

Ratnakīrtinibandhāvali

Ratnakīrti

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1 Ratnakīrtinibandhāvali

1.1 Sarvajñasiddhiḥ

namas tārāyai

yasminn avajñā narakaprasūtir bhaktiś ca sarvābhimatapradāyinī |
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 vijñānam tu puruṣaḥ kena vāryate || iti |
tad ayam ācāryo 'pi sarvasarvajñacaraṇareṇusanātham yāvad ākāśam jagadicchann api
tribhuvanacūḍāmaṇībhūtasaparikaraheyopādeyatattvajñapuruṣapuṇḍarīka-prasāadhanād
apy apramāṇakajaḍavaidikaśabdarāśipramukhasakaladurmatipravādapratihatir ity
antarnayann āha –

heyopādeyatattvasya sābhyupāyasya vedakaḥ |
yaḥ pramāṇam asāviṣṭo na tu sarvasya vedakaḥ || PV
ityādi || tad idānīm upayuktasarvajñam eva tāvat prasādhayāmaḥ | paryante tu sarvasar-
vajñadohadam apy apaneśyāmaḥ | svāsthyam āsthīyatām |
yo yaḥ sādaranirantaradīrghakālābhyāśasahitacetoguṇaḥ sa sarvaḥ sphuṭībhāvaḥ yogyaḥ
|

yathā yuvatyākāraḥ kāmīnaḥ puruṣasya | yathoktābhyāśasahitacetoguṇāś cāmī
caturāryasatyaviśayā ākārā iti svabhāvo hetuḥ |

tatra na tāvad āśrayadvāreṇa hetudvāreṇa vāsiddhisambhāvanā | saṃkalparūḍhānām
caturāryasatyākārānām cetoguṇatvamātrasya ca hetoḥ pratyātmavedyatvāt | nāpi
sādanirantaradīrghakālābhyāśalakṣaṇam hetuviśeṣaṇam asambhāvanīyam | tathā hi
saṃsārasvabhāvaḥ duḥkhātīśayam apanetum iyaṃ saṃkalpārūḍhā caturāryasatyākārabhā-
vanā prārabdā | asyāś cāsambhāvanā nāma kiṃ (1) bhāvyaṣya 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) dhvastadoṣa-
punarudbhavād veti trayodaśa vikalpāḥ ||

tatra na tāvad ādyāḥ pakṣaḥ | saparikaraheyopādeyātmakasya caturāryasatyākārasya
bhāvyaṣya vikalpārūḍhasya pratyātmavedyatvāt ||

nāpi dvitīyaḥ | duḥkhamātrasyāpi parityāgārthitvena vyāpteḥ sarvajanānubhavasid-
dhatvāt ||

nāpi tṛtīyaḥ | saṃsārātmano duḥkhasvarūpasya pratīteḥ | katham asya duḥkhātmakat-
vam iti cet | saṃkṣepataḥ kathitaḥ

sākṣād duḥkhaprakṛti narakam pretatiryakkharūpaḥ
martye śama kvacana tad api grastam evāsukhena |
devānām ca kṣayam upagate puṇyapātheyapiṇḍe
caṇḍajvālāvyatikaramuco hanta bhogāsta eva || iti ||
na ca caturthaḥ | vārtamānikapañcaskandhātmakasya duḥkhasyotpādadarśanāt ||
na ca pañcamah | duḥkhasya kādācitkatvāt |
nāpi ṣaṣṭhaḥ | kāryakādācitkatvasya anityahetukatvena vyāptatvāt ||
nāpi saptamaḥ | duḥkhe viparyāsaṭṣṇāpravrṫtiśaktikarmabhiḥ sahitasyātmadrṣṭi-
lakṣaṇasya hetoḥ sāmsārikapañcaskandhalakṣaṇakāryānyathānupapattito niścayāt | yad
āhuḥ

ahaṃkāras tāvat tadanu mamakāras tadubhayaprasūto rāgādis tadahitamater dveṣada-
hanah |

tataḥ śeṣaḥ kleśas tata udayinaḥ karmavisarādvīsārī saṃsāraḥ śaraṇarahito dāruṇataraḥ
||

tasmāt tr̥ṣṇāviparyāsāv ātmaḍṛṣṭipurah̥sarau |
 saṃsāriskandhajanakau nirṇītau kāryahetutaḥ | |
 ātmaḍarśanasya cāvidyātvam ātmapratikṣepato draṣṭavyam | tadabhāve 'pi kṣaṇabhaṅ-
 gaprastāve paralokādikam anākulam avasthāpitam | |
 na cāṣṭamaḥ | ātmaḍṛṣṭirūpāyā avidyāyāḥ pratipakṣabhūtasya nairātmyadarśanasya
 sambhavāt | |
 nāpi navamaḥ | nairātmyadarśanasya mārṅgaśabdavācyasya pramāṇato niścitatvāt | |
 daśamo 'py asambhavī | doṣāvasthāyām cittasya saṃskārāpekṣatvāt | yo hi yatsv-
 abhāvas tasmin svabhāve vyavasthito na saṃskāram apekṣate | yathā doṣam apanīya
 tapanīyam akṣayadaśāyām avasthitam | apekṣate ca cittam avidyāvasthāyām saṃskāram iti
 vyāpakaviruddhopalabdhiḥ | pratiśedhyasya tatsvabhāvatvasya yadvyāpakam saṃskārani-
 rapekṣatvam tadviruddham tadapekṣatvam iti cittasya doṣātmakatvakṣatiḥ | |
 ekādaśo 'py ayuktaḥ | cetasaḥ tattatsamskārātīśaye prajñātīśayadarśanāt | |
 na ca dvādaśaḥ | paralokaprasādhanaṭ | tathā hi, yac cittam tat cittāntaram pratisandhatte
 | yathedānīntanam cittam | cittam ca maraṇakālabhāvīti svabhāvahetuḥ | |
 na cārhaḥcaramacittena vyabhicāraḥ | tasyāgamamātrataḥ pratītatvāt | niḥkleśacittāntara-
 jananād vā | hetor vā kleśe satīti viśeṣaṇād ity anāgatabhavasiddhiḥ | evaṃ yac cittam tac
 cittāntarapūrvakam yathedānīntanam cittam | cittam ca janmasamayabhāvīty arthataḥ kārya-
 hetur ity atītabhavasiddhiḥ | |
 na ca trayodaśaḥ | doṣakāraṇasyātmadarśanasya yadviruddham nairātmyadarśanam ta-
 sya nirupadravatvāt | bhūtārthatvāt | svabhāvatvāc ca | sarvadāvasthiteḥ | tan nāyam
 viśeṣaṇāsiddho 'pi hetuḥ | tathāpīdṛśo 'bhyāso na kasyacid ḍṛśyata iti cet | na ḍṛśyatām |
 sambhāvanā tāvad aśakyapratīśedhā | idānīntanajanapravṛttiś cāvyāhateti nāparam gamyate
 | ata evedaṃ sambhāvanānumānam ucyate | |
 na caīṣa viruddho hetuḥ | sapakṣe kāmīny ākāre sambhavāt | na cānaikāntikaḥ |
 abhyāsaśahitacetogūṇasphuṭapratibhāsayoḥ kāryakāraṇayor ghaṭakumabhakārayor iva
 sarvopasaṃhāreṇa pratyakṣānupalambhataḥ kāryakāraṇabhāvasiddhāv abhyāsaśahitace-
 togūṇatvasya sādhanasya sphuṭapratibhāsakaraṇayogyatayā vyāptisiddheḥ | tathā hi
 vyāptyadhikaraṇe kāmātur avartini yuvatyākāre sādaranirantaradīrghakālābhyāsaśahi-
 tacetogūṇāt pūrvam anupalabdhiḥ sphuṭābhāsyā | paścād abhyāsaśaṃvedanam
 sphuṭābhāsaṃvedanam iti | trividhapratyakṣānupalambhasādhyaḥ kāryakāraṇabhāvaḥ
 sphuṭapratibhāśābhyāsaśahitacivaccittākārayor iyam upapannā sarvopasaṃhāravatī vyāptiḥ | ato
 'naikāntikatāpy asambhavinīty anavadyo hetuḥ | |
 nanu katham anumānataḥ sarvajñāsiddhipratyāśā | tasya parokṣatvena tatpratibaddhal-
 iṅgānīśayāt | kiṃ ca sarvajñasattāsādhane sarvo hetur na trayīm doṣajātim atipatati | sar-
 vajñe hi dharmiṇy asiddhatvam | asarvajñe hi viruddhatvam | ubhayātmake 'py anaikāntikat-
 vam iti | |
 api ca abhyāsāt kāraṇāt kāryasya sphuṭābhāsyā pratītau nāvaśyam kāraṇāni kāryavanti
 bhavantīty anaikāntikatā | atha sphuṭībhāvayogyatānumīyate | sāpi śaktir ucyate | sā ca
 kārye 'nantarā sāntarā vā | atrādyā kāryasamadhigamyā | na cādhigatakāryasya tayā kaścid
 upayogaḥ | dvitīyā tu kāryāvasāyam aikāntikam na sādhayet | |
 na ca kāryāpratītau yogyatānīśayāḥ sambhavī | nāpi yogyatāmātrasādhane kṛtārthaḥ
 sādhanavādī | sarvajñajñāne kārye vivādasya tādavasthyād | bhavatu sphuṭībhāvasya sid-
 dhiḥ | tathāpi kaḥ prastāvaḥ sarvajñavivāde sādhanam ārabdhavataḥ sphuṭatvam cetasaḥ
 sādhayitum | |
 kiṃ ca prasiddhānumāne bhūtalasya dharmiṇi kumbhakāraghaṭayor api dharmayoḥ prati-
 tatvāt kāryakāraṇabhāvo grahītum śakyata eva | prastute tu kāmātur asantānavartino yu-
 vatyākāryasya dharmiṇas tatpragatābhyāsaśphuṭatvayor api dharmayoḥ parokṣatvāt | katham
 kāryakāraṇagrāhītiḥ | yathā ca naiyāyikam prati yuṣmābhīr ucyate pratyakṣato na kāryamā-
 traṃ puruṣavyāptam sidhyati | kiṃ tv avāntaram eva ghaṭajātīyam kāryam iti tathā nākāramā-

tram 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 ghaṭādikati-
payavastujñāne 'pi sarvajñeti sādhvī śuddhiḥ | api ca

jñānavān mṛgyate kaścit taduktapratipattaye |

aijñopadeśakaraṇe vipralambhanaśaṅkibhiḥ | | (PV II 30)

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

atrocyate | na vyaṃ sākṣātsarvajñasattāpratijñāyām hetuvyāpāram anumanyāmahe |
bhūdarādhiṇavahnisattāvat | kiṃ tu caturāryasatyākārasvarūpe dharmiṇi sphuṭābhatvasya
sādhyasyāyogavyavacchedārthaṃ parvate 'gnimātrāyogavyavacchedavat | sphuṭābhatvaṃ
tu kāmīny ākārādīdṛṣṭānte dṛṣṭam eva | tac ca parvatīyāgnivat | pakṣadharmatābalataḥ
satyacatuṣṭayādhikaraṇaṃ sidhyat sarvajñatām ācakṣmahe | yathoktam

ity abhyāsabalāt parisphuṭadāśākoṭīḥ sphurat sambhavī heyādeyatadaṅgalakṣaṇaguṇaḥ
sarvajñatā saiva naḥ | | iti |

tad atrābhyāsasahitacaturāryasatyākāraḥ samagro dharmī sāmagryam abhyāsaviśiṣṭace-
toguṇatvamātraṃ hetuḥ sphuṭībhāvayogyatāsādhyam | yathā sāgnitvānagnitvasandehe par-
vatātmā pramāṇapratīto dharmī | tathātrāpi sarvajñatvāsarvajñatvavivāde 'pi pratyātmavid-
itaḥ satyacatuṣṭayākāro dharmī | tasmāt sphuṭābhatvena sādhyena dṛṣṭānte vyāptisiddher
asaty eva tatpratibaddhalingaṇīscayaḥ | sādhyasandehe 'pi dharmiṇaś caturāryasatyākārasya
siddher na trividhadoṣajāter avasaraḥ | yogyatāyāḥ prasādanena ca kāraṇāt kāryapratītv
anaikāntikatvam ity apy anabhyupagamapratihatam | yogyatā ca sātaraiva sādhyate |
iyaṃ ca na gamayatu nāmaikāntataḥ kāryasattvam | anupapadyamānaṃ punar asya samb-
havam ākṣipaty eva | tadā bhāvinī kārye sandehe 'pi kāraṇayogyatā niścīyata eva | brīhyā-
dau bhāvīphalāniścaye 'pi yogyatāniścayena pravṛtteḥ | anyathā śilāśakalāder apy upādā-
naprasaṅgaḥ |

tajjātīyasya śarāvasthapaṅkoptasya sāmāthyam upalabdham iti cet | atrāpi kāmīny ākāre
bhāvanājātīyasya sphuṭībhāvakarāṇayogyatā dṛṣṭeti samānam |

evaṃ yogyatāmātrasāadhanenaiva kṛtārthaḥ sādhanavādī | sarvajñakāraṇabhāvāt
tadabhāvavādināṃ nirdalanāt | kāryasya ca traikālikasya sambhāvanāprasādanāt |
muttkyarthināṃ ca pravṛtter avirodhāt | vādino 'pi tanmātrasāadhanasyābhipretatvāt |
ata eva kaḥ prastāvaḥ sarvajñasattāvivāde sphuṭībhāvasāadhanasyetyādy apy anavakāśam
| sarvajñāśabdena sphuṭībhāvayogyatāyā vivakṣitatvāt | tathā kāryakāraṇapratītir api
sambhavaty eva | tathā hi kāmīny abhyāsasantatisahacāri sambhramkāryavacodarśanam
eva kāmīny ākārasya tadbhāvanāyāś ca darśanam | tathābhūtakāyavaco 'darśanam eva
bhāvanāyā adarśanam | evaṃ sphuṭapratibhāsasantatisahacāri viśiṣṭakāyavacodarśanam
sphuṭapratibhāsadarśanam | tathāvasthitakāyavaco 'darśanam eva sphuṭapratibhāsā-
darśanam ity asaty eva prastute 'pi pratyakṣānupalambhataḥ kāryakāraṇabhāvapratītiḥ
| iyaṃ ca tathāvasthakāmātur āśārīravacanagrahaṇe tadekādeśabhūtayuvatyākārāb-
hyāsasphuṭapratibhāsagrahaṇavyavasthā vyāvahārikenāvaśyaṃ svīkartavyā | anyathā
cityacaityarūparasagandhasparśaparamāṇupūñjadyātmakasya kumbhakāraghaṭapradeśāder
api rūpaikadeśagrāhakaṃ cakṣuḥpratyakṣam na samudāyavyavasthāpakam iti sar-
vavyāvahārikapramāṇocchedaprasaṅgaḥ | tathā bāhyaghaṭakām ityādīnāṃ śaktikṛtasya
mahato jātibhedasya sambhavād anyajātīyavyāptigrahe 'nyajātīyād buddhimadanumānam
ayuktam | saṃkalpārūḍhānāṃ tu jalajvalanayuvatyākārādīnāṃ bāhyatvenādhyastānāṃ api
vijñānaikasvarūpatayaikajātīyatvam astīti bhāvanāsahitākāramātreṇaiva vaiśadyavyāptir
astu | |

na ca svapne sphuṭatāvyabhicāraḥ | bhāvanāsiddhalakṣaṇayor hetvor jātibhede
tatkāryayor ekatvābhimāne 'pi jātibhedasyāvaśyaṃ svīkartavyatvāt | dṛśyate hi siddhasādhyā
vaiśadyajātir anapekṣya viparītabhāvanāṃ nidrāvicchede vicchidyamānā | bhāvanābhāvinī
tu na vinā vipakṣābhyāsaṃ jāgrato 'pi | yad āhuḥ

svapne 'pi sphuṭatā tathaiva na tathāpy ekatvam evānāyor
 na prākārasamatvam eva samatām jāteḥ samāmaṅgati |
 anyanniddhanirodhabādhyam itaradbādhyam pratyatnaiḥ punar
 vaiśadyam viparītabhāvanabalān nairghṛṇyabhede yathā || iti ||
 yad api ghaṭādikatipayajñāne 'pi sarvajñāḥ syād ity uktam | tatrāpi
 ghaṭādi prakṛtāśeṣavedane 'pi bhayam bhavād dheyata yadi ko doṣaḥ so 'pi sarvajñatām
 vrajet |
 saṃsāraduḥkhamokṣāya sprhayanto vāyam punar bhajema tadupāyajñam sthātum tadgī-
 tavartamani ||
 ity uttaram draṣṭavyam | tathā sattāmātre vipratipannān prati sattaiva kevalā prasādhitā
 | viśeṣajijñāsāyām tu pramāṇopapannakṣaṇikanairātmyavādina eva sugatasya bhagavataḥ
 sarvajñatā | ata etad api nirastam yad āha Bhaṭṭaḥ
 sugato yadi sarvajñāḥ kapilo neti kā pramā |
 athobhāv api sarvajñau matabhedaḥ katham tayoh || iti | (=TS 3149)
 tasmāt
 uktakrameṇa munirājanaye pramāyāḥ śaktir vyanakti gatim apramitām kṛpām ca |
 anyatra tu dvayam udastam ado 'stamāne tenaika eva śaraṇam sa nirātmavādī ||
 iti viśeṣasiddhir apy anavadeyeti sarvam anākulam ākulādhayaḥ pare na pratipadyante
 | sādhanē 'sminn avadye 'pi durnītidahanadagdhābuddhayaḥ punar apy etad ācakaṣate
 | bādhakapramāṇasadbhāvāt sarvajñasyāsadvyavahāro yuktaḥ sadvyavahārapratishedho vā
 prasādhakapramāṇābhāvāt veti ||
 atra vicāryate kiṃ punar asya bhagavato bādhakam pramāṇam pratyakṣam anumānam
 śabdādikam veti vikalpāḥ ||
 na tāvat pratyakṣam | pratyakṣam hi kevalapradeśātau pravartamānam svapravṛttiyo-
 gyam eva tatra vastu pratiśedhati | na vastumātram | na ca sarvajñasya pratyakṣapravṛttiyo-
 gyatāsti | svabhāvaviprakṛṣṭatvāt tasya ||
 syād etat | na vāyam pratyakṣam pravartamānam abhāvam sādhyatīti brūmaḥ | kiṃ
 tarhi | nivartamānam | 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 | nivartamānam pratyakṣam abhāvam sādhyatīti ko 'rthaḥ | kiṃ pratyakṣasya yā
 nivṛttis tato 'bhāvasiddhiḥ, nivṛttisahitād vā pratyakṣāt, nivṛttād vā pratyakṣād iti |
 nādyāḥ pakṣaḥ | saty api vastuni pratyakṣanivṛtter upalabhyamānāyā vastvabhāvāniy-
 atatvāsiddheḥ ||
 nāpi dvitīyaḥ | svābhāvena saha kasyacit sāhityānupapatteḥ | anyathā tannivṛttatvānupa-
 patteḥ ||
 na ca tṛtīyaḥ | tathā hi nivṛttāt pratyakṣād abhāvasiddhir ity asataḥ pratyakṣād ity uktam
 bhavati | na cāsato hetubhāvaḥ sambhavati | sarvasamarthyavirahalakṣaṇtvāt tasya | na hi
 tac ca nāsti tena ca pratipattir iti nyāyam | ato na tāvat pratyakṣam sarvajñabādhakam ||
 nāpy anumānam | tad dhi trividhaliṅgajātvena trividham | tatra kāryasvabhāvayor vid-
 hisādhanatvāt, pratiśedhe sādhye 'navasaraḥ | na ca dṛṣyānupalambhaḥ tatprabhedo vā
 kāryānupalabdhyādir yogyānupalambho vā parābhimato 'tra pramāṇam | sarvajñatāyāḥ sv-
 abhāvaviprakṛṣṭatvenādrīśyatvāt ||
 nanu kāraṇānupalambhād eva sarvajñatāpratiśedhaḥ sidhyati | tathā hi tatkāraṇam in-
 driyavijñānam vā mānasam vā bhāvanābalajam vā | bhāvanābalajam api cākṣuṣam vā, mā-
 nasam veti vikalpāḥ |
 tatra na tāvac cakṣurindriyavijñānam aśeṣārthagrahi | tasya pratiniyatārthaviṣayatvāt |
 deśāntare kālāntare ca tathaiva pratiniyamāḥ | anyathā hetuphalabhāvābhāvaprasaṅgāt |
 anekendriyavaiyarthyaaprasaṅgāc ca | tathā ca kārīkā
 ekendriyapramāṇena sarvajño yena kalpyate |
 nūnam sa cakṣuṣā sarvān rasādīn pratipadyate ||

yajjāṭiyaiḥ pramāṇaiś ca yajjāṭiyārthadarśanam |
bhaved idānīm lokasya tathā kālāntare 'py abhūt | | iti | (ŚV II 112-113; =TS 3158-3159)
tataś caivaṃ prayogaḥ kartavyaḥ | buddhacakṣurnātītādiviśayam | cakṣustvāt | as-
madādicakṣurvāt | acakṣur vā |
atītādiviśayatvāt | śabdavat | iti sarvam etat śrotrādāv api draṣṭavyam | na
cakṣurādiprakaśaḥ svārtham atikramya dṛṣṭaḥ | Kārikā
yatrāpy atīśayo dṛṣṭaḥ sa svārthānātilaṅghanāt |
dūrasūkṣmādivṛttau syān na rūpe śrotravṛttitāḥ | | (ŚV II 114)
Brhaṭṭikā ca
śrotragamyēṣu śabdeṣu dūrasūkṣmopalabdhitāḥ |
puruṣatīśayo dṛṣṭo na rūpādyupalambhanāt | |
cakṣuṣāpi ca dūrasthasūkṣmarūpopalambhanam |
kriyate 'tīśayaprāptyā na tu śabdādidarśanam | | (=TS 3162-63)
na caitad vaktavyam | yadi nāmaikaikenendriyeṇa tajjñānena vā sarvasyāgrhaṇam tathāpi
pañcabhir indriyais tajjñānair vā svasvaviśayapravṛttair evātīśayaprāptair bhaviṣyatīti |
ekaikasyāpi niḥśeṣasvaviśayagrahaṇādarśanāt | paracittādyatīndriyāṇām grahaṇābhāvāc ca
| tad evam indriyavijñānam vā nāśeṣagrāhīti na prathamāḥ pakṣaḥ | |
nāpi dvitīyaḥ | tathā hi yady api tanmānasam sarvārthaviśayam tathāpi na tasya svā-
tantryeṇārthagrahaṇe vyāpāro 'sti | manaso bahirasvātantryāt | anyathāndhavadhirādyab-
hāvaprasaṅgaḥ | teṣām api manaso bhāvāt | pāratantrye cetndriyājñānaparigrhītārthaviśay-
atvād atītānāgatadūrasūkṣmavyavahitaparacittāder arthasyendriyaparijñānāgocarasya man-
asā paricchedo na prāpnotīti katham sarvajñatā | |
na ca bhāvanābalajam sarvārthagrāhīti tṛtīyaḥ pakṣaḥ | tathā hi tadbhāvanābalajam api
yadīndriyāśritam iti caturthaḥ pakṣaḥ, tadā so 'saṅgataḥ | indriyasya tajjñānasya ca niy-
ataviśayaviśayatvapratipādanāt | |
atha bhāvanābalena tathāvidham utpannam manovijñānam sarvārthagrāhīti pañcamāḥ
pakṣaḥ | tadānvarthatvāt pratyakṣaśabdasya tasya ca bhāvanābalāvalambino 'py anakṣa-
jatvāt nārthasākṣātkāritvam astīti pratipādanīyam | kim ca svaviśayasīmānam anatīpatyaiva
prakarṣo 'pi dṛśyate | na tu sarvaviśayatveneti | katham tenāpi sakalārthajātādivedanam |
yato na kasyacid abhyāse 'py atīndriyārthadarśitvam upalabddham | |
Brhaṭṭikā
ye 'pi sātīśayā dṛṣṭāḥ prajñāmedhābalair narāḥ |
stokastokāntaratvena na te 'tīndriyadarśanāḥ | |
prājño 'pi ca naraḥ sūkṣmān athān draṣṭum kṣamo 'pi san |
sajātīr anatikrāman nātīsete parān api | | (=TS 3160-61)
ekāvavarakasthasya pratyakṣam yat pravartate |
śaktis tatraiva tasya syān naivāvavarakāntare | |
ye cārthā dūravicchinnā deśaparvatasāgaraiḥ |
varṣadvīpāntarair ye ca kas tān paśyed ihaiva san | | (=TS 3170-71)
atra varṣaḥ kālaviśeṣaḥ |
evam śāstravicāreṣu dṛśyate 'tīśayo mahān |
na tu śāstrāntarajñānam tanmātreṇaiva sidhyati | |
jñātvā vyākaraṇam dūram buddhiḥ śabdāpaśabdayoḥ |
ākṛṣyate na nakṣatratithigrahaṇanirṇaye | |
jyotirvic ca prakṛṣṭo 'pi candrārkaagrahaṇādiṣu |
na bhavatyādīśabdānām sādhitvam jñātum arhati | |
tathā vedetihāsādijñānātīśayavān api |
na svargadevatāpūrvapratyakṣīkaraṇe kṣamaḥ | |
daśahastāntaram vyomno ye nāmotplutya gacchati |
na yojanam asau gantum śakto 'bhyāśatāir api |
tasmād atīśayajñānair atidūragatair api |

kiñcid evādhikaṃ jñātuṃ śakyate na tv atīndriyam || iti | (=TS 3164-69)

pratyakṣasūtre tu kāsikākāraḥ paramatam āśaṅkyāha, tan na, avagataviśayatvād bhāvanāyāḥ | na cāksmād avagater utpattiḥ sambhavati | sarvotpattimatām kāraṇavattvāt | atha pramāṇāntarāvagataṃ bhāvvyate | kiṃ bhāvanayā | tata eva tatsiddheḥ | kiṃ ca tatpramāṇam | na tāvad anumānam dharmādharmayoḥ 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 prabhūro 'sau hṛdi dīpa iva sthitaḥ | (Maitrī Up. 6,30)

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

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

tasmād bhūtam abhūtam vā yad yad evābhibhāvvyate |

bhāvanāparinīṣpattau tat sphuṭā kalpadhīḥ phalam || (PV III 285; PVin I 30)

api ca bhāvanābalajam apramāṇam | gr̥hītagrahaṇāt | yāvad eva hi gr̥hītam tāvad eva bhāvanayā viśayīkriyate | mātrayāpy adhikaṃ na bhāvanā gocarayati | yogābhyāsāhitasamskārapāṭavanimittā hi smṛtir eva bhāvaneti gīyate | sā ca pramāṇam iti sthītam eva | na ca taduttarakālam sākṣātkārijñānam udetīti pramāṇam asti | indriyasannikarṣam antareṇārthasākṣātkārasya kvacid adarśanāt | yoginām dharmādharmayor aparokṣapratibhāsam jñānam nāsti, indriyasannikarṣābhāvād asmadādivat ||

Vācapatis tu Kaṇikāyām āha | satyam śrutānumānagocaracāriṇī bhāvanā viśadābhajñānahetur iti nāvajānīmahe | kin tu yadviśayajātam tad eva viśadapratipattigocaraḥ | na jātu rūpabhāvanāprakarṣo rasaviśayavijñānavaiśadyāya kalpate |

nanu na viśayāntaravaiśadyahetubhāvam bhāvanāyāḥ saṅgirāmahe | kintu śrutānumānaviśayavaiśadyahetutām eva | tadviśayaś ca samastavastunairātmyam iti tadbhāvanāprakarṣaḥ samastavastunairātmyam viśadayan samastavastuviśadatām antareṇa tadupapatteḥ samastavastuvaiśadyam āvahatīty uktam |

satyam uktam | ayuktaṃ tu tat | tathā hi nāgamānumānagocaratvam nirātmanām vastubhedānam paramārthasatām | na hi te eteṣām anyanivṛttimātrāvagāhinī paramārthasatsvalakṣaṇam gocarayitum arhataḥ | nāpi tadviśayā bhāvanā | tadagrāhyam api svalakṣaṇam tadadhyavaseyatayā tadviśaya iti tadyonir api bhāvanā tadviśayeti tatprakarṣas tadvaiśadyahetur iti cet | na | tadadhyavaseyasyāpi paramārthasattvābhāvāt | tathā hi yad anumānena gr̥hyate yac cādhyavasīyate te dve apy anyanivṛtti, na vastunī |¹ svalakṣaṇāvagāhitve 'bhilāpasamṣargayogyapratibhāsānupapatteḥ | |

mā bhūt tayoh svalakṣaṇam viśayaḥ | tatprabhavabhāvanāprakarṣaparyantajanmanas tu viśadābhasya cetaso bhaviṣyati | kāmīnīvikalpaprabhavabhāvanāprakarṣād iva kāmātur asya kāmīnīśvalakṣaṇasākṣātkāraḥ | karikumbhakaṭhorakucakalaśāhāriṇi hariṇaśāvalolalocane campakadalāvadātagātralate lāvaṇyasarasī nirantaralagnalalitadoḥkandalīmūlamālīṅganam aṅgane preyasitare prayaccha | sañjīvaya jīviteṣvari, patito 'smi tava caraṇanalinayor iti vacanakāyaceṣṭayor upalabdheḥ | asti ca vikalpāvikalpayoh kathañcit samānaviśayateti nātiprasaṅga iti cet | satyam | sambhavaty ayam anubhavo na punar asyārthe pramāṇyasambhavaḥ | atadutpatter atadātmanas tadavyabhicāranīyamāyogāt | atādātmyam cārthasya vijñānād atirekāt | anatireke 'pi ca vijñānānam anyonyasya bhedād atādātmyāt | ekasya vijñānasyetaravijñānavedanānupapatteḥ | vijñānasvalakṣaṇaikatvābhyupagame ca tannityam ekam advitīyam brahmābhyasanīyam iti kṣaṇikanairātmyābhyāsābhyupagamo

¹Cf. also 277, 29, 333.

dattajalāñjaliḥ prasajyeta | tan na tādātmyāt tasyāvyabhicāraḥ | nāpi tatkāryatvāt | bhāvanāprakarṣakāryaṃ khalv eva na viśayakāryaṃ | yady ucyeta pāramparyeṇa tatkāryaṃ anumānavat | yathā hi vahnisvalakṣaṇād dhūmasvalakṣaṇam | tato dhūmanubhavas tato dahanavikalpaḥ, tataś cānumānam utpannam iti pāramparyeṇa vahnipratibandhāt prāpakam ca vahner dāhapākakāriṇaḥ tathedaṃ api anumānajanitabhāvanāprakarṣaparyantajaṃ pāramparyeṇārthaprasūtatayā tadavyabhicāranīyamāt tatra pramāṇam iti | tat kim anumānena vahnim vyavasthāpya bhāvayato yad vahniviśayamativiśadavijñānam tat pramāṇam iti | om iti brubāṇasya parvatanitambārohaṇe satīndriyasannikarṣajanmano dahanavijñānasya bhāvanādhipatyaviśadābhavijñānena saha saṃvādaniyamaprasaṅgaḥ | viśaṃvādaś ca bahulam upalabhyate | lakṣaṇayogini ca vyabhicārasambhave tallakṣaṇam eva bādhitam iti viśadābham api prātibham iva saṃśayākṛāntam apramāṇam | tadbhāvanāyā bhūtārthatvaṃ na tajjaviśadābhavijñānapramāṇyahetuḥ, vyabhicārāt | etaṃ ca prāsarpakasyeva saktukarkarīprāptimūlālbhāmanorathaparamparāhito draviṇasambhārasākṣātkāras tathāgatasya nirātmakasamastavastusākṣātkāra ity āpatitam | sarvārthavastubhāvanāparikarmitacittasāntānavartivijñānam pratyālabhanapratyayatvam arthamātrasya |

tathā ca tadutpatteḥ tadavyabhicāranīyama iti cet | na | arthasya hy ālambanapratyayatvavijñānam pratīndriyāpekṣatvena vyāptam | tac cāsmāt svaviruddhopalabdhyā vyāvartamānam ālambanapratyayatām apy arthasya nivartayati | na khalv indhanaviśeṣo dhūmahetur iti vināpi dahanam sastreṇāpi saṃskārair dhūmam ādhatte | tadādhāne vā samastakāryahetvanumānocchedaprasaṅgaḥ | bhāvanāyāś ca bhūtārthāyā arthānapekṣāyā eva viśadavijñānanasāmānyam upalabdham kāmāturādivartinyā iti bhūtārthāpi tannirapekṣaiva samartheti nārthasyālabhanapratyayatvam śakyāvagamam | api ca ālambanapratyayāpi ta evāsyā kṣaṇā yujyante, ye tasya purastāt tanā avyavadhānās tathā ca ta evāsyā grāhyā na punaḥ pūrvatarāḥ | tatkalā anāgatāś ceti na sarvaviśayatā | atha drīyamānā dhātutrayaparyāpannāḥ prānabhṛto janmāntaraparivartopāttātītānāgataskandhakadambakopādānopādēyātmāna iti taddarśanam drīyamānatādātmyena tadviśeṣaṇatayātītānāgatam api gocarayati | na cāsmādādidarśanasyāpi tathātvaprasaṅgaḥ, rāgādimalāvṛtatvāt | tasya ca bhagavato nirmṛṣṭanikhilakleśopakleśamalam vijñānamānāvaraṇam paritaḥ pradyotamānam ālambanapratyayaṃ sarvākāram gocarayet | tasya ca sākṣāt paramparayā ca kathañcit sarveṇa sambandhād deśakālaviprakīrṇavastumātravīśiṣṭasvabhāvatayā tathaiva gocarayet | na caitat sarvagrahaṇam antareṇeti sarvaviśayam asya vijñānam anāvaraṇam siddham |

tad anupapannam | vicārāsahatvāt | tathā hīyam ālambanapratyayasya sarvaviśiṣṭātmatā bhāvikī na vā | bhāvikī cet | na tāvat sarvasmīn ālambanapratyaye caikā sambhavati | ekasyānekavṛttitvānupapatteḥ | nānā cet | ālambanapratyayāś ca sarve ceti tattvam | tathā ca na sambandha iti na tadgrahaṇe sarvagrahaṇam | vikalpāropitatayā tv avikalpakam samastavastuviśayam sarvatra pratīyata iti subhāṣitam | svālambanapratyayamātragocaram evāvikalpam samastavastuviśiṣṭālambanādhyavasāyajananam tenādhyavasāyānugatavyāpāram avikalpakam api samastavastuviśayam bhavati | yad āha

vyavasyantīkṣaṇād eva sarvākārān mahādhiyaḥ | (PV III 107)

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

yad api sadarthaprakāśanam buddheḥ svabhāvo 'sadarthatvam cāgantukam iti, asati bādhave sadarthatvam eveti, tad ayuktam | anumitabhāvitavahniviśayaviśadābhajñānapramāṇyaprasaṅgāt tadvidhasya kvacid bādhadarśanād apramāṇyam ihāpi samānam | anyatrābhīniveśāt | tad iha yadi viśadābhavijñānahetutvam bhāvanāyā viśeṣaṇatrayayogena sādhyate, tataḥ siddhasādhnam | bhavatu tathāgatas tathābhūtavijñānavān | na tv etad

vijñānam asya pratyakṣam apramāṇatvāt | tathā cāpakṣadharmatayā hetor asiddhatā | prasiddhadharmaṇo dharmino 'jijñāsitaviśeṣatayā anumeyatvābhāvāt | atha pratyakṣavijñānahetutā bhāvanāyāḥ param pratyasiddhā sādhyate, tathā ca sati sādhyaviparyayavyāpter viruddhatā hetoḥ, viśeṣanatravatyāpi bhāvanāyā viśadābhabhrāntavijñānanakatvāt | dṛṣṭāntasya ca sādhyahinatvāt | yadā ca bhūtārthabhāvanājanitatve 'pi nāsyā prāmāṇyam abhūtārthatvāt, tadā yad ucyate,

nirupadravabhūtārthasvabhāvasya viparyayaḥ |

na bādha yatnavattve 'pi buddhes tatpakṣapātataḥ || (PV I 223; II 210)

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 kaṣitā doṣā na punar udbhaviṣyanti | ata evāsthiraśrayatve 'pi apunaryatnāpekṣatve 'pi asya nātyantikī niṣṭhā sambhavati | ātmātmīyadrṣā iva virodhipratyayasambhavāt | tatsambhavaś cābhūtārthatvāt | śrūtānumitaviśayaṃ tu pratyakṣam na sambhavaty eva | tayoh parokṣarūpāvagāhitvāt | pratyakṣasya ca tadviparītatvāt | tadgatabhūtābhūtārthānuvidhāyitvena svaviśaye śrūtānumānājnānāpekṣayā prāmāṇyānupapattes ca | |

tat siddham etat bhūtārthabhāvanāprakarṣaparyantajavijñānam apratyakṣam arthe 'prāmāṇyāt | yad apramāṇam tad apratyakṣam arthe | yathā kāmātur asya kāmīnīvijñānam | apramāṇam ca tat | nitāntaviśadābhatve sati bhāvanāprakarṣajativāt | yan nitāntaviśadābhatve sati bhāvanāprakarṣajam vijñānam tad apramāṇam |

yathānumitabhāvitavahniviśadavijñānam iti | samānahetujatvam samānarūpatayā vyāptam | yad āha

tadatadrūpiṇo bhāvās tadatadrūpahetujāḥ (PV III 251ab)

iti | tad asya prāmāṇyam nivartamānam tulyahetujatvam api nivartayati | na ca iṣa bhūtārthabhāvanāprakarṣaparyantajo 'nindriyasannikṛṣṭānumitabhāvitavahnivaiśadye ca nirātmakasamastavastuvaiśadye ca viśiṣyate | na ca rāgādyāvaraṇaviraho viśeṣaḥ | na khalvete kambalādivad āvarakā vijñānasya | kiṃ tu tadākṣiptamanā vividhaviśayabhedatṛṣṇādi-paripluto na śaknoti bhāvayitum iti bhāvanādaramātra eva tadvirahopayogaḥ | asti cehāpi śiśirabharasambhṛtatajāḍimamantharatarakāyakaṇḍasyānumitavahnibhāvanābhīyoga iti na hetubhedataḥ pratibandhasiddhiḥ | na caikapārthivāṇusamavāyikāraṇajanmabhir abhinnauṣṇyāpekṣaikaavahnisaṃyogāsamavāyikāraṇair gandharasarūpasparśair nānāsvabhāvair vyabhicāraḥ | sāmārthyavaicitryād ekatve 'pi pārthivasya paramāṇoh | tadvaicitryam ca kāryavaicitryopalambhāt | tac ca nityasamavetaṃ nityam, kāraṇasāmārthyaprakrameṇa ca pārthivāvayavini kārye jāyata iti avadātam | pariśiṣṭam tu granthavyākhyānasamaye vyākhyāsyāmaḥ | tadāstam tāvat | |

Trilocanas tu nyāyaprakīrṇake prāha | iha kila duḥkhasamudayanirodhamārgākhyānyāryāṇaṃ satyāni catvāri | teṣāṃ satyānāṃ svarūpasākṣātkārijñānam yogipratyakṣam | tatra duḥkham phalabhūtāḥ pañcopādānaskandhāḥ | tac ca svarūpato jñātavyam | ta eva hetubhūtāḥ samudayaḥ | sa ca prahātavyaḥ | niḥkleśāvasthā cittasya nirodhaḥ | sa ca sākṣātkartavayaḥ | tadavasthāprāptihetur nairātmyakṣaṇikatvādyākāraś cittaviśeṣo mārgaḥ | sa ca bhāvayitavya iti saugatamatam |

atrocyate | mārgas tāvat pramāṇapariśuddho na bhavātīty uktam prāk | ato 'bhū-taviśayasya vikalpasyābhyāsād asatyārthavijñānam syān na saṃvādi | api ca pramāṇapariśuddhamārgavādī śākyāḥ pramāṇam pṛṣṭaḥ san sattvākhyaliṅgaṃ vikalpam brūyāt | tato yāvad vikalpena darśitarūpaṃ tat sarvam asat | śabdasaṃsrṣṭatvāt | tasmīṃs ca bhāvyaṃ sāttve bhāvakasya vikalpakasya bhāvanopahite viśadābhatve śabdasaṃsrṣṭa-grāhyanimittam vikalpakatvam nivartate | tadvyāvṛttau grāhyam api śabdasaṃsrṣṭam nivartate | ato nirvikalpam api yogijñānam nirviśayam prasaktam | yat tu pāramārthikam vastvātmakam na tatpramāṇapariśuddham | śuddhau vā bhāvanayā | bhāvyaṃ sākṣādvī-

jñātāt vāt | na cānyasmin śabdasaṃsrṣṭe bhāvya māne sphuṭam anyad rūpaṃ bhavati | śokātur asyāpi niruddhendriyavyāpārasya tanayabhāvanāyāṃ mitrādipratibhāsaprasaṅgāt |

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

api ca bhāvyaṣya vastunaḥ punaḥ punaś cetasi niveśanam abhyāsaḥ | sa ca brahmacāryeṇa tapasā sādaram dīrghakālaṃ niranteramāsevito dr̥ḍhabhūmir asphuṭākārasya vikalpasya sphuṭābhatvajanana iṣṭaḥ | sa kṣaṇikatvanairātmyavādinā draḍhayitum aśakyāḥ | tathā hi bhāvyaagrāhī yādṛśo vikalpa utpannas tādṛśa eva niranvayaṃ nirudhyate | tasmimś 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 uttarāvasthāntaraṃ viśiṣṭaṃ janayet | sarvathā kramabhāvibhiḥ pratyayair avasthitam eva rūpaṃ śakyam saṃskartum | anavasthitaṃ tu svotpādavyayayogimātram ity aviśiṣṭaṃ syāt | tasmāt pratyāvṛttibhāvavastupratyayajaḥ saṃskāro vyutthānapratyayasamskāravirodhī yasyāsti tasyaivātmanaḥ prakṛṣṭo 'pi bhāvyaśākṣātkāripratyaya hetur iti yuktaṃ paśyāmaḥ | kiṃ ca cittam ekāgraṃ vyavasthāpayitum vikṣepatyāgārtham abhyāso 'nuṣṭhīyate | na ca kṣaṇikavādināṃ vikṣiptaṃ cittam asti | pratyarthaniyatatayā sarvasya vittaikāgratvāt | tathā hi yadi sākāraṃ vikalpavijñānaṃ svapratibhāsaniyatatvāt ekāgram eva tat katham vikṣipyate | atha nirākāraṃ tathāpi vikalpakam prati vikalpyam bhinnam eva | na tu sarvavikalpānāṃ vikalpyam asti | tato nirākāraṃ api vijñānaṃ niyatāmbanāt vād ekāgram eva, na vikṣiptam | sarvathā nāsti kṣaṇikavādināṃ ekam anekārtham avasthitaṃ cittaṃ yad ekāgraṃ kartum iṣyate | tad evam abhyāsānupapatter asarvajñavatyāṃ cittasantatau na ca vijñānaviśeṣaḥ sarvajñaḥ sidhyatīti |

nyāyabhūṣaṇakāras tv āha | sarvajñānānāṃ nirāmbanātve saṃvedamātratve ca yogītarapratyayayoḥ ko viśeṣaḥ | śuddhāśuddhatvam iti cet | bhavatu nāmaivam | tathāpi caturāryasatyādiviśayatvam ayuktaṃ | na hi svātmamātravedanena caturāryasatyādikam sākṣātkṛtaṃ iti yuktaṃ, atiprasaṅgāt.

tadākāratvena tadviśayatvam iti cet, tat kim idānīm sautrāntikamatam abhyupagataṃ satyam | tathāpy atītānāgataviśayatvaṃ katham | na hy asataḥ kaścid ākāro 'sti | dr̥ṣṭaśrūtān-umitākāraś ca yadi bhāvanābalataḥ spaṣṭa evābhabhāti, tathā ca sati bhrāntam eva yogipratyakṣaṃ syāt | avidyamānasya vidyamānākāratayā pratibhāsanāt, svapnavat | tathā 'viśaṃvāditvān na bhrāntam | na | anumānajñānasya bhrāntatve 'pi avisamvāditvābhyupagamāt |

atha bhrāntasyāpi saṃvāditvena prāmāṇyam | tathāpi pratyakṣalakṣaṇasyābhrāntatvaviśeṣaṇam virudhyate | na cāviśaṃvāditvam api tvanmate yuktaṃ | yataḥ prāpyārthadarśakatvaṃ vā, pravṛttiviśayopadarśakatvaṃ vā, avabhātād arthakriyāniṣpattir vā bhavatām avisamvāditvam abhipretam | na caitad atītādyarthajñāne sambhavati | vartamānārthajñānasyāpi kṣaṇikatvapakṣe nopapadyata eva | tasmāt saugatānāṃ yogipratyakṣopavarṇanam ayuktaṃ eveti |

kiṃ cedam api vaktum ucitam | yady anumānapūrvakam artheṣu bhāvanābalajajñānam āśvāsabhājanam, tadāstāṃ tāvad anumānapauruṣapratyāśā | pratyakṣeṇāpi cakṣurda-hanādikam grhītvā bhāvanāprakarṣaparyante jātaṃ sthīrataraṃ tadākāravijñānaṃ syāt, yāvan na viparītabhāvanābhīyogaparyantaḥ | astam gataś ca tadviśayo 'vasthānataraprāpto veti katham pramāṇopanītavastugocaratve 'pi saṃvādāśvāsaḥ | api ca yadā hālīka eva havyāśanam anumāya bhāvanayā sphuṭayet, tadā na tadyogijñānaṃ paramārthaviśayābhāvād iti pratyakṣāntaraprasaṅgaḥ |

kiṃ ca tadyogijñānaṃ indriyajñānād bhinnam abhinnaṃ vā | abhedapakṣe na yogijñānaṃ nāma pratyakṣeṇa bhinnam indriyajñānenaiva saṅgrahāt | na ca bhāvanopaskṛ-

tasantānasya tathodayād bhedavyavasthā | rasāyanādisaṃskārāpekṣayāpi pratyakṣāntar-
avyavasthāprasaṅgāt | bhedapakṣe ca bhāvanāśāmbhavaṃ jñānaṃ kṣaṇikasākṣātkāri | in-
driyajñānaṃ ca syairyagrāhīti sādhvī siddhiḥ | indriyajñānasyāpi tadavasthāyām asthairya-
grhaṇe kṛtaṃ yogijñānena | na ca tasyākasmikaḥ kṣaṇikatvāvabodhaḥ | bhāvanodbhū-
tavaiśadyasya hi tadbodhaḥ | na cendriyajñānasya bhāvanā | api tu manovijñāne | tām
antareṇāpi sākṣāt kriyālābhe ca bhāvanāvaiyarthyaṃ iti kāraṇābhāvād eva sarvajñapratihatih
||

atrābhidhīyate | yat tāvat sarvapadārthasaṃvedanasya kāraṇaṃ kim indriyajñānaṃ
ityādi valgitam tatra bhāvanābalajaṃ manovijñānaṃ eva sarvapadārthagrāhīti pañcama
evāsmākaṃ pakṣaḥ | ataḥ pakṣāntarabhāvino doṣā anubhyupagamapratihatāḥ | yac cās-
madabhyupagate pañcame pakṣe dūṣaṇaṃ uktam, anarthatvāt pratyakṣaśabdasya, tasya
ca bhāvanābalāvalambino 'py anakṣajativān nārthasākṣātkāritvaṃ astīti, tad asaṅgataṃ |
tathā hi pratyakṣaśabdasya tāvad akṣāśritatvaṃ vyutpattinimittam arthasākṣātkāritvaṃ tu
pravṛttinimittam iti pratipāditam | na ca bhāvanābalāvalambino manovijñānasyānakṣāśri-
tatve 'py arthasākṣārkarāṇe kaścīd asti śaktipratighātaḥ | yathā hi cakṣurindriyaṃ svasā-
marthyān atikrameṇa yogyadeśastham artham apekṣya svavijñānanane pravartate, tathā
sarvāvidyāparipanthibhūtārthabhāvanāśahitaṃ mana indriyaṃ api yogyadeśastham arthaṃ
prāpya svavijñānanane pravartisyate | aprāpyakāritāyā ubhayorḥ sādharmaṇatvāt | artha-
vattāyāś ca manaso 'pi tadānīm iṣṭatvāt | pṛthagjanasya tu na tādrśī śaktiḥ, yato netraśro-
travanmano 'pi tādrśmaryādayā yogyadeśastham arthasahakāriṇaṃ āśādyā vedanaṃ utpā-
dayet, sarvāvidyonmūlakasya bhāvanāviśeṣasya sahakāriṇo 'bhāvād iti nātiprasaṅgaḥ | ta-
davasthāyām tu śrutinayanayor iva manaso 'pi kiyaddūreṇa viśayasannidhivyavasthitika eva
pramātum kṣamaḥ | kevalam etāvad ucyate | yāvat tena śakyam adhigantum svākār-
paṇasamarthaṃ sahakāri vastu tāvad itarajanāsādhāraṇaṃ trūṭyadrūpatayā tasya gocarībha-
vatīti | ata evārthākāro vastuto na bhāvanāmātrajanita iti na viśaṃvādaśāṅkāpi | bhāvanayā
pūnas tadīyasantāne netra ivāñjanaviśeṣeṇa śaktir atīśayavati kācid arpitā yatparajanāsādh-
hāraṇadarśanaṃ asya | tasmād anakṣajativān 'pi amnovijñānasyārthasākṣātkāritvaṃ sambha-
vati |

nanu manaso bahirasvātantryam | anyathāndhabadhirādyabhāvaprasaṅgāt | uktam ca
yogināṃ dharmādharmayor aparokṣapratibhāsaṃ jñānaṃ nāsti | indriyasannikarṣābhāvād
asmadādivad iti |

api ca arthasya hy ālambanapratyayatvaṃ indriyāpekṣatvena vyāptam | tac cāsmāt
svaviruddhopalabdhyā vyāvartamanam ālambanapratyayatām api tasya nivartayati | na
khalv indhanaviśeṣo dhūmahetur iti vināpi dahanam sahasreṇāpi saṃskārair dhūmam ādhatte
| tadādhāne samastakāryahetukānumānocchedaprasaṅgaḥ | na ca bhāvanābalena kasyacid
atīndriyadarśitvaṃ sarvajñatvaṃ vā drṣṭam iti cet |

atrocyate | manaḥśabdena tāvad asmākaṃ anakṣajaṃ vijñānaṃ evābhipretam |
na cāsminn andhabadhirādyabhāvaprasaṅgaḥ | sarvāvidyāpratipakṣabhūtārthabhā-
vanālakṣaṇasya sahakāriśeṣasyāndhādīnām abhāvāt | indriyasannikarṣābhāvād iti tv
arthasākṣātkāritvaṃātrāpekṣayā sandigdghavyatirekitve anaikāntikī kāraṇānupalabdhiḥ |
asmadvidhārthasākṣātkāritvāpekṣayā punaḥ siddhasādhanam | |

asmadādiviśeṣaṇaśūnyasyārthasākṣātkāritvaṃātrasyaivendriyādhīnatva-darśanād
anaikāntikatvaṃ asambhavīti cet | yady evam arthasākṣātkāritvaṃātrasyendriyavadālokād-
hīnatvaṃ upalabddham iti na santamase paśyeyur ulūkādayaḥ | atha vyabhicāradarśanād
ālokasyāvyāpakatvaṃ, vyabhicāraśāṅkayā tarhīndriyasyāpy avyāpakatvaṃ | vyāptyā śāṅkā
khaṇḍyata iti cet | śāṅkāśāmbhāvād vyāptir evāśāmbhavinī yadi prathamata eva vyāptiḥ,
vyabhicāro 'pi na drṣyeta |

tasmād vyabhicāradarśanaṃ vyāptiśaithilyād eva | sati ca vyāptiśaithilye śāṅkāpi nyāyād
āpatantī kena pratihanyate | ulūkādīnām bhinnajātīyatvād ālokābhāve 'py arthasākṣātkārit-
vaṃ astv iti cet | tarhi bhagavato 'pi bhūtārthabhāvanāprakarṣaparyantamahāpralayavāyunā
nirastānādyāvīpakṣasya saṃsārakūpapatitebhyaḥ prāṇibhyo 'sty evādbhūtavaijātyam iti

yuktam asyāvidyāpratipakṣabhāvanātiśayasahitātmakāntarapratyayād ālambanapratyayāc ca sāksādutpannasyendriyam antareṇārthasākṣātkāritvam | ataḥ kāraṇānupalabdhiḥ kāsikākārasya vyāpakaviruddhopalabdhiḥ ca vācaspatēḥ sandigdhavyatirekitvād anaikāntikī | sandigdhavyatirekitvaṃ tu dūṣaṇam asmadīśvaradūṣaṇe prasādhitam | |

tasmāt sādharmaṇakarmanirjātānām asmadādīnām arthasākṣātkāritvam indiryāpekṣatvena vyāptam iti siddhasādhanam | prasiddhānumānasya ca na kṣatir dṛṣyatvopādher dhūmadeḥ pratyakṣānupalambhato vyāptigrahaṇāvirodhāt | sāmsārikāgocarārthasākṣātkāritvamātrāpekṣayā tu sandigdhavyatirekitvam | adṛśyasya pratyakṣānupalambhābhyām kenacid vyāptigrahaṇāyogāt | viparyaye bādhakapramāṇasya cāsambhavād iti | na cātīndriyadarśitvaṃ sarvajñatvaṃ vādarśane 'pi niśeddhum śakyate, adṛśyānupalambhato niśedhāyogāt | kāraṇānupalambatas tanniśedha iti cet | kāraṇābhāvo 'pi adarśanamātrato na sidhyatīti tadavasthaḥ paribhavaḥ | |

yad api kāsikākāreṇābhīhitam, atha pramāṇāntarāvagataṃ bhāvyate, kiṃ bhāvanayā, tata eva tatsiddher iti | tad apy asaṅgataṃ | pramāṇāntaraṃ hy anumānam | na ca caturāryasatyasvarūpe vastutattve niścite sākṣātkāram antareṇa kleśajñeyāvaraṇakṣatir iti svārtham api tāvad bhāvanā yuktimatī | tattvasākṣātkāriṇi ca cittasāntāne sati śakyasākṣātkriyam idam ity anye 'pi niścayānantaraṃ sākṣātkriyāyai pravartyante, tadupadiṣṭasvargasādhanam cārthabhāvanayānusarantīti svargāpavargalakṣaṇaparārthasiddhaye ca bhāvanā saphaleti | anyathā tattvasākṣātkāriṇo lokānatikrāntasya vacanam anādeyam eva syād iti kva parārthavārtāpi | yac ca kiṃ ca tatpramāṇam ityādy ārambhya tasmād bhūtam abhūtam vety etatparyantena dharmādharmaḥ anumānāpravartanam uktam, tatra dharmādharmaśabdena kim abhipretam | yadi kṣaṇikanirātma kavastu tattvam, tadā tasya pratyakṣeṇāniścaye 'pi yathā viparyaye bādhakapramāṇabalena vyāptisaṃvedanaṃ tathā kṣaṇabhaṅgasādhanāvasare vyavasthāpitam | atha vastūnām svargādisādhanatvam abhipretam, tadā tadviśayaparijñānāprasādhane 'pi nāsmākaṃ kācit kṣatiḥ | saparikarasamsāranirvāṇaparijñānenaivopayuktasarvajñāprasādhanāt | yad āhuḥ: heyopadeyatattvasyetyādi (PV I 217a) |

yad api, api ca bhāvanābalajaṃ gr̥hītagrahaṇād apramāṇam ity uktam, tatra gr̥hītaṃ nāma pratyakṣeṇānumānena vā | pramāṇāntarasyābhāvāt | na tāvat pratyakṣaṃ kṣaṇikatvādāv arvācīnasya kasyacid asti | anumānena caikavyāvṛttiviśiṣṭe vastutattve 'vasite 'pi sarvātmanā spaṣṭavastutattvasākṣātkāri pratyakṣaṃ na gr̥hītagrāhi, 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 asaṅgataṃ | tathā hy ayaṃ 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 anutpannasya bahulam viśaṃvā-dopalambhe 'pi bhāvanārthābhyām sākṣād utpannasya yogipratyakṣasyāpi viśaṃvādasambhava iti sthaviyasī bhrāntiḥ |

nanu yadīndriyaṃ vināpi bhāvanārthābhyām yogijñānam utpadyate, tarhi parvate bhāvanāvahnibhyām vahnijñānam utpadyatām a viśaṃvādi | viśaṃvādaś ca bahulam upalabhyata iti cet | na | sākṣād vahner utpāde sati viśaṃvādābhāvāt | kevalam utpāda eva durāpaḥ | na hi vyaṃ pramāṇadr̥ṣṭavastubhāvanāśahitaṃ mana indiryam arthasvarūpagrāhijñānam janayatīti brūmaḥ, api tv asadr̥ṣṭilakṣaṇāvidyāparipanthikṣaṇikanairātmyalakṣaṇasarvavastutattvabhāvanāśahitam | na ca vahnitvaṃ sarvavastutattvam, kiṃ tu kṣaṇikanairātmyam eveti kṣaṇabhaṅgaprasādhanataḥ pratipāditam iti | kiṃ ca svamanīṣā-parikalpitaḥ khalv ayam anumitabhāvitavahniviśayaviśadaḥ pratyayaḥ | na punar asya

loke sambhavaḥ | tathā hi niṣprayojanam anunmatto na kaścīd bhāvayati | prayojanam ca śīśirabharamanthakāyākāṇḍasyāpi dāhādīmātram eva, tac cānumitenaiva vahninā tad-deśopasarpaṇāt sidhyati | anupasarpaṇe bhāvānāvaiyartham | purastāt tu bhāvite parisphurati tadathāpekṣayā bhrāntiḥ prāsarpakasyevetyādy upahāsyam apy asya kṣatātmano durnītipūtīgavībhakṣaṇādhmātaradgomāyor udgāra iva satām asahyaḥ |

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

caḥsurindriyasyāpy artham antareṇa dvicandrakeśoṇḍukādu viśadabhrāntajñānanasāmāthyam upalabdham ity arthasahitam api kevalam eva samartham | ato ghaṭāder apy ālabhanapratyayatvam aśakyāvagamam iti indriyapratyakṣam api pratihatam syād iti | tathāpi cālabhanapratyayāpi ta eva yujyanta ityādir na punar vikalpanirmāṇapratibandhateti paryanto vyarthaḥ | asmābhir evaṃvidhasya prastute 'nabhyupagatatvāt | ata eva tasmād bhāvanāprakarśamātrajtvāt, arthāvyabhicāranīyamābhāvāt, viśadābham api saṃśayākrāntatvāt, apramāṇam apratyakṣam ceti sāmpratam ity upasaṃhāro 'pi dhikkāraḥ | sarveṣām eva hetūnām asiddhatvāt | bhāvanābalajasyārthād apy utpatter indriyapratyakṣavat | sadarthaprakāśanam buddheḥ svabhāva ityādy asmākam api manoharam | bhāvanāyās ca sāmānyena sphuṭābhajñānahetutvam sādhyate | pramāṇopannacaturāryasatyaviśayaniṣṭhāyām tu sāmāthyāt pratyakṣapramāṇahetutāpi sādhyate | ata eva kāmīnīpratibhāsasyāpramāṇatve 'py apratyakṣatve 'pi sphuṭābhatvasya sādhyadharmasāmānyasya sambhavāt na viruddho hetuḥ | nāpi dṛṣṭāntasya sādhyasūnyateti | na ca nairātmyadṛṣṭiḥ sambhavadbādā, arthād utpatter abhūtārthatvābhāvāt |

śrutānumitaviśayam pratyakṣam na sambhavatīty apy ayuktam | āgamānumānāyor dvividho viśayaḥ grāhyo 'dhyavaseyaś ca | tatra grāhyaḥ svākāraḥ, adhyavaseyas tu pāramārthikavastusvalakṣaṇātmā | asya ca parikṣatve 'numānasāmagrīsambhave 'numānaviśayatvam, pratyakṣasāmagrīsambhave ca krameṇa pratyakṣaviśayatvam dṛṣṭam eva | tat siddham ityādyupasaṃhāro 'pi paryākula eva | apramāṇatvād iti hetuś ca prathamō 'siddhaḥ | bhāvanābalajasyārthād apy utpatteḥ, pramāṇaśaktisambhavāt, indriyapratyakṣavat | bhāvanābalajat tvād iti dvitīyas tu sandighavyatirekitvād anaikāntikaḥ | tathā yathānumitabhāvitavahnīviśayaviśadajñānam iti dṛṣṭānto 'py asambhavīti pratipāditam | bhavatu vā, tathāpi yogijñānasya tena saha tulyahetutvam asiddham | tad dhi pramāṇadṛṣṭavastubhāvanāmātrajam | yogijñānam tv avidyāpratipakṣasarvavastutattvabhāvanāviśayābhyām utpannam iti mahāntam api viśeṣam asau durmatiprapātapatito nāvagāhata ity upekṣaṇīyaḥ | |

nyāyaprakīrṇe tu mārḡas tāvat pramāṇapariśuddho na bhavatīty uktam yat, tat tatprasād-hakapramāṇenaiva prayuktam |

yac cāpi cetyādy ārabhya yogijñānam nirviśayam prasaktam ity uktam tatra keyam nirviśayatā nāma | kiṃ vikalpākāranivṛttau nirākāratā, arthākārād visadṛśākāratā, atha tadākāratve 'pi tadvastusaṃsparśitā |

na tāvat prathamah pakṣaḥ kṣamaḥ | jñānasya nirākāratānupapatteḥ |

nāpi dvitīyaḥ | kāmīnyādibhāvanāyās tadākārasyaiva viśadasya darśanāt |

na ca tṛtīyaḥ | arthasamarpitākārasaṃsparśam apāsyānyasyārthasaṃsparsasyāyogāt |

tathā cōktam: arthena ghaṭayatyenām ityādi (PV III 305a) |

tayoś caikatvenādhyavasāyād bāhya eva pravṛttinivṛttī, vyāvahārikasya sphuṭībhāvo 'pi bahirabhimatasya paryante vikalpopādeyakṣaṇasyaiva sphuṭasyodayaḥ | tāvataiva sa viśayas tena sāḥṣātkṛta ity vyavahāraḥ kevalam arthād apy utpattau | anyathā vyabhicārād apramāṇyam | na ca vikalpopadarśitam api rūpam avastu jñānātmakatvāt | anātmakatve prakāśāyogāt | tadbhāvanaiva cārthabhāvanā, tatsphuṭībhāva eva bāhyasphuṭībhāvaḥ, prakārāntareṇa bāhyasparśāyogāt | etena yat pāramārthikam ityādi na sarvajñasiddhir itiparyantaṃ prayuktam |

yac cāpi cetyādi na yuktam paśyāma itiparyantena dūṣaṇam uktam, tad apy asaṅgatam

| tathā hi yādṛśa eva bhāvyagrāhī pratyayaḥ prathamō niranvayo niruddhas tādṛśa evāpara utpadyata iti niyamaniścayakāraṇaṃ na kiñcid asti caṇḍadevatāsparsād anyat, kṣaṇikatvād iti cet | nanu kṣaṇikatvaṃ sthāyitayā virudhyate na visadṛśotpādena, tad dhi prācīnaṃ niranvayanirodhe yathā sadṛśakṣaṇāntaram ārabhate tathā svahetugatasāmarthyayogāt kāry-otpādānumeyād yadi viśeṣaleśaviśiṣṭaṃ kṣaṇāntaram utpādayati, tadā na kācit kṣatīḥ | na hi bhavata iva bhāvasyāpi kṣaṇikatāyāṃ pradveṣo nāma | tasmān na kṣaṇikatvottaraviśiṣṭakṣaṇajanakatvayor virodha iti nāpārthako 'bhyāsaḥ |

yac cedam kiñcetyādīnā kṣaṇikatve cittam avikṣiptam āveditam, tad apy asādhu | nairātmyāditattvaparāṇmukhasya sarvasyaiva vikṣiptatvāt | bhāvanābalena tattvasākṣātkāriṇaḥ samāhitatvāt | atha ca tattvasākṣātkriyālābhāt grāhakākārāvagrahasambhavāt ca vyāvahārikam api vikṣiptam asti cittam | yato mamaiva doṣakṣayo bhāvīti mārḡāmyāsapravṛttir abhyāhateti | paramārthataḥ prāpyādīnāṃ abhāve 'pi tatsaṃkalpasyaivānādyavidyāprabhāvitasya sarvatra pravartakatvāt | ata eva mārḡasatyābhyāsāt siddhaḥ sarvajñaḥ |

nyāyabhūṣaṇasyāpi yogācārāpekṣayā dūṣaṇam aprastutam | bahirarthābhyupagame-naiva sādhanaprakramāt | yac cōktam tathāpy atītānāgataviśayatvaṃ katham, na hy asataḥ kaścīd ākāro 'stīti, tad etat prastāvān avagāhanaphalam | upayuktasarvajñādhikāreṇa hi sarvakṣaṇikanirātma-kavastubhāvanopakṣepaḥ, na sarvasarvajñāpekṣayā | tato 'tītānāgatam apratīyamānam api na bādhakam | tāvataiva duḥkhanirodhasiddheḥ | parasmai ca kṣaṇikatvādiniṣṭhakasya deśanāvatarāt | na ca sarvasarvajñahastakatyāgaḥ | tathā hi caturāryasatyasākṣātkāraprāptau nirāvaraṇāntaḥkaraṇasya kāruṇyātīśayāt sarvākāraparārthaparatayā sakalagocaracāriṇi cetasi ciravirūḍhotsāhasya tādṛgupāyaviśeṣādhigamo bhavaṣyati, yam anuṣṭhitas tadutpattim antareṇāpi devatādhipatyāt satyasvapnavat | pratiparamāṇusarvaviśayaṃ yathā deśakālākārapratyavasthānukāri sphuṭataram jñānam udiyāt, tadā na tāvad vastuvyabhicārakṛtaṃ viśaṃvāditvam, vastūnāṃ eva pratibhāsanāt | utpattisārūpyābhyāṃ vedyasthitir iti tu pṛthagjanāpekṣayā | yoginas tu sārūpyamātreṇaiva grahaṇam iti nyāyaḥ |

yad Vārttikam avīśuddhadhiyaḥ prati |

grāhyagrāhakacinteyam acintyā yogināṃ gatīḥ || iti | (PV III 532)

tad evaṃ bhāvibhūtayor ajanakayor api yogijñāne sphuraṇam abādhyam | bhāvibhūtayos tarhi yadi svarūpasya sphuraṇam, vartamānataiva syāt | atha svarūpam asannihitaṃ jñānam eva tadākāram iti nirālambanaṃ niyamena | tad api nāsti | yasmād asannihite 'py arthe bhāvanābalāt taddeśakālākārānukāri vijñānaṃ katham anālambanaṃ | tathātvenādhyavasāyāc ca, adhyavasitakālaviśiṣṭasyaiva satyasvapnavat tasya prāpteḥ |

yad Bhāṣyam

yathā sa dṛṣṭaḥ śaradādikālayuktas tathā tasya na bādhitatvam |

tatkālayuktas tu na tena dṛṣṭas tathāpratitāv api nāsti doṣaḥ || (PVA II 615)

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

yad api kiñ cedam api vaktum ucitam ityādy ārabhya bhāvanābalajasyānumānapūrvakatve 'pi pratyakṣapūrvakatve 'pi vyabhicārābhidhānam, tadarthād api bhāvanābalajasya sākṣādutpattisvīkārād apahastitam | yathendriyajasyāpi dvicandrādijñānasyārthād anutpatter aprāmāṇyam, arthendriyābhyāṃ utpattau tu prāmāṇyam evaṃ pramāṇapūrvakasyāpi bhāvanāmātrād utpannasyāprāmāṇyam, bhāvanārthābhyāṃ utpannasya tu prāmāṇyam |

yadi yogijñānasyārthād utpattiḥ, pramāṇapūrvakatvāpekṣayā na kiñcit prayojanam iti cet | na | deśakālavastuviśeṣam apāsyā sāmāneyana sarvadikkālavartivastumātraṃ kṣaṇikanirātma-kam ity aniścaye mahāprayāsaśādhyapurūṣāyavyāpinyāṃ bhāvanāyāṃ eva pravṛtter abhāvāt | na ca hālīko havyaśanam anumāya sphuṭīkaroti yena pratyakṣāntaratvaprasaṅgaḥ | asāmarthyavaiyarthābhyāṃ tadasambhavapratipādanāt |

yad apy uktaṃ yogino jñānam indriyajñānād abhinnaṃ bhinnaṃ vā | tatra prathamapakṣe tāvan na vastudoṣaḥ | tādṛkpuruṣaviśeṣasya siddhatvāt | vyavasthādūṣaṇam api

nāsti | sādhyatayaiva tādr̥gdaśāviśeṣasya lokātikrāntātīśayasya paramapuruṣārtharūpasya sādhanaviśeṣapratipādanāya pṛthagjanasādhāraṇendriyajñānād bhedena nirdeśāt | parama-puruṣārthaviśayatvābhāvād eva ca rasāyanādisaṃskārajasyāpi jñānasya na pratyakṣāntaratā | bhedapakṣe 'pi na tāvat sthairyetarasphuraṇakṛtopālambhasambhavaḥ | indriyajñānenāpi vastu sarvātmanā gr̥hṇatā trutyadrūpasyaiva grahaṇāt | adhyavasāyo hi pūrvaṃ durllabhaḥ idānīm tu bhāvanābalanirdalitāvidye cittasantāne so 'pīndriyajñānena janyata iti viśeṣaḥ |

nanu yogino manovijñānendriyajñānābhyāṃ paśyata ākāradvayasphuraṇaprasaṅga iti cet | satyam | satyajñānākāras tāvad vastuno na bhinnadeśo 'nyatarabhrāntiprasaṅgāt | atas tāv ākārāv apratimau kayā gatyā sphurata iti ko nirṇetum kṣamaḥ | yad āha: acintyā yogināṃ gatiḥ iti (PV III 530d) |

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

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

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

tathā ca Bṛhaṭṭikā

yasya jñeyaprameyatvavastusattvādilakṣaṇaḥ |

nihantum hetavaḥ śaktāḥ ko nu taṃ kalpayiṣyati | | (=TS 3157)

Kārikāpi

pratyakṣādyavisamvādi prameyatvādi yasya ca |

sadbhāvavāraṇe śaktaṃ ko nu taṃ kalpayiṣyati | (ŚV II 132)

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

na tāvad ādyaḥ pakṣaḥ | yad vyavacchedanāntariyako yasya paricchedas tayoḥ eva parasparaparihārasthitilakṣaṇo 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 tayoḥ eva sahānavasthānalakṣaṇo virodhaḥ | na ca sarvajñatvaṃ prāk pravṛttam avikalakāraṇaṃ dr̥ṣṭam yena paścāj jñeyatvādisadbhāve nirvartata iti syāt | tathātve sati deśādinīṣedha eva bhaven na tu sarvathoccheda iti |

na ca paramparayā virodhaḥ | sa hi bhavan niśedhyasya 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 vakṛtvaṃ virudhyata eva sarvaviśayanirvikalpajñānaviruddhavikalpakāryatvād vakṛtvasya | naitad yuktam | savikalpāvikalpayor yugapadavṛtter vikalpatvena sarvajñasyāvirodhāt |

kas tarhi pṛthagjanād asya bheda iti cet | ucyate | yathā māyākāro nirmatāśvādiviśayaṃ vijñānam nirviśayatvena niścinvannabhrāntaḥ, tadanyasmāc ca śreṣṭhaḥ, tathā bhagavān api śuddhalaukikavikalpasammukhībhāve 'pi na bhrānto nāpi pṛthagjanasamāna iti | tataś ca nirvikalpakasarvajñajñānavikalpayor virodhābhāvād vakṛtvaṃ sarvajñatvena sahāviruddham eva | |

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

yad apy uktaṃ Bṛhaṭṭikāyām

yadā copadiśedekaṃ kiñcit sāmānyavakṛtvat |
 ekadeśajñagītaṃ tan na syāt sarvajñabhāṣitam || (=TS 3240)
 tad api nirastam, vikalpenaikasya kasyacid āmukhikṛtvopadeśe 'pi nirvikalpena sarvam
 avabudhyamānasya vacanānāṃ sarvajñabhāṣitatvād eva ||
 yat punaḥ Kārikāyām uktam
 sānnidhyamātratas tasya puṃsaś cintāmaṇer iva |
 niścaranti yathākāmāṃ kuḍyādibhyo 'pi deśanāḥ ||
 evam ādyucyamānaṃ hi śraddadhānasya śobhate |
 kuḍyādinīḥṣṭatvāt tu nāśvāso deśanāsu naḥ ||
 kin nu buddhapraṇītāḥ syuḥ kiṃ vā kaiścid durātmabhiḥ |
 adṛśyair vipralambhārthaṃ piśācādibhir īritāḥ || (ŚV II 138-140)
 Bṛhaṭṭikāyām api
 tasmin dhyānasamādhisthe cintāratnavadāsthite |
 niścaranti 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 ||
 kuḍyādinīḥṣṭānāṃ ca na syād āptopadiṣṭatā |
 viśvāsaś ca na tāsu syāt kenaitāḥ kīrtitā iti ||
 kin nu buddhapraṇītāḥ syuḥ kiṃ vā brāhmaṇavañcakaiḥ |
 krīḍadbhir upadiṣṭāḥ syur dūrasthapraṭiśabdakaiḥ ||
 kiṃ vā kṣudrapīśācādyair adṛṣṭaiḥ parikalpitāḥ |
 tasamān na tāsu viśvāsaḥ kartavyaḥ prājñamānibhiḥ || (=TS 3241-46)
 etad apy anabhyupagameṇaiva nirastam | śuddhalaukikavikalpasamṃmukhībhāvenaiva
 tasya deśakatvābhyupagamād iti ||
 [p.25.11] atha vā yathā cakrasyoparate 'pi daṇḍapreraṇāvyāpāre pūrvāvegavaśād bhra-
 maṇam | evaṃ bhagavati pratyastamitasamastavikalpajāle 'pi sthite yadi pūrvapraṇidhānāhi-
 tasatatānābhogavāhinī deśanā syāt tadā ko virodhaḥ | vivakṣābhāve kathaṃ vacanapravṛttir
 iti na vaktavyam | tadabhāve 'pi nidrāṇasya tattatpravyaktavacanasandarśanāt | vacanamā-
 trasya vivakṣayā vyāpter abhāvāt | tasmād yathā pūrvābhyāsato jhaṭiti prabodhitasyāriṇā
 prahārādīdānenānūrūpa eva prakramaḥ śastroddharaṇādikaḥ, tathā sarvavedino 'pi sakalāḥ
 kalāḥ ity anākulam |
 yad āhāṇkāraḥ
 śatrusānnidhyamātreṇa pravartante 'vikalpataḥ |
 prāḡ eva tannirākāriprakramāḥ kopanirmitāḥ || (PVA III 275)
 yat punar uktam: piśācādikṛtaśaṅkayā nātrāśvāsaḥ satāṃ yukta iti |
 tad asaṅgatam, yataḥ
 sambhinnālāpahīṃsādikutsitārthopadarśanam |
 krīḍāśīlapiśācādeḥ kāryaṃ tāsu na vidyate ||
 pramāṇadvayaśaṃvādi mataṃ tadviśaye 'khile |
 yasya bādhā pramāṇābhyāmaṇīyasy api nekṣate ||
 yathātyantarokṣe 'pi na pūrvāparabādhitam |
 karuṇādiguṇotpatteḥ sarvapūṃsāṃ pravartakam ||
 sarvānuśayasaṃdohapratipakṣābhidhāyakam |
 nirvāṇagaradvārapāṭapaṭabhedam ||
 tac cet krīḍanaśīlānāṃ rakṣasāṃ vā vaco bhavet |
 ta eva santu sambuddhāḥ sarvatallakṣaṇasthiteḥ || (=TS 3613-18)
 na ca nāmni vivādaḥ | na ca nāmanivṛttau vastu nirvartate | pratyuta vedasyaiva
 krīḍanaśīlapiśācādipraṇītatvaṃ yuktaṃ sambhāvayitum | yena gośavādiṣu yogeṣu

agamyāgamanādayo 'satyasamudācārāḥ saṃprakāśitāḥ | lokaprasiddhiś ca | trayo vedasya kartāro munibhaṇḍaniśācarāḥ | iti alam atinirbandhena | |

nanu sarvajñatvaṃ vītarāgāditvena vyāptam iṣyate | tadviruddham ca rāgādiyogitvam, tatkāryaṃ ca vacanam | tad etad vyāpakaviruddhakāryabhūtaṃ vacanaṃ sarvajñābhāvaṃ sādhayati 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 | asabhyamaithunācāraprakāśakam vacanaṃ tatkāryam iti cet | na | abhiprāyasya durlakṣyatvāt | virakto 'pi raktavac ceṣṭate, rakto 'pi viraktavad ity abhiprāyo durbodhaḥ | tataś ca viśiṣṭavyavahārasya sām̐karyeṇa na tatraikāntena rāgānumānaṃ yujyate | nāpi vacanamātraṃ rāgādikāryam | asaṃmukhībhūtarāgādayo 'pi hi svābhimatadevatāstutividhāne mātṛādigurujanasambhāṣaṇādayo ca vacanamātraṃ uccārayantaḥ samupalabhyante | na ca yad yadabhāve bhavati tasya tatkāryatocyate, atiprasaṅgāt | rāgādiyogyatā tarhi vacasaḥ kāraṇam, tayā vinopalakhaṇḍalādayo vacanasyādarśanād iti cen | na | kāraṇaguṇavaktukāmate hi vacanasya hetuḥ | tadabhāvād evopalakhaṇḍalādayo nivartate, na rāgādiyogyatāyā abhāvāt | yadi kāraṇaguṇādisakalatadanyakāraṇabhāve 'pi rāgādiyogyatābhāvān notpadyate vacanam iti sidhyet tasyāḥ kāraṇatvam | upalakhaṇḍalādayo tu vaktukāmata nāsti | tat katham tatkāraṇatvaṃ vacasām iti | evaṃ tarhi vaktukāmataiva rāgo 'stu | iṣṭatvān na kiñcid bādhitam syāt, nāmni vivādābhāvāt | paramārthataḥ punar nityasukhātmātmīyadarśanākṣiptam sāsṛavaviṣayaṃ cetaso 'bhiṣvaṅgaṃ rāgam āhuḥ |

niṣpannasarvasampatter vivakṣāpi na yujyate 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 phalatvāt | iṣṭalakṣaṇatvāt phalasyeti yat kiñcid etat |

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

tataś ca kāraṇābhāvāt katham kāryasambhava iti cet | na | yathā kumbhakāranivṛttāv api svasantānamātrabhāvinī ghaṭādīsthitī tathothhāpakavikalpābhāve 'pi samanantarapratyaya-balād anālambanakarūṇāpravṛtter avāryatvāt | yad āhur guruvaḥ

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

utpāde tu phalasya hetuniyamo no tu prabandhasthitau tasmād duḥkhadrśaḥ kṣaye 'pi vilasanmaityādaye 'smai namaḥ | |

etenaitad api nirastaṃ yad āha Kārikāyām

rāgādirahite cāsamin nirvyāpāre vyavasthite |

deśanānyapraṇītaiva syād ṛte pratyavekṣaṇāt | | (ŚV II 137)

nanu yadi nāmaiva vaktṛtvaṃ sarvajñatvena sahāviruddham dehendriyabuddhyādiyogitvaṃ tu viruddham eva | sarvajñatāvyāpakavītarāgatviruddharāgādikāraṇatvād dehādīnāṃ |

tataś ca pratiśedhyavyāpakaviruddhakāraṇopalambhāt sarvajñābhāva iti cet | ucyate | dehādīnāṃ hetutve 'pi naiśāṃ kevalānāṃ saha-kārimātrānāṃ ātmābhīniveśalakṣaṇopādānakāraṇavikalānāṃ rāgādi janakatvam ity agamakā eva dehādayaḥ sarvajñābhāvasya | tasmāj jñeyatvādīnāṃ apy asāmarthyān na paraparikalpitānumānato 'pi sarvajñābhāvaḥ |

nāpi svavikalpitaṃ śābdādikaṃ bhagavato bādhakam | tathā hi yady api teṣāṃ sati prāmāṇye 'numāna evāntarbhāvaḥ, anantarbhāve cāprāmāṇyam eveti sthūlam dūṣaṇam asti, tathāpi tatprāmāṇyam abhyupagamyāpi brūmaḥ | yat tāvat pauraṣeyavacanam tadapramāṇam eva bhavatām | na ca vaidikaṃ kiñcid vacanaṃ sarvanarāsarvajñat-

vapratipādakam upalabhyate | pratyuta nimittanāmni śākhāntare sphuṭataram eva sarvajñāḥ pratipāditaḥ |

tathā hi: sa vetti viśvaṃ na ca tasya vettā ityādinā ca sarvajño vede pratipāditaḥ | |

nāpy upamānāt tadabhāvaḥ sidhyati | tathā hi smaryamāṇam eva gavādivastu purovar-tigavayādisādrśyopādhi gavādyupādhi vā sādṛśyam upamānena pratīyata iti sthitiḥ | na ca sarvajñasantānavartīni cetāṃsi kenacit sarvajñenānubhūtāni yataḥ smaraṇena viṣayīkriyeran, paracittavitter ayogāt | |

yat punar uktaṃ Kumārīlena

narān dr̥ṣṭvā tv asravajñān sarvān evādhunātānān |

tatsādr̥śyopamānena śeṣāsarvajñānīścayaḥ | | (=TS 3215)

tad apy ayuktam, adhunātanasarvajñatvānīścayāt | nīścaye cātmany eva sarvajñatvābhyu-pagamaprasaṅgāt |

nāpy arthāpattir bādhiḥ | yato dr̥ṣṭaḥ śruto vārtho 'nyathā nopapadyata iti adṛṣṭārtha-parikalpanam arthāpattir ucyate | na cāsarvajñatvam antareṇa sarvanareṣu kaścīd artho dr̥ṣṭaḥ śruto vā nopapadyate yatas tadarthāpattī parikalpyeta | nanu saṃsārasya tāvad anādit-vaṃ pramāṇena pratītam | tac ca na sarvajñena jñāyate, tajjñānāvadheḥ parastād asattve 'nāditākṣatiprasaṅgāt, tadanyathānupapadyamāṇam sarvabhāvānām anāditvaṃ sarvajñābhā-vaṃ sādhyatīti cet |

ucyate | upayuktasarvajñāpekṣayā tāvad idam adūṣaṇam | tasyānāditvājñāne 'pi up-ayuktasarvajñatvavyāhateḥ | sarvasarvajñasyāpy abhāve sādhye 'samartheyam arthāpattiḥ | tathā hi yathā saṃsārasyānāditve pūrvapūrvavastusattāyā anavadhitvaṃ tathā sarvajñajñā-nasyāpi pūrvapūrvavastusattāvyāpakatvenānavadhiprasaratā iti | ajñātasyaikaśyāpi vastuno 'navasthiteḥ | saty api sarvajñe 'nāditvam upapadyamāṇam na sarvajñābhāvam ākṣipati | tatas cārthāpattir api na sarvajñasya bādhiḥ |

na cābhāvapramāṇabādhyāḥ sarvajñāḥ | pramāṇapañcakanivṛttir

abhāvapramāṇam iṣyate | tatra nivṛttir iti prasajyavṛtṭyā

pramāṇānutpattimātram abhipretam, atha vā paryudāsavṛtṭyā

vastvantaram, vastvantaram api jaḍarūpaṃ jñānarūpaṃ vā, jñānam api

jñānamātram, ekajñānasamṣargivastujñānam veti vikalpāḥ |

tatra na tāvan nivṛttimātram abhāvapramāṇam upapadyate | tat

khalu nikhilāśaktivikalatayā 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 (HB 25,12-14) iti |

nāpi vastvantaratāpakṣe jaḍarūpaḥ pramāṇābhāvaḥ saṅgacchate, tasya prameya-paricchēdayogāt | paricchēdasya jñānadharmatvāt | nāpi jñānamātrasvabhāvo 'bhāvaḥ | deśakālasvabhāvaviprakṛṣṭasyāpi tato 'bhāvaprasaṅgāt | tādapekṣayāpi vijñānamātratvāt tasya | athaikajñānasamṣargisvabhāvo 'numanyate, tadā kṣatam abhāvapramāṇapratyāśayā, adhyakṣaviśeṣasyaivābhāvapramāṇanāmakaraṇāt | tasya cāsmābhir dr̥ṣṭyānupalamb-hākhyasādhanaatvena svīkṛtatvāt | dr̥ṣṭyānupalambhaś ca bhagavadabhāvasādhane 'samartha iti pūrvam evāveditam |

kiṃ ca, kaḥ punar ayaṃ pramāṇābhāvo 'bhimato bhavatām | svapramāṇagaṇanivṛttir atha sarvaprāṇigaṇanivṛtṭiḥ | tatra svapramāṇagaṇanivṛttir vyabhicāriṇī, tasyāṃ satyāṃ api vyavahitasārthasyānapahnavatvāt | parapramāṇanivṛttis tv asarvavido 'siddhā | yad āha sarvādr̥ṣṭiś ca sandigdā svādr̥ṣṭir vyabhicāriṇī |

vindhyādrirandhrādūrvāder adṛṣṭāv api sattvataḥ | | iti | | (=TS 122)

tad evaṃ nābhāvapramāṇato 'pi sarvajñānīśedha iti sthitam | |

nanu tathāpi sadvyavahārārtham sādhakam apy asya na vidyate | tathā hi sarvavido 'tīn-driyatvāt na tāvad asmadādiप्रत्यक्षam asya sādhakam | yathā cāsmābhir asau nopalabhyate tathāsmajjātiyair apy apratyakṣasvabhāvaniyamāt | na cāyaṃ kālāntare 'bhūd iti ca kalpanā

yujyate | yathā hi kālatvādidānīntanakālavat itī anenānumānena nirākartuṃ śakyate, na tathā sādhayitum | Kārikā

sarvajñakalpanā tv anyair vede vāpauruṣeyatā |
tulyavat kalpyate yena tenedaṃ saṃpradhāryate ||
sarvajño dr̥śyate tāvan nedānīm asmadādibhiḥ |
nirākaraṇavac chakyā na cāsīd itī kalpanā || itī || (ŚV II 116-117)
nāpy anumānataḥ sarvajñasiddhiḥ | tatpratibaddhalingānīscayāt |

kiṃ ca sarvajñasattāsādhane sarvo hetuḥ trayīm doṣajātim nātivartate asiddhatvaṃ viruddhatvaṃ anaikāntika-tvaṃ ceti | tathā hi sarvajñe dharmaṇi kriyamāṇe na taddharmo hetuḥ siddhaḥ | tasyaiva dharmaṇaḥ sādhyatvenāsiddhatvāt | siddhau vā vaiyarthya-prasaṅgāt | asarvajñe dharmaṇi na sarvajñasiddhiḥ | hetuḥ sarvajñaviparītasāadhanatvena viruddhatvāt | nāpi sarvajñasarvajñadharmo hetuḥ | tasyānaikāntikatvāt | tasmān nānumānato 'pi sarvajñasiddhiḥ |

Kārikādr̥ṣṭo na caikadeśo 'sti liṅgaṃ yo vānumāpayet | itī || (=TS 3125cd)

nāpy āgamagamyah | āgamo hi dvividhaḥ pauruṣeyo nityaś ca | tatra pauruṣeyo 'py āgamaḥ tadīyo vā tatra pramāṇam, narāntarapraṇīto vā | na tāvat tadīyah | anyonyasaṃśrayā-patteḥ | tathā hy āgamasya sarvajñoktatve prāmāṇyam | asya ca prāmāṇye satyasmāt sarvajñasiddhir itī | narāntarapraṇītas tu pramāṇatvenānabhimata evety ato 'pi na sarvajñasiddhiḥ ||

kiṃ ca sarvajñapraṇītād vacanāt sarvajñasiddhau kiṃ aparāddhaṃ svavacanena yenāto 'py asau na gamyeta | nāpi nityāgamagamyah sarvajñah, tathāvidhasya sarvajñapratipādakasya nityāgamasyābhāvāt | yac copaniśadādau sarvajñapratipādakavākyam tasyānyārthatvaṃ draṣṭavyam | na ca nityavākyasyānityasarvajñatvapratipādakatvam, nirviṣayatvaprasaṅgāt |

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

Kārikā

na cāgamena sarvajñas tadīye 'nyonyasaṃśrayāt |
narāntarapraṇītasya prāmāṇyam gamyate katham ||
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 || (ŚV II 118-120)

Bṛhaṭṭīkāpi

na cāgamavidhiḥ kaścin nityaḥ sarvajñabodhakaḥ | (=TS 3186ab)

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

nāpy upamānapramāṇasamadhigamyah | upamānaṃ hi sadṛśagrahaṇanāntarīyakapraṇṭtikam asannikṛṣṭārthagocaram | yathā gavanagrahaṇadvāreṇa goḥ smaraṇam | na ca sarvajñasadṛśaḥ kaścid asti | Kārikā

sarvajñasadṛśaṃ kañcid yadi paśyema samprati |
upamānena sarvajñaṃ jānīyāmas tato vayam || (=TS 3215)

nāpy arthāpattitaḥ sarvajñasiddhiḥ | dr̥ṣṭaḥ śruto vārtho 'nyathā nopapadyata ity adṛṣṭārthaparikalpanam arthāpattilakṣaṇam | na cātra pramāṇapratītam kiñcid vastv asti yat sarvajñaṃ anatareṇānupapadyamānaṃ tat sattām upanayet | tan nārthāpattir api sarvajñasādhani |

na ca pramāṇapañcakābhāvasvabhāvād abhāvapramāṇād asya siddhiḥ, vastvabhāvasāadhanatvād asya | pratyutāyam evāsyābhāvaṃ sādhyatīti pratipāditam | yad apīdaṃ

kārikābrhaṭṭikayor ekaṣaṣṭyā ślokaḥ sarvajñasiddhaye bauddhasya sādhanam āśaṅkya dūṣitaṃ tad api ghrṇākaram iti granthavistarabhayān na likhitam |

tathā hy etāni kila saugataḥ sarvajñasādhanaḥ sādhanāny abhidhīyante | sarvajño 'stīti satyam, sarvajñoktatvāt, dharmābhyupadeśakatvāt, buddhaḥ sarvajña iti cirapravṛt-tadṛdhasmrteḥ, prathamataram aśeṣaśiṣyajanavargasyānekavidhacittacittādirijñānāt, sakalapadārtharāśitattvopadeśād iti ||

tasmāt sthitaṃ etat nātīndriyadarśi sāksād asti, api tu nityavacanadvāreṇaiva tasya darśanam iti | tad evaṃ sarvathā sarvajñasādhakapramāṇasabhaṇvād ayukto bauddhānam sarvajñe sadvyavahāra iti ||

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

sarvasarvajñapakṣe 'pīdam sādhanam |

yat pramāṇasaṃvādinīscitārthavacanam tat sāksāt paramparayā vā tadarthasāksātkāri-jñānapūrvakam | yathā dahano dāhaka iti vacanam | pramāṇasaṃvādi nīscitārthava-canam cedam | kṣaṇikāḥ sarvajñasaṃskārā ity arthataḥ kāryahetuḥ | nāsyāsiddhiḥ, sarvabhāvākṣaṇabhaṅgaprasādhanaḥ asya vacanasya satyārthatvāt | nāpi virodhaḥ, sapakṣe bhāvāt | na cānaikāntikaḥ, vacanamātrasya saṃśayaviparyāsapūrvakatve 'pi pramāṇanīscitārthavacanasya sāksātpāramparyeṇa tadarthasāksātkārijñānapūrvakatvāt | anyathā niyamena pramāṇasaṃvādāyogāt ||

ayaṃ ca bhāṣyakāriyaḥ sarvasarvajñaprasādhakaprayogaḥ paṇḍitajitāribhiḥ prapañcita iti tata eva pracayato 'avadhārya iti |

durvāraprativādivikramam anādṛtya pramāprauḍhitaḥ sarvajño jagadekakakṣurudagād eṣa prabhāvo 'tra ca |

sambuddhasthitimedinikulagīrer asmadguroḥ kin tv ayaṃ saṃkṣepo mama ratnakīrtikṛti-nas tadvistaratrāsinaḥ ||

viśvam astu śubhād asmād yathecchaṃ ratimanmataḥ |

mañjuvajraś ca paryante tatpādam satphalapradaṃ ||

ahañ ca mañjuvajraḥ syāṃ mañjughoṣo 'tha mañjuvāk |

mañjuśrīr vādiraṇmamañjukumāro jinadhūrdharaḥ |

|| sarvajñasiddhiḥ samāptā ||

1.2 Īśvarasādhana-dūṣaṇam

Mikogami_Ms 18b1 oṃ namas tārāyai

sūktaratnāśrayatvena jitaratnākārād idam | guror vāgambudheḥ smartuṃ kiñcid ākr̥ṣya likhyate || rītiḥ sudhānidhir iyaṃ sattame madhyavartini | vidveṣiṇi viṣajvālā kiñcij jñe tu na kiñcana ||

ihaite naiyāyikādayo vivādapadasya kṣitidharādeḥ svarūpopādānopakaraṇasaṃpradā-naprayoṇavibhāgapravīṇaṃ sarvajñatādiguṇaviśiṣṭaṃ puruṣaviśeṣam icchanti | yad āhuḥ

eko vibhuḥ sarvavid ekabuddhisamāśrayaḥ śāśvata īśvarākhyāḥ | pramāṇam iṣto jagato vidhātā svargāpavargārthibhir arthanīyaḥ || iti |

sa ca katham sidhyatīti paryanuyuktāḥ sādhanam idam ācakṣate | vivādādhyāsitam bud-dhimaddhetukam | kāryatvāt | yat kāryaṃ tadbuddhimadhetukam | yathā ghaṭaḥ | kāryaṃ cedam | tasmād buddhimadhetukam iti | hetoḥ paroḥśārthapratipādakatvam anubhūteṣu hetvābhāseṣu na śakyam āvedayitum | hetvābhāsāś ca pañca | yathoktam

savyabhicāraviruddhaprakaraṇasamasādhyaśamātītakālā 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 anityaḥ śabdaḥ sāvyavatvād iti | na cābhyāṃ prakārābhyāṃ prastutasya hetor asiddhir

asti | kṣmāruhādaḥ dharminī pramāṇsamadhighate kāryatvasya sādhanasya pramāṇprati-
 tatvāt | cirotpannaparvatādaḥ ca dharminī 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 tatsamavetanāṃ guṇakarmādīnām | teṣāṃ avayavasambandhābhāvād iti
 cet | satyam | teṣāṃ kāryaguṇādītvena hetvantareṇa kāryatvaṃ adhigantavyam | tathā
 hi; janmabhājo vivādādhyāsitanityetarasamavāyino guṇādayaḥ | kāryaguṇādītivāt | yo yaḥ
 kāryaguṇādīḥ sa sarvas tathā, yathā ghaṭādirūpādīḥ | tathā caite | tasmā janmabhājāḥ
 | iti | kāryatvaṃ ca na svakāraṇasamavāyaḥ, sāmānyaviśeṣo vā boddhavyaḥ, yenāsyā
 pradhvaṃsavyāpakatvād bhāgāsiddhatā syāt, kiṃ tu kāraṇādhīnasvarūpamātram | tac ca
 śabdādiṣv iva pradhvaṃsādāv api pratyakṣeṇādhigatam iti na tāvad ayam asiddho hetuḥ
 | nāpi viruddhaḥ | tathā hi yo vipakṣa eva vartate sa khalu sādhyaviparyayaḥ vyāptē
 sādhyaviruddhaṃ sādhyam viruddho 'bhidyate | yathā nityaḥ śabdaḥ kṛtakatvād iti | na
 cāyaṃ tathā, prasiddhakartṛkeṣu sapakṣeṣu sabbhāvarāsanāt | nanu buddhimatpūrvakatve
 sādhye siddhasādhanaṃ | abhimataṃ hi pareṣāṃ api karmajātvaṃ kāryajātya, karmaṇas
 ca cetanātmakatvāt, cetanāhetukatvād vā | taddhetukatvaṃ ca jagataḥ | sarvajñapūrvakatve
 tu sādhye vyāptiḥ svapne 'pi nopalabddhā | dṛṣṭāntaś ca sādhyahīnaḥ, kulālādīnām
 asarvajñatvāt | viruddhatā ca hetor asarvajñapūrvakatvenaiva kumbhādaḥ kāryatvasya
 vyāpter upalabdheḥ | na copalabdhimatpūrvakatvamātram sādhanaviśayaḥ, tadviśeṣasya
 tu sarvajñapūrvakatvasyātadviśayaḥ yāpi tataḥ siddhir iti sāmpratam | tathā hi yady
 asau viśeṣo na sādhanaviśayaḥ katham atas tatsiddhiḥ, siddham vā katham aviśayaḥ,
 viśayaś cet katham anavayadoṣaṃ na spṛśed iti cet | ucyate | sāmānyamātravyāptāv
 apy antarbhāvitaviśeṣasya sāmānyasya pakṣadharmaṭāvaśena 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 parvatasaṃyuktaṃ vahniviśeṣam asau śakyapratipattir iti vahniviśeṣasyāpy
 ananumānam | tathā cānanvayadoṣaprasaṅgaḥ indriyānumāne 'py ayam eva nyāyo
 draṣṭavyaḥ, yathendriyalakṣaṇakaraṇaviśeṣasiddhiḥ | tathā hi tatpūrvā nendriyakaraṇikā
 kācit kriyopalabdhā | na khalu cchidādyāḥ kriyā indriyasādhana, vrascanādīnām
 anindriyatvāt | na ca vrascanādisādhana sambhavati rūpādiparicchittilakṣaṇā kriyā |
 tasmād yathā kriyātvasāmānyasya karaṇamātrādhīnatvavyāptatve pakṣadharmaṭāvaśād
 indriyalakṣaṇakaraṇaviśeṣasiddhis tattheāpi saty api kāryatvasyopādānopakaraṇasampradā-
 naprayojanajñakartṛmātravyāptatve 'pi vivādādhyāsiteṣu pakṣadharmaṭāvaśād up-
 ādānādyabhijñāsāmānyasyākṣiptaviśeṣasyaiva siddhiḥ | anyathā sāmānyasyāpi vyāpakābhi-
 matasya na siddhiḥ syāt, nirviśeṣasyāsambhavadviśeṣasya vā tasyānupapatteḥ | asarvajñasya
 cātrādrṣṭādibhedavijñānasahitasyādhiṣṭhātrbhāvāsambhavāt sarvajñātmaka eva viśeṣo
 balād āpatati | nanūpādānādyabhijñakartṛmatreṇasarvajñatvadehitvādibhir api vyāptir
 aśakyaparihārā, vyabhicārādarśanasya samānatvād iti cet | na | sarvajñatvāsarvajñatvayor
 dehitvadehitvayor vā kāryotpattāv anuyogāt | na hi sārvaṇīyaṃ kartrṇām yogyatām
 upasthāpayati, asarvajñebhyaḥ kumbhakārādibhyaḥ kumbhādīnām aprasavaprasaṅgāt |
 nāpy asarvajñyaṃ kumbhakārād eva keyūrādīnām apy utpattiprasaṅgāt | tathā na dehitvaṃ
 kāryotpattāv upayogi kumbhakārād eva keyūrādīnām utpattiprasaṅgāt | nādehitvaṃ kumb-
 hakārād ghaṭādīnām anutpādaprasaṅgāt | tataś copādānādyabhijñapuruṣapūrvakatvam
 eva kāryatvasya vyāpakam | tad eva ca buddhimatpuruṣapūrvakatvaśabdavācyaṃ | tena
 yady api buddhimatpūrvakatvamātram vyāptiviśayas tathāpi tadviśeṣasya sarvajñatvasya
 pakṣadharmaṭābalāt pratilambha iti viśeṣaviśayam anumānam | na cōktadoṣaprasaṅ-
 gaḥ, tasya sādhyadrṣṭāntayor dharmavikalpād utkarṣāpakarṣalakṣaṇaparyanuyogasya
 sarvānumānasādhāraṇyenānumānamātraprāmāṇyapratikṣepahetutvāt | | etena yad uktaṃ

kaṇikāyāṃ yadi kulālādīnāṃ katipayopakaraṇādijñānam, na samastopakaraṇādijñatā, tarhi tenaiva nidaśānena 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 nidaśānaṃ na bālādaya ity atra niyamahetur astīti tan nirastam || īśvarasya hi katipayātīndriyopakaraṇādijñāne tatkāraṇasya sarvatra samānatvād aśeṣopakaraṇādijñatāyā durvāratvāt | kāraṇam ca tajñāne sattām antareṇa nānyat, dharmādharmaḍīnāṃ laukikapratyāsattihetūnāṃ tatrāsambhavāt | kāraṇābhede ca kāryābhedaḥ | anyathā katipayātīndriyajñānam api na syāt | yathā hi kulālādis tulyadarśanasāmagrikeṣu nākiñcijñāḥ tathātīndriyopakaraṇādisv apīśvaraḥ, sāmartyasyāviśeṣāt | na ca bālonmattādīnidaśānena katipayopakaraṇajñātāniśedho yuktaḥ, bījadrṣṭāntena buddhimanmātrasyāpi niśedhābhidhānaprasaṅgāt | tasmād yathopādānādyabhijñasyāpi sambhavād bījadibhir na vyabhicārābhidhānam, tathā bālonmattādibhir apīti kulālādīnāṃ eva drṣṭāntatā yuktimatī, upādānādyabhijñābud-dhivanmātrakāryatvayoḥ sādhyasāadhanayos tatra prasiddhatvāt | tathā jñānavad īśvarasya cikīrṣāprayatnau nityāv ity atrāpi | yad abhihitam: nityau cet kim īśvarasya jñānena cikīrṣāprayatnopayoginā, taylor nityatvāt, svotpāḍopayogānapekṣāḇādityādi | tad apy asāram | ajñātakartṛtvānupaptteḥ | jñānaṃ hi yatra cikīrṣāpratyatnāv anityau tatra tāv upasthāpayadupakaraṇādikam upadarśayati | yatra tu tau nityau tatropakaraṇādikam upadarśayad api saphalam | tasmāt saty api cikīrṣāpratyatnayor nityatve saphalam īśvarajñānaṃ sāksātkāryopattāv anupayogy api | ata eva ca so 'yam īdṛśo viśeṣo vicārāsahaḥ kathaṃ pakṣadharmatābalād api sādhyadharmiṇy upasamhriyata ityādir api pralāpa eva | īśvarajñānasyāvyāhatau sarvajñatāviśeṣasya durvāratvāt | yad abhihitam: prekṣāvatām pravṛttiḥ prayojanavattayā vyāptā | na ceśvarasya prekṣāvato jagannirmāṇe prayojanam utpaśyāmaḥ, prāptanikhilaprāpaṇīyasya prāptavyābhāvāt | tad api sāvadyam, tadab-hiprāyasya durbodhatvāt, prayojanābhāvāsiddheḥ, vyāpakānupalabdheḥ, sandigdhatvāt | vicitrā hi puruṣamātrasya cetovṛttiḥ prāḡ eva viśvasya kartuḥ | prāptanikhilaprāpaṇīyasyāpi karuṇayāpi parārthapravṛttaḥ sambhāvyamānatvāt | na cāsya narakādinirmāṇapravṛttiḥ kāruṇikatām upahanti, pratyuta pituḥ putragaṇḍapāṭānavṛttir ivālpaduḥkhaḍānena prabhūtaḍāruṇaduḥkhāpanayanāt karuṇātiśayam eva gamayati | prekṣāvatām ivāsyāpi niyatasthirapravṛttisiddheḥ prayojanānumitir eva nyāyaprāptā || yac cedam udīritam: yadi hi sarvakāryāṇāṃ ekaḥ kartā syāt tato 'jñasya tattvānupapatteḥ sarvajñatā syāt | atha punar ekaikaṃ kāryam ekaikena kartrā janyata iti yo yaj janayati sa tatkāraṇamātrajña eva na tu sarvajña iti | atrocyate | kāryaliṅgāviśeṣād ekaḥ kartā sad iti jñānāviśeṣāt sattaikatvavat | kutaścil liṅgād anumitasya vastuno nānātvasya liṅgāntarānumeyatvāt, nānātvam upapāḍayi-tuṃ pramāṇāntaram vaktavyam | yathātmanānātvam avasthāpayadbhiḥ sukhādibhir nānātvavyavasthāpanam ucyate | na ceha kartur anekatvādhigame pramāṇāntaram asti | ekatve tu na pramāṇātaram anveṣṭavyam, ekasya kartur abhāve bahūnāṃ vyāhatamanasāṃ svātāntreṇa parasparavirodhena mithaḥ svānukūlābhiprāyānavabodhena yugapatkāryānutpattiḥ, utpannasya vā vilopāḍiprasaṅgaḥ syād iti | ekatve tu siddhe sarvajñatāsiddhir avirodhinī | na ceśvarasya sakalakṣetrañāsamavāyidharmādharmajñānakāraṇābhāvena tadjñānam, tatsamavetānāṃ jñānacikīrṣāpratyatnānāṃ nityatvāt | na ca buddhitannityatvayoḥ kaścit virodhaḥ | na ca buddher anityatāyās tatra tatropalabdher īśvarabuddher api tathātvaṃ yuktaṃ, rūpādīnāṃ apy anityānāṃ tatra tatropalabdhes toyāḍiparamāṇusamavetānāṃ api rūpādīnāṃ anityatvaprasaṅgāt | parapuruṣasamavetadharmādharmādhīṣṭhānam apy asya yuktaṃ eva, saṃyuktasaṃyogisamavāyasya sambandhasya sadbhāvāt | saṃyuktāḥ khalv īśvareṇa paramāṇavaḥ, taiś ca kṣetrañāḥ, tatsamavetau ca dharmādharmāv iti || tad evaṃ kaṇikāyāṃ vācasater īśvaradūṣaṇaṃ yathāsāram utthāpya vyudastam asmābhiḥ | aparaṃ ca busaprāyam anabhyupagamaprasiddhasiddhāntagrastam iha granthavistarabhayān na likhitam | tad evaṃ abhimatasyaiva sarvajñatālakṣaṇasya viśeṣasya siddher naiśa viśeṣaviruddho hetuḥ | nāpi karmabhiḥ siddhasāadhanam iti sthitam || na cānaikāntikaḥ |

sa hi bhavann asādhāraṇo vā syāt, yathā nityā pṛthvī gandhavattvād iti, anupasamhāryo vā, yathā sarvaṃ nityaṃ prameyatvād iti, sādharmaṇo vā yathā nityaḥ śabdaḥ, asparśavattvād iti | tatra na tāvad ādimau pakṣau, sapakṣasadbhāvarāśanena pratikṣiptatvāt | nāpy antimaḥ, adhigatakartṛnivr̥tter vyomāder vipakṣād vyāvṛtter upalabdheḥ | nanu puruṣavyāpāram antareṇa tṛṇādīn udayamānānavalokayan lokaḥ kāryamātraṃ puruṣapūrvakam iti vyāptim eva na pratipadyata iti cet | evaṃ tarhi prasiddhānumānasthitir api dattajalāñjaliḥ | tatrāpi hi vyāptipratītikāla eva vyāghrādiparyākulātidurgapradeśe vahnivyāpāram antareṇa dhūmaṃ puruṣavyāpāraṃ vinā pūrvam siddham ghaṭam vā vilokayan loko dhūmamātraṃ vahnipūrvakam ghaṭamātraṃ vā puruṣapūrvakam iti vyāptim eva na pratipadyata iti vaktum śakyatvāt | tatra vahnipurusaḥ deśakālaviprakṣṭatvād apratikṣepa iti cet | yady evaṃ tṛṇādāv api puruṣasya svabhāvaviprakṣṭatvād apratikṣepa iti sarvaṃ samānam anyatrābhīniveśāt | puruṣavyāpārapūrvakatā tāvan na pratīyate tṛṇādīnām | sā ca puruṣasyādṛśyatvād asattvād vā na pratīyatām, kim anena vicāritena | sarvathā kiñcitkāryam apūrvapurusaḥ pūrvakam apaśyan na vyāptim kāryamātrasya puruṣeṇa kaścīd cetanāvān avagacchatīti cet | yady evaṃ vahnimātrapūrvakatā tāvan na pratīyate dhūmasya, puruṣamātrapūrvakatā ca ghaṭasya | sā ca vahnir 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 kaścīd cetanāvān adhigacchatīti apy ucyamānam na vaktraṃ vakrikaroti | tat kim anena prasiddhānumānāpalāpinā jātyuttareṇa || syād etat | na sapakṣasapakṣayor darśanādarśanamātreṇāvyabhicāranīś-cayaḥ, atadātmano 'tadutpatteś cāvyabhicāranīyamābhāvāt | tad idaṃ kāryatvaṃ sandigdha vipakṣavyāvṛttikatvenāsādhyanam | atrocya | nāsti vipakṣād dhetoḥ vyāvṛttisandehaḥ, dhūmānalayor iva kāryabuddhimator upalambhānupalambhasādhyanasya kāryakāraṇabhāvasya siddhatvāt | kāryaviśeṣasyaiva tadutpādasiddhir na kāryasāmānyasya, yathā dhūmādivartino vastutvāder nānalādijanyatvaniścaya iti cet | na | viśeṣahetvabhāvāt | upalambhānupalambhayos tadutpattisādhyanatvenestayor aviśeṣāt kāryaviśeṣasyeva kāryasāmānyasya prabodhāśrayāyattatāsiddheḥ | yathā hi kāryaṃ vastrādyupādānavad dṛṣṭam, kāryāntaram apy adṛṣṭopādānam upādānavat kāryatvādy upasthāpyate tathā tad eva kāryaṃ vastrādi dṛṣṭakartṛkam ity adṛṣṭakartṛkam api kāryatvāt kartṛmad vyavasthāpyate | upādānasyeva kartur api kāryeṇānukṛtānvavyatirekatvāt | tanmātranibandhanatvāc ca sarvatra kāryakāraṇavyavahārayoḥ | tasmād yathā kāryaṃ ca syān nirupādānam ceti na śakyam āśaṅkitum, kāryamātrasyopādānamātrād utpādasiddheḥ tathā kāryaṃ ca bhaved akartṛkam ceti nāśaṅkānyam, kāryamātrasya kartṛmātrād utpādasiddher aviśeṣāt || nanu brūyā nāma kiñcit | tathāpi na kāryamātrād buddhimadanumānam, api tu kāryaviśeṣād eva | yaddarśanād akriyādarśino 'pi kṛtabuddhiḥ syāt | na cānapekṣitatattvānugamāc chabdamātrasāmyāt sādhyasiddhir yuktā | gośabdavācyaṭāmātreṇa vāgādīnām viśāṇitvān-umitiprasaṅgād iti cet | tad etat khaṣṭhottaram anuttarārham, kāryasāmānyasyaiva vyāptiprasādhanaṭ | api ca kā punar iyaṃ kṛtabuddhiḥ, kim apekṣitaparavyāpārāvasāyo 'tha puruṣakṛtam etad iti pauruṣeyatvaniścaya iti | yady ādyaḥ pakṣaḥ, sa kathaṃ kṣityādiṣu nāsti, kāraṇavyāpārātmalābhakṣaṇasya kāryatvasya kumbhādivat kṣityādiṣv aviśeṣāt | atha puruṣeṇa kṛtam iti pauruṣeyatvaniścayaḥ kṛtabuddhir abhimatā, tadāpi tādrī kṛtabuddhiḥ kasya nāstīti vaktavyam | kim 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 agamakavāt | tasmān na kṛtabuddhihetutvaṃ viśeṣaḥ | bhavatu vā kaścīd anirūpitarūpo viśeṣaḥ tathāpi kim anena | kāryamātrasyaiva dhūmamātrasyeva vyāptipratīteḥ | na ca kāryatvena hetunā saha mṛdvikārasya samakakṣatā | tasya svasādhyena dṛśyakumbhakāreṇa saha vyabhicārasya śataśo darśanāt | kāryatvasya tu dṛśyādṛśyasādhāraṇena 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 pratipakṣakṛtaṁ dharmāntaram asti | na cedam bādhakam 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 | anumānaviruddhaḥ, sāvayavāḥ paramāṇavo mūrtatvāt | āgamaviruddhaḥ, śucina[ra]śīraḥkapālaṁ prāṇyaṅgatvād iti | tatra na tāvad ayaṁ pratyakṣaviruddhaḥ, sādhyaviparyayasya pratyakṣaviśayatvāt | nāpy anumānaviruddhaḥ, dharmigrāhiṇānumānenābādhitaviśayatvāt | na cāgamaviruddhaḥ, āgamenā sādhyaviparyayasyāparicchedāt | saugatādyāgamair viparītaparicchedād iti cet | na, teṣāṁ kṣaṇikatvādyarthaviśamvādupalambhena prāmāṇyābhāvāt | vedāgamo 'pi bādhakatvena nāśaṅkanīyaḥ, sahasraśīrṣā puruṣaḥ 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 || tathāsyā siddhaye śaṅkaraḥ sādhanam idam abhipraiti: jagad etat prabodhāśrayāyattaprasavam abhilāṣapratītiparamāṇumūrtyādhāraparatvāparatvānumeyasāmānyasamavāyāntyaविशेषतःदेकार्थसामवेतपरिमāṇaikatvapṛthaktvāgurutvasnehāpārthivarūparadravatvāmūrtasamāyogatataretarābhāvānupattirūpārūpam asmadādivinirmītetarat | acetanopādānatvāt | yad itthaṁ tat tathā, yathā kalasaḥ | tathā cedam | tasmād idam api tatheti | asyāyam arthaḥ | jagad iti dharmī | prabodhāśrayāyattaprasavam iti sādhyam | abhilāṣetyādy anutpattirūpārūpaparyantena dharmiviśeṣeṇākāśādīnityavargaparihāraḥ | asmadādivinirmītetarat ity anenāpi dharmiviśeṣeṇa prasiddhakartṛkaghaṭāḍiparihāraḥ | abhilāṣaś ca prītiś ca paramāṇumūrtiś ca | āsāmadhāra ākāśa ātmā paramāṇuḥ | paratvāparatvānumeyau dikkālu | sāmānyādayas tu yathāprasiddhā grahītavyāḥ | tathā narasiṃhaḥ prāḥa: vijñānādhārādhīnajamājanmāvacchinnātmobhayavādyavivādāspadapuruṣapūrvakavyatireki bhāvānubhāvi prameyajātam | utpattimattvāt | yad yad ākhyātasādhanaśambandhi tat tad uktasādhya dharmādhikaraṇam | yathā vāsaḥ | tathā cedam | tasmād idam api patheti | asyāyam arthaḥ | prameyajātaṁ dharmi | vijñānādhārādhīnajameti sādhyam | ajanmāvacchinnātmāmeti dharmiviśeṣaṇam | etenākāśādīnityavargaparihāraḥ | ubhayavādyavivādāspadapuruṣapūrvakavyatirekīty anenāpi prasiddhakartṛkaghaṭāḍiparihāraḥ | bhāvānubhāvīti vasturūpam | etena pradhvaṁsāḍiparihāraḥ | yad yad ākhyātasādhanaśambandhīti vyāptivacanam yaddharmirūpam kathitasāadhanayogīty arthaḥ | Trilocanas tu vyatirekīṇam imaṁ prayogam āha – sarvaṁ kāryaṁ prabodhavaddhetukam | utpattidharmakatvāt | yan nityaṁ drṣṭam abodhavaddhetukam tasyākāśādes tathotpattir nāstīti drṣṭam | utpattidharmakam ca pakṣīkṛtaṁ asmadādivinirmītetarat | tasmād bodhavaddhetukam iti | punar dvyaṇukeśvarasiddhau Trilocana eva prāḥa: vivādāspadībhūtaṁ dvitvam ātmotpattau kasyacid ekaikaviśayāṁ buddhim apekṣate | dvitvasamkhyātvāt | yad yad dvitvam tat tathā | yathā dve dravye | tathā cedam dvyaṇukagataṁ dvitvam | tasmāt tatheti | yasya cātra buddhir apekṣyate sa bhagavān īśvaraḥ || tathā ca Vācaspatiḥ pramāṇayati: vivādādhyāsitanurugirisāgarādayaḥ upādānādyabhijñakartṛkāḥ | kāryatvāt | yad yat kāryaṁ tat tad upādānādyabhijñakartṛkam | yathā prāsādādi | tathā ca vivādādhyāsītāś tanvādayaḥ | tasmāt tatheti | evaṁ sthitvā sthitvā pravṛttidharmakatvāt, sanniveśavattvāt, arthakriyākāritvād ityādayo hetavaḥ kathitapañcāvayavakrameṇa boddhavyā iti | tad etad durmativispanditaṁ jagadandhīkaraṇam na satām upekṣitum ucitam iti kiñcid ucyate | iha khalu buddhimatkāryamātrayoḥ sādhyasāadhanayoḥ sarvopasaṁhāravatī vyāptiś tāvad avaśyaṁ grahītavyā | anyathā gamyagamakabhāvāyogāt | sā ca grhyamāṇā a) kiṁ kāraṇakāryamātrayor iva viparyayabādhakapramāṇabalāt grāhyā | b) yad vā 'gnidhūmayor iva viśiṣṭānvayavyatirekagrahaṇapraṇaviśiṣṭapratyakṣānupalambhābhyāṁ boddhavyā | c) uta svavyavasthayaḥ sapakṣāśapakṣayor bhūyor darśanādarśanābhyāṁ

pratyetyā | d) āhosvit sapakṣāsapakṣayoḥ sakṛddarśanābhyām jñātavyeti catvāro vikalpāḥ | a) na tāvad ādyaḥ pakṣaḥ, sādhyaviparyaye buddhimadabhāve kāryatvasāmānyasya sādhanasya bādhakapramāṇābhāvāt. nanu bādhakapramāṇābhāvo 'siddhaḥ. tathā hīdaṁ kāryatvaṁ yathā buddhimatā vyāptam iṣyate tathā deśakālasvabhāvanīyatatvenāpi, kādācīkakāraṇasannidhimattayāpi, sāmagrikāryatvenāpi vyāptam upalabdhām | sa ca deśādīnīyamaḥ kādācitkakāraṇasannidhiḥ sāmagrī vā buddhimatpūrvikā siddhā | yadi punar acetanāni cetanānadhiṣṭhātāni kāryaṁ kuryuḥ tato yatra kvacanāvasthitāni janayeyur iti na deśakālasvabhāvanīyataprasavaṁ kāryaṁ upalabhyeta | hetusamavadhānajanmatayā na kāryaṁ pratyekaṁ kāraṇair janyata iti cet | samavadhānam eva tu kāraṇānāṁ kutaḥ | kādācitkaparipākādarṣṭaviśeṣād iti cet | nanv ayam acetanaḥ katham yathāvat kāraṇāni sannidhāpayet | no khalu kvacid avasthitāni daṇḍādīni vinā kumbhakāraprayatnam adṛṣṭaviśeṣavaśād eva parasparaṁ sannidhīyante | sannihitāni vā kāryāya prabhavantīti buddhimatā deśakālasvabhāvanīyamasya kādācitkakāraṇasannidheḥ sāmagryāś ca vyāptisiddhiḥ | buddhimadabhāve caiśāṁ vyāpakānāṁ nivṛttau nivartamānaṁ kāryatvaṁ buddhimatpūrvakatvena vyāpyata iti pratibandhasiddhaye vyāpakānupalambhatrayam upanyastam | tathā ca na kāryaṁ buddhimatparityāgād ahetukam eva bhavatīti sambhāvyam, deśakālasvabhāvanīyamābhāvaprasaṅgāt | nāpi buddhimato 'nyasmād eva bhavatīti śāṅkaniyam, sakṛd apy utpādābhāvaprasaṅgāt | na cānyasmād asmād api bhavatīti sambhāvyam, aniyatahetutve 'hetutvaprasaṅgāt | tathā buddhimantam antareṇācetanena karaṇe sarvadā kriyāyā avirāmarasaṅgaś cety api viparyayabādhakam atiprasaṅgacatuṣṭayaṁ vyāptiprasādhakam iti | kāryatvasya hetupūrvakatvam iva buddhimatpūrvakatvam apy avāryam iti cet | atrocyate | sidhyaty evedaṁ manorājyaṁ yadi deśakālasvabhāvanīyamasya kādācitkakāraṇasannidheḥ sāmagryāś ca buddhimatpūrvakatvena vyāptiḥ sidhyati | kevalam etad eva durāpam | buddhimadabhāve 'pi hi svahetubalasaṁmutpannasannidheḥ pratīnyatadeśakālasāktinācetanenāpi sāmagrīlakṣaṇakāraṇaviśeṣeṇa kriyamāṇāni deśakālasvabhāvanīyamakādācitkakāraṇasannidhisāmagrikāryatvāni yuyjanta iti sandigdhāsiddhā vyāpakānupalabdhyāḥ || buddhimadabhāve samavadhānam eva kuta iti cet | tad api cetanānadhiṣṭhitayathoktācetanāsāmagrīviśeṣād eva | so 'pi tādrṣād ity anādyacetanasāmagrīparamparāto 'pi deśādīnīyamasambhāvanāyāṁ nāvaśyaṁ buddhimadapekṣā | ghaṭāder deśakālasvabhāvanīyamaḥ kādācitkakāraṇasannidhiś ca, sāmagrī ca buddhimatpūrvikā drṣṭā ity aparopi deśakālasvabhāvanīyamādis tathaiveti cet | yady evaṁ ghaṭādikam api kāryaṁ bahuśo buddhimatpūrvakam upalabdhām iti sarvam eva kāryaṁ tathāstu, kim anena vyāpakānupalambhopanyāsadurvyasanena | ghaṭāder bahuśo buddhimatpūrvakatvadarśane 'pi na sarvatra kāryamātrasya tathābhāvanīścayaś cet | deśādīnīyamādīnāṁ apīdaṁ samānam iti katham atrāpi śāṅkāvyudāsaḥ || astu tadā pratyakṣam eva sarvatra vyāptigrāhakam iti cet | na tarhi viparyayabādhakapramāṇabalād vyāptigrahanīrvāhaḥ | pratyakṣam ca tatrāśaktam iti dvitīyavikalpāvasare nivedayiṣyate | tathā siddhe kāryakāraṇabhāve dhūmasyāhetukotpattāv anyasmād evotpattāv anyasmād apy utpattau sambhāvyamānāyāṁ deśādīnīyamābhāvaklptahetutyāgānyahetutvaprasaṅgāḥ saṅgacchante | prastute tu buddhimatkāryamātrayor kāryakāraṇabhāvo nādyāpi siddhaḥ | sādhayituṁ vā śakyaḥ | na cācetanasya kartṛtve kriyāyā avirāmaprasaṅgaḥ saṅgataḥ | na hy acetanam ity eva sarvadā sāmartyayogi, tasyāpi svahetuparamparāpratibaddhasāmartyatvād ity acetanakāraṇaviśeṣaparamparāsambhāvanāyāṁ nāvaśyaṁ buddhimadākṣepa iti svamatavyālopaṅkavikroṣitamātram evedaṁ na punar atra nyāyagandho 'pi | tad evaṁ vyāptisādhanaṁrtham upanyastam vyāpakānupalambhatrayaṁ sandigdhāsiddham atiprasaṅgatuṣṭayaṁ ca buddhimatkāryamātrayor vyāptyasiddhāv asaṅgatam | ataḥ kāryatvaṁ sādhanam sandigdhavipakṣavyāvṛttikatvād anaikāntikam || atra Vācaspatiḥ prāha: sandigdhavipakṣavyāvṛttikatvaṁ nāma hetuḥ eva na bhavati | tat katham nirasyate | tathā hi ya eva vipakṣe drṣṭo hetuḥ sa eva prameyatvādivad abhimatam na sādhyet | yas tu mahatāpi prayatnena mṛgyamāṇo 'sapakṣe nopalakṣitaḥ sa katham sādhyam na sādhyet |

avaśyaṁ śāṅkayā bhāvyam niyāmakam apaśyatām | (PV I 324cd)

iti tu dattāvakaśā laukikam aryādātikrameṇa saṃśayapiśācī labdhaprasarā na kvacin nāstīti nāyaṃ kvacit pravarteta | sarvasyaivārthasya kathaṅcic chaṅkāspadatvādarśanāt | anarthaśaṅkāyāś ca prekṣāvatām nivṛtṭyaṅgatvāt | antataḥ snigdhānnapānōpayoge 'pi maraṇadarśanāt | tasmāt prāmāṇikalokayātrām anupālayatā yathādarśanam śaṅkanīyam, na tv adṛṣṭam api | viśeṣasmṛtyapekṣo hi saṃśayo nāsmṛter bhavati | na ca smṛtir ananubhūtacare bhavati | tad uktam mīmāṃsāvārttikakṛtā adhyuṣṭasahasrikāyām: nāśaṅkā niḥpramāṇiketi (ŚV II 60cd) | tathā tenaiva Bṛhaṭṭikāyām:

utprekṣeta hi yo mohād ajātam api bādhakam | sa sarvavyavahāreṣu saṃśayātmā kṣayam vrajet || iti (=TS 2871)

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 upalabdḥ, nirdhūmasyāpi vahner upalambhāt | yadi punaḥ pramāṇasattayā prameyasattā vyāptā syāt, tadā yuktam etat | kevalam iyaṃ eva vyāptir asambhavinī, sarvasya sarvadarśitvaprasaṅgāt | tan nādarśanamātreṇa vyatirekasiddhiḥ | yathoktam:

sarvadrṣṭiś ca sandigdḥ svādrṣṭir vyabhicāriṇī | vindhyādrirandhradūrvāder adṛṣṭāv api sattvataḥ || iti (=TS 122)

sakalavipakṣasyārvācīnam praty adṛṣyatvāt || yac cōktam: saṃśayapiśācī labdhaprasarā na kvacin nāstīti na kvacit pravarteteti | tad aśaṅgatam | arthasaṃśayasyāpi prekṣāvatām pravṛtṭyaṅgatvāt pravṛttir avirodhiny eva | anarthaśaṅkayā sarvatra kartum śakyate | antataḥ snigdhānnapānōpayoge 'pi maraṇadarśanād apravṛttir iti cet | durjñānam etat | tathā hy arthasandeho 'narthasandeho veti nāyaṃ śaṣṭhīsamāsaḥ | kin tv arthonmukhaḥ sandeho 'rthasandehaḥ, anarthonmukhaḥ sandeho 'narthasandeha iti śākapārthivādivanmadhyapadalopī samāsaḥ | evaṃ sati snigdhānnapānādāv arthasandeha eva, tajjātīyasya svaparasantāne drṣṭipuṣṭyādyarthasya koṭīsaḥ karaṇadarśanāt, maraṇāder anarthsya kvacit kadācid darśanāt | etadviparīto 'narthasandeho draṣṭavyaḥ | tasmāt pramāṇādivārthasaṃśayād api prekṣāvatām tatra tatra pravṛttir durvāraiva || yad apīdam lapitam yathādarśanam śaṅkanīyam nādrṣṭapūrvam api viśeṣasmṛtyapekṣo hi saṃśaya ityādi | tad asambaddham | sādḥakabādhakapramāṇābhāvād eva paryudāsavṛtṭyā vastvantararūpāt sarvatra saṃśayotpatteḥ | kiṃ ca viśeṣasmṛtyapekṣa evāyaṃ saṃśayaḥ | tathā hi lakṣaṇayogitvāyogitvābhyām eva tajjātīyātajjātīye vaktavye | anyathā lakṣaṇapraṇayanam anarthakam syāt | evaṃ ca sati tādātmyatadutpattilakṣaṇapratibandhaviyogitvena sādḥaraṇena dharmeṇa prameyatvadhūmatkāryatvādīnām tvanmatena sajātīyatvāt prameyatvavyabhicāradarśanam eva śaṅkām upasthāpayatīti yathādarśanam evedam āśaṅkitam | yaś ca Kumārilasya sāksitvenopanyāsaḥ sa khalu dadhibhāṇḍe viḍālāḥ sāksīti pravādam nātīpatatīti kim atra vaktavyam | tad evaṃ vipakṣe 'darśanamātreṇa hetor vyatirekāśiddheḥ sandigdḥvipakṣavyāvṛttikatvam nāma hetudūṣaṇam durvāram eva | ata evāsyopanyāso 'doṣodbhāvanam nāma nigrāhasthānam iti yad anenāveditam tad api sāvadyam | pratyutāsmin hetoḥ saddūṣaṇe parihartavye nāyaṃ hetudoṣo 'to parihartavyo 'sya copanyāso 'doṣodbhāvanam nāma nigrāhasthānam iti bruvann ayam eva tapasvī svamatena niranuyojoyānuyogalakṣaṇena nigrāhasthānena nigrhyata iti kṛpām arhati | tad evaṃ viparyayabādhakapramāṇābhāvād avyāpter asiddheḥ sandigdḥvipakṣavyāvṛttikatvād anaikāntikaḥ kāryatvalakṣaṇo hetuḥ || athāgnidhūmayor iva viśiṣṭānvayavyatirekagrahaṇapraṇaviśiṣṭapratyakṣānupalambhābhyām vyaptir niścīyata iti dvitīyaḥ pakṣaḥ | atrocyate | kiṃ drṣyaśārīropādḥinā buddhimanmātreṇa vyāptigrhyate, āhosvit drṣyaśārīropādḥividhureṇa drṣyādrṣyasādḥaraṇeneti vikalpau | yady ādyaḥ pakṣaḥ, tadā tathābhūtasādhyam antareṇāpy utpadyamāne viṭapādaḥ kāryatvadarśanāt prameyatvādivat sādḥaraṇānaikāntiko hetuḥ | nanu vṛkṣādayaḥ pakṣikṛtāḥ | katham tair vyabhicāraḥ | trividho hi bhāvarāśiḥ | sandigdḥkartṛko yathā vṛkṣādiḥ | prasiddḥkartṛko yathā ghaṭādiḥ | akartṛko yathā ākāśādiḥ | tatra prasiddḥkartṛke ghaṭādaḥ

pratyakṣānupalambhābhyāṃ vyāptim ādāya sandehapade kṣmāruhādu kāryatvam upasaṃhṛtya buddhimān anumīyate | na punar asu vyabhicāraṇīyayo bhavitum arhati | yad āha: na sādhyenaiva vyabhicāra iti | ayuktam etat | na hi vyabhicāraṇīyaya eva pakṣe bhavitum arhati:

sandigdhe hetuvacanād vyasto hetor anāśrayaḥ (PV IV 91)

iti nyāyāt | vyabhicāraṇīyayātā ca dṛśyaśārīropādher buddhimanmātrasya tṛṇādyutpattau dṛśyānupalambhena pratikṣiptatvāt | tataś ca kṣmādhārādir eva sandigdhakartṛkaḥ pakṣikartum ucitaḥ kṣmāruhādis tv acetanakartṛka iti caturtho bhavarāśir neṣṭavyaḥ | atha vyabhicāracamatkārastrividhabhāvarāśivavasthāpanārthaṃ ca viṭapādaḥ pratyakṣāpratikṣiptena dṛśyādṛśyasādhāraṇena buddhimanmātreṇa vyāptir avagamyata iti dvitīyaḥ saṅkalpaḥ | tadā viṭapādaḥ buddhimanmātrasya sambhāvyamānavād na sādharmaṇānaikāntikatām brūmaḥ | kiṃ tarhi vyāptigrahaṇakāle dṛśyādṛśyasādhāraṇasya buddhimanmātrasya sādhyasyādṛśyatayā dṛśyānupalambhena vyatirekāśiddher vyāpter abhāvat sandigdghavyāvṛttikatvam ācakṣmahe | tathā hi | yadā kumbhakāravayāpārāt pūrvam kumbhasya vyatirekaḥ pratyetyavyas tadā na sādhyābhāvakṛto ghaṭavyatirekaḥ pratyetum śakyaḥ | yathā hi viṭapādijanmasamaye buddhimanmātrasyādṛśyatvena niṣeddhum aśakyatvāt sattāsambhāvanā tathā ghaṭādāv api vyatirekāśiddhyakāle buddhimanmātrasyādṛśyatvāt sattvasambhāvanāyām sādhyābhāvaprakṛtasya sādhanābhāvasyāśiddhatvena vyāpter abhāvat katham na sandigdghavyatireko hetuḥ | yathoktam: na ca yathā kāryam ca syān nirupādānam ceti nāśaṅkanīyam, tathā kāryam ca bhaved akartṛkaṃ ceti nāśaṅkanīyam iti, tatrāpi kāryam ca syān nirupādānam ca bhaved iti na vaktavyam iti kenaivam pratārito 'si | yadi hy atra pratyakṣānupalambhābhyāṃ vyāptir grhyate tadā katham upādānapūrvakam kāryamātram sidhyati | vyāptigrahaṇaprakāraṇtaram ca tvayāpi nopanyastam | dṛśyādṛśyasādhāraṇayor upādānakāryamātrayor dṛśyaviśayābhyāṃ pratyakṣānupalambhābhyāṃ vyāpter abhyūhitum aśakyatvāt | svamatavyālopaṇasāṅgas tu pramāṇacintāvasare 'prāptāvakāśaḥ | viparyayabādhakapramāṇabalād vātra vyāptisiddhiḥ | tathā hi yathānūkurādikaṃ kāryam niyatadeśakālasvabhāvatvena vyāptam tathā śālitvādināpi jātibhedena vyāptam upalabdhām | tataś cānupādānapūrvakatvād vipakṣātmanāḥ śālitvādi jātibhedasya vyāpakasya nivṛttau nivartamānam kāryatvam upādānapūrvakatve viśrāmyat tena vyāptam sidhyati | na cānupādānenāpi kriyamāṇaḥ śālitvādi jātibhedo yujyate, upādānam vinā kṛtānupādānād eva kevalād ekajātiyakāraṇāt tadatajjātiyakāryotpattau kāryabhedasyāhetukatvaprasaṅgāt | tad uktam:

tadatadrūpiṇo bhāvās tadatadrūpahetuḥ | | iti | (PV III 251ab)

anyathānupādānād eva kṣityāder ānūkurādikaṃ utpadyetety ānūkurārthino bījaṃ nānusareyuh | tasmād viparyayabādhakapramāṇabalād eva kāryatvasya hetumātrapūrvakatvenevopādānapūrvakatvenāpi vyāptisiddhir iti nyāyaḥ | na caivam kāryamātrakartṛtvamātrayor api vyāptiprasādhakam viparyaye bādhakam pramāṇam asti, pūrvoktasya vyāpakānupalambhatrayasyātiprasaṅgacatuṣṭayasya ca prāg eva pratyākhyātavāt | tasmāt kāryam ca syāt na ca dhīmatkartṛpūrvakam iti śaṅkāṃ kurvāṇaḥ pratīvādī vinā caraṇamaradanādinā niṣeddhum aśakyaḥ | | nanu yadi dṛśyāgnidhūmasāmānyayor iva dṛśyātmanor eva kāryakāraṇasāmānyayor pratyakṣānupalambhato vyāptis tadā paracittānumānakṣatīḥ | svaparasantānasādhāraṇena dṛśyādṛśyena cinmātreṇa pratyakṣato dṛśyaviśayād vyāptigrahaṇāyogād ity api na vācyam | bāhyārthasthitau hi svaparasantānasādhāraṇasya cinmātrasya svarūpeṇādṛśyatve 'pi dṛśyaśārīreṇa sahaikasāmagrīpratibandhād avinirbhāgavartitvam assty eva | tato yathā ghaṭaviśayam pratyakṣam rūpaikadeśapravṛttam apy avyabhicārāt samudāyopasthāpakam tathā dehagrāhakam eva pratyakṣam dehāvinirbhāgavarti svaparasantānasādhāraṇam cinmātram kampāder vyāpakam adhigacchanti | tad evam dṛśyātmano dṛśyāvinirbhāgavartino vā padārthasya vyāvahārikapaṭupratyakṣataḥ siddhir vyāptigrahaś ca, na tu tathātvavinākr̥tādṛśyasādhāraṇacinmātrasyeti santānāntarānumānam ucitam | tasmād yadi pratyakṣānupalambhābhyāṃ vyāptigrahas tadā dṛśyenaiva dṛśyasyeti nyāyaḥ | tad ayaṃ saṃkṣepārthaḥ:

kāryatvasya vipakṣavṛttihataye sambhāvyate 'tīndriyaḥ kartā ced vyatirekasiddhividhurā vyāptiḥ katham sidhyati | dṛśyo 'tha vyatirekasiddhimanasā kartā samāśrīyate tattyāge 'pi tadā tṛṇādikam iti vyaktam vipakṣe kṣaṇam || (JNA 285,7-10)

ato na pratyakṣānupalambhābhyām api vyāptisiddhiḥ || nanu bhūyodarśanādarśanābhyām pratibandhaḥ pratiyata iti tṛtīya evāsamākāṃ pakṣaḥ | kevalam sa pratibandho na tadutpattilakṣaṇo grahītavyaḥ | kin tu svābhāvikaḥ | sa eva darśanādarśanābhyām pratiyate | tathā caitam evārthaṃ Vācaspatiḥ prāha: na sapakṣāsapakṣayor darśanādarśanābhyām¹ kāryatvasya gamakatvam api tu svābhāvikapratibandhabalād iti brūmaḥ | sa eva tu sapakṣāsapakṣayor darśanādarśanābhyām vakṣyamāṇena krameṇa pratiyata iti tadupakṣepo 'pi yuktaḥ | tena yasyāsau svābhāvikapratibandho niyataḥ siddhaḥ sa eva gamako gamyāś cetaṛaḥ sambandhīti yujyate | tathā hi dhūmādīnām vahnyādibhiḥ saha sambandhaḥ svābhāviko na tu vahnyādīnām dhūmādibhiḥ | te hi vinā dhūmādibhir upalambhyante | yadā tv ārdrendhanasambandham anubhavanti tadā dhūmādibhiḥ sambadhyante | tasmād vahnyādīnām ārdredhanādyupādhikṛtaḥ sambandho na tu svābhāvikas tato na niyataḥ | svābhāvikas tu dhūmādīnām vahnyādibhiḥ sambandhaḥ, tadupādher anupalabhyamānatvāt | kvacid vyabhicārasyādarśanāt | anupalabhyamānasyāpi kalpanānupapatteḥ | na cānupalabhyamāno darśanānarhatayā sādhakabādhakapramāṇābhāvena sandhiyamāna upādhiḥ sambandhasya svābhāvikatvam pratibadhnātīti yuktam | yathoktam prāk seyaṃ saṃśayapīśācītyādi | tasmād upādhiṃ prayatnenānviṣyanto 'nupalabhyamānā nāstīty avagamya svābhāvikatvam niścanumaḥ || syād etat | anyasyānyena sahakāraṇena 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 paryanuyojoyāḥ | 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 | (ŚV, anumāna, 12)

iti prasiddham eva | asyāyam arthaḥ kāsikākāreṇa vyākhyātaḥ - prācīnānekadarśana-janitasamśkārasahāye carame darśane cetasi cakāsti dhūmasyāgniniyatasvabhāvatvam, ratnatattvam iva parīkṣakasya, śabdatattvam iva vyākaraṇasmṛtisaṃskṛtasya, brāhmaṇatvam iva mātāpitṛsambandhasmarāṇasacivasyetyādi | na hy etat sarvaṃ āpātato na pratibhātām iti purastād api pratibhāsamānam anyathā bhavatīti || Trilocanena punar ayam arthaḥ kathitah – bhūyodarśanena bhūyodarśanasahāyena manasā tajjātīyānām sambandho grhīto bhavati | ato dhūmo 'gniṃ na vyabhicarati | tadvyabhicāre 'py upādhirahitaṃ sambandham atikrāmet | hetor vipakṣaśaṅkānivartakaṃ pramāṇam upalabdihilakṣaṇaprāptopādhivirahaniścayahetur anupalambhākhyam pratyakṣam eva | tataḥ siddhaḥ svābhāvikaḥ sambandhaḥ | tathehāpīti svamataṃ vyavasthāpitam iti || Vācaspatināpīdam uktam – abhijāta-maṇibhedatattvavad bhūyodarśanajanitasamśkārasahāyam indriyam eva dhūmādīnām vahnyādibhiḥ svābhāvikasambandhagrāhīti yuktam iti || atrocitate | bhede sati tadutpatter anyāḥ svābhāvikaḥ sambandhaḥ śabdāsphālanamātram evedam | na khalu nirūpyamāṇaḥ prāpyate | tathā hi svābhāvikas tu dhūmādīnām vahnyādibhiḥ sambandhaḥ tadupādher anupalabhyamānatvāt | kvacid vyabhicārasyādarśanād iti tvayaivāsyā lakṣaṇam uktam | etac cāsiddham | yataḥ, upādhiśabdena svato 'rthāntaram evāpekṣaṇīyam abhidhātavyam | na cārthāntaram dṛśyatānīyatam, adṛśyasyāpi deśakālasvabhāvaviprakṛṣṭasya sambhavāt | tataś ca dhūmasyāpi hutāśena saha sambandhe syād upādhiḥ, na copalakṣyata iti katham adarśanān nāsty eva yataḥ svābhāvikasambandhasiddhiḥ || atha yady arthānataram apekṣaṇīyam syāt | katham dhūma ity eva pāvakasattānīyama iti cet | nanv idam eva cintyate | tadutpatter asvīkāre sahasraśo darśane 'pi kiṃ sarvatra dhūme saty avāśyam agniḥ sambhavī na veti kadācid arthāntaram upādhiṃ apekṣya dhūmo 'pi syān nāgnir iti kim atra niṣṭaṅkakāraṇam | tadupādher anupalabhyamānatvāt | kvacid vyabhicārasyādarśanād iti tu yad uktam tat pratyuktam eva | adṛśyasyāpy upādheḥ sambhāvyamānatvāt

| vyabhicārasya ca pratyayāntaravaikalayenāhatyādarśane 'pi niṣeddhamaśakyatvāt | ata eva taylor bādhakābhāve 'pi sādhakabādhakapramāṇābhāvāt śaṅkā sambhavaty eva | na punas tavāmunā viklavavikroṣitamātreṇa vyāvartate | na caitavatā prāmāṇikalokayātrātikramah | prāmāṇikair eva sādhakabādhakapramāṇābhāve nyāyaprāptasya saṁśayasya vihitatvāt | na ca sarvatrāpravṛttiprasaṅgaḥ, pamāṇād arthasaṁśayāc ca pravṛtter upapatteḥ | na cā-narthasandehaḥ sarvatra kartuṁ śakyate, kvacid arthonmukhatāyā eva darśanāt || yac cānyatvāviśeṣe 'pi kiñcid eva kāraṇaṁ kāryaṁ ca kiñcid iti svabhāvo yathā na paryanuyojyas tathaiṣa svabhāvānanuyogo 'kāryakāraṇabhūtānām api svabhāva pratibandhe tulya eveti grāmyajanadhandhīkaraṇaṁ prativandīkaraṇaṁ atilāghavam āviskaroti vācaspatēḥ | tathā hi vastutvāviśeṣe 'py agnir dahati nākāśam ity atra yathā nātiprasaṅgaḥ saṅgataḥ pramāṇasiddhatvād asyārthasya, tathā bhedāviśeṣe 'pi kiñcid eva kasyacit kāraṇaṁ kāryaṁ ca kiñcid ity atrāpi nātiprasaṅgāvatāraḥ | bhedē sati tadanvayavyatirekānuvidhānalakṣaṇasya kāryakāraṇabhāvasya pramāṇasiddhatvād eva | na caivaṁ svābhāvikasambandhaśabdavā-cyo 'rthaḥ pramāṇasiddhaḥ kaścīd asti, tallakṣaṇasyāsiddhatvād uktatvāt | na ca pratijñāsiddhe vastuny atiprasaṅgo nābhaidhātavyaḥ, sarveṣāṁ sarvatra tadrūpābhyupagamamātreṇa vijetṛtvaprasaṅgāt | yad āhāṇakāraḥ:

yat kiñcid ātmābhimateṣu vidhāya niruttaras tatra kṛtaḥ pareṇa | vastusvabhāvair iti vācyam itthaṁ tathottaraṁ syād vijayī samastaḥ || iti ||

kiṁ ca svābhāvikasambandha iti ko 'rthaḥ | kiṁ svato bhūtaḥ svahetuto bhūto 'hetuko veti trayāḥ pakṣāḥ | na tāvad ādyaḥ pakṣaḥ, svātmāni kāritravirodhāt | dvitīyapakṣe tu tadutpattir eva sambandho mukhāntareṇa svīkṛta iti na kaścīd vivādaḥ | ahetukatve tu deśakālasvabhāvanīyamābhāvaprasaṅgād ity asaṅgataḥ svābhāvikaḥ sambandhaḥ || etena yad uktam: na sapakṣāsapakṣayor darśanādarśanābhyāṁ kāryatvasya gamakatvam api tu svābhāvikasambandhabalād iti brūmaḥ, sa eva tu sapakṣāsapakṣayor darśanādarśanābhyāṁ vakṣyamāṇena krameṇa pratiyāta iti, tadiṣṭakāmatāmātrāviṣkaraṇaṁ iti mantavyam | svābhāvikasambandhasya hy upādhinirapekṣanīyatatvaṁ lakṣaṇam uktam | tasya cokatanyāyenāsiddhau bhūyodarśanajanītasamśkārasahāye carame cetasi manasi vā tathābhūtaṁ niyatatvaṁ parispurātīti sadayena vaktum aśakyatvāt | yac ca śabdatattvam iva brāhmaṇatvam iveti drṣṭāntīkṛtaṁ tad dvayam apy asmān pratyasiddham iti drṣṭāntayitum anucitam | abhijātamaṇibhedatattvaṁ tu parispurātīti yuktam | tasya hy upadeśa-paramparāto māṇikyavattenāpi kaṣṭenendradhanurākārajyotirādikam lakṣaṇaṁ niścitam | na caivaṁ svābhāvikasambandhalakṣaṇaṁ tvayā svakapolaracitam api pramāṇena niścitam | yenāsyāpi tādrṣī vyavasthā syād iti yat kiñcid etat || kiṁ ca bhavatu tāvad ayam anavadhāritarūpaḥ svābhāvikaḥ sambandhaḥ, tathāpi darśanādarśanābhyāṁ asya grahaṇam atidurlabham | tathā hi yadi prācīnānekadarśanajanītasamśkārasahāyena caramacetasā dhū-masyāgnīniyatatvaṁ grāhyaṁ tadā sapakṣāsapakṣayoḥ koṭīśaḥ pravṛttadarśanādarśanajanītasamśkārasahāyena caramacetasā pārvhivatvasyāpi lohalekhyatvanīyatatvaṁ grhyata iti pārvhivatvād api lohalekhyatvasiddhir astu | atha pārvhivatvasya lohalekhyatvanīyatatvam eva nāsti vajre vyabhicārādarśanāt | tat kathaṁ pratyakṣeṇa niyatatvagrahaḥ | tarhi dhū-masya vahnīniyatatvam eva nāsti, vyabhicārābhāvasya darśayitum aśakyatvāt | tat kathaṁ caramacittena niyamagraha ity apy tulyam | vyabhicārādarśanād avyabhicāra iti cet | nanu vyabhicārādarśanād avyabhicāra iti ko 'rthaḥ | kiṁ vyabhicārādarśanād avyabhicāraḥ, vyabhicārābhāvād vā | prathame pakṣe vyabhicāro bhavatu mā vā vyabhicārādarśanād evāvyabhicāra iti niṣṇātaṁ pāṇḍityam | atha dvitīyaḥ pakṣaḥ | tadā vyabhicārābhāvaḥ kuto jñātaḥ | adarśanād iti cet | tat kim adarśanamātraṁ drṣyādarśanaṁ vā | prathamam aśktam | na hy adarśane 'pi vyabhicāro nāstīty abhidhātuṁ śakyate, cirakālanaṣṭabrāhmaṇīvyabhicāra-vat | āhatyādarśane 'py aticirakālavvyavahānena vyabhicārādarśanāt | dvitīyaṁ cāsambhavi, kvacit kadācit kenacid vyabhicārādarśanasāmagryāṁ satyāṁ vyabhicārādarśanāt | darśanasāmagryabhāve tu pratyayāntaravaikalayāt deśakālāntaravartitvād vā vyabhicārasya sarvaṁ pratyupalabdhilakṣaṇaprāptatvābhāvāt | tasmāt saty api vyabhicāre tadupalambhasāmagryabhāvād vyabhicārānupalambhaḥ | prakārāntareṇa vā tadutpattīlakṣaṇenāvyab-

hicāre vyabhicārānupalambha ity ubhayathāpi vyabhicāropalambhanivṛttir astu | tvayā tu yad avyabhicārapratipattinibandhanam darśanādarśanam upavarṇitam tatpārthivatvādaḥ vyabhicārād dhūme 'pi nāvvyabhicāranibandhanam iti dhūmo 'pi tvanmate nāśvāsabhājam iti prasaktam | asmanmate tu pratyakṣānupalambhābhyām ekatra kāryakāraṇabhāvasiddhau na vyabhicāraśaṅkāśambhavaḥ | tadabhāve tu: hetumattam vīlaṅghayed (PV I 34d) iti nyāyāt na saṁśayapīśācāvasaraḥ | tad evaṁ bhūyodarśanādarśanābhyām api na vyāptisiddhiḥ | tarhi sakṛt sapakṣāsapakṣayor darśanādarśanābhyām vyāpter niścaya iti caturtha eva pakṣo 'stu | tathā hi kāryatvasya buddhimanmātrapūrvakatvenānvayo ghaṭādaḥ dṛṣṭaḥ, ākāśādaḥ buddhimatkāraṇanivṛttau kāryatvasya vyatirekaḥ | tataś ca sakṛdanvayavyatirekasiddhau vyāpteḥ siddhatvāt kuto 'naikāntikatā | atrābhidhīyate | yadi buddhimatkāraṇakāryatvayor ekatra pratibandhaḥ pramāṇapratītiḥ syāt tadākāśādaḥ buddhimanmātrapūrvakatvāt kāryatvasya nivṛttir iti yuktam | sa ca pratibandhaḥ tādātmyam tadutpattiḥ svābhāviko 'nyo vā na sidhyati sādhakapramāṇabhāvād ity anantaram evāveditam | tataś cākāśādaḥ buddhimanmātrapūrvakatvāt api syāt | na ca kāryatvasya nivṛttir iti sandigdha vipakṣavyāvṛttikativād anaikāntikam kāryatvam | nanv ākāśasyāsamanmate nityatvam tvanmate cāsattvam | tat katham ataḥ kāryatvavyatirekaḥ sandigdha iti cet | ucyate | na hy ākāśe kāryavyāvṛttimātram vyatirekaḥ | kin tu sādhyābhāvaprayuktaḥ sādhanābhāvo vyatirekaḥ | sa cākāśe grahitum aśakyah | yathā tatra buddhimatkāraṇanivṛttis tathā kāraṇamātrasyāpi nivṛttiḥ | tat kasyābhāvaprayuktaḥ kāryābhāvaḥ pratīyatām yena vyatirekaḥ sidhyati || nanu satyam evaitat | yathākāśe buddhimatkāraṇanivṛttis tathā kāraṇamātrasyāpi tatra nivṛttir na buddhimatkāraṇavyatirekānuvidhāyitvam kāryatvasya niścetum śakyate | tathāpi ghaṭādaḥ kāryatvasya buddhimatānvayadarśanākāśe 'pi buddhimadabhāvaprayuktaḥ kāryatvābhāvaḥ pratīyate | tat katham vyatirekāśiddhir iti cet | hanta ghaṭādāv api na kāryatvasya sattāmātram anvayaḥ | kiṁ tu sādhyasadbhāvaprayuktaḥ sādhanasadbhāvaḥ | sa ca ghaṭe grahitum aśakyah | yathā hi tatra buddhimadbhāvas tathā kaṭakuḍyādibhāvo 'pi | tat ka evaṁ jānātu kiṁ buddhimadbhāve kāryatvasya bhāvo yad vā kaṭakuḍyādibhāve bhāva iti | tasmād atra viśiṣṭānvayavyatirekagrahaṇapravaṇaviśiṣṭapratyakṣānupalambhān anusartavyau yad dṛṣṭayor eva kāryakāraṇayos tadutpattisiddhāv anvayavyatirekau sidhyataḥ || na ca pratibandhasādhakam pramāṇam svapne 'py astīti caturtho 'pi pakṣaḥ kṣataḥ | tad evaṁ buddhimatkāryamātrayor vyāpter asiddhāv adhikāraṇasiddhāntanyāyādyupādānādyabhijñāḥ sarvajñāḥ puruṣaviśeṣaḥ sidhyatīti pratyāśā durāśaiva || yac ca kriyāsāmānyasya pakṣadharma tāvaśāc cakṣurlakṣaṇakāraṇaviśeṣasiddhir iti dṛṣṭānto darśitaḥ so 'pi sādhyābhinnah | tatra hi rūpajñānānyathānupapattyā siddhasya kāraṇāntarasyaiva cakṣur indriyam iti nāmākāraṇāt | rūpajñānajanakatvātirikṭasya cakṣurlakṣaṇaviśeṣasyāsiddhatvāt | atha rūpajñānajanakatvam eva cakṣuṣṭvam ucyate | bhavatu ko doṣaḥ | etad evāsmābhiḥ kāraṇāntaram ucyate | tathāiva yadi tvayāpi buddhimatsāmānyāśrayamātrasya puruṣaviśeṣa iti nāma kriyate, tadā nāsmākam kādacid vipratipattiḥ | paramārthato buddhimatsāmānyāśraye sarvajñatvādiviśeṣaś cakṣurādiviśeṣavat sidhyatīti tatra vivadāmahe | ubhayor api dṛṣṭāntadārṣṭāntikayor viśeṣasādhanaśāmarthyābhāvāt || tad ayaṁ saṁkṣepārthaḥ:

dṛṣṭe tu sādhye vyabhicāra eva dṛṣṭam na cen na vyabhicārasiddhiḥ | sādharāṇatvād atha vā vipakṣasandehataḥ sādhyamato na sidhyati || itīśvaro dattājalāñjaliḥ || idānīm sādhanasvarūpaṁ nirūpyate | yad etan merumandaramediniḥgaṭapaṭādisādhāraṇam kāryamātram sādhanam upanyastam yāvad asya buddhimadanvayavyatirekānuvidhānam ekatra nāvadhāryate tāvad gamakatvam ayuktam | na ca tat svapne 'pi pratyetum śakyam | tathā hi kumbhakāravypāre sati mṛtpiṇḍād ghaṭalakṣaṇam kāryam upalabhyatām nāma | na tu vyāpārāt pūrvam ghaṭavatkāryamātrasya vyatirekaḥ pratyetum śakyah, kumbhakāravypatireke 'pi śoṣabhaṅgādīlakṣaṇasya kāryasya mṛtpiṇḍe darśanāt | na ca yad vinābhūtam yad upalabhyate tat tasya kāryam atiprasaṅgāt | tṛṇādivanmṛtpiṇḍasya śoṣabhaṅgādīkāryamātram api pakṣīkṛtam iti cet | kriyatām buddhimadvyatireke kāryamātravyatirekas tv ektrāpi pratipādyatām yena vyāptisiddhau tṛṇādir iva śoṣabhaṅgāder api buddhimadanumānam syāt | ākāśādivaidharmyadṛṣṭāntas tu pūrva pratihataḥ, buddhimatpūrvakatvasyeva

kāraṇmātrapūrvakatvasyāpi tatra sambhavāt kiṃprayuktaḥ kāryatvābhāva ity aparijñānāt || etena yad uktam - na vyabhicāropalambhāt prāṭisvikaviśeṣaparityāgena ghaṭādīnām abhūtvābhavanād anyarūpaṃ viśeṣam upalakṣayāmo yanniṣṭhaṃ puruṣapūrvakatvaṃ vyavasthāpayāma iti tad api prativyūḍham | kumbhakārādyabhāve 'pi mṛtṭpīṇḍādau śoṣabhaṅgādīkāryadarśanād abhūtvā bhāvalakṣaṇasya kāryamātrasya vyatirekāśiddher vyāpter abhāvāt || nanu yadi kāryatvamātrasya na buddhimatā pratyakṣato vyāptigrahaḥ vyatirekābhāvāt, tvayāpi tarhi kathaṃ kṛtakatvasyānityatvena vyāptir avadhārayta iti cet | anapekṣālakṣaṇaviparyayabādhakapramāṇabalād iti brūmaḥ | tac cātadrūpaparāvṛttasyaiva kṛtakatvasya vipakṣād vyatirekaṃ sādhayati | na ca tvayā viparyayabādhakapramāṇam abhidhātum śakyata iti prāg eva pratipāditam | sandigdhavevipakṣavyāvṛttikatvād anaikāntikam idaṃ kāryatvamātram || etena yad etat naiyāyikānām ākṣepaparihāraṇidambanam | iha khalu dve kāryatve | kāryamātram | viśiṣṭaṃ ca | tatrādyasya pratibandhāśiddher anaikāntikatvam | viśiṣṭasya bhūddharādiṣv asambhavād asiddhatvam iti | tad asaṅgatam | kāryatvamātrasyaiva pratibandhopapādanāt || yac cokaṃ viśiṣṭaṃ kāryatvam iti | kīdr̥ṣaṃ punas tad iti vaktavyam | atha yat kāryaṃ puruṣānvayavyatirekānuvidhāyitayā tat pūrvakam upalabdham | yad dr̥ṣter akriyādarśino 'pi kṛtabuddhir utpadyate tat kāryaṃ sakalaprasādādyanugataṃ bhūddharādivyāvṛttaṃ viśiṣṭam ity abhidhīyate | tad asundaram | vikalpānupapatteḥ || tathā cāha śāṅkaraḥ - kṛtabuddhiḥ kiṃ sādhyabuddhiḥ kiṃ vā sādhanabuddhiḥ | sādhyabuddhir api yadi gr̥hītavyāptikasya, sā bhavaty eva | athāgr̥hītavyāptikasya, kim anyatrāpi sā bhavantī dr̥ṣṭā | 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 buddhimaddhetukatvaṃ tanubhuvanādīnām ātiṣṭhamānair abhyupeyata eva | na hi kāraṇaṃ kāryānanuvihitabhāvābhāvam anyo vaktyahrīkāt | atha taddarśanam iti caramaḥ kalpaḥ | na tarhi akriyādarśinaḥ kṛtabuddhisambhavaḥ | ya eva hi ghaṭo 'nena buddhimadanvayavyatirekānuvidhāyī dr̥ṣṭaḥ, sa eva kāryo na tu vipaṇivartī | tajjātīyasya tadanvayavyatirekānuvidhānadarśanād adṛṣṭānvayavyatirekānuvidhānam api tajjātīyaṃ tatheti cet | hantotpattimadghaṭādi buddhimadanvayavyatirekānuvidhāyīti anyad api tanubhuvanādīkaṃ tathā bhavan na daṇḍena parāṇudyate | ghaṭajātīyaṃ utpattimadbuddhimatpūrvakam iti cet | nanu prāsādādi taddhetukaṃ na bhavet | aghaṭajātīyatvāt | atha yajjātīyaṃ anvayavyatirekānuvidhāyī dr̥ṣṭam, tajjātīyaṃ evādr̥ṣṭānvayavyatirekam api taddhetukaṃ | tat kiṃ kāryajātīyaṃ prāsādādi buddhimaddhetukaṃ na dr̥ṣṭam yenoṭpattimattanubhuvanādi 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 sādhyadr̥ṣṭāntayor vaidharmyamātram | kiṃ cātaḥ | yadi tāvat kāryasāmānyasyāsiddhatvam | tan nāsti | viśvambharādiṣv api kāraṇavyāpārājanyatvasyobhayaśiddhatvāt | atha kāryaviśeṣasya kumbhādivartinaḥ pakṣe 'siddhir abhidhīyate | tadā na kācid atra kṣatir viśeṣasya hetutvenānupādanāt | yadi kāryasāmānyasya karṭṛvyabhicāraḥ pratipādayitum iṣṭaḥ | sa na śakyo vipakṣe 'darśanāt | tṛṇādeś ca pakṣīkṛtatvāt | śāṅkāmātrasya sarvathāniśiddhatvāt | sandigdhavevyatirekitvaṃ naiyāyikānām niranuyojoyānuyogo bauddhānām adoṣodbhāvanam nigrasthānam iti tu pratipāditam | tathāpi bādhakapramāṇāny abhiditāny eva | tasmān na pratibandhāśiddheḥ sarvatra vyabhicārāśāṅkā | atha sādhyadr̥ṣṭāntayor vaidharmyodbhāvanam | tan na | tasya sarvatra sulabhatvāt | yadi sādhyadr̥ṣṭāntayor vaidharmyamātrāt sādhyāsiddhiḥ nivṛttedānīm anumānavārtāpi nikuṇjamahānasayor api dhūmavattve 'pi kathañcid vaidharmyopapatter iti sakalaṃ yat kiñcid etad iti | tad ayam atra saṃkṣepārthaḥ | yat tāvat kāryatvamātram tadevoktena krameṇa pratibandhasiddher bhūddharādiṣu dr̥ṣṭam puruṣam anumāpayatīty asmākam abhimatasādhyam asiddhir upapannaiveti | kim asmākam adhikacintayety aṅgīkṛtyāpy uktam 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 viśiṣṭakāryatvaṃ vikalpya dūṣitaṃ tasyāsmābhir anabhyupagatatvāt taddūṣaṇāya prabandhaḥ prayāsaikapalaḥ | na hi kāryatvaṃ dvividham abhimatam | ekaṃ sarvakāryānugatam, aparaṃ parvatādivyāvṛttam ghaṭapaṭaprasādādyanuyāyīti | kiṃ tu kāryam anekajātiyakam | tatra yadi nāma paṭasya prāsādādibhiḥ saha vastutvasaṃsthānaviśeṣayogitvakāryatvādibhir dharmaiḥ sajātiyatvam asti tathāpi na tān dharmān buddhimatpūrvakānadhigacchati vyāvahārikam pratyakṣam, kāryatvādīnām buddhimadvyatirekānuvidhānābhāvāt | tat katham prāsādaparvatādiṣu kāryatvādidarśanād buddhimadanumānam astu | kiṃ tu yasyaiva ghaṭajātiyakāryacakrasya vyatirekasiddhis tasya buddhimadvyāptatvaṃ pratyakṣataḥ sidhyatīty uktam | tena deśakālāntare ghaṭajātiyād eva buddhimadanumānam | yadā tu prāsādajātiyakam api buddhimaddhetukam ekatra pṛthag avadhāryate tadā tajjātiyād api buddhimatsiddhiḥ | evaṃ tattajjātiyasarāvodañcanaśakaṭapaṭakeyūraprabhṛtteḥ kāryacakrād buddhimatpūrvakatvena pṛthak pṛthag avadhāritād buddhimadanumānam anavadyam | amum evārtham abhisandhāyācāryapādair abhihitam:

siddham yādrg adhiṣṭhātṛbhāvābhāvānuvṛttimat | sanniveśādi tad yuktaṃ tasmād yad anumīyate | | (PV II 11)

iti | evaṃ ghaṭapaṭaparvatadīnām kāryatvavastutvādibhir dharmaiḥ sajātiyatve 'py avāntaram ghaṭapaṭaparvatatvādijātibhedam ādāya lokasya vyāptigrāhakaṃ pratyakṣam pravartata iti darśayitum saṃvyavahārapragalbhapurūṣabuddhyapekṣayā yaddarśanād akriyādarśino 'pi kṛtabuddhir bhavatīty uktam | na tu śāstraparavaśabuddhipuruṣāpekṣayā | tathā hi śāstrasamskārahitasya vyavahārapragalbhasya puruṣasya devakulajātiyakam puruṣapūrvakatayāvadhāritavato nagarād vanam praviṣṭasya parvatadevakulayor darśane taylor dvayor apy akriyādarśino 'pi devakule kṛtabuddhir bhavati na parvate | tad anayor devakulaparvatayor kāryatvādīnā ekajātīve 'pi kṛtabuddhibhāvābhāvau na tayor parvatadevakulatvalakṣaṇāvāntarajātibhedam anavasthāpya sthātum prabhavataḥ | jātibhede ca siddhe devakulajātiye vyāpter grahaṇāt na parvatajātiyasya, na ca prāsādajātiyasya vyāptisiddhir iti na tato buddhimadanumānam | yadā tu prāsādasyāpi pṛthag vyāptigrahaḥ tadā tajjātiyād api buddhimadanumānam astu | na kṣitidharādijātiyasya svapne 'pi vyāptigrahaḥ | krīḍāparvatāder nāmamātrābhede '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 bhavatīti dṛṣṭeti | | atrocyate | grhītavyāptikasyānumānam bhavati, agrhītavyāptikasya na bhavatīty atrāsmākaṃ na kācid vipratipattiḥ | kevalam grhītavyāptiko 'smin viṣaye na sambhavatīti brūmaḥ | uktakrameṇa vyatirekāśiddher vyāvahārikapratyakṣeṇa kāryatvasya vyāptatvānīścayāt | tasmād avāntarajātibhedaprasiddhyartham vyāvahārikapurūṣāpekṣayaivāsyā buddher bhāvābhāvāv uktau | jātibhede ca prayojanam pūrvam eva pratipāditam | yad apy atra nipuṇammanyena vācasattinā kathitam tat kiṃ kāryajātiyam prāsādādi buddhimaddhetukam na dṛṣṭam yenotpattimattanubhuvanādi tathā na syāt, na khalu tajjātiyakatve kascidviśeṣa iti | tad asaṅgatam | tathā hi bhavatu prāsādaparvatādīnām kāryatvādīnā sajātiyatvam | tat tu na vyāvahārikapratyakṣeṇa buddhimadvyāptam pratyetyeṣākyam, vyāptigrahaṇasamaye dṛṣṭānte buddhimadabhāvaprayuktasya kāryamātravyatir ekasya darśayitum āśakyatvāt | tad ayaṃ saṃkṣepārthaḥ | kāryatvamātrasyāvyatirekādivyāptasyāgamakatvam | avāntaram tu ghaṭaprasādādisādhāraṇam kāryatvamātram asmābhir api na svīkṛtam eva | yathā tu ghaṭatvapaṭatvādiprātisvikānekajātipuraskāreṇa prasiddhānumānavyavasthā sā cānavadyam avasthāpiteti | saṃprati sādhyātmā vicāryate | nanu vādīnā sādhanam samupanyaste taddūṣaṇopanyāsam apāsyā sādhyasvarūpavikalpanam nāma naiyāyikamate niranuyojyānuyogaḥ, saugatamate tv adōṣodbhāvanam nigrāhassthānam iti cet | tad etaj jālmajalpitaṃ | tathā hi sādhyasvarūpe 'pariniṣṭhite tadanusāriṇī pakṣasapakṣavipakṣavyavasthā kutaḥ | tadasiddhau cāsiddhatādayo doṣāḥ pakṣadharmatādayś ca guṇā na vyavasthitā ity uktam | nedānīm hetor doṣaguṇakatheti mūkena prativādinā

sthātavyam | tasmād dhetudoṣopanyāsaiveyaṃ sādhyāniruktir ity ayam eva vādī svamate niranuyoḃyānuyogadūṣaṇena nigrāsthānena nigrhyata iti kim atra nirbandhena | yad etat kārṃyatvaṃ sādhanam kim anena viśvasya buddhimanmātrapūrvakatvaṃ sādhyate | āhosvid ekatvavibhutvasarvajñatvanityatvādiguṇaviśiṣṭabuddhimatpūrvakatvaṃ | prathamapakṣe siddhasādhanam | dvitīye tu vyāpter abhāvād anaikāntikatā | nanu sāmānyena vyāptau pratītāyām api pakṣadharmatābalād viśeṣasiddhiḥ | yathāgneḥ parvatāyogavyavacchedādisiddhiḥ | anyathā sarvānumānocchedaḥ | anumānadveṣi hy evaṃ jalpati:

anumānabhaṅgapañke 'smin nimagnā vādidantinaḥ | viśeṣe 'nugamābhāvaḥ sāmānye siddhasādhyatā ||

atrocyate | siddhyaty eva pakṣadharmatābalato viśeṣaḥ | na tu sarvaḥ | yena hi vinā pakṣasthaṃ sādhanam nopapadyate sa viśeṣaḥ sidhyatu | yathā vahner eva parvatavartitvādiviśeṣo na pañcavarṇaśikhākālāpakamanīyaḥ | na ca girīṇāṃ tarūṇāṃ kārṃyatvaṃ kartur ekatvavibhutvasarvajñatvādikam antareṇa nopapadyate, taditareṣv api darśnāt | tasmāt

pakṣāyogavyavacchedabhedamātre na dūṣaṇam | iṣṭasiddhyānvayābhāvād atirikte tu dūṣaṇam || (JNA 268,19)

yady evaṃ svasvarūpopādānopakaraṇasampradānaprayojanābhijñā eva kartā sādhyate | svarūpam iha ca dvyaṇukam kārṃyam | upādānam iha paramāṇujāticatuṣṭayam | upakaraṇam samastakṣetrajñasamavāyidharmādharmāu | sampradanaṃ kṣetrajñāḥ, yānayaṃ bhagavān svakarmabhir abhipraiti | prayojanaṃ sukhaduḥkhopabhogaḥ kṣetrajñānām | evaṃ bhūte buddhimati sādhye kutaḥ siddhasādhanam | na cāvyaṃptiḥ | kulāladrṣṭāntena upādānādyabhiññatvasya sambhavāt | tathā ca vācaspatiḥ pramāṇyati: vivādādhyāsitās tanugirisāgarādayaḥ upādānādyabhiññakartṛkāḥ | kārṃyatvāt | yad yat kārṃyam tat tad upādānādyabhiññakartṛkam | yathā prāsādādi | tathā ca vivādādhyāsitās tanvādayaḥ | tasmāt tatheti | evam ataḥ sādhanād upādānādyabhiññakartṛmātraṃ prasādhyā tasya sarvajñatvasādhanāya Vācaspatir eva punar apīdam āha: bhavatu tāvad upādānādyabhiññakartṛmātrasiddhiḥ | pāriśeṣyāt tu vyatikidvitiyānāmno 'numānād viśeṣasiddhiḥ | tathā hi: tanubhuvanādyupādānādyabhiññāḥ kartā nānityāsarvaviśayabuddhimān | tatkartus tadupādānādyabhiññatvaprasaṅgāt | na hy evaṃvidhas tadupādānādyabhiñño yathāsmadādiḥ | tadupādānādyabhiññāś cāyam | tasmāt tatheti | no khalu paramāṇubhedān kṣetrajñasamavāyinaś ca karmāśayabhedān aparimeyān anyāḥ śakto jñātum ṛte tādrḡṣīsvarād iti | atrocyate | yāvanti dvyaṇukāni bhinnadeśakālasvabhāvāni kārṃyāni santi teṣu sarveṣv eva kim eka eva buddhimān vyāpriyate | aneko vā | yad vā svasvaviśayamātropādānādivedinaḥ parasparavyāpārānabhiññā bhinnadeśakālasvabhāvāḥ pratidvyaṇukam anyā eva buddhimanto vyāpriyante iti trayāḥ pakṣāḥ | na tāvat prathamapakṣaḥ | deśakālasvabhāvabhinnānām sarveṣāṃ dvyaṇukānām kartur ekatvasiddheḥ | yac caikatvasādhanāya kārṃyalīṅgāviśeṣād ityādy api sādhanam upanyastaṃ tad asaṅgatam | dhūmalīṅgāviśeṣe 'pi hy agner anekatvavat tatrāpi tacchaṅkāśambhavāt | sad iti līṅgāviśeṣād iti tu drṣṭānto 'smān pratyasiddha eva | tasmād yathā mayā nānātvasādhanāya pramāṇam vaktavyam tathā tvayāpy ekatvasādhanāya sādhanam abhidhānīyam | atha manyate anekatvasādhanābhāvād ekatvasiddhir iti | yady evam ekatvasādhanābhāvād anekatvam eva kiṃ nāvagacchasi | yad apy uktam: ekatve tu na pramāṇāntaram anveṣṭavyam ekasya kartur abhāve bahūnām vyāhatamanasām ityādi | tad api cintyatām | bahubhiḥ karaṇe yugapatkārṃyānutpattir iti kiṃ bhinnadeśakālānām kārṃyānām anutpattir vivakṣitā | ekasyaiva vā mahāvayavinaḥ kṣitighaṭādirūpasya | tatra ekasminn api kārṃye bahubhiḥ karaṇe utpattivirodhiṇam na paśyāmaḥ | bahūnām parasparam vaimatyaniyamābhāvāt | parasparāvyāghātapuruṣatvayor dvividhasyāpi virodhasyāsambhavāt | puruṣatvaṃ hi apuruṣatvena viruddham | na tu parasparāvyāghātena | ye tv anantadeśakālasvabhāvabhedabhinnāsteṣu sutarām evānekavyāpārāniṣedho 'sambhavīti dvitīyo 'pi pakṣo vyudastaḥ | na ca kartur ekatvena drṣṭā vyāptisiddhiḥ | anekenāpi svatantrēṇa svasvayojanārthinā grāmapraviṣṭaharīnādīmāraṇaikakārṃyadarśanāt | tasyāpi pakṣīkaraṇe ekakartṛpūrvakābhi-
matasyāpi pakṣīkaraṇe ātmakartṛpūrvakatvam astu | tad evaṃ na sarvadvyaṇukānām kartur

ekatvasiddhiḥ | tathā cokatam ekakartur na siddhau tu sarvajñatvaṃ kim āśrayam | ata eva dvitīyo 'pi pakṣaḥ kṣīṇaḥ | saveṣu dvyaṇukeṣv ekasyāpi kartur apravṛttau bahūnāṃ sutarāṃ apravṛtteḥ | tṛtīyas tu pakṣo yadi bhavet tadā svasvavyāpāraviśayamātropādānādyabhijñatve 'pi naikaḥ kaścit sarvajñaḥ sidhyati | na ca jñānaṃ sattāmātreṇa katipayātīndriyadarśanavat sarvārthagrahaṇaṃ yena tadabhedāt prastutaparamāṇuvāt sarvasyaivāviśeṣeṇa grahaṇāt sarvajñatā syāt | anumānato hi katipayātīndriyadarśane siddhe 'pīśvarasya tatkāraṇayogitvaṃ niścīyate | na tu jñānarāttāmātreṇa prakārāntareṇeti niścaya iti kutaḥ sarvajñatā | nanv atīndriyaṃ paramāṇvādikam jānato na katham sārvaññyam iti cet | tat kim idānīm asarvadarśitveṣv atīndriyadarśanamātreṇa sarvajñatāpratyayāśā | evam eveti cet | hanta yadi nāma nyāyavihastena tvayā īdṛśo hastasamāracitaḥ sarvajñaḥ paribhāvitā tathāpy anyeṣāṃ apārādūradeśakālavartināṃ dvyaṇukādīnāṃ upādānādiṣu januṣāndhaprakhyasya parama-puruṣārthāvedino vā lokaiḥ prāmāṇikais ca nāsyā sārvaññyam anumanyate || asmākan tu nāīndriyadarśimātre pradveṣaḥ | evaṃ ca kartur ekatvāsiddhau vyatireky api hetur asamarthaḥ viśveṣāṃ ekasya kartur asiddhau tadupādānādyabhijñābhāvyāsiddhatvāt | yaś ca yanmātrakāraḥ sa tanmātropādānādyabhijñā bhavan na sarvajñaḥ | anekāśrayeṇāpi upādānādyabhijñāsāmānyasya caritārthatvāt | tad evam upādānādyabhijñāpuruṣamātrasiddhāv api naikatvasarvajñatvādiviśiṣṭapuruṣaviśeṣasiddhiḥ | puruṣamātre ca siddhasādhanaṃ uktam | buddhimanmātrapūrvakatām icchatām upādānādyabhijñābuddhimatpūrvakatve sādhye katham siddhasādhanaṃ iti cet | na tādapekṣayā siddhasādhyaṭāyā janitatvāt kevalam asiddhoddhāre 'bhimate viśeṣe siddhe 'pi naiyāyikasyāpi nābhimatasiddhir iti brūmaḥ || saugatasya tāvad anīṣṭasiddhir iti cet, na, svābhimatasādhyaśādhanaenaiva hi parasyānīṣṭam api sādhanīyam | anyathā mātṛśokasmaranādināpi tadaniṣṭasiddhiḥ syād iti | asya saṅgrahaḥ pareṣṭasiddhir napareṣṭabādhakam prasādhane vedanayatnamātrayoḥ | ananvayo 'bhīṣṭaviśeṣasādhane vipakṣasandehasahantu sādhanam ||

sādhyacintādhikāras tṛtīyaḥ || evam anye 'pi hetavo yathāyogam abhyūhya dūṣaṇīyāḥ | tad evaṃ tāvad īśvarasya sadvyavahāro niṣiddhaḥ | asadvyavahārārthan tu tallakṣaṇavilakṣaṇakṣaṇabhaṅgasādhakam sattādisādhanaṃ eva draṣṭavyam iti ||

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

1.3 Apohasiddhiḥ

|| namas tārāyai || apohaḥ śabdārtho nirucyate | nanu ko 'yam apoho nāma | kim idam anyasmād apohyate | asmād vānyad apohyate | asmin vānyad apohyata iti vyutpatyā 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, pratītibādhitatvāt | tathā hi parvatoddeṣe vahnir astīti śabdī pratītir vidhirūpam evollikhantī lakṣyate | nānagnir na bhavātīti nitrṛttimātram āmukhayanīti | yac ca pratyakṣabādhitam na tatra sādhanāntarāvākāśa ity atiprasiddham ||

atha yady api nivṛttim ahaṃ pratyemīti na vikalpaḥ tathāpi nivṛttapadārthollekha eva nivṛtityullekhaḥ | na hy anantrbhāvitaviśeṣaṇapratītir viśiṣṭapratītiḥ | tato yathā sāmānyam ahaṃ pratyemīti vikalpābhāve 'pi sādhanānakārapariṣphuraṇād vikalpabuddhiḥ sāmānyabuddhiḥ pareṣāṃ, tathā nivṛttapratyayākṣiptā nivṛttibuddhir apohapratīti-vyavahāramātanotīti cet |

nanu sādhanānakārapariṣphuraṇe vidhirūpatayā yadi sāmānyabodhavyavasthā, tat kim āyātam asphuradabhāvākāre cetasi nivṛttipratīti-vyavasthāyāḥ | tato nivṛttim ahaṃ pratyemīty evam ākārabhāve 'pi nivṛttyākārasphuraṇaṃ yadi syāt ko nāma nivṛttipratītiṣṭhitim apalapet | anyathā asati pratibhāse tatpratīti-vyavahārtir iti gavākāre 'pi cetasi turagabodha ity astu ||

atha viśeṣaṇtayā antarbhūtā nivṛttipratītir ity uktam | tathāpi yady agavāpoḍha itīdṛśākāro

vikalpas tadā viśeṣaṇatayā tadanupraveśo bhavatu kiṃ tu gaur iti pratītiḥ | tadā ca sato 'pi nivṛttilakṣaṇasya viśeṣaṇasya tatrānutkalanāt katham tatpratītiḥ vyavasthā |

athaivaṃ matiḥ: yad vidhirūpaṃ sphurati tasya parāpoho 'py astīti tatpratītiḥ ucyate | tadāpi sambandhamātram apohasya | vidhir eva sāksān nirbhāśī | api caivam adhyakṣasyāpy apohaviṣayatvam anivāryam viśeṣato vikalpād ekavyāvṛttollekhino 'khilānyavyāvṛttam īkṣamāṇasya | tasmād vidhyākārāvagrahād adhyakṣavad vikalpasyāpi vidhiviṣayatvam eva nānyāpohaviṣayatvam iti katham apohaḥ śabdārtho ghuṣyate |

atrābhidhīyate | nāsmābhir apohaśabdena vidhir eva kevalo 'bhipretah | nāpy anyavyāvṛttimātram | kin tv anyāpohaviśiṣṭo vidhiḥ śabdānām arthaḥ | tataś ca na pratyekapakṣopānīpātidoṣavakāśaḥ | |

yat tu goḥ pratītau na tadātmāparātmeti sāmartyād apohaḥ paścān niścīyata iti vidhivād-inām matam, anyāpohapratītau vā sāmartyād anyāpoḍho 'vadhāryate iti pratiśedhavadinām matam | tad asundaram | prāthamikasyāpi pratipattikramādarśanāt | na hi vidhiṃ pratipadya kaścid arthāpattitaḥ paścād apoham avagacchati | apoham vā pratipadyānyāpoḍham | tasmād goḥ pratipattir ity anyāpoḍhapratipattir ucyate | yady api cānyāpoḍhaśabdānullekha uktas tathāpi nāpratipattir eva viśeṣaṇabhūtasāpohasya | agavāpoḍha eva gośabdasya niveśitatvāt | yathā nīlotpale niveśitād indīvaraśabdān nīlotpalapratītau tatkāla eva nīlimasphuraṇam anivāryam tathā gośabdād apy agavāpoḍhe niveśitād gopratītau tulyakālam eva viśeṣaṇtvād ago 'pohasphuraṇam anivāryam | yathā pratyakṣasya prasajyarūpābhāvāgrahaṇam abhāvavikalpotpādanaśaktir eva tathā vidhivikalpānām api tadanurūpānuṣṭhānadānaśaktir evābhāvagrahaṇam abhidhīyate | paryudāsarūpābhāvagrahaṇam tu niyatasvarūpasamvedanam ubhayor aviśiṣṭam | anyathā yadi śabdād arthapratipattikāle kalito na parāpohaḥ katham anyaparihāreṇa pravṛttiḥ | tato gām badhāneti codito 'śvādīn api badhniyāt | |

yad apy avocad Vācaspatiḥ jātimatyo vyaktayo vikalpānām śabdānām ca gocaraḥ | tāsām ca tadvatīnām rūpaṃ atajjātīyaparāvṛttim ity atas tadavagater na gām badhāneti codito 'śvādīn badhnāti | tad apy anenaiva nirastam | yato jāter adhikāyāḥ prakṣepe 'pi vyaktīnām rūpaṃ atajjātīyaparāvṛttam eva cet, tadā tenaiva rūpeṇa śabdavikalpayor viśayībhavantīnām katham atadvyāvṛttiparihāraḥ | | atha na vijātīyavyāvṛttam 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 | gavādīparijñāne gotvasāmānyāparijñānāt | gotvasāmānyāparijñāne gośabdavācyāparijñānāt | tasmād ekapiṇḍadarśanapūrvako yaḥ sarvavyaktisādhāraṇa iva bahiradyasto vikalpabuddhyākāraḥ tatrāyam gaur iti saṃketakarāṇe netaretarāśrayadoṣaḥ | abhimate ca gośabdapravṛttāv agośabdena śeṣasyāpy abhidhānam ucitam | na cānyāpoḍhānyāpohayor virodho viśeṣyaviśeṣaṇabhāvakṣatir vā, parasparavyavacchedābhāvāt | sāmānādhikarāṇyasadbhāvāt | bhūtalaghaṭābhāvavat | svābhāvena hi virodho na parābhāvenety ābālaprasiddham | eṣa panthāḥ śrudhnam upatiṣṭhata ity atrāpy apoho gamyata eva | aprakṛtapathāntarāpekṣayā eṣa eva śrudhnapratyanīkāniṣṭasthānāpekṣayā śrudhnam eva | arāṇyamārgavad vicchedābhāvād upatiṣṭhata eva | sārthadūtādivyavacchedena panthā eveti pratipadam 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 pratiyamāne viśeṣaṇatayā tulyakālam anyāpohapratītiḥ iti | na caivam pratyakṣasyāpy apohaviṣayatvavyavasthā kartum ucitā | tasya śabdapratyayasyeva vastuviṣayatve vivādābhāvāt | vidhiśabdena ca yathādhyavasāyam atadrūpaparāvṛtto bāhyo 'rtho 'bhimate, yathāpratibhāsam buddhyākāraś ca | tatra bāhyo 'rtho 'dhyavasāyād eva śabdavācyo vyavasthāpyate | na svalakṣaṇaparisphūrtyā | pratyakṣavad deśakālāvasthāniyataprayaktasvalakṣaṇāspuraṇāt | yac chāstram

śabdenāvyāpṛtākṣasya buddhāv apratibhāsanāt | arthasya drṣṭāv iva (PVin I 15)

iti | indriyaśabdasvabhāvopāyabhedād ekasyaivārthasya pratibhāsabhedā iti cet | atrāpy uktam:

jāto nāmāśrayo 'nyānyaḥ cetasām tasya vastutaḥ | ekasyaiva kuto rūpaṃ bhinnākārābhā-
hāsi tat | | (PV III 235)

na hi spaṣṭāspaṣṭe dve rūpe parasparaviruddhe ekasya vastunaḥ staḥ | yata ekenen-
driyabuddhau pratibhāsetānyena vikalpe | tathā sati vastuna eva bhedaprāpteḥ | na hi
svarūpabhedād aparo vastubhedāḥ | na ca pratibhāsabhedād aparāḥ svarūpabhedāḥ | any-
athā trailokyam ekam eva vastu syāt | | dūrāsannadeśavartinoḥ puruṣayor ekatra śākhini
spaṣṭāspaṣṭapratibhāsabhedo 'pi na śākhibhedā iti cet | na brūmaḥ pratibhāsabhedo bhin-
navastuniyataḥ, kiṃ tv ekaviśayatvābhāvaniyata iti | tato yatrārthakriyābhedādisacivaḥ prat-
ibhāsabhedas tatra vastubhedāḥ, ghaṭavat | anyatra punarniyamenaikaviśayatām pariharatīty
ekapratibhāso bhrāntaḥ | | etena yad āha Vācaspatiḥ: na ca śabdapratyakṣayor vastugo-
caratve pratyayābhedaḥ kāraṇabhedena pāroksyāpāroksyabhedopapatter iti, tannopayogi |
parokṣapratyayasya vastugocaratvāsamarthatāt | parokṣatāśrayas tu kāraṇabhedā indriyago-
caragrahaṇavirahenaiva kṛtārthaḥ | tan na | śābde pratyaye svalakṣaṇaṃ parisphurati |
kiṃ ca svalakṣaṇātmani vastuni vācye sarvātmanā pratipatteḥ vidhiniṣedhayor ayogaḥ | ta-
sya hi sadbhāve 'stīti vyartham, nāstīty asamartham | asadbhāve tu nāstīti vyartham, astīty
asamartham | asti cāstyādipadaprayogaḥ | tasmāt śābdapratibhāśasya bāhyārthabhāvābhā-
vasādhāraṇyaṃ na tadviśayatām kṣamate | | yac ca Vācaspatinā jātīmadvyaktivācyatām
svavācāiva prastutyāntaram eva na ca śabdārthasya jāter bhāvābhāvasādhāraṇyaṃ nopa-
padyate | sā hi svarūpato nityāpi deśakālaviprakīrṇānekavyaktyāśrayatayā bhāvābhāvasādh-
hāraṇibhavanty astināstisambandhayogyā | vartamānavyaktisambandhitā hi jāter astitā |
atītānāgatavyaktisambandhitā ca nāstīti sandigdghavyatirekitvād anaikāntikaṃ bhāvābhā-
vasādhāraṇyaṃ, anyathāsiddham veti vikalpitaṃ | tad aprastutaṃ | tāvatā tāvan na prakṛ-
takṣatiḥ | jātau bharaṃ nyasyatā svalakṣaṇavācyatvasya svayaṃ svikārāt | kiṃ ca sarvatra
padārthaya svalakṣaṇasvarūpeṇaivāstitvādikaṃ cintyate | jātes tu vartamānādivyaktisam-
badhī 'stitvādikaṃ iti tu bālapratāraṇam | evaṃ jātīmadvyaktivacane 'pi doṣaḥ | vyakteś
cet pratītisiddhiḥ jātir adhikā pratyatām mā vā, na tu vyaktipratītidoṣānmuktiḥ | etena
yad ucyate Kaumārīlaiḥ sabhāgatvād eva vastuno na sādāraṇyadoṣaḥ | vṛkṣatvaṃ hy
anirdhāritabhāvābhāvaṃ śabdād avagamyate | taylor anyatareṇa śabdāntarāvagatena sam-
badhyata iti | tad apy asaṅgatam | sāmānyasya nityasya pratipattāv anirdhāritabhāvābhā-
vatvāyogāt | yac cedam - na ca pratyakṣasyeva śabdānām arthapratyāyanaprakāro yena tad-
drṣṭa ivāstyādīśabdāpekṣā na syāt, vicitraśaktitvāt pramāṇānām iti | tad apy aindriyakaśāb-
dapratibhāsayor ekasvarūpagrāhitve bhinnābhāsadūṣaṇena dūṣitaṃ | vicitraśaktitvaṃ ca
pramāṇānām sākṣātkārādhyavasāyābhyām api caritārtham | tato yadi pratyakṣārthapratipā-
danaṃ śābdena tadvad evābhāsaḥ syāt | abhavaṃś ca na tadviśayakhyāpanaṃ kṣamate | |
nanu vṛkṣaśabdena vṛkṣatvāṃśo codite sattvādyamśaniścayanārtham astyādipadaprayoga
iti cet | niraṃśatvena pratyakṣasamadhigatasya svalakṣaṇasya ko 'vakāśaḥ padāntareṇa |
dharmāntaravidhiniṣedhayoḥ pramāṇāntareṇa vā | pratyakṣe 'pi pramāṇāntarāpekṣā drṣṭeti
cet | bhavatu tasyāniścayātmakatvād anabhyastasvarūpaviśaye | vikalpas tu svayaṃ niś-
cayātmako yatra grāhī tatra kim apareṇa | asti ca śabdalingāntarāpekṣā | tato na vas-
tusvarūpagrahaḥ | | nanu bhinnā jātyādayo dharmāḥ parasparaṃ dharmiṇaś ceti jāti-
lakṣaṇaikaadharmadvāreṇa pratīte 'pi śākhini dharmāntaravattayā na pratītir iti kiṃ na bhin-
nābhīdhānādhīno dharmāntarasya nīlacaloccais taratvāder avabodhaḥ | tad etad asaṅgatam |
akhaṇḍātmanaḥ svalakṣaṇasya pratyakṣe 'pi pratibhāsat | drṣṭasya dharmadharmibhedasya
pratyakṣapratikṣitpatatvāt | anyathā sarvaṃ sarvatra syād ity atiprasaṅgaḥ | kālpanikab-
hedāśrayas tu dharmadharmivyavahāra iti prasādhitaṃ śāstre (PVin?) |

bhavatu vā pāramārthiko 'pi dharmadharmibhedāḥ | tathāpy anayoḥ samavāyāder
dūṣitatvād upakāralakṣaṇaiva pratyāsattir eṣitavyā | evaṃ ca yathendriyapratyāsattayā
pratyakṣeṇa dharmipratipattau sakalataddharmapratipattis tathā śabdalingābhyām api

vācyavācakādisambandhapratibaddhābhyām dharmipratipatau niravaśeṣataddharmapratipattir bhavet | pratyāsattimātrasyāviśeṣāt | |

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 āsañjitam | bhedaṃ punas kṛtyaivopakārakagrahaṇe upakāryagrahaṇaprasaṇjanāt | na cāgnidhūmayoḥ kāryakāraṇabhāva iva svabhāvata eva dharmadharminōḥ pratipattiniyamakalpanam ucitam | tayoḥ api pramāṇāsiddhatvāt | pramāṇsiddhe ca svabhāvopavarṇanam iti nyāyaḥ | |
yac cātra Nyāyabhūṣaṇena sūryādigrahaṇe tadupakāryāśeṣavasturāśigrahaṇaprasaṇjanam uktam, tadabhiprāyānavagāhanaphalam | tathā hi tvaṇmate dharmadharminōḥ bhedaḥ, upakāralakṣaṇaiva ca pratyāsattis tadopakārakagrahaṇe samānadeśasyaiva dharmarūpasyaiva copakāryasya grahaṇam āsañjitam | tat katham sūryopakāryasya bhinnadeśasya dravyāntarasya vā drṣṭavyabhicārasya grahaṇaprasaṅgaḥ saṅgataḥ | tasmād ekadharmadvāreṇāpi vastusvarūpapratipattau sarvātmapratīteḥ kva śabdāntareṇa vidhiniśedhāvakāśaḥ | asti ca | tasmān na svalakṣaṇasya śabdavikalpalingapratibhāsītvaṃ iti sthitam | | nāpi sāmānyam śābdapratyayapratibhāsi | saritaḥ pāre gāvaś carantīti gavādiśabdāt sāśnāśrīṅgalāṅgūlādayo 'kṣarākāraparikaritaḥ sajātīyabhedāparāmarśanāt sampiṇḍitaprāyāḥ pratibhāsante | na ca tad eva sāmānyam |

varṇākṛtyakṣarākāraśūnyaṃ gotvaṃ hi kathyate | (PV III 147)

tad eva ca sāśnāśrīṅgādīmātram akhilavyaktāḥ atyantavilakṣaṇam api svalakṣaṇenaikikriyamānaṃ sāmānyam ity ucyate tādṛśasya bāhyasyāprāpter bhrāntir evāsau keśapratibhāsavat | tasmād vāsanāvaśād buddher eva tadātmanā vivarto 'yam astu | asad eva vā tadrūpaṃ khyātu | vyaktaya eva vā svajātīyabhedatiraskāreṇānyathā bhāsantām anubhavavyavadhānāt smṛtipramoṣo vābhidhīyatām | sarvathā nirviśayaḥ khalv ayam sāmānyapratyayaḥ | kva sāmānyavārtā | yat punaḥ sāmānyābhāve sāmānyapratyayasyākasmikatvaṃ uktam tad ayuktam | yataḥ pūrvapiṇḍadarśanas-maraṇasahakāriṇātricyamānaviśeṣapratyayajanikā sāmagrī nirviśayaṃ sāmānyavikalpam utpādayati | tad evaṃ na śābde pratyaye jātiḥ pratibhāti | nāpi pratyakṣe | na cānumānato 'pi siddhiḥ | adṛśyatve pratibaddhalingād adarśanāt | nāpīndriyavad asyāḥ siddhiḥ jñānakāryataḥ kādācitkasyaiva nimittāntarasya siddheḥ | yadā piṇḍāntare antarāle vā gobuddher abhāvaṃ darśayet tadā śāvaleyādisakalagopiṇḍānām evābhāvād abhāvo gobuddher upapadyamānaḥ katham arthāntaram ākṣipet | atha gotvād eva gopiṇḍaḥ | anyathā turago 'pi gopiṇḍaḥ syāt | yady evaṃ gopiṇḍād eva gotvaṃ anyathā turagatvaṃ api gotvaṃ syāt | tasmāt kāraṇaparamparāta eva gopiṇḍo gotvaṃ tu bhavatu mā vā | nanu sāmānyapratyayajananasāmarthyam yady ekasmāt piṇḍād abhinnaṃ tadā vijātīyavyāvṛttam piṇḍāntaram asamartham | atha bhinnam, tadā tad eva sāmānyam, nāmni param vivāda iti cet | abhinnaiva sā śaktiḥ prativastu | yathā tv ekaḥ śaktasvabhāvo bhāvas tathānyo 'pi bhavan kīdrśaṃ doṣaṃ āvahati | yathā bhavatām jātir ekāpi samānadhvaniprasavahetuḥ, anyāpi svarūpeṇaiva jātyantaranirapekṣā, tathāsmākaṃ vyaktir api jātīnirapekṣā svarūpeṇaiva bhinnā hetuḥ | | yat tu Trilocanaḥ: aśvatvagotvādīnām sāmānyaviśeṣānām svāśraye samavāyaḥ sāmānyam sāmānyam ity abhidhānapratyayor nimittam iti | yady evaṃ vyaktiṣv apy ayam eva tathābhidhānapratyayahetus tu, kiṃ sāmānyasvīkārapramādena | na ca samavāyaḥ sambhavī |

iheti buddheḥ samavāyasiddhir iheti dhīś ca dvayadarśanena | na ca kvacit tadviśaye tvapekṣā svakalpanāmātramato 'bhyupāyaḥ | |

etena seyaṃ pratyayānuvṛttir anuvṛttavastvanuyāyinī katham atyantabhediniṣu vyaktiṣu vyāvṛttaviśayapratyayabhāvānupātinīṣu bhavitum arhatīti ūhāpravartanam asya pratyākhyātam | jātiṣv eva parasparavyāvṛttatayā vyaktīyamānāsv anuvṛttapratyayena vyabhicārāt | yat punar anena viparyaye bādhakam uktam, abhidhānapratyayānuvṛttih kutaścin nivṛtṭya kvacid eva bhavanti nimittavati, na cānyannimittam ityādi | tan na samyak

| anuvṛttam anyatreṇāpy abhidhānapratyayānuvṛtter atadrūpaparāvṛttasvarūpaviśeṣād
avaśyaṃ svīkārasya sādhitatvāt | tasmāt

tulye bhede yayā jātiḥ pratyāsattiyā prasarpati | kvacin nānyatra saivāstu śabdajñānani-
bandhanam || (PV I 162)

yat punar atra Nyāyabhūṣaṇoktam: na hy evaṃ bhavati, yayā pratyāsattiyā
daṇḍasūtrādikam prasarpati kvacin nānyatra saiva pratyāsattiyā puruṣasphaṭikādiṣu
daṇḍisūtrītvādivyavahāranibandhanam astu, kiṃ daṇḍasūtrādineti | tad asaṅgataṃ |
daṇḍasūtrayor hi puruṣasphaṭikapratyāsannyoḥ dṛṣṭayoḥ daṇḍisūtrītvapratyayahetutvaṃ
nāpalapyate | sāmānyam tu svapne 'pi na dṛṣṭam | tad yadidaṃ parikalpanīyam tadā varam
pratyāsattir eva sāmānyapratyayahetuḥ parikalpyatām, kiṃ gurvyā parikalpanayety ab-
hiprāyāparijñānāt | bathedaṃ jātiprasādhakam anumānam abhidhīyate | yad viśiṣṭajñānam
tadviśeṣaṇagrahaṇanāntarīyakam | yathā daṇḍijñānam | viśiṣṭajñānam cedam gaurayam
ity arthataḥ kāryahetuḥ | viśeṣaṇānubhavadharmāyāṃ hi dṛṣṭānte viśiṣṭabuddhiḥ siddheti
| atrānuyogaḥ | viśiṣṭabuddher bhinnaviśeṣaṇagrahaṇanāntarīyakatvaṃ vā sādhyam
viśeṣaṇamātrānubhavanāntarīyakatvaṃ vā | prathamapakṣe pakṣasya pratyakṣabādhā
sādhanaśādhānam anavakāśayati, vastugrāhiṇaḥ pratyakṣasyobhayapratibhāsābhāvāt |
viśiṣṭabuddhitvaṃ ca sāmānyahetur anaikāntikaḥ, bhinnaviśeṣaṇagrahaṇam antareṇāpi
darśanāt | yathā svarūpavān ghaṭaḥ, gotvaṃ sāmānyam iti vā | dvitīyapakṣe tu siddhasā-
dhanam | svarūpavān ghaṭa ityādivat gotvajātimān piṇḍa iti parikalpitaṃ bhedaṃ upādāya
viśeṣaṇaviśeṣyabhāvasyeṣṭatvād agovyāvṛttānubhavadbhāvitvād gaurayam iti vyavahārasya
| tad evaṃ na sāmānyasiddhiḥ | bādhakam ca sāmānyaguṇakarmādyupādhicakrasya
kevalavyaktigrāhakam paṭupratyakṣam dṛṣṭyānulambho vā prasiddhaḥ | tad evaṃ vidhir
eva śabdārthaḥ | sa ca bāhyo 'rtho buddhyākāraś ca vivakṣitaḥ | tatra na buddhyākārasya
tattvataḥ saṃvṛtyā vā vidhiniśedhau, svasaṃvedanapratyakṣagamyatvāt | anadhyavasāyāc
ca | nāpi tattvato bāhyasyāpi vidhiniśedhau, tasya śābde pratyaye 'pratibhāsanāt | ata
eva sarvadharmāṇāṃ tattvato 'nabhilāpyatvaṃ pratibhāsādhyaavasāyābhāvāt | tasmād
bāhyasyaiva saṃvṛttau vidhiniśedhau | anyathā saṃvyavahārahānīprasāṅgāt | tad evaṃ

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

etena yad Dharmottaraḥ āropitasya bāhyatvasya vidhiniśedhāv ity alaukikam anāgama-
matārkikīyam kathayati, tad apy apahastitam | nanv adhyavasāye yady adhyavaseyam
vastu na sphurati tadā tad adhyavasitam iti ko 'rthaḥ | apratibhāse 'pi pravṛttiviśayīkṛtam
iti yo 'rthaḥ | apratibhāsaviśeṣe viśayāntaraparīhāreṇa katham niyataviśayā pravṛttir iti cet
| ucyate | yady api viśvam agrhītaṃ tathāpi vikalpasya niyatasāmagrīprasūtātvena niy-
atākāratayā, niyataśaktitvāt niyataiva jalādaḥ pravṛttiḥ | dhūmasya parokṣāgnijñānanā-
vat | niyataviśayā hi bhāvāḥ pramāṇapariniṣṭhitasvabhāvā na śaktisāṃkaryaparyanuyogab-
hājaḥ | tasmāt tadadhyavasāyitvaṃ ākāraśāyogāt tatpravṛttijanakatvaṃ | na ca sādrśyād
āropeṇa pravṛttim brūmaḥ, yenākāre bāhyasya bāhye vākārasyaāropadvāreṇa dūṣaṇāvakāśaḥ
| kiṃ tarhi svavāsanāvipākavaśād upajāyamānaiva buddhir apaśyanty api bāhyam bāhye
pravṛttim ātanotīti viplutaiva | tad evaṃ anyābhāvaviśiṣṭo vijātivāyāvṛtto 'rtho vidhiḥ | sa
eva cāpohaśabdavācyaḥ śabdānām arthaḥ pravṛttinivṛttiviśayaś ceti sthitaḥ | atra prayogaḥ
| yad vācakaṃ tat sarvam adhyavasitātadrūpaparāvṛttavastumātragocaram | yatheha kūpe
jalām iti vacanam | vācakaṃ cedam gavādiśābdarūpam iti svabhāvahetuḥ | nāyam asiddhaḥ
| pūrvoktena nyāyena pāramārthikavācyaśābdeśābhāve 'pi adhyavasāyākṛtasyaiva
sarvavyavahāribhir avaśyaṃ svīkartavyatvāt | anyathā sarvavyavahāroccchedaprasāṅgāt |
nāpi viruddhaḥ | sapakṣe bhāvāt | na cānaikāntikaḥ | tathā hi śabdānām adhyavasitavijā-
tivyāvṛttavastumātraviśayatvaṃ anicchadbhiḥ paraiḥ paramārthato

vācyaṃ svalakṣaṇam upādhir upādhiyogaḥ sopādhir astu yadi vā kṛtir astu buddhaḥ |

gatyantarābhāvāt | aviśayatve ca vācakatvāyogāt | tatra

ādyantayor na samayaḥ phalaśaktihāner madhye 'py upādhivirahāt tritayena yuktaḥ | |
 tad evaṃ vācyāntarasyābhāvāt viśayavattvalakṣaṇasya vyāpakasya nivṛttau vipakṣato ni-
 varttamānaṃ vācakatvam adhyavasitaḥ bāhyaviśayatvena vyāpyata iti vyāptisiddhiḥ |
 mahāpaṇḍitaratnakīrtipādaviracitam apohaprakaraṇaṃ samāptam | |

1.4 Kṣaṇabhaṅgasiddhiḥ Anvayātmikā

namas tārāyai | | ākṣiptavyatirekā yā vyāptir anvayarūpiṇī |
 sādharṃyavati dṛṣṭānte sattvahetor ihocyate | |

yat sat tat kṣaṇikam, yathā ghaṭaḥ, santaś cāmī vivādāspadībhūtāḥ padārthā iti |
 hetoḥ paroḥśārtha pratipādayitum hetvābhāsātvaśaṅkānirākaraṇam antareṇa na śakyate
 pratipādayitum | hetvābhāsāś ca asiddhaviruddhānaikāntikabhedenā trividhāḥ |

tatra na tāvad ayam asiddho hetuḥ |

yadi nāma darśane darśane nānāprakāraṃ sattvalakṣaṇam uktam āste, arthakriyākārit-
 vaṃ, sattāsamavāyaḥ, svarūpasattvam, utpādavyayadhrauvyayogitvaṃ, pramāṇaviśay-
 atvaṃ, sad upalambhaka pramāṇagocaratvaṃ, vyapadeśaviśayatvaṃ ityādi, tathāpi kim
 anenāprastutenedānīm eva niṣṭāṅkitena | yad eva hi pramāṇato nirūpyamāṇaṃ padārthānām
 sattvam upapannaṃ bhaviṣyati tad eva vayam api svīkariṣyāmaḥ |

kevalaṃ tad etad arthakriyākāritvaṃ sarvajanaprasiddham āste

tat khalv atra sattvaśabdenābhīsandhāya sādhanatvenopāttam | tac ca

yathāyogaṃ pratyakṣānumānapramāṇaprasiddhasadbhāveṣu bhāveṣu

pakṣīkṛteṣu pratyakṣādīnāṃ pramāṇena pratītam iti na

svārūpeṇāśrayadvāreṇa vāsiddhi sambhāvanāpi | |

nāpi viruddhatā, sapakṣīkṛte ghaṭe sadbhāvāt |

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

ucyate | anumānāntaram eva prasaṅgaprasaṅgaviparyayātmakaṃ ghaṭe kṣaṇabhaṅ-
 gaprasādhakaṃ pramāṇāntaram asti |

tathā hi ghaṭo vartamānakṣaṇe tāvad ekām arthakriyām karoti | atītānāgatakṣaṇayor api
 kiṃ tām evārthakriyām kuryāt, anyām vā, na vā kām api kriyām iti trayāḥ pakṣāḥ |

nātra prathamāḥ pakṣo yuktaḥ, kṛtasya karaṇāyogāt |

atha dvitīyo 'bhyupagamyate, tad idam atra vicāryatām | yadā ghaṭo vartamānakṣaṇab-
 hāvi kāryaṃ karoti tadā kim atītānāgatakṣaṇabhāvinī api kārye śakto 'śakto vā |

yadi śaktas tadā vartamānakṣaṇabhāvikāryavad atītānāgatakṣaṇabhāvy api kāryaṃ
 tadaiva kuryāt | tatrāpi śaktatvāt | śaktasya ca kṣepāyogāt, anyathā varttamānakṣaṇabhāvino
 'pi kāryasyākaraṇaprasaṅgāt pūrvāparakālayor api śaktatvenāviśeṣāt | samarthasya ca
 sahakāryapekṣāyā ayogāt |

athāśaktaḥ, tadaikatra kārye śaktāśaktatvaviruddhadharmādhyāsāt kṣaṇavidhvaṅso
 ghaṭasya durvāraprasaraḥ syāt |

nāpi tṛtīyaḥ pakṣaḥ saṅgacchate , śaktasvabhāvānuvṛtter eva | yadā hi śaktasya
 padārthasya vilambo 'py asahyas tadā dūrotsāritam akaraṇam | anyathā vartamānikasyāpi
 kāryasyākaraṇaṃ syād ity uktam |

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

atra prayogaḥ | yad yadā yajjananavyavahārayogyaṃ tat tadā taj janayaty eva | yathā
 'ntyā kāraṇasāmāgrī svakāryam | atītānāgatakṣaṇabhāvikāryajanāvyavahārayogyaś

cāyaṃ ghaṭo vartamānakṣaṇabhāvikāryakaraṇakāle sakalakriyātikramakāle 'pīti svabhāva-hetuprasaṅgaḥ |

asya ca dvitīyādikṣaṇabhāvikāryakaraṇavyavahāragocaratvasya prasaṅgasāadhanasya vartamānikakāryakaraṇakāle sakalakriyātikramakāle ca ghaṭe dharminī parābhyupagamamātrataḥ siddhatvād asiddhis tāvad asambhavinī |

nāpi viruddhatā, sapakṣe 'ntya kāraṇasāmagryāṃ sadbhāvasambhavāt |

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

na | dvividho hi samarthavyavahāraḥ pāramārthika aupacārikaś ca | tatra yat pāramārthikaṃ jananaḥ prayuktaṃ jananaḥ vyavahāragocaratvaṃ tad iha sādhanatvenopāttam | tasya ca kuśūlādyavasthitabījādaupacārikajananaḥ vyavahāraḥ viśayabhūte sambhavābhāvāt kutaḥ sādharmaṇānaikāntikatā |

na cāsyā sandigdavyatirekitā, viparyaye bādhakapramāṇasadbhāvāt |

tathā hīdaṃ jananaḥ vyavahāragocaratvaṃ niyataviśayatvena vyāptam iti sarvajanānubhavaprasiddham | na cedam nirnimittam, deśakālasvabhāvanīyamābhāvaprasaṅgāt | na ca jananaḥ anyan nimittam upalabhyate, tadanvayavyatirekānuvidhānadarśanāt | yadi ca jananaḥ antareṇāpi jananaḥ vyavahāragocaratvaṃ syāt tadā sarvasya sarvatra jananaḥ vyavahāra ity aniyamaḥ syāt | niyataś cāyaṃ pratītiḥ | tato jananaḥ bhāve vipakṣe niyataviśayatvasya vyāpakasya nivṛttaḥ nivartamānaḥ jananaḥ vyavahāragocaratvaṃ janana eva viśrāmyatīti vyāptisiddher anavadyo hetuḥ |

na caiśa ghaṭo vartamānakāryakaraṇakṣaṇe sakalakriyātikramakāle cātītānāgataḥ kṣaṇabhāvikāryaṃ janayati | tato na jananaḥ vyavahārayogyaḥ, sarvaḥ prasaṅgaḥ prasaṅgaviparyayaṇiṣṭha iti nyāyāt |

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

atrāpy asiddhir nāsti, vartamānakṣaṇabhāvikāryakaraṇakāle sakalakriyātikramakāle cātītānāgataḥ kṣaṇabhāvikāryakaraṇasyāyogāt |

nāpi virodhaḥ, sapakṣe bhāvāt |

na cānaikāntikatā, pūrvoktena nyāyena samarthavyavahāragocaratvajanakatvayor vidhibhūtaḥ sarvopasaṃhāravatyā vyāptēḥ prasādhanaḥ | |

yat punar atroktam yad yadā yan na karoti na tat tadā tatra samartham ity atra kaḥ karotyarthāḥ | kiṃ kāraṇatvam | uta kāryotpādānugūṇasahakārisākalyam | aho vit kāryāvyabhicāraḥ | kāryasambandho veti | tatra kāraṇatvam eva karotyarthāḥ | tataḥ pakṣāntarabhāvino doṣa anabhyupagamapratihatāḥ |

na cātra pakṣe kāraṇatvasāmarthyayor paryāyatvena vyāpakānupalambhasya sādhyāviśiṣṭatvam abhidhātum ucitam, samarthavyavahāragocaratvābhāvasya sādhyatvāt | kāraṇatvasāmarthavyavahāragocaratvayoś ca vṛkṣaśiṃśapayor iva vyāvṛttibhedo 'stīty anavasara evaivaṃ vidhasya kṣudrapralāpasya |

tad evaṃ prasaṅgaprasaṅgaviparyayahetudvayabalato ghaṭe dṛṣṭānte kṣaṇabhaṅgaḥ siddhaḥ | tat katham siddhvād anyad anumānam dṛṣṭānte kṣaṇabhaṅgasādhakam nāstīty ucyate | na caivaṃ siddhvahetor vaiyarthyaḥ, dṛṣṭāntamātra eva prasaṅgaprasaṅgaviparyayābhyām kṣaṇabhaṅgaprasādhanaḥ | |

nanv ābhyām eva pakṣe 'pi kṣaṇabhaṅgasiddhir asti iti cet |

astu, ko doṣaḥ | yo hi pratipattā prativastu yad yadā yajjananaḥ vyavahārayogyam tat tadā taj janayatītyādikaṃ upanyasitum analasas tasya tata eva kṣaṇabhaṅgasiddhiḥ | yas tu prativastu tannīyopanyāsaprayāsabhīruḥ sa khalv ekaḥ dharminī yad yadā yajjananaḥ vyavahārayo-

gyaṃ tat tadā taj janayatītyādinyāyena sattvamātram asthairyavyāptam avadhārya sattvād evānyatra kṣaṇikatvam avagacchayatī, katham apramatto vaiyarthyam asyācakṣīta |

tad evaṃ ekakāryakāriṇo ghaṭasya dvitīyādikṣaṇabhāvīkāryāpekṣayā samarthetarasvabhāvaviruddhadharmādhyāsād bheda eveti kṣaṇabhaṅgitayā sapakṣatām āvahati ghaṭe sattva-hetur upalabhyamāno na viruddhaḥ |

na cāyam anaikāntikaḥ, atraiva sādharṃyavati dr̥ṣṭānte sarvopasaṃhāravatyā vyāpteh prasāadhanāt |

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

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

nanv evaṃ 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 kartṛdharmāḥ sādhanadharmavati dharṃiṇi 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 arthabhedaḥ |

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

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

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

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

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

nāpi dvitīyaḥ | marīcikāyām api jalavijñānasya prāmāṇyaprasaṅgāt |

tad evaṃ anvayavatirekyor apratipatter arthakriyālakṣaṇam sattvam asiddham iti ||

kiṃ ca prakārāntarād apīdam sādhanam asiddham | tathā hi bījādīnām sāmāthyam bījādijñānāt tatkāryād āṅkurāder vā niścetavyam |

kāryatvam ca vastutvasiddhau sidhyati | vastutvam ca kāryāntarāt | kāryāntarasyāpi kāryatvam vastutvasiddhau | tadvastutvam ca tadaparakāryāntarād ity anavasthā |

athānavasthābhayāt paryante kāryāntaram nāpekṣate tadā tenaiva pūrveṣām asattvaprasaṅgān naikasyāpy arthakriyāsāmāthyam sidhyati |

nanu kāryatvasattvayor bhinnavyāvṛttikatvāt sattāsiddhāv api kāryatvasiddhau kā kṣatir iti cet |

tad asaṅgatam | saty api kāryatvasattvayor vyāvṛttibhede sattāsiddhau kutaḥ kāryatvasiddhiḥ | kāryatvam hy abhūtvābhāvitvam | bhavanam ca sattā | sattā ca saugatānām

sāmarthyam eva | tataś ca sāmarthyasandehe bhavatīty eva vaktum aśakyam | katham abhūtvābhāvitvaṃ kāryatvaṃ setsyati |

apekṣitaparavyāpāratvaṃ kāryatvaṃ ity api nāsato dharmah | sattvaṃ ca sāmarthyam | tac ca sandigdham iti kutaḥ kāryatvasiddhiḥ | tadasiddhau pūrvasya sāmarthyam na sidhyatīti sandigdhāsiddho 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 upanīyate tat sarvam avastu | tataś ca vastvātmake kṣaṇikatve sādhye 'vastūpasthāpayann anumānavikalpo viruddhaḥ |

yadvā sarvasyaiva hetoḥ kṣaṇikatve sādhye viruddhatvaṃ | deśakālāntarānanugame sādhyasāadhanabhāvābhāvāt | anugame ca nānākālam ekam akṣaṇikaṃ kṣaṇikatvena virudhyata iti | |

anaikāntiko 'py ayam, sattvasthairyayor virodhābhāvād iti |

atrocyate | yat tāvad uktam sāmarthyam na pratīyata iti, tat kiṃ sarvathaiva na pratīyate kṣaṇabhaṅgapakṣe vā |

prathamapakṣe sakalakāra kajñāpakahetucakrocchedān mukhaspandanamātrasyāpy akaraṇaprasaṅgaḥ | anyathā yenaiva vacanena sāmarthyam nāstīti pratipādyate tasyaiva tatpratipādanasāmarthyam avyāhatam āyātam | tasmāt paramapuruṣārthasamīhayā vastutattvanirūpaṇappravṛttasya śaktisvīkārapūrvakaiva pravṛttiḥ | tadasvīkāre tu na kaścit kvacit pravarteteti nirīhaṃ jagaj jāyeta |

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

na ca saty api kṣaṇikatve sāmarthyapratīti vyāghātaḥ | tathā hi kāraṇagrāhijñānopādeyabhūtena kāryagrāhiṇā jñānena tadarpitasaṃskāragarbheṇa asya bhāve asya bhāva ity anvayaniścayo janyate | tathā kāraṇapekṣayā bhūtalakaivalyagrāhijñānopādeyabhūtena kāryapekṣayā bhūtalakaivalyagrāhiṇā jñānena tadarpitasaṃskāragarbheṇa asyābhāve asyābhāva iti vyatirekaniścayo janyate |

yad āhur guravaḥ

ekāvasāyasamanantarajātam anyavijñānam anvayavimarśam upādadhāti |

evaṃ tadekavirahānubhavodbhavānyavyāvṛttidhiḥ prathayati vyatirekabuddhim | |

evaṃ sati grhītānusandhāyaka evāyaṃ vikalpaḥ | upādānopādeyabhūtakramipratyakṣadvayagrhītānusandhānāt |

yad āhālaṅkāraḥ

yadi nāmaikam adhyakṣam na pūrvāparavittimat |

adhyakṣadvayasadbhāve prākparāvedanaṃ katham | | iti | | (PVA)

nāpi dvitīyo 'siddhaprabhedaḥ | sāmarthyam hi sattvam iti saugatānām sthitir eṣā | na caitatprasādhānārtham asmākam idānīm eva prārambhaḥ | kiṃ tu yatra pramāṇapratīte bījātau vastubhūte dharminī pramāṇapratītam sāmarthyam tatra kṣaṇabhaṅgaprasādhānāya | tataś cāṅkurādīnām kāryādarśanād āhatya sāmarthyasandehe 'pi paṭupratyakṣaprasiddham sanmātratvaṃ avadhāryam eva | anyathā na kvacid api vastumātrasyāpi pratipattiḥ syāt | tasmāc chāstrīyasattvalakṣaṇasandehe 'pi paṭupratyakṣabalāvalambitavastubhāve 'ṅkurātau kāryatvaṃ upalabhyamānaṃ bījādeḥ sāmarthyam upasthāpayatīti nāsiddhidoṣāvakāśaḥ | |

nāpi kṣaṇikatve sāmarthyakṣatīḥ, yato viruddhatā syāt, kṣaṇikatvaniyatapragbhāvitvalakṣaṇakāraṇatvayor virodhābhāvāt, kṣaṇamātrasthāyiny api sāmarthyasambhavād iti nādimō virodhaḥ | nāpi dvitīyo virodhaprabhedaḥ | avastuno vastuno vā svākārasya grāhyatve 'pi adhyavaseyavastvapekṣayaiva sarvatra prāmāṇyapratipādanāt vastusvabhāvasyaiva kṣaṇikatvasya siddhir iti kva virodhaḥ |

yac ca grhyate yac cādhyavasīyate te dve 'py anyanivṛtti na vastunī svalakṣaṇāvagāhitve 'bhilāpasamṣargānupapatter iti cet |² na | adhyavasāyasvarūpāparijñānāt | agrhīte 'pi vas-

²Cf. 1.

tuni mānasādimānasyādi (sic)pravṛttikāraakatvaṃ vikalpasyādhyavasāyitvaṃ | apratibhāse
'pi pravṛttiviśayīkṛtatvaṃ adhyavaseyatvaṃ | etac cādhyavaseyatvaṃ svalakṣaṇasyaiva yu-
jyate, nānyasya, arthakriyārthitvād arthipravṛtteḥ | evaṃ cādhyavasāye svalakṣaṇasyās-
phuraṇaṃ eva | na ca tasyāsphuraṇe 'pi sarvatrāviśeṣeṇa pravṛttyākṣepaprasaṅgaḥ, pra-
tiniyatasāmagrīprasūtāt pratiniyata svākārāt pratiniyataśaktiyogāt, pratiniyata evātadrūpa-
parāvṛtte 'pratīte 'pi pravṛttisāmarthyadarśanāt | yathā sarvasyāsattve 'pi bījād aṅkurasyaiv-
otpattiḥ, dṛṣṭasya niyatahetuphalabhāvasya pratikṣeptum aśakyatvāt | paraṃ bāhyenārthena
sati pratibandhe prāmāṇyam | anyathā tv aprāmāṇyam iti viśeṣaḥ ||

tathā tṛtīyo 'pi pakṣaḥ prayāsaphalaḥ | nānākālasyaikasya vastuno vastuto 'sambhave 'pi
sarvadeśakālavartinor atadrūpaparāvṛttayor eva sādhyasādhanayoḥ pratyakṣeṇa vyāptigra-
haṇāt | dvividho hi pratyakṣasya viśayaḥ, grāhyo 'dhyavaseyaś ca | sakalātadrūpa parāvṛt-
tavastumātraṃ sākṣād asphuraṇāt pratyakṣasya grāhyo viśayo mā bhūt | tadekadeśagrahaṇe
tu tanmātrayor vyāptiniścāyakavikalpajananād adhyavaseyo viśayo bhavaty eva | kṣaṇagra-
haṇe santānaniścayavat, rūpamātragrahaṇe rūparasagandhasparśātmaka ghaṭaniścayavac ca
| anyathā sarvānumānocchedaprasaṅgāt |

tathā hi vyāptigrahaḥ

sāmānyayoḥ, viśeṣayoḥ, sāmānyaviśiṣṭaviśeṣayoḥ viśeṣa
viśiṣṭasāmānyayor veti vikalpāḥ | nādyo vikalpaḥ, sāmānyasya
bādhyatvāt | abādhyatve 'py adṛśyatvāt | dṛśyatve 'pi
puruṣārthānupayogitayā tasyānumeyatvāyogāt | nāpy anumitāt sāmānyād
viśeṣānumānam | sāmānyasarvaviśeṣayor vaksyamāṇa nyāyena
pratibandhapratipatter ayogāt | nāpi dvitīyaḥ |
viśeṣasyānanugāmitvāt | antime tu vikalpadvaye sāmānyādhāratayā
dṛṣṭa eva viśeṣaḥ sāmānyasya viśeṣyo viśeṣaṇaṃ vā kartavyaḥ | adṛṣṭa
eva vā deśakālāntaravartī | yadvā dṛṣṭādṛṣṭātmako atadrūpaparāvṛttah
sarvo viśeṣaḥ | na prathamāḥ pakṣo 'nanugāmitvāt | nāpi
dvitīyaḥ, adṛṣṭatvāt | na ca tṛtīyaḥ, prastutaikaviśeṣadarśane 'pi
deśakālāntaravartinām viśeṣānām adarśanāt | atha teṣāṃ sarveṣāṃ
eva viśeṣānām sadṛśatvāt sadṛśasāmagrīprasūtāt sadṛśakāryakāritvād
iti pratyāsattiyā ekaviśeṣagrāhakaṃ pratyakṣam atadrūpaparāvṛttamātre
niścayaṃ janayad atadrūpaparāvṛttaviśeṣamātrasya vyavasthāpakam |
yathaikasāmagrīpratibaddharūpamātragrāhakaṃ pratyakṣam ghaṭe
niścayaṃ janayad ghaṭagrāhakaṃ vyavasthāpyate | anyathā ghaṭo 'pi
ghaṭasantāno 'pi pratyakṣato na sidhyet, sarvātmanā grahaṇābhāvāt |
tadekadeśagrahaṇaṃ tv atadrūpaparāvṛtte 'py aviśiṣṭam | yady
evaṃ 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 sādharṃyadṛṣṭānte
prasaṅgaviparyayahetubhyāṃ anvayarūpavyāpteḥ prasādhanaṃ |
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 vaktavyaṃ, samartho 'rthaḥ svarūpeṇa karoti,
svarūpaṃ ca sarvadāstīty anupakāriṇi sahakāriṇy apekṣā na yujyate iti
| saty api svarūpeṇa kāraakatve sāmartyābhāvāt kathaṃ karotu |
sahakārisākalyaṃ hi sāmartyam, tadvaikalyaṃ cāsāmartyam | na ca
taylor āvirbhāvatirobhāvābhyāṃ tadvataḥ kācit kṣatiḥ, tasya tābhyāṃ
anyatvāt | tasmād arthaḥ samartho 'pi syāt, na ca karotīti

sandigdavyatirekaḥ prasaṅgahetuḥ || atrocyate | bhavatu tāvat
 sahakārisākalyam eva sāmāthyam | tathāpi so 'pi tāvad bhāvaḥ
 svarūpeṇa kārakaḥ | tasya ca yādṛśaś caramakṣaṇe
 'kṣepakriyādharmā svabhāvas tādṛśa eva cet | prathamakṣaṇe
 tadā tadāpi prasahya kurvāṇo brahmaṇāpy anivāryaḥ | na ca so 'py
 akṣepakriyādharmā svabhāvaḥ sākalye sati jāto bhāvād bhinna
 evābhidhātum śakyah, bhāvasyākartṛtvaprasaṅgāt | evaṃ yāvad yāvad
 dharmāntaraparikalpas tāvat tāvad udāsīno bhāvaḥ | tasmād
 yadrūpam ādāya svarūpeṇāpi janayatīty ucyate tasya prāg api bhāve
 katham ajaniḥ kadācit | akṣepakriyāpratyanīkasvabhāvasya vā
 prācyasya paścād anuvṛttau katham kadācid api kāryasambhavaḥ |
 nanu yadi sa evaikaḥ kartā syād yuktam etat | kiṃtu sāmāgrī janikā |
 tataḥ sahakāryantaravirahavelāyām baliyaso 'pi na kāryaprasava iti kim
 atra viruddham | na hi bhāvaḥ svarūpeṇa karotīti svarūpeṇaiva karoti ,
 sahakārisahitād eva tataḥ kāryotpattidarśanāt | tasmād vyāptivat
 kāryakāraṇabhāvo 'py
 ekatrānyayogavyavacchedenānyatrāyogavyavacchedenāvboddhavyaḥ,
 tathaiva laukikapariḥkṣakāṇām sampratipatter iti || atrocyate |
 yadā militāḥ santaḥ kāryam kurvate tadaikārthakaraṇalakṣaṇam
 sahakāritvam eṣām astu | ko niṣeddhā | militair eva tu tatkāryam
 kartavyam iti kuto labhyate | pūrvāparayor ekasvabhāvatvād bhāvasya
 sarvadā jananaṇjananayor anyataraniyama prasaṅgasya durvāratvāt |
 tasmāt sāmāgrī janikā, naikaṃ janakam iti sthīravādinām manorathasyāpy
 aṇṇayaḥ | dṛśyate tāvad evaṃ iti cet | dṛśyatām | kiṃ tu
 pūrvasthitād eva sāmāgrīmadhyapraṇiṣṭād 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 |
 sthīrasiddhi 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, tadāyam
 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 ajananam vā syāt | tathā ca sati siddhāyor
 eva svabhāvayor ekatvārope siddham eva jananam ajananam vāsajyata iti
 | nanu kāryam eva sahakāriṇam apeṣate , na tu kāryotpattihetuḥ
 | yasmād dvividham sāmāthyam nijam āgantukaṃ ca sahakāryantaram |
 tato 'kṣaṇikasyāpi kramavatsahakārinānātvād api
 kramavatkāryanānātvopapatter aśakyam bhāvānām pratikṣaṇam anyatvam
 upapādayitum iti cet | ucyate | bhavatu tāvan

nijāgantukabhedenā dvividhaṃ sāmāthyam | tathāpi tat prāṭisvikam
vastusvalakṣaṇam arthakriyādharmakam avaśyam abhyupagantavyam | tat
kiṃ prāḡ api paścād eva veti vikalpya yad dūṣaṇam udīritam 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
sahakārisākalyasāmāthyakalpanam aḥalam | svātantryād eva hi kāryam
kādācitkam bhaviṣyati | tathā ca sati santo hetavaḥ sarvathā
'samarthāḥ | asat tu kāryam svatantraṃ 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 | | (PV II 396)
atha na tadbhāve bhavatīti tatkāryam ucyate, kiṃtu tadabhāve na bhavaty eveti vy-
atirekaprādhānyād iti cet |
na | yadi hi svayaṃ bhavan bhāvayed eva hetuḥ svakāryam , tadā tadabhāvaprayukto
'syābhāva iti pratītiḥ syāt | no cet, yathā kāraṇe saty api kāryam svātantryān na bhavati, tathā
tadabhāve 'pi svātantryād eva na bhūtam iti śāṅkā kena nivāryeta |
yad Bhāṣyam
tadbhāve 'pi na bhāvaś ced abhāve 'bhāvitā kutaḥ |
tadabhāvaprayukto 'sya so 'bhāva iti tat kutaḥ | | (PVA II 411)
tasmād yathaiva tadabhāve niyamena na bhavati tathaiva tadbhāve niyamena bhaved eva
| abhavac ca na tatkāraṇatām ātmanaḥ kṣamate |
yac cōktaṃ prathamakāryotpādanakāle hi uttarakāryotpādanasvabhāvaḥ, ataḥ
prathamakāla evāśeṣāṇi kāryāṇi kuryād iti, tad idaṃ mātā me bandhyetyādivat svava-
canavirodhād ayuktam | yo hi uttarakāryajananasvabhāvaḥ sa katham ādau kāryam kuryāt
| na tarhi tatkāryakaraṇasvabhāvaḥ | na hi nīlotpādanasvabhāvaḥ pītādikam api karotīti |
artocyate | sthirasvabhāvatve hi bhāvasyottarakālam evedaṃ kāryam 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 svabhāvā-
valambanena pramāṇavyālopaḥ |
tasmād yadi kāraṇasyottarakāryakāratvam abhyupagamya kāryasya prathamakṣaṇa-
bhāvitvam āsajyate, syāt svavacanavirodhaḥ | yadā tu kāraṇasya sthiratve kāryasyottarakāla-
vam evāsaṅgatam ataḥ kāraṇasyāpy uttarakāryajanakatvam vastuto 'sambhavi tadā prasaṅ-
gasādhanaṃ idaṃ | janānavyavahāragocaratvam hi janānena vyāptam iti prasādhitaṃ | ut-
tarakāryajanānavyavahāragocaratvam ca tvad abhyupagamāt prathamakāryakaraṇakāla eva
ghaṭe dharminī siddham | atas tanmātrānubandhina uttarābhimatasya kāryasya prathame
kṣaṇe 'sambhavād eva prasaṅgaḥ kriyate |
na hi nīlakāraḥ 'pi pītākāratvārope pītasambhavaprasaṅgaḥ svavacanavirodho nāma |
tad evaṃ śaktaḥ sahakāryanapekṣitatvād janānena vyāptaḥ | ajanayamś ca śaktāśaktat-
vaviruddhadharmādhyāsād bhinna eva | |
nanu bhavatu prasaṅgaviparyayaḥ abalād ekakāryam prati śaktāśaktatvalakṣaṇaviruddhad-
harmādhyāsaḥ | tathāpi na tato bhedaḥ sidhyati |
tathā hi bījam āṅkurādikam kurvad yadi yenaiva svabhāvenāṅkuraṃ karoti tenaiva kṣi-
tyādikam, tadā kṣityādīnām apy āṅkurasvabhāvvyāpattiḥ | nānāsvabhāvatvena tu kārakatve

svabhāvānām anyonyābhāvāvyabhicāritvād ekaṭra bhāvābhāvau parasparaviruddhau syātām
ity ekam api bījaṃ bhidyeta |

evam 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 bījasyāṅkuraṃ prati kārakatvaṃ gardabhādikaṃ praty akārakatvaṃ iti
kārakatvākārakatve 'pi viruddhau dharmau | na ca tadyoge 'pi bījabhedaḥ |

tad evaṃ ekaṭra bīje pradīpe rūpe ca vipakṣe paridṛśyamāṇaḥ śaktāśaktatvādir viruddhad-
harmādhyāso na ghaṭāder bhedaka iti |

atra brūmaḥ | bhavatu tāvad bījādīnām anekakāryakāritvād dharmabhūtānekasvabhāv-
abhedāḥ, tathāpi kaḥ prastāvo viruddhadharmādhyāsasya | svabhāvānām hy anyonyāb-
hāvāvyabhicāre bhedaḥ prāptāvasaro na virodhaḥ | virodhas tu yadvidhāne yanniṣedho
yanniṣedhe ca yadvidhānaṃ taylor ekaṭra dharmiṇi parasparaparihārasthitatayā syāt | tad
atraikaḥ svabhāvaḥ svābhāvena viruddho yukto bhāvābhāvavat | na tu svabhāvāntareṇa
ghaṭatvavastutvavat |

evam āṅkurādikāritvaṃ 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 viśayabhedād aviruddhe tat kim āyātam, ekakāryaṃ prati śak-
tāśaktatvayoḥ parasparapratyoginor viruddhayaḥ dharmayoḥ | etayor api punar avirodhe
virodho nāma dattajalāṅ-jaliḥ | |

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

ucyate | na hi vayaṃ paribhāṣāmātrād ekaṭra kārye deśabhedād aviruddhe śaktyaśakti
brūmaḥ, kiṃ tu virodhābhāvāt | taddeśakāryakāritvaṃ hi taddeśakāryakāritvena viruddhaṃ,
na punar deśāntare tatkāryakāritvenānyakāryakāritvena vā | |

yady evaṃ tatkalākāryakāritvaṃ tatkalākāryakāritvena viruddhaṃ | na punaḥ kālāntare
tatkāryakāritvenānyakāryakāritvena vā | tat katham kālābhede 'pi virodha iti cet |

ucyate | dvayor hi dharmayor ekaṭra dharmiṇy anavasthitinīyamaḥ parasparapari-
hārasthiti lakṣaṇo virodhaḥ | sa ca sāṅgātparasparapratyanīkatayā bhāvābhāvavad vā bhaved,
ekasya vā nīyamena pramāṇāntareṇa bādhanān nīyatvasattvavad vā bhaved iti na kaścid
arthabhedāḥ | tad atraikadharmini tatkalākāryakāritvādihāre kālāntare tatkāryakāritvasyā
nyakāryakāritvasyā vā nīyamena pramāṇāntareṇa bādhanād virodhaḥ |

tathā hi yatraiva dharmiṇi tatkalākāryakāritvaṃ upalabdhaṃ na tatraiva kālāntare
tatkāryakāritvaṃ anyakāryakāritvaṃ vā brahmaṇāpy upasaṃhartuṃ śakyate , yenānyor
avirodhaḥ syāt | kṣaṇāntare

kathitaprasaṅgaviparyayahetubhyām avaśyambhāvena dharmibhedaprasādhanaṭ | |

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

na caivaṃ samānakālākāryāṇāṃ deśābhede 'pi dharmibhedo yukto bhedaprasādhaka
pramāṇābhāvāt indriyapratyakṣeṇa nirastavibhramāśaṅkenābhedaprasādhanaṭ ceti

na kālābhede 'pi śaktyaśaktyor virodhaḥ svasamayamātrād apahastayitum śakyah, samayapramāṇayor apravṛtter iti |

tasmāt sarvatra viruddhadharmādhyāśasiddhir eva bhedasiddhiḥ | vipratipannaṃ prati tu viruddhadharmādhyāśād bhedavyavahāraḥ sādhyate ||

nanu tathāpi sattvam idam anaikāntikam evāsādhāraṇatvāt sandigdhavyatirekitvād vā | yathā hīdam kramākramanivṛttāḥ akṣaṇikān nivṛttaṃ, tathā sāpekṣatvānapekṣatvayor ekatvānekatvayor api vyāpakayor nivṛttau kṣaṇikād api |

tathā hi upasarpaṇapratyayena devadattakarapallavādinā sahacaro bījakṣaṇaḥ pūrvasmād eva puñjāt samartho jāto 'napekṣa ādyātīśayasya janaka īṣyate |

tatra ca samānakuśūlajanmasu bahuṣu bījasantāneṣu kasmāt kiñcid eva bījaṃ parampara-yāṅkurotpādānuguṇam upajanayati bījakṣaṇaṃ, nānye bījakṣaṇā bhinnasantānāntaḥpātinaḥ | na hy upasarpaṇapratyayāt prāg eva teṣāṃ samānāsamānasantānavartināṃ bījakṣaṇānāṃ kaścit paramparātīśayaḥ |

athopasarpaṇapratyayāt prāṇ na tatsantānavartino 'pi janayanti, paramparayāpy aṅkurotpādānuguṇam bījakṣaṇaṃ bījamātrajananaṃ teṣāṃ | kasyacid eva bījakṣaṇasy-opasarpaṇapratyayasahabhuva ādyātīśayotpādaḥ | hanta tarhi tadabhāve saty utpanno 'pi janayed eva |

tathā kevalānāṃ vyabhicārasambhavād ādyātīśayotpādakam aṅkuraṃ vā prati kṣityādīnāṃ parasparāpekṣānāṃ evotpādakatvam akāmenāpi svīkartavyam |

ato na tāvad anapekṣā kṣaṇikasya sambhavinī | nāpy apekṣā yujyate, samasamayakṣaṇayoḥ savyetaragobīṣāṇayor ivopakāryopakārakabhāvāyogād iti nāsiddhaḥ prathamō vyāpakābhāvaḥ |

api cāntyo bījakṣaṇo 'napekṣo 'ṅkurādikam kurvan yadi yenaiva rūpeṇāṅkuraṃ karoti tenaiva kṣityādikam, tadā kṣityādīnāṃ apy aṅkurasvābhāvvyāpattir abhinnakāraṇatvād iti na tāvad ekatvasambhavaḥ ||

nanu rūpāntareṇa karoti | tathā hi bījasyāṅkuraṃ praty upādānatvam | kṣityādikam tu prati sahakāritvam | yady evaṃ, sahakāritvopādānatve kim ekaṃ tattvaṃ nānā vā | ekaṃ cet, katham rūpāntareṇa janakam | nānātve tv anayor bījād bhedo 'bhedo vā | bhede katham bījasya janakatvam tābhyām evāṅkurādīnāṃ utpatteḥ | abhede vā katham bījasya na nānātvaṃ bhinnatādātmyāt, etayor vaikatvam ekatādātmyāt |

yady ucyeta kṣityādaḥ janayitavye tadupādānaṃ pūrvam eva kṣityādi bījasya rūpāntaram iti | na tarhi bījaṃ tadanapekṣaṃ kṣityādīnāṃ janakam | tadanapekṣatve teṣāṃ aṅkurād bhedaṇupapatteḥ | na cānupakāraṇy apekṣanta iti tvayaivotkam | na ca kṣaṇasyopakāra sambhavo 'nyatra jananaṃ, tasyābhedyatvād ity anekatvam api nāstīti dvitīyo 'pi vyāpakābhāvo nāsiddhaḥ | tasmād asādhāraṇānaikāntikatvaṃ gandhavattvavad iti |

yadi manyetānupakāraḥ api bhavanti sahakāriṇo 'pekṣaṇīyās ca kāryeṇānuvihatbhāvābhāvāc ca sahakāryakaraṇāc ca |

nanv anena krameṇākṣaṇiko 'pi bhāvo 'nupakāraḥ api sahakāriṇaḥ kramavataḥ kramavat kāryeṇānukṛtānvayavyatirekān apekṣīṣyate | kariṣyate ca kramavatsahakāriṇaḥ krameṇa kāryānīti vyāpakānupalabdher asiddheḥ sandigdhavyatirekam anaikāntikam sattvaṃ kṣaṇikatvasiddhāv iti |

atra brūmaḥ | kīdrśaṃ punar apekṣārtham ādāya kṣaṇike sāpekṣānapekṣatvanivṛttir ucyate | kiṃ sahakāriṇam apekṣata iti sahakāriṇāsyopakāraḥ kartavyaḥ | atha pūrvāvasthitasyaiva bījādeḥ sahakāriṇā saha sambhūyakaraṇam | yadvā pūrvāvasthitasyety anapekṣya militāvasthasya karaṇamātram apekṣārthaḥ | atra prathamapakṣasyāsambhavād anapekṣaiva kṣaṇikasya, katham ubhayavyāvṛttiḥ |

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

asambaddham etat | varṇasaṃsthānasāmye 'py akartus tatsvabhāvatāyā virahāt | sa

cādyātiśayajanakatvalakṣaṇaḥ svabhāvaviśeṣo na samānāsamānasantānavartīṣu bījakṣaṇeṣu sarveṣv eva sambhavī | kiṃ tu keśucid eva karmakarakarapallavasahacareṣu |

nanv ekatra kṣetre niṣpattilavanādipūrvakam ānīyaikatra kuśūle kṣiptāni sarvāṇy eva bījāni sādharmaṇarūpāṇy eva pratiyante | tat kutastyo 'yam ekabījasambhavī viśeṣo 'nyeṣāṃ iti cet |

ucyate | kāraṇam khalu sarvatra kārye dvividham | dṛṣṭam adrṣṭam ceti | sarvāstikaprāsiddham etat | tataḥ pratyakṣaparokṣasahakāripratyayasākalyam asarvavidā pratyakṣato na śakyam pratipattum | tato bhaved api kāraṇasāmagrīśaktibhedāt tādrṣaḥ svabhāvabhedaḥ keśāñcid eva bījakṣaṇānām yena ta eva bījakṣaṇā ādyātiśayam āṅkuram vā paramparayā janayeyuḥ | nānye ca bījakṣaṇāḥ |

nanu yeṣūpasarpanapratyayasahacareṣu svakāraṇaśaktibhedād ādyātiśaya janakatvalakṣaṇo viśeṣaḥ sambhavyate sa tatrāvaśyam astīti kuto labhyam iti cet |

āṅkurotpādād anumitād ādyātiśayalakṣaṇāt kāryād iti brūmaḥ | kāraṇānupalabdhes tarhi tadabhāva eva bhaviṣyatīti cet | na | dṛṣṭyādrṣṭyasamudāyasya kāraṇasyādarśane 'py abhāvāsiddheḥ kāraṇānupalabdheḥ sandigdhdhāsiddhatvāt |

tad ayam arthaḥ

pāṇisparśavataḥ kṣaṇasya na bhidā bhinnānyakālākṣaṇād bhedo veti matadvaye mitibalaṃ yasyāsty asau jitvaraḥ |

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

iti |

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

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

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

tathaikatvānekatvayor api vyāpakayoḥ kṣaṇikād vyāvṛttir asiddhā | tattadvyāvṛttibhedam āsṛityopādānatvādi kālpanikasvabhāvabhede 'pi paramārthata ekenaiva svarūpeṇānekakāryaniṣpādanād ubhayavyāvṛtter abhāvāt |

yac ca bījasyaikenaiiva svabhāvena kārakatve kṣityādīnām āṅkurasvābhāvvyāpattir anyathā kāraṇābhede 'pi kāryabhede 'pi kāryasyāhetukatvaprasaṅgād ity uktam tad asaṅgatam | kāraṇaikatvasya kāryabhedasya ca paṭunendriyapratyakṣeṇa prasādhanaṭ | ekakāraṇajanyatvaikatvayor vyāptēḥ pratihatatvāt | prasaṅgasyānupadatvāt |

yac ca kāraṇābhede kāryābheda ity uktam tatra sāmagrīsvarūpaṃ kāraṇam abhipretam | sāmagrīśajātiyātve na kāryavijātiyātety arthaḥ | na punaḥ sāmagrīmadhyagatenaikenānekaṃ kāryam na kartavyam nāma, ekasmād anekotpatteḥ pratyakṣasiddhatvāt | na caivaṃ pratyabhijñānāt kālabhede 'py abhedasiddhir ity uktaprāyam | na cendriyapratyakṣam bhinnadeśam sapratighaṃ dṛṣyam arthadvayam ekam evopalambhayatīti kvacid upalabdham | yena tatrāpi bhedaśaṅkā syāt | śaṅkāyāṃ vā paṭupratyakṣasyāpy apalāpe sarvapramāṇocchedaprasaṅgād |

nāpi sattvahetoḥ sandigdhdhavyatirekitvam, kṣityāder dravyāntarasya bījasvabhāvatvenāsmābhir asvīkṛtatvāt | 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 | prakṛtavvyāpakānupalambhāc ca sarvathārthakriyāivāsati ubhābhyāṃ vādib-

hyām ubhayasmād vinivartitatvena nirāśrayatvāt | tat katham asādhāraṇānaikāntiko bhavi-
ṣyatīty alaṃ pralāpini nirbandhena |

tad evaṃ śaktasya kṣepāyogāt samarthavyavahāragocaratvaṃ jananena vyāptam iti
prasaṅgaviparyayaḥ sattve hetor api nānaikāntikatvaṃ | ataḥ kṣaṇabhaṅgasiddhir iti
sthitam | iti sādharṃyadr̥ṣṭānte 'nvayarūpavyāptyā kṣaṇabhaṅgasiddhiḥ samāptā ||
kṛtir iyaṃ mahāpaṇḍitaratnakīrtipādānām iti ||

1.5 Kṣaṇabhaṅgasiddhiḥ Vyatirekātmikā

namas tārāyai vyatirekātmikā vyāptir ākṣiptānvayarūpiṇī | vaidharṃyavati dr̥ṣṭānte
sattvahetor ihocyate || yat sat tat kṣaṇikam | yathā ghaṭaḥ | santaś cāmī vivādāspadībhūtāḥ
padārthā iti svabhāvahetuḥ | na tāvad asyāsiddhiḥ sambhavati, yathāyogaṃ pratyakṣānumā-
napramāṇapratīte dharṃiṇi sattvaśabdenābhipretasyārthakriyākāritvalakṣaṇasya sādhanasya
pramāṇasamadhigatatvāt | na ca viruddhānaikāntikate, vyāpakānupalambhātmanā
viparyaye bādhakapramāṇena vyāpteḥ prasādhanaḥ | yasya kramākramau na vidyete
na tasyārthakriyāsāmarthyam | yathā śaśaviśāṇasya | na vidyete cākṣaṇikasya kramākramāv
iti vyāpakānupalambhaḥ | na tāvad ayam asiddho hetuḥ, akṣaṇike dharṃiṇi kramākra-
masadbhāvāyogāt | tathā hi prāptāparakālayor ekatve nityatvaṃ | tasya kramākramayoge
kṣaṇadvaye 'py avaśyaṃ bhedaḥ | bhedaḥbhedayoś ca parasparavirodhāt kuto 'kṣaṇike
kramākramasambhavaḥ | kṣaṇadvaye 'pi bhede kramākramayogaḥ | abhede hi prathama
eva kṣaṇe śaktatvād bhāvino 'pi kāryasya karaṇaprasaṅge katham kāryāntarakaraṇe kramān-
tarāvakāśaḥ | 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 dharṃiṇi kramākramābhāvalakṣaṇo hetur nāsiddho vaktavyaḥ
| kramākramayogitvākṣaṇikatvayor virodhād eva | nāpi viruddhaḥ, sapakṣe bhāvāt | na
cānaikāntikaḥ, kramākramābhāvasyārthakriyāsāmarthyābhāvena vyāptatvāt | yenaiva
hi pratyakṣātmanā pramāṇenāparaprakārābhāvād vidhibhūtābhyāṃ kramākramābhyāṃ
vidhibhūtasyārthakriyāsāmarthyasya vyāptiḥ prasādhitā, tenaivārthakriyāsāmarthyābhāvena
kramākramābhāvasya vyāptiḥ prasādhiteti svīkṛtavyam | na hi dahanādinā dhūmāder vyāp-
tisādhakapramāṇād aparaṃ dhūmādyabhāvena dahanādyabhāvasya vyāptisādhakaṃ kiñcit
pramāṇaṃ śaraṇabhūtam asti | tasmād vidhyor eva vyāptisādhakaṃ pramāṇaṃ abhāvayor
api vyāptisādhakaṃ 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, sādhyadharṃiṇi
pramāṇasiddhatvāt, parābhyupagamasiddhatvābhāvāt, viparyayaparyavasānābhāvāt ca.
atha svatantraḥ, tadāśrayāsiddhaḥ, akṣaṇikasyāśrayasyāsambhavād apratītāt vā. pratītir
hi2 [a] pratyakṣeṇa [b] anumānena [c] vikalpamātreṇa vā syāt | [a] [b] prathamapakṣadvaye
sākṣāt pāraparyeṇa vā svapratītilakṣaṇārthakāritve maulaḥ sādharmaṇo hetuḥ vyāpakānu-
palambhaś ca svarūpāsiddhaḥ syāt, arthakriyākāritve kramākramayor anyatarasyāvaśyamb-
hāvāt | [c] antimapakṣe tu na kaścid dhetur anāśrayaḥ syāt, vikalpamātrasiddhasya
dharṃiṇaḥ sarvatra sulabhatvāt. api ca – tat kalpanājñānaṃ [c1] pratyakṣapr̥ṣṭhabhāvi vā
syāt, [c2] līṅgajanma vā, [c3] saṃskārajaṃ vā, [c4] sandigdhaḥastukam vā, [c5] avastukam
vā. tatra [c1][c2] ādyapakṣadvaye 'kṣaṇikasya sattaivāvyāhatā, katham bādhakāvatarāḥ.

[c3] tṛtīye tu na sarvadākṣaṇikasattāniśedhaḥ, tadarpitasaṃskārābhāve tatsmaraṇāyogāt
| [c4] caturthe tu sandigdhaśrayatvaṃ hetudoṣaḥ | [c5] pañcame ca tadviśayasyābhāvo
na tāvat pratyakṣataḥ sidhyati, akṣaṇikātmanāḥ sarvadaiva tvaṇmate 'pratyakṣatvāt |
na cānumānatas tadabhāvas tatpratibaddhalingānupalambhād ity āśrayāsiddhis tāvad
uddhatā | evaṃ dr̥ṣṭānto 'pi pratihantavyaḥ | svarūpāsiddho 'py ayam hetuḥ, sthīrasyāpi

kramākramisahakāryapekṣayā kramākramābhyām arthakriyopapatteḥ | nāpi kramayaugapadyapakṣoktadoṣaprasaṅgaḥ | tathā hi kramisahakāryapekṣayā kramikāryakāritvaṃ tāvad aviruddham | tathā ca Śaṅkarasya saṃkṣipto 'yam abhiprāyaḥ | sahakārisākalyaṃ hi sāmārthyam | tadvaikalyaṃ cāsāmārthyam | na ca taylor āvirbhāvatirobhāvābhyām tadvataḥ kācit kṣatiḥ, tasya tābhyām anyatvāt | tat katham sahakāriṇo 'napekṣya kāryakaraṇaprasaṅga iti | Trilocanasyāpy ayam saṃkṣiptārthaḥ | kāryam eva hi sahakāriṇam apekṣate | na kāryotpattihetuḥ | yasmāt dvividham sāmārthyam nijam āgantukaṃ ca sahakāryantaram, tato 'kṣaṇikasyāpi kramavatsahakārinānātvād api kramavatkāryanānātvopapatter āśakyam bhāvānām pratikṣaṇam anyānyatvam upapādayitum iti | Nyāyabhūṣaṇo 'pi lapati | prathamakāryotpādanakāle hi uttarakāryotpādanasvabhāvaḥ | ataḥ prathamakāla evāśeṣāṇi kāryāṇi 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 pītādikam api karotīti | Vācaspatir api paṭhati | nanv ayam akṣaṇikaḥ svarūpeṇa kāryam janayati | tac cāsyā svarūpaṃ tṛtīyādiṣv iva kṣaṇeṣu dvitīye 'pi kṣaṇe sad iti tadāpi janayet | akurvan vā tṛtīyādiṣv api na kurvīta, tasya tādavasthyāt | atādavasthye vā tad evāsyā kṣaṇikatvam || atrocyate | satyaṃ svarūpeṇa kāryam janayati na tu tenaiva | sahakārisahitād eva tataḥ kāryotpattidarśanāt | tasmād vyāptivat kāryakaraṇabhāvo 'py ekatrānyayogavyavacchedena | anyatrāyogavyavacchedenāvaboddhavyaḥ | tathaiva laukikaparikṣakāṇām saṃpratipatter iti na kramikāryakāritvapakṣoktadoṣāvasaraḥ || nāpy akṣaṇike yaugapadyapakṣoktadoṣāvakāśaḥ | ye hi kāryam utpāditavanto dravyaviśeṣaḥ teṣāṃ vyāpārasya niyatakāryotpādanasamarthasya niṣpādite kārye 'nuvartamāneṣv api teṣu dravyeṣu nivṛttārthādūnā sāmagrī jāyate | tat katham niṣpāditam niṣpādayiṣyati | na hi daṇḍādayaḥ svabhāvenaiva kartāro yenāmī niṣpatter ārabhya kāryam vidadhyuḥ | kiṃ tarhi vyāpārāveśinaḥ | na ceyatā svarūpeṇa na kartāraḥ, svarūpakāratvanirvāhaparatayā vyāpārasamāveśād iti || kiṃ ca kramākramābhāvaś ca bhaviṣyati na ca sattvābhāva iti sandigdhavyatireko 'py ayam vyāpakānupalambhaḥ | na hi kramākramābhyām anyasya prakāraṣyābhāvaḥ siddhaḥ, viśeṣaṇiśedhasya śeṣābhyanujñāviṣayatvāt | kiṃ ca prakārāntarasya drīṣyatve nātyantaniśedhaḥ | adrīṣyatve tu nāsattāniścayo viprakarṣiṇām iti na kramākramābhyām arthakriyāsāmārthyasya vyāptisiddhiḥ | ataḥ sandigdhavyatireko 'pi vyāpakānupalambhaḥ | kiṃ ca drīṣyādrīṣyasahakāripratyayasākalyavataḥ kramayaugapadyasyātyantaparokṣatvāt tena vyāptam sattvam api parokṣam eveti na tāvāt pratibandhaḥ pratyakṣataḥ sidhyati | nāpy anumānataḥ tatpratibaddhalingābhāvād iti | api ca kramākramābhyām arthakriyākāritvaṃ vyāptam ity atisubhāṣitam | yadi krameṇa vyāptam katham akrameṇa | athākrameṇa na tarhi krameṇa | kramākramābhyām vyāptam iti tu bruvatā vyāpter evābhāvaḥ pradarśito bhavati | na hi bhavati dhūmo vahnibhāvābhāvābhyām vyāpta iti | ato vyāpter anaikāntikatvam | capi ca kim idaṃ bādhakam akṣaṇikānām asattām sādhayati, utasvid akṣaṇikāt sattvasya vyatirekam, atha sattvakṣaṇikatvayoḥ pratibandham. na pūrvo vikalpaḥ, uktakrameṇa hetor āśrayāsiddhatvāt | na ca dvitīyaḥ. yato vyāpakānivr̥ttisahitā vyāpyanivr̥ttir 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 drīṣyate | na ca svabhāvānupalambhe vyāpakānupalambhaḥ kasyacit drīṣyasya pratipattim antareṇāntarbhāvayitum śakyata iti | kiṃ cāsyābhāvādharmatve āśrayāsiddhatvam itaretarāśrayatvaṃ ca | bhāvādharmatve viruddhatvaṃ ca | ubhayādharmatve cānaikāntikatvam iti na trayīm doṣajātīm atipatati | yat punar uktaṃ akṣaṇikatve kramayaugapadyābhyām arthakriyāvirodhād iti | dtatra virodhasiddhim anusaratā virodhy api pratipattavyaḥ | tatpratitīnāntarīyakatvād virodhasiddheḥ | yathā tuhinadahanayoḥ sāpekṣadhruvabhāvayoś ca | pratiyogī cākṣaṇikaḥ pratiyamānaḥ pratītikāritvāt sann eva syāt, ajanakasyāprameyatvāt | saṃvṛtisiddhenākṣaṇikatvena

virodhasiddhir iti cet | samvṛtisiddham api vāstavaṃ kālpanikaṃ vā syāt | yadi vāstavaṃ katham tasyāsattvam | katham cārthakriyākāritvavirodhaḥ | arthakriyāṃ kurvad dhi vāstavaṃ ucyate | atha kālpanikaṃ | tatra kiṃ virodho vāstavaḥ, kālpaniko vā | na tāvad vāstavaḥ, kalpitavirodhavirodhatvāt, bandhyāputravirodhavat | atha virodho 'pi kālpanikaḥ na tarhi sattvasya vyatirekaḥ pāramārthika iti kṣaṇabhaṅgo dattajalāñjalir iti | ayam eva codyaprabandho 'smadgurubhiḥ saṅgrhītaḥ | enityaṃ nāsti na vā pratītiḥ | ayam³ tenāśrayāsiddhatā hetoḥ svānubhavasya ca kṣatir ataḥ kṣiptaḥ sapakṣo 'pi ca | śūnyaś 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 vastuṇy api dharmidharmavyavahāro dṛṣṭaḥ, yathā gavi gotvam, paṭe śuklatvam, turage gamanam ityādi. avastuṇy api dharmidharmavyavahāro dṛṣṭaḥ, yathā śaśaviṣāṇe tīkṣṇatvābhāvaḥ, bandhyāputre vaktṛtvābhāvaḥ, gaganāravinde gandhābhāva ityādi. tatrāvastuṇi dharmitvaṃ nāstīti kiṃ vastudharmaṇa dharmitvaṃ nāsti, āhosvid avastudharmaṇāpi | prathamapakṣe siddhasādhanaṃ. dvitīyapakṣe tu svavacanavirodhaḥ. yad āhur guravaḥ – dharmasya kasyacid avastuṇi mānasiddhā bādhāvidhivyavahṛtiḥ 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 dharmitvaṃ abhyupagatam | paran tu pratiśidhyata iti vyaktam idam īśvaraceṣṭitam | tathā hy avastuno dharmitvaṃ nāstīti vacanena dharmitvābhāvaḥ kim avastuṇi vidhīyate, anyatra vā, na vā kvacid apīti trayasḥ pakṣaḥ | prathamapakṣe 'vastuno na dharmitvaniṣedhaḥ dharmitvābhāvasya dharmasya tatraiva vidhānāt | dvitīye 'vastuṇi kim āyātam anyatra dharmitvābhāvavidhānāt | tṛtīyas tu pakṣo vyartha eva nirāśrayatvād iti katham avastuno dharmitvaniṣedhaḥ | tasmād yathā pramāṇopanyāsaḥ prameyasvīkārāpūrvakatvena vyāptaḥ vācakaśabdopanyāso vā vācyaśvīkārāpūrvakatvena vyāptas tathāvastuno dharmitvaṃ nāstīti vacanopanyāso 'vastuno dharmitvasvīkārāpūrvakatvena vyāptaḥ | anyathā tadvacanopanyāsaḥ vyarthatvāt | tad yadi vacanopanyāso vyāpyadharmas tadā 'vastuno dharmitvasvīkāro 'pi vyāpakadharmo durvāraḥ | atha na vyāpakadharmas tadā vyāpyasyāpi vacanopanyāsaśāmbhava iti mūkataivātra balād āyātetī katham na svavacanapratirodhasiddhiḥ | yad āhacāryaḥ: na hy abruvan paraṃ bodhayitum īśaḥ | bruvan vā doṣaṃ imaṃ parihartum iti mahati saṃkaṭe praveśaḥ |

avastuprastāve sahrdayānāṃ mūkataiva yujyate iti cet | aho mahadvoidagdhyaṃ | avastuprastāve svayam eva yathāśakti valgitvā bhagno mūkataiva nyāyaprāpteti paribhāṣayā niḥsartum icchatī | na cāvastuprastāvo rājadaṇḍena vinā caraṇamardanādīnāniṣṭimātreṇa vā pratiśeddhā śakyate | tataś cātrāpi kramākramabhāvasya sādhanatve sattvābhāvasya ca sādhyatve sandigdha vastubhāvasyāvastvātmano vā kṣaṇikasya dharmitvaṃ kena pratiśidhyate |

trividho hi dharmo dṛṣṭaḥ | kaścit vastuniyato nīlādīḥ | kaścīd avastuniyato yathā sarvopākhyāviraḥ | kaścīd ubhayasādhāraṇo yathā 'nupalabdhimātram | tatra vastudharmaṇāvastuno dharmitvaniṣedha itī yuktam | na tv avastudharmaṇa vastvavastudharmaṇa vā, svavacanasyānupanyāsaprasaṅgād ity akṣaṇikasyābhāve sandehe 'pi vā vastudharmaṇa dharmitvaṃ avyāhatam itī nāyam āśrayāsiddho vyāpakānupalambhaḥ | akṣaṇikāpratītiḥ āśrayāsiddho hetur itī yuktam uktam, tadapratītau tadvyavahārāyogāt | kevalam asau vyavahārāṅgabdhūtaḥ pratītir vastvavastunor ekarūpā na bhavati | sāksāt pāramparyeṇa vastusāmarthyābhāvinī hi vastupratītiḥ | yathā pratyakṣam anumānaṃ pratyakṣaprastābhāvi ca vikalpaḥ | avastunaḥ tu sāmānyābhāvād vikalpamātram eva pratītiḥ | vastuno hi vastubalabhāvinī pratītir yathā sāksāt pratyakṣam, paramparayā tatprastābhāvi vikalpo 'numānaṃ ca | avastunaḥ tu na vastubalabhāvinī pratītis tatkarakatvenāvastutvānīprasaṅgāt | tasmād vikalpamātram evāvastunaḥ pratītiḥ | na hy abhāvaḥ kaścīd vighrahavān 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 ity nāyam apratītatvād apy āśrayāsiddho hetur vaktavyaḥ | tataś cākṣaṇikasya vikalpamātrasiddhatve yad uktam | na kaścid dhatur anāśrayaḥ vikalpamātrasiddhasya dharmināḥ sarvatra sulabhatvād iti tad asaṅgatam | vikalpamātrasiddhasya dharmināḥ sarvatra sambhave 'pi vastudharmaṇa dharmitvāyogāt | vastudharmahetutvāpekṣayā āśrayāsiddhasyāpi hetoḥ sambhavāt | yathātmano vibhutvasādhānārtham upanyastaṃ sarvatropalabhyamānaguṇatvād iti sādhanam | vikalpaś cāyam hetūpanyāsāt pūrvam sandigdhavastukaḥ | samarthite tu hetāv avastuka iti brūmaḥ | na cātra sandigdhāśrayatvam nāma hetuśoḥ | āstām tāvat | sandigdhasyāvastuno 'pi vikalpamātrasiddhasyāvastudharmāpekṣayā dharmitvaprasādhānāt | vastudharmahetvapekṣayaiva sandigdhāśrayasya hetvābhāsasya vyavasthāpanāt | yatheha nikuṇḇe mayūraḥ kekāyitād iti | avastukavikalpaviśayasyāsattvam tu vyāpakānupalambhād eva prasādhitam | evaṃ dṛṣṭāntasyāpi vyomotpalāder dharmitvam vikalpamātreṇa pratītiś cāvagantavyā | tad evam avastudharmāpekṣyāvastuno dharmitvasya vikalpamātreṇa pratīteś cāpahnotum āśakyatvān nāyam āśrayāsiddho hetuḥ | na ca dṛṣṭāntakṣatīḥ | na caiśa svarūpāsiddhaḥ, akṣaṇike dharmini kramākramayor vyāpakayor ayogāt | tathā hi yadi tasya prathame kṣaṇe dvitīyādikṣaṇabhāvikāryakaraṇasāmarthyam asti tadā prathamakṣaṇabhāvikāryavat dvitīyādikṣaṇabhāvy api kāryam kuryāt, samarthasya kṣepāyogāt | atha tadā sahakārisākalyalakṣaṇasāmarthyam nāsti, tadvaikalyalakṣaṇasyāsāmarthyasya sambhavāt | na hi bhāvaḥ svarūpeṇa karotīti svarūpeṇaiva karoti, sahakārisahitād eva tataḥ kāryotpattidarśanād iti cet | yadā tāvad amī militāḥ santaḥ kāryam kurvate | tadaikārthakaraṇalakṣaṇam sahakāritvam eṣām astu, ko niṣeddhā | militair eva tu tatkāryam kartavyam iti kuto labhyate | pūrvāparakālayor ekasvabhāvatvād bhāvasya sarvadā janānājananayor anyataraniyamaprasaṅgasya durvāratvāt | tasmāt sāmagrī janikā, naikam janakam iti sthīravādinām manorajyasyāpy aṇiṣayaḥ | kiṃ kurmo dṛśyate tāvad evam iti cet | dṛśyatām, kiṃ tu pūrvasthitād eva paścāt sāmagrīmadhyapraṇiṣṭād bhāvāt kāryotpattir anyasmād eva viśiṣṭasāmagrīsamutpannāt kṣaṇād iti vivādapadam etat | tatra prāḡ api sambhave sarvadaiva kāryotpattir na vā kadācid apīti virodham asamādhāya tata eva kāryotpattir iti sādhyānuvādamātrapravṛttaḥ kṛpām arhati | na ca pratyabhijñānād evaikatvasiddhiḥ, tatpauruṣasya lūnapunarjātakeśakuśakadalīstambādau nirdalanāt | vistareṇa ca pratyabhijñādūṣaṇam asmābhiḥ sthīrasiddhidūṣaṇe pratipāditam iti tata evāvadhāryam | nanu kāryam eva sahakāriṇam apekṣate | na tu kāryotpattihetuḥ | yasmād dvividham sāmarthyam nijam āgantukam ca sahakāryantaram tato akṣaṇikasyāpi kramavatsahakārinānātvād api kramavatkāryānānātvam iti cet | bhavatu tāvat nijāgantukabhedenā dvividham sāmarthyam | tathāpi tat prātisvikam vastusvalakṣaṇam sadyaḥ kriyādharmakam avaśyābhyupagantavyam | tad yadi prāḡ api, prāḡ api kāryaprasaṅgaḥ | atha paścād eva, na tadā sthīro bhāvaḥ | na ca kāryam sahakāriṇo 'pekṣata iti yuktam, tasyāsattvāt | hetuś ca sann api yadi svakāryam na karoti, tadā tatkāryam eva tan na syāt, svātantryāt | yac cuktam – yo hi uttarakāryajananasvabhāvaḥ sa katham ādau kāryam kuryāt, atha kuryāt na tarhi tatkāryakaraṇasvabhāvaḥ, na hi nīlotpādanasvabhāvaḥ pītādikam api karotīti tad asaṅgatam | sthīrasvabhāvatve 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 svabhāvas tasya yad uttarakṣaṇa eva kāryam karotīti cet | na | pramāṇabādhite svabhāvābhyupagamāyogād iti na tāvad akṣaṇikasya kramikāryakāritvam asti | nāpy akramikāryakāritvasambhavaḥ, dvitīye 'pi kṣaṇe kārakasvarūpasadbhāve punar api kāryakaraṇaprasaṅgāt | kārye niṣpanne tadviśayavyāpārābhāvād ūnā sāmagrī na niṣpāditam niṣpādayed iti cet | na | sāmagrīsambhāvasambhavayor api sadyaḥ kriyākārakasvarūpasambhave janakatvam avāryam iti prāḡ eva pratipādanāt | kāryasya hi niṣpāditatvāt punaḥ kartum āśakyatvam eva kāraṇam asamartham āvedayati | tad ayam akṣaṇike kramākramikāryakāritvābhāvo na siddhaḥ | na ca kramākramābhyām aparaprakārasambhavo yena tābhyām avyāptau sandigdhavyatireko

hetuḥ syāt | prakārāntaraśaṅkāyāṃ tasyāpi dṛśyatvādṛśyatvaparakāradvayadūṣaṇe 'pi svapakṣe 'py anāśvāsaprasaṅgāt | tasmād anyonyavyavacchedasthitayor nāparaḥ prakāraḥ sambhavati | svarūpāpraviṣṭasya vastuno 'vastuno vātatsvabhāvatvāt | prakārāntarasyāpi kramasvarūpāpraviṣṭatvāt | tathātindriyasya sahakāriṇo 'dṛśyatve 'py ayogavyavacchedena dṛśyasahakārisahitasya dṛśyasyaiva sattvasya dṛśyakramākramābhyāṃ vyāptiḥ pratyakṣād eva sidhyati | evaṃ kramākramābhyāṃ arthakriyākāritvaṃ vyāptam iti kramākramayor anyonyavyavacchedena sthitatvād etatprakāradvayaparihāreṇārthakriyākāritvaṃ anyatra na gatam ity arthaḥ | ata evaitayor vinivṛttau nivartate || Trilocanasyāpi vikalpatraye prathamadūṣaṇam āśrayāsiddhidoṣaparihārato nirastam | dvitīyaṃ cāsaṅgatam, vikalpa-jñānena vyatirekasya pratītatvāt | na hy abhāvaḥ kaścinvigrahavān yaḥ sāksātkartavyaḥ, api tu vikalpād eva vyavahartavyaḥ | na hy abhāvasya vikalpād anyā pratipattir apratipattir vā sarvathā | ubhayathāpi tadvyavahārāhānīprasāṅgāt | evaṃ vaidharṃyadṛṣṭāntasya hetuvyatiरेkasya ca vikalpād eva pratipattiḥ | tṛtīyam api dūṣaṇam asaṅgatam | vyāpakānupalambhena nirdoṣeṇa sattvasya kṣaṇikatvena vyāpter avyāhatatvāt | tad ayaṃ vyāpakānupalambho 'kṣaṇikasyāsattvam sattvasya tato vyatirekaṃ kṣaṇikatvena vyāptiṃ ca sādhyaty ekavyāpārātmakatvād iti sthitam || nanu vyāpakānupalabdhir iti yady anupalabdhimātram tadā na tasya sādhyabuddhijanakatvam avastutvāt | na cānyopalabdhir vyāpakānupalabdhir abhidhātuṃ śakyā bhūtalādivad anyasya kasyacid anupalabdher iti cet | tad asaṅgatam | dharmyupalabdher evānyatrānupalabdhitayā vyavasthāpanāt | yathā hi neha śiṃśapā vṛkṣābhāvād ity atra vṛkṣāpekṣayā kevalapradeśasya dharmiṇa upalabdhir vṛkṣānupalabdhīḥ | śiṃśāpekṣayā ca kevalapradeśasya dharmiṇa upalabdhir eva śiṃśapāyā abhāvopalabdhir 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 samanantarapratyayabalāyātākāra viśeṣayogād agraḥīte 'pi pravartanaśaktir boddhavyaḥ | īdṛśāś cādhyavasāyo 'smaccitrādvaitasiddhau nirvāhitaḥ | sa cāvisaṃvādī vyavahāraḥ parihartum aśakyaḥ | yad vyāpakaśūnyaṃ tadvyāpyaśūnyaṃ iti | etasyaivārthasyānenāpi krameṇa pratipādanāt | ayaṃ ca nyāyo yathā vastubhūte dharmiṇi tathāvastubhūte 'pīti ko viśeṣaḥ | tathā hy ekajñānasamṣargy atra vikalpya eva | yathā ca hariṇaśirasi tenaikajñānasamṣargi śṛṅgam upalabdhāṃ śaśaśirasya api tena sahaikajñānasamṣargitvasambhāvanayaiva śṛṅgaṃ niśidhyate, tathā nīlādāv apariniṣṭhitanityānityabhāve kramākramau svadharminā sārddham ekajñānasamṣargiṇau dṛṣṭau, yadi nitye bhavataḥ, nityagrāhijñāne svadharminā nityena sahaiva grhye yātām iti sambhāvanayā ekajñānasamṣargadvārakam eva pratiśidhyate | katham punar etasminn ity ajñāne kramākramayor asphuraṇam iti yāvatā kramākramakroḍīkṛtam eva nityaṃ vikalpayām iti cet | ata eva bādhakāvatāro viparītāropam antareṇa tasya vaiyarthīyāt | kālāntare 'py ekarūpatayā nityatvam | kramākramau ca kṣaṇadvaye bhinnarūpatayā | tato nityatvasya kramākramikāryaśakteś ca parasparaparihārasthīlakṣaṇatayā durvāro virodha iti katham nitye kramākramayor antarbhāvaḥ | anantarbhāvāc ca śuddhanityavikalpena dūrīkṛtakramākramasamāropeṇa katham ullekhaḥ | tataś ca pratiyogini nitye 'pi vikalpyamāna ekajñānasamṣargīlakṣaṇaprāpte nityopalabdhir eva nityaviruddhasyānupalabhyamānasya kramākramasyānupalabdhīḥ | tata eva cārthakriyāśakter anupalabdhīḥ | tasmād vyāpakavivekidharṃyupalabdhitayā na vyāpakānupalambhāntarād asya viśeṣaḥ || na tv etad avastu dharmitvopayogivastvadhiṣṭhānatvāt 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 dharmibhūta-

sya kramākramavad bāhyanityopādānaśūnyatvenārthakriyāvad bāhyanityopādānaśūnyatve
 prasādhāt | paryudāsavṛttī buddhisvabhāvabhūtākṣaṇikākāre vastubhūte dharminī
 pratibaddhatvasambhavāt || ayam eva nyāyo na vaktā bandhyāsutaś caitanyābhāvād
 ityādaḥ yojyaḥ | etena yathā vṛkṣābhāvādir antarbhāvayitum śakyate na tathāyam iti Trilo-
 cano 'pi nirastah || na ca kramādyabhāvastayīm doṣajātim nātikrāmati, abhāvadharmatve
 'pi āśrayāsiddhidōṣaparihārāt | 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 vyāptisādhāt
 pratyakṣād anumānād ekasmād vā pramāṇāntarāt siddham iti netaretarāśrayadoṣaḥ | na ca
 sattāyām ivāsattāyām api tulyaḥ prasaṅgo bhinnanyāyatvāt | vastubhūtaṃ hi tatra sādhyam
 sādhanam ca | tasya dharmyaḥ api vastu eva yujyate | vastunas tu pratyakṣānumānābhyām eva
 siddhiḥ | tasya abhāve niyamenāśrayāsiddhir iti yuktam | asattāsādhane tv avastudharmo
 hetur avastuvikalpamātrasiddhe dharminī nāśrayāsiddhidōṣeṇa dūṣayitum śakyah |
 tathākṣaṇikasya kramayaugapadyābhyām arthakriyāvirodhaḥ sidhyaty eva | tathā
 vikalpād evākṣaṇiko virodhī siddhaḥ | vikalpollikhitaś cāsyā svabhāvo nāpara ity api
 vyavahartavyam | anyathā tadanuvādena kramākramādirahitatvādinīsedhādikam ayuktam,
 tatsvarūpasyānullekhād anyasyollekhād ity akṣaṇikaśaśaviśāṇādisābdānuccāraṇaprasaṅgaḥ
 | asti ca | ato yathā pramāṇābhāve 'pi vikalpasiddhasya bandhyāsutādeḥ saundaryādinīsedho
 'nurūpas tathā vikalpopanītasyaivākṣaṇikarūpasya tata eva pratyanīkākāreṇa saha
 virodhavyavasthāyām kīdrśo doṣaḥ syāt | yadi cākṣaṇikānubhavābhāvād virodhapratīsedhas
 tarhi bandhyāputrādyanubhavābhāvād eva saundaryādinīsedho 'pi mā bhūt || nanv
 evam virodhasyāpāramārthikatvam | taddvāreṇa kṣaṇabhaṅgasiddhir apy apāramārthikī
 syād iti cet | na hi virodho nāma vastvantaram kiñcid ubhayakoṭidattapādasam-
 bandhābhidhānam iṣyate 'smābhir upapadyate vā yenaikasambandhino vastutvābhāve
 'pāramārthikaḥ syāt | yathā tv iṣyate tathā pāramārthika eva | viruddhābhimatayor
 anyonyasvarūpaparihāramātraṃ virodhārthaḥ | sa ca bhāvābhāvayor pāramārthika eva
 | na bhāvo 'bhāvarūpam āviśati, nāpy abhāvo 'bhāvarūpam praviśatīti yo 'yam anayor
 asaṃkaraniyamaḥ sa eva pāramārthiko virodhaḥ | kālāntaraikarūpatayā hi nityatvam |
 kramākramau kṣaṇadvaye 'pi bhinnarūpatayā | tato nityatvakramākramikāryakāritvayor
 bhāvābhāvavad virodho 'sty eva || nanu nityatvaṃ kramayaugapadyavattvaṃ ca
 viruddhau dharmau vidhūya nāparo virodho nāma, kasya vāstavatvam iti cet | na | na hi
 dharmāntarasya sambhāvena virodhasya pāramārthikatvaṃ brūmaḥ | kiṃ tu viruddhayor
 dharmayor sadbhāve | anyathā virodhanāmadharmāntarasambhāve 'pi yadi na viruddhau
 dharmau kva pāramārthikavirodhasambhavaḥ | viruddhau ced dharmau tāvataiva tāttviko
 virodhavyavahāraḥ kim 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
 bādhāvidhivyavahṛtiḥ kim ihāsti no vā | kvāpy asti cet katham iyanti na dūṣaṇāni nāsty
 eva cet svavacanapratirodhasiddhiḥ || J 89,21-24; cf. R 88,4-7 tad evam nityaṃ na
 kramikāryakāritvākramikāryakāritvayogīti paramārthaḥ | tataś ca sattāyuktam api naiveti
 paramārthaḥ | tataś ca kṣaṇikākṣaṇikaparihāreṇa rāsyantarābhāvād akṣaṇikān nivartamānam
 idaṃ sattvaṃ kṣaṇika eva viśrāmyat tena vyāptaṃ sidhyatīti sattvāt kṣaṇikatvasiddhir
 avirodhiḥ ||

prakṛtiḥ sarvadharmāṇāṃ yad bodhān muktir iṣyate | sa eva tīrthyanirmāthī kṣaṇabhaṅ-
 gaḥ prasādhitaḥ ||

iti kṛtir ayaṃ Ratnakīrteḥ ||

1.6 Pramāṇāntarbhāvaprakaraṇam

pramāṇadvitayād anyapramāṇagaṇadūṣaṇam | nāpūrvam ucyate tat tu prayogeṇātra mudryate || iha khalu pramāṇamātre na kecid vipratipadyante | antataś cārvākasyāpi saṃpratipat-teḥ | pramāṇamātroccedavādī 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 bādhanam katham || sādhyam na kiñcid iti cet bādhyā api sādhyatā | sāpi neti vaco vyartham praśnamātre 'pi kiṃ phalam || phalam yadi girāḥ 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 || (JNA 363f.) 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 prabhūḥ || iti | (PV IV 215)

tad evaṃ pramāṇamātrāpratīkṣeḥ pratyakṣam tāvad ādau gaṇanīyam, tanmūlatvād aparapramāṇopapatteḥ | na ca cārvāko 'py anumānam avasthāpya sthātum prabhavati, vyāpāratrayakaraṇāt | tac chāstre hi pratyakṣetarasāmānyayoḥ pramāṇetaravidhānam lakṣaṇapraṇayanato vidhātavyam | tac ca lakṣaṇam pratyakṣe dharminī lakṣye prāmāṇye pratyetavye svabhāvo hetuḥ | parabuddhipratipattau ca kāryādivyāpāraḥ kāryahetuḥ | paralokapratīṣedhe ca dr̥śyānupalambho 'ngīkartavya iti katham anumānāpalāpaḥ | yad ācāryaḥ

pramāṇetarasāmānyasthiter anyadhiyo gateḥ | pramāṇāntarasadbhāvapratīṣedhāc ca kasyacit || (PVin I 2)

api ca

arthasyāsambhave 'bhāvāt pratyakṣe 'pi pramāṇatā | pratibaddhasvabhāvasya taddhetutve samaṃ dvayam || (PVin I 3)

ity anumānam api pramāṇam | prāmāṇyam ca pramāṇāntarāgrhītaniścita pravṛt-tiṣayārthatayā tatprāpaṇe śaktiḥ || nanv astu prāpaṇe śaktiḥ prāmāṇyam, paramasaunārthād utpatteḥ, api tv arthadarśanād iti cet | kim idam arthadarśanam | arthasya dharmo dr̥śyatvam | jñānasya dharmo draṣṭṛtvam | prathamapakṣe nīlatvavad dr̥śyatvasyāpi sādharmaṇatvād ekagocarō 'rthaḥ sarvagocaraḥ syāt | na hi pratipurūṣam arthānām bhedo nairātmyaprasaṅgāt | dvitīyapakṣe tu katham anyasmin jñānasvabhāve draṣṭṛtve saty anyasyāsambaddhasyārthasya pratyāśā syāt | draṣṭṛatvam dr̥śyatvam antareṇānupapadyamānam tadākṣipatīti cet | nanu jñānārthayor utpattisārūpyabalato draṣṭṛdr̥śyatvavyavasthāpanam etat | anabhyupagame draṣṭṛtvam dr̥śyatvam ca na sambhavatīti kiṃ kenākṣipyatām | bhavatu vā prakārantareṇāpi draṣṭṛdr̥śyabhāvas tathāpi bhede saty avyabhicāras tadutpattir eva prāptinimittam | sā ca prāpaṇaśaktiḥ pratyakṣānumānyor aviśiṣṭeti pramāṇe eva | nanv anyad api śābdopamānādikaṃ pramāṇam asti | tathā hi śābdāc codanārūpād asannikṛṣṭe 'rthe svargādau yaj jñānam utpadyate tad api śābdam jñānam pramāṇam eva | pratyayitoditavākyaprasūtam ca jñānam pramāṇam | yad āha Kumārilaḥ

tac cākartṛkato vākyād anyād vā pratyayito[?]ditāt | iti |

tatra yadā śābdasamuttham jñānam pramāṇam tadopādānādibuddhiḥ phalam | yadā tu śābdas tadā tadālambanam jñānam phalam iti Naiyāyikasya punaḥ: āptopadeśaḥ śābdāḥ (NSū 1.1.7), iti śābdapramāṇalakṣaṇasūtram | tatra śābda iti lakṣyapadam | āptopadeśa iti lakṣaṇapadam | asyāyam saṃkṣepārthaḥ | āptopadiṣṭaḥ śābdaḥ pramāṇam iti | āptaś ca sāksātkṛtaheyopādeyatattvo yathādr̥śtasya cārthasyācīkhyāsaya prayukta upadeṣṭā abhidhīyate | pramāṇaphalavyavasthā ca pūrvavad draṣṭavyeti | tathā Mīmāṃsakānām upamānam pramāṇam | yad uktaṃ Śābarasvāminā upamānam api sādṛśyam asannikṛṣṭe 'rthe bud-

dhim utpādayati | yathā gavayadarśanam goḥ smaraṇasyeti | asyāyam arthaḥ | ekatra dṛśyamānam sādṛśyam kartṛ | pratiyogyantare dṛśyamānapratiyogisādṛśyaviśiṣṭatayat-
sādṛśyaviśiṣṭo 'sau ity asannikṛṣṭe 'rthe yām buddhim utpādayati tadupamānam pramāṇam
iti yat tadoradhyāhāra iti | tasmāt samaratīti smaraṇam puruṣaḥ | tenāyam arthaḥ - yathā
gavaye dṛśyamānam sādṛśyam gām smarato manuṣyasya etatsādṛśyaviśiṣṭo 'sau gaur iti bud-
dhim utpādayatīti | na cedam upamānam smaraṇam kartavyam, gavayasādṛśyaviśiṣṭasya
gor goviśiṣṭasya ca sādṛśyasya prameyatvāt | gosādṛśyayor viśeṣaṇaviśeṣyabhāvasyopamā-
napramāṇaviśayasya gogrāhiṇā gavayagrāhiṇā vā pratyakṣeṇa kenacid agrahaṇāt | yad āha
Bhaṭṭaḥ

pratyakṣe 'pi yathā deśe smaryamāṇe ca pāvake | viśiṣṭasyānyataḥ siddher anumā-
napramāṇatā || pratyakṣeṇāvabuddhe ca sādṛśye gavi ca smrte | viśiṣṭasyānyato 'siddher
upamānapramāṇatā || (ŚV XI 39; 38)

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

prasiddhasādharmyāt sādhyasāadhanam upamānam iti | (NSū 1.1.6)

asyāyam arthaḥ | prasiddham sādharmyam yasya tasmād gavayādeḥ sādhyasya
saṃjñāsaṃjñīsambandhasya sādhanam siddhis tadupamānaphalam | samākhyāsamband-
hapratipattihetur upamānam ity arthaḥ | ayam asya prapañcaḥ | yaḥ pratipattā gām jānāti
na gavayam, ādiṣṭaḥ ca svāminā gacchāraṇyam gavayamānayaśmād iti, gavayaśabdavācyaṃ
artham ajānāno vanecaram anyam vā tajjñam pṛṣṭavān, bhrātāḥ kīdrśo gavaya iti | tena
cādiṣṭam yathā gaus tathā gavaya iti | tasya śrūtātideśavākyaṃ kasyāñcid aranyānyām
upagatasyātideśavākyaṃ rthasmarāṇasahakāri yad gavayasārūpyajñānam tatprathamata
evāsau gavayaśabdavācyaḥ 'rthaḥ iti pratipattim prastuvānam upamānam pramāṇam iti |
tathārthāpattisaṃjñam pramāṇam mīmāṃsakasya | arthāpattir api dṛṣṭaḥ śruto vārtho
'nyathā nopadyamāno yad arthāntaram parikalpayati sārthāpattiḥ | yathā jīvati devadatte
gṛhābhāvarāśanena bahirbhāvasyārthasya parikalpanā | asyāyam arthaḥ | pratyakṣādibhiḥ
ṣaḍbhiḥ pramāṇaiḥ prasiddho yo 'rthaḥ sa yena vinā na yujyate tasyārthasya kalpanam
arthāpattir iti | sā ca ṣaṭpramāṇapūrvikā ṣaṭprakāraiveti || pratyakṣānumānādipramāṇa-
pañcakābhāvasvabhāvam abhāvākhyam pramāṇam | prameyam ghaṭādyabhāvaḥ | nāstīha
ghaṭādīti jñānam ghaṭādyabhāvālambanam phalam | yadāha Kumārilaḥ

pratyakṣāder anupattiḥ pramāṇābhāva ucyate | sātmano 'pariṇāmo vā vijñānam
vānyavastuni || pramāṇapañcakaṃ yatra vasturūpe na jāyate | vastusattāvabodhārtham
tatrābhāvapramāṇatā || iti | (ŚV XIII 11; 1)

etāni ṣaṭ pramāṇāni pratyakṣādīny asaṃkīrṇasvasvalakṣaṇayogitvād anyāpraviṣṭasvab-
hāvāni pratyetyavānīti || atrocyate | codanāyās tāvad bāhye 'rthe pratibandhābhāvān
na prāmāṇyam | prayogaḥ - yasya yatra pratibandho nāsti na tasya tatra prāmāṇyam |
yathā dahane 'pratibaddhasya rāsabhasya | apratibaddhās ca bahirarthe vaidikāḥ śabdāḥ iti
vyāpakānupalabdhiḥ | na tāvad ayam asiddho hetuḥ | śabdānām vastutaḥ pratibandhāb-
hāvāt | pratibaddhasvabhāvatā hi pratibandhaḥ | na ca sā nīrbandhanā, sarveṣāṃ sarva-
tra pratibaddhasvabhāvatāprasāṅgāt | nibandhanam cāsyās tādātmyatadutpattibhyām anyan
nopalabhyate, atatsvabhāvasyātadutpatteḥ ca tatrāpratibaddhasvabhāvatvāt | na hi śabdānām
bahirarthasvabhāvatāsti bhinnapratibhāsāvabodhaviśayatvāt | nāpi śabdā bahirarthād upa-
jāyante, artham antareṇāpi puruṣasyecchāpratibaddhavr̥tteḥ śabdasyotpādadarśanāt | nanu
yogyatayaiva kiñcit pratibaddhasvabhāvam upalabhyate | yathā cakṣur indriyam rūpe |
cakṣuḥ khalu vyāpāryamānam rūpam evopalabhyati | tathaivaite vaidikāḥ śabdās tādāt-
myatadutpattiviyuktā api yogyatāmātreṇāndriyam artham bodhayiṣyanti tat katham tādāt-
myatadutpattivirahamātreṇāpratibandho yenaivam vyāpakānupalabdhiḥ sidhyatīti | naiṣa
doṣaḥ | yataś cakṣur indriyam api rasādiparihāreṇa rūpa eva prakāśakatvena pratiniyataṃ
tatkāryatvāt | rūpam hi cakṣur upakaroti | na sattāmātreṇa cakṣu rūpam prakāśayati, vyavahi-
tasyāpi rūpopalabdhiprasāṅgāt | tasmād rūpād yogyadeśasannihitāt tajjñānajanāyogyatām
āsādyā cakṣu rūpajñānam utpādayattatkāryam iti vyaktam avasiyate | anyathā tadupakārā-

napekṣasya tasyāpi tatprakāśananiyamo nopapadyate | na hy anupakāryatvāviśeṣe cakṣū rūpasyaiva prakāśakam, na rasāder iti ghaṭam upaiti niyamaḥ | ayam eva tarhi niyamaḥ kuto yad rūpeṇaiva cakṣur upakartavyam, na rasādineti | yadi vastuvaśād eva rūpam upakaroti na rasādikam, hanta tarhi yathopakāryatvam prati niyamaś cakṣuṣo rūpeṇa, tathā śabdānām 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 asaṅgatam, svātmani kriyāvirodhāt | athāhetutaḥ, tad ayuktam, ahetoḥ deśādinīyamāyogāt | tasmān na svābhāviko rūpopakāryatāpratīniyamaś cakṣuṣaḥ | kiṃnibandhanas tarhi svahetupratibaddha iti, brūmaḥ - cakṣuḥ khalu svahetunā janyamānaṃ tādṛśam eva janitam yadrūpopakartavyam eva bhavati | rūpam api tādṛśam eva svahetunā janitam yat tad upakārakasvabhāvam |

śabdānām 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 uccarītāt prāgapratīṭṭasamayasyāpi viśeṣāvagamaḥ samasti | tasmān na svahetupratibaddhaś cakṣurāder iva śabdānām arthapratipādananiyama iti niścayaḥ ||

atha svahetubhir evāyam īdṛśas teṣāṃ svabhāvo datto yena te saṃketaviśeṣasahāyā eva kam apy artham avabodhayanti | na tarhi saṅketaparāvṛttau padārthāntaravṛttayo bhaved yuḥ | yadi hy ayam agnihotraśabdaḥ saṃketāpekṣo yāgaviśeṣapratipādaḥ, katham saṅketānyatvenārthāntaram pratipādayati | na hi kṣityādyapekṣeṇa bījena svaheto ankurajananasvabhāvenotpannena rāsabhaḥ śakyo janayitum, tathā śabdo 'pi yad arthapratipādananiyatas tam eva prakāśayet ||

atha tattatsaṅketāpekṣas tattadarthapratyāyanayogya evāyam jāta ity ucyate | tad api na prasutopayogi | na hy evam asya prāmāṇyam avatiṣṭhate | yadā hi saṅketenāpuruṣārthapratipādanam api sambhāvyata eva, tadā na śakyam upakalpayitum kim ayam abhimatasyaivārthasya dyotako na veti | tarhi vācyavācakalakṣaṇaḥ śabdārthayoḥ sambandho bhaviṣyati | tathā cāhavācyavācakasambandhāḥ 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 evāyam pratyākhyāto vācyavācakalakṣaṇaḥ sambandhaḥ | tasmān na bahirarthe pratibandhaḥ śabdānām iti nirṇayaḥ ||

tataś ca nāsiddho hetuḥ ||

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

nāpy anaikāntiko hetuḥ, viparyaye bādhakapramāṇasambhavāt | prāmāṇyapratīṣedhe hi sādhye prāmāṇyam eva vipakṣaḥ | na ca tasmin pratibandhābhāvalakṣaṇo hetur asti, svaviruddhena pratibandhena vyāptatvāt | na khalv ayam prādeśikaḥ pramāṇaśabdo jñāneṣu niribandhana eva, sarvajñāneṣu prāmāṇyavyapadeśaprasaṅgāt | nibandhanam ca svaviśayapratibandhād anyan nopapadyate | tasmāt pramāṇasya pramāṇavyapadeśaviśayatvam svaviśayapratibandhena vyāptam | ataḥ pramāṇe dharminī vipakṣe prāmāṇyasya viruddhavyāptasyopalambhena vipakṣe vyavacchedasiddher nānaikāntiko hetuḥ | na cānyo doṣaḥ sambhavī | tasmān nirastāśeṣadoṣeṇa hetunā yat prasiddham tad upādeyam eva satam iti paṇḍitaśrījitāripādair eva vedāpramāṇye darśitam | evaṃ ca vaidikaśabdānām pramāṇye niraste taduttham jñānam apy apramāṇam eva | āptapraṇītasya punar vacanasārthāvyabhicāre

tajjanmano jñānasyāvyabhicārasambhave 'pi na prāmāṇyam upagantum śakyate, paracittavṛt-
tīnām aśakyaniścayatvenāptatvāparijñānāt vacanasyāpi tatpraṇītātvaṇipratipatteḥ | prayogaś
cātra - yad yena rūpeṇa na niścitam na tat tena rūpeṇa vyavahriyate | yathā rathyāpu-
ruṣaḥ sarvajñatvena | na pratiyate cābhimatapuruṣa āptatveneti vyāpakānupalabdhiḥ ||
nāyam asiddhiḥ, āptābhimatasya tathātvāniścayāt | tathā hi paracittavṛttayo 'tīndriyatvān na
pratyakṣasamadhigamyā iti kāyavāgvyavahārato 'numātvayāḥ | tau ca kāyavāgvyavahārau
buddhir pūrvam anyathāpi kartum śakyate | tatas tatpratibaddhatvenāniścayāt katham
kāyavāgvyavahārato viśiṣṭaparacittavṛttyanumānam || nāpi viruddhaḥ, sapakṣe sadb-
hāvasambhavāt || nāpy anaikāntikaḥ, prāmāṇikatadrūpavyavahartavyatvaniścitatvayor
vyāpyavyāpakabhūtayor vidhibhūtayor vṛkṣatvaśiṃśapātvayor iva pratyakṣānupalambhāb-
hyām sarvopasaṃhāreṇa vyāpteḥ siddhatvāt | tad ataḥ sādhanād doṣatrayarahitāt sād-
hyaṃ siddhyad avācyaṃ eva | tad evam āptatvasya durbodhatvena tatpraṇītātvaṇiścayād
ekaprahāraṇihatam āptavacasaḥ prāmāṇyam | ato yad etasya prāmāṇyaprasiddhyartham
vācaspatiprabhṛtīnām valgitam tadaprāptāvasaram eva | evaṃ pratyayoditam api bhaṭṭāb-
himataṃ śābdaṃ prāmāṇyaṃ vyastam iti boddhavyam | tasmāt sthitam etat na śābdaṃ
bahirarthe pramāṇam astīti | buddhyākāre tu tatkāryaprasūtātātvanumānam eveti |

mīmāṃsakoktam tāvad upamānaṃ mānam eva na bhavati, nirviśayatvād asya | ihāpi
prayogaḥ - yasya na viśayavattvaṃ na tasya prāmāṇyam | yathā keśaṇḍukajñānasya | na
siddham ca viśayavattvaṃ upamānajñānasyeti vyāpakānupalambhaḥ |

nāyam asiddho hetuḥ, nirviśayatvād upamānasya | tathā hi sādṛśyaviśiṣṭaḥ piṇḍaḥ
piṇḍaviśiṣṭaṃ vā sādṛśyam upamānasya viśayo varṇyate | na sadṛśavastuvyতিরিক্তam
sādṛśyaṃ vyavasthāpayitum śakyate, pramāṇenāpratītatvāt | nanu sādṛśyaṃ vastu
durvāram eva | yadāha

sādṛśyasya ca vastutvaṃ na śakyam apabādhitum | bhūyo 'vayavasāmānyayogo jātyan-
tarasya tat || (ŚV XIII 18)

iti | atrocyate | yadi sadṛśātiriktam sādṛśyaṃ vastu dṛśyaṃ syāt, tadā dṛśyānupalamb-
hagrastam eva, śāstrānāhitasamskāreṇāpi kenacit tasyādarśanāt | tasya cāstitve sarvaṃ sar-
vatrāstīty apravṛttinivṛttikaṃ jagadāpadyeta | athā dṛśyaṃ tatsādṛśyaṃ upeyate, tathāpi tatra
prasiddhalingābhāvād asiddham eva | siddhena ca tena viśayavattopamānasya sidhyeta |
sādṛśyapratyayas tu svahetos tathotpannena sadṛśavastunāpi kriyamāṇo ghaṭata eva iti na
sādṛśyaṃ upstthāpayitum prabhavati | upamānapramāṇabalād eva sādṛśyasiddhir iti cet | na
| pramāṇāntarasiddhayor eva sādṛśyapiṇḍayor viśeṣaṇaviśeṣyabhāvasyopamānaviśayatvāt
katham sādṛśyamātrasyopamānāt siddhiḥ | tatas ca sādṛśyasyāsiddher na tadviśiṣṭaḥ piṇḍaḥ
piṇḍaviśiṣṭaṃ vā sādṛśyam upamānasya viśayaḥ | tad evam upamānasya nirviśayatvaṃ sid-
dham iti nāsiddho hetuḥ | nāpi viruddhaḥ, sapakṣe bhāvāt | na cānaikāntikaḥ | tathā hi
prāmāṇyānbhāve sādhye prāmāṇyam eva vipakṣaḥ | tac ca viśayavattayā vyāptam, nīr-
nimit-
tatve sarvajñānapramāṇyaprasaṅgāt | tad yaṃ viruddhavyāptopalabdhyā vipakṣān nivar-
tamāno viśayavattvābhāvalakṣaṇo hetuḥ prāmāṇyābhāvalakṣaṇa eva viśrāmyatīti vyāptisid-
dhiḥ | ato nopamānaṃ pramāṇam iti |

naiyāyikaparikalpitopamānanirākaraṇārtham apy ayam eva prayogo draṣṭavyaḥ, tasyāpi
nirviśayatvāt | tathā hi samākhyāsambandhas tasya viśayo varṇyate | sa ca paramārthato nāsti
| sa hi sambandhaḥ sambandhibhyām bhinno 'bhinno vā | yadi bhinnas tadā taylor iti kutaḥ |
na ca sambandhāntarād iti vaktavyam, tad api katham teṣām iti cintāyām anavasthāprasaṅgaḥ
| na ca yathā pradīpaḥ prakāśāntaram antareṇa prakāśate tathā sambandho 'pi samband-
hāntareṇa sambaddho bhaviṣyatīti vaktum ucitam | pramāṇasiddhe hi vasturūpe 'yam asya
svabhāva iti varṇyate | yathā pradīpasyaiva | sambandhas tu na pramāṇapradītaḥ | tat ka
evaṃ jānātv ayam asya svabhāva iti, yad vā nāsty evāyam iti | ayam anayoḥ sambandhaḥ
sambaddhāv etāv iti tu buddhiḥ svahetubalāt sambaddhavastudvayād api sambhāvyamānā
na sambandham ākṣeptum prabhavati | tasmān na bhinnasambandhasiddhiḥ | athābhinnāḥ
tadā sambandhināv eva kevalāv iti na samākhyāsambandho nāma, yaḥ kaścid upamānasya
viśayaḥ syāt | nanu sambandhabuddhijanakatvaṃ sambaddhapadārthād bhinnam abhinnaṃ

vā | bhede ca sa eva sambandhaḥ nāmni paraṃ vivādaḥ | athābhinnam, tadā yathā sambad-
dhapadārthasya svabhāvaḥ sarvapadārthasādhāraṇas tathā tad api rūpaṃ tadavyatibhinnaṃ
sarvapadārthasādhāraṇam iti sa padārtho 'bhimatapadārtheneva parair api padārthaiḥ saha
sambaddhaḥ syāt |

na caivam, tasmād bhinnaṃ tatsambandhabuddhijanakatvaṃ sambaddhapadārthād
eṣṭavyam iti cet | nanv etad āśaṅkya Rājakulapādaiḥ parihṛtam 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 niyāmakāḥ sa ca katham yogaḥ kvacin nāpare | |

iti | tasmāt sambandhābhāvāt pūrvoktena nyāyena sārūpyābhāvāc cāsiddhaṃ
naiyāyikasyāpi nirviṣayam upamānaṃ pramāṇam ato 'nantareṇaiva vyāpakānupalambhena
nirākṛtam | arthāpattir api | yad etat sāmānyalakṣaṇaṃ pratyakṣādipratīto yo 'rthaḥ sa yena
vinā nopapadyate tasyārthasya parikalpanam athāpattir ity atra vicāryate | yasyārthasya
darśanād yo 'rthaḥ parikalpyate tasya yadi pratibandho 'sti tadārthāpattir anumānam eva |
arthāpattir iti nāmāntarakarāṇe nāsmākaṃ kācid vipratipattiḥ | tathā hi pramāṇaparidṛṣṭo
'rthaḥ kenacid vinā nopapadyate iti kuto labhyate, yadi paridṛṣyamānaparikalpyamānayoḥ
kaścit sambandhaḥ syāt | anyathā tena vinā nopapadyate ity ahrīkāḥ anyo na brūyāt,
ghaṭapaṭavat | sa ca sambandhaḥ kvacit pūrvam avaśyaṃ pratyakṣānupalambhataḥ,
kvacid adṛśyatve 'pi viparyayaḥ pramāṇabalād vā niścetavyaḥ | anyathā tena
vinānopapattijñānasyaivānupapatteḥ | sati caivam, ekaṃ sambandhinaṃ dṛṣṭvā yatrasthena
vinā tatrasthaṃ nopapadyate, tasya dvitīyasya sambandhinaḥ kalpanam anumānam eva
| tatra svabhāvapratibandhe svabhāvahetujaiva sārthāpattiḥ | tadutpattipratibandhe
kāryalingajaiva | tad uktam: anyathānupapannatvaṃ anvayavyatirekiṇy arthe bhavati
yat, tasmān nārthāpattiḥ, pramāṇāntaram iti | tasmāt paridṛṣyamānaparikalpyamānayoḥ sati
pratibandhe nārthāpattiḥ pramāṇāntaram iti | atha tasya na pratibandhaḥ, tadārthāpattiḥ
pramāṇam eva na bhavātīti mantavyam, sāksāt pāramparyeṇa ca sambandhābhāvāt | yasya
yatra pratibandho nāsti na tasya tatra prāmāṇyam ityādir vedanirākaraṇārthaṃ yaḥ pūrvam
upanyastaḥ sa evāśya api prāmāṇyanirākaraṇāya draṣṭavyaḥ | sāmānyenaivārthāpattau
nirākṛtāyāṃ pratyakṣādir pūrvakatvalakṣaṇas tatprapañco nirasto bhavaty eveti tadarthaṃ
na prabandho 'bhidhīyate, gavi nirākṛte śāvaleyanirākṛtivat | tasmān nārthāpattiḥ
pramāṇāntaram iti | tathā abhāvapramāṇasyāpi prāmāṇyam nopapadyate, tasyāpi
nirviṣayatvāt | tataś ca Mīmāṃsakopavalgitopamānanirākaraṇārthaṃ upanyasto yo
viṣayavattvābhāvalakṣaṇo 'nupalambhaḥ sa evāśyāpi nirāsārthaṃ upanyasitavyaḥ | nanu
cātrāsiddho hetuḥ | tathā hi yadi ghaṭābhāvo vāstavaḥ prameyabhūto na syāt, tadā nāstīha
ghaṭa iti pratyayaḥ katham utpadyate iti cet | kevalapradeśagrāhipratyakṣād iti brūmaḥ |
nanu yadi kaivalyaṃ pradeśasvarūpaṃ tat tarhi saghaṭe 'pi pradeśe vidyate iti tatrāpi tasya
pratyayasya sadbhāvaprasaṅgaḥ | athātiriktaḥ, mukhāntareṇābhāva evābhyupagato bhavātīti
cet, na | kaivalyaṃ tadviviktatvaṃ asaṅkirṇatvaṃ ityādibhiḥ padaiḥ pradeśasya ghaṭaṃ
pratyanāpannādhārābhāvasya svaheṭuta utpannasya ghaṭapradeśād anya evātmābhidhīyate |
sa eva cābhāvapratyayaṃ janayatīti kim apareṇābhāvena kartavyam | nanu ghaṭaṃ pratyanā-
pannādhārābhāvasya pradeśasyeti ghaṭābhāvayuktasya pradeśasyety uktam bhavātīti cet |
tarhi ghaṭābhāvo 'pi ghaṭaṃ pratyanāpannādhārābhāvaḥ kim abhāvāntareṇa svarūpeṇaiva
vā | prathamapakṣe 'navasthā | atha tadabhāvarūpatvād abhāvāntaram antareṇaiva
ghaṭābhāvo ghaṭaṃ pratyanāpannādhārābhāvaḥ | yady evam asahāyaḥ pradeśaviśeṣo 'pi
paryudāsavṛttyā ghaṭābhāvarūpatvād abhāvaṃ vinaiva ghaṭaṃ pratyanāpannādhārābhāvo
yukta iti kim akāṇḍam āhopuruṣikayā mithyāpralāpenābodhaviklavam śiṣyapudgalam
ākulayasi | tasmād bhūtalātiriktasyābhāvāsiddhatvān nāyaṃ viṣayavattvābhāvalakṣaṇo
hetur asiddhaḥ | pramāṇapañcakābhāvād eva tu prameyābhāvasiddhipratyāśāpi na yujyate,
vipratipativṣayatvād asyānenaiva prameyābhāvasiddher ayogāt | viruddhānaikāntikatve
ca pūrvam eva hetoḥ parihṛte | tad ataḥ siddham abhāvapramāṇābhimatasyāprāmāṇyam iti
| atha vābhāvapramāṇasvarūpaṃ eva nirūpyatām | kaḥ punaḥ pramāṇābhāvātmābhimato

bhavatām, kiṃ prasajyavṛtṭyā pramāṇānutpattimātram, atha vā paryudāsavṛtṭyā bhāvāntaram | vastvantaram api jaḍarūpaṃ jñānarūpaṃ vā | jñānarūpaṃ api jñānamātrakam ekajñānasamṣargivastujñānaṃ veti śaḍ vikalpāḥ | tatra na tāvan nivṛttirūpo 'bhāvo yujyate | sa khalu nikhilāśaktivikalatayā na kiñcit | yac ca na kiñcit tat katham abhāvaṃ paricchindyāt, tadviśayaṃ vā jñānaṃ janayet, pratītaṃ vā tat katham iti sarvam andhakāranartanam | yad āhuḥ: na hy abhāvaḥ kasyacit pratipattiḥ pratipattihetur vā tasyāpi katham pratipattir iti (HB 25,12-14) | nāpi vastvantaratāpakṣe jaḍarūpo 'bhāvaḥ saṅgacchate, tasyābhāvalakṣaṇaprameyaparicchedābhāvāt, paricchedasya jñānadharmatvāt | nāpi jñānamātrasvabhāvo 'bhāvo vaktavyaḥ, deśakālasvabhāvaviprakṛṣṭasyāpi tato 'bhāvaprasaṅgāt, tadapekṣayāpi jñānamātratvāt tasya | athaikajñānasamṣargivastujñānasvabhāvo 'numanyate tadāstam abhāvapramāṇapratyāśayā, pratyakṣaviśeṣasyaivābhāvanāmakaraṇāt | tasya cāsmābhir dṛśyānupalambhākhyasāadhanatvena svīkṛtatvāt | ato na kācid vipratipattir nāma | tasmād abhāvapramāṇasvarūpaṃ api nirūpyamānaṃ viśīryata eva | yad apy asya lakṣaṇam uktam

pratyakṣāder anutpattiḥ pramāṇābhāva ucyate | (ŚV, abhāva, 11ab)

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

| | pramāṇāntarabhāvaprakaraṇaṃ samāptam | |

1.7 Vyāptinirṇayaḥ

iha dahanādinā dhūmāder arthāntarasya vyāptis tadutpattilakṣaṇā | sā ca viśiṣṭānvayavyatirekagrahaṇapraṇaviśiṣṭapratyakṣānupalambhasāadhaneti nyāyaḥ | atra ca bhāṭṭapravṛtayo vipratipadyante | tathā hi te 'gnim iti pradeśe dhūmasya bhūyodarśanaṃ tadvyukte ca tathāivadarśanam ity anvayavyatirekitvaṃ kalpayām babhūvuḥ | nanu bhūyasāpi pravṛtte darśanādarśane ghaṭakulaṭādāv upalabdho vyabhicāra iti cet | kim etāvatā 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: prācīnānekadarśanajanitasamṣkārasahāyena caramaṇa cetasā dhūmasyāgniniyatatvaṃ grhyata iti || Trilocanas tv āha: pratyakṣānupalambhāyor 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 vyāvṛtṭyoḥ (J2 vyāvṛttaḥ) kaścit sambandhaḥ | atha pratyakṣaprṛṣṭhabhāvī vikalpo dṛṣṭe bhede 'bhedaṃ adhyavasyati, tad eva sāmānyam | evam api vikalpānāṃ na vastv eva viśayaḥ | api tu grāhyākāraḥ | sa ca na vastu | vastu tu teṣāṃ parokṣam eveti, katham tenāpi sambandhagrahaḥ | asmākaṃ tu bhūyodarśanasahāyena manasā tajjātīyānāṃ sambandho grhīto bhavati | ato dhūmo nāgnim vyabhicarati | tadvyabhicāre dhūma upādhirahitaṃ sambandham atikrāmed iti hetor vipakṣaśaṅkānivartakaṃ pramāṇam upalabdhilakṣaṇaprapṭopādhivirahahetur anupalambhākhyam pratyakṣam eva | tataḥ siddhaḥ svābhāvikaḥ sambandhaḥ || Vācaspathes tu prapañcaḥ | tathā hi dhūmādīnāṃ vahnnyādibhiḥ svābhāvikaḥ sambandhaḥ | na tu vahnnyādīnāṃ dhūmādibhiḥ | te hi vināpi dhūmādibhir upalabhyante | vahnnyādayas tu yadārdrendhanasambandham anubhavanti tadā dhūmādibhiḥ sambadhyante | vahnnyādīnāṃ tu sphuṭamārdrendhanādyupādhikṛtaḥ sambandho na tu svābhāvikaḥ | tato 'niyataḥ | svābhāvikaḥ tu dhūmādīnāṃ vahnnyādibhiḥ sambandhaḥ, tadupādher anupalabhyamānatvāt | kvacid vyabhicārasyādarśanād anupalabhyamānasyāpi kalpanānupapatteḥ | na cādṛśyamāno 'pi darśanānarhatayā sādhakabādhakapramāṇābhāvena sagdihyamāna upādhiḥ sambandhasya svābhāvikatvaṃ pratibadhnātīti yuktam |

avaśyaṃ śaṅkayā bhāvyaṃ niyāmakam apaśyatām (PV I 324cd)

iti tu dattāvakāśā laukikamaryādātikrameṇa śaṅkāpiśācī labdhaprasarā na kvacin nāstīti
 nāyaṃ kvacit pravarteta | sarvatraiva kasyacid anarthasya kathaṅcic chaṅkāspadatvāt
 | anarthaśaṅkāyāś ca prekṣāvatām nivṛtṭyāṅgatvāt | antataḥ snigdhānnapānopayoge 'pi
 maraṇadarśanāt | tasmāt prāmāṇikalokayātrām anupālayatā yathādarśanam eva śaṅkanīyam
 | na tv adṛṣṭapūrvam api | viśeṣasmṛtyapekṣa eva hi saṃśayo nāsmṛter bhavati | na ca smṛtir
 ananubhūtacare bhavitum arhati | tad uktaṃ Mīmāṃsāvārtikakṛtā: nāśaṅkā niḥpramāṇikā iti
 | tasmād upādhiṃ prayatnenānviṣyanto 'nupalabhamānā nāstīty avagamya svābhāvikatvaṃ
 sambandhasya niścinaṃ || syād etat | anyasyānyena sahākāraṇena cet svābhāvikaḥ
 sambandho bhavet, sarvaṃ sarveṇa svabhāvataḥ sambadhyeta | sarvaṃ sarvasmād gamyeta
 | athānyasya ced anyat kāryaṃ kasmāt sarvaṃ sarvasmān na bhavati, anyatvāviśeṣāt | tataś
 ca sa evātiprasaṅgaḥ | yady ucyeta na bhāvasvabhāvāḥ paryanuyoḃyāḥ, tasmād anyatvāviśeṣe
 'pi kiṅcid eva kāraṇaṃ kāryaṃ ca kiṅcid iti | nanv eṣa svabhāvānām anuyogo bhinnānām
 akāryakāraṇabhūtānām api svabhāvapratiḥbandhe tulya eva | tasmād yatkiṅcid etad api
 | kena punaḥ pramāṇenaīśa svābhāvikaḥ sambandho gṛhyate | pratyakṣasambandhiṣu
 pratyakṣeṇa tathā hi abhijātamaṇibhedatattvavad bhūyodarśanajanitasamskārasahāyam
 indriyam eva dhūmādīnām vahnyādibhiḥ svābhāvikasambandhagrāhīti yuktam utpaśyāmaḥ
 | evaṃ mānāntaraviditasambandheṣu mānāntarāṇy eva yathāsvaṃ bhūyodarśanasahāyāni
 svābhāvikasambandhagrahaṇe pramāṇāṇy unnetavyāni | svabhāvataś ca pratiḥbaddhā
 hetavaḥ svasādhyena yadi sādhyam antareṇa bhavedyuh, svabhāvād eva pracyaverann
 iti tarkasahāyā nirastasādhyavyatir ekavṛttisandehā yatra dṛṣṭas tatra svasādhyam
 upasthāpayanty eveti || atrocyate | iha khalu bhede tadutpattir eva vyāptiḥ | na
 cāsāvanyo vā svata evāvinābhāvalakṣaṇaḥ svābhāvikaḥ sambandho bhūyodarśanamātrataḥ
 sidhyati | tathā hi, kiṃ yatra bhūyodarśanapravṛttis tatra niyatatvavyavasthā, yatra
 vā niyatatvam asti tatraiva bhūyodarśanapravṛttiḥ | prathamapakṣe ghaṭād api kulaṭā,
 pārthivatvād api lohalekhyatvaṃ sidhyet, bhūyodarśanasambhave 'pi niyatatvasambhavāt
 | vyabhicāradarśanān naivam iti cet | kasya punarvyabhicāradarśanam yasya kasyacid
 śāstrakārasya, pratipattur vā | prathamapakṣe pratipattuḥ kim āyātaṃ yato nānumānam
 ayaṃ kuryāt | anyathānyasya tadviśayapratyakṣikāreṇaiva so 'pi kṛtārtha iti kim avaśyam
 anumānam anveṣate | na cāptavacanād avyabhicāradarśanād anumānam | āptasya niścetum
 aśakyatvād ity anyatra prasādhanaṭ | śāstrakāraṃ ca pṛṣṭvā dṛṣṭasambandho 'pi dhūmād
 agnim anumāsyata ity alaaukikaṃ | pratipattus tu nāvaśyaṃ sann api vyabhicāro gocarībhavati
 | na hi yatra vyabhicāras tatraiva tāvati kāle deśe vāvaśyaṃ pratītim avatarati | apratīyamānaś
 ca nāsty eveti na niyamaḥ | saty api vyabhicāre darśanasāmagryabhāvāt tasyādarśanāt
 | aticirakālvavadvadhāne 'pi darśanāt brāhmaṇyādivyabhicāravat || ghaṭapārthivatvādau
 pratipattaiva pravṛttaḥ | tadaiva krameṇa vā vyabhicāraṃ paśyed iti cet | yadi tāvad asau
 kathaṅcit pravartate, pravṛtto 'pi vā sāmagryabhāvāvyabhicāraṃ na paśyet | vajraṃ vā lohena
 vyāpārayet | vyaktaṃ tasya tāvat tad apy amānam āpannam iti mahat pāṇḍityam | tasmād
 yadi vyabhicāradarśanād anumānaṃ tadādrṣṭavyabhicārasya pratipattur ghaṭapārthivatvād
 apy asti | tathā adarśanamātreṇa vyabhicārābhāvo na sidhyati, योग्यनूपालब्धेर
 eva sarvatrābhāvasādhane 'dhikārāt | tato bahulaṃ sahacāramātreṇa na vyabhicārī na
 vyāvyabhicārī niścita iti śaṅkāvakāśaḥ || yady evam adṛṣṭavyabhicārād api dhūmād
 anumānaṃ mā bhūt | na | īdṛśasya śaṅkāvakāśasya sarvatra tadutpattirahite sambhavād
 iti | atha kadācit pratipattā pravṛtto vyabhicāraṃ paśyati | na tarhi yatra bhūyodarśanam,
 tatra niyatatvasthitiḥ | tatra kuto dhūme pratiḥbandhasiddhiḥ | bhūyodarśanasyānyatra
 niyatatvopasthāpakatvaksatau malinapauruṣatvena sarvatrānāśvāsāt || yady evaṃ
 dvicandrādau cakṣurādipratyakṣaṃ malinapauruṣam upalabdham iti ghaṭādikam api
 nopasthāpayet iti cet | na | indriyaviśayakāryaṃ hi pratyakṣam | na dvicandrādijñānam
 īdṛśam arthakāryatvābhāvāt | tato bhinnalakṣaṇasya pratyakṣābhāsattve 'pi ghaṭajñānaṃ
 pratyakṣam eva | na caiva dhūmādau pārthivatvādau ca vyāptigrāhakasya bhūyodarśanasya
 lakṣaṇabhedo yenaikatṛāśvāsaḥ syāt || ete evārthakāryatvākāryatve lakṣaṇabheda iti cet |
 na | ghaṭādijñānasya hy arthakāryatvavivāde pramāṇāntarato 'rthakriyālābhato vā niścayaḥ,

na pratijñāmātreṇa | na cātra dhūmasyāgnisahacāraḥ sadātano 'yam atha suhr̥ddvayasyeva sātyayo gr̥hīta iti saṁśāye sadātanasaḥacāraprasādhakapramāṇāntarasaṅgatir asti, tatkāryaṁ vā kiñcid upalabhyate | tarhi bādhyamānatvābādhyamānatvalakṣaṇo lakṣaṇabhedo bhaviṣyatīty api na vaktavyam, avyabhicāragrahākasya bhūyodarśanasya bādhitatvāsiddheḥ | abādhamātraṁ hi prasajyapratīṣedho 'pramāṇam | pramāṇāntarasaṅgatir arthakriyālābho vā prayudāsaś cāsiddha iti na tāvat prathamah pakṣaḥ | nāpi dvitīyaḥ | niyatatvābhāve 'pi pārthivatvādao bhūyodarśanasambhavād iti na bhūyodarśanagamyā vyāptiḥ || Trilocana-codye 'pi brūmaḥ | yadi pratyakṣaṁ svalakṣaṇaviśayam ity ayogavyavacchedenocyate tadā siddhasāadhanam | anyayogavyavacchedas tv asiddhaḥ, pratyakṣānumānādisarvajñānānām grāhyāvaseyabhedena viśayadvaividhyānatikramāt | yad dhi yatra jñāne pratibhāsate tad grāhyam | yatra tu tat pravarte tad adhyavaseyam | tatra pratyakṣasya svalakṣaṇam grāhyam | adhyavaseyam tu sāmānyam, atadrūpaparāvṛttasvalakṣaṇamātrātmakam | anumānasya tu viparyayaḥ | tataś ca sāmvyavahārikapramāṇāpekṣayā rūparasagandhas-parśasamudāyātmakasya ghaṭasya rūpabhedamātragrahaṇe 'pi pratyakṣataḥ samudāyasiddhivyavasthā | tathaikasyātdrūpaparāvṛttasya grahaṇe 'pi sādhyasāadhanasāmānyayor atadrūpaparāvṛttavastumātrātmanor ayogavyavacchedena viśayabhūtayor vyāptigraho yukta eva | ata eva vikalpānām avastv eva viśayaḥ, vastu tu teṣāṁ parokṣam evety api durjñānam, sarvavikalpānām adhyavaseyāpekṣayā vastuviśayatvāt | śāstre 'pi tathaiva pratipādanāt | na ca manasā tājñātīyānām vyāptigrahaḥ śakyaḥ, manaso bahir asvātantryāt | anyathā andhabadhir ādyabhāvaprasaṅgāt | na ca vahnivyabhicāre dhūma upādhirahitaṁ sambandham atikrāmed iti vaktum ucitam, svakapolakalpitasvābhāvikasambandhasya yācitakamaṇḍanatvād iti || yad api vācaspatijalpitaṁ, yo yatropādhiṇā niyatas tatra tasya svābhāvikaḥ sambandhaḥ | yathā dahane dhūmasya | tadupādher dṛśyasyānupalabhyamānatvāt kvacid vyabhicārasyādarśanād ity atredaṁ vicāryate | yasyādarśanataḥ svābhāvikaḥ sambandho vavasthāpanīyaḥ, sa khalu dhūmasvarūpād arthāntaram upādhir vaktavyo yathā dahanād indhanam | arthāntaram ca kiñcid dṛśyam adṛśyam ca kiñcit, na tu sarvam eva dṛśyatāniyatam | tataś ca dhūmasyāpi hutāsane syād upādhiḥ, na copalabhyate ity upādhimātrānupalabdhir anaikāntikī | tat katham adarśanamātrān nāsty evopādhiḥ, yataḥ svābhāvikasambandhasiddhiḥ syāt | dṛśyopadhyabhāvasādhane tu siddhasāadhanam | paramadṛśyopādhiśaṅkāśambhave svābhāvikatvapratirodhas tadavस्था eva | kvacid vyabhicārādarśanād ity asambaddham eva, upādhiyat vyabhicārasyāpy adarśanamātrād abhāvāsiddheḥ | vyabhicārasya sarvadeśakālayoḥ sambhave 'pi sarvadā sarvatra sarveṇa sāmagryabhāvād api niścetum aśakyatvāt | brāhmaṇyādivyabhicāravad evāhatyādarśane 'pi deśakālāntare taddarśanasya niśeddham aśakyatvāt | nanu yadi dhūmasyāpekṣaṇīyam arthāntaram upādhiḥ syāt katham dhūma ity eva pāvakasattāniyama iti cet | nanv idam eva cintyate kiṁ dhūme saty avaśyam agniḥ sambhavī na veti | kadācid arthāntaram upādhiṁ apekṣya dhūmo 'pi syān nāgnir iti kim atra niṣṭabdham kāraṇam | tasmāt pāvakaparādhiṇodayo dhūmaḥ pariniṣṭhitaḥ katham tadabhāve bhāvaṁ svikuryād ity eva sādhu | atha vyaktau jātau vā vahnivyabhicāro na dṛṣṭaḥ, katham tatra śaṅkyata iti cet | tat kiṁ sthāṇuvyaktau jātau vā puruṣatvaṁ dṛṣṭaṁ yena sthāṇau śaṅkyate | anyatrordhvataḥliṅgite dṛṣṭam iti cet | ihāpy anyatra bhūyaḥ saḥacāriṇi pārthivatvādao dṛṣṭa eva vyabhicāraḥ | yatraiva tu yat saṁśāyate tatraiva tasya darśanam apekṣyata ity alaukikam | yadi dhūmavyaktau vyabhicāro dṛṣṭas tadā dhūmasāmānyam vyāptau bahirbhūtam eva, katham saṁśayaḥ | atha jātau dṛṣṭas tadāpi vyabhicārāniścaya eva, katham saṁśayaḥ | ato dhūmajātāv adṛśyamāno 'pi vyabhicāra upādhir vā darśanāyogyatayā niśeddhum aśakya iti saṁśāyo durvāraprasaraḥ | sa cedānīm upādher vyabhicārasya vā saṁśayaḥ svābhāvikatvasaṁśayasvabhāvaḥ svābhāvikatvaniścayaṁ tāvad avaśyam pratibadhnāti | tasmāt svābhāvikatvaniścayapratibandha evārthataḥ, niścayam antareṇa gamakasya svayam akiñcitkaratvāt | tad evam upādhyānupalabdhir vyabhicārasyānupalabdhir vā 'naikāntikī na taylor abhāvaṁ sādhayati, yataḥ sambandhasya svābhāvikatvasiddhiḥ syāt | asiddhā ceyam upādhyānupalabdhīḥ | yathā dahano nendhanena vinā dhūmena sambadhyate tathā

dhūmo 'pi na vināgninā sambadhyata iti samānam upādhitvam indhanasyobhayatra | atha siddhasyāgner indhanasāhityena dhūmalābha ity upādhivyavasthā, asiddhasya tu dhūmasya tannimittātmalābhatayāvyabhicārāt svābhāvikaḥ sambandha ity vyavasthāpyata iti cet | evam api saiva tadutpattir āyātā | saiva svābhāvikaḥ sambandhaḥ | na punaḥ pratijñāsiddhaḥ saha cāramātrātmakaḥ | kiṃ ca svābhāvikatvād avyabhicāraḥ sarvatra, sarvatrāvyabhicārāc ca svābhāvikatvam atītaretarāśrayatvam anivāryam | yasya tu sakṛttadutpattipratītiḥ eva sarvatrāvyabhicārapratītiḥ tasya nāyaṃ prasaṅgaḥ | yady evaṃ mamāpi bhūyodarśanād avyabhicārasiddhir iti cet | na | bhūya ity apariniṣṭhitavārasaṃkhyatvāt kiyatā darśanena lakṣaṇānusārī nirvṛtim āsādayet | asmākaṃ tu pratyakṣānupalabdau parigaṇitasamkhyā eva | yad āhuḥ

prāg adṛṣtau kramāt paśyan veti hetuphalasthitim | dṛṣtau vā kramaśo 'paśyann anyathā tv anavasthitir iti | |

yat tv anupalabhyamānasyāpi kalpanānupapatter iti vilapitam, tadbālasyāpy asāmpratam | anupalabhyamāne 'rthe ca kalpanāvakāśāt | na hi dṛśyamāno ghaṭaḥ kalpita ucyate | na ca sandhiyamāna upādhiḥ sambandhasya svābhāvikatvaṃ pratibadhnātīti yuktam, sād-hakabādhakābhāva eva saṃśayasya nyāyapṛāptatvāt | ata eva na sarvatra śaṅkāpīśācā-vakāśaḥ | tat katham nāyaṃ pravarteta | pramāṇaviśaye 'pi śaṅkā kartuṃ śakyata iti cet | na | svīkṛtapramāṇasya hi niścayaphalatvāt pramāṇasyāvipratipannapramāṇaviśaye niś-cayasvīkāranāntarīyaka eva tatsvīkāraḥ | na ca śaṅkety eva na pravṛtīḥ, arthasaṃśayenāpi pravṛtter anivāryatvāt snigdhānnapānōpayogavat | tadupayoge kadācin maraṇadarśane 'pi koṭīśo jīvitadarśanāt | na ca prāmāṇikalokayātrākṣatiḥ, prāmāṇikair eva pramāṇābhāve saṃśayasya vihitatvāt | yathādarśanam āśaṅkānīyam ityādy api siddhasādhnam, anyatra dṛṣṭasyaivopādher vyabhicārasya vā śaṅkitatvāt | kiṃ ca bādhakādarśane 'pi sādhaḥkābhāvād api śaṅkā syād eva | yad api syād etad iti valgitam tad api niḥsāram | pramāṇasiddhe hi rūpe svābhāvāvalambanam | na tu svābhāvāvalambanenaiva vastusvarūpavyavasthā | tad yadi niyataviśayānvayavyatirekagrāhakapratyakṣānupalambhapramāṇasiddhe hetupha-labhāve svābhāvavādas tat kim āyātāṃ svābhāvikasambandhe | yatra tadutpattisāmagrīṃ hṛdayena dūrīkṛtyānyataḥ saha caritadvayād viśeṣeṇa pratītau pratyupāya eva davīyān | tat-sāmagryapakṣaṇe ca tadutpattir eva sā | kim āhopuruṣikayā nāmāntarakaraṇena | kena punaḥ pramāṇena eṣa svābhāvikaḥ sambandho gṛhyata ityādis tadgrahaṇaprakāraḥ pūrvam eva nirākṛtaḥ | tathā svābhāvikatvāsiddhau svābhāvataś ca pratibaddhā hetava ityādy up-asamhāro 'pi manorājyamātram | tasmād arthāntare gamye kāryahetus tadbhāvasiddhiś ca pratyakṣānupalambhād iti sthitam | tad evaṃ svābhāvikaḥkāvadena hṛdayānulepanam āsucin eva parihāryam dūrata iti |

| | vyāptinirṇayaḥ samāpto ratnakīrtipādānām | |

1.8 Sthirasiddhiduṣaṇam

namas tārāyai | |

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

iha pare sakalapadārthasthairyaprasādhanaṛthaṃ pratyakṣam anumānam arthāpatītiṃ [ca] pramāṇāny ācakṣate | tathā hi | sa evāyaṃ ghaṭasphaṭikādir iti pratyabhijñākhyaṃ pratyakṣam udiyamānaṃ sthairyam utthāpayati | na cedam apramāṇam abhidhātavyam | aprāmāṇyaṃ hi bhavad aprāmāṇyakāraṇopapattiyā vā bhavet, prāmāṇyalakṣaṇavirahād vā | yady ādyaḥ pakṣaḥ | kiṃ aprāmāṇyakāraṇam, mithyātvam ajñānam saṃśayo vā | na tāvad atra mithyātvam | mithyātvam hi tadviśaye bādhakapratyayād vā hetūktadoṣato vā sambhāvyeta | na tāvad bādhagandho 'pi sambhavati | deśakālanarāntareṣv apy asambhavāt | na cānavagatāpi bādhā kadācid api bhaviṣyatīti śaṅkā yuktimatī | nirbījaśaṅkānupapatteḥ | avaśayaṃ śaṅkayā bhāvyam niyāmakam apaśyatām | (PV I 324cd)

iti dattāvakāśā saṃśayapīśācī labdhaprasarā na kvacin nāstīti nāyaṃ kvacit pravarteta | antataḥ snigdhānnapānōpayoge 'pi maraṇadarśanena sarvatra śaṅkānirvṛtteḥ | tasmāt

prāmāṇikalokayātrām anupālayatā yathā darśanam eva śaṅkanīyaṃ nādr̥ṣṭapūrvam api | yad uktam Kārikāyāṃ nāśaṅkā niṣpramāṇikā (ŚV II 60d) | iti | Brhātṭikāyāṃ api

utprekṣeta hi yo mohād ajñātam api bādhakam | sa sarvavyavahāreṣu saṃśayātmā kṣayaṃ vrajet || iti | (=TS 2871)

kṣaṇabhaṅgasādhanam bādhakam asyeti cet | na | anumānasya paramparayāpi pratyakṣapūrvatvāt pratyakṣam pradhānam | prādhānyāc cānumānasya bādhakam | na tv anumānam asya | pratyakṣāntaram tu bādhakam bhavati | yathā sarpādi pratyayasya rajjvādi pratyakṣam | tac cātra na sambhavati | nanu pratyakṣe 'pi bādhake kasmān na bhavati parasparapratibhandhena dvayor apy apratyakṣatā | na, arthakriyāsamarthavas-tuviṣayāviṣayatvena samānatvābhāvād ekasya pratyakṣābhāsattvād iti na sadviṣayatvabādhakapratyayān mithyātvam | nāpi hetūktadoṣataḥ | deśakālanarāntareṣv avisaṃvādāt | nāpy ajñānam aprāmāṇyakāraṇam atrāsti | pratyabhijñānasamvedanasambhavāt | na ca saṃśayaḥ | na hi tad evedam syād vā na veti sphaṭikādiśūdayati matiḥ | kim tu tad evedam sphaṭikādikam iti nirastā vibhramāśaṅkā | tan nāprāmāṇyakāraṇopapattyā pratyabhijñānasyāprāmāṇyam | nāpi lakṣaṇakṣayāt | yad eva hi utpannam asandigdham aduṣṭakāraṇajanyam deśakālanarāntareṣv abādhitam ca tad eva pramāṇam iti naḥ siddhāntaḥ | tad uktam |

tasmād dṛḍham yad utpannam na viṣaṃvādam ṛcchati | jñānāntareṇa vijñānam tat pramāṇam pratiyatām || (ŚV II 80; =TS 2904)

tathā Brhātṭikāpi

tatrāpūrvārthavijñānam niścitam bādhavarjitam | aduṣṭakāraṇārabdham pramāṇam lokasammataṃ || (auch 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 und 284f)

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 kāryābhedo viśvavaicitryāhetukatvaprasaṅgāt | tathā saty api sphaṭikaḥ sphaṭika iti vyapadeśābhede pūrvadeśakālasambandhāparadeśakālasambandhābhyām viruddhadharmābhyām yogāt sphaṭikaḥ pūrvāparakālayor bhidyata iti viṣayabhedo vaktavyaḥ | tathā sa iti parokṣam | ayam iti sāksātkāraḥ | na cānayoḥ svabhāvaviruddhayor dahanatuhinayor iva śakyā śakreṇāpy ekatā āpādayitum | trilokasyaikyaprasaṅgāt | na cāsyā prāmāṇyam, vikalpatvenāvastunirbhāsītāt, smārtād aviśeṣāc ca | tasmāt pratyabhijñā ekatvaṃ sthāpayati bhāvānām iti manorathamātram | atrocitate | ekam evedam pratyabhijñānam samākhyātam, yady apīndriyaṃ kevalam asamartham, yady api saṃskāramātram, saṃskārasadhrīcinam tu indriyaṃ bhāvaviṣyati pratyabhijñām | tadbhāvābhāvānuvidhānāt pratyabhijñābhāvābhāvayoḥ | na hi nāijjanad bījamātram 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 upapādayiṣyate | na ca svabhāvavirodhaḥ, anumānasyāpy anekatvaprasaṅgāt | tad api hi pratyakṣam apratyakṣam ca | avikalpo vikalpāś ca | asamāropaḥ samāropaś ca | svānubhavāvasthāpitābhedasya svarūpatadgrāhyabhedāpekṣayā pratyakṣādīnām avirodha iti cet | na, ihāpi sāmīyāt | na khalv etad api vijñānam tattedantādhikāraṇam 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 yuktam yat padmarāgasya svarūpe paricchidyamāne tadabhāvo vyavacchidyata iti tadavyavacchede tatsvarūpāparicchidāt, svapracyutivyavacchedyasvabhāvatvāt padmarāgabhāvasya tadanavacchede tatparicchidānupapatteḥ | 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 'yaṃ padmarāga iti deśakālāvasthānugatam ekaṃ padmarāgam avabhāsayantī sākṣātkāravatī pratītiḥ | na vikalparūpatayāsyā aprāmāṇyam | abhilāpasamṣargapratibhāsatvapramāṇyayor avirodhāt | na cedam smārtam | adeśakālāvasthāvato 'sya deśakālāvasthānugatatvenādhikyād iti | atha keśakuśakadalīstambādau saty api bhedo pratyabhijñānam utpannam iti cet | utpadyatām ko doṣaḥ | kim anena pratipāditam bhavati | kiṃ pratyabhijñāyāḥ sādharmaṇaikaṅtīkatvam, atha śabdasaṃyād ubhayor apy aprāmāṇyam, uta saṃśayāpādanamātram | prathamāḥ pakṣo 'nabhyupagamād eva nirastaḥ | na hīyam anumānatvenopanyastā | anumānatve 'py abādhitatvād iti viśeṣaṇe na doṣa iti pratipādayiṣyāmaḥ | nāpi dvitīyaḥ pakṣaḥ | drṣṭāntamātrataḥ sādhyasiddher ayogāt | keśoṇḍukādiviśayasya cakṣurvijñānasyāpy aprāmāṇye ghaṭādi pratyakṣasyāprāmāṇyaprasaṅgāt | saṃśayamātram tu vyavahārocchedakatvān nāśraṇīyam eveti pratipāditam iti na tṛtīyo 'pi pakṣaḥ | kiṃ ca keśādau yadi pratyabhijñā vyabhicāriṇī, kāryakāraṇapratītiḥ kiṃ na vyabhicāriṇī | yā vyavicāriṇī sā kāryakāraṇapratītir eva na bhavatīti cet | yady evaṃ yā viśamvādinī sā pratyabhijñāiva na bhavati tadābhāsatvād iti samānam | pratyabhijñānasya ca sati prāmāṇye 'numānādiṣv anantarbhāve pratyakṣaiva | saṃskārasahāyendriyānvayavyatirekānuvidhāyitvāc ca | satsaṃprayoge satīndriyāṇām bhāvāc ca | tad iyaṃ pratyabhijñā 'nekadeśakālāvasthāsambaddham ekaṃ sphaṭikādikam gocarayantī sthairyam vyavasthāpayati | tathānumānato 'pi sthīratāsiddhiḥ | prayogaḥ | vivādādhyāsitāḥ sa evāyaṃ sphaṭika ityādi pratyabhijñāpratyayo yathārthaḥ | abādhitapratyayatvāt | yāvān abādhitapratyayaḥ sa sarvo yathārtha upalabdhaḥ | yathā svasaṃvedanapratyayaḥ | abādhitāś cāyam | tasmāt tatheti | abādhitāḥ ca parodbhāvītakṣaṇikatvasādhanaabādhakodhārān nīśceyam | athāparaḥ prayogaḥ | vivādādhyāsitā bhāvāḥ pūrvāparakālayor ekasvabhāvāḥ abādhitapratyabhijñāyā pratyabhijñāyamānatvāt | yad yad abādhitapratyabhijñāyā pratyabhijñāyate tat sarvam abhinnaṃ, yathā yas tvayā drṣṭo nīlo 'rthaḥ sa eva mayā drṣṭa iti nīlo 'rthaḥ pratyabhijñāyate | tathā caite bhāvāḥ | tasmāt tatheti | pūrvam pratyayasya dharmitā | adhunā bhāvāṇām iti viśeṣaḥ | kiṃ ca sahetukatvād vināśasya sthairyam siddham | prayogaḥ | vivādāspadībhūtā bhāvā yathāsvam vināśahetusannidheḥ prāṇ na vināśinaḥ | sahetukavināśatvāt | yad yaddhetukaṃ tat tadasannidhau na bhavati | yathā vahnyādyabhāve dhūmādiḥ | sahetukavināśāś cāmī bhāvāḥ | tasmāt tatheti | sahetukavināśatvam ca ghaṭasyāgnidhūmayor iva pratyakṣānupalambhato mudgaravināśayor api kāryakāraṇabhāvasiddhau siddham | na ca vināśahetor asāmarthyavaiyarthyaabhīdhanam ucitam | āṅkurādihetor api tathātvaprasaṅgāt | śakyam hi vaktum arthasya bhaviṣṇutāyām asamartho janmahetuḥ | bhaviṣṇutāyām vyartha iti | api ca akṣaṇikāḥ santaḥ | kāraṇavattvāt | yat kāraṇavat tad akṣaṇikam | yathā bhāvavināśaḥ | kāraṇavantaś ceme santaḥ | tasmād akṣaṇikā iti | kāraṇavattvasya sādhyaviparyaye vṛttīśāṅkā vināśasya sahetukatvam eva nivartayatīti prasiddhavyāptikāt kāraṇavattvād akṣaṇikatvasiddhir iti | tathā Śāṅkaraḥ Sthīrasiddhau prāha | notpattyanantaravināśī bhāvāḥ prameyatvāt | vastavyāvṛttivad iti | avidyamānavipakṣatvād anvay eva hetuḥ | prameyatvasya kṣaṇikatvena virodhābhāvāt sandigdavyatirekitvam iti cet | na khalu kṣaṇikatve kasyacit prameyatvam sidhyati | kṣaṇasthitidharmaṇaḥ pramāṇakāle 'pātāt | atītasya ca prameyatve 'tiprasaṅgād iti | evam eva prayogam upastuvan Trilocano 'py āha | akṣaṇikāḥ sarvabhāvāḥ | prameyatvāt | yat pramīyate tad akṣaṇikam | yathā bhāvavināśaḥ | prameyāś ca sarvabhāvāḥ | tasmād akṣaṇikā iti | asiddho drṣṭāntadharmīti cet | na svakāraṇakalāpād utpattimato bhāvasyāntareṇa nivṛttiprasavam sarvādāvasthānaprasaṅgāt | tadaiva bhāvo 'sti na pūrvam na paścād ity api śabdaḥ kṣaṇikaparyāyatvenyeṣyamāṇaḥ kṣaṇād ūrdhvam sattāvicchedopajananam antareṇa nārthavān devair api śakyaḥ parikalpayitum | vināśakālāpekṣayā hi kṣaṇo 'lpiyān kālāḥ | tena so 'syāstīti kṣaṇiko vaktavyaḥ | itarathā janmavināśayor ekasmin kāle bhavatoḥ tulyahetukatvenaikatvaprasaṅgaḥ | ekatve tu dvayor ekataḥ prahātavyaḥ | tatra janmaprahāṇe bhāvā niḥsvabhāvāḥ prasajyeran | nivṛttipratīyāge ca janmino bhāvā

nityā iti durnivāraḥ prasaṅgaḥ | tat siddho dṛṣṭāntaḥ | nanu prameyatvakṣaṇikatvayor virodhāsiddheḥ sandigdghavipakṣavyāvṛttikaṃ prameyatvam iti cet | naitad asti | yasmād arthaṃ kiñcit prāpayat pratyakṣaṃ tena pratyāsannatvāt prāpayati | pratyāsattis ca tadutpattir evāvakalpate | na tādātmyam | sākāranirākāravādayor aprakṛtatvāt | anyatra nirākṛtatvāc ca | sā ca niyatavastupratibhāsākṣiptā kāryakāraṇabhāvalakṣaṇā pratyāsattis tulyakālaṃ pramāṇaprameyayor anupapannā, sevyetaraviṣāṇayor iva | tataḥ pramāṇam arthasattāṃ bodhayat tadadhīnotpādatayā bodhayati | kāraṇabhāvamātrānubandhitvāc ca tasya pūrvakālasattiyā bhavitavyam | ataḥ pūrvakālasattvena vyāptam prameyatvam | pūrvakālasattvam ca kṣaṇikatte 'nupapannam iti vyāpakānupalabdhyā vipakṣāt kṣaṇikatvād vyāvartamānaṃ prameyatvam akṣaṇikatvena vyāpyata iti asandigdgho vyatirekaḥ | tad evam anumānapramāṇasiddho 'kṣaṇika iti || evam arthāpattir apy asya sādḥikā | tathā hi kāryakāraṇabhāvagrahaṇaṃ kramayaugapadyagrahaṇaṃ smaraṇaṃ abhilāṣaḥ svayaṃnihitapratyanumārgaṇaṃ dṛṣṭārthakutūhalaviramaṇaṃ karmaphalasambandhaḥ saṃśayapūrvakanirṇayaḥ bandhamokṣaḥ mokṣaprayatnaḥ śubhādike karmaṇi pravṛttiḥ pratyabhijñā kāryakāraṇabhāvaḥ | upādānopādeyabhāvaprabhṛtayaḥ sthirasattām antareṇānupapadyamānāḥ sthairyam sādḥayanti | pratikṣaṇaṃ bhede saty anubhavitur vinaṣṭatve 'nyasya kāryakāraṇabhāvagrahaṇādyanupapatter iti kathaṃ kṣaṇabhaṅgaśaṅkā 'pi || atrābhidhīyate | apramāṇam evāyaṃ pratyabhijñākhyo vikalpo mithyātvam ca sadviṣayatvabādhakapratyayāt | nanv asya bādhakaṃ pratyakṣaṃ asambhavi | anumānaṃ cāsamartham āveditam iti cet | nanv asya pratyabhijñānasya svārthāvinābhāvadārdḥhye pratyakṣasahasreṇāpi kim | saṃvādaśaithilye tu bādhakapratyakṣavad anumānaṃ api prāptāvakāśam | pramāṇasyaiva siddhibādhayor adhikārāt | tathā hi māyākāraḥ śīrasi nimajjitaṃ golakam āsyena niḥsārayatīti pratyabhijñā śīrasi cchidraprasaṅgasāṅgatenānumānena bādhyamānā pratītaiva | bādhyamānā na pratyabhijñeti prastute 'py astu | yathā 'vanatākāśapratibhāsaḥ sarvasaṃpratipattāv api bādhya eva tadvad ekatāgrahaḥ sarvasaṃpratipattāv api bādhyo 'stu | tasmād asyaḥ pratyakṣatākīrtanaṃ yācitakamaṇḍanamātram atrāṇam | kathaṃ ataḥ sthairyasthitir astu | tataś cānumānatvam apy asyā dhvastam | uktakrameṇābādhitatvaviśeṣaṇaviruddhabādhyamānatāyāḥ prasāddhanād iti viśeṣaṇāsiddho hetuḥ | yadāpi kṣaṇabhaṅgasādhakaṃ bādhakaṃ nocyate asyās tadāpīyam apramāṇam eva | lūnapunarjātakeśādaḥ vyabhicāropalambhāt | nanūktaṃ yā vyabhicāriṇī sā na pratyabhijñetyādi | yuktam etat | yadi kāryakāraṇabhāvapratiṭival lakṣaṇabhedaḥ pratipādayituṃ śakyeta | yathā hy anvayavyatirekagrahaṇapravaṇapratyakṣānupalambhād upapanno niścayaḥ kāryakāraṇabhāvapratiṭir anyas tadābhāsapratiṭir ity anayor lakṣaṇabhedaḥ, tathā yadi pratyabhijñe 'pi lakṣaṇabhedo darśitaḥ syāt, darśayituṃ vā śakyo vyabhicāravyabhicāropayogī, tadā bhavatu pratyabhijñātadābhāsayor vivekaḥ | na tv evam asti | sarvatrātyantasadrśe vastuni pṛthagjanapratyabhijñāyā ekarasatvāt | saṃvāditvāsaṃvāditve lakṣaṇabheda iti cet | na | aliṅgasya hi vikalpasya saṃvādo nāma pramāṇāntarasaṅgatir athakriyāprāptir vā | tatra na tāvad ādyaḥ pakṣaḥ | paścād api sa evāyaṃ 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 tatkalābhāvino 'py anyasya deśāntaravartino na vāridhāraṇavāraṇaṃ, tathā dvitīyādikṣaṇo 'py anyo yadi vāri dhārayati, kīdr̥śo doṣaḥ syāt | visadr̥śakriyāyāṃ tu cintaiva nāsti | tat kathaṃ pratyabhijñānasya saṃvādasambhavaḥ | nanu yady ekam pratyabhijñānaṃ viśaṃvādi dṛṣṭam iti sarvam eva pratyabhijñānaṃ viśaṃvādi śaṃkyate, tadaikam indriyajñānaṃ keṣoṇḍukadvicandrādaḥ viśaṃvādyupalabdham iti ghaṭādiṣv api sarvam eva pratyakṣaṃ viśaṃvādi sambhāvyatām | indriyajanyatvasyaikalakṣaṇasya sarvatra sambhavād iti cet | na, tatrāpi lakṣaṇabhedasya sadbhāvāt | tathā hi bahirarthasthitāv indriyārthakāryatayā sāksād arthākārānukāritvam pratyakṣatvam | tac cābhyāsaviśeṣāsāditapaṭimnā pratyakṣeṇa niścīyate | kvacit tv arthakriyāprāptijñānād iti pratyakṣatvam anavadyam eva | dvicandrādaḥ tv arthav-

inākṛtena 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 yuktaṃ | yathā hi pūrvam pāvakādau pākādikriyā pratibaddhā siddhā paścād anubhūyamānā dahanajñānasya saṃvādam āvedayati | anyathā bāhyārthocchedān nirīhaṃ jagaj jāyate | na tathā prathamacaramakālayor ekībhāvapratiabaddhā kācid arthakriyā upalabdihigarā pūrvāparakālayor ekatvam antareṇa vā pravṛttyādikṣatir yenaikatāvagraho 'pi saṃvādī syāt | tad iyaṃ anumānabādhitatvād vyabhicāraśaṅkākalāṅkitatvāc ca na pratyakṣam anumānaṃ veti | katham ataḥ sthairyasiddhir anumānapratihatir vā | yat punar Vācaspatir uvāca | saṃskārendriyayor militayor eva pratyabhijñānaṃ prati kāraṇatvam iti, tad ayuktaṃ | bhinnasāmagrīprasūtāt vād anayor jñānayoḥ | tathā hi nimilite cakṣuṣi sa ity atrendriyavinākṛtasyaiva saṃskārasya sāmāthyam upalabdhā | prathamadarśane tv ayam ity atra saṃskārarahitasyaivendriyasya sāmāthyam dṛṣṭam | tasmāt sāmagrīd-vayapratiabaddham jñānadvayam idam avadhāritam | katham ubhābhyām militvaikam eva pratyabhijñānaṃ utpāditam ity udghuṣyate | bījakṣityādyos tu prthak sāmāthyam na dṛṣṭam 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 dharmadharminor anyatve 'pi brāhmaṇatvacanḍālatve ekādāhare bhavitum arhata iti padmarāgasya bhedo duratikramāḥ | tathā ca na svabhāvavirodho 'numānasyāpy anekatvaprasaṅgāt | tad api pratyakṣam apratyakṣam cāvikalpo vikalpaś cāsamāropaḥ samāropaś cety apy ayuktaṃ | anumānasya hi paramārthataḥ svasaṃvedanapratyakṣātmano 'vikalpasyāsamāropasvabhāvasyāpartyakṣat-vavikalpatvasamāropatvādeḥ parāpekṣayā prajñaptatvād viruddhadharmādhyāsābhāvāt katham bhedasiddhiḥ | sa evāyam iti tu pratyabhijñānasya sa ity aspaṣṭākārayogitvam, ayam iti spaṣṭākārayogitvam iti viruddhadharmadvayam bhedakam | nacaivaṃ vaktavyam | tattedantāpekṣayā pratyabhijñānasyāpy ekasyaiva pāroksyāpāroksyam aviruddham iti | na hīdam ekākāratayā vyavasthitam, yenānumānavad asyāpi pāroksyāpāroksyavyavasthāmā-tram syāt | yāvad atītārthākārānukāro vartamānārthānukāraś ca svadharma 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 mudgraghaṭav-ināśayor api kāryakāraṇabhāvasiddhau siddham iti | tad asaṅgatam | agnidhūmayor api dṛṣyatvāt, pratyakṣānupalambhato dhūmasya vahnīkāryatā sidhyatu | vināśāśabdavācyaṣ tv artho na kaścid idantayā dṛṣṭaḥ | karparam eva ghaṭamudgarābhyām utpadyamānam upalabdhā | yad āhur guravaḥ |

dṛṣṭas tāvad ayam ghaṭo 'tra ca patan dṛṣṭas tathā mudgaro dṛṣṭa karparasaṃhatīḥ param-ato nāśo na dṛṣṭaḥ paraḥ | tenābhāva iti śrutiḥ kva nihitā kiṃ vātra tatkāraṇam svādhīnā palighasya kevalam iyaṃ dṛṣṭā kapālāvalīḥ || (JNA 107,13ff.)

tad ayam abhāvo dṛṣyānupalabdhībādhitaḥ katham pratyakṣato mudgarādikāryam avadhāryaḥ | yat punar asminn adṛṣyamāne 'pi dṛṣyata iti bāgīlāṃ sā bhaṇḍavidyā | tadvacanād gṛhṇann 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 nāśāśabdena karparam ucyate tathā yady abhāvaśabdenāpi karparam evocyate tadaikatra pradeśe ghaṭam ekam apanīya ghaṭāntaranyāse tatrāpanītaghaṭasyābhā-vavyavahāro na syāt | tatpradhvaṃsakapālayos tatrānutpādāt | tasmād yathāpanītaghaṭasya pracyutimātrāpekṣayā nyastaghaṭe 'bhāvavyavahāras tathā mudgarādikāraṇābhāvāt prad-

hvaṃsakarparayor anupāde 'pi pracyutimātrāpekṣayaiva pratikṣaṇam anyānyatvavyavahāro ghaṭasya sidhyatīti kutaḥ sthairyasiddhiḥ | tasmāt pradhvaṃsakarparābhāve 'pi pracyutimātrātmakabhāvāpekṣayāpy asmanmatam avyāhatam | yad āhur guravaḥ |

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

atrottaram,

nāśaḥ saiva yathocyate yadi tathābhāvo 'pi kumbhāntaranyāse 'bhāvavacaḥ katham matam ataḥ sidhyaty abhāve 'pi naḥ || iti | (JNA 108,4ff.)

nanu yadi svahetujanito nāśo nāsti, katham kvacid eva deśe kāle ghaṭo naṣṭa iti pratītinīyamah | na ca mudgarād anyo nāśasya hetur vaktavyaḥ | prāg api nāśasambhave naṣṭaghaṭabuddhisambhavaprasaṅgāt | yad āhuḥ |

nāśo nāsti yadi svahetuniyataḥ kiṃ desakāle kvacit kumbho naṣṭa iti pratītinīyamas tenāsti kāryaś ca saḥ | nāpy anayat kila kāraṇam rayavato daṇḍāt purāpy anyathā nāśotthānakṛtā vinaṣṭaghaṭadhīḥ kenoddhurā vāryate || (JNA 108,21ff.)

iti cet |

tarhīdānīm arthāpattyā pradhvaṃsam prasādhyā mudgarādhīnatvam asya sādhayitum ārabdham | tathā ca sati dhūmāgnivat pratyakṣataḥ pradhvaṃsasya mudgarādikāryatvam siddham ity utphullagallam ullapitaṃ vyāluṭtam | na cārthāpattito 'pi tatsiddhiḥ sampadyate, ghaṭo naṣṭa iti pratīter anyathāpy upapadyamānatvāt | vināśam vināpi hi ghaṭadarśana-vato mudgarakṛtakapālānubhava eva naṣṭaghaṭāvasāyasādhanaḥ, kim apareṇa nāśena kartavyam | ghaṭo naṣṭa iti buddher ghaṭaniścayapūrvakamudgarakṛtakapālānubhavamātrānvayavyatirekānuvidhānadarśanāt | na ceyaṃ sāmagrī pūrvam apy asti | mudgarābhāve karparapamkter evābhāvāt katham prāg api naṣṭaghaṭabuddhiprasaṅgaḥ saṅgato nāma | yad āhur guravaḥ |

drṣṭe 'mbhobhṛti mudgarādijanitām drṣtvā kapālāvalīm saṅketānuṣṭhānamānā vināṣṭaghaṭadhīḥ tāvat samutpādyate | sāmagryām iha nāśanāma na kim apy aṅgam na cāsyām api syād eṣā na kadāpi nāpi ca purāpy eṣā samagrā sthitiḥ || arthāpattir ato gatā kṣayam iyaṃ na dhvaṃsasiddhau prabhūḥ | iti | (JNA 109,4ff; 23)

yadi nāśānubhavo nāsti kapālānubhavāt kapālakalpanaiva syāt | na naṣṭaghaṭabuddhir iti cet | tad etad atisāhasam | ghaṭaniścayapūrvakapālāvalayadarśanād eva naṣṭaghaṭabuddheḥ sākṣād evānubhūyamānatvāt | tadapalāpe dhūmādinām api dahanādipūrvakatvaniścayo na syād ity atiprasaṅgaḥ | nanu ghaṭo naṣṭa iti buddhir viśeṣyabuddhiḥ | sā ca vināśam viśeṣaṇam ākṣipatīti cet | tad asat, yataḥ |

svabuddhyā rajyate yena viśeṣyam tad viśeṣaṇam | (JNA 110,1)

ucyate | na cāvidyamānam adṛśyam vā svabuddhyā kiñcid rañjyati | prayogo 'tra | yasya na svarūpanirbhāsas 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 śaśaviṣṇāder api tathātvam syād ity atiprasaṅgaḥ | nanu

na dhvaṃsena vinā vinaśyati jagad bhāvena sārddham sa cet sac cāsac ca kim astu vastu niyataṃ bhāvānujo 'sau tataḥ | bhāvāt tena tu bhinnakāraṇatayā tatkāraṇāsambhave 'bhāvāt tena kṛtānyatāpi galitā bhaṅgaḥ koto 'nuṣṭaṇam || (JNA 117,23ff.)

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 uttaram vācyam ye parasparaparihārasthitayaḥ svahetubhyo jāyante, na hi svato 'nyasyāṅkurasya vahnir na kāraṇam ity anyatvāviśeṣād bhasmano 'pi na kāraṇam | svabhāvabhedena tu kāryakāraṇabhāvasamarthanam parasparaparihārasthitinīyame 'pi tulyam | yathā cotpā-

dasya purastād akhilaśamarthyarahitasyāṅkuraprāgabhāvasyāpakāraṃ kiñcid akurvanto 'pi bījādayo 'ṅkuram ārabhamāṇāḥ prāgabhāvaṃ nivartayanti | tadutpādasyaiva tatprāgabhāvanivṛttirūpatvāt | evaṃ tadabhāvahetavo 'pi bhāvarūpe 'kiñcitkarā api tadabhāvam ādadhānās tan nivartayanti | abhāvotpādasyaiva bhāvanivṛttirūpatvāt | tena pūrvavan nārthakriyākaraṇaprasaṅga iti | tad ucitaṃ syād yadi kāryakaraṇayor evāsyāpy ātmā pramāṇapratītiḥ syāt | kevalaṃ dṛśyānupalambhagraste 'py etasminn upalabhyata iti pralāpo vyaktam iyaṃ bhaṇḍavidyety uktam | arthāpattir api kṣīṇety api prāgabhāvasya ca dṛṣṭāntatvenopanyāso bhaṇḍālekhyanyāyaḥ | 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 iti na nāśaḥ katham api | | (JNA 115,16ff.)

anyathā siddhasattāmātreṇa virodhitve sarvaṃ sarveṇa viruddhaṃ prasajyeta | svabhāvalambhanam apy adarśanād eva nirastam iti |

athānyonyābhāvaprakṛtikatayārthe sati tadā kṣayasyaivābhāvaḥ saha bhavatu vā hetubalataḥ | anena dhvaṃse ca prakṛtahatir asya tv anudaye baliyān evārthaḥ svayam apacaye 'nyena kim iha | | (JNA 119,20ff.)

sac cāsac ca kim astu vastv iti tu prasaṅgas Trilocanaprastāve nirākaraṇīyaḥ | ata evātra prastāve bhuvanaikagurūn bhagavataḥ Kīrtipādān avamanyamāṇāḥ ēaṅkaraḥ paśor api paśur iti kṛpāpātram evaiśa jālmaḥ | yad apy āha Trilocanaḥ | bhāvavyatiriktāṃ nivṛttim anicchadbhir aśakyā svarūpanivṛttir avasthāpayitum | yā hi tasya prāktanī kācid avasthā bhavadbhir arthakriyānirvartanayogyā dṛṣṭā saiva yady uttarakālam apy anuvartate tarhi svarūpeṇaiva nivṛtto bhāvaḥ katham avasthāpyate | tadānīm ayaṃ naṣṭo nāma yadi svahetupratilabdhasvarūpavyatirekinī tasya kācid avasthotpādyata, utpattau saiva tasyātmāntaram jātam ity atādavasthyam evāsyā vināśaṃ brūmaḥ | tādavasthyatādātmnye ca svarūpeṇa nivṛtto bhāva ity asya śabdasya satyam arthaṃ na vidmaḥ | svarūpanivṛttiḥ khalv iyaṃ bhavantī bhāva eva syāt, bhāvād anyā vā | tattve svakāraṇebhyo niṣpannasyārthasyānyathānupapattāv utpatter ārabhya sattvān nityatvaṃ prasajyeta | anyatve ca tad eva nivṛtter anyatvanivṛtir iti priyam anuṣṭhitaṃ priyeṇa | tasmād utsrjya vibhramaṃ nāśotpattir eva naṣṭatvaṃ abhyupagantavyam iti | tad etad ajñānaphalam | tathā hi

svakāraṇād eva yathānyadeśavicchinna-rūpaḥ samudeti bhāvaḥ | vicchinna-bhinnakṣaṇavṛttir evaṃ svakāraṇād eva na jāyate kim | | abhāvato 'rthāntararūpabādhe tatrāpy abhāvāntaram īkṣaṇīyam | pradīpadṛṣṭāntamataṃ na kāntaṃ svarūpasandarśanaviprayogāt | | (JNA 140,4ff.)

yathā hi deśāntaraparāvṛttam anīlādiparāvṛttaṃ ca svahetor utpannaṃ vastu tathā dvitīyakṣaṇāntaraparāvṛttaṃ api | yathā cānyadeśānavasthāyitvaṃ taddeśāvasthāyitvenāviruddham, viruddhaṃ ca deśāntarāvasthāyitvenaiva | tathā dvitīyakṣaṇānavasthāyitvaṃ prathamakṣaṇāvasthāyitvenāviruddham | viruddhaṃ punar dvitīyakṣaṇāvasthāyitvenaiva | kevalaṃ deśāntaradvitīyakṣaṇayos tatpracyutimātraṃ vyavahriyate | tad anyonyābhāvapradhvaṃsābhāvayoh padārthayoh sadbhāve 'py avāryam | abhāvāntarāsvīkāre 'pi bhāvābhāvayor apy amīśratvāsvīkāre tādātmyaprasaṅgāt | tasmād abhāvābhāvayos tādātmyam iti | yathārthakriyākāritvasya taddeśavartitvanīlatvādibhinnavirodhas tathā dvitīyakṣaṇānavasthāyitvenāpīti vivakṣitam | paramārthatas tu dharmidharmayos tādātmyaṃ vyāvṛttikṛto bhedavyavahāra iti apohasiddhau prasādhitam | etac cōktakrameṇāviruddham āpāditam | evāvati tu tattve vākchalamātrapravṛttā dveṣaviṣajvalitātmānaḥ kṣudrāḥ pralapantīti kim atra brūmaḥ | tataś ca vyatiriktanivṛttyutpattim antareṇa svarūpanivṛtter upapatteḥ katham kṣaṇād ūrdhvaṃ prāktanāsattāvasthitiḥ | tasmād utsrṣṭavibhramaṃ naṣṭavyavahāramātraṃ astu | na tv asyānyat kiñcij jāyeta | bhāvasya tādavarthyaprasaṅgāt | abhāvaḥ katham niṣidhyata iti cet | na, tadanutpattimātraviṣayasya vācānīścayena ca paścād abhāvavyavahāramātrapravartanasyeṣṭatvād vastūtpatter eva niṣiddhatvāt | nanu keyaṃ vācōyuktiḥ, abhāvavyavahāramātraṃ iṣyate paścān nābhāva iti | evaṃ sati viśaṃvādītaprasaṅgo abhāvavyavahārasya | abhāvaś ca mithyeti bhāva eva pratiṣeddhavyaḥ

syāt | sa cābhāvaḥ paścād bhavatīti sphuṭataram asya kādācitkatvam ātmahetukatvam, vastutvam ceti | asad etat | abhāvākhyavastvantarāsvikāre 'pi pracyutimātrāpekṣayāpi vyavahārasya caritārthatvapratipādanāt | yat tu tadviviktabhūtalāder viṣayatvam āśaṅkyoktam, na bhūtalāder vastvantaratvāt | na ca vastvantare pratipādite pratīte vā ghaṭādi vastubhūtam iti pratipāditam vā bhavati | evaṃ vastvantaram eva nāśa iti | asmin mate yad dūṣaṇam uktaṃ tat svayam eva parihṛtaṃ syād iti, tad apy asambaddham, kevalam hi bhūtalam asya viṣaya iti katham na ghaṭāder abhūtatvabodhaḥ | yaiva hi ghaṭādyapekṣayā kaivalyāvasthā pradeśasya sa eva ghaṭavirahaḥ | vacanādināpy evaṃ kevalapradeśapratipādanam katham iva na prakṛtaghaṭādyabhāvapratipādanam | kaivalyam cāśahāyapradeśād avyatibhinnaṃ eva | na ceha ghaṭo nāstīti pratyayasya ghaṭavaty api pradeśe prasaṅgaḥ | svahetos tathotpannasya saghaṭapradeśasya kevalapradeśād anyatvāt | na ca pratyabhijñānataḥ saghaṭāgghaṭapradeśayor ekatvam pūrvam asya nirākaraṇāt | na ca vināśahetor asāmarthyavaiyarthyaḥ bhidhāne 'nkurādihetor api tathābhidhātum ucitam | asiddhe hi kārye hetor āśrayaṇam avāryam | siddhe ceyam cintā, yadi hetor nityo 'nityo vā 'rtho jātaḥ kiṃ nāśakāraṇeṇeti hetupuraskāreṇaiva pravṛtteḥ | na caivam asiddhe 'nkurādaḥ kārye śakyam abhidhātum | svarūpasyaivābhāvāt | taddharmakatvā[tad]dharmakatvādiparyanuyogasya nirviṣayatvāt | nanu tvayāpi bhāvābhāvayor lakṣaṇabhedo 'bhihitaḥ | tat katham ekatvam sarvārthānām | lakṣaṇabhedād eva bhedavyavasthā | tato 'pi cen na bhedavyavasthitiḥ, na kasyacit kutaścid bhedavyavasthitiḥ ity advaitaprasaṅga iti cet | na | yo hi naśvarasvabhāvaḥ sa eva nāśo naśyatīti bahulādhikārāt kartari ghaṇaḥ prasādhanaṃ tam nāśam bhāvasvabhāvam icchāmaḥ | naśanaṃ nāśa iti prasajyātmā dvidhā kartavyaḥ | tattvatas tāvad vastutvavirahāt tattvānyatvavirahita evāsau bhāvo na bhavatīti tadbhāvanīśedhamātram āyātam tu bhavati | kharaśṛṅgādivat | saṃvṛtau tu yathā kālabhedena vikalpyamānaḥ kādācitka iva pratibhāti tathā sarvopākhyāvira-harūpatayā bhāvād bhinna iva pratibhāti nāvastutvopalakṣaṇabhedākhyānavirodhaḥ | evaṃ ca sati saṃvṛtīyā lakṣaṇabhedo bhāvābhāvayor bhedasyeṣṭatvāt | tattvena ca lakṣaṇaikatāvirahe bhāvasya tenaikyanīśedhāt katham advaitaprasaṅgopālambhaḥ | syād etat | na ca vivekāpratītau tadviviktagrahaṇam bhavati | tad vivekaś ca na bhūtalādisvarūpam eva viśeṣaṇatvād iti | tad etan nyāyabahiṣkṛtam | viśeṣaṇaviśeṣyabhāvo hi saṅkalpārūḍhe rūpe bāhyārthasparśe vikalpaśabdalingāntarānām vaiyarthya-prasaṅgād iti śāstre vistareṇa pratipādanāt | sa ca saṅkalpo 'bhinnam api bhāvam bhinnam ivākalayati | yathā śīlāputrakasya śārīram, śārīre karaṇādayaḥ | lambakārṇo Devadatta ityādi | tasmāt kalpanādhīno viśeṣaṇaviśeṣyabhāvaḥ | abhinne 'pi bhāve bhedavivakṣāpekṣo bhedavyavahāraḥ katham bhedanīyatam ātmānam ātanotu | skhaladgatir ayam rāhoḥ śīra ity ādinirdeśa itic cet | yadi satyam etat, tadā śīro 'tiriktasya rāhor iva kṣmātālāder atiriktasya vivektasya dr̥ṣyānupalambhabādhītatvād 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 viśeṣyaviśeṣaṇatvam bhedātyayān nanu tadā tadabhāva eva | deśo viśiṣṭa iti nāsti yathā tathedam apy asti dr̥ṣyamatabhedadṛg asti neti | | (JNA 150,24ff.)

tasmān nābhāvo nāma kaścid yatra kāraṇavyāpāraḥ | tad evaṃ sahetukavināśatvād iti hetuḥ svarūpāsiddha iti sthitam | | satām akṣaṇikatvam kāraṇavattvād ity apy asambaddham eva | kṣaṇikatvakāraṇavattvayor virodhābhāvād akṣaṇikatvena kāraṇavattvasya vyāpter asiddheḥ | sandigdhaveyatirekatvāt | na cāsyā viparyaye vṛttiśaṅkā nāśasya sahetukatvam eva nivartayati | uktakrameṇa nāśasyaivābhāvād iti | | tathā prameyatvād api sthiraśiddhir manorathamātram | sākāravedanodayapakṣasthitau hi dvitīyakṣaṇānuvṛt-tāv apy arthasya vyavahitatvāt, prakāśānupapatter viṣayasvarūpavedanam eva jñānasya viṣayavedanam | 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 iti prameyatvākṣaṇikatvayor vyāptisādhano vyāpakānupalambho 'siddhaḥ | jñānākārpakatvaṃ hi hetutvaṃ, prameyatvaṃ prāmāṇikapratītiṃ | tac cānantarātīta eva kṣaṇe samupapadyate | jñānasattāsamaye 'rthānuvṛtter abhāvān nirviṣayateti cet | nanv ananuvṛttān api tadarpitākārasvarūpasamvedanam eva tadvedanam | tad eva ca saviṣayatvaṃ | iyaṃ ca pratyāsattir anantarātīte 'pi kṣaṇe 'kṣīneti na dvitīyakṣaṇānuvṛtter anurodha ity uktam | ataḥ sandigdhavyatirekitvād anaikāntikam eva prameyatvaṃ | atha sākāravādaśāstrād anākārajñānagrāhyatvaṃ prameyatvaṃ abhipretam tadā 'siddhatā 'sya hetoḥ | indriyārthasannikarṣāder jñānam utpadyatāṃ nāma | tac cānubhavaikarasatvena sarvatrārthe sadṛśākāratvāt kasya grāhakam astu, yenābhisambaddham iti cet | ātamamaṇaḥsaṃyogādīnām api grahaṇam syāt | janakasya grahaṇam iti cet | tathāpy ātmādīnām grahaṇaprasaṅgaḥ | viṣayatvena janakasya grahaṇam ity apy asādhū | viṣayatvasyādyāpy anīścayāt | idaṃ drṣṭam śrutam vedam ity adhyavasāyo yatrārthe sa viṣaya iti cet | nanv asty eva pratiniyato vyavahāraḥ | kaḥ punar atra pratyāsattiniyama iti pṛcchāmaḥ | sa ced upavarṇayitum na śakyate, vyavahāro 'pi tvaṇmate niyato na syād iti brūmaḥ | asti tāvad iti cet | ata evārthasārūpyam asādhāraṇam pratyāsattinimittam astu | nirmimite niyamāyogāt | nanu sārūpyam apy arthādarśane katham avadhāryate | tac ca kim ekadeśena, sarvātmanā vā | ādye pakṣe sarvaṃ sarvasya vedanam syāt | dvitīye tu jñānam ajñānatāṃ vrajet | kiṃ ca sārūpyād arthavedane 'nantaram jñānam tulyaviṣayaṃ viṣayaḥ syād iti cet | mā bhūd arthasya darśanam | ākāraśāstrād adhyavasitārthasārthakriyāpṛapṛter evārtho 'pīdrśa iti sārūpyavyavahāro 'viruddhaḥ | ata eva sthūlagataṃ paramāṇugataṃ vā sārūpyam na cintyate | jñānākārasya sthūlatve 'py ekasāmagrīpratibaddhapuṇjaviśeṣād apy abhīṣṭakriyākaraṇāt puruṣārthasiddheḥ | sārūpyam caikadeśenaiva | na cātra sarvavedanaprasaṅgaḥ | sarveṣāṃ jñānam praty ajanakatvāt | janakānām ca svavyapadeśanimittāsādhāraṇaikaśāstrapakatvena grāhyatvāt | nāpi tulyaviṣayānantarajñānagrahaṇaprasaṅgaḥ, tasya svasamvedanād eva pramāṇāt siddhatvāt | pramāṇāntarasya tatra vaiyarthīyāt | jaḍatve saty ākārpakasya vastuno grāhyatvād ity asyārthasābhīṣṭatvāc ca | bāhyārthasthitau ceyam cinteti sarvaṃ anavadyam | tad evam ayaṃ prameyatvād iti hetuḥ sākāravādapakṣe sandigdhavyatirekaḥ | nirākārapakṣe cāsiddha iti sthitam | na cārthāpattir api sthīratmasādhānī | kāryakāraṇabhāvagrahaṇādīnām anyathopapatteḥ | tathā hi upādānopādheyabhāvasthitacittasantatim apy āśrityeṃ vyavasthā sustheti katham ātmānam pratyujjīvyatu | tatra kāryakāraṇabhāvapratītiḥ tāvad anākulā | tathāpi prāgbhāvivastuniścayajñānasyopādēyabhūtena tadarpitasaṃskāragarbheṇa paścādbhāvivastujñānenāsmiṃ satīdam bhavatīti nīścayo janyate | tathā prāgbhāvivastvapekṣayā kevalabhūtalaniścayakajñānopādēyabhūtena tadarpitasaṃskāragarbheṇa paścādbhāvivastvapekṣayā kevalabhūtalaniścāyakajñānenāsmiṃ asatīdam na bhavatīti vyatirekaniścayo janyate | yathoktam |

ekāvasāyasamantarajātam anyavijñānam anvayavimarśam upādadhātī | evaṃ tadekavirahānubhavodbhāvānyavyāvṛttidhīḥ prathayati vyatirekabuddhim |

ata eva devadattenāgnau pratīte yajñadattena ca dhūme pratīte na kāryakāraṇabhāvagrahaṇam tajñānāyoraṇ upādānopādēyabhāvābhāvāt | yatra tv ekasāntāne jñānakṣaṇāyoraṇ upādānopādēyabhāvas tatra kāryādigrahaḥ sugrahaḥ | anyathā saty api nityātmani pratisandhātari kāryakāraṇabhāvādīnām apratītir eva syāt | tathā hi ātmanaḥ sakāśāt pratisandheyabuddhīnām abhedo bhedo vā bhedaḥbhedo vā | prathamapakṣe ātmaiva syāt pratisandhātā | buddhaya eva vā syuḥ pratisandheyā iti kaḥ pratisandhārthaḥ | bhedapakṣe 'pi buddhibhyo bhidyamānasya jaḍasyātmanaḥ kaḥ pratisandhānārthaḥ iti na vidmaḥ | buddhiyogād draṣṭṛvavat pratisandhātṛtvam iti cet | buddhir eva tarhi draṣṭṛ pratisandhātṛ ceti niyamasvīkāre tadyogād asya tathātvaṃ iti kim anena yācitakamaṇḍanena | buddhīnām kartṛtvābhāvād iti cet | taddvāreṇāpi tarhi tasyātmano draṣṭṛtvādivyavahārānupapattiḥ | yadi hi buddhir hetoḥ phalasya vā draṣṭṛ syāt tadānantaryapratiniyamasya cānusandhātṛī kalpitā | tadyogād draṣṭṛtvam pratisandhātṛtvam cocyata iti syād api prativiṣayam alabdhiśeṣāyāṃ ca buddhau sambandho 'pi na viśeṣam vyavahārayitum īśaḥ | adhunā nibandhanādhigantā

| adhunā phalasya | idānīm pratisandhāteti | tathāpi ca buddhiyutaviśeṣasvīkāre tu kim aparenātmanā kartavyam | tāvataiva paryāptatvād vyavahārasya | sthīrātmānam antareṇa saiva buddhir na syād iti cet | kenaivam pratārito 'si | aho mohamāhātmyam yad īdṛśān api paravaśīkaroti | tathā hi nedam idam antareṇa yad ucyate tat khalv anyatra pratyakṣānu-palambhābhyām sāmānyāvadhāraṇe sati yuyjate vahner iva dhūme | cakṣurādivad vā dṛṣṭakāraṇāntarasāmagyā kāryādarśane paścād darśane ca kiñcid anyad apekṣaṇīyam astīti sāmānyākāreṇa | ādyaḥ pakṣas tāvan nāstīti vyaktam | dvitīyo 'pi na sambhavī | na hi kāraṇabuddhisamanantaram kāryabuddhau satyām niścayapravṛttasyedam asyānantaram dṛṣṭam mayeti pratisandhānam adṛṣṭapūrvam kadācit | yato 'nyasya sāmānyaparikalpanam syād ity udasya vyāmoham uktakrameṇaiva kāryakāraṇagrahaṇavyavasthā svīkartavyā | bhedābhedapakṣas tu dhakkāra eva | tasyaiva tadepekṣayā bhedābhedaviruddhadhar-mādhyāsād ekatvānupapatteḥ | tataś ca yad bhinnam bhinnam evābhinnam cābhinnam iti naikasya bhedābhedau | tathapy abheda viśvam ekam iti yugapadutpādasthitipralayaprasaṅ-gaḥ | evam kramivastugrāhakaiḥ kramijñānair upādānopādeyabhūtaiḥ sāksāt pāramparyeṇa krameṇāmī jāyanta iti niścayo janyate | ekakālikānekavastugrāhakair eva tajjñānair ekopādā-natvāt sakṛd imāni jātānīti vikalpaḥ kriyate iti kramākramagrahaṇam apy anavadyam | katham anekajñānād ekavikalpa iti cet | ko doṣaḥ |

bhavantu bhinnā matayas tathāpi tā dadhaty upādānatayaikakalpanam | na bhin-nasaṃkhyā phalahetubādhanī na cānyasantānabhavā ivākṣamāḥ | |

yad apy uktam Śāṅkareṇa: atha pūrvottarakṣaṇayoḥ saṃvittī | tābhyām vāsanā, tayā hetuphalabhāvādhyavasāyī vikalpa iti cet | tat kim idānīm yat kiñcid āśāṅkitena | vak-tavyam ity evam vidhir anuṣṭhiyate bhavatā | vikalpo hy agrhītānusandhānam atadrū-pasamāropo vā syāt | na tāvat pūrvaḥ pakṣaḥ | adṛṣṭānvayavyatirekasya puruṣasya hetupha-labhāvāgrahe 'nusandhānapratyayahetor vāsanāviśeṣasyaivānupapatteḥ | agrhītasya cānu-sandhāne 'tiprasaṅgād iti | tad etan na samyag ālocitam | yato hetuphalabhūtayoḥ pūrvottarakṣaṇayor ekaikena jñānenānanubhave 'py upādānopādheyabhūtābhyām kramijñānāb-hyām hetuphalatve grhīte eva | kevalam hetukāle phalābhāvāt tadviśayasāmānyagrahaṇe 'pi phalādarśanāt tadavasāya evāpravṛttaḥ kāryadarśanena pravartyate | tathā phalāvalokane 'pi tatkāryatā grhītaiva vikalpenānusandhīyate iti grhītānusandhānarūpa evāyam vikapa iti yat kiñcid etat | yad āha Mahābhāṣyālaṅkāraḥ |

yadi nāmaikam adhyakṣam na pūrvāparavittimat | adhyakṣadvayasadbhāve prāk-parāvedanam katham | | iti |

tathā smaraṇam abhilāṣaḥ, svayaṃnihitapratyanumārgaṇam, dṛṣṭārthakutūhalavira-maṇam, karmaphalasambandhaḥ, saṃśayapūrvakanirṇayaś ca pūrvapūrvārthānubhavair upādānakāraṇaiḥ samarpitasamskāragarbhair uttarottarārthānubhavair evopādeyabhūtair janyamāno yuyjate iti kim adhikenātmanā parikalpitena | upādānopādeyabhāvanīyamād eva ca na santānāntare smaraṇādiprasaṅgaḥ saṅgataḥ | kim idam upādānam iti cet | ucyate | yatsantānanivṛttyā yad utpadyate tat tasyopādānakāraṇam | yathā mṛtsantānanivṛttyotpadyamānasya kumbhasya mṛd upādānam iti śāstre prapañcitam | na cātra paralokakṣatīḥ | yad apy uktam | cittaśarīrayoḥ kiyatkālasthitinibandhanasya dṛṣṭasya nivṛttau cittasyāpi nivṛttiprasaṅgaḥ | maraṇavedanayā hi cittam vikalam | tato 'vikalā cittāntarajananāvasthā na sambhavati | tasmād upasthite maraṇaduḥkhe sarvasaṃskāravirodhini cittam apy ucchidyeteti nāstikyam āyātam iti | tad ayuktam | yato maraṇaduḥkham cittaviśeṣa eva, tasya cittāntarajananasāmānyasvabhāvasya 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 apravṛttiḥ | nanu

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

iti | apravṛttir evāstv iti cet | astu ko doṣaḥ | yady ayam ātmagraho nirviṣayo 'pi pravr̥ttim anākṣipyā kṣaṇam api sthātum [na] prabhavati | yathā hi jātasyāvaśyaṃ mṛtyur iti jātavato 'py apratikriyaputrādimarāṇe sorastāḍam ākrando maraṇāḍau ca yatnaḥ śokodrekāt | evam avidyodrekād eva nairātmyaṃ jānann api pravartate | na sukham āsta iti kim atra kriyatām | avidyāyāḥ pravartanaśakter avāryatvāt | pratyabhijñā ca pūrvam eva dhvasta | kāryakāraṇabhāvanīyatā paścādbhāvīpūrvabhāvitā | sā ca kṣaṇike 'py aviruddhā | upādānopādeyatā ca kramisvasaṃvedanajñānadvayena sāksātkṛta tatpṛṣṭhabhāvinā niścīyata iti, asaty apy ātmani pratisandhātari kāryakāraṇagrahaṇāḍaya upapadyamānā nātmānam upasthāpayitum prabhavanti | ato 'rthāpattir api na kṣameti bhāgyahīnāmanorāḍyam iva sthīrasiddhir viśīryata eva | tathā ca kṣaṇabhaṅgasandehe sattvādyanumānaṃ prāptāvasaram ||

Sthirasiddhidūṣaṇaṃ samāptam | |

1.9 Citrādvaitaprakāśavādaḥ

|| namas tārāyai ||

dig eṣā svaparāśeṣaprativādirasādhanī | citrādvaitamatābodhadhvāntastomakadarthinī ||

iha khalu sakalajaḍapadārtharāśau pratyākhyāte nirākṛte ca nirākāravijñānavāde pratihate cālīkākarayogini pāramārthikaprakāśamātre samyagunmūlite ca sākāravijñānālīkatvasamārope pratisantānaṃ ca svapnavad abādhitadehabhogapratīṣṭhādyākāraprakāśamātrātmake jagati vyavasthite yasya yadā yāvad ākāracakrapratibhāsaṃ yadvijñānaṃ parisphurati tasya tadā tāvad ākāracakraparikaritaṃ tadvijñānaṃ citrādvaitam iti sthitiḥ | tad evaṃ citram advaitaṃ vijñānaṃ iti padatrayam iha pratyupasthitam ||

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

na tāvad asau citrasvarūpānusāriṇī bhavatum arhati, tanmātrasya sarvajñānubhavasiddhatvāt, anyathā śaśaviṣāṇādāv iva jaḍam idam alīkaṃ vijñānaṃ veti vipratipattinām anavakāśaprasaṅgāt | nāpi vijñānatve vivādaḥ kartum ucitaḥ,

sahopalambhaniyamād³

ityādinā pūrvam eva nīlādīnāṃ sākāravijñānatvaprāsādhanaḥ | ata eva sarvatrāpi vimatir asaṅgatā, sākāravijñānasiddhāv eva citrādvaitavādāvatārāt | tasmāc citrateyam advaitavirodhinīti vyāmohād ekatva eva vipratipatirvipratipatir (sic) iti tatra prasādhanaṃ sādhanam idam ucyate ||

yat prakāśate tad ekam | yathā citrākāracakramadhyavartī nīlākāraḥ | prakāśate cedam gauragāndhāramadhrasurabhisukumārasātetarādivicitrākāradambakam iti svabhāvahetuḥ |

na tāvad asyāsiddhir abhidhātum śakyate, pratyakṣapramāṇaprasiddhasadbhāve vijñānātmakanīladyākāracakre dharminī prakāśamānatāyāḥ pratyakṣasiddhatvāt | na cāsyā hetor viruddhatā sambhavati, vicitrākāramadhyavartini nīlākāre dṛṣṭāntadharminī prakāśamānatālakṣaṇasya sādhanasya dṛṣṭatvāt | nanu caikatve sādhye yad aparam ekatvādhikaraṇaṃ tad iha dṛṣṭāntīkartum ucitam | na cāsyā nīlākārasya ekatā vidyate, viruddhadharmādhyaśaprasiddhasyānekatvasya sambhavāt | deśakālākārabhedo hi viruddhadharmādhyaśaḥ | tataś ca yathā citratākāracakrasyākārabhedato bhedas tathā nīlākārasyāpi deśabhedato bhedaḥ | tad ayaṃ sādhyāśūnyo dṛṣṭānto hetuś ca vipakṣe paridṛśyamāno | yadi tatraiva niyatas tadā viruddhaḥ tatrāpi sambhave 'naikānta iti cet ||

atrocyate | yadi deśabhedato vijñānātmakasthūlanīlākārasya bhedas tadāsyā pratiparamāṇudeśabhede bhedasambhavāt paramāṇupracayamātrātmako vijñānātmakasthūlanīlākāraḥ syāt | tathā ca sati sarveṣāṃ vijñānātmakanīlaparamāṇūnāṃ svasvarūpanimagnatvena saṃtamasanimagnānekapuruṣavad vyativedanābhāvāt sthūlanīlākhaṇḍalakapratibhāsābhāvaprasaṅgaḥ |

³Cf. PVin 1.54a.

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

na caivaṃ vaktavyam paramāṇūnāṃ svasvarūpanimagnatve 'py ekopādānatayā puñjātmaiva sthūlaḥ sthūlam ātmanam jñāsyatīti, saty apy ekopādānatve svasvarūpanimagnatvād eva sthūlav्यavasthāpakasya bhinnasyātmano 'nyonyam vā grāhyāgrāhakabhāvyāyogāt | tādātmyena vyativedanasya cānabhyupagamāt | vargo vargaṃ veti

ity asyānupadatvāt | na ca yathā bāhyārthavāde sthūlaikākārajñānapratibhāsa eva bāhyaparamāṇupracayapratibhāsavyavasthā gatyantārābhāvāt, tathā jñānaparamāṇuvyavasthāpaka (sic)[nne]sthūlaikākārayogivijñānāntarasyānabhyupagamāt | abhyupagame vā tasyaiva drṣṭāntatvāt | tasmād yāvad yāvat pratibhāsa tāvat tāvat sthūlatayaiva vyāptaḥ | asthūle paramāṇau sthūlanivṛttimātre ca pratibhāsaḥ drṣṭyānupalambhabādhitatvāt | yathā prasiddhānumāne sattvaṃ kṣaṇikatvena vyāptaṃ kramākramakāritvenāpi, kṣaṇikatvābhāvāc ca kramākramanivṛttau nivartamānaṃ kṣaṇikatve niyataṃ sidhyati, tathātrāpi prakāśamānatvaṃ sādhanam ekatvenāpi sthāulyenāpi, ekatvābhāvāc ca vipakṣāt paramāṇupuñjātmana ekatvanivṛttimātrātmanaś ca svaviruddhopalambhāt sthāulyasya vyāpakasya nivṛttau nivartamānaṃ ekatvaṃ (sic)ekatve niyataṃ sidhyati | tataś ca yathā bahirvyāptipakṣe ghaṭe drṣṭāntadharminī viparyayabādhakapramāṇabalāt sattvaṃ kṣaṇikatvaniyatam avadhāryadhārya⁴ sattvāt pakṣe kṣaṇikabhaṅgasiddhiḥ, tathātrāpi nīlākāre drṣṭāntadharminī viparyayabādhakapramāṇabalād eva prakāśamānatvaṃ ekatvaniyatam avagamyā prakāśamānatvād vicitrākāracakrasādhyadharminī ekatvasiddhir iti na drṣṭāntasya sādhyasūnyatvaṃ | nāpi hetor viruddhatā | na cānaikāntikatā | |

nanv ekatve sādhye tatpracyutir dvitvaṃ ca vipakṣaḥ, tasmāc ca vipakṣād dhetuvyatirekapratipattyavasare kiṃ vipakṣātmā prakāśate na vā | pratibhāsapakṣe prakāśamānatvasya hetoḥ sādharāṇānaikāntikatā, vipakṣe 'pi drṣṭatvāt | atha na prakāśate tadā sandigdghavyatirekitvaṃ, kuto vyatireka ity avadher evāprakāśamānaśarīratvāt katham ataḥ sādhyasiddhipratyāśā |

atrocyate | iha dvividho vijñānānāṃ viśayaḥ grāhyo 'dhyavaseyaś ca | pratibhāsamāno grāhyaḥ | agrhīto 'pi pravṛttiviśayo 'dhyavaseyaḥ | tatrāsarvajñe 'numātari sakalavipakṣapratibhāsābhāvān na grāhyatayā vipakṣo viśayo vaktavyaḥ, sarvānumānocchedaprasaṅgāt, sarvatra sakalavipakṣapratibhāsābhāvāt tato vyatirekāsid-dheḥ | pratibhāse ca deśakālasvabhāvāntaritasakalavipakṣasākṣātkāre sādhyātmāpi virākaḥ sutarāṃ pratiyata ity anumānavaiyarthyaṃ | tasmād apratibhāse 'py adhyavasāyasiddhād eva vipakṣād dhūmāder vyatireko niścitaḥ | tat kim artham atra vipakṣapratibhāsaḥ prārthyate | yadi punar asyādhyavasāyo 'pi na syāt tadā vyatireko na niścīyata iti yuktam, pratinīyataviśayavyavahārābhāvāt | |

nanv asminmate vastvavastvātmakasakalavipakṣapratipattisambhavāt tato hetu-vyatirekaḥ sampratyetuṃ śakyata eva | na ca pratibhāsamātreṇa sattvaprasaṅgaḥ, arthakriyākāritvalakṣaṇatvāt sattvasya | tvanmate tu prakāśa eva vastutvaṃ | ato vipakṣayor ekatvapracutyutidvi⁵tvayoḥ pratibhāse prakāśamānatvasādhanasya vipakṣasādharānatā | apratibhāse ca sandigdghavyatirekitvaṃ iti codyaṃ duruddharam eveti cet | tad etad asaṅgataṃ | tathā hi dhūmādir avahnyāder vipakṣād vyāvṛtto vahnyādinīyataḥ sidhyati | , (sic) tasya ca vastvavastvātmakasakalavipakṣapadārtharāśeḥ svarūpanirbhāsa iti kiṃ nirvikalpajñāne kalpanāyāṃ vā | nirvikalpe cet | pratibhāsa iti ca ko 'rthaḥ | kiṃ nirākāre jñāne sakalavipakṣādisvarūpasya sākṣāt sphuraṇam, yadi vā tadarpitabuddhisvabhāvabhūtasadrśākāraprakāśaḥ, atha samantarapratyayabalāyātabuddhigatabāhyasadrśākārapratibhāsaḥ, āhosvid buddher ātmabhūtavipakṣasadrśālīkākāraparisphūrṭiḥ | na tāvad ādyaḥ pakṣo yuktaḥ, deśakālasvabhāvaviprakṣṭānāṃ padārthānāṃ arvācīne jane nirākāre ca jñāne sphuraṇāyogād ity asyārthasya śāstre eva vistareṇa prasādhānāt | sphuraṇe cā

⁴ As found in CAPV,130.28. Other readings: *dhāryamāṇaṃ* (RNAm:70a3);

⁵ As found in RNAm:70b1. Other readings: *tir dvi* (CAPV:131.16);

(sic)vāsādhyasyāpi prakāśanaprasaṅge 'numānavaiyarthasya pratipādanāt | nāpi dvitīyaḥ pakṣaḥ, deśādiviprakṣṭatvād eva sākṣātsvākārasamarpaṇasāmarthyābhāvāt | na ca tṛtīyaḥ saṅgataḥ, sādṛśyasambhave 'pi samantarabalād evāyātasya bāhyena saha pratyāsatter abhāvāt | na caturtho 'pi prakāraḥ sambhavati, asatprakāśayor virodhāt, sphurato 'līkatvāyogāt | tathā hy asatprakāśa iti kim asadīśvarādeḥ khyātiḥ, bhāsamāno vā ākāro 'san, san vā na kaścit khyātīti vivakṣitam | tatra yasya padārthasya svarūpaparinirbhāsaḥ sa katham asann iti prāṇadhāribhir abhidhātavyaḥ | sphurataḥ keṣaṇḍukākārasya bāhyarūpatayā bādhyatve 'pi jñānarūpatayārthatvasya ācāryeṇa pratipāditatvāt grāhakābhīmatanirākāraprakāśasyāpy asattvābhīdhānaprasaṅgāt | | pratibhāse 'pi bādhanād asatyatvam iti cet | kiṃ tad bādhakam, pratyakṣam anumānam vā | yady ekaṭra svarūpasākṣātkāriṇi pratyakṣe 'viśvāsaḥ katham anyatra bādhave svarūpāntaraprakāśa eva nirvṛttis tatpūrvakam anumānam ca sutarām aviśvāsabhājanam iti na bādhakavārtāpi | yad āhur guravaḥ

yasya svarūpanirbhāsas tad evāsāt katham bhavet | bādhatō yadi sāpy ekā pratyakṣānu-mayor nanu | | pratyakṣe yady aviśvāsa ekaṭrānyatra kā gatiḥ | tatpūrvam anumānam ca katham āśvāsagocaraḥ | | iti | (JNA 391,1ff.)

nanu

drṣṭam eva dvicandrādipratibhāse 'pi bādhitam | na drṣṭe 'nupapannatvam tajjñātam api bādhyate | | (JNA 391,13f.)

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

buddhyākārasya nirbhāso bādha bāhyasya vastunaḥ | sphūrtāv apy aviśvāse kva viśvāsa iti kīrtitam | | (JNA 391,16f.)

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

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

[132,21] nanu prakāśo nāma vastunaḥ sattāsādhakam pramāṇam | na ca pramāṇanivṛt-tāv arthābhāvaḥ | arthakriyāśaktis tu sattvam | tac cāprakāśasyāpi na virudhyata iti cet | satyam etat | bahirarthavāde 'prakāśasyāpi sāmāthyābhīyupagamāt | keṣaṇḍukādipratibhāse 'dhyavasitasyārthakriyāśaktivyogād evābhāvasiddheḥ | sarvathā bahirabhāve tu jñānasya prakāśavyābhicārāt tāvataiva sattve kim arthakriyayā | katham anyahṛdaḥ sattvam prakāśād eva nāsyā cet |

nārthakriyāpi sarvasmai kvacic ced bhāsanam na kim | |⁶

iti | nirvikalpe tāvat svasaṃvedanasiddhasvākāram antareṇa vipakṣādayo na parisphu-ranti | athāmī vikalpe pratibhāsanta iti dvitīyaḥ saṅkalpo 'bhyupagamyate, asminn api pakṣe pratibhāsamāna ākāro 'sādhāraṇo 'śabdasamrṣṭatayā svasaṃvedanatādātmye praviṣṭatvād vastusann eva |

adhyavseyatā vipakṣādayo grhyanta iti cet | tadāpi teṣāṃ svarūpasya nirb-hāso 'sti na vā | nirbhāse pratyakṣasiddhataiva, nāsatkhyātiḥ | śāstre 'pi svarūpasākṣātkāritvam eva pratyakṣatvam

uktam | tasya cetarapratyakṣeṣv iva vikalpe 'pi svikāre viruddhavyāptopalambhena vikalpabhrāntatvayor dūram apāstatvād vikalpe 'pi tvanmate pratyakṣatvam akṣatam | tat katham tatsiddhasya pratyakṣāntarānumānābhyāṃ bādhabhidhānam, tayor api svarūpān-taraprakāśapauruṣatvāt | |

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 pratyakṣatānatikramaḥ, apratyakṣatve vastusvarūpasphuraṇāyogāt | tataś ca tatpratibhāsino 'pi rūpasya sata eva khyātir nāsatkhyātiḥ | na ca tad eva vikalpe parisphuradrūpam asatām īśvarādīnāṃ svarūpam, asattvasyaivābhāvaprasaṅgāt |

svarūpasphuraṇe 'py asattve 'nyatrāpi prakāśiny anāśvāsāt | tato yat sākāravāde jalpitam nityādayaḥ santa eva syuḥ

iti tadātmana eva patitam |⁷ yad āhur guruvaḥ svarūpasākṣātkaraṇād adhyakṣatvaṃ na cāparam |

vikalpabhramabhūmitvam ata eva hi bādhitam | |⁸

yadi nādhyakṣatā tasya rūpanirbhāsa eva na |

tatas tadasadiśādi pratibhātīty asaṅgatam | |

yadi tu pratibhāseta rūpam asya sad eva tat |

tad asat pratibhātīti tac ca bhāty asad eva vaḥ | | (JNA 391,7ff.)

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

tatra na tāvad ādimau pakṣau kalpanām arthaḥ | svarūpe sarvasyaiva sphuraṇasya nirvikalpatvād avasāyanupapattīḥ | itarathā nirvikalpakajñānābhāvaprasaṅgāt |

alīkasphuraṇam 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 prāḡ eva pratyākhyātam |

svākāre tu bāhyāropo na sambhavaty eva | tathā hi jñānam kenacid ākāreṇa satyenālīkena vopajātam nāma | bāhyāropas tu tadākāre tatkrto 'nyakrto vā syāt | tatkr̥tatve na tāvat tatkāla eva vyāpārāntaram anubhūyata iti kutas tadāropaḥ | kālāntare ca svayam evāsāt kasya vyāpārah syāt |

dvitīyapakṣe jñānāntaram api nākārāroparāgasanḡinīm utpattim antareṇa vyāpārāntareṇa kvacit kiñcitkaraṇam nāma | tad etad arvācīnajñānasadṛśākāragocarīkaraṇe 'pi na bāhyāropavyāpāram aparaṃ spṛṣati tadākāraleśānukāram apahāya | na ca śabdāmukhīkaraṇam atirikto vyāpārah, śabdākārasyāpi svarūpa evāntarbhāvād iti nākārād anyo jñānavyāpārah | āropyamāṇas cāsāv artho bāhyaḥ | tatra buddhau yadi svarūpeṇa sphurati satyapratītir evāsau, ka āropaḥ | atha na parisphurati tathāpi ka āropaḥ | sphuraṇe vādhikaraṇabhūtasvākārātirikṭasyāropyamāṇākārasyāpi pratibhāsaprasaṅgaḥ |

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 asambhavinī, योगयोर apratibhāsāt | na caikikaraṇam adhyavasāyaḥ | ko 'yam ekikaraṇārthaḥ | yady ekatāpatau prayojakatvaṃ tadāropyāropaviśayayoḥ kadācid ekībhāvābhāvād asambhava eva | na hi śaśaviṣāṇe kāraṇam kiñcit | na ca pūrvam anekam ekatām etīti kṣaṇikavādināḥ sāmpratam | arthāntarotpattimātram tu syāt | na ca tadupalabdihigocarō 'nyatrāropaviśayāt svākārāt | na ca tāvatāpy arthasya kiñcid iti katham ekikaraṇam | athaikapratītir adhyavasāyaḥ | tathāpi na dvayor ekapratipattir adhyavaseyānubhavābhāvāt | na ca dvayoḥ pratītir ity evādhyavasāyaḥ nīlapītavat | na cābhedenā pratītir adhyavasāyaḥ | yataḥ paryudāsapakṣe aikyapratītir uktā bhavati | sā ca prayuktā, adhyavaseyapratyabhāvāt | bhedena pratītinīṣedhamātre '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 amśasya pratibhāsanād iti cet | na | niraṃsatvād vastunaḥ sarvātmanā pratibhāso 'pratibhāso veti śāstram evātra vistareṇa parīkṣyate | na ca bhedāgraho

⁷tato yat --- patitam Ce'e JNA 392,15f. (has evāpatitam).

⁸Ce' JNA 391,5f. For ab also cf. JNA 563,5.

'dhyavasāyo vaktavyaḥ | tathā hi kiṃ bāhye gr̥hyamāṇe 'grahyamāṇe vā | na ca prathamah pakṣaḥ, bāhyagrahaṇasya pratikṣiptatvāt | grahaṇe vādhyavasāyasya pratyakṣatāprasaṅgāt | agr̥hyamāṇe tu bāhye pravṛttiniyamo na syāt, anyeṣāṃ api tadānīm agrahaṇād anyatrāpi pravṛttiprasaṅgāt |

trilocano 'pītham adhyavasāyaṃ dūṣayati | ko 'yam adhyavasāyaḥ | kiṃ grahaṇam, ahoṣvit karaṇam, uta yojanā, atha samāropaḥ | tatra svābhāsam anartham artham katham gr̥hṇiyāt, kuryād vā vikalpaḥ | na hi nīlam pītam śakyam grahītuṃ kartuṃ vā śilpakūśalenāpi | nāpy agr̥hītena svalakṣaṇena svākāram yojayitum arhati vikalpaḥ | na ca svalakṣaṇam vikalpagrahaṇagocaraḥ | na ca svākāram anartham artham āropayati | na tāvad agr̥hītasvākārah śakya āropayitum iti tadgrahaṇam eṣitavayam | tatra kiṃ gr̥hītvā āropayati, atha yadaiva svākāram gr̥hṇati tadaivāropayati | nādyah | na hi kṣaṇikam vikalpavijñānam kramavantau grahaṇasamāropau kartum arhati | uttarasmimś tu kalpe 'vikalpasvasamvedanapratyakṣād vikalpākārād ahaṅkārāspadād anahaṅkārāspadam⁹ samāropyamāṇo vikalpena svagocarō na śakyo 'bhinnah pratipattum | nāpi bāhyasvalakṣaṇaikatvena¹⁰ śakyaḥ pratipattum, vikalpākāre svalakṣaṇasya bāhyasyāpratibhāsanād iti |

vācaspatir apy adhyavasāyaṃ pratikṣipati | anartham svābhāsam artham adhyavasāyatīti nirvacanīyam etat | nanv ayam āropayatīti kiṃ vikalpasya svarūpānubhava evāropaḥ, uta vyāpārāntaram svarūpānubhavāt | na tāvat pūrvah kalpaḥ, anubhavasamāropayor vikalpāvikalparūpatayā dravakaṭhinavat tādātmyānupapatteḥ | vyāpārāntaratve tu kramah samānakālātā vā | na tāvat kramah, kṣaṇikasya vijñānasya kramavadvyāpārāyogāt | akṣaṇikavādinām api buddhikarmaṇor viramya vyāpārānupapatteḥ na kramavadvyāpārasambhavaḥ | anubhavasamāropau samānakālāv iti cet | bhavatu samānakālatvam kevalam | ātmā svabhāvasthita eva vedyah, parabhāvena vedane svarūpavedanānupapatteḥ | tathā cātmā jñānasya gr̥hyagrāhakākāro 'nubhūto 'rthas ca samāropitaḥ | na tv ātmā vedyamānah samāropito nārthah samāropyamānah pratyakṣavedyah | sa ca samāropaḥ sato 'sato vā grahaṇam eva | na ca jñānātiriktasya grahaṇam sambhavatīty upapāditaṃ | svapratibhāṣasya bāhyād bhedāgraho bāhyasamāropas tato bāhye vṛttir iti cet | sa kiṃ gr̥hyamāṇe bāhye na vā | na tāvad gr̥hyamāṇe | uktaṃ hy etan na tadagrahaṇam sambhavatīti | agr̥hyamāṇe tu bhedāgrāhe na pravṛttiniyamaḥ syāt, anyeṣāṃ api tadānīm agrahād anyatrāpi pravṛttiprasaṅgād iti | tasmād yathā yathāyam adhyavasāyaś cintyate tathā tathā viśīryata eva | tathā vikalpāropābhīmānagrahaniścayādayo 'py adhyavasāyavat svākāravyavasitā eva sphuranto bāhyasya vārtāmātram api na jānantīty adhyavasāyasvabhāvā eva śabdapravṛttimittabhede 'pi, tat katham yuktyāgamabahirbhūto 'nātmāspuraṇam ācakṣīta |

nanv evaṃ vikalpādīnām asambhave sambhave 'py anātmāprakāśakatvānabhyupagame sarvajana prasiddhavidhipratīṣedhavyavahāroccchedaprasaṅga iti lokavirodhaḥ | vikalpa ity adhyavasāya ity āropa ity abhimāna iti graha iti nīscaya ityādikaṃ śāstre pratipadam pratipāditaṃ, tatsiddham ca bahirarthādikam abhyupagatam ity ācāryavirodhaḥ, nyāyavirodhaś ca | tathā hi savar eva prakārair aviparītasvarūpasamvedanād 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 tasyām na prakāśate | atha prakāśata eva, tadārthasya tādātmyaprasaṅgaḥ | asati cārthe sārasyāt abhūn māndhātā, bhaviṣyati śāṅkho 'styātmā, nityah śabda iti sarvātmanā ca nīscayaḥ syāt | gaur iti spaṣṭena ca svena lakṣaṇena prakāśeta | svalakṣaṇe ca saṅketāyogāt vikalpikaiva sā buddhir na syāt | tasmād aśeṣagovyaktisādhāraṇena gotvena gobuddhir alīkena sābhilāpena viplavāt

⁹ As found in NVTI:441.19. Other readings: *anahaṅkārāspadaḥ* (CAPV:130.28, RNAm:72b3);

¹⁰ As found in RNAm:72b3. Other readings: *svalakṣaṇaikatvena* (CAPV:135.14);

prakhyātīti tathā prakāśanam asyā gavāṛthāvasāya ity eṣṭavyam | evaṃ hy ete doṣā na syuḥ, apratibhāsamānasyāpi svalakṣaṇasya bhrāntyāvasāyād iti ||

atrābhīdhyate | na tāval lokaśāstravirodhau, agrhīte 'pi bāhye pravṛttinivṛt-
tyādisamarthanāt svaparavādiduratikramādhyavasāyasvarūpanirvacanāt | nyāyavirodhasya
tu gandho 'pi nāsti | tathā hi kā punar ayam bhrāntir asatkhyātiratasmimṣ tadgraho vā
yadabhāvādidānīm eva muktir āsajyate | na tāvad ādyaḥ pakṣaḥ, asatkhyāteḥ pratyākhyānāt
| yad āhur guruvaḥ yasya svarūpanirbhāso bādhakād yadi tan na sat |
bādhake 'pi ka āśvāsaḥ svarūpāntarabhāsini ||
anyasvarūpopanayāt tatsvarūpanivāraṇam |
tatrāpi saṃśayo 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 evaṃ ced viplavo mahān || iti ||¹¹

śāstre ca atasmimṣ tadgrahāt svapratibhāse 'narthe 'rthādhyavasāyād dṛṣyavikalpyayor
ekikaraṇād bhrāntir uktā | tām ayam samarthayitum asamarthaḥ svātantryeṇālīkasphuraṇam
bhrāntir iti kāvyam viracayya vistārayati ||

nanv atasmimṣ 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 bhāṣyakārasya
matavidveṣaviṣavyākulavikroṣitam atikātarayati krpāparavaśadhiyaḥ | tathā hi saman-
tarapratyayabalāyātasvapratibhāsaṁśavedanamātrād agrhīte 'pi paratra pravṛttyākṣepo
'dhyavasāyaḥ | na cāsau pūrvoktavāgjālaiḥ pratihantum śakyaḥ, sarvaprāṇabhṛtām
pratyātmaviditavāt, kaiścid apy anudbhinnatvāt | ayam eva ca saṃsāras tatksayo mokṣa
iti kvedānīm eva tadvartāpi | tathā hi vicitrānādivāsanāvaśāt prabodhakapratyayav-
iṣeṣāpekṣayā vikalpaḥ kenacid ākāreṇopajāyamāna eva bahir mukhapravṛtṭyanukūlam
arthakriyāsmaraṇābhilāṣādiprabandham ādhatte | tataḥ puruṣārthakriyārthino bahi-
rarthānūrūpāni pravṛttinivṛtṭyavadhāraṇāni bhavanti | pṛthagjanasantānajñānalakṣaṇānām
tādṛṣo hetuphalabhāvasya niyatavāt | anīcitārthasambandhavikalpakāle 'pi sadasat-
tānirṇayādipravṛttiprasavaḥ | tatra yadubhayathā pravṛttisādhanasāmarthyam asya
svahetubalāyātam ayam eva pravṛttiviśayatvāropo 'dhyavasāyāparanāmā | yathā can-
drādijñānasya bhrāntasyābhrāntasya vā taddarśanāvasāyajananam eva grahaṇavyāpāraḥ |
svavid apīyam arthavid eva kāryato draṣṭavyeti

nyāyāt | tathā vikalpasyāpy agnir atretyādinākāreṇotpadyamānasya pravṛttyākṣepakat-
vam eva bāhyāvasānam nāma | yathā ca nirvikalpadvicandrādyākārataiva tathāvasāyasād-
hanī, evam avasāyasyāpi tādṛśākārataiva viśayāntaravimukhapravṛttisādhanī ||

nanu tathā ca tac ca tena pratipādyate na ca tajjñāne tat prakāśata iti śapathenāpi na
saṃpratyaya iti cet | asambaddham etat | na hy adhyavasāyād bāhyasya paṭāder vastuno bād-
hakāvatārāt pūrvasandigdhavastubhāvasya kṣaṇikāder avastuno vā śaśaviśāṇāder asphuraṇe
'pi siddhipratibandho brahmaṇāpi pratividhātum śakyaḥ | dvividho hi viśayavyavahāraḥ,
pratibhāsād adhyavasāyāc ca | tad iha pratibhāsābhāve 'pi parāpoḍhasvalakṣaṇāder
adhyavasāyamātreṇa viśayatvam uktam, sarvathā nirviśayatve pravṛttinivṛtṭyādis-
akalavyavahārocchedaprasaṅgāt | tataś ca tena ca tat pratipādyate na ca jñāne tatprakāśa iti
saṅgatiḥ asty eva, prakāśyaprakāśakabhāvābhāve 'py adhyavaseya¹² dhyavasāyakabhāvenāpi
viśayaviśayibhāvopapatteḥ |

nanu yadi nādhyavaseyapratītis tadāgrhīte 'pi svalakṣaṇādaḥ pravṛttir iti sarvatrāviśeṣeṇa
prasajyeta, sarvatrāgrhītatvena viśeṣābhāvāt, tataś ca prāptir api nābhimatasya niyamenety
anumānam api viplutam | atra brūmaḥ | yady adhyavaseyam agrhītam viśvam

¹² As found in RNAmS:74a2. Other readings: *adhyavasāyā* (CAPV:137.32);

apy agrhītam, tathāpi niyataviṣayaiva pravṛttir na sarvatra, tathābhūtasamantara-
 pratyayabalāyātānīyatākāratayā niyataśaktitvād vikalapasya | niyataśaktayo bhāvā hi
 pramāṇapariniṣṭhitasvabhāvāḥ, na śaktisāṅkaryaparyanuyogabhājaḥ, asadutpattivat |
 sarvatrāsattve 'pi hi bījād āṅkurasyaivotpattiḥ, tatraiva tasya śakteḥ pramāṇena nirūpaṇāt
 | tatthehāpi hutavahākārasya vikalpasya dāhapākādyarthakriyārthinas tatsmaraṇavato
 hutavahaviṣayāyām eva pravṛtttau sāmārthyam pramāṇapratītam katham atiprasaṅgabhāgi |
 pratyāsatticitāyām ca tāttvikasyāpi vahner jvaladbhāsvarākāratvam vikalpollikhitasyāpīti,
 tāvatā tatraiva pravartanaśaktir jvalanavikalpasya na jalādaḥ | |

nanu ca sādṛśyāropeṇa kiṃ svākārasya bāhye svākāre vā bāhyasyāropaḥ | ubhayathāpy
 asaṅgatiḥ, āropyāropaviṣayayoḥ svākārabāhyayor dvayor grahaṇāsambhavād iti cet | na
 vayam āropeṇa pravṛttim brūmaḥ | kiṃ tarhi, svavāsanāparipākavaśād upajāyamānaiva sā
 buddhir apaśyanty api bāhyam bāhye pravṛttimātanotīti viplutaiva saṃsārātmikā ca | yat
 śāstraṃ na jñāne tulyam utpattito dhiyaḥ |
 tathāvidhāyāḥ

iti | tasmān na rūpyādivad āropadvāreṇa pravṛttir api tu tathāvidhākārotpattiprati-
 baddhaśaktiniyamāt | na ca vicārakasya vastvadarśananiścayād apravṛttiḥ saṅgacchate |
 darśane 'pi hi pravṛttir arthakriyārthitayā | arthakriyāprāptiś ca vastusattānīyame | sa ca
 niyamo yathā darśanād vastupratibandhakṛtaḥ, tathā vikalpaviśeṣād api pāramparyeṇa vas-
 tuprativastupratibandhakṛta ity adarśane 'pi adhyavasāyāt pravṛttir yujyata iti nānumānam
 anavasthitam | etena tac ca na pratīyate, tena cābhedābhāsanam ity upālambho 'sambhavīty
 upadarśitam, apratibhāse 'pi pravṛttiviṣayīkaraṇam ity abhedādinīṣṭhāyā darśitatvāt | tasmād
 avicāraramaṇīyo 'tasmimś tatgraha eva bhrāntir āropāparanāmā, tatksayaś ca mokṣa iti yuk-
 tam |

yad āhur guruvahṭasmāt pravṛtter ākṣepe vikalpākārajanmani |
 mato jalādyāropo 'pi satyāsatyasamaś ca saḥ | |
 tato yady api tattvena nāropo nāma kasyacit |
 vyavahārakṛtas tv eṣa pratiśeddhūṃ na śakyate | |
 marīcau jalavad yāvad anātmāny ātmakalpanam |
 bhrama eva hi saṃsāro nirvāṇam tattvasaṃsthiṭiḥ | |
 tataś ca yāvan na vicārasambhavo bhavo 'yam anyāḥ śama ity ayaṃ nayaḥ |
 vicārālīlālite tu mānase bhavaḥ śamo vā ka iheti kathyatām | |¹³

tathā Āryamaitreyaṇāthapādā api na cāntaraṃ kiṃcana vidyate 'nayoḥ sadarthavṛtṭyā
 śamajanmanor iha |

tathāpi janmakṣayato vidhīyate śamasya lābhaḥ śubhakarmakāriṇām | |

Āryanāgārjunapādāś ca nirvāṇam ca bhavaś caiva dvayam eva na vidyate |
 parijñānam bhavasyaiva nirvāṇam iti kathyate | |

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

yad apy uktaṃ vikalpasyāviśayaś ca bāhyam grahaṇam cāsyā śabdena saṃyojyeti vikalpat-
 vam api duryojam, ātmani ca śabdāyojanā nāstīti vikalpo nāma nāsty eva, tat kasya vikalpac-
 inteti | atrābhidhīyate | ihāgnir atrety adhyavasāyo yathā kāyikīm vṛttim prasūte tathāgnir
 mayā pratīyata iti vācīkīm api prasūte, etadākārānuvyavasāyarūpām mānasīm api prasa-
 vati | evaṃ ca sati yathā vikalpenāyam artho grhīta iti niścayaḥ, tathā śabdena saṃyo-
 jya grhīta ity api, arthākāraleśavac chabdākārasyāpi sphuraṇāt | tasmād arthagrahābhīmā-
 navān mānavastāvad abhidhānasamuyuktagrahaṇābhīmānavān 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
 | |¹⁴

abhāne pratibhāne vā na cāropo 'pi kasyācit |

¹⁴JNA 227,6ff.

pratītyotpādabhedena vyavasthāmātram īdṛśaḥ¹⁵ | |
 nirvikalpād vikalpasya bhāve leśānukāriṇaḥ |
 saṅketakārivacanād buddhyākāre viśeṣiṇi | |
 saṅketaḥ kṛta ityāsthā tādrk śabdaśrutau punaḥ |
 pravṛttyākṣepabuddhyātmabhāve vācyavyavasthitiḥ | | iti |¹⁶

tasmād vastu vā ghaṭapaṭādi sandigdhdhavastu vā sādhakabādhakātikrāntam, avastu
 vātmadikkālākṣaṇikādikam adhyavasitam iti, apratibhāse 'pi pravṛttiviśayīkṛtam ity arthaḥ |
 ayam eva cāropaikīkaraṇādhyavasāyābhedagrahādīnām arthaḥ sarvatra śāstre boddhavyaḥ |
 tasmād adhyavasāyasyākāraviśeṣayogād agrhīte 'pi pravartanayogyatā nāma yo dharmas tayā
 bāhyādhyavasāyayor grāhyagrāhakabhāvaś cet savṛttyā duṣpariharaḥ, tadā viśayiviśayab-
 hāvo 'pi labdha ity adhyavasāyamātreṇa viśayaviśayitvam uktam iti yuktam | yad āha
 Alāṅkarakāraḥkatham tadviśayatvam tatra pravartanād iti |

etena yad uktam, katham avasiyamānas tayā so 'rtho¹⁷ na prakāśyata ityādi, tan nirastam,
 tadaprakāśe 'pi tadadhyavasāyasya vyavasthāpitatvāt | asati cārthe sā na syād ity apy
 ayuktam, ātmāder adhyavaseyasya pratibhāsapratikṣepe buddhyā saha tādātmyābhāvāt
 | na ca sarvākārāniścayaprasaṅgadoṣaḥ saṅgataḥ | sarvākārāniścayo hi sarveṣv ākāreṣu
 pravṛttikāratvātmā niruktaḥ, na caikārollekhino vikalpasyākārāntare pravartanaśaktir
 anubhavaviśaya iti kutaḥ śabdapramāṇāntarānapekṣeti yuktam | tatra nirvikalpakaṁ
 spaṣṭapratibhāsatvād grāhakaṁ vyavasthāpyate | vikalpas tu spaṣṭaikavyāvṛttyullekhād
 āropakādivyavahārābhājanam | yathā ca bāhye sati kvacid bhramavyavasthā tathāntarnaye
 'pi sarvatra | kevalaṁ bahirmukhapravṛtyapekṣayā kriyamāṇo nātmani kaścid bhrama ity
 uktam bhavati | na ca gosvalakṣaṇaprakāśāvākāśaḥ, svākārasyaiva sphuraṇāt, svalakṣaṇe ca
 saṁketāyogāt | vikalpikaiva na syād iti tu svarūpāpekṣayā siddhasādhanaṁ | bāhyāpekṣayā
 tv adhyavasāyavad vikalpikaiva sā buddhis tathā | tasmād aśeṣagovyaktisādhāraṇena
 gotvena gobuddhir alīkena sābhilāpena viplavāt prakhyātīti tathā prakhyānam asyā
 gavāvasāya ity eṣṭavyam ity api neṣṭavyam eva, caraṇam ardanādinā pratyavasthāne 'pi
 yuktiśāstravahirbhūtatvād etadabhāve 'pi kathitadoṣapradhvamsāt | na hi vikalpabud-
 dhāv alīkākārasphuraṇam eva bāhyasyādhyavasāya iti kācid arthasaṅgatiḥ, arthasyeti
 sambandhānupapatteḥ bodhe ca bhramābhāvāt¹⁸ pratyakṣataiva, katham adhyavasāyaḥ |
 apratibhāsamānasyāpi svalakṣaṇasya bhrāntyāvasāyād iti tu na budhyāmahe | avasāyena
 hi tadvittisparśe pratibhāsaḥ ko 'paraḥ | tadvittāv apy aspaṣṭatvād adhyavasāya ity apy
 ayuktam, tadrūpavittāv aspaṣṭatvasyaivābhāvāt | jāto nāmāśrayo 'nyonyaś cetasāṁ tasya
 vastunaḥ |

ekasyaiva kuto rūpaṁ bhinnākārāvabhāsi yat | |

ity ācāryaḥ smaryatām | na ca tadāsau bhrāntir bhavitum arhati, vastusvarūpasyaiva
 nirbhāsāt | |

alīkavṛtter iti cet | saivāstu | bāhyasyāsphurato 'dhyavasāyaḥ katham | saiva sa iti
 cet | alīkam idam iti viduṣo bāhyādhyavasāyavyasthābhāvāt, bāhyāsphuraṇāt tadapratibad-
 dhatvāc ca | pratibandhe 'pi tasyeti syāt, na punas tadadhyavasāyaḥ, tadasphuraṇasphu-
 raṇayor api tadayogād ity alam a (sic)mitinirbandhena | tad evam apratibhāsino 'pi vipakṣād
 adhyavasāyamātrasiddhād eva vyāvṛtto doṣatrayanirmuktaḥ prakāśamānatātmako hetur yā-
 vat prakāśādvadhijñānātmakacitrākārakrasyaikatvaṁ sādhayaty eva | | yad āhur guravaḥ
 bhāsate yat tad ekaṁ tad yathā citre sitākṛtiḥ |
 bhāsate cākhilaṁ citraṁ pītaśītasukhādikam | | (JNA 569,13f.)
 nātrāsiddhiḥ prakāśasya citre dharminī darśanāt |
 na ca sādhyaviyuktatvaṁ dṛṣṭāntasyāpi dṛśyate | |
 ekaikāṇunimagnatvāt saṁvittir na parasparam |
 na caikāṇuprakāśo 'sti sthūlam eva sphuraty ataḥ | |

¹⁵ As found in RNAmS:74b6. Other readings: *īdṛśam* (CAPV:139.29);

¹⁷ As found in . Other readings: *tayāsorto* (RNAmS:75a3); *tayātmārtho* (CAPV:140.12); *tayā so 'rtho* (SāSiŚā:387.11);

¹⁸ As found in RNAmS:75a6--75b1, SāSiŚā:369.23. Other readings: | *buddher atra kramābhāvāt* (CAPV:140.28);

bāhyāṇūnām pratibhāso buddhir ekā sthavīyasī |
 jñānāṇūnām ka ekas tu pratibhāso bhaviṣyati || (JNA 569,19-22)
 tasmāt sthūlatayā vyāpto nirbhāsas tannivṛttitaḥ |
 nivartamāno 'nekasmād ekatve viniyamyate ||
 yathā sajātiyamatād bhāgād bhedanirākriyā |
 anābhāsaprasaṅgena vijātiyamatāt tathā ||
 tan nāstu sādhyo dṛṣṭānto na ca śaṅkāviparyaye |
 ato nirdoṣato hetoś citrādvaitavyavasthitiḥ || (JNA 570,3-8)

saṅgrahaślokaś ca ekatvena yathāptimān abhimato bhāsas tathā vyāpyate sthauyenāpy
 aṇuśo na hi kvacid idam svapne 'pi nirbhāsanam |
 tena pratyāṇubhedanety uparataṁ tadvyāpakasyātyayād ekatvena parītam ākṛticayaś cāyam vinirbhāsate
 || iti ||

nanu cātra dṛṣṭāntadārṣṭāntikayor ubhayatrāpy ekatvaṁ pratyakṣato 'numānāc ca virud-
 dhadharmādhyāsalakṣaṇāt pratihatam, tat katham anumānād ekatvasiddhir iti cet | ucyate
 | yad etat pratyakṣaṁ bhedasādhakam upanīyate, tat kiṁ nīlādīnām anātmabhūtam ātamb-
 hūtaṁ vā | prathamapakṣe, āstām tāvad eṣām ato bhedasiddhiḥ, sattāmātram api na sidhyet
 | sa hi nīlādiko 'rtho jaḍo vijñānāntarātmālikasvabhāvo vā svīkartavyaḥ | triṣv api pakṣeṣu
 prakāśyaprakāśakabhāvābhāvāḥ | tathā hi jñānasya prakāśakatvaṁ nāma kiṁ vidyamā-
 natvaṁ vyāpārāveśo vā | prathamapakṣe sarvasarvadarśitvaprasaṅgaḥ, sarvapuruṣajñā-
 navidyamānatāyāḥ sarvaṁ pratyaviśiṣṭatvāt | tathā nīlādibhir api jñānasya grahaṇaprasaṅ-
 gaḥ, teṣām api vidyamānatvalakṣaṇagrāhakatvasambhavāt ||

atha jñānatve sati vidyamānatvam iti saviśeṣaṇaṁ lakṣaṇam ucyate | tat kiṁ nīlādīnām
 ajñānatve kośapānam āyusmatā kartavyam, yena sattāmātreṇa samasamayam sphurator vi-
 jñānanīlādyoḥ pratijñāmātrād ekasya jaḍatvālīkatvabādhyatvāprakāśatvādi vyavasthāpyate
 | atha dvitīyas tadā sa kiṁ vyāpāraḥ pratyakṣasyātmā jñānāntaram, arthasyātmārthān-
 taram vā syāt | prathamavikalpe svātmani kāritravirodhaḥ | dvitīyapakṣe jñānāntaram
 yady anyaviṣayam arthasya na kiñcit | tadviṣayatvaṁ cādyāpi na siddham, tatpratyāsat-
 ter eva cintyamānatvāt || tṛtīye punaḥ saṅkalpe nīlādikaṁ kṛtam eva syāt, na prakāśi-
 tam, tailavartyādibhir iva pradīpaḥ | prakāśas tu svayam eva | tathā ca jñānāntaratvāt
 santānāntaravad apratibhāsaprasaṅgaḥ | caturthe tu vikalpe arthāntare kṛte nīlādikaṁ ta-
 davastham eva | na cānātmaprakāśanasāmarthyam jñānasya svīkartum ucitam, vyāpāravat
 prakāśanasyāpy evaṁ nirākartavyatvāt | na cāgnidhūmayoḥ kāryakāraṇabhāva iva jñāna-
 jñeyayor api svābhāviko grāhyagrāhakabhāvo vaktavyaḥ, pramāṇasiddhakāryakāraṇabhā-
 vavad grāhyagrāhakasvarūpayor adyāpi nirvaktum aśakyatvād iti kva nīlādivārtāpi yadb-
 hedasiddhipratyāśā pratyakṣataḥ sampadyate || athātmabhūtaṁ tat pratyakṣam iti dvītyaḥ
 pakṣaḥ, tadātmasvasaṁvedanam eva bhedasādhakam abhyupagataṁ bhavet | tac ca yadi
 pratyākāraṁ bhinnam tadā sarveṣām svasvarūpanimagnatvāc citraprakāśapraṇāśaprasaṅga
 ity uktam |

athaitad doṣabhayāt sarveṣām ākārāṇām ekatvam eva svabhāvabhūtaṁ svasaṁvedanam
 iṣyate, tadaitad eva citrādvaitaṁ vijñānam ucyate, yad anekābhimatānām sahopalabdhanām
 nīlasukhādyākārāṇām svabhāvabhūtākhaṇḍasvasaṁvedanapratyakṣaṁ nāma | yad āhur gu-
 ruvaḥ

bhramābhramākalanakalanāni śātāsītādīny akhilākṣajāni | jñānāny abhinnāni sahopal-
 abdhheḥ pūrvāparatvaṁ tu na vedyam eva || iti || (JNA 458,14-17)

tad evaṁ dṛṣṭāntadārṣṭāntikayor ubhayatrāpi svasaṁvedanapratyakṣasiddham ekatvam
 avidyāvaśād vipratipattau satyām anumānataḥ sādhyate | ata eva svasaṁvedanapratyakṣād
 anumānāc ca ekatvasiddhau na pratyakṣāntaram | nāpi viruddhadharmādhyāsalakṣaṇam
 anumānaṁ bhedasāadhanāya prāptāvasaram, bhedagrāhakasya bhinnasya pratyakṣasyok-
 takrameṇāprāmāṇyāt, pakṣasya pratyakṣādibādhitatvāt |

nanu brūyān nāma kiñcit, tathāpi pratibhāśabhedād bheda eva, na hi dṛṣṭe 'nupapan-
 naṁ nāmeti cet | hanta pratibhāśābdena kim abhipretam, kim ākārakramam sphuraṇam

vā | tatra yadi prathamah pakṣaḥ, tadā bāhye 'rthe pratyetavye buddhyākāraḥ pramāṇam | tathācākārabhedo vyavahartavya eva | anyathā bāhyabhedo na sidhyet | yadā punar ākāra-cakram eva prameyam svasaṃvedanam ca pramāṇam tadā tenaiva nīlādīnām svabhāvabhūtenākhaṇḍātmanā ekīkṛtānām katham apramādī bhedaḥ ācakṣīta |

dvitīyapakṣe tu sphuraṇam svabhāvabhūtākhaṇḍasvasaṃvedanam evoktam iti | tathāpi katham bhedas tasmād yathordhvam indriyapratyakṣataḥ kṣaṇabhede pratīte 'py avidyāvaśād ekatvādhyavasāyaḥ tathā tiryaksvasaṃvedanapratyakṣeṇākārabhede 'dhigate 'py avidyāvaśād eva bhedāvasāyaḥ | |

yady evaṃ viruddhadharmādhyāsato vijñānākāracakravād vyāpto 'pi na bhidyeteti cet | na, bāhye dharminy anekatvasya sādhyasya pratyakṣādyabādhitatvāt | buddhyākāradambake tūktakrameṇa svasaṃvedanādisiddhaikatve 'nekatvasya pratyākhyānād bādhakāvatāra eva nāsti | tasmād vijñānatve satīti hetuviśeṣaṇam kartavyam yena bāhyasyaiva bhedaḥ sidhyati | |

nanu yadi vijñānātmakam vicitrākāracakram ekaṃ tadā nīlākāra eva pītādyākāravṛndam praviśet | tathā prakāśākāracakrayor abhedo vyaktisāmānyavat prakāśa eva, ākāra-cakram eva vā syād iti cet | asad etat | tathā hi dvayor apy anayoḥ prasaṅgaviparyayaḥ (sic)prasaṅgayor viparyayo bhedaḥ, sa ca bāhyārthavāda eva yujyate, tatra bhedaḥ grāhakasyendriyapratyakṣasyeṣṭatvāt | vijñānavāde tv anātmaprakāśābhāvāt svasaṃvedanam evaikaṃ pramāṇam | tato 'pi viparyayasya bhedasya siddheḥ (sic)bhedasyāsiddheḥ prasaṅgo 'py asaṅgataḥ ity advaitam eva |

kiṃ ca evaṃ sthūlanīlādyākāro 'pi paramāṇumātre praviśet ity apratibhāsam jagad āpadyeta | asti ca pratibhāsaḥ | tasmād yahtāvasthitānām evākārāṇām akhaṇḍasvasaṃvedanātmataivaikatvam, na bhedo na saṃkocaḥ svikartavyo 'pratibhāsaprasaṅgāt | tathā kṛtakatvasyānityatvavastutvādibhir abhede kṛtakatvam evānityatvam eva vā syād ity api prasaṅgo vaktavya āpadyeta, sāmānyavyaktyor iva tayoḥ vastuto 'bhedo 'khaṇḍātmavāt | |

vyāvṛttibheda eva param iti cet | yady evaṃ prakāśanīlādyor apy ayam eva kramo jāgartīty ekāvaśeṣaprasaṅgo bālapralāpaḥ | tad evaṃ

bāhyam na naśyati bhidānutayāpi sattvād arthakriyāvirahasamkaratātmabhede | buddhis tu naśyati bhidaiva vidaiva sattvāc citrāpy ato na bhidaḥ eti kim atra kurmaḥ | | (JNA 573,21-24) nanu deśavitānāptir nātmāntaravivoginaḥ | deśavitānahānau na bhāsa ity api śakyate | |

iti cet |

na svātmāntaram anyātmā sa bāhyasyaiva yujyate | buddheḥ svavittiniṣṭhāyā yaḥ paras tasya kā gatiḥ | | (JNA 572,3f.)

hanta tathāpi

nīlādivat tad ekaṃ ca katham etat sametu cet | nīlam aṃśāntaram caikaṃ katham tadbhāti saṅgatam | | neṣṭam tad api cet tarhi kvāṇvantarbhidi bhāsanam | na parīkṣākṣamaṃ cānuḥ kutas tasya tadā bhidā | | mā bhūd avastubhāvāc cet so 'py ekatvataḥ bhavet | nirbhāsād ekatāsiddhau svavitter vastutā sthitā | | (JNA 571,19-24) na pratītyasamutpādo 'nutpādo vāsyā bādhakaḥ | ekānekaviyoge 'pi sphūrṭimātreṇa sattvataḥ | | kiṃ ca pūrvāparajñānam advaite yan na vidyate | pratītyotpannatā tasmād asiddher apy asādhanaḥ | | (JNA 577,22) anutpādo 'py anekānto 'kāryakāraṇarūpakam | hāne 'pi hetuphalayoḥ sphuradrūpaṃ kva gacchati | | (JNA 578,2) ekānekatayā vastuvyāptiḥ siddhā yadi kvacit | sarvaśūnyatvasamaye hetur iṣṭaviḥātakṛt | | atha lokaprasiddhau ca na sarvalokakalpitaḥ | vastuvyavasthā śaraṇam kiṃ tu mānena saṅgatam | | na cādhyakṣānumānābhyām anaṅgam kvacid īkṣitam | yasya rāśir anekam syān nāpi vastu ca kiñcana | | (JNA 574,8-11) yasya caikataratvābhyām sattvavyāptiḥ sa hanyatām | abhīrāntavittimātreṇa sattvādi tu jitvaraḥ | | (JNA 574, 16f.)

| | samāptaḥ citrādvaitaparakāśavādo 'yam | |

grāhyam na tasya grahaṇam na tena jñānāntaragrāhyatayāpi śūnyaḥ | tathāpi ca jñānamayaḥ prakāśaḥ pratyakṣapakṣas tu tavāvīrāsīt | |

1.10 Santānāntaradūṣaṇam

atheha prakāśasahopalambhādisādhanaabalena jaḍapadārtharāśāvapāste nīlapītādyāśeṣa-
padārthajāte ca svacittapratibhāsātmani svapnamāyādivad advayarūpe siddhe san-
tānāntarasadasattānirūpaṇārtham idam ārabhyate | evaṃ hi kecid āhuḥ | asty eva
santānāntaram anumānapratītam | tathā hīcchācittasamantaravyāhāravyavahārābhāsasya
darśanāt tadabhāve cādarśanād upalambhānupalambhasādhanaṃ anvayavyatirekaśarīram
icchācittena saha vyāhārādyābhāsasya kāryakāraṇabhāvaṃ ātmasantāne 'vadhāryecchācit-
tasyāpratisaṃvedanasamaye 'pi vicchinnavyāhārādyābhāsadarśanāt tatkāraṇabhūtam
icchācittam anumīyamānaṃ santānāntaram eva vyavatiṣṭhata iti | atredam ālocyate
| tadicchācittam vyāhārādyābhāsasya kāraṇatayā vyavasthāpyamānaṃ anumātur
darśanayogyam atha dṛśyādṛśyaviśeṣaṇānapekṣam icchāmātram | yadi tāvad ādyo
vikalpas tadānumātur darśanayogyatvād icchācittasyānumānakāle 'nupalabdhir abhāvaṃ
eva gamayatīty anupambhākhyapratyakṣabādhitatvāt kvānumānāvakāśas tasya | yadi
punar icchācittam anumānakāle 'py anubhūyeta, tadā kim asyānumānena | athaivam
agnidhūmayos tadutpattisiddhyanantaram naganikuñje dhūmam upalabhamāno nāgnim
apy anumīnuyāt, tatrāpy agner anupalabdhībādhitatvāt, upalambhe cānumānavaiphalīyāt
| naivam, anumānasamaye deśaviprakaṣavato vahner darśanāyogyatvena dṛśyānu-
palabdhivirahāt, adṛśyānupalambhasya cābhāvasādhanaatvavirodhāt | icchācittasya tu
nāsti deśaviprakaṣaḥ | icchācittam hi svasambaddham evānumātur darśanayogyam,
tasya ca deśādiviprakaṣa ity alaṅkārikam etat | atha dvitīyo vikalpaḥ | tathā hīcchācit-
tamātram svaparasantānasādhāraṇadṛśyādṛśyaviśeṣaṇānapekṣam vyāhārādyābhāsaṃ
prati kāraṇatayāvadhāryate | tadavadhāraṇam kena pramāṇena | vyāhārādyābhāsasya
hīcchāmātrābhāve 'bhāvaṃ pratītya tadutpattisiddhigaveṣaṇā | na cecchāmātrasya
svaparasantānasādhāraṇasya svasaṃvedanenānyena vābhāvaḥ śakyāvagamaḥ | yathā
hi vahnimātrasya deśakālavyavahitasyāpi dhūmotpādadeśakālayor yadi syād upalabhyetaiva
mayeti sambhāvitasyānumātrpuruṣendriyapratyakṣeṇa dhūmotpādāt prāgabhāvo 'vad-
hāryamāṇas tadutpattisiddhim adhyāsayatīti vyavahitadeśakālasyāpi vahner dhūmamātram
prati kāraṇatvāvadhāraṇam, svabhāvaviprākṣṭasya tu jaṭharabhavādisādhāraṇasya
sarvathānumātrpuruṣāśakyābhāvapratītikasya vyāptibahirbhāva eva | tathātrāpīcchācittam
parasantānasādhāraṇam api yāvad yadiha syād upalabhyetaiva mayeti yadi sambhāvayitum
śakyeta tadā tadvyatirekasiddhidvāreṇa kāraṇatayāvadhāryate | kevalam svabhāvaviprākṣṭe
cittamātre 'stamiteyam katheti || na ca pracittam kālaviprākṣṭam varamānatvād asya,
atītānāgatayor eva kālaviprākṣṭatvena vyavahārāt | nāpi deśaviprākṣṭam, yasminn eva
hi śuklaśaṅkhādideśe svacittam śuklākārapratibhāsi svasaṃvedanena vedyate taddeśavarty
eva pītākārapratibhāsi parasantānabhāvi cittam na vedyate | tat katham eṣa deśaviprakaṣaḥ
|| athechchācittamātram 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
| atrocyate | kim atra mātraśabdenānumātrpuruṣasambandhāsambandhābhyām aviśeṣitam
yasya kasyacit puruṣasyendriyajñānaṃ vastuviśayīkurvāṇam asya dṛśyatāsambhave 'pi
nānimittam abhimatam | yady evaṃ piśācādir api dṛśyaḥ syāt | so 'pi hi kasyacit
pumso yogyādeḥ svajātīyasya vā piśācāntarasya bhavaty evendriyajñānagocara iti na
kaścit svabhāvaviprākṣṭaḥ syāt | tasmād anumātrpuruṣasambandhitvam anapāsya
vijñānasya svalakṣaṇādibhedanirāsapara eva mātraśabdo yuktaḥ | etad evāśaṅkya
Dharmottareṇābhihitam -

ekapratipattrapekṣam cedam pratyakṣalakṣaṇam | (NBṬ 104,5f.)

ityādi | tenaivam dṛśyatāsambhāvanā yadiha deśe kāle vā syād ghaṭādir niyamenopalab-
hyeta, madīyasya cakṣurvijñānamātrasya viśayībhaved iti | paricitte tu na śakyam evam |
yadiha paricittam syāt niyamena madīyasya svasaṃvedanamātrasya viśayi syād iti || yadi
cechchācittamātram tadutpattigrhaṇasamaye dṛśyatayā sambhāvayitavyam, tadānumānakāle

'pi dr̥śyatayā sambhāvya tadanupalambhenābhāvasādhane katham anumānam pravartayitum idam ārabdham, pratyakṣeṇaiva pakṣabādhāt | na ca kālābhedenā svabhāvaviprakarṣetarāv iti yatkiñcid etat | tasmād icchācittamātrasya svaparasantānasādhāraṇasya dr̥śyatayā sambhāvayitum āśakyatvāt vyāhārādyutpādāt prāg anupalambhe 'py abhāvasiddhau na tadabhāvaprayukto vyāhārādyabhāvaḥ pratiyata iti katham kāraṇatvasiddhir yataḥ kārya-hetudvāreṇānumīyeta | icchācittaviśeṣas tu svasantānabhāvī na bhavaty evānumātur dr̥śyaḥ | kiṃ tu tasya dr̥śyānupalambhāj jijnāsitaviśeṣe dharmiṇi bādhitasya katham anumānam ity uktam eva || tad evam icchācittaviśeṣe svasantānabhāviṇi sādhye pakṣasya pratyakṣabādhah, icchācittamātre 'pi svaparasantānasādhāraṇe sādhye yady anupalambhamātreṇa dr̥śyaviśeṣānapekṣeṇa pratibandhasiddhisamaye tasyābhāvaḥ pratiyate, tadā pakṣikṛte dharmiṇi tatheti sa eva doṣaḥ | atha na pratiyate tadā sandigdghavyatireko hetvābhāso vyāhārādir iti sthitam | evaṃ tarhi santānāntarasādhakasyābhāvād bādhakasyāpi kasyacid adarśanād bhavatu tatra sandeha eveti kecīt | tair idam bādhakam abhidhīyamānam avadhīyatām | yadi hi santānāntaram sambhavet tadā tato bhedenā svasantānasyāvaśyaṃ bhavitavyam | anyathā svasantānād api prakāśamānāt tasya parasantānābhimatasya bhedo na syāt | na cābhedas taylor iti svasantānād bhedaḥbhedaḥbhāvyām abādhyasya parasantānasya sāmānyaśaśaviśāṇādivad abhāva evāyāta iti katham sandehaḥ | tasmāt parasantānapekṣayā svasantānasya bhedo 'py avaśyambhāvyaḥ | sa ca bhedaḥ santānasya svabhāvaḥ svasantāne pratibhāsamāne niyāmena pratibhāseta | katham aparathā pratibhānapratibhānalakṣaṇaviruddhadharmādhyāse 'pi svasantānasya parasantānād bhedaḥ svabhāvatām āsādayet || na cāsau bhedaḥ pratibhāsatē | bhedapratibhāse hi upagamyamāne tadavadhibhūtasyāpi parasantānasya pratibhāso durapahnaḥ syāt |

asmād bhinnam itīdam cet svarūpaṃ svasya cetasaḥ | sāvader asya bhāsaḥ syān na vā grāhyaṃ tadātmanā || (JNA 570,15f.)

bhede 'nyaleśam api naiti kuto bhinnah | evam ādikam aśeṣam iha pravacanapradīpaśrīśākārasaṅgrahādivacanam anusmryatām | yathā hi svasantānamātre parisphurati śaśaviśāṇād asphurato na bhedaḥ pratibhāti tathā parasantānād api sphuraṇavirahiṇo na bhāty eva bhedaḥ | na hi parasantānapekṣayā kaścid viśeṣaleśaḥ svasantānasya parisphurati yo nāsti śaśaviśāṇapekṣayā | na ca śaśaviśāṇaparasantānāv apekṣya samāne svasantānapratibhāse śaśaviśāṇapekṣayā na bhedo nāpy abhedaḥ pratibhāti | parasantānapekṣayā tu bheda eva bhātīty evam avasthāpayitum śakyam | bhedaḥbhedayor abhāvaparihāreṇa hi yathā bhedo vyavasthitaḥ tadvad bhedapratibhāso 'pi bhedaḥbhedaḥbhāvapratibhāsavilakṣaṇa evocito bhavitum, na ca tathānubhūyate | tathāpi bhedaḥ pratibhātīti vacanaracanam etat | bhāṣyakāranyāyo 'py atra bhedapratibhāsadūṣaṇe vistarato 'vagantavyaḥ || yadi cāvadhipratibhāsavirahe 'pi bhedapratibhānam idam paracittānukampayā kṣamitavyaṃ tarhi bahirarthasyāpi katham abhāvaḥ sidhyati | śakyam hi tatrāpi sandeham avatārayitum, na bahirarthaḥ kasyacid ābhāsatē, parasantānas tu parasya pratibhāsatē eva, tataś cātraiva sandeho na bahirartha iti cet | etad api sakalaṃ sandigdgham eva | na hy avaśyaṃ parasantānaḥ parasyābhāsatē, kadācid asau nāsaty eva na cāsāv avabhāsatē ity api vaktum śakteḥ | kiṃ ca mā nāma bhāsiṣṭa bahirarthaḥ kasyacid api tathāpi katham tadabhāvasiddhir bhedapratibhāsaḥhyupagamavādinā itīyanmātram iha vivakṣitam | na cātra kaścid doṣaḥ | tasmād bahirarthena sādharmaṇaṃ santānāntaram iti katham vijñāptivādinām api saṃmatam bhaviṣyati | kiṃ ca kāryakāraṇabhāvo 'pi vijñānavayasya bhedapratibhāsavādinā bādhitum āśakyaḥ | pūrvabhāviṇi hi saṃvittīḥ parasamvittyaapekṣayā bhedaṃ pūrvatvaṃ cātmano grhṇāty evāvadhipratibhāsavigame 'pi || parabhāviny api saṃvittīḥ pūrvasamvittyaapekṣayā bhedaṃ paratvaṃ cātmano 'dhigacchaty eva santānāntaravad iti niyatapūrvāparabhāvalakṣaṇe kāryakāraṇabhāve 'vabhāsamāne 'vaśiyamāne ca nīlādicitrākāravat katham

saṃvṛtīyāstu yathā tathā (PV III 4d)

iti bhagavato Vārtikakārasya vacanena phalitam atra mate | api ca citrākārakre dharmiṇyadvaitasāadhanārtham upanyastasya prakāśamānatvādihetor bhedagrāhakapratyakṣāpahṛtaviṣayatvam udbhāvayataḥ prativādinō bhedagrahaṇam anumanyamānena santānān-

tarasandehaṃ ca vinā katham uttaritavyaṃ bhavatā | nanv evam api santānāntarābhāvaḥ
 kena pramāṇena siddhaḥ | na tāvat pratyakṣeṇa, tasya vidhiviśayasya pratiśedhasā-
 hanānadhikārāt | nāpy anumānena, tasya dr̥śyābhāvasādhanaṇiyatasyātindriyaparacit-
 tābhāvasādhane 'navatārād iti 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 sadvyavahārayogyaṃ yathā
 nīlaṃ pītarūpeṇa | nopalabhyate ca svacittam upalabhyamānaṃ parasantānād bhinnena
 rūpeṇeti bhedasya svacittatādātmyaniṣedhe dr̥śyaviśeṣaṇaprayogānapekṣā svabhāvānu-
 palabdhir iyam || nāpy asiddhiḥ, bhedapratibhāse tadavadher api pratibhāsaprāpteḥ |
 avadhyapratibhāse tu bhedapratibhāsābhāvaḥ śāśaviśeṣābhedapratibhāsābhāvavat siddha
 eva | evam anena pramāṇena santānāntarasya svacittāpekṣayā bhede pratikṣipte abhede
 ca svayam evāsambhavini bhedābhedābhyām avācyaṭvaṃ siddham | sāmānyādivad
 vastutāpahatir iti, katham bādhakābhāvāt santānāntare sandeho 'bhidhīyate | etac ca
 śāstrīyaprameyasmāraṇamātraphalaṃ kiñcil likhitam iti | param iha svayam anusandheyam
 | api ca santānāntare tāvad arvāgdr̥śām sandeho bhavadbhir anumanyate | bhagavatas tu
 kim avasthāpyatām | saṃdehāvasthāpane katham sarvajñatā | vidyamānaṃ eva kadācit
 santānāntaram bhagavatā nāvadhāryate tathāpy asau sarvajña iti katham etat | anumānaṃ
 ca santānāntaraviśayaṃ prāg eva cintitam | na cānumānena pratītāv api sarvajñatā
 bhavitam arhati | pratyakṣeṇa paracittapratītau grāhyagrāhakabhāvo 'pi paracittasya
 bhagavaccittena sahāyāta iti bahirarthavāda eva mukhāntareṇopagataḥ syāt, katham ayaṃ
 vañcayati vādaḥ || asmadiyam etena tu paracittam nāsty eveti tadavadhāraṇakṛto [na]
 bhagavataḥ sarvajñatākṣatidoṣaḥ | yāvac ca bhedagrahaṇābhīmānarūpā saṃvṛsttītāvat
 santānāntare sandehāt tadavabodhanārtham vacanādir api pravartata iti svavacanavirodho 'pi
 na sambhavaty eva | na khalu santānāntaraviśayaḥ sarvathā sandeho nāsty evety abhimatam
 asmākam, api tu paramārthagatir iyam upadarśitā | idam hi santānāntarābhāvasādhanam
 advayasādhanena sādhanāṇam iti naikaniyataḥ svavacanādivirodhas tatparihāro vā |
 citrākārasambhavamātrenāpi ca vedāntadvāntāpasāro Bhāṣyakāreṇa darśitaḥ | tathā ca

ātmā sa tasyānubhavaḥ sa ca nānyasya kasyacit (PVA III 326ab)

ityādivārtikavyākhyānabhāṣyam | ātmavādas tarhi prasakta iti cet | na cit-
 rākārasaṃvedanāt (PVA 352,26) ityādi dveṣacikaluṣāśeṣā eva tuṣākāro 'pi vedāntasiddhānta
 ity alakṣita tadgranthānutthāpayantī santānāntarāpekṣayā paṭhitavatīty avasthā (?) sarvā
 saṃvṛtisatyāntaḥpātinī hy evāpaitīti sakalam anākulam iti ||

|| santānāntaradūṣaṇam samāptam ||

The end of Ratnakīrtinibandhāvaliḥ

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