

# Jātinirākṛti

By Jitāri

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## Edition Statement

## Publication Statement

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## Source Description

Jātinirākṛti

Jitāri

Jitāri: Kleine Texte

Jitāri

GudrunBühnemann

Arbeitskreis für tibetische und buddhisitsche Studien Universität Wien

Wien

1982

30-38

Wiener Studien zur Tibetologie und Buddhismskunde

8

1

PatnaBihar Research SocietyGlass plate negatives IA, IB, IIA, and IIB.<sup>2</sup>

Jitāri

Apohasiddhi

Jitāri

Kṣaṇajabhaṅga

Jitāri

ŚrutikartṛsiddhiIB.1.14; IA.1.14; IB.2.10; IA.2.10; IB.2.11; IA.2.11; IB.2.13; IA.2.13

Jitāri

VedāprāmāṇyasiddhiIA.2.13 (Fol. Nr. 23a); IB.2.14 (Fol. Nr. 24b); IA.2.14; IB.2.15 (Fol. Nr. 25)<sup>3</sup>

Jitāri

Sarvajñasiddhi

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VyāpakānupalambhaIB.2.7; IA.2.7

Jitāri

NairātmyasiddhiIB.2.9; IA.2.9; IIB.4; IIA.4; IIB.5; IIA.5; IIB.7; IIA.7; IIB.8; IIA.8.

Jitāri

JātinirākṛtiIIB.9; IIA.9; IIB.6; IIA.6; IIB.11; IIA.11; IIB.10; IIA.10; IIB.12; IIA.12

Jitāri

\*ĪśvaravādimataparīkṣaIIA.13<sup>4</sup>

<sup>5</sup> Low quality photographs of the manuscript, which is therefore difficult to read. Only parts of the manuscript were photographed; the beginning and the end are missing, as well as other folios. The

1 Kleine Texte is an edition of: Vedāprāmāṇyasiddhi, Sarvajñasiddhi, Nairātmyasiddhi, Jātinirākṛti, and \*Īśvaravādimataparīkṣa. Bühnemann's edition is based on the manuscript described below.

2 See manuscript description in

;

.

3 one folio is missing (23b und 24a)

4 Not identified.

5 This is the description given by Bühnemann in the introduction (in German) to the her 1982 edition, pp. 8-9.

preserved folios are not arranged in order. The numbers given on the margin seem not to correspond to the reconstructed sequence of the folios (for this reason Bühneman did not reproduce them in her edition). The script is Proto-Maithili. The manuscript has several mistakes.

The references to the folios are by number of the glass plate, column, and folio number (counting from the top to the bottom), e.g. IA.2.13 = glass plate IA, column 2, folio 13.

Rāhula Sāṅkrītyāyana took pictures of the manuscripts in Tibet <sup>6</sup>.

Giuseppe Tucci

Jātinirākṛti of JitāriAnnals of the Bhandarkar Oriental Research Institute

11

54-58

1930

H. R. Rangaswamy Iyengar

Tarkabhāṣa and Vādasthāna of Mokṣākaragupta and Jitāripāda

Hindusthan Press

Mysore

1952

72-80

7

## Encoding Description

Line breaks: In the source file, there were two types of line breaks: returns (and possible surrounding space) and hyphens+returns. These were replaced with lb-elements. The ed-attribute "gb" refers to Bühnemann's 1982 edition.

The glass plate numbers were encoded as pb-elements with the edRef-attribute "#jāni-ms".

The corresponding page and line number in Tucci's and Iyengar's editions were encoded as pb-elements with the edRef-attribute "#jāni-T" and "#jāni-I" respectively.

The variant readings in the footnotes were enclosed in a q type="variant".

References were enclosed in a ref-element.

Square brackets were encoded as surplus. This follows Bühnemann 1982 p. 48: "[ ] auszulassen".

Angle brackets were encoded as supplied. This follows Bühnemann 1982 p. 48: "< > zu ergänzen".

The footnotes were encoded as note-elements with their corresponding n-attribute. The footnote

references were replaced with the corresponding note. Line breaks in the notes have been removed

Abbreviations used in the cRef-attributes in this file. The editions are those consulted by Bühnemann:

āmī =

Title:	Āptamīmāṃsā
Author:	Samantabhadra
Editor:	Gajādharaḷāl Jaina
Place of Publication:	Benares
Date:	1914

nsū = Nyāyasūtra.

Title:	Nyāyadarśana. The Sūtras of Gotama and Bhāṣya of Vātsyāyana
Editor:	Ḍhūṇḍhirāja Shāstrī
Place of Publication:	Benares
Date:	1970

nv = Nyāyavārttika:

Title:	Nyāyadarśana-Vātsyāyana-bhāṣyopabṛmhaṇam. pararṣibhārad-vāḷ-Oddyotakara-viracitam
Editor:	V. P. Dvivedin
Place of Publication:	Benares

<sup>6</sup> Cf. Bühneman's introduction to her 1982 edition, pp. 8-9

<sup>7</sup> 2nd edition; 1st edition 1944

Date: 1916  
śv =  
Title: Ślokavārttika of Śrī Kumāriḷa Bhaṭṭa. With the Commentary  
Nyāyaratnākara of Śrī Pārthasārathi Miśra  
Editor: Swāmī Dvārikādāsa Śāstrī  
Place of Publication: Benares  
Date: 1978  
. Chapters:  
śv-ākṛti = Ślokavārttika Ākṛtivāda  
śv-śūnya = Ślokavārttika Śūnyavāda

## Revision Description

/p. 30/

# Jātinirākṛti

<sup>1</sup> /p. T.56/ /p. IB.2.9/

namaḥ samantabhadrāya<sup>2</sup> ||

mugdhāṅgulīkīsalayāṅghrisuvarṇakumbha<sup>3</sup>

vāntena kāntipayasā ghusṛṇāruṇena |

yo vandamānam abhiṣiñcati<sup>4</sup> dharmarājye

jāgartu vo hitasukhāya sa mañjuvajraḥ<sup>5</sup> ||

/p. I.72/ <sup>6</sup> suhrdām anurodhena yathāmati yathāsmṛti<sup>7</sup> |

hriyaṃ vihāya likhyante vādasthānāni kānicit<sup>8</sup> ||

tatra tāvad ādau jātivāda eva nirākriyate | iha<sup>9</sup> yad yad<sup>10</sup> vastuno bhedābhedaḥvyām  
abhidheyaṃ na bhavati | tat tat<sup>11</sup> sarvaṃ<sup>12</sup> vastu na bhavati | yathā vyomakalam | na ca  
vastuno<sup>13</sup> bhedābhedaḥvyām abhidheyaṃ sāmānyam iti vyāpakānupalabdhiḥ | na tāvad ayam  
asiddho hetuḥ | na hi vyaktibhyo bhinnam abhinnaṃ vā sāmānyam śakyam abhidhātum  
ubhayathāpy asāmānyasvabhāvātāprasāṅgāt<sup>14</sup> | tathā hi yadi tāvad vyaktibhyo<sup>15</sup> arthāntaram eva  
sāmānyābhimatam<sup>16</sup> vastu tadā katham<sup>17</sup> tat tāsām sāmānyam nāma | yat khalu yato 'rthāntaram

1 Dieser Text gehört wie wahrscheinlich auch der folgende zur Sammlung der vādasthānas Jitāris. Er ist bereits von TUCCI 1930 und von IYENGAR 1952 ediert worden. TUCCI's Text weist mehrere Lücken auf und gibt viele von IYENGAR's Manuskript abweichende Lesarten. IYENGAR hat in seiner Edition TUCCI's Edition benutzt, hat jedoch die abweichenden Lesarten nicht verzeichnet. Das vorliegende Manuskript kommt in seinen Lesarten TUCCI's Manuskript sehr nahe, weist aber nicht die dort vorhandene Lücke (57.27; vgl. IYENGAR 76.4-77.15) auf. Dafür bricht der Text 58.14 (TUCCI) bzw. 79.5 (IYENGAR) ab. Möglicherweise befindet sich der Schluß des Textes auch unter den unlesbaren Teilen des Manuskripts. Der erhaltene Text umfaßt die Folios IB|2|9; IA|2|9; IIB|4; IIA|4; IIB|5; IIA|5; IIB|7; IIA|7; IIB|8; IIA|8. [...]  
Für die folgende Edition wurden die Lesarten des vorliegenden Manuskripts zur Grundlage genommen, die sich in vielen Fällen mit TUCCI's Text decken. Dem letzten Teil, der im Manuskript nicht mehr erhalten ist, wurde TUCCI's Text zugrundegelegt. Das gleiche Prinzip gilt beim Gebrauch der Daṇḍas. IYENGAR's Text ist an vielen Stellen ausführlicher und bringt einfachere Lesarten.

Bühnemann 1982, pp. 17-18.

2 "mañjuśriye"I  
3 "°kumbhād" Konjektur I  
4 "abhisi°"I  
5 "mañjunāthaḥ"I  
6 Hier beginnt I mit "buddhānām anu°"  
7 "śrutismṛti"I  
8 "°sthānāna kānāna kāni"MS  
9 "ca iha"MS  
10 fehlt I, I  
11 fehlt I, I  
12 fehlt I  
13 "fehlt I"  
14 "°bhāvata°"MS, "°mānyātmatāsvabhāvapra°"I  
15 MS läßt aus von "arthā°" bis "gor aśvaḥ"  
16 "sāmānyam abhi°"I  
17 "na"I

na tat tasya sāmānyam | yathā gor aśvaḥ | arthāntaram ca gor<sup>18</sup> gotvam iti  
viruddhavyāptopalabdhiḥ<sup>19</sup> |

nanu<sup>20</sup> ca vyaktibhyo arthā /p. IA.2.9/ ntaram ca syāt | sāmānyam ca tāsām iti na<sup>21</sup> virodham<sup>22</sup>  
paśyāmaḥ | na caitan manta /p. I.73/ vyam arthāntaram ced arthāntarasya sāmānyam<sup>23</sup> sarvaṃ  
sarvasya /p. 31/ sāmānyam syāt viśeṣābhāvād iti || yad dhi khalv ekaṃ<sup>24</sup> vastv anekatra<sup>25</sup>  
samavetaṃ<sup>26</sup> tat<sup>27</sup> tādīyam sāmānyam | goṣu cāśvo na samaveta iti katham asau gavāṃ  
sāmānyam syād iti kuto viśeṣābhāvaḥ | tad ayam anaikāntiko hetuḥ katham iṣṭasiddhaye  
paryāpnuyāt<sup>28</sup> |

tad etad api bālapralāpam anuهارati<sup>29</sup> | sa hi viśeṣo buddhimatā vaktavyo yaḥ  
sāmānyābhimatapadārthamātrabhāvi<sup>30</sup> san na saṃkareṇa<sup>31</sup> vyavasthām upapādayet | ayam  
cānekasamavāyaḥ<sup>32</sup> saṃkhyāsaṃyogakāryadravyādiṣv<sup>33</sup> apy astīti tāny api  
saṃkhyādisaṃmatāni<sup>34</sup> sāmānyāni syuḥ |

atha<sup>35</sup> manyetāḥ | saty api anekārthasamavāye yad eva samānañānābhīdhānapravṛttinimittam  
tad eva sāmānyam nānyat<sup>36</sup> | samānānām<sup>37</sup> hi<sup>38</sup> bhāvaḥ sāmānyam | bhavato asmā /p. IIB.4/ d<sup>39</sup>  
abhidhānapratyayāv iti ca<sup>40</sup> bhāvaḥ | tad āhākṣapādāḥ<sup>41</sup> |

<sup>42</sup> samānaprasavātmikā<sup>43</sup> jātir iti |

etad api svaprakriyāmātraparidīpanam<sup>44</sup> | tathā hy atra | /p. I.74/ vikalpadvitayam<sup>45</sup> udayate  
| kiṃ te<sup>46</sup> svarūpeṇa samānāḥ svahetor<sup>47</sup> utpannā yeṣu tatsāmānyam  
tathāvidhabodhābhīdhānapravaṇam<sup>48</sup> āhosvid asamānā eveti | tatra yadi<sup>49</sup> te<sup>50</sup> svata eva

- 
- 18 fehlt I, MS  
19 "°palambhaḥ" I  
20 "nana" MS  
21 "mana" MS  
22 "°dha" MS; "°dham iha" I  
23 MS läßt aus "sarvaṃ sarvasya sāmānyam"  
24 "ekaṃ" MS  
25 "anekatva" MS  
26 "satataṃ" MS  
27 "ta" MS  
28 "°yad iti cet" I  
29 "°sarati" I  
30 "abhimata" fehlt I  
31 "°mṅkareṇa" MS  
32 "cānekārtha" I  
33 "°saṃyogādīnām avayavikārya" I  
34 "°ādimatām" I  
35 "athaivam" I  
36 "nānyad iti" I  
37 "samānām" MS  
38 fehlt I  
39 "asmad" MS  
40 fehlt I, T  
41 "°pādāḥ" MS, "akṣapādāḥ" fehlt I  
42 NS II.2. 68  
43 "samānañānābhīdhānapra" I, T  
44 "tejakriyā" MS  
45 "vikalpadvayam" I, T  
46 "te bhedāḥ" I  
47 "svahe" fehlt I  
48 "°pramāṇam" I  
49 "te yadi" I

samānāḥ samāne<sup>51</sup> nānābhidhāne<sup>52</sup> /p. T.57/ svayam eva pravartayiṣyanti | kiṃ tatra  
sāmānyenārthāntareṇa | tathā ca tad asāmānyam eva | tadbaleṇa samānayoḥ<sup>53</sup> nānābhidhānayoḥ  
avr̥tteḥ<sup>54</sup> | athāsamānāḥ | na tarhi teṣāṃ sāmānyam asti | samānānāṃ hi<sup>55</sup> /p. 32/ bhāvaḥ  
sāmānyam ity uktavān asi<sup>56</sup> | asamānānāṃ<sup>57</sup> ca<sup>58</sup> bhāvaḥ sāmānyam iti bruvāṇaḥ<sup>59</sup>  
ślāghanīyapraṇo<sup>60</sup> devānāṃpriyaḥ |  
svayam asamānasvabhāvā pi tenaiva samānās ta iti cet |  
kiṃ<sup>61</sup> te kriyante āhosvid<sup>62</sup> adhyavasīyante<sup>63</sup> | /p. IIA.4/ tatra na tāvat kriyante teṣāṃ  
svahetubhir eva kṛtatvāt | kṛtasya ca punaḥ karaṇāyogāt | abhūtaprādurbhāvalakṣaṇatvāt karaṇasya  
|  
samānātmanā kriyanta iti cet |  
nanu yeṣāṃ niṣpannatayā kṛṇaḥ<sup>64</sup> karmatā nāsti kathaṃ te kriyante nāma |  
syād etat | yena dharmirūpeṇa<sup>65</sup> te niṣpannā<sup>66</sup> na tena karoteḥ karmabhāvam anubhavanti |  
samānena<sup>67</sup> rūpeṇa<sup>68</sup> niṣpannāḥ kriyanta<sup>69</sup> iti na kiṃcid atrānupapannam<sup>70</sup> |  
evaṃ tarhi tad eva samānaṃ rūpaṃ sāmānyena kriyata<sup>71</sup> iti syāt | tasya ca<sup>72</sup> bhāvaniṣpattav<sup>73</sup>  
aniṣpannasya kāraṇāntarataḥ paścād upajāyamānasya tadbhāvatā<sup>74</sup> brahmaṇāpy aśakyā<sup>75</sup>  
sādhayitum |  
arthāntaram eva tad bhavatu na kiṃcid aniṣṭam āpadyata iti cet |  
/p. I.75/ sāmānyāntaram eva tarhi tan nityasāmānyajanyam<sup>76</sup> abhyupetaṃ syāt | tathā ca tad  
api<sup>77</sup> bhedānāṃ asamānānāṃ kathaṃ sāmānyam i /p. IIB.5/ ti paryanuyoge<sup>78</sup> tenāpi

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50 "te yadi" I  
51 "samāna" I  
52 "°dhānaṃ" I, "°dhāna" lacuna" m eva" I  
53 "sāmānyena" I  
54 "aprayukteḥ" I, "apravṛtteḥ" I  
55 fehlt I, I  
56 cf. 31. 24f.  
57 "asamānāṃ" I  
58 fehlt I  
59 "°naḥ kathaṃ" I  
60 "°pratiṇo" I  
61 "na; tathā hi kiṃ..." I  
62 "kiṃ nu vai" I, "athāho" I  
63 "vyava" I  
64 "kṛteḥ" I  
65 "dharma" MS  
66 "°nnāḥ" I  
67 "kim tu samānena punā" I, "°nena punā" I  
68 "°nā" I, MS?  
69 "tena kri" I  
70 "atra" fehlt I  
71 "kriyanta" I  
72 "ca bhāvi" I, "vibhāva" MS  
73 "ca bhāvi" I, "vibhāva" MS  
74 "vyaktivad bhāvasvabhāvatā" I  
75 "aśaktā" I  
76 "nety asāmānyajanmam" I  
77 "tad api" fehlt I  
78 "°yogi" I



tadvyatiriktasamānarūpakaraṇopagame<sup>79</sup> saty aparāparakāryasāmānyaparikalpanātmakam<sup>80</sup>  
 anavasthānam apratividhānam āsajyeta<sup>81</sup> | na ca<sup>82</sup> bhedānām asamānarūpaṃ<sup>83</sup> pracyaveta<sup>84</sup> |  
 /p. 33/

nāpi dvitīyapakṣāśrayaṇam<sup>85</sup> śreyaḥ | na hy anyenānye samānā nāma pratiyante | tadvanto<sup>86</sup>  
 nāma pratiyeran | bhūtavat kaṅthe<sup>87</sup> guṇena | anyathā hi yena kenacid<sup>88</sup> anyena ye kecana  
 samānāḥ pratiyeran pratiniyamanibandhanābhāvāt<sup>89</sup> |

ekenānekasamavāyinānyenānye<sup>90</sup> samānāḥ pratiyante | tato nātiprasaṅga<sup>91</sup> iti cet |  
<sup>92</sup> na khalv avayavidravyadvitvādisamkhyānām apy ekatvānekasamavāyitve<sup>93</sup> na<sup>94</sup> staḥ<sup>95</sup> |  
 yena tebhyo 'vayavādayo na tathāvagamyeran<sup>96</sup> |

atha teṣāṃ svāśrayeṣu samānañānābhidhānavidhānasāmarthyābhāvād<sup>97</sup> adoṣa eṣaḥ |  
 nanu sāmānyam api bhedeṣv ekatvānekasamavā /p. II.A.5/ yābhyām eva  
 samānapratyayāpratyayatayā<sup>98</sup> parikalpitam | tau<sup>99</sup> cāvayavyādīnām<sup>100</sup> api yuṣmābhir<sup>101</sup>  
 abhyupetāv iti teṣāṃ api tathābhāvaḥ katham apākriyeta<sup>102</sup> |

asāmānyasvabhāvāt<sup>103</sup> na te samānañānāhetava<sup>104</sup> iti cet |  
 nanu samānañānāhetutve sati sāmānyasvabhāvātā<sup>105</sup> | tasyāṃ ca satyāṃ samānañānāhetutvam  
 iti sthiram<sup>106</sup> itaretarāśrayatvam<sup>107</sup> | tathā hy<sup>108</sup> ekatvādeḥ<sup>109</sup> samānatvāt<sup>110</sup> |  
 sāmānyābhimatabhāvavad ārabdhadravyāder<sup>111</sup> api kiṃ na sāmānyarūpateti pa- /p. I.76/  
 ryanuyoge<sup>112</sup> samānapratyayāpratyayatvād<sup>113</sup> ity uttaram uktavān asi<sup>114</sup> | tatas tad api

- 
- 79 "°sāmānya°"I  
 80 "°karmasāmānya°"I  
 81 "āsajyet"MS; "āsajyate" I  
 82 "cā" I  
 83 "asamānaṃ rū" I  
 84 "°vet"MS; "°vate" I  
 85 "°pakṣa°" I; cf. 32. 4  
 86 "tadvad anye" I  
 87 "katham" I  
 88 I fügt ein: "apy"  
 89 "°yatām bandhanā°" I  
 90 "°samavāyinārthena" I, "ekena neka°"MS, "°samavāyenā°" I  
 91 "°ṅgam"MS  
 92 "vārtam etat | na khalv ava°" I, "vārtam etat | na hy ava°" I  
 93 "°vayidvitve" I  
 94 "nāsta"MS  
 95 "nāsta"MS  
 96 "gamyeran" I  
 97 "vidhāna" fehlt I, I  
 98 "samānapratyayāhetutayā" I, "samapratyayāhetutayā" I  
 99 "atha te ca avaya°" I  
 100 "vāyav°"MS, I  
 101 "°smābhir"MS  
 102 "°yet"MS  
 103 "°tvā"MS  
 104 "anumānāhetava" I  
 105 "asāmānyasva°"MS, "asamānasva°" I  
 106 "stharam"MS, "sphuṭam" I, I  
 107 "°śrayitvam" I, "itiretarāśrayatvam"MS  
 108 "heka°"MS  
 109 "heka°"MS  
 110 "sāmānyatvāt nimittasya" I  
 111 "ārabhya°"MS, I  
 112 cf. 33.7 f.

samānapratītinimittatvaṃ<sup>115</sup> nimittasya<sup>116</sup> samānatvāt samānam avayavyāder api kiṃ na syād ity  
asmadiye<sup>117</sup> /p. 34/ punaḥ paryanuyoge<sup>118</sup> saty asāmānyarūpatvād iti bruvāṇaḥ<sup>119</sup> |<sup>120</sup> katham  
itaretarāśrayadoṣān muktim āsādayasi | etenaitad api prayuktaṃ yad uktam uddyotakareṇa<sup>121</sup> | /p.  
II.B.7/ <sup>122</sup> na <sup>123</sup> gavi gotvaṃ yena <sup>124</sup> gotvayogāt | prāg gaur evāsāv iti vyartham gotvaṃ syāt | api  
tu yadaiva vastu tadaiva gotvena saṃbadhyate | gotvayogāt<sup>125</sup> prāg vastv eva nāsti | na  
cāvidyamānaṃ gaur iti vā<sup>126</sup> agaur iti<sup>127</sup> vā śakyaṃ vyapadeṣṭum iti | tathā hi yadaiva vastu  
tadaiva<sup>128</sup> yadi gorūpaṃ<sup>129</sup> tat<sup>130</sup> svahetor utpannaṃ kiṃ tasyānyena gotvena | athāgorūpaṃ na  
tarhi tasyāśvāder<sup>131</sup> iva gotvena saha saṃbandhaḥ syāt | na hy agor<sup>132</sup> bhāvo gotvaṃ nāma |  
tasmān nārthāntaram arthāntarasya<sup>133</sup> sāmānyam ity asāmānyarūpatayārthāntaratvaṃ vyāptaṃ  
sāmānyātmatām apahastayatīti<sup>134</sup> kuto anekāntaḥ | abhinnaṃ eva tarhi sāmānyam<sup>135</sup> astv<sup>136</sup>  
iti<sup>137</sup> vyatiriktasāmānyanirākaraṇe<sup>138</sup> dattasāhāyyakaḥ<sup>139</sup> sām̐khyā idānīm pratyavatiṣṭhate | sa  
evam<sup>140</sup> vaktavyaḥ | kiṃ nu vai bhavān vyaktīnām sāmānyasaṃñākaraṇakāma<sup>141</sup> āhosvid<sup>142</sup>  
ātmātīśayapratipādanakāmaḥ | ādye /p. I.77/ pakṣe na kiṃci /p. II.A.7/ t kṣīyate<sup>143</sup> | na hi<sup>144</sup> vayaṃ  
nāmni vivadāmahe | dviṭīyo 'pi<sup>145</sup> pakṣo mahatīm manorājyasampadam āvedayati | tathā hy atrāpi  
vikalpadvayam udayate | kiṃ vyaktibhyaḥ sāmānyasyābhedaḥ<sup>146</sup> | uta vyaktīnām sāmānyād iti |  
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- 113 "samānapratyayatvād" I  
114 cf. 33.8 f.  
115 "°pratītinimittasya" I  
116 "°pratītinimittasya" I  
117 "°yeṣu" I  
118 cf. 33.12f.  
119 cf. 33.16  
120 I fehlt ein größerer Abschnitt.  
121 "udyo" I  
122 cf. NV II.2.65 p.318. 17-25: "yad idaṃ gotvaṃ goṣv anuvṛttipratyayakāraṇaṃ tat kiṃ gavi varttate āhosvid agavi  
yadi tāvad gavi prāk gotvayogād gaur evāsāv iti vyartham gotvam |...na ca prāk gotvayogād vastu vidyate na  
cāvidyamānaṃ gaur ity agaur iti ca śakyaṃ vyapadeṣṭum yadaiva vastu tadaiva gotvenābhisambadhyate..."  
123 fehlt MS  
124 "yo na" MS  
125 "na ca go°...vastv asti" I  
126 fehlt I  
127 "itā" MS  
128 "tad eva" MS  
129 "°rūpa" MS  
130 "tatra" MS  
131 "tasyāgor iti vāśvāder iti vā gotvena" I  
132 "ago" I  
133 fehlt I  
134 "°yati" I  
135 "°yat" MS  
136 "astīti" I  
137 "astīti" I  
138 "vyaktivyatiriktasāmānyanirākaraṇāt" I  
139 "°sahāyakaḥ" I  
140 "e" MS  
141 "sāmāna°" MS  
142 "yad vā" I  
143 "kṣa°" MS  
144 fehlt I  
145 "pa" MS  
146 "°bhida" MS

ādye<sup>147</sup> vikalpe<sup>148</sup> vyaktivad anekatvam anityatvam<sup>149</sup> ca sāmānyasya syād | iti<sup>150</sup>  
 prayogaḥ | vyaktibhyo yad abhinnaṃ tad anekam anityaṃ ca yathā tāsāṃ prāṭisvikaṃ<sup>151</sup> rūpaṃ |  
 vyaktibhyaś cābhinnaṃ<sup>152</sup> sāmānyam iti svabhāvahetuprasaṅgaḥ<sup>153</sup> | nānaikāntiko hetur  
 ekatvanityatvayoḥ sāmānyasya viruddhadharmādhyāsenā vyaktibhyaḥ sukhādibhya iva  
 caitanyasyaikāntena<sup>154</sup> bhedaḥprasaṅgāt<sup>155</sup> | aparasmin punar vikalpe sāmānyavad vyaktinām<sup>156</sup>  
 apy ekatvanityatve syātām | prayogaḥ | yad sāmānyād abhinnaṃ na tad bhinnaṃ anityaṃ ca yathā  
 tasyaiva sāmānyatā<sup>157</sup> | sāmānyād<sup>158</sup> abhinnaṃ ca vyaktinām rūpaṃ iti |  
 vyāpakaviruddhopalabdhipra /p. II B.8/ saṅgaḥ<sup>159</sup> | na cānekāntaḥ<sup>160</sup> | sāmānyād abhinnaṃ hi  
 sāmānyam eva | tac caikaṃ nityaṃ ceti<sup>161</sup> kathaṃ tad abhinnaṃ bhinnaṃ anityaṃ ca nāma | evaṃ  
 hi<sup>162</sup> bruvāṇaḥ sāmānyam evānekam<sup>163</sup> anityaṃ<sup>164</sup> ca brūyāt | tasya ca sāksād ekatvanityatve<sup>165</sup>  
 pratiñāya punar upadeśāntareṇa<sup>166</sup> te<sup>167</sup> eva prativahatīti<sup>168</sup> kathaṃ nonmattaḥ<sup>169</sup> | tasmād  
 bhedaḥbhedaḥbhyaṃ avācyam<sup>170</sup> sāmānyam iti siddham |

nanv<sup>171</sup> ayam<sup>172</sup> anaikāntiko hetuḥ | yady api hi sāmānyam bhedaḥbhedaḥbhyaṃ<sup>173</sup>  
 kevalābhyaṃ avācyam<sup>174</sup> tathāpi nāvastu<sup>175</sup> prakāraṅtarasyāpy ubhayātmatālakṣaṇasya<sup>176</sup>  
 saṃbhavāt | bhinnābhinnam eva hi sāmānyam jainajaiminiyāḥ<sup>177</sup> pratijānate | yad āhuḥ | /p. I.78/  
 /p. 36/

<sup>178</sup> ghaṭamaulisuvarṇārthī<sup>179</sup> nāśotpādasthitiṣv ayam |

/p. T.58/ śokapramodamādhyasthyaṃ<sup>180</sup> jano yāti sahetukam ||

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- 147 "ādyapakṣe" I  
 148 "ādyapakṣe" I  
 149 "asattvam" I  
 150 fehlt I  
 151 "prati" MS  
 152 "tv abhi" I  
 153 "hetuḥ pra" I  
 154 "anyasya ekā" I  
 155 "bhedaḥprasaṅgāt" I  
 156 "nam" I  
 157 "sāmānyasyātmā | sāmānyad" MS  
 158 "sāmānyasyātmā | sāmānyad" MS  
 159 "labdhiḥ pra" I  
 160 "cānaikāntikāḥ" I, "sānekāntaḥ" MS  
 161 "cet" I  
 162 fehlt I  
 163 I beginnt nach der Lücke mit "nekaṃ"  
 164 fehlt I  
 165 "abhinnatvani" I  
 166 "ayam deśāntarata eva" I  
 167 "tata" I  
 168 "pratibhātīti" I  
 169 "mataḥ" MS, I  
 170 fehlt I  
 171 "na cāyam" I  
 172 "na cāyam" I  
 173 "bhedaḥbhedaḥ vyaktaya eva ābhyaṃ" I  
 174 "vācyam" I  
 175 "avastu" fehlt I, "na tathāpi avastu" I  
 176 "yātmanā la" I  
 177 "caivam iti jaināḥ" I, "jaini" MS  
 178 ĀM III 59  
 179 "suvarṇānām" I

181 na sāmānyātmanodeti na vyeti vyaktam anvayāt |  
vyety udeti viśeṣeṇa sahaikatrodāyādima /p. II.A.8/ t<sup>182</sup> ||

183 yathā kalmāṣavarṇasya yatheṣṭhaṃ<sup>184</sup> varṇanigrahaḥ<sup>185</sup> |  
citravād vastuno 'py evaṃ bhedābhedāvadhāraṇā<sup>186</sup> ||

187 yadā tu śabalaṃ vastu yugapat<sup>188</sup> pratipadyate |  
tadānyānanyabhedādi<sup>189</sup> sarvam eva praliyate<sup>190</sup> ||

191 ekātmakaṃ<sup>192</sup> bhaved ekam<sup>193</sup> iti neśvarabhāṣitam |  
tathā<sup>194</sup> hi tad upaitavyaṃ<sup>195</sup> yad yathavivopalabhyate ||

iti

atra pratividhiyate | bhedābhedayor anyonyaniṣedharūpatvād<sup>196</sup> ekavidher  
aparanīṣedhanāntarīyakatvāt katham<sup>197</sup> anayor ekādihikaraṇatvaṃ mattonmattetarāḥ pratipadyeta  
| tathā hi tan /p. I.79/ nāma tasmād<sup>198</sup> abhinnaṃ<sup>199</sup> yad eva yat | bhinnaṃ ca tat tasmād yad yan  
na bhavati | ataś ca vyaktibhyaḥ sāmānyam bhinnaṃ abhinnaṃ ceti bruvāṇo vyaktayaḥ  
sāmānyam<sup>200</sup> na ca<sup>201</sup> vyaktayaḥ<sup>202</sup> sāmānyam<sup>203</sup> iti brūte | kathaṃ ca<sup>204</sup> svasthacetaś<sup>205</sup>  
cetasy<sup>206</sup> apī tad etad āropayet<sup>207</sup> | prayogaḥ | yad yad eva<sup>208</sup> na tad atad bhavati yathoṣṇam  
vahnirūpaṃ nānuṣṇam<sup>209</sup> | vyaktaya eva<sup>210</sup> sāmānyam iti  
svabhāvaviruddhopalabdhiprasaṅgaḥ<sup>211</sup> |

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- 180 "śokapramoha" ĀM  
181 ĀM III 57  
182 "°sat" ĀM, I, I  
183 ŚV ākrtivāda 57cd u. 58ab  
184 "yatheṣṭa" I  
185 "°vighrahaḥ" I  
186 "°dāvaraṇā" MS  
187 ŚV ākrtivāda 62cd u. 63ab  
188 "yumayat" MS, "yugavat" I  
189 "°bhedena" I  
190 "prati" I, I  
191 ŚV sūnyavāda 219cd u. 220ab  
192 "ekākāraṃ" ŚV.  
193 "etad" I  
194 "tat tathaiva prapattavyaṃ" I, "hi tathā hi" MS, "tathaiva" ŚV  
195 "upe" I, ŚV, I  
196 "pratiṣedha" I, I  
197 "tat kathaṃ" I  
198 "tasmābhinnaṃ" MS  
199 "tasmābhinnaṃ" MS  
200 "sa" MS  
201 fehlt I  
202 "vyaktibhyaḥ" I  
203 "sa" MS  
204 fehlt I  
205 "°cetāś" I  
206 "°cetasyā" MS  
207 "°yati" I  
208 "evaṃ" I  
209 "nāmo" I  
210 Hier bricht das MS ab.

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ubhayathā pratīter ubhayopagama iti cet |  
 nanu pratītir apratīter bādhikā na tu mithyāpratīteḥ | vitathasyāpi pratītidarśanāt | anyathā hi  
 pratītipathānusāriṇā<sup>212</sup> bhavatā dvicandrādayo<sup>213</sup> 'pi na nihnotavyāḥ |  
 bādhakavaśāt te nihnūyanta iti cet |  
 ihāpy etad anumānam asiddhyādidoṣatrayarahitaliṅgajam<sup>214</sup> kiṃ na paśyati devānāmpriyaḥ |  
<sup>215</sup> na saṃvido yuktibhir asti bādheti cet |  
 nanu kim iyaṃ rāñām āñā yenāvicārya gr̥hyate |  
 pratyakṣasvabhāvā saṃvit | tac ca jyeṣṭham<sup>216</sup> pramāṇam ato na bādhyata iti cet |  
<sup>217</sup> kiṃ punar anumānam lakṣaṇopetam api bādhyate | evam etad iti cet |  
 na tarhi tad<sup>218</sup> anumānam pramāṇam syāt | lakṣaṇayukte<sup>219</sup> bādhāsambhave<sup>220</sup> tal lakṣaṇam  
 eva dūṣitaṃ syād iti sarvatrānāśvāsaḥ<sup>221</sup> |  
 athānumānābhāso<sup>222</sup> bādhyate |  
<sup>223</sup> pratyakṣābhāso 'pi kiṃ na bādhyate |  
 bādhyatām adhyakṣābhāsaḥ | pratyakṣaiva<sup>224</sup> punar iyaṃ saṃvittis tat katham iti<sup>225</sup> bādhyata  
 iti cet |  
 nanv iyaṃ api pratyakṣābhāsa<sup>226</sup> evānumānena<sup>227</sup> bādhyamānatvāt |

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atha pratyakṣam eva pratyakṣasya tadābhāsatām bādhyatvāt<sup>228</sup> sādhyati na tv anumānam ity  
 abhiniveśaḥ |

/p. 180/ katham tarhi jvālādiviṣayāyāḥ pratyabhiñāyāḥ<sup>229</sup> pratyakṣāyāḥ<sup>230</sup> pratyakṣābhāsatā  
 vyavasthāpyate<sup>231</sup> | na khalu jvālādīnām<sup>232</sup> kṣaṇikatvam<sup>233</sup> adhyakṣam avadhārayet | tasmād  
 anumānam eva jvālādīnām kṣaṇikatām<sup>234</sup> sādhyat<sup>235</sup> | bādhakam etasyā<sup>236</sup> ityakāmenāpi<sup>237</sup>

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- 211 "°dhiḥ pra°"I  
 212 "°yathānu°"I  
 213 "'pi" bis "bādhaka" fehlt |lacuna  
 214 "api bādhyādidoṣatrayarahitaliṅgajam bādhakam" I  
 215 "na...bādhā:" Upendravajrā - Viertel. Wahrscheinlich ein Zitat.  
 216 "jyeṣṭha" I  
 217 I läßt aus von "kiṃ" bis "cet."  
 218 "idam" I  
 219 "°yukte 'pi" I  
 220 "bādhasam°" I  
 221 "°trānumāne 'nāśvāsaḥ" I  
 222 "yathānu°" I  
 223 "pratyakṣa°" bis "bādhyate" fehlt I  
 224 "pratyakṣeṇaiva" I  
 225 "na" I  
 226 "pratyakṣābhāsaiva anumānena" I  
 227 "pratyakṣābhāsaiva anumānena" I  
 228 "bādhakatvāt" I  
 229 "°āyā vyaktyapekṣayā" I  
 230 "°āyā vyaktyapekṣayā" I  
 231 "°yeta" I  
 232 "°nām api" I  
 233 "akṣa°" I  
 234 "°tvam" I, "kṣaṇekatvam" I  
 235 "°yet" I  
 236 "eva tasyā" I  
 237 "°nāpi tu" I

kumārilenābhyupetavyam | na<sup>238</sup> śakyam vaktuṃ sāmānyam eva kevalam tayā viṣayīkriyā itī |  
 tathābhāve<sup>239</sup> hi tad evedaṃ jvālātvam<sup>240</sup> itī syāt na saivam jvāleti | tasmān nānaikāntiko hetur ity  
 alam bahubhāṣitayeti<sup>241</sup> |  
 jātinirākṛtir iyaṃ jītarīpādānām<sup>242</sup> ||

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238 "na ca" |

239 "tathā" |

240 "buddhijvā" |

241 "bahupralāpatayā" |

242 "jītarīpādānām kṛtir jātinirākṛtis samāptā" || |