

# Nyāyasūtra

With the Commentary Nyāyabhāṣya

By Vātsyāyana

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(Bussei)

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## Notes Statement

Based on the Tārānātha Nyāyatarkatīrtha and Amarendramohana Tarkatīrtha edition, Calcutta 1936--1944. Does not include Uddyotakara or Viśvanātha's commentaries. Data entered by the Young Buddhist Association of the University of Tokyo (Bussei)

## Source Description

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## Encoding Description

## Editorial Description

The published edition from which this e-text was transcribed is printed in the Devanāgarī script. The electronic text below is in a lossless transliteration using the Latin alphabet. The transliteration

scheme used is the IAST (The International Alphabet of Sanskrit Transliteration). IAST differs in small ways from ISO 15919, but is preferred by most working Sanskrit scholars. Conversion of this file to ISO 15919 can be achieved by performing the following replacements throughout the file: ॠ -> r and ड -> m

Text division is as Devanāgarī ("ityevam" not "ity evam".)

Quotations are tagged with quote elements.

Due to a gross search-and-replace error, some ॠ vowels may be missing

Initial vowel elision for avagraha is reversed and marked with a + sign: e.g., "pratham+adhyāyaḥ"

## Revision Description

- 2011-07-07: Initial file creation By Young Buddhist Association of the University of Tokyo (Bussei)
- 2013-04-22: Editing and conversion to TEI By Dominik Wujastyk
- 2013-04-28: Reworked the divisions of the text, marking the adhyāyas and āhnikas. By Dominik Wujastyk
- 2013-04-29: Corrections to text divisions. By Dominik Wujastyk
- 2013-04-29: Placed quotations within quote tags. By Dominik Wujastyk
- 2015-04-22: Rewinding the "gross search-and-replace error" (turns out that there were more than a few 'ॠ'-s missing), and adopted the `div` elements for Nyāyasūtra passages to `quote` elements. By Patrick Mc Allister
- 2016-11-23: Updated the file description, commented out notes with the rend-attribute "none", added numbers at the end of each sūtra, relocated the closing tags of some quotes, removed the rend-attribute "double", replaced brackets in head-elements with >supplied< and expanded the abbreviations A, Ā, and Sū in the headings. By Liudmila Olalde

# Adhyāya 1

## Adhyāya 1, Āhnika 1

### Adhyāya 1, Āhnika 1, Sūtra 1

/p. 1/ pramaṇato 'rthapratipattau pravṛttisāmarthyād arthavat pramāṇam/

/p. 21/ pramāṇam antareṇa nārthapratipattiḥ, nārthapratipattim antareṇa pravṛttisāmarthyam/ pramāṇena khalv ayaṃ jñātārtham abhīpsati jihāsati vā/ tasyepsājihāsāprayuktasya samihā pravṛttir ity ucyate/ sāmṛthyam punar asyāḥ phalenābhisambandhaḥ/ samīhamānas tam artham abhīpsan jihāsan vā tam artham āpnoti jahāti vā/ arthas tu sukhaṃ sukhahetuś ca, duḥkhaṃ duḥkhaḥetuś ca/

/p. 22/ so 'yaṃ pramāṇārtho 'parisaṅkhyeyaḥ, prāṇabhṛdbhedasyāparisaṅkhyeyatvāt/ arthavati ca pramāṇe pramātā prameyaṃ pramitiḥ ity arthavanti bhavanti/ kasmāt? anyatamāpāye 'rthasyānupapatteḥ/

/p. 24/ tatra tasyepsājihāsāprayuktasya pravṛttiḥ sa pramātā, sa yenārthaṃ pramiṇoti tat pramāṇam, yo 'rthaḥ pramiyate tat prameyam, yad arthavijñānaṃ sā pramitiḥ, catarṣu caivaṃvidhāsv arthattattvaṃ parisamāpyate/ kiṃ punas tattvam? sataś ca sadbhāvo 'sataśüEcāsadbhāvaḥ/ sat sad iti gr̥hyamāṇaṃ yathābhūtam aviparītaṃ tattvaṃ bhavati/

/p. 25/ asac cāsad iti gr̥hyamāṇaṃ yathābhūtam aviparītaṃ tattvaṃ bhavati/

/p. 26/ katham uttarasya pramāṇenopalabdhir iti? saty upalabhyamāne tadanupalabdheḥ pradīpavat/ yathā darśakena dīpena dr̥śye gr̥hyamāṇe tad iva yan na gr̥hyate, tan nāsti/ yady abhaviṣyad idam iva vyajñāsyata, vijñānābhāvān nāstīti/ evaṃ pramāṇena sati gr̥hyamāṇe tad iva yan na gr̥hyate,

/p. 27/ tan nāsti/ yady abhaviṣyad idam iva vyajñāsyata, vijñānābhāvān nāstīti/ tad evaṃ sataḥ prakāśakaṃ pramāṇam asad api prakāśayatīti/

/p. 28/ sac ca khalu ṣoḍaśadhā vyūḍham upadekṣyate/ tāsāṃ khalv āsāṃ sadvidhānām—

pramāṇaprameyasamśayaprayojanadr̥ṣṭāntasiddhāntāvayavatarkanirṇayavādajalp  
avitaṇḍāhetvābhāsacchalaajātinigrahassthānānām tattvajñānān niḥśreyasādhigamaḥ //  
1.1.1 //

/p. 29/ nirdeśe yathāvacaṇaṃ vighrahaḥ/ cārthe dvandvasamāsaḥ/ pramāṇādīnām tattvam iti śaiṣikī ṣaṣṭhī/

/p. 31/ tattvasya jñānaṃ niḥśreyasasyādhigama ity karmaṇi ṣaṣṭhau/ ta etāvanto vidyamānārthāḥ, yeṣāṃ aviparītajñānārtham ihopadeśaḥ/

% vidyamānārthā, ...] p/32 so 'yam anavayavena tantrārtha uddiṣṭo veditavyaḥ/ ātmādeḥ khalu prameyasya tattvajñānān niḥśreyasādhigamaḥ/

/p. 33/ tac caitad uttarasūtreṇānūdyata iti/ heyam, tasya nirvartakaṃ hānam ātyantikam, tasyopāyo 'dhigantavya ity etāni catvāry arthapadāni samyag buddhvā niḥśreyasam adhigacchati/

/p. 34/ tatra saṁśayādīnāṃ pṛthagvacanam anarthakam — saṁśayādayo yathāsambhavam  
pramāṇeṣu prameyeṣu cāntarbhavanto na vyatiricyanta iti? satyam etat, imās tu catasro vidyāḥ  
pṛthakprasthānāḥ prānabhṛtām anugrahāyopadiśyante, yāsāṃ caturthiyam ānvīksikī nyāyavidyā/

/p. 35/ tasyāḥ pṛthakprasthānāḥ saṁśayādayaḥ padārthāḥ/ teṣāṃ pṛthagvacanam  
antareṇādhyātmavidyāmātram iyam syāt, yathopaniṣadaḥ/ tasmāt saṁśayādibhiḥ padārthaiḥ  
pṛthak prasthāpyate/ tatra nānupalabdhe na nirṇīte 'rthe nyāyaḥ pravartate, kiṃ tarhi? saṁśayite  
'rthe/ yathoktam —

vimṛśya pakṣapratipakṣābhyām arthāvadhāraṇam nirṇayaḥ  
iti/ vimarśaḥ — saṁśayaḥ/ pakṣapratipakṣau — nyāyapravṛtṭiḥ/ arthāvadhāraṇam — nirṇayas  
tattvajñānam iti/ sa ca

ayam kiṃsvid

iti vastuvimarśamātram anavadhāraṇam jñānam saṁśayaḥ, prameye 'ntarbhavann evam artham  
pṛthag ucyate/

/p. 37/ atha prayojanam — yena prayuktaḥ pravartate, tat prayojanam/ yam artham abhīpsan  
jihāsan vā karmārabhate,

/p. 38/ tenānena sarve prāṇinaḥ sarvāṇi karmāṇi sarvās ca vidyā vyāptāḥ, tadāśrayaś ca nyāyaḥ  
pravartate/ kaḥ punar ayam nyāyaḥ? pramāṇair arthaparīkṣaṇam nyāyaḥ/

/p. 39/ pratyakṣāgamāśritam anumānam, sānvīksā/ pratyakṣāgamābhyām īkṣitasyānvīkṣaṇam  
anvīksā/ tayā pravarttata ity ānvīksikī — nyāyavidyā — nyāyāśāstram/ yat punar anumānam  
pratyakṣāgamaviruddham nyāyābhāsaḥ sa iti/

/p. 44/ tatra vādajalpau saprayojanau/ vitanḍā tu parīkṣyate/ vitanḍayā pravartamāno  
vaitanḍikāḥ/ sa prayojanam anuyukto yadi pratipadyate so 'sya pakṣaḥ so 'sya siddhānta iti,  
vaitanḍikatvam jahāti/ atha na pratipadyate nāyam laukiko na parīkṣaka ity āpadyate/ athāpi  
parapakṣapratīṣedhājñāpanam prayojanam bravīti, etad api tādr̥g eva/ yo jñāpayati yo jānāti yena  
jñāpyate yac ca jñāpyate etac ca pratipadyate yadi, tadā vaitanḍikatvam jahāti/ atha na pratipadyate,  
parapakṣapratīṣedhājñāpanam prayojanam ity etad asya vākyam anarthakam bhavati/  
vākyasamūhaś ca sthāpanāhīno vitanḍā, tasya yady abhidheyam pratipadyate, so 'sya pakṣaḥ  
sthāpanīyo bhavati/ atha na pratipadyate, pralāpamātram anarthakam bhavati, vitanḍātvaṃ  
nivartata iti/ atha dr̥ṣṭāntaḥ pratyakṣaviśayo 'rthaḥ, yatra laukikaparīkṣakāṇām darśanam na  
vyāhanyate/

/p. 45/ sa ca prameyam/ tasya pṛthagvacanam ca tadāśrayāv anumānāgamau, tasmin sati  
syātām anumānāgamau asati ca na syātām/ tadāśrayā ca nyāyapravṛtṭiḥ/ dr̥ṣṭāntavirodhena ca  
parapakṣapratīṣedho vacanīyo bhavati, dr̥ṣṭāntasamādhinā ca svapakṣaḥ sādhanīyo bhavati/  
nāstikaś ca dr̥ṣṭāntam abhyupagacchann āstikatvam jahāti/ anabhyupagacchan kiṃsādhanāḥ param  
upālabheteti/ niruktena ca dr̥ṣṭāntena śakyam abhidhātum

sādhyasādharmyāt taddharmabhāvi dr̥ṣṭānta udāharaṇam

tadviparyayād viparītam

iti/

/p. 46/ asty ayam ity anujñāyamāno 'rthaḥ siddhāntaḥ/ sa ca prameyam/ tasya pṛthagvacanam  
satsu siddhāntabhedeṣu vādajalpavitāṇḍāḥ pravartante, nāto 'nyatheti/

/p. 47/ sādhanīyārthasya yāvati śabdasaṃmūhe siddhiḥ parisamāpyate tasya pañcāvayavāḥ  
pratijñādayaḥ, samūham apekṣyāvayavā ucyante/

/p. 48/ teṣu pramāṇasaṃmūhaḥ, āgamaḥ pratijñā/ hetur anumānam/

/p. 51/ udāharaṇam pratyakṣam/ upanayanam upamānam/

/p. 52/ sarveṣāṃ ekārthasamavāye sāmārthyapradarśanaṃ nigamanam iti/ so 'yaṃ paramo nyāya iti/ etena vādajalpavitaṇḍaḥ pravartante nāto 'nyatheti/

/p. 53/ tadāśrayā ca tattvavyavasthā/ te caite 'vayavāḥ śabdaviśeṣāḥ santaḥ prameye 'ntarbhūtā evamarthaṃ pṛthag ucyanta iti/ tarko na pramāṇasaṃgrhīto, na pramāṇāntaram, pramāṇānām anugrāhakas tattvajñānāya kalpate/ tasyodāharaṇam — kim idaṃ janma kṛtakena hetunā nirvartyate, āhosvid akṛtakena, athākasmikam iti?

/p. 54/ evam avijñāte 'rthe kāraṇopapattya ūhaḥ pravarttate — yadi kṛtakena hetunā nirvartyate, hetūchedād upapanno 'yaṃ janmocchedaḥ/ athākṛtakena hetunā, tato hetūchedasyāśakyatvād anupapanno janmocchedaḥ/ athākasmikam, ato 'kasmān nirvartyamānaṃ na punar nivartsyatīti nivṛttikāraṇaṃ nopapadyate, tena janmānuccheda iti/ etasmiṃs tarkaviśaye karmanimittaṃ janmeti pramāṇāni pravarttamānāni tarkeṇānugrāhante,

/p. 55/ tattvajñānaviśayasya vibhāgāt tattvajñānāya kalpate tarka iti/ so 'yaṃ itthambhūtas tarkaḥ pramāṇasahito vāde sādhanāyopālambhāya cārthasya bhavatiṭi evam arthaṃ pṛthag ucyate prameyāntarbhūto 'pīti/

/p. 56/ nirṇayas tattvajñānaṃ pramāṇānām phalam, tadavasāno vādaḥ, tasya pālanārthaṃ jalpavitaṇḍe/ tāv etau tarkanirṇayau lokayātrāṃ vahata iti/ so 'yaṃ nirṇayaḥ prameyāntarbhūta evamarthaṃ pṛthag uddiṣṭa iti/

/p. 57/ vādaḥ khalu nānāpravakṛkaḥ pratyadhikaraṇasādhanā 'nyatarādhikaraṇanirṇayāvasāno vākyasamūhaḥ/

/p. 58/ pṛthag uddiṣṭa upalakṣaṇārthaṃ/ upalakṣitena vyavahāras tattvajñānāya bhavatiṭi/ tadviśeṣau jalpavitaṇḍe tattvādhyavasāyasamrakṣaṇārthaṃ ity uktam/

/p. 59/ nigrasthānebhyaḥ pṛthag uddiṣṭā hetvābhāsā vāde codanīyā bhaviṣyantīti/

/p. 62/ jalpavitaṇḍayos tu nigrasthānānīti/

/p. 63/ chalajātinigrasthānānām pṛthagupadeśa upalakṣaṇārthaṃ iti/ upalakṣitānām svavākye parivarjanam, chalajātinigrasthānānām paravākye paryanuyogaḥ/ jāteś ca pareṇa prayujyamānāyāḥ sulabhaḥ samādhiḥ, svayaṃ ca sukarāḥ prayoga iti/

/p. 64/ seyam ānvīkṣikī pramāṇādibhiḥ padārthair vibhajyamānā — pradīpaḥ sarvavidyānām upāyaḥ sarvakarmaṇām/ āśrayaḥ sarvadharmāṇām vidyoddeśe prakīrtitā//

/p. 65/ tad idaṃ tattvajñānaṃ niḥśreyasādhigamārthaṃ yathāvidyaṃ veditavyam/ iha tv adhyātmavidyāyām ātmādiñānaṃ tattvajñānam/ niḥśreyasādhigamo 'pavargaprāptiḥ//1//

## Adhyāya 1, Āhnika 1, Sūtra 2

/p. 67/ tat khalu niḥśreyasaṃ kiṃ tattvajñānāntaram eva bhavati? nety ucyate/ kiṃ tarhi? tattvajñānāt —

/p. 69/

duḥkhajanmapravṛttidoṣamithyājñānām uttarottarāpāye tadanantarāpāyād apavargaḥ // 1.1.2 //

/p. 70/ tatrātmādyapavargaparyantaprimeye mithyājñānam anekaprakāraṃ varttate/

/p. 71/ ātmani tāvan nāstīti, anātmani ātmeti duḥkhe sukham iti anitye nityam ity atrāṇe trāṇam iti,

/p. 76/ sabhaye nirbhayam iti, jugupsite 'bhimatam iti, hātavye apratihātavyam iti, pravṛttau nāsti karma, nāsti karmaphalam iti, doṣeṣu nāyaṃ doṣanimittaḥ saṃsāra iti, pretyabhāve nāsti jantur jīvo vā sattva ātmā vā, yaḥ preyāt, pretya ca bhaved iti, animittaṃ janma, animitto janmoparama ity ādimān pretyabhāvaḥ, anantaś ceti, naimittikaḥ sann akarmanimittaḥ pretyabhāva iti, dehendriyabuddhivedanāsantānocchedapratibandhānābhyāṃ nirātmakaḥ pretyabhāva iti/ apavarge bhīṣmaḥ khalv ayaṃ sarvakāyoparamaḥ, sarvaviprayoge 'pavarge bahu ca bhadrakaṃ lupyata iti kathaṃ buddhimān sarvasukhocchedam acaitanyam amum apavargaṃ rocayed iti/ etasmān mithyājñānād anukūleṣu rāgaḥ, pratikūleṣu dveṣaḥ/ rāgadveṣādihikārāc cāsatyersyamāyālobhādayo doṣā bhavanti/ doṣaiḥ prayuktaḥ śarīreṇa pravarttamāno hīṃsāsteyapraṭiśiddhamaitihunāny ācarati, vācānṛtaparuṣasūcanāsambaddhāni, manasā paradrohaṃ paradravābhīpsam nāstikyaṃ ceti/ seyaṃ pāpātmikā pravṛttir adharmāya/ atha śubhā — śarīreṇa dānaṃ paritrāṇaṃ paricaraṇaṃ ca, vācā satyaṃ hitaṃ priyaṃ svādhyāyaṃ ceti, manasā dayāṃ aspr̥hāṃ śraddhāṃ ceti/ seyaṃ dharmāya/ atra pravṛttisādhanau dharmādharmau pravṛtṭiśabdenoktau, yathānnasādhanāḥ prāṇāḥ

annaṃ vai prāṇinaḥ prāṇā

iti/

/p. 77/ seyaṃ pravṛtṭiḥ kutsitasyābhipūjitasya ca janmanaḥ kāraṇaṃ/ janma punaḥ śarīrendriyabuddhīnāṃ nikāyaviśiṣṭaḥ prādurbhāvaḥ, tasmin sati duḥkham/ tat punaḥ pratikūlavedanīyaṃ bādhanā pīḍā tāpa iti/ ta ime mithyājñānādayo duḥkhāntā dharmā avicchedenaiva pravartamānāḥ saṃsāra iti/

/p. 78/ yadā tu tattvajñānān mithyājñānam apaiti, tadā mithyājñānāpāye doṣā apayanti, doṣāpāye pravṛttir apaiti,

/p. 80/ pravṛtṭyapāye janmāpaiti, janmāpāye duḥkham apaiti, duḥkhāpāye ca ātyantiko 'pavargo niḥśreyasam iti/

/p. 82/ tattvajñānaṃ tu khalu mithyājñānaviparyayeṇa vyākhyātam/ ātmani — tāvad astīti, anātmani — anātmeti, evaṃ duḥkhe 'nitye 'trāṇe sabhaye jugupsite hātavye ca yathāviśayaṃ veditavyam, pravṛttau — asti karma, asti karmaphalam iti, doṣeṣu — doṣanimitto 'yaṃ saṃsāra iti, pretyabhāve khalu — asti jantur jīvaḥ sattva ātmā vā, yaḥ pretya bhaved iti, nimittavaj janma, nimittavān janmoparama ity anādiḥ pretyabhāvo 'pavargānta iti, naimittikaḥ san pretyabhāvaḥ pravṛttinimitta iti, sātmaḥ san dehendriyabuddhivedanāsantānocchedapratibandhānābhyāṃ pravarttata iti, apavarge śāntaḥ khalv ayaṃ sarvaviprayogaḥ sarvoparamo 'pavargaḥ, bahu ca kṛcchraṃ ghoram pāpakaṃ lupyata iti kathaṃ buddhimān sarvaduḥkhocchedam sarvaduḥkhāsaṃvidam apavargaṃ na rocayed iti,

/p. 83/ tad yathā madhuviśasampṛktānnaṃ anādeyam iti, evaṃ sukhaṃ duḥkhānuṣaktam anādeyam iti//2//

## Adhyāya 1, Āhnika 1, Sūtra 3

trividhā cāśya śāstrasya pravṛtṭiḥ, — uddeśo lakṣaṇaṃ parikṣā ceti/ tatra nāmadheyena padārthamātrasyābhidhānam uddēṣaḥ/

/p. 84/ tatrodḍiṣṭasya tattvavyavacchedako dharmāo lakṣaṇaṃ/ lakṣitasya yathālakṣaṇam upapadyate na veti pramāṇair avadhāraṇaṃ parikṣā/ tatrodḍiṣṭasya pravibhaktasya lakṣaṇam ucyate,

/p. 85/ yathā — pramāṇānāṃ prameyasya ca/ uddhiṣṭasya lakṣitasya ca vibhāgavacanam,  
yathā — chalasya

vacanavighāto 'rthavikalpopapattyā cchalam

,

tat trividham

iti/ athoddiṣṭasya vibhāgavacanam —

pratyakṣānumānopamānaśabdāḥ pramāṇāni // 1.1.3 //

/p. 86/ akṣasyākṣasya prativīṣayaṃ vṛttiḥ pratyakṣam/ vṛttis tu — sannikarṣaḥ, jñānaṃ vā/

/p. 87/ yadā sannikarṣas tadā jñānaṃ pramitiḥ, yadā jñānam, tadā

hānopādānopekṣābuddhayaḥ phalam/

/p. 88/ anumānaṃ — mitena liṅgena liṅgino 'rthasya paścān mānam anumānam/

/p. 90/ upamānaṃ — sāmīpyajñānaṃ — yathā gaur evaṃ gavaya iti/ sāmīpyaṃ tu

sāmānyayogaḥ/ śabdaḥ — śabdyate 'nenārtha ity abhidhīyate jñāpyate/

/p. 91/ upalabdhisādhanāni pramāṇāni samākhyānirvacanasāmarthyāt boddhavyam/  
pramīyate 'neneti karaṇārthābhidhāno hi pramāṇaśabdaḥ/ tadviśeṣasamākhyāyā api tathaiva  
vyākhyānam/ kiṃ punaḥ pramāṇāni prameyam abhisamplavante? atha pratiprameyam  
vyavatiṣṭhanta iti?

/p. 92/ ubhayathā darśanam,

asty ātmā

ity āptopadeśāt pratīyate, tatrānumānam —

icchādveṣaprayatnasukhaduḥkhajñānāny ātmano liṅgam

iti, pratyakṣam — yuñjānasya yogasamādhijam

ātmamanasoḥ saṃyogaviśeṣād ātmā pratyakṣa

iti/ agnir āptopadeśāt pratīyate

atrāgniḥ

iti, pratyāsīdatā dhūmadarśanenānumīyate, pratyāsannena ca pratyakṣata upalabhyate/ vyavasthā  
punaḥ —

agnihotra juhuyāt svargakāmaḥ

iti, laukikasya svarge na liṅgadarśanam, na pratyakṣam/ stanayitnuśabde śrūyamāṇe śabdahetor  
anumānam, tatra na pratyakṣam, nāgamaḥ/ pāṇau pratyakṣata upalabhyamāne nānumānam,  
nāgama iti/ sā ceyaṃ pramitiḥ pratyakṣaparā/ jijñāsitam artham āptopadeśāt pratipadyamāno  
liṅgadarśanenāpi bubhutsate,

/p. 93/ liṅgadarśanānumitam ca pratyakṣato didṛkṣate, upalabdhe 'rthe jijñāsā nivarttate/  
pūrvoktam udāharaṇam

agniḥ

iti/ pramātuḥ pramāṇānāṃ sambhavo 'bhisamplavaḥ, asambhavo vyavastheti/ /3/ / iti  
trisūtribhāṣyam/

## Adhyāya 1, Āhnika 1, Sūtra 4

atha vibhaktānāṃ lakṣaṇavacanam iti/

indriyārthasannikarṣottpannaṃ jñānam avyapadeśyam avyabhicāri  
vyavasāyātmakaṃ pratyakṣam // 1.1.4 //



indriyasyārthena sannikarṣād utpadyate yaj jñānaṃ tat pratyakṣam/

/p. 94/ na tarhīdānīm idam bhavati, ātmā manasā saṃyujyate, mana indriyeṇa, indriyam artheneti?

/p. 98/ nedaṃ kāraṇāvadhāraṇam — etāvat pratyakṣe kāraṇam iti, kiṃ tu viśiṣṭakāraṇavacanam iti/ yat pratyakṣajñānasya viśiṣṭakāraṇam tad ucyate, yat tu samānam anumānādijñānasya, na tannivarttata iti/ manasas tarhīndriyeṇa saṃyogo vaktavyaḥ?

/p. 100/ bhidyamānasya pratyakṣajñānasya nāyaṃ bhidyata iti samānatvān nokta iti/

/p. 109/ yāvad arthaṃ vai nāmadheyaśabdās tair arthasampratyayaḥ, arthasampratyayāc ca vyavahāraḥ/ tatredam indriyārthasannikarṣād utpannam arthajñānaṃ rūpam

iti vā,

rasaḥ

ity evaṃ vā bhavati, rūparasaśabdās ca viṣayanāmadheyam/ tena vyapadiśyate jñānaṃ — rūpam iti jānīte, rasa iti jānīte/ nāmadheyaśabdena vyapadiśyamānaṃ sat śābdam prasajyate, ata āha — avyapadeśyam iti/

/p. 110/ yad idam anupayukte śabdārthasambandhe 'rthajñānam, na tat nāmadheyaśabdena vyapadiśyate, grhīte 'pi ca śabdārthasambandhe 'syārthasyāyaṃ śabdo nāmadheyam iti/ yadā tu so 'rtho grhyate,

/p. 111/ tadā tat pūrvasmād arthajñānān na viśiṣyate, tad arthavijñānaṃ tādr̥g eva bhavati/ tasya tv arthajñānasyānyaḥ samākhyāśabdo nāstīti, yena pratīyamānaṃ vyavahārāya lakṣeta/ na cāpratīyamānena vyavahāraḥ/ tasmā jñeyasyārthasya saṃjñāśabdenetikaraṇayuktena nirdiśyate — rūpam iti jñānam, rasa iti jñānam iti/ tad evam arthajñānakāle sa na samākhyāśabdo vyāpriyate, vyavahārakāle tu vyāpriyate/ tasmād aśābdam arthajñānam indriyārthasannikarṣoṭpannam iti/

/p. 112/ grīṣme marīcayo bhaumenosmaṇā saṃsr̥ṣṭāḥ spandamānā dūrasthasya cakṣuṣā sannikṣyante,

/p. 113/ tatrendriyārthasannikarṣād udakam iti jñānam utpadyate, tac ca pratyakṣam prasajyata ity ata āha — avyabhicārīti/ yad atasmim̐s tad iti tad vyabhicārī pratyakṣam iti/

/p. 121/ dūrāc cakṣuṣā hy ayam arthaṃ paśyan nāvadhārayati dhūma iti vā reṇur iti vā/ tad etad indriyārthasannikarṣoṭpannam anavadhāraṇajñānaṃ pratyakṣam prasajyata ity ata āha — vyavasāyātmakam iti/ na caitan mantavyam — ātmamanaḥsannikarṣajam evānavadhāraṇajñānam iti/ cakṣuṣā hy ayam arthaṃ paśyan nāvadhārayati,

/p. 122/ yathā cendriyeṇopalabdham arthaṃ manasopalabhate, evam indriyeṇānavadhārayan manasā nāvadhārayati/ yac ca tadindriyānavadhāraṇapūrvakam manasānavadhāraṇam tad viśeṣāpekṣam vimarśamātraṃ saṃśayaḥ, na pūrvam iti/ sarvatra pratyakṣaviśaye jñātur indriyeṇa vyavasāyaḥ,

/p. 123/ paścān manasānuvyavasāyaḥ, upahatendriyāṇām anuvyavasāyābhāvād iti/ ātmādiṣu sukhādiṣu ca pratyakṣalakṣaṇam vaktavyam, anindriyārthasannikarṣajam hi tad iti/ indriyasya vai sato manasa indriyebhyaḥ pṛthagupadeśo dharmabhedāt, bhautikānindriyāṇi niyataviśayāṇi,

/p. 124/ saḡuṇānām caiśām indriyabhāva iti, manas tv abhautikaṃ sarvaviśayaṃ ca, nāsyā saḡuṇasyendriyabhāva iti/ sati cendriyārthasannikarṣe sannidhim asannidhim cāsyā yugapajñānānutpattikāraṇam vakṣyāmaḥ iti/

/p. 129/ manasāc cendriyabhāvān na vācyam lakṣaṇāntaram iti/ tantrāntarasamācārāc caitat pratyetavyam iti/ paramatam apratiśiddham anumatam iti hi tantrayuktiḥ/ vyākhyātam pratyakṣam//4//

## Adhyāya 1, Āhnika 1, Sūtra 5

/p. 132/

atha tatpūrvakam trividham anumānam pūrvavac cheṣavat sāmānyato dr̥ṣṭam  
ca // 1.1.5 //

/p. 142/ tatpūrvakam ity anena liṅgaliṅginoh sambandhadarśanam liṅgadarśanam  
cābhisambadhyate/

/p. 146/ liṅgaliṅginoh sambaddhaya darśanena liṅgasmṛtir abhisambadhyate/ smṛtyā  
liṅgadarśanena cāpratyakṣo 'rtho 'numīyate/ pūrvavad iti — yatra kāraṇena kāryam anumīyate,  
yathā meghonnatyā bhaviṣyati vṛṣṭir iti/

/p. 148/ śeṣavat tad — yatra kāryeṇa kāraṇam anumīyate, pūrvodakaviparitam udakam nadyāḥ  
pūrṇatvaṃ śīghratvaṃ ca dr̥ṣṭvā srotaso 'numīyate bhūtā vṛṣṭir iti/ sāmānyatodr̥ṣṭam —  
vrajyāpūrvakam anyatra dr̥ṣṭasya nyatra darśanam iti,

/p. 149/ tathā cādityasya, tasmād asty apratyakṣāpy ādityasya vrajyeti/

/p. 152/ atha vā pūrvavad iti — yatra yathāpūrvam pratyakṣabhūtaḥ  
anyataradarśanenānyatarasyānumānam,

/p. 155/ 'pratyakṣasyānumānam, yathā dhūmenāgnir iti/ śeṣavan nāma pariśeṣaḥ, sa ca  
prasaktapratīśedhe nyatrāprasaṅgāc chiṣyamāṇe sampratyayaḥ, yathā sad anityam evamādinā  
dravyaguṇakarmanām aviśeṣeṇa sāmānyaviśeṣasamavāyebhyo vibhaktasya śabdasya, tasmin  
dravyakarmaguṇasaṃśaye, na dravyam, ekadravyatvāt, na karma, śabdāntarahetutvāt, yas tu  
śiṣyate so .yam iti śabdasya guṇatvapratipattiḥ/

/p. 156/ sāmānyatodr̥ṣṭam nāma — yatrāpratyakṣe liṅgaliṅginoh sambandhe kenacid arthena  
liṅgasya sāmānyād apratyakṣo liṅgī gamyate, yathechhādibhir ātmā, icchādayo guṇāḥ,

/p. 157/ guṇāś ca dravyasaṃsthānāḥ, tad tad eṣāṃ sthānam sa ātmeti/ vibhāgavacanād eva  
trividham iti siddhe trividhavacanam mahato mahāviśayasya nyāyasya laghīyasā sūtreṇopadeśāt  
param vākyalāghavam manyamānasyānyasmin vākyalāghave 'nādarāḥ/ tathā cāyam itthaṃbhūtena  
vākyavikalpena pravṛttaḥ siddhānte chale śabdādiṣu ca bahulam samācāraḥ śāstra iti/

/p. 158/ sadviśayam ca pratyakṣam sadasadviśayam cānumānam/ kasmāt?/ traikālyagrahaṇāt  
—

/p. 161/ trikālayuktā arthā anumānena gr̥hyante, bhaviṣyatīty anumīyate, bhavatīti, cābhūd iti  
ca, asac ca khalv attam anāgataṃ ceti/ /5/ /

/p. 168/

## Adhyāya 1, Āhnika 1, Sūtra 6

athopamānam —

prasiddhasādharṇyāt sādhyasādhanam upamānam // 1.1.6 //

prajñātena sāmānyāt prajñāpanīyasya prajñāpanam upamānam iti/ yathā gaur evaṃ gavaya  
iti/

/p. 169/ kiṃ punar atopamānena kriyate? yadā khalv ayaṃ gavā samānadharmam  
pratipadyate tadā pratyakṣatas tam artham pratipadyata iti, samākhyāsambandhapratipattir  
upamānārtha ity āha/ yathā gaur evaṃ gavaya ity upamāne prayukte gavā samānadharmam

artham indriyārthasannikarsād upalabhamāno 'sya gavayaśabdaḥ saṃjñēti  
saṃjñāsaṃjñīsambandhaṃ pratipadyata iti/

/p. 170/ yathā mudgas tathā mudgaparṇī,

/p. 171/ yathā māśas tathā māṣaparnīty upamāne prayukte upamānāt  
saṃjñāsaṃjñīsambandhaṃ pratipadyamānas tām ośadhīm bhaiśajyāyāharati/

/p. 172/ evam anyo 'py upamānasya loke viśayo bubhutsitavya iti //6//

## Adhyāya 1, Āhnika 1, Sūtra 7

/p. 173/ atha śabdaḥ —

āptopadeśaḥ śabdaḥ // 1.1.7 //

āptaḥ khalu sāksātkṛtadharmā yathādr̥ṣṭasyārthasya cikhyāpayiṣayā prayukta upadeśā/

/p. 174/ sāksātkaraṇam arthasyāptiḥ, tayā pravartata ity āptaḥ/ ṛṣyāryamlecchānām samānam  
lakṣaṇam/

/p. 176/ tathā ca sarveṣāṃ vyavahārāḥ pravarttanta iti/ evam ebhiḥ pramāṇair  
devamanuṣyatiraścāṃ vyavahārāḥ prakalpante, nāto 'nyatheti //7//

## Adhyāya 1, Āhnika 1, Sūtra 8

/p. 179/

sa dvidvidho dr̥ṣṭādr̥ṣ.ārthatvāt // 1.1.8 //

yasyeha dr̥ṣyate 'rthaḥ sa dr̥ṣṭārthaḥ/ yasyāmutra pratiyate so 'dr̥ṣṭārthaḥ/ evam  
ṛṣilaukikavākyānām vibhāga iti/ kimarthaṃ punar idam ucyate? sa na manyeta dr̥ṣṭārtha  
evāptopadeśaḥ pramāṇam, arthasyāvadhāraṇād iti, adr̥ṣṭārtho 'pi pramāṇam arthasyānumānād  
iti //8//

## Adhyāya 1, Āhnika 1, Sūtra 9

/p. 180/ kiṃ punar anena pramāṇenārthajātaṃ pramātavyam iti? —

ātmaśarīrendriyārthabuddhimanahpravṛttidoṣapretyabhāvaphaladuḥkhāpavargās  
tu prameyam // 1.1.9 //

/p. 182/ tatrātmā sarvasya draṣṭā sarvasya bhoktā sarvajñaḥ sarvānubhāvī/ tasya  
bhogāyatanam śarīram/ bhogasādhanānīndriyāṇi/ bhoktavyā indriyārthāḥ/ bhogo buddhiḥ/  
sarvārthopalabdhou nendriyāṇi prabhavantīti sarvaviṣayam antaḥkaraṇam manaḥ/  
śarīrendriyārthabuddhisukhavedanānām nivṛttikāraṇam pravṛttiḥ, doṣās ca/ nāsyedam śarīram  
apūrvam anuttaram ca, pūrvaśarīraṇām ādir nāsti, uttaresām apavargo 'nta iti pretyabhāvaḥ/  
sasādhanasukhaduḥkhopabhogaḥ phalam/ duḥkham iti nedam anukūlavedanīyasya sukhasya  
pratīteḥ pratyākhyānam/ kiṃ tarhi? janmana evedam sasukhasādhanasya duḥkhānuṣaṅgāt  
duḥkhenāvīprayogād vividhabādhanāyogād duḥkham iti samādhībhāvanam upadiśyate/

/p. 183/ samāhito bhāvayati, bhāvayan nirvidyate, nirviṇṇasya vairāgyam, viraktasyāpavarga  
iti/ janmamarāṇaprabandhocchedaḥ sarvaduḥkhaprahāṇam apavarga iti/ asty anyad api

dravyaguṇakarmasāmānyaviśeṣasamavāyāḥ prameyam, tadbhedena cāparisaṅkhyeyam; asya tu tattvajñānād apavargo mithyājñānāt saṃsāra ity ata etad upadiṣṭam viśeṣeṇeti//9//

## Adhyāya 1, Āhnika 1, Sūtra 10

/p. 184/ tatrātmā tāvat pratyakṣato na gr̥hyate/ sa kim āptopadeśamātrād eva pratipadyata iti? nety ucyate/ anumānāc ca pratipattavya iti/ katham?

icchādveṣaprayatnasukhaduḥkhajñānāny ātmano liṅgam iti // 1.1.10 //

/p. 185/ yajjātīyasyārthasya sannikarṣāt sukham ātmopalabdhan, tajjātīyam evārtham paśyann upādātum icchati, seyam ādātum icchā ekasyānekārthadarśīno darśanapratisandhānād bhavati liṅgam ātmanaḥ/ niyataviśaye hi buddhibhedamātre na sambhavati, dehāntaravad iti/ evam ekasyānekārthadarśīno darśanapratisandhānāt duḥkhahetau dveṣaḥ,

/p. 187/ yajjātīyo 'syārthaḥ sukhahetuḥ prasiddhas tajjātīyam artham paśyann ādātum prayatate/ ekam anekārthadarśīnam darśanapratisandhātāram antareṇa na syāt/ niyataviśaye buddhimātre na sambhavati, dehāntaravad iti/ etena duḥkhahetau prayatno vyākhyātaḥ/ sukhaduḥkhasmṛtyā cāyaṃ tatsādhanam ādadānaḥ sukham upalabhate duḥkham upalabhate, sukhaduḥkhe vedayate/ pūrvokta eva hetuḥ/ bubhutsamānaḥ khalv ayaṃ vimṛśati kiṃsvid iti, vimṛśaṃś ca jānīte idam iti, tad idam jñānaṃ bubhutsāvimarśābhyām abhinnakartṛkaṃ gr̥hyamānaṃ ātmaliṅgam/ pūrvokta eva hetur iti/ tatra dehāntaravad iti vibhajyate yathānātmavādinō dehāntareṣu niyataviśayā buddhibhedā na pratisandhiyante tathaikadehaviśayā api na pratisandhīeran, aviśeṣāt/

/p. 188/ so 'yam ekasattvasya samācāraḥ svayamdr̥ṣṭasya smaraṇam, nānyaddr̥ṣṭasya, nādr̥ṣṭasyeti/ evaṃ khalu nānāsattvānāṃ samācāro 'nyadr̥ṣṭam anyo na smarātīti/ tad etad ubyayam aśakyam anātmavādinā vyavasthāpayitum ity evam upapannam asty ātmeti//10//

## Adhyāya 1, Āhnika 1, Sūtra 11

/p. 193/ tasya bhogādhiṣṭhānam —

ceṣṭendriyārthāśrayaḥ śarīram // 1.1.11 //

katham ceṣṭāśrayaḥ? īpsitaṃ jihāsitaṃ vārtham adhikṛtyepsājihāsāprayuktasya tadupāyānuṣṭhānalakṣaṇā samihā ceṣṭā, sā yatra varttate tac charīram/

/p. 194/ katham indriyāśrayaḥ? yasyānugraheṇānugr̥hītāni upaghāte copahatāni svaviśayeṣu sādhasādhuṣu vartante sa eṣāṃ āśrayaḥ tac charīram/ katham arthāśrayaḥ/

/p. 195/ yasminn āyatane indriyārthasannikarṣād utpannayoḥ sukhaduḥkhayoḥ pratisamvedanaṃ pravartate sa eṣāṃ āśrayaḥ,

/p. 196/ tac charīram iti//11//

## Adhyāya 1, Āhnika 1, Sūtra 12

/p. 197/ bhogasādhanāni punaḥ —

ghrāṇarasanaśustvakśrotrāṇīndriyāṇi bhūtebhyaḥ // 1.1.12 //

jighraty aneneti ghrāṇaṃ gandhaṃ gr̥hṇātīti/ rasayaty aneneti rasanāṃ rasaṃ gr̥hṇātīti/ caṣṭe  
'neneti cakṣū rūpaṃ paśyatīti/ tvaksthānam indriyaṃ tvak/ tadupacāraḥ sthānād iti/

/p. 198/ śr̥ṇoty aneneti śrotraṃ śabdaṃ gr̥hṇātīti/ evaṃ samākhyānirvacanasāmarthyād  
bodhyaṃ svaviśayagrahaṇalakṣaṇānīndriyāṇīti/

/p. 199/ bhūtebhya iti/ nānāprakṛtīnām eṣāṃ satāṃ viśayaniyamaḥ, naikaprakṛtīnām/ sati ca  
viśayaniyame svaviśayagrahaṇalakṣaṇatvaṃ bhavatīti//12//

## Adhyāya 1, Āhnika 1, Sūtra 13

/p. 201/ kāni punar indriyakāraṇāni?

pr̥thivy āpas tejo vāyur ākāśam iti bhūtāni // 1.1.13 //

saṃjñāśabdaiḥ pr̥thagupadeśo bhūtānām vibhaktānām suvacāṃ kāryaṃ bhaviṣyatīti//13//

## Adhyāya 1, Āhnika 1, Sūtra 14

/p. 202/ ime tu khalu —

gandharasarūpasparśaśabdāḥ pr̥thivyādiguṇās tadarthāḥ // pr̥thivyādinām  
yathāviniyogaṃ guṇā indriyāṇām yathākramam arthā viśayā iti // 1.1.14 //

## Adhyāya 1, Āhnika 1, Sūtra 15

/p. 213/ acetanasya karaṇasya buddher jñānaṃ vṛtīḥ cetanasyākartur upalabdhir iti  
yuktiviruddham arthaṃ pratyācakṣāṇaka ivedam āha —

buddhir upalabdhir jñānam ity anarthāntaram // 1.1.15 //

nācetanasya karaṇasya buddher jñānaṃ bhavitum arhati, tad dhi cetanaṃ syāt, ekaś cāyaṃ  
cetano dehendriyasamghātavyatirikta iti/

/p. 214/ prameyalakṣaṇārthasya vākyaśyānyārthaprakāśanam upapattisāmarthyād iti//15//

## Adhyāya 1, Āhnika 1, Sūtra 16

/p. 215/ smṛtyanumānāgamasaṃśayapratibhāsvapnājñānohāḥ sukhādipratyakṣam icchādayaś  
ca manaso liṅgāni/ teṣu satsv ayam api —

yupagajjñānānutpattir manaso liṅgam // 1.1.16 //

anindriyanimittāḥ smṛtyādayaḥ karaṇāntaranimittā bhavitum arhantīti/ yugapac ca khalu  
ghrāṇādīnām gandhādīnām ca sannikarṣeṣu satsu yugapaj jñānāni notpadyante,

/p. 216/ tenānumīyate, asti tat tad indriyasam̐yogi sahakāri nimittāntaram avyāpi,  
yasyāsannidher notpadyate jñānaṃ sannidheś cotpadyata iti/

/p. 217/ manaḥsam̐yogānapekṣasya hīndriyārthasannikarṣasya jñānahetutve yugapad  
uptadyeran jñānānīti//16//

## Adhyāya 1, Āhnika 1, Sūtra 17

/p. 218/ kramaprāptā tu —

pravṛttir vāgbuddhiśarīrārambhaḥ // 1.1.17 //

mano 'tra buddhir ity abhipretam, budhyate 'neneti buddhiḥ/ so 'yam ārambhaḥ śarīreṇa vācā manasā ca puṇyaḥ pāpāś ca daśavidhaḥ/ tad etat kṛtabhāṣyaṃ dvitīyasūtra iti //17//

## Adhyāya 1, Āhnika 1, Sūtra 18

/p. 220/

pravartanālakṣaṇā doṣāḥ // 1.1.18 //

pravartanā pravṛttihetutvam, jñātāraṃ hi rāgādayaḥ pravartayanti puṇye pāpe vā/ yatra mithyājñānaṃ tatra rāgadveśāv iti/ pratyātmavedaniyā hīme doṣāḥ kasmāl lakṣaṇato nirdiśyanta iti? karmalakṣaṇāḥ khalu raktadviṣṭamūḍhāḥ, rakto hi tat karma kurute yena karmaṇā sukhaṃ duḥkhaṃ vā labhate, tathā dviṣṭas tathā mūḍha iti/ rāgadveśamohā ity ucyamāne bahu noktaṃ bhavatīti //18//

## Adhyāya 1, Āhnika 1, Sūtra 19

/p. 221/

punarutpattiḥ pretyabhāvaḥ // 1.1.19 //

utpannasya kvacit sattvanikāye mṛtvā yā punarutpattiḥ sa pretyabhāvaḥ/ utpannasya — sambaddhasya/ sambandhas tu dehendriyamanobuddhivedanābhiḥ/ punarutpattiḥ — punar dehādibhiḥ sambandhaḥ/ punar ity abhyāsābhidhānam/ yatra kvacit prāṇabhṛnnikāye vartamānaḥ pūrvopāttān dehādīn jahāti tat praiti/

/p. 222/ yat tatrānyatra vā dehādīn anyān upādatte tad bhavati/ pretyabhāvaḥ — mṛtvā punarjanma, so 'yaṃ janmamaraṇaprabandhābhyāso 'nādir apavargāntaḥ pretyabhāvo veditavya iti //19//

## Adhyāya 1, Āhnika 1, Sūtra 20

pravṛttidoṣajanito 'rthaḥ phalam // 1.1.20 //

sukhaduḥkhasaṃvedanaṃ phalam/ sukhavipākaṃ karma duḥkhavipākaṃ ca/ tat punar dehendriyaviśayabuddhiṣu satīṣu bhavatīti saha dehādibhiḥ phalam abhipretam/ tathā hi pravṛttidoṣajanito 'rthaḥ phalam etat sarvaṃ bhavati/

/p. 223/ tad etat phalam upātam upātaṃ heyam, tyaktaṃ tyaktam upādeyam iti nāśya hānopādānāyor niṣṭhā paryavasānaṃ vāsti, sa khalv ayaṃ phalasya hānopādānasrotasohyate loka iti //20//

## Adhyāya 1, Āhnika 1, Sūtra 21

/p. 224/ athaitad eva —

bādhanālakṣaṇaṃ duḥkham // 1.1.21 //

bādhanā piḍā tāpa iti/ tayānuviddham anuṣaktam avinirbhāgena vartamānaṃ duḥkhayogād  
duḥkham iti/ so 'yaṃ sarvaṃ duḥkhenānuviddham iti paśyan duḥkhaṃ jihāsuri janmani  
duḥkhadarśī nirvidyate, nirviṇṇo virajyate, virakto vimucyate//21//

## Adhyāya 1, Āhnika 1, Sūtra 22

/p. 225/ yatra tu niṣṭhā yatra tu paryavasānaṃ so .yam —

tadatyantavimokṣo .pavargaḥ // 1.1.22 //

tena — duḥkhena janmanā atyantam vimuktir apavargaḥ/ katham? upāttasya janmano hānam,  
anyasya cānupādānam/ etām avasthām aparyantam apavargaṃ vedayante 'pavargavidah/ tad  
abhayaṃ ajaram amṛtyupadaṃ brahma kṣemaḥ prāptir iti/

/p. 226/ nityaṃ sukham ātmano mahattvavan mokṣe vyajyate, yenābhivyaktenātyantaṃ  
vimuktaḥ sukhī bhātīti kecin manyante/ teṣāṃ pramāṇābhāvād anupapattiḥ/ na pratyakṣaṃ  
nānumānaṃ nāgamo vā vidyate nityaṃ sukham ātmano mahattvavan mokṣe 'bhivyajyata iti/  
nityasyābhivyaktiḥ — saṃvedanam, tasya hetuvacanam/ nityasyābhivyaktiḥ — saṃvedanam —  
jñānam iti, tasya hetur vācyaḥ yatas tad utpadyata iti/

/p. 227/ sukhavan nityam iti cet? saṃsārasthasya muktenāviśeṣaḥ/ yathā muktaḥ sukhena  
tatsaṃvedanena ca sannityenopapannaṃ tathā saṃsārastho 'pi prasajyata iti, ubhayasya nityatvāt/

/p. 228/ abhyanuñjāne ca dharmādharmaḥ phalena sāhacaryaṃ yaugapadyaṃ gṛhyeta/ yad  
idam utpattisthāneṣu dharmādharmaḥ phalaṃ sukhaṃ duḥkhaṃ vā saṃvedyate paryāyeṇa, tasya ca  
nityasaṃvedanasya ca saḥabhāvo yaugapadyaṃ gṛhyeta, na sukhābhāvo nānabhivyaktir asti,  
ubhayasya nityatvāt/ anityatve hetuvacanam/ atha mokṣe nityasya sukhasya saṃvedanam  
anityam? yata utpadyate sa hetur vācyaḥ/ ātmamaṇḥsaṃyogasya nimittāntarasahitasya hetutvam/  
ātmamaṇḥsaṃyogo hetur iti cet? evam api tasya saḥakāri nimittāntaram vacanīyam iti/ dharmasya  
kāraṇavacanam/ yadi dharmo nimittāntaram? tasya hetur vācyaḥ yataḥ utpadyata iti/  
yogasamādhijasya kāryāvasāyavirodhāt prakṣaye saṃvedananivṛttiḥ/ yadi yogasamādhijo dharmo  
hetuḥ?

/p. 229/ tasya kāryāvasāyavirodhāt prakṣaye saṃvedanam atyantam nivartate/ asaṃvedane  
cāvidyamānenāviśeṣaḥ/ yadi dharmakṣayāt saṃvedanoparamo nityaṃ sukhaṃ na saṃvedyata iti?  
kiṃ vidyamānaṃ na saṃvedyate, athāvidyamānam iti nānumānaṃ viśiṣṭe 'stīti/ aprakṣayaś ca  
dharmasya niranumānaṃ utpattidharmakatvāt/ yogasamādhijo dharmo na kṣīyata iti nāsty  
anumānaṃ/ utpattidharmakam anityam iti viparyayasya tv anumānaṃ/ yasya tu  
saṃvedanoparamo nāsti tena saṃvedanahetur nitya ity anumeyam/ nitye ca muktasaṃsārasthayor  
aviśeṣa ity uktam/ yathā muktasya nityaṃ sukhaṃ tatsaṃvedanahetuś ca, saṃvedanasya tūparamo  
nāsti, kāraṇasya nityatvāt, tathā saṃsārasthasyāpīti/ evaṃ ca sati dharmādharmaḥ phalena  
sukhaduḥkhasaṃvedanena sāhacaryaṃ gṛhyeteti/ śārīrādisambandhaḥ pratibandhahetur iti cet? na,  
śārīrādīnām upabhogārthatvāt viparyayasya cānanumānāt/

/p. 230/ syān matam — saṃsārāvasthasya śārīrādisambandho nityasukhasaṃvedanahetuḥ  
pratibandhakaḥ, tenāviśeṣo nāstīti/ etac cāyuktam, śārīrādayaḥ upabhogārthās te

bhogapratibandham kariṣyantīty anupapannam; na cāsty anumānam aśarīrasyātmano bhogaḥ kaścīd astīti/

/p. 231/ iṣṭādhigamārthā pravṛttir iti cet? na, aniṣṭoparamārthatvāt/ idam anumānam — iṣṭādhigamārtho mokṣopadeśaḥ pravṛttis ca mumukṣūṇām, nobhayam anarthakam iti/ etac cāyuktam, aniṣṭoparamārtho mokṣopadeśaḥ pravṛttis ca mumukṣūṇām iti/ neṣṭam aniṣṭenānanuviddham sambhavatīti iṣṭam apy aniṣṭam sampadyate, aniṣṭahānāya ghaṭamāna iṣṭam api jahāti, vivekahānasyāśakyatvād iti/ drṣṭātikramaś ca dehādiṣu tulyaḥ/ yathā drṣṭam anityam sukham parityajya nityam sukham kāmayate, evaṃ dehendriyabuddhir anityā drṣṭā atikramya muktasya nityā dehendriyabuddhayaḥ kalpayitavyāḥ, sādhiyāś caivaṃ muktasya caikātmyam kalpitam bhavatīti/ upapattiviruddham iti cet? samānam/ dehādīnām nityatvam pramānaviruddham kalpayitum aśakyam iti? samānam sukhasyāpi nityatvam pramānaviruddham kalpayitum aśakyam iti/ ātyantike ca saṃsāraduḥkhābhāve sukhavacanād āgame 'pi satyavirodhaḥ/ yady api kaścīd āgamaḥ syāt muktasyātyantikam sukham iti?

/p. 232/ sukhaśabda ātyantike duḥkhābhāve prayukta ity evaṃ upapadyate, drṣṭo hi duḥkhābhāve sukhaśabdaprayogo bahulam loka iti/ nityasukharāgasyāprahāṇe mokṣādhigamābhāvaḥ, rāgasya bandhanasamājñānāt/ yady ayaṃ mokṣo nityam sukham abhivyajyate iti, nityasukharāgeṇa mokṣāya ghaṭamāno na mokṣam adhigacchet, nādhigantum arhatīti/ bandhanasamājñāto hi rāgaḥ/ na ca bandhane saty api kaścīn mukta ity upapadyate iti/ prahīṇanīyasukharāgasyāpratīkūlatvam/ athāsya nityasukharāgaḥ prahīyate, tasmin prahīṇe nāsya nityasukharāgaḥ pratīkūlo bhavati? yady evaṃ, muktasya nityam sukham bhavati, athāpi na bhavati, nāsyobhayaḥ pakṣayor mokṣādhigamo vikalpyate iti/ //22//

## Adhyāya 1, Āhnika 1, Sūtra 23

/p. 233/ sthānavata eva tarhi saṃśayasya lakṣaṇam vācyam iti tad ucyate —

/p. 234/

samānānekadharmopapatter vipratipatter upalabdhyanupalabdhyavyavasthātaś ca viśeṣāpekṣo vimarśaḥ saṃśayaḥ // 1.1.23 //

samānadharmopapatter viśeṣāpekṣo vimarśaḥ saṃśaya iti/ sthāṇupuruṣayoḥ samānam dharmam ārohaparīṇāhu paśyan pūrvadrṣṭam ca tayor viśeṣam bubhutsamānaḥ kiṃvid ity anyataram nāvadhārayati, tadanavadhāraṇam jñānam saṃśayaḥ/ samānam anayor dharmam upalabhe viśeṣam anyatarasya nopalabha ity eṣā buddhir apekṣā — % nopalabha ity eṣā buddhir apekṣā —] /p. 240/ saṃśayasya pravṛttikā vartate, tena viśeṣāpekṣo vimarśaḥ saṃśayaḥ/ anekadharmopapatter iti/ samānajātīyam asamānajātīyam cānekam/ tasyānekasya dharmopapatteḥ —

/p. 244/ viśeṣasyobayathā drṣṭatvāt/ samānajātīyebhyo 'samānajātīyebyaś cārthā viśiṣyante, gandhavattvāt pṛthivy abādhibyō viśiṣyate guṇakarmabhyāś ca / asti ca śabde vibhāgajanyatvam viśeṣaḥ/ tasmin dravyam guṇaḥ karma veti sandehaḥ, viśeṣasyobayathā drṣṭatvāt/

/p. 249/ kiṃ dravyasya sato guṇakarmabhyō viśeṣaḥ, āhosvid guṇasya sata iti, atha karmaṇaḥ sata iti? viśeṣāpekṣā — anyatamasya vyavasthāpakam dharmā nopalaba iti buddhir iti/ vipratipatter iti/ vyāhatam ekārthadarśanam vipratipattīḥ, vyāghātaḥ — virodho 'sahabhāva iti/ asty ātmety ekam darśanam, nāsty ātmety aparam, na ca sadbhāvāsadbhāvau sahaikatra sambhavataḥ, na cānyatarasādhako hetur upalabhyate, tatra tattvānavadhāraṇam saṃśaya iti/



upalabdhyavayavasthātaḥ khalv api sac codakam upalabhyate taḍāgādiṣu, marīciṣu cāvidyamānam udakam iti, ataḥ kvacid upalabhyamāne tattvavyavasthāpakasya pramāṇasyānupalabdheḥ kiṃ sad upalabhyate 'thāsad iti saṃśayo bhavati/ anupalabdhyavyavasthātaḥ/ sac ca nopalabyate mūlakīlakodakādi, asac cānutpannam niruddham vā,

/p. 250/ tataḥ kvacid anupalabhyamāne saṃśayah, kiṃ san nopalabyate utāsad iti saṃśayo bhavati/ viśeṣāpekṣā pūrvavat/ pūrvah samāno 'nekaś ca dharmo jñeyasthaḥ, upalabdhyānupalabdhi punar jñātrsthe, etāvatā viśeṣeṇa punarvacanam/

/p. 255/ samānadharmādhighamāt samānadharmopapatter viśeṣasmṛtyapekṣo vimarśa iti//23//

## Adhyāya 1, Āhnika 1, Sūtra 24

/p. 256/ sthānavatām lakṣaṇam iti samānam/

yam artham adhikṛtya pravartate tat prayojanam // 1.1.24 //

yam artham āptavyam hātavyam vā vyavasāya tadāptihānopāyam anutiṣṭhati, prayojanam tad veditavyam, pravṛttihetuvāt/ imam artham āpsyāmi hāsyāmi veti vyavasāyo 'rthasyādhikārah, evaṃ vyavasāyamāno 'rtho 'dhikriyata iti//24//

## Adhyāya 1, Āhnika 1, Sūtra 25

/p. 258/

laukikaparīkṣakāṇām yasminn arthe buddhisāmyam sa drṣṭānataḥ // 1.1.25 //

lokasāmānyam anatītā laukikā naisargikam vainayikam buddhyatiśayam aprāptāḥ/ tadviparītāḥ parīkṣakāḥ/ tarkeṇa pramāṇair artham parīkṣitum arhantīti/ yathā yam artham laukikā budhyante tathā parīkṣakā api,

/p. 259/ so 'rtho drṣṭāntaḥ/ drṣṭāntavirodhena hi pratipakṣāḥ pratiśeddavyā bhavantīti, drṣṭāntasamādhinā ca svapakṣāḥ sthāpanīyā bhavantīti, avayaveṣu codāharaṇāya kalpata iti//25//

## Adhyāya 1, Āhnika 1, Sūtra 26

/p. 260/ atha siddhāntaḥ, idam itthambhūtaṅ cety abhyānujñāyamānam arthajātam siddham, siddhasya saṃsthitīḥ siddhāntaḥ, saṃsthitir itthambhāvavyavasthā dharmaniyamaḥ/ sa khalv ayam

tantrādhikaraṇābhyupagamasamsthitīḥ siddhāntaḥ // 1.1.26 //

/p. 261/ tantrārthasamsthitīḥ tantrasamsthitīḥ, tantram

itaretarābhisambaddhasyārthasamūhasyopadeśaḥ śāstram/ adhikaraṇānuṣaktārthasamsthitir adhikaraṇasamsthitīḥ, abhyupagamasamsthitir anavadhāritārthaparigrahaḥ, tadviśeṣaparīkṣaṇāyābhyupagamasiddhāntaḥ/

## Adhyāya 1, Āhnika 1, Sūtra 27

tantrabhedāt tu khalu

sa caturvidhaḥ

sarvatantrapratitantrādhikaraṇābhyupagamasamsthityarthāntarabhāvāt // 1.1.27 //

/p. 262/ tatraitās catasraḥ samsthitayo 'rthoānarabhūtāḥ//27//

## Adhyāya 1, Āhnika 1, Sūtra 28

/p. 263/ tāsām —

sarvatantrāviruddhas tantre 'dhikṛto 'rthaḥ sarvatantrasiddhāntaḥ // 1.1.28 //

yathā ghrāṇādīnīndriyāṇi gandhādaya indriyārhaḥ pṛthivyādīni bhūtāni pramāṇair arthasya grahaṇam iti//28//

## Adhyāya 1, Āhnika 1, Sūtra 29

/p. 264/

samānatantrasiddhaḥ pratantṛsiddhaḥ pratitantrasiddhāntaḥ // 1.1.29 //

yathā nāsata ātmalābhaḥ, na sata ātmahānam, niratiśayās cetaṇāḥ dehendriyamaṇḥsu viśayeṣu tattatkāraṇeṣu ca viśeṣa iti sāṅkhyānām, puruṣakarmādinimitto bhūtasargaḥ, karmahetavo doṣāḥ pravṛttiś ca, svaguṇaviśiṣṭāś cetaṇāḥ, asad utpadyate utpannam nirudhyata iti yogānām//29//

## Adhyāya 1, Āhnika 1, Sūtra 30

yatsiddhāv anyaprakaraṇasiddhiḥ so 'dhikaraṇasiddhāntaḥ // 1.1.30 //

yasyārhtasya siddhāv anye 'rthā anuśajyante, na tair vinā so 'rthaḥ sidhyati te 'rthā yadadhiṣṭhānāḥ so 'dhikaraṇasiddhāntaḥ,

/p. 265/ yathā dehendriyavyatirikto jñātā

darśanasparśanābhyām ekārthagrahaṇād

iti atrānuśaṅgiṇo 'rthā indriyanānātvaṃ niyataviśayāṇīndriyāṇi svaviśayagrahaṇāliṅgāni jñātur jñānasādhanāni, gandhādiguṇavyatiriktaṃ dravyaṃ guṇādhikaraṇam aniyataviśayās cetaṇā iti pūrvārthasiddhāv ete 'rthāḥ sidhyanti na tair vinā so 'rthaḥ sambhavatīti//30//

## Adhyāya 1, Āhnika 1, Sūtra 31

/p. 266/

aparīkṣitābhyupagamāt tadviśeṣaparīkṣaṇam abhyupagamasiddhāntaḥ //

1.1.31 //

yatra kiñcid arthajātam aparīkṣitam abhyupagamyaṭe, astu dravyaṃ śabdaḥ sa tu nityo 'thānitya iti? dravyasya sato nityatānityatā vā tadviśeṣaḥ parīkṣyate, so 'bhyupagamasiddhāntaḥ svabuddhyatiśayacikhyāpayiṣayā parabuddhyavajñānāc ca pravartata iti//31//

## Adhyāya 1, Āhnika 1, Sūtra 32

/p. 269/ athāvayavāḥ —

pratijñāhetūdāharaṇopanayanigamanāny avayavāḥ // 1.1.32 //

daśāvayavān eke naiyāyikā vākye sañcaksate, jijñāsā saṁśayaḥ śakyaprāptiḥ prayojanaṁ saṁśayavyudāsa iti, te kasmān nocyanta iti/ tatrāpratīyamāne 'rthe pratyayārthasya pravartikā jijñāsā/

% jijñāsā/ Jü@ /p. 270/ apratīyamānam arthaṁ kasmāj jijñāsate? taṁ tattvato jñātaṁ hāsyāmi vopādāsya upekṣiṣye veti/ tā etā hānopādānopekṣābuddhayas tattvajñānasyārthaḥ tadarthaṁ (corr.; -rthaḥ, stadarthaṁ, ed.) ayaṁ jijñāsate/ sā khalv ayaṁ asādhanam arthasyeti/ jijñāsādhiṣṭhānaṁ saṁśayaś ca vyāhatadharmopasaṅghātāt tattvajñāne pratyāsannaḥ, vyāhatayor hi dharmayor anyataratattvaṁ bhavitum arhatīti/ sa pṛthag upadiṣṭo 'py asādhanam arthasyeti/ pramātuḥ pramāṇāni prameyādhighamārthāni, sā śakyaprāptir na sādhakasya vākyasya bhāgena yujyate pratijñādivad iti/ prayojanaṁ tattvāvadhāraṇam arthasādhakasya vākyasya phalaṁ naikadeśa iti/ saṁśayavyudāsaḥ pratipakṣopavaraṇanaṁ tatpratīṣedhena tattvajñānābhyanujñānārtham, na tv ayaṁ sādhakavākyaikadeśa iti/ prakaraṇe tu jijñāsādayaḥ samarthā avadhāraṇīyārthopakārāt/

/p. 271/ tattvārthasādhakabhāvāt tu pratijñādayaḥ sādhakavākyaṣya bhāgā ekadeśā avayavā iti // 32 //

## Adhyāya 1, Āhnika 1, Sūtra 33

/p. 272/ teṣāṁ tu yathāvibhaktānām —

sādhyānirdeśaḥ pratijñā // 1.1.33 //

prajñāpanīyena dharmeṇa dharmiṇo viśiṣṭasya parigrahavacanāṁ pratijñā sādhyānirdeśaḥ anityaḥ śabda iti // 33 //

## Adhyāya 1, Āhnika 1, Sūtra 34

/p. 283/

udāharaṇasādharṁyāt sādhyasādhanam hetuḥ // 1.1.34 //

udāharaṇena sāmānyāt sādhyasya dharmasya sādhanam prajñāpanam hetuḥ, sādhye pratisandhāya dharmam udāharaṇe ca pratisandhāya tasya sādhanatāvacanam hetuḥ utpattidharmakatvād iti/

/p. 284/ % -dharmakatvād iti/ /p. 288/ utpattidharmakam anityam drṣṭam iti // 34 //

## Adhyāya 1, Āhnika 1, Sūtra 35

/p. 290/ kim etāvad dhetulakṣaṇam iti? nety ucyate/ kiṁ tarhi?

tathā vaidharṁyāt // 1.1.35 //

udāharaṇavaidharṁyāc ca sādhyasādhanam hetuḥ/ katham? anityaḥ śabda utpattidharmakatvāt, anutpattidharmakam nityam yathātmādidravyam iti // 35 //

## Adhyāya 1, Āhnika 1, Sūtra 36

/p. 306/

sādhyasādharmyāt taddharmabhāvī dṛṣṭānta udāharaṇam // 1.1.36 //

sādhyena sādharmaṃ samānadharmatā/ sādhyasādharmyāt kāraṇāt taddharmabhāvī dṛṣṭānta iti/

/p. 308/ tasya dharmas taddharmaḥ, tasya — sādhyasya/ sādhyam ca dvividham dharmiviśiṣṭo vā dharmāḥ śabdasyānityatvam, dharmaviśiṣṭo vā dharmy anityaḥ śabda iti/ ihottaram tadgrahaṇena gr̥hyata iti/ kasmāt? pṛthagdharmavacanāt/ tasya dharmas taddharmas tasya bhāvas taddharmabhāvaḥ sa yasmin dṛṣṭānte vartate sa dṛṣṭāntaḥ sādhyasādharmyād utpattidharmakatvat taddharmabhāvī bhavati, sa codāharaṇam iṣyate/ tatra yad utpadyate tad utpattidharmakam/ tac ca bhūtvā na bhavati ātmānaṃ jahāti nirudhyata ity anityam/ evam utpattidharmakatvaṃ sādhanam anityatvaṃ sādhyam/

/p. 309/ so 'yam ekasmin dvayor dharmayoḥ sādhyasādhanabhāvaḥ sādharmaḥ vyavasthita upalabhyate, taṃ dṛṣṭānta upalabhamānaḥ śabde 'py anuminoti — śabdo 'py utpattidharmakatvād anityaḥ sthālyādivad iti, udāhriyate 'nena dharmayoḥ sādhyasādhanabhāva ity udāharaṇam//36//

## Adhyāya 1, Āhnika 1, Sūtra 37

tadviparyayād vā viparītam // 1.1.37 //

dṛṣṭānta udāharaṇam iti prakṛtam/ sādhyavaidharmyād ataddharmabhāvī dṛṣṭānta udāharaṇam iti/ anityaḥ śabda utpattidharmakatvāt anutpattidharmakam nityam ātmādi, so 'yam ātmādir dṛṣṭāntaḥ sādhyavaidharmyād anutpattidharmakatvād ataddharmabhāvī — yo 'sau sādhyasya dharmo 'nityatvaṃ sa tasmin na bhavatīti/

/p. 310/ atrātmātau dṛṣṭānta utpattidharmakatvasyābhāvād anityatvaṃ na bhavatīty upalabhamānaḥ śabde viparyayam anuminoty utpattidharmakatvasya bhāvād anityaḥ śabda iti/ sādharmaḥ hetoḥ sādhyasādharmyāt taddharmabhāvī dṛṣṭānta udāharaṇam/ vaidharmaḥ hetoḥ sādhyavaidharmyād ataddharmabhāvī dṛṣṭānta udāharaṇam/

/p. 311/ pūrvasmin dṛṣṭānte yau tau dharmau sādhyasādhanabhūtau paśyati sādhye 'pi tayor sādhyasādhanabhāvam anuminoti/ uttarasmin dṛṣṭānte tayor dharmayor ekasyābhāvād itarasyābhāvaṃ paśyati tayor ekasya bhāvād itarasya bhāvaṃ sādhye 'numinoti/ tad etad dhetuvābhāseṣu na sambhavatīty ahetavo hetvābhāsāḥ/

/p. 312/ tad idaṃ hetūdāharaṇayoḥ sāmartyaṃ paramasūkṣmaṃ duḥkhabodham pañḍitarūpavedanīyam iti//37//

## Adhyāya 1, Āhnika 1, Sūtra 38

/p. 313/

udāharaṇāpekṣas tathety upasaṃhāro na tatheti vā sādhyasyopanayaḥ //

1.1.38 //

udāharaṇāpekṣa udāharaṇatantra udāharaṇavaśaḥ/ vaśaḥ sāmārthyam/  
sādhyasādharmyayukte udāharaṇe sthālyādi dravyam utpattidharmakam anityaṃ dr̥ṣṭam, tathā  
śabda utpattidharmaka iti sādhyasya śabdasyotpattidharmakatvam upasaṃhriyate/

/p. 314/ sādhyavaidharmyayukte punar udāharaṇa ātmādi dravyam anutpattidharmakam  
nityaṃ dr̥ṣṭam, na ca tathā śabda iti,  
anutpattidharmakatvasyopasaṃhārarapariṣedhenotpattidharmakatvam upasaṃhriyate/ tad idam  
upasaṃhāradvaitam udāharaṇadvaitād bhavati/ upasaṃhriyate 'neneti copasaṃhāro veditavya  
iti//38//

## Adhyāya 1, Āhnika 1, Sūtra 39

/p. 315/ dvividhasya punar hetor dvividhasya codāharaṇasyopasaṃhāradvaite ca samānam —  
hetvapadeśāt pratijñāyāḥ punarvacanaṃ nigamanaṃ // 1.1.39 //  
sādharmyokte vā vaidharmyokte vā yathodāharaṇam upasaṃhriyate, tasmād  
utpattidharmakatvād anityaḥ śabda iti nigamanaṃ — nigamyante 'neneti  
pratijñāhetūdāharaṇopanayā ekatreṭi nigamanaṃ/ nigamyante — samārthyante — sambadhyante/  
tatra sādharmaḥ tāvad dhetau vākyam anityaḥ śabda iti pratijñā/ utpattidharmakatvād iti hetuḥ/  
utpattidharmakam sthālyādi dravyam anityam ity udāharaṇam/ tathā cotpattidharmakaḥ śabda ity  
upanayaḥ/ tasmād utpattidharmakatvād anityaḥ śabda iti nigamanaṃ/ vaidharmyokte 'py anityaḥ  
śabda utpattidharmakatvāt,

/p. 316/ anutpattidharmakam ātmādi dravyaṃ nityaṃ dr̥ṣṭam, na ca tathānutpattidharmakaḥ  
śabdaḥ tasmād utpattidharmakatvād anityaḥ śabda iti/ avayavasamudāye ca vākye  
sambhūyetaṅretarābhisambandhāt pramāṇāny arthān sādhyantīti/ sambhavas tāvat śabdaviśayā  
pratijñā, āptopadeśasya pratyakṣānumānābhyāṃ pratisandhānād anr̥ṣeś ca svātantryānupapatteḥ/  
anumānam hetuḥ, udāharaṇe sādṛśyapratipatteḥ/ tac codāharaṇabhāṣye vyākhyātam/  
pratyakṣaviśayam udāharaṇam dr̥ṣṭenādr̥ṣṭasiddheḥ/ upamānam upanayaḥ tathety upasaṃhārāt,  
na ca tatheti vopamānadharmapariṣedehe viparītadharmopasaṃhārasiddheḥ/ sarveṣāṃ  
ekārthapratipattau sāmārthyapradarśanam nigamanaṃ iti/ itaretarābhisambandho 'pi — asatyāṃ  
pratijñāyām anāśrayā hetvādayo na pravarteran/

/p. 317/ asati hetau kasya sādhanabhāvaḥ pradarśyeta/ udāharaṇe sādhye ca kasyopasaṃhārah  
syāt kasya cāpadeśāt pratijñāyāḥ punarvacanaṃ nigamanaṃ syād iti/ asaty udāharaṇe kena  
sādharmyaṃ vaidharmyaṃ vā sādhyasādhanam upādīyeta, kasya vā sādharmaḥ vāśād  
upasaṃhārah pravarteta/ upanayaṃ cāntareṇa sādhye 'nupasaṃhṛtaḥ sādhaḥ dharmo nārthaṃ  
sādhyet/ nigamanābhāve cānabhiyuktasambandhānām pratijñādīnām ekārthena pravartanam  
tatheti pratipādanam kasyeti/ athāvayavārthaḥ — sādhyasya dharmasya dharmaṇā  
sambandhopādānam pratijñārthaḥ/ udāharaṇena samānasya viparītasya vā sādhyasya dharmasya  
sādhaḥ sambandhānām hetvarthaḥ/ dharmayoḥ sādhyasādhanabhāvapradarśanam  
ekatrodāharaṇārthaḥ/ sādhanabhūtasya dharmasya sādhyena dharmeṇa  
samānādhikaraṇyopapādanam upanayārthaḥ/ udāharaṇasthāyora dharmayoḥ  
sādhyasādhanabhāvopapattau sādhye viparītaprasaṅgapariṣedhārthaṃ nigamanaṃ/ nacaitasyām  
hetūdāharaṇapariśuddhau satyāṃ sādharmaḥ vaidharmyābhyāṃ pratyavasthānasya vikalyāḥ  
jātinigrahasthānabāhutaṃ prakramate/ avyavasthāpya khalu dharmayoḥ sādhyasādhanabhāvam  
udāharaṇe jātivādī pratyavatiṣṭhate/ vyavasthite tu khalu dharmayoḥ sādhyasādhanabhāve

dr̥ṣṭāntasthe gr̥hyamāṇe sādhanabhūtasya dharmasya hetutvenopādānaṃ na sādharṃyamātrasya na vaidharṃyamātrasya veti // 39 //

## Adhyāya 1, Āhnika 1, Sūtra 40

/p. 318/ /p. 320/ ata ūrdhvaṃ tarko lakṣaṇīya ity athedam ucyate —

avijñātataṭṭve 'rthe kāraṇopapattitas tattvajñānārtham ūhas tarkaḥ // 1.1.40 //  
avijñāyamānatataṭṭve 'rthe jijñāsā tāvaj jāyate jānīyemam artham iti/ atha jijñāsitasya vastuno vyāhatau dharmau vibhāgena vimṛśati —

/p. 321/ kiṃsvid ittham āhosvin nettham iti/ vimṛśyamānayoḥ dharmayoḥ ekaṃ kāraṇopapattyaṇujānāti, sambhavaty asmin kāraṇaṃ pramāṇaṃ hetur iti kāraṇopapattyaṇujānāti syād evam etan netarad iti/ tatra nidarśanam — yo 'yaṃ jñātā jñātavyam arthaṃ jānīte taṃ tattvato jānīyati jijñāsā/ sa kim utpattidharmako 'thānutpattidharmako iti vimarśaḥ/ vimṛśyamāne 'vijñātataṭṭve 'rthe yasya dharmasyābhyānujñākāraṇam upapadyate tam anujānāti/ yady ayam anutpattidharmakaḥ, tataḥ svakṛtasya karmaṇaḥ phalam anubhavati jñātā, duḥkhaṇmapravṛttidoṣamithyājñānānām uttaram uttaraṃ pūrvasya pūrvasya kāraṇam, uttarottarāpāye tadanantarāpāyād apavarga iti syātāṃ saṃsārāpavargau/

/p. 322/ utpattidharmake jñātari punar na syātām/ utpannaḥ khalu jñātā dehendriyabuddhivedanābhiḥ sambadhyata iti nāsyedam svakṛtasya karmaṇaḥ phalam utpannaś ca bhūtvā na bhavātīti tasyāvidyamānasya niruddhasya vā svakṛtakarmaṇaḥ phalopabhogo nāsti/ tad evam ekasyānekaśarīrayogaḥ śarīravivyogaś cātyantaṃ na syād iti yatra kāraṇam anupapadyamānaṃ paśyati tan nānujānāti/ so 'yam evamlakṣaṇa ūhas tarka ity ucyate/ kathaṃ punar ayam tattvajñānārtho na tattvajñānam eveti? anavadhāraṇāt/ anujānāty ayam ekataraṃ dharmam kāraṇopapattyaṇujānāti, na tv avadhārayati na vyavasyati na niścinoti evam evedam iti/ kathaṃ tattvajñānārtha ity? tattvajñānaviśayābhyānujñālakṣaṇānugrahabhāvitāt prasannād anatarapramāṇasāmarthyāt tattvajñānam utpadyata ity evam tattvajñānārtha ity/ so 'yaṃ tarkaḥ pramāṇāni pratisandadhānaḥ pramāṇābhyānujñānāt pramāṇasahito vāde 'padiṣṭa ity avijñātataṭṭvam anujānāti/

/p. 323/ yathā so 'rho bhavati tasya tathābhāvaḥ tattvam, aviparyayo yāthātathyam // 40 //

## Adhyāya 1, Āhnika 1, Sūtra 41

/p. 329/ etasmiṃś ca tarkaviśaye —

vimṛśya pakṣapratipakṣābhyām arthāvadhāraṇam nirṇayaḥ // 1.1.41 //  
sthāpanā sādhanam, pratiśedha upālambhaḥ/ tau sādhanopālambhau pakṣapratipakṣāśrayau vyatiśaktāv anubandhena pravartamānau pakṣapratipakṣāv ity ucyete/ tayor anyatarasya nivṛttir ekatarasyāvasthānam avaśyambhāvi, yasyāvasthānam tasyārthāvadhāraṇam nirṇayaḥ/ nedam pakṣapratipakṣābhyām arthāvadhāraṇam sambhavātīti — eko hi pratijñātam arthaṃ hetutaḥ sthāpayati pratiśiddham coddharati dvitīyasya/ dvitīyena sthāpanāhetuḥ pratiśidhyate tasyaiva pratiśedhahetuś coddhriyate sa nivartate/

/p. 330/ tasya nivṛttau yo 'vatiṣṭhate tenārthāvadhāraṇam nirṇayaḥ/ ubhābhyām evārthāvadhāraṇam ity āha/ kayā yuktyā? ekasya sambhavo dvitīyasyāsambhavaḥ/ tāv etau sambhavāsambhavau vimarśaṃ saha nivarttayataḥ — ubhayasambhavo ubhayāsambhavo vānivṛtto

vimarśa iti/ vimrśyeti vimarśaṃ kṛtvā/ so 'yaṃ vimarśaḥ pakṣapratipakṣāv avadyotyā nyāyaṃ pravartayatīti upādīyata iti/ etac ca viruddhayor ekadharmisthayor boddhavyam/ yatra tu dharmisāmānyagatau viruddhau dharmāu hetutaḥ sambhavataḥ tatra samuccayaḥ, hetuto 'rthasya tathābhāvopapatteḥ/ yathā — kriyāvad dravyam iti lakṣaṇavacane yasya dravyasya kriyāyogo hetutaḥ sambhavati tat kriyāvat, yasya na sambhavati tad akriyam iti/ ekadharmisthayoś ca viruddhayor dharmayor ayugapadbhāvinoḥ kālavikalpaḥ/ yathā — tad eva dravyaṃ kriyāyuktam kriyāvat, anutpannoparatakriyaṃ punar akriyam iti/ na cāyaṃ nirṇaye niyamo vimrśyaiva pakṣapratipakṣābhyāṃ arthāvadhāraṇaṃ nirṇaya iti, kiṃ tv indriyārthasannikarṣotpannapratyakṣe 'rthāvadhāraṇaṃ nirṇaya iti, parīkṣāviśaye tu vimrśya pakṣapratipakṣābhyāṃ arthāvadhāraṇaṃ nirṇayaḥ/ vāde śāstre ca vimarśavarjam// 41 //

## Adhyāya 1, Āhnika 2

### Adhyāya 1, Āhnika 2, Sūtra 1

iti vātsyāyaniye nyāyabhāṣye prathamādhyāyasya prathamāhnikam/

/p. 335/ dvitīyāhnikam

tisraḥ kathā bhavanti — vādo jalpo vitaṇḍā ceti/ tāsām —

pramānatarkasādhanopālambhaḥ siddhāntāviruddhaḥ pañcāvayavopapannaḥ  
pakṣapratipakṣaparigraho vādaḥ // 1.2.1 //

ekādhikaraṇasthau viruddhau dharmāu pakṣapratipakṣau pratyānikabhāvāt, asty ātmā nāsty ātmeti/

/p. 336/ nānādhikaraṇasthau viruddhau na pakṣapratipakṣau, yathā — nitya ātmā anityā buddhir iti/ parigraho 'bhyupagamavyavasthā/ so 'yaṃ pakṣapratipakṣaparigraho vādaḥ/ tasya viśeṣaṇaṃ pramānatarkasādhanopālambhaḥ, pramāṇais tarkeṇa ca sādhanam upālambhaś cāsmiṃ kriyāta iti/ sādhanam sthāpanā/ upālambhaḥ pratiśedhaḥ/ tau sādhanopālambhāv ubhayor api pakṣayor vyatiśaktāv anubaddhau ca yāvad eko nivṛtta ekataro vyavasthita iti nivṛttasyopālambho vyavasthitasya sādhanam iti/

/p. 339/ jalpe nigrāsthānaviniyogād vāde tatpratiśedhaḥ/ pratiśedhe kasyacid abhyānujñānārthaṃ siddhāntāviruddha iti vacanam/

/p. 340/

siddhāntam abhyupetya tadvirodhī viruddha

iti hetvābhāsasya nigrāsthānasyābhyānujñā vāde/ pañcāvayavopapanna iti

/p. 341/

hīnam anyatamenāpy avayavena nyūnam

hetūdāharaṇādhikam adhikam

iti caitayor abhyānujñānārtham iti/ avayaveṣu pramānatarkāntarbhāve pṛthak

pramānatarkagrahaṇaṃ sādhanopālambhavyatiśaṅgajñāpanārtham/ anyathobhāv api pakṣau sthāpanāpravṛttāu vāda iti syāt/

/p. 342/ antareṇāpi cāvayavasambandhaṃ pramāṇāny arthaṃ sādhayantīti dṛṣṭam, tenāpi kalpena sādhanopālambhau vāde bhavata iti jñāpayati/

chalaḥjātinigrāsthānasādhanopālambho jalpa

iti vacanād vinigraho jalpa iti mā vijñāyi, chalajātinigrahasthānasādhanopālambha eva jalpaḥ  
 pramānatarkasādhanopālambho vād eveti mā vijñāyīty evamarthaṃ pṛthak pramānatarkagrahaṇam  
 iti// 1 //

## Adhyāya 1, Āhnika 2, Sūtra 2

/p. 356/

yathoktopapannaś chalajātinigrahasthānasādhanopālambho jalpaḥ // 1.2.2 //  
 yathoktopapanna iti, pramānatarkasādhanopālambhaḥ siddhāntāviroddhaḥ  
 pañcāvayavopapannaḥ pakṣapratipakṣaparigrahaḥ/ chalajātinigrahasthānasādhanopālambha iti,  
 chalajātinigrahasthānaiḥ sādhanam upālambhaś cāsmiṇ kriyata iti evaṃviśeṣaṇo jalpaḥ/

/p. 358/ na khalu vai chalajātinigrahasthānaiḥ sādhanam kasyacid arthasya sambhavati,  
 pratiśedhārthataivaiśāṃ sāmānyalakṣaṇe viśeṣalakṣaṇe ca śrūyate —  
 vacanavighāto 'rthavikalpopapattyā chalam

iti

sādharmyavaidharmyābhyāṃ pratyavasthānam jātiḥ  
 vipratipattir apratipattis ca nigrahasthānam

iti/

/p. 359/ viśeṣalakṣaṇeṣv api yathāsvam iti/ na caitad vijñāyāt pratiśedhārthatayaivārthaṃ  
 sādhyantīti, chalajātinigrahasthānopālambho jalpa ity evam apy ucyamāne vijñāyata etad iti/  
 pramānaiḥ sādhanopālambhayoś chalajātinigrahasthānānām aṅgabhavaḥ svapakṣarakṣaṇārthatvāt/  
 na svatantrānām sādhanabhāvaḥ — yat tat pramāṇair arthasya sādhanam tatra  
 chalajātinigrahasthānānām aṅgabhavo rakṣaṇārthatvāt/ tāni hi prayujyamānāni parapakṣavighātena  
 svapakṣam rakṣanti/

/p. 360/ tathā coktaṃ

tattvādhyavasāyasamrakṣaṇāthaṃ jalpavitaṇḍe bijaprarohasamrakṣaṇārthaṃ  
 kaṇṭhakaśākhāvarāṇavat

iti/ yaś cāsau pramāṇaiḥ pratipakṣasyopālambhas tasya caitāni prayujyamānāni pratiśedhavighātāt  
 sahakāriṇi bhavanti/ tad evam aṅgibhūtanām chalādīnām upādānam jalpe, na svatantrānām  
 sādhanabhāvaḥ/ upālambhe tu svātantryam apy astīti// 2 //

## Adhyāya 1, Āhnika 2, Sūtra 3

/p. 361/

sa pratipakṣasthāpanāhīno vvitaṇḍā // 1.2.3 //

sa jalpo vitaṇḍā bhavati/ kiṃviśeṣaṇaḥ? pratipakṣasthāpanayā hīnaḥ/ yau tau  
 samānādhikaraṇau viruddhau dharmau pakṣāv ity uktaṃ tayor ekataram vaitaṇḍiko na sthāpayātīti  
 prapakṣapratīśedhenaiva pravartata iti/

/p. 362/ astu tarhi sa pratipakṣahīno vitaṇḍā? yad vai khalu tat parapratiśedhalakṣaṇam  
 vākyaṃ sa vaitaṇḍikasya pakṣaḥ, na tv asau sādhyam kañcid arthaṃ pratijñāya sthāpayātīti/  
 tasmād yathānyāsam evāstv iti// 3 //



## Adhyāya 1, Āhnika 2, Sūtra 4

/p. 363/ hetulakṣaṇābhāvād ahetavo hetusāmānyād dhetuvad ābhāsamānāḥ/ ta ime —  
 savyabhicāraviruddhaprakaraṇasamasādhyasamakālātītā hetvābhāsāḥ // 1.2.4 //  
 /p. 372/ teṣām —

## Adhyāya 1, Āhnika 2, Sūtra 5

/p. 373/

anaikāntikaḥ savyabhicāraḥ // 1.2.5 //

vyabhicāra ekatrāvyavasthitih/ saavyabhicāreṇa vartata iti svayabhicāraḥ/

/p. 374/ nidarśanam — nityaḥ śabda 'sparśatvāt, sparśavān kumbho 'nityo dṛṣṭaḥ na ca tathā  
 sparśavān śabdā tasmād asparśatvān nityaḥ śabda iti/

/p. 375/ dṛṣṭānte sparśavattvam anityatvaṃ ca dharmāu na sādhyasādhanabhūtau gṛhyete  
 sparśavāmś cānur nityaś ceti/ ātmātau ca dṛṣṭānte

/p. 376/

udāharaṇasādharṃyāt sādhyasādhanam hetuḥ

ity asparśatvād iti hetur nityatvaṃ vyabhicarati, asparśā buddhir anityā ceti/ evaṃ dvividhe 'pi  
 dṛṣṭānte vyabhicārāt sādhyasādhanabhāvo nāstīti lakṣaṇābhāvād ahetur iti/ nityatvaṃ apy eko 'nto  
 'nityatvaṃ apy eko ṅta ekasminn ante vidyata iti aikāntikaḥ viparyayād anaikāntika  
 ubhayāntavyāpakatvād iti// 5 //

## Adhyāya 1, Āhnika 2, Sūtra 6

/p. 377/

siddhāntam abhyupetya tadvirodhī viruddhaḥ // 1.2.6 //

taṃ viruṇaddhīti tadvirodhy abhyupetaṃ siddhāntaṃ vyāhantīti/ yathā so 'yaṃ vikāro vyakter  
 apaiti nityatvapratīṣedhāt —

/p. 378/ na nityo vikāro upapadyata apeto 'pi vikāro 'sti vināśapratīṣedhāt/ so 'yaṃ  
 nityatvapratīṣedhād iti/ hetur vyakter apeto 'pi vikāro 'stīty anena svasiddhāntena virudhyate/  
 katham? vyaktir ātmalābhāḥ/ apāyaḥ pracyutiḥ/ yady ātmalābhāt pracyuto vikāro 'sti  
 nityatvapratīṣedho nopapadyate/ yad vyakter apetasyāpi vikārasyāstitvaṃ tat khalu nityatvaṃ iti/  
 nityatvapratīṣedho nāma vikārasyātmalābhāt pracyuter upapattiḥ/

/p. 379/ yad ātmalābhāt pracyavate tad anityaṃ dṛṣṭam, yad asti na tad ātmalābhāt pracyavate/  
 astitvaṃ cātmalābhāt pracyutir iti ca viruddhāv etau dharmāu na saha sambhavata iti/ so 'yaṃ hetur  
 yaṃ siddhāntam āśrītya pravartate tam eva vyāhantīti// 6 //

## Adhyāya 1, Āhnika 2, Sūtra 7

/p. 380/

yasmāt prakaraṇacintā sa nirṇayārtham apadiṣṭaḥ prakaraṇasamaḥ // 1.2.7 //

vimarśādhiṣṭhānau pakṣapratipakṣāv ubhāv anavasitau prakaraṇam, tasya cintā vimarśāt prabhṛti prān nirṇayād yat samīkṣaṇam,

/p. 381/ sā jijñāsā yatkr̥tā sa nirṇayārthaṃ prayukta ubhayapakṣasāmyāt prakaraṇam anativartamānaḥ prakaraṇasamo nirṇayāya na prakalpate/ prajñāpanaṃ tv anityaḥ śabdo nityadharmānupalabdher iti, anupalabhyamānan ity adharmakam nityaṃ dr̥ṣṭam sthālyādi/ nityaḥ śabdo vānityadharmānupalabdheḥ anupalabhyamānānityadharmakam nityaṃ dr̥ṣṭam ākāśādi/ yatra samāno dharmāḥ saṃśayakāraṇaṃ hetutvenopādīyate sa saṃśayasamaḥ savyabhicāra eva/

/p. 382/ yā tu vimarśasya viśeṣāpekṣitā ubhayapakṣaviśeṣānupalabdhiś ca sā prakaraṇaṃ pravartayati/ yathā śabde nityadharmo nopalabhyata evam anityadharmo 'pi/ seyam ubhayapakṣaviśeṣānupalabdhiḥ prakaraṇacintāṃ pravartayati/

/p. 383/ katham? viparyaye hi prakaraṇanivṛtteḥ — yadi nityadharmāḥ śabde gr̥hyeta na syāt prakaraṇam, yadi na syāt prakaraṇam, yadi vānityadharmo gr̥hyeta evam api nivarteta prakaraṇam/ so 'yaṃ hetur ubhau pakṣau pravartayann anyatarasya nirṇayāya na prakalpate// 7 //

## Adhyāya 1, Āhnika 2, Sūtra 8

/p. 384/

sādhyāviśiṣṭaḥ sādhyatvāt sādhyasamaḥ // 1.2.8 //

dravyaṃ chāyeti sādhyam, gatimattvād iti hetuḥ sādhyenāviśiṣṭaḥ sādhanīyatvāt sādhyasamaḥ/

/p. 385/ ayam apy asiddhatvāt sādhyavat prajñāpayitavyaḥ/ sādhyam tāvad etat kiṃ puruṣavac chāyāpi gacchaty āhosvid āvarakadravye saṃsarpaty āvaraṇasantānād asannidhisantāno 'yaṃ tejaso gr̥hyata iti/

/p. 386/ sarpatā khalu dravyeṇa yo yas tejohāga āvriyate tasya tasyāsannidhir evāvicchinno gr̥hyata iti/ āvaraṇaṃ tu prāptipratīṣedhaḥ// 8 //

## Adhyāya 1, Āhnika 2, Sūtra 9

/p. 388/

kālātyayāpadiṣṭaḥ kālātītaḥ // 1.2.9 //

kālātyayena yukto yasyārthaikadeśo 'padiśyamānasya sa kālātyayāpadiṣṭaḥ kālātīta ity ucyate/ nidarśanam — nityaḥ śabdaḥ saṃyogavyaṅgyatvād rūpavat/

/p. 389/ prāg ūrdhvaṃ ca vyakter avasthitam rūpaṃ pradīpaghaṭasaṃyogena vyajyate, tathā ca śabdo 'py avasthito bherīdaṇḍasaṃyogena vyajyate dāruparaśusaṃyogena vā, tasmāt saṃyogavyaṅgyatvān nityaḥ śabda ity; ayam ahetuḥ kālātyayāpadeśāt/ vyañjakasya saṃyogasya kālam na vyaṅgyasya rūpasya vyaktir atyeti/ sati pradīpasam̐yoge rūpasya grahaṇaṃ bhavati, na nivṛtte saṃyoge rūpaṃ gr̥hyate/ nivṛtte dāruparaśusaṃyoge dūrasthena śabdaḥ śrūyate vibhāgakāle/ seyam śabdasya vyaktiḥ saṃyogakālam atyetīti na saṃyoganirmitā bhavati/ kasmāt? kāraṇābhāvād dhi kāryābhāva ity/ evam udāharaṇasādharmyasyābhāvād asādhanam ayaṃ hetur hetvābhāsa ity/

/p. 390/ avayavaviparyāsavacanam tu na sūtrārthaḥ/ kasmāt?

yasya yenārthasambandho dūrasthasyāpi tasya saḥ/ arthato hy asamarthānām  
 ānantaryam akāraṇam//  
 ity etadvacanād viparyāsenokto hetur udāharaṇasādharmyāt tathā vaidharmyāt sādhyasādhanam  
 hetulakṣaṇam na jahāti/ ajahaddhetulakṣaṇam na hetvābhāso bhavatīti/  
 avayavaviparyāsavacanam aprāptakālam  
 iti nigrahassthānam uktam, tad evedam punar ucyata iti, atas tan na sūtrārthaḥ// 9 //

## Adhyāya 1, Āhnika 2, Sūtra 10

/p. 391/ atha chalam

vacanavighāto 'rthavikalpopapattyā chalam // 1.2.10 //  
 na sāmānyalakṣaṇe chalam śakyam udāhartum, vibhāge tūdāharaṇāni// 10//

## Adhyāya 1, Āhnika 2, Sūtra 11

/p. 392/ vibhāgaś ca —

tat trividham vākchalam sāmānyacchalam upacāracchalam ceti // 1.2.11 //

teṣām —

aviśeṣābhihite 'rthe vaktur abhiprāyād arthāntarakalpanā vākchalam // 1.2.12 //

navakambalo 'yam māṇavaka iti prayogaḥ/ atra navaḥ kambalo 'syeti vaktur abhiprāyaḥ/  
 vиграhe tu viśeṣaḥ, na samāse/ tatrāyam chalavādī vaktur abhiprāyād avivakṣitam anyam artham  
 nava kambalā asyeti tāvad abhilitam bhavate kalpayati,

/p. 393/ kalpayitvā cāsambhavena pratiśedhati eko 'sya kambalaḥ kuto nava kambalā iti/ tad  
 idam sāmānyaśabde vāci chalam vākchalam iti/ asya pratyavasthānam —

sāmānyaśabdasyānekārthatve 'nyatarābhidhānakalpanāyām viśeṣavacanam/ navakambala ity  
 anekārthābhidhānam, navaḥ kambalo 'syeti nava kambalā asyeti; etasmin prayukte yeyam kalpanā  
 nava kambalā asyety etadbhavatābhilitam tac ca na sambhavatīti, etasyām  
 anyatarābhidhānakalpanāyām viśeṣo vaktavyaḥ/ yasmād viśeṣo 'rthaviśeṣeṣu vijñāyate 'yam artho  
 'nenābhihita iti/ sa ca viśeṣo nāsti/ tasmān mithyābhivyogamātram etad iti/ prasiddhaś ca loke  
 śabdārthasambandho 'bhidhānābhidheyaniyamaniyogaḥ/ asyābhidhānasyāyam artho 'bhidheya iti  
 samānaḥ sāmānyaśabdasya, viśeṣo viśiṣṭaśabdasya/ prayuktapūrvāś ceme śabdā arthe prayujyante  
 nāprayuktapūrvāḥ/ prayogaś cārthasampratyayārthaḥ/ arthapratyayāc ca vyavahāra iti/

/p. 394/ tatraivam arthagatyarthe śabdaprayoge sāmārthyāt sāmānyaśabdasya

prayoganiyamaḥ/ ajām grāmaṃ naya sarpir āhāra brāhmaṇam bhojayeti sāmānyaśabdāḥ santo  
 'rthāvayaveṣu prayujyante sāmārthyat, yatrārthakriyācodanā sambhavati tatra pravartante  
 nārthasāmānye, kriyādeśanāsambhavāt/ evam ayaṃ sāmānyaśabdō navakambala iti yo 'rthaḥ  
 sambhavati navaḥ kambalo 'syeti tatra pravartate, yas tu na sambhavait nava kambalā asyeti tatra na  
 pravartate/ so 'yam anupapadyamānārthakalpanayā paravākyopālambho na kalpata iti//12//

## Adhyāya 1, Āhnika 2, Sūtra 13

/p. 395/

sambhavato 'rthasyātisāmānyayogād asambhūtārthakalpanā sāmānyacchalam //

1.2.13 //

aho khalv asau brāhmaṇo vidyācaraṇasampanna ity ukte kaścīd āha sambhavati brāhmaṇe vidyācaraṇasampad iti/

/p. 396/ asya vacanasya vighāto 'rthavikalpopapattyāsambhūtārthakalpanayā kriyate — yadi brāhmaṇe vidyācaraṇasampad sambhavati vrātye 'pi sambhavet, vrātyo 'pi brāhmaṇaḥ, so 'py astu vidyācaraṇasampanna iti/ yad vivakṣitam artham āpnoti cātyeti ca tad atisāmānyam/ yathā brāhmaṇatvaṃ vidyācaraṇasampadaṃ kvacid āpnoti kvacid atyeti/ sāmānyanimittam chalam sāmānyacchalam iti/ asya ca pratyavasthānam — avivakṣitahetukasya viṣayānuvādaḥ praśaṃsārthatvād vākyasya; tad atrāsambhūtārthakalpanānupapattiḥ/ yathā sambhavanty asmin kṣetre śālaya iti anirākṛtam avivakṣitam ca bijajanma, pravṛttiviṣayas tu kṣetraṃ praśasyate; so 'yaṃ kṣetrānuvādaḥ nāsmīn śālayo vidhīyanta iti; bījāt tu śālinirvṛttiḥ satī na vivakṣitā/ evaṃ sambhavati brāhmaṇe vidyācaraṇasampad iti sampadvīṣayo brāhmaṇatvaṃ na sampaddhetuḥ/ na cātra hetuḥ vivakṣitaḥ/ viṣayānuvādas tv ayaṃ praśaṃsārthatvād vākyasya, satī brāhmaṇatve sampaddhetuḥ samartha iti/ vis'yaṃ ca praśaṃsatā vākyena yathāhetutaḥ phalanirvṛttir na pratyākhyāyate/ tad evaṃ satī vacanavighāto 'sambhūtārthakalpanayā nopapadyata iti//

## Adhyāya 1, Āhnika 2, Sūtra 14

/p. 397/

dharmavikalpanirdeśe 'rthasadbhāvapratiśedha upacāracchalam // 1.2.14 //

abhidhānasya dharmo yathārthaprayogaḥ, dharmavikalpo 'nyatra dr̥ṣṭasyānyatra prayogaḥ, tasya nirdeśe dharmavikalpanirdeśe/ yathā mañcāḥ krośantīti arthasadbhāvena pratiśedhaḥ,

/p. 398/ mañcasthāḥ puruṣāḥ krośanti na tu mañcāḥ krośanti/ kā punar atrārthavikalpopapattiḥ? anyathā prayuktasyānyathārthakalpanam, bhaktyā prayoge prādhānyena kalpanam upacāraṇīyam chalam upacāracchalam/ upacāro nītārthaḥ saha caraṇādīnimittena, atadbhāve tadvad abhidhānam upacāra ity atra samādhiḥ — prasiddhe prayoge vaktur yathābhīprāyaṃ śabdārthayor abhyanujñā pratiśedhā vā na cchandataḥ/ pradhānabhūtasya śabdasya bhāktasya ca guṇabhūtasya prayoga ubhayor lokasiddhaḥ/ siddhe prayoge yathā vaktur abhīprāyas tathā śabdārthāv anujñeyau pratiśedhyau vā na cchandataḥ/ yadi vaktā pradhānaśabdaṃ prayuṅkte yathābhūtasyābhyanujñā pratiśedho vā, na cchandataḥ/ atha guṇabhūtam, tadā guṇabhūtasya/ yatra tu vaktā guṇabhūtaṃ śabdaṃ prayuṅkte pradhānabhūtam abhipretya paraḥ pratiśedhati, svamanīṣayā pratiśedho 'sau bhavati na paropālambha iti//

## Adhyāya 1, Āhnika 2, Sūtra 15

/p. 399/

vākchalam evopacāracchalam tadaviśeṣāt // 1.2.15 //

na vākchalād upacāracchalam bhidyate tasyāpy arthāntarakalpanayā aviśeṣāt/ ihāpi sthānyartha guṇaśabdaḥ pradhānaśabdaḥ sthānārtha ity kalpayitvā pratiśedhyata iti//

## Adhyāya 1, Āhnika 2, Sūtra 16

/p. 400/

na tadarthāntarabhāvāt // 1.2.16 //

na vākchalam evopacāracchalam, tasyārthasadbhāvapratiṣedhasyārthāntarabhāvāt/ kutaḥ?  
arthāntarakalpanāḥ/ anyā hy arthāntarakalpanā, anyo 'rthasadbhāvapratiṣedha iti//

## Adhyāya 1, Āhnika 2, Sūtra 17

/p. 401/

aviṣeṣe vā kiñcit sādharṃyād ekacchalaprasaṅgaḥ // 1.2.17 //

chalasya dvitvam abhyanujñāya tritvaṃ pratiṣidhyate kiñcit sādharṃyāt/ yathā cāyaṃ hetus  
tritvaṃ pratiṣedhati tathā dvitvam apy abhyanujñātaṃ pratiṣedhati, vidyate hi kiñcit sādharṃyaṃ  
dvayor apīti/ atha dvitvaṃ kiñcitsādharṃyān na nivartate, tritvam api na nivartsyati//

## Adhyāya 1, Āhnika 2, Sūtra 18

chalalakṣaṇād ūrdhvam —

sādharṃyavaidharṃyābhyāṃ pratyavasthānaṃ jātiḥ // 1.2.18 //

prayukte hi hetau yaḥ prasaṅgo jāyate sa jātiḥ/ sa ca prasaṅgaḥ sādharṃyavaidharṃyābhyāṃ  
pratyavasthānaṃ upālambhaḥ pratiṣedha iti/

/p. 402/

udāharaṇasādharṃyāt sādhyasādhanam hetur

ity asyodāharaṇavaidharṃyeṇa pratyavasthānam,

udāharaṇavaidharṃyāt sādhyasādhanam hetur

ity asyodāharaṇasādharṃyeṇa pratyavasthānam, pratyanīkabhāvāt/ jāyamāno 'rtho jātir iti//

## Adhyāya 1, Āhnika 2, Sūtra 19

/p. 403/

vipratipattir apratipattis ca nigrasthānam // 1.2.19 //

viparītā vā kutsitā vā pratipattir vipratipattiḥ/ vipratipadyamānaḥ parājayaṃ prāpnoti/  
nigrasthānam khalu parājayaprāptiḥ/ apratipattis tv ārambhaviṣaye anārambhaḥ/ pareṇa  
sthāpitaṃ vā na pratiṣedhati pratiṣedham vā noddharati/ asamāsāc ca naite eva nigrasthāne iti//

## Adhyāya 1, Āhnika 2, Sūtra 20

/p. 404/ kiṃ punar dṛṣṭāntavaj jātinigrasthānāyor abhedo 'tha siddhāntavad bheda ity ata āha

tadvikalpāj jātinigrasthānābahutvam // 1.2.20 //

tasya sādharṃyavaidharṃyābhyāṃ pratyavasthānasya vikalpāj jātibahutvam, tayos ca vipratipattyapratipattyor vikalpān nigrasthānabahutvam/ nānā kalpo vikalpaḥ, vividho vā kalpo vikalpaḥ/ tatra ananubhāṣaṇam ajñānam apratibhā vikṣepo matānujñā paryanuyogyopekṣaṇam ity apratipattir nigrasthānam/ śeṣas tu vipratipattir iti/

/p. 405/ ime pramāṇādayaḥ padārthā uddiṣṭāḥ, yathoddeśaṃ lakṣitāḥ, yathālakṣaṇam parīkṣiṣyanta iti trividhā cāsyā śāstrasya pravṛttir veditavyeti//

iti vātsyāyaniye nyāyabhāṣye prathamādhyāyasya dvitīyam āhnikam/ samāptaś cāyaṃ prathamō 'dhyāyaḥ//

/p. 408/

# Adhyāya 2

## Adhyāya 2, Āhnika 1

### Adhyāya 2, Āhnika 1, Sūtra 1

ata ūrdhvaṃ pramāṇādiparīkṣā/ sā ca  
 vimṛśya pakṣapratipakṣābhyām arthāvadhāraṇaṃ nirṇayaḥ  
 ity agre vimarṣa eva parīkṣyate —  
 samānānekadharmādhyavasāyād anyataradharmādhyavasāyād vā na  
 saṃśayaḥ // 2.1.1 //

samānasya dharmasyādhyavasāyāt saṃśayo na dharmamātrāt/ atha vā samānam anayor  
 dharmam upalabha iti dharmadharmigrahaṇe saṃśayaḥ bhāva iti/

/p. 409/ atha vā samānadharmādhyavasāyād arthāntarabhūte dharminī saṃśayo 'nupapannaḥ,  
 na jātu rūpasyārthāntarabhūtasyādhyavasāyād arthāntarabhūte sparśe saṃśaya iti/ atha vā na  
 adhyavasāyād arthāvadhāraṇād anavadhāraṇajñānaṃ saṃśaya upapadyate kāryakāraṇayoḥ  
 sārūpyābhāvād iti/ etenānekadharmādhyavasāyād iti vyākhyātam/ anyataradharmādhyavasāyāc ca  
 saṃśayo na bhavati, tato hy anyatarāvadhāraṇam eveti//

### Adhyāya 2, Āhnika 1, Sūtra 2

/p. 411/

vipratipattavyavasthādhyavasāyāc ca // 2.1.2 //

na vipratipattimātrād avyavasthāmātrād vā saṃśayaḥ/ kiṃ tarhi? vipratipattim  
 upalabhamānasya saṃśayaḥ/ evam avyavasthāyām apīti/ atha vāsty ātmety eke nāsty ātmety apare  
 manyanta ity upalabdheḥ kathaṃ saṃśayaḥ syād iti/ tathopalabdhir avyavasthitā anupalabdhīś  
 cāvyavasthiteti vibhāgenādhyavasite saṃśayo nopapadyata iti//

### Adhyāya 2, Āhnika 1, Sūtra 3

vipratipattau ca sampratipatteḥ // 2.1.3 //

yāṃ ca vipratipattim bhavān saṃśaya hetuḥ manyate sā sampratipattiḥ, sā hi dvayoḥ  
 pratyanīkadharmaviśayā/ tatra yadi vipratipatteḥ saṃśayaḥ, sampratipatter eva saṃśaya iti//

### Adhyāya 2, Āhnika 1, Sūtra 4

/p. 412/

avyavasthātmani vyavasthitatvāc cāvyavasthāyāḥ // 2.1.4 //

na saṁśayaḥ/ yadi tāvad iyam avyavasthā ātmani eva vyavasthitā, vyavasthānād avyavasthā na bhavatīty anupapannaḥ saṁśayaḥ/ atha avyavasthātmani na vyavasthitā, evam atādātmyād avyavasthā na bhavatīti saṁśayābhāva iti//

## Adhyāya 2, Āhnika 1, Sūtra 5

tathātyantasamśayas taddharmasātatyopapatteḥ // 2.1.5 //

yena kalpena bhavān samānadharmopapatteḥ saṁśaya iti manyate, tena khalv atyantasaṁśayaḥ prasajyate/ samānadharmopapatter anucchedāt saṁśayānucchedaḥ/ na hy ayam ataddharmā dharmī vimṛśyamāno grhyate, satataṁ tu taddharmā bhavatīti//

## Adhyāya 2, Āhnika 1, Sūtra 6

/p. 413/ asya pratiśedhaprapaṅcasya saṅkṣepeṇoddhāraḥ —

yathoktādhyavasāyād eva tadaviśeṣāpekṣāt saṁśaye nāsaṁśayo nātyantasamśayo vā // 2.1.6 //

na saṁśayānutpattiḥ saṁśayānucchedaś ca prasajyate/ katham? yat tāvat samānadharmādhyavasāyaḥ saṁśayahetuḥ na samānadharmamātram iti, evam etat/ kasmād evaṁ nocyata iti? viśeṣāpekṣa iti vacanāt tatsiddheḥ — viśeṣasyāpekṣā ākaṅkṣā, sā cānupalabhyamāne viśeṣe samarthā, na coktaṁ samānadharmāpekṣa iti/ samāne ca dharme katham ākaṅkṣā na bhaved yady ayam pratyakṣaḥ syāt/ etena sāmartyena vijñāyate samānadharmādhyavasāyād iti/ upapattivacanād vā — samānadharmopapatter ity ucyate na cānyā sadbhāvasaṁvedanād ṛte samānadharmopapattir asti/ anupalabhyamānasadbhāvo hi samāno dharmo 'vidyamānavad bhavatīti/ viśayaśabdena vā viśayaṅgaḥ pratyayasābhidhānam — yathā loke dhūmenāgnir anumīyate ity ukte dhūmadarśanenāgnir anumīyata iti jñāyate/ katham? drṣṭvā hi dhūmam athāgnim anumīnoti nādrṣṭveti; na ca vākye darśanaśabdaḥ śrūyate, anujānāti ca vākyasārthapratyāyakatvam; tena manyāmahe viśayaśabdena viśayaṅgaḥ pratyayasābhidhānam boddhānujānāti/ evam ihāpi samānadharmaśabdena samānadharmādhyavasāyam āheti/

/p. 414/ yathohitvā samānamanayor dharmam upalabha iti dharmadharmigrahaṇe saṁśayābhāva iti, pūrvadrṣṭaviśayam etat/ yāv aham arthau pūrvam adrākṣaṁ tayoh samānaṁ dharmam upalabhe viśeṣaṁ nopalabha iti, katham nu viśeṣaṁ paśyeyaṁ yenānyataram avadhārayeyam iti/ na caitat samānadharmopalabdhou dharmadharmigrahaṇamātreṇa nivartata iti/ yac coktaṁ nārthāntarādhyavasāyād anyatra saṁśaya iti, yo hy arthāntarādhyavasāyamātraṁ saṁśayahetum upādādīta sa evaṁ vācya iti/ yat punar etat kāryakāraṇayoḥ sārūpyābhāvād iti, kāraṇasya bhāvābhāvayoḥ kāryasya bhāvābhāvau kāryakāraṇayoḥ sārūpyam/

/p. 415/ yasyotpādād yad utpadyate yasya cānutpādād yan notpadyate tat kāraṇaṁ kāryam itarad ity etat sārūpyam, asti ca saṁśayakāraṇe saṁśaye caitad iti/ etenānekadharmādhyavasāyād iti pratiśedhaḥ parihṛta iti/ yat punar etad uktaṁ

vipratipattyavyavasthādhyavasāyāc ca na saṁśaya iti, pṛthakpravādayor vyāhatam artham upalabhe viśeṣaṁ ca na jānāmi nopalabhe yenānyataram avadhārayeyam,



/p. 416/ tat ko 'tra viśeṣaḥ syād yenaikataram avadhārayeyam iti saṁśayo vipratipattijanito 'yaṁ na śakyo vipratipattisampratipattimātreṇa nivartayitum iti/ evam upalabdhyanupalabdhyavyavasthākṛte saṁśaye veditavyam iti/ yat punar etat vipratipattau ca sampratipatter iti, vipratipattiśabdasya yo 'rthaḥ tadadhyavasāyo viśeṣāpekṣaḥ saṁśayahetus tasya ca samākhyāntareṇa na nivṛttiḥ/ samāne 'dhikaraṇe vyāhatārthau pravādao vipratipattiśabdasyārthaḥ tadadhyavasāyaś ca viśeṣāpekṣaḥ saṁśayahetuḥ/ na cāsya sampratipattiśabde samākhyāntare yojyamāne saṁśayahetutvaṁ nivartate/ tad idam akṛtabuddhisammohanam iti/ yat punaḥ

avyavasthātmani vyavasthitatvāc cāvyavasthāyā  
iti, saṁśayahetor arthasyāpratiśedhād avyavasthābhyanujñānāc ca nimittāntareṇa śabdāntarakalpanā vyarthā/ śabdāntarakalpanāvyavasthā khalv avyavasthā na bhavaty avyavasthātmani vyavasthitatvād iti/

/p. 417/ nānāyor upalabdhyanupalabdhyoḥ sadasadviśayatvaṁ viśeṣāpekṣaṁ saṁśayahetur na bhvatīti pratiśidhyate yāvatā cāvyavasthātmani vyavasthitā na tāvatātmānaṁ jahāti, tāvatā hy anujñātāvyavasthā/ evam iyaṁ kriyamāṇāpi śabdāntarakalpanā nārthāntaraṁ sādhyatīti/ yat punar etat

tathātyantasamśayas taddharmasātatyopapatteḥ  
iti, nāyaṁ samānadharmādibhya eva saṁśayaḥ/ kiṁ tarhi? tadviśayādhyavasāyād viśeṣasmṛtisahitād ity ato nātyantasamśaya iti/ anyataradharmādhyavasāyād vā na saṁśaya iti, tan na yuktaḥ; viśeṣāpekṣo vimarṣaḥ saṁśaya iti vacanāt/ viśeṣaś cānyataradharmo na tasminn adhyvasiyamāne viśeṣāpekṣā sambhavatīti//

## Adhyāya 2, Āhnika 1, Sūtra 7

/p. 418/

yathra saṁśayas tatraivam uttarottaraprasaṅgaḥ // 2.1.7 //  
yatra yatra saṁśayapūrvikā parīkṣā śāstre kathāyāṁ vā, tatra tatraivam saṁśaye pareṇa pratiśiddhe samādhir vācya iti/ ataḥ sarvaparīkṣāvypitvāt prathamam saṁśayaḥ parīkṣita iti//

## Adhyāya 2, Āhnika 1, Sūtra 8

/p. 419/ atha pramāṇaparīkṣā —

pratyakṣādīnām aprāmāṇyaṁ traikālyāsiddheḥ // 2.1.8 //  
pratyakṣādīnām pramāṇatvaṁ nāsti traikālyāsiddheḥ pūrvāparasahabhāvānupapatter ity arthaḥ//

## Adhyāya 2, Āhnika 1, Sūtra 9

/p. 420/ asya sāmānyavacanasyārthavibhāgaḥ —

pūrvam hi pramāṇasiddhau nendriyārthasannikarṣāt pratyakṣotpattiḥ // 2.1.9 //  
gandhādiviśayaṁ jñānaṁ pratyakṣam, tad yadi pūrvam, paścād gandhādīnām siddhiḥ, nedaṁ gandhādisannikarṣād utpadyata iti//

## Adhyāya 2, Āhnika 1, Sūtra 10

paścāt siddhau na pramāṇebhyaḥ prameyasiddhiḥ // 2.1.10 //

asati pramāṇe kena pramīyamāṇo 'rthaḥ prameyaḥ syāt pramāṇena khalu pramīyamāṇo 'rthaḥ prameyam ity etat sidhyati//

## Adhyāya 2, Āhnika 1, Sūtra 11

/p. 421/

yugapatsiddhau pratyarthaniyatatvāt kramavṛttitvābhāvo buddhīnām //

2.1.11 //

yadi pramāṇaṃ prameyaṃ ca yugapadbhavataḥ, evam api gandhādiṣv indriyārtheṣu jñānāni pratyarthaniyatāni yugapatsambhavantīti jñānānām pratyakṣaniyatatvāt kramavṛttitvābhāvaḥ/ yā imā buddhayaḥ krameṇārtheṣu varttante tāsāṃ kramavṛttitvaṃ na sambhavatīti/ vyāghātaś ca

yugapaj jñānānutpattir manaso liṅgam

iti/ etāvāṃś ca pramāṇaprameyayoḥ sadbhāvaviśayaḥ sa cānupapanna iti/ tasmāt pratyakṣādinām pramāṇatvaṃ na sambhavatīti/ asya samādhiḥ — upalabdhihetor upalabdhiśayasya cārthasya pūrvāparasahabhāvānīyamād yathādarśanaṃ vibhāgavacanam/

/p. 423/ kavacid upalabdhihetuḥ, paścād upalabdhiśayaḥ, yathādityasya prakāśa

utpadyamānānām/ kvacit pūrvam upalabdhiśayaḥ paścād upalabdhihetuḥ, yathāvasthitānām pradīpaḥ/ kvacid upalabdhihetur upalabdhiśayaś ca saha bhvataḥ, yathā dhūmenāgner grahaṇam iti/ upalabdhihetuś ca pramāṇaṃ prameyaṃ tūpalabdhiśayaḥ/ evaṃ pramāṇaprameyayoḥ pūrvāparasahabhāve 'niyate yathārtho dṛśyate tathā vibhajya vacanīya iti tatraikāntena pratiśedhānupapattiḥ, sāmānyena khalu vibhajya pratiśedha ukta iti/ samākhyāhetos traikālyayogāt tathābhūtā samākhyā/ yat punar idam paścāt siddhāv asati pramāṇe prameyaṃ na sidhyati, pramāṇena pramīyamāṇo 'rthaḥ prameyam iti vijñāyata iti/ pramāṇam ity etasyāḥ samākhyāyā upalabdhihetutvaṃ nimittam,

/p. 424/ tasya traikālyayogaḥ/ upalabdhim akārṣit, upalabdhim karoti, upalabdhim kariṣyatīti

samākhyāhetos traikālyayogāt samākhyā tathābhūtā pramito 'nenārthaḥ pramīyate pramāsyata iti pramāṇam; pramitam, pramīyate, pramāsyate iti ca prameyam/ evaṃ sati bhaviṣyaty asmin hetuta upalabdhīḥ, pramāsyate 'yam arthaḥ prameyam idam ity etat sarvaṃ bhvatīti/ traikālyānabhyanujñāne ca vyavahārānupapattiḥ/ yaś caivaṃ nābhyanujñānyāt tasya pācakam ānaya pakṣyati lāvakam ānaya laviṣyatīti vyavahāro nopapadyata iti/

pratyakṣādinām aprāmāṇyaṃ traikālyāsiddher

ity evamādi vākyam pramāṇapraśedhaḥ/ tatrāyam praṣṭavyaḥ, athānena pratiśedhena bhavataḥ kiṃ kriyata iti? kiṃ sambhavo nivartyate athāsambhavo jñāpyate iti/

/p. 425/ tad yadi sambhavo nivartyate sati sambhave pratyakṣādinām pratiśedhānupapattiḥ/

athāsambhavo jñāpyate, pramāṇalakṣaṇaṃ prāptas tarhi pratiśedhaḥ pramāṇāsambhavyopalabdhihetutvād iti//

## Adhyāya 2, Āhnika 1, Sūtra 12

kiṃ cātaḥ?

traikālyāsiddheḥ pratiṣedhānupapattiḥ // 2.1.12 //

asya tu vibhāgaḥ/ pūrvaṃ hi pratiṣedhasiddhāv asati pratiṣedhye kim anena pratiṣidhyate  
paścāt siddhau pratiṣedhyāsiddhiḥ pratiṣedhābhāvād iti/ yugapatsiddhau  
pratiṣedhyasiddhyabhyānujñānād anarthakaḥ pratiṣedha iti/

/p. 426/ pratiṣedhalakṣaṇe ca vākye 'nupapadyamāne siddham pratyakṣādīnām pramāṇatvam  
iti//

## Adhyāya 2, Āhnika 1, Sūtra 13

/p. 427/ katham?

sarvaprāmāṇapraṭiṣedhāc ca pratiṣedhānupapattiḥ // 2.1.13 //

traikālyāsiddher ity asya hetor yady udāharaṇam upādīyate hetvarthasya sādhatvam dṛṣṭānte  
darśayitavyam iti,

/p. 428/ na ca tarhi pratyakṣādīnām aprāmāṇyam/ atha pratyakṣādīnām aprāmāṇyam,  
upādīyamānam apy udāharaṇam nārtham sādhayiṣyatīti so 'yaṃ sarvaprāmāṇavyāhato hetur  
ahetuḥ;

siddhāntam abhyupetya tadvirodhī viruddhaḥ

iti/ vākyārtho hy asya siddhāntaḥ/ sa ca vākyārthaḥ pratyakṣādīni nārtham sādhayantītidam  
cāvayavānām upādānam arthasya sādhanāyeti/ atha nopādīyate apradarśitam hetvarthasya  
dṛṣṭāntena sādhatvam iti niṣedho nopapadyate hetutvāsiddher iti//

## Adhyāya 2, Āhnika 1, Sūtra 14

/p. 429/

tatprāmāṇye vā na sarvaprāmāṇavipraṭiṣedhaḥ // 2.1.14 //

pratiṣedhalakṣaṇe svavākye teṣām avayavāśrītānām pratyakṣādīnām prāmāṇye  
'bhyānujñāyamāne paravākye 'py avayavāśrītānām prāmāṇyam prasajyate 'viśeṣād iti/ evaṃ ca na  
sarvāṇi pramāṇāni pratiṣidhyanta iti/ vipraṭiṣedha iti vīty ayam upasargaḥ sampratipattiyarthe, na  
vyāghāte 'rthābhāvād iti//

## Adhyāya 2, Āhnika 1, Sūtra 15

/p. 430/

traikālyāpratiṣedhaś ca śabdād ātodyasiddhivat tatsiddheḥ // 2.1.15 //

kim artham punar idam ucyate? pūrvoktanibandhanārtham/ yat tāvat pūrvoktam  
upalabdhihetor upalabdhiviṣayasya cārthasya pūrvāparasahabhāvānīyamād yathādarśanam  
vibhāgavacanam iti, tad itaḥ samutthānam yathā vijñāyeta/ anityam adarśi khalv ayam ṛṣir  
niyamena pratiṣedham pratyācaṣṭe — traikālyasya cāyuktaḥ pratiṣedha iti/ tatraikām vidhām  
udāharati śabdād ātodyasiddhivad iti/

/p. 431/ yathā paścāt siddhena śabdena pūrvasiddham ātodyam anumīyate, sādhyam cātodyam sādhanam ca śabdaḥ, antarthite hy ātodye svanato 'numānam bhavātīti viṇā vādyate veṇuḥ pūryate iti svanaviśeṣeṇa ātodyaviśeṣam pratipadyate; tathā pūrvasiddham upalabdhiṣayam paścāt siddhenopalabdhīhetunā pratipadyata iti/ nidarśanārthatvāc cāsyā śeṣayor vidhayor yathoktam udāharaṇam veditavyam iti/ kasmāt punar iha tan nocyate? pūrvoktam upapādyata iti/ sarvathā tāvad ayam arthaḥ prakāśayitavyaḥ, sa iha vā prakāśyeta tatra vā, na kaścīd viśeṣa iti//

## Adhyāya 2, Āhnika 1, Sūtra 16

/p. 432/ pramāṇam prameyam iti ca samākhyā samāveśeṇa varttate samākhyānimittavaśāt/ samākhyānimittam tūpalabdhisādhanam pramāṇam upalabdhiṣayaś ca prameyam iti/ yadā ca upalabdhiṣayaḥ kvacid upalabdhisādhanam bhavati tadā pramāṇam prameyam iti caiko 'rtho 'bhidhīyate/ asyārthasyāvadyotanārtham idam ucyate —

/p. 433/

prameyā ca tulāprāmāṇyavat // 2.1.16 //

gurutvaparimāṇajñānasādhanam tulā pramāṇam, jñānaviśayo guru dravyam suvarṇādi prameyam/ yathā suvarṇādinā tulāntaram vyavasthāpyate tadā tulāntarapratipattau suvarṇādi pramāṇam tulāntaram prameyam iti/ evam anavayavena tantrārtha uddiṣṭo veditavyaḥ/ ātmā tāvad upalabdhiṣayatvāt prameye paripaṭhitaḥ, upalabdhou svātantryāt pramātā/ buddhir upalabdhisādhanatvāt pramāṇam, upalabdhiṣayatvāt prameyam; ubhayābhāvāt tu pramitiḥ/ evam arthaviśeṣe samākhyāsamāveśo yojyaḥ/ tathā ca kāraśabdā nimittavaśāt samāveśeṇa varttanta iti/

/p. 434/ vṛkṣas tiṣṭhātīti svasthitau svātantryāt kartā/ vṛkṣam paśyatīti darśanenāptum iṣyamāṇatamtvāt karma/

/p. 437/ vṛkṣeṇa candramasaṃ jñāpayatīti jñāpakasya sādhakatamtvāt karaṇam/

/p. 438/ vṛkṣāyodakam āśiñcatīti āsicyamānenodakena vṛkṣam abhipraitīti sampradānam/ vṛkṣāt parṇam patatīti

dhruvam apāye 'pādānam

ity apādānam/ vṛkṣe vayāṃsi santīti

ādhāro 'dhikaraṇam

ity adhikaraṇam/ evam ca sati na dravyamātram kārakam, na kriyāmātram/ kiṃ tarhi? kriyāsādhanam kriyāviśeṣayuktaṃ kārakam/ yat kriyāsādhanam svatantram sa kartā, na dravyamātram na kriyāmātram/ kriyayā vyāptum iṣyamāṇatamaṃ karma,

/p. 439/ na dravyamātram na kriyāmātram/ evaṃ sādhakatamādiṣv api/ evaṃ ca kārakānvākhyānam yathāiva upapattita evaṃ lakṣaṇataḥ/ kārakānvākhyānam api na dravyamātre na kriyāyām vā/ kiṃ tarhi? kriyāsādhanam kriyāviśeṣayukta iti/ kāraśabdaś cāyam pramāṇam prameyam iti, sa ca kārakadharmam na hātum arhati//16//

## Adhyāya 2, Āhnika 1, Sūtra 17

/p. 440/ asti bhoḥ kāraśabdānam nimittavaśāt samāveśaḥ/ pratyakṣādīni ca pramāṇāni upalabdhīhetutvāt, prameyam copalabdhiṣayatvāt/ saṃvedyāni ca pratyakṣādīni pramāṇāni, pratyakṣeṇopalabhe anumānenopalabhe upamānenopalabhe āgamenopalabhe/ pratyakṣam me

jñānam anumānikaṃ me jñānam aupamānikaṃ me jñānam āgamikaṃ me jñānam iti viśeṣā  
gr̥hyante/ lakṣaṇataś ca jñāpyamānāni jñāyante viśeṣeṇendriyārthasannikarṣotpannaṃ jñānam ity  
evamādinā/

/p. 441/ seyaṃ upalabdhiḥ pratyakṣādiviśayā kiṃ pramāṇāntarataḥ athāntareṇa  
pramāṇāntaram asādhaneti? kaś cātra viśeṣaḥ?

pramāṇataḥ siddheḥ pramāṇānām pramāṇāntarasiddhiprasaṅgaḥ // 2.1.17 //

yadi pratyakṣādīni pramāṇenopalabhyante, yena pramāṇenopalabhyante tat pramāṇāntaram  
astīti pramāṇāntarasadbhāvaḥ prasajyata iti anavasthām āha tasyāpy anyena tasyāpy anyeneti/

/p. 442/ na cānavasthā śakyānujñātum anupapatter iti//

## Adhyāya 2, Āhnika 1, Sūtra 18

astu tarhi pramāṇāntaram antareṇa niḥsādhaneti?—

tadvinivṛtter vā pramāṇasiddhivat prameyasiddhiḥ // 2.1.18 //

yadi pratyakṣādyupalabdhou pramāṇāntaram nivarttane ātmādyupalabdhou api  
pramāṇāntaram nivartsyaty aviśeṣāt//

## Adhyāya 2, Āhnika 1, Sūtra 19

/p. 443/ evaṃ ca sarvapramāṇavilopa ity ata āha —

na pradīpaprakāśasiddhivat tatsiddheḥ // 2.1.19 //

yathā pradīpaprakāśaḥ pratyakṣāṅgatvād dṛśyadarśane pramāṇam, sa ca pratyakṣāntareṇa  
cakṣuṣaḥ sannikarṣeṇa gr̥hyate; pradīpabhāvābhāvayor darśanasya tathābhāvād darśanahetur  
anumīyate, tamasi pradīpam upādadhā ity āptopadeśenāpi pratipadyate; evaṃ pratyakṣādīnām  
yathādarśanaṃ pratyakṣādibhir evopalabdhiḥ/ indriyāni tāvat svaviśayagrahaṇenaivānumīyante/  
arthāḥ pratyakṣato gr̥hyante/ indriyārthasannikarṣas tv āvaraṇeṇa liṅgenānumīyante/

/p. 444/ indriyārthasannikarṣotpannaṃ jñānam ātmamanasoḥ saṃyogaviśeṣād ātmasamavayāc  
ca sukhādivad gr̥hyate/ evaṃ pramāṇaviśeṣo vibhajya vacanīyaḥ/ yathā ca dṛśyaḥ san  
pradīpaprakāśo dṛśyāntarāṇaṃ darśanahetur iti dṛśyadarśanavyavasthām labhate, evaṃ prameyaṃ  
sat kiñcid arthajātam upalabdhihetuvāt pramāṇaprameyavyvasthām labhate/ seyaṃ  
pratyakṣādibhir eva pratyakṣādīnām yathādarśanam upalabdhir na pramāṇāntarataḥ, na ca  
pramāṇam antareṇa niḥsādhaneti/ tenaiva tasyāgrahaṇam iti cet, na; arthabhedasya  
lakṣaṇasāmānyāt — pratyakṣādīnām pratyakṣādibhir eva grahaṇam ity ayuktam, anyena hy anyasya  
grahaṇam dṛṣṭam iti/ na, arthabhedasya lakṣaṇasāmānyāt — pratyakṣalakṣaṇenāneko 'rthaḥ  
saṃgr̥hītas tatra kenacit kasyacid grahaṇam ity adoṣaḥ/ evaṃ anumānādiṣv apīti/  
yatoddhṛtenodakenāśayasthasya grahaṇam iti/

/p. 445/ jñātrmanasoś ca darśanāt — ahaṃ sukhī ahaṃ duḥkhī ceti tenaiva jñātrā tasyaiva  
grahaṇam dṛśyate/

yugapajjñānānutpattir manaso liṅgam

iti ca tenaiva manasā tasyaivānumānaṃ dṛśyate, jñātur jñeyasya cābhedo grahaṇasya gr̥hyasya  
cābheda iti/ nimittabhedo 'treti cet samānam — na nimittāntareṇa vinā jñātā ātmānaṃ jānīte, na ca  
nimittāntareṇa vinā manasā mano gr̥hyata iti samānam etat, pratyakṣādbhiḥ pratyakṣādīnām  
grahaṇam ity atrāpy arthabhedo na gr̥hyata iti/ pratyakṣādīnām cāviśayasyānupapatteḥ — yadi

syāt kiñcid arthajātaṃ pratyakṣādīnām aviṣayaḥ yat pratyakṣādibhir na śakyaṃ grahitum, tasya grahaṇāya pramāṇāntaram upādīyeta, tat tu na śakyaṃ kenacid upapādayitum iti/ pratyakṣādīnām yathādarśanam evedaṃ sac cāsac ca sarvaṃ viṣaya iti//

## Adhyāya 2, Āhnika 1, Sūtra 20

/p. 446/

kvacin nivṛttidarśanād anivṛttidarśanāc ca kvacid anakāntaḥ // 2.1.20 //

kecit tu dṛṣṭāntam aparigrhītaṃ hetunā viśeṣahetum antareṇa sādhyasādhanāyopādādate; yathā pradīpaprakāśaḥ pradīpāntaraprakāśam antareṇa grhyate tathā pramāṇāni pramāṇāntaram antareṇa grhyata iti/ sa cāyam — yathā cāyam prasaṅgo nivṛttidarśanāt pramāṇasādhāyopādīyate/ evaṃ prameyasāadhanāyāpy upādeyo 'viśeṣahetuvāt — yathā ca sthālyādirūpagrahaṇe pradīpaprakāśaḥ prameyasāadhanāyopādīyate,

/p. 447/ evaṃ pramāṇasādhāyāpy upādeyo viśeṣahetvabhāvāt, so 'yaṃ viśeṣahetuparigraham antareṇa dṛṣṭānta ekasmin pakṣe upādeyo na pratipakṣa ity anakāntaḥ/ ekasmiṃś ca pakṣe dṛṣṭānta ity anakānto viśeṣahetvabhāvād iti/

/p. 448/ viśeṣahetuparigrahe sati upasaṃhārābhyanujñānād apratiśedhaḥ — viśeṣahetuparigrhītas tu dṛṣṭānta ekasmin pakṣe upasaṃhriyamāṇo na śakyo 'nujñātum/ evaṃ ca saty anakānta ity ayaṃ pratiśedho na bhavati/ pratyakṣādīnām pratyakṣādibhir upalabdhyā anavastheti ced, na saṃvidviṣayanimittānām upalabdhyā vyavahāropapatteḥ — pratyakṣenārtham upalabhe, anumānenārtham upalabhe, upamānenārtham upalabhe, āgamenārtham upalabhe iti, pratyakṣaṃ me jñānam, ānumānikaṃ me jñānam, aupamānikaṃ me jñānam, āgamikaṃ me jñānam iti saṃvidviṣayaṃ saṃvinnimittaṃ copalabhamānasya dharmārthasukhāpavargaprayojanas tatpratyanīkavarjanaprayojanaś ca vyavahāra upapadyate, so 'yaṃ tāvaty eva nivartate/ % tāvaty eva nivartate] /p. 449/ na cāsti vyavahārāntaram anavasthāsādhaniyaṃ yena pratyuktānavasthām upādādītetī//20//

## Adhyāya 2, Āhnika 1, Sūtra 21

sāmānyena pramāṇāni parīkṣya viśeṣeṇa parīkṣyante/ tatra —

pratyakṣalakṣaṇānupapattir asamagravacanāt // 2.1.21 //

ātmamanaḥsannikarṣo hi kāraṇāntaram noktam iti//21//

## Adhyāya 2, Āhnika 1, Sūtra 22

/p. 450/ na cāsaṃyukte dravye saṃyogajanyasya guṇasyotpattir iti jñānotpattidarśanād ātmamanaḥsannikarṣaḥ kāraṇam/

/p. 451/ manaḥsannikarṣānapekṣasya cendriyārthasannikarṣasya jñānakāraṇatve yugapad utpadyeran buddhaya iti manaḥsannikarṣo 'pi kāraṇam/ tad idaṃ sūtraṃ purastāt kṛtabhāṣyam/ nātmamanasoḥ sannikarṣābhāve pratyakṣotpattiḥ // 2.1.22 //

ātmamanasoḥ sannikarṣābhāve notpadyate pratyakṣam indriyārthasannikarṣābhāvavad iti//22//

## Adhyāya 2, Āhnika 1, Sūtra 23

/p. 452/ sati cendriyārthasannikarṣe jñānotpattidarśanāt kāraṇabhāvaṃ bruvataḥ —  
digdeśakālākāśeṣv apy evaṃ prasaṅgaḥ // 2.1.23 //

digādiṣu satsu jñānabhāvāt tāny api kāraṇānīti? akāraṇabhāve 'pi jñānotpattir digādisannidher  
avarjanīyatvāt — yadāpy akāraṇaṃ digādīni jñānotpattau, tadāpi satsu digādiṣu jñānena  
bhavitavyam,

/p. 453/ na hi digādīnāṃ sannidhiḥ śakyaḥ parivarjayitum iti/ tatra kāraṇabhāve hetuvacanam,  
etasmād dhetor digādīni jñānakāraṇānīti//23//

## Adhyāya 2, Āhnika 1, Sūtra 24

ātmamanaḥsannikarṣas tarhy upasaṅkhyeya iti/ tatredam ucyate —  
jñānaliṅgatvād ātmano nānavarodhaḥ // 2.1.24 //

/p. 454/ jñānam ātmaliṅgaṃ tadguṇatvāt/ na cāsaṃyukte dravye saṃyogajasya guṇasyotpattir  
astīti//24//

## Adhyāya 2, Āhnika 1, Sūtra 25

/p. 455/

tadayaugapadyaliṅgatvāc ca na manasaḥ // 2.1.25 //

anavarodha iti varttate/ yugapaj jñānānutpattir manaso liṅgam ity ucyamāne sidhyaty eva  
manaḥsannikarṣāpekṣa indriyārthasannikarṣo jñānakāraṇam iti//25//

## Adhyāya 2, Āhnika 1, Sūtra 26

/p. 456/

pratyakṣanimittatvāc cendriyārthayoḥ sannikarṣasya svaśabdena vacanam //  
2.1.26 //

pratyakṣānumānopamānaśabdānāṃ nimittam ātmamanaḥsannikarṣaḥ,  
pratyakṣasyaivendriyārthasannikarṣa ity asamānaḥ, asamānatvāt tasya grahaṇam//26//

## Adhyāya 2, Āhnika 1, Sūtra 27

/p. 457/

suptavyāsaktamanasāṃ cendriyārthayoḥ sannikarṣanimittatvāt // 2.1.27 //

indriyārthasannikarṣasya grahaṇaṃ nātmamanasoḥ sannikarṣasyeti/ ekadā khalv ayaṃ  
prabodhakālaṃ praṇidhāya suptaḥ praṇidhānavaśāt prabudhyate/ yadā tu tivrāu dhvanisparśau  
prabodhakāraṇaṃ bhavatas tadā prasuptasyendriyasannikarṣanimittaṃ prabodhajñānam  
utpadyate/ tatra na jñātur manasaś ca sannikarṣasya prādhānyaṃ bhavati/ kiṃ tarhi?  
indriyārthayoḥ sannikarṣasya/ na hy ātmā jijñāsamānaḥ prayatnena manas tadā prerayatīti/ ekadā

khalv ayam viṣayāntarāsaktamanāḥ saṅkalpavaśād viṣayāntaram jijñāsamānaḥ prayatnapreritena manasā indriyaṃ saṃyojya tad viṣayāntaram jānīte/ yadā tu khalv asya niḥsaṅkalpasya nirjijñāsasya ca vyāsaktamanaso bāhyaviṣayopanipātanāj jñānam utpadyate tadendriyārthasannikarṣasya prādhānyam/

/p. 458/ na hy atrāsau jijñāsamānaḥ prayatnena manaḥ prerayatīti/ prādhānyāc cendriyārthasannikarṣasya grahaṇaṃ kāryaṃ guṇatvād nātmamanasoḥ sannikarṣasyeti//27//

## Adhyāya 2, Āhnika 1, Sūtra 28

prādhānye ca hetvantaram —

tais cāpadeśo jñānaviśeṣāṇām // 2.1.28 //

tair indriyair arthaiś ca vyapadiśyante jñānaviśeṣāḥ/ katham? ghrāṇena jighrati, cakṣuṣā paśyati, rasanayā rasayatīti, ghrāṇavijñānaṃ cakṣurvijñānaṃ rasanāvijñānaṃ gandhavijñānaṃ rūpavijñānaṃ rasavijñānaṃ iti ca/ indriyaviṣayaviśeṣāc ca pañcadhā buddhir bhavati/ ataḥ prādhānyam indriyārthasannikarṣasyeti//28//

## Adhyāya 2, Āhnika 1, Sūtra 29

/p. 451/ yad uktam indriyārthasannikarṣagrahaṇaṃ kāryam, nātmamanasoḥ sannikarṣasyeti, kasmāt? suptavyāsaktamanasām indriyārthayoḥ sannikarṣasya jñānanimittatvād iti/ so 'yam — vyāhata tvād ahetuḥ // 2.1.29 //

yadi tāvat kvacid ātmamanasoḥ sannikarṣasya jñānakāraṇatvaṃ neśyate, tadā yugapajjñānānutpattir manaso liṅgam

iti vyāhanyeta/ nedānīm manasaḥ sannikarṣam indriyārthasannikarṣo 'pekṣate/

/p. 460/ -yārthasannikarṣo .pekṣate/ /p. 460/ manaḥsaṃyogānapekṣāyāṃ ca yugapajjñānotpattiprasaṅgaḥ/ atha mā bhūd vyāghāta iti sarvavijñānānām ātmamanasoḥ sannikarṣaḥ kāraṇam iśyate, tadavastham evedaṃ bhavati; jñānakāraṇatvād ātmamanasoḥ sannikarṣasya grahaṇaṃ kāryam iti//29//

## Adhyāya 2, Āhnika 1, Sūtra 30

nārthaviśeṣaprābalyāt // 2.1.30 //

nāsti vyāghātaḥ, na hy ātmamanaḥsannikarṣasya jñānakāraṇatvaṃ vyabhicarati/ indriyārthasannikarṣasya prādhānyam upādīyate/ arthaviśeṣaprābalyād dhi suptavyāsaktamanasām jñānotpattir ekadhā bhavati/ arthaviśeṣaḥ kaścid evendriyārthaḥ, tasya prābalyaṃ tivrātāpaṭate/ tac cārthaviśeṣaprābalyam indriyārthasannikarṣaviṣayaṃ nātmamanasoḥ sannikarṣaviṣayaṃ, tasmād indriyārthasannikarṣaḥ pradhānam iti/

/p. 461/ asati prañidhāne saṅkalpe cāsati suptavyāsaktamanasām yad indriyārthasannikarṣād utpadyate jñānam, tatra manaḥsaṃyogo 'pi kāraṇam iti manasi kriyākāraṇaṃ vācyam iti/ yathaiva jñātuḥ khalv ayam icchājanitaḥ prayatno manasaḥ preraka ātmaguṇaḥ, evam ātmani guṇāntaram sarvasya sādhaḥ pravṛttidoṣajanitam asti, yena preritaṃ mana indriyeṇa sambadhyate/ tena hy apreryamāṇe manasi saṃyogābhāvāj jñānānutpattau sarvārthatāsya nivarttate/ eṣitavyaṃ cāsya



guṇāntarasya dravyaguṇakarmakāraṇatvam, anyathā hi caturvidhānām aṇūnām bhūtasūkṣmānām manasām ca tato 'nyasya kriyāhetor asambhavāt śārīrendriyaviśayānām anutpattiprasaṅgaḥ//30//

## Adhyāya 2, Āhnika 1, Sūtra 31

/p. 462/

pratyakṣam anumānam ekadeśagrahaṇād upalabdheḥ // 2.1.31 //

yad idam indriyārthasannikarṣād utpadyate jñānaṃ vṛkṣa iti, etat kila pratyakṣam, tat khalv anumānam eva/ kasmāt? ekadeśagrahaṇād vṛkṣasyopalabdheḥ/ arvāgbhāgam ayam ḡṛhītvā vṛkṣam upalabhate/ na caikadeśo vṛkṣaḥ/ tatra yathā dhūmaṃ ḡṛhītvā vahnim anuminoti tādr̥g eva tad bhavati/

/p. 463/ kiṃ punar ḡṛhyamānād ekadeśād arthāntaram anumeyaṃ manyase? avayavasamūhapakṣe avayavāntarāṇi dravyāntarotpattipakṣe tāni cāvavavī ceti/ avayavasamūhapakṣe tāvad ekadeśagrahaṇād vṛkṣabuddher abhāvaḥ, nāḡṛhyamānam ekadeśāntaram vṛkṣo ḡṛhyamānaikadeśavad iti/

/p. 464/ athaikadeśagrahaṇād ekadeśāntarānumāne samudāyapratibandhānāt tatra vṛkṣabuddhiḥ? na tarhi vṛkṣabuddhir anumānam evaṃ sati bhavitum arhatīti/

/p. 467/ dravyāntarotpattipakṣe nāvayavyanumeyaḥ, asyaikadeśasambaddhasyāgrahaṇāt grahaṇe cāviśeṣād anumeyatvābhāvaḥ/ tasmād vṛkṣabuddhir anumānaṃ na bhavati//31//

## Adhyāya 2, Āhnika 1, Sūtra 32

/p. 468/ ekadeśagrahaṇam āśritya pratyakṣasyānumānatvam upapādyate/ tac ca —

na, pratyakṣeṇa yāvat tāvad apy upalambhāt // 2.1.32 //

na pratyakṣam anumānam, kasmāt? pratyakṣeṇaivopalambhāt/ yat tadekadeśagrahaṇam āśrīyate pratyakṣeṇāsāv upalambhaḥ/ na copalambho nirviśayo 'sti/ yāvaca cārthajātam tasya viśayas tāvad abhyupajñāyamānaṃ pratyakṣavyavasthāpakam bhavati/ kiṃ punas tato 'nyad arthajātam, avayavī samudāyo vā? na caikadeśagrahaṇam anumānaṃ bhāvayitum śakyam hetvabhāvād iti/

/p. 469/ anyathāpi ca pratyakṣasya nānumānatvaprasaṅgas tatpūrvakatvāt — pratyakṣapūrvakam anumānam, sambaddhāv agnidhūmau pratyakṣato dr̥ṣṭavato dhūmapratyakṣadarśanād agnāv anumānaṃ bhavati/ yac ca sambaddhayor liṅgaliṅginoh pratyakṣam, yac ca liṅgamātrapratyakṣagrahaṇam, naitad antareṇa anumānasya pravṛttir asti; na tv etad anumānam indriyārthasannikarṣajatvāt/ na cānumeyasyendriyeṇa sannikarṣād anumānaṃ bhavati/ so 'ya. pratyakṣānumānāyor lakṣaṇabhedo mahān āśrayitavya iti/

/p. 470/ na caikadeśopalabdhir avayavisadbhāvāt/ na caikadeśopalabdhimātram/ kiṃ tarhi? ekadeśopalabdhīḥ tatsahacaritāvayavyupalabdhīś ca/ kasmāt? avayavisadbhāvāt/ asti hy ayam ekadeśavyatirikto 'vayavī tasyāvayavasthānasyopalabdhikāraṇaprāptasyaikadeśopalabdhāv anupalabdhir anupapanneti/ akṛtsnagrahaṇād iti cet, na kāraṇato 'nyasyaikadeśyābhāvāt — na cāvayavāḥ kṛtsnā ḡṛhyante avayavair evāvayavāntaravyavadhānāt,

/p. 471/ nāvayavī kṛtsno ḡṛhyata iti, nāyam ḡṛhyamnāṇeṣv avayaveṣu parisamāpta iti, seyam ekadeśopalabdhir anivṛttaiveti/ kṛtsnam iti vai khalv aśeṣatāyāṃ satyāṃ bhavati, akṛtsnam iti śeṣe

sati, tac caitad avayaveṣu bahuṣv asti avyavadhāne grahaṇād vyavadhāne cāgrahaṇād iti/ aṅga tu bhavān prṣṭo vyācaṣṭām gr̥hyamānasyāvayavinaḥ kim agr̥hītam manyate?

/p. 472/ yenaikadeśopalabdhiḥ syād iti/ na hy asya kāraṇebhyo 'nye ekadeśā bhavantīti tatrāvayavavṛttam nopapadyata iti/

/p. 473/ idaṃ tasya vṛttam — yeṣām indriyasannikarṣād grahaṇam avayavānām taiḥ saha gr̥hyate, yeṣām avayavānām vyavadhānād agrahaṇam taiḥ saha na gr̥hyate/ na caitatkr̥to 'sti bheda iti/

/p. 477/ samudāyaśeṣatā vā samudāyo vṛkṣaḥ syāt tatprāptir vā, ubhayathā grahaṇābhāvaḥ/ mūlaskandhaśākhāpalāśādīnām aśeṣatā vā samudāyo vṛkṣa iti syāt prāptir vā samudāyinām iti, ubhayathā samudāyabhūtasya vṛkṣasya grahaṇam nopapadyata iti/ avayavais tāvad avayavāntarasya vyavadhānād aśeṣagrahaṇam nopapadyate/ prāptigrahaṇam api nopapadyate prāptimatām agrahaṇāt/ seyam ekadeśagrahaṇasahacaritā vṛkṣavuddhir dravyāntarotpattau kalpate na samudayamātre iti//32//

## Adhyāya 2, Āhnika 1, Sūtra 33

/p. 478/

sādhyatvād avayavini sandehaḥ // 2.1.33 //

yad uktam avayavisadhbāvād iti, ayam ahetuḥ sādhyatvāt/ sādhyam tāvad etat kāraṇebhyo dravyāntaram utpadyata iti, anupapāditam etat/ evaṃ ca sati vipratipattimātram bhavati vipratipatteś cāvayavini saṃśaya iti//33//

## Adhyāya 2, Āhnika 1, Sūtra 34

/p. 497/

sarvāgrahaṇam avayavyasiddheḥ // 2.1.34 //

yady avayavī nāsti sarvasya grahaṇam nopapadyate/ kiṃ tat sarvam? dravyaguṇakarmasāmānyaviśeṣasamavāyāḥ/ katham kṛtvā? paramāṇusamavasthānam tāvad darśanaviśayo na bhavaty atīndriyatvād aṅūnām, dravyāntaraṅ cāvayavibhūtam darśanaviśayo nāsti, darśanaviśayasthāś ceme dravyādayo gr̥hante te niradhiṣṭhānā na gr̥hyeran/ gr̥hyante tu kumbho 'yam śyāma eko mahān saṃyuktaḥ spandate asti mṛnmayaś ceti, santi ceme guṇādayo dharmā iti/ tena sarvasya grahaṇāt paśyāmo 'sti dravyāntarabhūto .vayavīti//34//

## Adhyāya 2, Āhnika 1, Sūtra 35

/p. 498/

dhāraṇākarṣaṇopapatteś ca // 2.1.35 //

avayavy arthāntarabhūta iti/ saṅgrahakārite vai dhāraṇākarṣaṇe/ saṃgraho nāma saṃyogasahacaritam guṇāntaram snehadravatvakāritam, apāṃ saṃyogād āme kumbhe, agnisam̐yogāt pakve/ yadi tv avayavikārite abhaviṣyatām pāṃśurāśīprabhṛtiśv apy ajñāsyetām/ dravyāntarānutpattau ca tṛṇopalakāṣṭhādiṣu jatusaṃgr̥hiteṣv api nābhaviṣyatām iti/

/p. 499/ athāvayavinam pratyācakṣāṅako mā bhūt pratyakṣalopa ity aṅusañcayam darśanaviṣayam pratijānāḥ kim anuyoktavya iti/ ekam idam dravyam ity ekavuddher viṣayam paryanuyojyaḥ — kim ekabuddhir abhinnārthaviṣayeti āhosvit bhinnārthaviṣayeti/ abhinnārthaviṣayeti cet —

/p. 500/ arthāntarānujñānād avayavavisiddhiḥ/ nānārthaviṣayeti cet — bhinneṣv ekadarśanānupapattiḥ anekasminn eka iti vyāhatā buddhir na dṛṣyata iti//35//

## Adhyāya 2, Āhnika 1, Sūtra 36

senāvanavat grahaṇam iti cen nātīndriyatvād aṅūnām // 2.1.36 //

yathā senāṅgeṣu vanāṅgeṣu ca dūrād agr̥hyamāṇapṛthaktveṣv ekam idam ity upapadyate buddhiḥ evam aṅuṣu sañcitesv agr̥hyamāṇapṛthaktveṣv ekam idam ity upapadyate buddhir iti/ yathā gr̥hyamāṇapṛthaktvānām senāvanāṅgānām ārāt kāraṇāntarataḥ pṛthaktvasyāgrahaṇam,

/p. 501/ yathā gr̥hyamāṇajātīnām palāśa iti vā khadira iti vā nārāj jātigrahaṇam bhavati/ yathā gr̥hyamāṇapraspandānām nārāt spandagrahaṇam, gr̥hyamāṇe cārthajāte pṛthaktvasyāgrahaṇād ekam iti bhāktaḥ pratyayo bhavati, na tv aṅūnām gr̥hyamāṇapṛthaktvānām kāraṇataḥ pṛthaktvasyāgrahaṇād bhākta ekapratyayaḥ, atīndriyatvād aṅūnām iti/

/p. 503/ idam eva ca parīkṣyate kim ekapratyayo ṅusañcayaviṣaya āhosvit neti, aṅusañcaya eva senāvanāñāni/ na ca parīkṣyamāṇam udāharaṇam iti yuktaṃ sādhyatvād iti/ dṛṣṭam iti cen na tadviṣayasya parīkṣopapatteḥ/ yad api manyeta dṛṣṭam idam senāvanāṅgānām pṛthaktvasyāgrahaṇād abhedenaikam iti grahaṇam, na ca dṛṣṭam śakyam pratyākhyātum iti, tac ca naivam, tadviṣayasya parīkṣopapatteḥ — darśanaviṣaya evāyam parīkṣyate yo 'yam ekam iti pratyayo dṛṣyate, sa parīkṣyate kiṃ dravyāntaraviṣayo vā athāṅusañcayaviṣaya iti/ atra darśanam anyatarasya sādhaḥ na bhavati/ nānābhāve cāṅūnām pṛthaktvasyāgrahaṇād abhedenaikam iti grahaṇam atasmimś tad iti pratyayaḥ, yathā sthāṇau puruṣa iti/ tataḥ kim?

/p. 504/ atasmimś tad iti pratyayasya pradhānāpekṣitvāt pradhānasiddhiḥ/ sthāṇau puruṣa iti pratyayasya kiṃ pradhānam? so 'sau puruṣe puruṣapratyayaḥ, tasmīn sati puruṣasāmānyagrahaṇāt sthāṇau puruṣo .yam iti/ evaṃ nānābhūteṣv ekam iti sāmānyagrahaṇāt pradhāne sati bhavitum arhati/ pradhānam ca sarvasyāgrahaṇād iti nopapadyate/ tasmād abhinna evāyam abhedapratyaya ekam iti/

/p. 505/ indriyāntaraviṣayeṣv abhedapratyayaḥ pradhānam iti ced, na viśeṣahetvabhāvād dṛṣṭāntāvyaavasthā — śrotrādiviṣayeṣu śabdādiṣv abhinneṣv ekapratyayaḥ pradhānam anekasminn ekapratyayasyeti/ evaṃ ca sati dṛṣṭāntopādānam na vyavatiṣṭhate viśeṣahetvabhāvāt/ aṅuṣu sañcitesv ekapratyayaḥ kim atasmimś tad iti pratyayaḥ sthāṇau puruṣapratyayavat, athārthasya tathābhāvāt tasmimś tad iti pratyayaḥ yathā śabdasyaikatvād ekaḥ śabda iti viśeṣahetuparigrahaṇam antareṇa dṛṣṭāntau saṃśayam āpādayata iti/ kumbhavatsañcayamātram gandhādayo 'pīty anudāharaṇam gandhādaya iti/

/p. 507/ evaṃ parimāṇasaṃyogaspandajātiviśeṣapratyayān apy anuyoktavyaḥ, teṣu caivam prasaṅga iti/ ekatvabuddhis tasmimś tad iti pratyaya iti viśeṣahetur mahad iti pratyayena sāmānādhikaraṇyāt — ekam idam mahac ceti ekaviṣayau pratyayau samānādhikaraṇau bhavataḥ tena vijñāyate yan mahat tad ekam iti/ aṅusamūhātīsayagrahaṇam mahatpratyaya iti cet so .yam amahatsu aṅuṣu mahatpratyayo 'tasmimś tad iti pratyayo bhavatīti/ kiṃ cātaḥ? atasmimś tad iti pratyayasya pradhānāpekṣitvāt pradhānasiddhir iti bhavitavyam mahaty eva mahatpratyayeneti/

/p. 508/ aṇuḥ śabdo mahān iti ca vyavasāyāt pradhānasiddhir iti cet, na mandatīvratāgrahaṇam iyattānavadhāraṇāt — yathā dravye aṇuḥ śabdo 'lpo manda ity etasya grahaṇam mahān śabdaḥ paṭus tīvra ity etasya grahaṇam/ kasmāt? iyattānavadhāraṇāt/ na hy ayaṃ mahān śabda iti vyavasyann iyān ayam ity avadhārayati, yathā badarāmalakabilvādīni/

/p. 509/ saṃyukte ime iti ca dvitvasamānāśrayaprāptigrahaṇam — dvau samudāyāv āśrayaḥ saṃyogasyeti cet ko 'yaṃ samudāyaḥ? prāptir anekasyānekā vā prāptir ekasya samudāya iti cet prāpter agrahaṇam prāptyāśritāyāḥ/ saṃyukte ime vastunī iti nātra dve prāpti saṃyukte gṛhyete/ anekasamūhaḥ samudāya iti cet, na dvitvena samānādhikaraṇasya grahaṇāt/ dvāv imau saṃyuktāv arthāv iti grahaṇe sati nānekasamūhāśrayaḥ saṃyogo gṛhyate/ na ca dvayor aṇvor grahaṇam asti/ tasmān mahatī dvitvāśrayabhūte dravye saṃyogasya sthānam iti/

/p. 510/ pratyāsattiḥ pratīghātāvasānā saṃyogo nārthāntaram iti cet, nārthāntarahetutvāt saṃyogasya/ śabdarūpādispandānām hetuḥ saṃyogaḥ/ na ca dravyayor guṇāntaropajananam antareṇa śabde rūpādiṣu spande ca kāraṇatvaṃ gṛhyate, tasmād guṇāntaram/ pratyayaviśayaś cārthāntaram tatpratīśedho vā, kuṇḍalī gurur akuṇḍalaś chātra iti/ saṃyogabuddheś ca yady arthāntaram na viśayaḥ arthāntarapratīśedhas tarhi viśayaḥ, tatra pratīśidhyamānavacanam — saṃyukte dravye iti yad arthāntaram anyatra dṛṣṭam iha pratīśidhyate tadvaktavyam iti/ dvayor mahator āśritasya grahaṇān nāṇvāśraya iti/

/p. 511/ jātiviśeṣasya pratyayānuvṛttiliṅgasyāpratyākhyānam, pratyākhyāne vā pratyayavyavasthānupapattiḥ/ vyadhikaraṇasyānabhivyakter adhikaraṇavacanam/ aṇusamavasthānam viśaya iti cet prāptāprāptasāmarthyavacanam — kim aprāpte aṇusamavasthāne tadāśrayo jātiviśeṣo gṛhyate atha prāpte iti/ aprāpte grahaṇam iti cet vyavahitasyāṇusamavasthānasyāpy upalabdhiprasaṅgaḥ, vyavahite 'ṇsamavasthāne tadāśrayo jātiviśeṣo gṛhyeta/ prāpte grahaṇam iti cet,

/p. 512/ madhyaparabhāgayor aprāptāv anabhivyaktiḥ/ yāvat prāptam bhavati tāvaty abhivyaktir iti cet, tāvato 'dhikaraṇatvaṃ aṇusamavasthānasya/ yāvati prāpte jātiviśeṣe gṛhyate tāvad asyādhikaraṇam iti prāptam bhavati/ tatraikasamudāye pratiyamāne 'rthabhedāḥ/ evaṃ ca sati yo 'yam aṇusamudāyo vṛkṣa iti pratiyate tatra vṛkṣabahutvaṃ pratiyeta, yatra yatra hy aṇusamudāyasya bhāge vṛkṣatvaṃ gṛhyate sa sa vṛkṣa iti/ tasmāt samuditāṇusamavasthānasyārthāntarasya jātiviśeṣābhivyaktiviśayatvād avayavyarthāntarabhūta iti//39//

## Adhyāya 2, Āhnika 1, Sūtra 37

/p. 514/ parīkṣitam pratyakṣam/ anumānam idānīm parīkṣyate —  
rodhopaghātasādṛśyebhyo vyabhicārād anumānam apramānam // 2.1.37 //  
apramānam iti ekadāpy arthasya na pratipādakam iti/ rodhād api nadī pūrṇā gṛhyate, tadā copariṣṭād vṛṣṭo deva iti mithyānumānam/ nīḍopaghātād api pipīlikāṇḍasañcāro bhavati, tadā ca bhaviṣyati vṛṣṭir iti mithyānumānam iti/ puruṣo 'pi mayūravāśitam anukaroti tadā 'pi śabdasādṛśyān mithyānumānam bhavati//37//

## Adhyāya 2, Āhnika 1, Sūtra 38

naikadeśatrāsasādṛśyebhyo 'rthāntarabhāvāt // 2.1.38 //

nāyam anumānavyabhicāraḥ, ananumāne tu khalv ayam anumānābhimānaḥ/ katham?  
nāviśiṣṭo liṅgaṃ bhavitum arhati/ pūrvodakaviśiṣṭaṃ khalu varṣodakaṃ śīgrataratvaṃ srātasō  
bahutaraphenaphalaparnakāsthādivahanaṃ copalabhamānaḥ pūrṇatvena nadyā upari vṛṣṭo deva ity  
anuminoti nodakavrddhimātreṇa/ pipilikāprāyasyāṇḍasañcāre bhaviṣyati vṛṣṭir ity anumīyate na  
kāśāñcid iti/ nedaṃ mayūravāsitaṃ tatsadrśo 'yaṃ śabda ity viśeṣāparijñānān mithyānumānam iti/  
yas tu sadrśād viśiṣṭāc chabdād viśiṣṭamayūravāsitaṃ gṛhṇāti tasya viśiṣṭo 'rtho gṛhyamāno liṅgam,  
yathā sarpādīnām iti/ so 'yam anumātur aparādho nānumānasya, yo 'rthaviśeṣeṇānumeyam artham  
aviśiṣṭārthadarśanena bubhutsata iti//38//

## Adhyāya 2, Āhnika 1, Sūtra 39

/p. 517/ trikālavīṣayam anumānaṃ traikālyagrahaṇād ity uktam/ ata ca —

vartamānābhāvaḥ patataḥ patitapatitavyakālopapatteḥ // 2.1.39 //

vṛṇtāt pracyutasya phalasya bhūmau pratyāsīdato yadūrdhvaṃ sa patito 'dhvā tatsaṃyuktaḥ  
kālaḥ patitakālaḥ, yo 'dhasṭāt sa patitavyo 'dhvā, tatsaṃyuktaḥ kālaḥ patitavyakālaḥ/ nedānīm  
ṛṭīyo 'dhvā vidyate yatra patatīti vartamānaḥ kālo gṛhyeta/ tasmād vartamānaḥ kālo na vidyata  
iti//39//

## Adhyāya 2, Āhnika 1, Sūtra 40

/p. 520/

tayor apy abhāvo vartamānābhāve tadapekṣatvāt // 2.1.40 //

nādhvavyaṅgyaḥ kālaḥ/ kiṃ tarhi? kriyāvyaṅgyaḥ patatīti/ yadā patanakriyā vyuparatā  
bhavati sa kālaḥ patitakālaḥ/ yadotpatsyate sa patitavyakālaḥ/

/p. 521/ yadā dravye vartamānā kriyā gṛhyate sa vartamānaḥ kālaḥ/ yadi cāyaṃ dravye  
vartamānaṃ patanaṃ na gṛhṇāti kasyoparamam utpatsyamānatām vā pratipadyate/ patitaḥ kāla ity  
bhūtā kriyā, patitavyaḥ kāla ity cotpatsyamānā kriyā, ubhayoḥ kālayoḥ kriyāhīnaṃ dravyam; adhaḥ  
patatīti kriyāsambaddham/ so 'yaṃ kriyādravyayoḥ sambandhaṃ gṛhṇātīti vartamānaḥ kālaḥ,  
tadāśrayau cetarau kālau tadahāve na syātām iti//40//

## Adhyāya 2, Āhnika 1, Sūtra 41

/p. 522/ athāpi —

nātītānāgatayor itaretarāpekṣā siddhiḥ // 2.1.41 //

yady atītānāgatāv itaretarāpekṣau sidhyetām pratipadyemahi vartamānavilopam/  
nātītāpekṣānāgatasiddhiḥ nāpy anāgatāpekṣāsītāsiddhiḥ/ kayā yuktyā? kena kalpenātītaḥ katham  
atītāpekṣānāgatasiddhiḥ, kena ca kalpenānāgata ity naitac chakyaṃ nirvaktum avyākaraṇīyam etad  
vartamānalopa ity/ yac ca manyeta hrasvadīrghayoḥ sthalanimnayoś chāyātapayoś ca  
yathetaretarāpekṣayā siddhir evam atītānāgatayor iti, tan nopapadyate viśeṣahetvabhāvāt/  
dṛṣṭāntavat pratidṛṣṭānto 'pi prasajyate, yathā rūpasparśau gandharasau netaretarāpekṣau  
siddhyataḥ evam atītānāgatāv iti netaretarāpekṣā kasyacit siddhir iti/

/p. 523/ yasmād ekābhāve ṅyatarābhāvād ubhayābhāvaḥ — yady ekasyānyatarāpekṣā siddhir anyatarasyedānīm kim apekṣā? yady anyatarasyaikāpekṣā siddhir ekasyedānīm kim apekṣā? evam ekasyābhāve anyataran na sidhyatīty ubhayābhāvaḥ prasajyate//41//

## Adhyāya 2, Āhnika 1, Sūtra 42

arthasadbhāvavyaṅgyaś cāyaṃ vartamānaḥ kālaḥ, vidyate dravyaṃ vidyate guṇaḥ vidyate karmeti/ yasya cāyaṃ nāsti, tasya —

vartamānābhāve sarvāgrahaṇaṃ pratyakṣānupapatteḥ // 2.1.42 //

pratyakṣam indriyārthasannikarṣajam, na cāvidyamānam asad indriyeṇa sannikṛṣyate/ nacāyaṃ vidyamānaṃ sat kiñcid anujānāti/ pratyakṣanimittam pratyakṣaviśayaḥ pratyakṣajñānam sarvaṃ nopapadyate, pratyakṣānupapattau tatpūrvakatvād anumānāgamayor anupapattih/ sarvapramāṇavilope sarvagrahaṇaṃ na bhavatīti//42//

## Adhyāya 2, Āhnika 1, Sūtra 43

/p. 524/ ubhayathā ca vartamānaḥ kālo gṛhyate kvacid arthasadbhāvavyaṅgyaḥ yathāsti dravyam iti/ kvacit kriyāsantānavyaṅgyaḥ yathā pacati chinattīti/ nānāvidhā caikārtā kriyā kriyāsantānaḥ kriyābhīyāsaś ca/ nānāvidhā caikārtā kriyā pacatīti sthālyadhīśrayaṇam udakāsecanam taṇḍulāvapanam edho'pasarpaṇam agnyabhijvālanam darvīghaṭṭanam maṇḍasrāvaṇam adho'vatāraṇam iti/ chinattīti kriyābhīyāsa udyamyodyamya paraśum dāruṇi nipātayan chinattīty ucyate/

/p. 525/ yac cedam pacyamānaṃ chidyamānaṃ ca tat kriyamānaṃ, tasmin kriyamāne —

kṛtatākartavyatopapattes tūbhayathā grahaṇam // 2.1.43 //

kriyāsantāno nārabdhaś cikīrṣito .āgataḥ kālaḥ pakṣyatīti/ prayojanāvasānaḥ kriyāsantānoparamaḥ atītaḥ kālaḥ apākṣid iti/

/p. 526/ ārabdhakriyāsantāno vartamānaḥ kālaḥ pacatīti/ tatra yā uparatā sā kṛtatā/ yā cikīrṣitā sā kartavyatā/ yā vidyamānā sā kriyamānatā/ tad evaṃ kriyāsantānasthas traikālyasamāhāraḥ pacati pacyata iti vartamānagrahaṇena gṛhyate, kriyāsantānasya hy atrāvicchedo 'bhidhīyate nārambho noparama iti/ so 'yam ubhayathā vartamāno gṛhyate apavṛkto vyapavṛktaś cātītānāgatābhīyām/ sthītvīyaṅgyaḥ — vidyate dravyam iti/ kriyāsantānāvīchedābhīdhāyī ca traikālyānvītaḥ — pacati chinattīti/ anyāś ca pratyāsattiprabhṛter arthasya vivakṣāyāṃ tadabhīdhāyī bahuprakāro lokeṣu utprekṣītavyaḥ/ tasmād asti vartamānaḥ kāla iti//43//

## Adhyāya 2, Āhnika 1, Sūtra 44

/p. 527/

atyantaprāyaikadeśasādharmyād upamānasiddhiḥ // 2.1.44 //

atyantasādharmyād upamānaṃ na sidhyati/ na caivaṃ bhavati yathā gaur evaṃ gaur iti/

/p. 528/ prāyaḥsādharmyād upamānaṃ na sidhyati, na hi bhavati yathānaḍvān evaṃ mahīṣa iti/ ekadeśasādharmyād upamānaṃ na sidhyati, na hi sarveṇa sarvaṃ upamīyata iti//44//

## Adhyāya 2, Āhnika 1, Sūtra 45

prasiddhasādharmyād upamānasiddher yathoktadoṣānupapattiḥ // 2.1.45 //  
 na sādharmyasya kṛtsnaprāyālpabhāvam āsṛityopamānaṃ pravartate/ kiṃ tarhi?  
 /p. 529/ prasiddhasādharmyāt sādhyasādhanabhāvam āsṛitya pravartate/ yatra caitad asti na  
 tatropamānaṃ pratiśeddhuṃ śakyam/ tasmād yathoktadoṣo nopapadyata iti//45//

## Adhyāya 2, Āhnika 1, Sūtra 46

astu tarhy upamānam anumānam —  
 pratyakṣeṇāpratyakṣasiddheḥ // 2.1.46 //  
 yathā dhūmena pratyakṣeṇāpratyakṣasya vahner grahaṇam anumānam, evaṃ gavā  
 pratyakṣeṇāpratyakṣasya gavayasya grahaṇam iti nedam anumānād viśiṣyate//46//

## Adhyāya 2, Āhnika 1, Sūtra 47

/p. 530/ viśiṣyata ity āha/ kayā yuktyā?  
 nāpratyakṣe gavaye pramāṇārtham upamānasya paśyāmaḥ // 2.1.47 //  
 yadā hy ayam upayuktopamāno godarśi gavayasamānam arthaṃ paśyati tadāyaṃ gavaya ity  
 asya saṃjñāśabdasya vyavasthāṃ pratipadyate na caivam anumānam iti/ parārthaṃ copamānam —  
 yasya hy upamānam aprasiddhaṃ tadarthaṃ prasiddhobhayena kriyata iti parārtham upamānam iti  
 cet; na,  
 /p. 531/ svayam adhyavasāyāt — bhavati ca bhoḥ svayam adhyavasāyaḥ yathā gaur evaṃ  
 gavaya iti/ nādhyavasāyaḥ pratiśidhyate upamānaṃ tu tan na bhavati  
 prasiddhasādharmyāt sādhyasādhanam upamānam  
 / na ca yasyobhayaṃ prasiddhaṃ taṃ prati sādhyasādhanabhāvo vidyata iti//47//

## Adhyāya 2, Āhnika 1, Sūtra 48

athāpi —  
 tathety upasaṃhārād upamānasiddher nāviśeṣaḥ // 2.1.48 //  
 tatheti samānadharmopasaṃhārād upamānaṃ sidhyati nānumānam/ ayaṃ cānayoḥ viśeṣa  
 iti//48//

## Adhyāya 2, Āhnika 1, Sūtra 49

/p. 534/  
 śabdo 'numānam arthasyānupalabdher anumeyatvāt // 2.1.49 //  
 śabdo 'numānam, na pramāṇāntaram/ kasmāt? śabdārthasyānumeyatvāt/ katham  
 anumeyatvam? pratyakṣato 'nupalabdheḥ/ yathānupalabhyamāno liṅgī mitena liṅgena paścān

mīyata iti anumānam/ evaṃ mitena śabdena paścān mīyate artho 'nupalabhyamāna ity anumānam śabdaḥ//

## Adhyāya 2, Āhnika 1, Sūtra 50

itaś cānumānam śabdaḥ/

upalabdher advipravṛttivāt // 2.1.50 //

pramāṇāntarabhāve dvipravṛttir upalabdhiḥ, anyathā hy upalabdhir anumāne anyathopamāne tad vyākhyātam/ śabdānumānayoḥ tūpalabdhir advipravṛttiḥ yathānumāne tathā śabde 'pi/ viśeṣābhāvād anumānam śabda iti//

## Adhyāya 2, Āhnika 1, Sūtra 51

/p. 535/

sambandhāc ca // 2.1.51 //

śabdo 'numānam iti vartate/ sambaddhayoś ca śabdārthayoḥ sambandhaprasiddhau śabdopalabdher arthagrahaṇam yathā sambaddhayor liṅgaliṅinoḥ sambandhapratītau liṅgopalabdhou liṅgigrahaṇam iti//

## Adhyāya 2, Āhnika 1, Sūtra 52

/p. 536/ yat tāvad arthasyānumeyatvād iti tan na—

āptopadesāsāmarthyāc chabdād arthasampratyayaḥ // 2.1.52 //

svargaḥ apsarasaḥ uttarāḥ kuravaḥ sapta dvīpāḥ samudro lokasanniveśa ity evamāder apratyakṣasyārthasya ca śabdāmātrāt pratyayaḥ, kiṃ tarhi? āptair ayam uktāḥ śabda ity atah sampratyayaḥ viparyayeṇa sampratyayābhāvāt; na tv evam anumānam iti/

/p. 538/ yat punar upalabdher advipravṛttivād iti, ayam eva śabdānumānayoḥ upalabdheḥ pravṛttibhedāḥ; tatra viśeṣe saty ahetur viśeṣābhāvād iti/

/p. 539/ yat punar idaṃ sambandhāc ceti, asti ca śabdārthayoḥ sambandho 'nujñātaḥ, asti ca pratiśiddhaḥ/ asyedam iti ṣaṣṭhivīśiṣṭasya vākyasyārthaviśeṣo 'nujñātaḥ, prāptilakṣaṇas tu śabdārthayoḥ sambandhaḥ pratiśiddhaḥ/ kasmāt? pramāṇato 'nupalabdheḥ—pratyakṣatas tāvac chabdārthaprāpter nopalabdhir atīndriyatvāt/ yenendriyeṇa grhyate śabdasya viśayabhāvam ativṛtto 'rtho na grhyate/ asti cātīndriyaviśayabhūto 'py arthaḥ samānena cendriyeṇa grhyamānayoḥ prāptir grhyata iti//

## Adhyāya 2, Āhnika 1, Sūtra 53

/p. 540/

pūraṇapradāhapāṇānupalabdheś ca sambandhābhāvaḥ // 2.1.53 //

prāptilakṣaṇe ca grhyamāṇe sambandhe śabdārthayoḥ śabdāntike vārthaḥ syāt, arthāntike vā śabdaḥ syāt, ubhayaṃ vobhayatra/ atha khalv ubhayaṃ? sthānakaraṇābhāvād iti cārthaḥ/ na



cāyam anumānato 'py upalabhyate śabdāntike 'rtha iti/ etasmin pakṣe 'py  
 āsyasthānakaraṇocāraṇīyaḥ śabdāntike 'rtha ity annāgnyasiśabdoccāraṇe  
 pūraṇapāhapātanāni gr̥hyeran, na ca gr̥hyante; agrahaṇāt nānumeyaḥ prāptilakṣaṇaḥ sambandhaḥ/  
 /p. 541/ arthāntike śabda iti sthānakaraṇāsambhavād anuccāraṇam—sthānaṃ kaṅṭhādayaḥ,  
 karaṇaṃ prayatnaviśeṣaḥ, tasyārthāntike 'nupapattir iti/ ubhayapraṭiśedhāc ca nobhayam/ tasmān  
 na śabdenārthaḥ prāpta iti//

## Adhyāya 2, Āhnika 1, Sūtra 54

/p. 542/

śabdārthavyavasthānād apratiśedhaḥ // 2.1.54 //

śabdād arthapratyayasya vyavasthādarśanād anumīyata asti śabdārthasambandho  
 vyavasthākāraṇam/ asambandhe hi śabdāmātrād arthamātre pratyayaprasaṅgaḥ/ tasmād  
 apratiśedhaḥ sambandhasyeti//

## Adhyāya 2, Āhnika 1, Sūtra 55

/p. 543/ atra samādhiḥ—

na sāmāyikatvāc chabdārthasampratyayasya // 2.1.55 //

na sambandhakāritam śabdārthavyavasthānam/ kiṃ tarhi? samayakāritam/ yat tad avocāma  
 asyedam iti ṣaṣṭhivīśiṣṭasya vākyasyārthaviśeṣo 'nujñātaḥ śabdārthayoḥ sambandha iti samayaṃ tam  
 avocāma iti/ kaḥ punar ayaṃ samayaḥ? asya śabdasyedam arthajātam abhidheyam ity  
 abhidhānābhidheyaniyamaniyogaḥ/ tasminn upayukte śabdād arthasampratyayo bhavati/  
 viparyaye hi śabdaśravaṇa 'pi pratyayābhāvaḥ/ sambandhavādino 'pi cāyam avarjanīya iti/

/p. 544/ prayujyamānagrahaṇāc ca samayopayogo laukikānām/ samayaparipālanārtham cedam  
 padalakṣaṇāyā vācānvākhyānaṃ vyākaraṇam vākyalakṣaṇāyā vāco 'rthalakṣaṇam,

/p. 545/ padasamūho vākyam arthaparīsamāprāv iti/ tad evaṃ prāptilakṣaṇasya  
 śabdārthasambandhasyārthatoṣo 'pi anumānahetur na bhavatīti//55//

## Adhyāya 2, Āhnika 1, Sūtra 56

/p. 446/ (546)

jātivīśeṣe cāniyamāt // 2.1.56 //

sāmāyikaḥ śabdād arthasampratyayo na svābhāvikaḥ/ ṛṣyāryamlecchānām yathākāmaṃ  
 śabdavinīyogo 'rthapratyāyanāya pravartate/ svābhāvike hi śabdasyārthapratyāyakatve  
 yathākāmaṃ na syād yathā taijasasya prakāśasya rūpapratyayahetutvaṃ na jātivīśeṣe  
 vyabhicaratīti//56//

## Adhyāya 2, Āhnika 1, Sūtra 57

/p. 547/ putrakāmeṣṭihavanābhyāseṣu—

tadaprāmāṇyam anṛtavvyāghātapunaruktadoṣebhyaḥ // 2.1.57 //

tasyeti śabdaviśeṣam evādhikurute bhagavān ṛṣiḥ/ śabdasya pramāṇatvaṃ na sambhavati/  
kasmāt? anṛtadoṣāt—putrakameṣṭau  
putrakāmaḥ putreṣṭyā yajeta  
iti; neṣṭau samsthitāyāṃ putrajanma dṛśyate/ dṛṣṭārthasya vākyasyānṛtatvād adṛṣṭārtham api  
vākyam  
agnihotraṃ juhuyāt svargakāma  
ityādy anṛtam iti jñāyate/  
/p. 548/ vihitavyāghātadoṣāc ca, havane  
udite hotavyam anudite hotavyam samayādhyuṣite hotavyam  
iti vidhāya vihitam vyāhanti—  
śyāvo 'syāhutim abhyavaharati ya udite juhoti, śabalo 'syāhutim abhyavaharati yo  
'nudite juhoti śyāvaśabalau vāsyāhutim abhyavaharato yaḥ samayādhyuṣite juhoti  
/ vyāghātāc cānyataran mithyete/  
/p. 549/ punaruktadoṣāc ca, abhyāse deśyamāne  
triḥ prathamām anvāha trir uttamām  
iti punaruktadoṣo bhavati/ punaruktaṃ ca pramattavākyam iti/ tasmād apramāṇam śabdo  
'nṛtavvyāghātapunaruktadoṣebhya itii//57//

## Adhyāya 2, Āhnika 1, Sūtra 58

/p. 550/  
na karmakartṛsādhanavaigūṇyāt // 2.1.58 //

nānṛtadoṣaḥ putrakāmeṣṭiau/ kasmāt? karmakartṛsādhanavaigūṇyāt/ iṣṭyā pitarau  
saṃyujyamānau putraṃ janayata iti/ iṣṭeḥ karaṇam sādhanam, pitarau kartārau, saṃyogaḥ karma,  
trayāṇām guṇayogāt putrajanma, vaigūṇyād viparyayaḥ/ iṣṭyāśrayam tāvad karmavaigūṇyam  
samihābhreṣaḥ, kartṛvaigūṇyam avidvān prayoktā kapūyācaraṇas ca/  
/p. 551/ sādhanavaigūṇyam havir asamkṛtam upahatam iti, mantrā nyūnādhikāḥ  
svaravarṇahīnā iti, dakṣiṇā durāgatā hīnā ninditā ceti/ athopajanāśrayam karmavaigūṇyam  
mithyāsamprayogaḥ, kartṛvaigūṇyam yonivyāpado bijopaghātas ceti/ sādhanavaigūṇyam iṣṭāv  
abhihitam/ loke ca  
agnikāmo dāruṇī mathnīyāt  
iti vidhivākyam, tatra karmavaigūṇyam mithyābhimanthanam, kartṛvaigūṇyam prajñāprayatnataḥ  
pramādaḥ, sādhanavaigūṇyam ārdraṃ suṣiraṃ dāviti, tatra phalaṃ na niṣpadyata iti nānṛtadoṣaḥ,  
guṇayogena phalanīṣpattidarśanāt/ na cedam laukikād bhidyate  
putrakāmaḥ putreṣṭyā yajeta  
itii//58//

## Adhyāya 2, Āhnika 1, Sūtra 59

/p. 553/

abhyupetya kālabhede doṣavacanāt // 2.1.59 //

na vyāghāto havana ity anuvartate/ yo 'bhyupagataṃ havanakālaṃ bhinatti tato 'nyatra juhōti  
 tatrāyaṃ abhyupagatakālabhede doṣa ucyate  
 śyāvo 'syāhutim abhyavaharati ya udite juhōti  
 / tad idaṃ vidhibhreṣe nindāvacanam iti //59//

## Adhyāya 2, Āhnika 1, Sūtra 60

/p. 554/

anuvādopapatteś ca // 2.1.60 //  
 punaruktadoṣo 'bhyāse neti prakṛtam/ anarthako 'bhyāsaḥ punaruktam, arthavān abhyāso  
 'nuvādaḥ/ yo 'yam abhyāsaḥ  
 triḥ prathamām anvāha trir uttamām  
 ity anuvāda upapadyate arthavattvāt/ trirvacanena hi prathamottamayoh pañcadaśatvaṃ  
 sāmīdhenīnām bhavati/  
 /p. 555/ tathā ca mantrābhivādaḥ  
 idaṃ ahaṃ bhrātrvyaṃ pañcadaśāvareṇa vāgvajreṇāvabodhe yo 'smān dveṣṭi yaṃ  
 ca vayaṃ dviṣma  
 iti pañcadaśa sāmīdhenīr vajramantro 'bhivadati tad abhyāsam antareṇa na syād iti //60//

## Adhyāya 2, Āhnika 1, Sūtra 61

/p. 556/

vākyavibhāgasya cārthagrahaṇāt // 2.1.61 //  
 pramāṇaṃ śabdo yathā loke //61//

## Adhyāya 2, Āhnika 1, Sūtra 62

vibhāgaś ca brāhmaṇavākyānām trividhaḥ—  
 vidhyarthavādānuvādavacanaviniyogāt // 2.1.62 //  
 tridhā khalu brāhmaṇavākyāni viniyuktāni—vidhivacanāny arthavādavacanāni  
 anuvādavacanānīti //62//

## Adhyāya 2, Āhnika 1, Sūtra 63

/p. 557/ tatra—

vidhir vidhāyakaḥ // yad vākyam vidhāyakaṃ codakaṃ sa vidhiḥ/ vidhis tu  
 niyogo 'nujñā vā/ yathā  
 agnihotraṃ juhuyāt svargakāmaḥ  
 ityādi // 2.1.63 //

## Adhyāya 2, Āhnika 1, Sūtra 64

/p. 559/

stutir nindā parakṛtiḥ purākālpa ity arthavādaḥ // 2.1.64 //

vidheḥ phalavādalakṣaṇā yā praśamsā sā stutiḥ sampratyayārthā, stūyamānaṃ śraddadhīti,  
pravartikā ca, phalaśravaṇāt pravartate—

sarvajitā vai devāḥ sarvam ajayan sarvasyāptyai sarvasya jityai sarvam  
evaitenāptenāpnoti sarvaṃ jayati

iti evamādi/ aniṣṭaphalavādo nindā varjanārthā ninditaṃ na samācared iti

/p. 560/ sa eṣa vāva prathamo yajño yajñānāṃ yaj jotiṣṭomo ya etenādiṣṭvānyana yajate  
garttapatyam eva taj jīyate vā pramīyate vā ity evamādiḥ/ anyakartṛkasya vyāhatasya vidher vādaḥ  
parakṛtiḥ

huvā vapām evāgre 'bhighārayanti atha pṛṣad ājyaṃ taduha carakādhvaryavaḥ  
pṛṣadājyam evāgre 'bhidhārayanti agneḥ prāṇāḥ pṛṣadājyastomam ity evam  
abhidadhāti

ity evamādi/ aitihasamācarito vidhiḥ purākālpa iti/ ``tasmād vā etena brāhmaṇā bahiḥ  
pavamānaṃ sāmastomama stoṣaṇa yone yajñāṃ pratanavāmahe ity evamādi/ katham  
purākṛtipurākālpāv arthavādāv iti? stutinindāvākyaenābhisambandhād vidhyāśrayasya kasyacid  
arthasya dyotanād arthavāda iti//64//

## Adhyāya 2, Āhnika 1, Sūtra 65

/p. 561/

vidhivihitasyānuvacanam anuvādaḥ // 2.1.65 //

vidhyānuvacanaṃ cānuvādo vihitānuvacanaṃ ca/ pūrvāḥ śabdānuvādo 'paro 'rthānuvādaḥ/  
yathā punaruktaṃ dvividham evam anuvādo 'pi/ kimarthaṃ punar vihitam anūdyate?  
adhikārārtham; vihitam adhiḥṛtya stutir bodhyate nindā vā, vidhiśeṣo vābhidhīyate/

/p. 562/ vihitānantarārtho 'pi cānuvādā bhavati/ evam anyad apy utprekṣaṇīyam/ loke 'pi ca  
vidhir arthavādo 'nuvāda iti ca trividhaṃ vākyaṃ/ odanaṃ paced iti vidhivākyaṃ/  
arthavādavākyaṃ—āyurvarco balaṃ sukhaṃ pratibhānaṃ cānne pratiṣṭhitam/ anuvādaḥ—pacatu  
pacatu bhavān ity abhyāsaḥ, kṣipraṃ pacyatām iti vā; aṅga pacyatām ity adhyeṣaṇārtham, pacyatām  
eveti cāvadhāraṇārtham/ yathā laukike vākyaḥ vibhāgenārthagrahaṇāt pramāṇatvam evam  
vedavākyaṇām api vibhāgenārthagrahaṇāt pramāṇatvaṃ bhavitum arhatīti//65//

## Adhyāya 2, Āhnika 1, Sūtra 66

/p. 563/

nānuvādapunaruktayor viśeṣaḥ śabdābhyāsopapatteḥ // 2.1.66 //

punaruktam asādhu sādhu anuvāda iti ayaṃ viśeṣo nopapadyate/ kasmāt? ubhayatra hi  
pratitārthaḥ śabdo 'bhyasyate caritārthasya śabdasyābhyāsād ubhayam asādhv ity//66//

## Adhyāya 2, Āhnika 1, Sūtra 67

śighrataragamanopadeśavad abhyāsān nāviśeṣaḥ // 2.1.67 //

nānuvādapunaruktayor aviśeṣaḥ/ kasmāt? arthavato 'bhyāsasyānuvādabhāvāt/ arthavān abhyāso 'nuvādaḥ, śighrataragamanopadeśavat/ śīghraṃ śīghraṃ gamyatām iti kriyātīśayo 'bhyāsenavocya/

/p. 564/ udāharaṇārthaṃ cedam/ evam anyo 'py abhyāsaḥ pacati pacatīti kriyānuparamaḥ/ grāmo grāmo ramaṇīya iti vyāptiḥ/ pari pari trigartebhyo vṛṣṭo deva iti parivarjanam/ adhy adhi kuḍyaṃ niṣaṇṇam iti sāmīpyam/ tiktam tiktam iti prakāraḥ/ evam anuvādasya stutinindāśeṣavidhiṣv adhikārārthatā vihitānantarārthatā ceti//67//

## Adhyāya 2, Āhnika 1, Sūtra 68

kiṃ punaḥ pratiśedhahetūddhārād eva śabdasya pramāṇatvaṃ sidhyati? na, ataś ca—

/p. 565/

mantrāyurvedaprāmāṇyavac ca tatprāmāṇyam āptaprāmāṇyāt // 2.1.68 //

kiṃ punar āyurvedasya prāmāṇyam? yat tad āyurvedenopadiśyate idaṃ kṛtveṣṭam adhigacchati, idaṃ varjayitvāniṣṭaṃ jahāti, tasyānuṣṭhīyamānasya tathābhāvaḥ satyārthatāvipyaryayaḥ/ mantrapadānāṃ ca viśayabhūtāsanipratiśedhārthānāṃ prayoge 'rthasya tathābhāva etatprāmāṇyam/ kiṃkṛtam etat? āptaprāmāṇyakṛtam/ kiṃ punar āptānāṃ prāmāṇyam? sāksātkṛtadharmatā bhūtadayā yathābhūtārthacikhyāpayiṣeti/

/p. 566/ āptāḥ khalu sāksātkṛtadharmāṇaḥ idaṃ hātavyam idam asya hānihetur idam asyādhigantavyam idam asyādhigamahetuḥ iti bhūtāny anukampante/ teṣāṃ khalu vai prāṇabhṛtāṃ svayam anavabudhyamānānāṃ nānyad upadeśād avabodhakāraṇam asti/ %vai prāṇabhṛtāṃ svayam anavabudhyamānānāṃ nānyad upadeśād avabodhakāraṇam asti/ ] /p. 567/ na cānavabodhe samīhā varjanam vā, na vākṛtvā svastibhāvaḥ, nāpy asyānya upakārako 'py asti/ hanta vayam ebhyo yathādarśanaṃ yathābhūtam upadiśyāmaḥ ta ime śrutvā pratipadyamānā heyam hāsyanty adhigantavyam evādhigamiṣyantīti/ evam āptopadeśaḥ etena trividhenāptaprāmāṇyena parigrhīto 'nuṣṭhīyamāno 'rthasya sādako bhavati; evam āptopadeśaḥ pramāṇam/ evam āptāḥ pramāṇam/ drṣṭārthenāptopadeśenāyurvedenādrṣṭārtho vedabhāgo 'numātavyaḥ pramāṇam ity āptaprāmāṇyasya hetoḥ samānatvād iti/ asyāpi caikadeśo

grāmakāmo yajeta

ity evamādir drṣṭārthaḥ, tenānumātavyam iti/ loke ca bhūyān upadeśāśrayo vyavahāraḥ/ laukikasyāpy upadeṣṭur upadeṣṭavyārthajñānena parānujighṛkṣayā yathābhūtārthacikhyāpayiṣayā ca prāmāṇyam,

/p. 568/ tatparigrahād āptopadeśaḥ pramāṇam iti/ draṣṭṛpravaktṛsāmānyāc cānumānam/ ya evāptā vedārthānāṃ draṣṭāraḥ pravaktāraś ca ta evāyurvedaprabhṛtinām ity āyurvedaprāmāṇyavad vedaprāmāṇyam anumātavyam iti/ nityatvād vedavākyaṇāṃ pramāṇatve tatprāmāṇyam āptaprāmāṇyād ity ayuktam/ śabdasya vācakatvād arthapratipattau pramāṇatvaṃ na nityatvād/ nityatve hi sarvasya sarveṇa vacanāc chabdārthavyavasthānupapattiḥ/ nānityatve vācakatvam iti ced na, laukikeṣv adarśanāt/ te 'pi nityā iti cet na, anāptopadeśād arthavisamvādo 'nupapannaḥ/ nityatvād dhi śabdaḥ pramāṇam iti/

/p. 569/ anityaḥ sa iti cet? aviśeṣavacanam/ anāptopadeśo laukiko na nitya iti kāraṇam vācyam  
iti/ yathāyogaṃ cārthasya pratyāyanād nāmadheyaśabdānām loke prāmāṇyaṃ nityatvāt  
prāmāṇyānupapattiḥ/ yatrārthe nāmadheyaśabdo niyujyate loke tasya niyogasāmarthyāt  
pratyāyako bhavati, na nityatvāt/ manvantarayugāntantareṣu cātītānāgateṣu  
sampradāyābhyāsaprayogāvicchedo vedānām nityatvam,

/p. 570/ āptaprāmāṇyāc ca prāmāṇyam; laukikeṣu śabdeṣu caitat samānam iti // 68 //  
iti vātsyāyaniye nyāyābhāṣye dvitīyādhyāyasyādyaṃ āhnikam/

/p. 572/

## Adhyāya 2, Āhnikā 2

### Adhyāya 2, Āhnikā 2, Sūtra 1

atha dvitīyādhyāyasya dvitīyam āhnikam ayathārthaḥ pramāṇoddeśa itī matvāha—  
na catuṣṭvam aitihyārthāpattisambhavābhāvaprāmāṇyāt // 2.2.1 //

na catvāry eva pramāṇāni/ kiṃ tarhi? aitihyam arthāpattiḥ sambhavo 'bhāva ity etāny api  
pramāṇāni,

/p. 573/ tāni kasmān noktāni/ itihocur ity anirdiṣṭapravakṭṛkam pravādapārampariyam  
aitihyam/ arthād āpattir arthāpattiḥ/ āpattiḥ prāptiḥ prasaṅgaḥ/ yatrābhidhiyamāne 'rthe yo 'nyo  
'rthaḥ prasajyate so 'rthāpattiḥ/ yathā meḡheṣv asatsu vṛṣṭir na bhavatīti/

/p. 574/ kim atra prasajyate? satsu bhavatīti/ sambhavo nāmāvinābhāvino 'rthasya  
sattāgrahaṇād anyasya sattāgrahaṇam/ yathā droṇasya sattāgrahaṇād āḍhakasya sattāgrahaṇam,  
āḍhakasya sattāgrahaṇāt prasthasyeti/ abhāvo virodhy abhūtaṃ bhūtasya, avidyamānaṃ varṣakarma  
vidyamānasya vāyvbhrasaṃyogasya pratipādakam, vidhārake hi vāyvbhrasaṃyoge gurutvād  
apāṃ patanakarma na bhavatīti // 1 //

### Adhyāya 2, Āhnikā 2, Sūtra 2

/p. 575/ satyam etāni pramāṇāni, na tu pramāṇāntarāṇi/ pramāṇāntaram ca manyamānena  
pratiṣedha ucyate/ so 'yam—

śabda aitihyānarthāntarabhāvād anumāne

'rthāpattisambhavābhāvānarthāntarabhāvāc cāpratiṣedhaḥ // 2.2.2 //

anupapannaḥ pratiṣedhaḥ/ katham?

āptopadeśaḥ śabdaḥ

iti/ na ca śabdalakṣaṇam aitihyād vyāvartate; so 'yam bhedaḥ sāmānyāt saṃgrhyata itī/  
pratyakṣeṇāpratyakṣasya sambaddhasya pratipattir anumānam/

/p. 576/ tathā cārthāpattisambhavābhāvaḥ/ vākyaṛthasampratyayenānabhihitasyārthasya  
pratyānikabhāvād grahaṇam arthāpattir anumānam eva/ avinābhāvavṛtṭyā ca sambaddhayoḥ  
samudāyasamudāyinoḥ samudāyenetarasya grahaṇam sambhavaḥ,

/p. 577/ tad apy anumānam eva/ asmin satīdam nopapadyata iti virodhitve prasiddhe  
kāryānupapattyā kāraṇasya pratibandhakam anumīyate/ so 'yaṃ yathārtha eva pramāṇoddeśa  
iti//2//

## Adhyāya 2, Āhnika 2, Sūtra 3

/p. 578/ satyam etāni pramāṇāni na tu pramāṇāntarāṇīty uktam, atrārthāpatteḥ  
pramāṇabhāvābhyanujñā nopapadyate/ tathā hīyam—

arthāpattir apramāṇam anaikāntikatvāt // 2.2.3 //

asatsu megheṣu vṛṣṭir na bhavatīti satsu bhavatīty etad arthād āpadyate, satsv api caikadā na  
bhavati/ seyam arthāpattir apramāṇam iti//3//

## Adhyāya 2, Āhnika 2, Sūtra 4

/p. 579/ nānaikāntikatvam arthāpatteḥ—

anarthāpattāv arthāpattyabhimānāt // 2.2.4 //

asati kāraṇe kāryaṃ notpadyata iti vākyāt pratyanīkabhūto 'rthaḥ sati kāraṇe kāryam utpadyata  
ity arthād āpadyate/ abhāvasya hi bhāvaḥ pratyanīka iti/ so 'yaṃ kāryotpādaḥ sati kāraṇe 'rthād  
āpadyamāno na kāraṇasya sattām vyabhicarati/ na khalv asati kāraṇe kāryam utpadyate tasmān  
nānaikāntikī/ yat tu sati kāraṇe nimittapratibandāt kāryaṃ notpadyata iti kāraṇadharmo 'sau na tv  
arthāpatteḥ prameyam/ kiṃ tarhy asyāḥ prameyam? sati kāraṇe kāryam utpadyata iti yo 'sau  
kāryotpādaḥ kāraṇasya sattām na vyabhicatati tad asyāḥ prameyam/ evaṃ tu saty anarthāpattāv  
arthāpattyabhimānaṃ kṛtvā pratiṣedha ucyata iti/

/p. 580/

## Adhyāya 2, Āhnika 2, Sūtra 5

pratiṣedhāprāmāṇyaṃ cānaikāntikatvāt // 2.2.5 //

arthāpattir na pramāṇam anaikāntikatvād iti vākyam pratiṣedhaḥ/ tenānenārthāpatteḥ  
pramāṇatvaṃ pratiṣidhyate na sadbhāvaḥ, evam anaikāntiko bhavati/ anaikāntikatvād  
apramāṇenānena na kaścid arthaḥ pratiṣidhyata iti//5//

## Adhyāya 2, Āhnika 2, Sūtra 6

/p. 581/ atha manyase niyataviṣayeṣv artheṣu svaviṣaye vyabhicāro bhavati, na ca pratiṣedhasya  
sadbhāvo viṣayaḥ? evaṃ tarhi—

tatprāmāṇye vā nārthāpattyaprāmāṇyam // 2.2.6 //

arthāpatter api kāryotpādena kāraṇasattāyā avyabhicāro viṣayaḥ/ na ca kāraṇadharmo  
nimittapratibandhāt kāryānutpādakatvam iti//6//

## Adhyāya 2, Āhnika 2, Sūtra 7

/p. 582/ abhāvasya tarhi pramāṇabhāvābhyanuññā nopapadyate/ katham iti?

nābhāvaprāmāṇyaṃ prameyāsiddheḥ // 2.2.7 //

abhāvasya bhūyasi prameye lokasiddhe vaiyātyād ucyate nābhāvaprāmāṇyaṃ prameyāsiddher  
iti//7//

## Adhyāya 2, Āhnika 2, Sūtra 8

/p. 583/ athāyam arthabahutvād arthaikadeśa udāhriyate—

lakṣiteṣv alakṣaṇalakṣitatvād alakṣitānām tatprameyasiddheḥ // 2.2.8 //

/p. 584/ tasyābhāvasya sidhyati prameyam/ katham? lakṣiteṣu vāsaḥsu anupādeyeṣv  
upādeyānām alakṣitānām alakṣaṇalakṣitatvād lakṣaṇābhāvena lakṣitatvād iti/ ubhayasannidhāv  
alakṣitāni vāsāmsy ānayeti prayukto yeṣu vāsaḥsu lakṣaṇāni na bhavanti tāni lakṣaṇābhāvena  
pratipadyate, pratipadya cānayati, pratipattihetuś ca pramāṇam iti//8//

## Adhyāya 2, Āhnika 2, Sūtra 9

asaty arthe nābhāva iti cen nānyalakṣaṇopapatteḥ // 2.2.9 //

yatra bhūtvā kiñcin na bhavati tatra tasyābhāva upapadyate/ na cālakṣiteṣu vāsaḥsu lakṣitāni  
bhūtvā na bhavanti, tasmāt teṣu lakṣaṇābhāvo 'nupapanna iti/

/p. 585/ nānyalakṣaṇopapatteḥ—yathāyam anyeṣu vāsaḥsu lakṣaṇānām upapattiṃ paśyati  
naivam alakṣiteṣu/ so 'yaṃ lakṣaṇābhāvaṃ paśyann abhāvenārthaṃ pratipadyata iti//9//

## Adhyāya 2, Āhnika 2, Sūtra 10

/p. 586/

tatsiddher alakṣiteṣv ahetuḥ // 2.2.10 //

teṣu vāsaḥsu lakṣiteṣu siddhir vidhyamānatā yeṣāṃ bhavati na teṣāṃ abhāvo lakṣaṇānām/ yāni  
ca lakṣiteṣu vidyante lakṣaṇāni teṣāṃ alakṣiteṣv abhāva ity ahetuḥ/ yāni khalu bhavanti teṣāṃ  
abhāvo vyāhata iti//10//

## Adhyāya 2, Āhnika 2, Sūtra 11

na lakṣaṇāvasthitāpekṣasiddheḥ // 2.2.11 //

na brūmo yāni lakṣaṇāni bhavanti teṣāṃ abhāva iti, kin tu keṣucil lakṣaṇāny avasthitāni  
anavasthitāni keṣucit, apekṣamāṇo yeṣu lakṣaṇānām bhāvaṃ na paśyati tāni lakṣaṇābhāvena  
pratipadyata iti//11//



## Adhyāya 2, Āhnika 2, Sūtra 12

/p. 587/

prāg utpatter abhāvopapatteś ca // 2.2.12 //

abhāvadvaitaṃ khalu bhavati prak cotpatter avidyamānatā, utpannasya cātmano hānād avidyamānatā/ tatrālakṣiteṣu vāsaḥsu prāg utpatter avidyamānatālakṣaṇo lakṣaṇānām abhāvo netara iti//12//

## Adhyāya 2, Āhnika 2, Sūtra 13

/p. 588/

āptopadeśaḥ śabdaḥ

iti pramāṇabhāve viśeṣaṇaṃ bruvatā nānāprakāraḥ śabda iti jñāpyate/ tasmin sāmānyena vicāraḥ— kim nityo 'thānitya iti/ vimarśahetvanuyoge ca vipratipatteḥ saṃśayaḥ/ ākāśaguṇaḥ śabdao vibhur nityo 'bhivyaktidharmaka ity eke/

/p. 589/ gandhādisahavṛttir dravyeṣu sanniviṣṭo gandhādivad avasthito 'bhivyaktidharmaka ity apare/ ākāśaguṇaḥ śabda utpattinirodhadharmako buddhivad ity apare/ mahābhūtasamkṣobhajaḥ śabdo 'nāśrita utpattidharmako nirodhadharmaka ity anye/ ataḥ saṃśayaḥ kim atra tattvam iti//

/p. 594/ anityaḥ śabda ity uttaram/ katham?—

ādhimattvād aindriyakatvāt kṛtakavad upacārāc ca // 2.2.13 //

ādir yoniḥ kāraṇam ādīyate asmād iti/ kāraṇavad anityaṃ dr̥ṣṭam/ saṃyogavibhāgajaś ca śabdaḥ kāraṇavattvād anitya iti/ kā punar iyam arthadeśanā kāraṇavattvād iti? utpattidharmakatvāt; anityaḥ śabda iti—bhūtvā na bhavati vināśadharmaka iti/ sāmśayikam etat— kim utpattikāraṇaṃ saṃyogavibhāgau śabdasya, āhosvid abhivyaktikāraṇam ity ata āha— aindriyakatvāt/ indriyapratyāsattigrāhya aindriyakaḥ/ kim ayaṃ vyañjakena samānadeśo 'bhivyajyate rūpādivat atha saṃyogajāc chabdāc chabdasantāne sati śrotrapratyāsanno gṛhyata iti? saṃyoganivṛttau śabdagrahaṇāt na vyañjakena samānadeśasya grahaṇam—dāruvraścane dāruparaśusam̐yoganivṛttau dūrasthena śabdo gṛhyate/ na ca vyañjakābhāve vyaṅgyagrahaṇaṃ bhavati,

/p. 596/ tasmān na vyañjakaḥ saṃyogaḥ, utpādake tu saṃyoge saṃyogajāc chabdāc chabdasantāne sati śrotrapratyāsannasya grahaṇam iti yuktaṃ saṃyoganivṛttau śabdasya grahaṇam iti/

/p. 600/ itaś ca śabda utpadyate nābhivyajyate—kṛtakavad upacārāt/ tivrāṃ mandam iti kṛtakam upacaryate, tivrāṃ sukhaṃ mandam sukhaṃ tivrāṃ duḥkhaṃ mandam duḥkham iti, upacaryate ca tivrāḥ śabdo mandaḥ śabda iti/

/p. 603/ vyañjakasya tathābhāvād grahaṇasya tivrāmandatā rūpavad iti ced na abhibhavopapatteḥ—saṃyogasya vyañjakasya tivrāmandatayā śabdagrahaṇasya tivrāmandatā bhavati na tu śabdo bhidyate yathā prakāśasya tivrāmandatayā rūpagrahaṇasyeti, tac ca na, evam abhibhavopapatteḥ—tivro bheriśabdo mandam tantriśabdāc abhibhavati na mandaḥ/ na ca śabdagrahaṇam abhibhāvakaṃ, śabdaś ca na bhidyate, śabde tu bhidyamāne yukto 'bhibhavaḥ/ tasmād utpadyate śabdo nābhivyajyata iti/

/p. 604/ abhibhavānupapattiś ca vyañjakasamānadeśasyābhivyaktau prāptyabhāvāt—  
vyañjakena samānadeśe 'bhivyajyate śabda ity etasmin pakṣe nopapadyate 'bhibhavaḥ/ na hi  
bherīśabdena tantrīsvanaḥ prāpta iti/

/p. 605/ aprāpte 'bhibhava iti cet śabdamaṭrābhībhavaprasaṅgaḥ—atha manyeta asatyām  
prāptāv abhibhavo bhavatīti, evaṃ sati yathā bherīśabdaḥ kañcit tantrīsvanam abhibhavati evam  
antikasthopādānam iva davīyaḥstho pādānān api tantrīsvanān abhibhaved aprāpter aviśeṣāt/ tatra  
kvacid eva bheryām praṇāditāyām sarvalokeṣu samānakālās tantrīsvanā na śrūyeran iti/  
nānābhūteṣu śabdasantāneṣu satsu śrotrapratyāsattibhāvena kasyacīc chabdasya tivreṇa  
mandasyābhībhavo yukta iti/

/p. 606/ kaḥ punar ayam abhibhavo nāma? grāhyasamānajātīyagrahaṇakṛtam agrahaṇam  
abhibhavaḥ; yatholkāprakāśasya grahaṇārhasyādityaprakāśeneti//13//

## Adhyāya 2, Āhnika 2, Sūtra 14

/p. 607/

na ghaṭābhāvasāmānyanīyatvān nityeṣv apy anīyavad upacārāc ca // 2.2.14 //  
na khalu ādimattvād anīyaḥ śabdaḥ/ kasmāt? vyabhicārāt/ ādimataḥ khalu ghaṭābhāvasya  
dṛṣṭam nīyatvam/ katham ādimān? kāraṇavibhāgebhyo hi ghaṭo na bhavati/ katham asya  
nīyatvam? yo 'sau kāraṇavibhāgebhyo na bhavati na tasyābhāvo bhāvena kadācin nivartyata iti/  
yad apy aindriyakatvāt, tad api vyabhicarati, aindriyakam ca sāmānyam nīyam ceti/ yad api  
kṛtakavad upacārād iti, etad api vyabhicarati; nityeṣv anīyavad upacāro dṛṣṭaḥ—tathā hi bhavati  
vṛkṣasya pradeśaḥ kambalasya pradeśaḥ evam ākāśasya pradeśaḥ ātmanaḥ pradeśa itī  
bhavatīti//14//

## Adhyāya 2, Āhnika 2, Sūtra 15

/p. 608/

tattvabhāktayor nānātvasya vibhāgād avyabhicāraḥ // 2.2.15 //  
nīyam ity atra kiṃ tāvat tattvam? arthāntarasyānutpattidharmakasyātmahānānupapattir  
nīyatvam, tac cābhāve nopapadyate/ bhāktam tu bhavati yat tatrātmānam ahāsīd yad bhūtvā na  
bhavati na jātu tat punar bhavati, tatra nīya iva nīyo ghaṭābhāva ity ayam padārtha itī/ tatra  
yathājātīyakaḥ śabdo na tathājātīyakam kāryam kiṃcin nīyam dṛśyata ity avyabhicāraḥ//

## Adhyāya 2, Āhnika 2, Sūtra 16

/p. 609/ yad api sāmānyanīyatvād itīndriyapratyāsattigrāhyam aindriyakam itī—  
santānānumānaviśeṣaṇāt // 2.2.16 //  
nityeṣv avyabhicāra itī prakṛtam/ nendriyagrahaṇasāmarthyāc chabdasyānīyatvam/ kiṃ tarhi  
īndriyapratyāsattigrāhyatvāt santānānumānam tenānīyatvam itī //

## Adhyāya 2, Āhnika 2, Sūtra 17

yad api nityeṣv apy anityavad upacārād iti/ na—

kāraṇadravyasya pradeśaśabdenābhidhānāt // 2.2.17 //

nityeṣv apy avyabhicāra iti/ evam ākāśapradeśaḥ ātmapradeśa iti nātrākāśātmanoḥ  
kāraṇadravyam abhidhīyate yathā kṛtakasya/ katham hy avidyamānam abhidhīyate, avidyamānatā  
ca pramāṇato 'nupalabdheḥ/ kiṃ tarhi tatrābhidhīyate? saṃyogasyāvyāpyavṛttitvam—  
paricchinnena dravyenākāśasya saṃyogo nākāśam vyāpnoti avyāpya vartata iti, tad asy kṛtakena  
dravyeṇa sāmānyam/ na hy āmalakayoḥ saṃyoga āśrayam vyāpnoti/ sāmānyakṛtā ca bhaktir  
ākāśasya pradeśa iti/ anenātmapradeśo vyākhyātaḥ/ saṃyogavac ca śabdabuddhyādīnām  
avyāpyavṛttitvam iti/ parīkṣitā ca tivrāmandatā śabdatattvam na bhaktikṛteti/

/p. 613/ kasmāt punaḥ sūtrakārasyaśmīn arthe sūtram na śrūyata iti? śīlam idam bhavgavataḥ  
sūtrakārasya bahuṣv adhikaraṇeṣu dvau pakṣau na vyavasthāpayati tatra śāstrasiddhāntāt  
tattvādvadhāraṇam pratipattum arhatīti manyate/ śāstrasiddhāntas tu nyāyasamākhyātam  
anumatam bahuśākhā anumānam iti//17//

## Adhyāya 2, Āhnika 2, Sūtra 18

/p. 614/ athāpi khalv idam asti idam nāstīti kuta etat pratipattavyam iti? pramāṇata upalabdher  
anupalabdheś ceti/ avidyamānas tarhi śabdah—

prāg uccāraṇād anupalabdher āvaraṇādyanupalabdheś ca // 2.2.18 //

prāg uccāraṇān nāsti śabdah/ kasmāt? anupalabdheḥ/

sato nupalabdhir āvaraṇādibhyaḥ

etan nopapadyate/ kasmāt? āvaraṇādīnām anupalabdhikāraṇānām agrahaṇāt—anenāvṛtaḥ śabdo  
nopalabhyata asannikṛṣṭaś cendriyavyavadhānād ity evamādi anupalabdhikāraṇam na gr̥hyata iti so  
'yam anuccārito nāstīti/ uccāraṇam asya vyañjakaṃ tadabhāvād prāg uccāraṇād anupalabdhir iti/  
kim idam uccāraṇam nāmeti? vivakṣājanitena prayatnena koṣṭhyasya vāyoḥ preritasya  
kaṅṭhatālvādipratighātaḥ,

/p. 615/ yathāsthānam pratighātād varṇābhivyaktir iti/ saṃyogaviśeṣo vai pratighātaḥ,  
pratiśiddham ca saṃyogasya vyañjakatvam, tasmān na vyañjakābhāvād agrahaṇam, api tv abhāvād  
eveti/ so 'yam uccāryamānaḥ śrūyate śrūyamānaś cābhūtvā bhavati anumīyate/ ūrdhvam  
uccāraṇān na śrūyate sa bhūtvā na bhavati abhāvān na śrūyata iti/ katham?  
āvaraṇādyanupalabdher ity uktam/ tasmād utpattitirobhāvadharmakaḥ śabda iti//18//

## Adhyāya 2, Āhnika 2, Sūtra 19

evam ca sati tattvam pāmśubhir ivāvakirann idam āha—

tadanupalabdher anupalambhād āvaraṇanupalabdhir // 2.2.19 //

yady anupalambhād āvaraṇam nāsti, āvaraṇanupalabdhir api tarhy anupalambhāt nāstīti tasyā  
abhāvād apratiśiddham āvaraṇam iti/ katham punar jānīte bhavān nāvāraṇanupalabdhir  
upalabhyata iti?

/p. 616/ kim atra jñeyam pratyātmavedanīyatvāt samānam—ayam khalv āvaraṇam  
 anupalambhamāṇaḥ pratyātmam eva saṃvedayate nāvāraṇam upalabha iti, yathā  
 kuḍyenāvṛtasyāvāraṇam upalabhamāṇaḥ pratyātmam eva saṃvedayate/ seyam  
 āvaraṇopalabdhivad āvaraṇānupalabdhir api saṃvedyaiveti/ evaṃ ca saty apahṛtaviṣayam  
 uttaravākyam astīti//16//

## Adhyāya 2, Āhnika 2, Sūtra 20

/p. 617/ abhyanuññāvādena tūcyate jātivādinā—  
 anupalambhād apy anupalabdhisadbhāvān nāvāraṇānupapattir anupalambhāt //  
 2.2.20 //

yathānupalambhamānāpy āvaraṇānupalabdhir asti evam anupalabhyamānam apy āvaraṇam  
 astīti yady abhyanuññānāti bhavān anupalabhyamānāvāraṇānupalabdhir astīti abhyanuññāya ca  
 vadati nāsty āvaraṇam anupalambhād iti, etasmīn apy abhyanuññāvāde pratipattiniyamo  
 nopapadyata iti//20//

## Adhyāya 2, Āhnika 2, Sūtra 21

/p. 618/

anupalambhātmakatvād anupalabdher ahetuḥ // 2.2.21 //

yad upalabhyate tad asti, yan nopalabhyate tan nāsti, ity anupalambhātmakam asad iti  
 vyavasthitam/ upalabdhyabhāvaś cānupalabdhir iti seyam abhāvātvan nopalabhyate/ sac ca khalv  
 āvaraṇam tasyopalabdhyā bhavitavyam na copalabhyate tasmān nāstīti/

/p. 619/ tatra yad uktaṃ nāvāraṇānupapattir anupalambhād ity ayuktam iti//21//

## Adhyāya 2, Āhnika 2, Sūtra 22

atha śabdasya nityatvaṃ pratijānānaḥ kasmād dhetoḥ pratijānīte—

/p. 620/

asparśatvāt // 2.2.22 //

asparśam ākāśam nityam dṛṣṭam iti tathā ca śabda iti//22//

## Adhyāya 2, Āhnika 2, Sūtra 23

so 'yam ubhayataḥ savyabhicāraḥ—sparśavāṃś cānur nityaḥ, asparśam ca karmānityam  
 dṛṣṭam/ asparśatvād ity etasya sādhyasādharmyeṇodāharaṇam—

na karmānityatvāt // 2.2.23 //

sādhyavaidharmyeṇodāharaṇam—

## Adhyāya 2, Āhnika 2, Sūtra 24

nāṇunityatvāt // 2.2.24 //  
ubhayasminn udāharaṇe vyabhicārāṇ na hetuḥ //24//

## Adhyāya 2, Āhnika 2, Sūtra 25

/p. 621/ ayam tarhi hetuḥ—  
sampradānāt // 2.2.25 //  
sampradiyamānam avasthitam dṛṣṭam, sampradiyate ca śabda ācaryeṇāntevāsane, tasmād  
avasthita iti //25//

## Adhyāya 2, Āhnika 2, Sūtra 26

tadantarālānupalabdher ahetuḥ // 2.2.26 //  
yena sampradiyate yasmai ca, tayor antarāle 'vasthānam asya kena liṅgenopalabhyate/  
sampradiyamāno 'hy avasthitaḥ sampradātur apaiti sampradānam ca prāpnotīty avarjanīyam  
etat //26//

## Adhyāya 2, Āhnika 2, Sūtra 27

/p. 622/  
adhyāpanād apratiṣedhaḥ // 2.2.27 //  
adhyayanam liṅgam, asati sampradāne 'dhyāpanam na syād iti //27//

## Adhyāya 2, Āhnika 2, Sūtra 28

ubhayoḥ pakṣayor anyatarasyādhyāpanād apratiṣedhaḥ // 2.2.28 //  
samānam adhyāpanam ubhayoḥ pakṣayoḥ saṁśayānivṛtteḥ, kim ācāryasthaḥ śabdo  
'ntevāsinam āpadyate tad adhyāpanam,  
/p. 623/ āhosvin nṛtyopadeśavad gṛhītasyanukaraṇam adhyāpanam iti/ evam adhyāpanam  
aliṅgam sampradānasyeti //28//

## Adhyāya 2, Āhnika 2, Sūtra 29

ayam tarhi hetuḥ—  
abhyāsāt // 2.2.29 //  
abhyasyamānam avasthitam dṛṣṭam/ pañcakṛtvaḥ paśyatīti rūpam avasthitam punaḥ punar  
dṛśyate/ bhavati ca śabde 'bhyāsaḥ—daśakṛtvo 'dhīto 'nuvāko viṁśatikṛtvo 'dhīta iti/ tasmād  
avasthitasya punaḥ punar uccāraṇam abhyāsa iti //29//

## Adhyāya 2, Āhnika 2, Sūtra 30

/p. 624/

nānyatve 'py abhyāsasyopacārāt // 2.2.30 //

anavasthāne 'py abhyāsasyābhidhānaṃ bhavati dvir nṛtyatu bhavān trir nṛtyatu bhavān iti, dvir anṛtyat trir anṛtyad dvir agnihotraṃ juhōti dvir bhūṅkte //30//

## Adhyāya 2, Āhnika 2, Sūtra 31

evam vyabhicārāt pratiṣiddhahetāv anyāśabdasya prayogaḥ pratiṣidhyate—

anyad anyasmād ananyatvād anyad ity anyatābhāvaḥ // 2.2.31 //

yad idam anyad iti manyase tat svārthenānanyatvād anyan na bhavati, evam anyatāyā abhāvaḥ/ tatra yad uktam anyatve 'py abhyāsoṣopacārād iti etad ayuktam iti //31//

## Adhyāya 2, Āhnika 2, Sūtra 32

/p. 625/ śabdaprayogaṃ pratiṣedhataḥ śabdāntaraprayogaḥ pratiṣidhyate—

tadabhāve nāsty ananyatā tayor itaretarāpekṣasiddheḥ // 2.2.32 //

anyasmād ananyatām upapādayati bhavān, upapādyā cānyat pratyācaṣṭe anyad iti ca śabdām anujānāti, prayuṅkte cānyad ity etat samāsapadam, anyāśadbo 'yaṃ pratiṣedhena saha samasyate/ yadi cātrottaram padam nāsti kasyāyaṃ pratiṣedhena saha samāsaḥ? tasmāt tayor anyānanyāśaddayor itaro 'nanyāśabda itaram anyāśabdām apekṣamāṇaḥ sidhyatīti tatra yad uktam anyatāyā abhāva iti etad ayuktam iti //32//

## Adhyāya 2, Āhnika 2, Sūtra 33

/p. 627/ astu tarhīdānīm śabdasya nityatvam—

vināśakāraṇānupalabdheḥ // 2.2.33 //

yad anityaṃ tasya vināśaḥ kāraṇād bhavati yathā loṣṭasya kāraṇadravyavibhāgāt/ śabdaś ced anityas tasya vināśo yasmāt kāraṇād bhavati tad upalabhyeta, na copalabhyate tasmān nitya iti //33//

## Adhyāya 2, Āhnika 2, Sūtra 34

/p. 628/

aśravaṇakāraṇānupalabdheḥ satataśravaṇaprasaṅgaḥ // 2.2.34 //

yathā vināśakāraṇānupalabdher avināśaprasaṅga evam aśravaṇakāraṇānupalabdheḥ satatam śravaṇaprasaṅgaḥ/ vyañjakābhāvād aśravaṇam iti cet? pratiṣiddham vyañjakam/ atha vidyamānasya nirnimittam aśravaṇam iti vidyamānasya nirnimitto vināśa iti/ samānaś ca dṛṣṭāvirodho nimittam antareṇa vināśe cāśravaṇe ceti //34//

## Adhyāya 2, Āhnika 2, Sūtra 35

upalabhyamāne cānupalabdhder asattvād anapadeśaḥ // 2.2.35 //

anumānāc copalabhyamāne śabdasya vināśakāraṇe vināśakāraṇānupalabdher asattvād ity anapadeśaḥ, yathā yasmād viśāṇī tasmād aśva iti/ kim anumānam iti cet? santānopapattiḥ/ upapāditaḥ śabdasantānaḥ saṃyogavibhāgajāc chabdāc chabdāntaram tatra 'ntat tato 'py anyad iti/ tatra kāryaḥ śabdaḥ kāraṇaśabdaḥ niruṇaddhi pratighātidravyasaṃyogas tv antyasya śabdasya nirodhakaḥ/

/p. 629/ dr̥ṣṭaḥ hi tiraḥpratikuḍyam antikasthenāpy aśravaṇaṃ śabdasya śravaṇaṃ dūrasthenāpy asati vyavadhāne iti/

/p. 630/ ghaṇṭāyām abhīhanyamānāyām tāras tāratara mando mandatara iti śrutibhedān nānāśabdasantāno 'vicchedena śrūyate/ tatra nitye śabde ghaṇṭāsthānam anyagataḥ vāvasthitam santānavṛtti vābhivyaktikāraṇaṃ vācyam,

/p. 631/ yena śrutisantāno bhavātīti śabdabhede vāsati śrutibheda upapādayitavya iti/ anitye tu śabde ghaṇṭāsthānam santānavṛtti saṃyogasaḥakāri nimittāntaram saṃskārabhūtam paṭu mandam anuvartate tastānuvṛtīyā śabdasantānānuvṛtīḥ, paṭumandabhāvāc ca tīvramandatā śabdasya, tatkr̥tāc ca śrutibheda iti//35//

## Adhyāya 2, Āhnika 2, Sūtra 36

/p. 633/ na vai nimittāntaram saṃskāra upalabhyate/ anupalabdher nāstīti?

pāṇinimittaprasāśāc chabdābhāve nānupalabdhiḥ // 2.2.36 //

pāṇīkarmanā pāṇīghaṇṭāprasāśo bhavati tasmimś ca sati śabdasantāno notpadyate ataḥ śravaṇānupapattiḥ/

/p. 634/ tatra pratighātidravyasaṃyogaḥ śabdasya nimittāntaram saṃskārabhūtam niruṇaddhīty anumīyate; tasya ca nirodhāc chabdasantāno notpadyate/ anutpattau śrutivicchedo yathā pratighātidravyasaṃyogād iṣoḥ kriyāhetau saṃskāre niruddhe gamanābhāva iti/ kampasantānasya sparśanendriyagrāhyasya coparamaḥ/ kāṃsyapātrādiṣu pāṇīsaṃśleṣo liṅgaṃ saṃskārasantānasyeti/ tasmān nimittāntarasya saṃskārabhūtasya nānupalabdhir iti//36//

## Adhyāya 2, Āhnika 2, Sūtra 37

/p. 635/

vināśakāraṇānupalabdheś cāvasthāne tannityatvaprasaṅgaḥ // 2.2.37 //

yadi yasya vināśakāraṇaṃ nopalabhyate tad avatiṣṭhate, avasthānāc ca tasya nityatvam prasajyate; evaṃ yāni khalv imāni śabdaśravaṇāni śabdābhivyaktaya iti matam, na teṣāṃ vināśakāraṇaṃ bhavatopapādyate, anupapādanād avasthānam avasthānāt teṣāṃ nityatvam prasajyate iti/ atha naivam, na tarhi vināśakāraṇānupalabdheḥ śabdasyāvasthānān nityatvam iti//37//

## Adhyāya 2, Āhnika 2, Sūtra 38

kampasamānāśrayasyānunādasya pāṇiprasleṣāt kampavat kāraṇoparamād abhāvaḥ/  
vaiyadhikaraṇye hi pratighātidravycoprasleṣāt samānādhikaraṇasyaivoparamaḥ syād iti—

/p. 636/

asparśatvād apratiṣedhaḥ // 2.2.38 //

yad idam nākāśagaṇaḥ śabda iti pratiśidhyate ayam anupapannaḥ pratiṣedhaḥ, asparśatvāc  
chabdāśrayasya/ rūpādisamānadeśasyāgrahaṇe śabdasantānopapatter asparśavyāpidravvyāśrayaḥ  
śabda iti jñāyate na kampasamānāśraya iti//38//

## Adhyāya 2, Āhnika 2, Sūtra 39

/p. 637/ pratidravyaṃ rūpādibhiḥ saha sanniviṣṭaḥ śabdaḥ samānadeśo vyajyata iti  
nopapadyate/ katham?—

vibhaktyantaropapattes ca samāse // 2.2.39 //

santānopapattes ceti cārthaḥ/ tad vyākhyātam/ yadi rūpādayaḥ śabdās ca pratidravyaṃ  
samastāḥ samuditāḥ samuditās tasmin samāse samudāye yo yathājātīyakaḥ sanniviṣṭas tasya tathā  
jātīyasyaiva grahaṇena bhavitavyaṃ śabde rūpādivat/ tatra yo 'yaṃ vibhāga ekadravye nānārūpā  
bhinnāśrutayo vidharmāṇaḥ śabdā bhivyajyamānāḥ śrūyante yac ca vibhāgāntaram sarūpāḥ  
samānaśrutayaḥ sadharmāṇaḥ śabdās tivrāmandadharmatayā bhinnāḥ śrūyante tad ubhayaṃ  
nopapadyate, nānābhūtānām utpadyamānānām ayaṃ dharmo naikasya vyajyamānasyeti/

/p. 638/ asti cāyaṃ vibhāgo vibhāgāntaram ca, tena vibhāgopapatter manyāmahe na  
pratidravyaṃ rūpādibhiḥ saha śabdaḥ sanniviṣṭo vyajyata iti//39//

## Adhyāya 2, Āhnika 2, Sūtra 40

dvidvidhaś cāyaṃ śabdo varṇātmake dhvanimātraś ca/ tatra varṇātmani tāvat—

vikāradeśopadeśāt saṃśayaḥ // 2.2.40 //

dadhy atreti kecit ikāra itvaṃ hitvā yatvam āpadyata iti vikāraṃ manyante/ kecid ikārasya  
prayoge viśayakṛte yad ikāraḥ sthānaṃ jahāti tatra yakārasya prayogaṃ bruvate/ saṃhitāyāṃ  
viśaye ikāro na prayujyate tasya sthāne yakāraḥ prayujyate sa ādeśa iti ubhayaṃ idam upadiśyate/  
tatra na jñāyate kiṃ tattvam iti/

/p. 639/ ādeśopadeśas tattvam/ vikāropadeśe hy anvayasyāgrahaṇād vikārananumānam—saty  
anvaye kiñcin nivartate kiñcid upajāyata iti śakyeta vikāro 'numātum/ na cānvayo grhyate tasmād  
vikāro nāstīti/ bhinnakaraṇayoś ca varṇayor aprayoge prayogopapattih—vivṛtakaraṇa ikāra  
iṣatsprṣṭakaraṇo yakāraḥ, tāv imau pṛthakkaraṇākhyena prayatnenoccāraṇīyau, tayor  
ekasyāprayoge 'nyasya prayoga upapanna iti/ avikāre cāviśeṣaḥ/ yatremāv ikārayakārau na  
vikārabhūtau—yatate, yacchati, prāyaṃsta, iti, ikāra idam iti ca, yatra ca vikārabhūtau iṣṭyā dadhy  
āharetī, ubhayatra prayoktur aviśeṣo yatnaḥ śrotuś ca śrutir ity ādeśopapattih/

/p. 640/ prayujyamānāgrahaṇāc ca/ na khalv ikāraḥ prayujyamāno yakāratām āpadyamāno  
grhyate/ kiṃ tarhi? ikārasya prayoge yakāraḥ prayujyate, tasmād avikāra iti/ avikāre ca na  
śabdānvākhyānalopaḥ/ na vikriyante varṇā iti/ na caitasmin pakṣe śabdānvākhyānasyāsambhave



yena varṇavikāraṃ pratipadyemahīti/ na khalv varṇasya varṇāntaraṃ kāryam, na hi ikārād yakāra utpadyate yakārād vā ikāraḥ/ pṛthaksthānaprayatnotpādyā hīme varṇāḥ teṣāṃ anyonyasya sthāne prayujyate iti yuktam/ etāvaca caitat pariṇāmo vā vikāraḥ syāt kāryakāraṇabhāvo vā/ ubhayaṃ ca nāsti tasmāt na santi varṇavikārāḥ/ varṇasamudāyavikārānupapattivaca varṇavikārānupapattiḥ—

aster bhūḥ

bruvo vacir

iti yathā varṇasamudāyasya dhātulakṣaṇasya kvacid viṣaye varṇāntarasamudāyo na pariṇāmo na kāryaṃ śabdāntarasya sthāne śabdāntaraṃ prayujyate tathā varṇasya varṇāntaram iti//40//

## Adhyāya 2, Āhnika 2, Sūtra 41

/p. 641/ itaś ca na santi varṇavikārāḥ—

prakṛtivrddhau vikāravivṛddhiḥ // 2.2.41 //

prakṛtyanuvidhānaṃ vikāreṣu dr̥ṣṭam, yakāre hrasvadīrghānuvidhānaṃ nāsti yena vikāratvam anumiyata iti//41//

## Adhyāya 2, Āhnika 2, Sūtra 42

/p. 642/

nyūnasamādhikopalabdher vikārāṇām ahetuḥ // 2.2.42 //

dravyavikārā nyūnāḥ samāḥ adhikāś ca gr̥hyante/ tadvad ayaṃ vikāro nyūnaḥ syād iti//42//

## Adhyāya 2, Āhnika 2, Sūtra 43

dvividhasyāpi hetor abhāvād asādhanam dr̥ṣṭāntaḥ // 2.2.43 //

atra nodāharaṇasādharṇyād dhetur asti na vaidharṇyāt/ anupasamhṛtaś ca hetunā dr̥ṣṭānto na sādhaḥ iti/ pratidr̥ṣṭānte cāniyamaḥ prasajyeta/ yathānuḍuḥ sthāne 'śvo voḍhuṃ niyukto na tadvikāro bhavati evam ivarṇasya sthāne yakāraḥ prayukto na vikāra iti/ na cātra niyamahetur asti —dr̥ṣṭāntaḥ sādhaḥ na pratidr̥ṣṭānta iti//43//

## Adhyāya 2, Āhnika 2, Sūtra 44

/p. 643/ dravyavikārodāharaṇam ca—

nātulyaprakṛtīnām vikāravikalpāt // 2.2.44 //

atulyānām dravyānām prakṛtibhāvo vikalpate vikārāś ca prakṛtir anuvidhīyante/ na tv ivarṇam anuvidhīyate yakāraḥ/ tasmād anudāharaṇam dravyavikāra iti//44//

## Adhyāya 2, Āhnika 2, Sūtra 45

/p. 644/

dravyavikāravaiṣamyavad varṇavikāravikalpaḥ // 2.2.45 //

yathā dravyabhāvena tulyāyāḥ prakṛter vikāravaiṣamyam, evaṃ varṇābhāvena tulyāyāḥ prakṛter vikāravikalpa iti//45//

## Adhyāya 2, Āhnika 2, Sūtra 46

na vikāradharmānupapatteḥ // 2.2.46 //

ayaṃ vikāradharmā dravyasāmānye, yadātmakam dravyam mṛd vā suvarṇam vā tasyātmano 'nvaye pūrvo vyūho nivartate, vyūhāntaram copajāyate; taṃ vikāram ācaṣṭe/ na varṇasāmānye kaścic chabdātmā 'nvayī ya itthaṃ jahāti yatvaṃ cāpadyate/ tatra yathā sati dravyabhāve vikāravaiṣamye nānaḍuho 'śvo vikāro vikāradharmānupapatteḥ, evam ivarṇasya na yakāro vikāro vikāradharmānupapatter iti//46//

## Adhyāya 2, Āhnika 2, Sūtra 47

/p. 645/ itaś ca na santi varṇavikārāḥ—

vikāraprāptānām apunarāpatteḥ // 2.2.47 //

anupapannā punarāpattiḥ/ katham? punarāpatter ananumānād iti/ ikāro yakāratvam āpannaḥ punar ikāro bhavati, na punar ikārasya sthāne yakārasya prayogo 'prayogaś cety atrānumānam nāsti//47//

## Adhyāya 2, Āhnika 2, Sūtra 48

ananumānād iti na/ idaṃ hy anumānam—

suvarṇādīnām punarāpatter ahetuḥ // 2.2.48 //

suvarṇam kuṇḍalatvam hitvā rucakatvam āpadyate rucakatvam hitvā punaḥ kuṇḍalatvam āpadyate, evam ikāro 'pi yakāratvam āpannaḥ punar ikāro bhavati//48//

## Adhyāya 2, Āhnika 2, Sūtra 49

/p. 646/ vyabhicārād ananumānam yathā payo dadhibhāvam āpannam punaḥ na payo bhavati kim evaṃ varṇānām na punarāpattiḥ, atha suvarṇavat punarāpattir iti suvarṇodāharaṇopapattiś ca —

na tadvikārāṇām suvarṇabhāvāvyatirekāt // 2.2.49 //

avasthitam suvarṇam hīyamānena dharmeṇa upajāyamānena ca dharmi bhavati, naivaṃ kaścic chabdātmā hīyamānena itvenopajāyamānena yatvena dharmī gr̥hyate, tasmāt suvarṇodāharaṇam nopapadyata iti//

/p. 647/ varṇatvāvyatirekād varṇavikārāṇām apratiṣedhaḥ/ varṇavikārā api varṇatvam na vyabhicaranti yathā suvarṇavikārah suvarṇatvam iti/ sāmānyavato dharmayogo na sāmānyasya/ kuṇḍalarucakau suvarṇasya dharmau na suvarṇatvasya, evam ikārayakārau kasya varṇātmano dharmau? varṇatvam sāmānyam na tasyemau dharmau bhavitum arhati/ na ca nivartamāno

dharmā upajāyamānasya prakṛtis tatra nivartamāna ikāro na yakārasyaopajāyamānasya prakṛtir  
iti//49//

## Adhyāya 2, Āhnika 2, Sūtra 50

itaś ca varṇavikārānupapattiḥ—

nityatve 'vikārād anityatve cānavasthānāt // 2.2.50 //

nityā varṇā ity etasmin pakṣe ikārayakārau varṇau ity ubhayaor nityatvād vikārānupapattiḥ,  
nityatve 'vināśitvāt kaḥ kasya vikāra iti/ athānityā varṇā iti pakṣaḥ,

/p. 648/ evam apy anavasthānaṃ varṇānām/ kim idam anavasthānaṃ varṇānām? utpadya  
nirodhaḥ/ utpadya niruddhe ikāre yakāra utpadyate yakāre cotpadya niruddhe ikāra utpadyata iti  
kaḥ kasya vikāraḥ? tad etad avagṛhya sandhāne sandhāya cāvagrahe veditavyam iti//50//

## Adhyāya 2, Āhnika 2, Sūtra 51

nityapakṣe tu tāvat samādhiḥ—

nityānām atīndriyatvāt taddharmavikalpāc ca varṇavikārānām apratiśedhaḥ //  
2.2.51 //

nityā varṇā na vikalpanta iti vipratiśedhaḥ/ yathā nityatve sati kiñcid atīndriyaṃ kiñcid  
indriyagrāhyam, indriyagrāhyāś ca varṇāḥ, evaṃ nityatve sati kiñcin na vikriyate, varṇās tu  
vikriyanta iti/

/p. 649/ virodhād ahetus taddharmavikalpaḥ/ nityaṃ nopajāyate nāpaity  
anupajanāpāyadharmakaṃ nityam anityaṃ punar upajanāpāyayuktam, na cāntareṇopajanāpāyau  
vikāraḥ sambhavati/ tad yadi varṇā vikriyante, nityatvam eṣāṃ nivartate/ atha nityāḥ,  
vikāradharmatvam eṣāṃ nivartate/ so 'yaṃ viruddho hetvābhāso dharmavikalpa iti//51//

## Adhyāya 2, Āhnika 2, Sūtra 52

anityapakṣe samādhiḥ—

anavasthāyitve ca varṇopalabdhiḥ tadvikārotpattiḥ // 2.2.52 //

yathānavasthāyinām varṇānām śravaṇam bhavaty evam eṣāṃ vikāro bhavati/ asambandhād  
asamarthā arthapratipādikā varṇopalabdhiḥ na vikāreṇa sambandhād asamarthā yā gṛhyamāṇā  
varṇavikāram anumāpayed iti/ tatra yādṛg idam yathā gandhaguṇā pṛthivy evaṃ  
śabdasukhādiguṇāpīti, tādṛg etad bhavātīti/

/p. 650/ na ca varṇopalabdhir varṇanivṛttau varṇāntaraprayogasya nivartikā/ yo 'yam  
ivarṇanivṛttau yakārasya prayogo yady ayaṃ varṇopalabdhya nivartate tadā tatropalabhyamāṇā  
ivarṇo yatvam āpadyate iti gṛhyeta/ tasmād varṇopalabdhir ahetur varṇavikārasyeti//52//

## Adhyāya 2, Āhnika 2, Sūtra 53

vikāradharmitve nityatvābhāvāt kālāntare vikāropapattes cāpratiṣedhaḥ //  
2.2.53 //

taddharmavikalpād iti na yuktaḥ pratiṣedhaḥ/ na khalv vikāradharmakam kiñcin nityam  
upalabhyata iti varṇopalabdhipad iti na yuktaḥ pratiṣedhaḥ/ avagrahe hi dadhi atreti prayujya  
ciram sthitvā tataḥ saṃhitāyāṃ prayuñkte dadhy atreti/

/p. 651/ ciranivṛtte cāyam ivarṇe yakāraḥ prayujyamānaḥ kasya vikāra iti pratiyate,  
kāraṇābhāvāt kāryābhāva iti anuyogaḥ prasajyata iti //53//

## Adhyāya 2, Āhnika 2, Sūtra 54

itaś ca varṇavikārānupapattiḥ—

prakṛtyaniyamāt // 2.2.54 //

ikārasthāne yakāraḥ śrūyate yakārasthāne khalv ikāro vidhiyate vidhyatīti/ tad yadi syāt  
prakṛtīvikārabhāvā varṇānām, tasya prakṛtīnyamaḥ syāt/ dṛṣṭo vikāradharmitve prakṛtīnyama  
iti //54//

## Adhyāya 2, Āhnika 2, Sūtra 55

/p. 652/

aniyame niyamān nānyamaḥ // 2.2.55 //

yo 'yam prakṛter aniyama uktaḥ sa niyato yathāviśayam vyavasthito niyatatvān niyama iti  
bhavati, evaṃ saty aniyamo nāsti, tatra yad uktaṃ prakṛtyaniyamād iti, etad ayuktam iti //55//

## Adhyāya 2, Āhnika 2, Sūtra 56

niyamānyamavirodhād aniyame niyamāc cāpratiṣedhaḥ // 2.2.56 //

niyama ity atrārthābhyanujñā, aniyama iti tasya pratiṣedhaḥ/ anujñātaniṣiddhayaś ca  
vyāghātād anarthāntaratvaṃ na bhavati/ aniyamaś ca niyatatvāt niyamo na bhavatīti nātrārthasya  
tathābhāvaḥ pratiṣidhyate/ kiṃ tarhi? tathābhūtasārthasya niyamaśabdenābhīdhīyamānasya  
niyatatvān niyamaśabda evopapadyate/ so 'yam niyamād aniyame pratiṣedho na bhavatīti //56//

## Adhyāya 2, Āhnika 2, Sūtra 57

/p. 653/ na ceyam varṇavikāropapattiḥ pariṇāmāt kāryakāraṇābhāvād vā/ kiṃ tarhi?

guṇāntarāpattyupamardahrāsavṛddhileśaśleśebhyas tu vikāropapatter  
varṇavikārāḥ // 2.2.57 //

sthānyādeśābhāvād aprayogo vikāraśabdārthaḥ, sa bhidyate/ guṇāntarāpattiḥ  
udāttasyānudātta ity evamādiḥ/ upamardo nāma ekarūpanivṛttau rūpāntaropajanaḥ/ hrāso  
dīrghasya hrasvaḥ/ vṛddhir hrasvasya dīrghaḥ, tayor vā plutaḥ/ leśo lāghavam, sta ity aster

vikārah/ śleṣa āgamaḥ, prakṛteḥ pratyayasya vā/ eta eva viśeṣā vikārā iti/ eta evādeśāḥ, ete ced vikārā upapadyante tarhi varṇavikārā iti//57//

## Adhyāya 2, Āhnika 2, Sūtra 58

/p. 654/

te vibhaktyantāḥ padam // 2.2.58 //

/p. 656/ yathādarśanaṃ vikṛtā varṇā vibhaktyantāḥ padasaṃjñā bhavanti/ vibhaktir dvayī—  
nāmiky ākhyātiki ca, brāhmaṇaḥ pacatīty udāharaṇam/

/p. 657/ upasarganipātās tarhi na padasaṃjñāḥ lakṣaṇāntaram vācyam iti; śiṣyate ca khalu  
nāmikyā vibhakter avyayāl lopaḥ tayoh padasaṃjñārtham iti//58//

## Adhyāya 2, Āhnika 2, Sūtra 59

/p. 658/ padenārthasampratyaya iti prayojanam, nāmapadam cādihikṛtya parīkṣā, gaur iti  
padaṃ khalv idam udāharaṇam tadarthe —

/p. 659/

vyaktyākṛtijātisannidhāv upacārāt saṃśayaḥ // 2.2.59 //

avinābhāvavṛttiḥ sannidhiḥ/ avinābhāvena vartamānāsu vyaktyākṛtijātiṣu gaur iti prayujyate,  
tatra na jñāyate kim anyatamaḥ padārthaḥ utaitat sarvam iti//

## Adhyāya 2, Āhnika 2, Sūtra 60

/p. 660/ śabdasya prayogasāmarthyāt padārthāvadadhāraṇam/ tasmāt —

yāśabdasaṃmūhatyāgapariagrahasaṅkhyāvṛddhyapacayavarṇasamāsānubandhānām  
vyaktāv upacārād vyaktiḥ // 2.2.60 //

vyaktiḥ padārthaḥ/ kasmāt? yāśabdaprabhṛtīnām vyaktāv upacārāt/ upacārah prayogaḥ/ yā  
gaus tiṣṭhati yā gaur niṣaṇṇeiti, nedaṃ vākyam jāter abhidhāyakam abhedāt, bhedaṭ tu  
dravyābhidhāyakam/

/p. 661/ gavām samūha iti bhedaḥ dravyābhidhānaṃ na jāter abhedāt/ vaidyāya gām dadatīti  
dravyasya tyāgo na jāter amūrtatvāt pratikramānukramānupapattees ca/ parigrahaḥ  
svatvenābhisambandhaḥ, kauṇḍinyasya gaur brāhmaṇasya gaur iti; dravyābhidhāne dravyabhedāt  
sambandhabheda ity upapannam, abhinna tu jātir iti/ saṅkhyā — daśa gāvo viṃśatir gāva iti  
bhinnam dravyam saṅkhyāyate, na jātir abhedād iti/ vṛddhiḥ kāraṇavato dravyasyāvayavopacayaḥ  
avardhata gaur iti; niravayavā tu jātir iti/ etenāpacayo vyākhyātaḥ/ varṇaḥ — śuklā gauḥ kapilā  
gaur iti; dravyasya guṇayogo na sāmānyasya/ samāsaḥ — gohitam gosukham iti, dravyasya  
sukhādiyogo na jāter iti/ anubandhaḥ — sarūpaprajananasantāno gaur gām janayatīti,  
tadutpattidharmatvād dravye yuktaṃ na jātau viparyayād iti/ dravyam vyaktir iti hi  
nārthāntaram//60//

## Adhyāya 2, Āhnika 2, Sūtra 61

/p. 662/ asya pratiṣedhaḥ —

na tadanavasthānāt // 2.2.61 //

na vyaktiḥ padārthaḥ/ kasmāt? anavasthānāt/ yāśabdaprabhṛtibhir yo viśeṣyate sa gośabdārtho yā gaus tiṣṭhati yā gaur niṣaṇṇeti, na dravyamātram aviśiṣṭam jātyā vinābhidhīyate/ kiṃ tarhi? jātiviśiṣṭam/ tasmān na vyaktiḥ padārthaḥ / evaṃ samūhādiṣu draṣṭavyam//61//

## Adhyāya 2, Āhnika 2, Sūtra 62

yadi na vyaktiḥ padārthaḥ katham tarhi vyaktāv upacāra iti? nimittād atadbhāve 'pi tadupacāraḥ/ dṛśyate khalu —

/p. 663/

sahacaraṇasthānatādarthavyṛttamānadhāraṇasāmīpyayogasādhanādhipatyebhyo brāhmaṇamañcakaṭarājasaktu candanagaṅgāsātakānnapuruseṣv atadbhāve 'pi tadupacāraḥ // 2.2.62 //

atadbhāve 'pi tadupacāra iti atacchabdasya tena śabdenābhidhānam iti/ sahacaraṇād — yaṣṭikāṃ bhojayeti, yaṣṭikāśahacarito brāhmaṇo 'bhidhīyata iti/

/p. 664/ sthānāt — mañcāḥ krośantīti mañcasthāḥ puruṣā abhidhīyante/ tādarthyāt — kaṭārtheṣu vīraṇeṣu vyuhyamāneṣu kaṭam karotīti bhavati/ vṛtāt — yamo rājā kubero rājeti tadadvartata iti/ mānāt — ādhakena mitāḥ saktavaḥ ādhakasaktava iti/ dhāraṇāt — tulāyām dhṛtam candanam tulācandanam iti/ sāmīpyāt — gaṅgāyām gāvaś carantīti deśo 'bhidhīyate sannikṛṣṭaḥ/ yogāt — kṛṣṇena rāgeṇa yuktaḥ śātakāḥ kṛṣṇa ity abhidhīyate/ sādhanāt — annam prāṇā iti/ ādhipatyāt — ayam puruṣaḥ kulam ayam gotram iti/ tatrāyam sahacaraṇād yogād vā jātiśabdo vyaktau prayjyata iti//62//

## Adhyāya 2, Āhnika 2, Sūtra 63

/p. 665/ yadi gaur ity asya padasya na vyaktir arthaḥ, astu tarhi —

ākṛtiḥ tadapekṣatvāt sattvavyavasthānasiddheḥ // 2.2.63 //

ākṛtiḥ padārthaḥ/ kasmāt? tadapekṣatvāt sattvavyavasthānisiddheḥ/ sattvāvayavānām tadavayavānām ca niyato vyūha ākṛtiḥ, tasyām grhyamāṇāyām sattvavyavasthānam sidhyaty ayam gaur ayam aśva iti, nāgrhyamāṇāyām/ yasya grahaṇāt sattvavyavasthānam sidhyati tam śabdo 'bhidhātum arhati so 'syārtha iti//63//

## Adhyāya 2, Āhnika 2, Sūtra 64

tad upapadyate yasya jātyā yogas tad atra jātiviśiṣṭam abhidhīyate gaur iti/na

/p. 666/ cāvayavavyūhasya jātyā yogaḥ/ kasya tarhi? niyatāvayavavyūhasya dravyasya/ tasmān nākṛtiḥ padārthaḥ/ astu tarhi jātiḥ padārthaḥ —

vyaktyākṛtiyukte 'py aprasṅgāt prokṣādīnām mṛdagavake jātiḥ // 2.2.64 //

jātiḥ padārthaḥ/ kasmāt? vyaktyākṛtiyukte 'pi mṛdgavake prokṣaṇādīnām aprasaṅgād iti/ gāṃ prokṣaya gāṃ ānaya gāṃ dehīti naitāni mṛdgavake prayujyante/ kasmāt? jāter abhāvāt/  
/p. 667/ asti hi tatra vyaktiḥ asty ākṛtiḥ yadabhāvāt tatrāsampratyaḥ sa padārtha iti//64//

## Adhyāya 2, Āhnika 2, Sūtra 65

/p. 670/

nākṛtivyaktyapekṣatvāj jātyabhivyakteḥ // 2.2.65 //

jāter abhivyaktir ākṛtivyaktiḥ apekṣate, nāgr̥hyamāṇāyām ākṛtau vyakttau ca jātimātram śuddham gr̥hyate; tasmān na jātiḥ padārtha iti//65//

## Adhyāya 2, Āhnika 2, Sūtra 66

na vai padārthena na bhavitum śakyam, kaḥ khalv idānīm padārtha iti?

vyaktyākṛtijātayas tu padārthaḥ // 2.2.66 //

/p. 671/ tuśabdo viśeṣaṅārthaḥ/ kiṃ viśiṣyate? pradhānāṅgabhāvasyāniyamena padārthatvam iti/ yadā hi bhedaivakṣā viśeṣagatiś ca tadā vyaktiḥ pradhānam aṅgam tu jātyākṛti/ yadā tu bhedo 'vivakṣitaḥ sāmānyagatiś ca, tadā jātiḥ pradhānam aṅgam tu vyaktyākṛti/ tad etad bahulam prayogeṣu/ ākṛtes tu pradhānabhāva utprekṣitavyaḥ//66//

## Adhyāya 2, Āhnika 2, Sūtra 67

/p. 689/ katham punar jñāyate nānā vyaktyākṛtijātaya iti? lakṣaṇabhedāt/ tatra tāvat —  
vyaktir guṇaviśeṣāśrayo mūrṭiḥ // 2.2.67 //

/p. 690/ vyajyata iti vyaktir indriyagr̥hyeti na sarvaṃ dravyaṃ vyaktiḥ/ yo guṇaviśeṣānām sparśāntānām gurutvaghanatvadratvasaṃskārānām avyāpinaḥ parimāṇasyāśrayo yathāsambhavaṃ tad dravyaṃ mūrṭiḥ mūrccitāvayavatvād iti//67//

## Adhyāya 2, Āhnika 2, Sūtra 68

/p. 691/

ākṛtir jātiliṅgākhyā // 2.2.68 //

yayā jātir jātiliṅgāni ca prakhyāyante tām ākṛtiṃ vidyāt/ sā ca nānyā sattvāvayavānām tadavayavānām ca niyatād vyūhād iti/

/p. 692/ niyatāvayavavyūhāḥ khalu sattvāvayavā jātiliṅgam, śirasā pādena gāṃ anuminvanti/ niyate ca sattvāvayavānām vyūhe sati gotvaṃ prakhyāyate iti/ anākṛtivyāṅgyāyām jātau mṛtsuvarṇaṃ rajatam ity evamādiṣv ākṛtir nivartate jahāti padārthatvam iti//68//

## Adhyāya 2, Āhnika 2, Sūtra 69

/p. 693/

samānaprasavātmikā jātiḥ // 2.2.69 //

yā samānaṃ buddhiṃ prasūte bhinneṣv adhikaraṇeṣu, yayā bahūnīteretarato na vyāvartante yo  
'rtho 'nekatra pratyayānuvṛttinimittaṃ tat sāmānyam/ yac ca keṣāñcid abhedaṃ kutaścīd bhedaṃ  
karoti tat sāmānyaviśeṣo jātir iti//69//

iti vātsyāyaṇīye nyāyabhāṣye dvitīyādhyāyasya dvitīyam āhnikam// samāptaś cāyaṃ dvitīyo  
'dhyāyaḥ//2//

/p. 697/ tṛtīyo 'dhyāyaḥ prathamāhnikam/



# Adhyāya 3

## Adhyāya 3, Āhnika 1

### Adhyāya 3, Āhnika 1, Sūtra 1

parīkṣitāni pramāṇāni, prameyam idānīm parīkṣyate/ tac cātmādīty ātmā vivicyate, kiṃ dehendriyamanobuddhivedanāsaṅghātāmātram ātmā āhosvit tadvayatirikta iti /

/p. 698/ kutaḥ saṃśayaḥ vyapadeśyobhayathā siddheḥ/ kriyākaraṇayoḥ kartrā sambandhasyābhidhānaṃ vyapadeśaḥ/

/p. 709/ sa dvividhaḥ, avayavena samudāyasya — mūlair vṛkṣas tiṣṭhati, stambhaiḥ prāsādo dhriyata iti/ anyenānyasya vyapadeśaḥ — paraśunā vṛṣcati, pradīpena paśyati/ asti cāyaṃ vyapadeśaḥ cakṣuṣā paśyati manasā vijānāti buddhyā vicārayati śarīreṇa sukhaduḥkham anubhavatīti / tatra nāvadhāryate kim avayavena samudāyasya dehādisaṅghātasya, athānyenānyasya tadvyatiriktasya veti//

/p. 710/ anyenāyam anayasya vyapadeśaḥ/ kasmāt?

darśanasparśanābhyām ekārthagrahaṇāt // 3.1.1 //

darśanena kaścid artho grhītaḥ sparśanenāpi so 'rtho grhyate — yam aham adrākṣaṃ cakṣuṣā taṃ sparśanenāpi sprśāmīti, yaṃ cāspārṣaṃ sparśanena taṃ cakṣuṣā paśyāmīti/ ekaviśayau cemaṃ pratyayāv ekakarṭṛkau pratisandhīyete,

/p. 711/ na ca saṅghātakarṭṛkau, nendriyeṇaikakarṭṛkau/ tad yo 'sau cakṣuṣā tvagindriyeṇa caikārthasya grahitā bhinnanimittāv anyakarṭṛkau pratyayau samānaviśayau pratisandadhāti so 'rthāntarabhūta ātmā/

/p. 712/ katham punar nendriyeṇaikakarṭṛkau? indriyaṃ khalu svasvaviśayagrahaṇam ananyakarṭṛkaṃ pratisandhātum arhati nendriyāntarasya viśayāntaragrahaṇam iti/ katham na saṅghātakarṭṛkau? ekaḥ khalv ayaṃ bhinnanimittau svātmakarṭṛkau paryayau pratisamhitau vedayate na saṅghātaḥ/ kasmāt? anivṛttaṃ hi saṅghāte pratyekaṃ viśayāntaragrahaṇasyāpratisandhānam indriyāntareṇeveti//1//

### Adhyāya 3, Āhnika 1, Sūtra 2

na viśayavyavasthānāt // 3.1.2 //

na dehādisaṅghātād anyaś cetanaḥ/ kasmāt? viśayavyavasthānāt/ vyavasthita viśayāṇīndriyāṇi, cakṣuṣy asati rūpaṃ na grhyate sati ca grhyate/ yac ca yasminn asati na bhavati sati bhavati tasya tad iti vijñāyate/

/p. 713/ tasmād rūpagrahaṇaṃ cakṣuṣaḥ, cakṣū rūpaṃ paśyati/ evaṃ ghrāṇādiṣv apīti/ tānīndriyāṇīmāni svasvaviśayagrahaṇāc cetanāni indriyāṇāṃ bhāvābhāvayor viśayagrahaṇasya tathābhāvāt/ evaṃ sati kim anyena cetanena? sandhigdhatvād ahetuḥ — yo 'yam indriyāṇāṃ bhāvābhāvayor viśayagrahaṇasya tathābhāvaḥ, sa kiṃ cetanatvāt, āhosvit cetanopakaraṇānāṃ

grahaṇanimittatvād iti sandihyate/ cetanopakaraṇatve 'pīndriyāṇaṃ grahaṇanimittatvād bhavitum arhati//2//

## Adhyāya 3, Āhnika 1, Sūtra 3

yac cokaṃ viṣayavyavasthānad iti —

/p. 714/

tadvyavasthānād evātmasadbhāvād apratiṣedhaḥ // 3.1.3 //

yadi khalv ekam indriyam avyavasthitaviṣayaṃ sarvajñaṃ sarvaviṣayagrāhi cetanaṃ syāt kas tato 'nyaṃ cetanaṃ anumātuṃ śaknuyāt? yasmāt tu vyavasthitaviṣayāṇīndriyāṇi tasmāt tebhyo 'nyaś cetanaḥ sarvajñaḥ sarvaviṣayagrāhi viṣayavyavasthitam atīto 'numiyate/ tatredam abhijñānam apratyākhyeyaṃ cetanavṛttam udāhriyate/ rūpadarśī khalv ayaṃ rasaṃ gandhaṃ vā pūrvagrītam anuminoṭi/ gandhapratiṣamvedī ca rūparasāv anuminoṭi/ evaṃ viṣayaśeṣe 'pi vācyam/ rūpaṃ dṛṣṭvā (emend.; dṛṣṭā, ed.) gandhaṃ jighrati, ghrātvā ca gandhaṃ rūpaṃ paśyati/ tad evam aniyataparyāyaṃ sarvaviṣayagrahaṇam ekacetanādihikaraṇam ananyakartṛkaṃ pratisandhatte,

/p. 715/ pratyakṣānumānāgamasaṃśayān pratyayāṃś ca nānāviṣayān svātmakartṛkān pratisandhāya vedayate, sarvaviṣayaṃ ca śāstraṃ pratipadyate, artham aviṣayabhūtaṃ śrotrasya kramabhāvino varṇān śrutvā padavākyabhāvena pratisandhāya śabdārthavyavasthāṃ ca budhyamāno 'nekaviṣayam arthajātam agrahaṇīyam ekaikenendriyeṇa gṛhṇāti/ seyaṃ sarvajñasya jñeyavyavasthānupadaṃ na śakyā parikramitum/ ākṛtimātraṃ tūdāhṛtam/ tatra yad uktam indriyacaitanye sati kim aneya cetanena tad ayuktaṃ bhavati //3//

## Adhyāya 3, Āhnika 1, Sūtra 4

/p. 716/ itaś ca dehādivyatirikta ātmā, na dehādisaṅghātamātram

śarīradāhe pātakābhāvāt // 3.1.4 //

śarīragrahaṇena śarīrendriyabuddhivedanāsaṅghātaḥ prāṇibhūto gṛhyate/ prāṇibhūtaṃ śarīraṃ dahataḥ prāṇihimsākṛtapāpaṃ pātakam ity ucyate; tasyābhāvaḥ, tatphalena kartur asambandhāt, akartuś ca sambandhāt/ śarīrendriyabuddhivedanāprabandhe khalv anyaḥ saṅghāta utpadyate anyo nirudhyate,

/p. 717/ utpādanīrodhasantibhūtaḥ prabandho nānyatvaṃ bādhatte dehādisaṅghātasyānyatvādhiṣṭhānatvāt/ anyatvādhiṣṭhāno hy asau prakhyāyata iti/ evaṃ ca sati yo dehādisaṅghātaḥ prāṇibhūto himsāṃ karoti nāsau himsāphalena sambadhyate, yaś ca sambadhyate na tena himsā kṛtā/ tad evaṃ sattvabhede kṛtahānam akṛtābhyāgamaḥ prasajyate/ sati ca sattvotpāde sattvanīrodhe cākarmanimittaḥ sattvasarsargaḥ prāpnoti, tatra muktyartha brahmacaryavāso na syāt/ tad yadi dehādisaṅghātamātraṃ sattvaṃ syāt śarīradāhe pātakam na bhavet, aniṣṭaṃ caitat/ tasmād dehādisaṅghātavyatirikta ātmā nitya iti //4//

## Adhyāya 3, Āhnika 1, Sūtra 5

/p. 720/

tadabhāvaḥ sātmakapradāhe 'pi tannityatvāt // 3.1.5 //

yasyāpi nityenātmanā sātmakaṃ śarīraṃ dahyate tasyāpi śarīradāhe pātakam na bhaved  
dagdhuḥ/

/p. 721/ kasmāt? nityatvād ātmanaḥ; na jātu kaścīn nityaṃ hiṃsitum arhati/ atha hiṃsyate,  
nityatvam asya na bhavati/ seyam ekasmin pakṣe hiṃsā niṣphalā anyasmiṃs tv anupapanneti//5//

## Adhyāya 3, Āhnika 1, Sūtra 6

/p. 724/

na, kāryāśrayakartṛvadhāt // 3.1.6 //

na brūmo nityasya sattvasya badho hiṃsā, api tv anucchiddharmakasya sattvasya  
kāryāśrayasya śarīrasya svaviṣayopalabdheś ca kartṛṇām indriyāṇām upaghātaḥ pīḍā  
vaikalalakṣaṇaḥ prabandhocchedo vā pramāṇalakṣaṇo vā vadho hiṃseti/ kāryaṃ tu  
sukhaduḥkhasaṃvedanaṃ tasyāyatanam adhiṣṭhānam āśrayaḥ śarīram,

/p. 725/ kāryāśrayasya śarīrasya svaviṣayopalabdheś ca kartṛṇām indriyāṇām badho hiṃsā, na  
nityasyātmanaḥ/ tatra yad uktam —

tadabhāvaḥ sātmakapradāhe 'pi tannityatvād

ity etad ayuktam/ yasya sattvocchedo hiṃsā tasya kṛtahānam akṛtābhyāgamaś ceti doṣaḥ/ etāvaca  
caitat syāt — sattvocchedo vā hiṃsā, anucchiddharmakasya sattvasya kāryāśrayakartṛvadhō vā; na  
kalpāntaram asti/ sattvocchedaś ca pratiṣiddhaḥ, tatra kim anyat? śeṣaṃ yathābhūtam iti/ atha vā  
kāryāśrayakartṛvadhād iti, kāryāśrayo dehendriyabuddhisāṅghātaḥ, nityasyātmanas tatra  
sukhaduḥkhapratisaṃvedanam, tasyādhiṣṭhānam āśrayaḥ tadāyatanam tad bhavati na tato 'nyad iti  
sa eva kartā/ tannimittā hi sukhaduḥkhasaṃvedanasya nivṛtṭiḥ na tam antareṇeti/ tasya vadha  
upaghātaḥ pīḍā pramāṇam vā hiṃsā na nityatvenātmocchedaḥ/ tatra yad uktam —

tadabhāvaḥ sātmakapradāhe 'pi tannityatvāt

etan neti//6//

## Adhyāya 3, Āhnika 1, Sūtra 7

/p. 726/ itaś ca dehādivyatirikta ātmā —

savyadṛṣṭasyetareṇa pratyabhijñānāt // 3.1.7 //

pūrvaparayor vijñānayor ekaviṣaye pratisandhijñānaṃ pratyabhijñānam — tam evaitarhi  
paśyāmi yam ajñāsiṣam sa evāyam artha iti savyena cakṣuṣā dṛṣṭasyetareṇāpi cakṣuṣā  
pratyabhijñānād yam adrākṣaṃ tam evaitarhi paśyāmīti/

/p. 727/ indriyacaitanye tu nānyadṛṣṭam anyaḥ pratyabhijñānātīti pratyabhijñānupapattiḥ/ asti  
tv idaṃ pratyabhijñānam tasmād indriyavyatiriktaś cetanaḥ//7//

## Adhyāya 3, Āhnika 1, Sūtra 8

/p. 728/

naikasmin nāsāsthivyavahite dvitvābhimānāt // 3.1.8 //

ekam idaṃ cakṣur madhye nāsāsthivyavahitaṃ tasyāntau gr̥hyamāṇau dvitvābhimānaṃ  
prayojayato madhyavyavahitasya dīrghasyeva

## Adhyāya 3, Āhnika 1, Sūtra 9

/p. 729/

ekavināṣe dvitīyāvināśān naikatvam // 3.1.9 //

ekasminn upahate coddhṛte vā cakṣuṣi dvitīyam avatiṣṭhate cakṣuḥviṣayagrahaṇaliṅgam,  
tasmād ekasya vyavadhānānupapattiḥ//9//

## Adhyāya 3, Āhnika 1, Sūtra 10

avayavanāṣe 'py avayavyupalabdher ahetuḥ // 3.1.10 //

ekavināṣe dvitīyāvināśād ity ahetuḥ/ kasmāt? vṛkṣasya hi kāsucic chākhāsu  
chinnāsūpalabhyate eva vṛkṣaḥ//10//

## Adhyāya 3, Āhnika 1, Sūtra 11

/p. 730/

dr̥ṣṭāntavirodhād apratiṣedhaḥ // 3.1.11 //

na kāraṇadravyasya vibhāge kāryadravyam avatiṣṭhate nityatvaprasaṅgāt/ bahuṣv avayaviṣu  
yasya kāraṇāni vibhaktāni tasya vināśaḥ, yeṣāṃ kāraṇāny avibhaktāni tāni avatiṣṭhante/ atha vā  
dr̥ṣyamānārthavirodho dr̥ṣṭāntavirodhaḥ/ mṛtasya hi śiraḥkapāle dvāv avaṭau nāsāsthivyavahitau  
cakṣuṣaḥ sthāne bhedena gr̥hyete na caitad ekasmin nāsāsthivyavahite sambhavati/ atha vā  
ekavināśasyānīyamād dvāv imāv arthau, tau ca pṛthagāvaraṇopaghātau anumīyete vibhinnav iti/

/p. 731/ avapīdanāc caikasya cakṣuṣo raśmiviṣayasannikarṣasya bhedaḥ dr̥ṣyabheda iva  
gr̥hyate; tac caikatve virudhyate; avapīdananivṛtttau cābhinnapratisandhānam iti/ tasmād ekasya  
vyavadhānānupapattiḥ//11//

## Adhyāya 3, Āhnika 1, Sūtra 12

anumīyate cāyaṃ dehādīsaṅghātavyatiriktaś cetana iti —

/p. 732/

indriyāntaravikārāt // 3.1.12 //

kasyacid amlaphalasya gr̥hītatadrasasāhacarye rūpe gandhe vā kenacid indriyeṇa gr̥hyamāṇe  
rasanasyendriyāntarasya vikāraḥ rasānusr̥ṭtau rasagardhivartito dantodakasamplavabhūto  
gr̥hyate/ tasyendriyacaitanye 'nupapattiḥ, nānyadr̥ṣṭam anyāḥ smarati//12//

## Adhyāya 3, Āhnika 1, Sūtra 13

/p. 733/

na smṛteḥ smartavyaviṣayatvāt // 3.1.13 //

smṛtir nāma dharmo nimittād utpadyate, tasyāḥ smartavyo viṣayaḥ, tatkr̥ta indriyāntaravikāro  
nātmakṛta iti//13//

## Adhyāya 3, Āhnika 1, Sūtra 14

tadātmaguṇasadbhāvād apratiṣedhaḥ // 3.1.14 //

tasyā ātmaguṇatve sati sadbhāvād apratiṣedha ātmanaḥ/ yadi smṛtir ātmaguṇaḥ, evaṃ sati smṛtir upapadyate nānyad dr̥ṣṭam anyah samaratīti/ indriyacaitanye tu nānākartṛkāṇām viṣayagrahaṇānām apratisandhānam, pratisandhāne vā viṣayavyavasthānupapattiḥ/ ekas tu cetano 'nekārthadarśī bhinnanimittaḥ pūrvadr̥ṣṭam artham smarātīti ekasyānekārthadarśīno darśanapratisandhānāt smṛter ātmaguṇatve sati sadbhāvaḥ viparyaye cānupapattiḥ/

/p. 734/ smṛtyāśrayāḥ prāṇabhṛtām sarve vyavahārāḥ/ ātmaliṅgam udāharaṇamātram indriyāntaravikāra iti/ aparisaṅkhyānās ca smṛtiviṣayasya — aparisaṅghyāya ca smṛtiviṣayam idam ucyate

na smṛteḥ smartavyaviṣayatvād

iti/ yeyaṃ smṛtir agr̥hyamāṇe 'rthe ajñāsiṣam aham amum artham iti, etasyā jñātr̥jñānaviśiṣṭaḥ pūrvajñāto 'rtho viṣayo nārthamātram, jñātavān aham amum artham,

/p. 735/ asav artho mayā jñataḥ, asminn arthe mama jñānam abhūd iti caturvidham etadvākyam smṛtiviṣayajñāpakam samānārtham/ sarvatra khalu jñātā jñānam jñeyaṃ ca gr̥hyate/ atha pratyakṣe 'rthe yā smṛtis tayā tr̥ṇi jñānāni ekasminn arthe pratisandhiyante samānakartṛkāṇi, na nānākartṛkāṇi nākartṛkāṇi/ kiṃ tarhi? ekakartṛkāṇi/ adrākṣam amum arthaṃ yam evaitarhi paśyāmi/ adrākṣam iti darśanam darśanasamvic ca, na khalv asaṃvidite sve darśane syād etad adrakṣam iti/ te khalv ete dve jñāne, yam evaitarhi paśyāmīti tr̥ṭiyam jñānam, evam eko 'rthas tribhir jñānair yuyyamāno nākartṛko na nānākartṛkaḥ kiṃ tarhi?

/p. 736/ ekakartṛka iti/ so 'yaṃ smṛtiviṣayo 'parisaṅkhyāyamāno vidyamānaḥ prajñāto 'rthaḥ pratiṣidhyate — nāsty ātmā smṛteḥ smartavyaviṣayatvād iti/ na cedam smṛtimātram smartavyamātraviṣayam vā idam khalu jñānapratisandhānavat smṛtipratisandhānam ekasya sarvaviṣayatvāt/ eko 'yaṃ jñātā sarvaviṣayaḥ svāni jñānāni pratisandhatte amum arthaṃ jñāsyāmi amum artham vijānāmy amum artham ajñāsiṣam amum arthaṃ jijñāsamānās ciram ajñātvādhyavasyaty ajñāsiṣam iti/ evaṃ smṛtim api trikālaviśiṣṭam suṣmūrṣāviśiṣṭam ca pratisandhatte/ saṃskārasantatimātre tu sattve utpadyotpadya saṃskārās tirobhavanti/ sa nāsty eko 'pi saṃskāro yas trikālaviśiṣṭam jñānam smṛtiṃ cānubhavet/ na cānubhavam antareṇa jñānasya smṛteś ca pratisandhānam ahaṃ mameti cotpadyate dehāntaravat/ ato 'numīyate asty ekaḥ sarvaviṣayaḥ pratideham svajñānaprabandham smṛtiprabandham ca pratisandhatta iti, yasya dehāntareṣu vṛtter abhāvān na pratisandhānam bhavatīti//14//

## Adhyāya 3, Āhnika 1, Sūtra 15

/p. 737/

nātmapratiṣṭāhetūnām manasi sambhavāt // 3.1.15 //

na dehādisaṅghātavyatirikta ātmā/ kasmāt? ātmapratiṣṭāhetūnām manasi sambhavāt — darśanasparśanābhyām ekārthagrahaṇād

ity evamādīnām ātmapratiṣṭāpakānām hetūnām manasi sambhavo yataḥ, mano hi sarvaviṣayam iti/ tasmān na śarīrendriyamanobuddhisāṅghātavyatirikta ātmeti//15//

## Adhyāya 3, Āhnika 1, Sūtra 16

jñātur jñānasādhanopapatteḥ saṃjñābhedamātram // 3.1.16 //

jñātuḥ khalu jñānasādhanāny upapadyante — cakṣuṣā paśyati ghrāṇena jighrati sparśanena sprśati, evaṃ mantuḥ sarvaviśayasya matisādhanam antaḥkaraṇabhūtaṃ sarvaviśayaṃ vidyate yenāyaṃ manyata iti/ evaṃ sati jñātary ātmasaṃjñā na mṛśyate manaḥsaṃjñābhyañjāyate/ manasi ca manaḥsaṃjñā na mṛśyate matisādhanam tv abhyañjāyate/ tad idaṃ saṃjñābhedamātram nārthe vivāda iti/

/p. 738/ pratyākhyāne vā sarvendriyavilopaprasaṇaḥ/ atha mantuḥ sarvaviśayasya matisādhanam sarvaviśayaṃ pratyākhyāyate nāstīti, evaṃ rūpādiviśayagrahaṇasādhanāny api na santīti sarvendriyavilopaḥ prasajyata iti//16//

## Adhyāya 3, Āhnika 1, Sūtra 17

niyamaś ca niranumānaḥ // 3.1.17 //

yo 'yam niyama iśyate, rūpādigrāhaṇasādhanāny asya santi, matisādhanam sarvaviśayaṃ nāstīti, ayaṃ niyamo niranumānaḥ/ nātrānumānam asti yena niyamaṃ pratipadyāmaha iti/ rūpādibhyaś ca viśayāntaraṃ sukhādayas tadupalabdḥau karaṇāntarasadbhāvaḥ/ yathā cakṣuṣā gandho na gr̥hyata iti karaṇāntaraṃ ghrāṇam evaṃ cakṣur ghrāṇābhyāṃ raso na gr̥hyata iti karaṇāntaraṃ rasanam/ evaṃ śeṣeṣv api/ tathā cakṣurādibhiḥ sukhādayo na gr̥hyanta iti karaṇāntareṇa bhavitavyam/

/p. 739/ tac ca jñānāyugapadyaliṅgam/ yac ca sukhādyupalabdḥau karaṇam tac ca jñānāyugaoadyaliṅgam tasyendriyam indriyam prati sannidher asannidheḥ ca na yugapaj jñānāny utpadyanta iti/ tatra yad uktam

ātmapatipattihetūnāṃ manasi sambhavāt

iti tad ayuktam//17//

## Adhyāya 3, Āhnika 1, Sūtra 18

/p. 740/ kiṃ punar ayaṃ dehādisaṅghātād anyo nityaḥ utānitya iti/ kutaḥ saṃśayaḥ? ubhayathā dṛṣṭatvāt saṃśayaḥ/ vidyamānam ubhayathā bhavati nityam anityaṃ ca/ pratipādite ca ātmasadbhāve saṃśayanivṛttir iti/

/p. 741/ ātmasadbhāvahetubhir evāsyā prāg dehabhedād avasthānaṃ siddham ūrdhvam api dehabhedād avatiṣṭhate/ kutaḥ?

pūrvābhyastasmṛtyanubandhāj jātasya harṣabhayaśokasampratipatteḥ //

3.1.18 //

jātaḥ khalv ayaṃ kumārako 'smin janmany agr̥hīteṣu harṣabhayaśokahetuṣu harṣabhayaśokān pratipadyate liṅgānumeyān/ te ca smṛtyanubandhād utpadyante nānyathā/ smṛtyanubandhaś ca pūrvābhyāsam antareṇa na bhavati/ pūrvābhyāsaś ca pūrvajanmani sati, nānyatheti sidhyaty etat avatiṣṭhate 'yam ūrdhvaṃ śarīrabhedād iti//18//

## Adhyāya 3, Āhnika 1, Sūtra 19

/p. 743/

padmādiṣu prabodhasammīlanavikāravat tatvikāraḥ // 3.1.19 //

yathā padmādiṣv anityeṣu prabodhaḥ sammīlanaṃ vikāro bhavati evam anityasyātmano harṣabhayaśokasampratipattir vikāraḥ syāt/ hetvabhāvād ayuktam — anena hetunā padmādiṣu prabodhasammīlanavikāravat anityasyātmano harṣādisampratipattir iti nātrodāharaṇasādharmyāt sādhyasādhanam hetur na vaidharmyād asti hetvabhāvāt asambaddhārthakam apārthakam ucyata iti/

/p. 744/ drṣṭāntāc ca harṣādinimittasyānivṛttiḥ — yā ceyam āseviteṣu viṣayeṣu harṣādisampratipattiḥ smrṭyanubandhakṛtā pratyātmanaṃ grhyate seyaṃ padmādisammīlanadrṣṭāntena na nivartate/ yathā ceyam na nivarttate tathā jātasyāpīti/ kriyājātau ca parṇavibhāgasamyogau prabodhasammīlane, kriyāhetuś ca kriyānumeyaḥ/ evaṃ ca sati kiṃ drṣṭāntena pratiśidhyate//19//

## Adhyāya 3, Āhnika 1, Sūtra 20

atha nirnimittaḥ padmādiṣu prabodhasammīlanavikāra iti matam evam ātmano 'pi harṣādisampratipattir iti/ tac ca —

noṣṇāśītavarṣākālanimittatvāt pañcātmakavikāraṇām // 3.1.20 //

uṣṇādiṣu satsu bhāvād asatsv abhāvāt tannimittāḥ pañcabhūtānugraheṇa nivṛttānām padmādinām prabodhasammīlanavikārā iti na nirnimittāḥ/ evaṃ harṣādayo 'pi vikārā nimittad bhavitum arhanti na nimittam antareṇa/

/p. 745/ na cānyat pūrvābhyastasmṛtyanubandhān nimittam astīti/ na cotpattitirodhakāraṇānumānam ātmano drṣṭāntāt, na harṣādīnām nimittam antareṇotpattiḥ, noṣṇādivan nimittāntaropādānam harṣādīnām, tasmād ayuktam etat//20//

## Adhyāya 3, Āhnika 1, Sūtra 21

itaś ca nitya ātmā —

pretyāhārābhyāsakṛtāt stanyābhilāṣāt // 3.1.21 //

jātamātrasya vatsasya pravṛttiliṅgaḥ stanyābhilāṣo grhyate/ sa ca nāntareṇāhārābhyāsam/ kayā yuktyā? drṣyate hi śarīriṇām kṣudhā pīḍyamānānām āhārābhyāsakṛtāt smaraṇānubandhād āhārābhilāṣaḥ/ na ca pūrvaśarīrābhyāsam antareṇāsau jātamātrasyopapadyate/

/p. 746/ tenānumīyate bhūtapūrvam śarīraṃ yatrānenāhāro 'bhyasta iti/ sa khalv ayam ātmā pūrvaśarīrāt pretya śarīrāntaram āpannaḥ kṣutpīḍitaḥ pūrvābhyastam āhāram anusmaran stanyam abhilaṣati/ tasmān na dehabhedād ātmā bhidyate bhavaty evorddhvam dehabhedād iti//21//

## Adhyāya 3, Āhnika 1, Sūtra 22

ayaso 'yaskāntābhigamanavat tadupasarpaṇam // 3.1.22 //

yathā khalv ayo 'bhyāsam antareṇāyaskāntam upasarpati, evam āhārābhyāsam antareṇa bālah stanyam abhilaṣati //22//

## Adhyāya 3, Āhnika 1, Sūtra 23

/p. 747/ kim idam ayaso 'yaskāntābhisarpaṇaṃ nirmittam atha nimittād iti? nirmittam tāvat

—  
nānyatra pravṛttyabhāvāt // 3.1.23 //

yadi nirmittam, loṣṭādayo 'py ayaskāntam upasarpeyuh/ na jātu niyame kāraṇam astīti/ atha nimittāt, tat kenopalabhyate iti/ kriyāliṅgaḥ kriyāhetuḥ, kriyāniyamaliṅgaś ca kriyāhetuniyamaḥ, tenānyatra pravṛttyabhāvaḥ, bālasyaṅpi niyatam upasarpaṇakriyopalabhyate/ na ca stanyābhilāṣaliṅgam anyad āhārābhyāsakṛtāt smaraṇāubandhāt/ nimittam dṛṣṭāntenopapādyate,  
/p. 748/ na cāsati nimitte kasyacid utpattiḥ/ na ca dṛṣṭānto dṛṣṭam abhilāṣahetuṃ bādhatē/  
tasmād ayaso 'yaskāntābhigamanam adṛṣṭānta iti/ ayasaḥ khalv api nānyatra pravṛttir bhavati, na jātv ayo loṣṭam upasarpati, kimkṛito 'sya niyama iti? yadi kāraṇaniyamāt, sa ca kriyāniyamaliṅgaḥ/ evaṃ bālasyaṅpi niyataviṣayo 'bhilāṣaḥ kāraṇaniyamād bhavitum arhati/ tac ca kāraṇam abhyastasmaraṇam anyad veti dṛṣṭena viśiṣyate/ dṛṣṭo hi śarīriṇām abhastasmaraṇād āhārābhilāṣa iti //23//

## Adhyāya 3, Āhnika 1, Sūtra 24

itaś ca nitya ātmā/ kasmāt? —

vītarāgajanmādarśanāt // 3.1.24 //

sarāgo jāyata ity arthād āpadyate/ ayaṃ jāyamāno rāgānubhaddho jāyate, rāgasya pūrvānubhūtavīṣayānucintanaṃ yoniḥ, pūrvānubhavaś ca viṣayāṇām anyasmin janmani śarīram antareṇa nopapadyate/

/p. 749/ so 'yam ātmā pūrvaśarīrānubhūtān viṣayān anusmaran teṣu teṣu rajyate, tathā cāyaṃ dvayor janmanoḥ pratisandhiḥ/ evaṃ pūrvaśarīrasya pūrvatareṇa pūrvatarasya pūrvatamenetyādinānādiś cetanasya śarīrayogaḥ, anādiś ca rāgānubandha iti siddham nityatvam iti //24//

## Adhyāya 3, Āhnika 1, Sūtra 25

/p. 750/ katham punar jñāyate pūrvānubhūtavīṣayānucintanajanito jātasya rāgaḥ, na punaḥ —  
saguṇadravyotpattivat tadutpattiḥ // 3.1.25 //

athotpattidharmakasya dravyasya guṇāḥ kāraṇata utpadyante tathotpattidharmakasyātmano rāgaḥ kutaścid utpadyate/ atrāyam uditānuvādo nidarśanārthaḥ //25//

## Adhyāya 3, Āhnika 1, Sūtra 26

na, saṅkalpanimittatvād rāgādīnām // 3.1.26 //



na khalu saguṇadravyotpattivad utpattir ātmano rāgasya ca/ kasmāt? saṅkalpanimittatvād rāgādīnām/ ayaṃ khalu prāṇinām viṣayān āsevamānānām saṅkalpajanito rāgo gr̥hyate, saṅkalpas ca pūrvānubhūtavīṣayānucintanayoniḥ/ tenānumīyate jātasyāpi pūrvānubhūtarthacintanakṛto rāga iti/ ātmotpādādhikaraṇāt tu rāgotpattir bhavanti saṅkalpād anyasmin rāgakāraṇe sati vācyā kāryadravyaguṇavat/ na cātmotpādaḥ siddho nāpi saṅkalpād anyad rāgakāraṇam asti/

/p. 751/ tasmād ayuktaṃ saguṇadravyotpattivat tayor utpattir iti/ athāpi saṅkalpād anyad rāgakāraṇam dharmādharmalakṣaṇam adṛṣṭam upādīyate, tathāpi pūrvāśārīrayogo 'pratyākhyeyaḥ/ tatra hi tasya nirvṛttiḥ nāsmīn janmani/ tanmayatvād rāga iti/ viṣayābhyāsaḥ khalv ayaṃ bhāvanāhetuḥ tanmayatvam ucyate iti/ jātiviśeṣāc ca rāgaviśeṣa iti/ karma khalv idam jātiviśeṣanirvartakaṃ tādarthyāt taccchabdyam vijñāyate/ tasmād anupapannaṃ saṅkalpād anyad rāgakāraṇam iti//26//

## Adhyāya 3, Āhnika 1, Sūtra 27

/p. 752/ anādiś cetanasya śārīrayoga ity uktam, svakṛtakarmanimittam cāsyā śārīram sukhaduḥkhādhiṣṭhānam/ tat parikṣyate — kiṃ ghrāṇādivad ekaprakṛtikam uta nānāprakṛtiti/ kutaḥ saṃśayaḥ? vipratipatteḥ saṃśayaḥ/ pṛthivyādīni bhūtāni saṅkhyāvikalpena śārīraprakṛtir iti pratijānata iti/ kiṃ tatra tattvam?

/p. 753/

pārthivam guṇāntaropalabdheḥ // 3.1.27 //

tatra mānuṣam pārthivam/ kasmāt? guṇāntaropalabdheḥ/ gandhavatī pṛthivī gandhavac ca śārīram/ abādīnām agandhatvāt tatprakṛtyagandham syāt/ na tv idam abādibhir asampṛktayā pṛthivyārabdham ceṣṭendriyārthāśrayabhāvena kalpate ity ataḥ pañcānām bhūtānām saṃyoge sati śārīram bhavati/ bhūtasam̐yogo hi mithaḥ pañcānām na niśiddha iti/ āpyataijasavāyavyāni lokāntare śārīraṇi teṣv api bhūtasam̐yogaḥ puruṣārthatantra iti/ sthālyādidravyanīṣpattāv api niḥsaṃśayo nābādisam̐yogam antarena niṣpattir iti//27//

/p. 754/

pārthivāpyataijasam̐ tadaguṇopalabdheḥ // 3.1.28 //

niḥśvāsocchvāsopalabdheś cāturbhautikam // 3.1.29 //

gandhakledapākavyūhāvākāśādānebhyaḥ pañcabhautikam // 3.1.30 //

ta ime sandigdḥā hetava ity upekṣitavān sūtrakāraḥ/ katham sandigdḥāḥ? sati ca prakṛtibhāve bhūtānām dharmopalabdhir asati ca saṃyogāpratiṣedhāt sannihitānām iti, yathā sthālyām udakatejovāyavākāśānām iti/ tad idam anekabhūtaprakṛti śārīram agandham arasam arūpam asparśam ca prakṛtyanuvīdhānāt syāt,

/p. 755/ na tv idam itthambhūtam/ tasmāt

pārthivam guṇāntaropalabdheḥ

//28-29-30//

## Adhyāya 3, Āhnika 1, Sūtra 31

/p. 756/

śrutiprāmāṇyāc ca // 3.1.31 //

sūryam te cakṣurgacchatād

ity atra mantre

pr̥thivīm te śarīram

iti śrūyate/ tad idam prakṛtau vikārasya pralayābhidhānam iti/

/p. 757/

sūryam te cakṣuḥ spr̥nomi

ity atra mantrāntare

pr̥thivīm te śarīram spr̥nomīti

śrūyate/ seyam kāraṇād vikārasya spr̥tir abhidhīyata iti/ sthālyādiṣu ca tulyajātīyānām ekakāryārambhadarśanād bhinnajātīyānām ekakāryārambhānupapattiḥ//31//

## Adhyāya 3, Āhnika 1, Sūtra 32

athedānīm indriyāṇi prameyakrameṇa vicāryante — kim āvyaktikāny āhosvid bhautikānīti/

/p. 758/ kutaḥ saṃśayaḥ? —

kṛṣṇasāre saty upalambhād vyatiricya copalambhāt saṃśayaḥ // 3.1.32 //

kṛṣṇasāram bhautikam, tasminn anupahate rūpopalabdhiḥ upahate cānupalabdhir iti/ vyatiricya kṛṣṇasāram avasthitasya viśayasya upalambho na kṛṣṇasāraprāptasya/ na cāprāpyakāritvam indriyānām, tad idam abhautikatve vibhutvāt sambhavati/ evam ubhayadharmopalabdheḥ saṃśayaḥ//32//

/p. 759/

## Adhyāya 3, Āhnika 1, Sūtra 33

/p. 760/ abhautikānīty āha/ kasmāt?

mahadaṇugrahaṇāt // 3.1.33 //

mahad iti mahattaram mahattamaṃ copalabhyate yathā nyagrodhaparvatādi/ aṇv iti aṇutaram aṇutamam ca gr̥hyate yathā nyagrodhadhānādi/ tadubhayam upalabhyamānam cakṣuṣo bhautikatvam bādgate/ bhautikam hi yāvat tāvad eva vyāpnoti/ abhautikam tu vibhutvāt sarvavyāpakam iti//33//

## Adhyāya 3, Āhnika 1, Sūtra 34

/p. 762/ na mahadaṇugrahaṇamātrād abhautikatvam vibhutvam cendriyānām śakyam pratipattum/ idam khalu —

raśmyarthasannikarṣaviśeṣāt tadgrahaṇam // 3.1.34 //

tayor mahadaṇvor grahaṇam cakṣūraśmer arthasya ca sannikarṣaviśeṣād bhavati yathā pradīparaśmer arthasya ceti/

/p. 763/ raśmyarthasannikarṣaś cāvaraṇaliṅgaḥ/ cākṣuṣo hi raśmiḥ kuḍyādibhir āvṛtam artham na prakāśayati yathā pradīparaśmir iti//34//

## Adhyāya 3, Āhnika 1, Sūtra 35

/p. 764/ āvaraṇānumeyatve satīdam āha —

tadanupalabdher ahetuḥ // 3.1.35 //

rūpasparśavad dhi tejaḥ, mahattvād anekadravyavattvād rūpavattvāc copalabdhir iti pradīpavat  
pratyakṣata upalabhyeta cākṣuṣo raśmir yadi syād iti // 35 //

## Adhyāya 3, Āhnika 1, Sūtra 36

nānumīyamānasya pratyakṣato 'nupalabdhir abhāvahetuḥ // 3.1.36 //

sannikarṣapratīśedhārthenāvaraṇena liṅgenānumīyamānasya raśmer yā pratyakṣato  
'nupalabdhir nāsāv abhāvaṃ pratipādayati yathā candramasaḥ parabhāgasya prthivyāś  
cādhobhāgasya // 36 //

## Adhyāya 3, Āhnika 1, Sūtra 37

/p. 765/

dravyaguṇadharmabhedāc copalabdhiniyamaḥ // 3.1.37 //

bhinnaḥ khalv ayaṃ dravyadharmo guṇadharmāś ca, mahadanekadravyavac ca  
viśaktāvayavam āpyaṃ dravyaṃ pratyakṣato nopalabhyate sparśas tu śīto gr̥hyate/ tasya  
dravyasyānubandhād hemantaśīśirau kalpyete tathāvidham eva ca taijasaṃ dravyam  
anudbhūtarūpaṃ saha rūpeṇa nopalabhyate,

/p. 766/ sparśas tv asyoṣṇa upalabhyate tasya dravyasyānubandhād gr̥ṣṃmavasantau  
kalpyete // 37 //

## Adhyāya 3, Āhnika 1, Sūtra 38

yatra tv eṣā bhavati —

anekadravyasamavāyād rūpaviśeṣāc ca rūpopalabdhīḥ // 3.1.38 //

tatra rūpaṃ ca dravyaṃ ca tadāśrayaḥ pratyakṣata upalabhyate/ rūpaviśeṣas tu yadbhāvāt  
kvacid rūpopalabdhīḥ yadbhāvāc ca dravyasya kvacid anupalabdhīḥ sa rūpadharmo 'yam udbhava  
samākhyāta iti/ anudbhūtarūpaś cāyaṃ nāyano raśmiḥ, tasmāt pratyakṣato nopalabhyata iti/

/p. 767/ dṛṣṭas ca tejaso dharmabhedāḥ, udbhūtarūpasparśaṃ pratyakṣaṃ tejo yathā  
ādityaraśmayāḥ/ udbhūtarūpaṃ anudbhūtasparśaṃ ca pratyakṣaṃ yathā pradīparaśmayāḥ/  
udbhūtasparśaṃ anudbhūtarūpaṃ apratyakṣaṃ yathābādisamyuktaṃ tejaḥ/ anudbhūtarūpasparśo  
'pratyakṣas cākṣuṣo raśmir iti // 38 //

## Adhyāya 3, Āhnika 1, Sūtra 39

karmakāritaś cendriyāṇāṃ vyūhaḥ puruṣārthatantraḥ // 3.1.39 //

yathā cetanasyārtho viṣayopalabdhibhūtaḥ sukhaduḥkhopalabdhibhūtaś ca kalpyate tathendriyāni vyūḍhāni, viṣayaprāptyarthaś ca raśmeś cākṣuṣasya vyūhaḥ/ rūpasparśānabhivyaktiś ca vyavahāraprakṛtyarthā, dravyaviśeṣe ca pratighātād āvaraṇopapattir vyavahārāthā/ sarvadravyāṇāṃ viśvarūpo vyūha indriyavat karmakāritaḥ puruṣārthatantraḥ/ karma tu dharmādharmabhūtaṃ cetanasyopabhogārtham iti/

/p.768/ avyabhicārāc ca pratighāto bhautikadharmah/ yaś cātvaraṇopalambhād indriyasya dravyaviśeṣe pratighātaḥ sa bhautikadharmo na bhūtāni vyabhicarati, nābautikaṃ pratighātadharmakaṃ drṣṭam iti/ apratighātas tu vyabhicārī bhautikābhautikayoḥ samānatvād iti/ yad api manyeta pratighātād bhautikānindriyāni, apratighātād abhautikāniti prāptam? drṣṭaś cāpratighātaḥ kācābhraṇaḥ sphaṭikāntaritopalabdheḥ/ tan na yuktaṃ/ kasmāt? yasmād bhautikaṃ api na pratihanyate, kācābhraṇaḥ sphaṭikāntaritaprakāśāt pradīparaśmīnām, sthālyādiṣu pācakasya tejaso 'pratighātaḥ//39//

## Adhyāya 3, Āhnika 1, Sūtra 40

/p.769/ upapadyate ca anupalabdhiḥ kāraṇabhedāt —

madhyandinolkāprakāśānupalabdhiḥ tad anupalabdhiḥ // 3.1.40 //

yathā

anekadravyeṇa samavāyād rūpaviśeṣāc copalabdhir

iti saty upalabdhikāraṇe madhyandinolkāprakāśo nopakabhyate ādityaprakāśēnābhībhūtaḥ, evaṃ mahadanekadravyavattvād rūpaviśeṣāc copalabdhir iti saty upalabdhikāraṇe cākṣuṣo raśmir nopalabhyate nimittāntarataḥ// tac ca vyākhyātam anudbhūtarūpasparśasya dravyasya pratyakṣato 'nupalabdhir iti//40//

## Adhyāya 3, Āhnika 1, Sūtra 41

atyantānupalabdhiś cābhāvakāraṇam/ yo hi bravīti loṣṭaparakāśo madhyandine ādityaprakāśābhībhavān nopalabhyata iti, tasyaitat syāt?

/p.770/

na, rātrāv apy anupalabdheḥ // 3.1.41 //

apy anumānato 'nupalabdher iti/ evaṃ atyantānupalabdher loṣṭaparakāśo nāsti, na tv evaṃ cakṣuṣo raśmir iti//41//

## Adhyāya 3, Āhnika 1, Sūtra 42

upapannarūpā ceyam —

bāhyaprakāśānugrahād viṣayopalabdher anabhivyaktito 'nupalabdhiḥ //

3.1.42 //

bāhyena prakāśēnānugrhitam cakṣuḥ viṣayagrāhakaṃ tadabhāve 'nupalabdhiḥ/ sati ca prakāśānugrahe śītasparśopalabdhou ca satyāṃ tadāśrayasya dravyasya cakṣuṣā 'grahaṇam rūpasyānudbhūtatvāt,

/p.771/ seyaṃ rūpānabhivyaktito rūpāśrayasya dravyasyānupalabdhir drṣṭā/ tatra yad uktaṃ

tadanupalabdher ahetur  
iti etad ayuktam//42//

## Adhyāya 3, Āhnika 1, Sūtra 43

kasmāt punar abhibhavo 'nupalabdhikāraṇaṃ cākṣuṣasya raśmer nocyata iti?

abhivyaktau cābhibhavāt // 3.1.43 //

bāhyaparakāśānugrahanirapekṣatāyāṃ ceti cārthaḥ/ yad rūpam abhivyaktam udbhūtaṃ  
bāhyaparakāśānugrahaṃ ca nāpekṣate tadviśayo 'bhibhavaḥ, viparyaye 'bhibhavābhāvāt/  
anubhūtarūpatvāc cānupalabhyamānaṃ bāhyaparakāśānugrahāc copalabhyamānaṃ nābhibhūyata  
iti/

/p. 772/ evam upapannam asti cākṣuṣo raśmir iti//43//

## Adhyāya 3, Āhnika 1, Sūtra 44

/p. 773/

naktañcaranayanaraśmidarśanāc ca // 3.1.44 //

dr̥śyante hi naktaṃ nayanaraśmayo naktañcarāṇāṃ vṛṣadaṃśaprabhṛtīnām, tena  
śeṣasyānumānaṃ iti/ jātibhedavad indriyabheda iti cet? dharmabhedamātraṃ cānupapannam  
āvaraṇasya prātipratīṣedhārthasya darśanād iti//44//

## Adhyāya 3, Āhnika 1, Sūtra 45

/p. 774/ indriyārthasannikarṣasya jñānakāraṇatvānupapattiḥ/ kasmāt?

aprāpya grahaṇaṃ kācābhraṇaḥkāntarītopalabdheḥ // 3.1.45 //

ṭṭṇādi sarpaḍ dravyaṃ kāce abhraṇaḥkāntarītopalabdheḥ vā pratihatam dr̥ṣṭ'm, avyavahitena sannikṛṣyate  
vyāhanyate vai prāptir vyavadhāneneti/ yadi ca raśmyarthasannikarṣo grahaṇahetuḥ syāt na  
vyavahitasya sannikarṣa ity agrahaṇaṃ syāt/ asti ceyam kācābhraṇaḥkāntarītopalabdhiḥ sā  
jñāpayati aprāpyakārīṇīndriyāṇi ata evābhautikāni, prāpyakāritvaṃ hi bhautikadharmā ity //45//

## Adhyāya 3, Āhnika 1, Sūtra 46

/p. 775/

kuḍyāntarītanupalabdher apratiṣedhaḥ // 3.1.46 //

aprāpyakaritve satīndriyāṇāṃ kuḍyāntarītasynupalabdhir na syāt//46//

## Adhyāya 3, Āhnika 1, Sūtra 47

prāpyakāritve 'pi tu kācābhraṇaḥkāntarītopalabdhir na syāt?

apratīghātāt sannikarṣopapattiḥ // 3.1.47 //

na ca kāco 'bhrapaṭalaṃ vā nayanaraśmiṃ viṣṭabhnāti so 'pratihanyamānaḥ sannikṛṣyata  
iti//47//

## Adhyāya 3, Āhnika 1, Sūtra 48

/p. 776/ yaś ca manyate na bhautikasyāpratighāta itī tan na —

ādityaraśmeḥ sphaṭikāntarite 'pi dāhye .vighātāt // 3.1.48 //

ādityaraśmer avighātāt sphaṭikāntarite 'py avighātāt, dāhye 'vighātāt/ avighātād itī ca  
padābhisambandhād vākyabheda itī/ pratīvākyam cārthabheda itī/ ādityaraśmiḥ kumbhādiṣu na  
pratihanyate, avighātāt kumbhastham udakaṃ tapati/ prāptau hi dravyāntaraguṇasya uṣṇasya  
sparśasya grahaṇam tena ca śītasparśābhibhava itī/ sphaṭikāntarite 'pi prakāśanīye  
pradīparaśmīnām apratighātaḥ, apratighātāt prāptasya grahaṇam itī/ bharjanakapālādīstham ca  
dravyam āgneyena tejasā dahyate tatrāvighātāt prāptiḥ, prāptau tu dāho nāprāpyakāri teja itī/

/p. 777/ avighātād itī ca kevalam padam upādīyate, ko 'yam avighāto nāma?

avyuhyamānavayavena vyavadhāyena dravyeṇa sarvato dravyasyāvīṣṭhmbhaḥ kriyāhetor  
apratibandhaḥ prāpter apratiśedha itī/ drṣṭam hi kalāśaniṣaktānām apām bahiḥ śītasparśasya  
grahaṇam/ na cendriyeṇāsannikṛṣṭasya dravyasya sparśopalabdhiḥ/ drṣṭau ca  
prasandaparīśravau/ tatra kācābhrapaṭalādibhir nayanaraśmer apratighātād vibhidīyārthena saha  
sannikarṣād upapannaṃ grahaṇam itī//48//

## Adhyāya 3, Āhnika 1, Sūtra 49

/p. 778/

netaretaradharmaprasaṅgāt // 3.1.49 //

kācābhrapaṭalādīvad vā kuḍyādibhir apratighātaḥ, kuḍyādīvad vā kācābhrapaṭalādibhiḥ  
pratighāta itī prasajyate, niyame kāraṇam vācyam itī//49//

## Adhyāya 3, Āhnika 1, Sūtra 50

ādarśodakayoḥ prasādasvābhāvād rūpopalabdhiḥ tadupalabdhiḥ // 3.1.50 //

ādarśodakayoḥ prasādo rūpaviśeṣaḥ svo dharmo niyamadarśanāt, prasādasya vā svo dharmo  
rūpopalambhanam/ yathā ādarśapratihatasya parāvṛttasya nayanaraśmeḥ svena mukhena  
sannikarṣe sati svamukhopalambhanam pratibimbagrahaṇākhyam ādarśarūpānugrahāt tannimitam  
bhavati,

/p. 779/ ādarśarūpopaghāte tadabhāvāt, kuḍyādiṣu ca pratibimbagrahaṇam na bhavati evam  
kācābhrapaṭalādibhir avighātaś caksūraśmeḥ kuḍyādibhiś ca pratighāto dravyasvabhāvānyamād  
itī//50//

## Adhyāya 3, Āhnika 1, Sūtra 51

drṣṭānumitānām hi niyogapratīśedhānupapattiḥ // 3.1.51 //

pramāṇasya tattvaviṣayatvāt/ na khalu bhoḥ parikṣamāṇena dṛṣṭānumitā arthāḥ śakyā  
niyoktum evaṃ bhavateṭi,

/p. 780/ nāpi pratīṣeddhum evaṃ na bhavateṭi/ na hīdam upapadyate rūpavad gandho 'pi  
cākṣuṣo bhavateṭi, gandhavad vā rūpaṃ cākṣuṣaṃ mā bhūd itī, agnipratīpattivat  
dhūmenodakapratīpattir api bhavateṭi, udakāpratīpattivad vā dhūmenāgnipratīpattir api mā bhūd  
itī/ kiṃ kāraṇam? yathā khalv arthā bhavanti ya eṣāṃ svo bhāvaḥ svo dharma itī tathābhūtāḥ  
pramāṇena pratīpadyanta itī/ tathābhūtaviṣayakaṃ hi pramāṇam itī/ imau khalu  
niyogapratīṣedhau bhavateṭi deṣitau kācābhraṇāḥ divad vā kuḍyādibhir apratīghāto bhavatu  
kuḍyādivad vā kācābhraṇāḥ divad vā kuḍyādibhir apratīghāto mā bhūd itī/ na, dṛṣṭānumitāḥ khalv ime  
dravyadharmāḥ, pratīghātāpratīghātayor hy upalabdhiḥ vyavasthāpikē/  
vyavahitānupalabdhyānumīyate kuḍyādibhiḥ pratīghātāḥ, vyavahitopalabdhyānumīyate  
kācābhraṇāḥ divad vā kuḍyādibhir apratīghāto itī//51//

## Adhyāya 3, Āhnikā 1, Sūtra 52

/p. 781/ athāpi khalv ekam idam indriyaṃ bahūnīndriyāṇi vā? kutaḥ saṃśayaḥ?

sthānānyatve nānātvād avayavinānāsthānatvāc ca saṃśayaḥ // 3.1.52 //

bahūni dravyāṇi nānāsthānāni dṛṣyante, nānāsthānāś ca sann eko 'vayavī ceti/ tenendriyeṣu  
bhinnasthāneṣu saṃśaya itī//52//

## Adhyāya 3, Āhnikā 1, Sūtra 53

/p. 783/ ekam indriyam —

tvag avyati rekāt // 3.1.53 //

tvag ekam indriyam ity āha/ kasmāt? avyati rekāt/ na tvacā kiñcid indriyādhiṣṭhānaṃ na  
prāptam, na cāsatyāṃ tvaci kiñcid viṣayagrahaṇam bhavati, yayā satvendriyasthānāni vyāptāni  
yasyāṃ ca satyāṃ viṣayagrahaṇam bhavati sā tvag ekam indriyam itī/  
nendriyāntarārthānupalabdheḥ/ sparśopalabdhilakṣaṇāyāṃ satyāṃ tvaci grhyamāṇe tvagindriyeṇa  
sparśe indriyāntarārthā rūpādayo na grhyante andhādibhiḥ/ na sparśagrāhakāt indriyād  
indriyāntaram astīti sparśavad andhādibhir grhyeran rūpādayaḥ, na ca grhyante tasmān naikam  
indriyam tvag itī/

/p. 784/ tvagavayavaviśeṣeṇa dhūmopalabdhiḥ/ yathā tvaco 'vayavaviśeṣaḥ  
kaścic cakṣuṣi sannikṛṣṭo dhūmasparśaṃ grhṇāti nānyaḥ, evaṃ tvaco 'vayavaviśeṣā rūpādigrāhakāś  
teṣāṃ upaghatād andhādibhir na grhyante rūpādaya itī/ vyāhatatvād ahetuḥ/ tvagavyati rekād  
ekam indriyam ity uktvā

tvag avayavaviśeṣeṇa dhūmopalabdhiḥ/ yathā tvaco 'vayavaviśeṣaḥ  
ity ucyate/ evaṃ ca satī nānābhūtāni viṣayagrāhakāni viṣayavyavasthānāt tadbhāve  
viṣayagrahaṇasya bhāvāt tadupaghatē cābhāvāt, tathā ca pūrvo vāda uttaraṇa vādeṇa vyāhanyata  
itī/ sandigdhaś cāvyati rekāḥ/ pṛthivyādibhir api bhūtair indriyādhiṣṭhānāni vyāptāni, na ca teṣu  
asatsu viṣayagrahaṇam bhavati/ tasmān na tvag anyad vā sarvaviṣayam ekam indriyam itī//53//

## Adhyāya 3, Āhnika 1, Sūtra 54

/p. 785/

na yugapadarthānupalabdheḥ // 3.1.54 //

ātmā manasā sambadhyate, mana indriyeṇa, indriyaṃ sarvārthaiḥ sannikṛṣṭam iti,  
ātmendriyamanorthasannikarṣebhyo yugapad grahaṇāni syuḥ/ na ca yugapad rūpādayo gṛhyante  
tasmān naikam indriyaṃ sarvaviṣayam astīti/ asāhacaryāc ca viṣayagrahaṇānām naikam indriyaṃ  
sarvaviṣayakam, sāhacarye hi viṣayagrahaṇānām andhādyanupapattir iti//54//

## Adhyāya 3, Āhnika 1, Sūtra 55

/p. 786/

vipraṭiṣedhāc ca na tvag ekā // 3.1.55 //

na khalu tvag ekam indriyaṃ vyāghātāt — tvacā rūpāṇy aprāptāni gṛhyanta ity aprāpyakāritve  
sparśādiṣv apy evaṃ prasaṅgaḥ/ sparśādīnām ca prāptānām grahaṇād rūpādīnām prāptānām  
grahaṇam iti prāptam/

/p. 787/ prāpyāprāpyakāritvam iti cet? āvaraṇānupapatter viṣayamātrasya grahaṇam/ athāpi  
manyeta prāptāḥ sparśādayas tvacā gṛhyante rūpāṇi tv aprāptānīti? evaṃ sati nāsty āvaraṇam,  
āvaraṇānupapattes ca rūpamātrasya grahaṇam vyavahitasya cāvyaḥhitasya ceti/  
dūrāntikānuvidhānam ca rūpopalabdhyānupalabdhyor na syāt/ aprāptam tvacā gṛhyate rūpam iti  
dūre rūpasyāgrahaṇam antike ca grahaṇam ity etan na syād iti//55//

## Adhyāya 3, Āhnika 1, Sūtra 56

pratiṣedhāc ca nānātvasiddhau sthāpanāhetur apy upādīyate —

indriyārthapañcatvāt // 3.1.56 //

arthaḥ prayojanam, tat pañcavidham indriyāṇām, sparśanenendriyeṇa sparśagrahaṇe sati na  
tenaiva rūpaṃ gṛhyata iti rūpagrahaṇaprayojanam cakṣur anumīyate/

/p. 788/ sparśarūpagrahaṇe ca tābhyām eva na gandho gṛhyata iti gandhagrahaṇaprayojanam  
ghrāṇam anumīyate/ trayāṇām grahaṇe na tair eva raso gṛhyata iti rasagrahaṇaprayojanam rasanam  
anumīyate/ na ca caturṇām grahaṇe tair eva śabdaḥ śrūyata iti śabdagrahaṇaprayojanam śrotram  
anumīyate/ evam indriyaprayojanasyanītaretarasādhanasādhyatvāt pañcaivendriyāṇi//56//

## Adhyāya 3, Āhnika 1, Sūtra 57

/p. 789/

na, tadarthabahutvāt // 3.1.57 //

na khalv indriyārthapañcatvāt pañcendriyāṇīti sidhyati/ kasmāt? teṣām arthānām bahutvāt/  
bahavaḥ khalv ime indriyārthāḥ, sparśās tāvat śitoṣṇānuṣṇāsītā iti/ rūpāṇi śuklaharītādīni/ gandhā  
iṣṭāniṣṭopekṣaṇīyāḥ/ rasāḥ kaṭukādayaḥ, śabdā varṇātmāno dhvanimātrās ca bhinnāḥ/ tad  
yasyendriyārthapañcatvāt pañcendriyāṇi tasyendriyārthabahutvād bahūni indriyāṇi prasajyanta  
iti//57//



## Adhyāya 3, Āhnika 1, Sūtra 58

gandhatvādyavyatirekāḍ gandhādīnām apratiṣedhaḥ // 3.1.58 //

gandhatvādibhiḥ svasāmānyaiḥ kṛtavavyavasthānām gandhādīnām yāni gandhādigrahaṇāni tāny  
asamānasādhanasādhyatvād grāhakāntarāṇi na prayojayanti/ arthasamūho 'numānamukto  
nārthaikadeśaḥ/

/p. 790/ arthaikadeśam cāsritya viṣayapañcatvamātram bhavān pratiṣedhati tasmād ayukto  
'yam pratiṣedha iti/ katham punar gandhatvādibhiḥ svasāmānyaiḥ kṛtavavyavasthā gandhādaya iti?  
sparśaḥ khalv ayam trividhaḥ śīta uṣṇo 'nuṣṇāśītas ca sparśatvena svasāmānyena saṃgrhītaḥ/  
grhyamāṇe ca śītasparśe noṣṇasyānuṣṇāśītasya vā sparśasya grahaṇam grāhakāntaram prayojayati  
sparśabhedānām ekasādhanasādhyatvād yenaiva śītasparśo grhyate tenaivetarāv apīti/ evam  
gandhatvena gandhānām, rūpatvena rūpāṇām, rasatvena rasānām, śabdatvena śabdānām iti/  
gandhādigrahaṇāni punar asamānasādhanasādhyatvād grāhakāntarāṇām prayojakāni/ tasmād  
upapannam indriyārthapañcatvāt pañcendriyāṇīti/ /58//

## Adhyāya 3, Āhnika 1, Sūtra 59

yadi sāmānyam saṅgrāhakam, prāptam indriyāṇām —

viṣayatvāvyatirekāḍ ekatvam // 3.1.59 //

viṣayatvena hi sāmānyena gandhādayaḥ saṅgrhītaḥ iti/ /59//

## Adhyāya 3, Āhnika 1, Sūtra 60

/p. 791/

na, buddhilakṣaṇādhiṣṭhānagatyākṛtijñātīpañcatvebhyaḥ // 3.1.60 //

na khalu viṣayatvena sāmānyena kṛtavavyavasthā viṣayā grāhakāntaranirapekṣā  
ekasādhanagrāhyā anumīyante, anumīyante ca pañca gandhādayo gandhatvādibhiḥ svasāmānyaiḥ  
kṛtavavyavasthā indriyāntaragrāhyāḥ, tasmād asambaddham etat/ ayam eva cārtho 'nūdyate  
buddhilakṣaṇapañcatvād iti/ buddhaya eva lakṣaṇāni viṣayagrahaṇaliṅgatvāt indriyāṇām, tad etat  
indriyārthapañcatvāt

ity etasmin sūtre kṛtabhāṣyam iti/ tasmād buddhilakṣaṇapañcatvāt pañcendriyāṇīti/

/p. 792/ adhiṣṭhānāny api khalu pañcendriyāṇām, sarvaśarīrādhiṣṭhānam sparśanam  
sparśagrahaṇaliṅgam, kṛṣṇasārādhiṣṭhānam cakṣuḥ bahirniḥsṛtam rūpagrahaṇaliṅgam,  
nāsādhiṣṭhānam ghrāṇam, jihvādhiṣṭhānam rasanam, karṇacchidrādhiṣṭhānam śrotram,  
gandharasarūpasparśaśabdagrahaṇaliṅgatvād iti/ gatibhedād apīndriyabhedāḥ/  
kṛṣṇasāropanibaddham cakṣur bahirniḥsṛtya rūpādihikarāṇāni dravyāṇi prāpnoti/ sparśanādīni tv  
indriyāṇi viṣayā evāśrayopasarpaṇāt pratyāsīdanti/ santānavṛtīyā śabdasya śrotrapratyāsattir iti/  
ākṛtīḥ khalu parimāṇam iyattā sā pañcadhā/ svasthānamātrāṇi ghrāṇarasanasparśanāni  
viṣayagrahaṇenānumeyāni/ cakṣuḥ kṛṣṇasārāśrayam bahirniḥsṛtam viṣayavyāpi/ śrotram nānyad  
ākāśāt, tac ca vibhu śabdamaṭrānubhavānumeyam puruṣasamṣkāropagrahaṇāc  
cādhiṣṭhānaniyamena śabdasya vyañjakam iti/

/p. 793/ jātir iti yoniṃ pracakṣate/ pañca khalv indriyayonayaḥ pṛthivyādīni bhūtāni, tasmāt prakṛtipañcatvād api pañcendriyāṇīti siddham //60//

## Adhyāya 3, Āhnika 1, Sūtra 61

kathaṃ punar jñāyate bhūtaprakṛtīndriyāṇi nāvyaaktaprakṛtīni?  
bhūtaguṇaviśeṣopalabdhes tādātmyam // 3.1.61 //

dr̥ṣṭo hi vāyvādīnāṃ bhūtānāṃ guṇaviśeṣābhivyaktiniyamah/ vāyuh sparśavyaṅjakah, āpo rasavyaṅjikāḥ, tejo rūpavyaṅjakam, pāṛthivaṃ kiñcid dravyaṃ kasyacid dravyasya gandhavyaṅjakam/ asti cāyam indriyāṇāṃ bhūtaguṇaviśeṣopalabdhiniyamah tena bhūtaguṇaviśeṣopalabdher manyāmahe bhūtaprakṛtīndriyāṇi nāvyaaktaprakṛtīni //61//

## Adhyāya 3, Āhnika 1, Sūtra 62

/p. 795/ gandhādayaḥ pṛthivyādiguṇā ity uddiṣṭam uddeśāś ca pṛthivyādīnāṃ ekaguṇatve cānekaguṇatve ca samāna ity ata āha —  
gandharasarūpasparśaśabdānāṃ sparśaparyantāḥ pṛthivyāḥ // 3.1.62 //

## Adhyāya 3, Āhnika 1, Sūtra 63

aptejovāyūnāṃ pūrvam pūrvam apohyākāśasyottaraḥ // 3.1.63 //  
sparśaparyantānāṃ iti vibhaktivipariṇāmah/ ākāśasyottaraḥ śabdaḥ sparśaparyantebhya iti/  
/p. 796/ kathaṃ tarhi tarabnirdeśaḥ? svatantraviniyogasāmarthyāt/ tenottaraśabdasya parārthābhidhānaṃ vijñāyate/ uddeśasūtre hi sparśaparyantebhyaḥ paraḥ śabda iti/ tantraṃ vā sparśasya vivakṣitatvāt — sparśaparyanteṣu niyukteṣu yo 'nyas taduttaraḥ śabda iti //62-63//

## Adhyāya 3, Āhnika 1, Sūtra 64

/p. 797/  
na sarvaguṇānupalabdheḥ // 3.1.64 //  
nāyam guṇaniyogaḥ sādhuḥ/ kasmāt? yasya bhūtasya ye guṇā na te tadātmakenendriyeṇa sarve upalabhyante/ pāṛthivena hi ghrāṇena sparśaparyantā na gṛhyante gandha eva eko gṛhyate evaṃ śeṣeṣv apīti //64//

## Adhyāya 3, Āhnika 1, Sūtra 65

kathaṃ tarhīme guṇā viniyoktavyā iti?  
ekaikaśyenottarottaraguṇasadbhāvād uttarottarāṇāṃ tadanupalabdhiḥ //  
3.1.65 //  
gandhādīnāṃ ekaiko yathākramaṃ pṛthivyādīnāṃ ekaikasya guṇaḥ, ataḥ  
tadanupalabdhiḥ

teṣām tayoh tasya cānupalabdhiḥ —

/p. 798/ ghrāṇena rasarūpasparśānām rasanena rūpasparśayoh cakṣuṣā sparśasyeti/ katham tarhy anekaguṇāni bhūtāni gr̥hyanta iti? saṃsargāc cānekaguṇagrahaṇam/ abādisaṃsargāc ca pṛthivyām rasādayo gr̥hyante evaṃ śeṣeṣv apīti//65//

## Adhyāya 3, Āhnika 1, Sūtra 66

/p. 799/ niyamas tarhi na prāpnoti saṃsargasyāniyamāt caturguṇā pṛthivī triguṇā āpo dviguṇam teja ekaguṇo vāyur iti/ niyamaś copapadyate/ katham?

viṣṭam hy aparam pareṇa // 3.1.66 //

pṛthivyādīnām pūrvapūrvam uttareṇottareṇa viṣṭam ataḥ saṃsarganiyama iti/ tac caitad bhūtasr̥ṣṭau veditavyam naitarhīti//66//

## Adhyāya 3, Āhnika 1, Sūtra 67

/p. 800/

na pṛthivāpyayoh pratyakṣatvāt // 3.1.67 //

neti trisūtrīm pratyācaṣṭe/ kasmāt? pṛthivasya dravyasyāpy asya ca pratyakṣatvāt/ mahatvānekadravyatvād rūpāc copalabdhir iti taijasam eva dravyam pratyakṣam syāt na pṛthivam āpyam vā rūpābhāvāt/ taijasavat tu pṛthivāpyayoh pratyakṣatvāt na saṃsargād anekaguṇagrahaṇam bhūtānām iti/ bhūtāntararūpakṛtam ca pṛthivāpyayoh pratyakṣatvam bruvataḥ pratyakṣo vāyuh prasajyate niyame vā kāraṇam ucyatām iti/

/p. 801/ rasayor vā pṛthivāpyayoh pratyakṣatvāt — pṛthivo rasah ṣaḍvidhaḥ, āpyo madhura eva; na caitat saṃsargād bhavtitum arhati/ rūpayor vā pṛthivāpyayoh pratyakṣatvāt taijasarūpānugr̥hitayoh, saṃsarge hi vyañjakam eva rūpaṃ na vyaṅgyam astīti/ ekānekavidhatve ca pṛthivāpyayoh pratyakṣatvād rūpayoh/ pṛthivam haritalohitapītādyanekavidham rūpam, āpyam tu śuklam aprakāśakam, na caitad ekaguṇānām saṃsarge saty upapadyata iti/ udāharaṇamātram caitat, ataḥ param prapañcaḥ / sparśayor vā pṛthivataijasayoh pratyakṣatvāt/ pṛthivo 'nuṣṇāśītaḥ sparśah, uṣṇas taijasaḥ pratyakṣah, na caitad ekaguṇānām anuṣṇāśītasparśena vāyunā saṃsargeṇopapadyata iti/ atha vā pṛthivāpyayor dravyayor vyvasthitaguṇayoh pratyakṣatvāt/ caturguṇam pṛthivam dravyam triguṇam āpyam pratyakṣam, tena tatkāraṇam anumīyate tathābhūtam iti/ tasya kāryam liṅgam kāraṇabhāvād dhi kāryabhāva iti/ evaṃ taijasavāyavyayor dravyayoh pratyakṣatvād guṇavyavasthāyāḥ tatkāraṇe dravye vyavasthānumānam iti/ dr̥ṣṭaś ca vivekaḥ pṛthivāpyayoh pratyakṣatvāt/ pṛthivam dravyam abādibhir viyuktaṃ pratyakṣato gr̥hyate,

/p. 802/ āpyam ca parābhyām, taijasam ca vāyunā, na caikaikaguṇam gr̥hyata iti/ niranumānam tu

viṣṭam hy aparam pareṇa

ity etad iti/ nātra liṅgam anumāpakam gr̥hyata iti yenaitad evaṃ pratipadyemahi/ yac coktam viṣṭam hy aparam pareṇeti bhūtasr̥ṣṭau veditavyam na sāmpratam iti niyamakāraṇābhāvād ayuktam/ dr̥ṣṭam ca sāmpratam aparam pareṇa viṣṭam iti, vāyunā ca viṣṭam teja iti/ viṣṭatvam saṃyogaḥ, sa ca dvayoh samānaḥ, vāyunā ca viṣṭatvāt sparśavat tejo na tu tejasā viṣṭatvād rūpavān

vāyur iti niyamakāraṇaṃ nāstīti/ dṛṣṭaṃ ca taijasena sparśena vāyavyasya sparśasyābhibhavād  
agrahaṇaṃ iti, na ca tenaiva tasyābhibhava iti//67//

## Adhyāya 3, Āhnika 1, Sūtra 68

tad evaṃ nyāyaviruddhaṃ pravādaṃ pratiṣidhya  
na sarvaguṇānupalabdher  
iti coditaṃ samādhīyate —

pūrvapūrvaguṇotkarṣāt tat tat pradhānam // 3.1.68 //

tasmān na sarvaguṇopalabdhiḥ, ghrāṇādīnām pūrvam pūrvam gandhāder guṇasyotkarṣāt tat  
tat pradhānam/ kā pradhānatā? viśayagrāhakatvam/ ko guṇotkarṣaḥ? abhivyaktaḥ samarthatvam/  
yathā bāhyānām pārvivāpyataijasānām dravyānām caturguṇatriguṇadviguṇānām na  
sarvaguṇavyaṅjakatvam gandharasarūpotkarṣāt tu yathākramaṃ gandharasarūpavyaṅjakatvam, %  
bāhyānām ...] /p. 803/ evaṃ ghrāṇa rasanacakṣuṣāṃ caturguṇatriguṇadviguṇānām na  
sarvaguṇagrāhakatvam, gandharasarūpotkarṣāt tu yathākramaṃ gandharasarūpagrāhakatvam/  
tasmād ghrāṇādibhir na sarveṣāṃ guṇānām upalabdhir iti/ yas tu pratijānīte gandhaguṇatvād  
ghrāṇaṃ gandhasya grāhakatvam evaṃ rasanādiṣv apīti, tasya yathāguṇayogaṃ ghrāṇādibhir  
guṇagrahaṇaṃ prasajyata iti//68//

## Adhyāya 3, Āhnika 1, Sūtra 69

/p. 804/ kiṃkṛtaṃ punar vyavasthānam — kiñcit pārvivāyam indriyaṃ na sarvāṇi, kānicid  
āpyataijasavāyavyāni indriyāṇi na sarvāṇīti?

tadvyavasthānaṃ tu bhūyastvāt // 3.1.69 //

arthanirvṛttisamarthasya pravibhaktasya dravyasya saṃsargaḥ puruṣasaṃskārakārito  
bhūyastvam/ dṛṣṭo hi prakarṣe bhūyastvaśabdaḥ, yathā prakṛṣṭo viśayo bhūyān ity ucyate/ yathā  
pṛthagarthakriyāsamarthāni puruṣasaṃskāraśāśād viśausadhimaṇiprabhṛtīni dravyāṇi nirvartyante,  
na sarvaṃ sarvārtham; evaṃ pṛthagviśayagrahaṇasamarthāni ghrāṇādīni nirvartyante na  
sarvaviśayagrahaṇasamarthānīti//69//

## Adhyāya 3, Āhnika 1, Sūtra 70

/p. 805/ svaguṇān nopalabhanta indriyāṇi/ kasmād iti cet?

saguṇānām indriyabhāvāt // 3.1.70 //

svān gandhādīn nopalabhante ghrāṇādīni/ kena kāraṇeneti cet? svaguṇaiḥ saha ghrāṇādīnām  
indriyabhāvāt/ ghrāṇaṃ svena gandhena samānārthakāriṇā saha bāhyaṃ gandhaṃ gṛhṇāti tasya  
svagandhagrahaṇaṃ sahakārivaikalyaṇ na bhavati, evaṃ śeṣānām api//70//

## Adhyāya 3, Āhnika 1, Sūtra 71

yadi punar gandhaḥ sahakāri ca syād ghrāṇasya grāhyaś cety ata āha —

tenaiva tasyāgrahaṇāc ca // 3.1.71 //

/p. 806/ na guṇopalabdhir indriyāṇām/ yo brūte — yathā bāhyaṃ dravyaṃ cakṣuṣā (corr.; cakṣaṣā, ed.) gr̥hyate tathā tenaiva cakṣuṣā tad eva cakṣur gr̥hyatām iti, tādr̥ṇ idam; tulyo hy ubhayatra pratipattihetvabhāva iti //71//

## Adhyāya 3, Āhnika 1, Sūtra 72

na śabdaguṇopalabdheḥ // 3.1.72 //

svaguṇān nopalabhanta indriyāṇīti etan na bhavati/ upalabhyate hi svaguṇaḥ śabdaḥ śrotreṇeti //72//

## Adhyāya 3, Āhnika 1, Sūtra 73

/p. 807/

tadupalabdhir itaretaradravyaguṇavaidharmyāt // 3.1.73 //

na śabdena guṇena saguṇam ākāśam indriyaṃ bhavati/ na śabdaḥ śabdasya vyañjakaḥ, na ca ghrāṇādīnām svaguṇagrahaṇam pratyakṣam, nāpy anumīyate/ anumīyate tu śrotreṇākāśena śabdasya grahaṇam, śabdaguṇatvam ca ākāśasyeti/ pariśeṣāś cānumānam veditavyam/ ātmā tāvat śrotā na karaṇam, manasaḥ śrotatve badhiraṭvābhāvaḥ, pṛthivyādīnām ghrāṇādibhāve sāmāthyam, śrotabhāve cāsāmāthyam/

/p. 808/ asti cedam śrotam ākāśam ca śiṣyate, pariśeṣād ākāśam śrotam iti //73//

iti śrīvātsyāyaniye nyāyabhāṣye tṛtīyādhyāyasyādyam āhnikam //

/p. 809/ atha tṛtīyādhyāyasya dvitīyam āhnikam

## Adhyāya 3, Āhnika 2

### Adhyāya 3, Āhnika 2, Sūtra 1

parīkṣitānindriyāṇy arthāś ca, buddher idāniṃ parīkṣākramaḥ, sā kim anityā nityā veti/ kutaḥ saṃśayaḥ?

karmākāśasādharmaḥ // 3.2.1 //

asparśavattvam tābhyām samāno dharma upalabhyate buddhau, viśeṣāś copajanāpāyadharmavattvam, viparyayaś ca yathāsvam anityanityayos tasyām buddhau nopalabhyate, tena saṃśaya iti //1//

### Adhyāya 3, Āhnika 2, Sūtra 2

anupapannarūpaḥ khalv ayaṃ saṃśayaḥ/ sarvaśarīriṇām hi pratyātmavedanīyā anityā buddhiḥ sukhādivat/

/p. 810/ bhavati ca saṃvittiḥ — jñāsyāmi jñāmi ajñāsiṣam iti/ na copajanāpāyāv antareṇa traikālyavyākṭiḥ, tataś ca traikālyavyakter anityā buddhir ity etat śiddham/ pramāṇasiddham cedam śāstare 'py uktam — 'indriyārthasannikarṣotpannam', `yugapaj jñānānutpattir manaso liṅgam ityevamādi/ tasmāt saṃśayaprakriyānupapattir iti/ dr̥ṣṭipravādupālambhārthan tu prakaraṇam/ evaṃ hi paśyantaḥ pravadanti sāṅkhyāḥ — puruṣasyāntaḥkaraṇabhūtā nityā buddhir iti/ sādhanam ca pracakṣate —

/p. 811/

viśayapratyabhijñānāt // 3.2.2 //

kiṃ punar idaṃ pratyabhijñānam? yaṃ pūrvam ajñāsiṣam arthaṃ tam imaṃ jñānāmīti jñānyoḥ samāne 'rthe pratisandhijñānam pratyabhijñānam, etac cāvasthitāyā buddher upapannam/ nānātve tu buddhibhedeṣūtpannāpavargiṣu pratyabhijñānānupapattiḥ nānyajñātam anyaḥ pratyabhijñānātīti //2//

## Adhyāya 3, Āhnika 2, Sūtra 3

sādhyasamatvād ahetuḥ // 3.2.3 //

yathā khalu nityatvaṃ buddheḥ sādhyam evaṃ pratyabhijñānam apīti/ kiṃ kāraṇam? cetanadharmasya karaṇe 'nupapattiḥ/ puruṣadharmāḥ khalv ayaṃ jñānam darśanam upalabdhir bodhaḥ pratyayaḥ adhyavasāya iti/

/p. 812/ cetano hi pūrvajñātam arthaṃ pratyabhijñānīti, tasyaitasmād dhetor nityatvaṃ yuktam iti/ karaṇacaitanyābhyupagame tu cetanasvarūpaṃ vacanīyaṃ nānirdiṣṭasvarūpam ātmāntaram śakyam astīti pratipattum/ jñānam ced buddher antaḥkaraṇasyābhyupagamyate cetanasyedānīm kiṃ svarūpaṃ ko dharmāḥ kiṃ tattvam? jñānena ca buddhau vartamānenāyaṃ cetanaḥ kiṃ karotīti? cetayate iti cet na, jñānād arthāntaravacanam — puruṣaś cetayate buddhir jñānātīti nedaṃ jñānād arthāntaram ucyaṭe, cetayate jñānīte buddhyate paśyati upalabhate ity eko 'yam artha ity/ buddhir jñāpayatīti cet addhā — jñānīte puruṣo buddhir jñāpayatīti satyam etat/ evaṃ cābhyupagame jñānam puruṣasyeti śiddham bhavati na buddher antaḥkaraṇasyeti/

/p. 813/ pratipurūṣam ca śabdāntaravyavasthāpratijñāne pratiśedhahetuvacanam/ yaś ca pratijñānīte — kaścit puruṣaś cetayate, kaścid buddhyate, kaścid upalabhate, kaścit paśyatīti; puruṣāntarāṇi khalv imāni cetano boddhopalabdhā draṣṭeti naikasyaite dharmā ity atra kaḥ pratiśedhahetur iti? arthasyābheda ity cet samānam/ abhinnārthā ete śabdā ity tatra vyavasthānupapattir ity evaṃ cen manyase, samānam bhavati — puruṣaś cetayate buddhir jñānīte ity atrāpy artho na bhidyate tatrobhayaś cetanatvād anyataralopa ity/ yadi punar budhyate 'nayetī bodhanaṃ buddhiḥ mana evocyate tac ca nityam,

/p. 814/ astv etad evam, na tu manaso viśayapratyabhijñānān nityatvam/ dr̥ṣṭam hi karaṇabhede jñātur ekatvāt pratyabhijñānam `savyadr̥ṣṭasyetareṇa pratyabhijñānād' iti/

/p. 815/ cakṣurvāt pradīpavac ca; pradīpāntaradr̥ṣṭasya pradīpāntareṇa pratyabhijñānam iti/ tasmā jñātur ayaṃ nityatve hetur iti //3//

## Adhyāya 3, Āhnika 2, Sūtra 4

yac ca manyate buddher avasthitāyā yathāviśayaṃ vṛttayo jñānāni niścaranti vṛttiś ca vṛttimato nānyeti, tac ca —

na, yugapad agrahaṇāt // 3.2.4 //

vṛttivṛttimator ananyatve vṛttimato 'vasthānād vṛttinām avasthānam iti yānīmāni  
viṣayagrahaṇāni tāny avatiṣṭanta iti yugapad viṣayāṇām grahaṇam prasajyata iti//4//

## Adhyāya 3, Āhnika 2, Sūtra 5

/p. 816/

apratyabhijñāne ca vināśaprasaṅgaḥ // 3.2.5 //

atīte ca pratyabhijñāne vṛttimān apy atīta ity antaḥkaraṇasya vināśaḥ prasajyate, viparyaye ca  
nānātvam iti//5//

## Adhyāya 3, Āhnika 2, Sūtra 6

avibhu caikaṃ manaḥ paryāyeṇendriyaiḥ saṃyujyata iti —  
kramavṛttitvād ayugapad grahaṇam // 3.2.6 //  
indriyārthānām, vṛttivṛttimator nānātvam iti/

/p. 817/

## Adhyāya 3, Āhnika 2, Sūtra 7

apratyabhijñānam ca viṣayāntaravyāsaṅgāt // 3.2.7 //

apratyabhijñānam anupalabdhiḥ/ anupalabdhiś ca kasyācid arthasya viṣayāntaravyāśakte  
manasy upapadyate vṛttivṛttimator nānātvāt, ekatve hi anarthako vyāsaṅga iti//7//

## Adhyāya 3, Āhnika 2, Sūtra 8

vibhutve cāntaḥkaraṇasya paryāyeṇendriyaiḥ saṃyogaḥ —  
na, gatyabhāvāt // 3.2.8 //

prāptānindriyāṅy antaḥkaraṇeneti prāptyarthasya gamanasyābhāvaḥ/ tatra  
kramavṛttitvābhāvād ayugapad grahaṇānupapattir iti/

/p. 818/ gatyabhāvāc ca pratiśiddham vibhuno 'ntaḥkaraṇasyāyugapadgrahaṇam na

liṅgāntareṇānumīyate iti/ yathā cakṣuṣo gatiḥ pratiśiddhā sannikṛṣṭaviprākṛṣṭayos

tulyakālagrahaṇāt pāṇicandramasor vyavadhānena pratīghāte so'numīyata iti so 'yaṃ nāntaḥ karaṇe  
vivādo na tasya nityatve/

/p. 819/ siddham hi mano 'ntaḥkaraṇam nityam ceti/ kva tarhi vivādaḥ? tasya vibhutve, tac ca

pramāṇato 'nupalabdheḥ pratiśiddham iti/ ekaṃ cāntaḥkaraṇam nānā caitā jñānātmakā vṛttayaḥ,

cakṣurvijñānam ghrāṇavijñānam rūpavijñānam gandhavijñānam/ etac ca vṛttivṛttimator ekatve

'nupapannam iti/ puruṣo jānīte nāntaḥkaraṇam iti/ etena viṣayāntaravyāsaṅgaḥ pratyuktaḥ/

viṣayāntaragrahaṇalakṣaṇo viṣayāntaravyāsaṅgaḥ puruṣasya nāntaḥkaraṇasyeti, kenacid indriyeṇa

sannidhiḥ kenacid asannidhir ity ayaṃ tu vyāsaṅgo 'nujñāyate manasa iti//8//

## Adhyāya 3, Āhnika 2, Sūtra 9

/p. 820/ ekam antaḥkaraṇaṃ nānā vṛttaya iti/ saty abhede vṛtter idam ucyate —  
sphaṭikānyatvābhimānavat tadanyatvābhimānaḥ // 3.2.9 //

tasyāṃ vṛttau nānātvābhimānaḥ, yathā dravyāntaropahite sphaṭike anyatvābhimāno nīlo lohita  
iti; evaṃ viśayāntaropadhānād iti/

/p. 821/ na hetvabhāvāt/ sphaṭikānyatvābhimānavad ayaṃ jñāneṣu nānātvābhimāno gaṇo na  
punar gandhādyanyatvābhimānavad iti hetur nāsti hetvabhāvād anupapanna iti/ samāno  
hetvabhāva iti cet na jñānānāṃ krameṇopajanāpāyadarśanāt — krameṇa hīndriyārtheṣu jñānāny  
upajāyante cāpayanti ceti dṛśyate/

/p. 822/ tasmād gandhādyanyatvābhimānavad ayaṃ jñāneṣu nānātvābhimāna iti//9//

## Adhyāya 3, Āhnika 2, Sūtra 10

/p. 823/ sphaṭikānyatvābhimānavad ity etad amṛṣyamānaḥ kṣaṇikavādy āha —  
sphaṭike 'py aparāparotpatteḥ kṣaṇikatvād vyaktinām ahetuḥ // 3.2.10 //

/p. 824/ sphaṭikasyābhedenāvasthitasopadhānabhedān nānātvābhimāna ity ayam  
avidyamānahetukaḥ pakṣaḥ/ kasmāt? sphaṭike 'py aparāparotpatteḥ/ sphaṭike 'pi anyā vyaktaya  
utpadyante anyā nirudhyanta iti/ katham? kṣaṇikatvād vyaktinām/ kṣaṇas cālpīyān kālah  
kṣaṇasthītikāḥ kṣaṇikāḥ/ katham punar gamyate kṣaṇikā vyaktaya iti?  
upacayāpacayaprabandhadarśanāc charīrādiṣu/ paktinirvṛttasyāhārasasya śarīre  
rudhīrādibhāvenopacayo 'pacayaś ca prabandhena pravarttate/ upacayād vyaktinām utpādaḥ,  
apacayād vyaktinīrodhaḥ/ evaṃ ca saty avayavaparīṇāmabhedena vṛddhiḥ śarīrasya kālāntare  
grhyate iti so 'yaṃ vyaktiviśeṣadharmo vyaktimātre veditavya iti//10//

## Adhyāya 3, Āhnika 2, Sūtra 11

/p. 825/

niyamahetvabhāvād yathādarśanam abhyānujñā // 3.2.11 //

sarvāsu vyaktiṣu upacayāpacayaprabandhaḥ śarīravād iti nāyaṃ niyamaḥ/ kasmāt?  
hetvabhāvāt/ nātra pratyakṣam anumānaṃ vā pratipādakam astīti/ tasmād yathādarśanam  
abhyānujñā/ yatra yatropacayāpacayaprabandho dṛśyate, tatra tatra vyaktinām aparāparotpattir  
upacayāpacayaprabandhadarśanenābhyānujñāyate,

/p. 826/ yathā śarīrādiṣu/ yatra yatra na dṛśyate tatra tatra pratyākhyāyate yathā  
grāvaprabhṛtiṣu/ sphaṭike 'py upacayāpacayaprabandho na dṛśyate, tasmād ayuktaṃ sphaṭike 'py  
aparāprotpattir iti/ yathā cārkasya kaṭukimnā sarvadravayānāṃ kaṭukimānām āpādayet tādrḡ etad  
iti//11//

## Adhyāya 3, Āhnika 2, Sūtra 12

yaś cāśeṣanīrodhenāpūrvotpādaṃ niranvayaṃ dravyasantāne kṣaṇikatāṃ manyate tasyaitat —  
notpattivināśakāraṇopalabdheḥ // 3.2.12 //



utpattikāraṇaṃ tāvad upalabhyate avayavopacayo valmīkādinām, vināśakāraṇaṃ copalabhyate ghaṭādinām avayavavibhāgaḥ/

/p. 827/ yasya tv anapacitāvayavaṃ nirudhyate anupacitāvayavaṃ cotpadyate tasyāśeṣanīrodhe niranvaye vāpūrvotpāde na kāraṇaṃ ubhayatrāpy upalabhyate iti//12//

## Adhyāya 3, Āhnika 2, Sūtra 13

%829

kṣīravīnāśe kāraṇānupalabdhiḥ dadhyutpattivaḥ ca tadupapattiḥ // 3.2.13 //  
yathānupalabhyamānaṃ kṣīravīnāśakāraṇaṃ dadhyutpattikāraṇaṃ cābhyanuñjāyate tathā  
sphāṭike parāparāsu vyaktiṣu vināśakāraṇaṃ utpādakāraṇaṃ cābhyanuñjeyam iti//13//

## Adhyāya 3, Āhnika 2, Sūtra 14

/p. 830/

liṅgato grahaṇān nānupalabdhiḥ // 3.2.14 //  
kṣīravīnāśaliṅgaṃ kṣīravīnāśakāraṇaṃ dadhyutpattiliṅgaṃ dadhyutpattikāraṇaṃ ca grhyate 'to  
nānupalabdhiḥ, viparyayas tu sphāṭikādiṣu dravyeṣu aparāparotpattau vyaktīnāṃ na liṅgaṃ astīty  
anutpattir eveti//14//

## Adhyāya 3, Āhnika 2, Sūtra 15

/p. 846/ atra kaścit parihāram āha —

na payasaḥ pariṇāmaguṇāntaraprādurbhāvāt // 3.2.15 //  
payasaḥ pariṇāmo na vināśa ity eka āha/ pariṇāmaś cāvasthitasya dravyasya  
pūrvadharmānivr̥tttau dharmāntarotpattir iti/ guṇāntaraprādurbhāva ity apara āha/ satā dravyasya  
pūrvaguṇānivr̥tttau guṇāntaram utpadyata iti/ sa khalv ekapakṣībhāva iva//15//

## Adhyāya 3, Āhnika 2, Sūtra 16

/p. 847/ atra tu pratiśedhaḥ —

vyūhāntarād dravyāntarotpattidarśanaṃ pūrvadravyānivr̥tter anumānam //  
3.2.16 //  
saṃmūrchanalakṣaṇād avayavavyūhād dravyāntare dadhni utpanne grhyamāṇe pūrvam  
payodravayam avayavavibhāgebhyo nivṛttam ity anumīyate, yathā mṛdavayavānāṃ vyūhāntarād  
dravyāntare sthālyām utpannāyām pūrvam mṛtṭpīṇḍadravyam mṛdavayavavibhāgebhyo nivarttate  
iti/ mṛdvac cāvayavānvayaḥ payodadhnor nāśeṣanīrodhe niranvayo dravyāntarotpādo ghaṭāta  
iti//16//

## Adhyāya 3, Āhnika 2, Sūtra 17

/p. 848/ abhyanujñāya ca niṣkāraṇaṃ kṣīravinaśaṃ dadhyutpādaṃ ca pratiśedha ucyate —  
 kvacid vināśakāraṇānupalabdheḥ kvacic copalabdher anekāntaḥ // 3.2.17 //  
 kṣīradadhivan niṣkāraṇau vināśotpādaḥ sphaṭikavyaktinām iti nāyam ekānta iti/ kasmāt?  
 hetvabhāvāt/ nātra hetur asti akāraṇau vināśotpādaḥ sphaṭikādivyaktinām kṣīradadhivat, na punar  
 yathā vināśakāraṇabhāvāt kumbhasya vināśa utpattikāraṇabhāvāt cotpattiḥ evaṃ  
 sphaṭikādivyaktinām vināśotpattikāraṇabhāvāt vināśotpattibhāva iti/

/p. 849/ niradhiṣṭhānaṃ ca dṛṣṭāntavacanam/ gr̥hyamāṇayor vināśotpādayoḥ sphaṭikādiṣu  
 syād ayam āśrayavān dṛṣṭāntaḥ kṣīravinaśakāraṇānupalabdhipad dadhyutpattivac ceti, tau tu na  
 gr̥hyete/ tasmān niradhiṣṭhāno 'yaṃ dṛṣṭānta iti/ abhyanujñāya ca sphaṭikasyotpādavināśau yo 'tra  
 sādhakas tasyābhyanujñānād apratiśedhaḥ/ kumbhavan na niṣkāraṇau vināśotpādaḥ  
 sphaṭikādīnām ity anujñeyo 'yaṃ dṛṣṭāntaḥ pratiśeddham aśakyatvāt/ kṣīradadhivat tu niṣkāraṇau  
 vināśotpādāv iti śakyō 'yaṃ pratiśeddham kāraṇato vināśotpattidarśanāt/ kṣīradadhnor  
 vināśotpatti paśyatā tatkāraṇam anumeyaṃ kāryaliṅgaṃ hi kāraṇam iti//17//

## Adhyāya 3, Āhnika 2, Sūtra 18

/p. 850/ upapannam anityā buddhir iti/ idam tu cintyate kasyeyaṃ buddhir ātmeindriyamano  
 'rthānām guṇa iti/ prasiddho 'pi khalv ayam arthaḥ parīkaśāśeṣaṃ pravarttayāmīti prakriyate/ so  
 'yaṃ buddhau sannikarṣotpatteḥ saṃśayaḥ viśeṣasyāgrahaṇād iti/ tatrāyaṃ viśeṣaḥ  
 nendriyārthayos tadvināśe 'pi jñānāvasthānāt // 3.2.18 //

nendriyāṇām vā guṇo jñānaṃ teṣāṃ vināśo 'pi jñānasya bhāvāt/ bhavati khalv idam indriye  
 'rthe ca vinaṣṭe jñānam adrākṣam iti/ na ca jñātari vinaṣṭhe jñānaṃ bhavitum arhati/ anyat khalu vai  
 tad indriyārthasannikarṣajam jñānaṃ yad indriyārthavināśe na bhavati/

/p. 851/ idam anyad ātmamanaḥsannikarṣajam, tasya yukto bhāva iti/ smṛtiḥ khalv iyam  
 adrākṣam iti pūrvadrṣṭaviśayā/ na ca vijñātari naṣṭe pūrvopalabdheḥ smaraṇam yuktam, na  
 cānyadrṣṭam anyāḥ smarati/ na ca manasi jñātary abhyupagamyamāne śakyam indriyārthayor  
 jñātr̥tvam pratipādayitum//18//

## Adhyāya 3, Āhnika 2, Sūtra 19

āstu tarhi manoguṇā jñānam —

yugapaj jñeyānupalabdheś ca na manasaḥ // 3.2.19 //

yugapaj jñeyānupalabdhir antaḥkāraṇasya liṅgam, tatra yugapaj jñeyānupalabdhyā yad  
 anumīyate antaḥkāraṇam, na tasya guṇo jñānam/ kasya tarhi? jñasya vaśitvāt/

/p. 852/ vaśī jñātā vaśyaṃ karaṇam, jñānaguṇatve ca karaṇabhāvanivṛttiḥ/  
 ghrāṇādisādhanasya ca jñātur gandhādijñānabhāvāt anumīyate antaḥkāraṇasādhanasya  
 sukhādijñānaṃ smṛtiś ceti/ tatra yaj jñānaguṇam manaḥ sa ātmā, yat tu  
 sukhādyupalabdhisādhanam antaḥkāraṇam manas tad iti saṃjñābheda mātraṃ nārthabheda iti/

/p. 853/ yugapaj jñeyopalabdheś ca yogina iti vā cārthaḥ/ yogī khalu rddhau prādurbhūtāyām  
 vikaraṇadharmā nirmāya sendriyāṇi śarīrāntarāṇi teṣu yugapaj jñeyāny upalabhate/ tac caitad

vibhau jñātary upapadyate nāṇau manasīti/ vibhutve vā manaso jñānasya  
nātmaguṇatvapratīṣedhaḥ/ vibhu ca manastadantaḥkaraṇabhūtam iti tasya sarvendriyair yugapat  
saṃyogād yugapaj jñānāny utpadyerann iti//19//

## Adhyāya 3, Āhnika 2, Sūtra 20

tadātmaguṇatve 'pi tulyam // 3.2.20 //  
vibhur ātmā sarvendriyaiḥ saṃyukta iti yugapaj jñānotpattiprasaṅga iti//20//

## Adhyāya 3, Āhnika 2, Sūtra 21

/p. 854/

indriyair manasaḥ sannikarṣābhāvāt tadanutpattiḥ // 3.2.21 //  
gandhādyupalabdher indriyārthasannikarṣavad indriyamaṇṣannikarṣo 'pi kāraṇam, tasya  
cāyugapadyam aṇutvān manasaḥ/ ayaugapadyād anutpattir yugapaj jñānānām ātmaguṇatve  
'pīti//21//

## Adhyāya 3, Āhnika 2, Sūtra 22

yadi punar ātmendriyārthasannikarṣamātrād gandhādijñānam utpadyeta?  
notpattikāraṇānapadeśāt // 3.2.22 //  
ātmendriyasannikarṣamātrād gandhādijñānam utpadyate iti, nātrotpattikāraṇam apadiśyate  
yenaitat pratipadyemahīti//22//

## Adhyāya 3, Āhnika 2, Sūtra 23

/p. 855/

vināśakāraṇānupalabdheś cāvasthāne tannityatvaprasaṅgaḥ // 3.2.23 //  
tadātmaguṇatve 'pi tulyam  
ity etad anena samuccīyate/ dvididho hi guṇanāśahetuḥ, guṇānām āśrayābhāvo virodhī ca  
guṇaḥ/ nityatvād ātmano 'nupapannaḥ pūrvah, virodhī ca buddher guṇo na gṛhyate — tasmād  
ātmaguṇatve sati buddher nityatvaprasaṅgaḥ//23//

## Adhyāya 3, Āhnika 2, Sūtra 24

/p. 856/

anityatvagrahād buddher buddhyantarād vināśaḥ śabdavat // 3.2.24 //  
anityā buddhir iti sarvaśarīriṇām pratyātmavedaniyam etat/ gṛhyate ca buddhisantānaḥ tatra  
buddher buddhyantaram virodhī guṇa ity anumīyate yathā śabdasantāne śabdaḥ  
śabdāntaravirodhīti//24//

## Adhyāya 3, Āhnika 2, Sūtra 25

/p. 857/ asaṅkhyeyeṣu jñānakāriteṣu saṁskāreṣu smṛtīhetuṣv ātmasamaveteṣv ātmamanasoś ca sannikarṣe samāne smṛtīhetau sati na kāraṇasyāyaugapadyam astīti yugapat smṛtayaḥ prādurbhaveyuḥ yadi buddhir ātmaḡuṇaḥ syād iti/ tatra kaścit sannikarṣasyāyaugapadyam upapādayiṣyann āha —

jñānasamavetātmapradeśasannikarṣān manasaḥ smṛtyutpatter na  
yugapadutpattiḥ // 3.2.25 //

jñānasādhanaḥ saṁskāro jñānam ity ucyate jñānasamskṛtair ātmapradeśaiḥ paryāyeṇa manaḥ sannikṛṣyate/ ātmamanaḥsannikarṣāt smṛtayo 'pi paryāyeṇa bhavantīti//25//

## Adhyāya 3, Āhnika 2, Sūtra 26

/p. 858/

nāntaḥśarīravṛttivān manasaḥ // 3.2.26 //

sadehasyātmano manasā saṁyogo vipacyamānakarmāśayasahito jīvanam iṣyate/ tatrāsya prāk prāyaṇād antaḥśarīre vartamānasya manasaḥ śarīrād bahirjñānasamskṛtair ātmapradeśaiḥ saṁyogo nopapadyata iti//26//

## Adhyāya 3, Āhnika 2, Sūtra 27

/p. 859/

sādhyatvād ahetuḥ // 3.2.27 //

vipacyamānakarmāśayamātraṁ jīvanam, evaṁ ca sati sādhyam antaḥśarīravṛttivam manasa iti//27//

## Adhyāya 3, Āhnika 2, Sūtra 28

smarataḥ śarīradhāraṇopapatter apratiṣedhaḥ // 3.2.28 //

susmūrṣayā khalv ayaṁ manaḥ praṇidadhānaś cirād api kaṁcid arthaṁ smarati, smarataś ca śarīradhāraṇaṁ dṛṣyate/ ātmamanaḥsannikarṣajaś ca prayatno dvividhaḥ — dhāraḥ prerakaś ca, niḥsrte ca śarīrād bahir manāsi dhārakasya prayatnasyābhāvād gurutvāt patanaṁ syāt śarīrasya smarata iti//28//0

## Adhyāya 3, Āhnika 2, Sūtra 29

/p. 860/

na tadāśugatitvān manasaḥ // 3.2.29 //

āśugati manaḥ tasya bahiḥśarīrātmapradeśena jñānasamskṛtena sannikarṣaḥ, pratyāgatasya ca prayatnotpādanam ubhayaṁ yujyata iti/ utpādya vā dhāraḥ prayatnaṁ śarīrān niḥsaraṇaṁ manasaḥ, atas tatropapannaṁ dhāraṇam iti//29//

## Adhyāya 3, Āhnika 2, Sūtra 30

na smaraṇakālānīyamāt // 3.2.30 //

kiñcit kṣipraṃ smaryate kiñcic cireṇa/ yadā cireṇa, tadā susmūrṣayā manasi dhāryamāṇe cintāprabandhe sati kasyacid arthasya liṅgabhūtasya cintanam ārādhitam smṛtihateturbhavati/ tatra itac ciranīscarite manasi nopapadyata iti/ śarīrasaṃyogānapekṣas cātmanāṇsaṃyogo na smṛtihatetuḥ śarīrasya bhogāyatanatvāt/

/p. 861/ upabhogāyatanam puruṣasya jñātuḥ śarīram na tato niścaritasya manasa ātmasaṃyogamātram jñānasukhādīnām utpattau kalpate, kṛtau vā śarīravaiyarthyaṃ iti//30//

## Adhyāya 3, Āhnika 2, Sūtra 31

ātmapreraṇayadṛcchājñatābhiś ca na saṃyogaviśeṣaḥ // 3.2.31 //

ātmapreraṇena vā manaso bahiḥ śarīrāt saṃyogaviśeṣaḥ syāt, yadṛcchayā vā, ākasmikatayā jñatayā vā manasaḥ? sarvathā cānupapattiḥ/ katham? smartavyatvāt, icchātaḥ smaraṇāj jñānāsambhavāc ca/ yadi tāvad ātmā amuṣyārthasya smṛtihatetuḥ saṃskāraḥ amuṣminn ātmadeśe samavetas tena maṇḥ saṃyujyatām iti maṇḥ prerayati tadā smṛta evāsāv artho bhavati na smartavyaḥ/ na cātmapratyakṣa ātmapradeśaḥ saṃskāro vā, tatrānupapannātmapratyakṣeṇa saṃvittir iti/ susmūrṣayā cāyaṃ maṇḥ praṇidadhānaś cirād api kañcid artham smarati nākasmāt, jñatvam ca manaso nāsti jñānapraṭiśedhād iti//31//

## Adhyāya 3, Āhnika 2, Sūtra 32

/p. 862/ etac ca —

vyāsaktamanasaḥ pādavyathanena saṃyogaviśeṣeṇa samānam // 3.2.32 //

yadā khalv ayam vyāsaktamanāḥ kvacid deśe śarkarayā kaṇṭakena vā pādavyathanam āpnoti tadā ātmamanaḥ saṃyogaviśeṣa eṣitavyaḥ, dṛṣṭam hi duḥkham duḥkhavedanam ceti/ tatrāyaṃ samānaḥ praṭiśedhaḥ/ yadṛcchayā tu na viśeṣo nākasmikī kriyā nākasmikaḥ saṃyoga iti/ karmādrṣṭam upabhogārtham kriyāhetur iti cet samānam/ karmādrṣṭam puruṣastham puruṣopabhogārtham manasi kriyāhetuḥ evaṃ duḥkham duḥkhasaṃvedanam ca sidhyatīty evaṃ cen manyase, samānam — smṛtihatēv api saṃyogaviśeṣo bhavitum arhati/ tatra yad uktam

ātmapreraṇayadṛcchājñatābhiś ca na saṃyogaviśeṣaḥ

ity ayam apratiśedha iti/ pūrvas tu praṭiśedho

nāntaḥśarīravṛttitvān manasa

iti//32//

## Adhyāya 3, Āhnika 2, Sūtra 33

/p. 863/ kaḥ khalv idānīm kāraṇayaugapadyasadbhāve yugapad asmaraṇasya hetur iti?

praṇidhānaliṅgādijñānānām ayugapadbhāvād yugapad asmaraṇam // 3.2.33 //

yathā khalv ātmamanasoḥ sannikarṣaḥ saṃskāraś ca smṛtihateturbhavati evaṃ praṇidhānam liṅgādijñānāni tāni ca na yugapadbhavanti tatkr̥tā smṛtīnām yugapad anutpattir iti/ pratibhavat tu

prañidhānādyanapekṣe smārte yaugapadyaprasaṅgaḥ/ yat khalv idam prātibham iva jñānam  
prañidhānādyanapekṣam smārttam utpadyate kadācit tasya yugapadutpattiprasaṅgo hetvabhāvāt/  
sataḥ smṛtīhetor asaṃvedanāt prātibhena samānābhimānaḥ/ bahvarthaviṣaye vai cintāprabandhe  
kaścid evārthaḥ kasyacit smṛtīhetuḥ,

/p. 864/ tasyānucintanāt tasya smṛtir bhavati/ na cāyaṃ smartā sarvaṃ smṛtīhetuṃ  
saṃvedayate evaṃ me smṛtir utpanneti/ asaṃvedanāt prātibham iva jñānam idam smārttam iti  
abhimanyate, na tv asti prañidhānādyanapekṣam smārttam iti/ prātibhe katham iti cet  
puruṣakarmaviśeṣād upabhogavan niyamaḥ/ prātibham idānīm jñānam yugapat kasmān  
notpadyate? yathopabhogārthaṃ karma yugapadupabhogam na karoti evaṃ puruṣakarmaviśeṣaḥ  
pratibhāhetur na yugapad anekam prātibham jñānam utpādayati/ hetvabhāvād ayuktam iti cet, na  
karaṇasya pratyayaparyāye sāmartyāt/

upabhogavan niyama

ity asti dṛṣṭānto hetur nāstīti cen manyase? na, karaṇasya pratyayaparyāye sāmartyāt/ naikasmin  
jñeye yugapad anekam jñānam utpadyate, na cānekasmin/ tad idam dṛṣṭena  
pratyayaparyāyenānumeyam karaṇasāmartyam itthambhūtam iti na jñātuḥ vikaraṇadharmāṇo  
dehanānātve pratyayayaugapadyād iti/

/p. 865/ ayam ca dvitīyaḥ pratiśedhaḥ, avasthitaśarīrasya cānekajñānasamavāyād ekapradeśe  
yugapad anekārthasmarāṇam syāt/ kvacid deśe 'vasthitaśarīrasya jñātur indriyārthaprabandhena  
jñānam anekam ekasmin ātmapradeśe samavaiti/ tena yadā manaḥ saṃyujyate tadā  
jñātapūrvasyānekasya yugapat smaraṇam prasajyate pradeśasaṃyogaparyāyābhāvād iti/  
ātmapradeśānām adravyāntaratvād ekārthasamavāyasyāviśeṣe sati  
smṛtiyaugapadyapraśedhānupapattiḥ/

/p. 866/ śabdasantāne tu śrotrādhiṣṭhānapratyāsattiyā śabdaśravaṇavat saṃskārapratyāsattiyā  
manasaḥ smṛtyutpatter na yugapad utpattiprasaṅgaḥ/ pūrva eva tu pratiśedho  
nānekajñānasamavāyād ekapradeśe yugapat smṛtiprasaṅga iti//33//

## Adhyāya 3, Āhnika 2, Sūtra 34

puruṣadharmo jñānam antaḥkaraṇasyecchādveṣaprayatnasukhaduḥkhāni dharmā iti kasyacid  
darśanam, tat pratiśidhyate —

/p. 867/

jñasyecchādveṣanimittatvād ārambhanivṛttyoḥ // 3.2.34 //

ayam khalu jānāti tāvad idam me sukhasādhanam idam me duḥkhasādhanam iti jñātvā svasya  
sukhasādhanam āptum icchati, duḥkhasādhanam hātum icchati, prāpticchāprayuktasyāsya  
sukhasādhanāvāptaye samihāviśeṣa ārambhaḥ, jihāsāprayuktasya duḥkhasādhanaparivarjanam  
nivṛtṭiḥ, evaṃ jñānecchāprayatnadveṣasukhaduḥkhānām ekenābhisambandhaḥ/ ekakartṛkatvam  
jñānecchāpravṛtṭinām samānāśrayatvam ca/ tasmā jñasyecchādveṣaprayatnasukhaduḥkhāni  
dharmā nācetanasyeti/ ārambhanivṛttyoś ca pratyagātmani dṛṣṭatvāt paratrānumānam veditavyam  
iti//34//

## Adhyāya 3, Āhnika 2, Sūtra 35

/p. 868/ atra bhūtacaitanika āha —

talliṅgatvād icchādveṣayoḥ pārthivādyeṣv pratiṣedhaḥ // 3.2.35 //

ārambhanivṛttiliṅgāv icchādveṣāv iti yasyārambhanivṛtti tasyecchādveṣau tasya jñānam iti prāptam pārthivāpy ataijasavāyavīyānām śarīrāṇām ārambhanivṛttidarśanād icchādveṣajñānair yoga iti caitanyam//35//

## Adhyāya 3, Āhnika 2, Sūtra 36

paraśvādiṣv ārambhanivṛttidarśanāt // 3.2.36 //

śarīre caitanyanivṛtṭiḥ/ ārambhanivṛttidarśanād icchādveṣajñānair yoga iti prāptam paraśvādeḥ karaṇasyārambhanivṛttidarśanāc caitanyam iti/ atha śarīrasyecchādibhir yogāḥ, paraśvādes tu karaṇasyārambhanivṛtṭi vyabhicarataḥ, na tarhy ayaṁ hetuḥ pārthivāpy ataijasavāyavīyānām śarīrāṇām ārambhanivṛttidarśanād icchādveṣajñānair yoga iti/

/p. 869/ ayaṁ tarhy anyo 'rthaḥ — talliṅgatvād icchādveṣayoḥ pārthivādyeṣv apratiṣedhaḥ/ prthivyādīnām bhūtānām ārambhas tāvat trasasthāvaraśarīreṣu tadavayavavyūhaliṅgaḥ pravṛttiviśeṣaḥ loṣṭādiṣu ca liṅgābhāvāt pravṛttiviśeṣābhāvo nivṛtṭiḥ/ ārambhanivṛttiliṅgāv icchādveṣāv iti pārthivādyeṣv aṇuṣu taddarśanād icchādveṣayogas tadyogāj jñānayoga iti siddham bhūtacaitanyam iti/ kumbhādiṣv anupalabdher ahetuḥ/ kumbhādīmṛdavayavānām vyūhaliṅgaḥ pravṛttiviśeṣa ārambhaḥ, sikatādiṣu pravṛttiviśeṣābhāvo nivṛtṭiḥ/ na ca mṛtsikatānām ārambhanivṛttidarśanād icchādveṣaprayatnajñānair yogāḥ/ tasmāt talliṅgatvād icchādveṣayor ity ahetur iti//36//

## Adhyāya 3, Āhnika 2, Sūtra 37

niyamāniyamau tu tadviśeṣakau // 3.2.37 //

tayor icchādveṣayor niyamāniyamau viśeṣakau bhedakau/ jñasyecchādveṣanimitte pravṛttinivṛtṭi na svāśraye/

/p. 870/ kiṁ tarhi? prayojyāśraye/ tatra prayujyamāneṣu bhūteṣu pravṛttinivṛtṭi staḥ na sarveṣv ity aniyamopapattih/ yasya tu jñātvād bhūtānām icchādveṣanimitte ārambhanivṛtṭi svāśraye tasya niyamaḥ syāt, yathā bhūtānām guṇāntaranimittā pravṛtṭir guṇapratibandhāc ca nivṛtṭir bhūtāmātre bhavati niyamena, evaṁ bhūtāmātre jñānecchādveṣanimitte pravṛttinivṛtṭi svāśraye syātām, na tu bhavataḥ tasmāt prayojakāśritā jñānecchādveṣaprayatnāḥ, prayojyāśraye tu pravṛttinivṛtṭi siddham/

/p. 871/ ekaśarīre tu jñāṭṛbahutvaṁ niranumānam/ bhūtacaitanikasyaikaśarīre bahūni bhūtāni jñānecchādveṣaprayatnaguṇānīti jñāṭṛbahutvaṁ prāptam/ om iti bruvataḥ pramāṇam nāsti, yathā nānāśarīreṣu nānā jñātāro buddhyādiguṇavyavasthānāt, evam ekaśarīre 'pi buddhyādivyavasthānumānam syāj jñāṭṛbahutvasyeti/

/p. 872/ dṛṣṭāś ca anyaguṇanimittāḥ pravṛttiviśeṣo bhūtānām so 'numānam anyatrāpi/ dṛṣṭāḥ karaṇalakṣaṇeṣu bhūteṣu paraśvādiṣu upādānalakṣaṇeṣu ca mṛtprabhṛtiṣv anyaguṇanimittāḥ pravṛttiviśeṣaḥ/ so 'numānam anyatrāpi trasasthāvaraśarīreṣu/ tadavayavavyūhaliṅgaḥ pravṛttiviśeṣo bhūtānām anyaguṇanimitta iti/ sa ca guṇaḥ prayatnasamānāśrayaḥ saṁskāro dharmādharmaśamākhyātaḥ sarvārthaḥ puruṣārthārādhanāya prayojako bhūtānām prayatnavad iti/ ātmāstitvahetubhir ātmanityatvahetubhiś ca bhūtacaitanyapraṭiṣedhaḥ kṛto veditavyaḥ/

nendriyārthayos tadvināśe 'pi jñānavasthānād

iti ca samānaḥ pratiṣedha iti/ kriyāmātraṃ kriyoparamamātraṃ cārambhanivṛtti ity abhipretyoktam  
 talliṅgatvād icchādveṣayoḥ pārthivādyeṣv apratiṣedhaḥ  
 / anyathā tv ime ārambhanivṛtti ākhyāte, na ca tathāvidhe pṛthivyādiṣu dr̥ṣyete/ tasmād ayuktam  
 talliṅgatvād icchādveṣayoḥ pārthivādyeṣv apratiṣedha  
 iti//37

## Adhyāya 3, Āhnika 2, Sūtra 38

/p. 873/ bhūtendriyamanasām samānaḥ pratiṣedhaḥ, manas tūdāharaṇamātraṃ/  
 yathoktahetutvāt pāratantryād akṛtābhyāgamāc ca na manasaḥ // 3.2.38 //  
 icchādveṣaprayatnasukhaduḥkhajñānāny ātmano liṅgam

ity atah prabhṛti yathoktam saṅgr̥hyate, tena bhūtendriyamanasām caitanyapратиṣedhaḥ/  
 pāratantryāt — paratantrāṇi bhūtendriyamanāmsi dhāraṇaprerāṇavyūhanakriyāsu prayatnavaśāt  
 pravarttante, caitanye punaḥ svatantrāṇi syur iti/

/p. 874/ akṛtābhyāgamāc ca —  
 pravṛttir vāgbuddhiśarīrārambha

iti caitanye bhūtendriyamanasām parakṛtam karma puruṣeṇopabhujyata iti syāt, acaitanye tu  
 tatsādhanasya svakṛtakarmaphalopabhogaḥ puruṣasyety upapadyata iti//38//

## Adhyāya 3, Āhnika 2, Sūtra 39

/p. 875/ athāyaṃ siddhopasaṃgrahaḥ —  
 pariśeṣād yathoktahetūpapatteś ca // 3.2.39 //

ātmaguṇo jñānam iti prakṛtam/ pariśeṣo nāma

prasaktapратиṣedhe anyatrāprasaṅgāc chiṣyamāṇe sampratryayaḥ

/ bhūtendriyamanasām pratiṣedhe dravyāntaraṃ na prasajyate śiṣyate cātmā tasya guṇo jñānam iti  
 jñāyate/ yathoktahetūpapatteś ceti

darśanasparśanābhyām ekārthagrahaṇād

ityevamādīnām ātmapratipattihetūnām apratiṣedhād iti/ pariśeṣajñāpanārtham

prakṛtasthāpanādijñānārtham ca yathoktahetūpapattivacanam iti/ atha vā upapatteś ceti

hetvantaram evedam/ nityaḥ khalv ayam ātmā, yasmād ekasmin śarīre dharmam caritvā kāyasya  
 bhedāt svarge deveṣūpapadyate, adharmam caritvā dehabhedāt narakeṣūpapadyata iti/ upapattiḥ

śarīrāntaraprāptilakṣṇā, sā sati sattve nitye cāśrayavati, buddhiprabandhamātre tu nirātmake

nirāśrayā nopapadyata iti/ ekasattvādhiṣṭhānāś cānekaśarīrayogaḥ saṃsāra upapadyate,

śarīraprabandhocchedaś cāpavargo muktir ity upapadyate/ buddhisantatimātre tv

ekasattvānupapatter na kaścid dīrgham adhvānam sandhāvati na kaścic charīraprabandhād

vimucyata iti saṃsārāpavargānupapattir iti/ buddhisantatimātre ca sattvabhedāt sarvam idaṃ

prāṇivyavahārajātam apratisaṃhitam avyāvṛttam apariniṣṭham ca syāt,

/p. 876/ tataḥ smaraṇābhāvāt nānyadr̥ṣṭam anyāḥ smaratīti/ smaraṇam ca khalu pūrvajñātasya

samānena jñātrā grahaṇam ajñāsiṣam amum artham jñeyam iti/ so .yam eko jñātā pūrvajñātam

artham gr̥hṇāti tac cāsy grahaṇam smaraṇam iti, tad buddhiprabandhamātre nirātmake

nopapadyate//39//



## Adhyāya 3, Āhnika 2, Sūtra 40

smaraṇaṃ tv ātmano jñāsvābhāvāt // 3.2.40 //

upapadyata iti/ ātmana eva smaraṇaṃ na buddhisantatimātrasyeti/ tuśabdo 'vadhāraṇe/  
katham? jñāsvabhāvatvāt/ jñā iti asya svabhāvaḥ svo dharmāḥ/ ayaṃ khalu jñāsyati jānāti ajñāsīd  
iti trikālaviṣayenānekena jñānena sambadhyate,

/p. 877/ tac cāsyā trikālaviṣayaṃ jñānaṃ pratyātmavedanīyaṃ jñāsyāmi jānāmi ajñāsiṣam iti  
varttate, tad yasyāyaṃ svo dharmas tasya smaraṇaṃ na buddhiprabandhamātrasya  
nirātmakasyeti//40//

## Adhyāya 3, Āhnika 2, Sūtra 41

smṛtihatūnām ayaugapadyād yugapad asmaraṇaṃ ity uktam/ atha kebhyaḥ smṛtir utpadyata  
iti? smṛtiḥ khalu —

praṇidhānanibandhābhyāsaliṅgalakṣaṇasādṛśyaparigrahāśrayāśritasambandhāna  
ntaryaviyogaikakāryavirodhātīśayaprāptivyavadhānasukhaduḥkhecchādveṣabhayārth  
itvakriyārāgadharmanādharmanimittebhyaḥ // 3.2.41 //

susmūrṣayā manaso dhāraṇaṃ praṇidhānaṃ susmūrṣitaliṅgacintanaṃ cārthasmṛtikāraṇaṃ/  
nibandhaḥ khalv ekagranthopayamo 'rthānām, ekagranthopayatāḥ khalv arthā anyonyasmṛtihatava  
ānupūrvyeṇetarathā vā bhavantīti/

/p. 878/ dhāraṇaśāstrakṛto vā prajñāteṣu vastuṣu smartavyānām upanikṣepo nibandha iti/  
abhyāsas tu samāne viṣaye jñānānām abhyāvṛtīḥ, abhyāsajanitaḥ saṃskāra ātmaguṇo  
'bhyāsaśabdenocyate, sa ca smṛtihatūḥ samāna iti/ liṅgaṃ punaḥ saṃyogi samavāyy  
ekārthasamavāyi virodhi ceti/ yathā dhūmo 'gneḥ, gor viśāṇam, pāṇiḥ pādasya, rūpaṃ sparśasya  
abhūtaṃ bhūtasyeti/ lakṣaṇaṃ paśvavayavasthaṃ gotrasya smṛtihatūḥ, vidānām idaṃ gargāṇām  
idaṃ iti/ sādṛśyaṃ citragataṃ pratirūpakaṃ devadattasyetyevamādi/ parigrahāt svena vā svāmī  
svāminā vā svaṃ smaryate/ āśrayād grāmaṇyā tadadhīnaṃ saṃsmarati/ āśritāt tadadhīnena  
grāmaṇyam iti/ sambandhād antevāsinā yuktaṃ guruṃ smarati, ṛtvijā yājyam iti/

/p. 879/ ānantaryād iti karaṇīyeṣv artheṣu/ viyogād yena viyuḥyate tadviyogapratisaṃvedī  
bhṛśaṃ smarati/ ekakāryāt kartrantaradarśanāt kartrantare smṛtiḥ/ virodhāt, vijigīṣamāṇayor  
anyataradarśanād anyataraḥ smaryate/ atīśayād yenātīśaya utpāditaḥ/ prāpteḥ yato 'nena kiṃcit  
prāptam āptavyaṃ vā bhavati tam abhīkṣṇaṃ smarati/ vyavadhānāt kośādibhir asiprabhṛtīni  
smaryante/

/p. 880/ sukhaduḥkhābhyāṃ taddhetuḥ smaryate/ icchādveṣābhyāṃ yam icchati yaṃ ca dveṣṭī  
taṃ smarati/ bhayād yato bibheti/ arthitvād yenārthī bhojanenācchādanena vā/ kriyayā rathena  
rathakāraṃ smarati/ rāgād yasyāṃ striyāṃ rakto bhavati tām abhīkṣṇaṃ smarati/ dharmāj  
jātyantarasmaraṇaṃ iha cādhitāsrūtāvadhāraṇaṃ iti/ adharmāt prāganubhūtauḥkhasādhanam  
smarati/ na caiteṣu nimitteṣu yugapat saṃvedanāni bhavantīti yugapad asmaraṇaṃ iti/ nidarśanaṃ  
cedaṃ smṛtihatūnām na parisaṅkhyānam iti//41//

## Adhyāya 3, Āhnika 2, Sūtra 42

/p. 881/ anityāyāṃ ca buddhāv utpannāpavargitvāt kālāntarāvāsthānāc ca anityānāṃ saṃśayaḥ kim utpatpannāpavargiṇī buddhiḥ śabdavat āhosvit kālāntarāvasthāyiniṇī kumbhavad iti/ utpannāpavargiṇīti pakṣaḥ pariḡrhyate/kasmāt?

karmānavasthāyigrahaṇāt // 3.2.42 //

karmaṇo 'navasthāyino grahaṇād iti/ kṣiptasyeṣor āpatanāt kriyāsantāno ḡrhyate, pratyarthaniyamāc ca buddhīnāṃ kriyāsantānavad buddhisantānoupapattir iti/ avasthitagrahaṇe ca vyavadhīyamānasya pratyakṣanivṛtteḥ/ avasthite ca kumbhe ḡrhyamāṇe santānenaiva buddhir vartate prāḡ vyavadhānāt tena vyavahite pratyakṣaṃ jñānaṃ nivartate,

/p. 882/ kālāntarāvasthāne tu buddher dṛṣyavyavadhāne 'pi pratyakṣam avatiṣṭheteti/ smṛtiś cālīṅgaṃ buddhyavasthāne saṃskārasya buddhijasya smṛtihatutvāt/ yaś ca manyeta avatiṣṭhate buddhiḥ dṛṣṭā hi buddhiviṣaye smṛtiḥ sā ca buddhāv anityāyāṃ kāraṇābhāvān na syād iti/ tad idam aliṅgam/ kasmāt? buddhijo hi saṃskāro guṇāntaraṃ smṛtihatetur na buddhir iti/

/p. 884/ hetvabhāvād ayuktam iti cet? buddhyavasthānāt pratyakṣatve smṛtyabhāvaḥ/yāvad avatiṣṭhate buddhis tāvad asau boddhavyārthiḥ pratyakṣaḥ pratyskṣe ca smṛtir anupapanna iti//42//

## Adhyāya 3, Āhnika 2, Sūtra 43

avyaktaagrahaṇam anavasthāyitvād vidyutsampāte rūpāvyaktaagrahaṇvat // 3.2.43 //

yady utpannāpavargiṇī buddhiḥ prāptam avyaktaṃ boddhavyasya grahaṇam, yathā vidyutsampāte vaidyutasya prakāśasyānavasthānād avyaktaṃ rūpagrahaṇam iti; vyaktaṃ tu dravyāṇāṃ grahaṇam tasmād ayuktam etad iti//43//

## Adhyāya 3, Āhnika 2, Sūtra 44

hetūpādanāt pratiṣeddhavyābhyanujñā // 3.2.44 //

utapannāpavargiṇī buddhir iti pratiṣeddhavyaṃ tad eva abhyanujñāyate vidyutsampāte rūpāvyaktaagrahaṇavad iti/

/p. 885/ yatrāvyaktaagrahaṇam tatrotpannāpavargiṇī buddhir iti/ grahaṇahetuvikalpād grahaṇavikalpo na buddhivikalpāt/ yad idam kvacid avyaktaṃ kvacid vyaktaṃ grahaṇam ayaṃ vikalpo grahaṇahetuvikalpāt yatrānavasthito grahaṇahetuḥ tatrāvyaktaṃ grahaṇam yatra avasthitas tatra vyaktaṃ, na tu buddher avasthānānavasthānābhyām iti/ kasmāt? arthagrhaṇam hi buddhiḥ yat tadarthagrahaṇam avyaktaṃ vyaktaṃ vā buddhiḥ sā iti/ viśeṣāgrahaṇe ca sāmānyagrahaṇamātram avyaktaagrahaṇam tatra viśayāntare buddhyanatarānutpattir nimittābhāvāt/ yatra samānadharmayuktaś ca dharmī ḡrhyate viśeṣadharmayuktaś ca tad vyaktaṃ grahaṇam, yatra tu viśeṣe 'ḡrhyamāṇe sāmānyagrahaṇamātraṃ tad avyaktaṃ grahaṇam/ samānadharmayogāc ca viśiṣṭhadharmayogo viśayāntaram, tatra yad grahaṇam na bhavati tad grahaṇanimittābhāvād na buddher anavasthānād iti/

/p. 886/ yathāviṣayaṃ ca grahaṇaṃ vyaktaṃ eva pratyarthaniyatatvāc ca buddhīnām/  
 sāmānyaviṣayaṃ ca grahaṇaṃ svaviṣayaṃ prati vyaktaṃ viśeṣaviṣayaṃ ca grahaṇaṃ svaviṣayaṃ  
 prati vyaktaṃ pratyarthaniyatā hi buddhayaḥ, tad idam avyaktagrahaṇaṃ deśitaṃ kva viṣaye  
 buddhyanavasthānakāritaṃ syad iti? dharminas tu dharmabhede buddhīnāntvasya  
 bhāvābhāvābhyāṃ tadupapattiḥ/dharmināḥ khalv arthasya samānās ca dharmā viśiṣṭās ca, teṣu  
 pratyarthaniyatā nānābuddhayaḥ, tā ubhayo yadi dharmini vartante tadā vyaktaṃ grahaṇaṃ  
 dharminam abhipretya/ yadā tu sāmānyagrahaṇamātraṃ tadāvyaktaṃ grahaṇaṃ iti/ evaṃ  
 dharminam abhipretya vyaktāvyakatayor grahaṇayor upapattir iti//44//

## Adhyāya 3, Āhnika 2, Sūtra 45

/p. 887/ na cedam avyaktaṃ grahaṇaṃ budder boddhavyasya vānavasthāyitvād upapadyate  
 iti/ idam hi —

na pradīpārciḥsantatsabhivyaktagrahaṇavat tadgrahaṇam // 3.2.45 //  
 anavasthāyitve 'pi buddhes teṣāṃ grahaṇaṃ vyaktaṃ pratipattavyam/ katham?  
 pradīpārciḥsantatyabhivyaktagrahaṇavat/ pradīpārciṣāṃ santatyā vartamānānām  
 grahaṇānavasthānaṃ grāhyānavasthānaṃ ca pratyarthaniyatatvād buddhīnām yāvanti  
 pradīpārciṣi tāvatyo buddaya iti/ dṛśyate cātra vyaktaṃ pradīpārciṣāṃ grahaṇam iti//45//

## Adhyāya 3, Āhnika 2, Sūtra 46

/p. 888/ cetanā śarīraguṇaḥ sati śarīre bhāvād asati ca abhāvād iti  
 dravye svaguṇaparaguṇopalabdheḥ saṃśayaḥ // 3.2.46 //  
 sāmśayikaḥ sati bhāvaḥ, svaguṇo 'psu dravatvam upalabhyate, paraguṇaś coṣṇatā, tenāyaṃ  
 saṃśayaḥ kiṃ śarīraguṇaś cetanā śarīre gṛhyata atha dravyāntaraguṇa iti//46//

## Adhyāya 3, Āhnika 2, Sūtra 47

na śarīraguṇaś cetanā, kasmāt?  
 yāvad dravyabhāvitvād rūpādīnām // 3.2.47 //  
 na rūpādīnām śarīraṃ gṛhyate cetanāhīnan tu gṛhyate yathoṣṇatāhīnā āpaḥ, tasmān na  
 śarīraguṇaś cetaneti/  
 /p. 889/ saṃskāravād iti ced na kāraṇānucchedāt/ yathāvidhe dravye saṃskāraḥ tathāvidha  
 evoparamo na, tatra kāraṇocchedād atyantam saṃskārānupapattir bhavati/ yathāvidhe śarīre cetanā  
 gṛhyate tathāvidhe evātyantoparamaś cetanāyā gṛhyate/ tasmāt saṃskāravād ity asamaḥ samādhiḥ/  
 athāpi śarīrastham cetanotpattikāraṇam syāt? dravyāntarastham vā? ubhayastham vā? tan na,  
 niyamahetvabhāvāt/ śarīrasthena kadācic cetanotpadyate kadācin neti niyame hetur nāstīti/  
 dravyāntarasthena ca śarīra eva cetanotpadyate na loṣṭādiṣv ity atra na niyame hetur astīti/  
 ubhayasthasya nimittatve śarīrasamānjātiyadravye cetanā notpadyate śarīra eva cotpadyate iti  
 niyame hetur nāstīti//47//

## Adhyāya 3, Āhnika 2, Sūtra 48

/p. 890/ yac ca manyeta sati śyāmādiguṇe dravye śyāmādyuparamo dr̥ṣṭaḥ evaṃ  
cetanoparamaḥ syād iti —

na, pākajaguṇāntarotpatteḥ // 3.2.48 //

nātyantaṃ rūpoparamo dravyasya, śyāme rūpe nivṛtte pākajaṃ guṇāntaraṃ raktaṃ rūpaṃ  
utpadyate, śarīre tu cetanāmātroparamo 'tyantam iti//48//

## Adhyāya 3, Āhnika 2, Sūtra 49

/p. 891/ athāpi —

pratidvandvisiddheḥ pākajānām apratiśedhaḥ // 3.2.49 //

yāvatsu dravyeṣu pūrvaguṇapratidvandvisiddhis tāvatsu pākajotpattir dr̥śyate pūrvaguṇaiḥ  
saha pākajānām avasthānasyāgrahaṇāt/ na ca śarīre cetanāpratidvandvisiddhau sahānavasthāyi  
guṇāntaraṃ gr̥hyate yenānumiyeta tena cetanāyā virodhaḥ/ tasmād apratiśiddhā cetanā yāvac  
charīraṃ varteta, na tu vartate, tasmān na śarīraguṇaś cetanā iti//49//

## Adhyāya 3, Āhnika 2, Sūtra 50

/p. 892/ itaś ca na śarīraguṇaś cetanā —

śarīravypitvāt // 3.2.50 //

śarīraṃ śarīrāvayavāś ca sarve cetanotpattiyā vyāptā iti na kvacid anutpattis cetanāyāḥ, śarīravac  
charīrāvayavāś cetanā iti prāptaṃ cetanabahutvam/ tatra yathā pratiśarīraṃ cetanabahutve  
sukhaduḥkhajñānānām vyavasthā liṅgam evam ekaśarīre 'pi syāt, na tu bhavati, tasmān na  
śarīraguṇaś cetaneti//50//

## Adhyāya 3, Āhnika 2, Sūtra 51

yad uktaṃ na kvacic charīrāvayave cetanāyā anutpattir iti sā —

na keśanakhādiṣv anupalabdheḥ // 3.2.51 //

keśeṣu nakhādiṣu cānutpattis cetanāyā iti anupapannaṃ śarīravypitvam iti//51//

## Adhyāya 3, Āhnika 2, Sūtra 52

/p. 893/

tvakparyantatvāc charīrasya keśanakhādiṣv aprasaṅgaḥ // 3.2.52 //

indriyāśrayatvaṃ śarīralakṣaṇam, tvakparyantaṃ  
jīvamanaḥsukhaduḥkhasaṃvittyāyatanabhūtaṃ śarīram, tasmān na keśādiṣu cetanotpadyate/  
arthakāritas tu śarīropanibandhaḥ keśādīnām iti//52//

## Adhyāya 3, Āhnika 2, Sūtra 53

itaś ca na śarīraguṇaś cetanā —

śarīraguṇavaidharmyāt // 3.2.53 //

/p. 894/ dvidvidhaḥ śarīraguṇaḥ — apratyakṣaś ca gurutvam, indriyagrāhyaś ca rūpādih,  
vidhāntaraṃ tu cetanā, nāpratyakṣā saṃvedyatvāt, nendriyagrāhyā manoviṣayatvāt/ tasmād  
dravyāntaraguṇa iti //53//

## Adhyāya 3, Āhnika 2, Sūtra 54

na rūpādīnām itaretaravaidharmyāt // 3.2.54 //

yathā itaretaravidharmāṇo rūpādayo na śarīraguṇatvaṃ jahaty evaṃ rūpādivaidharmyāc cetanā  
śarīraguṇatvaṃ na hāsyatīti //54//

## Adhyāya 3, Āhnika 2, Sūtra 55

/p. 895/

aindriyakatvād rūpādīnām apratiśedhaḥ // 3.2.55 //

apratyaksatvāc ceti/ yathetaretaravidharmāṇo rūpādayo na dvaividhyam ativartante tathā  
rūpādivaidharmyāc cetanā na dvaividhyam ativarteta yadi śarīraguṇaḥ syād iti/ ativarttate tu,  
tasmān na śarīraguṇa iti/ bhūtendriyamanasām jñānapratiśedhāt siddhe saty ārambho  
viśeṣajñāpanārthaḥ, bahudhā parīkṣyamāṇaṃ tattvaṃ suniścitataraṃ bhavatīti //55//

## Adhyāya 3, Āhnika 2, Sūtra 56

/p. 896/ parīkṣitā buddhiḥ, manasa idānīm parīkṣākramaḥ/ tat kiṃ pratiśarīram ekam anekam  
iti vicāre —

jñānāyugaḥpadād ekaṃ manaḥ // 3.2.56 //

asti khalu vai jñānāyugaḥpadyam ekaikasyendriyasya yathāviśayam,  
karaṇasyaikapratyayanirvṛttau sāmartyāt, na tadekatve manaso liṅgam/ yat tu khalv idam  
indriyāntarāṇām viśayāntareṣu jñānāyugaḥpadyam iti tal liṅgam/ kasmāt? sambhavati khalu vai  
bahuṣu manaḥsv indriyamanahsaṃyogayaugaḥpadyam iti jñānāyugaḥpadyam syāt, na tu bhavati/  
tasmād viśaye pratyayaparyāyād ekaṃ manaḥ //56//

## Adhyāya 3, Āhnika 2, Sūtra 57

/p. 897/

na yugaḥpad anekakriyopalabdheḥ // 3.2.57 //

ayaṃ khalv adhyāpako 'dhīte vrajati kamaṇḍaluṃ dhārayati panthānaṃ paśyati śṛṇoty  
āraṇyajān śabdān bibhyad vyālaliṅgāni bubhutsate smarati ca gantavyaṃ sthānīyam iti/  
kramasyāgrahaṇād yugaḥpad etāḥ kriyā iti prāptaṃ manaso bahutvam iti //57//

## Adhyāya 3, Āhnika 2, Sūtra 58

alātacakradarśanavat tadupalabdhir āsusañcārāt // 3.2.58 //

āsusañcārād alātasya bhramato vidyamānaḥ kramo na gr̥hyate/ kramasyāgrahaṇād  
avicchedabuddhyā cakravād buddhir bhavātīti/

/p. 898/ tathā buddhīnām kriyānām cāsuṽṛttivād vidyamānaḥ kramo na gr̥hyate  
kramasyāgrahaṇād yugapat kriyā bhavanntīty abhimāno bhavati/ kiṃ punaḥ kramasyāgrahaṇād  
yugapat kriyābhimānaḥ, atha yugapadbhāvād eva yugapadanekakriyopalabdhir iti nātra  
viśeṣapratipatteḥ kāraṇam ucyata iti/ uktam indriyāntarānām viśayāntareṣu paryāyeṇa buddhayo  
bhavantīti tac cāpratyākhyeyam ātmapratyakṣatvāt/ athāpi dr̥ṣṭaśrutān arthān cintayataḥ krameṇa  
buddhayo vartante na yugapad anenānumātavyam iti/ varṇapadavākyaabuddhīnām  
tadarthabuddhīnām cāsuṽṛttivāt kramasyāgrahaṇam/ katham? vākyaṣṭheṣu khalu varṇeṣūccaratsu  
prativarṇam tāvac chravaṇam bhavati, śrutam varṇam ekam anekam vā padabhāvena sa  
pratisandhatte, pratisandhāya padaṃ vyavasyati, padavyavasāyena smṛtyā padārtham pratipadyate,  
padasamūhapratisandhānāc ca vākyaṃ vyavasyati, sambaddhāṃś ca padārthān gr̥hītvā vākyaartham  
pratipadyate/ na cāsām krameṇa vartamānānām buddhīnām āsuṽṛttivāt kramo gr̥hyate, tad etad  
anumānam anyatra buddhikriyāyugapadyābhimānasyeti/ na cāsti muktasaṃśayā yugapad utpattir  
buddhīnām yayā manasām bahutvam ekaśarīre 'numīyeta iti//58//

## Adhyāya 3, Āhnika 2, Sūtra 59

/p. 899/

yathoktahetutvāc cāṇu // 3.2.59 //

aṇu mana ekaṃ ceti dharmasamuccayo jñānāyugapadyāt/ mahattve manasaḥ  
sarvendriyasamyogād yugapad viśayagrahaṇam syād iti//59//

## Adhyāya 3, Āhnika 2, Sūtra 60

manasaḥ khalu bhoḥ sendriyasya śarīre ṽṛttilābho nānyatra śarīrāt/ jñātuś ca puruṣasya  
śarīrāyatanā buddhyādayo viśayopabhogo jihāsitahānam īpsitāvāptiś ca sarve ca śarīrāśrayā  
vyavahārāḥ/ tatra khalu vipratipatteḥ saṃśayaḥ — kim ayaṃ puruṣakarmanimittaḥ śarīrasarga  
āhosvid bhūtamātrād akarmanimitta iti/ śrūyate khalv atra vipratipattir iti/ tatredaṃ tattvam —

pūrvakṛtaphalānubandhāt tadutpattiḥ // 3.2.60 //

pūrvaśarīre yā pravṛttir vāgbuddhiśarīrārambhalakṣaṇā tat pūrvakṛtam karmoktam, tasya  
phalaṃ tajjanitau dharmādharmau/

/p. 900/ tatphalasyānubandha ātmasamavetasyāvasthānam, tena prayuktebhyo bhūtebyas  
tasyotpattiḥ śarīrasya, na svatantrebhya iti/ yad adhiṣṭhāno 'yam ātmā 'yam aham iti manyamāno  
yatrabhiyukto yatropabhogatr̥ṣṇayā viśayānupalabhamāno dharmādharmau saṃskaroti tad asya  
śarīram, tena saṃskāreṇa dharmādharmaalakṣaṇena bhūtasahite patite 'smin śarīra uttaram  
niṣpadyate, niṣpannasya cāsya pūrvaśarīravat puruṣārthakriyā, puruṣasya ca pūrvaśarīravat  
pravṛttir iti karmāpekṣebhyo bhūtebhyaḥ śarīrasarge saty etad upapadyata iti/

/p. 901/ dṛṣṭā ca puruṣaguṇena prayatnena prayuktebhyo bhūtebhyaḥ  
puruṣārthkriyāsamarthānāṃ dravyānāṃ rathaprabhṛtīnām utpattiḥ/ tathānumātavyaṃ śarīram api  
puruṣārthakriyāsamartham utpadyamānaṃ puruṣasya guṇāntarāpekṣebhyo bhūtebhya utpadyata  
iti//60//

## Adhyāya 3, Āhnika 2, Sūtra 61

/p. 902/ atra nāstika āha —  
bhūtebhyo mūrtyupādānavat tadupādānam // 3.2.61 //  
yathā karmanirapekṣebhyo bhūtebhyo nirvṛttā mūrtayaḥ  
sikatāśarkarāpāṣāṇagairikāñjanaprabhṛtayaḥ puruṣārthakāritvād upādīyante tathā  
karmanirapekṣebhyo bhūtebhyaḥ śarīram utpannaṃ puruṣārthakāritvād upādīyate iti//61//

## Adhyāya 3, Āhnika 2, Sūtra 62

na, sādhyasamatvāt // 3.2.62 //  
yathā śarīrotpattir akarmanimittā sādhyā tathā sikatāśarkarāpāṣāṇagairikāñjanaprabhṛtīnām  
apy akarmanimittāḥ sargaḥ sādhyāḥ sādhyasamatvād asādhanam iti  
bhūtebhyo mūrtyupādānavad  
iti cānena sādhyam//62//

## Adhyāya 3, Āhnika 2, Sūtra 63

/p. 903/  
notpattinimittatvān mātāpitroḥ // 3.2.63 //  
viśamaś cāyam upanyāsaḥ/ kasmāt? nirbījā imā mūrtaya utpadyante bijapūrvikā tu  
śarīrotpattiḥ/ mātāpitṛśabdena lohitaretasī bijabhūte gṛhyete/ tatra sattvasya  
garbhavāsānubhavanīyaṃ karma pitroś ca putraphalānubhavanīye karmaṇi mātur garbhāśraye  
śarīrotpattiḥ bhūtebhyaḥ prayojayantīty upapannaṃ bijānuvidhānam iti//63//

## Adhyāya 3, Āhnika 2, Sūtra 64

/p. 904/  
tathāhārasya // 3.2.64 //  
utpattinimittatvād iti prakṛtam/ bhuktaṃ pītam āhāraḥ tasya paktinirvṛttaṃ rasadravyaṃ  
mātrśarīre copacīyate bīje garbhāśayasthe bījasamānapākam, mātrayā copacayo bīje yāvad  
vyūhasamarthaḥ sañcaya iti/ sañcītaṃ ca kalalārbudamāṃsapeśikaṇḍarāśiraḥpāṇyādinā ca  
vyūhenendriyādhiṣṭhānabhedena vyūhyate, vyūhe ca garbhanāḍyāvātāritam rasadravyam  
upacīyate yāvat prasavasamartham iti/ na cāyam annapānasya sthālyādigatasya kalpata iti/ etasmāt  
kāraṇāt karmanimittatvaṃ śarīrasya vijñāyata iti//64//

## Adhyāya 3, Āhnika 2, Sūtra 65

/p. 905/

prāptau cānyamāt // 3.2.65 //

na sarvo dampatyoh saṃyogo garbhādhānahetur dṛśyate tatrāsati karmaṇi na bhavati sati ca bhavatīty anupapanno niyamābhāva iti/ karmanirapekṣeṣu bhūteṣu śarīrotpattihetuṣu niyamaḥ syāt na hy atra kāraṇābhāva iti//65//

## Adhyāya 3, Āhnika 2, Sūtra 66

/p. 906/ athāpi —

śarīrotpattinimittavat saṃyogotpattinimittam karma // 3.2.66 //

yathā khalv idam śarīram dhātuprāṇasaṃvāhinīnām nāḍīnām śukrāntānām dhātūnām ca snāyutvagasthiśirāpeśikalalakaṇḍarāṇām ca śirobāhūdarāṇām sakthnām ca koṣṭhagānām vātapittakaphānām ca mukhahṛdayāmāśayapakvāśayādhaḥsrotasām ca paramaduḥkhasampādanīyena sanniveśena vyūhanam aśakyam pṛthivyādibhiḥ karmanirapekṣair utpādayitum iti karmanimittā śarīrotpattir iti vijñāyate; evaṃ ca pratyātmaniyatasya nimittasyābhāvān niratiśayair ātmabhiḥ sambandhāt sarvātmanām ca samānaiḥ pṛthivyādibhir utpāditaṃ śarīram pṛthivyādigatasya ca niyamahetor abhāvāt sarvātmanām sukhaduḥkhasaṃvittyāyatanam samānam prāptam/ yat tu pratyātmanam vyavatiṣṭhate tatra śarīrotpattinimittam karma vyavashtāhetur iti vijñāyate/ paripacyamāno hi pratyātmaniyataḥ karmāśayo yasminn ātmani vartate tasyaivopabhogāyatanam śarīram utpādyā vyavasthāpayati/ tad evaṃ

śarīrotpattinimittavat saṃyoganimittam karma

iti vijñāyate/ pratyātmanavyavasthānam tu śarīrasyātmanā saṃyogam pracakṣmaha iti//66//

## Adhyāya 3, Āhnika 2, Sūtra 67

/p. 907/

etenānyamaḥ pratyuktaḥ // 3.2.67 //

yo .yam akarmanimitte śarīrasarge saty aniyama ity ucyate, ayam

śarīrotpattinimittavat saṃyogotpattinimittam karma

iti anena pratyuktaḥ/

/p. 908/ kas tāvad ayam niyamaḥ? yathaikasyātmanah śarīram tathā sarveṣām iti niyamaḥ/ anyasyānyathānyasyānyathety aniyamo bhedo vyāvṛttir viśeṣa iti/

/p. 909/ dṛṣṭā ca janmavyāvṛttir uccābhijano nikṛṣṭābhijana iti, praśastam nindatam iti, vyādhibahulam arogam iti, samagram vikalam iti, piḍābahulam sukhabahulam iti, puruṣātiśayalakṣaṇopapannaṃ viparitam iti, praśastalakṣaṇam ninditalakṣaṇam iti, paṭvindriyam mṛdvindriyam iti/ sūkṣmaś ca bhedo 'parimeyaḥ/ so 'yam janmabhedah pratyātmaniyatāt karmabhedād upapadyate, asati karmabhede pratyātmaniyate niratiśayatvād ātmanām samānatvāc ca pṛthivyādīnām pṛthivyādigatasya niyamahetor abhāvāt sarvam sarvātmanām prasajyeta, na tv idam itthambhūtam janma/ tasmān nākarmanittā śarīrotpattir iti/ upapannaś ca tadviyogaḥ



karmakṣayopapatteḥ/ karmanimitte śārīrasarge tena śārīreṇātmano viyoga upapannaḥ/ kasmāt? karmakṣayopapatteḥ/ upapadyate khalu karmakṣayaḥ samyagdarśanāt prakṣiṇe mohe vītarāgaḥ punarbhavaḥhetukarma kāyavānmanobhir na karotīty uttarasyānupacayaḥ pūrvopacitasya vipākapratiṣamvedanāt prakṣayaḥ/ evaṃ prasavaḥetor abhāvāt patire 'smin śārīre punaḥ śārīrāntarānupapatter apratisandhiḥ/ akarmanimitte tu śārīrasarge bhūtakṣayānupapattes tadviyogānupapattir iti//67//

## Adhyāya 3, Āhnika 2, Sūtra 68

/p. 910/

tad adṛṣṭakāritam iti cet punas tatprasaṅgo 'pavarge // 3.2.68 //

adarśanaṃ khalv adṛṣṭam ity ucyata adṛṣṭakāritā bhūtebhyaḥ śārīrotpattiḥ/ na jātv anutpanne śārīre draṣṭā nirāyatano dṛśyaṃ paśyati/ tac cāśya dṛśyaṃ dvividhaṃ viśayaś ca nānātvaṃ cāvvyaktātmanaḥ, tadarthaḥ śārīrasargaḥ/ tasminn avasite caritārthāni bhūtāni na śārīram utpādayantīty upapannaḥ śārīraviyoga ity evaṃ cen manyase,

punas tat prasaṅgo 'pavarge

— punaḥ śārīrotpattiḥ prasajyata iti/ yā cānutpanne śārīre darśanānutpattir adarśanābhimatā yā cāpavarge śārīranivṛtau darśanānutpattir adarśanabhūtā naitayor adarśanayoḥ kvacid viśeṣa ity adarśanasyānivṛtter apavarge punaḥ śārīrotpattiḥprasaṅga iti/

/p. 910/ caritārthatā viśeṣa ity cet na karaṇākaraṇayor ārambhadarśanāt/ caritārthāni bhūtāni darśanāvasānān na śārīrāntaram ārabhanta ity ayaṃ viśeṣa evaṃ ced ucyate; na, karaṇākaraṇayor ārambhadarśanāt — caritārthānāṃ bhūtānāṃ viśayopalabdihikaraṇāt punaḥ punaḥ śārīrārambhō dṛśyate prakṛtipuruṣayor nānātvadarśanasyākaraṇān nirarthakaḥ śārīrārambhaḥ punaḥ punar dṛśyate/ tasmād akarmanimittāyāṃ bhūtasṛṣṭau na darśanārthā śārīrotpattir yuktā, yuktā tu karmanimitte sarge darśanārthā śārīrotpattiḥ/ karmavipākasaṃvedanaṃ darśanam iti/

/p. 911/ tad adṛṣṭakāritam iti cet? kasyacid darśanam adṛṣṭam nāma paramāṇūnāṃ guṇaviśeṣaḥ kriyāhetus tena preritāḥ paramāṇavaḥ sammūrchitāḥ śārīram utpādayantīti tan manaḥ samāviśati svaguṇenādṛṣṭena preritaṃ samanaskē śārīre draṣṭur upalabdhir bhavatīti/ etasmin vai darśane guṇānucchedāt punas tatprasaṅgo 'pavarge/ apavarge śārīrotpattiḥ paramāṇugunaśyādṛṣṭasyānucchedyatvād iti//68//

## Adhyāya 3, Āhnika 2, Sūtra 69

/p. 914/

manaḥkarmanimittatvāc ca saṃyogāvyucchedaḥ // 3.2.69 //

manoguṇenādṛṣṭena samāveśite manasi saṃyogavyucchedo na syāt, tac ca kiṃkṛtaṃ śārīrād apasarpaṇaṃ manasa iti? karmāśayakṣaye tu karmāśayāntarād vipacyamānād apasarpaṇopapattir iti/ adṛṣṭād evāpasarpaṇam iti cet — yo 'dṛṣṭaḥ śārīropasarpaṇaḥhetuḥ sa evāpasarpaṇaḥhetur apīti? na, ekasya jīvanaprāyaṇaḥhetutvānupapatteḥ — evaṃ ca saty ekam adṛṣṭam jīvanaprāyaṇayor hetur iti prāptam, naitad upapadyate//69//

## Adhyāya 3, Āhnika 2, Sūtra 70

/p. 915/

nityatvaprasaṅgaś ca prāyaṇānupapatteḥ // 3.2.70 //

vipākasaṃvedanāt karmāśayaḥśaye śarīrapātaḥ prāyaṇam, karmāśayāntarāc ca punarjanma/  
bhūtamātrāt tu karmanirapekṣāc charīrotpattaḥ kasya kṣayāc charīrapātaḥ prāyaṇam iti?  
prāyaṇānupapatteḥ khalu vai nityatvaprasaṅgaṃ vidmaḥ/ yādṛcchike tu prāyaṇe  
prāyaṇabhedānupapatteḥ iti // 70 //

/p. 916/ punas tatprasaṅgo 'pavarga ity etat samādhitsur āha —

aṇuśyāmatānityatvavad etat syāt // 3.2.71 //

yathāṇoḥ śyāmatā nityā agnisam̐yogena pratiśiddhā na punar utpadyata evam adṛṣṭakāritam  
śarīram apavarge punar notpadyata iti // 71 //

## Adhyāya 3, Āhnika 2, Sūtra 72

nākṛtābhyāgamaprasaṅgāt // 3.2.72 //

nāyam asti dṛṣṭāntaḥ/ kasmāt? akṛtābhyāgamaprasaṅgāt/ akṛtam pramāṇato 'nupapannam,  
tasyābhyāgamo 'bhyupapattir vyavasāyaḥ, etacchraddadhānena pramāṇato nupapannam  
mantavyam/ tasmān nāyam dṛṣṭānto na pratyakṣam na cānumānam kiṃcid ucyata iti/ tad idam  
dṛṣṭāntasya sādhyasamatvam abhidhīyata iti/ atha vā nākṛtābhyāgamaprasaṅgāt/  
aṇuśyāmatādṛṣṭāntenākarmanimittam śarīrotpattiṃ samādadhānasyākṛtābhyāgamaprasaṅgaḥ/  
akṛte sukhaduḥkhahetau karmaṇi puruṣasya sukham duḥkham abhyāgacchatīti prasajyeta/ om iti  
bruvataḥ pratyakṣānumānāgamavirodhaḥ/

/p. 917/ pratyakṣavirodhas tāvat — bhinnam idam sukhaduḥkham pratyātmavedanīyatvāt  
pratyakṣam sarvaśarīriṇām/ ko bhedaḥ? tīvram mandam ciram āsu nānāprakāram ekaparakāram ity  
evam ādir viśeṣaḥ/ na cāsti pratyātmaniyataḥ sukhaduḥkhahetuviśeṣaḥ, na cāsati hetuviśeṣe  
phalaviśeṣo dṛṣyate/ karmanimittam tu sukhaduḥkhayoge karmaṇām tīvramandatopapatteḥ  
karmasañcayānām cotkarṣāpakarṣabhāvāt nānāvīdhaikavidhabhāvāc ca karmaṇām  
sukhaduḥkhabhedopapattiḥ/ so 'yam hetubhedābhāvād dṛṣṭaḥ sukhaduḥkhabhedo na syād iti  
pratyakṣavirodhaḥ/ tathānumānavirodhaḥ — dṛṣṭam hi puruṣaguṇavyavasthānāt  
sukhaduḥkhavyavasthānam/ yaḥ khalu cetanāvān sādhananirvartanīyam sukham buddhvā tad  
īpsan sādhanāvāptaye prayatate sa sukhena yujyate na viparītaḥ/ yaś ca sādhananirvartanīyam  
duḥkham buddhvā taj jihāsuḥ sādhanaparivarjanāya yatate sa ca duḥkhena tyajyate na viparītaḥ/  
asti cedam yatnam antareṇa cetanānām sukhaduḥkhavyavasthānam tenāpi  
cetanaguṇāntaravyavasthākṛtena bhavitavyam ity anumānam/

/p. 918/ tad etad akarmanimittam sukhaduḥkhayoge virudhyata iti/ tac ca guṇāntaram  
asaṃvedyatvād adṛṣṭam vipākakālānīyamāc cāvvyavasthitam/ buddhyādayas tu saṃvedyāś  
cāpavargiṇaś ceti/ athāgamavirodhaḥ — bahu khalv idam āṛṣam ṛṣiṇām upadeśajātam  
anuṣṭhānaparivarjanāśrayam, upadeśaphalam ca śarīriṇām varṇāśramavibhāgeṇānuṣṭhānalakṣaṇā  
pravṛttiḥ, parivarjanalakṣaṇā nivṛttiḥ/ tac cobhayam etasyām dṛṣṭau

nāsti karma sucaritam duścaritam vā? karmanimittam puruṣānām  
sukhaduḥkhayogaḥ

iti virudhyate/ seyaṃ pāpiṣṭhānāṃ mithyādr̥ṣṭiḥ — akarmanimittā śarīrasṣṭir akarmanimittah  
sukhaduḥkhayoga iti//72//

## Adhyāya 3, Āhnikā 2, Sūtra 73

iti śrīvātsyāyanīye nyāyabhāṣye tṛtīyādhyāyasya dvitīyam āhnikam// 2 // samāptaś cāyaṃ  
tṛtīyo 'dhyāyaḥ// 3 //

/p. 921/ nyāyadarśanam atha caturthādhyāyasyādyam āhnikam

# Adhyāya 4

## Adhyāya 4, Āhnika 1

### Adhyāya 4, Āhnika 1, Sūtra 1

manaso 'nantaraṃ pravṛtṭiḥ parīkṣitavyā/ tatra khalu yāvad dharmādharmāśrayaśarīrādi  
parīkṣitam, sarvā sā pravṛtṭeḥ parīkṣety āha —  
pravṛtṭir yathoktā // 4.1.1 //  
tathā parīkṣiteti//1//

### Adhyāya 4, Āhnika 1, Sūtra 2

/p. 923/ pravṛtṭyanantarās tarhi doṣāḥ parīkṣyantām ity ata āha —  
tathā doṣāḥ // 4.1.2 //  
parīkṣitā iti/ buddhisamānāśrayatvād ātmaguṇāḥ, pravṛtṭihetutvāt  
punarbhavapratibandhānasāmarthyāc ca saṃsārahetavaḥ, saṃsārasyānāditvād anādinā  
prabandhena pravartante, mithyājñānanivṛttis tattvajñānāt tannivṛtttau rāgadveṣaprabandhocchyede  
'pavarga iti/ prādurbhāvatirodhānadharmakā ityevamādyuktam doṣāṇām iti//2//

### Adhyāya 4, Āhnika 1, Sūtra 3

/p. 924/ pravartanālakṣaṇā doṣā ity uktam, tathā ceme mānerṣyāsūyāvīcīkītsāmatsarādayaḥ, te  
kasmān nopasaṅkhyāyante ity ata āha —  
tatrairāśyaṃ rāgadveṣamohārthāntarabhāvāt // 4.1.3 //  
teṣāṃ doṣāṇāṃ trayo rāśayas trayāḥ pakṣāḥ/ rāgapakṣaḥ — kāmo matsaraḥ spṛhā tṛṣṇā lobha  
iti/ dveṣapakṣaḥ — krodha īrṣyā asūyā droho 'marṣa iti/ mohapakṣo  
/p. 925/ mithyājñānaṃ vicīkītsā mānaḥ pramāda iti/ trairāśyān nopasaṅkhyāyante iti/  
lakṣaṇasya tarhy abhedāt tritvam anupapannam? nānupapannam, rāgadveṣamohārthāntarabhāvāt;  
/p. 926/ āsaktilakṣaṇo rāgaḥ, amarṣalakṣaṇo dveṣaḥ, mithyāpratipattīlakṣaṇo moha iti/ etat  
pratyātmavedanīyaṃ sarvaśarīriṇām — vijānāty ayaṃ śarīrī rāgam utpannam  
asti me 'dhyātmaṃ rāgadharma  
iti/ virāgaṃ ca vijānāti —  
nāsti me 'dhyātmaṃ rāgadharma  
iti/ evam itarayor apīti/ mānerṣyāsūyāprabhṛtayas tu trairāśyam anupatitā iti  
nopasaṅkhyāyante//3//

## Adhyāya 4, Āhnika 1, Sūtra 4

/p. 927/

naikapratyanīkabhāvāt // 4.1.4 //

nārthāntaraṃ rāgādayaḥ/ kasmāt? ekapratyanīkabhāvāt — tattvajñānaṃ samyañmatir  
āryaprajñā sambodha ity ekam idaṃ pratyānikam trayāṇām iti//4//

## Adhyāya 4, Āhnika 1, Sūtra 5

/p. 928/

vyabhicārād ahetuḥ // 4.1.5 //

ekapratyanīkaḥ pṛthivyāṃ śyāmādayo 'gnisaṃyogenaikena, ekayonayaś ca pākajā iti//5//

## Adhyāya 4, Āhnika 1, Sūtra 6

sati cārthāntarabhāve —

teṣāṃ mohaḥ pāpīyān nāmūḍhasyetarotpatteḥ // 4.1.6 //

mohaḥ pāpaḥ, pāpataro vā dvāv abhipretyoktam/ kasmāt? nāmūḍhasyetarotpatteḥ —

/p. 929/ amūḍhasya rāgadveṣā notpadyante mūḍhasya tu yathāsaṅkalpam utpattiḥ, viṣayeṣu  
rañjanīyāḥ saṅkalpā rāgahetavaḥ, kopanīyāḥ saṅkalpā dveṣahetavaḥ, ubhaye ca saṅkalpā na  
mithyāpratipattilakṣaṇatvān mohād anye, tāv imau mohayonī rāgadveṣāv iti/ tattvajñānāc ca  
mohanivṛttau rāgadveṣānutpattir ity ekapratyanīkabhāvopapattiḥ/ evaṃ ca kṛtvā tattvajñānād  
duḥkhajanmapravṛttidoṣamithyājñānānām uttarottarāpāye tadanantarābhāvād  
apavarga  
iti vyākhyātam iti//6//

## Adhyāya 4, Āhnika 1, Sūtra 7

/p. 930/ prāptas tarhi —

nimittanaimittikabhāvād arthāntarabhāvo doṣebhyaḥ // 4.1.7 //

anyad dhi nimittam anyac ca naimittikam iti doṣanimittatvād adoṣo moha iti//7//

## Adhyāya 4, Āhnika 1, Sūtra 8

na doṣalakṣaṇāvarodhān mohasya // 4.1.8 //

pravarttanālakṣaṇā doṣā ity anena doṣalakṣaṇenāvarudhyate doṣeṣu moha iti//8//

## Adhyāya 4, Āhnika 1, Sūtra 9

/p. 931/

nimittanaimittikopapattes ca tulyajāṭiyānām apratiṣedhaḥ // 4.1.9 //  
 dravyāṇām guṇānām vānekavidhavigalpo nimittanaimittikabhāve tulyajāṭiyānām drṣṭa  
 iti//9//

## Adhyāya 4, Āhnika 1, Sūtra 10

doṣānantaram pretyabhāvaḥ, tasyāsiddhir ātmano nityatvāt — na khalu nityam kiṃcij jāyate  
 mriyate vā iti janmamarāṇayor nityatvād ātmano 'nupapattiḥ, ubhayaṃ ca pretyabhāva itī tatrāyaṃ  
 siddhānūvādaḥ —

ātmanityatve pretyabhāvasiddhiḥ // 4.1.10 //

nityo 'yam ātmā praiti pūrvaśarīram jahāti mriyate iti, pretya ca pūrvaśarīram hitvā

/p. 932/ bhavati jāyate śarīrāntaram upādatta iti/ tac caitad ubhayaṃ

punar utpattiḥ pretyabhāvaḥ

ity atroktam pūrvaśarīram hitvā śarīrāntaropādānam pretyabhāvaḥ itī tac caitannityatve  
 sambhavatīti/ yasya tu sattvotpādaḥ sattvanirodhaḥ pretyabhāvaḥ tasya kṛtahānam  
 akṛtābhyāgamaś ca doṣaḥ/ ucchedahetuvāde ṛṣyupadeśāś cānarthakā itī//10//

## Adhyāya 4, Āhnika 1, Sūtra 11

/p. 933/ katham utpattir itī cet —

vyaktād vyaktānām pratyakṣaprāmāṇyāt // 4.1.11 //

kena prakāreṇa kiṃdharmakāt kāraṇād vyaktam śarīrādy utpadyata itī? vyaktād  
 bhūtasamākhyātāt pṛthivyāditāḥ paramasūkṣmān nityād vyaktam  
 śarīrendriyaviṣayopakaraṇādhāram prajñātam dravyam utpadyate/ vyaktam ca khalv  
 indriyagrāhyaṃ tatsāmāṇyāt kāraṇam apī vyaktam/ kiṃ sāmānyam? rūpādiguṇayogaḥ  
 rūpādiguṇayuktebhyaḥ pṛthivyādibhyo nityebhyo rūpādiguṇayuktaṃ śarīrādy utpadyate/

/p. 934/ pratyakṣaprāmāṇyāt — drṣṭo hi rūpādiguṇayuktebhyo mṛtprabhṛtibhyas  
 tathābhūtasya dravyasyotpādaḥ, tena cādrṣṭasyānumānam itī/ rūpādīnām anvayadarśanāt  
 prakṛtīvikārayoḥ, pṛthivyādīnām nityānām atīndriyāṇām kāraṇabhāvo 'numīyata itī//11//

## Adhyāya 4, Āhnika 1, Sūtra 12

na ghaṭād ghaṭāniṣpatteḥ // 4.1.12 //

idam apī pratyakṣam — na khalu vyaktād ghaṭād vyakto ghaṭa utpadyamāno drṣyate itī,  
 vyaktād vyaktasyānutpattidarśanān na vyaktam kāraṇam itī//12//

## Adhyāya 4, Āhnika 1, Sūtra 13

/p. 935/

vyaktād ghaṭāniṣpatter apratiṣedhaḥ // 4.1.13 //

na brūmaḥ sarvaṃ sarvasya kāraṇam iti, kin tu yad utpadyate vyaktaṃ dravyaṃ tat tathābhūtād evotpadyate iti/ vyaktaṃ ca tanmṛddravyaṃ kapālasaṃjñakaṃ yato ghaṭa utpadyate/ na caitannihnuvānaḥ kvacid abhyanujñāṃ labdhum arhatīti/ tad etat tattvam//13//

## Adhyāya 4, Āhnika 1, Sūtra 14

ataḥ paraṃ prāvādukānāṃ dṛṣṭayaḥ pradarśyante —

abhāvād bhāvotpattir nānupamṛdya prādurbhāvāt // 4.1.14 //

/p. 936/ asataḥ sad utpadyate ity ayaṃ pakṣaḥ/ kasmāt? upamṛdya prādurbhāvāt/ upamṛdya bijam aṅkura utpadyate nānupamṛdya, na ced vijopamardo 'ṅkurakāraṇam anupamarde 'pi bijasyāṅkurotpattiḥ syād iti//14//

## Adhyāya 4, Āhnika 1, Sūtra 15

atrābhidhīyate —

vyāghātād aprayogaḥ // 4.1.15 //

upamṛdya prādurbhāvād ity ayuktaḥ prayogo vyāghātāt/ yad upamṛdnāti na tad upamṛdya prādurbhavitum arhati vidyamānatvāt/ yac ca prādurbhāvati na tenāprādurbhūtenāvidyamānenopamarda iti//15//

## Adhyāya 4, Āhnika 1, Sūtra 16

/p. 937/

nātītānāgatayoḥ kārakaśabdaprayogāt // 4.1.16 //

atīte cānāgate cāvidyamāne kārakaśabdāḥ prayujyante/ putro janiṣyate, janiṣyamāṇaṃ putram abhinandati, putrasya janiṣyamāṇasya nāma karoti, abhūt kumbhaḥ, bhinnaṃ kumbham anuśocati, bhinnasya kumbhasya kapālāni, ajātāḥ putrāḥ pitaraṃ tāpayantīti bahulaṃ bhāktāḥ prayogā dṛśyante/ kā punar iyaṃ bhaktiḥ? ānantaryaṃ bhaktiḥ, ānantaryasāmarthyād upamṛdya prādurbhāvārthaḥ, prādurbhaviṣyann aṅkura upamṛdnātīti bhāktaṃ kartṛtvam iti//16//

## Adhyāya 4, Āhnika 1, Sūtra 17

/p. 938/

na vinaṣṭebhyo 'niṣpatteḥ // 4.1.17 //

na vinaṣṭād bijād aṅkura utpadyate iti tasmān nābhāvād bhāvotpattir iti//17//

## Adhyāya 4, Āhnika 1, Sūtra 18

/p. 939/

kramanirdeśād apratiśedhaḥ // 4.1.18 //

upamardaprādurbhāvayoḥ paurvāparyaniyamaḥ kramaḥ, sa khalv abhāvād bhāvotpatter hetur nirdīśyate; sa ca na pratiśidhyate iti/ vyāhatavyūhānām avayavānām pūrvavyūhanivṛttau vyūhāntarād dravyaniṣpattir nābhāvāt/ bijāvayavāḥ kutaścīn nimittāt prādurbhūtakriyāḥ pūrvavyūhaṃ jahati vyūhāntaraṃ cāpadyante vyūhāntarād aṅkura utpadyate/ dṛśyante khalu avayavās tatsamyogās cānkurotpattihetavaḥ/ na cānivṛtte pūrvavyūhe bijāvayavānām śakyam vyūhāntareṇa bhavitum ity upamardaprādurbhāvayoḥ paurvāparyaniyamaḥ kramaḥ,  
 /p. 940/ tasmān nābhāvād bhāvotpattir iti/ na cānyad bijāvayavebhyo 'nkurotpattikāraṇam ity upapadyate bijopādānaniyama iti//18//

## Adhyāya 4, Āhnika 1, Sūtra 19

athāpara āha —

īśvaraḥ kāraṇam puruṣakarmāphalyadarśanāt // 4.1.19 //

puruṣo 'yaṃ samīhamāno nāvaśyaṃ samihāphalaṃ prāpnoti tenānumīyate parādhīnaṃ puruṣasya karmaphalārādhanam iti, yadadhīnaṃ sa īśvaraḥ/ tasmād īśvaraḥ kāraṇam iti//19//

## Adhyāya 4, Āhnika 1, Sūtra 20

/p. 942/

na puruṣakarmābhāve phalāniṣpatteḥ // 4.1.20 //

īśvarādhīnā cet phalāniṣpattiḥ syād api tarhi puruṣasya samīhām antareṇa phalaṃ niṣpadyeteti//20//

## Adhyāya 4, Āhnika 1, Sūtra 21

/p. 943/

tatkāritatvād ahetuḥ // 4.1.21 //

puruṣakāram īśvaro 'nugrḥṇāti, phalāya puruṣasya yatamānasyeśvaraḥ phalaṃ sampādayatīti/ yadā na sampādayati tadā puruṣakarmāphalaṃ bhavatīti/ tasmād īśvarakāritatvāt ahetuḥ puruṣakarmābhāve phalāniṣpatter iti/ guṇaviśiṣṭam ātmāntaram īśvaraḥ/ tasya ātmakalpāt kalpāntarānupapattiḥ, adharmamithyājñānapramādhānyā dharmajñānasamādhisampadā ca viśiṣṭam ātmāntaram īśvaraḥ,

/p. 944/ tasya ca dharmasamādhiphalam aṇimādyasṭavidham aiśvaryam/ saṅkalpānuvidhāyī cāsya dharmāḥ pratyātmavṛttīn dharmādharmasañcayān pṛthivyādīni ca bhūtāni pravartayati/ evaṃ ca svakṛtābhyāgamasyālopena nirmāṇaprākāmyam īśvarasya svakṛtakarmaphalaṃ veditavyam/ āptakalpaś cāyam — yathā pitāpatyānām tathā pitṛbhūta īśvaro bhūtānām/ na cātmakalpād anyaḥ kalpaḥ sambhavati/ na tāvad asya buddhiṃ vinā kaścīd dharmo liṅgabhūtaḥ śakya upapādayitum/ āgamāc ca draṣṭā boddhā sarvajñātā īśvara iti/ buddhyādibhiś cātmaliṅgair nirupākhyam īśvaraṃ pratyakṣānumānāgamaviṣayātītam kaḥ śakta upapādayitum/

/p. 945/ svakṛtābhyāgamalopena ca pravartamānasyāsya yad uktaṃ pratiśedhajātam akarmanimite śārīrasarge tat sarvaṃ prasajyate iti//21//



## Adhyāya 4, Āhnika 1, Sūtra 22

/p. 958/ अपरा idānīm āha —

animittato bhāvotpattiḥ kaṅṭakataikṣṇyādīdarśanāt // 4.1.22 //

animittā śarīrādyutpattiḥ kasmāt? kaṅṭakataikṣṇyādīdarśanāt/ kaṅṭakasya

/p. 959/ taikṣṇyam, parvatadhātūnām citratā, grāvṇām ślakṣṇatā, nirnimittaṃ ca upādānavac ca drṣṭaṃ tathā śarīrādisargo .pīti//22//

## Adhyāya 4, Āhnika 1, Sūtra 23

animittanimittatvān nānimittataḥ // 4.1.23 //

animittato bhāvotpattir ity ucyate yataś cotpadyate tannimittam/ animittasya nimittatvān nānimittā bhāvotpattir iti//23//

## Adhyāya 4, Āhnika 1, Sūtra 24

/p. 960/

nimittānimittayor arthāntarabhāvād apratiṣedhaḥ // 4.1.24 //

anyad dhi nimittam anyac ca nimittapratyākhyānam, na ca pratyākhyānam eva pratyākhyeyam

/p. 961/ yathānudakaḥ kamaṅḍalur iti nodakapratīṣedha udakaṃ bhavatīti/ sa khalv ayaṃ vādo 'karmanimittāḥ śarīrādisarga ity etasmān na bhidyate, abhedāt tatpratiṣedhenaiva pratiṣiddho veditavya iti//24//

## Adhyāya 4, Āhnika 1, Sūtra 25

/p. 962/ anye tu manyante —

sarvam anityam utpattivināśadharmakatvāt // 4.1.25 //

kim anityaṃ nāma? yasya kadācid bhāvas tad anityam/ utpattidharmakam anutpannaṃ nāsti vināśadharmakaṃ ca vinaṣṭaṃ nāsti/ kiṃ punaḥ sarvam? bhautikaṃ ca śarīrādi

/p. 963/ abhautikaṃ ca buddhyādi, tad ubhayam utpattivināśadharmakaṃ vijñāyate, tasmāt tat sarvam anityam iti//25//

## Adhyāya 4, Āhnika 1, Sūtra 26

nānityatānityatvāt // 4.1.26 //

yadi tāvat sarvasyānityatā nityā, tannityatvān na sarvam anityam/ athānityā tasyām avidyamānāyāṃ sarvaṃ nityam iti//26//

## Adhyāya 4, Āhnika 1, Sūtra 27

/p. 964/

tadanityatvam agner dāhyaṃ vināśyānuvināśavat // 4.1.27 //

tasyā anityatāyā apy anityatvam/ katham? yathā agnir dāhyaṃ vināśyānuvinaśyati evaṃ sarvasyānityatā sarvaṃ vināśyānuvinaśyatiti//27//

## Adhyāya 4, Āhnika 1, Sūtra 28

nityasyāpratyākhyānaṃ yathopalabdhi vyavasthānāt // 4.1.28 //

ayaṃ khalu vādo nityaṃ pratyācaṣṭe, nityasya ca pratyākhyānam anupapannam/ kasmāt? yathopalabdhi vyavasthānāt/ yasyotpattivināśadharmakatvam upalabhyate pramāṇatas tad anityam,

/p. 965/ yasya nopalabhyate tadviparītam/ na ca paramasūkṣmāṇām bhūtānām ākāśakāladiḡātmanasām tadguṇānām ca keṣāñcit sāmānyaviśeṣasamavāyānām cotpattivināśadharmakatvaṃ pramāṇata upalabhyate, tasmān nityāny etānīti//28//

## Adhyāya 4, Āhnika 1, Sūtra 29

/p. 966/ ayam anya ekāntaḥ —

sarvaṃ nityaṃ pañcabhūtanityatvāt // 4.1.29 //

bhūtamātram idaṃ sarvaṃ tāni ca nityāni bhūtochedānupapatter iti//29//

## Adhyāya 4, Āhnika 1, Sūtra 30

notpattivināśakāraṇopalabdheḥ // 4.1.30 //

utpattikāraṇaṃ copalabhyate vināśakāraṇaṃ ca, tat sarvanityatve vyāhanyate iti//30//

## Adhyāya 4, Āhnika 1, Sūtra 31

/p. 967/

tallakṣaṇāvarodhād apratiśedhaḥ // 4.1.31 //

yasyotpattivināśakāraṇam upalabhyate iti manyase, na tad bhūtalakṣaṇahīnam arthāntaram ḡrhyate, bhūtalakṣaṇāvarodhād bhūtamātram idaṃ ity ukto 'yaṃ pratiśedha iti//31//

## Adhyāya 4, Āhnika 1, Sūtra 32

/p. 968/

notpattitatkāraṇopalabdheḥ // 4.1.32 //

kāraṇasamānaguṇasyotpattiḥ kāraṇaṃ copalabhyate/ na caitad ubhayaṃ nityaviṣayaṃ, na  
cotpattitatkāraṇopalabdhiḥ śakyā pratyākhyātum, na cāviṣayā kācid upalabdhiḥ/  
upalabdhisāmarthyāt kāraṇena samānaguṇaṃ kāryaṃ utpadyate ity anumīyate, sa khalūpalabdher  
viṣaya iti/ evaṃ ca tallakṣaṇāvarodhopapattir iti/ utpattivināśakāraṇaprayuktasya jñātuḥ prayatno  
drṣṭa iti/ prasiddhaś cāvayavī taddharmā/ utpattivināśadharmā cāvayavī siddha iti/

/p. 969/ śabdakarmabuddhyādīnāṃ cāvvyāptiḥ/ pañcabhūtanityatvāt tallakṣaṇāvarodhāc cety  
anena śabdakarmabuddhisukhaduḥkhecchādveṣaprayatnāś ca na vyāptāḥ tasmād anekāntaḥ/  
svapnaviṣayābhimānavan mithyopalabdhir iti cet bhūtopalabdhou tulyam/ yathā svapne  
viṣayābhimāna evaṃ utpattikāraṇābhimāna iti/ evaṃ caitad bhūtopalabdhou tulyaṃ  
pṛthivyādyupalabdhir api svapnaviṣayābhimānavat prasajyate/

/p. 970/ pṛthivyādyabhāve sarvavyavahāravilopa iti cet tad itaratra samānam —  
utpattivināśakāraṇopalabdhiṣayasāpy abhāve sarvavyavahāravilopa iti, so 'yaṃ nityānām  
atīndriyatvād aviṣayatvāc cotpattivināśayoḥ svapnaviṣayābhimānavad ity ahetur iti//32//

## Adhyāya 4, Āhnika 1, Sūtra 33

avasthitasopādānasya dharmamātraṃ nivartate dharmamātraṃ upajāyate sa  
khalūtpattivināśayor viṣayaḥ/

/p. 971/ yac copajāyate tat prāg apy upajananād asti, yac ca nivartate tan nivṛttam apy astīti,  
evaṃ ca sarvasya nityatvam iti?

na vyavasthānupapatteḥ // 4.1.33 //

ayam upajanaḥ iyaṃ nivṛttir iti vyavasthā nopapadyate, upajātanivṛttayor vidyamānatvāt/  
ayaṃ dharmā upajāto 'yaṃ nivṛtta iti sadbhāvāviśeṣād avyavasthā, idānīm upajananivṛtti nedānīm  
iti kālavyavasthā nopapadyate sarvadā vidyamānatvāt asya dharmasyopajananivṛtti nāsyeti  
vyavasthānupapattiḥ,

/p. 972/ ubhyor aviśeṣāt/ anāgato 'tīta iti ca kālavyavasthānupapattiḥ, vartamānasya  
sadbhāvalakṣaṇatvāt/ avidyamānasyātmalābha upajano vidyamānasyātmahānaṃ nivṛttir ity  
etasmin sati naite doṣāḥ/ tasmād yad uktaṃ prāg apy upajananād asti nivṛttam cāsti tad ayuktam  
iti//33//

## Adhyāya 4, Āhnika 1, Sūtra 34

ayam anya ekāntaḥ —

sarvaṃ pṛthag bhāvalakṣaṇapṛthaktvāt // 4.1.34 //

sarvaṃ nānā na kaścīd eko bhāvo vidyate/ kasmāt? bhāvalakṣaṇapṛthaktvāt — bhāvasya  
lakṣaṇaṃ abhidhānam, yena lakṣyate bhāvaḥ sa samākhyāśabdaḥ, tasya pṛthagviṣayatvāt/

/p. 973/ sarvo bhāvasamākhyāśabdaḥ samūhavācī, kumbha iti saṃjñāśabdo  
gandharasarūpasparśasamūhe budhnapārśvagrīvādisamūhe ca varttate, nidarśanamātraṃ cedam  
iti//34//

## Adhyāya 4, Āhnika 1, Sūtra 35

nānekalakṣaṇair ekabhāvaniṣpatteḥ // 4.1.35 //

anekavidhalakṣaṇair iti madhyamapadalopī samāsaḥ/ gandhādibhiś ca guṇair budhnādibhiś  
cāvayavaiḥ sambaddha eko bhāvo niṣpadyate, guṇavyatiriktaṃ ca dravyam avayavātiriktaś  
cāvayavīti/ vibhaktanyāyaṃ caitad ubhayam iti //35//

## Adhyāya 4, Āhnika 1, Sūtra 36

/p. 974/ athāpi —

lakṣaṇavyavasthānād evāpratiṣedhaḥ // 4.1.36 //

na kaścid eko bhāva ity ayuktaḥ pratiṣedhaḥ/ kasmāt? lakṣaṇavyavasthānād eva/ yad iha  
lakṣaṇaṃ bhāvasya saṃjñāsabdabhūtaṃ tad ekasmin vyavasthitam, yaṃ kumbham adrākṣaṃ taṃ  
spṛśāmi yaṃ evāspṛākṣaṃ taṃ paśyāmi nāṇusamūho gṛhyate iti/ aṇusamūhe cāgṛhyamāṇe yad  
gṛhyate tad ekam eveti/ athāpy etad anūktam nāsty eko bhāvo yasmāt samudāyaḥ, ekānupapatter  
nāsty eva samūhaḥ — nāsty eko bhāvo yasmāt samūhe bhāvaśabdaprayogaḥ; ekasya cānupapatteḥ

/p. 975/ samūho nopapadyate ekasamuccayo hi samūha iti/ vyāhatatvād anupapannaṃ —

nāsty eko bhāva iti yasya pratiṣedhaḥ pratijñāyate, samūhe bhāvaśabdaprayogād iti hetuṃ bruvatā  
sa evābhyanujñāyate, ekasamuccayo hi samūha iti/ samūhe bhāvaśabdaprayogād iti ca samūham  
āśritya pratyekaṃ samūhipratiṣedho nāsty eko bhāva iti/ so 'yam ubhayato vyāghātād  
yatkiñcanavāda iti //36//

## Adhyāya 4, Āhnika 1, Sūtra 37

/p. 977/ ayam apara ekāntaḥ —

sarvam abhāvo bhāveṣv itaretarābhāvasiddheḥ // 4.1.37 //

yāvad bhāvajātaṃ tat sarvam abhāvaḥ/ kasmāt? bhāveṣv itaretarābhāvasiddheḥ/

asan gaur aśvātmanā

anaśvo gauḥ

asann aśvo gavātmanā agaur aśvaḥ

ity asatpratyayasya pratiṣedhasya ca bhāvaśabdena sāmānādhikaraṇyāt sarvam abhāva iti //37//

## Adhyāya 4, Āhnika 1, Sūtra 38

/p. 978/ pratijñāvākye padayoḥ pratijñāhetvoś ca vyāghātād ayuktaṃ/ anekasyāśeṣatā  
sarvaśabdasyārtho, bhāvapratiṣedhaś cābhāvaśabdasyārthaḥ/ pūrvam sopākhyam uttaram  
nirupākhyam tatra

/p. 979/ samupākhyāyamānaṃ kathaṃ nirupākhyam abhāvaḥ syād iti? na jātv abhāvo  
nirupākhyo 'nekatayāśeṣatayā śakyaḥ pratijñātum iti/ sarvam etad abhāva iti cet — yad idaṃ  
sarvam iti manyase tadabhāva iti? evaṃ cet anivṛtto vyāghātaḥ, anekam aśeṣaṃ ceti nābhāve  
pratyayena śakyaṃ bhavitum/ asti cāyaṃ pratyayaḥ sarvam iti, tasmān nābhāva iti/ pratijñāhetvoś  
ca vyāghātaḥ — sarvam abhāva iti bhāvapratiṣedhaḥ pratijñā, bhāveṣv itaretarābhāvasiddher iti

hetuḥ/ bhāveṣv itaretarābhāvam anujñāyāsṛitya ca itaretarābhāvasiddhyā sarvam abhāva ity ucyate/ yadi sarvam abhāvo bhāveṣv itaretarābhāvasiddher iti nopapadyate/ atha bhāveṣv itaretarābhāvasiddhiḥ, sarvam abhāva ity nopapadyate/

/p. 980/ sūtreṇa cābhisambandhaḥ/

na svabhāvasiddher bhāvānām // 4.1.38 //

na sarvam abhāvaḥ/ kasmāt? svena bhāvena sadbhāvād bhāvānām/ svena dharmeṇa bhāvā bhavantīti pratijñāyate/ kaś ca svo dharmo bhāvānām? dravyaguṇakarmanām sadādisāmānyam, dravyānām kriyāvad ityevamādiviśeṣaḥ, sparsāparyantāḥ pṛthivyā ity ca; pratyekaṃ cānanto bhedaḥ/ sāmānyaviśeṣasamavāyānām ca viśiṣṭā dharmā gṛhyante/

/p. 981/ so 'yam abhāvasya nirupākhyatvāt sampratyāyako 'rthabhedo na syāt? asti tv ayam, tasmān na sarvam abhāva ity/ atha vā na svabhāvasiddher bhāvānām ity svarūpasiddher ity/ gaur ity prayujyamāne śabde jātivīśiṣṭaṃ dravyaṃ gṛhyate, nābhāvamātram/ yadi ca sarvam abhāvaḥ gaur ity abhāvaḥ pratiyeta, gośabdena cābhāva ucyeta/ yasmāt tu gośabdaprayoge dravyaviśeṣaḥ pratiyate nābhāvas tasmād ayuktam ity/ atha vā na svabhāvasiddher ity/ asan gaur aśvātmaneti gavātmanā kasmān nocyate? avacanād gavātmanā gaur astīti svabhāvasiddhiḥ, anaśvo 'śva ity vā gaur agaur ity vā kasmān nocyate? avacanāt svena rūpeṇa vidyamānatā dravyasyeti vijñāyate/

/p. 982/ avyatiṛekapṛatiṣedhe ca bhāvena asatpratyayasāmānādhikaraṇyam bhāve saṃyogādisambandho vyatiṛekaḥ/ atra avyatiṛekaḥ abhedākhyasambandhaḥ tatpṛatiṣedhe sadā ca asatpratyayasāmānādhikaraṇyam, yathā na santi kuṇḍe badarāṇīti/ asan gaur aśvātmanā anaśvo gaur ity ca gavāśvayor avyatiṛekaḥ pṛatiṣidhyate gavāśvayor ekatvaṃ nāstīti/ tasmin pṛatiṣidhyamāne bhāvena gavā sāmānādhikaraṇyam asatpratyayasya asan gaur aśvātmaneti, yathā na santi kuṇḍe badarāṇīti kuṇḍe badarasamyoge pṛatiṣidhyamāne sadbhir asatpratyayasya sāmānādhikaraṇyam ity//38//

## Adhyāya 4, Āhnika 1, Sūtra 39

/p. 983/

na svabhāvasiddhir āpekṣikatvāt // 4.1.39 //

apekṣākṛtaṃ apekṣikaṃ/ hrasvāpekṣākṛtaṃ dīrghaṃ dīrghāpekṣākṛtaṃ hrasvam, na svenātmanāvasthitaṃ kiñcit/ kasmāt? apekṣāsāmarthyāt/ tasmān na svabhāvasiddhir bhāvānām ity//39//

## Adhyāya 4, Āhnika 1, Sūtra 40

vyāhatatvād ayuktam // 4.1.40 //

yadi hrasvāpekṣākṛtaṃ dīrghaṃ hrasvam anāpekṣikaṃ/ kim idānīm apekṣya hrasvam ity gṛhyate? atha dīrghāpekṣākṛtaṃ hrasvam, dīrgham anāpekṣikaṃ? evam itaretarāśrayayor ekābhāve anyatarābhāvād ubhayābhāva ity apekṣāvyavasthānupapannā/

/p. 984/ svabhāvasiddhāv asatyām samayoḥ parimaṇḍalayor vā dravyayor āpekṣike dīrghatvahrastve kasmān na bhavataḥ? apekṣāyām anapekṣāyām ca dravyayor abhedāḥ/ yāvati dravye apekṣamāṇe tāvati evānapekṣamāṇe nānyataratra bhedaḥ/ āpekṣikatve tu saty anyataratra viśeṣopajanaḥ syād ity/

/p. 985/ kim apekṣāsāmarthyam iti cet? dvayor grahaṇe 'tiśayagrahaṇopapattiḥ/ dve dravye paśyann ekatra vidyamānam atiśayaṃ gr̥hṇāti tad dīrgham iti vyavasyati, yac ca hīnaṃ gr̥hṇāti tad dhrasvam iti vyavasyatīti/ etac cāpekṣāsāmarthyam iti//40//

## Adhyāya 4, Āhnika 1, Sūtra 41

/p. 986/ atheme saṅkhyāikāntavādāḥ — sarvam ekaṃ sadaviśeṣāt/

/p. 987/ sarvaṃ dvedhā nityānityabhedāt/ sarvaṃ tredhā jñātā jñānaṃ jñeyam iti/ sarvaṃ caturddhā pramātā pramāṇaṃ prameyaṃ pramītir iti/ evaṃ yathāsambhavam anye 'pīti/ tatra parīkṣā —

/p. 988/

saṅkhyāikāntāsiddhiḥ kāraṇānupapattyupapattibhyām // 4.1.41 //

yadi sādhyasādhanayor nānātvam, ekānto na siddhyati vyatirekāt/ atha

/p. 989/ sādhyasādhanayor abhedaḥ? evam apy ekānto na siddhyati sādhanābhāvāt, na hi hetum antareṇa kasyacit siddhir iti//41//

## Adhyāya 4, Āhnika 1, Sūtra 42

na kāraṇāvayavabhāvāt // 4.1.42 //

na saṅkhyāikāntānām asiddhiḥ kasmāt? kāraṇasyāvayavabhāvāt/ avayavaḥ kaścit sādhanabhūta ity avyatirekaḥ/ evaṃ dvaitādīnām apīti//42//

## Adhyāya 4, Āhnika 1, Sūtra 43

/p. 990/

niravayavatvād ahetuḥ // 4.1.43 //

kāraṇasyāvayavabhāvād ity ahetuḥ/ kasmāt? sarvam ekaṃ ity anapavargeṇa pratijñāya kasyacid ekatvam ucyate, tatra vyapavṛkto 'vayavaḥ sādhanabhūto nopapadyate/ evaṃ dvaitādiṣv apīti/

/p. 991/ te khalv ime saṅkhyāikāntā yadi viśeṣakāritasyārthabhedavistārasya pratyākhyānena varttante, pratyakṣānumānāgamavirodhān mithyāvādā bhavanti/ athābhyanujñānena varttante? samānadharmakārito 'rthasaṃgraho viśeṣakāritaś cārthabheda iti evam ekāntatvaṃ jahatīti/ te khalv ete tattvajñānapravivekārtham ekāntāḥ parīkṣitā iti//43//

## Adhyāya 4, Āhnika 1, Sūtra 44

/p. 992/ pretyabhāvānantaraṃ phalam, tasmin —

sadyaḥ kālāntare ca phalaṇiṣpatteḥ saṃśayaḥ // 4.1.44 //

pacati dogdhīti sadyaḥ phalamodanapayasī, karṣati vapatīti kālāntare phalaṃ

/p. 993/ śasyādhigama iti/ asti ceyaṃ kriyā agnihotraṃ juhuyāt svargakāma iti etasyāḥ

/p. 994/ phale saṃśayaḥ/ na sadyaḥ kālāntaropabhogyatvāt / svargaḥ phalaṃ śrūyate, tac ca bhinne 'smin dehabhedād utpadyate iti/ na sadyaḥ grāmādikāmānāmū@ārambhaphalam iti//44//

## Adhyāya 4, Āhnika 1, Sūtra 45

/p. 995/

kālāntareṇāniṣpattir hetuvināśāt // 4.1.45 //

dhvastāyāṃ pravṛttau pravṛtteḥ phalaṃ na kāraṇam antareṇotpattum arhati, na khalu vai vinaṣṭāt kāraṇāt kiñcid utpadyate iti//45//

## Adhyāya 4, Āhnika 1, Sūtra 46

prāṇ niṣpatter vṛkṣaphalavat tat syāt // 4.1.46 //

yathā phalārthinā vṛkṣamūle sekādi parikarma kriyate, tasmimś ca pradhvaste pṛthivīdhātur abdhātunā saṃgrhīta āntareṇa tejasā pacyamāno rasadravyaṃ nirvartayati, sa dravyabhūto raso vṛkṣānugataḥ pākaviśiṣṭo vyūhaviśeṣeṇa sanniviśamānaḥ parṇādi phalaṃ nirvartayati, evaṃ pariṣekādi karma cārthavat/ na ca vinaṣṭāt phalāniṣpattiḥ/ tathā pravṛtṭyā saṃskāro dharmādharmaḥ lakṣaṇo janyate, sa jāto nimittāntarānugṛhītaḥ kālāntare phalaṃ niṣpādayatīti/ uktañ caitat

pūrvakṛtaphalānubandhāt tadutpattir

iti//46//

## Adhyāya 4, Āhnika 1, Sūtra 47

/p. 996/ tad idaṃ prāṇ niṣpatter niṣpadyamānam—

nāsan na san na sadasat sadasator vaidharmyāt // 4.1.47 //

prāṇ niṣpatter niṣpattidharmakam nāsat, upādānaniyamāt/ kasyacid utpattaye kiñcid upādeyaṃ na sarvaṃ sarvasyetye asadbhāve niyamo nopapadyate iti/ na sat, prāṇ utpatter vidyamānasyotpattir anupapanneti/ na, sadasat sadasator vaidharmyāt

/p. 997/ sad ity arthābhyanujñā, asad ity arthapraṭiṣedhaḥ, etayor vyāghāto vaidharmyaṃ vyāghātād avyātikānupapattir iti//47//

## Adhyāya 4, Āhnika 1, Sūtra 48

prāḡ utpatter utpattidharmakam asad ity addhā/ kasmāat?

utpādavyayadarśanāt // 4.1.48 //

/p. 999/ yat punaruktaṃ prāḡ utpatteḥ kāryaṃ nāsad upādānaniyamād iti—

## Adhyāya 4, Āhnika 1, Sūtra 49

buddhisiddhaṃ tu tad asat // 4.1.49 //

idam asyotpattaye samarthaṃ na sarvam iti prāg utpatter niyatakāraṇaṃ kāryaṃ buddhyā  
 /p. 1000/ siddham utpattiniyamadarśanāt/ tasmād upādānaniyamasyopapattiḥ sati tu kārye  
 prāg utpatter utpattir eva nāstīti//49//

## Adhyāya 4, Āhnika 1, Sūtra 50

/p. 1003/

āśrayavyatirekāḍ vṛkṣaphalotpattivad ity ahetuḥ // 4.1.50 //  
 mūlasekādi parikarma phalaṃ cobhayaṃ vṛkṣāśrayam, karma ceḥa śarīre, phalaṃ cāmutra ity  
 āśrayavyatirekāḍ ahetur iti//50//

## Adhyāya 4, Āhnika 1, Sūtra 51

/p. 1004/

prīter ātmāśrayatvād apratiśedhaḥ // 4.1.51 //  
 prītir ātmapratyakṣatvād ātmāśrayā, tadāśrayam eva karma dharmasaṃjñitam,  
 dharmasyātmaguṇatvāt tasmād āśrayavyatirekānupapattir iti//51//

## Adhyāya 4, Āhnika 1, Sūtra 52

na putrapaśustrīparicchadahiraṇyānnādiphalanirdeśāt // 4.1.52 //  
 putrādi phalaṃ nirdiśyate na prītiḥ,  
 grāmakāmo yajeta  
 putrakāmo yajete  
 ti tatra yad uktaṃ prītiḥ phalam ity etad ayuktam iti//52//

## Adhyāya 4, Āhnika 1, Sūtra 53

/p. 1005/

tatsambandhāt phalanīṣpattes teṣu phalavadupacāraḥ // 4.1.53 //  
 putrādisambandhāt phalaṃ prītilakṣaṇam utpadyate iti putrādiṣu phalavadupacāraḥ, yathānne  
 prāṇaśabdo  
 annaṃ vai prāṇāḥ  
 iti//53//

## Adhyāya 4, Āhnika 1, Sūtra 54

/p. 1006/ phalānantaraṃ duḥkham uddiṣṭam, uktaṃ ca  
 bādhanālakṣaṇaṃ duḥkham  
 iti/ tat kim idaṃ pratyātmavedanīyasya sarvajantupratyakṣasya sukhasya pratyākhyānam, āhosvid  
 anyaḥ kalpa iti? anya ity āha/ katham? na vai sarvalokasākṣikaṃ sukhaṃ śakyaṃ pratyākhyātum/



ayaṃ tu janmamarāṇaprabandhānubhavanimittād duḥkhān nirviṇṇasya duḥkhaṃ jihāsato  
duḥkhasaṃjñābhāvanopadeśo duḥkhahānārtha iti/

/p. 1007/ kayā yuktyā? sarve khalu sattvanikāyāḥ sarvaṇy utpattisthānāni sarvaḥ punarbhavo  
bādhanānuṣakto duḥkhasāhacaryād bādhanālakṣaṇaṃ duḥkhaṃ ity uktam ṛṣibhiḥ,  
duḥkhasaṃjñābhāvanam upadiśyate atra ca hetur upādiyate—

vividhabādhanāyogād duḥkhaṃ eva janmotpattiḥ // 4.1.54 //

janma jāyate iti śarīrendriyabuddhayaḥ śarīrādīnāṃ ca saṃsthānaviśiṣṭānāṃ prādurbhāva  
utpattiḥ/ vividhā ca bādhanā, hīnā madhyamā utkrṣṭā ceti/ utkrṣṭā nārakiṇām, tiraścāṃ tu  
madhyamā, manuṣyānāṃ tu hīnā, devānāṃ hīnatarā vītarāgānāṃ ca/ evaṃ sarvam utpattisthānaṃ  
vividhabādhanānuṣaktaṃ paśyataḥ sukhe tatsādhanēṣu ca śarīrendriyabuddhiṣu duḥkhasaṃjñā  
vyavatiṣṭhate/

/p. 1008/ duḥkhasaṃjñāvyavasthānāt sarvalokeṣv anabhiratisaṃjñā bhavati/  
anabhiratisaṃjñāṃ upāsīnasya sarvalokaviśayā tṛṣṇā vicchidyate, tṛṣṇāprahānāt sarvaduḥkhād  
vimucyate iti/ yathā viśayogāt payo viṣam iti budhyamāno nopādatte, anupādadāno  
maraṇaduḥkhaṃ nāpnoti//54//

## Adhyāya 4, Āhnika 1, Sūtra 55

duḥkhoddeśas tu na sukhasya pratyākhyānam, kasmāt?

na sukhasyāntarālaniṣpatteḥ // 4.1.55 //

na khalv ayaṃ duḥkhoddeśaḥ sukhasya pratyākhyānam/ kasmāt, sukhasyāntarālaniṣpatteḥ/  
niṣpadyate khalu bādhanāntarāleṣu sukhaṃ pratyātmavedanīyaṃ śarīriṇām, tad aśakyam  
pratyākhyātum iti//55//

## Adhyāya 4, Āhnika 1, Sūtra 56

/p. 1009/ arthāpi—

bādhanānivṛtter vedayataḥ paryeṣaṇadoṣād apratiṣedhaḥ // 4.1.56 //

sukhasya, duḥkhoddeśeneti prakaraṇāt paryeṣaṇaṃ prārthanā viśayārjanatṛṣṇā, paryeṣaṇasya  
doṣo yad ayaṃ vedayamānaḥ prārthayate tac cāsya prārthitaṃ na sampadyate, sampadya vā  
vipadyate, nyūnaṃ vā sampadyate, bahupratyanīkaṃ vā sampadyate iti etasmāt paryeṣaṇadoṣān  
nānāvidho mānasaḥ santāpo bhavati evaṃ vedayataḥ paryeṣaṇadoṣād bādhanāyā anivṛtitiḥ/  
bādhanānivṛtter duḥkhasaṃjñābhāvanam upadiśyate / anena kāraṇena duḥkhaṃ janma na tu  
sukhasyābhāvād iti/

/p. 1010/ athāpy etad anūktam—

kāmaṃ kāmayaṃnāsya yadā kāmaḥ samṛdhyati/ athainam aparāḥ kāmaḥ  
kṣīpram eva prabādhatte//

api ced udanemi samantād bhūmim imāṃ labhate sagavāśvām/ na sa tena  
dhanena dhanaiṣi tṛpyati kin nu sukhaṃ dhanakāme//

iti//56//

## Adhyāya 4, Āhnika 1, Sūtra 57

/p. 1011/

duḥkhavikalpe sukhābhimānāc ca // 4.1.57 //

duḥkhasaṃjñābhāvanopadeśaḥ kriyate/ ayam khalu sukhasaṃvedane vyavasthitaḥ sukhaṃ paramapuruṣārthaṃ manyate, na sukhād anyan niḥśreyasam asti sukhe prāpte caritārthaḥ kṛtakaraṇīyo bhavati/ mithyāsaṅkalpāt sukhe tatsādhanēṣu ca viṣayēṣu samrajyate, samraktaḥ sukhāya ghaṭate, ghaṭamānasyāsyā janmajarāvvyādhiprāyaṇāniṣṭasaṃyogēṣṭaviyogaprārthitānupapattinimittam anekavidhaṃ yāvad duḥkham utpadyate, taṃ duḥkhavikalpaṃ sukham ity abhimanyate/ sukhāṅgabhūtaṃ dukham, na duḥkham anāsādyā śakyaṃ sukham avāptum, tādarthiyāt sukham evedam iti sukhasaṃjñopahataprajñō jāyasva ceti saṃdhāvatīti saṃsāraṃ

/p. 1012/ nātivarttate/ tad asyāḥ sukhasaṃjñāyāḥ pratipakṣo duḥkhasaṃjñābhāvanam upadiśyate, \*duḥkhānuṣaṅgād (corr.; duḥkhānuṣaṅgād, ed.) duḥkhaṃ janmeti, na sukhasyābhāvāt/ yady evaṃ kasmād duḥkhaṃ janmeti nocyate? so 'yam evaṃ vācye yad evaṃ āha duḥkham eva janmeti tena sukhābhāvaṃ jñāpayatīti janma vinigrahārthīyo vai khalv ayam evaśabdaḥ/ katham? na duḥkhaṃ janma svarūpataḥ, kiṃ tu duḥkhopacārāt; evaṃ sukham apīti etad anenaiva nirvarttyate na tu duḥkham eva janmeti//57//

## Adhyāya 4, Āhnika 1, Sūtra 58

/p. 1013/ duḥkhoddeśānantaram apavargaḥ, sa pratyākhyāyate—

ṛnakleśapravṛtṭyanubandhād apavargābhāvaḥ // 4.1.58 //

ṛnānubandhān nāsty apavargaḥ—

jāyamāno ha vai brāhmaṇas tribhir ṛnair ṛnavān jāyate, brahmacaryeṇa ṛṣibhyo

yajñena devebhyaḥ prajayā pitṛbhya

iti ṛnāni, teṣāṃ anubandhaḥ svakarmabhiḥ sambandhaḥ, karmasambandhavacanāt

jarāmaryaṃ vā etat satraṃ yad agnihotraṃ darśapūrṇam āsau ca

iti

jarayā ha vā eṣa tasmāt satrād vimucyate mṛtyunā ha vā

iti \*ṛnānubandhād (corr.; ṛnānubandhād, ed.) apavargānuṣṭhānakālo nāstity apavargābhāvaḥ/

/p. 1014/ kleśānubandhān nāsty apavargaḥ kleśānubaddha evāyaṃ mriyate, kleśānubaddhaś ca

jāyate nāsyā kleśānubandhavicchedo gṛhyate/ pravṛtṭyanubandhān nāsty apavargaḥ—

janmaprabhṛty ayam yāvat prāyaṇaṃ vāgbuddhiśārīrārambheṇāvimukto gṛhyate, tatra yad uktaṃ

duḥkhajanmapravṛttidoṣamithyājñānānām uttarottarāpāye tadanantarābhāvād

apavarga

iti, tad anupapannaṃ iti//58//

## Adhyāya 4, Āhnika 1, Sūtra 59

atrābhidhīyate/ yat tāvad ṛnānubandhād iti ṛnair iva ṛnair iti—

pradhānaśabdānupapatter guṇaśabdenānuvādo nindāpraśamsopapatteḥ //  
4.1.59 //

ṛṇair iti nāyaṃ pradhānaśabdaḥ/ yatra khalv ekaḥ pratyādeyaṃ dadāti, dvitīyaś ca pratideyaṃ  
gr̥hṇāti tatrāsyā dṛṣṭatvāt pradhānam ṛṇaśabdaḥ/ na caitad ihopapadyate,  
pradhānaśabdānupapatteḥ, guṇaśabdenāyam anuvāda ṛṇair iva ṛṇair iti/

/p. 1015/ prayuktopamaṃ caitad yathāgnir māṇavaka iti—anyatra dṛṣṭaś cāyam ṛṇaśabda iha  
prayujyate, yathāgniśabdo māṇavake/ kathaṃ guṇaśabdenānuvādaḥ? nindāpraśamsopapatteḥ/  
karmalope ṛṇīva ṛṇādānān nindyate, karmānuṣṭhāne ca ṛṇīva ṛṇadānāt praśasyate sa evopamārtha  
iti/

/p. 1016/ jāyamāna iti guṇaśabdo viparyaye 'nadhikārāt/ jāyamāno ha vai brāhmaṇa iti ca  
guṇaśabdo gr̥hasthaḥ sampadyamāno jāyamāna iti; yadāyaṃ gr̥hastho jāyate tadā karmabhir  
adhikriyate mātṛto jāyamānasyānadhikārāt/ yadā tu mātṛto jāyate kumāro na tadā karmabhir  
adhikriyate arthinaḥ śaktasya cādihikārāt/ arthinaḥ karmabhir adhikāraḥ karmavidhau  
kāmasaṃyogas mṛteḥ

agnihotraṃ juhuyāt svargakāma  
ity evamādi/ śaktasya ca (3\*) pravṛttisambhavāt śaktasya karmabhir adhikāraḥ pravṛttisambhavāt/  
(4\*) śaktaḥ khalu vihite karmaṇi pravarttate netara iti/ ubhayābhāvas tu pradhānaśabdārthe/ mātṛto  
jāyamāne kumāre ubhayam arthitā śaktiś ca na bhavatīti/

/p. 1017/ na bhidyate ca laukikād vākyād vaidikaṃ vākyam  
prekṣāpūrvakāripuruṣapraṇītatvena/ tatra laukikas tāvad aparīkṣako 'pi na \*jātamātraṃ (corr.;  
jātaprātraṃ, ed.) kumārakam evaṃ brūyād adhiṣva yajasva brahmacaryaṃ careti/ kuta evaṃ ṛṣir  
upapannānavadyavādī upadeśārthena prayukta upadiśati? na khalu vai narttako 'ndheṣu pravarttate  
na gāyako badhiresv iti/ upadiṣṭārthavijñānaṃ copadeśaviśayaḥ/ yaś copadiṣṭam arthaṃ vijānāti  
taṃ praty upadeśaḥ kriyate, na caitad asti jāyamānakumāraka iti/ gārhashtyaliṅgaṃ ca  
mantrabrāhmaṇaṃ karma abhivadati/ yac ca mantrabrāhmaṇaṃ karma abhivadati tat  
patnīsambandhādīnā gārhashtyaliṅgenopapannaṃ, tasmād gr̥hastho 'yaṃ jāyamāno 'bhidhīyate iti/  
arthitvasya cāvipariṇāme jarāmaryavādopapattiḥ/

/p. 1018/ yāvac cāsyā phalenārthitvaṃ na vipariṇamate na nivartate tāvad anena  
karmānuṣṭheyam ity upapadyate jarāmaryavādas taṃ pratīti/ jarayā ha vety āyuṣasū@turīyasya  
caturthasya pravrajyāyuktasya vacanaṃ

jarayā ha vā eṣa etasmād vimucyate  
iti/ āyuṣas turīyaṃ caturthaṃ pravrajyāyuktaṃ jarety ucyate, tatra hi pravrajyā vidhīyate;  
atyantajarāsaṃyoge jarayā ha vety anarthakam/

aśakto vimucyate  
ity etad api nopapadyate, svayam aśaktasya bāhyāṃ śaktim āha—

antevāsī vā juhuyād brahmaṇā sa parikrītaḥ, kṣīrahotā vā jahuyād dhanena sa  
parikrīta

iti/  
/p. 1019/ athāpi vihitaṃ vānūdyeta kāmād vārthaḥ parikalpyeta? vihitanuvacanaṃ nyāyāya  
iti/ ṛṇavān ivāsvatanthro gr̥hasthaḥ karmasu pravarttate ity upapannaṃ vākyasya

/p. 1020/ sāmartyam/ phalasya hi sādhanāni prayatnaviśayo na phalam, tāni sampannāni  
phalāya kalpante/ vihitaṃ ca jāyamānam, vidhīyate ca jāyamānam, tena yaḥ sambaddhyate so 'yaṃ  
jāyamāna iti/ pratyakṣavidhānābhāvād iti cen na, pratiṣedhasyāpi pratyakṣavidhānābhāvād iti/

pratyakṣato vidhīyate \*gārhasthyaṃ (corr.; gārhasthyaṃ, ed.) brāhmaṇena, yadi cāśramāntaram  
abhaviṣyat tad api vyadhāsyata

/p. 1021/ pratyakṣataḥ, pratyakṣavidhānābhāvān nāsty āśramāntaram iti/ na, pratiśedhasyāpi  
pratyakṣto vidhānābhāvāt/ na pratiśedho 'pi vai brāhmaṇena pratyakṣato vidhīyate — na santy  
āśramāntarāṇi eka eva gr̥hasthāśrama iti pratiśedhasya pratyakṣato 'śravaṇād ayuktam etad iti/  
adhikārāc ca vidhānaṃ vidyāntaravat/ yathā śāstrāntarāṇi sve sve 'dhikāre pratyakṣato vidhāyakāni  
nārthāntarābhāvād evam idaṃ brāhmaṇaṃ gr̥hasthāśraṃ sve 'dhikāre pratyakṣato vidhāyakaṃ  
nāśramāntarāṇām abhāvād iti/

/p. 1022/ r̥gbrāhmaṇaṃ cāpavargābhidhāy abhidhīyate/ ṛcaś ca brāhmaṇāni  
cāpavargābhivādīni bhavanti/ ṛcaś ca tāvat —

karmabhir mṛtyum ṛsayo niśeduḥ prajāvanto draviṇam icchamānāḥ/ athāpare  
ṛsayo manīṣiṇaḥ paraṃ karmabhyo 'mṛtatvam ānaśuḥ//

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvam ānaśuḥ/ pareṇa nākaṃ  
nihitam guhāyāṃ vibhrājate yad yatayo viśanti//

vedāham etaṃ puruṣaṃ mahāntam ādityavarṇaṃ tamaśaḥ parastāt/ tam eva  
viditvātmṛtyum eti nānyaḥ panthā vidyate 'yanāya//

atha brāhmaṇāni —

trayo dharmaskandhāḥ —yajño 'dhyayanaṃ dānam iti prathamas tapa eva dvitīyo  
brahmacāry ācāryakulavāsīti ṛtīyo 'tyantam ātmānam ācāryakule 'vasādayan sarve  
evaite puṇyalokā bhavanti brahmasaṃstho 'mṛtatvam eti/

etaṃ eva pravrajino lokam icchantaḥ pravrajantīti

/

/p. 1023/ atho khalv āhuḥ kāmamaya evāyaṃ puruṣa iti sa yathākāmo bhavati tatkratur bhavati  
yatkratur bhavati tat karma kurute yat karma kurute tad abhisampadyate/" iti karmabhiḥ  
saṃsaraṇam uktvā prakṛtam anyad upadiśanti

iti nu kāmayaṃ māno 'thākāmayaṃ māno yo 'kāmo niṣkāma ātmakāma āptakāmo

bhavati na tasya prāṇā utkrāmanti ihaiva samavalīyante brahmaiva san brahmāpy etīti

/ tatra yad uktam ṛṇānubandhād apavargābhāva ity etad ayuktam iti/

ye catvāraḥ pathayo devayānā

iti ca cāturāśramyaśruter aikāśramyān upapattiḥ//59//

## Adhyāya 4, Āhnikā 1, Sūtra 60

phalārthinaś cedam brāhmaṇaṃ

jarāmaryaṃ vā etat satraṃ yad agnihotram. darśapūrṇam āsau ceti

katham?

samāropanād ātmany apratiśedhaḥ // 4.1.60 //

/p. 1024/

prajāpatyāṃ iṣṭaṃ nirūpya tasyāṃ sarvavedasaṃ hutvā ātmany agnīn samāropya  
brāhmaṇaḥ pravrajed

iti \*śrūyate (corr.; śrūyate, ed.)/ tena vijānīmaḥ prajāvitalokaiṣaṇābhyo vyutthitasya nivṛtte  
phalārthitve samāropanaṃ vidhīyate iti/ evaṃ ca brāhmaṇāni

so 'nyad vratam upākariṣyamāṇo yājñavalkyo maitreyīm iti hovāca pravrajīṣyan  
vā are aham asmāt sthānād asmi hanta te 'nayā kātyāyanyā sahāntaṃ karavāṇīti/  
athāpy uktānuśāsānāsi maitreyi etāvad are khalv amṛtatvam iti hoktvā yājñavalkyaḥ  
pravavrājeti

/p. 1025/

## Adhyāya 4, Āhnika 1, Sūtra 61

pātracayāntānupapatteś ca phalābhāvaḥ // 4.1.61 //

jarāmarye ca karmaṇy aviśeṣeṇa kalpyamāne sarvasya pātracayāntāni karmāṇīti prasajyate,  
tatraiṣaṇāvyutthānaṃ na śrūyeta/

etad dha sma vai tat pūrve brāhmaṇā anūcānā vidvāmsaḥ prajāṃ na kāmayante  
kiṃ prajāyā kariṣyāmo yeṣāṃ no 'yam ātmāyaṃ loka iti te ha sma putraiṣaṇāyās ca  
vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāyātha bhikṣācaryaṃ carantīti  
/ eṣaṇābhyaś ca vyutthitasya pātracayāntāni karmāṇi nopapadyante iti nāviśeṣeṇa karttuḥ  
prayojakaṃ phalaṃ bhavatīti/

/p. 1026/ cāturāśramyavidhānāc cetihāsapurāṇadharmasāstreṣv aikāśramyānupapattiḥ/ tad  
apramāṇam iti ced na, pramāṇena prāmāṇyābhyanujñānāt — pramāṇena khalu  
brāhmaṇenetihāsapurāṇasya prāmāṇyam abhyanujñāyate

te vā khalv ete atharvāṅgīrasa etad itihāsapurāṇam abhyavadann itihāsapurāṇam  
pañcamam vedānāṃ veda iti

/ tasmād ayuktam etadapramāṇyam iti/ aprāmāṇye ca dharmasāstrasya prāṇabhṛtām  
vyavahāralopāl lokocchedaprasaṅgaḥ/

/p. 1027/ draṣṭṛpravaktṛsāmānyāc cāprāmāṇyānupapattiḥ/ ye eva mantrabrāhmaṇasya  
draṣṭāraḥ pravaktāraś ca, te khalv itihāsapurāṇasya dharmasāstrasya ceti/ viṣayavyavasthānāc ca  
yathāviṣayaṃ prāmāṇyam/ anyo mantrabrāhmaṇasya viṣayo 'nyac  
cetiḥāsapurāṇadharmasāstrāṇām iti/ yajño mantrabrāhmaṇasya, lokavṛttam itihāsapurāṇasya,  
lokavyavahāravvyavasthānaṃ dharmasāstrasya viṣayaḥ/ tatraikena na sarvaṃ vyavasthāpyate iti  
yathāviṣayam etāni pramāṇānīndriyādivad iti//61//

## Adhyāya 4, Āhnika 1, Sūtra 62

/p. 1028/ yat punar etat kleśānubandhasyāvicchedād iti —

suṣuptasya svapnādarśane kleśābhāvād apavargaḥ // 4.1.62 //

yathā suṣuptasya khalu svapnādarśane rāgānubandhaḥ sukhaduḥkhānubandhaś ca vicchidyate  
tathāpavarge 'pīti/ etac ca brahmavido muktasyātmano rūpam udāharantīti//62//

## Adhyāya 4, Āhnika 1, Sūtra 63

/p. 1029/ yad api pravṛtṭyanubandhād iti —

na pravṛtṭiḥ pratisandhānāya hīnakleśasya // 4.1.63 //

prakṣiṇeṣu rāgadveṣamoheṣu pravṛttir na pratisandhānāya/ pratisandhis tu pūrvajanmanivṛttau punarjanma, tac cādrṣṭakāritam, tasyāṃ prahīṇāyāṃ pūrvajanmābhāve janmāntarābhāvo 'pratisandhānam apavargaḥ/ karmavaiphalyaprasaṅga iti ced na, karmavipākapratiṣamvedanasyāpratyākhyānāt/ pūrvajanmanivṛttau punarjanma na bhavatīty ucyate, na tu karmavipākapratiṣamvedanaṃ pratyākhyāyate, sarvāṇi pūrvakarmāṇi hy ante janmani pipacyanta iti//63//

## Adhyāya 4, Āhnika 1, Sūtra 64

/p. 1030/

na kleśasantateḥ svābhāvikatvāt // 4.1.64 //

nopapadyate kleśānubandhavicchedaḥ, kasmāt? kleśasantateḥ svābhāvikatvāt/ anādir iyaṃ kleśasantatiḥ, na cānādiḥ śakya ucchetum iti//64//

## Adhyāya 4, Āhnika 1, Sūtra 65

atra kaścit parihāram āha —

prāḡ utpatter abhāvānityatvavat svābhāvike 'py anityatvam // 4.1.65 //

yathānādiḥ prāḡ utpatter abhāva utpannena bhāvena nivartyate, evaṃ svābhāviki kleśasantatir anityeti//65//

## Adhyāya 4, Āhnika 1, Sūtra 66

/p. 1031/ apara āha —

aṇuśyāmatā 'nyatyatvavad vā // 4.1.66 //

yathānādir aṇuśyāmatā atha cāgnisamyogād anityā, tathā kleśasantatir apīti/ sataḥ khalu dharmo nityatvam anityatvaṃ ca, tattvaṃ bhāve abhāve bhāktam iti/ anādir aṇuśyāmateti hetvabhāvād ayuktam/ anutpattidharmakam anityam iti nātra hetur astīti//66//

## Adhyāya 4, Āhnika 1, Sūtra 67

/p. 1032/ ayaṃ tu samādhiḥ —

na, saṅkalpanimittatvāc ca rāgādīnām // 4.1.67 //

karmanimittatvād itaretaranimittatvāc ceti samuccayaḥ/ mithyāsaṅkalpebhyo rañjanīyakopanīyamohanīyebhyo rāgadveṣamohā utpadyante, karma ca sattvanikāyanīrvartakaṃ naiyamikān rāgadveṣamohān nirvarttayati, niyamadarśanāt/ dr̥ṣyate hi kaścit sattvanikāyo rāgabahulaḥ kaścīd dveṣabahulaḥ kaścīn mohabahula iti/ itaretaranimittā ca rāgādīnām utpattiḥ/ mūḍho rajyati mūḍhaḥ kupyati rakto muhyati kupīto muhyati/

/p. 1033/ sarvamithyāsaṅkalpānāṃ tattvajñānād anutpattiḥ kāraṇānutpātau ca kāryānutpatter iti rāgādīnām atyantam anutpattir iti/ anādiś ca kleśasantatir ity ayuktam, sarve ime khalv ādhyātmikā bhāvā anādinā prabandhena pravarttante śarīrādayaḥ, na jātv atra kaścīd

anupannapūrvah prathamata utpadyate 'nyatra tattvajñānāt/ na caivaṃ saty anupattidharmakam kiñcid avyayadharmakam pratijñāyate iti/ karma ca sattvanikāyanirvartakam tattvajñānakṛtān mithyāsaṅkalpavighātān na rāgādyutpattinimittam bhavati, sukhaduḥkhasaṃvittiḥ phalam tu bhavati // 67 //

/p. 1035/ atha caturthādhyāyasya dvitīyam āhnikam/

## Adhyāya 4, Āhnika 2

### Adhyāya 4, Āhnika 2, Sūtra 1

kiṃ nu khalu bhoḥ yāvanto viṣayās tāvatsu pratyekam tattvajñānam utpadyate, atha kvacid utpadyata iti/ kaś cātra viśeṣaḥ? na tāvad ekaikatra yāvad viṣayam utpadyate jñeyānām ānantiyāt/ nāpi kvacid utpadyate, yatra notpadyate tatrānivr̥tto moha iti mohaśeṣaprasaṅgaḥ/ na cānyaviṣayeṇa tattvajñānenānyaviṣayo mohaḥ śakyaḥ pratiśeddhum iti/

/p. 1036/ mithyājñānam vai khalu moho na tattvajñānasyānutpattimātram/ tac ca mithyājñānam yatra viṣaye pravartamānam saṃsārabijam bhavati sa viṣayas tattvato jñeya iti/ kiṃ punas tan mithyājñānam? anātmāny ātmagrahaḥ, aham asmīti moho 'haṅkāra iti/ anātmānam khalv aham asmīti paśyato dṛṣṭir ahaṅkāra iti/ kiṃ punas tadarthajātam yadvīṣayo 'haṅkāraḥ? śarīrendriyamanovedanābuddhayaḥ/ katham tadviṣayo 'haṅkāraḥ saṃsārabijam bhavati?

/p. 1037/ ayam khalu śarīrādyarthajātam aham asmīti vyavasitaḥ taducchedenātmocchedam manyamāno 'nucchedatṛṣṇāpariplutaḥ punaḥ punas tad upādatte, tad upādādāno janmamaraṇāya yatate, tenāvīyogān nātyantaḥ duḥkhād vimucyata iti/ yas tu duḥkham duḥkhāyatanam duḥkhānuśaktam sukham ca sarvam idaṃ duḥkham iti paśyati sa duḥkham parijānati/ parijātam ca duḥkham prahīnam bhavaty anupādānāt saviṣānavat/ evaṃ doṣān karma ca duḥkhahetur iti paśyati/ na cāprahīṇeṣu doṣeṣu duḥkhaprabandhocchedena śakyaṃ bhavitum iti doṣān jahāti, prahīṇeṣu ca doṣeṣu na pravṛttiḥ pratisandhānāyety uktam/ pretyabhāvaphaladuḥkhāni ca jñeyāni vyavasthāpayati karma ca doṣāṃś ca praheyān/ apavargo 'dhigantavyas tasyādhigamopāyas tattvajñānam/ evaṃ catasṛbhīr vidhābhīḥ prameyam vibhaktam āsevamānasyābhyasyato bhāvayataḥ samyagdarśanam yathābhūtāvabodhas tattvajñānam utpadyate/ evaṃ ca —

doṣanimittānām tattvajñānād ahaṅkāranivr̥tṭiḥ // 4.2.1 //

/p. 1038/ śarīrādiduḥkhāntam prameyam doṣanimittam tadviṣayatvān mithyājñānasya/ tad idaṃ tattvajñānam tadviṣayam utpannam ahaṅkāram nivartayati samānaviṣaye tayor virodhāt/ evaṃ tattvajñānād

duḥkhajanmapravṛttidoṣamithyājñānānām uttarottarāpāye tadanantarābhāvād  
apavarga

iti/ sa cāyam śāstrārthasaṃgraho 'nūdyate nāpūrvo vidhīyate iti // 1 //

### Adhyāya 4, Āhnika 2, Sūtra 2

/p. 1039/ prasaṅkhyānānupūrvī tu khalu —

doṣanimittam rūpādayo viṣayāḥ saṅkalpakṛtāḥ // 4.2.2 //

kāmaviṣayā indriyārthā iti rūpādaya ucyante/ te mithyā saṅkalpyamānā rāgadveṣamohān pravartayanti, tān pūrvam prasaṅcakṣita/ tāṃś ca prasaṅcakṣānasya rūpādiviṣayo mithyāsaṅkalpo nivartate/ tannivṛttāv adhyātmaṃ śarīrādi prasaṅcakṣita/ tatprasaṅkhyānād adhyātmaṃviṣayo 'haṅkāro nivartate/

/p. 1040/ so 'yam adhyātmaṃ bahiś ca viviktacitto viharan mukta ity ucyate//2//

## Adhyāya 4, Āhnika 2, Sūtra 3

ataḥ paraṃ kācit saṃjñā heyā kācid bhāvayitavyety upadiśyate, nāthanirākaraṇam arthopādānaṃ vā/ katham iti? —

tannimittaṃ tv avayavyabhimānaḥ // 4.2.3 //

teṣāṃ doṣāṇāṃ nimittaṃ tv avayavyabhimānaḥ/ sā ca khalu strīsaṃjñā sapariṣkāṛā puruṣasya, puruṣasaṃjñā ca striyāḥ sapariṣkāṛā nimittasaṃjñā anuvyañjanasaṃjñā ca/

/p. 1041/ nimittasaṃjñā — rasanāśrotram, dantoṣṭham, cakṣurnāsikam/ anuvyañjanasaṃjñā — itthaṃ daṇḍā itthaṃ oṣṭhāv iti/ seyaṃ saṃjñā kāmam vardhayati tadanuṣaktāṃś ca doṣān vivarjanīyān, varjanaṃ tv asyāḥ/ bhedenāvayavasāṃjñā — keśalomamāṃsaṇiṭāsthisnāyuśīrākaphapittocārādisaṃjñā;

/p. 1042/ tām aśubhasāṃjñety ācakṣate/ tām asya bhāvayataḥ kāmarāgaḥ prahīyate/ saty eva ca dvividhe viṣaye kācit saṃjñā bhāvanīyā kācit parivarjanīyety upadiśyate, yathā viṣasampṛkte 'nne 'nnaṃsaṃjñopādānāya viṣasaṃjñā prahānāyety //3//

## Adhyāya 4, Āhnika 2, Sūtra 4

/p. 1043/ athedānīm arthaṃ nirākariṣyatāvayavinirākaraṇam upapādyate —

vidyāvidyādvaividhyāt saṃśayaḥ // 4.2.4 //

sadasator upalambhād vidyā dvividhā, sadasator anupalambhād avidyāpi dvividhā/ upalambhyamāne 'vayavini vidyādvaividhyāt saṃśayaḥ, anupalabhyamāne cāvidyādvaividhyāt saṃśayaḥ/ so 'yam avayavī \*yad upalabhyate (following ṭhakur, yady apalabhyate ṛinsen) athāpi nopalabhyate na kathaṅcana saṃśayān mucyata iti//4//

## Adhyāya 4, Āhnika 2, Sūtra 5

/p. 1044/

tadasaṃśayaḥ pūrvahetuprasiddhatvāt // 4.2.5 //

tasminn anupapannaḥ saṃśayaḥ/ kasmāt? pūrvoktahetūnām apratiṣedhād asti dravyāntarārambha iti//5//

## Adhyāya 4, Āhnika 2, Sūtra 6

/p. 1045/

vṛtṭyanupapatter api na saṃśayaḥ // 4.2.6 //



vṛtṭyanupapatter api tarhi saṁśayānupapattir nāsty avayavīti//6//

## Adhyāya 4, Āhnika 2, Sūtra 7

tad vibhajate —

kṛtsnaikadeśāvṛttitvād avayavānām avayavyabhāvaḥ // 4.2.7 //

ekaiko 'vayavo na tāvat kṛtsne 'vayavini vartate, tayoh parimāṇabhedād avayavāntarasambandhābhāvaprasaṅgāc ca/ nāpy avayavyekadeśena, na hy asyānye avayavā ekadeśabhūtāḥ santīti//7//

## Adhyāya 4, Āhnika 2, Sūtra 8

/p. 1046/ athāvayaveṣv evāvayavī vartate—

teṣu cāvṛtṭer avayavyabhāvaḥ // 4.2.8 //

na tāvat pratyavayavaṁ vartate, tayoh parimāṇabhedād dravyasya caikadravyatvaprasaṅgāt/ nāpy ekadeśaiḥ sarveṣu anyāvayavābhāvāt/ tad evaṁ na yuktaḥ saṁśayo nāsty avayavīti//

## Adhyāya 4, Āhnika 2, Sūtra 9

/p. 1047/

prṥthak cāvayavebhyo 'vṛtteḥ // 4.2.9 //

avayavyabhāva iti vartate/ na cāyaṁ prṥthag avayavebhyo vartate agrahaṇāt nityatvaprasaṅgāc ca/ tasmān nāsty avayavīti//

## Adhyāya 4, Āhnika 2, Sūtra 10

/p. 1048/

na cāvayavyavayavāḥ // 4.2.10 //

na cāvayavānām dharmo 'vayavī/ kasmāt? dharmamātrasya dharmibhir avayavaiḥ pūrvavat sambandhānupapatteḥ/ prṥthak cāvayavebhyo dharmibhyo dharmasyāgrahaṇād iti samānam//10//

## Adhyāya 4, Āhnika 2, Sūtra 11

/p. 1049/

ekasmin bhedaḥbhāvād bhedaśabdaprayogānupapatter apraśnaḥ // 4.2.11 //

kiṁ pratyavayavaṁ kṛtsno 'vayavī vartate athaikadeśeneti nopapadyate praśnaḥ/ kasmāt? ekasmin bhedaḥbhāvād bhedaśabdaprayogānupapatteḥ/ kṛtsnam ity anekasyāśeṣābhidhānam, ekadeśa iti nānātve kasyacid abhidhānam/ tāv imau kṛtsnaikadeśaśabdau bhedaviṣayau naikasminn avayaviny uapapadyete bhedaḥbhāvād iti//11//

## Adhyāya 4, Āhnika 2, Sūtra 12

anyāvayavābhāvān naikadeśena vartata ity ahetuḥ—

avayavāntarabhāve 'py avṛtter ahetuḥ // 4.2.12 //

avayavāntarābhāvād iti/ yady api ekadeśo 'vayavāntarabhūtaḥ syāt tathāpy avayave  
'vayavāntaraṃ vartate nāvayavīti anyo 'vayavīti/

/p. 1050/ anyāvayavabhāve 'py avṛtter avayavino naikadeśena vṛttir anyāvayavābhāvād ity  
ahetuḥ/ vṛtṭiḥ katham iti cet? ekasyānekatrāśrayāśritasambandhalakṣaṇā prāptiḥ/  
āśrayāśritabhāvaḥ katham iti cet? yasya yato 'nyatrātmalābhānupapattiḥ sa āśrayaḥ/ na  
kāraṇadravyebhyo 'nyatra kāryadravyam ātmānaṃ labhate viparyayas tu kāraṇadravyeṣv iti/  
nityeṣu katham iti cet, anityeṣu darśanāt siddham, nityeṣu dravyeṣu katham āśrayāśrayibhāva iti  
cet? anityeṣu dravyaguṇeṣu darśanād āśrayāśritabhāvasya nityeṣu siddhir iti/

/p. 1053/ tasmād avayavyabhimānaḥ pratiśidhyate niḥśreyasakāmasya, nāvayavī, yathā  
rūpādiṣu mithyāsaṅkalpo na rūpādaya iti//12//

## Adhyāya 4, Āhnika 2, Sūtra 13

/p. 1054/ sarvāgrahaṇam avayavyasiddher iti pratyavasthito 'py etad āha —

keśasamūhe taimirikopalabdhivat tadupalabdhīḥ // 4.2.13 //

yathāikaikaḥ keśas taimirikeṇa nopalabhyate keśasamūhas tūpalabhyate, tathāikaiko 'nūr  
nopalabhyate aṅusañcayas tūpalabhyate, tad idam aṅusamūhaviṣayaṃ grahaṇam iti//13//

## Adhyāya 4, Āhnika 2, Sūtra 14

svaviṣayān atikrameṇendriyasya paṭumandabhāvād viṣayagrahaṇasya  
tathābhāvo nāviṣaye pravṛtṭiḥ // 4.2.14 //

yathāviṣayam indriyāṇaṃ paṭumandabhāvād viṣayagrahaṇānāṃ paṭumandabhāvo bhavati/  
cakṣuḥ khalu prakṛṣyamānaṃ nāviṣayaṃ gandhaṃ gṛhṇāti, nikṛṣyamānaṃ ca na svaviṣayāt  
pracyavate/ so 'yaṃ taimirikaḥ kaścic cakṣur viṣayaṃkeśaṃ na gṛhṇāti, kaścic gṛhṇāti  
keśasamūham/

/p. 1055/ ubhayaṃ hy ataimirikeṇa caks.usā gṛhyate/ paramāṇavas tv atīndriyā  
indriyāviṣayabhūtā na kenacid indriyeṇa gṛhyante, samuditās tu gṛhyante, ity aviṣaye pravṛtṭir  
indriyasya prasajyeta/ na jātv arthāntaram aṅubhyo gṛhyata iti/ te khalv ime paramāṇavaḥ  
sannihitā gṛhyamāṇā atīndriyatvaṃ jahati, viyuktās cāgṛhyamāṇā indriyaviṣayatvaṃ na labhanta  
iti/ so 'yaṃ dravyāntarānutpattāv atimahān vyāghāta ity upapadyate dravyāntaram yad  
grahaṇasya viṣaya iti/ sañcayamātraṃ viṣaya iti cen na, sañcayasya saṃyogabhāvāt tasya  
cātīndriyasyāgrahaṇād ayuktam/ sañcayaḥ khalv anekasya saṃyogaḥ, sa ca gṛhyamāṇāśrayo  
gṛhyate nātīndriyāśrayaḥ, bhavati hīdam anena saṃyuktam iti/ tasmād yuktam etad iti/

/p. 1056/ gṛhyamāṇasya cendriyeṇa viṣayasyāvaraṇādyanupalabdhikāraṇam upalabhyate/  
tasmān nendriyadaurbalyād anupalabdhir aṅūnām, yathā nendriyadaurbalyāc cakṣuṣānupalabdhir  
gandhādīnām iti//14//

## Adhyāya 4, Āhnika 2, Sūtra 15

avayavāvayaviprasaṅgaś caivam ā pralayāt // 4.2.15 //

yaḥ khalv avayavino 'vayaveṣu vṛttipratīṣedhād abhāvaḥ so 'yam avayavasyāvayaveṣu prasajyamānaḥ sarvapralayāya vā kalpeta, niravayavād vā paramāṇuto nivarteta/ ubhayathā copalabdhiviśayasyābhāvaḥ, tadabhāvād upalabhyabhāvaḥ/ upalabhyāśrayaś cāyam vṛttipratīṣedhaḥ, sa āśrayam vyāghnan ātmaghātāya kalpata iti//15//

## Adhyāya 4, Āhnika 2, Sūtra 16

/p. 1057/ athāpi —

na pralayo 'nusadbhāvāt // 4.2.16 //

avayavavibhāgam āśritya vṛttipratīṣedhād abhāvaḥ prasajyamāno niravayavāt paramāṇor nivartate na sarvapralayāya kalpate, niravayavatvaṃ tu paramāṇor vibhāgair alpataraprasaṅgasya yato nālpīyas tatrāvasthānāt/ loṣṭasya khalu pravibhajyamānāvayavasyālpataram alpatamam uttaram uttaram bhavati/ sa cāyam alpataraprasaṅgaḥ yasmān nālpataram asti yaḥ paramo 'lpaś tatra nivartate, yataś ca nālpīyo 'sti taṃ parama'num pracakṣmahe iti//16\\

## Adhyāya 4, Āhnika 2, Sūtra 17

/p. 1058/

param vā truteḥ // 4.2.17 //

avayavavibhāgasyānavasthānād dravyāṅam asaṅkhyeyatvāt trūṭivanivṛttir iti//17//

## Adhyāya 4, Āhnika 2, Sūtra 18

/p. 1059/ athedānīm ānupalambhikaḥ sarvaṃ nāstīti manyamāna āha —

ākāśavyatibhedāt tadanupapattiḥ // 4.2.18 //

tasyāṇor niravayavasya nityasyānupapattiḥ/ kasmāt? ākāśavyatibhedāt/ antar bahiś cānur ākāśena samāviṣṭo vyatibhinnaḥ, vyatibhedāt sāvayavaḥ, sāvayavatvād anitya iti//18//

## Adhyāya 4, Āhnika 2, Sūtra 19

/p. 1060/

ākāśasarvagatatvaṃ vā // 4.2.19 //

athaitan neṣyate — paramāṇor antar nāsty ākāśam ity asarvagatatvaṃ prasajyata iti//19//

## Adhyāya 4, Āhnika 2, Sūtra 20

antar bahiś ca kāryadravyasya kāraṇāntaravacanād akārye tadabhāvaḥ //

4.2.20 //

antar

iti pihitaṃ kāraṇāntaraiḥ kāraṇam ucyate/

bahir

iti ca vyavadhāyakam avyavahitaṃ kāraṇam evocyate/ tad etat kāryadravyasya sambhavati, nāṇor akāryatvāt/ akārye hi paramāṇāv antar bahir ity asyābhāvaḥ/

/p. 1061/ yatra cāsya bhāvo 'nukāryaṃ tat, na paramāṇuḥ, yato hi nālpātaram asti sa paramāṇur iti//20//

## Adhyāya 4, Āhnika 2, Sūtra 21

/p. 1062/

śabdasaṃyogavibhavāc ca sarvagatam // 4.2.21 //

yatra kvacid utpannāḥ śabdā vibhavanty ākāśe — tadāśrayā bhavanti, manobhiḥ paramāṇubhis tatkāryaiś ca saṃyogā vibhavanty ākāśe, nāsaṃyuktam ākāśena kiñcin mūrtadravyam upalabhyate, tasmān nāsarvagatam iti//21//

## Adhyāya 4, Āhnika 2, Sūtra 22

avyūhāviṣṭambhavibhutvāni cākāśadharmāḥ // 4.2.22 //

saṃsarpatā pratighātinā dravyeṇa na vyuhyate, yathā kāṣṭhenodakam/ kasmāt? niravayavatvāt/ sarpac ca pratighāti na viṣṭambhāti — nāsya kriyāhetuṃ guṇaṃ pratibadhnāti/ /p. 1063/ kasmāt? asparśatvāt/ viparyaye hi viṣṭambho drṣṭa iti sa bhavān sāvayave sparśavati dravye drṣṭaṃ dharmāṃ viparīte nāśānkitum arhati/ aṇvavayavasyāṇutaratvaprasaṅgād anukāryapraṭiṣedhaḥ/ sāvayavatve cāṇor aṇvavayavo 'nutara iti prasajyate/ kasmāt? kāryakāraṇadravyayoḥ parimāṇabhedadarśanāt/ tasmād aṇvavayavasyāṇutaratvam, yas tu sāvayavo 'nukāryaṃ tad iti/ tasmād anukāryam idaṃ praṭiṣidhyata iti/ kāraṇavibhāgāc ca kāryasyānityatvam, nākāśavyatibhedāt/ loṣṭasyāvayavavibhāgād anityatvam, nākāśasamāveśād iti//22//

## Adhyāya 4, Āhnika 2, Sūtra 23

/p. 1064/

mūrtimatāṃ ca saṃsthānopapatter avayavasadbhāvaḥ // 4.2.23 //

paricchinnānāṃ hi sparśavatāṃ saṃsthānaṃ trikoṇaṃ caturasraṃ samaṃ parimaṇḍalam ity upapadyate, yat tat saṃsthānaṃ so 'vayavasanniveṣaḥ, parimaṇḍalās cāṇavas tasmāt sāvayavā iti//23//

## Adhyāya 4, Āhnika 2, Sūtra 24

saṃyogopapatteś ca // 4.2.24 //

madhye sann aṇuḥ pūrvāparābhyām aṇubhyām saṃyuktas tayor vyavadhānaṃ kurute/  
vyavadhānenānumiyate pūrvabhāgena pūrvenāṇunā saṃyujyate, parabhāgena pareṇāṇunā  
saṃyujyate, yau tau pūrvāparau bhāgau tāv asyāvayavau, evaṃ sarvataḥ saṃyujyamānasya sarvato  
bhāgā avayavā iti/ yat tāvan

mūrtimatām saṃsthānopapatter avayavasadbhāva

iti? atroktam/ kim uktam? vibhāge 'lpataraprasaṅgasya yato nālpīyas tatra nivṛtter aṇavayavasya  
cānūtaratvaprasaṅgād aṇukāryapraṭiṣedha iti/

/p. 1065/ yat punar etat saṃyogopapatteś ceti? sparśavattvād vyavadhānam āśrayasya  
cāvyaṅgyā bhāgabhaktiḥ/ uktam cātra sparśavān aṇuḥ sparśavator aṇvoḥ pratighātād  
vyavadhāyako na sāvayavatvāt/ sparśavattvāc ca vyavadhāne saty aṇusaṃyogo nāśrayaṃ  
vyāpnotiti bhāgabhaktir bhavati bhāgavān ivāyam iti/ uktam cātra vibhāge 'lpataraprasaṅgasya  
yato nālpīyas tatrāvasthānāt tadavayavasya cānūtaratvaprasaṅgād aṇukāryapraṭiṣedha iti//24//

## Adhyāya 4, Āhnika 2, Sūtra 25

mūrtimatām ca saṃsthānopapatteḥ saṃyogopapatteś ca paramāṇūnām sāvayavatvam iti hetvoḥ

anavasthākāritvād anavasthānopapatteś cāpraṭiṣedhaḥ // 4.2.25 //

yāvan mūrtimad yāvac ca saṃyujyate tat sarvaṃ sāvayavam ity anavasthākāriṇāv imau hetū, sā  
cānavasthā nopapadyate/ satyām anavasthāyām satyau hetū syātām, tasmād apraṭiṣedho 'yaṃ  
niravayavatvasyeti/

/p. 1066/ vibhāgasya ca vibhajyamānahānir nopapadyate tasmāt pralayāntatā nopapadyata iti/

/p. 1071/ anavasthāyām ca pratyadhikaraṇaṃ dravyāvayavānām ānantyāt parimāṇabhedānām  
gurutvasya cāgraṇaṃ samānaparimāṇatvaṃ cāvayavāvayavinoḥ paramaṇvavayavibhāgād  
ūrdhvam iti//25//

## Adhyāya 4, Āhnika 2, Sūtra 26

/p. 1072/ yad idaṃ bhavān buddhīr āśrītya buddhiviśayāḥ santīti manyate mithyābuddhaya  
etāḥ, yadi hi tattvabuddhayaḥ syur buddhyā vivecane yāthātmyaṃ buddhiviśayāṇām upalabhyeta

buddhyā vivecanāt tu bhāvānām yāthātmyānupalabdhis tantvapakaṣaṇe

paṭasadbhāvānupalabddivat tadanupalabdhiḥ // 4.2.26 //

/p. 1073/ yathāyaṃ tantur ayaṃ tantur iti pratyekaṃ tantuṣu vivicyamāṇeṣu nārthāntaram  
kiñcid upalabhyate — yat paṭabuddher viśayaḥ syāt, yāthātmyānupalabdher asati viśaye  
paṭabuddhir bhavanti mithyābuddhir bhavati, evaṃ sarvatreti// 26 //

## Adhyāya 4, Āhnika 2, Sūtra 27

vyāhatatvād ahetuḥ // 4.2.27 //

yadi buddhyā vivecanam bhāvānām na sarvabhāvānām yāthātmyānupalabdhiḥ/ atha sarvabhāvānām yāthātmyānupalabdhir na buddhyā vivecanam/ bhāvānām buddhyā vivecanam yāthātmyānupalabdhiś ceti vyāhanyate/

/p. 1074/ tad uktam —

avayavāvayaviprasaṅgaś caivam ā pralayād

iti// 27 //

## Adhyāya 4, Āhnika 2, Sūtra 28

tadāśrayatvād aprthaggrahaṇam // 4.2.28 //

kāryadravyam kāraṇadravyāśritam tat kāraṇebhyaḥ pṛthan nopalabhyate, viparyaye pṛthaggrahaṇāt,

/p. 1075/ yatṛāśrayāśritabhāvo nāsti tatra pṛthaggrahaṇam iti/ buddhyā vivecanāt tu bhāvānām pṛthaggrahaṇam atīndriyeṣv aṅuṣu, yad indriyeṇa gṛhyate tad etayā buddhyā vivicyamānam anyad iti// 28 //

## Adhyāya 4, Āhnika 2, Sūtra 29

pramāṇataś cārthapratipatteḥ // 4.2.29 //

buddhyā vivecanād bhāvānām yāthātmyopalabdhiḥ, yad asti yathā ca yan nāsti yathā ca tat sarvaṃ pramāṇata upalabdhyā sidhyati, yā ca pramāṇata upaloabdhis tad buddhyā vivecanam bhāvānām, tena sarvaśāstrāṇi sarvakarmāṇi sarve ca śarīriṇām vyavahārā vyāptāḥ/ parīkṣamāṇo hi buddhyādhyavasyatīdam astīdam nāstīti tatra na sarvabhāvānupalattiḥ// 29 //

## Adhyāya 4, Āhnika 2, Sūtra 30

/p. 1076/

pramāṇānupalattyupapattibhyām // 4.2.30 //

evaṃ ca satī sarvaṃ nāstīti nopapadyate, kasmāt? pramāṇānupalattyupapattibhyām/ yadi sarvaṃ nāstīti pramāṇam upapadyate, sarvaṃ nāstīti etad vyāhanyate/ atha pramāṇam nopapadyate, sarvaṃ nāstīty asya katham siddhiḥ? atha pramāṇam antareṇa siddhiḥ, sarvam astīty asya katham na siddhiḥ?// 30 //

## Adhyāya 4, Āhnika 2, Sūtra 31

svapnaviṣayābhimānavad ayaṃ pramāṇaprameyābhimānaḥ // 4.2.31 //

yathā svapne na viṣayāḥ santy atha cābhimāno bhavati, evaṃ na pramāṇāni prameyāṇi ca santy atha ca pramāṇaprameyābhimāno bhavati// 31 //

## Adhyāya 4, Āhnika 2, Sūtra 32

māyāgandharvanagaramṛgatṛṣṇikāvad vā // 4.2.32 //

/p. 1077/

## Adhyāya 4, Āhnika 2, Sūtra 33

hetvabhāvād asiddhiḥ // 4.2.33 //

svapnānte viṣayābhimānavat pramāṇaprameyābhimāno na punar jāgaritānte  
viṣayopalabdhiḥ ity atra hetur nāsti/ hetvabhāvād asiddhiḥ/ svapnānte cāsanto viṣayā  
upalabhyanta ity atrāpi hetvabhāvaḥ/

/p. 1078/ pratibodhe 'nupalambhād iti cet? pratibodhaviṣayopalambhād apratiśedhaḥ/ yadi  
pratibodhe nupalambhāt svapne viṣayā na santīti, tarhi ya ime pratibuddhena viṣayā upalabhyanta  
upalambhāt santīti/ viparyaye hi hetusāmarthyam/ upalambhāt sadbhāve saty anupalambhād  
abhāvaḥ siddhyati, ubhayathā tv abhāve nānupalambhasya sāmartyam asti, yathā  
pradīpasyābhāvād rūpasyādarśanam iti, tatra bhāvenābhāvaḥ samartyata iti/

/p. 1080/ svapnāntavikalpe ca hetuvacanam/ svapnaviṣayābhimānavad iti bruvatā  
svapnāntavikalpe hetur vācyaḥ/ kaścit svapno bhayopasaṃhitaḥ, kaścit pramodopasaṃhitaḥ, kaścit  
ubhayaviparītaḥ, kadācit svapnam eva na paśyatīti/ nimittavatas tu svapnaviṣayābhimānasya  
nimittavikalpād vikalpopapattiḥ// 33 //

## Adhyāya 4, Āhnika 2, Sūtra 34

/p. 1083/

smṛtisaṅkalpavac ca svapnaviṣayābhimānaḥ // 4.2.34 //

pūrvopalabdhiṣayāḥ/ yathā smṛtiś ca saṅkalpaś ca pūrvopalabdhiṣayau na tasya  
pratyākhyānāya kalpete tathā svapne viṣayagrahaṇaṃ pūrvopalabdhiṣayaṃ na tasya  
pratyākhyānāya kalpata iti/

/p. 1084/ evaṃ dr̥ṣṭaviṣayaś ca svapnānto jāgaritāntena/ yaḥ suptaḥ svapnaṃ paśyati sa eva  
jāgrat svapnadarśanāni pratisandhatta idam adrākṣam iti/ tatra jāgradbuddhivṛttivaśāt  
svapnaviṣayābhimāno mithyeti vyavasāyaḥ/ sati ca pratisandhāne yā jāgrato buddhivṛttis tadvaśād  
ayaṃ vyavasāyaḥ svapnaviṣayābhimāno mithyeti/

/p. 1085/ ubhayāviśeṣe tu sādhanānarthakyam/ yasya svapnāntajāgaritāntayor aviśeṣas tasya  
svapnaviṣayābhimānavad iti sādhanam anarthakaṃ tadāśrayapratyākhyānāt/ atasmimś tad iti ca  
vyavasāyaḥ pradhānāśrayaḥ/ apuruṣe sthānau puruṣa iti vyavasāyaḥ, sa pradhānāśrayaḥ, na khalu  
puruṣe 'nupalabdhe puruṣa ity apuruṣe vyavasāyo bhavati, evaṃ svapnaviṣayasya vyavasāyo  
hastinam adrākṣaṃ parvatam adrākṣam iti pradhānāśrayo bhavitum arhati// 34 //

## Adhyāya 4, Āhnika 2, Sūtra 35

/p. 1087/ evaṃ ca sati —

mithyopalabdhivināśas tattvajñānāt svapnaviṣayābhimānapraṇāśavat  
pratibodhe // 4.2.35 //

sthāṇau puṣo 'yam iti vyavasāyo mithyopalabdhīḥ atasmimś tad iti jñānam, sthāṇau sthāṇur iti  
vyavasāyas tattvajñānam/ tattvajñāna ca mithyopalabdhir nivartyate, nārthaḥ  
sthāṇupuruṣasāmānyalakṣaṇaḥ/ yathā pratibodhe yā jñānavṛttis tayā svapnaviṣayābhimāno  
nivartyate nārtho viśayasāmānyalakṣaṇaḥ, tathā māyāgandharvanagaramṛgatṛṣṇikānām api yā  
buddhayo 'tasmimś tad iti vyavasāyās tatrāpy anenaiva kalpena mithyopalabdhivināśas tattvajñānān  
nārthapraṭiśedha iti/ upādānavac ca māyādiṣu mithyājñānam/ prajñāpanīyasarūpaṃ ca dravyam  
upādāya sādhanavān aparasya mithyādhyavasāyaṃ karoti sā māyā, nihāraprabhṛtīnām  
nagarasarūpasanniveśe dūrān nagarabuddhir utpadyate viparyaye tadabhāvāt, sūryamarīciṣu  
bhaumenōṣmaṇā saṃsṛṣṭeṣu spandamāneśūdakabuddhir bhavati sāmānyagrahaṇāt, antikasthasya  
viparyaye tadabhāvāt/

/p. 1088/ kvacit kadācit kasyacic ca bhāvān nānimittam mithyājñānam/ dṛṣṭam ca  
buddhidvaitam māyāprayoktuḥ parasya ca, dūrānikasthayor gandharvanagaramṛgatṛṣṇikāsu,  
suputapratibuddhayoś ca svapnaviṣaye/ tad etat sarvasyābhāve nirupākhyatāyāṃ nirātmakatve  
nopapadyata iti// 35 //

## Adhyāya 4, Āhnika 2, Sūtra 36

buddheś caivaṃ nimittasadbhāvopalambhāt // 4.2.36 //

mithyābuddheś cārthavad apratiśedhaḥ/ kasmāt? nimittopalambhāt, sadbhāvopalambhāc ca/  
upalabhyate hi mithyābuddhinimittam mithyābuddhiś ca pratyātmam utpannā gṛhyate  
saṃvedyatvāt, tasmān mithyābuddhir apy astīti// 36 //

## Adhyāya 4, Āhnika 2, Sūtra 37

/p. 1089/

tattvapradhānabhedāc ca mithyābuddher dvaividhyopapattiḥ // 4.2.37 //

tattvam sthāṇur iti, pradhānam puruṣa iti/ tattvapradhānāyor alopād bhedāt sthāṇau puruṣa iti  
mithyābuddhir utpadyate sāmānyagrahaṇāt/ evaṃ patākāyāṃ balāketi, loṣṭe kapota iti na tu  
samāne viśaye mithyābuddhīnām samāveśaḥ sāmānyagrahaṇavyavasthānāt/ yasya tu nirātmakam  
nirupākhyam sarvam tasya samāveśaḥ prasajyate/

/p. 1090/ gandhādau ca prameye gandhādibuddayo mithyābhimatās tattvapradhānayoḥ  
sāmānyagrahaṇasya cābhāvāt tattvabuddhaya eva bhavanti/ tasmād ayuktam etat —  
pramāṇaprameyabuddhayo mithyeti// 37 //

## Adhyāya 4, Āhnika 2, Sūtra 38

doṣanimitānām tattvajñānād ahaṅkāranivṛttir ity uktam/ atha katham tattvajñānam utpadyata  
iti?

samādhiviśeṣābhyāsāt // 4.2.38 //



sa tu pratyāhṛtasyendriyebhyo manaso dhārakeṇa prayatnena dhāryamāṇasyātmanā saṃyogas  
tattvabubhutsāviśiṣṭaḥ/

/p. 1091/ sati hi tasminn indriyārtheṣu buddhayo notpadyante, tadabhyāsavaśāt tattvabuddhir  
utpadyate// 38 //

## Adhyāya 4, Āhnika 2, Sūtra 39

yad uktaṃ

sati hi tasminn indriyārtheṣu buddhayo notpadyanta

ity etat —

nārthaviśeṣaprābalyāt // 4.2.39 //

anicchato 'pi buddhyutpatter naitad yuktam/ kasmāt? arthaviśeṣaprābalyāt/  
abubhutsamānasyāpi buddhyutpattir dṛṣṭā yathā stanayitnuśabdaprabhṛtiṣu; tatra samādhiviśeṣo  
nopapadyate// 39 //

## Adhyāya 4, Āhnika 2, Sūtra 40

kṣudādibhiḥ pravartanāc ca // 4.2.40 //

/p. 1092/ kṣuṭpipāsābhyāṃ śītoṣṇābhyāṃ vyādhibhiś cānicchato 'pi buddhayaḥ pravartante  
tasmād aikāgryānupapattir iti// 40 //

## Adhyāya 4, Āhnika 2, Sūtra 41

astv etat samādhiṃ vihāya vyutthānaṃ vyutthānanimittaṃ samādhipratyanīkaṃ ca, sati tv  
etasmin —

pūrvakṛtaphalānubandhāt tadutpattiḥ // 4.2.41 //

/p. 1093/ pūrvakṛto janmāntaropacitas tattvajñānahetur dharmapravivekaḥ phalānubandho  
\*yogābhyāsasāmarthyāṃ (corr.; gogābhyāsa-, ed.), niṣphale hy abhyāse nābhyāsam ādriyeran/  
dṛṣṭaṃ hi laukikeṣu karmasv abhyāsasāmarthyam// 41 //

## Adhyāya 4, Āhnika 2, Sūtra 42

pratyanīkaparihārārthaṃ ca —

araṇyaguhāpulinādiṣu yogābhyāsopadeśaḥ // 4.2.42 //

yogābhyāsajanito dharmo janmāntare 'py anuvartate/ pracayakāṣṭhāgate tattvajñānahetau  
dharमे prakṛṣṭāyāṃ samādhībhāvanāyāṃ tattvajñānam utpadyata iti/ dṛṣṭas ca  
samādhinārthaviśeṣaprābalyābhibhavaḥ

nāham etad aśrauṣaṃ nāham etad ajñāsiṣam anyatra me mano 'bhūd

ity āha laukika iti// 42 //

## Adhyāya 4, Āhnika 2, Sūtra 43

/p. 1094/ yady arthaviśeṣaprābalyād anicchato 'pi buddhyutpattir anujñāyate —  
apavarge 'py evaṃ prasaṅgaḥ // 4.2.43 //  
muktasyāpi bāhyārthasāmarthyād buddhaya utpadyerann iti // 43 //

## Adhyāya 4, Āhnika 2, Sūtra 44

na, niṣpannāvaśyambhāvitvāt // 4.2.44 //  
karmavaśān niṣpanne śarīre ceṣṭendriyārthāśraye nimittabhāvād avaśyambhāvī buddhīnām  
utpādaḥ/ na ca prabalo 'pi san bāhyo ṛtha ātmano buddhyutpāde samartho bhavati tasyendriyeṇa  
saṃyogād buddhyutpāde sāmartyaṃ dr̥ṣṭam iti // 44 //

## Adhyāya 4, Āhnika 2, Sūtra 45

/p. 1095/  
tadabhāvaś cāpavarge // 4.2.45 //  
tasya buddhinimittāśrayasya śarīrendriyasya dharmādharmaḥbhāvād abhāvo 'pavarge/ tatra  
yad uktam  
apavarge 'py evaṃ prasaṅga  
iti, tad ayuktam/ tasmāt sarvaduḥkhavimokṣo 'pavargaḥ/ yasmāt sarvaduḥkhabijam  
sarvaduḥkhāyatanaṃ cāpavarge vicchidyate tasmāt sarveṇa duḥkhena vimuktir apavargaḥ/ na  
nirbijaṃ nirāyatanaṃ ca duḥkham utpadyata iti // 45 //

## Adhyāya 4, Āhnika 2, Sūtra 46

tadartham yamaniyamābhyām ātmasaṃskāro yogāc cādhyātmavidhyupāyaiḥ //  
4.2.46 //  
tasyāpavargasyādhighamāya yamaniyamābhyām ātmasaṃskāraḥ/ yamaḥ samānam āsramiṇām  
dharmaśādhanaṃ, niyamas tu viśiṣṭam/ ātmasaṃskāraḥ punar adharmahānaṃ dharmopacayaś ca/  
yogaśāstrāc cādhyātmavidhiḥ pratipattavyaḥ/ sa punas tapaḥ prāñyāmaḥ pratyāhāro dhyānaṃ  
dhāraṇeti/ indriyaviśayeṣu prasaṃkhyānābhyāso rāgaḍveṣaprahāṇārthaḥ/ upāyas tu  
yogācāravidhānam iti // 46 //

## Adhyāya 4, Āhnika 2, Sūtra 47

/p. 1097/  
jñānagrahaṇābhyāsas tadvidyais ca saha saṃvādaḥ // 4.2.47 //  
tadartham iti prakṛtam/ jñāyate 'neneti jñānam ātmavidyāśāstraṃ tasya grahaṇam  
adhyayanadhāraṇe, abhyāsaḥ satatakriyādhyayanaśravaṇacintanāni/ tadvidyais ca saha saṃvāda iti

prajñāparipākārtham, paripākas tu saṃśayacchedanam avijñātārthabodho  
'dhyavasitābhyanujñānam iti/ samayāvādaḥ saṃvādaḥ// 47 //

## Adhyāya 4, Āhnika 2, Sūtra 48

tadvidyaiś ca saha saṃvāda ity avibhaktārthaṃ vacanaṃ vibhajyate —  
tam śiṣyagurusabrahmacārivīśiṣṭaśreyo'rthibhir anasūyibhir abhyupeyāt //  
4.2.48 //  
etan nigadenaiva nītārtham iti// 48 //

## Adhyāya 4, Āhnika 2, Sūtra 49

/p. 1098/ yadi ca manyeta pakṣapratipakṣaparigrahaḥ pratikūlaḥ parasyeti —  
pratipakṣahīnam api vā prayojanārtham arthitve // 4.2.49 //  
tam abhyupeyād iti vartate/ parataḥ prajñām upāditsamānas tattvabubhutsāprakāśanena  
svapakṣam anavasthāpayan svadarśanam pariśodhayed iti/ anyonyapratyanīkāni ca prāvādukānāṃ  
darśanāni// 49 //

## Adhyāya 4, Āhnika 2, Sūtra 50

/p. 1099/ svapakṣarāgeṇa caike nyāyam ativartante, tatra —  
tattvādhyavasāyasamrakṣaṇārtham jalpavitāṇḍe bijaprarohasamrakṣaṇārtham  
kaṇṭakaśākhāvaraṇavat // 4.2.50 //  
anutpannatattvajñānānām aprahīnadoṣāṇāṃ tadarthaṃ ghaṭamānānām etad iti// 50 //

## Adhyāya 4, Āhnika 2, Sūtra 51

vidyānirvedādibhiś ca pareṇāvajñāyamānasya —  
tābhyāṃ vigṛhya kathanam // 4.2.51 //  
/p. 1100/ vigṛhyeti vijigīṣayā, na tattvabubhutsayeti/ tad etad vidyāpālārtham na  
lābhapūjākhyātyartham iti// 51 //  
iti śrīvātsyāyaniye nyāyabhāṣye caturtho 'dhyāyaḥ samāptaḥ// 4 //  
/p. 1101/ (corr.; 1200, ed.) nyāyadarśanam atha pañcamādhyāyasyādyam āhnikam

# Adhyāya 5

## Adhyāya 5, Āhnika 1

### Adhyāya 5, Āhnika 1, Sūtra 1

sādharmyavaidharmyābhyām pratyavasthānasya

vikalpāj jātibahutvam

iti saṅkṣepeṇaoktam, tad vistareṇa vibhajyate — tāḥ khalv imā jātayaḥ sthāpanāhetau prayukte caturviṃśatiḥ pratiśedhahetavaḥ/

sādharmyavaidharmyotkarṣāpakarṣavarṇyāvārṇyavikalpasādhyaprāptyaprāptiprasaṅgapratidṛṣṭāntānutpattisaṃśayaprakaraṇāhetvarthāpattyaviśeṣopapattyupalabdhyanupalabdhyanityakāryasamāḥ // 5.1.1 //

/p. 1102/ sādharmyeṇa pratyavasthānam aviśiṣyamāṇaṃ sthāpanāhetutaḥ sādharmyasamaḥ/ aviśeṣaṃ tatra tatrodāhariṣyāmaḥ/ evaṃ vaidharmyasamaprabhṛtayo 'pi nirvaktavyāḥ//1//

### Adhyāya 5, Āhnika 1, Sūtra 2

/p. 1105/ lakṣaṇaṃ tu —

sādharmyavaidharmyābhyām upasaṃhāre taddharmaviparyayopapatteḥ

sādharmyavaidharmyasamaḥ // 5.1.2 //

sādharmyeṇopasaṃhāre sādhyadharmaviparyayopapatteḥ sādharmyeṇaiva pratyavasthānam aviśiṣyamāṇaṃ sthāpanāhetutaḥ sādharmyasamaḥ pratiśedhaḥ/ nidarśanam kriyāvān ātmā, dravyasya kriyāhetuḥyogāt/ dravyaṃ loṣṭaḥ kriyāhetuḥyayuktaḥ kriyāvān, tathā cātmā, tasmāt kriyāvān iti/ evaṃ upasaṃhṛte paraḥ sādharmyeṇaiva pratyavatiṣṭhate niṣkriya ātmā vibhuno dravyasya niṣkriyatvād, vibhu cākāśaṃ niṣkriyaṃ ca, tathā cātmā, tasmān niṣkriya iti/

/p. 1106/ na cāsti viśeṣahetuḥ kriyāvatsādharmyāt kriyāvatā bhavitavyam, na punar akriyasādharmyād niṣkriyēneti/ viśeṣahetvabhāvāt sādharmyasamaḥ pratiśedho bhavati/ atha vaidharmyasamaḥ — kriyāhetuḥyayukto loṣṭaḥ paricchinnō dṛṣṭo na ca tathātmā, tasmān na loṣṭavat kriyāvān iti/ na cāsti viśeṣahetuḥ kriyāvatsādharmyāt kriyāvatā bhavitavyaṃ na punaḥ kriyādvaidharmyād akriyēneti, viśeṣahetvabhāvād vaidharmyasamaḥ/ vaidharmyeṇa copasaṃhāraḥ — niṣkriya ātmā vibhutvāt, kriyāvad dravyam avibhu dṛṣṭaṃ yathā loṣṭaḥ, na ca tathātmā, tasmān niṣkriya iti/ vaidharmyeṇa pratyavasthānam — niṣkriyaṃ dravyam ākāśaṃ kriyāhetuḥyarahitaṃ dṛṣṭaṃ, na ca tathātmā, tasmān na niṣkriya iti/ na cāsti viśeṣahetuḥ kriyādvaidharmyān niṣkriyeṇa bhavitavyaṃ na punar akriyavaidharmyāt kriyāvateti viśeṣahetvabhāvād vaidharmyasamaḥ/

/p. 1107/ atha sādharmyasamaḥ — kriyāvān loṣṭaḥ kriyāhetuḥyayukto dṛṣṭaḥ, tathā cātmā, tasmāt kriyāvān iti/ na cāsti viśeṣahetuḥ kriyādvaidharmyān niṣkriyo na punaḥ kriyāvatsādharmyāt kriyāvān iti viśeṣahetvabhāvāt sādharmyasamaḥ//

## Adhyāya 5, Āhnika 1, Sūtra 3

anayor uttaram —

gotvād gosiddhivat tatsiddhiḥ // 5.1.3 //

sādharmyamātreṇa vaidharmyamātreṇa ca sādhyasādhane pratijñāyamāne syād avyavasthā,  
/p. 1108/ sā tu dharmaviśeṣe nopapadyate, gosādharmyād gotvāj jātivīśeṣād gauḥ sidhyati, na  
tu sāsñādisambandhāt/ aśvādivaidharmyād gotvād eva gauḥ sidhyati, na guṇādibhedāt/ tac caitat  
kṛtavyākhyānam avayavaprakaraṇe/ pramāṇānam abhisambandhāc caikārthakāritvaṃ samānam  
vākya iti/ hetvābhāsāśrayā khalv iyam avyavastheti//

## Adhyāya 5, Āhnika 1, Sūtra 4

/p. 1109/

sādhyadr̥ṣṭāntayor dharmavikalpād ubhayasādhyatvāc

cotkarṣāpakarṣavarṇyāvarṇyavikalpasādhyasamāḥ // 5.1.4 //

dr̥ṣṭāntadharmam sādhye samāsañjayata utkarṣasamaḥ/ yadi kriyāhetuḡuṇayogāl loṣṭavat  
kriyāvān ātmā, loṣṭavad eva sparśavān api prāpnoti/ atha na sparśavān, loṣṭavat kriyāvān api na  
prāpnoti, viparyaye vā viśeṣo vaktavya iti/ sādhye dharmābhāvaṃ dr̥ṣṭāntāt prasañjayato  
'pakarṣasamaḥ/ loṣṭaḥ khalu kriyāvān avibhur dr̥ṣṭaḥ,

/p. 1110/ kāmam ātmāpi kriyāvān avibhur astu, viparyaye vā viśeṣo vaktavya iti/ khyāpanīyo  
varṇyo viparyayād avarṇyaḥ/ tāv etau sādhyadr̥ṣṭāntadharmau viparyasyato varṇyāvarṇyasamau  
bhavataḥ/ sādhanadharmayukte dr̥ṣṭānte dharmāntaravikalpāt sādhyadharmavikalpaṃ  
prasañjayato vikalpasamaḥ/ kriyāhetuḡuṇayuktaṃ kiñcid guru yathā loṣṭaḥ, kiñcil laghu yathā  
vāyuḥ, evaṃ kriyāhetuḡuṇayuktaṃ kiñcit kriyāvat syāt yathā loṣṭaḥ, kiñcid akriyaṃ yathātmā,  
viśeṣo vā vācyā iti/ hetvādyavayavasāmarthyayogī dharmāḥ sādhyāḥ, taṃ dr̥ṣṭānte prasañjayataḥ  
sādhyasamaḥ/ yadi yathā loṣṭas tathātmā, prāptas tarhi yathātmā tathā loṣṭa iti/ sādhyasā cāyam  
ātmā kriyāvān iti kāmaṃ loṣṭo 'pi sādhyāḥ/ atha naivam, na tarhi yathā loṣṭaḥ tathātmā //4//

## Adhyāya 5, Āhnika 1, Sūtra 5

/p. 1113/ eteṣām uttaram —

kiñcitsādharmyād upasaṃhārasiddher vaidharmyād apratiśedhaḥ // 5.1.5 //

alabhyaḥ siddhasya nihnavāḥ/ siddham ca kiñcitsādharmyād upamānaṃ yathā gaus tathā  
gavaya iti/

/p. 1114/ tatra na labhyo gogavayayor dharmavikalpaś codayitum/ evaṃ sādhye dharme  
dr̥ṣṭāntādisāmarthyayukte na labhyaḥ sādhyadr̥ṣṭāntayor dharmavikalpād vaidharmyāt pratiśedho  
vaktum iti//5//

## Adhyāya 5, Āhnika 1, Sūtra 6

sādhyātidēśāc ca dr̥ṣṭāntopapatteḥ // 5.1.6 //

yatra laukikapariṣakānām buddhisāmyaṃ tenāviparīto 'rtho 'tidiśyate prajñāpanārtham/ evaṃ sādhyātideśād dr̥ṣṭānte upapadyamāne sādhyatvam anupapannam iti//6//

## Adhyāya 5, Āhnika 1, Sūtra 7

/p. 1116/

prāpya sādhyam aprāpya vā hetoḥ prāptyāviśiṣṭatvād aprāptyāsādhakatvāc ca prāptyaprāptisamau // 5.1.7 //

hetuḥ prāpya vā sādhyam sādhyed aprāpya vā? na tāvat prāpya prāptyām aviśiṣṭatvād asādhakaḥ/ dvayor vidyamānayoḥ prāptau satyām kiṃ kasya sādhakam sādhyam vā? aprāpya sādhakam na bhavati, nāprāptaḥ pradīpaḥ prakāśayatīti/ prāptyā pratyavasthānam prāptisamaḥ, aprāptyā pratyavasthānam aprāptisamaḥ//7//

## Adhyāya 5, Āhnika 1, Sūtra 8

/p. 1117/ anayor uttaram —

ghaṭādiniṣpattidarśanāt pīḍane cābhicārād apratiśedhaḥ // 5.1.8 //

ubhayathā khalv ayuktaḥ pratiśedhaḥ kartṛkaraṇādhikaraṇāni prāpya mṛdam ghaṭādikāryam niṣpādayanti, abhicārāc ca pīḍane sati dr̥ṣṭam aprāpya sādhakatvam iti//8//

## Adhyāya 5, Āhnika 1, Sūtra 9

/p. 1118/

dr̥ṣṭāntasya kāraṇānapadeśāt pratyavasthānāc ca pratidr̥ṣṭāntena prasaṅgapratidr̥ṣṭāntasamau // 5.1.9 //

sādhanasyāpi sādhanam vaktavyam iti prasaṅgena pratyavasthānam prasaṅgasamaḥ pratiśedhaḥ/ kriyāhetuḡayogī kriyāvān loṣṭa iti hetur nāpadiśyate, na ca hetum antereṇa siddhir astīti/

/p. 1119/ pratidr̥ṣṭāntena pratyavasthānam pratidr̥ṣṭāntasamaḥ/ kriyāvān ātmā kriyāhetuḡayogād loṣṭavad ity ukte pratidr̥ṣṭānta upādiyate — kriyāhetuḡayuktam ākāśam niṣkriyam dr̥ṣṭam iti/ kaḥ punar ākāśasya kriyāhetuḡaḥ? vāyunā saṃyogaḥ saṃskārāpekṣaḥ, vāyuvanaspatisaṃyogavad iti//9//

## Adhyāya 5, Āhnika 1, Sūtra 10

/p. 1120/ anayor uttaram —

pradīpaopādānaprasaṅgavinivṛttivat tadvinivṛttiḥ // 5.1.10 //

idaṃ tāvad ayaṃ pṛṣṭo vaktum arhati, atha ke pradīpam upādadate, kimartham veti? didṛkṣamāṇā dr̥śyadarśanārtham iti/ atha pradīpaṃ didṛkṣamāṇaḥ pradīpāntaram kasmān nopādadate? antareṇāpi pradīpāntaram dr̥śyate pradīpaḥ, tatra pradīpadarśanārtham pradīpopādānam nirarthakam/ atha dr̥ṣṭāntaḥ kimartham ucyata iti? aprajñātasya jñāpanārtham iti/

atha dr̥ṣṭānte kāraṇāpadeśaḥ kimarthaṃ deśyate? yadi prajñāpanārtham, prajñāto dr̥ṣṭāntaḥ/ sa khalu

laukikaparīkṣakānām yasminn arthe buddhisāmyaṃ sa dr̥ṣṭānta  
iti/ tatprajñāpanārthaḥ kāraṇāpadeśo nirarthaka iti prasaṅgasamasyottaram//10//

## Adhyāya 5, Āhnika 1, Sūtra 11

/p. 1121/ atha pratidr̥ṣṭāntasamasyottaram —

pratidr̥ṣṭāntaheturve ca nāhetur dr̥ṣṭāntaḥ // 5.1.11 //

pratidr̥ṣṭāntaṃ bruvatā na viśeṣahetur apadiśyate, — anena prakāreṇa pratidr̥ṣṭāntaḥ sādḥako  
na dr̥ṣṭānta iti/ evaṃ pratidr̥ṣṭāntaheturve nāhetur dr̥ṣṭānta ity upapadyate/ sa ca katham ahetur na  
syāt? yady apratiśiddhaḥ sādḥakaḥ syād iti//11//

## Adhyāya 5, Āhnika 1, Sūtra 12

/p. 1122/

prāgutpatteḥ kāraṇābhāvād anutpattisamaḥ // 5.1.12 //

anityaḥ śabdaḥ prayatnānantariyakatvād ghaṭavad ity ukte apara āha — prāgutpatter  
anutpanne śabde prayatnānantariyakatvam anityatvakāraṇam nāsti, tadabhāvāt nityatvaṃ prāptam,  
nityasya cotpattir nāsti/ anutpattiyā pratyavasthānam anutpattisamaḥ//12//

## Adhyāya 5, Āhnika 1, Sūtra 13

/p. 1123/ asyottaram —

tathābhāvād utpannasya kāraṇopapatter na kāraṇapratīśedhaḥ // 5.1.13 //

tathābhāvād utpannasyeti/ utpannaḥ khalv ayaṃ śabda iti bhavati/ prāgutpatteḥ śabda eva  
nāsti, utpannasya śabdabhāvāc chabdasya sataḥ prayatnānantariyakatvam anityatvakāraṇam  
upapadyate, kāraṇopapatter ayukto 'yaṃ doṣaḥ

prāgutpatteḥ kāraṇābhāvād

iti//13//

## Adhyāya 5, Āhnika 1, Sūtra 14

/p. 1125/

sāmānyadr̥ṣṭāntayor aindriyakatve samāne nityānityasādharmyāt

saṃśayasamaḥ // 5.1.14 //

anityaḥ śabdaḥ prayatnānantariyakatvād ghaṭavad ity ukte hetau saṃśayena pratyavatiṣṭate —  
sati prayatnānantariyakatve asty evāśya nityena sāmānyena sādḥarmyam aindriyakatvam, asti ca  
ghaṭenānityena, ato nityānityasādharmyād anivṛttiḥ saṃśaya iti//14//

## Adhyāya 5, Āhnika 1, Sūtra 15

/p. 1126/ asyottaram —

sādharmyāt saṁśaye na saṁśayo vaidharmyād ubhayathā vā saṁśaye  
'tyantasamśayaprasaṅgo nityatvānabhyupagamāc ca sāmānysyāpratiṣedhaḥ //  
5.1.15 //

viśeṣād vaidharmyād avadhāryamāṇe 'rthe puruṣa iti, na sthāṇupuruṣasādharmyāt saṁśayo  
'vakāśaṁ labhate/ evaṁ vaidharmyād viśeṣāt prayatnānantariyakatvād avadhāryamāṇe  
śabdasyānityatve nityānityasādharmyāt saṁśayo 'vakāśaṁ na labhate/ yadi vai labhate, tataḥ  
sthāṇupuruṣasādharmyānucchedād atyantam saṁśayaḥ syāt/ gṛhyamāṇe ca viśeṣe nityam  
sādharmyam saṁśayahetur iti nābhyupagamate/ na hi gṛhyamāṇe puruṣasya viśeṣe  
sthāṇupuruṣasādharmyam saṁśayahetur bhavati//15//

## Adhyāya 5, Āhnika 1, Sūtra 16

/p. 1127/

ubhayasādharmyāt prakriyāsiddheḥ prakaraṇasamaḥ // 5.1.16 //

ubhayena nityena cānityena ca sādharmyāt pakṣapratipakṣayoḥ pravṛtṭiḥ prakriyā/ anityaḥ  
śabdaḥ prayatnānantariyakatvād ghaṭavad ity ekaḥ pakṣam pravarttayati, dvitīyaś ca  
nityasādharmyāt pratipakṣam pravarttayati — nityaḥ śabdaḥ śrāvaṇatvāt śabdatvavad iti/ evaṁ ca  
sati prayatnānantariyakatvād iti hetur anityasādharmyeṇa ucyamāno na prakaraṇam ativarttate,  
prakaraṇānavivṛtṭer nirṇayānavivartanam/ samānam caitan nityasādharmyeṇocyamāṇe hetau/ tad  
idaṁ prakaraṇānavivṛtṭyā pratyavasthānam prakaraṇasamaḥ/ samānam caitad vaidharmye 'pi,  
ubhayavaidharmyāt prakriyāsiddheḥ prakaraṇasama itii//16//

## Adhyāya 5, Āhnika 1, Sūtra 17

/p. 1128/ asyottaram —

pratipakṣāt prakaraṇasiddheḥ pratiṣedhānupapattiḥ pratipakṣopapatteḥ //  
5.1.17 //

ubhayasādharmyāt prakriyāsiddhiṁ bruvatā pratipakṣāt prakriyāsiddhir uktā bhavati/ yady  
ubhayasādharmyam, tatra ekataṛaḥ pratipakṣa ity evaṁ saty upapannaḥ pratipakṣo bhavati/  
pratipakṣopapatter anupapannaḥ pratiṣedhaḥ, yadi pratipakṣopapattiḥ pratiṣedho nopapadyate,  
atha pratiṣedhopapattiḥ pratipakṣo nopapadyate, pratipakṣopapattiḥ pratiṣedhopapattiś ceti  
vipratiṣiddham iti/ tattvānavadhāraṇāc ca prakriyāsiddhir viparyaye prakaraṇāvasānāt,  
tattvānavadhāraṇe hy avasitam prakaraṇam bhavati//17//

## Adhyāya 5, Āhnika 1, Sūtra 18

/p. 1129/

traikālyāsiddher hetor ahetusamaḥ // 5.1.18 //



hetuḥ sādhanam, tat sādhyāt pūrvaṃ paścāt saha vā bhavet/ yadi pūrvaṃ sādhanam, asati sādhye kasya sādhanam? atha paścād, asati sādhanam kasyedaṃ sādhyam? atha yugapat sādhyasādane, dvayor vidyamānayoḥ kiṃ kasya sādhanam kiṃ kasya sādhyam iti hetur ahetunā na viśiṣyate/ ahetunā sādharṃyāt pratyavasthānam ahetusamaḥ//18//

## Adhyāya 5, Āhnika 1, Sūtra 19

/p. 1130/ asyottaram —

na hetuḥ sādhyasiddhes traikālyāsiddhiḥ // 5.1.19 //

na traikālyāsiddhiḥ/ kasmāt? hetuḥ sādhyasiddheḥ/ nirvartanīyasya nirvṛttir vijñeyasya vijñānam ubhayaṃ kāraṇato dṛśyate, so 'yaṃ mahān pratyakṣaviśaya udāharaṇam iti/ yat tu khalūktam asati sādhye kasya sādhanam iti? yat tu nirvṛtyate yac ca vijñāpyate tasyeti//19//

## Adhyāya 5, Āhnika 1, Sūtra 20

pratiśedānupapatteś ca pratiśeddhavyāpratiśedhaḥ // 5.1.20 //

pūrvaṃ paścād yugapad vā pratiśedha iti nopapadyate, pratiśedhānupapatteḥ sthāpanāhetuḥ siddha iti//20//

## Adhyāya 5, Āhnika 1, Sūtra 21

/p. 1131/

arthāpattitaḥ pratipakṣasiddher arthāpattisamaḥ // 5.1.21 //

anityaḥ śabdaḥ prayatnānantarīyakatvād ghaṭavad iti sthāpīte pakṣe arthāpattiyā pratipakṣaṃ sādhyato 'rthāpattisamaḥ/ yadi prayatnānantarīyakatvād anityasādharṃyād anityaḥ śabda iti, arthād āpadyate nityasādharṃyān nitya iti, asti cāsyā nityena sādharṃyam asparśatvam iti//21//

## Adhyāya 5, Āhnika 1, Sūtra 22

/p. 1132/ asyottaram —

anuktasyārthāpatteḥ pakṣahāner upapattir anuktatvād anaikānatikatvāc cārthāpatteḥ // 5.1.22 //

anupapādyā sāmānyam anuktam arthād āpadyate iti bruvataḥ pakṣahāner upapattir anuktatvāt, anityapakṣasiddhāv arthād āpannam nityapakṣasya hānir iti/ anaikānatikatvāc cārthāpatteḥ/

/p. 1133/ ubhayapakṣasamā ceyam arthāpattiḥ/ yadi nityasādharṃyād asparśatvād ākāśavac ca nityaḥ śabdaḥ arthād āpannam anityasādharṃyāt prayatnānantarīyakatvād anitya iti/ na ceyam viparyayamātrād ekāntenārthāpattiḥ/ na khalu vai ghaṇasya grāvṇaḥ patanam ity arthād āpadyate — dravaṇām apāṃ patanābhāva iti//22//

## Adhyāya 5, Āhnika 1, Sūtra 23

ekadharmopapatter aviśeṣe sarvāviśeṣaprasaṅgāt sadbhāvaupapatter  
aviśeṣasamaḥ // 5.1.23 //

eko dharmah prayatnānantarīyakatvaṃ śabdaghaṭayor upapadyata ity aviśeṣe ubhayor  
anīyatve,

/p. 1134/ sarvasyāviśeṣaḥ prasajyate/ katham? sadbhāvopapatteḥ/ eko dharmah sadbhāvaḥ  
sarvasyopapadyate, sadbhāvopapatteḥ sarvāviśeṣaprasaṅgāt pratyavasthānam aviśeṣasamaḥ //23//

## Adhyāya 5, Āhnika 1, Sūtra 24

asyottaram —

kvacit taddharmopapatteḥ kvacic cānupapatteḥ pratiśedhābhāvaḥ // 5.1.24 //

yathā sādhyadṛṣṭāntayor ekadharmasya prayatnānantarīyakatvasyopapatter anīyatvaṃ  
dharmāntaram aviśeṣaḥ, naivaṃ sarvabhāvānāṃ sadbhāvopapattinimittaṃ dharmāntaram asti,  
yena aviśeṣaḥ syāt/ atha matam anīyatvam eva dharmāntaram sadbhāvopapattinimittaṃ  
bhāvānāṃ sarvatra syād iti, evaṃ khalu vai kalpyamāne anīyāḥ sarve bhāvāḥ sadbhāvopapatter iti  
pakṣaḥ prāpnoti/ tatra pratijñārthavyatiriktam anyad udāharaṇaṃ nāsti, anudāharaṇaś ca hetur  
nāstīti/ pratijñāiekadeśasya codāharaṇatvam anupapannaṃ,

/p. 1135/ na hi sādhyam udāharaṇaṃ bhavati/ sataś ca nīyānīyabhāvāt anīyatvānupapattiḥ/  
tasmāt sadbhāvopapatteḥ sarvāviśeṣaprasaṅga iti nirabhidheyam etad vākyaṃ iti/ sarvabhāvānāṃ  
sadbhāvopapatter anīyatvam iti bruvatā 'nūjñātaṃ śabdasyānīyatvam, tatrānupapannaḥ pratiśedha  
iti//24//

## Adhyāya 5, Āhnika 1, Sūtra 25

/p. 1136/

ubhayakāraṇopapatter upapattisamaḥ // 5.1.25 //

yady anīyatvakāraṇam upapadyate śabdasyety anīyaḥ śabdo nīyatvakāraṇam apy  
upapadyate 'syāsparśatvam iti nīyatvam apy upapadyate/ ubhayasyānīyatvasya nīyatvasya ca  
kāraṇopapattiyā pratyavasthānam upapattisamaḥ//

## Adhyāya 5, Āhnika 1, Sūtra 26

asyottaram —

upapattikāraṇābhyanujñānād apratiśedhaḥ // 5.1.26 //

ubhayakāraṇopapatter iti bruvatā nānīyatvakāraṇopapatter anīyatvaṃ pratiśidhyate, yadi  
pratiśidhyate nobhayakāraṇopapattiḥ syāt/ ubhayakāraṇopapattivacanād anīyatvakāraṇopapattir  
abhyanujñāyate, abhyanujñānād anupapannaḥ pratiśedhaḥ/

/p. 1137/ vyāghātāt pratiśedha iti cet, samāno vyāghātaḥ/ ekasya nīyatvānīyatvaprasaṅgam  
vyāhatam bruvatoktam pratiśedha iti cet? svapakṣaparapakṣayoḥ samāno vyāghātaḥ, sa ca  
naikatarasya sādha itii//26//

## Adhyāya 5, Āhnika 1, Sūtra 27

nirdiṣṭakāraṇābhāve 'py upalambhād upalabdhisamaḥ // 5.1.27 //  
 nirdiṣṭasya prayatnānantariyakatvasyānityatvakāraṇasyābhāve 'pi vāyunodanād  
 vṛkṣaśākhābhāṅgajasya śabdasyānityatvam upalabhyate/  
 /p. 1138/ nirdiṣṭasya sādhanasyābhāve 'pi sādhyadharmopalabdhyā pratyavasthānam  
 upalabdhisamaḥ // 27 //

## Adhyāya 5, Āhnika 1, Sūtra 28

/p. 1139/ asyottaram —  
 kāraṇāntarād api taddharmopapatter apratiṣedhaḥ // 5.1.28 //  
 prayatnānantariyakatvād iti bruvatā kāraṇata utpattir abhidhīyate, na kāryasya  
 kāraṇaniyamaḥ/ yadi ca kāraṇāntarād apy utpadyamānasya śabdasya tad anityatvam upapadyate,  
 kim atra pratiṣidhyata iti // 28 //

## Adhyāya 5, Āhnika 1, Sūtra 29

/p. 1140/ na prāḡ uccāraṇād vidyamānasya śabdasyānupalabdhiḥ, kasmāt ?  
 āvaraṇādyanupalabdheḥ/ yathā vidyamānasyodakāder arthasyāvaraṇāder anupalabdhiḥ naivam  
 śabdasyāgrahaṇakāraṇenāvaraṇādinānupalabdhiḥ/ gr̥hyeta caitad asyāgrahaṇakāraṇam  
 udakādivat, na gr̥hyate/ tasmād udakādiviparītaḥ śabdo 'nupalabhyamāna iti/  
 tadanupalabdher anupalambhād abhāvasiddhau tadviparītopapatter  
 anupalabdhisamaḥ // 5.1.29 //  
 teṣām āvaraṇādinām anupalabdhir nopalabhyate/ anupalambhān nāstīty abhāvo 'syāḥ  
 sidhyati/ abhāvasiddhau hetvabhāvāt tadviparītam astītvam āvaraṇādinām avadhāryate/  
 tadviparītopapatter yatpratijñātaṃ  
 na prāḡ uccāraṇād vidyamānasya śabdasyānupalabdhir ity  
 etan na sidhyati/ so 'yam hetur  
 āvaraṇādyanupalabdher  
 ity āvaraṇādiṣu cāvaraṇādyanupalabdhou ca samayānupalabdhyā pratyavasthito 'nupalabdhisamo  
 bhavati // 29 //

## Adhyāya 5, Āhnika 1, Sūtra 30

/p. 1141/ asyottaram —  
 anupalambhātmakatvād anupalabdher ahetuḥ // 5.1.30 //  
 āvaraṇādyanupalabdhir nāsti, anupalambhād ity ahetuḥ/ kasmāt? anupalambhātmakatvād  
 anupalabdheḥ/ upalambhābhāvamātratvād anupalabdheḥ/ yad asti tad upalabdher viśayaḥ,  
 upalabdhyā tad astīti pratijñāyate/ yan nāsti tad anupalabdher viśayaḥ, anupalabhyamānaṃ nāstīti  
 pratijñāyate/ so 'yam āvaraṇādyanupalabheḥ anupalambha upalabdhyabhāve 'nupalabdhou  
 svaviśaye pravarttamāno na svaviśayaṃ pratiṣedhati/

/p. 1142/ apratiṣiddhā cāvaraṇādyanupalabdhir hetutvāya kalpate/ āvaraṇādīni tu vidyamānatvād upalabdher viṣayāḥ, teṣāṃ upalabdhyā bhavitavyam/ yat tāni nopalabhyante, tad upalabdheḥ svaviṣayapratipādikāyā abhāvād anupalambhād anupalabdher viṣayo gamyate — na santy āvaraṇādīni śabdasyāgrahaṇakāraṇānīti/ anupalambhāt tv anupalabhiḥ sidhyati, viṣayaḥ sa tasyeti//30//

## Adhyāya 5, Āhnika 1, Sūtra 31

/p. 1143/

jñānavikalpānām ca bhāvābhāvasaṃvedanād adhyātmanam // 5.1.31 //  
 ahetur iti varttate/ śarīre śarīre jñānavikalpānām bhāvābhāvau saṃvedanīyau/ asti me saṃśayajñānam nāsti me saṃśayajñānam iti/ evaṃ pratyakṣānumānāgamasmṛtijñāneṣu/ seyam āvaraṇādyanupalabdhir upalabdhyabhāvaḥ svasaṃvedyaḥ — nāsti me śabdasyāvaraṇādyupalabdhir iti nopalabhyante śabdasyāgrahaṇakāraṇāny āvaraṇādīnīti/ tatra yad uktaṃ tad anupalabdher anupalambhād abhāvasiddhir iti, etan nopapadyate//31//

## Adhyāya 5, Āhnika 1, Sūtra 32

/p. 1144/

sādharmyāt tulyadharmopapatteḥ sarvānityatvaprasaṅgād anityasamaḥ // 5.1.32 //  
 anityena ghaṭena sādharmyād anityaḥ śabda iti bruvato 'sti ghaṭenānityena sarvabhāvānām sādharmyam iti sarvasyānityatvam aniṣṭaṃ sampadyate/ so 'yam anityatvena pratyavasthānād anityasama iti//32//

## Adhyāya 5, Āhnika 1, Sūtra 33

/p. 1145/ asyottaram —

sādharmyād asiddheḥ pratiṣedhāsiddhiḥ pratiṣedhyasādharmyāt // 5.1.33 //  
 pratijñādyavayavayuktaṃ vākyam pakṣanivartakaṃ pratipakṣalakṣaṇam pratiṣedhaḥ/ tasya pakṣeṇa pratiṣedhyena sādharmyam pratijñādiyogaḥ/ tad yady anityasādharmyād anityatvasyāsiddhiḥ, sādharmyād asiddheḥ pratiṣedhasyāpy asiddhiḥ, pratiṣedhyena sādharmyād iti//33//

## Adhyāya 5, Āhnika 1, Sūtra 34

dr̥ṣṭānte ca sādhyasādhanabhāvena prajñātasya dharmasya hetutvāt tasya cobhayathābhāvān nāviśeṣaḥ // 5.1.34 //  
 dr̥ṣṭānte yaḥ khalu dharmāḥ sādhyasādhanabhāvena prajñāyate, sa hetutvenābhidhīyate/ sa cobhayathā bhavati,

/p. 1146/ — kenacit samānaḥ, kutaścid viśiṣṭaḥ/ sāmānyāt sādharmaḃyaṃ viśeṣāc ca vaidharmaḃyaṃ/ evaṃ sādharmaḃyaviśeṣo hetuḥ, nāviśeṣeṇa sādharmaḃyamātraṃ vaidharmaḃyamātraṃ vā/ sādharmaḃyamātraṃ vaidharmaḃyamātraṃ cāśritya bhavān āha —

sādharmaḃyāt tulyadharmopapatteḥ sarvānityatvaprasaṅgād anityasam  
iti, etad ayuktam iti/ aviśeṣasamaḃpratiṣedhe ca yad uktam tad api veditavyam//34//

## Adhyāya 5, Āhnikā 1, Sūtra 35

/p. 1147/

nityam anityabhāvād anitye nityatvopapatter nityasamaḥ // 5.1.35 //

anityaḥ śabda iti pratijñāyate/ tad anityatvaṃ kiṃ śabde nityam athānityam? yadi tāvat sarvadā bhavati? dharmasya sadā bhāvād dharmiṇo 'pi sadā bhāva iti nityaḥ śabda iti/ atha na sarvadā bhavati? anityatvasyābhāvān nityaḥ śabdaḥ/ evaṃ nityatvena pratyavasthānān nityasamaḥ//35//

## Adhyāya 5, Āhnikā 1, Sūtra 36

/p. 1148/ asyottaram —

pratiṣedhye nityam anityabhāvād anitye 'nityatvopapatteḥ pratiṣedhābhāvaḥ //  
5.1.36 //

pratiṣedhye śabde nityam anityatvasya bhāvād ity ucyamāne 'nujñātaṃ śabdasyānityatvam,  
anityatvopapatteś ca

nānityaḥ śabda

iti pratiṣedho nopapadyate/ atha nābhyupagamyate, nityam anityatvasya bhāvād iti hetur na bhavatīti hetvabhāvāt pratiṣedhānupapattir iti/

/p. 1149/ utapannasya nirodhād abhāvaḥ śabdasyānityatvam, tatra paripraśnānupapattiḥ/ yo 'yaṃ paripraśnaḥ — tad anityatvaṃ kiṃ śabde sarvadā bhavati atha neti, ayam anupapannaḥ/ kasmāt? utapannasya yo nirodhād abhāvaḥ śabdasya tad anityatvam; evaṃ ca saty adhikaraṇādheyavibhāgo vyāghātān nāstīti/ nityānityatvavirodhāc ca/ nityatvam anityatvaṃ ca ekasya dharmiṇo dharmāv iti virudhyete, na sambhavataḥ/

/p. 1150/ tatra yad uktam — nityam anityatvasya bhāvān nitya eva, tad avartamānārtham uktam iti//36//

## Adhyāya 5, Āhnikā 1, Sūtra 37

prayatnakāryānekatvāt kāryasamaḥ // 5.1.37 //

prayatnānantarīyakatvād anityaḥ śabda iti/ yasya prayatnānantaram ātmalābhaḥ tat khalv abhūtvā bhavati, yathā ghaṭādīkāryam; anityam iti ca bhūtvā na bhavatyity etad vijñāyate/

/p. 1151/ evaṃ avasthite prayatnakāryānekatvād iti pratiṣedha ucyate/ prayatnānantaram ātmalābhaś ca drṣṭo ghaṭādīnām, vyavadhānāpohāc cābhivyaktir vyavahitānām/ tat kiṃ prayatnānantaram ātmalābhaḥ śabdasyāho 'bhivyaktir iti viśeṣo nāsti/ kāryāviśeṣeṇa pratyavasthānam kāryasamaḥ//37//

## Adhyāya 5, Āhnika 1, Sūtra 38

/p. 1152/ asyottaram —

kāryānyatve prayatnāhetutvam anupalabdhikāraṇopapatteḥ // 5.1.38 //

sati kāryānyatve anupalabdhikāraṇopapatteḥ prayatnasyāhetutvaṃ śabdasyābhivyaṅktau/ yatra prayatnānantaram abhivyaṅktis tatrānupalabdhikāraṇaṃ vyavadhānam upapadyate, vyavadhānāpohāc ca prayatnānantarabhāvino 'rthasyopalabdhilakṣaṇā 'bhivyaṅktir bhavatīti,

/p. 1153/ na tu śabdasyānupalabdhikāraṇaṃ kiñcid upapadyate, yasya prayatnānantaram apohāc chabdasyopalabdhilakṣaṇā 'bhivyaṅktir bhavatīti, tasmād utpadyate śabdo nābhivyaṅjyate iti//38//

## Adhyāya 5, Āhnika 1, Sūtra 39

/p. 1154/ hetoś ced anaikāntikatvam upapadyate anaikāntikatvād asādhakaḥ syād iti/ yadi cānaikāntikatvād asādhakatvam —

pratiśedhe 'pi samāno doṣaḥ // 5.1.39 //

pratiśedho 'py anaikāntikaḥ, kiñcit pratiśedhati kiñcin neti anaikāntikatvād asādhaka iti/ atha vā śabdasyānityatvapakṣe prayatnānantaram utpādo nābhivyaṅktir iti viśeṣahetvabhāvaḥ, nityatvapakṣe 'pi prayatnānantaram abhivyaṅktir notpāda iti viśeṣahetvabhāvaḥ/ so 'yam ubhayapakṣasamo viśeṣahetvabhāva ity ubhayam apy anaikāntikam iti//39//

## Adhyāya 5, Āhnika 1, Sūtra 40

/p. 1155/

sarvatraivam // 5.1.40 //

sarveṣu sādharmyaprabhṛtiṣu pratiśedhahetuṣu yatra yatrāviśeṣo dṛśyate tatrobhayoḥ pakṣayoḥ samaḥ prasajyata iti//40//

## Adhyāya 5, Āhnika 1, Sūtra 41

pratiśedhavipratiśedhe pratiśedhadosavad doṣaḥ // 5.1.41 //

yo 'yaṃ pratiśedhe 'pi samāno doṣo 'naikāntikatvam āpadyate so 'yaṃ pratiśedhasya vipratiśedhe 'pi samānaḥ/

/p. 1156/ tatrānityaḥ śabdaḥ prayatnānantarīyakatvād iti sādhanavādināḥ sthāpanā prathamāḥ pakṣaḥ/

prayatnakāryānekatvāt kāryasama

iti dūṣaṇavādināḥ pratiśedhahetunā dvitīyaḥ pakṣaḥ/ sa ca pratiśedha ity ucyate/ tasyāsyā

pratiśedhe 'pi samāno doṣa iti tṛtīyaḥ pakṣaḥ vipratiśedha ucyate/ tasmin pratiśedhavipratiśedhe 'pi samāno doṣo 'naikāntikatvaṃ caturthaḥ pakṣaḥ//41//

## Adhyāya 5, Āhnika 1, Sūtra 42

pratiṣedham sadoṣam abhyupetya pratiṣedhavipratiṣedhe samāno doṣaprasaṅgo  
matānujñā // 5.1.42 //

pratiṣedham dvitīyaṃ pakṣam sadoṣam abhyupetya taduddhāram akṛtvānujñāya  
pratiṣedhavipratiṣedhe tṛtīyapakṣe samānam anaikāntikatvam iti samānaṃ dūṣaṇaṃ prasañjayato  
dūṣaṇavādinō matānujñā prasajyata iti pañcamaḥ pakṣaḥ // 42 //

## Adhyāya 5, Āhnika 1, Sūtra 43

/p. 1157/

svapakṣalakṣaṇāpekṣopapattyupasaṃhāre hetunirdeśe  
parapakṣadoṣābhyupagamāt samāno doṣaḥ // 5.1.43 //

sthāpanāpakṣe prayatnakāryānekatvād iti doṣaḥ sthāpanāhetuvādināḥ svapakṣalakṣaṇo  
bhavati/ kasmāt? svapakṣasamutthatvāt/ so 'yaṃ svapakṣalakṣaṇaṃ doṣam apekṣamāno  
'nuddhṛtyānujñāya pratiṣedhe 'pi samāno doṣa ity upapadyamānaṃ doṣaṃ parapakṣe  
upasaṃharati/ itthaṃ cānaikāntikaḥ pratiṣedha iti hetuṃ nirdiśati/ tatra  
svapakṣalakṣaṇāpekṣayopapadyamānadoṣopasaṃhāre hetunirdeśe ca saty anena parapakṣadoṣo  
'bhyupagato bhavati/ kathaṃ kṛtvā? yaḥ pareṇa prayatnakāryānekatvād ityādinānaikāntikadoṣa  
uktaḥ, tam anuddhṛtya pratiṣedhe 'pi samāno doṣa ity āha/ evaṃ sthāpanāṃ sadoṣāṃ abhyupetya  
pratiṣedhe 'pi samānaṃ doṣaṃ prasañjayataḥ parapakṣābhyupagamāt samāno doṣo bhavati/

/p. 1158/ yathā parasya pratiṣedham sadoṣam abhyupetya pratiṣedhavipratiṣedhe 'pi samāno  
doṣaprasaṅgo matānujñā prasajyata iti, tathāsyāpi sthāpanāṃ sadoṣāṃ abhyupetya pratiṣedhe 'pi  
samānaṃ doṣaṃ prasañjayato matānujñā prasajyata iti/ sa khalv ayaṃ ṣaṣṭhaḥ pakṣaḥ/ tatra khalu  
sthāpanāhetuvādināḥ prathamatṛtīyapañcamapakṣāḥ, pratiṣedhahetuvādināḥ  
dvitīyacaturthaṣṭhapakṣāḥ/ teṣāṃ sādhasādhatāyāṃ mīmāṃsyaṃmānāyāṃ caturthaṣṭhāyora  
arthāviśeṣāt punaruktadoṣaprasaṅgaḥ/ caturthapakṣe samānadoṣatvaṃ parasyocyate --

pratiṣedhavipratiṣedhe pratiṣedhadoṣavad doṣa

iti/ ṣaṣṭhe 'pi

parapakṣadoṣābhyupagamāt samāno doṣa

iti samānadoṣatvam evocyate, nārthaviśeṣaḥ kaścīd asti/ samānas tṛtīyapañcamayoḥ

punaruktadoṣaprasaṅgaḥ, tṛtīyapakṣe 'pi

pratiṣedhe 'pi samāno doṣa

iti samānatvam abhyupagamyate/ pañcamapakṣe 'pi

pratiṣedhavipratiṣedhe samāno doṣaprasaṅgo

'bhyupagamyate, nārthaviśeṣaḥ kaścīd ucyata iti/ tatra pañcamaṣṭhāpakṣayora arthāviśeṣāt

punaruktadoṣaprasaṅgaḥ, tṛtīyacaturthayora matānujñā, prathamadvitīyayora viśeṣahetvabhāva iti

ṣaṭpakṣyāṃ ubhayora asiddhiḥ/ kadā ṣaṭpakṣī? yadā

pratiṣedhe 'pi samāno doṣa

ity evaṃ pravarttate/ tadobhayora pakṣayora asiddhiḥ/ yadā tu

kāryānyatve prayatnāhetutvam anupalabdhikāraṇopapatter

ity anena tṛtīyapakṣo yujyate,

/p. 1159/ tadā viśeṣahetuvacanāt

prayatnānantaram ātmalābhaḥ śabdasya, nābhivyaktir  
iti siddhaḥ prathamapakṣo na śatpakṣī pravartata iti // 43 //

iti śrīvātsyāyaniye nyāyabhāṣye pañcamādhyāsyādyam āhnikam/

/p. 1160/ nyāyadarśanam pañcamādhyāsyasya dvitīyam āhnikam vipratipattyapratipattyor  
vikalpān nigrāhasthānabahutvam iti saṅkṣeṇoktam, tad idānīm vibhajanīyam/ nigrāhasthānāni  
khalu parājayavastūny aparādhādhikaraṇāni prāyeṇa pratijñādyavayavāśrayāni tattvavādinam  
atattvavādinam cābhisamplavante/

/p. 1162/

## Adhyāya 5, Āhnikā 2

### Adhyāya 5, Āhnikā 2, Sūtra 1

teṣāṃ vibhāgaḥ —

pratijñāhāniḥ pratijñāntaram pratijñāvirodhaḥ pratijñāsannyāso hetvantaram  
arthāntaram nirarthakam avijñātārtham apārthakam aprāptakālam nyūnam adhikam  
punaruktam ananubhāṣaṇam ajñānam apratibhā vikṣepo matānujñā  
paryanuyojoyopekṣaṇam niranuyojyānuyogo 'pasiddhānto hetvābhāsās ca  
nigrāhasthānāni // 5.2.1 //

/p. 1163/ tānīmāni dvāviṃśatidhā vibhajya, lakṣyante —

### Adhyāya 5, Āhnikā 2, Sūtra 2

pratidṛṣṭāntadharmābhyānujñā svadrṣṭānte pratijñāhāniḥ // 5.2.2 //

sādhyadharmapratyanikena dharmeṇa pratyavasthite pratidraṣṭāntadharmam svadrṣṭānte  
'bhyānujānan pratijñāṃ jahātīti pratijñāhāniḥ/ nidarśanam —

aindriyakatvād anityaḥ śabdo ghaṭavad

ity kṛte apara āha -- drṣṭam aindriyakatvam sāmānye nitye, kasmān na tathā śabda iti pratyavasthite  
idam āha —

/p. 1164/ yady aindriyakam sāmānyam nityam kāmam ghaṭo nityo 'stv iti/

/p. 1165/ sa khalv ayam sādhakasya drṣṭāntasya nityatvam prasañjayan nigamanāntam eva  
pakṣam jahāti, pakṣam jahatpratijñāṃ jahātīty ucyate, pratijñāśrayatvāt pakṣasyeti // 2 //

### Adhyāya 5, Āhnikā 2, Sūtra 3

/p. 1167/

pratijñātārthapratīṣedhe dharmavikalpāt tadarthanirdeśaḥ pratijñāntaram //  
5.2.3 //

pratijñātārtho

anityaḥ śabda aindriyakatvād ghaṭavad



ity ukte yo 'sya pratiṣedhaḥ pratidṛṣṭāntena hetuvyabhicāraḥ — sāmānyam aindriyakam nityam iti, tasmimś ca pratijñātārthapratīṣedhe,

dharmavikalpād

iti drṣṭāntapratidṛṣṭāntayoḥ sādharṃyayoge dharmabhedāt sāmānyam aindriyakam sarvagatam aindriyakas tv asarvagato ghaṭa iti dharmavikalpāt,

tadarthanirdeśa

iti sādhyasiddhyartham/ katham? yathā ghaṭo 'sarvagata evaṃ śabdo 'py asarvagato ghaṭavad evānitya iti/

/p. 1168/ tatrānityaḥ śabda iti pūrvā pratijñā, asarvagata iti dvitīyā pratijñā pratijñāntaram/ tat katham nigrāhasthām iti? na pratijñāyāḥ sādhanam pratijñāntaram, kiṃ tu hetudṛṣṭāntau sādhanam pratijñāyāḥ, tad etad asādhanopādānam anarthakam iti/ ānarthakyān nigrāhasthānam iti//3//

## Adhyāya 5, Āhnika 2, Sūtra 4

/p. 1169/

pratijñāhetvor virodhaḥ pratijñāvirodhaḥ // 5.2.4 //

guṇavyatiriktaṃ dravyam iti pratijñā,

rūpādito 'rthāntarasyānupalabdher

iti hetuḥ/

/p. 1170/ so 'yaṃ pratijñāhetvor virodhaḥ/ katham? yadi guṇavyatiriktaṃ dravyam, rūpādibhyo 'rthāntarasyānupalabdhir nopapadyate/ atha rūpādibhyo 'rthāntarasyānupalabdhiḥ, guṇavyatiriktaṃ dravyam iti nopapadyate/

/p. 1171/ guṇavyatiriktaṃ ca dravyaṃ rūpādibhyaś cārthāntarasyānupalabdhir iti virudhyate — vyāhanyate na sambhavatīti//4//

## Adhyāya 5, Āhnika 2, Sūtra 5

/p. 1172/

pakṣapratīṣedhe pratijñātārthāpanayanaṃ pratijñāsannyāsaḥ // 5.2.5 //

anityaḥ śabda aindriyakatvād ity ukte paro brūyāt sāmānyam aindriyakam na cānityam,

/p. 1173/ evaṃ śabdo 'py aindriyako na cānitya iti/ evaṃ pratiṣiddhe pakṣe yadi brūyāt —

ka punar āhānityaḥ śabda

iti, so 'yaṃ pratijñātārthanihnaḥ pratijñāsannyāsa iti//5//

## Adhyāya 5, Āhnika 2, Sūtra 6

aviśeṣokte hetau pratiṣiddhe viśeṣam icchato hetvantaram // 5.2.6 //

nidarśanam — ekaprakṛtīdam vyaktam iti pratijñā/ kasmād dhetoḥ? ekaprakṛtīnām vikāraṇām parimāṇāt/ mṛtpūrvakāṇām śarāvādīnām drṣṭam parimāṇam, yāvān prakṛter vyūho bhavati tāvān vikāra iti/ drṣṭam ca prativikāram parimāṇam/ asti cedam parimāṇam prativyaktaṃ tadekaprakṛtīnām vikāraṇām parimāṇāt paśyāmo vyaktam idam ekaprakṛtīti/

/p. 1174/ asya vyabhicāreṇa pratyavasthānam — nānāprakṛtīnām ekaprakṛtīnām ca vikāraṇām dṛṣṭam parimānam iti/ evam pratyavasthite āha — ekaprakṛtisamanvaye sati śarāvādivikāraṇām parimānadarśanāt/ sukhaduḥkhamohasamanvitam hīdam vyaktam parimitam gr̥hyate, — tatra prakṛtyantararūpasamanvayābhāve saty ekaprakṛtītvam iti/ tad idam aviśeṣokte hetau pratiśiddhe viśeṣam bruvato hetvantaram bhavati/ sati ca hetvantarabhāve pūrvasya hetor asādhakatvān nigrahasthānam/ hetvantaravacane sati yadi hetvarthanidarśano dṛṣṭānta upādiyate,

/p. 1175/ nedam vyaktam ekaprakṛti bhavati, prakṛtyantaropādānāt/ atha nopādiyate, dṛṣṭānte hetvarthasyānidarśitasya sādhakabhāvānupapatter ānarthakyād dhetor anivṛttam nigrahasthānam iti//6//

## Adhyāya 5, Āhnika 2, Sūtra 7

/p. 1176/

prakṛtād arthād apratisambaddhārtham arthāntaram // 5.2.7 //

yathoktalakṣaṇe pakṣapratipakṣaparigrahe (corr.; pakṣapatipakṣa-, ed.) hetutaḥ sādhyasiddhau prakṛtāyām brūyāt — nityaḥ śabda 'sparśatvād iti hetuḥ/ hetur nāma hinoter dhātos tuni pratyaye kṛdantaḥ padam/ padaḥ ca nāmākhyātopasarganipātāḥ/ abhidheyasya kriyāntarayogād viśiṣyamānarūpaḥ śabda

nāma

/ kriyākāraśamudāyaḥ kāraśaṅkhyāviśiṣṭakriyākālayogābhidhāyākhyātam, dhātvarthamātram ca kālābhidhānaviśiṣṭam/ prayogeṣv arthād abhidyamānarūpā nipātāḥ/

/p. 1177/ upasrjyamānāḥ kriyāvadyotakā upasargā ity evamādi/ tadarthāntaram veditavyam iti//7//

## Adhyāya 5, Āhnika 2, Sūtra 8

varṇakramanirdeśavan nirarthakam // 5.2.8 //

yathā 'nityaḥ śabdaḥ — kaccatatapāḥ, javagaḍadaśatvāt, jhabhañ ghaḍhadhaṣavad iti —

/p. 1178/ evamprakāram nirarthakam/ abhidhānābhidheyabhāvānupapattau arthagater abhāvād varṇā eva krameṇa nirdiśyanta iti//8//

## Adhyāya 5, Āhnika 2, Sūtra 9

pariṣatprativādibhyām trir abhihitam apy avijñātam avijñātārtham // 5.2.9 //

yad vākyam pariṣadā prativādinā ca trir abhihitam api na vijñāyate śliṣṭaśabdā apratītaprayogam atidrutoccaritam ity evamādinā kāraṇena,

/p. 1179/ tadavijñātam avijñātārtham asāmarthyasaṃvaraṇāya prayuktam iti nigrahasthānam iti//9//

## Adhyāya 5, Āhnika 2, Sūtra 10

paurvāparyāyogād apratisambaddhārtham apārthakam // 5.2.10 //  
 yatrānekasya padasya vākyasya vā paurvāparyeṇānvayayogo nāstīty  
 asambaddhārthatvagrhyate, tat samudāyārthasyāpāyād apārthakam/ yathā — daśa dāḍimāni, ṣaḍ  
 apūpāḥ;

/p. 1180/ kuṇḍam, ajājinam, palalapiṇḍaḥ, atha raurukam etad, kumāryāḥ pāyaṃ tasyāḥ pitā  
 'pratiśīna iti//10//

## Adhyāya 5, Āhnika 2, Sūtra 11

/p. 1181/

avayavaviparyāsavacanam aprāptakālam // 5.2.11 //  
 pratijñādīnām avayavānām yathālakṣaṇam arthavaśāt kramaḥ, tatrāvayavaviparyāse  
 vacanam aprāptakālam asambaddhārthaṃ nigrahassthānam iti//11//

## Adhyāya 5, Āhnika 2, Sūtra 12

/p. 1185/

hīnam anyatamenāpy avayavena nyūnam // 5.2.12 //  
 pratijñādīnām avayavānām anyatamenāpy avayavena hīnaṃ nyūnaṃ nigrahassthānam,  
 sādhanābhāve sādhyāsiddhir iti//12//

## Adhyāya 5, Āhnika 2, Sūtra 13

/p. 1186/

hetūdāharaṇādhikam adhikam // 5.2.13 //  
 ekena kṛtatvād anyatarasyānarthakyam iti, tad etan niyamābhupagame veditavyam iti//13//

## Adhyāya 5, Āhnika 2, Sūtra 14

/p. 1187/

śabdārthayoḥ punar vacanaṃ punaruktam anyatrānuvādāt // 5.2.14 //  
 anyatrānuvādāt śabdapunaruktam arthapunaruktaṃ vā, nityaḥ śabdo nityaḥ śabda iti  
 śabdapunaruktam/ arthapunaruktam — anityaḥ śabdo nirodhadharmako dhvanir iti/ anuvāde tv  
 apunaruktaṃ śabdābhyāsād arthaviśeṣopapatteḥ/ yathā hetvapadeśāt pratijñāyāḥ punar vacanaṃ  
 nigamanam iti//14//

## Adhyāya 5, Āhnika 2, Sūtra 15

arthād āpannasya svaśabdena punarvacanam // 5.2.15 //  
 punaruktam iti prakṛtam/ nidarśanam — utpattidharmakatvād anityam ity uktvā arthād  
 āpannasya yo 'bhidhāyakaḥ śabdā tena svaśabdena brūyād anutpattidharmakam nityam iti,  
 /p. 1188/ tac ca punarukataṃ veditavyam/ arthasampratyayārthe śabdaprayoge pratītaḥ so  
 'rtho 'rthāpttyeti//15//

## Adhyāya 5, Āhnika 2, Sūtra 16

/p. 1189/  
 vijñātasya pariśadā, trir abhīhitasyāpy apratyuccāraṇam ananubhāṣaṇam //  
 5.2.16 //  
 vijñātasya vākyārthasya pariśadā, prativādinā trir abhīhitasya yad apratyuccāraṇam tad  
 ananubhāṣaṇam nāma nigrahassthānam iti/ apratyuccārayan kimāśrayaṃ parapakṣapratīṣedham  
 brūyāt//16//

## Adhyāya 5, Āhnika 2, Sūtra 17

/p. 1191/  
 avijñātaṃ cājñānam // 5.2.17 //  
 vijñātārthasya pariśadā, prativādinā trir abhīhitasya yad avijñātaṃ tad ajñānam nāma  
 nigrahassthānam iti/ ayaṃ khalv avijñāya kasya pratīṣedham brūyād iti//17//

## Adhyāya 5, Āhnika 2, Sūtra 18

uttarasyāpratipattir apratibhā // 5.2.18 //  
 parapakṣapratīṣedha uttaram, tad yadā na pratipadyate tadā niḡṛhīto bhavati//18//

## Adhyāya 5, Āhnika 2, Sūtra 19

/p. 1192/  
 kāryavyāsaṅgāt kathāvicchedo vikṣepaḥ // 5.2.19 //  
 yatra kartavyaṃ vyāsajya kathāṃ vyavacchinatti — idaṃ me karaṇīyaṃ vidyate, tasmin avasite  
 paścāt kathayāmīti, vikṣepo nāma nigrahassthānam/ ekanigrahāvasānāyāṃ kathāyāṃ svayam eva  
 kathāntaraṃ pratipadyata iti//19//

## Adhyāya 5, Āhnika 2, Sūtra 20

/p. 1193/

svapakṣe doṣābhyupagamāt parapakṣe doṣaprasaṅgo matānujñā // 5.2.20 //  
yaḥ pareṇa coditaṃ doṣaṃ svapakṣe 'bhyupagamyaṇuddhṛtya vadati — bhavatpakṣe 'pi  
samāno doṣa iti,

/p. 1194/ sa svapakṣe doṣābhyupagamāt parapakṣe doṣaṃ prasaṅjayan paramatam anujñātīti  
matānujñāṃ nāma nigrahasthānam āpadyata iti//20//

## Adhyāya 5, Āhnika 2, Sūtra 21

/p. 1195/

nigrahasthānaprāptasyānigrahaḥ paryanuyojoyopekṣaṇam // 5.2.21 //  
paryanuyojoyo nāma nigrahopapattyā codanīyaḥ, tasyopekṣaṇam nigrahasthānam prāpto 'sīty  
ananuyogaḥ/ etac ca kasya parājaya ity anuyuktayā pariśadā vacanīyam, na khalu nigrahaṃ  
prāptaḥ svakaupīnam vivṛṇuyād iti//21//

## Adhyāya 5, Āhnika 2, Sūtra 22

/p. 1196/

anigrahasthāne nigrahasthānābhiyogo niranuyojoyānuyogaḥ // 5.2.22 //  
nigrahasthālakṣaṇasya mithyādhyavasāyād anigrahasthāne nigrhīto 'sīti paraṃ bruvan  
niranuyojoyānuyogān nigrhīto veditavya iti//22//

## Adhyāya 5, Āhnika 2, Sūtra 23

/p. 1197/

siddhāntam abhyupetyānīyamāt kathāprasaṅgo 'pasiddhāntaḥ // 5.2.23 //  
kasyacid arthasya tathābhāvaṃ pratijñāya pratijñātārthaviparyayād anīyamāt kathāṃ  
prasaṅjayato 'pasiddhānto veditavyaḥ/ yathā na sad ātmānaṃ jahāti, na sato vināśo, nāsad ātmānaṃ  
labhate, nāsad utpadyata iti siddhāntam abhyupetya svapakṣaṃ vyavasthāpayati — ekaprakṛtīdaṃ  
vyaktaṃ vikārāṇāṃ anvayadarśanāt/ mrdanvitānāṃ śarāvādīnāṃ dṛṣṭam ekaprakṛtītvam, tathā  
cāyaṃ vyaktabhedaḥ sukhaduḥkhamohānvīto dṛśyate/ tasmāt samanvayadarśanāt sukhādibhir  
ekaprakṛtīdaṃ viśvam iti/ evam uktavān anuyujyate — atha pratṛtir vikāra iti kathāṃ lakṣitavyam  
iti/ yasyāvasthitasya dharmāntaranivṛttau dharmāntaraṃ pravartate, sā prakṛtiḥ/ yad  
dharmāntaraṃ pravartate nivartate vā sa vikāra iti/ so 'yaṃ pratijñātārthaviparyāsād anīyamāt  
kathāṃ prasaṅjayati/ pratijñātaṃ khalv anena — nāsad āvirbhavati,

/p. 1198/ na sat tirobhavatīti/ sadasatoś ca tirobhāvāvirbhāvam antareṇa na kasyacid pravṛtīḥ  
pravṛtīyuparamaś ca bhavati/ mṛdi khalv avasthitāyāṃ bhaviṣyati śarāvādīlakṣaṇam dharmāntaram  
iti pravṛtīr bhavati, abhūd iti ca pravṛtīyuparamaḥ/ tad etad mṛddharmāṇāṃ api na syāt/ evam  
pratyavasthito yadi sataś cātmahānam asataś cātmalābham abhyupaiti, tad asyāpasiddhānto  
nigrahasthānaṃ bhavati/ atha nābhyupaiti, pakṣo 'sya na sidhyati//23//

## Adhyāya 5, Āhnika 2, Sūtra 24

/p. 1199/

hetvābhāsās ca yathoktāḥ // 5.2.24 //

hetvābhāsās ca nigrahassthānāni/ kiṃ punar lakṣaṇāntarayogād hetvābhāsā nigrahassthānatvam  
āpannāḥ yathā pramāṇāni prameyatvam ity ata āha — yathoktā iti/ hetvābhāsalakṣaṇenaiva  
nigrahassthānabhāva iti/

/p. 1200/ ta ime pramāṇādayaḥ padārthā uddiṣṭā lakṣitāḥ parikṣitās ceti//24// yo 'kṣapādam  
ṛṣiṃ nyāyaḥ pratyabhād vadatāṃ varam/ tasya vātsyāyana idaṃ bhāṣyajātam avartayat// iti  
śrīvātsyāyaniye nyāyabhāṣye pañcamo 'dhyāyaḥ/