

Akṣapāda Gotama and Vātsyāyana

Nyāyasūtra

— Nyāyabhāṣya

SARIT

SARIT

Contents

Contents	i
1 Adhyāya 1	1
1.1 Adhyāya 1, Āhnika 1	1
1.2 Adhyāya 1, Āhnika 2	31
2 Adhyāya 2	42
2.1 Adhyāya 2, Āhnika 1	42
2.2 Adhyāya 2, Āhnika 2	79
3 Adhyāya 3	107
3.1 Adhyāya 3, Āhnika 1	107
3.2 Adhyāya 3, Āhnika 2	140
4 Adhyāya 4	175
4.1 Adhyāya 4, Āhnika 1	175
4.2 Adhyāya 4, Āhnika 2	204
5 Adhyāya 5	223
5.1 Adhyāya 5, Āhnika 1	223
5.2 Adhyāya 5, Āhnika 2	242
The TEI Header	252
References	256

1 Adhyāya 1

1.1 Adhyāya 1, Āhnika 1

1.1.1 Adhyāya 1, Āhnika 1, Sūtra 1

pramaṇato 'rthapratipattau pravṛttisāmarthyād arthavat 1
pramāṇam/ §¹

pramāṇam antareṇa nārthapratipattiḥ, nārthapra- 21
pattim antareṇa pravṛttisāmarthyam/ pramāṇena khalv
5 ayam jñātārtham abhīpsati jihāsati vā/ tasyepsājihāsāpr-
ayuktasya samīhā pravṛttir ity ucyate/ sāmṛthyam punar
asyāḥ phalenābhisambandhaḥ/ samīhamānas tam artham
abhīpsan jihāsan vā tam artham āpnoti jahāti vā/ arthas tu
sukhaṃ sukhaḥetuś ca, duḥkhaṃ duḥkhaḥetuś ca/ §²

10 so 'yaṃ pramāṇārtho 'parisaṅkhyeyaḥ, prāṇabhṛdbh- 22
edasyāparisaṅkhyeyatvāt/ arthavati ca pramāṇe pramātā
prameyaṃ pramitir ity arthavanti bhavanti/ kasmāt? any-
atamāpāye 'rthasyānupapatteḥ/ §³

15 tatra yasyepsājihāsāprayuktasya pravṛttiḥ sa pramātā, 24
sa yenārtham pramiṇoti tat pramāṇam, yo 'rthaḥ pramiy-
ate tat prameyam, yad arthavijñānaṃ sā pramitiḥ, catas-
ṛṣu caivaṃvidhāsv arthatattvaṃ parisamāpyate/ kiṃ pu-
nas tattvaṃ? sataś ca sadbhāvo 'sataśüEcāsadbhāvaḥ/ sat
sad iti gṛhyamāṇaṃ yathābhūtam aviparītaṃ tattvaṃ bh-
20 avati/ §⁴

asac cāsad iti gṛhyamāṇaṃ yathābhūtam aviparītaṃ 25
tattvaṃ bhavati/ §⁵

katham uttarasya pramāṇenopalabdhir iti? saty upa- 26
labhyamāne tadanupalabdheḥ pradīpavat/ yathā darśak-
25 ena dīpena dṛśye gṛhyamāṇe tad iva yan na gṛhyate, tan
nāsti/ yady abhaviṣyad idam iva vyajñāsyata, vijñānābhā-
vān nāstīti/ evaṃ pramāṇena sati gṛhyamāṇe tad iva yan
na gṛhyate, §⁶

tan nāsti/ yady abhaviṣyad idam iva vyajñāsyata, vijñ- 27
30 ānābhāvān nāstīti/ tad evaṃ sataḥ prakāśakaṃ pramāṇam
asad api prakāśayatīti/ §⁷

sac ca khalu ṣoḍaśadhā vyūḍham upadekṣyate/ tāsāṃ 28
khalv āsāṃ sadvidhānām— §⁸

pramāṇaprameyasamśayaprayojanadr̥ṣṭāntasi-
ddhāntāvayavatarakanirṇayavādajalpavitaṇḍāhetvā-
bhāsacchalajātinigrahasthānānām tattvajñānān ni-
ḥśreyasādhigamaḥ // 1.1.1 // § 9

- 29 nirdeśe yathāvacanaṃ vigrahaḥ/ cārthe dvandvasam- 5
āsaḥ/ pramāṇādīnām tattvam iti śaiṣikī ṣaṣṭhī/ § 10
- 31 tattvasya jñānaṃ niḥśreyasasyādhigama iti karmaṇi
ṣaṣṭhau/ ta etāvanto vidyamānārthāḥ, yeṣām aviparītajñ-
ānārtham ihopadeśaḥ/ § 11
- % vidyamānārthā, ...] p/32 so 'yam anavayavena tantr- 10
ārtha uddiṣṭo veditavyaḥ/ ātmādeḥ khalu prameyasya ta-
tत्वajñānān niḥśreyasādhigamaḥ/ § 12
- 33 tac caitad uttarasūtreṇānūdyata iti/ heyam, tasya ni-
rvartakaṃ hānam ātyantikam, tasyopāyo 'dhigantavya ity
etāni catvāry arthapadāni samyag buddhvā niḥśreyasam 15
adhigacchati/ § 13
- 34 tatra samśayādīnām pṛthagvacanam anarthakam —
samśayādayo yathāsambhavam pramāṇeṣu prameyeṣu cā-
ntarbhavanto na vyatiricyanta iti ? satyam etat, imās tu ca- 20
tasro vidyāḥ pṛthakprasthānāḥ prāṇabhṛtām anugrahāyo-
padiśyante, yāsām caturthīyam ānvīkṣikī nyāyavidyā/ § 14
- 35 tasyāḥ pṛthakprasthānāḥ samśayādayaḥ padārthāḥ/
teṣām pṛthagvacanam antareṇādhyātmavidyāmātram iyaṃ
syāt, yathopaniṣadaḥ/ tasmāt samśayādibhiḥ padārthaiḥ
pṛthak prasthāpyate/ tatra nānupalabdhe na nirṇīte 'rthe 25
nyāyaḥ pravartate, kiṃ tarhi ? samśayite 'rthe/ yathoktaṃ
— vimṛśya pakṣapratipakṣābhyām arthāvadhāraṇaṃ ni-
rṇayaḥ iti/ vimarśaḥ — samśayaḥ/ pakṣapratipakṣau —
nyāyapravṛttiḥ/ arthāvadhāraṇaṃ — nirṇayas tattvajñā- 30
nam iti/ sa ca ayaṃ kiṃvid iti vastuvimarśamātram an-
avadhāraṇaṃ jñānaṃ samśayaḥ, prameye 'ntarbhavann
evam arthaṃ pṛthag ucyate/ § 15
- 37 atha prayojanam — yena prayuktaḥ pravartate, tat pra-
yojanam/ yam artham abhīpsan jihāsan vā karmārabhate, 35
§ 16
- 38 tenānena sarve prāṇinaḥ sarvāṇi karmāṇi sarvās ca vi-
dyā vyāptāḥ, tadāśrayas ca nyāyaḥ pravartate/ kaḥ punar
ayaṃ nyāyaḥ ? pramāṇair arthaparīkṣaṇaṃ nyāyaḥ/ § 17

- pratyakṣāgamāśritam anumānam, sānvīkṣā/ pratyakṣāgamābhyām ikṣitasyānvīkṣaṇam anvīkṣā/ tayā pravarttata ity ānvīkṣikī — nyāyavidyā — nyāyaśāstram/ yat punar anumānam pratyakṣāgamaviruddham nyāyābhāsaḥ sa iti/ § 18
- 5 tatra vādajalpau saprayojanau/ vitanḍā tu parīkṣyate/ vitanḍayā pravartamāno vaitanḍikaḥ/ sa prayojanam anuyukto yadi pratipadyate so 'sya pakṣaḥ so 'sya siddhānta iti, vaitanḍikatvam jahāti/ atha na pratipadyate nāyam laukiko na parīkṣaka ity āpadyate/ athāpi parapakṣapratīṣedhajñāpanam 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, parapakṣapratīṣedhajñāpanam prayojanam ity etad asya vākyam anarthakam bhavati/ vākyasamūhas ca sthāpanāhīno vitanḍā, tasya yady abhidheyam pratipadyate, so 'sya pakṣaḥ sthāpanīyo bhavati/ atha na pratipadyate, pralāpamātram anarthakam bhavati, vitanḍātvam nivartata iti/ atha dr̥ṣṭāntaḥ pratyakṣaviṣayo 'rthaḥ, yatra laukikaparīkṣakānām darśanam na vyāhanyate/ § 19
- 10 15 20 sa ca prameyam/ tasya pṛthagvacanam ca tadāśrayāv anumānāgamau, tasmin sati syātām anumānāgamau asati ca na syātām/ tadāśrayā ca nyāyapravṛttiḥ/ 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 taddharmabhāvī dr̥ṣṭānta udāharaṇam tadviparyayād viparītam iti/ § 20
- 25 30 asty ayam ity anujñāyamāno 'rthaḥ siddhāntaḥ/ sa ca prameyam/ tasya pṛthagvacanam satsu siddhāntabhedeṣu vādajalpavitāṇḍāḥ pravartante, nāto 'nyatheti/ § 21
- 35 sādhanīyārthasya yāvati śabdāsamūhe siddhiḥ parisamāpyate tasya pañcāvayavaḥ pratijñādayaḥ, samūham appekṣyāvayavā ucyante/ § 22
- 40 teṣu pramāṇasamavāyaḥ, āgamaḥ pratijñā/ hetur anumānam/ § 23
- 44 45 46 47 48

- 51 udāharaṇaṃ pratyakṣam/ upanayanam upamānam/
§ 24
- 52 sarveṣāṃ ekārthasamavāye sāmartyapradarśanaṃ
nigamanam iti/ so 'yaṃ paramo nyāya iti/ etena vādaja-
lpavitaṇḍāḥ pravartante nāto 'nyatheti/ § 25 5
- 53 tadāśrayā ca tattvavyavasthā/ te caite 'vayavāḥ śabd-
aviśeṣāḥ santaḥ prameye 'ntarbhūtā evamarthaṃ pṛthag
ucyanta iti/ tarko na pramāṇasaṃgrhīto, na pramāṇānta-
ram, pramāṇānām anugrahakas tattvajñānāya kalpate/ ta-
syodāharaṇam — kim idaṃ janma kṛtakena hetunā nirva- 10
rtyate, āhosvid akṛtakena, athākasmikam iti? § 26
- 54 evam avijñāte 'rthe kāraṇopapattiyā ūhaḥ pravarttate
— yadi kṛtakena hetunā nirvartyate, hetūcchedād upapa-
nno 'yaṃ janmocchedaḥ/ athākṛtakena hetunā, tato hetū- 15
cchedasyāśakyatvād anupapanno janmocchedaḥ/ athāka-
smikam, ato 'kasmān nirvartyamānaṃ na punar nivartsyā-
tīti nirvṛttikāraṇaṃ nopapadyate, tena janmānuccheda iti/
etasmimś tarkaviśaye karmanimittam janmeti pramāṇāni
pravarttamānāni tarkeṇānugṛhante, § 27
- 55 tattvajñānaviśayasya vibhāgāt tattvajñānāya kalpate 20
tarka iti/ so 'yam itthambhūtas tarkaḥ pramāṇasahito vāde
sādhanāyopālambhāya cārthasya bhavātīty evam arthaṃ
pṛthag ucyate prameyāntarbhūto 'pīti/ § 28
- 56 nirṇayas tattvajñānaṃ pramāṇānām phalam, tadavas- 25
āno vādaḥ, tasya pālanārthaṃ jalpavitaṇḍe/ tāv etau tark-
anirṇayau lokayātrām vahata iti/ so 'yaṃ nirṇayaḥ pram-
eyāntarbhūta evamarthaṃ pṛthag uddiṣṭa iti/ § 29
- 57 vādaḥ khalu nānāpravakṛkaḥ pratyadhikaraṇasādh-
ano 'nyatarādhikaraṇanirṇayāvasāno vākyasamūhaḥ/ § 30
- 58 pṛthag uddiṣṭa upalakṣaṇārtham/ upalakṣitena vyav- 30
ahāras tattvajñānāya bhavātīti/ tadviśeṣau jalpavitaṇḍe ta-
ttvādhyavasāyasamrakṣaṇārtham ity uktam/ § 31
- 59 nigrahasthānebhyaḥ pṛthag uddhiṣṭā hetvābhāsā vāde
codanīyā bhaviṣyantīti/ § 32
- 62 jalpavitaṇḍayos tu nigrahasthānānīti/ § 33 35
- 63 chalajātinigrahasthānānām pṛthagupadeśa upalakṣaṇ-
ārtham iti/ upalakṣitānām svavākye parivarjanam, chala-
jātinigrahasthānānām paravākye paryanuyogaḥ/ jāteś ca

pareṇa prayujyamānāyāḥ sulabhaḥ samādhiḥ, svayaṃ ca
sukaraḥ prayoga iti/ § 34

seyam ānvīkṣikī pramāṇādibhiḥ padārthair vibhajy- 64
amānā — pradīpaḥ sarvavidyānām upāyaḥ sarvakarma-
5 ṇām/ āśrayaḥ sarvadharmāṇām vidyoddeśe prakīrtitā//
§ 35

tad idaṃ tattvajñānaṃ niḥśreyasādhigamārthaṃ ya- 65
thāvidyaṃ veditavyam/ iha tv adhyātmavidyāyām ātmā-
dijñānaṃ tattvajñānam/ niḥśreyasādhigamo 'pavargaprā-
10 ptiḥ//1// § 36

1.1.2 Adhyāya 1, Āhnika 1, Sūtra 2

tat khalu niḥśreyasaṃ kiṃ tattvajñānāntaram eva bhavati ? 67
nety ucyate/ kiṃ tarhi ? tattvajñānāt — § 37
69

duḥkhajanmapravṛttidoṣamithyājñānām utt-
arottarāpāye tadanantarāpāyād apavargaḥ //
5 1.1.2 // § 38

tatrātmādyapavargaparyantaprameye mithyājñānam 70
anekaprakāraṃ varttate/ § 39

ātmani tāvan nāstīti, anātmani ātmeti duḥkhe sukham 71
iti anitye nityam ity atrāṇe trāṇam iti, § 40

10 sabhaye nirbhayaṃ iti, jugupsite 'bhimatam iti, hāta- 76
vye apratihātavyam iti, pravṛttau nāsti karma, nāsti karm-
aphalam iti, doṣeṣu nāyaṃ doṣanimittaḥ saṃsāra iti, prety-
abhāve nāsti jantur jīvo vā sattva ātmā vā, yaḥ preyāt, pre-
tya ca bhaved iti, animittaṃ janma, animitto janmoparama
15 ity ādimān pretyabhāvaḥ, anantaś ceti, naimittikaḥ sann
akarmanimittaḥ pretyabhāva iti, dehendriyabuddhiveda-
nāsantānocchedapratibandhānābhyāṃ nirātmakaḥ prety-
abhāva iti/ apavarge bhīṣmaḥ khalv ayaṃ sarvakāyopa-
ramāḥ, sarvaviprayoge 'pavarge bahu ca bhadraḥ karm-
20 pyata iti kathaṃ buddhimān sarvasukhocchedam acait-
anyam amum apavargaṃ rocayed iti/ etasmān mithyā-
jñānād anukūleṣu rāgaḥ, pratikūleṣu dveṣaḥ/ rāgadveṣā-
dhikārāc cāsatyersyamāyālobhādayo doṣā bhavanti/ do-

- ṣaiḥ prayuktaḥ śarīreṇa pravarttamāno hiṃsāsteyaprat-
 iśiddhamaithunāny ācarati, vācānṛtaparuṣasūcanāsamba-
 ddhāni, manasā paradrohaṃ paradravyābhīpsāṃ nāsti-
 kyaṃ ceti/ seyaṃ pāpātmikā pravṛttir adharmāya/ atha 5
 śubhā — śarīreṇa dānaṃ paritrāṇaṃ paricaraṇaṃ ca, vācā
 satyaṃ hitaṃ priyaṃ svādhyāyaṃ ceti, manasā dayāṃ
 asṛḥhāṃ śraddhāṃ ceti/ seyaṃ dharmāya/ atra pravṛttis-
 ādhanau dharmādharmau pravṛttiśabdenoktau, yathānn-
 asādhanāḥ prāṇāḥ annaṃ vai prāṇinaḥ prāṇāiti/ § 41
- 77 seyaṃ pravṛtṭiḥ kutsitasyābhipūjitasya ca janmanaḥ 10
 kāraṇaṃ/ janma punaḥ śarīrendriyabuddhīnāṃ nikāyav-
 iśiṣṭaḥ prādurbhāvaḥ, tasmin sati duḥkham/ tat punaḥ pr-
 atikūlavedanīyaṃ bādhanā pīḍā tāpa iti/ ta ime mithyājñ-
 ānādayo duḥkhāntā dharmā avicchedenaiva pravartamā-
 nāḥ saṃsāra iti/ § 42 15
- 78 yadā tu tattvajñānān mithyājñānam apaiti, tadā mithy-
 ājñānāpāye doṣā apayanti, doṣāpāye pravṛttir apaiti, § 43
- 80 pravṛtṭyapāye janmāpaiti, janmāpāye duḥkham apaiti,
 duḥkhāpāye ca ātyantiko 'pavargo niḥśreyasaṃ iti/ § 44
- 82 tattvajñānaṃ tu khalu mithyājñānaviparyayaṇa vyā- 20
 khyātam/ ātmani — tāvad astīti, anātmani — anātmeti,
 evaṃ duḥkhe 'nitye 'trāṇe sabhaye jugupsite hātavye ca ya-
 thāviśayaṃ veditavyam, pravṛttau — asti karma, asti ka-
 rmaphalam iti, doṣeṣu — doṣanimitto 'yaṃ saṃsāra iti, pr-
 etyabhāve khalu — asti jantur jīvaḥ sattva ātmā vā, yaḥ pre- 25
 tyā bhaved iti, nimittavaj janma, nimittavān janmoparama
 ity anādiḥ pretyabhāvo 'pavargānta iti, naimittikaḥ san pr-
 etyabhāvaḥ pravṛttinimitta iti, sātmakaḥ san dehendriya-
 buddhivedanāsantānocchedapratibandhānābhyāṃ prava-
 rttata iti, apavarge śāntaḥ khalv ayaṃ sarvaviprayogaḥ sar- 30
 voparamo 'pavargaḥ, bahu ca kṛcchaṃ ghoram pāpakaṃ
 lupyata iti kathaṃ buddhimān sarvaduḥkhocchedaṃ sar-
 vraduḥkhāsaṃvidam apavargaṃ na rocayed iti, § 45
- 83 tad yathā madhuviśasampṛktānnaṃ anādeyam iti,
 evaṃ sukhaṃ duḥkhānuṣaktam anādeyam iti//2// § 46 35

1.1.3 Adhyāya 1, Āhnika 1, Sūtra 3

trividhā cāsya śāstrasya pravṛtṭiḥ, — uddeśo lakṣaṇaṃ pa-

rīkṣā ceti/ tatra nāmadheyena padārthamātrasyābhidhānam uddśaḥ/ § 47

tatroddiṣṭasya tattvavyavacchedako dharmāo lakṣaṇam/ lakṣitasya yathālakṣaṇam upapadyate na veti pramāṇair avadhāraṇam parīkṣā/ tatroddiṣṭasya pravibhaktasya lakṣaṇam ucyate, § 48

yathā — pramāṇānām prameyasya ca/ uddhiṣṭasya lakṣitasya ca vibhāgavacanam, yathā — chalasya vacanaviḡhāto 'rthavikalpopapattyā cchalam, tat trividham iti/ athoddiṣṭasya vibhāgavacanam — § 49

pratyakṣānumānopamānaśabdāḥ pramāṇāni // 1.1.3 // § 50

akṣasyākṣasya prativiṣayaṃ vṛttiḥ pratyakṣam/ vṛttistu — sannikarṣaḥ, jñānaṃ vā/ § 51

yadā sannikarṣas tadā jñānaṃ pramitiḥ, yadā jñānaṃ, tadā hānopādānopekṣābuddhayaḥ phalam/ § 52

anumānaṃ — mitena liṅgena liṅgino 'rthasya paścānmānam anumānam/ § 53

upamānaṃ — sāmīpyajñānaṃ — yathā gaur evaṃ gavaya iti/ sāmīpyaṃ tu sāmānyayogaḥ/ śabdaḥ — śabdyate 'nenārtha ity abhidhīyate jñāpyate/ § 54

upalabdhisādhanāni pramāṇāni samākhyānirvacanasāmarthyāt boddhavyam/ pramīyate 'neneti karaṇārthābhidhāno hi pramāṇaśabdaḥ/ tadviśeṣasamākhyāyā api tathāiva vyākhyānam/ kiṃ punaḥ pramāṇāni prameyam abhisamplavante? atha pratiprameyaṃ vyavatiṣṭhanta iti? § 55

ubhayathā darśanam, asty ātmā ity āptopadeśāt pratīyate, tatrānumānam — icchādveṣaprayatnasukhaduḡkha-jñānāny ātmano liṅgam iti, pratyakṣam — yuñjānasya yogasamādhijam ātmamanasoḥ saṃyogaviśeṣād ātmā pratyakṣa iti/ agnir āptopadeśāt pratīyate atrāgniḥiti, 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 pr-

amitiḥ pratyakṣaparā/ jijñāsitam artham āptopadeśāt prapadyamāno liṅgadarśanenāpi bubhutsate, § 56

93 liṅgadarśanānumitaṃ ca pratyakṣato didṛkṣate, upalabdhe 'rthe jijñāsā nivarttate/ pūrvoktam udāharaṇam agniḥ iti/ pramātuḥ pramāṇānāṃ sambhavo 'bhisamplavaḥ, asambhavo vyavastheti//3// iti trisūtrībhāṣyam/ § 57 5

1.1.4 Adhyāya 1, Āhnika 1, Sūtra 4

atha vibhaktānāṃ lakṣaṇavacanam iti/ § 58

indriyārthasannikarṣottpannam jñānam avyapadeśyam avyabhicāri vyavasāyātmakam pratyakṣam // 1.1.4 // § 59

indriyasyārthena sannikarṣād utpadyate yaj jñānam tat pratyakṣam/ § 60 5

94 na tarhīdānīm idam bhavati, ātmā manasā saṃyujyate, mana indriyeṇa, indriyam artheneti? § 61

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? § 62 10

100 bhidyamānasya pratyakṣajñānasya nāyam bhidyata iti samānatvān nokta iti/ § 63 15

109 yāvad artham vai nāmadheyaśabdās tair arthasampratyayaḥ, arthasampratyayāc ca vyavahāraḥ/ tatredam indriyārthasannikarṣād utpannam arthajñānam rūpam iti vā, rasaḥ ity evaṃ vā bhavati, rūparasaśabdās ca viṣayanāmadheyam/ tena vyapadiśyate jñānam — rūpam iti jānīte, rasa iti jānīte/ nāmadheyaśabdena vyapadiśyamānam sat śābdam prasajyate, ata āha — avyapadeśyam iti/ § 64 20

110 yad idam anupayukte śabdārthasambandhe 'rthajñānam, na tat nāmadheyaśabdena vyapadiśyate, grhīte 'pi ca śabdārthasambandhe 'syārthasyāyam śabdo nāmadheyam iti/ yadā tu so 'rtho grhyate, § 65 25

111 tadā tat pūrvasmād arthajñānān na viśiṣyate, tad arthavijñānam tādr̥g eva bhavati/ tasya tv arthajñānasyānyaḥ

- samākhyāśabdo nāstīti, yena pratīyamānaṃ vyavahārāya lakṣeta/ na cāpratīyamānena vyavahārah/ tasmā jñeyasyārthasya samjñāśabdenetikaraṇayuktena nirdīśyate — rūpam iti jñānam, rasa iti jñānam iti/ tad evam arthajñān-
- 5 akāle sa na samākhyāśabdo vyāpriyate, vyavahārakāle tu vyāpriyate/ tasmād aśābdam arthajñānam indriyārthasannikarṣotpannam iti/ § 66
- grīṣme marīcayo bhaumenošmaṇā saṃsṛṣṭāḥ spandamānā dūrasthasya cakṣuṣā sannikṛṣyante, § 67
- 10 tatrendriyārthasannikarṣād udakam iti jñānam utpadyate, tac ca pratyakṣaṃ prasajyata ity ata āha — avyabhicārīti/ yad atasmimṣ tad iti tad vyabhicāri pratyakṣam iti/ § 68
- dūrāc cakṣuṣā hy ayam arthaṃ paśyan nāvadhārayati 121
- 15 dhūma iti vā reṇur iti vā/ tad etad indriyārthasannikarṣotpannam anavadhāraṇajñānaṃ pratyakṣaṃ prasajyata ity ata āha — vyavasāyātmakam iti/ na caitan mantavyam — ātmamanaḥsannikarṣajam evānavadhāraṇajñānam iti/ cakṣuṣā hy ayam arthaṃ paśyan nāvadhārayati, § 69
- 20 yathā cendriyeṇopalabdham arthaṃ manasopalabhate, evam indriyeṇānavadhārayan manasā nāvadhārayati/ yac ca tadindriyānavadhāraṇapūrvakaṃ manasānavadhāraṇaṃ tad viśeṣāpekṣaṃ vimarśamātraṃ saṃśayaḥ, na pūrvam iti/ sarvatra pratyakṣaviśaye jñātur indriyeṇa
- 25 vyavasāyaḥ, § 70
- paścān manasānuvyavasāyaḥ, upahatendriyāṇām 123
- anuvyavasāyābhāvād iti/ ātmādiṣu sukhādiṣu ca pratyakṣalakṣaṇaṃ vaktavyam, anindriyārthasannikarṣajam hi tad iti/ indriyasya vai sato manasa indriyebhyaḥ pṛthag-
- 30 upadeśo dharmabhedāt, bhautikānīndriyāṇi niyataviśayāṇi, § 71
- saguṇānāṃ caiśāṃ indriyabhāva iti, manas tv abhautikaṃ sarvaviśayaṃ ca, nāsyā saguṇasyendriyabhāva iti/ sati cendriyārthasannikarṣe sannidhim asannidhim cāsyā
- 35 yugapajñānānutpattikāraṇaṃ vakṣyāmaḥ iti/ § 72
- manasā cendriyabhāvān na vācyam lakṣaṇāntaram 129
- iti/ tantrāntarasamācārāc caitat pratyetavyam iti/ paramatam apratiśiddham anumatam iti hi tantrayuktiḥ/ vyākhyātaṃ pratyakṣam //4// § 73

1.1.5 Adhyāya 1, Āhnika 1, Sūtra 5

132

atha tatpūrvakam trividham anumānam pūrvavac cheṣavat sāmānyato dṛṣṭam ca // 1.1.5 // § 74

142 tatpūrvakam ity anena liṅgaliṅgiṅhoḥ sambandhadarśanam liṅgadarśanam cābhisambadhyate/ § 75

146 liṅgaliṅgiṅhoḥ sambaddhayor darśanena liṅgasmṛtir abhisambadhyate/ smṛtyā liṅgadarśanena cāpratyakṣo 'rtho 'numīyate/ pūrvavad iti — yatra kāraṇena kāryam anumīyate, yathā meghonnatyā bhaviṣyati vṛṣṭir iti/ § 76

148 śeṣavat tad — yatra kāryeṇa kāraṇam anumīyate, pūrvodakaviparītam udakam nadyāḥ pūrṇatvam śīghratvañ ca dṛṣṭvā srotaso 'numīyate bhūtā vṛṣṭir iti/ sāmānyatodṛṣṭam — vrajyāpūrvakam anyatra dṛṣṭasya ṇyatra darśanam iti, § 77

149 tathā cādityasya, tasmād asty apratyakṣāpy ādityasya vrajyeti/ § 78

152 atha vā pūrvavad iti — yatra yathāpūrvam pratyakṣabhūtayor anyataradarśanenānyatarasyānumānam, § 79

155 'pratyakṣasyānumānam, yathā dhūmenāgnir iti/ śeṣavan nāma pariśeṣaḥ, sa ca prasaktapratīśedhe ṇyatrāpraśaṅgāc chiṣyamāṇe sampratyayaḥ, yathā sad anityam evamādinā dravyaguṇakarmanām aviśeṣeṇa sāmānyaviśeṣasamavāyebhyo vibhaktasya śabdasya, tasmin dravyakarmaguṇasaṁśaye, na dravyam, ekadravyatvāt, na karma, śabdāntarahetutvāt, yas tu śiṣyate so .yam iti śabdasya guṇatvapratipattiḥ/ § 80

156 sāmānyatodṛṣṭam nāma — yatrāpratyakṣe liṅgaliṅgiṅhoḥ sambandhe kenacid arthena liṅgasya sāmānyād apratyakṣo liṅgī gamyate, yathecchādibhir ātmā, icchādayo guṇāḥ, § 81

157 guṇās ca dravyasaṁsthānāḥ, tad tad eṣāṁ sthānaṁ sa ātmeti/ vibhāgavacanād eva trividham iti siddhe trividhavacanam mahato mahāviṣayasya nyāyasya laghīyasā sūtreṇopadeśāt param vākyaalāghavam manyamānasyānyasmin vākyaalāghave 'nādarah/ tathā cāyam itthambhūt-

ena vākyavikalpena pravṛttaḥ siddhānte chale śabdādiṣu
ca bahulaṃ samācāraḥ śāstra iti/ § 82

sadviṣayaṃ ca pratyakṣaṃ sadasadviṣayaṃ cānumā- 158
nam/ kasmāt?/ traikālyagrahaṇāt — § 83

5 trikālayuktā arthā anumānena gṛhyante, bhaviṣyatīty 161
anumīyate, bhavatīti, cābhūd iti ca, asac ca khalv attam an-
āgataṃ ceti//5// § 84
168

1.1.6 Adhyāya 1, Āhnika 1, Sūtra 6

athopamānam — § 85

prasiddhasādharmyāt sādhyasādhanam upa-
mānam // 1.1.6 // § 86

prajñātena sāmānyāt prajñāpanīyasya prajñāpanam
5 upamānam iti/ yathā gaur evaṃ gavaya iti/ § 87

kiṃ punar atopamānena kriyate? yadā khalv ayaṃ 169
gavā samānadharmaṃ pratipadyate tadā pratyakṣatas tam
artham pratipadyata iti, samākhyāsambandhapratipattir
upamānārtha ity āha/ yathā gaur evaṃ gavaya ity upam-
10 āne prayukte gavā samānadharmam artham indriyārthas-
annikarṣād upalabhamāno 'sya gavayaśabdaḥ saṃjñeti sa-
mājñāsaṃjñīsambandhaṃ pratipadyata iti/ § 88

yathā mudgas tathā mudgaparṇī, § 89 170

yathā māśas tathā māṣaparṇīty upamāne prayukte up- 171
15 amānāt saṃjñāsaṃjñīsanbandhaṃ pratipadyamānas tām
oṣadhīm bhaiṣajyāyāharati/ § 90

evam anyo 'py upamānasya loke viṣayo bubhutsitavya 172
iti//6// § 91

1.1.7 Adhyāya 1, Āhnika 1, Sūtra 7

atha śabdaḥ — § 92 173

āptopadeśaḥ śabdaḥ // 1.1.7 // § 93

āptaḥ khalu sāksātkṛtadharmā yathādr̥ṣṭasyārthasya
cikhyāpayiṣayā prayukta upadeṣṭā/ § 94

174 sākṣātkaraṇam arthasyāptiḥ, tayā pravartata ity āptaḥ/
rṣyāryamlecchānām samānam lakṣaṇam/ § 95

176 tathā ca sarveṣāṃ vyavahārāḥ pravarttanta iti/ evam
ebhiḥ pramāṇair devamanuṣyatiraścāṃ vyavahārāḥ prak-
alpante, nāto 'nyatheti//7// § 96

5

1.1.8 Adhyāya 1, Āhnika 1, Sūtra 8

179

sa dvividho dṛṣṭādrṣ.ārthatvāt // 1.1.8 // § 97

yasyeha dṛśyate 'rthaḥ sa dṛṣṭārthaḥ/ yasyāmutra pr-
atīyate so 'dṛṣṭārthaḥ/ evam rṣilaukikavākyānām vibhāga
iti/ kimartham punar idam ucyate? sa na manyeta dṛṣṭ-
ārtha evāptopadeśaḥ pramāṇam, arthasyāvadhāraṇād iti,
adrṣṭārtho 'pi pramāṇam arthasyānumānād iti//8// § 98

5

1.1.9 Adhyāya 1, Āhnika 1, Sūtra 9

180 kiṃ punar anena pramāṇenārthajātaṃ pramātavyam iti?
— § 99

ātmaśarīrendriyārthabuddhimaṇaḥpravṛttidoṣa-
pretyabhāvaphaladuḥkhāpavargās tu prameyam
// 1.1.9 // § 100

5

182 tatrātmā sarvasya draṣṭā sarvasya bhoktā sarvajñaḥ sa-
rvānubhāvī/ tasya bhogāyatanam śarīram/ bhogasādha-
nānīndriyāṇi/ bhoktavyā indriyārthāḥ/ bhogo buddhiḥ/
sarvārthopalabdḥau nendriyāṇi prabhavantīti sarvaviṣa-
yam antaḥkaraṇam maṇaḥ/ śarīrendriyārthabuddhisukh-
avedanānām nivṛttikāraṇam pravṛttiḥ, doṣās ca/ nāsyed-
aṃ śarīram apūrvam anuttaram ca, pūrvaśarīraṇām ādir
nāsti, uttaraśāṃ apavargo 'nta iti pretyabhāvaḥ/ sasā-
dhanasukhaduḥkhopabhogaḥ phalam/ duḥkham iti ne-
dam anukūlavedanīyasya sukhasya pratīteḥ pratyākhy-
ānam/ kiṃ tarhi? janmana evedaṃ sasukhasādhanasya
duḥkhānuṣaṅgāt duḥkhenāvīprayogād vividhabādhanāy-
ogād duḥkham iti samādhibhāvanam upadiśyate/ § 101

10

15

183
 samāhito bhāvayati, bhāvayan nirvidyate, nirviṇṇ-
 asya vairāgyam, viraktasyāpavarga iti/ janmamaraṇa-
 prabandhocchedaḥ sarvaduḥkhaprahāṇam apavarga iti/
 asty anyad api dravyaguṇakarmasāmānyaviśeṣasamavā-
 5 yāḥ prameyam, tadbhedena cāparisaṅkhyeyam ; asya tu ta-
 ttvajñānād apavargo mithyājñānāt saṃsāra ity ata etad up-
 adiṣṭaṃ viśeṣeṇeti //9// § 102

1.1.10 Adhyāya 1, Āhnika 1, Sūtra 10

184
 tatrātmā tāvat pratyakṣato na gr̥hyate/ sa kim āptopade-
 śamātrād eva pratipadyata iti ? nety ucyate/ anumānāc ca
 pratipattavya iti/ katham ? § 103

5 **icchādveṣaprayatnasukhaduḥkhajñānāny ātm-
 ano liṅgam iti // 1.1.10 // § 104**

185
 yajjātīyasyārthasya sannikarṣāt sukham ātmopalabd-
 avān, tajjātīyam evārthaṃ paśyann upādātum icchati, se-
 yam ādātum icchā ekasyānekārthadarśino darśanapratisa-
 ndhānād bhavati liṅgam ātmanaḥ/ niyataviṣaye hi buddh-
 10 ibhedamātre na sambhavati, dehāntaravad iti/ evam eka-
 syānekārthadarśino darśanapratisandhānāt duḥkhahetau
 dveṣaḥ, § 105

187
 yajjātīyo 'syārthaḥ sukhaheṭuḥ prasiddhas tajjātīyam
 arthaṃ paśyann ādātum prayatate/ ekam anekārthada-
 15 rśinaṃ darśanapratisandhātāram antareṇa na syāt/ niy-
 ataviṣaye buddhimātre na sambhavati, dehāntaravad iti/
 etena duḥkhahetau prayatno vyākhyātaḥ/ sukhaduḥkha-
 smrtyā cāyaṃ tatsādhanam ādadānaḥ sukham upalabhate
 duḥkham upalabhate, sukhaduḥkhe vedayate/ pūrvokta
 20 eva heṭuḥ/ bubhutsamānaḥ khalv ayaṃ vimṛṣati kiṃsvid
 iti, vimṛṣaṃś ca jānīte idam iti, tad idam jñānaṃ bubhu-
 tsāvimarśābhyām abhinnakarṭṛkaṃ gr̥hyamāṇam ātmali-
 ṅgam/ pūrvokta eva hetur iti/ tatra dehāntaravad iti vi-
 bhajyate yathānātmavādino dehāntareṣu niyataviṣayā bu-
 25 ddhibhedā na pratisandhīyante tathaikadehaviṣayā api na
 pratisandhīyeran, aviśeṣāt/ § 106

188 so 'yam ekasattvasya samācāraḥ svayaṃdr̥ṣṭasya sm-
araṇam, nānyaddr̥ṣṭasya, nādr̥ṣṭasyeti/ evaṃ khalu nān-
āsattvānāṃ samācāro 'nyadr̥ṣṭam anyo na smaratīti/ tad
etad ubyayam aśakyam anātmavādinā vyavasthāpayitum
ity evaṃ upapannam asty ātmeti//10// § 107 5

1.1.11 Adhyāya 1, Āhnika 1, Sūtra 11

193 tasya bhogādhiṣṭhānam — § 108

ceṣṭendriyārthāśrayaḥ śarīram // 1.1.11 //
§ 109

katham ceṣṭāśrayaḥ ? īpsitaṃ jihāsitaṃ vārtham adhik-
ṛtyepsājihāsāprayuktasya tadupāyānuṣṭhānalakṣaṇā sam-
ihā ceṣṭā, sā yatra varṭtate tac charīram/ § 110 5

194 katham indriyāśrayaḥ ? yasyānugraheṇānugr̥hītāni
upaghāte copahatāni svaviṣayeṣu sādhasādhuṣu varṭtante
sa eṣāṃ āśrayaḥ tac charīram/ katham arthāśrayaḥ/ § 111

195 yasminn āyatane indriyārthasannikarṣād utpannayoḥ 10
sukhaduḥkhayoḥ pratisamvedanam pravartate sa eṣāṃ
āśrayaḥ, § 112

196 tac charīram iti//11// § 113

1.1.12 Adhyāya 1, Āhnika 1, Sūtra 12

197 bhogasādhanāni punaḥ — § 114

ghrāṇarasanacakṣustvakśrotrāṇīndriyāṇi bh-
ūtebhyaḥ // 1.1.12 // § 115

jighraty aneneti ghrāṇaṃ gandhaṃ gr̥hṇātīti/ rasayaty
aneneti rasanam rasam gr̥hṇātīti/ caṣṭe 'neneti cakṣū rū-
paṃ paśyatīti/ tvaksthānam indriyaṃ tvak/ tadupacāraḥ
sthānād iti/ § 116 5

198 śṛṇoty aneneti śrotraṃ śabdaṃ gr̥hṇātīti/ evaṃ samā-
khyānirvacanasāmarthyād bodhyaṃ svaviṣayagrahaṇala-
kṣaṇānīndriyāṇīti/ § 117 10

199 bhūtebhya iti/ nānāprakṛtīnām eṣāṃ satām viṣayani-
yamaḥ, naikaparakṛtīnām/ sati ca viṣayaniyame svaviṣay-
agrahaṇalakṣaṇatvaṃ bhavatīti//12// § 118

1.1.13 Adhyāya 1, Āhnika 1, Sūtra 13

kāni punar indriyakāraṇāni ? § 119 201

pr̥thivy āpas tejo vāyur ākāśam iti bhūtāni //
1.1.13 // § 120

5 samjñāśabdaiḥ pr̥thagupadeśo bhūtānāṃ vibhaktā-
nāṃ suvacam kāryam bhaviṣyatīti // 13 // § 121

1.1.14 Adhyāya 1, Āhnika 1, Sūtra 14

ime tu khalu — § 122 202

gandharasarūpasparśaśabdāḥ pr̥thivyādigu-
nās tadarthāḥ // pr̥thivyādīnāṃ yathāviniyo-
gamḥ guṇā indriyānāṃ yathākramam arthā viṣ-
5 ayā iti // 1.1.14 // § 123

1.1.15 Adhyāya 1, Āhnika 1, Sūtra 15

acetanasya karaṇasya buddher jñānam vṛttiḥ cetanasyāk- 213
artur upalabdhir iti yuktiviruddham artham pratyācakṣā-
ṇaka ivedam āha — § 124

buddhir upalabdhir jñānam ity anarthānta-
5 ram // 1.1.15 // § 125

nācetanasya karaṇasya buddher jñānam bhavitum arh-
ati, tad dhi cetanam syāt, ekaś cāyam cetano dehendriyas-
aṃghātavyatirikta iti / § 126

10 prameyalakṣaṇārthasya vākyasyānyārthaprakāśanam 214
upapattisāmarthyād iti // 15 // § 127

1.1.16 Adhyāya 1, Āhnika 1, Sūtra 16

smṛtyanumānāgamasamśayapratibhāsvapnajñānohāḥ su- 215
khādipratyakṣam icchādayaś ca manaso liṅgāni/ teṣu sa-
tsv ayam api — § 128

yupagajjñānānutpattir manaso liṅgam // 1.1.16
// § 129

anindriyanimittāḥ smr̥tyādayaḥ karaṇāntaranimittā bh-
avitum arhantīti/ yugapac ca khalu ghr̥ṇādīnāṃ gandhā-
dīnāṃ ca sannikarṣeṣu satsu yugapaj jñānāni notpadyante, 5
§ 130

216 tenānumīyate, asti tat tad indriyaśamyogi sahakāri ni-
mittāntaram avyāpi, yasyāsannidher notpadyate jñānaṃ
sannidheś cotpadyata iti/ § 131

217 manaḥśamyogānapekṣasya hīndriyārthasannikarṣa- 10
sya jñānahetutve yugapad uptadyeran jñānānīti//16//
§ 132

1.1.17 Adhyāya 1, Āhnika 1, Sūtra 17

218 kramaprāptā tu — § 133

pravṛttir vāgbuddhiśarīrārambhaḥ // 1.1.17
// § 134

mano 'tra buddhir ity abhipretam, budhyate 'neneti bu-
ddhiḥ/ so 'yam ārambhaḥ śarīreṇa vācā manasā ca puṇyaḥ 5
pāpaś ca daśavidhaḥ/ tad etat kṛtabhāṣyaṃ dvitīyasūtra
iti//17// § 135

1.1.18 Adhyāya 1, Āhnika 1, Sūtra 18

220

pravartanālakṣaṇā doṣāḥ // 1.1.18 // § 136

pravartanā pravṛttihetutvam, jñātāraṃ hi rāgādayaḥ
pravartayanti puṇye pāpe vā/ yatra mithyājñānaṃ tatra
rāgadveṣāv iti/ pratyātmavedanīyā hīme doṣāḥ kasmāl la-
kṣaṇato nirdīśyanta iti ? karmalakṣaṇāḥ khalu raktadviṣṭa- 5
mūḍhāḥ, rakto hi tat karma kurute yena karmaṇā sukhaṃ
duḥkhaṃ vā labhate, tathā dviṣṭas tathā mūḍha iti/ rāg-
adveṣamohā ity ucyamāne bahu noktaṃ bhavatīti//18//
§ 137

1.1.19 Adhyāya 1, Āhnika 1, Sūtra 19

221

punarutpattiḥ pretyabhāvaḥ // 1.1.19 // § 138

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/ § 139

yat tatrānyatra vā dehādīn anyān upādatte tad bhavati/
pretyabhāvaḥ — mṛtvā punarjanma, so 'yaṃ janmamarāṇa
prabandhābhyāso 'nādir apavargāntaḥ pretyabhāvo veditavya
iti//19// § 140

1.1.20 Adhyāya 1, Āhnika 1, Sūtra 20**pravṛttidoṣajanito 'rthaḥ phalam // 1.1.20 // § 141**

sukhaduḥkhasaṃvedanaṃ phalam/ sukhavipākaṃ karma
duḥkhavipākaṃ ca/ tat punar dehendriyaviṣayabuddhiṣu
satīṣu bhavatīti saha dehādibhiḥ phalam abhipretam/
tathā hi pravṛttidoṣajanito 'rthaḥ phalam etat sarvaṃ
bhavati/ § 142

tad etat phalam upātam upātaṃ heyam, tyaktaṃ tyaktaṃ
upādeyam iti nāsyā hānopādānāyor niṣṭhā paryavaśānaṃ
vāsti, sa khalv ayaṃ phalasya hānopādānasrotasohyate
loka iti//20// § 143

1.1.21 Adhyāya 1, Āhnika 1, Sūtra 21

athaitad eva — § 144

224

bādhanālakṣaṇaṃ duḥkham // 1.1.21 // § 145

bādhanā pīḍā tāpa iti/ tayānuviddham anuṣaktam avinirbhāgena
vartamānaṃ duḥkhayogād duḥkham iti/ so

'yaṃ sarvaṃ duḥkhenānuviddham iti paśyan duḥkhaṃ ji-
hāsur janmani duḥkhadarśī nirvidyate, nirviṅṇo virajyate,
virakto vimucyate // 21 // § 146

1.1.22 Adhyāya 1, Āhnika 1, Sūtra 22

225 yatra tu niṣṭhā yatra tu paryavasānaṃ so .yam — § 147

tadatyantavimokṣo .pavargaḥ // 1.1.22 //
§ 148

tena — duḥkhena janmanā atyantam vimuktir apava-
rgaḥ/ katham ? upāttasya janmano hānam, anyasya cānu- 5
pādānam/ etām avasthām aparyantam apavargaṃ veda-
yante 'pavargavidaḥ/ tad abhayam ajaram amṛtyupadaṃ
brahma kṣemaprāptir iti/ § 149

226 nityam sukham ātmano mahattvavan mokṣe vyajy-
ate, yenābhivyaktenātyantam vimuktaḥ sukhī bhātīti kecin 10
manyante/ teṣāṃ pramāṇābhāvād anupapattiḥ/ na pra-
tyakṣam nānumānam nāgamo vā vidyate nityam sukham
ātmano mahattvavan mokṣe 'bhivyajyata iti/ nityasyābhi-
vyaktiḥ — saṃvedanam, tasya hetuvacanam/ nityasyābhi-
ivyaktiḥ — saṃvedanam — jñānam iti, tasya hetur vācyo 15
yatas tad utpadyata iti/ § 150

227 sukhavan nityam iti cet ? saṃsārasthasya muktenāviśe-
ṣaḥ/ yathā muktaḥ sukhena tatsaṃvedanena ca sannityen-
opapannas tathā saṃsārastho 'pi prasajyata iti, ubhayasya
nityatvāt/ § 151 20

228 abhyanujñāne ca dharmādharmaphalena sāhacaryaṃ
yaugapadyaṃ gr̥hyeta/ yad idam utpattisthāneṣu dharm-
ādharmaphalaṃ sukhaṃ duḥkhaṃ vā saṃvedyate pary-
āyeṇa, tasya ca nityasaṃvedanasya ca sahabhāvo yaugap-
adyaṃ gr̥hyeta, na sukhābhāvo nānabhivyaktir asti, ubh- 25
ayasya nityatvāt/ anityatve hetuvacanam/ atha mokṣe ni-
tyasya sukhasya saṃvedanam anityam ? yata utpadyate sa
hetur vācyāḥ/ ātmamanaḥsaṃyogasya nimittāntarasahit-
asya hetutvam/ ātmamanaḥsaṃyogo hetur iti cet ? evam
api tasya sahakāri nimittāntaram vacanīyam iti/ dharm- 30
sya kāraṇavacanam/ yadi dharmo nimittāntaram ? tasya

hetur vācyo yataḥ utpadyata iti/ yogasamādhijasya kāry-
āvasāyavirodhāt prakṣaye saṃvedananivṛttiḥ/ yadi yoga-
samādhijo dharmo hetuḥ ? § 152

- 5 tasya kāryāvasāyavirodhāt prakṣaye saṃvedanam aty- 229
antam nivartate/ asaṃvedane cāvidyamānenāviśeṣaḥ/
yadi dharmakṣayāt saṃvedanoparamo nityam sukham na
saṃvedyata iti ? kiṃ vidyamānam na saṃvedyate, athā-
vidyamānam iti nānumānam viśiṣṭe 'stīti/ aprakṣayaś ca
10 dharmasya niranumānam utpattidharmakatvāt/ yogasa-
mādhijo dharmo na kṣīyata iti nāsty anumānam/ utpatt-
idharmakam anityam iti viparyayasya tv anumānam/ ya-
sya tu saṃvedanoparamo nāsti tena saṃvedanahetur nitya
ity anumeyam/ nitye ca muktasamsārasthayor aviśeṣa ity
15 uktam/ yathā muktasya nityam sukham tatsaṃvedanahe-
tuś ca, saṃvedanasya tūparamo nāsti, kāraṇasya nityatvāt,
tathā saṃsārasthasyāpīti/ evaṃ ca sati dharmādharmaph-
alena sukhaduḥkhasaṃvedanena sāhacaryam gr̥hyeteti/
śarīrādisambandhaḥ pratibandhahetur iti cet ? na, śarīrād-
īnām upabhogārthatvāt viparyayasya cānanumānāt/ § 153
20 syān matam — saṃsārāvasthasya śarīrādisambandho 230
nityasukhasaṃvedanahetoḥ pratibandhakaḥ, tenāviśeṣo
nāstīti/ etac cāyuktam, śarīrādayaḥ upabhogārthās te bho-
gapratibandham kariṣyantīty anupapannam ; na cāsty an-
umānam aśarīrasyātmano bhogaḥ kaścīd astīti/ § 154
25 iṣṭādhigamārthā pravṛttir iti cet ? na, aniṣṭoparamā- 231
rthatvāt/ idam anumānam — iṣṭādhigamārtho mokṣopa-
deśaḥ pravṛttiś ca mumukṣūṇām, nobhayam anarthakam
iti/ etac cāyuktam, aniṣṭoparamārtho mokṣopadeśaḥ pra-
vṛttiś ca mumukṣūṇām iti/ neṣṭam aniṣṭenānanuviddham
30 sambhavatīti iṣṭam apy aniṣṭam sampadyate, aniṣṭahānāya
ghaṭamāna iṣṭam api jahāti, vivekahānasyāśakyatvād iti/
dr̥ṣṭātikramaś ca dehādiṣu tulyaḥ/ yathā dr̥ṣṭam anityam
sukham parityajya nityam sukham kāmayate, evaṃ dehe-
ndriyabuddhīr anityā dr̥ṣṭā atikramya muktasya nityā deh-
35 endriyabuddhayaḥ kalpayitavyāḥ, sādhyāś caivam mukt-
asya caikātmyam kalpitam bhavatīti/ upapattiviruddham
iti cet ? samānam/ dehādīnām nityatvam pramāṇaviru-
ddham kalpayitum aśakyam iti ? samānam sukhasyāpi

nityatvaṃ pramāṇaviruddhaṃ kalpayitum aśakyam iti/
ātyantike ca saṃsāraduḥkhābhāve sukhavacanād āgame
'pi saty avirodhaḥ/ yady api kaścīd āgamaḥ syāt mukta-
syātyantikam sukham iti? § 155

232 sukhaśabda ātyantike duḥkhābhāve prayukta ity evam 5
upapadyate, dr̥ṣṭo hi duḥkhābhāve sukhaśabdaprayogo
bahulam loka iti/ nityasukharāgasyāprahāṇe mokṣādhi-
gamābhāvaḥ, rāgasya bandhanasamājñānāt/ yady ayam
mokṣo nityam sukham abhivyajyata iti, nityasukharāgeṇa
mokṣāya ghaṭamāno na mokṣam adhigacchet, nādhiga- 10
ntum arhatīti/ bandhanasamājñāto hi rāgaḥ/ na ca bandh-
ane saty api kaścīn mukta ity upapadyata iti/ prahīṇani-
tyasukharāgasyāpratikūlatvam/ athāsya nityasukharāgaḥ
prahīyate, tasmin prahīṇe nāsya nityasukharāgaḥ pratik- 15
ūlo bhavati? yady evam, muktasya nityam sukham bhav-
ati, athāpi na bhavati, nāsyobhayoḥ pakṣayor mokṣādhi-
gamo vikalpyate iti//22// § 156

1.1.23 Adhyāya 1, Āhnika 1, Sūtra 23

233 sthānavata eva tarhi saṃśayasya lakṣaṇam vācyam iti tad
ucyate — § 157
234

**samānānekadharmopapatter vipratipatter up-
alabdhyanupalabdhyavyavasthātaś ca viśeṣāpe-
kṣo vimarśaḥ saṃśayaḥ // 1.1.23 // § 158** 5

samānadharmopapatter viśeṣāpekṣo vimarśaḥ saṃś-
aya iti/ sthāṇupuruṣayoḥ samānam dharmam ārohapar-
iṇāhau paśyan pūrvadr̥ṣṭam ca tayor viśeṣam bubhutsam-
ānaḥ kiṃsvid ity anyataram nāvadhārayati, tadanavadhā-
raṇam jñānam saṃśayaḥ/ samānam anayor dharmam up- 10
alabhe viśeṣam anyatarasya nopalabha ity eṣā buddhir ap-
240 ekṣā — % nopalabha ity eṣā buddhir apekṣā —] saṃśay-
asya pravṛttikā vartate, tena viśeṣāpekṣo vimarśaḥ saṃśa-
yaḥ/ anekadharmopapatter iti/ samānajātīyam asamānaj-
ātīyam cānekam/ tasyānekasya dharmopapatteḥ — § 159 15

- viśeṣasyobayathā dṛṣṭatvāt/ samānajātīyebhyo 'samā- 244
 najātīyebyaś cārthā viśiṣyante, gandhavattvāt pṛthivy abā-
 dhibyo viśiṣyate guṇakarmabhyaś ca / asti ca śabde vibh-
 āgajanyatvaṃ viśeṣaḥ/ tasmin dravyaṃ guṇaḥ karma veti
 5 sandehaḥ, viśeṣasyobayathā dṛṣṭatvāt/ § 160
- kiṃ dravyasya sato guṇakarmabhyo viśeṣaḥ, āhosvid 249
 guṇasya sata iti, atha karmaṇaḥ sata iti? viśeṣāpekṣā —
 anyatamasya vyavasthāpakam dharma nopalaba iti bu-
 dhir iti/ vipratipatter iti/ vyāhatam ekārthadarśanam vi-
 10 pratipattiḥ, vyāghātaḥ — virodho 'sahabhāva iti/ asty ātm-
 ety ekam darśanam, nāsty ātmety aparam, na ca sadbhā-
 vāsadbhāvau sahaikatra sambhavataḥ, na cānyatarasādh-
 ako hetur upalabhyate, tatra tattvānavadhāraṇam saṃśaya
 iti/ upalabdhyavayavasthātaḥ khalv api sac codakam upa-
 15 labhyate tadāgādiṣu, marīciṣu cāvidyamānam udakam iti,
 ataḥ kvacid upalabhyamāne tattvavyavasthāpakasya pra-
 māṇasyānupalabdheḥ kiṃ sad upalabhyate 'thāsad iti sa-
 mśayo bhavati/ anupalabdhyavyavasthātaḥ/ sac ca nopa-
 labhyate mūlakīlakodakādi, asac cānutpannam niruddham
 20 vā, § 161
- tataḥ kvacid anupalabhyamāne saṃśayaḥ, kiṃ san no- 250
 palabyate utāsad iti saṃśayo bhavati/ viśeṣāpekṣā pūrva-
 vat/ pūrvaḥ samāno 'nekaś ca dharmo jñeyasthaḥ, upala-
 bdhyanupalabdhi punar jñātr̥sthe, etāvatā viśeṣeṇa puna-
 25 rvacanam/ § 162
- samānadharmādhigamāt samānadharmopapatter viś- 255
 eṣasmṛtyapekṣo vimarśa iti//23// § 163

1.1.24 Adhyāya 1, Āhnika 1, Sūtra 24

sthānavatām lakṣaṇam iti samānam/ § 164 256

**yam artham adhikṛtya pravartate tat prayoja-
 nam // 1.1.24 // § 165**

- yam artham āptavyaṃ hātavyaṃ vā vyavasāya tadāpt-
 5 ihānopāyam anutiṣṭhati, prayojanam tad veditavyam, pra-
 vṛttihetutvāt/ imam artham āpsyāmi hāsyāmi veti vyava-
 sāyo 'rthasyādhikāraḥ, evaṃ vyavasāyamāno 'rtho 'dhikri-
 yata iti//24// § 166

1.1.25 Adhyāya 1, Āhnika 1, Sūtra 25

258

laukikaparīkṣakāṇām yasminn arthe buddhisā-
myam sa dṛṣṭānataḥ // 1.1.25 // § 167

lokasāmānyam anātītā laukikā naisargikaṃ vainayi-
kaṃ buddhyatiśayam aprāptāḥ/ tadviparītāḥ parīkṣakāḥ/
tarkeṇa pramāṇair arthaṃ parīkṣitum arhantīti/ yathā 5

259 so 'rtho dṛṣṭāntaḥ/ dṛṣṭāntavirodhena hi pratipakṣāḥ
pratīṣeddhavyā bhavantīti, dṛṣṭāntasamādhinā ca svapa-
kṣāḥ sthāpanīyā bhavantīti, avayaveṣu codāharaṇāya ka-
lpata iti//25// § 169 10

1.1.26 Adhyāya 1, Āhnika 1, Sūtra 26

260 atha siddhāntaḥ, idam itthambhūtañ cety abhyanujñāya-
mānam arthajātaṃ siddham, siddhasya saṃsthiṭiḥ siddhā-
ntaḥ, saṃsthitir itthambhāvavyavasthā dharmaniyamaḥ/
sa khalv ayam — § 170

tantrādhikaraṇābhyupagamasamsthiṭiḥ siddh- 5
āntaḥ // 1.1.26 // § 171

261 tantrārthasamsthiṭiḥ tantrasamsthiṭiḥ, tantram ita-
retarābhisambaddhasyārthasamūhasyopadeśaḥ śāstram/
adhikaraṇānuṣaktārthasamsthitir adhikaraṇasamsthiṭiḥ, abhy-
upagamasamsthitir anavadhāritārthaparigrahaḥ, tadviśe- 10
ṣaparīkṣaṇāyābhyupagamasiddhāntaḥ/ § 172

1.1.27 Adhyāya 1, Āhnika 1, Sūtra 27

tantrabhedāt tu khalu § 173

sa caturvidhaḥ sarvatantrapratitantrādhika-
raṇābhyupagamasamsthiṭiyarthāntarabhāvāt //
1.1.27 // § 174

262 tatraitāś catasraḥ saṃsthitayo 'rthoānarabhūtāḥ//27// 5
§ 175

1.1.28 Adhyāya 1, Āhnika 1, Sūtra 28

tāsām — § 176

263

sarvatantrāviruddhas tantre 'dhikṛto 'rthaḥ
sarvatantrasiddhāntaḥ // 1.1.28 // § 177

yathā ghrāṇādīnīndriyāṇi gandhādaya indriyārḥaḥ
5 pṛthivyādīni bhūtāni pramāṇair arthasya grahaṇam iti // 28 //
§ 178

1.1.29 Adhyāya 1, Āhnika 1, Sūtra 29

264

samānatantrasiddhaḥ pratantrāsiddhaḥ pratita-
ntrasiddhāntaḥ // 1.1.29 // § 179

yathā nāsata ātmalābhaḥ, na sata ātmahānam, nirati-
śayās cetanāḥ dehendriyamaṇsu viṣayeṣu tattatkāraṇ-
5 eṣu ca viśeṣa iti sāṅkhyānām, puruṣakarmādinimitto bh-
ūtasargaḥ, karmahetavo doṣāḥ pravṛttiś ca, svaguṇaviśi-
ṣṭās cetanāḥ, asad utpadyate utpannam nirudhyata iti yo-
gānām // 29 // § 180

1.1.30 Adhyāya 1, Āhnika 1, Sūtra 30

yatsiddhāv anyaprakaraṇasiddhiḥ so 'dhikaraṇ-
asiddhāntaḥ // 1.1.30 // § 181

yasyārhtasya siddhāv anye 'rthā anuṣajyante, na tair
vinā so 'rthaḥ sidhyati te 'rthā yadadhiṣṭhānāḥ so 'dhika-
5 raṇasiddhāntaḥ, § 182

yathā dehendriyavyatirikto jñātā darśanasparśanā- 265
bhyām ekārthagrahaṇād iti atrānuṣaṅgiṇo 'rthā indriya-
nānātvaṃ niyataviṣayāṇīndriyāṇi svaviṣayagrahaṇaling-
āni jñātur jñānasādhanāni, gandhādiguṇavyatiriktaṃ dra-
10 vyam guṇādhikaraṇam aniyataviṣayās cetanā iti pūrvārth-
asiddhāv ete 'rthāḥ sidhyanti na tair vinā so 'rthaḥ sambha-
vatīti // 30 // § 183

1.1.31 Adhyāya 1, Āhnika 1, Sūtra 31

266

aparīkṣitābhyupagamāt tadviśeṣaparīkṣaṇam abhy-
upagamasiddhāntaḥ // 1.1.31 // § 184

yatra kiñcid arthajātam aparīkṣitam abhyupagamya-
astu dravyaṃ śabdaḥ sa tu nityo 'thānitya iti? dravyasya
sato nityatānityatā vā tadviśeṣaḥ parīkṣyate, so 'bhyupag- 5
amasiddhāntaḥ svabuddhyatiśayacikhyāpayiṣayā parabu-
ddhyavajñānāc ca pravartata iti//31// § 185

1.1.32 Adhyāya 1, Āhnika 1, Sūtra 32

269 athāvayavāḥ — § 186

pratijñāhetūdāharaṇopanayanigamanāny av-
ayavāḥ // 1.1.32 // § 187

daśāvayavān eke naiyāyikā vākye sañcakṣate, jijñāsā sa-
mśayaḥ śakyaprāptiḥ prayojanaṃ saṃśayavyudāsa iti, te 5
kasmān nocyanta iti/ tatrāpratīyamāne 'rthe pratyayārth-
asya pravartikā jijñāsā/ § 188

270 % jijñāsā/|ü@ apratīyamānam arthaṃ kasmāj jijñās-
ate? taṃ tattvato jñātaṃ hāsyāmi vopādāsya upekṣiṣye
veti/ tā etā hānopādānopekṣābuddhayas tattvajñānasyā- 10
rthaḥ tadarthaṃ(corr. ; -rthaḥ, stadarthaṃ, ed.) ayam jijñā-
sate/ sā khalv ayam asādhanam arthasyeti/ jijñāsādhiṣṭhā-
naṃ saṃśayaś ca vyāhatadharmopasaṅghātāt tattvajñāne
pratyāsannaḥ, vyāhatayor hi dharmayor anyataratattvaṃ
bhavitum arhatīti/ sa pṛthag upadiṣṭo 'py asādhanam arth- 15
asyeti/ pramātuḥ pramāṇāni prameyādhigamārthāni, sā
śakyaprāptir na sādhakasya vākyasya bhāgena yujyate pr-
atijñādivad iti/ prayojanaṃ tattvāvadhāraṇam arthasād-
hakasya vākyasya phalaṃ naikadeśa iti/ saṃśayavyudāsaḥ
pratipakṣopavarṇanaṃ tatpratīśedhena tattvajñānābhyan- 20
ujñānārtham, na tv ayam sādhakavākyaikadeśa iti/ prakā-
raṇe tu jijñāsādayaḥ samarthā avadhāraṇīyārthopakārāt/
§ 189

tattvārthasādhakabhāvāt tu pratijñādayaḥ sādhakavā- 271
kyasya bhāgā ekadeśā avayavā iti // 32 // § 190

1.1.33 Adhyāya 1, Āhnika 1, Sūtra 33

teṣāṃ tu yathāvibhaktānām — § 191 272

sādhyānirdeśaḥ pratijñā // 1.1.33 // § 192

prajñāpanīyena dharmeṇa dharmino viśiṣṭasya par-
igrahavacanam pratijñā sādhyānirdeśaḥ anityaḥ śabda
5 iti // 33 // § 193

1.1.34 Adhyāya 1, Āhnika 1, Sūtra 34

283

udāharaṇasādharmyāt sādhyasādhanam hetuḥ
// 1.1.34 // § 194

udāharaṇena sāmānyāt sādhyasya dharmasya sādha-
nam prajñāpanam hetuḥ, sādhye pratisandhāya dharmam
5 udāharaṇe ca pratisandhāya tasya sādhanatāvacanam he-
tuḥ utpattidharmakatvād iti / § 195

% -dharmakatvād iti /] utpattidharmakam anityam dṛ- 284, 288
ṣṭam iti // 34 // § 196

1.1.35 Adhyāya 1, Āhnika 1, Sūtra 35

kim etāvad dhetulakṣaṇam iti? nety ucyate/ kiṃ tarhi? 290
§ 197

tathā vaidharmyāt // 1.1.35 // § 198

udāharaṇavaidharmyāc ca sādhyasādhanam hetuḥ/
5 katham? anityaḥ śabda utpattidharmakatvāt, anutpattidh-
armakam nityam yathātmādidravyam iti // 35 // § 199

1.1.36 Adhyāya 1, Āhnika 1, Sūtra 36

306

sādhyasādharmyāt taddharmabhāvī dr̥ṣṭānta ud-
āharaṇam // 1.1.36 // § 200

sādhyena sādharmyaṃ samānadharmatā/ sādhyasā-
dharmyāt kāraṇāt taddharmabhāvī dr̥ṣṭānta iti/ § 201

308 tasya dharmas taddharmaḥ, tasya — sādhyasya/ sā- 5
dhyam ca dvividhaṃ dharmiviśiṣṭo vā dharmaḥ śabdasya-
ānityatvam, dharmaviśiṣṭo vā dharmy anityaḥ śabda iti/
ihottaraṃ tadgrahaṇena gr̥hyata iti/ kasmāt? pṛthagdha-
rmavacanāt/ tasya dharmas taddharmas tasya bhāvas ta-
ddharmabhāvaḥ sa yasmin dr̥ṣṭānte vartate sa dr̥ṣṭāntaḥ 10
sādhyasādharmyād utpattidharmakatvat taddharmabhāvī
bhavati, sa codāharaṇam iṣyate/ tatra yad utpadyate tad
utpattidharmakam/ tac ca bhūtvā na bhavati ātmānaṃ ja-
hāti nirudhyata ity anityam/ evam utpattidharmakatvaṃ
sādhanam anityatvaṃ sādhyam/ § 202 15

309 so 'yam ekasmin dvayor dharmayoḥ sādhyasādhan-
abhāvaḥ sādharmyād vyavasthita upalabhyate, taṃ dr̥ṣṭ-
ānta upalabhamānaḥ śabde 'py anuminoti — śabdo 'py
utpattidharmakatvād anityaḥ sthālyādivad iti, udāhriy-
ate 'nena dharmayoḥ sādhyasādhanabhāva ity udāhara- 20
ṇam//36// § 203

1.1.37 Adhyāya 1, Āhnika 1, Sūtra 37

tadviparyayād vā viparītam // 1.1.37 // § 204

dr̥ṣṭānta udāharaṇam iti prakṛtam/ sādhyavaidha-
rmyād ataddharmabhāvī dr̥ṣṭānta udāharaṇam iti/ ani-
tyaḥ śabda utpattidharmakatvāt anutpattidharmakam ni-
tyam ātmādi, so 'yam ātmādir dr̥ṣṭāntaḥ sādhyavaidh- 5
armyād anutpattidharmakatvād ataddharmabhāvī — yo
'sau sādhyasya dharmo 'nityatvaṃ sa tasmin na bhavatīti/
§ 205

310 atrātmādaḥ dr̥ṣṭānta utpattidharmakatvasyābhāvād
anityatvaṃ na bhavatīty upalabhamānaḥ śabde vipary- 10

- ayam anuminoty utpattidharmakatvasya bhāvād anityaḥ
 śabda iti/ sādharma-yoktasya hetoḥ sādhyasādharmyāt ta-
 ddharmabhāvī dr̥ṣṭānta udāharaṇam/ vaidharmyoktasya
 5 hetoḥ sādhyavaidharmyād ataddharmabhāvī dr̥ṣṭānta ud-
 āharaṇam/ § 206
- pūrvasmin dr̥ṣṭānte yau tau dharmau sādhyasādhan- 311
 abhūtau paśyati sādhye 'pi tayoḥ sādhyasādhanabhāvam
 anuminoti/ uttarasmin dr̥ṣṭānte tayor dharmayor ekasyā-
 bhāvād itarasyābhāvaṃ paśyati tayor ekasya bhāvād itara-
 10 sya bhāvaṃ sādhye 'numinotīti/ tad etad dhetuvābhāseṣu
 na sambhavatīty ahetavo hetvābhāsāḥ/ § 207
- tad idaṃ hetūdāharaṇayoḥ sāmartyaṃ paramasū- 312
 kṣmaṃ duḥkhabodhaṃ paṇḍitarūpavedanīyam iti //37//
 § 208

1.1.38 Adhyāya 1, Āhnika 1, Sūtra 38

313

udāharaṇāpekṣas tathety upasaṃhāro na tatheti
 vā sādhyasyopanayaḥ // 1.1.38 // § 209

- udāharaṇāpekṣa udāharaṇatantra udāharaṇavaśaḥ/
 vaśaḥ sāmartyam/ sādhyasādharmyayukte udāharaṇe
 5 sthālyādi dravyam utpattidharmakam anityaṃ dr̥ṣṭam, ta-
 thā śabda utpattidharmaka iti sādhyasya śabdasyotpatti-
 dharmakatvam upasaṃhriyate/ § 210
- sādhyavaidharmyayukte punar udāharaṇa ātmādi dr- 314
 avyam anutpattidharmakam nityaṃ dr̥ṣṭam, na ca ta-
 10 thā śabda iti, anutpattidharmakatvasyopasaṃhārarapra-
 tiṣedhenotpattidharmakatvam upasaṃhriyate/ tad idaṃ
 upasaṃhāradvaitam udāharaṇadvaitād bhavati/ upasa-
 m̥hriyate 'neneti copasaṃhāro veditavya iti //38// § 211

1.1.39 Adhyāya 1, Āhnika 1, Sūtra 39

- dvividhasya punar hetor dvividhasya codāharaṇasyopas- 315
 aṃhāradvaite ca samānam — § 212

hetvapadeśāt pratijñāyāḥ punarvacanaṃ nigamanam // 1.1.39 // § 213

sādharmyokte vā vaidharmyokte vā yathodāharaṇam upasaṃhriyate, tasmād utpattidharmakatvād anityaḥ śabda iti nigamanam — nigamyante 'neneti pratijñāhetūdāharaṇopanayā ekatreṭi nigamanam/ nigamyante — samarthante — sambadhyante/ tatra sādharmaḥ tāvad dhetau vākyam anityaḥ śabda iti pratijñā/ utpattidharmakatvād iti hetuḥ/ utpattidharmakaṃ sthālyādi dravyam anityam ity udāharaṇam/ tathā cotpattidharmakaḥ śabda ity upanayaḥ/ tasmād utpattidharmakatvād anityaḥ śabda iti nigamanam/ vaidharmyokte 'py anityaḥ śabda utpattidharmakatvāt, § 214

316 anutpattidharmakaṃ 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/ anumānaṃ hetuḥ, udāharaṇe sādṛśyapratipatteḥ/ tac codāharaṇabhāṣye vyākhyātam/ pratyakṣaviśayam udāharaṇaṃ dr̥ṣṭenādr̥ṣṭasiddheḥ/ upamānaṃ upanayaḥ tathety upasaṃhārāt, na ca tatheti vopamānadharmapratīṣeḍeḥ viparītadharmopasaṃhārasiddheḥ/ sarveṣāṃ ekārthapratipattau sāmartyapradarśanam nigamanam iti/ itaretarābhisambandho 'pi — asatyāṃ pratijñāyām anāśrayā hetvādayo na pravarteran/ § 215

317 asati hetau kasya sādhanabhāvaḥ pradarśyeta/ udāharaṇe sādhye ca kasyopasaṃhāraḥ syāt kasya cāpadeśāt pratijñāyāḥ punarvacanaṃ nigamanam syād iti/ asaty udāharaṇe kena sādharmaḥ vaidharmyaḥ vā sādhyasādhanam upādīyeta, kasya vā sādharmaḥ upasaṃhāraḥ pravarteta/ upanayaṃ cāntareṇa sādhye 'nupasaṃhṛtaḥ sādhamo dharmo nārthaṃ sādhyet/ nigamanābhāve cānabhiyuktasambandhānām pratijñādīnām ekārthena pravartanaṃ tatheti pratipādanaṃ kasyeti/ athāvayavārthaḥ — sādhyasya dharmasya dharmiṇā sambandhopādānaṃ pratijñārthaḥ/ udāharaṇena samānasya

viparītasya vā sādhyasya dharmasya sādhakabhāvavaca-
 naṃ hetvarthaḥ/ dharmayoḥ sādhyasādhanabhāvaprad-
 arśanam ekatrodāharaṇārthaḥ/ sādhanabhūtasya dharm-
 asya sādhyena dharmeṇa sāmānādhikaraṇyopapādanam
 5 upanayārthaḥ/ udāharaṇasthayor dharmayoḥ sādhyasā-
 dhanabhāvopapattau sādhye viparītaprasaṅgapratiśedh-
 ārthaṃ nigamanam/ nacaitasyāṃ hetūdāharaṇapariśu-
 ddhau satyāṃ sādharṃyavaidharṃyābhyāṃ pratyavasth-
 ānasya vikalyāj jātinigrahasthānabahutvaṃ prakramate/
 10 avyavasthāpya khalu dharmayoḥ sādhyasādhanabhāvam
 udāharaṇe jātivādī pratyavatiśṭhate/ vyavasthite tu khalu
 dharmayoḥ sādhyasādhanabhāve drṣṭāntasthe gr̥hyamāṇe
 sādhanabhūtasya dharmasya hetutvenopādānaṃ na sād-
 harṃyamātrasya na vaidharṃyamātrasya veti// 39 // § 216

1.1.40 Adhyāya 1, Āhnika 1, Sūtra 40

ata ūrdhvaṃ tarko lakṣaṇīya ity athedam ucyate — § 217 318, 320

avijñātatattve 'rthe kāraṇopapattitas tattvajñ-
 ānārtham ūhas tarkaḥ // 1.1.40 // § 218

avijñāyamānatattve 'rthe jijñāsā tāvaj jāyate jānīyemam
 5 artham iti/ atha jijñāsitasya vastuno vyāhatau dharmau vi-
 bhāgena vimṛśati — § 219

kiṃsvid ittham āhosvin nettham iti/ vimṛśyamāna- 321
 yor dharmayor ekaṃ kāraṇopapattyānujānāti, sambhav-
 aty asmin kāraṇaṃ pramāṇaṃ hetur iti kāraṇopapattyā
 10 syād evam etan netarad iti/ tatra nidarśanam — yo 'yaṃ jñ-
 ātā jñātavyam arthaṃ jānīte taṃ tattvato jānīyeti jijñāsā/ sa
 kim utpattidharmako 'thānutpattidharmaka iti vimarśaḥ/
 vimṛśyamāne 'vijñātatatte 'rthe yasya dharmasyābhyanu-
 jñākāraṇam upapadyate tam anujānāti/ yady ayam anu-
 15 tpattidharmakaḥ, tataḥ svakṛtasya karmaṇaḥ phalam anu-
 bhavati jñātā, duḥkhajanmapravṛttidoṣamithyājñānānām
 uttaram uttaraṃ pūrvasya pūrvasya kāraṇam, uttarottar-
 āpāye tadanantarāpāyād apavarga iti syātāṃ saṃsārāpav-
 argau/ § 220

322 utpattidharmake jñātari punar na syātām/ utpannaḥ
 khalu jñātā dehendriyabuddhivedanābhiḥ sambadhyata
 iti nāsyedaṃ svakṛtasya karmaṇaḥ phalam utpannaś ca
 bhūtvā na bhavatīti tasyāvidyamānasya niruddhasya vā
 svakṛtakarmaṇaḥ phalopabhogo nāsti/ tad evam ekasyā- 5
 nekaśarīrayogaḥ śarīraviyogaś cātyantaṃ na syād iti ya-
 tra kāraṇam anupapadyamānaṃ paśyati tan nānujānāti/
 so 'yam evaṃlakṣaṇa ūhas tarka ity ucyate/ kathaṃ pu-
 nar ayam tattvajñānārtho na tattvajñānam eveti? anavadh-
 āraṇāt/ anujānāty ayam ekataraṃ dharmam kāraṇopapa- 10
 ttyā, na tv avadhārayati na vyavasyati na niścinoti evam
 evedam iti/ kathaṃ tattvajñānārtha iti? tattvajñānaviṣay-
 ābhyanujñālakṣaṇānugrahabhāvitāt prasannād anatarapr-
 amāṇasāmarthyāt tattvajñānam utpadyata ity evaṃ tattva-
 jñānārtha iti/ so 'yam tarkaḥ pramāṇāni pratisandadhānaḥ 15
 pramāṇābhyanujñānāt pramāṇasahito vāde 'padiṣṭa ity av-
 ijñātatattvam anujānāti/ § 221

323 yathā so 'rho bhavati tasya tathābhāvaḥ tattvam, avip-
 aryayo yāthātathyam//40// § 222

1.1.41 Adhyāya 1, Āhnika 1, Sūtra 41

329 etasmiṃś ca tarkaviṣaye — § 223

**vimṛśya pakṣapratipakṣābhyām arthāvadhār-
 aṇam nirṇayaḥ // 1.1.41 // § 224**

sthāpanā sādhanam, pratiṣedha upālambhaḥ/ tau sā-
 dhanopālambhau pakṣapratipakṣāśrayau vyatiṣaktāv an- 5
 ubandhena pravartamānau pakṣapratipakṣāv ity ucyete/
 tayor anyatarasya nivṛttir ekatarasyāvasthānam avaśy-
 ambhāvi, yasyāvasthānaṃ tasyārthāvadhāraṇam nirṇa-
 yaḥ/ nedaṃ pakṣapratipakṣābhyām arthāvadhāraṇam sa-
 mbhavatīti — eko hi pratijñātam arthaṃ hetutaḥ sthāpay- 10
 ati pratiśiddhaṃ coddharati dvitīyasya/ dvitīyena sthāp-
 anāhetuḥ pratiśidhyate tasyaiva pratiśedhahetuś coddhri-
 yate sa nivartate/ § 225

330 tasya nivṛttau yo 'vatiṣṭhate tenārthāvadhāraṇam nirṇ-
 ayaḥ/ ubhābhyām evārthāvadhāraṇam ity āha/ kayā yu- 15

ktyā? ekasya sambhavo dviṭīyasyāsambhavaḥ/ tāv etau sambhavāsambhavau vimarśaṃ saha nivarttayataḥ — ubhayasambhave ubhayāsambhave vānivṛtto vimarśa iti/ vimṛśyēti vimarśaṃ kṛtvā/ so 'yaṃ vimarśaḥ pakṣapratipakṣāv avadyotyā nyāyaṃ pravartayatīty 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 kriyāyuktaṃ kriyāvat, anutpannoparatakriyaṃ punar akriyam iti/ na cāyaṃ nirṇaye niyamo vimṛśyaiva pakṣapratipakṣābhyām arthāvadadhāraṇaṃ nirṇaya iti, kiṃ tv indriyārthasannikarṣotp-annapratyakṣe 'rthāvadadhāraṇaṃ nirṇaya iti, parīkṣāviṣaye tu vimṛśya pakṣapratipakṣābhyām arthāvadadhāraṇaṃ nirṇayaḥ/ vāde śāstre ca vimarśavarjam // 41 // § 226

1.2 Adhyāya 1, Āhnika 2

1.2.1 Adhyāya 1, Āhnika 2, Sūtra 1

iti vātsyāyanīye nyāyabhāṣye prathamādhyāyasya prathamāhnikam/ § 227

dviṭīyāhnikam § 228

335

tisraḥ kathā bhavanti — vādo jalpo vitaṇḍā ceti/ tāsām

5 — § 229

pramānatarkasādhanopālambhaḥ siddhāntāviruddhaḥ pañcāvayavopapannaḥ pakṣapratipakṣaparigraho vādaḥ // 1.2.1 // § 230

ekādhikaraṇasthau viruddhau dharmāu pakṣapratipakṣau pratyanīkabhāvāt, asty ātmā nāsty ātmeti/ § 231

nānādhikaraṇasthau viruddhau na pakṣapratipakṣau, yathā — nitya ātmā anityā buddhir iti/ parigraho 'bhyup-

336

- agamavyavasthā/ so 'yam pakṣapratipakṣaparigraho vā-
daḥ/ tasya viśeṣaṇaṃ pramāṇatarkasādhanopālambhaḥ,
pramāṇais tarkeṇa ca sādhanam upālambhaś cāsmiṇ kri-
yata iti/ sādhanam sthāpanā/ upālambhaḥ pratiśedhaḥ/ 5
tau sādhanopālambhāv ubhayor api pakṣayor vyatiṣaktāv
anubaddhau ca yāvad eko nivṛtta ekataro vyavasthita iti
nivṛttasyopālambho vyavasthitasya sādhanam iti/ § 232
- 339 jalpe nigrasthānaviniyogād vāde tatpratiśedhaḥ/
pratiśedhe kasyacid abhyanujñānārthaṃ siddhāntāviro-
ddha iti vacanam/ § 233 10
- 340 siddhāntam abhyupetya tadvirodhī viruddha iti hetvā-
bhāsasya nigrasthānasyābhyanujñā vāde/ pañcāvayav-
opapanna iti § 234
- 341 hīnam anyatamenāpy avayavena nyūnamhetūdāha-
raṇādhikam adhikam iti caitayor abhyanujñānārthaṃ 15
iti/ avayaveṣu pramāṇatarkāntarbhāve pṛthak pram-
āṇatarkagrahaṇaṃ sādhanopālambhavyatiṣaṅgajñāpanā-
rthaṃ/ anyathobhāv api pakṣau sthāpanāpravṛttau vāda
iti syāt/ § 235
- 342 antareṇāpi cāvayavasambandhaṃ pramāṇāny arthaṃ 20
sādhayantīti dṛṣṭam, tenāpi kalpena sādhanopālambhau
vāde bhavata iti jñāpayati/ chalajātinigrasthānasādhan-
opālambho jalpa iti vacanād vinigraho jalpa iti mā vijñāyi,
chalajātinigrasthānasādhanopālambha eva jalpaḥ pram-
āṇatarkasādhanopālambho vād eveti mā vijñāyīty evama- 25
rthaṃ pṛthak pramāṇatarkagrahaṇam iti // 1 // § 236

1.2.2 Adhyāya 1, Āhnika 2, Sūtra 2

356

yathoktopapannaś chalajātinigrasthānasādha-
nopālambho jalpaḥ // 1.2.2 // § 237

yathoktopapanna iti, pramāṇatarkasādhanopālambhaḥ
siddhāntāviroddhaḥ pañcāvayavopapannaḥ pakṣapratip-
akṣaparigrahaḥ/ chalajātinigrasthānasādhanopālambha 5
iti, chalajātinigrasthānaiḥ sādhanam upālambhaś cā-
smiṇ kriyata iti evaṃviśeṣaṇo jalpaḥ/ § 238

na khalu vai chalajātinigrahasthānaiḥ sādhanam ka- 358
 syacid arthasya sambhavati, pratiśedhārthataivaiṣam sā-
 mānyalakṣaṇe viśeṣalakṣaṇe ca śrūyate — vacanavigh-
 āto 'rthavikalpopapattyā chalam iti sādharmyavaidharmy-
 5 ābhyām pratyavasthānam jātiḥ vipratipattir apratipattiś ca
 nigrahasthānam iti / § 239

viśeṣalakṣaṇeṣv api yathāsvam iti / na caitad vijānīyāt 359
 pratiśedhārthatayaivārtham sādhayantīti, chalajātinigrah-
 asthānopālambho jalpa ity evam apy ucyamāne vijñāyata
 10 etad iti / pramāṇaiḥ sādhanopālambhayoś chalajātinigrah-
 asthānānām aṅgabhāvaḥ svapakṣarakṣaṇārthatvāt / na sv-
 atantrāṇām sādhanabhāvaḥ — yat tat pramāṇair arthasya
 sādhanam tatra chalajātinigrahasthānānām aṅgabhāvo ra-
 kṣaṇārthatvāt / tāni hi prayujyamānāni parapakṣavighāt-
 15 ena svapakṣam rakṣanti / § 240

tathā coktam tattvādhyavasāyasamrakṣaṇātham jalp- 360
 avitaṇḍe bījapraroahasamrakṣaṇārtham kaṇṭakaśākhāvara-
 ṇavat iti / yaś cāsau pramāṇaiḥ pratipakṣasyopālambhas
 tasya caitāni prayujyamānāni pratiśedhavighātāt sahakār-
 20 ṇi bhavanti / tad evam aṅgībhūtanām chalādīnām upād-
 ānam jalpe, na svatantrāṇām sādhanabhāvaḥ / upālambhe
 tu svātantryam apy astīti // 2 // § 241

1.2.3 Adhyāya 1, Āhnika 2, Sūtra 3

361

sa pratipakṣasthāpanāhīno vvitaṇḍā // 1.2.3 //
 § 242

sa jalpo vitanḍā bhavati / kimviśeṣaṇaḥ ? pratipakṣa-
 sthāpanayā hīnaḥ / yau tau samānādhikaraṇau viruddhau
 5 dharmau pakṣāv ity uktam tayor ekataram vaitaṇḍiko na
 sthāpayatīti prapakṣapratīśedhenaiva pravartata iti / § 243

astu tarhi sa pratipakṣahīno vitanḍā ? yad vai khalu tat 362
 parapratīśedhalakṣaṇam vākyam sa vaitaṇḍikasya pakṣaḥ,
 na tv asau sādhyam kañcid artham pratijñāya sthāpayatīti /
 10 tasmād yathānyāsam evāstv iti // 3 // § 244

1.2.4 Adhyāya 1, Āhnika 2, Sūtra 4

363 hetulakṣaṇābhāvād ahetavo hetusāmānyād dhetuvad ābh-
āsamānāḥ/ ta ime — § 245

savyabhicāraviruddhaprakaraṇasamasādhyasamakālātītā hetvābhāsāḥ // 1.2.4 // § 246

372 teṣām — § 247

5

1.2.5 Adhyāya 1, Āhnika 2, Sūtra 5

373

anaikāntikaḥ savyabhicāraḥ // 1.2.5 // § 248

vyabhicāra ekatrāvyavasthitiḥ/ saavyabhicāreṇa var-
tata iti svayabhicāraḥ/ § 249

374 nidarśanam — nityaḥ śabdo 'sparśatvāt, sparśavān ku-
mbho 'nityo dṛṣṭaḥ na ca tathā sparśavān śabdāḥ tasmād
asparśatvān nityaḥ śabda iti/ § 250

375 dṛṣṭānte sparśavattvam anityatvaṃ ca dharmāu na
sādhyasādhanabhūtau gr̥hyete sparśavāṃś cāṇur nityaś
ceti/ ātmādau ca dṛṣṭānte § 251

376 udāharaṇasādharṃyāt sādhyasādhanam hetuḥ ity as-
parśatvād iti hetur nityatvaṃ vyabhicarati, asparśā buddhir
anityā ceti/ evaṃ dvividhe 'pi dṛṣṭānte vyabhicārāt sā-
dhyasādhanabhāvo nāstīti lakṣaṇābhāvād ahetur iti/ nity-
atvam apy eko 'nto 'nityatvam apy eko ṇta ekasminn ante
vidyata iti aikāntikaḥ viparyayād anaikāntika ubhayānta-
vyāpakatvād iti// 5 // § 252

15

1.2.6 Adhyāya 1, Āhnika 2, Sūtra 6

377

siddhāntam abhyupetya tadvirodhī viruddhaḥ
// 1.2.6 // § 253

taṃ viruṇaddhīti tadvirodhy abhyupetaṃ siddhāntam
vyāhantīti/ yathā so 'yaṃ vikāro vyakter apaiti nityatva-
pratiṣedhāt — § 254

5

- na nityo vikāra upapadyata apeto 'pi vikāro 'sti vi- 378
 nāsapraṭiṣedhāt/ so 'yaṃ nityatvapraṭiṣedhād iti/ hetur
 vyakter apeto 'pi vikāro 'stīty anena svasiddhāntena vir-
 udhyate/ katham? vyaktir ātmalābhāḥ/ apāyaḥ pracyu-
 5 tiḥ/ yady ātmalābhāt pracyuto vikāro 'sti nityatvapraṭiṣ-
 edho nopapadyate/ yad vyakter apetasyāpi vikārasyāsti-
 tvaṃ tat khalu nityatvam iti/ nityatvapraṭiṣedho nāma vi-
 kārasyātmalābhāt pracyuter upapattiḥ/ § 255
- yad ātmalābhāt pracyavate tad anityaṃ dr̥ṣṭam, yad 379
 10 asti na tad ātmalābhāt pracyavate/ astitvaṃ cātmalābhāt
 pracyutir iti ca viruddhāv etau dharmāu na saha sambha-
 vata iti/ so 'yaṃ hetur yaṃ siddhāntam āsṛitya pravartate
 tam eva vyāhantīti// 6 // § 256

1.2.7 Adhyāya 1, Āhnika 2, Sūtra 7

380

yasmāt prakaraṇacintā sa nirṇayārtham apadi- ṣṭaḥ prakaraṇasamaḥ // 1.2.7 // § 257

- vimarśādhiṣṭhānau pakṣapratipakṣāv ubhāv anavasi-
 tau prakaraṇam, tasya cintā vimarśāt prabhṛti prāñ nirṇ-
 5 ayād yat samīkṣaṇam, § 258
- sā jijñāsā yatkr̥tā sa nirṇayārtham prayukta ubhayap- 381
 akṣasāmyāt prakaraṇam anativartamānaḥ prakaraṇasamo
 nirṇayāya na prakalpate/ prajñāpanam tv anityaḥ śabdo
 nityadharmānupalabdher iti, anupalabhyamānan ity adh-
 10 armakam nityaṃ dr̥ṣṭam sthālyādi/ nityaḥ śabdo vānitya-
 dharmānupalabdheḥ anupalabhyamānānityadharmakam
 nityaṃ dr̥ṣṭam ākāśādi/ yatra samāno dharmāḥ saṃśay-
 akāraṇam hetutvenopādīyate sa saṃśayasamaḥ savyabhi-
 cāra eva/ § 259
- yā tu vimarśasya viśeṣāpekṣitā ubhayapakṣaviśeṣān- 382
 15 upalabdhiś ca sā prakaraṇam pravartayati/ yathā śabde
 nityadharmo nopalabhyata evam anityadharmo 'pi/ se-
 yam ubhayapakṣaviśeṣānupalabdhiḥ prakaraṇacintāṃ pr-
 avartayati/ § 260

383 katham ? viparyaye hi prakaraṇanivṛtteḥ — yadi nity-
adharmah śabde gr̥hyeta na syāt prakaraṇam, yadi na syāt
prakaraṇam, yadi vānityadharmo gr̥hyeta evam api niva-
rteta prakaraṇam/ so 'yaṃ hetur ubhau pakṣau pravarta-
yann anyatarasya nirṇayāya na prakalpate // 7 // § 261 5

1.2.8 Adhyāya 1, Āhnika 2, Sūtra 8

384

sādhyāviśiṣṭaḥ sādhyatvāt sādhyasamaḥ // 1.2.8
// § 262

dravyaṃ chāyeti sādhyam, gatimattvād iti hetuḥ sā-
dhyenāviśiṣṭaḥ sādhanīyatvāt sādhyasamaḥ/ § 263

385 ayam apy asiddhatvāt sādhyavat prajñāpayitavyaḥ/ 5
sādhyam tāvad etat kiṃ puruṣavac chāyāpi gacchaty āh-
osvid āvarakadravye saṃsarpaty āvaraṇasantānād asann-
idhisantāno 'yaṃ tejaso gr̥hyata iti/ § 264

386 sarpatā khalu dravyeṇa yo yas tejohāga āvriyate ta-
sya tasyāsannidhir evāvicchinno gr̥hyata iti/ āvaraṇam tu 10
prāptipratīṣedhaḥ // 8 // § 265

1.2.9 Adhyāya 1, Āhnika 2, Sūtra 9

388

kālātyayāpadiṣṭaḥ kālātītaḥ // 1.2.9 // § 266

kālātyayena yukto yasyārthaikadeśo 'padiśyamānasya
sa kālātyayāpadiṣṭaḥ kālātīta ity ucyate/ nidarśanam —
nityaḥ śabdaḥ saṃyogavyaṅgyatvād rūpavat/ § 267

389 prāg ūrdhvaṃ ca vyakter avasthitam rūpaṃ pradīpa- 5
ghaṭasaṃyogena vyajyate, tathā ca śabdo 'py avasthito bh-
erīdaṇḍasaṃyogena vyajyate dāruparaśusam̐yogena vā,
tasmāt sam̐yogavyaṅgyatvān nityaḥ śabda ity; ayam ahe-
tuḥ kālātyayāpadeśāt/ vyañjakasya sam̐yogasya kālam̐ na
vyaṅgyasya rūpasya vyaktir atyeti/ sati pradīpasam̐yoge 10
rūpasya grahaṇam̐ bhavati, na nivṛtte sam̐yoge rūpaṃ gr̥-
hyate/ nivṛtte dāruparaśusam̐yoge dūrasthena śabdaḥ śr-

ūyate vibhāgakāle/ seyaṃ śabdasya vyaktiḥ saṃyogakā-
lam atyetīti na saṃyoganirmitā bhavati/ kasmāt? kāraṇ-
ābhāvād dhi kāryābhāva iti/ evam udāharaṇasādharmya-
syābhāvād asādhanam ayaṃ hetur hetvābhāsa iti/ § 268

- 5 avayavaviparyāsavacanam tu na sūtrārthaḥ/ kasmāt? 390
yasya yenārthasambandho dūrasthasyāpi tasya saḥ/ arth-
ato hy asamarthānām ānantaryam akāraṇam// ity etadv-
acanād viparyāsenokto hetur udāharaṇasādharmyāt tathā
vaidharmyāt sādhyasādhanam hetulakṣaṇam na jahāti/ aj-
10 ahaddhetulakṣaṇam na hetvābhāso bhavatīti/ avayavavi-
paryāsavacanam aprāptakālam iti nigrahasthānam uktam,
tad evedaṃ punar ucyata iti, atas tan na sūtrārthaḥ// 9 //
§ 269

1.2.10 Adhyāya 1, Āhnika 2, Sūtra 10

atha chalam § 270 391

vacanavighāto 'rthavikalpopapattyā chalam
// 1.2.10 // § 271

- 5 na sāmānyalakṣaṇe chalam śakyam udāhartum, vibh-
āge tūdāharaṇāni// 10// § 272

1.2.11 Adhyāya 1, Āhnika 2, Sūtra 11

vibhāgaś ca — § 273 392

tat trividham vākchalam sāmānyacchalam
upacāracchalam ceti // 1.2.11 // § 274
teṣām — § 275

- 5 aviśeṣābhihite 'rthe vaktur abhiprāyād arthā-
ntarakalpanā vākchalam // 1.2.12 // § 276
navakambalo 'yaṃ māṇavaka iti prayogaḥ/ atra navaḥ
kambalo 'syeti vaktur abhiprāyaḥ/ vigrahe tu viśeṣaḥ, na
samāse/ tatrāyaṃ chalavādī vaktur abhiprāyād avivakṣi-
10 tam anyam artham nava kambalā asyeti tāvad abhihitam
bhavateti kalpayati, § 277

- 393 kalpayitvā cāsambhavena pratiṣedhati eko 'sya kambalāḥ kuto nava kambalā iti/ tad idaṃ sāmānyaśabde vāci chalaṃ vākchalam iti/ asya pratyavasthānam — sāmānyaśabdasyānekārthatve 'nyatarābhidhānakalpanāyāṃ viśeṣavacanam/ navakambala ity anekārthābhidhānam, navaḥ kambalo 'syeti nava kambalā asyeti; etasmin prayukte yeyaṃ kalpanā nava kambalā asyety etadbhavatābhīhitam tac ca na sambhavatīti, etasyāṃ anyatarābhidhānakalpanāyāṃ viśeṣo vaktavyaḥ/ yasmād viśeṣo 'rthaviśeṣeṣu vijñāyate 'yam artho 'nenābhīhita iti/ sa ca viśeṣo nāsti/ tasmān mithyābhīyogamātram etad iti/ prasiddhaś ca loke śabdārthasambandho 'bhidhānābhidheyaniyamaniyogaḥ/ asyābhidhānasyāyam artho 'bhidheya iti samānaḥ sāmānyaśabdasya, viśeṣo viśiṣṭaśabdasya/ prayukta-pūrvāś ceme śabdā arthe prayujyante nāprayuktapūrvāḥ/ prayogaś cārthasampratyayārthaḥ/ arthapratyayāc ca vyavahāra iti/ § 278
- 394 tatraivam arthagatyarthe śabdaprayoge sāmārthyāt sāmānyaśabdasya prayoganiyamaḥ/ ajāṃ grāmaṃ naya sarpir āhāra brāhmaṇaṃ 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 paravākyaopālambho na kalpata iti//12// § 279

1.2.12 Adhyāya 1, Āhnika 2, Sūtra 13

395

sambhavato 'rthasyātisāmānyayogād asambhūt-
ārthakalpanā sāmānyacchalam // 1.2.13 // § 280

aho khalv asau brāhmaṇo vidyācaraṇasampanna ity ukte kaścīd āha sambhavati brāhmaṇe vidyācaraṇasam-
pad iti/ § 281

asya vacanasya vighāto 'rthavikalpopapattyāsambhūt- 396
 ārthakalpanayā kriyate — yadi brāhmaṇe vidyācaraṇasa-
 mpat sambhavati vrātye 'pi sambhavet, vrātyo 'pi brāhma-
 ṇaḥ, so 'py astu vidyācaraṇasampanna iti/ yad vivakṣitam
 5 artham āpnoti cātyeti ca tad atisāmānyam/ yathā brāhma-
 ṇatvaṃ vidyācaraṇasampadaṃ kvacid āpnoti kvacid aty-
 eti/ sāmānyanimittam chalaṃ sāmānyacchalam iti/ asya
 ca pratyavasthānam — avivakṣitahetukasya viṣayānuvā-
 daḥ praśamsārthatvād vākyasya ; tad atrāsambhūtārthak-
 10 alpanānupapattiḥ/ yathā sambhavanty asmin kṣetre śāl-
 aya iti anirākṛtam avivakṣitam ca bījajanma, pravṛttiviṣa-
 yas tu kṣetraṃ praśasyate ; so 'yaṃ kṣetrānuvādaḥ nāsmiṃ
 śālayo vidhīyanta iti ; bījāt tu śālinirvṛttiḥ satī na vivakṣitā/
 evaṃ sambhavati brāhmaṇe vidyācaraṇasampad iti samp-
 15 adviṣayo brāhmaṇatvaṃ na sampaddhetuḥ/ na cātra he-
 tur vivakṣitaḥ/ viṣayānuvādas tv ayam praśamsārthatvād
 vākyasya, sati brāhmaṇatve sampaddhetuḥ samartha iti/
 vis'yaṃ ca praśamsatā vākyena yathāhetutaḥ phalanirvṛ-
 ttir na pratyākhyāyate/ tad evaṃ sati vacanavighāto 'sa-
 20 mbhūtārthakalpanayā nopapadyata iti // § 282

1.2.13 Adhyāya 1, Āhnika 2, Sūtra 14

397

dharmavikalpanirdeśe 'rthasadbhāvapratiṣedha
 upacāracchalam // 1.2.14 // § 283

abhidhānasya dharmo yathārthaprayogaḥ, dharmavi-
 kalpo 'nyatra drṣṭasyānyatra prayogaḥ, tasya nirdeśe dha-
 5 rmavikalpanirdeśe/ yathā mañcāḥ krośantīti arthasadbh-
 āvena pratiṣedhaḥ, § 284

mañcasthāḥ puruṣāḥ krośanti na tu mañcāḥ krośanti/ 398
 kā punar atrārthavikalpopapattiḥ? anyathā prayuktasyā-
 nyathārthakalpanam, bhaktyā prayoge prādhānyena kalp-
 10 anam upacāraviṣayaṃ chalam upacāracchalam/ upacāro
 nītārthaḥ sahacaraṇādinimittena, atadbhāve tadvad abhi-
 dhānam upacāra iti/ atra samādhiḥ — prasiddhe prayoge
 vaktur yathābhīprāyaṃ śabdārthayor abhyanuññā pratiṣe-

dhā vā na cchandataḥ/ pradhānabhūtasya śabdasya bh-
āktasya ca guṇabhūtasya prayoga ubhayor lokasiddhaḥ/
siddhe prayoge yathā vaktur abhiprāyas tathā śabdārthāv
anujñeyau pratiśedhyau vā na cchandataḥ/ yadi vaktā pr-
adhānaśabdaṃ prayuñkte yathābhūtasyaḥbhyanujñā prat- 5
iśedho vā, na cchandataḥ/ atha guṇabhūtam, tadā guṇa-
bhūtasya/ yatra tu vaktā guṇabhūtaṃ śabdaṃ prayuñkte
pradhānabhūtam abhipretya paraḥ pratiśedhati, svamanī-
śayā pratiśedho 'sau bhavati na paropālambha iti// § 285

1.2.14 Adhyāya 1, Āhnika 2, Sūtra 15

399

vākchalam evopacāracchalam tadaviśeṣāt //
1.2.15 // § 286

na vākchalād upacāracchalam bhidyate tasyāpy arth-
āntarakalpanāyā aviśeṣāt/ ihāpi sthānyartho guṇaśabdaḥ
pradhānaśabdaḥ sthānārtha iti kalpayitvā pratiśidhyata 5
iti// § 287

1.2.15 Adhyāya 1, Āhnika 2, Sūtra 16

400

na tadarthāntarabhāvāt // 1.2.16 // § 288

na vākchalam evopacāracchalam, tasyārthasadbhāva-
pratiśedhasyārthāntarabhāvāt/ kutaḥ? arthāntarakalpan-
ātaḥ/ anyā hy arthāntarakalpanā, anyo 'rthasadbhāvapra-
tiśedha iti// § 289 5

1.2.16 Adhyāya 1, Āhnika 2, Sūtra 17

401

aviśeṣe vā kiñcit sādharṃyād ekacchalaprasaṇaḥ
// 1.2.17 // § 290

chalasya dvitvam abhyanujñāya tritvaṃ pratiṣedhyate
kiñcit sādharṃyāt/ yathā cāyaṃ hetus tritvaṃ pratiṣedh-
ati tathā dvitvam apy abhyanujñātaṃ pratiṣedhati, vidyate
hi kiñcit sādharṃyaṃ dvayor apīti/ atha dvitvaṃ kiñcits-
5 ādharṃyān na nivartate, tritvaṃ api na nivartsyati// § 291

1.2.17 Adhyāya 1, Āhnika 2, Sūtra 18

chalalakṣaṇād ūrdhvaṃ — § 292

sādharṃyavaidharṃyābhyāṃ pratyavasthānaṃ
jātiḥ // 1.2.18 // § 293

prayukte hi hetau yaḥ prasaṅgo jāyate sa jātiḥ/ sa ca pr-
5 asaṅgaḥ sādharṃyavaidharṃyābhyāṃ pratyavasthānaṃ
upālambhaḥ pratiṣedha iti/ § 294

udāharaṇasādharṃyāt sādhyasādhanam hetur ity asy- 402
odāharaṇavaidharṃyena pratyavasthānaṃ, udāharaṇava-
idharṃyāt sādhyasādhanam hetur ity asyodāharaṇasād-
armyena pratyavasthānaṃ, pratyānikabhāvāt/ jāyamāno
10 'rtho jātir iti// § 295

1.2.18 Adhyāya 1, Āhnika 2, Sūtra 19

403

vipratipattir apratipattiś ca nigrasthānaṃ //
1.2.19 // § 296

viparītā vā kutsitā vā pratipattir vipratipattiḥ/ vipra-
tipadyamānaḥ parājayaṃ prāpnoti/ nigrasthānaṃ kh-
5 alu parājayaḥ prāptiḥ/ apratipattis tv ārambhaviṣaye anāra-
mbhaḥ/ pareṇa sthāpitaṃ vā na pratiṣedhati pratiṣedham
vā noddharati/ asamāsāc ca naite eva nigrasthāne iti//
§ 297

1.2.19 Adhyāya 1, Āhnika 2, Sūtra 20

kiṃ punar dṛṣṭāntavaj jātinigrasthānāyor abhedo 'tha si- 404
ddhāntavad bheda ity ata āha — § 298

tadvikalpāj jātinigrahasthānabahutvam // 1.2.20

// § 299

tasya sādharṃyavaidharṃyābhyāṃ pratyavasthāna-
sya vikalpāj jātibahutvam, tayoś ca vipratipattyapratipa-
ttyor vikalpān nigrahasthānabahutvam/ nānā kalpo vik- 5
alpaḥ, vividho vā kalpo vikalpaḥ/ tatra ananubhāṣaṇam
ajñānam apratibhā vikṣepo matānujñā paryanuyojoypekṣ-
aṇam ity apratipattir nigrasthānam/ śeṣas tu vipratipattir
iti/ § 300

405 ime pramāṇādayaḥ padārthā uddiṣṭāḥ, yathoddeśaṃ 10
lakṣitāḥ, yathālakṣaṇaṃ parīkṣiṣyanta iti trividhā cāsyā śā-
strasya pravṛttir veditavyeti // § 301

iti vātsyāyaniye nyāyabhāṣye prathamādhyāyasya dv-
itīyam āhnikam/ samāptaś cāyaṃ prathamo 'dhyāyaḥ//
§ 302

408

15

2 Adhyāya 2

2.1 Adhyāya 2, Āhnika 1

2.1.1 Adhyāya 2, Āhnika 1, Sūtra 1

ata ūrdhvaṃ pramāṇādiparīkṣā/ sā ca vimṛśya pakṣaprat-
ipakṣābhyāṃ arthāvadhāraṇaṃ nirṇayaḥ ity agre vimarṣa
eva parīkṣyate — § 303

**samānānekadharmādhyavasāyād anyataradh-
armādhyavasāyād vā na saṃśayaḥ // 2.1.1 //** 5

§ 304

samānasya dharmasyādhyavasāyāt saṃśayo na dha-
rmamātrāt/ atha vā samānam anayor dharmam upalabha
iti dharmadharmigrahaṇe saṃśayābhāva iti/ § 305

409 atha vā samānadharmādhyavasāyād arthāntarabhūte 10
dharṃiṇi saṃśayo 'nupapannaḥ, na jātu rūpasyārthānta-
rabhūtasyādhyavasāyād arthāntarabhūte sparśe saṃśaya
iti/ atha vā na adhyavasāyād arthāvadhāraṇād anavadh-

āraṇajñānaṃ saṃśaya upapadyate kāryakāraṇayoḥ sārū-
pyābhāvād iti/ etenānekadharmādhyavasāyād iti vyākhy-
ātam/ anyataradharmādhyavasāyāc ca saṃśayo na bhavati,
tato hy anyatarāvadhāraṇam eveti// § 306

2.1.2 Adhyāya 2, Āhnika 1, Sūtra 2

411

vipratipattyavyavasthādhyavasāyāc ca // 2.1.2
// § 307

na vipratipattimātrād avyavasthāmātrād vā saṃśa-
yaḥ/ kiṃ tarhi? vipratipattim upalabhamānasya saṃśa-
5 yaḥ/ evam avyavasthāyām apīti/ atha vāsty ātmety eke
nāsty ātmety apare manyanta ity upalabdheḥ katham sa-
mśayaḥ syād iti/ tathopalabdhir avyavasthitā anupala-
bdhiś cāvyavasthiteti vibhāgenādhyavasite saṃśayo nop-
apadyata iti// § 308

2.1.3 Adhyāya 2, Āhnika 1, Sūtra 3

vipratipattau ca sampratipatteḥ // 2.1.3 // § 309

yām ca vipratipattim bhavān saṃśayahetuḥ manyate sā
sampratipattiḥ, sā hi dvayoḥ pratyānikadharmaviṣayā/ ta-
tra yadi vipratipatteḥ saṃśayaḥ, sampratipatter eva saṃś-
5 aya iti// § 310

2.1.4 Adhyāya 2, Āhnika 1, Sūtra 4

412

avyavasthātmani vyavasthitatvāc cāvyavasthā-
yāḥ // 2.1.4 // § 311

na saṃśayaḥ/ yadi tāvad iyam avyavasthā ātmani eva
vyavasthitā, vyavasthānād avyavasthā na bhavatīty anup-
5 apannaḥ saṃśayaḥ/ atha avyavasthātmani na vyavasthitā,
evam atādātmyād avyavasthā na bhavatīti saṃśayābhāva
iti// § 312

2.1.5 Adhyāya 2, Āhnika 1, Sūtra 5

tathātyantasamśayas taddharmasātatyopapatteḥ
// 2.1.5 // § 313

yena kalpena bhavān samānadharmopapatteḥ samśaya
iti manyate, tena khalv atyantasaṃśayaḥ prasajyate/ sa-
mānadharmopapatter anucchedāt saṃśayānucchedaḥ/ na 5
hy ayam ataddharmā dharmī vimṛśyamāṇo gṛhyate, sata-
taṃ tu taddharmā bhavatīti/ // § 314

2.1.6 Adhyāya 2, Āhnika 1, Sūtra 6

413 asya pratiṣedhaprapañcasya saṅkṣepenoddhāraḥ — § 315

yathoktādhyavasāyād eva tadaviśeṣāpekṣāt
saṃśaye nāsaṃśayo nātyantasamśayo vā // 2.1.6
// § 316

na saṃśayānutpattiḥ saṃśayānucchedaś ca prasajy- 5
ate/ katham? yat tāvat samānadharmādhyavasāyaḥ sa-
mśayahetuḥ na samānadharmamātram iti, evam etat/ ka-
smād evaṃ nocyata iti? viśeṣāpekṣa iti vacanāt tatsiddheḥ
— viśeṣasyāpekṣā ākaṅkṣā, sā cānupalabhyamāne viśeṣe
samarthā, na cokatṃ samānadharmāpekṣa iti/ samāne ca 10
dharme katham ākaṅkṣā na bhaved yady ayam pratyakṣaḥ
syāt/ etena sāmārthyena vijñāyate samānadharmādhyav-
asāyād iti/ upapattivacanād vā — samānadharmopapatter
ity ucyate na cānyā sadbhāvasaṃvedanād ṛte samānadh- 15
armopapattir asti/ anupalabhyamānasadbhāvo hi samāno
dharmo 'vidyamānavad bhavatīti/ viśayaśabdena vā viśa-
yīṇaḥ pratyayasyābhidhānam — yathā loke dhūmenāgnir
anumīyate ity ukte dhūmadarśanenāgnir anumīyata iti jñ-
āyate/ katham? dr̥ṣṭvā hi dhūmam athāgnim anuminoti 20
nādr̥ṣṭveti; na ca vākye darśanaśabdaḥ śrūyate, anujānāti
ca vākyasyārthapratyāyakatvam; tena manyāmahe viśaya-
śabdena viśayīṇaḥ pratyayasyābhidhānaṃ boddhānujā-
nāti/ evam ihāpi samānadharmasābdena samānadharmā-
dhyavasāyam āheti/ § 317

yathohitvā samānamanayor dharmam upalabha iti 414
 dharmadharmigrahaṇe saṁśayābhāva iti, pūrvadr̥ṣṭaviṣa-
 yam etat/ yāv aham arthau pūrvam adrākṣaṁ tayoh sam-
 ānaṁ dharmam upalabhe viśeṣaṁ nopalabha iti, kathaṁ
 5 nu viśeṣaṁ paśyeyaṁ yenānyataram avadhārayeyam iti/
 na caitat samānadharmopalabdhou dharmadharmigraha-
 ṇamātreṇa nivartata iti/ yac coktaṁ nārthāntarādhyavas-
 āyād anyatra saṁśaya iti, yo hy arthāntarādhyavasāyamā-
 traṁ saṁśayahetum upādadaīta sa evaṁ vācya iti/ yat pu-
 10 nar etat kāryakāraṇayoḥ sārūpyābhāvād iti, kāraṇasya bh-
 āvābhāvayoḥ kāryasya bhāvābhāvau kāryakāraṇayoḥ sār-
 ūpyam/ § 318

yasyotpādād yad utpadyate yasya cānutpādād yan no- 415
 tpadyate tat kāraṇaṁ kāryam itarad ity etat sārūpyam,
 15 asti ca saṁśayakāraṇe saṁśaye caitad iti/ etenānekadh-
 armādhyavasāyād iti pratiśedhaḥ parihṛta iti/ yat punar
 etad uktaṁ vipratipattyavyavasthādhyavasāyāc ca na sa-
 mśaya iti, pṛthakpravādayor vyāhatam artham upalabhe
 viśeṣaṁ ca na jānāmi nopalabhe yenānyataram avadhāra-
 20 yeyam, § 319

tat ko 'tra viśeṣaḥ syād yenaikataram avadhārayeyam 416
 iti saṁśayo vipratipattijanito 'yaṁ na śakyo vipratipatti-
 sampratipattimātreṇa nivartayitum iti/evam upalabdhy-
 anupalabdhyavyavasthākṛte saṁśaye veditavyam iti/ yat
 25 punar etat vipratipattau ca sampratipatter iti, vipratipatti-
 śabdasya yo 'rthaḥ tadadhyavasāyo viśeṣāpekṣaḥ saṁśay-
 ahetus tasya ca samākhyāntareṇa na nivṛtṭiḥ/ samāne 'dh-
 ikaṇe vyāhatārthau pravādau vipratipattiśabdasyārthaḥ
 tadadhyavasāyaś ca viśeṣāpekṣaḥ saṁśayahetuḥ/ na cā-
 30 sya sampratipattiśabde samākhyāntare yoḥ samāne saṁśa-
 yahetutuvaṁ nivartate/ tad idam akṛtabuddhisammoha-
 nam iti/ yat punaḥ avyavasthātmani vyavasthitatvāc cā-
 vyavasthāyā iti, saṁśayahetor arthasyāpratiśedhād avya-
 vasthābhyanujñānāc ca nimittāntareṇa śabdāntarakalpanā
 35 vyarthā/ śabdāntarakalpanāvyavasthā khalv avyavasthā
 na bhavaty avyavasthātmani vyavasthitatvād iti/ § 320

nānayor upalabdhyanupalabdhyoḥ sadasadviśaya- 417
 tvam viśeṣāpekṣaṁ saṁśayahetur na bhvatīti pratiśidhy-

ate yāvatā cāvyavasthātmani vyavasthitā na tāvatātmā-
naṃ jahāti, tāvatā hy anujñātāvyavasthā/ evaṃ iyaṃ kr-
iyamāṇāpi śabdāntarakalpanā nārthāntaraṃ sādhayatīti/
yat punar etat tathātyantasamśayas taddharmasātatyop- 5
apatteḥ iti, nāyaṃ samānadharmādibhya eva samśayaḥ/
kiṃ tarhi? tadviṣayādhyavasāyād viśeṣasmṛtisahitād ity
ato nātyantasamśaya iti/ anyataradharmādhyavasāyād vā
na samśaya iti, tan na yuktaṃ; viśeṣāpekṣo vimarṣaḥ sa-
mśaya iti vacanāt/ viśeṣaś cānyataradharmo na tasminn
adhyvasīyamāne viśeṣāpekṣā sambhavatīti// § 321 10

2.1.7 Adhyāya 2, Āhnika 1, Sūtra 7

418

yathra samśayas tatraivam uttarottaraprasaṅgaḥ
// 2.1.7 // § 322

yatra yatra samśayapūrvikā parīkṣā śāstre kathāyāṃ
vā, tatra tatraivam samśaye pareṇa pratiśiddhe samādhir
vācya iti/ ataḥ sarvaparīkṣāvyāpītvāt prathamam samśa- 5
yaḥ parīkṣita iti// § 323

2.1.8 Adhyāya 2, Āhnika 1, Sūtra 8

419 atha pramāṇaparīkṣā — § 324

pratyakṣādīnām aprāmāṇyaṃ traikālyāsiddheḥ
// 2.1.8 // § 325

pratyakṣādīnām pramāṇatvaṃ nāsti traikālyāsiddheḥ
pūrvāparasahabhāvānupapatter ity arthaḥ// § 326 5

2.1.9 Adhyāya 2, Āhnika 1, Sūtra 9

420 asya sāmānyavacanasyārthavibhāgaḥ — § 327

pūrvam hi pramāṇasiddhau nendriyārthasa-
nnikarṣāt pratyakṣotpattiḥ // 2.1.9 // § 328

gandhādiviṣayaṃ jñānaṃ pratyakṣam, tad yadi pūrvam, paścād gandhādīnāṃ siddhiḥ, nedaṃ gandhādīsa-
nnikarṣād utpadyata iti // § 329

2.1.10 Adhyāya 2, Āhnika 1, Sūtra 10

paścāt siddhau na pramāṇebhyaḥ prameyasi-
ddhiḥ // 2.1.10 // § 330

asati pramāṇe kena pramīyamāṇo 'rthaḥ prameyaḥ syāt
pramāṇena khalu pramīyamāṇo 'rthaḥ prameyam ity etat
5 sidhyati // § 331

2.1.11 Adhyāya 2, Āhnika 1, Sūtra 11

421

yugapatsiddhau pratyarthaniyatatvāt kramavṛ-
ttitvābhāvo buddhīnām // 2.1.11 // § 332

yadi pramāṇaṃ prameyaṃ ca yugapadbhavataḥ,
evam api gandhādiṣv indriyārtheṣu jñānāni pratyartha-
5 niyatāni yugapatsambhavantīti jñānānāṃ pratyakṣaniya-
tatvāt kramavṛttitvābhāvaḥ/ yā imā buddhayaḥ krame-
nārtheṣu varttante tāsāṃ kramavṛttitvaṃ na sambhavat-
īti/ vyāghātaś ca yugapaj jñānānutpattir manaso liṅgam
iti/ etāvāṃś ca pramāṇaprameyayoḥ sadbhāvaviṣayaḥ sa
10 cānupapanna iti/ tasmāt pratyakṣādīnāṃ pramāṇatvaṃ
na sambhavatīti/ asya samādhiḥ — upalabdhihetor up-
alabdhiṣayasya cārthasya pūrvāparasahabhāvānīyamād
yathādarśanaṃ vibhāgavacanam / § 333

kavacid upalabdhihetuḥ, paścād upalabdhiṣayaḥ, 423
15 yathādityasya prakāśa utpadyamānānām/ kvacit pūrvam
upalabdhiṣayaḥ paścād upalabdhihetuḥ, yathāvasthitā-
nāṃ pradīpaḥ/ kvacid upalabdhihetur upalabdhiṣayaś
ca saha bhvataḥ, yathā dhūmenāgner grahaṇam iti/ upal-
abdhihetuś ca pramāṇaṃ prameyaṃ tūpalabdhiṣayaḥ/
20 evaṃ pramāṇaprameyayoḥ pūrvāparasahabhāve 'nīyate
yathārtho dṛśyate tathā vibhajya vacanīya iti tatraikāntena

pratiṣedhānupapattiḥ, sāmānyena khalu vibhajya pratiṣe-
dha ukta iti/ samākhyāhetos traikālyayogāt tathābhūtā sa-
mākhyā/ yat punar idam paścāt siddhāv asati pramāṇe pr-
ameyam na sidhyati, pramāṇena pramīyamāṇo 'rthaḥ pr-
ameyam iti vijñāyata iti/ pramāṇam ity etasyāḥ samākhy- 5
āyā upalabdhihetutvam nimittam, § 334

424 tasya traikālyayogaḥ/ upalabdhim akārṣīt, upala-
bdhim karoti, upalabdhim kariṣyatīti samākhyāhetos tra-
ikālyayogāt samākhyā tathābhūtā pramito 'nenārthaḥ pr-
amīyate pramāsyata iti pramāṇam ; pramitam, pramīyate, 10
pramāsyate iti ca prameyam/ evaṃ sati bhaviṣyaty asmin
hetuta upalabdhīḥ, pramāsyate 'yam arthaḥ prameyam
idam ity etat sarvaṃ bhvatīti/ traikālyānabhyanujñāne ca
vyavahārānupapattiḥ/ yaś caivaṃ nābhyanujñāyāt tasya
pācakam ānaya pakṣyati lāvakam ānaya laviṣyatīti vyava- 15
hāro nopapadyata iti/ pratyakṣādīnām aprāmāṇyaṃ tra-
ikālyāsiddher ity evamādi vākyam pramāṇapraṭiṣedhaḥ/
tatrāyaṃ praṣṭavyaḥ, athānena pratiṣedhena bhavatā kiṃ
kriyata iti ? kiṃ sambhavo nivartyate athāsambhavo jñāpy-
ate iti/ § 335 20

425 tad yadi sambhavo nivartyate sati sambhave pratyak-
ṣādīnām pratiṣedhānupapattiḥ/ athāsambhavo jñāpyate,
pramāṇalakṣaṇaṃ prāptas tarhi pratiṣedhaḥ pramāṇāsa-
mbhavyopalabdhihetutvād iti/ / § 336

2.1.12 Adhyāya 2, Āhnika 1, Sūtra 12

kiṃ cātaḥ ? § 337

traikālyāsiddheḥ pratiṣedhānupapattiḥ // 2.1.12
// § 338

asya tu vibhāgaḥ/ pūrvam hi pratiṣedhasiddhāv asati
pratiṣedhye kim anena pratiṣidhyate paścāt siddhau pr- 5
atiṣedhyāsiddhiḥ pratiṣedhābhāvād iti/ yugapatsiddhau
pratiṣedhyasiddhyabhyanujñānād anarthakaḥ pratiṣedha
iti/ § 339

426 pratiṣedhalakṣaṇe ca vākye 'nupapadyamāne siddham
pratyakṣādīnām pramāṇatvam iti/ / § 340 10

2.1.13 Adhyāya 2, Āhnika 1, Sūtra 13

katham? § 341

427

sarvaprāmāṇapratīṣedhāc ca pratīṣedhānupa-
pattiḥ // 2.1.13 // § 342

traikālyāsiddher ity asya hetor yady udāharaṇam upā-
5 dīyate hetvarthasya sādhatvam dṛṣṭānte darśayitavyam
iti, § 343

na ca tarhi pratyakṣādīnām aprāmāṇyam/ atha pratyak- 428
ṣādīnām aprāmāṇyam, upādīyamānam apy udāharaṇam
nārtham sādhaiṣyatīti so 'yaṃ sarvaprāmāṇavyāhato he-
10 tur ahetuḥ ; siddhāntam abhyupetya tadvirodhī viruddhaḥ
iti/ vākyārtho hy asya siddhāntaḥ/ sa ca vākyārthaḥ pr-
atyakṣādīni nārtham sādhayantītidam cāvayavānām upā-
dānam arthasya sādhanāyeti/ atha nopādīyate apradarśi-
15 papadyate hetutvāsiddher iti// § 344

2.1.14 Adhyāya 2, Āhnika 1, Sūtra 14

429

tatprāmāṇye vā na sarvaprāmāṇavipratīṣedhaḥ
// 2.1.14 // § 345

pratīṣedhalakṣaṇe svavākye teṣām avayavāśritānām
pratyakṣādīnām prāmāṇye 'bhyanujñāyamāne paravākye
5 'py avayavāśritānām prāmāṇyam prasajyate 'viśeṣād iti/
evaṃ ca na sarvāṇi prāmāṇāni pratīṣidhyanta iti/ vipratī-
ṣedha iti vīty ayam upasargaḥ sampratipattyarthe, na vyā-
ghāte 'rthābhāvād iti// § 346

2.1.15 Adhyāya 2, Āhnika 1, Sūtra 15

430

traikālyāpratīṣedhaś ca śabdād ātodyasiddhivat
tatsiddheḥ // 2.1.15 // § 347

kim arthaṃ punar idam ucyate ? pūrvoktanibandhanārtham/ yat tāvat pūrvoktam upalabdhihetor upalabdhi-
 ṣayasya cārthasya pūrvāparasahabhāvānīyamād yathāda-
 rśanaṃ vibhāgavacanam iti, tad itaḥ samutthānaṃ yathā
 vijñāyeta/ anityam adarśī khalv ayam ṛṣir niyamena pra- 5
 tiṣedhaṃ pratyācaṣṭe — traikālyasya cāyuktaḥ pratiṣedha
 iti/ tatraikāṃ vidhāṃ udāharati śabdād ātodyasiddhivad
 iti/ § 348

431 yathā paścāt siddhena śabdena pūrvasiddham āto-
 dyam anumīyate, sādhyam cātodyam sādhanam ca śa- 10
 bdaḥ, antarhite hy ātodye svanato 'numānaṃ bhavatīti
 vīṇā vādyate veṇuḥ pūryate iti svanaviśeṣeṇa ātodyavi-
 śeṣam pratipadyate; tathā pūrvasiddham upalabdhiṣa-
 yaṃ paścāt siddhenopalabdhihetunā pratipadyata iti/ ni- 15
 darśanārthatvāc cāsya śeṣayor vidhayor yathoktam udāha-
 raṇam veditavyam iti/ kasmāt punar iha tan nocyate ? pū-
 rvoktam upapādyata iti/ sarvathā tāvad ayam arthaḥ pra-
 kāśayitavyaḥ, sa iha vā prakāśyeta tatra vā, na kaścid viś-
 eṣa iti// § 349

2.1.16 Adhyāya 2, Āhnika 1, Sūtra 16

432 pramāṇam prameyam iti ca samākhyā samāveśena va-
 rttate samākhyānimittavaśāt/ samākhyānimittam tūpala-
 bdhisādhanam pramāṇam upalabdhiṣayaś ca prameyam
 iti/ yadā ca upalabdhiṣayaḥ kvacid upalabdhisādhanam
 bhavati tadā pramāṇam prameyam iti caiko 'rtho 'bhidhī- 5
 yate/ asyārthasyāvadyotanārtham idam ucyate — § 350
 433

prameyā ca tulāprāmāṇyavat // 2.1.16 // § 351

gurutvaparimāṇajñānasādhanam tulā pramāṇam, jñā-
 naviṣayo guru dravyam suvarṇādi prameyam/ yathā su-
 varṇādinā tulāntaram vyavasthāpyate tadā tulāntarapra- 10
 tipattau suvarṇādi pramāṇam tulāntaram prameyam iti/
 evam anavayavena tantrārtha uddiṣṭo veditavyaḥ/ ātmā
 tāvad upalabdhiṣayatvāt prameye paripaṭhitaḥ, upala-
 bdhau svātantryāt pramātā/ buddhir upalabdhisādhana-

tvāt pramāṇam, upalabdhiṣayatvāt prameyam ; ubhayā-
bhāvāt tu pramitiḥ/ evam arthaviśeṣe samākhyāsamāveśo
yojyaḥ/ tathā ca kāraśabdā nimittavaśāt samāveśena va-
rttanta iti/ § 352

- 5 vṛkṣas tiṣṭhatīti svasthitau svātantryāt kartā/ vṛkṣam 434
paśyatīti darśanenāptum iṣyamāṇatamtvāt karma/ § 353
vṛkṣeṇa candramasaṃ jñāpayatīti jñāpakasya sādhak- 437
atamtvāt karaṇam/ § 354
vṛkṣāyodakam āsiñcatīti āsicyamānenodakena vṛkṣam 438
10 abhipraitīti sampradānam/ vṛkṣāt parṇam patatīti dhru-
vam apāye 'pādānam ity apādānam/ vṛkṣe vayāṃsi sant-
īti ādhāro 'dhikaraṇam ity adhikaraṇam/ evam ca sati na
dravyamātram kārakam, na kriyāmātram/ kiṃ tarhi ? kri-
yāsādhanam kriyāviśeṣayuktaṃ kārakam/ yat kriyāsādha-
15 nam svatantram sa kartā, na dravyamātram na kriyāmā-
tram/ kriyayā vyāptum iṣyamāṇatamaṃ karma, § 355
na dravyamātram na kriyāmātram/ evaṃ sādhakata- 439
mādiṣv api/ evaṃ ca kārakānvākhyānam yathaiva upap-
attita evaṃ lakṣaṇataḥ/ kārakānvākhyānam api na dravy-
20 amātre na kriyāyām vā/ kiṃ tarhi ? kriyāsādhanam kriyāvi-
śeṣayukta iti/ kāraśabdaś cāyaṃ pramāṇam prameyam
iti, sa ca kārakadharmam na hātum arhati//16// § 356

2.1.17 Adhyāya 2, Āhnika 1, Sūtra 17

- asti bhoḥ kāraśabdānām nimittavaśāt samāveśaḥ/ pr- 440
atyakṣādīni ca pramāṇāni upalabdhihetutvāt, prameyam
copalabdhiṣayatvāt/ saṃvedyāni ca pratyakṣādīni pr-
amāṇāni, pratyakṣenopalabhe anumānenopalabhe upam-
5 ānenopalabhe āgamenopalabhe/ pratyakṣam me jñānam
ānumānikam me jñānam aupamānikam me jñānam āgam-
ikam me jñānam iti viśeṣā gr̥hyante/ lakṣaṇataś ca jñāpy-
amānāni jñāyante viśeṣeṇendriyārthasannikarṣotpannam
jñānam ity evamādinā/ § 357
10 seyam upalabdhiḥ pratyakṣādiviśayā kiṃ pramāṇānt- 441
arataḥ athāntareṇa pramāṇāntaram asādhaneti ? kaś cātra
viśeṣaḥ ? § 358

pramāṇataḥ siddheḥ pramāṇānāṃ pramāṇā-
ntarasiddhiprasaṅgaḥ // 2.1.17 // § 359

yadi pratyakṣādīni pramāṇenopalabhyante, yena pra-
māṇenopalabhyante tat pramāṇāntaram astīti pramāṇānt-
arasadbhāvaḥ prasajyata iti anavasthām āha tasyāpy any- 5
ena tasyāpy anyeneti/ § 360

442 na cānavasthā śakyānujñātum anupapatter iti// § 361

2.1.18 Adhyāya 2, Āhnika 1, Sūtra 18

astu tarhi pramāṇāntaram antareṇa niḥsādhaneti?— § 362

tadvinivṛtter vā pramāṇasiddhivat prameyas-
iddhiḥ // 2.1.18 // § 363

yadi pratyakṣādyupalabdhou pramāṇāntaram nivartt-
ane ātmādyupalabdhaḥ api pramāṇāntaram nivartsyaty 5
aviśeṣāt// § 364

2.1.19 Adhyāya 2, Āhnika 1, Sūtra 19

443 evaṃ ca sarvapramāṇavilopa ity ata āha — § 365

na pradīpaprakāśasiddhivat tatsiddheḥ //
2.1.19 // § 366

yathā pradīpaprakāśaḥ pratyakṣāṅgatvād dr̥śyadarś-
ane pramāṇam, sa ca pratyakṣāntareṇa cakṣuṣaḥ sannik- 5
arṣeṇa gr̥hyate; pradīpabhāvābhāvayor darśanasya tathā-
bhāvād darśanahetur anumīyate, tamasi pradīpam upāda-
dīthā ity āptopadeśenāpi pratipadyate; evaṃ pratyakṣādī-
nāṃ yathādarśanam pratyakṣādibhir evopalabdhiḥ/ indri-
yāṇi tāvat svaviṣayagrahaṇenaivānumīyante/ arthāḥ 10
pratyakṣato gr̥hyante/ indriyārthasannikarṣās tv āvaraṇena
liṅgenānumīyante/ § 367

444 indriyārthasannikarṣoṭpannam jñānam ātmamanasoḥ
saṃyogaviśeṣād ātmasamavayāc ca sukhādivad gr̥hyate/
evaṃ pramāṇaviśeṣo vibhajya vacanīyaḥ/ yathā ca dr̥śyaḥ 15
san pradīpaprakāśo dr̥śyāntarāṇāṃ darśanahetur iti dr̥-

śyadarśanavyavasthāṃ labhate, evaṃ prameyaṃ sat ki-
 ñcid arthajātam upalabdhihetutvāt pramāṇaprameyavyv-
 asthāṃ labhate/ seyaṃ pratyakṣādibhir eva pratyakṣādī-
 nāṃ yathādarśanam upalabdhir na pramāṇāntarataḥ, na
 5 ca pramāṇam antareṇa niḥsādhaneti/ tenaiva tasyāgrah-
 aṇam iti cet, na ; arthabhedasya lakṣaṇasāmānyāt — pra-
 tyakṣādīnāṃ pratyakṣādibhir eva grahaṇam ity ayuktam,
 anyena hy anyasya grahaṇam dṛṣṭam iti/ na, arthabhed-
 asya lakṣaṇasāmānyāt — pratyakṣalakṣaṇenāneko 'rthaḥ
 10 saṃgrhītas tatra kenacit kasyacid grahaṇam ity adoṣaḥ/
 evam anumānādiṣv apīti/ yatoddhṛtenodakenāśayastha-
 sya grahaṇam iti/ § 368

jñātrmanasoś ca darśanāt — ahaṃ sukhī ahaṃ duḥkhī 445
 ceti tenaiva jñātrā tasyaiva grahaṇam dṛśyate/ yugapajñ-
 15 ānānutpattir manaso liṅgam iti ca tenaiva manasā tasyai-
 vānumānaṃ dṛśyate, jñātur jñeyasya cābhedo grahaṇasya
 grāhyasya cābheda iti/ nimittabhedo 'treti cet samānam —
 na nimittāntareṇa vinā jñātā ātmānaṃ jānīte, na ca nimitt-
 āntareṇa vinā manasā mano gr̥hyata iti samānam etat, pr-
 20 atyakṣādbhiḥ pratyakṣādīnāṃ grahaṇam ity atrāpy arth-
 abhedo na gr̥hyata iti/ pratyakṣādīnāṃ cāviśayasyānupa-
 patteḥ — yadi syāt kiñcid arthajātam pratyakṣādīnāṃ av-
 iśayaḥ yat pratyakṣādibhir na śakyam grahītum, tasya gr-
 ahaṇāya pramāṇāntaram upādīyeta, tat tu na śakyam ke-
 25 nacid upapādayitum iti/ pratyakṣādīnāṃ yathādarśanam
 evedaṃ sac cāsac ca sarvaṃ viśaya iti// § 369

2.1.20 Adhyāya 2, Āhnika 1, Sūtra 20

446

**kvacin nivṛttidarśanād anivṛttidarśanāc ca kva-
 cid anekāntaḥ // 2.1.20 // § 370**

kecit tu dṛṣṭāntam aparigrhītam hetunā viśeṣahetum
 antareṇa sādhyasādhanāyopādadate ; yathā pradīpaprak-
 5 āśaḥ pradīpāntaraprakāśam antareṇa gr̥hyate tathā pram-
 āṇāni pramāṇāntaram antareṇa gr̥hyata iti/ sa cāyam —
 yathā cāyam prasaṅgo nivṛttidarśanāt pramāṇasādhāyop-

ādīyate/ evaṃ prameyasādhanāyāpy upādeyo 'viśeṣahet-
utvāt — yathā ca sthālyādirūpagrahaṇe pradīpaprakāśaḥ
prameyasādhanāyopādīyate, § 371

- 447 evaṃ pramāṇasādhāyāpy upādeyo viśeṣahetvabhāvāt,
so 'yaṃ viśeṣahetuparigraham antareṇa dr̥ṣṭānta ekasmin 5
pakṣe upādeyo na pratipakṣa ity anekāntaḥ/ ekasmiṃś ca
pakṣe dr̥ṣṭānta ity anekānto viśeṣahetvabhāvād iti/ § 372
- 448 viśeṣahetuparigrahe sati upasaṃhārābhyanujñānād
apraṭiṣedhaḥ — viśeṣahetuparigr̥hītas tu dr̥ṣṭānta ekasmin
pakṣe upasaṃhriyamāṇo na śakyo 'nujñātum/ evaṃ ca 10
saty anekānta ity ayaṃ praṭiṣedho na bhavati/ pratyakṣ-
ādīnāṃ pratyakṣādibhir upalabdhyā anavastheti ced, na
saṃvidviṣayanimitānām upalabdhyā vyavahāropapatteḥ
— pratyakṣeṇārtham upalabhe, anumānenārtham upal- 15
abhe, upamānenārtham upalabhe, āgamenārtham upala-
bhe iti, pratyakṣaṃ me jñānam, ānumānikaṃ me jñānam,
aupamānikaṃ me jñānam, āgamikaṃ me jñānam iti saṃv-
idviṣayaṃ saṃvinnimitāṃ copalabhamānasya dharmā-
rthasukhāpavargaprayojanas tatpratyānīkavarivarjanapra-
ayojanaś ca vyavahāra upapadyate, so 'yaṃ tāvaty eva ni- 20
449 vartate/ % tāvaty eva nivartate] na cāsti vyavahārāntaram
anavasthāsādhaniyaṃ yena pratyuktānavasthām upādada-
īteti//20// § 373

2.1.21 Adhyāya 2, Āhnika 1, Sūtra 21

sāmānyena pramāṇāni parīkṣya viśeṣeṇa parīkṣyante/ ta-
tra — § 374

pratyakṣalakṣaṇānupapattir asamagravacanāt
// 2.1.21 // § 375

ātmamanaḥsannikarṣo hi kāraṇāntaram noktam iti // 21 / §
§ 376

2.1.22 Adhyāya 2, Āhnika 1, Sūtra 22

- 450 na cāsaṃyukte dravye saṃyogajanyasya guṇasyotpattir
iti jñānotpattidarśanād ātmamanaḥsannikarṣaḥ kāraṇam/
§ 377

manaḥsannikarṣānapekṣasya cendriyārthasannikarṣa- 451
sya jñānakāraṇatve yugapad utpadyeran buddhaya iti ma-
naḥsannikarṣo 'pi kāraṇam/ tad idaṃ sūtraṃ purastāt kṛ-
tabhāṣyam/ § 378

5 nātmamanasoḥ sannikarṣābhāve pratyakṣo-
tpattiḥ // 2.1.22 // § 379

ātmamanasoḥ sannikarṣābhāve notpadyate pratyak-
ṣam indriyārthasannikarṣābhāvavad iti//22// § 380

2.1.23 Adhyāya 2, Āhnika 1, Sūtra 23

sati cendriyārthasannikarṣe jñānotpattidarśanāt kāraṇa- 452
bhāvaṃ bruvataḥ — § 381

digdeśakālākāśeṣv apy evaṃ prasaṅgaḥ //
2.1.23 // § 382

5 digādiṣu satsu jñānabhāvāt tāny api kāraṇānīti? akāra-
nabhāve 'pi jñānotpattir digādisannidher avarjanīyatvāt —
yadāpy akāraṇaṃ digādīni jñānotpattau, tadāpi satsu dig-
ādiṣu jñānena bhavitavyam, § 383

na hi digādīnāṃ sannidhiḥ śakyaḥ parivarjayitum iti/ 453
10 tatra kāraṇabhāve hetuvacanam, etasmād dhetoḥ digādīni
jñānakāraṇānīti//23// § 384

2.1.24 Adhyāya 2, Āhnika 1, Sūtra 24

ātmamanaḥsannikarṣas tarhy upasaṅkhyeya iti/ tatredam
ucyate — § 385

jñānaliṅgatvād ātmano nānavarodhaḥ // 2.1.24
// § 386

5 jñānam ātmaliṅgaṃ tadguṇatvāt/ na cāsaṃyukte dra- 454
vye saṃyogajasya guṇasyotpattir astīti//24// § 387

2.1.25 Adhyāya 2, Āhnika 1, Sūtra 25

455

tadayaugapadyalingatvāc ca na manasaḥ //
2.1.25 // § 388

anavarodha iti varttate/ yugapaj jñānānutpattir man-
aso liṅgam ity ucyamāne sidhyaty eva manaḥsannikarṣāp-
ekṣa indriyārthasannikarṣo jñānakāraṇam iti //25// § 389 5

2.1.26 Adhyāya 2, Āhnika 1, Sūtra 26

456

pratyakṣanimittatvāc cendriyārthayoḥ sannika-
rṣasya svaśabdena vacanam // 2.1.26 // § 390

pratyakṣānumānopamānaśabdānām nimittam ātma-
manaḥsannikarṣaḥ, pratyakṣasyaivendriyārthasannikarṣa
ity asamānaḥ, asamānatvāt tasya grahaṇam //26// § 391 5

2.1.27 Adhyāya 2, Āhnika 1, Sūtra 27

457

suptavyāsaktamanasām cendriyārthayoḥ sanni-
karṣanimittatvāt // 2.1.27 // § 392

indriyārthasannikarṣasya grahaṇam nātmamanasoḥ
sannikarṣasyeti/ ekadā khalv ayaṃ prabodhakālam pra-
ṇidhāya suptaḥ praṇidhānavaśāt prabudhyate/ yadā tu tī- 5
vrāu dhvanisparśau prabodhakāraṇam bhavatas tadā pra-
suptasyendriyasannikarṣanimittam prabodhajñānam utp-
adyate/ tatra na jñātur manasaś ca sannikarṣasya prādhā-
nyam bhavati/ kiṃ tarhi? indriyārthayoḥ sannikarṣasya/ 10
na hy ātmā jijñāsamānaḥ prayatnena manas tadā preray-
atīti/ ekadā khalv ayaṃ viṣayāntarāsaktamanāḥ saṅkalp-
avaśād viṣayāntaram jijñāsamānaḥ prayatnapreritena ma-
nasā indriyam saṃyojya tad viṣayāntaram jānīte/ yadā tu
khalv asya niḥsaṅkalpasya nirjijñāsasya ca vyāsaktaman-

aso bāhyaviṣayopanipātanāj jñānam utpadyate tadendriy-
ārthasannikarṣasya prādhānyam/ § 393

na hy atrāsau jijñāsamānaḥ prayatnena manaḥ prera- 458
yatīti/ prādhānyāc cendriyārthasannikarṣasya grahaṇam
5 kāryam guṇatvād nātmamanasoḥ sannikarṣasyeti//27//
§ 394

2.1.28 Adhyāya 2, Āhnika 1, Sūtra 28

prādhānye ca hetvantaram — § 395

taiś cāpadeśo jñānaviśeṣāṇām // 2.1.28 //
§ 396

tair indriyair arthaiś ca vyapadiśyante jñānaviśeṣāḥ/
5 katham? ghrāṇena jighrati, cakṣuṣā paśyati, rasanayā ra-
sayatīti, ghrāṇavijñānam cakṣurvijñānam rasanāvijñānam
gandhavijñānam rūpavijñānam rasavijñānam iti ca/ indri-
yaviṣayaviśeṣāc ca pañcadhā buddhir bhavati/ ataḥ prā-
dhānyam indriyārthasannikarṣasyeti//28// § 397

2.1.29 Adhyāya 2, Āhnika 1, Sūtra 29

yad uktam indriyārthasannikarṣagrahaṇam kāryam, nā- 451
tmamanasoḥ sannikarṣasyeti, kasmāt? suptavyāsaktama-
nasām indriyārthayoḥ sannikarṣasya jñānanimittatvād iti/
so 'yam — § 398

5 **vyāhatatvād ahetuḥ // 2.1.29 //** § 399

yadi tāvat kvacid ātmamanasoḥ sannikarṣasya jñāna-
kāraṇatvam neśyate, tadā yugapajñānānutpattir manaso
liṅgam iti vyāhanyeta/ nedānīm manasaḥ sannikarṣam
indriyārthasannikarṣo 'pekṣate/ § 400
10 -yārthasannikarṣo .pekṣate/] manaḥsaṃyogānape- 460, 460
kṣāyām ca yugapajñānotpattiprasaṅgaḥ/ atha mā bhūd
vyāghāta iti sarvavijñānānām ātmamanasoḥ sannikarṣaḥ
kāraṇam iśyate, tadavastham evedaṃ bhavati; jñānakā-
raṇatvād ātmamanasoḥ sannikarṣasya grahaṇam kāryam
15 iti//29// § 401

2.1.30 Adhyāya 2, Āhnika 1, Sūtra 30

nārthaviśeṣaprābalyāt // 2.1.30 // § 402

nāsti vyāghātaḥ, na hy ātmamanaḥsannikarṣasya jñā-
nakāraṇatvaṃ vyabhicarati/ indriyārthasannikarṣasya pr-
ādhānyam upādīyate/ arthaviśeṣaprābalyād dhi supta-
vyāsaktamanasāṃ jñānotpattir ekadā bhavati/ arthaviśe- 5
ṣaḥ kaścid evendriyārthaḥ, tasya prābalyaṃ tīvratāpaṭute/
tac cārthaviśeṣaprābalyam indriyārthasannikarṣaviśayaṃ
nātmamanasoḥ sannikarṣaviśayam, tasmād indriyārthas-
annikarṣaḥ pradhānam iti/ § 403

461 asati praṇidhāne saṅkalpe cāsati suptavyāsaktaman- 10
asāṃ yad indriyārthasannikarṣād utpadyate jñānam, ta-
tra manaḥsaṃyogo 'pi kāraṇam iti manasi kriyākāraṇaṃ
vācyam iti/ yathaiva jñātuḥ khalv ayam icchājanitaḥ pr-
ayatno manasaḥ preraka ātmagaṇaḥ, evam ātmani guṇā-
ntaraṃ sarvasya sādhaḥ pravṛttidoṣajanitam asti, yena 15
preritaṃ mana indriyeṇa sambadhyate/ tena hy aprery-
amāṇe manasi saṃyogābhāvāj jñānānutpattau sarvārth-
atāsya nivarttate/ eṣitavyaṃ cāsya guṇāntarasya dravy-
aguṇakarmakāraṇatvaṃ, anyathā hi caturvidhānām aṅ-
ūnāṃ bhūtasūkṣmāṇāṃ manasāṃ ca tato 'nyasya kriyā- 20
hetor asambhavāt śarīrendriyaviśayāṇām anutpattiprasa-
ṅgaḥ//30// § 404

2.1.31 Adhyāya 2, Āhnika 1, Sūtra 31

462

pratyakṣam anumānam ekadeśagrahaṇād upal-
abdheḥ // 2.1.31 // § 405

yad idam indriyārthasannikarṣād utpadyate jñānaṃ
vṛkṣa iti, etat kila pratyakṣam, tat khalv anumānam eva/
kasmāt? ekadeśagrahaṇād vṛkṣasyopalabdheḥ/ arvāgbh- 5
āgam ayaṃ gr̥hītvā vṛkṣam upalabhate/ na caikadeśo vṛ-
kṣaḥ/ tatra yathā dhūmaṃ gr̥hītvā vahnim anuminoti tā-
dṛg eva tad bhavati/ § 406

kiṃ punar gr̥hyamāṇād ekadeśād arthāntaram anume- 463
yaṃ manyase? avayavasamūhapakṣe avayavāntarāṇi dra-
vyāntarotpattipakṣe tāni cāvavavī ceti/ avayavasamūhap-
akṣe tāvad ekadeśagrahaṇād vṛkṣabuddher abhāvaḥ, nāg-
5 gr̥hyamāṇam ekadeśāntaram vṛkṣo gr̥hyamāṇaikadeśavad
iti/ § 407

athaikadeśagrahaṇād ekadeśāntarānumāne samudā- 464
yapratibandhānāt tatra vṛkṣabuddhiḥ? na tarhi vṛkṣabu-
ddhir anumānam evaṃ sati bhavitum arhatīti/ § 408

10 dravyāntarotpattipakṣe nāvayavyanumeyaḥ, asyaika- 467
deśasambaddhasyāgrahaṇāt grahaṇe cāviśeṣād anumey-
atvābhāvaḥ/ tasmād vṛkṣabuddhir anumānaṃ na bhav-
ati//31// § 409

2.1.32 Adhyāya 2, Āhnika 1, Sūtra 32

ekadeśagrahaṇam āśritya pratyakṣasyānumānatvam upa- 468
pādyate/ tac ca — § 410

na, pratyakṣeṇa yāvat tāvad apy upalambhāt
// 2.1.32 // § 411

5 na pratyakṣam anumānam, kasmāt? pratyakṣeṇaivop-
alambhāt/ yat tadekadeśagrahaṇam āśrīyate pratyakṣeṇā-
sāv upalambhaḥ/ na copalambho nirviṣayo 'sti/ yāvac cā-
rthajātaṃ tasya viṣayas tāvad abhyupajñāyamānaṃ praty-
akṣavyavasthāpakam bhavati/ kiṃ punas tato 'nyad arth-
10 ajātam, avayavī samudāyo vā? na caikadeśagrahaṇam an-
umānaṃ bhāvayitum śakyam hetvabhāvād iti/ § 412

anyathāpi ca pratyakṣasya nānumānatvaprasaṅgas ta- 469
tpūrvakatvāt — pratyakṣapūrvakam anumānam, sambad-
ddhāv agnidhūmau pratyakṣato dṛṣṭavato dhūmapraty-
15 akṣadarśanād agnāv anumānaṃ bhavati/ yac ca sambad-
ddhayor liṅgaliṅgiṇoḥ pratyakṣam, yac ca liṅgamātrapra-
atyakṣagrahaṇam, naitad antareṇa anumānasya pravṛttir
asti; na tv etad anumānam indriyārthasannikarṣajtvāt/
na cānumeyasyendriyeṇa sannikarṣād anumānaṃ bhav-
20 ati/ so 'ya. pratyakṣānumānāyor lakṣaṇabhedo mahān āśr-
ayitavya iti/ § 413

- 470 na caikadeśopalabdhir avayavisadbhāvāt/ na caikadeśopalabdhimātram/ kiṃ tarhi ? ekadeśopalabdhīḥ tatsahacaritāvayavyupalabdhiś ca/ kasmāt ? avayavisadbhāvāt/ asti hy ayam ekadeśavyatirikto 'vayavī tasyāvayavasthānasyopalabdhikāraṇaprāptasyaikadeśopalabdhāv anupalabdhir anupapanneti/ akṛtsnagrahaṇād iti cet, na kāraṇato 'nyasyaikadeśasyābhāvāt — na cāvayavāḥ kṛtsnā gṛhyante avayavair evāvayavāntaravyavadhānāt, § 414 5
- 471 nāvayavī kṛtsno gṛhyata iti, nāyaṃ gṛhyamnāṇeṣv avayaveṣu parisamāpta iti, seyam ekaddeśopalabdhir anivṛttaiveti/ kṛtsnam iti vai khalv aśeṣatāyāṃ satyāṃ bhavati, akṛtsnam iti śeṣe sati, tac caitad avayaveṣu bahusv asti avyavadhāne grahaṇād vyavadhāne cāgrahaṇād iti/ aṅga tu bhavān pṛṣṭo vyācaṣṭāṃ gṛhyamāṇasyāvayavinaḥ kim agṛhītaṃ manyate ? § 415 10 15
- 472 yenaikadeśopalabdhīḥ syād iti/ na hy asya kāraṇebhyo 'nye ekadeśā bhavantīti tatrāvayavavṛttam nopapadyata iti/ § 416
- 473 idaṃ tasya vṛttam — yeṣāṃ indriyasannikarṣād grahaṇam avayavānāṃ taiḥ saha gṛhyate, yeṣāṃ avayavānāṃ vyavadhānād agrahaṇam taiḥ saha na gṛhyate/ na caitatkṛto 'sti bheda iti/ § 417 20
- 477 samudāyaśeṣatā vā samudāyo vṛkṣaḥ syāt tatprāptir vā, ubhayathā grahaṇābhāvāḥ/ 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 // § 418 25 30

2.1.33 Adhyāya 2, Āhnika 1, Sūtra 33

478

sādhyatvād avayavini sandehaḥ // 2.1.33 // § 419

yad uktam avayavisadbhāvād iti, ayam ahetuḥ sādhyatvāt/ sādhyam tāvad etat kāraṇebhyo dravyāntaram utp-

adyata iti, anupapāditam etat/ evaṃ ca sati vipratipattim-
ātraṃ bhavati vipratipatteś cāvayavini saṃśaya iti//33//
§ 420

2.1.34 Adhyāya 2, Āhnika 1, Sūtra 34

497

sarvāgrahaṇam avayavyasiddheḥ // 2.1.34 //

§ 421

yady avayavī nāsti sarvasya grahaṇam nopapadyate/
kim tat sarvam? dravyaguṇakarmasāmānyaviśeṣasamav-
5 āyāḥ/ katham kṛtvā? paramāṇusamavasthānam tāvad dar-
rśanaviṣayo na bhavaty atīndriyatvād aṇūnām, dravyānt-
arañ cāvayavibhūtam darśanaviṣayo nāsti, darśanaviṣaya-
sthās ceme dravyādayo gr̥hante te niradhiṣṭhānā na gr̥hy-
eran/ gr̥hyante tu kumbho 'yaṃ śyāma eko mahān saṃy-
10 uktaḥ spandate asti mṛnmayaś ceti, santi ceme guṇādayo
dharmā iti/ tena sarvasya grahaṇāt paśyāmo 'sti dravyā-
ntarabhūto .vayavīti//34// § 422

2.1.35 Adhyāya 2, Āhnika 1, Sūtra 35

498

dhāraṇākaraṇopapatteś ca // 2.1.35 // § 423

avayavy arthāntarabhūta iti/ saṅgrahakārite vai dhār-
aṇākaraṇe/ saṅgraho nāma saṃyogasahacaritam guṇā-
ntaram snehadravatvakāritam, apāṃ saṃyogād āme ku-
5 mbhe, agnisam̐yogāt pakve/ yadi tv avayavikārite abhavi-
ṣyatām pāṃśurāśiprabhṛtiśv apy ajñāsyetām/ dravyānta-
rānutpattau ca tṛṇopalakāṣṭhādiṣu jatusaṃgr̥hīteṣv api nā-
bhāviṣyatām iti/ § 424

athāvayavinam pratyācakṣāṇako mā bhūt pratyakṣa- 499
10 lopa ity aṇusañcayam darśanaviṣayam pratijānānaḥ kim
anuyuktavya iti/ ekam idaṃ dravyam ity ekavuddher vi-
ṣayam paryanuyojaḥ — kim ekabuddhir abhinnārthaviṣ-

ayeti āhosvit bhinnārthaviṣayeti/ abhinnārthaviṣayeti cet
— § 425

500 arthāntarānujñānād avayavavisiddhiḥ/ nānārthaviṣ-
ayeti cet — bhinneṣv ekadarśanānupapattiḥ anekasminn
eka iti vyāhatā buddhir na dṛśyata iti//35// § 426 5

2.1.36 Adhyāya 2, Āhnika 1, Sūtra 36

senāvanavat grahaṇam iti cen nātīndriyatvād aṅ-
ūnām // 2.1.36 // § 427

yathā senāṅgeṣu vanāṅgeṣu ca dūrād agrhyamāṇapṛth-
aktveṣv ekam idam ity upapadyate buddhiḥ evam aṅuṣu
sañciteṣv agrhyamāṇapṛthaktveṣv ekam idam ity upapa- 5
dyate buddhir iti/ yathā grhyamāṇapṛthaktvānām senā-
vanāṅgānām ārāt kāraṇāntarataḥ pṛthaktvasyāgrahaṇam,
§ 428

501 yathā grhyamāṇajātīnām palāśa iti vā khadira iti vā
nārāj jātigrahaṇam bhavati/ yathā grhyamāṇapraspand- 10
ānām nārāt spandagrahaṇam, grhyamāṇe cārthajāte pṛ-
thaktvasyāgrahaṇād ekam iti bhāktaḥ pratyayo bhavati,
na tv aṅūnām grhyamāṇapṛthaktvānām kāraṇataḥ pṛtha-
ktvasyāgrahaṇād bhākta ekapratyayaḥ, atīndriyatvād aṅ-
ūnām iti/ § 429 15

503 idam eva ca parīkṣyate kim ekapratyayo ṇusañcaya-
viṣaya āhosvit neti, aṅusañcaya eva senāvanānāni/ na ca
parīkṣyamāṇam udāharaṇam iti yuktaṃ sādhyatvād iti/
dṛṣtam iti cen na tadviṣayasya parīkṣopapatteḥ/ yad api
manyeta dṛṣtam idaṃ senāvanāṅgānām pṛthaktvasyāgra- 20
haṇād abhedenaikam iti grahaṇam, na ca dṛṣtam śakyam
pratyākhyātum iti, tac ca naivam, tadviṣayasya parīkṣopa-
patteḥ — darśanaviṣaya evāyam parīkṣyate yo 'yam ekam
iti pratyayo dṛśyate, sa parīkṣyate kim dravyāntaraviṣayo
vā athāṅusañcayaviṣaya iti/ atra darśanam anyatarasya sā- 25
dhakaṃ na bhavati/ nānābhāve caṅūnām pṛthaktvasyāgr-
ahaṇād abhedenaikam iti grahaṇam atasmimṣ tad iti pra-
tyayaḥ, yathā sthāṇau puruṣa iti/ tataḥ kim ? § 430

atasmimṣ tad iti pratyayasya pradhānāpekṣitvāt pradhānasiddhiḥ/ sthāṇau puruṣa iti pratyayasya kiṃ pradhānam? so 'sau puruṣe puruṣapratyayaḥ, tasmin sati puruṣasāmānyagrahaṇāt sthāṇau puruṣo .yam iti/ evaṃ nān-
 5 ābhūteṣv ekam iti sāmānyagrahaṇāt pradhāne sati bhavitum arhati/ pradhānaṃ ca sarvasyāgrahaṇād iti nopapadyate/ tasmād abhinna evāyam abhedapratyaya ekam iti/
 § 431

indriyāntaraviṣayeṣv abhedapratyayaḥ pradhānam iti
 10 ced, na viśeṣahetvabhāvād dṛṣṭāntāvyavasthā — śrotrād-
 iṣayeṣu śabdādiṣv abhinneṣv ekapratyayaḥ pradhānam
 anekasminn ekapratyayasyeti/ evaṃ ca sati dṛṣṭāntopādā-
 naṃ na vyavatiṣṭhate viśeṣahetvabhāvāt/ aṇuṣu saṃśiteṣv
 15 ekapratyayaḥ kim atasmimṣ tad iti pratyayaḥ sthāṇau pu-
 ruṣapratyayavat, athārthasya tathābhāvāt tasmimṣ tad iti
 pratyayaḥ yathā śabdasyaikatvād ekaḥ śabda iti viśeṣahe-
 tuparigrahaṇam antareṇa dṛṣṭāntau saṃśayam āpādayata
 iti/ kumbhavatsañcayamātram gandhādayo 'pīty anudāh-
 araṇam gandhādaya iti/ § 432

evaṃ parimānasamyogaspandajātiviśeṣapratyayān apy
 20 anuyoktavyaḥ, teṣu caivaṃ prasaṅga iti/ ekatvabuddhis
 tasmimṣ tad iti pratyaya iti viśeṣahetur mahad iti pratyay-
 ena sāmānādhikaraṇyāt — ekam idaṃ mahac ceti ekaviṣa-
 yau pratyayau samānādhikaraṇau bhavataḥ tena vijñāyate
 25 yan mahat tad ekam iti/ aṇusamūhātīśayagrahaṇam mah-
 atpratyaya iti cet so .yam amahatsu aṇuṣu mahatpratyayo
 'tasmimṣ tad iti pratyayo bhavātīti/ kiṃ cātaḥ? atasmimṣ
 tad iti pratyayasya pradhānāpekṣitvāt pradhānasiddhir iti
 bhavitavyaṃ mahaty eva mahatpratyayeneti/ § 433

aṇuḥ śabdo mahān iti ca vyavasāyāt pradhānasiddhir
 30 iti cet, na mandatīvratāgrahaṇam iyattānavadhāraṇāt —
 yathā dravye aṇuḥ śabdo 'lpo manda ity etasya grahaṇam
 mahan śabdaḥ paṭus tīvra ity etasya grahaṇam/ kasmāt?
 iyattānavadhāraṇāt/ na hy ayam mahān śabda iti vyava-
 35 syann iyān ayam ity avadhārayati, yathā badarāmalakabi-
 lvādīni/ § 434

samyukte ime iti ca dvitvasamānāśrayaprāptigraha-
 509 ṇam — dvau samudāyāv āśrayaḥ samyogasyeti cet ko 'yam

- samudāyaḥ ? prāptir anekasyānekā vā prāptir ekasya samudāya iti cet prāpter agrahaṇam prāptyāśritāyāḥ/ saṃyukte ime vastunī iti nātra dve prāptī saṃyukte gr̥hyete/ anekasamūhaḥ samudāya iti cet, na dvitvena samānādhi- 5
karaṇasya grahaṇāt/ dvāv imau saṃyuktāv arthāv iti grahaṇe sati nānekasamūhāśrayaḥ saṃyogo gr̥hyate/ na ca 5
dvayor aṅvor grahaṇam asti/ tasmān mahatī dvitvāśraya-
bhūte dravye saṃyogasya sthānam iti/ § 435
- 510 pratyāsattiḥ pratīghātāvasānā saṃyogo nārthāntaram 5
iti cet, nārthāntarahetutvāt saṃyogasya/ śabdarūpādispa- 10
ndānām hetuḥ saṃyogaḥ/ na ca dravyayor guṇāntaropa-
jānam antareṇa śabde rūpādiṣu spande ca kāraṇatvaṃ
gr̥hyate, tasmād guṇāntaram/ pratyayaviśayaś cārthānta-
raṃ tatpratiśedho vā, kuṇḍalī gurur akuṇḍalaś chātra iti/ 15
saṃyogabuddheś ca yady arthāntaram na viśayaḥ arthā-
ntarapratīśedhas tarhi viśayaḥ, tatra pratiśidhyamānavaca-
nam — saṃyukte dravye iti yad arthāntaram anyatra dr̥-
ṣṭam iha pratiśidhyate tadvaktavyam iti/ dvayor mahator 15
āśritasya grahaṇān nāṅvāśraya iti/ § 436
- 511 jātiviśeṣasya pratyayānuvṛttiliṅgasyāpratyākhyānam, 20
pratyākhyāne vā pratyayavyavasthānupapattiḥ/ vyadhi-
karaṇasyānabhivyakter adhikaraṇavacanam/ aṅusamav-
asthānam viśaya iti cet prāptāprāptasāmarthyavacanam —
kim aprāpte aṅusamavasthāne tadāśrayo jātiviśeṣo gr̥hyate
atha prāpte iti/ aprāpte grahaṇam iti cet vyavahitasyāṅ- 25
usamavasthānasyāpy upalabdhiprasaṅgaḥ, vyavahite 'ṅs-
amavasthāne tadāśrayo jātiviśeṣo gr̥hyeta/ prāpte graha-
ṇam iti cet, § 437
- 512 madhyaparabhāgayor aprāptāv anabhivyaktiḥ/ yāvat 30
prāptam bhavati tāvaty abhivyaktir iti cet, tāvato 'dhikara-
ṇatvam aṅusamavasthānasya/ yāvati prāpte jātiviśeṣe gr̥-
hyate tāvad asyādhikaraṇam iti prāptam bhavati/ tatraika-
samudāye pratiyamāne 'rthabhedāḥ/ evaṃ ca sati yo 'yam
aṅusamudāyo vṛkṣa iti pratiyate tatra vṛkṣabahutvaṃ pr- 35
atīyeta, yatra yatra hy aṅusamudāyasya bhāge vṛkṣatvaṃ
gr̥hyate sa sa vṛkṣa iti/ tasmāt samuditāṅusamavasthān-
asyārthāntarasya jātiviśeṣābhivyaktiviśayatvād avayavya-
rthāntarabhūta iti//39// § 438

2.1.37 Adhyāya 2, Āhnika 1, Sūtra 37

parīkṣitaṃ pratyakṣam/ anumānam idānīm parīkṣyate — 514
§ 439

rodhopaghātasādrśyebhyo vyabhicārād anu-
mānam apamānaṃ // 2.1.37 // § 440

5 apamānaṃ iti ekadāpy arthasya na pratipādakam iti/
rodhād api nadī pūrṇā gr̥hyate, tadā copariṣṭād vṛṣṭo deva
iti mithyānumānam/ nīdopaghātād api pipīlikāṇḍasañc-
āro bhavati, tadā ca bhaviṣyati vṛṣṭir iti mithyānumānam
iti/ puruṣo 'pi mayūravāṣitam anukaroti tadā 'pi śabdasā-
10 drśyān mithyānumānaṃ bhavati//37// § 441

2.1.38 Adhyāya 2, Āhnika 1, Sūtra 38

516

naikadeśatrāsasādrśyebhyo 'rthāntarabhāvāt //
2.1.38 // § 442

nāyam anumānavyabhicāraḥ, ananumāne tu khalv
ayam anumānābhimānaḥ/ katham? nāviśiṣṭo liṅgaṃ bh-
5 avitum arhati/ pūrvodakaviśiṣṭaṃ khalu varṣodakaṃ śī-
grataratvaṃ srātaso bahutaraphenaphalaparnakāṣṭhādiv-
ahanaṃ copalabhamānaḥ pūrṇatvena nadyā upari vṛṣṭo
deva ity anuminoti nodakavṛddhimātreṇa/ pipīlikāprāya-
syāṇḍasañcāre bhaviṣyati vṛṣṭir ity anumīyate na kāsāñcid
10 iti/ nedam mayūravāṣitaṃ tatsadrśo 'yaṃ śabda iti viśe-
ṣāparijñānān mithyānumānam iti/ yas tu sadrśād viśiṣṭāc
chabdād viśiṣṭamayūravāṣitaṃ gr̥hṇāti tasya viśiṣṭo 'rtho
gr̥hyamāṇo liṅgam, yathā sarpādīnām iti/ so 'yam anu-
mātur aparādho nānumānasya, yo 'rthaviśeṣeṇānumeyam
15 artham aviśiṣṭārthadarśanena bubhutsata iti//38// § 443

2.1.39 Adhyāya 2, Āhnika 1, Sūtra 39

trikālavaiṣayam anumānaṃ traikālyagrahaṇād ity uktam/ 517
ata ca — § 444

vartamānābhāvaḥ patataḥ patitapatitavyakāl-
opapatteḥ // 2.1.39 // § 445

vṛntāt pracyutasya phalasya bhūmau pratyāsīdato ya-
dūrdhvaṃ sa patito 'dhvā tatsaṃyuktaḥ kālaḥ patitakālaḥ,
yo 'dhasāt sa patitavyo 'dhvā, tatsaṃyuktaḥ kālaḥ patita- 5
vyakālaḥ/ nedānīm ṛtīyo 'dhvā vidyate yatra patatīti vart-
amānaḥ kālo gṛhyeta/ tasmād vartamānaḥ kālo na vidyata
iti//39// § 446

2.1.40 Adhyāya 2, Āhnika 1, Sūtra 40

520

tayor apy abhāvo vartamānābhāve tadapekṣatvāt
// 2.1.40 // § 447

nādhvavyaṅgyaḥ kālaḥ/ kiṃ tarhi ? kriyāvyaṅgyaḥ pa-
tatīti/ yadā patanakriyā vyuparatā bhavati sa kālaḥ patit-
akālaḥ/ yadotpatsyate sa patitavyakālaḥ/ § 448 5
521 yadā dravye vartamānā kriyā gṛhyate sa vartamānaḥ
kālaḥ/ yadi cāyaṃ dravye vartamānaṃ patanaṃ na gṛhṇ-
āti kasyoparamam utpatsyamānatām vā pratipadyate/ pa-
titaḥ kāla itī bhūtā kriyā, patitavyaḥ kāla itī cotpatsyamānā
kriyā, ubhayoḥ kālayoḥ kriyāhīnaṃ dravyam ; adhaḥ pat- 10
atīti kriyāsambaddham/ so 'yaṃ kriyādravyayoḥ sambā-
ndhaṃ gṛhṇātīti vartamānaḥ kālaḥ, tadāśrayau cetarau kā-
lau tadahāve na syātām iti//40// § 449

2.1.41 Adhyāya 2, Āhnika 1, Sūtra 41

522 athāpi — § 450

nātītānāgatayor itaretarāpekṣā siddhiḥ //
2.1.41 // § 451

yady atītānāgatāv itaretarāpekṣau sidhyetām pratip-
adyemahi vartamānavilopam/ nātītāpekṣānāgatasiddhiḥ 5
nāpy anāgatāpekṣātītasiddhiḥ/ kayā yuktyā ? kena kalpe-
nātītaḥ katham atītāpekṣānāgatasiddhiḥ, kena ca kalpenā-

nāgata iti naitac chakyaṃ nirvaktum avyākaraṇīyam etad
 vartamānalopa iti/ yac ca manyeta hrasvadīrghayoḥ stha-
 lanimnayoś chāyātapayoś ca yathetaretarāpekṣayā siddhir
 5 evam atītānāgatayor iti, tan nopapadyate viśeṣahetvabhā-
 vāt/ drṣṭāntavat pratidrṣṭānto 'pi prasajyate, yathā rūpa-
 sparśau gandharasau netaretarāpekṣau siddhyataḥ evam
 atītānāgatāv iti netaretarāpekṣā kasyacit siddhir iti/ § 452
 yasmād ekābhāve ṇyatarābhāvād ubhayābhāvaḥ — 523
 yady ekasyānyatarāpekṣā siddhir anyatarasyedānīm kim
 10 apekṣā? yady anyatarasyaikāpekṣā siddhir ekasyedānīm
 kim apekṣā? evam ekasyābhāve anyataran na sidhyatīty
 ubhayābhāvaḥ prasajyate//41// § 453

2.1.42 Adhyāya 2, Āhnika 1, Sūtra 42

arthasadbhāvavyaṅgyaś cāyaṃ vartamānaḥ kālaḥ, vidyate
 dravyaṃ vidyate guṇaḥ vidyate karmeti/ yasya cāyaṃ nā-
 sti, tasya — § 454

vartamānābhāve sarvāgrahaṇaṃ pratyakṣān-
 5 upapatteḥ // 2.1.42 // § 455
 pratyakṣam indriyārthasannikarṣajam, na cāvidyamā-
 nam asad indriyeṇa sannikṛṣyate/ nacāyaṃ vidyamānaṃ
 sat kiñcid anujānāti/ pratyakṣanimittam pratyakṣaviśayaḥ
 pratyakṣajñānaṃ sarvaṃ nopapadyate, pratyakṣānupapa-
 10 ttau tatpūrvakatvād anumānāgamayor anupapattiḥ/ sarv-
 apramāṇavilope sarvagrahaṇaṃ na bhavatīti//42// § 456

2.1.43 Adhyāya 2, Āhnika 1, Sūtra 43

ubhayathā ca vartamānaḥ kālo gr̥hyate kvacid arthasa- 524
 dbhāvavyaṅgyaḥ yathāsti dravyam iti/ kvacit kriyāsant-
 ānavyaṅgyaḥ yathā pacati chinattīti/ nānāvidhā caikārthā
 kriyā kriyāsantānaḥ kriyābhyāsaś ca/ nānāvidhā caikārthā
 5 kriyā pacatīti sthālyadhiśrayaṇam udakāsecanaṃ taṇḍul-
 āvapanam edho'pasarpaṇam agnyabhijvālanam darvīgha-
 ṭṭanaṃ maṇḍasrāvaṇam adho'vatāraṇam iti/ chinattīti kri-

yābhyāsa udyamyodyamya paraśuṃ dāruṇi nipātayan chinattīty ucyate/ § 457

525 yac cedam pacyamānaṃ chidyamānaṃ ca tat kriyamānaṃ, tasmin kriyamāṇe — § 458

kṛtatākartavyatopapattes tūbhayathā graha- 5
ṇam // 2.1.43 // § 459

kriyāsantāno nārabdhaś cikīrṣito .āgataḥ kālaḥ pakṣyatīti/ prayojanāvasānaḥ kriyāsantānoparamaḥ atītaḥ kālaḥ apākṣīd iti/ § 460

526 ārabdhakriyāsantāno vartamānaḥ kālaḥ pacatīti/ ta- 10
tra 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 cātītānāgatābhyām/ sthitivy- 15
aṅgyaḥ — vidyate dravyam iti/ kriyāsantānāvicchedābhidhāyī ca traikālyānvitaḥ — pacati chinattīti/ anyaś ca pratyāsattiprabhṛter arthasya vivakṣāyāṃ tadabhidhāyī bahuprakāro lokeṣu utprekṣitavyaḥ/ tasmād asti vartamānaḥ 20
kāla iti//43// § 461

2.1.44 Adhyāya 2, Āhnika 1, Sūtra 44

527

atyantaprāyaikadeśasādharmyād upamānasiddhiḥ
// 2.1.44 // § 462

atyantasādharmyād upamānaṃ na sidhyati/ na caivaṃ bhavati yathā gaur evaṃ gaur iti/ § 463

528 prāyaḥsādharmyād upamānaṃ na sidhyati, na hi bh- 5
avati yathānaḍvān evaṃ mahiṣa iti/ ekadeśasādharmyād upamānaṃ na sidhyati, na hi sarveṇa sarvam upamīyata iti//44// § 464

2.1.45 Adhyāya 2, Āhnika 1, Sūtra 45

prasiddhasādharmyād upamānasiddher yathoktadoṣānupapattiḥ // 2.1.45 // § 465

na sādharmyasya kṛtsnaprāyālpabhāvam āsṛityopamānaṃ pravartate/ kiṃ tarhi? § 466

5 prasiddhasādharmyāt sādhyasādhanabhāvam āsṛitya 529
pravartate/ yatra caitad asti na tatropamānaṃ prati-
seddhuṃ śakyam/ tasmād yathoktadoṣo nopapadyata
iti//45// § 467

2.1.46 Adhyāya 2, Āhnika 1, Sūtra 46

astu tarhy upamānam anumānam — § 468

pratyakṣeṇāpratyakṣasiddheḥ // 2.1.46 // § 469

5 yathā dhūmena pratyakṣeṇāpratyakṣasya vahner graha-
aṇam anumānam, evaṃ gavā pratyakṣeṇāpratyakṣasya ga-
vayasya grahaṇam iti nedam anumānād viśiṣyate//46//
§ 470

2.1.47 Adhyāya 2, Āhnika 1, Sūtra 47

viśiṣyata ity āha/ kayā yuktyā? § 471

530

nāpratyakṣe gavaye pramāṇārtham upamānasya paśyāmaḥ // 2.1.47 // § 472

5 yadā hy ayam upayuktopamāno godarśī gavayasam-
ānam arthaṃ paśyati tadāyaṃ gavaya ity asya saṃjñās-
abdasya vyavasthāṃ pratipadyate na caivam anumānam
iti/ parārthaṃ copamānam — yasya hy upamānam apr-
asiddhaṃ tadarthaṃ prasiddhobhayena kriyata iti parā-
rtham upamānam iti cet; na, § 473

10 svayam adhyavasāyāt — bhavati ca bhoḥ svayam 531
adhyavasāyaḥ yathā gaur evaṃ gavaya iti/ nādhyavasā-
yaḥ pratiśidhyate upamānaṃ tu tan na bhavati prasiddh-

asādharmyāt sādhyasādhanam upamānam/ na ca yasyo-
bhayaṃ prasiddhaṃ taṃ prati sādhyasādhanabhāvo vi-
dyata iti // 47 // § 474

2.1.48 Adhyāya 2, Āhnika 1, Sūtra 48

athāpi — § 475

tathety upasaṃhārād upamānasiddher nāviś-
eṣaḥ // 2.1.48 // § 476

tatheti samānadharmopasaṃhārād upamānaṃ sidhy-
ati nānumānam/ ayam cānayoṃ viśeṣa iti // 48 // § 477

5

2.1.49 Adhyāya 2, Āhnika 1, Sūtra 49

534

śabdo 'numānam arthasyānupalabdher anumey-
atvāt // 2.1.49 // § 478

śabdo 'numānam, na pramāṇāntaram/ kasmāt? śabdā-
rthasyānumeyatvāt/ katham anumeyatvam? pratyakṣato
'nupalabdheḥ/ yathānupalabhyamāno liṅgī mitena liṅga-
ena paścān mīyata iti anumānam/ evaṃ mitena śabdena
paścān mīyate artho 'nupalabhyamāna ity anumānaṃ śa-
bdaḥ // § 479

5

2.1.50 Adhyāya 2, Āhnika 1, Sūtra 50

itaś cānumānaṃ śabdaḥ / § 480

upalabdher advipravṛttitvāt // 2.1.50 // § 481
pramāṇāntarabhāve dvipravṛttir upalabdhiḥ, anyathā
hy upalabdhir anumāne anyathopamāne tad vyākhyā-
tam/ śabdānumānayos tūpalabdhir advipravṛttiḥ yathā-
numāne tathā śabde 'pi/ viśeṣābhāvād anumānaṃ śabda
iti // § 482

5

2.1.51 Adhyāya 2, Āhnika 1, Sūtra 51

535

sambandhāc ca // 2.1.51 // § 483

śabdo 'numānam iti vartate/ sambaddhayoś ca śabdārthayoḥ sambandhaprasiddhau śabdopalabdher arthagrahaṇam yathā sambaddhayor liṅgalīninoḥ sambandhapratītau liṅgopalabdhou liṅgigrahaṇam iti // § 484

2.1.52 Adhyāya 2, Āhnika 1, Sūtra 52

yat tāvad arthasyānumeyatvād iti tan na— § 485

536

āptopadeśasāmarthyāc chabdād arthasampratyayaḥ // 2.1.52 // § 486

svargaḥ apsarasaḥ uttarāḥ kuravaḥ sapta dvīpāḥ samudro lokasanniveśa ity evamāder apratyakṣasyārthasya ca śabdāmātrāt pratyayaḥ, kiṃ tarhi? āptair ayam uktāḥ śabda ity ataḥ sampratyayaḥ viparyayeṇa sampratyayābhāvāt; na tv evam anumānam iti/ § 487

yat punar upalabdher advipravṛttitvād iti, ayam eva § 538
10 śabdānumānāyor upalabdheḥ pravṛttibhedāḥ; tatra viśeṣe saty ahetur viśeṣābhāvād iti/ § 488

yat punar idaṃ sambandhāc ceti, asti ca śabdārthayoḥ sambandho 'nuiñātaḥ, asti ca pratiśiddhaḥ/ asyedam iti ṣaṣṭhīviśiṣṭasya vākyasyārthaviśeṣo 'nuiñātaḥ, prāptilakṣaṇas tu śabdārthayoḥ sambandhaḥ pratiśiddhaḥ/ ka-smāt? pramāṇato 'nupalabdheḥ—pratyakṣatas tāvac chabdārthaprāpter nopalabdhir atīndriyatvāt/ yenendriyeṇa gr̥hyate śabdasya viśayabhāvam ativṛtto 'rtho na gr̥hyate/ asti cātīndriyaviśayabhūto 'py arthaḥ samānena cendriyeṇa gr̥hyamāṇayoḥ prāptir gr̥hyata iti // § 489
20

2.1.53 Adhyāya 2, Āhnika 1, Sūtra 53

540

pūraṇapradāhapāṭanānupalabdheś ca sambandh-
ābhāvaḥ // 2.1.53 // § 490

prāptilakṣaṇe ca gr̥hyamāṇe sambandhe śabdārthayoḥ
śabdāntike vārthaḥ syāt, arthāntike vā śabdaḥ syāt, ubha-
yaṃ vobhayatra/ atha khalv ubhayam ? sthānakaraṇābhā- 5
vād iti cārthaḥ/ na cāyam anumānato 'py upalabhyate śa-
bdāntike 'rtha iti/ etasmin pakṣe 'py āsyasthānakaraṇoccā-
raṇīyaḥ śabdāntike 'rtha ity annāgnyasiśabdoccāraṇe
pūraṇapāṭanāni gr̥hyeran, na ca gr̥hyante ; agrahaṇāt
nānumeyaḥ prāptilakṣaṇaḥ sambandhaḥ/ § 491 10
541 arthāntike śabda iti sthānakaraṇāsambhavād anuccāraṇam—
sthānaṃ kaṇṭhādayaḥ, karaṇaṃ prayatnaviśeṣaḥ, tasyā-
rthāntike 'nupapattir iti/ ubhayapraṭiśedhāc ca nobha-
yam/ tasmān na śabdenārthaḥ prāpta iti// § 492

2.1.54 Adhyāya 2, Āhnika 1, Sūtra 54

542

śabdārthavyavasthānād apratiśedhaḥ // 2.1.54
// § 493

śabdād arthapratyayasya vyavasthādarśanād anumīy-
ata asti śabdārthasambandho vyavasthākāraṇam/ asamb-
andhe hi śabdamātrād arthamātre pratyayaprasaṅgaḥ/ ta- 5
smād apratiśedhaḥ sambandhasyeti// § 494

2.1.55 Adhyāya 2, Āhnika 1, Sūtra 55

543 atra samādhiḥ— § 495

na sāmāyikatvāc śabdārthasampratyayasya
// 2.1.55 // § 496

na sambandhakāritam śabdārthavyavasthānam/ kiṃ
tarhi? samayakāritam/ yat tad avocāma asyedam iti ṣa- 5
ṣṭhīviśiṣṭasya vākyasyārthaviśeṣo 'nujñātaḥ śabdārthayoḥ
sambandha iti samayaṃ tam avocāma iti/ kaḥ punar
ayaṃ samayaḥ? asya śabdasyedam arthajātam abhidhe-

yam ity abhidhānābhidheyaniyamaniyogaḥ/ tasminn up-
ayukte śabdād arthasampratyayo bhavati/ viparyaye hi
śabdaśravaṇa 'pi pratyayābhāvaḥ/ sambandhavādino 'pi
cāyam avarjanīya iti/ § 497

5 prayujyamānagrahaṇāc ca samayopayogo laukikā- 544
nām/ samayaparipālanārthaṃ cedam padalakṣaṇāyā vā-
cānvākhyānaṃ vyākaraṇam vākyalakṣaṇāyā vāco 'rthala-
kṣaṇam, § 498

10 padasamūho vākyam arthaparisamāprāv iti/ tad evaṃ 545
prāptilakṣaṇasya śabdārthasambandhasyārthatuṣo 'pi an-
umānāhetur na bhavatīti/ //55// § 499

2.1.56 Adhyāya 2, Āhnika 1, Sūtra 56

(546) § 500

446

jātiviśeṣe cāniyamāt // 2.1.56 // § 501

sāmāyikaḥ śabdād arthasampratyayo na svābhāvikaḥ/
ṛṣyāryamlecchānām yathākāmaṃ śabdavinīyogo 'rthapra-
5 tyāyanāya pravartate/ svābhāvike hi śabdasyārthapratyā-
yakatve yathākāmaṃ na syād yathā taijasasya prakāśasya
rūpapratyayahetutvaṃ na jātiviśeṣe vyabhicaratīti/ //56//
§ 502

2.1.57 Adhyāya 2, Āhnika 1, Sūtra 57

putrakāmeṣṭihavanābhyāseṣu— § 503

547

**tadaprāmāṇyam anṛtavvyāghātapunaruktado-
ṣebhyaḥ // 2.1.57 // § 504**

5 tasyeti śabdaviśeṣam evādhikurute bhagavān ṛṣiḥ/ śa-
bdasya pramāṇatvaṃ na sambhavati/ kasmāt? anṛtadoṣāt—
putrakameṣṭau putrakāmaḥ putreṣṭyā yajeta iti ; neṣṭau sa-
msthītāyām putrajanma dṛṣyate/ dṛṣṭārthasya vākyasyān-
ṛtatvād adrṣṭārtham api vākyam agnihotraṃ juhuyāt sva-
rgakāma ityādy anṛtam iti jñāyate/ § 505

10 vihitavyāghātadoṣāc ca, havane udite hotavyam anu- 548
dite hotavyam samayādhyuṣite hotavyam iti vidhāya vihi-

taṃ vyāhanti—śyāvo 'syāhutim abhyavaharati ya udite juhōti, śabalō 'syāhutim abhyavaharati yo 'nudite juhōti śyāvaśabalau vāsyāhutim abhyavaharato yaḥ samayādhyuṣite juhōti/ vyāghātāc cānyataran mithyeti/ § 506

549 punaruktadoṣāc ca, abhyāse deśyamāne triḥ prathamām anvāha trir uttamām iti punaruktadoṣo bhavati/ punaruktaṃ ca pramattavākyaṃ iti/ tasmād apramāṇaṃ śabdō 'nṛtavyāghātapunaruktadoṣebhya iti//57// § 507 5

2.1.58 Adhyāya 2, Āhnika 1, Sūtra 58

550

na karmakarṭṛsādhanavaiguṇyāt // 2.1.58 // § 508

nānṛtadoṣaḥ putrakāmeṣṭiau/ kasmāt? karmakarṭṛsādhanavaiguṇyāt/ iṣṭyā pitarau saṃyujyamānau putraṃ janayata iti/ iṣṭeḥ karaṇaṃ sādhanam, pitarau kartārau, saṃyogaḥ karma, trayāṇāṃ guṇayogāt putrajanma, vaiguṇyād viparyayaḥ/ iṣṭyāśrayaṃ tāvad karmavaiguṇyaṃ samīhābhreṣaḥ, karṭṛvaiguṇyaṃ avidvān prayoktā kapūyācaraṇas ca/ § 509 5

551 sādhanavaiguṇyaṃ havir asaṃkṛtaṃ upahataṃ iti, mantrā nyūnādhikāḥ svaravarṇahīnā iti, dakṣiṇā durāgatā hīnā ninditā ceti/ athopajanāśrayaṃ karmavaiguṇyaṃ mithyāsamprayogaḥ, karṭṛvaiguṇyaṃ yonivyāpado bījopaghātas ceti/ sādhanavaiguṇyaṃ iṣṭāv abhihitam/ loke ca agnikāmo dāruṇī mathnīyāt iti vidhivākyaṃ, tatra karmavaiguṇyaṃ mithyābhimanthanam, karṭṛvaiguṇyaṃ prajñāprayatnataḥ pramādaḥ, sādhanavaiguṇyaṃ ārdraṃ suṣiraṃ dāviti, tatra phalaṃ na niṣpadyata iti nānṛtadoṣaḥ, guṇayogena phalanīṣpattidarśanāt/ na cedam laukikād bhi-dyate putrakāmaḥ putreṣṭyā yajeta iti//58// § 510 15 20

2.1.59 Adhyāya 2, Āhnika 1, Sūtra 59

553

abhyupetya kālabhede doṣavacanāt // 2.1.59 //

§ 511

na vyāghāto havana ity anuvartate/ yo 'bhyupagataṃ
havanakālaṃ bhinatti tato 'nyatra juhōti tatrāyam abhyu-
5 pagatakālabhede doṣa ucyate śyāvo 'syāhutim abhyavaha-
rati ya udite juhōti/ tad idaṃ vidhibhreṣe nindāvacanam
iti//59// § 512

2.1.60 Adhyāya 2, Āhnika 1, Sūtra 60

554

anuvāadopapatteś ca // 2.1.60 // § 513

punaruktadoṣo 'bhyāse neti prakṛtam/ anarthako
'bhyāsaḥ punaruktam, arthavān abhyāso 'nuvādaḥ/ yo
'yam abhyāsaḥ triḥ prathamām anvāha trir uttamām ity an-
5 uvāda upapadyate arthavattvāt/ trirvacanena hi pratham-
ottamayoh pañcadaśatvaṃ sāmīdhenīnām bhavati/ § 514

tathā ca mantrābhivādaḥ idaṃ ahaṃ bhrātrīyaṃ pa- 555
ñcadaśāvareṇa vāgvajreṇāvabodhe yo 'smān dveṣṭi yaṃ ca
vayaṃ dviṣma iti pañcadaśa sāmīdhenīr vajramantro 'bhi-
10 vadati tad abhyāsam antareṇa na syād iti//60// § 515

2.1.61 Adhyāya 2, Āhnika 1, Sūtra 61

556

vākyavibhāgasya cārthagrahaṇāt // 2.1.61 //

§ 516

pramāṇaṃ śabdo yathā loke//61// § 517

2.1.62 Adhyāya 2, Āhnika 1, Sūtra 62

vibhāgaś ca brāhmaṇavākyānām trividhaḥ— § 518

**vidhyarthavādānuvādavacanaviniyogāt // 2.1.62
// § 519**

tridhā khalu brāhmaṇavākyāni viniyuktāni—vidhivacanāny
5 arthavādavacanāni anuvādavacanānīti//62// § 520

2.1.63 Adhyāya 2, Āhnika 1, Sūtra 63

557 tatra— § 521

vidhir vidhāyakaḥ // yad vākyam vidhāyakaḥ codakam sa vidhiḥ/ vidhis tu niyogo 'nujñā vā/ yathā agnihotraḥ juhuyāt svargakāmaḥ ityādi // 2.1.63 // § 522

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2.1.64 Adhyāya 2, Āhnika 1, Sūtra 64

559

stutir nindā parakṛtiḥ purākalpa ity arthavādaḥ // 2.1.64 // § 523

vidheḥ phalavādalakṣaṇā yā praśamsā sā stutiḥ sampratyayārthā, stūyamānaḥ śraddadhīti, pravartikā ca, phalaśravaṇāt pravartate—sarvajitā vai devāḥ sarvam ajayan sarvasyāptyai sarvasya jityai sarvam evaitenāptenāpnoti sarvaḥ jayati iti evamādi/ aniṣṭaphalavādo nindā varjanārthā ninditaḥ na samācared iti § 524

5

560

sa eṣa vāva prathamo yajño yajñānāḥ yaj jotiṣṭomo ya etenādiṣṭvānyana yajate gartapatyam eva taj jīyate vā pramiyate vā ity evamādiḥ/ anyakarṭṛkasya vyāhatasya vidher vādaḥ parakṛtiḥ hutvā vapāḥ evāgre 'bhighārayanti atha pṛṣad ājyam taduha carakādhvaryavaḥ pṛṣadājyam evāgre 'bhidhārayanti agneḥ prāṇaḥ pṛṣadājyastomam ity evam abhidadhati ity evamādi/ aitihasamācarito vidhiḥ purākalpa iti/ `tasmād vā etena brāhmaṇā bahiḥ pavamānaḥ sāmastomama stoṣaṇa yone yajñam pratanavāmahe ity evamādi/ katham purākṛtipurākalpāv arthavādāv iti? stutinindāvākyaenābhisambandhād vidhyāśrayasya kasyacid arthasya dyotanād arthavāda iti // 64 // § 525

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2.1.65 Adhyāya 2, Āhnika 1, Sūtra 65

561

vidhivihitasyānuvacanam anuvādaḥ // 2.1.65

// § 526

vidhyānuvacanaṃ cānuvādo vihitānuvacanaṃ ca/ pū-
 rvaḥ śabdānuvādo 'paro 'rthānuvādaḥ/ yathā punaru-
 5 ktaṃ dvividham evam anuvādo 'pi/ kimarthaṃ punar vi-
 hitam anūdyate? adhikārārtham; vihitam adhikṛtya stutir
 bodhyate nindā vā, vidhiśeṣo vābhidhīyate/ § 527

vihitānantarārtho 'pi cānuvādā bhavati/ evam anyad 562
 apy utprekṣaṇīyam/ loke 'pi ca vidhir arthavādo 'nuv-
 10 āda iti ca trividhaṃ vākyam/ odanaṃ paced iti vidhivā-
 kyam/ arthavādavākyam—āyurvarco balaṃ sukhaṃ pra-
 tibhānaṃ cānne pratiṣṭhitam/ anuvādaḥ—pacatu pacatu
 bhavān ity abhyāsaḥ, kṣipraṃ pacyatām iti vā; aṅga pa-
 cyatām ity adhyeṣaṇārtham, pacyatām eveti cāvadhāraṇā-
 15 rtham/ yathā laukike vākye vibhāgenārthagrahaṇāt pram-
 āṇatvam evam vedavākyānām api vibhāgenārthagrahaṇāt
 pramāṇatvaṃ bhavitum arhatīti//65// § 528

2.1.66 Adhyāya 2, Āhnika 1, Sūtra 66

563

**nānuvādapunaruktayor viśeṣaḥ śabdābhyāsopa-
 patteḥ // 2.1.66 // § 529**

punaruktam asādhu sādhu anuvāda iti ayaṃ viśeṣo
 nopapadyate/ kasmāt? ubhayatra hi pratītārthaḥ śabdo
 5 'bhyasyate caritārthasya śabdasyābhyāsād ubhayam asā-
 dhv iti//66// § 530

2.1.67 Adhyāya 2, Āhnika 1, Sūtra 67**śīghrataragamanopadeśavad abhyāsān nāviśe-
 ṣaḥ // 2.1.67 // § 531**

nānuvādapunaruktayor aviśeṣaḥ/ kasmāt? arthavato
 'bhyāsasyānuvādabhāvāt/ arthavān abhyāso 'nuvādaḥ, śī-
 5 ghataragamanopadeśavat/ śīghraṃ śīghraṃ gamyatām
 iti kriyātiśayo 'bhyāsenaivocyate/ § 532

564 udāharaṇārtham cedam/ evam anyo 'py abhyāsaḥ pa-
 cati pacatīti kriyānuparamaḥ/ grāmo grāmo ramanīya iti
 vyāptiḥ/ pari pari trigartebhyo vṛṣṭo deva iti parivarja-
 nam/ adhy adhi kuḍyam niṣaṅgam iti sāmīpyam/ tiktam
 tiktam iti prakāraḥ/ evam anuvādasya stutinindāśeṣavi- 5
 dhiṣv adhikārārthatā vihitānantarārthatā ceti//67// § 533

2.1.68 Adhyāya 2, Āhnika 1, Sūtra 68

kiṃ punaḥ pratiśedhahetūddhārād eva śabdasya pramāṇ-
 atvaṃ sidhyati? na, ataś ca— § 534
 565

**mantrāyurvedaprāmāṇyavac ca tatprāmāṇyam
 āptaprāmāṇyāt // 2.1.68 // § 535**

kiṃ punar āyurvedasya prāmāṇyam? yat tad āyurve- 5
 denopadiśyate idaṃ kṛtveṣṭam adhigacchati, idaṃ varja-
 yitvāniṣṭam jahāti, tasyānuṣṭhīyamānasya tathābhāvaḥ sa-
 tyārthatāvīparyayaḥ/ mantrapadānām ca viṣayabhūtāśa-
 nipratiśedhārthānām prayoge 'rthasya tathābhāva etatpr-
 amāṇyam/ kiṃkṛtam etat? āptaprāmāṇyakṛtam/ kiṃ pu- 10
 nar āptānām prāmāṇyam? sāksātkṛtadharmatā bhūtadayā
 yathābhūtārthacikhyāpayiṣeti/ § 536

566 āptāḥ khalu sāksātkṛtadharmāṇaḥ idaṃ hātavyam
 idaṃ asya hānihetur idaṃ asyādhigantavyam idaṃ asyā-
 dhigamahetuḥ iti bhūtāny anukampante/ teṣāṃ khalu vai 15
 prāṇabhṛtām svayam anavabudhyamānānām nānyad up-
 adeśād avabodhakāraṇam asti/ %vai prāṇabhṛtām svayam
 anavabudhyamānānām nānyad upadeśād avabodhakāra-
 567 ṇam asti/] na cānavabodhe samīhā varjanaṃ vā, na vākṛ-
 tvā svastibhāvaḥ, nāpy asyānya upakārako 'py asti/ hanta 20
 vāyam ebhyo yathādarśanaṃ yathābhūtam upadiśyāmaḥ
 ta ime śrutvā pratipadyamānā heyam hāsyanty adhigant-
 avyam evādhigamiṣyantīti/ evam āptopadeśaḥ etena triv-
 idhenāptaprāmāṇyena parigrhīto 'nuṣṭhīyamāno 'rthasya
 sādako bhavati; evam āptopadeśaḥ pramāṇam/ evam 25
 āptāḥ pramāṇam/ drṣṭārthenāptopadeśenāyurvedenādr-
 ṣṭārtho vedabhāgo 'numātavyaḥ pramāṇam ity āptaprām-

- ānyasya hetoḥ samānatvād iti/ asyāpi caikadeśo grāmak-
 āmo yajeta ity evamādir dṛṣṭārthaḥ, tenānumātavyam iti/
 loke ca bhūyān upadeśāśrayo vyavahāraḥ/ laukikasyāpy
 upadeṣṭur upadeṣṭavyārthajñānena parānujighṛkṣayā ya-
 5 thābhūtārthacikhyāpayiṣayā ca prāmāṇyam, § 537
- tatparigrahād āptopadeśaḥ pramāṇam iti/ draṣṭṛprav- 568
 akṛtsāmānyāc cānumānam/ ya evāptā vedārthānāṃ draṣṭ-
 āraḥ pravaktāraś ca ta evāyurvedaprabhṛtīnām ity āyurve-
 dapramāṇyavad vedapramāṇyam anumātavyam iti/ nity-
 10 atvād vedavākyānāṃ pramāṇatve tatprāmāṇyam āptaprā-
 māṇyād ity ayuktam/ śabdasya vācakatvād arthapratipa-
 ttau pramāṇatvaṃ na nityatvād/ nityatve hi sarvasya sar-
 veṇa vacanāc chabdārthavyavasthānupapattiḥ/ nānitya-
 tve vācakatvam iti cet na, laukikeṣv adarśanāt/ te 'pi nityā
 15 iti cet na, anāptopadeśād arthaviśamvādo 'nupapannaḥ/
 nityatvād dhi śabdaḥ pramāṇam iti/ § 538
- anityaḥ sa iti cet? aviśeṣavacanam/ anāptopadeśo la- 569
 ukiko na nitya iti kāraṇam vācyam iti/ yathāyogaṃ cārth-
 asya pratyāyanād nāmadheyaśabdānāṃ loke prāmāṇyaṃ
 20 nityatvāt prāmāṇyānupapattiḥ/ yatrārthe nāmadheyaśa-
 bdo niyujyate loke tasya niyogasāmarthyāt pratyāyako bh-
 avati, na nityatvāt/ manvantarayugāntantareṣu cātītānāg-
 ateṣu sampradāyābhyāsaprayogāvicchedo vedānāṃ nity-
 atvam, § 539
- āptaprāmāṇyāc ca prāmāṇyam ; laukikeṣu śabdeṣu ca- 570
 itat samānam iti//68// § 540
- iti vātsyāyanīye nyāyābhāṣye dvitīyādhyāyasyādyam
 āhnikam/ § 541
 572

2.2 Adhyāya 2, Āhnika 2

2.2.1 Adhyāya 2, Āhnika 2, Sūtra 1

atha dvitīyādhyāyasya dvitīyam āhnikam ayathārthaḥ pr-
 amāṇoddeśa ity matvāha— § 542

na catuṣṭvam aitiyārthāpattisambhavābhāv-
aprāmāṇyāt // 2.2.1 // § 543

- na catvāry eva pramāṇāni/ kiṃ tarhi ? aitiyam arthā-
pattiḥ sambhavo 'bhāva ity etāny api pramāṇāni, § 544
- 573 tāni kasmān noktāni/ itihocur ity anirdiṣṭapravaktr- 5
kam pravādapāramparyam aitiyam/ arthād āpattir arth-
āpattiḥ/ āpattiḥ prāptiḥ prasaṅgaḥ/ yatrābhidhīyamāne
'rthe yo 'nyo 'rthaḥ prasajyate so 'rthāpattiḥ/ yathā megh-
eṣv asatsu vṛṣṭir na bhavatīti/ § 545
- 574 kim atra prasajyate ? satsu bhavatīti/ sambhavo nām- 10
āvinābhāvino 'rthasya sattāgrahaṇād anyasya sattāgraha-
ṇam/ yathā droṇasya sattāgrahaṇād āḍhakasya sattāgrah-
aṇam, āḍakasya sattāgrahaṇāt prasthasyeti/ abhāvo virod-
dhy abhūtaṃ bhūtasya, avidyamānaṃ varṣakarma vidya-
mānasya vāyvabhrasamyogasya pratipādakam, vidhārake 15
hi vāyvabhrasamyoge gurutvād apāṃ patanakarma na bh-
avatīti//1// § 546

2.2.2 Adhyāya 2, Āhnika 2, Sūtra 2

- 575 satyam etāni pramāṇāni, na tu pramāṇāntarāṇi/ pramā-
ṇāntaraṃ ca manyamānena pratiṣedha ucyate/ so 'yam—
§ 547

śabda aitiyānarthāntarabhāvād anumāne 'rth-
āpattisambhavābhāvānarthāntarabhāvāc cāprat-
iṣedhaḥ // 2.2.2 // § 548

- anupapannaḥ pratiṣedhaḥ/ katham ? āptopadeśaḥ śa-
bdaḥ iti/ na ca śabdalakṣaṇam aitiyād vyāvartate ; so
'yaṃ bhedaḥ sāmānyāt saṃgrhyata iti/ pratyakṣeṇāpraty-
akṣasya sambaddhasya pratipattir anumānam/ § 549 10
- 576 tathā cārthāpattisambhavābhāvāḥ/ vākyārthasampra-
tyayenānabhihitasyārthasya pratyānikabhāvād grahaṇam
arthāpattir anumānam eva/ avinābhāvavṛtṭyā ca sambad-
ddhayoḥ samudāyasamudāyinoḥ samudāyenetarasya gr-
ahaṇaṃ sambhavaḥ, § 550 15
- 577 tad apy anumānam eva/ asmin satīdam nopapadyata
iti virodhitve prasiddhe kāryānupapattyā kāraṇasya prat-

ibandhakam anumīyate/ so 'yaṃ yathārtha eva pramāṇo-
ddeśa iti // 2 // § 551

2.2.3 Adhyāya 2, Āhnika 2, Sūtra 3

satyam etāni pramāṇāni na tu pramāṇāntarāṇīty uktam, 578
atrārthāpatteḥ pramāṇabhāvābhyānujñā nopapadyate/
tathā hīyam— § 552

arthāpattir apramāṇam anaikāntikatvāt //

5 2.2.3 // § 553

asatsu megheṣu vṛṣṭir na bhavatīti satsu bhavatīty etad
arthād āpadyate, satsv api caikadā na bhavati/ seyam arth-
āpattir apramāṇam iti // 3 // § 554

2.2.4 Adhyāya 2, Āhnika 2, Sūtra 4

nānaikāntikatvam arthāpatteḥ— § 555 579

anarthāpattāv arthāpattyabhimānāt // 2.2.4
// § 556

asati kāraṇe kāryaṃ notpadyata iti vākyāt pratyanīka-
5 bhūto 'rthaḥ sati kāraṇe kāryam utpadyata ity arthād āpa-
dyate/ abhāvasya hi bhāvaḥ pratyanīka iti/ so 'yaṃ kā-
ryotpādaḥ sati kāraṇe 'rthād āpadyamāno na kāraṇasya
sattāṃ vyabhicarati/ na khalv asati kāraṇe kāryam utpa-
dyate tasmān nānaikāntikī/ yat tu sati kāraṇe nimittapra-
10 tibandāt kāryaṃ notpadyata iti kāraṇadharmo 'sau na tv
arthāpatteḥ prameyam/ kiṃ tarhy asyāḥ prameyam? sati
kāraṇe kāryam utpadyata iti yo 'sau kāryotpādaḥ kāraṇa-
sya sattāṃ na vyabhicatati tad asyāḥ prameyam/ evaṃ tu
saty anarthāpattāv arthāpattyabhimānaṃ kṛtvā pratiṣedha
15 ucyata iti/ § 557

§ 558

580

2.2.5 Adhyāya 2, Āhnika 2, Sūtra 5

pratiṣedhāprāmāṇyaṃ cānaikāntikatvāt // 2.2.5

// § 559

arthāpattir na pramāṇam anaikāntikatvād iti vākyaṃ
pratiṣedhaḥ/ tenānenārthāpatteḥ pramāṇatvaṃ pratiṣi- 5
dhyate na sadbhāvaḥ, evam anaikāntiko bhavati/ anaikā-
ntikatvād apramāṇenānena na kaścīd arthaḥ pratiṣidhyata
iti//5// § 560

2.2.6 Adhyāya 2, Āhnika 2, Sūtra 6

581 atha manyase niyataviṣayeṣv artheṣu svaviṣaye vyabhic-
āro bhavati, na ca pratiṣedhasya sadbhāvo viṣayaḥ? evaṃ
tarhi— § 561

tatprāmāṇye vā nārthāpattyaḥprāmāṇyam //
2.2.6 // § 562 5

arthāpatter api kāryotpādena kāraṇasattāyā avyabhic-
āro viṣayaḥ/ na ca kāraṇadharmo nimittapratibandhāt kā-
ryānutpādakatvam iti//6// § 563

2.2.7 Adhyāya 2, Āhnika 2, Sūtra 7

582 abhāvasya tarhi pramāṇabhāvābhyanujñā nopapadyate/
katham iti? § 564

nābhāvaprāmāṇyaṃ prameyāsiddheḥ // 2.2.7
// § 565

abhāvasya bhūyasi prameye lokasiddhe vaiyātyād ucy- 5
ate nābhāvaprāmāṇyaṃ prameyāsiddher iti//7// § 566

2.2.8 Adhyāya 2, Āhnika 2, Sūtra 8

583 athāyam arthabahutvād arthaikadeśa udāhriyate— § 567

lakṣiteṣv alakṣaṇalakṣitatvād alakṣitānām ta-
tprameyasiddheḥ // 2.2.8 // § 568

584 tasyābhāvasya sidhyati prameyam/ katham? lakṣiteṣu
vāsaḥsu anupādeyeṣv upādeyānām alakṣitānām alakṣaṇa- 5

lakṣitatvād lakṣaṇābhāvena lakṣitatvād iti/ ubhayasannidhāv alakṣitāni vāsāmsy ānayeti prayukto yeṣu vāsaḥsu lakṣaṇāni na bhavanti tāni lakṣaṇābhāvena pratipadyate, pratipadya cānayati, pratipattihetuś ca pramāṇam iti//8//
5 § 569

2.2.9 Adhyāya 2, Āhnika 2, Sūtra 9

asaty arthe nābhāva iti cen nānyalakṣaṇopapatteḥ // 2.2.9 // § 570

yatra bhūtvā kiñcin na bhavati tatra tasyābhāva upapadyate/ na cālakṣiteṣu vāsaḥsu lakṣitāni bhūtvā na bhavanti, tasmāt teṣu lakṣaṇābhāvo 'nupapanna iti/ § 571

nānyalakṣaṇopapatteḥ—yathāyam anyeṣu vāsaḥsu 585
lakṣaṇānām upapattiṃ paśyati naivam alakṣiteṣu/ so
'yaṃ lakṣaṇābhāvaṃ paśyann abhāvenārthaṃ pratipadyata iti//9// § 572

2.2.10 Adhyāya 2, Āhnika 2, Sūtra 10

586

tatsiddher alakṣiteṣv ahetuḥ // 2.2.10 // § 573

teṣu vāsaḥsu lakṣiteṣu siddhir vidhyamānatā yeṣāṃ bhavati na teṣāṃ abhāvo lakṣaṇānām/ yāni ca lakṣiteṣu vidyante lakṣaṇāni teṣāṃ alakṣiteṣv abhāva ity ahetuḥ/ yāni
5 khalu bhavanti teṣāṃ abhāvo vyāhata iti//10// § 574

2.2.11 Adhyāya 2, Āhnika 2, Sūtra 11

na lakṣaṇāvasthitāpekṣasiddheḥ // 2.2.11 // § 575

na brūmo yāni lakṣaṇāni bhavanti teṣāṃ abhāva iti, kin tu keṣucil lakṣaṇāny avasthitāni anavasthitāni keṣucit, ap-
5 ekṣamāṇo yeṣu lakṣaṇānām bhāvaṃ na paśyati tāni lakṣaṇābhāvena pratipadyata iti//11// § 576

2.2.12 Adhyāya 2, Āhnika 2, Sūtra 12

587

prāg utpatter abhāvopapatteś ca // 2.2.12 // § 577

abhāadvaitaṃ khalu bhavati prāk cotpatter avidyamānatā, utpannasya cātmano hānād avidyamānatā/ tatrālakṣiteṣu vāsaḥsu prāg utpatter avidyamānatālakṣaṇo lakṣaṇānām abhāvo netara iti//12// § 578

5

2.2.13 Adhyāya 2, Āhnika 2, Sūtra 13

588 āptopadeśaḥ śabdaḥ iti pramāṇabhāve viśeṣaṇaṃ bruvātā nānāprakāraḥ śabda iti jñāpyate/ tasmin sāmānyena vicāraḥ—kiṃ nityo 'thānitya iti/ vimarśahetvanuyoge ca vipratipatteḥ saṃśayaḥ/ ākāśaguṇaḥ śabdao vibhur nityo 'bhivyaktidharmaka ity eke/ § 579

5

589 gandhādisahavṛttir dravyeṣu sanniviṣṭo gandhādivad avasthito 'bhivyaktidharmaka ity apare/ ākāśaguṇaḥ śabda utpattinirodhadharmako buddhivad ity apare/ mahābhūtasamkṣobhajaḥ śabdo 'nāśrita utpattidharmako nirrodhadharmaka ity anye/ ataḥ saṃśayaḥ kim atra tattvam iti// § 580

10

594 anityaḥ śabda ity uttaram/ katham?— § 581

ādhimattvād aindriyakatvāt kṛtakavad upacārāc ca // 2.2.13 // § 582

ādir yoniḥ kāraṇam ādīyate asmād iti/ kāraṇavad anityaṃ dṛṣṭam/ 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 chabdac chabdasantāne sati śrotrapratyāsanno gr̥hyata iti? saṃyoganivṛtttau śabdagrahaṇāt na vyañjakena samānade-

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25

śasya grahaṇam—dāruvraścane dāruparaśusamyoganivṛ-
ttau dūrasthena śabdo gr̥hyate/ na ca vyañjakābhāve vya-
ñgyagrahaṇam bhavati, § 583

5 tasmān na vyañjakaḥ saṃyogaḥ, utpādake tu saṃyoge 596
saṃyogajāc chabdāc chabdasantāne sati śrotrapratyāsann-
asya grahaṇam iti yuktaṃ saṃyoganivṛttau śabdasya gra-
haṇam iti/ § 584

itaś ca śabda utpadyate nābhivyajyate—kṛtakavad up- 600
acārāt/ tīvraṃ mandam iti kṛtakam upacaryate, tīvraṃ
10 sukhaṃ mandam sukhaṃ tīvraṃ duḥkhaṃ mandam du-
ḥkham iti, upacaryate ca tīvraḥ śabdo mandaḥ śabda iti/
§ 585

vyañjakasya tathābhāvād grahaṇasya tīvramand- 603
atā rūpavad iti ced na abhibhavopapatteḥ—saṃyogasya
15 vyañjakasya tīvramandatayā śabdagrahaṇasya tīvrama-
ndatā bhavati na tu śabdo bhidyate yathā prakāśa-
sya tīvramandatayā rūpagrahaṇasyeti, tac ca na, evam
abhibhavopapatteḥ—tīvro bherīśabdo mandam tantrīśa-
bdam abhibhavati na mandaḥ/ na ca śabdagrahaṇam abh-
20 ibhāvakaṃ, śabdaś ca na bhidyate, śabde tu bhidyamāne
yukto 'bhibhavaḥ/ tasmād utpadyate śabdo nābhivyajyata
iti/ § 586

abhibhavānupapattiś ca vyañjakasamānadeśasyābhi- 604
vyaktau prāptyabhāvāt—vyañjakena samānadeśe 'bhivya-
25 jyate śabda ity etasmin pakṣe nopapadyate 'bhibhavaḥ/ na
hi bherīśabdena tantrīsvanaḥ prāpta iti/ § 587

aprāpte 'bhibhava iti cet śabdāmātrābhibhavaprasaṅgaḥ—605
atha manyeta asatyām prāptāv abhibhavo bhavatīti, evam
sati yathā bherīśabdaḥ kañcit tantrīsvanam abhibhavati
30 evam antikasthopādānam iva davīyaḥstho pādānān api ta-
ntrīsvanān abhibhaved aprāpter aviśeṣāt/ tatra kvacid eva
bheryām praṇāditāyām sarvalokeṣu samānakālās tantrīsv-
anā na śrūyeran iti/ nānābhūteṣu śabdasantāneṣu satsu śr-
otrapratyāsattibhāvena kasyacic chabdasya tīvreṇa mand-
35 asyābhibhavo yukta iti/ § 588

kaḥ punar ayam abhibhavo nāma ? grāhyasamānajātī- 606
yagrahaṇakṛtam agraḥaṇam abhibhavaḥ; yatholkāprakā-
śasya grahaṇārhasyādityaprakāśeneti//13// § 589

2.2.14 Adhyāya 2, Āhnika 2, Sūtra 14

607

na ghaṭābhāvasāmānyanityatvān nityeṣv apy an-
ityavad upacārāc ca // 2.2.14 // § 590

na khalu ādimattvād anityaḥ śabdaḥ/ kasmāt? vya-
bhicārāt/ ādimataḥ khalu ghaṭābhāvasya dr̥ṣṭam nitya-
tvam/ katham ādimān? kāraṇavibhāgebhyo hi ghaṭo na 5
bhavati/ katham asya nityatvam? yo 'sau kāraṇavibhāge-
bhyo na bhavati na tasyābhāvo bhāvena kadācin nivarty-
ata iti/ yad apy aindriyakatvāt, tad api vyabhicarati, ai-
ndriyakam ca sāmānyam nityam ceti/ yad api kṛtakavad 10
upacārād iti, etad api vyabhicarati; nityeṣv anityavad up-
acāro dr̥ṣṭaḥ—tathā hi bhavati vṛkṣasya pradeśaḥ kamba-
lasya pradeśaḥ evam ākāśasya pradeśaḥ ātmanaḥ pradeśa
iti bhavatīti//14// § 591

2.2.15 Adhyāya 2, Āhnika 2, Sūtra 15

608

tattvabhāktayor nānātvasya vibhāgād avyabhic-
āraḥ // 2.2.15 // § 592

nityam ity atra kiṃ tāvat tattvam? arthāntarasyānutpa-
ttidharmakasyātmahānānupapattir nityatvam, tac cābhāve 5
nopapadyate/ bhāktam tu bhavati yat tatrātmānam ahāsīd
yad bhūtvā na bhavati na jātu tat punar bhavati, tatra ni-
tya iva nityo ghaṭābhāva ity ayaṃ padārtha iti/ tatra yath-
ājātīyakaḥ śabdo na tathājātīyakam kāryam kiṃcin nityam
dr̥śyata ity avyabhicāraḥ// § 593

2.2.16 Adhyāya 2, Āhnika 2, Sūtra 16

609 yad api sāmānyanityatvād itīndriyapratyāsattigrāhyam
aindriyakam iti— § 594

santānānumānaviśeṣaṇāt // 2.2.16 // § 595

nityeṣv avyabhicāra iti prakṛtam/ nendriyagrahaṇasā-
marthyāc chabdasyānityatvam/ kiṃ tarhi indriyapratyās-
attigrāhyatvāt santānānumānaṃ tenānityatvam iti // § 596

2.2.17 Adhyāya 2, Āhnika 2, Sūtra 17

yad api nityeṣv apy anityavad upacārād iti/ na— § 597

kāraṇadravyasya pradeśaśabdenābhidhānāt //
2.2.17 // § 598

nityeṣv apy avyabhicāra iti/ evam ākāśapradeśaḥ ātm-
5 apradeśa iti nātrākāśātmanoḥ kāraṇadravyam abhidhī-
yate yathā kṛtakasya/ katham hy avidyamānam abh-
idhīyate, avidyamānatā ca pramāṇato 'nupalabdheḥ/
kiṃ tarhi tatrābhidhīyate? saṃyogasyāvyāpyavṛttitvam—
paricchinnena dravyenākāśasya saṃyogo nākāśam vyā-
10 pnoti avyāpya vartata iti, tad asy kṛtakena dravyeṇa sāmā-
nyam/ na hy āmalakayoḥ saṃyoga āśrayam vyāpnoti/ sā-
mānyakṛtā ca bhaktir ākāśasya pradeśa iti/ anenātmapr-
adeśo vyākhyātaḥ/ saṃyogavac ca śabdabuddhyādīnām
avyāpyavṛttitvam iti/ parīkṣitā ca tīvramandatā śabdata-
15 ttvam na bhaktikṛteti/ § 599

kasmāt punaḥ sūtrakārasyāsminn arthe sūtraṃ na śr- 613
ūyata iti? śīlam idam bhavgavataḥ sūtrakārasya bahuṣv
adhikaraṇeṣu dvau pakṣau na vyavasthāpayati tatra śāstr-
asiddhāntāt tattvāvadhāraṇam pratipattum arhatīti many-
20 ate/ śāstrasiddhāntas tu nyāyasamākhyātam anumataṃ
bahuśākhā anumānam iti//17// § 600

2.2.18 Adhyāya 2, Āhnika 2, Sūtra 18

athāpi khalv idam asti idam nāstīti kuta etat pratipatta- 614
vyam iti? pramāṇata upalabdher anupalabdheś ceti/ avi-
dyamānas tarhi śabdaḥ— § 601

prāg uccāraṇād anupalabdher āvaraṇādyanu-
5 palabdheś ca // 2.2.18 // § 602

prāg uccāraṇān nāsti śabdaḥ/ kasmāt? anupalab-
 bdheḥ/ sato nupalabdhir āvaraṇādibhyaḥ etan nopap-
 adyate/ kasmāt? āvaraṇādīnām anupalabdhikāraṇānām
 agrahaṇāt—anenāvṛtaḥ śabdo nopalabhyata asannikṛṣṭaś
 cendriyavyavadhānād ity evamādi anupalabdhikāraṇam 5
 na gr̥hyata iti so 'yam anuccārito nāstīti/ uccāraṇam asya
 vyañjakam tadabhāvād prāg uccāraṇād anupalabdhir iti/
 kim idam uccāraṇam nāmeti? vivakṣājanitena prayatn-
 ena koṣṭhyasya vāyoḥ preritasya kaṇṭhatālvādipratighā-
 taḥ, § 603 10

615 yathāsthānam pratighātād varṇābhivyaktir iti/ saṃy-
 ogaviśeṣo vai pratighātaḥ, pratiśiddham ca saṃyogasya
 vyañjakatvam, tasmān na vyañjakābhāvād agrahaṇam, api
 tv abhāvād eveti/ so 'yam uccāryamāṇaḥ śrūyate śrūyam-
 āṇaś cābhūtvā bhavatīti anumīyate/ ūrdhvam coccāraṇān 15
 na śrūyate sa bhūtvā na bhavati abhāvān na śrūyata iti/
 katham? āvaraṇādyanupalabdher ity uktam/ tasmād utp-
 attitirobhāvadharmakaḥ śabda iti //18// § 604

2.2.19 Adhyāya 2, Āhnika 2, Sūtra 19

evaṃ ca sati tattvam pāmsubhir ivāvakirann idam āha—
 § 605

**tadanupalabdher anupalambhād āvaraṇopa-
 pattih // 2.2.19 // § 606**

yady anupalambhād āvaraṇam nāsti, āvaraṇānupala- 5
 bdhir api tarhy anupalambhāt nāstīti tasyā abhāvād apr-
 atiśiddham āvaraṇam iti/ katham punar jānīte bhavān nā-
 varaṇānupalabdhir upalabhyata iti? § 607

616 kim atra jñeyam pratyātmavedanīyatvāt samānam—
 ayam khalv āvaraṇam anupalambhamāṇaḥ pratyātmam 10
 eva saṃvedayate nāvāraṇam upalabha iti, yathā kuḍyen-
 āvṛtasyāvaraṇam upalabhamāṇaḥ pratyātmam eva saṃv-
 edayate/ seyam āvaraṇopalabdhivad āvaraṇānupalabdhir
 api saṃvedyaiveti/ evaṃ ca saty apahr̥taviṣayam uttarav-
 ākyam astīti //16// § 608 15

2.2.20 Adhyāya 2, Āhnika 2, Sūtra 20

abhyanuññāvādena tūcyate jātivādinā— § 609

617

**anupalambhād apy anupalabdhisadbhāvān
nāvāraṇānupapattir anupalambhāt // 2.2.20 //**
§ 610

5 yathānupalambhamānāpy āvaraṇānupalabdhir asti evam
anupalabhyamānam apy āvaraṇam astīti yady abhyanu-
jānāti bhavān anupalabhyamānāvāraṇānupalabdhir astīti
abhyanuññāya ca vadati nāsty āvaraṇam anupalambhād iti,
etasminn apy abhyanuññāvāde pratipattiniyamo nopapa-
10 dyata iti // 20 // § 611

2.2.21 Adhyāya 2, Āhnika 2, Sūtra 21

618

**anupalambhātmakatvād anupalabdher ahetuḥ
// 2.2.21 //** § 612

yad upalabhyate tad asti, yan nopalabhyate tan nāsti,
ity anupalambhātmakam asaḍ iti vyavasthitam/ upala-
5 bdhyabhāvaś cānupalabdhir iti seyam abhāvatvān nopala-
abhyate/ sac ca khalv āvaraṇam tasyopalabdhyā bhavita-
vyam na copalabhyate tasmān nāstīti/ § 613

tatra yad uktaṃ nāvāraṇānupapattir anupalambhād 619
ity ayuktam iti // 21 // § 614

2.2.22 Adhyāya 2, Āhnika 2, Sūtra 22

atha śabdasya nityatvaṃ pratijānānaḥ kasmād dhetoḥ
pratijānīte— § 615
620

asparśatvāt // 2.2.22 // § 616

5 asparśam ākāśam nityam dr̥ṣṭam iti tathā ca śabda
iti // 22 // § 617

2.2.23 Adhyāya 2, Āhnika 2, Sūtra 23

so 'yam ubhayataḥ savyabhicāraḥ—sparśavāṃś cāṇur ni-
tyaḥ, asparśaṃ ca karmānityaṃ dṛṣṭam/ asparśatvād ity
etasya sādhyasādharmyeṇodāharaṇam— § 618

na karmānityatvāt // 2.2.23 // § 619
sādhyavaidharmyeṇodāharaṇam— § 620

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2.2.24 Adhyāya 2, Āhnika 2, Sūtra 24

nāṇunityatvāt // 2.2.24 // § 621
ubhayasminn udāharaṇe vyabhicārāṇ na hetuḥ//24//
§ 622

2.2.25 Adhyāya 2, Āhnika 2, Sūtra 25

621 ayaṃ tarhi hetuḥ— § 623

sampradānāt // 2.2.25 // § 624
sampradīyamānam avasthitaṃ dṛṣṭam, sampradīyate
ca śabda ācaryeṇāntevāsane, tasmād avasthita iti//25//
§ 625

5

2.2.26 Adhyāya 2, Āhnika 2, Sūtra 26

tadantarālānupalabdher ahetuḥ // 2.2.26 // § 626
yena sampradīyate yasmai ca, tayor antarāle 'vasthā-
nam asya kena liṅgenopalabhyate/ sampradīyamāno 'hy
avasthitaḥ sampradātur apaiti sampradānaṃ ca prāpnot-
īty avarjanīyam etat//26// § 627

5

2.2.27 Adhyāya 2, Āhnika 2, Sūtra 27

622

adhyāpanād apratiśedhaḥ // 2.2.27 // § 628
adhyayanam liṅgam, asati sampradāne 'dhyāpanam na
syād iti//27// § 629

90

2.2.28 Adhyāya 2, Āhnika 2, Sūtra 28

ubhayoḥ pakṣayor anyatarasyādhyāpanād apratiṣedhaḥ // 2.2.28 // § 630

5 samānam adhyāpanam ubhayoḥ pakṣayoḥ samśayān-ivṛtteḥ, kim ācāryasthaḥ śabdo 'ntevāsinam āpadyate tad adhyāpanam, § 631

āhosvin nṛtyopadeśavad gr̥hītasyānukaraṇam adhyāpanam iti/ evam adhyāpanam aliṅgaṃ sampradānasyeti//28// § 632 623

2.2.29 Adhyāya 2, Āhnika 2, Sūtra 29

ayam tarhi hetuḥ— § 633

abhyāsāt // 2.2.29 // § 634

5 abhyasyamānam avasthitam dṛṣṭam/ pañcakṛtvaḥ paśyatīti rūpam avasthitam punaḥ punar dṛśyate/ bhavati ca śabde 'bhyāsaḥ—daśakṛtvo 'dhīto 'nuvāko viṃśatikṛtvo 'dhīta iti/ tasmād avasthitasya punaḥ punar uccāraṇam abhyāsa iti//29// § 635

2.2.30 Adhyāya 2, Āhnika 2, Sūtra 30

624

nānyatve 'py abhyāsasyopacārāt // 2.2.30 // § 636

anavasthāne 'py abhyāsasyābhidhānam bhavati dvir nṛtyatu bhavān trir nṛtyatu bhavān iti, dvir anṛtyat trir anṛtyad dvir agnihotraṃ juhōti dvir bhūkte//30// § 637

2.2.31 Adhyāya 2, Āhnika 2, Sūtra 31

evam vyabhicārāt pratiṣiddhahetāv anyaśabdasya prayogaḥ pratiṣidhyate— § 638

anyad anyasmād ananyatvād ananyad ity anyatābhāvaḥ // 2.2.31 // § 639

yad idam anyad iti manyase tat svārthenānanyatvād anyan na bhavati, evam anyatāyā abhāvaḥ/ tatra yad uktam anyatve 'py abhyāso pacārād iti etad ayuktam iti//31// § 640

2.2.32 Adhyāya 2, Āhnika 2, Sūtra 32

625 śabdaprayogaṃ pratiśedhataḥ śabdāntaraprayogaḥ pratiśidhyate—
§ 641

**tadabhāve nāsty ananyatā tayor itaretarāpekṣ-
asiddheḥ // 2.2.32 // § 642**

anyasmād ananyatām upapādayati bhavān, upapādyā 5
cānyat pratyācaṣṭe anyad iti ca śabdān anujānāti, pray-
uñkte cānanyad ity etat samāśapadam, anyaśadbo 'yaṃ pr-
atiśedhena saha samasyate/ yadi cātrottaram padam nāsti
kasyāyaṃ pratiśedhena saha samāśaḥ? tasmāt tayor anyā-
nanyaśabdāyor itaro 'nanyaśabda itaram anyaśabdān ap- 10
ekṣamānaḥ sidhyatīti tatra yad uktam anyatāyā abhāva iti
etad ayuktam iti//32// § 643

2.2.33 Adhyāya 2, Āhnika 2, Sūtra 33

627 astu tarhīdānīm śabdasya nityatvam— § 644

vināśakāraṇānupalabdheḥ // 2.2.33 // § 645

yad anityaṃ tasya vināśaḥ kāraṇād bhavati yathā loṣṭ-
asya kāraṇadravyavibhāgāt/ śabdaś ced anityas tasya vi-
nāśo yasmāt kāraṇād bhavati tad upalabhyeta, na copala- 5
bhyate tasmān nitya iti//33// § 646

2.2.34 Adhyāya 2, Āhnika 2, Sūtra 34

628

**aśravaṇakāraṇānupalabdheḥ satataśravaṇapras-
aṅgaḥ // 2.2.34 // § 647**

yathā vināśakāraṇānupalabdher avināśaprasaṅga evam
 aśravaṇakāraṇānupalabdheḥ satataṃ śravaṇaprasaṅgaḥ/
 vyañjakābhāvād aśravaṇam iti cet? pratiṣiddhaṃ vyañja-
 kam/ atha vidyamānasya nirnimittam aśravaṇam iti vidy-
 5 amānasya nirnimitto vināśa iti/ samānaś ca dṛṣṭavirodho
 nimittam antareṇa vināśe cāśravaṇe ceti//34// § 648

2.2.35 Adhyāya 2, Āhnika 2, Sūtra 35

upalabhyamāne cānupalabhder asattvād anapa-
 deśaḥ // 2.2.35 // § 649

anumānāc copalabhyamāne śabdasya vināśakāraṇe vi-
 nāśakāraṇānupalabdher asattvād ity anapadeśaḥ, yathā
 5 yasmād viṣaṇī tasmād aśva iti/ kim anumānam iti cet? sa-
 ntānopapattiḥ/ upapāditaḥ śabdasantānaḥ saṃyogavibh-
 āgajāc chabdāc chabdāntaram tato 'ntat tato 'py anyad iti/
 tatra kāryaḥ śabdaḥ kāraṇaśabdaṃ niruṇaddhi pratighāt-
 idravyasaṃyogas tv antyasya śabdasya nirodhakaḥ/ § 650
 10 dṛṣṭam hi tiraḥpratikuḍyam antikasthenāpy aśrava- 629
 ṇam śabdasya śravaṇam dūrasthenāpy asati vyavadhāne
 iti/ § 651

ghaṇṭāyām abhianyamānāyām tāras tārataro mando 630
 mandatara iti śrutibhedān nānāśabdasantāno 'vicchedena
 15 śrūyate/ tatra nitye śabde ghaṇṭāstham anyagataṃ vāva-
 sthitaṃ santānavṛtti vābhivyaktikāraṇam vācyam, § 652

yena śrutisantāno bhavatīti śabdabhede vāsati śrutibh- 631
 eda upapādayitavya iti/ anitye tu śabde ghaṇṭāstham sa-
 ntānavṛtti saṃyogasahakāri nimittāntaram saṃskārabhū-
 20 taṃ paṭu mandam anuvartate tastānuvṛtṭyā śabdasantānā-
 nuvṛtṭiḥ, paṭumandabhāvāc ca tīvramandatā śabdasya, ta-
 tkṛtaś ca śrutibheda iti//35// § 653

2.2.36 Adhyāya 2, Āhnika 2, Sūtra 36

na vai nimittāntaram saṃskāra upalabhyate/ anupala- 633
 bdher nāstīti? § 654

pāṇinimittaprasāṣṭac chabdābhāve nānupalabdhīḥ // 2.2.36 // § 655

pāṇīkarmanā pāṇighaṇṭāprasāṣṭo bhavati tasmimś ca sati śabdasantāno notpadyate ataḥ śravaṇānupapattīḥ/ § 656

634 tatra pratighātidravyaśamyogaḥ śabdasya nimittāntaraṃ saṃskārabhūtaṃ niruṇaddhīty anumīyate; tasya ca nirodhāc chabdasantāno notpadyate/ anutpattau śrutiviccchedo yathā pratighātidravyaśamyogād iṣoḥ kriyāhetau saṃskāre niruddhe gamanābhāva iti/ kampasantānasya sparśanendriyagrāhyasya coparamaḥ/ kāṃsyapātrādiṣu pāṇisaṃśleṣo liṅgaṃ saṃskārasantānasyeti/ tasmān nimittāntarasya saṃskārabhūtasya nānupalabdhīr iti//36// § 657

2.2.37 Adhyāya 2, Āhnika 2, Sūtra 37

635

vināśakāraṇānupalabdheś cāvasthāne tannityatvaprasaṅgaḥ // 2.2.37 // § 658

yadi yasya vināśakāraṇaṃ nopalabhyate tad avatiṣṭhate, avasthānāc ca tasya nityatvaṃ prasajyate; evaṃ yāni khalv imāni śabdaśravaṇāni śabdābhivyaktaya iti matam, na teṣāṃ vināśakāraṇaṃ bhavato papādyate, anupapādanād avasthānam avasthānāt teṣāṃ nityatvaṃ prasajyata iti/ atha naivam, na tarhi vināśakāraṇānupalabdheḥ śabdasyāvasthānān nityatvam iti//37// § 659

2.2.38 Adhyāya 2, Āhnika 2, Sūtra 38

kampasamānāśrayasyānunādasya pāṇiprasāṣṭat kampavat kāraṇoparamād abhāvaḥ/ vaiyadhikaraṇye hi pratighātidravycoprasāṣṭat samānādhikaraṇasyaivoparamaḥ syād iti— § 660

636

asparśatvād apratiṣedhaḥ // 2.2.38 // § 661

5

yad idaṃ nākāśaguṇaḥ śabda iti pratiṣidhyate ayam
 anupapannaḥ pratiṣedhaḥ, asparśatvāc chabdāśrayasya/
 rūpādisamānadeśasyāgrahaṇe śabdasantānopapatter asp-
 arśavyāpidravvyāśrayaḥ śabda iti jñāyate na kampasamān-
 5 āśraya iti // 38 // § 662

2.2.39 Adhyāya 2, Āhnika 2, Sūtra 39

pratidravyaṃ rūpādibhiḥ saha sanniviṣṭaḥ śabdaḥ samā- 637
 nadeśo vyajyata iti nopapadyate/ katham?— § 663

vibhaktyantaropapatteś ca samāse // 2.2.39
 // § 664

5 santānopapatteś ceti cārthaḥ/ tad vyākhyātam/ yadi
 rūpādayaḥ śabdās ca pratidravyaṃ samastāḥ samuditāḥ
 samuditās tasmin samāse samudāye yo yathājātīyakaḥ sa-
 nniviṣṭas tasya tathā jātīyasyaiva grahaṇena bhavitavyaṃ
 śabde rūpādivat/ tatra yo 'yaṃ vibhāga ekadravye nānār-
 10 ūpā bhinnaśrutayo vidharmāṇaḥ śabdā abhivyajyamānāḥ
 śrūyante yac ca vibhāgāntaraṃ sarūpāḥ samānaśrutayaḥ
 sadharmāṇaḥ śabdās tīvramandadharmatayā bhinnāḥ śrū-
 yante tad ubhayaṃ nopapadyate, nānābhūtānām utpady-
 amānānām ayaṃ dharmo naikasya vyajyamānasyeti/ § 665
 15 asti cāyaṃ vibhāgo vibhāgāntaraṃ ca, tena vibhāgop- 638
 apatter manyāmahe na pratidravyaṃ rūpādibhiḥ saha śa-
 bdaḥ sanniviṣṭo vyajyata iti // 39 // § 666

2.2.40 Adhyāya 2, Āhnika 2, Sūtra 40

dvividhaś cāyaṃ śabdo varṇātmako dhvanimātraś ca/ ta-
 tra varṇātmani tāvat— § 667

vikārādeśopadeśāt saṃśayaḥ // 2.2.40 // § 668
 dadhy atreti kecit ikāra itvaṃ hitvā yatvam āpadyata iti
 5 vikāraṃ manyante/ kecid ikārasya prayoge viṣayakṛte yad
 ikāraḥ sthānaṃ jahāti tatra yakārasya prayogaṃ bruvate/
 saṃhitāyāṃ viṣaye ikāro na prayujyate tasya sthāne yakā-

raḥ prayujyate sa ādeśa iti ubhayam idam upadiśyate/ ta-
tra na jñāyate kiṃ tattvam iti/ § 669

639 ādeśopadeśas tattvam/ vikāropadeśe hy anvayasyā-
grahaṇād vikārānanumānam—saty anvaye kiñcin nivart- 5
ate kiñcid upajāyata iti śakyeta vikāro 'numātum/ na cā-
nvayo gr̥hyate tasmād vikāro nāstīti/ bhinnakaraṇayoś ca
varṇayor aprayoge prayogopapattiḥ—vivṛtakaraṇa ikāra
īṣatspr̥ṣṭakaraṇo yakāraḥ, tāv imau pṛthakkaraṇākhyena
prayatnenoccāraṇīyau, tayor ekasyāprayoge 'nyasya pra-
yoga upapanna iti/ avikāre cāviśeṣaḥ/ yatremāv ikāray- 10
akārau na vikārabhūtau—yatate, yacchati, prāyaṃsta, iti,
ikāra idam iti ca, yatra ca vikārabhūtau iṣṭyā dadhy āhar-
eti, ubhayatra prayoktur aviśeṣo yatnaḥ śrotuś ca śrutir ity
ādeśopapattiḥ/ § 670

640 prayujyamānāgrahaṇāc ca/ na khalv ikāraḥ prayujya- 15
māno yakāratām āpadyamāno gr̥hyate/ kiṃ tarhi? ikāra-
sya prayoge yakāraḥ prayujyate, tasmād avikāra iti/ avik-
āre ca na śabdānvākhyānalopaḥ/ na vikriyante varṇā iti/
na caitasmin pakṣe śabdānvākhyānasyāsambhave yena va-
rṇavikāraṃ pratipadyemahīti/ na khalv varṇasya varṇā- 20
ntaraṃ kāryam, na hi ikārād yakāra utpadyate yakārād
vā ikāraḥ/ pṛthaksthānaprayatnotpādyā hīme varṇāḥ te-
ṣām anyonyasya sthāne prayujyata iti yuktam/ etāvac ca-
itat pariṇāmo vā vikāraḥ syāt kāryakāraṇabhāvo vā/ ubh-
ayaṃ ca nāsti tasmāt na santi varṇavikārāḥ/ varṇasamu- 25
dāyavikārānupapattivac ca varṇavikārānupapattiḥ—aster
bhūḥ bruvo vacir iti yathā varṇasamudāyasya dhātulakṣa-
ṇasya kvacid viṣaye varṇāntarasamudāyo na pariṇāmo na
kāryaṃ śabdāntarasya sthāne śabdāntaraṃ prayujyate ta-
thā varṇasya varṇāntaram iti/ //40// § 671 30

2.2.41 Adhyāya 2, Āhnika 2, Sūtra 41

641 itaś ca na santi varṇavikārāḥ— § 672

prakṛtivivṛddhau vikāravivṛddhiḥ // 2.2.41
// § 673

prakṛtyanuvidhānaṃ vikāreṣu dr̥ṣṭam, yakāre hrasv-
adīrghānuvidhānaṃ nāsti yena vikāratvam anumīyata
iti//41// § 674

2.2.42 Adhyāya 2, Āhnika 2, Sūtra 42

642

nyūnasamādhikopalabdher vikārāṇām ahetuḥ
// 2.2.42 // § 675

dravyavikārā nyūnāḥ samāḥ adhikāś ca gr̥hyante/ ta-
dvad ayaṃ vikāro nyūnaḥ syād iti//42// § 676

2.2.43 Adhyāya 2, Āhnika 2, Sūtra 43

dvividhasyāpi hetor abhāvād asādhanam dr̥ṣṭā-
ntaḥ // 2.2.43 // § 677

atra nodāharaṇasādharmyād dhetur asti na vaidha-
rmyāt/ anupasam̐hṛtaś ca hetunā dr̥ṣṭānto na sādha-
5 pratidr̥ṣṭānte cāniyamaḥ prasajyeta/ yathānuḍuhaḥ sth-
āne 'śvo voḍhum niyukto na tadvikāro bhavati evam iv-
arṇasya sthāne yakāraḥ prayukto na vikāra iti/ na cā-
tra niyamahetur asti—dr̥ṣṭāntaḥ sādha-
ko na pratidr̥ṣṭānta
iti//43// § 678

2.2.44 Adhyāya 2, Āhnika 2, Sūtra 44

dravyavikārodāharaṇam ca— § 679

643

nātulyaprakṛtīnām vikāravikalpāt // 2.2.44
// § 680

atulyānām dravyāṇām prakṛtibhāvo vikalpate vikārāś
5 ca prakṛtīr anuvidhīyante/ na tv ivarṇam anuvidhīyate
yakāraḥ/ tasmād anudāharaṇam dravyavikāra iti//44//
§ 681

2.2.45 Adhyāya 2, Āhnika 2, Sūtra 45

644

dravyavikāravaiṣamyavad varṇavikāravikalpaḥ
// 2.2.45 // § 682

yathā dravyabhāvena tulyāyāḥ prakṛter vikāravaiṣa-
myam, evaṃ varṇābhāvena tulyāyāḥ prakṛter vikāravika-
lpa iti // 45 // § 683

5

2.2.46 Adhyāya 2, Āhnika 2, Sūtra 46

na vikāradharmānupapatteḥ // 2.2.46 // § 684

ayaṃ vikāradharmā dravyasāmānye, yadātmakaṃ dr-
avyaṃ mṛd vā suvarṇaṃ vā tasyātmano 'nvaye pūrvo vy-
ūho nivartate, vyūhāntaraṃ copajāyate ; taṃ vikāram āca-
ṣṭe/ na varṇasāmānye kaścic chabdātmā 'nvayī ya itthaṃ 5
jahāti yatvaṃ cāpadyate/ tatra yathā sati dravyabhāve vi-
kāravaiṣamyē nānaḍuho 'śvo vikāro vikāradharmānupap-
atteḥ, evaṃ ivarṇasya na yakāro vikāro vikāradharmānu-
papatter iti // 46 // § 685

2.2.47 Adhyāya 2, Āhnika 2, Sūtra 47

645 itaś ca na santi varṇavikārāḥ— § 686

vikāraprāptānām apunarāpatteḥ // 2.2.47 // § 687

anupapannā punarāpattiḥ/ katham ? punarāpatter an-
anumānād iti/ ikāro yakāratvam āpannaḥ punar ikāro bh- 5
avati, na punar ikārasya sthāne yakārasya prayogo 'prayo-
gaś cety atrānumānaṃ nāsti // 47 // § 688

2.2.48 Adhyāya 2, Āhnika 2, Sūtra 48

ananumānād iti na/ idaṃ hy anumānam— § 689

suvarṇādīnāṃ punarāpatter ahetuḥ // 2.2.48
// § 690

suvarṇaṃ kuṇḍalatvaṃ hitvā rucakatvam āpadyate rucakatvam hitvā punaḥ kuṇḍalatvam āpadyate, evam ikāro 'pi yakāratvam āpannaḥ punar ikāro bhavatīti // 48 // § 691

2.2.49 Adhyāya 2, Āhnika 2, Sūtra 49

vyabhicārād ananumānam yathā payo dadhibhāvam āpannam punaḥ na payo bhavati kim evaṃ varṇānāṃ na punarāpattiḥ, atha suvarṇavat punarāpattir iti suvarṇodāharaṇopapattiś ca— § 692

na tadvikārāṇāṃ suvarṇabhāvāvyatirekāt // 2.2.49 // § 693

avasthitam suvarṇam hīyamānena dharmeṇa upajāyamānena ca dharmi bhavati, naivaṃ kaścic chabdātmā hīyamānena itvenopajāyamānena yatvena dharmī gr̥hyate, tasmāt suvarṇodāharaṇam nopapadyata iti // § 694

varṇatvāvyatirekād varṇavikārāṇāṃ apratiśedhaḥ / varṇavikārā api varṇatvam na vyabhicaranti yathā suvarṇavikāraḥ 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 yakārasyopajāyamānasya prakṛtir iti // 49 // § 695

2.2.50 Adhyāya 2, Āhnika 2, Sūtra 50

itaś ca varṇavikārānupapattiḥ— § 696

nityatve 'vikārād anityatve cānavasthānāt // 2.2.50 // § 697

nityā varṇā ity etasmin pakṣe ikārayakārau varṇau ity ubhayor nityatvād vikārānupapattiḥ, nityatve 'vināśitvāt kaḥ kasya vikāra iti / athānityā varṇā iti pakṣaḥ, § 698

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 avagr̥hya sandhāne sandhāya cāvagrahe veditavyam iti//50// § 699 5

2.2.51 Adhyāya 2, Āhnika 2, Sūtra 51

nityapakṣe tu tāvat samādhiḥ— § 700

nityānām atīndriyatvāt taddharmavikalpāc ca varṇavikārāṇām apratiṣedhaḥ // 2.2.51 // § 701

nityā varṇā na vikalpanta iti vipratīṣedhaḥ/ yathā nityatve sati kiñcid atīndriyaṃ kiñcid indriyagrāhyam, indriyagrāhyāś ca varṇāḥ, evaṃ nityatve sati kiñcin na vikriyate, varṇās tu vikriyanta iti/ § 702 5

649 virodhād ahetus taddharmavikalpaḥ/ nityaṃ nopajāyate nāpaity anupajanāpāyadharmakam 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// § 703 10

2.2.52 Adhyāya 2, Āhnika 2, Sūtra 52

anityapakṣe samādhiḥ— § 704

anavasthāyitve ca varṇopalabdhir tadvikār-otpattiḥ // 2.2.52 // § 705

yathānavasthāyinām varṇānām śravaṇam bhavaty evam eṣāṃ vikāro bhavati/ asambandhād asamarthā arthapratipādikā varṇopalabdhiḥ na vikāreṇa sambandhād asamarthā yā gr̥hyamāṇā varṇavikāram anumāpayed iti/ tatra yādṛg idam yathā gandhaguṇā pṛthivy evaṃ śabdasukhādiguṇāpīti, tādṛg etad bhavatīti/ § 706 5

650 na ca varṇopalabdhir varṇanivṛttau varṇāntaraprayogasya nivartikā/ yo 'yam ivarṇanivṛttau yakārasya pray- 10

ogo yady ayaṃ varṇopalabdhyā nivartate tadā tatropala-
bhyamānā ivarṇo yatvam āpadyate iti gr̥hyeta/ tasmād va-
rṇopalabdhir ahetur varṇavikārasyeti//52// § 707

2.2.53 Adhyāya 2, Āhnika 2, Sūtra 53

vikāradharmitve nityatvābhāvāt kālāntare vikā-
ropapatteś cāpratiṣedhaḥ // 2.2.53 // § 708

taddharmavikalpād iti na yuktaḥ pratiṣedhaḥ/ na kh-
alv vikāradharmakaṃ kiñcin nityam upalabhyata iti varṇ-
5 opalabdhipad iti na yuktaḥ pratiṣedhaḥ/ avagrahe hi da-
dhi atreti prayujya ciraṃ sthitvā tataḥ saṃhitāyāṃ prayu-
ṅkte dadhy atreti/ § 709

ciranivṛtte cāyam ivarṇe yakāraḥ prayujyamānaḥ ka- 651
sya vikāra iti pratiyate, kāraṇābhāvāt kāryābhāva iti anuy-
10 ogaḥ prasajyata iti//53// § 710

2.2.54 Adhyāya 2, Āhnika 2, Sūtra 54

itaś ca varṇavikārānupapattiḥ— § 711

prakṛtyaniyamāt // 2.2.54 // § 712

ikārasthāne yakāraḥ śrūyate yakārasthāne khalv ikāro
vidhīyate vidhyatīti/ tad yadi syāt prakṛtīvikārabhāvā va-
5 rṇānām, tasya prakṛtīnyamaḥ syāt/ dr̥ṣṭo vikāradharmi-
tve prakṛtīnyama iti//54// § 713

2.2.55 Adhyāya 2, Āhnika 2, Sūtra 55

652

aniyame niyamān nānyamaḥ // 2.2.55 // § 714

yo 'yaṃ prakṛter aniyama uktaḥ sa niyato yathāviṣa-
yaṃ vyavasthito niyatatvān niyama iti bhavati, evaṃ saty
aniyamo nāsti, tatra yad uktaṃ prakṛtyaniyamād iti, etad
5 ayuktam iti//55// § 715

2.2.56 Adhyāya 2, Āhnika 2, Sūtra 56

niyamānīyamavirodhād aniyame niyamāc cāpratiṣedhaḥ // 2.2.56 // § 716

niyama ity atrārthābhyanujñā, aniyama iti tasya pratiṣedhaḥ/ anujñātaniṣiddhayoś ca vyāghātād anarthāntaratvaṃ na bhavati/ aniyamaś ca niyatatvāt niyamo na bhavatīti nātrārthasya tathābhāvaḥ pratiṣidhyate/ kiṃ tarhi? tathābhūtasyārthasya niyamaśabdenābhidhīyamānasya niyatatvān niyamaśabda evopapadyate/ so 'yaṃ niyamād aniyame pratiṣedho na bhavatīti//56// § 717

2.2.57 Adhyāya 2, Āhnika 2, Sūtra 57

653 na ceyaṃ varṇavikāropapattiḥ pariṇāmāt kāryakāraṇabhāvād vā/ kiṃ tarhi? § 718

guṇāntarāpattyupamardahrāsavṛddhileśaśleśebhyas tu vikāropapatter varṇavikārāḥ // 2.2.57 // § 719

sthānyādeśabhāvād 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 vikāraḥ/ śleśa āgamaḥ, prakṛteḥ pratyayasya vā/ eta eva viśeṣā vikārā iti/ eta evādeśāḥ, ete ced vikārā upapadyante tarhi varṇavikārā iti//57// § 720

2.2.58 Adhyāya 2, Āhnika 2, Sūtra 58

654

te vibhaktyantāḥ padam // 2.2.58 // § 721

656 yathādarśanaṃ vikṛtā varṇā vibhaktyantāḥ padasaṃjñā bhavanti/ vibhaktir dvayī—nāmiky ākhyātikī ca, brāhmaṇaḥ pacatīty udāharaṇam/ § 722

657 upasarganipātās tarhi na padasaṃjñāḥ lakṣaṇāntaram vācyam iti; śiṣyate ca khalu nāmikyā vibhakter avyayāl loḇaḥ tayor padasaṃjñārtham iti//58// § 723

2.2.59 Adhyāya 2, Āhnika 2, Sūtra 59

padenārthasampratyaya iti prayojanam, nāmapadam cā- 658
dhikṛtya parīkṣā, gaur iti padam khalv idam udāharaṇam
tadarthe — § 724

659

vyaktyākṛtijātisannidhāv upacārāt saṃśayaḥ

5 // 2.2.59 // § 725

avinābhāvavṛttiḥ sannidhiḥ/ avinābhāvena vartamān-
āsu vyaktyākṛtijātiṣu gaur iti prayujyate, tatra na jñāyate
kim anyatamaḥ padārthaḥ utaitat sarvam iti // § 726

2.2.60 Adhyāya 2, Āhnika 2, Sūtra 60

śabdasya prayogasāmarthyāt padārthāvadhāraṇam/ ta- 660
smāt — § 727

yāśabdasaṃmūhatyāgaparigrahasaṅkhyāvṛddhya-
pacayavarṇasamāsānubandhānām vyaktāv upa-

5 cārād vyaktiḥ // 2.2.60 // § 728

vyaktiḥ padārthaḥ/ kasmāt? yāśabdaprabhṛtīnām vy-
aktāv upacārāt/ upacāraḥ prayogaḥ/ yā gaus tiṣṭhati yā
gaur niṣaṅṅeiti, nedaṃ vākyam jāter abhidhāyakam abhe-
dāt, bhedaṃ tu dravyābhidhāyakam/ § 729

10 gavāṃ samūha iti bhedaṃ dravyābhidhānam na jāter 661
abhedāt/ vaidyāya gāṃ dadatīti dravyasya tyāgo na jā-
ter amūrtatvāt pratikramānukramānupapatteś ca/ pari-
grahaḥ svatvenābhisambandhaḥ, kauṇḍinyasya gaur brā-
hmaṇasya gaur iti; dravyābhidhāne dravyabhedāt samb-
15 andhabheda ity upapannam, abhinnā tu jātir iti/ saṅkhyā
— daśa gāvo viṃśatir gāva iti bhinnam dravyam saṅkhyāy-
ate, na jātir abhedāt iti/ vṛddhiḥ kāraṇavato dravyasyāva-
yavopacayaḥ avardhata gaur iti; niravayavā tu jātir iti/ et-
enāpacayo vyākhyātaḥ/ varṇaḥ — śuklā gauḥ kapilā gaur
20 iti; dravyasya guṇayogo na sāmānyasya/ samāsaḥ — goh-
itaṃ gosukham iti, dravyasya sukhādiyogo na jāter iti/ an-
ubandhaḥ — sarūpaprajananasantāno gaur gāṃ janayatīti,

tadutpattidharmatvād dravye yuktaṃ na jātau viparyayād
iti/ dravyaṃ vyaktir iti hi nārthāntaram//60// § 730

2.2.61 Adhyāya 2, Āhnika 2, Sūtra 61

662 asya pratiṣedhaḥ — § 731

na tadanavasthānāt // 2.2.61 // § 732

na vyaktiḥ padārthaḥ/ kasmāt? anavasthānāt/ yāśa-
bdaprabhṛtibhir yo viśeṣyate sa gośabdārtho yā gaus tiṣṭh- 5
ati yā gaur niṣaṅṅeti, na dravyamātram aviśiṣṭaṃ jātyā vi-
nābhidhīyate/ kiṃ tarhi? jātiviśiṣṭam/ tasmān na vyaktiḥ
padārthaḥ / evaṃ samūhādiṣu draṣṭavyam//61// § 733

2.2.62 Adhyāya 2, Āhnika 2, Sūtra 62

yadi na vyaktiḥ padārthaḥ kathaṃ tarhi vyaktāv upacāra
iti? nimittād atadbhāve 'pi tadupacāraḥ/ dṛṣyate khalu —
§ 734

663

sahacaraṇasthānatādarthyavṛttamānadhāraṇa-
sāmīpyayogasādhanādhipatyebhyo brāhmaṇam- 5
añcakaṭarājasaktu candanagaṅgāśātakānnapur-
uṣeṣv atadbhāve 'pi tadupacāraḥ // 2.2.62 //
§ 735

atadbhāve 'pi tadupacāra iti atacchabdasya tena śabde-
nābhidhānam iti/ sahacaraṇād — yaṣṭikāṃ bhojayeti, ya- 10
ṣṭikāsahacarito brāhmaṇo 'bhidhīyata iti/ § 736

664 sthānāt — mañcāḥ krośantīti mañcasthāḥ puruṣā abh-
idhīyante/ tādarthyāt — kaṭartheṣu vīraṇeṣu vyuhyamān-
eṣu kaṭaṃ karotīti bhavati/ vṛtāt — yamo rājā kubero rājeti
tadvadvartata iti/ mānāt — āḍhakena mitāḥ saktavaḥ āḍh- 15
akasaktava iti/ dhāraṇāt — tulāyāṃ dhṛtaṃ candanaṃ tul-
ācandanam iti/ sāmīpyāt — gaṅgāyāṃ gāvaś carantīti deśo
'bhidhīyate sannikṛṣṭaḥ/ yogāt — kṛṣṇena rāgeṇa yuktaḥ
śātakāḥ kṛṣṇa ity abhidhīyate/ sādhanāt — annaṃ prāṇā

iti/ ādhipatyāt — ayam puruṣaḥ kulam ayam gotram iti/
tatrāyam sahadaraṇād yogād vā jātiśabdo vyaktau prayjy-
ata iti//62// § 737

2.2.63 Adhyāya 2, Āhnika 2, Sūtra 63

yadi gaur ity asya padasya na vyaktir arthaḥ, astu tarhi — 665
§ 738

ākṛtiḥ tadapekṣatvāt sattvavyavasthānasiddheḥ
// 2.2.63 // § 739

5 ākṛtiḥ padārthaḥ/ kasmāt? tadapekṣatvāt sattvavyav-
asthānisiddheḥ/ sattvāvayavānām tadavayavānām ca ni-
yato vyūha ākṛtiḥ, tasyām grhyamāṇāyām sattvavyavasth-
ānam sidhyaty ayam gaur ayam aśva iti, nāgrhyamāṇā-
yām/ yasya grahaṇāt sattvavyavasthānam sidhyati taṃ śa-
10 bdo 'bhidhātum arhati so 'syārtha iti//63// § 740

2.2.64 Adhyāya 2, Āhnika 2, Sūtra 64

tad upapadyate yasya jātyā yogas tad atra jātiviśiṣṭam abh-
idhīyate gaur iti/na § 741

cāvayavavyūhasya jātyā yogaḥ/ kasya tarhi? niyat- 666
āvayavavyūhasya dravyasya/tasmān nākṛtiḥ padārthaḥ/
5 astu tarhi jātiḥ padārthaḥ — § 742

vyaktyākṛtiyukte 'py aprasāṅgāt prokṣādīnām
mṛdagavake jātiḥ // 2.2.64 // § 743

jātiḥ padārthaḥ/ kasmāt? vyaktyākṛtiyukte 'pi mṛdga-
vake prokṣaṇādīnām aprasāṅgād iti/ gām prokṣaya gām
10 ānaya gām dehīti naitāni mṛdagavake prayujyante/ ka-
smāt? jāter abhāvāt/ § 744

asti hi tatra vyaktiḥ asty ākṛtiḥ yadabhāvāt tatrāsampr- 667
atyayaḥ sa padārtha iti//64// § 745

2.2.65 Adhyāya 2, Āhnika 2, Sūtra 65

670

nākṛtivyaktyapekṣatvājātyabhivyakteḥ // 2.2.65
// § 746

jāter abhivyaktir ākṛtivyaktī apekṣate, nāgr̥hyamāṇā-
yām ākṛtau vyaktau ca jātimātram śuddham gr̥hyate ; ta-
smān na jātiḥ padārtha iti // 65 // § 747

5

2.2.66 Adhyāya 2, Āhnika 2, Sūtra 66

na vai padārthena na bhavitum śakyam, kaḥ khalv idānīm
padārtha iti ? § 748

vyaktyākṛtijātayas tu padārthaḥ // 2.2.66 //
§ 749

671 tuśabdo viśeṣaṅārthaḥ/ kiṃ viśiṣyate ? pradhānāṅga- 5
bhāvasyāniyamena padārthatvam iti/ yadā hi bhedaviva-
kṣā viśeṣagatiś ca tadā vyaktiḥ pradhānam aṅgam tu jātyā-
kṛtī/ yadā tu bhedo 'vivakṣitaḥ sāmānyagatiś ca, tadā jātiḥ
pradhānam aṅgam tu vyaktyākṛtī/ tad etad bahulam pra-
yogeṣu/ ākṛtes tu pradhānabhāva utprekṣitavyaḥ // 66 // 10
§ 750

2.2.67 Adhyāya 2, Āhnika 2, Sūtra 67

689 katham punar jñāyate nānā vyaktyākṛtijātaya iti ? lakṣaṅ-
abhedāt/ tatra tāvat — § 751

vyaktir guṇaviśeṣāśrayo mūrṭiḥ // 2.2.67 //
§ 752

690 vyajyata iti vyaktir indriyagrāhyeti na sarvaṃ dra- 5
vyaṃ vyaktiḥ/ yo guṇaviśeṣāṅgāṃ sparśāntānāṃ gurutv-
aghanatvadratvasaṃskārāṅgāṃ avyāpinaḥ parimānasy-
āśrayo yathāsambhavaṃ tad dravyaṃ mūrṭiḥ mūrcchitāv-
ayavatvād iti // 67 // § 753

2.2.68 Adhyāya 2, Āhnika 2, Sūtra 68

691

ākṛtir jātiliṅgākhyā // 2.2.68 // § 754

yayā jātir jātiliṅgāni ca prakhyāyante tām ākṛtiṃ vi-
dyāt/ sā ca nānyā sattvāvayavānāṃ tadavayavānāṃ ca ni-
yatād vyūhād iti/ § 755

- 5 niyatāvayavavyūhāḥ khalu sattvāvayavā jātiliṅgam, 692
śirasā pādena gām anuminvanti/ niyate ca sattvāvayavā-
nāṃ vyūhe sati gotvaṃ prakhyāyata iti/ anākṛtivyāṅgyā-
yāṃ jātau mṛtsuvarṇaṃ rajatam ity evamādiṣv ākṛtir niv-
artate jahāti padārthatvam iti//68// § 756

2.2.69 Adhyāya 2, Āhnika 2, Sūtra 69

693

samānaprasavātmikā jātiḥ // 2.2.69 // § 757

- yā samānaṃ buddhiṃ prasūte bhinneṣv adhikaraṇ-
eṣu, yayā bahūnīteretarato na vyāvartante yo 'rtho 'nekatra
pratyaṅyānuvṛttinimittaṃ tat sāmānyam/ yac ca keṣāñcid
5 abhedam kutaścīd bhedaṃ karoti tat sāmānyaviśeṣo jātir
iti//69// § 758

iti vātsyāyanīye nyāyabhāṣye dvitīyādhyāyasya dvitī-
yam āhnikam// samāptaś cāyaṃ dvitīyo 'dhyāyaḥ//2//
§ 759

- 10 ṛtīyo 'dhyāyaḥ prathamāhnikam/ § 760 697

3 Adhyāya 3**3.1 Adhyāya 3, Āhnika 1****3.1.1 Adhyāya 3, Āhnika 1, Sūtra 1**

parīkṣitāni pramāṇāni, prameyam idānīm parīkṣyate/ tac
cātmādīty ātmā vivicyate, kiṃ dehendriyamanobuddhived-
danāsaṅghātamātram ātmā āhosvit tadvayatirikta iti / § 761

- 698 kutaḥ saṁśayaḥ vyapadeśyobhayathā siddheḥ/ kriyā-
karaṇayoḥ kartrā sambandhasyābhidhānaṃ vyapadeśaḥ/
§ 762
- 709 sa dvividhaḥ, avayavena samudāyasya — mūlair vṛ-
kṣas tiṣṭhati, stambhaiḥ prāsādo dhriyata iti/ anyenānya- 5
sya vyapadeśaḥ — paraśunā vṛscati, pradīpena paśyati/
asti cāyaṃ vyapadeśaḥ cakṣuṣā paśyati manasā vijānāti
buddhyā vicārayati śarīreṇa sukhaduḥkham anubhavatīti
/ tatra nāvadhāryate kim avayavena samudāyasya deh-
ādisaṅghātasya, athānyenānyasya tadvyatiriktasya veti// 10
§ 763
- 710 anyenāyam anayasya vyapadeśaḥ/ kasmāt? § 764

darśanasparśanābhyām ekārthagrahaṇāt // 3.1.1 // § 765

- darśanena kaścīd artho gṛhītaḥ sparśanenāpi so 'rtho 15
gṛhyate — yaṃ ahaṃ adrākṣaṃ cakṣuṣā taṃ sparśanenāpi
spṛśāmīti, yaṃ cāspārṁkṣaṃ sparśanena taṃ cakṣuṣā paśy-
āmīti/ ekaviśayau cemau pratyayāv ekakarṭṛkau pratisa-
ndhīyete, § 766
- 711 na ca saṅghātakarṭṛkau, nendriyeṇaikakarṭṛkau/ tad 20
yo 'sau cakṣuṣā tvagindriyeṇa caikārthasya grahītā bhinn-
animittāv anyakarṭṛkau pratyayau samānaviśayau pratis-
andadhāti so 'rthāntarabhūta ātmā/ § 767
- 712 kathaṃ punar nendriyeṇaikakarṭṛkau? indriyaṃ kh- 25
alu svasvaviśayagrahaṇaṃ anyakarṭṛkaṃ pratisandh-
ātum arhati nendriyāntarasya viśayāntaragrahaṇaṃ iti/
kathaṃ na saṅghātakarṭṛkau? ekaḥ khalv ayaṃ bhinna-
nimittau svātmakarṭṛkau paryayau pratisaṃhitau veday-
ate na saṅghātaḥ/ kasmāt? anivṛttaṃ hi saṅghāte praty-
ekaṃ viśayāntaragrahaṇasyāpratisandhānam indriyānta- 30
reṇeveti//1// § 768

3.1.2 Adhyāya 3, Āhnika 1, Sūtra 2

na viśayavyavasthānāt // 3.1.2 // § 769

na dehādisaṅghātād anyaś cetanaḥ/ kasmāt? viṣaya-
vyavasthānāt/ vyavasthitaviṣayāṅīndriyāṇi, cakṣuṣy asati
rūpaṃ na gṛhyate sati ca gṛhyate/ yac ca yasminn asati na
bhavati sati bhavati tasya tad iti vijñāyate/ § 770

5 tasmād rūpagrahaṇaṃ cakṣuṣaḥ, cakṣū rūpaṃ paśy- 713
ati/ evaṃ ghrāṇādiṣv apīti/ tāṅīndriyāṅīmāni svasvaviṣ-
ayagrahaṇāc cetanāni indriyāṅām bhāvābhāvayor viṣaya-
grahaṇasya tathābhāvāt/ evaṃ sati kim anyena cetanena?
sandhigdhatvād ahetuḥ — yo 'yam indriyāṅām bhāvābh-
10 āvayor viṣayagrahaṇasya tathābhāvaḥ, sa kiṃ cetanatvāt,
āhosvic cetanopakaraṇānām grahaṇanimittatvād iti sand-
ihyate/ cetanopakaraṇatve 'pīndriyāṅām grahaṇanimitta-
tvād bhavitum arhati//2// § 771

3.1.3 Adhyāya 3, Āhnika 1, Sūtra 3

yac coktaṃ viṣayavyavasthānad iti — § 772
714

**tadvyavasthānād evātmasadbhāvād apratiṣe-
dhaḥ // 3.1.3 // § 773**

yadi khalv ekam indriyam avyavasthitaviṣayaṃ sarv-
5 ajñaṃ sarvaviṣayagrāhi cetanaṃ syāt kas tato 'nyam cet-
anam anumātum śaknuyāt? yasmāt tu vyavasthitaviṣay-
āṅīndriyāṇi tasmāt tebhyo 'nyaś cetanaḥ sarvajñaḥ sarv-
aviṣayagrāhī viṣayavyavasthitam atīto 'numīyate/ tatre-
dam abhijñānam apratyākhyeyaṃ cetanavṛttam udāhriy-
10 ate/ rūpadarśī khalv ayaṃ rasaṃ gandhaṃ vā pūrvagr-
ītam anuminoti/ gandhapratisaṃvedī ca rūparasāv anu-
minoti/ evaṃ viṣayaśeṣe 'pi vācyam/ rūpaṃ drṣtvā (em-
end.; drṣtā, ed.) gandhaṃ jighrati, ghrātvā ca gandhaṃ
rūpaṃ paśyati/ tad evaṃ aniyataparyāyaṃ sarvaviṣaya-
15 grahaṇaṃ ekacetanādhikaraṇaṃ ananyakarṭṛkaṃ pratisa-
ndhatte, § 774

pratyakṣānumānāgamasaṃśayān pratyayāṃś ca nān- 715
āviṣayān svātmakarṭṛkān pratisandhāya vedayate, sarva-
viṣayaṃ ca sāstraṃ pratipadyate, artham aviṣayabhūtaṃ
20 śrotrasya kramabhāvino varṇān śrutvā padavākyabhāv-

ena pratisandhāya śabdārthavyavasthāṃ ca budhyamāno
'nekaviṣayam arthajātam agrahaṇīyam ekaikenendriyeṇa
gr̥hṇāti/ seyaṃ sarvajñasya jñeyāvyavasthānupadaṃ na
śakyā parikramitum/ ākṛtimātraṃ tūdāhṛtam/ tatra yad 5
uktam indriyacaitanye sati kim aneya cetanena tad ayu-
ktaṃ bhavati //3// § 775

3.1.4 Adhyāya 3, Āhnika 1, Sūtra 4

716 itaś ca dehādivyatirikta ātmā, na dehādisaṅghātamātram
§ 776

śarīradāhe pātakābhāvāt // 3.1.4 // § 777

śarīragrahaṇena śarīrendriyabuddhivedanāsaṅghātaḥ
prāṇibhūto gr̥hyate/ prāṇibhūtaṃ śarīraṃ dahataḥ prāṇi- 5
hiṃsākṛtapāpaṃ pātakam ity ucyate; tasyābhāvaḥ, tatph-
alena kartur asambandhāt, akartuś ca sambandhāt/ śar-
īrendriyabuddhivedanāprabandhe khalv anyāḥ saṅghāta
utpadyate anyo nirudhyate, § 778

717 utpādanirodhasantatibhūtaḥ prabandho nānyatvaṃ 10
bādhathe dehādisaṅghātasyānyatvādhiṣṭhānatvāt/ anyatv-
ādhiṣṭhāno hy asau prakhyāyata iti/ evaṃ ca sati yo dehā-
disaṅghātaḥ prāṇibhūto hiṃsāṃ karoti nāsau hiṃsāphal-
ena sambadhyate, yaś ca sambadhyate na tena hiṃsā kṛtā/
tad evaṃ sattvabhede kṛtahānam akṛtābhyāgamaḥ prasa- 15
jyate/ sati ca sattvotpāde sattvanirodhe cākarmaṇimittaḥ
sattvasarsargaḥ prāpnoti, tatra muktyartha brahmacary-
avāso na syāt/ tad yadi dehādisaṅghātamātraṃ sattvaṃ
syāt śarīradāhe pātakam na bhavet, aniṣṭaṃ caitat/ tasmād
dehādisaṅghātavyatirikta ātmā nitya iti //4// § 779 20

3.1.5 Adhyāya 3, Āhnika 1, Sūtra 5

720

tadabhāvaḥ sātmakapradāhe 'pi tannityatvāt //
3.1.5 // § 780

yasyāpi nityenātmanā sātmakaṃ śarīraṃ dahyate tasy-
āpi śarīradāhe pātakam na bhaved dagdhuḥ/ § 781

kasmāt ? nityatvād ātmanaḥ ; na jātu kaścin nityaṃ hi- 721
ṃsitum arhati/ atha hiṃsyate, nityatvam asya na bhavati/
5 seyam ekasmin pakṣe hiṃsā niṣphalā anyasmimṣ tv anup-
apanneti//5// § 782

3.1.6 Adhyāya 3, Āhnika 1, Sūtra 6

724

na, kāryāśrayakarṭṛvadhāt // 3.1.6 // § 783

na brūmo nityasya sattvasya badho hiṃsā, api tv anu-
cchittidharmakasya sattvasya kāryāśrayasya śarīrasya sva-
viṣayopalabdheś ca karṭṛṇām indriyāṇām upaghātaḥ pīḍā
5 vaikalyalakṣaṇaḥ prabandhocchedo vā pramāṇalakṣaṇo
vā vadho hiṃseti/ kāryaṃ tu sukhaduḥkhasaṃvedanaṃ
tasyāyatanam adhiṣṭhānam āśrayaḥ śarīram, § 784

kāryāśrayasya śarīrasya svaviṣayopalabdheś ca kart- 725
ṛṇām indriyāṇām badho hiṃsā, na nityasyātmanaḥ/ ta-
10 tra yad uktam — tadabhāvaḥ sātmakapradāhe 'pi tannity-
atvād ity etad ayuktam/ yasya sattvocchedo hiṃsā tasya
kṛtahānam akṛtābhyāgamaś ceti doṣaḥ/ etāvac caitat syāt
— sattvocchedo vā hiṃsā, anucchittidharmakasya sattva-
sya kāryāśrayakarṭṛvadhō vā ; na kalpāntaram asti/ sattv-
15 occhedaś ca pratiśiddhaḥ, tatra kim anyat ? śeṣaṃ yathā-
bhūtam iti/ atha vā kāryāśrayakarṭṛvadhād iti, kāryāśrayo
dehendriyabuddhisāṅghātaḥ, nityasyātmanas tatra sukha-
duḥkhapratisaṃvedanam, tasyādhiṣṭhānam āśrayaḥ tadā-
yatanam tad bhavati na tato 'nyad iti sa eva kartā/ tannim-
20 ittā hi sukhaduḥkhasaṃvedanasya nivṛttiḥ na tam antare-
ṇeti/ tasya vadha upaghātaḥ pīḍā pramāṇam vā hiṃsā
na nityatvenātmocchedaḥ/ tatra yad uktam — tadabhāvaḥ
sātmakapradāhe 'pi tannityatvāt etan neti//6// § 785

3.1.7 Adhyāya 3, Āhnika 1, Sūtra 7

itaś ca dehādivyatirikta ātmā — § 786

726

savyadr̥ṣṭasyetareṇa pratyabhijñānāt // 3.1.7
// § 787

pūrvaparayor vijñānayor ekaviṣaye pratisandhijñānaṃ
pratyabhijñānam — tam evaitarhi paśyāmi yam ajñāsiṣam
sa evāyam artha iti savyena cakṣuṣā dr̥ṣṭasyetareṇāpi ca- 5
kṣuṣā pratyabhijñānād yam adrākṣam tam evaitarhi paśy-
āmīti/ § 788

727 indriyacaitanye tu nānyadr̥ṣṭam anyah pratyabhijñānāt-
īti pratyabhijñānupapattiḥ/ asti tv idaṃ pratyabhijñānam
tasmād indriyavyatiriktaś cetanaḥ//7// § 789 10

3.1.8 Adhyāya 3, Āhnika 1, Sūtra 8

728

naikasmin nāsāsthivyavahite dvitvābhimānāt //
3.1.8 // § 790

ekam idaṃ cakṣur madhye nāsāsthivyavahitaṃ tasyā-
ntau gr̥hyamāṇau dvitvābhimānaṃ prayojayato madhya-
vyavahitasya dīrghasyeva § 791 5

3.1.9 Adhyāya 3, Āhnika 1, Sūtra 9

729

ekavināśe dvitīyāvināśān naikatvam // 3.1.9 //
§ 792

ekasminn upahate coddhr̥te vā cakṣuṣi dvitīyam avat-
iṣṭhate cakṣuḥviṣayagrahaṇālīṅgam, tasmād ekasya vyav-
adhānānupapattiḥ//9// § 793 5

3.1.10 Adhyāya 3, Āhnika 1, Sūtra 10

avayavanāśe 'py avayavyupalabdher ahetuḥ //
3.1.10 // § 794

ekavināśe dvitīyāvināśād ity ahetuḥ/ kasmāt? vṛkṣ-
asya hi kāsucic chākhāsu chinnāsūpalabhyate eva vṛ-
kṣaḥ//10// § 795 5

3.1.11 Adhyāya 3, Āhnika 1, Sūtra 11

730

dr̥ṣṭāntavirodhād apratiṣedhaḥ // 3.1.11 // § 796

na kāraṇadravyasya vibhāge kāryadravyam avatiṣṭate
nityatvaprasaṅgāt/ bahuṣv avayaviṣu yasya kāraṇāni vi-
bhaktāni tasya vināśaḥ, yeṣāṃ kāraṇāny avibhaktāni tāni
5 avatiṣṭhante/ atha vā dr̥ṣyamānārthavirodho dr̥ṣṭāntavir-
odhaḥ/ mṛtasya hi śiraḥkapāle dvāv avaṭau nāsāsthivyav-
ahitau cakṣuṣaḥ sthāne bhedena gṛhyete na caitad ekasmin
nāsāsthivyavahite sambhavati/ atha vā ekavināśasyāniya-
mād dvāv imāv arthau, tau ca pṛthagāvaraṇopaghātau an-
10 umīyete vibhinnav iti/ § 797

avapīḍanāc caikasya cakṣuṣo raśmiviṣayasannikarṣa- 731
sya bhedād dr̥ṣyabheda iva gṛhyate ; tac caikatve virudhy-
ate ; avapīḍananivṛttau cābhinnapratisandhānam iti/ ta-
smād ekasya vyavadhānānupapattiḥ//11// § 798

3.1.12 Adhyāya 3, Āhnika 1, Sūtra 12

anumīyate cāyaṃ dehādīsaṅghātavyatiriktaś cetana iti —
§ 799

732

indriyāntaravikārāt // 3.1.12 // § 800

kasyacid amlaphalasya gṛhītatastrasasāhacarye rūpe
5 gandhe vā kenacid indriyeṇa gṛhyamāṇe rasanasyendriy-
āntarasya vikāraḥ rasānusmṛtau rasagardhivartito danto-
dakasamplavabhūto gṛhyate/ tasyendriyacaitanye 'nupa-
pattiḥ, nānyadr̥ṣṭam anyāḥ smarati//12// § 801

3.1.13 Adhyāya 3, Āhnika 1, Sūtra 13

733

na smr̥teḥ smartavyaviṣayatvāt // 3.1.13 // § 802

smṛtir nāma dharmo nimittād utpadyate, tasyāḥ sm-
artavyo viṣayaḥ, tatkr̥ta indriyāntaravikāro nātmakṛta
iti//13// § 803

3.1.14 Adhyāya 3, Āhnika 1, Sūtra 14

tadātmaguṇasadbhāvād apratiṣedhaḥ // 3.1.14

// § 804

tasyā ātmaguṇatve sati sadbhāvād apratiṣedha ātma-
naḥ/ yadi smṛtir ātmaguṇaḥ, evaṃ sati smṛtir upapadyate 5
nānyad dr̥ṣṭam anyaḥ samaratīti/ indriyacaitanye tu nān-
ākartṛkāṇām viṣayagrahaṇānām apratisandhānam, prati-
sandhāne vā viṣayavyavasthānupapattiḥ/ ekas tu cetano
'nekārthadarśī bhinnanimittaḥ pūrvadr̥ṣṭam artham sma-
ratīti ekasyānekārthadarśino darśanapratisandhānāt smṛ-
ter ātmaguṇatve sati sadbhāvaḥ viparyaye cānupapattiḥ/ 10
§ 805

734 smṛtyāśrayāḥ prāṇabhṛtām sarve vyavahārāḥ/ ātm-
aliṅgam udāharaṇamātram indriyāntaravikāra iti/ aparī-
saṅkhyānāś ca smṛtiviṣayasya — aparisaṅghyāya ca sm-
ṛtiviṣayam idam ucyate na smṛteḥ smartavyaviṣayatvād 15
iti/ yeyaṃ smṛtir agr̥hyamāṇe 'rthe ajñāsiṣam aham amum
artham iti, etasyā jñātr̥jñānaviśiṣṭaḥ pūrvajñāto 'rtho viṣ-
ayo nārthamātram, jñātavān aham amum artham, § 806

735 asav artho mayā jñataḥ, asminn arthe mama jñānam
abhūd iti caturvidham etadvākyam smṛtiviṣayajñāpakam 20
samānārtham/ sarvatra khalu jñātā jñānam jñeyam ca gr̥-
hyate/ atha pratyakṣe 'rthe yā smṛtis tayā tr̥ṇi jñānāni eka-
sminn arthe pratisandhīyante samānakartṛkāṇi, na nānāk-
artṛkāṇi nākartṛkāṇi/ kiṃ tarhi? ekakartṛkāṇi/ adrākṣam
amum artham yam evaitarhi paśyāmi/ adrākṣam iti darś- 25
anam darśanasamvic ca, na khalv asaṃvidite sve darśane
syād etad adrākṣam iti/ te khalv ete dve jñāne, yam ev-
aitarhi paśyāmīti tr̥tīyam jñānam, evam eko 'rthas tribhir
jñānair yujyamāno nākartṛko na nānākartṛkaḥ kiṃ tarhi?
§ 807 30

736 ekakartṛka iti/ so 'yam smṛtiviṣayo 'parisaṅkhyāya-
māno vidyamānaḥ prajñāto 'rthaḥ pratiṣidhyate — nāsty
ātmā smṛteḥ smartavyaviṣayatvād iti/ na cedam smṛtimā-
tram smartavyamātraviṣayam vā idam khalu jñānapratisa-
ndhānavat smṛtipratisandhānam ekasya sarvaviṣayatvāt/ 35

eko 'yaṃ jñātā sarvaviṣayaḥ svāni jñānāni pratisandhatte
 amum arthaṃ jñāsyāmi amum arthaṃ vijānāmy amum
 arthaṃ ajñāsiṣam amum arthaṃ jijñāsamānaś ciram ajñā-
 5 tvādhyavasyaty ajñāsiṣam iti/ evaṃ smṛtim api trikālaviśi-
 ṣṭāṃ suṣmūrṣāviśiṣṭāṃ ca pratisandhatte/ saṃskārasant-
 atimātre tu sattve utpadyotpada saṃskārās tirobhavanti/
 sa nāsty eko 'pi saṃskāro yas trikālaviśiṣṭaṃ jñānaṃ sm-
 ṛtiṃ cānubhavet/ na cānubhavam antareṇa jñānasya sm-
 ṛteś ca pratisandhānam ahaṃ mameti cotpadyate dehānt-
 10 aravat/ ato 'numīyate asty ekaḥ sarvaviṣayaḥ pratidehaṃ
 svajñānaprabandhaṃ smṛtiprabandhaṃ ca pratisandhatta
 iti, yasya dehāntareṣu vṛtter abhāvān na pratisandhānaṃ
 bhavatīti//14// § 808

3.1.15 Adhyāya 3, Āhnika 1, Sūtra 15

737

nātmapatipattihetūnāṃ manasi sambhavāt //
 3.1.15 // § 809

na dehādisaṅghātavyatirikta ātmā/ kasmāt? ātmapatip-
 5 patipattihetūnāṃ manasi sambhavāt —darśanasparśanābhyām
 ekārthagrahaṇād ity evamādīnām ātmapatipādakānām
 hetūnāṃ manasi sambhavo yataḥ, mano hi sarvaviṣayam
 iti/ tasmān na śarīrendriyamanobuddhisāṅghātavyatiri-
 kta ātmeti//15// § 810

3.1.16 Adhyāya 3, Āhnika 1, Sūtra 16

jñātur jñānasādhanopapatteḥ saṃjñābheda-
 5 tram // 3.1.16 // § 811

jñātuḥ khalu jñānasādhanāny upapadyante — cakṣuṣā
 paśyati ghrāṇena jighrati sparśanena sprśati, evaṃ ma-
 5 ntuḥ sarvaviṣayasya matisādhanam antaḥkaraṇabhūtaṃ
 sarvaviṣayaṃ vidyate yenāyaṃ manyata iti/ evaṃ sati jñ-
 ātary ātmasaṃjñā na mṛṣyate manaḥsaṃjñābhyanujñāy-
 ate/ manasi ca manaḥsaṃjñā na mṛṣyate matisādhanam

tv abhyanujñāyate/ tad idaṃ saṃjñābhedaṃ nārthe
vivāda iti/ § 812

738 pratyākhyāne vā sarvendriyavilopaprasaṅgaḥ/ atha
mantuḥ sarvaviśayasya matisādhanam sarvaviśayam pra-
tyākhyāyate nāstīti, evaṃ rūpādiviśayagrahaṇasādhanāny 5
api na santīti sarvendriyavilopaḥ prasajyata iti//16// § 813

3.1.17 Adhyāya 3, Āhnika 1, Sūtra 17

niyamaś ca niranumānaḥ // 3.1.17 // § 814

yo 'yam niyama iṣyate, rūpādigrahaṇasādhanāny asya
santi, matisādhanam sarvaviśayam nāstīti, ayaṃ niyamo
niranumānaḥ/ nātrānumānam asti yena niyamaṃ pratip-
adyāmaha iti/ rūpādibhyaś ca viśayāntaram sukhādayas 5
tadupalabdau karaṇāntarasadbhāvaḥ/ yathā cakṣuṣā ga-
ndho na gṛhyata iti karaṇāntaram ghrāṇam evaṃ cakṣur
ghrāṇābhyāṃ raso na gṛhyata iti karaṇāntaram rasanam/
evaṃ śeṣeṣv api/ tathā cakṣurādibhiḥ sukhādayo na gṛhy-
anta iti karaṇāntareṇa bhavitavyam/ § 815 10

739 tac ca jñānāyugaḥ padyalīṅgam/ yac ca sukhādyupala-
bdhau karaṇam tac ca jñānāyugaoadyalīṅgam tasyendr-
iyam indriyam prati sannidher asannidheḥ ca na yugapaj
jñānāny utpadyanta iti/ tatra yad uktam ātmapratipatti-
etūnām manasi sambhavāt iti tad ayuktam//17// § 816 15

3.1.18 Adhyāya 3, Āhnika 1, Sūtra 18

740 kiṃ punar ayaṃ dehādisaṅghātād anyo nityaḥ utānitya
iti/ kutaḥ saṃśayaḥ? ubhayathā dṛṣṭatvāt saṃśayaḥ/ vi-
dyamānam ubhayathā bhavati nityam anityam ca/ prati-
pādite ca ātmasadbhāve saṃśayānivṛttir iti/ § 817

741 ātmasadbhāvahetubhir evāsyā prāg dehabhedād ava-
sthānam siddham ūrddhvam api dehabhedād avatiṣṭhate/
kutaḥ? § 818 5

pūrvābhyastasmṛtyanubandhāj jātasya harṣa-
bhayaśokasampratipatteḥ // 3.1.18 // § 819

jātaḥ khalv ayam kumārako 'smin janmany agrhīteṣu harṣabhayaśokahetuṣu harṣabhayaśokān pratipadyate li-
 ṅgānumeyān/ te ca smṛtyanubandhād utpadyante nāny-
 athā/ smṛtyanubandhaś ca pūrvābhyāsam antareṇa na
 5 bhavati/ pūrvābhyāsaś ca pūrvajanmani sati, nānyath-
 eti sidhyaty etat avatiṣṭhate 'yam ūrdhvaṃ śarīrabhedād
 iti//18// § 820

3.1.19 Adhyāya 3, Āhnika 1, Sūtra 19

743

padmādiṣu prabodhasammīlanavikāravat tatvi-
 kāraḥ // 3.1.19 // § 821

yathā padmādiṣv anityeṣu prabodhaḥ sammīlanam
 vikāro bhavati evam anityasyātmano harṣabhayaśokasa-
 5 mpratipattir vikāraḥ syāt/ hetvabhāvād ayuktam — anena
 hetunā padmādiṣu prabodhasammīlanavikāravat anitya-
 syātmano harṣādisampratipattir iti nātrodāharaṇasādha-
 rmyāt sādhyasādhanam hetur na vaidharmyād asti hetv-
 abhāvāt asambaddhārthakam apārthakam ucyata iti/ § 822
 10 drṣṭāntāc ca harṣādinimittasyānivṛttiḥ — yā ceyam ās- 744
 eviteṣu viṣayeṣu harṣādisampratipattiḥ smṛtyanubandha-
 kṛtā pratyātmanam grhyate seyaṃ padmādisammīlanadr-
 ṣṭāntena na nivartate/ yathā ceyam na nivarttate tathā jāta-
 syāpīti/ kriyājātau ca parṇavibhāgasamyogau prabodhas-
 15 ammīlane, kriyāhetuś ca kriyānumeyaḥ/ evaṃ ca sati kiṃ
 drṣṭāntena pratiśidhyate//19// § 823

3.1.20 Adhyāya 3, Āhnika 1, Sūtra 20

atha nirnimittaḥ padmādiṣu prabodhasammīlanavikāra iti
 matam evam ātmano 'pi harṣādisampratipattir iti/ tac ca —
 § 824

noṣṇaśītavarṣākālanimittatvāt pañcātmakavi-
 5 kārāṇām // 3.1.20 // § 825

uṣṇādiṣu satsu bhāvād asatsv abhāvāt tannimittāḥ pa-
ñcabhūtānugraheṇa nivṛttānām padmādīnām prabodhas-
ammīlanavikārā iti na nirnimittāḥ/ evaṃ harṣādayo 'pi vi-
kārā nimittad bhavitum arhanti na nimittam antareṇa/ § 826
745 na cānyat pūrvābhyastasmṛtyanubandhān nimittam 5
astīti/ na cotpattitirodhakāraṇānumānam ātmano drṣṭā-
ntāt, na harṣādīnām nimittam antareṇotpattiḥ, noṣṇādi-
van nimittāntaropādānam harṣādīnām, tasmād ayuktam
etat//20// § 827

3.1.21 Adhyāya 3, Āhnika 1, Sūtra 21

itaś ca nitya ātmā — § 828

pretyāhārābhyāsakṛtāt stanyābhilāṣāt // 3.1.21
// § 829

jātamātrasya vatsasya pravṛttiliṅgaḥ stanyābhilāṣo gr-
hyate/ sa ca nāntareṇāhārābhyāsam/ kayā yuktyā? drṣy- 5
ate hi śarīriṇām kṣudhā pīḍyamānānām āhārābhyāsakṛtāt
smaraṇānubandhād āhārābhilāṣaḥ/ na ca pūrvaśarīrābhy-
āsam antareṇāsau jātamātrasyopapadyate/ § 830
746 tenānumīyate bhūtapūrvam śarīram yatrānenāhāro
'bhyasta iti/ sa khalv ayam ātmā pūrvaśarīrāt pretya śarīr- 10
āntaram āpannaḥ kṣutpīḍitaḥ pūrvābhyastam āhāram an-
usmaran stanyam abhilaṣati/ tasmān na dehabhedād ātmā
bhidyate bhavaty evorddhvam dehabhedād iti//21// § 831

3.1.22 Adhyāya 3, Āhnika 1, Sūtra 22

ayaso 'yaskāntābhigamanavat tadupasarpaṇam
// 3.1.22 // § 832

yathā khalv ayo 'bhyāsam antareṇāyaskāntam upasa-
rpati, evam āhārābhyāsam antareṇa bālaḥ stanyam abhila-
ṣati//22// § 833 5

3.1.23 Adhyāya 3, Āhnika 1, Sūtra 23

kim idam ayaso 'yaskāntābhisarpaṇaṃ nirnimittam atha 747
nimittād iti ? nirnimittam tāvat — § 834

nānyatra pravṛttyabhāvāt // 3.1.23 // § 835

yadi nirnimittam, loṣṭādayo 'py ayaskāntam upasarp-
5 eyuḥ/ na jātu niyame kāraṇam astīti/ atha nimittāt, tat
kenopalabhyate iti/ kriyāliṅgaḥ kriyāhetuḥ, kriyāniyama-
liṅgaś ca kriyāhetuniyamaḥ, tenānyatra pravṛttyabhāvaḥ,
bālasyaṅpi niyatam upasarpaṇakriyopalabhyate/ na ca st-
10 anyābhilāṣaliṅgam anyad āhārābhyāsakṛtāt smaraṇāuba-
ndhāt/ nimittam dṛṣṭāntenopapādyate, § 836

na cāsati nimitte kasyacid utpattiḥ/ na ca dṛṣṭānto dṛ- 748
ṣṭam abhilāṣahetuḥ bādhatē/ tasmād ayaso 'yaskāntāb-
higamanam adṛṣṭānta iti/ ayasaḥ khalv api nānyatra prav-
ṛttir bhavati, na jātv ayo loṣṭam upasarpati, kiṃkṛito 'sya
15 niyama iti ? yadi kāraṇaniyamāt, sa ca kriyāniyamaliṅgaḥ/
evaṃ bālasyaṅpi niyataviṣayo 'bhilāṣaḥ kāraṇaniyamād bh-
avitum arhati/ tac ca kāraṇam abhyastasmaraṇam anyad
veti dṛṣṭena viśiṣyate/ dṛṣṭo hi śarīriṇām abhastasmaraṇād
āhārābhilāṣa iti //23// § 837

3.1.24 Adhyāya 3, Āhnika 1, Sūtra 24

itaś ca nitya ātmā/ kasmāt ? — § 838

vītarāgajanmādarśanāt // 3.1.24 // § 839

sarāgo jāyata ity arthād āpadyate/ ayam jāyamāno rāg-
ānubhaddho jāyate, rāgasya pūrvānubhūtavīṣayānucinta-
5 naṃ yoniḥ, pūrvānubhavaś ca viṣayāṇām anyasmin janm-
ani śarīram antareṇa nopapadyate/ § 840

so 'yam ātmā pūrvaśarīrānubhūtān viṣayān anusma- 749
ran teṣu teṣu rajyate, tathā cāyam dvayor janmanoḥ pra-
tisandhiḥ/ evaṃ pūrvaśarīrasya pūrvatareṇa pūrvatara-
10 sya pūrvatamenetyādinānādiś cetanasya śarīrayogaḥ, anā-
diś ca rāgānubandha iti siddham nityatvam iti //24// § 841

3.1.25 Adhyāya 3, Āhnika 1, Sūtra 25

750 katham punar jñāyate pūrvānubhūtavīṣayānucintanajan-
ito jātasya rāgaḥ, na punaḥ — § 842

saguṇadravyotpattivat tadutpattiḥ // 3.1.25
// § 843

athotpattidharmakasya dravyasya guṇāḥ kāraṇata utp- 5
adyante tathotpattidharmakasyātmano rāgaḥ kutaścid
utpadyate/ atrāyam uditānuvādo nidarśanārthaḥ//25//
§ 844

3.1.26 Adhyāya 3, Āhnika 1, Sūtra 26

na, saṅkalpanimittatvād rāgādīnām // 3.1.26 //
§ 845

na khalu saguṇadravyotpattivad utpattir ātmano rāg-
asya ca/ kasmāt? saṅkalpanimittatvād rāgādīnām/ ayam
khalu prāṇinām viṣayān āsevamānānām saṅkalpajanito 5
rāgo gr̥hyate, saṅkalpaś ca pūrvānubhūtavīṣayānucintana-
yonih/ tenānumīyate jātasyāpi pūrvānubhūtarthacintana-
kr̥to rāga iti/ ātmotpādādhikaraṇāt tu rāgotpattir bhavanti
saṅkalpād anyasmin rāgakāraṇe sati vācyā kāryadravyag-
uṇavat/ na cātmotpādaḥ siddho nāpi saṅkalpād anyad rā- 10
gakāraṇam asti/ § 846

751 tasmād ayuktaṁ saguṇadravyotpattivat tayor utpattir
iti/ athāpi saṅkalpād anyad rāgakāraṇam dharmādharma-
lakṣaṇam adṛṣṭam upādīyate, tathāpi pūrvaśarīrayogo 'pr- 15
atyākhyeyaḥ/ tatra hi tasya nirvṛttiḥ nāsmiṁ janmani/ ta-
nmayatvād rāga iti/ viṣayābhyāsaḥ khalv ayam bhāvan-
āhetuḥ tanmayatvam ucyate iti/ jātivīṣeṣā ca rāgaviṣeṣa
iti/ karma khalv idaṁ jātivīṣeṣanirvartakaṁ tādarthyaṁ tā-
cchabdyam vijñāyate/ tasmād anupapannaṁ saṅkalpād
anyad rāgakāraṇam iti//26// § 847 20

3.1.27 Adhyāya 3, Āhnika 1, Sūtra 27

anādiś cetanasya śarīrayoga ity uktam, svakṛtakarmani- 752
mittam cāsyā śarīram sukhaduḥkhādhiṣṭhānam/ tat parī-
kṣyate — kiṃ ghrāṇādivad ekaprakṛtikam uta nānāprakṛt-
īti/ kutaḥ saṃśayaḥ? vipratipatteḥ saṃśayaḥ/ pṛthivyād-
5 īni bhūtāni saṅkhyāvikalpena śarīraprakṛtir iti pratijānata
iti/ kiṃ tatra tattvam? § 848
753

pārthivam guṇāntaropalabdheḥ // 3.1.27 //
§ 849

tatra mānuṣam pārthivam/ kasmāt? guṇāntaropala-
10 bdheḥ/ gandhavatī pṛthivī gandhavac ca śarīram/ abād-
īnām agandhatvāt tatprakṛtyagandham syāt/ na tv idam
abādibhir asampṛktayā pṛthivyārabdham ceṣṭendriyārthā-
śrayabhāvena kalpate ity ataḥ pañcānām bhūtānām saṃy-
oge sati śarīram bhavati/ bhūtasamyogo hi mithaḥ pañcā-
15 nām na niṣiddha iti/ āpyataijasavāyavyāni lokāntare śarī-
rāṇi teṣv api bhūtasamyogaḥ puruṣārthatantra iti/ sthāly-
ādidravyaṇiṣpattāv api niḥsaṃśayo nābādisamyogam ant-
arena niṣpattir iti // 27 // § 850
754

pārthivāpyataijasam tadaguṇopalabdheḥ //
20 3.1.28 // § 851

niḥśvāsocchvāsopalabdheś cāturbhautikam //
3.1.29 // § 852

gandhakledapākavyūhāvākāśadānebhyaḥ pā-
ñcabhautikam // 3.1.30 // § 853

25 ta ime sandigdḥā hetava ity upekṣitavān sūtrakāraḥ/
katham sandigdḥāḥ? sati ca prakṛtibhāve bhūtānām dh-
armopalabdhir asati ca saṃyogāpratīṣedhāt sannihitā-
nām iti, yathā sthālyām udakatejovāyvakāśānām iti/ tad
idam anekabhūtaprakṛti śarīram agandham arasam arū-
30 pam asparśam ca prakṛtyanuvidhānāt syāt, § 854

755 na tv idam itthambhūtam/ tasmāt pārthivaṃ guṇāntaropalabdheḥ//
29-30// § 855

3.1.28 Adhyāya 3, Āhnika 1, Sūtra 31

756

śrutiprāmāṇyāc ca // 3.1.31 // § 856

sūryaṃ te cakṣurgacchatād ity atra mantre pṛthivīm te
śarīram iti śrūyate/ tad idam prakṛtau vikārasya pralayā-
bhidhānam iti/ § 857

757 sūryaṃ te cakṣuḥ sprṇomi ity atra mantrāntare pṛth- 5
ivīm te śarīraṃ sprṇomīti śrūyate/ seyaṃ kāraṇād vik-
ārasya sprṇtir abhidhīyata iti/ sthālyādiṣu ca tulyajātīyā-
nām ekakāryārambhadarśanād bhinnajātīyānām ekakāry-
ārambhānupapattiḥ//31// § 858

3.1.29 Adhyāya 3, Āhnika 1, Sūtra 32

athedānīm indriyāṇi prameyakramaṇa vicāryante — kim
āv्यaktikāny āhosvid bhautikānīti/ § 859

758 kutaḥ saṃśayaḥ ? — § 860

kṛṣṇasāre saty upalambhād vyatiricya copala- 5
mbhāt saṃśayaḥ // 3.1.32 // § 861

kṛṣṇasāraṃ bhautikam, tasminn anupahate rūpopa-
labdhiḥ upahate cānupalabdhir iti/ vyatiricya kṛṣṇasā-
ram avasthitasya viṣayasya upalambho na kṛṣṇasāraprāpt-
asya/ na cāprāpyakāritvam indriyāṇām, tad idam abhau-
tikatve vibhutvāt sambhavati/ evam ubhayadharmopala- 10
bdheḥ saṃśayaḥ//32// § 862

759 § 863

3.1.30 Adhyāya 3, Āhnika 1, Sūtra 33

760 abhautikānīty āha/ kasmāt ? § 864

mahadaṇugrahaṇāt // 3.1.33 // § 865

mahad iti mahattaram mahattamaṃ copalabhyate ya-
 thā nyagrodhaparvatādi/ aṅv iti aṅutaram aṅutamam
 ca gr̥hyate yathā nyagrodhadhānādi/ tadubhayam upal-
 abhyamānaṃ cakṣuṣo bhautikatvaṃ bād hate/ bhautikaṃ
 5 hi yāvat tāvad eva vyāpnoti/ abhautikaṃ tu vibhutvāt sa-
 rvavyāpakam iti//33// § 866

3.1.31 Adhyāya 3, Āhnika 1, Sūtra 34

na mahadaṅgrahaṇamātrād abhautikatvaṃ vibhutvaṃ 762
 cendriyāṅam śakyaṃ pratipattum/ idaṃ khalu — § 867

raśmyarthasannikarṣaviśeṣāt tadgrahaṇam //
 3.1.34 // § 868

5 tayor mahadaṅvor grahaṇam cakṣūraśmer arthasya ca
 sannikarṣaviśeṣād bhavati yathā pradīparaśmer arthasya
 ceti/ § 869

raśmyarthasannikarṣāś cāvaraṅaliṅgaḥ/ cākṣuṣo hi ra- 763
 śmiḥ kuḍyādibhir āvṛtam arthaṃ na prakāśayati yathā pr-
 10 adīparaśmir iti//34// § 870

3.1.32 Adhyāya 3, Āhnika 1, Sūtra 35

āvaraṅānumeyatve satīdam āha — § 871 764

tadanupalabdher ahetuḥ // 3.1.35 // § 872

rūpasparśavad dhi tejaḥ, mahattvād anekadravyava-
 ttvād rūpavattvāc copalabdhir iti pradīpavat pratyakṣata
 5 upalabhyeta cākṣuṣo raśmir yadi syād iti//35// § 873

3.1.33 Adhyāya 3, Āhnika 1, Sūtra 36

nānumīyamānasya pratyakṣato 'nupalabdhir abh-
 āvahetuḥ // 3.1.36 // § 874

sannikarṣapraṭiṣedhārthenāvaraṅena liṅgenānumīya-
 mānasya raśmer yā pratyakṣato 'nupalabdhir nāsāv abhā-
 5 vaṃ pratipādayati yathā candramasaḥ parabhāgasya prth-
 ivyāś cādhobhāgasya//36// § 875

3.1.34 Adhyāya 3, Āhnika 1, Sūtra 37

765

dravyaguṇadharmabhedāc copalabdhinīyamah
// 3.1.37 // § 876

bhinnaḥ khalv ayaṃ dravyadharmo guṇadharmāś ca,
mahadanekadravyavac ca viṣaktāvayavam āpyaṃ dra-
vyaṃ pratyakṣato nopalabhyate sparśas tu śīto gr̥hyate/ 5
tasya dravyasyānubandhād hemantaśīśirau kalpyete tath-
āvidham eva ca taijasaṃ dravyam anudbhūtarūpaṃ saha
rūpeṇa nopalabhyate, § 877

766 sparśas tv asyoṣṇa upalabhyate tasya dravyasyānuba-
ndhād gr̥ṣmavasantau kalpyete // 37 // § 878 10

3.1.35 Adhyāya 3, Āhnika 1, Sūtra 38

yatra tv eṣā bhavati — § 879

anekadravyasamavāyād rūpaviśeṣāc ca rūpo-
palabdhiḥ // 3.1.38 // § 880

tatra rūpaṃ ca dravyaṃ ca tadāśrayaḥ pratyakṣata up-
alabhyate/ rūpaviśeṣas tu yadbhāvāt kvacid rūpopala- 5
bdhiḥ yadabhāvāc ca dravyasya kvacid anupalabdhiḥ sa
rūpadharmo 'yam udbhava samākhyāta iti/ anudbhūtarū-
pāś cāyaṃ nāyano raśmiḥ, tasmāt pratyakṣato nopalabhy-
ata iti/ § 881

767 dr̥ṣṭāś ca tejaso dharmabhedāḥ, udbhūtarūpasparśaṃ 10
pratyakṣaṃ tejo yathā ādityaraśmayāḥ/ udbhūtarūpaṃ
anudbhūtasparśaṃ ca pratyakṣaṃ yathā pradīparaśma-
yāḥ/ udbhūtasparśaṃ anudbhūtarūpaṃ apratyakṣaṃ ya-
thābādisaṃyuktaṃ tejaḥ/ anudbhūtarūpasparśo 'praty-
akṣāś cākṣuṣo raśmir iti // 38 // § 882 15

3.1.36 Adhyāya 3, Āhnika 1, Sūtra 39

karmakāritaś cendriyāṇaṃ vyūhaḥ puruṣārthat- antraḥ // 3.1.39 // § 883

yathā cetanasyārtho viṣayopalabdhībhūtaḥ sukhadu-
ḥkhopalabdhībhūtaś ca kalpyate tathendriyāṇi vyūdhāni,
5 viṣayaprāptyarthaś ca raśmeś cākṣuṣasya vyūhaḥ/ rūpa-
sparśānabhivyaktiś ca vyavahāraprakṛptiyarthā, dravyavi-
śeṣe ca pratighātād āvaraṇopapattir vyavahārārthā/ sa-
rvadravyāṇaṃ viśvarūpo vyūha indriyavat karmakāritaḥ
10 puruṣārthatantraḥ/ karma tu dharmādharmabhūtaṃ cet-
anasyopabhogārtham iti/ § 884

avyabhicārāc ca pratighāto bhautikadharmah/ yaś cā- 768
tvaraṇopalambhād indriyasya dravyaviśeṣe pratighātaḥ
sa bhautikadharmo na bhūtāni vyabhicarati, nābautikaṃ
pratighātadharmakaṃ dṛṣṭam iti/ apratighātas tu vyabh-
15 icārī bhautikābhautikayoḥ samānatvād iti/ yad api many-
eta pratighātād bhautikānīndriyāṇi, apratighātād abhaut-
ikānīti prāptam? dṛṣṭaś cāpratighātaḥ kācābhraṇaṭalaspḥa-
ṭikāntarītopalabdheḥ/ tan na yuktaṃ/ kasmāt? yasmād
bhautikaṃ api na pratihanyate, kācābhraṇaṭalaspḥaṭikānt-
20 arītoprakāśāt pradīparaśmīnām, sthālyādiṣu pācakasya te-
jaso 'pratighātaḥ//39// § 885

3.1.37 Adhyāya 3, Āhnika 1, Sūtra 40

upapadyate ca anupalabdhiḥ kāraṇabhedāt — § 886

769

madhyandinolkāprakāśānupalabdhivat tada- nupalabdhiḥ // 3.1.40 // § 887

yathā anekadravyeṇa samavāyād rūpaviśeṣāc copal-
5 abdhir iti saty upalabdhikāraṇe madhyandinolkāprakāśo
nopakabhyate ādityaprakāśenābhībhūtaḥ, evaṃ mahada-
nekadravavyavattvād rūpaviśeṣāc copalabhir iti saty upa-
labdhikāraṇe cākṣuṣo raśmir nopalabhyate nimittāntara-
taḥ// tac ca vyākhyātam anudbhūtarūpasparśasya dravya-
10 asya pratyakṣato 'nupalabdhir iti//40// § 888

3.1.38 Adhyāya 3, Āhnika 1, Sūtra 41

atyantānupalabdhiś cābhāvakāraṇam/ yo hi bravīti loṣṭ-
aparakāśo madhyandine ādityaparakāśābhibhavān nopala-
bhyata iti, tasyaitat syāt? § 889
770

na, rātrāv apy anupalabdheḥ // 3.1.41 // § 890
apy anumānato 'nupalabdher iti/ evam atyantānup- 5
alabdher loṣṭaparakāśo nāsti, na tv evaṃ cakṣuṣo raśmir
iti//41// § 891

3.1.39 Adhyāya 3, Āhnika 1, Sūtra 42

upapannarūpā ceyam — § 892

**bāhyaparakāśānugrahād viṣayopalabdher ana-
bhiviyaktito 'nupalabdhiḥ // 3.1.42 // § 893**
bāhyena prakāśēnānuḡrhitam cakṣuḥ viṣayagrāhakaṃ
tadabhāve 'nupalabdhiḥ/ sati ca prakāśānugrahe śītaspa- 5
rśopalabdhou ca satyāṃ tadāśrayasya dravyasya cakṣuṣā
'grahaṇam rūpasyānudbhūtāt, § 894
771 seyam rūpānbhiviyaktito rūpāśrayasya dravyasyānu-
palabdhir dṛṣṭā/ tatra yad uktaṃ tadanupalabdher ahetur
iti etad ayuktam//42// § 895 10

3.1.40 Adhyāya 3, Āhnika 1, Sūtra 43

kasmāt punar abhibhavo 'nupalabdhikāraṇam cākṣuṣasya
raśmer nocyata iti? § 896

abhiviyaktau cābhibhavāt // 3.1.43 // § 897
bāhyaparakāśānugrahanirapekṣatāyāṃ ceti cārthaḥ/ yad
rūpam abhiviyaktam udbhūtam bāhyaparakāśānugrahaṃ 5
ca nāpekṣate tadviṣayo 'bhibhavaḥ, viparyaye 'bhibhavā-
bhāvāt/ anudbhūtarūpatvāc cānupalabhyamānaṃ bāhy-
aparakāśānugrahāc copalabhyamānaṃ nābhibhūyata iti/
§ 898
772 evam upapannam asti cākṣuṣo raśmir iti//43// § 899 10

3.1.41 Adhyāya 3, Āhnika 1, Sūtra 44

773

naktañcaranayanaraśmidarśanāc ca // 3.1.44 //
§ 900

drśyante hi naktam nayanaraśmayo naktañcarāṇām vṛ-
ṣadamśaprabhṛtīnām, tena śeṣasyānumānam iti/ jātibh-
5 edavad indriyabheda iti cet? dharmabhedamātram cān-
upapannam āvaraṇasya prātipratīśedhārthasya darśanād
iti//44// § 901

3.1.42 Adhyāya 3, Āhnika 1, Sūtra 45

indriyārthasannikarṣasya jñānakāraṇatvānupapattiḥ/ ka- 774
smāt? § 902

aprāpya grahaṇam kācābhrapaṭalasphaṭikā-
ntaritopalabdheḥ // 3.1.45 // § 903

5 trṇādi sarpad dravyam kāce abhrapaṭale vā pratiha-
tam dr̥ṣt'm, avyavahitena sannikṛṣyate vyāhanyate vai pr-
āptir vyavadhāneneti/ yadi ca raśmyarthasannikarṣo gra-
haṇahetuḥ syāt na vyavahitasya sannikarṣa ity agrahaṇam
syāt/ asti ceyam kācābhrapaṭalasphaṭikāntaritopalabdhiḥ
10 sā jñāpayati aprāpyakāriṇīndriyāṇi ata evābhautikāni, pr-
āpyakāritvam hi bhautikadharmā ity//45// § 904

3.1.43 Adhyāya 3, Āhnika 1, Sūtra 46

775

kuḍyāntarītānupalabdher apratiśedhaḥ // 3.1.46
// § 905

aprāpyakaritve satīndriyāṇām kuḍyāntaritasyānupala-
bdhir na syāt//46// § 906

3.1.44 Adhyāya 3, Āhnika 1, Sūtra 47

prāpyakāritve 'pi tu kācābhrapaṭalasphaṭikāntaritopala-
bdhir na syāt? § 907

apratīghātāt sannikarṣopapattiḥ // 3.1.47 //
§ 908

na ca kāco 'bhrapaṭalaṃ vā nayanaraśmiṃ viṣṭabhnāti 5
so 'pratihanyamānaḥ sannikṛṣyata iti//47// § 909

3.1.45 Adhyāya 3, Āhnika 1, Sūtra 48

776 yaś ca manyate na bhautikasyāpratighāta iti tan na — § 910

**ādityaraśmeḥ sphaṭikāntarite 'pi dāhye .vigh-
ātāt // 3.1.48 //** § 911

ādityaraśmer avighātāt sphaṭikāntarite 'py avighātāt,
dāhye 'vighātāt/ avighātād iti ca padābhisambandhād vā 5
kyabheda iti/ prativākyaṃ cārthabheda iti/ ādityaraśmiḥ
kumbhādiṣu na pratihanyate, avighātāt kumbhastham ud-
akaṃ tapati/ prāptau hi dravyāntaraguṇasya uṣṇasya sp-
arśasya grahaṇaṃ tena ca śītasparśābhibhava iti/ sphaṭi-
kāntarite 'pi prakāśanīye pradīparaśmīnām apratighātaḥ, 10
apratighātāt prāptasya grahaṇam iti/ bharjanakapālādi-
stham ca dravyam āgneyena tejasā dahyate tatrāvighātāt
prāptiḥ, prāptau tu dāho nāprāpyakāri teja iti/ § 912

777 avighātād iti ca kevalaṃ padam upādīyate, ko 'yam av-
ighāto nāma? avyuhyamānāvayavena vyavadhāyena dr- 15
avyeṇa sarvato dravyasyāviṣṭhmbhaḥ kriyāhetor apratib-
andhaḥ prāpter apratiṣedha iti/ drṣṭaṃ hi kalaśaniṣaktā-
nām apāṃ bahiḥ śītasparśasya grahaṇam/ na cendriyeṇ-
āsannikṛṣṭasya dravyasya sparśopalabdhiḥ/ drṣṭau ca pr-
aspandaparīsravau/ tatra kācābhrapaṭalādibhir nayanaraś- 20
śmer apratighātād vibhidyarthena saha sannikarṣād upa-
pannaṃ grahaṇam iti//48// § 913

3.1.46 Adhyāya 3, Āhnika 1, Sūtra 49

778

netaretaradharmaprasaṅgāt // 3.1.49 // § 914

kācābhraṭaḥkālādivad vā kuḍyādibhir apratighātaḥ, kuḍyādīvad vā kācābhraṭaḥkālādibhiḥ pratighāta itī prasajyate, niyame kāraṇaṃ vācyam itī // 49 // § 915

3.1.47 Adhyāya 3, Āhnika 1, Sūtra 50

ādarśodakayoḥ prasādasvābhāvyād rūpopalambhivat tadupalabdhiḥ // 3.1.50 // § 916

ādarśodakayoḥ prasādo rūpaviśeṣaḥ svo dharmo niyamadarśanāt, prasādasya vā svo dharmo rūpopalambhanam/ yathā ādarśapratihatasya parāvṛttasya nayanarāśmeḥ svena mukhena sannikarṣe sati svamukhopalambhanaṃ pratibimbagrahaṇākhyam ādarśarūpānugrahāt tannimittam bhavati, § 917

ādarśarūpopaghāte tadabhāvāt, kuḍyādiṣu ca pratibimbagrahaṇam na bhavati evaṃ kācābhraṭaḥkālādibhir avighātaś cakṣūraśmeḥ kuḍyādibhiś ca pratighāto dravyasvabhāvānīyamād itī // 50 // § 918

3.1.48 Adhyāya 3, Āhnika 1, Sūtra 51

drṣṭānumitānām hi niyogapratīśedhānupapattiḥ // 3.1.51 // § 919

pramāṇasya tattvaviśayatvāt/ na khalu bhōḥ parīkṣamāṇena drṣṭānumitā arthāḥ śakyā niyoktum evaṃ bhavati, § 920

nāpi pratīśeddhum evaṃ na bhavati/ na hīdam upapadyate rūpavad gandho 'pi cākṣuṣo bhavati itī, gandhavād vā rūpaṃ cākṣuṣam mā bhūd itī, agnipratīpattivat dhūmenodakapratīpattir api bhavati itī, udakāpratīpattivad vā dhūmenāgnipratīpattir api mā bhūd itī/ kiṃ kāraṇam? yathā khalv arthā bhavanti ya eṣāṃ svo bhāvaḥ svo dharmā itī tathābhūtāḥ pramāṇena pratīpadyanta itī/ tathābhūtaviśayakaṃ hi pramāṇam itī/ imau khalu niyogapratīśedhau bhavatā deśitau kācābhraṭaḥkālādivad vā kuḍyā-

dibhir apratighāto bhavatu kuḍyādivad vā kācābhrapaṭal-
 ādibhir apratighāto mā bhūd iti/ na, dr̥ṣṭānumitāḥ khalv
 ime dravyadharmāḥ, pratighātāpratighātayor hy upala-
 bdhī vyavasthāpike/ vyavahitānupalabdhyānumīyate ku- 5
 ḍyādibhiḥ pratighātaḥ, vyavahitopalabdhyānumīyate kā-
 cābhrapaṭalādibhir apratighāta iti//51// § 921

3.1.49 Adhyāya 3, Āhnika 1, Sūtra 52

781 athāpi khalv ekam idam indriyaṃ bahūnīndriyāṇi vā ? ku-
 taḥ saṃśayaḥ ? § 922

sthānānyatve nānātvād avayavinānāsthāna-
 tvāc ca saṃśayaḥ // 3.1.52 // § 923

bahūni dravyāṇi nānāsthānāni dr̥śyante, nānāsthānaś 5
 ca sann eko 'vayavī ceti/ tenendriyeṣu bhinnasthāneṣu sa-
 mśaya iti//52// § 924

3.1.50 Adhyāya 3, Āhnika 1, Sūtra 53

783 ekam indriyam — § 925

tvag avyati rekāt // 3.1.53 // § 926

tvag ekam indriyam ity āha/ kasmāt ? avyati rekāt/ na
 tvacā kiñcid indriyādhiṣṭhānaṃ na prāptam, na cāsatyāṃ
 tvaci kiñcid viśayagrahaṇaṃ bhavati, yayā satvendriyasth- 5
 ānāni vyāptāni yasyāṃ ca satyāṃ viśayagrahaṇaṃ bhav-
 ati sā tvag ekam indriyam iti/ nendriyāntarārthānupalaba-
 bdheḥ/ sparśopalabdhilakṣaṇāyāṃ satyāṃ tvaci gr̥hyam-
 āṇe tvagindriyeṇa sparśe indriyāntarārthā rūpādayo na gr̥-
 hyante andhādibhiḥ/ na sparśagrāhakāt indriyād indriyā- 10
 ntaram astīti sparśavad andhādibhir gr̥hyeran rūpādayaḥ,
 na ca gr̥hyante tasmān naikam indriyaṃ tvag iti/ § 927

784 tvagavayavaviśeṣeṇa dhūmopalabdhivat tadupala-
 bdhiḥ/ yathā tvaco 'vayavaviśeṣaḥ kaścic cakṣuṣi sannī-
 kṛṣṭo dhūmasparśaṃ gr̥hṇāti nānyaḥ, evaṃ tvaco 'vayava- 15
 aviśeṣā rūpādigrāhakās teṣāṃ upaghātād andhādibhir na
 gr̥hyante rūpādaya iti/ vyāhatatvād ahetuḥ/ tvagavyati-re-

kād ekam indriyam ity uktvā tvag avayavaviśeṣeṇa dhūm-
opalabdhivad rūpādyupalabdhir ity ucyate/ evaṃ ca sati
nānābhūtāni viśayagrāhakāṇi viśayavyavasthānāt tadbh-
āve viśayagrahaṇasya bhāvāt tadupaghāte cābhāvāt, tathā
5 ca pūrvo vāda uttarena vādeṇa vyāhanyata iti/ sandigdhas
cāvvyatirekaḥ/ pṛthivyādibhir api bhūtair indriyādhiṣṭhā-
nāni vyāptāni, na ca teṣv asatsu viśayagrahaṇam bhavat-
īti/ tasmān na tvag anyad vā sarvaviśayam ekam indriyam
iti//53// § 928

3.1.51 Adhyāya 3, Āhnika 1, Sūtra 54

785

na yugapadarthānupalabdheḥ // 3.1.54 // § 929

ātmā manasā sambadhyate, mana indriyeṇa, indriyam
sarvārthaiḥ sannikṛṣṭam iti, ātmendriyamanorthasannika-
rṣebhyo yugapad grahaṇāni syuḥ/ na ca yugapad rūpād-
5 ayo gṛhyante tasmān naikam indriyam sarvaviśayam ast-
īti/ asāhacaryāc ca viśayagrahaṇānām naikam indriyam
sarvaviśayakam, sāhacarye hi viśayagrahaṇānām andhā-
dyanupapattir iti//54// § 930

3.1.52 Adhyāya 3, Āhnika 1, Sūtra 55

786

vipraṭiṣedhāc ca na tvag ekā // 3.1.55 // § 931

na khalu tvag ekam indriyam vyāghātāt — tvacā rūp-
āṅy aprāptāni gṛhyanta ity aprāpyakāritve sparśādiṣv apy
evaṃ prasaṅgaḥ/ sparśādīnām ca prāptānām grahaṇād
5 rūpādīnām prāptānām grahaṇam iti prāptam/ § 932

prāpyāprāpyakāritvam iti cet? āvaraṇānupapatter viś- 787
ayamātrasya grahaṇam/ athāpi manyeta prāptāḥ sparśād-
ayas tvacā gṛhyante rūpāṇi tv aprāptānīti? evaṃ sati nāsty
āvaraṇam, āvaraṇānupapatteś ca rūpamātrasya grahaṇam
10 vyavahitasya cāvvyavahitasya ceti/ dūrāntikānuvidhānam
ca rūpopalabdhyānupalabdhyor na syāt/ aprāptam tvacā
gṛhyate rūpam iti dūre rūpasyāgrahaṇam antike ca graha-
ṇam ity etan na syād iti//55// § 933

3.1.53 Adhyāya 3, Āhnika 1, Sūtra 56

pratiṣedhāc ca nānātvāsiddhau sthāpanāhetur apy upādī-
yate — § 934

indriyārthapañcatvāt // 3.1.56 // § 935

788 arthaḥ prayojanam, tat pañcavidham indriyāṇām, spa-
rśanenendriyeṇa sparśagrahaṇe sati na tenaiva rūpaṃ gr- 5
hyata iti rūpagrahaṇaprayojanam cakṣur anumīyate/ § 936
788 sparśarūpagrahaṇe ca tābhyām eva na gandho grhyata
iti gandhagrahaṇaprayojanam ghrāṇam anumīyate/ tray-
āṇām grahaṇe na tair eva raso grhyata iti rasagrahaṇapray-
ojanam rasanam anumīyate/ na ca caturṇām grahaṇe tair 10
eva śabdaḥ śrūyata iti śabdagrahaṇaprayojanam śrotram
anumīyate/ evam indriyaprayojanasyānitaretarasādhanā-
sādhyatvāt pañcaivendriyāṇi // 56 // § 937

3.1.54 Adhyāya 3, Āhnika 1, Sūtra 57

789

na, tadarthabahutvāt // 3.1.57 // § 938

na khalv indriyārthapañcatvāt pañcendriyāṇīti sidhy-
ati/ kasmāt? teṣām arthānām bahutvāt/ bahavaḥ kh-
alv ime indriyārthāḥ, sparśās tāvat śītoṣṇānuṣṇāśītā iti/ 5
rūpāṇi śuklaharītādīni/ gandhā iṣṭāniṣṭopekṣaṇīyāḥ/ ra-
sāḥ kaṭukādayaḥ, śabdā varṇātmāno dhvanimātrās ca
bhinnāḥ/ tad yasyendriyārthapañcatvāt pañcendriyāṇi
tasyendriyārthabahutvād bahūni indriyāṇi prasajyanta
iti // 57 // § 939

3.1.55 Adhyāya 3, Āhnika 1, Sūtra 58

**gandhatvādyavyatirekāḍ gandhādīnām apratiṣ-
edhaḥ // 3.1.58 // § 940**

gandhatvādibhiḥ svasāmānyaiḥ kṛtavyavasthānām ga-
ndhādīnām yāni gandhādigrhaṇāni tāny asamānasādha-

nasādhyatvād grāhakāntarāṇi na prayojayanti/ arthasam-
ūho 'numānamukto nārthaikadeśaḥ/ § 941

arthaikadeśaṃ cāsritya viṣayapañcatvamātraṃ bha- 790
vān pratiṣedhati tasmād ayukto 'yaṃ pratiṣedha iti/ ka-
5 thāṃ punar gandhatvādibhiḥ svasāmānyaiḥ kṛtavyava-
sthā gandhādaya iti? sparśaḥ khalv ayam trividhaḥ śīta
uṣṇo 'nuṣṇāśītaś ca sparśatvena svasāmānyena saṃgrhī-
taḥ/ grhyamāṇe ca śītasparśe noṣṇasyānuṣṇāśītasya vā sp-
arśasya grahaṇaṃ grāhakāntaraṃ prayojayati sparśabh-
10 edānām ekasādhanasādhyatvād yenaiva śītasparśo grhy-
ate tenaivetarāv apīti/ evaṃ gandhatvena gandhānām, rū-
patvena rūpānām, rasatvena rasānām, śabdatvena śabd-
ānām iti/ gandhādigrahaṇāni punar asamānasādhanasā-
dhyatvād grāhakāntarāṇāṃ prayojakāni/ tasmād upapa-
15 nnam indriyārthapañcatvāt pañcendriyāṇīti // 58 // § 942

3.1.56 Adhyāya 3, Āhnika 1, Sūtra 59

yadi sāmānyam saṅgrāhakam, prāptam indriyāṇām — § 943

viṣayatvāvyatirekād ekatvam // 3.1.59 // § 944
viṣayatvena hi sāmānyena gandhādayaḥ saṅgrhītā
iti // 59 // § 945

3.1.57 Adhyāya 3, Āhnika 1, Sūtra 60

791

na, buddhilakṣaṇādhiṣṭhānagatyākṛtijñātīpañc-
atvebhyaḥ // 3.1.60 // § 946

na khalu viṣayatvena sāmānyena kṛtavyavasthā vi-
ṣayā grāhakāntaranirapekṣā ekasādhanagrāhyā anumīy-
5 ante, anumīyante ca pañca gandhādayo gandhatvādi-
bhiḥ svasāmānyaiḥ kṛtavyavasthā indriyāntaragrāhyāḥ,
tasmād asambaddham etat/ ayam eva cārtho 'nūdyate bu-
ddhilakṣaṇapañcatvād iti/ buddhaya eva lakṣaṇāni viṣay-
agrahaṇaliṅgatvāt indriyāṇām, tad etat indriyārthapañca-

tvāt ity etasmin sūtre kṛtabhāṣyam iti/ tasmād buddhila-
kṣaṇapañcatvāt pañcendriyāṇi/ § 947

792 adhiṣṭhānāny api khalu pañcendriyāṇām, sarvaśarī-
rādhiṣṭhānaṃ sparśanaṃ sparśagrahaṇaliṅgam, kṛṣṇasā-
rādhiṣṭhānaṃ cakṣuḥ bahirniḥsṛtaṃ rūpagrahaṇaliṅgam, 5
nāsādhiṣṭhānaṃ ghrāṇaṃ, jihvādhiṣṭhānaṃ rasanam, ka-
rṇacchidrādhiṣṭhānaṃ śrotram, gandharasarūpasparśaśa-
bdagrahaṇaliṅgatvād iti/ gatibhedād apīndriyabhedah/
kṛṣṇasāropanibaddham cakṣur bahirniḥsṛtya rūpādhika-
raṇāni dravyāṇi prāpnoti/ sparśanādīni tv indriyāṇi viṣ- 10
ayā evāśrayopasarpaṇāt pratyāsīdanti/ santānavṛtṭyā śa-
bdasya śrotrapratyāsattir iti/ ākṛtiḥ khalu parimāṇam iya-
ttā sā pañcadhā/ svasthānamātrāṇi ghrāṇarasanasparśan-
āni viṣayagrahaṇenānumeyāni/ cakṣuḥ kṛṣṇasārāśrayaṃ
bahirniḥsṛtaṃ viṣayavyāpi/ śrotraṃ nānyad ākāśāt, tac ca 15
vibhu śabdāmātrānubhavānumeyaṃ puruṣasaṃskāropa-
grahaṇāc cādhiṣṭhānaniyamena śabdasya vyañjakam iti/
§ 948

793 jātir iti yoniṃ pracakṣate/ pañca khalv indriyayonayaḥ
pṛthivyādīni bhūtāni, tasmāt prakṛtipañcatvād api pañce- 20
ndriyāṇīti siddham//60// § 949

3.1.58 Adhyāya 3, Āhnika 1, Sūtra 61

kathaṃ punar jñāyate bhūtaprakṛtīndriyāṇi nāvyaaktapr-
akṛtīnīti ? § 950

bhūtaguṇaviśeṣopalabdhes tādātmyam // 3.1.61
// § 951

drṣṭo hi vāyvādīnām bhūtānām guṇaviśeṣabhivyaktin- 5
iyamaḥ/ vāyuḥ sparśavyaṅjakāḥ, āpo rasavyaṅjikāḥ, tejo
rūpavyaṅjakam, pāṛthivaṃ kiñcid dravyaṃ kasyacid dra-
vyasya gandhavyaṅjakam/ asti cāyam indriyāṇām bhūt-
aguṇaviśeṣopalabdhiniyamah tena bhūtaguṇaviśeṣopala-
bdher manyāmahe bhūtaprakṛtīndriyāṇi nāvyaaktaprak- 10
ṛtīnīti//61// § 952

3.1.59 Adhyāya 3, Āhnika 1, Sūtra 62

gandhādayaḥ pṛthivyādiguṇā ity uddiṣṭam uddeśāś ca pṛ- 795
thivyādīnām ekaguṇatve cānekaguṇatve ca samāna ity ata
āha — § 953

gandharasarūpasparśaśabdānām sparśapary-
5 antāḥ pṛthivyāḥ // 3.1.62 // § 954

3.1.60 Adhyāya 3, Āhnika 1, Sūtra 63

aptejovāyūnām pūrvam pūrvam apohyākāśasy-
ottaraḥ // 3.1.63 // § 955

sparśaparyantānām iti vibhaktivipariṇāmaḥ/ ākāśasy-
ottaraḥ śabdaḥ sparśaparyantebhya iti/ § 956

5 kathaṃ tarhi tarabnirdeśaḥ? svatantraviniyogasāma- 796
rthyāt/ tenottaraśabdasya parārthābhidhānaṃ vijñāyate/
uddeśasūtre hi sparśaparyantebhyaḥ paraḥ śabda iti/ ta-
ntraṃ vā sparśasya vivakṣitatvāt — sparśaparyanteṣu niy-
ukteṣu yo 'nyas taduttaraḥ śabda iti//62-63// § 957

3.1.61 Adhyāya 3, Āhnika 1, Sūtra 64

797

na sarvaguṇānupalabdheḥ // 3.1.64 // § 958

nāyaṃ guṇaniyogaḥ sādhuḥ/ kasmāt? yasya bhūtasya
ye guṇā na te tadātmakenendriyeṇa sarve upalabhyante/
pārthivena hi ghrāṇena sparśaparyantā na gṛhyante ga-
5 ndha eva eko gṛhyate evaṃ śeṣeṣv apīti//64// § 959

3.1.62 Adhyāya 3, Āhnika 1, Sūtra 65

kathaṃ tarhīme guṇā viniyoktavyā iti? § 960

ekaikaśyenottarottaraḥ guṇasadbhāvād uttaro-
ttaraṇām tadanupalabdhiḥ // 3.1.65 // § 961

gandhādīnām ekaiko yathākramam pṛthivyādīnām
ekaikasya guṇaḥ, ataḥ tadanupalabdhiḥ teṣāṃ tayoḥ tasya
cānupalabdhiḥ — § 962

798 ghrāṇena rasarūpasparśānām rasanena rūpasparśayoḥ
cakṣuṣā sparśasyeti/ katham tarhy anekaguṇāni bhūtāni 5
gr̥hyanta iti? saṃsargāc cānekaguṇagrahaṇam/ abādisa-
ṃsargāc ca pṛthivyām rasādayo gr̥hyante evaṃ śeṣeṣv ap-
īti//65// § 963

3.1.63 Adhyāya 3, Āhnika 1, Sūtra 66

799 niyamas tarhi na prāpnoti saṃsargasyāniyamāt caturguṇā
pṛthivī triguṇā āpo dviguṇam teja ekaguṇo vāyur iti/ niy-
amaś copapadyate/ katham? § 964

viṣṭam hy aparam pareṇa // 3.1.66 // § 965

pṛthivyādīnām pūrvapūrvam uttareṇottareṇa viṣṭam 5
ataḥ saṃsarganiyama iti/ tac caitad bhūtasr̥ṣṭau vedita-
vyam naitarhīti//66// § 966

3.1.64 Adhyāya 3, Āhnika 1, Sūtra 67

800

na pāṛthivāpyayoḥ pratyakṣatvāt // 3.1.67 // § 967

neti trisūtrīm pratyācaṣṭe/ kasmāt? pāṛthivasya dra-
vyasyāpy asya ca pratyakṣatvāt/ mahatvānekadravyatvād
rūpāc copalabdir iti taijasam eva dravyam pratyakṣam 5
syāt na pāṛthivam āpyam vā rūpābhāvāt/ taijasavat tu pā-
rthivāpyayoḥ pratyakṣatvāt na saṃsargād anekaguṇagra-
haṇam bhūtānām iti/ bhūtāntararūpakṛtam ca pāṛthivā-
pyayoḥ pratyakṣatvam bruvataḥ pratyakṣo vāyuh prasa-
jyate niyame vā kāraṇam ucyatām iti/ § 968 10

801 rasayor vā pāṛthivāpyayoḥ pratyakṣatvāt — pāṛthivo
rasaḥ ṣaḍvidhaḥ, āpyo madhura eva; na caitat saṃsargād
bhavtitum arhati/ rūpayor vā pāṛthivāpyayoḥ pratyakṣa-
tvāt taijasarūpānugr̥hītayoḥ, saṃsarge hi vyañjakam eva

rūpaṃ na vyaṅgyam astīti/ ekānekavidhatve ca pārthiv-
 āpyayoḥ pratyakṣatvād rūpayoḥ/ pārthivaṃ haritalohit-
 apītādyanekavidhaṃ rūpaṃ, āpyaṃ tu śuklam aprakāśa-
 kam, na caitad ekaguṇānām saṃsarge saty upapadyata iti/
 5 udāharaṇamātraṃ caitat, ataḥ paraṃ prapañcaḥ / sparśa-
 yor vā pārthivataijasayoḥ pratyakṣatvāt/ pārthivo 'nuṣṇā-
 śītaḥ sparśaḥ, uṣṇas taijasaḥ pratyakṣaḥ, na caitad ekagu-
 ṇānām anuṣṇāśītasparśena vāyunā saṃsargeṇopapadyata
 iti/ atha vā pārthivāpyayor dravyayor vyvasthitaguṇayoḥ
 10 pratyakṣatvāt/ caturguṇaṃ pārthivaṃ dravyaṃ triguṇaṃ
 āpyaṃ pratyakṣam, tena tatkāraṇam anumīyate tathābhū-
 tam iti/ tasya kāryaṃ liṅgaṃ kāraṇabhāvād dhi kāryabh-
 āva iti/ evaṃ taijasavāyavyayor dravyayoḥ pratyakṣatvād
 guṇavyavasthāyāḥ tatkāraṇe dravye vyavasthānumānam
 15 iti/ drṣṭaś ca vivekaḥ pārthivāpyayoḥ pratyakṣatvāt/ pā-
 rthivaṃ dravyam abādibhir viyuktaṃ pratyakṣato gr̥hy-
 ate, § 969

āpyaṃ ca parābhyām, taijasaṃ ca vāyunā, na caikaik- 802
 aḡuṇaṃ gr̥hyata iti/ niranumānam tu viṣṭaṃ hy aparaṃ
 20 pareṇa ity etad iti/ nātra liṅgam anumāpakam gr̥hyata iti
 yena itad evaṃ pratipadyemahi/ yac coktaṃ viṣṭaṃ hy ap-
 araṃ pareṇeti bhūtasr̥ṣṭau veditavyaṃ na sāmpratam iti
 niyamakāraṇābhāvād ayuktaṃ/ dr̥ṣṭaṃ ca sāmpratam ap-
 araṃ pareṇa viṣṭaṃ iti, vāyunā ca viṣṭaṃ teja iti/ viṣṭatvaṃ
 25 saṃyogaḥ, sa ca dvayoḥ samānaḥ, vāyunā ca viṣṭatvāt spa-
 rśavat tejo na tu tejasā viṣṭatvād rūpavān vāyur iti niyama-
 kāraṇaṃ nāstīti/ dr̥ṣṭaṃ ca taijasena sparśena vāyavyasya
 sparśasyābhibhavād agrahaṇam iti, na ca tenaiva tasyābh-
 ibhava iti//67// § 970

3.1.65 Adhyāya 3, Āhnika 1, Sūtra 68

tad evaṃ nyāyaviruddhaṃ pravādaṃ pratiśidhya na sa-
 rvaguṇānupalabdher iti coditaṃ samādhīyate — § 971

pūrvapūrvaguṇotkarṣāt tat tat pradhānam //
 3.1.68 // § 972

tasmān na sarvaguṇopalabdhiḥ, ghrāṇādīnāṃ pūrvaṃ
pūrvaṃ gandhāder guṇasyotkarṣāt tat tat pradhānam/ kā
pradhānatā? viṣayagrāhakatvam/ ko guṇotkarṣaḥ? abh-
ivyaktau samarthatvam/ yathā bāhyānāṃ pārvivāpya-
taijasānāṃ dravyānāṃ caturguṇatriguṇadviguṇānāṃ na 5
sarvaguṇavyaṅjakatvam gandharasarūpotkarṣāt tu yath-
ākramam gandharasarūpavyaṅjakatvam, % bāhyānāṃ ...]
803 evaṃ ghrāṇa rasanacakṣuṣāṃ caturguṇatriguṇadviguṇ-
ānāṃ na sarvaguṇagrāhakatvam, gandharasarūpotkarṣāt
tu yathākramam gandharasarūpagrāhakatvam/ tasmād 10
ghrāṇādibhir na sarveṣāṃ guṇānāṃ upalabdhir iti/ yas
tu pratijānīte gandhaguṇatvād ghrāṇam gandhasya grāh-
akam evaṃ rasanādiṣv apīti, tasya yathāguṇayogam ghrā-
ṇādibhir guṇagrahaṇam prasajyata iti // 68 // § 973

3.1.66 Adhyāya 3, Āhnika 1, Sūtra 69

804 kiṃkṛtam punar vyavasthānam — kiñcit pārvivam indri-
yaṃ na sarvāṇi, kānicid āpyataijasavāyavyāni indriyāṇi na
sarvāṇīti? § 974

tadvyavasthānam tu bhūyastvāt // 3.1.69 //
§ 975

arthanirvṛttisamarthasya pravibhaktasya dravyasya sa-
mṣargaḥ puruṣasamśkārikārito bhūyastvam/ drṣṭo hi pr-
akarse bhūyastvaśabdaḥ, yathā prakṛṣṭo viṣayo bhūyān
ity ucyate/ yathā pṛthagarthakriyāsamarthāni puruṣas-
amśkārikaśād viṣauśadhimaṇiprabhṛtīni dravyāṇi nirva- 10
rtyante, na sarvaṃ sarvārtham ; evaṃ pṛthagviṣayagraha-
ṇasamarthāni ghrāṇādīni nirvartyante na sarvaviṣayagra-
haṇasamarthānīti // 69 // § 976

3.1.67 Adhyāya 3, Āhnika 1, Sūtra 70

805 svaguṇān nopalabhanta indriyāṇi/ kasmād iti cet? § 977

saguṇānām indriyabhāvāt // 3.1.70 // § 978

svān gandhādīn nopalabhante ghrāṇādīni/ kena kāra-
 ṇeneti cet? svaguṇaiḥ saha ghrāṇādīnām indriyabhāvāt/
 ghrāṇam svena gandhena samānārthakāriṇā saha bāhyam
 gandham grhṇāti tasya svagandhagrahaṇam sahakārivai-
 5 kalyān na bhavati, evaṃ śeṣāṇām api //70// § 979

3.1.68 Adhyāya 3, Āhnika 1, Sūtra 71

yadi punar gandhaḥ sahakārī ca syād ghrāṇasya grāhyaś
 cety ata āha — § 980

tenaiva tasyāgrahaṇāc ca // 3.1.71 // § 981

na guṇopalabdhir indriyāṇām/ yo brūte — yathā bā- 806
 5 hyam dravyam cakṣuṣā (corr.; cakṣaṣā, ed.) grhyate tathā
 tenaiva cakṣuṣā tad eva cakṣur grhyatām iti, tādrñ idam;
 tulyo hy ubhayatra pratipattihetvabhāva iti //71// § 982

3.1.69 Adhyāya 3, Āhnika 1, Sūtra 72

na śabdaguṇopalabdheḥ // 3.1.72 // § 983

svaguṇān nopalabhanta indriyāṇīti etan na bhavati/
 upalabhyate hi svaguṇaḥ śabdaḥ śrotreṇeti //72// § 984

3.1.70 Adhyāya 3, Āhnika 1, Sūtra 73

807

**tadupalabdhir itaretaradravyaguṇavaidharmyāt
 // 3.1.73 // § 985**

na śabdena guṇena suguṇam ākāśam indriyam bhav-
 ati/ na śabdaḥ śabdasya vyañjakaḥ, na ca ghrāṇādīnām
 5 svaguṇagrahaṇam pratyakṣam, nāpy anumīyate/ anum-
 īyate tu śrotreṇākāśena śabdasya grahaṇam, śabdaguṇa-
 tvam ca ākāśasyeti/ pariśeṣaś cānumānam veditavyam/
 ātmā tāvat śrotā na karaṇam, manasaḥ śrotratve badhivatv-
 ābhāvaḥ, pṛthivyādīnām ghrāṇādibhāve sāmartyam, śro-
 10 trabhāve cāsāmartyam/ § 986

808 asti cedam śrotram ākāśam ca śiṣyate, pariśeṣād ākāśam śrotram iti // 73 // § 987

iti śrīvātsyāyanīye nyāyabhāṣye tṛtīyādhyāyasyādyam āhnikam // § 988

809 atha tṛtīyādhyāyāsyā dvitīyam āhnikam § 989

5

3.2 Adhyāya 3, Āhnika 2

3.2.1 Adhyāya 3, Āhnika 2, Sūtra 1

parīkṣitānīndriyāṅy arthāś ca, buddher idānīm parīkṣākramaḥ, sā kim anityā nityā veti/ kutaḥ saṁśayaḥ? § 990

karmākāśasādharmyāt saṁśayaḥ // 3.2.1 //
§ 991

asparśavattvaṁ tābhyāṁ samāno dharma upalabhyate buddhau, viśeṣaś copajanāpāyadharmavattvam, viparyayaś ca yathāsvam anityanityayos tasyāṁ buddau nopalabhyate, tena saṁśaya iti // 1 // § 992

5

3.2.2 Adhyāya 3, Āhnika 2, Sūtra 2

anupapannarūpaḥ khalv ayaṁ saṁśayaḥ/ sarvaśarīriṇāṁ hi pratyātmavedanīyā anityā buddhiḥ sukhādivat/ § 993

810 bhavati ca saṁvittiḥ — jñāsyāmi jñāmi ajñāsiṣam iti/ na copajanāpāyāv antareṇa traikālyavyākṛtiḥ, tataś ca traikālyavyakter anityā buddhir ity etat śiddham/ pramāṇasiddham cedam sāstare 'py uktam — 'indriyārthasannikarṣotpannam', 'yugapaj jñānānutpattir manaso liṅgam ity-evamādi/ tasmāt saṁśayaprakriyānupapattir iti/ drṣṭipravāadopālambhārthan tu prakaraṇam/ evaṁ hi paśyantaḥ pravadanti sāṅkhyāḥ — puruṣasyāntaḥkaraṇabhūtā nityā buddhir iti/ sādhanam ca pracakṣate — § 994

5

10

811

viśayapratyabhijñānāt // 3.2.2 // § 995

kiṁ punar idaṁ pratyabhijñānam? yaṁ pūrvam ajñāsiṣam arthaṁ tam imaṁ jñānāmīti jñānyoḥ samāne 'rthe

pratisandhijñānaṃ pratyabhijñānaṃ, etac cāvasthitāyā buddher upapannaṃ/ nānātve tu buddhibhedeṣūtpannāpavargiṣu pratyabhijñānānupapattiḥ nānyajñātam anyāḥ pratyabhijñānātīti//2// § 996

3.2.3 Adhyāya 3, Āhnika 2, Sūtra 3

sādhyasamatvād ahetuḥ // 3.2.3 // § 997

- yathā khalu nityatvaṃ buddheḥ sādhyam evaṃ pratyabhijñānaṃ apīti/ kiṃ kāraṇam ? cetanadharmasya kāraṇe 'nupapattiḥ/ puruṣadharmāḥ khalv ayaṃ jñānaṃ darśanam upalabdhir bodhaḥ pratyayaḥ adhyavasāya iti/ § 998
- 5 cetano hi pūrvajñātam arthaṃ pratyabhijñānāti, tasyaitasmād dhetor nityatvaṃ yuktaṃ iti/ kāraṇacaitanyābhyupagame tu cetanasvarūpaṃ vacanīyaṃ nānirdiṣṭasvarūpam ātmāntaraṃ śakyam astīti pratipattum/ jñānaṃ ced
- 10 buddher antaḥkāraṇasyābhyupagamyate cetanasyedānīm kiṃ svarūpaṃ ko dharmāḥ kiṃ tattvaṃ ? jñānena ca buddhau vartamānenāyaṃ cetanaḥ kiṃ karotīti ? cetayate iti cet na, jñānād arthāntaravacanam — puruṣaś cetayate buddhir jñānātīti nedaṃ jñānād arthāntaram ucyate, cetayate
- 15 jñānīte buddhyate paśyati upalabhate ity eko 'yam artha iti/ buddhir jñāpayatīti cet addhā — jñānīte puruṣo buddhir jñāpayatīti satyam etat/ evaṃ cābhyupagame jñānaṃ puruṣasyeti siddham bhavati na buddher antaḥkāraṇasyeti/ § 999
- 20 pratipuruṣaṃ ca śabdāntaravyavasthāpratijñāne pratiṣedhahetuvacanam/ yaś ca pratijñānīte — kaścit puruṣaś cetayate, kaścit buddhyate, kaścit upalabhate, kaścit paśyatīti ; puruṣāntarāṇi khalv imāni cetano boddhopalabdhā draṣṭeti naikasyaite dharmā iti atra kaḥ pratiṣedhahetur
- 25 iti ? arthasyābheda iti cet samānam/ abhinnārthā ete śabdā iti tatra vyavasthānupapattir ity evaṃ cen manyase, samānaṃ bhavati — puruṣaś cetayate buddhir jñānīte ity atrāpy artho na bhidyate tatrobhayoś cetanatvād anyatara-lopa iti/ yadi punar budhyate 'nayeti bodhanaṃ buddhiḥ
- 30 mana evocyate tac ca nityam, § 1000

814 astv etad evam, na tu manaso viṣayapratyabhijñā-
nān nityatvam/ drṣṭam hi karaṇabhede jñātur ekatvāt pr-
atyabhijñānaṃ `savyadrṣṭasyetareṇa pratyabhijñānād' iti/
§ 1001

815 cakṣurvāt pradīpavac ca ; pradīpāntaradrṣṭasya pradī- 5
pāntareṇa pratyabhijñānam iti/ tasmā jñātur ayaṃ nitya-
tve hetur iti//3// § 1002

3.2.4 Adhyāya 3, Āhnika 2, Sūtra 4

yac ca manyate buddher avasthitāyā yathāviṣayaṃ vṛttayo
jñānāni niścaranti vṛttiś ca vṛttimato nānyeti, tac ca — § 1003

na, yugapad agrahaṇāt // 3.2.4 // § 1004

vṛttivṛttimator ananyatve vṛttimato 'vasthānād vṛttī-
nām avasthānam iti yānīmāni viṣayagrahaṇāni tāny av- 5
atiṣṭanta iti yugapad viṣayāṇaṃ grahaṇaṃ prasajyata
iti//4// § 1005

3.2.5 Adhyāya 3, Āhnika 2, Sūtra 5

816

apratyabhijñāne ca vināśaprasaṅgaḥ // 3.2.5 // 5
§ 1006

atīte ca pratyabhijñāne vṛttimān apy atīta ity antaḥkara-
ṇasya vināśaḥ prasajyate, viparyaye ca nānātvam iti//5// 5
§ 1007

3.2.6 Adhyāya 3, Āhnika 2, Sūtra 6

avibhu caikaṃ manaḥ paryāyeṇendriyaiḥ saṃyujyata iti —
§ 1008

kramavṛttivād ayugapad grahaṇam // 3.2.6
// § 1009

indriyārthānām, vṛttivṛttimator nānātvam iti/ § 1010 5
817

3.2.7 Adhyāya 3, Āhnika 2, Sūtra 7

apratyabhijñānaṃ ca viṣayāntaravyāsaṅgāt //
3.2.7 // § 1011

apratyabhijñānam anupalabdhiḥ/ anupalabdhiś ca ka-
syācid arthasya viṣayāntaravyāsaṅkte manasy upapadyate
5 vṛttivṛttimator nānātvāt, ekatve hi anarthako vyāsaṅga
iti//7// § 1012

3.2.8 Adhyāya 3, Āhnika 2, Sūtra 8

vibhutve cāntaḥkaraṇasya paryāyeṇendriyaiḥ saṃyogaḥ
— § 1013

na, gatyabhāvāt // 3.2.8 // § 1014

prāptānīndriyāṇy antaḥkaraṇeneti prāptyarthasya ga-
5 manasyābhāvaḥ/ tatra kramavṛttitvābhāvād ayugapad gra-
haṇānupapattir iti/ § 1015

gatyabhāvāc ca pratiśiddhaṃ vibhuno 'ntaḥkaraṇasy- 818
āyugapadgrahaṇaṃ na liṅgāntareṇānumīyate iti/ yathā
cakṣuṣo gatiḥ pratiśiddhā sannikṛṣṭaviprakṛṣṭayos tulya-
10 kālagrahaṇāt pāṇicandramasor vyavadhānena pratīghāte
so'numīyata iti so 'yaṃ nāntaḥ karaṇe vivādo na tasya ni-
tyatve/ § 1016

siddhaṃ hi mano 'ntaḥkaraṇaṃ nityaṃ ceti/ kva ta- 819
rhi vivādaḥ? tasya vibhutve, tac ca pramāṇato 'nupala-
15 bdheḥ pratiśiddham iti/ ekaṃ cāntaḥkaraṇaṃ nānā caitā
jñānātmakā vṛttayaḥ, cakṣurvijñānaṃ ghrāṇavijñānaṃ rū-
pavijñānaṃ gandhavijñānaṃ/ etac ca vṛttivṛttimator ek-
atve 'nupapannaṃ iti/ puruṣo jānīte nāntaḥkaraṇaṃ iti/
etena viṣayāntaravyāsaṅgaḥ pratyuktaḥ/ viṣayāntaragra-
20 haṇalakṣaṇo viṣayāntaravyāsaṅgaḥ puruṣasya nāntaḥkar-
aṇasyeti, kenacid indriyeṇa sannidhiḥ kenacid asannidhir
ity ayam tu vyāsaṅgo 'nuiñāyate manasa iti//8// § 1017

3.2.9 Adhyāya 3, Āhnika 2, Sūtra 9

ekam antaḥkaraṇaṃ nānā vṛttaya iti/ saty abhede vṛtter 820
idam ucyate — § 1018

sphaṭikānyatvābhimānavat tadanyatvābhimānaḥ // 3.2.9 // § 1019

- tasyāṃ vṛttau nānātvābhimānaḥ, yathā dravyāntaropahite sphaṭike anyatvābhimāno nīlo lohita iti ; evaṃ viṣayāntaropadhānād iti/ § 1020 5
- 821 na hetvabhāvāt/ sphaṭikānyatvābhimānavad ayam jñāneṣu nānātvābhimāno gauṇo na punar gandhādyanyatvābhimānavad iti hetur nāsti hetvabhāvād anupapanna iti/ samāno hetvabhāva iti cet na jñānānām krameṇopajanāpāyadarśanāt — krameṇa hīndriyārtheṣu jñānāny upajāyante cāpayanti ceti dṛśyate/ § 1021 10
- 822 tasmād gandhādyanyatvābhimānavad ayam jñāneṣu nānātvābhimāna iti//9// § 1022

3.2.10 Adhyāya 3, Āhnika 2, Sūtra 10

- 823 sphaṭikānyatvābhimānavad ity etad amṛṣyamānaḥ kṣaṇikavādy āha — § 1023

sphaṭike 'py aparāparotpatteḥ kṣaṇikatvād vyaktīnām ahetuḥ // 3.2.10 // § 1024

- 824 sphaṭikasyābhedanāvasthitasyopadhānabhedān nānātvābhimāna ity ayam avidyamānahetukaḥ pakṣaḥ/ kasmāt? sphaṭike 'py aparāparotpatteḥ/ sphaṭike 'pi anyā vyaktaya utpadyante anyā nirudhyanta iti/ katham? kṣaṇikatvād vyaktīnām/ kṣaṇas cālpīyān kālaḥ kṣaṇasthīkāḥ kṣaṇikāḥ/ katham punar gamyate kṣaṇikā vyaktaya iti? upacayāpacayaprabandhadarśanāc charīrādiṣu/ pakṭinirvṛttasyāhārarasasya śarīre rudhirādibhāvenopacayo 'pacayaś ca prabandhena pravarttate/ upacayād vyaktīnām utpādaḥ, apacayād vyaktinirodhaḥ/ evaṃ ca saty avayavapariṇāmabhedena vṛddhiḥ śarīrasya kālāntare gṛhyate iti so 'yaṃ vyaktiviśeṣadharmo vyaktimātre veditavya iti//10// § 1025 5 10 15

3.2.11 Adhyāya 3, Āhnika 2, Sūtra 11

825

niyamahetvabhāvād yathādarśanam abhyanujñā

// 3.2.11 // § 1026

sarvāsu vyaktiṣu upacayāpacayaprabandhaḥ śarīravād
iti nāyaṃ niyamaḥ/ kasmāt? hetvabhāvāt/ nātra pratya-
5 kṣam anumānaṃ vā pratipādakam astīti/ tasmād yathāda-
rśanam abhyanujñā/ yatra yatropacayāpacayaprabandho
dṛśyate, tatra tatra vyaktīnām aparāparotpattir upacayāp-
acayaprabandhadarśanenābhyanujñāyate, § 1027

yathā śarīrādiṣu/ yatra yatra na dṛśyate tatra tatra pr- 826
10 atyākhyāyate yathā grāvaprabhṛtiṣu/ sphaṭike 'py upaca-
yāpacayaprabandho na dṛśyate, tasmād ayuktaṃ sphaṭike
'py aparāprotpattir iti/ yathā cārkaṣya kaṭukimnā sarva-
dravyāṇāṃ kaṭukimānām āpādayet tādr̥g etad iti//11//
§ 1028

3.2.12 Adhyāya 3, Āhnika 2, Sūtra 12

yaś cāśeṣanīrodhenāpūrvotpādaṃ niranvayaṃ dravyasa-
ntāne kṣaṇikatāṃ manyate tasyaitat — § 1029

notpattivināśakāraṇopalabdheḥ // 3.2.12 //

§ 1030

5 utpattikāraṇaṃ tāvad upalabhyate avayavopacayo va-
lmīkādinām, vināśakāraṇaṃ copalabhyate ghaṭādīnām av-
ayavavibhāgaḥ/ § 1031

yasya tv anapacitāvayavaṃ nirudhyate anupacitāvay- 827
avaṃ cotpadyate tasyāśeṣanīrodhe niranvaye vāpūrvotp-
10 āde na kāraṇaṃ ubhayatrāpy upalabhyate iti//12// § 1032

3.2.13 Adhyāya 3, Āhnika 2, Sūtra 13

§ 1033

kṣīravināśe kāraṇānupalabdhipad dadhyutp- attivac ca tadupapattiḥ // 3.2.13 // § 1034

yathānupalabhyamānaṃ kṣīravināśakāraṇaṃ dadhy-
5 utpattikāraṇaṃ cābhyanujñāyate tathā sphaṭike parāpar-
āsu vyaktiṣu vināśakāraṇaṃ utpādakāraṇaṃ cābhyanujñ-
eyam iti//13// § 1035

3.2.14 Adhyāya 3, Āhnika 2, Sūtra 14

830

liṅgato grahaṇān nānupalabdhiḥ // 3.2.14 //
§ 1036

kṣīravinaśaliṅgaṃ kṣīravinaśakāraṇaṃ dadhyutpattiliṅgaṃ dadhyutpattikāraṇaṃ ca gr̥hyate 'to nānupalabdhiḥ, viparyayas tu sphaṭikādiṣu dravyeṣu aparāparotpattau 5
vyaktīnāṃ na liṅgaṃ astīty anutpattir eveti //14// § 1037

3.2.15 Adhyāya 3, Āhnika 2, Sūtra 15

846 atra kaścit parihāram āha — § 1038

na payasaḥ pariṇāmaguṇāntaraprādurbhāvāt
// 3.2.15 // § 1039

payasaḥ pariṇāmo na vinaśa ity eka āha/ pariṇāmaś cāvasthitasya dravyasya pūrvadharmānivr̥ttau dharmāntarotpattir iti/ guṇāntaraprādurbhāva ity apara āha/ satā dravyasya pūrvaguṇānivr̥ttau guṇāntaram utpadyata iti/ sa khalv ekapakṣībhāva iva //15// § 1040

3.2.16 Adhyāya 3, Āhnika 2, Sūtra 16

847 atra tu pratiṣedhaḥ — § 1041

vyūhāntarād dravyāntarotpattidarśanaṃ pūrvadravyānivr̥tter anumānam // 3.2.16 // § 1042

saṃmūrchanalakṣaṇād avayavavyūhād dravyāntare dadhni utpanne gr̥hyamāṇe pūrvam payodravayam avayavavibhāgebhyo nivṛttam ity anumīyate, yathā mṛdavayavānām vyūhāntarād dravyāntare sthālyām utpannāyām pūrvam mṛtpiṇḍadravyam mṛdavayavavibhāgebhyo nivarttate iti/ mṛdvac cāvayavānvayaḥ payodadhnor nāśeṣanirodhe niranvayo dravyāntarotpādo ghaṭata iti //16// 10
§ 1043

3.2.17 Adhyāya 3, Āhnika 2, Sūtra 17

abhyanujñāya ca niṣkāraṇaṃ kṣīravinaśaṃ dadhyutpā- 848
daṃ ca pratiśedha ucyate — § 1044

**kvacid vināśakāraṇānupalabdheḥ kvacic cop-
alabdher anekāntaḥ // 3.2.17 // § 1045**

5 kṣīradadhivaṇ niṣkāraṇau vināśotpādaḥ sphaṭikavya-
ktīnām iti nāyam ekānta iti/ kasmāt? hetvabhāvāt/ nā-
tra hetur asti akāraṇau vināśotpādaḥ sphaṭikādivyaktīnām
kṣīradadhivat, na punar yathā vināśakāraṇabhāvāt ku-
mbhasya vināśa utpattikāraṇabhāvāt cotpattiḥ evaṃ sph-
10 aṭikādivyaktīnām vināśotpattikāraṇabhāvād vināśotpatti-
bhāva iti/ § 1046

niradhiṣṭhānaṃ ca drṣṭāntavacanam/ gr̥hyamāṇayor 849
vināśotpādayoḥ sphaṭikādiṣu syād ayam āśrayavān drṣṭ-
āntaḥ kṣīravinaśakāraṇānupalabdhipad dadhyutpattivac
15 ceti, tau tu na gr̥hyete/ tasmān niradhiṣṭhāno 'yaṃ drṣṭ-
ānta iti/ abhyanujñāya ca sphaṭikasyotpādavināśau yo 'tra
sādhakas tasyābhyanujñānād apratiśedhaḥ/ kumbhavan
na niṣkāraṇau vināśotpādaḥ sphaṭikādīnām ity anujñeyo
'yaṃ drṣṭāntaḥ pratiśedddham aśakyatvāt/ kṣīradadhivat
20 tu niṣkāraṇau vināśotpādāv iti śakyo 'yaṃ pratiśedddhūṃ
kāraṇato vināśotpattidarśanāt/ kṣīradadhnor vināśotpattī
paśyatā tatkāraṇam anumeyaṃ kāryaliṅgaṃ hi kāraṇam
iti//17// § 1047

3.2.18 Adhyāya 3, Āhnika 2, Sūtra 18

upapannam anityā buddhir iti/ idaṃ tu cintyate kasye- 850
yaṃ buddhir ātmeindriyamano 'rthānāṃ guṇa iti/ prasi-
ddho 'pi khalv ayam arthaḥ parīkaṣāśeṣaṃ pravarttayāmīti
prakriyate/ so 'yaṃ buddhau sannikarṣotpatteḥ saṃśayaḥ
5 viśeṣasyāgrahaṇād iti/ tatrāyaṃ viśeṣaḥ § 1048

**nendriyārthayos tadvināśe 'pi jñānāvasthānāt
// 3.2.18 // § 1049**

nendriyāṇām vā guṇo jñānaṃ teṣāṃ vināśo 'pi jñāna-
sya bhāvāt/ bhavati khalv idaṃ indriye 'rthe ca vinaṣṭe jñ-

ānam adrākṣam iti/ na ca jñātari vinaṣṭhe jñānaṃ bhavitum arhati/ anyat khalu vai tad indriyārthasannikarṣajam jñānaṃ yad indriyārthavināṣe na bhavati/ § 1050

851 idam anyad ātmamanaḥsannikarṣajam, tasya yukto bhāva iti/smṛtiḥ khalv iyam adrākṣam iti pūrvadrṣṭaviṣayā/ na ca vijñātari naṣṭe pūrvopalabdheḥ smaraṇam yuktam, na cānyadrṣṭam anyaḥ smarati/ na ca manasi jñātary abhyupagamyamāne śakyam indriyārthayor jñātrtvam pratipādayitum//18// § 1051

3.2.19 Adhyāya 3, Āhnika 2, Sūtra 19

āstu tarhi manoguṇā jñānam — § 1052

yugapaj jñeyānupalabdheś ca na manasaḥ // 3.2.19 // § 1053

yugapaj jñeyānupalabdhir antaḥkaraṇasya liṅgam, tatra yugapaj jñeyānupalabdhyā yad anumīyate antaḥkaraṇam, na tasya guṇo jñānam/ kasya tarhi ? jñasya vaśitvāt/ § 1054

852 vaśi jñātā vaśyam karaṇam, jñānaguṇatve ca karaṇabhāvanivṛttiḥ/ ghrāṇādisādhanasya ca jñātur gandhādijñānabhāvād anumīyate antaḥkaraṇasādhanasya sukhādijñānaṃ smṛtiś ceti/ tatra yaj jñānaguṇam manaḥ sa ātmā, yat tu sukhādyupalabdhisādhanam antaḥkaraṇam manas tad iti saṃjñābheda mātram nārthabheda iti/ § 1055

853 yugapaj jñeyopalabdheś ca yogina iti vā cārthaḥ/ yogī khalu ṛddhau prādurbhūtāyāṃ vikaraṇadharmā nirmāya sendriyāṇi śarīrāntarāṇi teṣu yugapaj jñeyāny upalabhatate/ tac caitad vibhau jñātary upapadyate nāṇau manasīti/ vibhutve vā manaso jñānasya nātmaguṇatvapratīṣedhaḥ/ vibhu ca manastadantaḥkaraṇabhūtam iti tasya sarvendriyair yugapat saṃyogād yugapaj jñānāny utpadye-rann iti//19// § 1056

3.2.20 Adhyāya 3, Āhnika 2, Sūtra 20

tadātmaguṇatve 'pi tulyam // 3.2.20 // § 1057

vibhur ātmā sarvendriyaiḥ saṃyukta iti yugapaj jñān-
otpattiprasaṅga iti // 20 // § 1058

3.2.21 Adhyāya 3, Āhnika 2, Sūtra 21

854

indriyair manasaḥ sannikarṣābhāvāt tadanutpa-
tṭiḥ // 3.2.21 // § 1059

gandhādyupalabdher indriyārthasannikarṣavad indri-
iyamaṇṣannikarṣo 'pi kāraṇam, tasya cāyugapadyam
5 anutvān manasaḥ/ ayugapadyād anutpattir yugapaj jñ-
ānānām ātmaguṇatve 'pīti // 21 // § 1060

3.2.22 Adhyāya 3, Āhnika 2, Sūtra 22

yadi punar ātmendriyārthasannikarṣamātrād gandhādijñ-
ānam utpadyeta ? § 1061

notpattikāraṇānapadeśāt // 3.2.22 // § 1062

ātmendriyasannikarṣamātrād gandhādijñānam utpa-
5 dyate iti, nātrotpattikāraṇam apadiśyate yenaitat pratipa-
dyemahīti // 22 // § 1063

3.2.23 Adhyāya 3, Āhnika 2, Sūtra 23

855

vināśakāraṇānupalabdheś cāvasthāne tannitya-
tvaprasaṅgaḥ // 3.2.23 // § 1064

tadātmaguṇatve 'pi tulyam ity etad anena samuccī-
ate/ dvividho hi guṇanāśahetuḥ, guṇānām āśrayābhāvo
5 virodhī ca guṇaḥ/ nityatvād ātmano 'nupapannaḥ pūrvāḥ,
virodhī ca buddher guṇo na gr̥hyate — tasmād ātmaguṇa-
tve sati buddher nityatvaprasaṅgaḥ // 23 // § 1065

3.2.24 Adhyāya 3, Āhnika 2, Sūtra 24

856

**anityatvagrahād buddher buddhyantarād vinā-
śaḥ śabdavat // 3.2.24 // § 1066**

anityā buddhir iti sarvaśarīriṇām pratyātmavedanī-
yam etat/ gr̥hyate ca buddhisantānaḥ tatra buddher bu-
ddhyantaram virodhī guṇa ity anumīyate yathā śabdasa- 5
ntāne śabdaḥ śabdāntaravirodhī //24// § 1067

3.2.25 Adhyāya 3, Āhnika 2, Sūtra 25

857 asaṅkhyeyeṣu jñānakāriteṣu saṃskāreṣu smṛtihatvā ātm-
asamaveteṣv ātmamanasoś ca sannikarṣe samāne smṛtih-
etau sati na kāraṇasyāyauḡapadyam astīti yugapat smṛt-
ayaḥ prādurbhaveyuḥ yadi buddhir ātmaguṇaḥ syād iti/
tatra kaścit sannikarṣasyāyauḡapadyam upapādayiṣyann 5
āha — § 1068

**jñānasamavetātmapradeśasannikarṣān mana-
saḥ smṛtyutpatter na yugapadutpattiḥ // 3.2.25
// § 1069**

jñānasādhanaḥ saṃskāro jñānam ity ucyate jñānasa- 10
mskṛtair ātmapradeśaiḥ paryāyeṇa manaḥ sannikṛṣyate/
ātmamanaḥsannikarṣāt smṛtayo 'pi paryāyeṇa bhavant-
īti //25// § 1070

3.2.26 Adhyāya 3, Āhnika 2, Sūtra 26

858

nāntaḥśarīravṛttitvān manasaḥ // 3.2.26 // § 1071

sadehasyātmano manasā saṃyogo vipacyamānakarm-
āśayasahito jīvanam iṣyate/ tatrāsya prāk prāyaṇād anta-
ḥśarīre vartamānasya manasaḥ śarīrād bahirjñānasaṃskṛ-
tair ātmapradeśaiḥ saṃyogo nopapadyata iti //26// § 1072 5

3.2.27 Adhyāya 3, Āhnika 2, Sūtra 27

859

sādhyatvād ahetuḥ // 3.2.27 // § 1073

vipacyamānakarmāśayamātraṃ jīvanam, evaṃ ca sati
sādhyam antaḥśarīravṛttitvaṃ manasa iti // 27 // § 1074

3.2.28 Adhyāya 3, Āhnika 2, Sūtra 28**smarataḥ śarīradhāraṇopapatter apratiṣedhaḥ
// 3.2.28 // § 1075**

susmūrṣayā khalv ayam manah praṇidadhānaś cirād
api kaṃcid arthaṃ smarati, smarataś ca śarīradhāraṇam
5 dṛśyate/ ātmamanaḥsannikarṣajaś ca prayatno dvividhaḥ
— dhāraḥ prerakaś ca, niḥśṛte ca śarīrād bahir manasi
dhārakasya prayatnasyābhāvād gurutvāt patanaṃ syāt śa-
rīrasya smarata iti // 28 // 0 § 1076

3.2.29 Adhyāya 3, Āhnika 2, Sūtra 29

860

na tadāśugatitvān manasaḥ // 3.2.29 // § 1077

āśugati manah tasya bahiḥśarīrātmapradeśena jñāna-
saṃskṛtena sannikarṣaḥ, pratyāgatasya ca prayatnotpād-
anam ubhayaṃ yujyata iti/ utpādya vā dhāraḥ pray-
5 atnaṃ śarīrān niḥsaraṇam manasaḥ, atas tatropapannaṃ
dhāraṇam iti // 29 // § 1078

3.2.30 Adhyāya 3, Āhnika 2, Sūtra 30**na smaraṇakālānīyamāt // 3.2.30 // § 1079**

kiñcit kṣipraṃ smaryate kiñcic cireṇa/ yadā cireṇa,
tadā susmūrṣayā manasi dhāryamāṇe cintāprabandhe sati
kasyacid arthasya liṅgabhūtasya cintanam ārādhitaṃ sm-
5 ṛtihateturbhavati/ tatra itac ciraniścarite manasi nopapady-

ata iti/ śarīrasaṃyogānapekṣāś cātmamanaḥsaṃyogo na
smṛtihatūḥ śarīrasya bhogāyatanatvāt/ § 1080

861 upabhogāyatanam puruṣasya jñātuḥ śarīram na tato
niścāritasya manasa ātmasaṃyogamātram jñānasukhā- 5
dīnām utpattau kalpate, klptau vā śarīravaiyartham
iti//30// § 1081

3.2.31 Adhyāya 3, Āhnika 2, Sūtra 31

ātmapreraṇayadṛcchājñatābhiś ca na saṃyogav-
iśeṣaḥ // 3.2.31 // § 1082

ātmapreraṇena vā manaso bahiḥ śarīrāt saṃyogaviś-
eṣaḥ syāt, yadṛcchayā vā, ākasmikatayā jñatayā vā ma- 5
nasaḥ? sarvathā cānupapattiḥ/ katham? smartavyatvāt,
icchātaḥ smaraṇāj jñānāsambhavāc ca/ yadi tāvad ātmā
amuṣyārthasya smṛtihatūḥ saṃskāraḥ amuṣminn ātmad-
eśe samavetas tena manaḥ saṃyujyatām iti manaḥ preray-
ati tadā smṛta evāsāv artho bhavati na smartavyaḥ/ na cā- 10
tmapratyakṣa ātmapradeśaḥ saṃskāro vā, tatrānupapann-
ātmapratyakṣeṇa saṃvittir iti/ susmūrṣayā cāyaṃ manaḥ
praṇidadhānaś cirād api kañcid arthaṃ smarati nākasmāt,
jñatvaṃ ca manaso nāsti jñānapraṭiśedhād iti//31// § 1083

3.2.32 Adhyāya 3, Āhnika 2, Sūtra 32

862 etac ca — § 1084

vyāsaktamanasaḥ pādavyathanena saṃyoga-
viśeṣeṇa samānam // 3.2.32 // § 1085

yadā khalv ayaṃ vyāsaktamanāḥ kvacid deśe śarkar-
ayā kaṇṭakena vā pādavyathanam āpnoti tadā ātmamanaḥ 5
saṃyogaviśeṣa eṣitavyaḥ, dṛṣṭam hi duḥkham duḥkhave-
danam ceti/ tatrāyaṃ samānaḥ praṭiśedhaḥ/ yadṛcchayā
tu na viśeṣo nākasmikī kriyā nākasmikaḥ saṃyoga iti/ ka-
rmādrṣṭam upabhogārthaṃ kriyāhetur iti cet samānam/
karmādrṣṭam puruṣastham puruṣopabhogārthaṃ manasi 10
kriyāhetuḥ evaṃ duḥkham duḥkhasaṃvedanam ca sidhy-

atīty evaṃ cen manyase, samānam — smṛtihatāv api saṃyogaviśeṣo bhavitum arhati/ tatra yad uktam ātmapreraṇayadr̥cchājñātābhiś ca na saṃyogaviśeṣaḥ ity ayam apratiśedha iti/ pūrvas tu pratiśedho nāntaḥśarīravṛttitvān manasa iti//32// § 1086

3.2.33 Adhyāya 3, Āhnika 2, Sūtra 33

kaḥ khalv idānīm kāraṇayaugapadyasadbhāve yugapad 863
asmaraṇasya hetur iti? § 1087

praṇidhānaliṅgādijñānānām ayugapadbhāvād
yugapad asmaraṇam // 3.2.33 // § 1088

5 yathā khalv ātmamanasoḥ sannikarṣaḥ saṃskāraś ca smṛtihatetur evaṃ praṇidhānaṃ liṅgādijñānāni tāni ca na yugapadbhavanti tatkr̥tā smṛtīnām yugapad anutpattir iti/ pratibhavat tu praṇidhānādyanapekṣe smārte yaugapadyaprasaṅgaḥ/ yat khalv idaṃ prātibham iva jñānaṃ
10 praṇidhānādyanapekṣaṃ smārttam utpadyate kadācit tasya yugapadutpattiprasaṅgo hetvabhāvāt/ sataḥ smṛtihatetur asaṃvedanāt prātibhena samānābhimānaḥ/ bahvarthaviśaye vai cintāprabandhe kaścid evārthaḥ kasyacit smṛtihatetuḥ, § 1089

15 tasyānucintanāt tasya smṛtir bhavati/ na cāyaṃ smārtā sarvaṃ smṛtihatetuṃ saṃvedayate evaṃ me smṛtir utpanneti/ asaṃvedanāt prātibham iva jñānaṃ idaṃ smārtam iti abhimanyate, na tv asti praṇidhānādyanapekṣaṃ smārtam iti/ prātibhe katham iti cet puruṣakarmaviśeṣād upabhogavan niyamaḥ/ prātibham idānīm jñānaṃ yugapat
20 kasmān notpadyate? yathopabhogārthaṃ karma yugapadupabhogam na karoti evaṃ puruṣakarmaviśeṣaḥ pratibhāhetur na yugapad anekam prātibham jñānam utpādāyati/ hetvabhāvād ayuktam iti cet, na karaṇasya pratyayaparyāye sāmartyāt/ upabhogavan niyama ity asti dr̥ṣṭānto hetur nāstīti cen manyase? na, karaṇasya pratyayaparyāye sāmartyāt/ naikasmin jñeyeyugapad anekam jñānam utpadyate, na cānekasmin/ tad idaṃ dr̥ṣṭena pratyayaparyāyeṇānumeyam karaṇasāmartyam itthambhūtam

iti na jñātuḥ vikaraṇadharmāṇo dehanānātve pratyayaya-
ugapadyād iti/ § 1090

865 ayam ca dvitīyaḥ pratiśedhaḥ, avasthitaśarīrasya cā-
nekajñānasamavāyād ekapradeśe yugapat anekārthasm- 5
araṇaṃ syāt/ kvacid deśe 'vasthitaśarīrasya jñātur indri-
yārthaprabandhena jñānam anekam ekasminn ātmaprad-
eśe samavaiti/ tena yadā manaḥ saṃyujyate tadā jñātap-
ūrvasyānekasya yugapat smaraṇaṃ prasajyate pradeśasa-
myogaparyāyābhāvād iti/ ātmapradeśānām adravyāntar-
atvād ekārthasamavāyasyāviśeṣe sati smṛtiyaugapadyapr- 10
atiśedhānupapattiḥ/ § 1091

866 śabdasantāne tu śrotrādhiṣṭhānapratyāsattiyā śabdaśr-
avaṇavat saṃskārapratyāsattiyā manasaḥ smṛtyutpatter na
yugapat utpattiprasaṅgaḥ/ pūrva eva tu pratiśedho nā-
nekajñānasamavāyād ekapradeśe yugapat smṛtiprasaṅga 15
iti//33// § 1092

3.2.34 Adhyāya 3, Āhnika 2, Sūtra 34

puruṣadharmo jñānam antaḥkaraṇasyecchādveṣaprayatn-
asukhaduḥkhāni dharmā iti kasyacid darśanam, tat prati-
śidhyate — § 1093

867

jñasyecchādveṣanimittatvād ārambhanivṛttyoḥ
// 3.2.34 // § 1094 5

ayam khalu jānāti tāvad idaṃ me sukhasādhanam
idaṃ me duḥkhasādhanam iti jñātvā svasya sukhasādha-
nam āptum icchati, duḥkhasādhanam hātum icchati, pr-
āpticchāprayuktasyāsyā sukhasādhanāvāptaye samīhāvi-
śeṣa ārambhaḥ, jihāsāprayuktasya duḥkhasādhanapariv- 10
arjanaṃ nivṛttiḥ, evaṃ jñānecchāprayatnadveṣasukhadu-
ḥkhānām ekenābhisambandhaḥ/ ekakarṭṛkatvaṃ jñāne-
cchāpravṛttinām samānāśrayatvaṃ ca/ tasmāj jñasyecchā-
dveṣaprayatnasukhaduḥkhāni dharmā nācetanasyeti/ ā-
rambhanivṛttyoś ca pratyagātmani dṛṣṭatvāt paratrānumā- 15
naṃ veditavyam iti//34// § 1095

3.2.35 Adhyāya 3, Āhnika 2, Sūtra 35

atra bhūtacaitanika āha — § 1096

868

talliṅgatvād icchādveṣayoḥ pārthivādyeṣv pr-
atiṣedhaḥ // 3.2.35 // § 1097

ārambhanivṛttiliṅgāv icchādveṣāv iti yasyārambhani-
5 vṛttī tasyecchādveṣau tasya jñānam iti prāptam pārthiv-
āpy ataijasavāyavīyānām śarīrāṇām ārambhanivṛttidarśa-
nād icchādveṣajñānair yoga iti caitanyam//35// § 1098

3.2.36 Adhyāya 3, Āhnika 2, Sūtra 36

paraśvādiṣv ārambhanivṛttidarśanāt // 3.2.36
// § 1099

śarīre caitanyanivṛtṭiḥ/ ārambhanivṛttidarśanād icch-
ādveṣajñānair yoga iti prāptam paraśvādeḥ karaṇasyāra-
5 mbhanivṛttidarśanāc caitanyam iti/ atha śarīrasyecchādi-
bhir yogāḥ, paraśvādes tu karaṇasyārambhanivṛttī vyabh-
icarataḥ, na tarhy ayam hetuḥ pārthivāpy ataijasavāyavīy-
ānām śarīrāṇām ārambhanivṛttidarśanād icchādveṣajñān-
air yoga iti/ § 1100

10 ayam tarhy anyo 'rthaḥ — talliṅgatvād icchādveṣa-
yoh pārthivādyeṣv apratiṣedhaḥ/ pṛthivyādīnām bhūtā-
nām ārambhas tāvat trasasthāvaraśarīreṣu tadavayavavy-
ūhaliṅgaḥ pravṛttiviśeṣaḥ loṣṭādiṣu ca liṅgābhāvāt pravṛ-
ttiviśeṣābhāvo nivṛtṭiḥ/ ārambhanivṛttiliṅgāv icchādveṣāv
15 iti pārthivādyeṣv aṇuṣu taddarśanād icchādveṣayogas ta-
dyogāj jñānayoga iti siddham bhūtacaitanyam iti/ kumbh-
ādiṣv anupalabdher ahetuḥ/ kumbhādīmṛdavayavānām
vyūhaliṅgaḥ pravṛttiviśeṣa ārambhaḥ, sikatādiṣu pravṛtti-
viśeṣābhāvo nivṛtṭiḥ/ na ca mṛtsikatānām ārambhanivṛtt-
20 idarśanād icchādveṣaprayatnajñānair yogāḥ/ tasmāt talli-
ṅgatvād icchādveṣayor ity ahetur iti//36// § 1101

869

3.2.37 Adhyāya 3, Āhnika 2, Sūtra 37

niyamānīyamau tu tadviśeṣakau // 3.2.37 //

§ 1102

tayor icchādveṣayor niyamānīyamau viśeṣakau bheda-
kau/ jñasyecchādveṣanimitte pravṛttinivṛttī na svāśraye/

§ 1103

5

870 kim tarhi ? prayojyāśraye/ tatra prayujyamāneṣu bhū-
teṣu pravṛttinivṛttī staḥ na sarveṣv ity aniyamopapattiḥ/
yasya tu jñatvād bhūtānām icchādveṣanimitte ārambhan-
ivṛttī svāśraye tasya niyamaḥ syāt, yathā bhūtānām guṇā-
ntaranimittā pravṛttir guṇapratibandhāc ca nivṛttir bhūta-
mātre bhavati niyameṇa, evaṃ bhūtāmātre jñānecchādve-
ṣanimitte pravṛttinivṛttī svāśraye syātām, na tu bhavataḥ
tasmāt prayojakāśritā jñānecchādveṣaprayatnāḥ, prayojy-
āśraye tu pravṛttinivṛttīti siddham/ § 1104

10

871 ekaśarīre tu jñātr̥bahutvaṃ niranumānam/ bhūtacait-
anikasyaikaśarīre bahūni bhūtāni jñānecchādveṣaprayatn-
aguṇānīti jñātr̥bahutvaṃ prāptam/ om iti bruvataḥ pram-
āṇaṃ nāsti, yathā nānāśarīreṣu nānā jñātāro buddhyādig-
uṇavyavasthānāt, evaṃ ekaśarīre 'pi buddhyādivyavasth-
ānumānam syāj jñātr̥bahutvasyeti/ § 1105

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872 dr̥ṣṭāś ca anyaguṇanimittaḥ pravṛttiviśeṣo bhūtānām
so 'numānam anyatrāpi/ dr̥ṣṭaḥ karaṇalakṣaṇeṣu bhūteṣu
paraśvādiṣu upādānalakṣaṇeṣu ca mṛtprabhṛtiṣv anyag-
uṇanimittaḥ pravṛttiviśeṣaḥ/ so 'numānam anyatrāpi tr-
asasthāvaraśarīreṣu/ tadavayavavyūhaliṅgaḥ pravṛttiviś-
eṣo bhūtānām anyaguṇanimitta ity/ sa ca guṇaḥ praya-
tnasamānāśrayaḥ saṃskāro dharmādharmasamākhyātaḥ
sarvārthaḥ puruṣārthārādhanāya prayojako bhūtānām pr-
ayatnavad ity/ ātmāstitvahetubhir ātmanityatvahetubhiś
ca bhūtacaitanyapratīṣedhaḥ kṛto veditavyaḥ/ nendriyā-
rthayos tadvināśe 'pi jñānavasthānāditi ca samānaḥ prati-
ṣedha ity/ kriyāmātraṃ kriyoparamamātraṃ cārambhan-
ivṛttī ity abhipretyoktam talliṅgatvād icchādveṣayoḥ pā-
rthivādyeṣv apratīṣedhaḥ/ anyathā tv ime ārambhanivṛttī
ākhyāte, na ca tathāvidhe pṛthivyādiṣu dr̥śyete/ tasmād
ayuktam talliṅgatvād icchādveṣayoḥ pārthivādyeṣv apratī-
ṣedhaiti//37 § 1106

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3.2.38 Adhyāya 3, Āhnika 2, Sūtra 38

bhūtendriyamanasāṃ samānaḥ pratiṣedhaḥ, manas tūdā- 873
haraṇamātram/ § 1107

yathoktahetutvāt pāratantryād akṛtābhyāga-
māc ca na manasaḥ // 3.2.38 // § 1108

5 icchādveṣaprayatnasukhaduḥkhajñānāny ātmano li-
ṅgamiy ataḥ prabhṛti yathoktaṃ saṅgrhyate, tena bhūte-
ndriyamanasāṃ caitanyapraṭiṣedhaḥ/ pāratantryāt — pa-
ratantrāṇi bhūtendriyamanāṃsi dhāraṇapreraṇavyūhana-
kriyāsu prayatnavaśāt pravarttante, caitanye punaḥ svata-
10 ntrāṇi syur iti/ § 1109

akṛtābhyāgamāc ca — pravṛttir vāgbuddhiśarīrār- 874
ambhaiti caitanye bhūtendriyamanasāṃ parakṛtaṃ ka-
rma puruṣeṇopabhujyata iti syāt, acaitanye tu tatsādhan-
asya svakṛtakarmaphalopabhogaḥ puruṣasyety upapady-
15 ata iti//38// § 1110

3.2.39 Adhyāya 3, Āhnika 2, Sūtra 39

athāyaṃ siddhopasaṃgrahaḥ — § 1111 875

pariśeṣād yathoktahetūpapatteś ca // 3.2.39
// § 1112

5 ātmaḡuṇo jñānam iti prakṛtam/ pariśeṣo nāma pras-
aktapraṭiṣedhe anyatrāprasaṅgāc chiṣyamāṇe sampratya-
yaḥ/ bhūtendriyamanasāṃ praṭiṣedhe dravyāntaraṃ na
prasajyate śiṣyate cātmā tasya ḡuṇo jñānam iti jñāyate/
yathoktahetūpapatteś ceti darśanasparśanābhyām ekārth-
agrahaṇādityevamādīnām ātmapratipattihetūnām aprati-
10 ṣedhād iti/ pariśeṣajñāpanārthaṃ prakṛtasthāpanādijñān-
ārthaṃ ca yathoktahetūpapattivacanam iti/ atha vā upap-
atteś ceti hetvantaram evedam/ nityaḥ khalv ayam ātmā,
yasmād ekasmin śarīre dharmāṃ caritvā kāyasya bhedāt
svarge deveṣūpapadyate, adharmāṃ caritvā dehabhedāt
15 narakeṣūpapadyata iti/ upapattiḥ śarīrāntaraprāptilakṣ-
aṇā, sā sati sattve nitye cāśrayavatī, buddhiprabandham-

ātre tu nirātmake nirāśrayā nopapadyata iti/ ekasattvā-
dhiṣṭhānaś cānekaśarīrayogaḥ saṃsāra upapadyate, śarī-
raprabandhocchedaś cāpavargo muktir ity upapadyate/
buddhisantatimātre tv ekasattvānupapatter na kaścīd dī- 5
rgham adhvānaṃ sandhāvati na kaścīc charīraprabandhād
vimucyata iti saṃsārāpavargānupapattir iti/ buddhisant-
atimātre ca sattvabhedāt sarvam idaṃ prāṇivyavahārajā-
tam apratisaṃhitam avyāvṛttam apariniṣṭhaṃ ca syāt, § 1113
876 tataḥ smaraṇābhāvāt nānyadr̥ṣṭam anyaḥ smaratīti/
smaraṇaṃ ca khalu pūrvajñātasya samānena jñātrā graha- 10
ṇam ajñāsiṣam amum arthaṃ jñeyam iti/ so .yam eko jñ-
ātā pūrvajñātam arthaṃ gr̥hṇāti tac cāsya grahaṇaṃ sma-
raṇam iti, tad buddhiprabandhamātre nirātmake nopapa-
dyate//39// § 1114

3.2.40 Adhyāya 3, Āhnika 2, Sūtra 40

smaraṇaṃ tv ātmano jñāsvābhāvyāt // 3.2.40 //
§ 1115

upapadyata iti/ ātmana eva smaraṇaṃ na buddhisant-
atimātrasyeti/ tuśabdo 'vadhāraṇe/ katham? jñāsvabhā-
vatvāt/ jñā iti asya svabhāvaḥ svo dharmāḥ/ ayaṃ khalu 5
jñāsyati jānāti ajñāsīd iti trikālaviṣayeṇānekena jñānena sa-
mbadhyate, § 1116
877 tac cāsya trikālaviṣayaṃ jñānaṃ pratyātmavedanīyaṃ
jñāsyāmi jānāmi ajñāsiṣam iti varttate, tad yasyāyaṃ svo
dharmaṃ tasya smaraṇaṃ na buddhiprabandhamātrasya 10
nirātmakasyeti//40// § 1117

3.2.41 Adhyāya 3, Āhnika 2, Sūtra 41

smṛtihatūnām ayaugapadyād yugapad asmaraṇaṃ ity
uktam/ atha kebhyaḥ smṛtir utpadyata iti? smṛtiḥ khalu
— § 1118

praṇidhānanibandhābhyāsaliṅgalakṣaṇasādr̥-
śyaparigrahāśrayāśritasambandhānantaryaviyogaḥ

ikakāryavirodhātīśayaprāptivyavadhānasukhadu-
 ḥkhecchādveṣabhayārthitvakriyārāgadharmādha-
 rmanimittebhyaḥ // 3.2.41 // § 1119

susmūrṣayā manaso dhāraṇaṃ praṇidhānaṃ susmū-
 5 rṣitaliṅgacintanaṃ cārthasmṛtikāraṇaṃ/ nibandhaḥ kh-
 alv ekagranthopayamo 'rthānām, ekagranthopayatāḥ kh-
 alv arthā anyonyasmṛtihatava ānupūrvyeṇetarathā vā bh-
 avantīti/ § 1120

dhāraṇaśāstrakṛto vā prajñāteṣu vastuṣu smartavyā- 878
 10 nām upanikṣepo nibandha iti/ abhyāsas tu samāne viṣ-
 aye jñānānām abhyāvṛttiḥ, abhyāsajaniṭaḥ saṃskāra ātm-
 aḡuṇo 'bhyāsaśabdenocyate, sa ca smṛtihatuh samāna iti/
 liṅgaṃ punaḥ saṃyogi samavāyy ekārthasamavāyi viro-
 dhi ceti/ yathā dhūmo 'gneḥ, gor viṣāṇaṃ, pāṇiḥ pādasya,
 15 rūpaṃ sparśasya abhūtaṃ bhūtasyeti/ lakṣaṇaṃ paśva-
 vayavasthaṃ gotrasya smṛtihatuh, vidānām idaṃ gargā-
 ṇām idam iti/ sādṛśyaṃ citragataṃ pratirūpakaṃ devad-
 attasyetyevamādi/ parigrahāt svena vā svāmī svāminā vā
 svaṃ smaryate/ āśrayād grāmaṇyā tadadhīnaṃ saṃsmar-
 20 ati/ āśritāt tadadhīnena grāmaṇyam iti/ sambandhād ant-
 evāsinā yuktaṃ guruṃ smarati, ṛtvijā yājyam iti/ § 1121

ānantaryād iti karaṇīyeṣv artheṣu/ viyogād yena viy- 879
 ujjate tadviyogapratisaṃvedī bhṛśaṃ smarati/ ekakāryāt
 kartrantaradarśanāt kartrantare smṛtiḥ/ virodhāt, vijigīṣa-
 25 māṇayor anyataradarśanād anyataraḥ smaryate/ atīśayād
 yenātīśaya utpāditaḥ/ prāpteḥ yato 'nena kiṃcit prāptam
 āptavyaṃ vā bhavati tam abhīkṣṇaṃ smarati/ vyavadhā-
 nāt kośādhībhīr asiprabhṛtīni smaryante/ § 1122

sukhaduḥkhābhyāṃ taddhetuḥ smaryate/ icchādve- 880
 30 ṣābhyāṃ yam icchati yaṃ ca dveṣṭi taṃ smarati/ bhayād
 yato bibheti/ arthitvād yenārthī bhojanenācchādanena vā/
 kriyayā rathena rathakāraṃ smarati/ rāgād yasyāṃ stri-
 yāṃ rakto bhavati tām abhīkṣṇaṃ smarati/ dharmāj jā-
 tyantarasmaraṇaṃ iha cādhitāśrutāvadhāraṇaṃ iti/ adha-
 35 rmāt prāganubhūtaduḥkhasādhanāṃ smarati/ na caiteṣu
 nimitteṣu yugapat saṃvedanāni bhavantīti yugapat asm-
 araṇaṃ iti/ nidarśanaṃ cedam smṛtihatūnām na parisa-
 ṅkhyānaṃ iti // 41 // § 1123

3.2.42 Adhyāya 3, Āhnika 2, Sūtra 42

881 anityāyāṃ ca buddhāv utpannāpavargitvāt kālāntarāvāsthānāc ca anityānāṃ saṃśayaḥ kim utpatpannāpavargiṇī buddhiḥ śabdavat āhosvit kālāntarāvasthāyini kumbhavad iti/ utpannāpavargiṇīti pakṣaḥ parigr̥hyate/kasmāt ?
§ 1124

5

karmānavasthāyigrahaṇāt // 3.2.42 // § 1125

karmaṇo 'navasthāyino grahaṇād iti/ kṣiptasyeṣor āp-
atanāt kriyāsantāno gr̥hyate, pratyarthaniyamāc ca buddh-
īnāṃ kriyāsantānavad buddhisantānoupapattir iti/ ava-
sthitagrahaṇe ca vyavadhīyamānasya pratyakśanivṛtteḥ/ 10
avasthite ca kumbhe gr̥hyamāṇe santānenaiva buddhir va-
rtate prāg vyavadhānāt tena vyavahite pratyakṣaṃ jñānaṃ
nivartate, § 1126

882 kālāntarāvasthāne tu buddher dṛśyavyavadhāne 'pi
pratyakṣam avatiṣṭheteti/ smṛtiś cāliṅgaṃ buddhyavasth- 15
āne saṃskārasya buddhijasya smṛtihatutvāt/ yaś ca many-
eta avatiṣṭhate buddhiḥ dṛṣṭā hi buddhiviṣaye smṛtiḥ sā ca
buddhāv anityāyāṃ kāraṇābhāvān na syād iti/ tad idam
aliṅgam/ kasmāt ? buddhijo hi saṃskāro guṇāntaraṃ sm-
ṛtihatetur na buddhir iti/ § 1127 20

884 hetvabhāvād ayuktam iti cet ? buddhyavasthānāt pra-
tyakṣatve smṛtyabhāvaḥ/yāvad avatiṣṭhate buddhis tāvad
asau boddhavyārthiḥ pratyakṣaḥ pratyskṣe ca smṛtir anu-
papanna iti//42// § 1128

3.2.43 Adhyāya 3, Āhnika 2, Sūtra 43

**avyakta-grahaṇam anavasthāyitvād vidyutsamp-
āte rūpāvyakta-grahaṇvat // 3.2.43 // § 1129**

yady utpannāpavargiṇī buddhiḥ prāptam avyaktaṃ
boddhavyasya grahaṇam, yathā vidyutsampāte vaidyuta-
sya prakāśasyānavasthānād avyaktaṃ rūpagrahaṇam iti; 5
vyaktaṃ tu dravyāṇāṃ grahaṇam tasmād ayuktam etad
iti//43// § 1130

3.2.44 Adhyāya 3, Āhnika 2, Sūtra 44

hetūpādanāt pratiṣeddhavyābhyanujñā // 3.2.44

// § 1131

5 utapannāpavargiṇī buddhir iti pratiṣeddhavyam tad
eva abhyanujñāyate vidyutsampāte rūpāvyaktagrahaṇa-
vad iti/ § 1132

yatrāvyaktagrahaṇam tatrotpannāpavargiṇī buddhir 885
iti/ grahaṇahetuvikalpād grahaṇavikalpo na buddhivik-
alpāt/ yad idam kvacid avyaktam kvacid vyaktam grah-
aṇam ayaṃ vikalpo grahaṇahetuvikalpāt yatrānavasthito
10 grahaṇahetuḥ tatrāvyaktam grahaṇam yatra avasthitas ta-
tra vyaktam, na tu buddher avasthānānavasthānābhyām
iti/ kasmāt? arthagrahaṇam hi buddhiḥ yat tadarthagraha-
ṇam avyaktam vyaktam vā buddhiḥ sā iti/ viśeṣagrahaṇe
ca sāmānyagrahaṇamātram avyaktagrahaṇam tatra viṣa-
15 yāntare buddhyanatarānutpattir nimittābhāvāt/ yatra sa-
mānadharmayuktaś ca dharmī gr̥hyate viśeṣadharmayu-
ktaś ca tad vyaktam grahaṇam, yatra tu viśeṣe 'gr̥hyamāṇe
sāmānyagrahaṇamātram tad avyaktam grahaṇam/ samā-
nadharmayogāc ca viśiṣṭhadharmayogo viśayāntaram, ta-
20 tra yad grahaṇam na bhavati tad grahaṇanimittābhāvād na
buddher anavasthānād iti/ § 1133

yathāviśayaṃ ca grahaṇam vyaktam eva pratyarth- 886
aniyatatvāc ca buddhīnām/ sāmānyaviśayaṃ ca graha-
ṇam svaviśayaṃ prati vyaktam viśeṣaviśayaṃ ca graha-
ṇam svaviśayaṃ prati vyaktam pratyarthaniyatā hi bu-
25 ddhayaḥ, tad idam avyaktagrahaṇam deśitam kva viśaye
buddhyanavasthānakāritam syyad iti? dharminas tu dha-
rmabhede buddhinānātvasya bhāvābhāvābhyām tadupa-
pattiḥ/dharmināḥ khalv arthasya samānās ca dharmā vi-
30 śiṣṭās ca, teṣu pratyarthaniyatā nānābuddayaḥ, tā ubhayo
yadi dharmini vartante tadā vyakatam grahaṇam dharm-
iṇam abhipretya/ yadā tu sāmānyagrahaṇamātram tadā-
vyaktam grahaṇam iti/ evaṃ dharminam abhipretya vya-
ktāvyakatayor grahaṇayor upapattir iti//44// § 1134

3.2.45 Adhyāya 3, Āhnika 2, Sūtra 45

887 na cedam avyaktaṃ grahaṇaṃ budder boddhavyasya vā-
navasthāyitvād upapadyate iti/ idaṃ hi — § 1135

na pradīpārciḥsantattsabhivyaktagrahaṇavat
tadgraṇaṃ // 3.2.45 // § 1136

anavasthāyitve 'pi buddhes teṣāṃ grahaṇaṃ vyaktaṃ 5
pratipattavyam/ katham? pradīpārciḥsantatyabhivyakta-
graṇaṇavat/ pradīpārciṣāṃ santatyā vartamānānāṃ gra-
haṇānavasthānaṃ grāhyānavasthānaṃ ca pratyarthaniy-
atatvād buddhīnāṃ yāvanti pradīpārciṃṣi tāvatyo budd-
aya iti/ dṛśyate cātra vyaktaṃ pradīpārciṣāṃ grahaṇaṃ 10
iti//45// § 1137

3.2.46 Adhyāya 3, Āhnika 2, Sūtra 46

888 cetanā śarīraguṇaḥ sati śarīre bhāvād asati ca abhāvād iti
§ 1138

dravye svaguṇaparaguṇopalabdheḥ saṃśa-
yaḥ // 3.2.46 // § 1139

sāṃśayikaḥ sati bhāvaḥ, svaguṇo 'psu dravatvam up- 5
alabhyate, paragūṇaś coṣṇatā, tenāyaṃ saṃśayaḥ kiṃ
śarīraguṇaś cetanā śarīre gr̥hyata atha dravyāntaraguṇa
iti//46// § 1140

3.2.47 Adhyāya 3, Āhnika 2, Sūtra 47

na śarīraguṇaś cetanā, kasmāt? § 1141

yāvad dravyabhāvitvād rūpādīnām // 3.2.47
// § 1142

na rūpādihīnaṃ śarīraṃ gr̥hyate cetanāhīnaṃ tu gr̥hy-
ate yathoṣṇatāhīnā āpaḥ, tasmān na śarīraguṇaś cetaneti/ 5
§ 1143

889 saṃskāravād iti ced na kāraṇānucchedāt/ yathāvidhe
dravye saṃskāraḥ tathāvidha evoparamo na, tatra kāra-

ṇocchedād atyantam saṃskārānupapattir bhavati/ yathā-
 vidhe śarīre cetanā gr̥hyate tathāvidhe evātyantoparamaś
 cetanāyā gr̥hyate/ tasmāt saṃskāravad ity asamaḥ samā-
 dhiḥ/ athāpi śarīrastham cetanotpattikāraṇam syāt? dr-
 5 avyāntarastham vā? ubhayastham vā? tan na, niyama-
 hetvabhāvāt/ śarīrasthena kadācic cetanotpadyate kadā-
 cin neti niyame hetur nāstīti/ dravyāntarasthena ca śar-
 īra eva cetanotpadyate na loṣṭādiṣv ity atra na niyame he-
 tur astīti/ ubhayasthasya nimittatve śarīrasamānajātīyadr-
 10 avye cetanā notpadyate śarīra eva cotpadyate iti niyame
 hetur nāstīti//47// § 1144

3.2.48 Adhyāya 3, Āhnika 2, Sūtra 48

yac ca manyeta sati śyāmādiguṇe dravye śyāmādyupar- 890
 amo dr̥ṣṭaḥ evaṃ cetanoparamaḥ syād iti — § 1145

na, pākajaguṇāntarotpatteḥ // 3.2.48 // § 1146
 nātyantaṃ rūpoparamo dravyasya, śyāme rūpe nivṛtte
 5 pākajaṃ guṇāntaraṃ raktaṃ rūpam utpadyate, śarīre tu
 cetanāmātroparamo 'tyantam iti//48// § 1147

3.2.49 Adhyāya 3, Āhnika 2, Sūtra 49

athāpi — § 1148

891

pratidvandvisiddheḥ pākajānām apratiṣedhaḥ
 // 3.2.49 // § 1149
 yāvatsu dravyeṣu pūrvaguṇapratidvandvisiddhis tāv-
 5 atsu pākajotpattir dr̥śyate pūrvaguṇaiḥ saha pākajānām
 avasthānasyāgrahaṇāt/ na ca śarīre cetanāpratidvandvisi-
 ddhau sahānavasthāyi guṇāntaraṃ gr̥hyate yenānumīyeta
 tena cetanāyā virodhaḥ/ tasmād apratiṣiddhā cetanā yā-
 vac charīraṃ varteta, na tu vartate, tasmān na śarīraguṇaś
 10 cetanā iti//49// § 1150

3.2.50 Adhyāya 3, Āhnika 2, Sūtra 50

892 itaś ca na śarīraguṇaś cetanā — § 1151

śarīravvyāpitvāt // 3.2.50 // § 1152

śarīraṃ śarīrāvayavāś ca sarve cetanotpattiyā vyāptā iti na kvacid anutpattiś 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// § 1153

3.2.51 Adhyāya 3, Āhnika 2, Sūtra 51

yad uktaṃ na kvacic charīrāvayave cetanāyā anutpattir iti sā — § 1154

na keśanakhādiṣv anupalabdheḥ // 3.2.51 // § 1155

keśeṣu nakhādiṣu cānutpattiś cetanāyā iti anupapannaṃ śarīravvyāpitvam iti//51// § 1156

3.2.52 Adhyāya 3, Āhnika 2, Sūtra 52

893

tvakparyantatvāc charīrasya keśanakhādiṣv aprasaṅgaḥ // 3.2.52 // § 1157

indriyāśrayatvaṃ śarīralakṣaṇam, tvakparyantaṃ jīva-
amanaḥsukhaduḥkhasaṃvittyāyanabhūtaṃ śarīram, ta-
smān na keśādiṣu cetanotpadyate/ arthakāritas tu śarīro-
panibandhaḥ keśādīnām iti//52// § 1158

3.2.53 Adhyāya 3, Āhnika 2, Sūtra 53

itaś ca na śarīraguṇaś cetanā — § 1159

śarīraguṇavaidharmyāt // 3.2.53 // § 1160

dvividhaḥ śarīraguṇaḥ — apratyakṣaś ca gurutvam, 894
indriyagrāhyaś ca rūpādih, vidhāntaraṃ tu cetanā, nāpr-
atyakṣā saṃvedyatvāt, nendriyagrāhyā manoviśayatvāt/
tasmād dravyāntaragūṇa iti // 53 // § 1161

3.2.54 Adhyāya 3, Āhnika 2, Sūtra 54

na rūpādīnām itaretaravidharmyāt // 3.2.54 //
§ 1162

yathā itaretaravidharmāṇo rūpādayo na śarīraguṇa-
tvaṃ jahaty evaṃ rūpādivaidharmyāc cetanā śarīraguṇa-
5 tvaṃ na hāsyatīti // 54 // § 1163

3.2.55 Adhyāya 3, Āhnika 2, Sūtra 55

895

aindriyakatvād rūpādīnām apratiśedhaḥ // 3.2.55
// § 1164

apratyaksatvāc ceti/ yathetaretaravidharmāṇo rūpād-
ayo na dvaividhyam ativartante tathā rūpādivaidharmyāc
5 cetanā na dvaividhyam ativarteta yadi śarīraguṇaḥ syād
iti/ ativarttate tu, tasmān na śarīraguṇa iti/ bhūtendriy-
amanasām jñānapratiśedhāt siddhe saty ārambho viśeṣa-
jñāpanārthaḥ, bahudhā parīkṣyamāṇaṃ tattvaṃ suniścit-
ataraṃ bhavatīti // 55 // § 1165

3.2.56 Adhyāya 3, Āhnika 2, Sūtra 56

parīkṣitā buddhiḥ, manasa idānīm parīkṣākramaḥ/ tat 896
kiṃ pratiśarīram ekam anekam iti vicāre — § 1166

jñānāyaugapadyād ekaṃ manaḥ // 3.2.56 //
§ 1167

5 asti khalu vai jñānāyaugapadyam ekaikasyendriya-
sya yathāviśayam, karaṇasyaikapratyayanirvṛttau sāmā-
rthyāt, na tadekatve manaso liṅgam/ yat tu khalv idam

indriyāntarāṇaṃ viṣayāntareṣu jñānāyauḡapadyam iti tal
liṅgam/ kasmāt? sambhavati khalu vai baḡṣu mana-
ḡsv indriyamanaḡsaṃyogayaḡapadyam iti jñānayauga-
padyaṃ syāt, na tu bhavati/ tasmād viṣaye pratyayapary-
āyād ekaṃ manaḡ //56// § 1168

5

3.2.57 Adhyāya 3, Āhnika 2, Sūtra 57

897

na yugapad anekakriyopalabdheḡ // 3.2.57 //
§ 1169

ayaṃ khalv adhyāpako 'dhīte vrajati kamaṇḡdaluṃ dh-
ārayati panthānaṃ paśyati śṛṇoty āraṇyajān śabdān bi-
bhyad vyālaliṅgāni bubhutsate smarati ca gantavyaṃ sth-
ānīyam iti/ kramasyāgrahaṇād yugapad etāḡ kriyā iti pr-
āptaṃ manaso bahutvam iti //57// § 1170

5

3.2.58 Adhyāya 3, Āhnika 2, Sūtra 58

alātacakradarśanavat tadupalabdhir āśusañcārāt
// 3.2.58 // § 1171

āśusañcārād alātasya bhramato vidyamānaḡ kramo na
gṛhyate/ kramasyāgrahaṇād avicchedabuddhyā cakravād
buddhir bhavatīti/ § 1172

5

898

tathā buddhīnaṃ kriyāṇaṃ cāśuvṛttivād vidyamānaḡ
kramo na gṛhyate kramasyāgrahaṇād yugapat kriyā bhav-
anntīty abhimāno bhavati/ kiṃ punaḡ kramasyāgrahaṇād
yugapat kriyābhimānaḡ, atha yugapadbhāvād eva yuga-
padanekakriyopalabdhir iti nātra viśeṣapratipatteḡ kāra-
ṇaṃ ucyata iti/ uktam indriyāntarāṇaṃ viṣayāntareṣu pa-
ryāyeṇa buddhayo bhavantīti tac cāpratyākhyeyam ātma-
pratyakṣatvāt/ athāpi drṣṭaśrutān arthān cintayataḡ kra-
meṇa buddhayo vartante na yugapad anenānumātavyam
iti/ varṇapadavākyabuddhīnaṃ tadarthabuddhīnaṃ cāś-
uvṛttivāt kramasyāgrahaṇam/ katham? vākyastheṣu kh-
alu varṇeṣūccaratsu prativarṇaṃ tāvac chravaṇaṃ bhav-

10

15

ati, śrutaṃ varṇam ekam anekaṃ vā padabhāvena sa prat-
 isandhatte, pratisandhāya padaṃ vyavasyati, padavyava-
 sāyena smṛtyā padārtham pratipadyate, padasamūhapra-
 tisandhānāc ca vākyam vyavasyati, sambaddhāṃś ca pad-
 5 ārthān gṛhītvā vākyārtham pratipadyate/ na cāsāṃ kram-
 eṇa vartamānānām buddhīnām āśuvṛttitvāt kramo gṛhy-
 ate, tad etad anumānam anyatra buddhikriyāyugapady-
 ābhimānasyeti/ na cāsti muktaśāyā yugapad utpattir
 buddhīnām yayā manasāṃ bahutvam ekaśarīre 'numīyeta
 10 iti//58// § 1173

3.2.59 Adhyāya 3, Āhnika 2, Sūtra 59

899

yathoktahetutvāc cāṇu // 3.2.59 // § 1174

aṇu mana ekaṃ ceti dharmasamuccayo jñānāyugapa-
 dyāt/ mahattve manasaḥ sarvendriyasamyogād yugapad
 viṣayagrahaṇam syād iti//59// § 1175

3.2.60 Adhyāya 3, Āhnika 2, Sūtra 60

manasaḥ khalu bhoḥ sendriyasya śarīre vṛtilābho nāny-
 atra śarīrāt/ jñātuś ca puruṣasya śarīrāyatanā buddhyād-
 ayo viṣayopabhogo jihāsitaḥānam īpsitāvāptiś ca sarve ca
 śarīrāśrayā vyavahārāḥ/ tatra khalu vipratipatteḥ saṃśa-
 5 yaḥ — kim ayaṃ puruṣakarmanimittaḥ śarīrasarga āho-
 svid bhūtamātrād akarmanimitta iti/ śrūyate khalv atra vi-
 pratipattir iti/ tatredaṃ tattvam — § 1176

pūrvakṛtaphalānubandhāt tadutpattiḥ // 3.2.60
 // § 1177

10 pūrvaśarīre yā pravṛttir vāgbuddhiśarīrārambhalakṣ-
 aṇā tat pūrvakṛtaṃ karmoktam, tasya phalaṃ tajjanitau
 dharmādharmau/ § 1178

tatphalasyānubandha ātmasamavetasyāvasthānam, 900
 tena prayuktebhyo bhūebhyas tasyotpattiḥ śarīrasya, na sv-
 15 atantrebhya iti/ yad adhiṣṭhāno 'yam ātmā 'yam aham iti

manyamāno yatrābhiyukto yatropabhogatrṣṇayā viṣayān-
upalabhamāno dharmādharmau saṃskaroti tad asya śar-
īram, tena saṃskāreṇa dharmādharmalakṣaṇena bhūtas-
ahite patite 'smin śarīra uttaraṃ niṣpadyate, niṣpannasya
cāsyā pūrvaśarīravat puruṣārthakriyā, puruṣasya ca pūrva- 5
śarīravat pravṛttir iti karmāpekṣebhyo bhūtebhyaḥ śarīr-
asarge saty etad upapadyata iti/ § 1179

901 drṣṭā ca puruṣaguṇena prayatnena prayuktebhyo bh-
ūtebhyaḥ puruṣārthkriyāsamarthānāṃ dravyāṇāṃ ratha-
prabhṛtīnāṃ utpattiḥ/ tathānumātavyaṃ śarīram api pu- 10
ruṣārthakriyāsamartham utpadyamānaṃ puruṣasya guṇ-
āntarāpekṣebhyo bhūtebhyaḥ utpadyata iti//60// § 1180

3.2.61 Adhyāya 3, Āhnika 2, Sūtra 61

902 atra nāstika āha — § 1181

bhūtebhyo mūrtyupādānavat tadupādānam
// 3.2.61 // § 1182

yathā karmanirapekṣebhyo bhūtebhyo nirvṛttā mūrta-
yaḥ sikatāśarkarāpāṣāṇagairikāñjanaprabhṛtayaḥ puruṣā- 5
rthakāritvād upādīyante tathā karmanirapekṣebhyo bhū-
tebhyaḥ śarīram utpannam puruṣārthakāritvād upādīyate
iti//61// § 1183

3.2.62 Adhyāya 3, Āhnika 2, Sūtra 62

na, sādhyasamatvāt // 3.2.62 // § 1184

yathā śarīrotpattir akarmanimittā sādhyā tathā sikat-
āśarkarāpāṣāṇagairikāñjanaprabhṛtīnāṃ apy akarmanim-
ittāḥ sargaḥ sādhyāḥ sādhyasamatvād asādhanam iti bhū-
tebhyo mūrtyupādānavad iti cānena sādhyam//62// § 1185 5

3.2.63 Adhyāya 3, Āhnika 2, Sūtra 63

903

notpattinimittatvān mātāpitroḥ // 3.2.63 // § 1186

viṣamaś cāyam upanyāsaḥ/ kasmāt? nirbījā imā mū-
rtaya utpadyante bījapūrvikā tu śarīrotpattiḥ/ mātāpit-
ṛśabdena lohitaretasī bījabhūte gr̥hyete/ tatra sattvasya
5 garbhavāsānubhavanīyaṃ karma pitroś ca putraphalā-
nubhavanīye karmaṇī mātur garbhāśraye śarīrotpattiṃ
bhūtebhyaḥ prayojayantīty upapannaṃ bījānuvidhānam
iti//63// § 1187

3.2.64 Adhyāya 3, Āhnika 2, Sūtra 64

904

tathāhārasya // 3.2.64 // § 1188

utpattinimittatvād iti prakṛtam/ bhuktaṃ pītam āhā-
raḥ tasya paktinirvṛttaṃ rasadravyaṃ mātṛśarīre copacīy-
ate bīje garbhāśayasthe bījasamānapākam, mātrayā copā-
5 cayo bīje yāvad vyūhasamarthaḥ sañcaya iti/ sañcitaṃ ca
kalalārbudamāṃsapeśikaṇḍarāśiraḥpāṇyādinā ca vyūhe-
nendriyādhiṣṭhānabhedena vyuhyate, vyūhe ca garbhanā-
ḍyāvātāritam rasadravyam upacīyate yāvat prasavasama-
rtham iti/ na cāyam annapānasya sthālyādigatasya kalpata
10 iti/ etasmāt kāraṇāt karmanimittatvaṃ śarīrasya vijñāyata
iti//64// § 1189

3.2.65 Adhyāya 3, Āhnika 2, Sūtra 65

905

prāptau cānyamāt // 3.2.65 // § 1190

na sarvo dampatyoḥ saṃyogo garbhādhānahetur dr̥śy-
ate tatrāsati karmaṇi na bhavati sati ca bhavatīty anupapa-
nno niyamābhāva iti/ karmanirapekṣeṣu bhūteṣu śarīrotp-
5 attihetuṣu niyamaḥ syāt na hy atra kāraṇābhāva iti//65//
§ 1191

3.2.66 Adhyāya 3, Āhnika 2, Sūtra 66

906 athāpi — § 1192

śarīrotpattinimittavat saṃyogotpattinimittam
karma // 3.2.66 // § 1193

yathā khalv idam śarīram dhātuprāṇasaṃvāhinīnām
nāḍīnām śukrāntānām dhātūnām ca snāyutvagasthiśirā- 5
peśikalalakaṇḍarāṇām ca śirobāhūdarāṇām sakthnām ca
koṣthagānām vātapittakaphānām ca mukhaḥṛdayāmāśay-
apakvāśayādhaḥsrotasām ca paramaduḥkhasampādanīy-
ena sanniveśena vyūhanam aśakyam pṛthivyādibhiḥ ka-
rmanirapekṣair utpādayitum iti karmanimittā śarīrotpattir 10
iti vijñāyate; evaṃ ca pratyātmaniyatasya nimittasyābhā-
vān niratiśayair ātmabhiḥ sambandhāt sarvātmanām ca sa-
mānaiḥ pṛthivyādibhir utpāditaṃ śarīram pṛthivyādigata-
sya ca niyamahetor abhāvāt sarvātmanām sukhaduḥkhasa-
mṃvittyāyatanam samānam prāptam/ yat tu pratyātmaṃ 15
vyavatiṣṭhate tatra śarīrotpattinimittam karma vyavasthā-
āhetur iti vijñāyate/ paripacyamāno hi pratyātmaniyataḥ
karmāśayo yasminn ātmani vartate tasyaivopabhogāyata-
nam śarīram utpādyā vyavasthāpayati/ tad evaṃ śarīrotp-
attinimittavat saṃyoganimittam karma iti vijñāyate/ pra- 20
tyātmanavyavasthānam tu śarīrasyātmanā saṃyogam prac-
akṣmaha iti//66// § 1194

3.2.67 Adhyāya 3, Āhnika 2, Sūtra 67

907

etenāniyamaḥ pratyuktaḥ // 3.2.67 // § 1195

yo .yam akarmanimittē śarīrasarge saty aniyama ity
ucyate, ayaṃ śarīrotpattinimittavat saṃyogotpattinimi-
ttam karma iti anena pratyuktaḥ/ § 1196

908 kas tāvad ayaṃ niyamaḥ? yathaikasyātmanaḥ śarīram 5
tathā sarveṣām iti niyamaḥ/ anyasyānyathānyasyānyath-
ety aniyamo bhedo vyāvṛttir viśeṣa iti/ § 1197

909 drṣṭā ca janmavyāvṛttir uccābhijano nikṛṣṭābhijana iti,
praśastam nindatam iti, vyādhibahulam arogam iti, sama-

graṃ vikalam iti, pīḍābahulaṃ sukhabahulam iti, puruṣ-
 ātiśayalakṣaṇopapannaṃ viparītaṃ iti, praśastalakṣaṇaṃ
 ninditalakṣaṇaṃ iti, paṭvīndriyaṃ mṛdvīndriyaṃ iti/ sū-
 kṣmaś ca bhedo 'parimeyaḥ/ so 'yam janmabhedaḥ pra-
 5 tyātmaniyatāt karmabhedaḥ upapadyate, asati karmabh-
 ede pratyātmaniyate niratiśayatvād ātmanāṃ samānatvāc
 ca pṛthivyādīnāṃ pṛthivyādigatasya niyamahetor abhāvāt
 sarvaṃ sarvātmanāṃ prasajyeta, na tv idam itthambhū-
 taṃ janma/ tasmān nākarmanittā śarīrotpattir iti/ upa-
 10 pannaś ca tadviyogaḥ karmakṣayopapatteḥ/ karmanimi-
 tte śarīrasarge tena śarīreṇātmano viyoga upapannaḥ/ ka-
 smāt? karmakṣayopapatteḥ/ upapadyate khalu karmakṣ-
 ayaḥ samyagdarśanāt prakṣiṇe mohe vītarāgaḥ punarbh-
 avahetukarma kāyavānmanobhir na karotīty uttarasyān-
 15 upacayaḥ pūrvopacitasya vipākapratisaṃvedanāt prakṣ-
 ayaḥ/ evaṃ prasavahetor abhāvāt patire 'smin śarīre pu-
 naḥ śarīrāntarānupapatter apratisandhiḥ/ akarmanimite
 tu śarīrasarge bhūtakṣayānupapattes tadviyogānupapattir
 iti//67// § 1198

3.2.68 Adhyāya 3, Āhnika 2, Sūtra 68

910

tad adṛṣṭakāritam iti cet punas tatprasaṅgo 'pav-
 arge // 3.2.68 // § 1199

adarśanaṃ khalv adṛṣṭam ity ucyata adṛṣṭakāritā bhū-
 ebhyaḥ śarīrotpattiḥ/ na jātv anutpanne śarīre draṣṭā nirā-
 5 yatano dṛśyaṃ paśyati/ tac cāsyā dṛśyaṃ dvividhaṃ viṣa-
 yaś ca nānātvaṃ cāvvyaktātmanaḥ, tadarthaḥ śarīrasargaḥ/
 tasminn avasite caritārthāni bhūtāni na śarīram utpāday-
 antīty upapannaḥ śarīravīyoga ity evaṃ cen manyase, pu-
 nas tat prasaṅgo 'pavarge — punaḥ śarīrotpattiḥ prasajyata
 10 iti/ yā cānutpanne śarīre darśanānutpattir adarśanābhim-
 atā yā cāpavarge śarīranivṛttau darśanānutpattir adarśan-
 abhūtā naitayor adarśanayoḥ kvacid viśeṣa ity adarśana-
 syānivṛtter apavarge punaḥ śarīrotpattiprasaṅga iti/ § 1200

- 910 caritārthatā viśeṣa iti cet na karaṇākaraṇayor ārambh-
 adarśanāt/ caritārthāni bhūtāni darśanāvasānān na śarīr-
 āntaram ārabhanta ity ayaṃ viśeṣa evaṃ ced ucyate ; na,
 karaṇākaraṇayor ārambhadarśanāt — caritārthānām bhū- 5
 tānām viśayopalabdihikaraṇāt punaḥ punaḥ śarīrārambho
 dr̥śyate prakṛtipuruṣayor nānātvadarśanasyākaraṇān nir-
 arthakaḥ śarīrārambhaḥ punaḥ punar dr̥śyate/ tasmād ak-
 armanimittāyām bhūtasṛṣṭau na darśanārthā śarīrotpattir
 yuktā, yuktā tu karmanimitte sarge darśanārthā śarīrotpa-
 ttiḥ/ karmavipākaśamvedanaṃ darśanam iti/ § 1201 10
- 911 tad adr̥ṣṭakāritam iti cet ? kasyacid darśanam adr̥ṣṭaṃ
 nāma paramāṇūnām guṇaviśeṣaḥ kriyāhetus tena prer-
 itāḥ paramāṇavaḥ sammūrcchitāḥ śarīram utpādayantīti
 tan manaḥ samāviśati svaguṇenādr̥ṣṭena preritaṃ saman-
 aske śarīre draṣṭur upalabdhir bhavatīti/ etasmin vai da- 15
 rśane guṇānucchedāt punas tatprasaṅgo 'pavarge/ apa-
 varge śarīrotpattiḥ paramāṇuguṇasyādr̥ṣṭasyānucchedya-
 tvād iti//68// § 1202

3.2.69 Adhyāya 3, Āhnika 2, Sūtra 69

914

manaḥkarmanimittatvāc ca saṃyogāvyucche-
 daḥ // 3.2.69 // § 1203

manoguṇenādr̥ṣṭena samāveśite manasi saṃyogavyu-
 cchedo na syāt, tac ca kiṃkṛtaṃ śarīrād apasarpaṇaṃ ma-
 nasa iti ? karmāśayakṣaye tu karmāśayāntarād vipacyam- 5
 ānād apasarpaṇopapattir iti/ adr̥ṣṭād evāpasarpaṇam iti
 cet — yo 'dr̥ṣṭaḥ śarīropasarpaṇahetuḥ sa evāpasarpaṇah-
 etur apīti ? na, ekasya jīvanaprāyaṇahetutvānupapatteḥ —
 evaṃ ca saty ekam adr̥ṣṭaṃ jīvanaprāyaṇayor hetur iti pr-
 āptam, naitad upapadyate//69// § 1204 10

3.2.70 Adhyāya 3, Āhnika 2, Sūtra 70

915

nityatvaprasaṅgaś ca prāyaṇānupapatteḥ // 3.2.70

// § 1205

vipākaśamvedanāt karmāśayakṣaye śarīrapātaḥ prāya-
 ṇam, karmāśayāntarāc ca punarjanma/ bhūtamātrāt tu ka-
 5 rmanirapekṣāc charīrotpattau kasya kṣayāc charīrapātaḥ
 prāyaṇam iti? prāyaṇānupapatteḥ khalu vai nityatvapras-
 aṅgaṃ vidmaḥ/ yādṛcchike tu prāyaṇe prāyaṇabhedānu-
 papattir iti//70// § 1206

10 § 1207 punas tatprasaṅgo 'pavarga ity etat samādhitsur āha — 916

aṇuśyāmatānityatvavad etat syāt // 3.2.71 //

§ 1208

yathāṇoḥ śyāmatā nityā agniśam'yogena pratiśiddhā na
 punar utpadyata evam adṛṣṭakāritaṃ śarīram apavarge
 15 punar notpadyata iti// 71 // § 1209

3.2.71 Adhyāya 3, Āhnika 2, Sūtra 72**nākṛtābhyāgamaprasaṅgāt // 3.2.72 // § 1210**

nāyam asti drṣṭāntaḥ/ kasmāt? akṛtābhyāgamaprasa-
 ṅgāt/ akṛtaṃ pramāṇato 'nupapannaṃ, tasyābhyāgamo
 'bhyupapattir vyavasāyaḥ, etacchraddadhānena pramāṇ-
 5 ato ṇupapannaṃ mantavyam/ tasmān nāyaṃ drṣṭānto na
 pratyakṣaṃ na cānumānaṃ kiṃcid ucyata iti/ tad idaṃ
 drṣṭāntasya sādhyasamatvam abhidhīyata iti/ atha vā nā-
 kṛtābhyāgamaprasaṅgāt/ aṇuśyāmatādrṣṭāntenākarma-
 imittāṃ śarīrotpattiṃ samādadhānasyākṛtābhyāgamapra-
 10 saṅgaḥ/ akṛte sukhaduḥkhahetau karmaṇi puruṣasya su-
 khaṃ duḥkham abhyāgacchatīti prasajyeta/ om iti bruva-
 taḥ pratyakṣānumānāgamavirodhaḥ/ § 1211

pratyakṣavirodhas tāvat — bhinnam idaṃ sukhad- 917
 uḥkhaṃ pratyātmavedanīyatvāt pratyakṣaṃ sarvaśarīri-
 15 ṇām/ ko bhedaḥ? tīvraṃ mandam ciram āśu nānāprak-
 āram ekaparakāram ity evam ādir viśeṣaḥ/ na cāsti pratyā-
 tmaniyataḥ sukhaduḥkhahetuvīśeṣaḥ, na cāsati hetuvīśeṣe
 phalavīśeṣo drṣyate/ karmanimittite tu sukhaduḥkhayoge

karmanām tīvramandatopapatteḥ karmasañcayānām co-
tkarṣāpakarṣabhāvāt nānāvidhaikavidhabhāvāc ca karma-
nām sukhaduḥkhabhedopapattiḥ/ so 'yaṃ hetubhedābh-
āvād dr̥ṣṭaḥ sukhaduḥkhabhedo na syād iti pratyakṣavir- 5
odhaḥ/ tathānumānavirodhaḥ — dr̥ṣṭaṃ hi puruṣaguṇa-
vyavasthānāt sukhaduḥkhavyavasthānam/ yaḥ khalu cet-
anāvān sādhananirvartanīyaṃ sukhaṃ buddhvā tad īpsan
sādhanāvāptaye prayatate sa sukkena yujyate na viparī-
taḥ/ yaś ca sādhananirvartanīyaṃ duḥkhaṃ buddhvā taj 10
jihāsuḥ sādhanaparivarjanāya yatate sa ca duḥkhena tyajy-
ate na viparītaḥ/ asti cedam yatnam antareṇa cetanānām
sukhaduḥkhavyavasthānaṃ tenāpi cetanaguṇāntaravyav-
asthākṛtena bhavitavyam ity anumānam/ § 1212

918 tad etad akarmanimitte sukhaduḥkhayoge virudhy-
ata iti/ tac ca guṇāntaram asaṃvedyatvād adr̥ṣṭaṃ vipā- 15
kakālānīyamāc cāvyavasthitam/ buddhyādayas tu saṃv-
edyāś cāpavargiṇaś ceti/ athāgamavirodhaḥ — bahu kh-
alv idam ārṣam ṛṣiṇām upadeśajātam anuṣṭhānaparivarja-
nāśrayam, upadeśaphalaṃ ca śarīriṇām varṇāśramavibh- 20
āgeṇānuṣṭhānalakṣaṇā pravṛttiḥ, parivarjanalakṣaṇā nivṛ-
tṭiḥ/ tac cobhayam etasyām dr̥ṣṭau nāsti karma sucaritaṃ
duścaritaṃ vā ? karmanimittaḥ puruṣānām sukhaduḥkha-
yogaḥ iti virudhyate/ seyaṃ pāpiṣṭhānām mithyādr̥ṣṭiḥ —
akarmanimittā śarīrasṛṣṭir akarmanimittaḥ sukhaduḥkha- 25
yoga iti // 72 // § 1213

3.2.72 Adhyāya 3, Āhnika 2, Sūtra 73

iti śrīvātsyāyanīye nyāyabhāṣye tṛtīyādhyāyasya dvitīyam
āhnikam // 2 // samāptaś cāyaṃ tṛtīyo 'dhyāyaḥ // 3 //
§ 1214

921 nyāyadarśanam atha caturthādhyāyasyādyam āhni-

kam § 1215

4 Adhyāya 4

4.1 Adhyāya 4, Āhnika 1

4.1.1 Adhyāya 4, Āhnika 1, Sūtra 1

manaso 'nantaraṃ pravṛttiḥ parīkṣitavyā/ tatra khalu yā-
vad dharmādharmaśrayaśarīrādi parīkṣitam, sarvā sā pra-
vṛtteḥ parīkṣety āha — § 1216

5 pravṛttir yathoktā // 4.1.1 // § 1217
tathā parīkṣiteti // 1 // § 1218

4.1.2 Adhyāya 4, Āhnika 1, Sūtra 2

pravṛtṭyanantarās tarhi doṣāḥ parīkṣyantām ity ata āha — 923
§ 1219

5 tathā doṣāḥ // 4.1.2 // § 1220
parīkṣitā iti/ buddhisamānāśrayatvād ātmaguṇāḥ, pr-
avṛttihetutvāt punarbhavapratisandhānasāmarthyāc ca sa-
mśārahetavaḥ, saṃsārasyānāditvād anādinā prabandhena
pravartante, mithyājñānanivṛttis tattvajñānāt tannivṛttau
rāgadveṣaprabandhocchryede 'pavarga iti/ prādurbhāvat-
irodhānadharmakā ityevamādyuktam doṣāṇām iti // 2 //
10 § 1221

4.1.3 Adhyāya 4, Āhnika 1, Sūtra 3

pravartanālakṣaṇā doṣā ity uktam, tathā ceme mānersyā- 924
sūyāvicikitsāmsarādayaḥ, te kasmān nopasaṅkhyāyante
ity ata āha — § 1222

5 tattrairāśyaṃ rāgadveṣamohārthāntarabhāvāt
// 4.1.3 // § 1223

- teṣāṃ doṣāṇāṃ trayo rāśayas trayah pakṣāḥ/ rāgapakṣāḥ — kāmo matsarah sprhā trṣṇā lobha iti/ dveṣapakṣāḥ — krodha irṣyā asūyā droho 'marṣa iti/ mohapakṣo § 1224
- 925 mithyājñānaṃ vicikitsā mānaḥ pramāda iti/ trairāśyān nopasaṅkhyāyante iti/ lakṣaṇasya tarhy abhedāt tritvam 5
anupapannaṃ ? nānupapannaṃ, rāgadveṣamohārthāntarabhāvāt; § 1225
- 926 āsaktalakṣaṇo rāgaḥ, amarṣalakṣaṇo dveṣaḥ, mithyāpratipattilakṣaṇo moha iti/ etat pratyātmavedanīyaṃ sarvaśarīriṇām — vijānāty ayaṃ śarīrī rāgam utpannam asti me 10
'dhyātmaṃ rāgadharma iti/ virāgaṃ ca vijānāti — nāsti me 'dhyātmaṃ rāgadharma iti/ evaṃ itarayor apīti/ mānersy-āsūyāprabhṛtayas tu trairāśyam anupatitā iti nopasaṅkhyāyante // 3 // § 1226

4.1.4 Adhyāya 4, Āhnika 1, Sūtra 4

927

naikapratyanīkabhāvāt // 4.1.4 // § 1227

nārthāntaraṃ rāgādayaḥ/ kasmāt? ekapratyanīkabhāvāt — tattvajñānaṃ samyaṅmatir āryaprajñā sambodha ity ekam idaṃ pratyānīkaṃ trayāṇām iti // 4 // § 1228

4.1.5 Adhyāya 4, Āhnika 1, Sūtra 5

928

vyabhicārād ahetuḥ // 4.1.5 // § 1229

ekapratyanīkāḥ pṛthivyāṃ śyāmādayo 'gnisamyogena-ikena, ekayonayaś ca pākajā iti // 5 // § 1230

4.1.6 Adhyāya 4, Āhnika 1, Sūtra 6

sati cārthāntarabhāve — § 1231

teṣāṃ mohaḥ pāpīyān nāmūḍhasyetarotpatteḥ // 4.1.6 // § 1232

mohaḥ pāpaḥ, pāpataro vā dvāv abhipretyoktam/ ka-
smāt? nāmūḍhasyetaṛotpatteḥ — § 1233

amūḍhasya rāgadveṣā notpadyante mūḍhasya tu ya- 929
thāsaṅkalpam utpattiḥ, viṣayeṣu rañjanīyāḥ saṅkalpā rā-
5 gaḥetavaḥ, kopanīyāḥ saṅkalpā dveṣaḥetavaḥ, ubhaye ca
saṅkalpā na mithyāpratipattilakṣaṇatvān mohād anye, tāv
imau mohayonī rāgadveṣāv iti/ tattvajñānāc ca mohanivṛ-
ttau rāgadveṣānutpattir ity ekapratyanīkabhāvopapattiḥ/
evam ca kṛtvā tattvajñānād duḥkhajanmapravṛttidoṣami-
10 thyājñānānām uttarottarāpāye tadanantarābhāvād apava-
rga iti vyākhyātam iti//6// § 1234

4.1.7 Adhyāya 4, Āhnika 1, Sūtra 7

prāptas tarhi — § 1235

930

nimittanaimittikabhāvād arthāntarabhāvo do-
ṣebhyaḥ // 4.1.7 // § 1236

anyad dhi nimittam anyac ca naimittikam iti doṣanim-
5 ittatvād adoṣo moha iti//7// § 1237

4.1.8 Adhyāya 4, Āhnika 1, Sūtra 8

na doṣalakṣaṇāvarodhān mohasya // 4.1.8 //
§ 1238

pravarttanālakṣaṇā doṣā ity anena doṣalakṣaṇenāvaru-
dhyate doṣeṣu moha iti//8// § 1239

4.1.9 Adhyāya 4, Āhnika 1, Sūtra 9

931

nimittanaimittikopapatteś ca tulyajātīyānām apr-
atiṣedhaḥ // 4.1.9 // § 1240

dravyāṅgāṃ guṇāṅgāṃ vānekavidhavidhikalpo nimittanai-
mittikabhāve tulyajātīyānām drṣṭa iti//9// § 1241

4.1.10 Adhyāya 4, Āhnika 1, Sūtra 10

doṣānantaram pretyabhāvaḥ, tasyāsiddhir ātmano nitya-
tvāt — na khalu nityam kiñcij jāyate mriyate vā iti janma-
maraṇayor nityatvād ātmano 'nupapattiḥ, ubhayam ca pr-
etyabhāva iti tatrāyam siddhānuvādaḥ — § 1242

ātmanityatve pretyabhāvasiddhiḥ // 4.1.10 5
// § 1243

nityo 'yam ātmā praiti pūrvaśarīram jahāti mriyate iti,
pretya ca pūrvaśarīram hitvā § 1244
932 bhavati jāyate śarīrāntaram upādatta iti/ tac caitad
ubhayam punar utpattiḥ pretyabhāvaḥ ity atroktaṁ pū- 10
rvaśarīram hitvā śarīrāntaropādānaṁ pretyabhāvaḥ iti tac
caitannityatve sambhavatīti/ yasya tu sattvotpādaḥ sattv-
anirodhaḥ pretyabhāvaḥ tasya kṛtahānam akṛtābhyāga-
maś ca doṣaḥ/ ucchedahetuvāde ṛṣyupadeśās cānarthakā
iti//10// § 1245 15

4.1.11 Adhyāya 4, Āhnika 1, Sūtra 11

933 katham utpattir iti cet — § 1246

vyaktād vyaktānām pratyakṣaprāmāṇyāt // 5
4.1.11 // § 1247

kena prakāreṇa kiṁdharmakāt kāraṇād vyaktaṁ śarīr-
ādy utpadyata iti? vyaktād bhūtasamākhyātāt pṛthivyādi- 5
taḥ paramasūkṣmān nityād vyaktaṁ śarīrendriyaviṣayop-
akaraṇādhāram prajñātaṁ dravyam utpadyate/ vyaktaṁ
ca khalv indriyagrāhyam tatsāmānyāt kāraṇam api vya-
ktam/ kiṁ sāmānyam? rūpādiguṇayogaḥ rūpādiguṇay- 10
uktebhyaḥ pṛthivyādibhyo nityebhyo rūpādiguṇayuktaṁ
śarīrādy utpadyate/ § 1248
934 pratyakṣaprāmāṇyāt — drṣṭo hi rūpādiguṇayukte-
bhyo mṛtprabhṛtibhyas tathābhūtasya dravyasyotpādaḥ,
tena cādrṣṭasyānumānam iti/ rūpādīnām anvayadarśanāt
prakṛtīvikārayoḥ, pṛthivyādīnām nityānām atīndriyāṇām 15
kāraṇabhāvo 'numīyata iti//11// § 1249

4.1.12 Adhyāya 4, Āhnika 1, Sūtra 12

na ghaṭād ghaṭāniṣpatteḥ // 4.1.12 // § 1250

idam api pratyakṣam — na khalu vyaktād ghaṭād vya-
kto ghaṭa utpadyamāno drśyate iti, vyaktād vyaktasyānu-
tpattidarśanān na vyaktaṃ kāraṇam iti // 12 // § 1251

4.1.13 Adhyāya 4, Āhnika 1, Sūtra 13

935

vyaktād ghaṭāniṣpatter apratiṣedhaḥ // 4.1.13
// § 1252

na brūmaḥ sarvaṃ sarvasya kāraṇam iti, kin tu yad
utpadyate vyaktaṃ dravyaṃ tat tathābhūtād evotpadyate
5 iti/ vyaktaṃ ca tanmṛddravyaṃ kapālasamjñakaṃ yato
ghaṭa utpadyate/ na caitannihnuvānaḥ kvacid abhyanu-
jñāṃ labdhum arhatīti/ tad etat tattvam // 13 // § 1253

4.1.14 Adhyāya 4, Āhnika 1, Sūtra 14

ataḥ paraṃ prāvādukānām drṣṭayaḥ pradarśyante — § 1254

abhāvād bhāvotpattir nānupamṛdya prādu-
rbhāvāt // 4.1.14 // § 1255

asataḥ sad utpadyate ity ayaṃ pakṣaḥ/ kasmāt? upa- 936
5 mṛdya prādurbhāvāt/ upamṛdya bījam aṅkura utpadyate
nānupamṛdya, na ced vījopamardo 'ṅkurakāraṇam anup-
amarde 'pi bījasyāṅkurotpattiḥ syād iti // 14 // § 1256

4.1.15 Adhyāya 4, Āhnika 1, Sūtra 15

atrābhidhīyate — § 1257

vyāghātād aprayogaḥ // 4.1.15 // § 1258

upamṛdya prādurbhāvād ity ayuktaḥ prayogo vyāgh-
ātāt/ yad upamṛdnāti na tad upamṛdya prādurbhavitum
5 arhati vidyamānatvāt/ yac ca prādurbhavati na tenāprād-
urbhūtenāvidyamānenopamarda iti // 15 // § 1259

4.1.16 Adhyāya 4, Āhnika 1, Sūtra 16

937

nātītānāgatayoḥ kārakaśabdaprayogāt // 4.1.16
// § 1260

atīte cānāgate cāvidyamāne kārakaśabdāḥ prayujyante/ putro janīṣyate, janīṣyamāṇaṃ putram abhinandati, putrasya janīṣyamāṇasya nāma karoti, abhūt kumbhaḥ, bhinnam kumbham anuśocati, bhinnasya kumbhasya kapālāni, ajātāḥ putrāḥ pitaram tāpayantīti bahulaṃ bhāktāḥ prayogā drīṣyante/ kā punar iyaṃ bhaktiḥ? ānantaryam bhaktiḥ, ānantaryasāmarthyād upamṛdya prādurbhāvārthaḥ, prādurbhaviṣyann aṅkura upamṛdnātīti bhāktam karṣṭvam iti//16// § 1261

4.1.17 Adhyāya 4, Āhnika 1, Sūtra 17

938

na vinaṣṭebhyo 'niṣpatteḥ // 4.1.17 // § 1262

na vinaṣṭād bījād aṅkura utpadyate iti tasmān nābhāvād bhāvotpattir iti//17// § 1263

4.1.18 Adhyāya 4, Āhnika 1, Sūtra 18

939

kramanirdeśād apratiṣedhaḥ // 4.1.18 // § 1264

upamardaprādurbhāvayoḥ paurvāparyaniyamaḥ kramah, sa khalv abhāvād bhāvotpatter hetur nirdīṣyate; sa ca na pratiṣidhyate iti/ vyāhatavyūhānām avayavānām pūrvavyūhanivṛttau vyūhāntarād dravyaniṣpattir nābhāvāt/ bījāvayavāḥ kutaścin nimittāt prādurbhūtakriyāḥ pūrvavyūham jahati vyūhāntaram cāpadyante vyūhāntarād aṅkura utpadyate/ drīṣyante khalu avayavās tatsamyogās cāṅkurotpattihetavaḥ/ na cānivṛtte pūrvavyūhe bījāvayavānām śakyam vyūhāntareṇa bhavitum ity upamardaprādurbhāvayoḥ paurvāparyaniyamaḥ kramah, § 1265

tasmān nābhāvād bhāvotpattir iti/ na cānyad bījāvay- 940
avebhyo 'nkurotpattikāraṇam ity upapadyte bījopādānan-
iyama iti//18// § 1266

4.1.19 Adhyāya 4, Āhnika 1, Sūtra 19

athāpara āha — § 1267

īśvaraḥ kāraṇam puruṣakarmāphalyadarśa-
nāt // 4.1.19 // § 1268

5 puruṣo 'yaṃ samīhamāno nāvaśyaṃ samīhāphalaṃ
prāpnoti tenānumīyate parādhīnaṃ puruṣasya karmaph-
alārādhanam iti, yadadhīnaṃ sa īśvaraḥ/ tasmād īśvaraḥ
kāraṇam iti//19// § 1269

4.1.20 Adhyāya 4, Āhnika 1, Sūtra 20

942

na puruṣakarmābhāve phalāniṣpatteḥ // 4.1.20
// § 1270

īśvarādhīnā cet phalanīṣpattiḥ syād api tarhi puruṣasya
samīhām antareṇa phalaṃ niṣpadyeteti//20// § 1271

4.1.21 Adhyāya 4, Āhnika 1, Sūtra 21

943

tatkāritatvād ahetuḥ // 4.1.21 // § 1272

5 puruṣakāram īśvaro 'nugrḥṇāti, phalāya puruṣasya
yatamānasyeśvaraḥ phalaṃ sampādayatīti/ yadā na sa-
mpādayati tadā puruṣakarmāphalaṃ bhavatīti/ tasmād
īśvarakāritatvāt ahetuḥ puruṣakarmābhāve phalāniṣpatter
iti/ guṇaviśiṣṭam ātmāntaram īśvaraḥ/ tasya ātmaka-

5 kāritatvāt ahetuḥ] kāritatvāt
ahetuḥ **nyāyadarśana** ; kāritatvāt
puruṣakāraḥ phalotpattyahetuḥ
Thakur ---NOTE: Thakur reports

that witnesses T and C support
the reading accepted in
nyāyadarśana [App type : var]

lpāt kalpāntarānupapattiḥ, adharmamithyājñānapramād-
ahānyā dharmajñānasamādhisampadā ca viśiṣṭam ātmānt-
aram īśvaraḥ, § 1273

- 944 tasya ca dharmasamādhiphalam aṇimādyāṣṭavidham
aiśvaryam/ saṅkalpānuvidhāyī cāsyā dharmāḥ pratyā- 5
tmavṛttīn dharmādharmaśāncayān pṛthivyādīni ca bhūt-
āni pravartayati/ evaṃ ca svakṛtābhyāgamasyālopena ni-
rmāṇaprākāmyam īśvarasya svakṛtakarmaphalaṃ vedita-
vyam/ āptakalpaś cāyam — yathā pitāpatyānām tathā pi-
ṭṛbhūta īśvaro bhūtānām/ na cātmakalpād anyaḥ kalpaḥ 10
sambhavati/ na tāvad asya buddhiṃ vinā kaścid dharmo
liṅgabhūtaḥ śakya upapādayitum/ āgamāc ca draṣṭā bo-
ddhā sarvajñātā īśvara iti/ buddhyādibhiś cātmaliṅgair
nirupākhyam īśvaram pratyakṣānumānāgamaviṣayātītaṃ
kaḥ śakta upapādayitum/ § 1274 15
- 945 svakṛtābhyāgamalopena ca pravartamānasyāsya yad
uktaṃ pratiśedhajātam akarmanimitte śarīrasarge tat sa-
rvaṃ prasajyate iti//21// § 1275

4.1.22 Adhyāya 4, Āhnika 1, Sūtra 22

- 958 apara idānīm āha — § 1276

**animittato bhāvotpattiḥ kaṅṭakataikṣṇyādid-
arśanāt // 4.1.22 // § 1277**

- animittā śarīrādyutpattiḥ kasmāt? kaṅṭakataikṣṇyādi-
darśanāt/ kaṅṭakasya § 1278 5
- 959 taikṣṇyam, parvatadhātūnām citratā, grāvṇām ślakṣṇ-
atā, nirnimittam ca upādānavac ca drṣṭam tathā śarīrādis-
argo .pīti//22// § 1279

4.1.23 Adhyāya 4, Āhnika 1, Sūtra 23

animittanimittatvān nānimittataḥ // 4.1.23 //
§ 1280

13 sarvajñātā] sarvajñātā
nyāyadarśana ; sarvajña Thakur

[App type : var]

animittato bhāvotpattir ity ucyate yataś cotpadyate tannimittam/ animittasya nimittatvān nānimittā bhāvotpattir iti //23// § 1281

4.1.24 Adhyāya 4, Āhnika 1, Sūtra 24

960

nimittānimittayor arthāntarabhāvād apratiṣedhaḥ

// 4.1.24 // § 1282

anyad dhi nimittam anyac ca nimittapratyākhyānam, na ca pratyākhyānam eva pratyākhyeyam § 1283

5 yathānudakaḥ kamaṇḍalur iti nodakapratīṣedha udakaḥ bhavati/ sa khalv ayaṃ vādo 'karmanimittaḥ śarīrādisarga ity etasmān na bhidyate, abhedāt tatpratiṣedhen- aiva pratiṣiddho veditavya iti //24// § 1284 961

4.1.25 Adhyāya 4, Āhnika 1, Sūtra 25

anye tu manyante — § 1285

962

sarvam anityam utpattivināśadharmakatvāt

// 4.1.25 // § 1286

5 kim anityaṃ nāma? yasya kadācid bhāvas tad anityam/ utpattidharmakam anutpannam nāsti vināśadharmakam ca vinaṣṭam nāsti/ kiṃ punaḥ sarvam? bhautikaḥ ca śarīrādi § 1287

10 abhautikaḥ ca buddhyādi, tad ubhayam utpattivināśadharmakam vijñāyate, tasmāt tat sarvam anityam iti //25// § 1288 963

4.1.26 Adhyāya 4, Āhnika 1, Sūtra 26

nānityatānityatvāt // 4.1.26 // § 1289

yadi tāvat sarvasyānityatā nityā, tannityatvān na sarvam anityam/ athānityā tasyām avidyamānāyāṃ sarvam nityam iti //26// § 1290

4.1.27 Adhyāya 4, Āhnika 1, Sūtra 27

964

tadanityatvam agner dāhyaṃ vināśyānuvināśa-
vat // 4.1.27 // § 1291

tasyā anityatāyā apy anityatvam/ katham ? yathā agnir
dāhyaṃ vināśyānuvinaśyati evaṃ sarvasyānityatā sarvaṃ
vināśyānuvinaśyatīti // 27 // § 1292

5

4.1.28 Adhyāya 4, Āhnika 1, Sūtra 28

nityasyāpratyākhyānaṃ yathopalabdhi vyava-
sthānāt // 4.1.28 // § 1293

ayaṃ khalu vādo nityaṃ pratyācaṣṭe, nityasya ca pra-
tyākhyānam anupapannam/ kasmāt ? yathopalabdhi vya-
vasthānāt/ yasyotpattivinaśadharmakatvam upalabhyate
pramāṇatas tad anityam, § 1294

5

965 yasya nopalabhyate tadviparītam/ na ca paramasū-
kṣmāṇaṃ bhūtānāṃ ākāśakāladigātmamanasāṃ tadguṇ-
ānāṃ ca keṣāñcit sāmānyaviśeṣasamavāyānāṃ cotpattivi-
nāśadharmakatvaṃ pramāṇata upalabhyate, tasmān nity-
āny etānīti // 28 // § 1295

10

4.1.29 Adhyāya 4, Āhnika 1, Sūtra 29

966 ayam anya ekāntaḥ — § 1296

sarvaṃ nityaṃ pañcabhūtanityatvāt // 4.1.29
// § 1297

bhūtamātram idaṃ sarvaṃ tāni ca nityāni bhūtocched-
ānupapatter iti // 29 // § 1298

5

4.1.30 Adhyāya 4, Āhnika 1, Sūtra 30

notpattivināśakāraṇopalabdheḥ // 4.1.30 //
§ 1299

utpattikāraṇaṃ copalabhyate vināśakāraṇaṃ ca, tat sarvanityatve vyāhanyate iti // 30 // § 1300

4.1.31 Adhyāya 4, Āhnika 1, Sūtra 31

967

tallakṣaṇāvarodhād apratiṣedhaḥ // 4.1.31 //
§ 1301

yasyotpattivināśakāraṇaṃ upalabhyate iti manyase, na tad bhūtalakṣaṇahīnaṃ arthāntaraṃ gṛhyate, bhūtalakṣa-
5 ṇāvarodhād bhūtamātraṃ idam ity ukto 'yaṃ pratiṣedha
iti // 31 // § 1302

4.1.32 Adhyāya 4, Āhnika 1, Sūtra 32

968

notpattitatkāraṇopalabdheḥ // 4.1.32 // § 1303

kāraṇasamānaguṇasyotpattiḥ kāraṇaṃ copalabhyate/
na caitad ubhayaṃ nityaviśayaṃ, na cotpattitatkāraṇop-
alabdhiḥ śakyā pratyākhyātum, na cāviśayā kācid upala-
5 bdhiḥ/ upalabdhisāmarthyāt kāraṇena samānaguṇaṃ kā-
ryam utpadyate ity anumīyate, sa khalūpalabdher viśaya
iti/ evaṃ ca tallakṣaṇāvarodhopapattir iti/ utpattivināśa-
kāraṇaprayuktasya jñātuḥ prayatno drṣṭa iti/ prasiddhas
cāvayavī taddharmā/ utpattivināśadharmā cāvayavī si-
10 ddha iti/ § 1304

śabdakarmabuddhyādīnāṃ cāvyāptiḥ/ pañcabhūtani- 969
tyatvāt tallakṣaṇāvarodhāc cety anena śabdakarmabuddh-
isukhaduḥkhecchādveṣaprayatnās ca na vyāptāḥ tasmād
anekāntaḥ/ svapnaviśayābhimānavan mithyopalabdhir iti
15 cet bhūtopalabdhou tulyam/ yathā svapne viśayābhimāna
evaṃ utpattikāraṇābhimāna iti/ evaṃ caitad bhūtopala-
bdhou tulyaṃ pṛthivyādyupalabdhir api svapnaviśayābh-
imānavat prasajyate/ § 1305

970 pṛthivyādyabhāve sarvavyavahāravilopa iti cet tad it-
aratra samānam — utpattivināśakāraṇopalabdhiviṣayasy-
āpy abhāve sarvavyavahāravilopa iti, so 'yaṃ nityānām at-
īndriyatvād aviṣayatvāc cotpattivināśayoḥ svapnaviṣayā-
bhimānavad ity ahetur iti // 32 // § 1306 5

4.1.33 Adhyāya 4, Āhnika 1, Sūtra 33

avasthitasopādānasya dharmamātraṃ nivartate dharmamā-
traṃ upajāyate sa khalūtpattivināśayor viṣayaḥ / § 1307

971 yac copajāyate tat prāg apy upajananād asti, yac ca niv-
artate tan nivṛttam apy astīti, evaṃ ca sarvasya nityatvam
iti ? § 1308 5

na vyavasthānupapatteḥ // 4.1.33 // § 1309

ayam upajanaḥ iyaṃ nivṛttir iti vyavasthā nopapady-
ate, upajātanivṛttayor vidyamānatvāt / ayaṃ dharmā up-
ajāto 'yaṃ nivṛtta iti sadbhāvāviśeṣād avyavasthā, idānīm
upajananivṛttī nedānīm iti kālavyavasthā nopapadyate sar-
rvadā vidyamānatvāt asya dharmasyopajananivṛttī nāsy-
eti vyavasthānupapatteḥ, § 1310 10

972 ubhyor aviśeṣāt / anāgato 'tīta iti ca kālavyavasthānu-
papatteḥ, vartamānasya sadbhāvalakṣaṇatvāt / avidyamā-
nasyātmalābha upajano vidyamānasyātmahānam nivṛttir 15
ity etasmin sati naite doṣāḥ / tasmād yad uktam prāg apy
upajanaḥ asti nivṛttam cāsti tad ayuktam iti // 33 // § 1311

4.1.34 Adhyāya 4, Āhnika 1, Sūtra 34

ayam anya ekāntaḥ — § 1312

sarvaṃ pṛthag bhāvalakṣaṇapṛthaktvāt //
4.1.34 // § 1313

sarvaṃ nānā na kaścid eko bhāvo vidyate / kasmāt ? bh-
āvalakṣaṇapṛthaktvāt — bhāvasya lakṣaṇam abhidhānam, 5
yena lakṣyate bhāvaḥ sa samākhyāśabdaḥ, tasya pṛthagvi-
ṣayatvāt / § 1314

sarvo bhāvasamākhyāśabdaḥ samūhavācī, kumbha 973
 iti saṃjñāśabdo gandharasarūpasparśasamūhe budhnap-
 ārśvagrīvādisamūhe ca varttate, nidarśanamātram cedam
 iti //34// § 1315

4.1.35 Adhyāya 4, Āhnika 1, Sūtra 35

nānekalakṣaṇair ekabhāvaniṣpatteḥ // 4.1.35 //
 § 1316

anekavidhalakṣaṇair iti madhyamapadalopī samāsaḥ/
 gandhādibhiś ca guṇair budhnādibhiś cāvayavaiḥ sampa-
 5 ddha eko bhāvo niṣpadyate, guṇavyatiriktaṃ ca dravyam
 avayavātiriktaś cāvayavīti/ vibhaktanyāyaṃ caitad ubha-
 yam iti //35// § 1317

4.1.36 Adhyāya 4, Āhnika 1, Sūtra 36

athāpi — § 1318

974

lakṣaṇavyavasthānād evāpratiṣedhaḥ // 4.1.36
 // § 1319

na kaścid eko bhāva ity ayuktaḥ pratiṣedhaḥ/ kasmāt ?
 5 lakṣaṇavyavasthānād eva/ yad iha lakṣaṇaṃ bhāvasya
 saṃjñāśabdabhūtaṃ tad ekasmin vyavasthitam, yaṃ ku-
 mbham adrākṣaṃ taṃ sprśāmi yam evāsprākṣaṃ taṃ pa-
 śyāmīti nāṇusamūho gṛhyate iti/ aṇusamūhe cāgṛhyam-
 āṇe yad gṛhyate tad ekam eveti/ athāpy etad anūktam nā-
 10 sty eko bhāvo yasmāt samudāyaḥ, ekānupapatter nāsty eva
 samūhaḥ — nāsty eko bhāvo yasmāt samūhe bhāvaśabda-
 prayogaḥ ;ekasya cānupapatteḥ § 1320

samūho nopapadyate ekasamuccayo hi samūha iti/ 975
 vyāhatatvād anupapannaṃ — nāsty eko bhāva iti yasya
 15 pratiṣedhaḥ pratijñāyate, samūhe bhāvaśabdaprayogād iti
 hetuṃ bruvatā sa evābhyanujñāyate, ekasamuccayo hi sa-
 mūha iti/ samūhe bhāvaśabdaprayogād iti ca samūham
 āśritya pratyekaṃ samūhipratiṣedho nāsty eko bhāva iti/
 so 'yam ubhayato vyāghātād yatkiñcanavāda iti //36//
 20 § 1321

4.1.37 Adhyāya 4, Āhnika 1, Sūtra 37

977 ayam apara ekāntaḥ — § 1322

sarvam abhāvo bhāveṣv itaretarābhāvasiddheḥ
// 4.1.37 // § 1323

yāvad bhāvajātaṃ tat sarvam abhāvaḥ/ kasmāt? bhā-
veṣv itaretarābhāvasiddheḥ/ asan gaur aśvātmanā anaśvo 5
gauḥ asann aśvo gavātmanā agaur aśvaḥ ity asatpratyay-
asya pratiṣedhasya ca bhāvaśabdena sāmānādhikaraṇyāt
sarvam abhāva iti//37// § 1324

4.1.38 Adhyāya 4, Āhnika 1, Sūtra 38

978 pratijñāvākye padayoḥ pratijñāhetvoś ca vyāghātād ay-
uktam/ anekasyāśeṣatā sarvaśabdasyārtho, bhāvapratiṣ-
edhaś cābhāvaśabdasyārthaḥ/ pūrvam sopākhyam utta-
ram nirupākhyam tatra § 1325

979 samupākhyāyamānaṃ katham nirupākhyam abhāvaḥ 5
syād iti? na jātv abhāvo nirupākhyo 'nekatayāśeṣatayā śa-
kyaḥ pratijñātum iti/ sarvam etad abhāva iti cet — yad
idaṃ sarvam iti manyase tadabhāva iti? evaṃ cet anivṛ-
tto vyāghātaḥ, anekam aśeṣam ceti nābhāve pratyayena śa-
kyaṃ bhavitum/ asti cāyam pratyayaḥ sarvam iti, tasmān 10
nābhāva iti/ pratijñāhetvoś ca vyāghātaḥ — sarvam abh-
āva iti bhāvapratiṣedhaḥ pratijñā, bhāveṣv itaretarābhāv-
asiddher iti hetuḥ/ bhāveṣv itaretarābhāvam anujñāyāśr-
itya ca itaretarābhāvasiddhyā sarvam abhāva ity ucyate/
yadi sarvam abhāvo bhāveṣv itaretarābhāvasiddher iti no- 15
papadyate/ atha bhāveṣv itaretarābhāvasiddhiḥ, sarvam
abhāva iti nopapadyate/ § 1326

980 sūtreṇa cābhisambandhaḥ/ § 1327

na svabhāvasiddher bhāvānām // 4.1.38 //
§ 1328

na sarvam abhāvaḥ/ kasmāt? svena bhāvena sadbhā-
vād bhāvānām/ svena dharmeṇa bhāvā bhavantīti pratijñ-
āyate/ kaś ca svo dharmo bhāvānām? dravyaguṇakarma-

nām sadādisāmānyam, dravyāṇām kriyāvad ityevamādivi-
 viśeṣaḥ, sparśaparyantāḥ pṛthivyā iti ca ; pratyekaṃ cāna-
 nto bhedaḥ/ sāmānyaviśeṣasamavāyānām ca viśiṣṭā dha-
 rmā gṛhyante/ § 1329

5 so 'yam abhāvasya nirupākhyatvāt sampratyāyako 981
 'rthabhedo na syāt? asti tv ayam, tasmān na sarvam abh-
 āva iti/ atha vā na svabhāvasiddher bhāvānām iti svarūp-
 asiddher iti/ gaur iti prayujyamāne śabde jātiviśiṣṭam dr-
 avyaṃ gṛhyate, nābhāvamātram/ yadi ca sarvam abhāvaḥ
 10 gaur ity abhāvaḥ pratiyeta, gośabdena cābhāva ucyeta/ ya-
 smāt tu gośabdaprayoge dravyaviśeṣaḥ pratiyate nābhā-
 vas tasmād ayuktam iti/ atha vā na svabhāvasiddher iti/
 asan gaur aśvātmaneti gavātmanā kasmān nocyate? avac-
 anād gavātmanā gaur astīti svabhāvasiddhiḥ, anaśvo 'śva
 15 iti vā gaur agaur iti vā kasmān nocyate? avacanāt svena
 rūpeṇa vidyamānatā dravyasyeti vijñāyate/ § 1330

avyatirekapratiśedhe ca bhāvena asatpratyayasāmān- 982
 ādhikaraṇyam bhāve saṃyogādisambandho vyatirekaḥ/
 atra avyatirekaḥ abhedākhyasambandhaḥ tatpratiśedhe
 20 sadā ca asatpratyayasāmānādhikaraṇyam, yathā na santi
 kuṇḍe badarāṇīti/ asan gaur aśvātmanā anaśvo gaur iti ca
 gavāśvayor avyatirekaḥ pratiśidhyate gavāśvayor ekatvaṃ
 nāstīti/ tasmin pratiśidhyamāne bhāvena gavā sāmānādh-
 ikaraṇyam asatpratyayasya asan gaur aśvātmaneti, yathā
 25 na santi kuṇḍe badarāṇīti kuṇḍe badarasam̐yoge pratiśi-
 dhyamāne sadbhir asatpratyayasya sāmānādhikaraṇyam
 iti//38// § 1331

4.1.39 Adhyāya 4, Āhnika 1, Sūtra 39

983

na svabhāvasiddhir āpekṣikatvāt // 4.1.39 //

§ 1332

apekṣākṛtam āpekṣikam/ hrasvāpekṣākṛtaṃ dīrghaṃ
 dīrghāpekṣākṛtaṃ hrasvam, na svenātmanāvasthitaṃ ki-
 5 ñcit/ kasmāt? apekṣāsāmarthyāt/ tasmān na svabhāvasi-
 ddir bhāvānām iti//39// § 1333

4.1.40 Adhyāya 4, Āhnika 1, Sūtra 40

vyāhatatvād ayuktam // 4.1.40 // § 1334

- yadi hrasvāpekṣākṛtaṃ dīrghaṃ hrasvam anāpekṣi-
kam/ kim idānīm apekṣya hrasvam iti gr̥hyate? atha dī-
rghāpekṣākṛtaṃ hrasvam, dīrgham anāpekṣikam? evam
itaretarāśrayayor ekābhāve anyatarābhāvād ubhayābhāva 5
iti apekṣāvyavasthānupapannā/ § 1335
- 984 svabhāvasiddhāv asatyāṃ samayoḥ parimaṇḍalayoḥ
vā dravyayoḥ āpekṣike dīrghatvahasvatve kasmān na bh-
avataḥ? apekṣāyām anapekṣāyām ca dravyayoḥ abhedah/
yāvati dravye apekṣamāṇe tāvati evānapekṣamāṇe nānya- 10
taratra bhedaḥ/ āpekṣikatve tu saty anyataratra viśeṣopa-
janaḥ syād iti/ § 1336
- 985 kim apekṣāsāmarthyam iti cet? dvayor grahaṇe 'tiśa-
yagrahaṇopapattiḥ/ dve dravye paśyann ekatra vidyam-
ānam atiśayaṃ gr̥hṇāti tad dīrgham iti vyavasyati, yac ca 15
hīnaṃ gr̥hṇāti tad dhrasvam iti vyavasyatīti/ etac cāpekṣ-
āsāmarthyam iti//40// § 1337

4.1.41 Adhyāya 4, Āhnika 1, Sūtra 41

- 986 atheme saṅkhyāikāntavādāḥ — sarvam ekaṃ sadaviśe-
ṣāt/ § 1338
- 987 sarvaṃ dvedhā nityānityabhedāt/ sarvaṃ tredhā jñātā
jñānaṃ jñeyam iti/ sarvaṃ caturddhā pramātā pramāṇaṃ
prameyaṃ pramītir iti/ evaṃ yathāsambhavam anye 'pīti/ 5
tatra parīkṣā — § 1339
- 988

saṅkhyāikāntāsiddhiḥ kāraṇānupapattyupa-
pattibhyām // 4.1.41 // § 1340

- yadi sādhyasādhanayor nānātvam, ekānto na siddhyati
vyatirekāt/ atha § 1341 10
- 989 sādhyasādhanayor abhedah? evam apy ekānto na si-
dhyati sādhanābhāvāt, na hi hetum antareṇa kasyacit si-
ddhir iti//41// § 1342

4.1.42 Adhyāya 4, Āhnika 1, Sūtra 42

na kāraṇāvayavabhāvāt // 4.1.42 // § 1343

na saṅkhyāikāntānām asiddhiḥ kasmāt? kāraṇasyāva-
yavabhāvāt/ avayavaḥ kaścit sādhanabhūta ity avyati-
re-
kaḥ/ evaṃ dvaitādīnām apīti//42// § 1344

4.1.43 Adhyāya 4, Āhnika 1, Sūtra 43

990

niravayavatvād ahetuḥ // 4.1.43 // § 1345

kāraṇasyāvayavabhāvād ity ahetuḥ/ kasmāt? sarvam
ekam ity anapavargeṇa pratijñāya kasyacid ekatvam ucy-
ate, tatra vyapavṛkto 'vayavaḥ sādhanabhūto nopady-
ate/ evaṃ dvaitādiṣv apīti/ § 1346

te khalv ime saṅkhyāikāntā yadi viśeṣakāritasyārth- 991
abhedavistārasya pratyākhyānena varttante, pratyakṣān-
umānāgamavirodhān mithyāvādā bhavanti/ athābhyān-
ujñānena varttante? samānadharmakārito 'rthasaṃgraho
10 viśeṣakāritaś cārthabheda iti evaṃ ekāntatvaṃ jahatīti/
te khalv ete tattvajñānapravivekārtham ekāntāḥ parīkṣitā
iti//43// § 1347

4.1.44 Adhyāya 4, Āhnika 1, Sūtra 44

pretyabhāvānantaraṃ phalam, tasmin — § 1348

992

sadyaḥ kālāntare ca phalanīṣpatteḥ saṃśayaḥ
// 4.1.44 // § 1349

pacati dogdhīti sadyaḥ phalamodanapayasī, karṣati va-
patīti kālāntare phalaṃ § 1350

śasyādhigama iti/ asti ceyam kriyā agnihotraṃ juhuyāt 993
svargakāma iti etasyāḥ § 1351

phale saṃśayaḥ/ na sadyaḥ kālāntaropabhogya- 994
tvāt / svargaḥ phalaṃ śrūyate, tac ca bhinne 'smin
10 dehabhedād utpadyate iti/ na sadyaḥ grāmādikāmān-
āmü@ārambhaphalam iti//44// § 1352

4.1.45 Adhyāya 4, Āhnika 1, Sūtra 45

995

kālāntareṇāniṣpattir hetuvināśāt // 4.1.45 //

§ 1353

dhvastāyām pravṛttau pravṛtteḥ phalaṃ na kāraṇam
antareṇotpattum arhati, na khalu vai vinaṣṭāt kāraṇāt ki-
ñcid utpadyate iti//45// § 1354

5

4.1.46 Adhyāya 4, Āhnika 1, Sūtra 46

prāṇ niṣpatter vṛkṣaphalavat tat syāt // 4.1.46 //

§ 1355

yathā phalārthinā vṛkṣamūle sekādi parikarma kriya-
te, tasmimś ca pradhvaste pṛthivīdhātur abdhātunā sa-
mḡrḥīta āntareṇa tejasā pacyamāno rasadravyaṃ nirvart- 5
ayati, sa dravyabhūto raso vṛkṣānugataḥ pākaviśiṣṭo vyū-
haviśeṣeṇa sanniviśamānaḥ parṇādi phalaṃ nirvartayati,
evaṃ pariṣekādi karma cārthavat/ na ca vinaṣṭāt phalāni-
ṣpattiḥ/ tathā pravṛtṭyā saṃskāro dharmādharmalakṣaṇo
janyate, sa jāto nimittāntarānugṛhītaḥ kālāntare phalaṃ ni- 10
ṣpādayatīti/ uktañ caitat pūrvakṛtaphalānubandhāt tadu-
tpattir iti//46// § 1356

4.1.47 Adhyāya 4, Āhnika 1, Sūtra 47

996 tad idaṃ prāṇ niṣpatter niṣpadyamānam— § 1357

nāsan na san na sadasat sadasator vaidha-
rmyāt // 4.1.47 // § 1358

prāṇ niṣpatter niṣpattidharmakam nāsat, upādānaniya-
māt/ kasyacid utpattaye kiñcid upādeyaṃ na sarvaṃ sa- 5
rvasyety asadbhāve niyamo nopapadyate iti/ na sat, prāṇ
utpatter vidyamānasyotpattir anupapanneti/ na, sadasat
sadasator vaidharmyāt § 1359

997 sad ity arthābhyanujñā, asad iti arthapraṭiṣedhaḥ, eta-
yor vyāghāto vaidharmyaṃ vyāghātād avyatirekānupapa- 10
ttir iti//47// § 1360

4.1.48 Adhyāya 4, Āhnika 1, Sūtra 48

prāg utpatter utpattidharmakam asad ity addhā/ kasm-
āat ? § 1361

utpādavyayadarśanāt // 4.1.48 // § 1362

5 yat punaruktaṃ prāg utpatteḥ kāryaṃ nāsad upādān- 999
aniyamād iti— § 1363

4.1.49 Adhyāya 4, Āhnika 1, Sūtra 49

buddhisiddhaṃ tu tad asat // 4.1.49 // § 1364

idam asyotpattaye samarthaṃ na sarvam iti prāg utpa-
tter niyatakāraṇaṃ kāryaṃ buddhyā § 1365

5 siddham utpattiniyamadarśanāt/ tasmād upādānan- 1000
iyamasyopapattiḥ sati tu kārye prāg utpatter utpattir eva
nāstīti // 49 // § 1366

4.1.50 Adhyāya 4, Āhnika 1, Sūtra 50

1003

āśrayavyatirekāḍ vṛkṣaphalotpattivad ity ahetuḥ
// 4.1.50 // § 1367

5 mūlasekādi parikarma phalaṃ cobhayaṃ vṛkṣāśra-
yam, karma ceha śarīre, phalaṃ cāmutra ity āśrayavyati-
rekād ahetur iti // 50 // § 1368

4.1.51 Adhyāya 4, Āhnika 1, Sūtra 51

1004

prīter ātmāśrayatvād apratiṣedhaḥ // 4.1.51 // § 1369

5 prītir ātmapratyakṣatvād ātmāśrayā, tadāśrayam eva
karma dharmasamjñitam, dharmasyātmaguṇatvāt tasmād
āśrayavyatirekānupapattir iti // 51 // § 1370

4.1.52 Adhyāya 4, Āhnika 1, Sūtra 52

na putrapaśustrīparicchadahiraṇyānnādiphala-
nirdeśāt // 4.1.52 // § 1371

putrādi phalaṃ nirdiśyate na prītiḥ, grāmakāmo yajeta
putrakāmo yajeteti tatra yad uktam prītiḥ phalam ity etad
ayuktam iti // 52 // § 1372

5

4.1.53 Adhyāya 4, Āhnika 1, Sūtra 53

1005

tatsambandhāt phalanīṣpattes teṣu phalavadup-
acāraḥ // 4.1.53 // § 1373

putrādisambandhāt phalaṃ prītilakṣaṇam utpadyate
iti putrādiṣu phalavadupacāraḥ, yathāne prāṇaśabdo
annaṃ vai prāṇāḥiti // 53 // § 1374

5

4.1.54 Adhyāya 4, Āhnika 1, Sūtra 54

1006 phalānantaraṃ duḥkham uddiṣṭam, uktam ca bādhanāl-
akṣaṇam duḥkhamiti/ tat kim idam pratyātmavedanīya-
sya sarvajantupratyakṣasya sukhasya pratyākhyānam, āh-
osvid anyāḥ kalpa iti? anya ity āha/ katham? na vai sa-
rvalokasākṣikaṃ sukhaṃ śakyaṃ pratyākhyātum/ ayaṃ 5
tu janmamaraṇaprabandhānubhavanimittād duḥkhān ni-
rviṇṇasya duḥkhaṃ jihāsato duḥkhasaṃjñābhāvanopad-
eśo duḥkhahānārtha iti/ § 1375

1007 kayā yuktyā? sarve khalu sattvanikāyāḥ sarvāṇy utp-
attisthānāni sarvaḥ punarbhavo bādhanānuṣakto duḥkh- 10
asāhacaryād bādhanālakṣaṇam duḥkham ity uktam ṛṣi-
bhiḥ, duḥkhasaṃjñābhāvanam upadiśyate atra ca hetur
upādīyate— § 1376

vividhabādhanāyogād duḥkham eva janmo-
tpattiḥ // 4.1.54 // § 1377

15

janma jāyate iti śarīrendriyabuddhayaḥ śarīrādīnām ca
 samsthānaviśiṣṭānām prādurbhāva utpattiḥ/ vividhā ca
 bādhanā, hīnā madhyamā utkrṣṭā ceti/ utkrṣṭā nārakiṇām,
 tiraścāṃ tu madhyamā, manuṣyāṇām tu hīnā, devānām hī-
 5 natarā vītarāgāṇām ca/ evaṃ sarvaṃ utpattisthānaṃ vivi-
 dhabādhanānuṣaktaṃ paśyataḥ sukhe tatsādhanēṣu ca śa-
 rīrendriyabuddhiṣu duḥkhasaṃjñā vyavatiṣṭhate/ § 1378

duḥkhasaṃjñāvyavasthānāt sarvalokeṣv anabhiratisa- 1008
 mññā bhavati/ anabhiratisaṃjñām upāsīnasya sarvalokav-
 10 iṣayā tṛṣṇā vicchidyate, tṛṣṇāprahāṇāt sarvaduḥkhād vim-
 ucyate iti/ yathā viṣayogāt payo viṣam iti budhyamāno no-
 pādatte, anupādādāno maraṇaduḥkhaṃ nāpnoti//54//
 § 1379

4.1.55 Adhyāya 4, Āhnika 1, Sūtra 55

duḥkhoddeśas tu na sukhasya pratyākhyānam, kasmāt?
 § 1380

na sukhasyāntarālaniṣpatteḥ // 4.1.55 // § 1381

na khalv ayaṃ duḥkhoddeśaḥ sukhasya pratyākhyā-
 5 nam/ kasmāt, sukhasyāntarālaniṣpatteḥ/ niṣpadyate kh-
 alu bādhanāntarāleṣu sukhaṃ pratyātmavedanīyaṃ śarīr-
 iṇām, tad aśakyam pratyākhyātum iti//55// § 1382

4.1.56 Adhyāya 4, Āhnika 1, Sūtra 56

arthāpi— § 1383

1009

**bādhanānivṛtter vedayataḥ paryeṣaṇadoṣād
 apratiṣedhaḥ // 4.1.56 //** § 1384

sukhasya, duḥkhoddeśeneti prakaraṇāt paryeṣaṇam
 5 prārthanā viṣayārjanatṛṣṇā, paryeṣaṇasya doṣo yad ayaṃ
 vedayamānaḥ prārthayate tac cāsya prārthitaṃ na samp-
 adyate, sampadya vā vipadyate, nyūnaṃ vā sampadyate,
 bahupratyanīkaṃ vā sampadyate iti etasmāt paryeṣaṇa-
 doṣān nānāvidho mānasaḥ santāpo bhavati evaṃ veday-
 10 ataḥ paryeṣaṇadoṣād bādhanāyā nivṛtṭiḥ/ bādhanānivṛ-

tter duḥkhasaṃjñābhāvanam upadiśyate / anena kāraṇ-
ena duḥkhaṃ janma na tu sukhasyābhāvād iti/ § 1385
1010 athāpy etad anūktam— kāmaṃ kāmayamānasya yadā
kāmaḥ samṛdhyati/ athainam aparahaḥ kāmaḥ kṣipram eva
prabādhate// api ced udanemi samantād bhūmim imāṃ 5
labhate sagavāśvām/ na sa tena dhanena dhanaiṣī tṛpyati
kin nu sukhaṃ dhanakāme// iti//56// § 1386

4.1.57 Adhyāya 4, Āhnika 1, Sūtra 57

1011

duḥkhavikalpe sukhābhimānāc ca // 4.1.57 //
§ 1387

duḥkhasaṃjñābhāvanopadeśaḥ kriyate/ ayam khalu
sukhasaṃvedane vyavasthitaḥ sukhaṃ paramapurusa-
rthaṃ manyate, na sukhād anyan niḥśreyasam asti sukhe 5
prāpte caritārthaḥ kṛtakaraṇīyo bhavati/ mithyāsaṅkalpāt
sukhe tatsādhanēṣu ca viṣayeṣu saṃrajjate, saṃraktaḥ su-
khāya ghaṭate, ghaṭamānasyāsyā janmajarāvvyādhiprāya-
ṇāniṣṭasaṃyogēṣṭaviyogaprārthitānupapattinimittam an-
ekavidhaṃ yāvad duḥkham utpadyate, taṃ duḥkhavik- 10
alpaṃ sukham ity abhimanyate/ sukhāṅgabhūtaṃ du-
kham, na duḥkham anāsādyā śakyaṃ sukham avāptum,
tādarthyāt sukham evedam iti sukhasaṃjñopahataprajño
jāyasva ceti saṃdhāvatīti saṃsāraṃ § 1388
1012 nātivarttate/ tad asyāḥ sukhasaṃjñāyāḥ pratipakṣo 15
duḥkhasaṃjñābhāvanam upadiśyate, *duḥkhānuṣaṅgād
(corr. ; duḥkhānusaṅgād, ed.) duḥkhaṃ janmeti, na sukh-
asyābhāvāt/ yady evaṃ kasmād duḥkhaṃ janmeti nocy-
ate? so 'yam evaṃ vācye yad evaṃ āha duḥkham eva ja-
nmeti tena sukhābhāvaṃ jñāpayatīti janma vinigrahārth- 20
īyo vai khalv ayam evaśabdaḥ/ katham? na duḥkhaṃ ja-
nma svarūpataḥ, kiṃ tu duḥkhopacārāt ; evaṃ sukham ap-
īti etad anenaiva nirvarttyate na tu duḥkham eva janm-
eti//57// § 1389

4.1.58 Adhyāya 4, Āhnika 1, Sūtra 58

duḥkhoddeśānantaram apavargaḥ, sa pratyākhyāyate— 1013
§ 1390

ṛṇakleśappravṛtṭyanubandhād apavargābhāvaḥ
// 4.1.58 // § 1391

5 ṛṇānubandhān nāsty apavargaḥ—jāyamāno ha vai brā-
hmanaḥ tribhir ṛṇair ṛṇavān jāyate, brahmacaryeṇa ṛṣibhyo
yajñena devebhyaḥ prajayā pitṛbhya iti ṛṇāni, teṣāṃ anub-
andhaḥ svakarmabhiḥ sambandhaḥ, karmasambandhava-
canāt jarāmaryaṃ vā etat satraṃ yad agnihotraṃ darśap-
10 ūrṇam āsau ca iti jarayā ha vā eṣa tasmāt satrād vimucyate
mṛtyunā ha vā iti *ṛṇānubandhād (corr. ; ṛṇānubandhād,
ed.) apavargānuṣṭhānakālo nāstīty apavargābhāvaḥ/ § 1392
kleśānubandhān nāsty apavargaḥ kleśānubaddha ev- 1014
āyaṃ mriyate, kleśānubaddhaś ca jāyate nāsyā kleśā-
15 nubandhavicchedo gṛhyate/ pravṛtṭyanubandhān nāsty
apavargaḥ—janmaprabhṛty ayaṃ yāvat prāyaṇaṃ vāgbu-
ddhiśārīrārambheṇāvimukto gṛhyate, tatra yad uktaṃ du-
ḥkhajanmapravṛttidoṣamithyājñānānām uttarottarāpāye ta-
danantarābhāvād apavarga iti, tad anupapannaṃ iti // 58 //
20 § 1393

4.1.59 Adhyāya 4, Āhnika 1, Sūtra 59

atrābhidhīyate/ yat tāvad ṛṇānubandhād iti ṛṇair iva ṛṇair
iti— § 1394

pradhānaśabdānupapatter guṇaśabdenānuv-
ādo nindāpraśamsopapatteḥ // 4.1.59 // § 1395

5 ṛṇair iti nāyaṃ pradhānaśabdaḥ/ yatra khalv ekaḥ pr-
atyādeyaṃ dadāti, dvitīyaś ca pratideyaṃ gṛhṇāti tatrā-
sya dṛṣṭatvāt pradhānam ṛṇaśabdaḥ/ na caitad ihopapa-
dyate, pradhānaśabdānupapatteḥ, guṇaśabdenāyam anu-
vāda ṛṇair iva ṛṇair iti/ § 1396
10 prayuktopamaṃ caitad yathāgnir māṇavaka iti— 1015
anyatra dṛṣṭaś cāyam ṛṇaśabda iha prayujyate, yathāgni-

śabdo māṇavake/ katham guṇaśabdenānuvādaḥ ? nindā-
praśaṃsopapatteḥ/ karmalope ṛṇīva ṛṇādānān nindyate,
karmānuṣṭhāne ca ṛṇīva ṛṇadānāt praśasyate sa evopamā-
rtha iti/ § 1397

- 1016 jāyamāna iti guṇaśabdo viparyaye 'nadhikārāt/ jāyam- 5
āno ha vai brāhmaṇa iti ca guṇaśabdo gr̥hasthaḥ sampady-
amāno jāyamāna iti ; yadāyaṃ gr̥hastho jāyate tadā karm-
abhir adhikriyate mātr̥to jāyamānasyānadhikārāt/ yadā tu
mātr̥to jāyate kumāro na tadā karmabhir adhikriyate arth-
inaḥ śaktasya cādihikārāt/ arthinaḥ karmabhir adhikāraḥ 10
karmavidhau kāmasaṃyogas mṛteḥ agnihotraṃ juhuyāt
svargakāma ity evamādi/ śaktasya ca (3*) pravṛttisambha-
vāt śaktasya karmabhir adhikāraḥ pravṛttisambhavāt/ (4*)
śaktaḥ khalu vihite karmaṇi pravarttate netara iti/ ubhay-
ābhāvas tu pradhānaśabdārthe/ mātr̥to jāyamāne kumāre 15
ubhayam arthitā śaktiś ca na bhavatīti/ § 1398
- 1017 na bhidyate ca laukikād vākyād vaidikaṃ vākyam pre- 5
kṣāpūrvakāripuruṣapraṇītatvena/ tatra laukikas tāvad ap-
arīkṣako 'pi na *jātamātraṃ (corr. ; jātaprātraṃ, ed.) kum-
ārakam evaṃ brūyād adhīsva yajasva brahmacaryaṃ car- 20
eti/ kuta evaṃ ṛṣir upapannānavadyavādī upadeśārthena
prayukta upadiśati ? na khalu vai narttako 'ndheṣu prava-
rttate na gāyako badhireṣv iti/ upadiṣṭārthavijñānaṃ cop-
adeśaviṣayaḥ/ yaś copadiṣṭam arthaṃ vijānāti taṃ praty 25
upadeśaḥ kriyate, na caitad asti jāyamānakumāraka iti/
gārhashtyaliṅgaṃ ca mantrabrāhmaṇaṃ karma abhivad-
ati/ yac ca mantrabrāhmaṇaṃ karma abhivadati tat patnī-
sambandhādīnā gārhashtyaliṅgenopapannaṃ, tasmād gr̥-
hastho 'yaṃ jāyamāno 'bhidhīyate iti/ arthitvasya cāvipa- 30
riṇāme jarāmaryavādopapattiḥ/ § 1399
- 1018 yāvac cāsyā phalenārthitvaṃ na vipariṇamate na niva- 5
rtate tāvad anena karmānuṣṭheyam ity upapadyate jarām-
aryavādas taṃ pratīti/ jarayā ha vety āyusaśū@turīyasya
caturthasya pravrajyāyuktasya vacanaṃ jarayā ha vā eṣa
etasmād vimucyate iti/ āyusaś turīyaṃ caturthaṃ pravra- 35
jyāyuktaṃ jarety ucyate, tatra hi pravrajyā vidhīyate ; atya-
ntajarāsaṃyoge jarayā ha vety anarthakam/ aśakto vimu-
cyate ity etad api nopapadyate, svayam aśaktasya bāhyam

śaktim āha—antevāsī vā juhuyād brahmaṇā sa parikrītaḥ,
kṣīrahotā vā jahuyād dhanena sa parikrīta iti/ § 1400

athāpi vihitam vānūdyeta kāmād vārthaḥ parikalpy- 1019
eta? vihitānuvacanam nyāyyam iti/ ṛṇavān ivāsvatanthro
5 gṛhasthaḥ karmasu pravarttate ity upapannam vākyasya
§ 1401

sāmarthyam/ phalasya hi sādhanāni prayatnaviṣayo 1020
na phalam, tāni sampannāni phalāya kalpante/ vihitam
ca jāyamānam, vidhīyate ca jāyamānam, tena yaḥ samb-
10 addhyate so 'yam jāyamāna iti/ pratyakṣavidhānābhāvād
iti cen na, pratiśedhasyāpi pratyakṣavidhānābhāvād iti/
pratyakṣato vidhīyate *gārhashtyam (corr.; gārhashtyam,
ed.) brāhmaṇena, yadi cāśramāntaram abhaviṣyat tad api
vyadhāsyata § 1402

15 pratyakṣataḥ, pratyakṣavidhānābhāvān nāsty āśram- 1021
āntaram iti/ na, pratiśedhasyāpi pratyakṣto vidhānābhā-
vāt/ na pratiśedho 'pi vai brāhmaṇena pratyakṣato vidhīy-
ate — na santy āśramāntarāṇi eka eva gṛhasthāśrama iti pr-
atiśedhasya pratyakṣato 'śravaṇād ayuktam etad iti/ adhi-
20 kārāc ca vidhānam vidyāntaravat/ yathā śāstrāntarāṇi sve
sve 'dhikāre pratyakṣato vidhāyakāni nārthāntarābhāvād
evam idaṁ brāhmaṇam gṛhasthaśāstram sve 'dhikāre pra-
tyakṣato vidhāyakam nāśramāntarāṇām abhāvād iti/ § 1403

ṛgbrāhmaṇam cāpavargābhidhāyy abhidhīyate/ ṛcaś 1022
25 ca brāhmaṇāni cāpavargābhivādīni bhavanti/ ṛcaś ca tā-
vat — karmabhir mṛtyum ṛṣayo niśeduḥ prajāvanto dravi-
ṇam icchamānāḥ/ athāpare ṛṣayo manīṣiṇaḥ param karm-
abhyo 'mṛtatvam ānaśuḥ// na karmaṇā na prajāyā dhan-
ena tyāgenaike amṛtatvam ānaśuḥ/ pareṇa nākam nihitam
30 guhāyāṁ vibhrājate yad yatayo viśanti// vedāham etam
puruṣam mahāntam ādityavarṇam tasmaḥ parastāt/ tam
eva viditvātmṛtyum eti nānyaḥ panthā vidyate 'yanāya//
atha brāhmaṇāni — trayo dharmaskandhāḥ —yajño 'dhy-
ayanaṁ dānam iti prathamas tapa eva dvitīyo brahmacāry
35 ācāryakulavāsīti tṛtīyo 'tyantam ātmānam ācāryakule 'va-
sādayan sarve evaite puṇyalokā bhavanti brahmasamstho
'mṛtatvam eti/ etam eva pravrajino lokam icchantāḥ pra-
vrajantīti/ § 1404

1023 atho khalv āhuḥ kāmamaya evāyaṃ puruṣa iti sa ya-
 thākāmo bhavati tatkratur bhavati yatkratur bhavati tat
 karma kurute yat karma kurute tad abhisamṣadyate/" iti
 karmabhiḥ saṃsaraṇam ukhvā prakṛtam anyad upadiśa- 5
 nti iti nu kāmamāno 'thākāmamāno yo 'kāmo niṣk-
 āma ātmakāma āptakāmo bhavati na tasya prāṇā utkrām-
 anti ihaiva samavalīyante brahmaiva san brahmāpy etīti/
 tatra yad uktam ṛṇānubandhād apavargābhāva ity etad ay-
 uktam iti/ ye catvāraḥ pathayo devayānā iti ca cāturāśra-
 myaśruter aikāśramyān upapattiḥ//59// § 1405 10

4.1.60 Adhyāya 4, Āhnika 1, Sūtra 60

phalārthinaś cedam brāhmaṇam jarāmaryam vā etat sa-
 tram yad agnihotram. darśapūrṇam āsau ceti katham?
 § 1406

samāropaṇād ātmany apratiśedhaḥ // 4.1.60
 // § 1407 5

1024 prājāpatyām iṣṭam nirūpya tasyām sarvavedasam hu-
 tvā ātmany agnīn samāropya brāhmaṇaḥ pravrajed iti *śr-
 ūyate (corr. ; śrūyate, ed.)/ tena vijānīmaḥ prajāvitaloka-
 iṣaṇābhyo vyutthitasya nivṛtte phalārthitve samāropaṇam 10
 vidhīyate iti/ evaṃ ca brāhmaṇāni so 'nyad vratam upāka-
 riṣyamāṇo yājñavalkyo maitreyīm iti hovāca pravrajīṣyan
 vā are aham asmāt sthānād asmi hanta te 'nayā kātyāya-
 nyā sahāntam karavāṇīti/ athāpy uktānuśāsanāsi maitreyi
 etāvad are khalv amṛtatvam iti hoktvā yājñavalkyaḥ prav-
 avrājeti § 1408 15
 1025

4.1.61 Adhyāya 4, Āhnika 1, Sūtra 61

pātracayāntānupapatteś ca phalābhāvaḥ // 4.1.61
 // § 1409

jarāmarye ca karmany aviśeṣeṇa kalpyamāne sarva-
 sya pātracayāntāni karmāṇīti prasajyate, tatraiṣaṇāvyyuth-

- ānaṃ na śrūyeta/ etad dha sma vai tat pūrve brāhmaṇā
 anūcānā vidvāṃsaḥ prajāṃ na kāmāyante kiṃ prajāyā ka-
 riṣyāmo yeṣāṃ no 'yam ātmāyaṃ loka iti te ha sma putra-
 5 iṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāyātha
 bhikṣācāryaṃ carantīti/ eṣaṇābhyaś ca vyutthitasya pātr-
 acayāntāni karmāṇi nopapadyante iti nāviśeṣeṇa karttuḥ
 prayojakaṃ phalaṃ bhavatīti/ § 1410
- cāturāśramyavidhānāc cetihāsapurāṇadharmāśāstreṣv 1026
 aikāśramyānupapattiḥ/ tad apramāṇam iti ced na, pram-
 āṇena prāmāṇyābhyanujñānāt — pramāṇena khalu brā-
 hmaṇenetihāsapurāṇasya prāmāṇyam abhyanujñāyate te
 10 vā khalv ete atharvāṅgīrasa etad itihāsapurāṇam abhyav-
 adann itihāsapurāṇaṃ pañcamaṃ vedānāṃ veda iti/ ta-
 smād ayuktam etadaprāmāṇyam iti/ aprāmāṇye ca dha-
 rmaśāstrasya prāṇabhṛtāṃ vyavahāralopāl lokocchedapr-
 15 asaṅgaḥ/ § 1411
- draṣṭṛpravakṭṛsāmānyāc cāprāmāṇyānupapattiḥ/ ye 1027
 eva mantrabrāhmaṇasya draṣṭāraḥ pravaktāraś ca, te khalv
 itihāsapurāṇasya dharmāśāstrasya ceti/ viṣayavyavasthā-
 20 nāc ca yathāviṣayaṃ prāmāṇyam/ anyo mantrabrāhmaṇ-
 asya viṣayo 'nyac cetihāsapurāṇadharmāśāstrāṇām iti/ ya-
 jño mantrabrāhmaṇasya, lokavṛttam itihāsapurāṇasya, lo-
 kavyavahāravvyavasthānaṃ dharmāśāstrasya viṣayaḥ/ ta-
 traikena na sarvaṃ vyavasthāpyate iti yathāviṣayaṃ etāni
 25 pramāṇānīndriyādivad iti//61// § 1412

4.1.62 Adhyāya 4, Āhnika 1, Sūtra 62

yat punar etat kleśānubandhasyāvicchedād iti — § 1413 1028

**suṣuptasya svapnādarśane kleśābhāvād apa-
 vargaḥ // 4.1.62 // § 1414**

- yathā suṣuptasya khalu svapnādarśane rāgānuba-
 5 ndhaḥ sukhaduḥkhānubandhaś ca vicchidyate tathāpav-
 arge 'pīti/ etac ca brahmavido muktasyātmano rūpam ud-
 āharantīti//62// § 1415

4.1.63 Adhyāya 4, Āhnika 1, Sūtra 63

1029 yad api pravṛtṭyanubandhād iti — § 1416

na pravṛtṭiḥ pratisandhānāya hīnakleśasya //
4.1.63 // § 1417

prakṣiṇeṣu rāgadveṣamoheṣu pravṛttir na pratisandh-
ānāya/ pratisandhis tu pūrvajanmanivṛttau punarjanma, 5
tac cādrṣṭakāritam, tasyāṃ prahīṇāyāṃ pūrvajanmābhāve
janmāntarābhāvo 'pratisandhānam apavargaḥ/ karmava-
iphalypaprasaṅga iti ced na, karmavipākapratisamvedan-
asyāpratyākhyānāt/ pūrvajanmanivṛttau punarjanma na
bhavatīty ucyate, na tu karmavipākapratisamvedanaṃ pr- 10
atyākhyāyate, sarvāṇi pūrvakarmāṇi hy ante janmani pip-
acyanta iti//63// § 1418

4.1.64 Adhyāya 4, Āhnika 1, Sūtra 64

1030

na kleśasantateḥ svābhāvikatvāt // 4.1.64 //
§ 1419

nopapadyate kleśānubandhavicchedaḥ, kasmāt ? kleś-
asantateḥ svābhāvikatvāt/ anādir iyaṃ kleśasantatiḥ, na
cānādiḥ śakya ucchetum iti//64// § 1420 5

4.1.65 Adhyāya 4, Āhnika 1, Sūtra 65

atra kaścit pariḥāram āha — § 1421

prāg utpatter abhāvānityatvavat svābhāvike
'py anityatvam // 4.1.65 // § 1422

yathānādiḥ prāg utpatter abhāva utpanna bhāvena
nivartyate, evaṃ svābhāvikī kleśasantatir anityeti//65// 5
§ 1423

4.1.66 Adhyāya 4, Āhnika 1, Sūtra 66

apara āha — § 1424

1031

aṇuśyāmatā 'nytyatvavad vā // 4.1.66 // § 1425

yathānādir aṇuśyāmatā atha cāgnisaṃyogād anityā, ta-
thā kleśasantatir apīti/ sataḥ khalu dharmo nityatvam an-
ityatvaṃ ca, tattvaṃ bhāve abhāve bhāktam iti/ anādir aṇ-
uśyāmateti hetvabhāvād ayuktam/ anutpattidharmakam
anityam iti nātra hetur astīti // 66 // § 1426

4.1.67 Adhyāya 4, Āhnika 1, Sūtra 67

ayaṃ tu samādhiḥ — § 1427

1032

na, saṅkalpanimittatvāc ca rāgādīnām //
4.1.67 // § 1428

karmanimittatvād itaretaranimittatvāc ceti samucca-
yaḥ/ mithyāsaṅkalpebhyo rañjanīyakopanīyamohanīye-
bhyo rāgadveṣamohā utpadyante, karma ca sattvanikāy-
anirvartakaṃ naiyamikān rāgadveṣamohān nirvarttayati,
niyamadarśanāt/ dr̥śyate hi kaścīc sattvanikāyo rāgabah-
ulaḥ kaścīd dveṣabahulaḥ kaścīn mohabahula iti/ itareta-
ranimittā ca rāgādīnām utpattiḥ/ mūḍho rajyati mūḍhaḥ
kupyati rakto muhyati kupito muhyati/ § 1429

sarvamithyāsaṅkalpānām tattvajñānād anutpattiḥ kā-
raṇānutpātau ca kāryānutpatter iti rāgādīnām atyantam
anutpattir iti/ anādīś ca kleśasantatir ity ayuktam, sarve
ime khalv ādhyātmikā bhāvā anādinā prabandhena pra-
varttante śarīrādayaḥ, na jātv atra kaścīd anutpannapū-
rvaḥ prathamata utpadyate 'nyatra tattvajñānāt/ na cai-
vaṃ saty anutpattidharmakam kiñcid avyayadharmakam
pratijñāyate iti/ karma ca sattvanikāyanirvartakaṃ tattv-
ajñānakṛtān mithyāsaṅkalpavighātān na rāgādyutpattini-
mittam bhavati, sukhaduḥkhasaṃvittiḥ phalaṃ tu bhava-
tīti // 67 // § 1430

atha caturthādhyāyasya dvitīyam āhnikam/ § 1431

1035

4.2 Adhyāya 4, Āhnika 2

4.2.1 Adhyāya 4, Āhnika 2, Sūtra 1

kiṃ nu khalu bhoḥ yāvanto viṣayās tāvatsu pratyekaṃ ta-
ttvajñānam utpadyate, atha kvacid utpadyata iti/ kaś cātra
viśeṣaḥ? na tāvad ekaikatra yāvad viṣayam utpadyate jñe-
yānām ānantyāt/ nāpi kvacid utpadyate, yatra notpadyate
tatrānivṛtto moha iti mohaśeṣaprasaṅgaḥ/ na cānyaviṣay- 5
eṇa tattvajñānenānyaviṣayo mohaḥ śakyaḥ pratiśeddhum
iti/ § 1432

1036 mithyājñānaṃ vai khalu moho na tattvajñānasyānu-
tpattimātram/ tac ca mithyājñānaṃ yatra viṣaye pravart-
amānaṃ saṃsārabījaṃ bhavati sa viṣayas tattvato jñeya 10
iti/ kiṃ punas tan mithyājñānaṃ? anātmāny ātmagrahaḥ,
aham asmīti moho 'haṅkāra iti/ anātmānaṃ khalv aham
asmīti paśyato dṛṣṭir ahaṅkāra iti/ kiṃ punas tadartha-
jātaṃ yadviṣayo 'haṅkāraḥ? śarīrendriyamanovedanābu-
ddhayaḥ/ kathaṃ tadviṣayo 'haṅkāraḥ saṃsārabījaṃ bha- 15
vati? § 1433

1037 ayaṃ khalu śarīrādyarthajātaṃ aham asmīti vyavas-
itaḥ taducchedenātmocchedaṃ manyamāno 'nucchedatṛ-
ṣṇāpariplutaḥ punaḥ punas tad upādatte, tad upādādāno 20
janmamaraṇāya yatate, tenāvīyogān nātyantaṃ duḥkhād
vimucyata iti/ yas tu duḥkhaṃ duḥkhāyatanam duḥkh-
ānuśaktaṃ sukhaṃ ca sarvam idaṃ duḥkham iti paśy-
ati sa duḥkhaṃ parijānati/ parijñātaṃ ca duḥkhaṃ prahī-
ṇaṃ bhavaty anupādānāt saviṣānnavat/ evaṃ doṣān ka-
rma ca duḥkhaḥeti iti paśyati/ na cāprahīṇeṣu doṣeṣu 25
duḥkhaprabandhocchedena śakyaṃ bhavitum iti doṣān ja-
hāti, prahīṇeṣu ca doṣeṣu na pravṛttiḥ pratisandhānāyety
uktam/ pretyabhāvaphaladuḥkhāni ca jñeyāni vyavasthā-
payati karma ca doṣāṃś ca praheyān/ apavargo 'dhigant-
avyas tasyādhigamopāyas tattvajñānam/ evaṃ catasṛbhir 30
vidhābhiḥ prameyaṃ vibhaktam āsevamānasyābhyasyato
bhāvayataḥ samyagdarśanaṃ yathābhūtāvabodhas tattv-
ajñānam utpadyate/ evaṃ ca — § 1434

doṣanimittānāṃ tattvajñānād ahaṅkāranivṛ-
ttiḥ // 4.2.1 // § 1435

5 śarīrādiduḥkhāntaṃ prameyaṃ doṣanimittaṃ tadviṣ- 1038
ayatvān mithyajñānasya/ tad idaṃ tattvajñānaṃ tadviṣa-
yam utpannam ahaṅkāraṃ nivartayati samānaviṣaye tayor
virodhāt/ evaṃ tattvajñānād duḥkhajanmapravṛttidoṣa-
mithyajñānānāṃ uttarottarāpāye tadanantarābhāvād apa-
varga iti/ sa cāyaṃ śāstrārthasaṃgraho 'nūdyate nāpūrvo
vidhīyate iti//1// § 1436

4.2.2 Adhyāya 4, Āhnika 2, Sūtra 2

prasaṅkhyānānupūrvī tu khalu — § 1437 1039

doṣanimittaṃ rūpādayo viṣayāḥ saṅkalpakṛ-
tāḥ // 4.2.2 // § 1438

5 kāmaviṣayā indriyārthā iti rūpādaya ucyante/ te mi-
thyā saṅkalpyamānā rāgadveṣamohān pravartayanti, tān
pūrvam prasaṅcākṣīta/ tāṃś ca prasaṅcākṣānasya rūp-
ādiviṣayo mithyāsaṅkalpo nivartate/ tannivṛttāv adhyā-
tmaṃ śarīrādi prasaṅcākṣīta/ tatprasaṅkhyānād adhyātm-
aviṣayo 'haṅkāro nivartate/ § 1439
10 so 'yam adhyātmam bahiś ca viviktacitto viharan mu- 1040
kta ity ucyate//2// § 1440

4.2.3 Adhyāya 4, Āhnika 2, Sūtra 3

ataḥ paraṃ kācit saṃjñā heyā kācid bhāvayitavyety upad-
iśyate, nāthanirākaraṇam arthopādānaṃ vā/ katham iti?
— § 1441

5 tannimittaṃ tv avayavyabhimānaḥ // 4.2.3
// § 1442

teṣāṃ doṣānāṃ nimittaṃ tv avayavyabhimānaḥ/ sā ca
khalu strīsaṃjñā sapariṣkāṛā puruṣasya, puruṣasaṃjñā ca
striyāḥ sapariṣkāṛā nimittasaṃjñā anuvyañjanasaṃjñā ca/
§ 1443

- 1041 nimittasaṃjñā — rasanāśrotram, dantoṣṭham, cakṣu-
rnāsikam/ anuvyañjanasaṃjñā — itthaṃ daṇḍā ittham
oṣṭhāv iti/ seyaṃ saṃjñā kāmaṃ vardhayati tadanuṣakt-
āṃś ca doṣān vivarjanīyān, varjanaṃ tv asyāḥ/ bheden- 5
āvayavasaṃjñā — keśalomamāṃsaṣoṇitāsthināyūśirāka-
phapittoccārādisaṃjñā ; § 1444
- 1042 tām aśubhasaṃjñety ācakṣate/ tām asya bhāvayataḥ
kāmarāgaḥ prahīyate/ saty eva ca dvividhe viṣaye kācit
saṃjñā bhāvanīyā kācit parivarjanīyety upadiśyate, yathā
viṣasamprkṛte 'nne 'nnasaṃjñopādānāya viṣasaṃjñā prah- 10
āṇāyety //3// § 1445

4.2.4 Adhyāya 4, Āhnika 2, Sūtra 4

- 1043 athedānīm arthaṃ nirākariṣyatāvayavinirākaraṇam upa-
pādyate — § 1446

vidyāvidyādvaividhyāt saṃśayaḥ // 4.2.4 //
§ 1447

- sadasator upalambhād vidyā dvividhā, sadasator anu- 5
palambhād avidyāpi dvividhā/ upalambhyamāne 'vaya-
vini vidyādvaividhyāt saṃśayaḥ, anupalabhyamāne cāv-
idyādvaividhyāt saṃśayaḥ/ so 'yam avayavī *yad upala-
bhyate (following ṭhakur, yady apalabhyate ṛinsen) athāpi
nopalabhyate na kathañcana saṃśayān mucyata iti //4// 10
§ 1448

4.2.5 Adhyāya 4, Āhnika 2, Sūtra 5

1044

tadasaṃśayaḥ pūrvahetuprasiddhatvāt // 4.2.5
// § 1449

- tasminn anupapannaḥ saṃśayaḥ/ kasmāt? pūrvokta-
hetūnām apratiśedhād asti dravyāntarārambha iti //5// 5
§ 1450

4.2.6 Adhyāya 4, Āhnika 2, Sūtra 6

1045

vṛtṭyanupapatter api na saṃśayaḥ // 4.2.6 // § 1451

vṛtṭyanupapatter api tarhi saṃśayānupapattir nāsty avayavīti//6// § 1452

4.2.7 Adhyāya 4, Āhnika 2, Sūtra 7

tad vibhajate — § 1453

kṛtsnaikadeśāvṛttitvād avayavānām avayavyabhāvaḥ // 4.2.7 // § 1454

5 ekaiko 'vayavo na tāvat kṛtsne 'vayavini vartate, tayoh parimāṇabhedād avayavāntarasambandhābhāvaprasaṅgāc ca/ nāpy avayavyekadeśena, na hy asyānye avayavā ekadeśabhūtāḥ santīti//7// § 1455

4.2.8 Adhyāya 4, Āhnika 2, Sūtra 8

athāvayaveṣv evāvayavī vartate— § 1456

1046

teṣu cāvṛtter avayavyabhāvaḥ // 4.2.8 // § 1457

5 na tāvat pratyavayavaṃ vartate, tayoh parimāṇabhedād dravyasya caikadravyatvaprasaṅgāt/ nāpy ekadeśaiḥ sarveṣu anyāvayavābhāvāt/ tad evaṃ na yuktaḥ saṃśayo nāsty avayavīti// § 1458

4.2.9 Adhyāya 4, Āhnika 2, Sūtra 9

1047

prṭhak cāvayavebhyo 'vṛtteḥ // 4.2.9 // § 1459

avayavyabhāva iti vartate/ na cāyaṃ prṭhag avayavebhyo vartate agrahaṇāt nityatvaprasaṅgāc ca/ tasmān nāsty avayavīti// § 1460

4.2.10 Adhyāya 4, Āhnika 2, Sūtra 10

1048

na cāvayavyavayavāḥ // 4.2.10 // § 1461

na cāvayavānāṃ dharmo 'vayavī/ kasmāt? dharmam-
ātrasya dharmibhir avayavaiḥ pūrvavat sambandhānupa-
patteḥ/ pṛthak cāvayavebhyo dharmibhyo dharmasyāgr-
ahaṇād iti samānam//10// § 1462

5

4.2.11 Adhyāya 4, Āhnika 2, Sūtra 11

1049

ekasmin bhedābhāvād bhedaśabdaprayogānup-
apatter apraśnaḥ // 4.2.11 // § 1463

kiṃ pratyavayavaṃ kṛtsno 'vayavī vartate athaikadeś-
eneti nopapadyate praśnaḥ/ kasmāt? ekasmin bhedābh-
āvād bhedaśabdaprayogānupapatteḥ/ kṛtsnam ity aneka-
syāśeṣābhidhānam, ekadeśa iti nānātve kasyacid abhidh-
ānam/ tāv imau kṛtsnaikadeśaśabdau bhedaviṣayau nai-
kasminn avayaviny uapapadyete bhedābhāvād iti//11//
§ 1464

5

4.2.12 Adhyāya 4, Āhnika 2, Sūtra 12

anyāvayavābhāvān naikadeśena vartata ity ahetuḥ— § 1465

avayavāntarabhāve 'py avṛtter ahetuḥ //
4.2.12 // § 1466

avayavāntarābhāvād iti/ yady api ekadeśo 'vayavānta-
rabhūtaḥ syāt tathāpy avayave 'vayavāntaram vartate nāv-
ayavīti anyo 'vayavīti/ § 1467

5

1050

anyāvayavabhāve 'py avṛtter avayavino naikadeśena
vṛttir anyāvayavābhāvād iti ahetuḥ/ vṛtṭiḥ katham iti cet?
ekasyānekatrāśrayāsritasambandhalakṣaṇā prāptiḥ/ āśra-
yāsritabhāvaḥ katham iti cet? yasya yato 'nyatrātmalābh-
ānupapattiḥ sa āśrayaḥ/ na kāraṇadravyebhyo 'nyatra kā-

10

ryadravyam ātmānaṃ labhate viparyayas tu kāraṇadravye-
 eṣv iti/ nityeṣu katham iti cet, anityeṣu darśanāt siddham,
 nityeṣu dravyeṣu katham āśrayāśrayibhāva iti cet? anitye-
 eṣu dravyaguneṣu darśanād āśrayāśritabhāvasya nityeṣu
 5 siddhir iti/ § 1468
 tasmād avayavyabhimānaḥ pratiśidhyate niḥśreyasak- 1053
 āmasya, nāvayavī, yathā rūpādiṣu mithyāsaṅkalpo na rū-
 pādaya iti//12// § 1469

4.2.13 Adhyāya 4, Āhnika 2, Sūtra 13

sarvāgrahaṇam avayavyasiddher iti pratyavasthito 'py 1054
 etad āha — § 1470

keśasamūhe taimirikopalabdhiḥ tadupalab-
 dhiḥ // 4.2.13 // § 1471

5 yathaikaikaḥ keśas taimirikeṇa nopalabhyate keśasam-
 ūhas tūpalabhyate, tathaikaiko 'ṇur nopalabhyate aṇusa-
 ṅcayas tūpalabhyate, tad idam aṇusamūhaviṣayaṃ graha-
 ṇam iti//13// § 1472

4.2.14 Adhyāya 4, Āhnika 2, Sūtra 14

svaviṣayān atikrameṇendriyasya paṭumandabh-
 āvād viṣayagrahaṇasya tathābhāvo nāviṣaye pr-
 avṛttiḥ // 4.2.14 // § 1473

yathāviṣayam indriyāṅgaṃ paṭumandabhāvād viṣaya-
 5 grahaṇānāṃ paṭumandabhāvo bhavati/ cakṣuḥ khalu pra-
 kṛṣyamāṇam nāviṣayaṃ gandham gṛhṇāti, nikṛṣyamāṇam
 ca na svaviṣayāt pracyavate/ so 'yaṃ taimirikaḥ kaścic ca-
 kṣur viṣayaṃkeśam na gṛhṇāti, kaścic gṛhṇāti keśasamū-
 ham/ § 1474
 10 ubhayaṃ hy ataimimirikeṇa caks.uṣā gṛhyate/ para- 1055
 māṇavas tv atīndriyā indriyāviṣayabhūtā na kenacid indri-
 iyeṇa gṛhyante, samuditās tu gṛhyante, ity aviṣaye prav-
 ṛttir indriyasya prasajyeta/ na jātva arthāntaram aṇubhyo

gr̥hyata iti/ te khalv ime paramāṇavaḥ sannihitā gr̥hyam-
 āṇā atīndriyatvaṃ jahati, viyuktās cāgr̥hyamāṇā indriyav-
 iṣayatvaṃ na labhanta iti/ so 'yaṃ dravyāntarānutpattāv
 atimahān vyāghāta ity upapadyate dravyāntaram yad gr-
 ahaṇasya viṣaya iti/ sañcayamātraṃ viṣaya iti cen na, sañc- 5
 ayasya saṃyogabhāvāt tasya cātīndriyasyāgrahaṇād ayu-
 ktam/ sañcayaḥ khalv anekasya saṃyogaḥ, sa ca gr̥hyam-
 āṇāśrayo gr̥hyate nātīndriyāśrayaḥ, bhavati hīdam anena
 saṃyuktam iti/ tasmād yuktam etad iti/ § 1475

1056 gr̥hyamāṇasya cendriyeṇa viṣayasyāvaraṇādyanupal- 10
 abdhikāraṇam upalabhyate/ tasmān nendriyadaurbalyād
 anupalabdhir aṇūnām, yathā nendriyadaurbalyāc cakṣuṣ-
 ānupalabdhir gandhādīnām iti//14// § 1476

4.2.15 Adhyāya 4, Āhnika 2, Sūtra 15

avayavāvayaviprasaṅgaś caivam ā pralayāt //
 4.2.15 // § 1477

yaḥ khalv avayavino 'vayaveṣu vṛttipratīṣedhād abhā-
 vaḥ so 'yam avayavasyāvayaveṣu prasajyamānaḥ sarvapr-
 alayāya vā kalpeta, niravayavād vā paramāṇuto nivarteta/ 5
 ubhayathā copalabdhiviṣayasyābhāvaḥ, tadabhāvād upa-
 labhyabhāvaḥ/ upalabhyāśrayaś cāyaṃ vṛttipratīṣedhaḥ,
 sa āśrayaṃ vyāghnan ātmaghātāya kalpata iti//15// § 1478

4.2.16 Adhyāya 4, Āhnika 2, Sūtra 16

1057 athāpi — § 1479

na pralayo 'nusadbhāvāt // 4.2.16 // § 1480

avayavavibhāgam āśritya vṛttipratīṣedhād abhāvaḥ pr-
 asajyamāno niravayavāt paramāṇor nivartate na sarvapr-
 alayāya kalpate, niravayavatvaṃ tu paramāṇor vibhāg- 5
 air alpataraprasaṅgasya yato nālpīyas tatrāvasthānāt/
 loṣṭasya khalu pravibhajyamānāvayavasyālpataram alpata-
 mam uttaram uttaraṃ bhavati/ sa cāyam alpataraprasa-
 ṅgaḥ yasmān nālpataram asti yaḥ paramo 'lpaṣ tatra niv-

artate, yataś ca nālpīyo 'sti taṃ parama'num pracakṣmahe
iti//16\\ § 1481

4.2.17 Adhyāya 4, Āhnika 2, Sūtra 17

1058

param vā truteḥ // 4.2.17 // § 1482

avayavavibhāgasyānavasthānād dravyāṇām asaṅkhye-
yatvāt trūṭitvanivṛttir iti//17// § 1483

4.2.18 Adhyāya 4, Āhnika 2, Sūtra 18

athedānīm ānupalambhikaḥ sarvaṃ nāstīti manyamāna 1059
āha — § 1484

ākāśavyatibhedāt tadanupapattiḥ // 4.2.18
// § 1485

- 5 tasyāṅor niravayavasya nityasyānupapattiḥ/ kasmāt?
ākāśavyatibhedāt/ antar bahiś cāṅur ākāśena samāviṣṭo
vyatibhinnaḥ, vyatibhedāt sāvayavaḥ, sāvayavatvād ani-
tya iti//18// § 1486

4.2.19 Adhyāya 4, Āhnika 2, Sūtra 19

1060

ākāśāsarvagatatvaṃ vā // 4.2.19 // § 1487

athaitan neṣyate — paramāṅor antar nāsty ākāśam ity
asarvagatatvaṃ prasajyata iti//19// § 1488

4.2.20 Adhyāya 4, Āhnika 2, Sūtra 20

antar bahiś ca kāryadravyasya kāraṇāntaravaca-
nād akārye tadabhāvaḥ // 4.2.20 // § 1489

antar iti pihitaṃ kāraṇāntaraiḥ kāraṇam ucyate/ ba-
hir iti ca vyavadhāyakam avyavahitaṃ kāraṇam evocy-

ate/ tad etat kāryadravyasya sambhavati, nāṇor akārya-
tvāt/ akārye hi paramāṇāv antar bahir ity asyābhāvaḥ/
§ 1490

1061 yatra cāsya bhāvo 'nukāryaṃ tat, na paramāṇuḥ, yato
hi nālpataram asti sa paramāṇur iti//20// § 1491 5

4.2.21 Adhyāya 4, Āhnika 2, Sūtra 21

1062

śabdasaṃyogavibhavāc ca sarvagatam // 4.2.21
// § 1492

yatra kvacid utpannāḥ śabdā vibhavanty ākāśe — ta-
dāśrayā bhavanti, manobhiḥ paramāṇubhis tatkāryaiś ca
saṃyogā vibhavanty ākāśe, nāsaṃyuktam ākāśena ki- 5
ñcin mūrtadravyam upalabhyate, tasmān nāsarvagatam
iti//21// § 1493

4.2.22 Adhyāya 4, Āhnika 2, Sūtra 22

avyūhāviṣṭambhavibhutvāni cākāśadharmāḥ //
4.2.22 // § 1494

saṃsarpatā pratighātinā dravyeṇa na vyuhyate, yathā
kāṣṭhenodakam/ kasmāt? niravayavatvāt/ sarpac ca pra-
tighāti na viṣṭambhāti — nāsya kriyāhetuṃ guṇaṃ pratib- 5
adhnāti/ § 1495

1063 kasmāt? asparśatvāt/ viparyaye hi viṣṭambho drṣṭa iti
sa bhavān sāvayave sparśavati dravye drṣṭaṃ dharmāṃ
viparīte nāśānkitum arhati/ aṇvavayavasyāṇutaratvaprā-
saṅgād anukāryapratīṣedhaḥ/ sāvayavatve cāṇor aṇvava- 10
yavo 'nutara iti prasajyate/ kasmāt? kāryakāraṇadravya-
yoḥ parimāṇabhedadarśanāt/ tasmād aṇvavayavasyāṇut-
aratvam, yas tu sāvayavo 'nukāryaṃ tad iti/ tasmād anuk-
āryam idaṃ pratiṣidhyata iti/ kāraṇavibhāgāc ca kāryasy-
ānityatvam, nākāśavyatibhedāt/ loṣṭasyāvayavavibhāgād 15
anityatvam, nākāśasamāveṣād iti//22// § 1496

4.2.23 Adhyāya 4, Āhnika 2, Sūtra 23

1064

mūrtimatāṃ ca saṃsthānopapatter avayavasadbhāvaḥ // 4.2.23 // § 1497

paricchinnānāṃ hi sparśavatāṃ saṃsthānaṃ trikoṇaṃ caturasraṃ samaṃ parimaṇḍalam ity upapadyate, yat tat
5 saṃsthānaṃ so 'vayavasanniveṣaḥ, parimaṇḍalās cāṇavas
tasmāt sāvayavā iti // 23 // § 1498

4.2.24 Adhyāya 4, Āhnika 2, Sūtra 24

saṃyogopapatteś ca // 4.2.24 // § 1499

madhye sann aṇuḥ pūrvāparābhyāṃ aṇubhyāṃ saṃyuktas tayor vyavadhānaṃ kurute/ vyavadhānenānumīyate pūrvabhāgena pūrveṇāṇunā saṃyujyate, parabhāgena pareṇāṇunā saṃyujyate, yau tau pūrvāparau bhāgau
5 tāv asyāvayavau, evaṃ sarvataḥ saṃyujyamānasya sarvato bhāgā avayavā iti/ yat tāvan mūrtimatāṃ saṃsthānopapatter avayavasadbhāva iti? atroktam/ kim uktam? vibhāge 'lpataraprasaṅgasya yato nālpīyas tatra nivṛtter aṇavayavasya cāṇutaratvaprasaṅgād aṇukāryapraṭiṣedha iti/
10 § 1500

yat punar etat saṃyogopapatteś ceti? sparśavattvād 1065
vyavadhānam āśrayasya cāvyaṅgā bhāgabhaktiḥ/ uktam
cātra sparśavān aṇuḥ sparśavator aṇvoḥ pratighātād vyavadhāyako na sāvayavatvāt/ sparśavattvāc ca vyavadhāne
15 saty aṇusaṃyogo nāśrayaṃ vyāpnotīti bhāgabhaktir bhavati bhāgavān ivāyam iti/ uktam cātra vibhāge 'lpataraprasaṅgasya yato nālpīyas tatrāvasthānāt tadavayavasya cāṇutaratvaprasaṅgād aṇukāryapraṭiṣedha iti // 24 // § 1501

4.2.25 Adhyāya 4, Āhnika 2, Sūtra 25

mūrtimatāṃ ca saṃsthānopapatteḥ saṃyogopapatteś ca paramāṇūnāṃ sāvayavatvam iti hetvoḥ — § 1502

**anavasthākāritvād anavasthānupapatteś cā-
pratiṣedhaḥ // 4.2.25 // § 1503**

- yāvan mūrtimad yāvac ca saṃyujyate tat sarvaṃ sāva-
yavam ity anavasthākāriṇāv imau hetū, sā cānavasthā no-
papadyate/ satyām anavasthāyām satyau hetū syātām, ta- 5
smād apratiṣedho 'yaṃ niravayavatvasyeti/ § 1504
- 1066 vibhāgasya ca vibhajyamānahānir nopapadyate tasmāt
pralayāntatā nopapadyata iti/ § 1505
- 1071 anavasthāyām ca pratyadhikaraṇaṃ dravyāvayavā-
nām ānantyāt parimāṇabhedānām gurutvasya cāgraḥ- 10
ṇam samānaparimāṇatvaṃ cāvayavāvayavinoḥ parama-
ṇvavayavibhāgād ūrdhvam iti//25// § 1506

4.2.26 Adhyāya 4, Āhnika 2, Sūtra 26

- 1072 yad idaṃ bhavān buddhīr āsṛitya buddhiviṣayaḥ sant-
īti manyate mithyābuddhaya etāḥ, yadi hi tattvabuddh-
ayaḥ syur buddhyā vivecane yāthātmyaṃ buddhiviṣayā-
nām upalabhyeta — § 1507

**buddhyā vivecanāt tu bhāvānām yāthātmyā- 5
nupalabdhis tantvapakarṣaṇe paṭasadbhāvānu-
palabdhiḥ // 4.2.26 // § 1508**

- 1073 yathāyaṃ tantur ayaṃ tantur iti pratyekaṃ tantuṣu vi-
vicyamāneṣu nārthāntaram kiñcid upalabhyate — yat pa-
ṭabuddher viṣayaḥ syāt, yāthātmyānupalabdher asati vi- 10
ṣaye paṭabuddhir bhavanti mithyābuddhir bhavati, evaṃ
sarvatreti// 26 // § 1509

4.2.27 Adhyāya 4, Āhnika 2, Sūtra 27

vyāhatatvād ahetuḥ // 4.2.27 // § 1510

- yadi buddhyā vivecanaṃ bhāvānām na sarvabhāvā-
nām yāthātmyānupalabdhiḥ/ atha sarvabhāvānām yāthā-
tmyānupalabdhir na buddhyā vivecanaṃ/ bhāvānām bu-
ddhyā vivecanaṃ yāthātmyānupalabdhiś ceti vyāhany- 5
ate/ § 1511

tad uktam — avayavāvayaviprasaṅgaś caivam ā pral- 1074
ayād iti // 27 // § 1512

4.2.28 Adhyāya 4, Āhnika 2, Sūtra 28

tadāśrayatvād aprthaggrahaṇam // 4.2.28 //
§ 1513

kāryadravyam kāraṇadravyāśritam tat kāraṇebhyaḥ
prthaṅ nopalabhyate, viparyaye prthaggrahaṇāt, § 1514
5 yatrāśrayāśritabhāvo nāsti tatra prthaggrahaṇam iti/ 1075
buddhyā vivecanāt tu bhāvānām prthaggrahaṇam atīndri-
yeṣv aṅuṣu, yad indriyeṇa grhyate tad etayā buddhyā vi-
vicyamānam anyad iti // 28 // § 1515

4.2.29 Adhyāya 4, Āhnika 2, Sūtra 29

pramāṇataś cārthapratipatteḥ // 4.2.29 // § 1516

buddhyā vivecanād bhāvānām yāthātmyopalabdhiḥ,
yad asti yathā ca yan nāsti yathā ca tat sarvaṃ pramāṇ-
ata upalabdhyā sidhyati, yā ca pramāṇata upaloabdhis tad
5 buddhyā vivecanam bhāvānām, tena sarvaśāstrāṇi sarva-
karmāṇi sarve ca śarīriṇām vyavahārā vyāptāḥ/ parikṣa-
māṇo hi buddhyādhyavasyatīdam astīdam nāstīti tatra na
sarvabhāvānupapattiḥ // 29 // § 1517

4.2.30 Adhyāya 4, Āhnika 2, Sūtra 30

1076

pramāṇānupapattyupapattibhyām // 4.2.30 //
§ 1518

evaṃ ca sati sarvaṃ nāstīti nopapadyate, kasmāt? pr-
amāṇānupapattyupapattibhyām/ yadi sarvaṃ nāstīti pra-
5 māṇam upapadyate, sarvaṃ nāstīti etad vyāhanyate/ atha
pramāṇam nopapadyate, sarvaṃ nāstīty asya katham si-
ddhiḥ? atha pramāṇam antareṇa siddhiḥ, sarvam astīty
asya katham na siddhiḥ? // 30 // § 1519

4.2.31 Adhyāya 4, Āhnika 2, Sūtra 31

svapnaviṣayābhimānavad ayaṃ pramāṇaprame-
yābhimānaḥ // 4.2.31 // § 1520

yathā svapne na viṣayāḥ santy atha cābhimāno bhavati,
evaṃ na pramāṇāni prameyāṇi ca santy atha ca pramāṇa-
prameyābhimāno bhavati// 31 // § 1521

5

4.2.32 Adhyāya 4, Āhnika 2, Sūtra 32

māyāgandharvanagaramṛgatṛṣṇikāvad vā //
4.2.32 // § 1522
1077

4.2.33 Adhyāya 4, Āhnika 2, Sūtra 33

hetvabhāvād asiddhiḥ // 4.2.33 // § 1523

svapnānte viṣayābhimānavat pramāṇaprameyābhim-
āno na punar jāgaritānte viṣayopalabdhiḥ ity atra hetur
nāsti/ hetvabhāvād asiddhiḥ/ svapnānte cāsanto viṣayā
upalabhyanta ity atrāpi hetvabhāvaḥ/ § 1524

5

1078 pratibodhe 'nupalambhād iti cet? pratibodhaviṣayo-
palambhād apratiṣedhaḥ/ yadi pratibodhe ṇupalambhāt
svapne viṣayā na santīti, tarhi ya ime pratibuddhena vi-
ṣayā upalabhyanta upalambhāt santīti/ viparyaye hi het-
usāmarthyam/ upalambhāt sadbhāve saty anupalambhād
abhāvaḥ siddhyati, ubhayathā tv abhāve nānupalambha-
sya sāmartyam asti, yathā pradīpasyābhāvād rūpasyāda-
rśanam iti, tatra bhāvenābhāvaḥ samarthyata iti/ § 1525

10

1080 svapnāntavikalpe ca hetuvacanam/ svapnaviṣayābhi-
mānavad iti bruvatā svapnāntavikalpe hetur vācyaḥ/ ka-
ścit svapno bhayopasaṃhitāḥ, kaścit pramodopasaṃhitāḥ,
kaścit ubhayaviparītāḥ, kadācit svapnam eva na paśyat-
īti/ nimittavatas tu svapnaviṣayābhimānasya nimittavika-
lpād vikalpopapattiḥ// 33 // § 1526

15

4.2.34 Adhyāya 4, Āhnika 2, Sūtra 34

1083

smṛtisaṅkalpavac ca svapnaviṣayābhimānaḥ //
4.2.34 // § 1527

pūrvopalabdhaṣayaḥ/ yathā smṛtiś ca saṅkalpaś ca
 pūrvopalabdhaṣayau na tasya pratyākhyānāya kalpete
 5 tathā svapne viṣayagrahaṇaṃ pūrvopalabdhaṣayaṃ na
 tasya pratyākhyānāya kalpata iti/ § 1528

evaṃ dr̥ṣṭaviṣayaś ca svapnānto jāgaritāntena/ yaḥ su- 1084
 ptaḥ svapnaṃ paśyati sa eva jāgrat svapnadarśanāni pr-
 atisandhatta idam adrākṣam iti/ tatra jāgradbuddhivṛtti-
 10 vaśāt svapnaviṣayābhimāno mithyeti vyavasāyaḥ/ sati ca
 pratisandhāne yā jāgrato buddhivṛttis tadvaśād ayaṃ vy-
 avasāyaḥ svapnaviṣayābhimāno mithyeti/ § 1529

ubhayāviśeṣe tu sādhanānarthakyaṃ/ yasya svapn- 1085
 āntajāgaritāntayor aviśeṣas tasya svapnaviṣayābhimāna-
 15 vad iti sādhanam anarthakaṃ tadāśrayapratyākhyānāt/
 atasmimś tad iti ca vyavasāyaḥ pradhānāśrayaḥ/ apur-
 uṣe sthāṇau puruṣa iti vyavasāyaḥ, sa pradhānāśrayaḥ, na
 khalu puruṣe 'nupalabdhe puruṣa ity apuruṣe vyavasāyo
 bhavati, evaṃ svapnaviṣayasya vyavasāyo hastinam adr-
 20 ākṣaṃ parvatam adrākṣam iti pradhānāśrayo bhavitum
 arhati// 34 // § 1530

4.2.35 Adhyāya 4, Āhnika 2, Sūtra 35

evaṃ ca sati — § 1531

1087

mithyopalabdhivināśas tattvajñānāt svapna-
viṣayābhimānapraṇāśavat pratibodhe // 4.2.35
// § 1532

5 sthāṇau prūṣo 'yam iti vyavasāyo mithyopalabdhīḥ ata-
 smimś tad iti jñānam, sthāṇau sthāṇur iti vyavasāyas tattv-
 ajñānam/ tattvajñānena ca mithyopalabdhir nivartyate, nā-
 rthaḥ sthāṇupuruṣasāmānyalakṣaṇaḥ/ yathā pratibodhe
 yā jñānavṛttis tayā svapnaviṣayābhimāno nivartyate nā-

rtho viṣayasāmānyalakṣaṇaḥ, tathā māyāgandharvanaga-
ramṛgatṛṣṇikāṇām api yā buddhayo 'tasmimś tad iti vy-
avasāyās tatrāpy anenaiva kalpena mithyopalabdhivinā-
śas tattvajñānān nārthapratīṣedha iti/ upādānavac ca mā- 5
yādiṣu mithyājñānam/ prajñāpanīyasarūpaṃ ca dravyam
upādāya sādhanavān aparasya mithyādhyavasāyaṃ karoti
sā māyā, nīhāraprabhṛtīnāṃ nagarasarūpasanniveśe dū-
rān nagarabuddhir utpadyate viparyaye tadabhāvāt, sūrya-
amarīciṣu bhaumenošmaṇā saṃsṛṣṭeṣu spandamāneṣūda-
kabuddhir bhavati sāmānyagrahaṇāt, antikasthasya vipa- 10
ryaye tadabhāvāt/ § 1533

1088 kvacit kadācit kasyacic ca bhāvān nānimittam mithy-
ājñānam/ dṛṣṭam ca buddhidvaitam māyāprayoktuḥ par-
asya ca, dūrānikasthayor gandharvanagaramṛgatṛṣṇikāsu,
suputapratibuddhayoś ca svapnaviṣaye/ tad etat sarvasy- 15
ābhāve nirupākhyatāyāṃ nirātmakatve nopapadyata iti //
35 // § 1534

4.2.36 Adhyāya 4, Āhnika 2, Sūtra 36

buddheś caivam nimittasadbhāvopalambhāt //

4.2.36 // § 1535

mithyābuddheś cārthavad apratīṣedhaḥ/ kasmāt? ni-
mittopalambhāt, sadbhāvopalambhāc ca/ upalabhyate hi
mithyābuddhinimittam mithyābuddhiś ca pratyātmam 5
utpannā gṛhyate saṃvedyatvāt, tasmān mithyābuddhir
apy astīti// 36 // § 1536

4.2.37 Adhyāya 4, Āhnika 2, Sūtra 37

1089

**tattvapradhānabhedāc ca mithyābuddher dvaiv-
idhyopapattiḥ //** 4.2.37 // § 1537

tattvaṃ sthāṇur iti, pradhānam puruṣa iti/ tattvapra-
adhānayor alopād bhedāt sthāṇau puruṣa iti mithyābu-
ddhir utpadyate sāmānyagrahaṇāt/ evaṃ patākāyāṃ ba- 5

lāketi, loṣṭe kapota iti na tu samāne viṣaye mithyābuddh-
īnām samāveśaḥ sāmānyagrahaṇavyavasthānāt/ yasya tu
nirātmakaṃ nirupākhyam sarvaṃ tasya samāveśaḥ prasa-
jyate/ § 1538

- 5 gandhādu ca prameye gandhādibuddayo mithyābh- 1090
imatās tattvapradhānayoḥ sāmānyagrahaṇasya cābhāvāt
tattvabuddhaya eva bhavanti/ tasmād ayuktam etat — pr-
amāṇaprameyabuddhaya mithyeti// 37 // § 1539

4.2.38 Adhyāya 4, Āhnika 2, Sūtra 38

doṣanimitānām tattvajñānād ahaṅkāranivṛttir ity uktam/
atha katham tattvajñānam utpadyata iti? § 1540

samādhiviśeṣābhyāsāt // 4.2.38 // § 1541

- 5 sa tu pratyāhṛtasyendriyebhyo manaso dhārakeṇa pra-
yatnena dhāryamāṇasyātmanā saṃyogas tattvabubhutsā-
viśiṣṭaḥ/ § 1542

sati hi tasminn indriyārtheṣu buddhaya notpadyante, 1091
tadabhyāsavaśāt tattvabuddhir utpadyate// 38 // § 1543

4.2.39 Adhyāya 4, Āhnika 2, Sūtra 39

yad uktam sati hi tasminn indriyārtheṣu buddhaya notp-
adyanta ity etat — § 1544

nārthaviśeṣaprābalyāt // 4.2.39 // § 1545

- 5 anicchato 'pi buddhyutpatter naitad yuktam/ kasmāt?
arthaviśeṣaprābalyāt/ abubhutsamānasyāpi buddhyutpa-
ttir dṛṣṭā yathā stanayitnuśabdaprabhṛtiṣu; tatra samādh-
iviśeṣo nopapadyate// 39 // § 1546

4.2.40 Adhyāya 4, Āhnika 2, Sūtra 40

kṣudādibhiḥ pravartanāc ca // 4.2.40 // § 1547

kṣutpipāsābhyām śītoṣṇābhyām vyādhibhiś cānicch- 1092
ato 'pi buddhayaḥ pravartante tasmād aikāgryānopapattir
iti// 40 // § 1548

4.2.41 Adhyāya 4, Āhnika 2, Sūtra 41

astv etat samādhiṃ vihāya vyutthānaṃ vyutthānanimit-
tṃ samādhipratyanīkaṃ ca, sati tv etasmin — § 1549

pūrvakṛtaphalānubandhāt tadutpattiḥ // 4.2.41
// § 1550

1093 pūrvakṛto janmāntaropacitas tattvajñānahetur dha- 5
rmapravivekaḥ phalānubandho *yogābhyāsasāmarthyam
(corr. ; gogābhyāsa-, ed.), niṣphale hy abhyāse nābhyāsam
ādriyeran/ dr̥ṣṭam hi laukikeṣu karmasv abhyāsasāma-
rthyam// 41 // § 1551

4.2.42 Adhyāya 4, Āhnika 2, Sūtra 42

pratyanīkaparihārārtham ca — § 1552

araṇyaguhāpulinādiṣu yogābhyāsopadeśaḥ //
4.2.42 // § 1553

yogābhyāsajanito dharmo janmāntare 'py anuvartate/
pracayakāṣṭhāgate tattvajñānahetau dharme prakṛṣṭāyām 5
samādhibhāvanāyām tattvajñānam utpadyata iti/ dr̥ṣṭas
ca samādhinārthaviśeṣaprābalyābhibhavaḥ nāham etad
asrauṣam nāham etad ajñāsiṣam anyatra me mano 'bhūd
ity āha laukika iti// 42 // § 1554

4.2.43 Adhyāya 4, Āhnika 2, Sūtra 43

1094 yady arthaviśeṣaprābalyād anicchato 'pi buddhyutpattir
anujñāyate — § 1555

apavarge 'py evaṃ prasaṅgaḥ // 4.2.43 //
§ 1556

muktasyāpi bāhyārthasāmarthyād buddhaya utpadye- 5
rann iti// 43 // § 1557

4.2.44 Adhyāya 4, Āhnika 2, Sūtra 44

na, niṣpannāvaśyambhāvitvāt // 4.2.44 // § 1558

karmavaśān niṣpanne śarīre ceṣṭendriyārthāśraye ni-
mittabhāvād avaśyambhāvī buddhīnām utpādaḥ/ na ca
prabalo 'pi san bāhyo ṛtha ātmano buddhyutpāde sama-
5 rtho bhavati tasyendriyeṇa saṃyogād buddhyutpāde sā-
marthyam dṛṣṭam iti// 44 // § 1559

4.2.45 Adhyāya 4, Āhnika 2, Sūtra 45

1095

tadabhāvaś cāpavarge // 4.2.45 // § 1560

tasya buddhinimittāśrayasya śarīrendriyasya dharmā-
dharmābhāvād abhāvo 'pavarge/ tatra yad uktam apav-
arge 'py evaṃ prasaṅga iti, tad ayuktam/ tasmāt sarvad-
5 uḥkhavimokṣo 'pavargaḥ/ yasmāt sarvaduhkhabījam sa-
rvaduhkhāyatanam cāpavarge vicchidyate tasmāt sarveṇa
duḥkhena vimuktir apavargaḥ/ na nirbījam nirāyatanam
ca duḥkham utpadyata iti// 45 // § 1561

4.2.46 Adhyāya 4, Āhnika 2, Sūtra 46

tadarthaṃ yamaniyamābhyām ātmasaṃskāro
yogāc cādhyātmavidhyupāyaiḥ // 4.2.46 // § 1562

tasyāpavargasyādhighamāya yamaniyamābhyām ātma-
saṃskāraḥ/ yamaḥ samānam āśramiṇām dharmasādha-
5 nam, niyamas tu viśiṣṭam/ ātmasaṃskāraḥ punar adha-
rmahānam dharmopacayaś ca/ yogaśāstrāc cādhyātmav-
idhiḥ pratipattavyaḥ/ sa punas tapaḥ prāṇāyāmaḥ praty-
āhāro dhyānam dhāraṇeti/ indriyaviśayeṣu prasamkhyā-
nābhyāso rāgadveṣaprahāṇārthaḥ/ upāyas tu yogācāravi-
10 dhānam iti// 46 // § 1563

4.2.47 Adhyāya 4, Āhnika 2, Sūtra 47

1097

jñānagrahaṇābhyāsas tadvidyais ca saha saṃvā-
daḥ // 4.2.47 // § 1564

tadartham iti prakṛtam/ jñāyate 'neneti jñānam ātmavi-
dyāśāstram tasya grahaṇam adhyayanadhāraṇe, abhyāsaḥ 5
satatakriyādhyayanaśravaṇacintanāni/ tadvidyais ca saha
saṃvāda iti prajñāparipākārtham, paripākas tu saṃśaya-
cchedanam avijñātārthabodho 'dhyavasitābhyānujñānam
iti/ samayāvādaḥ saṃvādaḥ// 47 // § 1565

4.2.48 Adhyāya 4, Āhnika 2, Sūtra 48

tadvidyais ca saha saṃvāda ity avibhaktārtham vacanaṃ
vibhajyate — § 1566

taṃ śiṣyagurusabrahmacāriviśiṣṭaśreyo'rthibhir
anasūyibhir abhyupeyāt // 4.2.48 // § 1567

etan nigadenaiva nītārtham iti// 48 // § 1568 5

4.2.49 Adhyāya 4, Āhnika 2, Sūtra 49

1098 yadi ca manyeta pakṣapratipakṣaparigrahaḥ pratikūlaḥ
parasyeti — § 1569

pratipakṣahīnam api vā prayojanārhtam arth-
itve // 4.2.49 // § 1570

tam abhyupeyād iti vartate/ parataḥ prajñām upādits- 5
amānas tattvabubhutsāprakāśanena svapakṣam anavasth-
āpayan svadarśanaṃ pariśodhayed iti/ anyonyapratyanī-
kāni ca prāvādukānāṃ darśanāni// 49 // § 1571

4.2.50 Adhyāya 4, Āhnika 2, Sūtra 50

1099 svapakṣarāgeṇa caike nyāyam ativartante, tatra — § 1572

tattvādhyavasāyasamrakṣaṇārthaṃ jalpavita-
ṇḍe bījaprarohasamrakṣaṇārthaṃ kaṇṭakaśākh-
āvaraṇavat // 4.2.50 // § 1573

5 anutpānatattvajñānānām aprahīṇadoṣāṇām tadarthaṃ
ghaṭamānānām etad iti // 50 // § 1574

4.2.51 Adhyāya 4, Āhnika 2, Sūtra 51

vidyānirvedādibhiḥ ca pareṇāvajñāyamānasya — § 1575

tābhyāṃ viṅhya kathanam // 4.2.51 // § 1576

5 viṅhyeti vijigīṣayā, na tattvabubhutsayeti/ tad etad 1100
vidyāpālārthaṃ na lābhapūjākhyātyartham iti // 51 //
§ 1577

iti śrīvātsyāyanīye nyāyabhāṣye caturtho 'dhyāyaḥ sa-
māptaḥ // 4 // § 1578

(corr. ; 1200, ed.) nyāyadarśanam atha pañcamādhyāy- 1101
asyādyam āhnikam § 1579

5 Adhyāya 5

5.1 Adhyāya 5, Āhnika 1

5.1.1 Adhyāya 5, Āhnika 1, Sūtra 1

sādharmyavaidharmyābhyāṃ pratyavasthānasya vikalpāj
jātibahutvam iti saṅkṣepeṇaoktam, tad vistareṇa vibhajy-
ate — tāḥ khalv imā jātayaḥ sthāpanāhetau prayukte catu-
rvimśatiḥ pratiśedhahetavaḥ/ § 1580

5 sādharmaivaidharmyotkarṣāpakarṣavarṇyāva-
ṛṇyavikalpasādhyaprāptiprasaṅgapratidṛ-
ṣṭāntānutpattisaṃśayaprakaraṇāhetvarthāpattya-
viśeṣopapattiyupalabdhyānupalabdhyānityānitya-
kāryasamāḥ // 5.1.1 // § 1581

1102 sādharmyeṇa pratyavasthānam aviśiṣyamāṇaṃ sthāpanāhetutaḥ sādharmyasamaḥ/ aviśeṣaṃ tatra tatrodāharīṣyāmaḥ/ evaṃ vaidharmyasamaḥprabhṛtayo 'pi nirvaktavyāḥ//1// § 1582

5.1.2 Adhyāya 5, Āhnika 1, Sūtra 2

1105 lakṣaṇaṃ tu — § 1583

sādharmyavaidharmyābhyām upasaṃhāre taddharmaviparyayopapatteḥ sādharmyavaidharmyasamau // 5.1.2 // § 1584

sādharmyeṇopasaṃhāre sādhyadharmaviparyayopapatteḥ sādharmyeṇaiva pratyavasthānam aviśiṣyamāṇaṃ sthāpanāhetutaḥ sādharmyasamaḥ pratiśedhaḥ/ nidarśanam kriyāvān ātmā, dravyasya kriyāhetugūṇayogāt/ dravyaṃ loṣṭaḥ kriyāhetugūṇayuktaḥ 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/ § 1585

1106 na cāsti viśeṣahetuḥ kriyāvatsādharmyāt kriyāvātā bhavitavyam, na punar akriyasādharmyād niṣkriyeṇeti/ viśeṣahetvabhāvāt sādharmyasamaḥ pratiśedho bhavati/ atha vaidharmyasamaḥ — kriyāhetugūṇayukto loṣṭaḥ paricchinno dṛṣṭo na ca tathātmā, tasmān na loṣṭavat kriyāvān iti/ na cāsti viśeṣahetuḥ kriyāvatsādharmyāt kriyāvātā bhavitavyaṃ na punaḥ kriyāvadvaidharmyād akriyeṇeti, viśeṣahetvabhāvād vaidharmyasamaḥ/ vaidharmyeṇa copasaṃhāraḥ — niṣkriya ātmā vibhutvāt, kriyāvadvadvyam avibhu dṛṣṭaṃ yathā loṣṭaḥ, na ca tathātmā, tasmān niṣkriya iti/ vaidharmyeṇa pratyavasthānam — niṣkriyaṃ dravyam ākāśaṃ kriyāhetugūṇarahitaṃ dṛṣṭaṃ, na ca tathātmā, tasmān na niṣkriya iti/ na cāsti viśeṣahetuḥ kriyāvadvaidharmyān niṣkriyeṇa bhavitavyaṃ na punar akriyavaidharmyāt kriyāvāteteti viśeṣahetvabhāvād vaidharmyasamaḥ/ § 1586

5 atha sādharmyasamaḥ — kriyāvān loṣṭaḥ kriyāhetu- 1107
 uṇayukto dṛṣṭaḥ, tathā cātmā, tasmāt kriyāvān iti/ na cā-
 sti viśeṣahetuḥ kriyāvadvaidharmyān niṣkriyo na punaḥ
 kriyāvatsādharmyāt kriyāvān iti viśeṣahetvabhāvāt sād-
 5 armyasamaḥ// § 1587

5.1.3 Adhyāya 5, Āhnika 1, Sūtra 3

anayor uttaram — § 1588

gotvād gosiddhivat tatsiddhiḥ // 5.1.3 //
 § 1589

5 sādharmyamātreṇa vaidharmyamātreṇa ca sādhyasā-
 dhane pratijñāyamāne syād avyavasthā, § 1590
 sā tu dharmaviśeṣe nopapadyate, gosādharmyād go- 1108
 tvāj jātiviśeṣād gauḥ sidhyati, na tu sāsnādisambandhāt/
 aśvādivaidharmyād gotvād eva gauḥ sidhyati, na guṇā-
 dibhedāt/ tac caitat kṛtavyākhyānam avayavaprakarāṇe/
 10 pramāṇānām abhisambandhāc caikārthakāritvaṃ samā-
 nam vākya iti/ hetvābhāsāśrayā khalv iyam avyavasth-
 eti// § 1591

5.1.4 Adhyāya 5, Āhnika 1, Sūtra 4

1109

sādhyadrṣṭāntayor dharmavikalpād ubhayasā-
 dhyatvāc cotkarṣāpakarṣavarṇyāvarṇyavikalpa-
 sādhyasamāḥ // 5.1.4 // § 1592

5 dṛṣṭāntadharmāṃ sādhye samāsañjayata utkarṣasa-
 maḥ/ yadi kriyāhetuḥ uṇayogāl loṣṭavat kriyāvān ātmā, lo-
 ṣṭavad eva sparśavān api prāpnoti/ atha na sparśavān, lo-
 ṣṭavat kriyāvān api na prāpnoti, viparyaye vā viśeṣo vaktā-
 vya iti/ sādhye dharmābhāvāṃ dṛṣṭāntāt prasañjayato 'pa-
 karṣasamaḥ/ loṣṭaḥ khalu kriyāvān avibhur dṛṣṭaḥ, § 1593
 10 kāmam ātmāpi kriyāvān avibhur astu, viparyaye vā 1110
 viśeṣo vaktavya iti/ khyāpanīyo varṇyo viparyayād ava-

rṇyaḥ/ tāv etau sādhyadr̥ṣṭāntadharmāu viparyasyato va-
rṇyāvarṇyasamāu bhavataḥ/ sādhanadharmayukte dr̥ṣṭ-
ānte dharmāntaravikalpāt sādhyadharmavikalpaṃ prasa-
ñjayato vikalpasamaḥ/ kriyāhetugunayuktaṃ kiñcid guru
yathā loṣṭaḥ, kiñcil laghu yathā vāyuḥ, evaṃ kriyāhetugu- 5
ṇayuktaṃ kiñcit kriyāvat syāt yathā loṣṭaḥ, kiñcid akriyaṃ
yathātmā, viśeṣo vā vācya iti/ hetvādyavayavasāmarthya-
yogī dharmāḥ sādhyāḥ, taṃ dr̥ṣṭānte prasañjayataḥ sādhy-
asamaḥ/ yadi yathā loṣṭas tathātmā, prāptas tarhi yathā-
tmā tathā loṣṭa iti/ sādhyāś cāyam ātmā kriyāvān iti kā- 10
maṃ loṣṭo 'pi sādhyāḥ/ atha naivam, na tarhi yathā loṣṭaḥ
tathātmā//4// § 1594

5.1.5 Adhyāya 5, Āhnika 1, Sūtra 5

1113 eteṣām uttaram — § 1595

kiñcitsādharṃyād upasaṃhārasiddher vaidh-
armyād apratiṣedhaḥ // 5.1.5 // § 1596

alabhyaḥ siddhasya nihnavāḥ/ siddhaṃ ca kiñcitsād-
harṃyād upamānaṃ yathā gaus tathā gavaya iti/ § 1597 5

1114 tatra na labhyo gogavayayor dharmavikalpaś codayi-
tum/ evaṃ sādhave dharme dr̥ṣṭāntādisāmarthyayukte na
labhyaḥ sādhyadr̥ṣṭāntayor dharmavikalpād vaidharṃyāt
pratiṣedho vaktum iti//5// § 1598

5.1.6 Adhyāya 5, Āhnika 1, Sūtra 6

sādhyātidēśāc ca dr̥ṣṭāntopapatteḥ // 5.1.6 //
§ 1599

yatra laukikaparīkṣakāṇāṃ buddhisāmyaṃ tenāvipa-
rīto 'rtho 'tidiśyate prajñāpanārtham/ evaṃ sādhyātidē-
śād dr̥ṣṭānte upapadyamāne sādhyatvam anupapannaṃ 5
iti//6// § 1600

5.1.7 Adhyāya 5, Āhnika 1, Sūtra 7

1116

prāpya sādhyam aprāpya vā hetoḥ prāptyāviśi-
 ṣṭatvād aprāptyāsādhakatvāc ca prāptyaprāpti-
 amau // 5.1.7 // § 1601

5 hetuḥ prāpya vā sādhyam sādhyed aprāpya vā? na
 tāvat prāpya prāptyām aviśiṣṭatvād asādhakaḥ/ dvayor
 vidyamānayoḥ prāptau satyam kiṃ kasya sādhakam sā-
 dhyam vā? aprāpya sādhakam na bhavati, nāprāptaḥ pr-
 adīpaḥ prakāśayatīti/ prāptyā pratyavasthānam prāptisa-
 maḥ, aprāptyā pratyavasthānam aprāptisamaḥ//7// § 1602

5.1.8 Adhyāya 5, Āhnika 1, Sūtra 8

anayor uttaram — § 1603

1117

ghaṭādinīṣpattidarśanāt pīḍane cābhicārād apr-
 atiṣedhaḥ // 5.1.8 // § 1604

5 ubhayathā khalv ayuktaḥ pratiṣedhaḥ kartṛkaraṇād-
 ikaraṇāni prāpya mṛdam ghaṭādikāryam niṣpādayanti,
 abhicārāc ca pīḍane sati dṛṣṭam aprāpya sādhakatvam
 iti//8// § 1605

5.1.9 Adhyāya 5, Āhnika 1, Sūtra 9

1118

dṛṣṭāntasya kāraṇānapadeśāt pratyavasthānāc ca
 pratidrṣṭāntena prasaṅgapratidrṣṭāntasamau //
 5.1.9 // § 1606

5 sādhanasyāpi sādhanam vaktavyam iti prasaṅgena pr-
 atyavasthānam prasaṅgasamaḥ pratiṣedhaḥ/ kriyāhetug-
 uṇayogī kriyāvān loṣṭa iti hetur nāpadiśyate, na ca hetum
 antereṇa siddhir astīti/ § 1607

pratidrṣṭāntena pratyavasthānam pratidrṣṭāntasamaḥ/ 1119
 kriyāvān ātmā kriyāhetugūṇayogād loṣṭavad ity ukte pra-

tidrṣtānta upādīyate — kriyāhetuḡuṇayuktam ākāśam ni-
ṣkriyaṃ drṣtam iti/ kaḡ punar ākāśasya kriyāhetuḡuṇaḡ?
vāyunā saṃyogaḡ saṃskārāpekṣaḡ, vāyuvanaspatisaṃy-
ogavad iti//9// § 1608

5.1.10 Adhyāya 5, Āhnika 1, Sūtra 10

1120 anayor uttaram — § 1609

pradīpaopādānaprasaṅgavinivṛttivat tadvini-
vṛttiḡ // 5.1.10 // § 1610

idaṃ tāvad ayaṃ pṛṣṭo vaktum arhati, atha ke pradī-
pam upādadate, kimarthaṃ veti? didṛkṣamāṇā drṣyada- 5
rśanārtham iti/ atha pradīpaṃ didṛkṣamāṇaḡ pradīpānt-
araṃ kasmān nopādadate? antareṇāpi pradīpāntaraṃ dr-
śyate pradīpaḡ, tatra pradīpadarśanārtham pradīpopādā-
naṃ nirarthakam/ atha drṣtāntaḡ kimarthaṃ ucyata iti?
aprajñātasya jñāpanārtham iti/ atha drṣtānte kāraṇāpade- 10
śaḡ kimarthaṃ deśyate? yadi prajñāpanārtham, prajñāto
drṣtāntaḡ/ sa khalu laukikaparīkṣakāṇaṃ yasminn arthe
buddhisāmyaṃ sa drṣtānta iti/ tatprajñāpanārthaḡ kār-
aṇāpadeśo nirarthaka iti prasaṅgasamasyottaram//10//
§ 1611 15

5.1.11 Adhyāya 5, Āhnika 1, Sūtra 11

1121 atha pratidrṣtāntasamasyottaram — § 1612

pratidrṣtāntaheturve ca nāhetur drṣtāntaḡ //
5.1.11 // § 1613

pratidrṣtāntaṃ bruvatā na viśeṣahetur apadiśyate, —
anena prakāreṇa pratidrṣtāntaḡ sādḡhako na drṣtānta iti/ 5
evaṃ pratidrṣtāntaheturve nāhetur drṣtānta ity upapadya-
ate/ sa ca katham ahetur na syāt? yady apratiśiddhaḡ sād-
dhakaḡ syād iti//11// § 1614

5.1.12 Adhyāya 5, Āhnika 1, Sūtra 12

1122

prāgutpatteḥ kāraṇābhāvād anutpattisamaḥ //
5.1.12 // § 1615

anityaḥ śabdaḥ prayatnānantarīyakatvād ghaṭavad ity
ukte अपरा ाहा — prāgutpatter anutpanne śabde prayatn-
5 ānantarīyakatvam anityatvakāraṇaṃ nāsti, tadabhāvāt ni-
tyatvam prāptam, nityasya cotpattir nāsti/ anutpattiyā pr-
atyavasthānam anutpattisamaḥ//12// § 1616

5.1.13 Adhyāya 5, Āhnika 1, Sūtra 13

asyottaram — § 1617

1123

tathābhāvād utpannasya kāraṇopapatter na
kāraṇapratishedhaḥ // 5.1.13 // § 1618

tathābhāvād utpannasyeti/ utpannaḥ khalv ayaṃ śa-
5 bda iti bhavati/ prāgutpatteḥ śabda eva nāsti, utpann-
asya śabdabhāvāc chabdasya sataḥ prayatnānantarīyaka-
tvam anityatvakāraṇam upapadyate, kāraṇopapatter ayu-
kto 'yaṃ doṣaḥ prāgutpatteḥ kāraṇābhāvād iti//13// § 1619

5.1.14 Adhyāya 5, Āhnika 1, Sūtra 14

1125

sāmānyadr̥ṣṭāntayor aindriyakatve samāne nity-
ānityasādharmyāt saṃśayasamaḥ // 5.1.14 //
§ 1620

anityaḥ śabdaḥ prayatnānantarīyakatvād ghaṭavad ity
5 ukte hetau saṃśayena pratyavatiṣṭate — sati prayatnāna-
ntarīyakatve asty evāsyā nityena sāmānyena sādharṃyam
aindriyakatvam, asti ca ghaṭenānityena, ato nityānityasā-
dharmyād anivṛttiḥ saṃśaya iti//14// § 1621

5.1.15 Adhyāya 5, Āhnika 1, Sūtra 15

1126 asyottaram — § 1622

sādharmyāt saṁśaye na saṁśayo vaidharmyād ubhayathā vā saṁśaye 'tyantasamśayaprasaṅgo nityatvānabhyupagamāc ca sāmānyasyāpratiṣedhaḥ // 5.1.15 // § 1623

viśeṣād vaidharmyād avadhāryamāṇe 'rthe puruṣa iti, na sthāṇupuruṣasādharmyāt saṁśayo 'vakāśaṁ labhate/ evaṁ vaidharmyād viśeṣāt prayatnānantarīyakatvād avadhāryamāṇe śabdasyānityatve nityānityasādharmyāt saṁśayo 'vakāśaṁ na labhate/ yadi vai labhate, tataḥ sthāṇupuruṣasādharmyānucchedād atyantam saṁśayaḥ syāt/ gr̥hyamāṇe ca viśeṣe nityam sādharmaṁ saṁśayahetur iti nābhyupagamyate/ na hi gr̥hyamāṇe puruṣasya viśeṣe sthāṇupuruṣasādharmyāṁ saṁśayahetur bhavati//15// § 1624

5

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5.1.16 Adhyāya 5, Āhnika 1, Sūtra 16

1127

ubhayasādharmyāt prakriyāsiddheḥ prakaraṇasamaḥ // 5.1.16 // § 1625

ubhayena nityena cānityena ca sādharmaṁ pakṣapratipakṣayoḥ pravṛtṭiḥ prakriyā/ anityaḥ śabdaḥ prayatnānantarīyakatvād ghaṭavad ity ekaḥ pakṣam pravarttayati, dvitīyaś ca nityasādharmyāt pratipakṣam pravarttayati — nityaḥ śabdaḥ śrāvaṇatvāt śabdatvavad iti/ evaṁ ca sati prayatnānantarīyakatvād 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 iti//16// § 1626

5

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5.1.17 Adhyāya 5, Āhnika 1, Sūtra 17

asyottaram — § 1627

1128

pratipakṣāt prakaraṇasiddheḥ pratiṣedhānu-
papattiḥ pratipakṣopapatteḥ // 5.1.17 // § 1628

ubhayaśādharmyāt prakriyāsiddhiṃ bruvatā pratipa-
5 kṣāt prakriyāsiddhir uktā bhavati/ yady ubhayaśādha-
rmyam, tatra ekataṛaḥ pratipakṣa ity evaṃ saty upapannaḥ
pratipakṣo bhavati/ pratipakṣopapatter anupapannaḥ pr-
atiṣedhaḥ, yadi pratipakṣopapattiḥ pratiṣedho nopapady-
ate, atha pratiṣedhopapattiḥ pratipakṣo nopapadyate, pr-
10 atipakṣopapattiḥ pratiṣedhopapattiś ceti vipratiṣiddham
iti/ tattvānavadhāraṇāc ca prakriyāsiddhir viparyaye pra-
karaṇāvasānāt, tattvāvadhāraṇe hy avasitaṃ prakaraṇaṃ
bhavatīti//17// § 1629

5.1.18 Adhyāya 5, Āhnika 1, Sūtra 18

1129

traikālyāsiddher hetor ahetusamaḥ // 5.1.18 //
§ 1630

hetuḥ sādhanam, tat sādhyāt pūrvam paścāt saha vā
bhavet/ yadi pūrvam sādhanam, asati sādhye kasya sā-
5 dhanam? atha paścād, asati sādhye kasyedaṃ sādhyam?
atha yugapat sādhyasādane, dvayor vidyamānayoḥ kiṃ
kasya sādhanam kiṃ kasya sādhyam iti hetur ahetunā na
viśiṣyate/ ahetunā sādharmyāt pratyavasthānam ahetusa-
maḥ//18// § 1631

5.1.19 Adhyāya 5, Āhnika 1, Sūtra 19

asyottaram — § 1632

1130

na hetutaḥ sādhyasiddhes traikālyāsiddhiḥ
// 5.1.19 // § 1633

na traikālyāsiddhiḥ/ kasmāt ? hetutaḥ sādhyasiddheḥ/
nirvartanīyasya nirvṛttir vijñeyasya vijñānam ubhayaṃ
kāraṇato dṛśyate, so 'yaṃ mahān pratyakṣaviṣaya udāhar-
aṇam iti/ yat tu khalūktam asati sādhye kasya sādhanam
iti ? yat tu nirvatyate yac ca vijñāpyate tasyeti //19// § 1634 5

5.1.20 Adhyāya 5, Āhnika 1, Sūtra 20

pratiṣedānupapatteś ca pratiṣeddhavyāpratiṣe-
dhaḥ // 5.1.20 // § 1635

pūrvam paścād yugapad vā pratiṣedha iti nopapady-
ate, pratiṣedhānupapatteḥ sthāpanāhetuḥ siddha iti //20//
§ 1636 5

5.1.21 Adhyāya 5, Āhnika 1, Sūtra 21

1131

arthāpattitaḥ pratipakṣasiddher arthāpattisamaḥ
// 5.1.21 // § 1637

anityaḥ śabdaḥ prayatnānantarīyakatvād ghaṭavad iti
sthāpīte pakṣe arthāpattīyā pratipakṣaṃ sādhayato 'rth-
āpattisamaḥ/ yadi prayatnānantarīyakatvād anityasādh- 5
armyād anityaḥ śabda iti, arthād āpadyate nityasādha-
rmyān nitya iti, asti cāsya nityena sādharmaṃ asparśa-
tvam iti //21// § 1638

5.1.22 Adhyāya 5, Āhnika 1, Sūtra 22

1132 asyottaram — § 1639

anuktasyārthāpatteḥ pakṣahāner upapattir an-
uktatvād anaikānatikatvāc cārthāpatteḥ // 5.1.22
// § 1640

anupapādya sāmartyam anuktam arthād āpadyate iti 5
bruvataḥ pakṣahāner upapattir anuktatvāt, anityapakṣasi-

ddhāv arthād āpannam nityapakṣasya hānir iti/ anaikān-
atikatvāc cārthāpatteḥ/ § 1641

ubhayapakṣasamā ceyam arthāpattiḥ/ yadi nityasā- 1133
dharmyād asparśatvād ākāśavac ca nityaḥ śabdaḥ arthād
5 āpannam anityasādharmyāt prayatnānantarīyakatvād an-
itya iti/ na ceyam viparyayamātrād ekāntenārthāpattiḥ/
na khalu vai ghaṇasya grāvṇaḥ patanam ity arthād āpady-
ate — dravāṇām apām patanābhāva iti//22// § 1642

5.1.23 Adhyāya 5, Āhnika 1, Sūtra 23

ekadharmopapatter aviśeṣe sarvāviśeṣaprasaṅgāt
sadbhāvaupapatter aviśeṣasamaḥ // 5.1.23 //

§ 1643

eko dharmāḥ prayatnānantarīyakatvam śabdaghaṭayor
5 upapadyata ity aviśeṣe ubhayor anityatve, § 1644
sarvasyāviśeṣaḥ prasajyate/ katham? sadbhāvopapa- 1134
tteḥ/ eko dharmāḥ sadbhāvaḥ sarvasyopapadyate, sadbh-
āvopapatteḥ sarvāviśeṣaprasaṅgāt pratyavasthānam aviś-
eṣasamaḥ//23// § 1645

5.1.24 Adhyāya 5, Āhnika 1, Sūtra 24

asyottaram — § 1646

kvacit taddharmopapatteḥ kvacic cānupapa-
tteḥ pratiśedhābhāvaḥ // 5.1.24 // § 1647

yathā sādhyadr̥ṣṭāntayor ekadharmasya prayatnāna-
5 ntarīyakatvasyopapatter anityatvam dharmāntaram avi-
śeṣaḥ, naivam sarvabhāvānām sadbhāvopapattinimittam
dharmāntaram asti, yena aviśeṣaḥ syāt/ atha matam anity-
atvam eva dharmāntaram sadbhāvopapattinimittam bh-
āvānām sarvatra syād iti, evam khalu vai kalpyamāne ani-
10 tyāḥ sarve bhāvāḥ sadbhāvopapatter iti pakṣaḥ prāpnoti/
tatra pratijñārthavyatiriktam anyad udāharaṇam nāsti, an-
udāharaṇaś ca hetur nāstīti/ pratijñāiekadeśasya codāhar-
aṇatvam anupapannam, § 1648

1135 na hi sādhyam udāharaṇam bhavati/ sataś ca nityā-
nityabhāvāt anityatvānupapattiḥ/ tasmāt sadbhāvopapa-
tteḥ sarvāviśeṣaprasaṅga iti nirabhidheyam etad vākyam
iti/ sarvabhāvānām sadbhāvopapatter anityatvam iti bru-
vatā 'nujñātaṃ śabdasyānityatvam, tatrānupapannaḥ pra- 5
tiṣedha iti//24// § 1649

5.1.25 Adhyāya 5, Āhnika 1, Sūtra 25

1136

ubhayakāraṇopapatter upapattisamaḥ // 5.1.25
// § 1650

yady anityatvakāraṇam upapadyate śabdasyety ani-
tyaḥ śabdo nityatvakāraṇam apy upapadyate 'syāsparśa-
tvam iti nityatvam apy upapadyate/ ubhayasyānityatva- 5
sya nityatvasya ca kāraṇopapattiyā pratyavasthānam upa-
pattisamaḥ// § 1651

5.1.26 Adhyāya 5, Āhnika 1, Sūtra 26

asyottaram — § 1652

upapattikāraṇābhyanujñānād apratiṣedhaḥ //
5.1.26 // § 1653

ubhayakāraṇopapatter iti bruvatā nānityatvakāraṇop-
apatter anityatvaṃ pratiṣidhyate, yadi pratiṣidhyate no- 5
bhayakāraṇopapattiḥ syāt/ ubhayakāraṇopapattivacanād
anityatvakāraṇopapattir abhyanujñāyate, abhyanujñānād
anupapannaḥ pratiṣedhaḥ/ § 1654

1137 vyāghātāt pratiṣedha iti cet, samāno vyāghātaḥ/ ek-
asya nityatvānityatvaprasaṅgam vyāhatam bruvatoktam 10
pratiṣedha iti cet? svapakṣaparapakṣayoḥ samāno vyāgh-
ātāḥ, sa ca naikatarasya sādḥaka iti//26// § 1655

5.1.27 Adhyāya 5, Āhnika 1, Sūtra 27

nirdiṣṭakāraṇābhāve 'py upalambhād upalabdhisamaḥ // 5.1.27 // § 1656

nirdiṣṭasya prayatnānantarīyakatvasyānityatvakāraṇasyābhāve 'pi vāyunodanād vṛkṣaśākhābhaṅgajasya śabdasyānityatvam upalabhyate/ § 1657

nirdiṣṭasya sādhanasyābhāve 'pi sādhyadharmopala- 1138
bdhyā pratyavasthānam upalabdhisamaḥ//27// § 1658

5.1.28 Adhyāya 5, Āhnika 1, Sūtra 28

asyottaram — § 1659

1139

kāraṇāntarād api taddharmopapatter apratiṣ-
edhaḥ // 5.1.28 // § 1660

prayatnānantarīyakatvād iti bruvatā kāraṇata utpattir
5 abhidhīyate, na kāryasya kāraṇaniyamaḥ/ yadi ca kāraṇā-
ntarād apy utpadyamānasya śabdasya tad anityatvam up-
apadyate, kim atra pratiṣidhyata iti//28// § 1661

5.1.29 Adhyāya 5, Āhnika 1, Sūtra 29

na prāg uccāraṇād vidyamānasya śabdasyānupalabdhiḥ, 1140
kasmāt ? āvaraṇāadyanupalabdheḥ/ yathā vidyamānasy-
odakāder arthasyāvaraṇāder anupalabdhiḥ naivaṃ śabda-
syāgrahaṇakāraṇenāvaraṇādinānupalabdhiḥ/ gr̥hyeta ca-
5 itad asyāgrahaṇakāraṇam udakādivat, na gr̥hyate/ ta-
smād udakādiviparītaḥ śabdo 'nupalabhyamāna iti/ § 1662

tadanupalabdher anupalambhād abhāvasi-
ddhau tadviparītopapatter anupalabdhisamaḥ
// 5.1.29 // § 1663

10 teṣām āvaraṇādīnām anupalabdhir nopalabhyate/ an-
upalambhān nāstīty abhāvo 'syāḥ sidhyati/ abhāvasi-
ddhau hetvabhāvāt tadviparītam astitvam āvaraṇādīnām
avadhāryate/ tadviparītopapatter yatpratijñātaṃ na prāg
uccāraṇād vidyamānasya śabdasyānupalabdhir ity etan na
15 sidhyati/ so 'yaṃ hetur āvaraṇādyanupalabdher ity āvara-
ṇādiṣu cāvaraṇādyanupalabdhou ca samayānupalabdhyā
pratyavasthito 'nupalabdhisamo bhavati//29// § 1664

5.1.30 Adhyāya 5, Āhnika 1, Sūtra 30

1141 asyottaram — § 1665

anupalambhāatmakatvād anupalabdher ahetuḥ // 5.1.30 // § 1666

āvaraṇādyanupalabdhir nāsti, anupalambhād ity ahetuḥ/ kasmāt? anupalambhāatmakatvād anupalabdheḥ/ upalambhābhāvamātratvād anupalabdheḥ/ yad asti tad upalabdher viṣayaḥ, upalabdhyā tad astīti pratijñāyate/ yan nāsti tad anupalabdher viṣayaḥ, anupalabhyamānaṃ nāstīti pratijñāyate/ so 'yam āvaraṇādyanupalabdheḥ anupalambha upalabdhyabhāve 'nupalabdhou svaviṣaye pravarttamāno na svaviṣayaṃ pratiṣedhati/ § 1667

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// § 1668

5.1.31 Adhyāya 5, Āhnika 1, Sūtra 31

1143

jñānavikalpānāṃ ca bhāvābhāvasaṃvedanād adhyātmanam // 5.1.31 // § 1669

ahetur iti varttate/ śarīre śarīre jñānavikalpānāṃ bhāvābhāvau saṃvedanīyau/ asti me saṃśayajñānaṃ nāsti me saṃśayajñānaṃ iti/ evaṃ pratyakṣānumānāgamasmṛtijñāneṣu/ seyam āvaraṇādyanupalabdhir upalabdhyabhāvaḥ svasaṃvedyaḥ — nāsti me śabdasyāvaraṇādyupalabdhir iti nopalabhyante śabdasyāgrahaṇakāraṇāny āvaraṇādīnīti/ tatra yad uktam tad anupalabdher anupalambhād abhāvasiddhir iti, etan nopapadyate/ /31// § 1670

5.1.32 Adhyāya 5, Āhnika 1, Sūtra 32

1144

sādharmyāt tulyadharmopapatteḥ sarvānityatv-
aprasaṅgād anityasamaḥ // 5.1.32 // § 1671

anityena ghaṭena sādharmyād anityaḥ śabda iti bruvato
'sti ghaṭenānityena sarvabhāvānām sādharmyam iti sarv-
5 asyānityatvam anīṣṭam sampadyate/ so 'yam anityatvena
pratyavasthānād anityasama iti // 32 // § 1672

5.1.33 Adhyāya 5, Āhnika 1, Sūtra 33

asyottaram — § 1673

1145

sādharmyād asiddheḥ pratiśedhāsiddhiḥ pra-
tiśedhyasādharmyāt // 5.1.33 // § 1674

pratiñādyavayavayuktaṃ vākyam pakṣanivartakaṃ
5 pratipakṣalakṣaṇam pratiśedhaḥ/ tasya pakṣeṇa prati-
śedhyena sādharmyam pratiñādiyogaḥ/ tad yady an-
ityasādharmyād anityatvasyāsiddhiḥ, sādharmyād asi-
ddheḥ pratiśedhasyāpy asiddhiḥ, pratiśedhyena sādha-
rmyād iti // 33 // § 1675

5.1.34 Adhyāya 5, Āhnika 1, Sūtra 34

dr̥ṣṭānte ca sādhyasādhanabhāvena prajñātasya
dharmasya hetutvāt tasya cobhayathābhāvān nā-
viśeṣaḥ // 5.1.34 // § 1676

dr̥ṣṭānte yaḥ khalu dharmāḥ sādhyasādhanabhāvena
5 prajñāyate, sa hetutvenābhidhīyate/ sa cobhayathā bhav-
ati, § 1677

— kenacit samānaḥ, kutaścid viśiṣṭaḥ/ sāmānyāt sādha- 1146
armyam viśeṣāc ca vaidharmyam/ evaṃ sādharmyaviśeṣo
hetuḥ, nāviśeṣeṇa sādharmyamātram vaidharmyamātram
10 vā/ sādharmyamātram vaidharmyamātram cāsritya bha-
vān āha — sādharmyāt tulyadharmopapatteḥ sarvānitya-

tvaprasaṅgād anityasam iti, etad ayuktam iti/ aviśeṣasam-
apraṭiṣedhe ca yad uktam tad api veditavyam//34// § 1678

5.1.35 Adhyāya 5, Āhnika 1, Sūtra 35

1147

nityam anityabhāvād anitye nityatvopapatter ni-
tyasamaḥ // 5.1.35 // § 1679

anityaḥ śabda iti pratijñāyate/ tad anityatvam kiṃ śa-
bde nityam athānityam? yadi tāvat sarvadā bhavati? dh-
armasya sadā bhāvād dharmiṇo 'pi sadā bhāva iti nityaḥ 5
śabda iti/ atha na sarvadā bhavati? anityatvasyābhāvān
nityaḥ śabdaḥ/ evaṃ nityatvena pratyavasthānān nityas-
amaḥ//35// § 1680

5.1.36 Adhyāya 5, Āhnika 1, Sūtra 36

1148 asyottaram — § 1681

pratiṣedhye nityam anityabhāvād anitye 'ni-
tyatvopapatteḥ pratiṣedhābhāvaḥ // 5.1.36 //
§ 1682

pratiṣedhye śabde nityam anityatvasya bhāvād ity ucy- 5
amāne 'nuijñātam śabdasyānityatvam, anityatvopapatteś
ca nānityaḥ śabda iti pratiṣedho nopapadyate/ atha nā-
bhyupagamyate, nityam anityatvasya bhāvād iti hetur na
bhavatīti hetvabhāvāt pratiṣedhānupapattir iti/ § 1683

1149 utapannasya nirodhād abhāvaḥ śabdasyānityatvam, 10
tatra paripraśnānupapattiḥ/ yo 'yam paripraśnaḥ — tad
anityatvam kiṃ śabde sarvadā bhavati atha neti, ayam an-
upapannaḥ/ kasmāt? utpannasya yo nirodhād abhāvaḥ
śabdasya tad anityatvam; evaṃ ca saty adhikaraṇādheya-
vibhāgo vyāghātān nāstīti/ nityānityatvavirodhāc ca/ ni- 15
tyatvam anityatvam ca ekasya dharmiṇo dharmāv iti viru-
dhyete, na sambhavataḥ/ § 1684

1150 tatra yad uktam — nityam anityatvasya bhāvān nitya
eva, tad avartamānārtham uktam iti//36// § 1685

5.1.37 Adhyāya 5, Āhnika 1, Sūtra 37

prayatnakāryānekatvāt kāryasamaḥ // 5.1.37 //

§ 1686

prayatnānantarīyakatvād anityaḥ śabda iti/ yasya prayatnānantaram ātmalābhaḥ tat khalv abhūtvā bhavati, yathā ghaṭādikāryam; anityam iti ca bhūtvā na bhavatīty etad vijñāyate/ § 1687

evam avasthite prayatnakāryānekatvād iti pratiśedha ucyate/ prayatnānantaram ātmalābhaś ca dr̥ṣṭo ghaṭādīnām, vyavadhānāpohāc cābhivyaktir vyavahitānām/ tat kiṃ prayatnānantaram ātmalābhaḥ śabdasyāho 'bhivyaktir iti viśeṣo nāsti/ kāryāvīśeṣeṇa pratyavasthānam kāryasamaḥ //37// § 1688

5.1.38 Adhyāya 5, Āhnika 1, Sūtra 38

asyottaram — § 1689

1152

kāryānyatve prayatnāhetutvam anupalabdhi-kāraṇopapatteḥ // 5.1.38 // § 1690

sati kāryānyatve anupalabdhi-kāraṇopapatteḥ prayatnasyāhetutvam śabdasyābhivyaktau/ yatra prayatnānantaram abhivyaktis tatrānupalabdhi-kāraṇam vyavadhānam upapadyate, vyavadhānāpohāc ca prayatnānantarabhāvino 'rthasyopalabdhi-lakṣaṇā 'bhivyaktir bhavatīti, § 1691

na tu śabdasyānupalabdhi-kāraṇam kiñcid upapadyate, yasya prayatnānantaram apohāc chabdasyopalabdhi-lakṣaṇā 'bhivyaktir bhavatīti, tasmād utpadyate śabdo nābhivyajyate iti //38// § 1692

5.1.39 Adhyāya 5, Āhnika 1, Sūtra 39

hetoś ced anaikāntikatvam upapadyate anaikāntikatvād asādhaḥ syād iti/ yadi cānaikāntikatvād asādhakatvam — § 1693

1154

pratiṣedhe 'pi samāno doṣaḥ // 5.1.39 // § 1694

pratiṣedho 'py anaikāntikaḥ, kiñcit pratiṣedhati kiñcin
neti anaikāntikatvād asādhaka iti/ atha vā śabdasyānitya-
tvapakṣe prayatnānantaram utpādo nābhivyaktir iti viśe-
ṣahetvabhāvaḥ, nityatvpakṣe 'pi prayatnānantaram abhi- 5
vyaktir notpāda iti viśeṣahetvabhāvaḥ/ so 'yam ubhayap-
akṣasamo viśeṣahetvabhāva ity ubhayam apy anaikāntikam
iti//39// § 1695

5.1.40 Adhyāya 5, Āhnika 1, Sūtra 40

1155

sarvatraivam // 5.1.40 // § 1696

sarveṣu sādharmyaprabhṛtiṣu pratiṣedhahetuṣu yatra
yatrāviśeṣo dṛśyate tatrobhayoḥ pakṣayoḥ samaḥ prasajy-
ata iti//40// § 1697

5.1.41 Adhyāya 5, Āhnika 1, Sūtra 41

pratiṣedhavipratiṣedhe pratiṣedhadoṣavad do-
ṣaḥ // 5.1.41 // § 1698

yo 'yaṃ pratiṣedhe 'pi samāno doṣo 'naikāntikatvam
āpadyate so 'yaṃ pratiṣedhasya vipratiṣedhe 'pi samānaḥ/ 5
§ 1699

1156

tatrānityaḥ śabdaḥ prayatnānantarīyakatvād iti sādha-
navādinaḥ sthāpanā prathamāḥ pakṣaḥ/ prayatnakāry-
ānekatvāt kāryasama iti dūṣaṇavādinaḥ pratiṣedhahetunā
dvitīyaḥ pakṣaḥ/ sa ca pratiṣedha ity ucyate/ tasyāsyā pr-
atiṣedhe 'pi samāno doṣa ity tṛtīyaḥ pakṣaḥ vipratiṣedha 10
ucyate/ tasmin pratiṣedhavipratiṣedhe 'pi samāno doṣo
'naikāntikatvaṃ caturthaḥ pakṣaḥ//41// § 1700

5.1.42 Adhyāya 5, Āhnika 1, Sūtra 42

pratiṣedham sadoṣam abhyupetya pratiṣedhavi-
pratiṣedhe samāno doṣaprasaṅgo matānujñā //
5.1.42 // § 1701

pratiṣedham dvitīyaṃ pakṣam sadoṣam abhyupetya ta-
5 duddhāram akṛtvānujñāya pratiṣedhaviṣedhe tṛtīya-
pakṣe samānam anaikāntikatvam iti samānam dūṣaṇam
prasaṅjayato dūṣaṇavādinō matānujñā prasajyata iti pañc-
amaḥ pakṣaḥ //42// § 1702

5.1.43 Adhyāya 5, Āhnika 1, Sūtra 43

1157

svapakṣalakṣaṇāpekṣopapattyupasaṃhāre het-
unirdeśe parapakṣadoṣābhyupagamāt samāno
doṣaḥ // 5.1.43 // § 1703

sthāpanāpakṣe prayatnakāryānekatvād iti doṣaḥ sthā-
5 panāhetuvādinaḥ svapakṣalakṣaṇo bhavati/ kasmāt? sv-
apakṣasamutthatvāt/ so 'yaṃ svapakṣalakṣaṇam doṣam
apekṣamāno 'nuddhṛtyānujñāya pratiṣedhe 'pi samāno
doṣa ity upapadyamānam doṣam parapakṣe upasaṃhar-
ati/ itthaṃ cānaikāntikaḥ pratiṣedha iti hetuṃ nirdiśati/
10 tatra svapakṣalakṣaṇāpekṣayopapadyamānadoṣopasaṃh-
āre hetunirdeśe ca saty anena parapakṣadoṣo 'bhyupagato
bhavati/ kathaṃ kṛtvā? yaḥ pareṇa prayatnakāryāneka-
tvād ityādinānaikāntikadoṣa uktaḥ, tam anuddhṛtya prat-
iṣedhe 'pi samāno doṣa ity āha/ evaṃ sthāpanām sadoṣām
15 abhyupetya pratiṣedhe 'pi samānam doṣam prasaṅjayataḥ
parapakṣābhyupagamāt samāno doṣo bhavati/ § 1704

yathā parasya pratiṣedham sadoṣam abhyupetya 1158
pratiṣedhaviṣedhe 'pi samāno doṣaprasaṅgo mat-
ānujñā prasajyata iti, tathāsyāpi sthāpanām sadoṣām
20 abhyupetya pratiṣedhe 'pi samānam doṣam prasaṅjay-
ato matānujñā prasajyata iti/ sa khalv ayaṃ ṣaṣṭhaḥ pa-
kṣaḥ/ tatra khalu sthāpanāhetuvādinaḥ prathamatṛtīya-
pañcamapakṣāḥ, pratiṣedhahetuvādinaḥ dvitīyacaturtha-
ṣaṣṭhapakṣāḥ/ teṣāṃ sādhasādhutāyām mīmāṃsyamā-

- nāyām caturthaṣaṣṭhāyora arthāviśeṣāt punaruktadoṣaprasaṅgaḥ/ caturthapakṣe samānadoṣatvaṃ parasyocyate -
 -pratiśedhaviḥpratiśedhe pratiśedhadoṣavad doṣa iti/ ṣaṣṭhe 'pi parapakṣadoṣābhyupagamāt samāno doṣa iti samānadoṣatvam evocyate, nārthaviśeṣaḥ kaścīd asti/ samānas 5
 trītiyapañcamayoḥ punaruktadoṣaprasaṅgaḥ, trītiyapakṣe 'pi pratiśedhe 'pi samāno doṣa iti samānatvam abhyupagamyate/ pañcamapakṣe 'pi pratiśedhaviḥpratiśedhe samāno doṣaprasaṅgo 'bhyupagamyate, nārthaviśeṣaḥ kaścīd ucyata iti/ tatra pañcamaṣaṣṭhāpakṣayora arthāviśeṣāt punaruktadoṣaprasaṅgaḥ, trītiyacaturthayora matānujñā, prathamadvitīyayora viśeṣahetvabhāva iti ṣaṭpakṣyām ubhayora asiddhiḥ/ kadā ṣaṭpakṣī? yadā pratiśedhe 'pi samāno doṣa ity evaṃ pravarttate/ tadobhayora pakṣayora asiddhiḥ/ yadā tu kāryānyatve prayatnāhetutvam anupalabdhikāraṇopapatter ity anena trītiyapakṣo yujyate, § 1705 15
- 1159 tadā viśeṣahetuvacanāt prayatnānantaram ātmalābhaḥ śabdasya, nābhivyaktir iti siddhaḥ prathamapakṣo na ṣaṭpakṣī pravarttata iti//43// § 1706
- iti śrīvātsyāyanīye nyāyabhāṣye pañcamādhyāyasyādyam āhnikam/ § 1707 20
- 1160 nyāyadarśanam pañcamādhyāyasya dvitīyam āhnikam vipratipattyapratipattyora vikalpān nigrāhasthānabāhutvam iti saṅkṣepeṇoktam, tad idānīm vibhajanīyam/ nigrāhasthānāni khalu parājayavastūny aparādhādhikarāṇāni prāyeṇa pratijñādyavayavāśrayāni tattvavādinam atattvavādinam cābhisamplavante/ § 1708 25
- 1162 § 1709

5.2 Adhyāya 5, Āhnika 2

5.2.1 Adhyāya 5, Āhnika 2, Sūtra 1

teṣāṃ vibhāgaḥ — § 1710

pratijñāhāniḥ pratijñāntaram pratijñāvirodhaḥ
 pratijñāsannyāso hetvantaram arthāntaram ni-

rarthakam avijñātārtham apārthakam aprāpta-
 kālaṃ nyūnam adhikam punaruktam ananu-
 bhāṣaṇam ajñānam apratibhā vikṣepo matānu-
 jñā paryanuyojoyopekṣaṇam niranuyojoyānuyogo
 5 'pasiddhānto hetvābhāsās ca nigrahasthānāni //
 5.2.1 // § 1711

tānīmāni dvāviṃśatidhā vibhajya, lakṣyante — § 1712

1163

5.2.2 Adhyāya 5, Āhnika 2, Sūtra 2

pratidrṣṭāntadharmābhyānujñā svadrṣṭānte pra-
 tijñāhāniḥ // 5.2.2 // § 1713

sādhyadharmapratyanīkena dharmeṇa pratyavasthite
 pratidraṣṭāntadharmam svadrṣṭānte 'bhyānujānan prati-
 5 jñām jahātīti pratijñāhāniḥ/ nidarśanam — aindriyakatvād
 anityaḥ śabda ghaṭavad ity kṛte apara āha -- drṣṭam aindr-
 iyakatvam sāmānye nitye, kasmān na tathā śabda iti praty-
 avasthite idam āha — § 1714

yady aindriyakam sāmānyam nityam kāmam ghaṭo ni- 1164
 10 tyo 'stv iti/ § 1715

sa khalv ayam sādhakasya drṣṭāntasya nityatvam pr- 1165
 asañjayan nigamanāntam eva pakṣam jahāti, pakṣam ja-
 hatpratijñām jahātīty ucyate, pratijñāśrayatvāt pakṣasy-
 eti//2// § 1716

5.2.3 Adhyāya 5, Āhnika 2, Sūtra 3

1167

pratijñātārthapratīṣedhe dharmavikalpāt tada-
 rthanirdeśaḥ pratijñāntaram // 5.2.3 // § 1717

pratijñātārtho anityaḥ śabda aindriyakatvād ghaṭavad
 ity ukte yo 'sya pratīṣedhaḥ pratidrṣṭāntena hetuvyabhi-
 5 cāraḥ — sāmānyam aindriyakam nityam iti, tasmimś ca
 pratijñātārthapratīṣedhe, dharmavikalpād iti drṣṭāntapr-

atidr̥ṣṭāntayoḥ sādharṃyayoge dharmabhedāt sāmānyam
 aindriyakam sarvagatam aindriyakas tv asarvagato gha-
 ṭa iti dharmavikalpāt, tadarthanirdeśa iti sādhyasiddhy-
 artham/ katham? yathā ghaṭo 'sarvagata evaṃ śabdo 'py
 asarvagato ghaṭavad evānitya iti/ § 1718

1168 tatrānityaḥ śabda iti pūrvā pratijñā, asarvagata iti dvi-
 tīyā pratijñā pratijñāntaram/ tat katham nigrahassthām iti?
 na pratijñāyāḥ sādhanam pratijñāntaram, kiṃ tu hetudr̥ṣṭ-
 āntau sādhanam pratijñāyāḥ, tad etad asādhanopādānam
 anarthakam iti/ ānarthakyān nigrahassthānam iti//3// 10
 § 1719

5.2.4 Adhyāya 5, Āhnika 2, Sūtra 4

1169

pratijñāhetvor virodhaḥ pratijñāvirodhaḥ //
 5.2.4 // § 1720

guṇavyatiriktaṃ dravyam iti pratijñā, rūpādito 'rthā-
 ntarasyānupalabdher iti hetuḥ/ § 1721

1170 so 'yaṃ pratijñāhetvor virodhaḥ/ katham? yadi gu- 5
 ṇavyatiriktaṃ dravyam, rūpādibhyo 'rthāntarasyānupal-
 abdhir nopapadyate/ atha rūpādibhyo 'rthāntarasyānupal-
 abdhīḥ, guṇavyatiriktaṃ dravyam iti nopapadyate/ § 1722

1171 guṇavyatiriktaṃ ca dravyam rūpādibhyaś cārthāntar- 10
 asyānupalabdhir iti virudhyate — vyāhanyate na sambha-
 vatīti//4// § 1723

5.2.5 Adhyāya 5, Āhnika 2, Sūtra 5

1172

pakṣapratīṣedhe pratijñātārthāpanayanam prat-
 ijñāsannyāsaḥ // 5.2.5 // § 1724

anityaḥ śabda aindriyakatvād ity ukte paro brūyāt sā-
 mānyam aindriyakam na cānityam, § 1725

1173 evaṃ śabdo 'py aindriyako na cānitya iti/ evaṃ prati- 5
 śiddhe pakṣe yadi brūyāt — ka punar āhānityaḥ śabda iti,

so 'yaṃ pratijñātārthanihnavāḥ pratijñāsannyāsa iti // 5 //
§ 1726

5.2.6 Adhyāya 5, Āhnika 2, Sūtra 6

aviśeṣokte hetau pratiṣiddhe viśeṣam icchato he-
tvantaram // 5.2.6 // § 1727

- nidarśanam — ekaprakṛtīdaṃ vyaktam iti pratijñā/ ka-
smād dhetoh ? ekaprakṛtīnām vikārāṇām parimāṇāt/ mṛ-
5 tpūrvakāṇām śarāvādīnām dr̥ṣṭam parimāṇam, yāvān pr-
akṛter vyūho bhavati tāvān vikāra iti/ dr̥ṣṭam ca prativikā-
raṃ parimāṇam/ asti cedaṃ parimāṇam prativyaktaṃ ta-
dekaprakṛtīnām vikārāṇām parimāṇāt paśyāmo vyaktam
idam ekaprakṛtīti/ § 1728
- 10 asya vyabhicāreṇa pratyavasthānam — nānaprakṛtī- 1174
nām ekaprakṛtīnām ca vikārāṇām dr̥ṣṭam parimāṇam iti/
evaṃ pratyavasthite āha — ekaprakṛtisamanvaye sati śarā-
vādivikārāṇām parimāṇadarśanāt/ sukhaduḥkhamohas-
amanvitaṃ hīdaṃ vyaktam parimitaṃ gr̥hyate, — tatra pr-
15 akṛtyantararūpasamanvayābhāve saty ekaprakṛtitvam iti/
tad idam aviśeṣokte hetau pratiṣiddhe viśeṣam bruvato he-
tvantaram bhavati/ sati ca hetvantarabhāve pūrvasya he-
tor asādhakatvān nigrasthānam/ hetvantaravacane sati
yadi hetvarthanidarśano dr̥ṣṭānta upādīyate, § 1729
- 20 nedaṃ vyaktam ekaprakṛti bhavati, prakṛtyantarop- 1175
ādānāt/ atha nopādīyate, dr̥ṣṭānte hetvarthasyānidarśit-
asya sādhakabhāvānupapatter ānarthakyād dhetor anivṛ-
ttaṃ nigrasthānam iti // 6 // § 1730

5.2.7 Adhyāya 5, Āhnika 2, Sūtra 7

1176

prakṛtād arthād apratisambaddhārtham arthānt-
aram // 5.2.7 // § 1731

yathoktalakṣaṇe pakṣapratipakṣaparigrahe (corr. ; pakṣapatipakṣa-
, ed.) hetutaḥ sādhyasiddhau prakṛtāyāṃ brūyāt — nityaḥ

śabdo 'sparśatvād iti hetuḥ/ hetur nāma hinoter dhātos
tuni pratyaye kṛdantaṃ padam/ padaṃ ca nāmākhyātop-
asarganipātāḥ/ abhidheyasya kriyāntarayogād viśiṣyam-
ānarūpaḥ śabdo nāma/ kriyākāraśamudāyaḥ kāraśa- 5
nīkhyāviśiṣṭakriyākālayogābhidhāyākhyātam, dhātvartha-
mātraṃ ca kālābhidhānaviśiṣṭam/ prayogeṣv arthād abh-
idyamānārūpā nipātāḥ/ § 1732

1177 upasrjyamānāḥ kriyāvadyotakā upasargā ity evamādi/
tadarthāntaraṃ veditavyam iti//7// § 1733

5.2.8 Adhyāya 5, Āhnika 2, Sūtra 8

varṇakramanirdeśavan nirarthakam // 5.2.8 //
§ 1734

yathā 'nityaḥ śabdah — kaccātatapāḥ, javagaḍadaśatvāt,
jhabhañ ghaḍhadhaṣavad iti — § 1735

1178 evamprakāraṃ nirarthakam/ abhidhānābhidheyabh- 5
āvānupapattau arthagater abhāvād varṇā eva krameṇa ni-
rdiśyanta iti//8// § 1736

5.2.9 Adhyāya 5, Āhnika 2, Sūtra 9

pariṣatprativādibhyāṃ trir abhihitam apy avijñ-
ātam avijñātārtham // 5.2.9 // § 1737

yad vākyaṃ pariśadā prativādinā ca trir abhihitam api
na vijñāyate śliṣṭaśabdā apratītaprayogam atidrutoccar-
itam ity evamādinā kāraṇena, § 1738 5

1179 tadavijñātam avijñātārtham asāmarthyasaṃvaraṇāya
prayuktam iti nigrahasthānam iti//9// § 1739

5.2.10 Adhyāya 5, Āhnika 2, Sūtra 10

paurvāparyāyogād apratisambaddhārtham apā-
rthakam // 5.2.10 // § 1740

yatrānekasya padasya vākyasya vā paurvāparyeṇānv-
ayayogo nāstīty asambaddhārthatvagr̥hyate, tat samudāy-
ārthasyāpāyād apārthakam/ yathā — daśa dāḍimāni, ṣaḍ
apūpāḥ; § 1741

5 kuṇḍam, ajājinam, palalapiṇḍaḥ, atha raurukam etad, 1180
kumāryāḥ pāyaṃ tasyāḥ pitā 'pratiśīna iti //10// § 1742

5.2.11 Adhyāya 5, Āhnika 2, Sūtra 11

1181

avayavaviparyāsavacanam aprāptakālam // 5.2.11
// § 1743

5 pratijñādīnām avayavānām yathālakṣaṇam arthavaśāt
kramaḥ, tatrāvayavaviparyāsenā vacanam aprāptakālam
asambaddhārtham nigrahassthānam iti //11// § 1744

5.2.12 Adhyāya 5, Āhnika 2, Sūtra 12

1185

hīnam anyatamenāpy avayavena nyūnam //
5.2.12 // § 1745

5 pratijñādīnām avayavānām anyatamenāpy avayavena
hīnam nyūnam nigrahassthānam, sādhanābhāve sādhyāsi-
ddhir iti //12// § 1746

5.2.13 Adhyāya 5, Āhnika 2, Sūtra 13

1186

hetūdāharaṇādhikam adhikam // 5.2.13 // § 1747

ekena kṛtatvād anyatarasyānarthakyam iti, tad etan ni-
yamābhupagame veditavyam iti //13// § 1748

5.2.14 Adhyāya 5, Āhnika 2, Sūtra 14

1187

śabdārthayoḥ punar vacanaṃ punaruktam any-
atrānuvādāt // 5.2.14 // § 1749

anyatrānuvādāt śabdapunaruktam arthapunaruktam
vā, nityaḥ śabdo nityaḥ śabda iti śabdapunaruktam/ arth-
apunaruktam — anityaḥ śabdo nirodhadharmako dhvanir 5
iti/ anuvāde tv apunaruktam śabdābhyāsād arthaviśeṣop-
apatteḥ/ yathā hetvapadeśāt pratijñāyāḥ punar vacanaṃ
nigamanam iti//14// § 1750

5.2.15 Adhyāya 5, Āhnika 2, Sūtra 15

arthād āpannasya svaśabdena punarvacanam //
5.2.15 // § 1751

punaruktam iti prakṛtam/ nidarśanam — utpattidha-
rmakatvād anityam ity uktvā arthād āpannasya yo 'bhidh- 5
āyakaḥ śabdas tena svaśabdena brūyād anutpattidharma-
kaṃ nityam iti, § 1752

1188 tac ca punarukataṃ veditavyam/ arthasampratyay-
ārthe śabdaprayoge pratītaḥ so 'rtho 'rthāpttyeti//15//
§ 1753

5.2.16 Adhyāya 5, Āhnika 2, Sūtra 16

1189

vijñātasya pariṣadā, trir abhihitasyāpy apraty-
uccāraṇam ananubhāṣaṇam // 5.2.16 // § 1754

vijñātasya vākyārthasya pariṣadā, prativādinā trir abh-
ihitasya yad apratyauccāraṇam tad ananubhāṣaṇam nāma
nigrahasthānam iti/ apratyuccārayan kimāśrayaṃ parap- 5
akṣapraṭiṣedham brūyāt//16// § 1755

5.2.17 Adhyāya 5, Āhnika 2, Sūtra 17

1191

avijñātaṃ cājñānam // 5.2.17 // § 1756

vijñātārthasya pariṣadā, prativādinā trir abhihitasya yad avijñātaṃ tad ajñānaṃ nāma nigrahassthānam iti/ayaṃ khalv avijñāya kasya pratiṣedhaṃ brūyād iti//17//
5 § 1757

5.2.18 Adhyāya 5, Āhnika 2, Sūtra 18**uttarasyāpratipattir apratibhā // 5.2.18 // § 1758**

parapakṣapraṭiṣedha uttaram, tad yadā na pratipadyate tadā nigrhīto bhavati//18// § 1759

5.2.19 Adhyāya 5, Āhnika 2, Sūtra 19

1192

kāryavyāsaṅgāt kathāvicchedo vikṣepaḥ // 5.2.19 // § 1760

yatra kartavyaṃ vyāsajya kathāṃ vyavacchinatti — idaṃ me karaṇīyaṃ vidyate, tasmin avasite paścāt kathāyāmīti, vikṣepo nāma nigrahassthānam/ ekanigrahāvasānāyāṃ kathāyāṃ svayam eva kathāntaraṃ pratipadyata iti//19// § 1761

5.2.20 Adhyāya 5, Āhnika 2, Sūtra 20

1193

svapakṣe doṣābhyupagamāt parapakṣe doṣaprasaṅgo matānujñā // 5.2.20 // § 1762

yaḥ pareṇa coditaṃ doṣaṃ svapakṣe 'bhyupagamyaṅ-uddhṛtya vadati — bhavatpakṣe 'pi samāno doṣa iti, § 1763
5 sa svapakṣe doṣābhyupagamāt parapakṣe doṣaṃ prasaṅjayan paramatam anujānātīti matānujñāṃ nāma nigrahassthānam āpadyata iti//20// § 1764 1194

5.2.21 Adhyāya 5, Āhnika 2, Sūtra 21

1195

nigrahasthānaprāptasyānigrahaḥ paryanuyojo-
pekṣaṇam // 5.2.21 // § 1765

paryanuyojo nāma nigrahopapattyā codanīyaḥ, ta-
syopekṣaṇam nigrahasthānam prāpto 'sīty ananuyogaḥ/
etac ca kasya parājaya ity anuyuktayā pariṣadā vacanī- 5
yam, na khalu nigrahaṃ prāptaḥ svakaupīnam vivṛṇuyād
iti//21// § 1766

5.2.22 Adhyāya 5, Āhnika 2, Sūtra 22

1196

anigrahasthāne nigrahasthānābhiyogo niranuy-
ojyānuyogaḥ // 5.2.22 // § 1767

nigrahasthālakṣaṇasya mithyādhyavasāyād anigraha-
sthāne niḡṛhīto 'sīti paraṃ bruvan niranuyojoyānuyojgān
niḡṛhīto veditavya iti//22// § 1768 5

5.2.23 Adhyāya 5, Āhnika 2, Sūtra 23

1197

siddhāntam abhyupetyānīyamāt kathāprasaṅgo
'pasiddhāntaḥ // 5.2.23 // § 1769

kasyacid arthasya tathābhāvaṃ pratijñāya pratijñātā-
rthaviparyayād anīyamāt kathāṃ prasaṅjayato 'pasiddh-
ānto veditavyaḥ/ yathā na sad ātmānaṃ jahāti, na sato vi- 5
nāśo, nāsad ātmānaṃ labhate, nāsad utpadyata iti siddhā-
ntam abhyupetya svapakṣaṃ vyavasthāpayati — ekapra-
kṛtīdaṃ vyaktaṃ vikārāṇāṃ anvayadarśanāt/ mṛdanvitā-
nāṃ śarāvādīnāṃ dṛṣṭam ekaprakṛtitvam, tathā cāyaṃ vy- 10
aktabhedaḥ sukhaduḥkhamohānvito dṛśyate/ tasmāt sa-
manvayadarśanāt sukhādibhir ekaprakṛtīdaṃ viśvam iti/
evam uktavān anuyujyate — atha pratṛtir vikāra iti ka-

5 thaṃ lakṣitavyam iti/ yasyāvasthitasya dharmāntaraniv-
 ṛttau dharmāntaraṃ pravartate, sā prakṛtiḥ/ yad dharmā-
 ntaraṃ pravartate nivartate vā sa vikāra iti/ so 'yaṃ prat-
 iññātārthaviparyāsād aniyamāt kathāṃ prasañjayati/ pra-
 5 tijñātāṃ khalv anena — nāsad āvirbhavati, § 1770
 na sat tirobhavatīti/ sadasatoś ca tirobhāvāvirbhāvam 1198
 antareṇa na kasyacit pravṛttiḥ pravṛtтыuparamaś ca bha-
 vati/ mṛdi khalv avasthitāyāṃ bhaviṣyati śarāvādilakṣa-
 ṇaṃ dharmāntaram iti pravṛttir bhavati, abhūd iti ca pr-
 10 avṛtтыuparamaḥ/ tad etad mṛddharmāṇām api na syāt/
 evaṃ pratyavasthito yadi sataś cātmahānam asataś cātmal-
 ābham abhyupaiti, tad asyāpasiddhānato nigrahassthānaṃ
 bhavati/ atha nābhyupaiti, pakṣo 'sya na sidhyati//23//
 § 1771

5.2.24 Adhyāya 5, Āhnika 2, Sūtra 24

1199

hetvābhāsāś ca yathoktāḥ // 5.2.24 // § 1772

5 hetvābhāsāś ca nigrahassthānāni/ kiṃ punar lakṣaṇā-
 ntarayogād hetvābhāsā nigrahassthānatvam āpannāḥ yathā
 pramāṇāni prameyatvam ity ata āha — yathoktā iti/ hetv-
 ābhāsalakṣaṇenaiva nigrahassthānabhāva iti/ § 1773
 10 ta ime pramāṇādayaḥ padārthā uddiṣṭā lakṣitāḥ par-
 īkṣitāś ceti//24// yo 'kṣapādam ṛṣiṃ nyāyaḥ pratyabhād 1200
 vadatāṃ varam/ tasya vātsyāyana idaṃ bhāṣyajātam ava-
 rtayat// iti śrīvātsyāyanīye nyāyabhāṣye pañcama 'dhyā-
 yaḥ/ § 1774

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  ↪ the IAST (<ref ta-
  ↪ rget="http://en.wikipedia.org/wiki/International_Alphabet_of_Sanskrit_
  ↪ International_Alphabet_of_Sanskrit
  ↪ Transliteration</ref>). 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: <code> ṛ -&gt; r
  ↪ and ṁ -&gt; m </code>
  </p>
  <p>Text division is as Devanāgarī ("ityevam" not "ityevam"). </p>
  <p>Quotations are tagged with quote elements.</p>
  <p>Due to a gross search-and-replace error, some ṛ vowels may be
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<change when="2013-04-29" who="Dominik Wujastyk">Corrections to
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<change when="2013-04-29" who="Dominik Wujastyk">Placed
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<change when="2015-04-22" who="Patrick Mc Allister">Rewinding
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↳ of some quotes, removed the rend-attribute "double", replaced
↳ brackets in head-elements with <gi>supplied</gi> and expanded
↳ the abbreviations A, Ā, and Sū in the headings.</change>
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References

Thakur, Anantalal, ed. (1997). *Gautamīyanyāyadarśana With Bhāṣya of Vātsyāyana*. Nyāyacaturgrānthikā 1. Indian Council of Philosophical Research.