

CHINA TIBETOLOGY RESEARCH CENTER

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Jinendrabuddhi's
Viśālāmalavatī
Pramāṇasamuccayaṭīkā
Chapter 6

Critically and diplomatically
edited by

Motoi Ono,
Yasutaka Muroya
and
Toshikazu Watanabe

CHINA TIBETOLOGY PUBLISHING HOUSE
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Introduction

The sixth and last chapter of Dignāga's (ca. 480–540) *Pramāṇasamuccaya* with its *Vṛtti* (= PS/PSV) examines the theory of *jāti*.¹ Compared to the other chapters of the treatise, this last chapter is quite short, but its content has a unique importance, since it provides us incomparable information about the history of Buddhist logic, especially its early stages, and includes Dignāga's concluding remarks to the entire work. Thus a sketch of the historical position of this chapter, which is commented upon by Jinendrabuddhi (ca. 710–770²) in his *Pramāṇasamuccayaṭīkā* (= PST), would certainly be profitable.

The structure of the *Nyāyamukha* and its *jāti* theory

At the beginning of the PS/PSV, Dignāga declares that he has composed this treatise to establish his theory of valid cognition (*pramāṇa*) by uniting his views and theories

¹ Lü Cheng's abridged translation of the entire PSV into Chinese, which focuses mainly on its *svamata* sections, is among the pioneering studies on the work (see Lü 1928). Lü's study also includes a brief examination of the *paramata* section of the sixth chapter. The first comprehensive and detailed study of the sixth chapter, though confined to the *svamata* section, was undertaken by Hidenori Kitagawa, who presented an annotated Japanese translation and critical notes together with editions of the PSV's Tibetan translations (see Kitagawa 1965: 282–351; 530–554). He also took Jinendrabuddhi's commentary into account through its Tibetan translation. We acknowledge that our editorial undertaking benefited in various ways from his monumental work.

² For the dates of Jinendrabuddhi, see Funayama 1999: 91–92.

scattered in his earlier works, such as the *Nyāyamukha* (= NMu *Yinming zhengli men lun ben* 因明正理門論本).³ It was the NMu where Dignāga first presented his new system of logic by introducing the theory of *hetucakra*.⁴ In the NMu, following Vasubandhu's (4th–5th cent.) *Vādavidhi* (= VVi) and *Vādavidhāna*,⁵ Dignāga treated debate (*vāda*),⁶ classifying it into two branches, namely, proof (*sādhana* 能立) and rejoinder (*dūṣaṇa* 能破).⁷ He thereby excluded from its description the dialectical category called “points of defeat”

³ PSV 1: 1,1–2; 10–13.

⁴ Cf. Frauwallner 1959: 92–95.

⁵ It is still not entirely clear whether the Chinese titles 論軌 and 論式 correspond respectively to the Sanskrit titles *Vādavidhi* and *Vādavidhāna* (the view of Ui and most modern scholars), or whether the converse is the case (the view of Tucci in 1928 and Frauwallner in 1957). However, the former view seems to be in harmony with the description by Wengui (文軌) (cf. Hattori 1968: 114–115; Ono 2012: 1010–11; Kuijp/McKeown 2013: 1, note 1; lv).

⁶ Cf. Frauwallner 1933: 289–290, and 300–301, Fragmente A 3–4; Frauwallner 1957: 118. In contrast to the VVi and the NMu, the Naiyāyika and the *hetuvidyā* of the Buddhist Yogācāra school treat as topics of their dialectics also *jalpa* and *vitaṇḍā* (in the *Nyāyasūtra* 1.2.1–3) and the sixfold *vāda* “speech” (cf. Yaita 2005: 19, 22–24 on the *Yogācārabhūmi*), respectively.

⁷ NMu 1a7: 爲欲簡持能立能破義中真實故造斯論。 Translation (cf. Tucci 1930: 5; Katsura 1977: 109): “[I shall] compose this treatise due to the intention of determining the true nature concerning the meanings of proof and rejoinder.” On this passage, see Frauwallner 1957: 108; Frauwallner 1959: 91.

(*nigrahasthāna* 負處), one of the most important topics in traditional Indian dialectics.⁸

Another important topic in the early development of dialectics is the “false rejoinder,” which corresponds to the Naiyāyika’s *jāti*.⁹ According to the view of Yūichi Kajiyama, the theory of twenty-four kinds of *jāti* was established by the Naiyāyika in response to Nāgārjuna’s *prasaṅga* arguments in the fourth chapter (*Xiangyin pin* 相應品) of his *Fangbian xin lun* (= FL 方便心論 **Upāyahṛdaya*), as well as in his other treatises.¹⁰ This Naiyāyika theory, for its part, seems to have been accepted by early Buddhist logicians, as can be seen in the dialectical and final portion of the so-called Spitzer Manuscript, a Buddhist Abhidharmic treatise that can be dated to

⁸ Cf. NMu 5c26–28: 又於負處舊因明師諸有所說，或有墮在能破中攝，或有極麤，或有非理如詭語類，故此不錄。 Translation (cf. Tucci 1930: 71; Katsura 1987: 64): “And, concerning the points of defeat, which are taught by old logicians, some [of them] are included in rejoinders, some are pretty rough, or some are unreasonable like quibbles. Therefore, the [points of defeat] are not recorded [in this treatise].” On this passage, see Frauwallner 1957: 108. Dignāga criticizes the Nyāya theory of *nigrahasthāna* in his *Nyāyaparīkṣā* (cf. Frauwallner 1957: 113, note 13). As is well known, this theory of the Naiyāyika is later thoroughly criticized by Dharmakīrti in his *Vādanyāya* (cf. Much 1991a). On the other hand, in spite of Frauwallner’s negative opinion (cf. Frauwallner 1957: 113), it still remains an open question whether or not Vasubandhu treated this topic in either of his treatises (cf. Much 1991a: Teil II, xiii–xiv; Much 1991b: 211–212; Ono 2017b: 48, n. 27).

⁹ For the Naiyāyika theory of “*jāti*,” see Matilal 1998; Gillon 2003; Kang 2009; Muroya 2020.

¹⁰ See Kajiyama 1984: 15–52; Kajiyama 1991: 107–117. Recent research on the FL has resulted in a number of important contributions; see Ishitobi 2006; Kang 2006; Gillon 2008; Muroya 2016; Katsura/Gillon 2017; Katsura 2015–18.

the third century.¹¹ In the second chapter *Daolinan pin* (道理難品) of the *Rushi lun* (= RL 如實論 **Tarkaśāstra*),¹² sixteen kinds of false rejoinders are enumerated and classified into three groups. In his VVi, Vasubandhu, while maintaining the RL's classification and respective explanations of false rejoinders in most cases, reduces the number of different kinds of false rejoinders to fourteen.¹³

In his system of logic as found in the NMu, Dignāga includes a description of false rejoinders, whereby he defines “pseudo-rejoinders” (*dūṣaṇābhāsa*; 似破/似能破) as being *jāti*.¹⁴ He then devotes most of the latter half of the NMu (about 45% of the whole treatise) to explaining *jāti* arguments. Although Dignāga preserves the VVi's fourteen kinds of false rejoinder and its descriptions, he does not accept the VVi's three classifications of false rejoinders.¹⁵ Instead, he introduces a completely different way of analyz-

¹¹ Cf. Franco 2004: 498–502; Ono 2020b: 34–41.

¹² For a Sanskrit retranslation of the RL, see Tucci 1929a. On the problems of the Sanskrit title and the Chinese equivalent of the text, see Ono 2017a.

¹³ Cf. Frauwallner 1957: 128–129; Katsura 1984: 45–46; Ono 2017b: 50–77.

¹⁴ NMu 3c18: 能破闕等言 似破謂諸類 (*dūṣaṇam nyūnatādyuktis tadābhāsās tu jātayaḥ*; see Ono 2023b: 511). Translation (cf. Tucci 1930: 53; Katsura 1982: 97): “Rejoinder is an indication of [logical fallacies in a proponent's syllogism] such as [its] deficiency [of the necessary members]. The pseudo-rejoinders are similarities (i.e., false rejoinders).” Cf. Muroya 2020.

¹⁵ It is later in his PS/PSV that Dignāga strictly criticizes the VVi's three classifications (cf. Ono 2017b: 77–88).

ing *jāti*s according to his system of logical fallacies.¹⁶ Dignāga’s reinterpretation of the *jāti* is worth noting. Not only does he extend the scope of the *jāti*s, he also discusses cases in which a *jāti* can be considered a proper refutation (*dūṣaṇa*).¹⁷

The *Pramāṇasamuccaya*’s new system and the position of the *jāti* theory in it

The first half of the NMu consists of various clarifications of proof (*sādhana* 能立). Dignāga’s theoretical accounts are contrasted with the eight components of a proof as described in Asaṅga’s *Abhidharmasamuccaya*,¹⁸ and possibly in the VVi. Dignāga denies the independent status of the fourth (*upanaya*), fifth (*niḡamana*) and eighth (*āgama*) component of the Yogācāra tradition of the “science of reasons” (*hetu-*

¹⁶ Dignāga defines *dūṣaṇābhāsa* as falsely indicating certain logical fallacies in the proponent’s syllogism and explains *jāti*s according to his theory of logical fallacies (cf. Ono 2017b: 46–50; Ono 2020a: 293–297; Watanabe 2020: 152–153). In this sense, the NMu’s theory of *jāti*, contrary to Frauwallner’s estimation of it (cf. Frauwallner 1959: 92,26–29), cannot necessarily be regarded as a mere revision of the one in the VVi.

¹⁷ See Watanabe 2017; Muroya 2020.

¹⁸ According to the Vādaviniścaya section of the *Abhidharmasamuccaya* (cf. Li 2014: 203,17–18), the so-called eight components of the proof are the following: *pratiḡñā* (立宗 thesis), *hetu* (立因 reason), *dṛṣṭānta* (立喻 example), *upanaya* (合 application), *niḡamana* (結 conclusion), *pratyakṣa* (現量 direct perception), *anumāna* (比量 inference) and *āptāgama* (聖教量 scripture). Note that there are some differences in content between the *Abhidharmasamuccaya* and the Hetuvidyā section of the *Yogācārabhūmi* (cf. Yaita 2003).

vidyā 因明).¹⁹ With this, he deliberately establishes the so-called three-membered syllogism. He goes further to regard the stating of the first three components of a proof—thesis (*pratijñā/pakṣa*), reason (*hetu*) and example (*drṣṭānta*), together with their fallacious forms—as having the purpose of convincing others (為開悟他 **parapratyāyanārtha*), while seeing the last two—direct perception (*pratyakṣa*) and inference (*anumāna*)—as being for the purpose of convincing oneself (為自開悟 **ātmapratyāyanārtha*).²⁰

In the PS/PSV, in turn, Dignāga introduces several new concepts and a new categorization, whereby he places direct perception and inference in the foreground. In the traditional system of proof mentioned above, these were given a subordinate position. The three members of the syllogism—thesis, reason and example—remain understood as inference, but only as its verbal expression. They are placed after direct perception and inference. Dignāga designates the earlier concept of inferential knowledge as “inference-for-oneself” (*svārthānumāna*), distinguishing it from its verbal expres-

¹⁹ In his German translation of the VVi as he reconstructed it, Frauwallner assumed that the work of Vasubandhu adopts the three-membered syllogism (Frauwallner 1957: 118–119 with n. 21) and that it accepts the two means of valid cognitions, direct perception and inference (Frauwallner 1957: 120–121). However, it is not clear whether Vasubandhu rejected the five-membered syllogism in his VVi. It is also unlikely that Vasubandhu had already reduced the number of *pramāṇas* to the above two as Dignāga did (cf. Ono 2012; Kuijp/McKeown 2013: xxvii–xxx).

²⁰ Cf. NMu 3b8–10: 隨其所應為開悟他，說此能立及似能立。為自開悟，唯有現量及與比量。 Translation (cf. Tucci 1930: 50; Katsura 1981: 82; Katsura 1982: 82): “The proof and pseudo-proof here are said to be for convincing others properly. For convincing oneself, there are only perception and inference.” Cf. Ono 2012: 1012.

sion, which he now calls “inference-for-others” (*parārthānumāna*).²¹ The first four chapters of the PS/PSV—the first (*pratyakṣa*), the second (*svārthānumāna*), the third (*parārthānumāna*), and the fourth (*dr̥ṣṭāntadr̥ṣṭāntābhāsa*) as a supplement of the third—represent the new structure of proof. Dignāga’s intent in the fifth chapter (*anyāpoha*) seems to be a reexamination of the epistemological status of scripture (*āgama/śābda*), which in the NMu he had excluded from the components of a proof, as well as more generally an investigation of the issue of the philosophy of language.²²

Following this line of understanding Dignāga’s structural rearrangement, the sixth chapter focusing on the *jāti* theory seems to bear traces of an old dialectical tradition in contradistinction to his new system of logic, despite the fact that the *jāti* theory is well integrated into the section of the NMu describing pseudo-rejoinders (*dūṣaṇābhāsa*). We can, however, assume that Dignāga regarded *jāti*, unlike the *nigrahasthāna*, to be a category that could be aptly treated within his system of *pramāṇa*. This is corroborated by the fact that at the beginning of the chapter, he includes *jāti* in his concept of pseudo-*pramāṇa* (*pramāṇābhāsa*).²³

Nevertheless, later Buddhist logicians, including Dharmakīrti, seem to lose interest in the *jāti* theory. Indeed, with the exception of Bhāviveka,²⁴ almost no Buddhist scholars after

²¹ Cf. Frauwallner 1959: 91–92; 97–98.

²² Cf. Frauwallner 1959: 96–98; 103–137.

²³ Cf. PS 6.1–2 and PSV thereon (cf. Katsura 2003: 360; 2012: 16–17; Muroya 2017b: 97).

²⁴ Cf. Ono 2023a: 103–118.

Dignāga seriously discuss the *jāti* theory in their treatises.²⁵ Taking this situation into account, the sixth chapter of Jinendrabuddhi's commentary, which provides an exhaustive explanation of the Buddhist *jāti* theory, is a rare work for a Buddhist thinker later than Dignāga.²⁶

The significance of the Sanskrit manuscript of the sixth chapter of the *Pramāṇasamuccayaṭīkā*

During the course of preparing the present edition of the PST, a Sanskrit reconstruction of the sixth chapter of the PS/PSV, whose Sanskrit manuscript has not survived, has been a challenging and integral part of the editorial process. Like the reconstructions that have been and are being undertaken by the editors of the preceding chapters,²⁷ our Sanskrit reconstruction serves primarily as a basis for identifying text phrases and passages in Jinendrabuddhi's commentary that

²⁵ Dharmakīrti does briefly explain the concept of *jāti* in his *Nyāyabindu* and in the last section of his *Pramāṇaviniścaya*, and also mentions certain kinds of *jāti* in his *Pramāṇavārttika*, as does Prajñākaragupta in his commentary on it (cf. Watanabe 2010; Franco 1997: 249–250, n. 30). Candrakīrti uses *jāti*-like arguments to assert his theory of *śūnyatā* (cf. Ono 2023a: 118–126).

²⁶ Later Naiyāyikas and Jaina philosophers continued to actively discuss the *jāti* theory (cf. Solomon 1976; Ono 2017; Sudō 2020).

²⁷ For the Sanskrit reconstruction of the first chapter of the PS/PSV, see PSV I by Prof. Steinkellner. A reconstruction of the second chapter is in preparation by Dr. Horst Lasic; see Lasic 2011, 2015–18, 2020a and 2020b. Reconstructions are also in preparation for the third and fourth chapters; the texts of the *kārikās* have been published by Prof. Katsura; see Katsura 2009 (PS 3.1–31), Katsura 2011 (PS 3.32–43ab), and Katsura 2016 (PS 3.43cd–51 and 4.1–21). For the fifth chapter, see Pind 2015.

are marked as so-called *pratīkas* (lemma/-ta) as well as the explicit and tacit quotations embedded therein. In the context of philological and historical research on Buddhist logic, our reconstruction of the PS/PSV may be useful for other reasons as well, especially in the study of the works of Dignāga and his predecessor Vasubandhu.²⁸

An important objective of our examination is to explore the close relationship between the PS/PSV and the NMu, currently available only in Xuanzang's Chinese translation since its Sanskrit manuscript is as yet unavailable to the scholarly world.²⁹ As has been pointed out by a number of scholars,³⁰ the section of the PS/PSV explaining Dignāga's cardinal theory of *jāti*s (PS 6.1–20) has many passages identical, or comparable in content, to passages in the NMu. Our reconstruction will thus be beneficial for identifying and postulating Sanskrit equivalents of passages appearing in both the PS/PSV and the NMu.³¹ Studying such parallels will also help us to gain a clearer understanding of Dignāga's

²⁸ Our reconstruction of the *kārikās* of the PS's sixth chapter has been published by Ono; see Ono 2020a: 292–294. Our reconstruction of PSV's sixth chapter will be published on the website of the IKGA of the AAS: see *Dignāga's Pramāṇasamuccaya, Chapter 6*. Ed. M. Ono, Y. Muroya and T. Watanabe. https://www.oeaw.ac.at/fileadmin/Institute/IKGA/PDF/forschung/buddhismus_kunde/dignaga_PS_6.pdf.

²⁹ On the paper manuscript kept in the Potala palace, see Tomabechi 2009: 313, n. 7; Steinkellner 2011: xx–xxi; Kanō 2012: 151–152; Kanō 2016: 107; Do rgya dbang drag rdo rje 2016.

³⁰ For pioneering scholarly works, see Tucci 1930: 53–72; Kitagawa 1965: 282–351; Takemura 1968: 281–284; Katsura 1984; Katsura 1987.

³¹ For recent studies of one such parallel passage, see Muroya 2017b, 2020.

intellectual development in the process of creating his systematization of logic.³²

From a practical viewpoint of reconstructing the PS/PSV, the use of the two Tibetan translations of the *svamata* section of the PS/PSV for this is a difficult editorial question, since the Tibetan translations differ in innumerable passages. In problematic cases, the Chinese version of the NMu has carried more weight in decisions about the reconstructed text. As one of the by-products of this reconstruction, an attempt has been made to reconstruct also a Sanskrit version of the *kārikās* from the *jāti* section of the NMu. A hypothetical reconstruction of the NMu has already been published by Ono. There he also discusses interpretive difficulties faced by earlier scholars, and suggests various solutions.³³

Another gain from our attempts at a Sanskrit reconstruction involves the study of Vasubandhu's VVi. The latter part of the PS/PSV's *jāti* chapter introduces and criticizes adversary views (PS 6.21–22). In contrast to the preceding chapters, the target of Dignāga's critical treatment in the *paramata* section is almost exclusively the VVi. Based on Frauwallner's reconstruction of the VVi published in 1957,³⁴ the sixth chapters of the PS/PSV and the PST contain VVi fragments amounting to nearly 70% of the entire text. Since the Tibetan translations of the PS/PSV and PST were the

³² An indication of parallels between the NMu and the PST, which can in fact be seen by means of the PSV, has been left out of the present edition. This task has been undertaken in our Sanskrit reconstruction of the PSV (cf. n. 28 above).

³³ For the reconstructed Sanskrit texts, see Muroya 2017a: 306–307; Ono 2020a: 299–304; Katsura 2020; Ono 2023b.

³⁴ Cf. Frauwallner 1957: 121–128; Anhang I.

main textual material used by Frauwallner at that time, our Sanskrit reconstruction of the PS/PSV, combined with the critical edition of the PST, allows us to reconsider a Sanskrit version of the VVi. A new edition of twenty-four VVi fragments according to Frauwallner's numbering has been published by Ono, who also identified two more fragments and examined Frauwallner's selection.³⁵ And as one more notable contribution to the study of early Buddhist dialectics,³⁶ our critical edition of the PST provides precise information about parallel passages in the VVi and the RL. This information will enable us to reevaluate the little studied affinity between the RL and the VVi, which until now has received only marginal mention.

Lastly, a stanza in the *paramata* section (PS 6.22) together with its commentary has drawn the attention of scholars since it provides several terms relevant to the bibliographical

³⁵ Cf. Ono 2017b: 45–77; Ono 2020a: 304–323. Frauwallner's fragments nos. 6 and 13 are not accepted as belonging to the VVi.

³⁶ In this regard, a recent important contribution is the dialectical portion of the so-called Spitzer Manuscript (the *Sanskrit-handschriften aus den Turfen-Funden*, no. 810), a set of fragmentary manuscripts that were published by Prof. Franco; see Franco 2004: 462–505. For a reappraisal of Franco's analysis, see Ono 2020b. In addition, one might consult the passages and sections closely related to logic that are found in Yogācāra literature, such as the *Sandhinirmocanasūtra* (解深密經), the Vāda-viniścaya section of the *Abhidharmasamuccaya* (阿毘達磨集論) and the Hetuvidyā section of the *Yogācārabhūmi* (瑜伽師地論), of which the latter two are extant in Sanskrit; cf. Tucci 1929b; Kajiyama 1984: 53–93; Yoshimizu 1996, 2010; Yaita 2005: 3–41; 95–124.

record of Indian philosophy.³⁷ Of interest concerning the Nyāya school are *nyāyasūkṣma*, probably equivalent to the *Nyāyasūtra*,³⁸ and *Nyāyaparīkṣā*, one of Dignāga's lost polemical *parīkṣā* treatises.³⁹ Indeed, a crucial question for future study is whether Jinendrabuddhi had access to, or how he used, Dignāga's *parīkṣā* treatises, such as the *Vaiśeṣikaparīkṣā* or the *Sāṅkhyaparīkṣā*,⁴⁰ or even direct access to the sources Dignāga used for his critical examinations. This is a question that was once addressed by Steinkellner.⁴¹ The sixth chapter of the PST does not seem to deliver sufficient evidence to assure anything concretely. Jinendrabuddhi's interesting mention of Vasubandhu's lost *Paramārthasaptati* is also highly relevant for the study of the

³⁷ For the Sanskrit text of the stanza, see Steinkellner 2017: Introduction, xiii, n. 8; Muroya 2017b: 99; Ono 2020a: 294. On the three *parīkṣā* texts, see Frauwallner 1959: 84, 97; Hattori 1968: 9 (with an English translation of PS 6.22); Krasser 2004: 140–141; Eltschinger 2014: 157; Pind 2015: Introduction, xii; Steinkellner 2017: Introduction, xiii; Ono 2020a: 297–298, n. 29.

³⁸ For a detailed discussion of the term *nyāyasūkṣma* and its implications, see Pind 2001: esp. 160 (“Little Nyāya,” i.e., the “Insignificant Nyāya”); cf. Watanabe 2017: 150; cf., further, Frauwallner 1957: 143, n. 2.

³⁹ We can presume some of the content of the *Nyāyaparīkṣā*'s criticism of the *jāti* theory from the information given by Sa skya Paṇḍita in his *Mkhas 'jug* and *Rigs gter* (cf. Jackson 1987: 254–255; 326–328; 375–376; Hugon 2012: 28, n. 2 and 33, nn. 5 and 6).

⁴⁰ Mention of the *Sāṅkhyaparīkṣā* is made in the third chapter of the PST; cf. PST Ms B137a1.

⁴¹ See PST 1, Introduction, xlvi–xlviiii, “On Jinendrabuddhi's Access to Dignāga's Sources.”

Sāṅkhya tradition,⁴² as is his mention of a certain brahmanical protagonist named Māṭhara (Tib. Ma tha ra).⁴³ This individual, an advocate of the *jāti* theory, should be added to the growing list of information being accumulated about Jinendrabuddhi's knowledge of philosophical authors and treatises.

⁴² On the work's title, which appears to be equivalent to the one (*Qishi zhenshi lun* 七十真實論; cf. Taishō Tripiṭaka Vol. 50, No. 2049, 190a27–28) mentioned in the biography of Vasubandhu by Paramārtha (Zhendi 真諦), see Takakusu 1904: 286, n. 77; cf. also Frauwallner 1959: 133; Eltschinger 2013: 231, n. 130, and 247, n. 168.

⁴³ See PST Ms B257b5; PST(T) D311a5, P351b1. Jinendrabuddhi's reference to Māṭhara lacks a clear indication of his school affiliation, despite Sāṅkhya being probable (cf. Muroya 2017b: 100, n. 29).

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Editorial policy and conventions

In general, the editorial policy and conventions used here are the same as those explained in the critical edition of the second chapter of the PST (pp. x–xii). Since the present critical edition is again accompanied by a diplomatic edition, in order to trim down the critical apparatus we have decided to refrain from reporting certain features of the manuscript that we do not consider needing emendation.

Conventions for the critical text

- a) Folio- and line-numbers are indicated with subscript numerals.
- b) Names and expressions referring to **persons** or **texts** are underlined.⁴⁴
- c) Words from the text being commented upon are in **bold face**.⁴⁵

⁴⁴ Because of technical limitations, some overlapping or non-underlining at the beginnings and ends of words was unavoidable.

⁴⁵ Because of the importance of the present text for reconstructions of the PS/PSV, this marking of materials assumed to originate from the basis text has been applied extensively, but not repeated in cases where redundancies would have resulted. The application or non-application of bold face will inevitably have to be reconsidered, and thus should be viewed as a hypothetical proposal for facilitating the work in progress.

- d) **Punctuation**, consisting of half *daṇḍas*, *daṇḍas*, double *daṇḍas*, and dashes,⁴⁶ as well as division into **paragraphs** is entirely editorial. Conventional *daṇḍas* in the manuscript with no syntactical meaning, e.g. after *iti*, are not indicated, but *daṇḍas* in the manuscript that possibly suggest a syntactical interpretation different from ours are recorded in the apparatus.
- e) Most *avagrahas* are editorial, since only a few are found in the manuscript.
- f) **Orthography and sandhi**
- α) redundant yet undeleted *anusvāra*, usually before *m* in the form *ṃm*, are not reported.
- β) the following orthographical variants are not reported:
- gemination of consonants after *r*
 - degemination of consonants before *v*
 - use of *anusvāra* for homorganic nasal or vice-versa
 - use of class sibilant for *visarga* before a sibilant
 - non-application of *sandhi*
 - non-occurrence of *avagraha*

⁴⁶ Metrical passages are left without punctuation so as not to influence the sandhi and thus the meter. The ends of verses and stanzas are marked by single and double *daṇḍas*, respectively.

γ) *sandhi*: the classical rules⁴⁷ of *sandhi* have been consistently applied.

Conventions for the apparatus

- a) Apparatus of minor witnesses: superscript letters in the text mark the beginning and end of passages. Such minor witnesses are possible sources for Jinendra-buddhi's text, and include citations from the works he used or references to their contents. These witnesses are characterized by means of sigla.
- b) Critical apparatus: superscript numbers in the text refer to emendations, etc.

Editorial signs

For the apparatus of the critical edition

.	illegible part of an <i>akṣara</i> due, e.g., to blurring
..	illegible <i>akṣara</i> due, e.g., to blurring
*	<i>virāma</i>
0	lacking <i>virāma</i>
'	<i>avagraha</i>
	<i>daṇḍa</i>
< >	contain added <i>akṣara</i> (s) in the Ms

⁴⁷ Cf. L. Renou, *Grammaire sanscrite*, Paris 1996, § 43. Following Renou, in the case of external *sandhi* we prefer the media before initial nasals, but following general scholarly usage, full assimilation of final *t* and *d*.

- < > contain emendational additions
- { } contain *akṣara*(s) deleted by means of one or two small strokes (normally written directly above the *akṣara*)

For the diplomatic edition

- .
- .. illegible *akṣara* due, e.g., to blurring
- .. illegible *akṣara* due, e.g., to blurring
- * *virāma*
- 0 lacking *virāma*
- ' *avagraha*
- | *daṇḍa*
- || double *daṇḍa*
- < > contain added *akṣara*(s) in the Ms (the position is indicated in the margin)
- () contain unclear *akṣara*(s) or part of an *akṣara* that is unclear due, e.g., to blurring
- { } contain *akṣara*(s) deleted by means of one or two small strokes (normally written directly above the *akṣara*)
- ⊙ string-hole
- ‡ line-filling sign in two variants (cancelled *daṇḍa* and vertically broken *daṇḍa*) at the end of lines and before string-holes
- × empty space in the manuscript equivalent to the size of approximately one *akṣara*

~	signs for <i>siddham</i>
<u>m</u> *	small <i>m</i> with <i>virāma</i> written ࿍ or ࿎
ṃ	<i>anunāsika</i>

Abbreviations

B	manuscript written in the second script
cf.	confer
D	Derge edition
em.	emended (also used for retranslations from T)
l.	line(s)
m.c.	<i>metri causa</i>
Ms	manuscript
n.e.	no equivalent in
om.	omitted in
P	Peking edition
T	Tibetan translation

Critical edition

B243a1
D294b4
P331b8
P332a

PSV on 6.1

स्थितं प्रमाणद्वयमिति।^a प्रमाणे द्वे एवेति। यत्प्रतिज्ञातम्। तच्छ-
 5 द्वादीनां प्रमाणान्तरत्वप्रतिषेधेन व्यवस्थितम् इति प्रतिज्ञायाः स्थैर्यं
 दर्शयति। तत्र प्रमाणाभिधानप्रयोजनं पूर्वमेवोक्तम्।² प्रमाणाभासानां
 तु नोक्तमिति दर्शनाय पूर्वपक्षोपन्यासः – अथ किमर्थमित्यादि। प्र-
 10 माणं हि वस्तुतत्त्वाधिगमोपायः। अतस्तदुपदेशो¹ ऽर्थवान्। तथा
 चोक्तम् – यस्मात्प्रमाणाधीनः प्रमेयाधिगमं^{2b} इति। प्रमाणाभासोप-
 देशस्य तु न किञ्चिदस्ति प्रयोजनम्। अतो न कर्तव्य इति मन्यते³।
 यस्य प्रयोजनं नास्ति न तत्कर्तव्यम्। यथान्यत्किञ्चिदप्रयोजनम्।
 नास्ति च प्रयोजनं प्रमाणाभासोपदेशस्येति व्यापकाभावः। आ-
 15 दिशब्देन पक्षहेतुदृष्टान्तदोषा गृह्यन्ते ॥

D295a

प्रमाणाभासवक्तृणामित्यादिनासिद्धताम्⁴ उद्भावयति। यथा यु-
 20 क्तावयववादिनां पक्षसिद्धिर्भवति। तथा प्रमाणाभासवक्तृणां मा भू-
 त्। न भवतीत्यर्थः। इति न्यूनाद्युदीरितम्। तत्पक्षसिद्धिनिवारणा-
 र्थमिति शेषः। अत एव वृत्तावाह – पक्षसिद्धिनिवारणाय न्यूनत्वा-
 15 दयः⁵ साधनदोषा उक्ता इति। तेषां वाङ्मात्रकुशलानां वस्तुतत्त्वा-

PS 6.1

PSV on 6.1

^{a-a} cf. PSV 1 1,15–16 on PS 1.2ab'; cf. PST 5 Ms B191a7 (cf. Pind 2015: I/text,1, n. 1); PST 5 Ms B242b7 (cf. Pind 2015: II/translation, 191, n. 647) ^{b-b} Ce PSV 1 1,12 (cf. PSV 1 revision); cf. PVA 3,18; PrasP 246,1, etc.

¹ °upadeśo em. (ñe bar ston pa T) : °upaderśo Ms ² °ādhigama em. : °ādhigamama Ms ³ manyate n.e. T ⁴ °āsiddhatām em. (cf. ma grub pa ñid du T) : °āsiddhām Ms ⁵ nyūna° em. (ma tshañ ba T) : dyūna° Ms

नभिज्ञानां साधनाभासैरपि¹ साध्यसिद्धिर्भवतीति यः पक्षस्तत्सिद्धि-
निवारणाय साधनदोषा उक्ता इति यावत्। तदेवं² विप्रतिपत्तिनिरासः
प्रमाणाभासोपदेशस्य प्रयोजनमित्युक्तं भवति ॥

PS 6.2 तत्प्रदर्शनमेवात इति। यस्मान्न्यूनतादिभिः³ साध्यसिद्धिर्न भवति।
तस्मात्तेषां न्यूनतादीनां⁴ प्रदर्शनं युक्तमुत्तरमुच्यते। तदाभासाभि-
धानं न्यूनताद्याभासाभिधानम्। जातिष्विति तदाभासाभिधानं जा-

D295a4
P332b
B243b

PSV on 6.2 तिष्वन्तर्भवतीति दर्शयति। उत्तररूपकं दूषणाभासमित्यर्थः। क-
स्मात्तत्प्रदर्शनं युक्तमुत्तरमित्याह⁵ – यस्मादेभिरित्यादि। कस्मान्न्यू-
नताद्याभासप्रदर्शनमुत्तरदोष इत्याह – न ह्यनेनेत्यादि ॥

PS 6.3 प्राप्त्यप्राप्तावनिष्टोक्तिरिति। प्राप्तिसहिताप्राप्तिः प्राप्त्यप्राप्तिः। तस्यां
सृत्यां हेतोरनिष्टोक्तिः। कालत्रयेऽपि वानिष्टोक्तिः। कस्य हेतो-
रिति वर्तते। तत्र प्राप्त्यप्राप्तावनिष्टोक्तिर्हेतोरित्येतत् प्राप्त्यप्राप्तिसमा-
या लक्षणम्। शेषमहेतुसमायाः। प्राप्त्यप्राप्त्यहेत्वार्थे इति लक्ष्य-
निर्देशः ॥

D295a6
P332b4

D295b

PSV on 6.3 सोदाहरणे हेताविति प्रयोगस्य परिपूर्णतां सूचयति। अविशिष्टः
साध्येन प्राप्नोतीति हेतुरपि साध्यः प्राप्नोतीति। कथं यथेत्याह⁷ –

15

¹ sgrub byed ltar snañ ba tsam gyis kyañ T for sādhanābhāsair api
² tad n.e. T ³ yasmān nyūnatā° em. (gañ gi phyir ma tshañ ba
ñid la sogs pa rnam kyis T) : yasmād yūnatā° Ms ⁴ nyūnatā°
em. (ma tshañ ba ñid T) : dyūnatā° Ms ⁵ uttaram <ity> āha em.
(lan yin ze na gsuñs pa T) : uttaram āha Ms ⁶ nyūnatā° em.
(ma tshañ ba ñid T) : nyūtanatā° Ms ⁷ yathety em. : yathoty Ms

प्राप्तसरित्सागरजलाविशेषवदिति। प्राप्ते च तै^२ सरित्सागरजले चे-
ति कर्मधारयः। तयोर्यथाविशेषस्तद्वत्॥

P333a न चासिद्धेन प्राप्तिरिति पूर्वमभ्युपेत्य प्राप्तिमविशेषोक्त्या हेत्वाभा-
स उक्तः^१ सम्प्रति तु प्राप्तिरेव नास्तीति दर्शयति। साध्यं^३ ह्यपरिनि-
5 ष्पन्नम्। तस्य कथं हेतुना निष्पन्नेन प्राप्तिर्भविष्यति। अथ प्राप्तिप्रसि-
द्ध्यर्थं परिनिष्पन्नं साध्यमिष्यते^४। एवं सति कस्यायं हेतुः। हेतुर्हि
साध्यसाधनायेष्यते। तच्चेत्सिद्धं कस्यायं हेतुरिति हेत्वभावः प्रस-
क्तः ॥

B244a अथाप्राप्येति^४ हेतुः साध्यं साधयतीति सम्बध्यते। अप्राप्तैरवि-
10 शिष्टत्वादिति। यथा चाक्षुषत्वादयः साध्यमप्राप्ता अहेतवः^५। तथाय-
मपि न हेतुरित्येवमपि हेत्वभाव एव ॥

असति साध्ये कस्यायं हेतुरिति नैव कस्यचिदित्यर्थः^६। सा-
ध्यापेक्षया ह्यस्य हेतुत्वम्। असति साध्ये तन्न युज्यते। अथ पश्चा-

^{c-c} cf. RL 31c22–25 (Ono 2020a: 323)

^१ prāptasaritsāgarajalāviśeṣavad em. (chu bo dañ rgya mtsho'i chu phrad pa la khyad par med pa b'zin T) : prāptasarit^२sāgarajālādi-śeṣavad Ms ^२ te em. (de T) : ta Ms ^३ sādhyā<ṃ> em. : sādhyā Ms ^४ °āprāpyeti em. (ma phrad pas 'zes pa T) : °āprāpnoti Ms ^५ aprāptā ahetavaḥ em. : aprāptām ahetavaḥ Ms ^{६-६} naiva kasyaci<d i>y arthaḥ em. (ci'i yañ ma yin pa kho na'o 'zes pa'i don to T) : naiva kasyacity arthaḥ Ms

देव साध्याद्धेतुः¹ एवं सिद्धे साध्ये कस्यायं हेतुर्भवति। हेतुहेतुम-
द्भावो न सिध्यतीति ॥

हेतुन्यूनत्वरूपिके इति हेतुन्यूनत्वचोदनाभासे इत्यर्थः¹ अभि-
धानेऽभिधेयोपचारात्¹ कस्मात् पुनर्हेतुन्यूनत्वचोदने एव न भवत
इत्याह – अन्यायेन सर्वहेत्वपवादादिति। अत्र हि हेतुसामान्यं गृ-
हीत्वायुक्ततां चोदयति¹ न प्रयत्नानन्तरीयकमेव विशेषम्। अतः स-
र्वहेतूनामपवादः कृतो भवति ॥

का ह्यत्र युक्तिरित्यादि। अर्थस्य यत्त्रैरूप्यम्² तत्प्रत्यायकत्वं
चाभिधानस्य हेतुलक्षणम्। तेन युक्तेनाप्यहेतुना भवितव्यमिति
नास्त्यत्र काचिद्युक्तिरित्यर्थः। अत्र हि द्विविधं साध्यम् – उत्पाद्यं
ज्ञाप्यं वा स्यात्। तत्रोत्पाद्यं बुद्धिर्ज्ञाप्यमनित्यत्वम्। हेतुरप्यभिधान-
मर्थो वा। तत्रोत्पाद्यं चेत्साध्यमधिकृत्योच्यते। कथमप्राप्तिसाध-
म्यान्न हेतुर्भविष्यति। न ह्यप्राप्तिरहेतावेव वर्तते। किं तर्हि हेतावपि।
तथा हि³ रूपादयो न च बुद्धिं प्राप्नुवन्ति। अथ च तस्या जनकाः।
अप्राप्तिपक्षसमाश्रयाच्च न प्राप्यं साधयतीत्युक्तं भवति ॥

¹ °yopacārāt em. (ñe bar btags pa'i phyir ro Ṭ) : °yopācārāt⁰ Ms

² ya<t> trairūpyam em. (gañ tshul gsum pa ñid Ṭ) : yatraikarūpyam

Ms ³ tathā <hi> em. (de ltar ni Ṭ) : tathā Ms

B244b तथा प्राक् साध्यादिति¹। पूर्वं हेतुः पश्चात्साध्या बुद्धिरिष्यते। तत्र
 यदुक्तम् – असति साध्ये कस्यायं हेतुरिति^d तदयुक्तम्। तथा ह्य-
 सत्येव साध्ये हेतुनार्थः। न ह्युत्पन्नेऽनित्यत्वादिनिश्चये हेतुना किञ्चि-
 D296b त्प्रयोजनम्। एतावत्तु स्यात् – अनुत्पन्ने हेतुरिति व्यपदेशो न स्या-
 5 त्। अनुत्पन्ने पुत्रे पितृव्यपदेशवत्। न चैतावतासाधकत्वं युक्तम्। न
 हि व्यपदेशे प्रतिबद्धः कार्योत्पादः। किं तर्हि सामर्थ्ये। तच्चास्तीति
 P334a नायमहेतुः² ॥

न केवलमयुक्त्या सर्वहेत्वपवाददोषः। किं तर्हि स्वघातित्वदोष-
 श्च। स्वं घातयितुं शीलमस्येति स्वघाती। स्वस्य वा घातः स्वघा-
 10 तः। सोऽस्यास्तीति स्वघाती। तद्भावः स्वघातित्वम्। स एव दोषः।
 कस्मादयं च दोष इत्याह – प्रतिषेधे तुल्यत्वादिति। यद्येतद्दूषणं दू-
 ष्यं प्राप्य⁵ दूषयति दूष्येणाविशिष्टं प्राप्नोतीत्यादि सर्वं वाच्यम्। तथा
 यद्येतद्दूषणं प्राग्दूष्यादसति दूष्ये कस्यैतद्दूषणमित्यादि सर्वमत्रापि
 वाच्यम्। एवमित्यनन्तरोक्तेन प्रकारेण⁶। बुद्धौ साध्यायामित्यनि-

^{d-d} PSV on PS 6.3 (PSV^K 170a7; PSV^V D78b7, P84b5; cf. 3,12)

¹ sādhyād i<ti> em. (bsgrub bya las ... źes pa Ṭ) : sādhyādi Ms
² nāyam ahetuḥ em. : nāyan na hetuḥ Ms ³ sarvahetvapavāda°
 em. (cf. 4,5) : sarvo hetvapavāda° Ms : thams cad la skur ba 'debs
 pa'i Ṭ ⁴ ki<m> em. : ki Ms ⁵ dūṣya<m> prāpya em. : dūṣya-
 prāpya Ms ⁶ prakāreṇa em. (rnam pas Ṭ) : prakaraṇena Ms

त्यत्वविशिष्टशब्दालम्बना बुद्धिः साध्यत्वेन यदापेक्ष्यते¹ तदा वचनात्मकस्य हेतोः प्रतिषेधादन्यस्य चानिर्देशाद्धेतुन्यूनाभासता ॥

PS 6.4a
PSV on 6.4a

अर्थे हेतावसिद्धाभे इति। यदा त्वर्थो हेतुर्बुद्धिरेव च साध्या¹ तदा वचनस्याप्रतिषेधो हेतुस्थाने प्रयोगात्। अर्थे तु हेतावसिद्धाभासता। यो हि प्रतिज्ञार्थस्य धर्मः¹ न भवत्यसावसिद्धः। न च बुद्धिः प्रतिज्ञार्थः¹ किं तर्ह्यनित्यत्वविशिष्टः शब्दः¹ तस्य चायं धर्मो भवत्येवेति नासिद्धता²। अथापि स्यात् – प्राप्त्यभावात्प्राक्साध्याद्धेतुव्यपदेशाभावाच्चासिद्धतैवेत्यत आह – सर्वधर्माणामित्यादि ॥

D296b6
P334a6

5

P334b
D297a

हेतुद्वयेनापीति वचनात्मकेनार्थात्मकेन वा। अनित्यत्वादावर्थे ज्ञाप्ये साध्ये। अत्रापि न्यूनतासिद्धाभासते। यथाक्रमं वचनस्य प्रयोगादर्थस्य च सिद्धत्वात्। तयोरकार्यकारणभावादिति। न हि साध्यसाधनयोरजन्यजनकभावः¹ किं तर्हि ज्ञाप्यज्ञापकभावः। स चाप्राप्तयोरपि दृष्टो यथा जलबलाकयोः⁴ भिन्नाभिन्नकालयोश्च¹ त्रैयधिकत्वादानुमानस्येत्ययुक्तिरेषा ॥

B245a

10

PS 6.4bcd
PSV on 6.4bcd

नित्यारख्येति नित्यसमा। अनित्यतान्वया⁵न्नित्यत्वासक्तिरित्यनित्यत्वान्वयादेव⁷ हेतोर्नित्यत्वासञ्जनमित्यर्थः⁸। तस्य नित्यमनित्यत-

D297a4
P334b5

^{e-e} cf. VVi (PSV^K 170b5–6; PSV^V D79a5–6, P85a5–6; Frauwallner 1957: 142, frag. 24a; Ono 2020a: 316); RL 34a3–5

¹ cānirdeśād em. (cf. dañ gʻzan mi ston pa'i phyir T) : vānirdeśād Ms
² °tā em. : °tām Ms ³ anityatvā° em. : anityātva° Ms ⁴ chu dañ sprin T (jalabalāhakayoh?) for jalabalākayoh ⁵ anityatānvayān em. (m.c.) : anitya{nva}tvā(nv)ayāt° Ms ⁶ nityatvāsaktir em. (rtag

या योगः प्राप्तः। न कस्यांचिदवस्थायां नानित्यः स्यादित्यर्थः। कस्मादित्याह – अजडस्वभावत्वादित्यादि^६। न हि धर्माः स्वभावं जडयन्ति^१ यथा दाहकत्वमग्निः। अतश्च नित्य एवेति। न ह्यनित्ये शब्दे सर्वकालं नित्यत्वेन^२ योगः सम्भवतीति शब्दस्य नित्यत्वं प्रतिज्ञातं भवति। ततश्च स्ववचनविरोधः। प्रतिज्ञादोषाभासेति^३ स्ववचनविरोधाभासा ॥

कस्मादित्याह – अनित्यताध्यारोपादिति। यस्माद्भतिरिक्तामनित्यतामध्यारोपयति परः। नन्वस्त्येवानित्यता यत्रायं भावप्रत्ययः^४। तत्किमनित्यताध्यारोपादित्युच्यत इत्याह – न ह्यनित्यतेत्यादि। यदि नास्ति^५ कथमनित्य इत्याह – स एवेत्यादि। यद्यर्थान्तरमनित्यत्वं नास्ति^६ किमनेन भावप्रत्ययेनोच्यत इत्याह – सा चेत्यादि। यथा^७ स एव भावः स्वभावनिष्पत्तावपेक्षितपरव्यापारः^८ कार्य इत्युच्यते। सा च तस्यावस्था भावप्रत्ययेनोच्यते। तथा शब्दस्यापि यथोक्तावस्था भावप्रत्ययेनोच्यत इति ॥

^{f–f} cf. PVSV 93,8 (= PVin 2 74,8); NB 3.12

ñid thal T) : nityatvāśaktir Ms ⁷ eva n.e. T ⁸ °āsañjanam em. (cf. kun tu 'brel par byed pa T) : °āsañjananam Ms ¹ jaḍaya- <n>ti em. : jaḍayati Ms ² °kālaṃ nityatvena em. : °kālaṃ nityatvena Ms; mi rtag pa ñid dañ T for nityatvena ³ °doṣābhāseti em. (skyon ltar snañ ba T) : °doṣābhāveti Ms ⁴ hy anitya° em. (cf. mi rtag pa T) : hi nitya° Ms ⁵ apekṣita<para>vyāpāraḥ em. (pha rol gyi bya ba la ltos pa T) : apekṣitavyāpāraḥ Ms

- PS 6.5abc' प्रागुक्तेरित्यादि। उक्तेः पूर्वं हेत्वभावेन साध्याभावः प्रसज्यते येन। D297b3
PSV on 6.5abc' तद् अनुक्तसमं नाम जात्युत्तरम्। प्रागुच्चारणादिति। यावत्प्रयत्नानन्तरीयकत्वादिति वचनं नोच्चारयति। तावद्धेतुर्नास्ति। ततश्च नानित्यः शब्दः स्यादिति ॥ P335a5
- PS 6.5'cde' आरोप्य वक्तुर्वचनेति¹। वक्तुः प्रयत्नानन्तरीयकत्वादित्यमुना वचनेन शब्देऽनित्यत्वानुमानमध्यारोप्य प्रागुच्चारणात्तस्याभावं प्रसञ्जयतो² ऽसिद्धाभासम्। कस्मादित्याह – अर्थेन हीत्यादि। पूर्वमिति स्वार्थानुमानकाले। तदभावादित्यर्थाभावात् ॥ 5 P335b
- PS 6.5'ef' अथ वा – ऊनाभं प्रागुक्तेः साधनं प्रतीति। यदि हेतूच्चारणात्प्राक् साधनमध्यारोप्य हेतुवचनाभावं चोदयति। एवं हेतुन्यूनाभासम्। कस्मादित्याह³ – साधनकाले हीत्यादि। यस्मात्साधनकाल एव हेतुमनुच्चारयतो हेतुन्यूनं साधनं भवति। तस्मात्साधनकालादन्यदा हेत्वभावान्न न्यूनं साधनं युक्तम्। स्यादेतत् – हेतुवचनात्प्रागेवायं साधयतीति⁴। अत आह – न चायमित्यादि ॥ 10 D298a
- समस्तार्थस्य चेत्यादि। समस्तस्त्रिरूपो हेतुरर्थो यस्य तत् समस्तार्थं त्रिरूपलिङ्गारख्यानं वचनम्। तस्याभावं चोदयताविशेषेणो-

¹ vacaneti em. (m.c.) : vacaneneti Ms (ñag gis T) ² thal bar
'gyur bar byed de T for prasañjayataḥ ³ ity āha em. (že na gsuñs pa T) : ityādi Ms ⁴ sādahaya<ī>ty em. (sgrub par byed do že na T) : sādhayaty Ms ⁵ trirūpaliṅgā° em. : atrirūpaliṅgā° Ms : tshul gsum T

दाहरणनिर्देशद्वयस्याप्यभावश्चोदितो¹ भवतीत्युदाहरणन्यूनताभास-
तापि वेदितव्या ॥

D298a2
P335b5

प्रागुत्पत्तेरहेतुत्वादिति। पूर्वमुत्पादाच्छब्दस्य प्रयत्नानन्तरीयकत्वं
नास्तीत्यस्याहेतुत्वं चोदयत इदमुत्तरम् असिद्धभाग्विपरीतभाक् च
भवति। यतः प्रयत्नानन्तरीयकत्वमसिद्धमप्रयत्नानन्तरीयकत्वं च त-
द्विपरीतं भजति। चोदयतीत्यर्थः। ततश्च प्रयत्नानन्तरीयकत्वस्या-
भावं प्रसञ्जयति। तद्विपरीतस्याप्रयत्नानन्तरीयकत्वस्य सिद्धत्वादिनि-
त्यविपरीतस्य नित्यत्वस्य च³ भावम्। एतदेव विभजन्नाह – प्रागुत्प-
त्तेर्न शब्दः⁴ प्रयत्नानन्तरीयक इत्यादि ॥

PS 6.6abc'

B246a

PSV on 6.6abc'

P336a

एतत्तु द्वेषेत्यस्य मतमित्यनेन सम्बन्धः। द्विविधत्वमसिद्धाभास-
त्वादनैकान्तिकाभासत्वाच्च। कस्मात्पुनर्द्विविधमित्याह – द्वयाध्या-
रोपत इति⁵। प्रागुत्पत्तेः साधनाध्यारोपतो ऽप्रयत्नानन्तरीयक-
त्वा⁶ध्यारोपतश्च⁷। तत्र पूर्वस्मादध्यारोपादसिद्धाभासं मतम्। इतर-
स्मादनैकान्तिकाभासम्। अर्थापत्त्या नित्यत्वसमारोपात् ॥

PSV on 6.6'cd

PS 6.6'cd

PSV on 6.6'cd

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कस्मात्पुनरसिद्धाभासमित्याह – उत्पन्नो हीत्यादि⁸। तत्रैतत्स्यात्
– उत्पन्नस्यापि प्रयत्नानन्तरीयकत्वं नास्तीत्यत आह – अस्ति च
तत्तदेति। उत्पन्ने शब्दे। अप्रयत्नानन्तरीयकत्वात्त्वित्यादि। प्र-

D298b

¹ codito em. (rtsod pa T) : cedito Ms ² prāk n.e. T ³ ciñ T for
ca ⁴ śabda<ḥ> em. : śabda° Ms ⁵ <iti> em. (žes pa T) : om. Ms
⁶ °ānantarī<ya>katvā° em. : °ānamtarīk{ā}atvā° Ms ⁷ ca n.e. T
⁸ °ītyādi em. (žes pa la sogs pa'o T) : °īty āha Ms

यत्नानन्तरीयकत्वादित्य इति ब्रुवतार्थादिदमुक्तं भवति – अप्रय-
त्नानन्तरीयकत्वान्नित्य इति। अतो विद्युदादिनानेकान्त इत्येवमनै-
कान्तिकाभासम्²॥

PS 6.7abc'

कार्यत्वान्यत्व³लेशेनेत्यादि। कार्यत्वं कृतकत्वम्। तस्यान्यत्वलेशो
भेदलेशः। तत्परामर्शन⁴ हेतुना साध्यस्यासिद्धिर्येन वचनेन दृश्यते।

D298b2
P336a6

PSV on 6.7abc'

तत् कार्यसमम्। यदि घटोऽन्येन कृतकत्वेनेति मृद्दण्डसूत्रादिनि-
बन्धनेन। किमत्र शब्दस्यैति। न हि तत्कृतकत्वं शब्दस्यास्ति। य-
तस्तद्वदनित्यः स्यात्॥

PSV on 6.7'cd

तदासिद्धाभासमिति। घटकृतकत्वस्य शब्देऽसिद्धत्वात्। घटा-
दिष्वनित्येष्वसदिति घटादिष्वनित्येष्वेतेत्यवधारणं द्रष्टव्यम्। उक्त-
त्र नित्येष्वप्यसदित्यभिधानात्। विरुद्धाभासमिति। शब्दस्य य-
त्कृतकत्वं तस्य विपक्ष एव भावात्। अथैतदेवेति शब्दकृतकत्वम्।
दृष्टान्तदोषाभासं वा। कुतः। साधर्म्येणोपनीतत्वात्। साधर्म्येणो-

P336b
B246b

9–9 cf. VVi (PSV^K 171b1–2; PSV^V D79b7–80a1, P86a2–3; Frauwallner 1957: 141,
frag. 18a; Ono 2020a: 314)

¹ °āna<n>tarīyaka° em. : °ānatarīyaka° Ms ² anaikāntikābhā-
sam em. : anaikāntikabhāsam Ms ³ °ānyatva° em. (gṛān ñid T)
: °ānyasatva° Ms ⁴ de lhur len pa'i T for tatparāmarśena ⁵ 'ji
ba dbyu gu 'khor lo dañ skud pa la sogs pa T (mṛddaṇḍacakrasūtrā-
di°?) for mṛddaṇḍasūtrādi° ⁶ viruddhābhāsam em. : viruddhābhā-
sām Ms ⁷ sādharmyeṇo° em. : sādharmyeṇo° Ms

पनीते घटे कृतकत्वं नास्ति। अतः साधनविकलदृष्टान्तदोषाभासम्¹
किं पुनः कारणं विशेषं गृहीत्वानुमानं न क्रियत² इत्याह – त-
स्येत्यादि। विशेषो ह्यर्थमर्थ³ प्रति नियतः। ततो यद्यसाव³नुमिता-
वुपादीयेत⁴ न सामान्यम्³ अनुमानाभाव एव स्यात्¹ सर्वहेत्वभा-
5 वापत्तेः। अस्ति चानुमानम्। अतो न विशेषः परिगृह्यते ॥

D298b7
P336b5
D299a

निदर्शितविपक्षा⁵भ्यामित्यादि। निदर्शितश्च निदर्शितविपक्षश्च निद-
र्शितविपक्षौ।^h अवयवसरूपाणामपि ह्येकशेषो दृष्टः।ⁱ यङ्लुकाविति
यद्वत्^h। ताभ्यां साधर्म्येण सिसाधयिषितार्थⁱविपरीतार्थो येन वचनेन
साध्यते प्रदर्श्यते। तत् साधर्म्यसमम्। साधनशब्दो भावादिसाध-
10 नोऽपि दृष्ट इत्यतस्तद्वचच्छेदायाह – करणं कारकं कृत्वेति। तद्य-
थेत्याद्युदाहरणप्रदर्शनम्⁹। अनित्यः⁶ शब्दः प्रयत्नानन्तरीयकत्वा-

PS 6.8abc'

PSV on 6.8abc'

^{h-h} cf. AKV 433,26–27 ⁱ⁻ⁱ Pāṇ 7.4.82

¹ sādhanavikaladr̥ṣṭānt<ados>ābhāsam em. (dpe sgrub byed dañ
bral ba'i skyon ltar snañ ba'o Ṭ) : sādhanavikaladr̥ṣṭāntābhāsam Ms
² °ānumānaṃ <na> kriyata em. (rjes su dpag pa mi byed Ṭ) : °ānu-
mānaṃ kriyata Ms ³⁻³ de'i phyir gal te 'di rjes su dpag pa la ñe
bar len na de ni spyi'o Ṭ for tato yady asāv anumitāv upādīyeta, na
sāmānyam ⁴ anumitāv em. (cf. rjes su dpag pa la Ṭ) : anumitād
Ms ⁵ °vipakṣā° em. (mi mthun phyogs Ṭ) : °vivakṣā° Ms
⁶ °sarūpāṇām em. : °svarūpāṇām Ms : ño po rnam la Ṭ ⁷ si-
sādhayiṣatārtha° em. : sisādhayiṣatārtha° Ms ⁸ tad yathety<ādy>
em. (dper na zēs pa la sogs pa Ṭ) : tad yathety Ms ⁹ °pradarśa-
nam em. (rab tu ston pa Ṭ) : °pramadanaṃ Ms

दाकाशवैधर्म्येण प्रयोगे कृते जातिवाद्याह¹ – यदि निदर्शितविपक्ष-
साधर्म्यात्प्रयत्नानन्तरीयकत्वादित्यः शब्दः²। निदर्शिताकाशसा-
धर्म्याद्मूर्तत्वान्नित्यो³ भविष्यतीति⁴। तथा घटसाधर्म्येण कृते प्रयोगे
जातिवाद्याह – यदि निदर्शितघटसाधर्म्यात्प्रयत्नानन्तरीयकत्वादिति-
त्यः शब्दः⁵। निदर्शितविपक्षाकाशसाधर्म्याद्मूर्तत्वान्नित्य इत्येत-
त्साधर्म्यसमम्॥

P337a

B247a

PSV on 6.8'cd'

पूर्ववदृष्टान्तद्वये घटवैधर्म्येण योज्यमिति। यथा साधर्म्यसमं दृ-
ष्टान्तद्वय आकाशसाधर्म्येण योजितम्। तथेदमपि घटवैधर्म्येण यो-
ज्यम्। तद्यथानित्यः शब्दः प्रयत्नानन्तरीयकत्वाद्वटसाधर्म्येण कृते
पर आह – यदि निदर्शितघटसाधर्म्यात्प्रयत्नानन्तरीयकत्वादित्यः
शब्दः⁶। निदर्शितघटवैधर्म्याद्मूर्तत्वान्नित्य इति⁷। तथानित्यः⁸ प्रय-
त्नानन्तरीयकत्वादाकाशवैधर्म्येण कृते निदर्शितविपक्षघटवैधर्म्याद्-
मूर्तत्वान्नित्यो भविष्यतीति॥

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D299b

PS 6.8'd–9ab
PSV on 6.9ab

किं पुनः कारणं साधारणानैकान्तिकाभासम्। आह – न हि पू-
र्वपक्ष इत्यादि। यस्मान्न यथोत्तरपक्षे ऽमूर्तत्वं साधर्म्यं वैधर्म्यं वानै-

P337b

¹ jātivādy āha em. (Itag chod smra ba pos smras pa Ṭ) : jātivācyāha
Ms ² nidarśitākāśasādharmyād em. (dper byas pa'i nam mkha'
dañ chos mthun pa ñid las Ṭ) : nidarśitākārāsādharmmyād Ms
³ amūrtatvā<n> nityo em. (lus can ma yin pa ñid kyi phyir rtag par
Ṭ) : amūrtatvānityo Ms ⁴ bhaviṣya<ñi>ti em. ('gyur ro źes pa'o
Ṭ) : bhaviṣyati Ms ⁵ °vipakṣā° em. (mi mthun phyogs Ṭ) : °vi-
vakṣā° Ms ⁶ sādharmaṇānaikāntikā° em. : sādharmaṇāṃnaikāntikā°
Ms

कान्तिकं तथा पूर्वपक्षे प्रयत्नानन्तरीयकत्वम्। अतः साम्याभावा-
त्साधारणानैकान्तिकाभासमेतत् ॥

विरुद्धाव्यभिचारिवदिति विरुद्धाव्यभिचार्याभासमित्यर्थः¹। वि-
रुद्धाव्यभिचारिणा तुल्यं वर्तत इति कृत्वा² न तु विरुद्धाव्यभिचारी³
5 अमूर्तत्वस्यानैकान्तिकत्वात्⁴ न प्रयत्नानन्तरीयकत्वस्य ॥

PS 6.9cd
PSV on 6.9cd

D299b4
P337b3

अनन्वयादित्यव्याप्तेरित्यर्थः। कस्मात्पुनरनन्वय इत्याह – द्विवि-
धेऽपि ह्यनैकान्तिकाभास इत्यादि। दृष्टान्तवचनेन ह्यन्वयव्यतिरेक-
लक्षणा व्याप्तिरुपदर्श्यते²। अन्यथा हेत्वनुग्रहो³ न स्यात्। न च साध-
र्म्यसमे वैधर्म्यसमे वान्वयव्यतिरेकावुपदर्शितौ⁴। यथा चोत्तर⁴पक्षे
B247b तथा पूर्वपक्षेऽपि। ततो मम दृष्टान्तो दुष्टः⁵। तथा तवापीति चोदयतो
दृष्टान्ताभासचोदनापि युज्यते ॥

PS 6.10ab
PSV on 6.10ab

विपरीतान्वयत्वाच्च दृष्टान्ताभासोक्तिरपीति प्रकृतेन सम्बन्धः।
कथं पुनर्विपरीतान्वयत्वं सम्भाव्यत इत्याह – साध्यदृष्टान्तसङ्करा-
दिति। सङ्करणं सङ्करः साध्यस्य साधर्म्यदृष्टान्तेनैकीकरणम्⁵। यथा

PS 6.10cd

PSV on 6.10cd

¹ arthaḥ em. (dittography) : arthaḥ | viruddhāvyaabhicārivad iti | viru-
ddhāvyaabhicāryabhāsam ity arthaḥ Ms ² vyāptir upadarśyate em.
(cf. khyab pa bstan par bya ste T) : vyāptirūpadarśyate Ms
³ hetva<nu>graho em. (gtan tshigs la phan 'dogs par T) : hetvagra-
ho Ms ⁴ cottara° em. (ca n.e. T) : cettara° Ms ⁵ sādharmaḍṛ-
ṣṭān<t>enai<kī>karaṇam em. (chos mthun pa ñid kyi dpe dañ gcig
tu byed pa'o T) : sādharmaḍṛṣṭānenaikaraṇam Ms

घटस्तथा शब्द इति। वैधर्म्येणापि हि न यथाकाशं तथा शब्द
इत्याकाशसाधर्म्यप्रतिषेधेन घटसाधर्म्यमे¹व समर्थ्यते ॥

D300a

प्रायेण हीत्यादिना सङ्करस्वरूपं दर्शयति। उपनयं सङ्करमित्य-
र्थः। यद्येवमुपनयं कुर्वन्ति' ततः किमित्याह – तत्रैतस्मिन्नित्यादि।
स्यादेतत् – अन्वयस्य वैपरीत्ये यथा घटस्तथा शब्दो न यथाकाशं
तथा शब्द इत्येवमुपनयो न शक्यत एव कर्तुम्। तस्मादुपनयं कर्तु-
मिच्छता न विपर्ययेणान्वयः कर्तव्यः। ततः कुतस्तस्य सम्भव
इत्याह – एवमपि हीत्यादि। यस्मादेवमपि कृते तथेत्युपसंहारो न
तथेति वा युज्यत एव। कथम्। नित्यममूर्तमाकाशम्' तथा च श-
ब्दः' तथा मूर्तोऽनित्यो घटो दृष्टः' न च तथा शब्द इत्येवं विपर्यये-
णापि कृते² ऽन्वये तथेत्युपसंहारो युज्यत एव³ ॥

P338a

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कथं पुनरेष दोषः पूर्वपक्षे शक्यत आपादयितुम्' यतस्तदाभास-
ता भवतीत्याह⁴ – तुल्यत्वाद्यथा⁷ चेत्यादि। तुल्यत्वात्पूर्वोत्तरपक्षयो-
र्यथोत्तरपक्षे विपरीतान्वयस्तथा पूर्वपक्षेऽपीति। एवं विपरीतान्वय-
त्वेन⁵ समतायाः प्रसङ्गाद्विपरीतान्वयत्वं चोदयतो दृष्टान्ताभासचोद-
नाप्युपपन्ना ॥

B248a

¹ °sādharmyam em. : °sādharmmyem Ms ² vipary<ay>eṇāpi kṛte
em. (phyin ci log tu byas pa na yañ Ṭ) : viparyeṇāpi kṛte Ms
³ eva em. (kho na'o Ṭ) : iti eva Ms ⁴ āha n.e. Ṭ ⁵⁻⁵ tathā pū-
rvapakṣe 'pīti. evaṃ viparītānvayatvena n.e. Ṭ

एतदेव स्फुटीकुर्वन्नाह – निदर्शितमात्रस्य हीत्यादि। लौकिकैर्हि यावन्मात्रं निदर्शितं घटादि। तावन्मात्रं दृष्टान्तत्वेनेष्यते। अतस्तावन्मात्रस्य दृष्टान्तत्वे पूर्वोत्तरपक्षयोस्तुल्यो विपरीतान्वयः। कस्मादित्याह – तथा हीत्यादि। यस्मात्पूर्वपक्षे यथा घटो धर्मद्वयेन साध्यसाधनलक्षणेन संयुक्तस्तथोत्तरपक्षे ऽप्याकाशं धर्मद्वयेनामूर्तत्वनित्यत्वलक्षणेन। सहभावश्च साध्यसाधनयोर्दृष्टान्तेन प्रदर्श्यते। स च विपरीतान्वयेऽपि शक्यत एव निदर्शिते घटादौ प्रदर्शयितुम्²। तदुपपद्यते दृष्टान्ताभासचोदनेत्यभिप्रायः ॥

P338b

D300b

D300b2

P338b3

ननु च यथा जातिवादिना प्रयोगेण³ हेतोरविनाभावित्वं नोपदर्शितम्। तथा पूर्वपक्षवादिनापि। ततो लौकिकं प्रयोगं प्रति दूषणत्वमेवानयोर्युक्तम्। तुल्यपर्यवस्थानात्। तत्किमिति दूषणाभासत्वमित्यत आह – एतच्चेत्यादि। एतद्दर्शयति – सत्यमेतद्यथा वदसि। तथाप्यैकान्तिके हेतावनैकान्तिकेन प्रत्यवस्थानमयुक्तमित्येतावतैवोत्तराभासत्वमस्य द्वयस्योक्तमिति। तादात्म्यमैकान्तिकत्वस्वभावत्वम्। ततो भेदेन वैपरीत्येनानैकान्तिकत्वेनेत्यर्थः। तेन हेतुना व्यभिचारिनिभं द्वयमुक्तम्। न तु प्रयोगे पूर्वत्र⁵ हेतुरैकान्तिकः कृत इति नैकान्तिकत्वेन प्रदर्शित इत्यर्थः ॥

PSV on 6.11

PS 6.11

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¹ tathā hī° em. (de ltar ni ṭ) : yathā hī° Ms ² pradarś<ay>itum em. : pradarśitum Ms ³ prayogeṇa em. : prayogena Ms ⁴ tādātmyam em. (cf. de bdag ñid ṭ) : tadātmyam Ms ⁵ prayoge pūrvatra em. (cf. sbyor ba sñā ma ṭ) : prayogo pūrvvatra Ms

PSV on 6.11 लौकिकप्रयोगानुवृत्त्या हीति लौकिकप्रयोगानुरोधेन¹ यतो लौ-
 किक एव प्रयोगे² तयोरवकाशः । न त्वस्मदीये प्रयोगे । तत्रैकान्तिक- B248b
 स्य दर्शितत्वात् । किमभिसन्धायानैकान्तिकाभासमेतदुक्तमित्याह – P339a
 हेतोः प्रयत्नानन्तरीयकस्येत्यादि । केन हेतुनेत्याह – वैपरीत्येनेति ।
 वैपरीत्यमप्यैकान्तिकस्यानैकान्तिकत्वम् । एतेन तादात्म्यभेदेनेत्य- 5
 स्यार्थ उपदर्शितः⁴ । तथा हि प्रयुज्यमान इति⁵ यथास्माकं प्रयो-
 गस्तथा प्रयोगे क्रियमाण इत्यर्थः । साधर्म्यसमादीनीत्यादिशब्देन D301a
 वैधर्म्यविकल्पाविशेषसमादीनि गृह्यन्ते । असम्बद्धान्येवेति तत्समु-
 त्थापनस्यासम्भवात् ॥

PS 6.12ab' साधर्म्येऽपि विशेषोक्तिरिति लक्षणम् । साधर्म्ये⁸ विशेषोक्तिरपि जा- D301a1
 तिः । न केवलं प्राप्त्यप्राप्तिसमादीनीत्यपिशब्दस्यार्थः । विकल्पसम- P339a4
 मिति लक्ष्यम् । पूर्ववद्धटसाधर्म्येणानित्यत्वे कृत इति प्रतिज्ञाते ।
 PSV 6.12ab'

¹ 'jig rten pa'i sbyor ba'i dor byas bas so T for laukikaprayogānuro-
 dhena ² prayoge em. : prayoyoge Ms ³ °ānaikā<ntikā>bhā-
 sam em. (ma ñes pa ltar snañ bar T) : °ānaikābhāsam Ms ⁴-
⁴ °bhedenet<y> asyārtha upadarśitaḥ em. (tha dad pas źes pa 'di'i
 don ñe bar bstan to T) : °bhedenetasyārthopadarśitaḥ Ms ⁵ ta-
 thā hi prayujyamāna iti n.e. T ⁶ °vikalpāviśeṣasamā° em. : °vika-
 lpa<vi>śeṣasamā° Ms (rnam par rtog pa dañ khyad par mtshuñs pa
 T) ⁷ °samutthā<pa>na° em. (cf. skyed par byed pa T) :
 °samutthāna° Ms ⁸ sādharmae em. (chos mthun pa ñid la T) : sā-
 dharmmyeṇa Ms ⁹ °sādharm<y>eṇā° em. : °sādharmmeṇā°
 Ms

¹तद्यथानित्यः शब्दः प्रयत्नानन्तरीयकत्वाद्धटवदिति। जातिवाद्याह
 – सत्येतस्मिन् साधर्म्ये घट एव पाक्यश्चाक्षुषश्च। तेन घट एव चा-
 क्षुषत्वात्पाक्यत्वाच्चानित्यो भविष्यति। ²न शब्दः। शब्द एवाचाक्षु-
 षोऽपाक्यः श्रावणश्च। न घटः। तेन शब्द एवाचाक्षुषत्वादित्वान्
 P339b नित्यो भविष्यति। न घट इति। यत् साध्यमनित्यत्वं तद्विपर्ययेण
 नित्यत्व¹कल्पनं विकल्पसमम्²। उदाहरणादन्यत्रापीति। उदाहरणं
 घटः। ³तस्मादन्यत्रापि शरावादौ जलादौ च कृतकत्वसाम्येऽपि³ यथा
 B249a पाक्यापाक्यत्वविशेषो दृष्टः। तथा शब्दघटयोरपि कृतकत्वसाधर्म्ये
 सत्यपि नित्यानित्यत्वविशेषो⁵ भविष्यति ॥

10 व्यभिचारिविशेषेणेत्यपाक्यत्वेन⁶ तद्धि घटाच्छब्दस्य विशेषश्च
 भवति। व्यभिचारि च। अनित्यादन्यत्रापि भावात्। असामान्येन
 वेत्यसाधारणेन श्रावणत्वादिना। नित्यासक्ते⁷स्तदाभतेत्यु⁸भयत्र स-

PS 6.12'bcd–
13a'

l-j cf. VVi (Frauwallner 1957: 139, frag. 14a; Ono 2020a: 311); RL 31a16-20

¹ °yeṇa nityatva° em. (rtag pa ñid du Ṭ) : °yeṇānityatva° Ms ² vi-
 kalpasamam em. (rnam rtog mtshuñs Ṭ) : vikalpanamam Ms
³⁻³ de las gźan kham phor la sogs pa la yañ dañ chu la sogs pa la
 yañ byas pa ñid du mtshuñs pa la Ṭ for tasmād anyatrāpi śarāvādau
 jalādau ca kṛtakatvasāmye 'pi ⁴ pākyaṅpākya° em. (tshos par
 bya ba dañ tshos par bya ba ma yin pa Ṭ) : grāhyāpāhya° Ms
⁵ °viśeṣo em. : °viśeṣau Ms ⁶ apāk<y>atvena em. (tshos pa ma
 yin pa ñid kyis Ṭ) : apākatveneti Ms ⁷ °āsaktes em. (thal phyir Ṭ) :
 °āsakteh Ms ⁸ tadābhateti em. (de snañ ñid Ṭ) : tadācateti Ms

म्बन्धनीयम्। एतदुक्तं भवति – अपाक्यत्वादिना विशेषेण श्रावण-
त्वादिना वासाधारणधर्मेण नित्यत्वासञ्जनात्तदाभासतेति ॥

D301b

PSV on
6.12'bcd–13a'

स्वपक्षासिद्धिवदित्यादि। पूर्वपक्षेऽपि साधारणासाधारणानैका-
न्तिकधर्मतामध्यारोप्य प्रत्यवतिष्ठते – यथा मम व्यभिचारिसाधार-
णासाधारणधर्माभ्यां नित्यत्वसिद्धिर्नास्ति¹ एवं भवतोऽपीति। एवं
स्वपक्षासिद्धिवत्परत्रासिद्धिदर्शनाद्दूषणं वैतत्² स्यात्साधनं वा।
स्वपक्षस्येत्यध्याहार्यम्। साधने विरुद्धानैकान्तिकाभासमिति। य-
द्यपाक्यत्वादि स्वपक्षसिद्धर्थमेव प्रयुङ्क्ते³। ततो विरुद्धाव्यभिचार्याभा-
समतुल्यबलत्वात् ॥

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P340a

अन्यथापीत्यादि। यथैव हि न द्रव्यम्। न कर्म शब्दः। अचाक्षु-
षत्वे सति प्रत्यक्षत्वादित्यचाक्षुषत्वसहितस्यैव प्रत्यक्षत्वस्य हेतुत्वम्^k।
एवं पाक्यत्वादिसहितस्यैव प्रयत्नानन्तरीयकत्वस्य हेतुत्वम्। न केव-
लस्य। प्रत्यक्षत्ववदेव⁴ व्यभिचारित्वादित्येवं यदि पाक्यत्वादिसहि-
तस्य हेतुत्वमाह⁷ तदानेनापि प्रकारेणानैकान्तिकाभासम्। किं
कारणमित्याह – केवलं हीत्यादि। प्रत्यक्षत्वाचाक्षुषत्वयोर्हि न के-

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^{k-k} cf. PSV on PS 3.23cd (PSV^k 132a5–6; PSV^v D46b3, P49b4; cf. PST 3 Ms B130a3–5)

¹ °pakṣāsiddhi° em. (phyogs ma grub pa Ṭ) : °pakṣasiddhi° Ms
² vaiṭat em. (cf. 'di 'gyur ram Ṭ) : caitat° Ms ³ viruddhāvyabhicāry°
em. ('gal ba mi 'khrul ba can Ṭ) : viruddhavyabhicāry° Ms ⁴ eva
n.e. Ṭ

वलयोर्हेतुत्वम्। सहितयोरेव हेतुत्वम्। प्रयत्नानन्तरीयकत्वस्य तु
 1 केवलस्यापि हेतुत्वमिति समुदायार्थः ॥

B249b

एकत्वप्रसङ्गादविशेषकृदिति लक्षणम्। साध्यदृष्टान्तधर्मिणोरनि-
 2 त्यत्वादिना साधर्म्येणैकत्वप्रसङ्गाद्धेतोर्धर्मान्तरैरपि यदेकत्वं करोति।

D301b7
P340a5
D302a

PS 6.13'ab

5 तदविशेषकृत्। अत्र सूत्रे नोक्तम् – अनेन सहास्याविशेष इति। अ-
 तः कस्य केन सहाविशेष इति न ज्ञायत इत्यतस्तत्परिज्ञानायाह –

PSV on 6.13'ab

6 साधर्म्यनिदर्शितस्य प्रकृतत्वादित्यादि। विकल्पसमे हि साध-
 7 र्म्येऽपि विशेषोक्तिरिति वचनात्साधर्म्यनिदर्शनं प्रकृतम्। यतः प्रय-
 त्नानन्तरीयकत्वं शब्दस्य साधर्म्यनिदर्शितेनैव⁴ घटादिना साधर्म्यम्।
 10 नान्येन ॥

P340b

10

तथापि न ज्ञायत एव – तेन⁵ सह कस्यैकत्वप्रसङ्ग इति। अत
 आह – प्रतियोग्यश्रवणादित्यादि। साध्यादन्यस्तावदिह प्रतियोगि-
 त्वेन न शक्यते प्रत्येतुम्। तस्याश्रुतत्वात्। साध्यस्य⁶ च प्रकृतत्वात्
 प्रत्यासन्नत्वम्। अतस्तस्येति गम्यते। अविशेषप्रसङ्गनमित्यने-
 15 कार्थत्वात् करोतेरिह प्रसङ्गनार्थो⁷ विज्ञेय इति दर्शयति। तदेवं साध्य-

15

1-1 PS 6.12a

1 sādharṁ<y>eṇai° em. : sādharṁmeṇa Ms 2 °nidarśita° em.
 (dper byas pa T) : °nirdarśita° Ms 3 °nidarśanaṁ em. (dpe'i T) :
 °nirdarśanaṁ Ms 4 chos mthun pa ñid kyi dpe T for sādha-
 rmyanidarśitenaiva 5 tena em. : kena Ms (cf. ci žig T)
 6 bsgrub par bya ba ñid T for sādhyasya 7 prasañjanārtho em. (cf.
 thal bar 'gyur ba'i don du T) : prasamjanam artho Ms

धर्मिणः साधर्म्यदृष्टान्तेनैकत्वप्रसङ्गादविशेषप्रसञ्जनमविशेषसममित्युक्तं भवति ॥

कस्य केन सहाविशेष इति। किं घटेनैव शब्दस्याविशेषः¹ आहोस्विदन्येनापि पटादिना। अथ वा किं घटधर्मैर्गैकेन शब्दस्याविशेषः¹ उत सर्वैर्घटधर्मैरित्यत आह – अविशेषितत्वात्सर्वस्य सर्वेणोति। न ह्यत्र किञ्चिद्विशेषणमुपात्तम्। तस्मात्सर्वस्य वस्तुनः सर्वैर्धर्मैः परस्परमविशेषो वेदितव्यः ॥

^mयदि घटसाधर्म्यदर्शनादन्योऽप्यविशेषः क्रियत^m इत्यनेन तन्मतेऽतिप्रसङ्गं² दर्शयति। यद्वशेनाविशेषः प्रसज्यते।ⁿ सर्वे घटधर्मा इत्यादिना तदविशेषप्रसञ्जनम्। सर्वस्य परस्परसाधर्म्यादिति। प्रमेयत्वादिकात्सर्वस्य जगत एकत्वप्रसङ्गो² ऽविशेषत्वप्रसङ्ग इत्येतदविशेषसमम् ॥

नातिभिन्नमिति। विकल्पसमे हि साक्षाद्विशेषदर्शनम्। इह त्वविशेषप्रसङ्गमुखेनेति प्रयोगमात्रं भिद्यते। नार्थः। तस्मान्नातिभिन्नम्। अतस्तद्वैवानैकान्तिकाभासम् ॥

^{m-m} cf. PST 4 Ms B188b2 ⁿ⁻ⁿ cf. PST 4 Ms B188b2

¹ paṭā° em. (snam bu T) : ghaṭā° Ms ² tanmate 'tiprasaṅgam em. (cf. de'i lugs la ha cañ thal ba T) : tanmata×(pr)asaṅgan Ms ³ tad-vad em. (de b'zin du T) : tadvav Ms ⁴ eva n.e. T

D302b4
P341a4

PSV on 6.13cd

अनत्यन्तभावित्वादि^१ति। प्रयत्नानन्तरीयकत्वमनित्यत्वं चोभयमन-
त्यन्तभावित्वमेव^१। तथा हि प्रयत्नानन्तरं भावित्वं^२ प्रयत्नानन्तरीयक-
त्वम्। तच्चानत्यन्तभावित्वमेव। प्राक्प्रयत्नाद^३भावात्। अनित्यत्वम-
प्यनत्यन्तभावित्वमेव^४। ततः साध्यसाधनयोरभेदात्प्रतिज्ञार्थैकदेशो
५ हेतुरित्यसिद्धता ॥

एतच्चासिद्धाभासम्। किं कारणमित्याह – प्रागुत्पत्त्यभाव-
स्येत्यादि। प्रागुत्पत्तेरभावो यस्य। तत्प्रागुत्पत्त्यभावम्^५। किं पुन-
स्तत्। प्रकृतत्वात्प्रयत्नानन्तरीयकत्वम्। तस्य हि प्रयत्नात्प्रागुत्प-
त्त्यभाव इति प्रसिद्धमेतत्। तस्य साध्यस्वभावतां समारोप्य सा-
१० ध्यसाधनयोरविशेषप्रसञ्जनादसिद्धाभासमेतत् ॥

P341b

D303a

B250b

प्रागुत्पत्त्यभावस्य च साध्यतासमारोपेण साध्यधर्माद्भेदं दर्शय-
ति। साध्यधर्मो ह्यनित्यत्वं पूर्वावस्थाविशेषप्रभावितम्। प्रयत्नानन्त-
रीयकत्वं तु प्रयत्नानन्तरमुत्पत्तिरभिव्यक्तिर्वा ज्ञानलक्षणा धर्मान्तर-
मेव। न चात्र तत्साध्यं सिद्धत्वात्। किं तर्हि तेन सिद्धेनानित्यत्वं प्र-

^१ cf. 37, 11 ^२ cf. PSV on PS 3.31ab (PSV^K 137a1; PSV^V D50a6, P53b4) (cf. PST 3 Ms B143b4–5)

^१ a<na>tyantabhāvitvam em. (śin tu yod pa ma yin pa T) : atyaṃta-
bhāvitvam Ms ^२ prayatnānantaraṃ bhāvitvaṃ em. (cf. brtsal ma
thag tu skye ba ñid T) : prayatnānantarīyatvaṃ bhāvitvaṃ Ms
^३ prayatnād em. : prayannād Ms ^४ anatyantabhāvitvam em. (cf.
gtan nas yod pa ma yin pa T) : anyanatyantabhāvitvam Ms ^५ prā-
gutpattyabhāvam em. (skye ba las śnar med pa'o T) : prāgutpattyā-
bhāvaṃ Ms

ध्वंसाभावपर्यायः¹ अवस्थाविशेषात्मकम्। यदाह – सिद्धेन
हीत्यादि॥

अनित्यवदन्यधर्मसाधकमपीति।² प्रयत्नानन्तरीयकत्वं यथानि-
त्यत्वं साधयति² अनित्ये दर्शनात्² तथा पाक्यत्वादिकमपि साध्य-
विशेषविरुद्धं धर्मान्तरम्² तद्वति घटादौ दर्शनात्। ततश्च साध्येतर- 5
धर्मयोः साधनत्वेनाविशेषादविशिष्टम्॥

एतच्चेत्यादि। साध्यस्य धर्मस्य बाधकः साध्यबाधकः³ विरुद्धो
धर्मः। तस्य साधकं साध्यबाधकसाधकम्। तद्भावः साध्यबाधक-
साधकत्वम्। इह तु तच्चोदने साध्यबाधकसाधकत्वशब्दो द्रष्टव्यः।
विरुद्धहेतुचोदकत्वेन विरुद्धाभासमित्यर्थः। किं कारणमित्याह – 10
पाक्यादिष्वनेकान्तादि³ति।⁴ न हि यथानित्यत्वे साध्ये प्रयत्नानन्तरी-
यकत्वस्यैकान्तिकत्वम्। तथा पाक्यादिषु^{5 4}। तस्माद्विरुद्धाभासमेत-
त्॥

¹ žig nas med pa'i rnam graṅs can T for pradhvaṃsābhāvaparyāyaḥ
^{2 - 2} prayatnānantarīyakatvaṃ <yathānityatvaṃ> sādhayati em.
(brtsal ma thag tu byuñ ba ñid ni ji ltar ... mi rtag pa ñid sgrub par
byed pa T) : prayatnānaṃtarīyakatvaṃ | sādha{.}yati Ms ³ ñes pa
las T for anekāntāt ⁴⁻⁴ ji ltar rtag pa ñid bsgrub par bya ba la
brtsal ma thag tu byuñ ba ñid ni ñes pa ñid de de ltar tshos pa la
sogs pa rnam la'o T for na hi yathānityatve sādhye prayatnānantarī-
yakatvasyaikāntikatvam, tathā pākyādiṣu ⁵ pākyā° em. : pā-
kṣā° Ms

D303a6
P341b8
P342a

आह चेत्यनन्तरोक्तमर्थं श्लोकेन सङ्गृह्णाति। साध्यबाधकधर्मोऽपि तुल्यत्वेनाविशेषकृच्चोदनेति² शेषः। साध्यबाधके धर्मं तुल्यत्वेनाविशेषं करोति³ प्रसञ्जयति। हेतोर्या चोदना। यथास्य हेतोरिष्टे धर्मे

PSV on 6.14
PS 6.14D303b
5

साधकत्वम्। तथा साध्यबाधकेऽपीत्येवंप्रकारा। सा हेतोर्दोषे विरुद्धाभासाविशेषसमा जातिर्भवति। न केवलं साध्यहेत्वविशेषात्। किं तर्ह्यनेनापि प्रकारेणेति द्योतनायापिशब्दः। दोषाभावे ऽपि तु हेतोः सा चोदना दूषणं भवतीत्येष श्लोकार्थः ॥

D303b2
P342a5
B251a

किं पुनरेतानि साधर्म्यवैधर्म्यविकल्पाविशेषसमान्युत्तराभासान्येव सर्वत्र भवन्ति। उत क्वचिदुत्तराण्यपीत्युत आह – उत्तराणि स्यु-

PSV on 6.15a

PS 6.15a

10

रित्यादि। ऐकान्तिकवति पूर्वपक्षे यद्यैकान्तिकैरेभिः प्रत्यवस्थानं स्यात्। तदैतानि दूषणान्येव भवेयुः। तुल्यप्रत्यवस्थानान्न तदाभासानि। प्रकारान्तरेणाप्युत्तराण्येव स्युरिति दर्शयन्नाह – पूर्वपक्षे चानैकान्तिकवतीत्यादि। अनैकान्तिकवति वा⁵ पूर्वपक्षे यदि यथोप-

PSV on 6.15a

P342b

15

वर्णितेन व्यभिचारिणा साधर्म्यसमादिना प्रत्यवस्थानं स्यात्। एवमप्येतान्युत्तराण्येव⁶ स्युः ॥

¹ tulyatvenā° em. (mtshuñs pa ñid kyis T) : tulyatvaṃ nā° Ms

² rtsod pa la'o źes pa T for codaneti ³ mtshuñs pa ñid kyis

gtan tshigs kyis khyad par med par byed T for tulyatvenāviśeṣaṃ

karoti ⁴ °vikalpāviśeṣa° em. (rnam par rtog pa dañ khyad par

med pa T) : °vikalpaviśeṣa° Ms ⁵ vā n.e. T ⁶ eva n.e. T

एतदेव दर्शयति – ततो दूषणद्वारेणेत्यादिना। तत्र साधर्म्यवैध-
 र्म्यसमयोरनैकान्तिकवति पूर्वपक्षेऽनैकान्तिकेनैव¹ प्रत्यवस्थानाद्दूषण-
 द्वारेणानैकान्तिकचोदनात्²। ऐकान्तिकवत्यैकान्तिकेन प्रत्यवस्थानात्
 साधनद्वारेण विरुद्धानैकान्तिकचोदनात्। विकल्पसमे तु साधारणा-
 साधारणानैकान्तिकवति³ पूर्वपक्षे साधारणासाधारणाभ्यां प्रत्यवस्था- 5
 नाद् दूषणद्वारेण साधारणासाधारणानैकान्तिकचोदनात्। ऐका- D304a
 न्तिकवत्यैकान्तिकेन⁴ प्रत्यवस्थानात् साधनद्वारेण विरुद्धानैकान्ति-
 कचोदनात्⁶। एवमविशेषसमे प्रथमे। तृतीये त्वैकान्तिकवत्यैकान्ति-
 केन प्रत्यवस्थानाद्दूषणद्वारेण साध्यबाधकचोदनादेतानि दूषणान्येव
 भवेयुः ॥ 10

PS 6.15b

यदि दृष्टं न बाधत इति साध्यबाधकचोदनायामपवादमाह। दृष्टं
 प्रमाणप्रसिद्धम्। क⁷ यथादृष्टं बाधकमित्याह – तद्यथेत्यादि। प्रति-
 ज्ञादोषादेवेति। यदि श्रोत्रविज्ञानप्रसिद्धं शब्दस्वलक्षणं नास्तीति प्र- B251b

PSV on 6.15b

¹ pūrvapakṣe 'naikāntikenaiva em. (cf. phyogs sña ma la ma ñes pa
 dañ ldan pa kho nas Ṭ) : pūrvapakṣeṇaikāntikenaiva Ms ² thun
 moñ gi ma ñes par rtsod pa'i phyir Ṭ for anaikāntikacodanāt
³ thun moñ ma yin pa'i ma ñes pa dañ Ṭ for sādharmaṇāsādharmaṇanai-
 kāntikavati ⁴ °vaty aikāntikena em. : °vati naikāntikena Ms (cf. ...
 dañ ldan pa la mtha' gcig tu gnas pa ma yin pas Ṭ) ⁵ sādha-
 na° em. (sgrub par byed pa'i Ṭ) : sādharmaṇa° Ms ⁶ °codanāt em. :
 °caudanāt° Ms ⁷⁻⁷ yathādr̥ṣṭa<ṃ> bādhakam em. (ji lta bur mthoñ
 bas gnod pa Ṭ) : yathādr̥ṣṭabādhakam Ms

तिजानीते¹। तदा प्रत्यक्षप्रसिद्धेन बाधनात्प्रतिज्ञा न सिध्यति¹। अथ
 P343a श्रावणशब्दाभिधेयः शब्दो न भवतीत्येवमपि प्रतीतिप्रसिद्धेन ॥

यत्र तर्हीत्यादि। अणुपूर्वको द्व्यणुकः स्थूलत्वाद्धटवदिति कृते²।
 D304a4 यथायं हेतुरणुपूर्वकत्वं साधयति¹। एवं स्थूलाणुपूर्वकत्वमपीति। PSV on 6.15cd
 P343a1
 5 स्थूलतरापेक्षया यदणु तर्त्² स्थूलाणु। तथा च परमाणूनां स्थूलत्व-
 मपि सिध्यति। न चात्र केनचित्प्रमाणेन परमाणूनां स्थूलत्वं साध्य-
 मानं बाध्यते। तत्र कतमदुत्तरमित्याह – अबाधने विरुद्धत्वमिति। PS 6.15c
 किं कारणमित्याह – साध्यबाधकसाधनादिति³। कथं पुनः स्थूलत्व-
 स्य स्थूलाणु⁴पूर्वकत्वेन व्याप्तिः¹। यावता नात्र कश्चित्प्रतिबन्धोऽस्ति।
 D304b ततश्च स्थूलश्च स्यादस्थूलाणुपूर्वकश्चेति कुतो विरुद्धत्वम्। यथा वि-
 रूद्धत्वं तथोच्यते। कारणसमानदेश⁵मवयविद्रव्यमिति समयात्¹। या-
 वन्तमाकाशदेशमवयवद्रव्य⁶ प्राप्नोति¹। तावन्तमेवावयविद्रव्यमपि।
 ततो द्व्यणुकस्य स्थूलत्वमिच्छता⁷ तदारम्भकस्याणोः स्थूलत्वमेष्टव्य-
 म्¹। न वा द्व्यणुकस्यापि⁷। तेन समानदेशत्वात्। भिन्नदेशत्वे वा नाणु-

¹ pratijñā na sidhyati em. (dam bca' ba mi 'grub bo T) : pratijñāyā na sidhyati Ms ² ta<t> em. (de T) : ta Ms ³ °sādhanād em. (sgrub byed phyir T) : °bāadhanād Ms ⁴ sthūlāṇu° em. (rags pa'i rdul T) : sthūla tv aṇu° Ms ⁵ mthun pa'i yul sa can T for kāraṇasamāna-deśam ⁶ avayavadravyaṃ em. : avayavaṃ dravyaṃ Ms ⁷ de rtsom par byed pa'i rdul gñis pa can yañ ma yin te T for tadāra-mbhakasyāṇoḥ sthūlatvam eṣṭavyam, na vā dvyāṇukasyāpi

स्तदवयवः स्यात्। तस्माद्द्वणुकस्य स्थूलत्वमभ्युपगच्छतावश्यं तदवयवस्याप्यभ्युपगन्तव्यमिति विरुद्धम्^१॥

PS 6.16ab
PSV on 6.16ab

उपलब्धिसममिति लक्ष्यम्^१। शेषं लक्षणम्। अन्येनापि हेतु-
नेत्यपिशब्दोऽवधारणार्थः। अन्येनैव^२ हेतुनेत्यर्थः। यदि विद्युदादा-
वन्यतोऽनित्यत्वसिद्धिः^३। तत्किमायातं प्रयत्नानन्तरीयकत्वस्य^४।
येन तदनित्यत्वहेतु^३र्न भवतीत्याह – न हि तत्तस्येत्यादि। हेतुः का-
रणम्। हेतुशब्ददर्शनात्कारकधर्म^४ ज्ञापके हेतौ समारोप्य^५। यद्येन
विनापि भवति^६। न तत्तस्य हेतुः^६। तद्यथा जलमनलस्य। भवति च
प्रयत्नानन्तरीयकत्वेन विनानित्यत्वमिति हेतुहेतुमद्भावव्यवहारप्रति-
षेधाय कारणविरुद्धमाह। नायमनित्यत्वे हेतुरव्यापकत्वादिति। यो
यस्य व्यापको न भवति^३। न स तस्य हेतुः^५। तद्यथा चैतन्यस्य^५ स्व-
पनम्^६। अव्यापकं च प्रयत्नानन्तरीयकत्वमनित्यत्वस्य। व्यापकाभा-
वप्रतिरूपकः^९॥

D304b3
P343a8
P343b

B252a

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PS 6.16cd

साध्यानेकान्तमारोप्येत्यादि। साध्यस्य यो ऽनेकान्तो व्यभि-
चारः^१। तं हेतौ प्रयत्नानन्तरीयकत्वे समारोप्य हेतुव्यभिचारित्वचोद-

D304b7
P343b6
D305a

^{१-९} cf. VVi (PSV^K 173a7–b2; PSV^V D82a6–b1, P89a3–5; Frauwallner 1957: 140–141, frag. 16a; Ono 2020a: 313); RL 32a9–23

^१ 'gal ba ñid T (cf. PSV^K 173a7; PSV^V D82a6, P89a2) for viruddham ^२ a-
n<y>enaiva em. (gžān kho nas T) : an{ai}e{vaiva}naiva Ms ^३ ani-
tya<tva>hetur em. : anityahetur Ms (mi rtag pa'i gtan tshigs T)
^४ kārakadharmam em. (byed pa can gyi chos T) : kārako dharmma°
Ms ^५ cait<an>yasya em. (sems pa dañ bcas pa'i T) : caityasya Ms
^६ khyab byed mi dmigs pa'i T for vyāpakābhāva°

नात् तत्प्रतिरूपता¹ अनैकान्तिकाभासतेत्यर्थः। कारके हेता-
वित्यादिनान्यः कारकधर्मो² ऽन्यो ज्ञापकधर्मः³। ततो न हेतुव्यपदेश-
मात्रसाम्यात्कारकधर्मो ज्ञापके भवतीति दर्शयन्पूर्वस्य हेतोरनेकान्तं
धूमादिभिः सूचयति। तथा हि धूमादिभिर्विनाप्यनलादयो भवन्ति।
अथ च ते तेषां हेतवः ॥

PSV on 6.16cd

P344a

5

D305a3
P344a1

द्वितीयेऽप्यसिद्धतां हेतोरुद्भावयन्नाह – अव्यापित्वेनेत्यादि। हेतोः
प्रयत्नानन्तरीयकत्वस्याव्यापित्वेन यः सपक्षैकदेशे ऽभावः⁴। तं सा-
ध्यधर्मिणि शब्दे² विकल्पयति। अतो³ ऽसिद्धाभासम्। ननु चास्त्येव
साध्ये विद्युदादावभावः⁴ प्रयत्नानन्तरीयकत्वस्य। तत्किमुच्यते –
विकल्पयतीत्यत आह – ध्वनिस्थेन न हि सर्वं प्रसाध्यत⁵ इति। य-
स्मान्न शब्दानुगतेन प्रयत्नानन्तरीयकत्वेन सर्वे विद्युदादयो ऽनि-
त्यत्वेन साध्यन्त इत्यर्थः। किं पुनः कारणम् असिद्धाभम्⁶। न पुन-
र्दूषणमेवेत्यत आह – साध्य एव ह्यभावादसिद्धः स्यादिति। स्यादे-
तत् – तत्रापि नास्तीत्यत आह – न च शब्दे स हेतुर्नास्तीति ॥

PS 6.17

B252b

PSV on 6.17

D305a6
P344a6

संशयाख्येति जातेर्नामनिर्देशः। अर्थभेदेनेत्यादि लक्षणम्। अर्थः
पुनर्द्विविधः⁶। प्रतिज्ञार्थो हेत्वर्थश्च। तस्य भेदो विवक्षितादर्थादर्थान्त-

PS 6.18ab

¹ °dharmo em. : °dharmme Ms ² med pa ste | bsgrub bya ste |
chos can sgra la T for 'bhāvah. taṃ sādhyadharmini śabde
³ vikalpayato em. (rnam par rtog par byed de | de'i phyir T) :
vikalpayato Ms ⁴ vidyu<dā>dāv em. : vidyudāv Ms ⁵ <pra>-
sādhyata em. (m.c.; cf. rab tu sgrub pa PSV^v D82b3, P89a8) : sādhyata
Ms (sgrub par byed pa T) ⁶ ni T for punar

PSV on 6.18ab रत्वम्¹ तेन हेतोर्या संशयचोदना संशयोद्भावना¹ सा संशयसमा
जातिः। यत्र प्रतिज्ञार्थकल्पनयेति विवक्षिताप्रतिज्ञार्थादपरप्रति- D305b
ज्ञार्थ²कल्पनया। हेत्वर्थकल्पनया वेति विवक्षिताद्धेत्वर्थादन्यहेत्वर्थ- P344b
कल्पनया³। प्रयत्नानन्तरं व्यक्त्युत्पत्तिदर्शनात्संशय इति। उत्पादा-
र्थ⁴ कल्पयित्वा दूषयति। प्रयत्नानन्तरं हि व्यक्तिरपि दृश्यते। यथा 5
मूलोदकादीनाम्¹ उत्पत्तिरपि घटादीनाम्। तत् किमयं मूलोदका-
दिवद्भज्यते¹ उत घटादिवदुत्पद्यत इत्यनेकान्तः। अतोऽयुक्त-
मित्यादि। यत् एवं संशयः⁶ तस्मादयुक्तम् एतस्मात् प्रयत्नानन्तरी-
यकत्वाद्धेतोरुत्पन्नः शब्द इति वाक्यार्थः ॥

PS 6.18cd' साध्यारोपे त्वनेकान्तनिभमिति साध्यस्यानित्यत्वस्योत्पाद्यत्वे- D305b4
PSV on 6.18cd' नाध्यारोपेऽनैकान्तिकाभासमित्यर्थः⁵। तत्र चेत्युत्पाद्ये। कस्मात् P344b4
संशय इत्याह⁶ – तथा हीत्यादि। कस्माद् अनैकान्तिकाभास-
मित्याह⁷ – विनाशित्वस्य साध्यत्वादिति। व्यङ्ग्येष्वपि च विनाशि-

¹ °odbhāvanā em. : °odbhāvannā Ms ² °pratijñārtha° em.
(dam bca' ba'i don T) : °pratijñāna° Ms ³ °kalpa<na>yā em.
(brtags pas T) : °kalpayā Ms ⁴ skye ba'i don du dam bca'i don
for utpādārtham ⁵ °ādhyārope 'naikāntikābhāsam em. (sgro btags
na ni ma ñes pa ltar snañ ba T) : °āropyanaikāntikābhāsam Ms
⁶ samśa<ya> i<ty ā>ha em. (the tshom za že na | bśad pa T) : samśa
iha Ms ⁷⁻⁷ gsuñs pa | 'jig pa ñid bsgrub par bya ba ñid kyi
phyir zes pa dañ | gsal bar bya ba rnams la yañ 'jig pa ñid yod do
zes pa | T for āha ... astīti

B253a त्वमस्तीति⁷ विनाशित्वे साध्ये मूलोदकादिभिरनैकान्तिकत्वं नास्ती-
ति दर्शयति॥

अध्यारोप इति वर्तत इति। साध्यारोप इत्यत्रोक्तम् अध्यारो-
पग्रहणमिहाप्यनुवर्तते। यदि हेतुमध्यारोप्येत्यादि। प्रयत्नानन्तरो-
पलब्धिलक्षणं² हेतावुक्ते यदि प्रयत्नानन्तरोत्पत्तिमध्यारोप्य दूषयति।
प्रयत्नानन्तरीयकत्वादिति किमुक्तं भवति – प्रयत्नानन्तरमुत्पत्तेरिति।
सा चोत्पत्तिरस्माकमांसिद्धेति। ततोऽसिद्धाभासम्। कस्मादित्याह
– प्रयत्नानन्तरोपलब्धिरित्यादि॥

PSV on 6.18'd

D306a1 विपक्षेऽर्थादनिष्टोक्तिरिति लक्षणम्। शेषं लक्ष्यम्। पूर्ववत्कृते साध-
न आह – एवं ब्रुवता त्वयार्थादप्रयत्नानन्तरीयकं⁴ नित्यमित्युक्तं भ-
वति। ततश्चानेकान्तो विद्युदादिभिरिति। व्यभिचारोऽन्यसाध्यत्व
इति। अनित्यत्वादन्यन्नित्यत्वम्। तत्राप्रयत्नानन्तरीयकत्वेन साध्ये
हेतोर्व्यभिचारः। न त्वनित्यत्वे प्रयत्नानन्तरीयकत्वेन। अतोऽनै-
कान्तिकाभासम्। कस्मादित्याह – न हि हेतुर्नित्येऽप्यस्तीति।
अथ वेति⁶ प्रकारान्तरं दर्शयति। अत्र त्वध्यारोपितस्य नियमस्य यो⁷
व्यभिचारः। तं हेतौ समारोप्य चोदयतोऽनैकान्तिकाभासं भवती-
ति वेदितव्यम्॥

PS 6.19ab'

PSV on 6.19ab'

PS 6.19'bcd

PSV on
6.19'bcd

† PS 6.18cd'

¹ anaikā° em. : anekā° Ms ² °lakṣaṇe em. : °lakṣaṇai Ms ³ de la
T for asmākam ⁴ brtsal ma thag byuñ ba T for aprayatnānantarīya-
kam ⁵ 'naikā° em. : nekā° Ms ⁶ veti em. (yañ na T) : ceti Ms
⁷ <yo> em. (gañ T) : n.e. Ms

PS 6.20ab	प्रसङ्गसममिति लक्ष्यम्। शेषं लक्षणम्। प्रसिद्धे ऽपि दृष्टान्ते द्व-	D306a4
PSV on 6.20ab	योर्वादिप्रतिवादिनोर्येन हेतुर्मा ⁷ ग्यते – घट एव तावदनित्य इत्यत्र	P345a6
PS 6.20c	को हेतुरिति। एतत्प्रसङ्गसमम्। दृष्टान्ताभासवत्त्वे ¹ तदिति साध्या-	
PSV on 6.20c	न्वितत्वेन सिद्धस्यापि ² घटस्य साध्यवैकल्यचोदनात्। कः पुनः	P345b
	कार्यसमादस्य विशेषः। यावता तत्रापि शब्दकार्यत्वं घटे नास्तीति	B253b
	चोदनादृष्टान्तदोषाभासत्वमुक्तमेवैत्यत आह – पूर्वं त्वित्यादि। तत्र	
	हि शब्दकार्यत्वं घटे नास्तीति हेत्वनन्वयेन दृष्टान्तदोषा ⁴ भास-	
	त्वमुक्तम्। इह तु साध्यानन्वयेन तदाभासत्वमिति विशेषः ॥	D306b
PS 6.20d	एतद्दिङ्मात्रमित्यादि। एतदस्माभिर्दिङ्मात्रं जातिषूपदर्शितम्।	
PSV on 6.20d	हेतुन्यूनताद्याभासम् ⁵ । तासां न्यूनताद्याभासत्वेनोत्तराभासत्वज्ञाप-	10
	नार्थम्। अनया तु दिशान्यास्वप्ययुक्तोत्तरत्वं वेदितव्यम्। न्यूनता-	
	द्याभासत्वेनेत्यादिशब्देनासिद्धत्वादीनां ⁶ ग्रहणम्। उत्कर्षापकर्षस-	
	मादिष्वित्यत्राप्या ⁴ दिशब्देन वर्ण्यवर्ण्योपपत्तिप्रतिदृष्टान्तप्रकरणस-	
	मादीनाम्। कथं पुनर्दिङ्मात्रेणान्यत्राप्ययुक्तार्थता शक्यते ज्ञातुमि-	
	त्याह – एता एव हीत्यादि। मात्रग्रहणेन प्रयोगविशेषादेवानन्तप्र-	15
	भेदा जायन्ते। न त्वर्थविशेषादिति दर्शयति। अत एवार्थस्याभिन्न-	

¹ °va<t> tv etad em. (b'zin 'di yin Ṭ) : °vatv etad Ms ² °āpi em. (yañ Ṭ) : °āṭi Ms ³ °tvam uktam em. (brjod pa Ṭ) : °tvayuktam Ms
⁴ °doṣā° em. : °doṣo° Ms ⁵ °ābhāsam em. : °ābhāsādi Ms : Itar snañ ba'i phyir Ṭ ⁶ °nāsiddhatvādīnām em. (ma grub pa ñid la sogs pa rnams Ṭ) : °nāsiddhatvābhāsatvādīnām Ms ⁷ °prakaraṇa-samā° em. (skabs mtshuñs pa Ṭ) : °prakaraṇāsamā° Ms

P346a त्वाच्छक्यते तासु यथोक्तया दिशा न्यूनताद्याभासत्वेनायुक्तोत्तरता ज्ञातुम् ॥

D306b5 तत्रोत्कर्षसमा पूर्ववत्प्रयोगे कृते जातिवाद्याह – यदि प्रयत्नानन्त-
 P346a1 रीयकत्वसाधर्म्याद्यथा घटोऽनित्यस्तथा शब्दोऽपि¹ कामं¹ घटवदेव
 5 शब्दोऽपि मूर्तः प्राप्नोतीति। इयं साध्ये दृष्टान्तधर्मोत्कर्षणादुत्कर्षस-
 मा। घटो वा न श्रावणोऽतः शब्दोऽपि श्रावणो मा भूदित्येषा सा-
 ध्यस्य धर्मान्तरापकर्षणादपकर्षसमा। वर्णनीयो वर्ण्यः²। साध्य इति
 B254a यावत्। यथा शब्दो वर्ण्यः³ तथा घटोऽपीति वर्ण्यसमा। यथा वा
 घटो न वर्ण्यः¹ तथा शब्दोऽपीत्यवर्ण्यसमा। एताश्चतस्रोऽप्यविशे-
 D307a षसमायां विकल्पसमायां चान्तर्भवन्ति ॥

यद्यनित्योपपत्तेः प्रयत्नानन्तरीयकत्वादृनित्यः⁴ शब्दः¹ नित्योप-
 पत्तेरमूर्तत्वान्नित्यो भविष्यतीत्युपपत्तिसमा। एषापि नित्यसाधर्म्ये-
 णानित्यवैधर्म्येण⁵ वानैकान्तिकेन प्रत्यवस्थानात् साधर्म्यवैधर्म्यसम-
 योरन्तर्भवति। प्रतिदृष्टान्तसमा – यद्यनित्ये साध्येऽस्ति घटादिर्दृष्टा-
 15 न्त इत्यनित्यः⁷ नित्येऽपि साध्येऽस्त्याकाशादिर्दृष्टान्त इत्यमूर्तत्वा-
 P346b दाकाशादिवन्नित्यो भविष्यति। अस्या वैधर्म्यसमायामन्तर्भावः¹
 यदि घटवैधर्म्येण प्रत्यवस्थानं करोति। अथाकाशसाधर्म्येण¹ तदा

¹ 'dod na T for kāmam ² varṇyaḥ em. : vaṇṇyaḥ Ms ³ varṇyaḥ em. : vaṇṇyaḥ Ms ⁴⁻⁴ śabd<aḥ, nity>opapatter em. (sgra mi rtag pa yin na | rtag pa'i 'thad pa T) : śabdopapatter Ms ⁵ °dharmyeṇa em. : °dharmmeṇa Ms ⁶ vānaikā° em. : vānekā° Ms ⁷ sgra mi rtag pa yin na T for anityaḥ

साधर्म्यसमायाम्। प्रकरणसमा – तद्यथा पूर्ववत्कृते¹ सत्येतस्मिन्प्र-
यत्नानन्तरीयकत्वं¹ इदं प्रकरणमारब्धम् – किं नित्योऽनित्य इति। प्र-
यत्नानन्तरीयकत्वस्य व्यङ्ग्योत्पाद्ययोर्नित्यानित्ययोर्दर्शनात्। तस्मा-
त्प्रकरणं नातिवर्तते हेतुरिति। एषापि किञ्चिन्मात्रविशेषभिन्ना संश-
यसमायामन्तर्भूता। एवमन्यत्राप्यन्तर्भावो विज्ञेयः ॥

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ननु च न्यूनतादयो ऽभिधेयधर्माः। तत्कथं जात्युत्तरं न्यूनताद्या-
भासमुक्तमित्याह – अत्र तु यदस्माभिरित्यादि।⁷ अन्यथा हीति
यद्युपचारमकृत्वोच्येतेत्यर्थः। यद्येवमुच्येत¹ को दोषः स्यादित्याह
– तथा चेत्यादि। सर्वोपसंहारेषु समप्रसङ्गत इति यथैवेदं तव सा-
धनं ममापि¹ तथैवेदमुत्तरमित्येवं सर्वपूर्वोत्तरपक्षेषु तुल्यत्वापादन-
तः ॥

D307b
B254b

¹⁻¹ rtsol ma thag tu byuñ ba ñid 'di yod na T for saty etasmin praya-
tnānantarīyakatve

D307b1
P346b8
P347a

विपरीतानृतत्वे चेत्यादि। चशब्दः समुच्चये। तुशब्दोऽवधारणे। PS 6.21
नैव भेदोऽत्र लक्ष्यते। अथ वा दोषत्रयमेवेति¹ भिन्नक्रमो विज्ञेयः।
^s तत्र विपरीतं पूर्वपाक्षिकप्रयुक्तहेतुविलक्षणम्। ^t असत्यमनृतं यस्या-
र्थो न तथा यथा प्रतिज्ञायते। ^u विरुद्धो यस्यार्थः² सहानवस्थायी^{us} ॥

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^v तत्र तावद्विपरीतमित्यादि। आदिशब्देनान्यस्यापि तत्प्रकारस्य PSV on 6.21
ग्रहणम्। ^v तत्र चतुर्णामिति साधर्म्यसमादीनाम्। अनैकान्तिकेन तु
साधर्म्यादिनेति साधर्म्यवैधर्म्यसमयोरमूर्तत्वेन¹ विकल्पाविशेषस-
मयोरपाक्याचाक्षुषत्वादिना। ⁴ ऐकान्तिकस्य त्वित्यादिनाभेदं दर्शय-
ति। सहानवस्थानादिति। न ह्यैकान्तिकानैकान्तिकयोः सहावस्था-
नमास्ति। तथा ह्यैकान्तिके सत्यनैकान्तिको⁶ निवर्तते ॥

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D307b5
P347a6

विकल्पसमे त्वेतदयुक्तमिति। वादविधौ⁷ हि पाक्यत्वस्यानैका-
न्तिकत्वदर्शनायोक्तम् – न विनानित्यत्वेन प्रयत्नानन्तरीयकत्वं दृष्ट-

^{s-s} cf. VVi (PSV^K 174b8-175a1; PSV^V D83b4-5, P90b7-8; Frauwallner 1957: 138, frag. 11; Ono 2020a: 310); RL 30b25-26 ^{t-t} cf. RL 33a6 ^{u-u} cf. RL 33c16–17 ^{v-v} cf. VVi (PSV^K 175a1-2; PSV^V D83b5-6, P90b8-91a1; Frauwallner 1957: 138, frag. 12; Ono 2020a: 310); RL 30b26-c1 ^{w-w} Ce VVi (Frauwallner 1957: 139, frag. 14b; Ono 2020a: 311); cf. RL 31a20–25

¹ eveti em. (kho na'o źes Ṭ) : evema Ms ² yasyā<rtha>ḥ em. (gañ gi don Ṭ) : yasyāḥ Ms ³ caturṇām em. : ca(ttū)ṇṇām Ms
⁴ apākyā° em. (tshos bya ma yin pa Ṭ) : apākṣā° Ms ⁵ sahāvasthānam em. (lhan cig gnas pa yod pa Ṭ) : sahānavasthānam Ms
⁶ anaikāntiko em. (ma ñes pa Ṭ) : anekāntike Ms ⁷ pākya° em. (tshos par bya ba Ṭ) : pākṣika° Ms

म्। अग्निनेव धूम इत्यनुमानाय तदुक्तम्। न तु पाक्यत्वादिना विना
 न दृष्टं व्यजनानिलादिष्वनित्यत्वम्। अतो विपरीतमेतदिति। तदे-
 तदयुक्तम्। कथमयुक्तमित्याह – परेण हीत्यादि। न पाक्यत्वादिना
 घटेऽनित्यत्वमुक्तमिति सम्बन्धः। कस्मान्नोक्तम्। घटेऽनित्यत्व-
 स्योभयसिद्धत्वात्। तत्रेत्यपाक्यत्वादिके नित्यत्वसाधने। एवं ह्यनै-
 कान्तिकत्वं परपक्ष उक्तं भवतीति विपक्षेऽप्यपाक्यत्वादिदर्शनात्।
 पूर्वत्र त्वव्यापकत्वमिति। न तावत्परेण पाक्यत्वादिनानित्यत्वमुक्त-
 म्। सत्यामपि च तथोक्तौ नानैकान्तिकत्वमेवं दर्शितं भवति। किं
 तर्हि हेतोः साध्याव्यापकत्वम्। न चाव्यापको न गमकः। यथा प्र-
 यत्नानन्तरीयकत्वमनित्यत्वे ॥

P347b

D308a
B255a

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न च परेणेत्यादि। वादविधावुक्तम् – श्रावणत्वं च शब्दस्य प्रय-
 त्नानन्तरीयकस्यापि सतो दृष्टम्। अतः प्रसक्तमप्यस्मादश्रावणत्वा-

^{x-x} Ce VVi (Frauwallner 1957: 139, frag. 14c; Ono 2020a: 311); cf. PSV^K 173a2–4;
 PSV^V D82a3–4, P88b6–7; RL 29a21–25

¹ pākya° em. (tshos bya T) : pākṣa° Ms ² pākya° em. (tshos bya T)
 : pākṣa° Ms ³ apākya° em. (tshos par bya ba ma yin pa T) :
 apākṣa° Ms ⁴ nityatva° em. (rtag pa ñid T) : nitya{tva}° Ms
⁵ anaikā° em. : anekā° Ms ⁶ <vi>pakṣe em. (mi mthun pa'i
 phyogs la T) : pakṣe Ms ⁷ apākya° em. (tshos bya ma yin pa T)
 : apākṣa° Ms ⁸ pūrvatra <tv a>vyāpakatvam em. (sña ma la ni
 ma khyab pa ñid T) : pūrvatra vyāpakatvam Ms ⁹ pākya° em.
 (tshos bya T) : pākṣa° Ms ¹⁰ satyām api ca tathoktau em. (cf. de
 ltar brjod pa yod na yañ T) : satyām api cātathoktau Ms

नुमानं दृष्टसामर्थ्यान्¹ निवर्तते। न तु प्रयत्नानन्तरीयकस्यापि स-
तोऽस्य नित्यत्वं दृष्टम्²। यत्सामर्थ्यादनित्यत्वानुमानं निवर्तते। अतो
विपरीतमेवैतौ³दिति। एतदप्ययुक्तम्। यस्मान् न परेण शब्दे प्रयत्ना-
नन्तरीयकत्वादश्रावणत्वानुमानं⁴ कृतम्। किं तर्हि श्रावणत्वाच्छ-
5 ब्द एव नित्यः स्यात् सत्यपि प्रयत्नानन्तरीयकत्व इति नोत्तरं पू-
र्वपक्षेण सम्बध्यते॥

सत्यमेतदिति वादविधिकारः।⁵ इह द्विधानैकान्तिकत्वं चोद्यते।
P348a साधर्म्येण वा विपक्षेऽपि हेतोरस्तित्वप्रदर्शनात्। वैधर्म्येण वा साध्य-
व्यावृत्तौ हेतोर्व्यावृत्त्यभावप्रदर्शनात्। तत्र यद्यस्माभिः पाक्यत्वस्य
10 साधर्म्येणानैकान्तिकत्वमुच्येत। तदा सत्यमेतत् – न तु पाक्यत्वा-
दिना विना⁷ न दृष्टमित्यादिकमुत्तरं पूर्वपक्षेण न सम्बध्येत। न तु सा-
D308b धर्म्येणोच्यते। किं तर्हि वैधर्म्येण।^a परेण ह्य⁸पाक्यत्वादिना शब्दस्य
नित्यत्वमुक्तम्^a। तत्र साध्याभावे हेतोरभाव उपदर्श्यः। न चापा-

^{y-y} cf. VVi (Frauwallner 1957: 139-140, frag. 14d; Ono 2020a: 311–312 with n. 63) ^{z-z} cf. 34,1–2 (VVi) ^{a-a} PSVK 175a5; PSV^v D84a1-2, P91a4–5

¹ °sāmarthyā<n> em. (nus pa las T) : °sāmarthyā Ms ² dṛ-
ṣṭa<m> em. : dṛṣṭa Ms ³ evaitad em. (cf. 'di phyin ci log kho na T) :
eva tatad Ms ⁴ aśrāvaṇatvānumānaṃ em. (mñan par bya ba
ma yin pa ñid rjes su dpag par T; cf. PSVK 175a7; PSV^v D84a3, P91a7) :
aśrāvaṇatvād anumānaṃ Ms ⁵ pākya° em. (tshos bya T) : pākṣa°
Ms ⁶ sādharmaṇā° em. (chos mthun pa ñid kyis T) : sadha-
rmyeṇā° Ms ⁷ pākyaṭvādi<nā vi>nā em. (tshos bya ñid la sogs
pa med par T) : pākṣatvādinā Ms ⁸ hi n.e. T ⁹ °pākya° em.
(tshos bya T) : °pākṣa° Ms

क्यत्वं¹ साध्यस्य नित्यत्वस्याभावे नास्ति¹। अतोऽनैकान्तिकमिति।
तदिदमुक्तम्² – न^b तु पाक्यत्वादिना विना न दृष्टं व्यजनानिलादिष्व-
नित्यत्वमिति^b। अपाक्यत्वानित्यत्वयोर्व्यजनानिलादिषु सहभावदर्श-
नान्न साध्यव्यावृत्तौ हेतुर्व्यावर्तत इत्यर्थः ॥

B255b

अत्राचार्य आह – अस्त्येतदित्यादि। अन्वयो व्याप्तिः¹। तस्य
विपर्ययः²।^c साधर्म्येण हेतोः साध्येनानुगमः⁵। वैधर्म्येण तु साध्याभावे
हेतोरभावः^c। सतान्वयविपर्ययेण⁶ यस्य दृष्टान्तद्वयं वाच्यम्¹। तस्यै-
वेदं⁷ प्रतिविधानं युज्यते। न त्वेवं वादविधाविति। न हि तत्रानेन प्र-
कारेण दृष्टान्तद्वयं वाच्यम्¹। तथा लक्षणानभिधानात्^d तयोः सम्ब-
न्धदर्शनं दृष्टान्तः¹। तद्विपक्षयोर्वेति^d वचनात्¹। यथालक्षणं च प्रयोगा-
त्॥

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P348b

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b–b cf. 34, 1–2 (VVi) c–c cf. PS 4.2ab (Katsura 2016: 1243) d–d Ce VVi (PSVK
152b5–6; PSV^v D63b1–2, P67a6–7; PST 4 Ms B183a1–2 and B184a1; Frau-
wallner 1957: 136, frag. 5; Ono 2020a: 308)

¹ cāpākya° em. (cf. tshos par bya ba ma yin pa ... yañ T) : (v)āpā-
kṣa° Ms ² źe na | de mi rigs te | de 'di skad du T for iti. tad
idam uktam ³ pākya° em. (tshos bya T) : pākṣa° Ms ⁴ apā-
kya° em. (tshos bya min pa T) : apākṣa° Ms ⁵ sādhyenānugamaḥ
em. (rjes su bsgrub par bya bas 'gro ba dañ T) : sādhyenā{mu}⟨nu⟩-
game Ms ⁶ rjes su 'gro ba'i rnam grañs kyis T for satānvaya-
viparyayaṇa ⁷ tasyaive° em. (de kho na'i T) : tasyeve° Ms

यत्कृत्तमिति। तत्र हीदमुक्तम् – न^e तु कस्यचिच्छ्रावणस्य नि-
 त्यत्वं दृष्टमश्रावणस्य¹ चैकान्तेनानित्यत्वम्। यत्साधर्म्यवैधर्म्या-
 भ्यां नित्यत्वमनुमीयेत²। तस्माद्विपरीतमेतदिति। अस्यायुक्ततां द-
 र्शयन्नाह – तदत्रेत्यादि। नित्यः शब्दः श्रावणत्वात्। अश्रावणमनि-
 5 त्यं दृष्टम्। तद्यथा घट इत्येष वैधर्म्येण दृष्टान्तोऽस्त्येव। ततश्च नि-
 D309a त्यत्वसिद्धिः स्यात्। ईदृशेन त्विति। ईदृशो भवतो वैधर्म्यप्रयोगो
 ऽभिमतः। येन हेतुविपक्षस्य साध्यविपक्ष एव सत्त्वं प्रदर्शयते। तादृ-
 शेन नित्या विद्युदप्रयत्नानन्तरीयकत्वादित्येतत् साधनं निर्दोषं
 स्यात्। कथमित्याह – दृष्टं ह्यप्रयत्नानन्तरीयकमित्यादि ॥

D309a2
P348b6

हेत्वभाव एव परेण⁵ चोदित इति।^f प्रागुत्पत्त्यभावस्य साध्यता-
 ध्यारोपाद्धेतुसाध्ययोरविशिष्टत्वमुक्तं परेण –^g अनत्यन्तभावित्वमुभ-
 योरिति^f। एवं च हेत्वभाव एव चोदितः स्यात्। साध्यव्यतिरेकेणास-
 B256a त्वात्। अतो विपरीतत्वाभावादन्यो दोषोऽभिधेयः। न विपरीत-
 P349a त्वम् ॥

e-e Ce VVi (Frauwallner 1957: 140, frag. 14e; Ono 2020a: 312) f-f cf. PSV on
 PS 6.13cd (PSV^K 172b2–4; PSV^V D81b4–5, P88a5–7) g-g Ce' VVi (Ono 2020a:
 323); cf. RL 31b19–23

¹ aśrāvaṇasya em. (mñan bya ma yin pa ñid T) : anāśrāvaṇasya Ms
² °mīyeta em. : °mīyet[†] Ms ³ °āyukta° em. (mi rigs pa T) : °ā-
 nukta° Ms ⁴ aśrāvaṇam em. (mñan bya min pa T) : śrāvaṇam Ms
⁵ pa<re>ṇa em. (pha rol pos T) : paṇa Ms ⁶ anatyantabhāvi-
 tvam em. (cf. gtan nas med pa ñid ma yin T) : anantarbhāvitvam Ms

तथा प्राप्त्यप्राप्त्यहेतुसमयोर्विपरीतत्वाभावादन्यो दोषोऽभिधेयो
 विपरीतत्वात्¹ सर्वहेत्वपवादात्। न ह्यसत्त्वं चोदयता विपरीत²म-
 भिहितं भवति। स्यादेतत् – ^hपूर्वपक्षवादिना ज्ञापको हेतुरुक्तः¹ पर-
 स्तु कारकमध्यारोप्य दूषयति। अतो विपरीतमुच्यते¹। ज्ञापकहेतुवि-
 पर्ययेण चोदनादित्यत आह – न चायमित्यादि। न चायं³ जातिवा-
 दी प्रतिज्ञातार्थस्योत्पादने कारके हेतौ दोषमाह¹। किं तर्हि¹ ज्ञापक
 एव¹। कुतः। यस्मात् तत्रापि ज्ञापके प्राप्त्यप्राप्तौ दोषः सम्बध्यत ए-
 व¹। यद्ययं¹ हेतुः प्राप्य साधयति¹। अविशिष्टः⁴ साध्येन प्राप्नोतीत्या-
 दिना य उक्तः ॥

D309a4
P349a1

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उपलब्धिसमेऽपीति। परेण हि – ¹नायं हेतुरनित्यत्वे¹ विद्युदा-
 दावन्यतः¹ प्रत्यक्षत्वादेरनित्यत्वसिद्धेरित्युक्ते^{2,j} वादविधावुक्तम् – न^k
 ह्येवमवोचाम – प्रयत्नानन्तरीयकत्वेनैवानित्यत्वं सिध्यति¹। नान्यथे-
 ति। यद्यन्यदपि ज्ञापकमस्ति¹। प्रीताः स्म इत्येतत्किल⁴ विपरीतम्¹।

P349a6
D309b

^{h-h} Ce'e VVi (Frauwallner 1957: 140, frag. 15b; Ono 2020a: 312); cf. RL 31c13–15
ⁱ⁻ⁱ Cee VVi (Frauwallner 1957: 140, frag. 15a; Ono 2020a: 312); cf. PSV on PS 6.3 (PSV^k 170a4–5; PSV^v D78b5, P84b3; 2,15–16); cf. RL 31c7–13
^{j-j} cf. PSV on PS 6.16ab (PSV^k 173a8–b1; PSV^v D82a7, P89a4)
^{k-k} Cee VVi (Frauwallner 1957: 141, frag. 16b; Ono 2020a: 313); cf. RL 32a24–26

¹ śes par byed pa'i rgyu kho na la'o T for jñāpaka eva ² anitya<tva>siddher em. (cf. 26,5) : anityasiddher Ms (mi rtag par 'grub pa'i phyir T) ³ °ya<ka>tve° em. : °yatve° Ms ⁴ kila n.e. T

P349b प्रयत्नानन्तरीयकत्वादनित्य¹ एवेति विवक्षिते प्रयत्नानन्तरीयकत्वादे-
 वानित्य इत्यध्यारोपादित्यत्राह – एतदपि न विपरीतमिति। कस्मा-
 5 दित्याह – न हि परेणैवमित्यादि। यस्मान्न परेणैव³ चोदितम् – अ-
 न्योऽप्यनित्यत्वे हेतुरस्तीति¹ किं तर्हि व्यभिचारदर्शनेनाहेतुत्व-
 5 मुक्तम् – विनाप्येतेन साध्यसिद्धेरहेतुरयमिति। तं व्यभिचारं⁴ दर्श-
 यन्नाह – न हि स तस्येत्यादि। एवं ह्येतदुत्तरं स्यादिति यद्यनन्तरो-
 B256b क्तेन प्रकारेणाहेतुत्वमुच्येत⁵। अन्यथा त्वनित्यः⁶ शब्दः प्रयत्नानन्त-
 रीयकत्वादिति तस्मात् पूर्वपक्षात्पक्षान्तरमुक्तं स्यात् – अनित्या
 10 विद्युदादयश्चाक्षुषत्वादिति। ततो दूषणच्छायाभावान्न जात्युत्तरं स्या-
 त्। द्वितीयेऽपि न हेतुविपरीतम्। कस्मात्। यतस्तत्राव्यापकत्वमे-
 व चोदितं हेतोः¹ न तु किञ्चिद्विपरीतं हेत्वन्तरमुपन्यस्तम्॥

D309b6 संशयसममपि न परेण हेतुविपर्ययेणोक्तम्। येन⁷ हेतुविपरीत-
 P349b6 त्वदोषः स्यात्। किं तर्हि साध्यहेत्वध्यारोपेण साध्यत्वमुत्पत्तेर-
 D310a ध्यारोप्य प्रयत्नानन्तरोत्पत्तेश्च हेतुत्वं प्रत्यवस्थानं कृतम्। एवं च स-
 15 ति कुतो हेतुविपरीतत्वम्। स्यान्मतम् – प्रतिज्ञाविपर्ययेणाभिधाना-
 P350a दुत्तरस्य विपरीतत्वम्। तथा ह्यनित्यः शब्द इति प्रतिज्ञायां परेणो-

¹ °tvā<d a>nitya em. (ñid kyi phyir mi rtag pa Ṭ) : °tvānitya Ms

² °ānitya ity adhyāropād em. (mi rtag go źes sgro btags pa'i phyir Ṭ) : °ānity{ā}atvādhyāropād Ms

³ °aiva<m> em. ('di ltar Ṭ) : °aiva Ms

⁴ vyabhicāraṃ em. ('khrul par Ṭ) : vyabhiparaṃ Ms

⁵ ucyeta em. : ucyet* Ms ⁶ tv anityaḥ em. (mi rtag Ṭ) : tu ānityaḥ Ms

⁷ yena em. (gañ gis Ṭ) : ye tu Ms

क्तम् – ¹ अनित्य¹ उत्पाद्य¹ इत्यत आह – प्रतिज्ञाविपर्ययेण चेत्यादि। यदि प्रतिज्ञाविपर्ययेणाभिधाने विपरीतत्वं कल्प्यते। एवं सति सर्व-विपरीतत्वप्रसङ्गः। प्रसङ्गार्थापत्तिसमादिष्वपि प्रतिज्ञाविपर्ययेणैव प्रत्यवस्थानम्। ततो विपरीतत्वमात्रं दोषः स्यात्॥

अनुक्तिसमेऽपीत्यादि। ^m जातिवादिना हि ⁿ प्रागुक्तेर्हेत्वभावेन सा-
 ध्याभावः प्रसञ्जितः ⁿ – यदि प्रयत्नानन्तरीयकत्वादित्येतस्माद्धेतोर-
 नित्यः शब्दः¹ प्रागुक्तेर्हेत्वभावान्नानित्य इति प्राप्तम्। अतः प्राङ्नि-
 त्यः सन् कथमनित्यः करिष्यत^m इत्यत्र वादविधिकारेणोक्तम् – विप-
 रीतमेतत्। यस्माज्ज्ञापक इति कृत्वा हेतुरुक्तो न ध्वंसक इति। जा-
 तिवादी तु ध्वंसकं कृत्वा दूषयतीति। अत्राह – एतदपि न हेतुविप-
 रीतमिति। कस्मादित्याह – न हि परेणेत्यादि। यस्मान्न जातिवा-
 दिना नाशकः शब्दस्य हेतुरित्यभिप्रेत्य प्राग्वचनात्तस्याविद्यमान-
 त्वमुक्तम्। कथमेतद्गम्यत इत्याह – मा भूदित्यादि। जातिवादी हि³
 हेतोर्वचनकालेऽपि नैवानित्यत्वं शब्दस्येच्छति। यदि च ध्वंसकं
 हेतुं परिकल्प्य तस्य प्रागुक्तेर्नास्तित्वमुक्तं स्यात्। एवं सति वचन-
 काले हेतुरस्तीत्यनित्यः शब्दः स्यादिति नेदं विपरीतम्॥

D310a3
P350a3

10

B257a

P350b
D310b

¹⁻¹ PSV on PS 6.18cd' (PSV^K 174a1; PSV^V D82b7, P89b6) ^{m-m} Cee VVi
 (Frauwallner 1957: 141, frag. 17a; Ono 2020a: 314); cf. RL 32c7–10 ⁿ⁻ⁿ cf. PS
 6.5ab (8,1) ^{o-o} Ce VVi (Frauwallner 1957: 141, frag. 17b; Ono 2020a: 314); cf.
 RL 32c10–13

¹ anitya em. : nitya Ms (rtag go T) ² yasmān em. (gañ gi phyir T) :
 tasmān Ms ³ °vādī hi em. (smra ba pos ni T) : °vādīti | Ms

D310b1
P350b1

कार्यसममपीत्यादि।^P येन तेन प्रकारेण सामान्येन यत्कृतं तद-
नित्यमिति साध्ये घटकार्यत्वादिना विशेषेण प्रत्यवस्थानाद्विपरीतमे-
तदिति वादविधिकारो मन्यते। एतच्चायुक्तम्। यस्मान् न हेतुविपर्य-
येणोच्यते। किं तर्हि तस्मिन्नेव कार्यसामान्ये हेतौ यो ऽन्तर्गतो
5 विशेषः। तेन। न च तदन्तर्गत एव तद्विपरीतो भवति ॥

D310b3
P350b4

⁹अभूतं प्रसङ्गार्थापत्तिसमादीत्यादिशब्देन तज्जातीयान्यपरिग्र-
हः।^r अनित्यः शब्दो नैमित्तिकत्वाद्धटवदिति कृते जातिवादिनोक्तम्
– घट एव तावदनित्य इत्यत्र को हेतुरित्यत्र वादविधिकृतोक्तम् –
^sअभूतमेतदिति। कस्मात्।² न हि दृष्टमप्यर्थं हेतुसाध्यं कथयामः।
10 दृष्टं चैतत्² – नैमित्तिको³ घटो नात्यन्तभावीति। अत्राविशेषं दर्शय-
न्नाह – अत्र च विपरीतमित्यादि। तत्र विपरीतं शक्यते वक्तुं विल-
क्षणत्वात्। विरुद्धमपि सहानवस्थापितत्वात् ॥

D310b6
P350b8

अर्थापत्तिसममप्येवमिति।¹ नास्त्यात्मानुपलब्धेर्वन्ध्यापुत्रवदिति
कृते जातिवादिनोक्तम् – अर्थादापन्नमुपलभ्यमानानां सत्त्वम्। उप-

P^{-P} Cee VVi (Frauwallner 1957: 141, frag. 18b; Ono 2020a: 314); cf. RL 32c17–20
q^{-q} Ce' VVi (PSV^K 176a4; PSV^V D84b6, P92a5–6; Frauwallner 1957: 141, frag. 19; Ono 2020a: 314); cf. RL 33a5–8 r^{-r} Cee VVi (Frauwallner 1957: 141–142, frag. 20a; Ono 2020a: 314); cf. RL 33a9–13 s^{-s} Cee VVi (Frauwallner 1957: 142, frag. 20b; Ono 2020a: 315); cf. RL 33a13–15 t^{-t} Cee VVi (Frauwallner 1957: 142, frag. 21a; Ono 2020a: 315); cf. RL 33a16–21

¹ tad^o n.e. T ²⁻² brjod pa'i ni ma yin te | bdag ñid kyis mthoñ ba'i yañ ste T for na hi ... kathayāmaḥ, dṛṣṭam caitat ³ naimittiko em. : nimittiko Ms

लभ्यमानमपि किञ्चिन्नास्त्येवालातचक्रादीत्य^uभूतमेतदिति वादविधौ¹।
उपलब्धेः सत्त्वापत्तिरित्यध्यारोपादिति। अत्र सङ्करं दर्शयन्नाह –
यथैव हीत्यादि ॥

B257b

D311a

¹विरुद्धमेतदसन्नित्यश्चेतीति^v। असत्त्वनित्यत्वयोरेकत्रानवस्थानात्।
अत्राविशेषमाह – विपरीतमपि चैतदभूतं चेति। कथमित्याह –
सतोऽर्थस्य नित्यत्वादित्यादि। यस्मात्सत एवार्थस्य नित्यत्वम्।
अतो ऽसतो² नित्यत्वं विपरीतं विलक्षणत्वात्। यतश्चासन्नित्यत्वम्
असत्यम्। अतो ऽभूतम्॥

D311a1
P351a3

^wनित्यसममपि विरुद्धमुक्तम्। कथं नामानित्य एव स नित्यः से-
त्स्यतीत्यत्राह – नित्यसममपीत्यादि। तत्र विपरीतत्वम्। पूर्ववद-
सत्त्वं असति³ नित्यत्वस्याविद्यमानत्वात्॥

D311a3
P351a5

^{u-u} Cee VVi (Frauwallner 1957: 142, frag. 21b; Ono 2020a: 315); cf. RL 33a21–28
^{v-v} Ce' VVi (Frauwallner 1957: 142, frag. 23a; Ono 2020a: 315); cf. RL 33c22–25
^{w-w} Cee VVi (Frauwallner 1957: 142, frag. 24b; Ono 2020a: 317); cf. RL 34a6

¹⁻¹ viruddham etad asan nityaś ce<ti>ti em. (med pa rtag go źes pa 'di ni 'gal ba ste źes pa T) : viruddham etad asan nityaś ceti Ms
² 'sa<to> em. (med pa la T) : sa Ms
³ asattva asati em. (med pa ñid med na T) : asattvam asati Ms

तस्मादिति। यस्मादेवं सर्वासु सर्वे दोषा युज्यन्ते¹ तस्मान् न
जातिष्वसङ्करेण विषयविभागेन विपरीतत्वा²दयो दोषाः शक्या व-
क्तुम्॥

¹ tasmād <iti. yasmād> em. (de'i phyir zēs pa ni gañ gi phyir T) :
tasmād Ms ² phyin ci log T for viparītatva

PS 6.22 न्यायसूक्ष्मे ऽपीत्यादि। न्यायसूक्ष्मेऽक्षपादो¹क्तानां जातीनां लक्ष-
णदुष्टतोत्तरदुष्टता च विस्तरेण न्यायपरीक्षातो विज्ञेया। अथ माठ-
रादिविहितासु जातिषु कथं लक्षणोत्तरदुष्टता विज्ञेयेत्यत आह – त-
दिशा चेत्यादि ॥

D311a4
P351a8
P351b

PSV on 6.22 ^xसाधर्म्यवैधर्म्याभ्यां प्रत्यवस्थानमित्येतन् न्यायसूक्ष्मे सर्वजा- 5
 तीनां लक्षणम्। प्रत्यवस्थीयते येन विपर्ययेणावस्थीयते। तत्रप्रत्यव-
 स्थानं वचनं जातिः^x। एवं तु साधर्म्यवैधर्म्यसमे एव द्वे जाती स्याता-
 मित्यत आह – तद्विकल्पाज्जातिबहुत्वमिति। साधनेषु प्रत्यवस्थानं
 ह्यनेकप्रकारम्। प्रयोगभेदात्। अतस्तस्यानेकविशेषत्वाज्जातीनां ब-
 हुत्वम्॥

D311b
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तच्चैतल्लक्षणमित्यादिना लक्षणस्याव्यापितामाह। आदिशब्दे-
 नानुत्पत्तिसमादयो गृह्यन्ते। न ह्यत्रोदाहरणसाधर्म्यवैधर्म्येण प्र-
 त्यवस्थानं सम्भवति। हेतोरभावमात्रचोदनात्॥

B258a

^zगोत्वाद्गोसिद्धिवत्सिद्धिरिति साधर्म्यवैधर्म्यसमयोरुत्तरम्। यथा
 किल³ गोत्वाद्गोभावे सिद्धे न शाबलेयत्वादिवैधर्म्यात्तद्वावृत्तिः। एवं 15
 साधर्म्यादनित्यत्वे सिद्धे न घटवैधर्म्यादमूर्तत्वात्तद्वावृत्तिरिति। सा-
 धर्म्यसमस्य तु विपर्ययेण योज्यम्। यथा शाबलेयत्वादिवैधर्म्याद्वि-

P352a

^{x-x} cf. NSū 1.2.18 ^{y-y} Cee NSū 1.2.20 ^{z-z} Cee NSū 5.1.3

¹ kṣa yā da T for akṣapāda (cf. Frauwallner 1957: 143, n. 2) ² jātibahu-
 tvam em. (Itag chod mañ po ñid du T) : jātibatta{<tta>}<hu>tvam Ms
³ kila n.e. T

शेषे सिद्धे न गोत्वसाधर्म्यात्तद्व्यावृत्तिः। एवं नित्यवैधर्म्यादैन्द्रियक-
त्वादनित्यत्वे सिद्धे नाकाशादिसाधर्म्यादमूर्तत्वात् तद्व्यावृत्तिरिति ॥

एतच्चानुत्तरम्। यस्मान्नासौ साधर्म्यवैधर्म्याभ्यामनित्यत्वसिद्धि-
मभ्युपगम्य विपर्ययाद्वावर्तयति – ¹मा भूदभ्युपगमविरोधः¹। किं त-
5 ह्येतदेव तुल्यप्रत्यवस्थानान्न सिध्यतीत्याह। विपर्यये तुल्यत्वाच्चानु-
त्तरम्। शक्यते ह्यत्र जातिवादिना वक्तुम् – यदि तव साधर्म्यवैधर्म्य-
मात्रादनित्यत्वसिद्धिः¹। एवं सति ममापि सिद्धिरिति। तस्मादन्यथा-
त्रोत्तरं वाच्यम् ॥

आदिग्रहणादुत्कर्षापकर्षसमादीनां ^aकिञ्चित्साधर्म्यादुपसंहारसि-
D312a द्धेर्वैधर्म्यादप्रत्यवस्थानमित्येवमादीनि गृह्यन्ते। ^bकिञ्चित्साधर्म्या-
त्किलोपसंहारसिद्धिर्दृष्टा³। यथा गौस्तथा गवय इति। न सर्वे गोधर्मा⁴
गवये प्राप्तवन्ति। गवयधर्मा वा गवि। ततो न भवत्येष प्रसङ्ग इति।
एवमादीनि सर्वाण्ययुक्तत्वेन न्यायपरीक्षातो विज्ञेयानि। तथान्य-
B258b शास्त्रितानामपि ⁵जात्युत्तराणामेषैव प्रतिषेधाय दिङ् न्यायपरीक्षायां
P352b या दर्शिता⁵। ततस्तान्यप्यनयैव दिशा प्रतिषेद्धव्यानि ॥

a–a Cee NSū 5.1.5 b–b cf. NV 500,19–501,1

1–1 khas blañs 'gal bar ma gyur cig ces pas T for mā bhūd abhyupa-
gamavirodhaḥ ² kila n.e. T ³ °siddhi<r> dṛṣṭā em. : °siddhi-
dṛṣṭā{mta} Ms ⁴ °dharmā em. : °dharmmyā Ms ^{5–5} Itag chod
dañ lan rnamś la yañ dgag pa'i ched du | gañ rigs pa brtag par
bstan pa 'di kho na phyogs tsam ste | T for jātyuttarāṇām ... darśitā

PSV on 6.23-24

न केवलं न्यायपरीक्षादिषु प्रमेयप्रतिषेधः कृतः¹ इहाप्यर्थतः कृत इति दर्शयन्नाह² – सर्वेषां चेत्यादि। कस्मात्पुनः प्रत्यक्षगम्यं न भवतीत्याह – तत्परिकल्पितपदार्थानामित्यादि। प्रधानपुरुषदिक्काल-समवायादीनाम् अप्रत्यक्षतया लिङ्गेनास्तित्वव्यवस्थापनात् तर्कगम्यत्वम्। न विमर्दक्षम इति न विचारार्हं³ इत्यथः। यथा च विचारं न सहते⁴ तथा प्रतिपादितम्। अत इति यस्मादेवं⁴ न परीक्षाक्षमस्त्-
 र्कः⁵ तस्मात्तद्गम्यस्यापि⁵ प्रमेयस्याप्यर्थतः प्रतिषेधो ऽत्र कृत एव वेदितव्य इति ॥

D312a3
P352b1

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प्रमाणप्रमेयदुर्विहितत्वेनेत्यादिना शास्त्रारम्भस्य व्यवहितं प्रयोजनं दर्शयति। पूर्वं प्रमाणसिद्धिः साक्षात्प्रयोजनमुक्तम्⁶ इदं तु पारम्पर्येण। ननु चाविपरीतमार्गोपदेशात् तथागतशासनानुप्रवेशार्थो ऽप्ययमारम्भः स्यात्। तथा हि चक्षुषि नैर्मल्य आहिते रूपमप्यविपरीतमर्थत उपदिष्टं भवति यथा⁶ तथा प्रमाणव्युत्पत्तौ कृतायामविपरीततत्त्वानुप्रवेशमार्गोऽपीत्यत आह – न त्वियतेत्यादि⁷। किं कारणमित्याह – तद्धर्मस्यातर्कगोचरत्वादिति⁸। तर्कग्रहणं व्यावहारि-

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D312b

P353a

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^o cf. PSV on PS 1.1

¹ ihāpy em. (cf. 'di yañ T) : ity āhāpy Ms ² darśayann āha em. (ston pa gsuñs pa T) : darśanāt* Ms ³ vicārārha em. : vicāram arha Ms ⁴ evam n.e. T ⁵ api n.e. T ⁶ yathā em. (ji lta ba T) : tathā Ms ⁷ iyatetyādi em. : iyatetyādiḥ Ms ⁸ °tvād <iti> em. (ñid kyi phyir źes so T) : °tvāt* Ms

कप्रमाणोपलक्षणार्थम्। लोकोत्तरस्यैव हि प्रमाणस्य विषयो भगव-
तो धर्मः प्रत्यात्मवेद्यो न व्यावहारिकस्येत्यर्थः ॥

यद्येवम्। किं तैर्व्यावर्तितैर्यदि व्यावृत्ता अपि धर्मतां न प्रतिविध्य-
B259a न्तीत्यत आह – व्यावृत्तास्त्वित्यादि। अव्यावृत्ता हि तत्रैव सारद-
5 शितया तथागतशासनं श्रोतुमपि नोत्सहेरन्। व्यावृत्तास्तु भग-
वच्छासनं¹ या धर्माणां³ परिदीपिता धर्मता। तां श्रुतचिन्ताभावना-
क्रमेणायत्नेनैव प्रतिपत्स्यन्ते। धर्मता पुनर्⁴धर्माणामविपरीतः स्वभा-
वः। तत्त्वमिति यावत् ॥

किं पुनः कारणं तीर्थ्यमतं श्रुत्वापि धर्मतां न प्रतिपद्यन्ते। तथा-
10 गतशासनं तूपश्रुत्य प्रतिपद्यन्त इत्याह – विप्रकृष्टान्तरत्वादिति।
तत्पुनः सुविहितदुर्विहितत्वेन। मुनीन्द्रशासनं हि सुविहितम्। तत्र
धर्माणामविपरीतनैरात्म्यादिस्वभावप्रकाशनात्। तीर्थ्यमतं तु दुर्वि-
हितम्। विपर्ययात्। अतः सुगतशासनसमाश्रयेणैव तत्त्वाधिगमो
भवति। नेतरेण ॥

D312b7 विप्रकृष्टान्तरत्वमेव दर्शयितुं श्लोकमाह – तर्कमात्रबला इत्यादि। PS 6.23
P353b तर्कमात्रशरणास्तीर्थ्याः। येषामर्थानामविपरीतस्वभावाधिगमात्
D313a कैवल्यप्राप्तिर्भवति। तेषामात्मादीनां तर्कमात्राधिगमात्। ननु भव-
तामपि नैरात्म्यं तर्कगम्यमेव। तत्कोऽत्र विशेष इत्याह –
सोऽपीत्यादि। यल्लक्षणमविपरीतं तस्यानिर्देशादनिर्दिष्टलक्षणः।

¹ de b'zin g'segs pa T for bhagavat

² °chāsane em. : °chāśane

Ms ³ dha<r>māṇām em. : dhammāṇām Ms ⁴ ni T for punaḥ

स्वप्रयोगविरुद्धश्च। स्वकीयेनैव प्रयोगेण विरुध्यते। तथा हि¹ सा-
 ह्यानां^d सम्बन्धादेकस्मात् प्रत्यक्षाच्छेषसिद्धिरित्यनुमानलक्षणम्।
 प्रयोगस्तु –^e अस्ति प्रधानं भेदानामन्वयदर्शनादित्यादि। न ह्यन्वय-
 दर्शनस्य प्रधानेन सम्बन्धोऽस्ति। वैशेषिकाणामप्यस्येदं कार्यं कार-
 णमित्यादिना लक्षणेनानुमानस्य स्वरूपमुक्तम्। न च तत्कार्यत्वा-
 त्कारणत्वादित्यः शब्द^g इत्यादिना स्वप्रयोगेण सम्बध्यते³। यथो-
 क्तानां सम्बन्धानामन्यतमस्याप्यसम्भवात्। यद्यपि कथञ्चित् स्वप्र-
 योगेण सम्बध्यते। तथापि दोषवानेवेति दर्शयन्नाह – न चेष्टार्थप्र-
 साधक इति। यथा च न प्रसाधकः⁴। तथा परमार्थसप्तत्यादिष्विह च
 दर्शितम्^h॥

B259b

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^{d-d} Ce ṢṬ (Frauwallner 1958: 117,16 and 123,8; Steinkellner 2017: 166–167, no. 125.F.S.ṢṬ15); cf. PSV on PS 2.36c; NV 53,6–7; NĀA 240,11; 685,18; 688,14-15; YD 5,12 ^{e-e} Ce ṢṬ (Frauwallner 1958: 125,16); cf. PSV on PS 3.12cd–13ab (PSV^k 128b6–7; PSV^v D43b6–7, P46b6); PST 3 Ms B153a4 (Shiga/Shida 2011: 26, no. 12); NV 161,6; NĀA 12,17; 314,7; 693,15–16; TSP 27,1; 27,11; PVV 441,3; cf. also MHK 6.25 (Watanabe 2014: 1280) ^{f-f} cf. VSū 9.18 (cf. PST 2 74,8–75,2) ^{g-g} cf. PST 2 91,3–5 ^h cf. Frauwallner 1959: 133,21–22; Watanabe 2008; Eltschinger 2013: 231, n. 130, and 247, n. 168.

¹ tathā <hi> em. (de Itar ni T) : tathā Ms ² kārya<ṃ> kā° em. : kā-
 ryakā° Ms ³ °yogeṇa sambadhyate em. (sbyor ba dañ 'brel pa T) :
 °yogena<ṇa> sambadhyate Ms ⁴ ca na prasādhakaḥ em. (cf. sgrub
 par byed pa ma yin pa T) : vacanaprasādhakas Ms ⁵ °saptaty°
 em. (bdun cu pa T) : °santaty° Ms

- D313a5 सुदूरनष्टस्त्वित्युन्मार्गप्रवृत्तत्वात्। सुदूरं नष्टस्ते मुनीन्द्रशासनात्। PS 6.24
 P353b8 ये तर्कपथेन धर्मतां निश्चिन्वन्ति। तस्यास्तर्काविषयत्वात्। यद्यप्ये-
 P354a तदेवम्। तथापि तथागतधर्मलक्षणं परीक्ष्यताम्³। यद्युपयाति वि-
 क्रियां तीर्थिकपरिकल्पितपदार्थवत्। एतदुक्तं भवति – तर्कविषयत्वे-
 D313b नाभ्युपगता अपि तीर्थिकैरात्मादयः पदार्थास्तर्केण विचार्यमाणा
 विक्रियन्ते। यथा शास्त्रे तेषां व्यवस्थापिताः¹। तथा नावतिष्ठन्त
 इत्यर्थः। तथागतप्रवेदितस्तु धर्माणामविपरीतः स्वभावो नैरात्म्या-
 दिर्विचार्यमाणो न विक्रियते। यथा दर्शितो व्यावहारिकेणात्मना।
 10 तथैवोपलभ्यत इत्यर्थः। एतेन यद्यपि तर्कः परमार्थविषयो न भव-
 ति। तथापि यथावस्थितं वस्तु सामान्यरूपेण सूचयंस्तत्त्वाधिगमा-
 नुकूलो भवतीति सूचितम्॥
- D313b3 प्रमाणराशेरिति। स्वपराभिमतानां प्रमाणानां राशिः⁵। स्वाभिमतानि PS 6.25
 P354a6 प्रमाणानि व्यवस्थाप्यन्ते। पराभिमतानि दूष्यन्त इति कृत्वा। तत्र
 स्वाभिमतानां गुणाः पराभिमतानां च दोषाः। तेषां विस्तरौ गुणदो-
 P354b षविस्तरः⁴। तत्प्रतिपादकः सचोद्यपरिहारो⁶ ग्रन्थराशिः। तस्य प्र-
 B260a काशनाद्यच्छुभं कुशलं सञ्चितमुपार्जितं मया। तच्छुभमस्तु भवतु

¹ tarkāviṣayatvāt em. (rtog ge'i yul ma yin pa ñid kyi phyir T; cf. Viṃśikā 11,1) : tarkaviṣayatvāt⁰ Ms ² tāthāgata<dharma>lakṣa-
 ṇam em. (m.c.; de b'zin gśegs pa'i chos kyi mtshan ñid T) : tathāgata-
 lakṣaṇam Ms ³ parīkṣ<y>atām em. (cf. Krasser 2004: 134, n. 16) :
 parīkṣatām Ms ⁴ °ātmyādi<r> em. (cf. Krasser 2004: 134, n. 16) :
 °ātmyādi° Ms ⁵ phuñ po ste tshogs pa'o T for rāśiḥ ⁶ brtsad pa
 dañ bcas pa'i lan gyi T for sacodyaparihāraḥ

लोकस्य विमोक्षो निर्वाणं जन्म उत्पत्तिस्तयोर्गुणागुणौ गुणदोषौ
 तज्ज्ञस्य सतः कृतान्तशान्तये। विमोक्षे गुणज्ञस्य जन्मन्यगुणज्ञ-
 स्य¹ चेति विधिरयम्। नानुवादः। अन्यथा प्रादेशिकी परिणामना
 स्यात्। विमोक्षजन्मनोर्गुणागुणज्ञः सन् कृतान्तशान्तिं लभतामि-
 ति वाक्यार्थः। कृतान्तस्तु चतुर्विपर्यासलक्षणः। तेन हि कृतान्तः 5
 पर्यवसानं जगतः।² मोक्षविबन्धकत्वेनात्मादिविपर्यासप्रभावितत्वात्
 संसारस्य। सकलदुःखक्षयरूपा तु निवृत्तिस्तस्य शान्तिरिति ॥

¹मञ्जुश्रीः⁴ कृतवाननुग्रहमसौ यस्य स्वयं तेन यद्
 दिग्नागेन विनिर्मितं मतिमता शास्त्रं प्रमासिद्धयै⁵
 तस्याहृत्य⁶ जिनेन्द्रबुद्धिमिव यद्व्याख्यामिमां कुर्वतः
 तत्त्वार्थं समभूच्छुभं⁵ मम जगद्भूयात्ततस्तत्त्ववित् ॥

D313b7

P354b6

D314a

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इति विशालामलवती नाम प्रमाणसमुच्चयटीका समाप्ता ॥

कृतिरियं बोधिसत्त्वदेशीयाचार्यजिनेन्द्रबुद्धिपादानाम्¹ ॥

ⁱ⁻ⁱ cf. PST 1, Introduction, xxxii–xxxiv.

¹ janma<ny a>guṇajñāsyā em. (cf. skye ba la skyon śes pa'i Ṭ) : ja-
 nmaguṇajñāsyā Ms ² °avasānaṃ em. : °avaśānaṃ Ms ³ nivṛ-
 ttis em. (ldog pa Ṭ) : nirvṛttis Ms ⁴ mañjuśrī<ḥ> em. : mañjuśrī Ms
⁵ pramāsiddhaye em. (m.c.) : pramāṇasiddhaye Ms ⁶ °āhṛtya
 em. : °ābhṛtya Ms (kun nas phye ste Ṭ) ⁷ iyam n.e. Ṭ

Diplomatic edition

B 243a

- 1 sthitam pramaṇadvayam iti || pramaṇe dve eveti | yat*
pratiññātam tac chabdādīnām pramaṇāṃtaratvapra-
tiṣedhena vyavasthitam iti | pratiññāyāḥ | sthairyam
darśayati | tatra pramaṇābhīdhānaprayojanam pūrva-
m evoktam |
- 2 pramaṇābhāsānām tu noktam iti | darśanāya pūrvapa-
kṣopanyāsaḥ | atha kimartham ityādi | pramaṇam hi
vastutatvādihigamopāyo tas tadupaderśo rthavān* | ta-
thā coktam yasmāt* pramaṇādhīnaḥ prameyādihigama
- 3 ma iti | pramaṇābhāsopadeśasya tu na kiñcid asti |
prayojanam ato na ◊ karttavya iti manyate | yasya
prayojanam nāsti na tat^o karttavyam | yathānyat* kiñ-
cid aprayojanam | nāsti ca | prayojanam pra
- 4 māṇābhāsopadeśasyeti vyāpakābhāvaḥ | ādiśabdena
pakṣahe◊tudrṣṭāmtadoṣā grhyante | pramaṇābhāsa-
vaktīṇām ityādīnāsiddhām udbhāvayati | yathā yu-
ktāvayavavādinām pakṣa
- 5 siddhir bhavati | tathā pramaṇābhāsavaktīṇām mā
bhūt^o na bhavatīty arthaḥ | iti ◊ nyūnādy udīritam |
tat*pakṣasiddhinivāraṇārtham iti śeṣaḥ | ata eva{m}
vr̥ttāv āha | pakṣasiddhinivāraṇāya dyū
- 6 natvādayaḥ sādhanadoṣā uktā iti | teṣām vānmātra-
kuśalānām vastutatvānabhiññānām sādhanābhāsair a-
pi sādhyasiddhir bhavatīti yaḥ pakṣas tatsiddhini-
vāraṇāya sādhanadoṣā uktā iti | yāvat*
- 7 tad evam vipratipattinirāsaḥ | pramaṇābhāsopadeśa-

śya prayojanam ity uktam bhavati | tat*pradarśanam
evāta iti | yasmād yūnatādibhiḥ sādhyasiddhir na bha-
vati | tasmāt teṣāṃ dyūnatādīnām pradarśa

B 243b

above l. 1

- 1 naṃ | yuktaṃ uttaram ucyate | tadābhāsābhīdhānaṃ
nyūnatādyābhāsābhīdhānaṃ jātiṣv iti | tadābhāsābhi-
dhānaṃ jātiṣv antarbhavatīti | darśayati | uttararūpa-
kaṃ | dūṣaṇābhāsam ity arthaḥ | {ta}⟨ka⟩smāt tat*pra-
darśanaṃ yuktaṃ
- 2 uttaram āha | yasmād ebhir ityādi | kasmān nyūta-
natādyābhāsapradarśanam uttaradoṣa ity āha | na hy
anenetyādi | prāptyaprāptāv aniṣṭoktir iti | prāpt(i)sa-
hitā aprāptiḥ | prāptyaprāptiḥ | tasyāṃ sa
- 3 tyāṃ hetor aniṣṭoktiḥ | kālatraye pi vāniṣṭokt(i)ḥ | ka-
śya hetor iṅti varṭtate | tatra prāptyaprāptāv ani-
ṣṭoktir hetor ity etat* prāptyaprāptisamāyā lakṣaṇam* |
śeṣam ahetusamāyā
- 4 ḥ | prāptyaprāptyahetvākhye iti lakṣyanirdeśaḥ sodā-
haraṇe heḷṅtāv iti prayogasya paripūrṇatām sū-
cayati | aviśiṣṭaḥ sādhyena prāpnotīti | hetur api sā-
dhyāḥ prāpnotīti |
- 5 kathaṃ yathoty āha prāptasarit⁰sāgarajālādiśeṣavad
iti | prāpte ca ṅ ta sarit⁰sāgarajale ceti karmmadhā-
rayaḥ | tayor yathā'viśeṣaḥ | tadvat⁰ | na cāsiddhena
prāptir iti pūrvam abhyupe
- 6 tya prāptim aviśeṣoktyā hetvābhāsa uktaḥ | saṃprati
tu prāptir eva nāstīti darśayati | sādhyā hy apariniṣpa-

nnaṃ tasya katham* hetunā niṣpannena prāptir bhavi-
ṣyati | atha prāptiprasiddhyartham pariniṣpannam

- 7 sādhyam iṣyate | evaṃ sati kasyā(ya)m hetur hetur hi
sādhyasādhanāye{kṣa}ṣyate | tac cet siddham kasyā-
yam hetur iti | {bhe}hetvabhāvaḥ prasaktaḥ | athāprā-
pnoti hetuḥ | sādhyam sādhayatīti sambadhyate |

B 244a

- 1 aprāptair aviśiṣṭatvād iti | yathā cākṣuṣatvādayaḥ | sā-
dhyam aprāptām ahetavaḥ | tathāyam api | na hetur iti
| evam api hetvabhāva eva | asati sādhye kasyāyam
hetur iti | naiva kasyacity arthaḥ | sādhyā
- 2 pekṣayā hy asya hetutvam asati sādhye tan na yujya-
te | atha paścād eva sādhyāt* hetur evaṃ siddhe sād-
dhye kasyāyam hetur bhavati | hetuheturmat*bhāvo na
sidhyatīti hetunyūnatvarūpika iti | hetunyūnatva
- 3 codanābhāse ity arthaḥ | abhidhāne 'bhidheyopācā-
rāt⁰ | kasmāt* puna^or hetunyūnatvacodane eva na
bhavata ity āha | anyāyena sarvahetvapavādād iti |
atra hi hetusāmānyam grhītvā
- 4 ayuktatām codayati | na prayatnānamtarīyakam eva
viśeṣam ataḥ sarvahe^otūnām apavādaḥ kṛto bhavati |
kā hy atra yuktir ityādi | arthasya yatraikarūpyam tat*
pratyāyakatvam cābhidhānasya hetu
- 5 lakṣaṇam tena yuktenāpy ahetunā bhavitavyam iti |
nāsty atra kācit* yu^oktir ity arthaḥ | atra hi dvi-
vidham sādhyam utpādyam jñāpyam vā syāt⁰ | tatro-
tpādyam buddhiḥ jñāpyam anityatvam | hetur apy

abhidhānam a

- 6 rtho vā | tatrotpādyam cet* sādhyam adhikṛtyocyate |
katham aprāptisādharmmyān na hetur bhaviṣyati | na
hy aprāptir ahetāv eva varttate | kin tarhi hetāv api
tathā rūpādayo na ca buddhiṃ prāpnuvanti | atha ca
ta
- 7 syā janakā aprāptipakṣasamāśrayāc ca na prāpyam
sādhayātīty uktam bhavati | tathā prak* sādhyādi |
pūrvam hetuḥ paścāt* sādhyā buddhir iṣyate | tatra
yad uktam asati sādhye kasyāyam hetur iti | tad ayu-
ktaṃ tathā

B 244b

above l. 1

- 1 hy asaty eva sādhye hetunārtho na hy utpanne nitya-
tvā{ni}<di>niścaye hetunā kiṃcit⁰ prayojanam | etāvāt
tu syāt* | anutpanne hetur iti vyapadeśo na syāt* | anu-
tpanne putre pitṛvyapadeśavat⁰ | na caitāvātā asādha
- 2 katvaṃ yuktaṃ | na hi vyapadeśe pratibaddhaḥ kā-
(r)yotpādaḥ | kiṃ tarhi sāmārthye tac cāstīti nāyan na
hetuḥ | na kevalam ayuktyā sarvo hetvapavādadoṣaḥ |
ki tarhi svaghātītvaḥ ca svaṃ ghātayitum śīlam
asyeti svaghā
- 3 tī svasya vā ghātaḥ svaghātaḥ | so syā(s)tīti svaghātī |
tadbhāvaḥ svaghātītvaṃ | ⊙ sa eva doṣaḥ | kasmād
ayaṃ ca doṣa ity āha | pratiśedhe tulyatvād iti | yady
etat* dūṣaṇam dūṣyaprāpya dūṣayati dūṣye
- 4 nāviśiṣṭam prāpnotītyādi | sarvaṃ vācyam | tathā ya-
dy etat* dūṣaṇam* prāg dūṣyā[⊙]d asati dūṣye kasyaitat*

dūṣaṇam ityādi sarvam atrāpi vācyam | evam ity
anaṃtaroktena prakaraṇena | buddhau sādhyāyā

- 5 m iti | anityatvaviśiṣṭaśabdālamḃanā buddhiḥ sādhyat-
vvena yadāpekṣyate | ta◊dā vacanātmakasya hetoḥ |
pratiṣedhād anyasya vānirdeśād dhetunyūnābhāsatā |
arthe hetāv asiddhābhe iti | ya!
- 6 dā tv artho hetur buddhir eva ca sādhyā tadā vacana-
syāpratiṣedho hetusthāne prayogā(t)* | arthe tu hetāv
asiddhābhāsatā yo hi pratijñārthasya dharmmo na
bhavaty a{va}sāv asiddho na ca buddhiḥ pratijñā-
rthaḥ | kiṃ tarhy a
- 7 nityatvaviśiṣṭaḥ śabdaḥ | tasya cāyam dharmmo bha-
vaty eveti | nāsiddhatām | athāpi syāt⁰ prāptyabhāvāt⁰
prāk* sādhyāt* | hetuvyapadeśābhāvāc cāsiddhatai-
vety ata āha | sarvadharmmāṇām ityādi | hetu

B 245a

- 1 dvayenāpīti vacanātmakenārthātmakeṇa vā | anityā-
tvādāv arthe jñāpye sādhye | atrāpi nyūnatāsiddhā-
bhāsate | yathākramam | vacanasya prayogād artha-
sya ca siddhatvāt⁰ | tayor akāryakāraṇabhāvād iti na
hi
- 2 sādhyasādhanayor janyajanakabhāvaḥ | kiṃ tarhi jñā-
pyajñāpakabhāvaḥ | sa cāprāptayor api drṣṭaḥ | yathā
jalabalākayor bhinnābhinnakālayoś ca traiyadhvika-
tvāt* | anumānasyety ayuktir eṣā | nityākhyeti ni
- 3 tyasamā anitya{nva?}tvā(nv)ayāt⁰ nityatvāsaktir ity
anityatvānvayād eva heto◊r nityatvāsaṃjananam ity

arthaḥ | tasya nityam anityatayā yogaḥ prāptaḥ | na
kasyāṃcid avasthāyāṃ nānityaḥ | syād ity arthaḥ |
kasmā

4 d ity āha | ajaḍasvabhāvatvād ityādi | na hi dha-
rmmāḥ svabhāvaṃ jaḍayati | yathā ⊙ dāhakatvam
agniḥ | ataś ca nitya eveti | na hy anitye śabde sa-
rvakālan nityatvena yogaḥ saṃbhavātīti śabdasya
nityatvaṃ pratijñā

5 taṃ bhavati | tataś ca svavacanavirodhaḥ | pratijñā-
doṣābhāveti svavacanaviro⊙dhābhāsā | kasmād ity
āha | anityatādhyāropād iti | yasmād vyatiriktām ani-
tyatām adhyāropayati paraḥ | nanv asty evā!

6 nityatā yatrāyaṃ bhāvapratyayaḥ | tat* kim anityatā-
dhyāropād ity ucyata ity āha | na hi nityatetyādi | yadi
nāsti katham anitya ity āha | sa evetyādi | yady arthā-
ntaram anityatvaṃ nāsti kim anena bhāvapratyaye

7 nocyata ity āha | sā cetyādi | yathā sa eva bhāvaḥ sva-
bhāvaniṣpattāv apekṣitavyāpāraḥ | kārya ity ucyate |
sā ca tasyāvasthā bhāvapratyayenocyate | tathā śa-
bdasyāpi yathoktāvasthā bhāvapratyayenocya

B 245b

above l. 1

1 te | iti | prāg ukter ityādi | ukteḥ pūrvvaṃ {t}h>etva-
bhāvena sādhyābhāvaḥ prasajyate yena tad anukta-
samaṃ nāma jātyuttaram | prāg uccāraṇād iti | yāvat*
prayatnānamtarīyakatvād iti vacanaṃ noccārayati |
tāvad dhetur nāsti

2 tataś ca nānityaḥ śabdaḥ syād iti | āropya vaktur va-

caneneti vaktuḥ prayatnānaṃtarīyakatvād ity {ā}a-
munā vacanena śabde 'nityatvānumānam adhyāropya
prāg uccāraṇāt tasyābhāvaṃ prasamjayat{e }o si-
ddhābhāsaṃ | kasmā

- 3 d ity āha | arthena hītyādi | pūrvam iti svārthānu-
mānakāle | tadabhāvād ity a○rthābhāvāt⁰ | atha vā
ūnābhaṃ prāg ukteḥ | sādhanam pratīti | yadi hetū-
ccāraṇāt* prāk* sādhanam adhyāropya hetuvacanā
- 4 bhāvaṃ codayati | evaṃ hetunyūnābhāsaṃ kasmād
ityādi | sādhanakāle hī○tyādi | yasmāt sādhanakāla
eva hetum anuccārayato hetunyūnaṃ sādhanam bha-
vati | tasmāt sādhanakālād anyadā hetva
- 5 bhāvāt⁰ | na nyūnaṃ sādhanam yuktaṃ syād etad
dhetuvacanāt* prāg evāyaṃ sādha○ty ata āha | na
cāyam ityādi | samastārthasya cetyādi | samastaḥ | tri-
rūpo hetur artho yasya tat⁰ samastārtham | atrirūpa
- 6 liṅgākhyānaṃ vacanaṃ | tasyābhāvaṃ codayatā a-
viśeṣeṇodāharaṇanirdeśadvayasyāpy abhāvaś cedito
bhavatīty udāharaṇanyūnatābhāsatāpi veditavyā |
prāg utpatter aheturvād iti pūrvam utpādā
- 7 c chabdasya prayatnānaṃtarīyakatvam | nāstīty asyā-
hetutvam | codayata idam uttaram asiddhabhāk⁰ | vi-
parītabhāk ca bhavati | yataḥ prayatnānaṃtarīyaka-
tvam asiddham | aprayatnānantarīyakatvam ca tadvi-
parītam bhajati co

B 246a

- 1 dayatīty arthaḥ | tataś ca prayatnānaṃtarīyakatvasyā-

bhāvaṃ prasamjayati | tat*viparītasyāprayatnānaṃta-
rīyakatvasya siddhatvād anityaviparītasya nityatva-
sya ca bhāvaṃ | etad eva vibhajann āha | prāg utpa-
tter na śabda

- 2 prayatnānaṃtarīyaka ityādi | etat tu dvedhety asya
matam ity anena sambandhaḥ | dvividhatvam asi-
ddhābhāsatvāt* | anaikāntikābhāsatvāc ca | kasmāt*
punar dvividham ity āha | dvayādhyāropataḥ | prāg
utpatteḥ sā
- 3 dhanādhyāropato prayatnānaṃtarīk{ā}atvādhyāropa-
taś ca tatra pūrvasmād a◊dhyāropād asiddhābhāsam
matam itarasmād anaikāntikābhāsam arthāpattya
nityatvasamā(r)opāt* | kasmāt* punar asiddhā
- 4 bhāsam ity āha | utpanno hīty āha | tatraitat* syād u-
tpann{ā}asyāpi prayatnā◊naṃtarīyakatvaṃ | nāstīty
ata āha | asti ca tat* | tadety utpanne śabde | { }apraya-
tnānaṃtarīyakatvāt tv ityādi | praya
- 5 tnānatarīyakatvād anitya{tva} iti | bruvatā | arthād i-
dam uktaṃ bhavati | a◊prayatnānaṃtarīyakatvāt⁰ ni-
tya ity ato vidyudādinānekānta ity evam anaikā-
ntikabhāsam | kāryatvānyasatvale
- 6 śenetyādi kāryatvaṃ | kṛtakatvaṃ | tasyānyatvaleśo
bhedaleśaḥ | tat*parāmarśena hetunā sādhyasyāsi-
ddhir yena vacanena darśyate | tat⁰ kāryasamaṃ | ya-
di ghaṭo nyena kṛtakatveneti | mṛddaṇḍasūtrādi
- 7 nibandhanena | kim atra śabdasyeti | na hi tat*kṛta-
katvaṃ śabdasyāsti yatas tadvad anityaḥ syāt⁰ | tadā-
{bhā}siddhābhāsam iti | ghaṭakṛtakatvasya śabde si-

ddhatvāt* | ghaṭādiṣv anityeṣv asad iti | ghaṭādiṣv ani

B 246b

- 1 tyeṣv evety avadhāraṇam | draṣṭavyam | uttaratra ni-
tyeṣv apy asad ity abhidhānāt* | viruddhābhāsām iti |
śabdasya yat* kṛtakatvam tasya vipakṣa eva bhāvāt⁰ |
athai{da}tad eveti śabdakṛtakatvam dṛṣṭāmtadoṣābhā-
sam vā ku
- 2 taḥ sādharṃmyenopanītatvāt⁰ | sādharṃmyenopanīte
ghaṭe kṛtakatvam nāsty ataḥ | sādhanavikaladrṣṭāmtā-
bhāsam | kiṃ punaḥ kāraṇam viśeṣam grhītvānu-
mānam kriyata ity āha | tasyetyādi viśeṣo hy artham
artham |
- 3 prati niyataḥ | tato yady asāv anumitād upādīyeta | na
sāmānyam* | anu◊mānābhāva eva syāt* | sarvvahe-
tvabhāvāpatter asti cānumānam ato na viśeṣaḥ | pari-
grhyate | nidarśitavivakṣābhyā
- 4 m ityādi | nidarśitaś ca nidarśitavipakṣaś ca nidarśita-
vipakṣau | avayava◊svarūpāṇām api hy ekaśeṣo dṛṣṭo
yaṅlukāv iti yadvat⁰ | tābhyām sādharṃmyeṇa
sisādhayaīṣatārthaviparītārtho yena
- 5 vacanena sādhyate pradarśyate tat⁰ sādharṃmyasa-
mam | sādhanaśabdo bhāvādi◊sādhanō pi dṛṣṭaḥ | ity
atas tadvyavacchedāyāha | kāraṇam kārakam kṛtveti |
tad yathety udāharaṇapramadanam | anityaḥ
- 6 śabdaḥ prayatnānamtarīyakatvād ākāśavaidharṃmyeṇa
prayoge kṛte jātivācyāha | yadi nidarśitavipakṣasā-
dharṃmyāt⁰ | prayatnānamtarīyakatvād anityaḥ śabdaḥ

| nidarśitākārāsādharmmyād amū

- 7 rttatvānityo bhaviṣyati | tathā ghaṭasādharmyeṇa kṛte prayoge jātivādy āha | yadi nidarśitaghaṭasādharmmyāt⁰ | prayatnānāntarīyakatvād anityaḥ | śabdaḥ | nidarśitavivakṣākāśasādharmmyād a

B 247a

- 1 mūrttatvān nitya {cā}ity etat* sādharmyasamaṃ | pūrvavaddṛṣṭāṃtadvaye ghaṭavaidharmyeṇa vojyam iti | yathā sādharmyasamaṃ dṛṣṭāṃtadvaye ākāśasādharmmyeṇa yojitaṃ tatheda{m}m api ghaṭavaidharmmyeṇa vojyaṃ | tad yathānitya
- 2 ḥ śabdaḥ prayatnānāntarīyakatvāt* ghaṭasādharmmyeṇa kṛte | para āha | yadi nidarśitaghaṭasādharmmyāt* prayatnānāntarīyakatvād anityaḥ śabdaḥ nidarśitaghaṭavaidharmmyāt* | amūrttatvāt* nitya iti | ta(th)ānitya
- 3 ḥ prayatnānāntarīyakatvād ākāś{ā}avaidharmyeṇa kṛte nidarśitavipakṣaḥaṭavaidharmmyād amūrttatvān nityo bhaviṣyatīti | kiṃ punaḥ kāraṇaṃ sādharmaṇāṃnaikāntikābhāsam āha | na hi pūrvapakṣa ityā
- 4 di yasmān na yathottarapakṣe amūrttatvaṃ sādharmmyaṃ vaidharmmyan vānaikāntikaṃ* ◊ | tathā pūrvapakṣe prayatnānāntarīyakatvam ataḥ | sāmābhāvāt* sādharmaṇānaikāntikābhāsam etat* | viruddhāvyabhiḥ
- 5 cārivad iti | viruddhāvyabhicāryābhāsam ity arthaḥ | viruddhāvyabhicāi◊rivad iti | viruddhāvyabhicārya-

bhāsam ity arthaḥ | viruddhāvyabhicāriṇā tulyaṃ
vartata iti kṛtvā | na tu viruddhāvyabhi

- 6 cāry amūrttatvasyānaikāntikatvān na prayātnānaṃ-
tarīyakatvasya | ananvayād ity avyāpter ity arthaḥ |
kasmāt* punar ananvaya ity āha | dvidvidhe pi hy anai-
kāntikābhāsa ityādi | dr̥ṣṭāṃtavacanena hy anvaya-
vya
- 7 tirekalakṣaṇā vyāptirūpadarśyate | anyathā hetvagra-
ho na syāt* | na ca sādharṃmyasame vaidharṃmya-
same vānvayavyatirekāv upadarśitau | yathā cettara-
pakṣe tathā pūrvapakṣe pi | tato mama dr̥ṣṭānto

B 247b

- 1 duṣṭaḥ | tathā tavāpīti codayato dr̥ṣṭāṃtābhāsacoda-
nāpi yujyate | viparītānvayatvāc ca dr̥ṣṭāṃtābhāsoktir
apīti prakṛtena sambandhaḥ | kathaṃ punar viparītā-
nvayatvaṃ saṃbhāvyata ity āha | sādhyadr̥
- 2 ṣṭāntasaṃkarād iti | saṃkaraṇaṃ saṃkaraḥ sādhyas-
ya sādharṃmyadr̥ṣṭānenaikaraṇaṃ | yathā ghaṭas tathā
śabda iti | vaidharṃmyeṇāpi hi na yathākāśaṃ | tathā
śabda ity ākāśasādharṃmyapraṭiṣedhena ghaṭasādha-
rṃmye
- 3 m eva samarthate | prāyeṇa hītyādinā saṃkarasva-
rūpaṃ darśayati | upana^oyaṃ saṃkaram ity arthaḥ |
yady evam upanayaṃ kurvanti | tataḥ kim ity āha | ta-
traitasminn ityādi | syād etad anvayasya vaipa
- 4 rītye yathā ghaṭas tathā śabdo na yathākāśaṃ tathā
śabda ity evam upana^oyo na śakyata eva karttuṃ

tasmād upanayaṃ karttum icchatā na viparyayeṇā-
nvayaḥ kartavyaḥ | tataḥ kutas tasya saṃbhava i

- 5 ty āha | evam api hītyādi | yasmād evam api kṛte ta-
thety upasaṃhā^loro na tatheti vā yujyata eva | ka-
thaṃ nityam amūrttam ākāśaṃ tathā ca śabdaḥ | ta-
thā mūrto anityo ghaṭo dr̥ṣṭo na ca tathā
- 6 śabda iti | evaṃ viparyeṇāpi kṛte nvaye tathety upa-
saṃhāro yujyata iti eva | kathaṃ punar eṣa doṣaḥ |
pūrvapakṣe śakyate āpādayituṃ | yatas tadābhāsata
bhavatīty āha | tulyatvād yathā
- 7 cetyādi | tulyatvāt* pūrvottarapakṣayor yathottarapa-
kṣe viparītānvayaḥ | tathā pūrvapakṣe pīti | evaṃ vi-
parītānvayatvena samatāyāḥ prasamgāt(*) viparītā-
nvayatvaṃ codayato dr̥ṣṭāntā

B 248a

- 1 bhāsacodanāpy upapannā | etad eva sphuṭikurvann
āha | nidarśitamātrasya hītyādi | laukikair hi yā-
vat* mātraṃ nidarśitaṃ ghaṭādi tāvanmātraṃ dr̥ṣṭāṃ-
tatveneṣyate | atas tāvanmātrasya dr̥ṣṭāmtatve pūrvo
- 2 ttarapakṣayos tulyo viparītānvayaḥ | kasmād ity āha |
yathā hītyādi | yasmāt* pūrvapakṣe | yathā ghaṭo dha-
rmmadvayena sādhyasādhanalakṣaṇena saṃyuktas
tathottarapakṣe py ākāśaṃ dharmadvayenāmūrta
- 3 tvanityatvalakṣaṇena sahabhāvaś ca sādhyasādhana-
yor dr̥ṣṭāntena pradarśya^ote | sa ca viparītānvaye pi
śakyata eva nidarśite ghaṭādaḥ pradarśitum^o tad upa-
padyate | dr̥ṣṭāntābhāsacodane^l

- 4 ty abhiprāyaḥ | nanu ca yathā jātivādinā prayogena hetor avinā◊bhāvitvaṃ nopadarśitaṃ | tathā pūrva-pakṣavādināpi | tato laukikaṃ prayogaṃ prati dūṣa-ṇatvam evānayaor yuktaṃ tu
- 5 Iyaparyavasthānāt⁰ tat⁰ kim iti dūṣaṇābhāsatvam ity ata āha | eta◊c cetyādi | etat* darśayati | satyam etat* | yathā vadasi tathāpy aikāntike hetāv anaikāntikena pratyavasthāna
- 6 m ayuktam ity etāvataivottarābhāsatvam asya dvaya-syoktam iti | tadātmyam aikāntikatvasvabhāvatvaṃ tato bhedena vaiparītyenānaikāntikatvenety arthaḥ | tena hetunā vyabhicārinibhaṃ dvayam uktaṃ
- 7 na tu prayogo pūrvvatra hetur aikāntikaḥ kṛta iti | naikāntikatvena pradarśita ity arthaḥ | laukikaprayo-gānuvṛtṭyā hīti | laukikaprayogānurodhena | yato lau-kika eva prayo

B 248b

- 1 yoge tayor avakāśaḥ | na tv asmadiye prayoge | tatrai-kāṃtikasya darśitatvāt⁰ | kim abhisandhāyānaikābhā-sam etad uktaṃ ity āha | hetoḥ prayatnānamtarī-yakasyetyādi | kena hetunety āha | vaipa
- 2 rītyene{ty āha}ti | vaiparītyam api | aikāntikasyānai-kāntikatvaṃ | etena tādātmyabhedenetasyārthopa-darśitaḥ | tathā hi prayujyamāna iti | yathāsmākaṃ prayogaḥ | tathā prayoge kriyamāṇe i
- 3 ty arthaḥ | sādharmyasamādīnīti | ādiśabdena vaidha-rmmyavikalpa◊vi◊śeṣa◊samādīni | gṛhyante | asaṃ-

baddhāny eveti | tat* samutthānasyāsambhavāt⁰ | sādharmaṃ pi viśeṣoktir iti lakṣaṇaṃ sā

- 4 dharmmyeṇa viśeṣoktir api | jātir na kevalaṃ | prāptya prāptisamādī⁰ nītyaḥ | vikalpāsamam iti lakṣyaṃ pūrvavat* ghaṭasādharmmeṇānītyatve kṛta iti | pratijñāte | tad ya
- 5 thānītyaḥ śabdaḥ prayatnānamtarīyakatvāt⁰ ghaṭavad iti | jātivādy ā⁰ha | saty etasmiṃ sādharmaṃ ghaṭa eva pākyaḥ | cākṣuṣaś ca tena ghaṭa eva cākṣuṣatvāt⁰ | pākyaṭvāc ca | anītyo bhaviṣyati
- 6 na śabdaḥ śabda evācākṣuṣo pākyaḥ | śrāvaṇaś ca na ghaṭas tena śabda evācākṣuṣatvādītvaṃ nītyo bhaviṣyati | na ghaṭa iti | yat* sādhyam anītyatvaṃ tadviparyayaṇānītyatvakalpanaṃ vikālpanaṃ
- 7 maṃ | udāharaṇād anyatrāpīti | udāharaṇaṃ ghaṭaḥ | tasmād anyatrāpi | śarāvādau jalādau ca kṛtakatvasāmye pi | yathā grāhyāpāhyatvaviśeṣo dṛṣṭaḥ | tathā śabdaghaṭayor api kṛtakatvasā

B 249a

- 1 dharmmye saty api nīyānītyatvaviśeṣau bhaviṣyati | vyabhicāri viśeṣeṇe{pi}ti | apākatveneti | tad dhi ghaṭāc chabdasya viśeṣaś ca bhavati | vyabhicāri cānītyād anyatrāpi bhāvāt⁰ | asāmānyena veti | asā
- 2 dhāraṇena śrāvaṇatvādinā nītyāśakteḥ | tadācateti | ubhayatra sambandhanīyaṃ | etad uktaṃ bhavaty apākyaṭvādinā viśeṣeṇa | śrāvaṇatvādinā vāsādhāraṇadharmmeṇa nītyatvāsamjā{na}nāt ta{ta}dābhāsateḥ

- 3 svapakṣāsiddhivad ityādi | pūrvapakṣe pi sādharmaṇā-
sādharmaṇānaikāntikadharmmatām adhyāropya pra-
tyavatiṣṭhate yathā mama vyabhicārisādhāraṇāsādhā-
raṇadharmābhyāṃ nityatvasiddhir nāsti
- 4 evaṃ bhavato pīti | evaṃ svapakṣasiddhivat⁰ | para-
trāsiddhidarśanāt⁰ | dūṣaṇam caitat⁰ syāt* | sādha-
nam vā | svapakṣasyety adhyāhāryam | sādhanē viru-
ddhānaikāntikābhāsam iti | yady apākyatvādi sva
- 5 pakṣasiddhyartham eva prayuṅkte | tato viruddha-
vyabhicāryābhāsam atulyabala⁰ | anyathāpītyādi
| yathaiiva hi na dravyam* | na karma śabdaḥ |
acākṣuṣatve sati | pratyakṣatvād iti | acākṣuṣatva
- 6 sahitasyaiva pratyakṣatvasya hetutvam evaṃ pākya-
tvādisahitasyaiva prayatnānamtarīyakatvasya hetu-
tvam | na kevalasya pratyakṣatvavad eva vyabhicā-
ritvād ity evaṃ yadi pākya⁰tvādisahitasya hetutvam
āha
- 7 tadānenāpi prakāreṇānaikāntikābhāsam | kiṃ kāra-
ṇam ity āha | kevalam hītyādi | pratyakṣatvācākṣu-
ṣatvayor hi na kevalayor hetutvam sahitayor eva he-
tutvam prayatnānamtarīyakatvasya tu

B 249b

- 1 kevalasyāpi hetutvam iti samudāyārthaḥ | ekatvapra-
saṃgād aviśeṣakṛd iti | lakṣaṇam | sādhyadṛṣṭānta-
dharmmiṇor anityatvādinā sādharmaṇa ekatvapra-
saṃgād dhetoḥ | dharmāntarair api yad ekatvam |
karo

- 2 ti tad aviśeṣakṛt⁰ | atra sūtre noktam anena sahāsyā-
viśeṣa ity atah | kasya kena sahāviśeṣa iti na jñāyate |
ity atas tatparijñānāyāha | sādharmmyanirdarśitasya
prakṛtatvād ityādi | vikalpa
- 3 same hi sādharmmye pi viśeṣoktir iti vacanāt⁰ | sā-
dharmmyanirdarśanam ⊙ prakṛtaṃ | yataḥ prayatnā-
naṃtarīyakatvaṃ śabdasya sādharmmyanidarśitenai-
va ghaṭādinā sādharmmyan nānyena | tathāpi na jñā
- 4 yata eva kena saha kasyaikatvaprasaṃga ity ata āha |
pratiyogyaśra!⊙vaṇād ityādi | sādhyād anyas tāvad
iha pratiyogitvena na śakyate pratyetur tasyāśru-
tatvāt* | sādhyasya ca prakṛta!
- 5 tvāt* pratyāsannatvam atas tasyeti gamyate | aviśeṣa-
prasaṃjanam ity ane⊙kārthatvāt⁰ karoter iha prasaṃ-
janam artho vijñeya iti darśayati | tad evaṃ sādhyā-
dharmmiṇaḥ sādharmmyadrṣṭāntenaikatva
- 6 prasaṃgāt⁰ | aviśeṣaprasaṃjanam aviśeṣasamam ity
uktaṃ bhavati | kasya kena sahāviśeṣa iti | kiṃ ghaṭe-
naiva śabdasyāviśeṣaḥ | āhosvid anyenāpi ghaṭādinā |
atha vā kiṃ ghaṭadharmmeṇai
- 7 kena | śabdasyāviśeṣaḥ | uta sarvair ghaṭadharmmair
ity ata āha | aviśeṣitatvāt⁰ | sarvvasya sarveṇeti | na hy
atra kiñcid viśeṣaṇam upāttam tasmāt sarvasya va-
stunaḥ sarvvair ddharmmaiḥ parasparam avi!

B 250a

- 1 śeṣo veditavyaḥ | yadi ghaṭasādharmmyadarśanād a-
nyo py aviśeṣaḥ kriyata ity anena tanmata×(pr)asaṃ-

gan darśayati | yadvaśenāviśeṣaḥ | prasajyate | sarve
ghaṭadharmmā ityādinā tad aviśeṣaprasaṃjanaṃ |
sarvasya

- 2 parasparasādharmmyād iti | prameyatvādikāt⁰ | sarva-
sya jagata ekatvaprasaṃgo viśeṣatvaprasaṃga ity e-
tad aviśeṣasamaṃ | nātibhinnam iti | vikalpasame hi |
sākṣād viśeṣadarśanam iha tv aviśeṣaprasaṃgamu-
khe
- 3 neti | prayogamātraṃ bhidyate nārthaḥ | tasmān nāti-
bhinnam atas tadav evānai⁰kāntikābhāsam ana-
tyaṃta{h}bhāvitvād iti | prayatnānamtarīyakatvam a-
nityatvaṃ cobhayam atyaṃtabhāvitvam eva tathā hi
prayatnā
- 4 nantarīyatvaṃ bhāvitvaṃ prayatnānantarīyakatvaṃ |
tac cānatyaṃtabhāvitvam eva prā⁰k* prayannād a-
bhāvāt* | anityatvam apy anyanatyamtabhāvitvam eva
| tataḥ sādhyasāadhanayor abhedāt* | pratijñārthaika-
deśo he
- 5 tur ity asiddhatā | etac cāsiddhābhāsaṃ kiṃ kāraṇam
ity āha | prāgutpattyabhā⁰vasyetyādi | prāg utpatter
abhāvo yasya tat* prāgutpattyābhāvaṃ | kiṃ punas ta-
t⁰ | prakṛtatvāt* | prayatnānamtarīyakatvaṃ | ta
- 6 sya hi prayatnāt* prāg utpattyabhāva iti prasiddham
etat* | tasya sādhyasvabhāvatāṃ samāropya sādhyasā-
adhanayor aviśeṣaprasaṃjanād asiddhābhāsam etat* |
prāgutpattyabhāvasya ca sādhyatāsamāropeṇa sā
- 7 dhyadharmmyāt⁰ bhedaṃ darśayati | sādhyadharmmo
hy anityatvaṃ | pūrvāvasthāviśeṣaprabhāvitvaṃ | pra-

yatnānaṃtarīyakatvaṃ tu prayatnānaṃtaram utpattir
abhivyaktir vā jñānalakṣaṇā dharmmāntaram eva | na
cātra tat sādhyam*

B 250b

- 1 siddhatvāt⁰ kiṃ tarhi tena siddhenānityatvaṃ | pra-
dhvaṃsābhāvaparyāyaḥ | avasthāviśeṣātmaakam | yad
āha siddhena hītyādi | anityavad anyadharmmasā-
dhakam apīti | prayatnānaṃtarīyakatvaṃ | sādha{.}ya-
ti | anitye darśa
- 2 nāt tathā pākyatvādikam api sādhyaviśeṣaviruddham
dharmmāntaram | tadvati ghaṭādaḥ darśanāt⁰ | tataś
ca sādhyetaradharmmayoḥ sādhanatvenāviśeṣād avi-
śiṣṭam | etac cetyādi | sādhyasya dharmmasya bā-
dhakaḥ | sādhyabādhaka
- 3 ḥ | viruddho dharmmas tasya sādhakam sādhyabā-
dhakasādhakam | tadbhāvaḥ sādhyaka{.}bādhaka⁰sā-
dhakatvaṃ | iha tu taccodane sādhyabādhakasādha-
katvaśabdo draṣṭavyaḥ | viruddhahetucodakatvena
viruddhābhāsam ity arthaḥ | kiṃ
- 4 kāraṇam ity āha | pākyādiṣv anekāntād iti | na hi ya-
thānityatve sādhye pra⁰yatnānaṃtarīyakatvasyaikā-
ntikatvaṃ | tathā pākṣādiṣu tasmād viruddhābhāsam
etat⁰ | āha ceti | anaṃtaroktam artham ślo!
- 5 kena saṃgrhṇāti | sādhyabādhakadharmme pi tulya-
tvaṃ nāviśeṣakṛc codaneti ⁰ śeṣaḥ | sādhyabādhake
dharmme tulyatvenāviśeṣam karoti prasamjayati | he-
tor yā codanā | yathāsya hetor iṣṭe dha

- 6 rmme sādhatvaṃ tathā sādhyabādhake pi | ityevaṃprakārā | sā hetor doṣe viruddhābhāsaviśeṣasamā jātir bhavati | na kevalaṃ sādhyahetvaviśeṣāt⁰ kiṃ tarhy a(n)enāpi prakāreṇeti dyotanāyāpi
- 7 śabdaḥ | doṣābhāve pi tu hetoḥ sā codanā dūṣaṇaṃ bhavātīty eṣa ślokārthaḥ kiṃ punar etāni sādharṃmyavaidharṃmyavikalpaviśeṣasamāny uttarābhāsāny eva sarvatra bhavanti | uta kvacid uttarāny apīti

B 251a

- 1 ata āha | uttarāṇi syur ityādi | aikāntikavati pūrvapakṣe yady aikāntikair ebhiḥ | pratyavasthānaṃ syāt⁰ | tadaitāni dūṣaṇāny eva bhaveyuh | tulyapratyavasthānān na tadābhāsāni | prakārāṃtareṇāpy utta
- 2 rāny eva syur iti | darśayann āha | pūrvapakṣe cānaikāntikavātītyādi | anaikāntikavati vā pūrvapakṣe yadi yathopavarṇṇitena vyabhicāriṇā sādharṃmyasamādinā pratyavasthānaṃ syāt⁰ | evam apy etāny u
- 3 ttarāny eva syuh | etad eva darśayati | tato dūṣaṇ{ā}advāreṇetyādinā | ta^otra sādharṃmyavaidharṃmyasamayor anaikāntikavati pūrvapakṣeṇaikāntikenai va pratyavasthānāt* dūṣaṇadvāreṇānai
- 4 kāntikacodanāt⁰ | aikāntikavati | aikāntikena pratyavasthānāt⁰ | ^o sādhanadvāreṇa viruddhānaikāntikacodanāt⁰ | vikalpasame tu sādharāṇāsādharāṇānaikāntikavati | pūrvapa
- 5 kṣe sādharāṇāsādharāṇābhyām* pratyavasthānāt* | dūṣaṇadvāreṇa sādhā^oraṇāsādharāṇānaikāntikacodanā-

t* | aikāntikavati naikantikena pratyavasthānāt* sādha-
raṇadvāreṇa viru

- 6 ddhānaikāntikacaudanāt⁰ | evam aviśeṣasame pra-
(th)ame | ṛtīye tv aikāntikavati | aikāntikena pratyava-
vasthānāt* | dūṣaṇadvāreṇa | sādhyabādhakacodanāt⁰ |
etāni dūṣaṇāny eva bhaveyuh | ya
- 7 di dṛṣṭam na bādha ita | sādhyabādhakacodanāyām
apavādam āha | dṛṣṭam pramāṇaprasiddham | kva ya-
thādrṣṭabādhakam ity āha | tad yathetyādi | pratijñā-
doṣād eveti | yadi śrotravijñānaprasiddham śabda

B 251b

- 1 svalakṣaṇam nāstīti pratijñānīte | tadā pratyakṣapra-
siddhena bādhanāt* pratijñāyā na sidhyati | atha śrā-
vaṇaśabdābhidheyah śabdo na bhavātīti | evam api
pratītiprasiddhena | yatra tarhītyādi | aṇupūrvvako
dvya
- 2 ṇukaḥ sthūlatvāt* ghaṭavad ita kṛte | yathāyam hetuḥ |
aṇupūrvvakatvam sādhyati | evam sthūlāṇupūrvva-
katvam apīti | sthūlataṛpeṣayā yad aṇu ta sthūlāṇu
tathā ca paramāṇūnām sthūlatvam apī sidhyati | na
cātra kenaci
- 3 t* pramāṇena paramāṇūnām sthūlatvam sādhyamā-
naṃ bādhyate | tatra katamad uttara◉m ity āha |
abādhanē viruddhatvam ita | kiṃ kāraṇam ity āha |
sādhyabādhakabādhanād ita | katham punaḥ sthūla-
tvasya sthūla
- 4 tv aṇupūrvvakatvena vyāptiḥ | yāvatā nātra kaścit*

pratibandho sti | tata^oś ca sthūlaś ca syāt* | asthū-
lāṅupūrvvakaś ceti | kuto viruddhatvaṃ | yathā viru-
ddhatvaṃ tathocyate | kāraṇasamānadeśam a

5 vayavidravayam iti samayāt^o | yāvantaṃ ākāśadeśam
avayavaṃ dravyaṃ ◊ prāpnoti | tāvantaṃ evāvaya-
vidravayam api tato dvyaṅkasya sthūlatvam icchatā
tadāraṃbhakasyāṅoḥ sthūlatvam eṣṭa

6 vyam* | na vā dvyaṅkasyāpi tena samānadeśatvāt^o |
bhinnadeśatve vā nāṅus tadavayavaḥ syāt^o | tasmāt^o
dvyaṅkasya sthūla{ka}tvam abhyupagacchatāva-
śyaṃ tadavayavasyāpy abhyupagantavyam iti viru-
ddham |

7 upalabdhisamam iti | lakṣyaṃ | śeṣaṃ lakṣaṇaṃ | a-
nyenāpi hetuneti | apiśabdo vadhāraṇārthaḥ | an{ai}e-
{vaiva}naiva hetunety arthaḥ | yadi vidyudādāv anya-
to nityatvasiddhiḥ | tat* kim āyātaṃ pra

B 252a

1 yatnānaṃtarīyakatvasya yena tad anityahetur na bha-
vatīty āha | na hi tat tasyetyādi | hetuḥ kāraṇaṃ |
hetuśabdadarśanāt^o | kāraṇaḥ dharmmajñāpake hetau
samāropya yad yena vināpi bhavati | na tat tasya
hetuḥ | tad ya

2 thā jalam analasya bhavati | ca prayatnānaṃtarīya-
katvena vinānityatvam iti | hetuhetumat^obhāvavyava-
hārapraṭiṣedhāya kāraṇaviruddham āha | nāyam ani-
tyatve hetur avyāpakatvād iti | yo yasya vyāpako

3 na bhavati | na sa tasya hetuḥ | tad yathā caityasya

svapanam | avyāpakañ ca pra[!]o[!]yatnānamtarīyaka-
tvam anityatvasya vyāpakābhāvaprati^rūpakah | sā-
dhyānekāntam āropyetyādi | sādhyasya yo ne

4 kānto vyabhicārah | taṃ hetau prayatnānamta{ya}-
rīyakatve saṃmāro[!]o[!]pya hetuvyabhicāritvacodanāt⁰ |
tat^{*}prati^rūpatā | anaikāntikābhāsat{ai}ety arthah |
kārake hetāv ityādinānya

5 ḥ kārakadharmme (n)yo jñāpakadharmmah | tato na
hetuvyapadeśamātrasāmyā^ot^{*} | kārakadharmmo jñā-
pake bhavatīti darśayan^{*} | pūrvasya hetoḥ | anekā-
ntam dhūmādibhiḥ sūcayati | tathā hi dhūmāi

6 dibhir vināpy analādayo bhavanti | atha ca te teṣāṃ
hetavaḥ | dvitīye py asiddhatāṃ hetor udbhāvayann
āha | avyāpitvenetyādi | hetoḥ prayatnānantarīyaka-
tvasyāvvyāpitvena yaḥ sapakṣaikade

7 śe | abhāvas taṃ sādhyadharmmiṇi | śabde vikalpa-
yato siddhābhāsam | nanu cāsty eva sādhye vidyudāv
abhāvaḥ prayatnānamtarīyakatvasya tat^{*} kim ucyate |
vikalpayatīty ata āha | dhvanisthena na hi sarvam^{*} sā

B 252b

1 dhyata iti | yasmān na śabdānugatena prayatnānamta-
rīyakatvena | sarve vidyudādayo nityatvena sādhyam-
ta ity arthah | kiṃ punaḥ kāraṇam asiddhābham na
punaḥ | dūṣaṇam eveti | ata āha sādhyā eva hy abhāvā

2 d asiddhah | syād iti | syād etat tatrāpi nāstīty ata āha |
na ca śabde sa hetur nāstīti | saṃśayākhyeti jāter nā-
manirdeśah | arthabhedenetyādi | lakṣaṇam | arthah

punar dvividhaḥ pratijñārtho hetvarthaś ca tasya

- 3 bhedo vivakṣitād arthād arthāntaratvaṃ | tena hetor
yā saṃśayacodanā ⊙ saṃśayodbhāvannā | sā saṃśa-
yasamā jātiḥ | yatra pratijñārthakalpanayeti | viva-
kṣ{ā}itāt^o pratijñārthād aparapratijñāna
- 4 kalpanayā | hetvarthakalpanayā veti vivakṣitād dhe-
tvarthād anyathe ⊙ tvarthakalpayā | prayatnānaṃtaraṃ
vyaktyutpattidarśanāt^o | saṃśaya iti | utpādārthaṃ
kalp{i}ayitvā dūṣayati | prayatnānaṃ
- 5 taraṃ hi vyaktir api dṛśyate | yathā mūlodakādīnāṃ |
utpattir api gha ⊙ ṭādīnāṃ | tat^o kim ayaṃ mūlo-
dakādivat^o vyajyate | uta ghaṭādivad utpadyata ity
anekāṃtaḥ | ato 'yuktam ityādi |
- 6 yata evaṃ saṃśayaḥ | tasmād ayuktam etasmāt* pra-
yatnānaṃtariyakatvād dhetor utpannaḥ śabda iti vā-
kyārthaḥ | sādhyārope tv anekāntanibham iti | sā-
dhyasyānityatvasyotpādyatvenādhyāro'
- 7 pyanaikāntikābhāsam ity arthaḥ | tatra cety utpādye |
kasmāt* saṃśa iha | tathā hītyādi | kasmād anaikā-
ntikābhāsam ity āha | vināśitvasya sādhyatvād iti |
vyamgyeṣv api ca vināśitvam a

B 253a

- 1 stīti | vināśitve sādhye mūlodakādībhir anekāṃtika-
tvaṃ nāstīti darśayati | adhyāropa iti varttata iti |
sādhyāropa ity atroktam adhyāropagrahaṇaṃ | ihāpy
anuvarttate | yadi hetum adhyāro

- 2 pyetyādi | prayatnānaṃtaropalabdhilakṣaṇai hetāv
ukte yadi prayatnānaṃtarotpattim adhyāropya dūṣa-
yati | prayatnānaṃtarīyakatvād iti kim uktaṃ bhavati
prayatnānaṃtaram utpatter iti | sā cotpattir asmāka
- 3 m asiddheti | tato siddhābhāsaṃ kasmād ity āha | pra-
yatnānaṃtaropalabdhil^or ityādi | vipakṣe rthād ani-
ṣtoktir iti | lakṣaṇaṃ śeṣaṃ lakṣyaṃ | pūrvavat* kṛte
sādhana āha | evaṃ bruvatā tvayārthād a
- 4 prayatnānaṃtarīyakaṃ nityam ity uktaṃ bhavati |
tataś cānekāṃto vidyudādi^obhir iti | vyabhicāro nya-
sādhyatva iti | anityatvād anyan nityatvaṃ | tatrā-
prayatnānaṃtarīyakatvena | sādhye hetor vya
- 5 bhicāro na tv anitya(tve) prayatnānantarīyakatvenāto
nekāntikābhāsaṃ ^o kasmād ity āha | na hi hetur nitye
py astīti | atha ceti | prakārāntaram darśayati | (a)tra
tv adhyāropitasya niyamasya vya
- 6 bhicāras taṃ hetau samāropya codayato naikānti-
kābhāsaṃ bhavatīti veditavyaṃ || prasamgasamam iti
lakṣyaṃ | śeṣaṃ lakṣaṇaṃ | prasiddhe pi dṛṣṭāṃte
dvayor v^vādiprativādinor yena hetur mmārgyate
- 7 ghaṭa eva tāvad anitya ity atra k{etu}o hetur ity etat*
prasamgasamam | dṛṣṭāṃtābhāsavatv etad iti | sā-
dhyānvitatvena siddhasyāti ghaṭasya sādhyavaika-
lyacodanāt* | kaḥ punaḥ kāryasamād asya viśeṣo

B 253b

- 1 yāvatā tatrāpi śabdakāryatvaṃ | ghaṭe nāstīti codanāt*
| dṛṣṭāntadoṣābhāsatvayuktam evety ata āha | pūrvam

- tv ityādi | tatra hi śabdakāryatvaṃ ghaṭe nāstīti | he-
tvananvayena dṛṣṭāntadoṣobhāsatvam u
- 2 ktam* | iha tu sādhyānanvayena tadābhāsatvam iti vi-
śeṣaḥ | etat* diṅmātram ityādi | etad asmābhir diṅmā-
tram jātiṣūpadarśitam | hetunyūnatādyābhāsādi | tā-
sām nyūnatādyābhāsatvenottarābhā
- 3 satvajñāpanārthaṃ | anayā tu diśānyāsv apy ayukto-
ttaratvaṃ | veditavyaṃ | nyū^onatādyābhāsatveneti |
ādiśabdenāsiddhatvābhāsatvādīnām grahaṇaṃ | utka-
rṣāpakarṣasamādiṣv iti | atrāpy ā
- 4 diśabdena varṇnyāvārṇnyopapattipratidṛṣṭāntapra-
karaṇāsamādīnām | kathaṃ ^o punar diṅmātrenānya-
trāpy ayuktārthatā śakyate jñātum ity āha | etā eva hī-
tyādi | mātragrahaṇena prayogavi
- 5 śeṣād evānantaprabhedā jāyante na tv arthaviśeṣād iti
darśayati | ^o ata evārthasyābhinn{ā}atvāt^o | śakyate tā-
su yathoktayā diśā nyūnatādyābhāsatvenāyuktotta-
ratā jñātum | ta
- 6 trotkarṣasamā | pūrvavat* prayoge kṛte jātivādy āha |
yadi prayatnānaṃtarīyakatvasādharmyāt^o | yathā gha-
ṭo nityas tathā śabdo pi kāmāṃ ghaṭavad eva śabdo
pi | mūrttaḥ prāpnotīti | iyaṃ sādhye
- 7 dṛṣṭāntadharmmotkarṣaṇād utkarṣasamā | ghaṭo vā
na śrāvaṇo taḥ śabdo pi śrāvaṇo mā bhūd iti | eṣā sā-
dhyasya dharmmāntarāpakarṣaṇād apakarṣasamā va-
rṇṇanīyo vaṇṇyaḥ sādhyā iti yāvat^o | yathā śa

B 254a

- 1 bdo varṇyaḥ | tathā ghaṭo pīti varṇnyasamā yathā vā
ghaṭo na varṇyaḥ | tathā śabdo pīty avarṇnyasamā
etāś catasro py aviśeṣasamāyām vikalpasamāyām
cām̐tarbhavanti | yady anityopapatteḥ | prayatnānaṃ-
tarīyakatvād a
- 2 nityaḥ śabdopapatter amūrttatvān nityo bhaviṣyatīti |
upapattisamā | eṣāpi nityasādharmyeṇānityavaidha-
rmmeṇa vānekāntikena pratyavasthānāt* | sādha-
rmmyavaidharmmyasamayor aṃtarbhavati | prati-
drṣṭām
- 3 tasamā yady anitye sādhye sti ghaṭādir drṣṭāṃta ity
anityaḥ | nitye pi sādhye ⊙ asty ākāśādir drṣṭānta ity
amūrttatvād ākāśādivan nityo bhaviṣyati | asyā vai-
dharmmyasamāyām antarbhāvaḥ | ya
- 4 di ghaṭavaidharmmyeṇa pratyavasthānaṃ karoti |
athākāśasādharmmyeṇa ta⊙dā sādharṃmyasamāyām
| prakaraṇasamā | tad yathā pūrvavat* kṛte saty
etasmin* prayatnānaṃtarīyakatve | idaṃ prakara
- 5 ṇam ārabdham* | kin nityo 'nitya iti prayatnānaṃ-
tarīyakatvasya vyaṃgyo⊙tpādyayor nityānityayor
darśanāt* tasmāt* prakaraṇaṃ | nātivarttate | hetur ity
eṣāpi kiṃcitmātraviśeṣa
- 6 bhinnā | saṃśayasamāyām aṃtarbhūtā | evam anya-
trāpy antarbhāvo vijñeyaḥ | nanu ca nyūnatādayo bhi-
dheyadharmmāḥ | tat* kathaṃ jātyuttaraṃ nyūnatā-
dyābhāsam uktam ity āha | atra tu yad asmābhir ityā-
di |

- 7 anyathā hīti | yady upacāram akṛtvocyetety arthaḥ |
yady evam ucyeta ko doṣaḥ | syād ity āha | tathā ce-
tyādi | sarvvopasaṃhāreṣu samaprasaṃgata iti ya-
thaivedaṃ ta{.}va sādhanam mamāpi

B 254b

- 1 tathaivedam uttaram ity evaṃ sarvvapūrvottarapa-
kṣeṣu tulyatvāpādanataḥ | viparītānṛtatve cetyādi | ca-
śabdaḥ samuccaye | tuśabdo vadhāraṇe naiva bhedo
tra lakṣyate | atha vā doṣatrayam eve
- 2 ma bhinnakramo vijñeyaḥ | tatra viparītaṃ | pūrva-
pākṣikaprayuktahetuvilakṣaṇam | asatyam anṛtaṃ
yasyārtho na tathā yathā pratijñāyate | viruddho ya-
syāḥ sahānavasthāyī | tatra tāvad viparī
- 3 tam ityādi | ādiśabdenānyasyāpi tatprakārasya gra-
haṇam tatra ca^o(ttū)rñṇām iti | sādharṃmyasamā-
dīnām | anaikāntikena tu sādharṃmyādineti | sādha-
rṃmyavaidharṃmyasamayor amū
- 4 rta(tv)ena vikalpāviśeṣasamayor apākṣācākṣuṣatvā-
dinā | aikā^ontikasya tv ityādinā | abhedam darśayati |
sahānavasthā{pā}nād iti | na hy aikāntikānaikānti-
kayoḥ sahā
- 5 navasthānam asti | tathā hy aikāntike sa{pe}ty anekā-
ntike nivarttate vi^okalpasame tv etad ayuktam iti |
vāda vidhau hi pākṣikatvasyānaikāntikatvadarśanāyo-
ktaṃ na vinā ni
- 6 tyatvena prayatnānamtarīyakatvaṃ dṛṣṭam | a{ni}gni-
neva dhūma ity anumānāya tad uktam* | na tu pākṣa-

tvādinā vinā na dr̥ṣṭaṃ vyajanānilādiṣv anityatvam
ato viparītam etad iti | ta

- 7 d etad ayuktaṃ | katham ayuktam ity āha | pareṇa hī-
tyādi | na pākṣatvādinā | ghaṭe anityatvam uktam iti
sambandhaḥ | kasmān noktaṃ | ghaṭe anityatvasyo-
bhayasiddhatvāt* | tatrety apākṣatvā

B 255a

- 1 dike nitya{tva}śādhane | evaṃ hy anekāntikatvaṃ pa-
rapakṣa uktam | bhavatīti pakṣe py apākṣatvādidā-
rśanāt⁰ | pūrvatra vyāpakatvam iti | na tāvat* pareṇa
pākṣatvādinā anityatvam uktam | satyām api cāta-
thoktau nānaikāntika
- 2 tvam evaṃ darśitaṃ bhavati | kiṃ tarhi hetoḥ sā-
dhyāvyāpakatvaṃ | na cāvyāpako na gam{e}ako
yathā prayatnānantarīyakatvam anityatve | na ca
pareṇetyādi vādaividhāv uktam | śrāvaṇatvañ ca
śabdasya prayatnānaṃtarīyakasyāpi
- 3 sato dr̥ṣṭam atah | prasaktam apy asmād aśrāvaṇa-
tvānumānaṃ dr̥ṣṭasāmarthyā nivartta⁰te | na tu pra-
yatnānaṃtarīyakasyāpi sato sya nityatvaṃ dr̥ṣṭa yat
sāmarthyād anityatvānumānaṃ nivartteta | ato vipa-
rītam eva ta
- 4 tad iti | eta{dra}d apy ayuktaṃ | yasmān na pareṇa
śabde prayatnānantarīyakatvād a|⁰śrāvaṇatvād anu-
mānaṃ kṛtaṃ | kiṃ tarhi śrāvaṇatvāc chabda eva ni-
tyaḥ syāt* | saty api prayatnānantarīyakatva iti | notta-
raṃ pūrvva

- 5 pakṣeṇa sambadhyate | satyam etad iti | vāda vidhikārah | iha dvidhānaikāntikatvaṃ codyate | sādharmaṃmyeṇa vā vipakṣe pi hetor astitvapradaśānāt* | vaidharmaṃmyeṇa vā | sādhyavyāvṛttau hetor vyāvṛ
- 6 tityabhāvapradaśānāt* | tatra yady asmābhiḥ pākṣatvasya sadharmaṃyēṇānaikāntikatvaṃ ucyeta | tadā satyam etat* | na tu pākṣatvādinā na dṛṣṭam ityādikam uttaram pūrvapakṣeṇa na sambadhyeta | na tu sādharmaṃyēocyate | kiṃ tarhi vaidharmaṃmye
- 7 ṇa pareṇa hy apākṣatvādinā śabdasya nityatvam uktam | tatra sādhyābhāve hetor abhāva upadarśyo na vāpākṣatvaṃ sādhyasya nityatvasyābhāve | nāsty ato naikāntikam iti | tad idam uktam na tu pākṣatvādinā vinā na

B 255b

- 1 dṛṣṭam | vyajanānilādiṣv anityatvam iti | apākṣatvānityatvayor vyajanānilādiṣu sahabhāvadarśānān na sādhyavyāvṛttau hetur vyāvarttata ity arthaḥ | atrācārya āha | asty etad ityādi | anvayo vyāptiḥ | tasya vipa
- 2 ryayaḥ sādharmaṃmyeṇa hetoḥ sādhyenā{mu}<nu>game vaidharmaṃmyeṇa tu sādhyābhāve hetor abhāvaḥ | satānvayaviparyayeṇa yasya dṛṣṭāntadvayaṃ vācyam tasyevedaṃ pratividhānaṃ yujyate | na tv evaṃ vāda vidhāv iti | na hi tatrānena
- 3 prakāreṇa dṛṣṭāntadvayaṃ vācyam* | tathā lakṣaṇānabhidhānāt⁰ | tayoḥ sambandhaḥ darśanaṃ dṛṣṭāntam-

above l. 1

taḥ | tadvip{ā}akṣayor veti vacanāt* yathālakṣaṇam ca
 prayogāt* | yat tūktam iti | tatra hīdam uktaṃ | na tu
 kasyacic chrā

- 4 vaṇasya nityatvaṃ dr̥ṣṭam anāśravaṇasya caikānte-
 nānityatvaṃ | yat sādharṃmyavai⊙dharṃmyābhyāṃ
 nityatvaṃ anumīyet* | tasmād viparītam etad iti |
 asyānuktatāṃ da{da}rśayann āha | tad atretyādi | ni-
 tyah śabdaḥ śrā
- 5 vaṇatvāt⁰ | śrāvaṇam anityaṃ dr̥ṣṭam | tad yathā gha-
 ṭa ity eṣa vaidharṃmyeṇa dr̥ṣṭāṃto ⊙ sty eva | tataś
 ca nityatvasiddhiḥ syāt* | īdr̥śena tv iti | īdr̥śo bhavato
 vaidharṃmyaprayogo bhimato yena hetuvi
- 6 pakṣasya sādhyavipakṣa eva (s)atvaṃ pradarśyate tā-
 dr̥śena {vi}nityā vidyut⁰ | aprayatnānaṃtarīyakatvād
 ity etat* sādhanam nirdoṣam syāt* | katham ity āha |
 dr̥ṣṭam hy aprayatnānaṃtarīyakam i{ti }tyādi | he-
 tvabhāva eva pa
- 7 ṇa codita iti | prāgutpattyabhāvasya sādhyatādhyā-
 ropāt* | hetusādhyayor aviśiṣṭatvaṃ uktaṃ pareṇāna-
 ntarbhāvitvaṃ u{bha}bhayor iti | evaṃ ca hetvabhāva
 eva coditaḥ | syāt⁰ | sādhyavyatirekeṇāsativāt* | a

B 256a

- 1 to viparītatvābhāvād anyo doṣo bhidheyo na vipa-
 rītatvaṃ | tathā prāptyaprāptyahetusamayo(r) viparī-
 tatvābhāvād anyo doṣo bhidheyo viparītatvāt* | sa-
 rrvvahetvapavādāt⁰ | na hy asatvaṃ codayatā viparīta
- 2 m abhihitam | bhavati | syāt⁰ | etat* pūrvapakṣavādinā

jñāpako hetur uktaḥ | paras tu kārakam adhyāropya
dūṣayaty ato viparītam ucyate | jñāpakahetuviparyaya-
yeṇa codanād iti | ata āha | na cāyam ityādi | na cā-
yaṃ

- 3 jātivādī pratijñātārthasyotpādane {kā}kārake hetau
doṣam āha | kin ta◊rhi jñāpaka eva | kutaḥ | yasmāt
tatrāpi jñāpake prāptyaprāptau doṣaḥ | sambadhyata
eva | yady ayam hetuḥ prāpya sādhyati | a
- 4 viśiṣṭaḥ sādhyena prāpnotītyādinā ya uktaḥ | upala-
bdhisame pītyādi | pa◊reṇa hi nāyaṃ hetur anitya{e}a-
tve vidyudādāv anyataḥ | pratyakṣatvāder anitya-
siddher ity ukte vādaividhāv uktaṃ | na hy evam a!
- 5 vocāma{h} | prayatnānaṃtarīyatvenaivānityatvaṃ si-
dhyati | nānyatheti | yady a◊nyad api jñāpakam asti
pṛītāḥ sma iti | etat* kila viparītaṃ prayatnānaṃta-
rīyakatvānitya eveti vivakṣite prayatnānaṃ*
- 6 ta{ya}rīyakatvād evānitya{ā}atvādhyāropād iti | atrāha |
etad api na viparītam iti | kasmād ity āha | na hi pa-
reṇaivam ityādi | yasmān na pareṇaiva coditaṃ | a-
nyo py anityatve hetur astīti kiṃ tarhi vyabhi
- 7 cāradarśanenāhetutvam uktaṃ | vināpy etena sādhyā-
siddher ahetur ayam iti | taṃ vyabhiparam darśayann
āha | na hi sa tasyetyādi | evaṃ hy etad uttaram syād
iti | yady anaṃtaroktena prakāreṇāhetutvam ucyet* |

B 256b

- 1 anyathā tu ānityaḥ śabdaḥ prayatnānaṃtarīyakatvād
iti tasmāt* pūrvapakṣāt(*) pakṣāntaram uktaṃ syād

anityā vidyudādayaś cākṣuṣatvād iti | tato dūṣaṇa-
(cch)āyābhāvāt* | na jātyuttaraṃ syāt⁰ dvitīye pi na
hetuvi

- 2 parītaṃ kasmāt* yatas tatrāvyāpakatvam eva coditaṃ
hetoḥ | na tu kiñcid viparītaṃ hetvantaram upanya-
staṃ | saṃśayasamam api na pareṇa hetuviparya-
yeṇoktaṃ | ye tu hetuviparītatvadoṣaḥ syāt⁰ kiṃ tarhi
sādhyāhe
- 3 tvadhyāropeṇa sādhyatvam utpatter adhyāropya pra-
yatnānaṃtarotpatteś ca he|^otutvam | pratyavasthā-
naṃ kṛtaṃ | evaṃ ca sati kuto hetuviparītatvam syāt
matam | pratijñāviparyayeṇābhidhānād uttarasya vi
- 4 parītatvam | tathā hy anityaḥ śabda iti pratijñāyām
pareṇoktaṃ | nitya utpā^odya ity ata āha | pratijñā-
viparyayeṇa cetyādi | yadi pratijñāviparyayeṇābhi-
dhāne viparītatvam kalpyate | evaṃ
- 5 sati sarvaviparītatvaprasaṃgaḥ | prasaṃgārthāpa-
ttisamādiṣv api pratijñāvi^oparyayeṇaiva pratyava-
sthānam | tato viparītatvamātraṃ doṣaḥ syāt⁰ | anu-
ktisame pītyādi | jātivādinā hi prāg ukte
- 6 r hetvabhāvena sādhyābhāvaḥ | prasaṃjito yadi pra-
yatnānaṃtarīyakatvād ity etasmād dhetoṛ anityaḥ
śabdaḥ prāg ukter hetvabhāvān nānitya iti prāptam
ataḥ prān nityaḥ san* katham anityaḥ kariṣyata iti
- 7 | atra vāda vidhikāreṇoktaṃ | viparītam etat⁰ | yasmāt⁰
jñāpaka iti kṛtvā hetur ukto na dhvaṃsaka iti | jāti-
vādī tu dhvaṃsakaṃ kṛtvā dūṣayatīti | atrāha | etad a-
pi na hetuviparītam iti | kasmā

B 257a

- 1 d ity āha | na hi pareṇetyādi | tasmān na jātivādinā
nāśakaḥ śabdasya hetur ity abhipretya prāg vacanāt* |
tasyāvidyamānatvam uktaṃ | katham etat* gamyata i-
ty āha | mā bhūd ityādi jātivādīti | hetor vva
- 2 canakāle | api naivānityatvam śabdasyecchati | yadi
ca dhvaṃsakam | hetuṃ parikalpya tasya prāg ukter
nāstitvam uktaṃ syāt⁰ | evaṃ sati vacanakāle hetur a-
stīty anityaḥ śabdaḥ syāt⁰ | iti | nedam viparītam | kā-
ryasa
- 3 mam apītyādi | yena tena prakāreṇa sāmānyena yat*
kṛtaṃ tad anityam iṅti | sādhye ghaṭakāryatvādinā
viśeṣeṇa pratyavasthānāt* viparītam etad iti vādavi-
dhikāro manyate | etac cāyuktaṃ |
- 4 yasmān na hetuviparyayeṇocyate | kin tarhi tasminn
eva kāryasāmānye heṅtau yo ntargato viśeṣaḥ | tena |
na ca tadamtargata eva tadviparīto bhavati | abhūtaṃ
prasaṃgārthāpattisamādīty ādiśabde
- 5 na tajjātīyānyaparigrahaḥ | anityaḥ śabdo naimitti-
katvāt* ghaṭavad iti ṅ kṛte jātivādinoktaṃ | ghaṭa eva
tāvad anityaḥ | ity atra ko hetur ity atra vādavidhi-
kṛtoktam abhūtam etad iti | ka'
- 6 smān na hi dr̥ṣṭam apy arthaṃ hetusādhyam kathayā-
mo dr̥ṣṭam caitat⁰ nimittiko ghaṭo nātyaṃtabhāvīti |
atrāviśeṣan darśayann āha | atra ca viparītam ityādi |
tatra viparītam śakyate vaktuṃ vilakṣaṇatvād viru-
ddham api

- 7 sahnānavasthāpitavāt⁰ | arthāpattisamam apy evam iti
| nāsty ātmānupalabdher vvandhyāputravād iti kṛte |
jātivādinoktaṃ | arthād āpannam upalabhyamānā-
nām satvam upalabhyamānam api kiñcin nāsty evālā

B 257b

- 1 tacakrādīti | abhūtam etad iti vādaividhāv upalabdheḥ
satvāpattir ity adhyāropād iti | atra samkaran da{da}-
rśayann āha | yathaiiva hītyādi | viruddham etad asan
nityaś ceti | asatvanityatvayor ekatrānavasthānāt* |
- 2 atrāvīśeṣam āha | viparītam api caitad abhūtaṃ ceti |
katham ity āha | sato rthasya nityatvād ityādi | yasmāt
sata{h} evārthasya nityatvam ato sa nityatvaṃ vipa-
rītaṃ vilakṣaṇatvāt⁰ | yataś cāsan nityatvam asatyam
ato
- 3 abhūtaṃ | nityasamam api viruddham uktaṃ | kathan
nāmānitya eva sa nityaḥ setsya◊tīti | atrāha | nitya-
samam apītyādi | tatra viparītatvaṃ pūrvavad asa-
ttvam asati nityatvasyāvidyamānatvāt* | tasmād evaṃ
;
- 4 sarvvāsu sarvve doṣā yujyante | tasmān na jātiṣv a-
samkareṇa viṣayavibhāgena ◊ viparītatvādayo doṣāḥ
śakyā vaktuṃ | nyāyasūkṣme pītyādi | nyāyasūkṣme
kṣapādoktānām jātīnām lakṣaṇaduṣṭatā u
- 5 ttaraduṣṭatā ca | vistareṇa nyāyaparīkṣāto vijñeyā | a-
tha māṭharādivi◊hitāsu jātiṣu kathaṃ | lakṣaṇotta-
raduṣṭatā vijñeyety ata āha | taddīśā cetyādi | sādha-
rmmyavaidharmmyābhyāṃ pratyavasthā

- 6 nam ity etat* nyāyasūkṣme sarvvajātīnām lakṣaṇam |
 pratyavasthīyate yena viparyayeṇāvasthīyate tat* pra-
 tyavasthānam vacanam jātiḥ | evaṃ tu sādharṃmya-
 vaidharṃmyasame eva dve jātī syātām ity ata āha |
 tadvikalpāt*
- 7 jātibatta{<tta>}<hu>tvam iti sādhanēṣu pratyavasthā-
 nam hy anekaprakāram prayogabhedāt⁰ | atas ta-
 syānekaviśeṣatvāt* | jātīnām bahutvaṃ | tac caitat* la-
 kṣaṇam ityādinā lakṣaṇasyāvypitām āha | ādiśa-
 bdenā

below l. 7;
 above l. 1

B 258a

- 1 nutpattisamādayo gṛhyante | na hy atrodāharaṇa-
 sādharṃmyavaidharṃmyeṇa pratyavasthānam sam-
 bhavati | hetor abhāvamātracodanāt* | gotvāt* gosi-
 ddhivat⁰ | siddhir iti sādharṃmyavaidharṃmyasa-
 mayor uttaram | yathā kila
- 2 gotvāt* gobhāve siddhe na śābaleyatvādivaidha-
 rṃmyāt tad vyāvṛtṭiḥ | evaṃ sādharṃmyād anityatve
 siddhe na ghaṭavaidharṃmyād amūrttatvāt tadvyā-
 vṛtṭi(r i)ti | sādharṃmyasamasya tu viparyayeṇa yo-
 jyaṃ | yathā śābaleyatvā
- 3 divaidharṃmyād viśeṣe siddhe na gotvasādha-
 rṃmyāt tadvyāvṛtṭiḥ | evaṃ nitya|^ovaidharṃmyāt* |
 aindriyaktvād anityatve siddhe nākāśādisādha-
 rṃmyād amūrttatvāt tadvyāvṛtṭir iti | etac cānutta-
 (r)aṃ yasmā
- 4 n nāsau sādharṃmyavaidharṃmyābhyām anityatva-

siddhim abhyupagamyā viparyayāt⁰ ◊ vyāvarttayati |
 mā bhūd abhyupagamavirodhaḥ | kiṃ tarhy etad eva
 tulyapratyavasthānāt* na sidhyatīty āha | viparyaye
 tulyatvā

- 5 c cānuttaram | śakyate hy atra jātivādinā vaktuṃ yadi
 tava sādharṃmyavaidharṃmyā¹◊mātrād anityatva-
 siddhiḥ | evaṃ sati mamāpi siddhir iti | tasmād anya-
 thātrottaram vācyam* | ādigrahaḥ{ā}añād utkarṣāpaka
- 6 rṣasamādīnām kiṃcitsādharṃmyād upasaṃhāra-
 ddheḥ | vaidharṃmyād apratyavasthānam ity evamā-
 dīni gṛhyante | kiṃcitsādharṃmyāt⁰ kilopasaṃhāra-
 siddhidrṣṭā{ṃta} yathā gaus tathā gavaya iti | na sa-
 rvve godharṃmyā
- 7 gavaye prāpnuvanti | gavayadharṃmā vā gavi | tato
 na bhavaty eṣa prasaṃga iti | evamādīni | sarvvāni |
 ayuktatvena nyāyaparīkṣāto vijñeyāni | tathānyāśā-
 stritānām api jātyuttarāṇām | eṣaiva pra

B 258b

- 1 tiṣedhāya dik* nyāyaparīkṣāyām yā darśitā | tatas tāny
 apy anayaiva diśā pratiṣeddhavyāni | na kevalam
 nyāyaparīkṣādiṣu prameyapratīṣedhaḥ kṛta ity āhāpy
 arthataḥ kṛta iti darśanāt* | sarvveṣāṃ cetyādi
- 2 kasmāt* punaḥ pratyakṣagamyān na bhavatīty āha |
 tat*parikalpitapadārthānām ityādi | pradhānapuruṣa-
 di(kk)ālasamavāyādīnām apratyakṣatayā liṃgenā-
 stitvavyavasthāpanāt* tarkagamyatvaṃ | na vima-
 rdakṣama i

- 3 ti na vicāram arha ity arthaḥ | yathā ca vicāram na saḥate tathā pratipāditam | ◊ ata iti yasmād evan na parīkṣākṣamas tarkaḥ | tasmāt tat*gamyaśyāpi prameyasyāpy arthataḥ pratiṣedho tra kṛta eva vedi
- 4 tavya iti pramāṇaprameyadurvihitatvenetyādinā śāstrārambhasya ◊ vyavahitam prayojanam darśayati | pūrvam pramāṇasiddhiḥ sāksāt* prayojanam uktam idaṃ tu pāramparyeṇa | nanu cāviparī
- 5 tamārgopadeśāt* tathāgataśāsanānupraveśārtho py a-yam ārambhaḥ syā◊t⁰ | tathā hi cakṣuṣi nairmmalya āhite rūp{e}am apy aviparītam arthata upadiṣṭam bhavati | tathā tathā pramāṇavyutpattau kṛ
- 6 tāyām aviparītatatvānupraveśamārgo pīty ata āha | na tv iyatetyādiḥ | kiṃ kāraṇam ity āha | taddharmasyātarkagocaravāt* tarkagrahaṇam vyāvahārikapramāṇopalakṣaṇārtham lokottarasyaiva
- 7 hi pramāṇasya viśayo bhagavato dharmmaḥ | pratyātmavedyo na vyāvahārikasyety arthaḥ | yady evam kiṃ tair vyāvarttitair yadi vyāvṛttā api dharmmatām na pratividhyantīti | ata āha | vyāvṛttās tv ityādi | a

B 259a

- 1 vyāvṛttā hi tatraiva sāradaśītayā tathāgataśāsanam śrotum api notsaheran⁰ vyāvṛttās tu bhagavacchāsane yā dhammāṇam paridīpitā dharmmatā | tāṃ śrutacintābhāvanākramenāyatnenaiva pratipatsyante
- 2 | dharmmatā punaḥ | dharmmāṇam aviparītaḥ | svabhāvaḥ | tatvam iti yāvat⁰ | kiṃ punaḥ kāraṇam tī-

rthyamataṃ śrutvāpi dharmmatāṃ na pratipadyante |
tathāgataśāsanam tūpaśrutya pratipadyanta iti | āha ||
viprakṛṣṭānta

- 3 ratvād iti | tat⁰ punaḥ suvihitadurvihitavena munī-
ndraśāsanam hi suvi⁰hitam tatra dharmmāṇām avi-
parītanairātmyādisvabhāvaprakāśanāt* | tīrthyamataṃ
tu durvihitan viparyayāt* | ataḥ suga
- 4 taśāsanasamāśrayeṇaiva tatvādhigamo bhavati | neta-
reṇa | viprakṛ⁰ṣṭāntaratvam eva darśayitum ślokaṃ
āha | tarkamātrabalā ityādi | tarkamātraśaraṇās tī-
rthyāḥ | yeṣāṃ arthānām avi
- 5 parītasvabhāvādhigamāt* kaivalyaprāptir bhavati | te-
ṣāṃ ātmādīnā⁰n tarkamātrādhigamāt* | nanu bhava-
tām api nairātmyam tarkagamyam eva | tat* ko tra vi-
śeṣa ity āha | so pītyādi | yat*
- 6 lakṣaṇam aviparītam tasyānirdeśād anirdiṣṭalakṣaṇaḥ
| svaprayogaviruddhaś ca | svakīyenaiva prayogeṇa
virudhyate | tathā sām̐khyānām sambandhād eka-
smāt* pratyakṣac cheṣasiddhir ity anumānalakṣaṇam
pra
- 7 yogas tu | asti pradhānam bhedānām anvyadarśa-
nād ityādi | na hy anvayadarśanasya pradhānena sa-
mbandho sti | vaiśeṣikāṇām apy asyedaṃ | kāryakā-
raṇam ityādinā {kṣa} lakṣaṇeṇānumānasya svarūpam
uktaṃ

B 259b

- 1 na ca tat⁰ kāryatvāt* kāraṇatvād anityaḥ | śabda ityā-

dinā | svaprayogena<ṇa> sambadhyate | yathoktānām sambandhānām anyatamasyāpy asaṃbhavāt* yady api kathamcit* svaprayogena sambadhyate tathāpi doṣavā

above l. 1

- 2 n eveti | darśayann āha | na ceṣṭārthaprasādhaka iti | yathā vacanaprasādhakas tathā paramārthasantatyā-diṣv iha ca darśitam | sudūranaṣṭās tv iti | unmārgga-pravr̥ttatvāt* | sudūraṃ naṣṭās te munīndraśāsanāt* ye ta
- 3 rkapathena dharmmatām niścinvanti tasyās tarka-
viṣayatvāt⁰ yady apy etad evaṃ ⊙ tathāpi tathāgata-
lakṣaṇaṃ parīkṣatām yady upayāti vikriyām tīrthika-
parikalpitapadārthavat⁰ | etad uktaṃ bhavati | ta
- 4 rkaviṣayatvenābhyupagatā api tīrthikair ātmādayaḥ
padārthāḥ | tarke⊙ṇa vicāryamāṇā vikriyante | yathā
śāstre (te)ṣāṃ vyavasthāpitās tathā nāvatiṣṭhan(t)a ity
arthaḥ | tathāgatapravedita
- 5 s tu dharmmāṇām aviparītaḥ svabhāvo nairātmyādi
vicāryamāṇo na vi⊙kriyate yathā darśito vyāvahā-
rik{o}ṇātmanā tathaivopalabhyata ity arthaḥ | etena
yady api tarkaḥ paramārthavi
- 6 ṣayo na bhavati | tathāpi yathāvasthitam vastu sāmā-
nyarūpeṇa sūcayams tatvādhigamānukūlo bhavatīti
sūcitam | pramāṇarāśer iti | svaparābhimatānām pra-
māṇānām rāśiḥ svābhimatāni pramāṇā
- 7 ni vyavasthāpyante parābhimatāni dūṣyanta iti kṛtvā |
tatra svā{ṃi}bhimatānām guṇāḥ parābhimatānāñ ca
doṣas teṣāṃ vistaraḥ | guṇadoṣavistaraḥ | tat⁰prati-

pādakah sacodyaparihāro graṃtha

B 260a

- 1 rāśiḥ | tasya prakāśanāt* yat* śubham kuśalam sam-
citam upārjitaṃ mayā | tat* śubham astu bhavatu lo-
kasya vimokṣo nirvāṇaṃ janma utpattiḥ | tayor guṇā-
guṇau guṇadoṣau tajjñasya sataḥ kṛtāmtasāntaye vi-
mo
- 2 kṣe guṇajñasya janmaguṇajñasya ceti vidhir ayaṃ
nānuvādaḥ | anyathā prādeśikī pariṇāmanā syāt⁰ | vi-
mokṣajanmanor guṇāguṇajñāḥ san⁰ kṛtāntasāntiṃ la-
bhatām iti vākyārthaḥ | kṛtān(t)as tu caturviparyā
- 3 salakṣaṇaḥ | tena hi kṛt{o}āntaḥ paryavaśānaṃ jagato
mokṣavibandhakatve^ona | ātmādiviparyāsaprabhāvi-
tatvāt* saṃsārasya sakaladuḥkhakṣayarūpā tu nirvṛ-
ttis tasya śāntir iti || mañju!
- 4 śrī kṛtavān anugraham asau yasya svayaṃ tena yat*
dignāgena vinirmmitaṃ ma^otimatā śāstraṃ pra-
māṇasiddhaye | tasyābhṛtya jinendrabuddhim iva yat*
{.} vyākhyām imāṃ kurvataḥ tattvārthaṃ samabhūt*
śubham*
- 5 mama jagat* bhūyāt tatas tatvavit* || ××× || iti viśālā
amalavatī nāma ^o pramāṇasamuccaya{.}tīkā samāptā
|| ××× || kṛtir iyaṃ bodhisatvadeśīyācāryajinendrabu-
ddhipādānām* || śudhyan na
- 6 vīnaviṣayo pi jinendrabu || ××× || ddi sampādītāni tava
saṃprati dohadāni | nirvighnam unnaguṇaṃ g{e}uṇa-
gauri sūkṣasaṃ || ××× || khyāvatām hrdaya{sa}raṃjana-

m arthasūnaṃ || yaḥ śabdavidyāsukṛtāpaśabdaḥ pra-
mā

- 7 ṇaśāstre nipuṇo ya ekaḥ | yaś cāpi satkāvyasudhā-
nidhānaṃ jinendrabuddhiḥ kṛtavān* sa ṭikām* || śrī ||
aṣṭā}bdāmś caturdaśa caturbhujatulyadhānni mau-
rvvīvraṇāmkitabhujē parirakṣati {ā} kṣmām | śrīrā-
mapālanṛpa

B 260b

- 1 tau likhi sma caitām uddāmayuktigahanām gaha-
nābhidhānaḥ || aty anye vijigīś{c}avaḥ katipaye śāstre
pratijñādvaye mātsaryopahatāś ca samprati tata{ḥ}ṣ
ṭīkeyam antarihītā | ākhukṣunnapurāṇapustakagatā
- 2 m abhyuddharann āptavān* yac chreyo ham imām
jano yam akhilas tenāstu śāstrāk{ā}arah || ~ × ||
śubham astu sarvvajagatām iti || ××××××××××××××××××
×××××××××××××× ||

Bibliography and abbreviations

General abbreviations

- AASP Austrian Academy of Sciences Press
- CTPH China Tibetology Publishing House
- D *sDe dge Tibetan Tripiṭaka, Bstan ḥgyur – preserved at the Faculty of Letters, University of Tokyo.* Ed. Jikidō Takasaki, Zuihō Yamaguchi, Yasunori Ejima. Tokyo 1977ff.
- JSPS Japan Society for the Promotion of Science
- P *The Tibetan Tripitaka. Peking Edition. Reprinted under the Supervision of the Otani University, Kyoto.* Ed. Daisetsu T. Suzuki. 168 vols. Tokyo/Kyoto 1955–1961.
- STTAR Sanskrit Texts from the Tibetan Autonomous Region

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- Taishō Tripiṭaka *Taishō Shinshū Daizōkyō* 大正新脩大藏經. Ed. Junjirō Takakusu and Kaigyoku Watanabe. Tokyo 1924–1932. Cf. <https://21dzk.l.u-tokyo.ac.jp/SAT/>
- TSP *Tattvasaṅgrahapañjikā (Kamalaśīla): Tattvasaṅgraha of Ācārya Shāntarakṣita with the Commentary “Pañji-*

- kā*” of *Shrī Kamalashīla*. Ed. Swami Dwarikadas Shastri. 2 vols. Varanasi 1968.
- NĀA *Nyāyāgamānusārīṇī* (Śiṃhasūri): *Dvādaśāraṇa Naya-cakram of Ācārya Śrī Mallavādi Kṣamāśramaṇa. With the commentary Nyāyāgamānusārīṇī of Śrī Śiṃhasūri Gaṇi Vādi Kṣamāśramaṇa*. Ed. Muni Jambūvijayajī. 3 vols. Bhavnagar 1966, 1976, 1988.
- NB *Nyāyabindu* (Dharmakīrti): *Paṇḍita Durveka Miśra’s Dharmottarapradīpa (Being a sub-commentary on Dharmottara’s Nyāyabinduṭīkā, a commentary on Dharmakīrti’s Nyāyabindu)*. Ed. Dalsukhbhai Malvania. Patna 21971.
- NMu *Yinming zhengli men lun ben* [因明正理門論本, *Nyāyamukha*] (Dignāga): *Taishō Tripitaka Vol. 32, No. 1628*.
- NV *Nyāyavārttika* (Uddyotakara): *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara*. Ed. Anantalal Thakur. New Delhi 1997.
- NSū *Nyāyasūtra*: in NV.
- Pāṇ *Pāṇini’s Grammatik*. Herausgegeben, übersetzt, erläutert und mit verschiedenen Indices versehen von Otto Böhtlingk. Hildesheim/New York 1977.
- PrasP *Prasannapadā* (Candrakīrti): cf. MacDonald 2015.
- PVA *Pramāṇavārttikālaṅkāra (Prajñākaragupta): Pramāṇavārttika-bhāṣyam or Vārtikālaṅkāraḥ of Prajñākaragupta. (Being a commentary on Dharmakīrti’s Pramāṇavārttikam)*. Ed. Rāhula Sāṅkṛtyāyana. Patna 1953.
- PVin 2 *Pramāṇaviniścaya* (Dharmakīrti), chapter 2: *Dharmakīrti’s Pramāṇaviniścaya: Chapters 1 and 2*. Ed. Ernst

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- PVV *Pramāṇavārttikavṛtti* (Manorathanandin): *Dharmakīrti's Pramāṇa-vārttika with a commentary by Manorathanandin*. Ed. Rāhula Sāṅkrtyāyana. (Appendices to *Journal of Bihar and Orissa Research Society* 24–26) Patna 1938–40.
- PVSV *Pramāṇavārttikasavṛtti* (Dharmakīrti): *The Pramāṇa-vārttikam of Dharmakīrti, the First Chapter with the Autocommentary. Text and Critical Notes*. Ed. Raniero Gnoli. Roma 1960.
- PS *Pramāṇasamuccaya* (Dignāga).
- PS 1 PS, chapter 1: see PSV 1.
- PS 2 PS, chapter 2 (in preparation by Horst Lasic).
- PS 3 PS, chapter 3: see Katsura 2009, Katsura 2011.
- PS 4 PS, chapter 4: see Katsura 2016.
- PS 6 PS, chapter 6: see Ono 2020a.
- PST *Pramāṇasamuccayaṭīkā* (Jinendrabuddhi).
- PST 1 *Jinendrabuddhi's Pramāṇasamuccayaṭīkā, chapter 1*. Part I: Critical edition; Part II: Diplomatic edition with a manuscript description by Anne MacDonald. Ed. Ernst Steinkellner, Helmut Krasser and Horst Lasic. (STTAR 1/I+II) Beijing/Vienna: CTPH/AASP 2005.
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- PST 3/4/5 *Pramāṇasamuccayaṭīkā*, chapters 3, 4, 5. Reference is based on PST Ms B.
- PST Ms B Sanskrit manuscript B of PST. See PST 1: Part II, ix–xxxvi (Manuscript description by Anne MacDonald).
- PST(T) *Pramāṇasamuccayaṭīkā* (Jinendrabuddhi): D Tshad ma, vol. 20, no. 4268, Ye 1–314a7; P vol. 139, no. 5766, Re 1–355a8.
- PSV *Pramāṇasamuccayavṛtti* (Dignāga).
- PSV^K Tibetan translation of PSV by Kanakavarman and Mar thun Dad pa'i śes rab: P vol. 130, no. 5702, Ce 93b4–177a7.
- PSV^V Tibetan translation of PSV by Vasudhararakṣita and Źa ma Señ ge rgyal mtshan: D Tshad ma, vol. 1, no. 4204, Ce 14b1–85b7; P vol. 130, no. 5701, Ce 13a6–93b4.
- PSV 1 *Dignāga's Pramāṇasamuccaya, Chapter 1. A hypothetical reconstruction of the Sanskrit text with the help of the two Tibetan translations on the basis of the hitherto known Sanskrit fragments and the linguistic materials gained from Jinendrabuddhi's Ṭīkā*. Ed. Ernst Steinkellner, online publication, 2005. https://www.oeaw.ac.at/fileadmin/Institute/IKGA/PDF/forschung/buddhismuskunde/dignaga_PS_1.pdf. Last accessed 1 March 2021.
- PSV 1 revision
https://www.oeaw.ac.at/fileadmin/Institute/IKGA/PDF/digitales/Dignaga_PS_1_revision.pdf
- MHK *Madhyamakahr̥daya* (Bhāviveka): He Huanhuan 何歡歡, *Zhongguan xinlun jiqi guzhu Sizeyan yanjiu* 《中观

- 心论》及其古注《思择焰》研究 [A Study of the Ma-dhyamakahrdayakārikā and the Tarkajvālā]. 2 vols. Beijing 2013.
- YD *Yuktidīpikā. The most significant commentary on the Sāṃkhyakārikā.* Ed. Albrecht Wezler and Shūjun Motegi. Vol. I. Stuttgart 1998.
- RL *Rushi lun fanzhinan pin* [如實論反質難品, **Tarkaśāstra*]. Taishō Tripiṭaka Vol. 32, No. 1633.
- Viṃśikā *Viṃśikā (Vasubandhu): Deux traités de Vasubandhu, Viṃśatikā (La Vingtaine) accompagnée d'une explication en prose, et Triṃśikā (La Trentaine) avec le commentaire de Sthiramati.* Ed. Sylvain Lévi. Paris 1925.
- VVi *Vādaividhi (Vasubandhu).*
- VSū *Vaiśeṣikasūtra (Kaṇāda): Vaiśeṣikasūtra of Kaṇāda. With the commentary of Candrānanda.* Ed. Muni Shree Jambūvijayajī. Baroda 1982.
- ṢT *Ṣaṣṭitantra (Vārṣagaṇya).*
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