


KEYWORD IN CONTEXT INDEX TO  
JINENDRABUDDHI'S *VIŚĀLĀMALAVATĪ*  
*PRAMĀÑASAMUCCAYAṬĪKĀ* CHAPTER I

 GICAS, which stands for Grammatological Informatics based on Corpora of Asian Scripts, is a Center of Excellence (COE) project, sanctioned in 2001 by the Japanese Ministry of Education, Culture, Sports, Science and Technology, to establish an international research center for the study of Asian scripts.

#### **Publications**

- *Arabic Script Culture: Its Core and Periphery*, edited by MACHIDA Kazuhiko, KUROIWA Takashi, SUGAWARA Jun
- *A Verb Dictionary of the Modern Spoken Tibetan of Lhasa*, authored by HOSHI Izumi
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Jinendrabuddhi's *Viśālāmalavatī*  
*Pramāṇasamuccayaṭīkā* Chapter I

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## Introductory Notes

- 1) This is a KWIC (= KeyWord In Context) index to the Sanskrit text of the first chapter of the *Viśālāmalavatī Pramāṇasamuccayaṭīkā* by Jinendrabuddhi. (In: Jinendrabuddhi's *Viśālāmalavatī Pramāṇasamuccayaṭīkā*, Chapter I. Part I: Critical Edition. By Ernst Steinkellner, Helmut Krasser, and Horst Lasic. China Tibetology Publishing House / Austrian Academy of Sciences Press. Beijing 2005.)
- 2) The seven-figure number on the left indicates the location of the key word in the basic text. The first five figures indicate the page number, and the last two indicate the line number.
- 3) In this index, sentences are artificially divided into word-units, although they involve phonetic fusion or union in the basic text. Further, compound words are divided into their shortest constitutive elements. Prefixes such as *a*, *dur*, *niḥ* are also separated by hyphens. The hyphen indicates that hyphenated elements originally formed a compound word.
- 4) All terms, including key words, are as a rule indicated as they stand. This means that key words can appear with their declensional and conjugational endings.
- 5) Those terms whose wordhead is subject to the Sandhi rule (for example, *\*d dhetu-*; *\*e 'pi*) appear in the place of their original form (for example, *hetu-*; *api*).

The Institute for Asian Studies of the Austrian Academy of Sciences (IAS-AAS) and the Research Institute for Languages and Cultures of Asia and Africa (ILCAA) have exchanged a Memorandum of Understanding for Scientific Cooperation. This KWIC index is one of the results of the academic collaboration between the two.

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3 February 2006

MOTOI ONO  
JUN TAKASHIMA



0002107	tad-an-upayogino vyutpādanam vyartham ity	a-kartavyam eva syāt. prameye punar atra heyam
0011408	gati-buddhi-pratyavasāna-artha-śabda-karma-	a-karmakānām aṇi-kartā sa nāv ity atra. sa ca
0017512	na indriyeṇa eva vyapadeṣṭavyam ity āha —	a-kalpanā iyam iti. yato yan-niścaya ity-ādi.
0012907	śobheta. yukti-virodhe tu kaṣṭa-kalpanā	a-kalpanā eva. api ca sva-višeṣānām prakṛtatvāt
0004901	-viṣaye. tasmād ekas taylor viṣaya iti sā apy	a-kalpanā eva. tattva-vicāra-vyāpṛtā hi
0016712	-vat. tato niṣ-prayojanam sad ity etad	a-kāryam eva. nanu ca na eva idam pratyakṣa-
0003801	sā api. yo hi yatra yogyaḥ, sa tad	a-kurvāno 'pi tena vyapadeṣam arhati, pācaka-vat
0010109	sāmarthyam asti, nir-vikalpatvāt, vyavahāra-	a-kuśala-ghrāṇa-ādi-vijñāna-vad ity a-sambhavo
0000509	vyutpattiḥ kṛtā. tasmāt sva-matāt saṅkṣiptād	a-kṛta-prakṛṣṭa-pramāṇa-vyutpatter hetor manda-
0001804	-satyeṣv adhigateṣv api jñānasya pratipādana-	a-kausalam. tad-a-bhāvād a-śeṣa-jñānam anumīyate
0004608	laghu-vṛttitvād bhrāntiā kramavaty api tatra	a-krama-adhyavasāya iti cet, krama-pātiṣv api
0004611	-ādiṣu varṇeṣu laghu-vṛttitvād darśanasya	a-kriyamāṇaḥ ca na prasiddhir bhavitum arhati, na
0011617	kiñcana kartavyam asti, nir-upākhyatvāt.	a-kriyamāṇe 'smin para-mata-apekṣe višeṣaṇe sva-
0005102	mata-apekṣam etad višeṣaṇam uktam, evaṃ saty	a-kṣamaḥ. jñānāt tu bhūtam eva upadiśati iti
0001906	dayāvān apy a-jñānāt tattvam eva upadeṣtum	'-gatyā parama-artha-pakṣa-samāśrayeṇa bahir-
0010902	-pakṣe yad a-bahir-vṛttitvam tatra doṣa ukte	a-gamaktvāt, tat punaḥ sādharmaṇa-kāraṇatvāt.
0004002	na tu viṣayair nirdeśena, tasya tatra	a-gamakam, pratikṣepa-sāmānya-sādhanayor a-
0000805	-abhidhānena gauravam bhavati. yatas tad	a-guṇa-vyāvṛtti-lakṣaṇam, yat sāmānyam tad-viṣayam
0013106	tato 'rtha-antara-vyavaccheda-viṣayam a-sad-	a-guru-dhūma-ādinā taj-jananaṃ vahniṃ pratipannam
0003603	višeṣa-samāśrayeṇa samānatā hīyate. tathā hy	a-grhīta-kalpa eva sa ity uktam etat. yadi punaḥ
0012102	niścayo na bhavati ity a-vyavahāra-yogyatvād	'-grhīta-kalpa eva sa iti na tatra tasya
0003401	janayati. a-niścayāc ca a-vyavahāra-yogyo	a-grhīta-višeṣaṇā višeṣye buddhiḥ pravartata ity
0013114	— tad-a-grahe tad-buddhy-a-bhāvād iti. na	a-grhītam eva tena. anyathā darśana-vat spaṣṭam
0003206	adhyavasyati, tathā api sva-lakṣaṇasya rūpam	a-grhyamāṇa-a-samprkṛtā tayā a-pratyayā eva
0016104	vṛttis tu saha-kāriṇy eva. sā ca mano-vṛtṭiyā	a-grhyamāṇeṣu samśaya iti tulyā laṅgikena
0011907	-smṛtimataḥ sāmānya-mātra-ālocanād višeṣeṣv	a-grahaḥ, tatra rūpaṃ dṛśyam eva na bhavati. vinā
0013102	iti sva-bhāva-an-upalabdhim āha. yatra āloka-	a-grahaṇa iti śabda-āder arthasya višeṣa-
0014201	ādīnām iti viruddha-vyāptam āha. artha-bheda-	a-grahaṇa-prasaṅga iti. sarvair ākārair
0012005	tasya api sādharmyasya a-bhāvāt. sarvathā	a-grahaṇam darśayati. tad etena yatra sparśana-
0012701	a-grahaṇam iti. bheda-kṛtam indriya-antara-	a-grahaṇam iti. an-eka-indriyatve hetur iti
0012711	-ādaya iti. kiṃ tarhi indriya-antara-artha-	a-grahaṇam iti. tad api yuktyā api ca ity-ādinā
0012905	lakṣyate. a-vyabhicāra indriya-antareṇa	a-grahaṇam iti. bheda-kṛtam indriya-antara-a-
0012701	ca sparśo 'pi cakṣuṣā grhyeta. yataś cakṣuṣā	a-grahaṇam iti śabda-ādīnām sukha-ādi-sva-bhāva-a-
0014113	-viśiṣṭa-sukha-ādi-grāhikā. artha-sva-bhāva-	a-grahaṇam. tasmāt tad eva asya grahaṇam, yo
0012113	niścinvato 'py anyatra a-niścayena grahaṇa-	a-grahaṇam. vyāpaka-viruddhaḥ. anye sūtram
0012902	kha-puṣpa-vat. a-bhāvaś ca indriya-antareṇa	a-grahaṇam. syād etat — samsthānād a-vyatirekād
0014114	iti śabda-ādīnām sukha-ādi-sva-bhāva-	a-grahaṇāt. syād etat — yadi varṇa-sāmānyena a-
0003109	kiṃ kāraṇam višeṣeṇa na yojayati. tasya tena	a-grahaṇān na sa tam a-nityatayā yojayati, api tu
0003208	grhyeta na itareṇa. tasmād višeṣasya	a-grahaṇe. na evaṃ niścayasya. kiñcin niścinvato
0012113	niścaya-a-niścaya-vaśāt pratyakṣasya grahaṇa-	a-grahe 'py a-visamvādāt prāmānyam iṣyate, tathā
0016709	buddher an-āgata-dharma-viṣayāyā rūpa-	a-grahe tad-buddhy-a-bhāvād iti. na a-grhīta-
0013114	upanyāsaḥ. tulya-gocaratve hetum āha — tad-	a-grahe tad-buddhy-a-bhāvād iti. yo yad-a-grahe
0013013	-ādi-dravya-viṣayam ity āha — rūpa-ādy-	a-grahe na upalabhyate ca upalabdhī-lakṣaṇa-
0013015	ṣaṇ-ṇagarī prāsāda-mālā vā. rūpa-ādy-	a-grahe saty upalabdhī-lakṣaṇa-prāpto na
0013014	-ādy-a-grahe tad-buddhy-a-bhāvād iti. yo yad-	a-cala-sva-bhāvasya anyena sva-bhāva-antaram
0003308	iti cet, a-yuktam etat. na hi svayam	a-cāpale 'py abhyāsād utplutya-gamana-ādi, aham-
0001310	kāya-ādi-vaiguṇyam. tat punar yathā-kramam	a-citra-ākārā iṣyate sā api, citratvāt sattva-ādi
0014414	sarvā syāc citra-ākārā iti. yā apy	a-cintyaś ca karmaṇo vipāka iti matam. paras tu
0013909	indriyam prāpnoti iti. asmākam karma-vaśād	a-cetanatvāt. tena pauruṣeṇa pratyayena saha yā
0013701	ca ātmanaḥ sva-rūpaṃ na anyasya kasyacit,	a-codyam. āha ca ity-ādinā tām prameya-ādi-
0007605	rasa-āde rūpa-ādi-vad anumānam bhavati ity	a-codyam etat. katham yathā-vyāpāram antareṇa api
0006802	vastu-sanniveśī sādhyā-sādhana-vyavahāra ity	a-codyam etat. sva-viṣaya-vṛtṭy-a-bhāva iti
0014106	tad-a-vyatirekāt te 'pi sama-samsthānā ity	a-codyam. yasya ālambana-pratyayasya
0008809	ālambana-pratyaya ucyata iti yāvat. tena tad	a-codyam. samudāyo hi kalpitaḥ. yaś ca kalpitaḥ
0013010	tat katham tatra smṛtir iti, tasya idam	a-janakatvam samānam iti idam vacanam a-
0008915	a-sattvād a-janakatvam, tad idam anumāne 'py	a-janakatvam, tad idam anumāne 'py a-janakatvam
0008915	viṣayasya vyapadeśa-hetos tadānīm a-sattvād	a-janakam. tato na teṣāṃ pratyakṣatā iti matam.
0009002	vyapadeśa-hetuḥ, tac ca samvṛti-sattvād	a-jahad eva tad viṣaya-ākāram anukaroti iti
0007902	iti. atas tām nirākartum sva-rūpam	

0011616	āha. nivṛttir na a-satī phalam iti.	a-jñāna-ādy-a-bhāvo hy a-jñāna-ādi-nivṛtṭiḥ. na
0011616	na a-satī phalam iti. a-jñāna-ādy-a-bhāvo hy	a-jñāna-ādi-nivṛtṭiḥ. na ca a-bhāvasya kiñcana
0011609	-kāra-nivṛtṭiḥ phalam artha-antaram, evam	a-jñāna-ādi-nivṛtṭiḥ phalaṃ bhaviṣyati iti
0006412	punar asau. viśamvādaḥ, sa hi yadi bhavaty	a-jñāna eva bhavati, na jñāne, tasya eka-antena
0005510	nivārayitā. yathā jñāta-hlāda-ādika ākāro	'-jñāna-rūpa-sukha-ādi-kṛto na bhavati, tathā
0002313	pramāṇam, tadā tena a-jñāna-rūpeṇa bhāvya-	a-jñāna-rūpasya ca pramāṇa-sva-rūpatā na syād
0005411	tāvan na samasti. kutaḥ punaḥ sukha-ādīnām	a-jñāna-rūpāṇām. te hy ekasmīn ātmani jñānena
0002313	-rūpād vyatiriktaṃ yadā pramāṇam, tadā tena	a-jñāna-rūpeṇa bhāvyaṃ. a-jñāna-rūpasya ca
0006409	anyathā vyākhyāyate. timira-śabdo 'yam iha	a-jñāna-vacano yathā timira-ghnaṃ ca mandānām ity
0006611	-ādi-bhedo niyamaka iti cet, na, tasya	a-jñāna-sva-bhāvāt sarva-jñāna-hetutvāc na api
0009512	jñānasya sarvathā artha-sva-bhāvātā-āpatter	a-jñānatva-prasaṅgaḥ. atha dvitīyaḥ, samanantara-
0011613	-mātreṇa jñānam utpadyate, na tatra tasya	a-jñānam asti. tad yathā kasyacit prājñasya
0001105	-jāḥ sarve ṛṣṇā-ādayo doṣāḥ. tad eva ca	a-jñānam ity ucyate, jñāna-vipakṣatvāt tasya. tad
0000807	pratikṣepaḥ sambhavati, satām apy eṣām	a-jñānāt, ata eva virodha-a-siddher a-virodhinā
0001906	kṛpāyāḥ prāmāṇye 'nga-bhāvaḥ. dayāvān apy	a-jñānāt tattvam eva upadeṣṭum a-kṣamaḥ. jñānāt
0001012	-deśa-gamanād ānantaryāc ca. saty api hy	a-jñāne vāñchā-antareṇa pravṛtter a-sambhavāt
0003913	paribhāṣyata ity ācārya-matam. paras tv	a-taj-jānānaḥ — akṣa-nimitto 'yam a-sañjñā-
0013702	tapta-avasthāyām ayo-golakas tejaḥ-samparkād	a-tat-sva-bhāvo 'pi tejaḥ-sva-bhāvātām iva
0007507	ākāram api jñānam tathā paśyanti. yadī tarhy	a-tattva-vidāṃ sarvam eva jñānam upaplutam,
0010005	mano-bhrānti-viśayatvād ity-ādi. vyabhicāro	'-tathā-bhāvaḥ. yathā asāv upalabhyate, tathā
0005904	samudāyeṣu, evaṃ nairantarya-ādy-avastheṣu,	a-tathā-bhūta-vyavacchedāya śabda-samayam āśritya
0007404	tathā idam apy a-vidyā-andhānām jñānam	a-tathā-bhūtam api tathā ābhāti. na ca śakyate
0006805	sambandho na syāt. na ca tasmāt tad-ākāram	a-tad-ākāram vā bahir vyatiriktaṃ vastu-
0009404	iti parama-aṇoḥ, na tasya vyapadiśyata iti,	a-tad-ābhāsatvena tasya an-avadhāritatvāt. artha-
0000806	-sādhanayor a-sambhavāt. na hy afindriyeṣv	a-tad-darśinaḥ pratikṣepaḥ sambhavati, satām apy
0002704	asya ata eva, bāhya-rūpeṇa adhyavasitasya	a-tad-rūpatvāt. yadi tarhi sāmānyam sarva-
0003712	ādi-śabdena parigrahe 'pi pṛthak-karaṇam.	a-tulya-kakṣatvam tu nāmaḥ sattvāt, jāty-ādīnām
0003711	nāma-jāty-ādi-yojanā iti. nāmno jāty-ādibhir	a-tulya-kakṣatvād ādi-śabdena parigrahe 'pi
0015813	-padam eva etad iti. yathā andha-padasya	a-darśana-pūrvo vinyāsaḥ, tathā asya api,
0004112	darśanam syād vikalpaś ca, vikalpena	a-darśanād darśanena vā a-vikalpanāt tayor a-saha
0000812	etat, vyatirekasya sandehād a-samartham	a-darśane 'pi vipakṣa-vṛtteḥ. na ca tasya tathā-
0009510	idam ucyate. katham punas tasya apy	a-dṛṣyatvam. evaṃ manyate — sarvathā vā sva-ākāra
0009509	samprati saty api tasmims tasya apy	a-dṛṣyatvena an-abhidheyatvāt kutaḥ pratyakṣatā
0008607	— na vāda-vidhir ācāryasya iti. nanu ca	a-dṛṣṭa-kartṛkāṇām śāstrāṇām kartā pravādād eva
0009007	-artha-vādinaś ca. tatra antar-jñeya-vādinām	a-dṛṣṭa-tattva-avasthāyām pramāṇam prameyam ca a-
0009902	hi sāmānyam, na sva-lakṣaṇam, tasya pūrvam	a-dṛṣṭatvāt. tac ca sāmānyam anumānasya eva
0015108	anumānbhyām tad-ubhaya-saṃvedanam. ato 'yam	a-doṣa ity āha — antareṇa ity-ādi. yadā sva-
0011007	-kāle tatra eva āśu praviśati vā. tato 'yam	a-doṣaḥ. a-pihita-adhiṣṭhānam eva hi tad viśaya-
0007511	tathā-vidha-vāsanā-virahād a-pramāṇam ity	a-doṣaḥ. atha yad idam kāryāt kāraṇa-anumānam,
0015910	antara-anubhūtam api smaryata iti samaya ity	a-doṣaḥ. an-anubhūte vā smārta iti. atha manasā
0000214	atra caturthy eva bhavati. tathā iha api ity	a-doṣaḥ. jagad-dhitaṣiṇa iti. jagad-dhitaṃ heya-
0005610	atha vā manaso 'py akṣatvāt pakṣa-antare 'py	a-doṣaḥ. tathā yoginām iti. yathā mānasam a-
0003407	upanyastam. atas tathā eva pratiśiddham ity	a-doṣaḥ. na ca punaḥ punar abhijñāna iti.
0010701	asti ca saṃyukta-samavāya-lakṣaṇam ity	a-doṣaḥ. yat tu uktam — nanu ca indriyam
0015102	doṣatvād asya ity abhiprāyeṇa evam uktam ity	a-doṣaḥ. vṛtti-pramāṇasya a-vidhānata iti.
0003416	sakṛd iti. para-mata-upapradarśana-arthatvād	a-doṣaḥ. sāṅkhyena hi viśeṣa-dṛṣṭa-anumānasya
0002615	tathā tad api sva-lakṣaṇam iṣṭam ity	a-doṣaḥ. sāmānya-rūpatvam tu tasya viśaya-
0010504	-a-parijñāna-vijṛmbhitam. ata eva so 'py	a-doṣo na sukha-ādi prameyam vā iti, ya ukto 'n-
0014007	saṃsthānam dvi-grāhyam iti. nanu saṃsthānam	a-dravya-sat. tat kutas tasya dvi-grāhyatā. na
0009117	śeṣaḥ. saṃvṛti-sad-ālambanatvam tu samūhasya	a-dravya-sattvāt. anena yat saṃvṛti-sad-ālambanam,
0012018	tasya sannikarṣo hetur iṣyate, tasya	a-dravya-sattvāt. api ca asmākaṃ cakṣur-ādīnā api
0013208	ca iṣyate, na tv eka-dravyam dravyam. tatra	a-dravyam dravyam, yasya dravya-antaram āśrayo na
0013207	tathā eka-dravyatvād ity-ādi. dravyam hy	a-dravyam an-eka-dravyam ca iṣyate, na tv eka-
0012912	-ādi. yadi tarhi dravyam na asti, yad aham	a-drākṣam, tad eva a-sprākṣam ity asya a-bheda-
0009702	sa hi śravaṇa-śaṅkulī-paricchinna-dharma-	a-dharma-abhisamṣkṛta-ākāśa-deśa-lakṣaṇe śrotra-
0017404	vṛttau ca tathā-vivaraṇāt. saṃskāro dharma-	a-dharmau, ātma-guṇo vā jñāna-jo jñāna-hetuḥ,
0003113	utpāda-ādaya iti. na ayam doṣaḥ, vastuna eva	a-nitya-ādibhir ākārais tathā-sādhanāt. yady api
0003101	ayam tāvat pūrvasya parihāraḥ. tasya ity	a-nitya-āder varṇa-ādeś ca. sandhānam yojanam.
0018201	-avasthā-upamardena ity arthaḥ. evaṃ saty	a-nitya iti. yad vikāri, tad a-nityam, ghaṭa-vat.



0001004	kādācitkatvena hetunā a-nityam. ata eva ca	a-nitya-hetukam. śakyam etad dhetu-kṣayeṇa
0011709	draṣṭavyam iti. āha — a-nityā ced buddhir	a-nityam ca kāraṇavad bhavati, tasmād asyā api
0002906	etan na pramīyate. pramīyate ca. tasmād	a-nityam rūpam ity-ādi-viśeṣa-sāmānya-viśayam
0002902	nīla-ādīnām kṛtakatva-ādi-liṅga-darśanād	a-nityam rūpam ity evam-ādi grahaṇam na syāt.
0003412	ca-śabdena pratyakṣeṇa grhītasya eva punar	a-nityam varṇa-ādi iti yad grahaṇam, tad api na
0003310	na sa sva-bhāvo bhāvika iti saṃvṛtyā	a-nityaḥ syāt, na parama-arthataḥ. tasmād bhāva
0003208	tasmād viśeṣasya a-grahaṇān na sa tam	a-nityatayā yojayati, api tu varṇa-sāmānyam eva
0018208	—vastuno 'rtha-kriyā-kāle vikṛtir yady	a-nityatā   na cet sā asti na tad vastu sarva-
0003312	-nityatā. tataś ca dharmiṇi rūpa-ādau grhīte	'-nityatā api grhītā eva iti grhīta-grahaṇān na
0003202	eva ākārān adhyavasyati. ato varṇa-sāmānye	'-nityatā-ādi-sādhane 'pi tatra tad-ākāra-siddhyā
0003313	-grahaṇān na idaṃ pramāṇam. yadi na anyo	'-nityatā-ādiko dharmiṇo dharmāḥ, nanv evam
0003305	api tasya sva-bhāvaṃ pratyeti iti sā eva ca	a-nityatā iti pratyakṣa-siddhā sā. atha punar a-
0003210	-antaram. evam idaṃ anumānena varṇa-āder	a-nityatā-grahaṇam adhikṛtya uktam. yadā tv antya
0003311	syāt, na parama-arthataḥ. tasmād bhāva eva	a-nityatā. tataś ca dharmiṇi rūpa-ādau grhīte '-
0003309	prakṛtyā ca cala-ātmake viphalā-anya-	a-nityatā. tattva-anythingvābhyām a-vācyaṭve 'py a-
0003303	paścān niścaya-jñānaṃ grhṇāti. yasmān na	a-nityatā nāma anyā kācic calād vastunaḥ. tena
0003306	-nityatā iti pratyakṣa-siddhā sā. atha punar	a-nityatā bhāvād artha-antaram, tadā na sva-bhāvo
0002903	na syāt. tathā hi nīla-ādi sva-lakṣaṇam,	a-nityatā sāmānyam. anayoḥ saṅkareṇa grahaṇān na
0003211	-darśino naṣṭo 'yam iti, tadā pratyakṣeṇa	a-nityatā-sva-bhāva-pratīpatter grhītam eva
0003111	yojayati, evaṃ sati sāmānyasya eva a-vastuno	'-nityatva-ādayo dharmāḥ prāpnuvanti, na sva-
0003106	mano-vijñānena. tataḥ sāmānya-lakṣaṇam ca	a-nityatva-ādi yat kiñcit kṛtakam, tat sarvam a-
0003110	grahaṇāt. syād etat — yadi varṇa-sāmānyena	a-nityatva-ādīn yojayati, evaṃ sati sāmānyasya
0011708	artha-antaram. tasyāś ca prasiddher guṇatvam	a-nityatvaṃ ca śabda-vad draṣṭavyam iti. āha — a-
0010312	-bhāvaḥ, evam api prayatna-anantaṛiyakatvena	a-nityatve sādhye sādhyā-vyabhicāro na syāt. na
0003108	yojayati varṇatva-ādi-sāmānyam sāmānyena eva	a-nityatvena. tasmān na pramāṇa-antaram, api tv
0001004	-lakṣaṇam duḥkham kādācitkatvena hetunā	a-nityam. ata eva ca a-nitya-hetukam. śakyam etad
0003106	-nityatva-ādi yat kiñcit kṛtakam, tat sarvam	a-nityam ity evaṃ grhītvā tataḥ kṛtakam ca idaṃ
0003107	tataḥ kṛtakam ca idaṃ varṇa-ādi tasmād	a-nityam ity evaṃ manasā sandhatte yojayati
0018201	evaṃ saty a-nitya iti. yad vikāri, tad	a-nityam, ghaṭa-vat. tathā ca ātmā. sva-bhāvaḥ
0011709	ca śabda-vad draṣṭavyam iti. āha —	a-nityā ced buddhir a-nityam ca kāraṇavad bhavati,
0010314	prayatna-anantaṛiyakatvam eva tu kvacid	a-nitye na asti iti tasya eva syād vyabhicāraḥ.
0016805	tat-pūrvakatvāc ca anumāna-ādy api dharmasya	a-nimittam bhavati. tasmāc codanā-lakṣaṇa eva
0016903	pratyakṣam iti sva-rūpa-vijñānāt tasya	a-nimittatvaṃ sidhyati, na anyathā iti. yadi sva-
0016901	kiṃ tarhi ity etāvad eva dharmasya	a-nimittatvam, evaṃ sati pratyakṣam a-nimittam,
0016804	bhaviṣyaṃś ca dharmo na jñāna-kāle 'sti tato	'-nimittam atīndriyasya arthasya avabodhane,
0016901	a-nimittatvam, evaṃ sati pratyakṣam	a-nimittam, vidyamāna-upalambhanatvād ity etāvad
0015304	-nimitto viśayī syāt. tac ca a-yuktam. na hy	a-nimittasya viśayatvam upapadyate. anyathā mano-
0003008	na tāvad eka-saṅkhyā-nirāso viśaya-	a-niyamāt. yadā na sāmānya-viśayam eva anumānam,
0009908	ity āha — na hi indriya-buddhir ity-ādi.	a-nirdeśya-sva-rūpam eva hi sarvaṃ jñānam. na eva
0002814	ayaṃ ca artho vistareṇa sva-lakṣaṇam	a-nirdeśyam grāhya-bhedād ity-ādīnā
0004904	ity alam atiprasaṅgena. evaṃ sva-saṃvedyam	a-nirdeśyam rūpaṃ pratyakṣasya viśayo na ca evaṃ-
0009013	iti, teṣāṃ yad uktam — sva-saṃvedyam tv	a-nirdeśyam rūpam indriya-gocara ity atra gocara-
0004708	iti vaktavyam ity āha — a-nirdeśyam iti.	a-nirdeśyatvaṃ tu tasya jñānayo rūpa-bhedād iti
0009907	tad a-vyapadeśyam uktam ity āha —	a-nirdeśyatve ca a-vyabhicāra iti. kasmād ity āha
0009916	iti. tasya apy etad eva uttaram —	a-nirdeśyatve ca a-vyabhicāra iti, vyavahāra-kāle
0009908	-sva-rūpam eva hi sarvaṃ jñānam. na eva	a-nirdeśyatve vyabhicāro 'sti. atha sāmānya-
0004707	ity-ādi. sva-saṃvedyam an-āgamikam.	a-nirdeśyam an-ākhyeyam. atha vā sva-saṃvedyam
0004708	kiṃ-sva-bhāvaṃ tad iti vaktavyam ity āha —	a-nirdeśyam iti. a-nirdeśyatvaṃ tu tasya jñānayo
0017709	kvacid an-upayogād ity uktam. tad etena	a-nirdeśyam eva sva-lakṣaṇam indriya-dhiyo
0018107	tasyāḥ prāg-vat tadā api prāmāṇyam	a-nivāryam iti kiṃ janma-grahaṇena. buddhi-
0016511	'yam iti vyākhyātam. tatra api ca ayam	a-nivāryo doṣaḥ, yat saptamy eṣā nimitta-arthā
0011214	manyate. niścaya-ātmakam hi ity-ādi. yasya	a-niścaya-ātmakam pramāṇam iṣṭam, tasya niścayaḥ
0011301	kutas tasya phalatā. satyam, tathā api yasya	a-niścaya-ātmakam pramāṇam iṣṭam, tasya sthūla-
0004907	samarthitā bhavati. katham tarhi idānīm	a-niścaya-ātmanaḥ pratyakṣād vyavahāraḥ.
0012112	kiṃ tarhi tat-pratibhāsenā. tan na niścaya-	a-niścaya-vaśāt pratyakṣasya grahaṇa-a-grahaṇe.
0003316	na tatra pratyakṣam niścayam janayati.	a-niścayāc ca a-vyavahāra-yogyo '-grhīta-kalpa
0003315	dharmasya api siddhatvād iti cet, na,	a-niścayāt. sadṛśa-apara-utpattyā hi sa eva ayam
0012113	niścayasya. kiñcin niścinvato 'py anyatra	a-niścayena grahaṇa-a-grahaṇam. tasmāt tad eva
0012109	yat tan-niścayanam. tac ced ākāra-antara-vad	a-niścitam, katham tair grhītam. katham idānīm a-

0003403	kutaḥ. pravṛtti-phaladvāt pramāṇasya. tasmād	a-niściteṣv ākāreṣu niścayam utpādayat tatra
0012110	niścitam, katham tair grhītam. katham idānīm	a-niścīyamānaṃ pratyakṣeṇa tava api grhītam nāma.
0011203	api pañca-indriya-abhyupagama-vyāghātaḥ.	a-niṣedhād ity anena iṣtam eva śāstre mana
0003301	anena asya sādharmaṇaḥ parihāro vakṣyamāno	’niṣṭhā-āsakter ity ayam veditavyaḥ. katham
0003506	a-pramāṇye kāraṇam upadarśayiṣyann āha —	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0006808	— satsv apy anyeṣu hetuṣu jñāna-kārya-	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0006810	iti, tad apy a-yuktam, yato vijñāna-kārya-	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001416	-kāle. na santi ca sugata-avasthā-kāle tasya	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001414	sādhayitvā katham anyathā brūyati. yasya yadā	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001415	a-nṛta-vacana-kāraṇāni na santi, na sa tadā	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0004915	-jam iti vacanāt tāvac-chabdena anyad apy	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0005011	kalpanā-apoḍham ity anena saṅgrhītasya apy	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0007208	’rthe tasyāḥ sādhanatva-a-yogāt. a-yogas tv	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0012600	prthaktvaṃ samyoga-vibhāgau paratva-	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0015814	-pūrvo vinyāsaḥ, tathā asya api, pramāṇena	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001210	anena avaśyam evaṃ-vidho ’bhyāsaḥ kartavyaḥ,	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0010502	na asti ity-ādi yad uktam, tat sūtra-artha-	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0009407	viśayena vyapadeśo dṛṣyate. na, abhiprāya-	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001312	mārga-abhyāsasya a-bhāvena atyartham	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001503	sattva-kṛpāyā duḥkha-kṣaya-upāyaṃ sādhitavān	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001501	artham sādhayati, na sa tad-artha-niṣṭhā-	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0007612	ataḥ prthak-kṛtam iti. trayasya api tattvato	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0007506	-ātmako vyavahāraḥ sambhavati, ākāraṇām	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0009007	dṛṣṭa-tattva-avasthāyāṃ pramāṇam prameyaṃ ca	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0013712	vikriyā-upajāyamānā viśaya-ākāratvena	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0014714	sarva-gatam asti, kiṃ tu ta eva parama-aṇavo	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0009504	tac ca na asti, ālambana-lakṣaṇa-a-yogād ity	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0012600	’pi nīla-ādi-vat tasya śaktiḥ syād eva ity	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0011007	eva āśu pravīṣati vā. tato ’yam a-doṣaḥ.	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001305	yo yukti-pūrvakaṃ pravartate, sa praśasyate.	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001801	-samvādāt tad-deśitasya mārgasya anumiyate.	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001305	praśasyate. a-punar-āvṛtti-gamanāt sugataḥ.	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001301	sugataḥ. praśastatvaṃ punar duḥkhasya	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0015701	pūrvam hi smaryate. vṛtti-samvedanaṃ ca idam	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0002011	ity-ādi. pūrva-kṛtam ca kiñcid anyac ca	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0001313	adhigatasya api mārgasya vibhajya	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0012909	eva grahaṇam yuktam, na viśeṣa-antarāṇām,	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0007710	-bhūto ’pi viśayaḥ sambadhyate, anyasya iha	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0011003	-grahaṇam na asti, tasya bahir-nirgatasya	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0009108	pratyekaṃ rūpa-ādi-parama-aṇūnām sva-rūpeṇa	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0007811	tad-vyatirekeṇa kiñcid ākāra-antaram. na ca	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0013710	ūrdhva-ākṣipta-jala-vad vā viśaye svasminn	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0003304	vastunaḥ. tena antyaṃ kṣaṇam sadṛśa-apara-	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0008601	iṣyate, sarvam idaṃ jagat pratyakṣam syāt,	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0008507	prāṇinaḥ. viruddha-vyāptaḥ. atha vā yad	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0015310	so ’py anena eva nirākṛtaḥ. kiṃ ca tasya	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0015402	-apekṣam indriyam api iti, tasya apy etad	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0017501	na vartate, na tat pratyakṣam, abhimata-	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0003010	api sāmānye pravṛtyi-a-virodhān na	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0006104	-pūrva-anubhūta-samaya-smṛti-bala-pravṛttam	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0009116	śabdena uktaḥ. samvṛti-sad eva ālambanam ity	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0006106	upādānam, tat pūrvayor eva kalpanā-jñānāyor	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0006105	-bala-pravṛttam a-pratyakṣam ca iti. tasya	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0002817	sva-lakṣaṇād anyad api prameyaṃ darśayatā	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0011906	-samanusmṛti-mataḥ pratyakṣam liṅgam ālocya-	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0013705	-rūpā iva, sā a-pratyayā ity ucyate. tatra	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0013705	caitanya-samparkād āsādita-tad-rūpā iva, sā	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0016104	ca mano-vṛtyā a-grhyamāṇa-a-sampṛktā tayā	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca
0013614	jñeyāḥ. sā punar dvi-prakāraḥ sa-pratyayā ca	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca

0015511	ca katham pratyakṣam pramāṇam ucyeran. na hy	a-pratyayā vṛttayaḥ pratyakṣam pramāṇam bhavanti.
0016109	teṣām prāmāṇyam eva na syāt. yeṣām apy	a-pratyayā vṛtīḥ prāmāṇyena abhimatā, sa-
0015511	pauruṣeṇa caitanyena a-samprkṛtā	a-pratyayāḥ syuḥ. tataś ca katham pratyakṣam
0016010	avyavasāyair an-adhyavasitās tair a-samprkṛtā	a-pratyayāḥ syuḥ. yac ca idam dvāra-dvāri-vicāre
0013807	iti tat-sva-bhāvā ity arthaḥ. anye tv	a-pratyayām eva vṛtīm pramāṇam icchanti, sa-
0011502	pramāṇam, na viśeṣyasya, tatra tad-vyāpāra-	a-prathanāt. nanu ca pramāṇam karaṇam kārakam.
0014014	na asau tad-ātmakaḥ. tad yathā caitanyam	a-pradhāna-dharmakaḥ na tad-ātmakaḥ. na bhavanti
0002216	-vyutpattir apārthikā iti cet, na, pramāṇa-	a-pramāṇa-vipratipatti-nivartana-paratvāt
0002203	'pi vipratipannā viparītam pratipannāḥ,	a-pramāṇam pramāṇatvena adhyavasitā ity arthaḥ.
0015413	iti manyate. tad evam vṛtti-grahaṇasya	a-pramāṇatvān na tasya a-saṅgrahān nyūnatvam.
0007510	pramāṇam, itarat tathā-vidha-vāsanā-virahād	a-pramāṇam ity a-doṣaḥ. atha yad idam kāryāt
0002416	api prāmāṇyāt. anyathā idam pramāṇam idam	a-pramāṇam ity eṣā vyavasthā na syāt. tathā hi
0002101	pramāṇa-siddhiḥ. tatra para-pramāṇasya	a-pramāṇasya sato 'py āropita-pramāṇa-sva-bhāvasya
0002402	pratyakṣam anumānam ca pramāṇe eva na	a-pramāṇe iti. kiṃ ca ataḥ. yadi pūrvaḥ kalpaḥ,
0018113	eva vicārayitum. pūrva-avasthām vikṛtya iti.	a-pramāṇ-avasthā-upamardena ity arthaḥ. evam
0018203	prasaṅgaḥ. atha a-vikṛtir ity-ādinā yo yadā	a-pramāṇ-avasthāyā a-viśiṣṭaḥ, na tadā pramātā,
0002705	-rahitam tan māna-arham eva na bhavati ity	a-prameyam eva, tat katham ācāryeṇa viśaya-
0009216	dravya-ādiṣu yaj jñānam, tasya pratyakṣatāyā	a-prasaṅga ity arthaḥ. kuta ity āha — tathā
0013213	kiṃ tarhi guṇa-vṛtīḥ. tato 'yam	a-prasaṅgaḥ. kuta etat — a-bhinno bhāvo dravya-
0001810	teṣām an-abhisamśkārikāyāḥ sat-kāya-dṛṣṭer	a-prahāṇāt, tat-samudācāra-kāleṣu parāvṛtti-
0001405	tu niḥ-śeṣa-arthena, yathā-uktasya śeṣasya	a-prahāṇāt. para-artha-sampat tāraṇa-arthena ity
0001601	syāt, na vā pāṭava-vipakṣasya sa-vāsanasya	a-prahāṇād asya adhigata-mārga-prakāśana-pāṭavam
0005214	-rūpa-ādi-kṣaṇa-ālambanam iti. anena	a-prāmāṇya-doṣaḥ pratikṣiptaḥ. kutaḥ punas tasya
0002309	tatra tasya viśamvāde tadvat sva-viśaye 'py	a-prāmāṇyam avagacchet pratipattā ity viśaya-
0003505	kāraṇam iti. ācāryas tv adhigata-viśayatvam	a-prāmāṇye kāraṇam upadarśayiṣyann āha — a-
0002504	na anumeyatām atipatati. kiṃ ca anumānasya	a-prāmāṇye śāstra-praṇayanam na syāt. para-
0010704	vicchināḥ ity adhikāḥ ity ca grhyete, tad-	a-bahir-vartina indriyād api tau tathā eva
0010707	ity adhika ity ca grhyamāṇaḥ parvato ghaṭa-	a-bahir-vartino 'py udaka-ādes tathā eva grhyate.
0010706	vicchinna ity adhika ity ca grhyate, sa tad-	a-bahir-vartino 'pi vastunas tathā eva grhyate.
0010901	eva. yathā-uktayā nītyā bhākta-pakṣe yad	a-bahir-vṛttitvam tatra doṣa ukte 'gatyā parama-
0010807	hetvor a-siddhim āha. tathā hy adhiṣṭhāna-	a-bahir-vṛttitvam āsṛitya sa-antara-adhika-
0001802	mārgasya tan-nīcitasya pramāṇa-antareṇa	a-bādhanād avasīyate. a-vicalasya vā pūrva-apara-
0017409	-viruddham. syād etat — a-sati tasminn	a-buddhi-janma-hetor api samprayogasya
0006115	indriya-jasya lakṣaṇam iti. indriya-bhāva-	a-bhāva-anuvidhānam iti cet, tad iha api tulyam.
0010214	ātma-śabdaḥ. tataś ca yathā-ukta-doṣa-	a-bhāva ity āha — etena ity-ādi. pratyuktaḥ
0018106	uktam. tadā ca buddhy-a-bhāvād eva prāmāṇya-	a-bhāva iti kiṃ janma-grahaṇena. atha janma-
0014107	ity a-codyam etat. sva-viśaya-vṛtity-	a-bhāva iti cakṣuṣā ghaṭa-ādi-grahaṇe śabda-
0011509	phalativam uktam. tat kim ucyate phala-	a-bhāva iti. na eṣa doṣaḥ. ca-śabda 'vadhāraṇa-
0011704	avabhāsanam. atas tad-avasthaḥ pramāṇa-phala-	a-bhāva-doṣa iti. kenacit sambandhena iti. vṛtti-
0013305	vṛtteś ca guṇa-karmasv a-vṛtter guṇa-karmasv	a-bhāva-nirāso na syāt. yadi ca ity-ādi. yady
0010306	-jñāna-kāryasya vyavacchedyatve pratyakṣa-	a-bhāva-prasaṅgāt. tad anena prapañcena yasya
0011702	yad a-sat, na tat pramāṇa-phalam, atyanta-	a-bhāva-vat. a-satī ca nivṛtīḥ. viruddha-vyāptaḥ.
0002608	asti tatra api viśaya-adhimokṣaḥ. yadā punar	a-bhāva-vat taimirika-ādi-dṛṣṭānām keśa-ādinām
0014505	dṛṣṭā ity anena anuvṛttimad-eka-samsthāna-	a-bhāva-vyavahārāya sva-bhāva-an-upalambham āha.
0002818	-pramāṇa-nirāsaḥ kṛtaḥ. tṛtīyasya prameyasya	a-bhāvam darśayatā try-ādi-pramāṇa-nirāsaḥ. yat
0010309	-yogyaḥ vyabhicāraḥ sambhavaś ca iti vyāpaka-	a-bhāvam darśayati. kaḥ punar ayaḥ vyabhicāro
0013312	-ādinā bhinneṣv api nīla-ādiṣv indriya-bheda-	a-bhāvam darśayan taru-caitanya svāpa-vad dvitīyām
0005409	ātmani tat-samvedanena śabda-samayaḥ. kāraṇa-	a-bhāvaḥ. atra kecid āhur āśraya-a-siddhiḥ. tathā
0010312	dāha-duḥkha-ādāv api bhāvāt. atha tatra	a-bhāvaḥ, evam api prayatna-anantarīyakatvena a-
0011212	-sannikarṣayoḥ pramāṇatve na syāt phala-	a-bhāvaḥ, jñānasya phalativāt. jñānād an-artha-
0016110	sa-pratyayāyā vṛtter a-sambhavāt phala-	a-bhāvaḥ. tad-a-bhāvāc ca pramāṇasya apy a-bhāvaḥ.
0000302	praṇāmataḥ pūjā vihitā. śāstra iti. iṭo 'tra	a-bhāvaḥ, tṛn-tṛcau śaṃsi-kṣad-ādibhyaḥ sañjñāyām
0014306	sukha-ādi śabda-ādi-sva-bhāvam iti vyāpaka-	a-bhāvaḥ. na, an-anyatvād ity a-siddhim āha. yac
0012901	abhyupeta-bādhām āha. yuktyā api ity-ādi. yo	'-bhāvaḥ, na asau kriyate, kha-puṣpa-vat. a-
0017911	phalam. sa cet pramāṇam, phala-antara-	a-bhāvaḥ. na ca hāna-upādāna-upekṣā-buddhayaḥ
0016111	-a-bhāvaḥ. tad-a-bhāvāc ca pramāṇasya apy	a-bhāvaḥ. na hi niṣ-phalam pramāṇam yuktam ity
0011005	cakṣuḥ-śrotrayor viśaya-grahaṇam. kārya-	a-bhāvaḥ. nanu cakṣuṣaḥ prabhāva-lakṣaṇā vṛttir
0003613	bhinnau, adhigata-viśayatvāt sa eva prāmāṇya-	a-bhāvaḥ. nanu pūrva-dṛṣṭa-artha-bhāvas tasya an-
0001308	sātmī-bhūta-nairātmya-darśanasya. kāraṇa-	a-bhāvaḥ. niḥ-śeṣam gataḥ sugataḥ. nirgataḥ śeṣam

0003507	ca pramānānām iyatā-paricchedo niṣṭhā. tad-	a-bhāvaḥ prasajyata ity arthaḥ. an-adhigata-artha
0010412	praty upayogo 'vyapadeśyatva-ādeḥ. vyāpaka-	a-bhāvaḥ. yas tu manyate — na eva indriya-artha
0001416	-avasthā-kāle tasya a-nṛta-kāraṇāni. kāraṇa-	a-bhāvaḥ. yo yad-artha-karaṇāya yat-kṛpayā yam
0017905	pratyakṣa-śruter yathā-ukte jñāne. kāraṇa-	a-bhāvaḥ. sarvathā ca ity-ādinā doṣa-antaram āha.
0018109	a-vṛtṭeḥ pūrva-uktāc ca kāraṇāt pratyakṣatva-	a-bhāvaḥ. sarve tīrthyā ātmānaḥ pramātāram
0012812	-kāraṇam indriyānām dravya-ādiṣu. kāraṇa-	a-bhāvaḥ. sūtra-virodha iti. abhyupeta-bādhām āha.
0015005	ādi-vac ca, tathā ca rūpa-dvayam iti vyāpaka-	a-bhāvam āha. evam indriya-antare 'pi vācyam.
0014415	na bhinna ity-ādinā sādhyā-a-bhāve hetor	a-bhāvam āha. tad-vaśena ity-ādi. yadā ākāraḥ
0017406	ca sāmāgrī-vyatirikto hetur iti vyāpaka-	a-bhāvam āha. buddhi-janma iti kiṃ punar ity
0017502	vat. tathā ca yathā-uktā sāmāgrī iti vyāpaka-	a-bhāvam āha. saṃskāravān iti saṃskāra-sahitaḥ.
0014016	na tri-gocara iti sādhyā-a-bhāve hetv	a-bhāvam āha. saṃsthāna-kṛtaḥ ca ity-ādi. vīṇā-
0014015	śabda-ādayaḥ saṃsthāna-dharmāna iti vyāpaka-	a-bhāvam, saṃsthānaḥ na tri-gocara iti sādhyā-a-
0012901	yo 'bhāvaḥ, na asau kriyate, kha-puṣpa-vat.	a-bhāvaś ca indriya-antareṇa a-grahaṇam. vyāpaka-
0002606	jñāna-pratibhāsino viśayatvena adhimucyante.	a-bhāvas tarhi sāmānyam mā bhūt. na hi tad-
0011617	-ādy-a-bhāvo hy a-jñāna-ādi-nivṛttiḥ. na ca	a-bhāvasya kiñcana kartavyam asti, nir-
0013308	— sal-liṅga-a-viśeṣād viśeṣa-liṅga-	a-bhāvāc ca eko bhāva iti bhāvaḥ. yadā ca ity-ādi.
0016110	vṛtṭer a-sambhavāt phala-a-bhāvaḥ. tad-	a-bhāvāc ca pramāṇasya apy a-bhāvaḥ. na hi niṣ-
0015512	pratyakṣam pramāṇam bhavanti. pratyakṣa-	a-bhāvāc ca smṛtir api tat-pūrvikā na syāt. yadā
0006003	-kalpanām na ativartate, vinā tayā abhilāṣa-	a-bhāvāt. ādi-śabdena saṃśaya-jñāna-grahaṇam.
0010015	-sannikarṣa-utpannam iti, tasya vyavacchedya-	a-bhāvāt. idam bahu-vrīhim adhiḥkṛtya uktam. yadā
0001411	viparīta-upadeśāt sambhāvyyate, tat-kāraṇa-	a-bhāvāt kṛpā-ātmakatvān mārgasya ca su-
0010612	nairantaryam icchati, tais tasya saṃyoga-	a-bhāvāt. tat katham idam yuktam — na hi
0001103	-an-uparodhiny uparodha-pratighāṭini ca tad-	a-bhāvāt. tat samāna-jātīya-abhyāsa-jam ātma-
0015702	vṛtti-saṃvedanam iti. parasya gaty-antara-	a-bhāvāt. tathā hi vṛtṭy-upalambhas tāvan niyatam
0011401	-jñāna-nimittatvaḥ tasya, tad-a-bhāve tad-	a-bhāvāt. na, atiprasaṅgād iti. yaś ca pramātā
0011512	ca sāmānya-rūpatvāt tasya ca viśeṣaṇa-antara-	a-bhāvāt, na sāmānyasya viśeṣaṇam sambhavati,
0001306	-an-utpādaḥ. sa ca tad-dhetoḥ pūrva-uktasya	a-bhāvāt. yasya ātma-darśana-snehau na staḥ, na
0012004	eva iti jñānam tasya api sādharmaḥ	a-bhāvāt. sarvathā a-grahaṇa-prasaṅga iti.
0012904	-vyatiriktaḥ viśeṣa-antaram abhipretam. tad-	a-bhāvāt sparśatva-ādy-a-bhāvād rūpe cakṣur-
0001804	api jñānasya pratipādana-a-kausālam. tad-	a-bhāvād a-śeṣa-jñānam anumīyate citrair upāyair
0005106	prthag-lakṣaṇa-viśeṣa ucyate, vipratipatter	a-bhāvād ity arthaḥ dyotayati. viśeṣaṇena
0013414	indriya-a-bheda-kṛtāyā a-bheda-āśānkāyā	a-bhāvād iti darśayati. etena iti dravye
0013114	hetum āha — tad-a-grahe tad-buddhy-	a-bhāvād iti. na a-grhīta-viśeṣaṇā viśeṣye
0007702	dvairūpyam jñānasya upapadyate, tad-upapatty-	a-bhāvād iti matvā pṛcchati — atha dvi-rūpam
0013013	ity āha — rūpa-ādy-a-grahe tad-buddhy-	a-bhāvād iti. yo yad-a-grahe saty upalabdhi-
0014202	-upalabdhir na syāt, tatra saṃsthāna-antara-	a-bhāvād iti. śabda-ādayo hi saṃsthāna-ātmikā
0015705	-ādiṣv antar-bhavati. ato gaty-antara-	a-bhāvād idam apy a-sad uttaram brūyād ity
0018105	na ūrdhvam ity uktam. tadā ca buddhy-	a-bhāvād eva prāmāṇya-a-bhāva iti kiṃ janma-
0003907	atha kasmād ity-ādi. anyatara-a-bhāve	'-bhāvād dvaya-adhīnā vṛttiḥ. tat kasmād dvaya-
0007008	-mātratāyām vijñāna-vyatiriktasya vastuno	'-bhāvād buddhir eva yadā iṣṭam svam ākāram
0012904	abhipretam. tad-a-bhāvāt sparśatva-ādy-	a-bhāvād rūpe cakṣur-indriyam pravartate. tena ca
0015109	-patitām vṛtṭim saṃvedayate, tadā liṅga-	a-bhāvān na anumānam upadeśa-a-bhāvān na āgamaḥ.
0011110	-liṅgasya sulabhatvāt. sveṣu tu yadā liṅga-	a-bhāvān na anumānam, sādṛśya-a-bhāvān na
0011111	sādṛśya-a-bhāvān na upamānam, upadeśa-	a-bhāvān na āgamaḥ, indriya-artha-sannikarṣa-a-
0015110	tadā liṅga-a-bhāvān na anumānam upadeśa-	a-bhāvān na āgamaḥ. tasmāt pratyakṣam eva idam
0011110	tu yadā liṅga-a-bhāvān na anumānam, sādṛśya-	a-bhāvān na upamānam, upadeśa-a-bhāvān na āgamaḥ,
0011111	a-bhāvān na āgamaḥ, indriya-artha-sannikarṣa-	a-bhāvān na pratyakṣam, tathā katham teṣām
0003907	abhiprāyaḥ. atha kasmād ity-ādi. anyatara-	a-bhāve '-bhāvād dvaya-adhīnā vṛttiḥ. tat kasmād
0016414	sata eva iti. dvi-ṣṭhatvāt tasya anyatara-	a-bhāve '-sambhavāt. nanu sata eva ity eva-kārād
0001311	'py abhyāsād utplutya-gamana-ādi, aham-māna-	a-bhāve 'pi vṛṣalī-vāda-ādi nitya-a-samādhānena a
0003803	yat kalpanā-jñānam tan nāma-ādi-saṃsarga-	a-bhāve 'pi sa-vikalpakam siddham bhavati.
0018008	artha-vyabhicārāt. tathā hi nityatvād artha-	a-bhāve 'pi so 'sti. yad artha-vyabhicāri, na tat
0017412	kāryeṇa hi tasya astitvam anumīyate. tad-	a-bhāve kutas tasya avagatiḥ. vyāpāra-viśeṣo 'pi
0011401	iti. viśeṣya-jñāna-nimittatvaḥ tasya, tad-	a-bhāve tad-a-bhāvāt. na, atiprasaṅgād iti. yaś
0007815	ity arthaḥ. anyathā iti dvi-rūpatā-	a-bhāve. yadi viśaya-anurūpam eva viśaya-jñānam
0014016	-bhāvam, saṃsthānam na tri-gocara iti sādhyā-	a-bhāve hetv-a-bhāvam āha. saṃsthāna-kṛtaḥ ca ity
0014415	-ādi-samudāyasya. na bhinna ity-ādinā sādhyā-	a-bhāve hetor a-bhāvam āha. tad-vaśena ity-ādi.
0001312	ca. atha vā tathā-vidhasya mārga-abhyāsasya	a-bhāvena atyartham a-parijñānān mārga-tad-
0012909	na viśeṣa-antarānām, a-prakṛtatvāt. tad-	a-bhāvena ca bhāva-upādānam a-yuktam ity a-sāram

0012905	-indriyaṃ pravartate. tena ca sparśatva-ādy-	a-bhāvena rūpatva-bhāvo lakṣyate. a-vyabhicāra
0010317	viśeṣaṇam ity-ādikaḥ. iha tu tatra	a-bhāvo 'bhimataḥ. atha api ity-ādi. anena etad
0010317	-bhāvo vyabhicārī hetur iti, kvacit tatra	a-bhāvo vyabhicāri viśeṣaṇam ity-ādikaḥ. iha tu
0011616	nivṛttir na a-satī phalam iti. a-jñāna-ādy-	a-bhāvo hy a-jñāna-ādi-nivṛtṭiḥ. na ca a-bhāvasya
0014417	dṛṣṭam ca ity-ādinaḥ hetum āha. yad	a-bhinna-ākāraṃ grahaṇam, na tac citra-viṣayam,
0002702	utpadyamānā pratyavamarśa-buddhir	a-bhinna-ākārā teṣv a-bhinnam eva ākāraṃ
0007313	āśaṅkate. tatra idaṃ codyam — kathaṃ punar	a-bhinna-ātmano jñānasya grāhaka-ākāra-ādi-
0014705	rūpa-ādy-ātmanā pariṇamanti iti kṛtvā. sa ca	a-bhinna ity-ādinaḥ anantya-prasaṅgam.
0014902	-pariṇāmo vilakṣaṇa-an-eka-sva-bhāvānām	a-bhinna-eka-sva-bhāva-āpattiḥ. jāti-bhedād iti
0004509	gocaro 'sya iti viśrahaḥ. nanu ca sāmānyam	a-bhinna-kalpitaṃ, indriya-jñānasya ca viśayaḥ
0015211	'py anyāḥ saṃvedanād a-yuktaḥ. prāptir hy	a-bhinna-kālayor eva bhavati, na bhinna-kālayoḥ.
0013905	indriyam, sarvatra traiguṇyasya a-bhedāt. ye	'-bhinna-traiguṇya-jāty-anvitāḥ, te śrotra-indriya
0003809	-śabda-sva-rūpa-ātmanā kila so 'rthaḥ tad-	a-bhinna-rūpatayā pratiyate. evaṃ jāty-ādibhis
0014402	-ādīnām vā ity-ādi. yad ekasmāc chabdād	a-bhinna-sva-bhāvam, tad a-bhinnam, śabda-sva-rūpa
0014403	ca sattva-ādayaḥ. yad an-ekasmāt sattva-āder	a-bhinna-sva-bhāvam, tad an-ekam, sukha-ādi-vat.
0014406	sattva-ādi. yad ekam, na tat sattva-ādibhyo	'-bhinna-sva-bhāvam. yathā ekā caitanya-vyaktiḥ.
0014405	tu — yad an-ekam, na tad ekasmāc chabdād	a-bhinna-sva-bhāvam. yathā bahavaḥ pumāmsaḥ.
0012715	iti darśayann āha — yadi ca ity-ādi. yady	a-bhinnam artham an-ekam indriyaṃ grhṇīyāt, tataḥ
0002702	pratyavamarśa-buddhir a-bhinna-ākārā teṣv	a-bhinnam eva ākāraṃ darśayati iti sa buddhi-gata
0013109	api teṣāṃ bhedaṃ antar-dhāpya sva-ākāraṃ ca	a-bhinnam eṣu praty asya ekatvam iva āpādayat tān
0014402	yad ekasmāc chabdād a-bhinna-sva-bhāvam, tad	a-bhinnam, śabda-sva-rūpa-vat. tathā ca sattva-
0004409	-pratiśedhena sāmartyāḥ teṣāṃ yat sāmānyam	a-bhinnam, sa viśaya ity uktam bhavati. atāś ca
0014810	iti sukha-ādy-ākāraṃ antareṇa ity arthaḥ. yā	a-bhinna ity eka-rūpā. kuto na yujyata ity āha
0006712	eva vyāvṛtti-bheda-upakalpitaḥ,	a-bhinne 'pi vastuni vijñāna-pratibhāsa-bhedena
0013213	vṛtṭiḥ. tato 'yam a-prasaṅgaḥ. kuta etat —	a-bhinno bhāvo dravya-ādi-bhāve na pratiśidhyate,
0003612	-adhyāropo viparyāsa eva, na pramāṇam. atha	a-bhinna, adhigata-viśayatvāt sa eva prāmāṇya-a-
0005702	ārya-satya-darśanavat, tad eva pramāṇam, na	a-bhūta-artha-viśayaṃ viplutaṃ pṛthivī-kṛtsna-ādi.
0000206	jātaḥ, utpanna ity arthaḥ. bhūta-vacanam	a-bhūtasya nityasya īśvara-ādeḥ pramāṇasya para-
0013414	bhedaḥ sidhyati, indriya-a-bheda-kṛtāyā	a-bheda-āśaṅkāyā a-bhāvād iti darśayati. etena
0003810	-rūpatayā pratiyate. evaṃ jāty-ādibhis tad-	a-bheda-upacāra-āpannās te 'rthā ucyanṭe. danḍī
0017704	ca iti grahaṇam dṛṣṭānta-artham. yad	a-bheda-upacāra-jñānam, tan mānasam abhidhāna-
0017808	atīta-ādāv api bhāvād andha-ādīnām ca.	a-bheda-upacāra-pravṛttā iti. a-bheda-upacāra-
0017808	-ādīnām ca. a-bheda-upacāra-pravṛttā iti.	a-bheda-upacāra-buddhayo 'py evam-prakārā eva. a-
0017705	-jñānam, tan mānasam abhidhāna-abhidheya-	a-bheda-upacāra-vikalpa-vat. tathā ca gaur eva
0017711	su-ucitam. yo yasya a-viśayaḥ, na sa tena	a-bheda-upacāraṃ kartuṃ samarthaḥ. tad yathā
0017711	viśayaḥ, na nirdeśyaṃ sāmānyam. ato na tena	a-bheda-upacāraṃ kartuṃ sā samarthā iti su-ucitam.
0017809	buddhayo 'py evam-prakārā eva. a-satā api vā	a-bheda-upacāraṃ kurvanti, yathā pradhānamayaḥ
0013605	manasā iti mano-vṛtṭyā. prakṛti-vikārayor	a-bheda-upacārād evam uktam. adhiṣṭhitā iti tena
0012316	'pi tathā grhṇīyād iti manyate. matub-lopād	a-bheda-upacārād vā iti yathā-sambhavaṃ
0012317	tathā hi guṇa-vacanabhyo matub-lopaḥ,	a-bheda-upacāro 'pi na sarvatra. na hi kriyā-
0017702	evaṃ indriya-jo na yujyata ity abhiprāyaḥ.	a-bheda-upacāro viśeṣaṇa-abhidhāna-rūpeṇa viśeṣya-
0004601	uktam ity anena sambandhaḥ. na tu bhinneṣv	a-bheda-kalpanayā sañcita-viśayam āyatana-sva-
0004515	lakṣaṇa-gocaraṃ ca uktam iti. na tu bhinneṣv	a-bheda-kalpanād iti sāmānya-viśayam uktam ity
0013414	asti, tatra sutarāṃ bhedaḥ sidhyati, indriya-	a-bheda-kṛtāyā a-bheda-āśaṅkāyā a-bhāvād iti
0012515	bhāve ca sārvendriyaṃ jñānam vyākhyātam iti.	a-bheda-jñānam punar yad eva mayā dṛṣṭam, tad eva
0013006	-mātra-viśayatā uktā bhavati. smārtam	a-bheda-jñānam iti. yeṣu rūpa-ādiṣv anubhava-
0013008	upalabdhavataḥ smārtam sa eva ayaṃ ghaṭa ity	a-bheda-jñānam utpadyate. yas tv āha — samudāyo
0012912	aham a-drākṣam, tad eva a-sprākṣam ity asya	a-bheda-jñānasya ko viśayaḥ. na ca a-viśayam eva
0013411	-vyabhicāra-pradarśanāt prathamām. bhede	'-bhedaḥ kuto 'nyathā iti. grahaṇa-bhedāt kevalād
0011306	ity-ādinaḥ yady api niścaya-ātmakatvena	a-bhedaḥ, tathā api viśaya-bhedena jñāna-bhedāt
0012600	tadā yathā nīla-ādīnām cakṣur-gocaratvena	a-bhedaḥ tathā rūpa-sparśayor api syāt. tataś ca
0006709	a-bhedāt. syād etat — vastuno	'-bhedaḥ jñāna-amśayor aikye yā eva kriyā tad eva
0013905	ekam eva indriyam, sarvatra traiguṇyasya	a-bhedāt. ye '-bhinna-traiguṇya-jāty-anvitāḥ, te
0006707	-samāśrayatvena, na tu nirvartakatvena,	a-bhedāt. syād etat — vastuno '-bhedaḥ jñāna-
0014109	sattva-ādayo na tad-ātmakāḥ. saṃsthāna-	a-bhede 'pi ca bhidyante suvarṇa-ādaya iti
0014108	grahaṇāt. prasaṅga-viparyayeṇa ca — yo yad-	a-bhede 'pi bhidyate, na asau tad-ātmakaḥ. yathā
0014108	na asau tad-ātmakaḥ. yathā caitanya-	a-bhede 'pi bhidyamānaḥ sattva-ādayo na tad-
0006710	vyāhatam etad iti. tad a-sat, yato vastuno	'-bhede 'pi yo 'yaṃ dharma-bhedaḥ prameya-rūpatā-
0014502	abhimate. nanu ca ity-ādi. sarvatra	a-bhede 'pi sukha-ādi-jāter na eka-indriyatva-

0014001	asty eva samsthāna-ātmikā jātiḥ. traiguṇya-	a-bhede 'pi hi traiguṇya-samsthāna-mātra-bhedāc
0013107	yat sāmānyam tad-viṣayam iti yāvat.	a-bhedena sarvatra iti. tad dhi mānaśam sāmānya-
0013109	eṣu praty asya ekatvam iva āpādayat tāt	a-bhedena sarveṣu teṣu upajāyate, na ekatra eva.
0013412	anyathā, indriya-bhede grahaṇa-bhede ca saty	a-bhedo na eva iti yāvat. yatra ca ity-ādinā yadi
0012504	ca dravyam ity abhyupagamāt. rūpa-ādy-	a-bhedo vā iti. etad darśayati — rūpa-ādiṣv api
0011209	indriyatvena prasiddhānām eva bhautikatvam.	a-bhautikaṃ ca manaḥ. tasmān na nirdiśyata iti.
0003702	bhidyate. idam hi smṛteḥ sva-rūpaṃ yad uta	a-bhraṣṭa-darśana-saṃskārasya tad eva idam iti
0006406	-jñānasya api kasyacit pratyakṣatvāt. na apy	a-bhrāntam iti viśeṣaṇaṃ kartavyam, bhrāntasya
0010114	ādi-śabdena saṃśaya-jñānaṃ gṛhyate. tasya	a-yathā-artha-ādi-jñānasya nivṛttaye —
0010201	ity āha — sarvā hi ity-ādi. mātra-śabdo	'-yathā-artha-grahaṇa-nirāsa-arthaḥ. sva-artha-
0010306	-jaṃ prāpnoti. sāksād-grahaṇaṃ viprakṛṣṭa-	a-yathā-artha-jñāna-kāryasya vyavacchedyatve
0010113	vā iti kuto 'siddhiḥ. atha ity-ādi.	a-yathā-artha-jñāna-mithyā-jñānam. ādi-śabdena
0010202	artha-grahaṇa-mātreṇa a-sambhavam darśayati.	a-yathā-arthatvam hi yan nivartayitum iṣyate, tad
0010117	ca-śabdād a-sambhavāc ca indriya-buddhāv	a-yathā-arthatvasya. kutaḥ punar a-sambhava ity
0015015	-ādīnām tri-rūpatva-abhyupagamād ity āha —	a-yukta ity-ādi. tasmād varam ity-ādi. nanu
0017313	sūtre 'bhyupetam. tena ayam pakṣo 'tyantam	a-yukta iti sannikarṣa-pakṣa eva āśrayaṇīyaḥ.
0009514	-ābhāsa-jñāna-jananam asty eva iti. tasmād	a-yuktaṃ grāhya-lakṣaṇam. ataś ca sthitam etat
0018001	eva phalaṃ nyāyam. bhinna-viṣayatvāc ca	a-yuktaṃ tāsāṃ phalatvam. pratyakṣaṃ hi rūpa-ādi-
0010116	-artha-grahaṇa-sva-bhāvam ity arthaḥ. kasmād	a-yuktaṃ viśeṣaṇam ity āha — a-vyabhicārāc ca
0010210	paṭhyate. tatra arthaḥ — kathaṃ tathā apy	a-yuktaṃ viśeṣaṇam ity āha — a-vyabhicārād iti.
0009003	api samvṛti-sad eva ālambanam. tataś ca tad	a-yuktaṃ syāt, yad uktam — dhūma-jñāna-
0015211	prasaṅgaḥ. prāpty-artho 'py anyathā samvedanād	a-yuktaḥ. prāptir hy a-bhinna-kālayor eva bhavati,
0016808	anuvāda-mātram eva idam kriyata iti. tad	a-yuktaṃ, a-siddhatvāt pramāṇānām. etac ca prāg
0012709	eva indriyeṇa paricchidyate. tataś ca tad	a-yuktaṃ āpadyate, yad uktam — bhinnatvād an-
0012909	prakṛtatvāt. tad-a-bhāvena ca bhāva-upādānam	a-yuktaṃ ity a-sāram etat. pūrvake tu vyākhyāne
0009809	ca. yadi na asti, kim iti viśeṣaṇam	a-yuktaṃ ity āha — viśeṣaṇaṃ hi ity-ādi. yady a
0017601	ayam ity-ādi, tat pratyakṣam iti. tad apy	a-yuktaṃ iti, indriya-ādi-samprayogād a-sambhavād
0018104	eva buddheḥ prāmānya-jñāpana-artham iti. tad	a-yuktaṃ uktam. tathā hi kṣaṇikatvena uttara-kāle
0003614	tasya an-adhigato 'dhigamyata ity uktam. tad	a-yuktaṃ uktam, yato na ayam kaścid arthasya
0008502	āstām. ato viśaya-antara-saṅcāraḥ syād iti.	a-yuktaṃ etat. tathā hi yady antyaṃ jñānaṃ na
0003308	nāsitā-sva-bhāva-āpattir bhāvasya iti cet,	a-yuktaṃ etat. na hi svayam a-cala-sva-bhāvasya
0003611	dharmo 'n-adhigato 'nena adhigamyata iti.	a-yuktaṃ etat. yadi tāvat pūrva-apara-kāla-dṛṣṭāv
0016601	iti, tan-nirākaraṇa-arthaṃ sad-grahaṇam iti.	a-yuktaṃ etat, saptamy-antena eva samprayoga-
0005104	kiṃ syāt. etac codyam a-samāhitam syād ity	a-yuktaṃ etat. sarve tv a-vikalpakā eva iti tu-
0017307	eva vijñānāj jāyata ity uktam syāt. tac ca	a-yuktaṃ, cakṣur-vijñānam antareṇa api cakṣur-
0017605	sāmarthyam, ato 'sambhavo lakṣaṇasya ity	a-yuktaṃ. tvan-matyā iti. yataḥ pareṇa gotva-
0015303	apy a-viśaya-nimitto viśayī syāt. tac ca	a-yuktaṃ. na hy a-nimittasya viśayatvam
0014018	avasthānāt samāna-deśatvam syāt. tac ca	a-yuktaṃ. na hi dīrgha-hrasva-ādi-samsthānam eka-
0015907	manasā ca smaryamānatvāt. tac ca	a-yuktaṃ. na hi devadatta-anubhūtaṃ yajñadattaḥ
0006810	vyatirekato bāhya-artha-siddhir iti, tad apy	a-yuktaṃ, yato vijñāna-kārya-a-niṣpattir vijñāna-
0010715	-pratyaya-paricchedyatvād aupacārikatvam eva	a-yuktaṃ. yādṛśo hi dravye mahad dravyam alpaṃ vā
0012001	-vaśād utpatti-mātram atidiśyata iti. tad	a-yuktaṃ, viśeṣa-atideśa-an-arthatatva-prasaṅgāt.
0000505	bhūyāsur artha-tattva-bhāja iti, teṣāṃ tad	a-yuktaṃ. sthavīyāṃso hi doṣās tīrthya-tarkāṇaṃ
0013405	na asti iti pratijñātaṃ bhavati. tac ca	a-yuktaṃ, hetv-antarasya api sad-bhāvād ity ata
0001512	-ādi-gamana-vad vāk-prāpaṇīyasya arthasya	a-yuktasya api sūcakaṃ kāya-ceṣṭitaṃ kuryāt,
0015311	api na prasidhyati yathā-uktaṃ prak. tasmād	a-yuktā prāpty-artha-kalpanā. yo 'py āha —
0001401	gatāḥ. tathā hi loke yo duḥkham āśrayaty	a-yukti-pūrvakaṃ ca pravartate, sa na praśasyate,
0008916	'py a-janakatvam samānam iti idam vacanam	a-yujyamānaṃ syāt. atha smṛty-ādīnām kalpitaṃ
0007208	bāhye 'rthe tasyāḥ sādhanatva-a-yogāt.	a-yogas tv a-para-arthatvāt. grāhaka-ākāro hy
0007208	sva-ābhāsātā, bāhye 'rthe tasyāḥ sādhanatva-	a-yogāt. a-yogas tv a-para-arthatvāt. grāhaka-
0003003	na sambhavati, viśeṣeṇa līngasya sambandha-	a-yogāt. tad evaṃ dvābhyām ākārābhyām pramāṇa-
0002312	niyamato 'bhyupeyam, anyathā phalatva-	a-yogāt. tasmād adhigama-rūpaṃ phalam. tato jñāna
0000809	-śakyatvāt, idṛṣeṣu ca an-upalabdher hetutva-	a-yogāt, puṃstva-ādi-sāmānye 'pi kasyacin medha-
0009503	avaśyam etad abhyupeyam, anyathā vyavahāra-	a-yogāt. syād etad evam, yadi bāhyaṃ kiñcid
0015214	-bhāvo na syāt, saha-utpannasya upakāritva-	a-yogād an-upakāriṇaś ca dvāra-bhāva-an-upapatteḥ.
0009504	syāt. tac ca na asti, ālambana-lakṣaṇa-	a-yogād ity a-parihāra eva ayam. nanu ca ayam
0010309	ca a-vyapadeśyatva-āder indriya-jñāne yathā-	a-yogyam vyabhicāraḥ sambhavaś ca iti vyāpaka-a-
0006313	iti sva-bhāvaḥ. na ca idam anumānam,	a-līnga-jatvān nir-vikalpatvāc ca. na ca tṛtīyam
0003708	tad eva pratīyate. tad yathā dhenur ānīyatām	a-vatsā iti vatsa-pratiśedhena go-dhenur eva

0002703	gata ākāro 'rthānām sāmānyam vyavasthāpyate.	a-vastutvam apy asya ata eva, bāhya-rūpeṇa
0013009	-jñānam utpadyate. yas tv āha — samudāyo	'-vastutvān na kenacij jñānena anubhūyate. tat
0003310	-nīyatā. tattva-nyatvābhyām a-vācyatve 'py	a-vastutvān na sa sva-bhāvo bhāvika iti samvṛtyā
0003111	-ādīn yojayati, evam satī sāmānyasya eva	a-vastuno '-nīyatva-ādayo dharmāḥ prāpnuvanti,
0003310	viphala-anya-a-nīyatā. tattva-nyatvābhyām	a-vācyatve 'py a-vastutvān na sa sva-bhāvo
0004104	upalakṣyanta iti cet, vārttam etat. tathā hy	a-vikalpa-avasthāyā ūrdhvaṃ kiñcid vikalpayan sa
0004111	darśakam ca arthasya, tad vikalpakam apy	a-vikalpa-jñāna-vat pratyakṣam eva iṣṭavyam.
0004213	-pratyakṣa-vādino 'pi. atha vā sa-vikalpam	a-vikalpam ca yugapad dve vijñāne vartete, tayoḥ
0006208	-vargād iti-karaṇa-vyavacchinnāt pṛthag	a-vikalpakam pratyakṣa-ābham ācāryeṇa uktaṃ sa-
0005611	a-doṣaḥ. tathā yoginām iti. yathā mānasam	a-vikalpakam pratyakṣam tathā yoginām api. yogāḥ
0005015	yad vyutpanna-vyavahārasya, kiñcid	a-vikalpakam yad itarasya iti matam. atas tad-
0005401	-jñānānām ātma-saṃvedanasya pratyakṣatvāt.	a-vikalpakatvam tu tasya a-śakya-samayatvāt.
0012210	-jam iti. pramāṇa-siddham indriya-jñānasya	a-vikalpakatvam iti vastu-vaśād ācāryeṇa tad
0005105	a-samāhitam syād ity a-yuktam etat. sarve tv	a-vikalpakā eva iti tu-śabdena na sva-mata-apekṣo
0004905	iti viśaya-nirdeśena api pratyakṣasya	a-vikalpatā samarthitā bhavati. katham tarhi
0016707	sphuṭa-atīta-an-āgata-artha-pratibhāsasya	a-vikalpatvād a-visaṃvāditvāc ca pratyakṣatvam a-
0004112	ca, vikalpena a-darśanād darśanena vā	a-vikalpanāt tayor a-saha-vṛtṭeś ca. asti ca a-
0003912	kathāñcit pratyakṣa-śabdam vyutpādya so	'-vikalpe sarvatra samyag-jñāne sañjñātvena
0018203	tathā ca ātmā. sva-bhāvaḥ prasaṅgaḥ. atha	a-vikṛtir ity-ādīnā yo yadā a-pramāṭṛ-avasthāyā a
0001802	pramāṇa-antareṇa a-bādhānād avasīyate.	a-vicalasya vā pūrva-apara-vacana-a-vyāhatyā
0004212	tat krama-bhāvinor api darśana-vikalpayor	a-vicchinnā-darśana-adhyavasāya-sādhānāyā
0004204	katham na vyavahitam, vyavadhāne vā katham	a-vicchinnam darśanam bhavati iti tulyam codyam
0004113	a-vikalpanāt tayor a-saha-vṛtṭeś ca. asti ca	a-vicchinnam darśanam. tasmād indriyajam eva idam
0010602	bhāgena prāptiḥ, tāvat eva grahaṇam syāt.	a-vicchinnā iti gr̥hyeran. rūpa-grahaṇam ca atra
0005205	-rūpa-ādi-vyavaccheda-artham, na hy	a-vijñāyamāna-viśayā bhavanti. upacāreṇa tu taj-
0007404	maruṣu mahān alpo 'py ābhāti, tathā idam apy	a-vidyā-andhānām jñānam a-tathā-bhūtām api tathā
0007506	a-pariniṣpannatvāt. bhrāntir eva tu sā, yad	a-vidyā-andhās tad a-vedya-vedaka-ākāram api
0007315	na eva tattvatas tasya vibhāgo 'sti, kevalam	a-vidyā-upaplutais tad grāhaka-ākāra-ādi-vibhāga-
0001013	eva pradhānam. tathā hi sad api karma yāvad	a-vidyā-pāmsv-avacchāditam na bhavati tṛṣṇā-sneha
0015103	evam uktam ity a-doṣaḥ. vṛtti-pramāṇasya	a-vidhānata iti. bāhyeṣv artheṣv indriyam
0015106	vṛtti-dvayasya uktam. tasya pratyakṣatvena	a-vidhānato na sarva-prameya-viśayam pramāṇam
0002104	kṛtvā artha-āvāhakatvāc ca. tasya udbhāvanam	a-viparīta-lakṣaṇa-abhidhānena vyutpādanam. sā
0001612	prātilomyena vyākhyā kriyate. atha vā tāyo	'-viparīta-satya-upadeśaḥ. tam duḥkha-upaśama-
0001504	pramāṇam. yo yad-arthine tad-artha-upāyam	a-viparītam kathayati, sa tasya tatra pramāṇam.
0001505	tad yathā ārogya-arthina ārogya-upāyam	a-viparītam kathayann āturyasya tatra vaidyaḥ.
0001506	duḥkha-kṣaya-arthine duḥkha-kṣaya-upāyam	a-viparītam kathitavāṃś ca bhagavān. sva-bhāvaḥ.
0000813	sādhana-anuṣṭhāna-sambhavāt. yo yat-sādhanam	a-viparītam anuṣṭhāti, tasya sambhavati tat-
0000901	tat-prāptiḥ. tad yathā ārogya-sādhanam	a-viparītam anuṣṭhānann āturaḥ. prāmāṇya-sādhanam
0000902	anuṣṭhānann āturaḥ. prāmāṇya-sādhanam	a-viparītam anuṣṭhitavāṃś ca bhagavān. sva-bhāvaḥ.
0007401	kriyate, na yathā-tattvam iti. katham punar	a-vibhaktam sat tathā pratibhāsate. yathā mantra-
0001814	-tat-para eva āsīt. yo yasminn adhigate 'py	a-virata-vyāpāraḥ, na sa tan-mātra-phala-
0001815	-abhikāṅkṣī. tad yathā anna-adhigame 'py	a-virata-vyāpāro bhojanāya pravṛttaḥ. adhigate
0006309	śāṅkha-ādi-vastu-mātre yatra saṃvādas tatra	a-viruddham prāmāṇyam paśyāmaḥ. śakyate ca vaktum
0007310	kāryato 'rtha-saṃvittir eva sā draṣṭavyā ity	a-viruddham. iha vijñapti-mātratāyām grāhaka-
0016708	vikalpatvād a-visaṃvāditvāc ca pratyakṣatvam	a-viruddham eva. yathā hi bhavadbhiś codanā-
0004603	na sāmārthya-ākṣiptam sāmānyā-viśayatvam ity	a-viruddham. ye tu — eka-indriya-vijñāna-
0012212	tu para-abhyupagama-vaśād evam uktam ity	a-virodhaḥ. yadi parasya niścaya-ātmakam
0000808	virodha-a-siddher a-virodhinā ca saha-bhāva-	a-virodhāt. na api itara-puruṣa-sāmānyā-siddhiḥ,
0003010	tadā pratyakṣasya api sāmānye pravṛtṭy-	a-virodhān na a-pratyakṣa-viśaye pratyāyanāyā
0000807	apy eṣām a-jñānāt, ata eva virodha-a-siddher	a-virodhinā ca saha-bhāva-a-virodhāt. na api
0007904	-ākāram api. jñāna-jñānam api viśaya-jñānena	a-viśiṣṭam syād iti. jñāna-jñānam viśaya-jñāna-
0018203	ity-ādīnā yo yadā a-pramāṭṛ-avasthāyā	a-viśiṣṭaḥ, na tadā pramātā, yathā sa eva pumān
0018107	janma-uttara-kālam asti buddhiḥ, evam apy	a-viśiṣṭatvāt tasyāḥ prāg-vat tadā api prāmāṇyam
0015012	sukha-ādīnām prakāśakatva-ādi-rūpasya	a-viśiṣṭatvāt. na ca vyakti-bheda-mātreṇa indriya
0007905	viśaya-jñāna-ālambanam, tad viśaya-jñānena	a-viśiṣṭam a-viśeṣitam bhavet. viśaya-anukāra-
0008301	anyathā anubhava-mātreṇa pratyartham	a-viśiṣṭeṣu sarva-jñāneṣu bhedenā an-anubhūteṣu
0010801	mahad dravyam alpaṃ vā iti pratyayaḥ, tad-	a-viśiṣṭo rūpa-ādiṣu mahad rūpam alpaṃ vā iti. na
0017511	indriyasya apy anyena a-viśayeṇa api ity	a-viśeṣaḥ. a-sādhāraṇena ca loke vyapadeśo drṣṭa
0006610	arthasya syāt, na vā kasyacit kiñcit,	a-viśeṣāt. indriya-āder āvilatā-ādi-bhedo

0008602	pratyakṣaṃ syāt, a-pratyakṣa-upalambhatvena	a-viśeṣāt. na ca bhavati. tasmāt sva-saṃvedyatā
0014301	eva niveśo na syāt, sarvatra sukha-ādīnām	a-viśeṣāt. sa ca iṣyate. tasmān na pratyekam
0005503	arthānām saṃvedanā yuktā, tasyāḥ sarvatra	a-viśeṣāt sarva-artha-grahaṇa-prasaṅgāt. yaj
0008512	tasya a-siddhāv ubhayatra api paroḥṣatvena	a-viśeṣād ātmany ayam anubhavo na anyatra ity
0013307	syāt, etac ca sūtram virudhyet — sal-liṅga-	a-viśeṣād viśeṣa-liṅga-a-bhāvāc ca eko bhāva iti
0007905	-ālabanam, tad viśaya-jñānena a-viśiṣṭam	a-viśeṣitam bhavet. viśaya-anukāra-anurakta-viśaya
0012203	niścayān janayati, yathā rūpa-darśana-	a-viśeṣe 'pi kuṇapa-kāminī-bhakṣya-vikalpān.
0012205	paurvāparyam. yathā janaka-adhyāpakatva-	a-viśeṣe 'pi pitaram āyāntam paśyataḥ pitā me
0012010	pūrvam eva artha-darśanāt kim etad ity	a-viśeṣeṇa jighrṁkṣyām satyām tatra gatvā paśyati,
0015208	iti. mano-vṛtti-samuccaya-arthe tu ca-śabde	'-viśeṣeṇa sarvasyā mano-vṛtteḥ pratyakṣatva-
0015303	indriya-vyavasāyas tasya viśayaḥ, evam apy	a-viśaya-nimitto viśayī syāt. tac ca a-yuktam. na
0017711	kartuṃ sā samarthā iti su-ucitam. yo yasya	a-viśayaḥ, na sa tena a-bheda-upacāram kartuṃ
0008103	grhyeta, na uttara-uttarāṇi, teṣāṃ tad-	a-viśayatvāt. grhyante ca tāny apy artha-ākāra-
0008011	na eva prāpnuvanti ity arthaḥ. kutaḥ. tasya	a-viśayatvāt. tasya yathā-uktasya arthasya uttara
0008012	-uktasya arthasya uttara-uttara-jñānānām	a-viśayatvāt. yadi sa teṣāṃ api viśayaḥ syāt,
0012913	ity asya a-bheda-jñānasya ko viśayaḥ. na ca	a-viśayam eva etad iti śakyate vaktum, deśa-ādi-
0017712	tad yathā cakṣur-vijñānam śabdena.	a-viśayaś ca gotva-ādi-sāmānyam indriya-buddheḥ.
0002308	saṅkhyā-vyutpattiḥ. gocara-a-vyutpādane tv	a-viśaye grhītam pramāṇam yadā bhavati, tadā
0017511	api yogaḥ, evam indriyasya apy anyena	a-viśayeṇa api ity a-viśeṣaḥ. a-sādhāraṇena ca
0007510	-ādi-pratyayānām sambhavaḥ, tad vyavahāra-	a-visaṃvāda-apekṣayā pramāṇam, itarat tathā-vidha
0000203	upayogino 'n-adhigatasya arthasya prakāśakam	a-visaṃvādakaḥ, na anyathā ity ataḥ kārya-viśeṣo
0001606	arthasya prakāśako bhavati tatra vā	'-visaṃvādakaś ca. tasmāt pramāṇa-sādharmyāt
0000205	-arthinām tasya an-adhigatasya prakāśako	a-visaṃvādako bhavati. sa tu sāmānyā-viśeṣaḥ
0002004	an-adhigatam arthaṃ gamayati tatra ca	'-visaṃvādanam pravartakatvam ca asty eva. tato
0006212	api ca kasyacij jñānasya kvacit samīhite	a-visaṃvādāt prāmānyam iṣyate, tathā asmābhir api
0016709	an-āgata-dharma-viśayāyā rūpa-a-grahe 'py	a-visaṃvādi, tat pratyakṣam. tad yathā-abhimataṃ
0006314	yat kalpanā-apoḍham samīhita-artha-	a-visaṃvādi pravartakaṃ jñānam pramāṇam abhimatam,
0006210	uktaṃ sa-taimiram iti. atra codyate — iha	a-visaṃvāditvam ca yoga-balāt, karma-devatā-ādy-
0016711	-pratibhāsitvam punas tasya nir-vikalpatvam	a-visaṃvāditvāc ca pratyakṣatvam a-iruddham eva.
0016708	-an-āgata-artha-pratibhāsasya a-vikalpatvād	a-visaṃvādinaḥ kvacit prāmānyam eva nyāyam.
0006304	api vastuni pratibandhād īpsita-artha-	a-visaṃvādīni bhāvanāmaya-jñāna-viśeṣa-balād
0016703	aṭita-an-āgatāḥ, tat-pratyavamarśini jñānāny	a-vismṛtena bhavitavyam. na hy anyathā drṣṭānto
0003608	sa eva drṣṭāntaḥ, evaṃ tarhi tena grhīta-	a-vṛttir ity a-sad etat. tathā hy a-satām api
0017002	sūcayati. syād etat — a-sati tasya	a-vṛtteḥ pūrva-uktāc ca kāraṇāt pratyakṣatva-a-
0018108	buddhi-viśiṣṭasya tu janmano 'kṣaṃ praty	a-vṛtteḥ. ye hi vastuni na vartante, na te vastu-
0003111	prāpnuvanti, na sva-lakṣaṇasya, tatra	a-vṛtter iti vacanāt tasya eva indriyasya viśaya-
0017110	nanu yo yasminn indriye sīdati, anyatra	a-vṛtter guṇa-karmasv a-bhāva-nirāso na syāt.
0013305	na yujyeta. dravya-vṛtteś ca guṇa-karmasv	a-vedya-vedaka-ākāram api jñānam tathā paśyanti.
0007507	bhrāntir eva tu sā, yad a-vidyā-andhās tad	a-vyatirikatvāc cakṣur api. na hi tasya avayavāḥ
0011012	tatra eva sannihito na adhiṣṭhāne, tad-	a-vyatirikatvāt tad-viśeṣānām artha-vat teṣv api
0012008	pañca-vidhena sannikarṣeṇa. tataś ca arthād	a-vyatiriktam iti yadā na vyutpādyate, tadā
0002310	iti viśaya-vyutpattiḥ. pramāṇāt phalam	a-vyatirekāt te 'pi sama-saṃsthānā ity a-codyam
0014105	ekatvam, suvarṇa-ādīnām tu katham. tad-	a-vyatirekād artha-sva-bhāvasya tad-upalabdhou so
0014114	-bhāva-a-grahaṇam. syād etat — saṃsthānād	'-vyapadeśya-ādi-grahaṇam, kiṃ tu pramāṇa-ādīnām
0010401	etat darśayati — na an-iṣṭa-nivṛttaye	a-vyapadeśya-ādi-sva-bhāvam itara-sva-bhāvam ca
0009809	ity āha — viśeṣaṇam hi ity-ādi. yady	a-vyapadeśyatva-ādi-viśeṣaṇam, kiṃ tarhi
0010413	indriya-artha-sannikarṣa-jasya pratyakṣasya	'-vyapadeśyatva-ādeḥ. vyāpaka-a-bhāvaḥ. yas tu
0010411	na asti ca pratyakṣa-lakṣaṇam praty upayogo	a-vyapadeśyatva-āder indriya-jñāne yathā-a-yogyam
0010308	balākāyāḥ śuklatvam kṛṣṇatvam ca. na asti ca	a-vyapadeśyatvam ca jñānasya, dāha-duḥkha-ādāv
0010311	sati nīlatvam bhramarasya viśeṣaṇam syād	a-vyapadeśyatvam viśeṣaṇam. iha ca tad eva jñānam,
0009905	vyapadeśyam. tataś ca vyabhicārād yuktam	a-vyapadeśyatvam iti. tasya apy etad eva uttaram
0009916	tu samākhyā-śabdo na vyāprijate, tadā tasya	a-vyapadeśyatvasya a-vyabhicāram darśayati.
0009816	uktam. anena vyapadeśyatvasya a-sambhavana	a-vyapadeśyatvāt. krameṇa iti. prāg indriya-
0017012	iti. a-vyapadeśyā iti sva-lakṣaṇasya	a-vyapadeśyam a-vyabhicāri iti ca viśeṣaṇa-dvayam
0009811	tata idam viśeṣaṇa-trayam yujyate. iha ca	a-vyapadeśyam a-vyabhicāri vyavasāya-ātmakam ity
0010415	-āsankīrṇa-rūpam ekena sūtreṇa lakṣyate.	a-vyapadeśyam a-vyabhicāri vyavasāya-ātmakam ity
0010506	pratyakṣa-vyapadeśa-prasiddhy-artham. kiṃ ca	a-vyapadeśyam. atha vā tad eva jñānam sva-rūpeṇa
0009714	viśayaḥ. na asya vyapadeśyo viśayo 'sti ity	a-vyapadeśyam api vastu drṣya-vikalpyāv arthāḥ
0009501	āha — tasmān na vyapadeśyate ity. nanu ca	



0009914	śābdam bhavati. tato vyavaccheda-artham	a-vyapadeśyam ity āha. artha-grahaṇa-kāle tu
0009906	jñānam, sva-rūpeṇa yan na nirdiśyate, tad	a-vyapadeśyam uktam ity āha — a-nirdeśyatve ca
0009909	sāmānya-rūpeṇa api yan na nirdiśyate, tad	a-vyapadeśyam. evam apy a-sambhavaḥ syāt. sarvam
0009715	sva-rūpeṇa na vyapadiśyate na nirdiśyata ity	a-vyapadeśyam. mṛga-tṛṣṇā-ādir viśayo vyabhicārī,
0017011	na anyadā, yad āha — sūrya-upatāpād iti.	a-vyapadeśyā iti sva-lakṣaṇasya a-vyapadeśyatvāt.
0003104	lakṣaṇābhyām ity-ādi. prak tāvad rūpa-ādikam	a-vyapadeśyena sva-lakṣaṇena gṛhṇāti pratyakṣeṇa.
0010211	arthatvasya a-vyabhicārād ity arthaḥ. katham	a-vyabhicāra ity āha — sarvā hi ity-ādi. nanu
0009907	uktam ity āha — a-nirdeśyatve ca	a-vyabhicāra iti. kasmād ity āha — na hi
0010102	tadā evam vaktavyam — a-vyabhicāritve ca	a-vyabhicāra iti. na hi indriya-artha-sannikarṣa-
0009916	apy etad eva uttaram — a-nirdeśyatve ca	a-vyabhicāra iti, vyavahāra-kāle 'pi jñāna-sva-
0012905	-ādy-a-bhāvena rūpatva-bhāvo lakṣyate.	a-vyabhicāra indriya-antareṇa a-grahaṇam iti. tad
0009816	a-sambhavana a-vyapadeśyatvasya	a-vyabhicāraṃ darśayati. kasmān na asti ity āha
0010209	na yuktam, kiṃ tv a-vyabhicārāc ca. tam	a-vyabhicāraṃ darśayati sarvā hi ity-ādinā.
0010117	kasmād a-yuktaṃ viśeṣaṇam ity āha —	a-vyabhicārāc ca iti. ca-śabdād a-sambhavāc ca
0010208	vā na kevalam a-sambhavān na yuktam, kiṃ tv	a-vyabhicārāc ca. tam a-vyabhicāraṃ darśayati
0010206	-artha-sannikarṣa-utpannāyām eva vartate.	a-vyabhicārād ity anena etad darśayati — yady
0010211	iti. indriya-buddher yathā-arthatvasya	a-vyabhicārād ity arthaḥ. katham a-vyabhicāra ity
0010210	tathā apy a-yuktaṃ viśeṣaṇam ity āha —	a-vyabhicārād iti. indriya-buddher yathā-
0009802	tathā-asattvāt. na asya vyabhicāry asti ity	a-vyabhicārī. atha vā tad eva jñānam atasmimś tad
0010207	manyate, tathā api tat pūrvam eva nirākṛtam	a-vyabhicārī ity anena viśeṣaṇena. tat kim etena
0009811	-trayaṃ yujyate. iha ca a-vyapadeśyam	a-vyabhicārī iti ca viśeṣaṇa-dvayaṃ sambhavaty
0010101	uktam. yadā tu tad eva jñānaṃ svayam	a-vyabhicārī iti tat-puruṣaḥ parair āśrīyate,
0006013	-tṛṣṇā-ādau toya-ādi-jñānasya vyavacchedāya	a-vyabhicārī iti pratyakṣa-lakṣaṇe viśeṣaṇam
0010011	-jñānasya. tato na tad-vyavaccheda-artham	a-vyabhicārī-grahaṇam kartavyam. nanv a-sati
0010415	-rūpam ekena sūtreṇa lakṣyate. a-vyapadeśyam	a-vyabhicārī vyavasāya-ātmakam ity anena hi sūtra
0010506	-prasiddhy-artham. kiṃ ca a-vyapadeśyam	a-vyabhicārī vyavasāya-ātmakam ity etāval
0016601	-antena eva samprayoga-śabdena sad-artha-	a-vyabhicārīṇā asyāḥ kalpanāyā nivāritatvāt. api
0005615	api tasya labdham, nir-vikalpasya spaṣṭatva-	a-vyabhicāritvāt. mātra-śabdo 'dhyāropita-artha-
0010102	parair āśrīyate, tadā evam vaktavyam —	a-vyabhicāritve ca a-vyabhicāra iti. na hi
0007108	prameya-vacanaḥ. sa-viśayam iti ca sākalye	'vyayī-bhāvaḥ. ata etad uktaṃ bhavati — na
0005614	-vikalpo guru-nirdeśa-śabdena uktaḥ. tena	a-vyavakīrṇam rahitam ity arthaḥ. etena spaṣṭa-
0005612	sa yeśām asti te yoginaḥ. guru-nirdeśa-	a-vyavakīrṇam iti. atra viśayena viśayīṇo
0006606	kriyāyās tat sādhanam, yā yataḥ sādhanād	a-vyavadhānena prasiddhim upayāti. sā eva ca
0006706	iyam adhigatir iti sambandhasya tata eva	a-vyavadhānena siddheḥ. tac ca tasya sādhanatvaṃ
0012102	-bhāvāt kvacid amśe niścayo na bhavati ity	a-vyavahāra-yogyatvād a-gṛhīta-kalpa eva sa ity
0003401	pratyakṣam niścayaṃ janayati. a-niścayāc ca	a-vyavahāra-yogyo 'gṛhīta-kalpa eva sa iti na
0017912	-antaritatvāt. vyavahita-a-vyavahitayoś ca	a-vyavahitam eva phalaṃ nyāyam. bhinna-
0017912	udaka-ādi-smṛty-antaritatvāt. vyavahita-	a-vyavahitayoś ca a-vyavahitam eva phalaṃ nyāyam.
0011410	karmaṇi jñeye vyāpāra-khyātiḥ kāraka-antara-	a-vyavahitasya vyāpāra-pratītiḥ, tasya eva
0001514	abhidhadhyāt, nitya-a-samāhitatvena vā	a-vyākṛta-avasthāyām na sakala-sattva-artha-
0015107	na sarva-prameya-viśayam pramāṇam uktam ity	a-vyāpitā lakṣaṇasya. syād etat — āgama-
0010508	-prasaṅgaḥ. sarvatra ca ity-ādinā lakṣaṇasya	a-vyāpitām āha, yataś cakṣuḥ-śrotra-vijñānayor
0011611	na sarvatra iti phala-vyavasthānasya	a-vyāpitvam āha. kuta etat — na sarvatra ity
0001803	avasīyate. a-vicalasya vā pūrva-apara-vacana-	a-vyāhatyā sarvatra pravacane catur-ārya-satya-
0002308	āśaṅkā syāt. ataḥ saṅkhyā-vyutpattiḥ. gocara-	a-vyutpādane tv a-viśaye gṛhītam pramāṇam yadā
0005713	grahaṇāt sa-vikalpakam bhavati, sva-rūpam ca	a-śakya-samayaṃ yathā-uktaṃ prak. atas tatra
0005401	pratyakṣatvāt. a-vikalpakatvaṃ tu tasya	a-śakya-samaytvāt. viśayī-kṛte hi samayaḥ
0005406	na api rāga-ādaya iti kiṃ kena yojoyeta iti.	a-śakya-samaytvād rāga-ādinām samvittir na
0009406	śabda-jñānam iti. viśaya-rūpa-vyatirekena tv	a-śakyaṃ tad vyapadeṣṭum. nanu ca jñānaṃ buddhir
0010001	'pi hi tāvad viśayaḥ sva-rūpeṇa vyapadeṣṭum	a-śakyaḥ. kutaḥ punas tena anyo vyapadekṣyate. na
0000808	sāmānya-siddhiḥ, viśeṣa-a-sambhavasya jñātum	a-śakyatvāt, tdrśeṣu ca an-upalabdher hetutva-a-
0009917	-kāle 'pi jñāna-sva-rūpasya vyapadeṣṭum	a-śakyatvāt. so 'pi hi tāvad viśayaḥ sva-rūpeṇa
0001210	parebhyo vipakṣa-pratipakṣayor upadeṣṭum	a-śakyatvād iti ayam upāya-abhyāsaḥ pūrva-nirdiṣṭā
0001008	tad yathā makṣikāṇām abhirati-pūrvako	'śuci-sthāna-parigrahaḥ. an-anya-sattva-neyasya
0007216	sā khyāti, tathā tathā artho niścīyate śubha-	a-śubha-ādi-rūpa-ādiḥ. yadi hi tad-ākāram
0007215	yathā-artha-ākāro jñāne sannivīṣate śubha-	a-śubha-ādi-rūpeṇa, tathā tathā sva-samvittiḥ
0001805	pratipādana-a-kausālam. tad-a-bhāvād	a-śeṣa-jñānam anumīyate citrair upāyaiḥ satya-
0004102	-viśayebhyo vikalpān apanīya pratyastamita-	a-śeṣa-vikalpena manasā sthito 'pi cakṣur-
0001811	tat-samudācāra-kāleṣu parāvṛtti-sambhavāt.	a-śeṣatva-viśeṣaṇa-viśiṣṭena a-śaikṣebhyaḥ, teṣām

0001806	api tad-anuśikṣaṇataḥ. atas tattva-sthiratva-	a-śeṣatva-viśeṣaṇa-viśiṣṭena jñānena bāhya-śaikṣa-
0001714	-sāmpat — praśastam avabuddhavān yāvad	a-śeṣam avabuddhavān ity evaṃ sugatatvaṃ
0001404	iti te 'pi na dvitīyena arthena sugatāḥ.	a-śaikṣāḥ punaḥ kāmam artha-dvayena sugatāḥ, na
0001811	-sambhavāt. a-śeṣatva-viśeṣaṇa-viśiṣṭena	a-śaikṣebhyaḥ, teṣāṃ yathā-ukta-śeṣa-sambhavāt.
0001807	-viśeṣaṇa-viśiṣṭena jñānena bāhya-śaikṣa-	a-śaikṣebhyo 'dhiko bhagavān. tattva-viśeṣaṇa-
0011407	prathamasya tu yat-tador nitya-sambandhād	a-śrūyamāno 'py anumīyate. yathā gati-buddhi-
0004607	-avasthitānām sakṛd grahaṇam iti. na hi tair	a-saṃyuktatvād vijāṭīyatvāc ca dravya-antaram
0008802	-pratyaavamarśinā sa eva pratyaavamarśyata ity	a-saṃśayam etat. tat kuta iyam āśānkā. yadi tata
0004017	sarveṣāṃ abhilāpa-saṃsarga-yogyo vikalpaḥ.	a-saṃśrṣṭa-vikalpaṃ ca pratyaakṣam vikalpa-rahitam
0014711	etena pradhāna-dharmakatvam āha. pṛthag ity	a-saṃhatāḥ samāna-jāṭīyair a-sambaddhā viprakīrṇā
0003413	iti darśayati. punaḥ punar ity anena	a-sakṛd ity asya artham ācaṣṭe. nanu ca pūrva-
0003416	apī grahaṇe na pramāṇam, tat kim ucyate —	a-sakṛd iti. para-mata-upapradarśana-arthatvād a-
0002910	kathaṃ na pramāṇa-antaram ity arthaḥ.	a-sakṛd vā ity anena api — viśeṣa-dṛṣṭa-ākhyam
0003301	ity etat pramāṇam eva na bhavati. tadā ca	a-sakṛd vā ity anena asya sādharmaṇaḥ parihāro
0015812	abhyupeyate, sā api tarhi lakṣaṇena	a-saṅgrhītā iti sā eva nyūnatā. nanu ca śāstreṇa
0011106	āha, sukha-ādi-jñānasya pratyakṣa-lakṣaṇena	a-saṅgrahāt. tataś ca sukha-ādīnām prameyatva-
0015413	evaṃ vṛtti-grahaṇasya a-pramāṇatvān na tasya	a-saṅgrahān nyūnatvam. yathā-uktam iti. vṛtti-
0014604	indriya-parama-aṇavaś ca veditavyāḥ. ta eva	a-saṅcītāḥ prakṛtḥ pradhānam ity ucyante.
0003913	paras tv a-taj-jānānaḥ — akṣa-nimitto 'yam	a-saṅjñā-śabda iti matvā pṛṣṭavān. ācāryas tv
0016515	satyam, gamyate, tathā api yeṣāṃ pareṣāṃ	a-sat-kalpanā-atīta-an-āgata-viṣayaṃ yogi-jñānam a
0014904	-jāti-bheda-prasaṅgād ity arthaḥ. tataś ca	a-sat-kārya-vādaḥ syād ity abhyupeta-hāniḥ. atha
0017405	jñāna-viśeṣa-utpādāt. anyad ity-ādīnā yad	a-sat, na tat pratyaakṣam, kha-puṣpa-vat. tathā ca
0011701	-phalaṃ bhavitum arhati ity arthaḥ. yad	a-sat, na tat pramāṇa-phalam, atyanta-a-bhāva-vat.
0006710	tad eva kārakam. ato vyāhatam etad iti. tad	a-sat, yato vastuno 'bhede 'pi yo 'yaṃ dharmā-
0017809	bheda-upacāra-buddhayo 'py evam-prakārā eva.	a-satā api vā a-bheda-upacāraṃ kurvanti, yathā
0017002	sati tasya a-vṛttir ity a-sad etat. tathā hy	a-satām api mṛga-tṛṣṇā-ādīnām samprayogo dṛṣṭaḥ.
0007314	jñānasya grāhaka-ākāra-ādi-vibhāgaḥ, yena	a-saty api bāhye 'rthe pramāṇa-ādi syād iti. atas
0016516	-kalpanā-atīta-an-āgata-viṣayaṃ yogi-jñānam	a-saty api samprayoge bhavati iti, tan-nirākaraṇa
0016510	tathā hi śabareṇa sati samprayoge, na	a-sati iti bruvatā karma-dhārayo 'yam iti
0001512	phala-sāmpat-saṅgrhīta uktaḥ. tasminn	a-saty utplutya-ādi-gamana-vad vāk-prāpaṇīyasya
0017903	vā pratyaakṣa-śruteḥ pravṛtti-nimittam.	a-sati tasminn sā na pravartata iti. yasyā
0017409	iti vyāpaka-viruddham. syād etat —	a-sati tasminn a-buddhi-janma-hetor api
0010012	artham a-vyabhicāri-grahaṇam kartavyam. nanv	a-sati tasminn akṣa-upaghāta-jaṃ yad vyabhicāri-
0017002	eva sādhanam sūcayati. syād etat —	a-sati tasya a-vṛttir ity a-sad etat. tathā hy a-
0007908	jñānam yathā-ukta-ākāra-viśiṣṭam syāt.	a-sati tv asmin yathā viṣayaḥ sva-jñānam na
0006311	ca. yathā-uktāc ca jñānāt pravṛttaḥ puruṣo	'sati pratibandhe niyamena abhiṣṭam śāṅkha-ādi-
0006310	ca vaktum — yato jñānāt pravṛttaḥ puruṣo	'sati pratibandhe niyamena abhiṣṭam artham
0006305	eva nyāyyam. tathā hi tataḥ pravartamāno	'sati pratibandhe niyamena śāṅkha-ādi-vastu-
0007113	-ākārasya prāmāṇyam vakṣyati. tataś ca	a-sati bāhye 'rthe prameye yathā sva-saṃvedana-
0007112	api tu yadā api viṣayam, tadā api iti. iha	a-sati bāhye 'rthe sva-saṃvedana-phala-
0012207	na upādhyāya iti. so 'pi bhavan niścayo	'sati bhrānti-kāraṇe bhavati. tasmān na anubhūta
0006913	tatra viṣaya-vyavahārāt. tasya ity-ādi. saty	a-sati vā bāhye 'rtha ubhaya-abhāsaṃ jñānam
0006702	sannikarṣaḥ, ata eva. na apy artha-ālocanam,	a-sati viṣaya-sārūpye 'rtha-ālocanasya eva a-
0017006	sad-grahaṇam yuktam iti. syād etat —	a-sati sad-grahaṇe dvi-candra-ādi-jñānasya api
0011702	na tat pramāṇa-phalam, atyanta-a-bhāva-vat.	a-satī ca nivṛttiḥ. viruddha-vyāptaḥ. pradīpasya
0011616	jñānam. vyāpaka-viruddham āha. nivṛttir na	a-satī phalam iti. a-jñāna-ādy-a-bhāvo hy a-jñāna
0016512	bhāvena bhāva-lakṣaṇam ity anena vā. na ca	a-sato nimittatvaṃ lakṣaṇatvaṃ ca sambhavati.
0010005	-bhāvaḥ. yathā asāv upalabhyate, tathā tasya	a-sattvam, yathā marīcikā-āder viṣayasya. sa ca
0009303	na ca tatas tad utpadyate, teṣāṃ tattvato	'sattvāt. ato na taj-jñānasya pratyaakṣatā-
0016707	eva, parama-arthato 'tīta-an-āgatayor	a-sattvāt, tathā api tasya sphuṭa-atīta-an-āgata-
0008909	vyapadīśyante tasmād utpadyante, tasya	a-sattvāt. na etad asti, pāramparyeṇa api tata
0009813	āśraye bhavati taṃ ca vyabhicarati, tatra	a-sattvāt, yathā nilatvam utpalasya. na ca asti
0008915	-ādīnām viṣayasya vyapadeśa-hetos tadānīm	a-sattvād a-janakatvam, tad idam anumāne 'py a-
0017611	-upapattiḥ. sva-matena tu jāti-dravyayor apy	a-sattvād a-sad-ālocanam iti darśanāya tvan-matyā
0001513	kuryāt, vīṣalī-vāda-ādi-vad anyad apy	a-satyam kadācid abhidadhyāt, nitya-a-
0013106	tato 'rtha-antara-vyavaccheda-viṣayam	a-sad-a-guṇa-vyāvṛtti-lakṣaṇam, yat sāmānyam tad-
0017611	sva-matena tu jāti-dravyayor apy a-sattvād	a-sad-ālocanam iti darśanāya tvan-matyā ity uktam.
0015705	-bhavati. ato gaty-antara-a-bhāvād idam apy	a-sad uttaram brūyād ity āśāṅkyā evam uktam.
0017002	syād etat — a-sati tasya a-vṛttir ity	a-sad etat. tathā hy a-satām api mṛga-tṛṣṇā-ādīnām

0017303	na ca sac-chrutir indriya-arthe rūdhā ity	a-sad etat. tan nairantaryasya bādhakam iti.
0017410	-viśeṣaṇa-arthaṃ tat kartavyam iti.	a-sad etat. na hi sannikarṣasya buddhi-janma-a-
0008306	'sti. ato vivekena smṛtir bhaviṣyati iti.	a-sad etat. spaṣṭo hi bhedah smṛti-nibandhanam.
0005910	na pṛthag-vacanam tasyāḥ syāt, kiṃ tarhy	a-sad eva udaka-ādikaṃ tatra bhūta-saṅghāte
0005805	-kalpanā-jñānam ekaṃ tāvad uktam. tathā hy	a-sad eva udaka-ādikaṃ artha-antaram saṅketa-
0016413	-chabda upādeyaḥ. samprayokṣam. tathā ca	a-sad-vyudāsā ity-ādinā yat samprayogād gamyate,
0016412	-viśiṣṭam janma pratyakṣam. tatra sad ity	a-sad-vyudāsāya ity-ādinā yat samprayogād gamyate,
0017004	ābhāsa-viṣayatvāt pratyakṣa-ābhāsāḥ. ata eva	a-santaḥ. tato na taiḥ saha kasyacit samprayogaḥ.
0013512	sukha-ādiṣu. tad evaṃ guṇa-karmasv	a-sannikṛṣṭeṣu jñāna-niṣpatter dravyaṃ kāraṇam
0010301	artha buddhau sannivīṣate. tathā tatra	a-sanniviṣṭasya nāma-jāty-ādi-yojanā na
0010907	-sañcāreṇa ciktisā-prayogāt. anyathā tatra	a-sannihitaṃ tena sambandham an-anubhavat katham
0002602	sva-lakṣaṇam, keśa-ādi-sādhyā-artha-kriyāyām	a-samarthatvāt, na api sāmānya-lakṣaṇam, spaṣṭa-
0000812	anumānam etat, vyatirekasya sandehād	a-samartham a-darśane 'pi vipakṣa-vṛtṭeḥ. na ca
0009704	-ādi-vicchinna-deśa utpadyate, sa tatra	a-samavetatvān na gṛhyata eva. tena tu śabda-
0001311	aham-māna-a-bhāve 'pi vṛṣālī-vāda-ādi nitya-	a-samādhānena a-samāhita-citta-avasthānaṃ ca.
0011008	iti. śrotra-indriyaṃ prati tāvad ayam	a-samādhīḥ, tasya adhiṣṭhāna-pidhāne 'pi bahir-
0003404	tatra pravartanāya anumānam pramānam ity	a-samānam. atha dvitīye kalpe na pramāna-antaram
0016509	idānīm tu kena samprayoga iti tṛtīya-	a-samāsah. samāsa-antare 'py eṣa doṣa iti sūcana-
0001311	'pi vṛṣālī-vāda-ādi nitya-a-samādhānena	a-samāhita-citta-avasthānaṃ ca. atha vā tathā-
0005103	lakṣaṇam pratyakṣasya kiṃ syāt. etac codyam	a-samāhitaṃ syād ity a-yuktam etat. sarve tv a-
0001514	apy a-satyam kadācid abhidadhāt, nitya-	a-samāhitavena vā a-vyākṛta-avasthāyām na sakala
0010002	prasajyate, kiṃ tarhi vācyatvam ity	a-samīkṣita-abhidhānam etat. na ca vyabhicāri-
0015510	an-adhiṣṭhitāḥ pauraṣeṇa caitanyena	a-samprkṭā a-pratyayāḥ syuḥ. tataś ca katham
0016010	mānasair avyavasāyair an-adhyavasitās tair	a-samprkṭā a-pratyayāḥ syuḥ. yac ca idaṃ dvāra-
0016104	-kāriṇy eva. sā ca mano-vṛtṭyā a-gṛhyamāna-	a-samprkṭā tayā a-pratyayā eva sarvadā syāt.
0014711	āha. pṛthag ity a-samhatāḥ samāna-jātyair	a-sambaddhā viprakīrṇā ity arthaḥ. ta evaṃ-vidhāḥ
0013106	tān bhinnān sad guṇa iti ca anena viśeṣaṇena	a-sambaddhān eva prāg upalabdhavataḥ. tato 'rtha-
0014717	kārya-rūpās tv ity-ādi. yathā paraspareṇa	a-sambaddhās tuṣāra-leśā viyataḥ patanto na
0011014	-avayavas tasya adhiṣṭhānaṃ na bhavaty eva	a-sambandhāt, indriya-antara-vad iti prasaṅgo vā,
0010201	-buddhāv a-yathā-arthatvasya. kutaḥ punar	a-sambhava ity āha — sarvā hi ity-ādi. mātra-
0015811	bhavatas tu tathā teṣām an-abhyupagamāt, tad-	a-sambhava eva. atha sva-samvittir abhyupeyate,
0010202	-nirāsa-arthaḥ. sva-artha-grahaṇa-mātreṇa	a-sambhavaṃ darśayati. a-yathā-arthatvaṃ hi yan
0010509	tayoś ca sannikarṣa-utpatty-a-sambhavaḥ. tam	a-sambhavaṃ darśayann āha — sa-antara-grahaṇam
0010509	pratyakṣatā iṣṭā tayoś ca sannikarṣa-utpatty-	a-sambhavaḥ. tam a-sambhavaṃ darśayann āha — sa
0016017	yasmād evaṃ iṣyamāne sa-pratyayāyā vṛtter	a-sambhavaḥ syāt. indriya-vṛttau pradīpa-
0009910	na nirdiśyate, tad a-vyapadeśyam. evam apy	a-sambhavaḥ syāt. sarvam eva hi jñānam sāmānya-
0010106	vyavasāyo 'pi hi ity-ādinā viśeṣaṇasya	a-sambhavam āha. no vikalpya iti. nīścayo hy evaṃ
0000808	na api itara-puruṣa-sāmānya-siddhiḥ, viśeṣa-	a-sambhavasya jñātum a-śakyatvāt, idṛṣeṣu ca an-
0010117	ity āha — a-vyabhicārāc ca iti. ca-śabdād	a-sambhavāc ca indriya-buddhāv a-yathā-arthatvasya.
0001012	api hy a-jñāne vāñchā-antareṇa pravṛtter	a-sambhavāt karmaṇo 'pi tṛṣṇā eva pradhānam.
0000806	tad a-gamakam, pratikṣepa-sāmānya-sādhanaḥ	a-sambhavāt. na hy atīndriyeṣv a-tad-darśinaḥ
0016414	eva iti. dvi-ṣṭhatvāt tasya anyatara-a-bhāve	'-sambhavāt. nanu sata eva ity eva-kārād eva
0016110	yathā-uktena prakāreṇa sa-pratyayāyā vṛtter	a-sambhavāt phala-a-bhāvaḥ. tad-a-bhāvāc ca
0017602	apy a-yuktam iti, indriya-ādi-samprayogād	a-sambhavād evaṃ-vidha-jñānasya. katham ity āha
0010208	-ātmaka-vacanena iti. atha vā na kevalam	a-sambhavān na yuktam, kiṃ tv a-vyabhicārāc ca.
0009816	tadā idam uktam. anena vyapadeśyatvasya	a-sambhavena a-vyapadeśyatvasya a-vyabhicāram
0000503	eva ity artha-gateḥ. katham-śabdena hy atra	a-sambhavo dyotyate. ye tu udghāṭita-dhī-viṣayam
0017604	viśeṣaṇa-viśeṣya-yojane sāmartyam, ato	'-sambhavo lakṣaṇasya ity a-yuktam. tvan-matyā
0010110	-a-kuśāla-ghrāṇa-ādi-vijñāna-vad ity	a-sambhavo viśeṣaṇasya. nir-vikalpatvam a-siddham
0000508	doṣais tīrthya-tarkair unmārgeṇa nīyanta ity	a-sambhāvanīyam etat. tad evaṃ evaṃ-vidham yataḥ
0006917	kalpayitum yujyate. bāhya-artha-pakṣe tv	a-sambhāvanīyam eva etat. viṣayasya hy adhigamāya
0000813	tasya tathā-vidha-jñāna-lakṣaṇam prāmānyam	a-sambhāvanīyam, tat-sādhana-anuṣṭhāna-sambhavāt.
0015001	-deśena viṣayatve 'n-eka-ātmakatva-nivṛttim	a-sambhāvayan pṛcchati — kiṃ kāraṇam iti.
0017707	-jñānam. sva-bhāvaḥ. kiṃ kāraṇam iti vyāptim	a-sambhāvayan pṛcchati. sva-samvedyaṃ hi ity-
0008605	dṛṣṭvā sa-doṣasya vāda-vidhes tat-praṇītātām	a-sambhāvayann āha — na vāda-vidhir ācāryasya
0004112	a-darśanād darśanena vā a-vikalpanāt tayor	a-saha-vṛtṭeś ca. asti ca a-vicchinnaṃ darśanam.
0000910	sa tayā para-arthaṃ prati preryamāṇaḥ svayam	a-sākṣāt-kṛtya na pāryate parebhyo deśayitum
0011815	ataḥ śrāyasaka-ādayaḥ sannikarṣam icchanti.	a-sādhāraṇa-kāraṇatvād iti. itare hi sannikarṣāḥ
0002806	tv a-sādhāraṇa-bhūtena iti. tasmāt sādhāraṇa-	a-sādhāraṇa-bhūtābhyām para-rūpābhyām adhigateḥ

0002806	-rūpeṇa arthasya grahaṇam, pratyakṣeṇa tv	a-sādhāraṇa-bhūtena iti. tasmāt sādharmaṇa-a-
0009903	agny-ādy-anumānāt, na pratyakṣasya, tasya	a-sādhāraṇa-viśayatvāt. atha api syād — yadi
0003916	-vijñāna-nirdeśas tair eva nyāyāḥ, tad-	a-sādhāraṇa-hetutvāt. evaṃ hi cakṣur-ādi-vijñānam
0003914	ācāryas tv abhyupagamyā parihāram āha —	a-sādhāraṇa-hetutvād iti. akṣāṇi hi sva-santati-
0017505	— indriya-sannikarṣa eva jñānasya	a-sādhāraṇam kāraṇam. ataḥ sa eva yato buddhi-
0017508	dvi-ṣṭhatvam. anena ca tasya na indriyam eva	a-sādhāraṇam kāraṇam iti darśitam. tathā hi dvi-
0017709	'n-eka-rūpasya ity atra antare vyākhyātam.	a-sādhāraṇena iti. sādharmaṇasya kvacid an-
0004012	'sti, na sādharmaṇena. tathā hi loko	'-sādharmaṇena eva vyapadiśati, yad darśayaty a-
0017511	apy anyena a-viśayeṇa api ity a-viśeṣaḥ.	a-sādhāraṇena ca loke vyapadeśo dṛṣṭa ity uktam
0004012	'sādharmaṇena eva vyapadiśati, yad darśayaty	a-sādhāraṇena ca vyapadeśo dṛṣṭa ity-ādi.
0004011	ity uktam. satyam, sā eva tv icchā lokasya	a-sādhāraṇena vyapadeśe 'sti, na sādharmaṇena.
0001509	anena hi bhagavato jñāna-lakṣaṇam prāmāṇyam	a-sādhāraṇo guṇa udbhāvitāḥ, yatas tad-yogāt sa
0000613	tena hetunā. yat pramāṇa-bhūtatvam	a-sādhāraṇo guṇaḥ, tena karaṇena hetunā vā stotra
0016015	bāhye 'rthe manaḥ pravartate na kevalam	a-sāmarthyād ity ucyate, evam api na eva
0011002	ity-ādīnā bahir-nirgatasya viśaya-upalambha-	a-sāmarthyē hetum āha. yasya indriyasya
0002610	tasya jñeyatvena te na grhyanta iti teṣām	a-sāmānya-rūpatvam ucyate. yadi te na vastu,
0008613	punar etad avagamyate yathā tasya tatra	a-sāra-niścaya ity āha — anyathā avayava-prokter
0008615	yad-doṣa-darśanāc ca ācāryeṇa vāda-vidhāv	a-sāra-niścayād vāda-vidhāne 'nyathā avayavāḥ
0008612	satā. paścād vyavadāta-buddher asya tatra	a-sāra-niścayo jāta iti. katham punar etad
0017416	eva buddhi-janmano viśeṣaṇam syād ity	a-sāram etat. kiṃ ca ity-ādīnā yad akṣam prati na
0012909	tad-a-bhāvena ca bhāva-upādānam a-yuktam ity	a-sāram etat. pūrvake tu vyākhyāne na asty ayaṃ
0008608	katham na vāda-vidhir ācāryasya ity āha —	a-sāro vā iti niścaya iti. prakṛtatvād ācāryasya
0010504	prameyam vā iti, ya ukto 'n-antaro 'pi hetur	a-siddha iti, tena manasa indriyatvam vaktavyam
0008511	paratra vā iti syād vibhāgaḥ. sa eva tv	a-siddhaḥ. tasya a-siddhāv ubhayatra api
0010607	-viruddha-dvayam etat. iti-śabda-upādānam	a-siddhatā-parihārāya. nanu ca indriyam
0017714	mānasam eva idam iti sthitam. atha punar ity	a-siddhatām āśānkate. sarvathā iti jñeyatva-ādy-
0011313	-ādir dṛṣṭāntaḥ. viśeṣya-jñāna-hetutvād ity	a-siddhatām āha. evaṃ manyate — yathā cchedanam
0009204	ity an-eka-ākāra-artha-vādināḥ kadācid	a-siddhatām udbhāvayeyur ity āśānkya āha —
0015711	ity-ādi. yadi smārtatva-prasiddhaye hetur	a-siddhatvam iṣyate. evaṃ hi sahabhūbhyām indriya
0016808	-mātram eva idam kriyata iti. tad a-yuktam,	a-siddhatvāt pramāṇānām. etac ca prāg eva
0015905	iti śāstra-arthaḥ. tato 'n-anubhūtatvam	a-siddham ity āha — hānir vā ity-ādi. hāniḥ
0010110	ity a-sambhavo viśeṣaṇasya. nir-vikalpatvam	a-siddham iti cet, na, tasya pratyakṣa-siddhatvāt.
0009304	-prasaṅgaḥ. saṃvṛti-sad-ālambanatvam apy	a-siddham. na hi sva-rūpeṇa parama-añūnām
0003905	pratyāyayantaḥ kena cāryante. jāty-ādayas tv	a-siddhā iti kutas teṣām śabda-pravṛtti-nimitta-
0010112	yugapad abhyupeyate saṃvedyate vā iti kuto	'-siddhiḥ. atha ity-ādi. a-yathā-arthaṃ jñānam
0005410	kāraṇa-a-bhāvaḥ. atra kecid āhur āsraya-	a-siddhiḥ. tathā hi sva-saṃvitter nir-
0005602	sādhayīṣyamāṇam iti na asty āsraya-	a-siddhiḥ. nanu sarvasya eva jñānasya indriya-
0010807	api iti. bahir-vṛttitvād ity-ādīnā hetvor	a-siddhim āha. tathā hy adhiṣṭhāna-a-bahir-
0014307	iti vyāpaka-a-bhāvaḥ. na, an-anything ity	a-siddhim āha. yac chabda-ādibhyo 'n-anything, tac
0000313	ca asya tat. vyāpaka-an-upalambhaḥ. asya	a-siddhim udbhāvitum āha — pramāṇa-siddhyā iti.
0003314	anumānam api na pramāṇam syāt. tathā hi na	a-siddhe dharmiṇi dharmāḥ śakyāḥ sādhayitum, tat-
0000811	api sambhāvāt sambhavad-viśeṣe ca sāmānya-	a-siddheḥ. tasmāc cheṣavad anumānam etat,
0006702	a-sati viśaya-sārūpye 'rtha-ālocanasya eva	a-siddheḥ. viśeṣaṇa-jñānam api, ata eva. tasmād
0000807	satām apy eṣām a-jñānāt, ata eva virodha-	a-siddher a-virodhiṇā ca saha-bhāva-a-virodhāt.
0017003	-tṛṣṇā-ādīnām samprayogo dṛṣṭaḥ. tataś ca	a-siddho hetur ity āha — ye 'pi hi ity-ādi.
0008513	ātma-anubhavaḥ. yadi hi grāhya-upalambha-	a-siddhāv api vastu pratyakṣam iṣyate, sarvam
0008511	syād vibhāgaḥ. sa eva tv a-siddhaḥ. tasya	a-siddhāv ubhayatra api parokṣatvena a-viśeṣād
0011805	pratyakṣa-lakṣaṇam idam sūtram vyākhyāyate.	a-sautram api bhāṣya-kāra-uktam asti indriya-
0001102	parigraham antareṇa kvacit snehaḥ, na ca	a-snehavataḥ kvacid dveṣaḥ, ātma-ātmīya-an-
0006301	viprakṛtatvād vā spaṣṭeṣu nīla-ādiṣv	a-spaṣṭa-nīla-ādy-ākāram, yad api nau-yāna-
0007413	'numānam pramāṇam, vyakti-bheda-anuyāyī iva	a-spaṣṭa-pratibhāso grāhya-ākāraḥ sāmānya-lakṣaṇam
0008310	kiṃ tarhi tayoh parasparam samāropaḥ. tasmād	a-spaṣṭa-bhede 'rthe na vivekinī smṛtir bhavati.
0008309	-sāmye 'py asti bhāvato bhedaḥ, tathā apy	a-spaṣṭatvāt tasya na bhedena pratyabhijñānam
0014707	kuta etat. mādhyama-ukta-kramasya dūṣyatvena	a-spaṣṭatvāt, tulya-jātye ca pratiyogini
0004710	aindriyam anayor bhinnāḥ pratibhāsaḥ, spaṣṭa-	a-spaṣṭatvāt. na hi yathā vyāpṛta-indriyasya
0003208	vilakṣaṇāv ākārāv ekasya vastunaḥ staḥ, yena	a-spaṣṭena grhyeta na itareṇa. tasmād viśeṣasya a
0012912	dravyam na asti, yad aham a-drākṣam, tad eva	a-sprākṣam ity asya a-bheda-jñānasya ko viśayaḥ.
0002613	-vat keśa-ādi idam iti, tadā sāmānya-ākāreṇa	a-sphuṭena pratyavabhāsamānānām sāmānya-rūpatvam
0008502	smṛtiś ca. tad ekam an-anubhūtam	a-smṛtam eva ca āstām. ato viśaya-antara-saṅcāraḥ

0002713	bāhyatayā pratyavabhāsamānam aṃśam	a- <b>sva-lakṣaṇam</b> api sva-lakṣaṇatvena adhyavasāya
0017411	a-sad etat. na hi sannikarṣasya buddhi- <b>janma-</b>	<b>a-hetutvaṃ sambhavati.</b> kāryeṇa hi tasya astitvam
0002710	eva anumānena sāmānya-ākāra-anurakta-grāhya-	<b>aṃśa-</b> ātmakena para-rūpeṇa adhyavasita-tad-
0007007	sa- <b>viṣayam.</b> tatra antar-jñeya-pakṣe grāhya-	<b>aṃśa-</b> lakṣaṇena viṣayeṇa sa- <b>viṣayam,</b> tatra eva
0012009	grahaṇa-utpādana-śaktiḥ syāt. nanu ya eva	<b>aṃśo</b> jighrṣitaḥ, sa eva grhyata ity āha — kim
0006913	ābhāso 'sya iti. viṣayaḥ punar atra grāhya-	<b>aṃśaḥ,</b> tatra viṣaya-vyavahārāt. tasya ity-ādi.
0012007	ity-ādi. nir-avayavatvān na asty eva so	<b>'mśaḥ,</b> ya indriyeṇa na sannikṣyate 'rthasya
0013011	kalpitaḥ pada-arthaḥ, sa vijñānasya grāhya-	<b>aṃśatayā</b> ātma-bhūta iti sva-saṃvittiyā eva
0002713	-vikalpasya bāhyatayā pratyavabhāsamānam	<b>aṃśam</b> a- <b>sva-lakṣaṇam</b> api sva-lakṣaṇatvena
0006709	bhedāt. syād etat — vastuno '-bhedāj jñāna-	<b>aṃśayor</b> aikye yā eva kriyā tad eva kārakam. ato
0004702	-apekṣayā an-eka-rūpasya ity uktam. na punar	<b>aṃśavān</b> asau bhāvato dharmī rūpa-ādi-lakṣaṇaḥ.
0007607	darśayati. ya ābhāso 'sya iti vighrahaḥ. sva-	<b>aṃśasya</b> ca mānatvena vidhānād iha viṣaya-ābhāso
0012102	tathā bhrānti-nimitta-sad-bhāvāt kvacid	<b>aṃśe</b> niścayo na bhavati ity a-vyavahāra-yogyatvād
0012006	bāhuleyatva-ādibhir api grahaṇam syāt. yatra	<b>aṃśe</b> śaktiḥ, tasya eva grahaṇam bhaviṣyati ity
0002211	vyavasyati, abhyāsenā maṇy-ādīnām iva	<b>akṛtrima-</b> ādi-bhedam. tad evaṃ yato bahavaḥ
0012600	spṛśāmi iti. na indriyeṇa tad iti parihāraḥ.	<b>akṣa-</b> an-ekatva-vaiyarthiyād ity an-eka-indriya-
0006101	iti pratyakṣa-lakṣaṇe viśeṣaṇam upātām.	<b>akṣa-</b> upaghāta-ja-jñāna-nivṛtty-arthaṃ tad iti cet,
0010012	-grahaṇam kartavyam. nanv a-satī tasminn	<b>akṣa-</b> upaghāta-jaṃ yad vyabhicāri- <b>viṣayam</b> dvi-
0004403	sādhāraṇo dharmāḥ. tatra sāmānye yady	<b>akṣa-</b> dhīḥ pravarteta, tadā asau vikalpikā syāt.
0005609	an-apekṣatve pratyakṣa-śabdo yujyate. yāvātā	<b>akṣa-</b> nimittaḥ pratyakṣa-vyapadeśaḥ, uktam etaj
0003913	ity ācārya-matam. paras tv a-taj-jānānaḥ —	<b>akṣa-</b> nimitto 'yam a-sañjñā-śabda iti matvā
0017901	evaṃ vijñeyam. anyathā indriya-nir-apekṣā	<b>akṣa-</b> para-tantrā ca iti virodhaḥ syāt. tad etad
0017811	na sāmānyam indriya-dhiyo viṣaya iti. na	<b>akṣa-</b> para-tantrā syād iti. sāmartyāt pratyakṣa-
0017902	tad etad uktam bhavati — jñānasya utpattāv	<b>akṣa-</b> pāratantryam pratyakṣa-sādharmyāt pratyakṣa-
0004007	tac ca gamakatvam indriya-vijñāne	<b>'kṣa-</b> vyapadeśasya asti na viṣaya-vyapadeśasya.
0005610	iyam sañjñā iti. atha vā manaso 'py	<b>akṣatvāt</b> pakṣa-antare 'py a-doṣaḥ. tathā yoginām
0018108	-grahaṇena. buddhi- <b>viśiṣṭasya</b> tu janmano	<b>'kṣam</b> praty a- <b>vṛtṭeḥ</b> pūrva-uktāc ca kāraṇāt
0017501	syād ity a-sāram etat. kiṃ ca ity-ādīnā yad	<b>akṣam</b> prati na vartate, na tat pratyakṣam,
0017504	-sannikarṣa indriya-artha-sannikarṣaś ca	<b>akṣam</b> prati vartata ity atah sā eva ity āha —yo
0017507	sarva-nāmnā hetutvena parāmrṣṭaḥ. tasya ca	<b>akṣam</b> prati vṛtṭeḥ pratyakṣa-vyapadeśo yujyata
0017804	prastha-upacāra-vat. jñāna iti phale.	<b>akṣam</b> prati vṛtṭer ity anena sādharmyeṇa pramāṇa-
0003704	āha — pratyakṣam ity-ādi. pratigatam	<b>akṣam</b> pratyakṣam pra-ādi-samāsaḥ. etal lakṣyam.
0016906	eva āsrita iti na dūṣaṇān mucyase. viśiṣṭo	<b>'kṣasya</b> kathyatām iti. indriyasya hi viśiṣṭa eva
0006203	-balena nivartayitum. kiṃ ca vikṛta-	<b>akṣasya</b> vikāra-nivṛttau kalpayato 'pi na
0007402	pratibhāsate. yathā mantra-ādy-upapluta-	<b>akṣānām</b> mṛc-chakala-ādayo hasty-ādi-rūpa-rahitā
0003915	parihāram āha — a-sādhāraṇa-hetutvād iti.	<b>akṣāni</b> hi sva-santati-patitasya api mano-
0008901	vyapadiśyate rūpa-smṛtiḥ, āmla-abhilāṣaḥ,	<b>agny-</b> anumānam ity ālambana-antara-nir-apekṣam ca.
0009903	viṣayaḥ, dhūma-ādibhiḥ pūrva-dṛṣṭa-sāmānyena	<b>agny-</b> ādy-anumānāt, na pratyakṣasya, tasya a-
0008904	tat kuto 'yam prasaṅga ity āha — na hy	<b>agny-</b> ādi-jñānam ity-ādi. yady api tad artha-
0011905	-ādīnā śāstra-viroddham āha. yathā hy ātmano	<b>'gny-</b> ādi-samanusmṛti-mataḥ pratyakṣam liṅgam
0003002	paricchinatti, tadā tad viśeṣa-dṛṣṭa-ākhyam	<b>agni-</b> grahaṇam pramāṇa-antaram sāmānyato dṛṣṭād
0007514	-pratibhāsino jñānāt saṃvedyate. tato 'n-	<b>agni-</b> janya eva dhūmaḥ syād iti katham tena agner
0008903	syād etat — anumeya- <b>viṣayam</b> jñānam na	<b>agni-</b> mātrād utpadyate, api tu pakṣa-dharmatva-
0013310	agnim uṣṇo 'yam iti grhṇāti, tadā sparśo 'py	<b>agni-</b> viśeṣaṇatvāc cākṣuṣaḥ syāt. na ca evam iti
0003601	sāmānyato dṛṣṭam eva. syād etat — na tatra	<b>agni-</b> sāmānya-mātra-grahaṇam kevalam, pratiniyata-
0003603	-ādīnā taj-jananaṃ vahnim pratipannam apy	<b>agni-</b> sāmānyam eva pratyeti, na tu pratiniyataṃ
0007212	niścīyata ity arthaḥ. atra ca yathā dhūmena	<b>agnir</b> anumīyata ity ucyate, na ca asau sāksāt
0005916	pūrva-anubhūta-kalpanā asti, sa eva atra	<b>agnir</b> iti sāmānyena anumānāt. smārte 'pi pūrva-
0008912	-sambandha-smṛtibhyām api hi tad bhavati, na	<b>agnita</b> eva iti. anena hi dhūma-jñāna-sambandha-
0009004	-sambandha-smṛtibhyām api hi tad bhavati, na	<b>agnita</b> eva iti. tasmāt sthita eva ativyāpitā-
0008711	-sambandha-smṛtibhyām api hi tad bhavati, na	<b>agnita</b> eva. tato bhavaty eva, na tu na bhavati
0008912	dhūma-jñāna-sambandha-smṛtibhyām api-śabdād	<b>agnito</b> 'pi tad bhavati ity uktam bhavati. tad
0013309	yadā ca ity-ādi. yadā ayam cakṣuṣā dṛṣṭvā	<b>agnim</b> uṣṇo 'yam iti grhṇāti, tadā sparśo 'py agni
0007601	-agni-janya eva dhūmaḥ syād iti katham tena	<b>agner</b> anumānam. na eṣa doṣaḥ. dahana-ākāra-jñāna-
0003501	uktam — yadā tena eva dhūmena tasya eva	<b>agneḥ</b> punaḥ punar astitvam pratipadyata iti. atas
0001905	apy anyathā kathayed iti kṛpāyāḥ prāmāṇye	<b>'nga-</b> bhavaḥ. dayāvān apy a-jñānāt tattvam eva
0007701	na jñānāt pṛthak-karaṇam. iha dvi-rūpatām	<b>aṅgī-</b> kṛtya sva-saṃvitteḥ phalattvam uktam. na ca
0001112	āder api doṣa-gaṇasya viruddham eva ity evam	<b>añjānāsīt.</b> yo yan-nidāna-viruddhaḥ, sa tasya
0017108	-śabdena karṇa-ādi-mala-ādayo grhyante.	<b>añjana-</b> ādīnām api ca upakāritvāt praśastatā

0014603	śabda-parama-aṇavaḥ. tathā sparśa-ādi-parama-	<b>aṇava</b> indriya-parama-aṇavaś ca veditavyāḥ. ta eva
0014805	-grāhyaḥ śabdo bhavati. tathā sukha-parama-	<b>aṇava</b> eva sampiṇḍitāḥ sva-samvedyaṃ sukhaṃ
0014804	-ādi-jāty-an-atikrameṇa iti. śabda-parama-	<b>aṇava</b> eva hi samhatāḥ śrotra-indriya-grāhyaḥ
0014713	sarva-gatam asti, kiṃ tu ta eva parama-	<b>aṇavo</b> 'parisaṅkhyātāḥ sarvatra santi. eka-
0014716	iti darśayati. yady evaṃ te parama-	<b>aṇavo</b> 'tīndriyā, na ca tair vyatiriktam kāryam
0014603	tathā sparśa-ādi-parama-aṇava indriya-parama-	<b>aṇavaś</b> ca veditavyāḥ. ta eva a-sañcītāḥ prak
0009311	-ābhāsāt tasya vyapadiśyate. parama-	<b>aṇavaś</b> ca samudāya-avasthā eva paraspara-anugṛhītā
0004413	ity arthaḥ. sva-hetu-pratyayebhyo ye parama-	<b>aṇavo</b> jāyante, te 'nyonya-sannidhāna-avasthā-
0014603	piṇḍi-bhūtatvāt. tīrśāḥ sarve śabda-parama-	<b>aṇavaḥ</b> . tathā sparśa-ādi-parama-aṇava indriya-
0014712	viprakīrṇā ity arthaḥ. ta evaṃ-vidhāḥ parama-	<b>aṇavaḥ</b> pradhānam ity ucyante. jātitāḥ sarva-
0014710	keci chabda-rūpā eva. evaṃ kriyā-ādi-parama-	<b>aṇavo</b> veditavyāḥ. te ca sarvatra deśe kāle ca.
0014802	patitāḥ pratyakṣi-bhavanti, tathā parama-	<b>aṇavaḥ</b> . samprayoga-viśeṣād iti viśeṣa-grahaṇam
0011408	-pratyavasāna-artha-śabda-karma-a-karmakāṇām	<b>aṇi</b> -kartā sa ṇāv ity atra. sa ca karmaṇi ity
0009212	-sattvam, dravya-saṅkhyā-ādīnām api parama-	<b>aṇv</b> -ākāratvāt parama-artha-sattvam syāt. tataś ca
0009211	ādy-ākāreṣv api tu prāpnoti iti. yadi parama-	<b>aṇv</b> -ākāratvāt samūha-ākārasya parama-artha-
0013208	dravya-antarām āśrayo na asti, yathā parama-	<b>aṇv</b> -ākāśa-ādikam. an-eka-dravyaṃ tu dravyam, yasya
0004510	kalpitam, indriya-jñānasya ca viśayaḥ parama-	<b>aṇv</b> -ākhyam an-ekaṃ vastu. tat katham sāmānya-
0014803	-viśeṣād iti viśeṣa-grahaṇam dvi-parama-	<b>aṇv</b> -ādikasya samprayogasya vyavaccheda-artham.
0004412	an-eka-artha-janyatvād ity an-eka-parama-	<b>aṇu</b> -janyatvād ity arthaḥ. sva-hetu-pratyayebhyo
0004602	dravya-sva-lakṣaṇam ity anena apy eka-parama-	<b>aṇu</b> -dravya-niyama-nirākaraṇam śāstram kṛtam
0014713	sarva-gatānām iti. na ekam eva parama-	<b>aṇu</b> -dravyaṃ sarva-gatam asti, kiṃ tu ta eva
0010712	—rūpa-ādayo yatra samavetāḥ, tad dravyam	<b>aṇu</b> mahad vā. tad-dvāreṇa rūpa-āder ādhikya-ādy
0009505	prayojanam. pūrvaṃ hi parama-aṇūnām parama-	<b>aṇu</b> -rūpam eva sarva-sūkṣmam adhikṛtya ayam artha
0009302	iti dravya-ādīnām. na hi te nīla-ādi-parama-	<b>aṇu</b> -vat tattvataḥ santi. taiś ca jñānam
0004511	-sva-lakṣaṇa-śabdena ca uktam an-ekaṃ parama-	<b>aṇu</b> -vastu tad eva pratiniyata-vijñāna-janana-
0009208	prajñapti-saty api iti nīla-ādi-parama-	<b>aṇu</b> -samudāye. sa hi yady api prajñapti-san, tathā
0014410	na grāhyam ity an-eka-antam āha. tat-parama-	<b>aṇur</b> iti śabda-parama-aṇuḥ. tan-mātra-ādi vā iti
0014602	tv anyathā trikāṇi vyācakṣate. śabda-parama-	<b>aṇur</b> eva ekas trikas tri-dravya-ātmakaḥ, sukha-
0014411	-antam āha. tat-parama-aṇur iti śabda-parama-	<b>aṇuḥ</b> . tan-mātra-ādi vā iti śabda-tan-mātra-ādi,
0009307	jñānam syāt, evaṃ saty eka-ekena parama-	<b>aṇunā</b> tad vyapadiśyeta. tataś ca pratyekaṃ ca te
0004507	-ādi, atra api tair eva yathā-uktaiḥ parama-	<b>aṇubhiḥ</b> sahiteṇa eva cakṣur-ādi-vijñānam janyate,
0009307	eva upapattim āha. yadi pratyekaṃ parama-	<b>aṇuṣu</b> jñānam syāt, evaṃ saty eka-ekena parama-
0009210	yuktyā. atha vā teṣv iti nīla-ādi-parama-	<b>aṇuṣu</b> dravya-sad-ākāro labhyate. dravya-saṅkhyā-
0009203	āha. nanu dravya-satām eva sa parama-	<b>aṇūnām</b> ākāraḥ. ta eva hi paraspara-anugṛhītā
0009304	apy a-siddham. na hi sva-rūpeṇa parama-	<b>aṇūnām</b> ālambanatva indriya-jñānasya samvṛti-sad
0014808	syād etat — tri-rūpatve 'pi parama-	<b>aṇūnām</b> eka-ākārā buddhiḥ pariṇāma-viśeṣād
0014809	pariṇāma-viśeṣād bhaviṣyati ity āha —	<b>aṇūnām</b> tv ity-ādi. sukha-ādi-vyatirekeṇa iti
0009505	ucyate. asti prayojanam. pūrvaṃ hi parama-	<b>aṇūnām</b> parama-aṇu-rūpam eva sarva-sūkṣmam
0009108	-ābhāsam ity anena pratyekaṃ rūpa-ādi-parama-	<b>aṇūnām</b> sva-rūpeṇa a-pratibhāsanāt samūha-ākāreṇa
0004403	paryāyāḥ. sa ca sañcayo na ekasya eva parama-	<b>aṇoḥ</b> , api tu bahūnām sādharmaṇo dharmāḥ. tatra
0009403	uktaḥ. yatas tat parama-arthena iti parama-	<b>aṇoḥ</b> , na tasya vyapadiśyata iti, a-tad-
0007107	sarvasya ca pramāṇasya idam phalam iti.	<b>ata</b> āśankā-nivāraṇa-artham — yadā hi sa-viśayaṃ
0011801	ācakṣate — laiṅgikaṃ pramāṇam uktam.	<b>ata</b> āha — kiṃ laiṅgikam eva ekaṃ pramāṇam. na
0013406	a-yuktam, hetv-antarasya api sad-bhāvād ity	<b>ata</b> āha — na ca ity-ādi. na ca atra an-eka-anta
0011109	-ādi-viśayatvāt prameyaṃ bhaviṣyati iti.	<b>ata</b> āha — yad dhi ity-ādi. sva-grahaṇam
0017401	-janma iti sa-upaskāraṃ vākyam vyācāṣṭa ity	<b>ata</b> idam āha — buddhi-kāraṇa-sāmagrīm ity-ādi.
0015913	— dvitīye kṣaṇe mānasa iṣyata iti.	<b>ata</b> indriya-vṛtti-saha-ja ity āha. yad uktam ity-
0010912	ca cikitsyete cakṣuḥ-śrotre iti sva-bhāvaḥ.	<b>ata</b> indriyād eva iti. nipāto bhinna-kramaḥ.
0007306	yat kāryam artha-niścayaḥ, tat karoti.	<b>ata</b> upacāreṇa artha-samvid eva kāryato draṣṭavyā
0007109	sa-viśayam iti ca sākalye 'vyayī-bhāvaḥ.	<b>ata</b> etad uktam bhavati — na kevalam yadā jñānam
0013901	bhavati, tathā ṣaḍja-ādi-bhedo 'pi.	<b>ata</b> etad uktam bhavati — ye guṇa-utkarṣa-
0017004	-ābhāsa-viśayatvāt pratyakṣa-ābhāsāḥ.	<b>ata</b> eva a-santaḥ. tato na taiḥ saha kasyacit
0000705	svayam utprekṣya mayā vyavasthāpyata iti.	<b>ata</b> eva abhidharme 'py uktam ity uktam. yuktaṃ
0014702	mādhavena tu sarvam anyathā abhyupagatam.	<b>ata</b> eva asau sāṅkhyā-nāśakaḥ. na eva hi ity-ādīnā
0005911	anyad eva artham adhyāropayanty utpadyate.	<b>ata</b> eva āha — toya-ādi-kalpanā-pravṛttatvād iti.
0001004	duḥkham kādācitkatvena hetunā a-nityam.	<b>ata</b> eva ca a-nitya-hetukam. śakyam etad dhetu-
0006703	eva a-siddheḥ. viśeṣaṇa-jñānam api,	<b>ata</b> eva. tasmād yo 'yaṃ niyamo nīlasya eva iyam
0006701	sarva-jñāna-hetutvāc na api sannikarṣaḥ,	<b>ata</b> eva. na apy artha-ālocanam, a-sati viśaya-
0006307	na iṣyate, anumānasya api tarhi na iṣṭavyam	<b>ata</b> eva. na ca na iṣyate. tasmāt teṣām api

0002704	vyavasthāpyate. a-vastutvam apy asya	<b>ata</b> eva, bāhya-rūpeṇa adhyavasitasya a-tad-
0002809	jñāne 'nubhūte 'rtho 'dhigata iti manyate.	<b>ata</b> eva bāhye 'py arthe prameye sva-saṃvittim
0006207	yata evam indriya-jam api viplutam asti,	<b>ata</b> eva bhrānti ity-ādinā uktād vikalpa-vargād
0000807	sambhavati, satām apy eṣām a-jñānāt,	<b>ata</b> eva virodha-a-siddher a-virodhiṇā ca saha-
0002410	eva na pramāṇāni pramāṇam ca ity arthaḥ.	<b>ata</b> eva vṛttāv avadhārayati dve eva iti.
0010504	tat sūtra-artha-a-parijñāna-vijrmbhitam.	<b>ata</b> eva so 'py a-doṣo na sukha-ādi prameyam vā
0016907	pratiyogī, yathā cakṣuṣo rūpam ity-evam-ādi.	<b>ata</b> evam vaktum yuktam — rūpa-ādi-samprayoga iti.
0017604	-dhiyo viśeṣaṇa-viśeṣya-yojane sāmārthyam,	<b>ato</b> 'sambhavo lakṣaṇasya ity a-yuktam. tvan-
0000711	sphuṭam eva avinābhāva ukto bhagavatā.	<b>ato</b> 'numāna-lakṣaṇam api bhagavat-upadeśād eva
0002511	vyavadhāna-ādi-bhāve 'pi bhāva-prasaṅga iti.	<b>ato</b> 'numānasya api prāmāṇyam abhyupeyam. tasmān
0013311	-viśeṣaṇatvāc cākṣuṣaḥ syāt. na ca evam iti	<b>ato</b> 'py an-eka-antaḥ. dṛṣṭo hi ity anena artha-
0015108	āgama-anumānābhyām tad-ubhaya-saṃvedanam.	<b>ato</b> 'yam a-doṣa ity āha — antareṇa ity-ādi. yadā
0008311	-bhede 'rthe na vivekinī smṛtir bhavati.	<b>ato</b> 'rtha-kṛtaḥ kaścīd anubhavyaḥ asti viśeṣaḥ,
0001314	śeṣam. tad api bhagavataḥ prahīṇam ity	<b>ato</b> 'sau sugataḥ. artha-trayaḥ ca etad ity-ādi.
0005004	'yam iha pṛthag-lakṣaṇa-bheda ucyaṭa iti.	<b>ato</b> 'sya parihārāya āha — para-mata-apekṣam ca
0008714	niyama āhosvid ālambana-apekṣa iti. kiṃ ca	<b>ataḥ</b> . ubhayathā api doṣaḥ. pūrvaṃ niyamaṃ tāvad
0005001	-vikalpam eva iti nyāya-mukha eva parigatam.	<b>ataḥ</b> kasyacin nipuṇa-mateś codyam āśaṅkate. tatra
0001606	tatra vā a-visaṃvādakaḥ, na anyathā ity	<b>ataḥ</b> kārya-viśeṣo darśitaḥ. karuṇā tu bodhi-
0011706	-lakṣaṇam idaṃ sūtram na sambhavati ity	<b>ataḥ</b> kenacit sambandhena ity āha. tatra kecit
0015705	-saṃvedanam pratyakṣa-ādiṣv antar-bhavati.	<b>ato</b> gaty-antara-a-bhāvād idam apy a-sad uttaram
0007611	vyutpādyatvena adhiḥkṛtatvād abhyarhitatvam.	<b>ato</b> grāhaka-ākāra-śabdasya eva pūrva-nipātaḥ.
0004409	a-bhinnam, sa viśaya ity uktaṃ bhavati.	<b>ataś</b> ca kalpanā-apoḍhatvaṃ virudhyate. tat katham
0012801	tataḥ sva-viśaya-niyamo na syād indriyāṇām.	<b>ataś</b> ca rūpa-ādinām sārvendriyatvaṃ pratyekaṃ
0008112	prāk. tasmāt tad apy artha-ābhāsam eṣṭavyam.	<b>ataś</b> ca siddham dvairūpyam. viśaya-jñāne tu yaj
0009601	eva iti. tasmād a-yuktaṃ grāhya-lakṣaṇam.	<b>ataś</b> ca sthitam etat — na bāhya-artha-āśrayā
0008409	api ca smṛtiḥ. tatas tatra apy anyena iti.	<b>ato</b> jñāna-antareṇa anubhave 'n-avasthā jñānānām.
0007602	ābhāsam dhiyam utpādayati, na tu yaḥ kaścīd.	<b>atas</b> taṃ gamayad dhūma-jñānam prabodha-ṣaṭu-
0018110	sarve tīrthyā ātmānam pramātaram icchanti.	<b>atas</b> taṃ vicārayitum āha — buddhi-janmani ity-ādi.
0007314	a-saty api bāhye 'rthe pramāṇa-ādi syād iti.	<b>atas</b> tat-parihārāya āha — evam ity-ādi. asya
0003708	yato jñānasya eva kalpanā-saṃsargo 'sti,	<b>atas</b> tat-pratiśedhena tad eva pratiyate. tad
0016910	sa ca rūpa-ādi-śabdair na śakyate vaktum.	<b>atas</b> tat-pratītaye sad-grahaṇam iti. indriyāṇām
0017108	api ca upakāritvāt praśastatā vidyate.	<b>atas</b> tat-samprayoge 'pi pratyakṣatā syāt. nanu yo
0010402	sva-bhāva-parijñānān niḥ-śreyasa-prāptiḥ,	<b>atas</b> tat-sva-bhāva-pradarśanāya. tasmāt siddha-
0001806	-mātraṃ kauśalam. tad api tad-anuśikṣaṇataḥ.	<b>atas</b> tattva-sthiratva-a-śeṣatva-viśeṣaṇa-viśiṣṭena
0005713	-rūpaṃ ca a-śakya-samayaṃ yathā-uktaṃ prāk.	<b>atas</b> tatra adhiḡantavye sarvaṃ jñānam pratyakṣam
0012406	ākṛṣya viśeṣaṇam manasā eva yojanam kriyate.	<b>atas</b> tatra eva tad upapadyate. anyathā hi iti
0007312	grāhya-ākāraḥ prameyam iti vakṣyati.	<b>atas</b> tatra codyam āśaṅkate. tatra idaṃ codyam
0003407	pareṇa pramāṇa-antaram iti kṛtvā upanyastam.	<b>atas</b> tathā eva pratiśiddham ity a-doṣaḥ. na ca
0005312	ātma-saṃvedanā iti ca vyapadiśyante.	<b>atas</b> tad anubhava-ātmatvam eṣām pramāṇam. yat
0005010	'py eṣa eva. yata evam paṣeṣām vipratipattir	<b>atas</b> tad-apekṣaḥ pratyakṣam kalpanā-apoḍham ity
0005015	kiñcid a-vikalpakaṃ yad itarasya iti matam.	<b>atas</b> tad-apekṣam indriya-jñānasya kalpanā-apoḍham
0011703	mātraṃ phalam, kiṃ tu ghaṭa-ādy-avabhāsanam.	<b>atas</b> tad-avasthaḥ pramāṇa-phala-a-bhāva-doṣa iti.
0014507	eva ca rūpa-jātāv an-ekaṃ saṃsthānam iṣṭam,	<b>atas</b> tad eva indriya-anantyam prasajyate. na eva
0004008	gamakatvena ca śabda-niyoga-arhatā vyāptā.	<b>atas</b> tad gamakatvaṃ viśaya-vyapadeśān
0005216	-rūpa-ādi-kṣaṇa-saha-kāry eva taj janayati,	<b>atas</b> tad yathā-ukta-viśayam eva ity avagaccha.
0017607	-āśrayaś ca dravyam vastutvena abhyupetam,	<b>atas</b> tad-viśayatā indriya-buddher āśaṅkyeta.
0005302	anubhava-rūpo 'py asti, yaḥ smṛty-ādinām ity	<b>atas</b> tad-vyavacchedāya anubhava-grahaṇam.
0002115	uktav jñāyate na prayojanam    iti.	<b>atas</b> tan-nirākaraṇāya āha — bahavaś ca atra
0007115	grāhaka-ākāra eva pramāṇam ity āśaṅkā syāt.	<b>atas</b> tan-nirāsāya āha — yadā tv ity-ādi. bāhye
0017007	-jñānasya api bhrāntasya pratyakṣatā syāt.	<b>atas</b> tan-nivṛttaye sad-grahaṇam iti. na etad asti,
0003502	agneḥ punaḥ punar astitvaṃ pratipadyata iti.	<b>atas</b> tan-mataṃ darśayitum evam uktam, na punaḥ
0007902	sva-rūpa-parityāgena eva pratipadyata iti.	<b>atas</b> tāṃ nirākartum sva-rūpam a-jahad eva tad
0001401	na ca yukti-dṛṣṭena mārgena gatā ity	<b>atas</b> te na praśastaṃ gatāḥ. tathā hi loke yo
0005501	grhyanta iti svayaṃ prameya-rūpā eva.	<b>atas</b> te parasya api na saṃvedakāḥ, kutaḥ punar
0016310	samprayoga ity-ādi. asya sambandhaḥ — atha	<b>ato</b> dharma-jijñāsā iti prastutya āha — tasya
0013110	eva. na bhāva-guṇatvayoḥ pratyakṣam iti.	<b>ato</b> na an-eka-anta ity abhiprāyaḥ. tasya an-
0006904	vastv an-eka-ākāram, an-ekatva-prasaṅgāt.	<b>ato</b> na arthasya yathā-sva-bhāvaṃ niścayaḥ śakyate
0009303	tad utpadyate, teṣām tattvato 'sattvāt.	<b>ato</b> na taj-jñānasya pratyakṣatā-prasaṅgaḥ.
0003808	kalpanā-jñānam api na sva-lakṣaṇa-viśayam,	<b>ato</b> na tat pratyakṣatvena abhimatam iti jñāpana-

0017710 -dhiyo viṣayaḥ, na nirdeśyaṃ sāmānyam.  
 0003209 api tu varṇa-sāmānyam eva sva-viṣayam.  
 0012707 api nīla-āder iva cakṣuṣā grahaṇam ity  
 0004009 tan-niyoga-arhatām api nivartayati.  
 0003607 dārṣṭāntikah, sa eva ayam iti pradarśanāt.  
 0003504 vastu kāraṇam antareṇa na pratīyata ity  
 0007612 -ākāra-śabdasya eva pūrva-nipātaḥ. trayam na  
 0013303 guṇa-karmasu ca bhāvān na karma na guṇa iti.  
 0004210 atha ca cakra-ābhāsaṃ darśanaṃ bhavati.  
 0014215 -ādaya eva śabda-ādy-ātmanā sanniviṣṭā ity  
 0014514 eṣa doṣaḥ. prati-śabdām anyad anyat trikām.  
 0015201 atra ca-śabdo mano-vṛtti-saṅgraha-artha iti.  
 0007316 grāhaka-ākāra-ādi-vibhāga-vad iva lakṣyate.  
 0002402 ca pramāṇe eva na a-pramāṇe iti. kiṃ ca  
 0007303 prati sādhanatvaṃ pratipādayitum iṣṭam.  
 0009414 tatra vyapadiṣṭe tad vyapadiṣṭaṃ bhavati.  
 0003916 -antara-vijñānasya ca na āśrayī-bhavanti.  
 0009206 nīla-ādy-ābhāseṣu vijñāneṣu tato 'rthād ity  
 0003202 vastunaḥ sata eva ākārān adhyavasyati.  
 0006906 iti. pūrvaṃ viṣaya-saṃvittiḥ phalam uktā.  
 0008305 apara-apara-sāmagrī-kṛto bhedaḥ sūkṣmo 'sti.  
 0002905 na tat sāmānyam eva sva-lakṣaṇam eva vā.  
 0008502 tad ekam an-anubhūtam a-smṛtam eva ca āstām.  
 0006710 -amśayor aikye yā eva kriyā tad eva kārakam.  
 0011814 phalam. na ca jñānād adhigamo 'rtha-antaram.  
 0017506 eva jñānasya a-sādhāraṇaṃ kāraṇam.  
 0002307 tad anena na vyutpāditam ity āśānkā syāt.  
 0017410 -hetor api samprayogasya pratyakṣatā syāt.  
 0017504 artha-sannikarṣaś ca akṣaṃ prati vartata ity  
 0012307 sāmānyam viśeṣa ity ca apekṣā-kṛtam etad.  
 0011902 prādhānyāt tat-sannikarṣasya api prādhānyam.  
 0014901 saṃyuktā eka-svābhāvyena pariṇāmsyanti.  
 0008405 -ādinā jñāna-antareṇa anubhavo 'bhīṣṭa eva.  
 0011806 pratyakṣam ātma-manaḥ-sannikarṣo vā iti.  
 0008316 asti tāvaj jñānasya kutaścid anubhavaḥ.  
 0007001 viṣaya-upalabdhiḥ, vijñānād viṣaya-bhedāt.  
 0006303 tasya evam-prakārasya anyasya api ca  
 0009802 ity a-vyabhicāri. atha vā tad eva jñānam  
 0003612 -apara-kāla-dṛṣṭāv arthau bhinnau, evaṃ saty  
 0014018 hi parasparato bhinnānām śabda-jāty-an-  
 0014804 vyavaccheda-artham. sva-jāty-an-  
 0014804 sva-jāty-an-atikrameṇa iti śabda-ādi-jāty-an-  
 0014906 -bhāvatayā pariṇantum arhanti, sva-jāty-an-  
 0012001 -artha-sambandha-vaśād utpatti-mātram  
 0012002 -mātram atidiśyata iti. tad a-yuktam, viśeṣa-  
 0012003 -artha-abhisambandha-vaśena utpatteḥ. an-  
 0015315 indriya-vṛtṭeḥ kenacit prāg an-anubhūtatvāt.  
 0015315 an-anubhūtatvāt. atideśo 'py upakāra-mātra-  
 0002503 tathā paricchidyamānaṃ na anumeyatām  
 0010408 prayojanasya api nirdeśaḥ kriyate, evaṃ saty  
 0011217 na ca vyavahitasya phalatvaṃ yuktam, anyathā  
 0007811 ca a-pratibhāsamānas tasya viṣayo yujyate,  
 0011402 tasya, tad-a-bhāve tad-a-bhāvāt. na,  
 0004903 arthāv ekī-kṛtya vyavaharanti ity alam  
 0010511 iti grahaṇam. adhika-grahaṇam indriya-  
 0010514 -vidhaṃ grahaṇam. tathā hi indriya-parimāṇa-  
 0006002 ābhilāṣikam api pūrva-anubhūta-kalpanām na  
 0009005 na agnita eva iti. tasmāt sthita eva  
 0008813 āha — ālambanaṃ ced ity-ādi. atra

ato na tena a-bheda-upacāraṃ kartuṃ sā samarthā  
 ato na pramāṇa-antaram. evam idam anumānena varṇa  
 ato na bhinnatvam an-eka-indriya-grāhyatve hetuḥ,  
 ato na viṣayair vyapadiśyata iti. nanu ca icchā-  
 ato na sāmānyena anumānam iti. yadi yad eva  
 atah prcchati — kiṃ kāraṇam iti. ācāryas tv  
 atah prthak-kṛtam iti. trayasya api tattvato '  
 atah prakṛtasya eva bhāvasya dharmāś ca-śabdena  
 atah pratisandhānāc cakraṃ paśyāmi iti matir  
 atah praśnaḥ. na tāvat pratyekam ity-ādi. eka-  
 ato bahutvāt trikāṇām bahu-vacanam. anye tv  
 ato mano-vṛtṭes tāvat pratyakṣe 'ntar-bhāvaḥ.  
 ato yathā-darśanam iyaṃ pramāṇa-prameya-vyavasthā  
 atah. yadi pūrvaḥ kalpaḥ, niṣ-phalaṃ vacanam,  
 ato yasmāt sā khyāti tad-vaśād iti vaktavye kim-  
 ato yena vyapadiśyata ity etan na sambhavati iti  
 ato rūpi-indriya-vijñāna-nirdeśas tair eva  
 ato lakṣaṇāt pratyakṣatā syāt tvan-matena. kuta  
 ato varṇa-sāmānye 'nityatā-ādi-sādhane 'pi tatra  
 ato vikalpa-artho vā-śabdaḥ. atra iti pūrva-ukte  
 ato vivekena smṛtir bhaviṣyati iti. a-sad etad.  
 ato viśeṣa-sāmānyā-rūpaṃ prameya-antaram eva etan  
 ato viṣaya-antara-sañcāraḥ syād iti. a-yuktam  
 ato vyāhatam etad iti. tad a-sat, yato vastuno '  
 atah śrāyasaka-ādayaḥ sannikarṣam icchanti. a-  
 atah sa eva yato buddhi-janma ity atra sarva-  
 atah saṅkhyā-vyutpattiḥ. gocara-a-vyutpādane tv a  
 atah samprayoga-viśeṣaṇa-arthaṃ tat kartavyam iti.  
 atah sā eva ity āha —yo 'pi hi kalpayed iti.  
 atah sāmānyāny eva etāni viśeṣa-śabdena ucyan-  
 atah sārāsvata-ādayaḥ tam icchanti. tatra ātmanaḥ  
 atah siddha-sādhanam ity abhiprāyaḥ. vijāti-  
 atah siddha-sādhyata iti para-abhiprāyam āviṣ-  
 atah sautram ity āha. dravya-grahaṇena guṇa-  
 atah smṛtir api syāt. tāvatā tu kutaḥ sva-  
 atah sva-saṃvitteḥ phalatvam an-upapannaṃ iti  
 atasmimś tad-grahād bhrāntasya api vastuni  
 atasmimś tad-grahād vyabhicāri. vyavasāya ātmā  
 atasmimś tad-bhāva-adhyāropo viparyāsa eva, na  
 atikrameṇa avasthānāt samāna-deśatvaṃ syāt. tac  
 atikrameṇa iti śabda-ādi-jāty-an-atikrameṇa iti.  
 atikrameṇa iti. śabda-parama-aṇava eva hi  
 atikrameṇa kārya-ārambhāt. nanu ca bhinnā api  
 atidiśyata iti. tad a-yuktam, viśeṣa-atideśa-an-  
 atideśa-an-arthakatva-prasaṅgāt. saṃśaya-anumāna-  
 atideśa eva iti jñānaṃ tasya api sādharṃyasya a-  
 atideśo 'py upakāra-mātra-atideśād upapadyate.  
 atideśād upapadyate. etad uktaṃ bhavati — yathā  
 atipatatī. kiṃ ca anumānasya a-prāmāṇye śāstra-  
 atiprasaṅga ity darśayann āha — jñāna-sva-bhāva  
 atiprasaṅgaḥ syāt. tat kutas tasya phalatā.  
 atiprasaṅgāt. tasmād viṣaya-ākāraṃ viṣaya-jñānaṃ  
 atiprasaṅgād iti. yaś ca pramātā kartā, yac ca  
 atiprasaṅgena. evaṃ sva-saṃvedyam a-nirdeśyaṃ  
 atirikta-grahaṇam. tan na syāt. kuta ity āha —  
 atirikta-sva-rūpā vicchinnā ity ca śāila-ādayaḥ  
 ativartate, vinā tayā abhilāṣa-a-bhāvāt. ādi-  
 ativyāpitā-doṣaḥ. iha dvaye vādino 'ntar-jñeya-  
 ativyāpitā lakṣaṇasya uktā. viṣaya-mātram ity



0016404 arthena sambandhaḥ sannikarṣo vyāpāra-  
 0008611 tathā api prathamam an-upajāta-prajñā-  
 0016707 -āgatayor a-sattvāt, tathā api tasya sphuṭa-  
 0016704 āgata-pada-artha-vyavasthā kriyate. tad evam  
 0016704 -jñāna-viśeṣa-balād upajāyante, yair  
 0016515 tathā api yeṣāṃ pareṣāṃ a-sat-kalpanā-  
 0016604 sad-viṣayam eva prāḡ eva ākhyātam. yad apy  
 0016604 yogināṃ jñānam ucyate, tasya apy upacārād  
 0016706 kāryam iti kāraṇe kārya-upacārāt tad apy  
 0015604 bhavati iti. tathā ca uktam — kevalaṃ tv  
 0016707 nāma tan nir-viṣayam eva, parama-arthato  
 0016210 vṛttir indriyasya bhavati. kevalaṃ tv  
 0016703 tasya bhāvasya upakārakā upakāryāś ca arthā  
 0016710 -uktāt kāraṇāt tasya pratyakṣatvam. sphuṭa-  
 0017807 indriya-nir-apekṣā iti sāmānya-buddhīnām  
 0016609 -kāla-bhāvinām tu pāramparyeṇa. yac ca asya  
 0009513 -prasaṅgaḥ. atha dvitīyaḥ, samanantara-  
 0016606 eva. kathaṃ kṛtvā. pratyutpanno hi bhāvo  
 0010702 a-doṣaḥ. yat tu uktam — nanu ca indriyam  
 0010609 a-siddhatā-parihārāya. nanu ca indriyam  
 0016804 ca dharmo na jñāna-kāle 'sti tato 'nimittam  
 0014716 iti darśayati. yady evaṃ te parama-aṇavo  
 0017413 jaiminīyair kriyā anumeyā iṣyate, kiṃ punar  
 0000806 -sāmānya-sādhanayor a-sambhavāt. na hy  
 0000106 api tat kartuṃ para-hitam yuktam || tad  
 0011702 arthaḥ. yad a-sat, na tat pramāṇa-phalam,  
 0000908 -bhāvas tasyaḥ sambhavati. ye mano-guṇāḥ, te  
 0017313 ca sūtre 'bhyupetam. tena ayam pakṣo  
 0001312 vā tathā-vidhasya mārga-abhyāsasya a-bhāvena  
 0000302 praṇāmataḥ pūjā vihita. śāstra iti. iṭo  
 0000503 na eva ity artha-gateḥ. kathaṃ-śabdena hy  
 0005916 -jñāne pūrva-anubhūta-kalpanā asti, sa eva  
 0008813 adhikṛtya āha — ālambanam ced ity-ādi.  
 0013606 viṣaye pravṛttā ity arthaḥ. saha-artho  
 0017206 ca rajaḥ-prabhṛtiṣu prasaṅgaḥ. kiṃ punar  
 0013406 -bhāvād ity ata āha — na ca ity-ādi. na ca  
 0003002 sāmānyato dṛṣṭād anumānāt. tad eva ca  
 0017708 āha. etac ca dharmiṇo 'n-eka-rūpasya ity  
 0004016 -apodham pratyakṣeṇa eva sidhyati. kim  
 0013210 yathā ghaṭaḥ. sa hy an-ekatra samavetaḥ.  
 0006201 api tulyam. tad-vikāra-vikāritvam iti cet,  
 0009002 tato na teṣāṃ pratyakṣatā iti matam.  
 0004506 — āyatana-sva-lakṣaṇam praty eta ity-ādi,  
 0007501 prameyasya ca idaṃ sva-rūpam uktam  
 0006206 ca jñānasya kāraṇam bhavanti iti na  
 0004005 -labdha-mano-vijñāna-kāraṇatvāc ca. ayam  
 0009408 na, abhiprāya-a-parijñānāt. kaḥ punar  
 0008803 catur-vidho 'pi pratyaya ucyata iti na ayam  
 0015403 eva apāstam. tasmāt paraspara-saṃvedanam eva  
 0009611 mana indriyeṇa, indriyam arthena. dravyam  
 0008712 bhavaty eva, na tu na bhavati ity ayam apy  
 0017201 asti. tat kuto 'yam prasaṅgaḥ. uktam  
 0003812 -samavāyi-dravya-bhedena udāharaṇa-dvayam.  
 0006907 phalam uktā. ato vikalpa-artho vā-śabdaḥ.  
 0006906 cikīrṣur āha — sva-saṃvittīḥ phalam vā  
 0005006 pratyakṣa-lakṣaṇasya iti gamyate.  
 0017105 sat-puruṣa iti yathā. tat sīdaty anyad apy  
 0000604 tāni sarvāṇi rakta-mokṣaṇam ekataḥ || iti.  
 0010613 dravye gandha-ādayaḥ samavetaḥ, tad dravyam  
**atiśayo** vā, yatra utpanne buddhir utpadyate. sat-  
**atiśayena** satā. paścād vyavadāta-buddher asya  
**atīta**-an-āgata-artha-pratibhāsasya a-vikalpatvād a  
**atīta**-an-āgata-artha-viṣayam pratyavamarṣa-jñānam  
**atīta**-an-āgata-pada-artha-vyavasthā kriyate. tad  
**atīta**-an-āgata-viṣayam yogi-jñānam a-saty api  
**atīta**-an-āgata-viṣayam yogināṃ jñānam ucyate,  
**atīta**-an-āgata-viṣayatvam abhyupeyate. parama-  
**atīta**-an-āgata-viṣayam ity ucyate. bhavatu nāma  
**atīta**-an-āgatayoḥ kālayoḥ pravartata iti. nanu ca  
**'tīta**-an-āgatayor a-sattvāt, tathā api tasya  
**atīta**-an-āgatayor ity-ādi prāḡ uktam, paścād ayam  
**atīta**-an-āgatāḥ, tat-pratyavamarṣīni jñānāny a-  
**atīta**-ādy-artha-pratibhāsītvam punas tasya nir-  
**atīta**-ādāv api bhāvād andha-ādīnām ca. a-bheda-  
**atīta**-upakāryatvam an-āgata-upakāritvam ca  
**atītam** jñānam anya-viṣayasya api jñānasya grāhyam  
**'tītānām** hetu-pratyayānām sāksāt pāramparyeṇa ca  
**atīndriyam** ity-ādi, tatra yadi indriya-apekṣayā  
**atīndriyam**. tat kathaṃ tad-apekṣayā kiñcit sa-  
**atīndriyasya** arthasya avabodhane, vidyamāna-  
**'tīndriyā**, na ca tair vyatiriktam kāryam  
**atīndriyānām** indriyānām. kathaṃ ca bhinna-  
**atīndriyeṣv** a-tad-darśinaḥ pratikṣepaḥ sambhavati,  
**atīva** viprakīrṇāny ācāryānām matāny aśaknuvataḥ |  
**atyanta**-a-bhāva-vat. a-satī ca nivṛtīḥ. viruddha  
**'tyanta**-abhyāsa-sambhave sati sātmī-bhavanti,  
**'tyantam** a-yukta iti sannikarṣa-pakṣa eva  
**atyartham** a-parijñānān mārga-tad-vipakṣayoḥ,  
**'tra** a-bhāvah, trṇ-trṇcau śaṃsi-kṣad-ādibhyaḥ  
**atra** a-sambhavo dyotyate. ye tu udghaṭita-dhī-  
**atra** agnir iti sāmānyena anumānāt. smārte 'pi  
**atra** ativyāpitā lakṣaṇasya uktā. viṣaya-mātram  
**'tra** adhiṣṭhāna-arthaḥ. tad yathā rāja-puruṣeṇa  
**atra** an-iṣtam. yadi hi rajaḥ-prabhṛtibhiś cakṣur-  
**atra** an-eka-anta iti na ayam niyamo vyabhicārī ity  
**atra** anumānam iṣtam tal-lakṣaṇam ca viśeṣa-dṛṣṭe  
**atra** antare vyākhyātam. a-sādhāraṇena iti.  
**atra** anyayā yuktyā ity abhiprāyaḥ. pratyātma-  
**atra** apy ekaṃ dravyam bhāvasya sārvendriyasya  
**atra** apy etad eva uttaram. api ca icchayā sarpa-  
**atra** apy etad eva uttaram. tathā hy anumānasya  
**atra** api tair eva yathā-uktaiḥ parama-aṇubhiḥ  
**atra** api vipratipannānām sammoha-nirāsāya. loka-  
**atra** abhiniveṣṭavyam. yata evam indriya-jam api  
**atra** abhiprāyaḥ. lokena hy asya śabdasya asminn  
**atra** abhiprāyaḥ. viṣayasya sambandhitayā artha-  
**atra** arthaḥ, yas tvayā parikalpitaḥ, yasmād iha  
**atra** arthaḥ. sa eva ca upakāraḥ. na ca anu-  
**atra** artho 'bhīpretaḥ. dravya-samaveteṣu tu rūpa-  
**atra** artho 'bhīmataḥ. tad evaṃ vyavasthita idaṃ  
**atra** — asty artha iva sac-chabdaḥ sadana-ādy-  
**atra** iti kriyā-dravya-śabdeṣu. kriyā-dravyābhyām  
**atra** iti pūrva-ukte pratyakṣe. sva-ābhāsam viṣaya  
**atra** iti. pūrvaṃ viṣaya-saṃvittīḥ phalam uktā.  
**atra** iti prakaraṇe. yo 'yam pṛthag-lakṣaṇa-  
**atra** iti. yathā hy asty-arthaḥ sac-chabda indriya  
**atra** iti śloke. bhagavata iti bhaga-śabdo 'yam  
**atra** indriya-nir-antaram jñeyam, tena saha

0000201	pradīpas tvam tvam eva paramaḥ plavaḥ    ity	<b>atra</b> iva-śabda-prayogam antareṇa api tad-artho
0007915	tu sva-bhāvaḥ. viśaya-anubhava-jñānam ca	<b>atra</b> upalakṣaṇa-mātram. cintā-jñānam api yathā-
0016006	ity arthaḥ. tayor api bāhya-artha-grahaṇam	<b>atra</b> eka-artha-kāritvam. bāhya-artha-grahaṇāc ca
0012802	syāt, dravya-vat. sārvendriya-grahaṇam ca	<b>atra</b> eka-indriya-grāhyatā-niyama-nirāsa-param, yad
0009306	ity āha — evaṃ tv ity-ādi. na hi ity-ādinā	<b>atra</b> eva upapattim āha. yadi pratyekaṃ parama-
0018113	iti vacanād ātma-adhikṛta iti yuktam	<b>atra</b> eva vicārayitum. pūrva-avasthām vikṛtya iti.
0016305	iti doṣa-antaram āha. manasā ity-ādinā	<b>atra</b> eva hetum. tri-kāla-viśayaṃ sarva-arthaṃ ca
0003710	kalpanā nāma iti. kalpanānam bahutvāt kā	<b>atra</b> kalpanā vivakṣitā iti saṃśayānasya praśnaḥ.
0004303	kalpanā-apoḍham pratyakṣeṇa eva sidhyati ity	<b>atra</b> kaścid āha — yadi pratyakṣa-śabdena
0005509	ity-ādikā yathā-iṣṭam sañjñāḥ kriyantām. na	<b>atra</b> kaścin nivārayitā. yathā jñāta-hlāda-ādika
0002514	-avatārād vā. na tāvad viśaya-bahutvāt.	<b>atra</b> kāraṇam āha — yasmāl lakṣaṇa-dvayaṃ
0010213	hi ity-ādi. nanu ca vyavasāya-ātmakam ity	<b>atra</b> kārya-paryāya ātma-śabdaḥ. tataś ca yathā-
0002110	-siddhaye yatnaḥ sa-phala ity abhiprāyaḥ.	<b>atra</b> kecid āhuḥ — svata eva siddhāni pramāṇāni
0005410	-saṃvedanena śabda-samayaḥ. kāraṇa-a-bhāvaḥ.	<b>atra</b> kecid āhur āśraya-a-siddhiḥ. tathā hi sva-
0016211	-ādi prāḥ uktam, paścād ayaṃ praśnaḥ kṛtaḥ.	<b>atra</b> kenacid indriyeṇa yuktaṃ yadā iti vacanāt
0004502	pada-lopaś ca, praparaṇa iti yathā. na eva vā	<b>atra</b> kta-pratyayo bhāve vihitaḥ, kiṃ tarhi
0009013	tv a-nirdeśyaṃ rūpam indriya-gocara ity	<b>atra</b> gocara-artho vaktavyaḥ. kiṃ yad-ābhāsam
0006912	tadā viśaya ābhāso 'sya iti. viśayaḥ punar	<b>atra</b> grāhya-amśaḥ, tatra viśaya-vyavahārāt. tasya
0011208	tvak-śrotarāni indriyāni bhūtebhya iti na eva	<b>atra</b> ghrāṇa-ādīnam indriyatvaṃ vidhīyate, kiṃ
0006507	viśaya-bheda-apekṣayā tad ubhayaṃ iti.	<b>atra</b> ca ity asman-mate. sa-vyāpāra-pratītatvād
0011601	-bādā. dvayaṃ tac ced iti tat-parihāraḥ.	<b>atra</b> ca ekasya ubhaya-rūpa-virodha-parihārāya tad
0011811	dravyaṃ ghaṭa-ādi kāraṇa-kāraṇam ity ucyate.	<b>atra</b> ca prādhānyād eka-artha-samaveta-kāraṇatvāc
0007714	taj-jñānasya tv anubhava-ākāro 'py asti.	<b>atra</b> ca buddher anubhava-ākārasya siddhatvāt sa
0007211	-vaśena bāhyo 'rtho niścīyata ity arthaḥ.	<b>atra</b> ca yathā dhūmena agnir anumīyata ity ucyate,
0007609	-ākārasya pramāṇatā, saṃvitteḥ phalaṭā.	<b>atra</b> ca yady api saṃvitti-śruter alpācāratvam,
0015201	abhiprāyaḥ. nanu śrotā-ādi-vṛttīś ca ity	<b>atra</b> ca-śabdo mano-vṛtti-saṅgraha-artha iti. ato
0002012	pramāṇānam samuccayaḥ samuccitiḥ kariṣyate.	<b>atra</b> ca sarva eva pramāṇa-prameya-tad-ābhāsa-ādi-
0010603	a-vicchinā iti grhyeran. rūpa-grahaṇam ca	<b>atra</b> cakṣur-viśaya-upalakṣaṇa-artham. yo yataḥ sa
0000214	patyuh sampradāna-vivakṣāyāṃ patye śeta ity	<b>atra</b> caturthy eva bhavati. tathā iha api ity a-
0001804	-satya-deśanāyā eka-vākyatvāt. śeṣaṃ punar	<b>atra</b> caturśv ārya-satyeshv adhigateshv api jñānasya
0006210	-ābhāṃ ācāryeṇa uktaṃ sa-taimiram iti.	<b>atra</b> codyate — iha a-visaṃvādi pravartakaṃ
0010812	adhiṣṭhānān na indriyād iti bhāvaḥ.	<b>atra</b> codyate — cakṣuśas taijasatvād rāsmayo
0008914	yadi vyapadeśa-hetoḥ pāramparyeṇa apy	<b>atra</b> janakatvam abhimatam. anyathā yadi smrty-
0006112	'pi pratyakṣa-ābhāṃ ucyate. sa-taimiram ity	<b>atra</b> tu timiraṃ sarva-indriya-upaghāta-pratyaya-
0013205	dravyam eṣāṃ āśrayo 'sti ity dravyavanti.	<b>atra</b> dravyavān guṇo viśeṣyaḥ, dravyaṃ viśeṣaṇam.
0006109	tu yaḥ pratyakṣa-ābhāṣaḥ, so 'pavādo	<b>'tra</b> draṣṭavyaḥ, na tu lakṣaṇa-vacanena artha-
0011610	bhaviṣyati iti darśayati. viśaya-bhedo 'py	<b>atra</b> na asti ity upanyāsaḥ. na sarvatra iti phala
0010104	eva nirastam. ācāryeṇa tu tat-puruṣa-pakṣe	<b>'tra</b> na ukto doṣaḥ — diṅ-mātra-darśanena eva
0008908	tato bhavati, na tu na bhavati ity eṣo 'py	<b>atra</b> niyamo 'bhimataḥ. na ca smrty-ādīni yena
0012809	iti. anyathā niyāmakatvam āha. evaṃ ca iti.	<b>atra</b> pakṣe 'n-antara-ukto doṣo na avatarati iti
0000715	ca ādṛtya śravaṇa-ādau pravartante. atha vā	<b>atra</b> prakaraṇa-ādau bhāgavataḥ stotra-abhidhānam
0016806	codanā-lakṣaṇa eva artho dharma ity etad	<b>atra</b> pradhānam vidheyam. na tu pratyakṣa-lakṣaṇa-
0006511	tad-ātmakam iti tato na vyatiriktam. na hy	<b>atra</b> bāhyakānām iva pramāṇād artha-antaram phalam
0000209	tasmai pramāṇa-bhūtāya. nanu ca dvitīyayā	<b>atra</b> bhavitavyam, yathā asya eva vivaraṇe —
0002015	-śabdasya artham ācaṣṭe. sva-pramāṇam ca	<b>atra</b> mukhyam. para-pramāṇam tu pareṣāṃ tatra
0003911	antara-upalakṣaṇa-mātram vā viśaya-grahaṇam.	<b>atra</b> yathā kathañcit pratyakṣa-śabdaṃ vyutpādya
0018205	nitya-pramāṇa-nivṛttaye pramāṇa-bhūtāya ity	<b>atra</b> yad bhūta-grahaṇam, tatra yuktiḥ su-ucitā.
0006911	ābhāsata iti kṛtvā. viśaya-ābhāsam ca iti.	<b>atra</b> yadā bāhyo viśaya āśrīyate, tadā viśayasya
0007707	-jñāne taj-jñānam viśaya-jñāna-taj-jñānam.	<b>atra</b> yadi tac-chabdena viśaya-jñānam sambadhyeta,
0008814	lakṣaṇasya uktā. viśaya-mātram ity	<b>atra</b> yā tadānīm sannihitā rūpa-ādi-vyaktiḥ,
0014408	-artho vā-śabda iti kārya-kṛm na vā ity	<b>atra</b> yo vā-śabdaḥ. an-anyatve 'pi na grāhyam ity
0017111	sadanam atra vivakṣitam. praśamsā-artho 'py	<b>atra</b> yogyatvena uktaḥ. yogyatvaṃ ca iha
0003716	saṃsrjyante, sā pratītiḥ kalpanā. na ca	<b>atra</b> yojanaṃ prati vyāpṛtā eva pratītiḥ kalpanā
0017209	iṣyata eva pratyakṣam. na eṣa doṣaḥ. na hy	<b>atra</b> rajaḥ-prabhṛtibhiḥ samprayogāt tad-viśaya-
0004013	ity-ādi. vyavahāratā ca loke tad-vyavasthā	<b>atra</b> vidheyā, tasya pratyāyanatvād iti manyate.
0002115	atas tan-nirākaraṇāya āha — bahavaś ca	<b>atra</b> vipratipannā iti. ca-śabdena yasmād ity etad
0017111	viśaya-bhāva-upagamana-lakṣaṇam sadanam	<b>atra</b> vivakṣitam. praśamsā-artho 'py atra
0005005	'sya parihārāya āha — para-mata-apekṣam ca	<b>atra</b> viśeṣaṇam iti. viśeṣaṇam viśeṣo bheda iti
0005613	te yoginaḥ. guru-nirdeśa-a-vyavakīrṇam iti.	<b>atra</b> viśayeṇa viśayiṇo nirdeśād āgama-vikalpo

0010115	-ātmakam ity ucyate. etad darśayati. na	<b>atra</b> vyavasāya-śabdo niścaya-paryāyaḥ, kiṃ tarhi
0002001	-ākhyāne ca yatnavān bhagavān. sva-bhāvaḥ.	<b>atra</b> vyākhyā-prakāre codyate — yadi jñānam api
0002414	dve pramāṇe, na tv anye eva kecid dve iti.	<b>atra</b> vyākhyāne na bhavati yathā-ukta-doṣa-
0011408	-karma-a-karmakāṇām aṇi-kartā sa nāv ity	<b>atra</b> . sa ca karmaṇi ity anena sāmānādhikaraṇye
0011803	anyat. pratyakṣam pramāṇam iti vākya-śeṣaḥ.	<b>atra</b> sambandhe pratyakṣa-lakṣaṇam idam sūtram
0003817	pācako daṇḍī iti ca kṛt-taddhitau. tasmād	<b>atra</b> sambandhe bhāva-pratyayaḥ. anye tv artha-
0017506	kāraṇam. ataḥ sa eva yato buddhi-janma ity	<b>atra</b> sarva-nāmnā hetutvena parāmṛṣṭaḥ. tasya ca
0012305	dravya-guṇa-karma-apekṣam ca dravyeṣv iti.	<b>atra</b> sāmānya-grahaṇena mahā-sāmānyam sattā grhyate.
0002408	-apekṣayā siddha-sādhanam eva. na eṣa doṣaḥ.	<b>atra</b> hi dve vākye. pratyakṣam anumānam ca ity eka
0007604	buddhiṃ bhaviṣyantīṃ pratipattur gamayati.	<b>atra</b> hi hetu-dharma-anumānena rasa-āde rūpa-ādi-
0002107	ity a-kartavyam eva syāt. prameyaḥ punar	<b>atra</b> heyam upādeyaḥ ca. tat-pratipattir yataḥ
0003612	-bhāva-adhyāropo viparyāsa eva, na pramāṇam.	<b>atha</b> a-bhinnau, adhigata-viṣayatvāt sa eva
0018203	-vat. tathā ca ātmā. sva-bhāvaḥ prasaṅgaḥ.	<b>atha</b> a-vikṛtir ity-ādinā yo yadā a-pramāṭr-
0016310	sat-samprayoga ity-ādi. asya sambandhaḥ —	<b>atha</b> ato dharma-jijñāsā iti prastutya āha —
0014401	śabda-bhāvāya pravṛttiṃ vyavasthāpayati iti.	<b>atha</b> an-anyatve 'pi kārya-kāraṇa-bhāva iṣyate,
0010401	ity-ādikaḥ. iha tu tatra a-bhāvo 'bhimataḥ.	<b>atha</b> api ity-ādi. anena etad darśayati — na an-
0016015	api ca rūpa-ādi-viṣayam pratyakṣam syāt.	<b>atha</b> api — indriya-kṛtam anugraham apekṣya
0016909	vaktum yuktam — rūpa-ādi-samprayoga iti.	<b>atha</b> api syād iti. ātma-indriya-mano- 'rtha-
0012600	iti. apārthikā iti nir-nimittā ity arthaḥ.	<b>atha</b> api syād iti. evaṃ manyate — an-ekam
0009904	pratyakṣasya, tasya a-sādhāraṇa-viṣayatvāt.	<b>atha</b> api syād — yadi viṣayo na vyapadiśyate, na
0011112	na pratyakṣam, tathā katham teṣāṃ prameyatā.	<b>atha</b> ayaṃ na iṣyate doṣaḥ, evaṃ tarhi sukha-ādi-
0011102	jñāna-upajanana-hetuḥ, tatra sa eva doṣaḥ.	<b>atha</b> artha-antaratvam tasya cakṣur-indriyād
0010113	saṃvedyate vā iti kuto 'siddhiḥ.	<b>atha</b> ity-ādi. a-yathā-arthaṃ jñānam mithyā-jñānam.
0018101	ubhayathā api pratyakṣatvam na yujyate.	<b>atha</b> ity-ādi. an-anyatve buddhir eva janma iti
0016507	eva sat-prayogo yukta ity evaṃ vā. pratiyogy	<b>atha</b> ity-ādi. anya-arthatvāt sac-chabdasya siddha
0013904	bhāvaḥ prasaṅgaḥ. tatas ca abhyupeta-bādhaḥ.	<b>atha</b> ity-ādi. yady utkarṣa-apakarṣa-bhedeṣv api
0014214	-viṣayā buddhir iti sva-bhāvaḥ prasaṅgaḥ.	<b>atha</b> ity-ādinā pakṣa-antare 'pi tam eva doṣam āha.
0017103	-pratyaya-viśeṣa-vaśena eva utpatteḥ.	<b>atha</b> ity-ādinā viśiṣṭa eva vyutpatti-samāśrayeṇa
0015302	manasā eva puruṣa-arthasya sampāditatvāt.	<b>atha</b> indriya-vyavasāyas tasya viṣayaḥ, evam apy a
0016502	niyamasya gatatvān niyamād iti na vācyam.	<b>atha</b> etad ucyate, eva-śrutir apārthikā syāt. na
0002415	na bhavati yathā-ukta-doṣa-avakāśaḥ.	<b>atha</b> katham gamyate na ekatvam pramāṇasya
0003907	śabda-pravṛtti-nimitta-bhāva ity abhiprāyaḥ.	<b>atha</b> kasmād ity-ādi. anyatara-a-bhāve 'bhāvād
0003710	go-dhenur eva pratiyate na anyā.	<b>atha</b> kā iyaṃ kalpanā nāma iti. kalpanānām
0017610	cakṣur-vijñānam etat, na gandha-viṣayam.	<b>atha</b> ghrāṇa-vijñānam, dravya-viṣayatva-an-
0004209	syāt, na sarva-dig-anugata-pratibhāsam.	<b>atha</b> ca cakra-ābhāsam darśanam bhavati. ataḥ
0016504	niyamāt sata eva samprayogo bhavati iti.	<b>atha</b> ca niyamān na sat-prayogo yukta iti
0010908	sambandham an-anubhavat katham cikitsyeta.	<b>atha</b> cikitsā-kāle pāda-ādau sannihitam, evaṃ sati
0018106	prāmāṇya-a-bhāva iti kiṃ janma-grahaṇena.	<b>atha</b> janma-uttara-kālam asti buddhiḥ, evam apy a-
0010311	ca jñānasya, dāha-duḥkha-ādāv api bhāvāt.	<b>atha</b> tatra a-bhāvaḥ, evam api prayatna-
0007702	tad-upapatty-a-bhāvād iti matvā pṛcchati —	<b>atha</b> dvi-rūpam ity-ādi. kasmāt punas trairūpye
0002404	dvitvam prati kasyacid vipratipattiḥ.	<b>atha</b> dvitīyaḥ, saṅkhyā-avadhāraṇam na kṛtam syāt.
0009512	-sva-bhāvātā-āpatter a-jñānatva-prasaṅgaḥ.	<b>atha</b> dvitīyaḥ, samanantara-atītam jñānam anya-
0005115	eva na syāt, grhīta-grahaṇāt smṛty-ādi-vat.	<b>atha</b> dvitīyā, tadā andha-āder apy artha-grahaṇam
0003405	anumānam pramāṇam ity a-samānam.	<b>atha</b> dvitīye kalpe na pramāṇa-antaram iti katham
0010408	sva-bhāva-kathanam. anena hetur āviṣ-kṛtaḥ.	<b>atha</b> niṣ-prayojanasya api nirdeśaḥ kriyate, evaṃ
0003306	sā eva ca a-nityatā iti pratyakṣa-siddhā sā.	<b>atha</b> punar a-nityatā bhāvād artha-antaram, tadā
0017714	tataś ca mānasam eva idam iti sthitam.	<b>atha</b> punar ity a-siddhatām āśankate. sarvathā iti
0017308	antareṇa api cakṣur-vijñānasya sad-bhāvāt.	<b>atha</b> prakāśanam, cakṣuṣa eva taijasatvena
0000606	vairyasya yaśasaḥ śriyaḥ   jñānasya	<b>atha</b> prayatnasya ṣaṇṇām bhaga iti śrutiḥ    iti.
0002401	pramāṇe eva na pramāṇam pramāṇāni ca iti.	<b>atha</b> prāmāṇyam pratyakṣa-anumānayoḥ pratipādyate
0009311	yasya tad vyapadiśyate ity etan na prāpnoti.	<b>atha</b> matam — samudāya-ābhāsatvāt tasya
0015911	ity a-doṣaḥ. an-anubhūte vā smārta iti.	<b>atha</b> manasā eva anubhūtasya smarānam iṣyate, evaṃ
0003609	tataś ca adhigata-viṣayatvāt sa eva doṣaḥ.	<b>atha</b> manyase — na eva idam adhigata-viṣayam,
0014204	śabda iti grahaṇam syād ity abhyupeta-hānam.	<b>atha</b> mā bhūd eṣa doṣa iti śabda-jāter api
0009215	vaktum, yad āha — ta eva hi ity-ādi.	<b>atha</b> yathā ity-ādi pakṣa-antara-upanyāsaḥ. evaṃ
0009109	ābhāsa-artham ālambana-artham darśayati.	<b>atha</b> yathā ity-ādinā kāraṇa-artham. yathā
0007512	vidha-vāsanā-virahād a-pramāṇam ity a-doṣaḥ.	<b>atha</b> yad idam kāryāt kāraṇa-anumānam, tat katham.
0000715	tataś ca ādr̥tya śravaṇa-ādau pravartante.	<b>atha</b> vā atra prakaraṇa-ādau bhagavataḥ stotra-
0001303	-āśrayaṇam nairātmya-dṛṣṭeḥ sv-abhyastatvāt.	<b>atha</b> vā an-antara-uktena upāyena yukti-dṛṣṭena

0002816	iti darśayann āha — pratipādayiṣyāma iti.	<b>atha</b> vā anena prameya-dvaya-darśanena eka-try-ādi
0015814	api, pramāṇena a-paricchidya-abhidhānāt.	<b>atha</b> vā andhāni padāny an-unmīlita-arthāni yatra
0002406	-sādhyatā ca tayoḥ prāmānyasya siddhatvāt.	<b>atha</b> vā cārvākaṃ praty etad ucyate, tathā api
0014904	a-sat-kārya-vādaḥ syād ity abhyupeta-hāniḥ.	<b>atha</b> vā jāti-bhedāt sukha-ādīnām. na hi te
0001312	-samādhānena a-samāhita-citta-avasthānaṃ ca.	<b>atha</b> vā tathā-vidhasya mārga-abhyāsasya a-bhāvena
0009714	vyapadeśyo viṣayo 'sti ity a-vyapadeśyam.	<b>atha</b> vā tad eva jñānaṃ sva-rūpeṇa na vyapadiśyate
0009802	na asya vyabhicāry asti ity a-vyabhicāri.	<b>atha</b> vā tad eva jñānam atasmimś tad-grahād
0001612	idānīm prātilomyena vyākhyā kriyate.	<b>atha</b> vā tāyo '-viparīta-satyā-upadeśaḥ. taṃ
0009209	-sad-ākāro labhyate tvad-abhimatayā yuktyā.	<b>atha</b> vā teṣv iti nīla-ādi-parama-aṅṣu dravya-sad
0010208	tat kim etena vyavasāya-ātmaka-vacanena iti.	<b>atha</b> vā na kevalam a-sambhāvān na yuktam, kiṃ tv
0014708	ca pratiyoginī prakarṣa-pratyaya-vidhānāt.	<b>atha</b> vā para-parikalpita-spaṣṭatva-apekṣayā
0014013	śabda-ādayaś ca iti abhyupeya-bādhām āha,	<b>atha</b> vā prasaṅga-viparyayeṇa. yo yad-dharmā na
0014811	na yujyata ity āha — an-eka-svābhāvya iti.	<b>atha</b> vā bhinnam an-ekaṃ svābhāvyaṃ asya iti bahu-
0005610	jñāna-viśeṣasya pāribhāṣikī iyaṃ sañjñā iti.	<b>atha</b> vā manaso 'py akṣatvāt pakṣa-antare 'py a-
0008507	jñāna-upalambhaḥ prāṇinaḥ. viruddha-vyāptāḥ.	<b>atha</b> vā yad a-pratyakṣa-upalambham, na tat
0018012	sūtra-kāra-matena yadi vṛtti-kāra-matena.	<b>atha</b> vā yadi sva-kāraṇe kāryasya samavāyo buddher
0004213	eva nir-vikalpa-pratyakṣa-vādino 'pi.	<b>atha</b> vā sa-vikalpam a-vikalpaṃ ca yugapad dve
0009114	ālambanatvaṃ tu teṣāṃ samūha-pratibhāsatvāt.	<b>atha</b> vā sañcitatva-ālambanatvād iti. samūha-
0004707	an-āgamikam. a-nirdeśyam an-ākhyeyam.	<b>atha</b> vā sva-saṃvedyam ity ukte kiṃ sva-bhāvaṃ tad
0018009	-vat. tathā ca samavāyaḥ. viruddha-vyāptāḥ.	<b>atha</b> vṛtti-kāra-matena yato buddhi-janma tat
0017415	syāt samprayoge buddhi-janma iti.	<b>atha</b> vyadhikaraṇaṃ viśeṣaṇaṃ rājā iva puruṣasya,
0011015	tasya nāśa-praveśau bhavata iti prasaṅgo vā.	<b>atha</b> sa-avayavaḥ prabhā-avayavī kalpyate, evam
0006306	-samartham artham abhisamīhitam āśadayati.	<b>atha</b> saṃvādinām apy eṣāṃ vitatha-pratibhāsitvāt
0009909	na eva a-nirdeśyatve vyabhicāro 'sti.	<b>atha</b> sāmānya-rūpeṇa api yan na nirdeśyate, tad a-
0009001	samānam iti idaṃ vacanam a-yujyamānaṃ syāt.	<b>atha</b> smṛty-ādīnām kalpitaṃ sāmānyaṃ viṣayo
0015811	teṣāṃ an-abhyupagamāt, tad-a-sambhava eva.	<b>atha</b> sva-saṃvittir abhyupeyate, sā api tarhi
0007101	hi yathā-artham anubhava iti prāg eva uktam.	<b>atha</b> sva-saṃvedana-anurūpam arthaṃ pratipadyata
0010705	tau tathā eva gṛhyete. yo yato vicchinna ity	<b>adhika</b> iti ca gṛhyate, sa tad-a-bahir-vartino 'pi
0010707	eva gṛhyate. tad yathā ghaṭād vicchinna ity	<b>adhika</b> iti ca gṛhyamāṇaḥ parvato ghaṭa-a-bahir-
0008202	— uttara-uttarasya jñānasya eka-eka ākāro	<b>'dhika</b> upalabhyata ity anena sampraty eva
0008104	hy uttara-uttarasya jñānasya eka-eka ākāro	<b>'dhika</b> upalabhyate. ghaṭa-jñāna-jñānena hi ghaṭa-
0010810	tasmād upapadyate tad-viṣayasya sa-antara-	<b>adhika</b> -grahaṇam, adhiṣṭhānān na indriyād iti
0010510	sa-antara-grahaṇaṃ vicchinna iti grahaṇam.	<b>adhika</b> -grahaṇam indriya-atirikta-grahaṇam. tan na
0010808	-a-bahir-vṛttitvam āsṛitya sa-antara-	<b>adhika</b> -grahaṇayor hetvoḥ siddhir abhisamīhitā.
0011914	-ālocana-mātra-arthaṃ hi iti. mātra-śabdo	<b>'dhika</b> -vyavaccheda-arthaḥ. etad uktaṃ bhavati —
0016201	-kriyā, sā pratiśidhyate manasaḥ smārta-	<b>adhika</b> -vyavasāya-pradarśana-artham. na saha eva,
0010605	iti ca gṛhyete rūpa-śabdau. tathā yo yasmād	<b>adhiko</b> gṛhyate, na tasya tena saha sarva-ātmanā
0001808	-viśiṣṭena jñānena bāhya-vīta-rāgebhyo	<b>'dhikaḥ</b> . tathā hi na teṣāṃ pramāṇa-saṃvādi-heya-
0001807	-viśiṣṭena jñānena bāhya-śaikṣa-a-śaikṣebhyo	<b>'dhiko</b> bhagavān. tattva-viśeṣaṇa-viśiṣṭena
0016202	saha eva, api tu paścād api smārto vyavasāyo	<b>'dhiko</b> manasā kriyata iti. saha tu siddha eva ity
0010809	visarpad viṣayeṇa saṃyuktaṃ tam adhiṣṭhānād	<b>adhikam</b> avabhāsayati pradīpa-āloka-vat, tasmād
0010512	tad indriyāt sa-antaram iti gṛhyate, na apy	<b>adhikam</b> iti, gandha-ādi-vat. tathā ca rūpa-śabdāv
0010713	tu bhāktena api gandha-ādi-vad rūpa-āder apy	<b>adhikam</b> iti grahaṇaṃ na prāpnoti ity etāvad
0010609	tad-apekṣayā kiñcit sa-antaram iti gṛhyeta	<b>adhikam</b> iti vā. na ca rūpa-ādīnām parimāṇam asti,
0017414	kathaṃ ca bhinna-vibhakti-viśeṣaṇaṃ samāna-	<b>adhikaraṇaṃ</b> syāt samprayoge buddhi-janma iti.
0011403	ca gava-ādi karma pramīyate, yatra ca deśe	<b>'dhikaraṇe</b> , yasmāc ca apāyād apādānāt, yasmai ca
0010410	-lakṣaṇaṃ praty upayogo na asti, na tat tad-	<b>adhikāre</b> nirdeśyam, guṇatva-ādi-vat. na asti ca
0009010	tathā pratipādayitum idānīm ālambana-	<b>adhikāreṇa</b> vicāram ārabdhum āha — rūpa-ādiṣu tv
0018112	iha lakṣaṇa-vākye puruṣasya iti vacanād ātma-	<b>adhikṛta</b> iti yuktam atra eva vicārayitum. pūrva-
0007611	ākārasya pramāṇatvāt tasya ca vyutpādyatvena	<b>adhikṛtatvād</b> abhyarhitatvam. ato grāhaka-ākāra-
0009506	-aṅūnām parama-aṅu-rūpam eva sarva-sūkṣmam	<b>adhikṛtya</b> ayam artha uktaḥ. idānīm tu teṣāṃ eva
0008813	-anta-virodha udbhāvitāḥ. ālambana-niyamam	<b>adhikṛtya</b> āha — ālambanaṃ ced ity-ādi. atra
0008714	ubhayathā api doṣaḥ. pūrvaṃ niyamaṃ tāvad	<b>adhikṛtya</b> āha — tato 'rthād iti sarvaś ced iti.
0007105	iyaty ucyamāne sva-saṃvedanam eva pratyakṣam	<b>adhikṛtya</b> idaṃ phala-vyavasthānam iti kasyacid
0003210	idam anumānena varṇa-āder a-nityatā-grahaṇam	<b>adhikṛtya</b> uktam. yadā tv antya-kṣaṇa-darśino
0010016	vyavacchedya-a-bhāvāt. idaṃ bahu-vrīhim	<b>adhikṛtya</b> uktam. yadā tu tad eva jñānaṃ svayam a-
0009507	tu teṣāṃ eva yat sthūlaṃ samūha-ākāram, tad	<b>adhikṛtya</b> ucyate. prak teṣāṃ eva dravya-satāṃ tad
0007712	tad eva viśeṣaḥ. tathā hi tad viṣaya-jñānād	<b>adhikena</b> viṣaya-ākāreṇa viśiṣyate. para-
0010704	yadi rūpa-śabdāv adhiṣṭhānād vicchināv ity	<b>adhikāv</b> iti ca gṛhyete, tad-a-bahir-vartina

0010708	grhyate. indriya-adhiṣṭhānād vicchināṅv ity	<b>adhikāv</b> iti ca grhyete vivāda-āspadī-bhūtau rūpa-
0010606	tad yathā parvatasya sarṣapeṇa. sva-indriya-	<b>adhikau</b> ca grhyete rūpa-śabdāv iti prasaṅga-
0003507	tad-a-bhāvaḥ prasajyata ity arthaḥ. an-	<b>adhigata</b> -artha-adhiganṭṭṛ pramāṇam iti sāmānyena
0003513	tadvad iti pramāṇa-phalam. yat pūrva-	<b>adhigata</b> -artha-viṣayam, na tat pramāṇam, smṛty-
0002809	artha-pratibhāse hi jñāne 'nubhūte 'rtho	<b>'dhigata</b> iti manyate. ata eva bāhye 'py arthe
0001813	'bhūt pratyeka-jīna-vat, kiṃ tarhi yathā-	<b>adhigata</b> -mārga-ākhyāna-tat-para eva āsīt. yo
0001601	-vipakṣasya sa-vāsanasya a-prahāṇād asya	<b>adhigata</b> -mārga-prakāśana-pāṭavam syāt. tasmims tu
0003505	prcchati — kiṃ kāraṇam iti. ācāryas tv	<b>adhigata</b> -viṣayatvam a-pramāṇye kāraṇam
0003609	anyathā dṛṣṭānto bhavitum arhati. tataś ca	<b>adhigata</b> -viṣayatvāt sa eva doṣaḥ. atha manyase
0003613	viparyāsa eva, na pramāṇam. atha a-bhinna-	<b>adhigata</b> -viṣayatvāt sa eva pramāṇya-a-bhāvaḥ.
0003609	sa eva doṣaḥ. atha manyase — na eva idam	<b>adhigata</b> -viṣayam, yato 'dhigatasya dharmināḥ pūrva
0003613	nanu pūrva-dṛṣṭa-artha-bhāvas tasya an-	<b>adhigato</b> 'dhigamyata ity uktam. tad a-yuktam
0003610	dharmināḥ pūrva-dṛṣṭa-artha-bhāvo dharmo 'n-	<b>adhigato</b> 'nena adhigamyata iti. a-yuktam etat.
0002003	sāmarthya-viśeṣaḥ, yasmin sati bhagavān an-	<b>adhigatam</b> arthaṃ gamayati tatra ca a-vaṣaṃvādako
0001313	atyartham a-parijñānān mārga-tad-vipakṣayoḥ,	<b>adhigatasya</b> api mārgasya vibhajya a-prakāśana-
0000202	-ādi-pramāṇam puruṣa-artha-upayogino 'n-	<b>adhigatasya</b> arthasya prakāśakam a-vaṣaṃvādakam ca,
0001605	kāryam bhavati, evam tad-yogād bhagavān an-	<b>adhigatasya</b> arthasya prakāśako bhavati tatra vā a
0003610	— na eva idam adhigata-viṣayam, yato	<b>'dhigatasya</b> dharmināḥ pūrva-dṛṣṭa-artha-bhāvo
0000204	jñānam āsādy niḥ-śreyasa-arthinām tasya an-	<b>adhigatasya</b> prakāśako '-vaṣaṃvādakaś ca. tasmāt
0002805	iti gamyate. pratyakṣeṇa api para-rūpeṇa eva	<b>adhigatiḥ</b> . ayam tu viśeṣo 'numānena sādharmaṇa-
0006706	sarva-kāraka-upayoge 'py asya arthasya iyam	<b>adhigatiḥ</b> iti sambandhasya tata eva a-
0006704	eva. tasmād yo 'yam niyamo nīlasya eva iyam	<b>adhigatiḥ</b> pītasya eva ca ity-ādikaḥ, so 'rtha-
0006711	yo 'yam dharmā-bhedaḥ prameya-rūpatā-artha-	<b>adhigatiś</b> ca iti, so 'bhyupagamyata eva vyāvṛtti-
0001814	-mārga-ākhyāna-tat-para eva āsīt. yo yasminn	<b>adhigate</b> 'py a-virata-vyāpārah, na sa tan-mātra-
0001815	'py a-virata-vyāpāro bhojanāya pravṛttaḥ.	<b>adhigate</b> 'pi ca yathā-ukte jñāna-viśeṣe na tāvatā
0002708	uktam, tat tasya eva sva-rūpa-para-rūpābhyām	<b>adhigateḥ</b> . tasya eva hi vastunaḥ pratyakṣeṇa sva-
0002807	-a-sādharmaṇa-bhūtābhyām para-rūpābhyām	<b>adhigateḥ</b> prameya-dvayam uktam. na hi vijñāna-vad
0006705	na sidhyati. tatas tad eva sādhanam artha-	<b>adhigateḥ</b> , sarva-kāraka-upayoge 'py asya arthasya
0001804	śeṣam punar atra caturṣv ārya-satyeshv	<b>adhigateṣv</b> api jñānasya pratipādana-a-kausalam.
0011510	'vadhāraṇa-arthaḥ. tatra eva viśeṣaṇa eva	<b>adhigantavya</b> ity arthaḥ. yadā manda-āloke deśe
0011508	tatra ca ity-ādi. nanu ca viśeṣaṇe	<b>'dhigantavye</b> viśeṣya-jñānasya phalatvam uktam.
0005713	a-śakya-samayaṃ yathā-uktam prak. atas tatra	<b>adhigantavye</b> sarvaṃ jñānaṃ pratyakṣam eva iti.
0003507	prasajyata ity arthaḥ. an-adhigata-artha-	<b>adhiganṭṭṛ</b> pramāṇam iti sāmānyena pramāṇa-lakṣaṇam.
0006504	-jñāna-vat. yathā hi kalpanā-jñānasya sva-	<b>adhigama</b> -apekṣayā pratyakṣatvam bāhya-vaṣaya-
0005313	yat punar bhāva-rūpaṃ saṃvedanaṃ sva-	<b>adhigama</b> -ātmakam, tat tasya phalaṃ veditavyam.
0006602	dadhānaṃ nir-vyāpāram api sat sva-vaṣaye	<b>'dhigama</b> -ātmanā vyāpāreṇa khyāti, na anyathā.
0011606	-dārṣṭāntikaḥ vaiṣamyāt, kiṃ tu sva-	<b>adhigama</b> eva jñānasya ubhaya-bhāvaḥ. sva-adhigame
0002312	'bhyupeyam, anyathā phalatva-a-yogāt. tasmād	<b>adhigama</b> -rūpaṃ phalam. tato jñāna-rūpād
0002311	eva hīyate. tathā hi phalasya tāvad artha-	<b>adhigama</b> -rūpatvam niyamato 'bhyupeyam, anyathā
0006514	-vyavahārasya. iha api ca asti. jñānasya	<b>adhigama</b> -rūpatvāt sādhyatva-pratītir iti
0011814	tathā hy adhigamaḥ phalam. na ca jñānād	<b>adhigamo</b> 'rtha-antaram. ataḥ śrāyasaka-ādayaḥ
0006509	pramāṇam phalam eva sad iti. pramāṇasya	<b>adhigamaḥ</b> phalam. tac ca svayam eva tad-ātmakam
0011813	hi pramāṇatve phalam anyan na syāt. tathā hy	<b>adhigamaḥ</b> phalam. na ca jñānād adhigamo 'rtha-
0017910	syāt. phalam anyan na labhyata iti.	<b>adhigamo</b> hi jñānasya phalam. sa cet pramāṇam,
0005709	ayam arthaḥ — yat sva-saṃvedyam, tat sva-	<b>adhigamaṃ</b> prati pratyakṣam, rāga-ādi-jñāna-vat.
0002709	tasya eva hi vastunaḥ pratyakṣeṇa sva-rūpa-	<b>adhigamāt</b> , ekaṃ prameyaṃ sva-lakṣaṇam. tasya eva
0002711	para-rūpeṇa adhyavasita-tad-bhāvatayā	<b>adhigamāt</b> , dvitīyaṃ sāmānya-lakṣaṇam. katham
0006917	tv a-sambhāvanīyam eva etat. vaṣayasya hy	<b>adhigamāya</b> cakṣur-ādāyo vyāpāryante, na tu
0001815	tan-mātra-phala-abhikāṅkṣī. tad yathā anna-	<b>adhigame</b> 'py a-virata-vyāpāro bhojanāya pravṛttaḥ.
0011606	sva-adhigama eva jñānasya ubhaya-bhāvaḥ. sva-	<b>adhigame</b> ca jñānam ubhayathā pramāṇam prameyaṃ ca
0011604	āha — yady artha-antare 'pi ity-ādi. sva-	<b>adhigame</b> tu jñānasya ity-ādy anena etad darśayati
0017716	artha-vijñāne sthitā sarva-prakāreṇa artha-	<b>adhigame</b> vartamānā satī na pratyakṣa-dhīr bhaved
0001812	-artho mārga-abhyāso 'vasīyate, yatas tad	<b>adhigamyā</b> api na uparata-vyāpāro 'bhūt pratyeka-
0003611	-dṛṣṭa-artha-bhāvo dharmo 'n-adhigato 'nena	<b>adhigamyata</b> iti. a-yuktam etat. yadi tāvat pūrva-
0003614	pūrva-dṛṣṭa-artha-bhāvas tasya an-adhigato	<b>'dhigamyata</b> ity uktam. tad a-yuktam uktam, yato
0002712	gamyate — para-rūpeṇa sva-lakṣaṇam eva	<b>adhigamyata</b> iti. yasmād anumāna-vikalpasya
0002605	taiḥ sva-jñāna-pratibhāsino vaṣayatvena	<b>adhimucyante</b> . a-bhāvas tarhi sāmānyam mā bhūt. na
0002607	adhyavasāyād asti tatra api vaṣaya-	<b>adhimokṣaḥ</b> . yadā punar a-bhāva-vat taimirika-ādi-
0010807	ity-ādinā hetvor a-siddhim āha. tathā hy	<b>adhiṣṭhāna</b> -a-bahir-vṛttitvam āśritya sa-antara-

0010703	grhyete, kim-apekṣayā tarhi vaktavyam.	<b>adhiṣṭhāna</b> -apekṣayā iti cet, evaṃ tarhi yadi rūpa
0011013	adhiṣṭhāne 'pi varteta. tataś ca tadānīm tad-	<b>adhiṣṭhāna</b> -abhimataḥ śarīra-avayavas tasya
0013606	viṣaye pravṛttā ity arthaḥ. saha-artho 'tra	<b>adhiṣṭhāna</b> -arthaḥ. tad yathā rāja-puruṣeṇa
0010914	'rtha iti grhyate, na kevalam indriyāt.	<b>adhiṣṭhāna</b> -dvāreṇa eva hi indriyād arthasya sa-
0011006	lakṣaṇā vṛttir adhiṣṭhāna-pidhāne vinaśyati,	<b>adhiṣṭhāna</b> -pidhāna-kāle tatra eva āśu praviśati vā.
0011009	-indriyaṃ prati tāvad ayam a-samādhiḥ, tasya	<b>adhiṣṭhāna</b> -pidhāne 'pi bahir-vṛttitvān nityatvāc
0011004	asti, tvag-ādi-indriya-vat. na asti ca sva-	<b>adhiṣṭhāna</b> -pidhāne cakṣuḥ-śrotrayor viṣaya-
0011006	nanu cakṣuṣaḥ prabhāva-lakṣaṇā vṛttir	<b>adhiṣṭhāna</b> -pidhāne vinaśyati, adhiṣṭhāna-pidhāna-
0011002	-a-sāmarthyē hetum āha. yasya indriyasya	<b>adhiṣṭhāna</b> -pidhāne viṣaya-grahaṇaṃ na asti, tasya
0016711	ca yoga-balāt, karma-devatā-ādy-	<b>adhiṣṭhāna</b> -balāt satya-svapna-darśana-vat. tato
0010909	pāda-āde rūpa-grahaṇa-prasaṅgaḥ. tasmāt sva-	<b>adhiṣṭhāna</b> -stham eva yathā-uktena prakāreṇa
0010906	-cikitsā-dvāreṇa kumārakasya iva cakṣur-āder	<b>adhiṣṭhāna</b> -sthasya eva nāḍi-sañcāreṇa cikitsā-
0011007	praviśati vā. tato 'yam a-doṣaḥ. a-pihita-	<b>adhiṣṭhāna</b> eva hi tad viṣaya-grahaṇa-samartham,
0011013	-adhiṣṭhāna-abhimataḥ śarīra-avayavas tasya	<b>adhiṣṭhāna</b> na bhavaty eva a-sambandhāt, indriya-
0010809	nirgatya visarpad viṣayeṇa saṃyuktaṃ tam	<b>adhiṣṭhānād</b> adhikam avabhāsyati pradīpa-āloka-
0010904	ity upapattiḥ. nanu pāda-abhyaṅga-ādir	<b>adhiṣṭhānād</b> anyatra api cakṣur-ādeḥ kriyate. tato
0010913	eva ity evaṃ draṣṭavyam. kiṃ kāraṇam. yato	<b>adhiṣṭhānād</b> api vicchinne 'rtha iti grhyate, na
0010704	iti cet, evaṃ tarhi yadi rūpa-śabdāv	<b>adhiṣṭhānād</b> vicchinnāv ity adhikāv iti ca grhyete,
0010708	'py udaka-ādes tathā eva grhyate. indriya-	<b>adhiṣṭhānād</b> vicchinnāv ity adhikāv iti ca grhyete
0010811	tad-viṣayasya sa-antara-adhika-grahaṇam,	<b>adhiṣṭhānān</b> na indriyād iti bhāvaḥ. atra codyate
0011012	na hi tasya avayavāḥ santi, yato bhāgena	<b>adhiṣṭhāne</b> 'pi varteta. tataś ca tadānīm tad-
0010911	tat tatra eva vartate, ghrāṇa-ādi-vat. sva-	<b>adhiṣṭhāne</b> ca cikitsyete cakṣuḥ-śrotre iti sva-
0011014	indriya-antara-vad iti prasaṅgo vā, an-	<b>adhiṣṭhāne</b> ca pihite kim iti tasya nāśa-praveśau
0010910	tad etad uktaṃ bhavati. yad indriyaṃ sva-	<b>adhiṣṭhāne</b> cikitsyate, tat tatra eva vartate,
0011011	samprayuktatvāt tatra eva sannihito na	<b>adhiṣṭhāne</b> , tad-a-vyatiriktatvāc cakṣur api. na
0013607	adhiṣṭhāna-arthaḥ. tad yathā rāja-puruṣeṇa	<b>adhiṣṭhāna</b> pravṛttas tena saha iti gamyate. anye
0013612	-ādi-vṛttir mano-vṛtṭyā grhyate, sā tayā	<b>adhiṣṭhāna</b> ity uktā. vṛttir indriyānāṃ sva-viṣaya
0013605	-vikārayor a-bheda-upacārād evam uktaṃ.	<b>adhiṣṭhāna</b> ity tena saha ekatra viṣaye pravṛttā
0013608	saha iti gamyate. anye tv āhuḥ — manasā	<b>adhiṣṭhāna</b> ity manasā saṃviditā, yathā-uktam —
0015209	viśeṣa-an-upādānāt. yo 'py āha — manasā	<b>adhiṣṭhāna</b> ity manasā saha śrotra-ādi-vṛtṭiḥ
0013603	śrotra-tvak-cakṣur-jihvā-ghrāṇānāṃ manasā	<b>adhiṣṭhāna</b> vṛtṭiḥ śabda-sparśa-rūpa-rasa-gandheṣu
0015510	indriya-vṛtṭiṣu, tadā tā mano-vṛtṭibhir an-	<b>adhiṣṭhāna</b> pauruṣeṇa caitanyena a-samprkṛtā a-
0003908	bhāvād dvaya-adhīnā vṛtṭiḥ. tat kasmād dvaya-	<b>adhīna</b> -janma jñānam aindriyam indriyeṇa eva
0004010	na viṣayair vyapadiśyata iti. nanu ca icchā-	<b>adhīna</b> -vṛttayaḥ śabdāḥ sarva-artha-pratyāyana-
0003907	ity-ādi. anyatara-a-bhāve '-bhāvād dvaya-	<b>adhīnā</b> vṛtṭiḥ. tat kasmād dvaya-adhīna-janma
0004608	bhrāntīyā kramavaty api tatra a-krama-	<b>adhyavasāya</b> iti cet, krama-pātiṣv api tarhi teṣu
0000211	karma-kāraṇam vivakṣyate. yadā tu prārthana-	<b>adhyavasāya</b> -kriyābhyāṃ aptum iṣṭatamatvāl labdha
0002714	aṃśam a-sva-lakṣaṇam api sva-lakṣaṇatvena	<b>adhyavasāya</b> puruṣo 'rtha-kriyā-arthī sva-lakṣaṇa
0004212	api darśana-vikalpayor a-vicchinna-darśana-	<b>adhyavasāya</b> -sādhanāya paryāptam eva nir-vikalpa-
0002604	eṣa doṣaḥ. yatra hi vyavahartṭṇāṃ viṣayatva-	<b>adhyavasāyas</b> tatra iyaṃ cintā. na ca taimirika-
0003702	tad eva idam iti pūrva-dṛṣṭa-ākāra-	<b>adhyavasāyaḥ</b> . tad asya apy asti iti smṛtir eva.
0004613	lāghavāt krameṇa grhṇāmi iti bhāve grahaṇa-	<b>adhyavasāyo</b> na syāt. tasmād yāvad gocarī-bhūtaṃ
0004610	lāghavasya tulyatvāt, sakṛd eva grhṇāmi ity	<b>adhyavasāyaḥ</b> syāt. kiṃ ca repha-sa-kāra-ādiṣu
0004611	laghu-vṛtṭitvād darśanasya a-krama-grahaṇa-	<b>adhyavasāyaḥ</b> syāt. tataś ca krama-bhedāc chruti-
0002607	adhyavasīyata iti cet, na, jñeyatvena	<b>adhyavasāyād</b> asti tatra api viṣaya-adhimokṣaḥ.
0003114	-pratibhāsināḥ sāmānyasya eva tathā vastv-	<b>adhyavasāyena</b> grahaḥ, tathā api tasya vastunaḥ
0004903	kurvanti, na vyavahartāraḥ. te tu tattva-	<b>adhyavasāyena</b> dṛśya-vikalpyāv arthāv ekī-kṛtya
0002804	-sādhyā-artha-kriyā-prāptaye 'numānāt. tena	<b>adhyavasīta</b> -tad-bhāva iti gamyate. pratyakṣeṇa
0002710	-anurakta-grāhya-aṃśa-ātmakena para-rūpeṇa	<b>adhyavasīta</b> -tad-bhāvatayā adhigamāt, dvitīyam
0009501	api vastu dṛśya-vikalpyāv arthāv ekī-kṛtya	<b>adhyavasīta</b> -tad-bhāvatayā vyavahartṭbhir
0002704	a-vastutvam apy asya ata eva, bhāya-rūpeṇa	<b>adhyavasītasya</b> a-tad-rūpatvāt. yadi tarhi
0002203	pratipannāḥ, a-pramāṇaṃ pramāṇatvena	<b>adhyavasīta</b> ity arthaḥ. tathā hi pramāṇa-ābhāsena
0016010	bhāya-artha-ābhāsā mānasair avyavasāyair an-	<b>adhyavasītās</b> tair a-samprkṛtā a-pratyayāḥ syuḥ.
0002606	sāmānyam mā bhūt. na hi tad-viṣayatvena	<b>adhyavasīyata</b> iti cet, na, jñeyatvena
0003201	-āśrayeṇa utpanno vastunaḥ sata eva ākārān	<b>adhyavasyati</b> . ato varṇa-sāmānye '-nityatā-ādi-
0003205	yady api sambhavina eva ākārān arthasya	<b>adhyavasyati</b> , tathā api sva-lakṣaṇasya rūpam a-
0004214	an-avadhārayan pratipattā mohād aikyam	<b>adhyavasyati</b> . tasmān mano-vijñānam eva etat sa-
0008006	-jñānam arthena saṃyojya-artha-ākāratayā	<b>adhyavasyati</b> . na ca yāvatā bhrāntena pratipattṛā
0010009	-bhāvam api bhūta-saṅghātam udaka-ādi-rūpeṇa	<b>adhyavasyanty</b> upajāyate mano-bhrāntiḥ. tatas tat-

0012205	-ādi-viśeṣāt paurvāparyam. yathā janaka-	<b>adhyāpakatva</b> -a-viśeṣe 'pi pitaram āyāntam
0011915	-arthaḥ. etad uktaṁ bhavati —na viśeṣaṇa-	<b>adhyāropa</b> -ādau vyāprijyāta iti. tac ca nir-
0003612	arthau bhinnau, evaṁ saty atasmimś tad-bhāva-	<b>adhyāropo</b> viparyāsa eva, na pramāṇam. atha a-
0005813	pravṛttatvāt samvṛti-jñānam ghaṭa-ādīn	<b>adhyāropayati</b> , na tu tat prajñāpti-vastu-mātram
0005810	rūpa-ādiṣv artha-antara-bhūtān ghaṭa-ādīn	<b>adhyāropayati</b> , na prajñāpti-vastu-mātram
0005911	-samāśrayāt pūrva-dṛṣṭam anyad eva artham	<b>adhyāropayanty</b> utpadyate. ata eva āha — toya-
0005806	-antaram saṅketa-samāśrayān mṛga-tṛṣṇā-ādiṣv	<b>adhyāropayanty</b> utpadyate kalpanā. samvṛti-satsv
0005905	ghaṭatva-ādi saṁyoga-ādi ca yathā-kramam	<b>adhyāropayanty</b> upajāyate kalpanā. tad evaṁ
0005901	api rūpa-ādiṣu bhāvato 'rtha-antaram	<b>adhyāropayantī</b> pravartate kalpanā ghaṭaḥ paṭa ity
0005809	pratyakṣa-ābhāsam ity āha —artha-antara-	<b>adhyāropād</b> iti. tad dhi prajñāpti-vastuṣu rūpa-
0005913	na santy eva. saṅketa-mātra-nimittā eva tad-	<b>adhyāropiṇī</b> kalpanā iti pūrvasmāt pṛthag uktā.
0005812	-sato 'rtha-antaratvena kalpayat utpadyate.	<b>adhyāropita</b> -artha-ākāra-kalpanayā pravṛttatvāt
0005615	spaṣṭatva-a-vyabhicāritvāt. mātra-śabdo	<b>'dhyāropita</b> -artha-vyavaccheda-arthaḥ. tena yad
0013306	yadi ca ity-ādi. yady ayam viruddha-dharma-	<b>adhyāsa</b> iṣyate, tato bhinnāḥ syāt. tataś ca ayam
0002508	anya-sambandhinam puruṣa-mātra-pratyakṣam	<b>adhyeti</b> . pratiśedham ca ayam anumāna-apavādī-
0007514	dhūma-pratibhāsino jñānāt samvedyate. tato	<b>'n</b> -agni-janya eva dhūmaḥ syād iti katham tena
0014018	-jātīnām hi parasparato bhinnānām śabda-jāty-	<b>an</b> -atikrameṇa avasthānāt samāna-deśatvam syāt.
0014804	samprayogasya vyavaccheda-artham. sva-jāty-	<b>an</b> -atikrameṇa iti śabda-ādi-jāty-an-atikrameṇa
0014804	sva-jāty-an-atikrameṇa iti śabda-ādi-jāty-	<b>an</b> -atikrameṇa iti. śabda-parama-aṇava eva hi
0014906	-sva-bhāvatayā pariṇantum arhanti, sva-jāty-	<b>an</b> -atikrameṇa kārya-ārambhāt. nanu ca bhinnā api
0012003	-bhūta-artha-abhisambandha-vaśena utpatteḥ.	<b>an</b> -atideśa eva iti jñānam tasya api sādharmaṇyasya
0003507	niṣṭhā. tad-a-bhāvaḥ prasajyata ity arthaḥ.	<b>an</b> -adhigata-artha-adhigantṛ pramāṇam iti
0002003	— sāmārthya-viśeṣaḥ, yasmin sati bhagavān	<b>an</b> -adhigatam arthaṁ gamayati tatra ca a-
0000202	-ādi-pramāṇam puruṣa-artha-upayogino	<b>'n</b> -adhigatasya arthasya prakāśakam a-visamvādakaṁ
0001605	kāryam bhavati, evaṁ tad-yogād bhagavān	<b>an</b> -adhigatasya arthasya prakāśako bhavati tatra
0000204	jñānam āśādyā niḥ-śreyasa-arthinām tasya	<b>an</b> -adhigatasya prakāśako 'visamvādakaś ca.
0003613	-bhāvaḥ. nanu pūrva-dṛṣṭa-artha-bhāvas tasya	<b>an</b> -adhigato 'dhigamyata ity uktam. tad a-yuktam
0003610	dharmiṇaḥ pūrva-dṛṣṭa-artha-bhāvo dharmo	<b>'n</b> -adhigato 'nena adhigamyata iti. a-yuktam etat.
0011014	indriya-antara-vad iti prasaṅgo vā,	<b>an</b> -adhiṣṭhāne ca pihite kim iti tasya nāśa-
0015510	na indriya-vṛttiṣu, tadā tā mano-vṛttibhir	<b>an</b> -adhiṣṭhitāḥ pauruṣeṇa caitanyena a-samprkṭā a
0016010	ca bāhya-artha-ābhāsā mānasair avyavasāyair	<b>an</b> -adhyavasitās tair a-samprkṭā a-pratyayāḥ syuḥ.
0013703	-sva-bhāvatām iva āpadyate, tathā vṛttir	<b>an</b> -anubhava-rūpā api caitanya-saṁsargāc caitanya-
0005302	'nena ity anubhavaḥ. ākāra ābhāsaḥ. sa punar	<b>an</b> -anubhava-rūpo 'py asti, yaḥ smṛty-ādīnām ity
0010907	anyathā tatra a-sannihitam tena sambandham	<b>an</b> -anubhavat katham cikitsyeta. atha cikitsā-kāle
0008508	na tat pratyakṣam, parokṣa-vat. tathā ca	<b>an</b> -anubhūta-upalambham jñānam. viruddha-vyāptaḥ.
0015905	'nuvyavasāyam kuruta iti śāstra-arthaḥ. tato	<b>'n</b> -anubhūtatvam a-siddham ity āha — hānir vā
0015315	-arthakāḥ syāt, indriya-vṛtteḥ kenacit pṛag	<b>an</b> -anubhūtatvāt. atideśo 'py upakāra-mātra-
0015912	'rthe smaraṇam syāt, tasya manasā pūrvam	<b>an</b> -anubhūtatvāt — dvitīye kṣaṇe mānasa iṣyata
0015708	grahaṇena mano-vṛttir api gṛhyate. smārto na	<b>an</b> -anubhūtatvād ity-ādīnā — yad an-anubhūtam,
0008501	-antara-samvedyatvam smṛtiś ca. tad ekam	<b>an</b> -anubhūtam a-smṛtam eva ca āstām. ato viśaya-
0015708	smārto na an-anubhūtatvād ity-ādīnā — yad	<b>an</b> -anubhūtam, na tatra smṛtaḥ pratyayo bhavati.
0008504	tataḥ sarvāni pūrva-kāla-bhāvīni jñānāny	<b>an</b> -anubhūtanī syuḥ, tad-upalambhasya parokṣatvāt.
0015709	santāna-antarīyeṣv an-anubhūteṣu kāma-ādiṣu.	<b>an</b> -anubhūtas ca indriya-vṛttaya iti kāraṇa-
0015902	sambhavati yo 'nubhūtaḥ, kiṁ punar vṛttiṣv	<b>an</b> -anubhūtasv ity api-śabdasya arthaḥ. syād etat
0015912	eva anubhūtasya smaraṇam iṣyate, evaṁ saty	<b>an</b> -anubhūte 'rthe smaraṇam syāt, tasya manasā
0015911	api smaryata iti samaya ity a-doṣaḥ.	<b>an</b> -anubhūte vā smārta iti. atha manasā eva
0008408	tatra apy uttara-kālam smṛtir dṛṣṭā. na ca	<b>an</b> -anubhūte smṛtir yuktā. tato 'nyena tad-
0015709	bhavati. tad yathā santāna-antarīyeṣv	<b>an</b> -anubhūteṣu kāma-ādiṣu. an-anubhūtas ca indriya
0008301	a-viśiṣṭeṣu sarva-jñāneṣu bhedena	<b>an</b> -anubhūteṣu rūpa-jñānam āsīn mama, na śabda-
0000312	na tat prekṣavatā ārabdhavyam. tad yathā	<b>an</b> -anuṣṭheya-viśaya-jñāna-parīkṣaṇam upadeṣṭari.
0013816	śānta-ghora-mūḍha-śadja-ādi-bhedena anantyād	<b>an</b> -antam indriyam syāt. yathā hi śabda-ādi-jāti-
0015013	bhūc chabda-ādīnām vyakti-bhedena an-antyād	<b>an</b> -antam indriyam iti. nanu śabda-ādi-bhāvena api
0013909	grāhya-vaśāt. tatra katham idaṁ codyate —	<b>an</b> -antam ekaṁ vā indriyam prāpnoti iti. asmākaṁ
0015409	indriya-vyavasāye mano 'nuvyavasāyam kurute	<b>'n</b> -antara-uktam, evaṁ mānasam vyavasāyam indriyam
0008314	jñānam iti. sva-samvedyatā ca ity anena	<b>an</b> -antara-uktāyā eva upapatteḥ sādhyā-antaram āha.
0001303	nairātmya-dṛṣṭeḥ sv-abhyastatvāt. atha vā	<b>an</b> -antara-uktena upāyena yukti-dṛṣṭena gamanāt
0013307	iṣyate, tato bhinnāḥ syāt. tataś ca ayam	<b>an</b> -antara-ukto doṣaḥ syāt, etac ca sūtram
0012809	niyāmakatvam āha. evaṁ ca iti. atra pakṣe	<b>'n</b> -antara-ukto doṣo na avatarati iti darśayati.
0005216	-pratyaya-viśeṣaḥ sa sva-viśaya-upajanita-	<b>an</b> -antara-rūpa-ādi-kṣaṇa-saha-kārya eva taj

0010301	nāma-jāty-ādi-yojanā na sambhavati. tad-	<b>an-antaram</b> kim etad ity abhyūha-vikalpaḥ. tataḥ
0009603	yujyata iti. naiyāyikānām tv iti. rūḍher	<b>an-antaram</b> ca tan-matasya upakṣepād ākṣapādānām
0016608	an-āgatānām ca asau bhāvānām upakārahā. ye	<b>'n-antaram</b> tato bhavanti bhāvāḥ, teṣāṃ sāksāt.
0017014	tato jala-ādi-sadrśa-vastu-smaraṇam. tad-	<b>an-antaram</b> tad eva idam iti bhrāntam mano-
0010302	-anubhūta-anusāreṇa anusmaraṇa-vikalpaḥ. tad-	<b>an-antaram</b> nirūpaṇa-vikalpo niścaya-ātmako
0010304	īṣyate, evaṃ sati pūrva-anubhūta-smaraṇa-	<b>an-antaram</b> niścaya-jñānam bhavati ity anusmaraṇa-
0011216	an-eka-jñāna-antaritād anusmaraṇa-vikalpād	<b>an-antaram</b> bhavati, yathā-uktaṃ prāk. na ca
0016607	sāksāt pāraparyeṇa ca upakāryaḥ. yad-	<b>an-antaram</b> yasya utpādāḥ, tasya sāksāt, yebhyas
0017614	spaṣṭatarī-karaṇāya sva-saṃvedyam ity-ādinā	<b>an-antaram</b> vaksyamāṇena nyāyena. syād etat —
0013712	-ādaḥ tatra api indriyasya viśaya-saṃyoga-	<b>an-antaram</b> vikriyā-upajāyamānā viśaya-ākāratvena
0015408	-vyavasāye mano 'nuvyavasāyam kuruta ity	<b>an-antaram</b> smārtam. yathā ca indriya-vyavasāye
0010216	āha — na hy asti ity-ādi. indriya-buddhy-	<b>an-antaram</b> hi sāmānya-ākāreṇa artho buddhau
0015707	ity āśāṅkyā evam uktam. indriya-vṛttau tv	<b>an-antaram</b> iti. indriya-vṛtti-grahaṇena mano-
0005207	mukhya-viśayatvam. kasya punas te viśayāḥ.	<b>an-antaram</b> indriya-jñānasya prakṛtatvāt tasya eva.
0015713	tāsu vṛttiṣu smārtaḥ pratyayaḥ sambhavaty	<b>an-antaram</b> . evaṃ ca iti. viśaya indriya-vyavasāyo
0013311	anena artha-āpatti-samām jātim upanyasyati.	<b>an-antareṇa</b> api ca ity-ādinā bhinneṣv api nīla-
0010504	a-doṣo na sukha-ādi prameyam vā iti, ya ukto	<b>'n-antaro</b> 'pi hetur a-siddha iti, tena manasa
0008411	jñānāni pūrva-pūrva-jñāna-ālabhanāny	<b>an-antāni</b> prasajyanta ity arthaḥ. tathā sati ko
0015013	yuktam, mā bhūc chabda-ādīnām vyakti-bhedena	<b>an-antyād</b> an-antam indriyam iti. nanu śabda-ādi-
0001009	abhirati-pūrvako 'śuci-sthāna-parigrahaḥ.	<b>an-anya-sattva-neyasya</b> abhirati-pūrvakaś ca
0001006	trṣṇām eva prādhānyena evam avagatavān. yo	<b>'n-anya-sattva-neyasya</b> abhirati-pūrvako hīna-
0017214	-āder āśrayānāt. yathā go-śabda go-jātāv eva	<b>an-anya-sādhāraṇam</b> gamanam āśritya vyutpādita iti
0001208	ity ucyate. tasya evaṃ-vidhād upāya-abhyāsād	<b>an-anya-sādhāraṇād</b> duḥkha-hetor vāsanā api na
0014307	ity a-siddhim āha. yac chabda-ādibhyo	<b>'n-anything</b> , tac chrotra-ādi-vṛtti-grāhyam, śabda-ādi
0014309	na anyac ced ity-ādi. yac chabda-āder	<b>an-anything</b> , na tat tasya kāraṇam, śabda-ādi-vat.
0014307	-ādi-sva-bhāvam iti vyāpaka-a-bhāvaḥ. na,	<b>an-anything</b> ity a-siddhim āha. yac chabda-ādibhyo
0014401	-bhāvāya pravṛtīm vyavasthāpayati iti. atha	<b>an-anything</b> 'pi kārya-kāraṇa-bhāva īṣyate, evaṃ
0014410	iti kārya-kṛṇ na vā ity atra yo vā-śabdaḥ.	<b>an-anything</b> 'pi na grāhyam ity an-eka-antam āha.
0018101	api pratyakṣatvam na yujyate. atha ity-ādi.	<b>an-anything</b> buddhir eva janma iti janma-grahaṇam
0018003	sūtre pratyakṣam uktam. tac ca buddher anyad	<b>an-anything</b> vā syāt. tatra yady anyad īṣyate, tad
0007502	-uttaram eva tu vibhrama-viveka-nir-malam	<b>an-apāyi</b> pāramārthikam pramāṇam tasya eva ca
0008906	tena ālambyate. tataś ca ālabhana-antara-	<b>an-apekṣa-utpattitvāt</b> kena tasya pratyakṣatvam na
0005605	idam eva mānasam ucyata ity āha —indriya-	<b>an-apekṣatvād</b> iti. rūpi-indriya-nir-apekṣatvād
0005608	taj-jātīyatvāt. katham punar indriya-	<b>an-apekṣatve</b> pratyakṣa-śabda yujyate. yāvatā akṣa
0002510	tat punar artha-sāmarthya-apekṣānāt,	<b>an-apekṣāyām</b> vyavadhāna-ādi-bhāve 'pi bhāva-
0003804	siddham bhavati. yadṛcchā-śabdeṣv ity-ādi.	<b>an-apekṣita-jāty-ādi-pravṛtti-nimittā</b> yadṛcchā-
0007206	sva-saṃvedyam asti sva-rūpam, tathā api tad	<b>an-apekṣya</b> jñānasya bāhye prameye viśaya-ābhāsātā
0009509	saty api tasmims tasya apy a-dṛṣyatvena	<b>an-abhidheyatvāt</b> kutaḥ pratyakṣatā iti
0011808	kāraṇa-kāraṇam ca ity etat. sva-āśrayeṇa	<b>an-abhivyakteṣu</b> guṇa-karmasu jñānam na upajāyate.
0001809	-viśeṣaṇa-viśiṣṭena śaikṣebhyaḥ, teṣāṃ	<b>an-abhisamśkārikāyāḥ</b> sat-kāya-dṛṣṭer a-prahāṇāt,
0015810	smārtaḥ sambhavati. bhavatas tu tathā teṣāṃ	<b>an-abhyupagamāt</b> , tad-a-sambhava eva. atha sva-
0011213	phala-a-bhāvaḥ, jñānasya phalatvāt. jñānād	<b>an-artha-antara-phala-vādinaś</b> ca yathā sva-mate
0011707	prasiddhi-liṅga ātmā. prasiddhir jñānam ity	<b>an-artha-antaram</b> . tasyāś ca prasiddher guṇatvam a
0006102	iti cet, na, artha-sannikarṣa-grahaṇād eva	<b>an-artha-sambhūtasya</b> dvi-candra-ādi-jñānasya
0017407	yad an-arthakam, na tat kartavyam, tad-anya-	<b>an-arthaka-vat</b> . tathā ca buddhi-janma-grahaṇam iti
0007708	viśaya-jñānam sambadhyeta, tasya upādānam	<b>an-arthakam</b> syāt, vinā api tena viśaya-jñāna-
0015314	mānaso vyavasāyaḥ syāt, anu-śabda-prayogo	<b>'n-arthakaḥ</b> syāt, indriya-vṛtteḥ kenacit prāg an-
0012002	atidiśyata iti. tad a-yuktam, viśeṣa-atideśa-	<b>an-arthakatva-prasaṅgāt</b> . saṃśaya-anumāna-ādibhir
0017407	buddhi-janma iti kiṃ punar ity anena api yad	<b>an-arthakam</b> , na tat kartavyam, tad-anya-an-arthaka
0000905	-ātyantika-duḥkha-viyoga-prārthana-ākāra-	<b>an-alpa-kalpa-abhyāse</b> na sātmi-bhūtā karuṇā. śloke
0004214	dve vijñāne vartete, tayoh sva-bhāva-bhedam	<b>an-avadhārayan</b> pratipattā mohād aikyam
0009404	vyapadiśyata iti, a-tad-ābhāsatvena tasya	<b>an-avadhāritatvāt</b> . artha-rūpa-viviktam ity-ādi.
0003509	īṣyata ity anena prāk-pakṣa-virodham āha,	<b>an-avasthāyā</b> vyavasthāyā nirākaraṇāt. smṛta-ādi-
0013810	-nimittam pravṛttā ity arthaḥ. indriya-	<b>an-avasthā</b> iti. ānanyam indriyāṇām prasajyata
0008409	apy anyena iti. ato jñāna-antareṇa anubhave	<b>'n-avasthā</b> jñānānām. eka-jñāna-abhinirhṛtāyām eva
0006605	sādhanaṃ sarvā vā kriyā sarvasya sādhyā,	<b>an-avasthā-prasaṅgāt</b> , kiṃ tarhi tasyāḥ kriyāyās
0008209	ākāratam prati saṃśayo na bhavaty eva iti na	<b>an-avasthā</b> . smṛter uttara-kālam ca ity-ādi.
0008205	evaṃ taj-jñāna-ādiṣv api sādhanam vācyam ity	<b>an-avasthā</b> syāt. na etad asti. yasya hi jñānasya
0018104	uktam. tathā hi kṣaṇikatvena uttara-kāle	<b>'n-avasthānād</b> buddher jāyamānāyā eva prāmānyam,



0004707	-ādi. sva-saṃvedyam an-āgamikam. a-nirdeśyam	<b>an-ākhyeyam.</b> atha vā sva-saṃvedyam ity ukte kiṃ-
0016707	a-sattvāt, tathā api tasya sphuṭa-aṭīta-	<b>an-āgata-artha-pratibhāsasya a-vikalpatvād a-</b>
0016704	pada-artha-vyavasthā kriyate. tad evam aṭīta-	<b>an-āgata-artha-ṣiṣyaṃ pratyavamarśa-jñānam yogi-</b>
0016610	pāramparyeṇa. yac ca asya aṭīta-upakāryatvam	<b>an-āgata-upakāritvaṃ ca vyavahitam itarac ca, so</b>
0016709	yathā hi bhavadbhiś codanā-janitāyā buddher	<b>an-āgata-dharma-ṣiṣyāyā rūpa-a-grahe 'py a-</b>
0016704	-jñāna-viśeṣa-balād upajāyante, yair aṭīta-	<b>an-āgata-pada-artha-vyavasthā kriyate. tad evam</b>
0016515	tathā api yeṣāṃ pareṣāṃ a-sat-kalpanā-aṭīta-	<b>an-āgata-ṣiṣyaṃ yogi-jñānam a-saty api samprayoge</b>
0016604	viṣayaṃ eva prāg eva ākhyātam. yad apy aṭīta-	<b>an-āgata-ṣiṣyaṃ yogināṃ jñānam ucyate, tasya apy</b>
0016604	jñānam ucyate, tasya apy upacārād aṭīta-	<b>an-āgata-ṣiṣyatvam abhyupeyate. parama-arthatas</b>
0016706	iti kāraṇe kārya-upacārāt tad apy aṭīta-	<b>an-āgata-ṣiṣyaṃ ity ucyate. bhavatu nāma tan nir</b>
0015604	iti. tathā ca uktam — kevalam tv aṭīta-	<b>an-āgatayoḥ kālayoḥ pravartata iti. nanu ca</b>
0016707	tan nir-ṣiṣyaṃ eva, parama-arthato 'ṭīta-	<b>an-āgatayor a-sattvāt, tathā api tasya sphuṭa-</b>
0016210	vṛttir indriyasya bhavati. kevalam tv aṭīta-	<b>an-āgatayor ity-ādi prāg uktam, paścād ayaṃ</b>
0016703	bhāvasya upakārakā upakāryāś ca arthā aṭīta-	<b>an-āgatāḥ, tat-pratyavamarśīni jñānāy a-</b>
0016608	veybhyas tu vyavadhānena, teṣāṃ pāramparyeṇa.	<b>an-āgatānāṃ ca asau bhāvānāṃ upakārakaḥ. ye 'n-</b>
0004706	āha — sva-saṃvedyam ity-ādi. sva-saṃvedyam	<b>an-āgamikam. a-nirdeśyam an-ākhyeyam. atha vā sva-</b>
0014609	sa-avayavaṃ karma-pūrvikā sṛṣṭiḥ sāmsāraś ca	<b>an-ādir vyākhyā-bhedaḥ sva-yūthyair mata iti.</b>
0012302	eka-ṣiṣyatā syāt. ātma-maṇaḥ-sannikarṣas tv	<b>an-ālabanaḥ. tasya samavāyi-kāraṇāt ko 'nyo</b>
0005204	ṣiṣyā eva, tat kim-arthaṃ ṣiṣya-grahaṇam.	<b>an-ālambyamāna-rūpa-ādi-vyavaccheda-artham, na hy</b>
0001302	ca praśastam ity ucyate. tac ca duḥkha-	<b>an-āśrayaṇaṃ nairātmya-dṛṣṭeḥ sv-abhyastatvāt.</b>
0001403	tu nindyata eva. śaikṣās tu yady api duḥkha-	<b>an-āśrayeṇa yukti-niścitena ca mārgeṇa praśastaṃ</b>
0017510	-antaram api. yathā ca ṣiṣyasya anyena	<b>an-indriyeṇa api yogaḥ, evam indriyasya apy</b>
0010401	api ity-ādi. anena etad darśayati — na	<b>an-iṣṭa-nivṛttaye '-vyapadeśya-ādi-grahaṇam, kiṃ</b>
0012704	prasaṅgam āha. asya eva sādhyā-viparyaye	<b>'n-iṣṭaṃ prasaṅgayann āha — tad yadi ity-ādi.</b>
0017313	-pakṣa eva āśrayaṇīyaḥ. tataś ca yathā-uktam	<b>an-iṣṭaṃ prasajyata iti. vṛtti-kāro buddhi-janma</b>
0007105	-anurūpaṃ hy arthaṃ pratipadyata iṣṭam	<b>an-iṣṭaṃ vā iti iyaty ucyamāne sva-saṃvedanam eva</b>
0007101	saṃvedana-anurūpaṃ arthaṃ pratipadyata iṣṭam	<b>an-iṣṭaṃ vā ity etāvad eva kiṃ na uktam. kiṃ yadā</b>
0007005	arthaṃ pratipadyate pratipattā iṣṭam	<b>an-iṣṭaṃ vā. tasmāt sva-saṃvittīḥ phalaṃ yujyate.</b>
0013204	-tadvantaś ca. sva-bhāva-pratirūpakāḥ.	<b>an-iṣṭam anuṣajyata iti. prasaṅga-vyājena</b>
0014401	'pi kārya-kāraṇa-bhāva iṣyate, evaṃ saty	<b>an-iṣṭam idam āpadyata iti darśayann āha —</b>
0011603	grahītā ca. artha-antara-phala-vādina idam	<b>an-iṣṭam evaṃ sati prasajyata ity āha — yady</b>
0017206	rajaḥ-prabhṛtiṣu prasaṅgaḥ. kiṃ punar atra	<b>an-iṣṭam. yadi hi rajaḥ-prabhṛtibhiś cakṣur-ādi-</b>
0001608	sva-rasa-vāhiny abhūt, sā sugata-avasthāyām	<b>an-ukta-siddhā eva iti na uktā. tayā hi vinā na</b>
0004305	abhidhīyate   katham tat kalpanā-apoḍham	<b>an-uktaṃ gamyate katham    iti. tad etad kalpanā-</b>
0000506	te tathā-vidhaiḥ sukham eva upalakṣyante. ye	<b>'n-uktaṃ api nāma dur-avabodham arthaṃ diṅ-mātra-</b>
0000411	ya eva udghaṭita-jño diṅ-mātra-darśanena apy	<b>an-uktaṃ abhyūhitum arthaṃ samarthaḥ, tasya eva</b>
0005102	-mata-apekṣe viśeṣaṇe sva-matena lakṣaṇam	<b>an-uktaṃ eva syāt. tataś ca lakṣaṇaṃ pratyakṣasya</b>
0012303	samavāyi-kāraṇāt ko 'nyo ṣiṣyaḥ syād ity	<b>an-uttaram etad. ṣiṣya-bhede ko doṣa ity āha</b>
0001706	-duḥkha-hetu-nirodhe saty uttara-duḥkha-hetv-	<b>an-utpatti-lakṣaṇo 'vasthā-viśeṣaḥ. mārgo</b>
0001214	-sātmye 'vasthitasya uttara-duḥkha-hetv-	<b>an-utpatti-lakṣaṇo 'vasthā-viśeṣaḥ, yasya nirodha</b>
0005402	ṣiṣyāi-kṛte hi samayaḥ śakyate kartum. na ca	<b>an-utpannaṃ rāga-ādy-ātmānaṃ saṃvittir ṣiṣyāi-</b>
0005403	-karoti, rāga-ādy-ātma-rūpatayā tasyā apy	<b>an-utpannatvāt. utpanne 'pi rāga-ādy-ātmani</b>
0003112	na vartante, na te vastu-dharmāḥ. tad yathā	<b>an-utpāda-ādaya iti. na ayaṃ doṣaḥ, vastuna eva a</b>
0001305	sugataḥ. a-punar-āvṛttis tu janma-doṣa-	<b>an-utpādaḥ. sa ca tad-dhetoḥ pūrva-uktasya a-</b>
0010009	mano-vijñāne sa tathā pratibhāsate. tathā hy	<b>an-udaka-ādi-sva-bhāvam api bhūta-saṅghātam udaka</b>
0005908	mṛga-tṛṣṇā-ādiṣu yā toya-ādi-kalpanā, sā na	<b>an-udaka-vyavacchedāya udake kṛtaṃ saṅketa-mātram</b>
0015814	-abhidhānāt. atha vā andhāni padāny	<b>an-unmīlita-arthāni yatra vākye, tat tathā-uktam.</b>
0015214	na syāt, saha-utpannasya upakāritva-a-yogād	<b>an-upakāriṇaś ca dvāra-bhāva-an-upapatteḥ. anyathā</b>
0008611	ca tena sa viracitaḥ, tathā api prathamam	<b>an-upajāta-prajñā-atiśayena satā. paścād</b>
0000706	tataḥ siddhiḥ, tad-upadeśa-darśanāt.	<b>an-upadiṣṭasya tv anumānasya katham. tasya api</b>
0003910	cakṣurvac ca kāraṇatvaṃ na prasiddham ity	<b>an-upanyāsaḥ. kāraṇa-antara-upalakṣaṇa-mātraṃ vā</b>
0017611	atha ghrāṇa-vijñānam, dravya-ṣiṣyatva-	<b>an-upapattīḥ. sva-matena tu jāti-dravyayor apy a-</b>
0015215	-a-yogād an-upakāriṇaś ca dvāra-bhāva-	<b>an-upapatteḥ. anyathā mano-vyavasāyo 'pi indriya-</b>
0007001	ṣiṣya-bhedāt. ataḥ sva-saṃvitteḥ phalatvam	<b>an-upapannaṃ iti manyamānasya praśnaḥ. tad-rūpo</b>
0007405	-sāmarthyāt te tathā eva utpannā iti, yato	<b>'n-upapluta-darśanais tad-deśa-sannihitais tathā</b>
0002803	na eva vā pravarteta, sāmānyasya kvacid	<b>an-upayogāt. pravartate ca sva-lakṣaṇe tat-sādhyā</b>
0017709	a-sādharmaṇena iti. sādharmaṇasya kvacid	<b>an-upayogād ity uktam. tad etena a-nirdeśyam eva</b>
0002106	pramāṇasya darśayati. anyathā tad-	<b>an-upayogino vyutpādanaṃ vyartham ity a-kartavyam</b>
0001103	ca a-snehavataḥ kvacid dveṣaḥ, ātma-ātmīya-	<b>an-uparodhiny uparodha-pratighātini ca tad-a-</b>

0013112	mānasam sāmānya-jñānam ity asya bhedasya	<b>an</b> -upalakṣaṇāt. tulya-gocaratā iṣṭā ced ity
0013111	ato na an-eka-anta ity abhiprāyaḥ. tasya	<b>an</b> -upalakṣaṇād iti. bhinna-pada-artha-viṣayam
0006010	utpāda-kāla-vibhāgam dur-avadhāratvād	<b>an</b> -upalakṣayataḥ pratyakṣe eva ete iti kasyacin
0013101	-prāptam ghaṭa-ādi-dravyam iti sva-bhāva-	<b>an</b> -upalabdhim āha. yatra āloka-a-grahaḥ, tatra
0000809	a-sambhavya jñātum a-śakyatvāt, īdr̥ṣesu ca	<b>an</b> -upalabdher hetutva-a-yogāt, pumstva-ādi-
0000313	upadeṣṭari. na asti ca asya tat. vyāpaka-	<b>an</b> -upalambhaḥ. asya a-siddhim udbhāvitum āha —
0014505	-eka-samsthāna-a-bhāva-vyavahārāya sva-bhāva-	<b>an</b> -upalambham āha. sa eva ity-ādi. yataḥ
0015703	tāvan niyatam abhyupeyaḥ, anyathā tad-	<b>an</b> -upalambhe 'rtha-upalambho 'pi na syād ity
0015208	mano-vṛtteḥ pratyakṣatva-prasaṅgo viśeṣa-	<b>an</b> -upādānāt. yo 'py āha — manasā adhiṣṭhitā iti
0013403	artha-āpatti-samām nirasyati. syād etat —	<b>an</b> -eka-anta ity anena na hetor vyabhicāra uktaḥ,
0013110	na bhāva-guṇatvayoḥ pratyakṣam iti. ato na	<b>an</b> -eka-anta ity abhiprāyaḥ. tasya an-upalakṣaṇād
0013406	ity ata āha — na ca ity-ādi. na ca atra	<b>an</b> -eka-anta iti na ayam niyamo vyabhicārī ity
0013104	ity-ādi. bhāva-guṇatvābhyām yaḥ prāg	<b>an</b> -eka-anta uktaḥ, tat-parihārāya upanyāsaḥ.
0013103	kaiścit prātibhis tasya grahaṇāt, na tena	<b>an</b> -eka-antaḥ. tathā viśeṣyān ity-ādi. bhāva-
0013311	cākṣuṣaḥ syāt. na ca evam iti ato 'py	<b>an</b> -eka-antaḥ. dr̥ṣṭo hi ity anena artha-āpatti-
0013211	api sārvendriyam syāt. na ca iṣyate. tasmād	<b>an</b> -eka-antaḥ. dravya-vṛtter ity-ādi. dravya-
0014410	yo vā-śabdaḥ. an-anyatve 'pi na grāhyam ity	<b>an</b> -eka-antam āha. tat-parama-aṅgur iti śabda-
0012513	iva ity anena api bhāva-guṇatvābhyām	<b>an</b> -eka-antam āha. bhāva-guṇatvayor āśrayā rūpa-
0014412	pradhānam ca gr̥hyate. na ca ity-ādinā apy	<b>an</b> -eka-antam āha. yataḥ kāryatva-kāraṇatva-ādayo
0004507	ādi-vijñānam janyate, na svakena eva. tasmād	<b>an</b> -eka-artha-janyatvāt sva-arthe sāmānya-gocaram
0004412	-artha-janyatvād ity-ādi. tatra iti śāstre,	<b>an</b> -eka-artha-janyatvād ity an-eka-parama-aṅgu-
0004411	ubhayasya apy eka-parihāram āha — tatra	<b>an</b> -eka-artha-janyatvād ity-ādi. tatra iti śāstre,
0015410	indriyam samvedayate smārayati ity arthaḥ,	<b>an</b> -eka-arthatvād dhātūnām. dvitīyaś ca hetumaṅ-
0009204	paraspara-anugr̥hītās tathā pratibhāsanta ity	<b>an</b> -eka-ākāra-artha-vādinah kadācid a-siddhatām
0009507	prāk teṣām eva dravya-satām tad rūpam ity	<b>an</b> -eka-ākāra-artha-vādino matam āśaṅkyā tasya
0007505	na hi tattvataḥ kasyacid dharmasya	<b>an</b> -eka-ākāra-darśana-ātmako vyavahārāḥ sambhavati,
0006902	vijñānāny upalabhyante. na ca ekam vastv	<b>an</b> -eka-ākāram, an-ekatva-prasaṅgāt. ato na
0007408	karmaṇaḥ samvedanam darśanam. kim-bhūtam.	<b>an</b> -eka-ākāram. an-ekā ākāra yasya, tat tathā-
0006815	sarva-jñānānam eka-ākāra-prasaṅgāt.	<b>an</b> -eka-ākārās tu vijñaptayaḥ. tathā hy ekasminn
0015001	eko 'sya iti śabdasya eka-deśena viṣayatve	<b>'n</b> -eka-ātmakatva-nivṛttim a-sambhāvayan pṛcchati
0012714	punar asya eva spaṣṭi-karaṇāya dravyasya	<b>an</b> -eka-indriya-abhyupagame 'bhyupeta-bādhā
0012600	parihārah. akṣa-an-ekatva-vaiyarthyaḥ ity	<b>an</b> -eka-indriya-kalpanāyā nir-nimittatvād ity
0017908	-viṣaye 'pi indriya-antaram pravartate. tato	<b>'n</b> -eka-indriya-kalpanāyā vaiyarthyaḥ syāt. phalam
0012708	an-eka-indriya-grāhyatve hetuḥ, na	<b>an</b> -eka-indriya-kalpanāyām hetur ity arthaḥ, yato
0012502	ca dravyam ity vyāpaka-viruddhaḥ prasaṅgaḥ.	<b>an</b> -eka-indriya-grāhyatvam tu dravyasya, darśanam
0012504	— rūpa-ādiṣv api bheda-vyavasthāyā	<b>an</b> -eka-indriya-grāhyatvam nibandhanam. yadi ca
0012707	iva cakṣuṣā grahaṇam ity ato na bhinnatvam	<b>an</b> -eka-indriya-grāhyatve hetuḥ, na an-eka-indriya-
0012713	tad evam sthitam etat — na dravyam	<b>an</b> -eka-indriya-grāhyam asti. punar asya eva
0012501	yadi ca ity-ādi. asya ayam arthaḥ —yad	<b>an</b> -eka-indriya-grāhyam, na tad ekam, rūpa-ādi-vat.
0012710	a-yuktam āpadyate, yad uktam — bhinnatvād	<b>an</b> -eka-indriya-grāhyā rūpa-ādaya iti. kim tarhi
0012803	nirāsa-param, yad āha — evam hi rūpa-ādayo	<b>'n</b> -eka-indriya-grāhyāḥ prāpnuvanti iti. na
0012711	tarhi indriya-antara-artha-a-grahaṇam iti.	<b>an</b> -eka-indriyatve hetur iti sambandhaḥ. yadi hi
0011216	'nyat phalam bhavati. nanu ca niścaya-jñānam	<b>an</b> -eka-jñāna-antaritād anusmaraṇa-vikalpād an-
0013207	eka-dravyatvād ity-ādi. dravyam hy a-dravyam	<b>an</b> -eka-dravyam ca iṣyate, na tv eka-dravyam
0013209	na asti, yathā parama-aṅv-ākāśa-ādikam.	<b>an</b> -eka-dravyam tu dravyam, yasya an-ekam dravyam
0004412	tatra iti śāstre, an-eka-artha-janyatvād ity	<b>an</b> -eka-parama-aṅgu-janyatvād ity arthaḥ. sva-hetu-
0003005	prameya-bahutvād vā, ekasminn eva vā viṣaye	<b>'n</b> -eka-pramāṇa-avatārāt. tad ubhayathā api pareṇa
0002513	ca viṣaya-bahutvād vā, ekasminn api viṣaye	<b>'n</b> -eka-pramāṇa-avatārād vā. na tāvad viṣaya-
0003007	darśitam yat tarhi ity-ādinā granthena. eka-	<b>an</b> -eka-pramāṇa-nirāso vā prameya-dvaya-darśanād
0017708	hi ity-ādinā hetum āha. etac ca dharmiṇo	<b>'n</b> -eka-rūpasya ity atra antare vyākhyātam. a-
0004616	eva nir-vikalpatvam samarthayate —dharmiṇo	<b>'n</b> -eka-rūpasya iti. artha-antara-vyāvṛtti-
0004701	sāmānya-rūpā jñeyatva-ādayaḥ, tad-apekṣayā	<b>an</b> -eka-rūpasya ity uktam. na punar aṃśavān asau
0015003	indriya-artho viśiṣṭo hi iti kāraṇam āha.	<b>an</b> -eka-rūpe hi iti śabdatva-guṇatva-sattva-ādi-
0000405	vistara iti yāvat. punas tantreṇa āvṛtter	<b>an</b> -eka-śakter vā asya eva ayam aparo 'rthaḥ.
0014504	tac ca samsthānam viṣaya-antare na asti.	<b>an</b> -eka-samsthāna-bhedena iti nīla-pīta-ādi-
0004003	vijñāna-sādhāraṇaḥ, nava-candra-ādi-prekṣāsv	<b>an</b> -eka-santāna-cakṣur-ādi-vijñāna-kāraṇatvāt tat-
0011705	sambandhena iti. vṛtti-kāra-mata-bhedena	<b>an</b> -eka-sambandhāḥ. tatra kvacit sambandhe
0014815	etena yad eka-ākāram jñānam na tad bhinna-	<b>an</b> -eka-śva-bhāva-viṣayam, caitanya-jñānavat, tathā
0014902	ity abhiprāyaḥ. vijāti-pariṇāmo vilakṣaṇa-	<b>an</b> -eka-śva-bhāvānām a-bhinna-eka-śva-bhāva-āpattiḥ.

0014811	ity eka-rūpā. kuto na yujyata ity āha —	<b>an-eka-svābhāvya</b> iti. atha vā bhinnam an-ekaṃ
0004604	eka-rūpa-āyatana-ādi-saṅgrāhe 'pi na	<b>an-ekaṃ</b> dravyaṃ yugapad grhyate, api tu krameṇa
0013209	-ādikam. an-eka-dravyaṃ tu dravyam, yasya	<b>an-ekaṃ</b> dravyaṃ āsrayaḥ, yathā ghaṭaḥ. sa hy an-
0004511	śabdena āyatana-sva-lakṣaṇa-śabdena ca uktam	<b>an-ekaṃ</b> parama-aṇu-vastu tad eva pratiniyata-
0004510	-jñānasya ca viśayaḥ parama-aṇv-ākhyam	<b>an-ekaṃ</b> vastu. tat kathaṃ sāmānya-gocaratvam
0014507	-ādi-jātīnām iṣṭam ekasyām eva ca rūpa-jātāv	<b>an-ekaṃ</b> saṃsthānam iṣṭam, atas tad eva indriya-
0014811	— an-eka-svābhāvya iti. atha vā bhinnam	<b>an-ekaṃ</b> svābhāvyaṃ asya iti bahu-vrīhiḥ. sva-
0013210	an-ekaṃ dravyaṃ āsrayaḥ, yathā ghaṭaḥ. sa hy	<b>an-ekatra</b> samavetaḥ. atra apy ekaṃ dravyaṃ
0006902	na ca ekaṃ vastv an-eka-ākāram,	<b>an-ekatva</b> -prasaṅgāt. ato na arthasya yathā-sva-
0012600	iti. na indriyeṇa tad iti parihāraḥ. akṣa-	<b>an-ekatva</b> -vaiyarthyaḍ ity an-eka-indriya-
0012506	sa na syād iti. grahaṇa-bhedād rūpa-ādīnām	<b>an-ekatva</b> -vyavasthā iti cet, bhavatu, tato 'pi na
0012511	-siddham dravyasya ekatvaṃ rūpa-ādeś ca	<b>an-ekatvam</b> . tat kathaṃ tad anumānena anyathā
0010315	tasya eva syād vyabhicāraḥ. na eṣa doṣaḥ.	<b>an-ekadhā</b> hi vyabhicāra-śabdasya arthaḥ. kvacid
0012600	nir-nimittatvād ity arthaḥ. ekam indriyam	<b>an-ekam</b> arthaṃ sakalaṃ na alam avagantum iti
0012600	arthaṃ paricchettuṃ samartham, na punar ekam	<b>an-ekam</b> artham. an-eke ca rūpa-ādayaḥ. tato na
0012715	— yadi ca ity-ādi. yady a-bhinnam artham	<b>an-ekam</b> indriyaṃ gr̥hṇīyāt, tataḥ sva-viśaya-
0012712	indriya-antareṇa na śakyate grahītum, evam	<b>an-ekam</b> indriyaṃ śakyate kalpayitum iti darśayati.
0012600	arthaḥ. atha api syād iti. evaṃ manyate —	<b>an-ekam</b> indriyaṃ ekam arthaṃ paricchettuṃ
0014405	bhāvau prasaṅgau. tad-viparyayeṇa tu — yad	<b>an-ekam</b> , na tad ekasmāc chabdād a-bhinna-sva-
0014404	ekasmāt sattva-āder a-bhinna-sva-bhāvam, tad	<b>an-ekam</b> , sukha-ādi-vat. tathā ca śabda iti sva-
0014403	-sva-rūpa-vat. tathā ca sattva-ādayaḥ. yad	<b>an-ekasmāt</b> sattva-āder a-bhinna-sva-bhāvam, tad an
0007408	darśanam. kim-bhūtam. an-eka-ākāram.	<b>an-ekā</b> ākārā yasya, tat tathā-uktam. te punar
0012600	samartham, na punar ekam an-ekam artham.	<b>an-eke</b> ca rūpa-ādayaḥ. tato na asti indriya-
0004504	sañcitāḥ saṃhatī-kṛtāḥ. tais tathā-vidhair	<b>an-ekaiḥ</b> sva-pratibhāsā janyanta iti sañcita-
0010314	yato vyabhicāraḥ sādhyasya syāt. prayatna-	<b>anantariyakatvam</b> eva tu kvacid a-nitye na asti
0010312	atha tatra a-bhāvāḥ, evam api prayatna-	<b>anantariyakatvena</b> a-nityatve sādhye sādhy-
0010313	sādhyavyabhicāro na syāt. na hi prayatna-	<b>anantariyake</b> tan na asti, yato vyabhicāraḥ
0014705	iti kṛtvā. sa ca a-bhinna ity-ādīnā	<b>anantya</b> -prasaṅgam. spaṣṭatareṇa iti. sva-artha
0014006	tato niyata-indriya-grāhyatā na ca indriya-	<b>anantyaṃ</b> , pañcatvāt saṃsthānānām. saṃsthānaṃ dvi-
0014507	-ekaṃ saṃsthānam iṣṭam, atas tad eva indriya-	<b>anantyaṃ</b> prasajyate. na eva hi śabda-lakṣaṇebhya
0013816	tataś ca śānta-ghora-mūḍha-śadja-ādi-bhedena	<b>anantiyād</b> an-antam indriyaṃ syāt. yathā hi śabda-
0005110	-rāga-ādi-sva-saṃvittiḥ. saṃvedyate jñāyate	' <b>nayā</b> iti saṃvittiḥ. saṃvitteḥ pratyekam
0004709	hi yac ca śabdaṃ jñānaṃ yac ca aindriyam	<b>anayor</b> bhinnāḥ pratibhāsaḥ, spaṣṭa-a-spaṣṭatvāt.
0002904	nīla-ādi sva-lakṣaṇam, a-nityatā sāmānyam.	<b>anayoḥ</b> saṅkareṇa grahaṇān na tat sāmānyam eva sva
0007513	jñānaṃ pūrvam eva āvir-bhavati, paścād	<b>anala</b> -pratibhāsi. na hi tat prāg dhūma-
0000302	ṭṛṇ-ṭṛcau śaṃsi-kṣad-ādibhyaḥ sañjñāyām ca	<b>aniṭau</b> . bahulam anyatra api iti vacanaṭ. duḥkha-
0000804	-puruṣa-pratiśedhāya puruṣatva-ādi-sādhana-	<b>anīkam</b> prayuktam. tat kathaṃ tatra stotra-
0015314	indriya-vṛttāv eva mānaso vyavasāyaḥ syāt,	<b>anu</b> -śabda-prayogo 'n-arthakaḥ syāt, indriya-
0015404	eva atra arthaḥ. sa eva ca upakāraḥ. na ca	<b>anu</b> -śabdasya ānarthakyam, ānantarya-arthatvāt. na
0007902	sva-rūpam a-jahad eva tad viśaya-ākāram	<b>anukaroti</b> iti darśana-artham etad uktam. sva-
0007905	a-viśiṣṭam a-viśeṣitam bhavet. viśaya-	<b>anukāra</b> -anurakta-viśaya-jñāna-ākāratvena viśeṣeṇa
0004809	āsraya-bhedād iti. kasyacid artha-ākārasya	<b>anukārāc</b> chābdasya eva eka-viśayatvaṃ na cakṣur-
0008103	viśayatvāt. gr̥hyante ca tāny apy artha-ākāra-	<b>anukāritayā</b> . tathā hy uttara-uttarasya jñānasya
0004810	iti cet, na, tatra api jñeyatva-ādy-	<b>anukāritvam</b> asty eva. yā api iyaṃ kalpanā yadi
0004810	hi tāni parasparam arthasya kañcana-ākāram	<b>anukurvanti</b> iti cet, na, tatra api jñeyatva-ādy-
0015411	-ṇij iha veditavyaḥ. indriyaṃ hi smaraṇa-	<b>anukūlam</b> manasa upakāraṃ kurvāt tat prayunkta iva
0002116	vipratipannā iti. ca-śabdena yasmād ity etad	<b>anukṛṣyate</b> . viruddhaṃ pratipannā vipratipannāḥ,
0007601	dahana-ākāra-jñāna-janana-vāsana-viśeṣa-	<b>anugata</b> eva hi citta-santāno dhūma-ābhāsāṃ dhiyam
0004209	-pratibhāsya eva vijñānaṃ syāt, na sarva-dig-	<b>anugata</b> -pratibhāsam. atha ca cakra-ābhāsaṃ
0005507	tato yat tad eva hlāda-paritāpa-ādy-ākāra-	<b>anugataṃ</b> sukha-ādi iti siddhaṃ sukha-ādi jñāna-
0007907	ity arthaḥ. yadi hy ālambanena ātmīya-ākāra-	<b>anugataṃ</b> sva-jñānam utpādyata ity etad asti, tadā
0006902	-bhedenā paṭu-mandatā-ādibhir ākārair	<b>anugatāni</b> vijñānāny upalabhyante. na ca ekaṃ
0013913	-grāhyam, api tu tasya eva pariṇāmo buddhy-	<b>anugama</b> -nimittaṃ sādṛśyaṃ nāma jātiḥ. sā ca sarva
0003512	tad yathā ity evam-ādīnā hetoḥ sādhyena	<b>anugamaṃ</b> dṛṣṭānte darśayati, tadvad iti pramāṇa-
0009312	-aṇavaś ca samudāya-avasthā eva paraspara-	<b>anugrhitā</b> hetavo jñānasya. tato yasya tad
0009203	sa parama-aṇūnām ākāraḥ. ta eva hi paraspara-	<b>anugrhitās</b> tathā pratibhāsanta ity an-eka-ākāra-
0000104	prathita-guṇo jayati ca ārya-gaṇaḥ    param	<b>anugrhaṇan</b> prāptaiḥ parato 'pi hi vastubhiḥ satām
0000501	-ādīnā tu uttara-ardhena na itareṣām anena	<b>anugraho</b> bhavati iti. tīrthya-tarka-bhramitā
0016015	pratyakṣam syāt. atha api — indriya-kṛtam	<b>anugraham</b> apekṣya bāhye 'rthe manaḥ pravartate na

0016007	pravartamānaṃ mana indriya-vṛtti-kṛtam	<b>anugrahaṃ</b> na apekṣate, evaṃ sati indriyāṇāṃ
0011812	indriya-mano- 'rtha-sannikarṣās tu tasya	<b>anugrahakāḥ</b> . kecit tv iti. jñānasya hi pramāṇatve
0009509	doṣa-antara-abhidhitasayā pratyakṣatā	<b>anujñātā</b> . samprati saty api tasmimś tasya apy a-
0000901	-sambhavāt. yo yat-sādhanam a-viparītam	<b>anutiṣṭhati</b> , tasya sambhavati tat-prāptiḥ. tad
0000901	tad yathā ārogya-sādhanam a-viparītam	<b>anutiṣṭhann</b> āturaḥ. prāmānya-sādhanam a-viparītam
0006513	asti sādhyam sādhanam vā, pratīti-rūpa-	<b>anupātitvāt</b> sarvatra sādhyā-sādhanā-vyavahārasya.
0001315	ity-ādi. tatra bāhya-vīta-rāgā ātma-darśana-	<b>anupātena</b> duḥkha-āśrayeṇa mārgeṇa gamanāt, tad-
0004404	syāt. sāmānya-buddhir hi niyataṃ vikalpena	<b>anubadhite</b> . na hi sāmānyam vastu-sat siddha-anta
0001302	a-punar-āśrayatvena. loke hi sukhaṃ tad-	<b>anubandhi</b> ca praśastam ity ucyate. tac ca duḥkha-
0005301	tad yathā-ukta-viṣayam eva ity avagaccha.	<b>anubhava</b> -ākāra-pravṛttam iti. anubhūyate 'nena
0005304	tena anubhava-ākāreṇa pravṛttam utpannam	<b>anubhava</b> -ākāra-pravṛttam. etad uktaṃ bhavati —
0007713	evam uktam. paro hi viṣaya-jñānasya	<b>anubhava</b> -ākāram kevalam icchatī. taj-jñānasya tv
0007804	artha-ābhāsam viṣaya-ākāratvāt, sva-ābhāsam	<b>anubhava</b> -ākāratvāt. viṣaya-anurūpa-jñāna-ābhāsam
0007903	darśana-artham etad uktam. sva-rūpaṃ vā iti.	<b>anubhava</b> -ākāram eva vā, na viṣaya-ākāram api.
0007714	tv anubhava-ākāro 'py asti. atra ca buddher	<b>anubhava</b> -ākārasya siddhatvāt sa na sādhyate. na
0005304	pūrva-ukta-nyāyena indriya-jñānam eva. tena	<b>anubhava</b> -ākāreṇa pravṛttam utpannam anubhava-
0007713	-ākāram kevalam icchatī. taj-jñānasya tv	<b>anubhava</b> -ākāro 'py asti. atra ca buddher anubhava
0005303	atas tad-vyavacchedāya anubhava-grahaṇam.	<b>anubhava</b> ākāro yasya, tat tathā-uktam. kiṃ punas
0008115	-sambandhināu tad-dvāra-āyātau viṣaya-ākāra-	<b>anubhava</b> -ākārau tṛtīyaś ca sva-ābhāsa-lakṣaṇa
0015306	āha — na eva idam paraspara-saṃvedanam	<b>anubhava</b> -ātmakam uktam, kiṃ tarhi prāpti-sva-
0005311	anubhava-sva-bhāvatvād eva hi rāga-ādāyo	' <b>nubhava</b> -ātmatayā prakāśamānā ātmānaṃ
0005312	-saṃvedanā iti ca vyapadiśyante. atas tad	<b>anubhava</b> -ātmavvam eṣāṃ pramāṇam. yat punar bhāva-
0008304	smṛtiḥ, sā na syāt. syād etat — yathā-	<b>anubhava</b> -ātmavve tulye sāmāgrī-bhedāt sukha-ādi-
0007016	ātmanah prakāśaka ity ucyate. tadvad	<b>anubhava</b> -ātmanā upajāyamānā buddhir ātmanah
0006607	tasya kriyā sādhyā. tatra rūpa-ādau karmaṇy	<b>anubhava</b> -ātmanā sādrśya-ātmano jñānasya tena sva-
0004909	doṣaḥ. artha-ālocana-mātre 'pi hi pratyakṣe	' <b>nubhava</b> -āhita-sāmarthya-bhāvi-smaraṇa-
0007017	eva artho 'vasīyate. na hi yathā-artham	<b>anubhava</b> iti prāg eva uktam. atha sva-saṃvedana-
0005303	yaḥ smṛty-ādīnām ity atas tad-vyavacchedāya	<b>anubhava</b> -grahaṇam. anubhava ākāro yasya, tat
0008005	jñānam ity eṣā smṛtir bhavati. tasyāṃ satyām	<b>anubhava</b> -jñāna-hetur apy arthaḥ smaryate. tataḥ
0007915	kāryam. tad-ākāratve tu sva-bhāvaḥ. viṣaya-	<b>anubhava</b> -jñānam ca atra upalakṣaṇa-mātram. cintā-
0008006	apy arthaḥ smaryate. tataḥ paścād bhrāntīyā	<b>anubhava</b> -jñānam arthena saṃyojya-artha-ākāratayā
0013111	iti. bhinna-pada-artha-viṣayam prāg	<b>anubhava</b> -jñānam. tatas tat-pūrvakam mānasam
0008001	tathā hi yathā viṣaya-jñāna-jñānam viṣaya-	<b>anubhava</b> -jñānasya na kevalām artha-rūpatām
0008009	viṣaya-jñāna-jñāna-ādīni tāni pūrvasya	<b>anubhava</b> -jñānasya yo viṣaya uttara-uttara-jñāna-
0013007	smārtam a-bheda-jñānam iti. yeṣu rūpa-ādiṣv	<b>anubhava</b> -puraḥ-saro ghaṭa iti saṅketaḥ, tat-
0011913	viṣaya-ālocana-arthatvād iti viṣaya-	<b>anubhava</b> -prayojanatvād ity arthaḥ. viṣaya-ālocana
0011916	tac ca nir-vikalpakatvāt. yasya ca viṣaya-	<b>anubhava</b> -mātram prayojanam, tad vicāra-nir-
0008301	tasmād asti dvi-rūpatā jñānasya. anyathā	<b>anubhava</b> -mātreṇa pratyartham a-viśiṣṭeṣu sarva-
0008001	-anubhava-jñānasya na kevalām artha-rūpatām	<b>anubhava</b> -rūpatām vā pratyeti, api tv idṛg-artham
0007816	-anurūpam eva viṣaya-jñānam syād iti na	<b>anubhava</b> -rūpam api. nanu ca na eva kāścid viṣaya-
0013703	-sva-bhāvatām iva āpadyate, tathā vṛttir an-	<b>anubhava</b> -rūpā api caitanya-saṃsargāc caitanya-
0005302	ity anubhavaḥ. ākāra ābhāsaḥ. sa punar an-	<b>anubhava</b> -rūpo 'py asti, yaḥ smṛty-ādīnām ity atas
0013615	pauruṣeḥ bodha ucyate caitanya-rūpo viṣaya-	<b>anubhava</b> -sva-bhāvaḥ. etac ca ātmanah sva-rūpaṃ na
0005310	iti saṃvedanam. grāhaka-ākāra-saṅkhyātam	<b>anubhava</b> -sva-bhāvatvam. anubhava-sva-bhāvatvād eva
0005310	-ākāra-saṅkhyātam anubhava-sva-bhāvatvam.	<b>anubhava</b> -sva-bhāvatvād eva hi rāga-ādāyo 'nubhava-
0008316	iṣṭam. asti tāvaj jñānasya kutaścid	<b>anubhavaḥ</b> . ataḥ smṛtir api syāt. tāvatā tu kutaḥ
0008405	kāryam. syād etad ity-ādīnā jñāna-antareṇa	<b>anubhavo</b> 'bhīṣṭa eva. ataḥ siddha-sādhyata iti
0006814	eva phalaṃ yuktam. na hi yathā-sva-bhāvam	<b>anubhavo</b> 'rthasya, yato yathā asau vyavasthita-
0005301	-ākāra-pravṛttam iti. anubhūyate 'nena ity	<b>anubhavaḥ</b> . ākāra ābhāsaḥ. sa punar an-anubhava-
0008510	na tat pratyakṣam iti. sa tarhy ātma-	<b>anubhavaḥ</b> kutaḥ siddhaḥ. yadi hy anubhavaḥ
0015701	vṛtti-saṃvedanam ca idam a-pūrva eva	<b>anubhavaḥ</b> . tat katham idam para-abhiprāyeṇa uktam
0006914	saṃvedyate. tasya yat sva-saṃvedanam sva-	<b>anubhavaḥ</b> , tat phalaṃ bhaviṣyati. kiṃ kāraṇam iti
0008512	api parokṣatvena a-viśeṣād ātmany ayam	<b>anubhavo</b> na anyatra ity etat parokṣa-upalambhena
0004910	vyavahāro bhavati. vastu-dharmo hy eṣa yad	<b>anubhavaḥ</b> paṭīyān smṛti-bījam ādhatte yādṛśam ca
0016304	indriya-pravṛtti-saha-jo bāhye 'rthe manaso	' <b>nubhavaḥ</b> paścāt smārta iti. apārthikā prāpnoti
0015806	doṣa-antaram āha. yo 'sāv indriya-vṛtty-	<b>anubhavo</b> yat-pūrvakam smārtaḥ pratyayaḥ, sa
0008513	-upalambhena dur-jñānam. tat kuta ātma-	<b>anubhavaḥ</b> . yadi hi grāhya-upalambha-a-siddhāv api
0008402	— kiṃ kāraṇam iti. ātmanā eva jñānasya	<b>anubhavo</b> yuktaḥ, na anyena iti nīscitya āha —
0008403	asya ayam arthaḥ — yatra smṛtiḥ, tatra	<b>anubhavaḥ</b> , rūpa-ādi-vat. asti ca smṛtir iti

0008510	tarhy ātma-anubhavaḥ kutaḥ siddhaḥ. yadi hy	<b>anubhavaḥ</b> sidhyet, tadā ātmani paratra vā iti
0012202	nīscayo na bhavati. saha-kāri-vaikalpāt.	<b>anubhavo</b> hi yathā-vikalpa-abhyāsam nīscayān
0010907	tatra a-sannihitaṃ tena sambandham an-	<b>anubhavat</b> kathaṃ cikitsyeta. atha cikitsā-kāle
0007011	viparītam. kathaṃ punar ātmanā eva ātmānam	<b>anubhavati</b> jñānam. na hi tasya eva karma-karṭr-
0007009	'bhāvād buddhir eva yadā iṣṭam svam ākāram	<b>anubhavaḥ</b> , tadā iṣṭam arthaṃ niścīnoti,
0008311	smṛtir bhavati. ato 'rtha-kṛtaḥ kaścīd	<b>anubhavasya</b> asti viśeṣaḥ, yato vivekena smṛtir
0012204	tad-vāsanā-abhyāsaḥ prakaraṇam ity-ādayo	<b>'nubhavān</b> nīscaya-utpatti-hetavaḥ. teṣāṃ eva tu
0008409	tatra apy anyena iti. ato jñāna-antareṇa	<b>anubhave</b> 'n-avasthā jñānānām. eka-jñāna-
0010302	kim etad ity abhyūha-vikalpaḥ. tataḥ pūrva-	<b>anubhūta</b> -anusāreṇa anusmaraṇa-vikalpaḥ. tad-an-
0006004	pūrva-anubhūta-kalpanā jāyata iti idam pūrva-	<b>anubhūta</b> -artha-kalpanā-jñānaṃ ṛṭṭiyam. sataimiram
0005915	tatra sa eva ayam dhūma iti sambandha-kāla-	<b>anubhūta</b> -artha-kalpanā-pravṛttam jñānam. tat-
0006001	iti sāmānyena anumānāt. smārte 'pi pūrva-	<b>anubhūta</b> -ākāro vikalpa itthaṃ tan mayā anubhūtam
0012207	'sati bhrānti-kāraṇe bhavati. tasmān na	<b>anubhūta</b> ity eva sarva-ākāra-nīscayaḥ. yadi tarhi
0008508	na tat pratyakṣam, parokṣa-vat. tathā ca an-	<b>anubhūta</b> -upalambhaṃ jñānam. viruddha-vyāptaḥ.
0005916	jñānam. tat-phale 'pi līngi-jñāne pūrva-	<b>anubhūta</b> -kalpanā asti, sa eva atra agnir iti
0006004	eva idam āhosvid anyad ity evam-ākārā pūrva-	<b>anubhūta</b> -kalpanā jāyata iti idam pūrva-anubhūta-
0006002	mayā anubhūtam iti. ābhilāṣikam api pūrva-	<b>anubhūta</b> -kalpanāṃ na ativartate, vinā tayā
0015614	sānkhyasya smṛtam jñānam abhīṣṭam.	<b>anubhūta</b> -pūrvam hi smaryate. vṛtti-saṃvedanaṃ ca
0006104	-ādi-jñānaṃ tu siddham eva yathā-pūrva-	<b>anubhūta</b> -samaya-smṛti-bala-pravṛttam a-pratyakṣam
0006106	jñānāyor a-pratyakṣatva-sādhanāya. yat pūrva-	<b>anubhūta</b> -samaya-smṛti-bala-bhāvi, na tat
0010304	-sannikarṣa-utpannam iṣyate, evam sati pūrva-	<b>anubhūta</b> -smaraṇa-an-antaraṃ nīscaya-jñānaṃ
0015902	indriya-arthe 'pi smārto na sambhavati yo	<b>'nubhūtaḥ</b> , kiṃ punar vṛttiṣv an-anubhūtāsv ity
0015905	kuruta iti śāstra-arthaḥ. tato 'n-	<b>anubhūtatvam</b> a-siddham ity āha — hānir vā ity-
0015315	syāt, indriya-vṛtteḥ kenacit prāṅ an-	<b>anubhūtatvāt</b> . atideśo 'py upakāra-mātra-atideśād
0015912	'rthe smaraṇam syāt, tasya manasā pūrvam an-	<b>anubhūtatvāt</b> — dvitīye kṣaṇe mānasa iṣyata iti.
0015708	mano-vṛttir api gṛhyate. smārto na an-	<b>anubhūtatvād</b> ity-ādinā — yad an-anubhūtam, na
0015906	anya-darśane smaraṇam, indriya-vṛtṭiyā	<b>anubhūtatvān</b> manasā ca smaryamānatvāt. tac ca a-
0008502	-antara-saṃvedyatvam smṛtiś ca. tad ekam an-	<b>anubhūtam</b> a-smṛtam eva ca āstām. ato viśaya-
0015909	ayam doṣaḥ, yasya idam matam — na anyena	<b>anubhūtam</b> anyāḥ smarati iti. asmākaṃ tu — eka-
0015910	asmākaṃ tu — eka-santatau jñāna-antara-	<b>anubhūtam</b> api smaryata iti samaya ity a-doṣaḥ. an
0006001	pūrva-anubhūta-ākāro vikalpa itthaṃ tan mayā	<b>anubhūtam</b> iti. ābhilāṣikam api pūrva-anubhūta-
0005008	tatra mano-vijñāne pratyakṣa indriya-jñāna-	<b>anubhūtam</b> eva tad arthaṃ gṛhṇāti iti keṣāñcid
0008509	viruddha-vyāptaḥ. syād etat — yad ātmanā	<b>anubhūtam</b> jñānam, tad eva pratyakṣam bhavati.
0008505	yasya yad-upalambhaḥ parokṣaḥ, na tat tena	<b>anubhūtam</b> . tad yathā devadattasya jñānaṃ
0004911	yādṛśam ca sukha-sādhanam duḥkha-sādhanam vā	<b>anubhūtam</b> , tādṛśa-darśanād asya prabodhe sati tad
0008509	tad eva pratyakṣam bhavati. tena parair yad	<b>anubhūtam</b> , na tat pratyakṣam iti. sa tarhy ātma-
0015708	na an-anubhūtatvād ity-ādinā — yad an-	<b>anubhūtam</b> , na tatra smṛtaḥ pratyayo bhavati. tad
0015908	smarati. sva-mate tarhi katham indriya-jñāna-	<b>anubhūtam</b> manasā smaryata iti cet, parasya eva
0015907	tac ca a-yuktam. na hi devadatta-	<b>anubhūtam</b> yajñadattaḥ smarati. sva-mate tarhi
0008505	tad yathā devadattasya jñānaṃ devadatta-	<b>anubhūtam</b> yajñadattena. parokṣaś ca ātma-
0015911	an-anubhūte vā smārta iti. atha manasā eva	<b>anubhūtasya</b> smaraṇam iṣyate, evam sati an-
0008504	tataḥ sarvāṇi pūrva-kāla-bhāvīni jñānāny an-	<b>anubhūtāni</b> syuḥ, tad-upalambhasya parokṣatvāt.
0015709	-antarīyeṣv an-anubhūteṣu kāma-ādiṣu. an-	<b>anubhūtās</b> ca indriya-vṛttaya iti kāraṇa-viruddham
0015902	yo 'nubhūtaḥ, kiṃ punar vṛttiṣv an-	<b>anubhūtāsv</b> ity api-śabdasya arthaḥ. syād etat
0015912	anubhūtasya smaraṇam iṣyate, evam sati an-	<b>anubhūte</b> 'rthe smaraṇam syāt, tasya manasā pūrvam
0002809	artha-saṃvittih. artha-pratibhāse hi jñāne	<b>'nubhūte</b> 'rtho 'dhigata iti manyate. ata eva
0015911	api smaryata iti samaya ity a-doṣaḥ. an-	<b>anubhūte</b> vā smārta iti. atha manasā eva
0008408	apy uttara-kālam smṛtir drṣṭā. na ca an-	<b>anubhūte</b> smṛtir yuktā. tato 'nyena tad-ālambanena
0008212	yathā hi paraspara-vilakṣaṇeṣu rūpa-ādiṣv	<b>anubhūteṣv</b> anyonya-vivekena smṛtir bhavati, tathā
0015709	bhavati. tad yathā santāna-antarīyeṣv an-	<b>anubhūteṣu</b> kāma-ādiṣu. an-anubhūtās ca indriya-
0008301	a-viśiṣṭeṣu sarva-jñāneṣu bhedenā an-	<b>anubhūteṣu</b> rūpa-jñānam āsīn mama, na śabda-jñānam
0005301	ity avagaccha. anubhava-ākāra-pravṛttam iti.	<b>anubhūyate</b> 'nena ity anubhavaḥ. ākāra ābhāsaḥ. sa
0013011	-aṃśatayā ātma-bhūta iti sva-saṃvittiyā eva	<b>anubhūyate</b> . anyathā kathaṃ sā eva iyaṃ mahatī
0013009	— samudāyo '-vastutvān na kenacij jñānena	<b>anubhūyate</b> . tat kathaṃ tatra smṛtir iti, tasya
0008407	sādhyatam pariharati. yena hi jñānena jñānam	<b>anubhūyate</b> , tatra apy uttara-kālam smṛtir drṣṭā.
0006804	yathā ity-ādi. iha nīla-ādy-ākāra eka eva	<b>anubhūyate</b> . sa vijñānasya ātma-bhūto 'vaśyam
0008503	-yuktam etat. tathā hi yady antyaṃ jñānaṃ na	<b>anubhūyeta</b> , tataḥ sarvāṇi pūrva-kāla-bhāvīni
0002509	-pratyakṣam adhyeti. pratiśedham ca ayam	<b>anumāna</b> -apavādī-kurvan para-loka-āder na
0016805	-upalambhanatvāt tasya. tat-pūrvakatvāc ca	<b>anumāna</b> -ādy api dharmasya a-nimittaṃ bhavati.

0006104	anyathā indriya-jam ity eva vācyaṃ syāt.	<b>anumāna-ādi-jñānaṃ</b> tu siddham eva yathā-pūrva-
0006107	-bala-bhāvi, na tat pratyakṣam. yathā idam	<b>anumāna-ādi-jñānaṃ</b> . tathā ca pūrvake jñāne.
0011108	-ādi pratyakṣa-viśayo na bhavati, tathā apy	<b>anumāna-ādi-viśayatvāt</b> prameyaṃ bhaviṣyati iti.
0012002	-atideśa-an-arthakatva-prasaṅgāt. saṃśaya-	<b>anumāna-ādibhir</b> apy evam utpattis tulyā prāpnoti,
0008710	eva hi tathā-sanniviṣṭebhyas tad bhavati.	<b>anumāna-jñānaṃ</b> apy anena eva nirastam. dhūma-
0008910	idam yujyate, yad uktaṃ vāda-vidhāu —	<b>anumāna-jñānaṃ</b> apy anena eva nirastam. dhūma-jñāna
0005914	kalpanā iti pūrvasmāt pṛthag uktā.	<b>anumāna-tat-phala-ādi-jñānaṃ</b> iti. anumīyate 'nena
0000708	-dharmakam, tan nirodha-dharmakam ity-ādayo	<b>anumāna-prayogā</b> bhagavato dṛśyante. katham evam
0000711	sphuṭam eva avinābhāva ukto bhagavatā. ato	<b>'numāna-lakṣaṇam</b> api bhagavad-upadeśād eva
0002712	sva-lakṣaṇam eva adhigamya ity. yasmād	<b>anumāna-vikalpasya</b> bāhyatayā pratyavabhāsamānam
0003115	kṣaṇikatva-ādayo vidyamānā eva ākārā	<b>anumāna-vikalpe</b> pratibhāsante. sa hi yathā-sthita
0003205	-lakṣmy-ādi-siddhi-vad arthataḥ. sa tv ayam	<b>anumāna-vikalpo</b> yady api sambhavana eva ākārān
0009901	darśayati. kasmān na asti ity āha —	<b>anumāna-viśayatvād</b> ity-ādi. vyapadeśyaṃ hi
0006312	-mātram āsādayati ity-ādi. na ca idam	<b>anumānam</b> , a-līnga-jatvān nir-vikalpatvāc ca. na
0003516	tat-sāmānyam iti. na tarhi viśeṣa-dṛṣṭam tad	<b>anumānam</b> , api tu pūrva-dṛṣṭa-sāmānyena uttarasya
0003313	'nityatā-ādiko dharmiṇo dharmah, nanv evam	<b>anumānam</b> api na pramāṇam syāt. tathā hi na a-
0011906	pratyakṣam līngam ālocya-a-pratyakṣe bhavaty	<b>anumānam</b> arthe, tathā asya eva viśeṣa-smṛtimateḥ
0008901	rūpa-smṛtiḥ, āmla-abhilāṣaḥ, agny-	<b>anumānam</b> ity ālambana-antara-nir-apekṣam ca.
0003607	eva ayam iti pradarśanāt. ato na sāmānyena	<b>anumānam</b> iti. yadi yad eva sādhyam sa eva
0003002	sāmānyato dṛṣṭād anumānāt. tad eva ca atra	<b>anumānam</b> iṣṭam tal-lakṣaṇam ca viśeṣa-dṛṣṭe na
0015110	vṛtṭim saṃvedayate, tadā līnga-a-bhāvān na	<b>anumānam</b> upadeśa-a-bhāvān na āgamaḥ. tasmāt
0000811	viśeṣe ca sāmānya-a-siddheḥ. tasmāc cheṣavad	<b>anumānam</b> etat, vyatirekasya sandehād a-samartham
0013601	iti. kāpilānām ity-ādi. tatra uktaṃ — kim	<b>anumānam</b> eva ekaṃ pramāṇam. na ity ucyate. śrotra
0003108	tasmān na pramāṇa-antaram, api tv	<b>anumānam</b> eva. kiṃ kāraṇam viśeṣeṇa na yojayati.
0002813	pratyakṣam eva, sāmānya-lakṣaṇa-viśayam	<b>anumānam</b> eva, na pramāṇa-antaram. ayaṃ ca artho
0003010	-virodhān na a-pratyakṣa-viśaye pratyāyanāya	<b>anumānaṃ</b> kalpayitavyam ity ekaṃ eva pramāṇam syāt.
0003009	-a-niyamāt. yadā na sāmānya-viśayam eva	<b>anumānam</b> , kiṃ tarhi pramāṇa-antara-viśaye 'pi
0002215	-vipratipattim nirākartum āha — pratyakṣam	<b>anumānaṃ</b> ca ity-ādi. pramāṇa-vyutpādane kartavye
0002408	na eṣa doṣaḥ. atra hi dve vākye. pratyakṣam	<b>anumānaṃ</b> ca ity eka-vākyam, pramāṇe iti dvitīyam.
0002413	praśna-avasara idam ucyate — pratyakṣam	<b>anumānaṃ</b> ca iti, pratyakṣa-anumāne eva te dve
0002318	pramāṇayor dvitvaṃ pratipādyate pratyakṣam	<b>anumānaṃ</b> ca ete pramāṇe eva na pramāṇam pramāṇāni
0002317	punar asya vākyasya arthaḥ. kiṃ pratyakṣam	<b>anumānaṃ</b> ca pramāṇe ity anena pratyakṣa-anumānayoh
0002402	pratyakṣa-anumānayoh pratipādyate pratyakṣam	<b>anumānaṃ</b> ca pramāṇe eva na a-pramāṇe iti. kiṃ ca
0006311	pramāṇam. tad yathā-abhimatam pratyakṣam	<b>anumānaṃ</b> ca. yathā-uktāc ca jñānāt pravṛttaḥ
0007512	ity a-doṣaḥ. atha yad idam kāryāt kāraṇa-	<b>anumānam</b> , tat katham. katham ca na syāt. yato
0002910	vā ity anena api — viśeṣa-dṛṣṭa-ākhyam yad	<b>anumānam</b> , tat pramāṇa-antaram iti darśayati. tad
0007601	-janya eva dhūmaḥ syād iti katham tena agner	<b>anumānam</b> . na eṣa doṣaḥ. dahana-ākāra-jñāna-janana
0015207	tāvad iha pramāṇa-antara-samuccaya-artho	<b>'numānaṃ</b> pramāṇam śrotra-ādi-vṛttiś ca iti. mano-
0003404	niścayam utpādayat tatra pravartanāya	<b>anumānaṃ</b> pramāṇam ity a-samānam. atha dvitīye
0007413	prameyam. līnga-je 'pi grāhaka-ākāro	<b>'numānaṃ</b> pramāṇam, vyakti-bheda-anuyāyī iva a-
0007604	hetu-dharma-anumānena rasa-āde rūpa-ādi-vad	<b>anumānaṃ</b> bhavati ity a-codyam. āha ca ity-ādinā
0005914	-phala-ādi-jñānaṃ iti. anumīyate 'nena ity	<b>anumānam</b> , līngam. tatra sa eva ayaṃ dhūma iti
0002907	pratyakṣam, sāmānyasya api grahaṇāt, na apy	<b>anumānam</b> , viśeṣasya api grahaṇāt, vinā api
0003605	dṛṣṭānta-dārṣṭāntikau, tatra tayoh sāmānyena	<b>anumānaṃ</b> sambhavati. iha punar ya eva dṛṣṭāntaḥ,
0011110	sulabhatvāt. sveṣu tu yadā līnga-a-bhāvān na	<b>anumānam</b> , sādṛśya-a-bhāvān na upamānam, upadeśa-a-
0002305	kuta iyam āśānkā. evaṃ tarhi yathā pratyakṣa-	<b>anumānayor</b> asmad-abhimatāt sva-rūpād anyad eva
0002403	tayor dvitvasya siddhatvāt. na hi pratyakṣa-	<b>anumānayor</b> dvitvaṃ prati kasyacid vipratipattiḥ.
0002401	pramāṇāni ca iti. atha prāmāṇyam pratyakṣa-	<b>anumānayoḥ</b> pratipādyate pratyakṣam anumānaṃ ca
0002318	anumānaṃ ca pramāṇe ity anena pratyakṣa-	<b>anumānayoḥ</b> pramāṇayor dvitvaṃ pratipādyate
0002302	na nirākriyeta kevalam pratyakṣa-	<b>anumānayoḥ</b> sva-rūpaṃ vyutpādyeta, tadā pareṣām
0002504	na anumeyatām atipatati. kiṃ ca	<b>anumānasya</b> a-prāmāṇye śāstra-praṇayanam na syāt.
0006307	vitatha-pratibhāsitvāt prāmāṇyam na iṣyate,	<b>anumānasya</b> api tarhi na iṣṭavyam ata eva. na ca
0002511	-ādi-bhāve 'pi bhāva-prasaṅga iti. ato	<b>'numānasya</b> api prāmāṇyam abhyupeyam. tasmān na
0002415	bahutvaṃ vā iti. ekatvaṃ tāvan na bhavati,	<b>anumānasya</b> api prāmāṇyāt. anyathā idam pramāṇam
0009003	matam. atra apy etad eva uttaram. tathā hy	<b>anumānasya</b> api saṃvṛti-sad eva ālambanam. tataś
0000709	'numānasya lakṣaṇam uktaṃ bhavati. yasmād	<b>anumānasya</b> āśrayo 'vinābhāvi līngam. anena ca
0009902	tasya pūrvam a-dṛṣṭatvāt. tac ca sāmānyam	<b>anumānasya</b> eva viśayaḥ, dhūma-ādibhiḥ pūrva-dṛṣṭa
0000706	tad-upadeśa-darśanāt. an-upadiṣṭasya tv	<b>anumānasya</b> katham. tasya api prayoga-darśanād
0000709	bhagavato dṛśyante. katham evam ucyamāne	<b>'numānasya</b> lakṣaṇam uktaṃ bhavati. yasmād

0003416	arthatvād a-doṣaḥ. sāṅkhyena hi viśeṣa-dṛṣṭa-	<b>anumānasya</b> lakṣaṇam uktam — yadā tena eva
0003002	-grahaṇam pramāṇa-antarām sāmānyato dṛṣṭād	<b>anumānāt.</b> tad eva ca atra anumānam iṣṭam tal-
0002804	sva-lakṣaṇe tat-sādhyā-artha-kriyā-prāptaye	<b>'numānāt.</b> tena adhyavasita-tad-bhāva iti gamyate.
0009903	dhūma-ādibhiḥ pūrva-dṛṣṭa-sāmānyena agny-ādy-	<b>anumānāt,</b> na pratyakṣasya, tasya a-sādhāraṇa-
0006001	astī, sa eva atra agnir iti sāmānyena	<b>anumānāt.</b> smārte 'pi pūrva-anubhūta-ākāro vikalpa
0002505	hi śāstram kriyate. sa ca para-avabodho na	<b>anumānād</b> anyato 'vasīyate, pratyakṣasya śārīra-
0015108	a-vyāpītā lakṣaṇasya. syād etat — āgama-	<b>anumānābhyām</b> tad-ubhaya-saṃvedanam. ato 'yam a-
0008915	tadānīm a-sattvād a-janakatvam, tad idam	<b>anumāne</b> 'py a-janakatvam samānam iti idaṃ vacanam
0012015	iti samāno doṣaḥ. tathā hi imam eva doṣam	<b>anumāne</b> 'bhidhāsyati. yadi indriya-artha-
0002413	—pratyakṣam anumānam ca iti, pratyakṣa-	<b>anumāne</b> eva te dve pramāṇe, na tv anye eva kecid
0012511	rūpa-ādeśa ca an-ekatvam. tat katham tad	<b>anumānena</b> anyathā śakyate kartum iti darśayati.
0002801	eva pravartate. anyathā yadi sāmānyam	<b>anumānena</b> paricchinnam syāt, artha-kriyā-arthī
0007604	pratipattur gamayati. atra hi hetu-dharma-	<b>anumānena</b> rasa-āde rūpa-ādi-vad anumānam bhavati
0003210	-viṣayam. ato na pramāṇa-antarām. evam idaṃ	<b>anumānena</b> varṇa-āder a-nityatā-grahaṇam adhikṛtya
0002805	para-rūpeṇa eva adhigatiḥ. ayaṃ tu viśeṣo	<b>'numānena</b> sādharmaṇa-bhūtena para-rūpeṇa arthasya
0002710	ekaṃ prameyam sva-lakṣaṇam. tasya eva	<b>anumānena</b> sāmānyā-ākāra-anurakta-grāhya-amśa-
0011917	na tena nirṇayasya tulya-utpattiḥ, yathā	<b>anumānena.</b> syād etat — vidyamāna-artha-
0007212	ity arthaḥ. atra ca yathā dhūmena agnir	<b>anumānyata</b> ity ucyate, na ca asau sāksāt tena
0001801	pramāṇa-saṃvādāt tad-deśitasya mārḡasya	<b>anumānyate.</b> a-punar-āvṛttitvam sthīratvāt. tat
0005914	uktā. anumāna-tat-phala-ādi-jñānam iti.	<b>anumānyate</b> 'nena ity anumānam, liṅgam. tatra sa
0001611	yatra kṛpā-ādibhiḥ śāstrtva-ādīnām sambhavo	<b>'numānyate.</b> idānīm prātilomyena vyākhyā kriyate.
0007212	anumānyata ity ucyate, na ca asau sāksāt tena	<b>anumānyate,</b> kiṃ tarhi tad-dhetukena dhūma-jñānena,
0001712	-ādi-viśeṣaṇa-traya-viśiṣṭam jñānam	<b>anumānyate,</b> gamer bodha-arthasya iha āsrayaṇāt.
0001805	-a-kausalām. tad-a-bhāvād a-śeṣa-jñānam	<b>anumānyate</b> citrair upāyair satya-prakāśanāt.
0017411	sambhavati. kāryeṇa hi tasya astitvam	<b>anumānyate.</b> tad-a-bhāve kutas tasya avagatiḥ.
0001903	upacārād ity uktam etat. tato 'pi dayā	<b>anumānyate.</b> dayāvān hi para-arthe prayujyate, na
0011407	yat-tador nitya-sambandhād a-śrūyamāno 'py	<b>anumānyate.</b> yathā gati-buddhi-pratyavasāna-artha-
0008903	tasya api pratyakṣatā syāt. syād etat —	<b>anumeya</b> -viṣayam jñānam na agni-mātrād utpadyate,
0002503	-dṛṣṭa-sādharmaṇāt tathā paricchidyamānam na	<b>anumeyatām</b> atipatati. kiṃ ca anumānasya a-
0017413	anyeṣām api tāvad bhāvānām jaiminīyair kriyā	<b>anumeyā</b> iṣyate, kiṃ punar atīndriyāṇām indriyāṇām.
0007413	-ākāro 'numānam pramāṇam, vyakti-bheda-	<b>anuyāyī</b> iva a-spaṣṭa-pratibhāso grāhya-ākāraḥ
0002710	-lakṣaṇam. tasya eva anumānena sāmānyā-ākāra-	<b>anurakta</b> -grāhya-amśa-ātmakena para-rūpeṇa
0007810	viṣaya-jñāna-jñāne ca viṣaya-ākāra-	<b>anurakta</b> -viṣaya-jñāna-ākāra upalabhyate, na tu
0007905	-viśiṣṭam a-viśeṣitam bhavet. viṣaya-anukāra-	<b>anurakta</b> -viṣaya-jñāna-ākāratvena viśeṣeṇa viśiṣṭam
0013108	sarvatra iti. tad dhi mānasam sāmānyā-ākāra-	<b>anuraktam</b> jñānam santam api teṣām bhedam antar-
0008203	kim iti vismaryate. tasmāt tatra api viṣaya-	<b>anurūpa</b> -jñāna-ākāratayā sādhye yad yad-ākāram sva
0008113	viṣaya-jñāne tu yaj jñānam, tad viṣaya-	<b>anurūpa</b> -jñāna-ābhāsam sva-ābhāsam ca ity etad eva
0007805	sva-ābhāsam anubhava-ākāratvāt. viṣaya-	<b>anurūpa</b> -jñāna-ābhāsam iti. rūpa-āder viṣayasya
0007110	prameyam apekṣate, tadā sva-saṃvedana-	<b>anurūpam</b> artham pratipadyata iti sva-saṃvittīḥ
0007101	iti prāg eva uktam. atha sva-saṃvedana-	<b>anurūpam</b> artham pratipadyata iṣṭam an-iṣṭam vā
0007004	sa-viṣayam jñānam arthaḥ, tadā sva-saṃvedana-	<b>anurūpam</b> artham pratipadyate pratipattā iṣṭam an-
0007815	anyathā iti dvi-rūpatā-a-bhāve. yadi viṣaya-	<b>anurūpam</b> eva viṣaya-jñānam syād iti na anubhava-
0007805	-jñāna-ābhāsam iti. rūpa-āder viṣayasya	<b>anurūpam</b> jñānam viṣaya-jñānam eva, tad-ābhāsam
0007104	sphuṭam avasīyate. tataś ca sva-saṃvedana-	<b>anurūpam</b> hy artham pratipadyata iṣṭam an-iṣṭam vā
0010004	ca vyabhicāri-viṣayatve, sambhavo 'sti ity	<b>anuvartate,</b> mano-bhrānti-viṣayatvād ity-ādi.
0013914	nāma jātiḥ. sā ca sarva-śabda-bhedeṣv	<b>anuvartamānā</b> vyāvartate sparśa-ādibhyaḥ. sā eva
0016807	pratyakṣa-sūtram. pratyakṣasya siddhatvād	<b>anuvāda</b> -mātram eva idaṃ kriyata iti. tad a-yuktam,
0006115	-jasya lakṣaṇam iti. indriya-bhāva-a-bhāva-	<b>anuvīdhānam</b> iti cet, tad iha api tulyam. tad-
0000712	bhagavad-upadeśa-siddha-pramāṇa-lakṣaṇa-	<b>anuvīdhāy</b> etat prakaraṇam iti jāta-niścayānām
0012906	yuktyā api ca ity-ādīnā eva nirākṛtam. yukty-	<b>anuvīdhāyitve</b> hi sati tathā-vyākhyānam śobheta.
0014504	pīta-ādi-saṃsthāna-bhedena. na eka-saṃsthāna-	<b>anuvṛttir</b> dṛṣṭā ity anena anuvṛttimad-eka-
0014505	na eka-saṃsthāna-anuvṛttir dṛṣṭā ity anena	<b>anuvṛttimad</b> -eka-saṃsthāna-a-bhāva-vyavahārāya sva
0015408	-lakṣaṇam, tasmīṃs tv indriya-vyavasāye mano	<b>'nuvyavasāyam</b> kuruta ity an-antarām smārtam.
0013609	kurute. tasmīṃs tv indriya-vyavasāye mano	<b>'nuvyavasāyam</b> kuruta iti. anena hi granthena
0015904	indriya-vyavasāye sati bāhya eva arthe mano	<b>'nuvyavasāyam</b> kuruta iti śāstra-arthaḥ. tato 'n-
0015409	smārtam. yathā ca indriya-vyavasāye mano	<b>'nuvyavasāyam</b> kurute 'n-antara-uktam, evam
0015105	kurute. yathā ca indriya-vyavasāye mano	<b>'nuvyavasāyam</b> kurute, evam mānasam vyavasāyam
0015203	tathā hi yathā ca indriya-vyavasāye mano	<b>'nuvyavasāyam</b> kurute, evam mānasam vyavasāyam
0015506	kurute. tasmīṃs tv indriya-vyavasāye mano	<b>'nuvyavasāyam</b> kurute. kasmāt. asti hy ayaṃ smṛti-

0015513	na syāt. yadā tv indriya-vyavasāye mano	'nuvyavasāyam kurute, tadā smṛti-pratyakṣa-
0015610	tasmāt — tasmimś tv indriya-vyavasāye mano	'nuvyavasāyam kurute, na bāhyeṣv artheṣv iti. tad
0015104	kurute. tasmimś tv indriya-vyavasāye mano	'nuvyavasāyam kurute. yathā ca indriya-vyavasāye
0016106	na anyathā. tena te yadi mano-vyavasāyair	anuvyavasāyante, evaṃ manasya ekī-bhavantaḥ
0001806	tu kiñcin-mātram kauśalam. tad api tad-	anusiḥṣanataḥ. atas tattva-sthiratva-a-śeṣatva-
0013204	ca. sva-bhāva-pratirūpakāḥ. an-iṣṭam	anuṣṭhāna-sambhāvāt. yo yat-sādhanam a-viparītam
0000813	prāmānyaṃ a-sambhāvānyam, tat-sādhana-	anuṣṭhānāc ca prāmānya-prāptiḥ sambhāvati, tad
0000903	ca bhagavān. sva-bhāvaḥ. yat-sādhana-	anuṣṭhitavāms ca bhagavān. sva-bhāvaḥ. yat-
0000902	āturaḥ. prāmānya-sādhanaṃ a-viparītam	anuṣṭheya-viśaya-jñāna-parīkṣaṇam upadeṣṭari. na
0000312	na tat prekṣāvata ārabdhavyam. tad yathā an-	anuṣṭheya-viśaya-jñāna-parīkṣaṇam upadeṣṭari. sa-
0000315	tat prekṣāvata ārabdhavyam. tad yathā	anusandhānam śakyate kartum, na anyathā. tadā ca
0012404	ca grhītvā loka-vyavasthām ca anusmṛtyā	anusandhāne tasyāḥ sāmānyam abhyupeyate.
0017609	ca para-matena, tathā api na tayoh paraspara-	anusandhāne tu viśeṣaṇa-viśeṣayor vastu-sator api
0017607	atas tad-viśayatā indriya-buddher āśaṅkyeta.	anusārīṇaś ca apare ślokaṃ paṭhanti — prasiddhāni
0002110	svata eva siddhāni pramāṇāni iti. tan-mata-	anusāritvād vivakṣāyā yadā karma-kāraṇam
0000210	śāstāram praṇamya iti. satyam, śiṣṭa-prayoga-	anusāreṇa anusmarāṇa-vikalpaḥ. tad-an-antaram
0010302	ity abhyūha-vikalpaḥ. tataḥ pūrva-anubhūta-	anusāreṇa gamyata iti kṛtvā. vyavasāyo 'pi hi ity
0010105	ukto doṣaḥ — diṅ-mātra-darśanena eva pūrva-	anusmarāṇa-jñānam indriya-artha-sannikarṣa-jaṃ
0010305	-an-antaram niścaya-jñānam bhavati ity	anusmarāṇa-vikalpaḥ. tad-an-antaram nirūpaṇa-
0010302	-vikalpaḥ. tataḥ pūrva-anubhūta-anusāreṇa	anusmarāṇa-vikalpād an-antaram bhavati, yathā-
0011216	ca niścaya-jñānam an-eka-jñāna-antaritād	anusmṛta-vikalpa-antara-sammukhī-bhāve ca sati
0004202	ca pratyakṣe pravṛtte 'rtha-antara-nāma-	anusmṛtyā anusandhānam śakyate kartum, na anyathā.
0012404	viśeṣyaṃ ca grhītvā loka-vyavasthām ca	anena a-prāmānya-doṣaḥ pratikṣiptaḥ. kutaḥ punas
0005214	-samanantara-rūpa-ādi-kṣaṇa-āmbanam iti.	anena a-sakṛd ity asya artham ācaṣṭe. nanu ca
0003413	na pramāṇam iti darśayati. punaḥ punar ity	'nena adhigamyata iti. a-yuktam etat. yadi tāvat
0003610	pūrva-dṛṣṭa-artha-bhāvo dharmo 'n-adhigato	anena an-antara-uktāyā eva upapatteḥ sādhyā-
0008314	dvi-rūpaṃ jñānam iti. sva-saṃvedyatā ca ity	anena anugraho bhavati iti. firthyā-tarka-
0000501	ity-ādinā tu uttara-ardhena na itareṣām	anena anuvṛttimad-eka-saṃsthāna-a-bhāva-
0014505	na eka-saṃsthāna-anuvṛttir dṛṣṭā ity	anena anya-artha-kalpanā-jñānam ekaṃ tāvad uktam.
0005805	-ābhāsam uktam. tatra bhrānti-jñānam ity	anena apavāda-padena bāhya-abhyantara-upaghāta-
0006403	na iṣyata iti. na tarhi sa-taimiram ity	anena apāstam. tathā hi tad ghata-ādibhir
0008707	eva tu tad upajanyate. saṃvṛti-jñānam apy	anena apy eka-parama-aṇu-dravya-niyama-
0004602	uktam ity arthaḥ. na dravya-sva-lakṣaṇam ity	anena api bhāva-guṇatvābhyām an-eka-antam āha.
0012512	iti darśayati. bhāva-guṇatvayor iva ity	anena api yad an-arthakam, na tat kartavyam, tad-
0017407	a-bhāvam āha. buddhi-janma iti kiṃ punar ity	anena api — viśeṣa-dṛṣṭa-ākhyam yad anumānam,
0002910	pramāṇa-antaram ity arthaḥ. a-sakṛd vā ity	anena artha-āpatti-samām jātim upanyasyati. an-
0013311	evam iti ato 'py an-eka-antaḥ. dṛṣṭo hi ity	anena avaśyam evaṃ-vidho 'bhyāsaḥ kartavyaḥ, a-
0001209	āder viśeṣaḥ. para-artha-pradhāna-vṛttinā ca	anena. asti prayojanam, yasmāt prak sva-
0007102	yadā hi sa-viśayaṃ jñānam arthaḥ, tadā ity	anena asya sādharmaṇaḥ parihāro vakṣyamāṇo '-
0003301	eva na bhavati. tadā ca a-sakṛd vā ity	'nena ity anubhavaḥ. ākāra ābhāsaḥ. sa punar an-
0005301	anubhava-ākāra-pravṛttam iti. anubhūyate	'nena ity anumānam, liṅgam. tatra sa eva ayaṃ
0005914	anumāna-tat-phala-ādi-jñānam iti. anumīyate	'nena iti karaṇam kāraṇam kṛtvā ābhāsa ālambana-
0009115	iti. samūha-ābhāsatvād ity arthaḥ. ālambyate	'nena iti tāyaḥ. sa punaḥ sva-dṛṣṭa-mārga-
0000308	-prahāṇam iti sugataḥ. tāyina iti. tāyate	'nena iti saṃvedanam. grāhaka-ākāra-saṅkhyātam
0005310	svasya saṃvedanam sva-saṃvedanam. saṃvedyate	'nena iti stotraṃ sad-bhūta-guṇa-udbhāvana-
0000608	vidhinā. tasya stotra-abhidhānam. stūyate	anena indriya-upaghāta-jaṃ ca taimira-ādi-jñānam
0006006	artha-kalpanā-jñānam tṛtīyam. sataimiram ity	anena. indriya-śabdena mano 'pi grhyate. tena
0016406	puruṣasya ity asya api buddhi-janma ity	anena iṣṭam eva śāstre mana indriyatvena iti
0011203	-abhyupagama-vyāghātaḥ. a-niṣedhād ity	anena ucyate. tasmād ālambana-pratyaya eva sarva-
0008807	pratyayo vyapadeśa-hetur asti, yas tata ity	anena etad darśayati — ātma-dṛṣṭāntena na artha-
0011604	ity-ādi. sva-adhigame tu jñānasya ity-ādy	anena etad darśayati — na an-iṣṭa-nivṛttaye '-
0010401	tatra a-bhāvo 'bhimataḥ. atha api ity-ādi.	anena etad darśayati — yady api mūḍhaḥ
0010206	-utpannāyām eva vartate. a-vyabhicārād ity	anena etam artham sūcayati — na tāvat prasiddhi
0008609	prakṛtatvād ācāryasya tatra iti gamyate.	anena eva apāstam. tasmāt paraspara-saṃvedanam
0015402	upalambhasya na artha-dṛṣṭiḥ prasidhyati ity	anena eva ca nitya-pramāṇa-nivṛttaye pramāṇa-
0018205	'pi sa iti viruddha-vyāptam prasaṅgam āha.	anena eva darśitam ātma-ādi. asmin sambandhe
0011713	tasmāt tad api tebhyo 'nyat. kāraṇam apy	anena eva nirastam. dhūma-jñāna-sambandha-
0008710	tad bhavati. anumāna-jñānam apy	anena eva nirastam. dhūma-jñāna-sambandha-
0008911	yad uktam vāda-vidhāu — anumāna-jñānam apy	



0015309 tena saha saṅgacchata ity artha iti, so 'py  
0010506 vyavasāya-ātmakam ity etāval lakṣaṇam astu.  
0005002 eva, tataś ca pratyakṣaṃ kalpanā-apoḍham ity  
0005107 viśeṣaṇena pratyakṣaṃ kalpanā-apoḍham ity  
0010407 indriya-artha-sannikarṣa-utpannam ity  
0015105 mānasam vyavasāyam indriyam samvedayata ity  
0017508 iti. indriya-viśaya-vartitvād dvi-ṣṭhatvam.  
0000710 yasmād anumānasya āśrayo 'vinābhāvi liṅgam.  
0005804 bhrānti-saṃvṛti-saj-jñānam ity-ādi.  
0009911 hi jñānam sāmānya-rūpeṇa vyapadiśyate. tad  
0000716 bhagavati gaurava-utpādana-artham. katham  
0001407 para-artha-sampat tāraṇa-arthena ity  
0010501 indriya-artha-sannikarṣa-utpannam ity  
0001603 darśayitum prahāṇa-viśeṣa uktah. tāyina ity  
0013812 śṛṇoti. tasmāc chrotram eva śabda-viśayam.  
0000906 -bhūtā karuṇā. śloke jagad-dhitaṣiṇa ity  
0010409 — jñāna-sva-bhāva-nirdeśyatve ca ity-ādi.  
0008701 tathā hy anyathā avayava-prokter ity  
0002306 eva sva-rūpam, tathā teṣām apy astitve tad  
0013404 nirasyati. syād etat — an-eka-anta ity  
0008801 -hetor viśayasya prakṛtatvāt tata ity  
0002317 kiṃ pratyakṣam anumānam ca pramāṇe ity  
0009107 -śabdasya arthaḥ. kiṃ yad-ābhāsam ity  
0010307 pratyakṣa-a-bhāva-prasaṅgāt. tad  
0002816 āha — pratipādayiṣyāma iti. atha vā  
0003509 yadi sarvaṃ jñānam pramāṇatvena iṣyate ity  
0007409 yasya, tat tathā-uktam. te punar ākārah, ya  
0009117 -ālambanatvam tu samūhasya a-dravya-sattvāt.  
0005306 -jñānāt samanantara-pratyayād utpannam iti.  
0012407 smārta-ākṛṣṭatvam viśeṣaṇasya na iṣyate. tad  
0016809 api ca yadi siddhatvāt pratyakṣasya na  
0016512 syāt, yasya ca bhāvena bhāva-lakṣaṇam ity  
0002411 apy eva-śabdam tad-artha upalabhyate. evam  
0013105 rūpa-ādayaḥ. tān bhinnān sad guṇa iti ca  
0010207 tat pūrvam eva nirākṛtam a-vyabhicāri ity  
0007806 viśaya-ākāra-viśaya-jñāna-ākāram ity arthaḥ.  
0009815 yadā bahu-vṛthi-pakṣaḥ, tadā idam uktam.  
0000716 katham anena tatra gauravam jāyate. yasmād  
0005010 tad-apekṣaḥ pratyakṣaṃ kalpanā-apoḍham ity  
0001408 artham ācaṣṭe. tāryante saṃsāra-sāgarān  
0008202 eka-eka ākāro 'dhika upalabhyata ity  
0000301 kṛtvā. asya ca samuccayaḥ kariṣyate ity  
0004515 bheda-kalpanād iti sāmānya-viśayam uktam ity  
0016405 sat-samprayoga ity asya indriyāṅgam ity  
0008803 etat. tat kuta iyam āśānkā. yadi tata ity  
0013504 tat-sambandha-dvāreṇa. utpadyata ity  
0017804 vat. jñāna iti phale. akṣam prati vṛtter ity  
0011409 aṇi-kartā sa ṇāv ity atra. sa ca karmaṇi ity  
0015503 ayam granthaḥ śāstra upanyastaḥ. tat katham  
0013707 -sparśa-rūpa-rasa-gandhānām yathā-kramam ity  
0013610 -vyavasāye mano 'nuvyavasāyam kuruta iti.  
0008912 api hi tad bhavati, na agnita eva iti.  
0001508 pramāṇa-bhūtāya ity etad eva stuti-padam.  
0010415 a-vyabhicāri vyavasāya-ātmakam ity  
0011710 asyā api kāraṇam vācyam anyatvam ca jñātur  
0010408 eva siddham iti vṛthā sva-bhāva-kathanam.  
0013113 an-upalakṣaṇāt. tulya-gocaratā iṣṭā ced ity  
0013204 an-iṣṭam anuśajyate iti. prasaṅga-vyājena  
0013403 āpatti-samām nirasyati. syād etat — an-eka-

**anena** eva nirākṛtaḥ. kiṃ ca tasya a-pratyakṣa-  
**anena** eva pūrvasya api pratyakṣatva-siddheḥ pūrvā  
**anena** eva saṅgrhītāḥ. tathā hi nyāya-mukhena eṣām  
**anena** eva sarva-lakṣya-saṅgrahaḥ. mānasam ca ity-  
**anena** eva siddham iti vṛthā sva-bhāva-kathanam.  
**anena** granthena paraspara-samvedanam vṛtti-  
**anena** ca tasya na indriyam eva a-sādhāraṇam  
**anena** ca prayogena sādhyena nirodhena utpādasya  
**anena** catur-vidham pratyakṣa-ābhāsam uktam. tatra  
**anena** tat-puruṣa-pakṣe 'pi doṣa uktaḥ. pakṣilas  
**anena** tatra gauravam jāyate. yasmād anena ślokena  
**anena** tāya-śabdasya artham ācaṣṭe. tāryante  
**anena** tv indriya-artha-sannikarṣa-jam. tataś ca  
**anena** tu tasya eva jñānasya kārya-viśeṣo yathā-  
**anena** tvag-ādīnām sva-viśaya-viniveśo boddhavya  
**anena** darśitā. tad-yogād dhi jagad-dhitaṣi  
**anena** drṣṭāntaḥ. yasya pratyakṣa-lakṣaṇam praty  
**anena** doṣavattvam vāda-vidheḥ su-ucitam. pramāṇa-  
**anena** na vyutpāditam ity āśānkā syāt. ataḥ  
**anena** na hetor vyabhicāra uktaḥ, kiṃ tarhi  
**anena** prakṛta-pratyavamarśinā sa eva  
**anena** pratyakṣa-anumānoḥ pramāṇayor dvitvam  
**anena** pratyekam rūpa-ādi-parama-aṅgūnām sva-rūpeṇa  
**anena** prapañcena yasya yatra vyabhicārah  
**anena** prameya-dvaya-darśanena eka-try-ādi-pramāṇa  
**anena** prak-pakṣa-virodham āha, an-avasthaya  
**anena** bhrāntena nirīkṣyante, grāhaka-pratibhāsa-  
**anena** yat saṃvṛti-sad-ālambanam, na tat pratyakṣam,  
**anena** yad uktam — andha-āder apy artha-grahaṇam  
**anena** yad viśeṣaṇa-apekṣam jñānam, na tat  
**anena** lakṣaṇam vidhīyate, kiṃ tarhi ity etāvad  
**anena** vā. na ca a-sato nimittatvam lakṣaṇatvam ca  
**anena** vākyena dve eva pramāṇe iti pratipāditam.  
**anena** viśeṣaṇena a-sambaddhān eva prāg  
**anena** viśeṣaṇena. tat kim etena vyavasāya-ātmaka-  
**anena** viśaya-ākāram viśaya-jñānam sva-jñānena  
**anena** vyapadeśyatvasya a-sambhavana a-  
**anena** ślokena sa-upapattikaṃ pramāṇa-bhūtatvam  
**anena** saṅgrhītasya apy a-pañca-indriya-jasya  
**anena** sattvā iti tāraṇaḥ sva-drṣṭa-mārga-upadeśaḥ.  
**anena** sampraty eva ākhyātam. tat kim iti  
**anena** sambandhaḥ. etena praṇāmataḥ pūjā vihita.  
**anena** sambandhaḥ. na tu bhinneṣv a-bheda-  
**anena** sambandhaḥ. puruṣasya ity asya api buddhi-  
**anena** sarvaś catur-vidho 'pi pratyaya ucyata iti  
**anena** saha sambandhaḥ, viśeṣaṇa-sambandha-dvāreṇa  
**anena** sādharmyeṇa pramāṇa-tulyatvāt pratyakṣa-  
**anena** sāmānādhikaraṇye vyākhyeyaḥ. tena ayam  
**anena** smārtatvam jñāpyate. tathā hi kim indriya-  
**anena** sva-viśaya-viniveśa-vacanān niyata-  
**anena** hi granthena indriya-vṛttir eva bāhya-  
**anena** hi dhūma-jñāna-sambandha-smṛtibhyām api-  
**anena** hi bhagavato jñāna-lakṣaṇam pramāṇyam a-  
**anena** hi sūtra-eka-deśena mānasam lakṣyate.  
**anena** hetunā iti. ucyate — ātma-indriya-mano-  
**anena** hetur āviṣ-kṛtaḥ. atha niṣ-prayojanasya api  
**anaikāntikatva**-samarthanāya upanyāsaḥ. tulya-  
**anaikāntikatvam** āha. dravyavanti ity-ādi. dravyam  
**anta** ity anena na hetor vyabhicāra uktaḥ, kiṃ

0013110	-guṇatvayoḥ pratyakṣam iti. ato na an-eka-	<b>anta</b> ity abhiprāyaḥ. tasya an-upalakṣaṇād iti.
0013407	ata āha — na ca ity-ādi. na ca atra an-eka-	<b>anta</b> iti na ayaṃ niyamo vyabhicāri ity arthaḥ. na
0004405	anubadhyate. na hi sāmānyam vastu-sat siddha-	<b>anta</b> iṣyate. tasmāt sā eva tad vikalpayati iti
0013104	ity-ādi. bhāva-guṇatvābhyāṃ yaḥ prāg an-eka-	<b>anta</b> uktaḥ, tat-parihārāya upanyāsaḥ. viśeṣyā
0008812	tad evaṃ pratyaya-niyama-pakṣe siddha-	<b>anta</b> -virodha udbhāvitāḥ. ālambana-niyamam
0015101	ity-ādi. tasmād varam ity-ādi. nanu siddha-	<b>anta</b> -vyāpādād ayam api duṣṭa eva pakṣaḥ, mādha-
0013103	prāṇibhis tasya grahaṇāt, na tena an-eka-	<b>antaḥ</b> . tathā viśeṣyān ity-ādi. bhāva-guṇatvābhyāṃ
0013311	cākṣuṣaḥ syāt. na ca evam iti ato 'py an-eka-	<b>antaḥ</b> . dṛṣṭo hi ity anena artha-āpatti-samāṃ
0013211	syāt. na ca iṣyate. tasmād an-eka-	<b>antaḥ</b> . dravya-vṛtter ity-ādi. dravya-vṛttr yo
0010904	api cakṣur-ādeḥ kriyate. tato na ayam eka-	<b>anto</b> yatra cikitsā-prayogaḥ, tatra indriyam iti.
0011406	sambandhī yac-chabdo yasya iti ṣaṣṭhy-	<b>antaḥ</b> śrūyate. prathamasya tu yat-tador nitya-
0004316	pañca vijñāna-kāyā iti yo 'yam siddha-	<b>antaḥ</b> , sa katham yujyate, yadi tad ekata ekatvena
0014410	śabdaḥ. an-anyatve 'pi na grāhyam ity an-eka-	<b>antam</b> āha. tat-parama-aṅur iti śabda-parama-aṅuḥ.
0012513	iva ity anena api bhāva-guṇatvābhyāṃ an-eka-	<b>antam</b> āha. bhāva-guṇatvayor āśrayā rūpa-ādayaḥ
0014412	ca grhyate. na ca ity-ādinā apy an-eka-	<b>antam</b> āha. yataḥ kāryatva-kāraṇatva-ādayo na
0013816	-ghora-mūḍha-śadja-ādi-bhedena anantyaḍ an-	<b>antam</b> indriyam syāt. yathā hi śabda-ādi-jāti-
0015013	chabda-ādinām vyakti-bhedena an-antyaḍ an-	<b>antam</b> indriyam iti. nanu śabda-ādi-bhāvena api
0013909	-vaśāt. tatra katham idam codyate — an-	<b>antam</b> ekaṃ vā indriyam prāpnoti iti. asmākaṃ
0013713	vṛttr jñeyā. tathā pariniṣpanna-	<b>antar</b> -grahaṇam iti. anye tv āhuḥ — vṛttrīnām nir
0007006	viṣayam iti. saha viṣayeṇa sa-viṣayam. tatra	<b>antar</b> -jñeya-pakṣe grāhya-aṃśa-lakṣaṇena viṣayeṇa
0009006	-jñeya-vādinō bhāya-artha-vādināś ca. tatra	<b>antar</b> -jñeya-vādinām a-dṛṣṭa-tattva-avasthāyām
0009006	eva ativyāpitā-doṣaḥ. iha dvaye vādinō	<b>'ntar</b> -jñeya-vādinō bhāya-artha-vādināś ca. tatra
0013108	-anuraktaṃ jñānaṃ santam api teṣāṃ bhedaṃ	<b>antar</b> -dhāpya sva-ākāraṃ ca a-bhinnaṃ eṣu praty
0015705	syāt. na ca vṛtti-saṃvedanaṃ pratyakṣa-ādiṣv	<b>antar</b> -bhavati. ato gaty-antara-a-bhāvād idam apy
0015202	-artha iti. ato mano-vṛttes tāvat pratyakṣe	<b>'ntar</b> -bhāvaḥ. indriya-vṛttayas tu na eva mano-
0005909	pravartate, yena saṅketa-samāśrayāyām eva	<b>antar</b> -bhāvān na pṛthag-vacanaṃ tasyāḥ syāt, kiṃ
0012701	cakṣuṣā a-grahaṇam iti. bheda-kṛtam indriya-	<b>antara</b> -a-grahaṇam darśayati. tad etena yatra
0017911	hi jñānasya phalam. sa cet pramāṇam, phala-	<b>antara</b> -a-bhāvaḥ. na ca hāna-upādāna-upekṣā-
0015702	hi tad vṛtti-saṃvedanam iti. parasya gaty-	<b>antara</b> -a-bhāvāt. tathā hi vṛttry-upalambhas tāvan
0011512	ca sāmānyā-rūpatvāt tasya ca viśeṣaṇa-	<b>antara</b> -a-bhāvāt, na sāmānyasya viśeṣaṇam
0014202	viśeṣa-upalabdhir na syāt, tatra saṃsthāna-	<b>antara</b> -a-bhāvād iti. śabda-ādayo hi saṃsthāna-
0015705	pratyakṣa-ādiṣv antar-bhavati. ato gaty-	<b>antara</b> -a-bhāvād idam apy a-sad uttaram brūyād ity
0011410	yatra karmaṇi jñeye vyāpāra-khyātiḥ kāraka-	<b>antara</b> -a-vyavahitasya vyāpāra-pratītiḥ, tasya eva
0010810	-vat, tasmād upapadyate tad-viṣayasya sa-	<b>antara</b> -adhika-grahaṇam, adhiṣṭhānān na indriyād
0010808	hy adhiṣṭhāna-a-bahir-vṛttrivam āśritya sa-	<b>antara</b> -adhika-grahaṇayor hetvoḥ siddhir
0005809	tat pratyakṣa-ābhāsam ity āha — artha-	<b>antara</b> -adhyāropād iti. tad dhi prajñāpti-vastuṣu
0008906	-antaram tena ālambyate. tataś ca ālambana-	<b>antara</b> -an-apekṣa-utpattivāt kena tasya
0015910	iti. asmākaṃ tu — eka-santatau jñāna-	<b>antara</b> -anubhūtam api smaryata iti samaya ity a-
0004207	alāta-vat. alātam hi pūrva-pūrva-deśam hitvā	<b>antara</b> -antara-deśa-varti na sakala-cakra-ābhāsam
0009508	dṛṣyatām abhidheyatām ca abhyupetya doṣa-	<b>antara</b> -abhidhitasayā pratyakṣatā anujñātā.
0012710	-grāhyā rūpa-ādaya iti. kiṃ tarhi indriya-	<b>antara</b> -artha-a-grahaṇam iti. an-eka-indriyatve
0012600	cākṣuṣāṇi iti siddha-antāt. na tv indriya-	<b>antara</b> -artha ity etena yaś cakṣur-indriya-arthaḥ,
0012711	hetur iti sambandhaḥ. yadi hi indriya-	<b>antara</b> -artha indriya-antareṇa na śakyate grahītum,
0012600	-viruddham prasaṅgam sūcayati. indriya-	<b>antara</b> -arthatvena eva ity-ādi. rūpa-sparśayor hi
0017106	tathā sadana-artho 'pi. tathā hi indriya-	<b>antara</b> -arthā api rajaḥ-prabhṛtaya indriye sīdanti.
0012600	antaram parikalpyate. yadi punas tad indriya-	<b>antara</b> -arthe 'pi pravartate, indriya-bahutva-
0012600	'pi ity-ādi. yadi hy ekam indriyam indriya-	<b>antara</b> -arthe 'pi pravarteta, tataḥ sarva eva sa
0012705	api dravyam grhṇāti iti iṣyate, tadā indriya-	<b>antara</b> -artha 'pi cakṣuṣaḥ sva-artha ity
0014512	ye sparśa-ātmanā eva pariṇamanti na artha-	<b>antara</b> -ātmanā, te sparśa-lakṣaṇam trikam iti.
0009705	ārabhyante, tair apy anyāni. evaṃ śabda-	<b>antara</b> -ārabdha-śabda-paramparayā śrotra-indriye
0005212	dharmiṇi dharma-antara-nivṛttau dharma-	<b>antara</b> -āvir-bhāvaḥ, sāṅkhya-parikalpitasya
0014501	-ādi-grahaṇam. vyāpaka-viruddhaḥ. viṣaya-	<b>antara</b> iti indriya-antara-viṣayatvena abhimate.
0010603	cakṣur-viṣaya-upalakṣaṇa-artham. yo yataḥ sa-	<b>antara</b> iti grhyate, na tasya tena saha
0015409	-vyavasāye mano 'nuvyavasāyam kurute 'n-	<b>antara</b> -uktam, evaṃ mānasam vyavasāyam indriyam
0008314	jñānam iti. sva-saṃvedyatā ca ity anena an-	<b>antara</b> -uktāyā eva upapatteḥ sādhyā-antaram āha.
0001303	nairātmīya-dṛṣṭeḥ sv-abhyastatvāt. atha vā an-	<b>antara</b> -uktena upāyena yukti-dṛṣṭena gamanāt
0013307	iṣyate, tato bhinnaḥ syāt. tataś ca ayam an-	<b>antara</b> -ukto doṣaḥ syāt, etac ca sūtram virudhyet
0012809	niyāmakatvam āha. evaṃ ca itī. atra pakṣe 'n-	<b>antara</b> -ukto doṣo na avatarati iti darśayati.
0005903	-samāśrayeṇa ekatva-ādi-niveśinī. tathā deśa-	<b>antara</b> -utpādiṣu, evaṃ satsu, tathā bahuṣv eka-

0004206	avasīyate, laghutara-vṛttinā darśana-	<b>antara</b> -udayena tac-chūnye kāle
0013401	upalabdhi-samām. grahaṇa-bhedād iti ca hetv-	<b>antara</b> -upadarśanāt prathamām. anyathā uktam ity-
0009215	ta eva hi ity-ādi. atha yathā ity-ādi pakṣa-	<b>antara</b> -upanyāsaḥ. evaṃ sati ity-ādi. dravya-ādiṣu
0003911	na prasiddham ity an-upanyāsaḥ. kāraṇa-	<b>antara</b> -upalakṣaṇa-mātram vā viśaya-grahaṇam. atra
0016302	avaśyaṃ ca etad evaṃ vijñeyam. artha-	<b>antara</b> -kalpane hi yathā-ukta-doṣa-prasaṅgaḥ syāt.
0010914	-dvāreṇa eva hi indriyād arthasya sa-	<b>antara</b> -grahaṇam pratīyate, yathā-uktaṃ prāk. doṣa
0010510	āha — sa-antara-grahaṇam ity-ādi. sa-	<b>antara</b> -grahaṇam vicchinna iti grahaṇam. adhika-
0010509	tam a-sambhavaṃ darśayann āha — sa-	<b>antara</b> -grahaṇam ity-ādi. sa-antara-grahaṇam
0015012	na ca vyakti-bheda-mātreṇa indriya-	<b>antara</b> -grāhyatvaṃ yuktam, mā bhūc chabda-ādīnām
0004207	alātaṃ hi pūrva-pūrva-deśaṃ hitvā antara-	<b>antara</b> -deśa-varti na sakala-cakra-ābhāsaṃ deśaṃ
0004202	viśaye tatra ca pratyakṣe pravṛtte 'rtha-	<b>antara</b> -nāma-anusmṛta-vikalpa-antara-sammukhī-
0008901	āmla-abhilāṣaḥ, agny-anumānam ity ālambana-	<b>antara</b> -nir-apekṣam ca. tatas tasya api
0005212	na tv avasthite dharmiṇi dharmad-	<b>antara</b> -nivṛttau dharma-antara-āvir-bhāvaḥ,
0011304	darśana-artham evam uktam. tad evam artha-	<b>antara</b> -phala-abhyupagama-vyāghātaḥ. viśeṣaṇa-
0011603	sa grāhyaś ca bhavati grahītā ca. artha-	<b>antara</b> -phala-vādina idam an-iṣṭam evaṃ sati
0011213	-bhāvaḥ, jñānasya phalavāt. jñānād an-artha-	<b>antara</b> -phala-vādinaś ca yathā sva-mate darśitam
0005905	-vyavacchedāya śabda-samayam āśritya artha-	<b>antara</b> -bhūtam karma sattām ghaṭatva-ādi samyoga-
0005809	tad dhi prajñapti-vastuṣu rūpa-ādiṣv artha-	<b>antara</b> -bhūtān ghaṭa-ādīn adhyāropayati, na
0005216	-pratyaya-viśeṣaḥ sa sva-viśaya-upajanita-an-	<b>antara</b> -rūpa-ādi-kṣaṇa-saha-kāry eva taj janayati,
0012109	yat tan-niścayanam. tac ced ākāra-	<b>antara</b> -vad a-niścitam, katham tair gṛhītam. katham
0011014	na bhavaty eva a-sambandhāt, indriya-	<b>antara</b> -vad iti prasaṅgo vā, an-adhiṣṭhāne ca
0003915	-patitasya api mano-vijñānasya indriya-	<b>antara</b> -vijñānasya ca na āśrayī-bhavanti. ato rūpi
0014501	vyāpaka-viruddhaḥ. viśaya-antara iti indriya-	<b>antara</b> -viśayatvena abhimate. nanu ca ity-ādi.
0017907	tathā śrotra-ādibhir api iti indriya-	<b>antara</b> -viśaye 'pi indriya-antaram pravartate. tato
0003009	-viśayam eva anumānam, kiṃ tarhi pramāṇa-	<b>antara</b> -viśaye 'pi pravartate, tadā pratyakṣasya
0002208	-vastu-sādhyā-artha-kriyā-viśaya-pramāṇa-	<b>antara</b> -vṛttyā niścayo bhavati prathamam. uttara-
0013106	eva prāg upalabdhavataḥ. tato 'rtha-	<b>antara</b> -vyavaccheda-viśayam a-sad-a-guṇa-vyāvṛtti-
0002701	tasya viśaya-apekṣayā vyavasthāpyate. artha-	<b>antara</b> -vyāvṛtta-pada-artha-samāśrayeṇa utpadyamānā
0004616	— dharmiṇo 'n-eka-rūpasya iti. artha-	<b>antara</b> -vyāvṛtti-samāśrayeṇa kalpitā ye dharmā-
0010406	ca ity-ādi. lakṣaṇam hi nāma, yad artha-	<b>antara</b> -vyāvṛttena rūpeṇa lakṣyam gamayati. tac ca
0008501	etat — mā bhūd antyasya jñānasya jñāna-	<b>antara</b> -samvedyatvaṃ smṛtiś ca. tad ekam an-
0008412	tathā sati ko doṣa ity āha — viśaya-	<b>antara</b> -sañcāra ity-ādi. viśaya-antare jñānasya
0008502	-anubhūtam a-smṛtam eva ca āstām. ato viśaya-	<b>antara</b> -sañcāraḥ syād iti. a-yuktam etat. tathā hi
0015206	na etad asti. ca-śabdas tāvad iha pramāṇa-	<b>antara</b> -samuccaya-artho 'numānam pramāṇam śrotra-
0003011	na api try-ādi-saṅkhyā-nirāsaḥ, prameya-	<b>antara</b> -sambhavāt. prameya-dvityena hi pramāṇa-
0004202	pravṛtte 'rtha-antara-nāma-anusmṛta-vikalpa-	<b>antara</b> -sammukhī-bhāve ca sati pratyupasthita-
0010504	na sukha-ādi prameyam vā iti, ya ukto 'n-	<b>antaro</b> 'pi hetur a-siddha iti, tena manasa
0011102	-hetuḥ, tatra sa eva doṣaḥ. atha artha-	<b>antaratvaṃ</b> tasya cakṣur-indriyād iṣyate, sa eva
0002603	spaṣṭa-pratibhāsivād iti teṣāṃ prameya-	<b>antaratvaṃ</b> syāt. na eṣa doṣaḥ. yatra hi
0005811	iti. tad dhi tām samvṛti-sato 'rtha-	<b>antaratvena</b> kalpayad utpadyate. adhyāropita-artha
0011814	phalam. na ca jñānād adhigamo 'rtha-	<b>antaram</b> . ataḥ śrāyasaka-ādayaḥ sannikarṣam
0005901	-ādinā rahiteṣv api rūpa-ādiṣu bhāvato 'rtha-	<b>antaram</b> adhyāropayantī pravartate kalpanā ghaṭaḥ
0003108	eva a-nityatvena. tasmān na pramāṇa-	<b>antaram</b> , api tv anumānam eva. kiṃ kāraṇam
0017510	indriya-antaram na kāraṇam, evaṃ viśaya-	<b>antaram</b> api. yathā ca viśayasya anyena an-
0007014	hy ātma-prakāśanam bhavati, na pradīpa-	<b>antaram</b> apekṣate. na apy ātmānam bhāvataḥ
0012903	tad-grahaṇena sva-viśeṣa-vyatiriktaṃ viśeṣa-	<b>antaram</b> abhipretam. tad-a-bhāvāt sparśatva-ādy-a-
0002813	-lakṣaṇa-viśayam anumānam eva, na pramāṇa-	<b>antaram</b> . ayam ca artho vistareṇa sva-lakṣaṇam a-
0003014	apahnūyate, kiṃ tu tasya sandhāne na pramāṇa-	<b>antaram</b> . ayam tāvat pūrvasya parihāraḥ. tasya ity
0003309	svayam a-cala-sva-bhāvasya anyena sva-bhāva-	<b>antaram</b> ādhātum śakyate. prakṛtyā ca cala-ātmake
0013208	tatra a-dravyam dravyam, yasya dravya-	<b>antaram</b> āśrayo na asti, yathā parama-aṅv-ākāśa-
0017906	kāraṇa-a-bhāvaḥ. sarvathā ca ity-ādinā doṣa-	<b>antaram</b> āha. guṇatva-ādīnām sāmānya-dharmāṇām
0008314	anena an-antara-uktāyā eva upapatteḥ sādhyā-	<b>antaram</b> āha. na kevalam smṛter uttara-kālam
0016305	smṛta iti. apārthikā prāpnoti iti doṣa-	<b>antaram</b> āha. manasā ity-ādinā atra eva hetum. tri
0015806	upapadyate. sa ca iti. abhyupetya doṣa-	<b>antaram</b> āha. yo 'sāv indriya-vṛtty-anubhavo yat-
0002909	katham iti. tad-grahaṇam katham na pramāṇa-	<b>antaram</b> ity arthaḥ. a-sakṛd vā ity anena api —
0015707	ity āśaṅkya evam uktam. indriya-vṛttau tv an-	<b>antaram</b> iti. indriya-vṛtti-grahaṇena mano-vṛttir
0003405	ity a-samānam. atha dvitīye kalpe na pramāṇa-	<b>antaram</b> iti katham grantho nīyate. yāvata
0003407	syāt. satyam etat, kiṃ tu pareṇa pramāṇa-	<b>antaram</b> iti kṛtvā upanyastam. atas tathā eva
0010512	indriyeṇa nir-antaram, na tad indriyāt sa-	<b>antaram</b> iti gṛhyate, na apy adhikam iti, gandha-

0010609	tat katham tad-apekṣayā kiñcit sa-	<b>antaram</b> iti gr̥hyeta adhikam iti vā. na ca rūpa-
0002910	-dr̥ṣṭa-ākhyam yad anumānam, tat pramāṇa-	<b>antaram</b> iti darśayati. tad yathā pratyakṣeṇa
0011201	-abhyupagama-bādhā. mano vā astv indriya-	<b>antaram</b> iti. yady eṣa doṣo na iṣyata ity
0005207	-viṣayatvam. kasya punas te viṣayāḥ. an-	<b>antaram</b> indriya-jñānasya prakṛtatvāt tasya eva.
0004607	tair a-saṃyuktatvād vijāṭiyatvāc ca dravya-	<b>antaram</b> ekam ārabdham, yasya grahaṇam syāt.
0002905	eva vā. ato viśeṣa-sāmānya-rūpaṃ prameya-	<b>antaram</b> eva etan na pramīyate. pramīyate ca.
0015713	tāsu vṛttiṣu smārtaḥ pratyayaḥ sambhavaty an-	<b>antaram</b> . evaṃ ca iti. viṣaya indriya-vyavasāyo
0011609	pradīpasya andha-kāra-nivṛttiḥ phalam artha-	<b>antaram</b> , evam a-jñāna-ādi-nivṛttiḥ phalam
0003209	-sāmānyam eva sva-viṣayam. ato na pramāṇa-	<b>antaram</b> . evam idam anumānena varṇa-āder a-nityatā
0003102	tan-nimittam jñānam, na tat pramāṇa-	<b>antaram</b> . katham punas tat-sandhānam ity āha —
0010301	nāma-jāty-ādi-yojanā na sambhavati. tad-an-	<b>antaram</b> kim etad ity abhyūha-vikalpaḥ. tataḥ
0009603	yuḥyata iti. naiyāyikānām tv iti. rūḍher an-	<b>antaram</b> ca tan-matasya upakṣepād ākṣapādānām iti
0010614	samavetāḥ, tad dravyam atra indriya-nir-	<b>antaram</b> jñeyam, tena saha indriyasya saṃyogāt.
0016608	-āgatānām ca asau bhāvānām upakāraḥ. ye 'n-	<b>antaram</b> tato bhavanti bhāvāḥ, teṣāṃ sākṣāt. tad-
0002906	-ādi-viśeṣa-sāmānya-viṣayam grahaṇam pramāṇa-	<b>antaram</b> . tathā hi na tat pratyakṣam, sāmānyasya
0017014	tato jala-ādi-sadṛśa-vastu-smaraṇam. tad-an-	<b>antaram</b> tad eva idam iti bhrāntam mano-vijñānam
0003306	siddhā sā. atha punar a-nityatā bhāvād artha-	<b>antaram</b> , tadā na sva-bhāvo naśvaraḥ syāt. na hy
0016410	prakāśayati. na tu janma-vyatirekeṇa vyāpāra-	<b>antaram</b> tasyāḥ samasti, kṣaṇikatvād iti jñāpana-
0011707	-liṅga ātmā. prasiddhir jñānam ity an-artha-	<b>antaram</b> . tasyāś ca prasiddher guṇatvam a-
0008905	-antarād api jāyate, tathā api na tad artha-	<b>antaram</b> tena ālambyate. tataś ca ālambana-antara-
0013405	indriya-grāhyatvād eva ity avadhārayatā hetv-	<b>antaram</b> na asti iti pratijñātam bhavati. tac ca a
0017509	tathā hi dvi-ṣṭhatvāt tasya yathā indriya-	<b>antaram</b> na kāraṇam, evaṃ viṣaya-antaram api.
0007811	na tu tad-vyatirekeṇa kiñcid ākāra-	<b>antaram</b> . na ca a-pratibhāsamānas tasya viṣayo
0010512	— na hi ity-ādi. etena yad indriyeṇa nir-	<b>antaram</b> , na tad indriyāt sa-antaram iti gr̥hyate,
0010302	-anusāreṇa anusmaraṇa-vikalpaḥ. tad-an-	<b>antaram</b> nirūpaṇa-vikalpo niścaya-ātmako bhavati.
0010304	iṣyate, evaṃ sati pūrva-anubhūta-smaraṇa-an-	<b>antaram</b> niścaya-jñānam bhavati ity anusmaraṇa-
0012600	artham sakalam na alam avagantum iti indriya-	<b>antaram</b> parikalpyate. yadi punas tad indriya-
0017908	api iti indriya-antara-viṣaye 'pi indriya-	<b>antaram</b> pravartate. tato 'n-eka-indriya-kalpanāyā
0011302	iṣṭam, tasya sthūla-darśitayā niścayo 'rtha-	<b>antaram</b> phalam syād iti kalpanā api tāvat
0006511	na hy atra bāhyakānām iva pramāṇād artha-	<b>antaram</b> phalam iti mā bhūd iha api tadvad eva
0011216	-eka-jñāna-antaritād anusmaraṇa-vikalpād an-	<b>antaram</b> bhavati, yathā-uktaṃ prak. na ca
0016607	sākṣāt pāramparyeṇa ca upakāryaḥ. yad-an-	<b>antaram</b> yasya utpādaḥ, tasya sākṣāt, yebhyas tu
0011001	-grahaṇam pratīyate, yathā-uktaṃ prak. doṣa-	<b>antaram</b> vaktu-kāmo bahir-nirgatim abhyupetya āha
0017614	-karaṇāya sva-saṃvedyam ity-ādinā an-	<b>antaram</b> vakṣyamānena nyāyena. syād etat — vinā
0010111	na, tasya pratyakṣa-siddhatvāt. api ca artha-	<b>antaram</b> vikalpayann api cakṣuṣā rūpam iḥṣate. na
0013712	-ādau tatra api indriyasya viṣaya-saṃyoga-an-	<b>antaram</b> vikriyā-upajāyamānā viṣaya-ākāratvena a-
0014204	bhūd eṣa doṣa iti śabda-jāter api saṃsthāna-	<b>antaram</b> viśeṣaḥ kauśika-ādir iṣyate. evaṃ tarhy
0008815	viṣaya-śabdena ucyate. mātra-śabda ālambana-	<b>antaram</b> vyavacchinatti. smārta-ādi-jñānam api
0005806	uktam. tathā hy a-sad eva udaka-ādikam artha-	<b>antaram</b> saṅketa-samāśrayān mrga-tṛṣṇā-ādiṣv
0003012	hi pramāṇa-dvitvam uktam. yadā tu prameya-	<b>antaram</b> sambhavati, tadā tasya pratyāyakam
0003002	viśeṣa-dr̥ṣṭa-ākhyam agni-grahaṇam pramāṇa-	<b>antaram</b> sāmānyato dr̥ṣṭād anumānāt. tad eva ca
0006808	anyeṣu hetuṣu jñāna-kārya-a-niṣpattiḥ kāraṇa-	<b>antaram</b> sūcayati. sa bāhyo 'rthaḥ syāt. tasmād
0015408	-vyavasāye mano 'nuvyavasāyam kuruta ity an-	<b>antaram</b> smārtam. yathā ca indriya-vyavasāye mano
0011215	pramāṇam iṣṭam, tasya niścayaḥ phalam artha-	<b>antaram</b> syāt. na tu vyavasāya-ātmakam pramāṇam
0003013	sambhavati, tadā tasya pratyāyakam pramāṇa-	<b>antaram</b> syād iti na dve eva pramāṇe. asty etad
0010216	— na hy asti ity-ādi. indriya-buddhy-an-	<b>antaram</b> hi sāmānya-ākāreṇa artho buddhau
0013406	pratijñātam bhavati. tac ca a-yuktam, hetv-	<b>antarasya</b> api sad-bhāvād ity ata āha — na ca
0011503	kriyāyāś ca kārakāṇi bhavanti, na kāraka-	<b>antarasya</b> . tat katham tasya eva karmaṇas tat
0012908	-śrutya teṣāṃ eva grahaṇam yuktam, na viśeṣa-	<b>antarānām</b> , a-prakṛtatvāt. tad-a-bhāvena ca bhāva-
0008605	ayam tu śāstra-kṛt tat-kṛtānām śāstra-	<b>antarānām</b> nir-doṣatām dr̥ṣṭvā sa-doṣasya vāda-
0002303	eva asmākam vipratipattiḥ, yāni tu pramāṇa-	<b>antarāny</b> asmābhir abhyupetāni na tad-viṣayā iti.
0009704	a-samavetatvān na gr̥hyata eva. tena tu śabda-	<b>antarāni</b> sarva-dikkāny ārabhyante, tair apy anyāni.
0008811	na tat tata eva bhavati, kiṃ tarhi pratyaya-	<b>antarād</b> api, caturbhiś citta-caittā hi iti
0008905	agny-ādi-jñānam ity-ādi. yady api tad artha-	<b>antarād</b> api jāyate, tathā api na tad artha-
0013709	varatate. kecid āhuḥ — indriya-viṣaya-	<b>antarāla</b> -vartinī kaśā-abhighāta-vad ūrdhva-
0013711	pariniṣpannā grahaṇam iti. yatra api ca	<b>antarālam</b> na asti ghrāṇa-ādau tatra api
0017912	iti kalpayitum yuktam, udaka-ādi-smṛty-	<b>antaritadvāt</b> . vyavahita-a-vyavahitayoś ca a-
0008010	yo viṣaya uttara-uttara-jñāna-apekṣayā jñāna-	<b>antaritadvād</b> viprakṛṣṭas tad-ābhāsāni na eva
0011216	bhavati. nanu ca niścaya-jñānam an-eka-jñāna-	<b>antaritād</b> anusmaraṇa-vikalpād an-antaram bhavati,

0015709	smārtaḥ pratyayo bhavati. tad yathā santāna-	<b>antarīyeṣv</b> an-anubhūteṣu kāma-ādiṣu. an-anubhūtās
0005610	iti. atha vā manaso 'py akṣatvāt pakṣa-	<b>antare</b> 'py a-doṣaḥ. tathā yoginām iti. yathā
0011604	evam sati prasajyata ity āha —yady artha-	<b>antare</b> 'pi ity-ādi. sva-adhigame tu jñānasya ity-
0016509	kena samprayoga iti ṛṭīya-a-samāsaḥ. samāsa-	<b>antare</b> 'py eṣa doṣa iti sūcana-artham. tathā hi
0014214	sva-bhāvaḥ prasaṅgaḥ. atha ity-ādinā pakṣa-	<b>antare</b> 'pi tam eva doṣam āha. sukha-ādīṃś ca iti.
0015006	iti vyāpaka-a-bhāvam āha. evam indriya-	<b>antare</b> 'pi vācyam. saktu-lavaṇa-saṃsarge tu
0013409	na buddhi-bhedo 'py anyatva ity-ādinā hetv-	<b>antare</b> 'pi sādhyasya vṛttim darśayan sādhyā-
0010612	tat katham idam yuktam — na hi indriya-nir-	<b>antare</b> gandha-ādāv ity-ādi. yatra dravye gandha-
0008412	— viṣaya-antara-sañcāra ity-ādi. viṣaya-	<b>antare</b> jñānasya pravṛttir na syāt. iṣyate ca.
0014503	sukha-ādīn grhṇāti. tac ca saṃsthānaṃ viṣaya-	<b>antare</b> na asti. an-eka-saṃsthāna-bhedena iti nīla
0012600	-kāryaṃ ced ekena eva kriyate, na indriya-	<b>antare</b> pramāṇam asti iti tan na kalpanīyam syād
0011605	etat darśayati —ātma-dṛṣṭāntena na artha-	<b>antare</b> prameye viśeṣaṇa-jñānam ubhayathā sidhyati,
0017708	etat ca dharmiṇo 'n-eka-rūpasya ity atra	<b>antare</b> vyākhyātam. a-sādhāraṇena iti.
0012905	rūpatva-bhāvo lakṣyate. a-vyabhicāra indriya-	<b>antareṇa</b> a-grahaṇam iti. tad api yuktyā api ca
0012901	kriyate, kha-puṣpa-vat. a-bhāvaś ca indriya-	<b>antareṇa</b> a-grahaṇam. vyāpaka-viruddhaḥ. anye
0001802	tat punar mārgasya tan-nīscitasya pramāṇa-	<b>antareṇa</b> a-bādhanād avasīyate. a-vicalasya vā
0008409	tatas tatra apy anyena iti. ato jñāna-	<b>antareṇa</b> anubhave 'n-avasthā jñānānām. eka-jñāna-
0008405	smṛtir iti kāryam. syād etad ity-ādinā jñāna-	<b>antareṇa</b> anubhavo 'bhīṣṭa eva. ataḥ siddha-
0013311	artha-āpatti-samām jātim upanyasyati. an-	<b>antareṇa</b> api ca ity-ādinā bhinneṣv api nīla-ādiṣv
0017308	uktaṃ syāt. tac ca a-yuktam, cakṣur-vijñānam	<b>antareṇa</b> api cakṣur-vijñānasya sad-bhāvāt. atha
0000201	plavaḥ    ity atra iva-śabda-prayogam	<b>antareṇa</b> api tad-artho gamyate, tathā iha api iti
0006803	ity a-codyam etat. katham yathā-vyāpāram	<b>antareṇa</b> api tadvattayā pratibhāsata ity āha —
0008610	-mātreṇa artha-nīscayo bhavati, artham	<b>antareṇa</b> api tasya sambhavāt. yady api ca tena sa
0002210	abhyāsād anyānām uttara-pramāṇa-vṛttim	<b>antareṇa</b> api prājñas tathā-vidhānām sva-rūpa-
0014810	sukha-ādi-vyatirekeṇa iti sukha-ādy-ākāram	<b>antareṇa</b> ity arthaḥ. yā a-bhinnā ity eka-rūpā.
0015109	-saṃvedanam. ato 'yam a-doṣa ity āha —	<b>antareṇa</b> ity-ādi. yadā sva-santati-patitām vṛttim
0008406	iti para-abhiprāyam āviṣ-karoti. jñāna-	<b>antareṇa</b> ity-ādinā siddha-sādhyatām pariharati.
0001102	hi na ahaṃ na mama iti paśyataḥ parigraham	<b>antareṇa</b> kvacit snehaḥ, na ca a-snehavataḥ kvacid
0005901	yaḥ śabda-saṅketāḥ, tam āśrayaṃ kṛtvā artha-	<b>antareṇa</b> ghaṭa-ādinā rahiteṣv api rūpa-ādiṣu
0002608	vat taimirika-ādi-dṛṣṭānām keśa-ādīnām jñāna-	<b>antareṇa</b> jñeyatvena grahaṇam, tadā iṣṭam eva
0016903	na anyathā iti. yadi sva-rūpa-nirdeśam	<b>antareṇa</b> tasya sva-rūpaṃ na jñāyate, na tarhi tat
0003504	kṛtvā. vivāda-āspadī-bhūtam vastu kāraṇam	<b>antareṇa</b> na pratīyata ity ataḥ pṛcchati — kiṃ
0012712	yadi hi indriya-antara-artha indriya-	<b>antareṇa</b> na śakyate grahītum, evam an-ekam
0001012	ānantaryāc ca. saty api hy a-jñāne vāñchā-	<b>antareṇa</b> pravṛtter a-sambhavāt karmaṇo 'pi ṛṣṇā
0004017	pratyātma-vedyo hi sva-saṃvedanena jñāna-	<b>antareṇa</b> vā sarveṣām abhilāpa-saṃsarga-yogyo
0014005	saṃsthāna-bhedena, tataḥ saṃsthāna-	<b>antareṇa</b> samavasthitāḥ sparśa-ādaya iti
0010604	pārasya apareṇa. sva-grāhakād indriyāt sa-	<b>antarāv</b> iti ca gṛhyete rūpa-śabdau. tathā yo
0012600	karma ca rūpi-samavāyāc cākṣuṣāṇi iti siddha-	<b>antāt</b> . na tv indriya-antara-artha ity etena yaś
0008411	jñānāni pūrva-pūrva-jñāna-ālambanāny an-	<b>antāni</b> prasajyanta ity arthaḥ. tathā sati ko doṣa
0016601	sad-grahaṇam iti. a-yuktam etat, saptamy-	<b>antena</b> eva samprayoga-śabdena sad-artha-a-
0006412	a-jñāna eva bhavati, na jñāne, tasya eka-	<b>antena</b> saṃvāditvāt. prasiddhataram ca etal loke.
0003211	a-nityatā-grahaṇam adhikṛtya uktam. yadā tv	<b>antya</b> -kṣaṇa-darśino naṣṭo 'yam iti, tadā
0003304	nityatā nāma anyā kācic calād vastunaḥ. tena	<b>antyaṃ</b> kṣaṇam sadṛśa-apara-a-pratisandhāyinaṃ
0008503	syād iti. a-yuktam etat. tathā hi yady	<b>antyaṃ</b> jñānaṃ na anubhūyeta, tataḥ sarvāṇi pūrva-
0008501	sva-saṃvedanaṃ syāt. syād etat — mā bhūd	<b>antyasya</b> jñānasya jñāna-antara-saṃvedyatvaṃ
0015013	mā bhūc chabda-ādīnām vyakti-bhedena an-	<b>antyaḍ</b> an-antam indriyam iti. nanu śabda-ādi-
0017808	iti sāmānya-buddhīnām atīta-ādāv api bhāvād	<b>andha</b> -ādīnām ca. a-bheda-upacāra-pravṛttā iti. a-
0016014	kāritve dvayor api dvāra-dvāritva-prasaṅgāt.	<b>andha</b> -ādīnām api ca rūpa-ādi-viṣayaṃ pratyakṣam
0005115	-grahaṇāt smṛty-ādi-vat. atha dvitīyā, tadā	<b>andha</b> -āder apy artha-grahaṇam syāt. indriya-jñāna
0005306	-pratyayād utpannam iti. anena yad uktam —	<b>andha</b> -āder apy artha-grahaṇam syād iti, tan
0005307	kiṃ tarhi indriya-pratyaya-apekṣam,	<b>andha</b> -ādeś ca indriya-jñānaṃ na asti iti na asti
0011703	viruddha-vyāptaḥ. pradīpasya api na	<b>andha</b> -kāra-nivṛtti-mātram phalam, kiṃ tu ghaṭa-
0011609	iti. evaṃ tarhi ity-ādinā yathā pradīpasya	<b>andha</b> -kāra-nivṛtṭiḥ phalam artha-antaram, evam a-
0015901	vākye, tat tathā-uktam. tathā hi ity-ādinā	<b>andha</b> -padatvaṃ darśayati. indriya-arthe 'pi
0015813	śāstreṇa smārtatvaṃ pratipāditam ity āha —	<b>andha</b> -padam eva etad iti. yathā andha-padasya a-
0015813	ity āha —andha-padam eva etad iti. yathā	<b>andha</b> -padasya a-darśana-pūrvo vinyāsaḥ, tathā
0015704	an-upalambhe 'rtha-upalambho 'pi na syād ity	<b>andha</b> -mūkaṃ jagat syāt. na ca vṛtti-saṃvedanaṃ
0007404	alpo 'py ābhāti, tathā idam apy a-vidyā-	<b>andhānām</b> jñānam a-tathā-bhūtam api tathā ābhāti.
0015814	pramāṇena a-paricchidya-abhidhānāt. atha vā	<b>andhāni</b> padāny an-unmīlita-arthāni yatra vākye,

0007506	bhrāntir eva tu sā, yad a-vidyā-	<b>andhās</b> tad a-vedya-vedaka-ākāram api jñānaṃ tathā
0001814	na sa tan-mātra-phala-abhikāṅkṣī. tad yathā	<b>anna</b> -adhigame 'py a-virata-vyāpāro bhojanāya
0003309	śakyate. prakṛtyā ca cala-ātmake viphalā-	<b>anya</b> -a-nityatā. tattva-anyatvābhyām a-vācyatve
0017407	api yad an-arthakam, na tat kartavyam, tad-	<b>anya</b> -an-arthaka-vat. tathā ca buddhi-janma-
0015503	-śabdah pratyekam abhisambadhyate. nanu ca	<b>anya</b> -artha eva ayaṃ granthaḥ śāstra upanyastah.
0005805	uktam. tatra bhrānti-jñānam ity anena	<b>anya</b> -artha-kalpanā-jñānam ekaṃ tāvad uktam. tathā
0016507	yukta ity evaṃ vā. pratiyogy atha ity-ādi.	<b>anya</b> -arthatvāt sac-chabdasya siddha-sādhanam āha.
0014814	-sthite 'pi viṣaye tad-upagrāhi jñānam	<b>anya</b> -ākāram iṣyate, na tad-vaśena viṣaya-
0009110	yathā vidyamānā iti nīla-ādi-sva-lakṣaṇena.	<b>anya</b> -ābhāsasya api iti samūha-ābhāsasya api. yady
0011909	bhūta-artha-sambandha-vaśena ayam eva na	<b>anya</b> ity utpadyate nirṇaya iti pratyakṣeṇa tulyā
0011205	asti hy ekeṣām iti sāṅkhyā-ādīnām.	<b>anya</b> -indriya-rutaṃ vṛthā iti. ghrāṇa-ādīnām api
0011210	manaḥ. tasmān na nirdīśyate iti. etac ca na.	<b>anya</b> -indriya-sāṅkhyā-sva-bhāva-nirākaraṇād ghrāṇa
0000916	tasya sattva-śāsana-yogya-upāyatvena tad-	<b>anya</b> -upāya-abhyāsād viśiṣṭatva-jñāpana-artham.
0012915	tarhi ity-ādi. anya-gocaram ity-ādi. dravyād	<b>anya</b> eva asya kalpito viṣaya iti darśayati.
0014703	pariharati, ye sattva-ādayaḥ śabde tebhyo	<b>'nya</b> eva rūpa-ādy-ātmanā pariṇamanti iti kṛtvā.
0012915	-vad iti matvā āha — yat tarhi ity-ādi.	<b>anya</b> -gocaram ity-ādi. dravyād anya eva asya
0015906	āha — hānir vā ity-ādi. hāniḥ śāstrasya	<b>anya</b> -darśane smaraṇam, indriya-vṛttyā
0000105	'pi hi vastubhiḥ satām ślāghyaḥ   labdhair	<b>anya</b> -matair api tat kartum para-hitam yuktam
0011308	viśeṣaṇa ity-āder ayam arthaḥ — yad yato	<b>'nya</b> -viṣayaṃ karaṇam, na tasya tatra phalaṃ
0011309	anya-viṣayasya cchedanasya palāśe. viśeṣyād	<b>anya</b> -viṣayaṃ ca viśeṣaṇa-jñānaṃ karaṇam iti
0007209	kathaṃ bāhye 'rthe pramāṇaṃ syāt. na hy	<b>anya</b> -viṣayasya anyatra prāmānyaṃ yuktam. yasmād
0009513	atha dvitīyaḥ, samanantara-aṭītaṃ jñānam	<b>anya</b> -viṣayasya api jñānasya grāhyaṃ syāt, yatas
0011312	phalaṃ yuktam iti pramāṇa-phalam. na hy	<b>anya</b> -viṣayasya ity-ādir vyāptiḥ yathā ity-ādir
0011309	tatra phalaṃ bhavati. tad yathā palāśād	<b>anya</b> -viṣayasya cchedanasya palāśe. viśeṣyād anya-
0011310	-jñānaṃ karaṇam iti vyāpaka-viruddhaḥ.	<b>anya</b> -viṣayasya pramāṇasya iti hetuḥ. pramāṇasya
0001009	-pūrvako 'śuci-sthāna-parigrahaḥ. an-	<b>anya</b> -sattva-neyasya abhirati-pūrvakaś ca garbha-
0001006	eva prādhānyena evam avagatavān. yo 'n-	<b>anya</b> -sattva-neyasya abhirati-pūrvako hīna-sthāna-
0004003	-kāraṇatvāt. tathā hi viṣayā mano-vijñāna-	<b>anya</b> -santāna-vijñāna-sādharāṇaḥ, nava-candra-ādi-
0002507	siddhāv api buddhi-vikalpe saṃśayāt. na enam	<b>anya</b> -sambandhinam puruṣa-mātra-pratyakṣam adhyeti.
0017214	āśrayaṇāt. yathā go-śabdo go-jātāv eva an-	<b>anya</b> -sādharāṇaṃ gamanam āśritya vyutpādita iti
0001208	ucyate. tasya evaṃ-vidhād upāya-abhyāsād an-	<b>anya</b> -sādharāṇād duḥkha-hetor vāsanā api na
0003313	grhīta-grahaṇān na idaṃ pramāṇam. yadi na	<b>anyo</b> 'nityatā-ādiko dharmiṇo dharmah, nanv evam
0014608	bhinna-jātīyā eva iti mādhasyasya matam.	<b>anyo</b> 'pi ca tasya prakriyā-bhedo yathā-uktam —
0001415	santi, na sa tadā a-nṛtaṃ vakti. tad yathā	<b>anyaḥ</b> kaścit satya-vacana-kāle. na santi ca
0001903	dayāvān hi para-arthe prayujyate, na	<b>anyaḥ</b> . tad evaṃ-vidhayā hetu-phala-sampadā
0003307	sva-bhāvo naśvaraḥ syāt. na hy anyasya bhāve	<b>'nyo</b> naṣṭo nāma. tato nāśitā-sva-bhāva-āpattir
0012302	tv an-ālabanaḥ. tasya samavāyi-kāraṇāt ko	<b>'nyo</b> viṣayaḥ syād ity an-uttaram etat. viṣaya-
0010001	vyapadeṣṭum a-śakyaḥ. kutaḥ punas tena	<b>anyo</b> vyapadekṣyate. na ca vyapadeśac chābdatvam
0015211	apy eṣa eva prasaṅgaḥ. prāpty-artho 'py	<b>anyaḥ</b> saṃvedanād a-yuktaḥ. prāptir hy a-bhinna-
0008806	ālabanaṃ sarva-dharmā itī lakṣaṇāt. na ca	<b>anyaḥ</b> sarva-dharma-sva-bhāvo vijñānasya pratyayo
0015909	yasya idaṃ matam — na anyena anubhūtam	<b>anyaḥ</b> smarati iti. asmākaṃ tu — eka-santatau
0002011	samāhṛtya ity-ādi. pūrva-kṛtaṃ ca kiñcid	<b>anyac</b> ca a-pūrvam buddhi-stham samyag ānīya
0014309	-ādi-vat. tathā ca sukha-ādi. sva-bhāvaḥ. na	<b>anyac</b> ced ity-ādi. yac chabda-āder an-anyat, na
0011713	jñānaṃ niṣpadyate. tasmāt tad api tebhyo	<b>'nyat</b> . kāraṇam apy anena eva darśitam ātma-ādi.
0014307	ity a-siddhim āha. yac chabda-ādibhyo 'n-	<b>anyat</b> , tac chrotra-ādi-vṛtti-grāhyam, śabda-ādi-
0011711	tad anyat. yad yato niṣpadyate, tat tato	<b>'nyat</b> . tad yathā tury-ādibhyaḥ paṭa-ādiḥ. tathā
0014514	iti. na eṣa doṣaḥ. prati-śabdām anyad	<b>anyat</b> trikam. ato bahutvāt trikāṇām bahu-vacanam.
0014309	na anyac ced ity-ādi. yac chabda-āder an-	<b>anyat</b> , na tat tasya kāraṇam, śabda-ādi-vat. tathā
0011803	-mano- 'rtha-sannikarṣād yan niṣpadyate, tad	<b>anyat</b> . pratyakṣam pramāṇam iti vākya-śeṣaḥ. atra
0002901	prameya-niyamaḥ sva-sāmānya-lakṣaṇābhyām	<b>anyat</b> prameyaṃ na asty eva ity abhyupeyate, evam
0002706	uktam — na hi sva-sāmānya-lakṣaṇābhyām	<b>anyat</b> prameyam asti iti. satyam etat. sva-
0011215	na tu vyavasāya-ātmakam pramāṇam icchato	<b>'nyat</b> phalaṃ bhavati. nanu ca niścaya-jñānam an-
0011711	-mano- 'rtha-sannikarṣād yan niṣpadyate, tad	<b>anyat</b> . yad yato niṣpadyate, tat tato 'nyat. tad
0002505	kriyate. sa ca para-avabodho na anumānād	<b>anyato</b> 'vasīyate, pratyakṣasya śārīra-mātra-
0008704	eva tad utpadyate, na anyataḥ, na api tato	<b>'nyataś</b> ca, taj jñānaṃ pratyakṣam. tad yathā rūpa
0008704	yadi tata eva tad utpadyate, na	<b>anyataḥ</b> , na api tato 'nyataś ca, taj jñānaṃ
0006705	pītasya eva ca ity-ādikaḥ, so 'rtha-sārūpyād	<b>anyato</b> na sidhyati. tatas tad eva sādhanam artha-
0015004	rūpa-bhedena. sa ca eka eva iti sukha-ādīnām	<b>anyatamaḥ</b> . tad etena yac chrotreṇa na grhyate na
0003907	-bhāva ity abhiprāyaḥ. atha kasmād ity-ādi.	<b>anyatara</b> -a-bhāve 'bhāvād dvaya-adhīnā vṛttiḥ.

0016414	āha. sata eva iti. dvi-ṣṭhatvāt tasya	<b>anyatara</b> -a-bhāve 'sambhavāt. nanu sata eva ity
0011513	-jñānasya pramānatvaṃ vā syāt phalatvaṃ vā.	<b>anyatara</b> -abhyupagame 'nyatarasya hānir ity
0004912	iti smṛtir bhavati. tato 'bhilāṣa-itaravā.	<b>anyatarah.</b> tato 'pi puruṣasya yathā-arhaṃ
0011514	vā syāt phalatvaṃ vā. anyatara-abhyupagame	'nyatarasya hānir ity abhyupeta-bādhā. dvayam tac
0012113	na evaṃ niścayasya. kiñcin niścinvato 'py	<b>anyatra</b> a-niścayena grahaṇa-a-grahaṇam. tasmāt tad
0017110	syāt. nanu yo yasminn indriye sīdati,	<b>anyatra</b> a-vṛtter iti vacanāt tasya eva indriyasya
0000303	-kṣad-ādibhyaḥ sañjñāyāṃ ca anītau. bahulam	<b>anyatra</b> api iti vacanāt. duḥkha-kṣaya-upāya-
0010904	nanu pāda-abhyaṅga-ādir adhiṣṭhānād	<b>anyatra</b> api cakṣur-ādeḥ kriyate. tato na ayam eka
0014513	-ātmanā, te sparśa-lakṣaṇam trikam iti. evam	<b>anyatra</b> api jñeyam. nanu trayāṅgāṃ saṅgha trikam.
0008512	a-viśeṣād ātmany ayam anubhavo na	<b>anyatra</b> ity etat parokṣa-upalambhena dur-jñānam.
0009913	asti, yena pratīyamānaṃ vyavahārāya kalpate,	<b>anyatra</b> iti-karaṇa-yuktād viśaya-saṃśabdānād
0004815	sa eva ayam iti pratyayo bhavati. na apy	<b>anyatra</b> codite 'nyatra pravṛttir yuktā. bhavati
0005510	-jñāna-rūpa-sukha-ādi-kṛto na bhavati, tathā	<b>anyatra</b> pratipāditam. iha tu bahu-grantha-bhayān
0004816	iti pratyayo bhavati. na apy anyatra codite	'nyatra pravṛttir yuktā. bhavati ca tathā
0007209	'rthe pramāṇam syāt. na hy anya-viśayasya	<b>anyatra</b> prāmāṇyam yuktam. yasmād ity-ādinā tasya
0011311	iti ca etat karanatva-upalakṣaṇam. na ca	<b>anyatra</b> phalaṃ yuktam iti pramāṇa-phalam. na hy
0010310	kaḥ punar ayam vyabhicāro nāma. yadi tato	'nyatra bhāvaḥ, evaṃ satī nīlatvaṃ bhramarasya
0010316	anyathā-bhāvo vyabhicārī viśaya iti, kvacid	<b>anyatra</b> -bhāvo vyabhicārī hetur iti, kvacit tatra
0004815	eva pravartate. na hy anyam upalabdhavato	'nyatra sa eva ayam iti pratyayo bhavati. na apy
0013409	-samām apākaroti. na buddhi-bhedo 'py	<b>anyatva</b> ity-ādinā hetv-antare 'pi sādhyasya
0011709	bhavati, tasmād asyā api karanam vācyam	<b>anyatvaṃ</b> ca jñātur anena hetunā iti. ucyate —
0014307	-ādi-sva-bhāvam iti vyāpaka-a-bhāvaḥ. na, an-	<b>anyatvād</b> ity a-siddhim āha. yac chabda-ādibhyo 'n
0003309	cala-ātmake viphala-anya-a-nityatā. tattva-	<b>anyatvābhyām</b> a-vācyatve 'py a-avastutvān na sa sva
0014401	pravṛttim vyavasthāpayati iti. atha an-	<b>anyatve</b> 'pi kārya-kāraṇa-bhāva iṣyate, evaṃ saty
0014410	kārya-kṛn na vā ity atra yo vā-śabdaḥ. an-	<b>anyatve</b> 'pi na grāhyam ity an-eka-antam āha. tat-
0018101	pratyakṣatvaṃ na yujyate. atha ity-ādi. an-	<b>anyatve</b> buddhir eva janma iti janma-grahaṇam mata
0011217	prāk. na ca vyavahitasya phalatvaṃ yuktam,	<b>anyathā</b> atiprasaṅgaḥ syāt. tat kutas tasya
0008213	api. tasmād asti dvi-rūpatā jñānasya.	<b>anyathā</b> anubhava-mātreṇa pratyartham a-viśiṣṭeṣu
0013912	-ātmanā eva prakṛter yuktaḥ pariṇāmaḥ,	<b>anyathā</b> anyathā iti yuktaṃ codyam. syād etat —
0014702	na te vyakty-ātmanā. mādhavena tu sarvam	<b>anyathā</b> abhyupagatam. ata eva asau sānkhya-
0008701	ity-ādi. tena iti doṣavattvena. tathā hy	<b>anyathā</b> avayava-prokter ity anena doṣavattvaṃ
0008613	yathā tasya tatra a-sāra-niścaya ity āha —	<b>anyathā</b> avayava-prokter iti. nir-doṣa-avayava-
0008615	vāda-vidhāv a-sāra-niścayād vāda-vidhāne	'nyathā avayavāḥ proktāḥ, ta eva asmābhir doṣāḥ
0001606	bhavati tatra vā a-visaṃvādaḥ, na	<b>anyathā</b> ity ataḥ kārya-viśeṣo darśitaḥ. karuṇā tu
0011001	abhyupetya āha — saty api ca ity-ādi.	<b>anyathā</b> ity-ādinā bahir-nirgatasya viśaya-
0013411	-pradarśanāt prathamām. bhede 'bhedaḥ kuto	'nyathā iti. grahaṇa-bhedāt kevalād anyathā,
0001005	kṣapayitum nidāna-kṣayeṇa vyādhir iva na	<b>anyathā</b> iti ca niścaya ko 'sya hetur iti
0007815	sat sva-rūpeṇa api pratibhāsata ity arthaḥ.	<b>anyathā</b> iti dvi-rūpatā-a-bhāve. yadi viśaya-
0013803	-mātre vartamānā pratyakṣam pramāṇam na	<b>anyathā</b> iti. yady api vikalpane 'syāḥ sambhavo na
0016903	-vijñānāt tasya a-nimittatvaṃ sidhyati, na	<b>anyathā</b> iti. yadi sva-rūpa-nirdeśam antareṇa
0013912	eva prakṛter yuktaḥ pariṇāmaḥ. anyathā	<b>anyathā</b> iti yuktaṃ codyam. syād etat — na
0011008	eva hi tad viśaya-grahaṇa-samartham, na	<b>anyathā</b> iti. śrotra-indriyam prati tāvad ayam a-
0002416	tāvan na bhavati, anumānasya api prāmāṇyāt.	<b>anyathā</b> idaṃ pramāṇam idaṃ a-pramāṇam ity eṣā
0006102	dvi-candra-ādi-jñānasya nirvṛtteḥ.	<b>anyathā</b> indriya-jam ity eva vācyam syāt. anumāna-
0010014	-sannikarṣa-grahaṇena eva tasya pratikṣepāt.	<b>anyathā</b> indriya-jam ity evaṃ vācyam syāt, na tv
0017813	prastutā. avaśyam ca etad evaṃ vijñeyam.	<b>anyathā</b> indriya-nir-apekṣā akṣa-para-tantrā ca iti
0013411	kuto 'nyathā iti. grahaṇa-bhedāt kevalād	<b>anyathā</b> , indriya-bhede grahaṇa-bhede ca saty a-
0013403	iti ca hetv-antara-upadarśanāt prathamām.	<b>anyathā</b> uktam ity-ādinā artha-āpatti-samām
0009609	-lakṣaṇaḥ sambandhaḥ, na rūpa-ādibhiḥ.	<b>anyathā</b> ubhaya-āśrayatvāt saṃyogasya te 'pi
0012114	tasmāt tad eva asya grahaṇam, yo niścayaḥ.	<b>anyathā</b> eka-ākāre 'pi tan na syāt. kiṃ punaḥ
0013011	ātma-bhūta iti sva-saṃvittiyā eva anubhūyate.	<b>anyathā</b> katham sā eva iyaṃ mahatī prāsāda-mālā
0008910	pāramparyeṇa api tata utpatter abhimatatvāt.	<b>anyathā</b> katham idaṃ yujyate, yad uktaṃ vāda-
0001905	upadeṣṭum icchati. niṣ-karuṇas tu jānann apy	<b>anyathā</b> kathayed iti kṛpāyāḥ prāmāṇye 'nga-bhāvaḥ.
0009410	bhavati ity etad viśaya-cintā-prakṛtam eva.	<b>anyathā</b> jñānam iti vyapadiśann eva katham evaṃ
0002503	pramāṇa-itarā-vyavasthāṃ kuryāt, na	<b>anyathā</b> . tac ca yathā-dṛṣṭa-sādharmyāt tathā
0010907	sthasya eva nādi-saṅcāreṇa cikitsā-prayogāt.	<b>anyathā</b> tatra a-sannihitam tena sambandham an-
0002106	-artha-upayogitvaṃ pramāṇasya darśayati.	<b>anyathā</b> tad-an-upayogino vyutpādanam vyartham ity
0015703	vṛtty-upalambhas tāvan niyatam abhyupeyaḥ,	<b>anyathā</b> tad-an-upalambhe 'rtha-upalambho 'pi na
0012405	ca anusmṛtyā anusandhānam śakyate kartum, na	<b>anyathā</b> . tadā ca indriya-jñānam cira-niruddham

0006602	-viṣaye 'dhigama-ātmanā vyāpāreṇa khyāti, na	<b>anyathā.</b> tasmāt sā eva tasya ātma-bhūtā viṣaya-
0007302	tataś ca tad-vaśād viṣaya-niścayo bhavet, na	<b>anyathā.</b> tasmād viṣaya-ābhāsātā pramāṇam. nanu ca
0006805	sa vijñānasya ātma-bhūto 'vaśyam abhyupeyaḥ.	<b>anyathā</b> tasya arthena sambandho na syāt. na ca
0005502	jñānam avāśyam sukha-ādy-ākāram abhyupeyam,	<b>anyathā</b> tasya te vedyā eva na syuḥ. na hi jñāna-
0016105	ca manasya ekī-bhāvād arthavattvam uktam, na	<b>anyathā.</b> tena te yadi mano-vyavasāyair
0016107	rūpatām iva āpannāḥ prāmānyam pratipadyante.	<b>anyathā</b> teṣāṃ prāmānyam eva na syāt. yeṣāṃ apy a-
0014601	ato bahutvāt trikāṇāṃ bahu-vacanam. anye tv	<b>anyathā</b> trikāṇi vyācakṣate. śabda-parama-aṅur eva
0003206	api sva-lakṣaṇasya rūpam a-grhītam eva tena.	<b>anyathā</b> darśana-vat spaṣṭam pratibhāseta tatra
0003608	tena grhīta-a-vismṛtena bhavitavyam. na hy	<b>anyathā</b> drṣṭānto bhavitum arhati. tataś ca
0012809	caṅkuṣā ity yojanīyam. evaṃ tarhi iti.	<b>anyathā</b> niyāmakatvam āha. evaṃ ca iti. atra pakṣe
0004410	virudhyate. tat katham tac-chāstram	<b>anyathā</b> netuṃ śakyata iti bhāvaḥ. tasya ubhayasya
0016308	-nivr̥ttaye hi tasyāḥ pariṇāma iṣyate.	<b>anyathā</b> prāpta-kaivalye 'pi puṃsi syād iti. sat-
0002312	artha-adhigama-rūpatvaṃ niyamato 'bhyupeyam,	<b>anyathā</b> phalatva-a-yogāt. tasmād adhigama-rūpam
0001414	eva duḥkha-kṣaya-upāyaṃ sādhyatvā katham	<b>anyathā</b> brūyāt. yasya yadā a-nṛta-vacana-kāraṇāni
0010315	ekadhā hi vyabhicāra-śabdasya arthaḥ. kvacid	<b>anyathā</b> -bhāvo vyabhicāri viṣaya iti, kvacid
0015215	an-upakāriṇaś ca dvāra-bhāva-an-upapattē.	<b>anyathā</b> mano-vyavasāyo 'pi indriya-vyavasāyasya
0015304	na hy a-nimittasya viṣayatvam upapadyate.	<b>anyathā</b> mano-vyavasāyo 'pi indriya-vyavasāyasya
0015313	manaḥ paścād vyavasāyaṃ kuruta ity arthaḥ.	<b>anyathā</b> yadi indriya-vṛttāv eva mānaso vyavasāyaḥ
0002714	-kriyā-arthi sva-lakṣaṇa eva pravartate.	<b>anyathā</b> yadi sāmānyam anumānena paricchinnam syāt,
0008914	pāramparyeṇa apy atra janakatvam abhimatam.	<b>anyathā</b> yadi smṛty-ādīnāṃ viṣayasya vyapadeśa-
0012314	darśayati idam asya ity-ādīnā. avāśyam iti.	<b>anyathā</b> yo 'pi viśeṣaṇam viśeṣyaṃ ca na grhṇāti
0006110	artha-āpattyā nirākṛtasya udāharaṇam.	<b>anyathā</b> lakṣaṇa-vyabhicārah syāt. tasmāt tena
0004111	a-vikalpa-jñāna-vat pratyakṣam eva iṣṭavyam.	<b>anyathā</b> vicchinnaṃ darśanaṃ syād vikalpaś ca,
0006205	uktaṃ ca ācāryeṇa te 'pi hi parama-arthato	<b>'nyathā</b> vidyamānā dvi-candra-ādy-ābhāsasya nīla-
0011412	eva vyāpāra-khyātiḥ, tad-ākāra-utpattyā.	<b>anyathā</b> viśeṣaṇa-jñānam eva tan na syāt. tasmāt
0015804	-nimitti-bhāva iṣyate parasparam. na hy	<b>anyathā</b> viṣaya-viṣayitvaṃ sambhavati. na ca
0009502	tvayā apy avāśyam etad abhyupeyam,	<b>anyathā</b> vyavahāra-a-yogāt. syād etad evam, yadi
0006408	tasmāt sa-taimiram ity etad apavāda-padam	<b>anyathā</b> vyākhyāyate. timira-śabda 'yam iha a-
0012903	a-grahaṇam. vyāpaka-viruddhaḥ. anye sūtram	<b>anyathā</b> vyācakṣate — tad-grahaṇena sva-viśeṣa-
0012512	ādeś ca an-ekatvam. tat katham tad anumānena	<b>anyathā</b> śakyate kartum iti darśayati. bhāva-
0014208	ca viśeṣaḥ śabda-jāti-viśiṣṭo grāhyaḥ,	<b>anyathā</b> śabdasya ayam viśeṣa iti na grhyeta. na
0016403	api yo yogaḥ sa-saṃskāra upagrāhito bhavati.	<b>anyathā</b> sad-yoga ity etāvad eva brūyāt.
0013304	eva bhāvasya dharmāś ca-śabdena samuccīyate.	<b>anyathā</b> samuccayāya ca-kāro na yujyeta. dravya-
0012301	viṣayatvena abhimatam, na samavāyi-kāraṇam.	<b>anyathā</b> sarva-jñānānām eka-viṣayatā syāt. ātma-
0006609	pītasya iti vibhāgena vyavasthā kriyate.	<b>anyathā</b> sarvaṃ jñānaṃ sarvasya arthasya syāt, na
0014813	hi viṣaya-sva-bhāvo 'vadhāryate. yadi punar	<b>anyathā</b> -sthite 'pi viṣaye tad-upagrāhi jñānam
0012406	kriyate. atas tatra eva tad upapadyate.	<b>anyathā</b> hi iti yadi smārta-ākṛṣṭatvaṃ viśeṣaṇasya
0018003	janma sūtre pratyakṣam uktam. tac ca buddher	<b>anyad</b> an-anyad vā syāt. tatra yady anyad iṣyate,
0014514	trikebhya iti. na eṣa doṣaḥ. prati-śabdam	<b>anyad</b> anyat trikam. ato bahutvāt trikāṇāṃ bahu-
0004915	pañca-indriya-jam iti vacanāt tāvac-chabdena	<b>anyad</b> apy a-pañca-indriya-jam asti tasya ca
0001513	kāya-ceṣṭitaṃ kuryāt, vṛṣālī-vāda-ādi-vad	<b>anyad</b> apy a-satyam kadācid abhidadyāt, nitya-a-
0017105	var̥tate, sat-puruṣa iti yathā. tat sīdaty	<b>anyad</b> apy atra iti. yathā hy asty-arthaḥ sac-
0002816	-try-ādi-pramāṇa-nirāsaḥ kṛtaḥ. sva-lakṣaṇād	<b>anyad</b> api prameyaṃ darśayatā a-pratyakṣam api
0017405	saṃskāra-viśeṣeṇa jñāna-viśeṣa-utpādāt.	<b>anyad</b> ity-ādīnā yad a-sat, na tat pratyakṣam, kha
0006004	grahaṇam. tatra api kiṃ tad eva idam āhosvid	<b>anyad</b> ity evam-ākārā pūrva-anubhūta-kalpanā
0018004	buddher anyad an-anyad vā syāt. tatra yady	<b>anyad</b> iṣyate, tad eva pramāṇam syāt. janma ca
0005911	-saṅghāte saṅketa-samāśrayāt pūrva-drṣṭam	<b>anyad</b> eva artham adhyāropayanty utpadyate. ata
0002305	-anumānāyor asmad-abhimatāt sva-rūpād	<b>anyad</b> eva sva-rūpam, tathā teṣāṃ apy astitve tad
0018003	pratyakṣam uktam. tac ca buddher anyad an-	<b>anyad</b> vā syāt. tatra yady anyad iṣyate, tad eva
0017011	bhavanti, tadā kāraṇam bhavanti, na	<b>anyadā,</b> yad āha — sūrya-upatāpād iti. a-
0017910	-indriya-kalpanāyā vaiarthyam syāt. phalam	<b>anyan</b> na labhyata iti. adhigamo hi jñānasya
0011813	kecit tv iti. jñānasya hi pramāṇatve phalam	<b>anyan</b> na syāt. tathā hy adhigamaḥ phalam. na ca
0005113	indriya-grhītam eva artham grhṇāti tato vā	<b>anyam</b> iti dvayī kalpanā. yadi pūrvā, tatas tasya
0004815	ukta indriya-viṣaya eva pravartate. na hy	<b>anyam</b> upalabdhavato 'nyatra sa eva ayam iti
0004016	-apodhaṃ pratyakṣeṇa eva sidhyati. kim atra	<b>anyayā</b> yuktyā ity abhiprāyaḥ. pratyātma-vedyo hi
0006303	-pāda-pādi-pratibhāsi, tasya evam-prakārasya	<b>anyasya</b> api ca atasmimś tad-grahād bhrāntasya api
0002502	viśaṃvādam ca upalabhya taj-jātīyatayā	<b>anyasya</b> api jñānasya saṃvāda-itarau niścinvan
0000810	guṇa-viśeṣasya darśanāt tadvat sati saṃskāre	<b>'nyasya</b> api sambhāvāt sambhavad-viśeṣe ca sāmānya
0007710	guṇa-bhūto 'pi viṣayaḥ sambadhyaṭe,	<b>anyasya</b> iha a-prakṛtatvāt. tad etad uktaṃ bhavati



0013615 -sva-bhāvaḥ. etac ca ātmanah sva-rūpaṃ na  
 0003307 tadā na sva-bhāvo naśvaraḥ syāt. na hy  
 0003709 -pratiśedhena go-dhenur eva pratiyate na  
 0003304 -jñānaṃ grhṇāti. yasmān na a-nityatā nāma  
 0013708 -vṛttir eva śabda-ādīnāṃ grahaṇam. tatra kā  
 0015007 tu grhyata eva saktu-rasaḥ. tathā hy  
 0015007 kevalasya lavaṇasya rasa upalabhyate,  
 0002210 -vyaktīnāṃ prāmāṇyaṃ niścinvann abhyāsād  
 0009705 -antarāṇi sarva-dikkāny ārabhyante, tair apy  
 0002413 pratyakṣa-anumāne eva te dve pramāṇe, na tv  
 0013807 vartamānā iti tat-sva-bhāvā ity arthaḥ.  
 0014601 trikam. ato bahutvāt trikāṇāṃ bahu-vacanam.  
 0003901 tasmād atra sambandhe bhāva-pratyayaḥ.  
 0013608 adhiṣṭhitāḥ pravṛttas tena saha iti gamyate.  
 0013801 tathā pariniṣpanna-antar-grahaṇam iti.  
 0016113 dvayor api dvāra-dvāritva-prasaṅgād ity  
 0005912 iti. ghaṭa-ādayas tu sva-upādānād  
 0009105 eva bhavanti, jyeṣṭha-malla iva nihate tad-  
 0012903 -antareṇa a-grahaṇam. vyāpaka-viruddhaḥ.  
 0017511 an-indriyeṇa api yogaḥ, evam indriyasya apy  
 0017510 evaṃ viśaya-antaram api. yathā ca viśayasya  
 0015909 eva ayam doṣaḥ, yasya idaṃ matam — na  
 0008409 tatra api ca smṛtiḥ. tatas tatra apy  
 0008402 iti. ātmanā eva jñānasya anubhavo yuktaḥ, na  
 0008408 dṛṣṭā. na ca an-anubhūte smṛtir yukta. tato  
 0003308 etat. na hi svayam a-cala-sva-bhāvasya  
 0005814 -ādīnāṃ udaka-āharaṇa-ādy-eka-kāryatayā tad-  
 0017413 -viśeṣo 'pi buddhi-kārya-avaseyaḥ. tathā hy  
 0011206 syāt. tasmāt punar-vacanād avasīyate —  
 0000108 matto 'pi manda-mateḥ || āhṛtya dharmakīrter  
 0001106 tataḥ sambhavati tat-kṣayāt tṛṣṇāyās tad-  
 0001101 yathā-arhatām. tatas tasyā api tṛṣṇāyās tad-  
 0000702 -ārambhe gauravam bhavati. yataḥ satsv apy  
 0006808 yad api idaṃ kalpyate — satsv apy  
 0008212 paraspara-vilakṣaṇeṣu rūpa-ādiṣv anubhūteṣv  
 0004413 -pratyayebhyo ye parama-aṇavo jāyante, te  
 0015515 bāhyeṣv artheṣv indriya-vyavasāyaṃ pravṛttam  
 0014008 evam uktam. paro hi rūpi-indriya-vijñāna-  
 0013906 a-bhedāt. ye 'bhinna-traiguṇya-jātya-  
 0013901 ata etad uktaṃ bhavati — ye guṇa-utkarṣa-  
 0013904 abhyupeta-bādhaḥ. atha ity-ādi. yady utkarṣa-  
 0013814 traiguṇyaṃ trailokya-vat. utkarṣa ādhikyam,  
 0013817 yathā hi śabda-ādi-jāti-bhedo guṇa-utkarṣa-  
 0003706 -apodham iti lakṣaṇam. kalpanāyā apodham  
 0004102 tathā hi sarva-viśayebhyo vikalpān  
 0013303 kṛte guṇas tarhi syāt karma ca ity āśānkā-  
 0003304 calād vastunaḥ. tena antyaṃ kṣaṇam sadṛśa-  
 0008307 viśaye yaj jñānaṃ dhārā-vāhi, tasya apy  
 0008305 sukha-ādi-bhedo bhavati, tathā prativīṣayam  
 0008307 yaj jñānaṃ dhārā-vāhi, tasya apy apara-  
 0003315 siddhatvād iti cet, na, a-niścayāt. sadṛśa-  
 0003611 iti. a-yuktam etat. yadi tāvat pūrva-  
 0000512 eva nyāya-mukha-ādāv eka-ekasmin prakaraṇe  
 0001802 a-bādhānād avasīyate. a-vicalasya vā pūrva-  
 0014202 hi saṃsthāna-ātmikā jātayaḥ. na ca tatra  
 0008305 -ādi-bhedo bhavati, tathā prativīṣayam apara-  
 0000406 āvṛtter an-eka-śakter vā asya eva ayam  
 0012214 tulya-utpattir iti yuktam abhyupetum. ayam  
 0011807 guṇa-karmaṇor api sautraṃ pratyakṣa-lakṣaṇam

**anyasya** kasyacit, a-cetanatvāt. tena pauraṣeṇa  
**anyasya** bhāve 'nyo naṣṭo nāma. tato nāśitā-sva-  
**anyā**. atha kā iyaṃ kalpanā nāma iti. kalpanānāṃ  
**anyā** kācic calād vastunaḥ. tena antyaṃ kṣaṇam  
**anyā** vṛttir yā grahaṇe vartate. kecid āhuḥ —  
**anyādṛśaḥ** kevalasya lavaṇasya rasa upalabhyate,  
**anyādṛśaḥ** saktu-saṃsarge. samānaś ca sparśa-ādiṣv  
**anyānām** uttara-pramāṇa-vṛttim antareṇa api  
**anyāni**. evaṃ śabda-antara-ārabdha-śabda-  
**anye** eva kecid dve iti. atra vyākhyāne na bhavati  
**anye** tv a-pratyayām eva vṛttim pramāṇam icchanti,  
**anye** tv anyathā trikāṇi vyācakṣate. śabda-parama-  
**anye** tv artha-sūnyair iti sva-mataṃ darśayati.  
**anye** tv āhuḥ — manasā adhiṣṭhitā iti manasā  
**anye** tv āhuḥ — vṛttinām nir-vikalpatva-  
**anye**. na eṣa doṣa ity-ādīnā etat pratipādayati.  
**anye** na santi eva. saṅketa-mātra-nimittā eva tad-  
**anye** mallā iti tair eva saha vicāraṃ karoti.  
**anye** sūtram anyathā vyācakṣate — tad-grahaṇena  
**anyena** a-viśayeṇa api ity a-viśeṣaḥ. a-  
**anyena** an-indriyeṇa api yogaḥ, evam indriyasya  
**anyena** anubhūtam anyāḥ smarati iti. asmākaṃ tu  
**anyena** iti. ato jñāna-antareṇa anubhave 'n-  
**anyena** iti niścitya āha — na hy asāv ity-ādi.  
**'nyena** tad-ālambanena jñānena bhāvyaṃ. tatra api  
**anyena** sva-bhāva-antaram ādhātuṃ śakyate. prakṛtyā  
**anyebhyo** bhinnānāṃ sakṛt samuditānāṃ sva-kārye  
**anyeṣām** api tāvad bhāvānāṃ jaiminīyair kriyā  
**anyeṣām** indriyatvaṃ na abhimatam iti. kecid āhuḥ  
**anyeṣām** ca eva khalu matāt kiñcit | tad-darśitayā  
**anyeṣām** ca doṣāṇāṃ kṣaya iti matvā ātma-darśana-  
**anyeṣām** ca doṣāṇāṃ ātma-darśanam eva prabhavam  
**anyesu** guṇeṣu prāmāṇyena guṇena stuvatā etat su-  
**anyesu** hetuṣu jñāna-kārya-a-niṣpattiḥ kāraṇa-  
**anyonya**-vivekena smṛtir bhavati, tathā jñāneṣv  
**'nyonya**-sannidhāna-avasthā-prāptā eva santaḥ  
**anvadyavasyati**. manasi indriya-vyavasāyaḥ sva-  
**anvayena** mano-vijñānena saṃsthānam upalabhya  
**anvitāḥ**, te śrotra-indriya-grāhyāḥ, ṣaḍja-ādi-vat.  
**apakarṣa**-bheda-bhinnāḥ, te bhinna-indriya-grāhya-  
**apakarṣa**-bhedeṣv api ṣaḍja-ādiṣu śrotra-indriya-  
**apakarṣo** nyūnatā. mātra-śabdaḥ sva-bhāva-bheda-  
**apakarṣād** bhavati, tathā ṣaḍja-ādi-bhedo 'pi. ata  
**apagataṃ** kalpanayā vā apodham rahitam kalpanā-  
**apanīya** pratyastamita-a-śeṣa-vikalpena manasā  
**apanodāya** idam uktam — guṇa-karmasu ca bhāvān  
**apara**-a-pratisandhāyinaṃ pratyakṣeṇa paricchindan  
**apara**-apara-indriya-ādi-sāmagrī. tathā api na  
**apara**-apara-sāmagrī-kṛto bhedaḥ sūkṣmo 'sti. ato  
**apara**-indriya-ādi-sāmagrī. tathā api na bhedenā  
**apara**-utpattiyā hi sa eva ayam iti bhrāntasya na  
**apara**-kāla-dṛṣṭāv arthau bhinnau, evaṃ saty  
**'para**-grantha-prakṣeṇa samuccayaḥ kariṣyate iti  
**apara**-vacana-a-vyāhatyā sarvatra pravacane catur-  
**apara**-saṃsthānam asti yena vīṇā-śabda iti grahaṇam  
**apara**-sāmagrī-kṛto bhedaḥ sūkṣmo 'sti. ato  
**aparo** 'rthaḥ. sarve gaty-arthā jñāna-arthā iti  
**aparas** tasya doṣo 'stu, ya evam icchatī ity alam  
**aparam** asti iti darśayati. tat punar guṇa-karmasu

0002810	-saṃvittiṃ phalatvena vyavasthāpayiṣyati ity	<b>apare.</b> gatam etat. idam tu vaktavyam — katham
0005013	para-vipratipatti-nirāsāya iti bhāvaḥ.	<b>apare</b> tu — kiṃ punaḥ pañca-indriya-jaṃ sa-
0002111	pramāṇāni iti. tan-mata-anusāriṇaś ca	<b>apare</b> ślokaṃ paṭhanti — prasiddhāni pramāṇāni
0011801	-lakṣaṇam idam sūtram na upapadyate.	<b>apare</b> sambandham ācakṣate — laiṅgikaṃ pramāṇam
0010604	tena saha nairantaryam. tad yathā pārasya	<b>aparena.</b> sva-grāhakād indriyāt sa-antarāv iti ca
0006408	iṣṭatvāt. tasmāt sa-taimiram ity etad	<b>apavāda</b> -padam anyathā vyākhyāyate. timira-śabdo
0006403	iṣyata iti. na tarhi sa-taimiram ity anena	<b>apavāda</b> -padena bāhya-abhyantara-upaghāta-pratyaya
0006111	lakṣaṇa-vyabhicārah syāt. tasmāt tena	<b>apavāda</b> -vacanena bāhya-abhyantara-upaghāta-
0006109	caturthas tu yaḥ pratyakṣa-ābhāsaḥ, so	<b>apavādo</b> 'tra draṣṭavyaḥ, na tu lakṣaṇa-vacanena
0000409	-apodham ity asya pratyakṣa-lakṣaṇasya na	<b>apavādaḥ</b> kṛtaḥ. tataś ca dvi-candra-ādi-jñānasya
0000510	apī vistara-rucīnām upakārāya sa-utsargaḥ sa-	<b>apavādaḥ</b> sa-vistarāḥ prakṛṣṭaḥ pramāṇa-
0005702	-ādi. nanu ca ayam artho vakṣyamāṇād eva	<b>apavādāl</b> labhyate, tat kiṃ mātra-grahaṇena.
0002509	adhyeti. pratiśedham ca ayam anumāna-	<b>apavādī</b> -kurvan para-loka-āder na pratyakṣeṇa
0000502	manda-dhiyo vistareṇa pratipādyāḥ ku-sṛtīr	<b>apavidhya</b> katham artha-tattva-bhājah syuḥ, na eva
0003014	eva pramāṇe. asty etad grahaṇam iti. na idam	<b>apahnūyate</b> , kiṃ tu tasya sandhāne na pramāṇa-
0015508	vyavasāya-viśeṣo 'sti. na ayam prasiddhataro	<b>'pahnotum</b> śakyate. na ca ubhayor bāhya-artha-
0013408	sādhyam ity-ādinā dvitīyām upalabdhi-samām	<b>apākaroti.</b> na buddhi-bhedo 'py anyatva ity-ādinā
0012410	arhati iti. dṛṣṭānte sādhyā-vaikalya-āśaṅkāṃ	<b>apākaroti.</b> bhinna-indriya-grāhyatvād iti gandha-
0011404	yatra ca deśe 'dhikarāṇe, yasmāc ca apāyād	<b>apādānāt</b> , yasmai ca dātum, tac ca sampradānam,
0011404	yatra ca deśe 'dhikarāṇe, yasmāc ca	<b>apāyād</b> apādānāt, yasmai ca dātum, tac ca
0007502	-uttaram eva tu vibhrama-viveka-nir-malam an-	<b>apāyi</b> pāramārthikaṃ pramāṇam tasya eva ca gocaro
0018101	eva janma iti janma-grahaṇam mata-dvaye 'py	<b>apārthakam.</b> nanu ca janma-grahaṇasya prayojanam
0002216	-vyutpādane kartavye saṅkhyā-ādi-vyutpattir	<b>apārthikā</b> iti cet, na, pramāṇa-a-pramāṇa-
0012600	asti iti tan na kalpanīyam syād iti.	<b>apārthikā</b> iti nir-nimittā ity arthaḥ. atha api
0016305	'rthe manaso 'nubhavaḥ paścāt smārta iti.	<b>apārthikā</b> prāpnoti iti doṣa-antaram āha. manasā
0015301	evaṃ sati itareṣām indriyāṇām tatra vṛttir	<b>apārthikā</b> prāpnoti, manasā eva puruṣa-arthasya
0002314	rūpa-ādi-vad iti phala-vyutpattiḥ. tan na	<b>apārthikā</b> saṅkhyā-ādi-vyutpattiḥ. dvayor api sva-
0016502	iti na vācyam. atha etad ucyate, eva-śrutir	<b>apārthikā</b> syāt. na eṣa doṣaḥ. niyamasya eva hi
0008708	tu tad upajanyate. saṃvṛti-jñānam apy anena	<b>apāstam.</b> tathā hi tad ghaṭa-ādibhir vyapadiśyate,
0015403	na artha-dṛṣṭiḥ prasidhyati ity anena eva	<b>apāstam.</b> tasmāt paraspara-saṃvedanam eva atra
0000504	katham nāma udghaṭita-dhī-viśāḥ ku-mārgam	<b>apāsya</b> tīrthya-tarka-bhramitā bhūyāsūr artha-
0004901	-viśaye. tasmād ekas tayor viśaya iti sā	<b>apy</b> a-kalpanā eva. tattva-vicāra-vyāpṛtā hi
0014414	avasīyante. sarvā syāc citra-ākārā iti. yā	<b>apy</b> a-citra-ākārā iṣyate sā api, citratvāt sattva
0008915	a-sattvād a-janakatvam, tad idam anumāne	<b>'py</b> a-janakatvam samānam iti idam vacanam a-
0001906	iti kṛpāyāḥ prāmāṇye 'nga-bhāvaḥ. dayāvān	<b>apy</b> a-jñānāt tattvam eva upadeṣṭum a-kṣamaḥ.
0009510	idam ucyate. katham punas tasya	<b>apy</b> a-dṛśyatvam. evaṃ manyate — sarvathā vā sva-
0009509	anujñātā. samprati saty api tasmims tasya	<b>apy</b> a-dṛśyatvena an-abhidheyatvāt kutaḥ
0005610	atha vā manaso 'py akṣatvāt pakṣa-antare	<b>'py</b> a-doṣaḥ. tathā yoginām iti. yathā mānasam a-
0010504	-artha-a-parijñāna-vijṛmbhitam. ata eva so	<b>'py</b> a-doṣo na sukha-ādi prameyam vā iti, ya ukto
0004915	indriya-jaṃ iti vacanāt tāvac-chabdena anyad	<b>apy</b> a-pañca-indriya-jaṃ asti tasya ca lakṣaṇa-
0005011	kalpanā-apodham ity anena saṅgrhītasya	<b>apy</b> a-pañca-indriya-jasya pratyakṣasya pṛthag-
0016109	anyathā teṣām prāmāṇyam eva na syāt. yeṣām	<b>apy</b> a-pratyayā vṛttiḥ prāmāṇyena abhimatā, sa-
0002309	tadā tatra tasya viśaṃvāde tadvat sva-viśaye	<b>'py</b> a-prāmāṇyam avagacchet pratipattā iti viśaya-
0016111	phala-a-bhāvaḥ. tad-a-bhāvāc ca pramāṇasya	<b>apy</b> a-bhāvaḥ. na hi niṣ-phalam pramāṇam yuktam
0006406	-jñānasya api kasyacit pratyakṣatvāt. na	<b>apy</b> a-bhrāntam iti viśeṣaṇam kartavyam,
0010210	na paṭhyate. tatra arthaḥ — katham tathā	<b>apy</b> a-yuktam viśeṣaṇam ity āha — a-vyabhicārād
0017601	eva ayam ity-ādi, tat pratyakṣam iti. tad	<b>apy</b> a-yuktam iti, indriya-ādi-samprayogād a-
0006810	vyatirekato bāhya-artha-siddhir iti, tad	<b>apy</b> a-yuktam, yato vijñāna-kārya-a-niṣpattir
0003310	-a-nityatā. tattva-anyatvābhyām a-vācyatve	<b>'py</b> a-vastutvān na sa sva-bhāvo bhāvika iti
0004111	darśakam ca arthasya, tad vikalpakam	<b>apy</b> a-vikalpa-jñāna-vat pratyakṣam eva iṣṭavyam.
0007404	maruṣu mahān alpo 'py ābhāti, tathā idam	<b>apy</b> a-vidyā-andhānām jñānam a-tathā-bhūtam api
0001814	-tat-para eva āsīt. yo yasminn adhigate	<b>'py</b> a-virata-vyāpārah, na sa tan-mātra-phala-
0001815	-phala-abhikāṅkṣī. tad yathā anna-adhigame	<b>'py</b> a-virata-vyāpāro bhojanāya pravṛttaḥ.
0018107	atha janma-uttara-kālam asti buddhiḥ, evam	<b>apy</b> a-viśiṣṭatvāt tasyāḥ prāg-vat tadā api
0015303	atha indriya-vyavasāyas tasya viśayaḥ, evam	<b>apy</b> a-viśaya-nimitto viśayī syāt. tac ca a-yuktam.
0016709	an-āgata-dharma-viśayāyā rūpa-a-grahe	<b>'py</b> a-visaṃvādāt prāmāṇyam iṣyate, tathā asmābhir
0017611	-an-upapattiḥ. sva-matena tu jāti-dravyayor	<b>apy</b> a-sattvād a-sad-ālocanam iti darśanāya tvan-
0001513	-ceṣṭitam kuryāt, vṛṣalī-vāda-ādi-vad anyad	<b>apy</b> a-satyam kadācid abhidadhyāt, nitya-a-
0015705	antar-bhavati. ato gaty-antara-a-bhāvād idam	<b>apy</b> a-sad uttaram brūyād ity āśaṅkya evam uktam.

0009910	yan na nirdiśyate, tad a-vyapadeśyam. evam	<b>apy</b> a-sambhavaḥ syāt. sarvam eva hi jñānaṃ
0009304	-prasaṅgaḥ. saṃvṛti-sad-ālabhanatvam	<b>apy</b> a-siddham. na hi sva-rūpeṇa parama-añūnām
0008309	ākāra-sāmye 'py asti bhāvato bhedaḥ, tathā	<b>apy</b> a-spaṣṭatvāt tasya na bhedenā pratyabhijñānaṃ
0005610	pāribhāṣikī iyaṃ sañjñā iti. atha vā manaso	<b>'py</b> akṣatvāt pakṣa-antare 'py a-doṣaḥ. tathā
0013310	agnim uṣṇo 'yam iti grhṇāti, tadā sparśo	<b>'py</b> agni-viśeṣaṇatvāc cākṣuṣaḥ syāt. na ca evam
0003603	-dhūma-ādinā taj-jananaṃ vahniṃ pratipannaṃ	<b>apy</b> agni-sāmānyam eva pratyeti, na tu
0013901	-apakarṣād bhavati, tathā ṣaḍja-ādi-bhedo	<b>'pi.</b> ata etad uktaṃ bhavati — ye guṇa-utkarṣa-
0006702	-ālocanasya eva a-siddheḥ. viśeṣaṇa-jñānaṃ	<b>api,</b> ata eva. tasmād yo 'yaṃ niyamo nīlasya eva
0016604	sad-viśayaṃ eva prāg eva ākhyātam. yad	<b>apy</b> atīta-an-āgata-viśayaṃ yoginām jñānaṃ ucyate,
0016706	kāryam iti kāraṇe kārya-upacārāt tad	<b>apy</b> atīta-an-āgata-viśayaṃ ity ucyate. bhavatu
0008712	tato bhavaty eva, na tu na bhavati ity ayam	<b>apy</b> atra artho 'bhimataḥ. tad evaṃ vyavasthita
0017105	sat-puruṣa iti yathā. tat sīdaty anyad	<b>apy</b> atra iti. yathā hy asty-arthaḥ sac-chabda
0008913	yuḥyate, yadi vyapadeśa-hetoḥ pāramparyeṇa	<b>apy</b> atra janakatvam abhīmatam. anyathā yadi smṛty
0011610	bhaviṣyati iti darśayati. viśaya-bhedo	<b>'py</b> atra na asti ity upanyāsaḥ. na sarvatra iti
0008908	tat tato bhavati, na tu na bhavati ity eṣo	<b>'py</b> atra niyamo 'bhimataḥ. na ca smṛty-ādīni yena
0017111	sadanam atra vivakṣitam. praśamsā-artho	<b>'py</b> atra yogyatvena uktaḥ. yogyatvaṃ ca iha
0004213	paryāptam eva nir-vikalpa-pratyakṣa-vādinō	<b>'pi.</b> atha vā sa-vikalpaṃ a-vikalpaṃ ca yugapad
0010512	na tad indriyāt sa-antaram iti grhyate, na	<b>apy</b> adhikam iti, gandha-ādi-vat. tathā ca rūpa-
0010713	tu bhāktena api gandha-ādi-vad rūpa-āder	<b>apy</b> adhikam iti grahaṇaṃ na prāpnoti ity etāvad
0000411	ya eva udghaṭita-jño diṅ-mātra-darśanena	<b>apy</b> an-uktam abhyūhitum arthaṃ samarthaḥ, tasya
0005403	viśayī-karoti, rāga-ādy-ātma-rūpatayā tasyā	<b>apy</b> an-utpannatvāt. utpanne 'pi rāga-ādy-ātmani
0013311	cākṣuṣaḥ syāt. na ca evam iti ato	<b>'py</b> an-eka-antaḥ. dṛṣṭo hi ity anena artha-āpatti
0014412	mahān pradhānaṃ ca grhyate. na ca ity-ādinā	<b>apy</b> an-eka-antaṃ āha. yataḥ kāryatva-kāraṇatva-
0011108	sukha-ādi pratyakṣa-viśayo na bhavati, tathā	<b>apy</b> anumāna-ādi-viśayatvāt prameyaṃ bhaviṣyati
0002907	tat pratyakṣam, sāmānyasya api grahaṇāt, na	<b>apy</b> anumānam, viśeṣasya api grahaṇāt, vinā api
0011407	tu yat-tador nitya-sambandhād a-srūyamāṇo	<b>'py</b> anumīyate. yathā gati-buddhi-pratyavasāna-
0008707	eva tu tad upajanyate. saṃvṛti-jñānaṃ	<b>apy</b> anena apāstam. tathā hi tad ghaṭa-ādibhir
0011713	tasmāt tad api tebhyo 'nyat. kāraṇam	<b>apy</b> anena eva darśitam ātma-ādi. asmin sambandhe
0008710	-sanniviṣṭebhyas tad bhavati. anumāna-jñānaṃ	<b>apy</b> anena eva nirastam. dhūma-jñāna-sambandha-
0008911	yad uktaṃ vāda-vidhāu — anumāna-jñānaṃ	<b>apy</b> anena eva nirastam. dhūma-jñāna-sambandha-
0015309	tena saha saṅgacchata ity artha iti, so	<b>'py</b> anena eva nirākṛtaḥ. kiṃ ca tasya a-pratyakṣa
0015211	tasya apy eṣa eva prasaṅgaḥ. prāpty-artho	<b>'py</b> anyaḥ saṃvedanād a-yuktaḥ. prāptir hy a-
0012113	na evaṃ niścayasya. kiñcin niścinvato	<b>'py</b> anyatra a-niścayena grahaṇa-a-grahaṇam. tasmāt
0004815	'nyatra sa eva ayam iti pratyayo bhavati. na	<b>apy</b> anyatra codite 'nyatra pravṛttir yuktā.
0013409	upalabdhī-samām apākaroti. na buddhi-bhedo	<b>'py</b> anyatva ity-ādinā hetv-antare 'pi sādhyasya
0001905	eva upadeṣṭum icchati. niṣ-karuṇas tu jānann	<b>apy</b> anyathā kathayed iti kṛpāyāḥ prāmāṇye 'nga-
0009705	-antarāṇi sarva-dikkāny ārabhyante, tair	<b>apy</b> anyāni. evaṃ śabda-antara-ārabdhā-śabda-
0017511	an-indriyeṇa api yogaḥ, evam indriyasya	<b>apy</b> anyena a-viśayeṇa api ity a-viśeṣaḥ. a-
0008409	bhāvvyam. tatra api ca smṛtiḥ. tatas tatra	<b>apy</b> anyena iti. ato jñāna-antareṇa anubhave 'n-
0000702	-ārambhe gauravam bhavati. yataḥ satsv	<b>apy</b> anyeṣu guṇeṣu prāmāṇyena guṇena stuvatā etad
0006808	vakṣyati. yad api idaṃ kalpyate — satsv	<b>apy</b> anyeṣu hetuṣu jñāna-kārya-a-niṣpattiḥ kāraṇa-
0008307	sthānīye viśaye yaj jñānaṃ dhārā-vāhi, tasya	<b>apy</b> apara-apara-indriya-ādi-sāmagrī. tathā api na
0018101	eva janma iti janma-grahaṇaṃ mata-dvaye	<b>'py</b> apārthakam. nanu ca janma-grahaṇasya
0001310	-vaiguṇyam. tat punar yathā-kramam a-cāpale	<b>'py</b> abhyāsād utplutya-gamana-ādi, aham-māna-a-
0008103	teṣāṃ tad-a-viśayatvāt. grhyante ca tāny	<b>apy</b> artha-ākāra-anukāritayā. tathā hy uttara-
0008111	bhavanti yathā-uktaṃ prāk. tasmāt tad	<b>apy</b> artha-ābhāsam eṣṭavyam. ataś ca siddhaṃ
0006701	-hetutvāc na api sannikarṣaḥ, ata eva. na	<b>apy</b> artha-ālocanam, a-sati viśaya-sārūpye 'rtha-
0005115	smṛty-ādi-vat. atha dvitīyā, tadā andha-āder	<b>apy</b> artha-grahaṇaṃ syāt. indriya-jñāna-nir-
0005306	utpannam iti. anena yad uktaṃ — andha-āder	<b>apy</b> artha-grahaṇaṃ syād iti, tan nirastam. yasmān
0008005	bhavati. tasyāṃ satyāṃ anubhava-jñāna-hetur	<b>apy</b> arthaḥ smaryate. tataḥ paścād bhrāntīyā
0002809	'rtho 'dhigata iti manyate. ata eva bāhye	<b>'py</b> arthe prameye sva-saṃvittim phalatvena
0015605	nanu ca indriya-vyavasāya-sahitasya bāhye	<b>'py</b> arthe pravṛttasya sāmprate kāle manasaḥ
0009502	bhāvataiyā vyavahartrbhir vyapadiśyate. tvayā	<b>apy</b> avaśyam etad abhyupeyam, anyathā vyavahāra-a-
0007713	icchati. taj-jñānasya tv anubhava-ākāro	<b>'py</b> asti. atra ca buddher anubhava-ākārasya
0008607	kartā pravādād eva avasīyate. sa ca iha	<b>apy</b> asti iti kathaṃ na vāda-vidhir ācāryasya ity
0003703	iti pūrva-dṛṣṭa-ākāra-adhyavasāyaḥ. tad asya	<b>apy</b> asti iti smṛtir eva. sva-bhāva-vipratipatti-
0008309	iti. yathā ca yamalakayor ākāra-sāmye	<b>'py</b> asti bhāvato bhedaḥ, tathā apy a-spaṣṭatvāt
0005302	ākāra ābhāsaḥ. sa punar an-anubhava-rūpo	<b>'py</b> asti, yaḥ smṛty-ādīnām ity atas tad-
0005013	— kiṃ punaḥ pañca-indriya-jaṃ sa-vikalpaṃ	<b>apy</b> asti, yata etad viśeṣaṇam ity āha — para-

0007910	viśeṣayati ca. tasmād viśaya-jñānasya	<b>apy</b> asti viśaya-ākārah. yad yad-ākārah sva-
0002306	sva-rūpād anyad eva sva-rūpam, tathā teṣām	<b>apy</b> astitve tad anena na vyutpāditam ity āśaṅkā
0002703	sāmānyam vyavasthāpyate. a-vastutvam	<b>apy</b> asya ata eva, bāhya-rūpeṇa adhyavasitasya a-
0006706	artha-adhigateḥ, sarva-kāraka-upayoge	<b>py</b> asya arthasya iyam adhigatir iti sambandhasya
0012508	ca bhinna-indriya-grāhyatvena grahaṇa-bhedo	<b>py</b> ākṣipta eva. avaśyam hi bhinna-indriya-
0012217	phalasya ca artha-viśayatvāt. nanu jñānam	<b>apy</b> ātmani samavāyāt tad-viśayam eva. na etad
0007014	bhavati, na pradīpa-antaram apekṣate. na	<b>apy</b> ātmānam bhāvataḥ prakāśayati. kevalam prakāśa
0007403	yathā ca dūre maruṣu mahān alpo	<b>py</b> ābhāti, tathā idam apy a-vidyā-andhānam
0002102	tatra para-pramāṇasya a-pramāṇasya sato	<b>py</b> āropita-pramāṇa-sva-bhāvasya na etad pramāṇa-
0005512	iha tu bahu-grantha-bhayān na pratanyate. yo	<b>py</b> āha — nāntārāḥ sukha-ādayo na api cetanāḥ,
0015209	pratyakṣatva-prasaṅgo viśeṣa-an-upādānāt. yo	<b>py</b> āha — manasā adhiṣṭhitā iti manasā saha
0015312	tasmād a-yuktā prāpty-artha-kalpanā. yo	<b>py</b> āha — śrotra-ādi-vṛttir bāhye 'rthe
0003903	sva-artham abhidadhāti, tathā gava-ādi-śabdā	<b>api</b> . icchā-mātra-āyatta-vṛttayo hi śabdās te
0000808	a-virodhinā ca saha-bhāva-a-virodhāt. na	<b>api</b> itara-puruṣa-sāmānya-siddhiḥ, viśeṣa-a-
0000214	ity atra caturthy eva bhavati. tathā iha	<b>api</b> ity a-doṣaḥ. jagad-dhitaṣiṇa iti. jagad-
0017511	yogaḥ, evam indriyasya apy anyena a-viśayeṇa	<b>api</b> ity a-viśeṣaḥ. a-sādhāraṇena ca loke
0009111	api sva-ābhāsam vijñānam na janayanti, tathā	<b>api</b> ity api-śabdasya arthaḥ. sañcita-ālambanavād
0017714	āśaṅkate. sarvathā iti jñeyatva-ādy-ākāreṇa	<b>api</b> ity arthaḥ. tatra ko doṣa ity āha —
0010401	ādikaḥ. iha tu tatra a-bhāvo 'bhimataḥ. atha	<b>api</b> ity-ādi. anena etad darśayati — na an-iṣṭa-
0007205	ity āha — tadā hi jñāna-sva-saṃvedyam	<b>api</b> ity-ādi. jñānasya sva-saṃvedyam iti vighrahaḥ.
0012600	-kalpanā-vaiyarthiyam iti. sva-arthe bhinne	<b>pi</b> ity-ādi. yadi hy ekam indriyam indriya-antara-
0012901	-virodha iti. abhyupeta-bādhām āha. yuktyā	<b>api</b> ity-ādi. yo 'bhāvaḥ, na asau kriyate, kha-
0005202	vaktavyam kīdrśam tad ity āha — mānasam	<b>api</b> ity-ādi. rūpa-ādayaś ca te viśayaś ca iti
0004310	āgamena api iti darśayann āha — abhidharme	<b>pi</b> ity-ādi. samaṅganam samaṅgaḥ saṅgatir ity
0011604	sati prasajyata ity āha — yady artha-antare	<b>pi</b> ity-ādi. sva-adhigame tu jñānasya ity-ādy
0017907	cakṣuṣā grāhyatvam, tathā śrotra-ādibhir	<b>api</b> ity indriya-antara-viśaye 'pi indriya-antaram
0007111	phalam, api tu yadā api viśayam, tadā	<b>api</b> iti. iha a-sati bāhye 'rthe sva-saṃvedana-
0004210	cakram paśyāmi iti matir yathā tathā iha	<b>api</b> iti. tad etan nir-vikalpa-pratyakṣa-vādino 'pi
0015402	evam mana-upakāra-apekṣam indriyam	<b>api</b> iti, tasya apy etad a-pratyakṣa-upalambhasya
0004309	kalpanā-apoḍhatvam siddham, api tv āgamena	<b>api</b> iti darśayann āha — abhidharme 'pi ity-ādi.
0009208	vijñāneṣu. tat-samudāye prajñapti-saty	<b>api</b> iti nīla-ādi-parama-aṅu-samudāye. sa hi yady
0012216	ity alam iti prasaṅgena. viśaya-bhedo	<b>pi</b> iti. pramāṇasya ātma-mano-viśayatvāt phalasya
0010806	te 'pi guṇavanto 'bhyupeyāḥ, na vā dravyam	<b>api</b> iti. bahir-vṛttitvād ity-ādinā hetvor a-
0000201	antareṇa api tad-artho gamyate, tathā iha	<b>api</b> iti bhagavān pramāṇam iva pramāṇam. yathā hi
0000303	sañjñāyām ca anītau. bahulam anyatra	<b>api</b> iti vacanāt. duḥkha-kṣaya-upāya-upadeśaḥ
0009110	iti nīla-ādi-sva-lakṣaṇena. anya-ābhāsasya	<b>api</b> iti samūha-ābhāsasya api. yady api sva-
0006808	tathā vāda-vidhi-parīkṣāyām vakṣyati. yad	<b>api</b> idam kalpyate — satsv apy anyeṣu hetuṣu
0017908	śrotra-ādibhir api iti indriya-antara-viśaye	<b>pi</b> indriya-antaram pravartate. tato 'n-eka-
0016015	ca rūpa-ādi-viśayam pratyakṣam syāt. atha	<b>api</b> — indriya-kṛtam anugraham apekṣya bāhye
0015306	viśayaḥ syāt. yas tu mano-vṛttyā	<b>api</b> indriya-vṛtṭeḥ saṃvedanam icchann āha — na
0015215	-bhāva-an-upapatteḥ. anyathā mano-vyavasāyo	<b>pi</b> indriya-vyavasāyasya dvāram syāt. yadi ca
0015304	upapadyate. anyathā mano-vyavasāyo	<b>pi</b> indriya-vyavasāyasya viśayaḥ syāt. yas tu
0011205	anya-indriya-rutam vṛthā iti. ghrāṇa-ādinām	<b>api</b> indriyatvasya tata eva siddhatvāt tad-vacana-
0013712	api ca antarālam na asti ghrāṇa-ādau tatra	<b>api</b> indriyasya viśaya-saṃyoga-an-antaram vikriyā-
0016006	-kāritvam. bāhya-artha-grahaṇāc ca dvābhyām	<b>api</b> indriyāṇām arthavattā na syāt. katham. yadi
0004812	api jñeyatva-ādy-anukāritvam asty eva. yā	<b>api</b> iyaṃ kalpanā yadi śabda-indriya-jñānayor na
0000705	mayā vyavasthāpyata iti. ata eva abhidharme	<b>py</b> uktam ity uktam. yuktaṃ tāvat pratyakṣasya
0010710	-āspadī-bhūtau rūpa-śabdau. sva-bhāvaḥ. yad	<b>apy</b> uktam — na ca rūpa-ādinām ity-ādi, tatra
0008407	yena hi jñānena jñānam anubhūyate, tatra	<b>apy</b> uttara-kālam smṛtir dṛṣṭā. na ca an-anubhūte
0010707	ca gr̥hamāṇaḥ parvato ghaṭa-a-bahir-vartino	<b>py</b> udaka-ādes tathā eva gr̥hyate. indriya-
0012012	doṣam udbhāvayatā ayam arthato jñāna-vādino	<b>py</b> udbhāvita eva bhavati. tathā hi sannikarṣo
0015315	vṛtṭeḥ kenacit prāg an-anubhūtatvāt. atideśo	<b>py</b> upakāra-mātra-atideśād upapadyate. etad uktaṃ
0016604	-āgata-viśayam yoginām jñānam ucyate, tasya	<b>apy</b> upacārād atīta-an-āgata-viśayatvam abhyupeyate.
0004107	rūpā eva. tad yadi indriya-vijñāne syāt prāg	<b>apy</b> upalakṣyeta, na ca saṃhṛta-vikalpa-avasthāyām
0014115	artha-sva-bhāvasya tad-upalabdhou so	<b>py</b> upalabdha eva ity āha — yasmād dṛṣṭā ity-
0015607	asti. evam bāhya-artha-grahaṇe sati dvayor	<b>apy</b> eka-artha-kāritvād ānarthakyam indriyāṇām
0009314	pratyekam ca ity-ādi. samudāya-avasthāyām	<b>apy</b> eka-ekasya eva kāraṇa-bhāvaḥ, na samudāyasya
0004602	ity arthaḥ. na dravya-sva-lakṣaṇam ity anena	<b>apy</b> eka-parama-aṅu-dravya-niyama-nirākaraṇam
0004411	netum śakyata iti bhāvaḥ. tasya ubhayasya	<b>apy</b> eka-parihāram āha — tatra an-eka-artha-

0014905	sukha-ādīnām. na hi te bhinnāḥ samprayoge	'py eka-sva-bhāvatayā pariṇantum arhanti, sva-
0013210	ghataḥ. sa hy an-ekatra samavetaḥ. atra	apy ekaṃ dravyaṃ bhāvasya sārvendriyasya
0015402	mana-upakāra-apekṣam indriyam api iti, tasya	apy etad a-pratyakṣa-upalambhasya na artha-dṛṣṭiḥ
0009916	tadā tasya a-vyapadeśyatvam iti. tasya	apy etad eva uttaram — a-nirdeśyatve ca a-
0006201	tulyam. tad-vikāra-vikāritvam iti cet, atra	apy etad eva uttaram. api ca icchayā sarpa-ādi-
0009002	tato na teṣāṃ pratyakṣatā iti matam. atra	apy etad eva uttaram. tathā hy anumānasya api
0005603	jñānasya indriya-jasya api mana āśraya ity	apy ete pañca vijñāna-kāyā indriya-dvaya-āśrayā
0002411	eva iti. vyavaccheda-phalatvād vākyasya vinā	apy eva-śabdaṃ tad-artha upalabhyate. evam anena
0012103	kalpa eva sa ity uktam etat. yadi punaḥ paro	'py evaṃ brūyāt, na arhati sa evaṃ vaktum, yat
0017211	sa indriya-arthaḥ, rajaḥ-prabhṛtayo	'py evaṃ-vidhāḥ. tat tat-samprayoge 'pi pratyakṣam
0003510	smṛta-ādi-vad iti dṛṣṭāntam āha. viṣaye	'py evan-nirdeśo 'sti ity āha — smṛtir eva
0012002	-prasaṅgāt. saṃśaya-anumāna-ādibhir	apy evam utpattis tulyā prāpnoti, teṣāṃ api
0017808	-pravṛttā iti. a-bheda-upacāra-buddhayo	'py evam-prakārā eva. a-satā api vā a-bheda-
0015210	-ādi-vṛttiḥ pratyakṣam ity artha iti, tasya	apy eṣa eva prasaṅgaḥ. prāpty-artho 'py anyah
0005009	-samvedane na asty eva tad iti. yogi-jñāne	'py eṣa eva. yata evaṃ pareṣāṃ vipratipattir atas
0016509	iti tṛtīya-a-samāsaḥ. samāsa-antare	'py eṣa doṣa iti sūcana-artham. tathā hi śabareṇa
0011303	-ātmakam eva pratyakṣam iṣṭam, tasya kalpanā	apy eṣā na sambhavati iti darśana-artham evam
0006306	abhisamīhitam āśadayati. atha saṃvādinām	apy eṣāṃ vitatha-pratibhāsivāt prāmāṇyaṃ na
0000807	a-tad-darśinaḥ pratikṣepaḥ sambhavati, satām	apy eṣāṃ a-jñānāt, ata eva virodha-a-siddher a-
0006204	'pi na nivarteta. na ca evam. tasmād idam	apy aindriyam eva. uktaṃ ca ācāryeṇa te 'pi hi
0001013	'pi tṛṣṇā eva pradhānam. tathā hi sad	api karma yāvad a-vidyā-pāṃsv-avacchāditaṃ na
0013001	upalabdhasvatat tad utpadyate. tena yady	api kalpita-viṣayam, tathā api sati rūpa-ādy-
0006406	bhrāntam iti viśeṣaṇaṃ kartavyam, bhrāntasya	api kasyacit kvacit pratyakṣatvena iṣṭatvāt.
0006405	evaṃ vyākhyeyam, upahata-indriya-jñānasya	api kasyacit pratyakṣatvāt. na apy a-bhrāntam iti
0000809	hetutva-a-yogāt, puṃstva-ādi-sāmānye	'pi kasyacin medha-āder guṇa-viśeṣasya darśanāt
0011709	a-nityam ca kāraṇavad bhavati, tasmād asyā	api kāraṇaṃ vācyam anyatvaṃ ca jñātur anena
0014401	vyavasthāpayati iti. atha an-anyatve	'pi kārya-kāraṇa-bhāva iṣyate, evaṃ saty an-iṣṭam
0006003	ādi-śabdena saṃśaya-jñāna-grahaṇam. tatra	api kiṃ tad eva idam āhosvid anyad ity evam-ākārā
0012203	janayati, yathā rūpa-darśana-a-viśeṣe	'pi kuṇapa-kāminī-bhakṣya-vikalpān. tatra buddhi-
0003909	-indriya-jñāna-nimittam, cakṣur-vijñānasya	api keśāncin na bhavati iti na upanyastaḥ. manas-
0010713	iti. astu yathā tathā, tena tu bhāktena	api gandha-ādi-vad rūpa-āder apy adhikam iti
0014906	an-atikrameṇa kārya-ārambhāt. nanu ca bhinnā	api guḍa-udaka-ādayaḥ pānaka-ādy-eka-sva-bhāvatām
0009609	anyathā ubhaya-āśrayatvāt saṃyogasya te	'pi guṇavantaḥ syuḥ. nir-guṇāś ca guṇāḥ. tasmād
0010805	-bheda-pratītir na syāt. tasmāc ca te	'pi guṇavanto 'bhyupeyāḥ, na vā dravyam api iti.
0012110	idānīm a-niścīyamānaṃ pratyakṣeṇa tava	api grhītaṃ nāma. na pratyakṣam kasyacin niścaya-
0003312	tataś ca dharminī rūpa-ādau grhīte 'nityatā	api grhīta eva iti grhīta-grahaṇān na idam
0012111	pratyakṣam kasyacin niścaya-ātmakam. tad yad	api grhṇāti, tan na niścayena, kiṃ tarhi tat-
0016406	buddhi-janma ity anena. indriya-śabdena mano	'pi grhyate. tena ātma-maṇaḥ-samprayogād yad ātma
0015707	iti. indriya-vṛtti-grahaṇena mano-vṛttir	api grhyate. smārto na an-anubhūtatvād ity-ādinā
0012008	-vyatiriktatvāt tad-viśeṣāṇām artha-vat teṣv	api grahaṇa-utpādana-śaktiḥ syāt. nanu ya eva aṃśo
0012005	iti. sarvair ākārair bāhuleyatva-ādibhir	api grahaṇam syāt. yatra aṃśe śaktiḥ, tasya eva
0002907	tathā hi na tat pratyakṣam, sāmānyasya	api grahaṇāt, na apy anumānam, viśeṣasya api
0002908	api grahaṇāt, na apy anumānam, viśeṣasya	api grahaṇāt, vinā api liṅgena tathā-pratīteḥ
0003415	nanu ca pūrva-grhītasya arthasya sakṛd	api grahaṇe na pramāṇam, tat kim ucyate — a-sakṛd
0007610	api saṃvitti-śruter alpāctaratvam, tathā	api grāhaka-ākārasya pramāṇatvāt tasya ca
0007412	-ākāraḥ sva-lakṣaṇaṃ prameyam. liṅga-je	'pi grāhaka-ākāro 'numānaṃ pramāṇam, vyakti-bheda
0007203	api bāhyo 'rthaḥ prameya iti pakṣaḥ, tadā	api grāhaka-ākāro 'bhimata eva, tasya sva-
0006303	-pratibhāsi, tasya evam-prakārasya anyasya	api ca atasmimś tad-grahād bhrāntasya api vastuni
0013711	pariṇāmena pariṇiṣpannā grahaṇam iti. yatra	api ca antarālam na asti ghrāna-ādau tatra api
0016511	karma-dhārayo 'yam iti vyākhyātam. tatra	api ca ayam a-nivāryo doṣaḥ, yat saptamy eṣā
0010111	iti cet, na, tasya pratyakṣa-siddhatvāt.	api ca artha-antaraṃ vikalpayann api cakṣuṣā
0006514	sarvatra sādhyā-sādhana-vyavahārasya. iha	api ca asti. jñānasya adhigama-rūpatvāt sādhyatva
0012018	hetur iṣyate, tasya a-dravya-sattvāt.	api ca asmākaṃ cakṣur-ādinā api sarvathā grhyate
0016602	a-vyabhicāriṇā asyāḥ kalpanāyā nivāritatvāt.	api ca asmākaṃ yogi-jñānaṃ sad-viṣayam eva prāg
0013102	tatra rūpaṃ dṛśyam eva na bhavati. vinā	api ca ālokena kaiścit prāṇibhis tasya grahaṇāt,
0006202	iti cet, atra apy etad eva uttaram.	api ca icchayā sarpa-ādi-bhrānti-vad eva tan
0011001	-kāmo bahir-nirgatim abhyupetya āha — saty	api ca ity-ādi. anyathā ity-ādinā bahir-nirgatasya
0012304	-bhede ko doṣa ity āha — na hi ity-ādi.	api ca ity-ādinā abhyupeta-bādhām āha. śāstra
0012906	-antareṇa a-grahaṇam iti. tad api yuktyā	api ca ity-ādinā eva nirākṛtam. yukty-

0013312	-āpatti-samām jātim upanyasyati. an-antareṇa	<b>api</b> ca ity-ādinā bhinneṣv api nīla-ādiṣv indriya-
0018112	vicāra-ārambhe na idaṃ codyam avatarati.	<b>api</b> ca iha lakṣaṇa-vākye puruṣasya iti vacanād
0017108	karṇa-ādi-mala-ādayo gr̥hyante. añjana-ādinām	<b>api</b> ca upakāritvāt praśastatā vidyate. atas tat-
0006212	ity abhidhānāt. indriya-upaghāta-jasya	<b>api</b> ca kasyacij jñānasya kvacit samīhite '-
0014608	bhinna-jātyā eva iti mādhavasya matam. anyo	<b>'pi</b> ca tasya prakriyā-bhedo yathā-uktam — rūpa-
0010714	iti grahaṇam na prāpnoti ity etāvad ucyate.	<b>api</b> ca tulya-pratyaya-paricchedyatvād
0008610	artham antareṇa api tasya sambhavāt. yady	<b>api</b> ca tena sa viracitaḥ, tathā api prathamam an-
0016213	-kriyām ārabhya praśnaḥ. pratyuttaram	<b>api</b> ca — na eka-artha-kāriṇor indriyayoḥ
0014109	-ādayo na tad-ātmakāḥ. samsthāna-a-bhede	<b>'pi</b> ca bhidyante suvarṇa-ādaya iti vyāpaka-
0012507	-grāhyatvād eva bheda ity avadhāryate.	<b>api</b> ca bhinna-indriya-grāhyatvena grahaṇa-bhedo
0001815	virata-vyāpāro bhojanāya pravṛttaḥ. adhigate	<b>'pi</b> ca yathā-ukte jñāna-viśeṣe na tāvatā uparata-
0016809	pramāṇānām. etac ca prāg eva pratipāditam.	<b>api</b> ca yadi siddhatvāt pratyakṣasya na anena
0016014	api dvāra-dvāritva-prasaṅgāt. andha-ādinām	<b>api</b> ca rūpa-ādi-viśayaṃ pratyakṣam syāt. atha api
0011103	tal-lakṣaṇatvāc ca cakṣuṣaḥ. tatra	<b>api</b> ca sa-avayavatva-nir-avayavatva-pakṣayoḥ sa
0012014	eṣa doṣa udbhavyate. jñāna-pramāṇa-vādinā	<b>api</b> ca sa eva jñānasya hetur iṣyata iti samāno
0008408	'nyena tad-ālambanena jñānena bhāvyaṃ. tatra	<b>api</b> ca smṛtiḥ. tatas tatra apy anyena iti. ato
0012907	-virodhe tu kaṣṭa-kalpanā a-kalpanā eva.	<b>api</b> ca sva-viśeṣānām prakṛtatvāt tat-śrutya teṣām
0010904	nanu pāda-abhyaṅga-ādir adhiṣṭhānād anyatra	<b>api</b> cakṣur-ādeḥ kriyate. tato na ayam eka-anto
0017308	tac ca a-yuktam, cakṣur-vijñānam antareṇa	<b>api</b> cakṣur-vijñānasya sad-bhāvāt. atha prakāśanam,
0004102	pratyastamita-a-śeṣa-vikalpena manasā sthito	<b>'pi</b> cakṣur-vijñānena rūpam īkṣate prāṇī. tac ca
0012705	iti iṣyate, tadā indriya-antara-artho	<b>'pi</b> cakṣuṣaḥ sva-artha ity abhyanujñātam syāt,
0012600	rūpa-sparśayor api syāt. tataś ca sparśo	<b>'pi</b> cakṣuṣā gr̥hyeta. yataś cakṣuṣā a-grahaṇam iti.
0010111	siddhatvāt. api ca artha-antaram vikalpayann	<b>api</b> cakṣuṣā rūpam īkṣate. na ca vikalpa-dvayam
0008811	tata eva bhavati, kiṃ tarhi pratyaya-antarād	<b>api</b> , caturbhiś citta-caittā hi iti vacanāt. tad
0013506	ity-ādi pūrvavat sādhanam vācyam. kiṃ ca tad	<b>api</b> catuṣṭaya-ādi-sannikarṣād eva utpadyata iti
0014414	-ākārā ity. yā apy a-citra-ākārā iṣyate sā	<b>api</b> , citratvāt sattva-ādi-samudāyasya. na bhinna
0005512	yo 'py āha — nāntārāḥ sukha-ādayo na	<b>api</b> cetanāḥ, kiṃ tarhi tad-viparīta-sva-bhāvāḥ
0013703	iva āpadyate, tathā vṛttir an-anubhava-rūpā	<b>api</b> caitanya-samsargāc caitanya-rūpatām iva
0008905	-jñānam ity-ādi. yady api tad artha-antarād	<b>api</b> jāyate, tathā api na tad artha-antaram tena
0013803	api vikalpane 'syāḥ sambhavo na asti, tathā	<b>api</b> jaiminīya-ādibhir vikalpakam pratyakṣam
0003410	-drṣṭam, tan na pramāṇam ity arthaḥ. yady	<b>api</b> jñāna-abhijñānāyor vastuto na bhedaḥ, tathā
0007903	anubhava-ākāram eva vā, na viśaya-ākāram	<b>api</b> . jñāna-jñānam api viśaya-jñānena a-viśiṣṭam
0009917	ca a-vyabhicāra ity, vyavahāra-kāle	<b>'pi</b> jñāna-sva-rūpasya vyapadeṣṭum a-śakyatvāt. so
0007507	yad a-vidyā-andhās tad a-vedya-vedaka-ākāram	<b>api</b> jñānam tathā paśyanti. yadi tarhy a-tattva-
0009513	api jñānasya grāhyam syāt, yatas tasya	<b>api</b> jñānatva-ādinā kenacid ākāreṇa sva-ābhāsa-
0009513	samanantara-atītam jñānam anya-viśayasya	<b>api</b> jñānasya grāhyam syāt, yatas tasya api
0001804	punar atra caturṣv ārya-satyasv adhigateṣv	<b>api</b> jñānasya pratipādana-a-kausālam. tad-a-bhāvād
0006505	na virudhyate, tathā yathā-uktasya	<b>api</b> jñānasya viśaya-bheda-apekṣayā tad ubhayam
0002502	ca upalabhya taj-jātyatayā anyasya	<b>api</b> jñānasya samvāda-itarau niścinvan pramāṇa-
0004810	-ākāram anukurvanti iti cet, na, tatra	<b>api</b> jñeyatva-ādy-anukāritvam asty eva. yā api
0014513	te sparśa-lakṣaṇam trikam iti. evam anyatra	<b>api</b> jñeyam. nanu trayāṇām saṅghas trikam. tatra
0000105	satām ślāghyaḥ   labdhair anya-matair	<b>api</b> tat kartum para-hitam yuktam    tad atīva
0008904	api tu pakṣa-dharmatva-sambandha-jñānād	<b>api</b> . tat kuto 'yam prasaṅga ity āha — na hy
0010206	yady api mūḍhaḥ sambhavam manyate, tathā	<b>api</b> tat pūrvam eva nirākṛtam a-vyabhicāri ity
0015512	bhavanti. pratyakṣa-a-bhāvāc ca smṛtir	<b>api</b> tat-pūrvikā na syāt. yadā tv indriya-
0007213	— so 'rthas tena mīyata ity ucyate, tathā	<b>api</b> tat-sādhanayā sva-samvidā iti veditavyam.
0008909	tasya a-sattvāt. na etad asti, pāramparyeṇa	<b>api</b> tata utpatter abhimatatvāt. anyathā katham
0008704	yadi tata eva tad utpadyate, na anyataḥ, na	<b>api</b> tato 'nyataś ca, taj jñānam pratyakṣam. tad
0007612	trayam na ataḥ prthak-kṛtam iti. trayasya	<b>api</b> tattvato '-pariniṣpannatvāt, na jñānāt prthak
0004608	laghu-vṛttitvād bhrāntiyā kramavaty	<b>api</b> tatra a-krama-adhyavasāya ity cet, krama-
0000801	udbhāvitaḥ, tasmāt prāg-prasiddha-śāstrkāṇām	<b>api</b> tatra gauravam utpadyate, kiṃ punar itareṣām.
0003202	ato varṇa-sāmānye '-nityatā-ādi-sādhanā	<b>'pi</b> tatra tad-ākāra-siddhyā vastuna eva sa ākāraḥ
0007404	apy a-vidyā-andhānām jñānam a-tathā-bhūtam	<b>api</b> tathā ābhāti. na ca śakyate kalpayitum —
0004712	indriya-gocara eva nirdeśyaḥ syāt, śābde	<b>'pi</b> tathā eva pratibhāseta, na ca evam. na ca yaḥ
0012315	na gr̥hṇāti tayoś ca sandhānam na karoti, so	<b>'pi</b> tathā gr̥hṇīyād iti manyate. matub-lopād a-
0012201	tan na syāt. kiṃ punaḥ sarva-ātmanā gr̥hīte	<b>'pi</b> tathā niścayo na bhavati. saha-kāri-vaikalyāt.
0017106	-artha-pratyāyanāya, tathā sadana-artho	<b>'pi</b> . tathā hi indriya-antara-arthā api rajaḥ-
0007206	-kālam sva-samvedyam asti sva-rūpam, tathā	<b>api</b> tad an-apekṣya jñānasya bāhye prameye viśaya-
0001806	śrāvakāṇām tu kiñcin-mātram kauśalam. tad	<b>api</b> tad-anuśikṣaṇataḥ. atas tattva-sthiratva-a-

0008905	āha — na hy agny-ādi-jñānam ity-ādi. yady	<b>api</b> tad artha-antarād api jāyate, tathā api na
0017101	mano-vijñānam sāmānya-ālambi bhavati. vinā	<b>api</b> tad-arthena iti jala-ādinā kalpitena,
0000201	ll ity atra iva-śabda-prayogam antareṇa	<b>api</b> tad-artho gamyate, tathā iha api iti bhagavān
0008912	jñāna-sambandha-smṛtibhyām api-śabdād agnito	<b>'pi</b> tad bhavati ity uktam bhavati. tad etat
0006803	-codyam etat. katham yathā-vyāpāram antareṇa	<b>api</b> tadvattayā pratibhāsata ity āha — tad yathā
0006511	artha-antarām phalam iti mā bhūd iha	<b>api</b> tadvad eva doṣaḥ. tasya eva tv ity-ādinā ayam
0004205	-vikalpa-kāle na asti darśanam, tathā	<b>api</b> tan na eva vicchinnaṁ avasīyate, laghutara-
0012114	grahaṇam, yo niścayaḥ. anyathā eka-ākāre	<b>'pi</b> tan na syāt. kiṃ punaḥ sarva-ātmanā gr̥hīte
0018006	-samavāyo vā jñāne kārye. mīmāṃsakair	<b>api</b> tan-matam eva āśritam. sa vā yasmād bhāṣya-
0014214	prasaṅgaḥ. atha ity-ādinā pakṣa-antare	<b>'pi</b> tam eva doṣam āha. sukha-ādīṃś ca iti. sukha-
0004806	tu manaḥ. tasmād āśraya-bhedād eka-viśayatve	<b>'pi</b> tayoh pratibhāsa-bheda ity. yady evam, katham
0004201	sa-vikalpam iti. vikalpaka-pratyakṣa-vādinō	<b>'pi</b> tarhi gava-ādau sannihite viśaye tatra ca
0004609	a-krama-adhyavasāya iti cet, krama-pātiṣv	<b>api</b> tarhi teṣu lāghavasya tulyatvāt, sakṛd eva
0006307	prāmānyam na iśyate, anumānasya	<b>api</b> tarhi na iṣṭavyam ata eva. na ca na iśyate.
0015811	eva. atha sva-saṃvittir abhyupeyate, sā	<b>api</b> tarhi lakṣaṇena a-saṅgrhītā iti sā eva
0008213	-vivekena smṛtir bhavati, tathā jñāneṣv	<b>api</b> . tasmād asti dvi-rūpatā jñānasya. anyathā
0012101	gr̥hyate 'rtha iti matam. kevalam gr̥hīte	<b>'pi</b> tasmimś tathā bhrānti-nimitta-sad-bhāvāt
0009509	pratyakṣatā anujñātā. sampratī saty	<b>api</b> tasmimś tasya apy a-dṛśyatvena an-
0012505	indriya-grāhyatvam nibandhanam. yadi ca saty	<b>api</b> tasmin dravye bhedo na iśyate, rūpa-ādiṣv api
0001608	vinā na eva hitam upadeṣṭum utsaheta iti sā	<b>api</b> tasya para-artham prati sahāya-bhūtā
0005614	ity arthaḥ. etena spaṣṭa-avabhāsitvam	<b>api</b> tasya labdham, nir-vikalpasya spaṣṭatva-a-
0003114	eva tathā vastv-adhyavasāyena grahaḥ, tathā	<b>api</b> tasya vastunaḥ kṣaṇikatva-ādayo vidyamānā eva
0008610	artha-niścayo bhavati, artham antareṇa	<b>api</b> tasya sambhavāt. yady api ca tena sa
0016707	-arthato 'tīta-an-āgatayor a-sattvāt, tathā	<b>api</b> tasya sphuṭa-atīta-an-āgata-artha-
0003305	pratyakṣeṇa paricchindan naśvaratām	<b>api</b> tasya sva-bhāvam pratyeti iti sā eva ca a-
0007013	parama-arhataḥ karma-ādi-bhāvaḥ. tathā	<b>api</b> tādātmyāt prakāśavat tatra tathā-vyavahāro na
0011302	'rtha-antarām phalam syād iti kalpanā	<b>api</b> tāvat sambhavet. yasya tu vyavasāya-ātmakam
0017413	'pi buddhi-kārya-avaseyaḥ. tathā hy anyeṣām	<b>api</b> tāvad bhāvānām jaiminīyair kriyā anumeyā
0005411	nir-vikalpakatvam sādhyam. sā ca jñānasya	<b>api</b> tāvan na samasti. kutaḥ punaḥ sukha-ādīnām a-
0003108	eva a-nityatvena. tasmān na pramāṇa-antarām,	<b>api</b> tv anumānam eva. kiṃ kāraṇam viśeṣeṇa na
0004309	pratyakṣeṇa eva kalpanā-apoḍhatvam siddham,	<b>api</b> tv āgamena api iti darśayann āha — abhidharme
0008002	artha-rūpatām anubhava-rūpatām vā pratyeti,	<b>api</b> tv idrg-artham taj jñānam āsīd ity ubhaya-
0004605	'pi na an-ekaṁ dravyam yugapad gr̥hyate,	<b>api</b> tu krameṇa eva ity āhuḥ, ta idaṁ vaktavyaḥ
0013913	traiguṇyam eva śrotra-indriya-grāhyam,	<b>api</b> tu tasya eva pariṇāmo buddhy-anugama-nimittam
0001402	-pūrvakam ca pravartate, sa na praśasyate,	<b>api</b> tu nindyata eva. śaikṣās tu yady api duḥkha-
0008903	-viśayam jñānam na agni-mātrād utpadyate,	<b>api</b> tu pakṣa-dharmatva-sambandha-jñānād api. tat
0016202	-vyavasāya-pradarśana-artham. na saha eva,	<b>api</b> tu paścād api smārto vyavasāyo 'dhiko manasā
0003516	iti. na tarhi viśeṣa-dṛṣṭam tad anumānam,	<b>api</b> tu pūrva-dṛṣṭa-sāmānyena uttarasya grahaṇāt
0014701	nir-avayavam ca. na ca karma-pūrvikā sṛṣṭiḥ,	<b>api</b> tu pradhāna-pūrvikā. saṃsāraś ca śakty-ātmanā
0009211	-ākāro labhyate. dravya-saṅkhyā-ādy-ākāreṣv	<b>api</b> tu prāpnoti iti. yadi parama-aṅv-ākāratvāt
0004403	sa ca sañcayo na ekasya eva parama-aṅoh,	<b>api</b> tu bahūnām sādharmaṇo dharmāḥ. tatra sāmānye
0006114	dvi-candra-ādi-jñānam na eva indriya-jam,	<b>api</b> tu mānasam eva iti, tena vaktavyam — kim
0003401	-kalpa eva sa iti na tatra tasya prāmānyam,	<b>api</b> tu yatra ākāre niścayam ādadhat smṛti-dvāreṇa
0007110	pratipadyata iti sva-saṃvittiḥ phalam,	<b>api</b> tu yadā api viśayam, tadā api iti. iha a-sati
0003209	a-grahaṇān na sa tam a-nityatayā yojayati,	<b>api</b> tu varṇa-sāmānyam eva sva-viśayam. ato na
0008315	uttara-kālam dvairūpyam siddham jñānasya,	<b>api</b> tu sva-saṃvedanam api, yat pramāṇa-phalatvena
0012510	eva dravyasya vicāryamāṇatvād rūpa-ādiṣv	<b>api</b> tulya-paryanuyogāc ca. dṛṣṭam ced ity-ādinā
0006201	-bhāva-a-bhāva-anuvidhānam iti cet, tad iha	<b>api</b> tulyam. tad-vikāra-vikāritvam iti cet, atra
0004211	iti. tad etan nir-vikalpa-pratyakṣa-vādinō	<b>'pi</b> tulyam. yad uktam — laghutara-vṛttinā ity-
0001012	-antareṇa pravṛtter a-sambhavāt karmaṇo	<b>'pi</b> trṣṇā eva pradhānam. tathā hi sad api karma
0001014	phalavad bhavati, yathā-arhatām. tatas tasyā	<b>api</b> trṣṇāyās tad-anyeṣām ca doṣānām ātma-darśanam
0013703	ayo-golakas tejaḥ-samparkād a-tat-sva-bhāvo	<b>'pi</b> tejaḥ-sva-bhāvātām iva āpadyate, tathā vṛttir
0007708	tasya upādānam an-arthakam syāt, vinā	<b>api</b> tena viśaya-jñāna-ālambanasya jñānasya
0003801	sā api. yo hi yatra yogyaḥ, sa tad a-kurvāno	<b>'pi</b> tena vyapadeśam arhati, pācaka-vat pākena.
0011712	ātma-ādibhyo jñānam niṣpadyate. tasmāt tad	<b>api</b> tebhyo 'nyat. kāraṇam apy anena eva darśitam
0001403	-niścitenā ca mārgeṇa praśastam gatāḥ, tathā	<b>api</b> teṣām doṣānām janmanas ca punar-utpāda iti te
0013108	sāmānya-ākāra-anuraktam jñānam santam	<b>api</b> teṣām bhedam antar-dhāpya sva-ākāram ca a-
0004506	āyatana-sva-lakṣaṇam praty eta ity-ādi, atra	<b>api</b> tair eva yathā-uktaiḥ parama-aṅubhiḥ sahitena
0010705	iti ca gr̥hyete, tad-a-bahir-vartina indriyād	<b>api</b> tau tathā eva gr̥hyete. yo yato vicchinna ity

0011010	nāma ayam parihāra iti pratyāśā syāt, sā	<b>api</b> tyajyatām, yataś cakṣuṣa ātma-bhūtaḥ prabhā-
0003011	kalpayitavyam ity ekam eva pramāṇam syāt. na	<b>api</b> try-ādi-saṅkhyā-nirāsaḥ, prameya-antara-
0012016	-ātmanā grahaṇam prasajyate, tadā bhavato	<b>'pi</b> tribhir indriyaiḥ sambadhyamāne viṣaye kim
0001903	śāstrtvam upacārād ity uktam etat. tato	<b>'pi</b> dayā anumīyate. dayāvān hi para-arthe
0004212	-vṛttinā ity-ādi, tat krama-bhāvinor	<b>api</b> darśana-vikalpayor a-vicchinna-darśana-
0005201	'rthe pravartate, tadā cakṣur-ādi-vikalasya	<b>api</b> darśanam prāpnoti. tad vaktavyam kīdṛṣam tad
0001403	api tu nindyata eva. śaikṣās tu yady	<b>api</b> duḥkha-an-āsrayeṇa yukti-nīścitenā ca mārgeṇa
0015101	ity-ādi. nanu siddha-anta-vyāpādād ayam	<b>api</b> duṣṭa eva pakṣaḥ, mādharma-pakṣād alpa-doṣatvād
0013513	kāraṇam kāraṇa-kāraṇam ca iti yad uktam, tad	<b>api</b> dūṣitam iti. kāpilānām ity-ādi. tatra uktam
0009911	vyapadiśyate. tad anena tat-puruṣa-pakṣe	<b>'pi</b> doṣa uktaḥ. pakṣilas tv āha — jñānasya
0002304	abhyupetāni na tad-viṣayā iti. nanu ca teṣām	<b>api</b> doṣa-udbhāvanāt kuta iyam āśaṅkā. evaṃ tarhi
0001112	-darśanam tat-pūrvakasya ātma-sneha-āder	<b>api</b> doṣa-gaṇasya viruddham eva ity evam ajñāsīt.
0008714	ālambana-apekṣa iti. kiṃ ca ataḥ. ubhayathā	<b>api</b> doṣaḥ. pūrvam niyamam tāvad adhikṛtya āha
0012705	ity-ādi. yadi punaś cakṣuḥ sparśana-grāhyam	<b>api</b> dravyam gṛhṇāti iti iṣyate, tadā indriya-
0016013	vyāhanate, yugapad-eka-artha-kāritve dvayor	<b>api</b> dvāra-dvāritva-prasaṅgāt. andha-ādīnām api ca
0016113	astī, yugapad-eka-artha-kāritve dvayor	<b>api</b> dvāra-dvāritva-prasaṅgād ity anye. na eṣa
0017507	pratyakṣa-vyapadeśo yujyate iti. tasya	<b>api</b> dvi-ṣṭhatvād iti. indriya-viṣaya-vartitvād
0016805	tasya. tat-pūrvakatvāc ca anumāna-ādy	<b>api</b> dharmasya a-nimittam bhavati. tasmāc codanā-
0010905	tatra indriyam iti. na etad astī, tatra	<b>api</b> dhātrī-cikitsā-dvāreṇa kumārakasya iva cakṣur-
0004604	-kāryatvena eka-rūpa-āyatana-ādi-saṅgrahe	<b>'pi</b> na an-ekam dravyam yugapad gṛhyate, api tu
0011702	ca nivṛtṭiḥ. viruddha-vyāptaḥ. pradīpasya	<b>api</b> na andha-kāra-nivṛtṭi-mātram phalam, kiṃ tu
0017201	asty artha iva sac-chabdaḥ sadana-ādy-artho	<b>'pi</b> na alam viśeṣa-pratipādanāya iti. yadi ca
0001208	an-anya-sādhāraṇād duḥkha-hetor vāsanā	<b>api</b> na avaśiṣyate. ayam eva ca bhagavataḥ khadga-
0012507	an-ekatva-vyavasthā iti cet, bhavatu, tato	<b>'pi</b> na asmābhir bhinna-indriya-grāhyatvād eva
0017608	tu viśeṣaṇa-viśeṣyayor vastu-sator	<b>api</b> na indriya-dhiyaḥ śaktiḥ. tathā hi gandho
0001812	mārga-abhyāso 'vasīyate, yatas tad adhigamya	<b>api</b> na uparata-vyāpāro 'bhūt pratyeka-jina-vat,
0016016	na kevalam a-sāmarthyād ity ucyate, evam	<b>api</b> na eva indriyāṇām sāmarthyam syāt, yasmād
0014908	eka-śabda-vācyās tv ity-ādi. pānaka-ādayo	<b>'pi</b> na eva parama-arthataḥ santi, kevalam
0014410	-kṛṇ na vā ity atra yo vā-śabdaḥ. an-anything	<b>'pi</b> na grāhyam ity an-eka-antam āha. tat-parama-
0008905	yady api tad artha-antarād api jāyate, tathā	<b>api</b> na tad artha-antaram tena ālambyate. tataś ca
0017609	indriya-viṣayo dravyam ca para-matena, tathā	<b>api</b> na tayoh paraspara-anusandhāne tasyāḥ
0001404	doṣāṇām janmanāś ca punar-utpāda iti te	<b>'pi</b> na dvitīyena arthena sugatāḥ. a-śaikṣaḥ punaḥ
0006204	ca vikṛta-akṣasya vikāra-nivṛttau kalpayato	<b>'pi</b> na nivarteta. na ca evam. tasmād idam apy
0003313	-ādiko dharmiṇo dharmāḥ, nanv evam anumānam	<b>api</b> na pramāṇam syāt. tathā hi na a-siddhe
0003413	a-nityam varṇa-ādi iti yad grahaṇam, tad	<b>api</b> na pramāṇam iti darśayati. punaḥ punar ity
0015310	tasya a-pratyakṣa-upalambhasya artha-dṛṣṭir	<b>api</b> na prasidhyati yathā-uktaṃ prak. tasmād a-
0008308	apy apara-apara-indriya-ādi-sāmagrī. tathā	<b>api</b> na bhedenā smaraṇam yathā iyanto buddhi-kṣaṇā
0005501	iti svayam prameya-rūpā eva. atas te parasya	<b>api</b> na saṃvedakāḥ, kutaḥ punar ātmana iti. tais
0012317	guṇa-vacanebhyo matub-lopaḥ, a-bheda-upacāro	<b>'pi</b> na sarvatra. na hi kriyā-dravya-rūpeṇa āsraya
0017010	-ādi. maru-jāṅgala-ādau deśa-viśeṣe. tatra	<b>api</b> na sarvadā, kiṃ tarhi yadā sūrya-raśmibhiḥ
0015704	anyathā tad-an-upalambhe 'rtha-upalambho	<b>'pi</b> na syād ity andha-mūkam jagat syāt. na ca
0003807	āha. tat punar abhilāpavat kalpanā-jñānam	<b>api</b> na sva-lakṣaṇa-viṣayam, ato na tat
0011012	na adhiṣṭhāne, tad-a-vyatiriktatvāc cakṣur	<b>api</b> . na hi tasya avayavāḥ santi, yato bhāgena
0007816	eva viṣaya-jñānam syād iti na anubhava-rūpam	<b>api</b> . nanu ca na eva kaścid viṣaya-eka-rūpam
0005709	ca yogi-jñānam. sva-bhāvaḥ. kalpanā-jñānam	<b>api</b> nāma iti. asya ayam arthaḥ — yat sva-
0000506	vidhaiḥ sukham eva upalakṣyante. ye 'n-uktaṃ	<b>api</b> nāma dur-avabodham arthaṃ diṅ-mātra-darśanena
0018010	yato buddhi-janma tat pratyakṣam, evam	<b>api</b> nityatvāt samavāyo na kutaścid utpadyata iti
0006502	pratyakṣa-ābhāsam iti. evaṃ bhrāntasya	<b>api</b> nir-vikalpasya yatra saṃvādas tatra
0010408	hetur āviṣ-kṛtaḥ. atha niṣ-prayojanasya	<b>api</b> nirdeśaḥ kriyate, evaṃ saty atiprasaṅga iti
0004008	-vyapadeśān nivartamānam tan-niyoga-arhatām	<b>api</b> nivartayati. ato na viṣayair vyapadiśyate iti.
0000310	vyāptatvāt tan nivartamānam ārambham	<b>api</b> nivartayati. tac ca asya na astī. tasmān na
0011306	-vyāghātaḥ. viśeṣaṇa-jñānam ity-ādīnā yady	<b>api</b> niścaya-ātmakatvena a-bhedaḥ, tathā api
0012600	tasya sva-arthaḥ syāt. sva-arthe ca bhinne	<b>'pi</b> nīla-ādi-vat tasya śaktiḥ syād eva ity a-
0013312	an-antareṇa api ca ity-ādīnā bhinneṣv	<b>api</b> nīla-ādiṣv indriya-bheda-a-bhāvam darśayan
0012707	tasya sparśa-rasa-ādi-bhedenā bhinnasya	<b>api</b> nīla-āder iva cakṣuṣā grahaṇam ity ato na
0009208	sa hi yady api prajñapti-san, tathā	<b>api</b> nīla-pīta-ādi-jñāneṣu dravya-sad-ākāro
0010614	saṃyogāt. tad-dvāreṇa ca gandha-ādīnām	<b>api</b> nairantaryam. asti ca saṃyukta-samavāya-
0006301	nīla-ādiṣv a-spaṣṭa-nīla-ādy-ākāram, yad	<b>api</b> nau-yāna-saṅkṣobha-āhita-vibhramam sthīreṣv
0015010	-indriya-prasaṅgam āha. katham punar asminn	<b>api</b> pakṣe 'yam doṣaḥ, yāvataś śabda-ādiṣu guṇānām



0014210	-grahaṇa-abhyupagame jāti-mātra-grāhikā ity	<b>api</b> pakṣo hīyate, yato mātra-śabdena sukha-ādi
0011201	yady eṣa doṣo na iṣyata ity abhiprāyaḥ. evam	<b>api</b> pañca-indriya-abhyupagama-vyāghātaḥ. a-
0002804	-tad-bhāva iti gamyate. pratyakṣeṇa	<b>api</b> para-rūpeṇa eva adhigatiḥ. ayam tu viśeṣo
0009212	parama-artha-sattvam, dravya-saṅkhyā-ādīnām	<b>api</b> parama-aṅv-ākāratvāt parama-artha-sattvam
0014808	pratipadyante. syād etat — tri-rūpatve	<b>’pi</b> parama-aṅv-ākāratvāt parama-artha-sattvam
0003005	’n-eka-pramāṇa-avatārāt. tad ubhayathā	<b>api</b> pareṇa darśitaṃ yat tarhi ity-ādīnā granthena.
0008512	eva tv a-siddhaḥ. tasya a-siddhāv ubhayatra	<b>api</b> parokṣatvena a-viśeṣād ātmany ayam anubhavo
0012205	yathā janaka-adhyāpakatva-a-viśeṣe	<b>’pi</b> pitaram āyāntaṃ paśyataḥ pitā me āgacchati
0016309	pariṇāma iṣyate. anyathā prāpta-kaivalye	<b>’pi</b> puṃsi syād iti. sat-samprayoga ity-ādi. asya
0004912	tato ’bhilāṣa-itarayor anyatarah. tato	<b>’pi</b> puruṣasya yathā-arhaṃ pravṛttir iti. evaṃ
0006001	atra agnir iti sāmānyena anumānāt. smārte	<b>’pi</b> pūrva-anubhūta-ākāro vikalpa itthaṃ tan mayā
0006002	itthaṃ tan mayā anubhūtam iti. ābhilāṣikam	<b>’pi</b> pūrva-anubhūta-kalpanām na ativartate, vinā
0003712	a-tulya-kakṣatvād ādi-śabdena parigrahe	<b>’pi</b> pṛthak-karaṇam. a-tulya-kakṣatvam tu nāmnaḥ
0010204	iti ca yady api sāmānyā-śabdaḥ, tathā	<b>api</b> prakaraṇād indriya-artha-sannikarṣa-
0009208	iti nīla-ādi-parama-aṅv-samudāye. sa hi yady	<b>api</b> prajñapti-san, tathā api nīla-pīta-ādi-jñāneṣu
0007813	-ākāra-viśaya-jñāna-ābhāsaṃ sat sva-rūpeṇa	<b>api</b> pratibhāsata ity arthaḥ. anyathā iti dvi-
0002407	atha vā cārvākaṃ praty etad ucyate, tathā	<b>api</b> pratyakṣa-apekṣayā siddha-sādhanaṃ eva. na
0006404	-upahata-indriya-jñānaṃ kalpanā-apoḍhatve	<b>’pi</b> pratyakṣa-ābham uktam. kevalaṃ tatra sa-
0006112	-upahata-indriya-jñānaṃ kalpanā-apoḍhatve	<b>’pi</b> pratyakṣa-ābham ucyate. sa-taimiram ity atra
0017212	’py evaṃ-vidhāḥ. tat tat-samprayoge	<b>’pi</b> pratyakṣaṃ jñānaṃ utpadyeta iti. na evaṃ
0010508	vyāpitām āha, yataś cakṣuḥ-śrotra-vijñānayor	<b>api</b> pratyakṣatā iṣṭā tayoś ca sannikarṣa-utpatty-
0000409	kṛtaḥ. tataś ca dvi-candra-ādi-jñānasya	<b>api</b> pratyakṣatā-prasaṅgaḥ. vigata-vistaraṃ ca tat
0010012	-viśayaṃ dvi-candra-ādi-jñānaṃ, tasya	<b>api</b> pratyakṣatā syāt. tatas tan-nirāsāya tad
0017109	praśastatā vidyate. atas tat-samprayoge	<b>’pi</b> pratyakṣatā syāt. nanu yo yasminn indriye
0008901	ālambana-antara-nir-apekṣaṃ ca. tatas tasya	<b>api</b> pratyakṣatā syāt. syād etat — anumeya-
0010507	ity etāval lakṣaṇam astu. anena eva pūrvasya	<b>api</b> pratyakṣatva-siddheḥ pūrva-lakṣaṇa-vaiyarthya
0018013	-ādīnām jñāne kārye samavāyaḥ, ubhayathā	<b>api</b> pratyakṣatvam na yujyate. atha ity-ādi. an-
0016407	yad ātma-viśayaṃ buddhi-janma, tasya	<b>api</b> pratyakṣatvam vihitam bhavati. buddhi-janma
0004905	śabdena eka-viśayatvād iti viśaya-nirdeśena	<b>api</b> pratyakṣasya a-vikalpatā samarthitā bhavati.
0008803	yadi tata ity anena sarvaś catur-vidho	<b>’pi</b> pratyaya ucyata iti na ayam atra arthaḥ, yas
0008611	yady api ca tena sa viracitaḥ, tathā	<b>api</b> prathamam an-upajāta-prajñā-atiśayena satā.
0011113	iti darśayann āha — tasya vā iti. tathā	<b>api</b> pramāṇa-catuṣṭva-abhyupagama-bādhā. mano vā
0003410	jñāna-abhijñānayor vastuto na bhedaḥ, tathā	<b>api</b> pramāṇa-phalavad bheda utprekṣyate. abhijñeya-
0002817	anyad api prameyaṃ darśayatā a-pratyakṣam	<b>api</b> pramāṇam asti ity eka-pramāṇa-nirāsaḥ kṛtaḥ.
0015813	padasya a-darśana-pūrvo vinyāsaḥ, tathā asya	<b>api</b> , pramāṇena a-paricchidya-abhidhānāt. atha vā
0002817	-pramāṇa-nirāsaḥ kṛtaḥ. sva-lakṣaṇād anyad	<b>api</b> prameyaṃ darśayatā a-pratyakṣam api pramāṇam
0010312	-ādāv api bhāvāt. atha tatra a-bhāvaḥ, evam	<b>api</b> prayatna-anantaṛīyatvena a-nityatve sādhye
0000706	an-upadiṣṭasya tv anumānasya katham. tasya	<b>api</b> prayoga-darśanād vihitam eva lakṣaṇam gamyate.
0012600	yadi punas tad indriya-antara-arthe	<b>’pi</b> pravartate, indriya-bahutva-kalpanā nir-
0003009	anumānam, kiṃ tarhi pramāṇa-antara-viśaye	<b>’pi</b> pravartate, tadā pratyakṣasya api sāmānye
0012600	yadi hy ekam indriyam indriya-antara-arthe	<b>’pi</b> pravarteta, tataḥ sarva eva sa tasya sva-
0002614	yadi teṣāṃ jñāna-rūpatvād vastutvam, sāmānye	<b>’pi</b> prasaṅgaḥ. tathā tad api sva-lakṣaṇam iṣṭam
0002210	anyānām uttara-pramāṇa-vṛttim antareṇa	<b>api</b> prajñas tathā-vidhānām sva-rūpa-saṃvedana-
0005703	tat kiṃ mātra-grahaṇena. satyam etat, tathā	<b>api</b> prādhānya-jñāpana-arthaṃ asya lakṣaṇa-vākya
0011901	ātma-manasoḥ prādhānyāt tat-sannikarṣasya	<b>api</b> prādhānyam. ataḥ sārvasvata-ādayaḥ tam
0001907	jñānāt tu bhūtam eva upadiśati iti jñānasya	<b>api</b> prāmāṇyaṃ prati sādhana-bhāvaḥ. tac ca
0018107	evam apy a-viśiṣṭatvāt tasyāḥ prāg-vat tadā	<b>api</b> prāmāṇyaṃ a-nivāryam iti kiṃ janma-grahaṇena.
0002511	bhāve ’pi bhāva-prasaṅga iti. ato ’numānasya	<b>api</b> prāmāṇyaṃ abhyupeyam. tasmān na ekatvam
0002001	atra vyākhyā-prakāre codyate — yadi jñānam	<b>api</b> prāmāṇyasya sādhanatvena vyavasthāpyate, tat
0002416	vā iti. ekatvam tāvan na bhavati, anumānasya	<b>api</b> prāmāṇyāt. anyathā idam pramāṇam idam a-
0011009	ayam a-samādhiḥ, tasya adhiṣṭhāna-pidhāne	<b>’pi</b> bahir-vṛttitvān nityatvāc ca. cakṣuḥ prati
0016005	syāt, arthavattā na syād ity arthaḥ. tayor	<b>api</b> bāhya-artha-grahaṇam atra eka-artha-kāritvam.
0009104	-paro ’yam ārambha iti veditavyam. tatra	<b>api</b> bāhya-artha-vādiṣu balinaḥ sva-yūthyāḥ. teṣu
0016003	bhavati — yadi indriya-manobhyāṃ dvābhyām	<b>api</b> bāhyasya arthasya grahaṇa-lakṣaṇam kāryam eka
0007314	grāhaka-ākāra-ādi-vibhāgaḥ, yena a-saty	<b>api</b> bāhye ’rthe pramāṇa-ādi syād iti. atas tat-
0007203	-mātratā-vad grāhaka-ākāraḥ. nanu yadā	<b>api</b> bāhyo ’rthaḥ prameya iti pakṣaḥ, tadā api
0017412	a-bhāve kutas tasya avagatiḥ. vyāpāra-viśeṣo	<b>’pi</b> buddhi-kārya-avaseyaḥ. tathā hy anyeṣāṃ api
0016405	ity anena sambandhaḥ. puruṣasya ity asya	<b>api</b> buddhi-janma ity anena. indriya-śabdena mano
0002507	na ca śārīram eva buddhiḥ, tat-siddhāv	<b>api</b> buddhi-vikalpe saṃśayāt. na enam anya-

0017402	-kāraṇa-sāmagrīm ity-ādi. sā iti guṇa-bhūtā	<b>api</b> buddhiḥ parāmr̥ṣyate, na tu sāmagrī, tad-
0001313	vibhajya a-prakāśana-pāṭavaṃ śeṣam. tad	<b>api</b> bhagavataḥ prahīṇam ity ato 'sau sugataḥ.
0000711	ukto bhagavatā. ato 'numāna-lakṣaṇam	<b>api</b> bhagavad-upadeśād eva siddham. tasmād
0012206	prāg niścayo bhavati, na upādhyāya iti. so	<b>'pi</b> bhavan niścayo '-sati bhr̥nti-kāraṇe bhavati.
0013115	viśeṣyāṇāṃ sārvendriyatvāt tad-viśeṣaṇayor	<b>api</b> bhāva-guṇatvayoḥ sārvendriyatvaṃ sidhyati. ye
0012512	darśayati. bhāva-guṇatvayor iva ity anena	<b>api</b> bhāva-guṇatvābhyām an-eka-antam āha. bhāva-
0002511	apekṣāṇāt, an-apekṣāyām vyavadhāna-ādi-bhāve	<b>'pi</b> bhāva-prasaṅga iti. ato 'numānasya api
0010311	vyapadeśyatvaṃ ca jñānasya, dāha-duḥkha-ādāv	<b>api</b> bhāvāt. atha tatra a-bhāvāḥ, evam api
0017807	-nir-apekṣā iti sāmānya-buddhīnām atīta-ādāv	<b>api</b> bhāvād andha-ādīnām ca. a-bheda-upacāra-
0011805	-lakṣaṇam idaṃ sūtraṃ vyākhyāyate. a-sautram	<b>api</b> bhāṣya-kāra-uktam asti indriya-artha-
0014108	prasaṅga-viparyayeṇa ca — yo yad-a-bhede	<b>'pi</b> bhidyate, na asau tad-ātmakaḥ. yathā caitanya
0014109	na asau tad-ātmakaḥ. yathā caitanya-a-bhede	<b>'pi</b> bhidyamānaḥ sattva-ādayo na tad-ātmakāḥ.
0012509	grahaṇa-bhedena bhāvyaṃ. nanu dravye saty	<b>api</b> bhinna-indriya-grāhyatve na bhavati grahaṇa-
0010009	tathā hy an-udaka-ādi-sva-bhāvam	<b>api</b> bhūta-saṅghātam udaka-ādi-rūpeṇa
0012504	-bhedo vā iti. etad darśayati — rūpa-ādiṣv	<b>api</b> bheda-vyavasthāyā an-eka-indriya-grāhyatvaṃ
0015014	-antam indriyam iti. nanu śabda-ādi-bhāvena	<b>api</b> bhedaḥ. na etad asti. trikāṇām hi śabda-ādi-
0012600	eva ity-ādi. rūpa-sparśayor hi sann	<b>api</b> bhedo yāvad bhinnena indriyeṇa na avasīyate,
0017006	a-sati sad-grahaṇe dvi-candra-ādi-jñānasya	<b>api</b> bhr̥ntasya pratyakṣatā syāt. atas tan-
0002009	bhavati iti prasiddham eva etat. bahuṣv	<b>api</b> mata-sāmānyāc chloke sva-matād ity eka-
0005603	nanu sarvasya eva jñānasya indriya-jasya	<b>api</b> mana āśraya ity apy ete pañca vijñāna-kāyā
0003915	iti. akṣāṇi hi sva-santati-patītasya	<b>api</b> mano-vijñānasya indriya-antara-vijñānasya ca
0000107	l ālocayituṃ samyag janasya matto	<b>'pi</b> manda-mateḥ    āhr̥tya dharmakīrter anyeṣāṃ ca
0001313	parijñānān mārga-tad-vipakṣayoḥ, adhigatasya	<b>api</b> mārgasya vibhajya a-prakāśana-pāṭavaṃ śeṣam.
0010206	ity anena etad darśayati — yady	<b>api</b> mūḍhaḥ sambhavaṃ manyate, tathā api tat
0017002	a-vṛttir ity a-sad etat. tathā hy a-satām	<b>api</b> mṛga-tr̥ṣṇā-ādīnām samprayogo dṛṣṭaḥ. tataś ca
0008315	siddham jñānasya, api tu sva-saṃvedanam	<b>api</b> , yat pramāṇa-phalatvena iṣṭam. asti tāvaj
0000203	prakāśakam a-visaṃvādakam ca, tathā bhagavān	<b>api</b> yatra paraḥ puruṣa-arthaḥ pratibaddhaś catur-
0005513	-viparīta-sva-bhāvāḥ prameyā eva iti, tasya	<b>api</b> yathā-ukta-nītyā hlāda-ādy-ākāra-bodha-
0016710	-visaṃvādāt prāmānyam iṣyate, tathā asmābhir	<b>api</b> yathā-uktāt kāraṇāt tasya pratyakṣatvam.
0016109	abhimatā, sa-pratyayā tu phalam, teṣāṃ	<b>api</b> yathā-uktena prakāreṇa sa-pratyayāyā vṛtter a
0017510	-antaram na kāraṇam, evaṃ viśaya-antaram	<b>api</b> . yathā ca viśayasya anyena an-indriyeṇa api
0007916	ca atra upalakṣaṇa-mātram. cintā-jñānam	<b>api</b> yathā-cintita-artha-ākāraṃ jñāna-ākāraṃ ca
0007017	prakāśikā iti vyavahriyate. bāhya-pakṣe	<b>'pi</b> yathā-saṃvedanam eva artho 'vasīyate. na hi
0006813	phalam. ,bhavatu nāma bāhya-arthaḥ, tathā	<b>api</b> yathā-saṃvedanam eva viśayo niścīyata iti tad
0017407	āha. buddhi-janma iti kiṃ punar ity anena	<b>api</b> yad an-arthakam, na tat kartavyam, tad-anya-
0006105	ca iti. tasya a-pratyakṣatve siddhe	<b>'pi</b> yad iha upādānam, tat pūrvayor eva kalpanā-
0009111	anya-ābhāsasya api iti samūha-ābhāsasya	<b>api</b> . yady api sva-ābhāsaṃ vijñānam na janayanti,
0018011	iti nir-viśayaṃ lakṣaṇam. tasmād ubhayathā	<b>api</b> yadi sūtra-kāra-matena yadi vṛtti-kāra-matena.
0009909	vyabhicāro 'sti. atha sāmānya-rūpeṇa	<b>api</b> yan na nirdīśyate, tad a-vyapadeśyam. evam
0011101	sa-avayavaḥ prabhā-avayavī kalpyate, evam	<b>api</b> yas tasya pradeśo viśayeṇa samprayukto jñāna-
0011301	syāt. tat kutas tasya phalatā. satyam, tathā	<b>api</b> yasya a-niścaya-ātmakaṃ pramāṇam iṣṭam, tasya
0012906	indriya-antareṇa a-grahaṇam iti. tad	<b>api</b> yuktyā api ca ity-ādīnā eva nirākṛtam. yukty-
0016515	eva. syād etat — satyam, gamyate, tathā	<b>api</b> yeṣāṃ pareṣāṃ a-sat-kalpanā-atīta-an-āgata-
0006710	etat iti. tad a-sat, yato vastuno '-bhede	<b>'pi</b> yo 'yaṃ dharma-bhedaḥ prameya-rūpatā-artha-
0016402	tasya jñāpana-artham. evaṃ ca ātma-ādibhir	<b>api</b> yo yogaḥ sa-saṃskāra upagr̥hīto bhavati.
0003801	na vyāpṛtā tatra ca yogya-pratibhāsā sā	<b>api</b> . yo hi yatra yogaḥ, sa tad a-kurvāno 'pi
0017510	api. yathā ca viśayasya anyena an-indriyeṇa	<b>api</b> yogaḥ, evam indriyasya apy anyena a-viśayeṇa
0005611	a-vikalpakam pratyakṣam tathā yoginām	<b>api</b> . yogaḥ samādhiḥ. sa yeṣāṃ asti te yoginaḥ.
0003717	eva pratītiḥ kalpanā vivakṣitā, kiṃ tarhi yā	<b>api</b> yojanam prati na vyāpṛtā tatra ca yogya-
0017106	-artho 'pi. tathā hi indriya-antara-arthā	<b>api</b> rajaḥ-prabhṛtaya indriye sīdanti. prabhṛti-
0005405	abhilāpa-grahaṇe ca kṣaṇikatvān na sā, na	<b>api</b> rāga-ādaya iti kiṃ kena yojyeta iti. a-śakya-
0005404	-rūpatayā tasyā apy an-utpannatvāt. utpanne	<b>'pi</b> rāga-ādy-ātmani saṃvittir abhilāpaṃ na
0008816	-antaram vyavacchinatti. smārta-ādi-jñānam	<b>api</b> rūpa-ādibhir vyapadiśyate rūpa-smṛtiḥ, āmla-
0005901	kṛtvā artha-antareṇa ghaṭa-ādīnā rahiteṣv	<b>api</b> rūpa-ādīṣu bhāvato 'rtha-antaram
0017203	tad pratyakṣam ity etāvātā eva samprayogasya	<b>api</b> labdhatvāt. na hi tena vinā evaṃ-vidham
0005916	-artha-kalpanā-pravṛttam jñānam. tat-phale	<b>'pi</b> liṅgi-jñāne pūrva-anubhūta-kalpanā asti, sa
0002908	apy anumānam, viśeṣasya api grahaṇāt, vinā	<b>api</b> liṅgena tathā-pratīteḥ sambhavāc ca. tat
0016605	abhyupeyate. parama-arthatas tu tad	<b>api</b> vartamāna-viśayam eva. katham kṛtvā.
0011013	avayavāḥ santi, yato bhāgena adhiṣṭhāne	<b>'pi</b> varteta. tataś ca tadānīm tad-adhiṣṭhāna-

0009501	na vyapadiśyata iti. nanu ca a-vyapadeśyam	<b>api</b> vastu dṛśya-vikalpyāv arthāv ekī-kṛtya
0008601	yadi hi grāhya-upalambha-a-siddhāv	<b>api</b> vastu pratyakṣam iśyate, sarvam idam jagat
0010706	iti ca gr̥hyate, sa tad-a-bahir-vartino	<b>pi</b> vastunas tathā eva gr̥hyate. tad yathā ghaṭād
0006303	api ca atasmimś tad-grahād bhrāntasya	<b>api</b> vastuni pratibandhād īpsita-artha-a-
0006712	eva vyāvṛtti-bheda-upakalpitāḥ, a-bhinne	<b>pi</b> vastuni vijñāna-pratibhāsa-bhedena sādhyā-
0017809	-buddhayo 'py evam-prakārā eva. a-satā	<b>api</b> vā a-bheda-upacāraṃ kurvanti, yathā
0015006	vyāpaka-a-bhāvam āha. evam indriya-antare	<b>pi</b> vācyaṃ. saktu-lavaṇa-saṃsarge tu gr̥hyata eva
0003113	a-nitya-ādibhir ākārāis tathā-sādhanāt. yady	<b>api</b> vikalpa-pratibhāsināḥ sāmānyasya eva tathā
0013803	pratyakṣam pramāṇam na anyathā iti. yady	<b>api</b> vikalpane 'syāḥ sambhavo na asti, tathā api
0010913	draṣṭavyam. kiṃ kāraṇam. yato 'dhiṣṭhānād	<b>api</b> vicchinne 'rtha iti gr̥hyate, na kevalam
0000812	vyatirekasya sandehād a-samartham a-darśane	<b>pi</b> vipakṣa-vṛtṭeḥ. na ca tasya tathā-vidha-jñāna
0002202	eva lakṣaṇa-praṇayanaṃ syāt. vyavahartāro	<b>pi</b> vipratipannā viparītaṃ pratipannāḥ, a-
0007501	prameśyasya ca idam sva-rūpam uktam atra	<b>api</b> vipratipannānām sammoha-nirāsāya. loka-
0006207	atra abhiniveṣṭavyam. yata evam indriya-jam	<b>api</b> vīplutam asti, ata eva bhrānti ity-ādīnā
0002910	-antaram ity arthaḥ. a-sakṛd vā ity anena	<b>api</b> — viśeṣa-dṛṣṭa-ākhyam yad anumānam, tat
0012314	idam asya ity-ādīnā. avaśyam iti. anyathā yo	<b>pi</b> viśeṣaṇam viśeṣyam ca na gr̥hṇāti tayoś ca
0002607	cet, na, jñeyatvena adhyavasāyād asti tatra	<b>api</b> viśaya-adhimokṣaḥ. yadā punar a-bhāva-vat
0008203	tat kim iti vismaryate. tasmāt tatra	<b>api</b> viśaya-anurūpa-jñāna-ākāratayā sādhye yad yad
0007201	prameye sva-saṃvedana-phala-vyavasthāyām	<b>api</b> viśaya-jñānena a-viśiṣṭam syād iti. jñāna-
0007904	eva vā, na viśaya-ākāram api. jñāna-jñānam	<b>api</b> viśaya-bhedena jñāna-bhedāt pramāṇāt phalasya
0011306	yady api niścaya-ātmakatvena a-bhedaḥ, tathā	<b>pi</b> viśayaḥ sambadhyate, anyasya iha a-
0007710	tac-chabda-upādāna-sāmarthyād guṇa-bhūto	<b>api</b> viśayaḥ syāt, tadā tad-utpanneṣu teṣv artha-
0008012	-uttara-jñānānām a-viśayatvāt. yadi sa teṣām	<b>api</b> viśayam, tadā api iti. iha a-satī bāhye 'rthe
0007111	iti sva-saṃvittīḥ phalam, api tu yadā	<b>api</b> viśaye 'n-eka-pramāṇa-avatārād vā. na tāvad
0002513	tu syāt. tac ca viśaya-bahutvād vā, ekasminn	<b>pi</b> viśaye tad-upagrāhi jñānam anya-ākāram iśyate,
0014813	bhāvo 'vadhāryate. yadi punar anyathā-sthite	<b>api</b> viśayeṇa vyapadeśo dṛśyate. na, abhiprāya-a-
0009407	vyapadeṣṭum. nanu ca jñānam buddhir iti vinā	<b>pi</b> viśayo grāhyo viśayiṇo grāhakasya indriya-
0015802	grāhakasya mano-vyavasāyasya. mano-vyavasāyo	<b>api</b> vistara-rucinām upakārāya sa-utsargaḥ sa-
0000510	-pramāṇa-vyutpatter hetor manda-dhīyām	<b>api</b> vṛkṣa-ādiṣu gami-kriyā-āviṣṭa-pāda-pādi-
0006302	nau-yāna-saṅkṣobha-āhita-vibhramam sthīreṣv	<b>pi</b> vṛṣalī-vāda-ādi nitya-a-samādhānena a-
0001311	utplutya-gamana-ādi, aham-māna-a-bhāve	<b>api</b> veditavyam. tad evam uttara-uttara-jñānāni
0008107	-ākāreṇa ghaṭa-jñāna-jñānam. evam uttareṣv	<b>api</b> veditavyam. śabda-grahaṇa-nir-apekṣā iti.
0014912	-bhāvatvam eva upalabhyate. tathā śabda-ādāv	<b>api</b> vyāhanyate, yugapad-eka-artha-kāritve dvayor
0016013	mana eva dvāri dvārāṇi indriyāṇi iti, tad	<b>api</b> śakyata iyaṃ yuktir vaktum, yad āha — ta
0009213	-ābhāsa-abhimataṃ pratyakṣam syāt. tatra	<b>api</b> śabdasya arthaḥ. sañcita-ālambanatvād iti
0009111	ābhāsam vijñānam na janayanti, tathā api ity	<b>api</b> śabdasya arthaḥ. syād etat — tasmimś tv
0015902	kiṃ punar vṛttiṣv an-anubhūtasv ity	<b>api</b> śabdād agnito 'pi tad bhavati ity uktaṃ
0008912	anena hi dhūma-jñāna-sambandha-smṛtibhyām	<b>pi</b> śrotreṇa. śabda-jātau tu samaveta-samavāyāt.
0009707	bhavati, yad ātmā manasā saṃyujyate, mano	<b>api</b> ṣaḍja-ādiṣu śrotra-indriya-grāhya-eka-
0013904	atha ity-ādi. yady utkarṣa-apakarṣa-bhedeṣv	<b>pi</b> sa iti viruddha-vyāptam prasaṅgam āha. anena
0018204	eva pumān prāk. yathā-uktaś ca buddhy-utpāde	<b>api</b> sa na syād iti. grahaṇa-bhedād rūpa-ādīnām an
0012506	tasmin dravye bhedo na iśyate, rūpa-ādiṣv	<b>api</b> sa-prayojanam eva. nanu ca kaiścit tathā-
0000803	vināyakāḥ prabhavanti iti tad-gauravam	<b>pi</b> sa-vikalpakaṃ siddham bhavati. yadṛcchā-
0003803	kalpanā-jñānam tan nāma-ādi-saṃsarga-a-bhāve	<b>api</b> saṃvitti-śruter alpāctaratvam, tathā api
0007609	pramāṇatā, saṃvitteḥ phalatā. atra ca yady	<b>api</b> saṃvṛti-sad eva ālambanam. tataś ca tad a-
0009003	apy etad eva uttaram. tathā hy anumānasya	<b>api</b> saṃsthāna-antaram viśeṣaḥ kauśika-ādir iśyate.
0014204	hānam. atha mā bhūd eṣa doṣa iti śabda-jāter	<b>api</b> sac-chabdo vartate, sat-puruṣa iti yathā. tat
0017104	iti darśayati. yo vā yasya iti. praśamsāyām	<b>api</b> sat sva-viśaye 'dhigama-ātmanā vyāpāreṇa
0006602	jñānam viśaya-ākāratam dadhānam nir-vyāpāram	<b>pi</b> sati na gandha-ādi-samudāya-mātra-viśayatā
0013005	evam rūpa-sparśayoḥ saḥcara-upalakṣaṇatve	<b>api</b> sati rūpa-ādy-upalambhe tasya bhāvān marīcikā
0013001	tena yady api kalpita-viśayam, tathā	<b>api</b> sad-bhāvād ity ata āha — na ca ity-ādi. na
0013406	bhavati. tac ca a-yuktam, hetv-antarasya	<b>api</b> sannikarṣaḥ, ata eva. na apy artha-ālocanam,
0006701	-jñāna-sva-bhāvatvāt sarva-jñāna-hetutvāc na	<b>pi</b> sama-saṃsthānā ity a-codyam etat. sva-viśaya-
0014105	-ādīnām tu katham. tad-a-vyatirekāt te	<b>api</b> samīhita-artha-kriyā-samarthe śaṅkha-ādi-
0006308	ata eva. na ca na iśyate. tasmāt teṣām	<b>api</b> samprayogasya pratyakṣatā syāt. ataḥ
0017409	etat — a-satī tasminn a-buddhi-janma-hetor	<b>api</b> samprayoge bhavati iti, tan-nirākaraṇa-artham
0016516	-atīta-an-āgata-viśayam yogi-jñānam a-saty	<b>api</b> sambandhena niścayo bhaviṣyati ity āha — na
0017701	vakṣyamāṇena nyāyena. syād etat — vinā	<b>api</b> sambhavati. tasmān na vijñāna-vyatirikṭasya
0006810	-niṣpattir vijñāna-vāsanā-paripāka-vaikalyād	

0003205	arthataḥ. sa tv ayam anumāna-vikalpo yady	<b>api</b> sambhavina eva ākārān arthasya adhyavasyati,
0000810	darśanāt tadvat satī saṃskāre 'nyasya	<b>api</b> sambhāvāt sambhavad-viśeṣe ca sāmānya-a-
0007206	jñānasya sva-saṃvedyam iti vigrahaḥ. yady	<b>api</b> sarva-kālaṃ sva-saṃvedyam asti sva-rūpam,
0011903	tal-liṅgatvāt phala-upabhokṣṭvāc ca. manaso	<b>'pi</b> sarva-viśayatvāj jñānena eka-artha-samavāyāc
0011404	yasmai ca dātum, tac ca sampradānam, etad	<b>api</b> sarvaṃ viśeṣya-jñāna-hetutvād viśeṣaṇa-jñāna-
0012101	-dravya-sattvāt. api ca asmākaṃ cakṣur-ādinā	<b>api</b> sarvathā grhyate 'rtha iti matam. kevalam
0008205	sādhanam vijñeyam. nanv evaṃ taj-jñāna-ādiṣv	<b>api</b> sādhanam vācyam ity an-avasthā syāt. na etad
0012004	utpatteḥ. an-atideśa eva iti jñānam tasya	<b>api</b> sādharmaṃsya a-bhāvāt. sarvathā a-grahaṇa-
0013409	-bhedo 'py anyatva ity-ādinā hetv-antare	<b>'pi</b> sādhyasya vṛttiṃ darśayan sādhyā-vyabhicāra-
0012003	apy evam utpattis tulyā prāpnoti, teṣām	<b>api</b> sāmānya-ādi-bhūta-artha-abhisambandha-vaśena
0002602	ādi-sādhyā-artha-kriyāyām a-samarthatvāt, na	<b>api</b> sāmānya-lakṣaṇam, spaṣṭa-pratibhāsītvd iti
0010204	sambhavaty eva. indriya-buddhir iti ca yady	<b>api</b> sāmānya-śabdaḥ, tathā api prakaraṇād indriya-
0003010	-viśaye 'pi pravartate, tadā pratyakṣasya	<b>api</b> sāmānye pravṛtṭy-a-virodhān na a-pratyakṣa-
0013211	sārvendriyasya viśeṣaṇam iti dravyam	<b>api</b> sārvendriyaṃ syāt. na ca iśyate. tasmād an-
0012514	āśrayā rūpa-ādayaḥ sārvendriyaḥ. tatas tayor	<b>api</b> sārvendriyatvam. yathā-uktam — etena
0003315	tat-siddhau ca tad-ātmatayā dharmasya	<b>api</b> siddhatvād iti cet, na, a-niścayāt. sadṛśa-
0005508	bodha-rūpaṃ hi vastu sāta-ādi-rūpaṃ teṣām	<b>api</b> siddham. tatra jñānam sukhaṃ duḥkham ity-
0007703	-praśnaḥ. dvairūpye siddhe sva-saṃvittir	<b>api</b> sidhyati ity abhiprāyāt. dvairūpye hi siddhe
0014502	abhimate. nanu ca ity-ādi. sarvatra a-bhede	<b>'pi</b> sukha-ādi-jāter na eka-indriyatva-prasaṅgaḥ,
0011107	-virodhaḥ. tatra etat syāt — yady	<b>api</b> sukha-ādi pratyakṣa-viśayo na bhavati, tathā
0001512	-vad vāk-prāpaṇīyasya arthasya a-yuktasya	<b>api</b> sūcakam kāya-ceṣṭitaṃ kuryāt, vṛṣālī-vāda-ādi
0007213	tad-dhetukena dhūma-jñānena, tathā yady	<b>api</b> — so 'rthas tena mīyata ity ucyate, tathā
0018008	tathā hi nityatvād artha-a-bhāve	<b>'pi</b> so 'sti. yad artha-vyabhicāri, na tat
0011806	ity āha. dravya-grahaṇena guṇa-karmaṇor	<b>api</b> sautraṃ pratyakṣa-lakṣaṇam aparam asti iti
0015910	tu — eka-santatau jñāna-antara-anubhūtam	<b>api</b> smaryata iti samaya ity a-doṣaḥ. an-anubhūte
0015902	andha-padatvaṃ darśayati. indriya-arthe	<b>'pi</b> smārto na sambhavati yo 'nubhūtaḥ, kiṃ punar
0016202	-artham. na saha eva, api tu paścād	<b>api</b> smārto vyavasāyo 'dhiko manasā kriyata iti.
0012600	-gocaratvena a-bhedas tathā rūpa-sparśayor	<b>api</b> syāt. tataś ca sparśo 'pi cakṣuṣā grhyeta.
0013206	ca yathā guṇaḥ pāñca-indriyaḥ, tathā dravyam	<b>api</b> syāt. tathā eka-dravyatvād ity-ādi. dravyam
0008316	jñānasya kutaścid anubhavaḥ. ataḥ smṛtir	<b>api</b> syāt. tāvatā tu kutaḥ sva-saṃvedyata iti
0016909	yuktam — rūpa-ādi-samprayoga iti. atha	<b>api</b> syād iti. ātma-indriya-mano- 'rtha-sannikarṣāj
0012600	apārthikā iti nir-nimittā ity arthaḥ. atha	<b>api</b> syād iti. evaṃ manyate — an-ekam indriyam
0009904	tasya a-sādhāraṇa-viśayatvāt. atha	<b>api</b> syād — yadi viśayo na vyapadiśyate, na nāma.
0012709	-kalpanāyām hetur ity arthaḥ, yato bhinno	<b>'pi</b> sva-artha ekena eva indriyeṇa paricchidyate.
0009111	ābhāsasya api iti samūha-ābhāsasya api. yady	<b>api</b> sva-ābhāsam vijñānam na janayanti, tathā api
0007910	viśiṣṭam na utpādayati, tathā viśaya-jñānam	<b>api</b> sva-jñānam na viśeṣayet. viśeṣayati ca.
0002713	pratyavabhāsamānam aṃśam a-sva-lakṣaṇam	<b>api</b> sva-lakṣaṇatvena adhyavasāya puruṣo 'rtha-
0002614	vastutvam, sāmānye 'pi prasaṅgaḥ. tathā tad	<b>api</b> sva-lakṣaṇam iṣṭam ity a-doṣaḥ. sāmānya-
0003206	eva ākārān arthasya adhyavasyati, tathā	<b>api</b> sva-lakṣaṇasya rūpam a-grhītam eva tena.
0002316	na apārthikā saṅkhyā-ādi-vyutpattiḥ. dvayor	<b>api</b> sva-viśaye tulya-balatā-ākhyāpanāya samuccaya
0007403	mrc-chakala-ādayo hasty-ādi-rūpa-rahitā	<b>api</b> hasty-ādi-rūpāḥ pratibhāsante, yathā ca dūre
0001012	utpatti-deśa-gamanād ānantaryāc ca. saty	<b>api</b> hy a-jñāne vāñchā-antareṇa pravṛtter a-
0017003	tataś ca a-siddho hetur ity āha — ye	<b>'pi</b> hi ity-ādi. pratyakṣa-ābhāsa-viśayatvāt
0013502	pratyākhyātam. katham ity āha — tad	<b>api</b> hi ity-ādi. sva-ādharmaṃ guṇa-karmaṇoḥ sva-
0010106	pūrva-anusāreṇa gamyata iti kṛtvā. vyavasāyo	<b>'pi</b> hi ity-ādinā viśeṣaṇasya a-sambhavam āha. no
0017505	prati vartata ity ataḥ sā eva ity āha —yo	<b>'pi</b> hi kalpayed iti. tasya abhiprāyaḥ — indriya
0008911	nirastam. dhūma-jñāna-sambandha-smṛtibhyām	<b>api</b> hi tad bhavati, na agnita eva iti. anena hi
0009004	uktam — dhūma-jñāna-sambandha-smṛtibhyām	<b>api</b> hi tad bhavati, na agnita eva iti. tasmāt
0008711	nirastam. dhūma-jñāna-sambandha-smṛtibhyām	<b>api</b> hi tad bhavati, na agnita eva. tato bhavaty
0009917	-sva-rūpasya vyapadeṣṭum a-śakyatvāt. so	<b>'pi</b> hi tāvad viśayaḥ sva-rūpeṇa vyapadeṣṭum a-
0014001	saṃsthāna-ātmikā jātiḥ. traiguṇya-a-bhede	<b>'pi</b> hi traiguṇya-saṃsthāna-mātra-bhedāc chabda-
0006205	idam apy aindriyam eva. uktam ca ācāryeṇa te	<b>'pi</b> hi parama-arthato 'nyathā vidyamānā dvi-
0004908	na eṣa doṣaḥ. artha-ālocana-mātre	<b>'pi</b> hi pratyakṣe 'nubhava-āhita-sāmarthya-bhāvi-
0000104	-gaṇaḥ    param anugrhaṇan prāptaiḥ parato	<b>'pi</b> hi vastubhiḥ satam ślāghyaḥ    labdhair anya-
0004807	-ādīni bhinna-arthāni iti vo niścayaḥ. tatra	<b>api</b> hi śakyate vaktum — eka eva teṣām viśayaḥ,
0001909	satyām tasyaḥ kaścana-upayogaḥ. yadi hi vinā	<b>api</b> hetu-sampadā sā phala-sampat syāt, syād eva
0008014	jñānāni ity eṣā smṛtiḥ syāt. tatas teṣām	<b>api</b> hetuḥ so 'rthaḥ smaryeta. tataś ca tena
0010504	sukha-ādi prameyam vā iti, ya ukto 'n-antaro	<b>'pi</b> hetur a-siddha iti, tena manasa indriyatvam
0008714	ayam pratyaya-apekṣo niyama āhosvid ālambana-	<b>apekṣa</b> iti. kiṃ ca ataḥ. ubhayathā api doṣaḥ.

0008906	tena ālambyate. tataś ca ālabana-antara-an-	<b>apekṣa</b> -utpattivāt kena tasya pratyakṣatvaṃ na
0005105	a-vikalpakā eva iti tu-śabdena na sva-mata-	<b>apekṣo</b> 'yaṃ pṛthag-lakṣaṇa-viśeṣa ucyate,
0005007	pareṣāṃ vipratipatti-lakṣaṇaṃ yan matam tad-	<b>apekṣaḥ</b> . tatra mano-vijñāne pratyakṣa indriya-
0008713	idaṃ paryanuyujyate — kim ayaṃ pratyaya-	<b>apekṣo</b> niyama āhosvid ālabana-apekṣa iti. kiṃ ca
0005010	yata evaṃ pareṣāṃ vipratipattiṃ atas tad-	<b>apekṣaḥ</b> pratyakṣam kalpanā-apoḍham ity anena
0002510	bhāva-viṣayatvāt. tat punar artha-sāmarthya-	<b>apekṣaṇāt</b> , an-apekṣāyāṃ vyavadhāna-ādi-bhāve 'pi
0016008	mana indriya-vṛtti-kṛtam anugrahaṃ na	<b>apekṣate</b> , evaṃ satī indriyāṇaṃ sarvathā eva
0007109	na kevalaṃ yadā jñānaṃ pramāṇasya prameyam	<b>apekṣate</b> , tadā sva-saṃvedana-anurūpam arthaṃ
0007014	ātma-prakāśanaṃ bhavati, na pradīpa-antaram	<b>apekṣate</b> . na apy ātmānaṃ bhāvataḥ prakāśayati.
0005605	indriya-an-apekṣatvād iti. rūpi-indriya-nir-	<b>apekṣatvād</b> iti bhāvaḥ. yasya mana eva āśrayo na
0005605	eva mānasam ucyata ity āha — indriya-an-	<b>apekṣatvād</b> iti. rūpi-indriya-nir-apekṣatvād iti
0005608	taj-jātiyatvāt. kathaṃ punar indriya-an-	<b>apekṣatve</b> pratyakṣa-śabdo yujyate. yāvata akṣa-
0005307	pravartate, kiṃ tarhi indriya-pratyaya-	<b>apekṣam</b> , andha-ādeś ca indriya-jñānaṃ na asti iti
0005015	-vikalpakam yad itarasya iti matam. atas tad-	<b>apekṣam</b> indriya-jñānasya kalpanā-apoḍham ity etad
0015401	'rthe manaḥ pravartate, evaṃ mana-upakāra-	<b>apekṣam</b> indriyam api iti, tasya apy etad a-
0005101	-artham iti vyācakṣate. teṣāṃ yadi para-mata-	<b>apekṣam</b> etad viśeṣaṇam uktam, evaṃ saty a-
0005004	iti. ato 'sya parihārāya āha — para-mata-	<b>apekṣam</b> ca atra viśeṣaṇam iti. viśeṣaṇam viśeṣo
0005014	yata etad viśeṣaṇam ity āha — para-mata-	<b>apekṣam</b> ca ity-ādi. pareṣāṃ indriyajam jñānaṃ
0008901	agny-anumānam ity ālabana-antara-nir-	<b>apekṣam</b> ca. tatas tasya api pratyakṣatā syāt.
0012305	-guṇa-karmasu pratyakṣam, dravya-guṇa-karma-	<b>apekṣam</b> ca dravyeṣv iti. atra sāmānya-grahaṇena
0012407	na iṣyate. tad anena yad viśeṣaṇa-	<b>apekṣam</b> jñānam, na tat pratyakṣam, mānasam eva vā
0012310	pṛthivī ghaṭa ity-ādi, dravya-guṇa-karma-	<b>apekṣam</b> danḍī śuklo gacchati iti. kuto na yujyata
0012304	-bādhām āha. śāstra uktam — sāmānya-viśeṣa-	<b>apekṣam</b> dravya-guṇa-karmasu pratyakṣam, dravya-
0012310	-apekṣam dravye sad dravyam iti, viśeṣa-	<b>apekṣam</b> dravyam pṛthivī ghaṭa ity-ādi, dravya-
0012309	viśeṣāś ca apekṣayā bhavanti. tatra sāmānya-	<b>apekṣam</b> dravye sad dravyam iti, viśeṣa-apekṣam
0013505	utpadyata iti yāvat. tataś ca yad viśeṣaṇa-	<b>apekṣam</b> , na tat pratyakṣam ity-ādi pūrvavat
0011916	-anubhava-mātram prayojanam, tad vicāra-nir-	<b>apekṣam</b> pravartate. tad darśayati — tatra kuto
0015401	etad uktaṃ bhavati — yathā indriya-upakāra-	<b>apekṣam</b> bāhye 'rthe manaḥ pravartate, evaṃ mana-
0005115	apy artha-grahaṇam syāt. indriya-jñāna-nir-	<b>apekṣam</b> hi mano-vijñānaṃ yadi bāhye 'rthe
0004701	-bhedāḥ sāmānya-rūpā jñeyatva-ādayaḥ, tad-	<b>apekṣayā</b> an-eka-rūpasya ity uktam. na punar
0010703	kim-apekṣayā tarhi vaktavyam. adhiṣṭhāna-	<b>apekṣayā</b> iti cet, evaṃ tarhi yadi rūpa-śabdāv
0013804	-ādibhir vikalpakam pratyakṣam kalpitam. tad-	<b>apekṣayā</b> etad viśeṣaṇam. sarvā eva tu vṛttir
0010609	nanu ca indriyam atīndriyam. tat kathaṃ tad-	<b>apekṣayā</b> kiñcit sa-antaram iti gṛhyeta adhikam
0008010	-jñānasya yo viśaya uttara-uttara-jñāna-	<b>apekṣayā</b> jñāna-antaritvād viprakṛṣtas tad-
0006505	adhigama-apekṣayā pratyakṣatvaṃ bāhya-viśaya-	<b>apekṣayā</b> tad-ābhāsatvaṃ na virudhyate, tathā
0006506	yathā-uktasya api jñānasya viśaya-bheda-	<b>apekṣayā</b> tad ubhayam iti. atra ca ity asman-mate.
0010703	-apekṣayā na tathā rūpa-śabdau gṛhyete, kim-	<b>apekṣayā</b> tarhi vaktavyam. adhiṣṭhāna-apekṣayā iti
0012409	iti. vyāpaka-viruddham, dvitīya-sādhyā-	<b>apekṣayā</b> tu sva-bhāvam āha. na ca arhati iti.
0010702	atīndriyam ity-ādi, tatra yadi indriya-	<b>apekṣayā</b> na tathā rūpa-śabdau gṛhyete, kim-
0014708	vidhānāt. atha vā para-parikalpita-spaṣṭatva-	<b>apekṣayā</b> prakarṣa-pratyayaḥ. eka-eka-rūpā iti.
0006504	-vat. yathā hi kalpanā-jñānasya sva-adhigama-	<b>apekṣayā</b> pratyakṣatvaṃ bāhya-viśaya-apekṣayā tad-
0007510	sambhavaḥ, tad vyavahāra-a-visaṃvāda-	<b>apekṣayā</b> pramāṇam, itarat tathā-vidha-vāsanā-
0012309	eva, na viśeṣaḥ. śeṣāṇi sāmānyāni viśeṣāś ca	<b>apekṣayā</b> bhavanti. tatra sāmānya-apekṣam dravye
0015803	-vyavasāyasya. paraspara-saṃvedane hi tayor	<b>apekṣayā</b> viśayitvaṃ ca bhavati viśayatvaṃ ca.
0010007	ca yatra jñāne sva-rūpeṇa pratibhāsate, tad-	<b>apekṣayā</b> vyabhicārī na bhavaty eva. yatra tu
0002701	a-doṣaḥ. sāmānya-rūpatvaṃ tu tasya viśaya-	<b>apekṣayā</b> vyavasthāpyate. artha-antara-vyāvṛtta-
0004512	-janana-sāmarthyena sādharmyeṇa paraspara-	<b>apekṣayā</b> samānam. samānam eva sāmānyam, sva-arthe
0002407	praty etad ucyate, tathā api pratyakṣa-	<b>apekṣayā</b> siddha-sādhanam eva. na eṣa doṣaḥ. atra
0017901	ca etad evaṃ vijñeyam. anyathā indriya-nir-	<b>apekṣā</b> akṣa-para-tantra ca iti virodhaḥ syāt. tad
0014913	śabda-ādāv api vedītyam. śabda-grahaṇa-nir-	<b>apekṣā</b> iti. śabdo hi na eka-guṇa-ātmakaḥ, kiṃ
0017807	pratyakṣa-dhīr bhaved ity etad. indriya-nir-	<b>apekṣā</b> iti sāmānya-buddhīnām atīta-ādāv api
0003902	yadṛcchā-śabdā jāty-ādi-viśeṣaṇa-vṛtti-nir-	<b>apekṣā</b> eva saṅketa-vaśāt sva-arthaṃ abhidadhāti,
0012307	śeṣāṇi sāmānyāni. sāmānyam viśeṣa iti ca	<b>apekṣā</b> -kṛtam etad. ataḥ sāmānyāny eva etāni
0014914	-ātmakaḥ. tathā ca na gṛhṇāti iti tan-nir-	<b>apekṣā</b> . sa eva na ātmā eko 'sya iti śabdasya eka-
0002510	tat punar artha-sāmarthya-apekṣaṇāt, an-	<b>apekṣāyāṃ</b> vyavadhāna-ādi-bhāve 'pi bhāva-prasaṅga
0003804	bhavati. yadṛcchā-śabdeṣv ity-ādi. an-	<b>apekṣita</b> -jāty-ādi-pravṛtti-nimittā yadṛcchā-
0005102	uktam, evaṃ saty a-kriyamāṇe 'smin para-mata-	<b>apekṣe</b> viśeṣaṇe sva-matena lakṣaṇam an-uktam eva
0007206	-saṃvedyam asti sva-rūpam, tathā api tad an-	<b>apekṣya</b> jñānasya bāhye prameye viśaya-ābhāsatā
0016015	syāt. atha api — indriya-kṛtam anugrahaṃ	<b>apekṣya</b> bāhye 'rthe manaḥ pravartate na kevalam a

- 0003706 vā apodham rahitam kalpanā-apodham. kalpanā-  
0004307 kalpanā, yato 'bhidhīyamānasya kalpanā-  
0004409 sa viśaya ity uktam bhavati. ataś ca kalpanā-  
0004309 uktam. na kevalam pratyakṣeṇa eva kalpanā-  
0006403 -pratyaya-upahata-indriya-jñānam kalpanā-  
0006111 -pratyaya-upahata-indriya-jñānam kalpanā-  
0004305 pratyakṣam abhidhīyate | katham tat kalpanā-  
0003706 kalpanā-apodham iti lakṣaṇam. kalpanāyā  
0005002 nir-vikalpā eva, tataś ca pratyakṣam kalpanā-  
0005106 dyotayati. viśeṣaṇena pratyakṣam kalpanā-  
0005010 atas tad-apekṣaḥ pratyakṣam kalpanā-  
0000408 tathā hi tatra pratyakṣam kalpanā-  
0005016 atas tad-apekṣam indriya-jñānasya kalpanā-  
0005801 iti kramah. nanu ca — pratyakṣam kalpanā-  
0003705 pra-ādi-samāsaḥ. etal lakṣyam. kalpanā-  
0003706 kalpanayā vā apodham rahitam kalpanā-  
0007411 nir-vikalpe tāvat grāhaka-ākāraḥ kalpanā-  
0004303 eva iti sthitam etat. pratyakṣam kalpanā-  
0004015 etad iti yuktam, yasmāt pratyakṣam kalpanā-  
0003706 kalpanāyā apodham apagatam kalpanayā vā  
0006314 pratyakṣam eva ity abhyupeyam. yat kalpanā-  
0013502 guṇa-ādiśv iti. ādi-śabdena karmasu.  
0001814 'py a-virata-vyāpārah, na sa tan-mātra-phala-  
0013709 — indriya-viśaya-antarāla-vartinī kaśā-  
0003409 pratiśiddham ity a-doṣaḥ. na ca punaḥ punar  
0003411 -utpattiyā jñānam pūrva-grhīta-artha-grahaṇād  
0003410 tan na pramāṇam ity arthaḥ. yady api jñāna-  
0003409 a-doṣaḥ. na ca punaḥ punar abhijñāna iti.  
0003411 api pramāṇa-phalavad bheda utprekṣyate.  
0003903 -nir-apekṣā eva saṅketa-vaśāt sva-artham  
0001513 -vāda-ādi-vad anyad apy a-satyam kadācid  
0004310 api tv āgamena api iti darśayann āha —  
0000705 utprekṣya mayā vyavasthāpyata iti. ata eva  
0017705 yad a-bheda-upacāra-jñānam, tan mānasam  
0004110 ahir ahir iti dhārā-vāhi yojakaṃ ca  
0017703 -rūpeṇa viśeṣya-abhidheya-pratipattiḥ.  
0017703 ity abhiprāyaḥ. a-bheda-upacāro viśeṣaṇa-  
0001412 -pratividdhatvāt. rāga-ādayo hi doṣā mithyā-  
0005715 -chabdaḥ krame. pratyakṣam uktvā tad-ābhāsa-  
0003814 -uktam — samāsa-kṛt-taddhiteṣu sambandha-  
0000609 stotraṃ sad-bhūta-guṇa-udbhāvana-vacanam.  
0010002 kiṃ tarhi vācyatvam ity a-samīkṣita-  
0017812 -tantrā syād iti. sāmartyāt pratyakṣa-śabda-  
0000610 śabdena pratyāyanam abhisamhitam. stotreṇa  
0000614 guṇaḥ, tena karaṇena hetunā vā stotra-  
0000715 vā atra prakaraṇa-ādau bhagavataḥ stotra-  
0000608 bhagavān nairuktena vidhinā. tasya stotra-  
0015814 tathā asya api, pramāṇena a-paricchidya-  
0006211 pravartamāno 'rtha-kriyāyām viśamvādyata ity  
0008614 avayava-prokter iti. nir-doṣa-avayava-  
0003816 guṇasya hi bhāvād dravye śabda-niveśaḥ, tad-  
0000805 -anīkaṃ prayuktam. tat katham tatra stotra-  
0000702 -artham iti. katham punar bhagavataḥ stotra-  
0002104 ca. tasya udbhāvanam a-viparīta-lakṣaṇa-  
0012015 doṣaḥ. tathā hi imam eva doṣam anumāne  
0009508 abhidheyatām ca abhyupetya doṣa-antara-  
0004304 āha — yadi pratyakṣa-śabdena pratyakṣam  
0004307 nirastam. na hy abhidheyatā kalpanā, yato  
0017705 -bheda-upacāra-jñānam, tan mānasam abhidhāna-  
**apodha**-nirdeśac ca jñāna-ātmakaṃ tad iti gamyate.  
**apodhatā** nivarteta, kiṃ tarhi pratīti-viśeṣa ity  
**apodhatvam** virudhyate. tat katham tac-chāstram  
**apodhatvam** siddham, api tv āgamena api iti  
**apodhatve** 'pi pratyakṣa-ābham uktam. kevalam  
**apodhatve** 'pi pratyakṣa-ābham ucyate. sa-taimiram  
**apodham** an-uktam gamyate katham || iti. tad etat  
**apodham** apagatam kalpanayā vā apodham rahitam  
**apodham** ity anena eva saṅgrhītāḥ. tathā hi nyāya-  
**apodham** ity anena eva sarva-lakṣya-saṅgrahaḥ.  
**apodham** ity anena saṅgrhītasya apy a-pañca-  
**apodham** ity asya pratyakṣa-lakṣaṇasya na apavādaḥ  
**apodham** ity etad viśeṣaṇam para-parikalpita-sa-  
**apodham** iti bruvatā — sa-vikalpaṃ pratyakṣa-  
**apodham** iti lakṣaṇam. kalpanāyā apodham apagatam  
**apodham**. kalpanā-apodha-nirdeśac ca jñāna-ātmakaṃ  
**apodham** pratyakṣam pramāṇam, spaṣṭa-pratibhāso  
**apodham** pratyakṣeṇa eva sidhyati ity atra kaścid  
**apodham** pratyakṣeṇa eva sidhyati. kim atra anyayā  
**apodham** rahitam kalpanā-apodham. kalpanā-apodha-  
**apodham** samīhita-artha-a-visamvādi, tat  
**apoditam** pratyākhyātam. katham ity āha — tad  
**abhikāṅkṣī**. tad yathā anna-adhigame 'py a-virata-  
**abhighāta**-vad ūrdhva-ākṣipta-jala-vad vā viśaye  
**abhijñāna** iti. abhijñāne phale kartavye yaj  
**abhijñānam** iti. ca-śabdena pratyakṣeṇa grhītasya  
**abhijñānāyor** vastuto na bhedaḥ, tathā api pramāṇa  
**abhijñāne** phale kartavye yaj jñānam viśeṣa-drṣṭam,  
**abhijñeya**-artha-ākāra-utpattiyā jñānam pūrva-  
**abhidadhati**, tathā gava-ādi-śabdā api. icchā-  
**abhidadhyāt**, nitya-a-samāhitatvena vā a-vyākṛta-  
**abhidharme** 'pi ity-ādi. samaṅganam samaṅgaḥ  
**abhidharme** 'py uktam ity uktam. yuktaṃ tāvat  
**abhidhāna**-abhidheya-a-bheda-upacāra-vikalpa-vat.  
**abhidhāna**-abhidheyayor darśakaṃ ca arthasya, tad  
**abhidhāna**-abhidheyayoś ca iti grahaṇam drṣṭānta-  
**abhidhāna**-rūpeṇa viśeṣya-abhidheya-pratipattiḥ.  
**abhidhāna**-hetavaḥ. prayojanam vā kiñcit. tac ca  
**abhidhānam** iti kramah. nanu ca — pratyakṣam  
**abhidhānam** iti. śabda-pravṛtti-nimite ca bhāva-  
**abhidhānam** iha vivakṣitasya arthaya śabdena  
**abhidhānam** etat. na ca vyabhicāri-viśayatve,  
**abhidhānam** prati iti gamyate. tathā hi pratyakṣa-  
**abhidhānam** stuti-padena guṇavattayā prakāśanam  
**abhidhānam**, stuti-padena bhagavato guṇavattayā  
**abhidhānam** stutye bhagavati gaurava-utpādana-  
**abhidhānam**. stūyate 'nena iti stotraṃ sad-bhūta-  
**abhidhānāt**. atha vā andhāni padāny an-unmīlita-  
**abhidhānāt**. indriya-upaghāta-jasya api ca kasyacij  
**abhidhānād** ity arthaḥ. yad-doṣa-darśanāc ca  
**abhidhāne** tva-talāv iti. pācako daṇḍī iti ca kṛt-  
**abhidhānena** gauravam bhavati. yatas tad a-gamakam,  
**abhidhānena** prakaraṇa-ārambhe gauravam bhavati.  
**abhidhānena** vyutpādanam. sā eva ca tasya siddhiḥ.  
**'bhidhāsyati**. yadi indriya-artha-sambandhe sati  
**abhidhīyate** | katham tat kalpanā-apodham an-uktam  
**'bhidhīyamānasya** kalpanā-apodhatā nivarteta, kiṃ  
**abhidheya**-a-bheda-upacāra-vikalpa-vat. tathā ca

0017703	-upacāro viśeṣaṇa-abhidhāna-rūpeṇa viśeṣya-	<b>abhidheya</b> -pratipattiḥ. abhidhāna-abhidheyayoś ca
0004306	-sva-rūpa-saṃvarṇanena eva nirastam. na hy	<b>abhidheyatā</b> kalpanā, yato 'bhidhīyamānasya
0017813	prati iti gamyate. tathā hi pratyakṣa-śabda-	<b>abhidheyatā</b> pratipādyatvena prastutā. avaśyaṃ ca
0009508	-artha-vādino matam āśaṅkya tasya dr̥ṣyatām	<b>abhidheyatām</b> ca abhyupetya doṣa-antara-
0009509	saty api tasmim̄s tasya apy a-dr̥ṣyatvena an-	<b>abhidheyatvāt</b> kutaḥ pratyakṣatā iti pratipādanāya
0004110	ahir iti dhārā-vāhi yojakaṃ ca abhidhāna-	<b>abhidheyayor</b> darśakaṃ ca arthasya, tad vikalpakam
0017704	viśeṣya-abhidheya-pratipattiḥ. abhidhāna-	<b>abhidheyayoś</b> ca iti grahaṇaṃ dr̥ṣṭānta-artham. yad
0004005	abhiprāyaḥ. lokena hy asya śabdasya asminn	<b>abhidheye</b> pratyāyana-sāmarthyam asti iti
0013908	sa eva prasaṅgaḥ. nanu karma-vaśād indriya-	<b>abhinirvṛttiḥ</b> , na grāhya-vaśāt. tatra katham idaṃ
0008410	anubhave 'n-avasthā jñānānām. eka-jñāna-	<b>abhinirhṛtāyām</b> eva jñāna-paramparāyām uttara-
0002015	para-pramāṇaṃ tu pareṣāṃ tatra pramāṇa-	<b>abhiniveśa</b> iti pramāṇam ity uktam. tayor yathā-
0006206	ca jñānasya kāraṇaṃ bhavanti iti na atra	<b>abhiniveṣṭavyam</b> . yata evam indriya-jam api
0009407	iti vinā api viśayeṇa vyapadeśo dr̥ṣyate. na,	<b>abhiprāya</b> -a-parijñānāt. kaḥ punar atra abhiprāyaḥ.
0017702	iti. yasmād evam indriya-jo na yujyate ity	<b>abhiprāyaḥ</b> . a-bheda-upacāro viśeṣaṇa-abhidhāna-
0002109	tasmāt pramāṇa-siddhaye yatnaḥ sa-phala ity	<b>abhiprāyaḥ</b> . atra kecid āhuḥ — svata eva
0003906	kutas teṣāṃ śabda-pravṛtti-nimitta-bhāva ity	<b>abhiprāyaḥ</b> . atha kasmād ity-ādi. anyatara-a-bhāve
0017505	eva ity āha —yo 'pi hi kalpayed iti. tasya	<b>abhiprāyaḥ</b> — indriya-sannikarṣa eva jñānasya a-
0011201	-antaram iti. yady eṣa doṣo na iṣyate ity	<b>abhiprāyaḥ</b> . evam api pañca-indriya-abhyupagama-
0009409	-rūpa-viviktaṃ na śakyam ākhyātum ity ayam	<b>abhiprāyaḥ</b> . tathā hi yasya arthasya yaj jñānaṃ
0013110	pratyakṣam iti. ato na an-eka-anta ity	<b>abhiprāyaḥ</b> . tasya an-upalakṣaṇād iti. bhinna-pada
0015110	tasmāt pratyakṣam eva idaṃ yuktam ity	<b>abhiprāyaḥ</b> . nanu śrotra-ādi-vṛttiś ca ity atra ca
0004016	eva sidhyati. kim atra anyayā yuktyā ity	<b>abhiprāyaḥ</b> . pratyātma-vedyo hi sva-saṃvedanena
0004005	labdha-mano-vijñāna-kāraṇatvāc ca. ayam atra	<b>abhiprāyaḥ</b> . lokena hy asya śabdasya asminn
0014902	pariṇaṃsyanti. ataḥ siddha-sādhanam ity	<b>abhiprāyaḥ</b> . vijāti-pariṇāmo vilakṣaṇa-an-eka-sva-
0009408	na, abhiprāya-a-parijñānāt. kaḥ punar atra	<b>abhiprāyaḥ</b> . viśayasya sambandhitayā artha-rūpa-
0008406	'bhīṣṭa eva. ataḥ siddha-sādhyata iti para-	<b>abhiprāyam</b> āviṣ-karoti. jñāna-antareṇa ity-ādina
0007704	siddhe sva-saṃvittir api sidhyati ity	<b>abhiprāyāt</b> . dvairūpye hi siddhe viśaya-sārūpyam
0015701	a-pūrva eva anubhavaḥ. tat katham idaṃ para-	<b>abhiprāyeṇa</b> uktam — smṛtaṃ hi tad vṛtti-
0015102	mādhava-pakṣād alpa-doṣatvād asya ity	<b>abhiprāyeṇa</b> evam uktam ity a-doṣaḥ. vṛtti-
0014008	kutas tasya dvi-grāhyatā. na eṣa doṣaḥ. para-	<b>abhiprāyeṇa</b> evam uktam. paro hi rūpi-indriya-
0007712	adhikena viśaya-ākāreṇa viśiṣyate. para-	<b>abhiprāyeṇa</b> evam uktam. paro hi viśaya-jñānasya
0009611	indriyam arthena. dravyam atra artho	<b>'bhipretah</b> . dravya-samaveteṣu tu rūpa-ādiṣu
0017202	iti. yadi ca evam-prakāram iha sadana-ādy	<b>abhipretam</b> , tataḥ samprayoga-śabdena na arthaḥ,
0012904	sva-viśeṣa-vyatiriktaṃ viśeṣa-antaram	<b>abhipretam</b> . tad-a-bhāvāt sparśatva-ādy-a-bhāvād
0000213	tathā eva prāpta-karma-sañjñena śayanena	<b>abhipreyamānatvāt</b> patyuh sampradāna-vivakṣāyām
0000212	labdha karma-vyapadeśayā praṇati-kriyayā	<b>abhipreyamānasya</b> sampradānatvam vivakṣyate, tadā
0017501	akṣam prati na vartate, na tat pratyakṣam,	<b>abhimata</b> -a-pratyakṣa-vat. tathā ca yathā-uktā
0007203	prameya iti pakṣaḥ, tadā api grāhaka-ākāro	<b>'bhimata</b> eva, tasya sva-saṃvedyatvāt. tat kim iti
0012914	śakyate vaktum, deśa-ādi-niyamena utpatter	<b>abhimata</b> -pratyakṣa-vad iti matvā āha — yat
0010317	viśeṣaṇam ity-ādikaḥ. iha tu tatra a-bhāvo	<b>'bhimataḥ</b> . atha api ity-ādi. anena etad darśayati
0008712	na tu na bhavati ity ayam apy atra artho	<b>'bhimataḥ</b> . tad evaṃ vyavasthita idaṃ
0008908	na tu na bhavati ity eṣo 'py atra niyamo	<b>'bhimataḥ</b> . na ca smṛty-ādini yena ālambanena
0003701	tad eva idam iti nīścayo viśeṣa-dr̥ṣṭatvena	<b>abhimato</b> na smṛter bhidyate. idaṃ hi smṛteḥ sva-
0011013	'pi varteta. tataś ca tadānīm tad-adhiṣṭhāna-	<b>abhimataḥ</b> śarīra-avayavas tasya adhiṣṭhānaṃ na
0008910	na etad asti, pāraparyeṇa api tata utpatter	<b>abhimatatvāt</b> . anyathā katham idaṃ yujyate, yad
0017309	atha prakāśanam, cakṣuṣa eva taijasatvena	<b>abhimatatvāt</b> tasya eva prakāśanaṃ syāt, na
0008914	-hetoḥ pāraparyeṇa apy atra janakatvam	<b>abhimatam</b> . anyathā yadi smṛty-ādīnām viśayasya
0004109	-indriyasya jñānaṃ mano-vijñānatvena vo	<b>'bhimatam</b> āviṣṭa-abhilāpam ahir ahir iti dhārā-
0011206	vacanād avasīyate — anyeṣāṃ indriyatvam na	<b>abhimatam</b> iti. kecid āhuḥ — ghrāṇa-rasana-
0003808	-lakṣaṇa-viśayam, ato na tat pratyakṣatvena	<b>abhimatam</b> iti jñāpana-artham. dīṭha iti. dīṭha-
0004203	-grāhi vikalpakam jñānaṃ pratyakṣatvena	<b>abhimatam</b> katham na vyavahitam, vyavadhāne vā
0012301	na etad asti. jñānasya hi jñeyam viśayatvena	<b>abhimatam</b> , na samavāyi-kāraṇam. anyathā sarva-
0006210	iha a-visaṃvādi pravartakaṃ jñānaṃ pramāṇam	<b>abhimatam</b> , na hy ābhyām arthaṃ paricchidya
0009213	tataś ca tad-ākāra-vijñānaṃ pratyakṣa-ābhāsa-	<b>abhimatam</b> pratyakṣam syāt. tatra api śakyata iyaṃ
0006311	tat tatra tasya pramāṇam. tad yathā	<b>abhimatam</b> pratyakṣam anumānaṃ ca. yathā-uktāc ca
0006315	artha-a-visaṃvādi, tat pratyakṣam. tad yathā	<b>abhimatam</b> pratyakṣam. tathā ca prakṛtaṃ jñānam.
0009209	-ādi-jñāneṣu dravya-sad-ākāro labhyate tvad-	<b>abhimatayā</b> yuktyā. atha vā teṣv iti nīla-ādi-
0016109	syāt. yeṣāṃ apy a-pratyayā vṛttiḥ prāmānyena	<b>abhimatā</b> , sa-pratyayā tu phalam, teṣāṃ api yathā-
0002305	evaṃ tarhi yathā pratyakṣa-anumānyor asmad-	<b>abhimatāt</b> sva-rūpād anyad eva sva-rūpam, tathā

0009413	buddhy-ārūḍham eva na indriya- <b>viṣaya-</b>	<b>abhimate</b> 'sti. tat katham tatra vyapadiṣṭe tad
0014501	viṣaya-antara itī indriya-antara- <b>viṣayatvena</b>	<b>abhimate</b> . nanu ca ity-ādi. sarvatra a-bhede 'pi
0001205	kasyacit prājñasya kvacic chilpa- <b>viśeṣe</b>	<b>'bhiyuktasya</b> abhyasyataḥ. abhyastavāṃś ca
0001911	itī tad-upādānam. tāyitvena avāśyam	<b>abhiyogavān</b> para-avabodhanam prati ity etad
0001009	-sthāna-parigrahaḥ. an-anya-sattva- <b>neyasya</b>	<b>abhirati</b> -pūrvakaś ca garbha-ādi-hīna-sthāna-
0001008	-āpti-vāñchā-pūrvakaḥ. tad yathā <b>makṣikāṇām</b>	<b>abhirati</b> -pūrvako '-śuci-sthāna-parigrahaḥ. an-
0001007	evam avagatavān. yo 'n-anya-sattva- <b>neyasya</b>	<b>abhirati</b> -pūrvako hīna-sthāna-parigrahaḥ, sa ātma-
0005405	tathā hi sā abhilāpam ādāya tatra <b>yojayet</b> .	<b>abhilāpa</b> -grahaṇe ca kṣaṇikatvān na sā, na api
0004017	sva-saṃvedanena jñāna-antareṇa vā <b>sarveṣām</b>	<b>abhilāpa</b> -samsarga-yogyo vikalpaḥ. a-saṃsṛṣṭa-
0004109	jñānam mano-vijñānatvena vo 'bhimatam <b>āviṣṭa-</b>	<b>abhilāpam</b> ahir ahir itī dhārā-vāhi yojakaṃ ca
0005404	saṃvittir abhilāpam na yojayati. tathā hi sā	<b>abhilāpam</b> ādāya tatra yojayet. abhilāpa-grahaṇe
0005404	utpanne 'pi rāga-ādy-ātmani saṃvittir	<b>abhilāpam</b> na yojayati. tathā hi sā abhilāpam
0003807	darśayitum — ucyata ity āha. tat punar	<b>abhilāpavat</b> kalpanā-jñānam api na sva-lakṣaṇa-
0005406	-samayatvād rāga-ādīnām saṃvittir na <b>āviṣṭa-</b>	<b>abhilāpā</b> . yena yatra śabdasya samayo na grhītaḥ,
0003806	nāmnā viśiṣṭo 'rtho grhyata itī vaktavya	<b>abhilāpena</b> kalpanāyās tulya- <b>viṣayatām</b> darśayitum
0006002	-anubhūta-kalpanām na ativartate, vinā tayā	<b>abhilāsa</b> -a-bhāvāt. ādi-śabdena saṃśaya-jñāna-
0004912	sati tad eva idam itī smṛtir bhavati. tato	<b>'bhilāsa</b> -itarayor anyatarah. tato 'pi puruṣasya
0004909	-āhita-sāmarthya-bhāvi-smaraṇa-pūrvakābhyām	<b>abhilāsa</b> -itarābhyām vyavahāro bhavati. vastu-
0008901	rūpa-ādibhir vyapadiśyate rūpa-smṛtiḥ, āmla-	<b>abhilāsaḥ</b> , agny-anumānam ity ālambana-antara-nir-
0006415	upādānād idam nir-vikalpam avasīyate. smṛta-	<b>abhilāśikam</b> ca itī ca ayam ca-śabdaḥ samuccaya-
0009711	sambandho jñāna-hetuḥ. tasmād utpannam na	<b>abhiyaktam</b> jñānam pratyakṣam. jñāna-grahaṇam
0011808	kāraṇa-kāraṇam ca ity etat. sva-āśrayeṇa an-	<b>abhiyakteṣu</b> guṇa-karmasu jñānam na upajāyate.
0011809	tasmāt tadā āśrayo dravyam guṇa-karmāṇy	<b>abhiyāñjayat</b> taj-jñānasya kāraṇam bhavati. guṇa-
0001013	-pāṃsv-avacchāditaṃ na bhavati tṛṣṇā-sneha-	<b>abhiṣyanditam</b> ca, na tāvat phalavad bhavati,
0001809	-viśeṣaṇa-viśiṣṭena śaikṣebhyaḥ, teṣām an-	<b>abhisamskārikāyāḥ</b> sat-kāya-dṛṣṭer a-prahāṇāt, tat
0009702	śravaṇa-śaṣkulī-paricchinna-dharma-a-dharma-	<b>abhisamskṛta</b> -ākāśa-deśa-lakṣaṇe śrotra-indriye
0005606	eva āśrayo na rūpi-indriyam, tan mānasam	<b>abhisamhitam</b> . ye tarhi pañca vijñāna-kāyās tat-
0000610	iha vivakṣitasya arthaya śabdena pratyāyanam	<b>abhisamhitam</b> . stotreṇa abhidhānam stuti-padena
0010808	sa-antara-adhika-grahaṇayor hetvoḥ siddhir	<b>abhisamhitā</b> . bahir-vṛttitve tu sā na upapadyate.
0004006	pratyāyana-sāmarthyam asti itī gamakatvam	<b>abhisamīkṣya</b> śabdaḥ prayujyate. tac ca gamakatvam
0006306	-mātra-āyāta-artha-kriyā-samartham artham	<b>abhisamīhitam</b> āsādayati. atha saṃvādinām apy eṣām
0015502	-viśeṣa itī. viśeṣa-śabdaḥ pratyekam	<b>abhisambadhyate</b> . nanu ca anya-artha eva ayam
0012003	prāpnoti, teṣām api sāmānya-ādi-bhūta-artha-	<b>abhisambandha</b> -vaśena utpatteḥ. an-atideśa eva itī
0005111	'naya itī saṃvittīḥ. saṃvitteḥ pratyekam	<b>abhisambandhaḥ</b> . sā vikalpikā mānasam pratyakṣam.
0008405	syād etad ity-ādinā jñāna-antareṇa anubhavo	<b>'bhīṣṭa</b> eva. ataḥ siddha-sādhyata itī para-
0015614	vṛtti-saṃvedanam saṅkhyasya smṛtam jñānam	<b>abhiṣṭam</b> . anubhūta-pūrvam hi smaryate. vṛtti-
0006310	pravṛttaḥ puruṣo 'sati pratibandhe niyamena	<b>abhiṣṭam</b> artham āsādayati, tat tatra tasya
0006312	pravṛttaḥ puruṣo 'sati pratibandhe niyamena	<b>abhiṣṭam</b> śaṅkha-ādi-vastu-mātram āsādayati itī
0001813	yatas tad adhigamya api na uparata-vyāpāro	<b>'bhūt</b> pratyeka-jina-vat, kiṃ tarhi yathā-adhigata
0001607	-sattva-avasthāyām eva yā sva-rasa-vāhiny	<b>abhūt</b> , sā sugata-avasthāyām an-ukta-siddhā eva
0001901	-ukte jñāna- <b>viśeṣe</b> na tāvatā uparata-vyāpāro	<b>'bhūd</b> bhagavān. vyāpaka-viruddhaḥ. sa eva ca
0010904	-ādi-prayogād ity upapattiḥ. nanu pāda-	<b>abhyāṅga</b> -ādir adhiṣṭhānād anyatra api cakṣur-ādeḥ
0012706	-antara-artho 'pi cakṣuṣaḥ sva-artha ity	<b>abhyānujñātam</b> syāt, dravya-vat. tataś ca sva-
0006111	syāt. tasmāt tena apavāda-vacanena bāhya-	<b>abhyantara</b> -upaghāta-pratyaya-upahata-indriya-
0006403	sa-taimiram ity anena apavāda-padena bāhya-	<b>abhyantara</b> -upaghāta-pratyaya-upahata-indriya-
0007611	tasya ca vyutpādyatvena adhikṛtatvād	<b>abhyarhitam</b> . ato grāhaka-ākāra-śabdasya eva
0001303	ca duḥkha-an-āśrayaṇam nairātmya-dṛṣṭeḥ sv-	<b>abhyastatvāt</b> . atha vā an-antara-uktena upāyena
0001206	chilpa- <b>viśeṣe</b> 'bhiyuktasya abhyasyataḥ.	<b>abhyastavāṃś</b> ca bhagavān nairātmya-darśanam
0001205	prājñasya kvacic chilpa- <b>viśeṣe</b> 'bhiyuktasya	<b>abhyasyataḥ</b> . abhyastavāṃś ca bhagavān nairātmya-
0001202	-darśanam bahuśo bahudhā dīrgham ca kālam	<b>abhyasyatas</b> tatra tad-vipakṣe ca sarvathā sarve
0001204	yat-prājño bahuśo bahudhā dīrgham ca kālam	<b>abhyasyati</b> , tasya tatra tad-vipakṣe ca guṇa-doṣāḥ
0001103	ca tad-a-bhāvāt. tat samāna-jātīya-	<b>abhyāsa</b> -jam ātma-darśanam ātmīya-sneham prasūte,
0000908	tasyāḥ sambhavati. ye mano-guṇāḥ, te 'tyanta-	<b>abhyāsa</b> -sambhave sati sātmi-bhavanti, śrotriya-
0001812	evam-vidha-jñānāt para-artho mārga-	<b>abhyāso</b> 'vasīyate, yatas tad adhigamya api na
0001209	pradhāna-vṛttinā ca anena avāśyam evam-vidho	<b>'bhyāsaḥ</b> kartavyaḥ, a-parijñāta-sakala-vipakṣa-
0000915	iha tu kāraṇe kārya-upacāram kṛtvā upāya-	<b>abhyāso</b> jagac-chāsana-śabdena uktaḥ, tasya sattva-
0001211	upadeṣṭum a-śakyatvād itī ayam upāya-	<b>abhyāsaḥ</b> pūrva-nirdiṣṭā ca karuṇā hetu-sampat.
0012203	-vikalpān. tatra buddhi-pāṭavam tad-vāsanā-	<b>abhyāsaḥ</b> prakaraṇam ity-ādayo 'nubhavān niścaya-
0001207	ca kālam. sva-bhāvaḥ. ayam eva ca upāya-	<b>abhyāso</b> mārga-satyam ity ucyate. tasya evam-



0001707	'vasthā-viśeṣaḥ. mārgo nairātmya-darśana-	<b>abhyāsaḥ</b> . yathā ca tato nirodha-prāptir bhavati.
0001902	bhagavān. vyāpaka-viruddhaḥ. sa eva ca mārga-	<b>abhyāsaḥ</b> śāstrtvam upacārād ity uktam etat. tato
0012202	-kāri-vaikalpāt. anubhavo hi yathā-vikalpa-	<b>abhyāsaḥ</b> niścayān janayati, yathā rūpa-darśana-a-
0001312	-avasthānam ca. atha vā tathā-vidhasya mārga-	<b>abhyāsasya</b> a-bhāvena atyartham a-parijñānān mārga
0000007	tad-yogād dhi jagad-dhitaṣṭi bhavati.	<b>abhyāsāc</b> ca sātmi-bhāvas tasyāḥ sambhavati. ye
0001208	-satyam ity ucyate. tasya evaṃ-vidhād upāya-	<b>abhyāsād</b> an-anya-sādhāraṇād duḥkha-hetor vāsanā
0002210	jñāna-vyaktinām prāmānyam niścinvann	<b>abhyāsād</b> anyānām uttara-pramāṇa-vṛttim antareṇa
0001310	tat punar yathā-kramam a-cāpale 'py	<b>abhyāsād</b> utplutya-gamana-ādi, aham-māna-a-bhāve
0001212	tatra sva-artha-sampāt — yathā-uktād upāya-	<b>abhyāsād</b> duḥkha-hetoḥ pūrvasya sva-rasaṃ nirodhe
0000916	-śāsana-yogya-upāyatvena tad-anya-upāya-	<b>abhyāsād</b> viśiṣṭatva-jñāpana-artham. jagac-
0000304	iha tu tasya eva śāsanasya hetau mārga-	<b>abhyāse</b> phala-upacārāc śāsana-śabdo vartate. tac
0001107	ātma-darśana-pratipakṣaṃ parīkṣate sma, yad-	<b>abhyāsena</b> tat prahātavyam. parīkṣamāṇaś ca ātma-
0002211	-saṃvedana-mātrād eva prāmānyam vyavasyati,	<b>abhyāsena</b> maṇy-ādīnām iva akṛtrima-ādi-bhedam. tad
0000905	-duḥkha-viyoga-prārthana-ākāra-an-alpa-kalpa-	<b>abhyāsena</b> sātmi-bhūtā karuṇā. śloke jagad-
0015011	-ādiṣu guṇānām bhedo 'bhyupetaḥ. satyam,	<b>abhyupagataḥ</b> . sa tu vyakti-bhedo na sva-bhāva-
0014702	vyakty-ātmanā. mādhavena tu sarvam anyathā	<b>abhyupagataḥ</b> . ata eva asau sāṅkhyā-nāśakaḥ. na
0011113	tasya vā iti. tathā api pramāṇa-catuṣṭva-	<b>abhyupagama-bādhā</b> . mano vā astv indriya-antaram
0012211	-vaśād ācāryeṇa tad uktam. asmābhis tu para-	<b>abhyupagama</b> -vaśād evam uktam ity a-virodhaḥ. yadi
0011107	-saṅgrahāt. tataś ca sukha-ādīnām prameyatva-	<b>abhyupagama</b> -virodhaḥ. tatra etat syāt — yady
0011202	ity abhiprāyaḥ. evam api pañca-indriya-	<b>abhyupagama</b> -vyāghātaḥ. a-niśedhād ity anena iṣṭam
0011304	evam uktam. tad evam artha-antara-phala-	<b>abhyupagama</b> -vyāghātaḥ. viśeṣaṇa-jñānam ity-ādīnā
0012212	yadi parasya niścaya-ātmakaṃ pratyakṣam ity	<b>abhyupagamaḥ</b> , kathaṃ pratyakṣeṇa nirṇayasya tulya
0014311	abhyupeta-bādhā. yad uktam ity-ādīnā hetutva-	<b>abhyupagamam</b> āha. sattvaṃ śabda-kāryam praty
0015810	hy asmākaṃ sva-saṃvedyatvena kāma-ādīnām	<b>abhyupagamāt</b> , tatra smārtaḥ sambhavati. bhavatas
0015810	sambhavati. bhavatas tu tathā teṣām an-	<b>abhyupagamāt</b> , tad-a-sambhava eva. atha sva-
0012503	dravyasya, darśanaṃ sparśanaṃ ca dravyam ity	<b>abhyupagamāt</b> . rūpa-ādy-a-bhedo vā iti. etad
0015015	-ādīnām pratyekam, śabda-ādīnām tri-rūpatva-	<b>abhyupagamād</b> ity āha — a-yukta ity-ādi. tasmād
0010812	raśmayo nirgatya arthaṃ prakāśayanti ity	<b>abhyupagamād</b> yuktaṃ bahir-vṛttitvam āśaṅkitum.
0014304	ity-ādi. pañca trayānām sanniveśa-viśeṣā ity	<b>abhyupagamān</b> na etat samasti. tad etad uktaṃ
0011513	pramāṇatvaṃ vā syāt phalatvaṃ vā. anyatara-	<b>abhyupagame</b> 'nyatarasya hānir ity abhyupeta-bādhā.
0012714	eva spaṣṭi-karaṇāya dravyasya an-eka-indriya-	<b>abhyupagame</b> 'bhyupeta-bādhā prāpnoti iti
0014209	na ca jāti-viśiṣṭa-tad-bheda-grahaṇa-	<b>abhyupagame</b> jāti-mātra-grāhikā ity api pakṣo
0009205	ity āśaṅkyā āha — kāmam ity-ādi. kāmam ity	<b>abhyupagame</b> . nīla-ādy-ābhāseṣu vijñāneṣu tato
0003914	-sañjñā-śabda ity matvā prṣṭavān. ācāryas tv	<b>abhyupagamya</b> parihāram āha — a-sādhāraṇa-
0006711	prameya-rūpatā-artha-adhigatiś ca iti, so	<b>'bhyupagamya</b> eva vyāvṛtti-bheda-upakalpitāḥ, a-
0001710	kāryam, yad uta heya-upādeya-tattvasya sa-	<b>abhyupāyasya</b> upadeśaḥ. sa ca bhagavatā kṛtaḥ. tad
0013903	-viśeṣā ity sva-bhāvaḥ prasaṅgaḥ. tatas ca	<b>abhyupeta</b> -bādhāḥ. atha ity-ādi. yady utkarṣa-
0014019	ādi-samsthānam eka-deśaṃ drṣṭam iṣṭam ca ity	<b>abhyupeta</b> -bādhā. tulya-samsthāneṣu ca ity-ādi.
0011514	anyatara-abhyupagame 'nyatarasya hānir ity	<b>abhyupeta</b> -bādhā. dvayaṃ tac ced iti tat-parihāraḥ.
0012714	dravyasya an-eka-indriya-abhyupagame	<b>'bhyupeta</b> -bādhā prāpnoti iti darśayann āha —
0014310	sukha-ādi ity viruddha-vyāptam āha. tataś ca	<b>abhyupeta</b> -bādhā. yad uktam ity-ādīnā hetutva-
0012813	-ādiṣu. kāraṇa-a-bhāvaḥ. sūtra-virodha ity.	<b>abhyupeta</b> -bādhām āha. yuktyā api ity-ādi. yo '-
0012304	ity āha — na hi ity-ādi. api ca ity-ādīnā	<b>abhyupeta</b> -bādhām āha. śāstra uktam — sāmānya-
0014203	asti yena vīṇā-śabda ity grahaṇam syād ity	<b>abhyupeta</b> -hānam. atha mā bhūd eṣa doṣa ity śabda-
0014904	arthaḥ. tataś ca a-sat-kārya-vādaḥ syād ity	<b>abhyupeta</b> -hāniḥ. atha vā jāti-bhedāt sukha-ādīnām.
0015010	'yam doṣaḥ, yāvatā śabda-ādiṣu guṇānām bhedo	<b>'bhyupetaḥ</b> . satyam, abhyupagataḥ. sa tu vyakti-
0017606	-ādayas tad-āśrayaś ca dravyaṃ vastutvena	<b>abhyupetaḥ</b> , atas tad-viṣayatā indriya-buddher
0017312	pratītā. prasiddha-artha-grahaṇam ca sūtre	<b>'bhyupetaḥ</b> . tena ayaṃ pakṣo 'tyantam a-yukta ity
0014408	ca śabda ity vyāpaka-viruddhau. tataś ca	<b>abhyupetaḥ</b> hīyate. vikalpa-artha vā-śabda ity
0002304	yāni tu pramāṇa-antarāny asmābhir	<b>abhyupetaḥ</b> na tad-viṣayaḥ ity. nanu ca teṣām api
0012214	hi tena eva tasya tulya-utpattir ity yuktaṃ	<b>abhyupetaḥ</b> . ayam aparas tasya doṣo 'stu, ya evam
0011001	prāk. doṣa-antaraṃ vaktu-kāmo bahir-nirgatim	<b>abhyupetya</b> āha — saty api ca ity-ādi. anyathā
0009508	matam āśaṅkyā tasya drṣyatām abhidheyatām ca	<b>abhyupetya</b> doṣa-antara-abhidhitasayā pratyakṣatā
0015806	nimitta-nimittitvam upapadyate. sa ca iti.	<b>abhyupetya</b> doṣa-antaram āha. yo 'sāv indriya-
0014013	-viniveśa-vyāghāta ity. śabda-ādayaś ca iti	<b>abhyupeya</b> -bādhām āha, atha vā prasaṅga-
0015703	tathā hi vṛtty-upalambhas tāvan niyatam	<b>abhyupeyaḥ</b> , anyathā tad-an-upalambhe 'rtha-
0006804	anubhūyate. sa vijñānasya ātma-bhūto 'vaśyam	<b>abhyupeyaḥ</b> . anyathā tasya arthena sambandho na
0002902	-lakṣaṇābhyām anyat prameyaṃ na asty eva ity	<b>abhyupeyate</b> , evaṃ tarhi nīla-ādīnām kṛtakatva-ādi
0016605	tasya apy upacārād atīta-an-āgata-viṣayatvam	<b>abhyupeyate</b> . parama-arthatas tu tad api vartamāna

0010112	rūpam īkṣate. na ca vikalpa-dvayaṃ yugapad	<b>abhyupeyate</b> samvedyate vā iti kuto 'siddhiḥ.
0015811	tad-a-sambhava eva. atha sva-saṃvittir	<b>abhyupeyate</b> , sā api tarhi lakṣaṇena a-saṅgrhītā
0017609	paraspara-anusandhāne tasyāḥ sāmāthyam	<b>abhyupeyate</b> . surabhi dravyam iti hi yadi cakṣur-
0005502	tais taj jñānam avaśyaṃ sukha-ādy-ākāram	<b>abhyupeyam</b> , anyathā tasya te vedyā eva na syuḥ.
0002311	tāvad artha-adhigama-rūpatvaṃ niyamato	' <b>bhyupeyam</b> , anyathā phalatva-a-yogāt. tasmād
0009502	vyapadiśyate. tvayā apy avaśyam etad	<b>abhyupeyam</b> , anyathā vyavahāra-a-yogāt. syād etad
0010909	eva yathā-uktena prakāreṇa cikitsyata ity	<b>abhyupeyam</b> . tad etad uktaṃ bhavati. yad indriyaṃ
0002511	-prasaṅga iti. ato 'numānasya api prāmāṇyam	<b>abhyupeyam</b> . tasmān na ekatvaṃ pramāṇasya.
0008110	sva-bhāvata eva tad-ākārāṇi bhavanti ity	<b>abhyupeyam</b> . na ca ādyasya jñānasya viśaya-ākāra-
0006314	pramāṇam iṣṭam, itaḥ pratyakṣam eva ity	<b>abhyupeyam</b> . yat kalpanā-apoḍhaṃ samīhita-artha-a-
0008602	ca bhavati. tasmāt sva-saṃvedyatā jñānasya	<b>abhyupeyā</b> iti. iha ācārya-vasubandhor vāda-vidhir
0010806	pratītir na syāt. tasmāc ca te 'pi guṇavanto	' <b>bhyupeyāḥ</b> , na vā dravyam api iti. bahir-
0010302	na sambhavati. tad-an-antarām kim etad ity	<b>abhyūha</b> -vikalpaḥ. tataḥ pūrva-anubhūta-anusāreṇa
0000411	-jño diṅ-mātra-darśanena apy an-uktam	<b>abhyūhitum</b> arthaṃ samarthaḥ, tasya eva vyutpattir
0000109	matāt kiñcit   tad-darśitayā ca diśā svayam	<b>abhyūhya</b> prayatnena    udbhāvita-artha-tattva-
0005001	tatra idaṃ codyam — nanu sarva eva	<b>amī</b> pratyakṣa-bhedā nir-vikalpā eva, tataś ca
0007306	artha-saṃvid eva kāryato draṣṭavyā ity	<b>amum</b> arthaṃ sūcayitum evam uktam. evaṃ hi pramāṇa
0012413	mānasam eva vā tat. tad yathā rūpam	<b>amlam</b> iti jñānam. tathā ca surabhi madhuram ity
0013702	sā sa-pratyayā. yathā tapta-avasthāyām	<b>ayo</b> -golakas tejaḥ-samparkād a-tat-sva-bhāvo 'pi
0015108	-anumānābhyāṃ tad-ubhaya-saṃvedanam. ato	' <b>yam</b> a-doṣa ity āha — antareṇa ity-ādi. yadā sva-
0011007	-kāle tatra eva āśu pravīṣati vā. tato	' <b>yam</b> a-doṣaḥ. a-pihita-adhiṣṭhānam eva hi tad
0016511	-dhārayo 'yam iti vyākhyātām. tatra api ca	<b>ayam</b> a-nivāryo doṣaḥ, yat saptamy eṣā nimitta-
0013213	sārvendriyaḥ, kiṃ tarhi guṇa-vṛttiḥ. tato	' <b>yam</b> a-prasaṅgaḥ. kuta etat — a-bhinno bhāvo
0003913	paras tv a-taj-jānānaḥ — akṣa-nimitto	' <b>yam</b> a-sañjñā-śabda iti matvā prṣṭavān. ācāryas
0011008	na anyathā iti. śrotra-indriyaṃ prati tāvad	<b>ayam</b> a-samādhiḥ, tasya adhiṣṭhāna-pidhāne 'pi
0004004	-prṣṭha-labdha-mano-vijñāna-kāraṇatvāc ca.	<b>ayam</b> atra abhiprāyaḥ. lokena hy asya śabdasya
0008803	catur-vidho 'pi pratyaya ucyaata iti na	<b>ayam</b> atra arthaḥ, yas tvayā parikalpitaḥ, yasmād
0013307	-adhyāsa iṣyate, tato bhinnāḥ syāt. tataś ca	<b>ayam</b> an-antara-ukto doṣaḥ syāt, etac ca sūtraṃ
0008512	ubhayatra api parokṣatvena a-viśeṣād ātmany	<b>ayam</b> anubhavo na anyatra ity etat parokṣa-
0002509	-mātra-pratyakṣam adhyeti. pratiśedhaṃ ca	<b>ayam</b> anumāna-apavādī-kurvan para-loka-āder na
0003205	mukha-lakṣmy-ādi-siddhi-vad arthataḥ. sa tv	<b>ayam</b> anumāna-vikalpo yady api sambhavina eva
0012214	tasya tulya-utpattir iti yuktam abhyupetum.	<b>ayam</b> aparas tasya doṣo 'stu, ya evam icchati ity
0000406	tantreṇa āvṛtter an-eka-śakter vā asya eva	<b>ayam</b> aparo 'rthaḥ. sarve gaty-arthā jñāna-arthā
0008712	eva. tato bhavaty eva, na tu na bhavati ity	<b>ayam</b> apy atra artho 'bhimataḥ. tad evaṃ
0015101	varam ity-ādi. nanu siddha-anta-vyāpādād	<b>ayam</b> api duṣṭa eva pakṣaḥ, mādharma-pakṣād alpa-
0009409	artha-rūpa-viviktaṃ na śakyam ākhyātum ity	<b>ayam</b> abhiprāyaḥ. tathā hi yasya arthasya yaj
0009506	parama-aṇu-rūpam eva sarva-sūkṣmam adhikṛtya	<b>ayam</b> artha uktaḥ. idānīm tu teṣāṃ eva yat sthūlam
0012416	vicāram ārabhate. yadi ca ity-ādi. asya	<b>ayam</b> arthaḥ — yad an-eka-indriya-grāhyam, na tad
0011506	kṛd-yoga-lakṣaṇā yathā palāśānām śātana iti.	<b>ayam</b> arthaḥ — tasya eva viśeṣaṇasya tat
0005704	-jñāpana-arthaṃ asya lakṣaṇa-vākya eva	<b>ayam</b> arthaḥ paridīpitaḥ. prādhānyam punar mokṣa-
0005709	-bhāvaḥ. kalpanā-jñānam api nāma iti. asya	<b>ayam</b> arthaḥ — yat sva-saṃvedyam, tat sva-
0008403	niścitya āha — na hy asāv ity-ādi. asya	<b>ayam</b> arthaḥ — yatra smṛtiḥ, tatra anubhavaḥ,
0011307	darśayati. bhinnatvān na viśeṣaṇa ity-āder	<b>ayam</b> arthaḥ — yad yato 'nya-viśayaṃ karaṇam, na
0017613	uktam. nanu ca kaṇabhuk-parīkṣāyām ukta eva	<b>ayam</b> arthaḥ — viśaya-ālocana-arthatvān na
0006512	api tadvad eva doṣaḥ. tasya eva tv ity-ādinā	<b>ayam</b> arthaḥ su-ucitaḥ — na eva vyavasthita-sva-
0012012	sannikarṣa-vādinaś ca imaṃ doṣam udbhāvayatā	<b>ayam</b> arthato jñāna-vādino 'py udbhāvita eva
0011908	yathā ca bhūta-artha-sambandha-vaśena	<b>ayam</b> arthasya sva-bhāva ity utpadyate pratyakṣam,
0008808	sarva-śabdena ukta iti veditavyam. tataś ca	<b>ayam</b> artho bhavati — yadi sarva-dharma-sva-
0011409	ity anena sāmānādhikaraṇye vyākhyeyaḥ. tena	<b>ayam</b> artho bhavati — yasya eva jñānasya yatra
0006501	ca sa-taimiraṃ ca ity evaṃ draṣṭavyaḥ. tena	<b>ayam</b> artho bhavati — viśamvādi ca jñānam
0005702	viśayaṃ viplutaṃ prthivī-kṛtsna-ādi. nanu ca	<b>ayam</b> artho vakṣyamāṇād eva apavādāl labhyate, tat
0012104	yat sāksād-ālocanam arthānām yathā gaur eva	<b>ayam</b> aśva eva ayam iti, tat pratyakṣam iti
0004814	katham evam avasyati yo 'sau mayā śruto	' <b>yam</b> asāv iti, katham ca gām ānayā ity ukta
0012105	vacanāt, tathā bhūta-artha-sambandha-vaśena	<b>ayam</b> asya sva-bhāva ity utpadyate pratyakṣam iti
0005109	rāga-ādīnām svaṃ rāga-ādi-svam. sva-śabdo	' <b>yam</b> ātma-vacanaḥ. arthaś ca rāga-ādi-svaṃ ca,
0009012	hi manyante — vāda-vidhi-dūṣaṇa-para eva	<b>ayam</b> ārambha iti, teṣāṃ yad uktam — sva-
0009103	-vyavasthā na ghaṭata iti pratipādana-paro	' <b>yam</b> ārambha iti veditavyam. tatra api bāhya-
0007913	-jñānam sva-jñānena ālambyate, tad-ākāro	' <b>yam</b> ālambyata ity asyā vyavasthāyās tad-ākāra-
0017705	bheda-upacāra-vikalpa-vat. tathā ca gaur eva	<b>ayam</b> ity-ādi-jñānam. sva-bhāvaḥ. kiṃ karaṇam iti

0017601	-samprayogān niścaya-jñānam jāyate gaur eva	<b>ayam</b> ity-ādi, tat pratyakṣam iti. tad apy a-
0015612	ity asya arthasya pratipādanāya — asti hy	<b>ayam</b> ity-ādir grantha upanyastaḥ, na tu vṛtti-
0013309	ity-ādi. yadā ayam cakṣuṣā dṛṣṭvā agnim uṣṇo	<b>'yam</b> iti gr̥hṇāti, tadā sparśo 'py agni-
0012104	arthānām yathā gaur eva ayam aśva eva	<b>ayam</b> iti, tat pratyakṣam iti vacanāt, tathā bhūta
0003211	uktam. yadā tv antya-kṣaṇa-darśino naṣṭo	<b>'yam</b> iti, tadā pratyakṣeṇa a-nityatā-śva-bhāva-
0017810	kurvanti, yathā pradhānamayaḥ sāṅkhyā-puruṣo	<b>'yam</b> iti. na ca evaṃ-vidham indriya-ādi-
0004815	na hy anyam upalabdhavato 'nyatra sa eva	<b>ayam</b> iti pratyayo bhavati. na apy anyatra codite
0003606	eva dṛṣṭāntaḥ, sa eva dārṣṭāntikaḥ, sa eva	<b>ayam</b> iti pradārśanāt. ato na sāmānyena anumānam
0014212	sā sa-vikalpikā. tad yathā citra-gur	<b>ayam</b> iti buddhiḥ. tathā ca śabda-ādi-viśeṣa-viśaya
0003316	a-niścayāt. sadṛśa-apara-utpattyā hi sa eva	<b>ayam</b> iti bhrāntasya na tatra pratyakṣam niścayam
0012107	'yam rūpam idaṃ raso 'yam gandho 'yam sparśo	<b>'yam</b> iti vacanāt, yato niścaya-ātmakaṃ paraḥ
0016510	na a-sati iti bruvatā karma-dhārayo	<b>'yam</b> iti vyākhyātam. tatra api ca ayam a-nivāryo
0006408	-padam anyathā vyākhyāyate. timira-śabdo	<b>'yam</b> iha a-jñāna-vacano yathā timira-ghnam ca
0005003	prthag-lakṣaṇam praṇītam. tatra kim-artho	<b>'yam</b> iha prthag-lakṣaṇa-bheda ucyata iti. ato
0001216	-artha-sampat sugatatvena ity-ādi. su-śabdo	<b>'yam</b> iha praśastatva-āder arthasya dyotako
0009504	-a-yogād ity a-parihāra eva ayam. nanu ca	<b>ayam</b> ukta eva arthaḥ. tat kim-artham punar ucyate.
0015509	śakyate. na ca ubhayor bāhya-artha-pravṛttāv	<b>ayam</b> upapadyate. yadi hi bāhye 'rthe manah
0001211	-pratipakṣayor upadeṣṭum a-śakyatvād iti	<b>ayam</b> upāya-abhyāsaḥ pūrva-nirdiṣṭā ca karuṇā hetu
0010904	anyatra api cakṣur-ādeḥ kriyate. tato na	<b>ayam</b> eka-anto yatra cikitsā-prayogaḥ, tatra
0001207	bahuśo bahudhā dīrghaṃ ca kālam. sva-bhāvaḥ.	<b>ayam</b> eva ca upāya-abhyāso mārga-satyam ity ucyate.
0001208	duḥkha-hetor vāsanā api na avasiṣyate.	<b>ayam</b> eva ca bhagavataḥ khaḍga-āder viśeṣaḥ. para-
0011909	tathā bhūta-artha-sambandha-vaśena	<b>ayam</b> eva na anya ity utpadyate nirṇaya iti
0001409	asti iti tena arthena bhagavatas tāyivam.	<b>ayam</b> eva hi tāyateḥ paraḥ pālana-artho yad uta
0000604	atra iti śloke. bhagavata iti bhaga-śabdo	<b>'yam</b> aiśvarya-ādiṣu vartate, yathā-uktam —
0003614	ity uktam. tad a-yuktam uktam, yato na	<b>ayam</b> kaścid arthasya dharmo yaḥ prān na āsīt
0012107	prasiddhiḥ, śabdo 'yam rūpam idaṃ raso	<b>'yam</b> gandho 'yam sparśo 'yam iti vacanāt, yato
0015503	abhisambadhyate. nanu ca anya-artha eva	<b>ayam</b> granthaḥ śāstra upanyastaḥ. tat katham anena
0013008	sparsam ca upalabdhavataḥ smṛtam sa eva	<b>ayam</b> ghaṭa ity a-bheda-jñānam utpadyate. yas tv
0002813	-viśayam anumānam eva, na pramāṇa-antaram.	<b>ayam</b> ca artho vistareṇa sva-lakṣaṇam a-nirdeśyam
0006415	avasīyate. smṛta-abhilāṣikaṃ ca iti ca	<b>ayam</b> ca-śabdaḥ samuccaya-artho bhinna-kramas ca
0013309	eko bhāva iti bhāvaḥ. yadā ca ity-ādi. yadā	<b>ayam</b> cakṣuṣā dṛṣṭvā agnim uṣṇo 'yam iti gr̥hṇāti,
0005108	ādi. ca-śabdaḥ samuccaya-arthaḥ. artha-śabdo	<b>'yam</b> jñeya-paryāyaḥ. rāga-ādinām svaṃ rāga-ādi-
0003101	kiṃ tu tasya sandhāne na pramāṇa-antaram.	<b>ayam</b> tāvat pūrvasya parihāraḥ. tasya ity a-nitya-
0014313	praty ākhyāya ity-ādi sarvaṃ pūrvavat.	<b>ayam</b> tu viśeṣaḥ. rajaḥ sattva-tamasoḥ śabda-
0002805	pratyakṣeṇa api para-rūpeṇa eva adhigatiḥ.	<b>ayam</b> tu viśeṣo 'numānena sādharmaṇa-bhūtena para-
0008604	-vasubandhor vāda-vidhir iti loke pravādaḥ.	<b>ayam</b> tu śāstra-kṛt tat-kṛtānām śāstra-antarāṇām
0001001	-artham. jagac-chāsanād iti lakṣaṇa-hetur	<b>ayam</b> . tena yathā kāthinyāt prthivī ity ukte
0012011	jighṛkṣāyām satyām tatra gatvā paśyati, tadā	<b>ayam</b> doṣa āpadyate. sannikarṣa-vādīnaś ca imam
0017306	śrutyā vyāpāra-viśeṣaḥ pratyāyate, tat kuto	<b>'yam</b> doṣaḥ. kaḥ punar indriyasya vyāpāraḥ. yadi
0014205	viśeṣaḥ kauśika-ādir iṣyate. evaṃ tarhy	<b>ayam</b> doṣaḥ prasajyata iti darśayann āha — arthe
0017207	prabhṛti-viśayā buddhir na upajāyate, na eva	<b>ayam</b> doṣaḥ, buddhi-janma pratyakṣam iti vacanāt.
0012910	a-sāram etat. pūrvake tu vyākhyāne na asty	<b>ayam</b> doṣaḥ. yatra hi yasya hetur na asti, na tat
0015908	manasā smaryata iti cet, parasya eva	<b>ayam</b> doṣaḥ, yasya idaṃ matam — na anyena
0015010	prasaṅgam āha. katham punar asminn api pakṣe	<b>'yam</b> doṣaḥ, yāvatā śabda-ādiṣu guṇānām bhedo
0003112	-dharmāḥ. tad yathā an-utpāda-ādaya iti. na	<b>ayam</b> doṣaḥ, vastuna eva a-nitya-ādibhir ākārais
0006710	iti. tad a-sat, yato vastuno 'bhede 'pi yo	<b>'yam</b> dharma-bhedaḥ prameya-rūpatā-artha-adhigatiś
0005915	'nena ity anumānam, liṅgam. tatra sa eva	<b>ayam</b> dhūma iti sambandha-kāla-anubhūta-artha-
0010107	iti. niścayo hy evaṃ-rūpaḥ — gaur eva	<b>ayam</b> , na aśva iti. sa ca yāvad gotva-ādi-sāmānyam
0011112	tathā katham teṣām prameyatā. atha	<b>ayam</b> na iṣyate doṣaḥ, evaṃ tarhi sukha-ādi-jñānam
0011912	rūpeṇa artha-avadhāraṇam yadā, tadā gaur eva	<b>ayam</b> , na gavaya iti nirṇaya utpadyate. viśaya-
0009504	ālambana-lakṣaṇa-a-yogād ity a-parihāra eva	<b>ayam</b> . nanu ca ayam ukta eva arthaḥ. tat kim-
0016503	ca kṛtvā evaṃ vyākhyeyam — sata eva iti yo	<b>'yam</b> niyamaḥ, asmān niyamāt sata eva samprayogo
0006704	viśeṣaṇa-jñānam api, ata eva. tasmād yo	<b>'yam</b> niyamo nīlasya eva iyam adhigatiḥ pītasya
0013407	na ca ity-ādi. na ca atra an-eka-anta iti na	<b>ayam</b> niyamo vyabhicārī ity arthaḥ. na sarvaṃ
0008206	viśayaḥ, tatra sandeho jāyate — kim	<b>ayam</b> nīla-ākāro viśayasya, jñānam tu nir-ākāram,
0017312	-artha-grahaṇam ca sūtre 'bhyupetam. tena	<b>ayam</b> pakṣo 'tyantam a-yukta iti sannikarṣa-pakṣa
0011009	nityatvāc ca. cakṣuḥ prati yadi nāma	<b>ayam</b> parihāra iti pratyāśā syāt, sā api tyajyatām,
0005105	eva iti tu-śabdena na sva-mata-apekṣo	<b>'yam</b> prthag-lakṣaṇa-viśeṣa ucyate, vipratipatter
0005006	iti gamyate. atra iti prakaraṇe. yo	<b>'yam</b> prthag-lakṣaṇa-viśeṣaḥ sa pareṣām

0016114	doṣa ity-ādinā etat pratipādayati. na iti yo	' <b>yaṃ</b> pratiṣedhaḥ, tena na saha-vyavasāya-kriyā-
0008713	evam vyavasthita idam paryanuyujyate — kim	<b>ayaṃ</b> pratyaya-apekṣo niyama āhosvid ālambana-
0007108	jñānam artha ity uktam. artha-śabdaś ca	<b>ayaṃ</b> prameya-vacanaḥ. sa-viṣayam iti ca sākalye
0016211	aṭīta-an-āgatayor ity-ādi prāg uktam, paścād	<b>ayaṃ</b> praśnaḥ kṛtaḥ. atra kenacid indriyeṇa yuktaṃ
0016205	kriyante, pṛthag na kriyanta eva ity evam	<b>ayaṃ</b> praśnaḥ pravṛttaḥ, na tu kiṃ saha kriyante,
0008904	-dharmatva-sambandha-jñānād api. tat kuto	' <b>yaṃ</b> prasaṅga ity āha — na hy agny-ādi-jñānam
0017113	sadana-ādi rajah-prabhṛtīnām asti. tat kuto	' <b>yaṃ</b> prasaṅgaḥ. uktam atra — asty artha iva sac
0015508	smṛti-pratyakṣa-vyavasāya-viśeṣo 'sti. na	<b>ayaṃ</b> prasiddhataro 'pahnotuṃ śakyate. na ca
0000110	ll udbhāvita-artha-tattva-svādu-raso	' <b>yaṃ</b> mayā upakārāya   diñnāga-nīti-śāstra-
0012106	yā iyam indriyāṇām artheṣu prasiddhiḥ, śabda	' <b>yaṃ</b> rūpam idam raso 'yam gandho 'yam sparśo 'yam
0015204	indriyam samvedayata iti vedayatir	<b>ayaṃ</b> lābha-arthaś cur-ādau paṭhyate. yathā ca
0006802	ātmānam dhārayati, buddhyā gṛhṇāti iti na	<b>ayaṃ</b> vastu-sanniveśī sādha-sādhana-vyavahāra ity
0003001	punaḥ paryāyeṇa tena eva dhūmena yadā sa eva	<b>ayaṃ</b> vahnir iti paricchinnati, tadā tad viśeṣa-
0013306	-bhāva-nirāso na syāt. yadi ca ity-ādi. yady	<b>ayaṃ</b> viruddha-dharma-adhyāsa iṣyate, tato bhinnāḥ
0014208	śabda-jāti-viśiṣṭo grāhyaḥ, anyathā śabdasya	<b>ayaṃ</b> viśeṣa ity na grhyeta. na ca jāti-viśiṣṭa-
0003301	parihāro vakṣyamāṇo 'niṣṭhā-āsakter ity	<b>ayaṃ</b> veditavyaḥ. katham punaḥ pratyakṣeṇa gṛhītam
0010310	ca iti vyāpaka-a-bhāvam darśayati. kaḥ punar	<b>ayaṃ</b> vyabhicāro nāma. yadi tato 'nyatra bhāvaḥ,
0007315	tat-parihārāya āha — evam ity-ādi. asya	<b>ayaṃ</b> samudāya-arthaḥ. na eva tattvatas tasya
0004316	sañcīta-ālambanāḥ pañca vijñāna-kāyā iti yo	' <b>yaṃ</b> siddha-antaḥ, sa katham yujyate, yadi tad
0012107	śabda 'yam rūpam idam raso 'yam gandho	' <b>yaṃ</b> sparśo 'yam iti vacanāt, yato niścaya-
0015507	mano 'nuvyavasāyam kurute. kasmāt. asti hy	<b>ayaṃ</b> smṛti-pratyakṣa-vyavasāya-viśeṣa iti. etad
0001709	muktiḥ. tataś ca tad-upadeśaḥ saṃsāra-	<b>arṇava</b> -uttāraṇa-sādhana-tvāt tāyaḥ. etāvad eva ca
0012710	rūpa-ādaya iti. kiṃ tarhi indriya-antara-	<b>artha</b> -a-grahaṇam iti. an-eka-indriyatve hetur iti
0010502	udbhava na asti ity-ādi yad uktam, tat sūtra-	<b>artha</b> -a-parijñāna-vijṃbhitam. ata eva so 'py a-
0018008	artha-vyabhicārāt. tathā hi nityatvād	<b>artha</b> -a-bhāve 'pi so 'sti. yad artha-vyabhicāri,
0006314	ity abhyupeyam. yat kalpanā-apoḍham samhīta-	<b>artha</b> -a-visaṃvādi, tat pratyakṣam. tad yathā-
0006304	bhrāntasya api vastuni pratibandhād īpsita-	<b>artha</b> -a-visaṃvādinaḥ kvacit prāmānyam eva nyāyiam.
0016601	saptamy-antena eva samprayoga-śabdena sad-	<b>artha</b> -a-vyabhicāriṇā asyāḥ kalpanāyā nivāritatvāt.
0006711	'pi yo 'yam dharma-bhedaḥ prameya-rūpatā-	<b>artha</b> -adhigatiś ca iti, so 'bhyupagamyata eva
0006705	anyato na sidhyati. tatas tad eva sādhanam	<b>artha</b> -adhigateḥ, sarva-kāraka-upayoge 'py asya
0003507	-a-bhāvaḥ prasajyata ity arthaḥ. an-adhigata-	<b>artha</b> -adhigantṛ pramāṇam iti sāmānyena pramāṇa-
0002311	-rūpatā eva hīyate. tathā hi phalasya tāvad	<b>artha</b> -adhigama-rūpatvaṃ niyamato 'bhyupeyam,
0017715	artha-vijñāne sthitā sarva-prakāreṇa	<b>artha</b> -adhigame vartamānā satī na pratyakṣa-dhīr
0005809	yaj jñānam tat pratyakṣa-ābhāsam ity āha —	<b>artha</b> -antara-adhyāropād iti. tad dhi prajñapti-
0014512	evam ye sparśa-ātmanā eva pariṇamanti na	<b>artha</b> -antara-ātmanā, te sparśa-lakṣaṇam trikam
0016302	pratipāditam. avaśyam ca etad evam vijñeyam.	<b>artha</b> -antara-kalpane hi yathā-ukta-doṣa-prasaṅgaḥ
0004202	sannihite viśaye tatra ca pratyakṣe pravṛtte	' <b>rtha</b> -antara-nāma-anusmṛta-vikalpa-antara-
0011304	iti darśana-artham evam uktam. tad evam	<b>artha</b> -antara-phala-abhyupagama-vyāghātaḥ.
0011603	paśyatām sa grāhyaś ca bhavati grahītā ca.	<b>artha</b> -antara-phala-vādina idam an-iṣṭam evam sati
0011213	-a-bhāvaḥ, jñānasya phalavāt. jñānād an-	<b>artha</b> -antara-phala-vādinaś ca yathā sva-mate
0005905	-bhūta-vyavacchedāya śabda-samayam āsṛitya	<b>artha</b> -antara-bhūtaṃ karma sattām ghaṭatva-ādi
0005809	iti. tad dhi prajñapti-vastuṣu rūpa-ādiṣv	<b>artha</b> -antara-bhūtān ghaṭa-ādīn adhyāropayati, na
0013106	a-sambaddhān eva prāg upalabdhavataḥ. tato	' <b>rtha</b> -antara-vyavaccheda-viśayam a-sad-a-guṇa-
0002701	tu tasya viśaya-apekṣayā vyavasthāpyate.	<b>artha</b> -antara-vyāvṛtta-pada-artha-samāśrayeṇa
0004616	samarthayate — dharmiṇo 'n-eka-rūpasya iti.	<b>artha</b> -antara-vyāvṛtti-samāśrayeṇa kalpitā ye
0010406	— tasya ca ity-ādi. lakṣaṇam hi nāma, yad	<b>artha</b> -antara-vyāvṛttena rūpeṇa lakṣyam gamayati.
0008905	artha-antarād api jāyate, tathā api na tad	<b>artha</b> -antaram tena ālambyate. tatas ca ālambana-
0011302	iṣṭam, tasya sthūla-darśitayā niścayo	' <b>rtha</b> -antaram phalam syād iti kalpanā api tāvat
0006511	na hy atra bāhyakānām iva pramāṇād	<b>artha</b> -antaram phalam iti mā bhūd iha api tadvad
0010111	cet, na, tasya pratyakṣa-siddhatvāt. api ca	<b>artha</b> -antaram vikalpayann api cakṣuṣā rūpam
0005806	tāvad uktam. tathā hy a-sad eva udaka-ādikam	<b>artha</b> -antaram saṅketa-samāśrayān mṛga-trṣṇā-ādiṣv
0011215	pramāṇam iṣṭam, tasya niścayaḥ phalam	<b>artha</b> -antaram syāt. na tu vyavasāya-ātmakam
0011102	-upajanana-hetuḥ, tatra sa eva doṣaḥ. atha	<b>artha</b> -antaratvaṃ tasya cakṣur-indriyād iṣyate, sa
0005811	-pravṛttatvād iti. tad dhi tān samvṛti-sato	' <b>rtha</b> -antaratvena kalpayad utpadyate. adhyāropita
0011814	hy adhigamaḥ phalam. na ca jñānād adhigamo	' <b>rtha</b> -antaram. ataḥ śrāyasaka-ādayaḥ sannikarṣam
0005901	ghaṭa-ādinā rahiteṣv api rūpa-ādiṣu bhāvato	' <b>rtha</b> -antaram adhyāropayantī pravartate kalpanā
0011609	yathā pradīpasya andha-kāra-nivṛtīḥ phalam	<b>artha</b> -antaram, evam a-jñāna-ādi-nivṛtīḥ phalam
0003306	-siddhā sā. atha punar a-nityatā bhāvād	<b>artha</b> -antaram, tadā na sva-bhāvo naśvaraḥ syāt.
0011707	-liṅga ātmā. prasiddhir jñānam ity an-	<b>artha</b> -antaram. tasyāś ca prasiddher guṇatvam a-

0008905 na hy agny-ādi-jñānam ity-ādi. yady api tad  
 0011604 -iṣṭam evaṃ sati prasajyata ity āha —yady  
 0011605 anena etad darśayati —ātma-dṛṣṭāntena na  
 0005901 yaḥ śabda-saṅketāḥ, tam āśrayaṃ kṛtvā  
 0012003 tulyā prāpnoti, teṣāṃ api sāmānya-ādi-bhūta-  
 0011912 saṃśaye sati vicārayato viśeṣa-rūpeṇa  
 0008103 teṣāṃ tad-a-viśayatvāt. grhyante ca tāny apy  
 0003411 -phalavad bheda utprekṣyate. abhijñeya-  
 0005812 -antaratvena kalpayad utpadyate. adhyāropita-  
 0007916 -mātram. cintā-jñānam api yathā-cintita-  
 0008006 bhrāntyā anubhava-jñānam arthena saṃyojya-  
 0004809 -bhedaḥ tv āśraya-bhedād iti. kasyacid  
 0002808 -vad arthasya svataḥ saṃvittiḥ. yad eva tv  
 0008002 āsīd ity ubhaya-ākāraṃ grhṇāti, tathā tṛṅg-  
 0008108 evam uttara-uttara-jñānāni pūrva-viprakṣṭa-  
 0007214 saṃvidā iti veditavyam. tathā hi yathā yathā-  
 0010114 saṃśaya-jñānaṃ grhyate. tasya a-yathā-  
 0013311 iti ato 'py an-eka-antaḥ. dṛṣṭo hi ity anena  
 0013403 prathamām. anyathā uktam ity-ādinā  
 0006108 -vidham eva kalpanā-jñānaṃ lakṣaṇa-vacanena  
 0006110 'tra draṣṭavyaḥ, na tu lakṣaṇa-vacanena  
 0007804 -ābhāsam eva ity etat pramāṇa-phalam. tatra  
 0008111 bhavanti yathā-uktaṃ prāk. tasmāt tad apy  
 0016009 upabhoga-siddheḥ. indriya-vṛttayaś ca bāhya-  
 0008111 viśaya-ākāra-śūnyatve pūrva-viprakṣṭa-  
 0004908 prāpti-parihārāya pravartate. na eṣa doṣaḥ.  
 0006701 hetutvāc na api sannikarṣaḥ, ata eva. na apy  
 0006702 na apy artha-ālocanam, a-sati viśaya-sārūpye  
 0002104 eva guṇaḥ, artha-kāmair guṇyata iti kṛtvā  
 0009601 -lakṣaṇam. ataś ca sthitam etat — na bāhya-  
 0009102 pratividheyam. tasmāt sāmānyena eva bāhya-  
 0015201 ca ity atra ca-śabdo mano-vṛtti-saṅgraha-  
 0012706 tadā indriya-antara-artha 'pi cakṣuṣaḥ sva-  
 0009107 iti tair eva saha vicāraṃ karoti. ālambana-  
 0007107 -artham — yadā hi sa-viśayaṃ jñānam  
 0012600 iti siddha-antāt. na tv indriya-antara-  
 0010913 kiṃ kāraṇam. yato 'dhiṣṭhānād api vicchinne  
 0015209 manasā saha śrotra-ādi-vṛttiḥ pratyakṣam ity  
 0013611 na tv indriya-vṛtti-sahitayā bāhyo  
 0012101 ca asmākaṃ cakṣur-ādinā api sarvathā grhyate  
 0015309 prāpnoti, tena saha saṅgacchata ity  
 0012712 hetur iti sambandhaḥ. yadi hi indriya-antara-  
 0017201 tat kuto 'yaṃ prasaṅgaḥ. uktam atra — asty  
 0009506 -aṇu-rūpam eva sarva-sūkṣmam adhikṛtya ayam  
 0009806 sva-bhāva-vacanaḥ kārya-vacano vā. indriya-  
 0010502 -artha-sannikarṣa-jam. tataś ca indriya-  
 0002707 etat. sva-lakṣaṇam eva prameyaṃ yat puruṣa-  
 0002106 ca tasya siddhiḥ. yasmād ity-ādinā puruṣa-  
 0000202 yathā hi pratyakṣa-ādi-pramāṇam puruṣa-  
 0002411 -phalatvād vākyasya vinā apy eva-śabdaṃ tad-  
 0015703 niyatam abhyupeyaḥ, anyathā tad-an-upalambhe  
 0016008 eva ānarthakyaṃ syāt, manasā eva bāhya-  
 0001504 tasmāt pramāṇam. yo yad-arthine tad-  
 0006913 tasya ity-ādi. saty a-sati vā bāhye  
 0012709 hetur ity arthaḥ, yato bhinno 'pi sva-  
 0015503 pratyekam abhisambadhyate. nanu ca anya-  
 0014706 anantya-prasaṅgam. spaṣṭatareṇa iti. sva-  
 0017213 evaṃ bhaviṣyati ity-ādinā sac-chabda indriya-  
 0001514 vā a-vyākṛta-avasthāyāṃ na sakala-sattva-  
**artha**-antarād api jāyate, tathā api na tad artha-  
**artha**-antare 'pi ity-ādi. sva-adhigame tu  
**artha**-antare prameye viśeṣaṇa-jñānam ubhayathā  
**artha**-antareṇa ghaṭa-ādinā rahiteṣv api rūpa-  
**artha**-abhisambandha-vaśena utpatteḥ. an-atideśa  
**artha**-avadhāraṇam yadā, tadā gaur eva ayam, na  
**artha**-ākāra-anukāritayā. tathā hy uttara-  
**artha**-ākāra-utpattayā jñānaṃ pūrva-grhīta-artha-  
**artha**-ākāra-kalpanayā pravṛttatvāt saṃvṛti-jñānaṃ  
**artha**-ākāraṃ jñāna-ākāraṃ ca sva-jñānena  
**artha**-ākāratayā adhyavasyati. na ca yāvātā  
**artha**-ākārasya anukārāc chābdasya eva eka-  
**artha**-ākārasya jñānasya sva-saṃvedanaṃ sā eva  
**artha**-ākārā cintā āsīd iti sva-jñānena grhyate.  
**artha**-ākārāṇi grhyante. na ca teṣāṃ sva-viśayaḥ,  
**artha**-ākāro jñāne sanniviśate śubha-a-śubha-ādi-  
**artha**-ādi-jñānasya nivṛttaye — vyavasāya-  
**artha**-āpatti-samāṃ jātim upanyasyati. an-antareṇa  
**artha**-āpatti-samāṃ nirasyati. syād etat — an-  
**artha**-āpattito nirastam. caturthas tu yaḥ  
**artha**-āpattayā nirākṛtasya udhāraṇam. anyathā  
**artha**-ābhāsam viśaya-ākāratvāt, sva-ābhāsam  
**artha**-ābhāsam eṣṭavyam. ataś ca siddham  
**artha**-ābhāsā mānasair avyavasāyair an-  
**artha**-ābhāsāni bhavanti yathā-uktaṃ prāk. tasmāt  
**artha**-ālocana-mātre 'pi hi pratyakṣe 'nubhava-  
**artha**-ālocanam, a-sati viśaya-sārūpye 'rtha-  
**'rtha**-ālocanasya eva a-siddheḥ. viśeṣaṇa-jñānam  
**artha**-āvāhakatvāc ca. tasya udbhāvanam a-viparīta  
**artha**-āśrayā pramāṇa-ādi-vyavasthā yujyate iti.  
**artha**-āśrayiṇi pramāṇa-ādi-vyavasthā na ghaṭata  
**artha** iti. ato mano-vṛttes tāvat pratyakṣe 'ntar-  
**artha** ity abhyanu-jñātaṃ syāt, dravya-vat. tataś  
**artha** ity ālambana-śabdasya arthaḥ. kiṃ yad-  
**artha** ity uktam. artha-śabdaś ca ayaṃ prameya-  
**artha** ity etena yaś cakṣur-indriya-arthaḥ, na  
**'rtha** iti grhyate, na kevalam indriyat.  
**artha** iti, tasya apy eṣa eva prasaṅgaḥ. prāpty-  
**'rtha** iti pratipāditam. tasmād yā śrotra-ādi-  
**'rtha** iti matam. kevalam grhīte 'pi tasmimś tathā  
**artha** iti, so 'py anena eva nirākṛtaḥ. kiṃ ca  
**artha** indriya-antareṇa na śakyate grahītum, evam  
**artha** iva sac-chabdaḥ sadana-ādy-artha 'pi na  
**artha** uktaḥ. idānīm tu teṣāṃ eva yat sthūlaṃ  
**artha**-udbhava iti. udbhavaty asmād ity udbhavaḥ.  
**artha**-udbhava na asti ity-ādi yad uktam, tat  
**artha**-upayogi. yat punar ācāryeṇa viśaya-  
**artha**-upayogitvaṃ pramāṇasya darśayati. anyathā  
**artha**-upayogino 'n-adhigatasya arthasya  
**artha** upalabhyate. evam anena vākyena dve eva  
**'rtha**-upalambho 'pi na syād ity andha-mūkaṃ jagat  
**artha**-upasamhārāt puruṣasya upabhoga-siddheḥ.  
**artha**-upāyam a-viparītaṃ kathayati, sa tasya  
**'rtha** ubhaya-ābhāsam jñānaṃ saṃvedyate. tasya yat  
**artha** ekena eva indriyeṇa paricchidyate. tataś ca  
**artha** eva ayaṃ granthaḥ śāstra upanyastaḥ. tat  
**artha** eva tarap-pratyayo 'lpāctaram iti yathā.  
**artha** eva rūdhaḥ, tad-vyutpattau viśiṣṭasya eva  
**artha**-kāraṇa-samarthaḥ syāt, na vā pāṭava-

0001416	a-nṛta-kāraṇāni. kāraṇa-a-bhāvaḥ. yo yad-	<b>artha</b> -karaṇāya yat-kṛpayā yam arthaṃ sādhayati,
0001502	-bhojanāya prasādhita-āhārā mātā. sattva-	<b>artha</b> -karaṇāya sattva-kṛpayā duḥkha-kṣaya-upāyam
0006004	-kalpanā jāyata iti idaṃ pūrva-anubhūta-	<b>artha</b> -kalpanā-jñānaṃ ṛṭṭyam. sataimiram ity
0005805	uktam. tatra bhrānti-jñānam ity anena anya-	<b>artha</b> -kalpanā-jñānam ekaṃ tāvad uktam. tathā hy a
0005915	eva ayam dhūma iti sambandha-kāla-anubhūta-	<b>artha</b> -kalpanā-pravṛttaṃ jñānam. tat-phale 'pi
0015311	yathā-uktam prak. tasmād a-yuktā prāpty-	<b>artha</b> -kalpanā. yo 'py āha — śrotra-ādi-vṛttir
0002103	ca tasya siddhiḥ. sva-pramāṇam eva guṇaḥ,	<b>artha</b> -kāmair guṇyata iti kṛtvā artha-āvāhakatvāc
0016112	caḥsur-manasor dvāra-dvāri-bhāvān na ete eka-	<b>artha</b> -kāriṇī kalpayitum asmākaṃ sāmārthyam asti,
0016213	praśnaḥ. pratyuttaram api ca — na eka-	<b>artha</b> -kāriṇor indriyayoḥ kalpane sāmārthyam asti
0015608	indriyāṇaṃ syāt. tathā hy uktam — na eka-	<b>artha</b> -kāriṇor indriyayoḥ kalpane sāmārthyam iti.
0016002	-vyavasāyāḥ. na ity ucyate. kasmāt. na eka-	<b>artha</b> -kāriṇor indriyayoḥ kalpane sāmārthyam iti.
0016004	arthasya grahaṇa-lakṣaṇaṃ kāryam eka-	<b>artha</b> -kāritvam iṣyate, evaṃ sati sāmārthyam
0016006	tayor api bāhya-artha-grahaṇaṃ atra eka-	<b>artha</b> -kāritvam. bāhya-artha-grahaṇāc ca dvābhyām
0015607	evaṃ bāhya-artha-grahaṇe sati dvayor apy eka-	<b>artha</b> -kāritvād ānarthakyam indriyāṇaṃ syāt. tathā
0016013	iti, tad api vyāhanate, yugapad-eka-	<b>artha</b> -kāritve dvayor api dvāra-dvāritva-prasaṅgāt.
0016113	asmākaṃ sāmārthyam asti, yugapad-eka-	<b>artha</b> -kāritve dvayor api dvāra-dvāritva-prasaṅgād
0008004	eva viśaya-jñānam utpadyate. tasmims tv	<b>artha</b> -kāryatayā artha-kāryam etaj jñānam ity eṣā
0008013	api viśayaḥ syāt, tadā tad-utpanneṣu teṣv	<b>artha</b> -kāryatayā artha-kāryāṇy etāni jñānāni ity
0008004	jñānam utpadyate. tasmims tv artha-kāryatayā	<b>artha</b> -kāryam etaj jñānam ity eṣā smṛtir bhavati.
0008013	tadā tad-utpanneṣu teṣv artha-kāryatayā	<b>artha</b> -kāryāṇy etāni jñānāni ity eṣā smṛtiḥ syāt.
0008311	-bhede 'rthe na vivekiṇī smṛtir bhavati. ato	'rtha-kṛtaḥ kaścīd anubhavasya asti viśeṣaḥ, yato
0002802	paricchidya ghaṭa-avasāye 'vasthitas tad-	<b>artha</b> -kriyā-arthī ghaṭe pravartate na eva vā
0002801	yadi sāmānyam anumānena paricchinnam syāt,	<b>artha</b> -kriyā-arthī tatra eva pravarteta. na hi
0002714	api sva-lakṣaṇatvena adhyavasāya puruṣo	'rtha-kriyā-arthī sva-lakṣaṇa eva pravartate.
0018208	evaṃ tu ślokaḥ paṭhitavyaḥ — vastuno	'rtha-kriyā-kāle vikṛtir yady a-nityatā   na cet
0002803	pravartate ca sva-lakṣaṇe tat-sādhyā-	<b>artha</b> -kriyā-prāptaye 'numānāt. tena adhyavasita-
0002208	sata eva pramāṇa-paridrṣṭa-vastu-sādhyā-	<b>artha</b> -kriyā-viśaya-pramāṇa-antara-vṛtṭyā niścayo
0002206	sva-rūpa-siddhi-mātraṃ bhavati. īpsita-	<b>artha</b> -kriyā-samartha-vastu-prāpaṇa-sāmārthya-
0006305	niyamena śāṅkha-ādi-vastu-mātra-āyāta-	<b>artha</b> -kriyā-samartham artham abhisamīhitam
0002515	— na hi ity-ādinā. tatra sva-lakṣaṇaṃ yad	<b>artha</b> -kriyā-samartham. tad eva vastu. sāmānya-
0006308	na ca na iṣyate. tasmāt teṣāṃ api samīhita-	<b>artha</b> -kriyā-samarthe śāṅkha-ādi-vastu-mātre yatra
0006211	na hy ābhyām arthaṃ paricchidya pravartamāno	'rtha-kriyāyāṃ viśamvādya ity abhidhānāt.
0002601	keśa-ādayo na sva-lakṣaṇam, keśa-ādi-sādhyā-	<b>artha</b> -kriyāyāṃ a-samarthatvāt, na api sāmānya-
0000502	katham artha-tattva-bhājaḥ syuḥ, na eva ity	<b>artha</b> -gateḥ. katham-śabdena hy atra a-sambhavo
0009915	vyavaccheda-artham a-vyapadeśyam ity āha.	<b>artha</b> -grahaṇa-kāle tu samākhyā-śabdo na
0010202	— sarvā hi ity-ādi. mātra-śabdo 'yathā-	<b>artha</b> -grahaṇa-nirāsa-arthaḥ. sva-artha-grahaṇa-
0010115	-śabdo niścaya-paryāyaḥ, kiṃ tarhi bhūta-	<b>artha</b> -grahaṇa-paryāyaḥ. vyavasāya-ātmakam iti
0005504	yuktā, tasyāḥ sarvatra a-viśeṣāt sarva-	<b>artha</b> -grahaṇa-prasaṅgāt. yaj jñānaṃ yad-ākāra-
0010202	'yathā-artha-grahaṇa-nirāsa-arthaḥ. sva-	<b>artha</b> -grahaṇa-mātreṇa a-sambhavaṃ darśayati. a-
0010116	-paryāyaḥ. vyavasāya-ātmakam iti bhūta-	<b>artha</b> -grahaṇa-sva-bhāvam ity arthaḥ. kasmād a-
0012013	udbhāvita eva bhavati. tathā hi sannikarṣo	'rtha-grahaṇa-hetur ity eṣa doṣa udbhāvyaṭe.
0017312	-śrutir vyāpāra-arthā pratīṭā. prasiddha-	<b>artha</b> -grahaṇaṃ ca sūtre 'bhyupetam. tena ayam
0009807	-arthāṃ udbhavo 'sya iti vigrahaḥ. indriya-	<b>artha</b> -grahaṇaṃ tat-sannikarṣa-upalakṣaṇa-artham.
0005115	-ādi-vat. atha dvitīyā, tadā andha-āder apy	<b>artha</b> -grahaṇaṃ syāt. indriya-jñāna-nir-apekṣaṃ hi
0005306	iti. anena yad uktam — andha-āder apy	<b>artha</b> -grahaṇaṃ syād iti, tan nirastam. yasmān na
0016005	na syād ity arthaḥ. tayor api bāhya-	<b>artha</b> -grahaṇam atra eka-artha-kāritvam. bāhya-
0016006	-grahaṇam atra eka-artha-kāritvam. bāhya-	<b>artha</b> -grahaṇāc ca dvābhyām api indriyāṇaṃ
0003411	-artha-ākāra-utpattiyā jñānaṃ pūrva-grhīta-	<b>artha</b> -grahaṇād abhijñānam iti. ca-śabdena
0015607	smṛti-vyavasāyaḥ. na etad asti. evaṃ bāhya-	<b>artha</b> -grahaṇe sati dvayor apy eka-artha-kāritvād
0014211	uktam bhavati — yā viśeṣaṇa-vyavacchinna-	<b>artha</b> -grāhiṇī buddhiḥ, sā sa-vikalpikā. tad yathā
0004508	janyate, na svakena eva. tasmād an-eka-	<b>artha</b> -janyatvāt sva-arthe sāmānya-gocaram ity
0004412	-janyatvād ity-ādi. tatra iti śāstre, an-eka-	<b>artha</b> -janyatvād ity an-eka-parama-aṇu-janyatvād
0004411	apy eka-parihāram āha — tatra an-eka-	<b>artha</b> -janyatvād ity-ādi. tatra iti śāstre, an-eka
0010306	prāpnoti. sākṣād-grahaṇaṃ viprakṛṣṭa-a-yathā-	<b>artha</b> -jñāna-kāryasya vyavacchedyatve pratyakṣa-a-
0000504	apāsya tīrthya-tarka-bhramitā bhūyāsaur	<b>artha</b> -tattva-bhāja iti, teṣāṃ tad a-yuktam.
0000502	pratipādyāḥ ku-sṛtīr apavidhya katham	<b>artha</b> -tattva-bhājaḥ syuḥ, na eva ity artha-gateḥ.
0000110	diśā svayam abhyūhya prayatnena    udbhāvita-	<b>artha</b> -tattva-svādu-raso 'yam mayā upakārya
0001315	bhagavataḥ prahīnam ity ato 'sau sugataḥ.	<b>artha</b> -trayaṃ ca etad ity-ādi. tatra bāhya-vīta-
0012010	-ādi. yadā parān paśyato dṛṣṭvā pūrvam eva	<b>artha</b> -darśanāt kim etad ity a-viśeṣeṇa jighrkṣāyām

0015402	tasya apy etad a-pratyakṣa-upalambhasya na	<b>artha-dṛṣṭiḥ</b> prasidhyati ity anena eva apāstam.
0015412	iti. smaraṇena eva ca vṛtti-viṣayī-karaṇe	<b>'rtha-dṛṣṭiḥ</b> prasidhyati iti manyate. tad evaṃ
0015310	kiṃ ca tasya a-pratyakṣa-upalambhasya	<b>artha-dṛṣṭiḥ</b> api na prasidhyati yathā-uktaṃ prak.
0001405	arthena sugatāḥ. a-śaikṣāḥ punaḥ kāmam	<b>artha-dvayena</b> sugatāḥ, na tu niḥ-śeṣa-arthena,
0007003	iti manyamānasya praśnaḥ. tad-rūpo hy	<b>artha-niścaya</b> iti kāraṇam. yadā hi ity-ādy asya
0007306	sā hi sva-saṃvid, artha-saṃvido yat kāryam	<b>artha-niścayaḥ</b> , tat karoti. ata upacāreṇa artha-
0008610	sūcayati — na tāvat prasiddhi-mātreṇa	<b>artha-niścayo</b> bhavati, artham antareṇa api tasya
0001501	yat-kṛpayā yam arthaṃ sādhayati, na sa tad-	<b>artha-niṣpattāv</b> a-parityakta-tad-viṣaya-dayas taṃ
0000412	tathā hi tatra eva mukha-mātram idaṃ sad-	<b>artha-nīter</b> ity-ādeḥ ślokasya pūrva-ardhena su-
0010902	-vṛttitvaṃ tatra doṣa ukte ' -gatyā parama-	<b>artha-pakṣa-samāśrayeṇa</b> bahir-vṛttitvaṃ kadācit
0006917	ity eva phalatvena kalpayitvaṃ yujyate. bāhya-	<b>artha-pakṣe</b> tv a-sambhāvanīyam eva etat.
0007007	tatra eva viṣaya-vyavasthānāt. bāhya-	<b>artha-pakṣe</b> tu bāhyena. tatra vijñapti-mātratāyāṃ
0012109	icchati. iyaṃ eva ca niścayānāṃ sva-	<b>artha-pratipattiḥ</b> , yat tan-niścayanam. tac ced
0016707	tathā api tasya sphuṭa-atīta-an-āgata-	<b>artha-pratibhāsasya</b> a-vikalpatvād a-visaṃvāditvāc
0016710	tasya pratyakṣatvam. sphuṭa-atīta-ādy-	<b>artha-pratibhāsitvaṃ</b> punas tasya nir-vikalpatvam
0002808	sva-saṃvedanaṃ sā eva artha-saṃvittīḥ.	<b>artha-pratibhāse</b> hi jñāne 'nubhūte 'rtho 'dhigata
0004010	nanu ca icchā-adhīna-vṛttayaḥ śabdāḥ sarva-	<b>artha-pratyāyana-yogyā</b> ity uktam. satyam, sā eva
0017106	indriya-artha-vyabhicārān na alam indriya-	<b>artha-pratyāyanāya</b> , tathā sadana-artho 'pi. tathā
0001209	eva ca bhagavataḥ khadga-āder viśeṣaḥ. para-	<b>artha-pradhāna-vṛttinā</b> ca anena avaśyam evaṃ-
0015509	'pahnotuṃ śakyate. na ca ubhayor bāhya-	<b>artha-pravṛttāv</b> ayam upapadyate. yadi hi bāhye
0003613	sa eva prāmānya-a-bhāvaḥ. nanu pūrva-dṛṣṭa-	<b>artha-bhāvas</b> tasya an-adhigato 'dhigamyata ity
0003610	yato 'dhigatasya dharmiṇaḥ pūrva-dṛṣṭa-	<b>artha-bhāvo</b> dharmo 'n-adhigato 'nena adhigamyata
0014201	śabda-ādīnāṃ iti viruddha-vyāptam āha.	<b>artha-bheda</b> -a-grahaṇa iti śabda-āder arthasya
0012312	na yujyate ity āha — yasmād ity-ādi. sva-	<b>artha-mātra-grāhikatvād</b> ity etad viṣaya-ālocana-
0005110	arthaś ca rāga-ādi-svaṃ ca, tasya saṃvittir	<b>artha-rāga-ādi-sva-saṃvittīḥ</b> . saṃvedyate jñāyate
0009408	atra abhiprāyaḥ. viṣayasya sambandhitayā	<b>artha-rūpa-viviktaṃ</b> na śakyam ākhyatvaṃ ity ayam
0009405	a-tad-ābhāsatvena tasya an-avadhāritatvāt.	<b>artha-rūpa-viviktaṃ</b> ity-ādi. sarvasya hi jñānasya
0008001	-jñānaṃ viṣaya-anubhava-jñānasya na kevalāṃ	<b>artha-rūpatāṃ</b> anubhava-rūpatāṃ vā pratyeti, api
0004710	a-spaṣṭatvāt. na hi yathā vyāpṛta-indriyasya	<b>artha-rūpaṃ</b> indriya-jñāne sphuṭena ākāreṇa
0012008	ca arthād a-vyatiriktatvāt tad-viśeṣānāṃ	<b>artha-vat</b> teṣv api grahaṇa-utpādana-śaktiḥ syāt.
0009204	tathā pratibhāsanta ity an-eka-ākāra-	<b>artha-vādīnaḥ</b> kadācid a-siddhatāṃ udbhāvayeyur
0009006	iha dvaye vādino 'ntar-jñeya-vādino bāhya-	<b>artha-vādīnaś</b> ca. tatra antar-jñeya-vādīnāṃ a-
0009009	etac ca prāg eva pratipāditam. bāhya-	<b>artha-vādīnas</b> tu parama-arthata eva bāhyaṃ
0009507	eva dravya-satāṃ tad rūpaṃ ity an-eka-ākāra-	<b>artha-vādīno</b> matam āśaṅkya tasya dṛṣyatāṃ
0009104	'yam ārambha iti veditavyam. tatra api bāhya-	<b>artha-vādīṣu</b> balinaḥ sva-yūthyāḥ. teṣu nihateṣv
0017806	māṇavaka iti. yadi ca ity-ādīnā sarvathā	<b>artha-vijñāne</b> sthitā ity etad vyācaṣṭe, sā ity-
0017715	doṣa ity āha — sarvathā ity-ādi. sarvathā	<b>artha-vijñāne</b> sthitā sarva-prakāreṇa artha-
0014206	tatra vikalpikā syāt. kuta ity āha — sva-	<b>artha-viśiṣṭasya</b> ity-ādi. śabda-jāti-viśiṣṭasya
0016705	-vyavasthā kriyate. tad eva atīta-an-āgata-	<b>artha-viṣayaṃ</b> pratyavamarśa-jñānaṃ yogi-jñānasya
0013111	tasya an-upalakṣaṇād iti. bhinna-pada-	<b>artha-viṣayaṃ</b> prāg anubhava-jñānaṃ. tatas tat-
0005702	-darśanavat, tad eva pramāṇam, na a-bhūta-	<b>artha-viṣayaṃ</b> viplutaṃ pṛthivī-kṛtsna-ādi. nanu
0012216	pramāṇasya ātma-mano-viṣayatvāt phalasya ca	<b>artha-viṣayatvāt</b> . nanu jñānaṃ apy ātmani
0005701	-artha-vyavaccheda-arthaḥ. tena yad bhūta-	<b>artha-viṣayaṃ</b> ārya-satya-darśanavat, tad eva
0003513	iti pramāṇa-phalam. yat pūrva-adhigata-	<b>artha-viṣayaṃ</b> , na tat pramāṇam, smṛty-ādi-vat.
0018007	prāpnoti. na ca yuktaṃ tasya pratyakṣatvam,	<b>artha-vyabhicārāt</b> . tathā hi nityatvād artha-a-
0017105	iti. yathā hy asty-arthaḥ sac-chabda indriya-	<b>artha-vyabhicārān</b> na alam indriya-artha-
0018008	hi nityatvād artha-a-bhāve 'pi so 'sti. yad	<b>artha-vyabhicāri</b> , na tat pratyakṣam, mithyā-jñāna
0005701	-a-vyabhicāritvāt. mātra-śabdo 'dhyāropita-	<b>artha-vyavaccheda-arthaḥ</b> . tena yad bhūta-artha-
0016704	-balād upajāyante, yair atīta-an-āgata-pada-	<b>artha-vyavasthā</b> kriyate. tad eva atīta-an-āgata-
0011408	anumīyate. yathā gati-buddhi-pratyavasāna-	<b>artha-śabda-karma</b> -a-karmakāṇāṃ aṇi-kartā sa nāv
0007108	yadā hi sa-viṣayaṃ jñānaṃ artha ity uktam.	<b>artha-śabdaś</b> ca ayaṃ prameya-vacanaḥ. sa-viṣayaṃ
0005108	ca ity-ādi. ca-śabdaḥ samuccaya-arthaḥ.	<b>artha-śabdo</b> 'yaṃ jñeya-paryāyaḥ. rāga-ādīnāṃ svaṃ
0003901	atra sambandhe bhāva-pratyayaḥ. anye tv	<b>artha-śūnyair</b> iti sva-mataṃ darśayati. arthena
0002808	-ākārasya jñānasya sva-saṃvedanaṃ sā eva	<b>artha-saṃvittīḥ</b> . artha-pratibhāse hi jñāne
0007310	saṃvittīḥ phalam uktam. upacāreṇa tu kāryato	<b>'rtha-saṃvittir</b> eva sā draṣṭavyā ity a-viruddham.
0007306	artha-niścayaḥ, tat karoti. ata upacāreṇa	<b>artha-saṃvid</b> eva kāryato draṣṭavyā ity amum
0007305	uktam. asti prayojanam. sā hi sva-saṃvid,	<b>artha-saṃvido</b> yat kāryam artha-niścayaḥ, tat
0004314	eva uttareṇa pada-dvayena spaṣṭayati. arthe	<b>'rtha-sañjñī</b> ity arthe sva-rūpa-sañjñī. na tv
0009212	-ādīnāṃ api parama-aṅv-ākāratvāt parama-	<b>artha-sattvaṃ</b> syāt. tataś ca tad-ākāra-vijñānaṃ

0009212	parama-aṅv-ākāratvāt samūha-ākārasya parama-	<b>artha</b> -sattvam, dravya-saṅkhyā-ādīnām api parama-
0011111	upadeśa-a-bhāvān na āgamaḥ, indriya-	<b>artha</b> -sannikarṣa-a-bhāvān na pratyakṣam, tathā
0010407	lakṣyaṃ gamayati. tac ca lakṣyam indriya-	<b>artha</b> -sannikarṣa-utpannam ity anena eva siddham
0010501	sūtra-eka-deśena mānasam lakṣyate. indriya-	<b>artha</b> -sannikarṣa-utpannam ity anena tv indriya-
0009604	upakṣepād ākṣapādānām iti gamyate. indriya-	<b>artha</b> -sannikarṣa-utpannam ity-ādi. indriyāni
0010015	-jam ity evaṃ vācyaṃ syāt, na tv indriya-	<b>artha</b> -sannikarṣa-utpannam iti, tasya vyavacchedya
0010304	vyavasāyaḥ kāryaṃ yasya taj jñānam indriya-	<b>artha</b> -sannikarṣa-utpannam iṣyate, evaṃ sati pūrva
0010204	sāmānya-śabdaḥ, tathā api prakaraṇād indriya-	<b>artha</b> -sannikarṣa-utpannāyām eva vartate. a-
0006101	-ja-jñāna-nivṛtṭy-arthaṃ tad iti cet, na,	<b>artha</b> -sannikarṣa-grahaṇād eva an-artha-
0010013	tad avaśyaṃ kartavyam. na etad asti,	<b>artha</b> -sannikarṣa-grahaṇena eva tasya pratikṣepāt.
0010102	ca a-vyabhicāra iti. na hi indriya-	<b>artha</b> -sannikarṣa-jam jñānaṃ vyabhicāri, mano-
0010305	jñānaṃ bhavati ity anusmaraṇa-jñānam indriya-	<b>artha</b> -sannikarṣa-jam prāpnoti. sākṣād-grahaṇam
0010501	-sannikarṣa-utpannam ity anena tv indriya-	<b>artha</b> -sannikarṣa-jam. tataś ca indriya-artha-
0010413	-a-bhāvāḥ. yas tu manyate — na eva indriya-	<b>artha</b> -sannikarṣa-jasya pratyakṣasya a-
0011810	bhavati. guṇa-karma-jñānasya kāraṇam indriya-	<b>artha</b> -sannikarṣaḥ. tasya kāraṇam dravyaṃ ghaṭa-
0011805	a-sautram api bhāṣya-kāra-uktam asti indriya-	<b>artha</b> -sannikarṣaḥ pratyakṣam ātma-manah-
0017504	-sahitaḥ. mana-indriya-sannikarṣa indriya-	<b>artha</b> -sannikarṣaś ca akṣaṃ prati vartata ity atah
0011816	smṛty-ādi-jñāna-sādhāraṇāḥ. indriya-	<b>artha</b> -sannikarṣas tu pratyakṣasya eva kāraṇam.
0016909	iti. atha api syād iti. ātma-indriya-mano-	<b>rtha</b> -sannikarṣāj jñānam utpadyate. sa ca rūpa-
0011802	pramāṇam. na ity ucyate. ātma-indriya-mano-	<b>rtha</b> -sannikarṣād yan niṣpadyate, tad anyat.
0011710	hetunā iti. ucyate — ātma-indriya-mano-	<b>rtha</b> -sannikarṣād yan niṣpadyate, tad anyat. yad
0011812	-manah-sannikarṣād utpadyate. indriya-mano-	<b>rtha</b> -sannikarṣas tu tasya anugrahakāḥ. kecit tv
0011903	ca. manaso 'pi sarva-viṣayatvāj jñānena eka-	<b>artha</b> -samavāyāc ca. evaṃ ca ity-ādīnā śāstra-
0005412	ātmani jñānena saha samavāyāt tena eka-	<b>artha</b> -samavāyīnā gṛhyanta iti svayaṃ prameya-rūpā
0011811	-kāraṇam ity ucyate. atra ca prādhānyād eka-	<b>artha</b> -samaveta-kāraṇatvāc ca ātma-manah-
0002701	vyavasthāpyate. artha-antara-vyāvṛtṭa-pada-	<b>artha</b> -samāśrayeṇa utpadyamānā pratyavamarṣa-
0001212	ca karuṇā hetu-sampat. asyāḥ phalaṃ sva-para-	<b>artha</b> -sampat. tatra sva-artha-sampat — yathā-
0001407	yathā-uktasya śeṣasya a-prahāṇāt. para-	<b>artha</b> -sampat tāraṇa-arthena ity anena tāya-
0001212	phalaṃ sva-para-artha-sampat. tatra sva-	<b>artha</b> -sampat — yathā-uktād upāya-abhyāsād
0001215	tām sva-artha-sampadam darśayann āha — sva-	<b>artha</b> -sampat sugatatvena ity-ādi. su-śabdo 'yam
0001215	-viśiṣṭam sugatatvam ity ucyate. tām sva-	<b>artha</b> -sampadam darśayann āha — sva-artha-sampat
0017305	nairantaryam. yadi hi ity-ādīnā sarva-	<b>artha</b> -samprayoga-śruter artham āha. nanu ca
0012001	yathā anumānena. syād etat — vidyamāna-	<b>artha</b> -sambandha-vaśād utpatti-mātram atidiśyata
0011908	saṃśayasya niṣpattiḥ. yathā ca bhūta-	<b>artha</b> -sambandha-vaśena ayam arthasya sva-bhāva
0012105	iti, tat pratyakṣam ity vacanāt, tathā bhūta-	<b>artha</b> -sambandha-vaśena ayam asya sva-bhāva ity
0011909	-bhāva ity utpadyate pratyakṣam, tathā bhūta-	<b>artha</b> -sambandha-vaśena ayam eva na anya ity
0017214	eva rūdhaḥ, tad-vyutpattau viśiṣṭasya eva	<b>artha</b> -sambandhinaḥ sadana-āder āśrayaṇāt. yathā
0012016	eva doṣam anumāne 'bhīdhāsyati. yadi indriya-	<b>artha</b> -sambandhe sati sarva-ātmanāḥ grahaṇam
0006102	cet, na, artha-sannikarṣa-grahaṇād eva an-	<b>artha</b> -sambhūtasya dvi-candra-ādi-jñānasya
0002510	arhati, tasya bhāva-viṣayatvāt. tat punar	<b>artha</b> -sāmarthyā-apekṣaṇāt, an-apekṣāyām
0008102	tarhy ādyasya eva jñānasya. tatas tad eva	<b>artha</b> -sāmarthyā-bhāvi saṃyojya-arthena tad-
0008312	yato vivekena smṛtir bhavati iti icchatā	<b>artha</b> -sārūpyam eṣṭavyam. tataś ca siddham dvi-
0006704	iyam adhigatiḥ pītasya eva ca ity-ādīkaḥ, so	<b>rtha</b> -sārūpyād anyato na sidhyati. tatas tad eva
0006809	bāhyo 'rthaḥ syāt. tasmād vyatirekato bāhya-	<b>artha</b> -siddhir iti, tad apy a-yuktam, yato vijñāna
0007803	hi-śabdo 'vadhāraṇe bhinna-kramaś ca. tad	<b>artha</b> -sva-ābhāsam eva ity etat pramāṇa-phalam.
0014113	vā iti saṃsthāna-viśiṣṭa-sukha-ādi-grāhikā.	<b>artha</b> -sva-bhāva-a-grahaṇam iti śabda-ādīnām sukha
0009512	yadi prathama-vikalpaḥ, jñānasya sarvathā	<b>artha</b> -sva-bhāvata-āpatter a-jñānatva-prasaṅgaḥ.
0014114	syād etat — saṃsthānād a-vyatirekād	<b>artha</b> -sva-bhāvasya tad-upalabdhaḥ so 'py
0004312	saṅgata iti yāvat. nīlam vijānāti iti nīlam	<b>artha</b> -sva-rūpeṇa jānāti, no tu nīlam iti na tan-
0012416	vicāram ārabhate. yadi ca ity-ādi. asya ayam	<b>arthah</b> — yad an-eka-indriya-grāhyam, na tad ekam,
0002909	tad-grahaṇam katham na pramāṇa-antaram ity	<b>arthah</b> . a-sakṛd vā ity anena api — viśeṣa-drṣṭa
0002410	pramāṇe eva na pramāṇāni pramāṇam ca ity	<b>arthah</b> . ata eva vṛttāv avadhārayati dve eva iti.
0013606	saha ekatra viṣaye pravṛtṭā ity arthaḥ. saha	<b>artho</b> 'tra adhiṣṭhāna-arthaḥ. tad yathā rāja-
0007211	jñeya-ākāra-vaśena bāhyo 'rtho niścīyata ity	<b>arthah</b> . atra ca yathā dhūmena agnir anumīyata ity
0012600	syād iti. apārthikā iti nir-nimittā ity	<b>arthah</b> . atha api syād iti. evaṃ manyate — an-
0002809	artha-pratibhāse hi jñāne 'nubhūte	<b>rtho</b> 'dhigata iti manyate. ata eva bāhye 'py
0003507	niṣṭhā. tad-a-bhāvāḥ prasajyata ity	<b>arthah</b> . an-adhigata-artha-adhiganṭṛ pramāṇam iti
0015410	indriyaṃ saṃvedayate smārayati ity	<b>arthah</b> , an-eka-arthatvād dhātūnām. dvitīyaś ca
0015207	ca-śabdas tāvad iha pramāṇa-antara-samuccaya-	<b>artho</b> 'numānaṃ pramāṇam śrotra-ādi-vṛtṭiś ca iti.



0007806	ābhāsaṃ viṣaya-ākāra-viṣaya-jñāna-ākāraṃ ity	<b>arthah.</b> anena viṣaya-ākāraṃ viṣaya-jñānaṃ sva-
0007814	-ābhāsaṃ sat sva-rūpeṇa api pratibhāsata ity	<b>arthah.</b> anyathā iti dvi-rūpatā-a-bhāve. yadi
0015313	rthe manah paścād vyavasāyaṃ kuruta ity	<b>arthah.</b> anyathā yadi indriya-vṛttāv eva mānaso
0013806	iti. grahaṇe vartamānā iti tat-sva-bhāvā ity	<b>arthah.</b> anye tv a-pratyayām eva vṛttim pramāṇam
0017111	-lakṣaṇaṃ sadanam atra vivakṣitam. praśamsā-	<b>artho</b> 'py atra yogyatvena uktaḥ. yogyatvam ca iha
0015211	iti, tasya apy eṣa eva prasaṅgaḥ. prāpty-	<b>artho</b> 'py anyah saṃvedanād a-yuktaḥ. prāptir hy a
0012705	grhṇāti iti iṣyate, tadā indriya-antara-	<b>artho</b> 'pi cakṣuṣaḥ sva-artha ity abhyanuññatām
0017106	indriya-artha-pratyāyanāya, tathā sadana-	<b>artho</b> 'pi. tathā hi indriya-antara-arthā api
0017201	— asty artha iva sac-chabdaḥ sadana-ādy-	<b>artho</b> 'pi na alaṃ viśeṣa-pratipādanāya iti. yadi
0009611	indriyeṇa, indriyam arthena. dravyam atra	<b>artho</b> 'bhipretaḥ. dravya-samaveteṣu tu rūpa-ādiṣu
0008712	eva, na tu na bhavati ity ayam apy atra	<b>artho</b> 'bhimataḥ. tad evaṃ vyavasthita idaṃ
0005003	eṣāṃ pṛthag-lakṣaṇaṃ praṇitam. tatra kim-	<b>artho</b> 'yam iha pṛthag-lakṣaṇa-bheda ucyata iti.
0005108	mānasaṃ ca ity-ādi. ca-śabdaḥ samuccaya-	<b>arthah.</b> artha-śabdo 'yam jñeya-paryāyaḥ. rāga-
0001408	iti tāraṇaḥ sva-dṛṣṭa-mārga-upadeśaḥ. sa eva	<b>artho</b> 'rthyate mokṣa-upāya-kāmair iti kṛtvā so
0007017	bāhya-pakṣe 'pi yathā-saṃvedanam eva	<b>artho</b> 'vasīyate. na hi yathā-artham anubhava iti
0009115	-ālambanatvād iti. samūha-ābhāsāt vād ity	<b>arthah.</b> ālambyate 'nena iti karaṇaṃ kārakaṃ kṛtvā
0013809	phale kartavye grahaṇa-nimittam pravṛttā ity	<b>arthah.</b> indriya-an-avasthā iti. ānanyam
0012600	an-eka-indriya-kalpanāyā nir-nimittatvād ity	<b>arthah.</b> ekam indriyam an-ekam arthaṃ sakalaṃ na
0006508	iti saha vyāpāreṇa pratītyatvād ity	<b>arthah.</b> etat pramāṇatva-upacāra-nibandhanam.
0011914	hi iti. mātra-śabdo 'dhika-vyavaccheda-	<b>arthah.</b> etad uktaṃ bhavati — na viśeṣaṇa-
0005614	uktaḥ. tena a-vyavakīrṇaṃ rahitam ity	<b>arthah.</b> etena spaṣṭa-avabhāsitvam api tasya
0018113	iti. a-pramātr-avasthā-upamardena ity	<b>arthah.</b> evaṃ saty a-nitya iti. yad vikāri, tad a-
0010210	-ādinā. kvacid ca-śabdo na paṭhyate. tatra	<b>arthah.</b> — kathaṃ tathā apy a-yuktaṃ viśeṣaṇam
0004315	dharma-sañjñī ity na arthe nāma-sañjñī ity	<b>arthah.</b> kathaṃ tarhi ity-ādi. sañcita-ālambanāḥ
0010211	-buddher yathā-arthatvasya a-vyabhicārād ity	<b>arthah.</b> katham a-vyabhicāra ity āha — sarvā hi
0013810	iti. ānanyam indriyāṇāṃ prasajyata ity	<b>arthah.</b> katham ity āha — tair hi ity-ādi. yathā
0009402	-ālambaṃ hi pañcakam iti. samūha-ābhāsaṃ ity	<b>arthah.</b> karaṇaṃ kārakaṃ kṛtvā ābhāsa ālamba-
0010116	iti bhūta-artha-grahaṇa-sva-bhāvam ity	<b>arthah.</b> kasmād a-yuktaṃ viśeṣaṇam ity āha — a-
0002317	-vacanaś ca-śabdaḥ. kaḥ punar asya vākyasya	<b>arthah.</b> kiṃ pratyakṣam anumānaṃ ca pramāṇe ity
0009107	karoti. ālabhana-artha ity ālabhana-śabdasya	<b>arthah.</b> kiṃ yad-ābhāsaṃ ity anena pratyekaṃ rūpa-
0009216	jñānam, tasya pratyakṣatāyā a-prasaṅga ity	<b>arthah.</b> kuta ity āha — tathā teṣāṃ ity-ādi.
0017801	na pratyakṣa-śabda-vācyā syād ity	<b>arthah.</b> kuta etad ity āha — pratyakṣa-śabdo hi
0008011	na eva bhavanti, na eva prāpnuvanti ity	<b>arthah.</b> kutaḥ. tasya a-viṣayatvāt. tasya yathā-
0016307	-arthe sāksāt pravartate, tena eva puṃso	<b>'rthah</b> kṛta iti śrotra-ādināṃ vaiyarthyam syāt.
0000611	stuti-padena guṇavattayā prakāśanam ity	<b>arthah.</b> kena guṇena tathā-prakāśanam ity āha —
0015603	tasya indriya-vyavasāyasya bhavati ity	<b>arthah.</b> kevalasya tu pratyakṣa-vyavasāyāt paścāt
0010315	eṣa doṣaḥ. an-ekadhā hi vyabhicāra-śabdasya	<b>arthah.</b> kvacid anyathā-bhāvo vyabhicāri viṣaya iti,
0000201	ity atra iva-śabda-prayogam antareṇa api tad-	<b>artho</b> gamyate, tathā iha api iti bhagavān
0003805	na śabda-dharmaḥ. tato nāmnā viśiṣṭo	<b>'rtho</b> grhyata ity vaktavya abhilāpena kalpanāyās
0017603	hetau. yasmād gotva-ādi-viśeṣaṇa-sambandhād	<b>artho</b> gotva-āditvena niścīyate, na ca indriya-
0005109	rāga-ādi-svam. sva-śabdo 'yam ātma-vacanaḥ.	<b>arthas</b> ca rāga-ādi-svam ca, tasya saṃvittir artha-
0004310	ity-ādi. samaṅganaṃ samaṅgaḥ saṅgatir ity	<b>arthah.</b> cakṣur-vijñānena samaṅgaḥ so 'sya asti
0015204	saṃvedayata ity vedayati ayam lābha-	<b>arthas</b> cur-ādaḥ paṭhyate. yathā ca indriya-
0015004	etena yac chotreṇa na grhyate na sa tasya	<b>arthah.</b> caitanya-vat sāmānya-dharma-jñeyatva-ādi-
0014112	mātra-śabdaḥ sukha-ādi-grahaṇa-vyavaccheda-	<b>arthah.</b> jāti-viśiṣṭa-sukha-ādi-grāhikā vā iti
0014711	samāna-jātyair a-sambaddhā viprakīrṇā ity	<b>arthah.</b> ta evaṃ-vidhāḥ parama-aṇavaḥ pradhānam
0009504	a-parihāra eva ayam. nanu ca ayam ukta eva	<b>arthah.</b> tat kim-arthaṃ punar ucyate. asti
0009314	ekasya eva kāraṇa-bhāvaḥ, na samudāyasya ity	<b>arthah.</b> tataḥ sa eva prasaṅgo yasya tad
0014903	iti kārya-kāraṇa-jāti-bheda-prasaṅgād ity	<b>arthah.</b> tataś ca a-sat-kārya-vādaḥ syād ity
0013115	-viśeṣaṇā viśeṣye buddhiḥ pravartata ity	<b>arthah.</b> tataś ca rūpa-ādināṃ viśeṣyāṇāṃ
0015905	arthe mano 'nuvyavasāyaṃ kuruta iti śāstra-	<b>arthah.</b> tato 'n-anubhūtatvam a-siddham ity āha
0011509	bhāva ity. na eṣa doṣaḥ. ca-śabdo 'vadhāraṇa-	<b>arthah.</b> tatra eva viśeṣaṇa eva adhigantavya ity
0017714	sarvathā iti jñeyatva-ādy-ākāreṇa api ity	<b>arthah.</b> tatra ko doṣa ity āha — sarvathā ity-
0006813	-saṃvittir eva phalam. ,bhavatu nāma bāhya-	<b>arthah.</b> tathā api yathā-saṃvedanam eva viṣayo
0008411	-jñāna-ālambanāny an-antāni prasajyanta ity	<b>arthah.</b> tathā sati ko doṣa ity āha — viṣaya-
0006601	iti pramāṇatvam upacaryate, vyavahriyata ity	<b>arthah.</b> tathā hi taj jñānaṃ viṣaya-ākāratām
0002203	a-pramāṇaṃ pramāṇatvena adhyavasitā ity	<b>arthah.</b> tathā hi pramāṇa-ābhāsena pravṛttāḥ kecid
0003809	iti. dīttā-śabda-sva-rūpa-ātmanā kila so	<b>'rthas</b> tad-a-bhinna-rūpatayā pratīyate. evaṃ jāty
0013606	ity arthaḥ. saha-artho 'tra adhiṣṭhāna-	<b>arthah.</b> tad yathā rāja-puruṣeṇa adhiṣṭhitah

0007102	kiṃ na uktam. kiṃ yadā hi sa- <i>viṣayaṃ</i> jñānam	<b>arthah</b> , tadā ity anena. asti prayojanam, yasmāt
0007004	yasmād- <i>arthe</i> . yasmād yadā sa- <i>viṣayaṃ</i> jñānam	<b>arthah</b> , tadā sva- <i>saṃvedana-anurūpam</i> arthaṃ
0016005	indriyāṇāṃ na syāt, arthavattā na syād ity	<b>arthah</b> . taylor api <i>bāhya-artha-grahaṇam</i> atra eka-
0011405	<i>viśeṣaṇa-jñāna-vat</i> karaṇam prasajyata ity	<b>arthah</b> . tasmād ity- <i>ādi</i> . iha dvau tac- <i>chabdau</i> .
0004801	na ca yaḥ śābde na pratibhāsate sa śabda-	<b>arthah</b> . tasmād <i>bhinna-rūpa-jñāna-grāhyatvān</i> na
0011506	- <i>lakṣaṇā</i> yathā <i>palāśānām śātana</i> iti. ayam	<b>arthah</b> — tasya eva <i>viśeṣaṇasya</i> tat <i>pramāṇam</i> .
0004705	<i>sāmānya-lakṣaṇābhyaṃ</i> grahaṇam na bhavati ity	<b>arthah</b> . tasya tarhi <i>kīḍṣam ālambanam</i> ity āha
0012401	- <i>dravya-rūpeṇa āsraya-pratītir</i> asti. matub-	<b>arthas</b> tu yatra <i>gamyate</i> , sa eva <i>matub-lopena</i>
0007304	- <i>vaśād</i> iti vaktavye <i>kim-artham</i> — yasmāt so	<b>rthas</b> tena <i>mīyata</i> ity uktam. asti prayojanam. sā
0007213	<i>dhūma-jñānena</i> , tathā yady api — so	<b>rthas</b> tena <i>mīyata</i> ity ucyate, tathā api tat-
0005701	<i>mātra-śabdo</i> 'dhyāropita- <i>artha-vyavaccheda-</i>	<b>arthah</b> . tena yad <i>bhūta-artha-<i>viṣayaṃ</i> ārya-satya-</i>
0016806	- <i>nimittam</i> bhavati. tasmāc <i>codanā-lakṣaṇa</i> eva	<b>artha</b> <i>dharma</i> ity etad atra <i>pradhānam</i> vidheyam. na
0016802	<i>pratiśedha-artham</i> idam uktam. <i>codanā-lakṣaṇo</i>	<b>rtho</b> <i>dharmah</i> , na <i>pratyakṣa-lakṣaṇah</i> . kutaḥ.
0015206	<i>vyavasāyam</i> <i>indriya-vṛttiḥ</i> <i>prāpnoti</i> ity	<b>arthah</b> . na etad asti. ca- <i>śabdas</i> <i>tāvad</i> iha <i>pramāṇa</i>
0007315	<i>āha</i> — evam ity- <i>ādi</i> . <i>asya</i> <i>ayam</i> <i>samudāya-</i>	<b>arthah</b> . na eva <i>tattvatas</i> tasya <i>vibhāgo</i> 'sti,
0012600	- <i>antara-artha</i> ity etena yaś <i>caḥsur-indriya-</i>	<b>arthah</b> , na tatra <i>tvag-indriyasya</i> <i>sāmarthyam</i> , <i>rūpa</i>
0004601	<i>āyatana-sva-lakṣaṇa-<i>viṣayaṃ</i></i> ca uktam ity	<b>arthah</b> . na <i>dravya-sva-lakṣaṇam</i> ity anena <i>apy</i> eka-
0013407	- <i>eka-anta</i> iti na <i>ayam</i> <i>niyamo</i> <i>vyabhicārī</i> ity	<b>arthah</b> . na <i>sarvaṃ</i> <i>sādhyam</i> ity- <i>ādinā</i> <i>dvitīyām</i>
0014207	<i>tad-<i>viśeṣasya</i> kauśika-āder</i> <i>grahaṇād</i> ity	<b>arthah</b> . <i>niyogataś</i> ca <i>viśeṣah</i> <i>śabda-jāti-<i>viśiṣṭo</i></i>
0007211	ity- <i>ādi</i> . <i>jñānasya</i> <i>jñeya-ākāra-<i>vaśena</i></i> <i>bāhyo</i>	<b>rtho</b> <i>niścīyata</i> ity <i>arthah</i> . atra ca <i>yathā</i> <i>dhūmena</i>
0007216	<i>yathā</i> <i>yathā</i> ca sā <i>khyāti</i> , tathā tathā	<b>artha</b> <i>niścīyate</i> <i>śubha-a-<i>śubha-ādi-rūpa-ādiḥ</i></i> . yadi
0005704	- <i>jñāpana-artham</i> <i>asya</i> <i>lakṣaṇa-<i>vākya</i></i> eva <i>ayam</i>	<b>arthah</b> <i>paridīpitaḥ</i> . <i>prādhānyam</i> <i>punar</i> <i>mokṣa-</i>
0000203	ca, tathā <i>bhagavān</i> api <i>yatra</i> <i>paraḥ</i> <i>puruṣa-</i>	<b>arthah</b> <i>pratibaddhaś</i> <i>catur-ārya-satya-lakṣaṇe</i>
0007203	- <i>vad</i> <i>grāhaka-ākārah</i> . <i>nanu</i> <i>yadā</i> api <i>bāhyo</i>	<b>rthah</b> <i>prameya</i> iti <i>pakṣah</i> , tadā api <i>grāhaka-ākāro</i>
0010216	<i>indriya-buddhy-an-antaram</i> hi <i>sāmānya-ākāreṇa</i>	<b>artha</b> <i>buddhau</i> <i>sanniviśate</i> . tathā tatra a-
0000913	<i>yathā</i> <i>mātuḥ</i> <i>putre</i> <i>dayā</i> , sā ca <i>yathā</i> tasya	<b>artha</b> <i>bhavati</i> tathā <i>prayujyate</i> . <i>āsīc</i> ca <i>bhagavato</i>
0000912	- <i>ādi</i> . <i>yasya</i> <i>yatra</i> <i>dayā</i> , sa <i>tayā</i> <i>yathā</i> tasya	<b>artha</b> <i>bhavati</i> tathā <i>prayujyate</i> , <i>yathā</i> <i>mātuḥ</i> <i>putre</i>
0008808	- <i>śabdena</i> ukta iti <i>veditavyam</i> . <i>tataś</i> ca <i>ayam</i>	<b>artha</b> <i>bhavati</i> — yadi <i>sarva-dharma-sva-<i>bhāvaḥ</i></i>
0011409	<i>anena</i> <i>sāmānādhikaraṇye</i> <i>vyākhyeyaḥ</i> . tena <i>ayam</i>	<b>artha</b> <i>bhavati</i> — <i>yasya</i> eva <i>jñānasya</i> <i>yatra</i>
0006501	- <i>taimiraṃ</i> ca ity <i>evam</i> <i>draṣṭavyaḥ</i> . tena <i>ayam</i>	<b>artha</b> <i>bhavati</i> — <i>viśaṃvādi</i> ca <i>jñānam</i> <i>pratyakṣa-</i>
0006415	ca ity ca <i>ayam</i> ca- <i>śabdaḥ</i> <i>samuccaya-</i>	<b>artha</b> <i>bhinna-kramaś</i> ca sa- <i>taimiraṃ</i> ca ity <i>evam</i>
0000206	<i>pramāṇam</i> . <i>bhūto</i> <i>jātaḥ</i> , <i>utpanna</i> ity	<b>arthah</b> . <i>bhūta-vacanam</i> a- <i>bhūtasya</i> <i>nityasya</i> <i>īśvara-</i>
0001812	- <i>ukta-śeṣa-sambhavāt</i> . <i>evam-vidha-jñānāt</i> <i>para-</i>	<b>artha</b> <i>mārga-abhyāso</i> 'vasīyate, <i>yatas</i> <i>tad</i>
0005709	<i>kalpanā-jñānam</i> api <i>nāma</i> iti. <i>asya</i> <i>ayam</i>	<b>arthah</b> — yat <i>sva-<i>saṃvedyam</i></i> , tat <i>sva-<i>adhighamaṃ</i></i>
0012708	na <i>an-eka-indriya-kalpanāyām</i> <i>hetur</i> ity	<b>arthah</b> , yato <i>bhinno</i> 'pi <i>sva-artha</i> <i>ekena</i> eva
0008403	<i>āha</i> — na <i>hy</i> <i>asāv</i> ity- <i>ādi</i> . <i>asya</i> <i>ayam</i>	<b>arthah</b> — <i>yatra</i> <i>smṛtiḥ</i> , tatra <i>anubhavaḥ</i> , <i>rūpa-</i>
0003902	<i>arthena</i> <i>jāty-ādinā</i> <i>viśeṣaṇena</i> <i>rahitair</i> ity	<b>arthah</b> . <i>yathā</i> <i>yadṛcchā-śabdā</i> <i>jāty-ādi-<i>viśeṣaṇa-</i></i>
0011701	na <i>pramāṇa-phalaṃ</i> <i>bhavitum</i> <i>arhati</i> ity	<b>arthah</b> . yad a- <i>sat</i> , na tat <i>pramāṇa-phalam</i> , <i>atyanta</i>
0001410	<i>tāyitvam</i> . <i>ayam</i> eva hi <i>tāyateḥ</i> <i>paraḥ</i> <i>pālana-</i>	<b>artha</b> yad <i>uta</i> <i>saṃsāra-sāgara-tāraṇam</i> . na ca tasya
0008614	<i>prokter</i> iti. <i>nir-<i>doṣa-<i>avayava-<i>abhidhānād</i></i></i> ity</i>	<b>arthah</b> . yad- <i>doṣa-darśanāc</i> ca <i>ācāryeṇa</i> <i>vāda-<i>vidhāv</i></i>
0011308	<i>bhinnatvān</i> na <i>viśeṣaṇa</i> ity- <i>āder</i> <i>ayam</i>	<b>arthah</b> — yad <i>yato</i> 'nya- <i>viṣayaṃ</i> <i>karaṇam</i> , na
0011510	tatra eva <i>viśeṣaṇa</i> eva <i>adhigantavya</i> ity	<b>arthah</b> . yadā <i>manda-āloke</i> <i>deśe</i> <i>viśeṣaṇam</i> eva
0003410	<i>jñānam</i> <i>viśeṣa-<i>drṣṭam</i></i> , <i>tan</i> na <i>pramāṇam</i> ity	<b>arthah</b> . yady api <i>jñāna-<i>abhijñānāyora</i></i> <i>vastuto</i> na
0007906	<i>viśeṣeṇa</i> <i>viśiṣṭam</i> na <i>utpāditam</i> <i>syād</i> ity	<b>arthah</b> . yadi <i>hy</i> <i>ālambanena</i> <i>ātmīya-ākāra-<i>anugataṃ</i></i>
0008803	- <i>vidho</i> 'pi <i>pratyaya</i> <i>ucyata</i> iti na <i>ayam</i> atra	<b>arthah</b> , <i>yas</i> <i>tvayā</i> <i>parikalpitaḥ</i> , <i>yasmād</i> <i>iha</i> <i>sarva-</i>
0014810	iti <i>sukha-ādy-ākāram</i> <i>antareṇa</i> ity	<b>arthah</b> . yā a- <i>bhinnā</i> ity <i>eka-rūpā</i> . kuto na <i>yujyata</i>
0017211	<i>sīdati</i> tasya <i>vā</i> <i>praśastaḥ</i> , sa <i>indriya-</i>	<b>arthah</b> , <i>rajaḥ-prabhṛtayo</i> 'py <i>evam-<i>vidhāḥ</i></i> . tat <i>tat-</i>
0007812	- <i>jñānam</i> <i>sva-jñānena</i> <i>ālambiyata</i> ity <i>eṣa</i> <i>hetv-</i>	<b>artha</b> <i>labhyate</i> . <i>sva-ābhāsam</i> ca ity. <i>viśaya-ākāra-</i>
0009011	<i>ārabdhum</i> <i>āha</i> — <i>rūpa-ādiṣu</i> <i>tv</i> <i>ālambana-</i>	<b>artha</b> <i>vaktavya</i> iti. <i>avaśyam</i> ca <i>etad</i> <i>vijñeyam</i> . ye
0009101	<i>rūpam</i> <i>indriya-gocara</i> ity atra <i>gocara-</i>	<b>artha</b> <i>vaktavyaḥ</i> . <i>kiṃ</i> <i>yad-ābhāsam</i> tatra <i>jñānam</i>
0005702	<i>viplutaṃ</i> <i>prthivī-kṛtsna-ādi</i> . <i>nanu</i> ca <i>ayam</i>	<b>artha</b> <i>vakṣyamāṇād</i> eva <i>apavādāl</i> <i>labhyate</i> , tat <i>kiṃ</i>
0014408	<i>tataś</i> ca <i>abhyupetaṃ</i> <i>hīyate</i> . <i>vikalpa-</i>	<b>artha</b> <i>vā-śabda</i> iti <i>kārya-krn</i> na <i>vā</i> ity atra <i>yo</i> <i>vā</i>
0006906	<i>viśaya-<i>saṃvittih</i></i> <i>phalam</i> <i>uktā</i> . ato <i>vikalpa-</i>	<b>artha</b> <i>vā-śabdaḥ</i> . atra ity <i>pūrva-<i>ukte</i></i> <i>pratyakṣe</i> .
0015002	<i>prcchati</i> — <i>kiṃ</i> <i>kāraṇam</i> iti. <i>indriya-</i>	<b>artha</b> <i>viśiṣṭo</i> hi ity <i>kāraṇam</i> <i>āha</i> . <i>an-eka-rūpe</i> hi
0017613	<i>nanu</i> ca <i>kaṇabhuk-<i>parīkṣāyām</i></i> ukta eva <i>ayam</i>	<b>arthah</b> — <i>viśaya-ālocana-<i>arthatvān</i></i> na <i>sandhānam</i>
0011913	iti <i>viśaya-<i>anubhava-<i>prayojanatvād</i></i></i> ity	<b>arthah</b> . <i>viśaya-ālocana-<i>mātra-<i>artham</i></i></i> hi ity. <i>mātra-</i>
0002813	<i>anumānam</i> eva, na <i>pramāṇa-<i>antaram</i></i> . <i>ayam</i> ca	<b>artha</b> <i>vistareṇa</i> <i>sva-lakṣaṇam</i> a- <i>nirdeśyam</i> <i>grāhya-</i>
0015403	<i>tasmāt</i> <i>paraspara-<i>saṃvedanam</i></i> eva atra	<b>arthah</b> . sa eva ca <i>upakārah</i> . na ca <i>anu-<i>śabdasya</i></i>
0013010	<i>samudāyo</i> hi <i>kalpitaḥ</i> . <i>yaś</i> ca <i>kalpitaḥ</i> pada-	<b>arthah</b> , sa <i>vijñānasya</i> <i>grāhya-<i>aṃśatayā</i></i> <i>ātma-<i>bhūta</i></i>

0017105	tat sīdaty anyad apy atra iti. yathā hy asty-	<b>arthah</b> sac-chabda indriya-artha-vyabhicārān na
0009112	na janayanti, tathā api ity api-śabdasya	<b>arthah</b> . sañcita-ālambanatvād iti samūha-
0017203	-ādy abhipretam, tataḥ samprayoga-śabdena na	<b>arthah</b> , sati yad buddhi-janma tat pratyakṣam ity
0013911	tatra yady ekena eva indriyeṇa puruṣa-	<b>arthah</b> sampadyeta, eka-indriya-ātmanā eva
0000406	āvṛtter an-eka-śakter vā asya eva ayam aparo	<b>rthah</b> . sarve gaty-arthā jñāna-arthā iti sṛtam
0013606	iti tena saha ekatra viṣaye pravṛttā ity	<b>arthah</b> . saha-artho 'tra adhiṣṭhāna-arthaḥ. tad
0006512	eva doṣaḥ. tasya eva tv ity-ādinā ayam	<b>arthah</b> su-ucitaḥ — na eva vyavasthita-sva-
0012702	-indriyasya sāmartyam, na sa cakṣur-indriya-	<b>arthah</b> , sparśa-vat. sparśana-indriyasya sāmartyam
0002007	-śabdena eva ca pūrva-uktaḥ praśṛta-śabdasya	<b>arthah</b> sphuṭam eva gamyata iti na vibhaktaḥ.
0008005	tasyām satyām anubhava-jñāna-hetur apy	<b>arthah</b> smaryate. tataḥ paścād bhrāntiyā anubhava-
0008014	eṣā smṛtiḥ syāt. tatas teṣam api hetuḥ so	<b>rthah</b> smaryeta. tataś ca tena arthena sañkalayya
0006809	-niṣpattiḥ kāraṇa-antaram sūcayati. sa bāhyo	<b>rthah</b> syāt. tasmād vyatirekato bāhya-artha-
0012600	'pi pravarteta, tataḥ sarva eva sa tasya sva-	<b>arthah</b> syāt. sva-arthe ca bhinne 'pi nīla-ādi-vat
0015213	yaugapadyam iṣyate, tasya viṣayo bāhya-	<b>arthah</b> syād indriya-vyavasāyo vā. yadi pūrvaḥ,
0015903	punar vṛttiṣv an-anubhūtvā ity api-śabdasya	<b>arthah</b> . syād etat — tasmimś tv indriya-
0010202	mātra-śabdo 'yathā-artha-grahaṇa-nirāsa-	<b>arthah</b> . sva-artha-grahaṇa-mātreṇa a-sambhavam
0006909	-ābhāsam sva-rūpa-ābhāsam grāhaka-ākāram ity	<b>arthah</b> . sva-rūpam eva asya jñānasya ābhāsaḥ, yad
0002812	-viṣayam ca ity-ādi. ca-śabdo 'vadhāraṇa-	<b>arthah</b> , sva-lakṣaṇa-viṣayam pratyakṣam eva,
0012804	na niyamena eka-indriya-grāhyāḥ syur ity	<b>arthah</b> . sva-viśeṣa-niyāmakā iti sva-viśeṣe
0014205	iti darśayann āha — arthe vā ity-ādi.	<b>arthah</b> sva-viṣayaḥ, tatra vikalpikā syāt. kuta
0004412	ity an-eka-parama-aṇu-janyatvād ity	<b>arthah</b> . sva-hetu-pratyayebhyo ye parama-aṇavo
0017408	an-arthakam, na tat kartavyam, tad-anya-an-	<b>arthaka</b> -vat. tathā ca buddhi-janma-grahaṇam iti
0015314	mānaso vyavasāyaḥ syāt, anu-śabda-prayogo 'n-	<b>arthakah</b> syāt, indriya-vṛtteḥ kenacit prāg an-
0012002	iti. tad a-yuktam, viśeṣa-atideśa-an-	<b>arthakatva</b> -prasaṅgāt. saṁśaya-anumāna-ādibhir apy
0017407	-janma iti kiṃ punar ity anena api yad an-	<b>arthakam</b> , na tat kartavyam, tad-anya-an-arthaka-
0007708	viṣaya-jñānam sambadhyeta, tasya upādānam an-	<b>arthakam</b> syāt, vinā api tena viṣaya-jñāna-
0009009	pratipāditam. bāhya-artha-vādinā tu parama-	<b>arthata</b> eva bāhyam prameyam tad-viṣayam ca
0016706	bhavatu nāma tan nir-viṣayam eva, parama-	<b>arthato</b> 'tīta-an-āgatayor a-sattvāt, tathā api
0006205	eva. uktaṃ ca ācāryeṇa te 'pi hi parama-	<b>arthato</b> 'nyathā vidyamānā dvi-candra-ādy-
0007012	iti cet, evam etat. na eva tasya parama-	<b>arthataḥ</b> karma-ādi-bhāvaḥ. tathā api tādātmyāt
0012012	-vādināś ca imaṃ doṣam udbhāvayatā ayam	<b>arthato</b> jñāna-vādino 'py udbhāvita eva bhavati.
0003311	iti samvṛtyā a-nityaḥ syāt, na parama-	<b>arthataḥ</b> . tasmād bhāva eva a-nityatā. tataś ca
0007309	tarhi sva-saṃvittiḥ phalam uktaṃ. parama-	<b>arthatas</b> tādātmyāt sva-saṃvittiḥ phalam uktaṃ.
0016605	-an-āgata-viṣayatvam abhyupeyate. parama-	<b>arthatas</b> tu tad api vartamāna-viṣayam eva. katham
0010815	— pradeśavattvam ākāśasya bhāktam. parama-	<b>arthatas</b> tu tan nir-avayavam eva. yathā-uktayā
0003204	-ādi-siddhyā mukha-lakṣmy-ādi-siddhi-vad	<b>arthataḥ</b> . sa tv ayam anumāna-vikalpo yady api
0014908	tv ity-ādi. pānaka-ādayo 'pi na eva parama-	<b>arthataḥ</b> santi, kevalam vyavahāra-lāghava-arthaṃ
0010202	-mātreṇa a-sambhavam darśayati. a-yathā-	<b>arthatvam</b> hi yan nivartayitum iṣyate, tad indriya
0010211	a-vyabhicārād iti. indriya-buddher yathā-	<b>arthatvasya</b> a-vyabhicārād ity arthaḥ. katham a-
0010201	a-sambhavāc ca indriya-buddhāv a-yathā-	<b>arthatvasya</b> . kutaḥ punar a-sambhava ity āha —
0007208	tasyāḥ sādhanatva-a-yogāt. a-yogas tv a-para-	<b>arthatvāt</b> . grāhaka-ākāro hy ātma-viṣayaḥ katham
0012706	abhyanu-jñātam syāt, dravya-vat. tataś ca sva-	<b>arthatvāt</b> tasya sparśa-rasa-ādi-bhedena bhinnasya
0015404	na ca anu-śabdasya ānarthakyam, ānantarya-	<b>arthatvāt</b> . na eṣa doṣa iti. na eva idaṃ vṛtti-
0016507	ity evaṃ vā. pratiyogy atha ity-ādi. anya-	<b>arthatvāt</b> sac-chabdasya siddha-sādhanam āha. kim-
0003416	— a-sakṛd iti. para-mata-upapradarśana-	<b>arthatvād</b> a-doṣaḥ. sānkhyena hi viśeṣa-dṛṣṭa-
0012313	-mātra-grāhikatvād ity etad viṣaya-ālocana-	<b>arthatvād</b> ity asya vivaraṇam. sandhānam yojanam.
0011913	gavaya iti nirṇaya utpadyate. viṣaya-ālocana-	<b>arthatvād</b> iti viṣaya-anubhava-prayojanatvād ity
0015410	saṃvedayate smārayati ity arthaḥ, an-eka-	<b>arthatvād</b> dhātūnām. dvitīyaś ca hetumaṇ-ṇij iha
0017613	ukta eva ayam arthaḥ — viṣaya-ālocana-	<b>arthatvān</b> na sandhānam viśeṣaṇair iti. tat kiṃ
0012600	viruddham prasaṅgam sūcayati. indriya-antara-	<b>arthatvena</b> eva ity-ādi. rūpa-sparśayor hi sann
0009914	śābdam bhavati. tato vyavaccheda-	<b>artham</b> a-vyapadeśyam ity āha. artha-grahaṇa-kāle
0010011	na indriya-jñānasya. tato na tad-vyavaccheda-	<b>artham</b> a-vyabhicāri-grahaṇam kartavyam. nanv a-
0005911	sañketa-samāśrayāt pūrva-dṛṣṭam anyad eva	<b>artham</b> adhyāropayanty utpadyate. ata eva āha —
0012715	āha — yadi ca ity-ādi. yady a-bhinna-	<b>artham</b> an-ekam indriyam gṛhṇīyāt, tataḥ sva-
0012600	samartham, na punar ekam an-ekam	<b>artham</b> . an-eke ca rūpa-ādayaḥ. tato na asti
0007017	-saṃvedanam eva artho 'vasīyate. na hi yathā-	<b>artham</b> anubhava iti prāg eva uktaṃ. atha sva-
0008610	prasiddhi-mātreṇa artha-niścayo bhavati,	<b>artham</b> antareṇa api tasya sambhavāt. yady api ca
0003903	-vṛtti-nir-apekṣā eva sañketa-vaśāt sva-	<b>artham</b> abhidadhāti, tathā gava-ādi-śabdā api.
0006306	-ādi-vastu-mātra-āyāta-artha-kriyā-samartham	<b>artham</b> abhisamīhitam āśādayati. atha saṃvādinām

0005703	satyam etat, tathā api prādhānya-jñāpana-	<b>artham</b> asya lakṣaṇa-vākya eva ayam arthaḥ
0001407	tāraṇa-arthena ity anena tāya-śabdasya	<b>artham</b> ācaṣṭe. tāryante saṃsāra-sāgaram anena
0003414	punaḥ punar ity anena a-sakṛd ity asya	<b>artham</b> ācaṣṭe. nanu ca pūrva-grhītasya arthasya
0002014	ity-ādinā pramāṇa-siddhi-śabdasya	<b>artham</b> ācaṣṭe. sva-pramāṇam ca atra mukhyam. para
0009109	ca teṣu vijñānasya pratibhāsanād ābhāsa-	<b>artham</b> ālambana-arthaṃ darśayati. atha yathā ity-
0006310	puruṣo 'sati pratibandhe niyamena abhīṣtam	<b>artham</b> āsādayati, tat tatra tasya pramāṇam. tad
0017305	hi ity-ādinā sarva-artha-samprayoga-śruter	<b>artham</b> āha. nanu ca samprayoga-śrutyā vyāpāra-
0000701	pratipādanam iti yāvat. tat punaḥ kim-	<b>artham</b> ity āha — prakaraṇa-ādau gaurava-
0000701	ity āha — prakaraṇa-ādau gaurava-utpādana-	<b>artham</b> iti. kathaṃ punar bhagavataḥ stotra-
0018104	-avasthāyā eva buddheḥ prāmānya-jñāpana-	<b>artham</b> iti. tad a-yuktam uktam. tathā hi
0005101	-sa-vikalpa-indriya-jñāna-vyavaccheda-	<b>artham</b> iti vyācakṣate. teṣāṃ yadi para-mata-
0000401	ca idam. sva-bhāvaḥ. yadi tarhy etad-	<b>artham</b> idam ārabhyate, na ārabdhavyam, pramāṇa-
0016802	-pratyakṣa-ādi-lakṣaṇa uktaḥ. tat-pratiṣedha-	<b>artham</b> idam uktam. codanā-lakṣaṇo 'rtho dharmāḥ,
0007817	viśaya-eka-rūpaṃ jñānam icchati, tat kim-	<b>artham</b> idam uktam. viśaya-ākāre jñāne sādhyamāne
0000314	iti. pramāṇa-siddhiḥ pramāṇa-vyutpattiḥ. tad-	<b>artham</b> idam. tasmād ārabdhavyam. yat sa-
0015212	bhinna-kālayoḥ. tatra yadi prāpti-prasiddhy-	<b>artham</b> indriya-vyavasāyena mano-vyavasāyasya
0006008	kalpanā-jñāne na pratyakṣe iti khyāpana-	<b>artham</b> ukte. kutaḥ punas tayoḥ pratyakṣa-āśānkā,
0001217	dyotako veditavyaḥ, yad āha — tri-vidham	<b>artham</b> upādāya ity-ādi. praśastam gataḥ prāptaḥ
0007902	eva tad viśaya-ākāram anukaroti iti darśana-	<b>artham</b> etad uktam. sva-rūpaṃ vā iti. anubhava-
0013801	āhuḥ — vṛttinām nir-vikalpatva-upadarśana-	<b>artham</b> etad bhedenā uktaṃ śabda-ādinām grahaṇe
0001904	-sampadā bhagavān pramāṇam. tathā hi kṛpayā	<b>artham</b> eva upadeṣṭum icchati. niṣ-karuṇas tu
0001413	tac ca na asti. sātmi-bhūta-kṛpaś ca para-	<b>artham</b> eva duḥkha-kṣaya-upāyaṃ sādhyaitvā katham
0016402	sampraty utkarṣeṇa ca yo yogaḥ tasya jñāpana-	<b>artham</b> . evam ca ātma-ādibhir api yo yogaḥ sa-
0011304	kalpanā apy eṣā na sambhavati iti darśana-	<b>artham</b> evam uktam. tad evam artha-antara-phala-
0000716	abhidhānam stutye bhagavati gaurava-utpādana-	<b>artham</b> . katham anena tatra gauravaṃ jāyate.
0016911	iti. indriyāṇām iti tu vacanam upalakṣaṇa-	<b>artham</b> , kākebhyo dadhi rakṣyatām iti yathā iti
0010505	vaktavyam pratyakṣa-vyapadeśa-prasiddhy-	<b>artham</b> . kim ca a-vyapadeśyam a-vyabhicāri
0002003	-viśeṣaḥ, yasmin sati bhagavān an-adhigatam	<b>artham</b> gamayati tatra ca a-viśamvādako bhavati.
0001712	bodha-arthasya iha āśrayaṇāt. pūrvaṃ prāpty-	<b>artham</b> gamim āśritya prahāṇa-sampat phalam uktam.
0005008	pratyakṣa indriya-jñāna-anubhūtam eva tad	<b>artham</b> grhṇāti iti keṣāñcid vipratipattiḥ. rāga-
0005113	tatra mano-vijñānam indriya-grhītam eva	<b>artham</b> grhṇāti tato vā anyam iti dvayī kalpanā.
0016306	ādinā atra eva hetum. tri-kāla-viśayaṃ sarva-	<b>artham</b> ca mana ity uktam. tac ced bāhya-arthe
0000917	tad-anya-upāya-abhyāsād viśiṣṭatva-jñāpana-	<b>artham</b> . jagac-chāsanād iti lakṣaṇa-hetur ayam.
0016410	tasyaḥ samasti, kṣaṇikatvād iti jñāpana-	<b>artham</b> janma-grahaṇam. yadā tu ṣaṣṭhī-samāsaḥ,
0010113	vā iti kuto 'siddhiḥ. atha ity-ādi. a-yathā-	<b>artham</b> jñānam mithyā-jñānam. ādi-śabdena saṃśaya-
0003808	na tat pratyakṣatvena abhimatam iti jñāpana-	<b>artham</b> . dīṭha iti. dīṭha-śabda-sva-rūpa-ātmanā
0014908	-arthataḥ santi, kevalam vyavahāra-lāghava-	<b>artham</b> ta eva guḍa-ādāya ekena śabdena
0008002	anubhava-rūpatām vā pratyeti, api tv īdṛg-	<b>artham</b> taj jñānam āsīd ity ubhaya-ākāram grhṇāti,
0017410	pratyakṣatā syāt. ataḥ samprayoga-viśeṣaṇa-	<b>artham</b> tat kartavyam iti. a-sad etat. na hi
0005815	sakṛt samuditānām sva-kārye niyojana-	<b>artham</b> tatra lokasya yaḥ śabda-saṅketāḥ, tam
0003904	yatra yatra yathā-bhūte niyuḥyante, tam tam	<b>artham</b> tathā-bhūtam pratyāyantaḥ kena cāryante.
0016509	samāsa-antare 'py eṣa doṣa iti sūcana-	<b>artham</b> . tathā hi śabareṇa sati samprayoge, na a-
0006101	upāttam. akṣa-upaghāta-ja-jñāna-nivṛtity-	<b>artham</b> tad iti cet, na, artha-sannikarṣa-grahaṇād
0005803	tat kim-arthaṃ punas tasya vacanam. yad-	<b>artham</b> , tad uttaratra āviṣ-kariṣyāmaḥ. bhrānti-
0000911	upāya ity sva-duḥkha-uparama-upāya-bhāvanā-	<b>artham</b> tāvat prayujyata iti darśayann āha —
0009109	pratibhāsanād ābhāsa-arthaṃ ālambana-	<b>artham</b> darśayati. atha yathā ity-ādinā kāraṇa-
0000506	ye 'n-uktam api nāma dur-avabodham	<b>artham</b> diṅ-mātra-darśanena svayam utprekṣitum
0005106	-viśeṣa ucyate, vipratipatter a-bhāvād ity	<b>artham</b> dyotayati. viśeṣaṇena pratyakṣam kalpanā-
0009807	-artha-grahaṇam tat-sannikarṣa-upalakṣaṇa-	<b>artham</b> . na asti vyapadeśya-ādi-sambhava iti. ādi-
0016201	manasaḥ smārta-adhika-vyavasāya-pradarśana-	<b>artham</b> . na saha eva, api tu paścād api smārto
0005205	an-ālambyamāna-rūpa-ādi-vyavaccheda-	<b>artham</b> , na hy a-vijñāyamāna-viśayā bhavanti.
0007009	iṣtam svam ākāram anubhavati, tadā iṣtam	<b>artham</b> niścinoti, viparyayād viparītam. kathaṃ
0006210	jñānam pramāṇam abhimatam, na hy ābhyām	<b>artham</b> paricchidya pravartamāno 'rtha-kriyāyām
0012600	iti. evam manyate — an-ekam indriyam ekam	<b>artham</b> paricchettum samartham, na punar ekam an-
0016507	sac-chabdasya siddha-sādhanam āha. kim-	<b>artham</b> punaḥ prak sata eva iti bruvatā ṣaṣṭhī-
0009504	ayam. nanu ca ayam ukta eva arthaḥ. tat kim-	<b>artham</b> punar ucyate. asti prayojanam. pūrvaṃ hi
0005802	eva uktam nāma-jāty-ādi-yojanena tat kim-	<b>artham</b> punas tasya vacanam. yad-arthaṃ, tad
0010812	— cakṣuṣas taijasatvād rāsmayo nirgatya	<b>artham</b> prakāśayanti ity abhyupagamād yuktaṃ bahir
0000909	-guṇaś ca karuṇā. sva-bhāvaḥ. sa tayā para-	<b>artham</b> prati preryamāṇaḥ svayam a-sākṣāt-kṛtya na

0001609	upadeṣṭum utsaheta iti sā api tasya para-	<b>artham</b> prati sahāya-bhūtā veditavyā. tad evaṃ
0007110	apekṣate, tadā sva-saṃvedana-anurūpam	<b>artham</b> pratipadyata iti sva-saṃvittiḥ phalam, api
0007105	tataś ca sva-saṃvedana-anurūpam hy	<b>artham</b> pratipadyata iṣṭam an-iṣṭam vā iti iyaty
0007101	prāg eva uktam. atha sva-saṃvedana-anurūpam	<b>artham</b> pratipadyata iṣṭam an-iṣṭam vā ity etāvad
0007005	jñānam arthaḥ, tadā sva-saṃvedana-anurūpam	<b>artham</b> pratipadyate pratipattā iṣṭam an-iṣṭam vā.
0000207	pramāṇasya para-parikalpitasya pratiṣedha-	<b>artham</b> . pramāṇam ca asau bhūtaś ca iti pramāṇa-
0009109	darśayati. atha yathā ity-ādinā kārāṇa-	<b>artham</b> . yathā vidyamānā iti nīla-ādi-sva-
0017704	-abhidheyayoś ca iti grahaṇam dr̥ṣṭānta-	<b>artham</b> . yad a-bheda-upacāra-jñānam, tan mānasam
0007107	idam phalam iti. ata āśāṅkā-nivāraṇa-	<b>artham</b> — yadā hi sa-viṣayam jñānam artha ity
0007304	yasmāt sā khyāti tad-vaśād iti vaktavye kim-	<b>artham</b> — yasmāt so 'rthas tena miyata ity uktam.
0010603	grahaṇam ca atra cakṣur-viṣaya-upalakṣaṇa-	<b>artham</b> . yo yataḥ sa-antara iti grhyate, na tasya
0005204	nanu ca rūpa-ādayo viṣayā eva, tat kim-	<b>artham</b> viṣaya-grahaṇam. an-ālambyamāna-rūpa-ādi-
0009712	jñāna-grahaṇam sukha-ādi-vyavaccheda-	<b>artham</b> . vyapadiśyate jñāpyate saṃyogya-ādinā
0000503	dyotyate. ye tu udghaṭita-dhī-viṣayam āśāṅsā-	<b>artham</b> vyācakṣate —katham nāma udghaṭita-dhī-
0012600	ity arthaḥ. ekam indriyam an-ekam	<b>artham</b> sakalam na alam avagantum iti indriya-
0016516	api samprayoge bhavati iti, tan-nirākaraṇa-	<b>artham</b> sad-grahaṇam iti. a-yuktam etat, saptamy-
0000411	diṅ-mātra-darśanena apy an-uktam abhyūhitum	<b>artham</b> samartham, tasya eva vyutpattir bhavati,
0000514	iha asminn ekasmin prakaraṇe sukha-avabodha-	<b>artham</b> samuccayaḥ kariṣyate. viprakīrṇo hi
0005314	rāga-ādi-grahaṇam spaṣṭa-saṃvedana-darśana-	<b>artham</b> . sarva-jñānānām ātma-saṃvedanasya
0001501	bhāvaḥ. yo yad-artha-karaṇāya yat-kṛpāyā yam	<b>artham</b> sādhayati, na sa tad-artha-niṣpattāv a-
0008609	ācāryasya tatra iti gamyate. anena etam	<b>artham</b> sūcayati — na tāvat prasiddhi-mātreṇa
0007306	artha-saṃvid eva kāryato draṣṭavyā ity amum	<b>artham</b> sūcayitum evam uktam. evaṃ hi pramāṇa-
0014803	-aṅv-ādikasya samprayogasya vyavaccheda-	<b>artham</b> . sva-jāty-an-atikrameṇa iti śabda-ādi-jāty
0011914	ity arthaḥ. viṣaya-ālocana-mātra-	<b>artham</b> hi iti. mātra-śabdo 'dhika-vyavaccheda-
0012210	katham tad uktam — viṣaya-ālocana-mātra-	<b>artham</b> hi catuṣṭaya-sannikarṣa-jam iti. pramāṇa-
0002504	śāstra-praṇayanam na syāt. para-avabodha-	<b>artham</b> hi śāstram kriyate. sa ca para-avabodho na
0000609	-vacanam. abhidhānam iha vivakṣitasya	<b>arthaya</b> śabdena pratyāyanam abhisamhitam.
0016006	-artha-grahaṇac ca dvābhyām api indriyāṇām	<b>arthavattā</b> na syāt. katham. yadi tāvad viṣaye
0016005	evaṃ sati sāmartyam indriyāṇām na syāt,	<b>arthavattā</b> na syāt ity arthaḥ. tayor api bāhya-
0016105	indriya-vyavasāyānām ca manasy ekī-bhāvād	<b>arthavattvam</b> uktam, na anyathā. tena te yadi mano
0001512	utplutya-ādi-gamana-vad vāk-prāpaṇīyasya	<b>arthasya</b> a-yuktasya api sūcakam kāya-ceṣṭitam
0003205	-vikalpo yady api sambhavina eva ākārān	<b>arthasya</b> adhyavasyati, tathā api sva-lakṣaṇasya
0016804	jñāna-kāle 'sti tato 'nimittam atīndriyasya	<b>arthasya</b> avabodhane, vidyamāna-upalambhanatvāt
0006706	-adhigateḥ, sarva-kāraka-upayoge 'py asya	<b>arthasya</b> iyam adhigatir iti sambandhasya tata eva
0001712	traya-viśiṣṭam jñānam anumīyate, gamer bodha-	<b>arthasya</b> iha āśrayaṇāt. pūrvaṃ prāpty-artham
0008011	tasya a-viṣayatvāt. tasya yathā-uktasya	<b>arthasya</b> uttara-uttara-jñānānām a-viṣayatvāt. yadi
0004810	cakṣur-vijñāna-ādīnām. na hi tāni parasparam	<b>arthasya</b> kañcana-ākāram anukurvanti iti cet, na,
0016004	yadi indriya-manobhyām dvābhyām api bāhyasya	<b>arthasya</b> grahaṇa-lakṣaṇam kāryam eka-artha-
0002805	'numānena sādharmaṇa-bhūtena para-rūpeṇa	<b>arthasya</b> grahaṇam, pratyakṣeṇa tv a-sādharmaṇa-
0004110	ca abhidhāna-abhidheyayor darśakam ca	<b>arthasya</b> , tad vikalpakam apy a-vikalpa-jñāna-vat
0001216	ity-ādi. su-śabdo 'yam iha praśastatva-āder	<b>arthasya</b> dyotako veditavyaḥ, yad āha — tri-
0003614	tad a-yuktam uktam, yato na ayam kaścid	<b>arthasya</b> dharmo yaḥ prān na āsīt paścād bhavati.
0000202	puruṣa-artha-upayogino 'n-adhigatasya	<b>arthasya</b> prakāśakam a-visaṃvādakam ca, tathā
0001605	evaṃ tad-yogād bhagavān an-adhigatasya	<b>arthasya</b> prakāśako bhavati tatra vā a-
0015612	bāhyeṣv artheṣu vyavasāyāḥ kriyanta ity asya	<b>arthasya</b> pratipādanāya — asti hy ayam ity-ādir
0009409	ākhyātum ity ayam abhiprāyaḥ. tathā hi yasya	<b>arthasya</b> yaj jñānam vyapadiśyate, yadi tata eva
0006814	yuktam. na hi yathā-sva-bhāvam anubhavo	<b>'rthasya</b> , yato yathā asau vyavasthita-sva-rūpas
0012007	eva so 'mśaḥ, ya indriyeṇa na sannikṣyate	<b>'rthasya</b> yathā-yogaṃ pañca-vidhena sannikarṣeṇa.
0006904	an-eka-ākāram, an-ekatva-prasaṅgāt. ato na	<b>arthasya</b> yathā-sva-bhāvam niścayaḥ śakyate kartum
0014201	āha. artha-bheda-a-grahaṇa iti śabda-āder	<b>arthasya</b> viśeṣa-upalabdhir na syāt, tatra
0010914	indriyāt. adhiṣṭhāna-dvāreṇa eva hi indriyād	<b>arthasya</b> sa-antara-grahaṇam pratiyate, yathā-
0003415	asya artham ācaṣṭe. nanu ca pūrva-grhītasya	<b>arthasya</b> sakṛd api grahaṇe na pramāṇam, tat kim
0015302	vṛttir apārthikā prāpnoti, manasā eva puruṣa-	<b>arthasya</b> sampāditatvāt. atha indriya-vyavasāyas
0006609	kriyate. anyathā sarvaṃ jñānam sarvasya	<b>arthasya</b> syāt, na vā kasyacit kiñcit, a-viśeṣāt.
0011908	yathā ca bhūta-artha-sambandha-vaśena ayam	<b>arthasya</b> sva-bhāva ity utpadyate pratyakṣam,
0002807	prameya-dvayam uktam. na hi vijñāna-vad	<b>arthasya</b> svataḥ saṃvittiḥ. yad eva tv artha-
0016702	ye tasya bhāvasya upakārakā upakāryāś ca	<b>arthā</b> atīta-an-āgatāḥ, tat-pratyavamarśini
0017106	sadana-artho 'pi. tathā hi indriya-antara-	<b>arthā</b> api rajaḥ-prabhṛtaya indriye sīdanti.
0000406	ayam aparō 'rthaḥ. sarve gaty-arthā jñāna-	<b>arthā</b> iti sṛtam avagamam pariñānam. prakṛṣṭam

0003810	jāty-ādibhis tad-a-bheda-upacāra-āpannās te	' <b>rthā</b> ucyante. daṇḍi viṣāṇī iti saṃyogi-samavāyi-
0000406	vā asya eva ayam aparo 'rthaḥ. sarve gaty-	<b>arthā</b> jñāna-arthā iti sṛtam avagamah pariñānam.
0017312	na ca loke samprayoga-śrutir vyāpāra-	<b>arthā</b> pratīṭā. prasiddha-ārtha-grahaṇam ca sūtre
0016511	a-nivāryo doṣaḥ, yat saptamy eṣā nimitta-	<b>arthā</b> syāt, yasya ca bhāvena bhāva-lakṣaṇam ity
0009605	ghrāṇa-rasana-cakṣus-tvak-śrotrāṇi.	<b>arthāḥ</b> pañca gandha-ādayas tad-āśrayāḥ karma
0012008	-yogaṃ pañca-vidhena sannikarṣeṇa. tataś ca	<b>arthād</b> a-vyatiriktatvāt tad-viśeṣāṇam artha-vat
0007705	sārūpyam ātma-bhūtaṃ jñānasya saṃvedyata ity	<b>arthād</b> ātma-saṃvedanaṃ sidhyati. viṣaya-jñāna-taj
0009206	nīla-ādy-ābhāseṣu vijñāneṣu tato	' <b>rthād</b> ity ato lakṣaṇāt pratyakṣatā syāt tvan-
0008715	pūrvam niyamam tāvad adhikṛtya āha — tato	' <b>rthād</b> iti sarvaś ced iti. yadi tata ity-ādy asya
0008703	-avayava-tad-ābhāsa-jāti-tad-uttareṣu. tato	' <b>rthād</b> vijñānam pratyakṣam iti. yasya viṣayasya
0012104	arhati sa evaṃ vaktum, yat sākṣād-ālocanam	<b>arthānām</b> yathā gaur eva ayam aśva eva ayam iti,
0005503	te vedyā eva na syuḥ. na hi jñāna-sattā eva	<b>arthānām</b> saṃvedanā yuktā, tasyāḥ sarvatra a-
0002703	ākāraṃ darśayati iti sa buddhi-gata ākāro	' <b>rthānām</b> sāmānyam vyavasthāpyate. a-vastutvam apy
0004807	katham idānīm cakṣur-vijñāna-ādīni bhinna-	<b>arthāni</b> iti vo niścayaḥ. tatra api hi śakyate
0015814	atha vā andhāni padāny an-unmīlita-	<b>arthāni</b> yatra vākye, tat tathā-uktam. tathā hi
0001505	sa tasya tatra pramāṇam. tad yathā ārogya-	<b>arthina</b> ārogya-upāyam a-viparītaṃ kathayann
0001613	deśitavān bhagavān iti sa teṣāṃ tad-	<b>arthinām</b> tatra pramāṇam. yo yad-duḥkha-prasāma-
0000204	tattve tad-viṣayaṃ jñānam āśādyā niḥ-śreyasa-	<b>arthinām</b> tasya an-adhigatasya prakāśako '-
0001701	pramāṇam. tad yathā vyādhi-duḥkha-prasāma-	<b>arthine</b> āturāya vyādhi-duḥkha-sva-bhāva-ādikaṃ
0001504	vyāpaka-viruddhaḥ. tasmāt pramāṇam. yo yad-	<b>arthine</b> tad-ārtha-upāyam a-viparītaṃ kathayati,
0001506	āturasya tatra vaidyaḥ. duḥkha-kṣaya-	<b>arthine</b> duḥkha-kṣaya-upāyam a-viparītaṃ
0001702	tasya tatra vaidyaḥ. saṃsāra-duḥkha-prasāma-	<b>arthine</b> puruṣāya saṃsāra-duḥkha-sva-bhāva-ādikaṃ
0001614	tatra pramāṇam. yo yad-duḥkha-prasāma-	<b>arthine</b> yasmai tad-duḥkha-sva-bhāvaṃ ca tad-
0002802	ghata-avasāye 'vasthitas tad-ārtha-kriyā-	<b>arthī</b> ghaṭe pravartate na eva vā pravarteta,
0002801	anumānena paricchinnam syāt, artha-kriyā-	<b>arthī</b> tatra eva pravarteta. na hi ghaṭam
0002714	-lakṣaṇatvena adhyavasāya puruṣo 'rtha-kriyā-	<b>arthī</b> sva-lakṣaṇa eva pravartate. anyathā yadi
0012600	parikalpyate. yadi punas tad indriya-antara-	<b>arthe</b> 'pi pravartate, indriya-bahutva-kalpanā nir
0012600	-ādi. yadi hy ekam indriyam indriya-antara-	<b>arthe</b> 'pi pravarteta, tataḥ sarva eva sa tasya
0015901	ity-ādinaṃ andha-padatvam darśayati. indriya-	<b>arthe</b> 'pi smārto na sambhavati yo 'nubhūtaḥ, kiṃ
0004314	etad eva uttaraṇa pada-dvayena spaṣṭayati.	<b>arthe</b> 'rtha-sañjñī ity arthe sva-rūpa-sañjñī. na
0016101	saha-kāritvena avasthitāyāṃ mana eva bāhye	' <b>rthe</b> grahaṇāya pravartate. tatra — yathā
0016103	kevalam, tathā indriya-vṛttau manaso bāhye	' <b>rthe</b> grahaṇāya vṛtṭiḥ, indriya-vṛtṭis tu saha-
0012600	sarva eva sa tasya sva-ārthaḥ syāt. sva-	<b>arthe</b> ca bhinne 'pi nīla-ādi-vat tasya śaktiḥ
0011906	liṅgam ālocya-a-pratyakṣe bhavaty anumānam	<b>arthe</b> , tathā asya eva viśeṣa-smṛtimataḥ sāmānya-
0004513	-apekṣayā samānam. samānam eva sāmānyam, sva-	<b>arthe</b> taddhita-vidhānāc cāturvarṇya-vat. tad etad
0006411	iti timira eva bhava iti sa-avadhāraṇe vākya-	<b>arthe</b> taddhito bhavati. kaḥ punar asau.
0007207	eva pramāṇam, na sva-ābhāsātā, bāhye	' <b>rthe</b> tasyāḥ sādhanatva-a-yogāt. a-yogas tv a-para
0015207	-ādi-vṛtṭiś ca iti. mano-vṛtṭi-samuccaya-	<b>arthe</b> tu ca-śabde '-viśeṣeṇa sarvasyā mano-vṛtṭeḥ
0004314	-sañjñī ity arthe sva-rūpa-sañjñī. na tv	<b>arthe</b> dharma-sañjñī ity na arthe nāma-sañjñī ity
0008310	parasparam samāropaḥ. tasmād a-spaṣṭa-bhede	' <b>rthe</b> na vivekinī smṛtir bhavati. ato 'rtha-kṛtaḥ
0004314	-sañjñī. na tv arthe dharma-sañjñī ity na	<b>arthe</b> nāma-sañjñī ity arthaḥ. katham tarhi ity-
0015312	yo 'py āha — śrotra-ādi-vṛtṭir bāhye	' <b>rthe</b> pratyakṣam pramāṇam. tasmimś tv indriya-
0007314	-ākāra-ādi-vibhāgaḥ, yena a-saty api bāhye	' <b>rthe</b> pramāṇa-ādi syād iti. atas tat-parihārāya
0007208	grāhaka-ākāro hy ātma-viṣayaḥ katham bāhye	' <b>rthe</b> pramāṇam syāt. na hy anya-viṣayasya anyatra
0007114	-ākāraḥ pramāṇam iṣṭam, tathā sati bāhye	' <b>rthe</b> prameye grāhaka-ākāra eva pramāṇam ity
0007113	pramāṇyam vakṣyati. tataś ca a-sati bāhye	' <b>rthe</b> prameye yathā sva-saṃvedana-phala-
0002809	'dhigata iti manyate. ata eva bāhye 'py	<b>arthe</b> prameye sva-saṃvittim phalatvena
0001903	tato 'pi dayā anumīyate. dayāvān hi para-	<b>arthe</b> prayujyate, na anyāḥ. tad evaṃ-vidhayā hetu
0005201	-nir-apekṣam hi mano-vijñānam yadi bāhye	' <b>rthe</b> pravartate, tadā cakṣur-ādi-vikalasya api
0015605	ca indriya-vyavasāya-sahitasya bāhye 'py	<b>arthe</b> pravṛttasya sāmprate kāle manasaḥ pratyakṣa
0015609	evaṃ smṛti-pratyakṣa-vyavasāya-viśeṣo bāhya-	<b>arthe</b> pravṛttau manaso na upapadyate, tasmāt —
0012600	indriya-bahutva-kalpanā-vaiarthyam iti. sva-	<b>arthe</b> bhinne 'pi ity-ādi. yadi hy ekam indriyam
0015313	pramāṇam. tasmimś tv indriya-vyavasite	' <b>rthe</b> manaḥ paścād vyavasāyam kuruta ity arthaḥ.
0015401	— yathā indriya-upakāra-apekṣam bāhye	' <b>rthe</b> manaḥ pravartate, evaṃ mana-upakāra-apekṣam
0015509	-pravṛttāv ayam upapadyate. yadi hi bāhye	' <b>rthe</b> manaḥ pravartate na indriya-vṛtṭiṣu, tadā
0016015	— indriya-kṛtam anugraham apekṣya bāhye	' <b>rthe</b> manaḥ pravartate na kevalam a-sāmarthyād ity
0016304	— indriya-pravṛtṭi-saha-jo bāhye	' <b>rthe</b> manaso 'nubhavaḥ paścāt smārta iti.
0015904	tasmimś tv indriya-vyavasāye sati bāhya eva	<b>arthe</b> mano 'nuvyavasāyam kuruta iti śāstra-ārthaḥ.
0007004	ity-ādy asya eva vivaraṇam. hi-śabdo yasmād-	<b>arthe</b> . yasmād yadā sa-viṣayaṃ jñānam arthaḥ, tadā

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kriyate. na ca sac-chrutir indriya-  
 ayam doṣaḥ prasajyata iti darśayann āha —  
 -artham ca mana ity uktam. tac ced bāhya-  
 dvāraṃ syāt. yadi ca manaso bāhye  
 eva. tasmād an-eka-artha-janyatvāt sva-  
 smaraṇam iṣyate, evaṃ saty an-anubhūte  
 -dvayena spaṣṭayati. arthe 'rtha-sañjñī ity  
 api viṣayam, tadā api iti. iha a-sati bāhye  
 tad yathā icchā-mātra-vṛttinām kvacid  
 śeṣasya a-prahāṇāt. para-artha-sampat tārāṇa-  
 sāmānya-ālambi bhavati. vinā api tad-  
 ālamba-śabdena uktaḥ. yatas tat parama-  
 tv artha-sūnyair iti sva-matam darśayati.  
 tatas tad eva artha-sāmarthya-bhāvi saṃyojya-  
 manasā saṃyujyate mana indriyeṇa, indriyam  
 upāya-kāmair iti kṛtvā so 'sya asti iti tena  
 kāmam artha-dvayena sugatāḥ, na tu niḥ-śeṣa-  
 iti vā. kā punar asau. nāma-ādīni tadvatā  
 tataḥ paścād bhrāntiyā anubhava-jñānam  
 api hetuḥ so 'rthaḥ smaryeta. tataś ca tena  
 ity etāvad eva brūyāt. samprayoga indriyāṇām  
 ātma-bhūto 'vaśyam abhyupeyaḥ. anyathā tasya  
 ca punar-utpāda iti te 'pi na dviṭiyena  
 mano 'nuvyavasāyam kurute, na bāhyeṣv  
 yad uktam ity-ādī. śāstra uktam. kiṃ bāhyeṣv  
 upadyate. tathā hi sāmprate kāle bāhyeṣv  
 manasā saṃviditā, yathā-uktam — bāhyeṣv  
 vṛtti-pramāṇasya a-vidhānata iti. bāhyeṣv  
 kriyanta iti saṃśaya idam uktam — bāhyeṣv  
 manasā. granthas ca evaṃ nīyate — bāhyeṣv  
 pratipādyā evam uktam. tathā — manaḥ sarva-  
 iti vacanāt, tathā yā iyam indriyāṇām  
 hi kim indriya-manobhyāṃ saha eva bāhyeṣv  
 evam — na indriya-manobhyāṃ saha bāhyeṣv  
 sarva-artheṣu traikālyam pravartate. bāhyeṣv  
 iti, tan nirastam. yasmān na tad bāhyeṣv  
 iti. udbhavaty asmād ity udbhavaḥ. indriya-  
 ca a-vyapadeśyam api vastu dṛśya-vikalpyāv  
 te tu tattva-adhyavasāyena dṛśya-vikalpyāv  
 etat. yadi tāvat pūrva-apara-kāla-dṛṣṭāv  
 sva-dṛṣṭa-mārga-upadeśaḥ. sa eva artho  
 iti su-ucitam, ku-sṛtīr ity-ādīnā tu uttara-  
 idaṃ sad-artha-nīter ity-ādeḥ ślokasya pūrva-  
 -vyapadeśasya. gamakatvena ca śabda-niyoga-  
 viṣaya-vyapadeśān nivartamānaṃ tan-niyoga-  
 ca, na tāvat phalavad bhavati, yathā-  
 bhavitum arhati, na pramāṇa-phalaṃ bhavitum  
 -sādhyā-apekṣayā tu sva-bhāvam āha. na ca  
 bhavitavyam. na hy anyathā dṛṣṭānto bhavitum  
 -kurvan para-loka-āder na pratyakṣeṇa kartum  
 a-kriyamāṇas ca na prasiddhir bhavitum  
 yogyaḥ, sa tad a-kurvāṇo 'pi tena vyapadeśam  
 etat. yadi punaḥ paro 'py evaṃ brūyāt, na  
 samprayoge 'py eka-sva-bhāvatayā pariṇantum  
 sāmānyam sarva-sāmarthya-rahitam tan māna-  
 itarayor anyatarāḥ. tato 'pi puruṣasya yathā-  
 vacanāt samāsa uttara-pada-lopaś ca suvarṇa-  
 -vikalpyāv arthāv ekī-kṛtya vyavaharanti ity  
 ekam indriyam an-ekam arthaṃ sakalaṃ na

arthe rūdhā ity a-sad etat. tan nairantaryasya  
 arthe vā ity-ādī. arthaḥ sva-viṣayaḥ, tatra  
 arthe sāksāt pravartate, tena eva puṃso 'rthaḥ  
 'rthe sāksād-vṛttiḥ, evaṃ sati itareṣām  
 arthe sāmānya-gocaram ity uktam. sāmānyam gocaro  
 'rthe smaraṇam syāt, tasya manasā pūrvam an-  
 arthe sva-rūpa-sañjñī. na tv arthe dharma-sañjñī  
 'rthe sva-saṃvedana-phala-vyavasthāyām grāhaka-  
 arthe hasta-ādī-sañjñānām. na asti ca niyama-  
 arthena ity anena tāya-śabdasya artham ācaṣṭe.  
 arthena iti jala-ādīnā kalpitena, samanantara-  
 arthena iti parama-aṇoḥ, na tasya vyapadeśyata  
 arthena jāty-ādīnā viṣeṣaṇena rahitair ity arthaḥ.  
 arthena tad-ākāratayā gr̥hyeta, na uttara-uttarāṇi,  
 arthena. dravyam atra artho 'bhipretaḥ. dravya-  
 arthena bhagavatas tāyitvam. ayam eva hi tāyateḥ  
 arthena, yathā-uktasya śeṣasya a-prahāṇāt. para-  
 arthena yayā yojyante saṃsṛjyante, sā pratītiḥ  
 arthena saṃyojya-artha-ākāratayā adhyavasayati. na  
 arthena saṅkalayya tat-pratibhāsitvena bhrāntena  
 arthena sambandhaḥ sannikarṣo vyāpāra-atīśayo vā,  
 arthena sambandho na syāt. na ca tasmāt tad-  
 arthena sugatāḥ. a-śaikṣāḥ punaḥ kāmam artha-  
 artheṣv iti. tad evam — na indriya-manobhyāṃ  
 artheṣv indriya-manobhyāṃ saha-vyavasāyāḥ. na ity  
 artheṣv indriya-vyavasāyam pravṛttam  
 artheṣv indriyam vyavasāyam kurute. tasmimṣ tv  
 artheṣv indriyam vyavasāyam kurute. tasmimṣ tv  
 artheṣv indriyam vyavasāyam kurute. tasmimṣ tv  
 artheṣv indriyam vyavasāyam kurute. tasmimṣ tv  
 artheṣv indriyam vyavasāyam kurute pratyakṣa-  
 artheṣu traikālyam pravartate. bāhyeṣv artheṣu  
 artheṣu prasiddhiḥ, śabda 'yam rūpam idaṃ raso  
 artheṣu vyavasāyāḥ kriyanta āhosvit saha na eva  
 artheṣu vyavasāyāḥ kriyanta ity asya arthasya  
 artheṣu sāmprate kāle kenacid indriyeṇa yuktaṃ  
 artheṣu sva-tantraṃ pravartate, kiṃ tarhi indriya  
 arthāv udbhavo 'sya iti vighrahaḥ. indriya-artha-  
 arthāv ekī-kṛtya adhyavasita-tad-bhāvatayā  
 arthāv ekī-kṛtya vyavaharanti ity alam  
 arthau bhinnau, evaṃ saty atasmiṃs tad-bhāva-  
 'rthyate mokṣa-upāya-kāmair iti kṛtvā so 'sya asti  
 ardhena na itareṣām anena anugraho bhavati iti.  
 ardhena su-dhiya eva saṅkṣipta-rucer upakārāya  
 arhatā vyāptā. atas tad gamakatvam viṣaya-  
 arhatām api nivartayati. ato na viṣayair  
 arhatām. tatas tasyā api tṛṣṇāyās tad-anyeṣām ca  
 arhati ity arthaḥ. yad a-sat, na tat pramāṇa-  
 arhati iti. dṛṣṭānte sādhyā-vaikalya-āsāṅkāṃ  
 arhati. tatas ca adhigata-viṣayatvāt sa eva doṣaḥ.  
 arhati, tasya bhāva-viṣayatvāt. tat punar artha-  
 arhati, na pramāṇa-phalaṃ bhavitum arhati ity  
 arhati, pācaka-vat pākena. tena stana-pāna-ādīṣu  
 arhati sa evaṃ vaktum, yat sāksād-ālocanam  
 arhanti, sva-jāty-an-atikrameṇa kārya-ārambhāt.  
 arham eva na bhavati ity a-prameyam eva, tat  
 arham pravṛttir iti. evaṃ tāvad ity-ādī nigamanam.  
 alāṅkāra iti yathā. kaḥ punar viṣayasya vikārah.  
 alam atiprasaṅgena. evaṃ sva-saṃvedyam a-  
 alam avagantum iti indriya-antaraṃ parikalpyate.

0012215	aparasya doṣo 'stu, ya evam icchati ity	<b>alam</b> iti prasaṅgena. viśaya-bhedo 'pi iti.
0017105	sac-chabda indriya-artha-vyabhicārān na	<b>alam</b> indriya-artha-pratyāyanāya, tathā sadana-
0017201	iva sac-chabdaḥ sadana-ādy-artho 'pi na	<b>alam</b> viśeṣa-pratipādanāya iti. yadi ca evam-
0004207	tac-chūnye kāle pratisandhīyamānatvād	<b>alāta</b> -vat. alātaṃ hi pūrva-pūrva-deśaṃ hitvā
0004207	chūnye kāle pratisandhīyamānatvād alāta-vat.	<b>alāta</b> ṃ hi pūrva-pūrva-deśaṃ hitvā antara-antara-
0000905	-ātyantika-duḥkha-viyoga-prārthana-ākāra-an-	<b>alpa</b> -kalpa-abhyāseṇa sātmi-bhūtā karuṇā. śloke
0015102	ayam api duṣṭa eva pakṣaḥ, mādharma-pakṣād	<b>alpa</b> -doṣatvād asya ity abhiprāyeṇa evam uktam ity
0014910	vyapadiśyante. yad utkaṭam iti yathā sv-	<b>alpa</b> -saktuḥ pracura-lavaṇa-samsarge lavaṇa-rasa
0007403	pratibhāsante, yathā ca dūre maruṣu mahān	<b>alpo</b> 'py ābhāti, tathā idam apy a-vidyā-andhānām
0010711	rūpa-ādīnām parimāṇam na asti, kathaṃ tarhy	<b>alpa</b> ṃ rūpaṃ mahad rūpaṃ iti gṛhyate. upacārād iti
0010801	tad-a-viśiṣṭo rūpa-ādīṣu mahad rūpaṃ	<b>alpa</b> ṃ vā iti. na ca mukhya-upacaritayoḥ tulya-
0010715	eva a-yuktam. yādṛṣo hi dravye mahad dravyam	<b>alpa</b> ṃ vā iti pratyayaḥ, tad-a-viśiṣṭo rūpa-ādīṣu
0007610	phalātā. atra ca yady api samvitti-śruter	<b>alpātaratvaṃ</b> , tathā api grāhaka-ākārasya
0014706	iti. sva-artha eva tarap-pratyayo	' <b>alpātaratvaṃ</b> iti yathā. kuta etat. mādharma-ukta-
0002414	atra vyākhyāne na bhavati yathā-ukta-doṣa-	<b>avakāśaḥ</b> . atha kathaṃ gamyate na ekatvaṃ
0005216	atas tad yathā-ukta-viśayam eva ity	<b>avagaccha</b> . anubhava-ākāra-pravṛttam iti.
0002309	viśayavāde tadvat sva-viśaye 'py a-prāmāṇyam	<b>avagacchet</b> pratipattā iti viśaya-vyutpattiḥ.
0001006	ātma-snehavatas tṛṣṇām eva prādhānyena evam	<b>avagatavān</b> . yo 'n-anya-sattva-neyasya abhirati-
0017412	astitvam anumīyate. tad-a-bhāve kutas tasya	<b>avagatiḥ</b> . vyāpāra-viśeṣo 'pi buddhi-kārya-
0003203	-siddhyā vastuna eva sa ākāraḥ sidhyati ity	<b>avagantavyam</b> , sāmāgrī-viśeṣa-janmano mukha-
0012600	ekam indriyam an-ekam arthaṃ sakalaṃ na alam	<b>avagantum</b> iti indriya-antaraṃ parikalpyate. yadi
0000406	sarve gaty-arthā jñāna-arthā iti śṛtam	<b>avagamaḥ</b> pariñānam. prakṛṣṭaṃ śṛtaṃ prasṛtam.
0008613	a-sāra-niścayo jāta iti. kathaṃ punar etad	<b>avagamyate</b> yathā tasya tatra a-sāra-niścaya ity
0001013	tathā hi sad api karma yāvad a-vidyā-pāṃsv-	<b>avacchāditam</b> na bhavati tṛṣṇā-sneha-abhiśyanditam
0001109	nairātmya-darśanam eva pratipakṣam evam	<b>avajagāma</b> . yo yad-viparīta-sva-bhāvaḥ, sa tasya
0018112	cet, kva punar vicāra-ārambhe na idaṃ codyam	<b>avatarati</b> . api ca iha lakṣaṇa-vākye puruṣasya iti
0012810	ca iti. atra pakṣe 'n-antara-ukto doṣo na	<b>avatarati</b> iti darśayati. yasya yatra niyama-
0003005	vā, ekasminn eva vā viśaye 'n-eka-pramāṇa-	<b>avatārāt</b> . tad ubhayathā api pareṇa darśitam yat
0002514	vā, ekasminn api viśaye 'n-eka-pramāṇa-	<b>avatārād</b> vā. na tāvad viśaya-bahutvāt. atra
0011509	phala-a-bhāva iti. na eṣa doṣaḥ. ca-śabdo	' <b>vadhāraṇa</b> -arthaḥ. tatra eva viśeṣaṇa eva
0002812	sva-lakṣaṇa-viśayam ca ity-ādi. ca-śabdo	' <b>vadhāraṇa</b> -arthaḥ, sva-lakṣaṇa-viśayam pratyakṣam
0006410	-phaladvāc ca vākyaṣya sarva-vākyaṃ sa-	<b>avadhāraṇam</b> iti timira eva bhava iti sa-
0002404	vipratipattiḥ. atha dvitīyaḥ, saṅkhyā-	<b>avadhāraṇam</b> na kṛtam syāt. tataś ca dvi-vidham
0011912	samśaye sati vicārayato viśeṣa-rūpeṇa artha-	<b>avadhāraṇam</b> yadā, tadā gaur eva ayam, na gavaya
0014814	anya-ākāram iśyate, na tad-vaśena viśaya-	<b>avadhāraṇam</b> syāt. tac ca iṣtam. tad etena yad eka
0008008	— na ca uttara-uttarāṇi ity-ādi. ca-kāro	' <b>vadhāraṇe</b> . uttara-uttarāṇi viśaya-jñāna-jñāna-
0007803	dvairūpyam sādhyate. viśaye hi iti. hi-śabdo	' <b>vadhāraṇe</b> bhinna-kramaś ca. tad artha-sva-
0006411	sa-avadhāraṇam iti timira eva bhava iti sa-	<b>avadhāraṇe</b> vākya-arthe taddhito bhavati. kaḥ
0014009	vijñānayoḥ sūkṣmatara-kāla-bhedasya dur-	<b>avadhāratvāt</b> . tad eva idaṃ cakṣuḥ-sparśana-
0006010	tasmāt sūkṣmam utpāda-kāla-vibhāgaṃ dur-	<b>avadhāratvād</b> an-upalakṣyataḥ pratyakṣe eva ete
0013405	tvayā bhinna-indriya-grāhyatvād eva ity	<b>avadhārayatā</b> hetv-antaraṃ na asti iti pratijñātam
0002410	pramāṇam ca ity arthaḥ. ata eva vṛttāv	<b>avadhārayati</b> dve eva iti. vyavaccheda-phaladvāc
0004214	vijñāne vartete, tayoh sva-bhāva-bhedam an-	<b>avadhārayan</b> pratipattā mohād aikyam adhyavasyati.
0009404	vyapadiśyate iti, a-tad-ābhāsatvena tasya an-	<b>avadhāritatvāt</b> . artha-rūpa-viviktam ity-ādi.
0012507	bhinna-indriya-grāhyatvād eva bheda ity	<b>avadhāryate</b> . api ca bhinna-indriya-grāhyatvena
0014813	-vaj jñāna-ākāra-vaśena hi viśaya-sva-bhāvo	' <b>vadhāryate</b> . yadi punar anyathā-sthite 'pi viśaye
0001714	— praśastam avabuddhavān yāvad a-śeṣam	<b>avabuddhavān</b> ity evam sugatatvaṃ veditavyam.
0001714	uktam. samprati jñāna-sampat — praśastam	<b>avabuddhavān</b> yāvad a-śeṣam avabuddhavān ity evam
0000513	iti. iha asminn ekasmin prakaraṇe sukha-	<b>avabodha</b> -arthaṃ samuccayaḥ kariṣyate. viprakīrṇo
0002504	a-prāmāṇye śāstra-praṇayanam na syāt. para-	<b>avabodha</b> -arthaṃ hi śāstraṃ kriyate. sa ca para-
0002505	-arthaṃ hi śāstraṃ kriyate. sa ca para-	<b>avabodho</b> na anumānād anyato 'vasīyate,
0001911	upādānam. tāyitvena avaśyam abhiyogavān para-	<b>avabodhanam</b> prati ity etad darśitam. tad evam
0016804	'sti tato 'nimittam atīndriyasya arthasya	<b>avabodhane</b> , vidyamāna-upalambhanatvāt tasya. tat-
0000506	eva upalakṣyante. ye 'n-uktam api nāma dur-	<b>avabodham</b> arthaṃ diṅ-mātra-darśanena svayam
0011703	kāra-nivṛtti-mātraṃ phalam, kiṃ tu ghaṭa-ādy-	<b>avabhāsanam</b> . atas tad-avasthaḥ pramāṇa-phala-a-
0010809	viśayeṇa samyuktaṃ tam adhiṣṭhānād adhikam	<b>avabhāsayati</b> pradīpa-āloka-vat, tasmād upapadyate
0005706	-phalaṃ jñānam, tan nir-vikalpaṃ spaṣṭa-	<b>avabhāsi</b> ca bhavati. tad yathā kāma-śoka-ādy-
0005614	vyavakīrṇam rahitam ity arthaḥ. etena spaṣṭa-	<b>avabhāsitvaṃ</b> api tasya labdham, nir-vikalpasya
0005705	nir-vikalpakatvaṃ punas tasya spaṣṭa-	<b>avabhāsitvaṃ</b> ca bhāvanā-niṣpatti-phaladvāt. yad



0008614 — anyathā avayava-prokter iti. nir-doṣa-  
0008702 -vidheḥ su-ucitam. pramāṇa-ādiṣv iti pramāṇa-  
0008701 ādi. tena iti doṣavattvena. tathā hy anyathā  
0008613 tatra a-sāra-nīścaya ity āha — anyathā  
0011013 ca tadānīm tad-adhiṣṭhāna-abhimataḥ śārīra-  
0011015 -praveśau bhavata iti prasaṅgo vā. atha sa-  
0011103 tal-lakṣaṇatvāc ca cakṣuṣaḥ. tatra api ca sa-  
0011103 ca cakṣuṣaḥ. tatra api ca sa-avayavatva-nir-  
0016701 sarva-ātmanā eva paricchindanti, tasya nir-  
0012006 ity āha — sarva-ātmanā ity-ādi. nir-  
0010901 ākāśasya bhāktam. parama-arthatas tu tan nir-  
0014608 yathā-uktam — rūpa-ādimat pradhānam sa-  
0014611 -ādayo vyavasthitā, na vyakty-ātmanā. nir-  
0008615 -vidhāv a-sāra-nīścayād vāda-vidhāne 'nyathā  
0011012 tad-a-vyatiriktatvāc cakṣur api. na hi tasya  
0011015 iti prasaṅgo vā. atha sa-avayavaḥ prabhā-  
0011011 tyajyatām, yataś cakṣuṣa ātma-bhūtaḥ prabhā-  
0001208 -anya-sādhānād duḥkha-hetor vāsanā api na  
0001911 na sambhavati iti tad-upādānam. tāyitvena  
0006804 eka eva anubhūyate. sa vijñānasya ātma-bhūto  
0012314 sva-rūpaṃ darśayati idam asya ity-ādinā.  
0009502 vyavahartṛbhir vyapadiśyate. tvayā apy  
0001209 para-artha-pradhāna-vṛttinā ca anena  
0010013 api pratyakṣatā syāt. tatas tan-nirāsāya tad  
0017813 -śabda-abhidheyatā pratipādyatvena prastutā.  
0016302 paraspara-vṛtti-saṃvedanaṃ pratipāditam.  
0009011 rūpa-ādiṣu tv ālambana-artho vaktavya iti.  
0005502 kutaḥ punar ātmana iti. tais taj jñānam  
0017311 vyāpārah. samprayoga-grahaṇaṃ ca vyartham.  
0012508 -grāhyatvena grahaṇa-bhedo 'py ākṣipta eva.  
0000513 -prakṣepeṇa samuccayaḥ kariṣyata iti praśna-  
0002412 ke punas te dve iti saṃśayitasya praśna-  
0010404 etad āha — pratyakṣa-lakṣaṇe vivakṣite ko  
0017013 iti. prāg indriya-jñānam. tataḥ sādṛśya-  
0002802 pravarteta. na hi ghaṭaṃ paricchidya ghaṭa-  
0001802 tan-nīścitasya pramāṇa-antareṇa a-bādhanād  
0011206 -vaiyarthyaṃ syāt. tasmāt punar-vacanaṃ  
0012600 bhavati — kārya-bhedena indriya-bhedo  
0007104 sva-saṃvedanaṃ tasya eva phalam iti sphuṭam  
0008007 na ca yāvataḥ bhrāntena pratipatrā tat tathā  
0012600 sann api bhedo yāvad bhinnena indriyeṇa na  
0007017 bāhya-pakṣe 'pi yathā-saṃvedanaṃ eva artho  
0002505 sa ca para-avabodho na anumānād anyato  
0001812 evaṃ-vidha-jñānāt para-artho mārga-abhyāso  
0004206 darśanam, tathā api tan na eva vicchinnaṃ  
0008607 -karṭrkāṇāṃ śāstrāṇāṃ kartā pravādād eva  
0006415 -ādi-śabdena upādānād idam nir-vikalpam  
0014413 -viśayād bhidyante, na ca indriya-dhiyā  
0017412 avagatiḥ. vyāpāra-viśeṣo 'pi buddhi-kārya-  
0011104 -nir-avayavatva-pakṣayoḥ sa doṣas tad-  
0011703 kiṃ tu ghaṭa-ādy-avabhāsanam. atas tad-  
0003509 iṣyata ity anena prāk-pakṣa-virodham āha, an-  
0013810 -nimittam pravṛttā ity arthaḥ. indriya-an-  
0018113 pūrva-avasthāṃ vikṛtya iti. a-pramāṭṛ-  
0009312 vyapadiśyate. parama-aṇavaś ca samudāya-  
0001416 kaścit satya-vacana-kāle. na santi ca sugata-  
0008409 anyena iti. ato jñāna-antareṇa anubhave 'n-  
0006605 sādhanam sarvā vā kriyā sarvasya sādhyā, an-  
0004413 parama-aṇavo jāyante, te 'nyonya-sannidhāna-

**avayava**-abhidhānād ity arthaḥ. yad-doṣa-darśanāc  
**avayava**-tad-ābhāsa-jāti-tad-uttareṣu. tato 'rthād  
**avayava**-prokter ity anena doṣavattvaṃ vāda-vidheḥ  
**avayava**-prokter iti. nir-doṣa-avayava-abhidhānād  
**avayavas** tasya adhiṣṭhānam na bhavaty eva a-  
**avayavaḥ** prabhā-avayavī kalpyate, evam api yas  
**avayavatva**-nir-avayavatva-pakṣayoḥ sa doṣas tad-  
**avayavatva**-pakṣayoḥ sa doṣas tad-avastha eva iti  
**avayavatvāt**. evaṃ paricchinne tasmin samādhi-  
**avayavatvān** na asty eva so 'mśaḥ, ya indriyeṇa na  
**avayavam** eva. yathā-uktayā nityā bhākta-pakṣe yad  
**avayavam** karma-pūrvikā sṛṣṭiḥ saṃsāraś ca an-ādir  
**avayavam** ca. na ca karma-pūrvikā sṛṣṭiḥ, api tu  
**avayavāḥ** proktāḥ, ta eva asmābhir doṣāḥ  
**avayavāḥ** santi, yato bhāgena adhiṣṭhāne 'pi  
**avayavī** kalpyate, evam api yas tasya pradeśo  
**avayavī** nirgatya sarva-ātmanā viśayeṇa  
**avaśīyate**. ayam eva ca bhagavataḥ khadga-āder  
**avaśyam** abhiyogavān para-avabodhanaṃ prati ity  
**'vaśyam** abhyupeyaḥ. anyathā tasya arthena  
**avaśyam** iti. anyathā yo 'pi viśeṣaṇaṃ viśeṣyaṃ ca  
**avaśyam** etad abhyupeyam, anyathā vyavahāra-a-yogāt.  
**avaśyam** evaṃ-vidho 'bhyāsaḥ kartavyaḥ, a-  
**avaśyam** kartavyam. na etad asti, artha-sannikarṣa-  
**avaśyam** ca etad evaṃ vijñeyam. anyathā indriya-nir  
**avaśyam** ca etad evaṃ vijñeyam. artha-antara-  
**avaśyam** ca etad vijñeyam. ye hi manyante — vāda  
**avaśyam** sukha-ādy-ākāram abhyupeyam, anyathā  
**avaśyam** hi buddhi-janmani karaṇānām vyāpāreṇa  
**avaśyam** hi bhinna-indriya-grāhyatve grahaṇa-  
**avasara** āha — iha ekata iti. iha asminn ekasmin  
**avasara** idam ucyate — pratyakṣam anumānaṃ ca iti,  
**'vasaro** jñāna-sva-bhāva-pradarśanasya iti. tatra  
**avasāyī** mano-vikalpaḥ. tato jala-ādi-sadrśa-vastu  
**avasāye** 'vasthitas tad-artha-kriyā-arthī ghaṭe  
**avasīyate**. a-vicalasya vā pūrva-apara-vacana-a-  
**avasīyate** — anyeṣāṃ indriyatvaṃ na abhimatam  
**'vasīyate**. indriya-kāryam ced ekena eva kriyate,  
**avasīyate**. tataś ca sva-saṃvedana-anurūpaṃ hy  
**avasīyate**, tāvatā tad-ākāram eva tad bhavati iti  
**avasīyate**, tāvan na śakyate jñātum. yadi punar  
**'vasīyate**. na hi yathā-artham anubhava iti prāg  
**'vasīyate**, pratyakṣasya śārīra-mātra-viśayatvāt.  
**'vasīyate**, yatas tad adhigamya api na uparata-  
**avasīyate**, laghutara-vṛttinā darśana-antara-  
**avasīyate**. sa ca iha apy asti iti katham na vāda-  
**avasīyate**. smārta-abhilāṣikaṃ ca iti ca ayaṃ ca-  
**avasīyante**. sarvā syāc citra-ākārā iti. yā apy a-  
**avaseyaḥ**. tathā hy anyeṣāṃ api tāvad bhāvānām  
**avastha** eva iti yat-kiñcid etad. pañcānām ca  
**avasthaḥ** pramāṇa-phala-a-bhāva-doṣa iti. kenacit  
**avasthayā** vyavasthāyā nirākaraṇāt. smṛta-ādi-vad  
**avasthā** iti. ānanyam indriyāṇāṃ prasajyata ity  
**avasthā**-upamardena ity arthaḥ. evaṃ saty a-nitya  
**avasthā** eva paraspara-anugrhitā hetavo jñānasya.  
**avasthā**-kāle tasya a-nṛta-kāraṇāni. kāraṇa-a-  
**avasthā** jñānānām. eka-jñāna-abhinirhṛtāyām eva  
**avasthā**-prasaṅgāt, kiṃ tarhi tasyāḥ kriyāyās tat  
**avasthā**-prāptā eva santaḥ pratyekaṃ vijñāna-

0001707	saty uttara-duḥkha-hetv-an-utpatti-lakṣaṇo	' <b>vasthā</b> -viśeṣaḥ. mārgo nairātmya-darśana-abhyāsaḥ.
0001214	uttara-duḥkha-hetv-an-utpatti-lakṣaṇo	' <b>vasthā</b> -viśeṣaḥ, yasya nirodha-satyam ity ākhyā,
0008209	prati saṃśayo na bhavaty eva iti na an-	<b>avasthā</b> . smṛter uttara-kālam ca ity-ādi. pūrvam
0008205	taj-jñāna-ādiṣv api sādhanam vācyam ity an-	<b>avasthā</b> syāt. na etad asti. yasya hi jñānasya
0001311	-ādi nitya-a-samādhānena a-samāhita-citta-	<b>avasthānam</b> ca. atha vā tathā-vidhasya mārga-
0014018	bhinnānām śabda-jāty-an-atikrameṇa	<b>avasthānāt</b> samāna-deśatvam syāt. tac ca a-yuktam.
0018104	uktam. tathā hi kṣaṇikatvena uttara-kāle 'n-	<b>avasthānād</b> buddher jāyamānāyā eva prāmānyam, na
0018113	iti yuktam atra eva vicārayitum. pūrva-	<b>avasthām</b> vikṛtya iti. a-pramātr-avasthā-
0018203	atha a-vikṛtir ity-ādinā yo yadā a-pramātr-	<b>avasthāyā</b> a-viśiṣṭaḥ, na tadā pramātā, yathā sa
0004105	iti cet, vārttam etat. tathā hy a-vikalpa-	<b>avasthāyā</b> ūrdhvaṃ kiñcid vikalpayan sa citta-
0018103	-grahaṇasya prayojanam uktam — jāyamāna-	<b>avasthāyā</b> eva buddheḥ prāmānya-jñāpana-artham iti.
0001607	eva yā sva-rasa-vāhiny abhūt, sā sugata-	<b>avasthāyām</b> an-ukta-siddhā eva iti na uktā. tayā
0009314	ity āha — pratyekaṃ ca ity-ādi. samudāya-	<b>avasthāyām</b> apy eka-ekasya eva kāraṇa-bhāvaḥ, na
0013702	iva āpannā, sā sa-pratyayā. yathā tapta-	<b>avasthāyām</b> ayo-golakas tejaḥ-samparkād a-tat-sva-
0000304	śāsanam. tasya kartā śāstā ity ucyate phala-	<b>avasthāyām</b> iha tu tasya eva śāsanasya hetau mārga
0004107	prāg apy upalakṣyeta, na ca saṃhṛta-vikalpa-	<b>avasthāyām</b> upalakṣyate. tena sā tatra na asti iti
0001607	-viśeṣo darśitaḥ. karuṇā tu bodhi-sattva-	<b>avasthāyām</b> eva yā sva-rasa-vāhiny abhūt, sā
0001514	nitya-a-samāhitatvena vā a-vyākṛta-	<b>avasthāyām</b> na sakala-sattva-artha-kāraṇa-
0009007	ca. tatra antar-jñeya-vādinām a-dṛṣṭa-tattva-	<b>avasthāyām</b> pramāṇam prameyam ca a-pariṇiṣpannam
0000305	tac chāsanam kurvan bhagavān bodhi-sattva-	<b>avasthāyām</b> śāstr-śabdena uktaḥ. sugatāya iti.
0002802	na hi ghaṭam paricchidya ghaṭa-avasāye	' <b>vasthitas</b> tad-artha-kriyā-arthī ghaṭe pravartate
0001213	sva-rasaṃ nirodhe nairātmya-darśana-sātmye	' <b>vasthitasya</b> uttara-duḥkha-hetv-an-utpatti-lakṣaṇo
0001706	yathā prayujyate. nirodho mārga-sātmye	' <b>vasthitasya</b> pūrva-duḥkha-hetu-nirodhe saty
0004606	katham tarhi tila-māṣa-ādīnām vicchinna-deśa-	<b>avasthitānām</b> sakṛd grahaṇam iti. na hi tair a-
0016101	pradīpa-prabhāyām iva hi saha-kāritvena	<b>avasthitāyām</b> mana eva bhāye 'rthe grahaṇāya
0005211	sa tasya vikāra iti vyavahriyate, na tv	<b>avasthite</b> dharmiṇi dharmā-antara-nivṛttau dharmā-
0005904	eka-kāryeṣu samudāyeṣu, evaṃ nairantarya-ādy-	<b>avastheṣu</b> , a-tathā-bhūta-vyavacchedāya śabda-
0004813	paścād vyakti-viśeṣam paśyan katham evam	<b>avasyati</b> yo 'sau mayā śruto 'yam asāv iti, katham
0000711	nirodhena utpādasya līngasya sphuṭam eva	<b>avinābhāva</b> ukto bhagavatā. ato 'numāna-lakṣaṇam
0000709	uktam bhavati. yasmād anumānasya āśrayo	' <b>vinābhāvi</b> līngam. anena ca prayogena sādhyena
0016009	-vṛttayaś ca bhāya-artha-ābhāsā mānasair	<b>avyavasāyair</b> an-adhyavasitās tair a-samprkṛtā a-
0000106	tad atīva viprakīrṇāny ācāryānām matāny	<b>aśaknuvataḥ</b>   ālocayitum samyag janasya matto 'pi
0010107	niścayo hy evaṃ-rūpaḥ — gaur eva ayam, na	<b>aśva</b> iti. sa ca yāvad gotva-ādi-sāmānyam na
0012104	sākṣād-ālocanam arthānām yathā gaur eva ayam	<b>aśva</b> eva ayam iti, tat pratyakṣam iti vacanāt,
0005505	na tat tasya saṃvedakam. go-jñānam iva	<b>aśvasya</b> . sukha-ādy-ākāra-rahitaṃ ca sukha-ādi-
0004803	-jñāna-grāhyam, na tat tad eva. tad yathā	<b>aśvād</b> bhinna-jñāna-grāhyo mahiṣaḥ. indriya-
0009801	yathā jala-ādi-rūpatvena grhyate, tathā-	<b>asattvāt</b> . na asya vyabhicārya asti ity a-
0000113	ity-ādi. yathā — tvam merus tvam samudro	' <b>si</b> nātha tvam kalpa-pādapaḥ   tvam su-vaidyaḥ
0008402	yuktaḥ, na anyena iti niścitya āha — na hy	<b>asāv</b> ity-ādi. asya ayam arthaḥ — yatra smṛtiḥ,
0004814	katham evam avasyati yo 'sau mayā śruto 'yam	<b>asāv</b> iti, katham ca gām ānayā ity ukta indriya-
0015806	sa ca iti. abhyupetya doṣa-antaram āha. yo	' <b>sāv</b> indriya-vṛtty-anubhavo yat-pūrvakaḥ smṛtaḥ
0010005	ity-ādi. vyabhicāro 'tathā-bhāvaḥ. yathā	<b>asāv</b> upalabhyate, tathā tasya a-sattvam, yathā
0012901	āha. yuktyā api ity-ādi. yo 'bhāvaḥ, na	<b>asau</b> kriyate, kha-puṣpa-vat. a-bhāvaś ca indriya-
0014014	-viparyayeṇa. yo yad-dharmā na bhavati, na	<b>asau</b> tad-ātmakaḥ. tad yathā caitanyam a-pradhāna-
0014108	ca — yo yad-a-bhede 'pi bhidyate, na	<b>asau</b> tad-ātmakaḥ. yathā caitanya-a-bhede 'pi
0008101	bhrāntena pratipatṛā grhyeran. na ca	<b>asau</b> teṣāṃ viśayaḥ, kiṃ tarhy ādyasya eva
0003715	iti samāsaḥ sādhanam kṛtā iti vā. kā punar	<b>asau</b> . nāma-ādīni tadvatā arthena yayā yojyante
0004702	an-eka-rūpasya ity uktam. na punar aṃśavān	<b>asau</b> bhāvato dharmī rūpa-ādi-lakṣaṇaḥ. tasya te
0016608	teṣāṃ pāraparyeṇa. an-āgatānām ca	<b>asau</b> bhāvānām upakāraḥ. ye 'n-antaram tato
0000207	pratiśedha-artham. pramāṇam ca	<b>asau</b> bhūtaś ca iti pramāṇa-bhūtaḥ, tasmai pramāṇa
0004813	-viśeṣam paśyan katham evam avasyati yo	'sau mayā śruto 'yam asāv iti, katham ca gām
0004404	sāmānye yady akṣa-dhīḥ pravarteta, tadā	<b>asau</b> vikalpikā syāt. sāmānya-buddhir hi niyatam
0006411	vākya-arthe taddhito bhavati. kaḥ punar	<b>asau</b> . viśaṃvādaḥ, sa hi yadi bhavaty a-jñāna eva
0006814	-sva-bhāvam anubhavo 'rthasya, yato yathā	<b>asau</b> vyavasthita-sva-rūpas tathā śakyeta niścetum,
0007212	dhūmena agnir anumīyata ity ucyate, na ca	<b>asau</b> sākṣāt tena anumīyate, kiṃ tarhi tad-
0014702	tu sarvam anyathā abhyupagatam. ata eva	<b>asau</b> sāṅkhyā-nāśakaḥ. na eva hi ity-ādinā eka-
0013212	bhāvaḥ, tasya ekaṃ dravyam viśeṣaṇam. na ca	<b>asau</b> sārvendriyaḥ, kiṃ tarhi guṇa-vṛttiḥ. tato
0001314	śeṣam. tad api bhagavataḥ prahīṇam ity ato	'sau sugataḥ. artha-trayam ca etad ity-ādi. tatra
0006207	yata evam indriya-jam api viplutam	<b>asti</b> , ata eva bhrānti ity-ādinā uktād vikalpa-

0003707	gamyate. yato jñānasya eva kalpanā-saṃsargo	'sti, atas tat-pratiṣedhena tad eva pratiṣyate.
0008305	apara-apara-sāmagrī-kṛto bhedaḥ sūkṣmo	'sti. ato vivekena smṛtir bhaviṣyati iti. a-sad
0007713	icchati. taj-jñānasya tv anubhava-ākāro 'py	asti. atra ca buddher anubhava-ākārasya
0009909	jñānam. na eva a-nirdeśyatve vyabhicāro	'sti. atha sāmānya-rūpeṇa api yan na nirdiśyate,
0014503	gr̥hṇāti. tac ca saṃsthānam viṣaya-antare na	asti. an-eka-saṃsthāna-bhedena iti nīla-pīta-ādi-
0012910	ity a-sāram etat. pūrvake tu vyākhyāne na	asty ayam doṣaḥ. yatra hi yasya hetur na asti, na
0017201	tat kuto 'yam prasaṅgaḥ. uktam atra —	asty artha iva sac-chabdaḥ sadana-ādy-artho 'pi
0010013	tan-nirāsāya tad avaśyam kartavyam. na etad	asti, artha-sannikarṣa-grahaṇena eva tasya
0017105	tat sīdaty anyad apy atra iti. yathā hy	asty-arthaḥ sac-chabda indriya-artha-vyabhicārān
0009503	yadi bāhyam kiñcid dr̥śyam syāt. tac ca na	asti, ālambana-lakṣaṇa-a-yogād ity a-parihāra eva
0005602	tac ca sva-saṃvedanam sādhaiṣyamāṇam iti na	asty āśraya-a-siddhiḥ. nanu sarvasya eva jñānasya
0009714	viṣayaḥ. na asya vyapadeśyo viṣayo	'sti ity a-vyapadeśyam. atha vā tad eva jñānam
0009802	gr̥hyate, tathā-asattvāt. na asya vyabhicāry	asti ity a-vyabhicāri. atha vā tad eva jñānam
0010004	etat. na ca vyabhicāri-viṣayatve, sambhavo	'sti ity anuvartate, mano-bhrānti-viṣayatvād ity-
0010215	katham pratyuktam ity āha — na hy	asti ity-ādi. indriya-buddhy-an-antaram hi sāmānya
0010502	-jam. tataś ca indriya-artha-udbhava na	asti ity-ādi yad uktam, tat sūtra-artha-a-
0009816	a-vyabhicāram darśayati. kasmān na	asti ity āha — anumāna-viṣayatvād ity-ādi.
0014001	hi traiguṇya-vyatirekeṇa ity-ādi. katham na	asti ity āha. asty eva saṃsthāna-ātmikā jātiḥ.
0003511	iti dr̥ṣṭāntam āha. viṣaye 'py evan-nirdeśo	'sti ity āha — smṛtir eva smṛtam iti bhāve kta-
0011610	iti darśayati. viṣaya-bhedo 'py atra na	asti ity upanyāsaḥ. na sarvatra iti phala-
0002817	prameyam darśayatā a-pratyakṣam api pramāṇam	asti ity eka-pramāna-nirāsaḥ kṛtaḥ. tṛtīyasya
0008607	kartā pravādād eva avasiyate. sa ca iha apy	asti iti katham na vāda-vidhir ācāryasya ity āha
0004005	asminn abhidheye pratyāyana-sāmarthyam	asti iti gamakatvam abhisamīkṣya śabdaḥ
0004108	-avasthāyām upalakṣyate. tena sā tatra na	asti iti gamyate. syād etat — yad etad vyāpṛta-
0004311	arthaḥ. cakṣur-vijñānena samaṅgaḥ so 'sya	asti iti cakṣur-vijñāna-samaṅgī, cakṣur-vijñānena
0016214	-artha-kāriṇor indriyayoḥ kalpane sāmarthyam	asti iti tat-pratiṣedham eva prati iti gamyate.
0012600	eva kriyate, na indriya-antare pramāṇam	asti iti tan na kalpanīyam syād iti. apārthikā
0010314	-anantarīyakatvam eva tu kvacid a-nitye na	asti iti tasya eva syād vyabhicāraḥ. na eṣa doṣaḥ.
0000309	sa punaḥ sva-dr̥ṣṭa-mārga-upadeśaḥ. so 'sya	asti iti tāyī. sarva-prekṣā-pūrva-kāriṇam
0001409	mokṣa-upāya-kāmair iti kṛtvā so 'sya	asti iti tena arthena bhagavatas tāyitvam. ayam
0011807	api sautram pratyakṣa-lakṣaṇam aparam	asti iti darśayati. tat punar guṇa-karmasu
0013205	dravyavanti ity-ādi. dravyam eṣām āśrayo	'sti ity dravyavanti. atra dravyavān guṇo
0005308	-apekṣam, andha-ādeś ca indriya-jñānam na	asti ity na asti tat. rāga-ādiṣu ca sva-
0008208	tu jñānasya viprakṛṣṭo viṣayas tadānīm na	asti ity niścitaḥ, tasya viṣaya-ākāratām prati
0013405	eva ity avadhārayatā hetv-antaram na	asti ity pratijñātam bhavati. tac ca a-yuktam,
0003007	prameya-dvaya-darśanād yaḥ prāg uktaḥ, sa na	asti ity pratipāditam. na tāvad eka-saṅkhyā-
0000607	ll iti. etac ca samagram tathā-gata eva	asti ity sa eva bhagavān. māra-catuṣṭayam vā
0002707	hi sva-sāmānya-lakṣaṇābhyām anyat prameyam	asti ity. satyam etat. sva-lakṣaṇam eva prameyam
0003703	pūrva-dr̥ṣṭa-ākāra-adhyavasāyaḥ. tad asya apy	asti ity smṛtir eva. sva-bhāva-vipratipatti-
0011805	vyākhyāyate. a-sautram api bhāṣya-kāra-uktam	asti indriya-artha-sannikarṣaḥ pratyakṣam ātma-
0012600	-ekam artham. an-eke ca rūpa-ādayaḥ. tato na	asti indriya-bahutva-kalpanā-vaiarthyam iti. sva-
0009815	a-sattvāt, yathā nīlatvam utpalasya. na ca	asti indriya-buddher iti. yadā bahu-vṛthi-pakṣaḥ,
0003014	pramāṇa-antaram syād iti na dve eva pramāṇe.	asty etad grahaṇam iti. na idam apahnūyate, kiṃ
0002901	sva-sāmānya-lakṣaṇābhyām anyat prameyam na	asty eva ity abhyupeyate, evam tarhi nīla-ādīnām
0009514	kenacid ākāreṇa sva-ābhāsa-jñāna-jananam	asty eva iti. tasmād a-yuktam gr̥hya-lakṣaṇam.
0006213	samīhite 'visaṃvādanam pravartakatvam ca	asty eva. tato yad etat keśa-ādi-pratibhāsi-
0005009	vipratipattiḥ. rāga-ādi-saṃvedane na	asty eva tad iti. yogi-jñāne 'py eṣa eva. yata
0004811	cet, na, tatra api jñeyatva-ādy-anukāritvam	asty eva. yā api iyam kalpanā yadi śabda-indriya-
0014001	vyatirekeṇa ity-ādi. katham na asti ity āha.	asty eva saṃsthāna-ātmikā jātiḥ. traiguṇya-a-
0012007	sarva-ātmanā ity-ādi. nir-avayavatvān na	asty eva so 'mśaḥ, ya indriyeṇa na sannikṛṣyate
0015606	tu paścāt smṛti-vyavasāyaḥ. na etad	asti. evam bāhya-artha-grahaṇe sati dvayor apy
0010710	ity-ādi, tatra yadi rūpa-ādīnām parimāṇam na	asti, katham tarhy alpaṃ rūpaṃ mahad rūpam iti
0004606	yadi yugapad bahūnām dravyāṇām grahaṇam na	asti, katham tarhi tila-māsa-ādīnām vicchinna-
0014713	na ekam eva parama-aṇu-dravyam sarva-gatam	asti, kiṃ tu ta eva parama-aṇavo '-parisaṅkhyātāḥ
0009809	vyavasāya-ātmakatvasya ca. yadi na	asti, kim iti viśeṣaṇam a-yuktam ity āha —
0007315	-arthaḥ. na eva tattvatas tasya vibhāgo	'sti, kevalam a-vidyā-upaplutais tad gr̥haka-ākāra
0013711	grahaṇam iti. yatra api ca antarālam na	asti ghr̥ṇa-ādaḥ tatra api indriyasya viṣaya-
0004113	vā a-vikalpanāt tayor a-saha-vṛtṭeś ca.	asti ca a-vicchinnaṃ darśanam. tasmād indriyajam
0010308	yathā balākāyāḥ śuklatvam kṛṣṇatvam ca. na	asti ca a-vyapadeśyatva-āder indriya-jñāne yathā-a

0000313	-vişaya-jñāna-parīkṣaṇam upadeṣṭari. na	<b>asti</b> ca asya tat. vyāpaka-an-upalambhaḥ. asya a-
0010513	-śabdāv iti viruddha-vyāptam prasaṅgam āha.	<b>asti</b> ca tat tathā-vidham grahaṇam. tathā hi
0017905	yathā daṇḍa-rahite puruṣe daṇḍi-śrutiḥ. na	<b>asti</b> ca nimittam pratyakṣa-śruter yathā-ukte
0012811	kvacid arthe hasta-ādi-sañjñānām. na	<b>asti</b> ca niyama-kāraṇam indriyānām dravya-ādiṣu.
0010411	tad-adhikāre nirdeśyam, guṇatva-ādi-vat. na	<b>asti</b> ca pratyakṣa-lakṣaṇam praty upayogo ' -
0015206	indriya-vṛttiḥ prāpnoti ity arthaḥ. na etad	<b>asti</b> . ca-śabdāś tavad iha pramāṇa-antara-
0010701	-dvāreṇa ca gandha-ādīnām api nairantaryam.	<b>asti</b> ca saṃyukta-samavāya-lakṣaṇam ity a-doṣaḥ.
0008403	yatra smṛtiḥ, tatra anubhavaḥ, rūpa-ādi-vat.	<b>asti</b> ca smṛtir iti kāryam. syād etad ity-ādinā
0011004	sāmarthyam na asti, tvag-ādi-indriya-vat. na	<b>asti</b> ca sva-adhiṣṭhāna-pidhāne cakṣuḥ-śrotrayor
0006514	sādhyā-sādhana-vyavahārasya. iha api ca	<b>asti</b> . jñānasya adhigama-rūpatvāt sādhyatva-
0012217	ātmani samavāyāt tad-viśayam eva. na etad	<b>asti</b> . jñānasya hi jñeyam viśayatvena abhimatam,
0009413	-ārūḍham eva na indriya-viśaya-abhimate	<b>'sti</b> . tat katham tatra vyapadiṣṭe tad vyapadiṣṭam
0017113	evam-prakāram sadana-ādi rajaḥ-prabhṛtīnām	<b>asti</b> . tat kuto 'yam prasaṅgaḥ. uktam atra —
0005308	andha-ādeś ca indriya-jñānam na asti iti na	<b>asti</b> tat. rāga-ādiṣu ca sva-saṃvedanam iti.
0013816	sattva-ādi-guṇa-sva-bhāvānām sva-rūpa-bhedo	<b>'sti</b> . tataś ca śānta-ghora-mūḍha-śadja-ādi-
0016804	bhaviṣyaś ca dharmo na jñāna-kāle	<b>'sti</b> tato ' -nimittam atīndriyasya arthasya
0010905	-prayogaḥ, tatra indriyam iti. na etad	<b>asti</b> , tatra api dhātrī-cikitsā-dvāreṇa kumārakasya
0002607	iti cet, na, jñeyatvena adhyavasāyād	<b>asti</b> tatra api viśaya-adhimokṣaḥ. yadā punar a-
0013413	sati yatra indriya-bhedo grahaṇa-bheś ca	<b>asti</b> , tatra sutarām bheḍaḥ sidhyati, indriya-a-
0013803	iti. yady api vikalpane 'syāḥ sambhavo na	<b>asti</b> , tathā api jaiminīya-ādibhir vikalpakam
0011613	jñānam utpadyate, na tatra tasya a-jñānam	<b>asti</b> . tad yathā kasyacit prājñasya kvacic chilpa-
0013015	prāpto na upalabhyate, na sa tato vyatirikto	<b>'sti</b> . tad yathā kṣāṭha-ādibhyaḥ ṣaṇ-ṇagarī
0007907	ākāra-anugataḥ sva-jñānam utpādyata ity etad	<b>asti</b> , tadā viśaya-jñānād utpadyamānam jñānam
0000311	ārambham api nivartayati. tac ca asya na	<b>asti</b> . tasmān na ārabdhavyam idam. yasya
0004915	tāvaca-chabdena anyad apy a-pañca-indriya-jam	<b>asti</b> tasya ca lakṣaṇa-viśeṣaḥ pṛthag vakṣyamāṇa
0011003	adhiṣṭhāna-pidhāne viśaya-grahaṇam na	<b>asti</b> , tasya bahir-nirgatasya a-pratibaddham
0006214	yasya samīhite keśa-ādi-vastuni saṃvādo na	<b>asti</b> , tasya mā bhūt prāmānyam. yat punar etat
0017007	atas tan-nivṛttaye sad-grahaṇam iti. na etad	<b>asti</b> , tasya samprayoga-grahaṇena eva
0008316	api, yat pramāṇa-phalātvena iṣṭam.	<b>asti</b> tāvaj jñānasya kutaścid anubhavaḥ. ataḥ
0005612	tathā yoginām api. yogaḥ samādhiḥ. sa yeṣām	<b>asti</b> te yoginaḥ. guru-nirdeśa-a-vyavakīrṇam iti.
0015014	nanu śabda-ādi-bhāvena api bheḍaḥ. na etad	<b>asti</b> . trikaṇām hi śabda-ādi-bhāvena bheḍaḥ, na tu
0011004	a-pratibaddham viśaya-grahaṇa-sāmarthyam na	<b>asti</b> , tvag-ādi-indriya-vat. na asti ca sva-
0004205	syād etat — vijātīya-vikalpa-kāle na	<b>asti</b> darśanam, tathā api tan na eva vicchinam
0008213	smṛtir bhavati, tathā jñāneṣv api. tasmād	<b>asti</b> dvi-rūpatā jñānasya. anyathā anubhava-
0015508	bhavati — smṛti-pratyakṣa-vyavasāya-viśeṣo	<b>'sti</b> . na ayam prasiddhataro 'pahnotuḥ śakyate. na
0012910	na asty ayam doṣaḥ. yatra hi yasya hetur na	<b>asti</b> , na tat tatra bhavati iti yuktam, yad āha
0010410	yasya pratyakṣa-lakṣaṇam praty upayogo na	<b>asti</b> , na tat tad-adhikāre nirdeśyam, guṇatva-ādi-
0010307	yasya yatra vyabhicāraḥ sambhavaś ca na	<b>asti</b> , na tat tasya viśeṣaṇam. tad yathā balākāyāḥ
0000312	na ārabdhavyam idam. yasya prayojanam na	<b>asti</b> , na tat prekṣāvātā ārabdhavyam. tad yathā an
0012810	iti darśayati. yasya yatra niyama-kāraṇam na	<b>asti</b> , na tatra tasya niyamaḥ. tad yathā icchā-
0018209	-kāle vikṛtir yady a-nityatā   na cet sā	<b>asti</b> na tad vastu sarva-sāmarthya-varjitam    iti.
0004007	gamakatvam indriya-vijñāne 'kṣa-vyapadeśasya	<b>asti</b> na viśaya-vyapadeśasya. gamakatvena ca śabda
0017904	yasyā naimittikyāḥ śruter yatra nimittam na	<b>asti</b> , na sā tatra pravartate. tad yathā daṇḍa-
0004011	eva tv icchā lokasya a-sādhāraṇena vyapadeśe	<b>'sti</b> , na sādharmaṇena. tathā hi loko ' -sādhāraṇena
0011617	nivṛttiḥ. na ca a-bhāvasya kiñcana kartavyam	<b>asti</b> , nir-upākhyatvāt. a-kriyamāṇaś ca na
0010610	adhikam iti vā. na ca rūpa-ādīnām parimāṇam	<b>asti</b> , nir-guṇatvād guṇānām. tat kutas teṣām
0010109	-ādi-jñānānām sāmānya-ādi-yojane sāmarthyam	<b>asti</b> , nir-vikalpatvāt, vyavahāra-a-kuśala-ghrāṇa-
0008909	tasmād utpadyante, tasya a-sattvāt. na etad	<b>asti</b> , pāraparyeṇa api tata utpatter abhimatatvāt.
0012713	etat — na dravyam an-eka-indriya-grāhyam	<b>asti</b> . punar asya eva spaṣṭi-karaṇāya dravyasya an
0009505	eva arthaḥ. tat kim-arthaḥ punar ucyate.	<b>asti</b> prayojanam. pūrvaḥ hi parama-añūnām parama-
0007102	hi sa-viśayam jñānam arthaḥ, tadā ity anena.	<b>asti</b> prayojanam, yasmāt prak sva-saṃvedanam
0007305	— yasmāt so 'rthas tena mīyata ity uktam.	<b>asti</b> prayojanam. sā hi sva-saṃvid, artha-saṃvido
0018106	kiṃ janma-grahaṇena. atha janma-uttara-kālam	<b>asti</b> buddhiḥ, evam apy a-viśiṣṭatvāt tasyāḥ prāg-
0008309	iti. yathā ca yamalakayor ākāra-sāmye 'py	<b>asti</b> bhāvato bheḍaḥ, tathā apy a-spaṣṭatvāt tasya
0012401	na hi kriyā-dravya-rūpeṇa āśraya-pratītir	<b>asti</b> . matub-arthaś tu yatra gamyate, sa eva matub
0005302	ākāra ābhāsaḥ. sa punar an-anubhava-rūpo 'py	<b>asti</b> , yaḥ smṛty-ādīnām ity atas tad-vyavacchedāya
0005013	kiṃ punaḥ pañca-indriya-jam sa-vikalpam apy	<b>asti</b> , yata etad viśeṣaṇam ity āha — para-mata-
0010313	na syāt. na hi prayatna-anantariyake tan na	<b>asti</b> , yato vyabhicāraḥ sādhyasya syāt. prayatna-
0013208	dravyam, yasya dravya-antaram āśrayo na	<b>asti</b> , yathā parama-aṇv-ākāśa-ādikam. an-eka-

0018008	tathā hi nityatvād artha-a-bhāve 'pi so	'sti. yad artha-vyabhicāri, na tat pratyakṣam,
0012912	— syāt tv ity-ādi. yadi tarhi dravyam na	<b>asti</b> , yad aham a-drākṣam, tad eva a-sprākṣam ity
0008806	-bhāvo vijñānasya pratyayo vyapadeśa-hetur	<b>asti</b> , yas tata ity anena ucyate. tasmād ālambana-
0008205	sādhanam vācyam ity an-avasthā syāt. na etad	<b>asti</b> . yasya hi jñānasya sannikṛṣṭo viśayaḥ, tatra
0016112	-artha-kāriṇī kalpayitum asmākam sāmartyam	<b>asti</b> , yugapad-eka-artha-kāritve dvayor api dvāra-
0009912	tv āha — jñānasya samākhyā-śabda na	<b>asti</b> , yena pratiyamānam vyavahārāya kalpate,
0014203	ātmikā jātayaḥ. na ca tatra apara-saṁsthānam	<b>asti</b> yena vīṇā-śabda iti grahaṇam syād ity
0012415	-bhedo yojyaḥ. idānīm dravyam eva na kiñcid	<b>asti</b> , rūpa-ādi-samudāye tad-upacārāt. tat kutas
0008311	bhavati. ato 'rtha-kṛtaḥ kaścīd anubhavasya	<b>asti</b> viśeṣaḥ, yato vivekena smṛtir bhavati iti
0007910	viśeṣayati ca. tasmād viśaya-jñānasya apy	<b>asti</b> viśaya-ākāraḥ. yad yad-ākāram sva-jñānena
0009807	tat-sannikarṣa-upalakṣaṇa-artham. na	<b>asti</b> vyapadeśya-ādi-sambhava iti. ādi-grahaṇād
0009905	na nāma. jñānam tu vyapadiśyate. tad	<b>asti</b> vyapadeśyam. tataś ca vyabhicārād yuktam a-
0013510	tatra dravyeṇa saha indriyasya sambandho na	<b>asti</b> , vyomnaḥ śrotatvāt tatra eva ca samavāyāc
0005916	phale 'pi liṅgi-jñāne pūrva-anubhūta-kalpanā	<b>asti</b> , sa eva atra agnir iti sāmānyena anumānāt.
0001413	-hetavaḥ. prayojanam vā kiñcit. tac ca na	<b>asti</b> . sātmi-bhūta-kṛpāś ca para-artham eva duḥkha
0006513	— na eva vyavasthita-śva-bhāvaṁ kiñcid	<b>asti</b> sādhyam sādhanam vā, pratīti-rūpa-
0007206	vigrahaḥ. yady api sarva-kālam sva-saṁvedyam	<b>asti</b> sva-rūpam, tathā api tad an-apekṣya jñānasya
0015507	vyavasāye mano 'nuvyavasāyam kurute. kasmāt.	<b>asti</b> hy ayam smṛti-pratyakṣa-vyavasāya-viśeṣa iti.
0015612	kriyanta ity asya arthasya pratipādanāya —	<b>asti</b> hy ayam ity-ādir grantha upanyastaḥ, na tu
0011203	eva śāstre mana indriyatvena iti darśayati.	<b>asti</b> hy ekeṣām iti sānkhya-ādīnām. anya-indriya-
0017411	-a-hetutvaṁ sambhavati. kāryeṇa hi tasya	<b>astitvam</b> anumīyate. tad-a-bhāve kutas tasya
0003501	tena eva dhūmena tasya eva agneḥ punaḥ punar	<b>astitvam</b> pratipadyata iti. atas tan-mataṁ
0002306	-rūpād anyad eva sva-rūpam, tathā teṣām apy	<b>astitve</b> tad anena na vyutpāditam ity āśānkā syāt.
0010506	vyavasāya-ātmakam ity etāval lakṣaṇam	<b>astu</b> . anena eva pūrvasya api pratyakṣatva-siddheḥ
0011201	pramāṇa-catuṣṭva-abhyupagama-bādhā. mano vā	<b>astv</b> indriya-antaram iti. yady eṣa doṣo na iṣyata
0012214	yuktam abhyupetum. ayam aparas tasya doṣo	<b>'stu</b> , ya evam icchati ity alam iti prasaṅgena.
0010713	rūpa-āder ādhikya-ādy aupacārikam iti.	<b>astu</b> yathā tathā, tena tu bhāktena api gandha-ādi
0002305	evaṁ tarhi yathā pratyakṣa-anumānāyor	<b>asmad</b> -abhimatāt sva-rūpād anyad eva sva-rūpam,
0006507	-bheda-apekṣayā tad ubhayam iti. atra ca ity	<b>asman</b> -mate. sa-vyāpāra-pratītatvād iti saha
0013909	— an-antam ekaṁ vā indriyam prāpnoti iti.	<b>asmākam</b> karma-vaśād a-cintyaś ca karmaṇo vipāka
0012018	hetur iṣyate, tasya a-dravya-sattvāt. api ca	<b>asmākam</b> cakṣur-ādīnā api sarvathā grhyate 'rtha
0015909	— na anyena anubhūtam anyāḥ smarati iti.	<b>asmākam</b> tu — eka-santatau jñāna-antara-anubhūtam
0016602	asyaḥ kalpanāyā nivāritatvāt. api ca	<b>asmākam</b> yogi-jñānam sad-viśayam eva prāg eva
0002303	pareṣām evaṁ syāt. nūnam etad-viśayā eva	<b>asmākam</b> vipratipattiḥ, yāni tu pramāṇa-antarāṅy
0016112	-bhāvān na ete eka-artha-kāriṇī kalpayitum	<b>asmākam</b> sāmartyam asti, yugapad-eka-artha-
0015809	śva-bādhāya kṛtya-utthāpanam. tathā hy	<b>asmākam</b> sva-saṁvedyatvena kāma-ādīnām
0009806	vā. indriya-artha-udbhava iti. udbhavaty	<b>asmād</b> ity udbhavaḥ. indriya-arthāḥ udbhavo 'sya
0016504	vyākhyeyam — sata eva iti yo 'yaṁ niyamaḥ,	<b>asmān</b> niyamāt sata eva samprayogo bhavati iti.
0016710	'py a-visaṁvādāt prāmānyam iṣyate, tathā	<b>asmābhir</b> api yathā-uktāt kāraṇāt tasya
0002303	vipratipattiḥ, yāni tu pramāṇa-antarāṅy	<b>asmābhir</b> abhyupetāni na tad-viśayā iti. nanu ca
0008615	-vidhāne 'nyathā avayavāḥ proktāḥ, ta eva	<b>asmābhir</b> doṣāḥ prakāśyanta iti darśayann āha —
0012507	-vyavasthā iti cet, bhavatu, tato 'pi na	<b>asmābhir</b> bhinna-indriya-grāhyatvād eva bheda ity
0012018	na sarva-ātmanā grahaṇam bhavati iti cet, na	<b>asmābhis</b> tasya sannikarṣo hetur iṣyate, tasya a-
0012211	iti vastu-vaśād ācāryeṇa tad uktam.	<b>asmābhis</b> tu para-abhyupagama-vaśād evam uktam ity
0005102	etad viśeṣaṇam uktam, evaṁ saty a-kriyamāṇe	<b>'smin</b> para-mata-apekṣe viśeṣaṇe sva-matena
0007908	yathā-ukta-ākāra-viśiṣṭam syāt. a-sati tv	<b>asmin</b> yathā viśayaḥ sva-jñānam na viśeṣayati, sva-
0011713	kāraṇam apy anena eva darśitam ātma-ādi.	<b>asmin</b> sambandhe pratyakṣa-lakṣaṇam idam sūtram na
0015010	eva eka-indriya-prasaṅgam āha. katham punar	<b>asminn</b> api pakṣe 'yaṁ doṣaḥ, yāvataś śabda-ādiṣu
0004005	atra abhiprāyaḥ. lokena hy asya śabdasya	<b>asminn</b> abhidheye pratyāyana-sāmartyam asti iti
0000513	praśna-avasara āha — iha ekata iti. iha	<b>asminn</b> ekasmin prakaraṇe sukha-avabodha-artham
0012912	yad aham a-drākṣam, tad eva a-sprākṣam ity	<b>asya</b> a-bheda-jñānasya ko viśayaḥ. na ca a-viśayam
0000313	na asti ca asya tat. vyāpaka-an-upalambhaḥ.	<b>asya</b> a-siddhim udbhāvītum āha — pramāṇa-siddhyā
0002703	sāmānyam vyavasthāpyate. a-vastutvam apy	<b>asya</b> ata eva, bāhya-rūpeṇa adhyavasitasya a-tad-
0016609	uttara-kāla-bhāvinām tu pāramparyeṇa. yac ca	<b>asya</b> atīta-upakāryatvam an-āgata-upakāritvaṁ ca
0001601	vā pāṭava-vipakṣasya sa-vāsanasya a-prahāṇād	<b>asya</b> adhigata-mārga-prakāśana-pāṭavaṁ syāt.
0003703	idam iti pūrva-dṛṣṭa-ākāra-adhyavasāyaḥ. tad	<b>asya</b> apy asti iti smṛtir eva. sva-bhāva-
0015813	-padasya a-darśana-pūrvō vinyāsaḥ, tathā	<b>asya</b> api, pramāṇena a-paricchidya-abhidhānāt.
0016405	ity anena sambandhaḥ. puruṣasya ity	<b>asya</b> api buddhi-janma ity anena. indriya-śabdena
0007315	atas tat-parihārāya āha — evam ity-ādi.	<b>asya</b> ayam samudāya-arthaḥ. na eva tattvatas tasya

0012416	dravye vicāram ārabhate. yadi ca ity-ādi.	<b>asya</b> ayam arthaḥ — yad an-eka-indriya-grāhyam, na
0005709	sva-bhāvaḥ. kalpanā-jñānam api nāma iti.	<b>asya</b> ayam arthaḥ — yat sva-saṃvedyam, tat sva-
0008403	iti niścītya āha — na hy asāv ity-ādi.	<b>asya</b> ayam arthaḥ — yatra smṛtiḥ, tatra
0003413	darśayati. punaḥ punar ity anena a-sakṛd ity	<b>asya</b> artham ācaṣṭe. nanu ca pūrva-grhītasya
0006706	artha-adhigateḥ, sarva-kāraka-upayoge 'py	<b>asya</b> arthasya iyam adhigatir iti sambandhasya
0015612	saha bāhyeṣv artheṣu vyavasāyāḥ kriyanta ity	<b>asya</b> arthasya pratipādanāya — asti hy ayam ity-
0004311	ity arthaḥ. cakṣur-vijñānena samaṅgaḥ so	<b>'sya</b> asti iti cakṣur-vijñāna-samaṅgī, cakṣur-
0000309	tāyaḥ. sa punaḥ sva-dṛṣṭa-mārga-upadeśaḥ. so	<b>'sya</b> asti iti tāyī. sarva-prekṣā-pūrva-kāriṇām
0001409	'rthyate mokṣa-upāya-kāmair iti kṛtvā so	<b>'sya</b> asti iti tena arthena bhagavatas tāyitvam.
0015102	eva pakṣaḥ, mādharma-pakṣād alpa-doṣatvād	<b>asya</b> ity abhiprāyeṇa evam uktam ity a-doṣaḥ.
0012314	yojanam. tasya sva-rūpaṃ darśayati idam	<b>asya</b> ity-ādinā. avaśyam iti. anyathā yo 'pi
0013004	-sparśana-upalabdho bhinnno viśayaḥ sahacaro	<b>'sya</b> iti tad-guṇa-saṃvijñāno bahu-vrīhiḥ. punas
0014812	iti. atha vā bhinnam an-ekam svābhāvyaṃ	<b>asya</b> iti bahu-vrīhiḥ. sva-bhāva eva svābhāvyaṃ,
0013005	-vrīhiḥ. punas tat-sahacaraḥ samudāyo viśayo	<b>'sya</b> iti bahu-vrīhir eva. evaṃ rūpa-sparśayoḥ
0009806	asmād ity udbhavaḥ. indriya-arthāḥ udbhavo	<b>'sya</b> iti vighrahaḥ. indriya-artha-grahaṇaṃ tat-
0010215	vyavasāya-kāryam iti vyavasāyaḥ kāryam	<b>asya</b> iti vighrahaḥ. kathaṃ pratyuktam ity āha —
0004509	sāmānya-gocaram ity uktam. sāmānyaṃ gocaro	<b>'sya</b> iti vighrahaḥ. nanu ca sāmānyam a-bhinna-
0006911	viśaya āśrīyate, tadā viśayasya iva ābhāso	<b>'sya</b> iti vighrahaḥ. yadā tu na āśrīyate, tadā
0001309	niḥ-śeṣaṃ gataḥ sugataḥ. nirgataṃ śeṣam	<b>asya</b> iti vighrahaḥ. śeṣaṃ punaḥ kāya-ādi-vaiguṇyam.
0007606	prameya-ādi-vyavasthāṃ darśayati. ya ābhāso	<b>'sya</b> iti vighrahaḥ. sva-aṃśasya ca mānatvena
0006912	yadā tu na āśrīyate, tadā viśaya ābhāso	<b>'sya</b> iti. viśayaḥ punar atra grāhya-aṃśaḥ, tatra
0009804	tad-grahād vyabhicāri. vyavasāya ātmā	<b>asya</b> iti vyavasāya-ātmakam. ātma-śabdaḥ sva-bhāva
0015001	iti tan-nir-apekṣā. sa eva na ātmā eko	<b>'sya</b> iti śabdasya eka-deśena viśayatve 'n-eka-
0006908	-ābhāsaṃ viśaya-ābhāsaṃ ca iti. svam ābhāso	<b>'sya</b> iti sva-ābhāsaṃ sva-rūpa-ābhāsaṃ grāhaka-
0017514	-ādi. yato buddhi-janma, tat pratyakṣam ity	<b>asya</b> idaṃ bhāṣyam. etad uktam bhavati — yata
0016405	buddhir utpadyate. sat-samprayoga ity	<b>asya</b> indriyāṇām ity anena sambandhaḥ. puruṣasya
0013109	-dhāpya sva-ākāraṃ ca a-bhinnam eṣu praty	<b>asya</b> ekatvam iva āpādayat tāt a-bhedena sarveṣu
0000405	punas tantreṇa āvṛtter an-eka-śakter vā	<b>asya</b> eva ayam aparo 'rthaḥ. sarve gaty-arthā
0008715	'rthād iti sarvaś ced iti. yadi tata ity-ādy	<b>asya</b> eva vivaraṇam. nanu vijñāna-vyapadeśa-hetor
0007003	artha-niścaya ity kāraṇam. yadā hi ity-ādy	<b>asya</b> eva vivaraṇam. hi-śabdo yasmād-arthe. yasmād
0000209	nanu ca dvitīyayā atra bhavitavyam, yathā	<b>asya</b> eva vivaraṇe — evaṃ-guṇaṃ śāstāraṃ
0011906	-a-pratyakṣe bhavaty anumānam arthe, tathā	<b>asya</b> eva viśeṣa-smṛtimataḥ sāmānya-mātra-ālocanād
0012704	dravya ity vyāpaka-viruddhaṃ prasaṅgam āha.	<b>asya</b> eva sādhyā-viparyaye 'n-iṣṭaṃ prasaṅgayann
0012714	dravyam an-eka-indriya-grāhyam asti. punar	<b>asya</b> eva spaṣṭī-karaṇāya dravyasya an-eka-indriya
0012915	-ādi. anya-gocaram ity-ādi. dravyād anya eva	<b>asya</b> kalpito viśaya ity darśayati. bhinnam
0012114	niścayena grahaṇa-a-grahaṇam. tasmāt tad eva	<b>asya</b> grahaṇam, yo niścayaḥ. anyathā eka-ākāre 'pi
0009412	vyapadeśo 'sya bhaviṣyati ity āha — viśayo	<b>'sya</b> ca iti. sāmānya-rūpeṇa rūpatva-ādinā
0000216	praṇamya ity mano vāk-kāyaiḥ praṇāmaṃ kṛtvā.	<b>asya</b> ca samuccayaḥ kariṣyate ity anena sambandhaḥ.
0006909	grāhaka-ākāraṃ ity arthaḥ. sva-rūpaṃ eva	<b>asya</b> jñānasya ābhāsaḥ, yad eva hi jñānasya jñāna-
0000313	-jñāna-parikṣaṇam upadeṣṭari. na asti ca	<b>asya</b> tat. vyāpaka-an-upalambhaḥ. asya a-siddhim
0008611	-atiśayena satā. paścād vyavadāta-buddher	<b>asya</b> tatra a-sāra-niścayo jāta iti. kathaṃ punar
0000311	ārambham api nivartayati. tac ca	<b>asya</b> na asti. tasmān na ārabdhavyam idam. yasya
0000404	ca pramāṇa-siddhiḥ. vyāpaka-viruddhaḥ.	<b>asya</b> nirāsāya āha — sva-matād viprasṛtād iti.
0011910	ity utpadyate nirṇaya ity pratyakṣeṇa tulyā	<b>asya</b> niṣpattir iti yad uktam, tad virudhyate.
0005004	iha pṛthag-lakṣaṇa-bheda ucyaṭa iti. ato	<b>'sya</b> parihārāya āha — para-mata-apekṣam ca atra
0000409	hi tatra pratyakṣam kalpanā-apoḍham ity	<b>asya</b> pratyakṣa-lakṣaṇasya na apavādaḥ kṛtaḥ.
0004911	-sādhanam vā anubhūtam, tādṛśa-darśanād	<b>asya</b> prabodhe sati tad eva idam iti smṛtir
0009411	brūyāt. evaṃ tarhi viśaya-rūpeṇa vyapadeśo	<b>'sya</b> bhaviṣyati ity āha — viśayo 'sya ca iti.
0013112	tat-pūrvakam mānasam sāmānya-jñānam ity	<b>asya</b> bhedasya an-upalakṣaṇāt. tulya-gocaratā iṣṭā
0001908	-bhāvaḥ. tac ca prāmānyam sa-hetukam. tato	<b>'sya</b> yuktaḥ sad-bhāva ity hetu-sampad uktā. na tu
0005704	etat, tathā api prādhānya-jñāpana-artham	<b>asya</b> lakṣaṇa-vākya eva ayam arthaḥ paridīpitaḥ.
0002317	samuccaya-vacanaś ca-śabdaḥ. kaḥ punar	<b>asya</b> vākyaṣya arthaḥ. kiṃ pratyakṣam anumānam ca
0012313	ity etad viśaya-ālocana-arthatvād ity	<b>asya</b> vivaraṇam. sandhānam yojanam. tasya sva-
0009713	-ādinā liṅgena ity vyapadeśyo viśayaḥ. na	<b>asya</b> vyapadeśyo viśayo 'sti ity a-vyapadeśyam.
0009802	-ādi-rūpatvena grhyate, tathā-asattvāt. na	<b>asya</b> vyabhicāry asti ity a-vyabhicāri. atha vā
0002006	sva-prakaraṇebhya ity etad sva-matād ity	<b>asya</b> vyākhyānam. mukha-śabdena eva ca pūrva-uktaḥ
0004005	ca. ayam atra abhiprāyaḥ. lokena hy	<b>asya</b> śabdasya asminn abhidheye pratyāyana-
0016310	'pi pūṃsi syād iti. sat-samprayoga ity-ādi.	<b>asya</b> sambandhaḥ — atha ato dharma-jijñāsā iti
0003301	eva na bhavati. tadā ca a-sakṛd vā ity anena	<b>asya</b> sādharmaṇaḥ parihāro vakṣyamāṇo 'niṣṭhā-

0012105	tathā bhūta-artha-sambandha-vaśena ayam	<b>asya</b> sva-bhāva ity utpadyate pratyakṣam iti
0016610	-upakāritvaṃ ca vyavahitam itarac ca, so	<b>'sya</b> sva-bhāvaḥ. taṃ ca pratyutpannam bhāvaṃ
0001005	vyādhir iva na anyathā iti ca niścīya ko	<b>'sya</b> hetur iti vicārayan duḥkha-hetum ātma-
0011709	a-nityaṃ ca kāraṇavad bhavati, tasmād	<b>asyā</b> api kāraṇaṃ vācyam anyatvaṃ ca jñātur anena
0007913	ālambyate, tad-ākāro 'yam ālambyata ity	<b>asyā</b> vyavasthāyās tad-ākāra-nibandhanatvāt.
0016602	samprayoga-śabdena sad-artha-a-vyabhicāriṇā	<b>asyāḥ</b> kalpanāyā nivāritatvāt. api ca asmākaṃ yogi
0001212	pūrva-nirdiṣṭā ca karuṇā hetu-sampat.	<b>asyāḥ</b> phalaṃ sva-para-artha-sampat. tatra sva-
0013803	pramāṇaṃ na anyathā iti. yady api vikalpane	<b>'syāḥ</b> sambhavo na asti, tathā api jaiminīya-
0014411	-ādi vā iti śabda-tan-mātra-ādi, ādi-śabdena	<b>ahaṅkāro</b> mahān pradhānaṃ ca gr̥hyate. na ca ity-
0012912	tv ity-ādi. yadi tarhi dravyaṃ na asti, yad	<b>aham</b> a-drākṣam, tad eva a-sprākṣam ity asya a-
0001101	eva prabhavam evaṃ vyavasitavān. na hi na	<b>aham</b> na mama iti paśyataḥ parigrahaṃ antareṇa
0001310	a-cāpale 'py abhyāsād utplutya-gamana-ādi,	<b>aham</b> -māna-a-bhāve 'pi vṣalī-vāda-ādi nitya-a-
0004110	-vijñānatvena vo 'bhimatam āviṣṭa-abhilāpam	<b>ahir</b> ahir iti dhārā-vāhi yojakaṃ ca abhidhāna-
0004110	vo 'bhimatam āviṣṭa-abhilāpam ahir	<b>ahir</b> iti dhārā-vāhi yojakaṃ ca abhidhāna-
0003702	-saṃskārasya tad eva idam iti pūrva-dṛṣṭa-	<b>ākāra</b> -adhyavasāyaḥ. tad asya apy asti iti smṛtir
0000905	-jagad-ātyantika-duḥkha-viyoga-prārthana-	<b>ākāra</b> -an-alpa-kalpa-abhyāseṇa sātmi-bhūtā karuṇā.
0008103	tad-a-viṣayatvāt. gr̥hyante ca tāny apy artha-	<b>ākāra</b> -anukāritayā. tathā hy uttara-uttarasya
0005507	idaṃ tato yat tad eva hlāda-paritāpa-ādy-	<b>ākāra</b> -anugataṃ sukha-ādi iti siddhaṃ sukha-ādi
0007907	syād ity arthaḥ. yadi hy ālambanena ātmīya-	<b>ākāra</b> -anugataṃ sva-jñānam utpādyata ity etad asti,
0008115	-jñāna-sambandhinā tad-dvāra-āyātau viṣaya-	<b>ākāra</b> -anubhava-ākārau tṛtīyāś ca sva-ābhāsa-
0002710	sva-lakṣaṇam. tasya eva anumānena sāmānya-	<b>ākāra</b> -anurakta-grāhya-aṃśa-ātmakena para-rūpeṇa
0007810	tena ālambyate. viṣaya-jñāna-jñāne ca viṣaya-	<b>ākāra</b> -anurakta-viṣaya-jñāna-ākāra upalabhyate, na
0013108	sarvatra iti. tad dhi mānaṣaṃ sāmānya-	<b>ākāra</b> -anuraktaṃ jñānaṃ santam api teṣāṃ bhedaṃ
0012109	-pratipattiḥ, yat tan-niścayanam. tac ced	<b>ākāra</b> -antara-vad a-niścītam, kathaṃ tair gr̥hītam.
0007810	upalabhyate, na tu tad-vyatiṛekeṇa kiñcid	<b>ākāra</b> -antaram. na ca a-pratibhāsamānas tasya
0009204	-anugr̥hītās tathā pratibhāsanta ity an-eka-	<b>ākāra</b> -artha-vādināḥ kadācid a-siddhatām
0009507	teṣāṃ eva dravya-satām tad rūpaṃ ity an-eka-	<b>ākāra</b> -artha-vādino matam āśaṅkya tasya dṛśyatām
0007316	'sti, kevalam a-vidyā-upaplutais tad grāhaka-	<b>ākāra</b> -ādi-vibhāga-vad iva lakṣyate. ato yathā-
0007313	punar a-bhinna-ātmano jñānasya grāhaka-	<b>ākāra</b> -ādi-vibhāgaḥ, yena a-saty api bāhye 'rthe
0005301	iti. anubhūyate 'nena ity anubhavaḥ.	<b>ākāra</b> ābhāsaḥ. sa punar an-anubhava-rūpo 'py asti,
0008201	-ākārau tṛtīyāś ca sva-ābhāsa-lakṣaṇa	<b>ākāra</b> ity ete traya ākārāḥ sva-jñānena ālambyante.
0011412	viśeṣaṇa-jñānasya eva vyāpāra-khyātiḥ, tad-	<b>ākāra</b> -utpattyā. anyathā viśeṣaṇa-jñānam eva tan
0003411	-phalavad bheda utprekṣyate. abhijñeya-artha-	<b>ākāra</b> -utpattyā jñānaṃ pūrva-gr̥hīta-artha-grahaṇād
0007810	-jñāne ca viṣaya-ākāra-anurakta-viṣaya-jñāna-	<b>ākāra</b> upalabhyate, na tu tad-vyatiṛekeṇa kiñcid
0006804	ity āha — tad yathā ity-ādi. iha nīla-ādy-	<b>ākāra</b> eka eva anubhūyate. sa vijñānasya ātma-
0007809	-ākāreṇa gauḥ sva-jñāne pratibhāsamānas tad-	<b>ākāra</b> eva tena ālambyate. viṣaya-jñāna-jñāne ca
0007114	tathā sati bāhye 'rthe prameye grāhaka-	<b>ākāra</b> eva pramāṇam ity āśaṅkā syāt. atas tan-
0005812	kalpayad utpadyate. adhyāropita-artha-	<b>ākāra</b> -kalpanayā pravṛttatvāt saṃvṛti-jñānaṃ ghaṭa
0007601	tena agner anumānam. na eṣa doṣaḥ. dahana-	<b>ākāra</b> -jñāna-janana-vāsanā-viśeṣa-anugata eva hi
0007505	na hi tattvataḥ kasyacid dharmasya an-eka-	<b>ākāra</b> -darśana-ātmako vyavahāraḥ sambhavati,
0007914	'yam ālambyata ity asyā vyavasthāyās tad-	<b>ākāra</b> -nibandhanatvāt. tasyāṃ sādhyāyāṃ idaṃ
0012207	bhavati. tasmān na anubhūta ity eva sarva-	<b>ākāra</b> -niścayaḥ. yadi tarhi paraḥ sa-vikalpaṃ
0006515	phalattvaṃ upacaryate. tasya eva ca viṣaya-	<b>ākāra</b> -parigrahāt sa-vyāpāra-pratītir iti
0014004	-mohānāṃ sanniveśa-viśeṣā iti. tasmāc chabda-	<b>ākāra</b> -pariṇatāḥ sukha-ādayo yena samavasthitāḥ
0005301	-ukta-viṣayam eva ity avagaccha. anubhava-	<b>ākāra</b> -pravṛttam iti. anubhūyate 'nena ity
0005304	anubhava-ākāreṇa pravṛttam utpannam anubhava-	<b>ākāra</b> -pravṛttam. etad uktaṃ bhavati — indriya-
0006815	tathā śakyeta niścetum, sarva-jñānānām eka-	<b>ākāra</b> -prasaṅgāt. an-eka-ākārās tu vijñaptayaḥ.
0005513	iti, tasya api yathā-ukta-nītyā hlāda-ādy-	<b>ākāra</b> -bodha-ātmakaṃ vastu siddham. tasya eva ca
0005505	saṃvedakam. go-jñānam iva aśvasya. sukha-ādy-	<b>ākāra</b> -rahitaṃ ca sukha-ādi-jñānam. vyāpaka-
0005504	-artha-grahaṇa-prasaṅgāt. yaj jñānaṃ yad-	<b>ākāra</b> -rahitam, na tat tasya saṃvedakam. go-jñānam
0007211	yathā yathā ity-ādi. jñānasya jñeya-	<b>ākāra</b> -vaśena bāhyo 'rtho niścīyata ity arthaḥ.
0014813	eva svābhāvyaṃ, vartamāna-sāmīpya-vaj jñāna-	<b>ākāra</b> -vaśena hi viṣaya-sva-bhāvo 'vadhāryate.
0009511	a-dṛśyatvaṃ. evaṃ manyate — sarvathā vā sva-	<b>ākāra</b> -vijñāna-janakatvaṃ grāhyatvaṃ syāt kenacid
0009213	parama-artha-sattvaṃ syāt. tataś ca tad-	<b>ākāra</b> -vijñānaṃ pratyakṣa-ābhāsa-abhimataṃ
0007908	viṣaya-jñānād utpadyamānaṃ jñānaṃ yathā-ukta-	<b>ākāra</b> -viśiṣṭaṃ syāt. a-sati tv asmin yathā
0007806	-jñānaṃ viṣaya-jñānam eva, tad-ābhāsaṃ viṣaya-	<b>ākāra</b> -viṣaya-jñāna-ākāram ity arthaḥ. anena
0007813	-artho labhyate. sva-ābhāsaṃ ca iti. viṣaya-	<b>ākāra</b> -viṣaya-jñāna-ābhāsaṃ sat sva-rūpeṇa api
0007611	adhikṛtatvād abhyarhitatvaṃ. ato grāhaka-	<b>ākāra</b> -śabdasya eva pūrva-nipātaḥ. trayaṃ na ataḥ

0008110 abhyupeyam. na ca ādyasya jñānasya viṣaya-  
 0007608 prameyam. pramāṇa-phalate punar grāhaka-  
 0005310 samvedyate 'nena iti samvedanam. grāhaka-  
 0008309 -kṣaṇā vyatītā iti. yathā ca yamalakayor  
 0003202 -sāmānye 'nityatā-ādi-sādhane 'pi tatra tad-  
 0005509 kaścin nivārayitā. yathā jñāta-hlāda-ādika  
 0008202 ca — uttara-uttarasya jñānasya eka-eka  
 0008104 tathā hy uttara-uttarasya jñānasya eka-eka  
 0007412 sva-lakṣaṇam prameyam. liṅga-je 'pi grāhaka-  
 0007713 kevalam icchati. taj-jñānasya tv anubhava-  
 0007203 'rthaḥ prameya iti pakṣaḥ, tadā api grāhaka-  
 0007913 ca viṣaya-jñānam sva-jñānena ālambyate, tad-  
 0002703 eva ākāram darśayati iti sa buddhi-gata  
 0007411 tathā ity-ādi. nir-vikalpe tāvat grāhaka-  
 0007214 iti veditavyam. tathā hi yathā yathā-artha-  
 0009203 āha. nanu dravya-satām eva sa parama-aṅgānām  
 0007801 yo jñānasya jñāna-rūpam na icchati. viṣaya-  
 0007202 iṣyate, na tu vijñapti-mātratā-vad grāhaka-  
 0007113 sva-samvedana-phala-vyavasthāne grāhaka-  
 0007311 a-viruddham. iha vijñapti-mātratāyām grāhaka-  
 0007311 -mātratāyām grāhaka-ākārah pramāṇam, grāhya-  
 0007911 ca. tasmād viṣaya-jñānasya apy asti viṣaya-  
 0005303 -vyavacchedāya anubhava-grahaṇam. anubhava  
 0009209 tathā api nīla-pīta-ādi-jñāneṣu dravya-sad-  
 0009210 vā teṣv iti nīla-ādi-parama-aṅguṣu dravya-sad-  
 0006001 anumānāt. smārte 'pi pūrva-anubhūta-  
 0007912 sva-jñānena ālambyamāno gauḥ śāsna-ādimad-  
 0008206 tatra sandeho jāyate — kim ayaṃ nīla-  
 0014416 yadā ākāram viṣaye jñānam utpadyate, tadā  
 0007413 bheda-anuyāyī iva a-spaṣṭa-pratibhāso grāhya-  
 0003203 'pi tatra tad-ākāra-siddhyā vastuna eva sa  
 0007912 -ākāram tad bhavati. tad yathā śāsna-ādimad-  
 0007412 pramāṇam, spaṣṭa-pratibhāso grāhya-  
 0007208 -yogāt. a-yogas tv a-para-arthatvāt. grāhaka-  
 0008709 tat tebhyo bhavati, teṣāṃ samvṛti-sattvena  
 0008006 anubhava-jñānam arthena samyojya-artha-  
 0008102 artha-sāmarthyā-bhāvi samyojya-arthena tad-  
 0008203 tasmāt tatra api viṣaya-anurūpa-jñāna-  
 0006603 tasmāt sā eva tasya ātma-bhūtā viṣaya-  
 0006601 ity arthaḥ. tathā hi taj jñānam viṣaya-  
 0008208 tadānīm na asti iti niścitaḥ, tasya viṣaya-  
 0009212 dravya-saṅkhyā-ādīnām api parama-aṅv-  
 0007804 viṣaya-ākāratvāt, sva-ābhāsam anubhava-  
 0009211 ākāreṣv api tu prāpnoti iti. yadi parama-aṅv-  
 0007804 pramāṇa-phalam. tatra artha-ābhāsam viṣaya-  
 0001108 parīkṣamāṇaś ca ātma-darśanasya tad-viparīta-  
 0007914 tasyām sādhyāyām idaṃ kāryam. tad-  
 0013712 -an-antaraṃ vikriyā-upajāyamānā viṣaya-  
 0007906 bhavet. viṣaya-anukāra-anurakta-viṣaya-jñāna-  
 0006805 arthena sambandho na syāt. na ca tasmāt tad-  
 0006902 upalabhyante. na ca ekaṃ vastv an-eka-  
 0007408 samvedanam darśanam. kim-bhūtam. an-eka-  
 0007902 nirākartuṃ sva-rūpam a-jahad eva tad viṣaya-  
 0004810 na hi tāni parasparam arthasya kañcana-  
 0007009 vastuno 'bhāvād buddhir eva yadā iṣṭam svam  
 0014810 ity-ādi. sukha-ādi-vyatirekeṇa iti sukha-ādy-  
 0007903 vā iti. anubhava-ākāram eva vā, na viṣaya-  
 0007507 tu sā, yad a-vidyā-andhās tad a-vedya-vedaka-  
 0005502 iti. tais taj jñānam avaśyaṃ sukha-ādy-  
**ākāra**-śūnyatve pūrva-viprakṣṭa-artha-ābhāsāni  
**ākāra**-samvittyor iti grāhaka-ākārasya pramāṇatā,  
**ākāra**-saṅkhyātam anubhava-sva-bhāvāt. anubhava  
**ākāra**-sāmnye 'py asti bhāvato bhedaḥ, tathā apy a-  
**ākāra**-siddhyā vastuna eva sa ākārah sidhyati ity  
**ākāro** 'jñāna-rūpa-sukha-ādi-kṛto na bhavati,  
**ākāro** 'dhika upalabhyata ity anena sampraty eva  
**ākāro** 'dhika upalabhyate. ghaṭa-jñāna-jñānena hi  
**ākāro** 'numānam pramāṇam, vyakti-bheda-anuyāyī iva  
**ākāro** 'py asti. atra ca buddher anubhava-ākārasya  
**ākāro** 'bhimata eva, tasya sva-samvedyathvāt. tat  
**ākāro** 'yam ālambyata ity asyā vyavasthāyās tad-  
**ākāro** 'rthānām sāmānyam vyavasthāpyate. a-  
**ākārah** kalpanā-apoḍham pratyakṣam pramāṇam,  
**ākāro** jñāne sanniviśate śubha-a-śubha-ādi-rūpeṇa,  
**ākārah**. ta eva hi paraspara-anugṛhītās tathā  
**ākāras** tu na siddhaḥ parasya iti. tena dvairūpyam  
**ākārah**. nanu yadā api bāhyo 'rthaḥ prameya iti  
**ākārah** pramāṇam iṣṭam, tathā sati bāhye 'rthe  
**ākārah** pramāṇam, grāhya-ākārah prameyam iti  
**ākārah** prameyam iti vakṣyati. atas tatra codyam  
**ākārah**. yad yad-ākāram sva-jñānena ālambyate, tad  
**ākāro** yasya, tat tathā-uktam. kiṃ punas tat.  
**ākāro** labhyate tvad-abhimatayā yuktyā. atha vā  
**ākāro** labhyate. dravya-saṅkhyā-ādy-ākāreṣv api tu  
**ākāro** vikalpa itthaṃ tan mayā anubhūtam iti.  
**ākārah**. viṣaya-ākāram ca viṣaya-jñānam sva-  
**ākāro** viṣayasya, jñānam tu nir-ākāram, uta  
**ākārah** sa viṣayaḥ pratifyate. dṛṣṭam ca ity-ādīnā  
**ākārah** sāmānya-lakṣaṇam prameyam iti. upacaryata  
**ākārah** sidhyati ity avagantavyam, sāmagri-viśeṣa-  
**ākārah** sva-jñānena ālambyamāno gauḥ śāsna-ādimad-  
**ākārah** sva-lakṣaṇam prameyam. liṅga-je 'pi  
**ākāro** hy ātma-viṣayaḥ katham bāhye 'rthe pramāṇam  
**ākāranatvāt**. rūpa-ādibhya eva hi tathā-  
**ākāratayā** adhyavasyati. na ca yāvataḥ bhrāntena  
**ākāratayā** gṛhyeta, na uttara-uttarāṇi, teṣāṃ tad-  
**ākāratayā** sādhye yad yad-ākāram sva-jñānena  
**ākāratā** pramāṇam iti. yuktaṃ ca etat. tathā hi na  
**ākāratam** dadhānam nir-vyāpāram api sat sva-viṣaye  
**ākāratam** prati samśayo na bhavaty eva iti na an-  
**ākāratvāt** parama-artha-sattvam syāt. tataś ca tad  
**ākāratvāt**. viṣaya-anurūpa-jñāna-ābhāsam iti. rūpa  
**ākāratvāt** samūha-ākārasya parama-artha-sattvam,  
**ākāratvāt**, sva-ābhāsam anubhava-ākāratvāt. viṣaya  
**ākāratvān** nairātmya-darśanam eva pratipakṣam evam  
**ākāratve** tu sva-bhāvaḥ. viṣaya-anubhava-jñānam ca  
**ākāratvena** a-pariniṣpannā vṛttir jñeyā. tathā  
**ākāratvena** viśeṣeṇa viśiṣṭam na utpāditam syād  
**ākāram** a-tad-ākāram vā bahir vyatiriktam vastu-  
**ākāram**, an-ekatva-prasaṅgāt. ato na arthasya  
**ākāram**. an-ekā ākāra yasya, tat tathā-uktam. te  
**ākāram** anukaroti iti darśana-artham etad uktam.  
**ākāram** anukurvanti iti cet, na, tatra api  
**ākāram** anubhavati, tadā iṣṭam arthaṃ niścīnoti,  
**ākāram** antareṇa ity arthaḥ. yā a-bhinnā ity eka-  
**ākāram** api. jñāna-jñānam api viṣaya-jñānena a-  
**ākāram** api jñānam tathā paśyanti. yadi tarhy a-  
**ākāram** abhyupeyam, anyathā tasya te vedyā eva na



0007806 eva, tad-ābhāsam viṣaya-ākāra-viṣaya-jñāna-  
 0006909 iti sva-ābhāsam sva-rūpa-ābhāsam grāhaka-  
 0014814 -sthite 'pi viṣaye tad-upagrāhi jñānam anya-  
 0008207 kim ayam nīla-ākāro viṣayasya, jñānam tu nir-  
 0007301 śubha-a-śubha-ādi-rūpa-ādiḥ. yadi hi tad-  
 0008007 pratipatrā tat tathā avasīyate, tāvatā tad-  
 0007808 yad vastu yena ākāreṇa pratibhāsate, tat tad-  
 0002202 -utpattāv eva pramāṇa-sva-rūpa-siddher eka-  
 0007903 etad uktam. sva-rūpaṃ vā iti. anubhava-  
 0008004 iti sva-jñānena grhyate. syād etat — nir-  
 0007713 evam uktam. paro hi viṣaya-jñānasya anubhava-  
 0008002 tv idṛg-arthaṃ taj jñānam āsīd ity ubhaya-  
 0014417 dṛṣṭam ca ity-ādinā hetum āha. yad a-bhinna-  
 0013108 santam api teṣāṃ bhedam antar-dhāpya sva-  
 0007913 ālambyamāno gauḥ sāsna-ādīmad-ākārah. viṣaya-  
 0007916 -jñānam api yathā-cintita-artha-ākāram jñāna-  
 0007901 sādhyamāne kvacid iyam āśānkā syāt —viṣaya-  
 0007916 mātram. cintā-jñānam api yathā-cintita-artha-  
 0014815 syāt. tac ca iṣṭam. tad etena yad eka-  
 0008105 upalabhyate. ghaṭa-jñāna-jñānena hi ghaṭa-  
 0008105 jñānam ālambamānaḥ saha ghaṭa-ākāreṇa ghaṭa-  
 0007711 etad uktam bhavati — viṣaya-jñāne viṣaya-  
 0005506 vyāpaka-viruddhaḥ. bhavatu jñānam tad-  
 0009506 idānīm tu teṣāṃ eva yat sthūlam samūha-  
 0007911 yad yad-ākāram sva-jñānena ālambyate, tad-  
 0002702 -buddhir a-bhinna-ākārā teṣv a-bhinna eva  
 0006301 vā spaṣṭeṣu nīla-ādiṣv a-spaṣṭa-nīla-ādy-  
 0006805 na syāt. na ca tasmāt tad-ākāram a-tad-  
 0007806 viṣaya-jñāna-ākāram ity arthaḥ. anena viṣaya-  
 0007812 viṣayo yujyate, atiprasaṅgāt. tasmād viṣaya-  
 0014416 hetor a-bhāvam āha. tad-vaśena ity-ādi. yadā  
 0008204 -anurūpa-jñāna-ākāratayā sādhye yad yad-  
 0007911 -jñānasya apy asti viṣaya-ākārah. yad yad-  
 0006402 eva tasya pratyakṣatvam, viśiṣṭe tu pīta-ādy-  
 0004809 -bhedas tv āśraya-bhedād iti. kasyacid artha-  
 0002808 arthasya svataḥ saṃvittiḥ. yad eva tv artha-  
 0009211 iti. yadi parama-aṅv-ākāratvāt samūha-  
 0007609 punar grāhaka-ākāra-saṃvittyor iti grāhaka-  
 0007610 -śruter alpāctaratvam, tathā api grāhaka-  
 0007112 sva-saṃvedana-phala-vyavasthāyām grāhaka-  
 0007714 -ākāro 'py asti. atra ca buddher anubhava-  
 0003115 vastunaḥ kṣaṇikatva-ādayo vidyamānā eva  
 0014414 indriya-dhiyā avasīyante. sarvā syāc citra-  
 0014414 sarvā syāc citra-ākārā iti. yā apy a-citra-  
 0008002 ity ubhaya-ākāram grhṇāti, tathā idṛg-artha-  
 0002702 utpadyamānā pratyavamarśa-buddhir a-bhinna-  
 0006004 api kiṃ tad eva idam āhosvid anyad ity evam-  
 0014808 etat — tri-rūpatve 'pi parama-aṅūnām eka-  
 0013610 hi granthena indriya-vṛttir eva bāhya-viṣaya-  
 0007408 darśanam. kim-bhūtam. an-eka-ākāram. an-ekā  
 0007409 -ekā ākārā yasya, tat tathā-uktam. te punar  
 0008201 ca sva-ābhāsa-lakṣaṇa ākāra ity ete traya  
 0007506 -ākāra-darśana-ātmako vyavahārah sambhavati,  
 0008108 uttara-uttara-jñānāni pūrva-viprakṛṣṭa-artha-  
 0008110 grhyeran. tasmāt tāni sva-bhāvata eva tad-  
 0003201 -līnga-āśrayeṇa utpanno vastunaḥ sata eva  
 0003205 ayam anumāna-vikalpo yady api sambhavina eva  
 0003004 sambandha-a-yogāt. tad evaṃ dvābhyām  
 0007603 dhūma-jñānam prabodha-paṭu-vāsanām dahana-  
 ākārām ity arthaḥ. anena viṣaya-ākāram viṣaya-  
 ākārām ity arthaḥ. sva-rūpaṃ eva asya jñānasya  
 ākārām iṣyate, na tad-vaśena viṣaya-avadhāraṇam  
 ākārām. uta jñānasya iti. yasya tu jñānasya  
 ākārām utpannam syāt, tadā tādrśasya ātmanaḥ  
 ākārām eva tad bhavati iti yuktam ity āha — na  
 ākārām eva tena ālambyata ity etad yuktam. tathā  
 ākārām eva lakṣaṇa-praṇayanam syāt. vyavahartāro  
 ākārām eva vā, na viṣaya-ākāram api. jñāna-jñānam  
 ākārām eva viṣaya-jñānam utpadyate. tasmim tv  
 ākārām kevalam icchati. taj-jñānasya tv anubhava-  
 ākārām grhṇāti, tathā idṛg-artha-ākārā cintā āsīd  
 ākārām grahaṇam, na tac citra-viṣayam, caitanya-  
 ākārām ca a-bhinnaṃ eṣu praty asya ekatvam iva  
 ākārām ca viṣaya-jñānam sva-jñānena ālambyate,  
 ākārām ca sva-jñānena upalabhyate. tathā hi yathā  
 ākārām cej jñānam pratipadyate, sva-rūpa-  
 ākārām jñāna-ākāram ca sva-jñānena upalabhyate.  
 ākārām jñānam na tad bhinna-an-eka-sva-bhāva-  
 ākārām jñānam ālambamānaḥ saha ghaṭa-ākāreṇa  
 ākārām jñānam āsīd iti pratyeti. taj-jñānena tu  
 ākārām jñānam iti. tad eva viśeṣaḥ. tathā hi tad  
 ākārām, tataḥ kim iti cet, idam tato yat tad eva  
 ākārām, tad adhikṛtya ucyate. prakṛteṣāṃ eva  
 ākārām tad bhavati. tad yathā sāsna-ādīmad-ākārah  
 ākārām darśayati iti sa buddhi-gata ākāro  
 ākārām, yad api nau-yāna-saṅkṣobha-āhita-  
 ākārām vā bahir vyatiriktam vastu-upalabhyate. na  
 ākārām viṣaya-jñānam sva-jñānena ālambyata ity  
 ākārām viṣaya-jñānam sva-jñānena ālambyata ity  
 ākārām viṣaye jñānam utpadyate, tadā ākārah sa  
 ākārām sva-jñānena ālambyata ity-ādi sādhanam  
 ākārām sva-jñānena ālambyate, tad-ākāram tad  
 ākāravati viśaṃvādān na iṣyate iti. na tarhi sa-  
 ākārasya anukārāc chābdasya eva eka-viṣayatvam na  
 ākārasya jñānasya sva-saṃvedanam sā eva artha-  
 ākārasya parama-artha-sattvam, dravya-saṅkhyā-  
 ākārasya pramāṇatā, saṃvitteḥ phalatā. atra ca  
 ākārasya pramāṇatvāt tasya ca vyutpadyatvena  
 ākārasya pramāṇyam vakṣyati. tataś ca a-sati  
 ākārasya siddhatvāt sa na sādhyate. na hi sa  
 ākārā anumāna-vikalpe pratibhāsante. sa hi yathā-  
 ākārā iti. yā apy a-citra-ākārā iṣyate sā api,  
 ākārā iṣyate sā api, citratvāt sattva-ādi-  
 ākārā cintā āsīd iti sva-jñānena grhyate. syād  
 ākārā teṣv a-bhinnaṃ eva ākārām darśayati iti sa  
 ākārā pūrva-anubhūta-kalpanā jāyate iti idam  
 ākārā buddhiḥ pariṇāma-viśeṣād bhaviṣyati ity āha  
 ākārā mano-vṛtṭyā saṃvedyate, na tv indriya-vṛtṭi  
 ākārā yasya, tat tathā-uktam. te punar ākārāḥ, ya  
 ākārāḥ, ya anena bhrāntena nirīkṣyante, grāhaka-  
 ākārāḥ sva-jñānena ālambyante. etac ca — uttara  
 ākārāṇām a-pariniṣpannatvāt. bhrāntir eva tu sā,  
 ākārāṇi grhyante. na ca teṣāṃ sva-viṣayaḥ, yatas  
 ākārāṇi bhavanti ity abhyupeyam. na ca ādyasya  
 ākārāṇi adhyavasyati. ato varṇa-sāmānye '-nityatā-  
 ākārāṇi arthasya adhyavasyati, tathā api sva-  
 ākārābhyām pramāṇa-bahutvam sambhavet, prameya-  
 ākārām buddhiṃ bhaviṣyantīm pratipattur gamayati.

0006815 sarva-jñānānām eka-ākāra-prasaṅgāt. an-eka-  
 0012114 eva asya grahaṇam, yo niścayaḥ. anyathā eka-  
 0007817 icchati, tat kim-artham idam uktam. viṣaya-  
 0003402 iti na tatra tasya prāmānyam, api tu yatra  
 0002613 keśa-ādi-vat keśa-ādi idam iti, tadā sāmānya-  
 0017714 āśaṅkate. sarvathā iti jñeyatva-ādy-  
 0010216 -ādi. indriya-buddhy-an-antaram hi sāmānya-  
 0007808 ity etad yuktam. tathā hi sāsna-ādy-  
 0008105 ghaṭa-ākāraṃ jñānam ālambamānaḥ saha ghaṭa-  
 0008107 ghaṭa-jñāna-jñānam āsīd iti saha ghaṭa-jñāna-  
 0009108 -aṅūnām sva-rūpeṇa a-pratibhāsanāt samūha-  
 0013710 vṛttir ucyate. pratiṣṭhitā tu viṣaya-  
 0013613 vṛttir indriyānām sva-viṣaya-sāmnidhye tad-  
 0007807 hetur uktāḥ. yatra hi jñāne yad vastu yena  
 0004711 artha-rūpam indriya-jñāne sphuṭena  
 0005304 -nyāyena indriya-jñānam eva. tena anubhava-  
 0009511 -janakatvaṃ grāhyatvaṃ syāt kenacid vā  
 0007712 tathā hi tad viṣaya-jñānād adhikena viṣaya-  
 0009514 syāt, yatas tasya api jñānatva-ādinā kenacid  
 0009211 -sad-ākāro labhyate. dravya-saṅkhyā-ādy-  
 0003403 -phalavāt pramāṇasya. tasmād a-niściteṣv  
 0006901 pratipatṭr-bhedena paṭu-mandatā-ādibhir  
 0012005 sarvathā a-grahaṇa-prasaṅga iti. sarvair  
 0003113 na ayam doṣaḥ, vastuna eva a-nitya-ādibhir  
 0003207 vastuno rūpam. na ca paraspara-vilakṣaṇāv  
 0008115 tad-dvāra-āyātau viṣaya-ākāra-anubhava-  
 0013208 -antaram āśrayo na asti, yathā parama-aṅv-  
 0009703 -paricchinna-dharma-a-dharma-abhisamkr̥ta-  
 0010813 śrotraṃ tu śravaṇa-śaṅkulī-paricchinna  
 0017310 prakāśanam syāt, na śeṣānām. śrotrasya vā  
 0001307 tasya janma-rāga-ādi-doṣa-utpādaḥ. tad yathā  
 0010815 iti. evaṃ manyate — pradeśavattvam  
 0012406 tad upapadyate. anyathā hi iti yadi smārta-  
 0012405 indriya-jñānam cira-niruddham iti smārtena  
 0009603 rūḍher an-antaram ca tan-matasya upakṣepād  
 0012508 bhinna-indriya-grāhyatvena grahaṇa-bhedo 'py  
 0013709 -antarāla-vartinī kaśā-abhighāta-vad ūrdhva-  
 0004603 śāstram kṛtam draṣṭavyam, na sāmārthya-  
 0003001 iti paricchinnati, tadā tad viśeṣa-dṛṣṭa-  
 0004510 indriya-jñānasya ca viṣayaḥ parama-aṅv-  
 0002910 a-sakṛd vā ity anena api — viśeṣa-dṛṣṭa-  
 0001214 'vasthā-viśeṣaḥ, yasya nirodha-satyam ity  
 0008203 'dhika upalabhyata ity anena sampraty eva  
 0016603 asmākaṃ yogi-jñānam sad-viṣayam eva prāg eva  
 0014714 santi. eka-jātyās teṣāṃ pradhānam ity  
 0009409 sambandhitayā artha-rūpa-viviktaṃ na śakyam  
 0001813 -jina-vat, kiṃ tarhi yathā-adhigata-mārga-  
 0004505 -ālambanā ity uktāḥ, sarvāṃs tān sañcita-  
 0001912 tad evaṃ yataḥ śreyo-bhūtam ācaṣṭe tad-  
 0001915 sattvebhyāḥ śreyo-bhūtam ācaṣṭe ca tad-  
 0001913 pramāṇam. yo yasmai śreyo-bhūtam ācaṣṭe tad-  
 0002316 dvayor api sva-viṣaye tulya-balatā-  
 0014313 vṛttim khyāpayati. rajaḥ śabda-kāryam praty  
 0014311 abhyupagamam āha. sattvaṃ śabda-kāryam praty  
 0004707 sva-saṃvedyam an-āgamikam. a-nirdeśyam an-  
 0012206 -viśeṣe 'pi pitaram āyāntam paśyataḥ pitā me  
 0016707 a-sattvāt, tathā api tasya sphuṭa-atīta-an-  
 0016705 -artha-vyavasthā kriyate. tad evam atīta-an-  
 0016610 yac ca asya atīta-upakāryatvam an-  
 0000000 **ākārās** tu vijñaptayaḥ. tathā hy ekasminn eva  
 0000000 **ākāre** 'pi tan na syāt. kiṃ punaḥ sarva-ātmanā  
 0000000 **ākāre** jñāne sādhyamāne kvacid iyam āśaṅkā syāt  
 0000000 **ākāre** niścayam ādadhat smṛti-dvāreṇa pravartayati  
 0000000 **ākāreṇa** a-sphuṭena pratyavabhāsamānānām sāmānya-  
 0000000 **ākāreṇa** api ity arthaḥ. tatra ko doṣa ity āha  
 0000000 **ākāreṇa** artho buddhau sannivīśate. tathā tatra a-  
 0000000 **ākāreṇa** gauḥ sva-jñāne pratibhāsamānas tad-ākāra  
 0000000 **ākāreṇa** ghaṭa-ākāraṃ jñānam āsīd iti pratyeti.  
 0000000 **ākāreṇa** ghaṭa-jñāna-jñānam. evam uttareṣv api  
 0000000 **ākāreṇa** ca teṣu vijñānasya pratibhāsanād ābhāsa-  
 0000000 **ākāreṇa** pariṇāmena pariniṣpannā grahaṇaḥ iti.  
 0000000 **ākāreṇa** pariṇāmo jñeyāḥ. sā punar dvi-prakārā sa-  
 0000000 **ākāreṇa** pratibhāsate, tat tad-ākāram eva tena  
 0000000 **ākāreṇa** pratibhāsate tathā śabde. yadi punar  
 0000000 **ākāreṇa** pravṛttam utpannam anubhava-ākāra-  
 0000000 **ākāreṇa**. yadi prathama-vikalpaḥ, jñānasya  
 0000000 **ākāreṇa** viśiṣyate. para-abhiprāyeṇa evam uktam.  
 0000000 **ākāreṇa** sva-ābhāsa-jñāna-jananam asty eva iti.  
 0000000 **ākāreṣv** api tu prāpnoti iti. yadi parama-aṅv-  
 0000000 **ākāreṣu** niścayam utpādayat tatra pravartanāya  
 0000000 **ākārair** anugatāni vijñānāny upalabhyante. na ca  
 0000000 **ākārair** bāhuleyatva-ādibhir api grahaṇam syāt.  
 0000000 **ākārais** tathā-sādhanāt. yady api vikalpa-  
 0000000 **ākārāv** ekasya vastunaḥ staḥ, yena a-spaṣṭena  
 0000000 **ākārau** ṭṭīyaś ca sva-ābhāsa-lakṣaṇa ākāra ity  
 0000000 **ākāśa**-ādikam. an-eka-dravyam tu dravyam, yasya an-  
 0000000 **ākāśa**-deśa-lakṣaṇe śrotra-indriye samaveto  
 0000000 **ākāśa**-pradeśa-viśeṣaḥ. tasya na eva paro bahir-  
 0000000 **ākāśa**-sva-bhāvasya niṣ-kriyatvāt kuto vyāpāraḥ.  
 0000000 **ākāśasya**. na staś ca ātma-darśana-snehau sātmi-  
 0000000 **ākāśasya** bhāktam. parama-arthatas tu tan nir-  
 0000000 **ākṛṣṭatvaṃ** viśeṣaṇasya na iṣyate. tad anena yad  
 0000000 **ākṛṣya** viśeṣaṇam manasā eva yojanam kriyate. atas  
 0000000 **ākṣapādānām** iti gamyate. indriya-artha-sannikarṣa  
 0000000 **ākṣipta** eva. avaśyam hi bhinna-indriya-grāhyatve  
 0000000 **ākṣipta**-jala-vad vā viṣaye svasminn a-pratiṣṭhitā  
 0000000 **ākṣiptam** sāmānya-viṣayatvam ity a-viruddham. ye  
 0000000 **ākhyam** agni-grahaṇam pramāṇa-antaram sāmānyato  
 0000000 **ākhyam** an-ekaṃ vastu. tat katham sāmānya-  
 0000000 **ākhyam** yad anumānam, tat pramāṇa-antaram iti  
 0000000 **ākhyā**, sa eva viśeṣaṇa-traya-viśiṣṭam sugatatvam  
 0000000 **ākhyātam**. tat kim iti vismaryate. tasmāt tatra  
 0000000 **ākhyātam**. yad apy atīta-an-āgata-viṣayam yoginām  
 0000000 **ākhyātāḥ** kariṣyanta iti darśayati. yady evaṃ te  
 0000000 **ākhyātum** ity ayam abhiprāyaḥ. tathā hi yasya  
 0000000 **ākhyāna**-tat-para eva āsīt. yo yasminn adhigate  
 0000000 **ākhyāna**-viśeṣeṇa ālambante, na ekam eva dravyam  
 0000000 **ākhyāne** ca yatnavān, tasmāt pramāṇam. yo yasmai  
 0000000 **ākhyāne** ca yatnavān bhagavān. sva-bhāvaḥ. atra  
 0000000 **ākhyāne** ca yatnavān, sa tena viduṣā  
 0000000 **ākhyāpanāya** samuccaya-vacanaś ca-śabdaḥ. kaḥ  
 0000000 **ākhyāya** ity-ādi sarvaṃ pūrvavat. ayam tu viśeṣaḥ.  
 0000000 **ākhyāya** śabda-ātmanā vyavatiṣṭhamānam rajas-  
 0000000 **ākhyeyam**. atha vā sva-saṃvedyam ity ukte kiṃ-sva-  
 0000000 **āgacchati** iti prāg niścayo bhavati, na upādhyāya  
 0000000 **āgata**-artha-pratibhāsasya a-vikalpatvād a-  
 0000000 **āgata**-artha-viṣayam pratyavamarśa-jñānam yogi-  
 0000000 **āgata**-upakāritvaṃ ca vyavahitam itarac ca, so

0016709	hi bhavadbhiś codanā-janitāyā buddher an-	<b>āgata</b> -dharma- <b>viṣayāyā</b> rūpa-a-grahe 'py a-
0016704	jñāna- <b>viśeṣa</b> -balād upajāyante, yair atīta-an-	<b>āgata</b> -pada- <b>artha</b> -vyavasthā kriyate. tad evam
0016515	api yeṣāṃ pareṣāṃ a-sat-kalpanā-atīta-an-	<b>āgata</b> - <b>viṣayaṃ</b> yogi-jñānam a-saty api samprayoge
0016604	eva prāg eva ākhyātām. yad apy atīta-an-	<b>āgata</b> - <b>viṣayaṃ</b> yogināṃ jñānam ucyate, tasya apy
0016604	jñānam ucyate, tasya apy upacārād atīta-an-	<b>āgata</b> - <b>viṣayatvam</b> abhyupeyate. parama-arthatas tu
0016706	iti kāraṇe kārya-upacārāt tad apy atīta-an-	<b>āgata</b> - <b>viṣayaṃ</b> ity ucyate. bhavatu nāma tan nir-
0016707	tan nir- <b>viṣayaṃ</b> eva, parama-arthato 'tīta-an-	<b>āgatayor</b> a-sattvāt, tathā api tasya sphuṭa-atīta-
0016210	indriyasya bhavati. kevalaṃ tv atīta-an-	<b>āgatayor</b> ity-ādi prāg uktam, paścād ayaṃ praśnaḥ
0015604	iti. tathā ca uktam — kevalaṃ tv atīta-an-	<b>āgatayoḥ</b> kālayoḥ pravartata iti. nanu ca indriya-
0016703	upakārakā upakāryāś ca arthā atīta-an-	<b>āgatāḥ</b> , tat-pratyavamarśīni jñānāny a- <b>viṣamvādīni</b>
0016608	tu vyavadhānena, teṣāṃ pāramparyeṇa. an-	<b>āgatānām</b> ca asau bhāvānām upakārakaḥ. ye 'n-
0015108	ity a-vyāpitā lakṣaṇasya. syād etat —	<b>āgama</b> -anumānābhyāṃ tad-ubhaya- <b>saṃvedanam</b> . ato
0005613	iti. atra <b>viṣayeṇa</b> <b>viṣayiṇo</b> nirdeśād	<b>āgama</b> -vikalpo guru-nirdeśa-śabdena uktaḥ. tena a-
0011111	-a-bhāvān na upamānam, upadeśa-a-bhāvān na	<b>āgamaḥ</b> , indriya- <b>artha</b> -sannikarṣa-a-bhāvān na
0015110	-a-bhāvān na anumānam upadeśa-a-bhāvān na	<b>āgamaḥ</b> . tasmāt pratyakṣam eva idaṃ yuktaṃ ity
0004707	— sva- <b>saṃvedyam</b> ity-ādi. sva- <b>saṃvedyam</b> an-	<b>āgamikam</b> . a-nirdeśyam an-ākhyeyam. atha vā sva-
0004309	eva kalpanā-apoḍhatvaṃ siddham, api tv	<b>āgamena</b> api iti darśayann āha — abhidharme 'pi
0011801	idaṃ sūtraṃ na upapadyate. apare sambandham	<b>ācakṣate</b> — laiṅgikam pramāṇam uktam. ata āha
0001914	viduṣā śiṣyeṇa. sattvebhyaḥ śreyo-bhūtam	<b>ācaṣṭe</b> ca tad-ākhyāne ca yatnavān bhagavān. sva-
0001912	etat darśitam. tad evaṃ yataḥ śreyo-bhūtam	<b>ācaṣṭe</b> tad-ākhyāne ca yatnavān, tasmāt pramāṇam.
0001912	tasmāt pramāṇam. yo yasmai śreyo-bhūtam	<b>ācaṣṭe</b> tad-ākhyāne ca yatnavān, sa tena viduṣā
0001407	-arthena ity anena tāya-śabdasya artham	<b>ācaṣṭe</b> . tāryante saṃsāra-sāgarān anena sattvā iti
0003414	punar ity anena a-sakṛd ity asya artham	<b>ācaṣṭe</b> . nanu ca pūrva-grhītasya arthasya sakṛd
0002014	ity-ādīnā pramāṇa-siddhi-śabdasya artham	<b>ācaṣṭe</b> . sva-pramāṇam ca atra mukhyam. para-
0003912	samyag-jñāne sañjñātvena paribhāṣyate ity	<b>ācārya</b> -matam. paras tv a-taj-jānānaḥ — akṣa-
0008604	sva- <b>saṃvedyatā</b> jñānasya abhyupeyā iti. iha	<b>ācārya</b> -vasubandhor vāda-vidhir iti loke pravādaḥ.
0003505	ity ataḥ pṛcchati — kiṃ kāraṇam iti.	<b>ācāryas</b> tv adhigata- <b>viṣayatvam</b> a-pramāṇye kāraṇam
0003914	'yam a-sañjñā-śabda iti matvā pṛṣṭavān.	<b>ācāryas</b> tv abhyupagamyā parihāram āha — a-
0008608	sa ca iha apy asti iti katham na vāda-vidhir	<b>ācāryasya</b> ity āha — a-sāro vā iti niścaya iti.
0008606	a-sambhāvayann āha — na vāda-vidhir	<b>ācāryasya</b> iti. nanu ca a-dṛṣṭa-kartṛkāṇām
0008609	— a-sāro vā iti niścaya iti. prakṛtatvād	<b>ācāryasya</b> tatra iti gamyate. anena etam arthaṃ
0000106	para-hitam yuktaṃ    tad atīva viprakīrṇāny	<b>ācāryānām</b> matāny aśaknuvataḥ   ālocayitum samyag
0006208	pṛthag a-vikalpakam pratyakṣa-ābham	<b>ācāryeṇa</b> uktaṃ sa-taimiram iti. atra codyate —
0012211	-jñānasya a-vikalpakatvam iti vastu-vaśād	<b>ācāryeṇa</b> tad uktam. asmābhis tu para-abhyupagama-
0010104	sannikarṣa-utpanna-grahaṇena eva nirastam.	<b>ācāryeṇa</b> tu tat-puruṣa-pakṣe 'tra na ukto doṣaḥ
0006205	tasmād idam apy aindriyam eva. uktaṃ ca	<b>ācāryeṇa</b> te 'pi hi parama-arthato 'nyathā
0000703	pramāṇyena guṇena stuvatā etat su-ucitam	<b>ācāryeṇa</b> — yad etat pratyakṣa-ādi-pramāṇa-
0008614	-abhidhānād ity arthaḥ. yad-doṣa-darśanāc ca	<b>ācāryeṇa</b> vāda-vidhāv a-sāra-niścayād vāda-vidhāne
0002708	prameyam yat puruṣa- <b>artha</b> -upayogi. yat punar	<b>ācāryeṇa</b> <b>viṣaya</b> -dvaividhyam uktam, tat tasya eva
0002706	na bhavati ity a-prameyam eva, tat katham	<b>ācāryeṇa</b> <b>viṣaya</b> -dvaividhyam uktam — na hi sva-
0000902	ārogya-sādhanam a-viparītam anuṣṭhān	<b>āturaḥ</b> . pramāṇya-sādhanam a-viparītam
0001506	-arthina ārogya-upāyam a-viparītam kathayann	<b>āturasya</b> tatra vaidyaḥ. duḥkha-kṣaya-arthine
0001701	tad yathā vyādhi-duḥkha-praśama-arthine	<b>āturāya</b> vyādhi-duḥkha-sva-bhāva-ādikaṃ yathā-
0018112	ca iha lakṣaṇa-vākye puruṣasya iti vacanād	<b>ātma</b> -adhikṛta iti yuktaṃ atra eva vicārayitum.
0008510	anubhūtam, na tat pratyakṣam iti. sa tarhy	<b>ātma</b> -anubhavaḥ kutaḥ siddhaḥ. yadi hy anubhavaḥ
0008513	parokṣa-upalambhena dur-jñānam. tat kuta	<b>ātma</b> -anubhavaḥ. yadi hi grāhya-upalambha-a-
0001103	snehaḥ, na ca a-snehavataḥ kvacid dveṣaḥ,	<b>ātma</b> -ātmīya-an-uparodhiny uparodha-pratighātini
0011713	tebhyo 'nyat. kāraṇam apy anena eva darśitam	<b>ātma</b> -ādi. asmin sambandhe pratyakṣa-lakṣaṇam idaṃ
0016402	ca yo yogas tasya jñāpana-artham. evaṃ ca	<b>ātma</b> -ādibhir api yo yogaḥ sa-saṃskāra upagrhitō
0011712	tad yathā tury-ādibhyaḥ paṭa-ādīḥ. tathā ca	<b>ātma</b> -ādibhyo jñānam niṣpadyate. tasmāt tad api
0016909	rūpa-ādi-samprayoga iti. atha api syād iti.	<b>ātma</b> -indriya-mano- 'rtha-sannikarṣāj jñānam
0011710	ca jñātur anena hetunā iti. ucyate —	<b>ātma</b> -indriya-mano- 'rtha-sannikarṣād yan
0011802	laiṅgikam eva ekaṃ pramāṇam. na ity ucyate.	<b>ātma</b> -indriya-mano- 'rtha-sannikarṣād yan
0017404	tathā-vivaraṇāt. saṃskāro dharma-a-dharmau,	<b>ātma</b> -guṇo vā jñāna-jo jñāna-hetuḥ, saṃskāra-
0001315	ca etad ity-ādi. tatra bāhya-vīta-rāgā	<b>ātma</b> -darśana-anupātena duḥkha-āśrayeṇa mārgeṇa
0001107	tad- <b>anyeṣāṃ</b> ca doṣānām kṣaya iti matvā	<b>ātma</b> -darśana-pratipakṣam parīkṣate sma, yad-
0001110	yathā vāyu-viparīta-sva-bhāvaṃ tailam vāyoḥ.	<b>ātma</b> -darśana-viparīta-sva-bhāvaṃ ca nairātmya-
0001111	bhāvaṃ ca nairātmya-darśanam iti sva-bhāvaḥ.	<b>ātma</b> -darśana-viruddham ca nairātmya-darśanam tat-
0001201	-viruddham tailam. ātma-sneha-ādi-nidāna-	<b>ātma</b> -darśana-viruddham ca nairātmya-darśanam iti

0001306	ca tad-dhetoḥ pūrva-uktasya a-bhāvāt. yasya	ātma-darśana-snehau na staḥ, na tasya janma-rāga-
0001307	doṣa-utpādaḥ. tad yathā ākāśasya. na staś ca	ātma-darśana-snehau sātmi-bhūta-nairātmya-
0001104	tad-a-bhāvāt. tat samāna-jātiya-abhyāsa-jam	ātma-darśanam ātmiya-snehaṃ prasūte, sa dveṣa-
0001101	tasyā api tṛṣṇāyās tad-anyeṣāṃ ca doṣāṇām	ātma-darśanam eva prabhavam evaṃ vyavasitavān. na
0001106	ity ucyate, jñāna-vipakṣatvāt tasya. tad eva	ātma-darśanam. yato doṣa-hetuḥ, tataḥ sambhavati
0001108	-abhyāseṇa tat prahātavyam. parīkṣamāṇas ca	ātma-darśanasya tad-viparīta-ākāratvān nairātmya-
0011605	tu jñānasya ity-ādy anena etad darśayati —	ātma-dṛṣṭāntena na artha-antare prameye viśeṣaṇa-
0011607	prameyaṃ ca mayā iṣyata eva, tac ca tvayā	ātma-nidarśanena samarthitam iti. evaṃ tarhi ity-
0007014	tathā-vyavahāro na virudhyate. prakāśo hy	ātma-prakāśanaṃ bhavati, na praḍīpa-antaram
0013011	pada-arthaḥ, sa vijñānasya grāhya-aṃśatayā	ātma-bhūta iti sva-saṃvittiyā eva anubhūyate.
0007704	dvairūpye hi siddhe viśaya-sārūpyam	ātma-bhūtaṃ jñānasya saṃvedyata ity arthād ātma-
0011010	syāt, sā api tyajyatām, yataś cakṣuṣa	ātma-bhūtaḥ prabhā-avayavī nigatya sarva-ātmanā
0006603	khyāti, na anyathā. tasmāt sā eva tasya	ātma-bhūta viśaya-ākāratū pramaṇam iti. yuktaṃ ca
0006804	-ādy-ākāra eka eva anubhūyate. sa vijñānasya	ātma-bhūto 'vaśyam abhyupeyaḥ. anyathā tasya
0013509	ity-ādi. tatra catuṣṭaya-sannikarṣād	ātma-mana-indriya-dravya-sannikarṣād rūpa-ādiṣu
0012302	anyathā sarva-jñānānām eka-viśayatā syāt.	ātma-manaḥ-sannikarṣas tv an-ālmabanah. tasya
0013511	ca samavāyāc chabdasya. dvaya-sannikarṣād	ātma-manaḥ-sannikarṣāt sukha-ādiṣu. tad evaṃ guṇa
0011811	prādhānyād eka-artha-samaveta-kāraṇatvāc ca	ātma-manaḥ-sannikarṣād utpadyate. indriya-mano-
0011805	asti indriya-artha-sannikarṣaḥ pratyakṣam	ātma-manaḥ-sannikarṣo vā iti. ataḥ sautram ity
0016406	indriya-śabdena mano 'pi gr̥hyate. tena	ātma-manaḥ-samprayogād yad ātma-viśayaṃ buddhi-
0011901	tu pratyakṣasya eva kāraṇam. prādhānyād iti.	ātma-manasoḥ prādhānyāt tat-sannikarṣasya api
0012216	prasaṅgena. viśaya-bhedo 'pi iti. pramāṇasya	ātma-mano-viśayatvāt phalasya ca artha-viśayatvāt.
0005403	-ātmānaṃ saṃvittir viśayī-karoti, rāga-ādy-	ātma-rūpatayā tasyā apy an-utpannatvāt. utpanne
0005109	-ādīnām svaṃ rāga-ādi-svam. sva-śabdo 'yam	ātma-vacanaḥ. arthaś ca rāga-ādi-svaṃ ca, tasya
0016407	'pi gr̥hyate. tena ātma-manaḥ-samprayogād yad	ātma-viśayaṃ buddhi-janma, tasya api
0007208	-yogas tv a-para-arthatvāt. grāhaka-ākāro hy	ātma-viśayaḥ kathaṃ bāhye 'rthe pramāṇaṃ syāt. na
0010213	ca vyavasāya-ātmakam ity atra kārya-paryāya	ātma-śabdaḥ. tataś ca yathā-ukta-doṣa-a-bhāva ity
0009804	vyavasāya ātmā asya iti vyavasāya-ātmakam.	ātma-śabdaḥ sva-bhāva-vacanaḥ kārya-vacano vā.
0007705	ātma-bhūtaṃ jñānasya saṃvedyata ity arthād	ātma-saṃvedanaṃ sidhyati. viśaya-jñāna-taj-jñāna-
0005314	-saṃvedana-darśana-artham. sarva-jñānānām	ātma-saṃvedanasya pratyakṣatvāt. a-vikalpakatvaṃ
0005312	-ātmatayā prakāśamānā ātmānaṃ saṃvedayante,	ātma-saṃvedanā iti ca vyapadiśyante. atas tad
0008506	-anubhūtaṃ yajñadattena. paroḥkṣaś ca	ātma-sambandhi-pūrva-kāla-bhāvi-jñāna-upalambhaḥ
0001201	vyādhes tan-nidāna-viruddhaṃ tailam.	ātma-sneha-ādi-nidāna-ātma-darśana-viruddhaṃ ca
0001112	ca nairātmya-darśanaṃ tat-pūrvakasya	ātma-sneha-āder api doṣa-gaṇasya viruddham eva
0001006	ko 'sya hetur iti vicārayan duḥkha-hetum	ātma-snehavatas tṛṣṇāṃ eva prādhānyena evam
0001007	abhirati-pūrvako hīna-sthāna-parigrahaḥ, sa	ātma-snehavato duḥkha-sukha-tyāga-āpti-vāñchā-
0010207	anena viśeṣaṇena. tat kim etena vyavasāya-	ātmaka-vacanena iti. atha vā na kevalam a-
0014913	grahaṇa-nir-apekṣā iti. śabdo hi na eka-guṇa-	ātmakaḥ, kiṃ tarhi tri-guṇa-ātmakaḥ. tathā ca na
0014913	hi na eka-guṇa-ātmakaḥ, kiṃ tarhi tri-guṇa-	ātmakaḥ. tathā ca na gr̥hṇāti iti tan-nir-apekṣā.
0014014	yo yad-dharmā na bhavati, na asau tad-	ātmakaḥ. tad yathā caitanyam a-pradhāna-dharmakaṃ
0010303	tad-an-antaraṃ nirūpaṇa-vikalpo niścaya-	ātmako bhavati. tad yadi vyavasāyaḥ kāryaṃ yasya
0014108	yo yad-a-bhede 'pi bhidyate, na asau tad-	ātmakaḥ. yathā caitanya-a-bhede 'pi bhidyamānaḥ
0007505	kasyacid dharmasya an-eka-ākāra-darśana-	ātmako vyavahāraḥ sambhavati, ākāraṇām a-
0014602	śabda-parama-aṅgur eva ekas trikas tri-dravya-	ātmakaḥ, sukha-ādīnām ekatvena piṇḍī-bhūtatvāt.
0015001	iti śabdasya eka-deśena viśayatve 'n-eka-	ātmakatva-nivṛttim a-sambhāvayan pṛcchati — kiṃ
0008805	uktaḥ. kathaṃ punas tasya sarva-dharma-	ātmakatvam. ālambanaṃ sarva-dharmā iti lakṣaṇāt.
0009812	sambhavaty eva, na vyabhicarati. vyavasāya-	ātmakatvaṃ tu na sambhavaty eva. tad eva ca
0009808	iti. ādi-grahaṇād vyabhicāritvasya vyavasāya-	ātmakatvasya ca. yadi na asti, kim iti viśeṣaṇam
0008804	tvayā parikalpitaḥ, yasmād iha sarva-dharma-	ātmakatvād ālambana-pratyaya eva sarva-śabdena
0001411	sambhāvvyate, tat-kāraṇa-a-bhāvāt kṛpā-	ātmakatvān mārḡasya ca su-pratividdhatvāt. rāga-
0011306	viśeṣaṇa-jñānam ity-ādīnā yady api niścaya-	ātmakatvena a-bhedaḥ, tathā api viśaya-bhedena
0009804	vyavasāya ātmā asya iti vyavasāya-	ātmakam. ātma-śabdaḥ sva-bhāva-vacanaḥ kārya-
0010213	āha — sarvā hi ity-ādi. nanu ca vyavasāya-	ātmakam ity atra kārya-paryāya ātma-śabdaḥ. tataś
0010415	a-vyapadeśyam a-vyabhicāri vyavasāya-	ātmakam ity anena hi sūtra-eka-deśena mānasam
0010114	-artha-ādi-jñānasya nivṛttaye — vyavasāya-	ātmakam ity ucyate. etad darśayati. na atra
0010506	kiṃ ca a-vyapadeśyam a-vyabhicāri vyavasāya-	ātmakam ity etāval lakṣaṇam astu. anena eva
0006509	adhigamaḥ phalam. tac ca svayam eva tad-	ātmakam iti tato na vyatiriktam. na hy atra
0010116	bhūta-artha-grahaṇa-paryāyaḥ. vyavasāya-	ātmakam iti bhūta-artha-grahaṇa-sva-bhāvam ity
0015307	na eva idaṃ paraspara-saṃvedanam anubhava-	ātmakam uktam, kiṃ tarhi prāpti-sva-bhāvam. yathā

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api tāvat sambhavet. yasya tu vyavasāya-  
punar bhāva-rūpaṃ saṃvedanaṃ sva-adhigama-  
-apodham. kalpanā-apodha-nirdeśac ca jñāna-  
grhītaṃ nāma. na pratyakṣaṃ kasyacin niścaya-  
yathā caitanyam a-pradhāna-dharmakaṃ na tad-  
'yam sparśo 'yam iti vacanāt, yato niścaya-  
uktam ity a-virodhaḥ. yadi parasya niścaya-  
phalam artha-antaraṃ syāt. na tu vyavasāya-  
niścaya-ātmakaṃ hi ity-ādi. yasya a-niścaya-  
phalatā. satyam, tathā api yasya a-niścaya-  
api yathā-ukta-nītyā hlāda-ādy-ākāra-bodha-  
yathā sva-mate darśitam iti manyate. niścaya-  
-a-bhede 'pi bhidyamānaḥ sattva-ādayo na tad-  
-antaraṃ ādhātum śakyate. prakṛtyā ca cala-  
anumānena sāmānya-ākāra-anurakta-grāhya-aṃśa-  
bhāvataḥ prakāśayati. kevalaṃ prakāśa-  
śakyaḥ sādhyatam, tat-siddhau ca tad-  
-sva-bhāvatvād eva hi rāga-ādayo 'nubhava-  
iti ca vyapadiśyante. atas tad anubhava-  
sā na syāt. syād etat — yathā-anubhava-  
te parasya api na saṃvedakāḥ, kutaḥ punar  
ca ity-ādinaḥ śāstra-virodham āha. yathā hy  
tatra idaṃ codyam — kathaṃ punar a-bhinna-  
rūpa-ādau karmaṇy anubhava-ātmanā sādṛśya-  
kevalaṃ prakāśa-ātmatayā utpadyamāna  
tadvad anubhava-ātmanā upajāyamānā buddhir  
bhavati. kathaṃ tarhi idānīm a-niścaya-  
ataḥ sārasvata-ādayaḥ tam icchanti. tatra  
hi tad-ākāram utpannaṃ syāt, tadā tādrśasya  
-rūpo viśaya-anubhava-sva-bhāvaḥ. etac ca  
jñānam. viruddha-vyāptaḥ. syād etat — yad  
ca. yathā nipīyamānaṃ madhu madayati,  
eva grahaṇaṃ bhaviṣyati ity āha — sarva-  
prakāśaka ity ucyate. tadvad anubhava-  
viparyayād viparītam. kathaṃ punar  
iti matvā pṛcchati — kiṃ kāraṇam iti.  
-jena jñānena yoginaḥ paricchindantaḥ sarva-  
-lakṣaṇaṃ trikam ity ucyante. evaṃ ye sparśa-  
puruṣa-arthaḥ sampadyeta, eka-indriya-  
-artham. dīṭha iti. dīṭha-śabda-sva-rūpa-  
eka-ākāre 'pi tan na syāt. kiṃ punaḥ sarva-  
yadi indriya-artha-sambandhe sati sarva-  
sambadhyamāne viśaye kim iti na sarva-  
-śiṣyāṇāṃ pradhānaṃ na rūpa-ādimat. śakty-  
śabda-ātmanā pariṇamanti na sparśa-ādy-  
-ātmanā eva pariṇamanti na artha-antara-  
tatra rūpa-ādayo vyavasthitā, na vyakty-  
adhiko grhyate, na tasya tena saha sarva-  
sattva-ādayaḥ śabde tebhyo 'nya eva rūpa-ādy-  
teṣāṃ bhedaṃ icchati. ye sukha-ādayaḥ śabda-  
ādīnāṃ vaiyarthyaṃ syāt. tataś ca na eva tad-  
api tu pradhāna-pūrvikā. saṃsāraś ca śakty-  
ca śakty-ātmanā prakṛtṛteḥ. na te vyakty-  
ātma-bhūtaḥ prabhā-avayavī nirgatya sarva-  
sattvaṃ śabda-kāryaṃ praty ākhyāya śabda-  
nir-vyāpāram api sat sva-viśaye 'dhigama-  
-ādīṃś ca iti. sukha-ādaya eva śabda-ādy-  
sādhyā. tatra rūpa-ādau karmaṇy anubhava-  
siddhāv ubhayatra api parokṣatvena a-viśeṣād

ātmakam eva pratyakṣam iṣṭam, tasya kalpanā apy  
ātmakam, tat tasya phalaṃ veditavyam. ātmā tu  
ātmakam tad iti gamyate. yato jñānasya eva  
ātmakam. tad yad api grhṇāti, tan na niścayena,  
ātmakam. na bhavanti ca śabda-ādayaḥ saṃsthāna-  
ātmakam paraḥ pratyakṣam icchati. iyaṃ eva ca  
ātmakam pratyakṣam ity abhyupagamaḥ, kathaṃ  
ātmakam pramāṇam icchato 'nyat phalaṃ bhavati.  
ātmakam pramāṇam iṣṭam, tasya niścayaḥ phalaṃ  
ātmakam pramāṇam iṣṭam, tasya sthūla-darśitayā  
ātmakam vastu siddham. tasya eva ca sva-  
ātmakam hi ity-ādi. yasya a-niścaya-ātmakam  
ātmakāḥ. saṃsthāna-a-bhede 'pi ca bhidyante  
ātmake viphalā-anya-a-nityatā. tattva-  
ātmakena para-rūpeṇa adhyavasita-tad-bhāvatayā  
ātmatayā utpadyamāna ātmanaḥ prakāśaka ity ucyate.  
ātmatayā dharmasya api siddhatvād iti cet, na, a-  
ātmatayā prakāśamānā ātmānaṃ saṃvedayante, ātma-  
ātmavam eṣāṃ pramāṇam. yat punar bhāva-rūpaṃ  
ātmave tulye sāmagrī-bhedāt sukha-ādi-bhedo  
ātmana iti. tais taj jñānam avaśyaṃ sukha-ādy-  
ātmano 'gny-ādi-samanusmṛti-mataḥ pratyakṣam  
ātmano jñānasya grāhaka-ākāra-ādi-vibhāgaḥ, yena  
ātmano jñānasya tena sva-bhāvena karaṇa-bhūtena  
ātmanaḥ prakāśaka ity ucyate. tadvad anubhava-  
ātmanaḥ prakāśikā iti vyavahriyate. bāhya-pakṣe  
ātmanaḥ pratyakṣād vyavahāraḥ. niścinvan hi  
ātmanaḥ prādhānyam, jñāna-kartṛtvāt tal-liṅgatvāt  
ātmanaḥ saṃvittiḥ syāt. tataś ca tad-vaśād viśaya  
ātmanaḥ sva-rūpaṃ na anyasya kasyacit, a-  
ātmanā anubhūtaṃ jñānam, tad eva pratyakṣam  
ātmanā ātmānaṃ dhārayati, buddhya grhṇāti iti na  
ātmanā ity-ādi. nir-avayavatvān na asty eva so  
ātmanā upajāyamānā buddhir ātmanaḥ prakāśikā iti  
ātmanā eva ātmānaṃ anubhavati jñānam. na hi tasya  
ātmanā eva jñānasya anubhavo yuktaḥ, na anyena  
ātmanā eva paricchindanti, tasya nir-avayavatvāt.  
ātmanā eva pariṇamanti na artha-antara-ātmanā, te  
ātmanā eva prakṛter yuktaḥ pariṇamāḥ, anyathā  
ātmanā kila so 'rthas tad-a-bhinna-rūpatayā  
ātmanā grhīte 'pi tathā niścayo na bhavati. saha-  
ātmanā grahaṇaṃ prasajyate, tadā bhavato 'pi  
ātmanā grahaṇaṃ bhavati iti cet, na asmābhis  
ātmanā tatra rūpa-ādayo vyavasthitā, na vyakty-  
ātmanā, te śabda-lakṣaṇaṃ trikam ity ucyante.  
ātmanā, te sparśa-lakṣaṇaṃ trikam iti. evaṃ  
ātmanā. nir-avayavaṃ ca. na ca karma-pūrvikā  
ātmanā nairantaryam. tad yathā parvatasya  
ātmanā pariṇamanti iti kṛtvā. sa ca a-bhinna ity-  
ātmanā pariṇamanti na sparśa-ādy-ātmanā, te śabda  
ātmanā prakṛteḥ pariṇatiḥ syāt. pauruṣa-ausukya-  
ātmanā prakṛtṛteḥ. na te vyakty-ātmanā.  
ātmanā. mādhaveṇa tu sarvam anyathā abhyupagatam.  
ātmanā viśayeṇa samprayuktatvāt tatra eva  
ātmanā vyavasthitamānaṃ rajas-tamasoḥ śabda-  
ātmanā vyāpāreṇa khyāti, na anyathā. tasmāt sā  
ātmanā sanniviṣṭā ity ataḥ praśnaḥ. na tāvat  
ātmanā sādṛśya-ātmano jñānasya tena sva-bhāvena  
ātmany ayam anubhavo na anyatra ity etat parokṣa-

0005412	sukha-ādīnām a-jñāna-rūpānām. te hy ekasminn	<b>ātmani</b> jñānena saha samavāyāt tena eka-artha-
0005408	-vijñānam gandham. na grhītaś ca rāga-ādy-	<b>ātmani</b> tat-saṃvedanena śabda-samayaḥ. kāraṇa-a-
0008511	siddhaḥ. yadi hy anubhavaḥ sidhyet, tadā	<b>ātmani</b> paratra vā iti syād vibhāgaḥ. sa eva tv a-
0005404	apy an-utpannatvāt. utpanne 'pi rāga-ādy-	<b>ātmani</b> saṃvittir abhilāpaṃ na yojayati. tathā hi
0012217	ca artha-viśayatvāt. nanu jñānam apy	<b>ātmani</b> samavāyāt tad-viśayam eva. na etad asti.
0018005	tad eva pramāṇam syāt. janma ca kaṇabhujām	<b>ātmani</b> sva-kāraṇe buddheḥ samavāyāḥ sattā-guṇatva
0009804	atasmimś tad-grahād vyabhicāri. vyavasāya	<b>ātmā</b> asya iti vyavasāya-ātmakam. ātma-śabdaḥ sva-
0015001	ca na grhṇāti iti tan-nir-apekṣā. sa eva na	<b>ātmā</b> eko 'sya iti śabdasya eka-deśena viśayatve
0005313	-ātmakam, tat tasya phalaṃ veditavyam.	<b>ātmā</b> tu teṣāṃ prameyaḥ. rāga-ādi-grahaṇam spaṣṭa-
0000102	namo buddhāya. jayati sugataḥ kṛpā-	<b>ātmā</b> dharmo nairyāṇikaḥ sadā jayati   sakala-tri-
0011707	kecit sambandham āhuḥ — prasiddhi-liṅga	<b>ātmā</b> . prasiddhir jñānam ity an-artha-antaram.
0009610	-saṃyogād dravye jñānam utpadyate, yad	<b>ātmā</b> manasā saṃyujyate mana indriyena, indriyam
0009706	indriya-samavāyād grahaṇam bhavati, yad	<b>ātmā</b> manasā saṃyujyate, mano 'pi śrotreṇa. śabda-
0018201	vikāri, tad a-nityam, ghaṭa-vat. tathā ca	<b>ātmā</b> . sva-bhāvaḥ prasaṅgaḥ. atha a-vikṛtir ity-
0007011	viparītam. katham punar ātmanā eva	<b>ātmānam</b> anubhavati jñānam. na hi tasya eva karma-
0006801	ca. yathā nipīyamānam madhu madayati, ātmanā	<b>ātmānam</b> dhārayati, buddhyaḥ grhṇāti iti na ayam
0004101	-vikalpaṃ ca pratyakṣam vikalpa-rahitam eva	<b>ātmānam</b> paricchindad utpadyate. tathā hi sarva-
0011602	ity-ādi-dṛṣṭāntaḥ. yoginām hi yoga-niṣpattāv	<b>ātmānam</b> paśyatām sa grāhyaś ca bhavati grahitā ca.
0018110	kāraṇāt pratyakṣatva-a-bhāvaḥ. sarve tīrthyā	<b>ātmānam</b> pramātāram icchanti. atas taṃ vicārayitum
0007014	bhavati, na pradīpa-antaram apekṣate. na apy	<b>ātmānam</b> bhāvataḥ prakāśayati. kevalam prakāśa-
0005402	śakyate kartum. na ca an-utpannam rāga-ādy-	<b>ātmānam</b> saṃvittir viśayī-karoti, rāga-ādy-ātma-
0005311	hi rāga-ādayo 'nubhava-ātmatayā prakāśamānā	<b>ātmānam</b> saṃvedayante, ātma-saṃvedanā iti ca
0014202	-a-bhāvād iti. śabda-ādayo hi saṃsthāna-	<b>ātmikā</b> jātayaḥ. na ca tatra apara-saṃsthānam asti
0014001	katham na asti ity āha. asty eva saṃsthāna-	<b>ātmikā</b> jātiḥ. traiguṇya-a-bhede 'pi hi traiguṇya-
0001103	na ca a-snehavataḥ kvacid dveṣaḥ, ātma-	<b>ātmīya</b> -an-uparodhiny uparodha-pratighāṭini ca tad
0007907	syād ity arthaḥ. yadi hy ālambanena	<b>ātmīya</b> -ākāra-anugataṃ sva-jñānam utpādyata ity
0001104	tat samāna-jāṭīya-abhyāsa-jam ātma-darśanam	<b>ātmīya</b> -snehaṃ prasūte, sa dveṣa-ādīn ity sat-kāya
0000905	jagad-dhītaiṣṭā ity. sā punaḥ sakala-jagad-	<b>ātyantika</b> -duḥkha-viyoga-prārthana-ākāra-an-alpa-
0000215	jagad-dhītaṃ heya-upādeyayoḥ sābhyupāyayor	<b>ātyantike</b> hāna-upādāne, tadā iṣaṇa-śīlāya.
0003402	tasya prāmāṇyam, api tu yatra ākāre niścayam	<b>ādadhāt</b> smṛti-dvāreṇa pravartayati tatra eva.
0005405	-grahaṇe ca kṣaṇikatvān na sā, na api rāga-	<b>ādaya</b> iti kiṃ kena yojyeta iti. a-śakya-
0012710	— bhinnatvād an-eka-indriya-grāhyā rūpa-	<b>ādaya</b> iti. kiṃ tarhi indriya-antara-artha-a-
0003112	na te vastu-dharmāḥ. tad yathā an-utpāda-	<b>ādaya</b> iti. na ayam doṣaḥ, vastuna eva a-nitya-
0014005	saṃsthāna-antareṇa samavasthitāḥ sparśa-	<b>ādaya</b> iti vyapadiśyante. tato niyata-indriya-
0014110	saṃsthāna-a-bhede 'pi ca bhidyante suvarṇa-	<b>ādaya</b> iti vyāpaka-viruddham āha. jāti-mātra-
0014908	kevalam vyavahāra-lāghava-arthaṃ ta eva guḍa-	<b>ādaya</b> ekena śabdena vyapadiśyante. yad utkaṭam
0014215	tam eva doṣam āha. sukha-ādīmiś ca iti. sukha-	<b>ādaya</b> eva śabda-ādy-ātmanā sanniviṣṭā ity ataḥ
0012803	-nirāsa-param, yad āha — evaṃ hi rūpa-	<b>ādayo</b> 'n-eka-indriya-grāhyāḥ prāpnuvanti iti. na
0005311	anubhava-sva-bhāvadvād eva hi rāga-	<b>ādayo</b> 'nubhava-ātmatayā prakāśamānā ātmānam
0012204	-pāṭavaṃ tad-vāsanā-abhyāsaḥ prakaraṇam ity-	<b>ādayo</b> 'nubhavān niścaya-utpatti-hetavaḥ. teṣāṃ
0000708	-dharmakam, tan nirodha-dharmakam ity-	<b>ādayo</b> 'numāna-prayogā bhagavato dṛśyante. katham
0014907	āha — eka-śabda-vācyāś tv ity-ādi. pānaka-	<b>ādayo</b> 'pi na eva parama-arthataḥ santi, kevalam
0017107	sīdanti. prabhṛti-śabdena karṇa-ādi-mala-	<b>ādayo</b> grhyante. añjana-ādīnām api ca upakāritvāt
0012807	iti. ādi-grahaṇād bhāva-guṇatva-prthaktva-	<b>ādayo</b> grhyante. na syād ity-ādi. dravyasya
0014013	iti sva-viśaya-viniveśa-vyāghāta iti. śabda-	<b>ādayaś</b> ca iti abhyupeya-bādhām āha, atha vā
0005202	tad ity āha — mānasam api ity-ādi. rūpa-	<b>ādayaś</b> ca te viśayāś ca iti karma-dhārayaḥ. nanu
0009606	pañca gandha-ādayaś tad-āśrayāḥ karma sattā-	<b>ādayaś</b> ca. teṣāṃ sannikarṣaḥ sambandhaḥ. sa tu
0012600	na punar ekam an-ekam artham. an-eke ca rūpa-	<b>ādayaḥ</b> . tato na asti indriya-bahutva-kalpanā-
0004701	ye dharma-bhedāḥ sāmānya-rūpā jñeyatva-	<b>ādayaḥ</b> , tad-apekṣayā an-eka-rūpasya ity uktam. na
0017606	a-yuktam. tvan-matyā ity. yataḥ pareṇa gotva-	<b>ādayaś</b> tad-āśrayaś ca dravyam vastutvena
0009605	-cakṣus-tvak-śrotrāṇi. arthāḥ pañca gandha-	<b>ādayaś</b> tad-āśrayāḥ karma sattā-ādayaś ca. teṣāṃ
0011902	sannikarṣasya api prādhānyam. ataḥ sārasvata-	<b>ādayaḥ</b> tam icchanti. tatra ātmanaḥ prādhānyam,
0013105	tat-parihārāya upanyāsaḥ. viśeṣyā rūpa-	<b>ādayaḥ</b> . tān bhinnān sad guṇa ity ca anena
0003905	-bhūtaṃ pratyāyayantaḥ kena cāryante. jāty-	<b>ādayaś</b> tv a-siddhā ity kutas teṣāṃ śabda-pravṛtti
0005912	toya-ādi-kalpanā-pravṛttatvād iti. ghaṭa-	<b>ādayaś</b> tu sva-upādānād anye na santy eva. saṅketa
0007410	bhrāntena nirīkṣyante, grāhaka-pratibhāsa-	<b>ādayaś</b> te vivakṣitāḥ. upādāya ity tat pramāṇa-
0005607	vijñāna-kāyāś tat-samprayoginaś ca rāga-	<b>ādayaḥ</b> , teṣāṃ sva-saṃvedanam katham mānasam
0001105	-ādīn ity sat-kāya-darśana-jāḥ sarve tṛṣṇā-	<b>ādayo</b> doṣaḥ. tad eva ca a-jñānam ity ucyate,
0003111	sati sāmānyasya eva a-vastuno 'nityatva-	<b>ādayo</b> dharmāḥ prāpnuvanti, na sva-lakṣaṇasya,

0005512	na pratanyate. yo 'py āha — nāntārāḥ sukha-	<b>ādayo</b> na api cetanāḥ, kiṃ tarhi tad-viparīta-sva-
0014412	an-eka-antam āha. yataḥ kāryatva-kāraṇatva-	<b>ādayo</b> na indriya- <b>viṣayād</b> bhidyante, na ca indriya-
0003713	tu tad-viparyayāt. parikalpitā hi jāty-	<b>ādayo</b> na tattvataḥ santi. nāma-jāty-ādīnāṃ yojanā
0014109	caitanya-a-bhede 'pi bhidyamānaḥ sattva-	<b>ādayo</b> na tad-ātmakāḥ. samsthāna-a-bhede 'pi ca
0002601	yady evam, taimirika-ādy-upalabdhāḥ keśa-	<b>ādayo</b> na sva-lakṣaṇam, keśa-ādi-sādhyā-artha-
0014906	-ārambhāt. nanu ca bhinnā api guḍa-udaka-	<b>ādayaḥ</b> pānaka-ādy-eka-sva-bhāvātāṃ pratipadyanta
0014510	kāpilānām eka-rūpā eva sarvatra sukha-	<b>ādayaḥ</b> , mādhas tu sarvatra teṣāṃ bhedaṃ icchati.
0010712	gr̥hyate. upacārād iti cet, syād etat — rūpa-	<b>ādayo</b> yatra samavetāḥ, tad dravyam aṇu mahad vā.
0014403	bhinnam, śabda-sva-rūpa-vat. tathā ca sattva-	<b>ādayaḥ</b> . yad an-ekasmāt sattva-āder a-bhinna-sva-
0014004	iti. tasmāc chabda-ākāra-pariṇatāḥ sukha-	<b>ādayo</b> yena samavasthitāḥ samsthāna-bhedena, tataḥ
0003115	grahaḥ, tathā api tasya vastunaḥ kṣaṇikatva-	<b>ādayo</b> vidyamānā eva ākāra anumāna-vikalpe
0005204	viṣayāś ca iti karma-dhārayaḥ. nanu ca rūpa-	<b>ādayo</b> viṣayā eva, tat kim-arthaṃ viṣaya-grahaṇam.
0014610	nāna rūpa-ādimat. śakty-ātmanā tatra rūpa-	<b>ādayo</b> vyavasthitā, na vyakty-ātmanā. nir-avayavaṃ
0006918	eva etat. viṣayasya hy adhigamāya cakṣur-	<b>ādayo</b> vyāpāryante, na tu vijñānasya. na ca
0014510	tu sarvatra teṣāṃ bhedaṃ icchati. ye sukha-	<b>ādayaḥ</b> śabda-ātmanā pariṇamanti na sparśa-ādy-
0013902	śabda-sparśa-ādi-vat. tathā ca dhaivata-	<b>ādayaḥ</b> śabda-viśeṣā iti sva-bhāvaḥ prasaṅgaḥ.
0010601	-atirikta-sva-rūpā vicchinnā iti ca śaila-	<b>ādayaḥ</b> śabdāś ca gr̥hyanta iti prasiddham etat.
0014703	eka-indriya-prasaṅgaṃ pariharati, ye sattva-	<b>ādayaḥ</b> śabde tebhyo 'nya eva rūpa-ādy-ātmanā
0013907	śadja-ādi-vat. tathā ca śabda-sparśa-	<b>ādayaḥ</b> . sa eva prasaṅgaḥ. nanu karma-vaśād
0014015	na tad-ātmakam. na bhavanti ca śabda-	<b>ādayaḥ</b> samsthāna-dharmāna iti vyāpaka-a-bhāvam,
0011814	adhigamo 'rtha-antaram. ataḥ śrāyasaka-	<b>ādayaḥ</b> sannikarṣam icchanti. a-sādharmaṇa-
0010613	gandha-ādāv ity-ādi. yatra dravye gandha-	<b>ādayaḥ</b> samavetāḥ, tad dravyam atra indriya-nir-
0002002	tat kiṃ punas tat prāmāṇyam yasya karuṇā-	<b>ādayaḥ</b> sādhanam iti vaktavyam. ucyate —
0012513	-eka-antam āha. bhāva-guṇatvayor āśrayā rūpa-	<b>ādayaḥ</b> sārvendriyāḥ. tatas tayor api
0015406	hi tat. yathā kāma-krodha-dveṣa-bhaya-	<b>ādayaḥ</b> smaryante, tathā indriya-vṛttayo mano-
0007402	mantra-ādy-upapluta-akṣāṇāṃ mṛc-chakala-	<b>ādayo</b> hasty-ādi-rūpa-rahitā api hasty-ādi-rūpāḥ
0001412	mārgasya ca su-pratividdhatvāt. rāga-	<b>ādayo</b> hi doṣā mithyā-abhidhāna-hetavaḥ.
0014202	tatra samsthāna-antara-a-bhāvād iti. śabda-	<b>ādayo</b> hi samsthāna-ātmikā jātayaḥ. na ca tatra
0002605	na ca taimirika-ādibhir upalabdhāḥ keśa-	<b>ādayat</b> , taiḥ sva-jñāna-pratibhāsino viṣayatvena
0005404	abhilāpaṃ na yojayati. tathā hi sā abhilāpaṃ	<b>ādāya</b> tatra yojayet. abhilāpa-grahaṇe ca
0013013	-ghaṭa-ādi-dravya-viṣayam ity āha — rūpa-	<b>ādy</b> -a-grahe tad-buddhy-a-bhāvād iti. yo yad-a-
0013015	-ādibhyaḥ ṣaṇ-ṇagarī prāsāda-mālā vā. rūpa-	<b>ādy</b> -a-grahe na upalabhyate ca upalabdhī-lakṣaṇa-
0009908	kasmād ity āha — na hi indriya-buddhir ity-	<b>ādi</b> . a-nirdeśya-sva-rūpam eva hi sarvaṃ jñānam.
0012904	-antaram abhipretam. tad-a-bhāvāt sparśatva-	<b>ādy</b> -a-bhāvād rūpe cakṣur-indriyaṃ pravartate.
0012905	-indriyaṃ pravartate. tena ca sparśatva-	<b>ādy</b> -a-bhāvena rūpatva-bhāvo lakṣyate. a-
0011616	āha. nivṛttir na a-satī phalam iti. a-jñāna-	<b>ādy</b> -a-bhāvo hy a-jñāna-ādi-nivṛtṭiḥ. na ca a-
0012504	sparsānam ca dravyam ity abhyupagamāt. rūpa-	<b>ādy</b> -a-bhedo vā iti. etad darśayati — rūpa-ādiṣv
0010113	samvedyate vā iti kuto 'siddhiḥ. atha ity-	<b>ādi</b> . a-yathā-arthaṃ jñānaṃ mithyā-jñānam. ādi-
0016907	pratiyogī, yathā cakṣuṣo rūpam ity-evam-	<b>ādi</b> . ata evaṃ vaktum yuktam — rūpa-ādi-
0008813	-niyamam adhikṛtya āha — ālambanam ced ity-	<b>ādi</b> . atra ativyāpitā lakṣaṇasya uktā. viṣaya-
0004506	uktam — āyatana-sva-lakṣaṇam praty eta ity-	<b>ādi</b> , atra api tair eva yathā-uktaiḥ parama-
0009214	yuktir vaktum, yad āha — ta eva hi ity-	<b>ādi</b> . atha yathā ity-ādi pakṣa-antara-upanyāsaḥ.
0016711	a-visamvāditvaṃ ca yoga-balāt, karma-devatā-	<b>ādy</b> -adhiṣṭhāna-balāt satya-svapna-darśana-vat.
0018101	api pratyakṣatvaṃ na yujyate. atha ity-	<b>ādi</b> . an-anything buddhir eva janma iti janma-
0003804	siddham bhavati. yadṛcchā-śabdeṣv ity-	<b>ādi</b> . an-apekṣita-jāty-ādi-pravṛtti-nimittā
0004810	anukurvanti iti cet, na, tatra api jñeyatva-	<b>ādy</b> -anukāritvam asty eva. yā api iyaṃ kalpanā
0009903	dhūma-ādibhiḥ pūrva-dṛṣṭa-sāmānyena agny-	<b>ādy</b> -anumānāt, na pratyakṣasya, tasya a-sādharmaṇa-
0011604	'pi ity-ādi. sva-adhigame tu jñānasya ity-	<b>ādy</b> anena etad darśayati — ātma-dṛṣṭāntena na
0010401	iha tu tatra a-bhāvo 'bhimataḥ. atha api ity-	<b>ādi</b> . anena etad darśayati — na an-iṣṭa-
0005804	-kariṣyāmaḥ. bhrānti-samvṛti-saj-jñānam ity-	<b>ādi</b> . anena catur-vidham pratyakṣa-ābhāsam uktam.
0010409	āha — jñāna-sva-bhāva-nirdeśyatve ca ity-	<b>ādi</b> . anena dṛṣṭāntaḥ. yasya pratyakṣa-lakṣaṇam
0016507	yukta ity evaṃ vā. pratiyogy atha ity-	<b>ādi</b> . anya-arthatvāt sac-chabdasya siddha-sādhanam
0012914	-vad iti matvā āha — yat tarhi ity-	<b>ādi</b> . anya-gocaram ity-ādi. dravyād anya eva asya
0003907	-bhāva ity abhiprāyaḥ. atha kasmād ity-	<b>ādi</b> . anyatara-a-bhāve 'bhāvād dvaya-adhīnā
0011001	-nirgatim abhyupetya āha — saty api ca ity-	<b>ādi</b> . anyathā ity-ādīnā bahir-nirgatasya viṣaya-
0012303	viṣaya-bhede ko doṣa ity āha — na hi ity-	<b>ādi</b> . api ca ity-ādīnā abhyupeta-bādhām āha.
0016805	tasya. tat-pūrvakatvāc ca anumāna-	<b>ādy</b> api dharmasya a-nimittam bhavati. tasmāc
0017202	iti. yadi ca evam-prakāram iha sadana-	<b>ādy</b> abhipretam, tataḥ samprayoga-śabdena na
0016710	kāraṇāt tasya pratyakṣatvam. sphuṭa-atīta-	<b>ādy</b> -artha-pratibhāsitvaṃ punas tasya nir-

0014205	iti darśayann āha — arthe vā ity-	<b>ādi.</b> arthaḥ sva-viṣayaḥ, tatra vikalpikā syāt.
0017201	atra — asty artha iva sac-chabdaḥ sadana-	<b>ādy-</b> artho 'pi na alam viśeṣa-pratipādanāya iti.
0011703	-kāra-nivṛtti-mātram phalam, kiṃ tu ghaṭa-	<b>ādy-</b> avabhāsanam. atas tad-avasthaḥ pramāṇa-phala-
0005904	eka-kāryeṣu samudāyeṣu, evaṃ nairantarya-	<b>ādy-</b> avastheṣu, a-tathā-bhūta-vyavacchedāya śabda-
0011713	'nyat. kāraṇam apy anena eva darśitam ātma-	<b>ādi.</b> asmin sambandhe pratyakṣa-lakṣaṇam idam
0007315	iti. atas tat-parihārāya āha — evam ity-	<b>ādi.</b> asya ayam samudāya-arthaḥ. na eva tattvatas
0012416	iti dravye vicāram ārabhate. yadi ca ity-	<b>ādi.</b> asya ayam arthaḥ — yad an-eka-indriya-
0008403	anyena iti niścaya āha — na hy asāv ity-	<b>ādi.</b> asya ayam arthaḥ — yatra smṛtiḥ, tatra
0008715	'rthād iti sarvaś ced iti. yadi tata ity-	<b>ādy</b> asya eva vivaraṇam. nanu vijñāna-vyapadeśa-
0007003	hy artha-niścaya iti kāraṇam. yadā hi ity-	<b>ādy</b> asya eva vivaraṇam. hi-śabdo yasmād-arthe.
0016310	'pi puṃsi syād iti. sat-samprayoga ity-	<b>ādi.</b> asya sambandhaḥ — atha ato dharmā-jijñāsā
0001310	kramam a-cāpale 'py abhyāsād utplutya-gamana-	<b>ādy-</b> ākāra-anugataḥ sukha-ādi iti siddham sukha-
0005507	cet, idam tato yat tad eva hlāda-paritāpa-	<b>ādy-</b> ākāra eka eva anubhūyate. sa vijñānasya ātma-
0006804	ity āha — tad yathā ity-ādi. iha nīla-	<b>ādy-</b> ākāra-bodha-ātmakam vastu siddham. tasya eva
0005513	eva iti, tasya api yathā-ukta-nītyā hlāda-	<b>ādy-</b> ākāra-rahitaḥ ca sukha-ādi-jñānam. vyāpaka-
0005505	saṃvedakam. go-jñānam iva aśvasya. sukha-	<b>ādy-</b> ākāram antareṇa ity arthaḥ. yā a-bhinnā ity
0014810	tv ity-ādi. sukha-ādi-vyatirekeṇa ity sukha-	<b>ādy-</b> ākāram abhyupeyam, anyathā tasya te vedyā eva
0005502	ātmana iti. tais taj jñānam avaśyaṃ sukha-	<b>ādy-</b> ākāram, yad api nau-yāna-saṅkṣobha-āhita-
0006301	vā spaṣṭeṣu nīla-ādīṣv a-spaṣṭa-nīla-	<b>ādy-</b> ākāravati viśaṃvādān na iṣyata iti. na tarhi
0006402	eva tasya pratyakṣatvam, viśiṣṭe tu pīta-	<b>ādy-</b> ākāreṇa api ity arthaḥ. tatra ko doṣa ity āha
0017714	a-siddhatām āśaṅkate. sarvathā iti jñeyatva-	<b>ādy-</b> ākāreṇa gauḥ sva-jñāne pratibhāsamānas tad-
0007808	ālambyata ity etad yuktam. tathā hi śasna-	<b>ādy-</b> ākāreṣv api tu prāpnoti iti. yadi parama-aṅv-
0009211	dravya-sad-ākāro labhyate. dravya-saṅkhyā-	<b>ādy-</b> ātma-rūpatayā tasyā apy an-utpannatvāt.
0005403	-ādy-ātmānam saṃvittir viṣayī-karoti, rāga-	<b>ādy-</b> ātmanā, te śabda-lakṣaṇam trikam ity ucyante.
0014511	-ādayaḥ śabda-ātmanā pariṇamanti na sparśa-	<b>ādy-</b> ātmanā pariṇamanti iti kṛtvā. sa ca a-bhinna
0014704	ye sattva-ādayaḥ śabde tebhyo 'nya eva rūpa-	<b>ādy-</b> ātmanā sanniviṣṭā ity atah praśnaḥ. na tāvat
0014215	sukha-ādīṃś ca iti. sukha-ādaya eva śabda-	<b>ādy-</b> ātmani tat-saṃvedanena śabda-samayaḥ. kāraṇa-
0005408	cakṣur-vijñānam gandham. na gṛhītaś ca rāga-	<b>ādy-</b> ātmani saṃvittir abhilāpaḥ na yojayati. tathā
0005404	tasyā apy an-utpannatvāt. utpanne 'pi rāga-	<b>ādy-</b> ātmānam saṃvittir viṣayī-karoti, rāga-ādy-
0005402	śakyate kartum. na ca an-utpannam rāga-	<b>ādi,</b> ādi-śabdena ahaṅkāro mahān pradhānam ca
0014411	-aṅuḥ. tan-mātra-ādi vā iti śabda-tan-mātra-	<b>ādy-</b> ābhāsasya ca jñānasya kāraṇam bhavanti iti na
0006206	vidyamānā dvi-candra-ādy-ābhāsasya nīla-	<b>ādy-</b> ābhāsasya nīla-ādy-ābhāsasya ca jñānasya
0006205	parama-arthato 'nyathā vidyamānā dvi-candra-	<b>ādy-</b> ābhāseṣu vijñāneṣu. tat-samudāye prajñapti-
0009207	ity āha — tathā hi ity-ādi. teṣv iti nīla-	<b>ādy-</b> ābhāseṣu vijñāneṣu tato 'rthād ity ato
0009205	kāmam ity-ādi. kāmam ity abhyupagame. nīla-	<b>ādi.</b> ābhoga-mātreṇa manas-kāra-mātreṇa. yatra
0011612	etat — na sarvatra ity āha — kvacid ity-	<b>ādi.</b> āyatana-sva-lakṣaṇam cakṣur-vijñāna-
0004406	sā eva tad vikalpayati iti kṛtvā yac ca ity-	<b>ādi</b> iti yad grahaṇam, tad api na pramāṇam iti
0003412	gṛhītasya eva punar a-nityaṃ varṇa-	<b>ādi</b> iti viruddha-vyāptam āha. tataś ca abhyupeta-
0014310	tasya kāraṇam, śabda-ādi-vat. tathā ca sukha-	<b>ādi</b> iti siddham sukha-ādi jñāna-rūpam. bodha-
0005507	eva hlāda-paritāpa-ādy-ākāra-anugataḥ sukha-	<b>ādi</b> idam iti, tadā sāmānya-ākāreṇa a-sphuṭena
0002612	-jñānena viṣayī-kriyante keśa-ādi-vat keśa-	<b>ādi.</b> indriya-buddhy-an-antaram hi sāmānya-ākāreṇa
0010216	kathaṃ pratyuktam ity āha — na hy asti ity-	<b>ādi</b> -indriya-vat. na asti ca sva-adhiṣṭhāna-
0011004	viṣaya-grahaṇa-sāmarthyam na asti, tvag-	<b>ādi.</b> indriya-sannikarṣayoḥ pramāṇatve na syāt
0011212	-grahaṇa-ānarthakyaṃ syāt. jñānasya ca ity-	<b>ādi</b> -indriya-samprayogād rajaḥ-prabhṛti-viṣayā
0017206	an-iṣṭam. yadi hi rajaḥ-prabhṛtibhiś cakṣur-	<b>ādi.</b> indriyāṇi ghrāṇa-rasana-cakṣur-tvak-śrotrāṇi.
0009604	indriya-artha-sannikarṣa-utpannam ity-	<b>ādi.</b> iha eva kiṃ vicārayati iti cet, kva punar
0018111	taṃ vicārayitum āha — buddhi-janmani ity-	<b>ādi.</b> iha dvau tac-chabdau. tatra dvitīyasya
0011405	karaṇam prasajyata ity arthaḥ. tasmād ity-	<b>ādi.</b> iha nīla-ādy-ākāra eka eva anubhūyate. sa
0006803	pratibhāsata ity āha — tad yathā ity-	<b>ādy-</b> upanyāsaḥ sva-bādhāya kṛtya-utthāpanam. tathā
0015808	ity-ādi. etena etat sūcayati — kāma-	<b>ādy-</b> upapluta-akṣāṇām mṛc-chakala-ādayo hasty-ādi-
0007402	sat tathā pratibhāsate. yathā mantra-	<b>ādy-</b> upaplutānām priyā-viṣayaṃ jñānam. tathā ca
0005707	-avabhāsi ca bhavati. tad yathā kāma-śoka-	<b>ādy-</b> upalabdhaḥ keśa-ādayo na sva-lakṣaṇam, keśa-
0002601	punas tad-viparītam. yady evam, taimirika-	<b>ādy-</b> upalambhe tasya bhāvān marīcikā-ādau jala-
0013001	api kalpita-viṣayam, tathā api satī rūpa-	<b>ādi.</b> eka-ekasya sukha-āder grahaṇe hi indriya-
0014216	ity atah praśnaḥ. na tāvat pratyekam ity-	<b>ādy-</b> eka-kāryatayā tad-anyebhyo bhinnānām sakṛt
0005814	tatra tāvad rūpa-ādīnām udaka-āharaṇa-	<b>ādy-</b> eka-sva-bhāvatam pratipadyanta ity āha — eka
0014906	nanu ca bhinnā api guḍa-udaka-ādayaḥ pānaka-	<b>ādi.</b> etena etat sūcayati — kāma-ādy-upanyāsaḥ
0015808	smārta ity āha — sva-saṃvedyatvād ity-	<b>ādi.</b> etena yad indriyeṇa nir-antaram, na tad
0010511	tan na syāt. kuta ity āha — na hi ity-	



0014115 upalabdha eva ity āha — yasmād dr̥ṣṭā ity-  
0010712 aṇu mahad vā. tad-dvāreṇa rūpa-āder ādhikya-  
0013916 doṣa ity āha na hi traiguṇya-vyatirekeṇa ity-  
0011403 iti. yaś ca pramātā kartā, yac ca gava-  
0012806 iti sambandhanīyam. na hi dravya-saṅkhyā-  
0005911 utpadyate. ata eva āha — toya-  
0005908 kalpanā-jñānam. mṛga-tṛṣṇā-ādīṣu yā toya-  
0007702 iti matvā pṛcchati — atha dvi-rūpam ity-  
0009205 udbhāvayeyur ity āśaṅkya āha — kāmam ity-  
0011811 -sannikarṣaḥ. tasya kāraṇam dravyam ghaṭa-  
0005510 jñāta-hlāda-ādika ākāro ' -jñāna-rūpa-sukha-  
0018002 hi rūpa-ādi-śva-lakṣaṇa-viśayaṃ, tās tu hāna-  
0005213 indriya-jñāna-viśaya-janita-samanantara-rūpa-  
0005216 sa śva-viśaya-upajanita-an-antara-rūpa-  
0001512 -saṅgrhīta uktaḥ. tasmīn a-saty utplutya-  
0013815 -vyavacchedāya. na hi śabda-ādīnām sattva-  
0014111 saṃsthāna-mātra-grāhikā. mātra-śabdaḥ sukha-  
0002903 -ādi-liṅga-darśanād a-nityam rūpam ity evam-  
0005314 vedītavayam. ātmā tu teṣāṃ prameyaḥ. rāga-  
0010401 — na an-iṣṭa-nivṛttaye ' -vyapadeśya-  
0014418 caitanya-grahaṇa-vat. tathā ca śabda-  
0012806 na hi dravya-saṅkhyā-ādi-karmasv iti.  
0009808 artham. na asti vyapadeśya-ādi-sambhava iti.  
0014107 śva-viśaya-vṛtṭy-a-bhāva iti cakṣuṣā ghaṭa-  
0007706 jñāna-viśeṣāt tv ity-ādi. viśaya-jñānam rūpa-  
0014112 -ādi-grāhikā vā iti saṃsthāna-viśiṣṭa-sukha-  
0014112 -vyavaccheda-arthaḥ. jāti-viśiṣṭa-sukha-  
0014302 sa ca iṣyate. tasmān na pratyekaṃ sukha-  
0008008 yuktam ity āha — na ca uttara-uttarāni ity-  
0005905 -bhūtaṃ karma sattam ghaṭatva-ādi saṃyoga-  
0005108 eva sarva-lakṣya-saṅgrahaḥ. mānasam ca ity-  
0002812 ity āha — śva-lakṣaṇa-viśayaṃ ca ity-  
0017602 katham ity āha — gotva-ādi-yogād ity-  
0011314 evam manyate — yathā cchedanam khadira-  
0014002 hi traiguṇya-saṃsthāna-mātra-bhedāc chabda-  
0014804 -artham. śva-jāty-an-atikrameṇa iti śabda-  
0013817 an-antam indriyam syāt. yathā hi śabda-  
0014211 -śabdena sukha-ādi vyavacchidyate, na śabda-  
0014103 ca teṣu tulyatvād āpannam ekatvam suvarṇa-  
0014506 bhinna-indriya-grāhyatvam śabda-sparśa-  
0014502 nanu ca ity-ādi. sarvatra a-bhede 'pi sukha-  
0005507 -ākāra-anugataṃ sukha-ādi iti siddham sukha-  
0005710 tat śva-adhigamaṃ prati pratyakṣam, rāga-  
0011815 -kāraṇatvād iti. itare hi sannikarṣaḥ smrṭy-  
0006006 ity anena indriya-upaghāta-jam ca taimira-  
0010103 mano-jñānasya eva vyabhicāritvāt. dvi-candra-  
0006104 indriya-jam ity eva vācyam syāt. anumāna-  
0006114 kila draṣṭavyam. yas tv āha — dvi-candra-  
0011112 atha ayam na iṣyate doṣaḥ, evam tarhi sukha-  
0006012 saṃvṛti-satsu mṛga-tṛṣṇā-ādīṣu ca udaka-  
0006213 tato yad etad keśa-ādi-pratibhāsi-taimira-  
0008705 ca, taj jñānam pratyakṣam. tad yathā rūpa-  
0008816 ālambana-antaraṃ vyavacchinatti. smārta-  
0005914 iti pūrvasmāt pṛthag uktā. anumāna-tat-phala-  
0008904 kuto 'yam prasaṅga ity āha — na hy agny-  
0008705 pratyakṣam. tad yathā rūpa-ādi-jñānam sukha-  
0006107 bhāvi, na tat pratyakṣam. yathā idam anumāna-  
0010012 -jam yad vyabhicāri-viśayaṃ dvi-candra-  
0005505 aśvasya. sukha-ādy-ākāra-rahitaṃ ca sukha-  
**ādi.** etena yasya saṃsthāna-mātra-upalabdhiḥ, na  
**ādy** aupacārikam iti. astu yathā tathā, tena tu  
**ādi.** katham na asti ity āha. asty eva saṃsthāna-  
**ādi** karma pramīyate, yatra ca deśe 'dhikarāṇe,  
**ādi**-karmasv iti. ādi-grahaṇād bhāva-guṇatva-  
**ādi**-kalpanā-pravṛttatvād iti. ghaṭa-ādayas tu śva-  
**ādi**-kalpanā, sā na an-udaka-vyavacchedāya udake  
**ādi.** kasmāt punas traīrūpye praṣṭavye dvi-rūpatā-  
**ādi.** kāmam ity abhyupagame. nīla-ādy-ābhāseṣu  
**ādi** kāraṇa-kāraṇam ity ucyate. atra ca prādhānyād  
**ādi**-kṛto na bhavati, tathā anyatra pratipāditam.  
**ādi**-kriyā-viśayaḥ. buddheś ca ity-ādi. buddhi-  
**ādi**-kṣaṇa-ālambanam iti. anena a-prāmānya-doṣaḥ  
**ādi**-kṣaṇa-saha-kāry eva taj janayati, atas tad  
**ādi**-gamana-vad vāk-prāpaṇīyasya arthasya a-  
**ādi**-guṇa-śva-bhāvānām śva-rūpa-bhedo 'sti. tataś  
**ādi**-grahaṇa-vyavaccheda-arthaḥ. jāti-viśiṣṭa-sukha  
**ādi** grahaṇam na syāt. tathā hi nīla-ādi śva-  
**ādi**-grahaṇam spaṣṭa-saṃvedana-darśana-artham.  
**ādi**-grahaṇam, kiṃ tu pramāna-ādīnām śva-bhāva-  
**ādi**-grahaṇam. vyāpaka-viruddhaḥ. viśaya-antara  
**ādi**-grahaṇād bhāva-guṇatva-pṛthaktva-ādayo  
**ādi**-grahaṇād vyabhicāritvasya vyavasāya-  
**ādi**-grahaṇe śabda-ādīnām grahaṇāt. prasaṅga-  
**ādi**-grāhi cakṣur-ādi-vijñānam. viśaya-jñāne taj-  
**ādi**-grāhikā. artha-śva-bhāva-a-grahaṇam iti śabda-  
**ādi**-grāhikā vā iti saṃsthāna-viśiṣṭa-sukha-ādi-  
**ādi** grāhyam, kiṃ tarhi śabda-ādi. ta eva tarhi  
**ādi.** ca-kāro 'vadhāraṇe. uttara-uttarāni viśaya-  
**ādi** ca yathā-kramam adhyāropayanty upajāyate  
**ādi.** ca-śabdaḥ samuccaya-arthaḥ. artha-śabdo 'yam  
**ādi.** ca-śabdo 'vadhāraṇa-arthaḥ. śva-lakṣaṇa-  
**ādi.** ca-śabdo hetau. yasmād gotva-ādi-viśeṣaṇa-  
**ādi**-cchidā-nimittatvāt khadira-ādi-viśayaṃ, evam  
**ādi**-jātayo bhidyante. tathā hy uktam — śabda-  
**ādi**-jāty-an-atikrameṇa iti. śabda-parama-aṇava  
**ādi**-jāti-bhedo guṇa-utkarṣa-apakarṣād bhavati,  
**ādi**-jāti-viśeṣaḥ. tad etad uktaṃ bhavati — yā  
**ādi**-jātīnām tat-kāraṇānām ca śabda-ādīnām tat-  
**ādi**-jātīnām iṣṭam ekasyām eva ca rūpa-jātāv an-  
**ādi**-jāter na eka-indriyatva-prasaṅgaḥ, yataḥ  
**ādi** jñāna-rūpam. bodha-rūpaṃ hi vastu sāta-ādi-  
**ādi**-jñāna-vat. tathā ca kalpanā-jñānam iti śva-  
**ādi**-jñāna-sādhāraṇaḥ. indriya-artha-sannikarṣas tu  
**ādi**-jñānam caturtham pratyakṣa-ābhāsam uktam iti.  
**ādi**-jñānam tu sannikarṣa-utpanna-grahaṇena eva  
**ādi**-jñānam tu siddham eva yathā-pūrva-anubhūta-  
**ādi**-jñānam na eva indriya-jam, api tu mānasam eva  
**ādi**-jñānam pañcamam pramāṇam upasaṅkhyeyam iti  
**ādi**-jñānam pratyakṣam eva iti. tathā hi tasya eva  
**ādi**-jñānam yasya samīhite keśa-ādi-vastuni  
**ādi**-jñānam sukha-ādi-jñānam iti. etena bhrānti-  
**ādi**-jñānam api rūpa-ādibhir vyapadiśyate rūpa-  
**ādi**-jñānam iti. anumīyate 'nena ity anumānam,  
**ādi**-jñānam ity-ādi. yady api tad artha-antarād  
**ādi**-jñānam iti. etena bhrānti-jñānam nirastam,  
**ādi**-jñānam. tathā ca pūrvake jñāne. vyāpaka-  
**ādi**-jñānam, tasya api pratyakṣatā syāt. tatas tan  
**ādi**-jñānam. vyāpaka-viruddhaḥ. bhavatu jñānam tad

0017705	-vikalpa-vat. tathā ca gaur eva ayam ity-	<b>ādi-jñānam.</b> sva-bhāvaḥ. kiṃ kāraṇam iti vyāptim a
0000409	na apavādaḥ kṛtaḥ. tataś ca dvi-candra-	<b>ādi-jñānasya</b> api pratyakṣatā-prasaṅgaḥ. vigata-
0017006	syād etat — a-sati sad-grahaṇe dvi-candra-	<b>ādi-jñānasya</b> api bhrāntasya pratyakṣatā syāt.
0007211	āha. mīyata iti niścīyate. yathā yathā ity-	<b>ādi.</b> jñānasya jñeya-ākāra-vaśena bāhyo 'rtho
0010114	saṃśaya-jñānam ḡrhyate. tasya a-yathā-artha-	<b>ādi-jñānasya</b> nivṛttaye — vyavasāya-ātmakam iti
0006102	grahaṇād eva an-artha-sambhūtasya dvi-candra-	<b>ādi-jñānasya</b> nivṛttech. anyathā indriya-jam ity
0011106	prameyam vā iti lakṣaṇa-nyūnatām āha, sukha-	<b>ādi-jñānasya</b> pratyakṣa-lakṣaṇena a-saṅgrahāt.
0006013	iti. tathā hi tasya eva mṛga-tṛṣṇā-ādau toya-	<b>ādi-jñānasya</b> vyavacchedāya a-vyabhicāri iti
0007205	āha — tadā hi jñāna-sva-saṃvedyam api ity-	<b>ādi.</b> jñānasya sva-saṃvedyam iti vigrahaḥ. yady
0010108	tāvan na upajāyata eva. na ca ghrāṇa-	<b>ādi-jñānānām</b> sāmānya-ādi-yojane sāmārthyaṃ asti,
0009313	eva utpadyata iti siddhā pratyakṣatā nīla-	<b>ādi-jñānānām</b> ity āha — pratyekaṃ ca ity-ādi.
0009209	yady api prajñapti-san, tathā api nīla-pīta-	<b>ādi-jñāneṣu</b> dravya-sad-ākāro labhyate tvad-
0014302	pratyekaṃ sukha-ādi ḡrhyam, kiṃ tarhi śabda-	<b>ādi.</b> ta eva tarhi pratyekaṃ pariṇatāḥ śabda-ādi-
0004211	tulyam. yad uktam — laghutara-vṛttinā ity-	<b>ādi,</b> tat krama-bhāvinor api darśana-vikalpayor a-
0004406	-sva-lakṣaṇam cakṣur-vijñāna-ḡrhyatva-	<b>ādi,</b> tat praty ete sva-lakṣaṇa-viśayāḥ pañca
0017601	niścaya-jñānam jāyate gaur eva ayam ity-	<b>ādi,</b> tat pratyakṣam iti. tad apy a-yuktam iti,
0004411	āha — tatra an-eka-artha-janyatvād ity-	<b>ādi.</b> tatra iti śāstre, an-eka-artha-janyatvād ity
0013601	uktam, tad api dūṣitam iti. kāpilānām ity-	<b>ādi.</b> tatra uktam — kim anumānam eva ekaṃ
0013508	ko doṣa ity āha — yathā ca na sarvatra ity-	<b>ādi.</b> tatra catuṣṭaya-sannikarṣād ātma-mana-
0001315	ato 'sau sugataḥ. artha-trayaṃ ca etad ity-	<b>ādi.</b> tatra bāhya-vīta-rāgā ātma-darśana-anupātena
0010702	tu uktam — nanu ca indriyam afindriyam ity-	<b>ādi,</b> tatra yadi indriya-apekṣayā na tathā rūpa-
0010710	yad apy uktam — na ca rūpa-ādīnām ity-	<b>ādi,</b> tatra yadi rūpa-ādīnām parimāṇam na asti,
0009301	ity arthaḥ. kuta ity āha — tathā teṣām ity-	<b>ādi.</b> tathā iti ghaṭa-ādi-rūpeṇa. teṣām iti dravya
0003508	-lakṣaṇam. saṅkhyā dve trīṇi vā ity evam-	<b>ādi</b> tan na prāpnoti. yadi sarvaṃ jñānam
0003107	ity evaṃ ḡrhitvā tataḥ kṛtakaṃ ca idaṃ varṇa-	<b>ādi</b> tasmād a-nityam ity evaṃ manasā sandhatte
0015016	rūpatva-abhyupagamād ity āha — a-yukta ity-	<b>ādi.</b> tasmād varam ity-ādi. nanu siddha-anta-
0017701	niścayo bhaviṣyati ity āha — na ca ity-	<b>ādi.</b> tasmān mānasa iti. yasmād evam indriya-jo na
0009102	tatra jñānam utpadyate tathā tad gocara ity-	<b>ādi</b> tulyaḥ paryanuyoga iti pratividheyam. tasmāt
0008616	prakāśyanta iti darśayann āha — tena ity-	<b>ādi.</b> tena iti doṣavattvena. tathā hy anyathā
0009207	tvan-matena. kuta ity āha — tathā hi ity-	<b>ādi.</b> teṣv iti nīla-ādy-ābhāseṣu vijñāneṣu. tat-
0017204	na hi tena vinā evaṃ-vidham sadana-	<b>ādi</b> tvan-matyā sambhavati. tasmāt saṃśleṣaḥ
0002608	adhimokṣaḥ. yadā punar a-bhāva-vat taimirika-	<b>ādi-drṣṭānām</b> keśa-ādīnām jñāna-antareṇa
0011602	ubhaya-rūpa-virodha-parihārāya tad yathā ity-	<b>ādi-drṣṭāntaḥ.</b> yoginām hi yoga-niṣpattāv ātmānam
0001307	-darśana-snehau na staḥ, na tasya janma-rāga-	<b>ādi-doṣa-utpādaḥ.</b> tad yathā ākāśasya. na staś ca
0009215	-ādi pakṣa-antara-upanyāsaḥ. evaṃ sati ity-	<b>ādi.</b> dravya-ādiṣu yaj jñānam, tasya pratyakṣatāyā
0012310	viśeṣa-apekṣam dravyam pṛthivī ghaṭa ity-	<b>ādi,</b> dravya-guṇa-karma-apekṣam daṇḍī śuklo
0013013	-viśayam tat, na punar vastu-sad-ghaṭa-	<b>ādi-dravya-viśayam</b> ity āha — rūpa-ādy-a-grahe
0013212	tasmād an-eka-antaḥ. dravya-vṛtter ity-	<b>ādi.</b> dravya-vṛttir yo bhāvaḥ, tasya ekaṃ dravyam
0004408	-lakṣaṇam iti. dravyam nīla-ādi-bhedāḥ. nīla-	<b>ādi-dravya-sva-lakṣaṇa-viśayatva-pratiṣedhena</b>
0013207	dravyam api syāt. tathā eka-dravyatvād ity-	<b>ādi.</b> dravyam hy a-dravyam an-eka-dravyam ca
0013101	ca upalabdhi-lakṣaṇa-prāptam ghaṭa-	<b>ādi-dravyam</b> iti sva-bhāva-an-upalabdhim āha.
0013205	vyājena anaikāntikatvam āha. dravyavanti ity-	<b>ādi.</b> dravyam eṣām āśrayo 'sti iti dravyavanti.
0012807	-pṛthaktva-ādayo ḡrhyante. na syād ity-	<b>ādi.</b> dravyasya sparśanena cakṣuṣā ca grahaṇam na
0012915	āha — yat tarhi ity-ādi. anya-gocaram ity-	<b>ādi.</b> dravyād anya eva asya kalpito viśaya iti
0013406	api sad-bhāvād ity ata āha — na ca ity-	<b>ādi.</b> na ca atra an-eka-anta iti na ayam niyamo
0009306	kas tarhi doṣa ity āha — evaṃ tv ity-	<b>ādi.</b> na hi ity-ādīnā atra eva upapattim āha. yadi
0005702	-bhūta-artha-viśayam viplutaṃ pṛthivī-kṛtsna-	<b>ādi.</b> nanu ca ayam artho vakṣyamānād eva apavādāl
0011508	siddham bhinna-viśayatvam. tatra ca ity-	<b>ādi.</b> nanu ca viśeṣaṇe 'dhigantavye viśeṣya-
0010212	katham a-vyabhicāra ity āha — sarvā hi ity-	<b>ādi.</b> nanu ca vyavasāya-ātmakam ity atra kārya-
0015101	āha — a-yukta ity-ādi. tasmād varam ity-	<b>ādi.</b> nanu siddha-anta-vyāpādād ayam api duṣṭa eva
0004914	yathā-arham pravṛttir iti. evaṃ tāvad ity-	<b>ādi</b> nigamanam. iha evaṃ tāvat pañca-indriya-jam
0001311	-ādi, aham-māna-a-bhāve 'pi vṛṣalī-vāda-	<b>ādi</b> nitya-a-samādhānena a-samāhita-citta-
0001201	tan-nidāna-viruddham tailam. ātma-sneha-	<b>ādi-nidāna-ātma-darśana-viruddham</b> ca nairātmya-
0002013	atra ca sarva eva pramāṇa-prameya-tad-ābhāsa-	<b>ādi-nimittāḥ</b> sandarbhāḥ pramāṇa-prasaṅgena
0012913	a-viśayam eva etad iti śakyate vaktum, deśa-	<b>ādi-niyamena</b> utpatter abhimata-pratyakṣa-vad iti
0013002	bhāvān marīcikā-ādau jala-jñāna-vad deśa-	<b>ādi-niyamena</b> eva tad utpadyata iti sūcayati. tat-
0012006	bhaviṣyati ity āha — sarva-ātmanā ity-	<b>ādi.</b> nir-avayavatvān na asty eva so 'mśaḥ, ya
0007411	pramāṇa-nibandhanam ḡrhitvā. tathā tathā ity-	<b>ādi.</b> nir-vikalpe tāvat ḡrahaka-ākāraḥ kalpanā-
0004802	-jñāna-ḡrhyatvān na indriya-viśayaḥ sitatva-	<b>ādi-nirdeśya</b> iti. yad yato bhinna-rūpa-jñāna-

0006215	-locanasya śukre śaṅkha-ādau pīta-śaṅkha-	<b>ādi-nirbhāsam</b> , yac ca cira-kāla-timira-āvṛta-
0011616	phalam iti. a-jñāna-ādy-a-bhāvo hy a-jñāna-	<b>ādi-nivṛtītiḥ</b> . na ca a-bhāvasya kiñcana kartavyam
0011610	-nivṛtītiḥ phalam artha-antaram, evam a-jñāna-	<b>ādi-nivṛtītiḥ phalam</b> bhaviṣyati iti darśayati.
0005903	-phala-śabda-niveśa-samāśrayeṇa ekatva-	<b>ādi-niveśinī</b> . tathā deśa-antara-utpādiṣu, evaṃ
0009215	āha — ta eva hi ity-ādi. atha yathā ity-	<b>ādi pakṣa-antara-upanyāsaḥ</b> . evaṃ sati ity-ādi.
0014303	-sva-bhāvā bhaviṣyanti ity āha — na hi ity-	<b>ādi</b> . pañca trayāṇāṃ sanniveśa-viśeṣā ity
0014603	sarve śabda-parama-aṇavaḥ. tathā sparśa-	<b>ādi-parama-aṇava</b> indriya-parama-aṇavaś ca
0014710	bhāvā eva, kecic chabda-rūpā eva. evaṃ kriyā-	<b>ādi-parama-aṇavo</b> veditavyaḥ. te ca sarvatra deśe
0009301	teṣāṃ iti dravya-ādīnām. na hi te nīla-	<b>ādi-parama-aṇu-vat</b> tattvataḥ santi. taiś ca jñānaṃ
0009208	tat-samudāye prajñapti-saty api iti nīla-	<b>ādi-parama-aṇu-samudāye</b> . sa hi yady api prajñapti
0009210	-abhimatayā yuktyā. atha vā teṣv iti nīla-	<b>ādi-parama-aṇuṣu</b> dravya-sad-ākāro labhyate.
0009108	kiṃ yad-ābhāsam ity anena pratyekaṃ rūpa-	<b>ādi-parama-aṇūnām</b> sva-rūpeṇa a-pratibhāsanāt
0005014	ity āha — para-mata-apekṣam ca ity-	<b>ādi</b> . pareṣāṃ indriyajaṃ jñānaṃ kiñcit sa-
0014907	ity āha — eka-śabda-vācyas tv ity-	<b>ādi</b> . pānaka-ādayo 'pi na eva parama-arthataḥ
0002011	iti bahu-vacanam. samāhṛtya ity-	<b>ādi</b> . pūrva-kṛtaṃ ca kiñcid anyac ca a-pūrvam
0008210	na an-avasthā. smṛter uttara-kālam ca ity-	<b>ādi</b> . pūrvam ekasya viśaya-jñānasya viśaya-
0013506	yad viśeṣaṇa-apekṣam, na tat pratyakṣam ity-	<b>ādi</b> pūrvavat sādhanam vācyam. kiṃ ca tad api
0003704	-nirākaraṇāya āha — pratyakṣam ity-	<b>ādi</b> . pratigatam akṣam pratyakṣam pra-ādi-samāsaḥ.
0017008	yadi tarhi tair na samprayogaḥ, katham jala-	<b>ādi-pratibhāsam</b> vijñānam ity āha — deśa-viśeṣe
0006213	ca asty eva. tato yad etat keśa-	<b>ādi-pratibhāsi-taimira-ādi-jñānaṃ</b> yasya samīhite
0007509	upaplava-vāsanā-viśeṣa-sad-bhāvāt. yato jala-	<b>ādi-pratibhāsino</b> jñānāt sparśana-āhlāda-trpty-ādi
0017003	ca a-siddho hetur ity āha — ye 'pi hi ity-	<b>ādi</b> . pratyakṣa-ābhāsa-viśayatvāt pratyakṣa-
0011108	virodhaḥ. tatra etat syāt — yady api sukha-	<b>ādi</b> pratyakṣa-viśayo na bhavati, tathā apy
0007509	-pratibhāsino jñānāt sparśana-āhlāda-trpty-	<b>ādi-pratyayānām</b> sambhavaḥ, tad vyavahāra-a-
0010214	-ukta-doṣa-a-bhāva ity āha — etena ity-	<b>ādi</b> . pratyuktaḥ pratikṣiptaḥ. vyavasāya-kāryam
0002816	vā anena prameya-dvaya-darśanena eka-try-	<b>ādi-pramāṇa-nirāsaḥ</b> kṛtaḥ. sva-lakṣaṇād anyad api
0002818	trītyasya prameyasya a-bhāvaṃ darśayatā try-	<b>ādi-pramāṇa-nirāsaḥ</b> . yat tarhi ity-ādi. yadi
0000703	su-ucitam ācāryeṇa — yad etat pratyakṣa-	<b>ādi-pramāṇa-lakṣaṇam</b> , tad bhagavad-upadeśād eva
0002215	āha — pratyakṣam anumānam ca ity-	<b>ādi</b> . pramāṇa-vyutpādane kartavye saṅkhyā-ādi-
0000202	pramānam iva pramānam. yathā hi pratyakṣa-	<b>ādi-pramāṇam</b> puruṣa-artha-upayogino 'n-
0010504	-vijṛmbhitam. ata eva so 'py a-doṣo na sukha-	<b>ādi</b> prameyam vā iti, ya ukto 'n-antaro 'pi hetur
0011106	tvak-śrotrāṇi indriyāṇi iti sūtrāt. na sukha-	<b>ādi</b> prameyam vā iti lakṣaṇa-nyūnatām āha, sukha-
0010903	iti. tasmād yuktam āśaṅkitum. tatra cikitsā-	<b>ādi-prayogād</b> ity upapattiḥ. nanu pāda-abhyaṅga-
0003804	yadṛcchā-śabdeṣv ity-ādi. an-apekṣita-jāty-	<b>ādi-pravṛtti-nimittā</b> yadṛcchā-śabdāḥ. jñāna-
0001217	yad āha — tri-vidham artham upādāya ity-	<b>ādi</b> . praśastam gataḥ prāptaḥ sugataḥ.
0003103	ity āha — sva-sāmānya-lakṣaṇābhyaṃ ity-	<b>ādi</b> . prāk tāvad rūpa-ādikam a-vyapadeśyena sva-
0016211	bhavati. kevalam tv atīta-an-āgatayor ity-	<b>ādi</b> prāg uktam, paścād ayaṃ praśnaḥ kṛtaḥ. atra
0012403	kva tarhi tad ity āha — tac ca ity-	<b>ādi</b> . prāg viśeṣaṇam viśeṣyam ca grhītvā loka-
0004003	anya-santāna-vijñāna-sādhāraṇāḥ, nava-candra-	<b>ādi-prekṣāsv</b> an-eka-santāna-cakṣur-ādi-vijñāna-
0007115	syāt. atas tan-nirāsāya āha — yadā tv ity-	<b>ādi</b> . bāhye prameye sva-saṃvedana-phala-
0018003	tu hāna-ādi-kriyā-viśayāḥ. buddheś ca ity-	<b>ādi</b> . buddhi-janma sūtre pratyakṣam uktam. tac ca
0013104	na tena an-eka-antaḥ. tathā viśeṣyān ity-	<b>ādi</b> . bhāva-guṇatvābhyāṃ yaḥ prāg an-eka-anta
0007012	etat. na eva tasya parama-arthataḥ karma-	<b>ādi-bhāvaḥ</b> . tathā api tādātmyāt prakāśavat tatra
0013302	punar bhinna ity āha — tathā hy uktam ity-	<b>ādi</b> . bhāvasya dravya-sva-bhāva-pratiśedhe kṛte
0002510	sāmarthya-apekṣaṇāt, an-apekṣāyāṃ vyavadhāna-	<b>ādi-bhāve</b> 'pi bhāva-prasaṅga iti. ato 'numānasya
0013301	kuta etat — a-bhinno bhāvo dravya-	<b>ādi-bhāve</b> na pratiśidhyate, na punar bhinna ity
0015014	an-antyād an-antam indriyam iti. nanu śabda-	<b>ādi-bhāvena</b> api bhedaḥ. na etad asti. trikāṇāṃ hi
0015014	api bhedaḥ. na etad asti. trikāṇāṃ hi śabda-	<b>ādi-bhāvena</b> bhedaḥ, na tu sukha-ādīnām pratyekam,
0012003	utpattis tulyā prāpnoti, teṣāṃ api sāmānya-	<b>ādi-bhūta-artha-abhisambandha</b> -vaśena utpatteḥ. an
0002211	abhyāsena maṇy-ādīnām iva akṛtrima-	<b>ādi-bhedam</b> . tad evaṃ yato bahavaḥ pramāṇam prati
0004408	na dravya-sva-lakṣaṇam iti. dravyam nīla-	<b>ādi-bhedāḥ</b> . nīla-ādi-dravya-sva-lakṣaṇa-viśayatva
0013816	bhedo 'sti. tataś ca śānta-ghora-mūḍha-śadja-	<b>ādi-bhedena</b> anantyād an-antam indriyam syāt.
0012600	śaktiḥ syād eva ity a-parihāraḥ. saṅkhyā-	<b>ādi-bhedena</b> ca iti, saṅkhyā-parimāṇāni pṛthaktvam
0012707	tataś ca sva-arthatvāt tasya sparśa-rasa-	<b>ādi-bhedena</b> bhinnasya api nīla-āder iva cakṣuṣā
0013901	guṇa-utkarṣa-apakarṣād bhavati, tathā śadja-	<b>ādi-bhedo</b> 'pi. ata etad uktam bhavati — ye guṇa
0006611	kiñcit, a-viśeṣāt. indriya-āder āvilatā-	<b>ādi-bhedo</b> niyāmaka iti cet, na, tasya a-jñāna-sva
0008304	-anubhava-ātmatve tulye sāmāgrī-bhedāt sukha-	<b>ādi-bhedo</b> bhavati, tathā prativiśayam apara-apara
0006202	apy etad eva uttaram. api ca icchayā sarpa-	<b>ādi-bhrānti</b> -vad eva tan nivartyeta. śakyante hi
0017009	vijñānam ity āha — deśa-viśeṣe tv ity-	<b>ādi</b> . maru-jāṅgala-ādau deśa-viśeṣe. tatra api na

0017107	indriye sīdanti. prabhṛti-śabdena karṇa-	ādi-mala-ādayo gr̥hyante. añjana-ādīnām api ca
0010201	punar a-sambhava ity āha — sarvā hi ity-	ādi. mātra-śabdo ’-yathā-artha-grahaṇa-nirāsa-
0011511	manda-āloke deśe viśeṣaṇam eva kevalaṃ gava-	ādi-mātraṃ paricchidyate na vyakti-viśeṣaḥ, tatra
0011511	na vyakti-viśeṣaḥ, tatra saṃśayād gava-	ādi-mātrasya ca sāmānya-rūpatvāt tasya ca
0006401	jñānam. sva-bhāvaḥ. syād etat — śaṅkha-	ādi-mātre vastuni samīhite saṃvādād iṣṭam eva
0014309	ca sukha-ādi. sva-bhāvaḥ. na anyac ced ity-	ādi. yac chabda-āder an-anyat, na tat tasya
0003106	tataḥ sāmānya-lakṣaṇaṃ ca a-nityatva-	ādi yat kiñcit kṛtakam, tat sarvam a-nityam ity
0014506	sva-bhāva-an-upalambham āha. sa eva ity-	ādi. yataḥ saṃsthāna-bhedād bhinna-indriya-
0017514	a-kalpanā iyam iti. yato yan-niścaya ity-	ādi. yato buddhi-janma, tat pratyakṣam ity asya
0017801	kuta etad ity āha — pratyakṣa-śabdo hi ity-	ādi. yato bhāṣya-kāra-matena pratyakṣa-śabdas
0010613	na hi indriya-nir-antare gandha-ādāv ity-	ādi. yatra dravye gandha-ādayaḥ samavetāḥ, tad
0000112	-karambakaḥ kriyate    pramāṇa-bhūtāya ity-	ādi. yathā — tvaṃ merus tvaṃ samudro ’si nātha
0013811	ity arthaḥ. katham ity āha — tair hi ity-	ādi. yathā-uktam — badhiraḥ satsv indriyeṣu
0014717	lakṣyanta ity āha — kārya-rūpās tv ity-	ādi. yathā paraspareṇa a-sambaddhās tuṣāra-leśā
0010502	tataś ca indriya-artha-udbhava na asti ity-	ādi yad uktam, tat sūtra-artha-a-parijñāna-
0014406	yathā bahavaḥ pumāmsaḥ. tathā ca sattva-	ādi. yad ekam, na tat sattva-ādibhyo ’-bhinna-sva-
0014402	iti darśayann āha — sattva-ādīnām vā ity-	ādi. yad ekasmāc chabdād a-bhinna-sva-bhāvam, tad
0013309	-bhāvāc ca eko bhāva iti bhāvaḥ. yadā ca ity-	ādi. yadā ayaṃ cakṣuṣā dṛṣṭvā agnim uṣṇo ’yam iti
0014416	-a-bhāve hetor a-bhāvam āha. tad-vaśena ity-	ādi. yadā ākāraṃ viṣaye jñānam utpadyate, tadā
0012010	sa eva gr̥hyata ity āha — kim etad ity-	ādi. yadā parān paśyato dṛṣṭvā pūrvam eva artha-
0015109	ato ’yam a-doṣa ity āha — antareṇa ity-	ādi. yadā sva-santati-patitāṃ vṛtīm saṃvedayate,
0012715	prāpnoti iti darśayann āha — yadi ca ity-	ādi. yady a-bhinnaṃ artham an-ekam indriyaṃ
0009809	a-yuktam ity āha — viśeṣaṇaṃ hi ity-	ādi. yady a-vyapadeśya-ādi-sva-bhāvam itara-sva-
0008904	ity āha — na hy agny-ādi-jñānam ity-	ādi. yady api tad artha-antarād api jāyate, tathā
0013306	-karmasv a-bhāva-nirāso na syāt. yadi ca ity-	ādi. yady ayaṃ viruddha-dharma-adhyāsa iṣyate,
0013904	tatas ca abhyupeta-bādhāḥ. atha ity-	ādi. yady utkarṣa-apakarṣa-bhedeṣv api ṣaḍja-
0012911	bhavati iti yuktam, yad āha — syāt tv ity-	ādi. yadi tarhi dravyaṃ na asti, yad aham a-
0012704	’n-iṣṭaṃ prasaṅgayann āha — tad yadi ity-	ādi. yadi punaś cakṣuḥ sparśana-grāhyam api
0002901	try-ādi-pramāṇa-nirāsaḥ. yat tarhi ity-	ādi. yadi prameya-niyamaḥ sva-sāmānya-
0015711	iti kāraṇa-viruddham āha. yugapad dve ity-	ādi. yadi smārtatva-prasiddhaye hetor a-
0012600	-vaiyarthyaṃ iti. sva-artho bhinne ’pi ity-	ādi. yadi hy ekam indriyam indriya-antara-artho
0011214	darśitam iti manyate. niścaya-ātmakaṃ hi ity-	ādi. yasya a-niścaya-ātmakaṃ pramāṇam iṣṭam,
0000912	darśayann āha — prayogo jagac-chāsanād ity-	ādi. yasya yatra dayā, sa tayā yathā tasya artho
0012901	iti. abhyupeta-bādhāḥ āha. yuktyā api ity-	ādi. yo ’-bhāvaḥ, na asau kriyate, kha-puṣpa-vat.
0017602	-vidha-jñānasya. katham ity āha — gotva-	ādi-yogād ity-ādi. ca-śabdo hetau. yasmād gotva-
0003711	iti saṃśayānasya praśnaḥ. nāma-jāty-	ādi-yojanā iti. nāmno jāty-ādibhir a-tulya-
0003714	santi. nāma-jāty-ādīnām yojanā nāma-jāty-	ādi-yojanā. kṛd-yogā ca ṣaṣṭhī samasyata iti
0010301	tathā tatra a-sanniviṣṭasya nāma-jāty-	ādi-yojanā na sambhavati. tad-an-antaraṃ kim etad
0010109	eva. na ca ghrāṇa-ādi-jñānānām sāmānya-	ādi-yojane sāmartyam asti, nir-vikalpatvāt,
0005802	bhavati. tac ca prāḅ eva uktam nāma-jāty-	ādi-yojanena tat kim-artham punas tasya vacanam.
0017113	eva vaktum iṣṭam. na ca evam-prakāraṃ sadana-	ādi rajaḥ-prabhṛtīnām asti. tat kuto ’yaṃ
0005202	kīdṛśaṃ tad ity āha — mānasam api ity-	ādi. rūpa-ādayaś ca te viṣayāś ca iti karma-
0007216	tathā tathā artho niścīyate śubha-a-śubha-	ādi-rūpa-ādīḥ. yadi hi tad-ākāram utpannaṃ syāt,
0015003	an-eka-rūpe hi iti śabdatva-guṇatva-sattva-	ādi-rūpa-bhedena. sa ca eka eva iti sukha-ādīnām
0007402	ādy-upapluta-akṣāṇām mṛc-chakala-ādayo hasty-	ādi-rūpa-rahitā api hasty-ādi-rūpāḥ pratibhāsante,
0012600	sūcayati. indriya-antara-arthatvena eva ity-	ādi. rūpa-sparśayor hi sann api bhedo yāvad
0005508	-ādi jñāna-rūpam. bodha-rūpaṃ hi vastu sāta-	ādi-rūpaṃ teṣām api siddham. tatra jñānaṃ sukhaṃ
0012916	viṣaya iti darśayati. bhinnaṃ viṣayaṃ ity-	ādi. rūpaṃ sparśaṃ ca parasparato vyāvṛttam
0009801	-tṛṣṇā-ādir viṣayo vyabhicārī, yathā jala-	ādi-rūpatvena gr̥hyate, tathā-asattvāt. na asya
0015012	-bhedaḥ, sarvatra sukha-ādīnām prakāśakatva-	ādi-rūpasya a-viśiṣṭatvāt. na ca vyakti-bheda-
0007403	-ādayo hasty-ādi-rūpa-rahitā api hasty-	ādi-rūpāḥ pratibhāsante, yathā ca dūre maruṣu
0010009	-ādi-sva-bhāvam api bhūta-saṅghātam udaka-	ādi-rūpeṇa adhyavasyanty upajāyate mano-bhrāntiḥ.
0007215	-artha-ākāro jñāne sanniviśate śubha-a-śubha-	ādi-rūpeṇa, tathā tathā sva-saṃvittīḥ prathate.
0009301	āha — tathā teṣām ity-ādi. tathā iti ghaṭa-	ādi-rūpeṇa. teṣām iti dravya-ādīnām. na hi te
0016801	kim tu dharmāḥ kaiścid yogi-jñāna-pratyakṣa-	ādi-lakṣaṇa uktaḥ. tat-pratiṣedha-artham idam
0010405	-bhāva-pradarśanena ity āha — tasya ca ity-	ādi. lakṣaṇaṃ hi nāma, yad artha-antara-
0004702	na punar aṃśavān asau bhāvato dharmī rūpa-	ādi-lakṣaṇaḥ. tasya te kalpitā bhedaḥ kalpanā-
0014606	ete ca śabda-ādi-lakṣaṇās trikāḥ śrotra-	ādi-lakṣaṇāś ca parasparato bhinna-jātīyā eva iti
0014605	vikāra-vyapadeśaṃ bhajante. ete ca śabda-	ādi-lakṣaṇāś trikāḥ śrotra-ādi-lakṣaṇāś ca

0002902	evam tarhi nīla-ādīnām kṛtakatva-	<b>ādi</b> -liṅga-darśanād a-nityam rūpam ity evam-ādi
0011109	-ādi. sva-grahaṇam parakīyeṣu mukha-prasāda-	<b>ādi</b> -liṅgasya sulabhatvāt. sveṣu tu yadā liṅga-a-
0015005	arthaḥ, caitanya-vat sāmānya-dharma-jñeyatva-	<b>ādi</b> -vac ca, tathā ca rūpa-dvayam iti vyāpaka-a-
0005114	prāmānya eva na syāt, grhīta-grahaṇāt smrty-	<b>ādi</b> -vat. atha dvitīyā, tadā andha-āder apy artha-
0008403	— yatra smr̥tiḥ, tatra anubhavaḥ, rūpa-	<b>ādi</b> -vat. asti ca smr̥tir iti kāryam. syād etad ity
0002612	pratyavamarśa-jñānena viśayī-kriyante keśa-	<b>ādi</b> -vat keśa-ādi idam iti, tadā sāmānya-ākāreṇa a
0009201	-sad-ālambanam, na tat pratyakṣam, smrty-	<b>ādi</b> -vat. tathā ca indriya-jñānam iti vyāpaka-
0012600	na tatra tvag-indriyasya sāmartyam, rūpa-	<b>ādi</b> -vat. tathā ca dravyam iti vyāpaka-viruddham
0012501	an-eka-indriya-grāhyam, na tad ekam, rūpa-	<b>ādi</b> -vat. tathā ca dravyam iti vyāpaka-viruddhaḥ
0013902	indriya-grāhya-jāti-samanvitāḥ, śabda-sparśa-	<b>ādi</b> -vat. tathā ca dhaivata-ādayaḥ śabda-viśeṣā
0010513	iti grhyate, na apy adhikam iti, gandha-	<b>ādi</b> -vat. tathā ca rūpa-śabdāv iti viruddha-
0003513	-artha-viśayam, na tat pramānam, smrty-	<b>ādi</b> -vat. tathā ca viśeṣa-dṛṣṭam. vyāpaka-
0014404	āder a-bhinna-sva-bhāvam, tad an-ekam, sukha-	<b>ādi</b> -vat. tathā ca śabda iti sva-bhāvaḥ prasaṅgau.
0013906	-anvitāḥ, te śrotra-indriya-grāhyāḥ, ṣaḍja-	<b>ādi</b> -vat. tathā ca śabda-sparśa-ādayaḥ. sa eva
0014309	-āder an-nyat, na tat tasya kāraṇam, śabda-	<b>ādi</b> -vat. tathā ca sukha-ādi iti viruddha-vyāptam
0014308	-anyat, tac chrotra-ādi-vṛtti-grāhyam, śabda-	<b>ādi</b> -vat. tathā ca sukha-ādi. sva-bhāvaḥ. na anyac
0012600	-arthaḥ syāt. sva-arthe ca bhinne 'pi nīla-	<b>ādi</b> -vat tasya śaktiḥ syād eva ity a-parihāraḥ.
0010411	asti, na tat tad-adhikāre nirdeśyam, guṇatva-	<b>ādi</b> -vat. na asti ca pratyakṣa-lakṣaṇam praty
0010910	cikitsyate, tat tatra eva vartate, ghrāṇa-	<b>ādi</b> -vat. sva-adhiṣṭhāne ca cikitsyete cakṣuḥ-
0007604	atra hi hetu-dharma-anumānena rasa-āde rūpa-	<b>ādi</b> -vad anumānam bhavati ity a-codyam. āha ca ity
0001513	sūcakaṃ kāya-ceṣṭitaṃ kuryāt, vṛṣālī-vāda-	<b>ādi</b> -vad anyad apy a-satyam kadācid abhidadhyāt,
0003510	an-avasthayaḥ vyavasthayaḥ nirākaraṇāt. smrta-	<b>ādi</b> -vad iti dṛṣṭāntam āha. viśaye 'py evan-
0002314	-rūpasya ca pramāṇa-sva-rūpatā na syād rūpa-	<b>ādi</b> -vad iti phala-vyutpattiḥ. tan na apārthikā
0010713	yathā tathā, tena tu bhāktena api gandha-	<b>ādi</b> -vad rūpa-āder apy adhikam iti grahaṇam na
0006305	'sati pratibandhe niyamena śāṅkha-	<b>ādi</b> -vastu-mātra-āyāta-artha-kriyā-samartham artham
0006312	'sati pratibandhe niyamena abhiṣṭam śāṅkha-	<b>ādi</b> -vastu-mātram āsādayati iti sva-bhāvaḥ. na ca
0006308	api samīhita-artha-kriyā-samarthe śāṅkha-	<b>ādi</b> -vastu-mātre yatra samvādas tatra a-viruddham
0006214	-tāmira-ādi-jñānam yasya samīhite keśa-	<b>ādi</b> -vastuni samvādo na asti, tasya mā bhūt
0014411	parama-aṅgur iti śabda-parama-aṅguḥ. tan-mātra-	<b>ādi</b> vā iti śabda-tan-mātra-ādi, ādi-śabdena
0005201	yadi bāhye 'rthe pravartate, tadā cakṣur-	<b>ādi</b> -vikalasya api darśanam prāpnoti. tad
0000408	yatas tad viprasṛtam. sva-matam nyāya-mukha-	<b>ādi</b> vigata-prasṛta-pramāṇa-vyutpattikam. tathā hi
0009703	-indriye samaveto grhyate. yas tu śrotra-	<b>ādi</b> -vicchinna-deśa utpadyate, sa tatra a-
0004004	-candra-ādi-prekṣāsv an-eka-santāna-cakṣur-	<b>ādi</b> -vijñāna-kāraṇatvāt tat-prṣṭha-labdha-mano-
0010110	nir-vikalpatvāt, vyavahāra-a-kuśala-ghrāṇa-	<b>ādi</b> -vijñāna-vad ity a-sambhavo viśeṣaṇasya. nir-
0004507	-uktaiḥ parama-aṅgubhiḥ sahitena eva cakṣur-	<b>ādi</b> -vijñānam janyate, na svakena eva. tasmād an-
0004001	tad-a-sādhāraṇa-hetutvāt. evam hi cakṣur-	<b>ādi</b> -vijñānam eva pratipādayituṃ śakyate, na tu
0007707	ity-ādi. viśaya-jñānam rūpa-ādi-grāhi cakṣur-	<b>ādi</b> -vijñānam. viśaya-jñāne taj-jñānam viśaya-
0007316	kevalam a-vidyā-upaplutais tad grāhaka-ākāra-	<b>ādi</b> -vibhāga-vad iva lakṣyate. ato yathā-darśanam
0007313	punar a-bhinna-ātmano jñānasya grāhaka-ākāra-	<b>ādi</b> -vibhāgaḥ, yena a-saty api bāhye 'rthe pramāṇa
0014212	citra-gur ayam iti buddhiḥ. tathā ca śabda-	<b>ādi</b> -viśeṣa-viśayā buddhir iti sva-bhāvaḥ prasaṅgaḥ.
0002906	pramīyate ca. tasmād a-nityam rūpam ity-	<b>ādi</b> -viśeṣa-sāmānya-viśayam grahaṇam pramāṇa-
0001711	kṛtaḥ. tad etasmāt kāryāt praśastatva-	<b>ādi</b> -viśeṣaṇa-traya-viśiṣṭam jñānam anumīyate,
0003902	ity arthaḥ. yathā yadr̥cchā-śabdā jāty-	<b>ādi</b> -viśeṣaṇa-vṛtti-nir-apekṣā eva saṅketa-vaśāt
0017603	-yogād ity-ādi. ca-śabdo hetau. yasmād gotva-	<b>ādi</b> -viśeṣaṇa-sambandhād artho gotva-ādītvena
0010413	-jasya pratyakṣasya a-vyapadeśyatva-	<b>ādi</b> -viśeṣaṇam, kiṃ tarhi pratyakṣa-dvayam eva
0012204	-utpatti-hetavaḥ. teṣām eva tu tāratamya-	<b>ādi</b> -viśeṣāt paurvāparyam. yathā janaka-
0008412	doṣa ity āha — viśaya-antara-sañcāra ity-	<b>ādi</b> . viśaya-antare jñānasya pravṛttir na syāt.
0007706	viśaya-jñāna-taj-jñāna-viśeṣāt tv ity-	<b>ādi</b> . viśaya-jñānam rūpa-ādi-grāhi cakṣur-ādi-
0005208	tasya eva. rūpa-ādi-viśayāṇām vikāro rūpa-	<b>ādi</b> -viśaya-vikāraḥ, sa ālambanam yasya tat tathā-
0016014	dvāritva-prasaṅgāt. andha-ādīnām api ca rūpa-	<b>ādi</b> -viśayam pratyakṣam syāt. atha api — indriya
0011108	-viśayo na bhavati, tathā apy anumāna-	<b>ādi</b> -viśayatvāt prameyam bhaviṣyati iti. ata āha
0011314	khadira-ādi-cchidā-nimittatvāt khadira-	<b>ādi</b> -viśayam, evam viśeṣaṇa-jñānam viśeṣya-jñāna-
0005207	indriya-jñānasya prakṛtatvāt tasya eva. rūpa-	<b>ādi</b> -viśayāṇām vikāro rūpa-ādi-viśaya-vikāraḥ, sa
0014017	hetv-a-bhāvam āha. samsthāna-kṛtam ca ity-	<b>ādi</b> . vīṇā-pañava-ādi-śabda-jātīnām hi parasparato
0014305	-ādi-sva-bhāvam na bhavati, na tac chrotra-	<b>ādi</b> -vṛtti-grāhyam, caitanya-vat. na bhavati ca
0014307	yac chabda-ādibhyo 'n-nyat, tac chrotra-	<b>ādi</b> -vṛtti-grāhyam, śabda-ādi-vat. tathā ca sukha-
0015209	manasā adhiṣṭhitā iti manasā saha śrotra-	<b>ādi</b> -vṛttiḥ pratyakṣam ity artha iti, tasya apy
0013708	-vacanān niyata-viśayatvam. nanu śrotra-	<b>ādi</b> -vṛttir eva śabda-ādīnām grahaṇam. tatra kā
0015312	prāpty-artha-kalpanā. yo 'py āha — śrotra-	<b>ādi</b> -vṛttir bāhye 'rthe pratyakṣam pramānam.

0013612	'rtha iti pratipāditam. tasmād yā śrotra-	<b>ādi</b> -vṛttir mano-vṛtṭyā gṛhyate, sā tayā
0015201	eva idam yuktam ity abhiprāyaḥ. nanu śrotra-	<b>ādi</b> -vṛttiś ca ity atra ca-śabdo mano-vṛtti-
0015207	-samuccaya-artho 'numānaṃ pramāṇaṃ śrotra-	<b>ādi</b> -vṛttiś ca iti. mano-vṛtti-samuccaya-arthe tu
0013602	eva ekaṃ pramāṇam. na ity ucyate. śrotra-	<b>ādi</b> -vṛttiś ca pratyakṣam. pramāṇam iti śeṣaḥ.
0001309	śeṣam asya iti vigrahaḥ. śeṣaṃ punaḥ kāya-	<b>ādi</b> -vaigunyam. tat punar yathā-kramam a-cāpale 'py
0008814	-mātram ity atra yā tadānīm sannihitā rūpa-	<b>ādi</b> -vyaktiḥ, vijñānasya ālambanātvena sā viśaya-
0014810	ity āha — aṅūnām tv ity-ādi. sukha-	<b>ādi</b> -vyatirekeṇa iti sukha-ādy-ākāram antareṇa ity
0009901	na asti ity āha — anumāna-viśayatvād ity-	<b>ādi</b> . vyapadeśyam hi sāmānyam, na sva-lakṣaṇam,
0010005	ity anuvartate, mano-bhrānti-viśayatvād ity-	<b>ādi</b> . vyabhicāro 'tathā-bhāvaḥ. yathā asāv
0014210	apī pakṣo hīyate, yato mātra-śabdena sukha-	<b>ādi</b> vyavacchidyate, na śabda-ādi-jāti-viśeṣaḥ.
0005205	-artham viśaya-grahaṇam. an-ālambyamāna-rūpa-	<b>ādi</b> -vyavaccheda-artham, na hy a-vijñāyamāna-
0009711	jñānaṃ pratyakṣam. jñāna-grahaṇam sukha-	<b>ādi</b> -vyavaccheda-artham. vyapadiśyate jñāpyate
0005902	ghaṭaḥ paṭa ity-ādikā. tathā samuccaya-	<b>ādi</b> -vyavaccheda-phala-śabda-niveśa-samāśrayeṇa
0009103	sāmānyena eva bāhya-artha-āśrayiṇī pramāṇa-	<b>ādi</b> -vyavasthā na ghaṭata iti pratipādana-paro
0009601	etat — na bāhya-artha-āśrayā pramāṇa-	<b>ādi</b> -vyavasthā yujyate iti. naiyāyikānām tv iti.
0007606	ity a-codyam. āha ca ity-ādinā tām prameya-	<b>ādi</b> -vyavasthām darśayati. ya ābhāso 'sya iti
0004013	a-sādhanāyena ca vyapadeśo dṛṣṭa ity-	<b>ādi</b> . vyavahāratā ca loke tad-vyavasthā atra
0002314	phala-vyutpattiḥ. tan na apārthikā saṅkhyā-	<b>ādi</b> -vyutpattiḥ. dvayor apī sva-viśaye tulya-
0002216	ity-ādi. pramāṇa-vyutpādane kartavye saṅkhyā-	<b>ādi</b> -vyutpattir apārthikā iti cet, na, pramāṇa-a-
0014306	caitanya-vat. na bhavati ca pratyekaṃ sukha-	<b>ādi</b> śabda-ādi-śva-bhāvam iti vyāpaka-a-bhāvaḥ. na,
0014207	kuta ity āha — sva-artha-viśiṣṭasya ity-	<b>ādi</b> . śabda-jāti-viśiṣṭasya tad-viśeṣasya kauśika-
0014017	āha. saṃsthāna-kṛtaṃ ca ity-ādi. vīṇā-panava-	<b>ādi</b> -śabda-jātūnām hi parasparato bhinnānām śabda-
0003903	-vaśāt sva-artham abhidhadhati, tathā gava-	<b>ādi</b> -śabdā api. icchā-mātra-āyatta-vṛttayo hi
0010805	mahā-parimānatvāt. tataś ca hasti-maśaka-	<b>ādi</b> -śabdānām parimāṇa-bheda-pratītir na syāt.
0014411	tan-mātra-ādi vā iti śabda-tan-mātra-ādi,	<b>ādi</b> -śabdena ahaṅkāro mahān pradhānaṃ ca gṛhyate.
0006414	yāvāt. sa-vikalpasya ca viśamvādino bhrānty-	<b>ādi</b> -śabdena upādānād idam nir-vikalpam avasīyate.
0013501	-nirākarāna-nyāyena. guṇa-ādiṣv iti.	<b>ādi</b> -śabdena karmasu. apoditam pratyākhyātam.
0013507	sannikarṣād eva utpadyate iti idam darśanam.	<b>ādi</b> -śabdena traya-sannikarṣād dvaya-sannikarṣāc
0003712	iti. nāmno jāty-ādibhir a-tulya-kakṣatvād	<b>ādi</b> -śabdena parigrahe 'pi pṛthak-karaṇam. a-tulya
0006003	na ativartate, vinā tayā abhilāṣa-a-bhāvāt.	<b>ādi</b> -śabdena saṃśaya-jñāna-grahaṇam. tatra api kiṃ
0010113	-ādi. a-yathā-artham jñānaṃ mithyā-jñānam.	<b>ādi</b> -śabdena saṃśaya-jñānaṃ gṛhyate. tasya a-yathā
0016910	-sannikarṣāj jñānam utpadyate. sa ca rūpa-	<b>ādi</b> -śabdair na śakyate vaktum. atas tat-pratītaye
0016001	indriya-vṛtti-saha-ja ity āha. yad uktam ity-	<b>ādi</b> . śāstra uktam. kiṃ bāhyeṣv artheṣv indriya-
0016207	praśna ity āha — sāmprate kāla ity-	<b>ādi</b> . śāstre śrotra-ādinām sva-viśaya-viniveśam
0010510	darśayann āha — sa-antara-grahaṇam ity-	<b>ādi</b> . sa-antara-grahaṇam vicchinna iti grahaṇam.
0005905	artha-antara-bhūtaṃ karma sattām ghaṭatva-	<b>ādi</b> saṃyoga-ādi ca yathā-kramam adhyāropayanty
0005009	grhṇāti iti keśāñcid vipratipattiḥ. rāga-	<b>ādi</b> -saṃvedane na asty eva tad iti. yogi-jñāne 'py
0003803	bāla-dāraka-āder yat kalpanā-jñānaṃ tan nāma-	<b>ādi</b> -saṃsarga-a-bhāve 'pi sa-vikalpakam siddham
0014010	tad eva idam cakṣuḥ-sparśana-vijñānaṃ dīrgha-	<b>ādi</b> -saṃsthāna-grāhi iti yathā manyate tathā idam
0014101	abhhyupeta-bādhā. tulya-saṃsthāneṣu ca ity-	<b>ādi</b> . saṃsthāna-bheda-kṛtaṃ jāti-bhedam icchataḥ
0014504	asti. an-eka-saṃsthāna-bhedena iti nīla-pīta-	<b>ādi</b> -saṃsthāna-bhedena. na eka-saṃsthāna-anuvṛttir
0014019	syāt. tac ca a-yuktam. na hi dīrgha-hrasva-	<b>ādi</b> -saṃsthānam eka-deśam dṛṣṭam iṣṭam ca ity
0003011	ity ekam eva pramāṇam syāt. na api try-	<b>ādi</b> -saṅkhyā-nirāsaḥ, prameya-antara-sambhavāt.
0004604	-indriya-vijñāna-kāryatvena eka-rūpa-āyatana-	<b>ādi</b> -saṅgrāhe 'pi na an-ekaṃ dravyam yugapad
0004316	nāma-sañjñī ity arthaḥ. katham tarhi ity-	<b>ādi</b> . sañcita-ālambanāḥ pañca vijñāna-kāyā iti yo
0012811	icchā-mātra-vṛttinām kvacid arthe hasta-	<b>ādi</b> -sañjñānām. na asti ca niyama-kāraṇam
0016313	iti darśayann āha — sat-samprayoga ity-	<b>ādi</b> . sataḥ satā vā samprayoga iti vigrahaḥ.
0006913	-aṃśaḥ, tatra viśaya-vyavahārāt. tasya ity-	<b>ādi</b> . saty a-sati vā bāhye 'rtha ubhaya-ābhāsam
0017013	sādṛśya-avasāyī mano-vikalpaḥ. tato jala-	<b>ādi</b> -sadrśa-vastu-smaraṇam. tad-an-antaram tad eva
0017810	-puruṣo 'yam iti. na ca evaṃ-vidham indriya-	<b>ādi</b> -sannikarṣa-jaṃ jñānam iṣyate. pratipāditam ca
0013506	sādhanam vācyam. kiṃ ca tad api catuṣṭaya-	<b>ādi</b> -sannikarṣād eva utpadyate iti idam darśanam.
0004310	api iti darśayann āha — abhidharme 'pi ity-	<b>ādi</b> . samaṅganam samaṅgaḥ saṅgatir ity arthaḥ.
0011905	śāstra-virodham āha. yathā hy ātmano 'gny-	<b>ādi</b> -samanusmṛti-mataḥ pratyakṣam liṅgam ālocya-a-
0003705	ity-ādi. pratigatam akṣam pratyakṣam pra-	<b>ādi</b> -samāsaḥ. etal lakṣyam. kalpanā-apoḍham iti
0009314	-ādi-jñānānām ity āha — pratyekaṃ ca ity-	<b>ādi</b> . samudāya-avasthāyām apy eka-ekasya eva
0013006	sahacara-upalakṣaṇatve 'pi sati na gandha-	<b>ādi</b> -samudāya-mātra-viśayatā uktā bhavati. smārtam
0014414	-citra-ākārā iṣyate sā api, citratvāt sattva-	<b>ādi</b> -samudāyasya. na bhinna ity-ādinā sādhyā-a-
0012415	idānīm dravyam eva na kiñcid asti, rūpa-	<b>ādi</b> -samudāye tad-upacārāt. tat kutas tatra
0016907	-evam-ādi. ata evaṃ vaktum yuktam — rūpa-	<b>ādi</b> -samprayoga iti. atha api syād iti. ātma-

0017601	iti. tad apy a-yuktam iti, indriya-	<b>ādi</b> -samprayogād a-sambhavād evaṃ-vidha-jñānasya.
0017515	bhāṣyam. etad uktaṃ bhavati — yata indriya-	<b>ādi</b> -samprayogān niścaya-jñānaṃ jāyate gaur eva
0003813	daṇḍitvam iti bhāva-pratyayaḥ kriyā-kāraka-	<b>ādi</b> -sambandhe bhavati. yathā-uktaṃ — samāsa-kṛt-
0009807	-upalakṣaṇa-artham. na asti vyapadeśya-	<b>ādi</b> -sambhava iti. ādi-grahaṇād vyabhicāritvasya
0014313	rajaḥ śabda-kāryaṃ praty ākhyāya ity-	<b>ādi</b> sarvaṃ pūrvavat. ayaṃ tu viśeṣaḥ. rajaḥ
0014502	-antara-viśayatvena abhimatē. nanu ca ity-	<b>ādi</b> . sarvatra a-bhede 'pi sukha-ādi-jāter na eka-
0017715	tatra ko doṣa ity āha — sarvathā ity-	<b>ādi</b> . sarvathā artha-vijñāne sthitā sarva-
0009405	an-avadhāritatvāt. artha-rūpa-viviktam ity-	<b>ādi</b> . sarvasya hi jñānasya viśayeṇa vyapadeśo
0017402	ata idam āha — buddhi-kāraṇa-sāmagrīm ity-	<b>ādi</b> . sā iti guṇa-bhūtā api buddhiḥ parāmṛṣyate,
0000804	tathā-vidha-puruṣa-pratiśedhāya puruṣatva-	<b>ādi</b> -sādhanā-anīkaṃ prayuktaṃ. tat kathāṃ tatra
0008204	yad yad-ākāraṃ sva-jñānena ālambyata ity-	<b>ādi</b> sādhanam vijñeyam. nanv evaṃ taj-jñāna-ādiṣv
0003202	adhyavasyati. ato varṇa-sāmānye 'nityatā-	<b>ādi</b> -sādhane 'pi tatra tad-ākāra-siddhyā vastuna
0002601	-upalabdihāḥ keśa-ādayo na sva-lakṣaṇam, keśa-	<b>ādi</b> -sādhya-artha-kriyāyām a-samarthatvāt, na api
0008307	dhārā-vāhi, tasya apy apara-apara-indriya-	<b>ādi</b> -sāmagrī. tathā api na bhedenā smaraṇam yathā
0007405	ābhāti. na ca śakyate kalpayitum — mantra-	<b>ādi</b> -sāmarthyāt te tathā eva utpannā iti, yato 'n-
0010107	eva ayam, na aśva iti. sa ca yāvad gotva-	<b>ādi</b> -sāmānyam na vikalpayati tena ca tadvantaṃ na
0003107	ity evaṃ manasā sandhatte yojayati varṇatva-	<b>ādi</b> -sāmānyam sāmānyena eva a-nityatvena. tasmān na
0017712	cakṣur-vijñānaṃ śabdena. a-viśayaś ca gotva-	<b>ādi</b> -sāmānyam indriya-buddheḥ. vyāpaka-viruddhaḥ.
0000809	ca an-upalabdher hetutva-a-yogāt, puṣṭva-	<b>ādi</b> -sāmānye 'pi kasyacin medha-āder guṇa-
0003204	viśaye lakṣmy-ādi-siddhyā mukha-lakṣmy-	<b>ādi</b> -siddhi-vad arthataḥ. sa tv ayam anumāna-
0003204	mukha-pratibimba-jñānasya viśaye lakṣmy-	<b>ādi</b> -siddhyā mukha-lakṣmy-ādi-siddhi-vad arthataḥ.
0001216	āha — sva-artha-sampat sugatatvena ity-	<b>ādi</b> . su-śabdo 'yam iha praśastatva-āder arthasya
0014809	viśeṣād bhaviṣyati ity āha — aṇūnām tv ity-	<b>ādi</b> . sukha-ādi-vyatiरेकेण itī sukha-ādy-ākāram
0017912	phalam iti kalpayitum yuktam, udaka-	<b>ādi</b> -smṛty-antaritatvāt. vyavahita-a-vyavahitayoś
0007314	yena a-saty api bāhye 'rthe pramāṇa-	<b>ādi</b> syād iti. atas tat-parihārāya āha — evam
0011604	ity āha — yady artha-antare 'pi ity-	<b>ādi</b> . sva-adhigame tu jñānasya ity-ādy anena etad
0012312	iti. kuto na yujyata ity āha — yasmād ity-	<b>ādi</b> . sva-artha-mātra-grāhikatvād ity etad viśaya-
0013502	katham ity āha — tad api hi ity-	<b>ādi</b> . sva-ādharāṃ guṇa-karmaṇoḥ sva-sāmānyam
0011109	bhaviṣyati iti. ata āha — yad dhi ity-	<b>ādi</b> . sva-grahaṇam parakīyeṣu mukha-prasāda-ādi-
0014113	-sva-bhāva-a-grahaṇam iti śabda-ādīnām sukha-	<b>ādi</b> -sva-bhāva-a-grahaṇam. syād etat — samsthānād
0014304	tad etad uktaṃ bhavati — yac chabda-	<b>ādi</b> -sva-bhāvaṃ na bhavati, na tac chrotra-ādi-
0014308	vṛtti-grāhyam, śabda-ādi-vat. tathā ca sukha-	<b>ādi</b> . sva-bhāvaḥ. na anyac ced ity-ādi. yac chabda
0010009	sa tathā pratibhāsate. tathā hy an-udaka-	<b>ādi</b> -sva-bhāvam api bhūta-saṅghātam udaka-ādi-
0009810	— viśeṣaṇam hi ity-ādi. yady a-vyapadeśya-	<b>ādi</b> -sva-bhāvam itara-sva-bhāvam ca indriya-
0014306	vat. na bhavati ca pratyekam sukha-ādi śabda-	<b>ādi</b> -sva-bhāvam iti vyāpaka-a-bhāvaḥ. na, an-
0014303	-ādi. ta eva tarhi pratyekam pariṇatāḥ śabda-	<b>ādi</b> -sva-bhāvā bhaviṣyanti ity āha — na hi ity-
0018002	a-yuktaṃ tāsām phalatvam. pratyakṣam hi rūpa-	<b>ādi</b> -sva-lakṣaṇa-viśayam, tās tu hāna-ādi-kriyā-
0002903	ity evam-ādi grahaṇam na syāt. tathā hi nīla-	<b>ādi</b> sva-lakṣaṇam, a-nityatā sāmānyam. anayoḥ
0009110	kāraṇa-artham. yathā vidyamānā iti nīla-	<b>ādi</b> -sva-lakṣaṇena. anya-ābhāsasya api iti samūha-
0005110	rāga-ādi-svaṃ ca, tasya samvittir artha-rāga-	<b>ādi</b> -sva-samvittih. samvedyate jñāyate 'nayā iti
0004706	āmbanam ity āha — sva-samvedyam ity-	<b>ādi</b> . sva-samvedyam an-āgamikam. a-nirdeśyam an-
0005109	sva-śabdo 'yam ātma-vacanaḥ. arthaś ca rāga-	<b>ādi</b> -svaṃ ca, tasya samvittir artha-rāga-ādi-sva-
0005109	'yam jñeya-paryāyaḥ. rāga-ādīnām svaṃ rāga-	<b>ādi</b> -svam. sva-śabdo 'yam ātma-vacanaḥ. arthaś ca
0015905	a-siddham ity āha — hānir vā ity-	<b>ādi</b> . hāniḥ śāstrasya anya-darśane smaraṇam,
0001009	-sattva-neyasya abhirati-pūrvakaś ca garbha-	<b>ādi</b> -hīna-sthāna-parigrahaḥ prāṇina itī kāryam. sā
0010904	-prayogād ity upapattiḥ. nanu pāda-abhyaṅga-	<b>ādir</b> adhiṣṭhānād anyatra api cakṣur-ādeḥ kriyate.
0004805	syād etat — aindriyasya jñānasya cakṣur-	<b>ādir</b> āśrayaḥ, śābdasya tu manaḥ. tasmād āśraya-
0014204	-jāter api samsthāna-antaraṃ viśeṣaḥ kauśika-	<b>ādir</b> iṣyate. evaṃ tarhy ayaṃ doṣaḥ prasajyata itī
0015612	arthasya pratipādanāya — asti hy ayam ity-	<b>ādir</b> grantha upanyastaḥ, na tu vṛtti-samvedanasya
0011712	tat tato 'nyat. tad yathā tury-ādibhyaḥ paṭa-	<b>ādir</b> . tathā ca ātma-ādibhyo jñānaṃ niṣpadyate.
0011312	hy anya-viśayasya ity-ādir vyāptih yathā ity-	<b>ādir</b> dṛṣṭāntaḥ. viśeṣya-jñāna-hetutvād ity a-
0007216	tathā artho niścīyate śubha-a-śubha-ādi-rūpa-	<b>ādir</b> . yadi hi tad-ākāram utpannam syāt, tadā
0009801	na nirdiśyata ity a-vyapadeśyam. mrga-trṣṇā-	<b>ādir</b> viśayo vyabhicārī, yathā jala-ādi-rūpatvena
0014609	avayavaṃ karma-pūrvikā sṛṣṭih saṃsāraś ca an-	<b>ādir</b> vyākhyā-bhedaḥ sva-yūthyair mata itī.
0004804	-rūpa-jñāna-grāhyaś ca śabda-viśayaḥ sitatva-	<b>ādir</b> . vyāpaka-viruddhaḥ. syād etat —
0011312	iti pramāṇa-phalam. na hy anya-viśayasya ity-	<b>ādir</b> vyāptih yathā ity-ādir dṛṣṭāntaḥ. viśeṣya-
0005509	na atra kaścin nivārayitā. yathā jñāta-hlāda-	<b>ādika</b> ākāro 'jñāna-rūpa-sukha-ādi-kṛto na
0010317	tatra a-bhāvo vyabhicāri viśeṣaṇam ity-	<b>ādikaḥ</b> . iha tu tatra a-bhāvo 'bhimataḥ. atha api
0003313	na idam pramāṇam. yadi na anyo 'nityatā-	<b>ādiko</b> dharmiṇo dharmāḥ, nanv evam anumānam api na

0006704	eva iyam adhigatiḥ pītasya eva ca ity-	<b>ādikaḥ</b> , so 'rtha-sārūpyād anyato na sidhyati.
0003104	-lakṣaṇābhyām ity-ādi. prak tāvad rūpa-	<b>ādikaḥ</b> a-vyapadeśyena sva-lakṣaṇena grhṇāti
0013209	āśrayo na asti, yathā parama-aṅv-ākāśa-	<b>ādikaḥ</b> . an-eka-dravyam tu dravyam, yasya an-ekaṃ
0005806	ekaṃ tāvad uktam. tathā hy a-sad eva udaka-	<b>ādikaḥ</b> artha-antaram saṅketa-samāśrayān mrga-
0005910	tasyāḥ syāt, kiṃ tarhy a-sad eva udaka-	<b>ādikaḥ</b> tatra bhūta-saṅghāte saṅketa-samāśrayāt
0001701	-arthine āturāya vyādhi-duḥkha-śva-bhāva-	<b>ādikaḥ</b> yathā-bhūtaṃ kathayan tasya tatra vaidyaḥ.
0001703	-arthine puruṣāya saṃsāra-duḥkha-śva-bhāva-	<b>ādikaḥ</b> yathā-bhūtaṃ kathitavāṃś ca bhagavān. sva-
0014803	-viśeṣād iti viśeṣa-grahaṇam dvi-parama-aṅv-	<b>ādikaḥ</b> samprayogasya vyavaccheda-artham. sva-
0005902	pravartate kalpanā ghaṭaḥ paṭa ity-	<b>ādikaḥ</b> . tathā samuccaya-ādi-vyavaccheda-phala-
0005508	api siddham. tatra jñānam sukham duḥkham ity-	<b>ādikaḥ</b> yathā-iṣṭam sañjñāḥ kriyantām. na atra
0000515	na sukham ālocayitum śakyate. ekata ity ādya-	<b>ādikaḥ</b> tasiḥ. tathā hi śiṣṭa-prayogaḥ caraka-
0017603	gotva-ādi-viśeṣa-sambandhād artho gotva-	<b>ādikaḥ</b> niścīyate, na ca indriya-dhiyo viśeṣaṇa-
0009306	doṣa ity āha — evaṃ tv ity-ādi. na hi ity-	<b>ādikaḥ</b> atra eva upapattim āha. yadi pratyekaṃ
0016305	prāpnoti iti doṣa-antaram āha. manasā ity-	<b>ādikaḥ</b> atra eva hetum. tri-kāla-viśayaṃ sarva-
0017614	eva spaṣṭatarī-karaṇāya sva-saṃvedyam ity-	<b>ādikaḥ</b> an-antaram vakṣyamāṇena nyāyena. syād etat
0014705	pariṇamanti iti kṛtvā. sa ca a-bhinna ity-	<b>ādikaḥ</b> anantya-prasaṅgam. spaṣṭatareṇa iti. sva-
0015901	yatra vākye, tat tathā-uktam. tathā hi ity-	<b>ādikaḥ</b> andha-padatvaṃ darśayati. indriya-arthe 'pi
0014412	mahān pradhānam ca grhyate. na ca ity-	<b>ādikaḥ</b> apy an-eka-antam āha. yataḥ kāryatva-
0012101	a-dravya-sattvāt. api ca asmākaṃ cakṣur-	<b>ādikaḥ</b> api sarvathā grhyate 'rtha iti matam.
0012304	doṣa ity āha — na hi ity-ādi. api ca ity-	<b>ādikaḥ</b> abhyupeta-bādhām āha. śāstra uktam —
0006512	iha api tadvad eva doṣaḥ. tasya eva tv ity-	<b>ādikaḥ</b> ayam arthaḥ su-ucitaḥ — na eva
0013403	-upadarśanāt prathamām. anyathā uktam ity-	<b>ādikaḥ</b> artha-āpatti-samām nirasyati. syād etat
0012314	tasya sva-rūpaṃ darśayati idam asya ity-	<b>ādikaḥ</b> . avaśyam iti. anyathā yo 'pi viśeṣaṇam
0005711	-jñānam iti sva-bhāvaḥ. satyam etad ity-	<b>ādikaḥ</b> iṣṭa-siddhiṃ darśayati. evaṃ manyate —
0006207	-jam api viplutam asti, ata eva bhrānti ity-	<b>ādikaḥ</b> uktād vikalpa-vargād iti-karaṇa-
0014703	ata eva asau sāṅkhyā-nāśakaḥ. na eva hi ity-	<b>ādikaḥ</b> eka-indriya-prasaṅgam pariharati, ye sattva
0016114	dvāritva-prasaṅgād ity anye. na eṣa doṣa ity-	<b>ādikaḥ</b> etat pratipādayati. na iti yo 'yam
0016203	manasā kriyata iti. saha tu siddha eva ity-	<b>ādikaḥ</b> etad āha. niyama-rahitām saha-vyavasāya-
0010403	tasmāt siddha-sādhanam iti. tan na ity-	<b>ādikaḥ</b> etad āha — pratyakṣa-lakṣaṇe vivakṣite ko
0012906	a-grahaṇam iti. tad api yuktyā api ca ity-	<b>ādikaḥ</b> eva nirākṛtam. yukty-anuvīdhāyitve hi sati
0000401	na ārabdhavyam, pramāṇa-siddher nyāya-mukha-	<b>ādikaḥ</b> eva sva-matena tvayā prāḅ eva sādhitvāt.
0017101	bhavati. vinā api tad-arthena iti jala-	<b>ādikaḥ</b> kalpitena, samanantara-pratyaya-viśeṣa-
0009109	ālambana-arthaṃ darśayati. atha yathā ity-	<b>ādikaḥ</b> kāraṇa-artham. yathā vidyamānā iti nīla-ādi
0009514	grāhyaṃ syāt, yatas tasya api jñānatva-	<b>ādikaḥ</b> kenacid ākāreṇa sva-ābhāsa-jñāna-jananam
0010209	ca. tam a-vyabhicāram darśayati sarvā hi ity-	<b>ādikaḥ</b> . kvacic ca-śabdo na paṭhyate. tatra arthaḥ
0003005	ubhayathā api pareṇa darśitam yat tarhi ity-	<b>ādikaḥ</b> granthena. eka-an-eka-pramāṇa-nirāso vā
0008405	asti ca smṛtir iti kāryam. syād etad ity-	<b>ādikaḥ</b> jñāna-antareṇa anubhavo 'bhīṣṭa eva. ataḥ
0003603	samānatā hīyate. tathā hy a-guru-dhūma-	<b>ādikaḥ</b> taj-jananam vahnim pratipannam apy agni-
0002515	prameyam iti. etad vivṛṇoti — na hi ity-	<b>ādikaḥ</b> . tatra sva-lakṣaṇam yad artha-kriyā-
0007210	anyatra prāmāṇyam yuktam. yasmād ity-	<b>ādikaḥ</b> tasya prāmāṇye kāraṇam āha. mīyata iti
0007606	anumānam bhavati ity a-codyam. āha ca ity-	<b>ādikaḥ</b> tāṃ prameya-ādi-vyavasthām darśayati. ya
0000413	idaṃ kṛtam iti su-ucitam, ku-sṛtir ity-	<b>ādikaḥ</b> tu uttara-ardhena na itareṣām anena
0017806	-vijñāne sthitā ity etad vyācāṣṭe, sā ity-	<b>ādikaḥ</b> tu na pratyakṣa-dhīr bhaved ity etat.
0017906	ukte jñāne. kāraṇa-a-bhāvaḥ. sarvathā ca ity-	<b>ādikaḥ</b> doṣa-antaram āha. guṇatva-ādīnām sāmānya-
0013408	vyabhicārī ity arthaḥ. na sarvaṃ sādhyam ity-	<b>ādikaḥ</b> dvitīyām upalabdhi-samām apākaroti. na
0014214	buddhir iti sva-bhāvaḥ prasaṅgaḥ. atha ity-	<b>ādikaḥ</b> pakṣa-antare 'pi tam eva doṣam āha. sukha-
0016301	kṛtvā. yato yathā ca indriya-vyavasāya ity-	<b>ādikaḥ</b> paraspara-vṛtti-saṃvedanam pratipāditam.
0002106	sā eva ca tasya siddhiḥ. yasmād ity-	<b>ādikaḥ</b> puruṣa-artha-upayogitvaṃ pramāṇasya
0017001	iti yathā iti manyate. san-mātram ity-	<b>ādikaḥ</b> pūrvakam eva sādhanam sūcayati. syād etat
0002814	sva-lakṣaṇam a-nirdeśyam grāhya-bhedād ity-	<b>ādikaḥ</b> pratipādayiṣyamāṇa iti darśayann āha —
0012511	api tulya-paryanuyogāc ca. drṣṭam ced ity-	<b>ādikaḥ</b> pratyakṣa-siddham dravyasya ekatvaṃ rūpa-
0002014	śabdena uktāḥ. para-pramāṇa-pratiśedhāya ity-	<b>ādikaḥ</b> pramāṇa-siddhi-śabdasya artham ācāṣṭe. sva-
0011002	āha — saty api ca ity-ādi. anyathā ity-	<b>ādikaḥ</b> bahir-nirgatasya viśaya-upalambha-a-
0013312	jātim upanyasyati. an-antareṇa api ca ity-	<b>ādikaḥ</b> bhinneṣv api nīla-ādiṣv indriya-bheda-a-
0016412	tatra sad ity a-sad-vyudāsāya ity-	<b>ādikaḥ</b> yat samprayogād gamyate, na tasya
0011609	-nidarśanena samarthitam iti. evaṃ tarhi ity-	<b>ādikaḥ</b> yathā pradīpasya andha-kāra-nivṛttiḥ phalam
0017405	-viśeṣeṇa jñāna-viśeṣa-utpādāt. anyad ity-	<b>ādikaḥ</b> yad a-sat, na tat pratyakṣam, kha-puṣpa-vat.
0017501	viśeṣaṇam syād ity a-sāram etat. kiṃ ca ity-	<b>ādikaḥ</b> yad akṣam prati na vartate, na tat
0015708	api grhyate. smārto na an-anubhūtatvād ity-	<b>ādikaḥ</b> — yad an-anubhūtam, na tatra smārtaḥ



0011306	-abhyupagama-vyāghātaḥ. viśeṣaṇa-jñānam ity-	<b>ādinā</b> yady api niścaya-ātmakatvena a-bhedaḥ,
0013412	saty a-bhedo na eva iti yāvāt. yatra ca ity-	<b>ādinā</b> yadi kevalād grahaṇa-bhedān nīla-ādiṣu
0018203	sva-bhāvaḥ prasaṅgaḥ. atha a-vikṛtir ity-	<b>ādinā</b> yo yadā a-pramātr-avasthāyā a-viśiṣṭaḥ, na
0005901	tam āśrayaṃ kṛtvā artha-antareṇa ghaṭa-	<b>ādinā</b> rahiteṣv api rūpa-ādiṣu bhāvato 'rtha-
0010508	-vaiyarthya-prasaṅgaḥ. sarvatra ca ity-	<b>ādinā</b> lakṣaṇasya a-vyāpitām āha, yataś cakṣuḥ-
0009713	-artham. vyapadiśyate jñāpyate saṃyogya-	<b>ādinā</b> liṅgena iti vyapadeśyo viśayaḥ. na asya
0017103	-viśeṣa-vaśena eva utpatteḥ. atha ity-	<b>ādinā</b> viśiṣṭa eva vyutpatti-samāśrayeṇa kathita
0010106	gamyata iti kṛtvā. vyavasāyo 'pi hi ity-	<b>ādinā</b> viśeṣaṇasya a-sambhavam āha. no vikalpya
0003901	iti sva-mataṃ darśayati. arthena jāty-	<b>ādinā</b> viśeṣaṇena rahitair ity arthaḥ. yathā
0009412	viśayo 'sya ca iti. sāmānya-rūpeṇa rūpatva-	<b>ādinā</b> vyapadiśyeta. sāmānyaṃ ca kalpitam buddhy-
0011905	jñānena eka-artha-samavāyāc ca. evaṃ ca ity-	<b>ādinā</b> śāstra-virodham āha. yathā hy ātmano 'gny-
0005807	utpadyate kalpanā. saṃvṛti-satsv ity-	<b>ādinā</b> saṅketa-samāśraya-samāropa-kalpanā-
0017213	jñānam utpadyeta iti. na evaṃ bhaviṣyati ity-	<b>ādinā</b> sac-chabda indriya-artha eva rūdhaḥ, tad-
0017304	iti. samprayogo nairantaryam. yadi hi ity-	<b>ādinā</b> sarva-artha-samprayoga-śruter artham āha.
0017806	yathā siṃho māṇavaka iti. yadi ca ity-	<b>ādinā</b> sarvathā artha-vijñāne sthitā ity etad
0014415	sattva-ādi-samudāyasya. na bhinna ity-	<b>ādinā</b> sādhyā-a-bhāve hetor a-bhāvam āha. tad-
0003104	grhṇāti pratyakṣeṇa. paścāt tad eva varṇatva-	<b>ādinā</b> sāmānya-lakṣaṇena sa-vikalpena mano-
0008406	-abhiprāyam āviṣ-karoti. jñāna-antareṇa ity-	<b>ādinā</b> siddha-sādhyatām pariharati. yena hi
0013409	apākaroti. na buddhi-bhedo 'py anyatva ity-	<b>ādinā</b> hetv-antare 'pi sādhyasya vṛtīm darśayan
0014311	āha. tataś ca abhyupeta-bādhā. yad uktam ity-	<b>ādinā</b> hetutva-abhyupagamam āha. sattvaṃ śabda-
0017707	a-sambhāvayan pṛcchati. sva-saṃvedyaṃ hi ity-	<b>ādinā</b> hetum āha. etac ca dharmiṇo 'n-eka-rūpasya
0014417	ākāraḥ sa viśayaḥ pratīyate. drṣṭaṃ ca ity-	<b>ādinā</b> hetum āha. yad a-bhinna-ākāraṃ grahaṇam, na
0003511	iti bhāve kta-vidhānāt. tad yathā ity evam-	<b>ādinā</b> hetoḥ sādhyena anugamaṃ drṣṭānte darśayati,
0010807	na vā dravyam api iti. bahir-vṛttitvād ity-	<b>ādinā</b> hetvor a-siddhim āha. tathā hy adhiṣṭhāna-a
0003711	nāma-jāty-ādi-yojanā iti. nāmno jāty-	<b>ādibhir</b> a-tulya-kakṣatvād ādi-śabdena pari-grahe
0009608	saṃyoga-lakṣaṇaḥ sambandhaḥ, na rūpa-	<b>ādibhiḥ</b> . anyathā ubhaya-āśrayatvāt saṃyogasya te
0017907	yathā cakṣuṣā grāhyatvam, tathā śrotra-	<b>ādibhir</b> api iti indriya-antara-viśaye 'pi indriya-
0012002	-an-arthakatva-prasaṅgāt. saṃśaya-anumāna-	<b>ādibhir</b> apy evam utpattis tulyā prāpnoti, teṣāṃ
0012005	-prasaṅga iti. sarvair ākārair bāhuleyatva-	<b>ādibhir</b> api grahaṇaṃ syāt. yatra amśe śaktiḥ,
0016402	yo yogas tasya jñāpana-artham. evaṃ ca ātma-	<b>ādibhir</b> api yo yogaḥ sa-saṃskāra upagrāhito
0006901	eva vastuni pratipattṛ-bhedena paṭu-mandatā-	<b>ādibhir</b> ākārair anugatāni vijñānāny upalabhyante.
0003113	iti. na ayaṃ doṣaḥ, vastuna eva a-nitya-	<b>ādibhir</b> ākārāis tathā-sādhanāt. yady api vikalpa-
0002605	tatra iyaṃ cintā. na ca taimirika-	<b>ādibhir</b> upalabdhaḥ keśa-ādayat, taiḥ sva-jñāna-
0009902	ca sāmānyam anumānasya eva viśayaḥ, dhūma-	<b>ādibhiḥ</b> pūrva-drṣṭa-sāmānyena agny-ādy-anumānāt,
0002004	bhavati. sa tu sāmārthya-viśeṣaḥ karuṇā-	<b>ādibhir</b> yuktasya bhavati, na itarasya iti tasya
0013804	'syāḥ sambhavo na asti, tathā api jaiminiya-	<b>ādibhir</b> vikalpakaṃ pratyakṣaṃ kalpitam. tad-
0008708	jñānam apy anena apāstam. tathā hi tad ghaṭa-	<b>ādibhir</b> vyapadiśyate, ghaṭa-jñānaṃ ghaṭa-jñānam
0008816	vyavacchinatti. smārta-ādi-jñānam api rūpa-	<b>ādibhir</b> vyapadiśyate rūpa-smṛtiḥ, āmla-abhilāṣaḥ,
0001611	iyam tāvad ānulomyena vyākhyā, yatra kṛpā-	<b>ādibhiḥ</b> śāstrtva-ādīnāṃ sambhavo 'numīyate.
0010611	teṣāṃ ādhikya-grahaṇam. na ca paro gandha-	<b>ādibhiḥ</b> saha indriyasya nairantaryam icchati,
0003809	tad-a-bhinna-rūpatayā pratīyate. evaṃ jāty-	<b>ādibhis</b> tad-a-bheda-upacāra-āpannās te 'rthā
0008709	teṣāṃ saṃvṛti-sattvena ākāraṇatvāt. rūpa-	<b>ādibhya</b> eva hi tathā-sanniviṣṭebhyas tad bhavati.
0014406	tathā ca sattva-ādi. yad ekam, na tat sattva-	<b>ādibhyo</b> 'bhinna-sva-bhāvam. yathā ekā caitanya-
0014307	an-anyatvād ity a-siddhim āha. yac chabda-	<b>ādibhyo</b> 'n-anyat, tac chrotra-ādi-vṛtti-grāhyam,
0011712	yathā tury-ādibhyaḥ paṭa-ādīḥ. tathā ca ātma-	<b>ādibhyo</b> jñānaṃ niṣpadyate. tasmāt tad api tebhyo
0004501	citaṃ caya-paryāyam eṣāṃ iti sañcitāḥ. pra-	<b>ādibhyo</b> dhātu-jasya vā iti bahu-vṛhir uttara-
0011711	niṣpadyate, tat tato 'nyat. tad yathā tury-	<b>ādibhyaḥ</b> paṭa-ādīḥ. tathā ca ātma-ādibhyo jñānaṃ
0013015	na sa tato vyatirikto 'sti. tad yathā kāṣṭha-	<b>ādibhyaḥ</b> ṣaṇ-ṇagarī prāsāda-mālā vā. rūpa-ādy-a-
0000302	iti. iṭo 'tra a-bhāvaḥ, tṛn-tṛcau śaṃsi-kṣad-	<b>ādibhyaḥ</b> sañjñāyāṃ ca aniṭau. bahulam anyatra api
0013914	śabda-bhedeṣv anuvartamānā vyāvartate sparśa-	<b>ādibhyaḥ</b> . sā eva śrotra-indriyeṇa grhyate. tena
0014608	ca tasya prakriyā-bhedo yathā-uktam — rūpa-	<b>ādimat</b> pradhānaṃ sa-avayavaṃ karma-pūrvikā sṛṣṭiḥ
0014610	pūrveṣāṃ kapila-śiṣyāṇāṃ pradhānaṃ na rūpa-	<b>ādimat</b> . śakty-ātmanā tatra rūpa-ādayo vyavasthitā,
0007912	-ākāraḥ sva-jñānena ālambyamāno gauḥ sāsna-	<b>ādimad</b> -ākāraḥ. viśaya-ākāraṃ ca viśaya-jñānaṃ sva
0007912	tad-ākāraṃ tad bhavati. tad yathā sāsna-	<b>ādimad</b> -ākāraḥ sva-jñānena ālambyamāno gauḥ sāsna-
0014101	-bheda-kṛtaṃ jāti-bhedam icchataḥ suvarṇa-	<b>ādimayeṣu</b> ghaṭa-ādiṣu tulya-saṃsthāneṣu saṃsthāna
0004812	-indriya-jñānāyor na eko viśayo yaḥ sāsna-	<b>ādimān</b> sa gaur ity upadeśād gāṃ pratipadya paścād
0006301	-nayanatvād viprakṣṭatvād vā spaṣṭeṣu nīla-	<b>ādiṣv</b> a-spaṣṭa-nīla-ādy-ākāraṃ, yad api nau-yāna-
0005806	artha-antaraṃ saṅketa-samāśrayān mṛga-tṛṣṇā-	<b>ādiṣv</b> adhyāropayanty utpadyate kalpanā. saṃvṛti-
0015709	yathā santāna-antarīyeṣv an-anubhūteṣu kāma-	<b>ādiṣu</b> . an-anubhūtās ca indriya-vṛttaya iti kāraṇa-

0013007	smārtam a-bheda-jñānam iti. yeṣu rūpa-	<b>ādiṣv</b> anubhava-puraḥ-saro ghaṭa iti saṅketaḥ, tat
0008212	yathā hi paraspara-vilakṣaṇeṣu rūpa-	<b>ādiṣv</b> anubhūteṣv anyonya-vivekena smṛtir bhavati,
0015704	jaḡat syāt. na ca vṛtti-saṃvedanaṃ pratyakṣa-	<b>ādiṣv</b> antar-bhavati. ato gaty-antara-a-bhāvād
0012510	na, tasya eva dravyasya vicāryamānatvād rūpa-	<b>ādiṣv</b> api tulya-paryanuyogāc ca. drṣṭam ced ity-
0012504	-ādy-a-bhedo vā iti. etad darśayati — rūpa-	<b>ādiṣv</b> api bheda-vyavasthāyā an-eka-indriya-
0012505	saty api tasmin dravye bhedo na iṣyate, rūpa-	<b>ādiṣv</b> api sa na syād iti. grahaṇa-bhedād rūpa-
0008205	-ādi sādhanam vijñeyam. nanv evaṃ taj-jñāna-	<b>ādiṣv</b> api sādhanam vācyam ity an-avasthā syāt. na
0005809	iti. tad dhi prajñapti-vastuṣu rūpa-	<b>ādiṣv</b> artha-antara-bhūtān ghaṭa-ādīn
0013501	dravye pratyakṣa-nirākaraṇa-nyāyena. guṇa-	<b>ādiṣv</b> iti. ādi-śabdena karmasu. apoditam
0015008	anyadrṣaḥ saktu-saṃsarge. samānaś ca sparśa-	<b>ādiṣv</b> iti tulyaḥ. etena tam eva eka-indriya-
0008701	doṣavattvaṃ vāda-vidheḥ su-ucitam. pramāṇa-	<b>ādiṣv</b> iti pramāṇa-avayava-tad-ābhāsa-jāti-tad-
0013312	-antareṇa api ca ity-ādīnā bhinneṣv api nīla-	<b>ādiṣv</b> indriya-bheda-a-bhāvaṃ darśayan taru-
0013509	ātma-mana-indriya-dravya-sannikarṣād rūpa-	<b>ādiṣu</b> karmasu ca. traya-sannikarṣāc chabde. tatra
0012812	na asti ca niyama-kāraṇam indriyāṇāṃ dravya-	<b>ādiṣu</b> . kāraṇa-a-bhāvaḥ. sūtra-virodha iti.
0006302	saṅkṣobha-āhita-vibhramam sthīreṣv api vṛkṣa-	<b>ādiṣu</b> gami-kriyā-āviṣṭa-pāda-pādi-pratibhāsi,
0015010	asminn api pakṣe 'yaṃ doṣaḥ, yāvata śabda-	<b>ādiṣu</b> guṇānām bhedo 'bhyupetaḥ. satyam,
0009612	artha 'bhipretaḥ. dravya-samaveteṣu tu rūpa-	<b>ādiṣu</b> guṇeṣu tathā dravyatva-ādiṣu sāmānya-
0006012	ghaṭa-ādiṣu jñānam saṃvṛti-satsu mṛga-tṛṣṇā-	<b>ādiṣu</b> ca udaka-ādi-jñānam pratyakṣam eva iti.
0004612	ādiṣu śabdeṣu. āśu-bhramaṇa-udaka-bindu-pāta-	<b>ādiṣu</b> ca darśanasya lāghavāt krameṇa grhṇāmi iti
0005309	indriya-jñānam na asti iti na asti tat. rāga-	<b>ādiṣu</b> ca sva-saṃvedanam iti. svasya saṃvedanam
0006011	ca keṣāñcid vipratipattiḥ. yathā ghaṭa-	<b>ādiṣu</b> jñānam saṃvṛti-satsu mṛga-tṛṣṇā-ādiṣu ca
0013511	-sannikarṣād ātma-manaḥ-sannikarṣāt sukha-	<b>ādiṣu</b> . tad evaṃ guṇa-karmasv a-sannikṛṣṭeṣu jñāna
0015807	sa pramāṇam na ukta iti sā eva nyūnatā. kāma-	<b>ādiṣu</b> tarhi katham smārta ity āha — sva-
0009011	-adhikāreṇa vicāram ārabdhum āha — rūpa-	<b>ādiṣu</b> tv ālambana-artha vaktavya iti. avaśyaṃ ca
0014102	jāti-bhedam icchataḥ suvarṇa-ādīmāyeṣu ghaṭa-	<b>ādiṣu</b> tulya-saṃsthāneṣu saṃsthāna-sva-bhāvadvā
0003802	arhati, pācaka-vat pākena. tena stana-pāna-	<b>ādiṣu</b> bāla-dāraka-āder yat kalpanā-jñānam tan
0005901	artha-antareṇa ghaṭa-ādīnā rahiteṣv api rūpa-	<b>ādiṣu</b> bhāvato 'rtha-antaram adhyāropayanti
0013413	ity-ādīnā yadi kevalād grahaṇa-bhedān nīla-	<b>ādiṣu</b> bhedaḥ, evaṃ sati yatra indriya-bhedo
0010801	alpaṃ vā iti pratyayaḥ, tad-a-viśiṣṭo rūpa-	<b>ādiṣu</b> mahad rūpam alpaṃ vā iti. na ca mukhya-
0009215	-antara-upanyāsaḥ. evaṃ sati ity-ādi. dravya-	<b>ādiṣu</b> yaj jñānam, tasya pratyakṣatāyā a-prasaṅga
0005908	dvitīyam etat kalpanā-jñānam. mṛga-tṛṣṇā-	<b>ādiṣu</b> yā toya-ādi-kalpanā, sā na an-udaka-
0004610	ity adhyavasāyaḥ syāt. kiṃ ca repha-sa-kāra-	<b>ādiṣu</b> varṇeṣu laghu-vṛttitvād darśanasya a-krama-
0000604	bhagavata iti bhaga-śabdo 'yam aiśvarya-	<b>ādiṣu</b> vartate, yathā-uktam — aiśvaryaṣya
0004612	chruti-bhedo na syād rasaḥ sara ity evam-	<b>ādiṣu</b> śabdeṣu. āśu-bhramaṇa-udaka-bindu-pāta-
0013904	ādi. yady utkarṣa-apakarṣa-bhedeṣv api ṣadja-	<b>ādiṣu</b> śrotra-indriya-grāhya-eka-traiguṇya-
0009701	karmaṇi ca saṃyukta-samavāyāt. rūpatva-	<b>ādiṣu</b> saṃyukta-samaveta-samavāyāt. tathā guṇatva-
0009612	tu rūpa-ādiṣu guṇeṣu tathā dravyatva-	<b>ādiṣu</b> sāmānya-viśeṣeṣu karmaṇi ca saṃyukta-
0005812	-kalpanayā pravṛttatvāt saṃvṛti-jñānam ghaṭa-	<b>ādīn</b> adhyāropayati, na tu tat prajñapti-vastu-
0005810	vastuṣu rūpa-ādiṣv artha-antara-bhūtān ghaṭa-	<b>ādīn</b> adhyāropayati, na prajñapti-vastu-mātram
0001104	-darśanam ātmīya-sneham prasūte, sa dveṣa-	<b>ādīn</b> iti sat-kāya-darśana-jāḥ sarve tṛṣṇā-ādayo
0014503	-prasaṅgaḥ, yataḥ saṃsthāna-viśiṣṭān sukha-	<b>ādīn</b> grhṇāti. tac ca saṃsthānam viśaya-antare na
0014215	pakṣa-antare 'pi tam eva doṣam āha. sukha-	<b>ādīmś</b> ca iti. sukha-ādaya eva śabda-ādy-ātmanā
0003110	etat — yadi varṇa-sāmānyena a-nityatva-	<b>ādīn</b> yojayati, evaṃ sati sāmānyasya eva a-vastuno
0005411	api tāvan na samastī. kutaḥ punaḥ sukha-	<b>ādīnām</b> a-jñāna-rūpāṇām. te hy ekasminn ātmani
0014301	-viśaya eva niveśo na syāt, sarvatra sukha-	<b>ādīnām</b> a-viśeṣāt. sa ca iṣyate. tasmān na
0012506	api sa na syād iti. grahaṇa-bhedād rūpa-	<b>ādīnām</b> an-ekatva-vyavasthā iti cet, bhavatu, tato
0011204	iti darśayati. asti hy ekeṣām iti sānkhya-	<b>ādīnām</b> . anya-indriya-rutaṃ vṛthā iti. ghrāṇa-
0015004	-ādi-rūpa-bhedena. sa ca eka eva iti sukha-	<b>ādīnām</b> anyatamaḥ. tad etena yac chotreṇa na
0011205	ādīnām. anya-indriya-rutaṃ vṛthā iti. ghrāṇa-	<b>ādīnām</b> api indriyatvasya tata eva siddhatvāt tad-
0017108	karma-ādi-mala-ādayo grhyante. añjana-	<b>ādīnām</b> api ca upakāritvāt praśastatā vidyate.
0016014	dvayor api dvāra-dvāritva-prasaṅgāt. andha-	<b>ādīnām</b> api ca rūpa-ādi-viśayaṃ pratyakṣam syāt.
0010614	indriyasya saṃyogāt. tad-dvāreṇa ca gandha-	<b>ādīnām</b> api nairantaryam. asti ca saṃyukta-
0009212	parama-artha-sattvam, dravya-sānkhyā-	<b>ādīnām</b> api parama-aṅv-ākāratvāt parama-artha-
0015810	tathā hy asmākaṃ sva-saṃvedyatvena kāma-	<b>ādīnām</b> abhyupagamāt, tatra smārtaḥ sambhavati.
0005302	punar an-anubhava-rūpo 'py asti, yaḥ smṛty-	<b>ādīnām</b> ity atas tad-vyavacchedāya anubhava-
0010710	sva-bhāvaḥ. yad apy uktam — na ca rūpa-	<b>ādīnām</b> ity-ādi, tatra yadi rūpa-ādīnām parimāṇam
0014118	-mātra-upalabdhiś ca indriya-vṛttyā śabda-	<b>ādīnām</b> iti viruddha-vyāptam āha. artha-bheda-a-
0011208	indriyāṇi bhūtebhya iti na eva atra ghrāṇa-	<b>ādīnām</b> indriyatvaṃ vidhīyate, kiṃ tarhi
0002211	eva prāmānyam vyavasyati, abhyāseṇa maṇy-	<b>ādīnām</b> iva akrītrima-ādi-bhedam. tad evaṃ yato

0005814	-vastu-mātram pratyeti. tatra tāvad rūpa-	<b>ādīnām</b> udaka-āharaṇa-ādy-eka-kāryatayā tad-
0014602	eva ekas trikas tri-dravya-ātmakaḥ, sukha-	<b>ādīnām</b> ekatvena piṇḍī-bhūtatvāt. īdrśāḥ sarve
0014104	tat-kāraṇānām ca sattva-ādīnām. nanu mātra-	<b>ādīnām</b> eva tulya-saṁsthānānām yuktam ekatvam,
0009001	idam vacanam a-yuiyamānam syāt. atha smṛty-	<b>ādīnām</b> kalpitam sāmānyam viśayo vyapadeśa-hetuḥ,
0002902	na asty eva ity abhyupeyate, evaṁ tarhi nīla-	<b>ādīnām</b> kṛtakatva-ādi-līṅga-darśanād a-nityam
0013708	viśayatvam. nanu śrotra-ādi-vṛttir eva śabda-	<b>ādīnām</b> grahaṇam. tatra kā anyā vṛttir yā grahaṇe
0014107	-a-bhāva iti cakṣuṣā ghaṭa-ādi-grahaṇe śabda-	<b>ādīnām</b> grahaṇāt. prasaṅga-viparyayeṇa ca — yo
0013801	-upadarśana-artham etad bhedenā uktam śabda-	<b>ādīnām</b> grahaṇe vartamānā itī. etad uktam bhavati
0017808	-buddhīnām atīta-ādāv api bhāvād andha-	<b>ādīnām</b> ca. a-bheda-upacāra-pravṛttā itī. a-bheda-
0012600	indriyeṇa grahaṇam syāt, tadā yathā nīla-	<b>ādīnām</b> cakṣur-gocaratvena a-bhedas tathā rūpa-
0002608	a-bhāva-vat taimirika-ādi-dṛṣṭānām keśa-	<b>ādīnām</b> jñāna-antareṇa jñeyatvena grahaṇam, tadā
0018013	samavāyo buddher janma iṣṭam, yadi sātā-	<b>ādīnām</b> jñāne kārye samavāyaḥ, ubhayathā api
0014104	suvarṇa-ādi-jātīnām tat-kāraṇānām ca śabda-	<b>ādīnām</b> tat-kāraṇānām ca sattva-ādīnām. nanu mātra
0014105	tulya-saṁsthānānām yuktam ekatvam, suvarṇa-	<b>ādīnām</b> tu katham. tad-a-vyatirekāt te 'pi sama-
0003713	a-tulya-kakṣatvam tu nāmnāḥ sattvāt, jāty-	<b>ādīnām</b> tu tad-viparyayāt. parikalpitā hi jāty-
0015015	bhedaḥ, na tu sukha-ādīnām pratyekam, śabda-	<b>ādīnām</b> tri-rūpatva-abhyupagamād ity āha — a-
0004809	eva eka-viśayatvam na cakṣur-vijñāna-	<b>ādīnām</b> . na hi tāni parasparam arthasya kañcana-
0009301	tathā itī ghaṭa-ādi-rūpeṇa. teṣām itī dravya-	<b>ādīnām</b> . na hi te nīla-ādi-parama-aṅu-vat tattvataḥ
0014904	abhyupeta-hāniḥ. atha vā jāti-bhedāt sukha-	<b>ādīnām</b> . na hi te bhinnāḥ samprayoge 'py eka-sva-
0014104	ca śabda-ādīnām tat-kāraṇānām ca sattva-	<b>ādīnām</b> . nanu mātra-ādīnām eva tulya-saṁsthānānām
0010710	na ca rūpa-ādīnām ity-ādi, tatra yadi rūpa-	<b>ādīnām</b> parimāṇam na astī, katham tarhy alpam
0010610	itī gr̥hyeta adhikam itī vā. na ca rūpa-	<b>ādīnām</b> parimāṇam astī, nir-guṇatvād guṇānām. tat
0015011	-bhedo na sva-bhāva-bhedaḥ, sarvatra sukha-	<b>ādīnām</b> prakāśakatva-ādi-rūpasya a-viśiṣṭatvāt. na
0015015	hi śabda-ādi-bhāvena bhedaḥ, na tu sukha-	<b>ādīnām</b> pratyekam, śabda-ādīnām tri-rūpatva-
0011107	-lakṣaṇena a-saṅgrahāt. tataś ca sukha-	<b>ādīnām</b> prameyatva-abhyupagama-virodhaḥ. tatra
0003714	hi jāty-ādayo na tattvataḥ santi. nāma-jāty-	<b>ādīnām</b> yojanā nāma-jāty-ādi-yojanā. kṛd-yogā ca
0014402	idam āpadyata itī darśayann āha — sattva-	<b>ādīnām</b> vā ity-ādi. yad ekasmāc chabdād a-bhinna-
0004606	grahaṇam na astī, katham tarhi tila-māṣa-	<b>ādīnām</b> vicchinna-deśa-avasthitānām sakṛd grahaṇam
0013115	buddhiḥ pravartata ity arthaḥ. tataś ca rūpa-	<b>ādīnām</b> viśeṣyānām sārvendriyatvāt tad-viśeṣaṇayor
0008914	janakatvam abhimatam. anyathā yadi smṛty-	<b>ādīnām</b> viśayasya vyapadeśa-hetos tadānīm a-
0016307	tena eva puṁṣo 'rthaḥ kṛta itī śrotra-	<b>ādīnām</b> vaiarthyaṁ syāt. tataś ca na eva tad-
0015013	-antara-grāhyatvam yuktam, mā bhūc chabda-	<b>ādīnām</b> vyakti-bhedena an-antyād an-antam indriyam
0005406	kena yojyeta itī. a-śakya-samayatvād rāga-	<b>ādīnām</b> samvittir na āviṣṭa-abhilāpā. yena yatra
0013815	sva-bhāva-bheda-vyavacchedāya. na hi śabda-	<b>ādīnām</b> sattva-ādi-guṇa-sva-bhāvānām sva-rūpa-bhedo
0017003	a-sad etad. tathā hy a-satām api mṛga-trṣṇā-	<b>ādīnām</b> samprayogo dṛṣṭaḥ. tataś ca a-siddho hetur
0001611	vyākhyā, yatra kṛpā-ādibhiḥ śāstr̥tva-	<b>ādīnām</b> sambhavo 'numīyate. idānīm prātilomyena
0017906	ca ity-ādīnā doṣa-antaram āha. guṇatva-	<b>ādīnām</b> sāmānya-dharmānām rūpa-śabda-ādau sarvatra
0012801	-niyamo na syād indriyānām. ataś ca rūpa-	<b>ādīnām</b> sārvendriyatvam pratyekam syāt, dravya-vat.
0014113	artha-sva-bhāva-a-grahaṇam itī śabda-	<b>ādīnām</b> sukha-ādi-sva-bhāva-a-grahaṇam. syād etad
0010402	'vyapadeśya-ādi-grahaṇam, kiṁ tu pramāṇa-	<b>ādīnām</b> sva-bhāva-parijñānān niḥ-śreyasa-prāptiḥ,
0016207	āha — sāmprate kāla ity-ādi. śāstre śrotra-	<b>ādīnām</b> sva-viśaya-viniveśam sāmprata-kāla-
0013812	chrotram eva śabda-viśayam. anena tvag-	<b>ādīnām</b> sva-viśaya-viniveśo boddhavya itī. trayo
0005109	artha-śabdo 'yam jñeya-paryāyaḥ. rāga-	<b>ādīnām</b> svaṁ rāga-ādi-svam. sva-śabdo 'yam ātma-
0003715	sādhanam kṛtā itī vā. kā punar asau. nāma-	<b>ādīni</b> tadvatā arthena yayā yojyante saṁsṛjyante,
0008009	uttara-uttarāṇi viśaya-jñāna-jñāna-	<b>ādīni</b> tāni pūrvasya anubhava-jñānasya yo viśaya
0004807	itī. yady evam, katham idānīm cakṣur-vijñāna-	<b>ādīni</b> bhinna-arthāni itī vo niścayaḥ. tatra api
0011210	indriya-saṅkhyā-sva-bhāva-nirākaraṇād ghr̥ṇa-	<b>ādīni</b> bhūtebhya itī ca bhautikatva-siddher indriya
0008908	eṣo 'py atra niyamo 'bhimataḥ. na ca smṛty-	<b>ādīni</b> yena ālambanena vyapadiśyante tasmād
0012306	sattā gr̥hyate. viśeṣa-grahaṇena dravyatva-	<b>ādīni</b> śeṣāni sāmānyāni. sāmānyam viśeṣa itī ca
0000713	-śāstr̥kānām tatra gauravam jāyate. tataś ca	<b>ādṛtya</b> śravaṇa-ādau pravartante. atha vā atra
0007604	gamayati. atra hi hetu-dharma-anumānena rasa-	<b>āde</b> rūpa-ādi-vad anumānam bhavati ity a-codyam.
0010908	-kāle pāda-ādau sannihitam, evaṁ sati pāda-	<b>āde</b> rūpa-grahaṇa-prasaṅgaḥ. tasmāt sva-adhiṣṭhāna
0003210	pramāṇa-antaram. evam idam anumānena varṇa-	<b>āder</b> a-nityatā-grahaṇam adhikṛtya uktam. yadā tv
0014403	ca sattva-ādayaḥ. yad an-ekasmāt sattva-	<b>āder</b> a-bhinna-sva-bhāvam, tad an-ekam, sukha-ādi-
0010906	-cikitsā-dvāreṇa kumārakasya iva cakṣur-	<b>āder</b> adhiṣṭhāna-sthasya eva nādī-sañcāreṇa
0014309	sva-bhāvaḥ. na anyac ced ity-ādi. yac chabda-	<b>āder</b> an-anything, na tat tasya kāraṇam, śabda-ādi-vat.
0010713	tena tu bhāktena api gandha-ādi-vad rūpa-	<b>āder</b> apy adhikam itī grahaṇam na prāpnoti ity
0005115	smṛty-ādi-vat. atha dvitīyā, tadā andha-	<b>āder</b> apy artha-grahaṇam syāt. indriya-jñāna-nir-
0005306	utpannam itī. anena yad uktam — andha-	<b>āder</b> apy artha-grahaṇam syād itī, tan nirastam.

0001112	nairātmya-darśanam tat-pūrvakasya ātma-sneha-	<b>āder</b> api doṣa-gaṇasya viruddham eva ity evam
0011307	bhedam darśayati. bhinnatvān na viśeṣaṇa ity-	<b>āder</b> ayam arthaḥ — yad yato `nya-viśayaṃ
0001216	ity-ādi. su-śabdo `yam iha praśastatva-	<b>āder</b> arthasya dyotako veditavyaḥ, yad āha — tri
0014201	vyāptam āha. artha-bheda-a-grahaṇa iti śabda-	<b>āder</b> arthasya viśeṣa-upalabdhir na syāt, tatra
0010712	tad dravyam aṇu mahad vā. tad-dvāreṇa rūpa-	<b>āder</b> ādhikya-ādy aupacārikam iti. astu yathā
0006611	na vā kasyacit kiñcit, a-viśeṣāt. indriya-	<b>āder</b> āvilatā-ādi-bhedo niyamaka iti cet, na,
0017214	viśiṣṭasya eva artha-sambandhinaḥ sadana-	<b>āder</b> āśrayaṇāt. yathā go-śabdo go-jātāv eva an-
0010309	kr̥ṣṇatvaṃ ca. na asti ca a-vyapadeśyatva-	<b>āder</b> indriya-jñāne yathā-a-yogyam vyabhicāraḥ
0012707	sparśa-rasa-ādi-bhedena bhinnasya api nīla-	<b>āder</b> iva cakṣuṣā grahaṇam ity ato na bhinnatvam
0014116	tad yathā manda-prakāśe pradeśe gava-	<b>āder</b> upalabhyamānasya saṃsthāna-mātrasya.
0010904	abhyaṅga-ādir adhiṣṭhānād anyatra api cakṣur-	<b>ādeḥ</b> kriyate. tato na ayam eka-anto yatra cikitsā
0000810	pumstva-ādi-sāmānye `pi kasyacin medha-	<b>āder</b> guṇa-viśeṣasya darśanāt tadvat sati saṃskāre
0014207	śabda-jāti-viśiṣṭasya tad-viśeṣasya kauśika-	<b>āder</b> grahaṇād ity arthaḥ. niyogataś ca viśeṣaḥ
0014216	na tāvat pratyekam ity-ādi. eka-ekasya sukha-	<b>āder</b> grahaṇe hi indriya-vṛttinām sva-viśaya eva
0002509	ca ayam anumāna-apavādī-kurvan para-loka-	<b>āder</b> na pratyakṣeṇa kartum arhati, tasya bhāva-
0005601	pratyakṣam uktam, na tad-vyatirikṭasya sukha-	<b>ādeḥ</b> para-parikalpitasya. tac ca sva-saṃvedanam
0000206	bhūta-vacanam a-bhūtasya nityasya īśvara-	<b>ādeḥ</b> pramāṇasya para-parikalpitasya pratiśedha-
0003802	pākena. tena stana-pāna-ādiṣu bāla-dāraka-	<b>āder</b> yat kalpanā-jñānam tan nāma-ādi-saṃsarga-a-
0003101	tāvat pūrvasya parihāraḥ. tasya ity a-nitya-	<b>āder</b> varṇa-ādeś ca. sandhānam yojanam. yat tat-
0001209	na avaśiṣyate. ayam eva ca bhagavataḥ khaḍga-	<b>āder</b> viśeṣaḥ. para-artha-pradhāna-vṛttinā ca
0007805	viśaya-anurūpa-jñāna-ābhāsam iti. rūpa-	<b>āder</b> viśayasya anurūpaṃ jñānam viśaya-jñānam eva,
0010006	tathā tasya a-sattvam, yathā marīcikā-	<b>āder</b> viśayasya. sa ca yatra jñāne sva-rūpeṇa
0010412	-lakṣaṇam praty upayogo `vyapadeśyatva-	<b>ādeḥ</b> . vyāpaka-a-bhāvaḥ. yas tu manyate — na eva
0000412	eva mukha-mātram idaṃ sad-artha-nīter ity-	<b>ādeḥ</b> ślokasya pūrva-ardhena su-dhiya eva
0012511	pratyakṣa-siddham dravyasya ekatvaṃ rūpa-	<b>ādeś</b> ca an-ekatvam. tat katham tad anumānena
0005307	kim tarhi indriya-pratyaya-apekṣam, andha-	<b>ādeś</b> ca indriya-jñānam na asti iti na asti tat.
0003101	parihāraḥ. tasya ity a-nitya-āder varṇa-	<b>ādeś</b> ca. sandhānam yojanam. yat tat-sandhāne
0010707	parvato ghaṭa-a-bahir-vartino `py udaka-	<b>ādes</b> tathā eva gṛhyate. indriya-adhiṣṭhānād
0010311	a-vyapadeśyatvaṃ ca jñānasya, dāha-duḥkha-	<b>ādāv</b> api bhāvāt. atha tatra a-bhāvaḥ, evam api
0017807	-nir-apekṣā iti sāmānya-buddhīnām atīta-	<b>ādāv</b> api bhāvād andha-ādīnām ca. a-bheda-upacāra-
0014912	-sva-bhāvatvam eva upalabhyate. tathā śabda-	<b>ādāv</b> api veditavyam. śabda-grahaṇa-nir-apekṣā iti.
0010613	yuktam — na hi indriya-nir-antare gandha-	<b>ādāv</b> ity-ādi. yatra dravye gandha-ādayaḥ
0000512	kariṣyate. tat kim tatra eva nyāya-mukha-	<b>ādāv</b> eka-ekasmin prakaraṇe `para-grantha-
0006607	sā eva ca tasya kriyā sādhyā. tatra rūpa-	<b>ādau</b> karmaṇy anubhava-ātmanā sādṛśya-ātmano
0003312	bhāva eva a-nityatā. tataś ca dharmiṇi rūpa-	<b>ādau</b> gṛhīte `nityatā api gṛhītā eva iti gṛhīta-
0000701	tat punaḥ kim-artham ity āha — prakaraṇa-	<b>ādau</b> gaurava-utpādana-artham iti. katham punar
0013002	rūpa-ādy-upalambhe tasya bhāvān marīcikā-	<b>ādau</b> jala-jñāna-vad deśa-ādi-niyamena eva tad
0013711	iti. yatra api ca antarālam na asti ghrāṇa-	<b>ādau</b> tatra api indriyasya viśaya-saṃyoga-an-
0006013	eva iti. tathā hi tasya eva mṛga-tr̥ṣṇā-	<b>ādau</b> toya-ādi-jñānasya vyavacchedāya a-vyabhicāri
0017009	āha — deśa-viśeṣe tv ity-ādi. maru-jāngala-	<b>ādau</b> deśa-viśeṣe. tatra api na sarvadā, kim tarhi
0015204	iti vedayatir ayam lābha-arthaś cur-	<b>ādau</b> paṭhyate. yathā ca indriya-vyavasāyam mano-
0014802	paraspara-saṃyuktās tu harita-pattra-	<b>ādau</b> patitāḥ pratyakṣī-bhavanti, tathā parama-
0006215	etat kāmala-upapluta-locanasya śukre śaṅkha-	<b>ādau</b> pīta-śaṅkha-ādi-nirbhāsam, yac ca cira-kāla-
0000713	gauravaṃ jāyate. tataś ca ādr̥tya śravaṇa-	<b>ādau</b> pravartante. atha vā atra prakaraṇa-ādau
0000715	-ādau pravartante. atha vā atra prakaraṇa-	<b>ādau</b> bhagavataḥ stotra-abhidhānam stutye
0006409	-vacano yathā timira-ghnaṃ ca mandānām ity-	<b>ādau</b> vākye. timire bhavas taimiraḥ. vyavaccheda-
0011915	etad uktaṃ bhavati —na viśeṣaṇa-adhyāropa-	<b>ādau</b> vyāprijata iti. tac ca nir-vikalpakatvāt.
0010908	katham cikitsyeta. atha cikitsā-kāle pāda-	<b>ādau</b> sannihitam, evaṃ sati pāda-āde rūpa-grahaṇa-
0004201	vikalpaka-pratyakṣa-vādinō `pi tarhi gava-	<b>ādau</b> sannihite viśaye tatra ca pratyakṣe pravṛtite
0017907	guṇatva-ādīnām sāmānya-dharmānām rūpa-śabda-	<b>ādau</b> sarvatra bhāvād yathā cakṣuṣā grāhyatvam,
0000515	na sukham ālocayitum śakyate. ekata ity	<b>ādya</b> -āditvāt tasiḥ. tathā hi śiṣṭa-prayogaḥ
0008101	na ca asau teṣām viśayaḥ, kim tarhy	<b>ādyasya</b> eva jñānasya. tatas tad eva artha-
0008110	tad-ākārāṇi bhavanti ity abhyupeyam. na ca	<b>ādyasya</b> jñānasya viśaya-ākāra-śūnyatve pūrva-
0004910	hy eṣa yad anubhavaḥ paṭīyān smṛti-bījam	<b>ādhatte</b> yādṛśam ca sukha-sādhanam duḥkha-sādhanam
0003309	a-cala-sva-bhāvasya anyena sva-bhāva-antaram	<b>ādhatum</b> śakyate. prakṛtyā ca cala-ātmake viphalā-
0013503	sva-sāmānyam guṇatvaṃ karmatvaṃ ca. sva	<b>ādharō</b> yasya, tat sva-ādharām. tat-sambandha-
0013502	katham ity āha — tad api hi ity-ādi. sva-	<b>ādharam</b> guṇa-karmaṇoḥ sva-sāmānyam guṇatvaṃ
0013503	karmatvaṃ ca. sva-ādharō yasya, tat sva-	<b>ādharam</b> . tat-sambandha-dvāreṇa. utpadyata ity
0010712	dravyam aṇu mahad vā. tad-dvāreṇa rūpa-āder	<b>ādhikya</b> -ādy aupacārikam iti. astu yathā tathā,

0010611	asti, nir-guṇatvād guṇānām. tat kutas teṣām	<b>ādhikya</b> -grahaṇam. na ca paro gandha-ādibhiḥ saha
0013814	guṇās traiguṇyaṃ trailokya-vat. utkarṣa	<b>ādhikyam</b> , apakarṣo nyūnatā. mātra-śabdaḥ sva-
0015404	ca upakāraḥ. na ca anu-śabdasya ānarthakyaṃ,	<b>ānantarya</b> -arthatvāt. na eṣa doṣa iti. na eva idaṃ
0001011	-prayatna-vaśena utpatti-deśa-gamanād	<b>ānantaryāc</b> ca. saty api hy a-jñāne vāñchā-
0013810	pravṛttā ity arthaḥ. indriya-an-avasthā iti.	<b>ānantyam</b> indriyāṇaṃ prasajyata ity arthaḥ. katham
0004814	'sau mayā śruto 'yam asāv iti, katham ca gām	<b>ānayā</b> ity ukta indriya-viṣaya eva pravartate. na
0015404	sa eva ca upakāraḥ. na ca anu-śabdasya	<b>ānarthakyam</b> , ānantarya-arthatvāt. na eṣa doṣa iti.
0015607	-grahaṇe sati dvayor apy eka-artha-kāritvād	<b>ānarthakyam</b> indriyāṇaṃ syāt. tathā hy uktam —
0011211	iti ca bhautikatva-siddher indriya-grahaṇa-	<b>ānarthakyaṃ</b> syāt. jñānasya ca ity-ādi. indriya-
0016008	apekṣate, evaṃ sati indriyāṇaṃ sarvathā eva	<b>ānarthakyaṃ</b> syāt, manasā eva bāhya-artha-
0002011	kiñcid anyac ca a-pūrvam buddhi-stham samyag	<b>āniya</b> pramāṇānāṃ samuccayaḥ samuccitiḥ kariṣyate.
0003708	tad eva pratīyate. tad yathā dhenur	<b>āniyatām</b> a-vatsā iti vatsa-pratiśedhena go-dhenur
0001611	-sahāya-bhūtaṃ ca udbhāsitaṃ iti iyaṃ tāvad	<b>ānulomyena</b> vyākhyā, yatra kṛpā-ādibhiḥ śāstrva-
0013311	'py an-eka-antaḥ. dṛṣṭo hi ity anena artha-	<b>āpatti</b> -samāṃ jātīm upanyasyati. an-antareṇa api
0013403	prathamām. anyathā uktam ity-ādinā artha-	<b>āpatti</b> -samāṃ nirasyati. syād etat — an-eka-anta
0014903	-an-eka-sva-bhāvānām a-bhinna-eka-sva-bhāva-	<b>āpattiḥ</b> . jāti-bhedād iti kārya-kāraṇa-jāti-bheda-
0003307	bhāve 'nyo naṣṭo nāma. tato nāśitā-sva-bhāva-	<b>āpattir</b> bhāvasya iti cet, a-yuktam etat. na hi
0006108	eva kalpanā-jñānaṃ lakṣaṇa-vacanena artha-	<b>āpattito</b> nirastam. caturthas tu yaḥ pratyakṣa-
0009512	jñānasya sarvathā artha-sva-bhāvātā-	<b>āpatter</b> a-jñānatva-prasaṅgaḥ. atha dvitīyaḥ,
0006110	draṣṭavyaḥ, na tu lakṣaṇa-vacanena artha-	<b>āpattiyā</b> nirākṛtasya udāharaṇam. anyathā lakṣaṇa-
0014401	kāraṇa-bhāva iṣyate, evaṃ saty an-iṣṭam idaṃ	<b>āpadyata</b> iti darśayann āha — sattva-ādīnāṃ vā
0013703	a-tat-sva-bhāvo 'pi tejaḥ-sva-bhāvātām iva	<b>āpadyate</b> , tathā vṛttir an-anubhava-rūpā api
0012709	paricchidyate. tataś ca tad a-yuktam	<b>āpadyate</b> , yad uktam — bhinnatvād an-eka-indriya
0013704	api caitanya-saṃsargāc caitanya-rūpatām iva	<b>āpadyate</b> . yā punar vṛtitiḥ pradīpa-prabhā iva
0012011	satyāṃ tatra gatvā paśyati, tadā ayaṃ doṣa	<b>āpadyate</b> . sannikarṣa-vādināś ca imaṃ doṣam
0014103	jāti-bhedānāṃ saṃsthānasya ca teṣu tulyatvād	<b>āpannam</b> ekatvaṃ suvarṇa-ādi-jātīnāṃ tat-kāraṇānāṃ
0013702	saha yā samprktā tad-eka-rūpatām iva	<b>āpannā</b> , sā sa-pratyayā. yathā tapta-avasthāyām
0016107	tataś ca tena samprktās tad-rūpatām iva	<b>āpannāḥ</b> pramāṇyaṃ pratipadyante. anyathā teṣām
0003810	evaṃ jāty-ādibhis tad-a-bheda-upacāra-	<b>āpannās</b> te 'rthā ucyante. daṇḍī viṣṇīḥ iti
0013109	ca a-bhinnam eṣu praty asya ekatvam iva	<b>āpādayat</b> tān a-bhedena sarveṣu teṣu upajāyate, na
0001008	sa ātma-snehavato duḥkha-sukha-tyāga-	<b>āpti</b> -vāñchā-pūrvakaḥ. tad yathā makṣikāṇam
0000211	yadā tu prārthana-adhyavasāya-kriyābhyām	<b>āptum</b> iṣṭatamatvāl labdha karma-vyapadeśayā
0006208	-vyavacchinnāt pṛthag a-vikalpakaṃ pratyakṣa-	<b>ābham</b> ācāryeṇa uktaṃ sa-taimiram iti. atra
0006404	-jñānaṃ kalpanā-apoḍhatve 'pi pratyakṣa-	<b>ābham</b> uktam. kevalaṃ tatra sa-taimira-vacane
0006112	-jñānaṃ kalpanā-apoḍhatve 'pi pratyakṣa-	<b>ābham</b> ucyate. sa-taimiram ity atra tu taimiraṃ
0007403	yathā ca dūre maruṣu mahān alpo 'py	<b>ābhāti</b> , tathā idaṃ apy a-vidyā-andhānāṃ jñānaṃ a-
0007404	-andhānāṃ jñānaṃ a-tathā-bhūtaṃ api tathā	<b>ābhāti</b> . na ca śakyate kalpayitum — mantra-ādi-
0005715	tāvac-chabdaḥ krame. pratyakṣam uktvā tad-	<b>ābhāsa</b> -abhidhānam iti kramaḥ. nanu ca —
0009213	syāt. tataś ca tad-ākāra-vijñānaṃ pratyakṣa-	<b>ābhāsa</b> -abhimateṃ pratyakṣam syāt. tatra api
0009109	-ākāreṇa ca teṣu vijñānasya pratibhāsanād	<b>ābhāsa</b> -artham ālambana-artham darśayati. atha
0002012	atra ca sarva eva pramāṇa-prameya-tad-	<b>ābhāsa</b> -ādi-nimittāḥ sandarbhāḥ pramāṇa-prasaṅgena
0009402	-ābhāsam ity arthaḥ. karaṇam kārakam kṛtvā	<b>ābhāsa</b> ālamba-śabdena uktaḥ. yatas tat parama-
0009116	ālambiyate 'nena iti karaṇam kārakam kṛtvā	<b>ābhāsa</b> ālambana-śabdena uktaḥ. saṃvṛti-sad eva
0008702	pramāṇa-ādiṣv iti pramāṇa-avayava-tad-	<b>ābhāsa</b> -jāti-tad-uttareṣu. tato 'rthād vijñānaṃ
0009514	tasya api jñānatva-ādinā kenacid ākāreṇa sva-	<b>ābhāsa</b> -jñāna-jananam asty eva iti. tasmād a-
0008201	viṣaya-ākāra-anubhava-ākārau tṛtīyaś ca sva-	<b>ābhāsa</b> -lakṣaṇa ākāra ity ete traya ākārāḥ sva-
0017004	ity āha — ye 'pi hi ity-ādi. pratyakṣa-	<b>ābhāsa</b> -viṣayatvāt pratyakṣa-ābhāsāḥ. ata eva a-
0006911	bāhyo viṣaya āśrīyate, tadā viṣayasya iva	<b>ābhāso</b> 'sya iti vigrahaḥ. yadā tu na āśrīyate,
0007606	tāṃ prameya-ādi-vyavasthāṃ darśayati. ya	<b>ābhāso</b> 'sya iti vigrahaḥ. sva-amśasya ca
0006912	vigrahaḥ. yadā tu na āśrīyate, tadā viṣaya	<b>ābhāso</b> 'sya iti. viṣayaḥ punar atra grāhya-amśaḥ,
0006908	sva-ābhāsam viṣaya-ābhāsam ca iti. svam	<b>ābhāso</b> 'sya iti sva-ābhāsam sva-rūpa-ābhāsam
0007607	sva-amśasya ca mānatvena vidhānād iha viṣaya-	<b>ābhāso</b> grhyate. prameyaṃ tad iti sa viṣaya-
0007608	-ābhāso grhyate. prameyaṃ tad iti sa viṣaya-	<b>ābhāsaḥ</b> prameyam. pramāṇa-phalate punar grāhaka-
0015515	manasi indriya-vyavasāyaḥ sva-viṣaya-	<b>ābhāso</b> mano-vyavasāyena saṃprktaḥ pauraṣeṇa
0006909	ity arthaḥ. sva-rūpam eva asya jñānasya	<b>ābhāsaḥ</b> , yad eva hi jñānasya jñāna-rūpatvam, tena
0005301	iti. anubhūyate 'nena ity anubhavaḥ. ākāra	<b>ābhāsaḥ</b> . sa punar an-anubhava-rūpo 'py asti, yaḥ
0006109	nirastam. caturthas tu yaḥ pratyakṣa-	<b>ābhāsaḥ</b> , so 'pavādo 'tra draṣṭavyaḥ, na tu
0006910	jñāna-rūpatvam, tena eva svena rūpeṇa	<b>ābhāsata</b> iti kṛtvā. viṣaya-ābhāsam ca iti. atra
0007201	sva-saṃvedana-phala-vyavasthāyām api viṣaya-	<b>ābhāsātā</b> eva jñānasya pramāṇam iṣyate, na tu

0007207 tad an-apekṣya jñānasya bāhye prameye viṣaya-  
0007302 -niścayo bhavet, na anyathā. tasmād viṣaya-  
0007207 prameye viṣaya-ābhāsata eva pramāṇam, na sva-  
0006503 pratyakṣatvam. yatra tu viśamvādas tatra tad-  
0006505 pratyakṣatvam bāhya-viṣaya-apekṣayā tad-  
0009311 etan na prāpnoti. atha matam — samudāya-  
0009115 atha vā sañcitatva-ālabhanatvād iti. samūha-  
0009404 -aṇoḥ, na tasya vyapadiśyate ity, a-tad-  
0007804 tatra artha-ābhāsam viṣaya-ākāratvāt, sva-  
0009107 -artha ity ālabhana-śabdasya arthaḥ. kiṃ yad-  
0009402 āha — cita-ālabham hi pañcakam iti. samūha-  
0005808 samvṛti-satsu yaj jñānam tat pratyakṣa-  
0005801 iti bruvatā — sa-vikalpaṃ pratyakṣa-  
0006502 bhavati — viśamvādi ca jñānam pratyakṣa-  
0007805 anubhava-ākāratvāt. viṣaya-anurūpa-jñāna-  
0006006 ca taimira-ādi-jñānam caturthaṃ pratyakṣa-  
0005804 jñānam ity-ādi. anena catur-vidham pratyakṣa-  
0007803 'vadhāraṇe bhinna-kramaś ca. tad artha-sva-  
0008111 yathā-uktaṃ prāk. tasmāt tad apy artha-  
0009401 iti. yad-ābhāsam na tat tasmād iti. samūha-  
0006908 svam ābhāso 'sya iti sva-ābhāsam sva-rūpa-  
0006910 eva svena rūpeṇa ābhāsata iti kṛtvā. viṣaya-  
0008113 jñānam, tad viṣaya-anurūpa-jñāna-ābhāsam sva-  
0007813 ālambyata ity eṣa hetv-artho labhyate. sva-  
0006908 iti pūrva-ukte pratyakṣe. sva-ābhāsam viṣaya-  
0006914 ity-ādi. saty a-sati vā bāhye 'rtha ubhaya-  
0007407 tathā na dṛśyante. evam iti yathā-uktaṃ dvy-  
0009101 ity atra gocara-artho vaktavyaḥ. kiṃ yad-  
0004209 sarva-dig-anugata-pratibhāsam. atha ca cakra-  
0004208 antara-antara-deśa-varti na sakala-cakra-  
0009401 vyapadiśyate ity etan na prāpnoti iti. yad-  
0009111 api iti samūha-ābhāsasya api. yady api sva-  
0007806 anurūpaṃ jñānam viṣaya-jñānam eva, tad-  
0007804 eva ity etat pramāṇa-phalam. tatra artha-  
0006908 -śabdaḥ. atra iti pūrva-ukte pratyakṣe. sva-  
0007813 -ābhāsam ca iti. viṣaya-ākāra-viṣaya-jñāna-  
0008113 tu yaj jñānam, tad viṣaya-anurūpa-jñāna-  
0006908 -ābhāsam ca iti. svam ābhāso 'sya iti sva-  
0009110 vidyamānā iti nīla-ādi-sva-lakṣaṇena. anya-  
0009110 sva-lakṣaṇena. anya-ābhāsasya api iti samūha-  
0006206 vidyamānā dvi-candra-ādy-ābhāsasya nīla-ādy-  
0006205 -arthato 'nyathā vidyamānā dvi-candra-ādy-  
0016009 -siddheḥ. indriya-vṛttayaś ca bāhya-artha-  
0017004 -ādi. pratyakṣa-ābhāsa-viṣayatvāt pratyakṣa-  
0008010 -apekṣayā jñāna-antaritatvād viprakṛṣṭas tad-  
0008111 viṣaya-ākāra-śūnyatve pūrva-viprakṛṣṭa-artha-  
0007602 -viśeṣa-anugata eva hi citta-santāno dhūma-  
0002204 adhyavasitā ity arthaḥ. tathā hi pramāṇa-  
0009207 āha — tathā hi ity-ādi. teṣu iti nīla-ādy-  
0009205 ity-ādi. kāmam ity abhyupagame. nīla-ādy-  
0006002 ākāro vikalpa itthaṃ tan mayā anubhūtam iti.  
0011612 -mātreṇa manas-kāra-mātreṇa. yatra yasya  
0011614 -viśeṣe. utpadyate ca kvaciḥ jñeye lokasya  
0011612 — na sarvatra ity āha — kvacid ity-ādi.  
0006210 pravartakaṃ jñānam pramāṇam abhimatam, na hy  
0008901 api rūpa-ādibhir vyapadiśyate rūpa-smṛtiḥ,  
0004604 — eka-indriya-vijñāna-kāryatvena eka-rūpa-  
0004514 tad etad uktaṃ bhavati — sañcita-gocaram  
0004601 bhinneṣv a-bheda-kalpanayā sañcita-viṣayam  
**ābhāsata** eva pramāṇam, na sva-ābhāsata, bāhye  
**ābhāsata** pramāṇam. nanu ca iha viṣaya-sārūpyasya  
**ābhāsata**, bāhye 'rthe tasyāḥ sādhanatva-a-yogāt. a  
**ābhāsatvam** ity etat siddham bhavati. na ca evaṃ  
**ābhāsatvam** na virudhyate, tathā yathā-uktasya api  
**ābhāsatvāt** tasya vyapadiśyate. parama-aṇavaś ca  
**ābhāsatvād** ity arthaḥ. ālambyate 'nena iti  
**ābhāsatvena** tasya an-avadhāritatvāt. artha-rūpa-  
**ābhāsam** anubhava-ākāratvāt. viṣaya-anurūpa-jñāna-  
**ābhāsam** ity anena pratyekam rūpa-ādi-parama-  
**ābhāsam** ity arthaḥ. karaṇam kārakam kṛtvā ābhāsa  
**ābhāsam** ity āha — artha-antara-adhyāropād iti.  
**ābhāsam** ity uktaṃ bhavati. tac ca prāg eva uktaṃ  
**ābhāsam** iti. evaṃ bhrāntasya api nīl-vikalpasya  
**ābhāsam** iti. rūpa-āder viṣayasya anurūpaṃ jñānam  
**ābhāsam** uktaṃ iti. tatra dve pūrva-kalpanā-  
**ābhāsam** uktaṃ. tatra bhrānti-jñānam ity anena  
**ābhāsam** eva ity etat pramāṇa-phalam. tatra artha-  
**ābhāsam** eṣṭavyam. ataś ca siddham dvairūpyam.  
**ābhāsam** kasmān na syād ity āha — cita-ālabham  
**ābhāsam** grāhaka-ākāram ity arthaḥ. sva-rūpam eva  
**ābhāsam** ca iti. atra yadā bāhyo viṣaya āśrīyate,  
**ābhāsam** ca ity etad eva kutaḥ, yatas tad-vaśena  
**ābhāsam** ca iti. viṣaya-ākāra-viṣaya-jñāna-ābhāsam  
**ābhāsam** ca iti. svam ābhāso 'sya iti sva-ābhāsam  
**ābhāsam** jñānam samvedyate. tasya yat sva-  
**ābhāsam** jñānam iti. jñāna-samvedanam iti jñānasya  
**ābhāsam** tatra jñānam utpadyate tathā tad gocara  
**ābhāsam** darśanam bhavati. ataḥ pratisandhānāc  
**ābhāsam** deśam vyāpnoti iti tatra viniyata-deśa-  
**ābhāsam** na tat tasmād iti. samūha-ābhāsam kasmān  
**ābhāsam** vijñānam na janayanti, tathā api ity api-  
**ābhāsam** viṣaya-ākāra-viṣaya-jñāna-ākāram ity  
**ābhāsam** viṣaya-ākāratvāt, sva-ābhāsam anubhava-  
**ābhāsam** viṣaya-ābhāsam ca iti. svam ābhāso 'sya  
**ābhāsam** sat sva-rūpeṇa api pratibhāsata ity  
**ābhāsam** sva-ābhāsam ca ity etad eva kutaḥ, yatas  
**ābhāsam** sva-rūpa-ābhāsam grāhaka-ākāram ity  
**ābhāsasya** api iti samūha-ābhāsasya api. yady api  
**ābhāsasya** api. yady api sva-ābhāsam vijñānam na  
**ābhāsasya** ca jñānasya kāraṇam bhavanti iti na  
**ābhāsasya** nīla-ādy-ābhāsasya ca jñānasya kāraṇam  
**ābhāsā** mānasair avyavasāyair an-adhyavasitās tair  
**ābhāsāḥ**. ata eva a-santaḥ. tato na taiḥ saha  
**ābhāsāni** na eva bhavanti, na eva prāpnuvanti ity  
**ābhāsāni** bhavanti yathā-uktaṃ prāk. tasmāt tad  
**ābhāsāṃ** dhiyam utpādayati, na tu yaḥ kaścit. atas  
**ābhāsena** pravṛttāḥ kecid vipralabhyamānā dṛśyante.  
**ābhāseṣu** vijñāneṣu. tat-samudāye prajñapti-saty  
**ābhāseṣu** vijñāneṣu tato 'rthād ity ato lakṣaṇāt  
**ābhilāṣikam** api pūrva-anubhūta-kalpanām na  
**ābhoga**-mātreṇa jñānam utpadyate, na tatra tasya a-  
**ābhoga**-mātreṇa jñānam. vyāpaka-viruddham āha.  
**ābhoga**-mātreṇa manas-kāra-mātreṇa. yatra yasya  
**ābhyām** arthaṃ paricchidya pravartamāno 'rtha-  
**āmla**-abhilāṣaḥ, agny-anumānam ity ālabhana-antara  
**āyatana**-ādi-saṅgrāhe 'pi na an-ekaṃ dravyam  
**āyatana**-sva-lakṣaṇa-gocaram ca uktaṃ iti. na tu  
**āyatana**-sva-lakṣaṇa-viṣayam ca uktaṃ ity arthaḥ.

0004511	na eṣa doṣaḥ. yat tat sañcīta-śabdena	āyatana-śva-lakṣaṇa-śabdena ca uktam an-ekam
0004406	tad vikalpayati iti kṛtvā yac ca ity-ādi.	āyatana-śva-lakṣaṇam cakṣur-vijñāna-grāhyatva-ādi,
0004506	ekam eva dravyam iti kṛtvā. yac ca uktam —	āyatana-śva-lakṣaṇam praty eta ity-ādi, atra api
0003903	tathā gava-ādi-śabdā api. icchā-mātra-	āyatta-vṛttayo hi śabdās te puruṣair icchayā yatra
0002108	upādeyaṃ ca. tat-pratipattir yataḥ pramāṇa-	āyattā, tasmāt pramāṇa-siddhaye yatnaḥ sa-phala
0006305	pratibandhe niyamena śaṅkha-ādi-vastu-mātra-	āyāta-artha-kriyā-samartham artham abhisamīhitam
0002013	-ādi-nimittāḥ sandarbhāḥ pramāṇa-prasaṅgena	āyātāvāt pramāṇa-śabdena uktāḥ. para-pramāṇa-
0008115	tasya viśaya-jñāna-sambandhinau tad-dvāra-	āyātau viśaya-ākāra-anubhava-ākārau ṛtīyaś ca
0012205	janaka-adhyāpakatva-a-viśeṣe 'pi pītarām	āyāntam paśyataḥ pitā me āgacchati iti prāg
0009705	tair apy anyāni. evaṃ śabda-antara-	ārabdha-śabda-paramparayā śrotra-indriye yaḥ
0004607	vi-jātyatvāc ca dravya-antaram ekam	ārabdhām, yasya grahaṇam syāt. darśanasya laghu-
0000311	nivartayati. tac ca asya na asti. tasmān na	ārabdhavyam idam. yasya prayojanaṃ na asti, na
0000312	yasya prayojanaṃ na asti, na tat prekṣāvātā	ārabdhavyam. tad yathā an-anuṣṭheya-viśaya-jñāna-
0000315	yat sa-prayojanam, tat prekṣāvātā	ārabdhavyam. tad yathā anuṣṭheya-viśaya-jñāna-
0000401	yadi tarhy etad-artham idam ārabhyate, na	ārabdhavyam, pramāṇa-siddher nyāya-mukha-ādinā
0000315	pramāṇa-vyutpattiḥ. tad-artham idam. tasmād	ārabdhavyam. yat sa-prayojanam, tat prekṣāvātā
0009011	idānīm ālabhana-adhikāreṇa vicāram	ārabdhum āha — rūpa-ādiṣu tv ālabhana-artho
0012416	pratyakṣam bhaviṣyati iti dravye vicāram	ārabhate. yadi ca ity-ādi. asya ayam arthaḥ —yad
0016213	tato — niyamavatīṃ saha-vyavasāya-kriyām	ārabhya praśnaḥ. pratyuttaram api ca — na eka-
0014716	'indriyā, na ca tair vyatiriktam kāryam	ārabhyate, tat katham kārya-rūpā lakṣyanta ity
0000401	śva-bhāvaḥ. yadi tarhy etad-artham idam	ārabhyate, na ārabdhavyam, pramāṇa-siddher nyāya-
0009705	eva. tena tu śabda-antarāṇi sarva-dikkāny	ārabhyante, tair apy anyāni. evaṃ śabda-antara-
0009012	manyante — vāda-vidhi-dūṣaṇa-para eva ayam	ārambha iti, teṣāṃ yad uktam — śva-saṃvedyaṃ tv
0009103	na ghaṭata iti pratipādana-paro 'yam	ārambha iti veditavyam. tatra api bāhya-artha-
0000402	yat sādhitam, na tat-siddhaye prekṣāvātā	ārambhaḥ kartavyaḥ. tad yathā sādhitasya odanasya.
0000310	prayojanena vyāptatvāt tan nivartamānam	ārambham api nivartayati. tac ca asya na asti.
0000310	asti iti tāyī. sarva-prekṣā-pūrva-kāriṇām	ārambhasya prayojanena vyāptatvāt tan
0014906	arhanti, śva-jāty-an-atikrameṇa kārya-	ārambhāt. nanu ca bhinnā api guḍa-udaka-ādayaḥ
0000702	bhagavataḥ stotra-abhidhānena prakaraṇa-	ārambhe gauravam bhavati. yataḥ satsv apy anyeṣu
0018111	eva kiṃ vicārayati iti cet, kva punar vicāra-	ārambhe na idam codyam avatarati. api ca iha
0009413	vyapadiśyeta. sāmānyam ca kalpitaṃ buddhya-	ārūdhām eva na indriya-viśaya-abhimate 'sti. tat
0001505	sa tasya tatra pramāṇam. tad yathā	ārogya-arthina ārogya-upāyam a-viparītam
0001505	tatra pramāṇam. tad yathā ārogya-arthina	ārogya-upāyam a-viparītam kathayann āturyasya
0000901	tasya sambhavati tat-prāptiḥ. tad yathā	ārogya-sādhanam a-viparītam anuṣṭhann āturaḥ.
0002102	tatra para-pramāṇasya a-pramāṇasya sato 'py	āropita-pramāṇa-śva-bhāvasya na etat pramāṇa-śva-
0000103	-tri-bhuvana-pūjyaḥ prathita-guṇo jayati ca	ārya-gaṇaḥ    param anugṛhṇan prāptaiḥ parato 'pi
0005701	-arthaḥ. tena yad bhūta-artha-viśayam	ārya-satya-darśanavat, tad eva pramāṇam, na a-
0001803	-vacana-a-vyāhatyā sarvatra pravacane catur-	ārya-satya-deśanāyā eka-vākyatvāt. šeṣam punar
0000204	yatra paraḥ puruṣa-arthaḥ pratibaddhaś catur-	ārya-satya-lakṣaṇe tattve tad-viśayam jñānam
0001804	eka-vākyatvāt. šeṣam punar atra caturṣv	ārya-satyēsv adhigateṣv api jñānasya pratipādana-
0009403	ity arthaḥ. karaṇam kārakam kṛtvā ābhāsa	ālamba-śabdena uktaḥ. yatas tat parama-arthena
0009010	na yujyate, tathā pratipādayitum idānīm	ālambana-adhikāreṇa vicāram ārabdhum āha — rūpa
0008905	tad artha-antaram tena ālambyate. tataś ca	ālambana-antara-an-apekṣa-utpattitvāt kena tasya
0008901	-smṛtiḥ, āmla-abhilāṣaḥ, agny-anumānam ity	ālambana-antara-nir-apekṣam ca. tatas tasya api
0008815	sā viśaya-śabdena ucyate. mātra-śabda	ālambana-antaram vyavacchinatti. smārta-ādi-
0008713	— kim ayam pratyaya-apekṣo niyama āhosvid	ālambana-apekṣa iti. kiṃ ca ataḥ. ubhayathā api
0009107	anye mallā iti tair eva saha vicāram karoti.	ālambana-artha ity ālabhana-śabdasya arthaḥ. kiṃ
0009109	teṣu vijñānasya pratibhāsanād ābhāsa-artham	ālambana-artham darśayati. atha yathā ity-ādinā
0009011	vicāram ārabdhum āha — rūpa-ādiṣu tv	ālambana-artho vaktavya iti. avaśyam ca etad
0008813	niyama-pakṣe siddha-anta-virodha udbhāvitaḥ.	ālambana-niyamam adhikṛtya āha — ālabhanam ced
0008808	-dharma-śva-bhāvaḥ pratyaya ucyate, yady	ālambana-pratyaya ucyata iti yāvat. tena tad a-
0008807	asti, yas tata ity anena ucyate. tasmād	ālambana-pratyaya eva sarva-śabdena ukta iti
0008804	yasmād iha sarva-dharma-ātmakatvād	ālambana-pratyaya eva sarva-śabdena uktaḥ. katham
0008809	ucyata iti yāvat. tena tad a-codyam. yasya	ālambana-pratyayasya sambandhitayā jñānam
0009503	bāhyam kiñcid dṛśyam syāt. tac ca na asti,	ālambana-lakṣaṇa-a-yogād ity a-parihāra eva ayam.
0009107	eva saha vicāram karoti. ālabhana-artha ity	ālambana-śabdasya arthaḥ. kiṃ yad-ābhāsam ity
0009116	'nena iti karaṇam kārakam kṛtvā ābhāsa	ālambana-śabdena uktaḥ. saṃvṛti-sad eva ālabhanam
0012302	-viśayatā syāt. ātma-maṇaḥ-sannikarṣaṃ tv an-	ālambanaḥ. tasya samavāyi-kāraṇāt ko 'nyo viśayaḥ
0009305	a-siddham. na hi śva-rūpeṇa parama-añūnām	ālambanatva indriya-jñānasya saṃvṛti-sad

- 0009304 -jñānasya pratyakṣatā-prasaṅgaḥ. saṃvṛti-sad-  
0009114 iti kṛtvā. sañcayaś ca samūhaḥ. sañcīta-  
0009117 ity a-pratyakṣatā iti śeṣaḥ. saṃvṛti-sad-  
0009113 arthaḥ. sañcīta-ālabhanatvād iti samūha-  
0009114 samūha-pratibhāsatvāt. atha vā sañcītatva-  
0009113 tathā api ity api-śabdasya arthaḥ. sañcīta-  
0008815 sannihitā rūpa-ādi-vyaktiḥ, vijñānasya  
0009116 ālabhana-śabdena uktaḥ. saṃvṛti-sad eva  
0005213 -viṣaya-janita-samanantara-rūpa-ādi-kṣaṇa-  
0004706 na bhavati ity arthaḥ. tasya tarhi kīḍṣam  
0006806 bahir vyatiriktaṃ vastu-upalabhyate. na ca  
0008813 ālabhana-niyamam adhikṛtya āha —  
0009003 tathā hy anumānasya api saṃvṛti-sad eva  
0007904 viśiṣṭaṃ syād iti. jñāna-jñānam viṣaya-jñāna-  
0009201 a-dravya-sattvāt. anena yat saṃvṛti-sad-  
0004317 sa kathaṃ yujyate, yadi tad ekata ekatvena  
0009305 ālabhanatva indriya-jñānasya saṃvṛti-sad  
0005208 viṣayānāṃ vikāro rūpa-ādi-viṣaya-vikāraḥ, sa  
0008805 kathaṃ punas tasya sarva-dharma-ātmakatvam.  
0007709 an-arthakaṃ syāt, vinā api tena viṣaya-jñāna-  
0009309 pratyekaṃ ca tais tad vyapadiśyate ity tad-  
0004504 an-ekaiḥ sva-pratibhāsā janyanta ity sañcīta-  
0004316 ity arthaḥ. kathaṃ tarhi ity-ādi. sañcīta-  
0008411 uttara-uttarāṇi jñānāni pūrva-pūrva-jñāna-  
0007906 na utpāditāṃ syād ity arthaḥ. yadi hy  
0008408 ca an-anubhūte smṛtir yuktā. tato 'nyena tad-  
0008908 niyamo 'bhimataḥ. na ca smṛty-ādīni yena  
0004505 uktaḥ, sarvāṃs tān sañcīta-ākhyāna-viśeṣeṇa  
0009401 -ābhāsam kasmān na syād ity āha — cita-  
0008106 pratyeti. taj-jñānena tu ghaṭa-jñāna-jñānam  
0008105 ghaṭa-jñāna-jñānena hi ghaṭa-ākāraṃ jñānam  
0017014 eva idam iti bhrāntaṃ mano-vijñānaṃ sāmānya-  
0007913 jñānaṃ sva-jñānena ālambyate, tad-ākāro 'yam  
0008204 -ākāratayā sādhye yad yad-ākāraṃ sva-jñānena  
0007808 pratibhāsate, tat tad-ākāraṃ eva tena  
0007812 viṣaya-ākāraṃ viṣaya-jñānaṃ sva-jñānena  
0007807 viṣaya-ākāraṃ viṣaya-jñānaṃ sva-jñānena  
0009115 iti. samūha-ābhāsatvād ity arthaḥ.  
0008905 jāyate, tathā api na tad artha-antaraṃ tena  
0007911 viṣaya-ākāraḥ. yad yad-ākāraṃ sva-jñānena  
0007913 viṣaya-ākāraṃ ca viṣaya-jñānaṃ sva-jñānena  
0007809 sva-jñāne pratibhāsamānas tad-ākāra eva tena  
0008201 ākāra ity ete traya ākāraḥ sva-jñānena  
0005204 eva, tat kim-arthaṃ viṣaya-grahaṇam. an-  
0007912 tad yathā sāsna-ādimaḍ-ākāraḥ sva-jñānena  
0013102 iti sva-bhāva-an-upalabdhim āha. yatra  
0010810 tam adhiṣṭhānād adhikam avabhāsayati pradīpa-  
0003908 aindriyam indriyeṇa eva ucyate, na viṣayeṇa.  
0011510 eva adhigantavya ity arthaḥ. yadā manda-  
0013102 rūpaṃ dṛśyam eva na bhavati. vinā api ca  
0012313 sva-artha-mātra-grāhikatvād ity etad viṣaya-  
0011913 na gavaya ity nirṇaya utpadyate. viṣaya-  
0017613 -parīkṣāyām ukta eva ayam arthaḥ — viṣaya-  
0011913 -anubhava-prayojanatvād ity arthaḥ. viṣaya-  
0012209 icchati, kathaṃ tad uktam — viṣaya-  
0004908 -parihārāya pravartate. na eṣa doṣaḥ. artha-  
0006701 na api sannikarṣaḥ, ata eva. na apy artha-  
0012104 brūyāt, na arhati sa evaṃ vaktum, yat sākṣād-  
0017611 matena tu jāti-dravyayor apy a-sattvād a-sad-  
**ālabhanatvam** apy a-siddham. na hi sva-rūpeṇa  
**ālabhanatvaṃ** tu teṣāṃ samūha-pratibhāsatvāt. atha  
**ālabhanatvaṃ** tu samūhasya a-dravya-sattvāt. anena  
**ālabhanatvāt** sañcītaṃ sañcīta ity kṛtvā. sañcīta-  
**ālabhanatvād** ity. samūha-ābhāsatvād ity arthaḥ.  
**ālabhanatvād** ity samūha-ālabhanatvāt sañcītaṃ  
**ālabhanatvena** sā viṣaya-śabdena ucyate. mātra-  
**ālabhanam** ity a-pratyakṣatā iti śeṣaḥ. saṃvṛti-  
**ālabhanam** ity. anena a-prāmāṇya-doṣaḥ  
**ālabhanam** ity āha — sva-saṃvedyam ity-ādi. sva-  
**ālabhanam** ghaṭate. kathaṃ ca na ghaṭate. yathā ca  
**ālabhanam** ced ity-ādi. atra ativyāpitā lakṣaṇasya  
**ālabhanam**. tataś ca tad a-yuktaṃ syāt, yad uktam  
**ālabhanam**, tad viṣaya-jñānena a-viśiṣṭam a-  
**ālabhanam**, na tat pratyakṣam, smṛty-ādi-vat.  
**ālabhanam** na vikalpayanti. evaṃ manyate —  
**ālabhanam** bhavati. kas tarhi doṣa ity āha —  
**ālabhanam** yasya tat tathā-uktam. samudāya-vikāra-  
**ālabhanam** sarva-dharmā ity lakṣaṇāt. na ca anyāḥ  
**ālabhanasya** jñānasya pratīteḥ. tasmāt tac-chabda-  
**ālabhanasya** jñānasya pratyakṣatvaṃ labhyeta. na  
**ālabhanā** ity uktaḥ, sarvāṃs tān sañcīta-ākhyāna-  
**ālabhanāḥ** pañca vijñāna-kāyā ity yo 'yaṃ siddha-  
**ālabhanāny** an-antāni prasajyanta ity arthaḥ.  
**ālabhanena** ātmīya-ākāra-anugataṃ sva-jñānam  
**ālabhanena** jñānena bhāvyaṃ. tatra api ca smṛtiḥ.  
**ālabhanena** vyapadiśyante tasmād utpadyante, tasya  
**ālabhante**, na ekam eva dravyam ity kṛtvā. yac ca  
**ālabham** hi pañcakam iti. samūha-ābhāsam ity  
**ālabhamāno** ghaṭa-jñāna-jñānam āsīd iti saha ghaṭa-  
**ālabhamānaḥ** saha ghaṭa-ākāreṇa ghaṭa-ākāraṃ  
**ālabhi** bhavati. vinā api tad-arthena ity jala-  
**ālabhyata** ity asyā vyavasthāyās tad-ākāra-  
**ālabhyata** ity-ādi sādhanam vijñeyam. nanv evaṃ  
**ālabhyata** ity etad yuktam. tathā hi sāsna-ādy-  
**ālabhyata** ity eṣa hetv-artho labhyate. sva-  
**ālabhyata** ity eṣa hetur uktaḥ. yatra hi jñāne yad  
**ālabhyate** 'nena iti karaṇam kārakaṃ kṛtvā ābhāsa  
**ālabhyate**. tataś ca ālabhana-antara-an-apekṣa-  
**ālabhyate**, tad-ākāraṃ tad bhavati. tad yathā  
**ālabhyate**, tad-ākāro 'yam ālabhyata ity asyā  
**ālabhyate**. viṣaya-jñāna-jñāne ca viṣaya-ākāra-  
**ālabhyante**. etac ca — uttara-uttarasya jñānasya  
**ālabhyamāna-rūpa-ādi-vyavaccheda-artham**, na hy a-  
**ālabhyamāno** gauḥ sāsna-ādimaḍ-ākāraḥ. viṣaya-  
**āloka**-a-grahaḥ, tatra rūpaṃ dṛśyam eva na bhavati.  
**āloka**-vat, tasmād upapadyate tad-viṣayasya sa-  
**ālokas** tu na sarva-indriya-jñāna-nimittam, cakṣur  
**āloke** deśe viśeṣaṇam eva kevalam gava-ādi-mātraṃ  
**ālokena** kaiścit prāṇibhis tasya grahaṇāt, na tena  
**ālocana**-arthatvād ity asya vivaraṇam. sandhānam  
**ālocana**-arthatvād ity viṣaya-anubhava-  
**ālocana**-arthatvān na sandhānam viśeṣaṇair iti.  
**ālocana**-mātra-arthaṃ hi iti. mātra-śabdo 'dhika-  
**ālocana**-mātra-arthaṃ hi catuṣṭaya-sannikarṣa-jam  
**ālocana**-mātre 'pi hi pratyakṣe 'nubhava-āhita-  
**ālocanam**, a-sati viṣaya-sārūpye 'rtha-ālocanasya  
**ālocanam** arthānāṃ yathā gaur eva ayam āsva eva  
**ālocanam** ity darśanāya tvan-matyā ity uktam. nanu



0006702	artha-ālocanam, a-sati viśaya-sārūpye 'rtha-	<b>ālocanasya</b> eva a-siddheḥ. viśeṣaṇa-jñānam api,
0011907	asya eva viśeṣa-smṛtimataḥ sāmānya-mātra-	<b>ālocanād</b> viśeṣeṣv a-gr̥hyamāṇeṣu saṁśaya iti tulyā
0000515	hi granthaḥ prakaraṇa-bhedena na sukham	<b>ālocayitum</b> śakyate. ekata ity ādya-ādītvāt tasiḥ.
0000107	viprakīrṇāny ācāryāṇām matāny aśaknuvataḥ	<b>ālocayitum</b> samyag janasya matto 'pi manda-mateḥ
0011906	'gny-ādi-samanusmṛti-mataḥ pratyakṣam liṅgam	<b>ālocya</b> -a-pratyakṣe bhavaty anumānam arthe, tathā
0002104	guṇaḥ, artha-kāmair guṇyata iti kṛtvā artha-	<b>āvāhakatvāc</b> ca. tasya udbhāvanam a-viparīta-
0007513	yato dhūma-pratibhāsi jñānam pūrvam eva	<b>āvīr</b> -bhavati, paścād anala-pratibhāsi. na hi tat
0005212	dharma-antara-nivṛttau dharma-antara-	<b>āvīr</b> -bhavaḥ, sāṅkhyā-parikalpitasya pariṇāmasya
0006611	vā kasyacit kiñcit, a-viśeṣāt. indriya-āder	<b>āvilatā</b> -ādi-bhedo niyāmaka iti cet, na, tasya a-
0005803	tasya vacanam. yad-artham, tad uttaratra	<b>āviṣ</b> -kariṣyāmaḥ. bhrānti-saṁvṛti-saj-jñānam ity-
0008406	ataḥ siddha-sādhyata iti para-abhiprāyam	<b>āviṣ</b> -karoti. jñāna-antareṇa ity-ādinā siddha-
0010408	iti vṛthā sva-bhāva-kathanam. anena hetur	<b>āviṣ</b> -kṛtaḥ. atha niṣ-prayojanasya api nirdeśaḥ
0004109	jñānam mano-vijñānatvena vo 'bhimatam	<b>āviṣṭa</b> -abhilāpam ahir ahir iti dhārā-vāhi yojakaṁ
0005406	a-śakya-samayatvād rāga-ādīnām saṁvittir na	<b>āviṣṭa</b> -abhilāpā. yena yatra śabdasya samayo na
0006302	sthireṣv api vṛkṣa-ādiṣu gami-kriyā-	<b>āviṣṭa</b> -pāda-pādi-pratibhāsi, tasya evam-prakārasya
0006301	-ādi-nirbhāsam, yac ca cira-kāla-timira-	<b>āvṛta</b> -nayanatvād viprakṣṭatvād vā spaṣṭeṣu nīla-
0001305	-pūrvakaṁ pravartate, sa praśasyate. a-punar-	<b>āvṛtti</b> -gamanāt sugataḥ. a-punar-āvṛttis tu janma-
0001801	tad-deśitasya mārgasya anumīyate. a-punar-	<b>āvṛttitvam</b> sthiratvāt. tat punar mārgasya tan-
0001305	a-punar-āvṛtti-gamanāt sugataḥ. a-punar-	<b>āvṛttis</b> tu janma-doṣa-an-utpādaḥ. sa ca tad-
0000405	prasaraṇam vistara iti yāvat. punas tantreṇa	<b>āvṛtter</b> an-eka-śakter vā asya eva ayam aparo
0000503	dyotyate. ye tu udghaṭita-dhī-viśayam	<b>āśamsā</b> -artham vyācakṣate —katham nāma udghaṭita-
0007312	prameyam iti vakṣyati. atas tatra codyam	<b>āśāṅkate</b> . tatra idaṁ codyam — katham punar a-
0005001	parigatam. ataḥ kasyacin nipuṇa-mateś codyam	<b>āśāṅkate</b> . tatra idaṁ codyam — nanu sarva eva
0017714	idam iti sthitam. atha punar ity a-siddhatām	<b>āśāṅkate</b> . sarvathā iti jñeyatva-ādy-ākāreṇa api
0013302	kṛte guṇas tarhi syāt karma ca ity	<b>āśāṅkā</b> -apanodāya idam uktam — guṇa-karmasu ca
0002305	nanu ca teṣām api doṣa-udbhāvanāt kuta iyam	<b>āśāṅkā</b> . evaṁ tarhi yathā pratyakṣa-anumānāyor
0007107	sarvasya ca pramāṇasya idaṁ phalam iti. ata	<b>āśāṅkā</b> -nivāraṇa-artham — yadā hi sa-viśayam
0008802	ity a-saṁśayam etat. tat kuta iyam	<b>āśāṅkā</b> . yadi tata ity anena sarvaś catur-vidho
0006009	-artham ukte. kutaḥ punas tayoh pratyakṣa-	<b>āśāṅkā</b> , yena tan-nivṛttaye yatnaḥ kriyate. te hi
0007817	viśaya-ākāre jñāne sādhyamāne kvacid iyam	<b>āśāṅkā</b> syāt —viśaya-ākāraṁ cej jñānam
0002306	apy astitve tad anena na vyutpāditam ity	<b>āśāṅkā</b> syāt. ataḥ sāṅkhyā-vyutpattiḥ. gocara-a-
0007115	'rthe prameye grāhaka-ākāra eva pramāṇam ity	<b>āśāṅkā</b> syāt. atas tan-nirāsāya āha — yadā tv
0007106	idaṁ phala-vyavasthānam iti kasyacid	<b>āśāṅkā</b> syāt. sarvasya ca pramāṇasya idaṁ phalam
0012410	na ca arhati iti. drṣṭānte sādhyā-vaikalya-	<b>āśāṅkā</b> apākaroti. bhinna-indriya-grāhyatvād iti
0013414	sidhyati, indriya-a-bheda-kṛtāyā a-bheda-	<b>āśāṅkāyā</b> a-bhāvād iti darśayati. etena iti dravye
0010814	-vṛttitvam icchati. tat katham tasya tad	<b>āśāṅkitam</b> iti. evaṁ manyate — pradeśavattvam
0010903	kadācit paraḥ kalpayed iti. tasmād yuktam	<b>āśāṅkitum</b> . tatra cikitsā-ādi-prayogād ity
0010813	ity abhyupagamād yuktam bahir-vṛttitvam	<b>āśāṅkitum</b> . śrotraṁ tu śravaṇa-śaṅkulī-paricchinna
0009204	vādinah kadācid a-siddhatām udbhāvayeyur ity	<b>āśāṅkya</b> āha — kāmam ity-ādi. kāmam ity
0015705	-a-bhāvād idam apy a-sad uttaraṁ brūyād ity	<b>āśāṅkya</b> evam uktam. indriya-vṛtttau tv an-antaram
0009508	rūpam ity an-eka-ākāra-ārtha-vādino matam	<b>āśāṅkya</b> tasya drṣyatām abhidheyatām ca abhyupetya
0017607	atas tad-viśayatā indriya-buddher	<b>āśāṅkyeta</b> . anusandhāne tu viśeṣaṇa-viśeṣyayor
0000904	tad darśayann āha — tatra hetur	<b>āśaya</b> -prayoga-sampad iti. āśayam darśayati —
0000904	-prayoga-sampad iti. āśayam darśayati —	<b>āśayo</b> jagad-dhitaṣitā iti. sā punaḥ sakala-jagad
0000904	— tatra hetur āśaya-prayoga-sampad iti.	<b>āśayam</b> darśayati — āśayo jagad-dhitaṣitā iti.
0011007	vinaśyati, adhiṣṭhāna-pidhāna-kāle tatra eva	<b>āśu</b> praviśati vā. tato 'yam a-doṣaḥ. a-pihita-
0004612	na syād rasaḥ sara ity evam-ādiṣu śabdeṣu.	<b>āśu</b> -bhramaṇa-udaka-bindu-pāta-ādiṣu ca darśanasya
0005410	-samayaḥ. kāraṇa-a-bhāvaḥ. atra kecid āhur	<b>āśraya</b> -a-siddhiḥ. tathā hi sva-saṁvitter nir-
0005602	sva-saṁvedanam sādhaiṣyamānam iti na asty	<b>āśraya</b> -a-siddhiḥ. nanu sarvasya eva jñānasya
0005603	sarvasya eva jñānasya indriya-jasya api mana	<b>āśraya</b> ity apy ete pañca vijñāna-kāyā indriya-
0003615	yadi syāt sa eva tayoh sva-bhāva-bheda-	<b>āśraya</b> iti nānā-bhāvaḥ syāt. tatra ca ukto doṣaḥ.
0010803	tādṛśena eva upacarito vāhikāḥ. yadi vā	<b>āśraya</b> -dvāreṇa guṇā guṇavantaḥ pratīyante, sarvaḥ
0012401	'pi na sarvatra. na hi kriyā-dravya-rūpeṇa	<b>āśraya</b> -pratītir asti. matub-arthas tu yatra
0004808	eka eva teṣām viśayaḥ, pratibhāsa-bhedas tv	<b>āśraya</b> -bhedād iti. kasyacid artha-ākārasya
0004806	-ādir āśrayaḥ, śābdasya tu manaḥ. tasmād	<b>āśraya</b> -bhedād eka-viśayatve 'pi tayoh pratibhāsa-
0000709	lakṣaṇam uktaṁ bhavati. yasmād anumānasya	<b>āśrayo</b> 'vinābhāvi liṅgam. anena ca prayogena
0013205	āha. dravyavanti ity-ādi. dravyam eṣām	<b>āśrayo</b> 'sti iti dravyavanti. atra dravyavān guṇo
0017606	-matyā iti. yataḥ pareṇa gotva-ādayas tad-	<b>āśrayaś</b> ca dravyam vastutvena abhyupetam, atas
0011809	-karmasu jñānam na upajāyate. tasmāt tadā	<b>āśrayo</b> dravyam guṇa-karmāny abhivyañjayat taj-

0013208 a-dravyam dravyam, yasya dravya-antaram  
 0005605 -nir-apekṣatvād iti bhāvaḥ. yasya mana eva  
 0013209 -dravyam tu dravyam, yasya an-ekam dravyam  
 0004805 etat — aindriyasya jñānasya cakṣur-ādir  
 0001302 ca praśastam ity ucyate. tac ca duḥkha-an-  
 0001712 jñānam anumīyate, gamer bodha-arthasya iha  
 0017214 eva artha-sambandhinaḥ sadana-āder  
 0017313 'tyantam a-yukta iti sannikarṣa-pakṣa eva  
 0001401 na praśastam gatāḥ. tathā hi loke yo duḥkham  
 0009609 sambandhaḥ, na rūpa-ādibhiḥ. anyathā ubhaya-  
 0001301 praśastatvaṃ punar duḥkhasya a-punar-  
 0001316 gamanāt, tad-vaśena eva punar duḥkham  
 0005815 arthaṃ tatra lokasya yaḥ śabda-saṅketāḥ, tam  
 0010804 sarvaḥ śabda mahān ity eva pratīyeta, tad-  
 0005604 ity apy ete pañca vijñāna-kāyā indriya-dvaya-  
 0009601 ataś ca sthitam etat — na bāhya-artha-  
 0012513 an-eka-antam āha. bhāva-guṇatvayor  
 0009605 -śrotṛāṇi. arthāḥ pañca gandha-ādayas tad-  
 0009102 tasmāt sāmānyena eva bāhya-artha-  
 0003916 -vijñānasya indriya-antara-vijñānasya ca na  
 0009813 tad eva ca viśeṣaṇam bhavati, yat tasminn  
 0011808 kāraṇam kāraṇa-kāraṇam ca ity etat. sva-  
 0003201 sa hi yathā-sthita-vastu-pratyāyaka-liṅga-  
 0001315 -vīta-rāgā ātma-darśana-anupātena duḥkha-  
 0001403 nindyata eva. śaikṣās tu yady api duḥkha-an-  
 0016904 siddham. tataś ca tasya lakṣaṇa-vidhir eva  
 0018006 jñāne kārye. mīmāṃsakair api tan-matam eva  
 0005905 a-tathā-bhūta-vyavacchedāya śabda-samayam  
 0005909 -vyavacchedāya udae kṛtam saṅketa-mātram  
 0001713 iha āśrayaṇāt. pūrvaṃ prāpty-arthaṃ gamim  
 0017302 vaiśamyāt. rūḍhi-balena hi viśeṣam  
 0017301 go-jātāv eva an-anya-sādhāraṇam gamanam  
 0010807 āha. tathā hy adhiṣṭhāna-a-bahir-vṛttitvam  
 0010101 svayam a-vyabhicāri iti tat-puruṣaḥ parair  
 0006912 iva ābhāso 'sya iti vigrahaḥ. yadā tu na  
 0006911 -ābhāsam ca iti. atra yadā bāhyo viśaya  
 0003301 asya sādharmaṇaḥ parihāro vakṣyamāno 'niṣṭhā-  
 0003506 kāraṇam upadarśayīṣyann āha — a-niṣṭhā-  
 0010414 tarhi pratyakṣa-dvayam eva etat paraspara-  
 0006306 -artha-kriyā-samartham artham abhisamīhitam  
 0006312 niyamena abhiṣṭam śaṅkha-ādi-vastu-mātram  
 0006310 'sati pratibandhe niyamena abhiṣṭam artham  
 0013705 viśaya-prakāśikā, na tu caitanya-samparkād  
 0000204 ārya-satya-lakṣaṇe tattve tad-viśayaṃ jñānam  
 0000913 yathā tasya artho bhavati tathā prayujyate.  
 0003615 na ayaṃ kaścid arthasya dharmo yaḥ prān na  
 0001813 yathā-adhigata-mārḡa-ākhyāna-tat-para eva  
 0008002 vā pratyeti, api tv īdrg-arthaṃ taj jñānam  
 0004106 saṅkalayatya evaṃ ca evaṃ ca kalpanā mama  
 0008106 saha ghaṭa-ākāreṇa ghaṭa-ākāraṃ jñānam  
 0008107 -jñāna-jñānam ālambamāno ghaṭa-jñāna-jñānam  
 0008003 ākāraṃ grhṇāti, tathā īdrg-artha-ākārā cintā  
 0008301 -jñāneṣu bhedena an-anubhūteṣu rūpa-jñānam  
 0008502 ca. tad ekam an-anubhūtam a-smṛtam eva ca  
 0003504 sakṛd-grahaṇāt pramāṇam iti kṛtvā. vivāda-  
 0010708 vicchinnāv ity adhikāv iti ca grhyete vivāda-  
 0011708 a-nityatvaṃ ca śabda-vad draṣṭavyam iti.  
 0009816 a-vyabhicāraṃ darśayati. kasmān na asti ity  
 0015108 tad-ubhaya-saṃvedanam. ato 'yam a-doṣa ity  
 āśrayo na asti, yathā parama-aṅv-ākāśa-ādikam. an-  
 āśrayo na rūpi-indriyam, tan mānasam abhisamīhitam.  
 āśrayaḥ, yathā ghaṭaḥ. sa hy an-ekatra samavetaḥ.  
 āśrayaḥ, śabdasya tu manaḥ. tasmād āśraya-bhedād  
 āśrayaṇam nairātmya-dṛṣṭeḥ sv-abhyastatvāt. atha  
 āśrayaṇāt. pūrvaṃ prāpty-arthaṃ gamim āśritya  
 āśrayaṇāt. yathā go-śabdo go-jātāv eva an-anya-  
 āśrayaṇīyaḥ. tataś ca yathā-uktam an-iṣṭam  
 āśrayaty a-yukti-pūrvakam ca pravartate, sa na  
 āśrayatvāt saṃyogasya te 'pi guṇavantaḥ syuḥ. nir  
 āśrayatvena. loke hi sukhaṃ tad-anubandhi ca  
 āśrayante, na ca yukti-dṛṣṭena mārḡeṇa gatā ity  
 āśrayaṃ kṛtvā artha-antareṇa ghaṭa-ādinā rahiteṣv  
 āśrayasya nabhaso mahā-parimānavtāt. tataś ca  
 āśrayā itī vacanāt, tat kasmād idam eva mānasam  
 āśrayā pramāṇa-ādi-vyavasthā yujyata itī.  
 āśrayā rūpa-ādyaḥ sārvendriyāḥ. tatas tayor api  
 āśrayāḥ karma sattā-ādyaś ca. teṣāṃ sannikarṣaḥ  
 āśrayiṇī pramāṇa-ādi-vyavasthā na ghaṭata itī  
 āśrayī-bhavanti. ato rūpi-indriya-vijñāna-  
 āśraye bhavati taṃ ca vyabhicarati, tatra a-  
 āśrayeṇa an-abhivyakteṣu guṇa-karmasu jñānam na  
 āśrayeṇa utpanno vastunaḥ sata eva ākārān  
 āśrayeṇa mārḡeṇa gamanāt, tad-vaśena eva punar  
 āśrayeṇa yukti-niścitena ca mārḡeṇa praśastam  
 āśrita itī na dūṣaṇān mucyase. viśiṣṭo 'kṣasya  
 āśritam. sa vā yasmād bhāṣya-kṛto matena  
 āśritya artha-antara-bhūtam karma sattām ghaṭatva  
 āśritya pravartate, yena saṅketa-samāśrayāyām eva  
 āśritya prahāṇa-sampat phalam uktam. samprati  
 āśritya vyutpattiḥ kriyate. na ca sac-chrutir  
 āśritya vyutpādita itī darśayati. viśama upanyāsa  
 āśritya sa-antara-adhika-grahaṇayor hetvoḥ  
 āśrīyate, tadā evaṃ vaktavyam — a-vyabhicāritve  
 āśrīyate, tadā viśaya ābhāso 'sya itī. viśayaḥ  
 āśrīyate, tadā viśayasya iva ābhāso 'sya itī  
 āsakter ity ayaṃ veditavyaḥ. kathaṃ punaḥ  
 āsakter itī. saṅkhyāto lakṣaṇataś ca pramāṇānam  
 āsankīrṇa-rūpam ekena sūtreṇa lakṣyate. a-  
 āsādayati. atha saṃvādinām apy eṣāṃ vitatha-  
 āsādayati itī sva-bhāvaḥ. na ca idam anumānam, a-  
 āsādayati, tat tatra tasya pramāṇam. tad yathā-  
 āsādīta-tad-rūpā iva, sā a-pratyayā ity ucyate.  
 āsādya niḥ-śreyasa-arthinām tasya an-adhigatasya  
 āśī ca bhagavato jagati dayā. sva-bhāvaḥ. jagac-  
 āśī paścād bhavati. yadi syāt sa eva tayor sva-  
 āśī. yo yasminn adhigate 'py a-virata-vyāpārah,  
 āśī ity ubhaya-ākāraṃ grhṇāti, tathā īdrg-artha-  
 āśī itī. tad iyaṃ kalpanā upalakṣya-sva-rūpā eva.  
 āśī itī pratyeti. taj-jñānena tu ghaṭa-jñāna-  
 āśī itī saha ghaṭa-jñāna-ākāreṇa ghaṭa-jñāna-  
 āśī itī sva-jñānena grhyate. syād etat — nir-  
 āśīn mama, na śabda-jñānam itī śabda-jñānam vā na  
 āśītam. ato viśaya-antara-saṅcārah syād itī. a-  
 āspadī-bhūtam vastu kāraṇam antareṇa na pratīyata  
 āspadī-bhūtau rūpa-śabdau. sva-bhāvaḥ. yad apy  
 āha — a-nityā ced buddhir a-nityaṃ ca kāraṇavad  
 āha — anumāna-viśayatvād ity-ādi. vyapadeśyaṃ hi  
 āha — antareṇa ity-ādi. yadā sva-santati-patitām

0015812	nanu ca śāstreṇa smārtatvaṃ pratipāditam ity	<b>āha</b> — andha-padam eva etad iti. yathā andha-
0004309	siddham, api tv āgamaṇa api iti darśayann	<b>āha</b> — abhidharme 'pi ity-ādi. samaṅganaṃ samaṅgaḥ
0005808	-satsu yaj jñānaṃ tat pratyakṣa-ābhāsam ity	<b>āha</b> — artha-antara-adhyāropād iti. tad dhi
0005604	tat kasmād idam eva mānasam ucyata ity	<b>āha</b> — indriya-an-apekṣatvād iti. rūpi-indriya-nir
0012009	ya eva aṃśo jighrṁkṣitaḥ, sa eva gr̥hyata ity	<b>āha</b> — kim etad ity-ādi. yadā parān paśyato dṛṣṭvā
0007204	iti tadā pramāṇatvena na vyavasthāpyata ity	<b>āha</b> — tadā hi jñāna-sva-samvedyam api ity-ādi.
0000313	-an-upalambhaḥ. asya a-siddhim udbhāvitum	<b>āha</b> — pramāṇa-siddhyā iti. pramāṇa-siddhiḥ
0018110	pramātāram icchanti. atas taṃ vicārayitum	<b>āha</b> — buddhi-janmani ity-ādi. iha eva kiṃ
0011603	idam an-iṣṭam evaṃ sati prasajyata ity	<b>āha</b> — yady artha-antare 'pi ity-ādi. sva-adhigame
0004303	pratyakṣeṇa eva sidhyati ity atra kaścid	<b>āha</b> — yady pratyakṣa-śabdena pratyakṣam
0017504	ca akṣaṃ prati vartata ity ataḥ sā eva ity	<b>āha</b> — yo 'pi hi kalpayed iti. tasya abhiprāyaḥ
0017512	tato na indriyeṇa eva vyapadeṣṭavyam ity	<b>āha</b> — a-kalpanā iyam iti. yato yan-niścaya ity-
0009907	na nirdiśyate, tad a-vyapadeṣyam uktam ity	<b>āha</b> — a-nirdeśyatve ca a-vyabhicāra iti. kasmād
0004708	ukte kiṃ-sva-bhāvaṃ tad iti vaktavyam ity	<b>āha</b> — a-nirdeśyam iti. a-nirdeśyatvaṃ tu tasya
0003505	a-prāmāṇye kāraṇam upadarśayiṣyann	<b>āha</b> — a-niṣṭhā-āsakter iti. saṅkhyāto
0015015	śabda-ādīnāṃ tri-rūpatva-abhyupagamād ity	<b>āha</b> — a-yukta ity-ādi. tasmād varam ity-ādi.
0010117	ity arthaḥ. kasmād a-yuktaṃ viśeṣaṇam ity	<b>āha</b> — a-vyabhicārāc ca iti. ca-śabdād a-
0010210	— kathaṃ tathā apy a-yuktaṃ viśeṣaṇam ity	<b>āha</b> — a-vyabhicārād iti. indriya-buddher yathā-
0003914	prṣṭavān. ācāryas tv abhyupagamya parihāram	<b>āha</b> — a-sādhāraṇa-hetutvād iti. akṣāṇi hi sva-
0008608	asti iti kathaṃ na vāda-vidhir ācāryasya ity	<b>āha</b> — a-sāro vā iti niścaya iti. prakṛtatvād
0014809	buddhiḥ parināma-viśeṣād bhaviṣyati ity	<b>āha</b> — aṇūnāṃ tv ity-ādi. sukha-ādi-vyatirekeṇa
0014013	iti. śabda-ādāyaś ca iti abhyupeya-bādhām	<b>āha</b> , atha vā prasaṅga-viparyayeṇa. yo yad-dharmā
0003509	iṣyata ity anena prak-pakṣa-viroddham	<b>āha</b> , an-avasthayā vyavasthāyā nirākaraṇāt. smṛta-
0015003	iti. indriya-artho viśiṣṭo hi iti kāraṇam	<b>āha</b> . an-eka-rūpe hi iti śabdatva-guṇatva-sattva-
0014811	a-bhinnā ity eka-rūpā. kuto na yujyata ity	<b>āha</b> — an-eka-svābhāvya iti. atha vā bhinnam an-
0018205	utpāde 'pi sa iti viruddha-vyāptaṃ prasaṅgam	<b>āha</b> . anena eva ca nitya-pramāṇa-nivṛttaye pramāṇa
0008613	yathā tasya tatra a-sāra-niścaya ity	<b>āha</b> — anyathā avayava-prokter iti. nir-doṣa-
0009915	tato vyavaccheda-artham a-vyapadeṣyam ity	<b>āha</b> . artha-grahaṇa-kāle tu samākhyā-śabdo na
0014118	-vṛṭtyā śabda-ādīnāṃ iti viruddha-vyāptam	<b>āha</b> . artha-bheda-a-grahaṇa iti śabda-āder
0014205	tarhy ayaṃ doṣaḥ prasajyata iti darśayann	<b>āha</b> — arthe vā ity-ādi. arthaḥ sva-viśayaḥ,
0014001	-vyatirekeṇa ity-ādi. kathaṃ na asti ity	<b>āha</b> . asty eva samsthāna-ātmikā jātiḥ. traiguṇya-a
0010513	rūpa-śabdāv iti viruddha-vyāptaṃ prasaṅgam	<b>āha</b> . asti ca tat tathā-vidhaṃ grahaṇam. tathā hi
0012703	ca dravya ity vyāpaka-viruddhaṃ prasaṅgam	<b>āha</b> . asya eva sādhyā-viparyaye 'n-iṣṭam
0008813	udbhāvitāḥ. ālambana-niyamam adhikṛtya	<b>āha</b> — ālambanaṃ ced ity-ādi. atra ativyāpitā
0000513	samuccayaḥ kariṣyata iti praśna-avasara	<b>āha</b> — iha ekata iti. iha asminn ekasmin
0014907	-ādy-eka-sva-bhāvātāṃ pratipadyanta ity	<b>āha</b> — eka-śabda-vācyās tv ity-ādi. pānaka-ādayo
0017708	prcchati. sva-samvedyam hi ity-ādīnā hetum	<b>āha</b> . etac ca dharmiṇo 'n-eka-rūpasya ity atra
0010214	śabdaḥ. tataś ca yathā-ukta-doṣa-a-bhāva ity	<b>āha</b> — etena ity-ādi. pratyuktaḥ praktikṣiptaḥ.
0012809	evaṃ tarhi iti. anyathā niyāmakatvam	<b>āha</b> . evaṃ ca iti. atra pakṣe 'n-antara-ukto doṣo
0009306	-sad ālambanaṃ bhavati. kas tarhi doṣa ity	<b>āha</b> — evaṃ tv ity-ādi. na hi ity-ādīnā atra eva
0011313	viśeṣya-jñāna-hetutvād ity a-siddhatām	<b>āha</b> . evaṃ manyate — yathā cchedanaṃ khadira-ādi-
0012803	-indriya-grāhyatā-niyama-nirāsa-param, yad	<b>āha</b> — evaṃ hi rūpa-ādayo 'n-eka-indriya-grāhyāḥ
0007314	pramāṇa-ādi syād iti. atas tat-parihārāya	<b>āha</b> — evam ity-ādi. asya ayaṃ samudāya-arthaḥ.
0015006	tathā ca rūpa-dvayam iti vyāpaka-a-bhāvam	<b>āha</b> . evam indriya-antare 'pi vācyam. saktu-lavaṇa
0015009	tulyaḥ. etena tam eva eka-indriya-prasaṅgam	<b>āha</b> . kathaṃ punar asminn api pakṣe 'yaṃ doṣaḥ,
0009205	kadācid a-siddhatām udbhāvayeyur ity āśāṅkyā	<b>āha</b> — kāmam ity-ādi. kāmam ity abhyupagame.
0014717	tat kathaṃ kārya-rūpā lakṣyanta ity	<b>āha</b> — kārya-rūpās tv ity-ādi. yathā paraspareṇa
0014816	tathā ca śabda-jñānam iti vyāpaka-viruddham	<b>āha</b> . kiṃ kāraṇam iti. trayāḥ samyuktā eka-
0011801	ācakṣate — laingikaṃ pramāṇam uktam. ata	<b>āha</b> — kiṃ laingikaṃ eva ekaṃ pramāṇam. na ity
0016507	anya-arthatvāt sac-chabdasya siddha-sādhanam	<b>āha</b> . kim-arthaṃ punaḥ prak sata eva iti bruvatā
0011611	iti phala-vyavasthānasya a-vyāpitvam	<b>āha</b> . kuta etat — na sarvatra ity āha — kvacid
0011612	vyāpitvam āha. kuta etat — na sarvatra ity	<b>āha</b> — kvacid ity-ādi. ābhoga-mātreṇa manas-kāra
0017906	a-bhāvaḥ. sarvathā ca ity-ādīnā doṣa-antaram	<b>āha</b> . guṇatva-ādīnāṃ sāmānya-dharmānāṃ rūpa-śabda-
0017602	a-sambhavād evaṃ-vidha-jñānasya. katham ity	<b>āha</b> — gotva-ādi-yogād ity-ādi. ca-śabdo hetau.
0007606	rūpa-ādi-vad anumānaṃ bhavati ity a-codyam.	<b>āha</b> ca ity-ādīnā tāṃ prameya-ādi-vyavasthām
0009401	iti. samūha-ābhāsaṃ kasmān na syād ity	<b>āha</b> — cita-ālambaṃ hi pañcakam iti. samūha-
0014110	suvarṇa-ādāya iti vyāpaka-viruddham	<b>āha</b> . jāti-mātra-grāhikā vā iti samsthāna-mātra-
0010409	kriyate, evaṃ saty atiprasaṅga iti darśayann	<b>āha</b> — jñāna-sva-bhāva-nirdeśyatve ca ity-ādi.
0009912	tat-puruṣa-pakṣe 'pi doṣa uktaḥ. pakṣilas tv	<b>āha</b> — jñānasya samākhyā-śabdo na asti, yena

0009214	tatra api śakyata iyaṃ yuktir vaktum, yad	<b>āha</b> — ta eva hi ity-ādi. atha yathā ity-ādi
0012403	buddhau tan na upapadyate, kva tarhi tad ity	<b>āha</b> — tac ca ity-ādi. prāg viśeṣaṇaṃ viśeṣyaṃ
0014410	an-anyatve 'pi na grāhyam ity an-eka-antam	<b>āha</b> — tat-parama-aṅur iti śabda-parama-aṅuḥ. tan-
0003807	tulya-viṣayatām darśayitum — ucyata ity	<b>āha</b> — tat punar abhilāpavat kalpanā-jñānam api na
0014310	vat. tathā ca sukha-ādi iti viruddha-vyāptam	<b>āha</b> — tataś ca abhyupeta-bādhā. yad uktam ity-
0008715	api doṣaḥ. pūrvam niyamam tāvad adhikṛtya	<b>āha</b> — tato 'rthād iti sarvaś ced iti. yadi tata
0004411	bhāvaḥ. tasya ubhayasya apy eka-parihāram	<b>āha</b> — tatra an-eka-artha-janyatvād ity-ādi.
0011706	sambhavati ity ataḥ kenacit sambandhena ity	<b>āha</b> — tatra kecit sambandham āhuḥ — prasiddhi-
0000903	prāmānya-prāptiḥ sambhavati, tad darśayann	<b>āha</b> — tatra hetur āśaya-prayoga-sampad iti.
0009216	a-prasaṅga ity arthaḥ. kuta ity	<b>āha</b> — tathā teṣām ity-ādi. tathā iti ghaṭa-ādi-
0010807	bahir-vṛttitvād ity-ādinā hetvor a-siddhim	<b>āha</b> — tathā hy adhiṣṭhāna-a-bahir-vṛttitvam
0009206	pratyakṣatā syāt tvan-matena. kuta ity	<b>āha</b> — tathā hi ity-ādi. teṣv iti nīla-ādy-
0013301	-bhāve na pratiśidhyate, na punar bhinna ity	<b>āha</b> — tathā hy uktam ity-ādi. bhāvasya dravya-
0013114	upanyāsaḥ. tulya-gocaratve hetum	<b>āha</b> — tad-a-grahe tad-buddhy-a-bhāvād iti. na a
0013502	karmasu. apoditam pratyākhyātam. katham ity	<b>āha</b> — tad api hi ity-ādi. sva-ādihāram guṇa-
0006803	antareṇa api tadvattayā pratibhāsata ity	<b>āha</b> — tad yathā ity-ādi. iha nīla-ādy-ākāra eka
0012704	eva sādhyā-viparyaye 'n-iṣṭam prasaṅgayann	<b>āha</b> — tad yadi ity-ādi. yadi punaś cakṣuḥ
0005811	pratipadyate. katham punar etaj jñāyata ity	<b>āha</b> — tad-rūpa-kalpanā-pravṛttatvād iti. tad
0014415	ity-ādinā sādhyā-a-bhāve hetor a-bhāvam	<b>āha</b> — tad-vaśena ity-ādi. yadā ākāraṃ viṣaye jñānam
0009415	ity etan na sambhavati iti darśayann	<b>āha</b> — tasmān na vyapadiśyata iti. nanu ca a-
0010405	vaktum vinā tat-sva-bhāva-pradarśanena ity	<b>āha</b> — tasya ca ity-ādi. lakṣaṇam hi nāma, yad
0016311	— atha ato dharma-jijñāsā iti prastutya	<b>āha</b> — tasya nimitta-pariṣṭiḥ. tasya dharmasya
0011113	pramāṇam upasaṅkhyeyam iti darśayann	<b>āha</b> — tasya vā iti. tathā api pramāṇa-catuṣṭva-
0008616	eva asmābhir doṣaḥ prakāśyanta iti darśayann	<b>āha</b> — tena ity-ādi. tena iti doṣavattvena.
0013811	indriyāṇaṃ prasajyata ity arthaḥ. katham ity	<b>āha</b> — tair hi ity-ādi. yathā-uktam — badhirah
0005911	eva artham adhyāropayanty utpadyate. ata eva	<b>āha</b> — toya-ādi-kalpanā-pravṛttatvād iti. ghaṭa-
0001217	-āder arthasya dyotako veditavyaḥ, yad	<b>āha</b> — tri-vidham artham upādāya ity-ādi.
0017009	katham jala-ādi-pratibhāsam vijñānam ity	<b>āha</b> — deśa-viśeṣe tv ity-ādi. maru-jāṅgala-ādau
0011806	-manaḥ-sannikarṣo vā iti. ataḥ sautram ity	<b>āha</b> — dravya-grahaṇena guṇa-karmaṇor api sautram
0013204	iti. prasaṅga-vyājena anaikāntikatvam	<b>āha</b> — dravyavanti ity-ādi. dravyam eṣāṃ āśrayo 'sti
0006114	-upalakṣaṇa-mātram kila draṣṭavyam. yas tv	<b>āha</b> — dvi-candra-ādi-jñānaṃ na eva indriya-jam,
0004703	eva viṣayā na itarasya iti darśayann	<b>āha</b> — na indriyāt sarvathā gatiḥ iti. indriyād
0015306	vṛtyā api indriya-vṛtteḥ saṃvedanam icchann	<b>āha</b> — na eva idaṃ paraspara-saṃvedanam anubhava
0008314	-antara-uktayā eva upapatteḥ sādhyā-antaram	<b>āha</b> — na kevalam smṛter uttara-kālam dvairūpyam
0012409	dvitīyā-sādhyā-apekṣayā tu sva-bhāvam	<b>āha</b> — na ca arhati iti. drṣṭānte sādhyā-vaikalya-
0017701	vinā api sambandhena niścayo bhaviṣyati ity	<b>āha</b> — na ca ity-ādi. tasmān mānasa iti. yasmād
0013406	hetv-antarasya api sad-bhāvād ity ata	<b>āha</b> — na ca ity-ādi. na ca atra an-eka-anta iti
0008008	tad-ākāram eva tad bhavati iti yuktam ity	<b>āha</b> — na ca uttara-uttarāṇi ity-ādi. ca-kāro
0008606	vāda-vidhes tat-praṇītatām a-sambhāvayann	<b>āha</b> — na vāda-vidhir ācāryasya iti. nanu ca a-
0008904	-jñānād api. tat kuto 'yaṃ prasaṅga ity	<b>āha</b> — na hy agny-ādi-jñānam ity-ādi. yady api
0008402	anubhavo yuktaḥ, na anyena iti niścītya	<b>āha</b> — na hy asāv ity-ādi. asya ayam arthaḥ —
0010215	asya iti vigrahaḥ. katham pratyuktam ity	<b>āha</b> — na hy asti ity-ādi. indriya-buddhy-an-
0012303	an-uttaram etat. viṣaya-bhede ko doṣa ity	<b>āha</b> — na hi ity-ādi. api ca ity-ādinā abhyupeta
0010511	-atirikta-grahaṇam. tan na syāt. kuta ity	<b>āha</b> — na hi ity-ādi. etena yad indriyeṇa nir-
0014303	śabda-ādi-sva-bhāvā bhaviṣyanti ity	<b>āha</b> — na hi ity-ādi. pañca trayāṇaṃ sanniveśa-
0009907	-nirdeśyatve ca a-vyabhicāra iti. kasmād ity	<b>āha</b> — na hi indriya-buddhir ity-ādi. a-nirdeśya-
0013915	-indriyeṇa grhyate. tena na kaścid doṣa ity	<b>āha</b> — na hi traiguṇya-vyatirekeṇa ity-ādi. katham
0017305	-ādinā sarva-artha-samprayoga-śruter artham	<b>āha</b> — nanu ca samprayoga-śrutyā vyāpāra-viśeṣaḥ
0009202	-jñānam iti vyāpaka-viruddham prasaṅgam	<b>āha</b> — nanu dravya-satām eva sa parama-aṅūnām
0005512	tu bahu-grantha-bhayān na pratanyate. yo 'py	<b>āha</b> — nāntārāḥ sukha-ādayo na api cetanāḥ, kiṃ
0016203	iti. saha tu siddha eva ity-ādinā etad	<b>āha</b> — niyama-rahitaṃ saha-vyavasāya-kriyāṃ prati
0011615	ābhoga-mātreṇa jñānam. vyāpaka-viruddham	<b>āha</b> — nivṛttir na a-satī phalam iti. a-jñāna-ādy-a
0010106	'pi hi ity-ādinā viśeṣaṇasya a-sambhavam	<b>āha</b> — no vikalpya iti. niścayo hy evam-rūpaḥ —
0005004	-bheda ucyata iti. ato 'sya parihārāya	<b>āha</b> — para-mata-apekṣam ca atra viśeṣaṇam iti.
0005014	-vikalpam apy asti, yata etad viśeṣaṇam ity	<b>āha</b> — para-mata-apekṣam ca ity-ādi. pareṣām
0014711	deśe kāle ca. etena pradhāna-dharmakatvam	<b>āha</b> — pṛthag ity a-saṃhatāḥ samāna-jātīyair a-
0000701	iti yāvat. tat punaḥ kim-artham ity	<b>āha</b> — prakaraṇa-ādau gaurava-utpādana-artham
0002815	ity-ādinā pratipādayiṣyamāṇa iti darśayann	<b>āha</b> — pratipādayiṣyāma iti. atha vā anena
0010403	siddha-sādhanam iti. tan na ity-ādinā etad	<b>āha</b> — pratyakṣa-lakṣaṇe vivakṣite ko 'vasaro

0017801	-śabda-vācyā syād ity arthaḥ. kuta etad ity	<b>āha</b> — pratyakṣa-śabdo hi ity-ādi. yato bhāṣya-
0002215	tāsām saṅkhyā-vipratipattiṃ nirākartum	<b>āha</b> — pratyakṣam anumānam ca ity-ādi. pramāṇa-
0003704	eva. sva-bhāva-vipratipatti-nirākaraṇāya	<b>āha</b> — pratyakṣam ity-ādi. pratigatam akṣam
0009313	iti siddhā pratyakṣatā nīla-ādi-jñānām ity	<b>āha</b> — pratyekam ca ity-ādi. samudāya-avasthāyām
0000611	ity arthaḥ. kena guṇena tathā-prakāśanam ity	<b>āha</b> — pramāṇa-bhūtatvena iti. sa punar guṇaḥ
0000911	-artham tāvat prayujyata iti darśayann	<b>āha</b> — prayogo jagac-chāsanād ity-ādi. yasya
0002115	na prayojanam    iti. atas tan-nirākaraṇāya	<b>āha</b> — bahavaś ca atra vipratipannā iti. ca-
0017401	sa-upaskāram vākyam vyācaṣṭa ity ata idam	<b>āha</b> — buddhi-kāraṇa-sāmagrīm ity-ādi. sā iti
0017406	-vyatirikto hetur iti vyāpaka-a-bhāvam	<b>āha</b> — buddhi-janma iti kiṃ punar ity anena api yad
0012513	anena api bhāva-guṇatvābhyām an-eka-antam	<b>āha</b> — bhāva-guṇatvayor āśrayā rūpa-ādayaḥ
0015209	-prasaṅgo viśeṣa-an-upādānāt. yo 'py	<b>āha</b> — manasā adhiṣṭhitā iti manasā saha śrotra-
0016305	iti. apārthikā prāpnoti iti doṣa-antaram	<b>āha</b> — manasā ity-ādinā atra eva hetum. tri-kāla-
0005202	prāpnoti. tad vaktavyam kīdrśam tad ity	<b>āha</b> — mānasam api ity-ādi. rūpa-ādayaś ca te
0007210	yasmād ity-ādinā tasya prāmāṇye kāraṇam	<b>āha</b> — mīyata iti niścīyate. yathā yathā ity-ādi.
0014307	-a-bhāvaḥ. na, an-anyatvād ity a-siddhim	<b>āha</b> — yac chabda-ādibhyo 'n-anyat, tac chrotra-ādi
0012914	utpatter abhimata-pratyakṣa-vad ity matvā	<b>āha</b> — yat tarhi ity-ādi. anya-gocaram ity-ādi.
0014412	ca grhyate. na ca ity-ādinā apy an-eka-antam	<b>āha</b> — yataḥ kāryatva-kāraṇatva-ādayo na indriya-
0010508	sarvatra ca ity-ādinā lakṣaṇasya a-vyāpitām	<b>āha</b> — yataś cakṣuḥ-śrotra-vijñānāyor api
0013101	-ādi-dravyam iti sva-bhāva-an-upalabdhim	<b>āha</b> — yatra āloka-a-grahaḥ, tatra rūpaṃ dr̥ṣyam eva
0013508	ca yathā-sambhavam. tataḥ ko doṣa ity	<b>āha</b> — yathā ca na sarvatra ity-ādi. tatra
0011905	ca. evam ca ity-ādinā śāstra-viroddham	<b>āha</b> — yathā hy ātmano 'gny-ādi-samanusmṛti-mataḥ
0014417	viśayaḥ pratiyate. dr̥ṣṭam ca ity-ādinā hetum	<b>āha</b> — yad a-bhinna-ākāram grahaṇam, na tac citra-
0015913	iśyata iti. ata indriya-vṛtti-saha-ja ity	<b>āha</b> — yad uktam ity-ādi. śāstra uktam. kiṃ bāhyeṣv
0011109	-ādi-viśayatvāt prameyam bhaviṣyati iti. ata	<b>āha</b> — yad dhi ity-ādi. sva-grahaṇam parakīyeṣu
0007115	pramāṇam ity āśaṅkā syāt. atas tan-nirāsāya	<b>āha</b> — yadā tv ity-ādi. bāhye prameye sva-
0012715	'bhyupeta-bādhā prāpnoti iti darśayann	<b>āha</b> — yadi ca ity-ādi. yady a-bhinnam artham an
0009306	ity-ādi. na hi ity-ādinā atra eva upapattim	<b>āha</b> — yadi pratyekam parama-aṅguṣu jñānam syāt,
0012312	śuklo gacchati iti. kuto na yujyata ity	<b>āha</b> — yasmād ity-ādi. sva-ārtha-mātra-
0014115	tad-upalabdhou so 'py upalabdha eva ity	<b>āha</b> — yasmād dr̥ṣṭā ity-ādi. etena yasya
0002514	vā. na tāvad viśaya-bahutvāt. atra kāraṇam	<b>āha</b> — yasmāl lakṣaṇa-dvayam prameyam iti. etad
0011002	viśaya-upalambha-a-sāmarthyē hetum	<b>āha</b> — yasya indriyasya adhiṣṭhāna-pidhāne viśaya-
0012813	-bhāvaḥ. sūtra-viroddha iti. abhyupeta-bādhām	<b>āha</b> — yuktyā api ity-ādi. yo 'bhāvaḥ, na asau
0015710	ca indriya-vṛttaya iti kāraṇa-viruddham	<b>āha</b> — yugapad dve ity-ādi. yadi smārtatva-
0017003	dr̥ṣṭaḥ. tataś ca a-siddho hetur ity	<b>āha</b> — ye 'pi hi ity-ādi. pratyakṣa-abhāsa-
0015806	sa ca iti. abhyupetya doṣa-antaram	<b>āha</b> — yo 'sāv indriya-vṛtty-anubhavo yat-pūrvakaḥ
0013013	punar vastu-sad-ghaṭa-ādi-dravya-viśayam ity	<b>āha</b> — rūpa-ādy-a-grahe tad-buddhy-a-bhāvād iti.
0009011	idānīm ālambana-adhikāreṇa vicāram ārabdhum	<b>āha</b> — rūpa-ādiṣu tv ālambana-artho vaktavya iti.
0009809	yadi na asti, kim iti viśeṣaṇam a-yuktam ity	<b>āha</b> — viśeṣaṇam hi ity-ādi. yady a-vyapadeśya-
0008412	ity arthaḥ. tathā sati ko doṣa ity	<b>āha</b> — viśaya-antara-sañcāra ity-ādi. viśaya-
0003510	nirākaraṇāt. smṛta-ādi-vad ity dr̥ṣṭāntam	<b>āha</b> — viśaye 'py evan-nirdeśo 'sti ity āha —
0009412	viśaya-rūpeṇa vyapadeśo 'sya bhaviṣyati ity	<b>āha</b> — viśayo 'sya ca iti. sāmānya-rūpeṇa
0013706	-vṛtti-nivṛttaye grahaṇe vartamānā ity	<b>āha</b> — śabda-sparśa-rūpa-rasa-gandhānām yathā-
0012304	ity-ādi. api ca ity-ādinā abhyupeta-bādhām	<b>āha</b> — śāstra uktam — sāmānya-viśeṣa-apekṣam
0015312	tasmād a-yuktā prāpty-ārtha-kalpanā. yo 'py	<b>āha</b> — śrotra-ādi-vṛttir bāhye 'rthe pratyakṣam
0010509	-a-sambhavaḥ. tam a-sambhavam darśayann	<b>āha</b> — sa-antara-grahaṇam ity-ādi. sa-antara-
0014505	-a-bhāva-vyavahārāya sva-bhāva-an-upalambham	<b>āha</b> — sa eva ity-ādi. yataḥ saṃsthāna-bhedād
0017502	ca yathā-uktā sāmagrī iti vyāpaka-a-bhāvam	<b>āha</b> — saṃskāravān iti saṃskāra-sahitaḥ. mana-
0014016	tri-gocara iti sādhya-a-bhāve hetv-a-bhāvam	<b>āha</b> — saṃsthāna-kṛtam ca ity-ādi. vīṇā-panava-ādi-
0016312	tāvad dharmo na upalabhyata iti darśayann	<b>āha</b> — sat-samprayoga ity-ādi. sataḥ satā vā
0016414	tathā ca a-sad-vyudāsa iti vyāpaka-viruddham	<b>āha</b> — sata eva iti. dvi-ṣṭhatvāt tasya anyatara-a-
0011001	antaram vaktu-kāmo bahir-nirgatim abhyupetya	<b>āha</b> — saty api ca ity-ādi. anyathā ity-ādinā
0014402	saty an-iṣṭam idam āpadyata iti darśayann	<b>āha</b> — sattva-ādīnām vā ity-ādi. yad ekasmāc
0014311	yad uktam ity-ādinā hetutva-abhyupagamam	<b>āha</b> — sattvam śabda-kāryam praty ākhyāya śabda-
0013009	ghaṭa ity a-bheda-jñānam utpadyate. yas tv	<b>āha</b> — samudāyo '-vastutvān na kenacij jñānena
0012006	śaktiḥ, tasya eva grahaṇam bhaviṣyati ity	<b>āha</b> — sarva-ātmanā ity-ādi. nir-avayavatvān na
0017715	-ākāreṇa api ity arthaḥ. tatra ko doṣa ity	<b>āha</b> — sarvathā ity-ādi. sarvathā artha-vijñāne
0010211	ity arthaḥ. katham a-vyabhicāra ity	<b>āha</b> — sarvā hi ity-ādi. nanu ca vyavasāya-
0010201	-arthatvasya. kutaḥ punar a-sambhava ity	<b>āha</b> — sarvā hi ity-ādi. mātra-śabdo '-yathā-
0016207	— saha tu siddha eva vyavasāye praśna ity	<b>āha</b> — sāmprate kāla ity-ādi. śāstre śrotra-

0011106	sukha-ādi prameyaṃ vā iti lakṣaṇa-nyūnatām	<b>āha</b> , sukha-ādi-jñānasya pratyakṣa-lakṣaṇena a-
0014214	ity-ādīnā pakṣa-antare 'pi tam eva doṣam	<b>āha</b> , sukha-ādīmś ca iti. sukha-ādaya eva śabda-
0017011	tadā kāraṇaṃ bhavanti, na anyadā, yad	<b>āha</b> — sūrya-upatāpād iti. a-vyapadeśyā iti sva-
0015501	iti. vṛtti-saṃvedanasya smārtatva-jñāpakam	<b>āha</b> — smṛti-pratyakṣa-vyavasāya-viśeṣa iti.
0003511	āha. viṣaye 'py evan-nirdeśo 'sti ity	<b>āha</b> — smṛtir eva smṛtam iti bhāve kta-vidhānāt.
0012911	asti, na tat tatra bhavati iti yuktam, yad	<b>āha</b> — syāt tv ity-ādi. yadi tarhi dravyaṃ na
0014206	sva-viṣayaḥ, tatra vikalpikā syāt. kuta ity	<b>āha</b> — sva-artha-viśiṣṭasya ity-ādi. śabda-jāti-
0001215	ity ucyate. tāṃ sva-artha-sampadaṃ darśayann	<b>āha</b> — sva-artha-sampat sugatatvena ity-ādi. su-
0000404	-siddhiḥ. vyāpaka-viruddhaḥ. asya nirāsāya	<b>āha</b> — sva-matād viprasṛtād iti. hetāv iyaṃ
0002811	kathaṃ prameya-dvītvāt pramāṇa-dvītvam ity	<b>āha</b> — sva-lakṣaṇa-viṣayaṃ ca ity-ādi. ca-śabda
0006905	eva sūtreṇa phala-viśeṣa-vyavasthāṃ cikīrṣur	<b>āha</b> — sva-saṃvittih phalaṃ vā atra iti. pūrvaṃ
0015808	nyūnatā. kāma-ādiṣu tarhi kathaṃ smārta ity	<b>āha</b> — sva-saṃvedyatvād ity-ādi. etena etat
0004706	arthaḥ. tasya tarhi kīdrśam ālambanam ity	<b>āha</b> — sva-saṃvedyam ity-ādi. sva-saṃvedyam an-
0003103	-antaram. kathaṃ punas tat-sandhānam ity	<b>āha</b> — sva-sāmānya-lakṣaṇābhyām ity-ādi. prak
0015905	-arthaḥ. tato 'n-anubhūtatvam a-siddham ity	<b>āha</b> — hānir vā ity-ādi. hānih śāstrasya anya-
0000612	iti. sa punar guṇaḥ kena hetunā ity	<b>āha</b> — hetu-phala-sampattiyā iti. hetu-phalayoḥ
0005814	pratyeti. tatra tāvad rūpa-ādīnām udaka-	<b>āharaṇa</b> -ādy-eka-kāryatayā tad-anyebhyo bhinnānām
0001502	tad yathā suta-pathya-bhojanāya prasādhitā-	<b>āhārā</b> mātā. sattva-artha-karaṇāya sattva-kṛpayā
0006302	nīla-ādy-ākāram, yad api nau-yāna-saṅkṣobha-	<b>āhita</b> -vibhramaṃ sthiresv api vṛkṣa-ādiṣu gami-
0004909	-ālocana-mātre 'pi hi pratyakṣe 'nubhava-	<b>āhita</b> -sāmarthya-bhāvi-smaraṇa-pūrvakābhyām
0005410	śabda-samayaḥ. kāraṇa-a-bhāvaḥ. atra kecid	<b>āhur</b> āśraya-a-siddhiḥ. tathā hi sva-saṃvitter nir
0013709	kā anyā vṛttir yā grahaṇe vartate. kecid	<b>āhuḥ</b> — indriya-viṣaya-antarāla-vartinī kaśā-
0011207	anyeṣāṃ indriyatvaṃ na abhīmatam iti. kecid	<b>āhuḥ</b> — ghrāṇa-rasana-cakṣus-tvak-śrotrāni
0004605	yugapad gṛhyate, api tu krameṇa eva ity	<b>āhuḥ</b> , ta idaṃ vaktavyāḥ — yadi yugapad bahūnām
0011707	sambandhena ity āha. tatra kecit sambandham	<b>āhuḥ</b> — prasiddhi-liṅga ātmā. prasiddhir jñānam
0013608	pravṛttas tena saha ity gamyate. anye tv	<b>āhuḥ</b> — manasā adhiṣṭhitā iti manasā saṃviditā,
0013801	pariṇiṣpanna-antar-grahaṇam iti. anye tv	<b>āhuḥ</b> — vṛttīnām nir-vikalpatva-upadarśana-
0002110	yatnaḥ sa-phala ity abhiprāyaḥ. atra kecid	<b>āhuḥ</b> — svata eva siddhāni pramāṇāni iti. tan-
0003815	-nimitte ca bhāva-pratyayo bhavati. tathā ca	<b>āhur</b> — yasya guṇasya hi bhāvād dravye śabda-
0004615	bhūtaṃ tat sarvaṃ yugapad eva pratīyata iti.	<b>āhuś</b> ca iti. iṣaya-vipratipattim nirākurvams tad
0000108	samyag janasya matto 'pi manda-mateḥ	<b>āhr̥tya</b> dharmakīrter anyeṣāṃ ca eva khalu matāt
0015505	saha eva bāhyeṣv artheṣu vyavasāyāḥ kriyanta	<b>āhosvit</b> saha na eva kriyanta iti saṃśaya idam
0006003	-jñāna-grahaṇam. tatra api kiṃ tad eva idam	<b>āhosvid</b> anyad ity evam-ākārā pūrva-anubhūta-
0008713	— kim ayaṃ pratyaya-apekṣo niyama	<b>āhosvid</b> ālambana-apekṣa iti. kiṃ ca ataḥ.
0016206	praśnaḥ pravṛttaḥ, na tu kiṃ saha kriyante,	<b>āhosvin</b> na saha kriyanta iti. kuta etat — saha
0007509	yato jala-ādi-pratibhāsino jñānāt sparsana-	<b>āhlāda</b> -tr̥pty-ādi-pratyayānām sambhavaḥ, tad
0011215	syāt. na tu vyavasāya-ātmakaṃ pramāṇam	<b>icchato</b> 'nyat phalaṃ bhavati. nanu ca niścaya-
0014101	ity-ādi. saṃsthāna-bheda-kṛtaṃ jāti-bhedam	<b>icchataḥ</b> suvarṇa-ādīmayeṣu ghaṭa-ādiṣu tulya-
0008312	viśeṣaḥ, yato vivekena smṛtir bhavati iti	<b>icchatā</b> artha-sārūpyam eṣṭavyam. tataś ca siddham
0012214	ayaṃ aparas tasya doṣo 'stu, ya evam	<b>icchati</b> ity alam iti prasaṅgena. viṣaya-bhedo 'pi
0012108	yato niścaya-ātmakaṃ paraḥ pratyakṣam	<b>icchati</b> . iyaṃ eva ca niścayānām sva-artha-
0012209	yadi tarhi paraḥ sa-vikalpaṃ pratyakṣam	<b>icchati</b> , kathaṃ tad uktam — viṣaya-ālocana-mātra
0007713	hi viṣaya-jñānasya anubhava-ākāram kevalam	<b>icchati</b> . taj-jñānasya tv anubhava-ākāro 'py asti.
0010814	-viśeṣaḥ. tasya na eva paro bahir-vṛttitvam	<b>icchati</b> . tat kathaṃ tasya tad āśaṅkitam iti. evaṃ
0007816	ca na eva kaścid viṣaya-eka-rūpaṃ jñānam	<b>icchati</b> , tat kim-artham idam uktam. viṣaya-ākāre
0010611	gandha-ādībhiḥ saha indriyasya nairantaryam	<b>icchati</b> , tais tasya saṃyoga-a-bhāvāt. tat katham
0001904	tathā hi kṛpayā artham eva upadeṣṭum	<b>icchati</b> . niṣ-karuṇas tu jānann apy anyathā
0014510	-ādayaḥ, mādhavas tu sarvatra teṣāṃ bhedaṃ	<b>icchati</b> . ye sukha-ādayaḥ śabda-ātmanā pariṇamanti
0007801	sa kaścid vādī, yo jñānasya jñāna-rūpaṃ na	<b>icchati</b> . viṣaya-ākāras tu na siddhaḥ parasya iti.
0011814	-antaram. ataḥ śrāyasaka-ādayaḥ sannikarṣam	<b>icchanti</b> . a-sādhāraṇa-kāraṇatvād iti. itare hi
0018110	-a-bhāvaḥ. sarve tīrthyā ātmānam pramātāram	<b>icchanti</b> . atas taṃ vicārayitum āha — buddhi-
0009009	eva bāhyaṃ prameyaṃ tad-viṣayaṃ ca pramāṇam	<b>icchanti</b> . tac ca yathā na yujyate, tathā
0011902	api prādhānyam. ataḥ sārvasvata-ādayaḥ tam	<b>icchanti</b> . tatra ātmanaḥ prādhānyam, jñāna-
0013807	anye tv a-pratyayām eva vṛttim pramāṇam	<b>icchanti</b> , sa-pratyayām tu phalam. grahaṇe
0015306	tu mano-vṛtṭiyā api indriya-vṛtṭeḥ saṃvedanam	<b>icchann</b> āha — na eva idaṃ paraspara-saṃvedanam
0003904	-mātra-āyatta-vṛttayo hi śabdās te puruṣair	<b>icchayā</b> yatra yatra yathā-bhūte niyujyante, taṃ
0006202	iti cet, atra apy etad eva uttaram. api ca	<b>icchayā</b> sarpa-ādi-bhrānti-vad eva tan nivartyeta.
0004010	ato na viṣayair vyapadīśyata iti. nanu ca	<b>icchā</b> -adhīna-vṛttayaḥ śabdāḥ sarva-artha-

0003903	abhidadhāti, tathā gava-ādi-śabdā api.	<b>icchā</b> -mātra-āyatta-vṛttayo hi śabdās te puruṣair
0012811	na asti, na tatra tasya niyamaḥ. tad yathā	<b>icchā</b> -mātra-vṛttīnām kvacid arthe hasta-ādi-
0004011	-yogyā ity uktam. satyam, sā eva tv	<b>icchā</b> lokasya a-sādhāraṇena vyapadeṣe 'sti, na
0000302	etena praṇāmataḥ pūjā vihītā. śāstra iti.	<b>īto</b> 'tra a-bhāvāḥ, ṭṛn-ṭṛcau śaṃsi-kṣad-ādibhyaḥ
0006313	ca. na ca ṭṛṭiyam praṇānam iṣṭam,	<b>itaḥ</b> pratyakṣam eva ity abhyupeyam. yat kalpanā-
0006904	nīścayaḥ śakyate kartum iti sandhāno bāhya-	<b>itara</b> -pakṣayor ekena eva sūtreṇa phala-viśeṣa-
0000808	a-virodhinā ca saha-bhāva-a-virodhāt. na api	<b>itara</b> -puruṣa-sāmānya-siddhiḥ, viśeṣa-a-
0007508	sarvam eva jñānam upaplutam, katham praṇāna-	<b>itara</b> -vyavasthā. upaplava-vāsanā-viśeṣa-sad-
0002502	jñānasya saṃvāda-itarau niścinvan praṇāna-	<b>itara</b> -vyavasthām kuryāt, na anyathā. tac ca yathā
0009810	hi ity-ādi. yady a-vyapadeṣya-ādi-sva-bhāvam	<b>itara</b> -sva-bhāvam ca indriya-sannikarṣa-jaṃ jñānam
0016610	an-āgata-upakāritvam ca vyavahitam	<b>itarac</b> ca, so 'sya sva-bhāvāḥ. tam ca
0007510	tad vyavahāra-a-visaṃvāda-apekṣayā praṇānam,	<b>itarat</b> tathā-vidha-vāsanā-virahād a-pramānam ity
0004912	eva idam iti smṛtir bhavati. tato 'bhilāṣa-	<b>itarayor</b> anyatarāḥ. tato 'pi puruṣasya yathā-
0002005	-viśeṣaḥ karuṇā-ādibhir yuktasya bhavati, na	<b>itarasya</b> iti tasya sādhanatvena vyavasthāpyate.
0004703	bhedāḥ kalpanā-jñānasya eva viśayā na	<b>itarasya</b> iti darśayann āha — na indriyāt
0005015	-vyavahārasya, kiñcid a-vikalpakaṃ yad	<b>itarasya</b> iti matam. atas tad-apekṣam indriya-
0000411	samarthaḥ, tasya eva vyutpattir bhavati, na	<b>itarasya</b> . tathā hi tatra eva mukha-mātram idaṃ
0004909	-bhāvi-smaraṇa-pūrvakābhyām abhilāṣa-	<b>itarābhyām</b> vyavahāro bhavati. vastu-dharmo hy eṣa
0009104	-vādiṣu balinaḥ sva-yūthyāḥ. teṣu nihateṣv	<b>itare</b> nihatā eva bhavanti, jyeṣṭha-malla iva
0011815	icchanti. a-sādhāraṇa-kāraṇatvād iti.	<b>itare</b> hi sannikarṣāḥ smṛty-ādi-jñāna-sādhāraṇāḥ.
0003208	vastunaḥ staḥ, yena a-spaṣṭena grhyeta na	<b>itareṇa</b> . tasmād viśeṣasya a-grahaṇān na sa tam a-
0000501	ku-sṛṭir ity-ādinā tu uttara-ardhena na	<b>itareṣām</b> anena anugraho bhavati iti. tīrthya-
0015301	manaso bāhye 'rthe sākṣād-vṛtṭiḥ, evaṃ sati	<b>itareṣām</b> indriyāṇām tatra vṛtṭir apārthikā
0000801	api tatra gauravam utpadyate, kiṃ punar	<b>itareṣām</b> . tad-gauravāc ca upacita-puṇya-
0002502	taj-jāṭiyatayā anyasya api jñānasya saṃvāda-	<b>itarau</b> niścinvan praṇāna-itarav-yavasthām kuryāt,
0002107	tad-an-upayogino vyutpādanaṃ vyartham	<b>ity</b> a-kartavyam eva syāt. prameye punar atra
0007604	rasa-āde rūpa-ādi-vad anumānam bhavati	<b>ity</b> a-codyam. āha ca ity-ādinā tāṃ prameya-ādi-
0006802	vastu-sanniveśī sādhyā-sādhana-vyavahāra	<b>ity</b> a-codyam etat. katham yathā-vyāpāram antareṇa
0014106	tad-a-vyatirekāt te 'pi sama-samsthānā	<b>ity</b> a-codyam etat. sva-viśaya-vṛtṭy-a-bhāva iti
0011616	-viruddham āha. nivṛtṭir na a-sati phalam	<b>iti</b> . a-jñāna-ādy-a-bhāvo hy a-jñāna-ādi-nivṛtṭiḥ.
0009404	iti parama-aṇoḥ, na tasya vyapadiśyata	<b>iti</b> , a-tad-ābhāsatvena tasya an-avadhāritatvāt.
0007511	itarat tathā-vidha-vāsanā-virahād a-pramānam	<b>ity</b> a-doṣaḥ. atha yad idaṃ kāryāt kāraṇa-anumānam,
0015910	-antara-anubhūtam api smaryata iti samaya	<b>ity</b> a-doṣaḥ. an-anubhūte vā smārta iti. atha
0000214	ity atra caturthy eva bhavati. tathā iha api	<b>ity</b> a-doṣaḥ. jagad-dhitaṣiṇa iti. jagad-dhitam
0003407	upanyastam. atas tathā eva pratiśiddham	<b>ity</b> a-doṣaḥ. na ca punaḥ punar abhijñāna iti.
0010701	asti ca saṃyukta-samavāya-lakṣaṇam	<b>ity</b> a-doṣaḥ. yat tu uktam — nanu ca indriyam
0015102	-doṣatvād asya ity abhiprāyeṇa evam uktam	<b>ity</b> a-doṣaḥ. vṛtṭi-pramānasya a-vidhānata iti.
0002615	prasaṅgaḥ. tathā tad api sva-lakṣaṇam iṣṭam	<b>ity</b> a-doṣaḥ. sāmānya-rūpatvam tu tasya viśaya-
0003101	ayaṃ tāvat pūrvasya parihāraḥ. tasya	<b>ity</b> a-nitya-āder varṇa-ādeś ca. sandhānam yojanam.
0004708	tad iti vaktavyam ity āha — a-nirdeśyam	<b>iti</b> . a-nirdeśyatvam tu tasya jñānayo rūpa-bhedād
0009504	tac ca na asti, ālambana-lakṣaṇa-a-yogād	<b>ity</b> a-parihāra eva ayam. nanu ca ayam ukta eva
0012600	'pi nīla-ādi-vat tasya śaktiḥ syād eva	<b>ity</b> a-parihāraḥ. sañkhyā-ādi-bhedena ca iti,
0009116	-śabdena uktaḥ. saṃvṛti-sad eva ālambanam	<b>ity</b> a-pratyakṣatā iti śeṣaḥ. saṃvṛti-sad-
0018113	atra eva vicārayitum. pūrva-avasthām vikṛtya	<b>iti</b> . a-pramāṭṛ-avasthā-upamardena ity arthaḥ.
0002705	-rahitam tan māna-arham eva na bhavati	<b>ity</b> a-prameyam eva, tat katham ācāryeṇa viśaya-
0017808	andha-ādīnām ca. a-bheda-upacāra-pravṛttā	<b>iti</b> . a-bheda-upacāra-buddhayo 'py evam-prakārā eva.
0012515	bhāve ca sārvendriyam jñānam vyākhyātam	<b>iti</b> . a-bheda-jñānam punar yad eva mayā dṛṣṭam,
0013008	ca upalabdhavataḥ smārtaṃ sa eva ayam ghaṭa	<b>ity</b> a-bheda-jñānam utpadyate. yas tv āha —
0008502	ca āstām. ato viśaya-antara-sañcāraḥ syād	<b>iti</b> . a-yuktam etat. tathā hi yady antyam jñānam
0003611	-bhāvo dharmo 'n-adhigato 'nena adhigamyata	<b>iti</b> . a-yuktam etat. yadi tāvat pūrva-apara-kāla-
0016601	iti, tan-nirākaraṇa-arthaṃ sad-grahaṇam	<b>iti</b> . a-yuktam etat, saptamy-antena eva samprayoga
0005104	kiṃ syāt. etac codyam a-samāhitam syād	<b>ity</b> a-yuktam etat. sarve tv a-vikalpakā eva iti
0017605	yojane sāmartyam, ato 'sambhavo lakṣaṇasya	<b>ity</b> a-yuktam. tvan-matyā iti. yataḥ pareṇa gotva-
0007310	tu kāryato 'rtha-saṃvittir eva sā draṣṭavyā	<b>ity</b> a-viruddham. iha vijñāpti-mātratāyām grāhaka-
0004603	na sāmartya-ākṣiptam sāmānya-viśayatvam	<b>ity</b> a-viruddham. ye tu — eka-indriya-vijñāna-
0012212	tu para-abhyupagama-vaśād evam uktam	<b>ity</b> a-virodhaḥ. yadi parasya niścaya-ātmakaṃ
0017511	evam indriyasya apy anyena a-viśayeṇa api	<b>ity</b> a-viśeṣaḥ. a-sādhāraṇena ca loke vyapadeśo
0012010	dṛṣṭvā pūrvam eva artha-darśanāt kim etad	<b>ity</b> a-viśeṣeṇa jighrkṣāyām satyam tatra gatvā
0009714	viśayaḥ. na asya vyapadeśyo viśayo 'sti	<b>ity</b> a-vyapadeśyam. atha vā tad eva jñānam sva-

0009715	sva-rūpeṇa na vyapadiśyate na nirdiśyata	<b>ity</b> a-vyapadeśyam. mṛga-tr̥ṣṇā-ādir viśayo
0017011	na anyadā, yad āha — sūrya-upatāpād	<b>iti.</b> a-vyapadeśyā iti sva-lakṣaṇasya a-
0009802	tathā-asattvāt. na asya vyabhicāry asti	<b>ity</b> a-vyabhicāri. atha vā tad eva jñānam atasmimś
0012102	-sad-bhāvāt kvacid amśe niścayo na bhavati	<b>ity</b> a-vyavahāra-yogyatvād a-grhīta-kalpa eva sa
0015107	na sarva-prameya-viśayaṃ pramāṇam uktam	<b>ity</b> a-vyāpitā lakṣaṇasya. syād etat — āgama-
0005406	sā, na api rāga-ādaya iti kiṃ kena yojyeta	<b>iti.</b> a-śākya-samayatvād rāga-ādinām saṃvittir na
0008802	-pratyavamarśinā sa eva pratyavamr̥śyata	<b>ity</b> a-saṃśayam etat. tat kuta iyam āśānkā. yadi
0014711	ca. etena pradhāna-dharmakatvam āha. pṛthag	<b>ity</b> a-saṃhatāḥ samāna-jātiyair a-sambaddhā
0017002	syād etat — a-sati tasya a-vṛttir	<b>ity</b> a-sad etat. tathā hy a-satām api mṛga-tr̥ṣṇā-
0017303	na ca sac-chrutir indriya-arthe rūdhā	<b>ity</b> a-sad etat. tan nairantaryasya bādhakam iti.
0017410	samprayoga-viśeṣaṇa-arthaṃ tat kartavyam	<b>iti.</b> a-sad etat. na hi sannikarṣasya buddhi-janma
0008306	sūkṣmo 'sti. ato vivekena smṛtir bhaviṣyati	<b>iti.</b> a-sad etat. spaṣṭo hi bhedāḥ smṛti-
0016412	buddhi-viśiṣṭaṃ janma pratyakṣam. tatra sad	<b>ity</b> a-sad-vyudāsāya ity-ādinā yat samprayogād
0003404	tatra pravartanāya anumānaṃ pratāṇam	<b>ity</b> a-samānam. atha dvitīye kalpe na pramāṇa-
0010002	chābdatvaṃ prasajyate, kiṃ tarhi vācyatvam	<b>ity</b> a-samīkṣita-abhidhānam etat. na ca vyabhicāri
0010110	vyavahāra-a-kuśala-ghrāṇa-ādi-vijñāna-vad	<b>ity</b> a-sambhavo viśeṣaṇasya. nir-vikalpatvam a-
0000508	-dośais tīrthya-tarkair unmāgeṇa niyanta	<b>ity</b> a-sambhāvanīyam etat. tad evam evaṃ-vidham
0017416	samprayoga eva buddhi-janmano viśeṣaṇam syād	<b>ity</b> a-sāram etat. kiṃ ca ity-ādinā yad akṣaṃ
0012909	tad-a-bhāvena ca bhāva-upādānam a-yuktam	<b>ity</b> a-sāram etat. pūrvake tu vyākhyāne na asty
0017714	ca mānasam eva idam iti sthitam. atha punar	<b>ity</b> a-siddhatām āśānkate. sarvathā iti jñeyatva-
0011313	ity-ādir dṛṣṭāntaḥ. viśeṣya-jñāna-hetutvād	<b>ity</b> a-siddhatām āha. evaṃ manyate — yathā
0014307	bhāvam iti vyāpaka-a-bhāvaḥ. na, an-anythingvād	<b>ity</b> a-siddhim āha. yac chabda-ādibhyo 'n-anything,
0003914	parihāram āha — a-sādhāraṇa-hetutvād	<b>iti.</b> akṣāṇi hi sva-santati-patitasya api mano-
0007107	syāt. sarvasya ca pramāṇasya idam phalam	<b>iti.</b> ata āśānkā-nivāraṇa-artham — yadā hi sa-
0013406	ca a-yuktam, hetv-antarasya api sad-bhāvād	<b>ity</b> ata āha — na ca ity-ādi. na ca atra an-eka-
0011108	anumāna-ādi-viśayatvāt prameyaṃ bhaviṣyati	<b>iti.</b> ata āha — yad dhi ity-ādi. sva-grahaṇam
0017401	-janma iti sa-upaskāram vākyam vyācaṣṭa	<b>ity</b> ata idam āha — buddhi-kāraṇa-sāmagrīm ity-
0015913	anubhūtatvāt — dvitīye kṣaṇe mānasa iṣyata	<b>iti.</b> ata indriya-vṛtti-saha-ja ity āha. yad uktam
0000705	idānīm svayam utprekṣya mayā vyavasthāpyata	<b>iti.</b> ata eva abhidharme 'py uktam ity uktam.
0001606	bhavati tatra vā a-visaṃvādakaḥ, na anyathā	<b>ity</b> ataḥ kārya-viśeṣo darśitaḥ. karuṇā tu bodhi-
0011706	pratyakṣa-lakṣaṇam idam sūtram na sambhavati	<b>ity</b> ataḥ kenacit sambandhena ity āha. tatra kecit
0003504	-bhūtam vastu kāraṇam antareṇa na pratīyata	<b>ity</b> ataḥ pṛcchati — kiṃ kāraṇam iti. ācāryas tv
0013303	— guṇa-karmasu ca bhāvān na karma na guṇa	<b>iti.</b> ataḥ prakṛtasya eva bhāvasya dharmas ca-
0014215	sukha-ādaya eva śabda-ādy-ātmanā sanniviṣṭā	<b>ity</b> ataḥ praśnaḥ. na tāvat pratyekam ity-ādi. eka
0017504	-artha-sannikarṣas ca akṣaṃ prati vartata	<b>ity</b> ataḥ sā eva ity āha — yo 'pi hi kalpayed iti.
0011806	pratyakṣam ātma-maṇaḥ-sannikarṣo vā	<b>iti.</b> ataḥ sautram ity āha. dravya-grahaṇena guṇa-
0007314	yena a-saty api bāhye 'rthe pramāṇa-ādi syād	<b>iti.</b> atas tat-parihārāya āha — evam ity-ādi.
0005302	an-anubhava-rūpo 'py asti, yaḥ smṛty-ādinām	<b>ity</b> atas tad-vyavacchedāya anubhava-grahaṇam.
0002114	-lakṣaṇasya uktau jñāyate na prayojanam	<b>iti.</b> atas tan-nirākaraṇāya āha — bahavaś ca
0003502	eva agneḥ punaḥ punar astitvaṃ pratipadyata	<b>iti.</b> atas tan-mataṃ darśayitum evam uktam, na
0007901	sva-rūpa-parityāgena eva pratipadyata	<b>iti.</b> atas tāṃ nirākartum sva-rūpam a-jahad eva
0001401	āśrayante, na ca yukti-dṛṣṭena māgeṇa gatā	<b>ity</b> atas te na praśastaṃ gatāḥ. tathā hi loke yo
0002511	vyavadhāna-ādi-bhāve 'pi bhāva-prasaṅga	<b>iti.</b> ato 'numānasya api prāmāṇyam abhyupeyam.
0013310	agni-viśeṣaṇatvāc cākṣuṣaḥ syāt. na ca evam	<b>iti</b> ato 'py an-eka-antaḥ. dṛṣṭo hi ity anena
0001314	-pāṭavam śeṣam. tad api bhagavataḥ prahīṇam	<b>ity</b> ato 'sau sugataḥ. artha-trayaṃ ca etad ity-
0005004	-artho 'yam iha pṛthag-lakṣaṇa-bheda ucyaata	<b>iti.</b> ato 'sya parihārāya āha — para-mata-
0008409	tatra api ca smṛtiḥ. tatas tatra apy anyena	<b>iti.</b> ato jñāna-antareṇa anubhave 'n-avasthā
0013110	ekatra eva. na bhāva-guṇatvayoḥ pratyakṣam	<b>iti.</b> ato na an-eka-anta ity abhiprāyaḥ. tasya an-
0012707	bhinnasya api nīla-āder iva cakṣuṣā grahaṇam	<b>ity</b> ato na bhinnatvam an-eka-indriya-grāhyatve
0015201	ity atra ca-śabdo mano-vṛtti-saṅgraha-artha	<b>iti.</b> ato mano-vṛttes tāvat pratyakṣe 'ntar-bhāvaḥ.
0009206	nīla-ādy-ābhāseṣu vijñāneṣu tato 'rthād	<b>ity</b> ato lakṣaṇāt pratyakṣatā syāt tvan-matena.
0017708	hetum āha. etac ca dharmiṇo 'n-eka-rūpasya	<b>ity</b> atra antare vyākhyātam. a-sādhāraṇena iti.
0000603	ekatas tāni sarvāṇi rakta-mokṣaṇam ekataḥ	<b>iti.</b> atra iti śloke. bhagavata iti bhaga-śabdo
0000201	pradīpas tvam tvam eva paramaḥ plavaḥ	<b>ity</b> atra iva-śabda-prayogam antareṇa api tad-
0004303	kalpanā-apoḍham pratyakṣeṇa eva sidhyati	<b>ity</b> atra kaścid āha — yadi pratyakṣa-śabdena
0010213	sarvā hi ity-ādi. nanu ca vyavasāya-ātmakam	<b>ity</b> atra kārya-paryāya ātma-śabdaḥ. tataś ca
0009013	tv a-nirdeśyaṃ rūpam indriya-gocara	<b>ity</b> atra gocara-artho vaktavyaḥ. kiṃ yad-ābhāsam
0006506	jñānasya viśaya-bheda-apekṣayā tad ubhayam	<b>iti.</b> atra ca ity asman-mate. sa-vyāpāra-
0015201	ity abhiprāyaḥ. nanu śrotra-ādi-vṛttiś ca	<b>ity</b> atra ca-śabdo mano-vṛtti-saṅgraha-artha iti.



0000214	patyuh sampradāna-vivaksāyām patye śeta	<b>ity</b> atra caturthy eva bhavati. tathā iha api ity
0006209	pratyakṣa-ābham ācāryeṇa uktaṃ sa-taimiram	<b>iti.</b> atra codyate — iha a-vaśmavādi pravartakam
0006112	'pi pratyakṣa-ābham ucyate. sa-taimiram	<b>ity</b> atra tu timiram sarva-indriya-upaghāta-
0012809	tarhi iti. anyathā niyāmakatvam āha. evaṃ ca	<b>iti.</b> atra pakṣe 'n-antara-ukto doṣo na avatarati
0018205	ca nitya-pramāṇa-nivṛttaye pramāṇa-bhūtāya	<b>ity</b> atra yad bhūta-grahaṇam, tatra yuktiḥ su-ucitā.
0006911	rūpeṇa ābhāsata iti kṛtvā. viśaya-ābhāsam ca	<b>iti.</b> atra yadā bāhyo viśaya āśrīyate, tadā
0008814	ativyāpitā lakṣaṇasya uktā. viśaya-mātram	<b>ity</b> atra yā tadānīm sannihitā rūpa-ādi-vyaktiḥ,
0014408	vikalpa-artho vā-śabda iti kārya-kṛm na vā	<b>ity</b> atra yo vā-śabdaḥ. an-anyatve 'pi na grāhyam
0005613	asti te yoginaḥ. guru-nirdeśa-a-vyavakīrṇam	<b>iti.</b> atra viśayeṇa viśayiṇo nirdeśād āgama-
0002414	eva te dve pramāṇe, na tv anye eva kecid dve	<b>iti.</b> atra vyākhyāne na bhavati yathā-ukta-doṣa-
0011408	-śabda-karma-a-karmakāṇām aṇi-kartā sa nāv	<b>ity</b> atra. sa ca karmaṇi ity anena
0017506	kāraṇam. ataḥ sa eva yato buddhi-janma	<b>ity</b> atra sarva-nāmnā hetutvena parāmṛṣṭaḥ. tasya
0012305	dravya-guṇa-karma-apekṣam ca dravyeṣv	<b>iti.</b> atra sāmānya-grahaṇena mahā-sāmānyam sattā
0014315	śabda-bhāvāya pravṛttim vyavasthāpayati	<b>iti.</b> atha an-anyatve 'pi kārya-kāraṇa-bhāva
0016908	evaṃ vaktum yuktam — rūpa-ādi-samprayoga	<b>iti.</b> atha api syād iti. ātma-indriya-mano- 'rtha-
0016504	asmān niyamāt sata eva samprayogo bhavati	<b>iti.</b> atha ca niyamān na sat-prayogo yukta iti
0002401	ca ete pramāṇe eva na pramāṇam pramāṇāni ca	<b>iti.</b> atha prāmāṇyam pratyakṣa-anumānayoḥ
0015911	samaya ity a-doṣaḥ. an-anubhūte vā smārta	<b>iti.</b> atha manasā eva anubhūtasya smarāṇam iśyate,
0002815	iti darśayann āha — pratipādayiśyāma	<b>iti.</b> atha vā anena prameya-dvaya-darśanena eka-
0010208	tat kim etena vyavasāya-ātmaka-vacanena	<b>iti.</b> atha vā na kevalam a-sambhāvān na yuktam,
0014811	kuto na yujyata ity āha — an-eka-svābhāvya	<b>iti.</b> atha vā bhinnam an-ekam svābhāvyaṃ asya iti
0005610	etaj jñāna-viśeṣasya pāribhāṣikī iyaṃ sañjñā	<b>iti.</b> atha vā manaso 'py akṣatvāt pakṣa-antare 'py
0017415	-adhikaraṇam syāt samprayoge buddhi-janma	<b>iti.</b> atha vyadhikaraṇam viśeṣaṇam rājā iva
0010705	api tau tathā eva grhyete. yo yato vicchinna	<b>ity</b> adhika iti ca grhyate, sa tad-a-bahir-vartino
0010707	eva grhyate. tad yathā ghaṭād vicchinna	<b>ity</b> adhika iti ca grhyamāṇaḥ parvato ghaṭa-a-
0010704	yadi rūpa-śabdāv adhiṣṭhānād vicchināv	<b>ity</b> adhikāv iti ca grhyete, tad-a-bahir-vartina
0010708	eva grhyate. indriya-adhiṣṭhānād vicchināv	<b>ity</b> adhikāv iti ca grhyete vivāda-āspadī-bhūtau
0017910	vaiarthyaṃ syāt. phalam anyan na labhyata	<b>iti.</b> adhigamo hi jñānasya phalam. sa cet pramāṇam,
0004610	teṣu lāghvasya tulyatvāt, sakṛd eva grhṇāmi	<b>ity</b> adhyavasāyaḥ syāt. kim ca repha-sa-kāra-ādiṣu
0015408	indriya-vyavasāye mano 'nuvyavasāyam kuruta	<b>ity</b> an-antaram smārtam. yathā ca indriya-
0011707	— prasiddhi-liṅga ātmā. prasiddhir jñānam	<b>ity</b> an-artha-antaram. tasyāś ca prasiddher
0008205	evaṃ taj-jñāna-ādiṣv api sādhanam vācyam	<b>ity</b> an-avasthā syāt. na etad asti. yasya hi
0012303	tasya samavāyi-kāraṇāt ko 'nyo viśayaḥ syād	<b>ity</b> an-uttaram etat. viśaya-bhede ko doṣa ity āha
0003910	caḥsurvac ca kāraṇatvam na prasiddham	<b>ity</b> an-upanyāsaḥ. kāraṇa-antara-upalakṣaṇa-mātram
0014410	atra yo vā-śabdaḥ. an-anyatve 'pi na grāhyam	<b>ity</b> an-eka-antam āha. tat-parama-aṇur iti śabda-
0009204	hi paraspara-anugrhitās tathā pratibhāsanta	<b>ity</b> an-eka-ākāra-artha-vādinah kadācid a-
0009507	prāk teṣām eva dravya-satām tad rūpam	<b>ity</b> an-eka-ākāra-artha-vādino matam āśaṅkyā tasya
0012600	iti parihāraḥ. akṣa-an-ekatva-vaiarthyaḥ	<b>ity</b> an-eka-indriya-kalpanāyā nir-nimittatvād ity
0012711	kim tarhi indriya-antara-artha-a-grahaṇam	<b>iti.</b> an-eka-indriyatve hetur iti sambandhaḥ. yadi
0004412	tatra iti śāstre, an-eka-artha-janyatvād	<b>ity</b> an-eka-parama-aṇu-janyatvād ity arthaḥ. sva-
0007903	iti darśana-artham etad uktam. sva-rūpam vā	<b>iti.</b> anubhava-ākāram eva vā, na viśaya-ākāram api.
0005301	-ākāra-pravṛttam iti. anubhūyate 'nena	<b>ity</b> anubhavaḥ. ākāra ābhāsaḥ. sa punar an-
0005301	eva ity avagaccha. anubhava-ākāra-pravṛttam	<b>iti.</b> anubhūyate 'nena ity anubhavaḥ. ākāra
0005914	-tat-phala-ādi-jñānam iti. anumīyate 'nena	<b>ity</b> anumānam, liṅgam. tatra sa eva ayaṃ dhūma iti
0005914	prthag uktā. anumāna-tat-phala-ādi-jñānam	<b>iti.</b> anumīyate 'nena ity anumānam, liṅgam. tatra
0010004	na ca vyabhicāri-viśayatve, sambhavo 'sti	<b>ity</b> anuvartate, mano-bhrānti-viśayatvād ity-ādi.
0010305	-smaraṇa-an-antaram niścaya-jñānam bhavati	<b>ity</b> anusmaraṇa-jñānam indriya-artha-sannikarṣa-
0005214	-janita-samanantara-rūpa-ādi-kṣaṇa-ālambanam	<b>iti.</b> anena a-prāmāṇya-doṣaḥ pratikṣiptaḥ. kutaḥ
0003413	api na pramāṇam iti darśayati. punaḥ punar	<b>ity</b> anena a-sakṛd ity asya artham ācaṣṭe. nanu ca
0008314	dvi-rūpam jñānam iti. sva-samvedyatā ca	<b>ity</b> anena an-antara-uktāyā eva upapatteḥ sādhya-
0014505	-bhedenā. na eka-samsthāna-anuvṛttir dṛṣṭā	<b>ity</b> anena anuvṛttimad-eka-samsthāna-a-bhāva-
0005805	-ābhāsam uktam. tatra bhrānti-jñānam	<b>ity</b> anena anya-artha-kalpanā-jñānam ekam tāvad
0006403	na iśyata iti. na tarhi sa-taimiram	<b>ity</b> anena apavāda-padena bāhya-abhyantara-
0004602	ca uktam ity arthaḥ. na dravya-sva-lakṣaṇam	<b>ity</b> anena apy eka-parama-aṇu-dravya-niyama-
0012512	kartum iti darśayati. bhāva-guṇatvayor iva	<b>ity</b> anena api bhāva-guṇatvābhyām an-eka-antam āha.
0017407	-a-bhāvam āha. buddhi-janma iti kim punar	<b>ity</b> anena api yad an-arthakam, na tat kartavyam,
0002910	na pramāṇa-antaram ity arthaḥ. a-sakṛd vā	<b>ity</b> anena api — viśeṣa-dṛṣṭa-ākhyam yad
0013311	ca evam iti ato 'py an-eka-antaḥ. dṛṣṭo hi	<b>ity</b> anena artha-āpatti-samām jātim upanyasyati.
0007102	kim yadā hi sa-viśayam jñānam arthaḥ, tadā	<b>ity</b> anena. asti prayojanam, yasmāt prak sva-

0003301	pramāṇam eva na bhavati. tadā ca a-sakṛd vā	ity anena asya sādharmaṇaḥ parihāro vakṣyamāno ' -
0006006	-artha-kalpanā-jñānaṃ tṛṭiyam. sataimiram	ity anena indriya-upaghāta-jam ca taimira-ādi-
0016406	puruṣasya ity asya api buddhi-janma	ity anena. indriya-śabdena mano 'pi grhyate. tena
0011203	-indriya-abhyupagama-vyāghātaḥ. a-niṣedhād	ity anena iṣṭam eva śāstre mana indriyatvena iti
0008807	pratyayo vyapadeśa-hetur asti, yas tata	ity anena ucyate. tasmād ālambana-pratyaya eva
0010206	-utpannāyām eva vartate. a-vyabhicārād	ity anena etad darśayati — yady api mūḍhaḥ
0015402	-upalambhasya na artha-dṛṣṭiḥ prasidhyati	ity anena eva apāstam. tasmāt paraspara-
0005002	eva, tataś ca pratyakṣam kalpanā-apoḍham	ity anena eva saṅgrhītāḥ. tathā hi nyāya-mukhena
0005107	viśeṣaṇena pratyakṣam kalpanā-apoḍham	ity anena eva sarva-lakṣya-saṅgrahaḥ. mānasam ca
0010407	ca lakṣyam indriya-artha-sannikarṣa-utpannam	ity anena eva siddham iti vṛthā sva-bhāva-
0015105	evaṃ mānasam vyavasāyam indriyam saṃvedanayata	ity anena granthena paraspara-saṃvedanam vṛtti-
0001407	a-prahāṇāt. para-artha-sampat tāraṇa-arthena	ity anena tāya-śabdasya artham ācaṣṭe. tāryante
0010501	lakṣyate. indriya-artha-sannikarṣa-utpannam	ity anena tv indriya-artha-sannikarṣa-jam. tataś
0001603	iti darśayitum prahāṇa-viśeṣa uktaḥ. tāyina	ity anena tu tasya eva jñānasya kārya-viśeṣo
0000906	sātmī-bhūtā karuṇā. śloke jagad-dhitaiṣiṇa	ity anena darśitā. tad-yogād dhi jagad-dhitaiṣi
0008701	tathā hy anyathā avayava-prokter	ity anena doṣavattvaṃ vāda-vidheḥ su-ucitam.
0013404	-samām nirasyati. syād etat — an-eka-anta	ity anena na hetor vyabhicāra uktaḥ, kiṃ tarhi
0008801	-vyapadeśa-hetor viśayasya prakṛtatvāt tata	ity anena prakṛta-pratyavamarśinā sa eva
0002317	arthaḥ. kiṃ pratyakṣam anumānam ca pramāṇe	ity anena pratyakṣa-anumānayoḥ pramāṇayor dvitvaṃ
0009107	ālambana-śabdasya arthaḥ. kiṃ yad-ābhāsam	ity anena pratyekam rūpa-ādi-parama-añūnām sva-
0003509	yadi sarvaṃ jñānam pramāṇatvena iṣyata	ity anena prak-pakṣa-virodham āha, an-avasthayā
0005305	-jñānāt samanantara-pratyayād utpannam	iti. anena yad uktam — andha-āder apy artha-
0016512	-arthā syāt, yasya ca bhāvena bhāva-lakṣaṇam	ity anena vā. na ca a-sato nimittatvaṃ
0010207	api tat pūrvam eva nirākṛtam a-vyabhicāri	ity anena viśeṣaṇena. tat kim etena vyavasāya-
0005010	atas tad-apekṣaḥ pratyakṣam kalpanā-apoḍham	ity anena saṅgrhītasya apy a-pañca-indriya-jasya
0008202	jñānasya eka-eka ākāro 'dhika upalabhyata	ity anena sampraty eva ākhyātām. tat kim iti
0000301	praṇāmaṃ kṛtvā. asya ca samuccayaḥ kariṣyata	ity anena sambandhaḥ. etena praṇāmataḥ pūjā
0004515	a-bheda-kalpanād iti sāmānya-viśayam uktam	ity anena sambandhaḥ. na tu bhinneṣv a-bheda-
0016405	sat-samprayoga ity asya indriyāṇām	ity anena sambandhaḥ. puruṣasya ity asya api
0008803	etat. tat kuta iyam āśaṅkā. yadi tata	ity anena sarvaś catur-vidho 'pi pratyaya ucyata
0013504	-ādhāram. tat-sambandha-dvāreṇa. utpadyata	ity anena saha sambandhaḥ, viśeṣaṇa-sambandha-
0017804	-vat. jñāna iti phale. akṣam prati vṛtter	ity anena sādharmaṇeṇa pramāṇa-tulyatvāt pratyakṣa
0011409	aṇi-kartā sa ṇāv ity atra. sa ca karmaṇi	ity anena sāmānādhikaraṇe vyākhyeyaḥ. tena ayam
0013707	-sparśa-rūpa-rasa-gandhānām yathā-kramam	ity anena sva-viśaya-viniveśa-vacanān niyata-
0013610	indriya-vyavasāye mano 'nuvyavasāyam kuruta	iti. anena hi granthena indriya-vṛttir eva bāhya-
0008912	smṛtibhyām api hi tad bhavati, na agnita eva	iti. anena hi dhūma-jñāna-sambandha-smṛtibhyām
0010415	a-vyapadeśyam a-vyabhicāri vyavasāya-ātmakam	ity anena hi sūtra-eka-deśena mānasam lakṣyate.
0013113	an-upalakṣaṇāt. tulya-gocaratā iṣṭā ced	ity anaikāntikatva-samarthanāya upanyāsaḥ. tulya-
0015704	tad-an-upalambhe 'rtha-upalambho 'pi na syād	ity andha-mūkam jagat syāt. na ca vṛtti-
0012809	śeṣānām cakṣuṣā iti yojanīyam. evaṃ tarhi	iti. anyathā niyāmakatvam āha. evaṃ ca iti. atra
0012314	rūpaṃ darśayati idam asya ity-ādinā. avāśyam	iti. anyathā yo 'pi viśeṣaṇam viśeṣyam ca na
0013713	jñeyā. tathā pariniṣpanna-antar-grahaṇam	iti. anye tv āhuḥ — vṛttinām nir-vikalpatva-
0016113	-kāritve dvayor api dvāra-dvāritva-prasaṅgād	ity anye. na eṣa doṣa ity-ādinā etat
0002810	sva-saṃvittiṃ phalatvena vyavasthāpayiṣyati	ity apare. gatam etat. idaṃ tu vaktavyam —
0012600	pramāṇam asti iti tan na kalpanīyam syād	iti. apārthikā iti nir-nimittā ity arthaḥ. atha
0016304	bāhye 'rthe manaso 'nubhavaḥ paścāt smārta	iti. apārthikā prāpnoti iti doṣa-antaram āha.
0005603	eva jñānasya indriya-jasya api mana āśraya	ity apy ete pañca vijñāna-kāyā indriya-dvaya-
0014210	bheda-grahaṇa-abhyupagame jāti-mātra-grāhikā	ity api pakṣo hīyate, yato mātra-śabdena sukha-
0009111	sva-ābhāsam vijñānam na janayanti, tathā api	ity api-śabdasya arthaḥ. sañcita-ālambanatvād iti
0015902	'nubhūtaḥ, kiṃ punar vṛttiṣv an-anubhūtāsv	ity api-śabdasya arthaḥ. syād etat — tasmimṣ tv
0003409	ity a-doṣaḥ. na ca punaḥ punar abhijñāna	iti. abhijñāne phale kartavye yaj jñānam viśeṣa-
0006211	pravartamāno 'rtha-kriyāyām viśaṃvādyata	ity abhidhānāt. indriya-upaghāta-jasya api ca
0017702	iti. yasmād evam indriya-jo na yujyata	ity abhiprāyaḥ. a-bheda-upacāro viśeṣaṇa-abhidhāna
0002109	tasmāt pramāṇa-siddhaye yatnaḥ sa-phala	ity abhiprāyaḥ. atra kecid āhuḥ — svata eva
0003906	iti kutas teṣām śabda-pravṛtti-nimitta-bhāva	ity abhiprāyaḥ. atha kasmād ity-ādi. anyatara-a-
0011201	indriya-antaram iti. yady eṣa doṣo na iṣyata	ity abhiprāyaḥ. evam api pañca-indriya-
0013110	pratyakṣam iti. ato na an-eka-anta	ity abhiprāyaḥ. tasya an-upalakṣaṇād iti. bhinna-
0015110	na āgamaḥ. tasmāt pratyakṣam eva idaṃ yuktam	ity abhiprāyaḥ. nanu śrotra-ādi-vṛttiś ca ity
0004016	eva sidhyati. kim atra anyayā yuktyā	ity abhiprāyaḥ. pratyātma-vedyo hi sva-

0014902	pariṇaṃsyanti. ataḥ siddha-sādhanaṃ	<b>ity</b> abhiprāyaḥ. vijāti-pariṇāmo vilakṣaṇa-an-eka-
0007704	dvairūpye siddhe sva-saṃvittir api sidhyati	<b>ity</b> abhiprāyāt. dvairūpye hi siddhe viśaya-
0015102	pakṣaḥ, mādḥava-pakṣād alpa-doṣatvād asya	<b>ity</b> abhiprāyeṇa evam uktam ity a-doṣaḥ. vṛtti-
0012706	indriya-antara-artho 'pi cakṣuṣaḥ sva-artha	<b>ity</b> abhyanuḥjñātaṃ syāt, dravya-vat. tataś ca sva-
0012212	yadi parasya niścaya-ātmakam pratyakṣam	<b>ity</b> abhyupagamaḥ, kathaṃ pratyakṣeṇa nirṇayasya
0012503	tu dravyasya, darśanaṃ sparśanaṃ ca dravyam	<b>ity</b> abhyupagamāt. rūpa-ādy-a-bhedo vā iti. etad
0010812	raśmayo nirgatya arthaṃ prakāśayanti	<b>ity</b> abhyupagamād yuktaṃ bahir-vṛttitvam āśaṅkitum.
0014304	hi ity-ādi. pañca trayāṇāṃ sanniveśa-viśeṣā	<b>ity</b> abhyupagamān na etat samasti. tad etad uktaṃ
0009205	ity āśaṅkya āha — kāmam ity-ādi. kāmam	<b>ity</b> abhyupagame. nīla-ādy-ābhāseṣu vijñāneṣu tato
0014019	-ādi-saṃsthānam eka-deśaṃ dṛṣṭam iṣṭam ca	<b>ity</b> abhyupeta-bādhā. tulya-saṃsthāneṣu ca ity-ādi.
0011514	vā. anyatara-abhyupagame 'nyatarasya hānir	<b>ity</b> abhyupeta-bādhā. dvayaṃ tac ced iti tat-
0012812	dravya-ādiṣu. kāraṇa-a-bhāvaḥ. sūtra-virodha	<b>iti</b> . abhyupeta-bādhām āha. yuktyā api ity-ādi. yo
0014203	asti yena vīṇā-śabda iti grahaṇam syād	<b>ity</b> abhyupeta-hānam. atha mā bhūd eṣa doṣa iti
0014904	ity arthaḥ. tataś ca a-sat-kārya-vādaḥ syād	<b>ity</b> abhyupeta-hāniḥ. atha vā jāti-bhedāt sukha-
0015806	nimitta-nimittitvam upapadyate. sa ca	<b>iti</b> . abhyupetya doṣa-antaram āha. yo 'sāv indriya
0014013	-viniveśa-vyāghāta iti. śabda-ādayaś ca	<b>iti</b> abhyupeya-bādhām āha, atha vā prasaṅga-
0002902	-lakṣaṇābhyām evam prameyam na asty eva	<b>ity</b> abhyupeyate, evaṃ tarhi nīla-ādīnāṃ kṛtakatva
0010909	-stham eva yathā-uktena prakāreṇa cikitsyata	<b>ity</b> abhyupeyam. tad etad uktaṃ bhavati. yad
0008110	tāni sva-bhāvata eva tad-ākārāni bhavanti	<b>ity</b> abhyupeyam. na ca ādyasya jñānasya viśaya-
0006314	tr̥tīyaṃ pramāṇam iṣṭam, itaḥ pratyakṣam eva	<b>ity</b> abhyupeyam. yat kalpanā-apoḍhaṃ samīhita-
0010302	na sambhavati. tad-an-antaram kim etad	<b>ity</b> abhyūha-vikalpaḥ. tataḥ pūrva-anubhūta-
0007306	upacāreṇa artha-saṃvid eva kāryato draṣṭavyā	<b>ity</b> amum arthaṃ sūcayitum evam uktam. evaṃ hi
0003301	parihāro vakṣyamāṇo 'niṣṭhā-āsakter	<b>ity</b> ayam veditavyaḥ. kathaṃ punaḥ pratyakṣeṇa
0008712	eva. tato bhavaty eva, na tu na bhavati	<b>ity</b> ayam apy atra artho 'bhimataḥ. tad evaṃ
0009409	artha-rūpa-viviktaṃ na śakyam ākhyātum	<b>ity</b> ayam abhiprāyaḥ. tathā hi yasya arthasya yaj
0011506	kṛd-yoga-lakṣaṇā yathā palāśānāṃ śātana	<b>iti</b> . ayam arthaḥ — tasya eva viśeṣaṇasya tat
0001211	vipakṣa-pratipakṣayor upadeṣṭum a-śakyatvād	<b>iti</b> ayam upāya-abhyāsaḥ pūrva-nirdiṣṭā ca karuṇā
0004616	samarthayate — dharmiṇo 'n-eka-rūpasya	<b>iti</b> . artha-antara-vyāvṛtti-samāśrayeṇa kalpitā ye
0015209	iti manasā saha śrotra-ādi-vṛttiḥ pratyakṣam	<b>ity</b> artha iti, tasya apy eṣa eva prasaṅgaḥ.
0015309	saṃvedayate prāpnoti, tena saha saṅgacchata	<b>ity</b> artha iti, so 'py anena eva nirākṛtaḥ. kiṃ ca
0000502	katham artha-tattva-bhājaḥ syuḥ, na eva	<b>ity</b> artha-gateḥ. kathaṃ-śabdena hy atra a-sambhavo
0005106	-viśeṣa ucyate, vipratipatter a-bhāvād	<b>ity</b> arthaṃ dyotayati. viśeṣaṇena pratyakṣam
0002909	iti. tad-grahaṇam kathaṃ na pramāṇa-antaram	<b>ity</b> arthaḥ. a-sakṛd vā ity anena api — viśeṣa-
0002410	pramāṇe eva na pramāṇāni pramāṇam ca	<b>ity</b> arthaḥ. ata eva vṛttāv avadhārayati dve eva
0007211	jñeya-ākāra-vaśena bāhyo 'rtho niścīyata	<b>ity</b> arthaḥ. atra ca yathā dhūmena agnir anumīyata
0012600	syād iti. apārthikā iti nir-nimittā	<b>ity</b> arthaḥ. atha api syād iti. evaṃ manyate —
0003507	-paricchedo niṣṭhā. tad-a-bhāvaḥ prasajyata	<b>ity</b> arthaḥ. an-adhigata-artha-adhiganṭṛ pramāṇam
0015410	vyavasāyam indriyaṃ saṃvedayate smārayati	<b>ity</b> arthaḥ, an-eka-arthatvād dhātūnām. dviṭīyaś
0007806	tad-ābhāsam viśaya-ākāra-viśaya-jñāna-ākāram	<b>ity</b> arthaḥ. anena viśaya-ākāram viśaya-jñānam sva
0007814	-ābhāsam sat sva-rūpeṇa api pratibhāsata	<b>ity</b> arthaḥ. anyathā iti dvi-rūpatā-a-bhāve. yadi
0015313	'rthe manaḥ paścād vyavasāyam kuruta	<b>ity</b> arthaḥ. anyathā yadi indriya-vṛttāv eva
0013806	iti. grahaṇe vartamānā iti tat-sva-bhāvā	<b>ity</b> arthaḥ. anye tv a-pratyayām eva vṛttim
0009115	-ālambanatvād iti. samūha-ābhāsavād	<b>ity</b> arthaḥ. ālambyate 'nena iti karaṇam kārakam
0013808	phale kartavye grahaṇa-nimittaṃ pravṛttā	<b>ity</b> arthaḥ. indriya-an-avasthā iti. ānanyam
0012600	ity an-eka-indriya-kalpanāyā nir-nimittatvād	<b>ity</b> arthaḥ. ekam indriyam an-ekam arthaṃ sakalam
0006508	-pratītatvād iti saha vyāpāreṇa pratītyatvād	<b>ity</b> arthaḥ. etat pramāṇatva-upacāra-nibandhanam.
0005614	-śabdena uktaḥ. tena a-vyavakīrṇam rahitam	<b>ity</b> arthaḥ. etena spaṣṭa-avabhāsitvam api tasya
0018113	vikṛtya iti. a-pramāṭṛ-avasthā-upamardena	<b>ity</b> arthaḥ. evaṃ saty a-nitya iti. yad vikāri,
0004315	arthe dharma-saṅjñī iti na arthe nāma-saṅjñī	<b>ity</b> arthaḥ. kathaṃ tarhi ity-ādi. sañcīta-
0010211	-buddher yathā-arthatvasya a-vyabhicārād	<b>ity</b> arthaḥ. katham a-vyabhicāra ity āha — sarvā
0013810	-avasthā iti. ānanyam indriyāṇāṃ prasajyata	<b>ity</b> arthaḥ. katham ity āha — tair hi ity-ādi.
0009402	cita-ālambaṃ hi pañcakam iti. samūha-ābhāsam	<b>ity</b> arthaḥ. karaṇam kārakam kṛtvā ābhāsa ālamba-
0010116	-ātmakam iti bhūta-artha-grahaṇa-sva-bhāvam	<b>ity</b> arthaḥ. kasmād a-yuktaṃ viśeṣaṇam ity āha
0009216	yaj jñānam, tasya pratyakṣatāyā a-prasaṅga	<b>ity</b> arthaḥ. kuta ity āha — tathā teṣām ity-ādi.
0017801	sambandhaḥ. na pratyakṣa-śabda-vācyā syād	<b>ity</b> arthaḥ. kuta etad ity āha — pratyakṣa-śabdo
0008011	ābhāsāni na eva bhavanti, na eva prāpnuvanti	<b>ity</b> arthaḥ. kutaḥ. tasya a-viśayatvāt. tasya
0000611	stuti-padena guṇavattayā prakāśanam	<b>ity</b> arthaḥ. kena guṇena tathā-prakāśanam ity āha
0015602	tasya indriya-vyavasāyasya bhavati	<b>ity</b> arthaḥ. kevalasya tu pratyakṣa-vyavasāyāt
0004310	'pi ity-ādi. samaṅganam samaṅgaḥ saṅgatir	<b>ity</b> arthaḥ. cakṣur-vijñānena samaṅgaḥ so 'sya

0014711	samāna-jātyair a-sambaddhā viprakīrṇā	ity arthaḥ. ta evaṃ-vidhāḥ parama-aṇavaḥ
0009314	eka-ekasya eva kāraṇa-bhāvaḥ, na samudāyasya	ity arthaḥ. tataḥ sa eva prasaṅgo yasya tad
0014903	bhedād iti kārya-kāraṇa-jāti-bheda-prasaṅgād	ity arthaḥ. tataś ca a-sat-kārya-vādaḥ syād iti
0013115	a-grhīta-viśeṣaṇā viśeṣye buddhiḥ pravartata	ity arthaḥ. tataś ca rūpa-ādīnāṃ viśeṣyānāṃ
0017714	sarvathā iti jñeyatva-ādy-ākāreṇa api	ity arthaḥ. tatra ko doṣa ity āha — sarvathā
0008411	pūrva-jñāna-ālabhanāny an-antāni prasajyanta	ity arthaḥ. tathā satī ko doṣa ity āha — viśaya
0006601	iti pramāṇatvam upacaryate, vyavahriyāta	ity arthaḥ. tathā hi taj jñānaṃ viśaya-ākāratām
0002203	a-pramāṇaṃ pramāṇatvena adhyavasitā	ity arthaḥ. tathā hi pramāṇa-ābhāsena pravṛttāḥ
0016005	indriyāṇāṃ na syāt, arthavattā na syād	ity arthaḥ. tayor api bāhya-artha-grahaṇam atra
0011405	viśeṣaṇa-jñāna-vat karaṇaṃ prasajyāta	ity arthaḥ. tasmād ity-ādi. iha dvau tac-chabdou.
0004705	sva-sāmānya-lakṣaṇābhyāṃ grahaṇaṃ na bhavati	ity arthaḥ. tasya tarhi kīdrśam ālabhanam ity āha
0015206	mānasam vyavasthāyam indriya-vṛttiḥ prāpnoti	ity arthaḥ. na etad asti. ca-śabdasa tāvad iha
0004601	viśayam āyatana-sva-lakṣaṇa-viśayam ca uktam	ity arthaḥ. na dravya-sva-lakṣaṇam ity anena apy
0013407	an-eka-anta iti na ayam niyam vyabhicārī	ity arthaḥ. na sarvaṃ sādhyam ity-ādīnā dvitīyāṃ
0014207	tad-viśeṣasya kauśika-āder grahaṇād	ity arthaḥ. niyogataś ca viśeṣaḥ śabda-jāti-
0000206	-sādharmyāt pramāṇam. bhūto jātaḥ, utpanna	ity arthaḥ. bhūta-vacanam a-bhūtasya nityasya
0012708	hetuḥ, na an-eka-indriya-kalpanāyāṃ hetur	ity arthaḥ, yato bhinnō 'pi sva-artha ekena eva
0003902	arthena jāty-ādīnā viśeṣaṇena rahitair	ity arthaḥ. yathā yadrcchā-śabdā jāty-ādi-
0011701	arhati, na pramāṇa-phalaṃ bhavitum arhati	ity arthaḥ. yad a-sat, na tat pramāṇa-phalam,
0008614	-prokter iti. nir-doṣa-avayava-abhidhānād	ity arthaḥ. yad-doṣa-darśanaś ca ācāryeṇa vāda-
0011510	-arthaḥ. tatra eva viśeṣaṇa eva adhigantavya	ity arthaḥ. yadā manda-āloke deśe viśeṣaṇam eva
0003410	yaj jñānaṃ viśeṣa-dṛṣṭam, tan na pramāṇam	ity arthaḥ. yady api jñāna-abhijñānāyor vastuto
0007906	viśeṣeṇa viśiṣṭam na utpāditaṃ syād	ity arthaḥ. yadi hy ālabhanena ātmīya-ākāra-
0014810	-vyatirekeṇa iti sukha-ādy-ākāram antareṇa	ity arthaḥ. yā a-bhinnā ity eka-rūpā. kuto na
0011913	-arthatvād iti viśaya-anubhava-prayojanatvād	ity arthaḥ. viśaya-ālocana-mātra-arthaḥ hi iti.
0013606	iti tena saha ekaṭra viśaye pravṛttā	ity arthaḥ. saha-artho 'tra adhiṣṭhāna-arthaḥ.
0006909	sva-ābhāsaṃ sva-rūpa-ābhāsaṃ grāhaka-ākāram	ity arthaḥ. sva-rūpam eva asya jñānasya ābhāsaḥ,
0012804	iti. na niyamena eka-indriya-grāhyāḥ syur	ity arthaḥ. sva-viśeṣa-niyāmakaḥ iti sva-viśeṣe
0004412	-janyatvād ity an-eka-parama-aṇu-janyatvād	ity arthaḥ. sva-hetu-pratyayebhyo ye parama-aṇavo
0007705	-sārūpyam ātma-bhūtaṃ jñānasya saṃvedyāta	ity arthād ātma-saṃvedanaṃ sidhyati. viśaya-jñāna
0004314	pada-dvayena spaṣṭayati. arthe 'rtha-sañjñī	ity arthe sva-rūpa-sañjñī. na tv arthe dharmā-
0004903	-vikalpyāv arthāv ekī-kṛtya vyavaharanti	ity alam atiprasaṅgena. evaṃ sva-saṃvedyam a-
0012215	ayam aparas tasya doṣo 'stu, ya evam icchati	ity alam iti prasāṅgena. viśaya-bhedo 'pi iti.
0005216	janayati, atas tad yathā-ukta-viśayam eva	ity avagaccha. anubhava-ākāra-pravṛttam iti.
0003203	ākāra-siddhyā vastuna eva sa ākāraḥ sidhyati	ity avagantavyam, sāmagrī-viśeṣa-janmano mukha-
0013405	yatas tvayā bhinna-indriya-grāhyatvād eva	ity avadhārayatā hetv-antaraṃ na asti iti
0012507	asmābhir bhinna-indriya-grāhyatvād eva bheda	ity avadhāryate. api ca bhinna-indriya-grāhyatvena
0009011	— rūpa-ādiṣu tv ālabhana-artho vaktavya	iti. avāśyam ca etad vijñeyam. ye hi manyante
0010713	-dvāreṇa rūpa-āder ādhikya-ādy aupacārikam	iti. astu yathā tathā, tena tu bhāktena api
0006507	-bheda-apekṣayā tad ubhayam iti. atra ca	ity asman-mate. sa-vyāpāra-pratītatvād iti saha
0013909	— an-antam ekaṃ vā indriyam prāpnoti	iti. asmākaṃ karma-vaśād a-cintyaś ca karmaṇo
0015909	matam — na anyena anubhūtam anyāḥ smarati	iti. asmākaṃ tu — eka-santatau jñāna-antara-
0012912	asti, yad aham a-drākṣam, tad eva a-sprākṣam	ity asya a-bheda-jñānasya ko viśayaḥ. na ca a-
0016405	indriyāṇāṃ ity anena sambandhaḥ. puruṣasya	ity asya api buddhi-janma ity anena. indriya-
0005709	-jñānam. sva-bhāvaḥ. kalpanā-jñānam api nāma	iti. asya ayam arthaḥ — yat sva-saṃvedyam, tat
0003413	iti darśayati. punaḥ punar ity anena a-sakṛd	ity asya artham ācaṣṭe. nanu ca pūrva-grhītasya
0015612	saha bāhyeṣv artheṣu vyavasāyāḥ kriyanta	ity asya arthasya pratipādanāya — asti hy ayam
0017514	ity-ādi. yato buddhi-janma, tat pratyakṣam	ity asya idaṃ bhāṣyam. etad uktaṃ bhavati —
0016405	utpanne buddhir utpadyate. sat-samprayoga	ity asya indriyāṇāṃ ity anena sambandhaḥ.
0000409	tathā hi tatra pratyakṣam kalpanā-apoḍham	ity asya pratyakṣa-lakṣaṇasya na apavādaḥ kṛtaḥ.
0013112	tatas tat-pūrvakaṃ mānasam sāmānya-jñānam	ity asya bhedasya an-upalakṣaṇāt. tulya-gocaratā
0012313	ity etad viśaya-ālocana-arthatvād	ity asya vivaraṇam. sandhānaṃ yojanam. tasya sva-
0002006	sva-prakaraṇebhya ity etad sva-matād	ity asya vyākhyānam. mukha-śabdena eva ca pūrva-
0007913	-jñānena ālambyate, tad-ākāro 'yam ālambyata	ity asyā vyavasthāyās tad-ākāra-nibandhanatvāt.
0001214	'vasthā-viśeṣaḥ, yasya nirodha-satyam	ity ākhyā, sa eva viśeṣaṇa-traya-viśiṣṭam
0014714	sarvatra santi. eka-jātyās teṣāṃ pradhānam	ity ākhyātāḥ kariṣyanta iti darśayati. yady evaṃ
0003912	samyag-jñāne sañjñātvena paribhāṣyāta	ity ācārya-matam. paras tv a-taj-jānānaḥ — akṣa-
0003505	pratīyāta ity ataḥ prcchati — kiṃ kāraṇam	iti. ācāryas tv adhigata-viśayatvam a-prāmāṇye
0016909	— rūpa-ādi-samprayoga iti. atha api syād	iti. ātma-indriya-mano- 'rtha-sannikarṣāj jñānam

0011901	tu pratyakṣasya eva kāraṇam. prādhānyād	iti. ātma-manasoḥ prādhānyāt tat-sannikarṣasya
0008401	iti matvā prcchati — kiṃ kāraṇam	iti. ātmanā eva jñānasya anubhavo yuktaḥ, na
0012204	-pāṭavaṃ tad-vāsanā-abhyāsaḥ prakaraṇam	ity-ādayo 'nubhavān niścaya-utpatti-hetavaḥ.
0000708	samudaya-dharmakam, tan nirodha-dharmakam	ity-ādayo 'numāna-prayogā bhagavato dṛṣyante.
0009908	kasmād ity āha — na hi indriya-buddhir	ity-ādi. a-nirdeśya-sva-rūpam eva hi sarvaṃ
0010113	saṃvedyate vā iti kuto 'siddhiḥ. atha	ity-ādi. a-yathā-arthaṃ jñānaṃ mithyā-jñānam. ādi
0008813	-niyamam adhikṛtya āha — ālambanaṃ ced	ity-ādi. atra ativyāpitā lakṣaṇasya uktā. viśaya-
0004506	ca uktam — āyatana-sva-lakṣaṇam praty eta	ity-ādi. atra api tair eva yathā-uktaiḥ parama-
0009214	iyam yuktir vaktum, yad āha — ta eva hi	ity-ādi. atha yathā ity-ādi pakṣa-antara-
0018101	ubhayathā api pratyakṣatvaṃ na yujyate. atha	ity-ādi. an-anyatve buddhir eva janma iti janma-
0003804	vikalpakaṃ siddhaṃ bhavati. yadṛcchā-śabdeśv	ity-ādi. an-apekṣita-jāty-ādi-pravṛtti-nimittā
0011604	antare 'pi ity-ādi. sva-adhigame tu jñānasya	ity-ādy anena etad darśayati — ātma-dṛṣṭāntena na
0010401	iha tu tatra a-bhāvo 'bhimataḥ. atha api	ity-ādi. anena etad darśayati — na an-iṣṭa-
0005804	āviṣ-kariṣyāmaḥ. bhrānti-saṃvṛti-saj-jñānam	ity-ādi. anena catur-vidhaṃ pratyakṣa-ābhāsam
0010409	āha — jñāna-sva-bhāva-nirdeśyatve ca	ity-ādi. anena dṛṣṭāntaḥ. yasya pratyakṣa-
0016507	-prayogo yukta ity evaṃ vā. pratiyogy atha	ity-ādi. anya-arthatvāt sac-chabdasya siddha-
0012914	-pratyakṣa-vad ity matvā āha — yat tarhi	ity-ādi. anya-gocaram ity-ādi. dravyād anya eva
0003907	-nimitta-bhāva ity abhiprāyaḥ. atha kasmād	ity-ādi. anyatara-a-bhāve 'bhāvād dvaya-adhīnā
0011001	-nirgatim abhyupetya āha — saty api ca	ity-ādi. anyathā ity-ādinā bahir-nirgatasya viśaya
0012303	etat. viśaya-bhede ko doṣa ity āha — na hi	ity-ādi. api ca ity-ādinā abhyupeta-bādham āha.
0014205	prasajyata iti darśayann āha — arthe vā	ity-ādi. arthaḥ sva-viśayaḥ, tatra vikalpikā syāt.
0007314	syād iti. atas tat-parihārāya āha — evam	ity-ādi. asya ayam samudāya-arthaḥ. na eva
0012416	iti dravye vicāram ārabhate. yadi ca	ity-ādi. asya ayam arthaḥ — yad an-eka-indriya-
0008402	na anyena iti niścitya āha — na hy asāv	ity-ādi. asya ayam arthaḥ — yatra smṛtiḥ, tatra
0008715	tato 'rthād iti sarvaś ced iti. yadi tata	ity-ādy asya eva vivaraṇam. nanu vijñāna-
0007003	-rūpo hy artha-niścaya iti kāraṇam. yadā hi	ity-ādy asya eva vivaraṇam. hi-śabdo yasmād-arthe.
0016310	-kaivalye 'pi puṃsi syād iti. sat-samprayoga	ity-ādi. asya sambandhaḥ — atha ato dharma-
0011612	kuta etat — na sarvatra ity āha — kvacid	ity-ādi. ābhoga-mātreṇa manas-kāra-mātreṇa. yatra
0004406	sā eva tad vikalpayati iti kṛtvā yac ca	ity-ādi. āyatana-sva-lakṣaṇam cakṣur-vijñāna-
0010215	kathaṃ pratyuktam ity āha — na hy asti	ity-ādi. indriya-buddhy-an-antaraṃ hi sāmānya-
0011212	-grahaṇa-ānarthakyaṃ syāt. jñānasya ca	ity-ādi. indriya-sannikarṣayoḥ pramāṇatve na syāt
0009604	gamyate. indriya-artha-sannikarṣa-utpannam	ity-ādi. indriyāṇi ghrāṇa-rasana-cakṣus-tvak-
0018111	atas taṃ vicārayitum āha — buddhi-janmani	ity-ādi. iha eva kiṃ vicārayati iti cet, kva
0011405	-vat karaṇam prasajyata ity arthaḥ. tasmād	ity-ādi. iha dvau tac-chabdau. tatra dvitīyasya
0006803	pratibhāsata ity āha — tad yathā	ity-ādi. iha nīla-ādy-ākāra eka eva anubhūyate.
0014216	ity ataḥ praśnaḥ. na tāvat pratyekam	ity-ādi. eka-ekasya sukha-āder grahaṇe hi indriya
0015808	kathaṃ smārta ity āha — sva-saṃvedyatvād	ity-ādi. etena etat sūcayati — kāma-ādy-
0010511	tan na syāt. kuta ity āha — na hi	ity-ādi. etena yad indriyeṇa nir-antaram, na tad
0014115	'py upalabdha eva ity āha — yasmād dṛṣṭā	ity-ādi. etena yasya saṃsthāna-mātra-upalabdhiḥ,
0013916	doṣa ity āha na hi traiguṇya-vyatirekeṇa	ity-ādi. kathaṃ na asti ity āha. asty eva
0007702	bhāvād iti matvā prcchati — atha dvi-rūpam	ity-ādi. kasmāt punas traīrūpye praṣṭavye dvi-
0009205	udbhāvayeyur ity āśaṅkyā āha — kāmam	ity-ādi. kāmam ity abhyupagame. nīla-ādy-ābhāseḥ
0012806	na hi dravya-saṅkhyā-ādi-karmasv	iti. ādi-grahaṇād bhāva-guṇatva-prthaktva-ādayo
0009808	-artham. na asti vyapadeśya-ādi-sambhava	iti. ādi-grahaṇād vyabhicāritvasya vyavasāya-
0008008	iti yuktam ity āha — na ca uttara-uttarāṇi	ity-ādi. ca-kāro 'vadhāraṇe. uttara-uttarāṇi
0005108	anena eva sarva-lakṣya-saṅgrahaḥ. mānasam ca	ity-ādi. ca-śabdaḥ samuccaya-arthaḥ. artha-śabdo
0002812	-dvitvam ity āha — sva-lakṣaṇa-viśayam ca	ity-ādi. ca-śabdo 'vadhāraṇa-arthaḥ, sva-lakṣaṇa-
0017602	jñānasya. kathaṃ ity āha — gotva-ādi-yogād	ity-ādi. ca-śabdo hetau. yasmād gotva-ādi-
0017705	-upacāra-vikalpa-vat. tathā ca gaur eva ayam	ity-ādi-jñānam. sva-bhāvaḥ. kiṃ kāraṇam iti
0007211	āha. mīyata iti niścīyate. yathā yathā	ity-ādi. jñānasya jñeya-ākāra-vaśena bāhyo 'rtho
0007205	ity āha — tadā hi jñāna-sva-saṃvedyam api	ity-ādi. jñānasya sva-saṃvedyam iti vigrahaḥ.
0004211	'pi tulyam. yad uktam — laghutara-vṛttinā	ity-ādi, tat krama-bhāvinor api darśana-
0017601	niścaya-jñānam jāyate gaur eva ayam	ity-ādi, tat pratyakṣam iti. tad apy a-yuktam iti,
0004411	āha — tatra an-eka-artha-janyatvād	ity-ādi. tatra iti śāstre, an-eka-artha-janyatvād
0013601	yad uktam, tad api dūṣitam iti. kāpilānām	ity-ādi. tatra uktam — kim anumānam eva ekaṃ
0013508	ko doṣa ity āha — yathā ca na sarvatra	ity-ādi. tatra catuṣṭaya-sannikarṣād ātma-mana-
0001315	ity ato 'sau sugataḥ. artha-trayaṃ ca etad	ity-ādi. tatra bāhya-vīta-rāgā ātma-darśana-
0010702	yad tu uktam — nanu ca indriyam atīndriyam	ity-ādi, tatra yadi indriya-apekṣayā na tathā
0010710	-bhāvaḥ. yad apy uktam — na ca rūpa-ādīnām	ity-ādi, tatra yadi rūpa-ādīnām parimāṇam na asti,

0009216	ity arthaḥ. kuta ity āha — tathā teṣām	ity-ādi. tathā iti ghaṭa-ādi-rūpeṇa. teṣām iti
0015016	tri-rūpatva-abhyupagamād ity āha — a-yukta	ity-ādi. tasmād varam ity-ādi. nanu siddha-anta-
0017701	niścayo bhaviṣyati ity āha — na ca	ity-ādi. tasmān mānasa iti. yasmād evam indriya-
0009102	tatra jñānam utpadyate tathā tad gocara	ity-ādi tulyaḥ paryanuyoga iti pratividheyam.
0008616	doṣāḥ prakāśyanta iti darśayann āha — tena	ity-ādi. tena iti doṣavattvena. tathā hy anyathā
0009207	syāt tvan-matena. kuta ity āha — tathā hi	ity-ādi. teṣv iti nīla-ādy-ābhāseṣu vijñāneṣu.
0011601	ubhaya-rūpa-virodha-parihārāya tad yathā	ity-ādi-dṛṣṭāntaḥ. yogināḥ hi yoga-niṣpattāv
0009215	ity-ādi pakṣa-antara-upanyāsaḥ. evaṃ sati	ity-ādi. dravya-ādiṣu yaj jñānam, tasya
0012310	iti, viśeṣa-apekṣaṃ dravyaṃ pṛthivī ghaṭa	ity-ādi, dravya-guṇa-karma-apekṣaṃ daṇḍī śuklo
0013212	iṣyate. tasmād an-eka-antaḥ. dravya-vṛtter	ity-ādi. dravya-vṛttir yo bhāvaḥ, tasya ekam
0013207	tathā dravyam api syāt. tathā eka-dravyatvād	ity-ādi. dravyaṃ hi a-dravyam an-eka-dravyaṃ ca
0013204	-vyāyena anaikāntikatvam āha. dravyavanti	ity-ādi. dravyam eṣām āśrayam 'sti iti dravyavanti.
0012807	-guṇatva-pṛthaktva-ādāyo grhyante. na syād	ity-ādi. dravyasya sparśanena cakṣuṣā ca grahaṇam
0012915	āha — yat tarhi ity-ādi. anya-gocaram	ity-ādi. dravyād anya eva asya kalpito viśaya iti
0013406	api sad-bhāvād ity ata āha — na ca	ity-ādi. na ca atra an-eka-anta iti na ayaṃ niyamo
0009306	bhavati. kas tarhi doṣa ity āha — evaṃ tv	ity-ādi. na hi ity-ādinā atra eva upapattim āha.
0011508	tasmāt siddhaṃ bhinna-viśayatvam. tatra ca	ity-ādi. nanu ca viśeṣaṇe 'dhigantavye viśeṣya-
0010212	katham a-vyabhicāra ity āha — sarvā hi	ity-ādi. nanu ca vyavasāya-ātmakam ity atra kārya
0015101	ity āha — a-yukta ity-ādi. tasmād varam	ity-ādi. nanu siddha-anta-vyāpādād ayam api duṣṭa
0004914	yathā-arhaṃ pravṛttir iti. evaṃ tāvad	ity-ādi nigamanam. iha evaṃ tāvat pañca-indriya-
0012006	grahaṇam bhaviṣyati ity āha — sarva-ātmanā	ity-ādi. nir-avayavatvān na asty eva so 'mśaḥ, ya
0007411	tat pramāṇa-nibandhanam grhītvā. tathā tathā	ity-ādi. nir-vikalpe tāvat grāhaka-ākāraḥ kalpanā
0009215	yad āha — ta eva hi ity-ādi. atha yathā	ity-ādi pakṣa-antara-upanyāsaḥ. evaṃ sati ity-ādi.
0014303	-ādi-sva-bhāvā bhaviṣyanti ity āha — na hi	ity-ādi. pañca trayāṇāṃ sanniveśa-viśeṣā ity
0005014	viśeṣaṇam ity āha — para-mata-apekṣaṃ ca	ity-ādi. pareṣām indriyajam jñānam kiñcit sa-
0014907	ity āha — eka-śabda-vācyaṣ tv	ity-ādi. pānaka-ādāyo 'pi na eva parama-arthataḥ
0002011	-prakaraṇebhya iti bahu-vacanam. samāhṛtya	ity-ādi. pūrva-kṛtaṃ ca kiñcid anyac ca a-pūrvam
0008210	iti na an-avasthā. smṛter uttara-kālam ca	ity-ādi. pūrvam ekasya viśaya-jñānasya viśaya-
0013506	ca yad viśeṣaṇa-apekṣam, na tat pratyakṣam	ity-ādi pūrvavat sādhanam vācyaṃ. kiṃ ca tad api
0003704	vipratipatti-nirākaraṇāya āha — pratyakṣam	ity-ādi. pratigatam akṣam pratyakṣam pra-ādi-
0017003	ca a-siddho hetur ity āha — ye 'pi hi	ity-ādi. pratyakṣa-ābhāsa-viśayatvāt pratyakṣa-
0010214	ca yathā-ukta-doṣa-a-bhāva ity āha — etena	ity-ādi. pratyuktaḥ praktikṣiptaḥ. vyavasāya-
0002215	nirākartum āha — pratyakṣam anumānam ca	ity-ādi. pramāṇa-vyutpādane kartavye saṅkhyā-ādi-
0001217	yad āha — tri-vidham artham upādāya	ity-ādi. praśastaṃ gataḥ prāptaḥ sugataḥ.
0003103	ity āha — sva-sāmānya-lakṣaṇābhyām	ity-ādi. prak tāvad rūpa-ādikam a-vyapadeśyena
0016211	bhavati. kevalam tv atīta-an-āgatayor	ity-ādi prāg uktam, paścād ayaṃ praśnaḥ kṛtaḥ.
0012403	upapadyate, kva tarhi tad ity āha — tac ca	ity-ādi. prāg viśeṣaṇam viśeṣyaṃ ca grhītvā loka-
0007115	syāt. atas tan-nirāsāya āha — yadā tv	ity-ādi. bāhye prameye sva-saṃvedana-phala-
0018003	tās tu hāna-ādi-kriyā-viśayāḥ. buddheś ca	ity-ādi. buddhi-janma sūtre pratyakṣam uktam. tac
0013104	na tena an-eka-antaḥ. tathā viśeṣyān	ity-ādi. bhāva-guṇatvābhyām yaḥ prāg an-eka-anta
0013301	na punar bhinna ity āha — tathā hy uktam	ity-ādi. bhāvasya dravya-sva-bhāva-pratiśedhe kṛte
0017009	vijñānam ity āha — deśa-viśeṣe tv	ity-ādi. maru-jāṅgala-ādau deśa-viśeṣe. tatra api
0010201	kutaḥ punar a-sambhava ity āha — sarvā hi	ity-ādi. mātra-śabdo 'yathā-artha-grahaṇa-nirāsa-
0014309	tathā ca sukha-ādi. sva-bhāvaḥ. na anyac ced	ity-ādi. yac chabda-āder an-anyat, na tat tasya
0014506	sva-bhāva-an-upalambham āha. sa eva	ity-ādi. yataḥ saṃsthāna-bhedād bhinna-indriya-
0017514	āha — a-kalpanā iyaṃ iti. yato yan-niścaya	ity-ādi. yato buddhi-janma, tat pratyakṣam ity
0017801	kuta etad ity āha — pratyakṣa-śabdo hi	ity-ādi. yato bhāṣya-kāra-matena pratyakṣa-śabdas
0010613	— na hi indriya-nir-antare gandha-ādāv	ity-ādi. yatra dravye gandha-ādayaḥ samavetāḥ,
0000112	-karambakaḥ kriyate    pramāṇa-bhūtāya	ity-ādi. yathā — tvam merus tvam samudro 'si
0013811	ity arthaḥ. katham ity āha — tair hi	ity-ādi. yathā-uktam — badhiraḥ satsv indriyeṣu
0014717	-rūpā lakṣyanta ity āha — kārya-rūpās tv	ity-ādi. yathā paraspareṇa a-sambaddhās tuṣāra-
0010502	-jam. tataś ca indriya-artha-udbhava na asti	ity-ādi yad uktam, tat sūtra-artha-a-parijñāna-
0014402	iti darśayann āha — sattva-ādīnām vā	ity-ādi. yad ekasmāc chabdād a-bhinna-sva-bhāvam,
0013309	-a-bhāvāc ca eko bhāva iti bhāvaḥ. yadā ca	ity-ādi. yadā ayaṃ cakṣuṣā dṛṣtvā agnim uṣṇo 'yam
0014415	-a-bhāve hetor a-bhāvam āha. tad-vaśena	ity-ādi. yadā ākāraṃ viśaye jñānam utpadyate, tadā
0012010	sa eva grhyata ity āha — kim etad	ity-ādi. yadā parān paśyato dṛṣtvā pūrvam eva
0015109	ato 'yam a-doṣa ity āha — antareṇa	ity-ādi. yadā sva-santati-patitām vṛttim
0012715	bādhā prāpnoti iti darśayann āha — yadi ca	ity-ādi. yady a-bhinnam artham an-ekam indriyaṃ
0009809	viśeṣaṇam a-yuktam ity āha — viśeṣaṇam hi	ity-ādi. yady a-vyapadeśya-ādi-sva-bhāvam itara-

0008904	prasaṅga ity āha — na hy agny-ādi-jñānam	ity-ādi. yady api tad artha-antarād api jāyate,
0013306	guṇa-karmasv a-bhāva-nirāso na syāt. yadi ca	ity-ādi. yady ayam viruddha-dharma-adhyāsa iṣyate,
0013904	prasaṅgaḥ. tatas ca abhyupeta-bādhāḥ. atha	ity-ādi. yady utkarṣa-apakarṣa-bhedeṣv api ṣaḍja-
0012911	bhavati iti yuktam, yad āha — syāt tv	ity-ādi. yadi tarhi dravyam na asti, yad aham a-
0012704	'n-iṣṭam prasaṅgayann āha — tad yadi	ity-ādi. yadi punaś cakṣuḥ sparśana-grāhyam api
0002901	darśayatā try-ādi-pramāna-nirāsaḥ. yat tarhi	ity-ādi. yadi prameya-niyamaḥ sva-sāmānya-
0015711	iti kāraṇa-viruddham āha. yugapad dve	ity-ādi. yadi smārtatva-prasiddhaye hetor a-
0012600	-vaiyarthyam iti. sva-arthe bhinne 'pi	ity-ādi. yadi hy ekam indriyam indriya-antara-
0011214	darśitam iti manyate. niścaya-ātmakaḥ hi	ity-ādi. yasya a-niścaya-ātmakaḥ pramānam iṣṭam,
0000912	iti darśayann āha — prayogo jagac-chāsanād	ity-ādi. yasya yatra dayā, sa tayā yathā tasya
0012901	iti. abhyupeta-bādhām āha. yukyā api	ity-ādi. yo 'bhāvaḥ, na asau kriyate, kha-puṣpa-
0005202	kīdrśam tad ity āha — mānasam api	ity-ādi. rūpa-ādayaś ca te viṣayaś ca iti karma-
0012600	sūcayati. indriya-antara-arthatvena eva	ity-ādi. rūpa-sparśayor hi sann api bhedo yāvad
0012916	viṣaya iti darśayati. bhinnam viṣayam	ity-ādi. rūpaḥ sparśam ca parasparato vyāvṛttam
0010405	-sva-bhāva-pradarśanena ity āha — tasya ca	ity-ādi. lakṣaṇam hi nāma, yad artha-antara-
0002906	pramīyate ca. tasmād a-nityam rūpam	ity-ādi-viśeṣa-sāmānya-viṣayam grahaṇam pramāna-
0008412	ko doṣa ity āha — viṣaya-antara-saṅcāra	ity-ādi. viṣaya-antare jñānasya pravṛttir na syāt.
0007706	sidhyati. viṣaya-jñāna-taj-jñāna-viśeṣāt tv	ity-ādi. viṣaya-jñānam rūpa-ādi-grāhi cakṣur-ādi-
0014017	-bhāve hetv-a-bhāvam āha. saṁsthāna-kṛtam ca	ity-ādi. vīṇā-panava-ādi-śabda-jātīnam hi
0009901	kasmān na asti ity āha — anumāna-viṣayatvād	ity-ādi. vyapadeṣyam hi sāmānyam, na sva-lakṣaṇam,
0010005	'sti ity anuvartate, mano-bhrānti-viṣayatvād	ity-ādi. vyabhicāro 'tathā-bhāvaḥ. yathā asāv
0004013	darśayaty a-sādhāraṇena ca vyapadeśo drṣṭa	ity-ādi. vyavahārāt ca loke tad-vyavasthā atra
0014206	syāt. kuta ity āha — sva-artha-viśiṣṭasya	ity-ādi. śabda-jāti-viśiṣṭasya tad-viśeṣasya
0013501	pratyakṣa-nirākaraṇa-nyāyena. guṇa-ādiṣv	iti. ādi-śabdena karmasu. apoditam pratyākhyātam.
0016001	ata indriya-vṛtti-saha-ja ity āha. yad uktam	ity-ādi. śāstra uktam. kiṃ bāhyeṣv artheṣv
0016207	vyavasāye praśna ity āha — sāmprate kāla	ity-ādi. śāstre śrotra-ādīnām sva-viṣaya-
0010510	darśayann āha — sa-antara-grahaṇam	ity-ādi. sa-antara-grahaṇam vicchinna iti
0014101	ca ity abhyupeta-bādhā. tulya-saṁsthāneṣu ca	ity-ādi. saṁsthāna-bheda-kṛtam jāti-bhedam
0004316	arthe nāma-sañjñī ity arthaḥ. katham tarhi	ity-ādi. sañcita-ālambanāḥ pañca vijñāna-kāyā iti
0016313	iti darśayann āha — sat-samprayoga	ity-ādi. sataḥ satā vā samprayoga iti vigrahaḥ.
0006913	grāhya-amśaḥ, tatra viṣaya-vyavahārāt. tasya	ity-ādi. saty a-sati vā bāhye 'rtha ubhaya-
0004310	api iti darśayann āha — abhidharme 'pi	ity-ādi. samaṅganam samaṅgaḥ saṅgatiḥ ity arthaḥ.
0009313	nīla-ādi-jñānānam ity āha — pratyekaḥ ca	ity-ādi. samudāya-avasthāyām apy eka-ekasya eva
0014313	khyāpayati. rajaḥ śabda-kāryam praty ākhyāya	ity-ādi sarvaḥ pūrvavat. ayam tu viśeṣaḥ. rajaḥ
0014502	indriya-antara-viṣayatvena abhimate. nanu ca	ity-ādi. sarvatra a-bhede 'pi sukha-ādi-jāter na
0017715	arthaḥ. tatra ko doṣa ity āha — sarvathā	ity-ādi. sarvathā artha-vijñāne sthitā sarva-
0009405	tasya an-avadhāritatvāt. artha-rūpa-viviktam	ity-ādi. sarvasya hi jñānasya viṣayeṇa vyapadeśo
0017402	ity ata idam āha — buddhi-kāraṇa-sāmagrīm	ity-ādi. sā iti guṇa-bhūtā api buddhiḥ
0008204	sādhye yad yad-ākāraṇam sva-jñānena ālambyata	ity-ādi sādhanam vijñeyam. nanv evam taj-jñāna-
0001216	āha — sva-artha-sampat sugatatvena	ity-ādi. su-śabdo 'yam iha praśastatva-āder
0014809	-viśeṣād bhaviṣyati ity āha — aṅūnām tv	ity-ādi. sukha-ādi-vyatirekeṇa iti sukha-ādy-
0011604	prasajyata ity āha — yady artha-antare 'pi	ity-ādi. sva-adhigame tu jñānasya ity-ādy anena
0012312	iti. kuto na yujyata ity āha — yasmād	ity-ādi. sva-artha-mātra-grāhikatvād ity etad
0013502	pratyākhyātam. katham ity āha — tad api hi	ity-ādi. sva-ādhāraṇam guṇa-karmaṇoḥ sva-sāmānyam
0011109	prameyam bhaviṣyati iti. ata āha — yad dhi	ity-ādi. sva-grahaṇam parakīyeṣu mukha-prasāda-
0004706	kīdrśam ālambanam ity āha — sva-saṁvedyam	ity-ādi. sva-saṁvedyam an-āgamikam. a-nirdeśyam an
0015905	-anubhūtatvam a-siddham ity āha — hānir vā	ity-ādi. hāniḥ śāstrasya anya-darśane smaraṇam,
0010317	kvacit tatra a-bhāvo vyabhicāri viśeṣaṇam	ity-ādikāḥ. iha tu tatra a-bhāvo 'bhimate. atha
0006704	nīlasya eva iyam adhigatiḥ pītasya eva ca	ity-ādikāḥ, so 'rtha-sārūpyād anyato na sidhyati.
0005902	pravartate kalpanā ghaṭaḥ paṭa	ity-ādikā. tathā samuccaya-ādi-vyavaccheda-phala-
0005508	api siddham. tatra jñānam sukham duḥkham	ity-ādikā yathā-iṣṭam sañjñāḥ kriyantām. na atra
0009306	doṣa ity āha — evam tv ity-ādi. na hi	ity-ādinā atra eva upapattim āha. yadi pratyekaḥ
0016305	prāpnoti iti doṣa-antaram āha. manasā	ity-ādinā atra eva hetum. tri-kāla-viṣayam sarva-
0017614	tasya eva spaṣṭatārī-karaṇāya sva-saṁvedyam	ity-ādinā an-antaraḥ vakṣyamāṇena nyāyena. syād
0014705	ātmanā pariṇamanti iti kṛtvā. sa ca a-bhinna	ity-ādinā anantya-prasaṅgam. spaṣṭatareṇa iti.
0015901	yatra vākye, tat tathā-uktam. tathā hi	ity-ādinā andha-padatvam darśayati. indriya-arthe
0014412	ahaṅkāro mahān pradhānam ca grhyate. na ca	ity-ādinā apy an-eka-antam āha. yataḥ kāryatva-
0012304	ko doṣa ity āha — na hi ity-ādi. api ca	ity-ādinā abhyupeta-bādhām āha. śāstra uktam —
0006512	bhūd iha api tadvad eva doṣaḥ. tasya eva tv	ity-ādinā ayam arthaḥ su-ucitaḥ — na eva

0013403	-antara-upadarśanāt prathamām. anyathā uktam	<b>ity-ādinā</b> artha-āpatti-samām nirasyati. syād etat
0012314	yojanam. tasya sva-rūpaṃ darśayati idam asya	<b>ity-ādinā</b> . avaśyam iti. anyathā yo 'pi viśeṣaṇam
0005711	kalpanā-jñānam iti sva-bhāvaḥ. satyam etad	<b>ity-ādinā</b> iṣṭa-siddhiṃ darśayati. evaṃ manyate
0006207	-jam api viplutam asti, ata eva bhrānti	<b>ity-ādinā</b> uktād vikalpa-vargād iti-karāṇa-
0014703	ata eva asau sāṅkhyā-nāśakaḥ. na eva hi	<b>ity-ādinā</b> eka-indriya-prasaṅgam pariharati, ye
0016114	-dvāritva-prasaṅgād ity anye. na eṣa doṣa	<b>ity-ādinā</b> etat pratipādayati. na iti yo 'yam
0016203	manasā kriyata iti. saha tu siddha eva	<b>ity-ādinā</b> etad āha. niyama-rahitām saha-vyavasāya
0010403	tasmāt siddha-sādhnam iti. tan na	<b>ity-ādinā</b> etad āha — pratyakṣa-lakṣaṇe
0012906	a-grahaṇam iti. tad api yuktyā api ca	<b>ity-ādinā</b> eva nirākṛtam. yukty-anuvidhāyite hi
0009109	artham ālambana-artham darśayati. atha yathā	<b>ity-ādinā</b> kāraṇa-artham. yathā vidyamānā iti nīla
0010209	ca. tam a-vyabhicāraṃ darśayati sarvā hi	<b>ity-ādinā</b> . kvacic ca-śabdo na paṭhyate. tatra
0003005	tad ubhayathā api pareṇa darśitam yat tarhi	<b>ity-ādinā</b> granthena. eka-an-eka-pramāṇa-nirāso vā
0008405	-vat. asti ca smṛtir iti kāryam. syād etad	<b>ity-ādinā</b> jñāna-antareṇa anubhavo 'bhīṣṭa eva.
0002515	dvayam prameyam iti. etad vivṛṇoti — na hi	<b>ity-ādinā</b> . tatra sva-lakṣaṇam yad artha-kriyā-
0007210	-viśayasya anyatra prāmāṇyam yuktam. yasmād	<b>ity-ādinā</b> tasya prāmāṇye kāraṇam āha. mīyata iti
0007606	-vad anumāṇam bhavati ity a-codyam. āha ca	<b>ity-ādinā</b> tāṃ prameya-ādi-vyavasthām darśayati.
0000413	upakārāya idam kṛtam iti su-ucitam, ku-sṛtir	<b>ity-ādinā</b> tu uttara-ardhena na itareṣām anena
0017806	artha-vijñāne sthitā ity etad vyācāṣṭe, sā	<b>ity-ādinā</b> tu na pratyakṣa-dhīr bhaved ity etat.
0017906	-ukte jñāne. kāraṇa-a-bhāvaḥ. sarvathā ca	<b>ity-ādinā</b> doṣa-antaram āha. guṇatva-ādīnām
0013408	vyabhicārī ity arthaḥ. na sarvaṃ sādhyam	<b>ity-ādinā</b> dvitīyam upalabdhi-samām apākaroti. na
0014214	buddhir iti sva-bhāvaḥ prasaṅgaḥ. atha	<b>ity-ādinā</b> pakṣa-antare 'pi tam eva doṣam āha.
0016301	kṛtvā. yato yathā ca indriya-vyavasāya	<b>ity-ādinā</b> paraṣpara-vṛtti-samvedanam pratipāditam.
0002106	vyutpādanam. sā eva ca tasya siddhiḥ. yasmād	<b>ity-ādinā</b> puruṣa-artha-upayogitvaṃ pramāṇasya
0017001	rakṣyatām iti yathā iti manyate. san-mātram	<b>ity-ādinā</b> pūrvakam eva sādhanam sūcayati. syād
0002814	sva-lakṣaṇam a-nirdeśyam grāhya-bhedād	<b>ity-ādinā</b> pratipādayiṣyamāṇa iti darśayann āha
0012511	-ādiṣv api tulya-paryanuyogāc ca. dṛṣṭam ced	<b>ity-ādinā</b> pratyakṣa-siddham dravyasya ekatvaṃ
0002014	-śabdena uktāḥ. para-pramāṇa-pratiśedhāya	<b>ity-ādinā</b> pramāṇa-siddhi-śabdasya artham ācāṣṭe.
0011001	āha — saty api ca ity-ādi. anyathā	<b>ity-ādinā</b> bahir-nirgatasya viśaya-upalambha-a-
0013312	-samām jātim upanyasyati. an-antareṇa api ca	<b>ity-ādinā</b> bhinneṣv api nīla-ādiṣv indriya-bheda-a
0016412	pratyakṣam. tatra sad ity a-sad-vyudāsāya	<b>ity-ādinā</b> yat samprayogād gamyate, na tasya
0011609	ātma-nidarśanena samarthitam iti. evaṃ tarhi	<b>ity-ādinā</b> yathā pradīpasya andha-kāra-nivṛtīḥ
0017405	-viśeṣeṇa jñāna-viśeṣa-utpādāt. anyad	<b>ity-ādinā</b> yad a-sat, na tat pratyakṣam, kha-puṣpa
0017501	viśeṣaṇam syād ity a-sāram etat. kiṃ ca	<b>ity-ādinā</b> yad akṣam prati na vartate, na tat
0015708	api grhyate. smārto na an-anubhūtatvād	<b>ity-ādinā</b> — yad an-anubhūtam, na tatra smārtaḥ
0011306	phala-abhyupagama-vyāghātaḥ. viśeṣaṇa-jñānam	<b>ity-ādinā</b> yady api niścaya-ātmakatvena a-bhedaḥ,
0013412	ca saty a-bhedo na eva iti yāvat. yatra ca	<b>ity-ādinā</b> yadi kevalād grahaṇa-bhedān nīla-ādiṣu
0018203	ātmā. sva-bhāvaḥ prasaṅgaḥ. atha a-vikṛtir	<b>ity-ādinā</b> yo yadā a-pramāṭṭ-avasthāyā a-viśiṣṭaḥ,
0010508	-lakṣaṇa-vaiyarthya-prasaṅgaḥ. sarvatra ca	<b>ity-ādinā</b> lakṣaṇasya a-vyāpitām āha, yataś cakṣuḥ
0017103	-pratyaya-viśeṣa-vaśena eva utpatteḥ. atha	<b>ity-ādinā</b> viśiṣṭa eva vyutpatti-samāśrayeṇa
0010106	gamyata iti kṛtvā. vyavasāyo 'pi hi	<b>ity-ādinā</b> viśeṣaṇasya a-sambhavam āha. no
0011905	jñānena eka-artha-samavāyāc ca. evaṃ ca	<b>ity-ādinā</b> śāstra-virodham āha. yathā hy ātmano
0005807	utpadyate kalpanā. samvṛti-satsv	<b>ity-ādinā</b> saṅketa-samāśraya-samāropa-kalpanā-
0017213	jñānam utpadyeta iti. na evaṃ bhaviṣyati	<b>ity-ādinā</b> sac-chabda indriya-artha eva rūḍhaḥ,
0017304	iti. samprayogo nairantaryam. yadi hi	<b>ity-ādinā</b> sarva-artha-samprayoga-śruter artham
0017806	yuktaḥ, yathā siṃho māṇavaka iti. yadi ca	<b>ity-ādinā</b> sarvathā artha-vijñāne sthitā ity etad
0014415	citratvāt sattva-ādi-samudāyasya. na bhinna	<b>ity-ādinā</b> sādhyā-a-bhāve hetor a-bhāvam āha. tad-
0008406	para-abhiprāyam āviṣ-karoti. jñāna-antareṇa	<b>ity-ādinā</b> siddha-sādhyatām pariharati. yena hi
0013409	samām apākaroti. na buddhi-bhedo 'py anyatva	<b>ity-ādinā</b> hetv-antare 'pi sādhyasya vṛtīṃ
0014311	āha. tataś ca abhyupeta-bādhā. yad uktam	<b>ity-ādinā</b> hetutva-abhyupagamam āha. sattvaṃ śabda
0017707	a-sambhāvayan pṛcchati. sva-samvedyam hi	<b>ity-ādinā</b> hetum āha. etac ca dharmiṇo 'n-eka-
0014417	tadā ākāraḥ sa viśayaḥ pratīyate. dṛṣṭam ca	<b>ity-ādinā</b> hetum āha. yad a-bhinna-ākāraṃ grahaṇam,
0010807	na vā dravyam api iti. bahir-vṛttitvād	<b>ity-ādinā</b> hetvor a-siddhim āha. tathā hy
0015612	asya arthasya pratipādanāya — asti hy ayam	<b>ity-ādir</b> grantha upanyastaḥ, na tu vṛtti-
0011312	na hy anya-viśayasya ity-ādir vyāptiḥ yathā	<b>ity-ādir</b> dṛṣṭāntaḥ. viśeṣya-jñāna-hetutvād ity a-
0011312	iti pramāṇa-phalam. na hy anya-viśayasya	<b>ity-ādir</b> vyāptiḥ yathā ity-ādir dṛṣṭāntaḥ.
0000412	tatra eva mukha-mātram idam sad-artha-nīter	<b>ity-ādeḥ</b> ślokasya pūrva-ardhena su-dhiya eva
0011307	bhedam darśayati. bhinnatvān na viśeṣaṇa	<b>ity-āder</b> ayam arthaḥ — yad yato 'nya-viśayam
0006409	-jñāna-vacano yathā timira-ghnaṃ ca mandānām	<b>ity-ātau</b> vākye. timire bhavas taimiraḥ.
0000515	-bhedena na sukham ālocayitum śakyate. ekata	<b>ity</b> ādya-ādītvāt tasiḥ. tathā hi śiṣṭa-prayogaḥ



0013810	pravṛttā ity arthaḥ. indriya-an-avasthā	iti. ānantyam indriyāṇaṃ prasajyata ity arthaḥ.
0006002	-ākāro vikalpa itthaṃ tan mayā anubhūtam	iti. ābhilāṣikam api pūrva-anubhūta-kalpanāṃ na
0008901	rūpa-smṛtiḥ, āmla-abhilāṣaḥ, agny-anumānam	ity ālambana-antara-nir-apekṣaṃ ca. tatas tasya
0009107	tair eva saha vicāraṃ karoti. ālambana-artha	ity ālambana-śabdasya arthaḥ. kiṃ yad-ābhāsam ity
0013302	-pratiśedhe kṛte guṇas tarhi syāt karma ca	ity āśaṅkā-apanodāya idam uktam — guṇa-karmasu
0002306	teṣām apy astitve tad anena na vyutpāditam	ity āśaṅkā syāt. ataḥ saṅkhyā-vyutpattiḥ. gocara-
0007114	'rthe prameye grāhaka-ākāra eva pramāṇam	ity āśaṅkā syāt. atas tan-nirāsāya āha — yadā
0009204	-vādināḥ kadācid a-siddhatām udbhāvayeyur	ity āśaṅkā syāt. kāmam ity-ādi. kāmam ity
0015705	-a-bhāvād idam apy a-sad uttaraṃ brūyād	ity āśaṅkā evam uktam. indriya-vṛttau tv an-
0000904	āha — tatra hetur āśaya-prayoga-sampad	iti. āśayaṃ darśayati — āśayo jagad-dhitaṣītā
0011708	guṇatvam a-nityatvaṃ ca śabda-vad draṣṭavyam	iti. āha — a-nityā ced buddhir a-nityaṃ ca
0009816	a-vyabhicāraṃ darśayati. kasmān na asti	ity āha — anumāna-viśayatvād ity-ādi. vyapadeśyam
0015108	tad-ubhaya-saṃvedanam. ato 'yam a-doṣa	ity āha — antareṇa ity-ādi. yadā sva-santati-
0015812	nanu ca śāstreṇa smārtatvaṃ pratipāditam	ity āha — andha-padam eva etad iti. yathā andha-
0005808	-satsu yaj jñānaṃ tat pratyakṣa-ābhāsam	ity āha — artha-antara-adhyāropād iti. tad dhi
0005604	vacanāt, tat kasmād idam eva mānasam ucyata	ity āha — indriya-an-apekṣatvād iti. rūpi-indriya
0012009	nanu ya eva aṃśo jighṛkṣitaḥ, sa eva grhyata	ity āha — kim etad ity-ādi. yadā parān paśyato
0007204	kim iti tadā pramāṇatvena na vyavasthāpyata	ity āha — tadā hi jñāna-sva-saṃvedyam api ity-ādi.
0011603	-vādinā idam an-iṣṭam evaṃ sati prasajyata	ity āha — yady artha-antare 'pi ity-ādi. sva-
0017504	ca akṣaṃ prati vartata ity ataḥ sā eva	ity āha — yo 'pi hi kalpayed iti. tasya
0017512	prāk. tato na indriyeṇa eva vyapadeṣṭavyam	ity āha — a-kalpanā iyam iti. yato yan-niścaya
0009907	yan na nirdiśyate, tad a-vyapadeśyam uktam	ity āha — a-nirdeśyatve ca a-vyabhicāra iti.
0004708	ity ukte kiṃ-sva-bhāvaṃ tad iti vaktavyam	ity āha — a-nirdeśyam iti. a-nirdeśyatvaṃ tu
0015015	śabda-ādīnāṃ tri-rūpatva-abhyupagamād	ity āha — a-yukta ity-ādi. tasmād varam ity-ādi.
0010117	bhāvam ity arthaḥ. kasmād a-yuktaṃ viśeṣaṇam	ity āha — a-vyabhicārāc ca iti. ca-śabdād a-
0010210	— kathaṃ tathā apy a-yuktaṃ viśeṣaṇam	ity āha — a-vyabhicārād iti. indriya-buddher
0008608	apy asti iti kathaṃ na vāda-vidhir ācāryasya	ity āha — a-sāro vā iti niścaya iti.
0014809	-ākārā buddhiḥ pariṇāma-viśeṣād bhaviṣyati	ity āha — aṇūnāṃ tv ity-ādi. sukha-ādi-
0014811	yā a-bhinnā ity eka-rūpā. kuto na yujyata	ity āha — an-eka-svābhāvya iti. atha vā bhinnam
0008613	avagamyate yathā tasya tatra a-sāra-niścaya	ity āha — anyathā avayava-prokter iti. nir-doṣa-
0009915	tato vyavaccheda-arthaṃ a-vyapadeśyam	ity āha. artha-grahaṇa-kāle tu samākhyā-śabdo na
0014001	-vyatirekeṇa ity-ādi. kathaṃ na asti	ity āha. asty eva saṃsthāna-ātmikā jātiḥ.
0014907	pānaka-ādy-eka-sva-bhāvatāṃ pratipadyanta	ity āha — eka-śabda-vācyaṣ tv ity-ādi. pānaka-
0010214	-śabdaḥ. tataś ca yathā-ukta-doṣa-a-bhāva	ity āha — etena ity-ādi. pratyuktaḥ
0009306	-sad ālambanaṃ bhavati. kas tarhi doṣa	ity āha — evaṃ tv ity-ādi. na hi ity-ādinā atra
0014717	ārabhyate, tat kathaṃ kārya-rūpā lakṣyanta	ity āha — kārya-rūpāṣ tv ity-ādi. yathā
0011612	a-vyāpitvam āha. kuta etat — na sarvatra	ity āha — kvacid ity-ādi. ābhoga-mātreṇa manas-
0017602	a-sambhavād evaṃ-vidha-jñānasya. katham	ity āha — gotva-ādi-yogād ity-ādi. ca-śabdo
0009401	tasmād iti. samūha-ābhāsaṃ kasmān na syād	ity āha — cita-ālambāṃ hi pañcakam iti. samūha-
0012403	-buddhau tan na upapadyate, kva tarhi tad	ity āha — tac ca ity-ādi. prāg viśeṣaṇam
0003807	tulya-viśayatāṃ darśayitum — ucyata	ity āha. tat punar abhilāpavat kalpanā-jñānam api
0011706	na sambhavati ity ataḥ kenacit sambandhena	ity āha. tatra kecit sambandham āhuḥ —
0009216	pratyakṣatāyā a-prasaṅga ity arthaḥ. kuta	ity āha — tathā teṣām ity-ādi. tathā iti ghaṭa-
0009206	lakṣaṇāt pratyakṣatā syāt tvan-matena. kuta	ity āha — tathā hi ity-ādi. teṣv iti nīla-ādy-
0013301	-ādi-bhāve na pratiśidhyate, na punar bhinna	ity āha — tathā hy uktam ity-ādi. bhāvasya
0013502	karmasu. apoditaṃ pratyākhyātam. katham	ity āha — tad api hi ity-ādi. sva-ādhāraṃ guṇa-
0006803	antareṇa api tadvattayā pratibhāsata	ity āha — tad yathā ity-ādi. iha nīla-ādy-ākāra
0005811	pratipadyate. kathaṃ punar etaj jñāyata	ity āha — tad-rūpa-kalpanā-pravṛttatvād iti.
0010405	vaktum vinā tat-sva-bhāva-pradarśanena	ity āha — tasya ca ity-ādi. lakṣaṇam hi nāma,
0013810	indriyāṇaṃ prasajyata ity arthaḥ. katham	ity āha — tair hi ity-ādi. yathā-uktam —
0017009	kathaṃ jala-ādi-pratibhāsaṃ vijñānam	ity āha — deśa-viśeṣe tv ity-ādi. maru-jāṅgala-
0011806	ātma-maṇaḥ-sannikarṣo vā iti. ataḥ sautram	ity āha. dravya-grahaṇena guṇa-karmaṇor api
0017701	— vinā api sambandhena niścayo bhaviṣyati	ity āha — na ca ity-ādi. tasmān mānasa iti.
0008008	tāvātā tad-ākāram eva tad bhavati iti yuktam	ity āha — na ca uttara-uttarāṇi ity-ādi. ca-
0008904	sambandha-jñānād api. tat kuto 'yaṃ prasaṅga	ity āha — na hy agny-ādi-jñānam ity-ādi. yady
0010215	kāryam asya iti vigrahaḥ. kathaṃ pratyuktam	ity āha — na hy asti ity-ādi. indriya-buddhy-an-
0012303	ity an-uttaram etat. viśaya-bhede ko doṣa	ity āha — na hi ity-ādi. api ca ity-ādinā
0010511	indriya-atirikta-grahaṇam. tan na syāt. kuta	ity āha — na hi ity-ādi. etena yad indriyeṇa
0014303	pariṇatāḥ śabda-ādi-sva-bhāvā bhaviṣyanti	ity āha — na hi ity-ādi. pañca trayāṇāṃ

0009907	a-nirdeśyatve ca a-vyabhicāra iti. kasmād	<b>ity</b> āha — na hi indriya-buddhir ity-ādi. a-
0013915	-indriyeṇa grhyate. tena na kaścid doṣa	<b>ity</b> āha na hi traiguṇya-vyatirekeṇa ity-ādi.
0005013	sa-vikalpam apy asti, yata etad viśeṣaṇam	<b>ity</b> āha — para-mata-apekṣam ca ity-ādi. pareṣām
0000701	pratipādanam iti yāvat. tat punaḥ kim-artham	<b>ity</b> āha — prakaraṇa-ādau gaurava-utpādana-
0017801	-śabda-vācyā syād ity arthaḥ. kuta etad	<b>ity</b> āha — pratyakṣa-śabda hi ity-ādi. yato
0009313	iti siddhā pratyakṣatā nīla-ādi-jñānānām	<b>ity</b> āha — pratyekam ca ity-ādi. samudāya-
0000611	ity arthaḥ. kena guṇena tathā-prakāśanam	<b>ity</b> āha — pramāṇa-bhūtatvena iti. sa punar
0005202	darśanam prāpnoti. tad vaktavyam kīdṛśam tad	<b>ity</b> āha — mānasam api ity-ādi. rūpa-ādayaś ca
0013508	ca yathā-sambhavam. tataḥ ko doṣa	<b>ity</b> āha — yathā ca na sarvatra ity-ādi. tatra
0015913	mānasa iṣyata iti. ata indriya-vṛtti-saha-ja	<b>ity</b> āha. yad uktam ity-ādi. śāstra uktam. kim
0012312	daṇḍī śuklo gacchati iti. kuto na yujyata	<b>ity</b> āha — yasmād ity-ādi. sva-artha-mātra-
0014115	bhāvasya tad-upalabdhaḥ so 'py upalabdha eva	<b>ity</b> āha — yasmād dṛṣṭā ity-ādi. etena yasya
0017003	samprayogo dṛṣṭaḥ. tataś ca a-siddho hetur	<b>ity</b> āha — ye 'pi hi ity-ādi. pratyakṣa-ābhāsa-
0013013	na punar vastu-sad-ghaṭa-ādi-dravya-viṣayam	<b>ity</b> āha — rūpa-ādy-a-grahe tad-buddhy-a-bhāvād
0009809	ca. yadi na asti, kim iti viśeṣaṇam a-yuktam	<b>ity</b> āha — viśeṣaṇam hi ity-ādi. yady a-
0008412	prasajyanta ity arthaḥ. tathā sati ko doṣa	<b>ity</b> āha — viṣaya-antara-sañcāra ity-ādi. viṣaya
0009412	viṣaya-rūpeṇa vyapadeśo 'sya bhaviṣyati	<b>ity</b> āha — viṣayo 'sya ca iti. sāmānya-rūpeṇa
0013706	a-pratyaya-vṛtti-nivṛttaye grahaṇe vartamānā	<b>ity</b> āha. śabda-sparśa-rūpa-rasa-gandhānām yathā-
0012006	aṃśe śaktiḥ, tasya eva grahaṇam bhaviṣyati	<b>ity</b> āha — sarva-ātmanā ity-ādi. nir-avayavatvān
0017715	-ādy-ākāreṇa api ity arthaḥ. tatra ko doṣa	<b>ity</b> āha — sarvathā ity-ādi. sarvathā artha-
0010211	-vyabhicārād ity arthaḥ. katham a-vyabhicāra	<b>ity</b> āha — sarvā hi ity-ādi. nanu ca vyavasāya-
0010201	a-yathā-arthatvasya. kutaḥ punar a-sambhava	<b>ity</b> āha — sarvā hi ity-ādi. mātra-śabda 'yathā
0016207	etat — saha tu siddha eva vyavasāye praśna	<b>ity</b> āha — sāmprate kāla ity-ādi. śāstre śrotra-
0003511	dṛṣṭāntam āha. viṣaye 'py evan-nirdeśo 'sti	<b>ity</b> āha — smṛtir eva smṛtam iti bhāve kta-
0014206	sva-viṣayaḥ, tatra vikalpikā syāt. kuta	<b>ity</b> āha — sva-artha-viśiṣṭasya ity-ādi. śabda-
0002811	— katham prameya-dvitvāt pramāṇa-dvitvam	<b>ity</b> āha — sva-lakṣaṇa-viṣayam ca ity-ādi. ca-
0015808	eva nyūnatā. kāma-ādiṣu tarhi katham smārta	<b>ity</b> āha — sva-saṃvedyatvād ity-ādi. etena etat
0004706	ity arthaḥ. tasya tarhi kīdṛśam ālambanam	<b>ity</b> āha — sva-saṃvedyam ity-ādi. sva-saṃvedyam
0003103	pramāṇa-antaram. katham punas tat-sandhānam	<b>ity</b> āha — sva-sāmānya-lakṣaṇābhyām ity-ādi.
0015905	-arthaḥ. tato 'n-anubhūtatvam a-siddham	<b>ity</b> āha — hānir vā ity-ādi. hāniḥ śāstrasya
0000612	-bhūtatvena iti. sa punar guṇaḥ kena hetunā	<b>ity</b> āha — hetu-phala-sampattyaḥ iti. hetu-
0004605	dravyam yugapad grhyate, api tu krameṇa eva	<b>ity</b> āhuḥ, ta idam vaktavyāḥ — yadi yugapad
0004614	-bhūtam tat sarvam yugapad eva pratīyata	<b>iti</b> . āhuś ca iti. iṣaya-vipratipattiṃ nirākurvaṃs
0008312	asti viśeṣaḥ, yato vivekena smṛtir bhavati	<b>iti</b> icchatā artha-sārūpyam eṣṭavyam. tataś ca
0000302	etena praṇāmataḥ pūjā vihita. śāstra	<b>iti</b> . iṭo 'tra a-bhāvaḥ, ṭn-ṭrcau śaṃsi-kṣad-
0011815	sannikarṣam icchanti. a-sādhāraṇa-kāraṇatvād	<b>iti</b> . itare hi sannikarṣāḥ smṛty-ādi-jñāna-
0013507	api catuṣṭaya-ādi-sannikarṣād eva utpadyata	<b>iti</b> idam darśanam. ādi-śabdena traya-sannikarṣād
0006004	ity evam-ākārā pūrva-anubhūta-kalpanā jāyata	<b>iti</b> idam pūrva-anubhūta-artha-kalpanā-jñānam
0008915	tad idam anumāne 'py a-janakatvam samānam	<b>iti</b> idam vacanam a-yujyamānam syāt. atha smṛty-
0014501	-grahaṇam. vyāpaka-viruddhaḥ. viṣaya-antara	<b>iti</b> indriya-antara-viṣayatvena abhimate. nanu ca
0017907	caḥsuḥ grāhyatvam, tathā śrotra-ādibhir api	<b>iti</b> indriya-antara-viṣaye 'pi indriya-antaram
0012600	an-ekam artham sakalam na alam avagantum	<b>iti</b> indriya-antaram parikalpyate. yadi punas tad
0015002	a-sambhāvayan pṛcchati — kim kāraṇam	<b>iti</b> . indriya-artho viśiṣṭo hi iti kāraṇam āha. an
0017601	-ādi, tat pratyakṣam iti. tad apy a-yuktam	<b>iti</b> . indriya-ādi-samprayogād a-sambhāvād evam-
0010210	a-yuktam viśeṣaṇam ity āha — a-vyabhicārād	<b>iti</b> . indriya-buddher yathā-arthatvasya a-
0006115	vaktavyam — kim indriya-jasya lakṣaṇam	<b>iti</b> . indriya-bhāva-a-bhāva-anuvidhānam iti cet,
0017508	yujyata iti. tasya api dvi-ṣṭhatvād	<b>iti</b> . indriya-viṣaya-vartitvād dvi-ṣṭhatvam. anena
0015707	evam uktam. indriya-vṛttau tv an-antaram	<b>iti</b> . indriya-vṛtti-grahaṇena mano-vṛttir api
0016906	dūṣaṇān mucyase. viśiṣṭo 'kṣasya kathyatām	<b>iti</b> . indriyasya hi viśiṣṭa eva viṣayaḥ pratiyogī,
0016910	vaktum. atas tat-pratīyate sad-grahaṇam	<b>iti</b> . indriyānām iti tu vacanam upalakṣaṇa-artham,
0004703	darśayann āha — na indriyāt sarvathā gatir	<b>iti</b> . indriyād iti hetau pañcamī lyab-lope vā.
0001610	kārya-viśeṣam sa-sahāya-bhūtam ca udbhāsitam	<b>iti</b> iyaṃ tāvad ānulomyena vyākhyā, yatra kṛpā-
0007105	hy artham pratipadyata iṣṭam an-iṣṭam vā	<b>iti</b> iyaty ucyamāne sva-saṃvedanam eva pratyakṣam
0004615	sarvam yugapad eva pratīyata iti. āhuś ca	<b>iti</b> . iṣaya-vipratipattiṃ nirākurvaṃs tad eva nir-
0012705	caḥsuḥ sparśana-grāhyam api dravyam grhṇāti	<b>iti</b> iṣyate, tadā indriya-antara-artho 'pi
0007111	phalam, api tu yadā api viṣayam, tadā api	<b>iti</b> . iha a-sati bāhye 'rthe sva-saṃvedana-phala-
0000513	iti praśna-avasara āha — iha ekata	<b>iti</b> . iha asminn ekasmin prakaraṇe sukha-avabodha-
0008603	tasmāt sva-saṃvedyatā jñānasya abhyupeyā	<b>iti</b> . iha ācārya-vasubandhor vāda-vidhir iti loke
0011411	eva karmaṇo jñeyasya taj jñānam pramāṇam	<b>iti</b> . iha ca viśeṣaṇe viśeṣaṇa-jñānasya eva

0004814	śruto 'yam asāv iti, katham ca gām ānayā	ity ukta indriya-viṣaya eva pravartate. na hy
0017512	a-sādhāraṇena ca loke vyapadeśo dṛṣṭa	ity uktaṃ prāk. tato na indriyeṇa eva
0004409	teṣāṃ yat sāmānyam a-bhinnaṃ, sa viṣaya	ity uktaṃ bhavati. ataś ca kalpanā-apoḍhatvaṃ
0005802	bruvatā — sa-vikalpaṃ pratyakṣa-ābhāsam	ity uktaṃ bhavati. tac ca prāg eva uktaṃ nāma-
0008913	smṛtibhyāṃ api-śabdād agnito 'pi tad bhavati	ity uktaṃ bhavati. tad etat katham yujyate, yadi
0017307	vijñānam iti vijñānam eva vijñānāj jāyata	ity uktaṃ syāt. tac ca a-yuktam, cakṣur-vijñānam
0007107	-artham — yadā hi sa-viṣayaṃ jñānam artha	ity uktaṃ. artha-śabdaś ca ayam prameya-vacanaḥ.
0007305	kim-artham — yasmāt so 'rthas tena mīyata	ity uktaṃ. asti prayojanam. sā hi sva-saṃvid,
0001902	sa eva ca mārga-abhyāsaḥ śāstrtvam upacārād	ity uktaṃ etat. tato 'pi dayā anumīyate. dayāvān
0017008	tasya samprayoga-grahaṇena eva nivatitvatvād	ity uktaṃ etat. yadi tarhi tair na samprayogaḥ,
0012103	a-vyavahāra-yogyatvād a-grhīta-kalpa eva sa	ity uktaṃ etat. yadi punaḥ paro 'py evaṃ brūyāt,
0016306	hetum. tri-kāla-viṣayaṃ sarva-arthaṃ ca mana	ity uktaṃ. tac ced bhāya-arthe sāksāt pravartate,
0003614	-artha-bhāvas tasya an-adhigato 'dhigamyata	ity uktaṃ. tad a-yuktam uktaṃ, yato na ayam
0017709	iti. sādharmaṇasya kvacid an-upayogād	ity uktaṃ. tad etena a-nirdeśyam eva sva-lakṣaṇam
0018105	buddher jāyamānāyā eva prāmānyam, na ūrdhvam	ity uktaṃ. tadā ca buddhy-a-bhāvād eva prāmānya-a
0002015	tatra pramāna-abhiniveśa iti pramāṇam	ity uktaṃ. tayor yathā-svaṃ sva-rūpa-parijñānaṃ
0004307	apoḍhatā nivarteta, kiṃ tarhi pratīti-viśeṣa	ity uktaṃ. na kevalam pratyakṣeṇa eva kalpanā-
0004701	jñeyatva-ādayaḥ, tad-apekṣayā an-eka-rūpasya	ity uktaṃ. na punar aṃśavān asau bhāvato dharmī
0017612	a-sad-ālocanam iti darśanāya tvan-matyā	ity uktaṃ. nanu ca kaṇabhuk-parīkṣāyām ukta eva
0000705	iti. ata eva abhidharme 'py uktaṃ	ity uktaṃ. yuktaṃ tāvat pratyakṣasya tataḥ
0004010	vṛttayaḥ śabdāḥ sarva-artha-pratyāyana-yogyā	ity uktaṃ. satyam, sā eva tv icchā lokasya a-
0004508	-artha-janyatvāt sva-arthe sāmānya-gocaram	ity uktaṃ. sāmānyam gocaro 'sya iti vighrahaḥ.
0013612	mano-vṛtyā grhyate, sā tayā adhiṣṭhitā	ity uktā. vṛttir indriyāṇāṃ sva-viṣaya-sānnidhye
0004504	sva-pratibhāsā janyanta iti sañcita-ālambanā	ity uktāḥ, sarvāṃs tān sañcita-ākhyāna-viśeṣeṇa
0001001	-hetur ayam. tena yathā kāṭhinyāt pṛthivī	ity ukte kāṭhinya-sva-bhāvā pṛthivī iti gamyate,
0004707	nirdeśyam an-ākhyeyam. atha vā sva-saṃvedyam	ity ukte kiṃ-sva-bhāvaṃ tad iti vaktavyam ity āha
0001002	iti gamyate, tathā jagac-chāsanāc chāstrtvam	ity ukte tat-sva-bhāvaṃ śāstrtvam iti. sa pañca-
0011811	kāraṇam dravyam ghaṭa-ādi kāraṇa-kāraṇam	ity ucyate. atra ca prādhānyād eka-artha-samaveta
0011710	vācyam anyatvaṃ ca jñātur anena hetunā	iti. ucyate — ātma-indriya-mano- 'rtha-
0011802	āha — kiṃ laingikam eva ekaṃ pramāṇam. na	ity ucyate. ātma-indriya-mano- 'rtha-sannikarśād
0010114	ādi-jñānasya nivṛttaye — vyavasāya-ātmakam	ity ucyate. etad darśayati. na atra vyavasāya-
0016016	manaḥ pravartate na kevalam a-sāmarthyād	ity ucyate, evam api na eva indriyāṇāṃ sāmarthyam
0016002	indriya-manobhyāṃ saha-vyavasāyāḥ. na	ity ucyate. kasmāt. na eka-artha-kāriṇor
0001105	sarve tṛṣṇā-ādayo doṣāḥ. tad eva ca a-jñānam	ity ucyate, jñāna-vipakṣatvāt tasya. tad eva ātma
0001302	loke hi sukhaṃ tad-anubandhi ca praśastam	ity ucyate. tac ca duḥkha-an-āśrayaṇam nairātmya-
0013705	āsādita-tad-rūpā iva, sā a-pratyayā	ity ucyate. tatra a-pratyaya-vṛtti-nivṛttaye
0007213	tathā yady api — so 'rthas tena mīyata	ity ucyate, tathā api tat-sādhanayā sva-saṃvidā
0007015	-ātmatayā utpadyamāna ātmanaḥ prakāśaka	ity ucyate. tadvad anubhava-ātmanā upajāyamānā
0001207	ayam eva ca upāya-abhyāso mārga-satyam	ity ucyate. tasya evaṃ-vidhād upāya-abhyāsād an-
0001215	sa eva viśeṣaṇa-traya-viśiṣṭam sugatatvam	ity ucyate. tāṃ sva-artha-sampadam darśayann āha
0011504	tat katham tasya eva karmaṇas tat pramāṇam	ity ucyate. na eṣa doṣaḥ. na eva iyaṃ sambandha-
0007212	atra ca yathā dhūmena agnir anumīyata	ity ucyate, na ca asau sāksāt tena anumīyate, kiṃ
0001010	ca tṛṣṇā prādhānyena śāstre samudaya-satyam	ity ucyate prādhānyam punas tat-samutthāpita-
0000304	-upāya-upadeśaḥ śāsanam. tasya kartā śāstā	ity ucyate phala-avasthāyām iha tu tasya eva
0016706	-upacārāt tad apy atīta-an-āgata-viṣayam	ity ucyate. bhavatu nāma tan nir-viṣayam eva,
0013601	uktaṃ — kim anumānam eva ekaṃ pramāṇam. na	ity ucyate. śrotra-ādi-vṛttiś ca pratyakṣam.
0014511	sparśa-ādy-ātmanā, te śabda-lakṣaṇam trikam	ity ucyante. evaṃ ye sparśa-ātmanā eva
0014712	ta evaṃ-vidhāḥ parama-aṇavaḥ pradhānam	ity ucyante. jātitaḥ sarva-gatānām iti. na ekam
0014604	ta eva a-sañcitāḥ prāk sṛṣṭeḥ pradhānam	ity ucyante. yadā tu sṛṣṭi-kāle saṃhanyante, tadā
0011909	-artha-sambandha-vaśena ayam eva na anya	ity utpadyate nirṇaya iti pratyakṣeṇa tulyā asya
0012105	-artha-sambandha-vaśena ayam asya sva-bhāva	ity utpadyate pratyakṣam iti vacanāt, tathā yā
0011908	-sambandha-vaśena ayam arthasya sva-bhāva	ity utpadyate pratyakṣam, tathā bhūta-artha-
0009806	indriya-artha-udbhava iti. udbhavaty asmād	ity udbhavaḥ. indriya-arthāv udbhavo 'sya iti
0009806	kārya-vacano vā. indriya-artha-udbhava	iti. udbhavaty asmād ity udbhavaḥ. indriya-arthāv
0007414	grāhya-ākāraḥ sāmānya-lakṣaṇam prameyam	iti. upacaryata iti vyavahriyate. etena etat
0004813	na eko viṣayo yaḥ sāsna-ādīmān sa gaur	ity upadeśād gām pratipadya paścād vyakti-viśeṣam
0011610	iti darśayati. viṣaya-bhedo 'py atra na asti	ity upanyāsaḥ. na sarvatra iti phala-
0010903	yuktam āśankitum. tatra cikitsā-ādi-prayogād	ity upapattiḥ. nanu pāda-abhyaṅga-ādir
0008002	pratyeti, api tv īdrg-arthaṃ taj jñānam āsīd	ity ubhaya-ākāraṃ grhṇāti, tathā īdrg-artha-ākārā

0002817	darśayatā a-pratyakṣam api pramāṇam asti	ity eka-pramāṇa-nirāsaḥ kṛtaḥ. ṭṭīyasya
0014810	-ādy-ākāram antareṇa ity arthaḥ. yā a-bhinnā	ity eka-rūpā. kuto na yujyata ity āha — an-eka-
0002009	bahuṣv api mata-sāmānyāc chloke sva-matād	ity eka-vacanam. vṛttau tu bheda-vivakṣāyām sva-
0002408	atra hi dve vākye. pratyakṣam anumānam ca	ity eka-vākyam, pramāṇe iti dvīṭyam. evam ca
0002415	gamyate na ekatvaṃ pramāṇasya bahutvaṃ vā	iti. ekatvaṃ tāvan na bhavati, anumānasya api
0003011	-viṣaye pratyāyanāya anumānam kalpayitavyam	ity ekam eva pramāṇam syāt. na api try-ādi-
0016111	a-bhāvaḥ. na hi niṣ-phalam pramāṇam yuktam	ity eke. cakṣur-manasor dvāra-dvāri-bhāvān na ete
0011209	a-bhautikaṃ ca manaḥ. tasmān na nirdīśyata	iti. etac ca na. anya-indriya-saṅkhyā-sva-bhāva-
0000607	atha prayatnasya ṣaṇṇām bhaga iti śrutiḥ	iti. etac ca samagraṃ tathā-gata eva asti iti sa
0012414	amlam iti jñānam. tathā ca surabhi madhuram	ity etaj jñānam iti. pūrvavad dhenu-bhedo yojyaḥ.
0017807	sā ity-ādinā tu na pratyakṣa-dhīr bhaved	ity etat. indriya-nir-apekṣā iti sāmānya-
0008512	a-viśeṣād ātmany ayam anubhavo na anyatra	ity etat parokṣa-upalambhena dur-jñānam. tat kuta
0007803	bhinna-kramaś ca. tad artha-sva-ābhāsam eva	ity etat pramāṇa-phalam. tatra artha-ābhāsam
0003212	-sva-bhāva-pratipatter grhītam eva niścinoṭi	ity etat pramāṇam eva na bhavati. tadā ca a-sakṛd
0006503	yatra tu viśamvādas tatra tad-ābhāsatvam	ity etat siddham bhavati. na ca evam sati kaścid
0004916	tasya ca lakṣaṇa-viśeṣaḥ pṛthag vakṣyamāṇa	ity etat su-ucitam. tac ca sarvaṃ nir-vikalpam
0011808	-niṣpatter dravyam kāraṇam kāraṇa-kāraṇam ca	ity etat. sva-āśrayeṇa an-abhivyakṣeṣu guṇa-
0002006	vyavasthāpyate. sva-prakaraṇebhya	ity etat sva-matād ity asya vyākhyānam. mukha-
0016712	-svapna-darśana-vat. tato niṣ-prayojanam sad	ity etad a-kāryam eva. nanu ca na eva idaṃ
0016806	tasmāc codanā-lakṣaṇa eva artho dharma	ity etad atra pradhānam vidheyam. na tu pratyakṣa
0002116	ca atra vipratipannā iti. ca-śabdena yasmād	ity etad anukṣyate. viruddham pratipannā
0006408	pratyakṣatvena iṣṭatvāt. tasmāt sa-taimiram	ity etad apavāda-padam anyathā vyākhyāyate.
0007907	ātmīya-ākāra-anugataṃ sva-jñānam utpādyata	ity etad asti, tadā viṣaya-jñānād utpadyamānam
0016003	-artha-kāriṇor indriyayoḥ kalpane sāmartyam	iti. etad uktaṃ bhavati — yadi indriya-
0015507	hy ayam smṛti-pratyakṣa-vyavasāya-viśeṣa	iti. etad uktaṃ bhavati — smṛti-pratyakṣa-
0013802	bhedena uktaṃ śabda-ādinām grahaṇe vartamānā	iti. etad uktaṃ bhavati — sva-rūpa-grahaṇa-
0008114	viṣaya-anurūpa-jñāna-ābhāsam sva-ābhāsam ca	ity etad eva kutaḥ, yatas tad-vaśena viṣaya-
0001508	sva-bhāvaḥ. tad evam pramāṇa-bhūtāya	ity etad eva stuti-padam. anena hi bhagavato
0016514	-bhāvo lakṣyate, evam sati samprayogaḥ sann	ity etad gamyata eva. syād etat — satyam,
0012504	ity abhyupagamāt. rūpa-ādy-a-bhedo vā	iti. etad darśayati — rūpa-ādiṣv api bheda-
0001911	avaśyam abhiyogavān para-avabodhanam prati	ity etad darśitam. tad evam yataḥ śreyo-bhūtam
0007808	tat tad-ākāram eva tena ālambyata	ity etad yuktam. tathā hi śāsna-ādy-ākāreṇa gauḥ
0012213	katham pratyakṣeṇa nirṇayasya tulya-utpattir	ity etad yujyate. na hi tena eva tasya tulya-
0002515	āha — yasmāl lakṣaṇa-dvayaṃ prameyam	iti. etad vivṛṇoti — na hi ity-ādinā. tatra sva
0005016	tad-apekṣam indriya-jñānasya kalpanā-apoḍham	ity etad viśeṣaṇam para-parikalpita-sa-vikalpa-
0012312	yasmād ity-ādi. sva-artha-mātra-grāhikatvād	ity etad viṣaya-ālocana-arthatvād ity asya
0009410	vyapadiśyate, yadi tata eva tad bhavati	ity etad viṣaya-cintā-prakṛtam eva. anyathā
0017806	ca ity-ādinā sarvathā artha-vijñāne sthitā	ity etad vyācāṣṭe, sā ity-ādinā tu na pratyakṣa-
0009310	na ca evam. tasmād yasya tad vyapadiśyata	ity etan na prāpnoti. atha matam — samudāya-
0009315	tataḥ sa eva prasaṅgo yasya tad vyapadiśyata	ity etan na prāpnoti iti. yad-ābhāsam na tat
0009414	vyapadiṣṭam bhavati. ato yena vyapadiśyata	ity etan na sambhavati iti darśayann āha —
0017203	arthaḥ, sati yad buddhi-janma tat pratyakṣam	ity etāvātā eva samprayogasya api labdhatvāt. na
0010714	-āder apy adhikam iti grahaṇam na prāpnoti	ity etāvad ucyaṭe. api ca tulya-pratyaya-
0007101	artham pratipadyata iṣṭam an-iṣṭam vā	ity etāvad eva kiṃ na uktaṃ. kiṃ yadā hi sa-
0016809	na anena lakṣaṇam vidhīyate, kiṃ tarhi	ity etāvad eva dharmasya a-nimittatvam, evam sati
0016403	saṃskāra upagrāhito bhavati. anyathā sad-yoga	ity etāvad eva brūyāt. samprayoga indriyāṇām
0016902	a-nimittam, vidyamāna-upalambhanatvād	ity etāvad eva vaktavyam. syād etat — sva-rūpa-
0010506	a-vyapadeśyam a-vyabhicāri vyavasāya-ātmakam	ity etāval lakṣaṇam astu. anena eva pūrvasya api
0008201	-ākārau ṭṭīyaś ca sva-ābhāsa-lakṣaṇa ākāra	ity ete traya ākārah sva-jñānena ālambyante. etac
0007504	prameyam iti. nir-vyāpārās tu sarva-dharmā	iti. etena tasya jñāna-saṃvedanasya bhrāntatvam
0008705	tad yathā rūpa-ādi-jñānam sukha-ādi-jñānam	iti. etena bhrānti-jñānam nirastam, yathā
0012600	iti siddha-antāt. na tv indriya-antara-artha	ity etena yaś cakṣur-indriya-arthaḥ, na tatra tvag
0016501	anyatara-a-bhāve '-sambhavāt. nanu sata eva	ity eva-kārād eva niyamasya gatavān niyamād iti
0010804	guṇavantaḥ pratīyante, sarvaḥ śabda mahān	ity eva pratīyeta, tad-āśrayasya nabhaso mahā-
0006916	kayā yuktyā. na hi sva-saṃvittih sambhavati	ity eva phalatvena kalpayitum yujyate. bāhya-
0006102	-ādi-jñānasya nivṛtteḥ. anyathā indriya-jam	ity eva vācyam syāt. anumāna-ādi-jñānam tu
0012207	bhrānti-kāraṇe bhavati. tasmān na anubhūta	ity eva sarva-ākāra-niścayaḥ. yadi tarhi paraḥ sa
0006604	yuktam ca etat. tathā hi na kriyā-sādhanam	ity eva sarvasyāḥ kriyāyāḥ sarvaṃ sādhanam sarvā
0003106	-ādi yat kiñcit kṛtakam, tat sarvam a-nityam	ity evam grhītvā tataḥ kṛtakam ca idaṃ varṇa-ādi

0011608	tac ca tvayā ātma-nidarśanena samarthitam	<b>iti.</b> evaṃ tarhi ity-ādinā yathā pradīpasya andha-
0005714	adhigantavye sarvaṃ jñānaṃ pratyakṣam eva	<b>iti.</b> evaṃ tāvat pratyakṣam iti tāvac-chabdaḥ
0004913	tato 'pi puruṣasya yathā-arhaṃ pravṛttir	<b>iti.</b> evaṃ tāvad ity-ādi nigamanam. iha evaṃ tāvat
0006501	-artho bhinna-kramaś ca sa-taimiram ca	<b>ity</b> evaṃ draṣṭavyaḥ. tena ayam artho bhavati —
0010912	eva iti. nipāto bhinna-kramaḥ. vicchinna eva	<b>ity</b> evaṃ draṣṭavyam. kiṃ kāraṇam. yato
0006502	— viśamvādi ca jñānaṃ pratyakṣa-ābhāsam	<b>iti.</b> evaṃ bhrāntasya api nir-vikalpasya yatra
0003107	kṛtakam ca idam varṇa-ādi tasmād a-nityam	<b>ity</b> evaṃ manasā sandhatte yojayati varṇatva-ādi-
0012600	iti nir-nimittā ity arthaḥ. atha api syād	<b>iti.</b> evaṃ manyate — an-ekam indriyam ekam
0010815	icchati. tat kathaṃ tasya tad āśāṅkitam	<b>iti.</b> evaṃ manyate — pradeśavattvam ākāśasya
0016505	kartavyaḥ, na eva sat-prayogo yukta	<b>ity</b> evaṃ vā. pratiyogy atha ity-ādi. anya-
0010014	eva tasya pratikṣepāt. anyathā indriya-jam	<b>ity</b> evaṃ vācyam syāt, na tv indriya-artha-
0006405	-indriya-upaghāta-pratyaya-upalakṣaṇa-mātram	<b>ity</b> evaṃ vyākhyeyam, upahata-indriya-jñānasya api
0001714	avabuddhāvān yāvad a-śeṣam avabuddhāvān	<b>ity</b> evaṃ sugatatvaṃ veditavyam. tatra
0001112	-sneha-āder api doṣa-gaṇasya viruddham eva	<b>ity</b> evam ajñāsīt. yo yan-nidāna-viruddhaḥ, sa
0014512	-antara-ātmanā, te sparśa-lakṣaṇam trikam	<b>iti.</b> evam anyatra api jñeyam. nanu trayāṇām
0016205	saha eva kriyante, pṛthag na kriyanta eva	<b>ity</b> evam ayaṃ praśnaḥ pravṛttaḥ, na tu kiṃ saha
0006004	tatra api kiṃ tad eva idam āhosvid anyad	<b>ity</b> evam-ākārā pūrva-anubhūta-kalpanā jāyata iti
0016907	eva viśayaḥ pratiyogī, yathā cakṣuṣo rūpam	<b>ity</b> -evam-ādi. ata evaṃ vaktum yuktam — rūpa-ādi
0002903	kṛtakatva-ādi-liṅga-darśanād a-nityam rūpam	<b>ity</b> evam-ādi grahaṇam na syāt. tathā hi nīla-ādi
0003508	pramāṇa-lakṣaṇam. saṅkhyā dve trīṇi vā	<b>ity</b> evam-ādi tan na prāpnoti. yadi sarvaṃ jñānaṃ
0003511	eva smṛtam iti bhāve kta-vidhānāt. tad yathā	<b>ity</b> evam-ādinā hetoḥ sādhyena anugamaṃ dṛṣṭānte
0004612	krama-bhedāc chruti-bhedo na syād rasaḥ sara	<b>ity</b> evam-ādiṣu śabdeṣu. āśu-bhramaṇa-udaka-bindu-
0008708	vyapadiśyate, ghaṭa-jñānaṃ ghaṭa-jñānaṃ	<b>ity</b> evam. na tu tat tebhya bhavati, teṣāṃ saṃvṛti
0012013	tathā hi sannikarṣo 'rtha-grahaṇa-hetur	<b>ity</b> eṣa doṣa udbhāvyaṭe. jñāna-pramāṇa-vādinā api
0007812	-ākāraṃ viśaya-jñānaṃ sva-jñānena ālambyata	<b>ity</b> eṣa hetv-artho labhyate. sva-ābhāsam ca iti.
0007807	-ākāraṃ viśaya-jñānaṃ sva-jñānena ālambyata	<b>ity</b> eṣa hetur uktaḥ. yatra hi jñāne yad vastu
0002416	anyathā idam pramāṇam idam a-pramāṇam	<b>ity</b> eṣā vyavasthā na syāt. tathā hi kāsāñcij
0008013	artha-kāryatayā artha-kāryāṇy etāni jñānāni	<b>ity</b> eṣā smṛtiḥ syāt. tatas teṣāṃ api hetuḥ so
0008005	tv artha-kāryatayā artha-kāryam etaj jñānam	<b>ity</b> eṣā smṛtir bhavati. tasyaṃ satyām anubhava-
0008908	yadi tat tato bhavati, na tu na bhavati	<b>ity</b> eṣo 'py atra niyamo 'bhimataḥ. na ca smṛty-
0016301	tato na śāstra-hāniḥ. tasya vyāghāta	<b>iti</b> kathaṃ kṛtvā. yato yathā ca indriya-vyavasāya
0003405	atha dvitīye kalpe na pramāṇa-antaram	<b>iti</b> kathaṃ grantho nīyate. yāvātā pramāṇam eva
0004814	evam avasyati yo 'sau mayā śruto 'yam asāv	<b>iti,</b> kathaṃ ca gām ānayā ity ukta indriya-viśaya
0007514	tato 'n-agni-janya eva dhūmaḥ syād	<b>iti</b> kathaṃ tena agner anumānam. na eṣa doṣaḥ.
0008607	pravādād eva avasīyate. sa ca iha apy asti	<b>iti</b> kathaṃ na vāda-vidhir ācāryasya ity āha — a
0007401	-prameya-vyavasthā kriyate, na yathā-tattvam	<b>iti.</b> kathaṃ punar a-vibhaktaṃ sat tathā
0008612	-buddher asya tatra a-sāra-niścayo jāta	<b>iti.</b> kathaṃ punar etad avagamyate yathā tasya
0000701	— prakaraṇa-ādaḥ gaurava-utpādana-artham	<b>iti.</b> kathaṃ punar bhagavataḥ stotra-abhidhānena
0006916	tat phalaṃ bhaviṣyati. kiṃ kāraṇam	<b>iti</b> kayā yuktyā. na hi sva-saṃvittih sambhavati
0009913	pratiyāmānaṃ vyavahārāya kalpate, anyatra	<b>iti</b> -kāraṇa-yuktād viśaya-saṃśabdanād rūpam iti
0006208	eva bhrānti ity-ādinā uktād vikalpa-vargād	<b>iti</b> -kāraṇa-vyavacchinnāt pṛthag a-vikalpakam
0009115	-ābhāsatvād ity arthaḥ. ālambyate 'nena	<b>iti</b> karaṇam kāraṇam kṛtvā ābhāsa ālambana-śabdena
0005203	api ity-ādi. rūpa-ādayaś ca te viśayāś ca	<b>iti</b> karma-dhārayaḥ. nanu ca rūpa-ādayo viśayā eva,
0011302	-darśitayā niścayo 'rtha-antaram phalaṃ syād	<b>iti</b> kalpanā api tāvat sambhavet. yasya tu
0003710	pratiyate na anyā. atha kā iyaṃ kalpanā nāma	<b>iti.</b> kalpanānām bahutvāt kā atra kalpanā
0017911	na ca hāna-upādāna-upekṣā-buddhayaḥ phalam	<b>iti</b> kalpayitum yuktam, udaka-ādi-smṛty-
0009907	ity āha — a-nirdeśyatve ca a-vyabhicāra	<b>iti.</b> kasmād ity āha — na hi indriya-buddhir ity-
0004808	viśayaḥ, pratibhāsa-bhedas tv āśraya-bhedād	<b>iti.</b> kasyacid artha-ākārasya anukārāc chābdasya
0007106	pratyakṣam adhikṛtya idam phala-vyavasthānam	<b>iti</b> kasyacid āśāṅkā syāt. sarvasya ca pramāṇasya
0006010	an-upalakṣayataḥ pratyakṣe eva ete	<b>iti</b> kasyacin matih syāt. dṛṣyate ca keśāñcid
0013513	-kāraṇam ca iti yad uktam, tad api dūṣitam	<b>iti.</b> kāpilānām ity-ādi. tatra uktam — kim
0015710	kāma-ādiṣu. an-anubhūtāś ca indriya-vṛttaya	<b>iti</b> kāraṇa-viruddham āha. yugapad dve ity-ādi.
0015002	kiṃ kāraṇam iti. indriya-artho viśiṣṭo hi	<b>iti</b> kāraṇam āha. an-eka-rūpe hi iti śabdatva-
0007003	praśnaḥ. tad-rūpo hy artha-niścaya	<b>iti</b> kāraṇam. yadā hi ity-ādy asya eva vivaraṇam.
0016705	pratyavamarśa-jñānaṃ yogi-jñānasya kāryam	<b>iti</b> kāraṇe kārya-upacārāt tad apy atīta-an-āgata-
0014903	a-bhinna-eka-sva-bhāva-āpattiḥ. jāti-bhedād	<b>iti</b> kārya-kāraṇa-jāti-bheda-prasaṅgād ity arthaḥ.
0014408	ca abhyupetaṃ hīyate. vikalpa-artho vā-śabda	<b>iti</b> kārya-kṛm na vā ity atra yo vā-śabdaḥ. an-
0001010	ca garbha-ādi-hīna-sthāna-parigrahaḥ prāṇina	<b>iti</b> kāryam. sā eva ca tṛṣṇā prādhānyena śāstre
0008404	anubhavaḥ, rūpa-ādi-vat. asti ca smṛtir	<b>iti</b> kāryam. syād etad ity-ādinā jñāna-antareṇa

0005405	ca kṣaṇikatvān na sā, na api rāga-ādaya	<b>iti</b> kiṃ kena yojyeta iti. a-śakya-samayatvād rāga
0008714	-apekṣo niyama āhosvid ālambana-apekṣa	<b>iti</b> . kiṃ ca ataḥ. ubhayathā api doṣaḥ. pūrvam
0002402	anumānam ca pramāṇe eva na a-pramāṇe	<b>iti</b> . kiṃ ca ataḥ. yadi pūrvam kalpaḥ, niṣ-phalam
0018106	tadā ca buddhy-a-bhāvād eva prāmānya-a-bhāva	<b>iti</b> kiṃ janma-grahaṇena. atha janma-uttara-kālam
0018107	prāg-vat tadā api prāmānyam a-nivāryam	<b>iti</b> kiṃ janma-grahaṇena. buddhi-viśiṣṭasya tu
0012710	bhinnatvād an-eka-indriya-grāhyā rūpa-ādaya	<b>iti</b> . kiṃ tarhi indriya-antara-artha-a-grahaṇam iti.
0017407	hetur iti vyāpaka-a-bhāvam āha. buddhi-janma	<b>iti</b> kiṃ punar ity anena api yad an-arthakam, na
0016206	kiṃ saha kriyante. āhosvin na saha kriyanta	<b>iti</b> . kuta etat — saha tu siddha eva vyavasāye
0003905	kena cāryante. jāty-ādayas tv a-siddhā	<b>iti</b> kutas teṣāṃ śabda-pravṛtti-nimitta-bhāva ity
0010112	-dvayam yugapad abhyupeyate samvedyate vā	<b>iti</b> kuto 'siddhiḥ. atha ity-ādi. a-yathā-artham
0012311	-guṇa-karma-apekṣam daṇḍī śuklo gacchati	<b>iti</b> . kuto na yujyate ity āha — yasmād ity-ādi.
0002104	sva-pramāṇam eva guṇaḥ, artha-kāmair guṇyata	<b>iti</b> kṛtvā artha-āvāhakatvāc ca. tasya udbhāvanam
0003407	satyam etat, kiṃ tu pareṇa pramāṇa-antaram	<b>iti</b> kṛtvā upanyastam. atas tathā eva pratiśiddham
0007308	yatra eva sādhanam bāhye, tatra eva samvid	<b>iti</b> kṛtvā. katham tarhi sva-samvittih phalam
0004406	-anta iṣyate. tasmāt sā eva tad vikalpayati	<b>iti</b> kṛtvā yac ca ity-ādi. āyatana-sva-lakṣaṇam
0004505	-viśeṣeṇa ālambante, na ekam eva dravyam	<b>iti</b> kṛtvā. yac ca uktam — āyatana-sva-lakṣaṇam
0003502	evam uktam, na punaḥ sakṛd-grahaṇāt pramāṇam	<b>iti</b> kṛtvā. vivāda-āspadī-bhūtam vastu kāraṇam
0006910	-rūpatvam, tena eva svena rūpeṇa ābhāsata	<b>iti</b> kṛtvā. viśaya-ābhāsam ca iti. atra yadā bāhyo
0010105	-mātra-darśanena eva pūrva-anusāreṇa gamyata	<b>iti</b> kṛtvā. vyavasāyo 'pi hi ity-ādinā viśeṣaṇasya
0014704	tebhyo 'nya eva rūpa-ādy-ātmanā pariṇamanti	<b>iti</b> kṛtvā. sa ca a-bhinna ity-ādinā anantya-
0009113	iti samūha-ālambanatvāt sañcitam sañcaya	<b>iti</b> kṛtvā. sañcayaś ca samūhaḥ. sañcita-
0001409	sa eva artho 'rthyate mokṣa-upāya-kāmair	<b>iti</b> kṛtvā so 'sya asti iti tena arthena
0001905	niṣ-karuṇas tu jānann apy anyathā kathayed	<b>iti</b> kṛtvā pāmāṇye 'nga-bhāvāḥ. dayāvān apy a-
0014709	-apekṣayā prakarṣa-pratyayaḥ. eka-eka-rūpā	<b>iti</b> . kecit sukha-sva-bhāvā eva, kecit chabda-rūpā
0011207	— anyeṣāṃ indriyatvam na abhimatam	<b>iti</b> . kecid āhuḥ — ghrāṇa-rasana-cakṣus-tvak-
0011704	atas tad-avasthaḥ pramāṇa-phala-a-bhāva-doṣa	<b>iti</b> . kenacit sambandhena iti. vṛtti-kāra-mata-
0005008	-jñāna-anubhūtam eva tad artham grhṇāti	<b>iti</b> keṣāñcid vipratipattiḥ. rāga-ādi-samvedane na
0005716	pratyakṣam uktvā tad-ābhāsa-abhidhānam	<b>iti</b> kramāḥ. nanu ca — pratyakṣam kalpanā-
0003812	-dravya-bhedena udāharaṇa-dvayam. atra	<b>iti</b> kriyā-dravya-śabdeṣu. kriyā-dravyābhyām
0010316	iti, kvacid anyatra-bhāvo vyabhicāri hetur	<b>iti</b> , kvacid tatra a-bhāvo vyabhicāri viśeṣaṇam
0010316	kvacid anyathā-bhāvo vyabhicāri viśaya	<b>iti</b> , kvacid anyatra-bhāvo vyabhicāri hetur iti,
0006008	tatra dve pūrvake kalpanā-jñāne na pratyakṣe	<b>iti</b> khyāpana-artham ukte. kutaḥ punas tayoḥ
0010512	sa-antaram iti grhyate, na apy adhikam	<b>iti</b> , gandha-ādi-vat. tathā ca rūpa-śabdāv iti
0012411	āśānkām apākaroti. bhinna-indriya-grāhyatvād	<b>iti</b> gandha-rasayor ghrāṇa-rasana-grāhyatvād
0004006	asminn abhidheye pratyāyana-sāmarthyam asti	<b>iti</b> gamakatvam abhisamīkṣya śabdaḥ prayujyate.
0005006	tac ca prakṛtatvāt pratyakṣa-lakṣaṇasya	<b>iti</b> gamyate. atra iti prakaraṇe. yo 'yam pṛthag-
0008609	iti niścaya iti. prakṛtatvād ācāryasya tatra	<b>iti</b> gamyate. anena etam artham sūcayati — na
0013607	-puruṣeṇa adhiṣṭhitaḥ pravṛttas tena saha	<b>iti</b> gamyate. anye tv āhuḥ — manasā adhiṣṭhitā
0009603	antaram ca tan-matasya upakṣepād ākṣapādānām	<b>iti</b> gamyate. indriya-artha-sannikarṣa-utpannam
0016214	asti iti tat-pratiśedham eva prati	<b>iti</b> gamyate. tato na śāstra-hāniḥ. tasya vyāghāta
0001002	pṛthivī ity ukte kāthinya-sva-bhāvā pṛthivī	<b>iti</b> gamyate, tathā jagac-chāsanāc chāstṛtvam ity
0017812	sāmarthyāt pratyakṣa-śabda-abhidhānam prati	<b>iti</b> gamyate. tathā hi pratyakṣa-śabda-abhidheyatā
0002804	'numānāt. tena adhyavasita-tad-bhāva	<b>iti</b> gamyate. pratyakṣeṇa api para-rūpeṇa eva
0003707	kalpanā-apoḍha-nirdeśāc ca jñāna-ātmakam tad	<b>iti</b> gamyate. yato jñānasya eva kalpanā-samsargo
0004108	upalakṣyate. tena sā tatra na asti	<b>iti</b> gamyate. syād etat — yad etad vyāpṛta-
0017402	āha — buddhi-kāraṇa-sāmagrīm ity-ādi. sā	<b>iti</b> guṇa-bhūtā api buddhiḥ parāmṛṣyate, na tu
0003312	rūpa-ādau grhīte 'nityatā api grhītā eva	<b>iti</b> grhīta-grahaṇān na idaṃ pramāṇam. yadi na
0013309	yadā ayam cakṣuṣā drṣṭvā agnim uṣṇo 'yam	<b>iti</b> grhṇāti, tadā sparśo 'py agni-viśeṣaṇatvāc
0010711	asti, katham tarhy alpam rūpam mahad rūpam	<b>iti</b> grhyate. upacārād iti cet, syād etat — rūpa-
0010512	nir-antaram, na tad indriyāt sa-antaram	<b>iti</b> grhyate, na apy adhikam iti, gandha-ādi-vat.
0010913	yato 'dhiṣṭhānād api vicchinne 'rtha	<b>iti</b> grhyate, na kevalam indriyāt. adhiṣṭhāna-
0010603	viśaya-upalakṣaṇa-artham. yo yataḥ sa-antara	<b>iti</b> grhyate, na tasya tena saha nairantaryam. tad
0010609	tat katham tad-apekṣayā kiñcit sa-antaram	<b>iti</b> grhyeta adhikam iti vā. na ca rūpa-ādinām
0010602	tāvāt eva grahaṇam syāt. a-vicchinnā	<b>iti</b> grhyeran. rūpa-grahaṇam ca atra cakṣur-viśaya
0013411	prathamām. bhede 'bhedaḥ kuto 'nyathā	<b>iti</b> . grahaṇa-bhedāt kevalād anyathā, indriya-
0012506	bheda na iṣyate, rūpa-ādiṣv api sa na syād	<b>iti</b> . grahaṇa-bhedād rūpa-ādinām an-ekatva-
0017704	-pratipattiḥ. abhidhāna-abhidheyayoś ca	<b>iti</b> grahaṇam drṣṭānta-artham. yad a-bheda-upacāra
0010714	api gandha-ādi-vad rūpa-āder apy adhikam	<b>iti</b> grahaṇam na prāpnoti ity etāvad ucyate. api
0014203	tatra apara-samsthānam asti yena vīṇā-śabda	<b>iti</b> grahaṇam syād ity abhyupeta-hānam. atha mā

0010510	ity-ādi. sa-antara-grahaṇam vicchinna	<b>iti</b> grahaṇam. adhika-grahaṇam indriya-atirikta-
0013805	vṛttir grahaṇa-mātre vartate, na vikalpana	<b>iti</b> . grahaṇe vartamānā iti tat-sva-bhāvā ity
0007609	-phalate punar grāhaka-ākāra-saṃvittiyor	<b>iti</b> grāhaka-ākārasya pramānatā, saṃvitteḥ phalatā.
0005912	eva āha — toya-ādi-kalpanā-pravṛttatvād	<b>iti</b> . ghaṭa-ādayas tu sva-upādānād anye na santy
0009301	kuta ity āha — tathā teṣām ity-ādi. tathā	<b>iti</b> ghaṭa-ādi-rūpeṇa. teṣām iti dravya-ādīnām. na
0011205	iti sāṅkhyā-ādīnām. anya-indriya-rutaṃ vṛthā	<b>iti</b> . ghrāṇa-ādīnām api indriyatvasya tata eva
0011105	iti yat-kiñcid etat. pañcānām ca indriyatva	<b>iti</b> , ghrāṇa-rasana-cakṣus-tvak-śrotrāṇi indriyāṇi
0013105	viśeṣyā rūpa-ādayaḥ. tān bhinnān sad guṇa	<b>iti</b> ca anena viśeṣaṇena a-sambaddhān eva prāg
0012307	-ādīni śeṣāni sāmānyāni. sāmānyam viśeṣa	<b>iti</b> ca apekṣā-kṛtam etat. ataḥ sāmānyāny eva
0006415	-vikalpam avasīyate. smārta-abhilāṣikam ca	<b>iti</b> ca ayaṃ ca-śabdaḥ samuccaya-artho bhinna-
0011311	-viśayasya pramāṇasya iti hetuḥ. pramāṇasya	<b>iti</b> ca etat karaṇatva-upalakṣaṇam. na ca anyatra
0013808	sa-pratyayam tu phalam. grahaṇe vartamānā	<b>iti</b> ca evaṃ varṇayanti. grahaṇe phale kartavye
0016408	pratyakṣatvam vihitaṃ bhavati. buddhi-janma	<b>iti</b> ca karma-dhārayaḥ ṣaṣṭhi-tat-puruṣo vā. yadā
0003816	tad-abhidhāne tva-talāv iti. pācako daṇḍī	<b>iti</b> ca kṛt-taddhitau. tasmād atra sambandhe bhāva
0010705	eva grhyete. yo yato vicchinna ity adhika	<b>iti</b> ca grhyete, sa tad-a-bahir-vartino 'pi
0010707	tad yathā ghaṭād vicchinna ity adhika	<b>iti</b> ca grhyamāṇaḥ parvato ghaṭa-a-bahir-vartino
0010704	-śabdāv adhiṣṭhānād vicchinnav ity adhikāv	<b>iti</b> ca grhyete, tad-a-bahir-vartina indriyād api
0010604	apareṇa. sva-grāhakād indriyāt sa-antarāv	<b>iti</b> ca grhyete rūpa-śabdau. tathā yo yasmād
0010708	indriya-adhiṣṭhānād vicchinnav ity adhikāv	<b>iti</b> ca grhyete vivāda-āspadī-bhūtau rūpa-śabdau.
0001005	nidāna-kṣayeṇa vyādhir iva na anyathā	<b>iti</b> ca niścītya ko 'sya hetur iti vicārayan
0011210	sva-bhāva-nirākaraṇād ghrāṇa-ādīni bhūtebhya	<b>iti</b> ca bhautikatva-siddher indriya-grahaṇa-
0010203	-jñāne na sambhavaty eva. indriya-buddhir	<b>iti</b> ca yady api sāmānya-śabdaḥ, tathā api
0009811	uyjyate. iha ca a-vyapadeśyam a-vyabhicāri	<b>iti</b> ca viśeṣaṇa-dvayaṃ sambhavaty eva, na
0005312	ātmanam saṃvedayante, ātma-saṃvedanā	<b>iti</b> ca vyapadeśyante. atas tad anubhava-ātmatvam
0010117	viśeṣaṇam ity āha — a-vyabhicārāc ca	<b>iti</b> . ca-śabdād a-sambhavāc ca indriya-buddhāv a-
0003412	pūrva-grhīta-artha-grahaṇād abhijñānam	<b>iti</b> . ca-śabdena pratyakṣeṇa grhītasya eva punar a
0002115	āha — bahavaś ca atra vipratipannā	<b>iti</b> . ca-śabdena yasmād ity etad anukṛṣyate.
0010514	indriya-parimāṇa-atirikta-sva-rūpā vicchinna	<b>iti</b> ca śaila-ādayaḥ śabdāś ca grhyanta iti
0007108	-śabdāś ca ayaṃ prameya-vacanaḥ. sa-viśayam	<b>iti</b> ca sākalye '-vyayī-bhāvaḥ. ata etad uktaṃ
0013401	vad dvitīyam upalabdhi-samām. grahaṇa-bhedād	<b>iti</b> ca hetv-antara-upadarśanāt prathamām. anyathā
0004311	cakṣur-vijñānena samaṅgaḥ so 'sya asti	<b>iti</b> cakṣur-vijñāna-samaṅgī, cakṣur-vijñānena
0014107	ity a-codyam etat. sva-viśaya-vṛtty-a-bhāva	<b>iti</b> cakṣuṣā ghaṭa-ādi-grahaṇe śabda-ādīnām
0003308	nāma. tato nāśitā-sva-bhāva-āpattir bhāvasya	<b>iti</b> cet, a-yuktam etat. na hi svayam a-cala-sva-
0006201	tad iha api tulyam. tad-vikāra-vikāritvam	<b>iti</b> cet, atra apy etad eva uttaram. api ca
0005506	bhavatu jñānam tad-ākāram, tataḥ kim	<b>iti</b> cet, idaṃ tato yat tad eva hlāda-paritāpa-ādy-
0010703	tarhi vaktavyam. adhiṣṭhāna-apekṣayā	<b>iti</b> cet, evaṃ tarhi yadi rūpa-śabdāv adhiṣṭhānād
0007012	tasya eva karma-kartṛ-karaṇa-bhāvo yujyata	<b>iti</b> cet, evam etat. na eva tasya parama-arthataḥ
0004609	kramavaty api tatra a-krama-adhyavasāya	<b>iti</b> cet, krama-pātiṣv api tarhi teṣu lāghavasya
0018111	-janmani ity-ādi. iha eva kiṃ vicārayati	<b>iti</b> cet, kva punar vicāra-ārambhe na idaṃ codyam
0006115	iti. indriya-bhāva-a-bhāva-anuvidhānam	<b>iti</b> cet, tad iha api tulyam. tad-vikāra-
0003315	ca tad-ātmatayā dharmasya api siddhatvād	<b>iti</b> cet, na, a-niścayāt. sadṛśa-apara-utpattiyā hi
0006101	akṣa-upaghāta-ja-jñāna-nivṛtty-arthaṃ tad	<b>iti</b> cet, na, artha-sannikarṣa-grahaṇād eva an-
0012017	kim iti na sarva-ātmanā grahaṇam bhavati	<b>iti</b> cet, na, asmābhis tasya sannikarṣo hetur
0002607	mā bhūt. na hi tad-viśayatvena adhyavasīyata	<b>iti</b> cet, na, jñeyatvena adhyavasāyād asti tatra
0004810	arthasya kañcana-ākāram anukurvanti	<b>iti</b> cet, na, tatra api jñeyatva-ādy-anukāritvam
0006611	indriya-āder āvilatā-ādi-bhedo niyāmaka	<b>iti</b> cet, na, tasya a-jñāna-sva-bhāvāt sarva-
0010110	viśeṣaṇasya. nir-vikalpatvam a-siddham	<b>iti</b> cet, na, tasya pratyakṣa-siddhatvāt. api ca
0002216	kartavye saṅkhyā-ādi-vyutpattir apārthikā	<b>iti</b> cet, na, pramāṇa-a-pramāṇa-vipratipatti-
0015908	indriya-jñāna-anubhūtam manasā smaryata	<b>iti</b> cet, parasya eva ayaṃ doṣaḥ, yasya idaṃ matam
0012506	-bhedād rūpa-ādīnām an-ekatva-vyavasthā	<b>iti</b> cet, bhavatu, tato 'pi na asmābhir bhinna-
0005215	kutaḥ punas tasya niyata-viśayatā	<b>iti</b> cet, yatas tasya yaḥ samanantara-pratyaya-
0008114	-vaśena viśaya-jñānasya viśaya-sārūpyam syād	<b>iti</b> cet, yatas tasya viśaya-jñāna-sambandhinau
0004104	-dhiyaḥ kalpanāḥ, kiṃ tu tā na upalakṣyanta	<b>iti</b> cet, vārttam etat. tathā hy a-vikalpa-
0010711	rūpaṃ mahad rūpam iti grhyate. upacārād	<b>iti</b> cet, syād etat — rūpa-ādayo yatra samavetāḥ,
0000215	tathā iha api ity a-doṣaḥ. jagad-dhitaiṣiṇa	<b>iti</b> . jagad-dhitam heya-upādeyayoḥ sābhyupāyayor
0018101	atha ity-ādi. an-anyatve buddhir eva janma	<b>iti</b> janma-grahaṇam mata-dvaye 'py apārthakam.
0017101	sāmānya-ālambi bhavati. vinā api tad-arthena	<b>iti</b> jala-ādīnā kalpitena, samanantara-pratyaya-
0000712	-pramāṇa-lakṣaṇa-anuvidhāy etat prakaraṇam	<b>iti</b> jāta-niścayānām prasiddha-śāstrkāṇām tatra
0004313	no tu nīlam iti na tan-nāmato nīlam etad	<b>iti</b> jānāti. etad eva uttareṇa pada-dvayena

0007904	-jñānam api viṣaya-jñānena a-viśiṣṭam syād	iti. jñāna-jñānam viṣaya-jñāna-ālabhanam, tad
0007407	evam iti yathā-uktaṃ dvya-ābhāsam jñānam	iti. jñāna-saṃvedanam iti jñānasya karmaṇaḥ
0012004	-vaśena utpatteḥ. an-atideśa eva	iti jñānam tasya api sādharmaṣya a-bhāvāt.
0009913	viṣaya-saṃśabdānād rūpam iti jñānam, rasa	iti jñānam iti. tadā ca vyapadiśyamānaṃ śābdam
0012413	mānasam eva vā tat. tad yathā rūpam amlam	iti jñānam. tathā ca surabhī madhuram ity etaj
0012408	eva vā tat. tad yathā surabhī madhuram	iti jñānam. yathā-ukta-prakāraṃ ca gauḥ gacchati
0009913	iti-karaṇa-yuktād viṣaya-saṃśabdānād rūpam	iti jñānam, rasa iti jñānam iti. tadā ca
0001907	a-kṣamaḥ. jñānāt tu bhūtam eva upadiśati	iti jñānasya api prāmāṇyam prati sādhana-bhāvaḥ.
0007407	dvya-ābhāsam jñānam iti. jñāna-saṃvedanam	iti jñānasya karmaṇaḥ saṃvedanam darśanam. kim-
0011813	-sannikarṣās tu tasya anugrāhakāḥ. kecit tv	iti. jñānasya hi pramāṇatve phalam anyan na syāt.
0016410	vyāpāra-antaram tasyāḥ samastī, kṣaṇikatvād	iti jñāpana-arthaṃ janma-grahaṇam. yadā tu śaṣṭhī-
0003808	viṣayam, ato na tat pratyakṣatvena abhimatam	iti jñāpana-artham. dīṭha iti. dīṭha-śabda-sva-
0017714	punar ity a-siddhatām āśānkate. sarvathā	iti jñeyatva-ādy-ākāreṇa api ity arthaḥ. tatra ko
0003808	abhimatam iti jñāpana-artham. dīṭha	iti. dīṭha-śabda-sva-rūpa-ātmanā kila so 'rthas
0011915	—na viśeṣaṇa-adhyāropa-ādau vyāpīyāta	iti. tac ca nir-vikalpakatvāt. tasya ca viṣaya-
0017614	-ālocana-arthatvān na sandhānam viśeṣaṇair	iti. tat kiṃ punar uktaḥ. tasya eva spaṣṭatarī-
0011601	hānir ity abhyupeta-bādhā. dvayaṃ tac ced	iti tat-parihāraḥ. atra ca ekasya ubhaya-rūpa-
0010101	yadā tu tad eva jñānam svayam a-vyabhicāri	iti tat-puruṣaḥ parair āśrīyate, tadā evaṃ
0016214	-kāriṇor indriyayoḥ kalpane sāmartyam asti	iti tat-pratiśedham eva prati iti gamyate. tato
0012104	arthānām yathā gaur eva ayam aśva eva ayam	iti, tat pratyakṣam iti vacanāt, tathā bhūta-
0007410	-pratibhāsa-ādāyas te vivakṣitāḥ. upādāya	iti tat pramāṇa-nibandhanam ḡhītvā. tathā tathā
0013805	varṭate, na vikalpana iti. grahaṇe varṭamānā	iti tat-sva-bhāvā ity arthaḥ. anye tv a-pratyayām
0011917	tad darśayati — tatra kuto vicāra	iti. tataś ca vaidharmyān na tena nirṇayasya
0006509	phalam. tac ca svayam eva tad-ātmakam	iti tato na vyatiriktam. na hy atra bāhyakānām
0010404	ko 'vasaro jñāna-sva-bhāva-pradarśanasya	iti. tatra etat syāt — tad eva pratyakṣa-
0006007	ādi-jñānam caturthaṃ pratyakṣa-ābhāsam uktaṃ	iti. tatra dve pūrvake kalpanā-jñāne na pratyakṣe
0002213	tasmāt teṣāṃ vipratipatti-nirāsāya śāstram	iti. tatra phala-sva-rūpa-viṣaya-saṅkhyā-
0004208	varti na sakala-cakra-ābhāsam deśam vyāpnoti	iti tatra viniyāta-deśa-pratibhāsy eva vijñānam
0011113	upasaṅkhyeyam iti darśayann āha — tasya vā	iti. tathā api pramāṇa-catuṣṭva-abhyupagama-bādhā.
0015604	paścāt smṛti-vyavasāyo manaso bhavati	iti. tathā ca uktaṃ — kevalam tv atīta-an-
0006012	-ādiṣu ca udaka-ādi-jñānam pratyakṣam eva	iti. tathā hi tasya eva mṛga-trṣṇā-ādau toya-ādi-
0016808	siddhatvād anuvāda-mātram eva idaṃ kriyāta	iti. tad a-yuktam, a-siddhatvāt pramāṇānām. etac
0018104	eva buddheḥ prāmāṇya-jñāpana-artham	iti. tad a-yuktam uktaṃ. tathā hi kṣaṇikatvena
0012001	-sambandha-vaśād utpatti-mātram atidiśyāta	iti. tad a-yuktam, viśeṣa-atideśa-an-arthakatva-
0006710	eva kriyā tad eva kārakam. ato vyāhatam etad	iti. tad a-sat, yato vastuno 'bhede 'pi yo 'yam
0017601	jāyate gaur eva ayam ity-ādi, tat pratyakṣam	iti. tad apy a-yuktam iti, indriya-ādi-
0006809	syāt. tasmād vyatirekato bāhya-artha-siddhir	iti, tad apy a-yuktam, yato vijñāna-kārya-a-
0012906	a-vyabhicāra indriya-antareṇa a-grahaṇam	iti. tad api yuktyā api ca ity-ādinā eva
0016013	iti. tasmān mana eva dvāri dvārāṇi indriyāṇi	iti, tad api vyāhanyate, yugapad-eka-artha-
0009308	kāraṇam, pratyekam ca tais tad vyapadiśyāta	iti tad-ālabhanasya jñānasya pratyakṣatvam
0004106	evaṃ ca evaṃ ca kalpanā mama āsīd	iti. tad iyaṃ kalpanā upalakṣya-sva-rūpā eva. tad
0001910	eva prāmāṇyam. sā tu tayā vinā na sambhavati	iti tad-upādānam. tāyitvena avaśyam abhiyogavān
0004306	kalpanā-apoḍham an-uktaṃ gamyate katham	iti. tad etat kalpanā-sva-rūpa-saṃvarṇanena eva
0004210	cakraṃ paśyāmi iti matir yathā tathā iha api	iti. tad etan nir-vikalpa-pratyakṣa-vādino 'pi
0006813	api yathā-saṃvedanam eva viṣayo niścīyāta	iti tad eva phalaṃ yuktam. na hi yathā-sva-bhāvam
0007711	— viṣaya-jñāne viṣaya-ākāraṃ jñānam	iti. tad eva viśeṣaḥ. tathā hi tad viṣaya-jñānād
0009709	śabda-samavetāyāṃ tu samaveta-samavāyād	iti. tad evaṃ pañca-prakāraḥ sambandho jñāna-hetuḥ.
0015611	'nuvyavasāyam kurute, na bāhyeṣv artheṣv	iti. tad evaṃ — na indriya-manobhyāṃ saha
0013004	-upalabdho bhinnō viṣayaḥ saha caro 'sya	iti tad-guṇa-saṃvijñāno bahu-vrīhiḥ. punas tat-
0000802	na vighnāya vināyākāḥ prabhavanti	iti tad-gauravam api sa-prayojanam eva. nanu ca
0002909	tathā-pratīteḥ sambhavāc ca. tat katham	iti. tad-grahaṇam katham na pramāṇa-antaram ity
0005811	ity āha — tad-rūpa-kalpanā-pravṛttatvād	iti. tad dhi tān saṃvṛti-sato 'rtha-antaratvena
0005809	-ābhāsam ity āha — artha-antara-adhyāropād	iti. tad dhi prajñāpti-vastuṣu rūpa-ādiṣv artha-
0013107	tad-viṣayam iti yāvat. a-bhedena sarvatra	iti. tad dhi mānasam sāmānya-ākāra-anuraktam
0009914	rūpam iti jñānam, rasa iti jñānam	iti. tadā ca vyapadiśyamānaṃ śābdam bhavati. tato
0003211	yadā tv antya-kṣaṇa-darśino naṣṭo 'yam	iti, tadā pratyakṣeṇa a-nityatā-sva-bhāva-
0007204	eva, tasya sva-saṃvedyatvāt. tat kim	iti tadā pramāṇatvena na vyavasthāpyāta ity āha
0002612	viṣayī-kriyante keśa-ādi-vat keśa-ādi idam	iti, tadā sāmānya-ākāreṇa a-sphuṭena
0010403	-bhāva-pradarśanāya. tasmāt siddha-sādhanam	iti. tan na ity-ādinā etad āha — pratyakṣa-



0012600	eva kriyate, na indriya-antare pramāṇam asti	<b>iti</b> tan na kalpanīyaṃ syād iti. apārthikā iti nir
0014914	tarhi tri-guṇa-ātmakaḥ. tathā ca na grhṇāti	<b>iti</b> tan-nir-apekṣā. sa eva na ātmā eko 'sya iti
0005306	uktam — andha-āder apy artha-grahaṇam syād	<b>iti</b> , tan nirastam. yasmān na tad bāhyeṣv artheṣu
0016516	yogi-jñānam a-saty api samprayoge bhavati	<b>iti</b> , tan-nirākaraṇa-artham sad-grahaṇam iti. a-
0002110	kecid āhuḥ — svata eva siddhāni pramāṇāni	<b>iti</b> . tan-mata-anusāriṇaś ca apare ślokaṃ paṭhanti
0014004	sukha-duḥkha-mohānām sanniveśa-viśeṣā	<b>iti</b> . tasmāc chabda-ākāra-pariṇatāḥ sukha-ādayo
0002806	grahaṇam, pratyakṣeṇa tv a-sādhāraṇa-bhūtena	<b>iti</b> . tasmāt sādharmaṇa-a-sādhāraṇa-bhūtābhyām para
0011507	tad eva tena pramīyate, na viśeṣyam	<b>iti</b> . tasmāt siddham bhinna-viśayatvam. tatra ca
0009004	smṛtibhyām api hi tad bhavati, na agnita eva	<b>iti</b> . tasmāt sthita eva ativyāpitā-doṣaḥ. iha
0009514	ākāreṇa sva-ābhāsa-jñāna-jananam asty eva	<b>iti</b> . tasmād a-yuktaṃ grāhya-lakṣaṇam. ataś ca
0010902	bahir-vṛttitvaṃ kadācit paraḥ kalpayed	<b>iti</b> . tasmād yuktam āśaṅkitum. tatra cikitsā-ādi-
0016012	na tv indriya-vyavasāyair mano-vyavasāyān	<b>iti</b> . tasmān mana eva dvāri dvārāni indriyāṇi iti,
0006105	-samaya-smṛti-bala-pravṛttam a-pratyakṣam ca	<b>iti</b> . tasya a-pratyakṣatve siddhe 'pi yad iha
0015402	evam mana-upakāra-apekṣam indriyam api	<b>iti</b> , tasya apy etad a-pratyakṣa-upalambhasya na
0009916	na vyāpriyate, tadā tasya a-vyapadeśyatvam	<b>iti</b> . tasya apy etad eva uttaram — a-nirdeśyatve
0015210	saha śrotra-ādi-vṛttiḥ pratyakṣam ity artha	<b>iti</b> , tasya apy eṣa eva prasaṅgaḥ. prāpty-artho
0017507	prati vṛtteḥ pratyakṣa-vyapadeśo yujyata	<b>iti</b> . tasya api dvi-ṣṭhatvād iti. indriya-viśaya-
0005513	tarhi tad-viparīta-sva-bhāvāḥ prameyā eva	<b>iti</b> , tasya api yathā-ukta-nītyā hlāda-ādy-ākāra-
0017505	ataḥ sā eva ity āha — yo 'pi hi kalpayed	<b>iti</b> . tasya abhiprāyaḥ — indriya-sannikarṣa eva
0013010	jñānena anubhūyate. tat katham tatra smṛtir	<b>iti</b> , tasya idam a-codyam. samudāyo hi kalpitaḥ.
0010314	eva tu kvacid a-nītye na asti	<b>iti</b> tasya eva syād vyabhicāraḥ. na eṣa doṣaḥ. an-
0011015	iti prasaṅgo vā, an-adhiṣṭhāne ca pihite kim	<b>iti</b> tasya nāśa-praveśau bhavata iti prasaṅgo vā.
0010015	na tv indriya-artha-sannikarṣa-utpannam	<b>iti</b> , tasya vyavacchedya-a-bhāvāt. idam bahu-
0002005	karuṇā-ādibhir yuktasya bhavati, na itarasya	<b>iti</b> tasya sādhanatvena vyavasthāpyate. sva-
0000308	iti sugataḥ. tāyina iti. tāyate 'nena	<b>iti</b> tāyaḥ. sa punaḥ sva-dṛṣṭa-mārga-upadeśaḥ. so
0000308	sarva-praheya-prahāṇam iti sugataḥ. tāyina	<b>iti</b> . tāyate 'nena iti tāyaḥ. sa punaḥ sva-dṛṣṭa-
0000309	punaḥ sva-dṛṣṭa-mārga-upadeśaḥ. so 'sya asti	<b>iti</b> tāyī. sarva-prekṣā-pūrva-kāriṇām ārambhasya
0001408	tāryante saṃsāra-sāgarān anena sattvā	<b>iti</b> tāraṇaḥ sva-dṛṣṭa-mārga-upadeśaḥ. sa eva
0005715	pratyakṣam eva iti. evam tāvat pratyakṣam	<b>iti</b> tāvac-chabdaḥ krame. pratyakṣam uktvā tad-
0006410	ca vākyasya sarva-vākyam sa-avadhāraṇam	<b>iti</b> timira eva bhava iti sa-avadhāraṇe vākya-
0000501	-ardhena na itareṣām anena anugraho bhavati	<b>iti</b> . tīrthya-tarka-bhramitā manda-dhiyo vistareṇa
0016911	tat-pratītaye sad-grahaṇam iti. indriyāṇām	<b>iti</b> tu vacanam upalakṣaṇa-artham, kākebhyo dadhi
0005105	ity a-yuktam etat. sarve tv a-vikalpakā eva	<b>iti</b> tu-śabdena na sva-mata-apekṣo 'yam pṛthag-
0004204	vā katham a-vicchinnaṃ darśanam bhavati	<b>iti</b> tulyam codyam syād etat — vijātīya-vikalpa-
0015008	saktu-saṃsarge. samānaś ca sparśa-ādiṣv	<b>iti</b> tulyaḥ. etena tam eva eka-indriya-prasaṅgam
0011907	-ālocanād viśeṣeṣv a-grhyamāneṣu saṃśaya	<b>iti</b> tulyā laingikena saṃśayasya niṣpattiḥ. yathā
0016509	-samāso darśitaḥ, idānīm tu kena samprayoga	<b>iti</b> trītiya-a-samāsaḥ. samāsa-antare 'py eṣa doṣa
0001404	api teṣām doṣāṇām janmanāś ca punar-utpāda	<b>iti</b> te 'pi na dvitīyena arthena sugatāḥ. a-
0001409	mokṣa-upāya-kāmair iti kṛtvā so 'sya asti	<b>iti</b> tena arthena bhagavatas tāyitvam. ayam eva hi
0007801	icchati. viśaya-ākāraś tu na siddhaḥ parasya	<b>iti</b> . tena dvairūpyam sādhyate. viśaye hi iti. hi-
0010505	vā iti, ya ukto 'n-antaro 'pi hetur a-siddha	<b>iti</b> , tena manasa indriyatvaṃ vaktavyam pratyakṣa-
0006114	na eva indriya-jam, api tu mānasam eva	<b>iti</b> , tena vaktavyam — kim indriya-jasya
0013605	a-bheda-upacārād evam uktam. adhiṣṭhitā	<b>iti</b> tena saha ekatra viśaye pravṛttā ity arthaḥ.
0000505	-tarka-bhramitā bhūyāsaur artha-tattva-bhāja	<b>iti</b> , teṣām tad a-yuktam. sthavīyāṃso hi doṣāś
0002602	api sāmānya-lakṣaṇam, spaṣṭa-pratibhāsivād	<b>iti</b> teṣām prameya-antaratvaṃ syāt. na eṣa doṣaḥ.
0009012	— vāda-vidhi-dūṣaṇa-para eva ayam ārambha	<b>iti</b> , teṣām yad uktam — sva-saṃvedyam tv a-
0002610	tasya jñeyatvena te na grhyanta	<b>iti</b> teṣām a-sāmānya-rūpatvam ucyate. yadi te na
0009105	jyeṣṭha-malla iva nihate tad-anye mallā	<b>iti</b> tair eva saha vicāraṃ karoti. ālambana-artha
0005501	api na saṃvedakāḥ, kutaḥ punar ātmana	<b>iti</b> . tais taj jñānam avaśyaṃ sukha-ādy-ākāram
0014901	iti vyāpaka-viruddham āha. kim kāraṇam	<b>iti</b> . trayāḥ saṃyuktā eka-svābhāvyaena
0007612	pūrva-nipātaḥ. trayam na ataḥ pṛthak-kṛtam	<b>iti</b> . trayasya api tattvato '-pariniṣpannatvāt, na
0013813	tvag-ādīnām sva-viśaya-viniveśo boddhavya	<b>iti</b> . trayo guṇāś traiguṇyam trailokya-vat.
0007902	a-jahad eva tad viśaya-ākāram anukaroti	<b>iti</b> darśana-artham etad uktam. sva-rūpaṃ vā iti.
0011304	iṣṭam, tasya kalpanā apy eṣā na sambhavati	<b>iti</b> darśana-artham evam uktam. tad evam artha-
0017612	jāti-dravyayor apy a-sattvād a-sad-ālocanam	<b>iti</b> darśanāya tvan-matyā ity uktam. nanu ca
0001510	sa tu guṇo na vinā hetunā niṣpadyata	<b>iti</b> darśayatā hetu-sampad uktā. sugata-śabdena tu
0011203	ity anena iṣṭam eva śāstre mana indriyatvena	<b>iti</b> darśayati. asti hy ekeṣām iti sāṅkhya-ādīnām.
0013414	-a-bheda-kṛtāyā a-bheda-āśaṅkāyā a-bhāvād	<b>iti</b> darśayati. etena iti dravye pratyakṣa-
0011807	api sautraṃ pratyakṣa-lakṣaṇam aparam asti	<b>iti</b> darśayati. tat punar guṇa-karmasu

0012713	evam an-ekam indriyaṃ śakyate kalpayitum	<b>iti</b> darśayati. tad evaṃ sthitam etat — na
0002910	-ākhyam yad anumānam, tat pramāna-antaram	<b>iti</b> darśayati. tad yathā pratyakṣeṇa ekadā
0003413	-ādi iti yad grahaṇam, tad api na pramānam	<b>iti</b> darśayati. punaḥ punar ity anena a-sakṛd ity
0012512	katham tad anumānena anyathā śakyate kartum	<b>iti</b> darśayati. bhāva-guṇatvayor iva ity anena api
0012915	-ādi. dravyād anya eva asya kalpito viśaya	<b>iti</b> darśayati. bhinnam viśayam ity-ādi. rūpam
0014715	teṣāṃ pradhānam ity ākhyātāḥ kariṣyanta	<b>iti</b> darśayati. yady evaṃ te parama-aṇavo
0012810	atra pakṣe 'n-antara-ukto doṣo na avatarati	<b>iti</b> darśayati. yasya yatra niyama-kāraṇam na asti,
0017103	viśiṣṭa eva vyutpatti-samāśrayeṇa kathita	<b>iti</b> darśayati. yo vā yasya iti. praśaṃsāyām api
0017301	-anya-sādhāraṇam gamanam āśritya vyutpādita	<b>iti</b> darśayati. viśama upanyāsa iti dṛṣṭānta-
0011610	evam a-jñāna-ādi-nivṛtṭiḥ phalaṃ bhaviṣyati	<b>iti</b> darśayati. viśaya-bhedo 'py atra na asti ity
0004309	-apodhatvaṃ siddham, api tv āgamaṇa api	<b>iti</b> darśayann āha — abhidharme 'pi ity-ādi.
0014205	iṣyate. evaṃ tarhy ayaṃ doṣaḥ prasajyata	<b>iti</b> darśayann āha — arthe vā ity-ādi. arthaḥ
0010409	api nirdeśaḥ kriyate, evaṃ saty atiprasaṅga	<b>iti</b> darśayann āha — jñāna-sva-bhāva-nirdeśyatve
0009415	ato yena vyapadiśyata ity etan na sambhavati	<b>iti</b> darśayann āha — tasmān na vyapadiśyata iti.
0011113	-ādi-jñānam pañcamaṃ pramānam upasaṅkhyeyam	<b>iti</b> darśayann āha — tasya vā iti. tathā api
0008616	proktāḥ, ta eva asmābhir doṣaḥ prakāśyanta	<b>iti</b> darśayann āha — tena ity-ādi. tena iti
0004703	kalpanā-jñānasya eva viśayā na itarasya	<b>iti</b> darśayann āha — na indriyāt sarvathā gatiḥ
0002815	grāhya-bhedād ity-ādinā pratipādayiṣyamāna	<b>iti</b> darśayann āha — pratipādayiṣyāma iti. atha
0000911	-upāya-bhāvanā-arthaṃ tāvat prayujyata	<b>iti</b> darśayann āha — prayogo jagac-chāsanād ity-
0012714	indriya-abhyupagame 'bhyupeta-bādhā prāpnoti	<b>iti</b> darśayann āha — yadi ca ity-ādi. yady a-
0016312	pratyakṣeṇa tāvad dharmo na upalabhyata	<b>iti</b> darśayann āha — sat-samprayoga ity-ādi.
0014401	iṣyate, evaṃ saty an-iṣṭam idam āpadyata	<b>iti</b> darśayann āha — sattva-ādīnām vā ity-ādi.
0001602	syāt. tasmīṃs tu saty ete doṣā na bhavanti	<b>iti</b> darśayitum prahāṇa-viśeṣa uktaḥ. tāyina ity
0017509	tasya na indriyam eva a-sādhāraṇam kāraṇam	<b>iti</b> darśitam. tathā hi dvi-ṣṭhatvāt tasya yathā
0017301	vyutpādita iti darśayati. viśama upanyāsa	<b>iti</b> dṛṣṭānta-dārṣṭāntikayor vaiśamyāt. rūḍhi-
0003510	vyavasthāyā nirākaraṇāt. smṛta-ādi-vad	<b>iti</b> dṛṣṭāntam āha. viśaye 'py evan-nirdeśo 'sti
0012410	-apekṣayā tu sva-bhāvam āha. na ca arhati	<b>iti</b> . dṛṣṭānte sādhyā-vaikalya-āśaṅkāṃ apākaroti.
0016305	paścāt smṛta iti. apārthikā prāpnoti	<b>iti</b> doṣa-antaram āha. manasā ity-ādinā atra eva
0008616	iti darśayann āha — tena ity-ādi. tena	<b>iti</b> doṣavattvena. tathā hy anyathā avayava-
0009301	ity-ādi. tathā iti ghaṭa-ādi-rūpeṇa. teṣāṃ	<b>iti</b> dravya-ādīnām. na hi te nīla-ādi-parama-aṇu-
0004407	pañca vijñāna-kāyāḥ, na dravya-sva-lakṣaṇam	<b>iti</b> . dravyam nīla-ādi-bhedāḥ. nīla-ādi-dravya-sva
0013210	dravyam bhāvasya sārvendriyasya viśeṣaṇam	<b>iti</b> dravyam api sārvendriyam syāt. na ca iṣyate.
0013205	ity-ādi. dravyam eṣāṃ āśrayo 'sti	<b>iti</b> dravyavanti. atra dravyavān guṇo viśeṣyaḥ,
0013501	bheda-āśaṅkāyā a-bhāvād iti darśayati. etena	<b>iti</b> dravye pratyakṣa-nirākaraṇa-nyāyena. guṇa-
0012416	tat kutas tatra pratyakṣam bhaviṣyati	<b>iti</b> dravye vicāram ārabhate. yadi ca ity-ādi.
0005113	-grhītam eva arthaṃ grhṇāti tato vā anyam	<b>iti</b> dvayī kalpanā. yadi pūrvā, tatas tasya
0007815	-rūpeṇa api pratibhāsata ity arthaḥ. anyathā	<b>iti</b> dvi-rūpatā-a-bhāve. yadi viśaya-anurūpam eva
0016414	-vyudāsa iti vyāpaka-viruddham āha. sata eva	<b>iti</b> . dvi-ṣṭhatvāt tasya anyatara-a-bhāve '-
0002409	anumānam ca ity eka-vākyam, pramāṇe	<b>iti</b> dvitīyam. evaṃ ca vyākhyeyam. pramāṇe eva na
0004110	vo 'bhimatam āviṣṭa-abhilāpam ahir ahir	<b>iti</b> dhārā-vāhi yojakam ca abhidhāna-abhidheyayor
0013114	āha — tad-a-grahe tad-buddhy-a-bhāvād	<b>iti</b> . na a-grhīta-viśeṣaṇā viśeṣye buddhiḥ
0017811	ca — na sāmānyam indriya-dhiyo viśaya	<b>iti</b> . na akṣa-para-tantrā syād iti. sāmartyāt
0006206	-ādy-ābhāsasya ca jñānasya kāraṇam bhavanti	<b>iti</b> na atra abhiniveṣṭavyam. yata evam indriya-
0008209	viśaya-ākāratam prati saṃśayo na bhavaty eva	<b>iti</b> na an-avasthā. smṛter uttara-kālam ca ity-ādi.
0007816	yadi viśaya-anurūpam eva viśaya-jñānam syād	<b>iti</b> na anubhava-rūpam api. nanu ca na eva kaścid
0003112	te vastu-dharmāḥ. tad yathā an-utpāda-ādaya	<b>iti</b> . na ayaṃ doṣaḥ, vastuna eva a-nitya-ādibhir
0013407	— na ca ity-ādi. na ca atra an-eka-anta	<b>iti</b> na ayaṃ niyamo vyabhicārī ity arthaḥ. na
0006801	ātmanā ātmānam dhārayati, buddhyā grhṇāti	<b>iti</b> na ayaṃ vastu-sanniveśī sādhyā-sādhana-
0008803	anena sarvaś catur-vidho 'pi pratyaya ucyata	<b>iti</b> na ayam atra arthaḥ, yas tvayā parikalpitaḥ,
0004314	sva-rūpa-sañjñī. na tv arthe dharma-sañjñī	<b>iti</b> na arthe nāma-sañjñī ity arthaḥ. katham tarhi
0005602	tac ca sva-saṃvedanam sādhyaiṣyamānam	<b>iti</b> na asty āśraya-a-siddhiḥ. nanu sarvasya eva
0005308	andha-ādeś ca indriya-jñānam na asti	<b>iti</b> na asti tat. rāga-ādiṣu ca sva-saṃvedanam iti.
0003014	iti na dve eva pramāṇe. asty etad grahaṇam	<b>iti</b> . na idam apahnūyate, kiṃ tu tasya sandhāne na
0012515	punar yad eva mayā dṛṣṭam, tad eva sprśāmi	<b>iti</b> . na indriyeṇa tad iti parihāraḥ. akṣa-an-
0003602	kevalam, pratiniyata-deśa-vartino grahaṇād	<b>iti</b> . na iyatā viśeṣa-samāśrayeṇa samānatā hīyate.
0001608	sā sugata-avasthāyām an-ukta-siddhā eva	<b>iti</b> na uktā. tayā hi vinā na eva hitam upadeṣṭum
0003909	cakṣur-vijñānasya api keṣāncin na bhavati	<b>iti</b> na upanyastaḥ. manas-kāryasya tu loke
0014713	pradhānam ity ucyante. jātitaḥ sarva-gatānām	<b>iti</b> . na ekam eva parama-aṇu-dravyam sarva-gatam
0010905	-anto yatra cikitsā-prayogaḥ, tatra indriyam	<b>iti</b> . na etad asti, tatra api dhātī-cikitsā-

0017007	syāt. atas tan-nivṛttaye sad-grahaṇam	iti. na etad asti, tasya samprayoga-grahaṇena eva
0011208	-cakṣus-tvak-śrotrāṇi indriyāṇi bhūtebhya	iti na eva atra ghrāṇa-ādīnām indriyatvaṃ
0015405	ānantarya-arthatvāt. na eṣa doṣa	iti. na eva idaṃ vṛtti-saṃvedanaṃ pramāṇam iṣyate.
0017212	-samprayoge 'pi pratyakṣaṃ jñānam utpadyeta	iti. na evaṃ bhaviṣyati ity-ādīnā sac-chabda
0011509	uktam. tat kim ucyate phala-a-bhāva	iti. na eṣa doṣaḥ. ca-śabda 'vadhāraṇa-arthaḥ.
0014514	eka-vacanena bhāvyaṃ. tat kathaṃ trikebhya	iti. na eṣa doṣaḥ. prati-śabdām anyad anyat
0014209	grāhyaḥ, anyathā śabdasya ayaṃ viśeṣa	iti na gṛhyeta. na ca jāti-viśiṣṭa-tad-bheda-
0015614	katham — tat-smārtatva-jñāpakatvena ukta	iti. na ca idaṃ vṛtti-saṃvedanaṃ sākhyasya
0017810	yathā pradhānamayaḥ sākhyā-puruṣo 'yam	iti. na ca evaṃ-vidham indriya-ādī-sannikarṣa-jaṃ
0009303	vyapadiśyate ghaṭa-jñānam dvitva-jñānam	iti. na ca tatas tad utpadyate, teṣāṃ tattvato '-
0008706	tad dhi rajatena vyapadiśyate rajata-jñānam	iti. na ca tad rajatād utpadyate, śuktikayā eva
0010801	-a-viśiṣṭo rūpa-ādīṣu mahad rūpam alpaṃ vā	iti. na ca mukhya-upacaritayos tulya-pratyaya-
0003401	ca a-vyavahāra-yogyo '-gṛhīta-kalpa eva sa	iti na tatra tasya prāmānyam, api tu yatra ākāre
0004312	nīlam artha-sva-rūpeṇa jānāti, no tu nīlam	iti na tan-nāmato nīlam etad iti jānāti. etad eva
0003515	viśeṣa tena gṛhyeta, kiṃ tu tat-sāmānyam	iti. na tarhi viśeṣa-dṛṣṭaṃ tad anumānam, api tu
0006402	tu pīta-ādy-ākāravatī viśaṃvādān na iṣyata	iti. na tarhi sa-tāmiram ity anena apavāda-
0004514	gocaram āyatana-sva-lakṣaṇa-gocaraṃ ca uktam	iti. na tu bhinneṣv a-bheda-kalpanād iti sāmānya-
0016905	tataś ca tasya lakṣaṇa-vidhir eva āśrita	iti na dūṣaṇān mucyase. viśiṣṭo 'kṣasya kathyatām
0003013	tadā tasya pratyāyakaṃ pramāṇa-antaraṃ syād	iti na dve eva pramāṇe. asty etad grahaṇam iti.
0012804	-ādayo 'n-eka-indriya-grāhyaḥ prāpnuvanti	iti. na niyamena eka-indriya-grāhyaḥ syur ity
0016501	ity eva-kārād eva niyamasya gatavān niyamād	iti na vācyam. atha etad ucyate, eva-śrutir
0002007	prasṛta-śabdasya arthaḥ sphuṭam eva gamyata	iti na vibhaktaḥ. mukhaṃ hi dvāraṃ diṅ-mātra-
0012017	tribhir indriyaiḥ sambadhyamāne viṣaye kim	iti na sarva-ātmanā grahaṇam bhavati iti cet, na
0010102	— a-vyabhicāritve ca a-vyabhicāra	iti. na hi indriya-artha-sannikarṣa-jaṃ jñānam
0004607	vicchinna-deśa-avasthitānām sakṛd grahaṇam	iti. na hi tair a-saṃyuktatvād vijātyatvāc ca
0008606	āha — na vāda-vidhir ācāryasya	iti. nanu ca a-dṛṣṭa-kartṛkāṇām śāstrāṇām kartā
0009415	iti darśayann āha — tasmān na vyapadiśyata	iti. nanu ca a-vyapadeśyam api vastu dṛśya-
0004009	nivartayati. ato na viṣayair vyapadiśyata	iti. nanu ca icchā-adhīna-vṛttayaḥ śabdāḥ sarva-
0015604	tv aṭita-an-āgatayoḥ kālayoḥ pravartata	iti. nanu ca indriya-vyavasāya-sahitasya bāhye
0002304	-antarāny asmābhir abhyupetāni na tad-viṣayā	iti. nanu ca teṣāṃ api doṣa-udbhāvanāt kuta iyam
0015013	vyakti-bhedena an-antyaḍ an-antam indriyam	iti. nanu śabda-ādī-bhāvena api bhedaḥ. na etad
0014007	saṃsthānānām. saṃsthānam dvi-grāhyam	iti. nanu saṃsthānam a-dravya-sat. tat kutas
0003615	syāt sa eva tayoh sva-bhāva-bheda-āśraya	iti nānā-bhāvaḥ syāt. tatra ca ukto doṣaḥ. tasmāt
0003711	saṃśayānasya praśnaḥ. nāma-jāty-ādī-yojanā	iti. nāmno jāty-ādibhir a-tulya-kakṣatvād ādi-
0010912	-śrotre iti sva-bhāvaḥ. ata indriyād eva	iti. nipāto bhinna-kramaḥ. vicchinna eva ity evaṃ
0008614	-niścaya ity āha — anyathā avayava-prokter	iti. nir-doṣa-avayava-abhidhānād ity arthaḥ. yad-
0012600	iti tan na kalpanīyaṃ syād iti. apārthikā	iti nir-nimittā ity arthaḥ. atha api syād iti.
0018011	api nityatvāt samavāyo na kutaścid utpadyata	iti nir-viṣayaṃ lakṣaṇam. tasmād ubhayathā api
0007503	pramāṇam tasya eva ca gocaro bhūtaṃ prameyam	iti. nir-vyāpārās tu sarva-dharmā iti. etena
0011912	yadā, tadā gaur eva ayam, na gavaya	iti nirṇaya utpadyate. viṣaya-ālocana-arthatvād
0008608	vāda-vidhir ācāryasya ity āha — a-sāro vā	iti niścaya iti. prakṛtatvād ācāryasya tatra iti
0002117	-lakṣaṇa-praṇayanāt. yadi hi pramāṇam idam	iti niścaya-lakṣaṇā siddhiḥ svataḥ pramāṇasya
0003701	tatra ca ukto doṣaḥ. tasmāt tad eva idam	iti niścayo viśeṣa-dṛṣṭatvena abhimato na smṛter
0010106	viśeṣaṇasya a-sambhavam āha. no vikalpya	iti. niścayo hy evaṃ-rūpaḥ — gaur eva ayam, na
0008208	jñānasya viprakṛṣṭo viṣayas tadānīm na asti	iti niścitaḥ, tasya viṣaya-ākāratām prati saṃśayo
0008402	eva jñānasya anubhavo yuktaḥ, na anyena	iti niścitya āha — na hy asāv ity-ādi. asya ayam
0007210	ity-ādīnā tasya prāmāṇye kāraṇam āha. mīyata	iti niścīyate. yathā yathā ity-ādi. jñānasya
0009207	kuta ity āha — tathā hi ity-ādi. teṣv	iti nīla-ādy-ābhāseṣu vijñāneṣu. tat-samudāye
0009208	vijñāneṣu. tat-samudāye prajñapti-saty api	iti nīla-ādi-parama-aṇu-samudāye. sa hi yady api
0009209	tvad-abhimatayā yuktyā. atha vā teṣv	iti nīla-ādi-parama-aṇuṣu dravya-sad-ākāro
0009110	ity-ādīnā kāraṇa-artham. yathā vidyamānā	iti nīla-ādi-sva-lakṣaṇena. anya-ābhāsasya api
0014504	-antare na asti. an-eka-saṃsthāna-bhedena	iti nīla-pīta-ādi-saṃsthāna-bhedena. na eka-
0004312	-vijñānena saṅgata ity yāvāt. nīlam vijānāti	iti nīlam artha-sva-rūpeṇa jānāti, no tu nīlam
0009602	-artha-āśrayā pramāṇa-ādi-vyavasthā yujyata	iti. naiyāyikānām tv iti. rūdher an-antaraṃ ca
0004916	su-ucitam. tac ca sarvaṃ nir-vikalpam eva	iti nyāya-mukha eva parigatam. ataḥ kasyacin
0007203	-ākāraḥ. nanu yadā api bāhyo 'rthaḥ prameya	iti pakṣaḥ, tadā api grāhaka-ākāro 'bhimata eva,
0008405	anubhavo 'bhīṣṭa eva. ataḥ siddha-sādhyata	iti para-abhiprāyam āviṣ-karoti. jñāna-antareṇa
0003416	na pramāṇam, tat kim ucyate — a-sakṛd	iti. para-mata-upapradarśana-arthatvād a-doṣaḥ.
0009403	-śabdena uktaḥ. yatas tat parama-arthena	iti parama-aṇoḥ, na tasya vyapadiśyata iti, a-tad

0015702	uktam — smārtaṃ hi tad vṛtti-saṃvedanam	iti. parasya gaty-antara-a-bhāvāt. tathā hi vṛtṭy
0003001	tena eva dhūmena yadā sa eva ayam vahnir	iti paricchinnati, tadā tad viśeṣa-dṛṣṭa-ākhyam
0012600	tad eva sprśāmi iti. na indriyeṇa tad	iti parihāraḥ. akṣa-an-ekatva-vaiyarthyaḍ ity an-
0005005	atra viśeṣaṇam iti. viśeṣaṇam viśeṣo bheda	iti paryāyāḥ. tac ca prakṛtatvāt pratyakṣa-
0001102	evam vyavasitavān. na hi na ahaṃ na mama	iti paśyataḥ parigraham antareṇa kvacit snehaḥ,
0003816	śabda-niveśaḥ, tad-abhidhāne tva-talāv	iti. pācako daṇḍī iti ca kṛt-taddhitau. tasmād
0006907	uktā. ato vikalpa-artho vā-śabdaḥ. atra	iti pūrva-ukte pratyakṣe. sva-ābhāsaṃ viśaya-
0003702	a-bhraṣṭa-darśana-saṃskārasya tad eva idam	iti pūrva-dṛṣṭa-ākāra-adhyavasāyāḥ. tad asya apy
0006906	āha — sva-saṃvittiḥ phalaṃ vā atra	iti. pūrvaṃ viśaya-saṃvittiḥ phalam uktā. ato
0012414	tathā ca surabhi madhuram ity etaj jñānam	iti. pūrvavad dhētu-bhedo yojyāḥ. idānīm dravyam
0005913	-mātra-nimittā eva tad-adhyāropiṇī kalpanā	iti pūrvasmāt pṛthag uktā. anumāna-tat-phala-ādi-
0014609	ca an-ādir vyākhyā-bhedaḥ sva-yūthyair mata	iti. pūrvesāṃ kapila-śiṣyānām pradhānaṃ na rūpa-
0014509	prasajyate. na eva hi śabda-lakṣaṇebhya	iti. pūrvesāṃ kāpilānām eka-rūpā eva sarvatra
0005006	pratyakṣa-lakṣaṇasya iti gamyate. atra	iti prakaraṇe. yo 'yam pṛthag-lakṣaṇa-viśeṣaḥ sa
0008608	ācāryasya ity āha — a-sāro vā iti niścaya	iti. prakṛtatvād ācāryasya tatra iti gamyate.
0013405	eva ity avadhārayatā hetv-antaram na asti	iti pratijñātaṃ bhavati. tac ca a-yuktam, hetv-
0009103	-āśrayiṇī pramāṇa-ādi-vyavasthā na ghaṭata	iti pratipādana-paro 'yam ārambha iti veditavyam.
0009510	an-abhidheyatvāt kutaḥ pratyakṣatā	iti pratipādanāya idam ucyate. katham punas tasya
0002411	evam anena vākyena dve eva pramāṇe	iti pratipāditam. ke punas te dve iti
0013611	na tv indriya-vṛtti-sahitayā bāhyo 'rtha	iti pratipāditam. tasmād yā śrotra-ādi-vṛttir
0003007	-dvaya-darśanād yaḥ pṛag uktaḥ, sa na asti	iti pratipāditam. na tāvad eka-saṅkhyā-nirāso
0009102	tathā tad gocara ity-ādi tulyaḥ paryanuyoga	iti pratividheyam. tasmāt sāmānyena eva bāhya-
0002413	idam ucyate — pratyakṣam anumānaṃ ca	iti, pratyakṣa-anumāne eva te dve pramāṇe, na tv
0006013	toya-ādi-jñānasya vyavacchedāya a-vyabhicāri	iti pratyakṣa-lakṣaṇe viśeṣaṇam upāttam. akṣa-
0003305	sva-bhāvaṃ pratyeti iti sā eva ca a-nityatā	iti pratyakṣa-siddhā sā. atha punar a-nityatā
0011909	ayam eva na anya ity utpadyate nirṇaya	iti pratyakṣeṇa tulyā asya niṣpattir iti yad
0010715	yādṛṣo hi dravye mahad dravyam alpaṃ vā	iti pratyayaḥ, tad-a-viśiṣṭo rūpa-ādiṣu mahad
0004815	hy anyam upalabdhavato 'nyatra sa eva ayam	iti pratyayo bhavati. na apy anyatra codite
0011010	ca. caḥsuḥ prati yadi nāma ayam parihāra	iti pratyāśā syāt, sā api tyajyatām, yataś
0008106	saha ghaṭa-ākāreṇa ghaṭa-ākāraṃ jñānam āsīd	iti pratyeti. taj-jñānena tu ghaṭa-jñāna-jñānam
0018210	na tad vastu sarva-sāmarthyā-varjitam	iti. prathamāḥ paricchedaḥ samāptaḥ.
0003606	dṛṣṭāntaḥ, sa eva dārṣṭāntikaḥ, sa eva ayam	iti pradarśanāt. ato na sāmānyena anumānam iti.
0008702	vāda-vidheḥ su-ucitam. pramāṇa-ādiṣv	iti pramāṇa-avayava-tad-ābhāsa-jāti-tad-uttareṣu.
0011311	-upalakṣaṇam. na ca anyatra phalaṃ yuktam	iti pramāṇa-phalam. na hy anya-viśayasya ity-ādir
0003512	sādhyena anugamaṃ dṛṣṭānte darśayati, tadvad	iti pramāṇa-phalam. yat pūrva-adhigata-ārtha-
0000207	-artham. pramāṇam ca asau bhūtaś ca	iti pramāṇa-bhūtaḥ, tasmāi pramāṇa-bhūtāya. nanu
0012210	-mātra-artham hi catuṣṭaya-sannikarṣa-jam	iti. pramāṇa-siddham indriya-jñānasya a-
0000314	a-siddhim udbhāvitum āha — pramāṇa-siddhyā	iti. pramāṇa-siddhiḥ pramāṇa-vyutpattiḥ. tad-
0006515	viśaya-ākāra-parigrahāt sa-vyāpāra-pratītir	iti pramāṇatvam upacaryate, vyavahriyata ity
0002015	pramāṇam tu pareṣāṃ tatra pramāṇa-abhiniveśa	iti pramāṇam ity uktam. tayor yathā-svam sva-rūpa
0006508	upacāra-nibandhanam. pramāṇam phalam eva sad	iti. pramāṇasya adhigamaḥ phalam. tac ca svayam
0012216	ity alam iti prasaṅgena. viśaya-bhedo 'pi	iti. pramāṇasya ātma-mano-viśayatvāt phalasya ca
0017104	kathita iti darśayati. yo vā yasya	iti. praśamsāyām api sac-chabdo vartate, sat-
0000513	-grantha-prakṣepeṇa samuccayaḥ kariṣyata	iti praśna-avasara āha — iha ekata iti. iha
0010607	sva-indriya-adhikau ca gr̥hyete rūpa-śabdāv	iti prasaṅga-viparyayeṇa vyāpaka-viruddha-dvayam
0013204	sva-bhāva-pratirūpakaḥ. an-iṣṭam anuśajyata	iti. prasaṅga-vyājena anaikāntikatvam āha.
0012215	tasya doṣo 'stu, ya evam icchati ity alam	iti prasaṅgena. viśaya-bhedo 'pi iti. pramāṇasya
0011015	pihite kim iti tasya nāśa-praveśau bhavata	iti prasaṅgo vā. atha sa-avayavaḥ prabhā-avayavī
0011014	bhavaty eva a-sambandhāt, indriya-antara-vad	iti prasaṅgo vā, an-adhiṣṭhāne ca pihite kim iti
0010601	iti ca śaila-ādayaḥ śabdāś ca gr̥hyanta	iti prasiddham etat. prāpti-grahaṇe tu sati
0002008	vistara-pratipādyānām vyutpattir bhavati	iti prasiddham eva etat. bahuṣv api mata-sāmānyāc
0016310	asya sambandhaḥ — atha ato dharma-jijñāsā	iti prastutya āha — tasya nimitta-parīṣṭiḥ.
0017803	mukhya iti sannikarṣe pratyakṣa-pramitatvād	iti prastha-pramite prastha-upacāra-vat. jñāna
0017012	iti sva-lakṣaṇasya a-vyapadeśyatvāt. krameṇa	iti. pṛag indriya-jñānam. tataḥ sādṛśya-avasāyī
0007017	artho 'vaśiyate. na hi yathā-artham anubhava	iti pṛag eva uktam. atha sva-saṃvedana-anurūpam
0012206	pitaram āyāntaṃ paśyataḥ pitā me āgacchati	iti pṛag niścayo bhavati, na upādhyāya iti. so
0011611	'py atra na asti ity upanyāsaḥ. na sarvatra	iti phala-vyavasthānasya a-vyāpitvam āha. kuta
0002314	ca pramāṇa-sva-rūpatā na syād rūpa-ādi-vad	iti phala-vyutpattiḥ. tan na apārthikā saṅkhyā-
0006514	adhigama-rūpatvāt sādhyatva-pratītir	iti phalatvam upacaryate. tasya eva ca viśaya-

0017803	prastha-pramite prastha-upacāra-vat. jñāna	<b>iti</b> phale. akṣaṃ prati vṛtter ity anena
0010806	'pi guṇavanto 'bhyupeyāḥ, na vā dravyam api	<b>iti</b> . bahir-vṛttitvād ity-ādinā hetvor a-siddhim
0002010	vṛtttau tu bheda-vivakṣāyāṃ sva-prakaranebhya	<b>iti</b> bahu-vacanam. samāhṛtya ity-ādi. pūrva-kṛtaṃ
0014812	iti. atha vā bhinnam an-ekaṃ svābhāvyaṃ asya	<b>iti</b> bahu-vṛtīḥ. sva-bhāva eva svābhāvyaṃ,
0004501	iti sañcitāḥ. pra-ādibhyo dhātu-jasya vā	<b>iti</b> bahu-vṛtīḥ uttara-pada-lopaś ca, prapara
0013005	punas tat-sahacaraḥ samudāyo viśayo 'sya	<b>iti</b> bahu-vṛtīḥ eva. evaṃ rūpa-sparśayoḥ sahacara
0015103	ity a-doṣaḥ. vṛtti-pramāṇasya a-vidhānata	<b>iti</b> . bāhyeṣv artheṣv indriyaṃ vyavasāyaṃ kurute.
0014212	sā sa-vikalpikā. tad yathā citra-gur ayam	<b>iti</b> buddhiḥ. tathā ca śabda-ādi-viśeṣa-viśayā
0016510	tathā hi śabareṇa sati samprayoge, na a-sati	<b>iti</b> bruvatā karma-dhārayo 'yam iti vyākhyātam.
0016508	sādhanam āha. kim-arthaṃ punaḥ prak sata eva	<b>iti</b> bruvatā — sa-vikalpaṃ pratyakṣa-ābhāsam iti
0005801	nanu ca — pratyakṣaṃ kalpanā-apoḍham	<b>iti</b> bhaga-śabda 'yam aiśvarya-ādīṣu vartate,
0000604	ekataḥ    iti. atra iti śloke. bhagavata	<b>iti</b> bhagavān nairuktēna vidhinā. tasya stotra-
0000608	eva bhagavān. māra-catuṣṭayaṃ vā bhagnavān	<b>iti</b> bhagavān pramāṇam iva pramāṇam. yathā hi
0000201	api tad-artho gamyate, tathā iha api	<b>iti</b> bhāva-pratyayaḥ kriyā-kāraka-ādi-sambandhe
0003813	-nimittam. tathā hi kārakatvaṃ daṇḍitvam	<b>iti</b> bhāvaḥ. atra codyate — cakṣuṣas taijasatvād
0010811	-adhika-grahaṇam, adhiṣṭhānān na indriyād	<b>iti</b> bhāvaḥ. apare tu — kiṃ punaḥ pañca-indriya-
0005012	-bheda ucyate. para-vipratipatti-nirāsāya	<b>iti</b> bhāvaḥ. tasya ubhayasya apy eka-parihāram āha
0004410	kathaṃ tac-chāstram anyathā netuṃ śakyata	<b>iti</b> bhāvaḥ. yadā ca ity-ādi. yadā ayaṃ cakṣuṣā
0013308	a-viśeṣād viśeṣa-līṅga-a-bhāvāc ca eko bhāva	<b>iti</b> bhāvaḥ. yasya mana eva āśrayo na rūpi-
0005605	-apekṣatvād iti. rūpi-indriya-nir-apekṣatvād	<b>iti</b> bhāve kta-vidhānāt. tad yathā ity evam-ādinā
0003511	-nirdeśo 'sti ity āha — smṛtir eva smṛtam	<b>iti</b> bhāve grahaṇa-adhyavasāyo na syāt. tasmād
0004613	ādīṣu ca darśanasya lāghavāt krameṇa grhṇāmi	<b>iti</b> . bhinna-pada-artha-viśayaṃ prāg anubhava-
0013111	-anta ity abhiprāyaḥ. tasya an-upalakṣaṇād	<b>iti</b> bhūta-artha-grahaṇa-sva-bhāvam ity arthaḥ.
0010116	-artha-grahaṇa-paryāyaḥ. vyavasāya-ātmakam	<b>iti</b> . bheda-kṛtam indriya-antara-a-grahaṇam
0012701	cakṣuṣā grhyeta. yataś cakṣuṣā a-grahaṇam	<b>iti</b> bhrāntaṃ mano-vijñānaṃ sāmānya-ālambi bhavati.
0017014	-vastu-smaraṇam. tad-an-antaraṃ tad eva idam	<b>iti</b> bhrāntasya na tatra pratyakṣaṃ niścayaṃ
0003316	sadrśa-apara-utpattyā hi sa eva ayam	<b>iti</b> matam. atas tad-apekṣam indriya-jñānasya
0005015	kiñcid a-vikalpakam yad itarasya	<b>iti</b> matam. atra apy etad eva uttaram. tathā hy
0009002	sattvād a-janakam. tato na teṣaṃ pratyakṣatā	<b>iti</b> matam. kevalaṃ grhīte 'pi tasmimś tathā
0012101	cakṣur-ādinā api sarvathā grhyate 'rtha	<b>iti</b> matam. paras tu puruṣa-autsukya-nivṛttaye
0013910	karma-vaśād a-cintyaś ca karmaṇo vipāka	<b>iti</b> matir yathā tathā iha api iti. tad etan nir-
0004210	bhavati. ataḥ pratisandhānāc cakram paśyāmi	<b>iti</b> matvā ātma-darśana-pratipakṣaṃ parīkṣate sma,
0001107	kṣayāt tṛṣṇāyās tad-anyeṣāṃ ca doṣāṇāṃ kṣaya	<b>iti</b> matvā āha — yat tarhi ity-ādi. anya-gocaram
0012914	ādi-niyamena utpatter abhimata-pratyakṣa-vad	<b>iti</b> matvā prcchati — atha dvi-rūpam ity-ādi.
0007702	jñānasya upapadyate, tad-upapatty-a-bhāvād	<b>iti</b> matvā prcchati — kiṃ kāraṇam iti. ātmanā
0008401	api syāt. tāvatā tu kutaḥ sva-saṃvedyata	<b>iti</b> matvā prṣṭavān. ācāryas tv abhyupagamya
0003913	jānānaḥ — akṣa-nimitto 'yam a-sañjñā-śabda	<b>iti</b> manasā saṃviditā, yathā-uktam — bāhyeṣv
0013608	gamyate. anye tv āhuḥ — manasā adhiṣṭhitā	<b>iti</b> manasā saha śrotra-ādi-vṛtīḥ pratyakṣam ity
0015209	-upādānāt. yo 'py āha — manasā adhiṣṭhitā	<b>iti</b> mano vāk-kāyāiḥ praṇāmaṃ kṛtvā. asya ca
0000216	hāna-upādāne, tadā īṣaṇa-śīlāya. praṇamya	<b>iti</b> . mano-vṛtti-samuccaya-arthe tu ca-śabde '-
0015207	artho 'numānaṃ pramāṇaṃ śrotra-ādi-vṛtīś ca	<b>iti</b> mano-vṛtīyā. prakṛti-vikārayor a-bheda-
0013605	vartamānā pratyakṣaṃ pramāṇam. manasā	<b>iti</b> manyate. ata eva bāhye 'py arthe prameye sva-
0002809	-pratibhāse hi jñāne 'nubhūte 'rtho 'dhigata	<b>iti</b> manyate. upapannaṃ etad iti yuktam, yasmāt
0004013	vyavasthā atra vidheyā, tasya pratyāyanatvād	<b>iti</b> manyate. tatra yady ekena eva indriyeṇa
0013910	-autsukya-nivṛttaye pradhānasya pravṛttir	<b>iti</b> manyate. tathā hi yac ca śabdaṃ jñānaṃ yac ca
0004709	a-nirdeśyatvaṃ tu tasya jñānayo rūpa-bhedād	<b>iti</b> manyate. tad evaṃ vṛtti-grahaṇasya a-
0015412	vṛtti-viśayī-karaṇe 'rtha-dṛṣṭiḥ prasidhyati	<b>iti</b> manyate. niścaya-ātmakam hi ity-ādi. yasya a-
0011213	-phala-vādinaś ca yathā sva-mate darśitam	<b>iti</b> manyate. matub-lopād a-bheda-upacārād vā iti
0012316	sandhānaṃ na karoti, so 'pi tathā grhṇīyād	<b>iti</b> manyate. san-mātram ity-ādinā pūrvakam eva
0016911	-artham, kākebhyo dadhi rakṣyatām iti yathā	<b>iti</b> manyamānasya praśnaḥ. tad-rūpo hy artha-
0007001	ataḥ sva-saṃvitteḥ phalatvam an-upapannaṃ	<b>iti</b> mā bhūd iha api tadvad eva doṣaḥ. tasya eva
0006511	bāhyakānām iva pramāṇād artha-antaraṃ phalam	<b>iti</b> . mātra-śabda 'dhika-vyavaccheda-arthaḥ. etad
0011914	ity arthaḥ. viśaya-ālocana-mātra-arthaṃ hi	<b>iti</b> mādhavasya matam. anyo 'pi ca tasya prakriyā-
0014606	-lakṣaṇāś ca parasparato bhinna-jātīyā eva	<b>iti</b> , ya ukto 'n-antaro 'pi hetur a-siddha iti,
0010504	eva so 'py a-doṣo na sukha-ādi prameyaṃ vā	<b>iti</b> yat-kiñcid etat. pañcānām ca indriyatva iti,
0011104	avayavatva-pakṣayoḥ sa doṣas tad-avastha eva	<b>iti</b> yat-kiñcid etat. syād etat — yatra bhinnau
0003604	eva pratyeti, na tu pratiniyataṃ bhedaṃ	<b>iti</b> yat pratipipādaiṣitaṃ tad eva na
0002405	kṛtaṃ syāt. tataś ca dvi-vidham eva pramāṇam	<b>iti</b> . yata evaṃ smṛti-pratyakṣa-vyavasāya-viśeṣo
0015608	-artha-kāriṇor indriyayoḥ kalpane sāmartyam	

0017606	sambhavo lakṣaṇasya ity a-yuktam. tvaṅ-matyā	<b>iti.</b> yataḥ pareṇa gotva-ādayas tad-āśrayas ca
0007405	mantra-ādi-sāmarthyāt te tathā eva utpannā	<b>iti.</b> yato 'n-upapluta-darśanaḥ tad-deśa-
0017513	vyapadeṣṭavyam ity āha — a-kalpanā iyam	<b>iti.</b> yato yan-niścaya ity-ādi. yato buddhi-janma,
0013711	-ākāreṇa pariṇāmena pariṇiṣpannā grahaṇam	<b>iti.</b> yatra api ca antarālam na asti ghrāṇa-ādau
0015813	pratipāditaṃ ity āha — andha-padam eva etad	<b>iti.</b> yathā andha-padasya a-darśana-pūrvō vinyāsaḥ,
0016911	upalakṣaṇa-artham, kākebhyo dadhi rakṣyatām	<b>iti</b> yathā iti manyate. san-mātram ity-ādinā
0007407	tad-deśa-sannihitais tathā na dṛśyante. evam	<b>iti</b> yathā-uktaṃ dvya-ābhāsam jñānam iti. jñāna-
0005210	samāsa uttara-pada-lopaś ca sva-varṇa-alaṅkāra	<b>iti</b> yathā. kaḥ punar viśayasya vikāraḥ. yas tena
0014706	iti. sva-artha eva tarap-pratyayo 'lpāctaram	<b>iti</b> yathā. kuta etat. mādḥava-ukta-kramasya
0008308	smaraṇam yathā iyanto buddhi-kṣaṇā vyatītā	<b>iti.</b> yathā ca yamalakayor ākāra-sāmye 'py asti
0017104	api sac-chabdo vartate, sat-puruṣa	<b>iti</b> yathā. tat sīdaty anyad apy atra iti. yathā
0004502	bahu-vrīhir uttara-pada-lopaś ca, praparṇa	<b>iti</b> yathā. na eva vā atra kta-pratyayo bhāve
0014010	sparśana-vijñānam dīrgha-ādi-samsthāna-grāhi	<b>iti</b> yathā manyate tathā idam uktam. etad
0005611	pakṣa-antare 'py a-doṣaḥ. tathā yoginām	<b>iti.</b> yathā mānasam a-vikalpakam pratyakṣam tathā
0014911	lavaṇa-rasa eva gṛhyate. jighrṣitaṃ vā	<b>iti</b> yathā śvabhiḥ pramadā-tanau bhakṣya-sva-
0012316	iti manyate. matub-lopād a-bheda-upacārād vā	<b>iti</b> yathā-sambhavam draṣṭavyam. tathā hi guṇa-
0014910	ekena śabdena vyapadiśyante. yad uktaṃ	<b>iti</b> yathā sv-alpa-saktuḥ pracura-lavaṇa-samsarge
0017105	-puruṣa iti yathā. tat sīdaty anyad apy atra	<b>iti.</b> yathā hy asty-arthaḥ sac-chabda indriya-
0009315	yasya tad vyapadiśyate ity etan na prāpnoti	<b>iti.</b> yad-ābhāsam na tat tasmād iti. samūha-
0013512	-niṣpatter dravyam kāraṇam kāraṇa-kāraṇam ca	<b>iti</b> yad uktam, tad api dūṣitaṃ iti. kāpilānām ity
0011910	nirṇaya iti pratyakṣeṇa tulyā asya niṣpattir	<b>iti</b> yad uktam, tad virudhyate. vicāra-pūrvakatvān
0003412	gṛhītasya eva punar a-nityam varṇa-ādi	<b>iti</b> yad grahaṇam, tad api na pramāṇam iti
0004802	na indriya-viśayaḥ sitatva-ādi-nirdeśya	<b>iti.</b> yad yato bhinna-rūpa-jñāna-grāhyam, na tat
0018201	-upamardena ity arthaḥ. evam saty a-nitya	<b>iti.</b> yad vikāri, tad a-nityam, ghaṭa-vat. tathā
0002102	-sva-bhāvasya na etat pramāṇa-sva-bhāvam	<b>iti</b> yad vyutpādanam sa pratiśedhaḥ. sā eva ca
0002310	-vyutpattiḥ. pramāṇāt phalam a-vyatiriktam	<b>iti</b> yadā na vyutpādyate, tadā pramāṇasya pramāṇa-
0009815	utpalasya. na ca asti indriya-buddher	<b>iti.</b> yadā bahu-vrīhi-pakṣaḥ, tadā idam uktam.
0013803	vartamānā pratyakṣam pramāṇam na anyathā	<b>iti.</b> yady api vikalpane 'syāḥ sambhavo na asti,
0004806	eka-viśayatve 'pi tayoh pratibhāsa-bheda	<b>iti.</b> yady evam, katham idānīm cakṣur-vijñāna-
0011201	-bādhā. mano vā astv indriya-antaram	<b>iti.</b> yady eṣa doṣo na iśyate ity abhiprāyaḥ. evam
0017805	-upacāro yuktaḥ, yathā siṃho mānavaka	<b>iti.</b> yadi ca ity-ādinā sarvathā artha-vijñāne
0017202	-ādy-artho 'pi na alaṃ viśeṣa-pratipādanāya	<b>iti.</b> yadi ca evam-prakāram iha sadana-ādy
0008715	adhikṛtya āha — tato 'rthād iti sarvaś ced	<b>iti.</b> yadi tata ity-ādy asya eva vivaraṇam. nanu
0009211	dravya-saṅkhyā-ādy-ākāreṣv api tu prāpnoti	<b>iti.</b> yadi parama-aṅv-ākāratvāt samūha-ākārasya
0003607	iti pradarśanāt. ato na sāmānyena anumānam	<b>iti.</b> yadi yad eva sādhyam sa eva dṛṣṭantaḥ, evam
0012406	atas tatra eva tad upapadyate. anyathā hi	<b>iti</b> yadi smārta-ākṛṣṭatvam viśeṣaṇasya na iśyate.
0016903	tasya a-nimittatvam sidhyati, na anyathā	<b>iti.</b> yadi sva-rūpa-nirdeśam antareṇa tasya sva-
0011402	tad-a-bhāve tad-a-bhāvāt. na, atiprasaṅgād	<b>iti.</b> yaś ca pramātā kartā, yac ca gava-ādi karma
0002712	para-rūpeṇa sva-lakṣaṇam eva adhigamyata	<b>iti.</b> yasmād anumāna-vikalpasya bāhyatayā
0017702	ity āha — na ca ity-ādi. tasmān mānasa	<b>iti.</b> yasmād evam indriya-jo na yujyate ity
0008207	jñānam tu nir-ākāram, uta jñānasya	<b>iti.</b> yasya tu jñānasya viprakṛṣṭo viśayas tadānīm
0008703	-uttareṣu. tato 'rthād vijñānam pratyakṣam	<b>iti.</b> yasya viśayasya vijñānam vyapadiśyate, yadi
0017903	-nimittam. a-sati tasmin sā na pravartata	<b>iti.</b> yasyā naimittikyāḥ śruter yatra nimittam na
0014414	-dhiyā avasīyante. sarvā syāc citra-ākārā	<b>iti.</b> yā apy a-citra-ākārā iśyate sā api,
0008302	-jñānam iti śabda-jñānam vā na rūpa-jñānam	<b>iti</b> yā iyaṃ vivekena smṛtiḥ, sā na syāt. syād
0013107	-vyāvṛtti-lakṣaṇam, yat sāmānyam tad-viśayam	<b>iti</b> yāvat. a-bhedena sarvatra iti. tad dhi
0000615	guṇavattayā śrotṛbhyaḥ pratipādanam	<b>iti</b> yāvat. tat punaḥ kim-artham ity āha —
0013505	viśeṣaṇa-sambandha-dvāreṇa utpadyata	<b>iti</b> yāvat. tataś ca yad viśeṣaṇa-apekṣam, na tat
0008809	ucyate, yady ālambana-pratyaya ucyate	<b>iti</b> yāvat. tena tad a-codyam. yasya ālambana-
0004311	-vijñāna-samaṅgī, cakṣur-vijñānena saṅgata	<b>iti</b> yāvat. nīlam vijñānīti iti nīlam artha-sva-
0000405	iyam pañcamī. prasṛtam prasaraṇam vistara	<b>iti</b> yāvat. punas tantreṇa āvṛtter an-eka-śakter
0013412	-bhede grahaṇa-bhede ca saty a-bhedo na eva	<b>iti</b> yāvat. yatra ca ity-ādinā yadi kevalād
0006413	taimireṇa vartata iti sa-taimiram, viśamvādī	<b>iti</b> yāvat. sa-vikalpasya ca viśamvādinō bhrānty-
0006603	eva tasya ātma-bhūtā viśaya-ākāratā pramāṇam	<b>iti.</b> yuktaṃ ca etat. tathā hi na kriyā-sādhanam
0013912	prakṛter yuktaḥ pariṇāmaḥ, anyathā anyathā	<b>iti</b> yuktaṃ codyam. syād etat — na brūmas
0003406	eva idam na bhavati, tato na idam pramāṇam	<b>iti</b> yuktaṃ vaktuṃ syāt. satyam etat, kiṃ tu
0018112	-vākye puruṣasya iti vacanād ātma-adhikṛta	<b>iti</b> yuktaṃ atra eva vicārayitum. pūrva-avasthām
0012214	yujyate. na hi tena eva tasya tulya-utpattir	<b>iti</b> yuktaṃ abhyupetum. ayam aparas tasya doṣo
0008008	avasīyate, tāvatā tad-ākāram eva tad bhavati	<b>iti</b> yuktaṃ ity āha — na ca uttara-uttarānī ity-

0012911	hi yasya hetur na asti, na tat tatra bhavati	<b>iti</b> yuktam, yad āha — syāt tv ity-ādi. yadi
0004015	pratyāyanatvād iti manyate. upapannam etad	<b>iti</b> yuktam, yasmāt pratyakṣam kalpanā-apoḍham
0013006	uktā bhavati. smārtam a-bheda-jñānam	<b>iti</b> . yeṣu rūpa-ādiṣv anubhava-puraḥ-saro ghaṭa
0016503	bhedam ca kṛtvā evaṃ vyākhyeyam — sata eva	<b>iti</b> yo 'yaṃ niyamaḥ, asmān niyamāt sata eva
0016114	na eṣa doṣa ity-ādinā etat pratipādayati. na	<b>iti</b> yo 'yaṃ pratiṣedhaḥ, tena na saha-vyavasāya-
0004316	-ādi. sañcita-ālambanāḥ pañca vijñāna-kāyā	<b>iti</b> yo 'yaṃ siddha-antaḥ, sa katham yujyate, yadi
0013014	āha — rūpa-ādy-a-grahe tad-buddhy-a-bhāvād	<b>iti</b> . yo yad-a-grahe saty upalabdhi-lakṣaṇa-prāpto
0005009	rāga-ādi-saṃvedane na asty eva tad	<b>iti</b> . yogi-jñāne 'py eṣa eva. yata evaṃ pareṣāṃ
0012808	cakṣuṣā ca grahaṇam na syāt. śeṣānām cakṣuṣā	<b>iti</b> yojaniyam. evaṃ tarhi iti. anyathā
0009603	-ādi-vyavasthā yujyata iti. naiyāyikānām tv	<b>iti</b> . rūḍher an-antaraṃ ca tan-matasya upakṣepād
0007805	-ākārvāt. viṣaya-anurūpa-jñāna-ābhāsam	<b>iti</b> . rūpa-āder viṣayasya anurūpaṃ jñānam viṣaya-
0005605	ucyata ity āha — indriya-an-apekṣatvād	<b>iti</b> . rūpi-indriya-nir-apekṣatvād iti bhāvaḥ.
0011106	iti sūtrāt. na sukha-ādi prameyam vā	<b>iti</b> lakṣaṇa-nyūnatām āha, sukha-ādi-jñānasya
0001001	viśiṣṭatva-jñāpana-artham. jagac-chāsanād	<b>iti</b> lakṣaṇa-hetur ayam. tena yathā kāṭhinyāt
0003705	-ādi-samāsaḥ. etal lakṣyam. kalpanā-apoḍham	<b>iti</b> lakṣaṇam. kalpanāyā apoḍham apagataṃ
0008805	-dharma-ātmakatvam. ālambanaṃ sarva-dharmā	<b>iti</b> lakṣaṇāt. na ca anyāḥ sarva-dharma-sva-bhāvo
0008604	iti. iha ācārya-vasubandhor vāda-vidhir	<b>iti</b> loke pravādaḥ. ayaṃ tu śāstra-kṛt tat-kṛtānām
0003806	-dharmāḥ. tato nāmnā viśiṣṭo 'rtho grhyata	<b>iti</b> vaktavya abhilāpena kalpanāyās tulya-
0004708	vā sva-saṃvedyam ity ukte kim-śva-bhāvaṃ tad	<b>iti</b> vaktavyam ity āha — a-nirdeśyam iti. a-
0002002	tat prāmānyam yasya karuṇā-ādayaḥ sādhanam	<b>iti</b> vaktavyam. ucyate — sāmārthya-viśeṣaḥ,
0007304	iṣṭam. ato yasmāt sā khyāti tad-vaśād	<b>iti</b> vaktavye kim-artham — yasmāt so 'rthas tena
0007311	-ākārah pramāṇam, grāhya-ākārah prameyam	<b>iti</b> vakṣyati. atas tatra codyam āśankate. tatra
0005604	ete pañca vijñāna-kāyā indriya-dvaya-āśrayā	<b>iti</b> vacanāt, tat kasmād idam eva mānasam ucyata
0012105	eva ayam aśva eva ayam iti, tat pratyakṣam	<b>iti</b> vacanāt, tathā bhūta-artha-sambandha-vaśena
0012106	ayam asya sva-bhāva ity utpadyate pratyakṣam	<b>iti</b> vacanāt, tathā yā iyam indriyāṇām artheṣu
0008811	-antarād api, caturbhiś citta-caitā hi	<b>iti</b> vacanāt. tad evaṃ pratyaya-niyama-pakṣe
0017110	yo yasminn indriye sīdati, anyatra a-vṛtter	<b>iti</b> vacanāt tasya eva indriyasya viṣaya-bhāva-
0004914	nigamanam. iha evaṃ tāvat pañca-indriya-jam	<b>iti</b> vacanāt tāvac-chabdena anyad apy a-pañca-
0000303	sañjñāyām ca aniṭau. bahulam anyatra api	<b>iti</b> vacanāt. duḥkha-kṣaya-upāya-upadeśaḥ śāsanam.
0017207	na eva ayaṃ doṣaḥ, buddhi-janma pratyakṣam	<b>iti</b> vacanāt. yac ca tat-samprayogād vijñānam
0012107	rūpam idaṃ raso 'yaṃ gandho 'yam sparśo 'yam	<b>iti</b> vacanāt, yato niścaya-ātmakaṃ paraḥ
0005209	ṣaṣṭhyāś ca bahu-vṛthir uttara-pada-lopaś ca	<b>iti</b> vacanāt samāsa uttara-pada-lopaś ca suvarṇa-
0016212	kṛtaḥ. atra kenacid indriyeṇa yuktam yadā	<b>iti</b> vacanāt siddhaḥ pūrvam eva saha-vyavasāyaḥ.
0018112	api ca iha lakṣaṇa-vākye puruṣasya	<b>iti</b> vacanād ātma-adhikṛta iti yuktam atra eva
0003708	pratīyate. tad yathā dhenur ānīyatām a-vatsā	<b>iti</b> vatsa-pratiṣedhena go-dhenur eva pratīyate na
0012211	-siddham indriya-jñānasya a-vikalpakatvam	<b>iti</b> vastu-vaśād ācāryeṇa tad uktam. asmābhis tu
0003715	ṣaṣṭhī samasyata iti samāsaḥ sādhanam kṛtā	<b>iti</b> vā. kā punar asau. nāma-ādīni tadvatā arthena
0010610	kiñcit sa-antaram iti grhyeta adhikam	<b>iti</b> vā. na ca rūpa-ādīnām parimāṇam asti, nir-
0011803	niṣpadyate, tad anyat. pratyakṣam pramāṇam	<b>iti</b> vākya-śeṣaḥ. atra sambandhe pratyakṣa-lakṣaṇam
0004113	tasmād indriyajam eva idaṃ sa-vikalpam	<b>iti</b> . vikalpaka-pratyakṣa-vādinō 'pi tarhi gava-
0009806	ity udbhavaḥ. indriya-arthāv udbhavo 'sya	<b>iti</b> viḡrahaḥ. indriya-artha-grahaṇam tat-
0010215	vyavasāya-kāryam iti vyavasāyaḥ kāryam asya	<b>iti</b> viḡrahaḥ. katham pratyuktam ity āha — na hy
0004509	-gocaram ity uktam. sāmānyam gocaro 'sya	<b>iti</b> viḡrahaḥ. nanu ca sāmānyam a-bhinna-kalpitaṃ,
0006911	āśrīyate, tadā viṣayasya iva ābhāso 'sya	<b>iti</b> viḡrahaḥ. yadā tu na āśrīyate, tadā viṣaya
0007205	api ity-ādi. jñānasya sva-saṃvedyam	<b>iti</b> viḡrahaḥ. yady api sarva-kālam sva-saṃvedyam
0001309	niḥ-śeṣam gataḥ sugataḥ. nirgataṃ śeṣam asya	<b>iti</b> viḡrahaḥ. śeṣam punaḥ kāya-ādi-vaiguṇyam. tat
0016401	samprayoga ity-ādi. sataḥ satā vā samprayoga	<b>iti</b> viḡrahaḥ. sampragrahaṇam sampraty utkarṣeṇa
0007606	-ādi-vyavasthām darśayati. ya ābhāso 'sya	<b>iti</b> viḡrahaḥ. sva-amśasya ca mānatvena vidhānād
0001005	iva na anyathā iti ca niścitya ko 'sya hetur	<b>iti</b> vicārayan duḥkha-hetum ātma-snehavatas tṛṣṇām
0017307	vyāpārah. yadi grahaṇam, tad eva vijñānam	<b>iti</b> vijñānam eva vijñānāj jāyata ity uktam syāt.
0009407	tad vyapadeṣṭum. nanu ca jñānam buddhir	<b>iti</b> vinā api viṣayeṇa vyapadeśo dṛṣyate. na,
0006609	yena idaṃ nīlasya jñānam, idaṃ pītasya	<b>iti</b> vibhāgena vyavasthā kriyate. anyathā sarvaṃ
0018204	prāk. yathā-uktaś ca buddhy-utpāde 'pi sa	<b>iti</b> viruddha-vyāptam prasaṅgam āha. anena eva ca
0010513	iti, gandha-ādi-vat. tathā ca rūpa-śabdāv	<b>iti</b> viruddha-vyāptam prasaṅgam āha. asti ca tat
0014118	-upalabdhiś ca indriya-vṛttyā śabda-ādīnām	<b>iti</b> viruddha-vyāptam āha. artha-bheda-a-grahaṇa
0014310	kāraṇam, śabda-ādi-vat. tathā ca sukha-ādi	<b>iti</b> viruddha-vyāptam āha. tataś ca abhyupeta-
0017901	indriya-nir-apekṣā akṣa-para-tantrā ca	<b>iti</b> virodhaḥ syāt. tad etad uktam bhavati —
0012310	tatra sāmānya-apekṣam dravye sad dravyam	<b>iti</b> , viśeṣa-apekṣam dravyam pṛthivī ghaṭa ity-ādi,
0014803	tathā parama-aṇavaḥ. samprayoga-viśeṣād	<b>iti</b> viśeṣa-grahaṇam dvi-parama-aṇv-ādikasya

0015502	āha — smṛti-pratyakṣa-vyavasāya-viśeṣa	iti. viśeṣa-śabdaḥ pratyekam abhisambadhyate.
0006406	kasyacit pratyakṣatvāt. na apy a-bhrāntam	iti viśeṣaṇam kartavyam, bhrāntasya api kasyacit
0005005	āha — para-mata-apekṣam ca atra viśeṣaṇam	iti. viśeṣaṇam viśeṣo bheda iti paryāyāḥ. tac ca
0009809	vyavasāya-ātmakatvasya ca. yadi na asti, kim	iti viśeṣaṇam a-yuktam ity āha — viśeṣaṇam hi
0011401	viśeṣya-jñāna-nimittatvād viśeṣya-viśayam	iti. viśeṣya-jñāna-nimittatvam tasya, tad-a-bhāve
0011913	nirṇaya utpadyate. viśaya-ālocana-arthatvād	iti viśaya-anubhava-prayojanatvād ity arthaḥ.
0007813	ity eṣa hetv-artho labhyate. sva-ābhāsam ca	iti. viśaya-ākāra-viśaya-jñāna-ābhāsam sat sva-
0015801	pratyayaḥ sambhavaty an-antaram. evam ca	iti. viśaya indriya-vyavasāyo grāhyo viśayo
0004905	pratyayaḥ sambhavaty an-antaram. evam ca	iti viśaya-nirdeśena api pratyakṣasya a-vikalpatā
0009406	vyapadeśo dṛṣyate rūpa-jñānam śabda-jñānam	iti. viśaya-rūpa-vyatirekeṇa tv a-śakyam tad
0002309	viśaye 'py a-prāmānyam avagacchet pratipattā	iti viśaya-vyutpattiḥ. pramāṇāt phalam a-
0006912	yadā tu na āśrīyate, tadā viśaya ābhāso 'sya	iti. viśayaḥ punar atra grāhya-amśaḥ, tatra
0008203	ity anena sampraty eva ākhyātam. tat kim	iti vismaryate. tasmāt tatra api viśaya-anurūpa-
0011705	-phala-a-bhāva-doṣa iti. kenacit sambandhena	iti. vṛtti-kāra-mata-bhedena an-eka-sambandhāḥ.
0017314	tataś ca yathā-uktam an-iṣṭam prasajyata	iti. vṛtti-kāro buddhi-janma iti sa-upaskāram
0015501	na tasya a-saṅgrahān nyūnatvam. yathā-uktam	iti. vṛtti-saṃvedanasya smārtatva-jñāpakam āha
0010407	-sannikarṣa-utpannam ity anena siddham	iti vṛthā sva-bhāva-kathanam. anena hetur āviṣ-
0015204	evam mānasam vyavasāyam indriyam saṃvedayata	iti vedayatiṣ ayam lābha-arthaś cur-ādau paṭhyate.
0008807	ālambana-pratyaya eva sarva-śabdena ukta	iti vedītavayam. tataś ca ayam artho bhavati —
0009103	na ghaṭata iti pratipādana-paro 'yam ārambha	iti vedītavayam. tatra api bāhya-artha-vādiṣu
0007214	ucyate, tathā api tat-sādhanayā sva-saṃvidā	iti vedītavayam. tathā hi yathā yathā-artha-ākāro
0004807	idānīm cakṣur-vijñāna-ādīni bhinna-arthāni	iti vo niścayaḥ. tatra api hi śakyate vaktum —
0009410	viśaya-cintā-prakṛtam eva. anyathā jñānam	iti vyapadiśann eva katham evam brūyāt. evam
0014005	-antareṇa samavasthitāḥ sparśa-ādaya	iti vyapadiśyante. tato niyata-indriya-grāhyatā
0009713	vyapadiśyate jñāpyate saṃyogya-ādīnā liṅgena	iti vyapadeśyo viśayaḥ. na asya vyapadeśyo viśayo
0002410	arthaḥ. ata eva vṛttāv avadhārayati dve eva	iti. vyavaccheda-phaladvād vākyasya vinā apy eva-
0009804	tad-grahād vyabhicāri. vyavasāya ātmā asya	iti vyavasāya-ātmakam. ātma-śabdaḥ sva-bhāva-
0010215	pratyuktaḥ pratikṣiptaḥ. vyavasāya-kāryam	iti vyavasāyaḥ kāryam asya iti vighrahaḥ. katham
0009917	uttaram — a-nirdeśyatve ca a-vyabhicāra	iti, vyavahāra-kāle 'pi jñāna-sva-rūpasya
0007414	sāmānya-lakṣaṇam prameyam iti. upacaryata	iti vyavahriyate. etena etat sūcayati —
0005211	janita uttara-kṣaṇa-viśeṣaḥ, sa tasya vikāra	iti vyavahriyate, na tv avasthite dharmiṇi dharma
0007016	ātmanā upajāyamānā buddhir ātmanaḥ prakāśikā	iti vyavahriyate. bāhya-pakṣe 'pi yathā-
0016510	na a-sati iti bruvatā karma-dhārayo 'yam	iti vyākhyātam. tatra api ca ayam a-nivāryo doṣaḥ,
0005101	-sa-vikalpa-indriya-jñāna-vyavaccheda-artham	iti vyācakṣate. teṣāṃ yadi para-mata-apekṣam etad
0010309	yathā-a-yogyam vyabhicāraḥ sambhavaś ca	iti vyāpaka-a-bhāvam darśayati. kaḥ punar ayam
0014306	ca pratyekam sukha-ādi śabda-ādi-sva-bhāvam	iti vyāpaka-a-bhāvaḥ. na, an-anythingvād ity a-
0015005	-jñeyatva-ādi-vac ca, tathā ca rūpa-dvayam	iti vyāpaka-a-bhāvam āha. evam indriya-antare 'pi
0017406	puṣpa-vat. tathā ca sāmāgrī-vyatirikto hetur	iti vyāpaka-a-bhāvam āha. buddhi-janma iti kim
0017502	a-pratyakṣa-vat. tathā ca yathā-uktā sāmāgrī	iti vyāpaka-a-bhāvam āha. saṃskāravān iti
0014015	bhavanti ca śabda-ādayaḥ saṃsthāna-dharmāṇa	iti vyāpaka-a-bhāvam, saṃsthānam na tri-gocara iti
0012600	sāmarthyam, rūpa-ādi-vat. tathā ca dravyam	iti vyāpaka-viruddham prasaṅgam sūcayati. indriya
0012703	sparśana-indriyasya sāmarthyam ca dravya	iti vyāpaka-viruddham prasaṅgam āha. asya eva
0009201	smṛty-ādi-vat. tathā ca indriya-jñānam	iti vyāpaka-viruddham prasaṅgam āha. nanu dravya-
0011310	anya-viśayam ca viśeṣaṇa-jñānam karaṇam	iti vyāpaka-viruddhaḥ. anya-viśayasya pramāṇasya
0012501	na tad ekam, rūpa-ādi-vat. tathā ca dravyam	iti vyāpaka-viruddhaḥ prasaṅgaḥ. an-eka-indriya-
0014816	caitanya-jñānavat, tathā ca śabda-jñānam	iti vyāpaka-viruddham āha. kim kāraṇam iti.
0014110	-a-bhede 'pi ca bhidyante suvarṇa-ādaya	iti vyāpaka-viruddham āha. jāti-mātra-grāhikā vā
0016413	samprayoga-vat. tathā ca a-sad-vyudāsa	iti vyāpaka-viruddham āha. sata eva iti. dvi-
0012409	jñānam. yathā-ukta-prakāram ca gauḥ gacchati	iti. vyāpaka-viruddham, dvitīya-sādhyapekṣayā
0017408	-arthaka-vat. tathā ca buddhi-janma-grahaṇam	iti vyāpaka-viruddham. syād etat — a-sati
0014407	yathā ekā caitanya-vyaktiḥ. tathā ca śabda	iti vyāpaka-viruddhau. tataś ca abhyupetaḥ hīyate.
0017707	ayam ity-ādi-jñānam. sva-bhāvaḥ. kim kāraṇam	iti vyāptim a-sambhāvayan pṛcchati. sva-saṃvedyam
0012913	ko viśayaḥ. na ca a-viśayam eva etad	iti śakyate vaktum, deśa-ādi-niyamena utpatter
0014012	dṛṣṭam iti sva-viśaya-viniveśa-vyāghāta	iti. śabda-ādayaś ca iti abhyupeya-bādhām āha,
0014202	na syāt, tatra saṃsthāna-antara-a-bhāvād	iti. śabda-ādayo hi saṃsthāna-ātmikā jātayaḥ. na
0014804	vyavaccheda-artham. sva-jāty-an-atikrameṇa	iti śabda-ādi-jāty-an-atikrameṇa iti. śabda-
0014113	-ādi-grāhikā. artha-sva-bhāva-a-grahaṇam	iti śabda-ādīnām sukha-ādi-sva-bhāva-a-grahaṇam.
0014201	viruddha-vyāptam āha. artha-bheda-a-grahaṇa	iti śabda-āder arthasya viśeṣa-upalabdhir na syāt,
0010607	-viparyayaṇa vyāpaka-viruddha-dvayam etat.	iti-śabda-upādānam a-siddhatā-parihārāya. nanu ca



0014204	ity abhyupeta-hānam. atha mā bhūd eṣa doṣa	<b>iti</b> śabda-jāter api samsthāna-antaram viśeṣaḥ
0008302	rūpa-jñānam āsīn mama, na śabda-jñānam	<b>iti</b> śabda-jñānam vā na rūpa-jñānam iti yā iyaṃ
0014411	aṇur iti śabda-parama-aṇuḥ. tan-mātra-ādi vā	<b>iti</b> śabda-tan-mātra-ādi, ādi-śabdena ahaṅkāro
0014804	-atikrameṇa iti śabda-ādi-jāty-an-atikrameṇa	<b>iti</b> . śabda-parama-aṇava eva hi samhatāḥ śrotra-
0014410	ity an-eka-antam āha. tat-parama-aṇur	<b>iti</b> śabda-parama-aṇuḥ. tan-mātra-ādi vā iti śabda-
0003814	samāsa-kṛt-taddhiteṣu sambandha-abhidhānam	<b>iti</b> . śabda-pravṛtti-nimitte ca bhāva-pratyayo
0015003	viśiṣṭo hi iti kāraṇam āha. an-eka-rūpe hi	<b>iti</b> śabdātva-guṇatva-sattva-ādi-rūpa-bhedena. sa
0015001	iti tan-nir-apekṣā. sa eva na ātmā eko 'sya	<b>iti</b> śabdasya eka-deśeṇa viśayatve 'n-eka-
0014913	api veditavyam. śabda-grahaṇa-nir-apekṣā	<b>iti</b> . śabdo hi na eka-guṇa-ātmakaḥ, kiṃ tarhi tri-
0015905	bāhya eva arthe mano 'nuvyavasāyam kuruta	<b>iti</b> śāstra-arthaḥ. tato 'n-anubhūtatvam a-siddham
0004411	tatra an-eka-artha-janyatvād ity-ādi. tatra	<b>iti</b> śāstre, an-eka-artha-janyatvād ity an-eka-
0013602	śrotra-ādi-vṛttiś ca pratyakṣam. pramāṇam	<b>iti</b> śeṣaḥ. śrotra-tvak-cakṣur-jihvā-ghrāṇānām
0009116	samvṛti-sad eva ālambanam ity a-pratyakṣatā	<b>iti</b> śeṣaḥ. samvṛti-sad-ālambanatvam tu samūhasya
0000606	l jñānasya atha prayatnasya ṣaṇṇām bhaga	<b>iti</b> śrutiḥ    iti. etac ca samagraṃ tathā-gata
0016307	pravartate, tena eva puṃso 'rthaḥ kṛta	<b>iti</b> śrotra-ādīnām vaiyarthyam syāt. tataś ca na
0011008	hi tad viśaya-grahaṇa-samartham, na anyathā	<b>iti</b> . śrotra-indriyaṃ prati tāvad ayam a-samādhiḥ,
0000604	sarvāṇi rakta-mokṣaṇam ekataḥ    iti. atra	<b>iti</b> śloke. bhagavata iti bhaga-śabdo 'yam
0011406	tatra dvitīyasya sambandhī yac-chabdo yasya	<b>iti</b> ṣaṣṭhy-antaḥ śrūyate. prathamasya tu yat-
0006411	-vākyaṃ sa-avadhāraṇam iti timira eva bhava	<b>iti</b> sa-avadhāraṇe vākya-arthe taddhito bhavati.
0017401	prasajyata iti. vṛtti-kāro buddhi-janma	<b>iti</b> sa-upaskāraṃ vākyaṃ vyācāṣṭa ity ata idam āha
0000607	iti. etac ca samagraṃ tathā-gata eva asti	<b>iti</b> sa eva bhagavān. māra-catuṣṭayaṃ vā bhagnavān
0010107	hy evaṃ-rūpaḥ — gaur eva ayam, na aśva	<b>iti</b> . sa ca yāvad gotva-ādi-sāmānyam na
0013003	iti sūcayati. tat-sahacara-samudāya-viśayam	<b>iti</b> . sa cakṣuḥ-sparśana-upalabdho bhinnō viśayaḥ
0008510	tena parair yad anubhūtam, na tat pratyakṣam	<b>iti</b> . sa tarhy ātma-anubhavaḥ kutaḥ siddhaḥ. yadi
0001613	-upaśama-hetuṃ sattvebhyo deśitavān bhagavān	<b>iti</b> sa teṣāṃ tad-arthinām tatra pramāṇam. yo yad-
0006413	ca etal loke. saha tena taimireṇa vartata	<b>iti</b> sa-taimiram, viśamvādī iti yāvat. sa-
0001003	chāstrtvam ity ukte tat-sva-bhāvam śāstrtvam	<b>iti</b> . sa pañca-upādāna-skandha-lakṣaṇam duḥkhaṃ
0000611	-prakāśanam ity āha — pramāṇa-bhūtatvena	<b>iti</b> . sa punar guṇaḥ kena hetunā ity āha — hetu-
0002703	-ākārā teṣv a-bhinnam eva ākāraṃ darśayati	<b>iti</b> sa buddhi-gata ākāro 'rthānām sāmānyam
0007608	iha viśaya-ābhāso grhyate. prameyaṃ tad	<b>iti</b> sa viśaya-ābhāsaḥ prameyam. pramāṇa-phalate
0003810	-āpannās te 'rthā ucyante. daṇḍi viśāṇi	<b>iti</b> samyogi-samavāyi-dravya-bhedena udāharaṇa-
0005111	-ādi-sva-samvittiḥ. samvedyate jñāyate 'nayā	<b>iti</b> samvittiḥ. samvitteḥ pratyekam abhisambandhaḥ.
0003310	'py a-vastutvān na sa sva-bhāvo bhāvika	<b>iti</b> samvṛtyā a-nityaḥ syāt, na parama-arthataḥ.
0005310	samvedanam sva-samvedanam. samvedyate 'nena	<b>iti</b> samvedanam. grāhaka-ākāra-saṅkhyātām anubhava
0015505	kriyanta āhosvit saha na eva kriyanta	<b>iti</b> samśaya idam uktam — bāhyeṣv artheṣv
0003710	bahutvāt kā atra kalpanā vivakṣitā	<b>iti</b> samśayānasya praśnaḥ. nāma-jāty-ādi-yojanā
0002412	pramāṇe iti pratipāditam. ke punas te dve	<b>iti</b> samśayitasya praśna-avasara idam ucyate —
0017502	iti vyāpaka-a-bhāvam āha. samskāravān	<b>iti</b> samskāra-sahitaḥ. mana-indriya-sannikarṣa
0014111	vyāpaka-viruddham āha. jāti-mātra-grāhikā vā	<b>iti</b> samsthāna-mātra-grāhikā. mātra-śabdaḥ sukha-
0014112	-arthaḥ. jāti-viśiṣṭa-sukha-ādi-grāhikā vā	<b>iti</b> samsthāna-viśiṣṭa-sukha-ādi-grāhikā. artha-sva
0013007	yeṣu rūpa-ādiṣv anubhava-puraḥ-saro ghata	<b>iti</b> saṅketaḥ, tat-samudāye punar uttara-kālam
0012600	eva ity a-parihāraḥ. saṅkhyā-ādi-bhedena ca	<b>iti</b> , saṅkhyā-parimāṇāni pṛthaktvaṃ samyoga-
0003506	upadarśayiṣyann āha — a-niṣṭhā-āsakter	<b>iti</b> . saṅkhyāto lakṣaṇataś ca pramāṇānām iyattā-
0004504	-vidhair an-ekaiḥ sva-pratibhāsā janyanta	<b>iti</b> sañcita-ālambanā ity uktāḥ, sarvāms tān
0004501	uktāḥ. sañjātaṃ citaṃ caya-paryāyam eṣām	<b>iti</b> sañcitāḥ. pra-ādibhyo dhātu-jasya vā iti bahu
0001104	ātmīya-snehaṃ prasūte, sa dveṣa-ādīn	<b>iti</b> sat-kāya-darśana-jāḥ sarve tṛṣṇā-ādayo doṣāḥ.
0016309	anyathā prāpta-kaivalye 'pi puṃsi syād	<b>iti</b> . sat-samprayoga ity-ādi. asya sambandhaḥ —
0002707	sva-sāmānya-lakṣaṇābhyām anyat prameyam asti	<b>iti</b> . satyam etat. sva-lakṣaṇam eva prameyaṃ yat
0000210	vivarāṇe — evaṃ-guṇam śāstāraṃ praṇamya	<b>iti</b> . satyam, śiṣṭa-prayoga-anusāritvād vivakṣyā
0006904	yathā-sva-bhāvam niścayaḥ śakyate kartum	<b>iti</b> sandhāno bāhya-itara-pakṣayor ekena eva
0017313	'bhyupetam. tena ayam pakṣo 'tyantam a-yukta	<b>iti</b> sannikarṣa-pakṣa eva āśrayaṇīyaḥ. tataś ca
0017802	-śabdas triṣv eva vartate. pramāṇe mukhya	<b>iti</b> sannikarṣe pratyakṣa-pramitatvād iti prastha-
0015910	santataḥ jñāna-antara-anubhūtam api smaryata	<b>iti</b> samaya ity a-doṣaḥ. an-anubhūte vā smārta iti.
0012014	-vādinā api ca sa eva jñānasya hetur iṣyata	<b>iti</b> samāno doṣaḥ. tathā hi imam eva doṣam anumāne
0003715	-ādi-yojanā. kṛd-yogā ca ṣaṣṭhī samasyata	<b>iti</b> samāsaḥ sādhanam kṛtā iti vā. kā punar asau.
0009401	na prāpnoti iti. yad-ābhāsam na tat tasmād	<b>iti</b> . samūha-ābhāsam kasmān na syād ity āha —
0009115	atha vā sañcitatva-ālambanatvād	<b>iti</b> . samūha-ābhāsatvād ity arthaḥ. ālambyate
0009402	na syād ity āha — cita-ālambam hi pañcakam	<b>iti</b> . samūha-ābhāsam ity arthaḥ. karaṇam kārakam
0009110	nīla-ādi-sva-lakṣaṇena. anya-ābhāsasya api	<b>iti</b> samūha-ābhāsasya api. yady api sva-ābhāsam

0009113	api-śabdasya arthaḥ. sañcita-ālabhanatvād	<b>iti</b> samūha-ālabhanatvāt sañcitaṃ sañcaya iti
0017304	ity a-sad etat. tan nairantaryasya bādhakam	<b>iti</b> . samprayogo nairantaryam. yadi hi ity-ādinā
0005915	anumānam, liṅgam. tatra sa eva ayam dhūma	<b>iti</b> sambandha-kāla-anubhūta-artha-kalpanā-
0016505	iti. atha ca niyamān na sat-prayogo yukta	<b>iti</b> sambandhaḥ kartavyaḥ, na eva sat-prayogo
0017716	vartamānā satī na pratyakṣa-dhīr bhaved	<b>iti</b> sambandhaḥ. na pratyakṣa-śabda-vācyā syād ity
0012711	-a-grahaṇam iti. an-eka-indriyatve hetur	<b>iti</b> sambandhaḥ. yadi hi indriya-antara-artha
0011911	virudhyate. vicāra-pūrvakatvān nirṇayasya	<b>iti</b> sambandhaḥ. sāmānya-pratyakṣiṇaḥ saṃśaye sati
0012805	iti sva-viśeṣe niyāmakāḥ. indriya-buddhīnām	<b>iti</b> sambandhanīyam. na hi dravya-saṅkhyā-ādi-
0006706	-upayoge 'py asya arthasya iyam adhiḡatir	<b>iti</b> sambandhasya tata eva a-vyavadhānena siddheḥ.
0008715	niyamaṃ tāvad adhiḡṛtya āha — tato 'rthād	<b>iti</b> sarvaś ced iti. yadi tata ity-ādy asya eva
0012005	a-bhāvāt. sarvathā a-grahaṇa-prasaṅga	<b>iti</b> . sarvair ākārair bāhuleyatva-ādibhir api
0008107	-jñānam ālabhamāno ghaṭa-jñāna-jñānam āsīd	<b>iti</b> saha ghaṭa-jñāna-ākāreṇa ghaṭa-jñāna-jñānam.
0016202	api smārto vyavasāyo 'dhiko manasā kriyata	<b>iti</b> . saha tu siddha eva ity-ādinā etad āha.
0007006	sva-saṃvittiḥ phalaṃ yujyate. sa-viśayam	<b>iti</b> . saha viśayeṇa sa-viśayam. tatra antar-jñeya-
0006507	ca ity asman-mate. sa-vyāpāra-pratītatvād	<b>iti</b> saha vyāpāreṇa pratītyatvād ity arthaḥ. etat
0004901	indriya-viśaye. tasmād ekas taylor viśaya	<b>iti</b> sā apy a-kalpanā eva. tattva-vicāra-vyāpṛtā
0001608	tayā hi vinā na eva hitam upadeṣṭum utsaheta	<b>iti</b> sā api tasya para-arthaṃ prati sahāya-bhūtā
0003305	naśvaratām api tasya sva-bhāvaṃ pratyeti	<b>iti</b> sā eva ca a-nityatā iti pratyakṣa-siddhā sā.
0015807	smārtaḥ pratyayaḥ, sa pramāṇam na ukta	<b>iti</b> sā eva nyūnatā. kāma-ādiṣu tarhi katham
0015812	sā api tarhi lakṣaṇena a-saṅgrhītā	<b>iti</b> sā eva nyūnatā. nanu ca śāstreṇa smārtatvaṃ
0000904	āśayaṃ darśayati — āśayo jagad-dhītaiṣitā	<b>iti</b> . sā punaḥ sakala-jagad-ātyantika-duḥkha-
0011204	indriyatvena iti darśayati. asti hy ekeṣām	<b>iti</b> saṅkhyā-ādīnām. anya-indriya-rutaṃ vṛthā iti.
0017709	ity atra antare vyākhyātam. a-sādhāraṇena	<b>iti</b> . sādhāraṇasya kvacid an-upayogād ity uktam.
0014016	vyāpaka-a-bhāvam, saṃsthānam na tri-gocara	<b>iti</b> sādhya-a-bhāve hetv-a-bhāvam āha. saṃsthāna-
0017811	-dhiyo viśaya iti. na akṣa-para-tantrā syād	<b>iti</b> . sāmartyāt pratyakṣa-śabda-abhidhānam prati
0017807	-dhīr bhaved ity etat. indriya-nir-apekṣā	<b>iti</b> sāmānya-buddhīnām atīta-ādāv api bhāvād andha
0009412	'sya bhaviṣyati ity āha — viśayo 'sya ca	<b>iti</b> . sāmānya-rūpeṇa rūpatva-ādinā vyapadiśyeta.
0004515	uktam iti. na tu bhinneṣv a-bheda-kalpanād	<b>iti</b> sāmānya-viśayam uktam ity anena sambandhaḥ.
0005916	-anubhūta-kalpanā asti, sa eva atra agnir	<b>iti</b> sāmānyena anumānāt. smārte 'pi pūrva-anubhūta
0003507	arthaḥ. an-adhigata-artha-adhiganṭṛ pramāṇam	<b>iti</b> sāmānyena pramāṇa-lakṣaṇam. saṅkhyā dve trīṇi
0012600	-a-paratve karma ca rūpi-samavāyāc cākṣuṣāni	<b>iti</b> siddha-antāt. na tv indriya-antara-artha ity
0005507	hlāda-paritāpa-ādy-ākāra-anugataṃ sukha-ādi	<b>iti</b> siddham sukha-ādi jñāna-rūpam. bodha-rūpaṃ hi
0009313	yasya tad vyapadiśyate, tata eva utpadyata	<b>iti</b> siddhā pratyakṣatā nīla-ādi-jñānānām ity āha
0000413	eva saṅkṣipta-rucer upakārāya idam kṛtam	<b>iti</b> su-ucitam, ku-sṛtīr ity-ādinā tu uttara-
0017711	na tena a-bheda-upacāram kartum sā samarthā	<b>iti</b> su-ucitam. yo yasya a-viśayaḥ, na sa tena a-
0014215	antare 'pi tam eva doṣam āha. sukha-ādīṃś ca	<b>iti</b> . sukha-ādaya eva śabda-ādy-ātmanā sanniviṣṭā
0014810	aṇūnām tv ity-ādi. sukha-ādi-vyatirekeṇa	<b>iti</b> sukha-ādy-ākāram antareṇa ity arthaḥ. yā a-
0015003	-sattva-ādi-rūpa-bhedena. sa ca eka eva	<b>iti</b> sukha-ādīnām anyatamaḥ. tad etena yac
0000307	prāptaḥ sarvathā sarva-praheya-prahāṇam	<b>iti</b> sugataḥ. tāyina iti. tāyate 'nena iti tāyaḥ.
0000307	-avasthāyām śāstr-śabdena uktaḥ. sugatāya	<b>iti</b> . suṣṭhu gataḥ prāptaḥ sarvathā sarva-praheya-
0016509	trītya-a-samāsaḥ. samāsa-antare 'py eṣa doṣa	<b>iti</b> sūcana-artham. tathā hi śabareṇa sati
0013002	-vad deśa-ādi-niyamena eva tad utpadyata	<b>iti</b> sūcayati. tat-sahacara-samudāya-viśayam iti.
0011105	ghrāṇa-rasana-cakṣus-tvak-śrotṛāṇi indriyāṇi	<b>iti</b> sūtrāt. na sukha-ādi prameyam vā iti lakṣaṇa-
0000406	aparo 'rthaḥ. sarve gaty-arthā jñāna-arthā	<b>iti</b> sṛtam avagamaḥ parijñānam. prakṛṣṭam sṛtam
0015309	prāpnoti, tena saha saṅgacchata ity artha	<b>iti</b> , so 'py anena eva nirākṛtaḥ. kiṃ ca tasya a-
0012206	iti prāg niścayo bhavati, na upādhyāya	<b>iti</b> . so 'pi bhavan niścayo 'sati bhrānti-kāraṇe
0006711	-bhedaḥ prameya-rūpatā-artha-adhiḡatīś ca	<b>iti</b> , so 'bhyupagamyata eva vyāvṛtti-bheda-
0000609	tasya stotra-abhidhānam. stūyate 'nena	<b>iti</b> stotraṃ sad-bhūta-guṇa-udbhāvana-vacanam.
0017713	vyāpaka-viruddhaḥ. tatas ca mānasam eva idam	<b>iti</b> sthitam. atha punar ity a-siddhatām āśaṅkate.
0004302	saha-bhāvi krama-bhāvi vā nir-vikalpakam eva	<b>iti</b> sthitam etat. pratyakṣam kalpanā-apoḍham
0007104	iti sva-saṃvedanam tasya eva phalam	<b>iti</b> sphuṭam avasīyate. tatas ca sva-saṃvedana-
0013012	katham sā eva iyaṃ mahatī prāsāda-mālā	<b>iti</b> smaraṇam syāt. kuta etat — samudāya-viśayam
0015412	manasa upakāram kurvāt tat prayukta iva	<b>iti</b> . smaraṇena eva ca vṛtti-viśayī-karaṇe 'rtha-
0012405	tadā ca indriya-jñānam cira-niruddham	<b>iti</b> smārtena ākrṣya viśeṣaṇam manasā eva yojanam
0003703	-dṛṣṭa-ākāra-adhyavasāyaḥ. tad asya apy asti	<b>iti</b> smṛtir eva. sva-bhāva-vipratipatti-
0004912	-darśanād asya prabodhe sati tad eva idam	<b>iti</b> smṛtir bhavati. tato 'bhilāsa-itarayor
0017005	ca na tan-niṣedhāya sad-grahaṇam yuktam	<b>iti</b> . syād etat — a-sati sad-grahaṇe dvi-candra-
0008511	hy anubhavaḥ sidhyet, tadā ātmani paratra vā	<b>iti</b> syād vibhāgaḥ. sa eva tv a-siddhaḥ. tasya a-
0014706	ity-ādinā anantya-prasaṅgam. spaṣṭatareṇa	<b>iti</b> . sva-artha eva tarap-pratyayo 'lpāctaram iti

0012600	na asti indriya-bahutva-kalpanā-vaiyarthyam	<b>iti</b> . sva-arthe bhinne 'pi ity-ādi. yadi hy ekam
0006908	viṣaya-ābhāsam ca iti. svam ābhāso 'sya	<b>iti</b> sva-ābhāsam sva-rūpa-ābhāsam grāhaka-ākāram
0008003	grhṇāti, tathā īdṛg-ārtha-ākārā cintā āsīd	<b>iti</b> sva-jñānena grhyate. syād etat — nir-ākāram
0000910	parebhyo deśayitum duḥkha-prāśama-upāya	<b>iti</b> sva-duḥkha-uparama-upāya-bhāvanā-arthaṃ tāvat
0013101	upalabdhi-lakṣaṇa-prāptam ghaṭa-ādi-dravyam	<b>iti</b> sva-bhāva-an-upalabdhiṃ āha. yatra āloka-a-
0010911	-viparīta-sva-bhāvam ca cikitsyete cakṣuḥ-śrotre	<b>iti</b> sva-bhāvaḥ. ata indriyād eva iti. nipāto
0001111	ātma-darśana-viruddham ca nairātmya-darśanam	<b>iti</b> sva-bhāvaḥ. ātma-darśana-viruddham ca
0001201	abhīṣṭam śaṅkha-ādi-vastu-mātram āsādayati	<b>iti</b> sva-bhāvaḥ. evaṃ jñātvā tasya tan nairātmya-
0006312	tathā ca śabda-ādi-viśeṣa-viśayā buddhir	<b>iti</b> sva-bhāvaḥ. na ca idam anumānam, a-liṅga-
0013903	-vat. tathā ca dhaivata-ādayaḥ śabda-viśeṣā	<b>iti</b> sva-bhāvaḥ prasaṅgaḥ. atha ity-ādinā pakṣa-
0005710	rāga-ādi-jñāna-vat. tathā ca kalpanā-jñānam	<b>iti</b> sva-bhāvaḥ prasaṅgaḥ. tatas ca abhyupeta-
0014404	tad an-ekam, sukha-ādi-vat. tathā ca śabda	<b>iti</b> sva-bhāvaḥ. satyam etad ity-ādinā iṣṭa-
0003901	bhāva-pratyayaḥ. anye tv artha-śūnyair	<b>iti</b> sva-bhāvau prasaṅgau. tad-viparyayeṇa tu —
0016902	-rūpa-nirdeśe saty evaṃ-lakṣaṇam pratyakṣam	<b>iti</b> sva-mataṃ darśayati. arthena jāty-ādinā
0017012	yad āha — sūrya-upatāpād iti. a-vyapadeśyā	<b>iti</b> sva-rūpa-vijñānāt tasya a-nimittatvam sidhyati,
0012805	grāhyāḥ syur ity arthaḥ. sva-viśeṣa-niyāmakā	<b>iti</b> sva-lakṣaṇasya a-vyapadeśyatvāt. krameṇa iti.
0014012	saṃsthānam vastutas tad dvi-grāhyam drṣṭam	<b>iti</b> sva-viśeṣe niyāmakāḥ. indriya-buddhīnam iti
0007110	sva-saṃvedana-anurūpam arthaṃ pratipadyata	<b>iti</b> sva-viśaya-viniveśa-vyāghāta iti. śabda-
0006812	vijñānam eva tu sva-saṃviditam utpadyata	<b>iti</b> sva-saṃvittiḥ phalam, api tu yadā api viśayam,
0013011	sa vijñānasya grāhya-aṃśatayā ātma-bhūta	<b>iti</b> sva-saṃvittir eva phalam. ,bhavatu nāma bāhya
0007103	tena ca jñāna-sva-rūpam eva saṃvedyata	<b>iti</b> sva-saṃvittyā eva anubhūyate. anyathā katham
0008313	eṣṭavyam. tataś ca siddham dvi-rūpam jñānam	<b>iti</b> sva-saṃvedanam tasya eva phalam iti sphuṭam
0006908	pratyakṣe. sva-ābhāsam viśaya-ābhāsam ca	<b>iti</b> . sva-saṃvedyatā ca ity anena an-antara-uktāyā
0005412	samavāyāt tena eka-ārtha-samavāyinā grhyanta	<b>iti</b> . svam ābhāso 'sya iti sva-ābhāsam sva-rūpa-
0005309	na asti tat. rāga-ādiṣu ca sva-saṃvedanam	<b>iti</b> svayaṃ prameya-rūpā eva. atas te parasya api
0004402	sañcitiḥ sañcitam sañcayaḥ samudāya	<b>iti</b> . svasya saṃvedanam sva-saṃvedanam. saṃvedyate
0017610	sāmarthyam abhyupeyate. surabhi dravyam	<b>iti</b> hi paryāyāḥ. sa ca sañcayo na ekasya eva
0007803	iti. tena dvairūpyam sādhyate. viśaye hi	<b>iti</b> hi yadi cakṣur-vijñānam etat, na gandha-
0000612	kena hetunā ity āha — hetu-phala-sampattiyā	<b>iti</b> . hi-śabdo 'vadhāraṇe bhinna-kramaś ca. tad
0001908	sa-hetukam. tato 'sya yuktaḥ sad-bhāva	<b>iti</b> . hetu-phalayoḥ sampattiḥ prakarṣaḥ, tena
0011310	vyāpaka-viruddhaḥ. anya-viśayasya pramāṇasya	<b>iti</b> hetu-sampad uktā. na tu tathā-vidhāyāṃ phala-
0000404	asya nirāsāya āha — sva-matād viprasṭād	<b>iti</b> hetuḥ. pramāṇasya iti ca etat karaṇatva-
0004704	na indriyāt sarvathā gatiḥ iti. indriyād	<b>iti</b> . hetāv iyaṃ pañcamī. prasṭam prasaraṇam
0006001	smārte 'pi pūrva-anubhūta-ākāro vikalpa	<b>iti</b> hetau pañcamī lyab-lope vā. indriyād dheter
0004907	-ātmanah pratyakṣād vyavahāraḥ. niścinvan hi	<b>itthaṃ</b> tan mayā anubhūtam iti. ābhilāṣikam api
0013010	tat katham tatra smṛtir iti, tasya	<b>idantayā</b> sukha-duḥkha-sādhanayoḥ prāpti-parihārāya
0015701	-pūrvaṃ hi smaryate. vṛtti-saṃvedanam ca	<b>idam</b> a-codyam. samudāyo hi kalpitaḥ. yaś ca
0002416	api prāmāṇyāt. anyathā idaṃ pramāṇam	<b>idam</b> a-pūrva eva anubhavaḥ. tat katham idaṃ para-
0003609	sa eva doṣaḥ. atha manyase — na eva	<b>idam</b> a-pramāṇam ity eṣā vyavasthā na syāt. tathā
0011603	grahītā ca. artha-antara-phala-vādina	<b>idam</b> adhigata-viśayam, yato 'dhigatasya dharmiṇaḥ
0006107	-smṛti-bala-bhāvi, na tat pratyakṣam. yathā	<b>idam</b> an-iṣṭam evaṃ sati prasajyata ity āha — yady
0006312	vastu-mātram āsādayati iti sva-bhāvaḥ. na ca	<b>idam</b> anumāna-ādi-jñānam. tathā ca pūrvake jñāne.
0008915	-hetos tadānīm a-sattvād a-janakatvam, tad	<b>idam</b> anumānam, a-liṅga-jatvān nir-vikalpatvāc ca.
0003210	sva-viśayam. ato na pramāṇa-antaram. evam	<b>idam</b> anumāne 'py a-janakatvaṃ samānam iti idaṃ
0003014	dve eva pramāṇe. asty etad grahaṇam iti. na	<b>idam</b> anumānena varṇa-āder a-nityatā-grahaṇam
0007404	ca dūre maruṣu mahān alpo 'py ābhāti, tathā	<b>idam</b> apahnūyate, kiṃ tu tasya sandhāne na pramāṇa
0015705	antar-bhavati. ato gaty-antara-a-bhāvād	<b>idam</b> apy a-vidyā-andhānāṃ jñānam a-tathā-bhūtam
0006204	'pi na nivarteta. na ca evam. tasmād	<b>idam</b> apy a-sad uttaram brūyād ity āśankya evam
0012314	sandhānam yojanam. tasya sva-rūpam darśayati	<b>idam</b> apy aindriyam eva. uktaṃ ca ācāryeṇa te 'pi
0014401	-kāraṇa-bhāva iṣyate, evaṃ saty an-iṣṭam	<b>idam</b> asya ity-ādinā. avaśyam iti. anyathā yo 'pi
0000401	ca idam. sva-bhāvaḥ. yadi tarhy etad-arthaṃ	<b>idam</b> āpadyata iti darśayann āha — sattva-ādīnām
0017401	iti sa-upaskāram vākyam vyācāṣṭa ity ata	<b>idam</b> ārabhyate, na ārabdhavyam, pramāṇa-siddher
0006003	-jñāna-grahaṇam. tatra api kiṃ tad eva	<b>idam</b> āha — buddhi-kāraṇa-sāmagrīm ity-ādi. sā
0002612	viśayī-kriyante keśa-ādi-vat keśa-ādi	<b>idam</b> āhosvid anyad ity evam-ākārā pūrva-anubhūta-
0002117	-lakṣaṇa-praṇayanāt. yadi hi pramāṇam	<b>idam</b> iti, tadā sāmānya-ākāreṇa a-sphuṭena
0003701	syāt. tatra ca ukto doṣaḥ. tasmāt tad eva	<b>idam</b> iti niścaya-lakṣaṇā siddhiḥ svataḥ
0003702	uta a-bhraṣṭa-darśana-saṃskārasya tad eva	<b>idam</b> iti niścayo viśeṣa-drṣṭatvena abhimato na
0017014	-vastu-smaraṇam. tad-an-antaram tad eva	<b>idam</b> iti pūrva-drṣṭa-ākāra-adhyavasāyaḥ. tad asya
		<b>idam</b> iti bhrāntam mano-vijñānam sāmānya-ālambi

0017713	vyāpaka-viruddhaḥ. tataś ca mānasam eva	<b>idam</b> iti sthitam. atha punar ity a-siddhatām
0004912	tādṛśa-darśanād asya prabodhe sati tad eva	<b>idam</b> iti smṛtir bhavati. tato 'bhilāṣa-itarayor
0009815	-buddher iti. yadā bahu-vrīhi-pakṣaḥ, tadā	<b>idam</b> uktam. anena vyapadeśyatvasya a-sambhavena a
0014011	-ādi-samsthāna-grāhi iti yathā manyate tathā	<b>idam</b> uktam. etad darśayati. bhavatu nāma
0013303	tarhi syāt karma ca ity āśānkā-apanodāya	<b>idam</b> uktam — guṇa-karmasu ca bhāvān na karma na
0016802	-ādi-lakṣaṇa uktaḥ. tat-pratiśedha-artham	<b>idam</b> uktam. codanā-lakṣaṇo 'rtho dharmah, na
0015505	āhosvit saha na eva kriyanta iti saṁśaya	<b>idam</b> uktam — bāhyeṣv artheṣv indriyaṁ
0007817	-eka-rūpaṁ jñānam icchatī, tat kim-artham	<b>idam</b> uktam. viśaya-ākāre jñāne sādhyamāne kvacid
0002412	punas te dve iti saṁśayitasya praśna-avasara	<b>idam</b> ucyate — pratyakṣam anumānam ca iti,
0009510	kutaḥ pratyakṣatā iti pratipādanāya	<b>idam</b> ucyate. katham punas tasya apy a-dṛśyatvam.
0005604	indriya-dvaya-āśrayā iti vacanāt, tat kasmād	<b>idam</b> eva mānasam ucyata ity āha — indriya-an-
0006808	vāda-vidhi-parīkṣāyām vakṣyati. yad api	<b>idam</b> kalpyate — satsv apy anyeṣu hetuṣu jñāna-
0007914	tad-ākāra-nibandhanatvāt. tasyām sādhyāyām	<b>idam</b> kāryam. tad-ākāratve tu sva-bhāvaḥ. viśaya-
0007512	-virahād a-pramāṇam ity a-doṣaḥ. atha yad	<b>idam</b> kāryāt kāraṇa-anumānam, tat katham. katham
0000413	su-dhiya eva saṅkṣipta-rucer upakārāya	<b>idam</b> kṛtam iti su-ucitam, ku-sṛtir ity-ādinā tu
0016807	pratyakṣasya siddhatvād anuvāda-mātram eva	<b>idam</b> kriyata iti. tad a-yuktam, a-siddhatvāt
0014010	-kāla-bhedasya dur-avadhāratvāt, tad eva	<b>idam</b> cakṣuḥ-sparśana-vijñānam dīrgha-ādi-
0013908	abhinirvṛtīḥ, na grāhya-vaśāt. tatra katham	<b>idam</b> codyate — an-antam ekaṁ vā indriyaṁ prāpnoti
0018111	iti cet, kva punar vicāra-ārambhe na	<b>idam</b> codyam avatarati. api ca iha lakṣaṇa-vākye
0007313	vakṣyati. atas tatra codyam āśānkate. tatra	<b>idam</b> codyam — katham punar a-bhinna-ātmano
0005001	kasyacin nipuṇa-mateś codyam āśānkate. tatra	<b>idam</b> codyam — nanu sarva eva amī pratyakṣa-
0008601	-siddhāv api vastu pratyakṣam iṣyate, sarvam	<b>idam</b> jagat pratyakṣam syāt, a-pratyakṣa-
0005506	jñānam tad-ākāram, tataḥ kim iti cet,	<b>idam</b> tato yat tad eva hlāda-paritāpa-ādy-ākāra-
0000314	-siddhiḥ pramāṇa-vyutpattiḥ. tad-artham	<b>idam</b> . tasmād ārabdhavyam. yat sa-prayojanam, tat
0002811	vyavasthāpayiṣyati ity apare. gatam etat.	<b>idam</b> tu vaktavyam — katham prameya-dvītvāt
0013507	catuṣṭaya-ādi-sannikarṣād eva utpadyata iti	<b>idam</b> darśanam. ādi-śabdena traya-sannikarṣād
0016011	tair a-samprkṛtā a-pratyayāḥ syuḥ. yac ca	<b>idam</b> dvāra-dvāri-vicāre paṭhyate — manasy ekī-
0003406	katham grantho nīyate. yāvataḥ pramāṇam eva	<b>idam</b> na bhavati, tato na idam pramāṇam iti yuktam
0006414	ca viśamvādino bhrānty-ādi-śabdena upādānād	<b>idam</b> nir-vikalpam avasīyate. smārta-abhilāṣikam
0006608	sva-bhāvena karaṇa-bhūtena bhāvyaṁ, yena	<b>idam</b> nīlasya jñānam, idam pītasya iti vibhāgena
0015701	ca idam a-pūrva eva anubhavaḥ. tat katham	<b>idam</b> para-abhiprāyeṇa uktam — smārtaṁ hi tad
0015306	-vṛtteḥ saṁvedanam icchann āha — na eva	<b>idam</b> paraspara-saṁvedanam anubhava-ātmakam uktam,
0008713	atra artho 'bhimitaḥ. tad evaṁ vyavasthita	<b>idam</b> paryanuyujyate — kim ayaṁ pratyaya-apekṣo
0006608	-bhūtena bhāvyaṁ, yena idam nīlasya jñānam,	<b>idam</b> pītasya iti vibhāgena vyavasthā kriyate.
0006004	evaṁ-ākārā pūrva-anubhūta-kalpanā jāyata iti	<b>idam</b> pūrva-anubhūta-artha-kalpanā-jñānam tṛtīyam.
0016801	sad ity etad a-kāryam eva. nanu ca na eva	<b>idam</b> pratyakṣa-lakṣaṇam, kiṁ tu dharmah kaiścid
0016807	vidheyam. na tu pratyakṣa-lakṣaṇa-pradhānam	<b>idam</b> pratyakṣa-sūtram. pratyakṣasya siddhatvād
0003406	yāvataḥ pramāṇam eva idam na bhavati, tato na	<b>idam</b> pramāṇam iti yuktam vaktum syāt. satyam etat,
0002416	bhavati, anumānasya api prāmāṇyāt. anyathā	<b>idam</b> pramāṇam idam a-pramāṇam ity eṣā vyavasthā
0003312	api grhītā eva iti grhīta-grahaṇān na	<b>idam</b> pramāṇam. yadi na anyo 'nityatā-ādiko
0007106	sva-saṁvedanam eva pratyakṣam adhikṛtya	<b>idam</b> phala-vyavasthānam iti kasyacid āśānkā syāt.
0007106	kasyacid āśānkā syāt. sarvasya ca pramānasya	<b>idam</b> phalam iti. ata āśānkā-nivāraṇa-artham —
0010015	-utpannam iti, tasya vyavacchedya-a-bhāvāt.	<b>idam</b> bahu-vrīhim adhikṛtya uktam. yadā tu tad eva
0017514	yato buddhi-janma, tat pratyakṣam ity asya	<b>idam</b> bhāṣyam. etad uktam bhavati — yata indriya
0015909	iti cet, parasya eva ayaṁ doṣaḥ, yasya	<b>idam</b> matam — na anyena anubhūtam anyāḥ smarati
0009008	tattvataḥ. kevalam bhrāntānām yathā-darśanam	<b>idam</b> māna-meya-vyavasthiti-darśanam. etac ca prāg
0000311	tac ca asya na asti. tasmān na ārabdhavyam	<b>idam</b> . yasya prayojanam na asti, na tat prekṣāvātā
0015110	-a-bhāvān na āgamaḥ. tasmāt pratyakṣam eva	<b>idam</b> yuktam ity abhiprāyaḥ. nanu śrotra-ādi-
0010612	tais tasya saṁyoga-a-bhāvāt. tat katham	<b>idam</b> yuktam — na hi indriya-nir-antare gandha-
0008910	tata utpatter abhimatatvāt. anyathā katham	<b>idam</b> yujyate, yad uktam vāda-vidhāu — anumāna-
0012106	artheṣu prasiddhiḥ, śabda 'yaṁ rūpaṁ	<b>idam</b> raso 'yaṁ gandho 'yam sparśo 'yam iti
0004605	grhyate, api tu krameṇa eva ity āhuḥ, ta	<b>idam</b> vaktavyāḥ — yadi yugapad bahūnām dravyānām
0008915	idam anumāne 'py a-janakatvaṁ samānam iti	<b>idam</b> vacanam a-yujyamānam syāt. atha smṛty-ādīnām
0003107	a-nityam ity evaṁ grhītvā tataḥ kṛtakam ca	<b>idam</b> varṇa-ādi tasmād a-nityam ity evaṁ manasā
0009810	ca indriya-sannikarṣa-jaṁ jñānam syāt, tata	<b>idam</b> viśeṣaṇa-trayaṁ yujyate. iha ca a-
0015405	ānantarya-arthatvāt. na eṣa doṣa iti. na eva	<b>idam</b> vṛtti-saṁvedanam pramāṇam iṣyate. smārtaṁ hi
0015614	tat-smārtatva-jñāpakatvena ukta iti. na ca	<b>idam</b> vṛtti-saṁvedanam sānkhyasya smārtaṁ jñānam
0004113	a-vicchinnaṁ darśanam. tasmād indriyajam eva	<b>idam</b> sa-vikalpam iti. vikalpaka-pratyakṣa-vādino
0000412	na itarasya. tathā hi tatra eva mukha-mātram	<b>idam</b> sad-artha-nīter ity-ādeḥ ślokasya pūrva-

0011714	ātma-ādi. asmin sambandhe pratyakṣa-lakṣaṇam	<b>idaṃ</b> sūtram na upapadyate. apare sambandham
0011706	tatra kvacit sambandhe pratyakṣa-lakṣaṇam	<b>idaṃ</b> sūtram na sambhavati ity atah kenacit
0011804	-śeṣaḥ. atra sambandhe pratyakṣa-lakṣaṇam	<b>idaṃ</b> sūtram vyākhyāyate. a-sautram api bhāṣya-
0000316	-parīkṣaṇam upadeṣṭari. sa-prayojanam ca	<b>idaṃ</b> sva-bhāvaḥ. yadi tarhy etad-artham idaṃ
0007501	—vyāvahārikasya pramāṇasya prameyasya ca	<b>idaṃ</b> sva-rūpam uktam atra api vipratipannānam
0003701	-dṛṣṭatvena abhimato na smṛteḥ bhidyate.	<b>idaṃ</b> hi smṛteḥ sva-rūpam yad uta a-bhraṣṭa-
0004907	a-vikalpatā samarthitā bhavati. katham tarhi	<b>idānīm</b> a-niścaya-ātmanah pratyakṣād vyavahāraḥ.
0012110	-vad a-niścitam, katham tair grhītam. katham	<b>idānīm</b> a-niścīyamānam pratyakṣeṇa tava api
0009010	ca yathā na yujyate, tathā pratipādayitum	<b>idānīm</b> ālambana-adhikāreṇa vicāram ārabdhum āha
0004807	pratibhāsa-bheda iti. yady evam, katham	<b>idānīm</b> cakṣur-vijñāna-ādini bhinna-arthāni iti vo
0008211	-sārūpyeṇa viśeṣeṇa dvairūpyam sādhitam.	<b>idānīm</b> jñānānam paraspara-vivekena smṛteḥ
0016508	sata eva iti bruvatā ṣaṣṭhi-samāso darśitaḥ,	<b>idānīm</b> tu kena samprayoga iti tṛtiya-a-samāsaḥ.
0009506	sarva-sūkṣmam adhikṛtya ayam artha uktaḥ.	<b>idānīm</b> tu teṣam eva yat sthūlam samūha-ākāram,
0012415	jñānam iti. pūrvavad dhetu-bhedo yojyaḥ.	<b>idānīm</b> dravyam eva na kiñcid asti, rūpa-ādi-
0001612	-ādibhiḥ śāstrīva-ādīnām sambhavo 'numīyate.	<b>idānīm</b> prātilomyena vyākhyā kriyate. atha vā tāyo
0000704	tad bhagavad-upadeśād eva siddham, na	<b>idānīm</b> svayam utprekṣya mayā vyavasthāpyata iti.
0013414	ca asti, tatra sutarām bhedaḥ sidhyati,	<b>indriya</b> -a-bheda-kṛtāyā a-bheda-āśaṅkāyā a-bhāvād
0010511	vicchinna iti grahaṇam. adhika-grahaṇam	<b>indriya</b> -atirikta-grahaṇam. tan na syāt. kuta ity
0010606	tad yathā parvatasya sarṣapeṇa. sva-	<b>indriya</b> -adhikau ca grhyete rūpa-śabdāv iti
0010708	-vartino 'py udaka-ādes tathā eva grhyate.	<b>indriya</b> -adhiṣṭhānād vicchinnāv ity adhikāv iti ca
0005605	kasmād idam eva mānasam ucyate ity āha —	<b>indriya</b> -an-apekṣatvād iti. rūpi-indriya-nir-
0005608	-sāmānyena taj-jātiyatvāt. katham punar	<b>indriya</b> -an-apekṣatve pratyakṣa-śabdo yujyate.
0013810	grahaṇa-nimittam pravṛttā ity arthaḥ.	<b>indriya</b> -an-avasthā iti. ānantyam indriyāṇām
0014507	jātāv an-ekam samsthānam iṣtam, atas tad eva	<b>indriya</b> -anantyam prasajyate. na eva hi śabda-
0014006	tato niyata-indriya-grāhyatā na ca	<b>indriya</b> -anantyam, pañcatvāt samsthānānam.
0012701	yataś cakṣuṣā a-grahaṇam iti. bheda-kṛtam	<b>indriya</b> -antara-a-grahaṇam darśayati. tad etena
0012710	eka-indriya-grāhyā rūpa-ādaya iti. kiṃ tarhi	<b>indriya</b> -antara-artha-a-grahaṇam iti. an-eka-
0012600	-samavāyāc cakṣuṣāṇi iti siddha-antāt. na tv	<b>indriya</b> -antara-artha ity etena yaś cakṣur-indriya
0012711	eka-indriyatve hetur iti sambandhaḥ. yadi hi	<b>indriya</b> -antara-artha indriya-antareṇa na śakyate
0012600	iti vyāpaka-viruddham prasaṅgam sūcayati.	<b>indriya</b> -antara-arthatvena eva ity-ādi. rūpa-
0017106	tathā sadana-artho 'pi. tathā hi	<b>indriya</b> -antara-arthā api rajaḥ-prabhṛtaya indriye
0012600	indriya-antaram parikalpyate. yadi punas tad	<b>indriya</b> -antara-arthe 'pi pravartate, indriya-
0012600	bhinne 'pi ity-ādi. yadi hy ekam indriyam	<b>indriya</b> -antara-arthe 'pi pravarteta, tataḥ sarva
0012705	grāhyam api dravyam grhṇāti iti iṣyate, tadā	<b>indriya</b> -antara-artho 'pi cakṣuṣaḥ sva-artha ity
0015012	a-viśiṣṭatvāt. na ca vyakti-bheda-mātreṇa	<b>indriya</b> -antara-grāhyatvam yuktam, mā bhūc chabda-
0011014	adhiṣṭhānam na bhavaty eva a-sambandhāt,	<b>indriya</b> -antara-vad iti prasaṅgo vā, an-adhiṣṭhāne
0003915	hi sva-santati-patitasya api mano-vijñānasya	<b>indriya</b> -antara-vijñānasya ca na āśrayī-bhavanti.
0014501	vyāpaka-viruddhaḥ. viśaya-antara iti	<b>indriya</b> -antara-viśayatvena abhimate. nanu ca ity-
0017907	grāhyatvam, tathā śrotra-ādibhir api iti	<b>indriya</b> -antara-viśaye 'pi indriya-antaram
0017509	darśitam. tathā hi dvi-ṣṭhatvāt tasya yathā	<b>indriya</b> -antaram na kāraṇam, evam viśaya-antaram
0012600	an-ekam artham sakalam na alam avagantum iti	<b>indriya</b> -antaram parikalpyate. yadi punas tad
0017908	-ādibhir api iti indriya-antara-viśaye 'pi	<b>indriya</b> -antaram pravartate. tato 'n-eka-indriya-
0011201	-catuṣṭva-abhyupagama-bādhā. mano vā astv	<b>indriya</b> -antaram iti. yady eṣa doṣo na iṣyata ity
0015006	rūpa-dvayam iti vyāpaka-a-bhāvam āha. evam	<b>indriya</b> -antare 'pi vācyam. saktu-lavaṇa-saṃsarge
0012600	indriya-kāryam ced ekena eva kriyate, na	<b>indriya</b> -antare pramāṇam asti iti tan na
0012905	bhāvena rūpatva-bhāvo lakṣyate. a-vyabhicāra	<b>indriya</b> -antareṇa a-grahaṇam iti. tad api yuktyā
0012901	na asau kriyate, kha-puṣpa-vat. a-bhāvaś ca	<b>indriya</b> -antareṇa a-grahaṇam. vyāpaka-viruddhaḥ.
0012712	iti sambandhaḥ. yadi hi indriya-antara-artha	<b>indriya</b> -antareṇa na śakyate grahītum, evam an-
0010702	ca indriyam atīndriyam ity-ādi, tatra yadi	<b>indriya</b> -apekṣayā na tathā rūpa-śabdau grhyete,
0013908	-ādayaḥ. sa eva prasaṅgaḥ. nanu karma-vaśād	<b>indriya</b> -abhinirvṛtīḥ, na grāhya-vaśāt. tatra
0011202	na iṣyata ity abhiprāyaḥ. evam api pañca-	<b>indriya</b> -abhyupagama-vyāghātaḥ. a-niṣedhād ity
0012714	asya eva spaṣṭī-karaṇāya dravyasya an-eka-	<b>indriya</b> -abhyupagame 'bhyupeta-bādhā prāpnoti iti
0009806	-śabdaḥ sva-bhāva-vacanaḥ kārya-vacano vā.	<b>indriya</b> -artha-udbhava iti. udbhavaty asmād ity
0010502	tv indriya-artha-sannikarṣa-jam. tataś ca	<b>indriya</b> -artha-udbhava na asti ity-ādi yad uktam,
0017213	iti. na evam bhaviṣyati ity-ādīnā sac-chabda	<b>indriya</b> -artha eva rūdhaḥ, tad-vyutpattau
0009807	indriya-arthāv udbhavo 'sya iti vigrahaḥ.	<b>indriya</b> -artha-grahaṇam tat-sannikarṣa-upalakṣaṇa-
0017106	sac-chabda indriya-artha-vyabhicārān na alam	<b>indriya</b> -artha-pratyāyanāya, tathā sadana-artho
0017105	atra iti. yathā hy asty-arthaḥ sac-chabda	<b>indriya</b> -artha-vyabhicārān na alam indriya-artha-
0011111	na upamānam, upadeśa-a-bhāvān na āgamaḥ,	<b>indriya</b> -artha-sannikarṣa-a-bhāvān na pratyakṣam,

0010406	rūpeṇa lakṣyaṃ gamayati. tac ca lakṣyam	<b>indriya</b> -artha-sannikarṣa-utpannam ity anena eva
0010501	anena hi sūtra-eka-deśena mānaṣaṃ lakṣyate.	<b>indriya</b> -artha-sannikarṣa-utpannam ity anena tv
0009604	-matasya upakṣepād ākṣapādānām iti gamyate.	<b>indriya</b> -artha-sannikarṣa-utpannam ity-ādi.
0010015	indriya-jaṃ ity evaṃ vācyam syāt, na tv	<b>indriya</b> -artha-sannikarṣa-utpannam iti, tasya
0010304	tad yadi vyavasāyaḥ kāryaṃ yasya taj jñānam	<b>indriya</b> -artha-sannikarṣa-utpannam iṣyate, evaṃ
0010204	api sāmānya-śabdaḥ, tathā api prakaraṇād	<b>indriya</b> -artha-sannikarṣa-utpannāyām eva vartate.
0010102	a-vyabhicāritve ca a-vyabhicāra iti. na hi	<b>indriya</b> -artha-sannikarṣa-jaṃ jñānam vyabhicāri,
0010305	niścaya-jñānam bhavati ity anusmaraṇa-jñānam	<b>indriya</b> -artha-sannikarṣa-jaṃ prāpnoti. sāḅśād-
0010501	-artha-sannikarṣa-utpannam ity anena tv	<b>indriya</b> -artha-sannikarṣa-jaṃ. tataś ca indriya-
0010413	vyāpaka-a-bhāvaḥ. yas tu manyate — na eva	<b>indriya</b> -artha-sannikarṣa-jasya pratyakṣasya a-
0011810	kāraṇaṃ bhavati. guṇa-karma-jñānasya kāraṇam	<b>indriya</b> -artha-sannikarṣaḥ. tasya kāraṇaṃ dravyaṃ
0011805	a-sautram api bhāṣya-kāra-uktam asti	<b>indriya</b> -artha-sannikarṣaḥ pratyakṣam ātma-maṇaḥ-
0017504	saṃskāra-sahitaḥ. mana-indriya-sannikarṣa	<b>indriya</b> -artha-sannikarṣaś ca akṣaṃ prati vartate
0011816	hi sannikarṣaḥ smṛty-ādi-jñāna-sādhāraṇaḥ.	<b>indriya</b> -artha-sannikarṣas tu pratyakṣasya eva
0012016	hi imam eva doṣam anumāne 'bhidhāsyati. yadi	<b>indriya</b> -artha-sambandhe sati sarva-ātmanā
0012600	tv indriya-antara-artha ity etena yaś cakṣur-	<b>indriya</b> -arthaḥ, na tatra tvag-indriyasya
0017211	ya indriye sīdati tasya vā praśastaḥ, sa	<b>indriya</b> -arthaḥ, rajaḥ-prabhṛtayo 'py evaṃ-vidhāḥ.
0012702	sparśana-indriyasya sāmāthyam, na sa cakṣur-	<b>indriya</b> -arthaḥ, sparśa-vat. sparśana-indriyasya
0015901	tathā hi ity-ādinā andha-padatvaṃ darśayati.	<b>indriya</b> -arthe 'pi smārto na sambhavati yo
0017303	vyutpattiḥ kriyate. na ca sac-chrutir	<b>indriya</b> -arthe rūḍhā ity a-sad etat. tan
0015002	a-sambhāvayan pṛcchati — kiṃ kāraṇam iti.	<b>indriya</b> -artha viśiṣṭo hi iti kāraṇam āha. an-eka-
0009806	-udbhava iti. udbhavaty asmād ity udbhavaḥ.	<b>indriya</b> -arthāv udbhavo 'sya iti vighrahaḥ. indriya
0013911	eva indriyeṇa puruṣa-arthaḥ sampadyeta, eka-	<b>indriya</b> -ātmanā eva prakṛter yuktaḥ pariṇāmaḥ,
0017810	sāṅkhyā-puruṣo 'yam iti. na ca evaṃ-vidham	<b>indriya</b> -ādi-sannikarṣa-jaṃ jñānam iṣyate.
0017601	tat pratyakṣam iti. tad apy a-yuktam iti,	<b>indriya</b> -ādi-samprayogād a-sambhavad evaṃ-vidha-
0017515	idaṃ bhāṣyam. etad uktaṃ bhavati — yata	<b>indriya</b> -ādi-samprayogān niścaya-jñānam jāyate
0008307	yaj jñānam dhārā-vāhi, tasya apy apara-apara-	<b>indriya</b> -ādi-sāmagrī. tathā api na bhedena smaraṇam
0006611	syāt, na vā kasyacit kiñcit, a-viśeṣāt.	<b>indriya</b> -āder āvilatā-ādi-bhedo niyāmaka iti cet,
0015401	upapadyate. etad uktaṃ bhavati — yathā	<b>indriya</b> -upakāra-apekṣam bāhye 'rthe maṇaḥ
0006006	kalpanā-jñānam ṛtīyam. sataimiram ity anena	<b>indriya</b> -upaghāta-jaṃ ca taimira-ādi-jñānam
0006211	'rtha-kriyāyām viśaṃvādyata ity abhidhānāt.	<b>indriya</b> -upaghāta-jasya api ca kasyacij jñānasya
0006112	sa-taimiram ity atra tu timiraṃ sarva-	<b>indriya</b> -upaghāta-pratyaya-upalakṣaṇa-mātram kila
0006404	tatra sa-taimira-vacane timiraṃ sarva-	<b>indriya</b> -upaghāta-pratyaya-upalakṣaṇa-mātram ity
0012600	akṣa-an-ekatva-vaiyarthyaḍ ity an-eka-	<b>indriya</b> -kalpanāyā nir-nimittatvād ity arthaḥ.
0017908	'pi indriya-antaraṃ pravartate. tato 'n-eka-	<b>indriya</b> -kalpanāyā vaiyarthyaṃ syāt. phalam anyan
0012708	an-eka-indriya-grāhyatve hetuḥ, na an-eka-	<b>indriya</b> -kalpanāyām hetur ity arthaḥ, yato bhinno
0012600	— kārya-bhedena indriya-bhedo 'vasīyate.	<b>indriya</b> -kāryaṃ ced ekena eva kriyate, na indriya-
0016015	-ādi-viśayaṃ pratyakṣam syāt. atha api —	<b>indriya</b> -kṛtam anugrahaṃ apekṣya bāhye 'rthe maṇaḥ
0005113	mānaṣaṃ pratyakṣam. tatra mano-vijñānam	<b>indriya</b> -grhītam eva arthaṃ grhṇāti tato vā anyam
0009013	uktam — sva-saṃvedyaṃ tv a-nirdeśyaṃ rūpam	<b>indriya</b> -gocara ity atra gocara-artha vaktavyaḥ.
0004711	ākāreṇa pratibhāṣate tathā śābde. yadi punar	<b>indriya</b> -gocara eva nirdeśyaḥ syāt, śābde 'pi tathā
0011211	-ādīni bhūtebhya iti ca bhautikatva-siddher	<b>indriya</b> -grahaṇa-ānarthakyaṃ syāt. jñānasya ca ity
0013904	-apakarṣa-bhedeṣv api ṣaḍja-ādiṣu śrotra-	<b>indriya</b> -grāhya-eka-traiguṇya-jātimattvam iṣyate,
0013902	-utkarṣa-apakarṣa-bheda-bhinnāḥ, te bhinna-	<b>indriya</b> -grāhya-jāti-samanvitāḥ, śabda-sparśa-ādi-
0012412	tad etad uktaṃ bhavati — yad bhinna-	<b>indriya</b> -grāhya-viśeṣaṇa-viśeṣya-viśayaṃ jñānam,
0014805	śabda-parama-aṇava eva hi saṃhataḥ śrotra-	<b>indriya</b> -grāhyaḥ śabdo bhavati. tathā sukha-parama
0014006	sparśa-ādaya iti vyapadiśyante. tato niyata-	<b>indriya</b> -grāhyatā na ca indriya-anantyam,
0012802	dravya-vat. sārvendriya-grahaṇaṃ ca atra eka-	<b>indriya</b> -grāhyatā-niyama-nirāsa-param, yad āha —
0012502	iti vyāpaka-viruddhaḥ prasaṅgaḥ. an-eka-	<b>indriya</b> -grāhyatvaṃ tu dravyasya, darśanaṃ
0012504	— rūpa-ādiṣv api bheda-vyavasthāyā an-eka-	<b>indriya</b> -grāhyatvaṃ nibandhanam. yadi ca saty api
0014506	eva ity-ādi. yataḥ saṃsthāna-bhedād bhinna-	<b>indriya</b> -grāhyatvaṃ śabda-sparśa-ādi-jātīnām iṣṭam
0012410	sādhya-vaikalya-āśāṅkāṃ apākaroti. bhinna-	<b>indriya</b> -grāhyatvād iti gandha-rasayor ghrāṇa-
0013404	kiṃ tarhi pratijñā-doṣaḥ, yatas tvayā bhinna-	<b>indriya</b> -grāhyatvād eva ity avadhārayatā hetv-
0012507	cet, bhavatu, tato 'pi na asmābhir bhinna-	<b>indriya</b> -grāhyatvād eva bheda ity avadhāryate. api
0012508	-bhedo 'py ākṣipta eva. avaśyaṃ hi bhinna-	<b>indriya</b> -grāhyatve grahaṇa-bhedena bhāvyaṃ. nanu
0012509	bhedena bhāvyaṃ. nanu dravye saty api bhinna-	<b>indriya</b> -grāhyatve na bhavati grahaṇa-bhedaḥ. na,
0012708	grahaṇam ity ato na bhinnatvam an-eka-	<b>indriya</b> -grāhyatve hetuḥ, na an-eka-indriya-
0012507	eva bheda ity avadhāryate. api ca bhinna-	<b>indriya</b> -grāhyatvena grahaṇa-bhedo 'py ākṣipta eva.
0013913	etat — na brūmas traiguṇyam eva śrotra-	<b>indriya</b> -grāhyam, api tu tasya eva pariṇāmo buddhy

0012713	tad evaṃ sthitam etat — na dravyam an-eka-	<b>indriya</b> -grāhyam asti. punar asya eva spaṣṭi-
0012501	ca ity-ādi. asya ayam arthaḥ —yad an-eka-	<b>indriya</b> -grāhyam, na tad ekam, rūpa-ādi-vat. tathā
0012710	āpadyate, yad uktam — bhinnatvād an-eka-	<b>indriya</b> -grāhyā rūpa-ādaya iti. kiṃ tarhi indriya-
0012803	param, yad āha — evaṃ hi rūpa-ādayo 'n-eka-	<b>indriya</b> -grāhyāḥ prāpnuvanti iti. na niyamena eka-
0013906	'-bhinna-traiguṇya-jāty-anvitāḥ, te śrotra-	<b>indriya</b> -grāhyāḥ, ṣaḍja-ādi-vat. tathā ca śabda-
0012804	-grāhyāḥ prāpnuvanti iti. na niyamena eka-	<b>indriya</b> -grāhyāḥ syur ity arthaḥ. sva-viśeṣa-
0005013	iti bhāvaḥ. apare tu — kiṃ punaḥ pañca-	<b>indriya</b> -jam sa-vikalpam apy asti, yata etad
0006114	yas tv āha — dvi-candra-ādi-jñānam na eva	<b>indriya</b> -jam, api tu mānasam eva iti, tena
0006207	iti na atra abhiniveṣṭavyam. yata evam	<b>indriya</b> -jam api viplutam asti, ata eva bhrānti
0004915	iti vacanāt tāvac-chabdena anyad apy a-pañca-	<b>indriya</b> -jam asti tasya ca lakṣaṇa-viśeṣaḥ pṛthag
0006102	dvi-candra-ādi-jñānasya nivṛtteḥ. anyathā	<b>indriya</b> -jam ity eva vācyam syāt. anumāna-ādi-
0010014	-grahaṇena eva tasya pratikṣepāt. anyathā	<b>indriya</b> -jam ity evaṃ vācyam syāt, na tv indriya-
0004914	ity-ādi nigamanam. iha evaṃ tāvat pañca-	<b>indriya</b> -jam iti vacanāt tāvac-chabdena anyad apy
0005603	āśraya-a-siddhiḥ. nanu sarvasya eva jñānasya	<b>indriya</b> -jasya api mana āśraya ity apy ete pañca
0005011	-apoḍham ity anena saṅgrhītasya apy a-pañca-	<b>indriya</b> -jasya pratyakṣasya pṛthag-lakṣaṇa-bheda
0006115	tu mānasam eva iti, tena vaktavyam — kim	<b>indriya</b> -jasya lakṣaṇam iti. indriya-bhāva-a-bhāva
0017702	ca ity-ādi. tasmān mānasa iti. yasmād evam	<b>indriya</b> -jo na yujyata ity abhiprāyaḥ. a-bheda-
0015908	yajñadattaḥ smarati. sva-mate tarhi katham	<b>indriya</b> -jñāna-anubhūtam manasā smaryata iti cet,
0005008	tad-apekṣaḥ. tatra mano-vijñāne pratyakṣa	<b>indriya</b> -jñāna-anubhūtam eva tad arthaṃ grhṇāti
0003909	eva ucyate, na viśayena. āloka tu na sarva-	<b>indriya</b> -jñāna-nimittam, cakṣur-vijñānasya api
0005115	tadā andha-āder apy artha-grahaṇam syāt.	<b>indriya</b> -jñāna-nir-apekṣam hi mano-vijñānam yadi
0005213	niśiddhatvāt. tad etad uktaṃ bhavati —	<b>indriya</b> -jñāna-viśaya-janita-samanantara-rūpa-ādi-
0005016	etad viśeṣaṇam para-parikalpita-sa-vikalpa-	<b>indriya</b> -jñāna-vyavaccheda-arthaṃ iti vyācakṣate.
0006111	bāhya-abhyantara-upaghāta-pratyaya-upahata-	<b>indriya</b> -jñānam kalpanā-apoḍhatve 'pi pratyakṣa-
0006403	bāhya-abhyantara-upaghāta-pratyaya-upahata-	<b>indriya</b> -jñānam kalpanā-apoḍhatve 'pi pratyakṣa-
0012405	śakyate kartum, na anyathā. tadā ca	<b>indriya</b> -jñānam cira-niruddham iti smārtena ākṛṣya
0004301	tasmān mano-vijñānam eva etat sa-vikalpakam,	<b>indriya</b> -jñānam tu tena saha-bhāvi krama-bhāvi vā
0005307	indriya-pratyaya-apekṣam, andha-ādeś ca	<b>indriya</b> -jñānam na asti iti na asti tat. rāga-
0009201	na tat pratyakṣam, smṛty-ādi-vat. tathā ca	<b>indriya</b> -jñānam iti vyāpaka-viruddham prasaṅgam āha.
0005304	-uktam. kiṃ punas tat. pūrva-ukta-nyāyena	<b>indriya</b> -jñānam eva. tena anubhava-ākāreṇa
0017012	a-vyapadeśyatvāt. kramena iti. prāg	<b>indriya</b> -jñānam. tataḥ sādṛśya-avasāyī mano-
0004812	asty eva. yā api iyaṃ kalpanā yadi śabda-	<b>indriya</b> -jñānāyor na eko viśayo yaḥ sāsna-ādimān
0012210	-sannikarṣa-jam iti. pramāṇa-siddham	<b>indriya</b> -jñānasya a-vikalpakatvam iti vastu-vaśād
0006405	-mātram ity evaṃ vyākhyeyam, upahata-	<b>indriya</b> -jñānasya api kasyacit pratyakṣatvāt. na
0017209	rajaḥ-prabhṛtibhiḥ samprayogāt tad-viśaya-	<b>indriya</b> -jñānasya utpannasya pratyakṣatā
0005016	yad itarasya iti matam. atas tad-apekṣam	<b>indriya</b> -jñānasya kalpanā-apoḍham ity etad
0004509	nanu ca sāmānyam a-bhinna-kalpitaṃ,	<b>indriya</b> -jñānasya ca viśayaḥ parama-aṅv-ākhyam an-
0010010	tat-kalpitatvāt tasyā eva sa viśayaḥ, na	<b>indriya</b> -jñānasya. tato na tad-vyavaccheda-arthaṃ
0005207	kasya punas te viśayāḥ. an-antaram	<b>indriya</b> -jñānasya prakṛtatvāt tasya eva. rūpa-ādi-
0009305	na hi sva-rūpeṇa parama-aṅv-nām ālambanatva	<b>indriya</b> -jñānasya samvṛti-sad ālambanam bhavati.
0005305	-ākāra-pravṛttam. etad uktaṃ bhavati —	<b>indriya</b> -jñānāt samanantara-pratyayād utpannam iti.
0010203	-arthatvaṃ hi yan nivartayitum iṣyate, tad	<b>indriya</b> -jñāne na sambhavaty eva. indriya-buddhir
0010309	ca. na asti ca a-vyapadeśyatva-āder	<b>indriya</b> -jñāne yathā-a-yogyam vyabhicāraḥ
0004711	na hi yathā vyāpṛta-indriyasya artha-rūpam	<b>indriya</b> -jñāne sphuṭena ākāreṇa pratibhāsate tathā
0013509	-ādi. tatra catuṣṭaya-sannikarṣād ātma-mana-	<b>indriya</b> -dravya-sannikarṣād rūpa-ādiṣu karmasu ca.
0005604	mana āśraya ity apy ete pañca vijñāna-kāyā	<b>indriya</b> -dvaya-āśrayā iti vacanāt, tat kasmād idam
0004103	ca kalpanā-rahitaṃ pratyakṣam eva. santy eva	<b>indriya</b> -dhiyaḥ kalpanāḥ, kiṃ tu tā na upalakṣyanta
0017608	tu viśeṣaṇa-viśeṣayor vastu-sator api na	<b>indriya</b> -dhiyaḥ śaktiḥ. tathā hi gandho rūpi-
0014413	-ādayo na indriya-viśayād bhidyante, na ca	<b>indriya</b> -dhiyā avasīyante. sarvā syāc citra-ākārā
0017604	artho gotva-āditvena niścīyate, na ca	<b>indriya</b> -dhiyo viśeṣaṇa-viśeṣya-yojane sāmānyam,
0017811	iṣyate. pratipāditam ca — na sāmānyam	<b>indriya</b> -dhiyo viśaya iti. na akṣa-para-tantrā
0017710	tad etena a-nirdeśyam eva sva-lakṣaṇam	<b>indriya</b> -dhiyo viśayaḥ, na nirdeśyam sāmānyam. ato
0010613	gandha-ādayaḥ samavetāḥ, tad dravyam atra	<b>indriya</b> -nir-antaram jñeyam, tena saha indriyasya
0010612	-a-bhāvāt. tat katham idam yuktam — na hi	<b>indriya</b> -nir-antare gandha-ādāv ity-ādi. yatra
0005605	ity āha —indriya-an-apekṣatvād iti. rūpi-	<b>indriya</b> -nir-apekṣatvād iti bhāvaḥ. yasya mana eva
0017813	avaśyam ca etad evaṃ vijñeyam. anyathā	<b>indriya</b> -nir-apekṣā akṣa-para-tantrā ca iti
0017807	-ādinā tu na pratyakṣa-dhīr bhaved ity etat.	<b>indriya</b> -nir-apekṣā iti sāmānya-buddhīnām atīta-
0014603	parama-aṇavaḥ. tathā sparśa-ādi-parama-aṇava	<b>indriya</b> -parama-aṇavaś ca veditavyāḥ. ta eva a-
0010514	asti ca tat tathā-vidham grahaṇam. tathā hi	<b>indriya</b> -parimāṇa-atirikta-sva-rūpā vicchinā iti

0005307	artheṣu sva-tantram pravartate, kiṃ tarhi	<b>indriya</b> -pratyaya-apekṣam, andha-ādeś ca indriya-
0016303	syāt. tataś ca na kalpayitavyam —	<b>indriya</b> -pravṛtti-saha-jo bāhye 'rthe manaso
0014703	sāṅkhyā-nāśakaḥ. na eva hi ity-ādinā eka-	<b>indriya</b> -prasaṅgam pariharati, ye sattva-ādayaḥ
0015008	sparśa-ādiṣv iti tulyaḥ. etena tam eva eka-	<b>indriya</b> -prasaṅgam āha. katham punar asminn api
0012600	tad indriya-antara-arthe 'pi pravartate,	<b>indriya</b> -bahutva-kalpanā nir-nimittā syāt. etad
0012600	artham. an-eke ca rūpa-ādayaḥ. tato na asti	<b>indriya</b> -bahutva-kalpanā-vaiyarthyam iti. sva-arthe
0010216	pratyuktam ity āha — na hy asti ity-ādi.	<b>indriya</b> -buddhy-an-antaram hi sāmānya-ākāreṇa
0009907	a-vyabhicāra iti. kasmād ity āha — na hi	<b>indriya</b> -buddhir ity-ādi. a-nirdeśya-sva-rūpam eva
0010203	iṣyate, tad indriya-jñāne na sambhavaty eva.	<b>indriya</b> -buddhir iti ca yady api sāmānya-śabdaḥ,
0012805	-viśeṣa-niyāmakā iti sva-viśeṣe niyāmakāḥ.	<b>indriya</b> -buddhīnām iti sambandhanīyam. na hi
0017713	śabdena. a-viśayaś ca gotva-ādi-sāmānyam	<b>indriya</b> -buddheḥ. vyāpaka-viruddhaḥ. tataś ca
0017607	vastutvena abhyupetam, atas tad-viśayatā	<b>indriya</b> -buddher āśaṅkyeta. anusandhāne tu
0009815	yathā nīlatvam utpalasya. na ca asti	<b>indriya</b> -buddher iti. yadā bahu-vṛthi-pakṣaḥ, tadā
0010211	viśeṣaṇam ity āha — a-vyabhicārād iti.	<b>indriya</b> -buddher yathā-arthatvasya a-vyabhicārād
0010117	vyabhicārād ca iti. ca-śabdād a-sambhavāc ca	<b>indriya</b> -buddhāv a-yathā-arthatvasya. kutaḥ punar a
0012403	gamyate, sa eva matub-lopena lakṣyate. yadi	<b>indriya</b> -buddhau tan na upapadyate, kva tarhi tad
0006115	— kim indriya-jasya lakṣaṇam iti.	<b>indriya</b> -bhāva-a-bhāva-anuvidhānam iti cet, tad
0013312	api ca ity-ādinā bhinneṣv api nīla-ādiṣv	<b>indriya</b> -bheda-a-bhāvam darśayan taru-caitanye
0013411	'nyathā iti. grahaṇa-bhedāt kevalād anyathā,	<b>indriya</b> -bhede grahaṇa-bhede ca saty a-bhedo na
0012600	syāt. etad uktaṃ bhavati — kārya-bhedena	<b>indriya</b> -bhedo 'vasīyate. indriya-kāryam ced ekena
0013413	-bhedān nīla-ādiṣu bhedaḥ, evaṃ sati yatra	<b>indriya</b> -bhedo grahaṇa-bhedaś ca asti, tatra
0016909	-ādi-samprayoga iti. atha api syād iti. ātma-	<b>indriya</b> -mano- 'rtha-sannikarṣāj jñānam utpadyate.
0011710	ca jñātur anena hetunā iti. ucyate — ātma-	<b>indriya</b> -mano- 'rtha-sannikarṣād yan niṣpadyate,
0011802	eva ekaṃ pramāṇam. na ity ucyate. ātma-	<b>indriya</b> -mano- 'rtha-sannikarṣād yan niṣpadyate,
0011812	ca ātma-maṇaḥ-sannikarṣād utpadyate.	<b>indriya</b> -mano- 'rtha-sannikarṣās tu tasya
0015712	a-siddhatvam iṣyate. evaṃ hi sahabhūbhyām	<b>indriya</b> -mano-vyavasāyābhyām parasparam saṃvedane
0016003	sāmarthyam iti. etad uktaṃ bhavati — yadi	<b>indriya</b> -manobhyām dvābhyām api bāhyasya arthasya
0015504	anena smārtatvaṃ jñāpyate. tathā hi kim	<b>indriya</b> -manobhyām saha eva bāhyeṣv artheṣu
0015611	na bāhyeṣv artheṣv iti. tad evam — na	<b>indriya</b> -manobhyām saha bāhyeṣv artheṣu vyavasāyāḥ
0016001	ity-ādi. śāstra uktaṃ. kiṃ bāhyeṣv artheṣv	<b>indriya</b> -manobhyām saha-vyavasāyāḥ. na ity ucyate.
0011205	asti hy ekeṣām iti sāṅkhyā-ādinām. anya-	<b>indriya</b> -rutam vṛthā iti. ghrāṇa-ādinām api
0011004	viśaya-grahaṇa-sāmarthyam na asti, tvag-ādi-	<b>indriya</b> -vat. na asti ca sva-adhiṣṭhāna-pidhāne
0014008	para-abhiprāyeṇa evam uktaṃ. paro hi rūpi-	<b>indriya</b> -vijñāna-anvayena mano-vijñānena
0004604	-viśayatvam ity a-viruddham. ye tu — eka-	<b>indriya</b> -vijñāna-kāryatvena eka-rūpa-āyatana-ādi-
0003916	-vijñānasya ca na āśrayī-bhavanti. ato rūpi-	<b>indriya</b> -vijñāna-nirdeśas tair eva nyāyāḥ, tad-a-
0004006	śabdaḥ prayujyate. tac ca gamakatvam	<b>indriya</b> -vijñāne 'kṣa-vyapadeśasya asti na viśaya-
0004106	kalpanā upalakṣya-sva-rūpā eva. tad yadi	<b>indriya</b> -vijñāne syāt prāg apy upalakṣyeta, na ca
0013709	vṛttir yā grahaṇe vartate. kecid āhuḥ —	<b>indriya</b> -viśaya-antarāla-vartinī kaśā-abhigḥāta-
0009413	sāmānyam ca kalpitam buddhy-ārūḍham eva na	<b>indriya</b> -viśaya-abhimate 'sti. tat katham tatra
0004814	'yam asāv iti, katham ca gām ānayā ity ukta	<b>indriya</b> -viśaya eva pravartate. na hy anyam
0017508	yuḥyata iti. tasya api dvi-ṣṭhatvād iti.	<b>indriya</b> -viśaya-vartitvād dvi-ṣṭhatvam. anena ca
0004802	tasmād bhinna-rūpa-jñāna-grāhyatvān na	<b>indriya</b> -viśayaḥ sitatva-ādi-nirdeśya iti. yad
0013202	ye hi viśeṣaṇa-viśeṣya-bhūtāḥ, te tulya-	<b>indriya</b> -viśayāḥ. tad yathā daṇḍa-daṇḍinaḥ. tathā
0014412	antam āha. yataḥ kāryatva-kāraṇatva-ādayo na	<b>indriya</b> -viśayād bhidyante, na ca indriya-dhiyā
0004803	tad yathā aśvād bhinna-jñāna-grāhyo mahiṣaḥ.	<b>indriya</b> -viśayād bhinna-rūpa-jñāna-grāhyāś ca
0004816	ca tathā pratyayaḥ pravartate ca śabdād	<b>indriya</b> -viśaye. tasmād ekas taylor viśaya iti sā
0017608	indriya-dhiyaḥ śaktiḥ. tathā hi gandho rūpi-	<b>indriya</b> -viśayo dravyam ca para-matena, tathā api
0015709	an-anubhūteṣu kāma-ādiṣu. an-anubhūtāś ca	<b>indriya</b> -vṛttaya iti kāraṇa-viruddham āha. yugapad
0016009	-upasaṃhārāt puruṣasya upabhoga-siddheḥ.	<b>indriya</b> -vṛttayaś ca bāhya-artha-ābhāsā mānasair
0015202	mano-vṛttes tāvat pratyakṣe 'ntar-bhāvaḥ.	<b>indriya</b> -vṛttayas tu na eva mano-vṛtti-saṃvedikāḥ
0015406	-krodha-dveṣa-bhaya-ādayaḥ smaryante, tathā	<b>indriya</b> -vṛttayo mano-vṛttiś ca manasā. granthāś
0015806	ca iti. abhyupetya doṣa-antaram āha. yo 'sāv	<b>indriya</b> -vṛtty-anubhavo yat-pūrvakaḥ smārtaḥ
0016007	katham. yadi tāvad viśaye pravartamānaṃ mana	<b>indriya</b> -vṛtti-kṛtam anugrahaṃ na apekṣate, evaṃ
0015707	uktam. indriya-vṛttau tv an-antaram iti.	<b>indriya</b> -vṛtti-grahaṇena mano-vṛttir api grhyate.
0015913	— dvitīye kṣaṇe mānasa iṣyate iti. ata	<b>indriya</b> -vṛtti-saha-ja ity āha. yad uktaṃ ity-ādi.
0013611	-viśaya-ākārā mano-vṛttyā saṃvedyate, na tv	<b>indriya</b> -vṛtti-sahitayā bāhyo 'rtha iti
0015205	-vyavasāyo jānāti, evaṃ mānasaṃ vyavasāyam	<b>indriya</b> -vṛtṭiḥ prāpnoti ity arthaḥ. na etad asti.
0013610	'nuvyavasāyam kuruta iti. anena hi granthena	<b>indriya</b> -vṛttir eva bāhya-viśaya-ākārā mano-vṛtṭyā
0015510	yadi hi bāhye 'rthe maṇaḥ pravartate na	<b>indriya</b> -vṛtṭiṣu, tadā tā mano-vṛtṭibhir an-



- 0016103 -vṛttau manaso bāhye 'rthe grahaṇāya vṛttilḥ,  
0014216 ity-ādi. eka-ekasya sukha-āder grahaṇe hi  
0015314 syāt, anu-śabda-prayogo 'n-arthakahḥ syāt,  
0015306 viśayaḥ syāt. yas tu mano-vṛtṭyā api  
0015313 vyavasāyaṃ kuruta ity arthaḥ. anyathā yadi  
0015707 a-sad uttaram brūyād ity āśaṅkya evam uktam.  
0016017 sa-pratyayāyā vṛtter a-sambhavaḥ syāt.  
0016103 -prabhā tu saha-kāriṇy eva kevalam, tathā  
0015906 -ādi. hānih śāstrasya anya-darśane smaraṇam,  
0014117 -mātrasya. samsthāna-mātra-upalabdhiś ca  
0016301 vyāghāta iti katham kṛtvā. yato yathā ca  
0015605 -an-āgatayoḥ kālayoḥ pravartata iti. nanu ca  
0015514 tathā hi sāmprate kāle bāhyeṣv artheṣv  
0015205 lābha-arthaś cur-ādau paṭhyate. yathā ca  
0015515 vyavasāyaṃ pravṛttam anvadhyavasyati. manasi  
0015302 eva puruṣa-arthasya sampāditatvāt. atha  
0015215 -an-upapatteḥ. anyathā mano-vyavasāyo 'pi  
0015802 'pi viśayo grāhyo viśayiṇo grāhakasya  
0015602 indriyasya bhavati. pratyakṣatvaṃ tasya  
0015304 upapadyate. anyathā mano-vyavasāyo 'pi  
0016011 -dvāri-vicāre paṭhyate — manasy ekī-bhūtān  
0016105 a-samprkṭā tayā a-pratyayā eva sarvadā syāt.  
0013609 indriyaṃ vyavasāyaṃ kurute. tasmimś tv  
0015408 kurute pratyakṣa-lakṣaṇam, tasmimś tv  
0015104 indriyaṃ vyavasāyaṃ kurute. tasmimś tv  
0015506 indriyaṃ vyavasāyaṃ kurute. tasmimś tv  
0015409 kuruta ity an-antaraṃ smārtam. yathā ca  
0015104 mano 'nuvyavasāyaṃ kurute. yathā ca  
0015203 samvedikāḥ śāstreṇa uktāḥ. tathā hi yathā ca  
0015513 ca smṛtir api tat-pūrvikā na syāt. yadā tv  
0015610 manaso na upapadyate, tasmāt — tasmimś tv  
0015904 -śabdasya arthaḥ. syād etat — tasmimś tv  
0015212 -kālayoḥ. tatra yadi prāpti-prasiddhy-artham  
0016012 indriya-vyavasāyān puruṣaś cetayate, na tv  
0015801 sambhavaty an-antaraṃ. evaṃ ca iti. viśaya  
0015307 uktam, kiṃ tarhi prāpti-sva-bhāvam. yathā  
0015213 iśyate, tasya viśayo bāhya-arthaḥ syād  
0015312 bāhye 'rthe pratyakṣaṃ pramāṇam. tasmimś tv  
0016406 ity asya api buddhi-janma ity anena.  
0009610 guṇavantaḥ syuḥ. nir-guṇāś ca guṇāḥ. tasmād  
0011210 tasmān na nirdiśyata iti. etac ca na. anya-  
0017504 āha. saṃskāravān iti saṃskāra-sahitaḥ. mana-  
0017505 yo 'pi hi kalpayed iti. tasya abhiprāyaḥ —  
0009810 -ādi-sva-bhāvam itara-sva-bhāvaṃ ca  
0011212 -ānarthakyaṃ syāt. jñānasya ca ity-ādi.  
0009706 śrotra-indriye yaḥ samavaiti śabdaḥ, tasya  
0017206 iṣṭam. yadi hi rajaḥ-prabhṛtibhiś cakṣur-ādi-  
0013206 viśeṣaṇam. tataś ca yathā guṇaḥ pāñca-  
0004113 ca. asti ca a-vicchinnaṃ darśanam. tasmād  
0005014 — para-mata-apekṣaṃ ca ity-ādi. pareṣāṃ  
0011105 avastha eva iti yat-kiñcid etat. pañcānāṃ ca  
0014502 sarvatra a-bhede 'pi sukha-ādi-jāter na eka-  
0011206 tasmāt punar-vacanād avasīyate — anyeṣāṃ  
0010505 -antaro 'pi hetur a-siddha iti, tena manasa  
0011208 bhūtebhya iti na eva atra ghrāṇa-ādīnām  
0011205 -indriya-rutaṃ vṛthā iti. ghrāṇa-ādīnām api  
0012711 indriya-antara-artha-a-grahaṇam iti. an-eka-  
0011203 a-ṇiṣedhād ity anena iṣṭam eva śāstre mana  
0011208 -ādīnām indriyatvaṃ vidhīyate, kiṃ tarhi  
**indriya-vṛttis** tu saha-kāriṇy eva. sā ca mano-  
**indriya-vṛttīnām** sva-viśaya eva niveśo na syāt,  
**indriya-vṛtteḥ** kenacit prāg an-anubhūtatvāt.  
**indriya-vṛtteḥ** samvedanam icchann āha — na eva  
**indriya-vṛttāv** eva mānaso vyavasāyaḥ syāt, anu-  
**indriya-vṛttau** tv an-antaraṃ iti. indriya-vṛtti-  
**indriya-vṛttau** pradīpa-prabhāyām iva hi saha-  
**indriya-vṛttau** manaso bāhye 'rthe grahaṇāya  
**indriya-vṛtṭyā** anubhūtatvān manasā ca  
**indriya-vṛtṭyā** śabda-ādīnām iti viruddha-vyāptam  
**indriya-vyavasāya** ity-ādīnā paraspara-vṛtti-  
**indriya-vyavasāya**-sahitasya bāhye 'py arthe  
**indriya-vyavasāyaṃ** pravṛttam anvadhyavasyati.  
**indriya-vyavasāyaṃ** mano-vyavasāyo jñāti, evaṃ  
**indriya-vyavasāyaḥ** sva-viśaya-ābhāso mano-  
**indriya-vyavasāyas** tasya viśayaḥ, evam apy a-  
**indriya-vyavasāyasya** dvāraṃ syāt. yadi ca manaso  
**indriya-vyavasāyasya**. paraspara-samvedane hi tayor  
**indriya-vyavasāyasya** bhavati ity arthaḥ.  
**indriya-vyavasāyasya** viśayaḥ syāt. yas tu mano-  
**indriya-vyavasāyān** puruṣaś cetayate, na tv  
**indriya-vyavasāyānām** ca manasy ekī-bhāvād  
**indriya-vyavasāye** mano 'nuvyavasāyaṃ kuruta iti.  
**indriya-vyavasāye** mano 'nuvyavasāyaṃ kuruta ity  
**indriya-vyavasāye** mano 'nuvyavasāyaṃ kurute.  
**indriya-vyavasāye** mano 'nuvyavasāyaṃ kurute.  
**indriya-vyavasāye** mano 'nuvyavasāyaṃ kurute 'n-  
**indriya-vyavasāye** mano 'nuvyavasāyaṃ kurute, evaṃ  
**indriya-vyavasāye** mano 'nuvyavasāyaṃ kurute, evaṃ  
**indriya-vyavasāye** mano 'nuvyavasāyaṃ kurute, tadā  
**indriya-vyavasāye** mano 'nuvyavasāyaṃ kurute, na  
**indriya-vyavasāye** sati bāhya eva arthe mano  
**indriya-vyavasāyena** mano-vyavasāyasya yaugapadyam  
**indriya-vyavasāyair** mano-vyavasāyān iti. tasmān  
**indriya-vyavasāyo** grāhyo viśayiṇo grāhakasya mano  
**indriya-vyavasāyo** mano-vyavasāyena samvedyate  
**indriya-vyavasāyo** vā. yadi pūrvaḥ, dvāra-dvāri-  
**indriya-vyavasite** 'rthe manaḥ paścād vyavasāyaṃ  
**indriya-śabdena** mano 'pi gr̥hyate. tena ātma-manaḥ  
**indriya-samyogād** dravye jñānam utpadyate, yad  
**indriya-saṅkhyā**-sva-bhāva-nirākaraṇād ghrāṇa-  
**indriya-sannikarṣa** indriya-artha-sannikarṣaś ca  
**indriya-sannikarṣa** eva jñānasya a-sādhāraṇam  
**indriya-sannikarṣa**-jaṃ jñānam syāt, tata idaṃ  
**indriya-sannikarṣayoḥ** pramāṇatve na syāt phala-a-  
**indriya-samavāyād** grahaṇam bhavati, yad ātmā  
**indriya-samprayogād** rajaḥ-prabhṛti-viśayā buddhir  
**indriyaḥ**, tathā dravyam api syāt. tathā eka-  
**indriyajam** eva idaṃ sa-vikalpam iti. vikalpaka-  
**indriyajam** jñānam kiñcit sa-vikalpakaṃ yad  
**indriyatva** iti, ghrāṇa-rasana-cakṣus-tvak-  
**indriyatva**-prasaṅgaḥ, yataḥ samsthāna-viśiṣṭān  
**indriyatvaṃ** na abhimatam iti. kecid āhuḥ —  
**indriyatvaṃ** vaktavyaṃ pratyakṣa-vyapadeśa-  
**indriyatvaṃ** vidhīyate, kiṃ tarhi indriyatvena  
**indriyatvasya** tata eva siddhatvāt tad-vacana-  
**indriyatve** hetur iti sambandhaḥ. yadi hi indriya-  
**indriyatvena** iti darśayati. asti hy ekeṣāṃ iti  
**indriyatvena** prasiddhānām eva bhautikatvam. a-

- 0010702 ity a-doṣaḥ. yat tu uktam — nanu ca  
0010609 -upādānam a-siddhatā-parihārāya. nanu ca  
0012600 -kalpanāyā nir-nimittatvād ity arthaḥ. ekam  
0015402 manah pravartate, evaṃ mana-upakāra-apekṣam  
0009611 yad ātmā manasā samyujyate mana indriyeṇa,  
0010905 ayam eka-anto yatra cikitsā-prayogaḥ, tatra  
0015013 -ādīnām vyakti-bhedena an-antyād an-antam  
0012600 sva-arthe bhinne 'pi ity-ādi. yadi hy ekam  
0012600 atha api syād iti. evaṃ manyate — an-ekam  
0017508 -vartitvād dvi-ṣṭhatvam. anena ca tasya na  
0012715 ca ity-ādi. yady a-bhinna artham an-ekam  
0005606 iti bhavaḥ. yasya mana eva āśrayo na rūpi-  
0011008 -grahaṇa-samartham, na anyathā iti. śrotra-  
0012904 -a-bhāvāt sparśatva-ādy-a-bhāvād rūpe cakṣur-  
0013909 katham idam codyate — an-antam ekam vā  
0010809 bahir-vṛttitve tu sā na upapadyate. yasmād  
0004704 hetau pañcamī lyab-lope vā. indriyād dhetoḥ  
0013609 samviditā, yathā-uktam — bāhyeṣv artheṣv  
0015103 -pramāṇasya a-vidhānata iti. bāhyeṣv artheṣv  
0015505 iti saṃśaya idam uktam — bāhyeṣv artheṣv  
0015407 granthāś ca evaṃ nīyate — bāhyeṣv artheṣv  
0012712 -antareṇa na śakyate grahītum, evam an-ekam  
0015105 kurute, evaṃ mānasam vyavasāyam  
0015204 kurute, evaṃ mānasam vyavasāyam  
0015308 samvedyate prāpyate, evaṃ mānasam vyavasāyam  
0015410 'n-antara-uktam, evaṃ mānasam vyavasāyam  
0013905 -jātimattvam iṣyate, prāptam ekam eva  
0013817 -mūḍha-śadja-ādi-bhedena anantyād an-antam  
0010910 ity abhyupeyam. tad etad uktaṃ bhavati. yad  
0015411 dvitīyaś ca hetumaṇ-ñij iha veditavyaḥ.  
0016213 pratyuttaram api ca — na eka-artha-kāriṇor  
0016002 na ity ucyate. kasmāt. na eka-artha-kāriṇor  
0015608 tathā hy uktam — na eka-artha-kāriṇor  
0011002 -upalambha-a-sāmarthye hetum āha. yasya  
0017511 anyena an-indriyeṇa api yogaḥ, evam  
0004710 spaṣṭa-a-spaṣṭatvāt. na hi yathā vyāpṛta-  
0004109 iti gamyate. syād etat — yad etad vyāpṛta-  
0009608 samavāyaḥ samaveta-samavāyaś ca. tatra  
0010611 -grahaṇam. na ca paro gandha-ādibhiḥ saha  
0016210 yadā mano bhavati, tadā pratyayavati vṛttir  
0015602 bhavati. evaṃ pratyakṣa-vyavasāyas tasya  
0017110 anyatra a-vṛtter iti vacanāt tasya eva  
0017112 'py atra yogyatvena uktaḥ. yogyatvam ca iha  
0013712 ca antarālam na asti ghrāṇa-ādau tatra api  
0017306 pratyāyyate, tat kuto 'yam doṣaḥ. kaḥ punar  
0010614 atra indriya-nir-antaram jñeyam, tena saha  
0013510 -sannikarṣac chabde. tatra dravyeṇa saha  
0012703 cakṣur-indriya-arthaḥ, sparśa-vat. sparśana-  
0012702 grahaṇam darśayati. tad etena yatra sparśana-  
0012600 yaś cakṣur-indriya-arthaḥ, na tatra tvag-  
0016906 mucyase. viśiṣṭo 'kṣasya kathyatām iti.  
0012801 grhṇīyāt, tataḥ sva-viṣaya-niyamo na syād  
0016006 bāhya-artha-grahaṇac ca dvābhyām api  
0016403 sad-yoga ity etāvad eva brūyāt. samprayoga  
0012106 pratyakṣam iti vacanāt, tathā yā iyam  
0016405 buddhir utpadyate. sat-samprayoga ity asya  
0016910 vaktum. atas tat-pratītaye sad-grahaṇam iti.  
0017414 kriyā anumeyā iṣyate, kiṃ punar atīndriyāṇām  
0015301 'rthe sākṣād-vṛttiḥ, evaṃ sati itareṣām  
**indriyam** atīndriyam ity-ādi, tatra yadi indriya-  
**indriyam** atīndriyam. tat katham tad-apekṣayā  
**indriyam** an-ekam arthaṃ sakalam na alam avagantum  
**indriyam** api iti, tasya apy etad a-pratyakṣa-  
**indriyam** arthena. dravyam atra artho 'bhipretaḥ.  
**indriyam** iti. na etad asti, tatra api dhātrī-  
**indriyam** iti. nanu śabda-ādi-bhāvena api bhedaḥ.  
**indriyam** indriya-antara-arthe 'pi pravarteta,  
**indriyam** ekam arthaṃ paricchettuṃ samartham, na  
**indriyam** eva a-sādhāraṇam kāraṇam iti darśitam.  
**indriyam** grhṇīyāt, tataḥ sva-viṣaya-niyamo na  
**indriyam**, tan mānasam abhisamhitam. ye tarhi  
**indriyam** prati tāvad ayam a-samādhīḥ, tasya  
**indriyam** pravartate. tena ca sparśatva-ādy-a-  
**indriyam** prāpnoti iti. asmākaṃ karma-vaśād a-  
**indriyam** bahir nirgatya visarpad viṣayeṇa  
**indriyam** vā prāpya sarveṇa prakāreṇa sva-sāmānya-  
**indriyam** vyavasāyam kurute. tasmimś tv indriya-  
**indriyam** vyavasāyam kurute. tasmimś tv indriya-  
**indriyam** vyavasāyam kurute. tasmimś tv indriya-  
**indriyam** vyavasāyam kurute. tasmimś tv indriya-  
**indriyam** vyavasāyam kurute pratyakṣa-lakṣaṇam,  
**indriyam** śakyate kalpayitum iti darśayati. tad  
**indriyam** samvedayata ity anena granthena  
**indriyam** samvedayata iti vedayati ayam lābha-  
**indriyam** samvedayate prāpnoti, tena saha  
**indriyam** samvedayate smārayati ity arthaḥ, an-eka  
**indriyam**, sarvatra traiguṇyasya a-bhedāt. ye '-  
**indriyam** syāt. yathā hi śabda-ādi-jāti-bhedo guṇa  
**indriyam** sva-adhiṣṭhāne cikitsyate, tat tatra eva  
**indriyam** hi smarāṇa-anukūlam manasa upakāram  
**indriyayoḥ** kalpane sāmartyam asti iti tat-  
**indriyayoḥ** kalpane sāmartyam iti. etad uktaṃ  
**indriyayoḥ** kalpane sāmartyam iti. yata evaṃ  
**indriyasya** adhiṣṭhāna-pidhāne viṣaya-grahaṇam na  
**indriyasya** apy anyena a-viṣayeṇa api ity a-  
**indriyasya** artha-rūpam indriya-jñāne sphuṭena  
**indriyasya** jñānam mano-vijñānatvena vo 'bhimatam  
**indriyasya** dravyeṇa samyoga-lakṣaṇaḥ sambandhaḥ,  
**indriyasya** nairantaryam icchati, tais tasya  
**indriyasya** bhavati. kevalam tv atīta-an-āgatayor  
**indriyasya** bhavati. pratyakṣatvam tasya indriya-  
**indriyasya** viṣaya-bhāva-upagamana-lakṣaṇam  
**indriyasya** viṣaya-bhāva-upagamana-sāmartyam eva  
**indriyasya** viṣaya-samyoga-an-antaram vikriyā-  
**indriyasya** vyāpāraḥ. yadi grahaṇam, tad eva  
**indriyasya** samyogāt. tad-dvāreṇa ca gandha-ādīnām  
**indriyasya** sambandho na asti, vyomnaḥ śrotratvāt  
**indriyasya** sāmartyam ca dravya ity vyāpaka-  
**indriyasya** sāmartyam, na sa cakṣur-indriya-  
**indriyasya** sāmartyam, rūpa-ādi-vat. tathā ca  
**indriyasya** hi viśiṣṭa eva viṣayaḥ pratiyogī,  
**indriyāṇām**. ataś ca rūpa-ādīnām sārvendriyatvam  
**indriyāṇām** arthavattā na syāt. katham. yadi tāvad  
**indriyāṇām** arthena sambandhaḥ sannikarṣo vyāpāra-  
**indriyāṇām** artheṣu prasiddhiḥ, śabda 'yam rūpam  
**indriyāṇām** ity anena sambandhaḥ. puruṣasya ity  
**indriyāṇām** iti tu vacanam upalakṣaṇa-artham,  
**indriyāṇām**. katham ca bhinna-vibhakti-viśeṣaṇam  
**indriyāṇām** tatra vṛttir apārthikā prāpnoti,

0012812	-ādi-sañjñānām. na asti ca niyama-kāraṇam	<b>indriyāṇām</b> dravya-ādiṣu. kāraṇa-a-bhāvaḥ. sūtra-
0016005	-artha-kāritvam iṣyate, evaṃ sati sāmartyam	<b>indriyāṇām</b> na syāt, arthavattā na syād ity arthaḥ.
0013810	ity arthaḥ. indriya-an-avasthā iti. ānantyam	<b>indriyāṇām</b> prasajyata ity arthaḥ. katham ity āha
0016008	vṛtti-kṛtam anugrahaṃ na apekṣate, evaṃ sati	<b>indriyāṇām</b> sarvathā eva ānarthakyaṃ syāt, manasā
0016016	a-sāmartyād ity ucyate, evam api na eva	<b>indriyāṇām</b> sāmartyaṃ syāt, yasmād evam iṣyamāṇe
0015607	dvayor apy eka-artha-kāritvād ānarthakyaṃ	<b>indriyāṇām</b> syāt. tathā hy uktam — na eka-artha-
0013613	grhyate, sā tayā adhiṣṭhitā ity uktā. vṛttir	<b>indriyāṇām</b> sva-viṣaya-sānnidhye tad-ākāreṇa
0016013	iti. tasmān mana eva dvāri dvārāṇi	<b>indriyāṇi</b> iti, tad api vyāhanyate, yugapad-eka-
0011105	iti, ghrāṇa-rasana-caḥṣus-tvak-śrotrāṇi	<b>indriyāṇi</b> iti sūtrāt. na sukha-ādi prameyaṃ vā
0009605	indriya-artha-sannikarṣa-utpannam ity-ādi.	<b>indriyāṇi</b> ghrāṇa-rasana-caḥṣus-tvak-śrotrāṇi.
0011207	āhuḥ — ghrāṇa-rasana-caḥṣus-tvak-śrotrāṇi	<b>indriyāṇi</b> bhūtebhya ity na eva atra ghrāṇa-ādīnām
0010913	api vicchinne 'rtha iti grhyate, na kevalam	<b>indriyāt</b> . adhiṣṭhāna-dvāreṇa eva hi indriyād
0010512	ādi. etena yad indriyeṇa nir-antaram, na tad	<b>indriyāt</b> sa-antaram iti grhyate, na apy adhikam
0010604	tad yathā pārasya apareṇa. sva-grāhakād	<b>indriyāt</b> sa-antarāv iti ca grhyete rūpa-śabdau.
0004703	viṣayā na itarasya iti darśayann āha — na	<b>indriyāt</b> sarvathā gatiḥ. indriyād iti hetau
0010705	adhikāv iti ca grhyete, tad-a-bahir-vartina	<b>indriyād</b> api tau tathā eva grhyete. yo yato
0010914	kevalam indriyāt. adhiṣṭhāna-dvāreṇa eva hi	<b>indriyād</b> arthasya sa-antara-grahaṇam pratīyate,
0010811	sa-antara-adhika-grahaṇam, adhiṣṭhānān na	<b>indriyād</b> iti bhāvaḥ. atra codyate — caḥṣuṣas
0004704	āha — na indriyāt sarvathā gatiḥ iti.	<b>indriyād</b> iti hetau pañcamī lyab-lope vā. indriyād
0011102	doṣaḥ. atha artha-antaratvaṃ tasya caḥṣur-	<b>indriyād</b> iṣyate, sa eva tarhi caḥṣū rūpa-darśana-
0010912	cikitsyete caḥṣuḥ-śrotre iti sva-bhāvaḥ. ata	<b>indriyād</b> eva iti. nipāto bhinna-kramaḥ. vicchinna
0004704	indriyād iti hetau pañcamī lyab-lope vā.	<b>indriyād</b> dhetor indriyaṃ vā prāpya sarveṇa
0009705	-antara-ārabdha-śabda-paramparayā śrotra-	<b>indriye</b> yaḥ samavaiti śabdaḥ, tasya indriya-
0009703	-abhisamskṛta-ākāśa-deśa-lakṣaṇe śrotra-	<b>indriye</b> samaveto grhyate. yas tu śrotra-ādi-
0017110	'pi pratyakṣatā syāt. nanu yo yasminn	<b>indriye</b> sīdati, anyatra a-vṛtter iti vacanāt
0017211	utpattiḥ. etad uktaṃ bhavati — yadi ya	<b>indriye</b> sīdati tasya vā praśastaḥ, sa indriya-
0017107	hi indriya-antara-arthā api rajaḥ-prabhṛtaya	<b>indriye</b> sīdanti. prabhṛti-śabdena karṇa-ādi-mala-
0017510	-antaram api. yathā ca viṣayasya anyena an-	<b>indriyeṇa</b> api yogaḥ, evam indriyasya apy anyena a
0009611	utpadyate, yad ātmā manasā samyujyate mana	<b>indriyeṇa</b> , indriyam arthena. dravyam atra artho
0003908	kasmād dvaya-adhīna-janma jñānam aindriyam	<b>indriyeṇa</b> eva ucyate, na viṣayeṇa. āloka tu na
0017512	loke vyapadeśo dṛṣṭa ity uktaṃ prāk. tato na	<b>indriyeṇa</b> eva vyapadeṣṭavyam ity āha — a-
0013915	vyāvartate sparśa-ādibhyaḥ. sā eva śrotra-	<b>indriyeṇa</b> grhyate. tena na kaścid doṣa ity āha na
0012600	tāvan na śakyate jñātum. yadi punar ekena	<b>indriyeṇa</b> grahaṇam syāt, tadā yathā nīla-ādīnām
0012600	yad eva mayā dṛṣṭam, tad eva sprśāmi iti. na	<b>indriyeṇa</b> tad iti parihāraḥ. akṣa-an-ekatva-
0012600	-sparśayor hi sann api bhedo yāvad bhinnena	<b>indriyeṇa</b> na avasīyate, tāvan na śakyate jñātum.
0012007	nir-avayavatvān na asty eva so 'mśaḥ, ya	<b>indriyeṇa</b> na sannikṛsyate 'rthasya yathā-yogaṃ
0010512	kuta ity āha — na hi ity-ādi. etena yad	<b>indriyeṇa</b> nir-antaram, na tad indriyāt sa-antaram
0012709	arthaḥ, yato bhinnō 'pi sva-artha ekena eva	<b>indriyeṇa</b> paricchidyate. tataś ca tad a-yuktaṃ
0013911	pravṛttir iti manyate. tatra yady ekena eva	<b>indriyeṇa</b> puruṣa-arthaḥ sampadyeta, eka-indriya-
0016211	paścād ayaṃ praśnaḥ kṛtaḥ. atra kenacid	<b>indriyeṇa</b> yuktaṃ yadā iti vacanāt siddhaḥ pūrvam
0016209	bāhyeṣv artheṣu sāmprate kāle kenacid	<b>indriyeṇa</b> yuktaṃ yadā mano bhavati, tadā
0013811	hi ity-ādi. yathā-uktaṃ — badhiraḥ satsv	<b>indriyeṣu</b> navasu śabdaṃ na śṛṇoti. tasmāc
0012017	prasajyate, tadā bhavato 'pi tribhir	<b>indriyaiḥ</b> sambadhyamāne viṣaye kim iti na sarva-
0012014	hetur iṣyata iti samāno doṣaḥ. tathā hi	<b>imam</b> eva doṣam anumāne 'bhidhāsyati. yadi indriya
0012012	ayaṃ doṣa āpadyate. sannikarṣa-vādinaś ca	<b>imam</b> doṣam udbhāvayatā ayam arthato jñāna-vādino
0003602	pratiniyata-deśa-vartino grahaṇād iti. na	<b>iyatā</b> viśeṣa-samāśrayeṇa samānatā hīyate. tathā
0007105	hy arthaṃ pratipadyata iṣṭam an-iṣṭam vā iti	<b>iyaty</b> ucyamāne sva-samvedanam eva pratyakṣam
0003506	iti. saṅkhyāto lakṣaṇataś ca pramāṇānām	<b>iyattā</b> -paricchedo niṣṭhā. tad-a-bhāvaḥ prasajyata
0008308	sāmagrī. tathā api na bhedenā smaraṇam yathā	<b>iyanto</b> buddhi-kṣaṇā vyatītā iti. yathā ca
0006704	ata eva. tasmād yo 'yaṃ niyamo nīlasya eva	<b>iyam</b> adhigatiḥ pītasya eva ca ity-ādikaḥ, so
0006706	sarva-kāraka-upayoge 'py asya arthasya	<b>iyam</b> adhigatiḥ iti sambandhasya tata eva a-
0002305	iti. nanu ca teṣāṃ api doṣa-udbhāvanāt kuta	<b>iyam</b> āśaṅkā. evaṃ tarhi yathā pratyakṣa-
0008802	ity a-samśayam etat. tat kuta	<b>iyam</b> āśaṅkā. yadi tata ity anena sarvaś catur-
0007817	uktaṃ. viṣaya-ākāre jñāne sādhyamāne kvacid	<b>iyam</b> āśaṅkā syāt — viṣaya-ākāraṃ cej jñānam
0017513	eva vyapadeṣṭavyam ity āha — a-kalpanā	<b>iyam</b> iti. yato yan-nīścaya ity-ādi. yato buddhi-
0012106	utpadyate pratyakṣam iti vacanāt, tathā yā	<b>iyam</b> indriyāṇam artheṣu prasiddhiḥ, śabdo 'yaṃ
0012109	nīścaya-ātmakam paraḥ pratyakṣam icchati.	<b>iyam</b> eva ca nīścayānām sva-artha-pratipattiḥ, yat
0004106	evaṃ ca evaṃ ca kalpanā mama āsīd iti. tad	<b>iyam</b> kalpanā upalakṣya-sva-rūpā eva. tad yadi
0003710	go-dhenur eva pratīyate na anyā. atha kā	<b>iyam</b> kalpanā nāma iti. kalpanānām bahutvāt kā

0004812	jñeyatva-ādy-anukāritvam asty eva. yā api	<b>iyam</b> kalpanā yadi śabda-indriya-jñānayor na eko
0002604	vyavahartṛñam viṣayatva-adhyavasāyas tatra	<b>iyam</b> cintā. na ca taimirika-ādibhir upalabdhāḥ
0001610	-viśeṣam sa-sahāya-bhūtam ca udbhāsitam iti	<b>iyam</b> tāvad ānulomyena vyākhyā, yatra kṛpā-ādibhiḥ
0000404	āha — sva-matād viprasṛtād iti. hetāv	<b>iyam</b> pañcamī. prasṛtam prasaraṇam vistara iti
0007316	vibhāga-vad iva lakṣyate. ato yathā-darśanam	<b>iyam</b> pramāṇa-prameya-vyavasthā kriyate, na yathā-
0013012	eva anubhūyate. anyathā katham sā eva	<b>iyam</b> mahatī prāsāda-mālā iti smaraṇam syāt. kuta
0009214	abhimatam pratyakṣam syāt. tatra api śakyata	<b>iyam</b> yuktir vaktum, yad āha — ta eva hi ity-ādi.
0008302	iti śabda-jñānam vā na rūpa-jñānam iti yā	<b>iyam</b> vivekena smṛtiḥ, sā na syāt. syād etat —
0005609	uktam etaj jñāna-viśeṣasya pāribhāṣikī	<b>iyam</b> sañjñā iti. atha vā manaso 'py akṣatvāt
0011505	pramāṇam ity ucyate. na eṣa doṣaḥ. na eva	<b>iyam</b> sambandha-lakṣaṇā ṣaṣṭhī, kiṃ tarhi kṛd-yoga
0007413	'numānam pramāṇam, vyakti-bheda-anuyāyī	<b>iva</b> a-spaṣṭa-pratibhāso grāhya-ākāraḥ sāmānya-
0002211	prāmāṇyam vyavasyati, abhyāseṇa maṇy-ādīnām	<b>iva</b> akṛtrima-ādi-bhedam. tad evam yato bahavaḥ
0005505	-rahitam, na tat tasya samvedakam. go-jñānam	<b>iva</b> aśvasya. sukha-ādy-ākāra-rahitam ca sukha-ādi
0013703	a-tat-sva-bhāvo 'pi tejaḥ-sva-bhāvatām	<b>iva</b> āpadyate, tathā vṛttir an-anubhava-rūpā api
0013704	rūpā api caitanya-samsargāc caitanya-rūpatām	<b>iva</b> āpadyate. yā punar vṛttiḥ pradīpa-prabhā iva
0013702	pratyayena saha yā samprktā tad-eka-rūpatām	<b>iva</b> āpannā, sā sa-pratyayā. yathā tapta-
0016107	tataś ca tena samprktās tad-rūpatām	<b>iva</b> āpannāḥ prāmāṇyam pratipadyante. anyathā
0013109	-ākāraṃ ca a-bhinnaṃ eṣu praty asya ekatvam	<b>iva</b> āpādayat tām a-bhedena sarveṣu teṣu upajāyate,
0006911	yadā bāhyo viṣaya āśrīyate, tadā viṣayasya	<b>iva</b> ābhāso 'sya iti vigrahaḥ. yadā tu na āśrīyate,
0012512	kartum iti darśayati. bhāva-guṇatvayor	<b>iva</b> ity anena api bhāva-guṇatvābhyām an-eka-antam
0015412	manasa upakāraṃ kurvat tat prayunkta	<b>iva</b> iti. smaraṇena eva ca vṛtti-viṣayī-karaṇe
0013704	iva āpadyate. yā punar vṛttiḥ pradīpa-prabhā	<b>iva</b> kevalam viṣaya-prakāśikā, na tu caitanya-
0010906	tatra api dhātī-cikitsā-dvāreṇa kumārakasya	<b>iva</b> cakṣur-āder adhiṣṭhāna-sthasya eva nādī-
0012707	-rasa-ādi-bhedena bhinnasya api nīla-āder	<b>iva</b> cakṣuṣā grahaṇam ity ato na bhinnatvam an-eka-
0001005	-kṣayeṇa kṣapayitum nidāna-kṣayeṇa vyādhir	<b>iva</b> na anyathā iti ca niścītya ko 'sya hetur iti
0009105	itare nihatā eva bhavanti, jyeṣṭha-malla	<b>iva</b> nihate tad-anye mallā iti tair eva saha
0017415	janma iti. atha vyadhikaraṇam viśeṣaṇam rājā	<b>iva</b> puruṣasya, tadā samprayoga eva buddhi-janmano
0000202	gamyate, tathā iha api iti bhagavān pramāṇam	<b>iva</b> pramāṇam. yathā hi pratyakṣa-ādi-pramāṇam
0006511	tato na vyatiriktam. na hy atra bāhyakānām	<b>iva</b> pramāṇād artha-antaraṃ phalam iti mā bhūd iha
0007316	upaplutais tad grāhaka-ākāra-ādi-vibhāga-vad	<b>iva</b> lakṣyate. ato yathā-darśanam iyam pramāṇa-
0000201	tvam tvam eva paramaḥ plavaḥ    ity atra	<b>iva</b> śabda-prayogam antareṇa api tad-artho gamyate,
0017201	'yam prasaṅgaḥ. uktam atra — asty artha	<b>iva</b> sac-chabdaḥ sadana-ādy-artho 'pi na alam
0013705	na tu caitanya-samparkād āsādita-tad-rūpā	<b>iva</b> , sā a-pratyayā ity ucyate. tatra a-pratyaya-
0016017	syāt. indriya-vṛttau pradīpa-prabhāyām	<b>iva</b> hi saha-kāritvena avasthitāyām mana eva bāhye
0004615	yugapad eva pratīyata iti. āhuś ca iti.	<b>iṣaya</b> -vipratipattiṃ nirākurvaṃs tad eva nir-
0010401	api ity-ādi. anena etad darśayati — na an-	<b>iṣṭa</b> -nivṛttaye 'vyapadeśya-ādi-grahaṇam, kiṃ tu
0005711	jñānam iti sva-bhāvaḥ. satyam etad ity-ādīnā	<b>iṣṭa</b> -siddhiṃ darśayati. evam manyate — yatra
0000211	tu prārthana-adhyavasāya-kriyābhyām āptum	<b>iṣṭatamatvāl</b> labdha karma-vyapadeśayā praṇati-
0006407	api kasyacit kvacit pratyakṣatvena	<b>iṣṭatvāt</b> . tasmāt sa-taimiram ity etad apavāda-
0014507	ekasyām eva ca rūpa-jātāv an-ekam samsthānam	<b>iṣṭam</b> , atas tad eva indriya-anantyaṃ prasajyate.
0007303	samvidam prati sādhanatvam pratipādayitum	<b>iṣṭam</b> . ato yasmāt sā khyāti tad-vaśād iti
0007105	-samvedana-anurūpam hy artham pratipadyata	<b>iṣṭam</b> an-iṣṭam vā iti iyaty ucyamāne sva-
0007101	sva-samvedana-anurūpam artham pratipadyata	<b>iṣṭam</b> an-iṣṭam vā ity etāvad eva kiṃ na uktam.
0007005	-anurūpam artham pratipadyate pratipattā	<b>iṣṭam</b> an-iṣṭam vā. tasmāt sva-samvittiḥ phalam
0013204	-tadvantaś ca. sva-bhāva-pratirūpakāḥ. an-	<b>iṣṭam</b> anuśajyata iti. prasaṅga-vyājena
0007009	eva yadā iṣṭam svam ākāram anubhavati, tadā	<b>iṣṭam</b> artham niścīnoti, viparyayād viparītam.
0008316	sva-samvedanam api, yat pramāṇa-phalatvena	<b>iṣṭam</b> . asti tāvaj jñānasya kutaścid anubhavaḥ.
0006313	nir-vikalpatvāc ca. na ca trtīyam pramāṇam	<b>iṣṭam</b> , itaḥ pratyakṣam eva ity abhyupeyam. yat
0002615	'pi prasaṅgaḥ. tathā tad api sva-lakṣaṇam	<b>iṣṭam</b> ity a-doṣaḥ. sāmānya-rūpatvam tu tasya
0014401	'pi kārya-kāraṇa-bhāva iṣyate, evam saty an-	<b>iṣṭam</b> idam āpadyata iti darśayann āha — sattva-
0014506	-indriya-grāhyatvam śabda-sparśa-ādi-jātīnām	<b>iṣṭam</b> ekasyām eva ca rūpa-jātāv an-ekam
0006401	śāṅkha-ādi-mātre vastuni samihite samvādād	<b>iṣṭam</b> eva tasya pratyakṣatvam, viśiṣṭe tu pīta-
0011203	-abhyupagama-vyāghātaḥ. a-niṣedhād ity anena	<b>iṣṭam</b> eva śāstre mana indriyatvena iti darśayati.
0002608	jñāna-antareṇa jñeyatvena grahaṇam, tadā	<b>iṣṭam</b> eva sāmānya-rūpatvam. kevalam yasmiñ jñāne
0011603	ca. artha-antara-phala-vādīna idam an-	<b>iṣṭam</b> evam sati prasajyata ity āha — yady artha-
0014019	-hrasva-ādi-samsthānam eka-deśam drṣṭam	<b>iṣṭam</b> ca ity abhyupeta-bādhā. tulya-samsthāneṣu
0007114	-phala-vyavasthāne grāhaka-ākāraḥ pramāṇam	<b>iṣṭam</b> , tathā sati bāhye 'rthe prameye grāhaka-
0014815	tad-vaśena viṣaya-avadhāraṇam syāt. tac ca	<b>iṣṭam</b> . tad etena yad eka-ākāraṃ jñānam na tad
0003002	drṣṭād anumānāt. tad eva ca atra anumānam	<b>iṣṭam</b> tal-lakṣaṇam ca viśeṣa-drṣṭe na sambhavati,

0011303	yasya tu vyavasāya-ātmakam eva pratyakṣam	<b>iṣṭam</b> , tasya kalpanā apy eṣā na sambhavati iti
0011214	hi ity-ādi. yasya a-niścaya-ātmakam pramāṇam	<b>iṣṭam</b> , tasya niścayaḥ phalam artha-antarām syāt.
0011302	tathā api yasya a-niścaya-ātmakam pramāṇam	<b>iṣṭam</b> , tasya sthūla-darśitayā niścayo 'rtha-
0017113	viśaya-bhāva-upagamana-sāmarthyam eva vaktum	<b>iṣṭam</b> . na ca evam-prakāram sadana-ādi rajaḥ-
0012704	prasaṅgam āha. asya eva sādhya-viparyaye 'n-	<b>iṣṭam</b> prasaṅgayann āha — tad yadi ity-ādi. yadi
0017313	eva āśrayaṇīyaḥ. tataś ca yathā-uktam an-	<b>iṣṭam</b> prasajyata iti. vṛtti-kāro buddhi-janma iti
0018013	sva-kāraṇe kāryasya samavāyo buddher janma	<b>iṣṭam</b> , yadi sattā-ādīnām jñāne kārye samavāyaḥ,
0017206	-prabhṛtiṣu prasaṅgaḥ. kiṃ punar atra an-	<b>iṣṭam</b> . yadi hi rajaḥ-prabhṛtibhiś cakṣur-ādi-
0007105	-anurūpaṃ hy arthaṃ pratipadyata iṣṭam an-	<b>iṣṭam</b> vā iti iyaty ucyamāne sva-saṃvedanam eva
0007101	-anurūpaṃ arthaṃ pratipadyata iṣṭam an-	<b>iṣṭam</b> vā ity etāvad eva kiṃ na uktam. kiṃ yadā hi
0007005	arthaṃ pratipadyate pratipattā iṣṭam an-	<b>iṣṭam</b> vā. tasmāt sva-saṃvittīḥ phalaṃ yujyate. sa
0005508	tatra jñānam sukhaṃ duḥkham ity-ādikā yathā-	<b>iṣṭam</b> sañjñāḥ kriyantām. na atra kaścin
0007009	vastuno 'bhāvād buddhir eva yadā	<b>iṣṭam</b> svam ākāram anubhavati, tadā iṣṭam arthaṃ
0006307	prāmāṇyam na iṣyate, anumānasya api tarhi na	<b>iṣṭavyam</b> ata eva. na ca na iṣyate. tasmāt teṣām
0004111	apy a-vikalpa-jñāna-vat pratyakṣam eva	<b>iṣṭavyam</b> . anyathā vicchinnaṃ darśanam syād
0013113	asya bhedasya an-upalakṣaṇāt. tulya-gocaratā	<b>iṣṭā</b> ced ity anaikāntikatva-samarthanāya
0010509	cakṣuḥ-śrotra-vijñānāyor api pratyakṣatā	<b>iṣṭā</b> tayoś ca sannikarṣa-utpatty-a-sambhavaḥ. tam
0015913	an-anubhūtatvāt — dvitīye kṣaṇe mānasa	<b>iṣyata</b> iti. ata indriya-vṛtti-saha-ja ity āha.
0003509	na prāpnoti. yadi sarvaṃ jñānam pramāṇatvena	<b>iṣyata</b> ity anena prak-pakṣa-virodham āha, an-
0011201	astv indriya-antarām iti. yady eṣa doṣo na	<b>iṣyata</b> ity abhiprāyaḥ. evam api pañca-indriya-
0006402	viśiṣṭe tu pīta-ādy-ākāravati viśaṃvādān na	<b>iṣyata</b> iti. na tarhi sa-taimiram ity anena
0012014	-pramāṇa-vādīnā api ca sa eva jñānasya hetur	<b>iṣyata</b> iti samāno doṣaḥ. tathā hi imam eva doṣam
0011607	jñānam ubhayathā pramāṇam prameyam ca mayā	<b>iṣyata</b> eva, tac ca tvayā ātma-nidarśanena
0017208	samprayogād vijñānam jāyate tad-viśayam, tad	<b>iṣyata</b> eva pratyakṣam. na eṣa doṣaḥ. na hy atra
0006307	apy eṣā vitatha-pratibhāsivāt prāmāṇyam na	<b>iṣyate</b> , anumānasya api tarhi na iṣṭavyam ata eva.
0016308	-autsukya-nivṛttaye hi tasyāḥ pariṇāma	<b>iṣyate</b> . anyathā prāpta-kaivalye 'pi puṃsi syād
0014205	api samsthāna-antarām viśeṣaḥ kauśika-ādir	<b>iṣyate</b> . evam tarhy ayam doṣaḥ prasajyata iti
0015911	iti. atha manasā eva anubhūtasya smaraṇam	<b>iṣyate</b> , evam saty an-anubhūte 'rthe smaraṇam syāt,
0014401	iti. atha an-anything 'pi kārya-kāraṇa-bhāva	<b>iṣyate</b> , evam saty an-iṣṭam idam āpadyata iti
0010304	taj jñānam indriya-artha-sannikarṣa-utpannam	<b>iṣyate</b> , evam satī pūrva-anubhūta-smaraṇa-an-
0016004	grahaṇa-lakṣaṇam kāryam eka-artha-kāritvam	<b>iṣyate</b> , evam satī sāmartyam indriyāṇām na syāt,
0015711	smārtatva-prasiddhaye hetor a-siddhatvam	<b>iṣyate</b> . evam hi sahabhūbhyām indriya-mano-
0017413	api tāvad bhāvānām jaiminīyairi kriyā anumeyā	<b>iṣyate</b> , kiṃ punar atīndriyāṇām indriyāṇām. kathaṃ
0008413	viśaya-antare jñānasya pravṛttir na syāt.	<b>iṣyate</b> ca. tatra yato jñānāt sañcāraḥ, tasya sva-
0013306	ity-ādi. yady ayam viruddha-dharma-adhyāsa	<b>iṣyate</b> , tato bhinnāḥ syāt. tataś ca ayam an-
0016709	rūpa-a-grahe 'py a-visaṃvādāt prāmāṇyam	<b>iṣyate</b> , tathā asmābhir api yathā-uktāt kāraṇāt
0012407	hi iti yadi smārta-ākṛṣṭatvam viśeṣaṇasya na	<b>iṣyate</b> . tad anena yad viśeṣaṇa-apekṣam jñānam, na
0010203	a-yathā-arthatvam hi yan nivartayitum	<b>iṣyate</b> , tad indriya-jñāne na sambhavaty eva.
0018004	anyad an-anything vā syāt. tatra yady anyad	<b>iṣyate</b> , tad eva pramāṇam syāt. janma ca
0012705	sparsāna-grāhyam api dravyam ḡṛhṇāti iti	<b>iṣyate</b> , tadā indriya-antara-artha 'pi cakṣuṣaḥ
0006308	api tarhi na iṣṭavyam ata eva. na ca na	<b>iṣyate</b> . tasmāt teṣām api samīhita-artha-kriyā-
0004405	na hi sāmānyam vastu-sat siddha-anta	<b>iṣyate</b> . tasmāt sā eva tad vikalpayati iti kṛtvā
0013211	iti dravyam api sārvendriyam syāt. na ca	<b>iṣyate</b> . tasmād an-eka-antaḥ. dravya-vṛtter ity-
0014301	syāt, sarvatra sukha-ādīnām a-viśeṣāt. sa ca	<b>iṣyate</b> . tasmān na pratyekam sukha-ādi grāhyam,
0012018	iti cet, na asmābhis tasya sannikarṣo hetur	<b>iṣyate</b> , tasya a-dravya-sattvāt. api ca asmākam
0015213	-vyavasāyena mano-vyavasāyasya yaugapadyam	<b>iṣyate</b> , tasya viśayo bāhya-arthaḥ syād indriya-
0011112	tathā kathaṃ teṣām prameyatā. atha ayam na	<b>iṣyate</b> doṣaḥ, evam tarhi sukha-ādi-jñānam
0014814	'pi viśaye tad-upagrāhi jñānam anya-ākāram	<b>iṣyate</b> , na tad-vaśena viśaya-avadhāraṇam syāt.
0013207	-ādi. dravyam hy a-dravyam an-eka-dravyam ca	<b>iṣyate</b> , na tv eka-dravyam dravyam. tatra a-
0007201	api viśaya-ābhāsāt eva jñānasya pramāṇam	<b>iṣyate</b> , na tu vijñapti-mātratā-vad grāhaka-ākārah.
0015804	viśayatvam ca. tayor nimitta-nimitti-bhāva	<b>iṣyate</b> parasparam. na hy anyathā viśaya-viśayitvam
0017810	-vidham indriya-ādi-sannikarṣa-jaṃ jñānam	<b>iṣyate</b> . pratipāditaṃ ca — na sāmānyam indriya-
0013905	-indriya-grāhya-eka-traiguṇya-jātimattvam	<b>iṣyate</b> , prāptam ekam eva indriyam, sarvatra
0012505	yadi ca saty api tasmin dravye bhedo na	<b>iṣyate</b> , rūpa-ādīṣv api sa na syād iti. grahaṇa-
0011102	atha artha-antaratvam tasya cakṣur-indriyād	<b>iṣyate</b> , sa eva tarhi cakṣu rūpa-darśana-
0008601	-upalambha-a-siddhāv api vastu pratyakṣam	<b>iṣyate</b> , sarvam idaṃ jagat pratyakṣam syāt, a-
0014414	syāc citra-ākārā iti. yā apy a-citra-ākārā	<b>iṣyate</b> sā api, citratvāt sattva-ādi-samudāyasya.
0015405	iti. na eva idaṃ vṛtti-saṃvedanam pramāṇam	<b>iṣyate</b> . smārtaṃ hi tat. yathā kāma-krodha-dveṣa-
0016016	eva indriyāṇām sāmartyam syāt, yasmād evam	<b>iṣyamāṇe</b> sa-pratyayāyā vṛtter a-sambhavaḥ syāt.

0006408	padam anyathā vyākhyāyate. timira-śabdo 'yam	<b>īha</b> a-jñāna-vacano yathā timira-ghnaṃ ca mandānām
0007710	guṇa-bhūto 'pi viśayaḥ sambadhyate, anyasya	<b>īha</b> a-prakṛtatvāt. tad etad uktaṃ bhavati —
0006210	uktaṃ sa-taimiram iti. atra codyate —	<b>īha</b> a-visaṃvādi pravartakaṃ jñānaṃ pramāṇam
0007112	api tu yadā api viśayam, tadā api iti.	<b>īha</b> a-sati bāhye 'rthe sva-saṃvedana-phala-
0008607	kartā pravādād eva avasīyate. sa ca	<b>īha</b> apy asti iti kathaṃ na vāda-vidhir ācāryasya
0000214	śeta ity atra caturthy eva bhavati. tathā	<b>īha</b> api ity a-doṣaḥ. jagad-dhitaṣiṇa iti. jagad-
0004210	cakraṃ paśyāmi iti matir yathā tathā	<b>īha</b> api iti. tad etan nir-vikalpa-pratyakṣa-vādino
0000201	antareṇa api tad-artho gamyate, tathā	<b>īha</b> api iti bhagavān pramāṇam iva pramāṇam. yathā
0006514	sarvatra sādhyā-sādhana-vyavahārasya.	<b>īha</b> api ca asti. jñānasya adhigama-rūpatvāt
0006511	pramāṇād artha-antaram phalam iti mā bhūd	<b>īha</b> api tadvad eva doṣaḥ. tasya eva tv ity-ādinā
0006201	-bhāva-a-bhāva-anuvidhānam iti cet, tad	<b>īha</b> api tulyam. tad-vikāra-vikāritvam iti cet,
0000513	iti praśna-avasara āha — iha ekata iti.	<b>īha</b> asminn ekasmin prakaraṇe sukha-avabodha-arthaṃ
0008604	sva-saṃvedyatā jñānasya abhyupeyā iti.	<b>īha</b> ācārya-vasubandhor vāda-vidhir iti loke
0001712	jñānam anumīyate, gamer bodha-arthasya	<b>īha</b> āśrayaṇāt. pūrvaṃ prāpty-arthaṃ gamim āśritya
0017112	'py atra yogyatvena uktaḥ. yogyatvaṃ ca	<b>īha</b> indriyasya viśaya-bhāva-upagamana-sāmarthyam
0006105	ca iti. tasya a-pratyakṣatve siddhe 'pi yad	<b>īha</b> upādānam, tat pūrvayor eva kalpanā-jñānayor a
0000513	kariṣyata iti praśna-avasara āha —	<b>īha</b> ekata iti. iha asminn ekasmin prakaraṇe sukha
0018111	vicārayitum āha — buddhi-janmani ity-ādi.	<b>īha</b> eva kiṃ vicārayati iti cet, kva punar vicāra-
0004914	pravṛttir iti. evaṃ tāvad ity-ādi nigamanam.	<b>īha</b> evaṃ tāvat pañca-indriya-jam iti vacanāt
0000601	hi śiṣṭa-prayogaḥ caraka-saṃhitāyām —yāni	<b>īha</b> karmāṇy uktāni visarpāṇaṃ praśāntaye   ekatas
0009811	syāt, tata idaṃ viśeṣaṇa-trayaṃ yujyate.	<b>īha</b> ca a-vyapadeśyam a-vyabhicāri iti ca viśeṣaṇa
0009906	yuktam a-vyapadeśyatvaṃ viśeṣaṇam.	<b>īha</b> ca tad eva jñānam, sva-rūpeṇa yan na
0011411	karmaṇo jñeyasya taj jñānaṃ pramāṇam iti.	<b>īha</b> ca viśeṣaṇe viśeṣaṇa-jñānasya eva vyāpāra-
0000915	sva-dṛṣṭa-duḥkha-upaśama-upāya-upadeśaḥ.	<b>īha</b> tu kāraṇe kārya-upacāraṃ kṛtvā upāya-abhyāso
0010317	a-bhāvo vyabhicāri viśeṣaṇam ity-ādikāḥ.	<b>īha</b> tu tatra a-bhāvo 'bhimataḥ. atha api ity-ādi.
0000304	kartā śāstā ity ucyate phala-avasthāyām	<b>īha</b> tu tasya eva śāsanasya hetau mārga-abhyāse
0005510	kṛto na bhavati, tathā anyatra pratipāditam.	<b>īha</b> tu bahu-grantha-bhayān na pratanyate. yo 'py
0009006	eva iti. tasmāt sthita eva ativyāpitā-doṣaḥ.	<b>īha</b> dvaye vādino 'ntar-jñeya-vādino bāhya-artha-
0007701	-pariniṣpannatvāt, na jñānāt pṛthak-karaṇam.	<b>īha</b> dvi-rūpatām aṅgī-kṛtya sva-saṃvitteḥ
0011406	prasajyata ity arthaḥ. tasmād ity-ādi.	<b>īha</b> dvau tac-chabdau. tatra dvitīyasya sambandhī
0006804	pratibhāsata ity āha — tad yathā ity-ādi.	<b>īha</b> nīla-ādy-ākāra eka eva anubhūyate. sa
0003606	tatra tayoh sāmānyena anumānaṃ sambhavati.	<b>īha</b> punar ya eva dṛṣṭāntaḥ, sa eva dārṣṭāntikaḥ,
0005004	-lakṣaṇaṃ praṇītam. tatra kim-artho 'yam	<b>īha</b> pṛthag-lakṣaṇa-bheda ucyata iti. ato 'sya
0015206	ity arthaḥ. na etad asti. ca-śabdas tāvad	<b>īha</b> pramāṇa-antara-samuccaya-artho 'numānaṃ
0001216	-sapat sugatatvena ity-ādi. su-śabdo 'yam	<b>īha</b> praśastatva-āder arthasya dyotako veditavyaḥ,
0018112	-ārambhe na idaṃ codyam avatarati. api ca	<b>īha</b> lakṣaṇa-vākye puruṣasya iti vacanād ātma-
0007310	-saṃvittir eva sā draṣṭavyā ity a-viruddham.	<b>īha</b> vijñāpti-mātratāyām grāhaka-ākāraḥ pramāṇam,
0000609	sad-bhūta-guṇa-udbhāvana-vacanam. abhidhānam	<b>īha</b> vivakṣitasya arthaya śabdena pratyāyanam
0007607	vigrahaḥ. sva-aṃśasya ca mānatvena vidhānād	<b>īha</b> viśaya-ābhāso grhyate. prameyaṃ tad iti sa
0007303	tasmād viśaya-ābhāsataḥ pramāṇam. nanu ca	<b>īha</b> viśaya-sārūpyasya saṃvidam prati sādhanatvaṃ
0015411	-arthatvād dhātūnām. dvitīyaś ca hetumaṇ-ṇij	<b>īha</b> veditavyaḥ. indriyaṃ hi smarāṇa-anukūlaṃ
0017202	-pratipādanāya iti. yadi ca evam-prakāram	<b>īha</b> sadana-ādy abhipretam, tataḥ samprayoga-
0008804	atra arthaḥ, yas tvayā parikalpitaḥ, yasmād	<b>īha</b> sarva-dharma-ātmakatvād ālambana-pratyaya eva
0010112	artha-antaram vikalpayann api cakṣuṣā rūpam	<b>īkṣate</b> . na ca vikalpa-dvayaṃ yugapad abhyupeyate
0004103	manasā sthito 'pi cakṣur-vijñānena rūpam	<b>īkṣate</b> praṇī. tac ca kalpanā-rahitaṃ pratyakṣam
0008002	jñānam āśid ity ubhaya-ākāraṃ grhṇāti, tathā	<b>īdrg</b> -artha-ākārā cintā āśid iti sva-jñānena
0008002	rūpatām anubhava-rūpatām vā pratyeti, api tv	<b>īdrg</b> -arthaṃ taj jñānam āśid ity ubhaya-ākāraṃ
0016803	na pratyakṣa-lakṣaṇaḥ. kutaḥ. yasmāt tad	<b>īdṛśam</b> pratyakṣam, bhaviṣyaṃś ca dharmo na jñāna-
0014603	sukha-ādīnām ekatvena piṇḍī-bhūtatvāt.	<b>īdṛśāḥ</b> sarve śabda-parama-aṇavaḥ. tathā sparśa-
0000809	viśeṣa-a-sambhavasya jñātum a-śakyatvāt,	<b>īdṛśeṣu</b> ca an-upalabdher hetutva-a-yogāt, puṃstva
0006304	-grahād bhrāntasya api vastuni pratibandhād	<b>īpsita</b> -artha-a-visaṃvādināḥ kvacit prāmāṇyam eva
0002206	-saṃvedanāt sva-rūpa-siddhi-mātraṃ bhavati.	<b>īpsita</b> -artha-kriyā-samartha-vastu-prāpaṇa-
0001203	ca sarvathā sarve guṇa-doṣaḥ prakāśatām	<b>īyuh</b> . yo yat-prājño bahuśo bahudhā dīrgham ca
0000206	arthaḥ. bhūta-vacanam a-bhūtasya nityasya	<b>īsvara</b> -ādeḥ pramāṇasya para-parikalpitasya
0000216	sābhuyupāyayor ātyantike hāna-upādāne, tadā	<b>īṣaṇa</b> -sīlāya. praṇamya iti mano vāk-kāyāih
0007908	tadā viśaya-jñānād utpadyamānaṃ jñānaṃ yathā-	<b>ukta</b> -ākāra-viśiṣṭaṃ syāt. a-sati tv asmin yathā
0015613	tat katham — tat-smārtatva-jñāpakatvena	<b>ukta</b> iti. na ca idaṃ vṛtti-saṃvedanaṃ sāṅkhyasya

0008807	tasmād ālambana-pratyaya eva sarva-śabdena	<b>ukta</b> iti vedītavayam. tataś ca ayam artho bhavati
0015807	-pūrvakah smārtaḥ pratyayaḥ, sa pramāṇam na	<b>ukta</b> iti sā eva nyūnatā. kāma-ādiṣu tarhi katham
0004814	śruto 'yam asāv iti, katham ca gām ānayā ity	<b>ukta</b> indriya-viśaya eva pravartate. na hy anyam
0017613	matyā ity uktam. nanu ca kaṇabhuk-parīkṣāyām	<b>ukta</b> eva ayam arthaḥ — viśaya-ālocana-arthatvān
0009504	-yogād ity a-parihāra eva ayam. nanu ca ayam	<b>ukta</b> eva arthaḥ. tat kim-arthaṃ punar ucyate.
0014707	'lpāctaram iti yathā. kuta etat. mādharma-	<b>ukta</b> -kramasya dūṣyatvena a-spaṣṭatvāt, tulya-
0010213	kārya-paryāya ātma-śabdaḥ. tataś ca yathā-	<b>ukta</b> -doṣa-a-bhāva ity āha — etena ity-ādi.
0002414	dve iti. atra vyākhyāne na bhavati yathā-	<b>ukta</b> -doṣa-avakāśaḥ. atha katham gamyate na
0016303	evaṃ vijñeyam. artha-antara-kalpane hi yathā-	<b>ukta</b> -doṣa-prasaṅgaḥ syāt. tataś ca na
0005513	-sva-bhāvāḥ prameyā eva iti, tasya api yathā-	<b>ukta</b> -nityā hlāda-ādy-ākāra-bodha-ātmakaṃ vastu
0005304	yasya, tat tathā-uktam. kiṃ punas tat. pūrva-	<b>ukta</b> -nyāyena indriya-jñānam eva. tena anubhava-
0012408	tad yathā surabhi madhuram iti jñānam. yathā-	<b>ukta</b> -prakāraṃ ca gauḥ gacchati iti. vyāpaka-
0005216	-saha-kārya eva taj janayati, atas tad yathā-	<b>ukta</b> -viśayam eva ity avagaccha. anubhava-ākāra-
0001811	-viśiṣṭena a-śaikṣebhyaḥ, teṣāṃ yathā-	<b>ukta</b> -śeṣa-sambhavāt. evaṃ-vidha-jñānāt para-artho
0001608	-rasa-vāhiny abhūt, sā sugata-avasthāyām an-	<b>ukta</b> -siddhā eva iti na uktā. tayā hi vinā na eva
0010504	'py a-doṣo na sukha-ādi prameyam vā iti, ya	<b>ukto</b> 'n-antaro 'pi hetur a-siddha iti, tena manasa
0009506	rūpam eva sarva-sūkṣmam adhikṛtya ayam artha	<b>uktaḥ</b> . idānīm tu teṣāṃ eva yat sthūlaṃ samūha-
0008804	ālambana-pratyaya eva sarva-śabdena	<b>uktaḥ</b> . katham punas tasya sarva-dharma-ātmakatvam.
0013404	an-eka-anta ity anena na hetor vyabhicāra	<b>uktaḥ</b> , kiṃ tarhi pratijñā-doṣaḥ, yatas tvayā
0018204	tadā pramātā, yathā sa eva pumān prāk. yathā-	<b>uktaś</b> ca buddhy-utpāde 'pi sa iti viruddha-
0013104	ādi. bhāva-guṇatvābhyāṃ yaḥ prāg an-eka-anta	<b>uktaḥ</b> , tat-parihārāya upanyāsaḥ. viśeṣyā rūpa-
0016802	kaiścid yogi-jñāna-pratyakṣa-ādi-lakṣaṇa	<b>uktaḥ</b> . tat-pratiśedha-artham idam uktam. codanā-
0001512	-prahāṇa-viśeṣaḥ phala-sampat-saṅgrhīta	<b>uktaḥ</b> . tasminn a-saty utplutya-ādi-gamana-vad vāk
0017614	na sandhānam viśeṣaṇair iti. tat kiṃ punar	<b>uktaḥ</b> . tasya eva spaṣṭatarī-karaṇāya sva-
0000916	kṛtvā upāya-abhyāso jagac-chāsana-śabdena	<b>uktaḥ</b> , tasya sattva-śāsana-yogya-upāyatvena tad-
0001602	na bhavanti iti darśayitum prahāṇa-viśeṣa	<b>uktaḥ</b> . tāyina ity anena tu tasya eva jñānasya
0005614	nirdeśād āgama-vikalpo guru-nirdeśa-śabdena	<b>uktaḥ</b> . tena a-vyavakīrṇam rahitam ity arthaḥ.
0010104	ācāryeṇa tu tat-puruṣa-pakṣe 'tra na	<b>ukto</b> doṣaḥ — diṅ-mātra-darśanena eva pūrva-
0003616	-bheda-āśraya ity nānā-bhāvāḥ syāt. tatra ca	<b>ukto</b> doṣaḥ. tasmāt tad eva idam iti niścayo
0013307	tato bhinnāḥ syāt. tataś ca ayam an-antara-	<b>ukto</b> doṣaḥ syāt, etac ca sūtram virudhyet — sal
0012809	āha. evaṃ ca iti. atra pakṣe 'n-antara-	<b>ukto</b> doṣo na avatarati iti darśayati. yasya yatra
0009911	tad anena tat-puruṣa-pakṣe 'pi doṣa	<b>uktaḥ</b> . pakṣilas tv āha — jñānasya samākhyā-
0002007	asya vyākhyānam. mukha-śabdena eva ca pūrva-	<b>uktaḥ</b> prasṛta-śabdasya arthaḥ sphuṭam eva gamyata
0000711	utpādasya liṅgasya sphuṭam eva avinābhāva	<b>ukto</b> bhagavatā. ato 'numāna-lakṣaṇam api bhagavad
0009403	karaṇam kāraṇam kṛtvā ābhāsa ālambana-śabdena	<b>uktaḥ</b> . yatas tat parama-arthena iti parama-aṇoḥ,
0007807	-jñānam sva-jñānena ālambyata ity eṣa hetur	<b>uktaḥ</b> . yatra hi jñāne yad vastu yena ākāreṇa
0017112	praśamsā-artho 'py atra yogyatvena	<b>uktaḥ</b> . yogyatvaṃ ca iha indriyasya viśaya-bhāva-
0003007	-nirāso vā prameya-dvaya-darśanād yaḥ prāg	<b>uktaḥ</b> , sa na asti iti pratipāditam. na tāvad eka-
0009116	kāraṇam kṛtvā ābhāsa ālambana-śabdena	<b>uktaḥ</b> . samvṛti-sad eva ālambanam ity a-
0000306	bodhi-sattva-avasthāyām śāstr-śabdena	<b>uktaḥ</b> . sugatāya iti. suṣṭhu gataḥ prāptaḥ
0000604	-śabdo 'yam aiśvarya-ādiṣu vartate, yathā-	<b>uktam</b> — aiśvarya-samagrasya vairya-sya yaśasaḥ
0014002	bhedāc chabda-ādi-jātayo bhidyante. tathā hy	<b>uktam</b> — śabda-sparśa-rūpa-rasa-gandhāḥ pañca
0011801	sambandham ācakṣate — laiṅgikaṃ pramāṇam	<b>uktam</b> . ata āha — kiṃ laiṅgikam eva ekaṃ
0007501	pramāṇasya prameyasya ca idam sva-rūpam	<b>uktam</b> atra api vipratipannānām sammoha-nirāsāya.
0017201	-prabhṛtīnām asti. tat kuto 'yam prasaṅgaḥ.	<b>uktam</b> atra — asty artha iva sac-chabdaḥ sadana-
0007017	na hi yathā-artham anubhava ity prāg eva	<b>uktam</b> . atha sva-saṃvedana-anurūpam arthaṃ
0013605	prakṛti-vikārayor a-bheda-upacārād evam	<b>uktam</b> . adhiṣṭhitā iti tena saha ekatra viśaye
0017313	-pakṣa eva āśrayaṇīyaḥ. tataś ca yathā-	<b>uktam</b> an-iṣṭam prasajyata iti. vṛtti-kāro buddhi-
0004511	-śabdena āyatana-sva-lakṣaṇa-śabdena ca	<b>uktam</b> an-ekaṃ parama-aṇu-vastu tad eva
0009815	iti. yadā bahu-vṛthi-pakṣaḥ, tadā idam	<b>uktam</b> . anena vyapadeśyatvasya a-sambhavana a-
0005306	-pratyayād utpannam iti. anena yad	<b>uktam</b> — andha-āder apy artha-grahaṇam syād iti,
0000506	tathā-vidhaiḥ sukham eva upalakṣyante. ye 'n-	<b>uktam</b> api nāma dur-avabodham arthaṃ diṅ-mātra-
0000411	eva udghaṭita-jño diṅ-mātra-darśanena apy an-	<b>uktam</b> abhyūhitum arthaṃ samarthaḥ, tasya eva
0007107	— yadā hi sa-viśayam jñānam artha ity	<b>uktam</b> . artha-śabdaś ca ayam prameya-vacanaḥ. sa-
0011805	vyākhyāyate. a-sautram api bhāṣya-kāra-	<b>uktam</b> asti indriya-artha-sannikarṣaḥ pratyakṣam
0007305	-artham — yasmāt so 'rthas tena mīyata ity	<b>uktam</b> . asti prayojanam. sā hi sva-saṃvid, artha-
0012211	a-vikalpakatvam iti vastu-vaśād ācāryeṇa tad	<b>uktam</b> . asmābhis tu para-abhyupagama-vaśād evam
0004506	na ekam eva dravyam iti kṛtvā. yac ca	<b>uktam</b> — āyatana-sva-lakṣaṇam praty eta ity-ādi,
0015102	alpa-doṣatvād asya ity abhiprāyeṇa evam	<b>uktam</b> ity a-doṣaḥ. vṛtti-pramāṇasya a-vidhānata

0012212	asmābhis tu para-abhyupagama-vaśād evam	<b>uktam</b> ity a-virodhaḥ. yadi parasya niścaya-
0015107	-vidhānato na sarva-prameya-viṣayaṃ pramāṇam	<b>uktam</b> ity a-vyāpitā lakṣaṇasya. syād etat —
0004515	a-bheda-kalpanād iti sāmānya- <b>viṣayaṃ</b>	<b>uktam</b> ity anena sambandhaḥ. na tu bhinneṣv a-
0004601	- <b>viṣayaṃ</b> āyatana- <b>sva-lakṣaṇa-<b>viṣayaṃ</b></b> ca	<b>uktam</b> ity arthaḥ. na dravya- <b>sva-lakṣaṇam</b> ity
0013301	na punar bhinna ity āha — tathā hy	<b>uktam</b> ity-ādi. bhāvasya dravya- <b>sva-bhāva-</b>
0016001	iti. ata indriya- <b>vṛtti-saha-ja</b> ity āha. yad	<b>uktam</b> ity-ādi. śāstra uktam. kiṃ bāhyeṣv artheṣv
0013403	hetv-antara-upadarśanāt prathamam. anyathā	<b>uktam</b> ity-ādinā artha-āpatti-samām nirasyati.
0014310	- <b>vyāptam</b> āha. tataś ca abhyupeta-bādhā. yad	<b>uktam</b> ity-ādinā hetutva-abhyupagamam āha. sattvaṃ
0009906	- <b>rūpeṇa</b> yan na nirdiśyate, tad a-vyapadeśyam	<b>uktam</b> ity āha — a-nirdeśyatve ca a-vyabhicāra
0000705	vyavasthāpyata iti. ata eva abhidharṇe 'py	<b>uktam</b> ity uktam. yuktam tāvat pratyakṣasya tataḥ
0006006	-ādi-jñānaṃ caturthaṃ pratyakṣa-ābhāsam	<b>uktam</b> iti. tatra dve pūrvake kalpanā-jñāne na
0004514	- <b>gocaram</b> āyatana- <b>sva-lakṣaṇa-gocaram</b> ca	<b>uktam</b> iti. na tu bhinneṣv a-bheda-kalpanād iti
0015501	na tasya a-saṅgrahān nyūnatvam. yathā-	<b>uktam</b> iti. vṛtti-saṃvedanasya smārtatva-jñāpakam
0015706	apy a-sad uttaram brūyād iti āśankya evam	<b>uktam</b> . indriya- <b>vṛttau</b> tv an-antaram iti. indriya-
0007310	- <b>arthatas</b> tādātmyāt <b>sva-saṃvittih</b> phalam	<b>uktam</b> . upacāreṇa tu kāryato 'rtha-saṃvittir eva
0005609	yāvata akṣa-nimittah pratyakṣa-vyapadeśah,	<b>uktam</b> etaj jñāna-viśeṣasya pāribhāṣikī iyaṃ
0001902	eva ca mārga-abhyāsaḥ śāstrītvam upacārād ity	<b>uktam</b> etat. tato 'pi dayā anumīyate. dayāvān hi
0017008	samprayoga-grahaṇena eva nivartitavād ity	<b>uktam</b> etat. yadi tarhi tair na samprayogaḥ,
0012103	- <b>yogyatvād</b> a- <b>grhīta-kalpa</b> eva sa ity	<b>uktam</b> etat. yadi punaḥ paro 'py evaṃ brūyāt, na
0014011	saṃsthāna-grāhi iti yathā manyate tathā idam	<b>uktam</b> . etad darśayati. bhavatu nāma saṃsthānaṃ
0012514	tatas tayor api sārvendriyatvam. yathā-	<b>uktam</b> — etena guṇatve bhāve ca sārvendriyaṃ
0005103	- <b>mata-apekṣe</b> viśeṣaṇe <b>sva-matena</b> lakṣaṇam an-	<b>uktam</b> eva syāt. tataś ca lakṣaṇaṃ pratyakṣasya
0015409	mano 'nuvyavasāyaṃ kurute 'n-antara-	<b>uktam</b> , evaṃ mānaṣaṃ vyavasāyam indriyaṃ
0005102	teṣāṃ yadi para-mata-apekṣam etad viśeṣaṇam	<b>uktam</b> , evaṃ saty a-kriyamāṇe 'smin para-mata-
0007307	draṣṭavyā ity amum arthaṃ sūcayitum evam	<b>uktam</b> . evaṃ hi pramāṇa-phalayoḥ viśaya-bhedo na
0015307	idam paraspara-saṃvedanam anubhava-ātmakam	<b>uktam</b> , kiṃ tarhi prāpti- <b>sva-bhāvam</b> . yathā indriya
0005303	- <b>grahaṇam</b> . anubhava ākāro yasya, tat tathā-	<b>uktam</b> . kiṃ punas tat. pūrva-ukta-nyāyena indriya-
0016001	- <b>saha-ja</b> ity āha. yad uktam ity-ādi. śāstra	<b>uktam</b> . kiṃ bāhyeṣv artheṣv indriya-manobhyāṃ saha
0007101	iṣṭam an-iṣṭam vā ity etāvad eva kiṃ na	<b>uktam</b> . kiṃ yadā hi sa- <b>viśayaṃ</b> jñānam arthaḥ, tadā
0013601	api dūṣitam iti. kāpilānām ity-ādi. tatra	<b>uktam</b> — kim anumānam eva ekaṃ pramāṇam. na ity
0006404	jñānaṃ kalpanā-apoḍhatve 'pi pratyakṣa-ābham	<b>uktam</b> . kevalaṃ tatra sa-taimira-vacane timiraṃ
0015604	smṛti-vyavasāyo manaso bhavati iti. tathā ca	<b>uktam</b> — kevalaṃ tv atīta-an-āgatayoḥ kālayoḥ
0004305	abhidhīyate   katham tat kalpanā-apoḍham an-	<b>uktam</b> gamyate katham    iti. tad etat kalpanā- <b>sva</b>
0013303	syāt karma ca ity āśankā-apanodāya idam	<b>uktam</b> — guṇa-karmasu ca bhāvān na karma na guṇa
0006204	na ca evam. tasmād idam apy aindriyam eva.	<b>uktam</b> ca ācāryeṇa te 'pi hi parama-arthato
0016802	- <b>lakṣaṇa</b> uktaḥ. tat-pratiśedha-artham idam	<b>uktam</b> . codanā-lakṣaṇo 'rtho dharmah, na pratyakṣa
0018103	nanu ca janma-grahaṇasya prajojanam	<b>uktam</b> — jāyamāna-avasthāyā eva buddheḥ prāmāṇya
0018003	ca ity-ādi. buddhi-janma sūtre pratyakṣam	<b>uktam</b> . tac ca buddher anyad an-anyad vā syāt.
0016306	tri-kāla- <b>viśayaṃ</b> sarva-arthaṃ ca mana ity	<b>uktam</b> . tac ced bāhya-arthe sākṣāt pravartate,
0011508	' <b>dhigantavye</b> viśeṣya-jñānasya phalvatvam	<b>uktam</b> . tat kim ucyate phala-a-bhāva iti. na eṣa
0002708	yat punar ācāryeṇa viśaya-dvaividhyam	<b>uktam</b> , tat tasya eva <b>sva-rūpa-para-rūpābhyām</b>
0010502	ca indriya-artha-udbhava na asti ity-ādi yad	<b>uktam</b> , tat sūtra-artha-a-parijñāna-vijrmbhitam.
0005804	-ādi. anena catur-vidhaṃ pratyakṣa-ābhāsam	<b>uktam</b> . tatra bhrānti-jñānam ity anena anya-artha-
0016208	sāmprata-kāla-vṛttitvaṃ ca pratipādyā evam	<b>uktam</b> . tathā — manaḥ sarva-artheṣu traikālyam
0005805	anena anya-artha-kalpanā-jñānam ekaṃ tāvad	<b>uktam</b> . tathā hy a-sad eva udaka-ādikam artha-
0015901	an-unmīlita-arthāni yatra vākye, tat tathā-	<b>uktam</b> . tathā hi ity-ādinā andha-padatvaṃ
0018104	prāmāṇya-jñāpana-artham iti. tad a-yuktam	<b>uktam</b> . tathā hi kṣaṇikatvena uttara-kāle 'n-
0003614	- <b>bhāvas</b> tasya an-adhigato 'dhigamyata ity	<b>uktam</b> . tad a-yuktam uktam, yato na ayam kaścid
0013512	dravyaṃ kāraṇam kāraṇa-kāraṇam ca iti yad	<b>uktam</b> , tad api dūṣitam iti. kāpilānām ity-ādi.
0017709	iti. sādharmaṇasya kvacid an-upayogād ity	<b>uktam</b> . tad etena a-nirdeśyam eva <b>sva-lakṣaṇam</b>
0011304	eṣā na sambhavati iti darśana-artham evam	<b>uktam</b> . tad evam artha-antara-phala-abhyupagama-
0011910	iti pratyakṣeṇa tulyā asya niṣpattir iti yad	<b>uktam</b> , tad virudhyate. vicāra-pūrvakatvān
0018105	jāyamānāyā eva prāmāṇyam, na ūrdhvam ity	<b>uktam</b> . tadā ca buddhy-a-bhāvād eva prāmāṇya-a-
0002101	tatra pramāṇa-abhiniveśa iti pramāṇam ity	<b>uktam</b> . tayor yathā- <b>svaṃ</b> <b>sva-rūpa-parijñānaṃ</b>
0015106	paraspara-saṃvedanaṃ vṛtti-dvayasya	<b>uktam</b> . tasya pratyakṣatvena a-vidhānato na sarva-
0007409	an-eka-ākāram. an-ekā ākāra yasya, tat tathā-	<b>uktam</b> . te punar ākārah, ya anena bhrāntena
0007103	yasmat prak- <b>sva-saṃvedanaṃ</b> pramāṇam	<b>uktam</b> , tena ca jñāna- <b>sva-rūpam</b> eva saṃvedyata iti
0007407	tathā na dīśyante. evam iti yathā-	<b>uktam</b> dvy-ābhāsaṃ jñānam iti. jñāna-saṃvedanam
0009003	ālambanam. tataś ca tad a-yuktam syāt, yad	<b>uktam</b> — dhūma-jñāna-sambandha-smṛtibhyām api hi



0016105	ca manasy ekī-bhāvād arthavattvam	<b>uktam</b> , na anyathā. tena te yadi mano-vyavasāyair
0015608	ānarthakyam indriyāṅām syāt. tathā hy	<b>uktam</b> — na eka-artha-kāriṇor indriyayoḥ kalpane
0004307	nivarteta, kiṃ tarhi pratīti-viśeṣa ity	<b>uktam</b> . na kevalam pratyakṣeṇa eva kalpanā-
0007701	-rūpatām aṅgī-kṛtya sva-saṃvitteḥ phalatvam	<b>uktam</b> . na ca tad dvairūpyam jñānasya upapadyate,
0010710	-bhūtau rūpa-śabdau. sva-bhāvaḥ. yad apy	<b>uktam</b> — na ca rūpa-ādīnām ity-ādi, tatra yadi
0005601	tasya eva ca sva-saṃvedanam pratyakṣam	<b>uktam</b> , na tad-vyatirikṭasya sukha-ādeḥ para-
0003502	iti. atas tan-mataṃ darśayitum evam	<b>uktam</b> , na punaḥ sakṛd-grahaṇāt pramāṇam iti kṛtvā.
0004701	-ādayaḥ, tad-apekṣayā an-eka-rūpasya ity	<b>uktam</b> . na punaḥ aṃśavān asau bhāvato dharmī rūpa-
0002807	para-rūpābhyām adhigateḥ prameya-dvayam	<b>uktam</b> . na hi vijñāna-vad arthasya svataḥ
0002706	eva, tat katham ācāryeṇa viśaya-dvaividhyam	<b>uktam</b> — na hi sva-sāmānya-lakṣaṇābhyām anyat
0010702	-samavāya-lakṣaṇam ity a-doṣaḥ. yat tu	<b>uktam</b> — nanu ca indriyam atindriyam ity-ādi,
0017612	a-sad-ālocanam iti darśanāya tvan-matyā ity	<b>uktam</b> . nanu ca kaṇabhuk-parīkṣāyam ukta eva ayam
0005802	-ābhāsam ity uktam bhavati. tac ca prāg eva	<b>uktam</b> nāma-jāty-ādi-yojanena tat kim-artham punas
0007309	iti kṛtvā. katham tarhi sva-saṃvittih phalam	<b>uktam</b> . parama-arthatas tādātmyāt sva-saṃvittih
0014008	na eṣa doṣaḥ. para-abhiprāyeṇa evam	<b>uktam</b> . paro hi rūpi-indriya-vijñāna-anvayena mano
0007712	-ākāreṇa viśisyate. para-abhiprāyeṇa evam	<b>uktam</b> . paro hi viśaya-jñānasya anubhava-ākāram
0016211	kevalam tv aṭīta-an-āgatayor ity-ādi prāg	<b>uktam</b> , paścād ayaṃ praśnaḥ kṛtaḥ. atra kenacid
0005713	bhavati, sva-rūpaṃ ca a-śakya-samayam yathā-	<b>uktam</b> prāk. atas tatra adhigantavye sarvaṃ jñānam
0017512	a-sādhāraṇena ca loke vyapadeśo dṛṣṭa ity	<b>uktam</b> prāk. tato na indriyeṇa eva vyapadeṣṭavyam
0008111	-viprakṛṣṭa-artha-ābhāsāni bhavanti yathā-	<b>uktam</b> prāk. tasmāt tad apy artha-ābhāsam eṣṭavyam.
0015310	artha-dṛṣṭir api na prasidhyati yathā-	<b>uktam</b> prāk. tasmād a-yuktā prāpty-artha-kalpanā.
0010914	arthasya sa-antara-grahaṇam pratīyate, yathā-	<b>uktam</b> prāk. doṣa-antaram vaktu-kāmo bahir-
0011217	-vikalpād an-antaram bhavati, yathā-	<b>uktam</b> prāk. na ca vyavahitasya phalatvam yuktam,
0013811	katham ity āha — tair hi ity-ādi. yathā-	<b>uktam</b> — badhiraḥ satsv indriyeṣu navasu śabdaṃ
0013608	adhiṣṭhītā iti manasā saṃviditā, yathā-	<b>uktam</b> — bāhyeṣv artheṣv indriyam vyavasāyam
0015505	saha na eva kriyanta iti saṃśaya idam	<b>uktam</b> — bāhyeṣv artheṣv indriyam vyavasāyam
0011914	mātra-śabdo 'dhika-vyavaccheda-arthaḥ. etad	<b>uktam</b> bhavati — na viśeṣaṇa-adhyāropa-ādau
0004409	teṣāṃ yat sāmānyam a-bhinnaṃ, sa viśaya ity	<b>uktam</b> bhavati. ataś ca kalpanā-apoḍhatvam
0005213	pariṇāmasya niṣiddhatvāt. tad etad	<b>uktam</b> bhavati — indriya-jñāna-viśaya-janita-
0005305	utpannam anubhava-ākāra-pravṛttam. etad	<b>uktam</b> bhavati — indriya-jñānāt samanantara-
0012600	-bahutva-kalpanā nir-nimittā syāt. etad	<b>uktam</b> bhavati — kārya-bhedena indriya-bhedo
0017901	-para-tantrā ca iti virodhaḥ syāt. tad etad	<b>uktam</b> bhavati — jñānasya utpattāv akṣa-
0005802	— sa-vikalpaṃ pratyakṣa-ābhāsam ity	<b>uktam</b> bhavati. tac ca prāg eva uktam nāma-jāty-
0008913	api-śabdād agnito 'pi tad bhavati ity	<b>uktam</b> bhavati. tad etat katham yujyate, yadi
0007109	iti ca sākālye 'vyayī-bhāvaḥ. ata etad	<b>uktam</b> bhavati — na kevalam yadā jñānam
0014304	ity abhyupagamān na etat samasti. tad etad	<b>uktam</b> bhavati — yac chabda-ādi-sva-bhāvam na
0017515	tat pratyakṣam ity asya idam bhāṣyam. etad	<b>uktam</b> bhavati — yata indriya-ādi-samprayogān
0015315	'py upakāra-mātra-atideśād upapadyate. etad	<b>uktam</b> bhavati — yathā indriya-upakāra-apekṣam
0010910	cikitsyata ity abhyupeyam. tad etad	<b>uktam</b> bhavati. yad indriyam sva-adhiṣṭhāne
0012412	ca cakṣuḥ-sparśana-grāhyatvāt. tad etad	<b>uktam</b> bhavati — yad bhinna-indriya-grāhya-
0016003	indriyayoḥ kalpane sāmānyam iti. etad	<b>uktam</b> bhavati — yadi indriya-manobhyām dvābhyām
0017210	kiṃ tarhi pratyakṣa-jñānasya utpattih. etad	<b>uktam</b> bhavati — yadi ya indriye sīdati tasya vā
0000709	katham evam ucyamāne 'numānasya lakṣaṇam	<b>uktam</b> bhavati. yasmād anumānasya āśrayo
0014211	na śabda-ādi-jāti-viśeṣaḥ. tad etad	<b>uktam</b> bhavati — yā viśeṣaṇa-vyavacchinna-artha-
0013901	bhavati, tathā ṣaḍja-ādi-bhedo 'pi. ata etad	<b>uktam</b> bhavati — ye guṇa-utkarṣa-apakarṣa-bheda-
0007710	anyasya iha a-prakṛtatvāt. tad etad	<b>uktam</b> bhavati — viśaya-jñāne viśaya-ākāram
0004513	taddhita-vidhānāc cāturvarṇya-vat. tad etad	<b>uktam</b> bhavati — sañcita-gocaram āyatana-sva-
0015507	smṛti-pratyakṣa-vyavasāya-viśeṣa ity. etad	<b>uktam</b> bhavati — smṛti-pratyakṣa-vyavasāya-
0013802	śabda-ādīnām grahaṇe vartamānā ity. etad	<b>uktam</b> bhavati — sva-rūpa-grahaṇa-mātre
0012710	tataś ca tad a-yuktam āpadyate, yad	<b>uktam</b> — bhinnatvād an-eka-indriya-grāhyā rūpa-
0003614	adhigato 'dhigamyata ity uktam. tad a-yuktam	<b>uktam</b> , yato na ayaṃ kaścid arthasya dharmo yaḥ
0003210	varṇa-āder a-nityatā-grahaṇam adhikṛtya	<b>uktam</b> . yadā tv antya-kṣaṇa-darśino naṣṭo 'yam iti,
0010016	-a-bhāvāt. idam bahu-vrīhim adhikṛtya	<b>uktam</b> . yadā tu tad eva jñānam svayam a-vyabhicāri
0003012	prameya-dvītvāna hi pramāṇa-dvītvam	<b>uktam</b> . yadā tu prameya-antaram sambhavati, tadā
0003501	hi viśeṣa-dṛṣṭa-anumānasya lakṣaṇam	<b>uktam</b> — yadā tena eva dhūmena tasya eva agneḥ
0000705	iti. ata eva abhidharme 'py uktam ity	<b>uktam</b> . yuktam tāvat pratyakṣasya tataḥ siddhiḥ,
0014608	anyo 'pi ca tasya prakriyā-bhedo yathā-	<b>uktam</b> — rūpa-ādimat pradhānam sa-avayavam karma
0004211	nir-vikalpa-pratyakṣa-vādino 'pi tulyam. yad	<b>uktam</b> — laghutara-vṛttinā ity-ādi, tat krama-
0008910	anyathā katham idam yujyate, yad	<b>uktam</b> vāda-vidhāu — anumāna-jñānam apy anena eva

0007817 -rūpaṃ jñānam icchati, tat kim-artham idam  
 0012209 sa-vikalpaṃ pratyakṣam icchati, kathaṃ tad  
 0013801 -vikalpatva-upadarśana-artham etad bhedenā  
 0006209 pṛthag a-vikalpakam pratyakṣa-ābham ācāryeṇa  
 0004010 śabdāḥ sarva-artha-pratyāyana-yogyā ity  
 0003814 kriyā-kāraka-ādi-sambandhe bhavati. yathā-  
 0005208 viśaya-vikāraḥ, sa ālambanaṃ yasya tat tathā-  
 0001713 -artham gamim āsṛitya prahāṇa-sampat phalam  
 0012304 ca ity-ādinā abhyupeta-bādhām āha. śāstra  
 0004508 -janyatvāt sva-arthe sāmānya-gocaram ity  
 0015702 anubhavaḥ. tat katham idam para-abhiprāyeṇa  
 0017307 iti vijñānam eva vijñānāj jāyata ity  
 0007903 -ākāram anukaroti iti darśana-artham etad  
 0009013 -dūṣaṇa-para eva ayam ārambha iti, teṣāṃ yad  
 0008109 na ca teṣāṃ sva-viśayaḥ, yatas tvad-  
 0010901 -arthatas tu tan nir-avayavam eva. yathā-  
 0001306 -doṣa-an-utpādaḥ. sa ca tad-dhetoḥ pūrva-  
 0006505 tad-ābhāsatvaṃ na virudhyate, tathā yathā-  
 0008011 kutaḥ. tasya a-viśayatvāt. tasya yathā-  
 0001405 sugatāḥ, na tu niḥ-śeṣa-arthena, yathā-  
 0006906 vā atra iti. pūrvaṃ viśaya-saṃvittih phalam  
 0005913 tad-adhyāropiṇī kalpanā iti pūrvasmāt pṛthag  
 0001608 sugata-avasthāyām an-ukta-siddhā eva iti na  
 0001908 tato 'sya yuktaḥ sad-bhāva iti hetu-sampad  
 0013006 sati na gandha-ādi-samudāya-mātra-viśayatā  
 0008814 ced ity-ādi. atra ativyāpitā lakṣaṇasya  
 0013612 mano-vṛttyā gṛhyate, sā tayā adhiṣṭhitā ity  
 0017502 abhimata-a-pratyakṣa-vat. tathā ca yathā-  
 0001510 hetunā niṣpadyata iti darśayatā hetu-sampad  
 0015203 tu na eva mano-vṛtti-saṃvedikāḥ śāstreṇa  
 0002013 pramāṇa-prasaṅgena āyātavāt pramāṇa-śabdena  
 0004414 vijñāna-upajanana-samarthāḥ sañcita-śabdena  
 0004504 pratibhāsā janyanta iti sañcita-ālambanā ity  
 0018108 tu janmano 'kṣaṃ praty a-vṛtthe pūrva-  
 0006311 -abhimataṃ pratyakṣam anumānaṃ ca. yathā-  
 0016710 prāmānyam iṣyate, tathā asmābhir api yathā-  
 0001212 -sampat. tatra sva-artha-sampat — yathā-  
 0006207 api viplutam asti, ata eva bhrānti ity-ādinā  
 0000601 caraka-saṃhitāyām — yāni iha karmāṇy  
 0008314 iti. sva-saṃvedyatā ca ity anena an-antara-  
 0010902 -pakṣe yad a-bahir-vṛttitvaṃ tatra doṣa  
 0001001 hetur ayam. tena yathā kāṭhinyāt pṛthivī ity  
 0004707 an-ākhyeyam. atha vā sva-saṃvedyam ity  
 0006008 -jñāne na pratyakṣe iti khyāpana-artham  
 0001815 bhojanāya pravṛttaḥ. adhigate 'pi ca yathā-  
 0017905 na asti ca nimittaṃ pratyakṣa-śruter yathā-  
 0001002 gamyate, tathā jagac-chāsanāc chāstṛtvam ity  
 0006907 ato vikalpa-artho vā-śabdaḥ. atra iti pūrva-  
 0001303 -dṛṣṭeḥ sv-abhyastatvāt. atha vā an-antara-  
 0010909 tasmāt sva-adhiṣṭhāna-stham eva yathā-  
 0016110 sa-pratyayā tu phalam, teṣāṃ api yathā-  
 0001913 tena viduṣā pramāṇayitavyaḥ. tad yathā yathā-  
 0004506 praty eta ity-ādi, atra api tair eva yathā-  
 0002113 vyavahāraś ca tat-kṛtaḥ | pramāṇa-lakṣaṇasya  
 0005715 iti tāvac-chabdaḥ krame. pratyakṣam  
 0006512 doṣaḥ. tasya eva tv ity-ādinā ayam arthaḥ su-  
 0000703 guṇeṣu prāmānyena guṇena stuvatā etat su-  
 0000413 sankṣipta-rucer upakārāya idam kṛtam iti su-  
 0004916 -viśeṣaḥ pṛthag vakṣyamāṇa ity etat su-

**uktam.** viśaya-ākāre jñāne sādhyamāne kvacid iyam  
**uktam** — viśaya-ālocana-mātra-artham hi catuṣṭaya  
**uktam** śabda-ādīnāṃ grahaṇe vartamānā iti. etad  
**uktam** sa-taimiram iti. atra codyate — iha a-  
**uktam.** satyam, sā eva tv icchā lokasya a-  
**uktam** — samāsa-kṛt-taddhiteṣu sambandha-  
**uktam.** samudāya-vikāra-ṣaṣṭhyāś ca bahu-vr̥hir  
**uktam.** samprati jñāna-sampat — praśastam  
**uktam** — sāmānya-viśeṣa-apekṣam dravya-guṇa-  
**uktam.** sāmānyam gocaro 'sya iti vighrahaḥ. nanu ca  
**uktam** — smārtam hi tad vṛtti-saṃvedanam iti.  
**uktam** syāt. tac ca a-yuktam, cakṣur-vijñānam  
**uktam.** sva-rūpaṃ vā iti. anubhava-ākāram eva vā,  
**uktam** — sva-saṃvedyam tv a-nirdeśyam rūpaṃ  
**uktayā** nītyā tathā gṛhyeran. tasmāt tāni sva-  
**uktayā** nītyā bhākta-pakṣe yad a-bahir-vṛttitvaṃ  
**uktasya** a-bhāvāt. yasya ātma-darśana-snehau na  
**uktasya** api jñānasya viśaya-bheda-apekṣayā tad  
**uktasya** arthasya uttara-uttara-jñānānām a-  
**uktasya** śeṣasya a-prahāṇāt. para-artha-sampat  
**uktā.** ato vikalpa-artho vā-śabdaḥ. atra iti pūrva  
**uktā.** anumāna-tat-phala-ādi-jñānam iti. anumīyate  
**uktā.** tayā hi vinā na eva hitam upadeṣṭum  
**uktā.** na tu tathā-vidhāyāṃ phala-sampadi satyāṃ  
**uktā** bhavati. smārtam a-bheda-jñānam iti. yeṣu  
**uktā.** viśaya-mātram ity atra yā tadānīm sannihitā  
**uktā.** vṛttir indriyānāṃ sva-viśaya-sānnidhye tad-  
**uktā** sāmāgrī iti vyāpaka-a-bhāvam āha.  
**uktā.** sugata-śabdena tu tasya jñānasya vipakṣa-  
**uktāḥ.** tathā hi yathā ca indriya-vyavasāye mano  
**uktāḥ.** para-pramāṇa-pratiśedhāya ity-ādinā  
**uktāḥ.** sañjātam citam caya-paryāyam eṣām iti  
**uktāḥ,** sarvāṃs tān sañcita-ākhyāna-viśeṣeṇa  
**uktāc** ca kāraṇāt pratyakṣatva-a-bhāvaḥ. sarve  
**uktāc** ca jñānāt pravṛttaḥ puruṣo 'sati  
**uktāt** kāraṇāt tasya pratyakṣatvam. sphuṭa-atīta-  
**uktād** upāya-abhyāsād duḥkha-hetoḥ pūrvasya sva-  
**uktād** vikalpa-vargād iti-karaṇa-vyavacchinnāt  
**uktāni** visarpānāṃ praśāntaye | ekatas tāni  
**uktāyā** eva upapatteḥ sādhyā-antaram āha. na  
**ukte** 'gatyā parama-artha-pakṣa-samāśrayeṇa bahir  
**ukte** kāṭhinya-sva-bhāvā pṛthivī iti gamyate, tathā  
**ukte** kiṃ-sva-bhāvaṃ tad iti vaktavyam ity āha —  
**ukte.** kutaḥ punas tayoh pratyakṣa-āśānkā, yena  
**ukte** jñāna-viśeṣe na tāvatā uparata-vyāpāro 'bhūd  
**ukte** jñāne. kāraṇa-a-bhāvaḥ. sarvathā ca ity-  
**ukte** tat-sva-bhāvaṃ śāstṛtvam iti. sa pañca-  
**ukte** pratyakṣe. sva-ābhāsaṃ viśaya-ābhāsaṃ ca iti.  
**uktana** upāyena yukti-dṛṣṭena gamanāt praśastam  
**uktana** prakāreṇa cikitsyata ity abhyupeyam. tad  
**uktana** prakāreṇa sa-pratyayāyā vṛtter a-sambhavāt  
**uktair** guṇaiḥ śiṣyāya upadiśann upādhyāyo viduṣā  
**uktaiḥ** parama-aṇubhiḥ sahitena eva cakṣur-ādi-  
**uktau** jñāyate na prayojanam || iti. atas tan-  
**uktvā** tad-ābhāsa-abhidhānam iti kramaḥ. nanu ca  
**ucitaḥ** — na eva vyavasthita-sva-bhāvaṃ kiñcid  
**ucitam** ācāryeṇa — yad etat pratyakṣa-ādi-  
**ucitam,** ku-sṛtīr ity-ādinā tu uttara-ardhena na  
**ucitam.** tac ca sarvaṃ nir-vikalpam eva iti nyāya-

- 0008701 prokter ity anena doṣavattvaṃ vāda-vidheḥ su-  
0017711 a-bheda-upacāraṃ kartuṃ sā samarthā iti su-  
0018206 ity atra yad bhūta-grahaṇam, tatra yuktiḥ su-  
0005004 kim-artho 'yam iha pṛthag-lakṣaṇa-bheda  
0005604 iti vacanāt, tat kasmād idam eva mānasam  
0003807 kalpanāyās tulya-viśayatām darśayitum —  
0008803 ity anena sarvaś catur-vidho 'pi pratyaya  
0008809 pratyaya ucyate, yady ālambana-pratyaya  
0003415 sakṛd api grahaṇe na pramāṇam, tat kim  
0002412 te dve iti saṃśayitasya praśna-avasara idam  
0011811 kāraṇam dravyam ghaṭa-ādi kāraṇa-kāraṇam ity  
0010714 adhikam iti grahaṇam na prāpnoti ity etāvad  
0009505 ayam ukta eva arthaḥ. tat kim-arthaṃ punar  
0011710 vācyam anyatvaṃ ca jñātur anena hetunā iti.  
0011802 — kim lainḡikam eva ekaṃ pramāṇam, na ity  
0010114 jñānasya nivṛttaye — vyavasāya-ātmakam ity  
0016502 gatatvān niyamād iti na vācyam. atha etad  
0016016 manaḥ pravartate na kevalam a-sāmarthyād ity  
0009510 kutah pratyakṣatā iti pratipādanāya idam  
0016002 indriya-manobhyāṃ saha-vyavasāyāḥ. na ity  
0013614 ca a-pratyayā ca. pratyayaḥ pauraḥ bodha  
0001105 tṛṣṇā-ādayo doṣāḥ. tad eva ca a-jñānam ity  
0001302 hi sukhaṃ tad-anubandhi ca praśastam ity  
0013705 āsādita-tad-rūpā iva, sā a-pratyayā ity  
0007213 tathā yady api — so 'rthas tena mīyata ity  
0002407 siddhatvāt. atha vā cārvākaṃ praty etad  
0007015 -ātmatayā utpadyamāna ātmanaḥ prakāśaka ity  
0008807 vyapadeśa-hetur asti, yas tata ity anena  
0016604 apy atīta-an-āgata-viśayaṃ yoginām jñānam  
0001207 ayam eva ca upāya-abhyāso mārga-satyam ity  
0001215 eva viśeṣaṇa-traya-viśiṣṭam sugatatvam ity  
0011504 kathaṃ tasya eva karmaṇas tat pramāṇam ity  
0007212 atra ca yathā dhūmena agnir anumīyata ity  
0003908 -adhīna-janma jñānam aindriyam indriyeṇa eva  
0005011 -jasya pratyakṣasya pṛthag-lakṣaṇa-bheda  
0013710 -vad vā viśaye svasminn a-pratiṣṭhitā vṛttir  
0009507 eva yat sthūlaṃ samūha-ākāram, tad adhikṛtya  
0001010 tṛṣṇā prādhānyena śāstre samudaya-satyam ity  
0011509 viśeṣya-jñānasya phalatvam uktam. tat kim  
0000304 -upadeśaḥ śāsanam. tasya kartā śāstā ity  
0016706 -upacārāt tad apy atīta-an-āgata-viśayam ity  
0004401 evaṃ manyate — sañcita-śabdena samudāya  
0008815 vijñānasya ālambanatvena sā viśaya-śabdena  
0008808 — yadi sarva-dharma-sva-bhāvaḥ pratyaya  
0002610 te na grhyanta iti teṣām a-sāmānya-rūpatvam  
0005106 sva-mata-apekṣo 'yam pṛthag-lakṣaṇa-viśeṣa  
0013601 — kim anumānam eva ekaṃ pramāṇam. na ity  
0006112 jñānam kalpanā-apoḍhatve 'pi pratyakṣa-ābham  
0002003 yasya karuṇā-ādayaḥ sādhanam iti vaktavyam.  
0014511 -ādy-ātmanā, te śabda-lakṣaṇam trikam ity  
0014712 ta evaṃ-vidhāḥ parama-aṇavaḥ pradhānam ity  
0003810 ādibhis tad-a-bheda-upacāra-āpannās te 'rthā  
0014604 ta eva a-sañcitāḥ prak sṛṣṭeḥ pradhānam ity  
0012308 ataḥ sāmānyāny eva etāni viśeṣa-śabdena  
0000708 -prayogā bhagavato dṛṣyante. kathaṃ evam  
0007105 pratipadyata iṣṭam an-iṣṭam vā iti iyaty  
0015511 syuḥ. tataś ca kathaṃ pratyakṣam pramāṇam  
0003702 bhidyate. idam hi smrteḥ sva-rūpaṃ yad  
0008207 nīla-ākāro viśayasya, jñānam tu nir-ākāram,
- ucitam.** pramāṇa-ādiṣv iti pramāṇa-avayava-tad-  
**ucitam.** yo yasya a-viśayaḥ, na sa tena a-bheda-  
**ucitā.** vakṣyamānasya ca sva-bhāva-hetur vyāpti-  
**ucyata** iti. ato 'sya parihārāya āha — para-mata  
**ucyata** ity āha — indriya-an-apekṣatvād iti. rūpi-  
**ucyata** ity āha. tat punar abhilāpavat kalpanā-  
**ucyata** iti na ayam atra arthaḥ, yas tvayā  
**ucyata** iti yāvat. tena tad a-codyam. yasya  
**ucyate** — a-sakṛd iti. para-mata-upapradarśana-  
**ucyate** — pratyakṣam anumānam ca iti, pratyakṣa-  
**ucyate.** atra ca prādhānyād eka-artha-samaveta-  
**ucyate.** api ca tulya-pratyaya-paricchedyatvād  
**ucyate.** asti prayojanam. pūrvaṃ hi parama-aṇūnām  
**ucyate** — ātma-indriya-mano- 'rtha-sannikarṣād  
**ucyate.** ātma-indriya-mano- 'rtha-sannikarṣād yan  
**ucyate.** etad darśayati. na atra vyavasāya-śabdo  
**ucyate,** eva-śrutir apārthikā syāt. na eṣa doṣaḥ.  
**ucyate,** evam api na eva indriyāṇām sāmartyam  
**ucyate.** kathaṃ punas tasya apy a-dṛṣyatvam. evam  
**ucyate.** kasmāt. na eka-artha-kāriṇor indriyayoḥ  
**ucyate** caitanya-rūpo viśaya-anubhava-sva-bhāvaḥ.  
**ucyate,** jñāna-vipakṣatvāt tasya. tad eva ātma-  
**ucyate.** tac ca duḥkha-an-āśrayaṇam nairātmya-  
**ucyate.** tatra a-pratyaya-vṛtti-nivṛttaye grahaṇe  
**ucyate,** tathā api tat-sādhanayā sva-saṃvidā iti  
**ucyate,** tathā api pratyakṣa-apekṣayā siddha-  
**ucyate.** tadvad anubhava-ātmanā upajāyamānā  
**ucyate.** tasmād ālambana-pratyaya eva sarva-  
**ucyate,** tasya apy upacārād atīta-an-āgata-  
**ucyate.** tasya evaṃ-vidhād upāya-abhyāsād an-anya-  
**ucyate.** tāṃ sva-artha-sampadam darśayann āha —  
**ucyate.** na eṣa doṣaḥ. na eva iyaṃ sambandha-  
**ucyate,** na ca asau sākṣāt tena anumīyate, kim  
**ucyate,** na viśayeṇa. āloka tu na sarva-indriya-  
**ucyate.** para-vipratipatti-nirāsāya iti bhāvaḥ.  
**ucyate.** pratiṣṭhitā tu viśaya-ākāreṇa pariṇāmena  
**ucyate.** prak teṣām eva dravya-satām tad rūpam ity  
**ucyate** prādhānyam punas tat-samutthāpita-prayatna  
**ucyate** phala-a-bhāva iti. na eṣa doṣaḥ. ca-śabdo  
**ucyate** phala-avasthāyām iha tu tasya eva  
**ucyate.** bhavatu nāma tan nir-viśayam eva, parama-  
**ucyate,** bhāve niṣṭhā-vidhānāt. sañcitiḥ sañcitam  
**ucyate.** mātra-śabda ālambana-antaram  
**ucyate,** yady ālambana-pratyaya ucyata iti yāvat.  
**ucyate.** yadi te na vastu, kathaṃ sphuṭam  
**ucyate,** vipratipatter a-bhāvād ity arthaṃ  
**ucyate.** śrotra-ādi-vṛttiś ca pratyakṣam. pramāṇam  
**ucyate.** sa-taimiram ity atra tu timiram sarva-  
**ucyate** — sāmartya-viśeṣaḥ, yasmin sati  
**ucyante.** evaṃ ye sparśa-ātmanā eva pariṇamanti na  
**ucyante.** jātitaḥ sarva-gatānām iti. na ekaṃ eva  
**ucyante.** daṇḍī viśānī iti saṃyogi-samavāyi-dravya-  
**ucyante.** yadā tu sṛṣṭi-kāle saṃhanyante, tadā  
**ucyante.** sattā sāmānyam eva, na viśeṣaḥ. śeṣāni  
**ucyamāne** 'numānasya lakṣaṇam uktaṃ bhavati.  
**ucyamāne** sva-saṃvedanam eva pratyakṣam adhikṛtya  
**ucyeran.** na hy a-pratyayā vṛttayaḥ pratyakṣam  
**uta** a-bhraṣṭa-darśana-saṃskārasya tad eva idam  
**uta** jñānasya iti. yasya tu jñānasya viprakṛṣṭo

0001410	ayam eva hi t̄ayateḥ paraḥ pālana-artho yad	<b>uta</b> saṃsāra-sāgara-tāraṇam. na ca tasya viparīta-
0001710	etāvad eva ca para-hitaiṣiṇā kāryam, yad	<b>uta</b> heya-upādeya-tattvasya sa-abhyupāyasya
0014910	guḍa-ādaya ekena śabdena vyapadiśyante. yad	<b>utkaṭam</b> iti yathā sv-alpa-saktuḥ pracura-lavaṇa-
0013901	’pi. ata etad uktaṃ bhavati — ye guṇa-	<b>utkarṣa</b> -apakarṣa-bheda-bhinnāḥ, te bhinna-indriya
0013904	ca abhyupeta-bādhah. atha ity-ādi. yady	<b>utkarṣa</b> -apakarṣa-bhedeṣv api ṣaḍja-ādiṣu śrotra-
0013817	syāt. yathā hi śabda-ādi-jāti-bhedo guṇa-	<b>utkarṣa</b> -apakarṣād bhavati, tathā ṣaḍja-ādi-bhedo
0013814	iti. trayo guṇās traiguṇyaṃ trailokya-vat.	<b>utkarṣa</b> ādhikyam, apakarṣo nyūnatā. mātra-śabdaḥ
0016401	iti vīgrahaḥ. sampragrahaṇaṃ sampraty	<b>utkarṣeṇa</b> ca yo yogas tasya jñāpana-artham. evaṃ
0000413	kṛtam iti su-ucitam, ku-sṛtir ity-ādinā tu	<b>uttara</b> -ardhena na itareṣāṃ anena anugraho bhavati
0008009	tāni pūrvasya anubhava-jñānasya yo viṣaya	<b>uttara</b> -uttara-jñāna-apekṣayā jñāna-antaritatvād
0008011	a-viṣayatvāt. tasya yathā-uktasya arthasya	<b>uttara</b> -uttara-jñānānām a-viṣayatvāt. yadi sa teṣāṃ
0008108	evam uttareṣv api veditavyam. tad evam	<b>uttara</b> -uttara-jñānāni pūrva-viprakṛṣṭa-artha-
0008104	tāny apy artha-ākāra-anukāritayā. tathā hy	<b>uttara</b> -uttarasya jñānasya eka-eka ākāro ’dhika
0008202	ākārāḥ sva-jñānena ālambyante. etac ca —	<b>uttara</b> -uttarasya jñānasya eka-eka ākāro ’dhika
0008008	eva tad bhavati iti yuktam ity āha — na ca	<b>uttara</b> -uttarāṇi ity-ādi. ca-kāro ’vadhāraṇe.
0008410	-jñāna-abhinirhṛtāyām eva jñāna-paramparāyām	<b>uttara</b> -uttarāṇi jñānāni pūrva-pūrva-jñāna-
0008103	saṃyojya-arthena tad-ākāratayā grhyeta, na	<b>uttara</b> -uttarāṇi, teṣāṃ tad-a-viṣayatvāt. grhyante
0008008	uttara-uttarāṇi ity-ādi. ca-kāro ’vadhāraṇe.	<b>uttara</b> -uttarāṇi viṣaya-jñāna-jñāna-ādīni tāni
0016609	tato bhavanti bhāvāḥ, teṣāṃ sāksāt. tad-	<b>uttara</b> -kāla-bhāvinām tu pāramparyeṇa. yac ca asya
0008210	na bhavaty eva iti na an-avasthā. smṛter	<b>uttara</b> -kālaṃ ca ity-ādi. pūrvam ekasya viṣaya-
0002209	-antara-vṛttiyā niścayo bhavati prathamam.	<b>uttara</b> -kālaṃ tu punaḥ punar uttara-pramāṇa-vṛtṭiyā
0008315	sādhya-antaram āha. na kevalaṃ smṛter	<b>uttara</b> -kālaṃ dvairūpyam siddham jñānasya, api tu
0013007	-saro ghaṭa iti saṅketaḥ, tat-samudāye punar	<b>uttara</b> -kālaṃ rūpaṃ sparśaṃ ca upalabdhavataḥ
0008407	yena hi jñānena jñānam anubhūyate, tatra apy	<b>uttara</b> -kālaṃ smṛtir dṛṣṭā. na ca an-anubhūte
0018106	-a-bhāva iti kiṃ janma-grahaṇena. atha janma-	<b>uttara</b> -kālaṃ asti buddhiḥ, evam apy a-viśiṣṭatvāt
0018104	tad a-yuktam uktam. tathā hi kṣaṇikatvena	<b>uttara</b> -kāle ’n-avasthānād buddher jāyamānāyā eva
0005210	kaḥ punar viṣayasya vikārah. yas tena janita	<b>uttara</b> -kṣaṇa-viśeṣaḥ, sa tasya vikāra iti
0008010	pūrvasya anubhava-jñānasya yo viṣaya uttara-	<b>uttara</b> -jñāna-apekṣayā jñāna-antaritatvād
0008012	tasya yathā-uktasya arthasya uttara-	<b>uttara</b> -jñānānām a-viṣayatvāt. yadi sa teṣāṃ api
0008108	uttareṣv api veditavyam. tad evam uttara-	<b>uttara</b> -jñānāni pūrva-viprakṛṣṭa-artha-ākārāṇi
0001213	nairātmya-darśana-sātmye ’vasthitasya	<b>uttara</b> -duḥkha-hetv-an-utpatti-lakṣaṇo ’vasthā-
0001706	’vasthitasya pūrva-duḥkha-hetu-nirodhe saty	<b>uttara</b> -duḥkha-hetv-an-utpatti-lakṣaṇo ’vasthā-
0005209	samudāya-vikāra-ṣaṣṭhyāś ca bahu-vrīhir	<b>uttara</b> -pada-lopaś ca iti vacanāt samāsa uttara-
0004501	pra-ādibhyo dhātu-jasya vā iti bahu-vrīhir	<b>uttara</b> -pada-lopaś ca, praparaṇa iti yathā. na eva
0005209	uttara-pada-lopaś ca iti vacanāt samāsa	<b>uttara</b> -pada-lopaś ca suvarṇa-alaṅkāra iti yathā.
0002210	prāmānyam niścinvann abhyāsād anyānām	<b>uttara</b> -pramāṇa-vṛttim antareṇa api prājñas tathā-
0002209	prathamam. uttara-kālaṃ tu punaḥ punar	<b>uttara</b> -pramāṇa-vṛtṭiyā kāsāncij jñāna-vyaktinām
0005803	-artham punas tasya vacanam. yad-artham, tad	<b>uttaratra</b> āviṣ-kariṣyāmaḥ. bhrānti-saṃvṛti-saj-
0009916	a-vyapadeśyatvam iti. tasya apy etad eva	<b>uttaram</b> — a-nirdeśyatve ca a-vyabhicāra iti,
0006201	vikāra-vikāritvam iti cet, atra apy etad eva	<b>uttaram</b> . api ca icchayā sarpa-ādi-bhrānti-vad eva
0012303	samavāyi-kāraṇāt ko ’nyo viṣayaḥ syād ity an-	<b>uttaram</b> etat. viṣaya-bhede ko doṣa ity āha — na
0007502	api vipratipannānām sammoha-nirāsāya. loka-	<b>uttaram</b> eva tu vibhrama-viveka-nir-malam an-apāyī
0009002	pratyakṣatā iti matam. atra apy etad eva	<b>uttaram</b> . tathā hy anumānasya api saṃvṛti-sad eva
0015705	ato gaty-antara-a-bhāvād idam apy a-sad	<b>uttaram</b> brūyād ity āśaṅkya evam uktam. indriya-
0003516	tad anumānam, api tu pūrva-dṛṣṭa-sāmānyena	<b>uttarasya</b> grahaṇāt sāmānyato dṛṣṭam eva. syād
0008104	apy artha-ākāra-anukāritayā. tathā hy uttara-	<b>uttarasya</b> jñānasya eka-eka ākāro ’dhika
0008202	sva-jñānena ālambyante. etac ca — uttara-	<b>uttarasya</b> jñānasya eka-eka ākāro ’dhika
0008008	bhavati iti yuktam ity āha — na ca uttara-	<b>uttarāṇi</b> ity-ādi. ca-kāro ’vadhāraṇe. uttara-
0008410	abhinirhṛtāyām eva jñāna-paramparāyām uttara-	<b>uttarāṇi</b> jñānāni pūrva-pūrva-jñāna-ālambanāny an-
0008103	-arthena tad-ākāratayā grhyeta, na uttara-	<b>uttarāṇi</b> , teṣāṃ tad-a-viṣayatvāt. grhyante ca
0008009	uttarāṇi ity-ādi. ca-kāro ’vadhāraṇe. uttara-	<b>uttarāṇi</b> viṣaya-jñāna-jñāna-ādīni tāni pūrvasya
0004313	tan-nāmato nīlam etad iti jānāti. etad eva	<b>uttareṇa</b> pada-dvayena spaṣṭayati. arthe ’rtha-
0008107	ghaṭa-jñāna-ākāreṇa ghaṭa-jñāna-jñānam. evam	<b>uttareṣv</b> api veditavyam. tad evam uttara-uttara-
0008702	iti pramāṇa-avayava-tad-ābhāsa-jāti-tad-	<b>uttareṣu</b> . tato ’rthād vijñānaṃ pratyakṣam iti.
0001709	muktiḥ. tataś ca tad-upadeśaḥ saṃsāra-arṇava-	<b>uttāraṇa</b> -sādhanatvāt tāyaḥ. etāvad eva ca para-
0015809	— kāma-ādy-upanyāsaḥ sva-bādhāya kṛtya-	<b>utthāpanam</b> . tathā hy asmākaṃ sva-saṃvedyatvena
0010509	api pratyakṣatā iṣṭā tayoś ca sannikarṣa-	<b>utpatty</b> -a-sambhavaḥ. tam a-sambhavaṃ darśayann
0001011	punas tat-samutthāpita-prayatna-vaśena	<b>utpatti</b> -deśa-gamanād ānantaryāc ca. saty api hy a
0012001	etat — vidyamāna-artha-sambandha-vaśād	<b>utpatti</b> -mātram atidiśyata iti. tad a-yuktam,

0001706	-hetu-nirodhe saty uttara-duḥkha-hetv-an-	<b>utpatti</b> -lakṣaṇo 'vasthā-viśeṣaḥ. mārgo nairātmya-
0001214	-sātmye 'vasthitasya uttara-duḥkha-hetv-an-	<b>utpatti</b> -lakṣaṇo 'vasthā-viśeṣaḥ, yasya nirodha-
0012204	prakaraṇam ity-ādayo 'nubhavān niścaya-	<b>utpatti</b> -hetavaḥ. teṣām eva tu tāratamya-ādi-
0012213	katham pratyakṣeṇa nirṇayasya tulya-	<b>utpattir</b> ity etad yujyate. na hi tena eva tasya
0012214	ity etad yujyate. na hi tena eva tasya tulya-	<b>utpattir</b> iti yuktam abhyupetum. ayam aparas tasya
0017210	prasajyate, kiṃ tarhi pratyakṣa-jñānasya	<b>utpattiḥ</b> . etad uktaṃ bhavati — yadi ya indriye
0011917	ca vaidharmyān na tena nirṇayasya tulya-	<b>utpattiḥ</b> , yathā anumānena. syād etat —
0001705	tasya ca samudayas tṛṣṇā. tataś ca duḥkhasya	<b>utpattir</b> yathā prayujyate. nirodho mārga-sātmye
0008906	tataś ca ālambana-antara-an-apekṣa-	<b>utpattivāt</b> kena tasya pratyakṣatvaṃ na syāt.
0012002	-prasaṅgāt. saṃśaya-anumāna-ādibhir apy evam	<b>utpattis</b> tulyā prāpnoti, teṣām api sāmānya-ādi-
0017102	samanantara-pratyaya-viśeṣa-vaśena eva	<b>utpatteh</b> . atha ity-ādinā viśiṣṭa eva vyutpatti-
0012003	sāmānya-ādi-bhūta-artha-abhisambandha-vaśena	<b>utpatteh</b> . an-atideśa eva iti jñānam tasya api
0012913	etad iti śakyate vaktum, deśa-ādi-niyamena	<b>utpatter</b> abhimata-pratyakṣa-vad iti matvā āha
0008909	sattvāt. na etad asti, pāramparyeṇa api tata	<b>utpatter</b> abhimatatvāt. anyathā katham idaṃ
0017902	syāt. tad etad uktaṃ bhavati — jñānasya	<b>utpattāv</b> akṣa-pāratantryaṃ pratyakṣa-sādharmyāt
0002201	-lakṣaṇam lakṣaṇa-kāraṇiḥ praṇiyet. pramāṇa-	<b>utpattāv</b> eva pramāṇa-sva-rūpa-siddher eka-ākāram
0011412	-jñānasya eva vyāpāra-khyātiḥ, tad-ākāra-	<b>utpattiyā</b> . anyathā viśeṣaṇa-jñānam eva tan na syāt.
0003411	bheda utprekṣyate. abhijñeya-artha-ākāra-	<b>utpattiyā</b> jñānam pūrva-grhīta-artha-grahaṇād
0003315	iti cet, na, a-niścayāt. sadṛśa-apara-	<b>utpattiyā</b> hi sa eva ayam iti bhrāntasya na tatra
0013504	tat sva-ādihāram. tat-sambandha-dvāreṇa.	<b>utpadyata</b> ity anena saha sambandhaḥ, viśeṣaṇa-
0013507	kiṃ ca tad api catuṣṭaya-ādi-sannikarṣād eva	<b>utpadyata</b> iti idaṃ darśanam. ādi-śabdena traya-
0018011	evam api nityatvāt samavāyo na kutaścid	<b>utpadyata</b> iti nir-viśayam lakṣaṇam. tasmād
0013505	saha sambandhaḥ, viśeṣaṇa-sambandha-dvāreṇa	<b>utpadyata</b> iti yāvat. tataś ca yad viśeṣaṇa-
0009313	tato yasya tad vyapadiśyate, tata eva	<b>utpadyata</b> iti siddhā pratyakṣatā nīla-ādi-
0013002	jala-jñāna-vad deśa-ādi-niyamena eva tad	<b>utpadyata</b> iti sūcayati. tat-sahacara-samudāya-
0006812	sambhavati. vijñānam eva tu sva-saṃviditam	<b>utpadyata</b> iti sva-saṃvittir eva phalam. ,bhavatu
0005911	pūrva-dṛṣṭam anyad eva artham adhyāropayanty	<b>utpadyate</b> . ata eva āha — toya-ādi-kalpanā-
0005812	tān saṃvṛti-sato 'rtha-antaratvena kalpayad	<b>utpadyate</b> . adhyāropita-artha-ākāra-kalpanayā
0008903	— anumeya-viśayam jñānam na agni-mātrād	<b>utpadyate</b> , api tu pakṣa-dharmatva-sambandha-jñānād
0011812	-kāraṇatvāc ca ātma-manah-sannikarṣād	<b>utpadyate</b> . indriya-mano- 'rtha-sannikarṣās tu
0005806	-samāśrayān mṛga-tṛṣṇā-ādiṣv adhyāropayanty	<b>utpadyate</b> kalpanā. saṃvṛti-satsv ity-ādinā
0000801	prāg-prasiddha-śāstrkāṇām api tatra gauravam	<b>utpadyate</b> , kiṃ punar itareṣām. tad-gauravāc ca
0011614	kasyacit prājñasya kvacic chilpa-viśeṣe.	<b>utpadyate</b> ca kvacij jñeye lokasya ābhoga-mātreṇa
0009101	vaktavyaḥ. kiṃ yad-ābhāsam tatra jñānam	<b>utpadyate</b> tathā tad gocara ity-ādi tulyaḥ
0004101	vikalpa-rahitam eva ātmānam paricchindad	<b>utpadyate</b> . tathā hi sarva-viśayebhyo vikalpān
0014416	-vaśena ity-ādi. yadā ākāram viśaye jñānam	<b>utpadyate</b> , tadā ākāraḥ sa viśayaḥ pratīyate.
0008004	syād etat — nir-ākāram eva viśaya-jñānam	<b>utpadyate</b> . tasmimś tv artha-kāryatayā artha-
0013001	vyāvṛttam viśayam upalabdhavatas tad	<b>utpadyate</b> . tena yady api kalpita-viśayam, tathā
0009303	-jñānam dvitva-jñānam iti. na ca tatas tad	<b>utpadyate</b> , teṣām tattvato 'sattvāt. ato na taj-
0008704	vijñānam vyapadiśyate, yadi tata eva tad	<b>utpadyate</b> , na anyataḥ, na api tato 'nyataś ca,
0011613	-mātreṇa. yatra yasya ābhoga-mātreṇa jñānam	<b>utpadyate</b> , na tatra tasya a-jñānam asti. tad
0011909	-artha-sambandha-vaśena ayam eva na anya ity	<b>utpadyate</b> nirṇaya iti pratyakṣeṇa tulyā asya
0012105	-sambandha-vaśena ayam asya sva-bhāva ity	<b>utpadyate</b> pratyakṣam iti vacanāt, tathā yā iyam
0011908	sambandha-vaśena ayam arthasya sva-bhāva ity	<b>utpadyate</b> pratyakṣam, tathā bhūta-artha-sambandha
0009610	guṇāḥ. tasmād indriya-saṃyogād dravye jñānam	<b>utpadyate</b> , yad ātmā manasā saṃyujyate mana
0013008	smārtaṃ sa eva ayam ghaṭa ity a-bheda-jñānam	<b>utpadyate</b> . yas tv āha — samudāyo 'vastutvān na
0011912	tadā gaur eva ayam, na gavaya iti nirṇaya	<b>utpadyate</b> . viśaya-ālocana-arthatvād iti viśaya-
0008707	rajata-jñānam iti. na ca tad rajatād	<b>utpadyate</b> , śuktikayā eva tu tad upajanyate.
0016909	ātma-indriya-mano- 'rtha-sannikarṣāj jñānam	<b>utpadyate</b> . sa ca rūpa-ādi-śabdair na śakyate
0009704	grhyate. yas tu śrotra-ādi-vicchinna-deśa	<b>utpadyate</b> , sa tatra a-samavetatvān na grhyata eva.
0016404	vyāpāra-atīśayo vā, yatra utpanne buddhir	<b>utpadyate</b> . sat-samprayoga ity asya indriyāṇām ity
0008909	-ādīni yena ālambanena vyapadiśyante tasmād	<b>utpadyante</b> , tasya a-sattvāt. na etad asti,
0007015	prakāśayati. kevalam prakāśa-ātmatayā	<b>utpadyamāna</b> ātmanah prakāśaka ity ucyate. tadvad
0007907	utpadyata ity etad asti, tadā viśaya-jñānād	<b>utpadyamānam</b> jñānam yathā-ukta-ākāra-viśiṣṭam
0002702	artha-antara-vyāvṛtta-pada-artha-samāśrayeṇa	<b>utpadyamānā</b> pratyavamarśa-buddhir a-bhinna-ākārā
0017212	tat tat-samprayoge 'pi pratyakṣam jñānam	<b>utpadyeta</b> iti. na evaṃ bhaviṣyati ity-ādinā sac-
0000206	pramāṇa-sādharmyāt pramāṇam. bhūto jātaḥ,	<b>utpanna</b> ity arthaḥ. bhūta-vacanam a-bhūtasya
0010103	dvi-candra-ādi-jñānam tu sannikarṣa-	<b>utpanna</b> -grahaṇena eva nirastam. ācāryeṇa tu tat-
0003201	yathā-sthita-vastu-pratyāyaka-liṅga-āśrayeṇa	<b>utpanno</b> vastunaḥ sata eva ākāraṇ adhyavasyati.

0005403	-karoti, rāga-ādy-ātma-rūpatayā tasyā apy an-	<b>utpannatvāt.</b> utpanne 'pi rāga-ādy-ātmani
0005304	-jñānam eva. tena anubhava-ākāreṇa pravṛttam	<b>utpannam</b> anubhava-ākāra-pravṛttam. etad uktaṃ
0010407	tac ca lakṣyam indriya-artha-sannikarṣa-	<b>utpannam</b> ity anena eva siddham iti vṛthā sva-
0010501	mānasam lakṣyate. indriya-artha-sannikarṣa-	<b>utpannam</b> ity anena tv indriya-artha-sannikarṣa-jam.
0005305	— indriya-jñānāt samanantara-pratyayād	<b>utpannam</b> iti. anena yad uktaṃ — andha-āder apy
0009604	iti gamyate. indriya-artha-sannikarṣa-	<b>utpannam</b> ity-ādi. indriyāṇi ghrāṇa-rasana-cakṣus-
0010015	vācyam syāt, na tv indriya-artha-sannikarṣa-	<b>utpannam</b> iti, tasya vyavacchedya-a-bhāvāt. idaṃ
0010304	yasya taj jñānam indriya-artha-sannikarṣa-	<b>utpannam</b> iṣyate, evaṃ satī pūrva-anubhūta-smaraṇa
0009711	pañca-prakāraḥ sambandho jñāna-hetuḥ. tasmād	<b>utpannam</b> na abhivyaktaṃ jñānam pratyakṣam. jñāna-
0005402	-kṛte hi samayaḥ śakyate kartum. na ca an-	<b>utpannam</b> rāga-ādy-ātmānam saṃvittir viṣayi-karoti,
0007301	-a-śubha-ādi-rūpa-ādiḥ. yadi hi tad-ākāram	<b>utpannam</b> syāt, tadā tādrśasya ātmanaḥ saṃvittiḥ
0015805	viṣaya-viṣayitvaṃ sambhavati. na ca yugapad-	<b>utpannam</b> niṣitta-nimittitvam upapadyate. sa ca
0015214	yadī pūrvaḥ, dvāra-dvāri-bhāvo na syāt, saha-	<b>utpannasya</b> upakāritva-a-yogād an-upakāriṇaś ca
0017209	samprayogāt tad-viṣaya-indriya-jñānasya	<b>utpannasya</b> pratyakṣatā prasajyate, kiṃ tarhi
0007405	— mantra-ādi-sāmarthyāt te tathā eva	<b>utpannā</b> iti, yato 'n-upapluta-darśanaś tad-deśa-
0010204	api prakaraṇād indriya-artha-sannikarṣa-	<b>utpannāyām</b> eva vartate. a-vyabhicārād ity anena
0005403	-ādy-ātma-rūpatayā tasyā apy an-utpannatvāt.	<b>utpanne</b> 'pi rāga-ādy-ātmani saṃvittir abhilāpaṃ
0016404	sannikarṣo vyāpāra-atīśayo vā, yatra	<b>utpanne</b> buddhir utpadyate. sat-samprayoga ity
0008012	yadī sa teṣāṃ api viṣayaḥ syāt, tadā tad-	<b>utpanneṣu</b> teṣv artha-kāryatayā artha-kāryāny
0009814	tatra a-sattvāt, yathā nīlatvam	<b>utpalasya.</b> na ca asti indriya-buddher iti. yadā
0003112	vartante, na te vastu-dharmāḥ. tad yathā an-	<b>utpāda</b> -ādaya iti. na ayaṃ doṣaḥ, vastuna eva a-
0001404	tathā api teṣāṃ doṣāṇāṃ janmanaś ca punar-	<b>utpāda</b> iti te 'pi na dvitīyena arthena sugatāḥ. a
0006010	hi pratyakṣasya saṃvṛttinī. tasmāt sūkṣmam	<b>utpāda</b> -kāla-vibhāgaṃ dur-avadhāratvād an-
0001307	snehau na staḥ, na tasya janma-rāga-ādi-doṣa-	<b>utpādaḥ.</b> tad yathā ākāśasya. na staś ca ātma-
0016607	ca upakāryaḥ. yad-an-antaram yasya	<b>utpādaḥ,</b> tasya sāksāt, yebhyas tu vyavadhānena,
0001305	sugataḥ. a-punar-āvṛttis tu janma-doṣa-an-	<b>utpādaḥ.</b> sa ca tad-dhetoḥ pūrva-uktasya a-bhāvāt.
0000701	-artham ity āha — prakaraṇa-ādau gaurava-	<b>utpādana</b> -artham iti. katham punar bhagavataḥ
0000715	stotra-abhidhānam stutye bhagavati gaurava-	<b>utpādana</b> -artham. katham anena tatra gauravaṃ
0012008	tad-viśeṣāṇāṃ artha-vat teṣv api grahaṇa-	<b>utpādana</b> -śaktiḥ syāt. nanu ya eva aṃśo jighṛkṣitaḥ,
0003403	tasmād a-niściteṣv ākāreṣu niścayam	<b>utpādayat</b> tatra pravartanāya anumānam pramāṇam
0007909	sva-sārūpyeṇa viśeṣeṇa viśiṣṭam na	<b>utpādayati,</b> tathā viṣaya-jñānam api sva-jñānam na
0007602	eva hi citta-santāno dhūma-ābhāsāṃ dhīyam	<b>utpādayati,</b> na tu yaḥ kaścit. atas taṃ gamayad
0000710	anena ca prayogena sādhyena nirodhena	<b>utpādasya</b> līngasya sphuṭam eva avinābhāva ukto
0017405	jñāna-hetuḥ, saṃskāra-viśeṣeṇa jñāna-viśeṣa-	<b>utpādāt.</b> anyad ity-ādinā yad a-sat, na tat
0007906	viṣaya-jñāna-ākāratvena viśeṣeṇa viśiṣṭam na	<b>utpāditaṃ</b> syād ity arthaḥ. yadi hy ālambanena
0005903	ekatva-ādi-niveśinī. tathā deśa-antara-	<b>utpādiṣu,</b> evaṃ satsu, tathā bahuṣv eka-kāryeṣu
0018204	sa eva pumān prāk. yathā-uktaś ca buddhy-	<b>utpāde</b> 'pi sa iti viruddha-vyāptam prasaṅgam āha.
0007907	ālambanena ātmīya-ākāra-anugataṃ sva-jñānam	<b>utpādyata</b> ity etad asti, tadā viṣaya-jñānād
0000507	-avabodham arthaṃ diṅ-mātra-darśanena svayam	<b>utprekṣitaṃ</b> kṣamāḥ, te su-upalakṣya-sthūlatara-
0000704	-upadeśād eva siddham, na idānīm svayam	<b>utprekṣya</b> mayā vyavasthāpyata iti. ata eva
0003411	na bhedaḥ, tathā api pramāṇa-phalavad bheda	<b>utprekṣyate.</b> abhijñeya-artha-ākāra-utpattyā
0001512	phala-sampat-saṅgrhīta uktaḥ. tasmīn a-saty	<b>utplutya</b> -ādi-gamana-vad vāk-prāpaṇīyasya arthasya
0001310	tat punar yathā-kramam a-cāpale 'py abhyāsād	<b>utplutya</b> -gamana-ādi, aham-māna-a-bhāve 'pi vṛṣalī-
0000510	-dhīyām api vistara-rucīnām upakārāya sa-	<b>utsargaḥ</b> sa-apavādaḥ sa-vistaraḥ prakṛṣṭaḥ
0001608	na uktā. tayā hi vinā na eva hitam upadeṣṭum	<b>utsaheta</b> iti sā api tasya para-arthaṃ prati
0014906	kārya-ārambhāt. nanu ca bhinnā api guḍa-	<b>udaka</b> -ādayaḥ pānaka-ādy-eka-sva-bhāvātām
0006012	jñānam saṃvṛti-satsu mṛga-tṛṣṇā-ādiṣu ca	<b>udaka</b> -ādi-jñānam pratyakṣam eva iti. tathā hi
0010009	an-udaka-ādi-sva-bhāvam api bhūta-saṅghātam	<b>udaka</b> -ādi-rūpeṇa adhyavasyanty upajāyate mano-
0017912	-buddhayaḥ phalam iti kalpayitum yuktam,	<b>udaka</b> -ādi-smṛty-antaritatvāt. vyavahita-a-
0010009	-vijñāne sa tathā pratibhāsate. tathā hy an-	<b>udaka</b> -ādi-sva-bhāvam api bhūta-saṅghātam udaka-
0005910	-vacanam tasyāḥ syāt, kiṃ tarhy a-sad eva	<b>udaka</b> -ādikaṃ tatra bhūta-saṅghāte saṅketa-
0005805	-jñānam ekaṃ tāvad uktaṃ. tathā hy a-sad eva	<b>udaka</b> -ādikaṃ artha-antaram saṅketa-samāśrayān mṛga
0010707	grhyamāṇaḥ parvato ghaṭa-a-bahir-vartino 'py	<b>udaka</b> -ādes tathā eva grhyate. indriya-adhiṣṭhānād
0005814	-mātram pratyeti. tatra tāvad rūpa-ādīnām	<b>udaka</b> -āharaṇa-ādy-eka-kāryatayā tad-anyebhyo
0004612	sara ity evam-ādiṣu śabdeṣu. āśu-bhramaṇa-	<b>udaka</b> -bindu-pāta-ādiṣu ca darśanasya lāghavāt
0005908	-tṛṣṇā-ādiṣu yā toya-ādi-kalpanā, sā na an-	<b>udaka</b> -vyavacchedāya udake kṛtam saṅketa-mātram
0005908	-ādi-kalpanā, sā na an-udaka-vyavacchedāya	<b>udake</b> kṛtam saṅketa-mātram āśritya pravartate,
0004206	avaśiyate, laghutara-vṛttinā darśana-antara-	<b>udayena</b> tac-chūnye kāle pratisandhīyamānatvād
0003811	viśānī iti samyogi-samavāyī-dravya-bhedena	<b>udāharaṇa</b> -dvayam. atra iti kriyā-dravya-śabdeṣu.

0006110	lakṣaṇa-vacanena artha-āpattiyā nirākṛtasya	<b>udāharaṇam.</b> anyathā lakṣaṇa-vyabhicārah syāt.
0000802	ca upacita-puṇya-sambhāraṇam prakaraṇa-	<b>udgrahaṇāya</b> pravṛttānām na vighnāya vināyākāḥ
0000410	-vistaraṃ ca tat saṅkṣiptam. tena ya eva	<b>udghaṭita-jño</b> dīn-mātra-darśanena apy an-uktam
0000503	-śabdena hy atra a-sambhavo dyotyate. ye tu	<b>udghaṭita-dhī-viṣayam</b> āśamsā-arthaṃ vyācakṣate
0000504	āśamsā-arthaṃ vyācakṣate —kathaṃ nāma	<b>udghaṭita-dhī-viṣāḥ</b> ku-mārgam apāsya tīrthya-
0009806	bhāva-vacanaḥ kārya-vacano vā. indriya-artha-	<b>udbhava</b> iti. udbhavaty asmād ity udbhavaḥ.
0009806	udbhavaty asmād ity udbhavaḥ. indriya-arthāv	<b>udbhavo</b> 'sya iti vighraḥ. indriya-artha-grahaṇam
0009806	-artha-udbhava iti. udbhavaty asmād ity	<b>udbhavaḥ.</b> indriya-arthāv udbhavo 'sya iti
0009806	kārya-vacano vā. indriya-artha-udbhava iti.	<b>udbhavaty</b> asmād ity udbhavaḥ. indriya-arthāv
0010502	artha-sannikarṣa-jam. tataś ca indriya-artha-	<b>udbhava</b> na asti ity-ādi yad uktam, tat sūtra-
0000609	stūyate 'nena iti stotraṃ sad-bhūta-guṇa-	<b>udbhāvana</b> -vacanam. abhidhānam iha vivakṣitasya
0002104	iti kṛtvā artha-āvāhakatvāc ca. tasya	<b>udbhāvanam</b> a-viparīta-lakṣaṇa-abhidhānena
0002304	na tad-viṣayā iti. nanu ca teṣāṃ api doṣa-	<b>udbhāvanāt</b> kuta iyam āśāṅkā. evaṃ tarhi yathā
0012012	āpadyate. sannikarṣa-vādinaś ca imaṃ doṣam	<b>udbhāvayatā</b> ayam arthato jñāna-vādinō 'py
0009204	-eka-ākāra-artha-vādināḥ kadācid a-siddhatām	<b>udbhāvayeyur</b> ity āśāṅkyā āha — kāmam ity-ādi.
0000110	ca diśā svayam abhyūhya prayatnena	<b>udbhāvita</b> -artha-tattva-svādu-raso 'yaṃ mayā
0012012	udbhāvayatā ayam arthato jñāna-vādinō 'py	<b>udbhāvita</b> eva bhavati. tathā hi sannikarṣo 'rtha-
0008812	pratyaya-niyama-pakṣe siddha-anta-virodha	<b>udbhāvitaḥ.</b> ālambana-niyamam adhikṛtyā āha —
0000717	upapattikaṃ pramāṇa-bhūtatvaṃ bhagavato guṇa	<b>udbhāvitaḥ,</b> tasmāt prāg-prasiddha-sāstrīkānām api
0001509	jñāna-lakṣaṇam prāmāṇyam a-sādhāraṇo guṇa	<b>udbhāvitaḥ,</b> yatas tad-yogāt sa pramāṇam bhavati.
0007504	etena tasya jñāna-saṃvedanasya bhrāntatvam	<b>udbhāvitam.</b> na hi tattvataḥ kasyacid dharmasya an
0000313	tat. vyāpaka-an-upalambhaḥ. asya a-siddhim	<b>udbhāvitum</b> āha — pramāṇa-siddhyā iti. pramāṇa-
0012013	sannikarṣo 'rtha-grahaṇa-hetur ity eṣa doṣa	<b>udbhāvivate.</b> jñāna-pramāṇa-vādinā api ca sa eva
0001610	viśeṣam sa-kārya-viśeṣam sa-sahāya-bhūtam ca	<b>udbhāsitam</b> iti iyaṃ tāvad ānulomyena vyākhyā,
0000507	-upalakṣya-sthūlatara-doṣais tīrthya-tarkair	<b>unmārgeṇa</b> nīyanta ity a-sambhāvanīyam etat. tad
0015814	-abhidhānāt. atha vā andhāni padāny an-	<b>unmīlita</b> -arthāni yatra vākye, tat tathā-uktam.
0006711	ca iti, so 'bhyupagamyata eva vyāvṛtti-bheda-	<b>upakalpitaḥ,</b> a-bhinne 'pi vastuni vijñāna-
0015401	etat uktam bhavati — yathā indriya-	<b>upakāra</b> -apekṣam bāhye 'rthe manaḥ pravartate,
0015401	bāhye 'rthe manaḥ pravartate, evaṃ mana-	<b>upakāra</b> -apekṣam indriyam api iti, tasya apy etad
0015315	kenacit prāg an-anubhūtatvāt. atideśo 'py	<b>upakāra</b> -mātra-atideśād upapadyate. etad uktam
0015403	-saṃvedanam eva atra arthaḥ. sa eva ca	<b>upakārah.</b> na ca anu-śabdasya ānarthakyam,
0016608	pāramparyeṇa. an-āgatānām ca asau bhāvānām	<b>upakārah.</b> ye 'n-antaraṃ tato bhavanti bhāvāḥ,
0016702	-vyutthitānām yoginām ye tasya bhāvasya	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0015411	indriyam hi smaraṇa-anukūlam manasa	<b>upakārah.</b> kurvat tat prayukta iva iti. smaraṇena
0000110	l udbhāvita-artha-tattva-svādu-raso 'yaṃ mayā	<b>upakārah.</b> idam kṛtam iti su-ucitam, ku-sṛtir ity-
0000413	pūrva-ardhena su-dhiya eva saṅkṣipta-rucer	<b>upakārah.</b> sa-utsargaḥ sa-apavādaḥ sa-vistaraḥ
0000510	hetor manda-dhiyām api vistara-rucinām	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0015214	syāt, saha-utpannasya upakāritva-a-yogād an-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0015214	dvāra-dvāri-bhāvo na syāt, saha-utpannasya	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0017205	-matyā sambhavati. tasmāt saṃśleṣaḥ sadanam	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0016610	yac ca asya atīta-upakāryatvam an-āgata-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0017108	-mala-ādāyo gṛhyante. añjana-ādīnām api ca	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0016606	hetu-pratyayānām sāksāt pāramparyeṇa ca	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0016610	-bhāvinām tu pāramparyeṇa. yac ca asya atīta-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0016702	yoginām ye tasya bhāvasya upakārah	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0009603	tv iti. rūdher an-antaraṃ ca tan-matasya	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0017111	vacanāt tasya eva indriyasya viṣaya-bhāva-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0017112	yogyatvaṃ ca iha indriyasya viṣaya-bhāva-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0016402	ca ātma-ādibhir api yo yogaḥ sa-saṃskāra	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0014814	yadi punar anyathā-sthite 'pi viṣaye tad-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0006101	pratyakṣa-lakṣaṇe viśeṣaṇam upāttam. akṣa-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0006006	jñānam ṛtīyam. sataimiram ity anena indriya-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0010012	grahaṇam kartavyam. nanv a-sati tasminn akṣa-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0006211	visamvādyata ity abhidhānāt. indriya-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0006112	-taimiram ity atra tu timiraṃ sarva-indriya-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0006404	sa-taimira-vacane timiraṃ sarva-indriya-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0006111	tena apavāda-vacanena bāhya-abhyantara-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0006403	ity anena apavāda-padena bāhya-abhyantara-	<b>upakārah.</b> upakāryās ca arthā atīta-an-āgatāḥ, tat
0010803	mukhyo gauḥ paricchidyate, tādrśena eva	<b>upacarito</b> vāhikāḥ. yadi vā āśraya-dvāreṇa guṇā

0010801	ādiṣu mahad rūpam alpaṃ vā iti. na ca mukhya-	<b>upacaritayos</b> tulya-pratyaya-paricchedyatvam. na hi
0007414	grāhya-ākāraḥ sāmānya-lakṣaṇaṃ prameyam iti.	<b>upacaryata</b> iti vyavahriyate. etena etat sūcayati
0006515	-rūpatvāt sādhyatva-pratītir iti phalatvam	<b>upacaryate</b> . tasya eva ca viśaya-ākāra-parigrahāt
0006601	sa-vyāpāra-pratītir iti pramāṇatvam	<b>upacaryate</b> , vyavahriyata ity arthaḥ. tathā hi taj
0003810	pratīyate. evaṃ jāty-ādibhis tad-a-bheda-	<b>upacāra</b> -āpannās te 'rthā ucyante. daṇḍī viśānī
0017704	ca iti grahaṇaṃ dr̥ṣṭānta-artham. yad a-bheda-	<b>upacāra</b> -jñānam, tan mānasam abhidhāna-abhidheya-a
0006508	pratītyatvād ity arthaḥ. etat pramāṇatva-	<b>upacāra</b> -nibandhanam. pramāṇaṃ phalam eva sad iti.
0017808	-ādāv api bhāvād andha-ādīnām ca. a-bheda-	<b>upacāra</b> -pravṛttā iti. a-bheda-upacāra-buddhayo
0017808	ca. a-bheda-upacāra-pravṛttā iti. a-bheda-	<b>upacāra</b> -buddhayo 'py evam-prakārā eva. a-satā api
0017803	-pramitatvād iti prastha-pramite prastha-	<b>upacāra</b> -vat. jñāna iti phale. akṣaṃ prati vṛtter
0017705	tan mānasam abhidhāna-abhidheya-a-bheda-	<b>upacāra</b> -vikalpa-vat. tathā ca gaur eva ayam ity-
0012317	hi guṇa-vacanebhyo matub-lopaḥ, a-bheda-	<b>upacāro</b> 'pi na sarvatra. na hi kriyā-dravya-
0017804	sādharmyeṇa pramāṇa-tulyatvāt pratyakṣa-	<b>upacāro</b> yuktaḥ, yathā siṃho māṇavaka iti. yadi ca
0017902	-pāratantryaṃ pratyakṣa-sādharmyāt pratyakṣa-	<b>upacāro</b> vā pratyakṣa-śruteḥ pravṛtti-nimittam. a-
0017703	-jo na yujyate ity abhiprāyaḥ. a-bheda-	<b>upacāro</b> viśeṣaṇa-abhidhāna-rūpeṇa viśeṣya-
0017711	yo yasya a-viśayaḥ, na sa tena a-bheda-	<b>upacāraṃ</b> kartuṃ samarthaḥ. tad yathā cakṣur-
0017711	na nirdeśyaṃ sāmānyam. ato na tena a-bheda-	<b>upacāraṃ</b> kartuṃ sā samarthā iti su-ucitam. yo
0017809	'py evam-prakārā eva. a-satā api vā a-bheda-	<b>upacāraṃ</b> kurvanti, yathā pradhānamayaḥ sāṅkhya-
0000915	-upaśama-upāya-upadeśaḥ. iha tu kāraṇe kārya-	<b>upacāraṃ</b> kṛtvā upāya-abhyāso jagac-chāsana-śabdena
0000305	eva śāsanasya hetau mārga-abhyāse phala-	<b>upacārāc</b> śāsana-śabdo vartate. tac chāsanaṃ
0012415	eva na kiñcid asti, rūpa-ādi-samudāye tad-	<b>upacārāt</b> . tat kutas tatra pratyakṣaṃ bhaviṣyati
0016705	jñānaṃ yogi-jñānasya kāryam iti kāraṇe kārya-	<b>upacārāt</b> tad apy atīta-an-āgata-viśayam ity
0016604	-viśayaṃ yoginām jñānam ucyate, tasya apy	<b>upacārād</b> atīta-an-āgata-viśayatvam abhyupeyate.
0001902	sa eva ca mārga-abhyāsaḥ śāstr̥tvam	<b>upacārād</b> ity uktam etat. tato 'pi dayā anumīyate.
0010711	tarhy alpaṃ rūpaṃ mahad rūpam iti gr̥hyate.	<b>upacārād</b> iti cet, syād etat —rūpa-ādayo yatra
0013605	iti mano-vṛttyā. prakṛti-vikārayor a-bheda-	<b>upacārād</b> evam uktam. adhiṣṭhitā iti tena saha
0012316	gr̥hṇīyād iti manyate. matub-lopād a-bheda-	<b>upacārād</b> vā iti yathā-sambhavaṃ draṣṭavyam. tathā
0007306	yat kāryam artha-niścayaḥ, tat karoti. ata	<b>upacāreṇa</b> artha-saṃvid eva kāryato draṣṭavyā ity
0007310	tādātmyāt sva-saṃvittih phalam uktam.	<b>upacāreṇa</b> tu kāryato 'rtha-saṃvittir eva sā
0005205	artham, na hy a-vijñāyamāna-viśayā bhavanti.	<b>upacāreṇa</b> tu taj-jātyatayā viśaya-vyapadeśaḥ
0000801	kiṃ punar itareṣām. tad-gauravāc ca	<b>upacita</b> -puṇya-sambhārāṇaṃ prakaraṇa-udgrahaṇāya
0004414	-avasthā-prāptā eva santaḥ pratyekaṃ vijñāna-	<b>upajanana</b> -samarthāḥ sañcita-śabdena uktāḥ.
0011101	yas tasya pradeśo viśayeṇa samprayukto jñāna-	<b>upajanana</b> -hetuḥ, tatra sa eva doṣaḥ. atha artha-
0005215	samanantara-pratyaya-viśeṣaḥ sa sva-viśaya-	<b>upajanita</b> -an-antara-rūpa-ādi-kṣaṇa-saha-kāry eva
0008707	tad rajatād utpadyate, śuktikayā eva tu tad	<b>upajanyate</b> . saṃvṛti-jñānam apy anena apāstam.
0008611	ca tena sa viracitaḥ, tathā api prathamam an-	<b>upajāta</b> -prajñā-atiśayena satā. paścād vyavadāta-
0010108	tena ca tadvantaṃ na yojayati, tāvan na	<b>upajāyata</b> eva. na ca ghr̥ṇa-ādi-jñānānām sāmānya-
0005906	saṃyoga-ādi ca yathā-kramam adhyāropayanty	<b>upajāyate</b> kalpanā. tad evaṃ prabhedataḥ śabda-
0011809	an-abhivyakteṣu guṇa-karmasu jñānaṃ na	<b>upajāyate</b> . tasmāt tadā āśrayo dravyaṃ guṇa-
0013109	iva āpādayat tān a-bhedena sarveṣu teṣu	<b>upajāyate</b> , na ekaṭra eva. na bhāva-guṇatvayoḥ
0017207	samprayogād rajaḥ-prabhṛti-viśayā buddhir na	<b>upajāyate</b> , na eva ayaṃ doṣaḥ, buddhi-janma
0010009	-saṅghātam udaka-ādi-rūpeṇa adhyavasyanty	<b>upajāyate</b> mano-bhr̥ntiḥ. tatas tat-kalpitatvāt
0016704	a-visaṃvādīni bhāvanāmaya-jñāna-viśeṣa-balād	<b>upajāyante</b> , yair atīta-an-āgata-pada-artha-
0007016	prakāśaka ity ucyate. tadvad anubhava-ātmanā	<b>upajāyamānā</b> buddhir ātmanaḥ prakāśikā iti
0013712	indriyasya viśaya-saṃyoga-an-antaraṃ vikriyā-	<b>upajāyamānā</b> viśaya-ākāratvena a-pariniṣpannā
0017011	bhavanti, na anyadā, yad āha — sūrya-	<b>upatāpād</b> iti. a-vyapadeśyā iti sva-lakṣaṇasya a-
0013801	anye tv āhuḥ — vṛttīnām nir-vikalpatva-	<b>upadarśana</b> -artham etad bhedena uktaṃ śabda-ādīnām
0013401	-samām. grahaṇa-bhedād iti ca hetv-antara-	<b>upadarśanāt</b> prathamām. anyathā uktam ity-ādīnā
0003505	tv adhigata-viśayatvam a-prāmāṇye kāraṇam	<b>upadarśayiṣyann</b> āha — a-niṣṭhā-āsakter iti.
0001906	eva upadeṣṭum a-kṣamaḥ. jñānāt tu bhūtam eva	<b>upadiśati</b> iti jñānasya api prāmāṇyaṃ prati
0001914	tad yathā yathā-uktair guṇaiḥ śiṣyāya	<b>upadiśann</b> upādhyāyo viduṣā śiṣyeṇa. sattvebhyaḥ
0000706	tataḥ siddhiḥ, tad-upadeśa-darśanāt. an-	<b>upadiṣṭasya</b> tv anumānasya katham. tasya api
0011111	na anumānam, sādṛśya-a-bhāvān na upamānam,	<b>upadeśa</b> -a-bhāvān na āgamaḥ, indriya-artha-
0015110	saṃvedayate, tadā līṅga-a-bhāvān na anumānam	<b>upadeśa</b> -a-bhāvān na āgamaḥ. tasmāt pratyakṣam eva
0000706	yuktaṃ tāvat pratyakṣasya tataḥ siddhiḥ, tad-	<b>upadeśa</b> -darśanāt. an-upadiṣṭasya tv anumānasya
0000712	-upadeśād eva siddham. tasmād bhagavad-	<b>upadeśa</b> -siddha-pramāṇa-lakṣaṇa-anuvidhāy etat
0000915	mukhyaṃ sva-dr̥ṣṭa-duḥkha-upaśama-upāya-	<b>upadeśaḥ</b> . iha tu kāraṇe kārya-upacāraṃ kṛtvā
0001612	kriyate. atha vā tāyo '-viparīta-satya-	<b>upadeśaḥ</b> . taṃ duḥkha-upaśama-hetuṃ sattvebhyo
0001603	eva jñānasya kārya-viśeṣo yathā-dr̥ṣṭa-mārga-	<b>upadeśo</b> darśitaḥ. sa yadi na syāt, tat-prāmāṇyam



0000303	anyatra api iti vacanāt. duḥkha-kṣaya-upāya-	<b>upadeśah</b> śāsanam. tasya kartā śāstā ity ucyate
0001408	anena sattvā iti tāraṇaḥ sva-dṛṣṭa-mārga-	<b>upadeśah</b> . sa eva artho 'rthyate mokṣa-upāya-kāmair
0001711	uta heya-upādeya-tattvasya sa-abhyupāyasya	<b>upadeśah</b> . sa ca bhagavatā kṛtaḥ. tad etasmāt
0001709	-catuṣṭaya-darśanān muktiḥ. tataś ca tad-	<b>upadeśah</b> samsāra-arṇava-uttāraṇa-sādhanatvāt
0000308	'nena iti tāyah. sa punaḥ sva-dṛṣṭa-mārga-	<b>upadeśah</b> . so 'sya asti iti tāyī. sarva-prekṣā-
0001411	samsāra-sāgara-tāraṇam. na ca tasya viparīta-	<b>upadeśatā</b> sambhāvvyate, tat-kāraṇa-a-bhāvāt kṛpā-
0000711	bhagavatā. ato 'numāna-lakṣaṇam api bhagavad-	<b>upadeśād</b> eva siddham. tasmād bhagavad-upadeśa-
0000704	pratyakṣa-ādi-pramāṇa-lakṣaṇam, tad bhagavad-	<b>upadeśād</b> eva siddham, na idānīm svayam utprekṣya
0004813	na eko viśayo yaḥ sāsna-ādīmān sa gaur ity	<b>upadeśād</b> gām pratipadya paścād vyakti-viśeṣam
0000312	yathā an-anuṣṭheya-viśaya-jñāna-parīkṣaṇam	<b>upadeṣṭari</b> . na asti ca asya tat. vyāpaka-an-
0000316	tad yathā anuṣṭheya-viśaya-jñāna-parīkṣaṇam	<b>upadeṣṭari</b> . sa-prayojanam ca idam. sva-bhāvaḥ.
0001906	-bhāvaḥ. dayāvān apy a-jñānāt tattvam eva	<b>upadeṣṭum</b> a-kṣamaḥ. jñānāt tu bhūtam eva
0001210	-pratipakṣeṇa parebhyo vipakṣa-pratipakṣayor	<b>upadeṣṭum</b> a-śakyatvād iti ayam upāya-abhyāsaḥ
0001904	pramāṇam. tathā hi kṛpayā artham eva	<b>upadeṣṭum</b> icchatī. niṣ-karuṇas tu jānann apy
0001608	eva iti na uktā. tayā hi vinā na eva hitam	<b>upadeṣṭum</b> utsaheta iti sā api tasya para-artham
0015503	nanu ca anya-artha eva ayam granthaḥ śāstra	<b>upanyastah</b> . tat katham anena smārtatvaṃ jñāpyate.
0015612	— asti hy ayam ity-ādir grantha	<b>upanyastah</b> , na tu vṛtti-saṃvedanasya smārtatva-
0003909	-vijñānasya api keṣāñcin na bhavati iti na	<b>upanyastah</b> . manas-kārasya tu loke viśayavac
0003407	kiṃ tu pareṇa pramāṇa-antaram iti kṛtvā	<b>upanyastam</b> . atas tathā eva pratiśiddham ity a-
0013311	dṛṣṭo hi ity anena artha-āpatti-samām jātim	<b>upanyasyati</b> . an-antareṇa api ca ity-ādinā
0017301	āśritya vyutpādita iti darśayati. viśama	<b>upanyāsa</b> iti dṛṣṭānta-darṣṭāntikayor vaiśamyāt.
0009215	hi ity-ādi. atha yathā ity-ādi pakṣa-antara-	<b>upanyāsaḥ</b> . evaṃ sati ity-ādi. dravya-ādiṣu yaj
0003910	cakṣurvac ca kāraṇatvaṃ na prasiddham ity an-	<b>upanyāsaḥ</b> . kāraṇa-antara-upalakṣaṇa-mātram vā
0013113	iṣṭā ced ity anaikāntikatva-samarthanāya	<b>upanyāsaḥ</b> . tulya-gocaratve hetum āha — tad-a-
0011610	darśayati. viśaya-bhedo 'py atra na asti ity	<b>upanyāsaḥ</b> . na sarvatra iti phala-vyavasthānasya a
0013105	yaḥ prāg an-eka-anta uktah, tat-parihārāya	<b>upanyāsaḥ</b> . viśeṣyā rūpa-ādayaḥ. tān bhinnān sad
0015809	ity-ādi. etena etat sūcayati — kāma-ādy-	<b>upanyāsaḥ</b> sva-bādhāya kṛtya-utthāpanam. tathā hy
0017403	tu sāmāgrī, tad-vyatirikṭasya strī-līngasya	<b>upanyāsād</b> vṛttau ca tathā-vivaraṇāt. saṃskāro
0007702	ca tad dvairūpyam jñānasya upapadyate, tad-	<b>upapatty</b> -a-bhāvād iti matvā pṛcchati — atha dvi
0010903	āśaṅkitum. tatra cikitsā-ādi-prayogād ity	<b>upapattiḥ</b> . nanu pāda-abhyāṅga-ādir adhiṣṭhānād
0017611	atha ghrāṇa-vijñānam, dravya-viśayatva-an-	<b>upapattiḥ</b> . sva-matena tu jāti-dravyayor apy a-
0000716	gauravam jāyate. yasmād anena ślokena sa-	<b>upapattikam</b> pramāṇa-bhūtatvaṃ bhagavato guṇa
0009306	evaṃ tv ity-ādi. na hi ity-ādinā atra eva	<b>upapattim</b> āha. yadi pratyekam parama-aṇuṣu jñānam
0015215	-a-yogād an-upakāriṇaś ca dvāra-bhāva-an-	<b>upapatteḥ</b> . anyathā mano-vyavasāyo 'pi indriya-
0008314	saṃvedyatā ca ity anena an-antara-uktāyā eva	<b>upapatteḥ</b> sādhyā-antaram āha. na kevalam smṛter
0015304	ca a-yuktam. na hy a-nimittasya viśayatvam	<b>upapadyate</b> . anyathā mano-vyavasāyo 'pi indriya-
0012406	eva yojanam kriyate. atas tatra eva tad	<b>upapadyate</b> . anyathā hi iti yadi smārta-ākṛṣṭatvaṃ
0011714	sambandhe pratyakṣa-lakṣaṇam idaṃ sūtram na	<b>upapadyate</b> . apare sambandham ācakṣate —
0015315	atideśo 'py upakāra-mātra-atideśād	<b>upapadyate</b> . etad uktaṃ bhavati — yathā indriya-
0012403	lopena lakṣyate. yadi indriya-buddhau tan na	<b>upapadyate</b> , kva tarhi tad ity āha — tac ca ity-
0015514	tadā smṛti-pratyakṣa-vyavasāya-viśeṣa	<b>upapadyate</b> . tathā hi sāmprate kāle bāhyeṣv
0007702	uktam. na ca tad dvairūpyam jñānasya	<b>upapadyate</b> , tad-upapatty-a-bhāvād iti matvā
0010810	avabhāsayati pradīpa-āloka-vat, tasmād	<b>upapadyate</b> tad-viśayasya sa-antara-adhika-
0015609	-viśeṣo bāhya-arthe pravṛttau manaso na	<b>upapadyate</b> , tasmāt — tasmīṃs tv indriya-
0016204	saha-vyavasāya-kriyām prati praśna eva na	<b>upapadyate</b> , tasyāḥ prāg eva jñātatvāt. tasmād
0004510	an-ekam vastu. tat katham sāmānya-gocaratvam	<b>upapadyate</b> . na eṣa doṣaḥ. yat tat sañcita-śabdena
0015509	na ca ubhayor bāhya-artha-pravṛttāv ayam	<b>upapadyate</b> . yadi hi bāhye 'rthe manaḥ pravartate
0010808	siddhir abhisamhitā. bahir-vṛttitve tu sā na	<b>upapadyate</b> . yasmād indriyam bahir nirgatya
0015805	na ca yugapad-utpannayor nimitta-nimittitvam	<b>upapadyate</b> . sa ca iti. abhyupetya doṣa-antaram
0007001	-bhedāt. ataḥ sva-saṃvitteḥ phalatvam an-	<b>upapannam</b> iti manyamānasya praśnaḥ. tad-rūpo hy
0004015	vidheyā, tasya pratyāyanatvād iti manyate.	<b>upapannam</b> etad iti yuktam, yasmāt pratyakṣam
0003416	tat kim ucyate — a-sakṛd iti. para-mata-	<b>upapradarśana</b> -arthatvād a-doṣaḥ. sāṅkhyena hi
0007508	upaplutam, katham pramāṇa-itara-vyavasthā.	<b>upaplava</b> -vāsanā-viśeṣa-sad-bhāvāt. yato jala-ādi-
0007402	sat tathā pratibhāsate. yathā mantra-ādy-	<b>upapluta</b> -akṣāṇām mṛc-chakala-ādayo hasty-ādi-rūpa
0007405	sāmarthyāt te tathā eva utpannā iti, yato 'n-	<b>upapluta</b> -darśanais tad-deśa-sannihitais tathā na
0006215	mā bhūt prāmānyam. yat punar etat kāmala-	<b>upapluta</b> -locanasya śukre śaṅkha-ādau pīta-śaṅkha-
0007508	yadi tarhy a-tattva-vidāṃ sarvam eva jñānam	<b>upaplutam</b> , katham pramāṇa-itara-vyavasthā.
0005707	avabhāsi ca bhavati. tad yathā kāma-śoka-ādy-	<b>upaplutānām</b> priyā-viśayam jñānam. tathā ca yogi-
0007316	tasya vibhāgo 'sti, kevalam a-vidyā-	<b>upaplutais</b> tad grāhaka-ākāra-ādi-vibhāga-vad iva

0011903	jñāna-kartṛtvāt tal-liṅgatvāt phala-	<b>upabhokṛtvāc</b> ca. manaso 'pi sarva- <b>viṣayatvāj</b>
0016009	manasā eva bāhya-artha-upasamhārāt puruṣasya	<b>upabhoga-siddheḥ</b> . indriya-vṛttayaś ca bāhya-artha
0018113	-avasthām vikṛtya iti. a-pramāṭṭi-avasthā-	<b>upamardena</b> ity arthaḥ. evaṃ saty a-nitya iti. yad
0011110	-a-bhāvān na anumānam, sādṛśya-a-bhāvān na	<b>upamānam</b> , upadeśa-a-bhāvān na āgamaḥ, indriya-
0006606	yā yataḥ sādhanād a-vyavadhānena prasiddhim	<b>upayati</b> . sā eva ca tasya kriyā sādhyā. tatra rūpa
0010411	ādi-vat. na asti ca pratyakṣa-lakṣaṇam praty	<b>upayogo</b> 'vyapadeśyatva-ādeḥ. vyāpaka-a-bhāvaḥ.
0010410	drṣṭāntaḥ. yasya pratyakṣa-lakṣaṇam praty	<b>upayogo</b> na asti, na tat tad-adhikāre nirdeśyam,
0001909	vidhāyām phala-sampadi satyām tasyāḥ kaścana	<b>upayogaḥ</b> . yadi hi vinā api hetu-sampadā sā phala-
0002803	na eva vā pravarteta, sāmānyasya kvacid an-	<b>upayogāt</b> . pravartate ca sva-lakṣaṇe tat-sādhyā-
0017709	a-sādhāraṇena iti. sādharmaṇasya kvacid an-	<b>upayogād</b> ity uktam. tad etena a-nirdeśyam eva sva
0002707	sva-lakṣaṇam eva prameyam yat puruṣa-artha-	<b>upayogi</b> . yat punar ācāryeṇa viṣaya-dvaividhyam
0002106	tasya siddhiḥ. yasmād ity-ādinā puruṣa-artha-	<b>upayogitvaṃ</b> pramāṇasya darśayati. anyathā tad-an-
0000202	yathā hi pratyakṣa-ādi-pramāṇam puruṣa-artha-	<b>upayogino</b> 'n-adhigatasya arthasya prakāśakam a-
0002106	pramāṇasya darśayati. anyathā tad-an-	<b>upayogino</b> vyutpādanaṃ vyartham ity a-kartavyam
0006706	eva sādhanam artha-adhigateḥ, sarva-kāraka-	<b>upayoge</b> 'py asya arthasya iyam adhigatir iti
0001812	'vasīyate, yatas tad adhigamyā api na	<b>uparata</b> -vyāpāro 'bhūt pratyeka-jina-vat, kiṃ
0001901	'pi ca yathā-ukte jñāna-viśeṣe na tāvatā	<b>uparata</b> -vyāpāro 'bhūd bhagavān. vyāpaka-viruddhaḥ.
0000910	duḥkha-praśama-upāya iti sva-duḥkha-	<b>uparama</b> -upāya-bhāvanā-arthaṃ tāvat prayujyate iti
0001103	kvacid dveṣaḥ, ātma-ātmīya-an-uparodhiny	<b>uparodha</b> -pratighātini ca tad-a-bhāvāt. tat samāna
0001103	a-snehavataḥ kvacid dveṣaḥ, ātma-ātmīya-an-	<b>uparodhiny</b> uparodha-pratighātini ca tad-a-bhāvāt.
0016911	sad-grahaṇam iti. indriyāṇam iti tu vacanam	<b>upalakṣaṇa</b> -artham, kākebhyo dadhi rakṣyatām iti
0009807	indriya-artha-grahaṇam tat-sannikarṣa-	<b>upalakṣaṇa</b> -artham. na asti vyapadeśya-ādi-sambhava
0010603	rūpa-grahaṇam ca atra cakṣur-viṣaya-	<b>upalakṣaṇa</b> -artham. yo yataḥ sa-antara iti grhyate,
0006113	tu timiraṃ sarva-indriya-upaghāta-pratyaya-	<b>upalakṣaṇa</b> -mātraṃ kila draṣṭavyam. yas tv āha
0003911	prasiddham ity an-upanyāsaḥ. kāraṇa-antara-	<b>upalakṣaṇa</b> -mātraṃ vā viṣaya-grahaṇam. atra yathā
0006405	timiraṃ sarva-indriya-upaghāta-pratyaya-	<b>upalakṣaṇa</b> -mātraṃ ity evaṃ vyākhyeyam, upahata-
0007915	sva-bhāvaḥ. viṣaya-anubhava-jñānam ca atra	<b>upalakṣaṇa</b> -mātraṃ. cintā-jñānam api yathā-cintita
0013005	-vīriḥ eva. evaṃ rūpa-sparśayoḥ sahacara-	<b>upalakṣaṇatve</b> 'pi sati na gandha-ādi-samudāya-
0011311	iti hetuḥ. pramāṇasya iti ca etat karaṇatva-	<b>upalakṣaṇam</b> . na ca anyatra phalaṃ yuktam iti
0013112	mānasam sāmānya-jñānam ity asya bhedasya an-	<b>upalakṣaṇāt</b> . tulya-gocaratā iṣṭā ced ity
0013111	ato na an-eka-anta ity abhiprāyaḥ. tasya an-	<b>upalakṣaṇād</b> iti. bhinna-pada-artha- <b>viṣayaṃ</b> prāg
0006010	utpāda-kāla-vibhāgaṃ dur-avadhāratvād an-	<b>upalakṣayataḥ</b> pratyakṣe eva ete iti kasyacin
0000507	-darśanena svayam utprekṣitum kṣamāḥ, te su-	<b>upalakṣya</b> -sthūlatara-doṣais tīrthya-tarkair
0004106	ca kalpanā mama āsīd iti. tad iyaṃ kalpanā	<b>upalakṣya</b> -sva-rūpā eva. tad yadi indriya-vijñāne
0004107	na ca samhṛta-vikalpa-avasthāyām	<b>upalakṣyate</b> . tena sā tatra na asti iti gamyate.
0004104	eva indriya-dhiyaḥ kalpanāḥ, kiṃ tu tā na	<b>upalakṣyanta</b> iti cet, vārttam etat. tathā hy a-
0014801	a-sambaddhās tuṣāra-leśā viyataḥ patanto na	<b>upalakṣyante</b> , paraspara-samyuktās tu harita-pattra
0000506	tīrthya-tarkāṇāṃ te tathā-vidhaiḥ sukhā eva	<b>upalakṣyante</b> . ye 'n-uktam api nāma dur-avabodham
0004107	eva. tad yadi indriya-vijñāne syāt prāg apy	<b>upalakṣyeta</b> , na ca samhṛta-vikalpa-avasthāyām
0014115	artha-sva-bhāvasya tad-upalabdhou so 'py	<b>upalabdha</b> eva ity āha — yasmād drṣṭā ity-ādi.
0013003	-samudāya- <b>viṣayaṃ</b> iti. sa cakṣuḥ-sparśana-	<b>upalabdho</b> bhinno viṣayaḥ sahacaro 'sya iti tad-
0004815	indriya- <b>viṣaya</b> eva pravartate. na hy anyam	<b>upalabdhavato</b> 'nyatra sa eva ayam iti pratyayo
0013106	ca anena viśeṣaṇena a-sambaddhān eva prāg	<b>upalabdhavataḥ</b> . tato 'rtha-antara-vyavaccheda-
0012916	sparśam ca parasparato vyāvṛttam viṣayaṃ	<b>upalabdhavatas</b> tad utpadyate. tena yady api
0013008	samudāye punar uttara-kālaṃ rūpaṃ sparśam ca	<b>upalabdhavataḥ</b> smārtaṃ sa eva ayam ghaṭa ity a-
0002605	tatra iyaṃ cintā. na ca taimirika-ādibhir	<b>upalabdhhāḥ</b> keśa-ādayat, taiḥ sva-jñāna-
0002601	tad-viparītam. yady evam, taimirika-ādy-	<b>upalabdhhāḥ</b> keśa-ādayo na sva-lakṣaṇam, keśa-ādi-
0016311	— tasya nimitta-parīṣṭiḥ. tasya dharmasya	<b>upalabdhi</b> -nimittāni pramāṇāni parīkṣyante. tatra
0013101	-mālā vā. rūpa-ādy-a-grahe na upalabhyate ca	<b>upalabdhi</b> -lakṣaṇa-prāptaṃ ghaṭa-ādi-dravyam iti
0013014	tad-buddhy-a-bhāvād iti. yo yad-a-grahe saty	<b>upalabdhi</b> -lakṣaṇa-prāpto na upalabhyate, na sa
0013408	arthaḥ. na sarvaṃ sādhyam ity-ādinā dviṭīyām	<b>upalabdhi</b> -samām apākaroti. na buddhi-bhedo 'py
0013401	darśayan taru-caitanye svāpa-vad dviṭīyām	<b>upalabdhi</b> -samām. grahaṇa-bhedād iti ca hetv-
0006918	vyāpāryante, na tu vijñānasya. na ca vijñāna-	<b>upalabdhir</b> eva viṣaya-upalabdhīḥ, vijñānād viṣaya-
0014115	drṣṭā ity-ādi. etena yasya samsthāna-mātra-	<b>upalabdhīḥ</b> , na tasya sva-bhāva upalabhyate. tad
0014201	-a-grahaṇa iti śabda-āder arthasya viśeṣa-	<b>upalabdhir</b> na syāt, tatra samsthāna-antara-a-
0007001	na ca vijñāna-upalabdhir eva viṣaya-	<b>upalabdhīḥ</b> , vijñānād viṣaya-bhedāt. ataḥ sva-
0013101	-prāptaṃ ghaṭa-ādi-dravyam iti sva-bhāva-an-	<b>upalabdhim</b> āha. yatra āloka-a-grahaḥ, tatra rūpaṃ
0014117	samsthāna-mātrasya. samsthāna-mātra-	<b>upalabdhīś</b> ca indriya-vṛtīyā śabda-ādīnām iti
0000809	jñātam a-śakyatvāt, idṛṣeṣu ca an-	<b>upalabdher</b> hetutva-a-yogāt, pumstva-ādi-sāmānye

0014114	a-vyatirekād artha-sva-bhāvasya tad-	<b>upalabdhou</b> so 'py upalabdha eva ity āha —
0002501	-vyaktīnām pravṛttau saṃvādaṃ viśaṃvādaṃ ca	<b>upalabhyā</b> taj-jāṭiyatayā anyasya api jñānasya
0014009	-vijñāna-anvayena mano-vijñānena saṃsthānam	<b>upalabhyā</b> tayor vijñānayoḥ sūksmatara-kāla-
0008202	-uttarasya jñānasya eka-eka ākāro 'dhika	<b>upalabhyata</b> ity anena sampraty eva ākhyātam. tat
0016312	tatra pratyakṣeṇa tāvad dharmo na	<b>upalabhyate</b> iti darśayann āha — sat-samprayoga
0015007	tathā hy anyādrśaḥ kevalasya lavaṇasya rasa	<b>upalabhyate</b> , anyādrśaḥ saktu-samsarge. samānaś ca
0002411	vākyasya vinā apy eva-śabdaṃ tad-artha	<b>upalabhyate</b> . evam anena vākyena dve eva pramāṇe
0008104	-uttarasya jñānasya eka-eka ākāro 'dhika	<b>upalabhyate</b> . ghaṭa-jñāna-jñānena hi ghaṭa-ākāraṃ
0013101	-nagarī prāsāda-mālā vā. rūpa-ādy-a-grahe na	<b>upalabhyate</b> ca upalabdhi-lakṣaṇa-prāptam ghaṭa-
0010005	-ādi. vyabhicāro 'tathā-bhāvaḥ. yathā asāv	<b>upalabhyate</b> , tathā tasya a-sattvam, yathā marīcikā
0014911	pramadā-tanau bhakṣya-sva-bhāvattvam eva	<b>upalabhyate</b> . tathā śabda-ādāv api veditavyam.
0007916	-artha-ākāraṃ jñāna-ākāraṃ ca sva-jñānena	<b>upalabhyate</b> . tathā hi yathā viśaya-jñāna-jñānam
0014116	-mātra-upalabdhiḥ, na tasya sva-bhāva	<b>upalabhyate</b> . tad yathā manda-prakāśe pradeśe gava
0006806	a-tad-ākāraṃ vā bahir vyatiriktaṃ vastu-	<b>upalabhyate</b> . na ca ālambanam ghaṭate. katham ca
0007810	ca viśaya-ākāra-anurakta-viśaya-jñāna-ākāra	<b>upalabhyate</b> , na tu tad-vyatirekena kiñcid ākāra-
0013014	yad-a-grahe saty upalabdhi-lakṣaṇa-prāpto na	<b>upalabhyate</b> , na sa tato vyatirikto 'sti. tad
0006902	-mandatā-ādibhir ākārair anugatāni vijñānāny	<b>upalabhyante</b> . na ca ekaṃ vastv an-eka-ākāraṃ, an-
0014116	tad yathā manda-prakāśe pradeśe gava-āder	<b>upalabhyamānasya</b> saṃsthāna-mātrasya. saṃsthāna-
0011002	anyathā ity-ādinā bahir-nirgatasya viśaya-	<b>upalambha</b> -a-sāmarthyē hetum āha. yasya indriyasya
0008513	tat kuta ātma-anubhavaḥ. yadi hi grāhya-	<b>upalambha</b> -a-siddhāv api vastu pratyakṣam iśyate,
0015703	abhyupeyaḥ, anyathā tad-an-upalambhe 'rtha-	<b>upalambho</b> 'pi na syād ity andha-mūkaṃ jagat syāt.
0000313	upadeṣṭari. na asti ca asya tat. vyāpaka-an-	<b>upalambhaḥ</b> . asya a-siddhim udbhāvitum āha —
0015703	parasya gaty-antara-a-bhāvāt. tathā hi vṛtty-	<b>upalambhas</b> tāvan niyatam abhyupeyaḥ, anyathā tad-
0008504	tad-upalambhasya parokṣatvāt. yasya yad-	<b>upalambhaḥ</b> parokṣaḥ, na tat tena anubhūtam. tad
0008506	ca ātma-sambandhi-pūrva-kāla-bhāvi-jñāna-	<b>upalambhaḥ</b> prāṇinaḥ. viruddha-vyāptaḥ. atha vā yad
0008601	idam jagat pratyakṣam syāt, a-pratyakṣa-	<b>upalambhatvena</b> a-viśeṣāt. na ca bhavati. tasmāt
0016804	atīndriyasya arthasya avabodhane, vidyamāna-	<b>upalambhanatvāt</b> tasya. tat-pūrvakatvāc ca anumāna
0016901	evam sati pratyakṣam a-nimittam, vidyamāna-	<b>upalambhanatvād</b> ity etāvad eva vaktavyam. syād
0014505	-saṃsthāna-a-bhāva-vyavahārāya sva-bhāva-an-	<b>upalambham</b> āha. sa eva ity-ādi. yataḥ saṃsthāna-
0008508	parokṣa-vat. tathā ca an-anubhūta-	<b>upalambham</b> jñānam. viruddha-vyāptaḥ. syād etat
0008507	viruddha-vyāptaḥ. atha vā yad a-pratyakṣa-	<b>upalambham</b> , na tat pratyakṣam, parokṣa-vat. tathā
0015310	eva nirākṛtaḥ. kiṃ ca tasya a-pratyakṣa-	<b>upalambhasya</b> artha-drṣṭir api na prasidhyati
0015402	indriyam api iti, tasya apy etad a-pratyakṣa-	<b>upalambhasya</b> na artha-drṣṭiḥ prasidhyati ity
0008504	kāla-bhāvīni jñānāny an-anubhūtāni syuḥ, tad-	<b>upalambhasya</b> parokṣatvāt. yasya yad-upalambhaḥ
0015703	tāvan niyatam abhyupeyaḥ, anyathā tad-an-	<b>upalambhe</b> 'rtha-upalambho 'pi na syād ity andha-
0013001	api kalpita-viśayam, tathā api sati rūpa-ādy-	<b>upalambhe</b> tasya bhāvān marīcikā-ādau jala-jñāna-
0008512	ayam anubhavo na anyatra ity etat parokṣa-	<b>upalambhena</b> dur-jñānam. tat kuta ātma-anubhavaḥ.
0000914	jagac-chāsanam mukhyaṃ sva-drṣṭa-duḥkha-	<b>upaśama</b> -upāya-upadeśaḥ. iha tu kāraṇe kārya-
0001613	tāyo 'viparīta-satya-upadeśaḥ. tam duḥkha-	<b>upaśama</b> -hetum sattvebhyo deśitavān bhagavān iti
0016008	eva ānarthakyaṃ syāt, manasā eva bhāya-artha-	<b>upasamhārāt</b> puruṣasya upabhoga-siddheḥ. indriya-
0011113	tarhi sukha-ādi-jñānam pañcamaṃ pramāṇam	<b>upasañkhyeyam</b> iti darśayann āha — tasya vā iti.
0004503	vihitaḥ, kiṃ tarhi karmaṇy eva. paraspara-	<b>upasarpaṇa</b> -pratyayair hi te sañcitāḥ saṃhatī-
0017401	iti. vṛtti-kāro buddhi-janma iti sa-	<b>upaskāraṃ</b> vākyam vyācāṣṭa ity ata idam āha —
0006111	-vacanena bhāya-abhyantara-upaghāta-pratyaya-	<b>upahata</b> -indriya-jñānam kalpanā-apoḍhatve 'pi
0006403	-padena bhāya-abhyantara-upaghāta-pratyaya-	<b>upahata</b> -indriya-jñānam kalpanā-apoḍhatve 'pi
0006405	-upalakṣaṇa-mātram ity evam vyākhyeyam,	<b>upahata</b> -indriya-jñānasya api kasyacit
0011617	na ca a-bhāvasya kiñcana kartavyam asti, nir-	<b>upākhyatvāt</b> . a-kriyamāṇaś ca na prasiddhir
0006101	a-vyabhicāri iti pratyakṣa-lakṣaṇe viśeṣaṇam	<b>upāttam</b> . akṣa-upaghāta-ja-jñāna-nivṛtty-arthaṃ
0017911	pramāṇam, phala-antara-a-bhāvaḥ. na ca hāna-	<b>upādāna</b> -upekṣā-buddhayaḥ phalam iti kalpayitum
0007709	jñānasya pratīteḥ. tasmāt tac-chabda-	<b>upādāna</b> -sāmarthyād guṇa-bhūto 'pi viśayaḥ
0001003	ukte tat-sva-bhāvaṃ śāstrtvam iti. sa pañca-	<b>upādāna</b> -skandha-lakṣaṇam duḥkham kādācitkatvena
0001704	leśato darśitāni. yathā duḥkham pañca-	<b>upādāna</b> -skandha-lakṣaṇam. tasya ca samudayas
0012909	a-prakṛtatvāt. tad-a-bhāvena ca bhāva-	<b>upādānam</b> a-yuktam ity a-sāram etat. pūrvake tu
0010607	vyāpaka-viruddha-dvayam etat. iti-śabda-	<b>upādānam</b> a-siddhatā-parihārāya. nanu ca indriyam
0007708	-chabdena viśaya-jñānam sambadhyeta, tasya	<b>upādānam</b> an-arthaḥ syāt, vinā api tena viśaya-
0006105	iti. tasya a-pratyakṣatve siddhe 'pi yad iha	<b>upādānam</b> , tat pūrvayor eva kalpanā-jñānāyor a-
0001910	sā tu tayā vinā na sambhavati iti tad-	<b>upādānam</b> . tāyitvena avāśyam abhiyogavān para-
0015208	mano-vṛtteḥ pratyakṣatva-prasaṅgo viśeṣa-an-	<b>upādānāt</b> . yo 'py āha — manasā adhiṣṭhitā iti
0005912	-pravṛttatvād iti. ghaṭa-ādayas tu sva-	<b>upādānād</b> anye na santy eva. sañketa-mātra-nimittā

0006414	ca viṣaṃvādino bhrānty-ādi-śabdena	<b>upādānād</b> idaṃ nir-vikalpam avasīyate. smārta-
0000216	heya-upādeyayoḥ sābhyaupāyayor ātyantike hāna-	<b>upādāne</b> , tadā iṣaṇa-sīlāya. praṇāmya iti mano vāk
0001217	veditavyaḥ, yad āha — tri-vidham artham	<b>upādāya</b> ity-ādi. praśastam gataḥ prāptaḥ sugataḥ.
0007410	grāhaka-pratibhāsa-ādayas te vivakṣitāḥ.	<b>upādāya</b> iti tat pramāṇa-nibandhanam grhītvā.
0001710	eva ca para-hitaiṣiṇā kāryam, yad uta heya-	<b>upādeya</b> -tattvasya sa-abhyupāyasya upadeśaḥ. sa ca
0001808	tathā hi na teṣāṃ pramāṇa-saṃvādi-heya-	<b>upādeya</b> -viṣayaṃ jñānam. sthīratva-viśeṣaṇa-
0016413	gamyate, na tasya pratyāyanāya sac-chabda	<b>upādeyaḥ</b> . samprayoga-vat. tathā ca a-sad-vyudāsa
0002107	kartavyam eva syāt. prameye punar atra heyam	<b>upādeyam</b> ca. tat-pratipattir yataḥ pramāṇa-āyattā,
0000215	jagad-dhitaiṣiṇa iti. jagad-dhitam heya-	<b>upādeyayoḥ</b> sābhyaupāyayor ātyantike hāna-upādāne,
0012206	me āgacchati iti prāg nīscayo bhavati, na	<b>upādhyāya</b> iti. so 'pi bhavon nīscayo 'sati
0001914	yathā yathā-uktair guṇaiḥ śiṣyāya upadiśann	<b>upādhyāyo</b> viduṣā śiṣyeṇa. sattvebhyaḥ śreyo-
0001211	pratipakṣayor upadeṣṭum a-śakyatvād iti ayam	<b>upāya</b> -abhyāsaḥ pūrva-nirdiṣṭa ca karuṇā hetu-
0001207	mārga-satyam ity ucyate. tasya evaṃ-vidhād	<b>upāya</b> -abhyāsād an-anya-sādhāraṇād duḥkha-hetor
0001212	tatra sva-artha-sampat — yathā-uktād	<b>upāya</b> -abhyāsād duḥkha-hetoḥ pūrvasya sva-rasaṃ
0000916	sattva-śāsana-yogya-upāyatvena tad-anya-	<b>upāya</b> -abhyāsād viśiṣṭatva-jñāpana-artham. jagac-
0000915	upadeśaḥ. iha tu kāraṇe kārya-upacāram kṛtvā	<b>upāya</b> -abhyāso jagac-chāsana-śabdena uktaḥ, tasya
0001207	dīrgham ca kālam. sva-bhāvaḥ. ayam eva ca	<b>upāya</b> -abhyāso mārga-satyam ity ucyate. tasya evaṃ
0000910	na pāryate parebhyo deśayitum duḥkha-prāsama-	<b>upāya</b> iti sva-duḥkha-uparama-upāya-bhāvanā-arthaṃ
0000914	-chāsanaṃ mukhyaṃ sva-dṛṣṭa-duḥkha-upāsama-	<b>upāya</b> -upadeśaḥ. iha tu kāraṇe kārya-upacāram kṛtvā
0000303	anyatra api iti vacanāt. duḥkha-kṣaya-	<b>upāya</b> -upadeśaḥ śāsanam. tasya kartā śāstā ity
0001408	-mārga-upadeśaḥ. sa eva artho 'rthyate mokṣa-	<b>upāya</b> -kāmair iti kṛtvā so 'sya asti iti tena
0000911	duḥkha-prāsama-upāya iti sva-duḥkha-uparama-	<b>upāya</b> -bhāvanā-arthaṃ tāvat prayujyate iti
0000916	-śabdena uktaḥ, tasya sattva-śāsana-yogya-	<b>upāyatvena</b> tad-anya-upāya-abhyāsād viśiṣṭatva-
0001504	tasmāt pramāṇam. yo yad-arthine tad-artha-	<b>upāyam</b> a-viparītaṃ kathayati, sa tasya tatra
0001505	pramāṇam. tad yathā ārogya-arthina ārogya-	<b>upāyam</b> a-viparītaṃ kathayann āturusya tatra
0001506	vaidyaḥ. duḥkha-kṣaya-arthine duḥkha-kṣaya-	<b>upāyam</b> a-viparītaṃ kathitavāṃś ca bhagavān. sva-
0001615	ca tad-duḥkha-prāsamaṃ ca tad-duḥkha-prāsama-	<b>upāyam</b> ca yathā-bhūtaṃ kathayati, sa tasya tatra
0001413	-bhūta-kṛpāś ca para-arthaṃ eva duḥkha-kṣaya-	<b>upāyam</b> sādhyatvā katham anyathā brūyāt. yasya
0001503	-artha-karaṇāya sattva-kṛpayā duḥkha-kṣaya-	<b>upāyam</b> sādhitavān a-parityakta-tad-viṣaya-dayaś
0001303	sv-abhyastatvāt. atha vā an-antara-uktena	<b>upāyena</b> yukti-dṛṣṭena gamanāt praśastam gataḥ.
0001805	tad-a-bhāvād a-śeṣa-jñānam anumīyate citrair	<b>upāyaiḥ</b> satya-prakāśanāt. śrāvakanāṃ tu kiñcin-
0017911	phala-antara-a-bhāvaḥ. na ca hāna-upādāna-	<b>upekṣā</b> -buddhayaḥ phalam iti kalpayitum yuktam,
0008307	smṛti-nibandhanam. tathā hi kasmimścid	<b>upekṣā</b> -sthānīye viṣaye yaj jñānam dhārā-vāhi,
0008002	api tv īdrg-arthaṃ taj jñānam āsīd ity	<b>ubhaya</b> -ākāraṃ grhṇāti, tathā īdrg-artha-ākārā
0006914	tasya ity-ādi. saty a-sati vā bāhye 'rtha	<b>ubhaya</b> -ābhāsaṃ jñānam samvedyate. tasya yat sva-
0009609	sambandhaḥ, na rūpa-ādibhiḥ. anyathā	<b>ubhaya</b> -āśrayatvāt saṃyogasya te 'pi guṇavantaḥ
0011606	vaiṣamyāt, kiṃ tu sva-adhigama eva jñānasya	<b>ubhaya</b> -bhāvaḥ. sva-adhigame ca jñānam ubhayathā
0011601	tac ced iti tat-parihāraḥ. atra ca ekasya	<b>ubhaya</b> -rūpa-virodha-parihārāya tad yathā ity-ādi-
0015108	syād etat — āgama-anumānābhyāṃ tad-	<b>ubhaya</b> -saṃvedanam. ato 'yam a-doṣa ity āha —
0008512	sa eva tv a-siddhaḥ. tasya a-siddhāv	<b>ubhayatra</b> api parokṣatvena a-viśeṣād ātmany ayam
0008714	āhosvid ālambana-apekṣa iti. kiṃ ca ataḥ.	<b>ubhayathā</b> api doṣaḥ. pūrvam niyamaṃ tāvad
0003005	eva vā viṣaye 'n-eka-pramāṇa-avatārāt. tad	<b>ubhayathā</b> api pareṇa darśitaṃ yat tarhi ity-ādinā
0018013	yadi sattā-ādināṃ jñāne kārye samavāyaḥ,	<b>ubhayathā</b> api pratyakṣatvaṃ na yujyate. atha ity-
0018011	utpadyata iti nir-viṣayaṃ lakṣaṇam. tasmād	<b>ubhayathā</b> api yadi sūtra-kāra-matena yadi vṛtti-
0011607	ubhaya-bhāvaḥ. sva-adhigame ca jñānam	<b>ubhayathā</b> pramāṇam prameyam ca mayā iṣyate eva,
0011605	na artha-antare prameye viśeṣaṇa-jñānam	<b>ubhayathā</b> sidhyati, dṛṣṭānta-dārṣṭāntikayor
0006506	api jñānasya viṣaya-bheda-apekṣayā tad	<b>ubhayam</b> iti. atra ca ity asman-mate. sa-vyāpāra-
0004411	anyathā netum śakyata iti bhāvaḥ. tasya	<b>ubhayasya</b> apy eka-parihāram āha — tatra an-eka-
0015509	ayam prasiddhataro 'pahnotum śakyate. na ca	<b>ubhayor</b> bāhya-artha-pravṛttāv ayam upapadyate.
0013309	ca ity-ādi. yadā ayam cakṣuṣā dṛṣṭvā agnim	<b>uṣṇo</b> 'yam iti grhṇāti, tadā sparśo 'py agni-
0013709	-viṣaya-antarāla-vartinī kaśā-abhighāta-vad	<b>ūrdhva</b> -ākṣipta-jala-vad vā viṣaye svasmīn a-
0018105	buddher jāyamānāyā eva prāmānyam, na	<b>ūrdhvam</b> ity uktam. tadā ca buddhy-a-bhāvād eva
0004105	vārttam etat. tathā hy a-vikalpa-avasthāyā	<b>ūrdhvaṃ</b> kiñcid vikalpayan sa citta-dhārām
0003007	darśitaṃ yat tarhi ity-ādinā granthena.	<b>eka</b> -an-eka-pramāṇa-nirāso vā prameya-dvaya-
0013403	-āpatti-samāṃ nirasyati. syād etat — an-	<b>eka</b> -anta ity anena na hetor vyabhicāra uktaḥ, kiṃ
0013110	bhāva-guṇatvayoḥ pratyakṣam iti. ato na an-	<b>eka</b> -anta ity abhiprāyaḥ. tasya an-upalakṣaṇād iti.
0013406	ity ata āha — na ca ity-ādi. na ca atra an-	<b>eka</b> -anta ity na ayam niyamo vyabhicārī ity arthaḥ.

0013104	ity-ādi. bhāva-guṇatvābhyām yaḥ prāg an-	<b>eka</b> -anta uktaḥ, tat-parihārāya upanyāsaḥ. viśeṣyā
0013103	kaiścīt prāṇibhis tasya grahaṇāt, na tena an-	<b>eka</b> -antaḥ. tathā viśeṣyān ity-ādi. bhāva-
0013311	cākṣuṣaḥ syāt. na ca evam iti ato 'py an-	<b>eka</b> -antaḥ. dṛṣṭo hi ity anena artha-āpatti-samām
0013211	sārvendriyaṃ syāt. na ca iṣyate. tasmād an-	<b>eka</b> -antaḥ. dravya-vṛtter ity-ādi. dravya-vṛttir
0014410	vā-śabdaḥ. an-anyaṭve 'pi na grāhyam ity an-	<b>eka</b> -antam āha. tat-parama-aṅur iti śabda-parama-
0012513	iva ity anena api bhāva-guṇatvābhyām an-	<b>eka</b> -antam āha. bhāva-guṇatvayor āśrayā rūpa-
0014412	pradhānam ca gṛhyate. na ca ity-ādinā apy an-	<b>eka</b> -antam āha. yataḥ kāryatva-kāraṇatva-ādayo na
0006412	bhavaty a-jñāna eva bhavati, na jñāne, tasya	<b>eka</b> -antena saṃvāditvāt. prasiddhataraṃ ca etal
0010904	apy cākṣur-ādeḥ kriyate. tato na ayam	<b>eka</b> -anto yatra cikitsā-prayogaḥ, tatra indriyam
0016112	indriyāṅm syāt. tathā hy uktam — na	<b>eka</b> -artha-kāriṇī kalpayitum asmākaṃ sāmārthyam
0015608	saha-vyavasāyāḥ. na ity ucyate. kasmāt. na	<b>eka</b> -artha-kāriṇor indriyayoḥ kalpane sāmārthyam
0016002	ārabhya praśnaḥ. pratyuttaram api ca — na	<b>eka</b> -artha-kāriṇor indriyayoḥ kalpane sāmārthyam
0016213	bāhyasya arthasya grahaṇa-lakṣaṇam kāryam	<b>eka</b> -artha-kāritvam iṣyate, evaṃ satī sāmārthyam
0016004	arthaḥ. tayor api bhāva-artha-grahaṇam atra	<b>eka</b> -artha-kāritvam. bāhya-artha-grahaṇac ca
0016006	evaṃ bāhya-artha-grahaṇe satī dvayor apy	<b>eka</b> -artha-kāritvād ānarthakyam indriyāṅm syāt.
0015607	indriyāṅi iti, tad api vyāhanyate, yugapad-	<b>eka</b> -artha-kāritve dvayor api dvāra-dvāritva-
0016013	kalpayitum asmākaṃ sāmārthyam asti, yugapad-	<b>eka</b> -artha-kāritve dvayor api dvāra-dvāritva-
0016113	-vijñānaṃ janyate, na svakena eva. tasmād an-	<b>eka</b> -artha-janyatvāt sva-arthe sāmānya-gocaram ity
0004508	-janyatvād ity-ādi. tatra iti śāstre, an-	<b>eka</b> -artha-janyatvād ity an-eka-parama-aṅu-
0004412	ubhayasya apy eka-parihāram āha — tatra an-	<b>eka</b> -artha-janyatvād ity-ādi. tatra iti śāstre, an
0004411	ca. manaso 'pi sarva-viśayatvāj jñānena	<b>eka</b> -artha-samavāyāc ca. evaṃ ca ity-ādinā śāstra-
0011903	ekasminn ātmani jñānena saha samavāyāt tena	<b>eka</b> -artha-samavāyinā gṛhyanta iti svayaṃ prameya-
0005412	-kāraṇam ity ucyate. atra ca prādhānyād	<b>eka</b> -artha-samaveta-kāraṇatvāc ca ātma-maṇaḥ-
0011811	saṃvedayate smārayati ity arthaḥ, an-	<b>eka</b> -arthatvād dhātūnām. dvitīyaś ca hetumaṇ-ṇij
0015410	-anugṛhītās tathā pratibhāsanta ity an-	<b>eka</b> -ākāra-artha-vādināḥ kadācid a-siddhatām
0009204	prāk teṣām eva dravya-satām tad rūpam ity an-	<b>eka</b> -ākāra-artha-vādino matam āśāṅkyā tasya
0009507	na hi tattvataḥ kasyacid dharmasya an-	<b>eka</b> -ākāra-darśana-ātmako vyavahāraḥ sambhavati,
0007505	rūpas tathā śakyeta niścetum, sarva-jñānānām	<b>eka</b> -ākāra-prasaṅgāt. an-eka-ākārās tu vijñaptayaḥ.
0006815	syāt. tac ca iṣṭam. tad etena yad	<b>eka</b> -ākāraṃ jñānaṃ na tad bhinna-an-eka-sva-bhāva-
0014815	vijñānāny upalabhyante. na ca ekam vastv an-	<b>eka</b> -ākāram, an-ekatva-prasaṅgāt. ato na arthasya
0006902	karmaṇaḥ saṃvedanaṃ darśanam. kim-bhūtam. an-	<b>eka</b> -ākāram. an-ekā ākāra yasya, tat tathā-uktam.
0007408	-utpattāv eva pramāṇa-sva-rūpa-siddher	<b>eka</b> -ākāram eva lakṣaṇa-praṇayanam syāt.
0002202	syād etat — tri-rūpatve 'pi parama-aṅunām	<b>eka</b> -ākārā buddhiḥ pariṇāma-viśeṣād bhaviṣyati ity
0014808	sarva-jñānānām eka-ākāra-prasaṅgāt. an-	<b>eka</b> -ākārās tu vijñaptayaḥ. tathā hy ekasminn eva
0006815	tad eva asya grahaṇam, yo niścayaḥ. anyathā	<b>eka</b> -ākāre 'pi tan na syāt. kiṃ punaḥ sarva-ātmanā
0012114	etat ca — uttara-uttarasya jñānasya eka-	<b>eka</b> ākāro 'dhika upalabhyata ity anena sampraty
0008202	tathā hy uttara-uttarasya jñānasya eka-	<b>eka</b> ākāro 'dhika upalabhyate. ghaṭa-jñāna-jñānena
0008104	'sya iti śabdasya eka-deśena viśayatve 'n-	<b>eka</b> -ātmakatva-nivṛttim a-sambhāvayan pṛcchati —
0015001	punar asya eva spaṣṭi-karaṇāya dravyasya an-	<b>eka</b> -indriya-abhyupagame 'bhuyeta-bādā prāpnoti
0012714	eva indriyeṇa puruṣa-arthaḥ sampadyeta,	<b>eka</b> -indriya-ātmanā eva prakṛter yuktaḥ pariṇāmaḥ,
0013911	parihāraḥ. akṣa-an-ekatva-vaiyarthyaḥ ity an-	<b>eka</b> -indriya-kalpanāyā nir-nimittatvād ity arthaḥ.
0012600	'pi indriya-antaraṃ pravartate. tato 'n-	<b>eka</b> -indriya-kalpanāyā vaiyarthyaṃ syāt. phalam
0017908	an-eka-indriya-grāhyatve hetuḥ, na an-	<b>eka</b> -indriya-kalpanāyām hetur ity arthaḥ, yato
0012708	dravya-vat. sārvendriya-grahaṇam ca atra	<b>eka</b> -indriya-grāhyatā-niyama-nirāsa-param, yad āha
0012802	dravyam iti vyāpaka-viruddhaḥ prasaṅgaḥ. an-	<b>eka</b> -indriya-grāhyatvaṃ tu dravyasya, darśanam
0012502	— rūpa-ādiṣv api bheda-vyavasthāyā an-	<b>eka</b> -indriya-grāhyatvaṃ nibandhanam. yadi ca saty
0012504	cākṣuṣā grahaṇam ity ato na bhinnatvam an-	<b>eka</b> -indriya-grāhyatve hetuḥ, na an-eka-indriya-
0012708	tad evaṃ sthitam etat — na dravyam an-	<b>eka</b> -indriya-grāhyam asti. punar asya eva spaṣṭi-
0012713	yadi ca ity-ādi. asya ayam arthaḥ — yad an-	<b>eka</b> -indriya-grāhyam, na tad ekam, rūpa-ādi-vat.
0012501	yuktam āpadyate, yad uktam — bhinnatvād an-	<b>eka</b> -indriya-grāhyā rūpa-ādāya iti. kiṃ tarhi
0012710	-param, yad āha — evaṃ hi rūpa-ādāyo 'n-	<b>eka</b> -indriya-grāhyāḥ prāpnuvanti iti. na niyamena
0012803	indriya-grāhyāḥ prāpnuvanti iti. na niyamena	<b>eka</b> -indriya-grāhyāḥ syur ity arthaḥ. sva-viśeṣa-
0012804	asau sāṅkhyā-nāśakaḥ. na eva hi ity-ādinā	<b>eka</b> -indriya-prasaṅgaṃ pariharati, ye sattva-
0014703	ca sparśa-ādiṣv iti tulyaḥ. etena tam eva	<b>eka</b> -indriya-prasaṅgam āha. katham punar asminn
0015008	-viśayatvam ity a-viruddham. ye tu —	<b>eka</b> -indriya-prasaṅgam āha. katham punar asminn
0004604	ādi. sarvatra a-bhede 'pi sukha-ādi-jāter na	<b>eka</b> -indriya-vijñāna-kāryatvena eka-rūpa-āyatana-
0014502	indriya-antara-artha-a-grahaṇam iti. an-	<b>eka</b> -indriyatva-prasaṅgaḥ, yataḥ saṃsthāna-viśiṣṭān
0012711	etat ca — uttara-uttarasya jñānasya	<b>eka</b> -indriyatve hetur iti sambandhaḥ. yadi hi
0008202		<b>eka</b> -eka ākāro 'dhika upalabhyata ity anena

0008104	tathā hy uttara-uttarasya jñānasya	<b>eka</b> -eka ākāro 'dhika upalabhyate. ghaṭa-jñāna-
0014709	-spaṣṭatva-apekṣayā prakarṣa-pratyayah.	<b>eka</b> -eka-rūpā iti. kecit sukha-sva-bhāvā eva,
0000512	tat kiṃ tatra eva nyāya-mukha-ādāv	<b>eka</b> -ekasmin prakaraṇe 'para-grantha-prakṣeṇa
0009314	ca ity-ādi. samudāya-avasthāyām apy	<b>eka</b> -ekasya eva kāraṇa-bhāvaḥ, na samudāyasya ity
0014216	ataḥ praśnaḥ. na tāvat pratyekam ity-ādi.	<b>eka</b> -ekasya sukha-āder grahaṇe hi indriya-vṛttinām
0009307	parama-aṇuṣu jñānaṃ syāt, evaṃ saty	<b>eka</b> -ekena parama-aṇunā tad vyapadiśyeta. tataś ca
0006804	— tad yathā ity-ādi. iha nīla-ādy-ākāra	<b>eka</b> eva anubhūyate. sa vijñānasya ātma-bhūto
0015003	-guṇatva-sattva-ādi-rūpa-bhedena. sa ca	<b>eka</b> eva iti sukha-ādīnām anyatamaḥ. tad etena yac
0004808	vo niścayaḥ. tatra api hi śakyatā vaktum —	<b>eka</b> eva teṣāṃ viśayaḥ, pratibhāsa-bhedas tv
0005814	tatra tāvad rūpa-ādīnām udaka-āharaṇa-ādy-	<b>eka</b> -kāryatayā tad-anyebhyo bhinnānām sakṛt
0005904	-antara-utpādiṣu, evaṃ satsu, tathā bahuv	<b>eka</b> -kāryeṣu samudāyeṣu, evaṃ nairantarya-ādy-
0014913	śabda-grahaṇa-nir-apekṣā iti. śabdo hi na	<b>eka</b> -guṇa-ātmakaḥ, kiṃ tarhi tri-guṇa-ātmakaḥ.
0014714	-aṇavo 'parisaṅkhyātāḥ sarvatra santi.	<b>eka</b> -jātīyās teṣāṃ pradhānam ity ākhyātāḥ
0011216	phalaṃ bhavati. nanu ca niścaya-jñānam an-	<b>eka</b> -jñāna-antaritād anusmaraṇa-vikalpād an-
0008410	jñāna-antareṇa anubhave 'n-avasthā jñānānām.	<b>eka</b> -jñāna-abhinirhṛtāyām eva jñāna-paramparāyām
0002816	iti. atha vā anena prameya-dvaya-darśanena	<b>eka</b> -try-ādi-pramāṇa-nirāsaḥ kṛtaḥ. sva-lakṣaṇād
0013904	api ṣaḍja-ādiṣu śrotra-indriya-grāhya-	<b>eka</b> -traiguṇya-jātimattvam iśyate, prāptam ekam
0014019	a-yuktam. na hi dīrgha-hrasva-ādi-saṃsthānam	<b>eka</b> -deśaṃ drṣṭam iṣṭam ca ity abhyupeta-bādhā.
0010415	vyavasāya-ātmakam ity anena hi sūtra-	<b>eka</b> -deśena mānasam lakṣyate. indriya-artha-
0015001	apekṣā. sa eva na ātmā eko 'sya iti śabdasya	<b>eka</b> -deśena viśayatve 'n-eka-ātmakatva-nivṛttim a-
0013207	-dravyatvād ity-ādi. dravyam hy a-dravyam an-	<b>eka</b> -dravyam ca iśyate, na tv eka-dravyam dravyam.
0013209	na asti, yathā parama-aṇv-ākāśa-ādīkam. an-	<b>eka</b> -dravyam tu dravyam, yasya an-ekam dravyam
0013207	hy a-dravyam an-eka-dravyam ca iśyate, na tv	<b>eka</b> -dravyam dravyam. tatra a-dravyam dravyam,
0013207	-indriyaḥ, tathā dravyam api syāt. tathā	<b>eka</b> -dravyatvād ity-ādi. dravyam hy a-dravyam an-
0004412	iti śāstre, an-eka-artha-janyatvād ity an-	<b>eka</b> -parama-aṇu-janyatvād ity arthaḥ. sva-hetu-
0004602	arthaḥ. na dravya-sva-lakṣaṇam ity anena apy	<b>eka</b> -parama-aṇu-dravya-niyama-nirākaraṇam śāstram
0004411	śakyata iti bhāvaḥ. tasya ubhayasya apy	<b>eka</b> -parihāram āha — tatra an-eka-artha-
0003005	-bahutvād vā, ekasminn eva vā viśaye 'n-	<b>eka</b> -pramāṇa-avatārāt. tad ubhayathā api pareṇa
0002513	viśaya-bahutvād vā, ekasminn api viśaye 'n-	<b>eka</b> -pramāṇa-avatārād vā. na tāvad viśaya-bahutvāt.
0002817	darśayatā a-pratyakṣam api pramāṇam asti ity	<b>eka</b> -pramāṇa-nirāsaḥ kṛtaḥ. tṛtīyasya prameyasya a
0003007	yat tarhi ity-ādīnā granthena. eka-an-	<b>eka</b> -pramāṇa-nirāso vā prameya-dvaya-darśanād yaḥ
0004604	ye tu — eka-indriya-vijñāna-kāryatvena	<b>eka</b> -rūpa-āyatana-ādi-saṅgraha 'pi na an-ekam
0007816	-rūpam api. nanu ca na eva kaścid viśaya-	<b>eka</b> -rūpaṃ jñānam icchati, tat kim-artham idam
0013701	pauruṣeṇa pratyayena saha yā samprkṛtā tad-	<b>eka</b> -rūpatām iva āpannā, sā sa-pratyayā. yathā
0017708	hi ity-ādīnā hetum āha. etac ca dharmiṇo 'n-	<b>eka</b> -rūpasya ity atra antare vyākhyātam. a-
0004616	nir-vikalpatvaṃ samarthayate — dharmiṇo 'n-	<b>eka</b> -rūpasya iti. artha-antara-vyāvṛtti-
0004701	-rūpā jñeyatva-ādayaḥ, tad-apekṣayā an-	<b>eka</b> -rūpasya ity uktam. na punar aṃśavān asau
0014709	-spaṣṭatva-apekṣayā prakarṣa-pratyayah. eka-	<b>eka</b> -rūpā iti. kecit sukha-sva-bhāvā eva, kecit
0014509	hi śabda-lakṣaṇebhya iti. pūrveṣāṃ kāpilānām	<b>eka</b> -rūpā eva sarvatra sukha-ādayaḥ, mādhasvas tu
0014810	-ākāram antareṇa ity arthaḥ. yā a-bhinnā ity	<b>eka</b> -rūpā. kuto na yujyata ity āha — an-eka-
0015003	indriya-artho viśiṣṭo hi iti kāraṇam āha. an-	<b>eka</b> -rūpe hi iti śabdatva-guṇatva-sattva-ādi-rūpa-
0002009	api mata-sāmānyāc chloke sva-matād ity	<b>eka</b> -vacanam. vṛttau tu bheda-vivakṣyāyām sva-
0014513	jñeyam. nanu trayāṇām saṅghas trikam. tatra	<b>eka</b> -vacanena bhāvyaṃ. tat katham trikebhya iti.
0001803	sarvatra pravacane catur-ārya-satya-deśanāyā	<b>eka</b> -vākyatvāt. śeṣam punar atra caturśv ārya-
0002408	hi dve vākye. pratyakṣam anumānaṃ ca ity	<b>eka</b> -vākyam, pramāṇe iti dvitīyam. evaṃ ca
0012301	na samavāyi-kāraṇam. anyathā sarva-jñānānām	<b>eka</b> -viśayatā syāt. ātma-maṇaḥ-sannikarṣas tv an-
0004809	artha-ākārasya anukārāc chābdasya eva	<b>eka</b> -viśayatvaṃ na cakṣur-vijñāna-ādīnām. na hi
0004905	-vidhe kalpanā pravartate, tasyāḥ śābdena	<b>eka</b> -viśayatvād iti viśaya-nirdeśena api
0004806	śābdasya tu maṇaḥ. tasmād āśraya-bhedād	<b>eka</b> -viśayatve 'pi tayoh pratibhāsa-bheda iti.
0000405	vistara iti yāvat. punas tantreṇa āvṛtter an-	<b>eka</b> -śakter vā asya eva ayam aparo 'rthaḥ. sarve
0014907	-eka-sva-bhāvātām pratipadyanta ity āha —	<b>eka</b> -śabda-vācyās tv ity-ādi. pānaka-ādayo 'pi na
0014505	-anuvṛttir drṣṭā ity anena anuvṛttimad-	<b>eka</b> -saṃsthāna-a-bhāva-vyavahārāya sva-bhāva-an-
0014504	iti nīla-pīta-ādi-saṃsthāna-bhedena. na	<b>eka</b> -saṃsthāna-anuvṛttir drṣṭā ity anena
0014504	tac ca saṃsthānaṃ viśaya-antare na asti. an-	<b>eka</b> -saṃsthāna-bhedena iti nīla-pīta-ādi-saṃsthāna
0003008	uktaḥ, sa na asti iti pratipāditam. na tāvad	<b>eka</b> -saṅkhyā-nirāso viśaya-a-niyamāt. yadā na
0015909	anubhūtam anyāḥ smarati iti. asmākaṃ tu —	<b>eka</b> -santatau jñāna-antara-anubhūtam api smaryata
0004004	-sādhāraṇāḥ, nava-candra-ādi-prekṣāsv an-	<b>eka</b> -santāna-cakṣur-ādi-vijñāna-kāraṇatvāt tat-
0011705	sambandhena iti. vṛtti-kāra-mata-bhedena an-	<b>eka</b> -sambandhāḥ. tatra kvacit sambandhe pratyakṣa-
0014902	vilakṣaṇa-an-eka-sva-bhāvānām a-bhinna-	<b>eka</b> -sva-bhāva-āpattiḥ. jāti-bhedād iti kārya-

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etena yad eka-ākāram jñānam na tad bhinna-an-  
-ādīnām. na hi te bhinnāḥ samprayoge 'py  
ca bhinnā api guḍa-udaka-ādayaḥ pānaka-ādy-  
ity abhiprāyaḥ. vijāti-pariṇāmo vilakṣaṇa-an-  
ity eka-rūpā. kuto na yujyata ity āha — an-  
-āha. kiṃ kāraṇam iti. trayāḥ saṃyuktā  
grhṇāti iti tan-nir-apekṣā. sa eva na ātmā  
pravartate ca śabdād indriya-viṣaye. tasmād  
trikāṇi vyācakṣate. śabda-parama-aṅgur eva  
sal-liṅga-a-viśeṣād viśeṣa-liṅga-a-bhāvāc ca  
iyam kalpanā yadi śabda-indriya-jñānāyor na  
-bhedenā na sukham ālocayitum śakyate.  
kariṣyata iti praśna-avasara āha — iha  
siddha-antaḥ, sa katham yujyate, yadi tad  
| ekatas tāni sarvāṇi rakta-mokṣaṇam  
iha karmāṇy uktāni visarpāṇām praśāntaye |  
tān a-bhedenā sarveṣu teṣu upajāyate, na  
evam uktam. adhiṣṭhitā itī tena saha  
ekam dravyam āśrayaḥ, yathā ghaṭaḥ. sa hy an-  
-vyavaccheda-phala-śabda-niveśa-samāśrayeṇa  
na ca ekam vastv an-eka-ākāram, an-  
iti. na indriyeṇa tad iti parihāraḥ. akṣa-an-  
na syād iti. grahaṇa-bhedād rūpa-ādīnām an-  
sva-ākāram ca a-bhinna eṣu praty asya  
-siddham dravyasya ekatvam rūpa-ādeś ca an-  
na ekatvam pramāṇasya bahutvam vā iti.  
api prāmāṇyam abhyupeyam. tasmān na  
-ukta-doṣa-avakāśaḥ. atha katham gamyate na  
ced ity-ādīnā pratyakṣa-siddham dravyasya  
saṃsthānasya ca teṣu tulyatvād āpannam  
mātra-ādīnām eva tulya-saṃsthānānam yuktam  
-antaḥ, sa katham yujyate, yadi tad ekata  
ekas trikas tri-dravya-ātmakaḥ, sukha-ādīnām  
antaram iti darśayati. tad yathā pratyakṣeṇa  
tasya eva syād vyabhicāraḥ. na eṣa doṣaḥ. an-  
jñāna-antara-saṃvedyatvam smṛtiś ca. tad  
ekam arthaṃ paricchettum samartham, na punar  
syād iti. evam manyate — an-ekam indriyam  
nir-nimittatvād ity arthaḥ. ekam indriyam an-  
paricchettum samartham, na punar ekam an-  
-saṃyuktatvād vijātyatvāc ca dravya-antaram  
yadi ca ity-ādī. yady a-bhinna artham an-  
-antareṇa na śakyate grahītum, evam an-  
-kalpanāyā nir-nimittatvād ity arthaḥ.  
iti. sva-arthe bhinne 'pi ity-ādī. yadi hy  
atha api syād iti. evam manyate — an-  
-eka-traiguṇya-jātimattvam iṣyate, prāptam  
tān sañcīta-ākhyāna-viśeṣeṇa ālambante, na  
ity ucyante. jātitaḥ sarva-gatānām iti. na  
pratyāyanāya anumānam kalpayitavyam ity  
-jñānam ity anena anya-artha-kalpanā-jñānam  
ghaṭaḥ. sa hy an-ekatra samavetaḥ. atra apy  
eka-rūpa-āyatana-ādī-saṅgrāhe 'pi na an-  
ity-ādī. dravya-vṛttir yo bhāvaḥ, tasya  
-ādīkam. an-eka-dravyam tu dravyam, yasya an-  
bahavaḥ pumāṃsaḥ. tathā ca sattva-ādī. yad  
prasaṅgau. tad-viparyayeṇa tu — yad an-  
āyatana-sva-lakṣaṇa-śabdena ca uktam an-  
uktam. ata āha — kiṃ laingīkam eva

eka-sva-bhāva-viṣayam, caitanya-jñānavat, tathā ca  
eka-sva-bhāvatayā pariṇantam arhanti, sva-jāty-an-  
eka-sva-bhāvatam pratipadyanta ity āha — eka-  
eka-sva-bhāvānām a-bhinna-eka-sva-bhāva-āpattiḥ.  
eka-svābhāvya iti. atha vā bhinnam an-ekam  
eka-svābhāvyaena pariṇamṣyanti. ataḥ siddha-  
eko 'sya iti śabdasya eka-deśena viṣayatve 'n-eka  
ekas tayor viṣaya itī sā apy a-kalpanā eva.  
ekas trikas tri-dravya-ātmakaḥ, sukha-ādīnām  
eko bhāva itī bhāvaḥ. yadā ca ity-ādī. yadā ayam  
eko viṣayo yaḥ śāsna-ādīmān sa gaur ity upadeśād  
ekata ity ādya-ādītvāt tasiḥ. tathā hi śiṣṭa-  
ekata itī. iha asminn ekasmin prakaraṇe sukha-  
ekata ekatvena ālambanam na vikalpayanti. evam  
ekataḥ || itī. atra itī śloke. bhagavata itī  
ekatas tāni sarvāṇi rakta-mokṣaṇam ekataḥ || itī.  
ekatra eva. na bhāva-guṇatvayoḥ pratyakṣam itī.  
ekatra viṣaye pravṛtā ity arthaḥ. saha-artha  
ekatra samavetaḥ. atra apy ekam dravyam bhāvasya  
ekatva-ādī-niveśinī. tathā deśa-antara-utpādiṣu,  
ekatva-prasaṅgāt. ato na arthasya yathā-sva-  
ekatva-vaiarthyaḥ ity an-eka-indriya-kalpanāyā  
ekatva-vyavasthā itī cet, bhavatu, tato 'pi na  
ekatvam iva āpādayat tān a-bhedenā sarveṣu teṣu  
ekatvam. tat katham tad anumānena anyathā śakyate  
ekatvam tāvan na bhavati, anumānasya api  
ekatvam pramāṇasya. bahutvam tu syāt. tac ca  
ekatvam pramāṇasya bahutvam vā itī. ekatvam tāvan  
ekatvam rūpa-ādeś ca an-ekatvam. tat katham tad  
ekatvam suvarṇa-ādī-jātīnām tat-kāraṇānām ca  
ekatvam, suvarṇa-ādīnām tu katham. tad-a-  
ekatvena ālambanam na vikalpayanti. evam manyate  
ekatvena piṇḍī-bhūtatvāt. idṛśāḥ sarve śabda-  
ekadā paricchinne vahnau dhūme ca punaḥ paryāyeṇa  
ekadhā hi vyabhicāra-śabdasya arthaḥ. kvacid  
ekam an-anubhūtam a-smṛtam eva ca āstām. ato  
ekam an-ekam artham. an-eke ca rūpa-ādayaḥ. tato  
ekam arthaṃ paricchettum samartham, na punar ekam  
ekam arthaṃ sakalam na alam avagantum itī indriya  
ekam artham. an-eke ca rūpa-ādayaḥ. tato na asti  
ekam ārabdham, yasya grahaṇam syāt. darśanasya  
ekam indriyam grhṇīyāt, tataḥ sva-viṣaya-niyamo  
ekam indriyam śakyate kalpayitum itī darśayati.  
ekam indriyam an-ekam arthaṃ sakalam na alam  
ekam indriyam indriya-antara-arthe 'pi pravarteta,  
ekam indriyam ekam arthaṃ paricchettum samartham,  
ekam eva indriyam, sarvatra traiguṇyasya a-bhedāt.  
ekam eva dravyam itī kṛtvā. yac ca uktam —  
ekam eva parama-aṅgu-dravyam sarva-gatam asti, kiṃ  
ekam eva pramāṇam syāt. na api try-ādī-saṅkhyā-  
ekam tāvad uktam. tathā hy a-sad eva udaka-ādīkam  
ekam dravyam bhāvasya sārvendriyasya viśeṣaṇam  
ekam dravyam yugapad grhyate, api tu krameṇa eva  
ekam dravyam viśeṣaṇam. na ca asau sārvendriyaḥ,  
ekam dravyam āśrayaḥ, yathā ghaṭaḥ. sa hy an-  
ekam, na tat sattva-ādibhyo 'bhinna-sva-bhāvam.  
ekam, na tad ekasmāc chabdād a-bhinna-sva-bhāvam.  
ekam parama-aṅgu-vastu tad eva pratiniyata-vijñāna  
ekam pramāṇam. na ity ucyate. ātma-indriya-mano-

0013601	ity-ādi. tatra uktam — kim anumānam eva	<b>ekam</b> pramānam. na ity ucyate. śrotra-ādi-vṛttiś
0002709	hi vastunaḥ pratyakṣeṇa sva-rūpa-adhigamāt,	<b>ekam</b> prameyaṃ sva-lakṣaṇam. tasya eva anumānena
0012501	arthaḥ — yad an-eka-indriya-grāhyam, na tad	<b>ekam</b> , rūpa-ādi-vat. tathā ca dravyam iti vyāpaka-
0006902	anugatāni vijñānāny upalabhyante. na ca	<b>ekam</b> vastv an-eka-ākāram, an-ekatva-prasaṅgāt.
0004510	-jñānasya ca viśayaḥ parama-aṅv-ākhyam an-	<b>ekam</b> vastu. tat kathaṃ sāmānya-gocaratvam
0013909	vaśāt. tatra katham idaṃ codyate — an-antam	<b>ekam</b> vā indriyaṃ prāpnoti iti. asmākaṃ karma-
0014507	-jātīnām iṣṭam ekasyām eva ca rūpa-jātāv an-	<b>ekam</b> saṃsthānam iṣṭam, atas tad eva indriya-
0014404	sattva-āder a-bhinna-sva-bhāvam, tad an-	<b>ekam</b> , sukha-ādi-vat. tathā ca śabda iti sva-
0014811	an-eka-svābhāvya iti. atha vā bhinnam an-	<b>ekam</b> svābhāvyaṃ asya iti bahu-vrīhiḥ. sva-bhāva
0014402	āha — sattva-ādīnām vā ity-ādi. yad	<b>ekasmāc</b> chabdād a-bhinna-sva-bhāvam, tad a-bhinnam,
0014405	tad-viparyayaṇa tu — yad an-ekam, na tad	<b>ekasmāc</b> chabdād a-bhinna-sva-bhāvam. yathā
0014403	sva-rūpa-vat. tathā ca sattva-ādayaḥ. yad an-	<b>ekasmāt</b> sattva-āder a-bhinna-sva-bhāvam, tad an-
0000512	tat kiṃ tatra eva nyāya-mukha-ādāv eka-	<b>ekasmīn</b> prakaraṇe 'para-grantha-prakṣeṣeṇa
0000513	-avasara āha — iha ekata iti. iha asmīn	<b>ekasmīn</b> prakaraṇe sukha-avabodha-arthaṃ samuccayaḥ
0002513	bahutvam tu syāt. tac ca viśaya-bahutvād vā,	<b>ekasmīn</b> api viśaye 'n-eka-pramāṇa-avatārād vā. na
0005412	punaḥ sukha-ādīnām a-jñāna-rūpāṇām. te hy	<b>ekasmīn</b> ātmani jñānena saha samavāyāt tena eka-
0006901	an-eka-ākārās tu vijñāptayaḥ. tathā hy	<b>ekasmīn</b> eva vastuni pratipatṭi-bhedena paṭu-
0003004	-bahutvam sambhavet, prameya-bahutvād vā,	<b>ekasmīn</b> eva vā viśaye 'n-eka-pramāṇa-avatārāt.
0011601	dvayaṃ tac ced iti tat-parihārah. atra ca	<b>ekasya</b> ubhaya-rūpa-virodha-parihārāya tad yathā
0009314	ca ity-ādi. samudāya-avasthāyām apy eka-	<b>ekasya</b> eva kāraṇa-bhāvaḥ, na samudāyasya ity
0004402	samudāya iti hi paryāyāḥ. sa ca sañcayo na	<b>ekasya</b> eva parama-aṅoḥ, api tu bahūnām sādharmaṇo
0003207	rūpam. na ca paraspara-vilakṣaṇāv ākārāv	<b>ekasya</b> vastunaḥ staḥ, yena a-spaṣṭena grhyeta na
0008210	smṛter uttara-kālaṃ ca ity-ādi. pūrvam	<b>ekasya</b> viśaya-jñānasya viśaya-sārūpyeṇa viśeṣeṇa
0014216	praśnaḥ. na tāvat pratyekam ity-ādi. eka-	<b>ekasya</b> sukha-āder grahaṇe hi indriya-vṛttīnām sva
0014507	-grāhyatvam śabda-sparśa-ādi-jātīnām iṣṭam	<b>ekasyām</b> eva ca rūpa-jātāv an-ekam saṃsthānam
0007408	darśanam. kim-bhūtam. an-eka-ākāram. an-	<b>ekā</b> ākārā yasya, tat tathā-uktam. te punar ākārāḥ,
0014407	sattva-ādibhyo 'bhinna-sva-bhāvam. yathā	<b>ekā</b> caitanya-vyaktiḥ. tathā ca śabda iti vyāpaka-
0009501	vyapadeśyam api vastu dṛśya-vikalpyāv arthāv	<b>ekī</b> -krtya adhyavasita-tad-bhāvatayā
0004903	tattva-adhyavasāyena dṛśya-vikalpyāv arthāv	<b>ekī</b> -krtya vyavaharanti ity alam atiprasaṅgena.
0016106	-vyavasāyair anuvyavasiyante, evaṃ manasy	<b>ekī</b> -bhavantaḥ pauraṣeṇa saṃvedyante. tataś ca
0016105	sarvadā syāt. indriya-vyavasāyānām ca manasy	<b>ekī</b> -bhāvād arthavattvam uktam, na anyathā. tena
0016011	idaṃ dvāra-dvāri-vicāre paṭhyate — manasy	<b>ekī</b> -bhūtān indriya-vyavasāyān puruṣaś cetayate,
0012600	samartham, na punar ekam an-ekam artham. an-	<b>eke</b> ca rūpa-ādayaḥ. tato na asti indriya-bahutva-
0016111	bhāvaḥ. na hi niṣ-phalaṃ pramāṇam yuktam ity	<b>eke</b> . cakṣur-manasor dvāra-dvāri-bhāvān na ete eka
0012600	tāvan na śakyate jñātum. yadi punar	<b>ekena</b> indriyeṇa grahaṇam syāt, tadā yathā nīla-
0012709	hetur ity arthaḥ, yato bhinnō 'pi sva-artha	<b>ekena</b> eva indriyeṇa paricchidyate. tataś ca tad a
0013911	pravṛttir iti manyate. tatra yady	<b>ekena</b> eva indriyeṇa puruṣa-arthaḥ sampadyeta, eka
0012600	indriya-bhedo 'vasīyate. indriya-kāryam ced	<b>ekena</b> eva kriyate, na indriya-antare pramāṇam
0006905	kartum iti sandhāno bhāya-itara-pakṣayor	<b>ekena</b> eva sūtreṇa phala-viśeṣa-vyavasthām
0009307	parama-aṅuṣu jñānam syāt, evaṃ saty eka-	<b>ekena</b> parama-aṅunā tad vyapadiśyeta. tataś ca
0014908	vyavahāra-lāghava-arthaṃ ta eva guḍa-ādaya	<b>ekena</b> śabdena vyapadiśyante. yad utkaṭam iti
0010414	-dvayam eva etat paraspara-āsaṅkīrṇa-rūpam	<b>ekena</b> sūtreṇa lakṣyate. a-vyapadeśyam a-
0011203	mana indriyatvena iti darśayati. asti hy	<b>ekeṣām</b> iti sāṅkhyā-ādīnām. anya-indriya-rutaṃ
0004504	saṃhatī-kr̥tāḥ. tais tathā-vidhair an-	<b>ekaiḥ</b> sva-pratibhāsā janyanta iti sañcita-
0004506	yac ca uktam — āyatana-sva-lakṣaṇam praty	<b>eta</b> ity-ādi, atra api tair eva yathā-uktaiḥ
0013615	caitanya-rūpo viśaya-anubhava-sva-bhāvaḥ.	<b>etac</b> ca ātmanaḥ sva-rūpaṃ na anyasya kasyacit, a-
0008201	ity ete traya ākārāḥ sva-jñānena ālambyante.	<b>etac</b> ca — uttara-uttarasya jñānasya eka-eka
0017708	sva-saṃvedyam hi ity-ādīnā hetum āha.	<b>etac</b> ca dharmaṇo 'n-eka-rūpasya ity atra antare
0011209	ca manaḥ. tasmān na nirdiśyata iti.	<b>etac</b> ca na. anya-indriya-sāṅkhyā-sva-bhāva-
0016808	iti. tad a-yuktam, a-siddhatvāt pramāṇānām.	<b>etac</b> ca prāg eva pratipāditam. api ca yadi
0009008	idaṃ māna-meya-vyavasthiti-darśanam.	<b>etac</b> ca prāg eva pratipāditam. bhāya-artha-
0000607	prayatnasya saṅgām bhaga iti śrutiḥ    iti.	<b>etac</b> ca samagram tathā-gata eva asti iti sa eva
0013307	tataś ca ayam an-antara-ukto doṣaḥ syāt,	<b>etac</b> ca sūtram virudhyet — sal-liṅga-a-viśeṣād
0005103	tataś ca lakṣaṇam pratyakṣasya kiṃ syāt.	<b>etac</b> codyam a-samāhitam syād ity a-yuktam etat.
0005609	akṣa-nimittaḥ pratyakṣa-vyapadeśaḥ, uktam	<b>etaj</b> jñāna-viśeṣasya pāribhāṣikī iyaṃ sañjñā iti.
0008005	tasmīn tv artha-kāryatayā artha-kāryam	<b>etaj</b> jñānam ity eṣā smṛtir bhavati. tasyām satyām
0012414	iti jñānam. tathā ca surabhi madhuram ity	<b>etaj</b> jñānam iti. pūrvavad dhetu-bhedo yojyaḥ.
0005810	-vastu-mātram pratipadyate. kathaṃ punar	<b>etaj</b> jñāyata ity āha — tad-rūpa-kalpanā-
0010711	rūpam iti grhyate. upacārād iti cet, syād	<b>etat</b> — rūpa-ādayo yatra samavetāḥ, tad dravyam



0013213	guṇa-vṛtṭiḥ. tato 'yam a-prasaṅgaḥ. kuta	<b>etat</b> — a-bhinno bhāvo dravya-ādi-bhāve na
0017409	-janma-grahaṇam iti vyāpaka-viruddham. syād	<b>etat</b> — a-sati tasminn a-buddhi-janma-hetor api
0017002	-ādinā pūrvakam eva sādhanam sūcayati. syād	<b>etat</b> — a-sati tasya a-vṛtṭir ity a-sad etat.
0017006	tan-niśedhāya sad-grahaṇam yuktam iti. syād	<b>etat</b> — a-sati sad-grahaṇe dvi-candra-ādi-
0012307	sāmānyam viśeṣa iti ca apekṣā-kṛtam	<b>etat</b> . ataḥ sāmānyāny eva etāni viśeṣa-śabdena
0013403	ity-ādinā artha-āpatti-samāṃ nirasyati. syād	<b>etat</b> — an-eka-anta ity anena na hetor
0008903	ca. tatas tasya api pratyakṣatā syāt. syād	<b>etat</b> — anumeya-viśayam jñānam na agni-mātrād
0015108	uktam ity a-vyāpitā lakṣaṇasya. syād	<b>etat</b> — āgama-anumānābhyām tad-ubhaya-saṃvedanam.
0010607	prasaṅga-vīpariayeṇa vyāpaka-viruddha-dvayam	<b>etat</b> . iti-śabda-upādānam a-siddhatā-parihārāya.
0002811	vyavasthāpayisyati ity apare. gatam	<b>etat</b> . idaṃ tu vaktavyam — katham prameya-
0017807	sā ity-ādinā tu na pratyakṣa-dhīr bhaved ity	<b>etat</b> . indriya-nir-apekṣā iti sāmānya-buddhīnām
0004805	sitatva-ādīḥ. vyāpaka-viruddhaḥ. syād	<b>etat</b> — aindriyasya jñānasya cakṣur-ādir āśrayaḥ,
0006802	sādhyā-sādhanā-vyavahāra ity a-codyam	<b>etat</b> . katham yathā-vyāpāram antareṇa api
0008913	'pi tad bhavati ity uktam bhavati. tad	<b>etat</b> katham yujyate, yadi vyapadeśa-hetoh
0011311	pramāṇasya iti hetuḥ. pramāṇasya iti ca	<b>etat</b> karaṇatva-upalakṣaṇam. na ca anyatra phalaṃ
0005907	eva saṅketa-mātra-samāśrayam. dvitīyam	<b>etat</b> kalpanā-jñānam. mṛga-tṛṣṇā-ādiṣu yā toya-ādi
0004306	-apodham an-uktam gamyate katham    iti. tad	<b>etat</b> kalpanā-sva-rūpa-saṃvarṇanena eva nirastam.
0006214	na asti, tasya mā bhūt prāmāṇyam. yat punar	<b>etat</b> kāmala-upapluta-locanasya śukre śaṅkha-ādau
0017416	buddhi-janmano viśeṣaṇam syād ity a-sāram	<b>etat</b> . kiṃ ca ity-ādinā yad akṣaṃ prati na vartate,
0003406	idaṃ pramāṇam iti yuktam vaktum syāt. satyam	<b>etat</b> , kiṃ tu pareṇa pramāṇa-antaram iti kṛtvā
0006213	pravartakatvaṃ ca asty eva. tato yad	<b>etat</b> keśa-ādi-pratibhāsi-taimira-ādi-jñānam yasya
0008802	sa eva pratyavamṛṣyata ity a-saṃśayam	<b>etat</b> . tat kuta iyam āśaṅkā. yadi tata ity anena
0001902	mārga-abhyāsaḥ śāstrtvam upacārād ity uktam	<b>etat</b> . tato 'pi dayā anumīyate. dayāvān hi para-
0005703	labhyate, tat kiṃ mātra-grahaṇena. satyam	<b>etat</b> , tathā api prādhānya-jñāpana-artham asya
0004104	kiṃ tu tā na upalakṣyanta iti cet, vārttam	<b>etat</b> . tathā hy a-vikalpa-avasthāyā ūrdhvaṃ kiñcid
0017002	etat — a-sati tasya a-vṛtṭir ity a-sad	<b>etat</b> . tathā hy a-satām api mṛga-tṛṣṇā-ādinām
0006604	bhūtā viśaya-ākāratā pramāṇam iti. yuktam ca	<b>etat</b> . tathā hi na kriyā-sādhanam ity eva
0008503	viśaya-antara-saṅcāraḥ syād iti. a-yuktam	<b>etat</b> . tathā hi yady antyaṃ jñānam na anubhūyeta,
0000508	unmārgaṇa nīyanta ity a-sambhāvanīyam	<b>etat</b> . tad evam evaṃ-vidham yataḥ sva-matam, na
0017303	ca sac-chrutir indriya-arthe rūdhā ity a-sad	<b>etat</b> . tan nairantaryasya bādhakam iti. samprayogo
0015904	an-anubhūtāsv ity api-śabdasya arthaḥ. syād	<b>etat</b> — tasmim tv indriya-vyavasāye sati bāhya
0014808	vijātīya-kārya-rūpatam pratipadyante. syād	<b>etat</b> — tri-rūpatve 'pi parama-añūnām eka-ākārā
0007012	-karṭṭ-karaṇa-bhāvo yujyate iti cet, evam	<b>etat</b> . na eva tasya parama-arthataḥ karma-ādi-
0017610	surabhi dravyam iti hi yadi cakṣur-vijñānam	<b>etat</b> , na gandha-viśayam. atha ghrāṇa-vijñānam,
0010003	tarhi vācyatvam ity a-samīkṣita-abhidhānam	<b>etat</b> . na ca vyabhicāri-viśayatve, sambhavo 'sti
0003601	grahaṇāt sāmānyato dṛṣṭam eva. syād	<b>etat</b> — na tatra agni-sāmānya-mātra-grahaṇam
0012713	kalpayitum iti darśayati. tad evaṃ sthitam	<b>etat</b> — na dravyam an-eka-indriya-grāhyam asti.
0009601	a-yuktam grāhya-lakṣaṇam. ataś ca sthitam	<b>etat</b> — na bāhya-artha-āśrayā pramāṇa-ādi-
0013912	anyathā anyathā iti yuktam codyam. syād	<b>etat</b> — na brūmas traiguṇyam eva śrotra-indriya-
0003515	ca viśeṣa-dṛṣṭam. vyāpaka-viruddhaḥ. syād	<b>etat</b> — na sa yathā-dṛṣṭa eva viśeṣas tena
0011611	phala-vyavasthānasya a-vyāpitvam āha. kuta	<b>etat</b> — na sarvatra ity āha — kvacid ity-ādi.
0017410	-viśeṣaṇa-artham tat kartavyam iti. a-sad	<b>etat</b> . na hi sannikarṣasya buddhi-janma-a-hetutvaṃ
0003308	sva-bhāva-āpattir bhāvasya iti cet, a-yuktam	<b>etat</b> . na hi svayam a-cala-sva-bhāvasya anyena sva
0008004	cintā āsīd iti sva-jñānena grhyate. syād	<b>etat</b> — nir-ākāram eva viśaya-jñānam utpadyate.
0011104	sa doṣas tad-avastha eva iti yat-kiñcid	<b>etat</b> . pañcānām ca indriyatva iti, ghrāṇa-rasana-
0010414	-viśeṣaṇam, kiṃ tarhi pratyakṣa-dvayam eva	<b>etat</b> paraspara-āsaṅkīrṇa-rūpam ekena sūtreṇa
0008512	-viśeṣād ātmany ayam anubhavo na anyatra ity	<b>etat</b> parokṣa-upalambhena dur-jñānam. tat kuta
0012909	ca bhāva-upādānam a-yuktam ity a-sāram	<b>etat</b> . pūrvake tu vyākhyāne na asty ayaṃ doṣaḥ.
0000712	-upadeśa-siddha-pramāṇa-lakṣaṇa-anuvīdhāy	<b>etat</b> prakaraṇam iti jāta-niścayānām prasiddha-
0016114	-prasaṅgād ity anye. na eṣa doṣa ity-ādinā	<b>etat</b> pratipādayati. na iti yo 'yam pratiśedhaḥ,
0000703	stuvatā etat su-ucitam ācāryeṇa — yad	<b>etat</b> pratyakṣa-ādi-pramāṇa-lakṣaṇam, tad bhagavad-
0004302	-bhāvi vā nir-vikalpakam eva iti sthitam	<b>etat</b> . pratyakṣam kalpanā-apodham pratyakṣeṇa eva
0007803	-kramāś ca. tad artha-sva-ābhāsam eva ity	<b>etat</b> pramāṇa-phalam. tatra artha-ābhāsam viśaya-
0002102	sato 'py āropita-pramāṇa-sva-bhāvasya na	<b>etat</b> pramāṇa-sva-bhāvam iti yad vyutpādānam sa
0006508	iti saha vyāpāreṇa pratītyatvād ity arthaḥ.	<b>etat</b> pramāṇatva-upacāra-nibandhanam. pramāṇam
0003212	-bhāva-pratipatter grhītam eva niścinoti ity	<b>etat</b> pramāṇam eva na bhavati. tadā ca a-sakṛd vā
0010601	-ādayaḥ śabdāś ca grhyanta iti prasiddham	<b>etat</b> . prāpti-grahaṇe tu sati yāvataḥ bhāgena
0002009	vyutpattir bhavati iti prasiddham eva	<b>etat</b> . bahuṣv api mata-sāmānyāc chloke sva-matād
0008501	saṅcāraḥ, tasya sva-saṃvedanam syāt. syād	<b>etat</b> — mā bhūd antyasya jñānasya jñāna-antara-

0014706	tarap-pratyayo 'lpāctaram iti yathā. kuta	<b>etat.</b> mādharma-ukta-kramasya dūṣyatvena a-
0003605	bhedam iti yat-kiñcid etat. syād	<b>etat</b> — yatra bhinnau dr̥ṣṭānta-dārṣṭāntikau,
0008304	yā iyaṃ vivekena smṛtiḥ, sā na syāt. syād	<b>etat</b> — yathā-anubhava-ātmatve tulye sāmagrī-
0008509	-upalambhaṃ jñānam. viruddha-vyāptaḥ. syād	<b>etat</b> — yad ātmanā anubhūtaṃ jñānam, tad eva
0004109	tena sā tatra na asti iti gamyate. syād	<b>etat</b> — yad etad vyāpṛta-indriyasya jñānaṃ mano-
0017008	-grahaṇena eva nivartitavād ity uktam	<b>etat.</b> yadi tarhi tair na samprayogaḥ, kathaṃ jala
0003611	'n-adhigato 'nena adhigamyata iti. a-yuktam	<b>etat.</b> yadi tāvat pūrva-apara-kāla-dr̥ṣṭāv arthau
0012103	-yogyatvād a-grhīta-kalpa eva sa ity uktam	<b>etat.</b> yadi punaḥ paro 'py evaṃ brūyāt, na arhati
0003110	na yojayati. tasya tena a-grahaṇāt. syād	<b>etat</b> — yadi varṇa-sāmānyena a-nityatva-ādīn
0006709	na tu nirvartakatvena, a-bhedāt. syād	<b>etat</b> — vastuno ' -bhedāj jñāna-aṃśayor aikye yā
0004205	darśanaṃ bhavati iti tulyaṃ codyam syād	<b>etat</b> — vijātiya-vikalpa-kāle na asti darśanam,
0012001	tulya-utpattiḥ, yathā anumānena. syād	<b>etat</b> — vidyamāna-artha-sambandha-vaśād utpatti-
0017701	-ādīnā an-antaraṃ vakṣyamāṇena nyāyena. syād	<b>etat</b> — vinā api sambandhena niścayo bhaviṣyati
0012303	-kāraṇāt ko 'nyo viśayaḥ syād ity an-uttaram	<b>etat.</b> viśaya-bhede ko doṣa ity āha — na hi ity-
0006917	bāhya-artha-pakṣe tv a-sambhāvanīyam eva	<b>etat.</b> viśayasya hy adhigamāya cakṣur-ādayo
0000811	sāmānya-a-siddheḥ. tasmāc cheṣavad anumānam	<b>etat,</b> vyatirekasya sandehād a-samartham a-darśane
0006401	tathā ca prakṛtaṃ jñānam. sva-bhāvaḥ. syād	<b>etat</b> — śaṅkha-ādi-mātre vastuni samīhite
0004301	adhyavasyati. tasmān mano-vijñānam eva	<b>etat</b> sa-vikalpakam, indriya-jñānaṃ tu tena saha-
0014114	-ādīnāṃ sukha-ādi-śva-bhāva-a-grahaṇam. syād	<b>etat</b> — samsthānād a-vyatirekād artha-śva-
0016515	samprayogaḥ sann ity etad gamyata eva. syād	<b>etat</b> — satyam, gamyate, tathā api yeṣāṃ pareṣāṃ
0016601	nirākaraṇa-arthaṃ sad-grahaṇam iti. a-yuktam	<b>etat,</b> saptamy-antena eva samprayoga-śabdena sad-
0014304	sanniveśa-viśeṣā ity abhyupagamān na	<b>etat</b> samasti. tad etad uktaṃ bhavati — yac
0013012	mahatī prāsāda-mālā iti smaraṇam syāt. kuta	<b>etat</b> — samudāya-viśayaṃ tat, na punar vastu-sad
0005104	etac codyam a-samāhitam syād ity a-yuktam	<b>etat.</b> sarve tv a-vikalpakā eva iti tu-śabdena na
0016206	kriyante, āhosvin na saha kriyanta iti. kuta	<b>etat</b> — saha tu siddha eva vyavasāye praśna ity
0006503	yatra tu viśamvādas tatra tad-ābhāsatvam ity	<b>etat</b> siddhaṃ bhavati. na ca evaṃ satī kaścid
0000703	apy anyeṣu guṇeṣu prāmānyena guṇena stuvatā	<b>etat</b> su-ucitam ācāryeṇa — yad etat pratyakṣa-
0004916	ca lakṣaṇa-viśeṣaḥ pṛthag vakṣyamāna ity	<b>etat</b> su-ucitam. tac ca sarvaṃ nir-vikalpam eva
0007414	iti. upacaryata iti vyavahriyate. etena	<b>etat</b> sūcayati — vyāvahārikasya pramāṇasya
0015808	ity āha — sva-samvedyatvād ity-ādi. etena	<b>etat</b> sūcayati — kāma-ādy-upanyāsaḥ sva-bādhāya
0008306	ato vivekena smṛtir bhaviṣyati iti. a-sad	<b>etat.</b> spaṣṭo hi bhedaḥ smṛti-nibandhanam. tathā
0010404	jñāna-śva-bhāva-pradarśanasya iti. tatra	<b>etat</b> syāt — tad eva pratyakṣa-lakṣaṇam na
0011107	prameyatva-abhyupagama-virodhaḥ. tatra	<b>etat</b> syāt — yady api sukha-ādi pratyakṣa-viśayo
0003604	na tu pratiniyataṃ bhedaṃ iti yat-kiñcid	<b>etat.</b> syād etat — yatra bhinnau dr̥ṣṭānta-
0011808	dravyaṃ kāraṇam kāraṇa-kāraṇam ca ity	<b>etat.</b> sva-āśrayeṇa an-abhivyakteṣu guṇa-karmasu
0002006	vyavasthāpyate. sva-prakaraṇebhya ity	<b>etat</b> sva-matād ity asya vyākhyānam. mukha-śabdena
0016902	ity etāvad eva vaktavyam. syād	<b>etat</b> — sva-rūpa-nirdeśe saty evaṃ-lakṣaṇam
0002707	lakṣaṇābhīyam anyat prameyam asti iti. satyam	<b>etat.</b> sva-lakṣaṇam eva prameyam yat puruṣa-artha-
0014106	te 'pi sama-samsthānā ity a-codyam	<b>etat.</b> sva-viśaya-vṛtṭy-a-bhāva iti cakṣuṣā ghaṭa-
0016712	-darśana-vat. tato niṣ-prayojanaṃ sad ity	<b>etat</b> a-kāryam eva. nanu ca na eva idaṃ pratyakṣa-
0015402	-upakāra-apekṣam indriyam api iti, tasya apy	<b>etat</b> a-pratyakṣa-upalambhasya na artha-dr̥ṣṭiḥ
0016806	tasmāc codanā-lakṣaṇa eva artho dharma ity	<b>etat</b> atra pradhānaṃ vidheyam. na tu pratyakṣa-
0002116	atra vipratipannā iti. ca-śabdena yasmād ity	<b>etat</b> anukṛṣyate. viruddhaṃ pratipannā
0006408	iṣṭatvāt. tasmāt sa-taimiram ity	<b>etat</b> apavāda-padam anyathā vyākhyāyate. timira-
0011404	yasmai ca dātum, tac ca sampradānam,	<b>etat</b> api sarvaṃ viśeṣya-jñāna-hetutvād viśeṣaṇa-
0009502	vyapadiśyate. tvayā apy avāśyam	<b>etat</b> abhyupeyam, anyathā vyavahāra-a-yogāt. syād
0000401	-prayojanaṃ ca idam. sva-bhāvaḥ. yadi tarhy	<b>etat</b> -artham idam ārabhyate, na ārabdhavyam,
0008613	tatra a-sāra-niścayo jāta iti. kathaṃ punar	<b>etat</b> avagamyate yathā tasya tatra a-sāra-niścaya
0010013	tatas tan-nirāsāya tad avāśyam kartavyam. na	<b>etat</b> asti, artha-sannikarṣa-grahaṇena eva tasya
0015606	kevalasya tu paścāt smṛti-vyavasāyaḥ. na	<b>etat</b> asti. evaṃ bāhya-artha-grahaṇe sati dvayor
0015206	indriya-vṛtṭiḥ prāpnoti ity arthaḥ. na	<b>etat</b> asti. ca-śabdāś tadā iha pramāṇa-antara-
0012217	apy ātmani samavāyāt tad-viśayam eva. na	<b>etat</b> asti. jñānasya hi jñeyam viśayatvena
0010905	cikitsā-prayogaḥ, tatra indriyam iti. na	<b>etat</b> asti, tatra api dhātrī-cikitsā-dvāreṇa
0007907	-ākāra-anugataṃ sva-jñānam utpādyata ity	<b>etat</b> asti, tadā viśaya-jñānād utpadyamānaṃ jñānaṃ
0017007	atas tan-nivṛttaye sad-grahaṇam iti. na	<b>etat</b> asti, tasya samprayoga-grahaṇena eva
0015014	iti. nanu śabda-ādi-bhāvena api bhedaḥ. na	<b>etat</b> asti. trikāṇam hi śabda-ādi-bhāvena bhedaḥ,
0008909	tasmād utpadyante, tasya a-sattvāt. na	<b>etat</b> asti, pāramparyeṇa api tata utpatter
0008205	api sādhanam vācyam ity an-avasthā syāt. na	<b>etat</b> asti. yasya hi jñānasya sannikṛṣṭo viśayaḥ,
0016203	kriyata iti. saha tu siddha eva ity-ādīnā	<b>etat</b> āha. niyama-rahitaṃ saha-vyavasāya-kriyām

0010403 tasmāt siddha-sādhanaṃ iti. tan na ity-ādinā  
 0012010 paśyato dṛṣṭvā pūrvam eva artha-darśanāt kim  
 0010301 ādi-yojanā na sambhavati. tad-an-antarām kim  
 0001315 ity ato 'sau sugataḥ. artha-trayaṃ ca  
 0012010 jighrksitaḥ, sa eva gṛhyata ity āha —kim  
 0005711 ca kalpanā-jñānam iti sva-bhāvaḥ. satyam  
 0008405 -ādi-vat. asti ca smṛtir iti kāryam. syād  
 0017801 pratyakṣa-śabda-vācyā syād ity arthaḥ. kuta  
 0004313 jānāti, no tu nīlam iti na tan-nāmato nīlam  
 0006710 yā eva kriyā tad eva kārakam. ato vyāhatam  
 0015813 pratipāditam ity āha —andha-padam eva  
 0004015 tasya pratyāyanatvād iti manyate. upapannam  
 0012913 -jñānasya ko viśayaḥ. na ca a-viśayam eva  
 0011914 iti. mātra-śabdo 'dhika-vyavaccheda-arthaḥ.  
 0005213 parikalpitasya pariñāmasya niśiddhatvāt. tad  
 0005305 pravṛttam utpannam anubhava-ākāra-pravṛttam.  
 0012600 indriya-bahutva-kalpanā nir-nimitā syāt.  
 0017901 akṣa-para-tantrā ca iti virodhaḥ syāt. tad  
 0007109 -viśayam iti ca sākalye '-vyayī-bhāvaḥ. ata  
 0014304 viśeṣā ity abhyupagamān na etat samasti. tad  
 0017515 janma, tat pratyakṣam ity asya idam bhāsyam.  
 0015315 'py upakāra-mātra-atideśād upapadyate.  
 0010909 prakāreṇa cikitsyata ity abhyupeyam. tad  
 0012412 dravyasya ca cakṣuḥ-sparśana-grāhyatvāt. tad  
 0016003 -kāriṇor indriyayoḥ kalpane sāmartyam iti.  
 0017210 kim tarhi pratyakṣa-jñānasya utpattiḥ.  
 0014211 na śabda-ādi-jāti-viśeṣaḥ. tad  
 0013901 bhavati, tathā śadja-ādi-bhedo 'pi. ata  
 0007710 sambadhyate, anyasya iha a-prakṛtatvāt. tad  
 0004513 arthe taddhita-vidhānāc cāturvārnyā-vat. tad  
 0015507 ayam smṛti-pratyakṣa-vyavasāya-viśeṣa iti.  
 0013802 uktam śabda-ādinām grahaṇe vartamānā iti.  
 0007902 viśaya-ākāram anukaroti iti darśana-artham  
 0016502 gatavān niyamād iti na vācyam. atha  
 0002406 siddhatvāt. atha vā cārvākam praty  
 0009916 tadā tasya a-vyapadeśyatvam iti. tasya apy  
 0006201 tad-vikāra-vikāritvam iti cet, atra apy  
 0009002 na teṣām pratyakṣatā iti matam. atra apy  
 0004313 iti na tan-nāmato nīlam etad iti jānāti.  
 0008114 -anurūpa-jñāna-ābhāsam sva-ābhāsam ca ity  
 0001508 sva-bhāvaḥ. tad evaṃ pramāṇa-bhūtāya ity  
 0017813 pratipādyatvena prastutā. avaśyam ca  
 0016302 -vṛtti-saṃvedanam pratipāditam. avaśyam ca  
 0009503 abhyupeyam, anyathā vyavahāra-a-yogāt. syād  
 0016514 lakṣyate, evaṃ sati samprayogaḥ sann ity  
 0002712 dvitīyaṃ sāmānya-lakṣaṇam. katham punar  
 0003014 -antarām syād iti na dve eva pramāṇe. asty  
 0011604 -ādi. sva-adhigame tu jñānasya ity-ādy anena  
 0010115 nivṛttaye — vyavasāya-ātmakam ity ucyate.  
 0010401 a-bhāvo 'bhimataḥ. atha api ity-ādi. anena  
 0014011 -grāhi iti yathā manyate tathā idam uktam.  
 0010206 eva vartate. a-vyabhicārād ity anena  
 0012504 ity abhyupagamāt. rūpa-ādy-a-bhedo vā iti.  
 0001911 abhiyogavān para-avabodhanam prati ity  
 0001004 a-nityam. ata eva ca a-nitya-hetukam. śakyam  
 0013801 vṛttīnām nir-vikalpatva-upadarśana-artham  
 0007808 tat tad-ākāram eva tena ālambyata ity  
 0012213 pratyakṣeṇa nirṇayasya tulya-utpattir ity  
 0009012 tv ālabana-artho vaktavya iti. avaśyam ca

**etad** āha — pratyakṣa-lakṣaṇe vivakṣite ko  
**etad** ity a-viśeṣeṇa jighrksāyām satyām tatra gatvā  
**etad** ity abhyūha-vikalpaḥ. tataḥ pūrva-anubhūta-  
**etad** ity-ādi. tatra bāhya-vīta-rāgā ātma-darśana-  
**etad** ity-ādi. yadā parān paśyato dṛṣṭvā pūrvam  
**etad** ity-ādinā iṣṭa-siddhiṃ darśayati. evaṃ  
**etad** ity-ādinā jñāna-antareṇa anubhavo 'bhīṣṭa  
**etad** ity āha — pratyakṣa-śabdo hi ity-ādi. yato  
**etad** iti jānāti. etad eva uttareṇa pada-dvayena  
**etad** iti. tad a-sat, yato vastuno '-bhede 'pi yo  
**etad** iti. yathā andha-padasya a-darśana-pūrvo  
**etad** iti yuktam, yasmāt pratyakṣam kalpanā-  
**etad** iti śakyate vaktum, deśa-ādi-niyamena  
**etad** uktam bhavati — na viśeṣaṇa-adhyāropa-ādau  
**etad** uktam bhavati — indriya-jñāna-viśaya-  
**etad** uktam bhavati — indriya-jñānāt samanantara  
**etad** uktam bhavati — kārya-bhedena indriya-  
**etad** uktam bhavati — jñānasya utpattāv akṣa-  
**etad** uktam bhavati — na kevalam yadā jñānam  
**etad** uktam bhavati — yac chabda-ādi-sva-bhāvaṃ  
**etad** uktam bhavati — yata indriya-ādi-  
**etad** uktam bhavati — yathā indriya-upakāra-  
**etad** uktam bhavati. yad indriyaṃ sva-adhiṣṭhāne  
**etad** uktam bhavati — yad bhinna-indriya-grāhya-  
**etad** uktam bhavati — yadi indriya-manobhyāṃ  
**etad** uktam bhavati — yadi ya indriye sīdati  
**etad** uktam bhavati — yā viśeṣaṇa-vyavacchinna-  
**etad** uktam bhavati — ye guṇa-utkarṣa-apakarṣa-  
**etad** uktam bhavati — viśaya-jñāne viśaya-ākāram  
**etad** uktam bhavati — sañcita-gocaram āyatana-  
**etad** uktam bhavati — smṛti-pratyakṣa-vyavasāya-  
**etad** uktam bhavati — sva-rūpa-grahaṇa-mātre  
**etad** uktam. sva-rūpaṃ vā iti. anubhava-ākāram eva  
**etad** ucyate, eva-śrutir apārthikā syāt. na eṣa  
**etad** ucyate, tathā api pratyakṣa-apekṣayā siddha-  
**etad** eva uttaram — a-nirdeśyatve ca a-  
**etad** eva uttaram. api ca icchayā sarpa-ādi-  
**etad** eva uttaram. tathā hy anumānasya api saṃvṛti  
**etad** eva uttareṇa pada-dvayena spaṣṭayati. arthe  
**etad** eva kutaḥ, yatas tad-vaśena viśaya-jñānasya  
**etad** eva stuti-padam. anena hi bhāgavato jñāna-  
**etad** evaṃ vijñeyam. anyathā indriya-nir-apekṣā  
**etad** evaṃ vijñeyam. artha-antara-kalpane hi yathā-  
**etad** evam, yadi bāhyaṃ kiñcid dṛśyam syāt. tac ca  
**etad** gamyata eva. syād etat — satyam, gamyate,  
**etad** gamyate — para-rūpeṇa sva-lakṣaṇam eva  
**etad** grahaṇam iti. na idam apahnūyate, kiṃ tu  
**etad** darśayati — ātma-dṛṣṭāntena na artha-antare  
**etad** darśayati. na atra vyavasāya-śabdo niścaya-  
**etad** darśayati — na an-iṣṭa-nivṛttaye '-  
**etad** darśayati. bhavatu nāma saṃsthānam vastutas  
**etad** darśayati — yady api mūḍhaḥ sambhavaṃ  
**etad** darśayati — rūpa-ādiṣv api bheda-  
**etad** darśitam. tad evaṃ yataḥ śreyo-bhūtam ācaṣṭe  
**etad** dhetu-kṣayeṇa kṣapayitum nidāna-kṣayeṇa  
**etad** bhedena uktam śabda-ādīnām grahaṇe vartamānā  
**etad** yuktam. tathā hi sāsna-ādy-ākāreṇa gauḥ sva-  
**etad** ucyate. na hi tena eva tasya tulya-utpattir  
**etad** vijñeyam. ye hi manyante — vāda-vidhi-

0002515	āha — yasmāl lakṣaṇa-dvayaṃ prameyam iti.	<b>etat</b> vivṛṇoti — na hi ity-ādinā. tatra sva-
0005016	apekṣam indriya-jñānasya kalpanā-apoḍham ity	<b>etat</b> viśeṣaṇam para-parikalpita-sa-vikalpa-
0005013	pañca-indriya-jaṃ sa-vikalpam apy asti, yata	<b>etat</b> viśeṣaṇam ity āha — para-mata-apekṣam ca
0005101	iti vyācakṣate. teṣāṃ yadi para-mata-apekṣam	<b>etat</b> viśeṣaṇam uktam, evaṃ saty a-kriyamāṇe 'smin
0013804	vikalpakaṃ pratyakṣam kalpitam. tad-apekṣayā	<b>etat</b> viśeṣaṇam. sarvā eva tu vṛttir grahaṇa-mātre
0012313	ity-ādi. sva-artha-mātra-grāhikavād ity	<b>etat</b> viṣaya-ālocana-arthatvād ity asya vivaraṇam.
0009410	vyapadiśyate, yadi tata eva tad bhavati ity	<b>etat</b> viṣaya-cintā-prakṛtam eva. anyathā jñānam
0002303	vyutpādyeta, tadā pareṣāṃ evaṃ syāt. nūnam	<b>etat</b> viṣayā eva asmākaṃ vipratipattiḥ, yāni tu
0017806	ity-ādinā sarvathā artha-vijñāne sthitā ity	<b>etat</b> vyācāṣṭe, sā ity-ādinā tu na pratyakṣa-dhīr
0004109	tatra na asti ity gamyate. syād etat — yad	<b>etat</b> vyāpṛta-indriyasya jñānam mano-vijñānatvena
0002905	ato viśeṣa-sāmānya-rūpaṃ prameya-antaram eva	<b>etan</b> na pramīyate. pramīyate ca. tasmād a-nityaṃ
0009310	ca evam. tasmād yasya tad vyapadiśyata ity	<b>etan</b> na prāpnoti. atha matam — samudāya-
0009315	sa eva prasaṅgo yasya tad vyapadiśyata ity	<b>etan</b> na prāpnoti iti. yad-ābhāsaṃ na tat tasmād
0009414	bhavati. ato yena vyapadiśyata ity	<b>etan</b> na sambhavati iti darśayann āha — tasmān
0004210	iti matir yathā tathā iha api iti. tad	<b>etan</b> nir-vikalpa-pratyakṣa-vādino 'pi tulyam. yad
0008609	ācāryasya tatra ity gamyate. anena	<b>etam</b> arthaṃ sūcayati — na tāvat prasiddhi-
0003705	pratigatam akṣam pratyakṣam pra-ādi-samāsaḥ.	<b>etal</b> lakṣyam. kalpanā-apoḍham iti lakṣaṇam.
0006413	eka-antena saṃvāditvāt. prasiddhataraṃ ca	<b>etal</b> loke. saha tena taimireṇa vartata iti sa-
0001711	upadeśaḥ. sa ca bhagavatā kṛtaḥ. tad	<b>etasmāt</b> kāryāt praśastatva-ādi-viśeṣaṇa-traya-
0008013	utpanneṣu teṣu artha-kāryatayā artha-kāryāṇy	<b>etāni</b> jñānāni ity eṣā smṛtiḥ syāt. tatas teṣāṃ
0012308	iti ca apekṣā-kṛtam etat. ataḥ sāmānyāny eva	<b>etāni</b> viśeṣa-śabdena ucyante. sattā sāmānyam eva,
0017203	satī yad buddhi-janma tat pratyakṣam ity	<b>etāvātā</b> eva samprayogasya api labdhatvāt. na hi
0010714	apy adhikam iti grahaṇam na prāpnoti ity	<b>etāvad</b> ucyate. api ca tulya-pratyaya-
0007101	arthaṃ pratipadyata iṣṭam an-iṣṭam vā ity	<b>etāvad</b> eva kiṃ na uktam. kiṃ yadā hi sa-viṣayaṃ
0001710	saṃsāra-arṇava-uttāraṇa-sādhanatvāt tāyaḥ.	<b>etāvad</b> eva ca para-hitaiṣiṇā kāryam, yad uta heya
0016809	na anena lakṣaṇam vidhīyate, kiṃ tarhi ity	<b>etāvad</b> eva dharmasya a-nimittatvam, evaṃ satī
0016403	upagrhitō bhavati. anyathā sad-yoga ity	<b>etāvad</b> eva brūyāt. samprayoga indriyāṇām arthena
0016902	a-nimittam, vidyamāna-upalambhanatvād ity	<b>etāvad</b> eva vaktavyam. syād etat — sva-rūpa-
0010506	a-vyabhicāri vyavasāya-ātmakam ity	<b>etāval</b> lakṣaṇam astu. anena eva pūrvasya api
0006010	-avadhāratvād an-upalakṣayataḥ pratyakṣe eva	<b>ete</b> iti kasyacin matiḥ syāt. dṛśyate ca keṣāñcid
0016112	eke. cakṣur-manasor dvāra-dvāri-bhāvān na	<b>ete</b> eka-artha-kāriṇī kalpayitum asmākaṃ
0014605	tadā vikāra-vyapadeśam bhajante.	<b>ete</b> ca śabda-ādi-lakṣaṇās trikāḥ śrotra-ādi-
0008201	ṛtīyaś ca sva-ābhāsa-lakṣaṇa ākāra ity	<b>ete</b> traya ākāraḥ sva-jñānena ālambyante. etac ca
0001602	-prakāśana-pāṭavaṃ syāt. tasmimṣ tu saty	<b>ete</b> doṣā na bhavanti iti darśayitum prahāṇa-
0005603	indriya-jasya api mana āśraya ity apy	<b>ete</b> pañca vijñāna-kāyā indriya-dvaya-āśrayā iti
0002318	dvitvaṃ pratipādyate pratyakṣam anumānam ca	<b>ete</b> pramāṇe eva na pramāṇam pramāṇāni ca iti.
0004407	cakṣur-vijñāna-grāhyatva-ādi, tat praty	<b>ete</b> sva-lakṣaṇa-viṣayāḥ pañca vijñāna-kāyāḥ, na
0017709	kvacid an-upayogād ity uktam. tad	<b>etena</b> a-nirdeśyam eva sva-lakṣaṇam indriya-dhiyo
0010214	tataś ca yathā-ukta-doṣa-a-bhāva ity āha —	<b>etena</b> ity-ādi. pratyuktaḥ pratikṣiptaḥ. vyavasāya
0013501	a-bheda-āśaṅkāyā a-bhāvād iti darśayati.	<b>etena</b> iti dravye pratyakṣa-nirākaraṇa-nyāyena.
0007414	prameyam iti. upacaryata iti vyavahriyate.	<b>etena</b> etat sūcayati — vyāvahārikasya pramāṇasya
0015808	smārta ity āha — sva-saṃvedyatvād ity-ādi.	<b>etena</b> etat sūcayati — kāma-ādy-upanyāsaḥ sva-
0012514	tayor api sārvendriyatvam. yathā-uktam —	<b>etena</b> guṇatve bhāve ca sārvendriyaṃ jñānam
0015008	samānaś ca sparśa-ādiṣv iti tulyaḥ.	<b>etena</b> tam eva eka-indriya-prasaṅgam āha. kathaṃ
0007504	iti. nir-vyāpārās tu sarva-dharmā iti.	<b>etena</b> tasya jñāna-saṃvedanasya bhrāntatvam
0000301	samuccayaḥ kariṣyata ity anena sambandhaḥ.	<b>etena</b> praṇāmataḥ pūjā vihītā. śāstra iti. iṭo
0014710	veditavyāḥ. te ca sarvatra deśe kāle ca.	<b>etena</b> pradhāna-dharmakatvam āha. pṛthag ity a-
0008705	yathā rūpa-ādi-jñānam sukha-ādi-jñānam iti.	<b>etena</b> bhrānti-jñānam nirastam, yathā śuktikāyāṃ
0015004	ca eka eva iti sukha-ādīnām anyatamaḥ. tad	<b>etena</b> yac chrotreṇa na gṛhyate na sa tasya arthaḥ,
0012701	indriya-antara-a-grahaṇam darśayati. tad	<b>etena</b> yatra sparśana-indriyasya sāmartyam, na sa
0010511	tan na syāt. kuta ity āha — na hi ity-ādi.	<b>etena</b> yad indriyeṇa nir-antaram, na tad indriyāt
0014815	viṣaya-avadhāraṇam syāt. tac ca iṣṭam. tad	<b>etena</b> yad eka-ākāraṃ jñānam na tad bhinna-an-eka-
0012600	siddha-antāt. na tv indriya-antara-artha ity	<b>etena</b> yaś cakṣur-indriya-arthaḥ, na tatra tvag-
0014115	eva ity āha — yasmād dṛṣṭā ity-ādi.	<b>etena</b> yasya saṃsthāna-mātra-upalabdhiḥ, na tasya
0010207	a-vyabhicāri ity anena viśeṣaṇena. tat kim	<b>etena</b> vyavasāya-ātmaka-vacanena iti. atha vā na
0005614	tena a-vyavakīrṇam rahitam ity arthaḥ.	<b>etena</b> spaṣṭa-avabhāsītvaṃ api tasya labdham, nir-
0002507	tat-siddhāv api buddhi-vikalpe saṃśayāt. na	<b>enam</b> anya-sambandhinam puruṣa-mātra-pratyakṣam
0003113	an-utpāda-ādaya iti. na ayaṃ doṣaḥ, vastuna	<b>eva</b> a-nitya-ādibhir ākārais tathā-sādhanāt. yady
0003311	syāt, na parama-arthataḥ. tasmād bhāva	<b>eva</b> a-nityatā. tataś ca dharmini rūpa-ādau gṛhīte

0003108	yojayati varnatva-ādi-sāmānyam sāmānyena	eva a-nityatvena. tasmān na pramāṇa-antaram, api
0009908	-nirdeśya-sva-rūpam eva hi sarvaṃ jñānam. na	eva a-nirdeśyatve vyabhicāro 'sti. atha sāmānyā-
0010715	-pratyaya-paricchedyatvād aupacārikatvam	eva a-yuktam. yādṛṣo hi dravye mahad dravyam
0003111	nityatva-ādīn yojayati, evaṃ sati sāmānyasya	eva a-vastuno 'nityatva-ādayo dharmāḥ
0006706	iyam adhigatir iti sambandhasya tata	eva a-vyavadhānena siddheḥ. tac ca tasya
0014604	indriya-parama-aṇavaś ca veditavyāḥ. ta	eva a-saṅcitāḥ prakṛṣṭeḥ pradhānam ity ucyante.
0017809	a-bheda-upacāra-buddhayo 'py evam-prakārā	eva. a-satā api vā a-bheda-upacāram kurvanti,
0017004	-ābhāsa-viśayatvāt pratyakṣa-ābhāsāḥ. ata	eva a-santaḥ. tato na taiḥ saha kasyacit
0011014	śārīra-avayavas tasya adhiṣṭhānam na bhavaty	eva a-sambandhāt, indriya-antara-vad iti prasaṅgo
0017508	dvi-ṣṭhatvam. anena ca tasya na indriyam	eva a-sādhāraṇam kāraṇam iti darśitam. tathā hi
0006702	a-sati viśaya-sārūpye 'rtha-ālocanasya	eva a-siddheḥ. viśeṣaṇa-jñānam api, ata eva.
0012912	dravyam na asti, yad aham a-drākṣam, tad	eva a-sprākṣam ity asya a-bheda-jñānasya ko
0012009	api grahaṇa-utpādana-śaktiḥ syāt. nanu ya	eva aṃśo jigṛkṣitaḥ, sa eva gṛhyata ity āha —
0003501	uktam — yadā tena eva dhūmena tasya	eva agneḥ punaḥ punar astitvam pratipadyata iti.
0008405	ity-ādīnā jñāna-antareṇa anubhavo 'bhīṣṭa	eva. ataḥ siddha-sādhyata iti para-abhiprāyam
0005501	-samavāyīnā gṛhyanta iti svayaṃ prameya-rūpā	eva. atas te parasya api na saṃvedakāḥ, kutaḥ
0009005	bhavati, na agnita eva iti. tasmāt sthita	eva ativyāpitā-doṣaḥ. iha dvaye vādino 'ntar-
0005916	liṅgi-jñāne pūrva-anubhūta-kalpanā asti, sa	eva atra agnir iti sāmānyena anumānāt. smārte 'pi
0015403	eva apāstam. tasmāt paraspara-saṃvedanam	eva atra arthaḥ. sa eva ca upakāraḥ. na ca anu-
0011208	-tvak-śrotāṇi indriyāṇi bhūtebhya iti na	eva atra ghrāṇa-ādīnām indriyatvam vidhīyate, kiṃ
0015811	tathā teṣām an-abhyupagamāt, tad-a-sambhava	eva. atha sva-saṃvittir abhyupeyate, sā api tarhi
0002805	iti gamyate. pratyakṣeṇa api para-rūpeṇa	eva adhigatiḥ. ayaṃ tu viśeṣo 'numānena sādharmaṇa
0011510	-śabdo 'vadhāraṇa-arthaḥ. tatra eva viśeṣaṇa	eva adhigantavya ity arthaḥ. yadā manda-āloke
0002712	etad gamyate — para-rūpeṇa sva-lakṣaṇam	eva adhigamyata iti. yasmād anumāna-vikalpasya
0017214	-āder āśrayaṇāt. yathā go-śabdo go-jātāv	eva an-anya-sādharmaṇam gamanam āśritya vyutpādita
0006102	tad iti cet, na, artha-sannikarṣa-grahaṇād	eva an-artha-sambhūtasya dvi-candra-ādi-jñānasya
0015701	smaryate. vṛtti-saṃvedanam ca idam a-pūrva	eva anubhavaḥ. tat katham idaṃ para-abhiprāyeṇa
0015911	an-anubhūte vā smārta iti. atha manasā	eva anubhūtasya smaraṇam iṣyate, evaṃ saty an-
0013011	grāhya-aṃśatayā ātma-bhūta iti sva-saṃvittiyā	eva anubhūyate. anyathā katham sā eva iyaṃ mahatī
0006804	tad yathā ity-ādi. iha nīla-ādy-ākāra eka	eva anubhūyate. sa vijñānasya ātma-bhūto 'vaśyam
0003009	viśaya-a-niyamāt. yadā na sāmānyā-viśayam	eva anumānam, kiṃ tarhi pramāṇa-antara-viśaye 'pi
0002710	adhigamāt, ekaṃ prameyam sva-lakṣaṇam. tasya	eva anumānena sāmānyā-ākāra-anurakta-grāhya-aṃśa-
0005909	pravartate, yena saṅketa-samāśrayāyām	eva antar-bhāvān na pṛthag-vacanam tasyāḥ syāt,
0009410	tad bhavati ity etad viśaya-cintā-prakṛtam	eva. anyathā jñānam iti vyapadiśann eva katham
0005702	-kṛtsna-ādi. nanu ca ayam artho vakṣyamāṇād	eva apavādāl labhyate, tat kiṃ mātra-grahaṇena.
0015403	na artha-dṛṣṭiḥ prasidhyati ity anena	eva apāstam. tasmāt paraspara-saṃvedanam eva atra
0012907	yukti-virodhe tu kaṣṭa-kalpanā a-kalpanā	eva. api ca sva-viśeṣāṇām prakṛtatvāt tat-śrutyā
0016201	-adhika-vyavasāya-pradarśana-artham. na saha	eva, api tu paścād api smārto vyavasāyo 'dhiko
0000705	utprekṣya mayā vyavasthāpyata iti. ata	eva abhidharme 'py uktam ity uktam. yuktam tāvat
0005001	āśaṅkate. tatra idaṃ codyam — nanu sarva	eva amī pratyakṣa-bhedā nir-vikalpā eva, tataś ca
0015503	abhisambadhyate. nanu ca anya-artha	eva ayaṃ granthaḥ śāstra upanyastaḥ. tat katham
0013008	rūpam sparśam ca upalabdhavataḥ smārtam sa	eva ayaṃ ghaṭa ity a-bheda-jñānam utpadyate. yas
0017207	-prabhṛti-viśayā buddhir na upajāyate, na	eva ayaṃ doṣaḥ, buddhi-janma pratyakṣam iti
0015908	-anubhūtam manasā smaryata iti cet, parasya	eva ayaṃ doṣaḥ, yasya idaṃ matam — na anyena
0005915	'nena ity anumānam, liṅgam. tatra sa	eva ayaṃ dhūma iti sambandha-kāla-anubhūta-artha-
0003001	ca punaḥ paryāyeṇa tena eva dhūmena yadā sa	eva ayaṃ vahnir iti paricchinnati, tadā tad
0000405	punas tantreṇa āvṛtter an-eka-śakter vā asya	eva ayam aparo 'rthaḥ. sarve gaty-arthā jñāna-
0005704	prādhānyā-jñāpana-artham asya lakṣaṇa-vākya	eva ayam arthaḥ paridīpitaḥ. prādhānyam punar
0017613	ity uktam. nanu ca kaṇabhuk-parīkṣāyām ukta	eva ayam arthaḥ — viśaya-ālocana-arthatvān na
0012104	yat sākṣād-ālocanam arthānām yathā gaur	eva ayam aśva eva ayam iti, tat pratyakṣam iti
0009012	ye hi manyante — vāda-vidhi-dūṣaṇa-para	eva ayam ārambha iti, teṣām yad uktam — sva-
0017705	-a-bheda-upacāra-vikalpa-vat. tathā ca gaur	eva ayam ity-ādi-jñānam. sva-bhāvaḥ. kiṃ kāraṇam
0017601	-ādi-samprayogān niścaya-jñānam jāyate gaur	eva ayam ity-ādi, tat pratyakṣam iti. tad apy a-
0012104	-ālocanam arthānām yathā gaur eva ayam aśva	eva ayam iti, tat pratyakṣam iti vacanāt, tathā
0004815	na hy anyam upalabdhavato 'nyatra sa	eva ayam iti pratyayo bhavati. na apy anyatra
0003606	ya eva dṛṣṭāntaḥ, sa eva dārṣṭāntikaḥ, sa	eva ayam iti pradarśanāt. ato na sāmānyena
0003316	na, a-niścayāt. sadṛśa-apara-utpattiyā hi sa	eva ayam iti bhrāntasya na tatra pratyakṣam
0010107	vikalpya iti. niścayo hy evaṃ-rūpaḥ — gaur	eva ayam, na aśva iti. sa ca yāvad gotva-ādi-
0011912	-rūpeṇa artha-avadhāraṇam yadā, tadā gaur	eva ayam, na gavaya iti nirṇaya utpadyate. viśaya

0009504	ālambana-lakṣaṇa-a-yogād ity a-parihāra	eva ayam. nanu ca ayam ukta eva arthaḥ. tat kim-
0012010	ity-ādi. yadā parān paśyato dr̥ṣṭvā pūrvam	eva artha-darśanāt kim etad ity a-viśeṣeṇa
0002808	tv artha-ākārasya jñānasya sva-saṃvedanam sā	eva artha-saṃvittiḥ. artha-pratibhāse hi jñāne
0017214	-artha eva rūḍhaḥ, tad-vyutpattau viśiṣṭasya	eva artha-sambandhinaḥ sadana-āder āśrayaṇāt.
0008102	kiṃ tarhy ādyasya eva jñānasya. tatas tad	eva artha-sāmarthya-bhāvi saṃyojya-arthena tad-
0005113	tatra mano-vijñānam indriya-gr̥hītam	eva arthaṃ gr̥hṇāti tato vā anyam iti dvayī
0009504	ity a-parihāra eva ayam. nanu ca ayam ukta	eva arthaḥ. tat kim-arthaṃ punar ucyate. asti
0005911	saṅketa-samāśrayāt pūrvā-dr̥ṣṭam anyad	eva artham adhyāropayanty utpadyate. ata eva āha
0005503	te vedyā eva na syuḥ. na hi jñāna-sattā	eva arthānām saṃvedanā yuktā, tasyāḥ sarvatra a-
0015904	— tasmim̐s tv indriya-vyavasāye sati bāhya	eva arthe mano 'nuvyavasāyaṃ kuruta iti śāstra-
0001408	iti tāraṇaḥ sva-dr̥ṣṭa-mārga-upadeśaḥ. sa	eva artho 'rthyate mokṣa-upāya-kāmair iti kṛtvā so
0007017	bāhya-pakṣe 'pi yathā-saṃvedanam	eva artho 'vasīyate. na hi yathā-artham anubhava
0016806	a-nimittaṃ bhavati. tasmāc codanā-lakṣaṇa	eva artho dharma ity etad atra pradhānam vidheyam.
0012508	-grāhyatvena grahaṇa-bhedo 'py ākṣipta	eva. avaśyaṃ hi bhinna-indriya-grāhyatve grahaṇa-
0008607	a-dr̥ṣṭa-karṭṛkāṇām śāstrāṇām kartā pravādād	eva avasiyate. sa ca iha apy asti iti katham na
0000711	nirodhena utpādasya liṅgasya sphuṭam	eva avinābhāva ukto bhagavatā. ato 'numāna-
0014702	tu sarvam anyathā abhyupagatam. ata	eva asau sāṅkhya-nāśakaḥ. na eva hi ity-ādinā eka
0000607	śrutiḥ    iti. etac ca samagram tathā-gata	eva asti iti sa eva bhagavān. māra-catuṣṭayaṃ vā
0002303	tadā pareṣām evaṃ syāt. nūnam etad-viśayā	eva asmākaṃ vipratipattiḥ, yāni tu pramāṇa-
0008615	vāda-vidhāne 'nyathā avayavāḥ proktāḥ, ta	eva asmābhir doṣāḥ prakāśyanta iti darśayann āha
0012915	ity-ādi. anya-gocaram ity-ādi. dravyād anya	eva asya kalpito viśaya iti darśayati. bhinnam
0012114	a-niścayena grahaṇa-a-grahaṇam. tasmāt tad	eva asya grahaṇam, yo niścayaḥ. anyathā eka-ākāre
0006909	ābhāsam grāhaka-ākāram ity arthaḥ. sva-rūpam	eva asya jñānasya ābhāsaḥ, yad eva hi jñānasya
0002702	-buddhir a-bhinna-ākārā teṣv a-bhinnam	eva ākāraṃ darśayati iti sa buddhi-gata ākāro
0003115	tasya vastunaḥ kṣaṇikatva-ādayo vidyamānā	eva ākāra anumāna-vikalpe pratibhāsante. sa hi
0003201	-liṅga-āśrayeṇa utpanno vastunaḥ sata	eva ākāraṇ adhyavasyati. ato varṇa-sāmānye '-
0003205	tv ayam anumāna-vikalpo yady api sambhavina	eva ākāraṇ arthasya adhyavasyati, tathā api sva-
0008202	ākāro 'dhika upalabhyata ity anena sampraty	eva ākhyātam. tat kim iti vismaryate. tasmāt
0016603	ca asmākaṃ yogi-jñānam sad-viśayam eva prāg	eva ākhyātam. yad apy aṭita-an-āgata-viśayam
0001106	ity ucyate, jñāna-vipakṣatvāt tasya. tad	eva ātma-darśanam. yato doṣa-hetuḥ, tataḥ
0004101	-vikalpaṃ ca pratyakṣam vikalpa-rahitam	eva ātmānam paricchindad utpadyate. tathā hi
0007011	viparyayād viparītam. katham punar ātmanā	eva ātmānam anubhavati jñānam. na hi tasya eva
0016008	na apekṣate, evaṃ sati indriyāṇām sarvathā	eva ānarthakyaṃ syāt, manasā eva bāhya-artha-
0009116	ābhāsa ālambana-śabdena uktaḥ. saṃvṛti-sad	eva ālambanam ity a-pratyakṣatā iti śeṣaḥ.
0009003	uttaram. tathā hy anumānasya api saṃvṛti-sad	eva ālambanam. tataś ca tad a-yuktaṃ syāt, yad
0007513	na syāt. yato dhūma-pratibhāsi jñānam pūrvam	eva āvir-bhavati, paścād anala-pratibhāsi. na hi
0011007	vinaśyati, adhiṣṭhāna-pidhāna-kāle tatra	eva āśu praviśati vā. tato 'yam a-doṣaḥ. a-pihita
0017313	pakṣo 'tyantam a-yukta iti sannikarṣa-pakṣa	eva āśrayaṇīyaḥ. tataś ca yathā-uktaṃ an-iṣṭam
0005605	-nir-apekṣatvād iti bhāvaḥ. yasya mana	eva āśrayo na rūpi-indriyam, tan mānasam
0016904	tat siddham. tataś ca tasya lakṣaṇa-vidhir	eva āśrita iti na dūṣaṇān mucyase. viśiṣṭo
0018006	vā jñāne kārye. mīmāṃsakair api tan-matam	eva āśritam. sa vā yasmād bhāṣya-kṛto matena
0001813	tarhi yathā-adhigata-mārga-ākhyāna-tat-para	eva āsīt. yo yasminn adhigate 'py a-virata-
0005911	eva artham adhyāropayanty utpadyate. ata	eva āha — toya-ādi-kalpanā-pravṛttatvād iti.
0012600	ca bhinne 'pi nīla-ādi-vat tasya śaktiḥ syād	eva ity a-parihāraḥ. saṅkhyā-ādi-bhedena ca iti,
0008912	-smṛtibhyām api hi tad bhavati, na agnita	eva iti. anena hi dhūma-jñāna-sambandha-
0002902	-sāmānya-lakṣaṇābhyām anyat prameyaṃ na asty	eva ity abhyupeyate, evaṃ tarhi nīla-ādinām
0006314	ca tṛtīyaṃ pramāṇam iṣṭam, itaḥ pratyakṣam	eva ity abhyupeyam. yat kalpanā-apoḍham samīhita-
0000502	katham artha-tattva-bhājah syuḥ, na	eva ity artha-gateḥ. katham-śabdena hy atra a-
0005216	taj janayati, atas tad yathā-ukta-viśayam	eva ity avagaccha. anubhava-ākāra-pravṛttam iti.
0013405	doṣaḥ, yatas tvayā bhinna-indriya-grāhyatvād	eva ity avadhārayatā hetv-antaram na asti iti
0014506	-vyavahārāya sva-bhāva-an-upalambham āha. sa	eva ity-ādi. yataḥ saṃsthāna-bhedād bhinna-
0012600	sūcayati. indriya-antara-arthatvena	eva ity-ādi. rūpa-sparśayor hi sann api bhedo
0016203	'dhiko manasā kriyata iti. saha tu siddha	eva ity-ādinā etad āha. niyama-rahitaṃ saha-
0017504	ca akṣam prati vartata ity ataḥ sā	eva ity āha — yo 'pi hi kalpayed iti. tasya
0014115	sva-bhāvasya tad-upalabdhaḥ so 'py upalabdha	eva ity āha — yasmād dr̥ṣṭā ity-ādi. etena yasya
0004605	ekaṃ dravyaṃ yugapad gr̥hyate, api tu krameṇa	eva ity āhuḥ, ta idaṃ vaktavyāḥ — yadi yugapad
0007803	bhinna-kramāś ca. tad artha-sva-ābhāsam	eva ity etad pramāṇa-phalam. tatra artha-ābhāsam
0016501	anyatara-a-bhāve '-sambhavāt. nanu sata	eva ity eva-kārād eva niyamasya gatavān niyamād
0005714	tatra adhigantavye sarvaṃ jñānam pratyakṣam	eva iti. evaṃ tāvat pratyakṣam iti tāvac-chabdaḥ

0010912	eva iti. nipāto bhinna-kramah. vicchinna	eva ity evam draṣṭavyam. kiṃ kāraṇam. yato
0001112	ātma-sneha-āder api doṣa-gaṇasya viruddham	eva ity evam ajñāsīt. yo yan-nidāna-viruddhaḥ, sa
0016205	kiṃ saha eva kriyante, pṛthag na kriyanta	eva ity evam ayaṃ praśnaḥ pravṛttaḥ, na tu kiṃ
0003312	rūpa-ādau ghṛīte 'nityatā api ghṛītā	eva iti ghṛīta-grahaṇān na idaṃ pramāṇam. yadi na
0012004	-abhisambandha-vaśena utpatteḥ. an-atideśa	eva iti jñānaṃ tasya api sādharmaṃ a-bhāvāt.
0006012	-tṛṣṇā-ādiṣu ca udaka-ādi-jñānaṃ pratyakṣam	eva iti. tathā hi tasya eva mṛga-tṛṣṇā-ādau toya-
0009004	-smṛtibhyām api hi tad bhavati, na agnita	eva iti. tasmāt sthita eva ativyāpitā-doṣaḥ. iha
0009514	ākāreṇa sva-ābhāsa-jñāna-jananam asty	eva iti. tasmād a-yuktaṃ grāhya-lakṣaṇam. ataś ca
0005513	kiṃ tarhi tad-viparīta-sva-bhāvāḥ prameyā	eva iti, tasya api yathā-ukta-nītyā hlāda-ādy-
0005105	syād ity a-yuktam etat. sarve tv a-vikalpakā	eva iti tu-śabdena na sva-mata-apekṣo 'yaṃ pṛthag
0006114	-jñānaṃ na eva indriya-jam, api tu mānasam	eva iti, tena vaktavyam — kim indriya-jasya
0016414	-sad-vyudāsa iti vyāpaka-viruddham āha. sata	eva iti. dvi-ṣṭhatvāt tasya anyatara-a-bhāve '
0008209	viśaya-ākāratām prati saṃśayo na bhavaty	eva iti na an-avasthā. smṛter uttara-kālam ca ity
0001608	abhūt, sā sugata-avasthāyām an-ukta-siddhā	eva iti na uktā. tayā hi vinā na eva hitam
0010912	caḥsuḥ-śrotre iti sva-bhāvāḥ. ata indriyād	eva iti. nipāto bhinna-kramah. vicchinna eva ity
0004916	etat su-ucitam. tac ca sarvaṃ nir-vikalpam	eva iti nyāya-mukha eva parigatam. ataḥ kasyacin
0016508	-sādhanam āha. kim-arthaṃ punaḥ prak sata	eva iti bruvatā ṣaṣṭhī-samāso darśitaḥ, idānīm tu
0014606	-ādi-lakṣaṇāś ca parasparato bhinna-jātīyā	eva iti mādhasya matam. anyo 'pi ca tasya
0011104	nir-avayavatva-pakṣayoḥ sa doṣaḥ tad-avastha	eva iti yat-kiñcid etat. pañcānām ca indriyatva
0013412	-bhede grahaṇa-bhede ca saty a-bhedo na	eva iti yāvat. yatra ca ity-ādinā yadi kevalād
0016503	-bhedaṃ ca kṛtvā evam vyākhyeyam — sata	eva iti yo 'yaṃ niyamaḥ, asmān niyamāt sata eva
0002410	ity arthaḥ. ata eva vṛttāv avadhārayati dve	eva iti. vyavaccheda-phalatvād vākyasya vinā apy
0015003	-guṇatva-sattva-ādi-rūpa-bhedena. sa ca eka	eva iti sukha-ādinām anyatamaḥ. tad etena yac
0004302	saha-bhāvi krama-bhāvi vā nir-vikalpakam	eva iti sthitam etat. pratyakṣam kalpanā-apoḍham
0016807	pratyakṣasya siddhatvād anuvāda-mātram	eva idam kriyata iti. tad a-yuktam, a-siddhatvāt
0014010	-kāla-bhedasya dur-avadhāratvāt, tad	eva idam caḥsuḥ-sparśana-vijñānaṃ dīrgha-ādi-
0003406	iti katham grantho nīyate. yāvātā pramāṇam	eva idam na bhavati, tato na idaṃ pramāṇam iti
0015306	indriya-vṛtteḥ saṃvedanam icchann āha — na	eva idam paraspara-saṃvedanam anubhava-ātmakam
0016801	sad ity etad a-kāryam eva. nanu ca na	eva idam pratyakṣa-lakṣaṇam, kiṃ tu dharmah
0015110	-a-bhāvān na āgamaḥ. tasmāt pratyakṣam	eva idam yuktam ity abhiprāyaḥ. nanu śrotara-ādi-
0015405	ānantarya-arthatvāt. na eṣa doṣa iti. na	eva idam vṛtti-saṃvedanam pramāṇam iṣyate.
0004113	ca a-vicchinnaṃ darśanam. tasmād indriyajam	eva idam sa-vikalpam iti. vikalpaka-pratyakṣa-
0003609	viśayatvāt sa eva doṣaḥ. atha manyase — na	eva idam adhigata-viśayam, yato 'dhigatasya
0006003	saṃśaya-jñāna-grahaṇam. tatra api kiṃ tad	eva idam āhosvid anyad ity evam-ākārā pūrva-
0003701	bhāvāḥ syāt. tatra ca ukto doṣaḥ. tasmāt tad	eva idam iti niścayo viśeṣa-dṛṣṭatvena abhimato
0003702	yad uta a-bhraṣṭa-darśana-saṃskārasya tad	eva idam iti pūrva-dṛṣṭa-ākāra-adhyavasāyaḥ. tad
0017014	-sadrśa-vastu-smaraṇam. tad-an-antaraṃ tad	eva idam iti bhrāntam mano-vijñānaṃ sāmānya-
0017713	buddheḥ. vyāpaka-viruddhaḥ. tataś ca mānasam	eva idam iti sthitam. atha punar ity a-siddhatām
0004911	tādṛśa-darśanād asya prabodhe sati tad	eva idam iti smṛtir bhavati. tato 'bhilāsa-
0014507	-jātāv an-ekam saṃsthānam iṣtam, ataś tad	eva indriya-anantyaṃ prasajyate. na eva hi śabda-
0010413	vyāpaka-a-bhāvāḥ. yas tu manyate — na	eva indriya-artha-sannikarṣa-jasya pratyakṣasya a
0006114	yas tv āha — dvi-candra-ādi-jñānaṃ na	eva indriya-jam, api tu mānasam eva iti, tena
0004103	tac ca kalpanā-rahitaṃ pratyakṣam eva. santy	eva indriya-dhiyaḥ kalpanāḥ, kiṃ tu tā na
0010203	iṣyate, tad indriya-jñāne na sambhavaty	eva. indriya-buddhir iti ca yady api sāmānya-
0013905	-traiguṇya-jātimattvam iṣyate, prāptam ekam	eva indriyam, sarvatra traiguṇyasya a-bhedāt. ye
0017110	sīdati, anyatra a-vṛtter iti vacanāt tasya	eva indriyasya viśaya-bhāva-upagamana-lakṣaṇam
0016016	kevalam a-sāmarthyād ity ucyate, evam api na	eva indriyāṇām sāmarthyam syāt, yasmād evam
0012709	ity arthaḥ, yato bhinno 'pi sva-artha ekena	eva indriyeṇa paricchidyate. tataś ca tad a-
0013911	pravṛttir iti manyate. tatra yady ekena	eva indriyeṇa puruṣa-arthaḥ sampadyeta, eka-
0013012	-saṃvittīyā eva anubhūyate. anyathā katham sā	eva iyaṃ mahatī prāsāda-mālā iti smaraṇam syāt.
0011505	tat pramāṇam ity ucyate. na eṣa doṣaḥ. na	eva iyaṃ sambandha-lakṣaṇā ṣaṣṭhī, kiṃ tarhi kṛd-
0006704	api, ata eva. tasmād yo 'yaṃ niyamo nīlasya	eva iyaṃ adhigatiḥ pītasya eva ca ity-ādikah, so
0004111	apy a-vikalpa-jñāna-vat pratyakṣam	eva iṣṭavyam. anyathā vicchinnaṃ darśanam syād
0006204	na ca evam. tasmād idam apy aindriyam	eva. uktaṃ ca ācāryeṇa te 'pi hi parama-arthato
0005802	-ābhāsam ity uktaṃ bhavati. tac ca prāg	eva uktaṃ nāma-jāty-ādi-yojanena tat kim-artham
0007017	na hi yathā-artham anubhava iti prāg	eva uktam. atha sva-saṃvedana-anurūpam artham
0003908	-adhīna-janma jñānam aindriyam indriyeṇa	eva ucyate, na viśayeṇa. āloka tu na sarva-
0009916	tasya a-vyapadeśyatvam iti. tasya apy etad	eva uttaram — a-nirdeśyatve ca a-vyabhicāra iti,
0006201	tad-vikāra-vikāritvam iti cet, atra apy etad	eva uttaram. api ca icchayā sarpa-ādi-bhrānti-vad

0009002	teṣāṃ pratyakṣatā iti matam. atra apy etad	eva uttaram. tathā hy anumānasya api saṃvṛti-sad
0004313	na tan-nāmato nīlam etad iti jānāti. etad	eva uttareṇa pada-dvayena spaṣṭayati. arthe `rtha
0017101	samanantara-pratyaya-viśeṣa-vaśena	eva utpatteḥ. atha ity-ādinā viśiṣṭa eva
0013507	kiṃ ca tad api catuṣṭaya-ādi-sannikarṣād	eva utpadyata iti idam darśanam. ādi-śabdena
0009313	jñānasya. tato yasya tad vyapadiśyate, tata	eva utpadyata iti siddhā pratyakṣatā nīla-ādi-
0007405	— mantra-ādi-sāmarthyāt te tathā	eva utpannā iti, yato `n-upapluta-darśanais tad-
0005910	pṛthag-vacanam tasyāḥ syāt, kiṃ tarhy a-sad	eva udaka-ādikaṃ tatra bhūta-saṅghāte saṅketa-
0005805	-jñānam ekaṃ tāvad uktam. tathā hy a-sad	eva udaka-ādikaṃ artha-antarām saṅketa-samāśrayān
0000410	vigata-vistaram ca tat saṅkṣiptam. tena ya	eva udghaṭita-jño diṅ-mātra-darśanena apy an-uktam
0010803	mukhyo gauḥ paricchidyate, tādrśena	eva upacarito vāhikaḥ. yadi vā āśraya-dvāreṇa
0001906	eva upadeṣṭum a-kṣamaḥ. jñānāt tu bhūtam	eva upadiśati iti jñānasya api prāmāṇyam prati
0001906	`ṅga-bhāvah. dayāvān apy a-jñānāt tattvam	eva upadeṣṭum a-kṣamaḥ. jñānāt tu bhūtam eva
0001904	bhagavān pramāṇam. tathā hi kṛpayā artham	eva upapattim āha. yadi pratyekaṃ parama-aṇuṣu
0009306	— evaṃ tv ity-ādi. na hi ity-ādinā atra	eva upapatteḥ sādhyā-antarām āha. na kevalam
0008314	sva-saṃvedyatā ca ity anena an-antara-uktāyā	eva upalakṣyante. ye `n-uktam api nāma dur-
0000506	tīrthya-tarkāṇām te tathā-vidhaiḥ sukham	eva upalabhyate. tathā śabda-ādāv api veditavyam.
0014911	śvabhiḥ pramadā-tanau bhakṣya-sva-bhāvatvam	eva eka-indriya-prasaṅgam āha. katham punar
0015008	ca sparśa-ādiṣv iti tulyaḥ. etena tam	eva eka-viśayatvam na cakṣur-vijñāna-ādīnām. na
0004809	kasyacid artha-ākārasya anukārāc chābdasya	eva ekaṃ pramāṇam. na ity ucyate. ātma-indriya-
0011802	pramāṇam uktam. ata āha — kiṃ laiṅgikam	eva ekaṃ pramāṇam. na ity ucyate. śrotra-ādi-
0013601	ity-ādi. tatra uktam — kim anumānam	eva ekas trikas tri-dravya-ātmakaḥ, sukha-ādīnām
0014602	trikāṇi vyācakṣate. śabda-parama-aṇur	eva etat paraspara-āsaṅkīrṇa-rūpam ekena sūtreṇa
0010414	-ādi-viśeṣaṇam, kiṃ tarhi pratyakṣa-dvayam	eva etat. bahuṣv api mata-sāmānyāc chloke sva-
0002009	vyutpatir bhavati iti prasiddham	eva etat. viśayasya hy adhigamāya cakṣur-ādayo
0006917	bāhya-artha-pakṣe tv a-sambhāvanīyam	eva etat sa-vikalpakam, indriya-jñānam tu tena
0004301	aikyam adhyavasyati. tasmān mano-vijñānam	eva etad iti. yathā andha-padasya a-darśana-pūrvo
0015813	pratipāditam ity āha — andha-padam	eva etad iti śakyate vaktum, deśa-ādi-niyamena
0012913	a-bheda-jñānasya ko viśayaḥ. na ca a-viśayam	eva etan na pramīyate. pramīyate ca. tasmād a-
0002905	vā. ato viśeṣa-sāmānya-rūpam prameya-antarām	eva etāni viśeṣa-śabdena ucyante. sattā sāmānyam
0012308	iti ca apekṣā-kṛtam etat. ataḥ sāmānyāny	eva ete iti kasyacin matiḥ syāt. dr̥ṣyate ca
0006010	dur-avadhāratvād an-upalakṣyataḥ pratyakṣe	eva. evaṃ kriyā-ādi-parama-aṇavo veditavyāḥ. te
0014709	kecit sukha-sva-bhāvā eva, kecit chabda-rūpā	eva. evaṃ rūpa-sparśayoḥ sahacara-upalakṣaṇatve
0013005	samudāyo viśayo `sya iti bahu-vr̥hir	eva. katham kṛtvā. pratyutpanno hi bhāvo `tītānām
0016605	parama-arthatas tu tad api vartamāna-viśayam	eva katham evaṃ brūyāt. evaṃ tarhi viśaya-rūpeṇa
0009411	prakṛtam eva. anyathā jñānam iti vyapadiśann	eva karma-kartṭ-karāṇa-bhāvo yujyata iti cet, evam
0007011	eva ātmānam anubhavati jñānam. na hi tasya	eva karmaṇas tat pramāṇam ity ucyate. na eṣa
0011504	na kāraka-antarasya. tat katham tasya	eva karmaṇo jñeyasya taj jñānam pramāṇam iti. iha
0011411	-a-vyavahitasya vyāpāra-pratītiḥ, tasya	eva kalpanā-apoḍhatvam siddham, api tv āgamena
0004309	-viśeṣa ity uktam. na kevalam pratyakṣeṇa	eva kalpanā-jñānam lakṣaṇa-vacanena artha-
0006108	vyāpaka-viruddhaḥ. tad evaṃ tri-vidham	eva kalpanā-jñānayoḥ a-pratyakṣatva-sādhanāya.
0006105	siddhe `pi yad iha upādānam, tat pūrvayor	eva kalpanā-saṃsargo `sti, atas tat-pratiśedhena
0003707	jñāna-ātmakaṃ tad iti gamyate. yato jñānasya	eva kaścid viśaya-eka-rūpam jñānam icchati, tat
0007816	syād iti na anubhava-rūpam api. nanu ca na	eva kārakam. ato vyāhatam etad iti. tad a-sat,
0006709	-bhedaḥ jñāna-aṃśayor aikye yā eva kriyā tad	eva kāraṇa-bhāvah, na samudāyasya ity arthaḥ.
0009314	ity-ādi. samudāya-avasthāyām apy eka-ekasya	eva kāraṇam. prādhānyād iti. ātma-manasoḥ
0011816	indriya-artha-sannikarṣas tu pratyakṣasya	eva-kārād eva niyamasya gatavān niyamād iti na
0016501	-a-bhāve `sambhavāt. nanu sata eva ity	eva kāryato draṣṭavyā ity amum artham sūcayitum
0007306	tat karoti. ata upacāreṇa artha-saṃvid	eva. kiṃ kāraṇam viśeṣeṇa na yojayati. tasya tena
0003109	tasmān na pramāṇa-antarām, api tv anumānam	eva kiṃ na uktam. kiṃ yadā hi sa-viśayam jñānam
0007101	pratipadyata iṣṭam an-iṣṭam vā ity etāvad	eva kiṃ vicārayati iti cet, kva punar vicāra-
0018111	āha — buddhi-janmani ity-ādi. iha	eva. kutaḥ. pravṛtti-phalavāt pramāṇasya. tasmād
0003402	ādadhāt smṛti-dvāreṇa pravartayati tatra	eva kutaḥ, yatas tad-vaśena viśaya-jñānasya
0008114	-jñāna-ābhāsam sva-ābhāsam ca ity etad	eva, kecit chabda-rūpā eva. evaṃ kriyā-ādi-parama
0014709	eka-eka-rūpā iti. kecit sukha-sva-bhāvā	eva kecid dve iti. atra vyākhyāne na bhavati
0002413	-anumāne eva te dve pramāṇe, na tv anye	eva kevalam gava-ādi-mātram paricchidyate na
0011510	ity arthaḥ. yadā manda-āloke deśe viśeṣaṇam	eva kevalam, tathā indriya-vṛttau manaso bāhye
0016102	vṛttīḥ, pradīpa-prabhā tu saha-kāriṇy	eva kriyate, na indriya-antare pramāṇam asti iti
0012600	-bhedo `vaśiyate. indriya-kāryam ced ekena	eva kriyanta iti saṃśaya idam uktam — bāhyeṣv
0015505	artheṣu vyavasāyāḥ kriyanta āhosvit saha na	



0016204	eva jñātatvāt. tasmād gamyate — kiṃ saha	eva kriyante, pṛthag na kriyanta eva ity evam
0006709	— vastuno 'bhedāj jñāna-aṃśayor aikye yā	eva kriyā tad eva kārakam. ato vyāhatam etad iti.
0000108	-mateḥ    āhṛtya dharmakīrtir anyeṣāṃ ca	eva khalu matāt kiñcit   tad-darśitayā ca diśā
0002007	pūrva-uktaḥ prasṛta-śabdasya arthaḥ sphuṭam	eva gamyata iti na vibhaktaḥ. mukhaṃ hi dvāraṃ
0014908	santi, kevalaṃ vyavahāra-lāghava-arthaṃ ta	eva guḍa-ādaya ekena śabdena vyapadiśyante. yad
0002103	sā eva ca tasya siddhiḥ. sva-pramāṇam	eva guṇaḥ, artha-kāmair guṇyata iti kṛtvā artha-
0004609	api tarhi teṣu lāghavasya tulyatvāt, sakṛd	eva gṛhṇāmi ity adhyavasāyaḥ syāt. kiṃ ca repha-
0012009	syāt. nanu ya eva aṃśo jighṛkṣitaḥ, sa	eva gṛhyata ity āha — kim etad ity-ādi. yadā
0010707	ghaṭa-a-bahir-vartino 'py udaka-ādes tathā	eva gṛhyate. indriya-adhiṣṭhānād vicchinnaḥ ity
0014910	-saktuḥ pracura-lavaṇa-saṃsarge lavaṇa-rasa	eva gṛhyate. jighṛkṣitaṃ vā iti yathā śvabhiḥ
0010706	sa tad-a-bahir-vartino 'pi vastunas tathā	eva gṛhyate. tad yathā ghaṭād vicchinna ity
0010705	tad-a-bahir-vartina indriyād api tau tathā	eva gṛhyete. yo yato vicchinna ity adhika iti ca
0012006	api grahaṇaṃ syāt. yatra aṃśe śaktiḥ, tasya	eva grahaṇaṃ bhaviṣyati ity āha — sarva-ātmanā
0012908	sva-viśeṣāṇaṃ prakṛtatvāt tat-śrutyā teṣāṃ	eva grahaṇaṃ yuktam, na viśeṣa-antarāṇāṃ, a-
0010602	tu sati yāvataḥ bhāgena prāptiḥ, tāvat	eva grahaṇaṃ syāt. a-vicchinnaḥ ity gṛhyeran. rūpa
0001105	-darśana-jāḥ sarve tṛṣṇā-ādayo doṣāḥ. tad	eva ca a-jñānam ity ucyate, jñāna-vipakṣatvāt
0001004	duḥkhaṃ kādācitkatvena hetunā a-nityam. ata	eva ca a-nitya-hetukam. śakyam etad dhettu-kṣayaṇa
0003305	api tasya sva-bhāvaṃ pratyeti iti sā	eva ca a-nityatā iti pratyakṣa-siddhā sā. atha
0003002	-antaraṃ sāmānyato dṛṣṭād anumānāt. tad	eva ca atra anumānam iṣṭaṃ tal-lakṣaṇaṃ ca viśeṣa
0008502	smṛtiś ca. tad ekam an-anubhūtam a-smṛtam	eva ca āstām. ato viśaya-antara-sañcāraḥ syād iti.
0006704	niyamo nīlasya eva iyam adhigatiḥ pītasya	eva ca ity-ādikaḥ, so 'rtha-sārūpyād anyato na
0015403	paraspara-saṃvedanam eva atra arthaḥ. sa	eva ca upakāraḥ. na ca anu-śabdasya ānarthakyam,
0001207	bahudhā dīrghaṃ ca kālam. sva-bhāvaḥ. ayam	eva ca upāya-abhyāso mārga-satyam ity ucyate.
0007503	-malam an-apāyī pāramārthikaṃ pramāṇaṃ tasya	eva ca gocaro bhūtaṃ prameyam iti. nir-vyāpārās
0006606	a-vyavahānena prasiddhim upayāti. sā	eva ca tasya kriyā sādhyā. tatra rūpa-ādau
0002105	viparīta-lakṣaṇa-abhidhānena vyutpādanam. sā	eva ca tasya siddhiḥ. yasmād ity-ādinā puruṣa-
0002103	iti yad vyutpādanam sa pratiśedhaḥ. sā	eva ca tasya siddhiḥ. sva-pramāṇam eva guṇaḥ,
0001010	-sthāna-parigrahaḥ prāṇina iti kāryam. sā	eva ca tṛṣṇā prādhānyena śāstre samudaya-satyam
0018205	sa iti viruddha-vyāptam prasaṅgam āha. anena	eva ca nitya-pramāṇa-nivṛttaye pramāṇa-bhūtāya
0012109	-ātmakaṃ paraḥ pratyakṣam icchati. iyam	eva ca niścayānāṃ sva-artha-pratipattiḥ, yat tan-
0001710	-arṇava-uttāraṇa-sādhanatvāt tāyaḥ. etāvad	eva ca para-hitaiṣiṇā kāryam, yad uta heya-
0002006	sva-matād ity asya vyākhyānam. mukha-śabdena	eva ca pūrva-uktaḥ prasṛta-śabdasya arthaḥ
0001208	duḥkha-hetor vāsanā api na avaiśyate. ayam	eva ca bhagavataḥ khaḍga-āder viśeṣaḥ. para-artha
0001901	'bhūd bhagavān. vyāpaka-viruddhaḥ. sa	eva ca mārga-abhyāsaḥ śāstrītvam upacārād ity
0014507	śabda-sparśa-ādi-jātīnāṃ iṣṭam ekasyām	eva ca rūpa-jātāv an-ekam saṃsthānam iṣṭam, atas
0009812	-ātmakatvaṃ tu na sambhavaty eva. tad	eva ca viśeṣaṇaṃ bhavati, yat tasminn āśraye
0006515	-pratītir iti phalvatvam upacaryate. tasya	eva ca viśaya-ākāra-parigrahāt sa-vyāpāra-
0015412	kurvat tat prayukta iva iti. smaraṇena	eva ca vṛtti-viśayī-karaṇe 'rtha-dṛṣṭiḥ
0013510	sambandho na asti, vyomnaḥ śrotatvāt tatra	eva ca samavāyāc chabdasya. dvaya-sannikarṣād
0005601	ādy-ākāra-bodha-ātmakaṃ vastu siddham. tasya	eva ca sva-saṃvedanaṃ pratyakṣam uktam, na tad-
0004507	eva yathā-uktaiḥ parama-aṇubhiḥ sahiteṇa	eva cakṣur-ādi-vijñānaṃ janyate, na svakena eva.
0018101	na yujyate. atha ity-ādi. an-anyatve buddhir	eva janma iti janma-grahaṇaṃ mata-dvaye 'py
0016204	prati praśna eva na upapadyate, tasyāḥ prāg	eva jñātatvāt. tasmād gamyate — kiṃ saha eva
0008410	-avasthā jñānānām. eka-jñāna-abhinirhṛtāyām	eva jñāna-paramaparāyām uttara-uttarāṇi jñānāni
0009714	viśayo 'sti ity a-vyapadeśyam. atha vā tad	eva jñānaṃ sva-rūpeṇa na vyapadiśyate na
0010101	bahu-vrīhim adhikṛtya uktam. yadā tu tad	eva jñānaṃ svayam a-vyabhicāri iti tat-puruṣaḥ
0009802	asti ity a-vyabhicāri. atha vā tad	eva jñānam atasmiṃs tad-grahād vyabhicāri.
0007508	paśyanti. yadi tarhy a-tattva-vidāṃ sarvam	eva jñānam upaplutam, kathaṃ pramāṇa-itara-
0009906	a-vyapadeśyatvaṃ viśeṣaṇam. iha ca tad	eva jñānam, sva-rūpeṇa yan na nirdiśyate, tad a-
0017505	iti. tasya abhiprāyaḥ — indriya-sannikarṣa	eva jñānasya a-sādhāraṇaṃ kāraṇam. ataḥ sa eva
0008402	matvā pṛcchati — kiṃ kāraṇam iti. ātmanā	eva jñānasya anubhavo yuktaḥ, na anyena iti
0005603	iti na asty āśraya-a-siddhiḥ. nanu sarvasya	eva jñānasya indriya-jasya api mana āśraya ity
0011606	vaiśamyāt, kiṃ tu sva-adhigama	eva jñānasya ubhaya-bhāvaḥ. sva-adhigame ca
0001603	-viśeṣa uktaḥ. tāyina ity anena tu tasya	eva jñānasya kārya-viśeṣo yathā-dṛṣṭa-mārga-
0008101	na ca asau teṣāṃ viśayaḥ, kiṃ tarhy ādyasya	eva jñānasya. tatas tad eva artha-sāmarthya-bhāvi
0007201	-phala-vyavasthāyām api viśaya-ābhāsātā	eva jñānasya pramāṇam iṣyate, na tu vijñāpti-
0011409	tena ayam artho bhavati — yasya	eva jñānasya yatra karmaṇi jñeye vyāpāra-khyātiḥ
0012014	ubdhāvayate. jñāna-pramāṇa-vādinā api ca sa	eva jñānasya hetur iṣyata iti samāno doṣaḥ. tathā
0011607	ubhayathā pramāṇaṃ prameyaṃ ca mayā iṣyata	eva, tac ca tvayā ātma-nidarśanena samarthitam

0005216	upajanita-an-antara-rūpa-ādi-kṣaṇa-saha-kāry	eva taj janayati, atas tad yathā-ukta-viṣayam eva
0002705	tan māna-arham eva na bhavati ity a-prameyam	eva, tat katham ācāryeṇa viṣaya-dvaividhyam uktam
0005204	karma-dhārayaḥ. nanu ca rūpa-ādayo viṣayā	eva, tat kim-arthaṃ viṣaya-grahaṇam. an-
0005002	sarva eva amī pratyakṣa-bhedā nir-vikalpā	eva, tataś ca pratyakṣaṃ kalpanā-apoḍham ity
0008711	-smṛtibhyām api hi tad bhavati, na agnita	eva. tato yad etat keśa-ādi-pratibhāsi-taimira-
0006213	'-viśamvādanam pravartakatvam ca asty	eva. tato yad etat keśa-ādi-pratibhāsi-taimira-
0004901	ekas taylor viṣaya iti sā apy a-kalpanā	eva. tattva-vicāra-vyāpṛtā hi vyākhyātāraḥ khalv
0009007	pramāṇam prameyam ca a-pariniṣpannam	eva tattvataḥ. kevalam bhrāntānam yathā-darśanam
0007315	evam ity-ādi. asya ayam samudāya-arthaḥ. na	eva tattvatas tasya vibhāgo 'sti, kevalam a-vidyā-
0003114	yady api vikalpa-pratibhāsinah sāmānyasya	eva tathā vastv-adhyavasāyena grahaḥ, tathā api
0005913	anye na santy eva. saṅketa-mātra-nimittā	eva tad-adhyāropiṇī kalpanā iti pūrvasmāt pṛthag
0005008	-vijñāne pratyakṣa indriya-jñāna-anubhūtam	eva tad arthaṃ gr̥hṇāti iti keśāñcid vipratipattiḥ.
0008109	tathā gr̥hyeran. tasmāt tāni sva-bhāvata	eva tad-ākārāṇi bhavanti ity abhyupeyam. na ca
0006509	pramāṇasya adhigamaḥ phalam. tac ca svayam	eva tad-ātmakam iti tato na vyatiriktam. na hy
0016307	śrotra-ādīnām vaiyarthyam syāt. tataś ca na	eva tad-ātmanā prakṛteḥ pariṇatiḥ syāt. paura-
0007805	āder viṣayasya anurūpaṃ jñānam viṣaya-jñānam	eva, tad-ābhāsam viṣaya-ākāra-viṣaya-jñāna-ākāram
0005009	vipratipattiḥ. rāga-ādi-saṃvedane na asty	eva tad iti. yogi-jñāne 'py eṣa eva. yata evam
0013002	-ādau jala-jñāna-vad deśa-ādi-niyamena	eva tad utpadyata iti sūcayati. tat-sahacara-
0008704	viṣayasya vijñānam vyapadiśyate, yadi tata	eva tad utpadyate, na anyataḥ, na api tato
0012406	manasā eva yojanam kriyate. atas tatra	eva tad upapadyate. anyathā hi iti yadi smārta-
0009812	vyavasāya-ātmakatvam tu na sambhavaty	eva. tad eva ca viśeṣaṇam bhavati, yat tasminn
0009410	arthasya yaj jñānam vyapadiśyate, yadi tata	eva tad bhavati ity etad viṣaya-cintā-prakṛtam
0008007	tat tathā avasīyate, tāvatā tad-ākāram	eva tad bhavati iti yuktam ity āha — na ca
0004803	yato bhinna-rūpa-jñāna-grāhyam, na tat tad	eva. tad yathā aśvād bhinna-jñāna-grāhyo mahiṣaḥ.
0004106	iti. tad iyaṃ kalpanā upalakṣya-sva-rūpā	eva. tad yadi indriya-vijñāne syāt prāg apy
0004405	vastu-sat siddha-anta iṣyate. tasmāt sā	eva tad vikalpayati iti kṛtvā yac ca ity-ādi.
0007902	iti. atas tām nirākartuṃ sva-rūpam a-jahad	eva tad viṣaya-ākāram anukaroti iti darśana-
0011501	tad-ākāra-utpattiyā. anyathā viśeṣaṇa-jñānam	eva tan na syāt. tasmāt tasya eva viśeṣaṇasya tat
0006202	api ca icchayā sarpa-ādi-bhrānti-vad	eva tan nivartyeta. śakyante hi kalpanāḥ
0003615	prāñ na āsīt paścād bhavati. yadi syāt sa	eva tayoh sva-bhāva-bheda-āśraya iti nānā-bhāvaḥ
0014706	-prasaṅgam. spaṣṭatareṇa iti. sva-artha	eva tarap-pratyayo 'lpāctaram iti yathā. kuta
0011102	-antaratvam tasya cakṣur-indriyād iṣyate, sa	eva tarhi cakṣū rūpa-darśana-sāmarthyāt tal-
0014302	sukha-ādi grāhyam, kiṃ tarhi śabda-ādi. ta	eva tarhi pratyekaṃ pariṇatāḥ śabda-ādi-sva-bhāvā
0004507	eva cakṣur-ādi-vijñānam janyate, na svakena	eva. tasmād an-eka-artha-janyatvāt sva-arthe
0006703	eva a-siddheḥ. viśeṣaṇa-jñānam api, ata	eva. tasmād yo 'yam niyamo nīlasya eva iyam
0006603	vyāpāreṇa khyāti, na anyathā. tasmāt sā	eva tasya ātma-bhūtā viṣaya-ākāratā pramāṇam iti.
0012213	tulya-utpattir ity etad yujyate. na hi tena	eva tasya tulya-utpattir iti yuktam abhyupetum.
0007012	-karaṇa-bhāvo yujyata iti cet, evam etat. na	eva tasya parama-arthataḥ karma-ādi-bhāvaḥ. tathā
0010014	na etad asti, artha-sannikarṣa-grahaṇena	eva tasya pratikṣepāt. anyathā indriya-jam ity
0006401	-ādi-mātre vastuni samihite saṃvādād iṣtam	eva tasya pratyakṣatvam, viśiṣṭe tu pīta-ādy-
0007203	iti pakṣaḥ, tadā api grāhaka-ākāro 'bhimata	eva, tasya sva-saṃvedyatvāt. tat kim iti tadā
0008511	tadā ātmani paratra vā iti syād vibhāgaḥ. sa	eva tv a-siddhaḥ. tasya a-siddhāv ubhayatra api
0002808	vijñāna-vad arthasya svataḥ saṃvittih. yad	eva tv artha-ākārasya jñānasya sva-saṃvedanam sā
0004011	artha-pratyāyana-yogyā ity uktam. satyam, sā	eva tv icchā lokasya a-sādhāraṇena vyapadeśe 'sti,
0006512	iti mā bhūd iha api tadvad eva doṣaḥ. tasya	eva tv ity-ādinā ayam arthaḥ su-ucitaḥ — na eva
0010314	sādhyasya syāt. prayatna-anantarīyatvam	eva tu kvacid a-nitye na asti iti tasya eva syād
0008707	iti. na ca tad rajatād utpadyate, śuktikayā	eva tu tad upajanyate. saṃvṛti-jñānam apy anena
0012204	'nubhavān niścaya-utpatti-hetavaḥ. teṣām	eva tu tāratamya-ādi-viśeṣāt paura-vāparyam. yathā
0007502	sammoha-nirāsāya. loka-uttaram	eva tu vibhrama-viveka-nir-malam an-apāyi
0013804	kalpitam. tad-apekṣayā etad viśeṣaṇam. sarvā	eva tu vṛttir grahaṇa-mātre vartate, na vikalpana
0007506	ākārāṇām a-pariniṣpannatvāt. bhrāntir	eva tu sā, yad a-vidyā-andhās tad a-vedya-vedaka-
0006812	kasyacit saṃvittih sambhavati. vijñānam	eva tu sva-saṃviditam utpadyata iti sva-saṃvittir
0014104	ca sattva-ādīnām. nanu mātra-ādīnām	eva tulya-saṃsthānānam yuktam ekatvam, suvarṇa-
0002413	anumānam ca iti, pratyakṣa-anumāne	eva te dve pramāṇe, na tv anye eva kecid dve iti.
0005304	punas tat. pūrva-ukta-nyāyena indriya-jñānam	eva. tena anubhava-ākāreṇa pravṛttam utpannam
0003206	tathā api sva-lakṣaṇasya rūpam a-gr̥hītam	eva tena. anyathā darśana-vat spaṣṭam
0007808	yena ākāreṇa pratibhāsate, tat tad-ākāram	eva tena ālambyata ity etad yuktam. tathā hi
0007809	gauḥ sva-jñāne pratibhāsamānas tad-ākāra	eva tena ālambyate. viṣaya-jñāna-jñāne ca viṣaya-
0009704	sa tatra a-samavetatvān na gr̥hyata	eva. tena tu śabda-antarāṇi sarva-dikkāny

0011506	— tasya eva viśeṣaṇasya tat pramāṇam. tad	<b>eva</b> tena pramīyate, na viśeṣyam iti. tasmāt
0004808	tatra api hi śakyate vaktum — eka	<b>eva</b> teṣāṃ viśayaḥ, pratibhāsa-bhedas tv āśraya-
0017309	sad-bhāvāt. atha prakāśanam, cakṣuṣa	<b>eva</b> taijasatvena abhimatatvāt tasya eva
0011713	tad api tebhyo 'nyat. kāraṇam apy anena	<b>eva</b> darśitam ātma-ādi. asmin sambandhe pratyakṣa-
0003606	sambhavati. iha punar ya eva dṛṣṭāntaḥ, sa	<b>eva</b> dārṣṭāntikaḥ, sa eva ayam iti pradārśanāt.
0001413	ca na asti. sātmi-bhūta-kṛpāś ca para-artham	<b>eva</b> duḥkha-kṣaya-upāyaṃ sādhayitvā katham anyathā
0003607	anumānam iti. yadi yad eva sādhyam sa	<b>eva</b> dṛṣṭāntaḥ, evaṃ tarhi tena gr̥hīta-a-vismṛtena
0003606	sāmānyena anumānam sambhavati. iha punar ya	<b>eva</b> dṛṣṭāntaḥ, sa eva dārṣṭāntikaḥ, sa eva ayam
0011102	samprayukto jñāna-upajanana-hetuḥ, tatra sa	<b>eva</b> doṣaḥ. atha artha-antaratvam tasya cakṣur-
0003609	arhati. tataś ca adhigata-viśayatvāt sa	<b>eva</b> doṣaḥ. atha manyase — na eva idam adhigata-
0006511	-antaram phalam iti mā bhūd iha api tadvad	<b>eva</b> doṣaḥ. tasya eva tv ity-ādinā ayam arthaḥ su-
0012014	hetur iṣyata iti samāno doṣaḥ. tathā hi imam	<b>eva</b> doṣam anumāne 'bhidhāsyati. yadi indriya-
0014214	atha ity-ādinā pakṣa-antare 'pi tam	<b>eva</b> doṣam āha. sukha-ādīṃś ca iti. sukha-ādaya
0009507	-ākāram, tad adhikṛtya ucyate. prakṛteṣāṃ	<b>eva</b> dravya-satām tad rūpam ity an-eka-ākāra-artha
0004505	sañcīta-ākhyāna-viśeṣeṇa ālambante, na ekam	<b>eva</b> dravyam iti kṛtvā. yac ca uktam — āyatana-
0012510	na bhavati grahaṇa-bhedaḥ. na, tasya	<b>eva</b> dravyasya vicāryamānatvād rūpa-ādīṣv api
0016012	vyavasāyair mano-vyavasāyān iti. tasmān mana	<b>eva</b> dvāri dvārāṇi indriyāṇi iti, tad api
0016809	lakṣaṇam vidhīyate, kiṃ tarhi ity etāvad	<b>eva</b> dharmasya a-nimittatvam, evaṃ sati pratyakṣam
0007514	jñānāt samvedyate. tato 'n-agni-janya	<b>eva</b> dhūmaḥ syād iti katham tena agner anumānam.
0003501	-anumānasya lakṣaṇam uktam — yadā tena	<b>eva</b> dhūmena tasya eva agneḥ punaḥ punar astitvam
0003001	vahnau dhūme ca punaḥ paryāyeṇa tena	<b>eva</b> dhūmena yadā sa eva ayam vahnir iti
0002402	pratipādyate pratyakṣam anumānam ca pramāṇe	<b>eva</b> na a-pramāṇe iti. kiṃ ca atah. yadi pūrvaḥ
0011909	tathā bhūta-artha-sambandha-vaśena ayam	<b>eva</b> na anya ity utpadyate nirṇaya iti pratyakṣeṇa
0006701	sarva-jñāna-hetutvāc na api sannikarṣaḥ, ata	<b>eva</b> . na apy artha-ālocanam, a-sati viśaya-sārūpye
0015001	tathā ca na gr̥hṇāti iti tan-nir-apekṣā. sa	<b>eva</b> na ātmā eko 'sya iti śabdasya eka-deśena
0009413	sāmānyam ca kalpitam buddhy-ārūḍham	<b>eva</b> na indriya-viśaya-abhimate 'sti. tat katham
0016204	-rahitam saha-vyavasāya-kriyām prati praśna	<b>eva</b> na upapadyate, tasyaḥ prāg eva jñātātāt.
0012217	nanu jñānam apy ātmani samavāyāt tad-viśayam	<b>eva</b> . na etad asti. jñānasya hi jñeyam viśayatvena
0002407	tathā api pratyakṣa-apekṣayā siddha-sādhanam	<b>eva</b> . na eṣa doṣaḥ. atra hi dve vākye. pratyakṣam
0012415	pūrvavad dhetu-bhedo yojyaḥ. idānīm dravyam	<b>eva</b> na kiñcid asti, rūpa-ādi-samudāye tad-
0010108	ca tadvantaṃ na yojayati, tāvan na upajāyata	<b>eva</b> . na ca ghr̥ṇa-ādi-jñānānām sāmānya-ādi-yojane
0006307	iṣyate, anumānasya api tarhi na iṣṭavyam ata	<b>eva</b> . na ca na iṣyate. tasmāt teṣāṃ api samihita-
0008712	hi tad bhavati, na agnita eva. tato bhavaty	<b>eva</b> , na tu na bhavati ity ayam apy atra artho
0002405	eva pramāṇam iti yat pratipādayiṣitaṃ tad	<b>eva</b> na pratipāditam syāt, siddha-sādhyatā ca
0002813	eva, sāmānya-lakṣaṇa-viśayam anumānam	<b>eva</b> , na pramāṇa-antaram. ayam ca artho vistareṇa
0002318	pratyakṣam anumānam ca ete pramāṇe	<b>eva</b> na pramāṇam pramāṇāni ca iti. atha prāmāṇyam
0003612	saty atasmimś tad-bhāva-adhyāropo viparyāsa	<b>eva</b> , na pramāṇam. atha a-bhinnau, adhigata-
0002409	iti dvitīyam. evaṃ ca vyākhyeyam. pramāṇe	<b>eva</b> na pramāṇāni pramāṇam ca ity arthaḥ. ata eva
0002705	sarva-sāmarthya-rahitam tan māna-arham	<b>eva</b> na bhavati ity a-prameyam eva, tat katham
0003212	gr̥hītam eva niścīnoti ity etat pramāṇam	<b>eva</b> na bhavati. tadā ca a-sakṛd vā ity anena asya
0013102	yatra āloka-a-grahaḥ, tatra rūpaṃ dṛśyam	<b>eva</b> na bhavati. vinā api ca ālokena kaiścit
0013110	a-bhedena sarveṣu teṣu upajāyate, na ekatra	<b>eva</b> . na bhāva-guṇatvayoḥ pratyakṣam iti. ato na
0012308	etāni viśeṣa-śabdena ucyante. sattā sāmānyam	<b>eva</b> , na viśeṣaḥ. śeṣāṇi sāmānyāni viśeṣāś ca
0009812	vyabhicāri iti ca viśeṣaṇa-dvayaṃ sambhavaty	<b>eva</b> , na vyabhicarati. vyavasāya-ātmakatvam tu na
0005114	kalpanā. yadi pūrvā, tatas tasya prāmāṇyam	<b>eva</b> na syāt, gr̥hīta-grahaṇāt smṛty-ādi-vat. atha
0001604	darśitaḥ. sa yadi na syāt, tat-prāmāṇyam	<b>eva</b> na syāt. tathā-vidham hi yadi tasya kāryam
0016108	pratipadyante. anyathā teṣāṃ prāmāṇyam	<b>eva</b> na syāt. yeṣāṃ apy a-pratyayā vṛttiḥ
0005502	-ākāram abhyupeyam, anyathā tasya te vedyā	<b>eva</b> na syuḥ. na hi jñāna-sattā eva arthānām
0000803	iti tad-gauravam api sa-prayojanam	<b>eva</b> . nanu ca kaiścit tathā-vidha-puruṣa-
0016712	tato niṣ-prayojanam sad ity etad a-kāryam	<b>eva</b> . nanu ca na eva idaṃ pratyakṣa-lakṣaṇam, kiṃ
0010906	iva cakṣur-āder adhiṣṭhāna-sthasya	<b>eva</b> nādī-sañcāreṇa cikitsā-prayogāt. anyathā tatra
0016501	'-sambhavāt. nanu sata eva ity eva-kārād	<b>eva</b> niyamasya gatavān niyamād iti na vācyam.
0004212	-darśana-adhyavasāya-sādhanāya paryāptam	<b>eva</b> nir-vikalpa-pratyakṣa-vādino 'pi. atha vā sa-
0004615	ca iti. iṣaya-vipratipattiṃ nirākurvamś tad	<b>eva</b> nir-vikalpatvam samarthayate — dharmino 'n-
0010104	-ādi-jñānam tu sannikarṣa-utpanna-grahaṇena	<b>eva</b> nirastam. ācāryeṇa tu tat-puruṣa-pakṣe 'tra
0008911	vāda-vidhāu — anumāna-jñānam apy anena	<b>eva</b> nirastam. dhūma-jñāna-sambandha-smṛtibhyām
0008710	tad bhavati. anumāna-jñānam apy anena	<b>eva</b> nirastam. dhūma-jñāna-sambandha-smṛtibhyām api
0004306	l iti. tad etat kalpanā-sva-rūpa-saṃvarṇanena	<b>eva</b> nirastam. na hy abhidheyatā kalpanā, yato
0015309	saha saṅgacchata ity artha iti, so 'py anena	<b>eva</b> nirākṛtaḥ. kiṃ ca tasya a-pratyakṣa-

0010207	sambhavam manyate, tathā api tat pūrvam	eva nirākṛtam a-vyabhicāri ity anena viśeṣaṇena.
0012906	iti. tad api yuktyā api ca ity-ādinā	eva nirākṛtam. yukty-anuvīdhāyitve hi sati tathā-
0004712	tathā śābde. yadi punar indriya-gocara	eva nirdeśyaḥ syāt, śābde 'pi tathā eva
0017008	na etad asti, tasya samprayoga-grahaṇena	eva nivartitavād ity uktam etat. yadi tarhi tair
0014301	-āder grahaṇe hi indriya-vṛttinām sva-viśaya	eva niveśo na syāt, sarvatra sukha-ādinām a-
0003212	a-nityatā-śva-bhāva-pratipatter grhītam	eva niścinoti ity etat pramāṇam eva na bhavati.
0000512	pramāṇa-samuccayaḥ kariṣyate. tat kiṃ tatra	eva nyāya-mukha-ādāv eka-ekasmin prakaraṇe 'para-
0003916	ato rūpi-indriya-vijñāna-nirdeśas tair	eva nyāyyaḥ, tad-a-sādhāraṇa-hetutvāt. evaṃ hi
0006304	īpsita-artha-a-visamvādināḥ kvacit prāmāṇyam	eva nyāyyam. tathā hi tataḥ pravartamāno 'sati
0000212	sampradānatvaṃ vivakṣyate, tadā caturthy	eva nyāyyā. yathā tathā eva prāpta-karma-sañjñena
0015807	pratyayaḥ, sa pramāṇam na ukta iti sā	eva nyūnatā. kāma-ādiṣu tarhi katham smārta ity
0015812	sā api tarhi lakṣaṇena a-saṅgrhītā iti sā	eva nyūnatā. nanu ca śāstreṇa smārtatvaṃ
0015101	nanu siddha-anta-vyāpādād ayam api duṣṭa	eva pakṣaḥ, mādharma-pakṣād alpa-doṣatvād asya ity
0014713	-aṇu-dravyaṃ sarva-gatam asti, kiṃ tu ta	eva parama-aṇavo 'parisaṅkhyātāḥ sarvatra santi.
0014713	ucyante. jātitaḥ sarva-gatānām iti. na ekam	eva parama-aṇu-dravyaṃ sarva-gatam asti, kiṃ tu
0004402	iti hi paryāyāḥ. sa ca sañcayo na ekasya	eva parama-aṇoḥ, api tu bahūnām sādharmaṇo dharmāḥ.
0014908	śabda-vācyās tv ity-ādi. pānaka-ādayo 'pi na	eva parama-arthataḥ santi, kevalam vyavahāra-
0016706	ity ucyate. bhavatu nāma tan nir-viśayam	eva, parama-arthato 'tīta-an-āgatayor a-sattvāt,
0000114	pādapaḥ   tvam su-vaidyāḥ pradīpas tvam tvam	eva paramaḥ plavaḥ    ity atra iva-śabda-prayogam
0009312	parama-aṇavaś ca samudāya-avasthā	eva paraspara-anugrhitā hetavo jñānasya. tato
0004503	-pratyayo bhāve vihitaḥ, kiṃ tarhi karmaṇy	eva. paraspara-upasarpaṇa-pratyayair hi te
0004916	ca sarvaṃ nir-vikalpam eva iti nyāya-mukha	eva pariḡatam. ataḥ kasyacin nipuṇa-mateś codyam
0016701	jñānena yogināḥ paricchindantaḥ sarva-ātmanā	eva paricchindanti, tasya nir-avayavatvāt. evaṃ
0014512	trikam ity ucyante. evaṃ ye sparśa-ātmanā	eva pariṇamanti na artha-antara-ātmanā, te sparśa
0013913	eva śrotra-indriya-grāhyam, api tu tasya	eva pariṇāmo buddhy-anugama-nimittam sādṛśyam
0010814	-paricchinna ākāśa-pradeśa-viśeṣaḥ. tasya na	eva paro bahir-vṛttitvam icchati. tat katham
0016306	tac ced bāhya-arthe sāksāt pravartate, tena	eva puṃso 'rthaḥ kṛta iti śrotra-ādinām
0003412	iti. ca-śabdena pratyakṣeṇa grhītasya	eva punar a-nityaṃ varṇa-ādi iti yad grahaṇam,
0001316	duḥkha-āśrayeṇa mārgeṇa gamanāt, tad-vaśena	eva punar duḥkham āśrayante, na ca yukti-dṛṣṭeṇa
0018204	a-viśiṣṭaḥ, na tadā pramātā, yathā sa	eva pumān prak. yathā-uktaś ca buddhy-utpāde 'pi
0015302	tatra vṛttir apārthikā prāpnoti, manasā	eva puruṣa-arthasya sampāditavāt. atha indriya-
0010105	'tra na ukto doṣaḥ — diṅ-mātra-darśanena	eva pūrva-anusāreṇa gamyata iti kṛtvā. vyavasāyo
0007611	abhyarhitatvam. ato grāhaka-ākāra-śabdasya	eva pūrva-nipātaḥ. trayam na ataḥ pṛthak-kṛtam
0003303	veditavyaḥ. katham punaḥ pratyakṣeṇa grhītam	eva pūrvaṃ paścān niścaya-jñānaṃ grhṇāti. yasmān
0010506	-ātmakam ity etāval lakṣaṇam astu. anena	eva pūrvasya api pratyakṣatva-siddheḥ pūrva-
0017309	caḥṣa eva taijasaatvena abhimatavāt tasya	eva prakāśanaṃ syāt, na śeṣāṇām. śrotrasya vā
0013911	puruṣa-arthaḥ sampadyeta, eka-indriya-ātmanā	eva prakṛter yuktaḥ pariṇāmaḥ, anyathā anyathā
0016214	kalpane sāmartyam asti iti tat-pratiśedham	eva prati iti gamyate. tato na śāstra-hāniḥ.
0010008	tu jñāne vitathena rūpeṇa pratibhāsate, tad	eva prati tasya vyabhicāritvam. bhrānte ca mano-
0004512	ca uktam an-ekam parama-aṇu-vastu tad	eva pratiniyata-vijñāna-janana-sāmartyena
0001109	tad-viparīta-ākāratvān nairātmya-darśanam	eva pratipakṣam evam avajāgāma. yo yad-viparīta-
0007901	jñānaṃ pratipadyate, sva-rūpa-parityāgena	eva pratipadyata iti. atas tām nirākartuṃ sva-
0004001	-hetutvāt. evaṃ hi cakṣur-ādi-vijñānam	eva pratipādayituṃ śakyate, na tu viśayair
0016808	a-siddhatvāt pramāṇānām. etac ca prāg	eva pratipāditam. api ca yadi siddhatvāt
0009008	māna-meya-vyavasthiti-darśanam. etac ca prāg	eva pratipāditam. bāhya-artha-vādinā tu parama-
0004712	-gocara eva nirdeśyaḥ syāt, śābde 'pi tathā	eva pratibhāsata, na ca evam. na ca yaḥ śābde na
0003407	-antaram iti kṛtvā upanyastam. atas tathā	eva pratiśiddham ity a-doṣaḥ. na ca punaḥ punar
0003717	kalpanā. na ca atra yojanaṃ prati vyāpṛtā	eva pratītiḥ kalpanā vivakṣitā, kiṃ tarhi yā api
0004614	yāvad gocarī-bhūtam tat sarvaṃ yugapad	eva pratiyata iti. āhūś ca iti. iṣaya-
0003708	-samsargo 'sti, atas tat-pratiśedhena tad	eva pratiyate. tad yathā dhenur ānīyatām a-vatsā
0003709	a-vatsā iti vatsa-pratiśedhena go-dhenur	eva pratiyate na anyā. atha kā iyaṃ kalpanā nāma
0010804	pratiyante, sarvaḥ śabdo mahān ity	eva pratiyeta, tad-āśrayasya nabhaso mahā-
0010404	-pradarśanasya iti. tatra etat syāt — tad	eva pratyakṣa-lakṣaṇam na śakyate vaktuṃ vinā tat-
0008509	etat — yad ātmanā anubhūtam jñānam, tad	eva pratyakṣam bhavati. tena parair yad anubhūtam,
0007105	-iṣṭam vā iti iyaty ucyamāne sva-saṃvedanam	eva pratyakṣam adhikṛtya idaṃ phala-vyavasthānam
0011303	tāvāt sambhavet. yasya tu vyavasāya-ātmakam	eva pratyakṣam iṣṭam, tasya kalpanā apy eṣā na
0017208	vijñānaṃ jāyate tad-viśayam, tad iṣyata	eva pratyakṣam. na eṣa doṣaḥ. na hy atra rajaḥ-
0008802	tata ity anena prakṛta-pratyavamarśinā sa	eva pratyavamarṣyata ity a-saṃśayam etat. tat kuta
0003603	jananaṃ vahnim pratipannam apy agni-sāmānyam	eva pratyeti, na tu pratiniyataṃ bhedaṃ iti yat-

0001012	pravṛtter a-sambhavāt karmaṇo 'pi tṛṣṇā	eva pradhānam. tathā hi sad api karma yāvad a-
0001101	tad-anyeṣām ca doṣāṇām ātma-darśanam	eva prabhavam evaṃ vyavasitavān. na hi na ahaṃ na
0002207	-lakṣaṇaṃ tu yat prāmāṇyaṃ tasya sata	eva pramāṇa-paridrṣṭa-vastu-sādhyā-artha-kriyā-
0002012	samuccitiḥ kariṣyate. atra ca sarva	eva pramāṇa-prameya-tad-ābhāsa-ādi-nimittāḥ
0002201	lakṣaṇa-kāraiḥ praṇiyet. pramāṇa-utpattāv	eva pramāṇa-sva-rūpa-siddher eka-ākāram eva
0018004	-anyad vā syāt. tatra yady anyad iṣyate, tad	eva pramāṇaṃ syāt. janma ca kaṇabhujām ātmani sva
0003011	pratyāyanāya anumānaṃ kalpayitavyam ity ekam	eva pramāṇaṃ syāt. na api try-ādi-saṅkhyā-nirāsaḥ,
0007114	tathā sati bāhye 'rthe prameye grāhaka-ākāra	eva pramāṇam ity āśaṅkā syāt. atas tan-nirāsaya
0002405	na kṛtaṃ syāt. tataś ca dvi-vidham	eva pramāṇam iti yat pratipādayiṣitaṃ tad eva
0005701	-artha-viṣayaṃ ārya-satya-darśanavat, tad	eva pramāṇam, na a-bhūta-artha-viṣayaṃ viplutaṃ
0007207	jñānasya bāhye prameye viṣaya-ābhāsātā	eva pramāṇam, na sva-ābhāsātā, bāhye 'rthe tasyāḥ
0003013	pratyāyakam pramāṇa-antaraṃ syāt iti na dve	eva pramāṇe. asty etad grahaṇam iti. na idam
0002411	-artha upalabhyate. evam anena vākyaena dve	eva pramāṇe iti pratipāditam. ke punas te dve iti
0002707	prameyam asti iti. satyam etat. sva-lakṣaṇam	eva prameyaṃ yat puruṣa-artha-upayoge. yat punar
0002714	puruṣo 'rtha-kriyā-arthī sva-lakṣaṇa	eva pravartate. anyathā yadi sāmānyam anumānena
0004814	kathaṃ ca gām ānyā ity ukta indriya-viṣaya	eva pravartate. na hy anyam upalabdhavato 'nyatra
0002801	paricchinnam syāt, artha-kriyā-arthī tatra	eva pravarteta. na hi ghaṭaṃ paricchidya ghaṭa-
0013907	-ādi-vat. tathā ca śabda-sparśa-ādayaḥ. sa	eva prasaṅgaḥ. nanu karma-vaśād indriya-
0015210	pratyakṣam ity artha iti, tasya apy eṣa	eva prasaṅgaḥ. prāpty-artho 'py anyaḥ saṃvedanād
0009315	-bhāvaḥ, na samudāyasya ity arthaḥ. tataḥ sa	eva prasaṅgo yasya tad vyapadiṣyata ity etan na
0013106	guṇa iti ca anena viśeṣaṇena a-sambaddhān	eva prāg upalabdhavataḥ. tato 'rtha-antara-
0016603	api ca asmākaṃ yogi-jñānaṃ sad-viṣayam	eva prāg eva ākhyātam. yad apy aṭita-an-āgata-
0001006	duḥkha-hetum ātma-snehavatas tṛṣṇām	eva prādhānyena evam avagatavān. yo 'n-anya-
0000213	tadā caturthy eva nyāyyā. yathā tathā	eva prāpta-karma-sañjñena śayanena
0008010	viprakṛṣṭas tad-ābhāsāni na eva bhavanti, na	eva prāpnuvanti ity arthaḥ. kutaḥ. tasya a-
0018105	ūrdhvam ity uktam. tadā ca buddhy-a-bhāvād	eva prāmāṇya-a-bhāva iti kiṃ janma-grahaṇena.
0003613	atha a-bhinnau, adhigata-viṣayatvāt sa	eva prāmāṇya-a-bhāvaḥ. nanu pūrva-drṣṭa-artha-
0002211	tathā-vidhānām sva-rūpa-saṃvedana-mātrād	eva prāmāṇyaṃ vyavasyati, abhyāsenā many-ādīnām
0018105	uttara-kāle 'n-avasthānād buddher jāyamānyā	eva prāmāṇyam, na ūrdhvam ity uktam. tadā ca
0001910	api hetu-sampadā sā phala-sampat syāt, syād	eva prāmāṇyam. sā tu tayā vinā na sambhavati iti
0018001	vyavahita-a-vyavahitayoś ca a-vyavahitam	eva phalaṃ nyāyyam. bhinna-viṣayatvāc ca a-yuktaṃ
0006813	-saṃvedanam eva viṣayo niścīyata iti tad	eva phalaṃ yuktam. na hi yathā-sva-bhāvam
0006916	yukyā. na hi sva-saṃvittiḥ sambhavati ity	eva phalatvena kalpayituṃ yujyate. bāhya-artha-
0007104	eva saṃvedyata iti sva-saṃvedanam tasya	eva phalam iti sphuṭam avasīyate. tataś ca sva-
0006812	sva-saṃviditam utpadyata iti sva-saṃvittir	eva phalam. ,bhavatu nāma bāhya-arthaḥ, tathā api
0009102	iti pratividheyam. tasmāt sāmānyena	eva bāhya-artha-āśrayiṇī pramāṇa-ādi-vyavasthā na
0016008	sarvathā eva ānarthakyaṃ syāt, manasā	eva bāhya-artha-upasaṃhārāt puruṣasya upabhoga-
0002704	vyavasthāpyate. a-vastutvam apy asya ata	eva, bāhya-rūpeṇa adhyavasitasya a-tad-rūpatvāt.
0013610	iti. anena hi granthena indriya-vṛttir	eva bāhya-viṣaya-ākārā mano-vṛttyā saṃvedyate, na
0009009	bāhya-artha-vādinā tu parama-arthata	eva bāhyaṃ prameyaṃ tad-viṣayaṃ ca pramāṇam
0002809	'nubhūte 'rtho 'dhigata iti manyate. ata	eva bāhye 'py arthe prameye sva-saṃvittiṃ
0016101	iva hi saha-kāritvena avasthitāyām mana	eva bāhye 'rthe grahaṇāya pravartate. tatra —
0015504	tathā hi kim indriya-manobhyām saha	eva bāhyeṣu artheṣu vyavasāyāḥ kriyanta āhosvit
0017416	rājā iva puruṣasya, tadā samprayoga	eva buddhi-janmano viśeṣaṇaṃ syād ity a-sāram
0002507	śārīra-mātra-viṣayatvāt. na ca śārīram	eva buddhiḥ, tat-siddhāv api buddhi-vikalpe
0018103	prayojanam uktam — jāyamāna-avasthāyā	eva buddheḥ prāmāṇya-jñāpana-artham iti. tad a-
0016403	bhavati. anyathā sad-yoga ity etāvad	eva brūyāt. samprayoga indriyāṇām arthena
0000607	etac ca samagram tathā-gata eva asti iti sa	eva bhagavān. māra-catuṣṭayaṃ vā bhagnavān iti
0006411	sarva-vākyaṃ sa-avadhāraṇam iti timira	eva bhava iti sa-avadhāraṇe vākya-arthe taddhito
0008810	jñānaṃ vyapadiṣyate, na tat tata	eva bhavati, kiṃ tarhi pratyaya-antarād api,
0000214	-vivakṣāyām patye śeta ity atra caturthy	eva bhavati. tathā iha api ity a-doṣaḥ. jagad-
0012012	ayam arthato jñāna-vādino 'py udbhāvita	eva bhavati. tathā hi sannikarṣo 'rtha-grahaṇa-
0006412	asau. viśaṃvādaḥ, sa hi yadi bhavaty a-jñāna	eva bhavati, na jñāne, tasya eka-antena
0015211	a-yuktaḥ. prāptir hy a-bhinna-kālayor	eva bhavati, na bhinna-kālayoḥ. tatra yadi prāpti-
0009105	sva-yūthyāḥ. teṣu nihateṣu itare nihatā	eva bhavanti, jyeṣṭha-malla iva nihate tad-anye
0008010	-antaritatvād viprakṛṣṭas tad-ābhāsāni na	eva bhavanti, na eva prāpnuvanti ity arthaḥ.
0013304	bhāvān na karma na guṇa iti. ataḥ prakṛtasya	eva bhāvasya dharmas ca-śabdena samuccīyate.
0012507	'pi na asmābhir bhinna-indriya-grāhyatvād	eva bheda ity avadhāryate. api ca bhinna-indriya-
0011208	kiṃ tarhi indriyatvena prasiddhānām	eva bhautikatvam. a-bhautikaṃ ca manaḥ. tasmān na

0006207	yata evam indriya-jam api viplutam asti, ata	eva bhrānti ity-ādinā uktād vikalpa-vargād iti-
0012401	asti. matub-arthas tu yatra gamyate, sa	eva matub-lopena lakṣyate. yadi indriya-buddhau
0015202	'ntar-bhāvaḥ. indriya-vṛttayas tu na	eva mano-vṛtti-saṃvedikāḥ śāstreṇa uktāḥ. tathā
0012515	vyākhyātam iti. a-bheda-jñānaṃ punar yad	eva mayā dr̥ṣṭam, tad eva spr̥śāmi iti. na
0005604	-dvaya-āśrayā iti vacanāt, tat kasmād idam	eva mānasam ucyaata ity āha —indriya-an-
0015313	ity arthaḥ. anyathā yadi indriya-vṛttāv	eva mānaso vyavasāyaḥ syāt, anu-śabda-prayogo 'n-
0000412	bhavati, na itarasya. tathā hi tatra	eva mukha-mātram idam sad-artha-nīter ity-ādeḥ
0006012	-jñānaṃ pratyakṣam eva iti. tathā hi tasya	eva mṛga-tṛṣṇā-ādau toya-ādi-jñānasya
0009506	adhikṛtya ayam artha uktāḥ. idānīm tu teṣām	eva yat sthūlam samūha-ākāram, tad adhikṛtya
0005009	na asty eva tad iti. yogi-jñāne 'py eṣa	eva. yata evaṃ pareṣām vipratipattir atas tad-
0017506	eva jñānasya a-sādhāraṇaṃ kāraṇam. ataḥ sa	eva yato buddhi-janma ity atra sarva-nāmnā
0010007	tad-apekṣayā vyabhicārī na bhavaty	eva. yatra tu jñāne vitathena rūpeṇa pratibhāsate,
0010901	bhāktam. parama-arthatas tu tan nir-avayavam	eva. yathā-uktayā nītyā bhākta-pakṣe yad a-bahir-
0010909	-prasaṅgaḥ. tasmāt sva-adhiṣṭhāna-stham	eva yathā-uktena prakāreṇa cikitsyata ity
0004506	-lakṣaṇaṃ praty eta ity-ādi, atra api tair	eva yathā-uktaiḥ parama-aṇubhiḥ sahiteṇa eva
0006104	vācyam syāt. anumāna-ādi-jñānaṃ tu siddham	eva yathā-pūrva-anubhūta-samaya-smṛti-bala-
0016708	a-visaṃvāditvāc ca pratyakṣatvam a-viruddham	eva. yathā hi bhavadbhiḥ codanā-janitāyā buddher
0007009	-vyatirikasya vastuno 'bhāvād buddhir	eva yadā iṣṭam svam ākāram anubhavati, tadā iṣṭam
0004811	na, tatra api jñeyatva-ādy-anukāritvam asty	eva. yā api iyaṃ kalpanā yadi śabda-indriya-
0001607	darśitaḥ. karuṇā tu bodhi-sattva-avasthāyām	eva yā sva-rasa-vāhiny abhūt, sā sugata-
0012406	iti smārtena ākṛṣya viśeṣaṇaṃ manasā	eva yojanaṃ kriyate. atas tatra eva tad
0017213	ity-ādinā sac-chabda indriya-artha	eva rūdhaḥ, tad-vyutpattau viśiṣṭasya eva artha-
0014703	ye sattva-ādayaḥ śabde tebhya 'nya	eva rūpa-ādy-ātmanā pariṇamanti iti kṛtvā. sa ca
0005207	-antaram indriya-jñānasya prakṛtatvāt tasya	eva. rūpa-ādi-viśayāṇaṃ vikāro rūpa-ādi-viśaya-
0002202	eva pramāṇa-sva-rūpa-siddher eka-ākāram	eva lakṣaṇa-praṇayanaṃ syāt. vyavahartāro 'pi
0000707	katham. tasya api prayoga-darśanād vihitam	eva lakṣaṇaṃ gamyate. yathā yat kiñcit samudaya-
0016902	vidyamāna-upalambhanatvād ity etāvad	eva vaktavyam. syād etat — sva-rūpa-nirdeśe
0017112	indriyasya viśaya-bhāva-upagamana-sāmarthyam	eva vaktum iṣṭam. na ca evam-prakāraṃ sadana-ādi
0003104	-lakṣaṇena gṛhṇāti pratyakṣeṇa. paścāt tad	eva varṇatva-ādinā sāmānya-lakṣaṇena sa-vikalpena
0010204	indriya-artha-sannikarṣa-utpannāyām	eva vartate. a-vyabhicārād ity anena etad
0010910	sva-adhiṣṭhāne cikitsyate, tat tatra	eva vartate, ghrāṇa-ādi-vat. sva-adhiṣṭhāne ca
0017802	bhāṣya-kāra-matena pratyakṣa-śabdas triṣv	eva vartate. pramāṇe mukhya iti sannikarṣe
0002516	sva-lakṣaṇaṃ yad artha-kriyā-samartham. tad	eva vastu. sāmānya-lakṣaṇaṃ punas tad-viparītam.
0006901	eka-ākārās tu vijñaptayaḥ. tathā hy ekasminn	eva vastuni pratipattṛ-bhedena paṭu-mandatā-
0002905	grahaṇān na tat sāmānyam eva sva-lakṣaṇam	eva vā. ato viśeṣa-sāmānya-rūpaṃ prameya-antaram
0004502	uttara-pada-lopaś ca, praparna iti yathā. na	eva vā atra kta-pratyayo bhāve vihiṭaḥ, kiṃ tarhi
0012413	-viśayaṃ jñānam, na tat pratyakṣam, mānasam	eva vā tat. tad yathā rūpam amlam iti jñānam.
0012408	-apekṣam jñānam, na tat pratyakṣam, mānasam	eva vā tat. tad yathā surabhi madhuram iti jñānam.
0007903	uktam. sva-rūpaṃ vā iti. anubhava-ākāram	eva vā, na viśaya-ākāram api. jñāna-jñānam api
0002802	tad-artha-kriyā-arthī ghaṭe pravartate na	eva vā pravarteta, sāmānyasya kvacid an-upayogāt.
0003004	sambhavet, prameya-bahutvād vā, ekasminn	eva vā viśaye 'n-eka-pramāṇa-avatārāt. tad
0006102	-jñānasya nivṛtteḥ. anyathā indriya-jam ity	eva vācyam syāt. anumāna-ādi-jñānaṃ tu siddham
0018113	iti vacanād ātma-adhikṛta iti yuktam atra	eva vicārayitum. pūrva-avasthām vikṛtya iti. a-
0004205	-kāle na asti darśanam, tathā api tan na	eva vicchinnaṃ avasīyate, laghutara-vṛttinā
0004208	vyāpnoti iti tatra viniyata-deśa-pratibhāsy	eva vijñānaṃ syāt, na sarva-dig-anugata-
0017307	indriyasya vyāpāraḥ. yadi grahaṇam, tad	eva vijñānam iti vijñānam eva vijñānāj jāyata ity
0017307	yadi grahaṇam, tad eva vijñānam iti vijñānam	eva vijñānāj jāyata ity uktam syāt. tac ca a-
0000807	sambhavati, satām apy eṣām a-jñānāt, ata	eva virodha-a-siddher a-virodhinā ca saha-bhāva-a
0008715	iti sarvaś ced iti. yadi tata ity-ādy asya	eva vivaraṇam. nanu vijñāna-vyapadeśa-hetor
0007003	-niścaya iti kāraṇam. yadā hi ity-ādy asya	eva vivaraṇam. hi-śabdo yasmād-arthe. yasmād yadā
0000209	ca dvitīyayā atra bhavitavyam, yathā asya	eva vivaraṇe — evaṃ-guṇaṃ śāstāraṃ praṇamya iti.
0011906	pratyakṣe bhavaty anumānam arthe, tathā asya	eva viśeṣa-smṛtimataḥ sāmānya-mātra-ālocanād
0007711	viśaya-jñāne viśaya-ākāraṃ jñānam iti. tad	eva viśeṣaḥ. tathā hi tad viśaya-jñānād adhikena
0011510	eṣa doṣaḥ. ca-śabdo 'vadhāraṇa-arthaḥ. tatra	eva viśeṣaṇa eva adhigantavya ity arthaḥ. yadā
0001214	-viśeṣaḥ, yasya nirodha-satyam ity ākhyā, sa	eva viśeṣaṇa-traya-viśiṣṭam sugatatvam ity ucyaate.
0011506	palāśānāṃ śātana iti. ayam arthaḥ — tasya	eva viśeṣaṇasya tat pramāṇam. tad eva tena
0011501	-jñānam eva tan na syāt. tasmāt tasya	eva viśeṣaṇasya tat pramāṇam, na viśeṣyasya,
0003515	-viruddhaḥ. syād etat — na sa yathā-dr̥ṣṭa	eva viśeṣas tena gṛhyate, kiṃ tu tat-sāmānyam iti.
0006918	na tu vijñānasya. na ca vijñāna-upalabdhir	eva viśaya-upalabdhīḥ, vijñānād viśaya-bhedāt.

0007815	iti dvi-rūpatā-a-bhāve. yadi viṣaya-anurūpam	eva viṣaya-jñānam syād iti na anubhava-rūpam api.
0008004	-jñānena grhyate. syād etat — nir-ākāram	eva viṣaya-jñānam utpadyate. tasmims tv artha-
0007007	-aṃśa-lakṣaṇena viṣayaṇa sa-viṣayam, tatra	eva viṣaya-vyavasthānāt. bāhya-artha-pakṣe tu
0016409	buddhiḥ pratyakṣam. buddhir hi janmanā	eva viṣayaṃ prakāśayati. na tu janma-vyatirekeṇa
0009902	a-drṣṭatvāt. tac ca sāmānyam anumānasya	eva viṣayaḥ, dhūma-ādibhiḥ pūrva-drṣṭa-sāmānyena
0016906	'kṣasya kathyatām iti. indriyasya hi viśiṣṭa	eva viṣayaḥ pratiyogī, yathā cakṣuṣo rūpam ity-
0004703	tasya te kalpitā bhedaḥ kalpanā-jñānasya	eva viṣayā na itarasya iti darśayann āha — na
0006813	bāhya-arthaḥ, tathā api yathā-saṃvedanam	eva viṣayo niścīyata iti tad eva phalaṃ yuktaṃ.
0013807	-sva-bhāvā ity arthaḥ. anye tv a-pratyayām	eva vṛtṭiṃ pramāṇam icchanti, sa-pratyayām tu
0002410	eva na pramāṇāni pramāṇam ca ity arthaḥ. ata	eva vṛttāv avadhārayati dve eva iti. vyavaccheda-
0004012	na sādharmaṇa. tathā hi loko '-sādharmaṇa	eva vyapadiśati, yad darśayaty a-sādharmaṇa ca
0017512	drṣṭa ity uktam prak. tato na indriyeṇa	eva vyapadeṣṭavyam ity āha — a-kalpanā iyam iti.
0010103	-jam jñānam vyabhicāri, mano-jñānasya	eva vyabhicāritvāt. dvi-candra-ādī-jñānam tu
0016206	kriyanta iti. kuta etat — saha tu siddha	eva vyavasāye praśna ity āha — sāmprate kāla
0006512	tv ity-ādīnā ayam arthaḥ su-ucitaḥ — na	eva vyavasthita-sva-bhāvaṃ kiñcid asti sādhyam
0011412	iti. iha ca viśeṣaṇe viśeṣaṇa-jñānasya	eva vyāpāra-khyātiḥ, tad-ākāra-utpattiyā. anyathā
0006711	-artha-adhigatīś ca iti, so 'bhyupagamyata	eva vyāvṛtti-bheda-upakalpitāḥ, a-bhinne 'pi
0017103	-vaśena eva utpatteḥ. atha ity-ādīnā viśiṣṭa	eva vyutpatti-samāśrayeṇa kathita iti darśayati.
0000411	an-uktam abhyūhitum arthaṃ samarthaḥ, tasya	eva vyutpattir bhavati, na itarasya. tathā hi
0014215	doṣam āha. sukha-ādīṃś ca iti. sukha-ādaya	eva śabda-ādy-ātmanā sanniviṣṭā ity ataḥ praśnaḥ.
0013708	niyata-viṣayatvam. nanu śrotra-ādī-vṛttir	eva śabda-ādīnāṃ grahaṇam. tatra kā anyā vṛttir
0013812	navasu śabdaṃ na śṛnoti. tasmāc chrotram	eva śabda-viṣayam. anena tvag-ādīnāṃ sva-viṣaya-
0002411	iti. vyavaccheda-phalatvād vākyasya vinā apy	eva-śabdaṃ tad-artha upalabhyate. evam anena
0016503	na eṣa doṣaḥ. niyamasya eva hi sva-rūpam	eva-śabdena dyotyate. vākya-bhedaṃ ca kṛtvā evaṃ
0000304	ity ucyate phala-avasthāyām iha tu tasya	eva śāsanasya hetau mārga-abhyāse phala-upacārāc
0011203	-vyāghātaḥ. a-niṣedhād ity anena iṣṭam	eva śāstre mana indriyatvena iti darśayati. asti
0001402	sa na praśasyate, api tu nindyata	eva. śaikṣās tu yady api duḥkha-an-āśrayeṇa yukti
0016502	niyamād iti na vācyam. atha etad ucyate,	eva-śrutir apārthikā syāt. na eṣa doṣaḥ.
0013913	codyam. syād etat — na brūmas traiguṇyam	eva śrotra-indriya-grāhyam, api tu tasya eva
0013915	anuvartamānā vyāvartate sparśa-ādibhyaḥ. sā	eva śrotra-indriyeṇa grhyate. tena na kaścid doṣa
0003202	-sādhanē 'pi tatra tad-ākāra-siddhyā vastuna	eva sa ākāraḥ sidhyati ity avagantavyam, sāmagrī-
0012103	ity a-vyavahāra-yogyatvād a-grhīta-kalpa	eva sa ity uktam etat. yadi punaḥ paro 'py evaṃ
0003401	niścayāc ca a-vyavahāra-yogyo '-grhīta-kalpa	eva sa iti na tatra tasya prāmāṇyam, api tu yatra
0012600	-antara-arthe 'pi pravarteta, tataḥ sarva	eva sa tasya sva-arthaḥ syāt. sva-arthe ca bhinne
0009203	-viruddhaṃ prasaṅgam āha. nanu dravya-satām	eva sa parama-aṅūnām ākāraḥ. ta eva hi paraspara-
0010010	mano-bhrāntiḥ. tatas tat-kalpitatvāt tasyā	eva sa viṣayaḥ, na indriya-jñānasya. tato na tad-
0007308	na bhavati, yatra eva sādhanam bāhye, tatra	eva samvid ity kṛtvā. katham tarhi sva-samvittiḥ
0007103	pramāṇam uktam, tena ca jñāna-sva-rūpam	eva samvedyata iti sva-saṃvedanam tasya eva
0014001	ity-ādī. katham na asti ity āha. asty	eva samsthāna-ātmikā jātiḥ. traiguṇya-a-bhede 'pi
0015006	'pi vācyam. saktu-lavaṇa-saṃsarge tu grhyata	eva saktu-rasaḥ. tathā hy anyādrśaḥ kevalasya
0005912	ghaṭa-ādayas tu sva-upādānād anye na santy	eva. saṅketa-mātra-nimittā eva tad-adhyāropiṇī
0005906	kalpanā. tad evaṃ prabhedataḥ śabda-kalpanā	eva saṅketa-mātra-samāśrayam. dvitīyam etat
0003902	-śabdā jāty-ādī-viśeṣaṇa-vṛtti-nir-apekṣā	eva saṅketa-vaśāt sva-arthaṃ abhidadhāti, tathā
0000413	ity-ādeḥ ślokasya pūrva-ardhena su-dhiya	eva saṅkṣipta-rucer upakārāya idam kṛtam iti su-
0001708	nirodha-prāptir bhavati. tat sarvaṃ prāg	eva saṅkṣepato darśitam. tasmād bhavati satya-
0005002	ca pratyakṣam kalpanā-apoḍham ity anena	eva saṅgrhītāḥ. tathā hi nyāya-mukhena eṣam
0016505	-prayogo yukta iti sambandhaḥ kartavyaḥ, na	eva sat-prayogo yukta ity evaṃ vā. pratiyogy atha
0006508	-upacāra-nibandhanam. pramāṇam phalam	eva sad iti. pramāṇasya adhigamaḥ phalam. tac ca
0004413	te 'nyonya-sannidhāna-avasthā-prāptā	eva santaḥ pratyekaṃ vijñāna-upajanana-samarthāḥ
0004103	prāṇī. tac ca kalpanā-rahitaṃ pratyakṣam	eva. santy eva indriya-dhiyaḥ kalpanāḥ, kiṃ tu tā
0011011	sarva-ātmanā viṣayaṇa samprayuktatvāt tatra	eva sannihito na adhiṣṭhāne, tad-a-vyatiriktatvāc
0014805	śabdo bhavati. tathā sukha-parama-aṇava	eva sampiṇḍitāḥ sva-saṃvedyam sukham bhavati. na
0016601	-grahaṇam iti. a-yuktam etat, saptamy-antena	eva samprayoga-śabdena sad-artha-a-vyabhicāriṇā
0017203	yad buddhi-janma tat pratyakṣam ity etāvata	eva samprayogasya api labdhatvāt. na hi tena vinā
0016504	eva iti yo 'yam niyamaḥ, asmān niyamāt sata	eva samprayogo bhavati iti. atha ca niyamān na
0012207	-kāraṇe bhavati. tasmān na anubhūta ity	eva sarva-ākāra-niścayaḥ. yadi tarhi paraḥ sa-
0005107	pratyakṣam kalpanā-apoḍham ity anena	eva sarva-lakṣya-saṅgrahaḥ. mānasam ca ity-ādī.
0008807	ity anena ucyate. tasmād ālambana-pratyaya	eva sarva-śabdena ukta iti veditavyam. tataś ca
0008804	sarva-dharma-ātmakatvād ālambana-pratyaya	eva sarva-śabdena uktaḥ. katham punas tasya sarva

0009505 pūrvam hi parama-aṅūnām parama-aṅu-rūpam  
 0014509 lakṣaṇebhya iti. pūrveṣām kāpilānām eka-rūpā  
 0016104 a-gr̥hyamāṇa-a-sampr̥ktā tayā a-pratyayā  
 0006604 ca etat. tathā hi na kriyā-sādhanam ity  
 0002204 vipralabhyamānā dr̥śyante. yadi tu siddhāny  
 0009105 -malla iva nihate tad-anye mallā iti tair  
 0016212 yuktam yadā iti vacanāt siddhaḥ pūrvam  
 0016104 vṛtīḥ, indriya-vṛttis tu saha-kāriṇy  
 0007310 uktam. upacāreṇa tu kāryato 'rtha-saṃvittir  
 0007307 -phalayor viṣaya-bhedo na bhavati, yatra  
 0017001 iti manyate. san-mātram ity-ādinā pūrvakam  
 0006705 'rtha-sārūpyād anyato na sidhyati. tatas tad  
 0000402 nyāya-mukha-ādinā eva sva-matena tvayā prāg  
 0012704 iti vyāpaka-viruddham prasaṅgam āha. asya  
 0003607 ato na sāmānyena anumānam iti. yadi yad  
 0002609 -antareṇa jñeyatvena grahaṇam, tadā iṣṭam  
 0002813 -arthaḥ, sva-lakṣaṇa-viṣayam pratyakṣam  
 0004513 paraspara-apekṣayā samānam. samānam  
 0011205 iti. ghr̥ṇa-ādinām api indriyatvasya tata  
 0010407 indriya-artha-sannikarṣa-utpannam ity anena  
 0000711 ato 'numāna-lakṣaṇam api bhagavad-upadeśād  
 0000704 -ādi-pramāṇa-lakṣaṇam, tad bhagavad-upadeśād  
 0002110 ity abhiprāyaḥ. atra kecid āhuḥ — svata  
 0004303 etat. pratyakṣam kalpanā-apoḍham pratyakṣeṇa  
 0004015 pratyakṣam kalpanā-apoḍham pratyakṣeṇa  
 0006905 iti sandhāno bāhya-itara-pakṣayor ekena  
 0012007 -ātmanā ity-ādi. nir-avayavatvān na asty  
 0010504 tat sūtra-artha-a-parijñāna-vijr̥mbhitam. ata  
 0001508 -bhāvaḥ. tad evam pramāṇa-bhūtāya ity etad  
 0017614 viśeṣanair iti. tat kiṃ punar uktaḥ. tasya  
 0012714 an-eka-indriya-gr̥hyam asti. punar asya  
 0012515 -bheda-jñānam punar yad eva mayā dr̥ṣṭam, tad  
 0003511 'py evan-nirdeśo 'sti ity āha — smṛtir  
 0005103 apekṣe viśeṣaṇe sva-matena lakṣaṇam an-uktam  
 0002107 vyutpādanam vyartham ity a-kartavyam  
 0003601 uttarasya grahaṇāt sāmānyato dr̥ṣṭam  
 0016514 evam sati samprayogaḥ sann ity etad gamyata  
 0010314 eva tu kvacid a-nitye na asti iti tasya  
 0003703 -adhyavasāyaḥ. tad asya apy asti iti smṛtir  
 0000401 pramāṇa-siddher nyāya-mukha-ādinā  
 0002708 ācāryeṇa viṣaya-dvaividhyam uktam, tat tasya  
 0002305 -anumānāyor asmād-abhimatāt sva-rūpād anyad  
 0017710 an-upayogād ity uktam. tad etena a-nirdeśyam  
 0002904 anayoḥ saṅkareṇa grahaṇān na tat sāmānyam  
 0003209 a-nityatayā yojayati, api tu varṇa-sāmānyam  
 0014812 svābhāvyaṃ asya iti bahu-vr̥hiḥ. sva-bhāva  
 0006910 yad eva hi jñānasya jñāna-rūpatvam, tena  
 0009214 śakyata iyaṃ yuktir vaktum, yad āha — ta  
 0014703 ata eva asau sāṅkhyā-nāśakaḥ. na  
 0010914 na kevalam indriyāt. adhiṣṭhāna-dvāreṇa  
 0007601 -ākāra-jñāna-janana-vāsanā-viśeṣa-anugata  
 0009910 evam apy a-sambhavaḥ syāt. sarvam  
 0006909 sva-rūpam eva asya jñānasya ābhāsaḥ, yad  
 0008709 saṃvṛti-sattvena ākāraṇatvāt. rūpa-ādibhya  
 0011007 vā. tato 'yam a-doṣaḥ. a-pihita-adhiṣṭhānam  
 0001409 iti tena arthena bhagavatas tāyitvam. ayam  
 0009203 dravya-satām eva sa parama-aṅūnām ākāraḥ. ta  
 0005311 -sva-bhāvatvam. anubhava-sva-bhāvatvād  
 0002709 eva sva-rūpa-para-rūpābhyām adhigateḥ. tasya  
 eva sarva-sūkṣmam adhiḥṛtya ayam artha uktaḥ.  
 eva sarvatra sukha-ādayaḥ, mādhas tu sarvatra  
 eva sarvadā syāt. indriya-vyavasāyanām ca manasy  
 eva sarvasyāḥ kriyāyāḥ sarvaṃ sādhanam sarvā vā  
 eva sarveṣām pramāṇāni syuḥ, na kaścid  
 eva saha vicāram karoti. ālambana-artha ity  
 eva saha vyavasāyaḥ. tato — niyamavatīm saha-  
 eva. sā ca mano-vṛtṭyā a-gr̥hyamāṇa-a-sampr̥ktā  
 eva sā draṣṭavyā ity a-viruddham. iha vijñāpti-  
 eva sādhanam bāhye, tatra eva saṃvid iti kṛtvā.  
 eva sādhanam sūcayati. syād etat — a-sati tasya  
 eva sādhanam artha-adhigateḥ, sarva-kāraka-upayoge  
 eva sādhitatvāt. yat sādhitam, na tat-siddhaye  
 eva sādhyā-viparyaye 'n-iṣṭam prasaṅgam āha  
 eva sādhyam sa eva dr̥ṣṭāntaḥ, evam tarhi tena  
 eva sāmānyā-rūpatvam. kevalam yasmiṃ jñāne te  
 eva, sāmānyā-lakṣaṇa-viṣayam anumānam eva, na  
 eva sāmānyam, sva-arthe taddhita-vidhānāc  
 eva siddhatvāt tad-vacana-vaiarthyaṃ syāt.  
 eva siddham iti vṛthā sva-bhāva-kathanam. anena  
 eva siddham. tasmād bhagavad-upadeśa-siddha-  
 eva siddham, na idānīm svayam utprekṣya mayā  
 eva siddhāni pramāṇāni iti. tan-mata-anusāriṇaś  
 eva sidhyati ity atra kaścid āha — yadi pratyakṣa  
 eva sidhyati. kim atra anyayā yuktyā ity  
 eva sūtreṇa phala-viśeṣa-vyavasthām cikīrṣur āha  
 eva so 'mśaḥ, ya indriyeṇa na sannikṣyate  
 eva so 'py a-doṣo na sukha-ādi prameyam vā iti,  
 eva stuti-padam. anena hi bhagavato jñāna-  
 eva spaṣṭatarī-karaṇāya sva-saṃvedyam ity-ādinā  
 eva spaṣṭī-karaṇāya dravyasya an-eka-indriya-  
 eva spr̥śāmi iti. na indriyeṇa tad iti parihāraḥ.  
 eva smṛtam iti bhāve kta-vidhānāt. tad yathā ity  
 eva syāt. tatas ca lakṣaṇam pratyakṣasya kiṃ syāt.  
 eva syāt. prameye punar atra heyam upādeyam ca.  
 eva. syād etat — na tatra agni-sāmānyā-mātra-  
 eva. syād etat — satyam, gamyate, tathā api  
 eva syād vyabhicāraḥ. na eṣa doṣaḥ. an-ekadhā hi  
 eva. sva-bhāva-vipratipatti-nirākaraṇāya āha —  
 eva sva-matena tvayā prāg eva sādhitatvāt. yat  
 eva sva-rūpa-para-rūpābhyām adhigateḥ. tasya eva  
 eva sva-rūpam, tathā teṣām apy astitve tad anena  
 eva sva-lakṣaṇam indriya-dhiyo viṣayaḥ, na  
 eva sva-lakṣaṇam eva vā. ato viśeṣa-sāmānyā-rūpam  
 eva sva-viṣayam. ato na pramāṇa-antaram. evam  
 eva svābhāvyaṃ, vartamāna-sāmīpya-vaj jñāna-ākāra  
 eva svena rūpeṇa ābhāsata iti kṛtvā. viṣaya-  
 eva hi ity-ādi. atha yathā ity-ādi pakṣa-antara-  
 eva hi ity-ādinā eka-indriya-prasaṅgam pariharati,  
 eva hi indriyād arthasya sa-antara-grahaṇam  
 eva hi citta-santāno dhūma-ābhāsām dhiyam  
 eva hi jñānam sāmānyā-rūpeṇa vyapadiśyate. tad  
 eva hi jñānasya jñāna-rūpatvam, tena eva svena  
 eva hi tathā-sanniviṣṭebhyas tad bhavati. anumāna  
 eva hi tad viṣaya-grahaṇa-samartham, na anyathā  
 eva hi tāyateḥ paraḥ pālana-artho yad uta saṃsāra  
 eva hi paraspara-anugr̥hītās tathā pratibhāsanta  
 eva hi rāga-ādayo 'nubhava-ātmatayā prakāśamānā  
 eva hi vastunaḥ pratyakṣeṇa sva-rūpa-adhigamāt,



0014509	atas tad eva indriya-anantyaṃ prasajyate. na	<b>eva</b> hi śabda-lakṣaṇebhya iti. pūrveṣāṃ kāpilānām
0014804	-jāty-an-atikrameṇa iti. śabda-parama-aṇava	<b>eva</b> hi saṃhatāḥ śrotra-indriya-grāhyaḥ śabdo
0009908	-buddhir ity-ādi. a-nirdeśya-sva-rūpam	<b>eva</b> hi sarvaṃ jñānam. na eva a-nirdeśyatve
0016502	aparīhikā syāt. na eṣa doṣaḥ. niyamasya	<b>eva</b> hi sva-rūpam eva-śabdena dyotyate. vākya-
0001608	ukta-siddhā eva iti na uktā. tayā hi vinā na	<b>eva</b> hitam upadeṣṭum utsaheta iti sā api tasya
0002311	tadā pramāṇasya pramāṇa-sva-rūpatā	<b>eva</b> hīyate. tathā hi phalasya tāvad artha-
0016305	iti doṣa-antaram āha. manasā ity-ādinā atra	<b>eva</b> hetum. tri-kāla-viṣayaṃ sarva-arthaṃ ca mana
0005506	ākāram, tataḥ kim iti cet, idam tato yat tad	<b>eva</b> hlāda-paritāpa-ādy-ākāra-anugataṃ sukha-ādi
0003510	smṛta-ādi-vad iti dṛṣṭāntam āha. viṣaye 'py	<b>evan</b> -nirdeśo 'sti ity āha — smṛtir eva smṛtam
0011609	andha-kāra-nivṛtīḥ phalam artha-antaram,	<b>evam</b> a-jñāna-ādi-nivṛtīḥ phalaṃ bhaviṣyati iti
0001112	-āder api doṣa-gaṇasya viruddham eva ity	<b>evam</b> ajñāsīt. yo yan-nidāna-viruddhaḥ, sa tasya
0016704	-an-āgata-pada-artha-vyavasthā kriyate. tad	<b>evam</b> atīta-an-āgata-artha-viṣayaṃ pratyavamarśa-
0012712	-artha indriya-antareṇa na śakyate grahītum,	<b>evam</b> an-ekam indriyaṃ śakyate kalpayitum iti
0003313	anyo 'nityatā-ādiko dharmiṇo dharmah, nanv	<b>evam</b> anumānam api na pramāṇam syāt. tathā hi na a
0002411	vinā apy eva-śabdam tad-artha upalabhyate.	<b>evam</b> anena vākyaena dve eva pramāṇe iti
0014513	-ātmanā, te sparśa-lakṣaṇam trikam iti.	<b>evam</b> anyatra api jñeyam. nanu trayāṇāṃ saṅghas
0018107	atha janma-uttara-kālam asti buddhiḥ,	<b>evam</b> apy a-viśiṣṭatvāt tasyāḥ prāg-vat tadā api
0015303	atha indriya-vyavasāyas tasya viṣayaḥ,	<b>evam</b> apy a-viṣaya-nimitto viṣayī syāt. tac ca a-
0009910	api yan na nirdiśyate, tad a-vyapadeśyam.	<b>evam</b> apy a-sambhavaḥ syāt. sarvam eva hi jñānam
0016016	na kevalam a-sāmarthyād ity ucyate,	<b>evam</b> api na eva indriyāṇāṃ sāmarthyam syāt,
0018010	-matena yato buddhi-janma tat pratyakṣam,	<b>evam</b> api nityatvāt samavāyo na kutaścid utpadyata
0011201	iti. yady eṣa doṣo na iṣyata ity abhiprāyaḥ.	<b>evam</b> api pañca-indriya-abhyupagama-vyāghātaḥ. a-
0010312	duḥkha-ādāv api bhāvāt. atha tatra a-bhāvaḥ,	<b>evam</b> api prayatna-anantarīyakatvena a-nityatve
0011101	atha sa-avayavaḥ prabhā-avayavī kalpyate,	<b>evam</b> api yas tasya pradeśo viṣayaṇa samprayukto
0016205	eva kriyante, pṛthag na kriyanta eva ity	<b>evam</b> ayam praśnaḥ pravṛttaḥ, na tu kiṃ saha
0011304	iti darśana-artham evam uktam. tad	<b>evam</b> artha-antara-phala-abhyupagama-vyāghātaḥ.
0001006	hetum ātma-snehavatas tṛṣṇām eva prādhānyena	<b>evam</b> avagatavān. yo 'n-anya-sattva-neyasya
0001109	ākāratvān nairātmya-darśanam eva pratipakṣam	<b>evam</b> avajagāma. yo yad-viparīta-sva-bhāvaḥ, sa
0004813	paścād vyakti-viśeṣam paśyan katham	<b>evam</b> avasyati yo 'sau mayā śruto 'yam asāv iti,
0006004	tatra api kiṃ tad eva idam āhosvid anyad ity	<b>evam</b> -ākārā pūrva-anubhūta-kalpanā jāyata iti idam
0016907	viṣayaḥ pratiyogī, yathā cakṣuṣo rūpam ity-	<b>evam</b> -ādi. ata evaṃ vaktum yuktam — rūpa-ādi-
0002903	-ādi-liṅga-darśanād a-nityam rūpam ity	<b>evam</b> -ādi grahaṇam na syāt. tathā hi nīla-ādi sva-
0003508	pramāṇa-lakṣaṇam. saṅkhyā dve tṛiṇī vā ity	<b>evam</b> -ādi tan na prāpnoti. yadi sarvaṃ jñānam
0003511	smṛtam iti bhāve kta-vidhānāt. tad yathā ity	<b>evam</b> -ādinā hetoḥ sādhyena anugamaṃ dṛṣṭānte
0004612	-bhedāc chṛuti-bhedo na syād rasaḥ sara ity	<b>evam</b> -ādiṣu śabdeṣu. āśu-bhramaṇa-udaka-bindu-pāta
0012214	abhyupetum. ayam aparas tasya doṣo 'stu, ya	<b>evam</b> icchati ity alam iti prasaṅgena. viṣaya-
0013310	'py agni-viśeṣaṇatvāc cākṣuṣaḥ syāt. na ca	<b>evam</b> iti ato 'py an-eka-antaḥ. dṛṣṭo hi ity anena
0007314	-ādi syād iti. atas tat-parihārāya āha —	<b>evam</b> ity-ādi. asya ayam samudāya-arthaḥ. na eva
0007407	tad-deśa-sannihitais tathā na dṛṣyante.	<b>evam</b> iti yathā-uktaṃ dvya-bhāsam jñānam iti.
0003210	eva sva-viṣayam. ato na pramāṇa-antaram.	<b>evam</b> idam anumānena varṇa-āder a-nityatā-grahaṇam
0015006	ca rūpa-dvayam iti vyāpaka-a-bhāvam āha.	<b>evam</b> indriya-antare 'pi vācyam. saktu-lavaṇa-
0006207	bhavanti iti na atra abhivestavyam. yata	<b>evam</b> indriya-jam api viplutam asti, ata eva
0017702	na ca ity-ādi. tasmān mānasa iti. yasmād	<b>evam</b> indriya-jo na yujyate ity abhiprāyaḥ. a-
0017511	ca viṣayasya anyena an-indriyeṇa api yogaḥ,	<b>evam</b> indriyasya apy anyena a-viṣayaṇa api ity a-
0016016	na eva indriyāṇāṃ sāmarthyam syāt, yasmād	<b>evam</b> iṣyamāṇe sa-pratyayāyā vṛtter a-sambhavaḥ
0013605	-vṛtīyā. prakṛti-vikārayor a-bheda-upacārād	<b>evam</b> uktam. adhiṣṭhitā iti tena saha ekatra
0015102	-pakṣād alpa-doṣatvād asya ity abhiprāyeṇa	<b>evam</b> uktam ity a-doṣaḥ. vṛtti-pramāṇasya a-
0012212	uktam. asmābhis tu para-abhyupagama-vaśād	<b>evam</b> uktam ity a-virodhaḥ. yadi parasya niścaya-
0015705	idam apy a-sad uttaram brūyād ity āśaṅkya	<b>evam</b> uktam. indriya-vṛttau tv an-antaram iti.
0007307	kāryato draṣṭavyā ity anum arthaṃ sūcayitum	<b>evam</b> uktam. evaṃ hi pramāṇa-phalayor viṣaya-bhedo
0016208	sāmprata-kāla-vṛtītvaṃ ca pratipādyā	<b>evam</b> uktam. tathā — manaḥ sarva-artheṣu
0011304	apy eṣā na sambhavati iti darśana-artham	<b>evam</b> uktam. tad evam artha-antara-phala-
0003502	pratipadyata iti. atas tan-mataṃ darśayitum	<b>evam</b> uktam, na punaḥ sakṛd-grahaṇāt pramāṇam iti
0014008	dvi-grāhyatā. na eṣa doṣaḥ. para-abhiprāyeṇa	<b>evam</b> uktam. paro hi rūpi-indriya-vijñāna-anvayena
0007712	viṣaya-ākāreṇa viśiṣyate. para-abhiprāyeṇa	<b>evam</b> uktam. paro hi viṣaya-jñānasya anubhava-
0000708	'numāna-prayogā bhagavato dṛṣyante. katham	<b>evam</b> ucyamāne 'numānasya lakṣaṇam uktam bhavati.
0008108	-jñānam. evam uttaraṣv api veditavyam. tad	<b>evam</b> uttara-uttara-jñānāni pūrva-viprakṛṣṭa-artha
0008107	saha ghaṭa-jñāna-ākāreṇa ghaṭa-jñāna-jñānam.	<b>evam</b> uttaraṣv api veditavyam. tad evam uttara-
0012002	-prasaṅgāt. saṃśaya-anumāna-ādibhir apy	<b>evam</b> utpattis tulyā prāpnoti, teṣāṃ api sāmānya-

0007012	karma-karṭṛ-karaṇa-bhāvo yujyata iti cet,	<b>evam</b> etat. na eva tasya parama-arhataḥ karma-ādi
0000508	nīyanta ity a-sambhāvanīyam etat. tad	<b>evam</b> evaṃ-vidhaṃ yataḥ sva-matam, na tena
0004806	’pi tayoh pratibhāsa-bheda iti. yady	<b>evam</b> , katham idānīm cakṣur-vijñāna-ādīni bhinna-
0014709	sukha-sva-bhāvā eva, kecic chabda-rūpā eva.	<b>evam</b> kriyā-ādi-parama-aṇavo veditavyāḥ. te ca
0013511	ātma-manah-sannikarṣāt sukha-ādiṣu. tad	<b>evam</b> guṇa-karmasv a-sannikrṣṭeṣu jñāna-niṣpatter
0000209	bhavitavyam, yathā asya eva vivaraṇe —	<b>evam</b> -guṇaṃ śāstāraṃ praṇamya iti. satyam, śiṣṭa-
0003106	yat kiñcit kṛtakam, tat sarvam a-nityam ity	<b>evam</b> grhītvā tataḥ kṛtakam ca idam varṇa-ādi
0016402	utkarṣeṇa ca yo yogas tasya jñāpana-artham.	<b>evam</b> ca ātma-ādibhir api yo yogaḥ sa-saṃskāra
0012809	evaṃ tarhi iti. anyathā niyāmakatvam āha.	<b>evam</b> ca iti. atra pakṣe ’n-antara-ukto doṣo na
0011905	-viṣayatvāj jñānena eka-artha-samavāyāc ca.	<b>evam</b> ca ity-ādinā śāstra-virodham āha. yathā hy
0015801	smārtaḥ pratyayaḥ sambhavaty an-antaram.	<b>evam</b> ca iti. viṣaya indriya-vyavasāyo grāhyo
0004105	vikalpayan sa citta-dhārāṃ saṅkalayaty	<b>evam</b> ca evaṃ ca kalpanā mama āsīd iti. tad iyaṃ
0004105	sa citta-dhārāṃ saṅkalayaty evaṃ ca	<b>evam</b> ca kalpanā mama āsīd iti. tad iyaṃ kalpanā
0002409	ca ity eka-vākyam, pramāṇe ity dvitīyam.	<b>evam</b> ca vyākhyeyam. pramāṇe eva na pramāṇāni
0003809	so ’rthas tad-a-bhinna-rūpatayā pratīyate.	<b>evam</b> jāty-ādibhis tad-a-bheda-upacāra-āpanās te
0001201	ca nairātmya-darśanam iti sva-bhāvaḥ.	<b>evam</b> jñātvā tasya tan nairātmya-darśanam bahuśo
0008205	ālambyata ity-ādi sādhanam vijñeyam. nanv	<b>evam</b> taj-jñāna-ādiṣv api sādhanam vācyam ity an-
0001605	tathā-vidhaṃ hi yadi tasya kāryam bhavati,	<b>evam</b> tad-yogād bhagavān an-adhigatasya arthasya
0014205	-antaram viśeṣaḥ kauśika-ādir iṣyate.	<b>evam</b> tarhy ayam doṣaḥ prasajyata iti darśayann
0012809	na syāt. śeṣāṇaṃ cakṣuṣā iti yojanīyam.	<b>evam</b> tarhi iti. anyathā niyāmakatvam āha. evaṃ ca
0011609	ca tvayā ātma-nidarśanena samarthitam iti.	<b>evam</b> tarhi ity-ādinā yathā pradīpasya andha-kāra-
0003608	iti. yadi yad eva sādhyam sa eva drṣṭāntaḥ,	<b>evam</b> tarhi tena grhīta-a-vismṛtena bhavitavyam.
0002902	anyat prameyam na asty eva ity abhyupeyate,	<b>evam</b> tarhi nīla-ādināṃ kṛtakatva-ādi-liṅga-
0002305	teṣāṃ api doṣa-udbhāvanāt kuta iyaṃ āśānkā.	<b>evam</b> tarhi yathā pratyakṣa-anumānāyor asmad-
0010703	vaktavyam. adhiṣṭhāna-apekṣayā iti cet,	<b>evam</b> tarhi yadi rūpa-śabdāv adhiṣṭhānād
0009411	iti vyapadiśann eva katham evaṃ brūyāt.	<b>evam</b> tarhi viṣaya-rūpeṇa vyapadeśo ’sya
0011112	teṣāṃ prameyatā. atha ayam na iṣyate doṣaḥ,	<b>evam</b> tarhi sukha-ādi-jñānaṃ pañcamam pramāṇam
0006204	-nivṛttau kalpayato ’pi na nivarteta. na ca	<b>evam</b> . tasmād idam apy aindriyam eva. uktaṃ ca
0009309	jñānasya pratyakṣatvam labhyeta. na ca	<b>evam</b> . tasmād yasya tad vyapadiśyata ity etan na
0004914	iti. evaṃ tāvad ity-ādi nigamanam. iha	<b>evam</b> tāvat pañca-indriya-jam iti vacanāt tāvac-
0005715	sarvam jñānaṃ pratyakṣam eva iti.	<b>evam</b> tāvat pratyakṣam iti tāvac-chabdaḥ krame.
0004914	’pi puruṣasya yathā-arhaṃ pravṛttir iti.	<b>evam</b> tāvad ity-ādi nigamanam. iha evaṃ tāvat
0009306	bhavati. kas tarhi doṣa ity āha —	<b>evam</b> tv ity-ādi. na hi ity-ādinā atra eva
0018207	ca sva-bhāva-hetor vyāpti-siddhau.	<b>evam</b> tu ślokaḥ paṭhitavyaḥ —vastuno ’rtha-kriyā-
0014716	ity ākhyātāḥ kariṣyanta iti darśayati. yady	<b>evam</b> te parama-aṇavo ’tindriyā, na ca tair
0002601	sāmānya-lakṣaṇam punas tad-viparītam. yady	<b>evam</b> , taimirika-ādy-upalabdihāḥ keśa-ādayo na sva-
0006108	ca pūrvake jñāne. vyāpaka-viruddhaḥ. tad	<b>evam</b> tri-vidham eva kalpanā-jñānaṃ lakṣaṇa-
0006501	-artho bhinna-kramaś ca sa-taimiraṃ ca ity	<b>evam</b> draṣṭavyaḥ. tena ayam artho bhavati —
0010912	iti. nipāto bhinna-kramaḥ. vicchinna eva ity	<b>evam</b> draṣṭavyam. kiṃ kāraṇam. yato ’dhiṣṭhānād
0003004	viśeṣeṇa liṅgasya sambandha-a-yogāt. tad	<b>evam</b> dvābhyām ākārabhyām pramāṇa-bahutvam
0015611	kurute, na bāhyeṣv artheṣv iti. tad	<b>evam</b> — na indriya-manobhyām saha bāhyeṣv
0004712	śābde ’pi tathā eva pratibhāseta, na ca	<b>evam</b> . na ca yaḥ śābde na pratibhāsete sa śabda-
0008708	vyapadiśyate, ghaṭa-jñānaṃ ghaṭa-jñānam ity	<b>evam</b> . na tu tat tebhyo bhavati, teṣāṃ saṃvṛti-
0012113	-vaśāt pratyakṣasya grahaṇa-a-grahaṇe. na	<b>evam</b> niścayasya. kiñcin niścinvato ’py anyatra a-
0015407	-vṛttayo mano-vṛttīś ca manasā. granthaś ca	<b>evam</b> nīyate — bāhyeṣv artheṣv indriyaṃ
0005904	satsu, tathā bahuṣv eka-kāryeṣu samudāyeṣu,	<b>evam</b> nairantarya-ādy-avastheṣu, a-tathā-bhūta-
0009709	-samavetāyāṃ tu samaveta-samavāyād iti. tad	<b>evam</b> pañca-prakāraḥ sambandho jñāna-hetuḥ. tasmād
0016701	eva paricchindanti, tasya nir-avayavatvāt.	<b>evam</b> paricchinne tasmin samādhi-vyutthitānām
0005010	eva tad iti. yogi-jñāne ’py eṣa eva. yata	<b>evam</b> pareṣāṃ vipratipattir atas tad-apekṣaḥ
0017113	upagamana-sāmarthyam eva vaktum iṣtam. na ca	<b>evam</b> -prakāraṃ sadana-ādi rajaḥ-prabhṛtīnām asti.
0017202	na alaṃ viśeṣa-pratipādanāya iti. yadi ca	<b>evam</b> -prakāraṃ iha sadana-ādy abhipretam, tataḥ
0006303	-kriyā-āviṣṭa-pāda-pādi-pratibhāsi, tasya	<b>evam</b> -prakārasya anyasya api ca atasmimś tad-
0017808	-pravṛttā iti. a-bheda-upacāra-buddhayo ’py	<b>evam</b> -prakārā eva. a-satā api vā a-bheda-upacāraṃ
0015601	pauruṣeṇa pratyayena sa-pratyayo bhavati.	<b>evam</b> pratyakṣa-vyavasāyas tasya indriyasya bhavati.
0008811	caturbhiś citta-caittā hi iti vacanāt. tad	<b>evam</b> pratyaya-niyama-pakṣe siddha-anta-virodha
0005906	kramam adhyāropayanty upajāyate kalpanā. tad	<b>evam</b> prabhedataḥ śabda-kalpanā eva saṅketa-mātra-
0001508	kathitavāṃś ca bhagavān. sva-bhāvaḥ. tad	<b>evam</b> pramāṇa-bhūtāya ity etad eva stuti-padam.
0015607	tu paścāt smr̥ti-vyavasāyaḥ. na etad asti.	<b>evam</b> bāhya-artha-grahaṇe sati dvayor apy eka-
0009411	anyathā jñānam iti vyapadiśann eva katham	<b>evam</b> brūyāt. evaṃ tarhi viṣaya-rūpeṇa vyapadeśo

0012103	eva sa ity uktam etat. yadi punaḥ paro 'py	<b>evam</b> brūyāt, na arhati sa evam vaktum, yat sāksād
0001609	-artham prati sahāya-bhūtā veditavyā. tad	<b>evam</b> bhagavato jñāna-lakṣaṇam prāmānyam sa-
0017213	'pi pratyakṣam jñānam utpadyeta iti. na	<b>evam</b> bhaviṣyati ity-ādinā sac-chabda indriya-
0006502	viśamvādi ca jñānam pratyakṣa-ābhāsam iti.	<b>evam</b> bhrāntasya api nir-vikalpasya yatra samvādas
0015401	-apekṣam bāhye 'rthe manaḥ pravartate,	<b>evam</b> mana-upakāra-apekṣam indriyam api iti, tasya
0003107	ca idaṃ varṇa-ādi tasmād a-nityam ity	<b>evam</b> manasā sandhatte yojayati varṇatva-ādi-
0016106	te yadi mano-vyavasāyair anuvyavasāyante,	<b>evam</b> manasya ekī-bhavantaḥ pauruṣeṇa samvedyante.
0009510	ucyate. katham punas tasya apy a-dṛśyatvam.	<b>evam</b> manyate — sarvathā vā sva-ākāra-vijñāna-
0012600	nir-nimittā ity arthaḥ. atha api syād iti.	<b>evam</b> manyate — an-ekam indriyam ekam artham
0010815	icchati. tat katham tasya tad āśāṅkitam iti.	<b>evam</b> manyate — pradeśavattvam ākāśasya bhāktam.
0005711	etat ity-ādinā iṣṭa-siddhiṃ darśayati.	<b>evam</b> manyate — yatra viṣaye yaj jñānam śabda-
0011313	viśeṣya-jñāna-hetuvād ity a-siddhatām āha.	<b>evam</b> manyate — yathā cchedanaḥ khadira-ādi-
0004401	ekata ekatvena ālambanam na vikalpayanti.	<b>evam</b> manyate — sañcita-śabdena samudāya ucyate,
0015205	ca indriya-vyavasāyam mano-vyavasāyo jānāti,	<b>evam</b> mānasam vyavasāyam indriya-vṛttiḥ prāpnoti
0015203	indriya-vyavasāye mano 'nuvyavasāyam kurute,	<b>evam</b> mānasam vyavasāyam indriyam samvedayata iti
0015105	indriya-vyavasāye mano 'nuvyavasāyam kurute,	<b>evam</b> mānasam vyavasāyam indriyam samvedayata ity
0015308	mano-vyavasāyena samvedyate prāpyate,	<b>evam</b> mānasam vyavasāyam indriyam samvedayate
0015409	mano 'nuvyavasāyam kurute 'n-antara-uktam,	<b>evam</b> mānasam vyavasāyam indriyam samvedayate
0001911	-avabodhanam prati ity etad darśitam. tad	<b>evam</b> yataḥ śreyo-bhūtam ācaṣṭe tad-ākhyāne ca
0002212	many-ādīnām iva akṛtrima-ādi-bhedam. tad	<b>evam</b> yato bahavaḥ pramāṇam prati vipratipannāḥ,
0009503	anyathā vyavahāra-a-yogāt. syād etad	<b>evam</b> , yadi bāhyam kiñcid dṛśyam syāt. tac ca na
0014512	te śabda-lakṣaṇam trikam ity ucyante.	<b>evam</b> ye sparśa-ātmanā eva pariṇamanti na artha-
0013005	samudāyo viṣayo 'sya iti bahu-vrīhir eva.	<b>evam</b> rūpa-sparśayoḥ sahacara-upalakṣaṇatve 'pi
0010107	a-sambhavam āha. no vikalpya iti. niścayo hy	<b>evam</b> -rūpaḥ — gaur eva ayam, na aśva iti. sa ca
0016902	syād etat — sva-rūpa-nirdeśe saty	<b>evam</b> -lakṣaṇam pratyakṣam iti sva-rūpa-vijñānāt
0010101	iti tat-puruṣaḥ parair āśrīyate, tadā	<b>evam</b> vaktavyam — a-vyabhicāritve ca a-
0016907	yathā cakṣuṣo rūpam ity-evam-ādi. ata	<b>evam</b> vaktum yuktam — rūpa-ādi-samprayoga iti.
0012103	punaḥ paro 'py evam brūyāt, na arhati sa	<b>evam</b> vaktum, yat sāksād-ālocanam arthānām yathā
0013808	tu phalam. grahaṇe vartamānā iti ca	<b>evam</b> varṇayanti. grahaṇe phale kartavye grahaṇa-
0016505	kartavyaḥ, na eva sat-prayogo yukta ity	<b>evam</b> vā. pratiyogy atha ity-ādi. anya-arthatvāt
0010014	tasya pratikṣepāt. anyathā indriya-jam ity	<b>evam</b> vācyaṃ syāt, na tv indriya-artha-sannikarṣa-
0017813	pratipādyatvena prastutā. avaśyam ca etad	<b>evam</b> vijñeyam. anyathā indriya-nir-apekṣā akṣa-
0016302	-samvedanam pratipāditam. avaśyam ca etad	<b>evam</b> vijñeyam. artha-antara-kalpane hi yathā-ukta-
0017602	iti, indriya-ādi-samprayogād a-sambhavād	<b>evam</b> -vidha-jñānasya. katham ity āha — gotva-ādi
0001811	teṣām yathā-ukta-śeṣa-sambhavāt.	<b>evam</b> -vidha-jñānāt para-artho mārṅga-abhyāso
0000508	nīyanta ity a-sambhāvanīyam etat. tad evam	<b>evam</b> -vidham yataḥ sva-matam, na tena sarveṣām
0017204	api labdhatvāt. na hi tena vinā	<b>evam</b> -vidham sadana-ādi tvan-matyā sambhavati.
0017810	pradhānamayaḥ sāṅkhyā-puruṣo 'yam iti. na ca	<b>evam</b> -vidham indriya-ādi-sannikarṣa-jam jñānam
0001904	hi para-arthe prayujyate, na anyāḥ. tad	<b>evam</b> -vidhayā hetu-phala-sampadā bhagavān pramāṇam.
0017211	sa indriya-arthaḥ, rajaḥ-prabhṛtayo 'py	<b>evam</b> -vidhāḥ. tat tat-samprayoge 'pi pratyakṣam
0014712	a-sambaddhā viprakīrṇā ity arthaḥ. ta	<b>evam</b> -vidhāḥ parama-aṇavaḥ pradhānam ity ucyante.
0001207	upāya-abhyāso mārṅga-satyam ity ucyate. tasya	<b>evam</b> -vidhād upāya-abhyāsād an-anya-sādhāraṇād
0004904	a-nirdeśyam rūpam pratyakṣasya viṣayo na ca	<b>evam</b> -vidhe kalpanā pravartate, tasyāḥ śābdena eka
0001209	para-artha-pradhāna-vṛttinā ca anena avaśyam	<b>evam</b> -vidho 'bhyāsaḥ kartavyaḥ, a-parijñāta-sakala
0011314	-ādi-cchidā-nimittatvāt khadira-ādi-viṣayam,	<b>evam</b> viśeṣaṇa-jñānam viśeṣya-jñāna-nimittatvād
0017510	tasya yathā indriya-antaram na kāraṇam,	<b>evam</b> viṣaya-antaram api. yathā ca viṣayasya
0004902	tattva-vicāra-vyāpṛtā hi vyākhyātāraḥ khalv	<b>evam</b> viṣaya-vivekam kurvanti, na vyavahartāraḥ.
0015413	'rtha-dṛṣṭiḥ prasidhyati iti manyate. tad	<b>evam</b> vṛtti-grahaṇasya a-pramāṇatvān na tasya a-
0001101	ca doṣāṅām ātma-darśanam eva prabhavam	<b>evam</b> vyavasitavān. na hi na aham na mama iti
0008713	ity ayam apy atra artho 'bhimataḥ. tad	<b>evam</b> vyavasthita idaṃ paryanuyujyate — kim ayam
0006405	-upaghāta-pratyaya-upalakṣaṇa-mātram ity	<b>evam</b> vyākhyeyam, upahata-indriya-jñānasya api
0016503	eva-śabdena dyotyate. vākya-bhedam ca kṛtvā	<b>evam</b> vyākhyeyam — sata eva iti yo 'yam niyamāḥ,
0009705	sarva-dikkāny ārabhyante, tair apy anyāni.	<b>evam</b> śabda-antara-ārabdha-śabda-paramparayā
0005102	yadi para-mata-apekṣam etad viśeṣaṇam uktam,	<b>evam</b> saty a-kriyamāṇe 'smin para-mata-apekṣe
0018201	a-pramāṭr-avasthā-upamardena ity arthaḥ.	<b>evam</b> saty a-nitya iti. yad vikāri, tad a-nityam,
0003612	pūrva-apara-kāla-dṛṣṭāv arthau bhinnau,	<b>evam</b> saty atasmimś tad-bhāva-adhyāropo viparyāsa
0010408	atha niṣ-prayojanasya api nirdeśaḥ kriyate,	<b>evam</b> saty atiprasaṅga iti darśayann āha — jñāna
0015911	atha manasā eva anubhūtasya smaraṇam iṣyate,	<b>evam</b> saty an-anubhūte 'rthe smaraṇam syāt, tasya
0014401	an-anyatve 'pi kārya-kāraṇa-bhāva iṣyate,	<b>evam</b> saty an-iṣṭam idaṃ āpadyata iti darśayann

0015301	yadi ca manaso bāhye 'rthe sākṣād-vṛtīḥ,	<b>evam</b> sati itareṣāṃ indriyāṇāṃ tatra vṛttir
0009215	atha yathā ity-ādi pakṣa-antara-upanyāsaḥ.	<b>evam</b> sati ity-ādi. dravya-ādiṣu yaj jñānam, tasya
0016008	indriya-vṛtti-kṛtam anugrahaṃ na apekṣate,	<b>evam</b> sati indriyāṇāṃ sarvathā eva ānarthakyam
0009307	yadi pratyekam parama-aṅguṣṭha jñānaṃ syāt,	<b>evam</b> saty eka-ekena parama-aṅguṇā tad vyapadiśyeta.
0006503	-ābhāsatvam ity etat siddham bhavati. na ca	<b>evam</b> sati kaścīd virodhaḥ, kalpanā-jñāna-vat.
0010310	vyabhicāro nāma. yadi tato 'nyatra bhāvaḥ,	<b>evam</b> sati nīlatvaṃ bhramarasya viśeṣaṇaṃ syād a-
0010908	atha cikitsā-kāle pāda-ādaṃ sannihitam,	<b>evam</b> sati pāda-āde rūpa-grahaṇa-prasaṅgaḥ. tasmāt
0010304	indriya-artha-sannikarṣa-utpannam iṣyate,	<b>evam</b> sati pūrva-anubhūta-smaraṇa-an-antaram
0016901	ity etāvad eva dharmasya a-nimittatvam,	<b>evam</b> sati pratyakṣam a-nimittam, vidyamāna-
0011603	ca. artha-antara-phala-vādina idam an-iṣṭam	<b>evam</b> sati prasajyata ity āha — yady artha-antare
0013413	kevalād grahaṇa-bhedān nīla-ādiṣu bhedaḥ,	<b>evam</b> sati yatra indriya-bhedo grahaṇa-bhedaś ca
0016514	bhavati, tad-bhāvena vā tad-bhāvo lakṣyaḥ,	<b>evam</b> sati samprayogaḥ sann ity etad gamyata eva.
0016004	-lakṣaṇam kāryam eka-artha-kāritvam iṣyate,	<b>evam</b> sati sāmānyam indriyāṇāṃ na syāt,
0003110	varṇa-sāmānyena a-nityatva-ādīn yojayati,	<b>evam</b> sati sāmānyasya eva a-vastuno 'nityatva-
0005903	-ādi-niveśīnī. tathā deśa-antara-utpādiṣu,	<b>evam</b> satsu, tathā bahuṣv eka-kāryeṣu samudāyeṣu,
0001714	avabuddhavān yāvad a-śeṣam avabuddhavān ity	<b>evam</b> sugatatvaṃ veditavyam. tatra praśastatvaṃ
0012713	śakyate kalpayitum iti darśayati. tad	<b>evam</b> sthitam etat — na dravyam an-eka-indriya-
0015609	indriyayoḥ kalpane sāmānyam iti. yata	<b>evam</b> smṛti-pratyakṣa-vyavasāya-viśeṣo bāhya-arthe
0002302	sva-rūpaṃ vyutpādyeta, tadā pareṣāṃ	<b>evam</b> syāt. nūnam etad-viśayā eva asmākaṃ
0004904	-kṛtya vyavaharanti ity alam atiprasaṅgena.	<b>evam</b> sva-saṃvedyam a-nirdeśyaṃ rūpaṃ pratyakṣasya
0004001	tair eva nyāyāḥ, tad-a-sādhāraṇa-hetuvāt.	<b>evam</b> hi cakṣur-ādi-vijñānam eva pratipādayitum
0007307	ity amum arthaṃ sūcayitum evam uktam.	<b>evam</b> hi pramāṇa-phalayoḥ viśaya-bhedo na bhavati,
0012803	-grāhyatā-niyama-nirāsa-param, yad āha —	<b>evam</b> hi rūpa-ādayo 'n-eka-indriya-grāhyāḥ
0015711	-prasiddhaye hetor a-siddhatvam iṣyate.	<b>evam</b> hi sahabhūbhyāṃ indriya-mano-vyavasāyābhyāṃ
0015210	-vṛtīḥ pratyakṣam ity artha iti, tasya apy	<b>eṣa</b> eva prasaṅgaḥ. prāpty-artho 'py anyāḥ
0005009	na asty eva tad iti. yogi-jñāne 'py	<b>eṣa</b> eva. yata evaṃ pareṣāṃ vipratipattir atas tad
0016114	api dvāra-dvāritva-prasaṅgād ity anye. na	<b>eṣa</b> doṣa ity-ādīnā etat pratipādayati. na iti yo
0015405	ānarthakyam, ānantarya-arthatvāt. na	<b>eṣa</b> doṣa iti. na eva idam vṛtti-saṃvedanaṃ
0014204	syād ity abhyupeta-hānam. atha mā bhūd	<b>eṣa</b> doṣa iti śabda-jāter api saṃsthāna-antaram
0016509	iti tṛtīya-a-samāsaḥ. samāsa-antare 'py	<b>eṣa</b> doṣa iti sūcana-artham. tathā hi śabareṇa
0012013	tathā hi sannikarṣo 'rtha-grahaṇa-hetur ity	<b>eṣa</b> doṣa udbhāvyate. jñāna-pramāṇa-vādīnā api ca
0002408	pratyakṣa-apekṣayā siddha-sādhanaṃ eva. na	<b>eṣa</b> doṣaḥ. atra hi dve vākya. pratyakṣam anumānam
0010315	na asti iti tasya eva syād vyabhicāraḥ. na	<b>eṣa</b> doṣaḥ. an-ekadhā hi vyabhicāra-śabdasya
0004908	-sādhanaayoḥ prāpti-parihārāya pravartate. na	<b>eṣa</b> doṣaḥ. artha-ālocana-mātre 'pi hi pratyakṣe
0011509	uktam. tat kim ucyate phala-a-bhāva iti. na	<b>eṣa</b> doṣaḥ. ca-śabdo 'vadhāraṇa-arthaḥ. tatra eva
0007601	syād iti katham tena agner anumānam. na	<b>eṣa</b> doṣaḥ. dahana-ākāra-jñāna-janana-vāsanā-
0011504	eva karmaṇas tat pramāṇam ity ucyate. na	<b>eṣa</b> doṣaḥ. na eva iyaṃ sambandha-lakṣaṇā ṣaṣṭhī,
0017208	tad-viśayam, tad iṣyata eva pratyakṣam. na	<b>eṣa</b> doṣaḥ. na hy atra rajaḥ-prabhṛtibhiḥ
0016502	etat ucyate, eva-śrutir apārthikā syāt. na	<b>eṣa</b> doṣaḥ. niyamasya eva hi sva-rūpam eva-śabdena
0014008	dravya-sat. tat kutas tasya dvi-grāhyatā. na	<b>eṣa</b> doṣaḥ. para-abhiprāyeṇa evam uktam. paro hi
0014514	bhāvyam. tat katham trikebhya iti. na	<b>eṣa</b> doṣaḥ. prati-śabdam anyad anyat trikam. ato
0004510	tat katham sāmānya-gocaratvam upapadyate. na	<b>eṣa</b> doṣaḥ. yat tat sañcita-śabdena āyatana-sva-
0002604	iti teṣāṃ prameya-antaratvaṃ syāt. na	<b>eṣa</b> doṣaḥ. yatra hi vyavahartṛṇāṃ viśayatva-
0011201	mano vā astv indriya-antaram iti. yady	<b>eṣa</b> doṣo na iṣyata ity abhiprāyaḥ. evam api pañca
0004910	vyavahāro bhavati. vastu-dharmo hy	<b>eṣa</b> yad anubhavaḥ paṭīyān smṛti-bījam ādhatte
0007812	viśaya-jñānaṃ sva-jñānena ālambyata ity	<b>eṣa</b> hetv-artho labhyate. sva-ābhāsaṃ ca iti.
0007807	viśaya-jñānaṃ sva-jñānena ālambyata ity	<b>eṣa</b> hetur uktaḥ. yatra hi jñāne yad vastu yena
0008908	yadi tat tato bhavati, na tu na bhavati ity	<b>eṣo</b> 'py atra niyamo 'bhimataḥ. na ca smṛty-ādīni
0011303	eva pratyakṣam iṣṭam, tasya kalpanā apy	<b>eṣā</b> na sambhavati iti darśana-artham evam uktam.
0016511	api ca ayam a-nivāryo doṣaḥ, yat saptamy	<b>eṣā</b> nimitta-arthā syāt, yasya ca bhāvena bhāva-
0002416	anyathā idam pramāṇam idam a-pramāṇam ity	<b>eṣā</b> vyavasthā na syāt. tathā hi kāsāñcij jñāna-
0008013	-kāryatayā artha-kāryāṇy etāni jñānāni ity	<b>eṣā</b> smṛtiḥ syāt. tatas teṣāṃ api hetuḥ so 'rthaḥ
0008005	artha-kāryatayā artha-kāryam etaj jñānam ity	<b>eṣā</b> smṛtir bhavati. tasyāṃ satyāṃ anubhava-jñāna-
0000807	-darśinaḥ pratikṣepaḥ sambhavati, satām apy	<b>eṣāṃ</b> a-jñānāt, ata eva virodha-a-siddher a-
0013205	āha. dravyavanti ity-ādi. dravyam	<b>eṣāṃ</b> āśrayo 'sti iti dravyavanti. atra dravyavān
0004501	-śabdena uktāḥ. sañjātaṃ citaṃ caya-paryāyam	<b>eṣāṃ</b> iti sañcitāḥ. pra-ādibhyo dhātu-jasya vā iti
0005003	anena eva saṅgrhītāḥ. tathā hi nyāya-mukhena	<b>eṣāṃ</b> pṛthag-lakṣaṇaṃ praṇītam. tatra kim-artho
0005312	ca vyapadiśyante. atas tad anubhava-ātmatvam	<b>eṣāṃ</b> pramāṇam. yat punar bhāva-rūpaṃ saṃvedanaṃ
0006306	abhisamīhitam āsādayati. atha saṃvādināṃ apy	<b>eṣāṃ</b> vitatha-pratibhāsītāt prāmāṇyaṃ na iṣyate,

0013109	bhedam antar-dhāpya sva-ākāraṃ ca a-bhinna-	<b>eṣu</b> praty asya ekatvam iva āpādayat tān a-bhedena
0008111	-uktaṃ prak. tasmāt tad apy artha-ābhāsam	<b>eṣṭavyam.</b> ataś ca siddhaṃ dvairūpyam. viṣaya-
0017205	sadanam upakāritvaṃ ca praśastatvam	<b>eṣṭavyam.</b> tataś ca rajaḥ-prabhṛtiṣu prasaṅgaḥ.
0008312	smṛtir bhavati iti icchatā artha-sārūpyam	<b>eṣṭavyam.</b> tataś ca siddhaṃ dvi-rūpaṃ jñānam iti.
0004214	bhāva-bhedam an-avadhārayan pratipattā mohād	<b>aikyam</b> adhyavasyati. tasmān mano-vijñānam eva
0006709	syād etat — vastuno ’-bhedaj jñāna-aṃśayor	<b>aikye</b> yā eva kriyā tad eva kārakam. ato vyāhatam
0004709	tathā hi yac ca śabdaṃ jñānaṃ yac ca	<b>aindriyam</b> anayor bhinnāḥ pratibhāṣaḥ, spaṣṭa-a-
0003908	vṛttiḥ. tat kasmād dvaya-adhīna-janma jñānam	<b>aindriyam</b> indriyeṇa eva ucyate, na viṣayeṇa.
0006204	na nivarteta. na ca evam. tasmād idam apy	<b>aindriyam</b> eva. uktaṃ ca ācāryeṇa te ’pi hi parama
0004805	-ādiḥ. vyāpaka-viruddhaḥ. syād etat —	<b>aindriyasya</b> jñānasya cakṣur-ādir āśrayaḥ,
0000604	iti śloke. bhagavata iti bhaga-śabda ’yam	<b>aiśvarya-</b> ādiṣu vartate, yathā-uktaṃ — aiśvarya-
0000605	’yam aiśvarya-ādiṣu vartate, yathā-uktaṃ —	<b>aiśvarya-</b> samagrasya vairyasya yaśasaḥ śriyaḥ
0000403	ārambhaḥ kartavyaḥ. tad yathā sādhitasya	<b>odanasya.</b> sādhitā ca pramāṇa-siddhiḥ. vyāpaka-
0013910	ca karmaṇo vipāka iti matam. paras tu puruṣa-	<b>autsukya-</b> nivṛttaye pradhānasya pravṛttir iti
0016308	tad-ātmanā prakṛteḥ pariṇatīḥ syāt. pauruṣa-	<b>autsukya-</b> nivṛttaye hi tasyāḥ pariṇāma iṣyate.
0010715	api ca tulya-pratyaya-paricchedyatvād	<b>aupacārikatvam</b> eva a-yuktaṃ. yādṛṣo hi dravye
0010712	mahad vā. tad-dvāreṇa rūpa-āder ādhikya-ādy	<b>aupacārikam</b> iti. astu yathā tathā, tena tu
0012302	tv an-ālambanaḥ. tasya samavāyi-kāraṇāt	<b>ko</b> ’nyo viṣayaḥ syād ity an-uttaram etat. viṣaya-
0010404	etad āha — pratyakṣa-lakṣaṇe vivakṣite	<b>ko</b> ’vasaro jñāna-sva-bhāva-pradarśanasya iti.
0001005	vyādhir iva na anyathā iti ca niścitya	<b>ko</b> ’sya hetur iti vicārayan duḥkha-hetum ātma-
0009306	-jñānasya samvṛti-sad ālambanaṃ bhavati.	<b>kaś</b> tarhi doṣa ity āha — evaṃ tv ity-ādi. na hi
0012303	syād ity an-uttaram etat. viṣaya-bhede	<b>ko</b> doṣa ity āha — na hi ity-ādi. api ca ity-
0013508	dvaya-sannikarṣac ca yathā-sambhavam. tataḥ	<b>ko</b> doṣa ity āha — yathā ca na sarvatra ity-ādi.
0008411	an-antāni prasajyanta ity arthaḥ. tathā sati	<b>ko</b> doṣa ity āha — viṣaya-antara-saṅcāra ity-ādi.
0017715	jñeyatva-ādy-ākāreṇa api ity arthaḥ. tatra	<b>ko</b> doṣa ity āha — sarvathā ity-ādi. sarvathā
0009408	drīyate. na, abhiprāya-a-parijñānāt.	<b>kaḥ</b> punar atra abhiprāyaḥ. viṣayasya
0010310	sambhavaś ca iti vyāpaka-a-bhāvaṃ darśayati.	<b>kaḥ</b> punar ayaṃ vyabhicāro nāma. yadi tato ’nyatra
0006411	sa-avadhāraṇe vākya-arthe taddhito bhavati.	<b>kaḥ</b> punar asau. viśamvādaḥ, sa hi yadi bhavaty a-
0002317	-ākhyāpanāya samuccaya-vacanaś ca-śabdaḥ.	<b>kaḥ</b> punar asya vākya-sya arthaḥ. kiṃ pratyakṣam
0017306	-viśeṣaḥ pratyāyyate, tat kuto ’yaṃ doṣaḥ.	<b>kaḥ</b> punar indriyasya vyāpāraḥ. yadi grahaṇam, tad
0005210	-pada-lopaś ca suvarṇa-alānkāra ity yathā.	<b>kaḥ</b> punar viṣayasya vikāraḥ. yas tena janita
0012912	tad eva a-sprākṣam ity asya a-bheda-jñānasya	<b>ko</b> viṣayaḥ. na ca a-viṣayam eva etad iti śakyate
0003712	parigrahe ’pi pṛthak-kāraṇam. a-tulya-	<b>kakṣatvam</b> tu nāmaṇaḥ sattvāt, jāty-ādīnām tu tad-
0003711	-ādi-yojanā ity. nāmno jāty-ādībhir a-tulya-	<b>kakṣatvād</b> ādi-śabdena parigrahe ’pi pṛthak-
0004810	-ādīnām. na hi tāni parasparam arthasya	<b>kañcana-</b> ākāraṃ anukurvanti iti cet, na, tatra api
0017613	iti darśanāya tvan-matyā ity uktaṃ. nanu ca	<b>kaṇabhuk-</b> parīkṣāyām ukta eva ayam arthaḥ —
0018004	iṣyate, tad eva pramāṇaṃ syāt. janma ca	<b>kaṇabhujām</b> ātmani sva-kāraṇe buddheḥ samavāyaḥ
0003911	-mātraṃ vā viṣaya-grahaṇam. atra yathā	<b>kathañcit</b> pratyakṣa-śabdaṃ vyutpādyā so ’-vikalpe
0010407	ity anena eva siddham iti vṛthā sva-bhāva-	<b>kathanam.</b> anena hetur āviṣ-kṛtaḥ. atha niṣ-
0004305	l katham tat kalpanā-apoḍham an-uktaṃ gamyate	<b>katham</b>    iti. tad etat kalpanā-sva-rūpa-
0004204	katham na vyavahitam, vyavadhāne vā	<b>katham</b> a-vicchinnaṃ darśanaṃ bhavati iti tulyaṃ
0010211	yathā-arthatvasya a-vyabhicārād ity arthaḥ.	<b>katham</b> a-vyabhicāra ity āha — sarvā hi ity-ādi.
0000716	stutye bhagavati gaurava-utpādana-artham.	<b>katham</b> anena tatra gauravaṃ jāyate. yasmād anena
0015503	eva ayaṃ grantaḥ śāstra upanyastaḥ. tat	<b>katham</b> anena smārtatvaṃ jñāpyate. tathā hi kim
0001414	-artham eva duḥkha-kṣaya-upāyaṃ sādhayitvā	<b>katham</b> anyathā brūyāt. yasya yadā a-nṛta-vacana-
0000502	vistareṇa pratipādyāḥ ku-sṛtir apavidhya	<b>katham</b> artha-tattva-bhājaḥ syuḥ, na eva ity artha
0002706	arham eva na bhavati ity a-prameyam eva, tat	<b>katham</b> ācāryeṇa viṣaya-dvaividhyam uktaṃ — na
0017602	samprayogād a-sambhavād evaṃ-vidha-jñānasya.	<b>katham</b> ity āha — gotva-ādi-yogād ity-ādi. ca-
0013502	ādi-śabdena karmasu. apoditaṃ pratyākhyātam.	<b>katham</b> ity āha — tad api hi ity-ādi. sva-
0013810	ānantyam indriyāṇaṃ prasajyata ity arthaḥ.	<b>katham</b> ity āha — tair hi ity-ādi. yathā-uktaṃ
0002908	api liṅgena tathā-pratīteḥ sambhavāc ca. tat	<b>katham</b> iti. tad-grahaṇaṃ katham na pramāṇa-
0013908	-abhinirvṛttiḥ, na grāhya-vaśāt. tatra	<b>katham</b> idaṃ codyate — an-antam ekaṃ vā indriyaṃ
0015701	ca idam a-pūrva eva anubhavaḥ. tat	<b>katham</b> idaṃ para-abhiprāyeṇa uktaṃ — smārtam hi
0010612	icchatī, tais tasya samyoga-a-bhāvāt. tat	<b>katham</b> idaṃ yuktaṃ — na hi indriya-nir-antare
0008910	api tata utpatter abhimatatvāt. anyathā	<b>katham</b> idaṃ yujyate, yad uktaṃ vāda-vidhāu —
0004807	’pi tayoḥ pratibhāsa-bheda iti. yady evam,	<b>katham</b> idānīm cakṣur-vijñāna-ādīni bhinna-arthāni

0012110	-antara-vad a-niścitam, katham tair grhītam.	<b>katham</b> idānīm a-niścīyamānaṃ pratyakṣeṇa tava api
0015908	yajñadattaḥ smarati. sva-mate tarhi	<b>katham</b> indriya-jñāna-anubhūtaṃ manasā smaryata
0009411	eva. anyathā jñānam iti vyapadiśann eva	<b>katham</b> evaṃ brūyāt. evaṃ tarhi viśaya-rūpeṇa
0004813	gām pratipadya paścād vyakti-viśeṣaṃ paśyan	<b>katham</b> evam avasyati yo 'sau mayā śruto 'yam asāv
0000708	-ādayo 'numāna-prayogā bhagavato dṛśyante.	<b>katham</b> evam ucyamāne 'numānasya lakṣaṇam uktaṃ
0007512	atha yad idam kāryāt kāraṇa-anumānam, tat	<b>katham.</b> katham ca na syāt. yato dhūma-pratibhāsi
0014716	na ca tair vyatiriktaṃ kāryam ārabhyate, tat	<b>katham</b> kārya-rūpā lakṣyanta ity āha — kārya-
0016605	-arthatas tu tad api vartamāna-viśayam eva.	<b>katham</b> kṛtvā. pratyutpanno hi bhāvo 'tītānām hetu
0016301	tato na śāstra-hāniḥ. tasya vyāghāta iti	<b>katham</b> kṛtvā. yato yathā ca indriya-vyavasāya ity
0002415	na bhavati yathā-ukta-doṣa-avakāśaḥ. atha	<b>katham</b> gamyate na ekatvaṃ pramānasya bahutvaṃ vā
0003405	atha dvitīye kalpe na pramāna-antaram iti	<b>katham</b> grantho nīyate. yāvātā pramāṇam eva idam
0004814	avasyati yo 'sau mayā śruto 'yam asāv iti,	<b>katham</b> ca gām ānayā ity ukta indriya-viśaya eva
0006806	vastu-upalabhyate. na ca ālambanaṃ ghaṭate.	<b>katham</b> ca na ghaṭate. yathā ca na ghaṭate, tathā
0007512	yad idam kāryāt kāraṇa-anumānam, tat katham.	<b>katham</b> ca na syāt. yato dhūma-pratibhāsi jñānam
0017414	iśyate, kiṃ punar atīndriyānām indriyānām.	<b>katham</b> ca bhinna-vibhakti-viśeṣaṇaṃ samāna-
0010907	a-sannihitaṃ tena sambandham an-anubhavat	<b>katham</b> cikitsyeta. atha cikitsā-kāle pāda-ādau
0017008	uktam etat. yadi tarhi tair na samprayogaḥ,	<b>katham</b> jala-ādi-pratibhāsaṃ vijñānam ity āha —
0004410	ataś ca kalpanā-apoḍhatvaṃ virudhyate. tat	<b>katham</b> tac-chāstram anyathā netuṃ śakyata iti
0004305	pratyakṣa-śabdena pratyakṣam abhidhīyate	<b>katham</b> tat kalpanā-apoḍham an-uktaṃ gamyate
0015613	-saṃvedanasya smārtatva-pratipādanāya. tat	<b>katham</b> — tat-smārtatva-jñāpakatvena ukta iti.
0009414	eva na indriya-viśaya-abhimate 'sti. tat	<b>katham</b> tatra vyapadiṣṭe tad vyapadiṣṭaṃ bhavati.
0000805	puruṣatva-ādi-sādhana-anīkaṃ prayuktam. tat	<b>katham</b> tatra stotra-abhidhānena gauravam bhavati.
0013009	vastutvān na kenacij jñānena anubhūyate. tat	<b>katham</b> tatra smṛtir iti, tasya idam a-codyam.
0010210	ca-śabdo na paṭhyate. tatra arthaḥ —	<b>katham</b> tathā apy a-yuktaṃ viśeṣaṇam ity āha — a
0014105	yuktam ekatvam, suvarṇa-ādīnām tu	<b>katham.</b> tad-a-vyatirekāt te 'pi sama-saṃsthānā
0012511	ekatvaṃ rūpa-ādeś ca an-ekatvam. tat	<b>katham</b> tad anumānena anyathā śakyate kartum iti
0010609	parihārāya. nanu ca indriyam atīndriyam. tat	<b>katham</b> tad-apekṣayā kiñcit sa-antaram iti grhyeta
0012209	tarhi paraḥ sa-vikalpaṃ pratyakṣam icchati,	<b>katham</b> tad uktam — viśaya-ālocana-mātra-arthaṃ
0010711	tatra yadi rūpa-ādīnām parimāṇam na asti,	<b>katham</b> tarhy alpam rūpaṃ mahad rūpaṃ iti grhyate.
0004316	-sañjñī iti na arthe nāma-sañjñī ity arthaḥ.	<b>katham</b> tarhi ity-ādi. sañcita-ālambanāḥ pañca
0004907	pratyakṣasya a-vikalpatā samarthitā bhavati.	<b>katham</b> tarhi idānīm a-niścaya-ātmanāḥ pratyakṣād
0004606	yugapad bahūnām dravyāṇām grahaṇam na asti,	<b>katham</b> tarhi tila-māṣa-ādīnām vicchinna-deśa-
0007309	sādhanaṃ bāhye, tatra eva saṃvid ity kṛtvā.	<b>katham</b> tarhi sva-saṃvittiḥ phalam uktam. parama-
0000706	-darśanāt. an-upadiṣṭasya tv anumānasya	<b>katham.</b> tasya api prayoga-darśanād vihitaṃ eva
0011504	kāraṇāni bhavanti, na kāraṇa-antarasya. tat	<b>katham</b> tasya eva karmaṇas tat pramāṇam ity ucyate.
0010814	na eva paro bahir-vṛttitvam icchati. tat	<b>katham</b> tasya tad āśaṅkitam iti. evaṃ manyate —
0007514	tato 'n-agni-janya eva dhūmaḥ syād iti	<b>katham</b> tena agner anumānam. na eṣa doṣaḥ. dahana-
0011112	-sannikarṣa-a-bhāvān na pratyakṣam, tathā	<b>katham</b> teṣāṃ prameyatā. atha ayaṃ na iśyate doṣaḥ,
0012110	tac ced ākāra-antara-vad a-niścitam,	<b>katham</b> tair grhītam. katham idānīm a-niścīyamānaṃ
0014514	trikam. tatra eka-vacanena bhāvyaṃ. tat	<b>katham</b> trikebhya iti. na eṣa doṣaḥ. prati-śabdām
0014001	ity āha na hi traiguṇya-vyatirekeṇa ity-ādi.	<b>katham</b> na asti ity āha. asty eva saṃsthāna-ātmikā
0002909	sambhavāc ca. tat katham iti. tad-grahaṇam	<b>katham</b> na pramāṇa-antaram ity arthaḥ. a-sakṛd vā
0008608	eva avasīyate. sa ca iha apy asti iti	<b>katham</b> na vāda-vidhir ācāryasya ity āha — a-
0004203	vikalpaṃ jñānam pratyakṣatvena abhimitam	<b>katham</b> na vyavahitam, vyavadhāne vā katham a-
0000504	-dhī-viśayam āśaṃsā-arthaṃ vyācakṣate —	<b>katham</b> nāma udghāṭita-dhī-viśāḥ ku-mārgam apāsya
0003303	'-niṣṭhā-āsakter ity ayaṃ veditavyaḥ.	<b>katham</b> punaḥ pratyakṣeṇa grhītam eva pūrvaṃ
0007313	tatra codyam āśaṅkate. tatra idam codyam —	<b>katham</b> punar a-bhinna-ātmano jñānasya grāhaka-
0007401	-vyavasthā kriyate, na yathā-tattvam iti.	<b>katham</b> punar a-vibhaktam sat tathā pratibhāsate.
0015010	etena tam eva eka-indriya-prasaṅgam āha.	<b>katham</b> punar asminn api pakṣe 'yam doṣaḥ, yāvātā
0007011	arthaṃ niścīnoti, viparyayād viparītam.	<b>katham</b> punar ātmanā eva ātmānam anubhavati jñānam.
0005608	sva-saṃvitti-sāmānyena taj-jātyatvāt.	<b>katham</b> punar indriya-an-apekṣatve pratyakṣa-śabdo
0005810	na prajñapti-vastu-mātraṃ pratipadyate.	<b>katham</b> punar etaj jñāyata ity āha — tad-rūpa-
0008613	-buddher asya tatra a-sāra-niścayo jāta iti.	<b>katham</b> punar etad avagamyate yathā tasya tatra a-
0002712	adhigamāt, dvitīyaṃ sāmānya-lakṣaṇam.	<b>katham</b> punar etad gamyate — para-rūpeṇa sva-
0000701	prakaraṇa-ādau gaurava-utpādana-arthaṃ iti.	<b>katham</b> punar bhagavataḥ stotra-abhidhānena
0003102	tan-nimittaṃ jñānam, na tat pramāṇa-antaram.	<b>katham</b> punas tat-sandhānam ity āha — sva-
0009510	pratyakṣatā iti pratipādanāya idam ucyate.	<b>katham</b> punas tasya apy a-dṛśyatvam. evaṃ manyate
0008805	ālambana-pratyaya eva sarva-śabdena uktaḥ.	<b>katham</b> punas tasya sarva-dharma-ātmakatvam.
0015511	a-sampṛktā a-pratyayāḥ syuḥ. tataś ca	<b>katham</b> pratyakṣam pramāṇam ucyeran. na hy a-

0012213	niścaya-ātmakam pratyakṣam ity abhyupagamah,	<b>katham</b> pratyakṣeṇa nirṇayasya tulya-utpattir ity
0010215	iti vyavasāyah kāryam asya iti vighrahaḥ.	<b>katham</b> pratyuktam ity āha — na hy asti ity-ādi.
0007508	a-tattva-vidāṃ sarvam eva jñānam upaplutam,	<b>katham</b> pramāṇa-itara-vyavasthā. upaplava-vāsanā-
0002811	ity apare. gamat etat. idaṃ tu vaktavyam —	<b>katham</b> prameya-dvītvāt pramāṇa-dvītvam ity āha
0007208	-arthatvāt. grāhaka-ākāro hy ātma-viśayaḥ	<b>katham</b> bāhye 'rthe pramāṇam syāt. na hy anya-
0005607	ca rāga-ādayaḥ, teṣāṃ sva-saṃvedanam	<b>katham</b> mānasam pratyakṣam. sva-saṃvitti-sāmānyena
0006803	sādhya-sādhana-vyavahāra ity a-codyam etat.	<b>katham</b> yathā-vyāpāram antareṇa api tadvattayā
0016007	dvābhyām api indriyāṇām arthavattā na syāt.	<b>katham</b> . yadi tāvad ekatvayate pravartamāṇam mana
0004317	vijñāna-kāyā ity yo 'yam siddha-antaḥ, sa	<b>katham</b> yujyate, yadi tad ekata ekatvena ālambanam
0008913	'pi tad bhavati ity uktaṃ bhavati. tad etat	<b>katham</b> yujyate, yadi vyapadeśa-hetoḥ pāramparyeṇa
0000502	-tattva-bhājah syuḥ, na eva ity artha-gateḥ.	<b>katham</b> -śabdena hy atra a-sambhavo dyotyate. ye tu
0013011	iti sva-saṃvittiyā eva anubhūyate. anyathā	<b>katham</b> sā eva iyaṃ mahatī prāsāda-mālā iti
0004510	viśayaḥ parama-aṅv-ākhyam an-ekam vastu. tat	<b>katham</b> sāmānya-gocaratvam upapadyate. na eṣa
0002611	a-sāmānya-rūpatvam ucyate. yadi te na vastu,	<b>katham</b> sphuṭam pratibhāsante. jñāna-rūpatayā sva-
0015808	na ukta ity sā eva nyūnatā. kāma-ādiṣu tarhi	<b>katham</b> smārta ity āha — sva-saṃvedyatvād ity-
0001505	yo yad-arthine tad-artha-upāyam a-viparītam	<b>kathayati</b> , sa tasya tatra pramāṇam. tad yathā
0001615	ca tad-duḥkha-praśama-upāyam ca yathā-bhūtam	<b>kathayati</b> , sa tasya tatra pramāṇam. tad yathā
0001702	vyādhi-duḥkha-sva-bhāva-ādikaṃ yathā-bhūtam	<b>kathayan</b> tasya tatra vaidyaḥ. saṃsāra-duḥkha-
0001506	ārogya-arthina ārogya-upāyam a-viparītam	<b>kathayann</b> āturusya tatra vaidyaḥ. duḥkha-kṣaya-
0001905	icchati. niṣ-karuṇas tu jānann apy anyathā	<b>kathayed</b> iti kṛpāyāḥ pramāṇye 'nga-bhāvaḥ. dayāvān
0017103	ity-ādinā viśiṣṭa eva vyutpatti-samāśrayeṇa	<b>kathita</b> iti darśayati. yo vā yasya iti.
0001507	-arthine duḥkha-kṣaya-upāyam a-viparītam	<b>kathitavāṃś</b> ca bhagavān. sva-bhāvaḥ. tad evaṃ
0001703	saṃsāra-duḥkha-sva-bhāva-ādikaṃ yathā-bhūtam	<b>kathitavāṃś</b> ca bhagavān. sva-bhāvaḥ. tāni ca
0016906	iti na dūṣaṇān mucyase. viśiṣṭo 'kṣasya	<b>kathyatām</b> iti. indriyasya hi viśiṣṭa eva viśayaḥ
0010902	-artha-pakṣa-samāśrayeṇa bahir-vṛttitvam	<b>kadācit</b> paraḥ kalpayed iti. tasmād yuktam
0009204	pratibhāsanta ity an-eka-ākāra-artha-vādinah	<b>kadācid</b> a-siddhatām udbhāvayeyur ity āśākyā āha
0001513	vṛṣali-vāda-ādi-vad anyad apy a-satyam	<b>kadācid</b> abhidadyāt, nitya-a-samāhitatvena vā a-
0014610	-bhedaḥ sva-yūthyair mata ity. pūrveṣāṃ	<b>kapila</b> -śiṣyāṇāṃ pradhānam na rūpa-ādimat. śakty-
0006916	tat phalaṃ bhaviṣyati. kiṃ kāraṇam iti	<b>kayā</b> yuktyā. na hi sva-saṃvittih sambhavati ity
0007011	jñānam. na hi tasya eva karma-karṭ-	<b>kaṛaṇa</b> -bhāvo yujyate iti cet, evaṃ etat. na eva
0006608	sādṛśya-ātmano jñānasya tena sva-bhāvena	<b>kaṛaṇa</b> -bhūtena bhāvyaṃ, yena idaṃ nīlasya jñānam,
0009913	vyavahārāya kalpate, anyatra iti-	<b>kaṛaṇa</b> -yuktād viśaya-saṃśabdanād rūpam iti jñānam,
0006208	bhrānti ity-ādinā uktād vikalpa-vargād iti-	<b>kaṛaṇa</b> -vyavacchinnāt pṛthag a-vikalpakam
0001514	a-vyākṛta-avasthāyām na sakala-sattva-artha-	<b>kaṛaṇa</b> -samarthaḥ syāt, na vā pāṭava-vipakṣasya sa
0011311	pramāṇasya iti hetuḥ. pramāṇasya iti ca etat	<b>kaṛaṇatva</b> -upalakṣaṇam. na ca anyatra phalaṃ
0003712	-kakṣatvād ādi-śabdena parigrahe 'pi pṛthak-	<b>kaṛaṇam</b> . a-tulya-kakṣatvam tu 'nāmnaḥ sattvāt,
0011310	viśeṣyād anya-viśayam ca viśeṣaṇa-jñānam	<b>kaṛaṇam</b> iti vyāpaka-viruddhaḥ. anya-viśayasya
0007613	'-pariniṣpannatvāt, na jñānāt pṛthak-	<b>kaṛaṇam</b> . iha dvi-rūpatām aṅgī-kṛtya sva-saṃvitteḥ
0009402	hi pañcakam iti. samūha-ābhāsam ity arthaḥ.	<b>kaṛaṇam</b> kārakam kṛtvā ābhāsa ālamba-śabdena uktaḥ.
0009115	-ābhāsatvād ity arthaḥ. ālambyate 'nena iti	<b>kaṛaṇam</b> kārakam kṛtvā ābhāsa ālambana-śabdena
0011503	tad-vyāpāra-a-prathanāt. nanu ca pramāṇam	<b>kaṛaṇam</b> kārakam. kriyāyās ca kārakāni bhavanti,
0011308	-āder ayam arthaḥ — yad yato 'nya-viśayam	<b>kaṛaṇam</b> , na tasya tatra phalaṃ bhavati. tad yathā
0011405	viśeṣya-jñāna-hetutvād viśeṣaṇa-jñāna-vat	<b>kaṛaṇam</b> prasajyate ity arthaḥ. tasmād ity-ādi.
0017311	ca vyartham. avaśyam hi buddhi-janmani	<b>kaṛaṇānām</b> vyāpāreṇa bhāvyaṃ. na ca loke
0012714	-indriya-grāhyam asti. punar asya eva spaṣṭi-	<b>kaṛaṇāya</b> dravyasya an-eka-indriya-abhyupagame
0001416	nṛta-kāraṇāni. kāraṇa-a-bhāvaḥ. yo yad-artha-	<b>kaṛaṇāya</b> yat-kṛpāyā yam artham sādhayati, na sa
0001502	prasādhita-āhārā mātā. sattva-artha-	<b>kaṛaṇāya</b> sattva-kṛpāyā duḥkha-kṣaya-upāyam
0017614	tat kiṃ punar uktaḥ. tasya eva spaṣṭatarī-	<b>kaṛaṇāya</b> sva-saṃvedyam ity-ādinā an-antaraṃ
0015412	iva iti. smaraṇena eva ca vṛtti-viśayī-	<b>kaṛaṇe</b> 'rtha-dṛṣṭih prasidhyati iti manyate. tad
0000613	pramāṇa-bhūtatvam a-sādhāraṇo guṇaḥ, tena	<b>kaṛaṇena</b> hetunā vā stotra-abhidhānam, stuti-
0000111	upakārāya   diñnāga-nīti-śāstra-vyākhyāna-	<b>karambakah</b> kriyate    pramāṇa-bhūtāya ity-ādi.
0000301	-kāyāiḥ praṇāmaṃ kṛtvā. asya ca samuccayaḥ	<b>kariṣyate</b> ity anena sambandhaḥ. etena praṇāmataḥ
0000512	'para-grantha-prakṣepeṇa samuccayaḥ	<b>kariṣyate</b> iti praśna-avasara āha — iha ekata
0002012	ānīya pramāṇānām samuccayaḥ samuccitiḥ	<b>kariṣyate</b> . atra ca sarva eva pramāṇa-prameya-tad-
0000511	pramāṇa-vyutpattaye pramāṇa-samuccayaḥ	<b>kariṣyate</b> . tat kiṃ tatra eva nyāya-mukha-ādāv eka
0000514	prakaraṇe sukha-avabodha-artham samuccayaḥ	<b>kariṣyate</b> . viprakīrṇo hi granthaḥ prakaraṇa-
0014714	eka-jātīyās teṣāṃ pradhānam ity ākhyātāḥ	<b>kariṣyanta</b> iti darśayati. yady evaṃ te parama-
0005803	vacanam. yad-artham, tad uttaratra āviṣ-	<b>kariṣyāmaḥ</b> . bhrānti-saṃvṛti-saj-jñānam ity-ādi.
0001905	hi kṛpāyā artham eva upadeṣṭum icchati. niṣ-	<b>karuṇas</b> tu jānann apy anyathā kathayed iti

0002002	tat kiṃ punas tat prāmānyam yasya	<b>karuṇā</b> -ādayaḥ sādhanam iti vaktavyam. ucyate —
0002004	viśaṃvādako bhavati. sa tu sāmārthya-viśeṣaḥ	<b>karuṇā</b> -ādibhir yuktasya bhavati, na itarasya iti
0001607	na anyathā ity atah kārya-viśeṣo darśitah.	<b>karuṇā</b> tu bodhi-sattva-avasthāyām eva yā sva-rasa
0000906	-ākāra-an-alpa-kalpa-abhyāsenā sātmi-bhūtā	<b>karuṇā</b> . śloke jagad-dhitaṣiṇa ity anena darśitā.
0000909	-joṭiṅga-nairghrṇya-vat. mano-guṇas ca	<b>karuṇā</b> . sva-bhāvaḥ. sa tayā para-arthaṃ prati
0001211	iti ayam upāya-abhyāsaḥ pūrva-nirdiṣṭā ca	<b>karuṇā</b> hetu-sampat. asyāḥ phalaṃ sva-para-artha-
0007306	artha-saṃvido yat kāryam artha-niścayaḥ, tat	<b>karoti</b> . ata upacāreṇa artha-saṃvid eva kāryato
0009106	tad-anye mallā iti tair eva saha vicāram	<b>karoti</b> . ālabhana-artha ity-ālabhana-śabdasya
0008406	siddha-sādhyata iti para-abhiprāyam aṅgi-	<b>karoti</b> . jñāna-antareṇa ity-ādinaḥ siddha-sādhyatām
0014314	rajaḥ sattva-tamasoḥ śabda-bhāvāya pravṛtṭim	<b>karoti</b> . tamaḥ sattva-rajasoḥ śabda-bhāvāya
0005403	-utpannam rāga-ādy-ātmānam saṃvittir viśayī-	<b>karoti</b> , rāga-ādy-ātma-rūpatayā tasyā apy an-
0012315	viśeṣyam ca na gṛhṇāti tayoś ca sandhānam na	<b>karoti</b> , so 'pi tathā gṛhṇīyād iti manyate. matub-
0017107	prabhṛtaya indriye sīdanti. prabhṛti-śabdena	<b>karṇa</b> -ādi-mala-ādayo gṛhyante. añjana-ādīnām api
0001209	vṛtṭinā ca anena avāśyam evaṃ-vidho 'bhyāsaḥ	<b>kartavyaḥ</b> , a-parijñāta-sakala-vipakṣa-
0000403	na tat-siddhaye prekṣāvata ārambhaḥ	<b>kartavyaḥ</b> . tad yathā sādhitasya odanasya. sādhitā
0016505	niyamān na sat-prayogo yukta iti sambandhaḥ	<b>kartavyaḥ</b> , na eva sat-prayogo yukta ity evaṃ vā.
0011617	jñāna-ādi-nivṛtṭiḥ. na ca a-bhāvasya kiñcana	<b>kartavyam</b> asti, nir-upākhyatvāt. a-kriyamāṇas ca
0017410	syāt. atah samprayoga-viśeṣaṇa-arthaṃ tat	<b>kartavyam</b> iti. a-sad etat. na hi sannikarṣasya
0002107	tad-an-upayogino vyutpādanam vyartham ity a-	<b>kartavyam</b> eva syāt. prameye punar atra heyam
0017407	punar ity anena api yad an-arthakam, na tat	<b>kartavyam</b> , tad-anya-an-arthaka-vat. tathā ca
0010013	syāt. tatas tan-nirāsāya tad avāśyam	<b>kartavyam</b> . na etad asti, artha-sannikarṣa-
0010011	tad-vyavaccheda-artham a-vyabhicāri-grahaṇam	<b>kartavyam</b> . nanv a-sati tasminn akṣa-upaghāta-jaṃ
0006406	na apy a-bhrāntam iti viśeṣaṇam	<b>kartavyam</b> , bhrāntasya api kasyacit kvacit
0013808	iti ca evaṃ varṇayanti. grahaṇe phale	<b>kartavye</b> grahaṇa-nimittam pravṛtṭā ity arthaḥ.
0003409	punaḥ punar abhijñāna iti. abhijñāne phale	<b>kartavye</b> yaj jñānam viśeṣa-dṛṣṭam, tan na
0002216	anumānam ca ity-ādi. pramāṇa-vyutpādane	<b>kartavye</b> saṅkhyā-ādi-vyutpattir apārthikā iti cet,
0008607	iti. nanu ca a-dṛṣṭa-karṭṛkāṇām śāstrāṇām	<b>kartā</b> pravādād eva avasīyate. sa ca iha apy asti
0011403	bhāvāt. na, atiprasaṅgād iti. yaś ca pramātā	<b>kartā</b> , yac ca gava-ādi karma pramīyate, yatra ca
0000303	duḥkha-kṣaya-upāya-upadeśaḥ śāsanam. tasya	<b>kartā</b> śāstā ity ucyate phala-avasthāyām iha tu
0011408	-artha-śabda-karma-a-karmakāṇām aṅi-	<b>kartā</b> sa nāv ity atra. sa ca karmaṇi ity anena
0002509	apavādī-kurvan para-loka-āder na pratyakṣeṇa	<b>kartum</b> arhati, tasya bhāva-viśayatvāt. tat punar
0012512	tat katham tad anumānena anyathā śakyate	<b>kartum</b> iti darśayati. bhāva-guṇatvayor iva ity
0006904	arthasya yathā-sva-bhāvaṃ niścayaḥ śakyate	<b>kartum</b> iti sandhāno bāhya-itara-pakṣayor ekena eva
0012404	vyavasthām ca anusmṛtyā anusandhānam śakyate	<b>kartum</b> , na anyathā. tadā ca indriya-jñānam cira-
0005402	-samayatvāt. viśayī-kṛte hi samayaḥ śakyate	<b>kartum</b> . na ca an-utpannam rāga-ādy-ātmānam
0000105	ślāghyaḥ   labdhair anya-matair api tat	<b>kartum</b> para-hitam yuktam    tad atīva
0017712	yasya a-viśayaḥ, na sa tena a-bheda-upacāram	<b>kartum</b> samarthaḥ. tad yathā cakṣur-vijñānam
0017711	sāmānyam. ato na tena a-bheda-upacāram	<b>kartum</b> sā samarthā iti su-ucitam. yo yasya a-
0007011	anubhavati jñānam. na hi tasya eva karma-	<b>karṭṛ</b> -karaṇa-bhāvo yujyata iti cet, evam etat. na
0008607	vāda-vidhir ācāryasya iti. nanu ca a-dṛṣṭa-	<b>karṭṛkāṇām</b> śāstrāṇām kartā pravādād eva avasīyate.
0011902	icchanti. tatra ātmanaḥ prādhānyam, jñāna-	<b>karṭṛtvāt</b> tal-liṅgatvāt phala-upabhokṛtvāc ca.
0011408	yathā gati-buddhi-pratyavasāna-artha-śabda-	<b>karma</b> -a-karmakāṇām aṅi-kartā sa nāv ity atra. sa
0012305	dravya-guṇa-karmasu pratyakṣam, dravya-guṇa-	<b>karma</b> -apekṣam ca dravyeṣv iti. atra sāmānya-
0012310	dravyam pṛthivī ghaṭa ity-ādi, dravya-guṇa-	<b>karma</b> -apekṣam daṇḍī śuklo gacchati iti. kuto na
0007012	cet, evam etat. na eva tasya parama-arthataḥ	<b>karma</b> -ādi-bhāvaḥ. tathā api tādātmyāt prakāśavat
0007011	ātmānam anubhavati jñānam. na hi tasya eva	<b>karma</b> -karṭṛ-karaṇa-bhāvo yujyata iti cet, evam
0000210	śiṣṭa-prayoga-anusāritvād vivakṣyā yadā	<b>karma</b> -kārakaṃ vivakṣyate. yadā tu prārthana-
0013302	-sva-bhāva-pratiṣedhe kṛte guṇas tarhi syāt	<b>karma</b> ca ity āśānkā-apanodāya idam uktam — guṇa-
0012600	saṃyoga-vibhāgau paratva-a-paratve	<b>karma</b> ca rūpi-samavāyāc cākṣuṣāṇi iti siddha-
0011810	taj-jñānasya kāraṇam bhavati. guṇa-	<b>karma</b> -jñānasya kāraṇam indriya-artha-sannikarṣaḥ.
0016711	-vikalpatvam a-visaṃvāditvam ca yoga-balāt,	<b>karma</b> -devatā-ādy-adhiṣṭhāna-balāt satya-svapna-
0016408	ca karma-dhārayaḥ ṣaṣṭhī-tat-puruṣo vā. yadā	<b>karma</b> -dhārayaḥ, tadā janma-viśiṣṭā buddhiḥ
0005203	ity-ādi. rūpa-ādayaś ca te viśayāś ca iti	<b>karma</b> -dhārayaḥ. nanu ca rūpa-ādayo viśayā eva,
0016408	vihitam bhavati. buddhi-janma iti ca	<b>karma</b> -dhārayaḥ ṣaṣṭhī-tat-puruṣo vā. yadā karma-
0016510	sati samprayoge, na a-sati iti bruvatā	<b>karma</b> -dhārayo 'yam iti vyākhyātam. tatra api ca
0013303	idam uktam — guṇa-karmasu ca bhāvān na	<b>karma</b> na guṇa iti. atah prakṛtasya eva bhāvasya
0014611	na vyakty-ātmanā. nir-avayavam ca. na ca	<b>karma</b> -pūrvikā sṛṣṭiḥ, api tu pradhāna-pūrvikā.
0014609	-uktam — rūpa-ādimat pradhānam sa-avayavam	<b>karma</b> -pūrvikā sṛṣṭiḥ saṃsāraś ca an-ādir vyākhyā-
0011403	iti. yaś ca pramātā kartā, yac ca gava-ādi	<b>karma</b> pramīyate, yatra ca deśe 'dhikaraṇe, yasmāc



0001013	'pi tṛṣṇā eva pradhānam. tathā hi sad api	<b>karma</b> yāvad a-vidyā-pāmsv-avacchāditam na bhavati
0013909	antam ekaṃ vā indriyaṃ prāpnoti iti. asmākaṃ	<b>karma</b> -vaśād a-cintyaś ca karmaṇo vipāka iti matam.
0013908	śabda-sparśa-ādayaḥ. sa eva prasaṅgaḥ. nanu	<b>karma</b> -vaśād indriya-abhinirvṛtiḥ, na grāhya-
0000211	-kriyābhyāṃ āptum iṣṭatamatvāl labdha	<b>karma</b> -vyapadeśayā prāṇati-kriyayā
0000213	caturthy eva nyāyyā. yathā tathā eva prāpta-	<b>karma</b> -sañjñena śayanena abhipreyamānatvāt patyuh
0009606	arthāḥ pañca gandha-ādayas tad-āśrayāḥ	<b>karma</b> sattā-ādayaś ca. teṣāṃ sannikarṣaḥ
0005905	śabda-samayam āśritya artha-antara-bhūtam	<b>karma</b> samattāṃ ghaṭatva-ādi saṃyoga-ādi ca yathā-
0009708	dravya-samavetāyāṃ saṃyukta-samavāyāt, guṇa-	<b>karma</b> -samavetāyāṃ saṃyukta-samaveta-samavāyāt,
0011408	-gati-buddhi-pratyavasāna-artha-śabda-karma-a-	<b>karmakāṇām</b> aṇi-kartā sa nāv ity atra. sa ca
0001012	-jñāne vāñchā-antareṇa pravṛtter a-sambhavāt	<b>karmaṇo</b> 'pi tṛṣṇā eva pradhānam. tathā hi sad api
0011411	-a-vyavahitasya vyāpāra-pratītiḥ, tasya eva	<b>karmaṇo</b> jñeyasya taj jñānam pramānam iti. iha ca
0011504	na kāraka-antarasya. tat katham tasya eva	<b>karmaṇas</b> tat pramānam ity ucyate. na eṣa doṣaḥ.
0013909	iti. asmākaṃ karma-vaśād a-cintyaś ca	<b>karmaṇo</b> vipāka iti matam. paras tu puruṣa-
0007407	jñānam iti. jñāna-saṃvedanam iti jñānasya	<b>karmaṇaḥ</b> saṃvedanam darśanam. kim-bhūtam. an-eka-
0006607	eva ca tasya kriyā sādhyā. tatra rūpa-ādau	<b>karmaṇy</b> anubhava-ātmanā sādṛśya-ātmano jñānasya
0011409	-karmakāṇām aṇi-kartā sa nāv ity atra. sa ca	<b>karmaṇi</b> ity anena sāmānādhikarāṇye vyākhyeyaḥ.
0004503	atra kta-pratyayo bhāve vihitaḥ, kiṃ tarhi	<b>karmaṇy</b> eva. paraspara-upasarpaṇa-pratyayair hi
0009612	tathā dravyatva-ādiṣu sāmānya-viśeṣeṣu	<b>karmaṇi</b> ca saṃyukta-samavāyāt. rūpatva-ādiṣu
0011410	artho bhavati — yasya eva jñānasya yatra	<b>karmaṇi</b> jñeye vyāpāra-khyātiḥ kāraka-antara-a-
0011806	ataḥ sautram ity āha. dravya-grahaṇena guṇa-	<b>karmaṇor</b> api sautram pratyakṣa-lakṣaṇam aparam
0013503	āha — tad api hi ity-ādi. sva-ādhāram guṇa-	<b>karmaṇoḥ</b> sva-sāmānyam guṇatvam karmatvam ca. sva
0013503	-ādhāram guṇa-karmaṇoḥ sva-sāmānyam guṇatvam	<b>karmatvam</b> ca. sva ādhāro yasya, tat sva-ādhāram.
0009701	saṃyukta-samaveta-samavāyāt. tathā guṇatva-	<b>karmatvayoḥ</b> . śabde tu samavāyāt. sa hi śravaṇa-
0013305	dravya-vṛtteś ca guṇa-karmasv a-vṛtter guṇa-	<b>karmasv</b> a-bhāva-nirāso na syāt. yadi ca ity-ādi.
0013305	ca-kāro na yujyeta. dravya-vṛtteś ca guṇa-	<b>karmasv</b> a-vṛtter guṇa-karmasv a-bhāva-nirāso na
0013512	manaḥ-sannikarṣāt sukha-ādiṣu. tad evam guṇa-	<b>karmasv</b> a-sannikṛṣṭeṣu jñāna-niṣpatter dravyam
0013502	-nyāyena. guṇa-ādiṣv iti. ādi-śabdena	<b>karmasu</b> . apoditam pratyākhyātam. katham ity āha
0012806	iti sambandhanīyam. na hi dravya-saṅkhyā-ādi-	<b>karmasv</b> iti. ādi-grahaṇād bhāva-guṇatva-prṛthaktva-
0013509	-mana-indriya-dravya-sannikarṣād rūpa-ādiṣu	<b>karmasu</b> ca. traya-sannikarṣāc chabde. tatra
0013303	ca ity āsaṅkā-apanodāya idam uktam — guṇa-	<b>karmasu</b> ca bhāvān na karma na guṇa iti. ataḥ
0011808	ity etat. sva-āśrayeṇa an-abhivyakṭeṣu guṇa-	<b>karmasu</b> jñānam na upajāyate. tasmāt tadā āśrayo
0012305	uktam — sāmānya-viśeṣa-apekṣam dravya-guṇa-	<b>karmasu</b> pratyakṣam, dravya-guṇa-karma-apekṣam ca
0011807	aparam asti iti darśayati. tat punar guṇa-	<b>karmasu</b> sannikṛṣṭeṣu jñāna-niṣpatter dravyam
0011809	upajāyate. tasmāt tadā āśrayo dravyam guṇa-	<b>karmāṇy</b> abhivyāñjayat taj-jñānasya kāraṇam
0000601	śiṣṭa-prayogaḥ caraka-saṃhitāyām — yāni iha	<b>karmāṇy</b> uktāni visarpāṇām praśāntaye   ekatas
0000905	-duḥkha-viyoga-prārthana-ākāra-an-alpa-	<b>kalpa</b> -abhyāseṇa sātmi-bhūtā karuṇā. śloke jagad-
0012103	bhavati ity a-vyavahāra-yogyatvād a-grhīta-	<b>kalpa</b> eva sa ity uktam etat. yadi punaḥ paro 'py
0003401	a-niścayāc ca a-vyavahāra-yogyo 'grhīta-	<b>kalpa</b> eva sa iti na tatra tasya prāmānyam, api tu
0000113	—tvam merus tvam samudro 'si nātha tvam	<b>kalpa</b> -pādapaḥ   tvam su-vaidyah praḍīpas tvam
0002402	na a-pramāṇe iti. kiṃ ca ataḥ. yadi pūrvaḥ	<b>kalpaḥ</b> , niṣ-phalaṃ vacanam, tayor dvitvasya
0009913	śabdo na asti, yena pratīyamānam vyavahārāya	<b>kalpate</b> , anyatra iti-karāṇa-yuktād viśaya-
0005812	kalpayad utpadyate. adhyāropita-artha-ākāra-	<b>kalpanayā</b> pravṛttatvāt saṃvṛti-jñānam ghaṭa-ādīn
0003706	iti lakṣaṇam. kalpanāyā apodham apagatam	<b>kalpanayā</b> vā apodham rahitam kalpanā-apodham.
0004601	ity anena sambandhaḥ. na tu bhinneṣv a-bheda-	<b>kalpanayā</b> sañcita-viśayam āyatana-sva-lakṣaṇa-
0012907	-vyākhyānam śobheta. yukti-virodhe tu kaṣṭa-	<b>kalpanā</b> a-kalpanā eva. api ca sva-viśeṣāṇām
0016515	gamyate, tathā api yeṣāṃ pareṣāṃ a-sat-	<b>kalpanā</b> -atīta-an-āgata-viśayam yogi-jñānam a-saty
0011303	-ātmakam eva pratyakṣam iṣṭam, tasya	<b>kalpanā</b> apy eṣā na sambhavati iti darśana-artham
0011302	niścayo 'rtha-antaram phalaṃ syād iti	<b>kalpanā</b> api tāvat sambhavet. yasya tu vyavasāya-
0003706	vā apodham rahitam kalpanā-apodham.	<b>kalpanā</b> -apodha-nirdeśāc ca jñāna-ātmakam tad iti
0007411	ity-ādi. nir-vikalpe tāvat grāhaka-ākāraḥ	<b>kalpanā</b> -apodham pratyakṣam pramānam, spaṣṭa-
0004303	-vikalpakam eva iti sthitam etat. pratyakṣam	<b>kalpanā</b> -apodham pratyakṣeṇa eva sidhyati ity atra
0004015	upannam etad iti yuktam, yasmāt pratyakṣam	<b>kalpanā</b> -apodham pratyakṣeṇa eva sidhyati. kim
0006314	itaḥ pratyakṣam eva ity abhyupeyam. yat	<b>kalpanā</b> -apodham samīhita-artha-a-visaṃvādi, tat
0004307	abhidheyatā kalpanā, yato 'bhidhīyamānasya	<b>kalpanā</b> -apodhatā nivarteta, kiṃ tarhi pratīti-
0004409	sa viśaya ity uktam bhavati. ataś ca	<b>kalpanā</b> -apodhatvam virudhyate. tat katham tac-
0004309	viśeṣa ity uktam. na kevalam pratyakṣeṇa eva	<b>kalpanā</b> -apodhatvam siddham, api tv āgamena api
0006403	-upaghāta-pratyaya-upahata-indriya-jñānam	<b>kalpanā</b> -apodhatve 'pi pratyakṣa-ābham uktam.
0006111	-upaghāta-pratyaya-upahata-indriya-jñānam	<b>kalpanā</b> -apodhatve 'pi pratyakṣa-ābham ucyate. sa-
0004305	-śabdena pratyakṣam abhidhīyate   katham tat	<b>kalpanā</b> -apodham an-uktam gamyate katham    iti.

0005002	-bhedā nir-vikalpā eva, tataś ca pratyakṣam	<b>kalpanā</b> -apodham ity anena eva saṅgrhītāḥ. tathā
0005106	ity artham dyotayati. viśeṣaṇena pratyakṣam	<b>kalpanā</b> -apodham ity anena eva sarva-lakṣya-
0005010	vipratipattir atas tad-apekṣaḥ pratyakṣam	<b>kalpanā</b> -apodham ity anena saṅgrhītasya apy a-
0000408	-vyutpattikam. tathā hi tatra pratyakṣam	<b>kalpanā</b> -apodham ity asya pratyakṣa-lakṣaṇasya na
0005016	iti matam. atas tad-apekṣam indriya-jñānasya	<b>kalpanā</b> -apodham ity etad viśeṣaṇam para-
0005801	iti kramaḥ. nanu ca — pratyakṣam	<b>kalpanā</b> -apodham iti bruvatā — sa-vikalpam
0003705	pratyakṣam pra-ādi-samāsaḥ. etal lakṣyam.	<b>kalpanā</b> -apodham iti lakṣaṇam. kalpanāyā apodham
0003706	apagataṃ kalpanayā vā apodham rahitam	<b>kalpanā</b> -apodham. kalpanā-apodha-nirdeśac ca jñāna-
0005916	tat-phale 'pi liṅgi-jñāne pūrva-anubhūta-	<b>kalpanā</b> asti, sa eva atra agnir iti sāmānyena
0005913	saṅketa-mātra-nimittā eva tad-adhyāropiṇī	<b>kalpanā</b> iti pūrvasmāt pṛthag uktā. anumāna-tat-
0017512	indriyeṇa eva vyapadeṣṭavyam iti āha — a-	<b>kalpanā</b> iyam iti. yato yan-niścaya ity-ādi. yato
0004106	ca evaṃ ca kalpanā mama āsīd iti. tad iyaṃ	<b>kalpanā</b> upalakṣya-sva-rūpā eva. tad yadi indriya-
0012907	śobheta. yukti-virodhe tu kaṣṭa-kalpanā a-	<b>kalpanā</b> eva. api ca sva-viśeṣaṇam prakṛtatvāt tat
0004901	tasmād ekas taylor viśaya iti sā apy a-	<b>kalpanā</b> eva. tattva-vicāra-vyāpṛtā hi
0005906	kalpanā. tad evaṃ prabhedataḥ śabda-	<b>kalpanā</b> eva saṅketa-mātra-samāśrayam. dvitīyam
0005902	'rtha-antaram adhyāropayanti pravartate	<b>kalpanā</b> ghaṭaḥ paṭa ity-ādikā. tathā samuccaya-
0006004	āhosvid anyad ity evam-ākārā pūrva-anubhūta-	<b>kalpanā</b> jāyata iti idaṃ pūrva-anubhūta-arthā-
0006504	bhavati. na ca evaṃ satī kaścīd virodhaḥ,	<b>kalpanā</b> -jñāna-vat. yathā hi kalpanā-jñānasya sva-
0003803	tena stana-pāna-ādiṣu bāla-dāraka-āder yat	<b>kalpanā</b> -jñānam tan nāma-ādi-saṃsarga-a-bhāve 'pi
0006005	kalpanā jāyata iti idaṃ pūrva-anubhūta-arthā-	<b>kalpanā</b> -jñānam ṛtīyam. sataimiram ity anena
0006108	vyāpaka-viruddhaḥ. tad evaṃ tri-vidham eva	<b>kalpanā</b> -jñānam lakṣaṇa-vacanena artha-āpattito
0003807	— ucyata ity āha. tat punar abhilāpavat	<b>kalpanā</b> -jñānam api na sva-lakṣaṇa-viśayam, ato na
0005709	jñānam. tathā ca yogi-jñānam. sva-bhāvaḥ.	<b>kalpanā</b> -jñānam api nāma iti. asya ayam arthaḥ
0005710	pratyakṣam, rāga-ādi-jñāna-vat. tathā ca	<b>kalpanā</b> -jñānam iti sva-bhāvaḥ. satyam etad ity-
0005805	tatra bhrānti-jñānam ity anena anya-arthā-	<b>kalpanā</b> -jñānam ekaṃ tāvad uktam. tathā hy a-sad
0005907	eva saṅketa-mātra-samāśrayam. dvitīyam etad	<b>kalpanā</b> -jñānam. mṛga-tṛṣṇā-ādiṣu yā toya-ādi-
0006105	'pi yad iha upādānam, tat pūrvayor eva	<b>kalpanā</b> -jñānāyor a-pratyakṣatva-sādhanāya. yat
0004702	rūpa-ādi-lakṣaṇaḥ. tasya te kalpitā bhedaḥ	<b>kalpanā</b> -jñānasya eva viśayā na itarasya iti
0006504	kaścīd virodhaḥ, kalpanā-jñāna-vat. yathā hi	<b>kalpanā</b> -jñānasya sva-adhigama-apekṣayā
0006008	-ābhāsam uktam iti. tatra dve pūrvake	<b>kalpanā</b> -jñāne na pratyakṣe iti khyāpana-artham
0005906	ādi ca yathā-kramam adhyāropayanty upajāyate	<b>kalpanā</b> . tad evaṃ prabhedataḥ śabda-kalpanā eva
0003716	yayā yojyante saṃsṛjyante, sā pratītiḥ	<b>kalpanā</b> . na ca atra yojanam prati vyāpṛtā eva
0003805	-nimittā yadr̥cchā-śabdāḥ. jñāna-dharmo hi	<b>kalpanā</b> , na śabda-dharmaḥ. tato nāmnā viśiṣṭo
0003710	-dhenur eva pratīyate na anyā. atha kā iyaṃ	<b>kalpanā</b> nāma iti. kalpanānām bahutvāt kā atra
0012600	antara-arthe 'pi pravartate, indriya-bahutva-	<b>kalpanā</b> nir-nimittā syāt. etad uktam bhavati —
0004904	rūpam pratyakṣasya viśayo na ca evaṃ-vidhe	<b>kalpanā</b> pravartate, tasyāḥ śabdena eka-viśayatvād
0005915	ayaṃ dhūma iti sambandha-kāla-anubhūta-arthā-	<b>kalpanā</b> -pravṛtṭam jñānam. tat-phale 'pi liṅgi-
0005807	-satsv ity-ādinā saṅketa-samāśraya-samāropa-	<b>kalpanā</b> -pravṛtṭam dvitīyam. kiṃ punaḥ kāraṇam
0005911	utpadyate. ata eva āha — toya-ādi-	<b>kalpanā</b> -pravṛtṭatvād iti. ghaṭa-ādayas tu sva-
0005811	punar etaj jñāyata ity āha — tad-rūpa-	<b>kalpanā</b> -pravṛtṭatvād iti. tad dhi tām saṃvṛti-
0004106	sa citta-dhārām saṅkalayaty evaṃ ca evaṃ ca	<b>kalpanā</b> mama āsīd iti. tad iyaṃ kalpanā upalakṣya
0004306	saṃvarṇanena eva nirastam. na hy abhidheyatā	<b>kalpanā</b> , yato 'bhidhīyamānasya kalpanā-apodhatā
0005113	eva artham gṛhṇāti tato vā anyam iti dvayī	<b>kalpanā</b> . yadi pūrvā, tatas tasya prāmānyam eva na
0004812	-ādy-anukāritvam asty eva. yā api iyaṃ	<b>kalpanā</b> yadi śabda-indriya-jñānāyor na eko viśayo
0015311	-uktaṃ prāk. tasmād a-yuktā prāpty-arthā-	<b>kalpanā</b> . yo 'py āha — śrotra-ādi-vṛttir bāhye
0004103	cakṣur-vijñānena rūpam īkṣate prāṇī. tac ca	<b>kalpanā</b> -rahitam pratyakṣam eva. santy eva indriya
0003710	nāma iti. kalpanānām bahutvāt kā atra	<b>kalpanā</b> vivakṣitā iti saṃśayānasya praśnaḥ. nāma-
0003717	ca atra yojanam prati vyāpṛtā eva pratītiḥ	<b>kalpanā</b> vivakṣitā, kiṃ tarhi yā api yojanam prati
0012600	ca rūpa-ādayaḥ. tato na asti indriya-bahutva-	<b>kalpanā</b> -vaiyarthyam iti. sva-arthe bhinne 'pi ity
0005806	mṛga-tṛṣṇā-ādiṣv adhyāropayanty utpadyate	<b>kalpanā</b> . saṃvṛti-satsv ity-ādinā saṅketa-
0003707	-ātmakaṃ tad iti gamyate. yato jñānasya eva	<b>kalpanā</b> -saṃsargo 'sti, atas tat-pratiśedhena tad
0005908	kalpanā-jñānam. mṛga-tṛṣṇā-ādiṣu yā toya-ādi-	<b>kalpanā</b> , sā na an-udaka-vyavacchedāya udake kṛtam
0004306	an-uktaṃ gamyate katham    iti. tad etad	<b>kalpanā</b> -sva-rūpa-saṃvarṇanena eva nirastam. na hy
0004104	pratyakṣam eva. santy eva indriya-dhiyaḥ	<b>kalpanāḥ</b> , kiṃ tu tā na upalakṣyanta iti cet,
0006202	-bhrānti-vad eva tan nivartyeta. śakyante hi	<b>kalpanāḥ</b> pratisaṅkhyāna-balena nivartayitum. kiṃ
0004515	gocaram ca uktam iti. na tu bhinneṣv a-bheda-	<b>kalpanād</b> iti sāmānya-viśayam uktam ity anena
0003710	na anyā. atha kā iyaṃ kalpanā nāma iti.	<b>kalpanānām</b> bahutvāt kā atra kalpanā vivakṣitā iti
0006002	iti. ābhilāṣikam api pūrva-anubhūta-	<b>kalpanām</b> na ativartate, vinā tayā abhilāṣa-a-
0003705	etal lakṣyam. kalpanā-apodham iti lakṣaṇam.	<b>kalpanāyā</b> apodham apagataṃ kalpanayā vā apodham

0012600	-an-ekatva-vaiyarthiyād ity an-eka-indriya-	<b>kalpanāyā</b> nir-nimittatvād ity arthaḥ. ekam
0016602	-śabdena sad-artha-a-vyabhicāriṇā asyāḥ	<b>kalpanāyā</b> nivāritatvāt. api ca asmākaṃ yogi-
0017908	-antaram pravartate. tato 'n-eka-indriya-	<b>kalpanāyā</b> vaiyarthyaṃ syāt. phalam anyan na
0012708	-indriya-grāhyatve hetuḥ, na an-eka-indriya-	<b>kalpanāyā</b> ṃ hetur ity arthaḥ, yato bhinnō 'pi sva-
0003806	'rtho grhyata iti vaktavya abhilāpena	<b>kalpanāyās</b> tulya-viśayatāṃ darśayitum —ucyata
0012600	na indriya-antare pramānam asti iti tan na	<b>kalpanīyaṃ</b> syād iti. apārthikā iti nir-nimittā
0016214	api ca — na eka-artha-kāriṇor indriyayoḥ	<b>kalpane</b> sāmārthyam asti iti tat-pratiśedham eva
0016003	kasmāt. na eka-artha-kāriṇor indriyayoḥ	<b>kalpane</b> sāmārthyam iti. etad uktaṃ bhavati —
0015608	hy uktam — na eka-artha-kāriṇor indriyayoḥ	<b>kalpane</b> sāmārthyam iti. yata evaṃ smṛti-pratyakṣa
0016303	avaśyaṃ ca etad evaṃ vijñeyam. artha-antara-	<b>kalpane</b> hi yathā-ukta-doṣa-prasaṅgaḥ syāt. tataś
0006204	kim ca vikṛta-akṣasya vikāra-nivṛttau	<b>kalpayato</b> 'pi na nivarteta. na ca evam. tasmād
0005812	tad dhi tān samvṛti-sato 'rtha-antaravtena	<b>kalpayad</b> utpadyate. adhyāropita-artha-ākāra-
0003010	na a-pratyakṣa-viśaye pratyāyanāya anumānam	<b>kalpayitavyam</b> ity ekam eva pramāṇam syāt. na api
0016303	yathā-ukta-doṣa-prasaṅgaḥ syāt. tataś ca na	<b>kalpayitavyam</b> — indriya-pravṛtti-saha-jo bāhye
0016112	dvāra-dvāri-bhāvān na ete eka-artha-kāriṇī	<b>kalpayitum</b> asmākaṃ sāmārthyam asti, yugapad-eka-
0012712	grahītum, evam an-ekam indriyaṃ śakyate	<b>kalpayitum</b> iti darśayati. tad evaṃ sthitam etat
0007404	tathā-bhūtam api tathā ābhāti. na ca śakyate	<b>kalpayitum</b> — mantra-ādi-sāmārthyāt te tathā eva
0017912	ca hāna-upādāna-upekṣā-buddhayaḥ phalam iti	<b>kalpayitum</b> yuktam, udaka-ādi-smṛty-antaritvat.
0006917	sva-samvittih sambhavati ity eva phalatvena	<b>kalpayitum</b> yujyate. bāhya-artha-pakṣe tv a-
0010902	-samāśrayeṇa bahir-vṛttitvaṃ kadācit paraḥ	<b>kalpayed</b> iti. tasmād yuktam āśāṅkitum. tatra
0017505	vartata ity ataḥ sā eva ity āha —yo 'pi hi	<b>kalpayed</b> iti. tasya abhiprāyaḥ — indriya-
0013001	upalabdhavatas tad utpadyate. tena yady api	<b>kalpita</b> -viśayam, tathā api sati rūpa-ādy-
0013010	idam a-codyam. samudāyo hi kalpitaḥ. yaś ca	<b>kalpitaḥ</b> pada-arthaḥ, sa vijñānasya grāhya-
0013010	smṛtir iti, tasya idam a-codyam. samudāyo hi	<b>kalpitaḥ</b> . yaś ca kalpitaḥ pada-arthaḥ, sa
0012915	anya-gocaram ity-ādi. dravyād anya eva asya	<b>kalpito</b> viśaya iti darśayati. bhinnam viśayam ity
0010010	upajyate mano-bhrāntiḥ. tatas tat-	<b>kalpitatvāt</b> tasyā eva sa viśayaḥ, na indriya-
0004509	'sya iti vighrahaḥ. nanu ca sāmānyam a-bhinna-	<b>kalpitam</b> , indriya-jñānasya ca viśayaḥ parama-aṅv-
0013804	api jaiminīya-ādibhir vikalpakaṃ pratyakṣam	<b>kalpitam</b> . tad-apekṣayā etad viśeṣaṇam. sarvā eva
0009413	rūpatva-ādinā vyapadiśyeta. sāmānyam ca	<b>kalpitam</b> buddhy-ārūḍham eva na indriya-viśaya-
0009001	vacanam a-yujyamānam syāt. atha smṛty-ādinām	<b>kalpitam</b> sāmānyam viśayo vyapadeśa-hetuḥ, tac ca
0004702	bhāvato dharmī rūpa-ādi-lakṣaṇaḥ. tasya te	<b>kalpitā</b> bhedaḥ kalpanā-jñānasya eva viśayā na
0004616	iti. artha-antara-vyāvṛtti-samāśrayeṇa	<b>kalpitā</b> ye dharma-bhedaḥ sāmānya-rūpā jñeyatva-
0017101	bhavati. vinā api tad-arthena iti jala-ādinā	<b>kalpitena</b> , samanantara-pratyaya-viśeṣa-vaśena eva
0003405	pramānam ity a-samānam. atha dvitīye	<b>kalpe</b> na pramāṇa-antaram iti katham grantho
0011101	prasaṅgo vā. atha sa-avayavaḥ prabhā-avayavī	<b>kalpyate</b> , evam api yas tasya pradeśo viśayeṇa
0006808	vāda-vidhi-parīkṣāyāṃ vakṣyati. yad api idam	<b>kalpyate</b> — satsv apy anyeṣu hetuṣu jñāna-kārya-
0013709	āhuḥ — indriya-viśaya-antarāla-vartinī	<b>kaśā</b> -abhighāta-vad ūrdhva-ākṣipta-jala-vad vā
0001909	tathā-vidhāyāṃ phala-sampadi satyāṃ tasyāḥ	<b>kaścana</b> -upayogaḥ. yadi hi vinā api hetu-sampadā
0007602	dhūma-ābhāsāṃ dhīyam utpādayati, na tu yaḥ	<b>kaścit</b> . atas taṃ gamayad dhūma-jñānam prabodha-
0001415	na sa tadā a-nṛtaṃ vakti. tad yathā anyāḥ	<b>kaścit</b> satya-vacana-kāle. na santi ca sugata-
0008311	na vivekinī smṛtir bhavati. ato 'rtha-kṛtaḥ	<b>kaścid</b> anubhavasya asti viśeṣaḥ, yato vivekena
0003614	ity uktam. tad a-yuktam uktam, yato na ayam	<b>kaścid</b> arthasya dharmo yaḥ prān na āsīt paścād
0004303	-apodham pratyakṣeṇa eva sidhyati ity atra	<b>kaścid</b> āha —yadi pratyakṣa-śabdena pratyakṣam
0013915	sā eva śrotra-indriyeṇa grhyate. tena na	<b>kaścid</b> doṣa ity āha na hi traiguṇya-vyatirekeṇa
0007714	ākārasya siddhatvāt sa na sādhyate. na hi sa	<b>kaścid</b> vādī, yo jñānasya jñāna-rūpaṃ na icchati.
0002205	tu siddhāny eva sarveṣāṃ pramāṇāni syuḥ, na	<b>kaścid</b> vipralabhyet. tasmāt svataḥ pramāṇasya sva
0006504	ity etat siddham bhavati. na ca evaṃ sati	<b>kaścid</b> virodhaḥ, kalpanā-jñāna-vat. yathā hi
0007816	iti na anubhava-rūpaṃ api. nanu ca na eva	<b>kaścid</b> viśaya-eka-rūpaṃ jñānam icchati, tat kim-
0005509	ādikā yathā-iṣṭam sañjñāḥ kriyantām. na atra	<b>kaścin</b> nivārayitā. yathā jñāta-hlāda-ādika ākāro
0012907	tathā-vyākhyānam śobheta. yukti-virodhe tu	<b>kaṣṭa</b> -kalpanā a-kalpanā eva. api ca sva-viśeṣāṇām
0015507	indriya-vyavasāye mano 'nuvyavasāyaṃ kurute.	<b>kasmāt</b> . asti hy ayam smṛti-pratyakṣa-vyavasāya-
0016002	-manobhyāṃ saha-vyavasāyāḥ. na ity ucyate.	<b>kasmāt</b> . na eka-artha-kāriṇor indriyayoḥ kalpane
0007703	matvā pṛcchati — atha dvi-rūpaṃ ity-ādi.	<b>kasmāt</b> punas trairūpye praśṭavye dvi-rūpatā-
0010116	bhūta-artha-grahaṇa-sva-bhāvam ity arthaḥ.	<b>kasmād</b> a-yuktaṃ viśeṣaṇam ity āha — a-
0003907	-pravṛtti-nimitta-bhāva ity abhiprāyaḥ. atha	<b>kasmād</b> ity-ādi. anyatara-a-bhāve 'bhāvād dvaya-
0009907	āha — a-nirdeśyatve ca a-vyabhicāra iti.	<b>kasmād</b> ity āha — na hi indriya-buddhir ity-ādi.
0005604	-kāyā indriya-dvaya-āśrayā iti vacanāt, tat	<b>kasmād</b> idam eva mānasam ucyata ity āha —indriya-
0003907	-a-bhāve 'bhāvād dvaya-adhīnā vṛttiḥ. tat	<b>kasmād</b> dvaya-adhīna-janma jñānam aindriyam
0009816	a-vyapadeśyatvasya a-vyabhicāram darśayati.	<b>kasmān</b> na asti ity āha —anumāna-viśayatvād ity-

0009401	-ābhāsam na tat tasmād iti. samūha-ābhāsam	<b>kasmān</b> na syād ity āha — cita-ālambaṃ hi
0008307	spaṣṭo hi bhedaḥ smṛti-nibandhanam. tathā hi	<b>kasmimścid</b> upekṣā-sthāniye viṣaye yaj jñānaṃ
0005206	-vyapadeśaḥ syāt, na tu mukhya-viṣayatvam.	<b>kasya</b> punas te viṣayāḥ. an-antaram indriya-
0006212	abhidhānāt. indriya-upaghāta-jasya api ca	<b>kasyacij</b> jñānasya kvacit samihite ’-viṣamvādanam
0013615	bhāvaḥ. etac ca ātmanaḥ sva-rūpaṃ na anyasya	<b>kasyacit</b> , a-cetanatvāt. tena pauruṣeṣya
0006610	sarvaṃ jñānaṃ sarvasya arthasya syāt, na vā	<b>kasyacit</b> kiñcit, a-viśeṣāt. indriya-āder āvilatā-
0006406	iti viśeṣaṇam kartavyam, bhrāntasya api	<b>kasyacit</b> kvacit pratyakṣatvena iṣṭatvāt. tasmāt
0006405	vyākhyeyam, upahata-indriya-jñānasya api	<b>kasyacit</b> pratyakṣatvāt. na apy a-bhrāntam iti
0001205	ca guṇa-doṣāḥ prakāśi-bhavanti. tad yathā	<b>kasyacit</b> prājñasya kvacic chilpa-viśeṣe
0011613	na tatra tasya a-jñānam asti. tad yathā	<b>kasyacit</b> prājñasya kvacic chilpa-viśeṣe.
0006811	sambhavati. tasmān na vijñāna-vyatirikṭasya	<b>kasyacit</b> saṃvittiḥ sambhavati. vijñānam eva tu
0017005	ābhāsāḥ. ata eva a-santaḥ. tato na taiḥ saha	<b>kasyacit</b> samprayogaḥ. tataś ca na tan-niṣedhāya
0004809	pratibhāsa-bhedas tv āśraya-bhedād iti.	<b>kasyacid</b> artha-ākārasya anukārāc chābdasya eva
0007106	adhikṛtya idaṃ phala-vyavasthānam iti	<b>kasyacid</b> āśānkā syāt. sarvasya ca pramāṇasya idaṃ
0007505	bhrāntatvam udbhāvitam. na hi tattvataḥ	<b>kasyacid</b> dharmasya an-eka-ākāra-darśana-ātmako
0002404	na hi pratyakṣa-anumānāyor dvitvaṃ prati	<b>kasyacid</b> vipratipattiḥ. atha dvitīyaḥ, sānkhyā-
0005001	eva iti nyāya-mukha eva parigatam. ataḥ	<b>kasyacin</b> nipuṇa-mateś codyam āśānkate. tatra idaṃ
0012111	tava api grhītaṃ nāma. na pratyakṣam	<b>kasyacin</b> niścaya-ātmakam. tad yad api grhṇāti,
0006011	an-upalakṣayataḥ pratyakṣe eva ete iti	<b>kasyacin</b> matiḥ syāt. dṛśyate ca keṣāncid
0000810	hetutva-a-yogāt, puṃstva-ādi-sāmānye ’pi	<b>kasyacin</b> medha-āder guṇa-viśeṣasya darśanāt
0003710	iyam kalpanā nāma iti. kalpanānām bahutvāt	<b>kā</b> atra kalpanā vivakṣitā iti saṃśayānasya
0013708	-ādi-vṛttir eva śabda-ādīnām grahaṇam. tatra	<b>kā</b> anyā vṛttir yā grahaṇe vartate. kecid āhuḥ
0003710	go-dhenur eva pratīyate na anyā. atha	<b>kā</b> iyam kalpanā nāma iti. kalpanānām bahutvāt kā
0003715	samasyata iti samāsaḥ sādhanam kṛtā iti vā.	<b>kā</b> punar asau. nāma-ādīni tadvatā arthena yayā
0016911	indriyānām iti tu vacanam upalakṣaṇa-artham,	<b>kākebhyo</b> dadhi rakṣyatām iti yathā iti manyate.
0003304	grhṇāti. yasmān na a-nityatā nāma anyā	<b>kācic</b> calād vastunaḥ. tena antyaṃ kṣaṇam sadṛśa-
0001001	ayam. tena yathā kāthinyāt pṛthivī ity ukte	<b>kāthinya</b> -sva-bhāvā pṛthivī iti gamyate, tathā
0001001	-chāsanād iti lakṣaṇa-hetur ayam. tena yathā	<b>kāthinyāt</b> pṛthivī ity ukte kāthinya-sva-bhāvā
0001003	sa pañca-upādāna-skandha-lakṣaṇam duḥkham	<b>kādācitkatvena</b> hetunā a-nityam. ata eva ca a-
0013601	ca iti yad uktam, tad api dūṣitam iti.	<b>kāpilānām</b> ity-ādi. tatra uktam — kim anumānam
0014509	na eva hi śabda-lakṣaṇebhya iti. pūrveṣām	<b>kāpilānām</b> eka-rūpā eva sarvatra sukha-ādayaḥ,
0015808	ity-ādi. etena etat sūcayati —	<b>kāma</b> -ādy-upanyāsaḥ sva-bādhāya kṛtya-utthāpanam.
0015709	tad yathā santāna-antarīyeṣv an-anubhūteṣu	<b>kāma</b> -ādiṣu. an-anubhūtās ca indriya-vṛttaya iti
0015807	sa pramāṇam na ukta iti sā eva nyūnatā.	<b>kāma</b> -ādiṣu tarhi katham smārta ity āha — sva-
0015810	tathā hy asmākam sva-saṃvedyatvena	<b>kāma</b> -ādīnām abhyupagamāt, tatra smārtaḥ
0015406	pramāṇam iṣyate. smārtaṃ hi tat. yathā	<b>kāma</b> -krodha-dveṣa-bhaya-ādayaḥ smaryante, tathā
0005707	spaṣṭa-avabhāsi ca bhavati. tad yathā	<b>kāma</b> -śoka-ādy-upaplutānām priyā-viṣayaṃ jñānam.
0011001	yathā-uktam prāk. doṣa-antaram vaktu-	<b>kāmo</b> bahir-nirgatim abhyupetya āha — saty api
0001405	dvitīyena arthena sugatāḥ. a-śaikṣāḥ punaḥ	<b>kāmam</b> artha-dvayena sugatāḥ, na tu niḥ-śeṣa-
0009205	ity āśānkya āha — kāmam ity-ādi.	<b>kāmam</b> ity abhyupagame. nīla-ādy-ābhāseṣu
0009205	a-siddhatām udbhāvayeyur ity āśānkya āha —	<b>kāmam</b> ity-ādi. kāmam ity abhyupagame. nīla-ādy-
0006214	tasya mā bhūt prāmāṇyam. yat punar etat	<b>kāmala</b> -upapluta-locanasya śukre śānkha-ādau pīta-
0012203	yathā rūpa-darśana-a-viśeṣe ’pi kuṇapa-	<b>kāminī</b> -bhakṣya-vikalpān. tatra buddhi-pāṭavaṃ tad
0001409	-upadeśaḥ. sa eva artho ’rthyate mokṣa-upāya-	<b>kāmair</b> iti kṛtvā so ’sya asti iti tena arthena
0002103	tasya siddhiḥ. sva-pramāṇam eva guṇaḥ, artha-	<b>kāmair</b> guṇyata iti kṛtvā artha-āvāhakatvāc ca.
0001309	śeṣam asya iti vighrahaḥ. śeṣam punaḥ	<b>kāya</b> -ādi-vaiguṇyam. tat punar yathā-kramam a-
0001513	prāpaṇīyasya arthasya a-yuktasya api sūcakam	<b>kāya</b> -ceṣṭitaṃ kuryāt, vṛṣalī-vāda-ādi-vad anyad
0001104	ātmīya-sneham prasūte, sa dveṣa-ādīn iti sat-	<b>kāya</b> -darśana-jāḥ sarve tṛṣṇā-ādayo doṣāḥ. tad eva
0001810	śaikṣebhyaḥ, teṣām an-abhisamśkārikāyāḥ sat-	<b>kāya</b> -dṛṣṭer a-prahānāt, tat-samudācāra-kāleṣu
0004316	ity-ādi. sañcita-ālambanāḥ pañca vijñāna-	<b>kāyā</b> iti yo ’yam siddha-antaḥ, sa katham yujyate,
0005603	api mana āśraya ity apy ete pañca vijñāna-	<b>kāyā</b> indriya-dvaya-āśrayā iti vacanāt, tat kasmād
0004407	praty ete sva-lakṣaṇa-viṣayāḥ pañca vijñāna-	<b>kāyāḥ</b> , na dravya-sva-lakṣaṇam iti. dravyam nīla-
0005606	mānasam abhisamhitam. ye tarhi pañca vijñāna-	<b>kāyās</b> tat-samprayogināś ca rāga-ādayaḥ, teṣām sva-
0000216	tadā īṣaṇa-śīlāya. praṇamya iti mano vāk-	<b>kāyaiḥ</b> praṇāmam kṛtvā. asya ca samuccayaḥ
0004610	ity adhyavasāyaḥ syāt. kiṃ ca repha-sa-	<b>kāra</b> -ādiṣu varṇeṣu laghu-vṛttitvād darśanasya a-
0011805	sūtraṃ vyākhyāyate. a-sautram api bhāṣya-	<b>kāra</b> -uktam asti indriya-artha-sannikarṣaḥ
0011703	viruddha-vyāptaḥ. pradīpasya api na andha-	<b>kāra</b> -nivṛtti-mātraṃ phalam, kiṃ tu ghaṭa-ādy-
0011609	evam tarhi ity-ādīnā yathā pradīpasya andha-	<b>kāra</b> -nivṛttiḥ phalam artha-antaram, evam a-jñāna-
0011705	-doṣa iti. kenacit sambandhena iti. vṛtti-	<b>kāra</b> -mata-bhedena an-eka-sambandhāḥ. tatra kvacit

0018012	api yadi sūtra-kāra-matena yadi vṛtti-	<b>kāra</b> -matena. atha vā yadi sva-kāraṇe kāryasya
0017802	— pratyakṣa-śabdo hi ity-ādi. yato bhāṣya-	<b>kāra</b> -matena pratyakṣa-śabdāḥ triṣṭv eva vartate.
0018010	ca samavāyāḥ. viruddha-vyāptāḥ. atha vṛtti-	<b>kāra</b> -matena yato buddhi-janma tat pratyakṣam,
0018012	lakṣaṇam. tasmād ubhayathā api yadi sūtra-	<b>kāra</b> -matena yadi vṛtti-kāra-matena. atha vā yadi
0011612	āha — kvacid ity-ādi. ābhoga-mātreṇa manas-	<b>kāra</b> -mātreṇa. yatra yasya ābhoga-mātreṇa jñānam
0008008	āha — na ca uttara-uttarāṇi ity-ādi. ca-	<b>kāro</b> `vadhāraṇe. uttara-uttarāṇi viṣaya-jñāna-
0013304	-śabdena samuccīyate. anyathā samuccayāya ca-	<b>kāro</b> na yujyeta. dravya-vṛtteṣ ca guṇa-karmasv a-
0017401	yathā-uktam an-iṣṭam prasajyata iti. vṛtti-	<b>kāro</b> buddhi-janma iti sa-upaskāram vākyaṃ
0011410	jñānasya yatra karmaṇi jñeye vyāpāra-khyātiḥ	<b>kāraka</b> -antara-a-vyavahitasya vyāpāra-pratītiḥ,
0011503	kāraṇam. kriyāyāś ca kārakāṇi bhavanti, na	<b>kāraka</b> -antarasya. tat katham tasya eva karmaṇas
0003813	daṇḍitvam iti bhāva-pratyayaḥ kriyā-	<b>kāraka</b> -ādi-sambandhe bhavati. yathā-uktam —
0006705	tad eva sādhanam artha-adhigateḥ, sarva-	<b>kāraka</b> -upayoge `py asya arthasya iyam adhigatir
0003813	eva śabda-pravṛtti-nimittam. tathā hi	<b>kāra</b> katvaṃ daṇḍitvam iti bhāva-pratyayaḥ kriyā-
0006709	jñāna-amśayor aikye yā eva kriyā tad eva	<b>kāraka</b> m. ato vyāhatam etad iti. tad a-sat, yato
0009402	iti. samūha-ābhāsam ity arthaḥ. karaṇam	<b>kāraka</b> m kṛtvā ābhāsa ālamba-śabdena uktaḥ. yatas
0009115	ity arthaḥ. ālambyate `nena iti karaṇam	<b>kāraka</b> m kṛtvā ābhāsa ālambana-śabdena uktaḥ.
0011503	-a-prathanāt. nanu ca pramāṇam karaṇam	<b>kāraka</b> m. kriyāyāś ca kārakāṇi bhavanti, na kāra
0000210	-prayoga-anusāritvād vivakṣyā yadā karma-	<b>kāraka</b> m vivakṣyate. yadā tu prārthana-adhyavasāya
0011503	ca pramāṇam karaṇam kāraṇam. kriyāyāś ca	<b>kāraka</b> ṇi bhavanti, na kāra-antarasya. tat
0005409	-ādy-ātmani tat-saṃvedanena śabda-samayaḥ.	<b>kāra</b> ṇa-a-bhāvaḥ. atra kecid āhur āśraya-a-siddhiḥ.
0001308	-snehau sātmi-bhūta-nairātmya-darśanasya.	<b>kāra</b> ṇa-a-bhāvaḥ. niḥ-śeṣam gataḥ sugataḥ.
0001416	sugata-avasthā-kāle tasya a-nṛta-kāraṇāni.	<b>kāra</b> ṇa-a-bhāvaḥ. yo yad-artha-kāraṇāya yat-kṛpayā
0017905	nimittam pratyakṣa-śruter yathā-ukte jñāne.	<b>kāra</b> ṇa-a-bhāvaḥ. sarvathā ca ity-ādinā doṣa-
0012812	ca niyama-kāraṇam indriyāṇaṃ dravya-ādiṣu.	<b>kāra</b> ṇa-a-bhāvaḥ. sūtra-virodha iti. abhyupeta-
0001411	ca tasya viparīta-upadeśatā sambhāvyaḥ, tat-	<b>kāra</b> ṇa-a-bhāvāt kṛpā-ātmakatvān mārgasya ca su-
0007512	a-pramāṇam ity a-doṣaḥ. atha yad idam kāryāt	<b>kāra</b> ṇa-anumānam, tat katham. katham ca na syāt.
0003911	kāraṇatvaṃ na prasiddham ity an-upanyāsaḥ.	<b>kāra</b> ṇa-antara-upalakṣaṇa-mātram vā viṣaya-
0006808	apy anyeṣu hetuṣu jñāna-kārya-a-niṣpattiḥ	<b>kāra</b> ṇa-antaram sūcayati. sa bāhyo `rthaḥ syāt.
0009109	-artham darśayati. atha yathā ity-ādinā	<b>kāra</b> ṇa-artham. yathā vidyamānā iti nīla-ādi-sva-
0011808	sannikṛṣṭeṣu jñāna-niṣpatter dravyam kāraṇam	<b>kāra</b> ṇa-kāraṇam ca ity etad. sva-āśrayeṇa an-
0013512	sannikṛṣṭeṣu jñāna-niṣpatter dravyam kāraṇam	<b>kāra</b> ṇa-kāraṇam ca iti yad uktam, tad api dūṣitam
0011811	sannikarṣaḥ. tasya kāraṇam dravyam ghaṭa-ādi	<b>kāra</b> ṇa-kāraṇam ity ucyate. atra ca prādhānyād eka
0014903	eka-sva-bhāva-āpattiḥ. jāti-bhedād iti kārya-	<b>kāra</b> ṇa-jāti-bheda-prasaṅgād ity arthaḥ. tataś ca
0014401	iti. atha an-anyatve `pi kārya-	<b>kāra</b> ṇa-bhāva iṣyate, evam saty an-iṣṭam idam
0009314	-ādi. samudāya-avasthāyām apy eka-ekasya eva	<b>kāra</b> ṇa-bhāvaḥ, na samudāyasya ity arthaḥ. tataḥ
0015710	-ādiṣu. an-anubhūtaś ca indriya-vṛttayaḥ iti	<b>kāra</b> ṇa-viruddham āha. yugapad dve ity-ādi. yadi
0017402	vākyaṃ vyācāṣṭa ity ata idam āha — buddhi-	<b>kāra</b> ṇa-sāmagrīm ity-ādi. sā iti guṇa-bhūtaḥ api
0014412	-ādinā apy an-eka-antam āha. yataḥ kāryatva-	<b>kāra</b> ṇatva-ādayo na indriya-viṣayād bhidyante, na
0003910	manas-kāryasya tu loke viṣayavac cakṣurvac ca	<b>kāra</b> ṇatvaṃ na prasiddham ity an-upanyāsaḥ. kāraṇa
0004004	-kāraṇatvāt tat-prṣṭha-labdha-mano-vijñāna-	<b>kāra</b> ṇatvāc ca. ayam atra abhiprāyaḥ. lokena hy
0011811	atra ca prādhānyād eka-artha-samaveta-	<b>kāra</b> ṇatvāc ca ātma-maṇaḥ-sannikarṣād utpadyate.
0004004	-prekṣāsv an-eka-santāna-cakṣur-ādi-vijñāna-	<b>kāra</b> ṇatvāt tat-prṣṭha-labdha-mano-vijñāna-
0004002	tatra a-gamakativāt, tat punaḥ sādharmaṇa-	<b>kāra</b> ṇatvāt. tathā hi viṣayā mano-vijñāna-anya-
0011815	-ādayaḥ sannikarṣam icchanti. a-sādharmaṇa-	<b>kāra</b> ṇatvād iti. itare hi sannikarṣaḥ smṛty-ādi-
0017506	indriya-sannikarṣa eva jñānasya a-sādharmaṇam	<b>kāra</b> ṇam. ataḥ sa eva yato buddhi-janma ity atra
0003504	iti kṛtvā. vivāda-āspadī-bhūtam vastu	<b>kāra</b> ṇam antareṇa na pratīyata ity ataḥ pṛcchati
0012301	hi jñeyam viṣayatvena abhimatam, na samavāyi-	<b>kāra</b> ṇam. anyathā sarva-jñānānam eka-viṣayatā syāt.
0011713	niṣpadyate. tasmāt tad api tebhyo `nyat.	<b>kāra</b> ṇam apy anena eva darśitam ātma-ādi. asmin
0015002	kāraṇam iti. indriya-artha viśiṣṭo hi iti	<b>kāra</b> ṇam āha. an-eka-rūpe hi iti śabdatva-guṇatva-
0007210	yuktam. yasmād ity-ādinā tasya prāmāṇye	<b>kāra</b> ṇam āha. mīyata iti niścīyate. yathā yathā
0002514	-avatārād vā. na tāvad viṣaya-bahutvāt. atra	<b>kāra</b> ṇam āha — yasmāl lakṣaṇa-dvayaṃ prameyam iti.
0003505	na pratīyata ity ataḥ pṛcchati — kiṃ	<b>kāra</b> ṇam iti. ācāryas tv adhigata-viṣayatvam a-
0008401	sva-saṃvedyata ity matvā pṛcchati — kiṃ	<b>kāra</b> ṇam iti. ātmanā eva jñānasya anubhavo yuktaḥ,
0015002	-nivṛttim a-sambhāvayan pṛcchati — kiṃ	<b>kāra</b> ṇam iti. indriya-artha viśiṣṭo hi iti karaṇam
0011811	tasya kāraṇam dravyam ghaṭa-ādi karaṇa-	<b>kāra</b> ṇam ity ucyate. atra ca prādhānyād eka-artha-
0006916	sva-anubhavaḥ, tat phalaṃ bhaviṣyati. kiṃ	<b>kāra</b> ṇam iti kayā yuktyā. na hi sva-saṃvittih
0014901	śabda-jñānam iti vyāpaka-viruddham āha. kiṃ	<b>kāra</b> ṇam iti. trayāḥ saṃyuktā eka-svābhāvyaena
0017509	anena ca tasya na indriyam eva a-sādharmaṇam	<b>kāra</b> ṇam iti darśitam. tathā hi dvi-ṣṭhatvāt tasya
0017707	eva ayam ity-ādi-jñānam. sva-bhāvaḥ. kiṃ	<b>kāra</b> ṇam iti vyāptim a-sambhāvayan pṛcchati. sva-

0011810	kāraṇam bhavati. guṇa-karma-jñānasya	<b>kāraṇam</b> indriya-artha-sannikarṣaḥ. tasya kāraṇam
0012812	arthe hasta-ādi-sañjñānām. na asti ca niyama-	<b>kāraṇam</b> indriyāṇām dravya-ādiṣu. kāraṇa-a-bhāvaḥ.
0003505	ācāryas tv adhigata-viṣayatvam a-prāmāṇye	<b>kāraṇam</b> upadarśayīṣyann āha — a-niṣṭhā-āsakter
0017510	dvi-ṣṭhatvāt tasya yathā indriya-antaram na	<b>kāraṇam</b> , evaṃ viṣaya-antaram api. yathā ca
0011808	karmasu sannikrṣṭeṣu jñāna-niṣpatter dravyam	<b>kāraṇam</b> kāraṇa-kāraṇam ca ity etat. sva-āśrayeṇa
0013512	a-sannikrṣṭeṣu jñāna-niṣpatter dravyam	<b>kāraṇam</b> kāraṇa-kāraṇam ca ity yad uktam, tad api
0011808	jñāna-niṣpatter dravyam kāraṇam kāraṇa-	<b>kāraṇam</b> ca ity etat. sva-āśrayeṇa an-abhivyakteṣu
0013512	jñāna-niṣpatter dravyam kāraṇam kāraṇa-	<b>kāraṇam</b> ca ity uktam, tad api dūṣitam iti.
0011810	kāraṇam indriya-artha-sannikarṣaḥ. tasya	<b>kāraṇam</b> dravyam ghaṭa-ādi kāraṇa-kāraṇam ity
0012810	avatarati iti darśayati. yasya yatra niyama-	<b>kāraṇam</b> na asti, na tatra tasya niyamaḥ. tad
0009308	tataś ca pratyekaṃ ca te jñānasya	<b>kāraṇam</b> , pratyekaṃ ca tais tad vyapadiśyata iti
0011816	-artha-sannikarṣas tu pratyakṣasya eva	<b>kāraṇam</b> . prādhānyād iti. ātma-manasoḥ prādhānyāt
0011809	guṇa-karmāṇy abhivyañjayat taj-jñānasya	<b>kāraṇam</b> bhavati. guṇa-karma-jñānasya kāraṇam
0006206	ādy-ābhāsasya nīla-ādy-ābhāsasya ca jñānasya	<b>kāraṇam</b> bhavanti iti na atra abhiniveṣṭavyam.
0017011	sūrya-raśmibhiḥ santāpitā bhavanti, tadā	<b>kāraṇam</b> bhavanti, na anyadā, yad āha — sūrya-
0010913	vicchinna eva ity evaṃ draṣṭavyam. kiṃ	<b>kāraṇam</b> . yato 'dhiṣṭhānād api vicchinne 'rtha iti
0007003	praśnaḥ. tad-rūpo hy artha-niścaya iti	<b>kāraṇam</b> . yadā hi ity-ādy asya eva vivaraṇam. hi-
0011709	nityam ca kāraṇavad bhavati, tasmād asyā api	<b>kāraṇam</b> vācyam anyatvaṃ ca jñātur anena hetunā
0003109	na pramāṇa-antaram, api tv anumānam eva. kiṃ	<b>kāraṇam</b> viśeṣeṇa na yojayati. tasya tena a-
0014309	-ādi. yac chabda-āder an-anyat, na tat tasya	<b>kāraṇam</b> , śabda-ādi-vat. tathā ca sukha-ādi iti
0005808	-kalpanā-pravṛtṭam dvitīyam. kiṃ punaḥ	<b>kāraṇam</b> samvṛti-satsu yaj jñānam tat pratyakṣa-
0011709	iti. āha — a-nityā ced buddhir a-nityam ca	<b>kāraṇavad</b> bhavati, tasmād asyā api kāraṇam vācyam
0012302	-sannikarṣas tv an-ālambanaḥ. tasya samavāyi-	<b>kāraṇāt</b> ko 'nyo viṣayaḥ syād ity an-uttaram etat.
0016710	īṣyate, tathā asmābhir api yathā-uktāt	<b>kāraṇāt</b> tasya pratyakṣatvam. sphuṭa-aṭita-ādy-
0018108	janmano 'kṣam praty a-vṛtṭeḥ pūrva-uktāc ca	<b>kāraṇāt</b> pratyakṣatva-a-bhāvaḥ. sarve fīrthyā
0014103	āpannam ekatvaṃ suvarṇa-ādi-jātinām tat-	<b>kāraṇānām</b> ca śabda-ādīnām tat-kāraṇānām ca sattva
0014104	-jātinām tat-kāraṇānām ca śabda-ādīnām tat-	<b>kāraṇānām</b> ca sattva-ādīnām. nanu mātra-ādīnām eva
0001416	na santi ca sugata-avasthā-kāle tasya a-nṛta-	<b>kāraṇāni</b> . kāraṇa-a-bhāvaḥ. yo yad-artha-kāraṇāya
0001414	anyathā brūyāt. yasya yadā a-nṛta-vacana-	<b>kāraṇāni</b> na santi, na sa tadā a-nṛtam vakti. tad
0000915	-drṣṭa-duḥkha-upaśama-upāya-upadeśaḥ. iha tu	<b>kāraṇe</b> kārya-upacāram kṛtvā upāya-abhyāso jagac-
0016705	-jñānam yogi-jñānasya kāryam iti	<b>kāraṇe</b> kārya-upacārāt tad apy aṭita-an-āgata-
0018012	yadi vṛtti-kāra-matena. atha vā yadi sva-	<b>kāraṇe</b> kāryasya samavāyo buddher janma iṣṭam,
0018005	syāt. janma ca kaṇabhujām ātmani sva-	<b>kāraṇe</b> buddheḥ samavāyaḥ sattā-guṇatva-buddhitva-
0012207	iti. so 'pi bhavan niścayo 'sati bhrānti-	<b>kāraṇe</b> bhavati. tasmān na anubhūta ity eva sarva-
0003910	keṣāñcin na bhavati iti na upanyastaḥ. manas-	<b>kārasya</b> tu loke viṣayavac cakṣurvac ca kāraṇatvaṃ
0016501	-a-bhāve 'sambhavāt. nanu sata eva ity eva-	<b>kārād</b> eva niyamasya gatavān niyamād iti na
0005216	-upajanita-an-antara-rūpa-ādi-kṣaṇa-saha-	<b>kāry</b> eva taj janayati, atas tad yathā-ukta-
0012201	grhīte 'pi pathā niścayo na bhavati. saha-	<b>kāri</b> -vaikalyāt. anubhavo hi yathā-vikalpa-abhyāsam
0000310	so 'sya asti iti tāyī. sarva-prekṣā-pūrva-	<b>kāriṇām</b> ārambhasya prayojanena vyāptatvāt tan
0016102	cakṣuṣo vṛtṭiḥ, pradīpa-prabhā tu saha-	<b>kāriṇy</b> eva kevalam, tathā indriya-vṛttau manaso
0016103	grahaṇāya vṛtṭiḥ, indriya-vṛtṭis tu saha-	<b>kāriṇy</b> eva. sā ca mano-vṛtṭyā a-grhāyamāṇa-a-
0016112	-manasor dvāra-dvāri-bhāvān na ete eka-artha-	<b>kāriṇī</b> kalpayitum asmākaṃ sāmartyam asti,
0016213	pratyuttaram api ca — na eka-artha-	<b>kāriṇor</b> indriyayoḥ kalpane sāmartyam asti iti
0016002	na ity ucyate. kasmāt. na eka-artha-	<b>kāriṇor</b> indriyayoḥ kalpane sāmartyam iti. etad
0015608	syāt. tathā hy uktam — na eka-artha-	<b>kāriṇor</b> indriyayoḥ kalpane sāmartyam iti. yata
0016004	arthasya grahaṇa-lakṣaṇam kāryam eka-artha-	<b>kāritvam</b> iṣyate, evaṃ sati sāmartyam indriyāṇām
0016006	api bāhya-artha-grahaṇam atra eka-artha-	<b>kāritvam</b> . bāhya-artha-grahaṇac ca dvābhyām api
0015607	-artha-grahaṇe sati dvayor apy eka-artha-	<b>kāritvād</b> ānarthakyam indriyāṇām syāt. tathā hy
0016013	iti, tad api vyāhanyate, yugapad-eka-artha-	<b>kāritve</b> dvayor api dvāra-dvāritva-prasaṅgāt. andha
0016113	asmākaṃ sāmartyam asti, yugapad-eka-artha-	<b>kāritve</b> dvayor api dvāra-dvāritva-prasaṅgād ity
0016101	indriya-vṛttau pradīpa-prabhāyām iva hi saha-	<b>kāritvena</b> avasthitāyām mana eva bāhye 'rthe
0002201	syāt, na paraspara-virodhi-lakṣaṇam lakṣaṇa-	<b>kāraiḥ</b> praṇīyēt. pramāṇa-utpattāv eva pramāṇa-sva
0006808	kalpyate — satsv apy anyeṣu hetuṣu jñāna-	<b>kārya</b> -a-niṣpattiḥ kāraṇa-antaram sūcayati. sa
0006810	-siddhir iti, tad apy a-yuktam, yato vijñāna-	<b>kārya</b> -a-niṣpattir vijñāna-vāsanā-paripāka-
0011005	-pidhāne cakṣuḥ-śrotrayor viṣaya-grahaṇam.	<b>kārya</b> -a-bhāvaḥ. nanu cakṣuṣaḥ prabhāva-lakṣaṇā
0017412	tasya avagatiḥ. vyāpāra-viśeṣo 'pi buddhi-	<b>kārya</b> -avaseyaḥ. tathā hy anyeṣām api tāvad
0014906	pariṇantum arhanti, sva-jāty-an-atikrameṇa	<b>kārya</b> -ārambhāt. nanu ca bhinnā api guḍa-udaka-
0000915	duḥkha-upaśama-upāya-upadeśaḥ. iha tu kāraṇe	<b>kārya</b> -upacāram kṛtvā upāya-abhyāso jagac-chāsana-
0016705	-jñānam yogi-jñānasya kāryam iti kāraṇe	<b>kārya</b> -upacārāt tad apy aṭita-an-āgata-viṣayam ity

0014903	-eka-sva-bhāva-āpattiḥ. jāti-bhedād iti	<b>kārya-kāraṇa-jāti-bheda-prasaṅgād</b> ity arthaḥ.
0014401	vyavasthāpayati iti. atha an-anyatve 'pi	<b>kārya-kāraṇa-bhāva</b> iṣyate, evaṃ saty an-iṣṭam
0014408	hīyate. vikalpa-artho vā-śabda iti	<b>kārya-kṛn</b> na vā ity atra yo vā-śabdaḥ. an-anyatve
0010213	ity-ādi. nanu ca vyavasāya-ātmakam ity atra	<b>kārya-paryāya</b> ātma-śabdaḥ. tataś ca yathā-ukta-
0012600	nir-nimittā syāt. etad uktaṃ bhavati —	<b>kārya-bhedena</b> indriya-bhedo 'vasīyate. indriya-
0014806	sukhaṃ bhavati. na tu saṃhatā vijātiya-	<b>kārya-rūpatam</b> pratipadyante. syād etat — tri-
0014717	vyatiriktaṃ kāryam ārabhyate, tat kathaṃ	<b>kārya-rūpā</b> lakṣyanta ity āha — kārya-rūpās tv
0014717	tat kathaṃ kārya-rūpā lakṣyanta ity āha —	<b>kārya-rūpās</b> tv ity-ādi. yathā paraspareṇa a-
0009805	-ātmakam. ātma-śabdaḥ sva-bhāva-vacanaḥ	<b>kārya-vacano</b> vā. indriya-artha-udbhava iti.
0014904	-bheda-prasaṅgād ity arthaḥ. tataś ca a-sat-	<b>kārya-vādaḥ</b> syād ity abhyupeta-hāniḥ. atha vā
0001610	sa-hetukam sa-vipakṣa-prahāna-viśeṣam sa-	<b>kārya-viśeṣam</b> sa-sahāya-bhūtaṃ ca udbhāsitaṃ iti
0001606	tatra vā a-visamvādakaḥ, na anyathā ity ataḥ	<b>kārya-viśeṣo</b> darśitaḥ. karuṇā tu bodhi-sattva-
0001603	tāyina ity anena tu tasya eva jñānasya	<b>kārya-viśeṣo</b> yathā-dṛṣṭa-mārga-upadeśo darśitaḥ.
0007310	sva-saṃvittīḥ phalam uktam. upacāreṇa tu	<b>kāryato</b> 'rtha-saṃvittir eva sā draṣṭavyā ity a-
0007306	tat karoti. ata upacāreṇa artha-saṃvid eva	<b>kāryato</b> draṣṭavyā ity amum arthaṃ sūcayitum evam
0008004	viśaya-jñānam utpadyate. tasmim tv artha-	<b>kāryatayā</b> artha-kāryam etaj jñānam ity eṣā smṛtir
0008013	viśayaḥ syāt, tadā tad-utpanneṣu teṣv artha-	<b>kāryatayā</b> artha-kāryāny etāni jñānāni ity eṣā
0005814	tāvad rūpa-ādīnām udaka-āharaṇa-ādy-eka-	<b>kāryatayā</b> tad-anyebhyo bhinnānām sakṛt
0014412	na ca ity-ādīnā apy an-eka-antam āha. yataḥ	<b>kāryatva-kāraṇatva-ādayo</b> na indriya-viśayād
0004604	a-viruddham. ye tu — eka-indriya-vijñāna-	<b>kāryatvena</b> eka-rūpa-āyatana-ādi-saṅgrāhe 'pi na
0007305	sā hi sva-saṃvid, artha-saṃvido yat	<b>kāryam</b> artha-niścayaḥ, tat karoti. ata upacāreṇa
0010215	vyavasāya-kāryam iti vyavasāyaḥ	<b>kāryam</b> asya iti vighrahaḥ. kathaṃ pratyuktam ity
0014716	-aṇavo 'tīndriyā, na ca tair vyatiriktaṃ	<b>kāryam</b> ārabhyate, tat kathaṃ kārya-rūpā lakṣyanta
0016705	-viśayaṃ pratyavamarśa-jñānam yogi-jñānasya	<b>kāryam</b> iti kāraṇe kārya-upacārāt tad apy aṭīta-an
0010214	ity-ādi. pratyuktaḥ praktikṣiptaḥ. vyavasāya-	<b>kāryam</b> iti vyavasāyaḥ kāryam asya iti vighrahaḥ.
0016004	api bāhyasya arthasya grahaṇa-lakṣaṇam	<b>kāryam</b> eka-artha-kāritvam iṣyate, evaṃ sati
0008004	utpadyate. tasmim tv artha-kāryatayā artha-	<b>kāryam</b> etaj jñānam ity eṣā smṛtir bhavati. tasyām
0016712	-vat. tato niṣ-prayojanam sad ity etad a-	<b>kāryam</b> eva. nanu ca na eva idaṃ pratyakṣa-
0012600	-bhedena indriya-bhedo 'vasīyate. indriya-	<b>kāryam</b> ced ekena eva kriyate, na indriya-antare
0007914	-ākāra-nibandhanatvāt. tasyām sādhyāyām idaṃ	<b>kāryam</b> . tad-ākāratve tu sva-bhāvaḥ. viśaya-
0014313	śabda-bhāvāya vṛttim khyāpayati. rajaḥ śabda-	<b>kāryam</b> praty ākhyāya ity-ādi sarvaṃ pūrvavat.
0014311	hetutva-abhyupagamam āha. sattvaṃ śabda-	<b>kāryam</b> praty ākhyāya śabda-ātmanā
0001605	eva na syāt. tathā-vidhaṃ hi yadi tasya	<b>kāryam</b> bhavati, evaṃ tad-yogād bhagavān an-
0001710	tāyaḥ. etāvad eva ca para-hitaiṣiṇā	<b>kāryam</b> , yad uta heya-upādeya-tattvasya sa-
0010303	niścaya-ātmako bhavati. tad yadi vyavasāyaḥ	<b>kāryam</b> yasya taj jñānam indriya-artha-sannikarṣa-
0001010	-ādi-hīna-sthāna-parigrahaḥ prāṇina iti	<b>kāryam</b> . sā eva ca tṛṣṇā prādhānyena śāstre
0008404	anubhavaḥ, rūpa-ādi-vat. asti ca smṛtir iti	<b>kāryam</b> . syād etad ity-ādīnā jñāna-antareṇa
0010306	-grahaṇam viprakṛṣṭa-a-yathā-artha-jñāna-	<b>kāryasya</b> vyavacchedyatve pratyakṣa-a-bhāva-
0018012	vṛtti-kāra-matena. atha vā yadi sva-kāraṇe	<b>kāryasya</b> samavāyo buddher janma iṣṭam, yadi sattā
0008013	tad-utpanneṣu teṣv artha-kāryatayā artha-	<b>kāryāny</b> etāni jñānāni ity eṣā smṛtiḥ syāt. tatas
0007512	a-pramāṇam ity a-doṣaḥ. atha yad idaṃ	<b>kāryāt</b> kāraṇa-anumānam, tat katham. kathaṃ ca na
0001711	upadeśaḥ. sa ca bhagavatā kṛtaḥ. tad etasmāt	<b>kāryāt</b> praśastatva-ādi-viśeṣaṇa-traya-viśiṣṭam
0005815	tad-anyebhyo bhinnānām sakṛt samuditānām sva-	<b>kārye</b> niyojana-arthaṃ tatra lokasya yaḥ śabda-
0018006	sattā-guṇatva-buddhitva-samavāyo vā jñāne	<b>kārye</b> . mīmāṃsakair api tan-matam eva āśritam. sa
0018013	buddher janma iṣṭam, yadi sattā-ādīnām jñāne	<b>kārye</b> samavāyaḥ, ubhayathā api pratyakṣatvaṃ na
0017411	buddhi-janma-a-hetutvaṃ sambhavati.	<b>kāryeṇa</b> hi tasya astitvam anumīyate. tad-a-bhāve
0005904	-utpādiṣu, evaṃ satsu, tathā bahuṣv eka-	<b>kāryeṣu</b> samudāyeṣu, evaṃ nairantarya-ādy-
0005915	tatra sa eva ayaṃ dhūma iti sambandha-	<b>kāla</b> -anubhūta-artha-kalpanā-pravṛttam jñānam. tat
0016207	eva vyavasāye praśna ity āha — sāmprate	<b>kāla</b> ity-ādi. śāstre śrotra-ādīnām sva-viśaya-
0006215	-ādau pīta-śāṅkha-ādi-nirbhāsam, yac ca cira-	<b>kāla</b> -timira-āvṛta-nayanatvād viprakṛṣṭatvād vā
0003611	iti. a-yuktam etat. yadi tāvat pūrva-apara-	<b>kāla</b> -dṛṣṭāv arthau bhinnau, evaṃ saty atasmim
0008506	parokṣaś ca ātma-sambandhi-pūrva-	<b>kāla</b> -bhāvi-jñāna-upalambhaḥ prāṇinaḥ. viruddha-
0016609	bhavanti bhāvāḥ, teṣāṃ sākṣāt. tad-uttara-	<b>kāla</b> -bhāvinām tu pāraparyeṇa. yac ca asya aṭīta-
0008503	jñānam na anubhūyeta, tataḥ sarvāni pūrva-	<b>kāla</b> -bhāvīni jñānāny an-anubhūtāni syuḥ, tad-
0014009	upalabhya tayor vijñānayoḥ sūkṣmatara-	<b>kāla</b> -bhedasya dur-avadhāratvāt, tad eva idaṃ
0006010	saṃvṛttinī. tasmāt sūkṣmam utpāda-	<b>kāla</b> -vibhāgam dur-avadhāratvād an-upalakṣayataḥ
0016306	āha. manasā ity-ādīnā atra eva hetum. tri-	<b>kāla</b> -viśayaṃ sarva-arthaṃ ca mana ity uktam. tac
0016208	śrotra-ādīnām sva-viśaya-viniveṣam sāmprata-	<b>kāla</b> -vṛttitvaṃ ca pratipādyā evam uktam. tathā
0001202	nairātmya-darśanam bahuśo bahudhā dīrgham ca	<b>kālam</b> abhyasyatas tatra tad-vipakṣe ca sarvathā

0001204	yo yat-prājño bahuśo bahudhā dīrgham ca	<b>kālam</b> abhyasyati, tasya tatra tad-vipakṣe ca guṇa
0018106	iti kiṃ janma-grahaṇena. atha janma-uttara-	<b>kālam</b> asti buddhiḥ, evam apy a-viśiṣṭatvāt tasyāḥ
0008210	bhavaty eva iti na an-avasthā. smṛter uttara-	<b>kālam</b> ca ity-ādi. pūrvam ekasya viśaya-jñānasya
0002209	-vṛṭtyā niścayo bhavati prathamam. uttara-	<b>kālam</b> tu punaḥ punar uttara-pramāṇa-vṛṭtyā
0008315	sādhya-antaram āha. na kevalam smṛter uttara-	<b>kālam</b> dvairūpyam siddham jñānasya, api tu sva-
0013007	iti saṅketaḥ, tat-samudāye punar uttara-	<b>kālam</b> rūpaṃ sparśam ca upalabdhavataḥ smṛtam sa
0008407	jñānena jñānam anubhūyate, tatra apy uttara-	<b>kālam</b> smṛtir dṛṣṭā. na ca an-anubhūte smṛtir
0001206	nairātmya-darśanam bahuśo bahudhā dīrgham ca	<b>kālam</b> . sva-bhāvaḥ. ayam eva ca upāya-abhyāso
0007206	sva-saṃvedyam iti vīgrahaḥ. yady api sarva-	<b>kālam</b> sva-saṃvedyam asti sva-rūpaṃ, tathā api tad
0015211	saṃvedanād a-yuktaḥ. prāptir hy a-bhinna-	<b>kālayo</b> eva bhavati, na bhinna-kālayoḥ. tatra yadi
0015212	hy a-bhinna-kālayo eva bhavati, na bhinna-	<b>kālayoḥ</b> . tatra yadi prāpti-prasiddhy-artham
0015604	ca uktam — kevalam tv aṭīta-an-āgatayoḥ	<b>kālayoḥ</b> pravartata iti. nanu ca indriya-vyavasāya
0018104	a-yuktam uktam. tathā hi kṣaṇikatvena uttara-	<b>kāle</b> 'n-avasthānād buddher jāyamanāyā eva
0009917	a-nirdeśyatve ca a-vyabhicāra itī, vyavahāra-	<b>kāle</b> 'pi jñāna-sva-rūpasya vyapadeṣṭum a-
0016803	pratyakṣam, bhaviṣyamś ca dharmo na jñāna-	<b>kāle</b> 'sti tato 'nimittam atīndriyasya arthasya
0016209	pravartate. bāhyeṣv artheṣu sāmprate	<b>kāle</b> kenacid indriyeṇa yuktaṃ yadā mano bhavati,
0014710	parama-aṇavo veditavyāḥ. te ca sarvatra deśe	<b>kāle</b> ca. etena pradhāna-dharmakatvam āha. pṛthag
0011007	-pidhāne vinaśyati, adhiṣṭhāna-pidhāna-	<b>kāle</b> tatra eva āśu praviśati vā. tato 'yam a-
0001416	-vacana-kāle. na santi ca sugata-avasthā-	<b>kāle</b> tasya a-nṛta-kāraṇāni. kāraṇa-a-bhāvaḥ. yo
0009915	-artham a-vyapadeśyam ity āha. artha-grahaṇa-	<b>kāle</b> tu samākhyā-śabdo na vyāpriyate, tadā tasya
0004205	tulyam codyam syād etat — vijāṭīya-vikalpa-	<b>kāle</b> na asti darśanam, tathā api tan na eva
0001415	vakti. tad yathā anyaḥ kaścit satya-vacana-	<b>kāle</b> . na santi ca sugata-avasthā-kāle tasya a-nṛta
0010908	an-anubhavat katham cikitsyeta. atha cikitsā-	<b>kāle</b> pāda-ādaḥ sannihitam, evaṃ sati pāda-āde
0004206	-vṛṭtinā darśana-antara-udayena tac-chūnye	<b>kāle</b> pratisandhīyamānatvād alāta-vat. alātam hi
0015514	-viśeṣa upapadyate. tathā hi sāmprate	<b>kāle</b> bāhyeṣv artheṣv indriya-vyavasāyam pravṛttam
0015605	bāhye 'py arthe pravṛttasya sāmprate	<b>kāle</b> manasaḥ pratyakṣa-vyavasāyo bhaviṣyati,
0018208	tu ślokaḥ paṭhitavyaḥ — vastuno 'rtha-kriyā-	<b>kāle</b> vikṛtir yady a-nityatā   na cet sā asti na
0014605	srṣṭeḥ pradhānam ity ucyante. yadā tu srṣṭi-	<b>kāle</b> saṃhanyante, tadā vikāra-vyapadeśam bhajante.
0001810	sat-kāya-dṛṣṭer a-prahāṇāt, tat-samudācāra-	<b>kāleṣu</b> parāvṛtti-sambhavāt. a-śeṣatva-viśeṣaṇa-
0013015	na sa tato vyatirikto 'sti. tad yathā	<b>kāṣṭha</b> -ādibhyaḥ ṣaṇ-ṇagarī prāsāda-mālā vā. rūpa-
0002501	pramāṇam ity eṣā vyavasthā na syāt. tathā hi	<b>kāsāñcij</b> jñāna-vyaktinām pravṛttau saṃvādam
0002209	-kālam tu punaḥ punar uttara-pramāṇa-vṛṭtyā	<b>kāsāñcij</b> jñāna-vyaktinām prāmānyam niścinvann
0011617	hy a-jñāna-ādi-nivṛttiḥ. na ca a-bhāvasya	<b>kiñcana</b> kartavyam asti, nir-upākhyatvāt. a-
0000108	dharmakīrter anyeṣāṃ ca eva khalu matāt	<b>kiñcit</b>   tad-darśitayā ca diśā svayam abhyūhya
0006610	sarvasya arthasya syāt, na vā kasyacit	<b>kiñcit</b> , a-viśeṣāt. indriya-āder āvilatā-ādi-bhedo
0003106	tataḥ sāmānya-lakṣaṇam ca a-nityatva-ādi yat	<b>kiñcit</b> kṛtakam, tat sarvam a-nityam ity evaṃ
0001413	doṣā mithyā-abhidhāna-hetavaḥ. prayojanam vā	<b>kiñcit</b> . tac ca na asti. sātmi-bhūta-kṛpāś ca para
0010609	indriyam atīndriyam. tat katham tad-apekṣayā	<b>kiñcit</b> sa-antaram iti gṛhyeta adhikam iti vā. na
0005014	ca ity-ādi. pareṣāṃ indriyajam jñānam	<b>kiñcit</b> sa-vikalpakam yad vyyutpanna-vyavahārasya,
0000707	vihitam eva lakṣaṇam gamyate. yathā yat	<b>kiñcit</b> samudaya-dharmakam, tan nirodha-dharmakam
0005015	sa-vikalpakam yad vyyutpanna-vyavahārasya,	<b>kiñcid</b> a-vikalpakam yad itarasya iti matam. atas
0002011	-vacanam. samāhṛtya ity-ādi. pūrva-kṛtam ca	<b>kiñcid</b> anyac ca a-pūrvam buddhi-stham samyag
0012415	dhetu-bhedo yojyaḥ. idānīm dravyam eva na	<b>kiñcid</b> asti, rūpa-ādi-samudāye tad-upacārāt. tat
0006513	su-ucitaḥ — na eva vyavasthita-sva-bhāvam	<b>kiñcid</b> asti sādhyam sādhanam vā, pratīti-rūpa-
0007810	-ākāra upalabhyate, na tu tad-vyatirekeṇa	<b>kiñcid</b> ākāra-antaram. na ca a-pratibhāsamānas
0011104	-pakṣayoḥ sa doṣas tad-avastha eva iti yat-	<b>kiñcid</b> etat. pañcānām ca indriyatva itī, ghrāṇa-
0003604	pratyeti, na tu pratiniyatam bhedom iti yat-	<b>kiñcid</b> etat. syād etat — yatra bhinnau dṛṣṭānta
0009503	-a-yogāt. syād etad evam, yadi bāhyam	<b>kiñcid</b> dṛśyam syāt. tac ca na asti, ālambana-
0004105	etat. tathā hy a-vikalpa-avasthāyā ūrdhvam	<b>kiñcid</b> vikalpayan sa citta-dhārām saṅkalayaty
0012113	grahaṇa-a-grahaṇe. na evaṃ niścayasya.	<b>kiñcin</b> niścinvato 'py anyatra a-niścayena grahaṇa
0001805	upāyaiḥ satya-prakāśanāt. śrāvakāṇām tu	<b>kiñcin</b> -mātram kauśalam. tad api tad-anuśikṣaṇataḥ.
0004016	kalpanā-apoḍham pratyakṣeṇa eva sidhyati.	<b>kim</b> atra anyayā yuktyā ity abhiprāyaḥ. pratyātma-
0013601	iti. kāpilānām ity-ādi. tatra uktam —	<b>kim</b> anumānam eva ekaṃ pramāṇam. na ity ucyate.
0010703	-apekṣayā na tathā rūpa-śabdau gṛhyete,	<b>kim</b> -apekṣayā tarhi vaktavyam. adhiṣṭhāna-apekṣayā
0008206	sannikṛṣṭo viśayaḥ, tatra sandeho jāyate —	<b>kim</b> ayam nīla-ākāro viśayasya, jñānam tu nir-
0008713	tad evaṃ vyavasthita idam paryanuyujyate —	<b>kim</b> ayam pratyaya-apekṣo niyama āhosvid ālambana-
0016507	arthatvāt sac-chabdasya siddha-sādhanam āha.	<b>kim</b> -artham punaḥ prak sata eva iti bruvatā ṣaṣṭhī
0009504	eva ayam. nanu ca ayam ukta eva arthaḥ. tat	<b>kim</b> -artham punar ucyate. asti prayojanam. pūrvam
0005802	ca prāg eva uktaṃ nāma-jāty-ādi-yojanena tat	<b>kim</b> -artham punas tasya vacanam. yad-artham, tad



0005204	dhārayaḥ. nanu ca rūpa-ādayo viṣayā eva, tat	<b>kim</b> -artham viṣaya-grahaṇam. an-ālambyamāna-rūpa-
0000701	śrotṛbhyaḥ pratipādanam iti yāvat. tat punaḥ	<b>kim</b> -artham ity āha — prakaraṇa-ādaḥ gaurava-
0007817	kaścid viṣaya-eka-rūpaṃ jñānam icchati, tat	<b>kim</b> -artham idam uktam. viṣaya-ākāre jñāne
0007304	ato yasmāt sā khyāti tad-vaśād iti vaktavye	<b>kim</b> -artham — yasmāt so 'rthas tena mīyata ity
0005003	mukhena eṣāṃ pṛthag-lakṣaṇaṃ praṇītam. tatra	<b>kim</b> -artho 'yam iha pṛthag-lakṣaṇa-bheda ucyata
0005506	-viruddhaḥ. bhavatu jñānam tad-ākāram, tataḥ	<b>kim</b> iti cet, idam tato yat tad eva hlāda-paritāpa
0007204	'bhimata eva, tasya sva-saṃvedyatvāt. tat	<b>kim</b> iti tadā pramāṇatvena na vyavasthāpyata ity
0011015	vad iti prasaṅgo vā, an-adhiṣṭhāne ca pihite	<b>kim</b> iti tasya nāśa-praveśau bhavata iti prasaṅgo
0012017	'pi tribhir indriyaiḥ sambadhyamāne viṣaye	<b>kim</b> iti na sarva-ātmanā grahaṇam bhavati iti cet,
0009809	vyavasāya-ātmakatvasya ca. yadi na asti,	<b>kim</b> iti viśeṣaṇam a-yuktam ity āha — viśeṣaṇam
0008203	ity anena sampraty eva ākhyātam. tat	<b>kim</b> iti vismāryate. tasmāt tatra api viṣaya-
0006115	api tu mānasam eva iti, tena vaktavyam —	<b>kim</b> indriya-jasya lakṣaṇam iti. indriya-bhāva-a-
0015504	katham anena smārtatvaṃ jñāpyate. tathā hi	<b>kim</b> indriya-manobhyāṃ saha eva bāhyeṣv artheṣu
0003415	arthasya sakṛd api grahaṇe na pramāṇam, tat	<b>kim</b> ucyate — a-sakṛd iti. para-mata-upapradarśana
0011509	viśeṣya-jñānasya phalatvam uktam. tat	<b>kim</b> ucyate phala-a-bhāva iti. na eṣa doṣaḥ. ca-
0012010	paśyato dṛṣṭvā pūrvam eva artha-darśanāt	<b>kim</b> etad ity a-viśeṣeṇa jighrkṣāyāṃ satyāṃ tatra
0010301	-ādi-yojanā na sambhavati. tad-an-antaram	<b>kim</b> etad ity abhyūha-vikalpaḥ. tataḥ pūrv-
0012010	aṃśo jighrkṣitaḥ, sa eva grhyata ity āha —	<b>kim</b> etad ity-ādi. yadā parān paśyato dṛṣṭvā
0010207	a-vyabhicāri ity anena viśeṣaṇena. tat	<b>kim</b> etena vyavasāya-ātmaka-vacanena iti. atha vā
0003109	na pramāṇa-antaram, api tv anumānam eva.	<b>kim</b> kāraṇam viśeṣeṇa na yojayati. tasya tena a-
0003504	antareṇa na pratīyata ity ataḥ pṛcchati —	<b>kim</b> kāraṇam iti. ācāryas tv adhigata-viṣayatvam a
0008401	kutaḥ sva-saṃvedyata iti matvā pṛcchati —	<b>kim</b> kāraṇam iti. ātmanā eva jñānasya anubhavo
0015002	-nivṛttim a-sambhāvayan pṛcchati —	<b>kim</b> kāraṇam iti. indriya-artho viśiṣṭo hi iti
0006916	sva-anubhavaḥ, tat phalaṃ bhaviṣyati.	<b>kim</b> kāraṇam iti kayā yuktyā. na hi sva-saṃvittiḥ
0014901	ca śabda-jñānam iti vyāpaka-viruddham āha.	<b>kim</b> kāraṇam iti. trayāḥ saṃyuktā eka-svābhāvyena
0017707	ca gaur eva ayam ity-ādi-jñānam. sva-bhāvaḥ.	<b>kim</b> kāraṇam iti vyāptim a-sambhāvayan pṛcchati.
0010913	-kramaḥ. vicchinna eva ity evaṃ draṣṭavyam.	<b>kim</b> kāraṇam. yato 'dhiṣṭhānād api vicchinne 'rtha
0005406	ca kṣaṇikatvān na sā, na api rāga-ādaya iti	<b>kim</b> kena yojyeta iti. a-śakya-samayatvād rāga-
0010505	pratyakṣa-vyapadeśa-prasiddhy-artham.	<b>kim</b> ca a-vyapadeśyam a-vyabhicāri vyavasāya-
0008714	-apekṣo niyama āhosvid ālambana-apekṣa iti.	<b>kim</b> ca ataḥ. ubhayathā api doṣaḥ. pūrvam niyamam
0002402	anumānam ca pramāṇe eva na a-pramāṇe iti.	<b>kim</b> ca ataḥ. yadi pūrvāḥ kalpaḥ, niṣ-phalaṃ
0002504	paricchidyamānam na anumeyatām atipatati.	<b>kim</b> ca anumānasya a-prāmāṇye śāstra-praṇayanam na
0017501	-janmano viśeṣaṇam syād ity a-sāram etat.	<b>kim</b> ca ity-ādinā yad akṣam prati na vartate, na
0013506	pratyakṣam ity-ādi pūrvavat sādhanam vācyam.	<b>kim</b> ca tad api catuṣṭaya-ādi-sannikarṣād eva
0015310	ity artha iti, so 'py anena eva nirākṛtaḥ.	<b>kim</b> ca tasya a-pratyakṣa-upalambhasya artha-
0004610	sakṛd eva grhṇāmi ity adhyavasāyaḥ syāt.	<b>kim</b> ca repa-sa-kāra-ādiṣu varṇeṣu laghu-
0006203	kalpanāḥ pratisaṅkhyāna-balena nivartayitum.	<b>kim</b> ca vikṛta-akṣasya vikāra-nivṛttau kalpayato
0018106	ca buddhy-a-bhāvād eva prāmāṇya-a-bhāva iti	<b>kim</b> janma-grahaṇena. atha janma-uttara-kālam asti
0018107	prāg-vat tadā api prāmāṇyam a-nivāryam iti	<b>kim</b> janma-grahaṇena. buddhi-viśiṣṭasya tu janmano
0000512	pramāṇa-samuccayaḥ kariṣyate. tat	<b>kim</b> tatra eva nyāya-mukha-ādāv eka-ekasmin
0006003	-śabdena saṃśaya-jñāna-grahaṇam. tatra api	<b>kim</b> tad eva idam āhosvid anyad ity evam-ākārā
0005910	antar-bhāvān na pṛthag-vacanam tasyāḥ syāt,	<b>kim</b> tarhy a-sad eva udaka-ādikaṃ tatra bhūta-
0008101	grhyeran. na ca asau teṣāṃ viṣayaḥ,	<b>kim</b> tarhy ādyasya eva jñānasya. tatas tad eva
0016809	pratyakṣasya na anena lakṣaṇam vidhīyate,	<b>kim</b> tarhi ity etāvad eva dharmasya a-nimittatvam,
0012710	an-eka-indriya-grāhyā rūpa-ādaya iti.	<b>kim</b> tarhi indriya-antara-artha-a-grahaṇam iti. an-
0005307	tad bāhyeṣv artheṣu sva-tantraṃ pravartate,	<b>kim</b> tarhi indriya-pratyaya-apekṣam, andha-ādeś ca
0011208	atra ghrāṇa-ādīnām indriyatvaṃ vidhīyate,	<b>kim</b> tarhi indriyatvena prasiddhānām eva
0004502	na eva vā atra kta-pratyayo bhāve vihitaḥ,	<b>kim</b> tarhi karmaṇy eva. paraspara-upasarpaṇa-
0011505	doṣaḥ. na eva iyaṃ sambandha-lakṣaṇā ṣaṣṭhī,	<b>kim</b> tarhi kṛd-yoga-lakṣaṇā yathā palāśānām śātana
0013213	dravyam viśeṣaṇam. na ca asau sārvendriyaḥ,	<b>kim</b> tarhi guṇa-vṛttiḥ. tato 'yam a-prasaṅgaḥ.
0012112	tad yad api grhṇāti, tan na niścayena,	<b>kim</b> tarhi tat-pratibhāseṇa. tan na niścaya-a-
0007212	ucyate, na ca asau sāksāt tena anumīyate,	<b>kim</b> tarhi tad-dhetukena dhūma-jñānena, tathā yady
0005512	āha — nāntārāḥ sukha-ādayo na api cetanāḥ,	<b>kim</b> tarhi tad-viparīta-sva-bhāvāḥ prameyā eva iti,
0008310	tasya na bhedenā pratyabhijñānam bhavati,	<b>kim</b> tarhi tayoh parasparam samāropaḥ. tasmād a-
0006605	kriyā sarvasya sādhyā, an-avasthā-prasaṅgāt,	<b>kim</b> tarhi tasyāḥ kriyāyās tat sādhanam, yā yataḥ
0014913	-apekṣā iti. śabda hi na eka-guṇa-ātmakaḥ,	<b>kim</b> tarhi tri-guṇa-ātmakaḥ. tathā ca na grhṇāti
0013404	-anta ity anena na hetor vyabhicāra uktaḥ,	<b>kim</b> tarhi pratijñā-doṣaḥ, yatas tvayā bhinna-
0004307	'bhidhīyamānasya kalpanā-apodhatā nivarteta,	<b>kim</b> tarhi pratīti-viśeṣa ity uktam. na kevalam
0017210	-jñānasya utpannasya pratyakṣatā prasajyate,	<b>kim</b> tarhi pratyakṣa-jñānasya utpattiḥ. etad uktam

0010414	pratyakṣasya a-vyapadeśyatva-ādi-viśeṣaṇam,	<b>kiṃ</b> tarhi pratyakṣa-dvayam eva etat paraspara-
0008810	vyapadiśyate, na tat tata eva bhavati,	<b>kiṃ</b> tarhi pratyaya-antarād api, caturbhiś citta-
0003009	yadā na sāmānya-viśayam eva anumānam,	<b>kiṃ</b> tarhi pramāṇa-antara-viśaye 'pi pravartate,
0015307	paraspara-saṃvedanam anubhava-ātmakam uktam,	<b>kiṃ</b> tarhi prāpti-sva-bhāvam. yathā indriya-
0010115	na atra vyavasāya-śabdo niścaya-paryāyaḥ,	<b>kiṃ</b> tarhi bhūta-artha-grahaṇa-paryāyaḥ. vyavasāya-
0001813	na uparata-vyāpāro 'bhūt pratyeka-jina-vat,	<b>kiṃ</b> tarhi yathā-adhigata-mārga-ākhyāna-tat-para
0017010	-ādau deśa-viśeṣe. tatra api na sarvadā,	<b>kiṃ</b> tarhi yadā sūrya-raśmibhiḥ santāpitā bhavanti,
0003717	vyāpṛtā eva pratītiḥ kalpanā vivakṣitā,	<b>kiṃ</b> tarhi yā api yojanaṃ prati na vyāpṛtā tatra
0010002	na ca vyapadeśac chābdatvaṃ prasajyate,	<b>kiṃ</b> tarhi vācyatvam ity a-samikṣita-abhidhānam
0014302	tasmān na pratyekaṃ sukha-ādi grāhyam,	<b>kiṃ</b> tarhi śabda-ādi. ta eva tarhi pratyekaṃ
0010208	atha vā na kevalam a-sambhāvān na yuktam,	<b>kiṃ</b> tv a-vyabhicārāc ca. tam a-vyabhicāram
0011703	api na andha-kāra-nivṛtti-mātraṃ phalam,	<b>kiṃ</b> tu ghaṭa-ādy-avabhāsanam. atas tad-avasthaḥ
0014713	eva parama-aṇu-dravyaṃ sarva-gatam asti,	<b>kiṃ</b> tu ta eva parama-aṇavo 'parisaṅkhyātāḥ
0003515	na sa yathā-dṛṣṭa eva viśeṣas tena grhyate,	<b>kiṃ</b> tu tat-sāmānyam iti. na tarhi viśeṣa-dṛṣṭam
0003014	asty etad grahaṇam iti. na idam apahnūyate,	<b>kiṃ</b> tu tasya sandhāne na pramāṇa-antaram. ayaṃ
0004104	eva. santy eva indriya-dhiyaḥ kalpanāḥ,	<b>kiṃ</b> tu tā na upalakṣyanta iti cet, vārttam etat.
0016801	eva. nanu ca na eva idam pratyakṣa-lakṣaṇam,	<b>kiṃ</b> tu dharmāḥ kaiścid yogi-jñāna-pratyakṣa-ādi-
0016115	saha-vyavasāya-kriyā-mātraṃ pratiśidhyate,	<b>kiṃ</b> tu niyamavatī yā saha-vyavasāya-kriyā, sā
0003407	iti yuktaṃ vaktuṃ syāt. satyam etat,	<b>kiṃ</b> tu pareṇa pramāṇa-antaram iti kṛtvā
0010402	an-iṣṭa-nivṛttaye 'vyapadeśya-ādi-grahaṇam,	<b>kiṃ</b> tu pramāṇa-ādīnām sva-bhāva-parijñānān niḥ-
0011606	sidhyati, dṛṣṭānta-dārṣṭāntikayor vaiśamyāt,	<b>kiṃ</b> tu sva-adhigama eva jñānasya ubhaya-bhāvaḥ.
0007101	iṣṭam an-iṣṭam vā ity etāvad eva	<b>kiṃ</b> na uktam. kiṃ yadā hi sa-viśayaṃ jñānam
0005808	-samāropa-kalpanā-pravṛttaṃ dvitīyam.	<b>kiṃ</b> punaḥ kāraṇam saṃvṛti-satsu yaj jñānam tat
0005013	-nirāsāya iti bhāvaḥ. apare tu —	<b>kiṃ</b> punaḥ pañca-indriya-jaṃ sa-vikalpam apy asti,
0012201	niścayaḥ. anyathā eka-ākāre 'pi tan na syāt.	<b>kiṃ</b> punaḥ sarva-ātmanā grhīte 'pi tathā niścayo
0017413	bhāvānām jaiminīyair kriyā anumeyā iśyate,	<b>kiṃ</b> punar atīndriyāṇām indriyāṇām. katham ca
0017206	tataś ca rajaḥ-prabhṛtiṣu prasaṅgaḥ.	<b>kiṃ</b> punar atra an-iṣṭam. yadi hi rajaḥ-
0000801	-śāstrkāṇām api tatra gauravam utpadyate,	<b>kiṃ</b> punar itareṣām. tad-gauravāc ca upacita-puṇya
0017407	iti vyāpaka-a-bhāvam āha. buddhi-janma iti	<b>kiṃ</b> punar ity anena api yad an-arthakam, na tat
0017614	-arthatvān na sandhānam viśeṣaṇair iti. tat	<b>kiṃ</b> punar uktaḥ. tasya eva spaṣṭatarī-karaṇāya
0015902	arthe 'pi smārto na sambhavati yo 'nubhūtaḥ,	<b>kiṃ</b> punar vṛttiṣv an-anubhūtaśv ity api-śabdasya
0005303	anubhava ākāro yasya, tat tathā-uktam.	<b>kiṃ</b> punas tat. pūrva-ukta-nyāyena indriya-jñānam
0002002	prāmānyasya sādhanatvena vyavasthāpyate, tat	<b>kiṃ</b> punas tat prāmānyam yasya karuṇā-ādayaḥ
0002317	ca-śabdaḥ. kaḥ punar asya vākyasya arthaḥ.	<b>kiṃ</b> pratyakṣam anumānam ca pramāṇe ity anena
0016001	ja ity āha. yad uktam ity-ādi. śāstra uktam.	<b>kiṃ</b> bāhyeśv artheśv indriya-manobhyāṃ saha-
0007408	iti jñānasya karmaṇaḥ saṃvedanam darśanam.	<b>kiṃ</b> -bhūtam. an-eka-ākāram. an-ekā ākāre yasya,
0005703	artha vakṣyamāṇād eva apavādāl labhyate, tat	<b>kiṃ</b> mātra-grahaṇena. satyam etat, tathā api
0009101	-gocara ity atra gocara-artha vaktavyaḥ.	<b>kiṃ</b> yad-ābhāsam tatra jñānam utpadyate tathā tad
0009107	ālambana-artha ity ālambana-śabdasya arthaḥ.	<b>kiṃ</b> yad-ābhāsam ity anena pratyekaṃ rūpa-ādi-
0007102	an-iṣṭam vā ity etāvad eva kiṃ na uktam.	<b>kiṃ</b> yadā hi sa-viśayaṃ jñānam arthaḥ, tadā ity
0011801	— laiṅgikam pramāṇam uktam. ata āha —	<b>kiṃ</b> laiṅgikam eva ekaṃ pramāṇam. na ity ucyate.
0018111	āha — buddhi-janmani ity-ādi. iha eva	<b>kiṃ</b> vicārayati iti cet, kva punar vicāra-ārambhe
0016204	prāg eva jñātātāt. tasmād gamyate —	<b>kiṃ</b> saha eva kriyante, pṛthag na kriyanta eva ity
0016205	eva ity evam ayaṃ praśnaḥ pravṛttaḥ, na tu	<b>kiṃ</b> saha kriyante, āhosvin na saha kriyanta iti.
0005103	eva syāt. tataś ca lakṣaṇam pratyakṣasya	<b>kiṃ</b> syāt. etac codyam a-samāhitam syād ity a-
0004707	an-ākhyeyam. atha vā sva-saṃvedyam ity ukte	<b>kiṃ</b> -sva-bhāvam tad iti vaktavyam ity āha — a-
0006113	-indriya-upaghāta-pratyaya-upalakṣaṇa-mātraṃ	<b>kila</b> draṣṭavyam. yas tv āha — dvi-candra-ādi-
0003809	dittha iti. dittha-śabda-sva-rūpa-ātmanā	<b>kila</b> so 'rthas tad-a-bhinna-rūpatayā pratīyate.
0004706	grahaṇam na bhavati ity arthaḥ. tasya tarhi	<b>kīdrśam</b> ālambanam ity āha — sva-saṃvedyam ity-
0005202	api darśanam prāpnoti. tad vaktavyam	<b>kīdrśam</b> tad ity āha — mānasam api ity-ādi. rūpa
0000504	—katham nāma udghaṭita-dhī-viśāḥ	<b>ku</b> -mārgam apāsya tīrthya-tarka-bhramitā bhūyāsaur
0000502	-bhramitā manda-dhiyo vistareṇa pratipādyāḥ	<b>ku</b> -sṛtīr apavidhya katham artha-tattva-bhājaḥ
0000413	-rucer upakārāya idam kṛtam iti su-ucitam,	<b>ku</b> -sṛtīr ity-ādīnā tu uttara-ardhena na itareṣām
0012203	janayati, yathā rūpa-darśana-a-viśeṣe 'pi	<b>kuṇapa</b> -kāminī-bhakṣya-vikalpān. tatra buddhi-
0008513	ity etat parokṣa-upalambhena dur-jñānam. tat	<b>kuta</b> ātma-anubhavaḥ. yadi hi grāhya-upalambha-a-
0009216	tasya pratyakṣatāyā a-prasaṅga ity arthaḥ.	<b>kuta</b> ity āha — tathā teṣām ity-ādi. tathā iti
0009206	ato lakṣaṇāt pratyakṣatā syāt tvan-matena.	<b>kuta</b> ity āha — tathā hi ity-ādi. teṣv iti nīla-
0010511	indriya-atirikta-grahaṇam. tan na syāt.	<b>kuta</b> ity āha — na hi ity-ādi. etena yad
0014206	arthaḥ sva-viśayaḥ, tatra vikalpikā syāt.	<b>kuta</b> ity āha — sva-artha-viśiṣṭasya ity-ādi.

0002304	iti. nanu ca teṣām api doṣa-udbhāvanāt	<b>kuta</b> iyam āśāṅkā. evaṃ tarhi yathā pratyakṣa-
0008802	eva pratyavamṛṣyata ity a-saṃśayam etat. tat	<b>kuta</b> iyam āśāṅkā. yadi tata ity anena sarvaś
0013213	tarhi guṇa-vṛttiḥ. tato 'yam a-prasaṅgaḥ.	<b>kuta</b> etat — a-bhinno bhāvo dravya-ādi-bhāve na
0011611	iti phala-vyavasthānasya a-vyāpītvam āha.	<b>kuta</b> etat — na sarvatra ity āha — kvacid ity-
0014706	eva tarap-pratyayo 'lpācāram ity yathā.	<b>kuta</b> etat. mādharma-ukta-kramasya dūṣyatvena a-
0013012	iyam mahatī prāsāda-mālā iti smaraṇam syāt.	<b>kuta</b> etat — samudāya-viṣayam tat, na punar
0016206	saha kriyante, āhosvin na saha kriyanta iti.	<b>kuta</b> etat — saha tu siddha eva vyavasāye praśna
0017801	na pratyakṣa-śabda-vācyā syād ity arthaḥ.	<b>kuta</b> etat ity āha — pratyakṣa-śabdo hi ity-ādi.
0010112	dvayam yugapad abhyupeyate saṃvedyate vā iti	<b>kuto</b> '-siddhiḥ. atha ity-ādi. a-yathā-artham
0013411	-pradarśanāt prathamām. bhede '-bhedaḥ	<b>kuto</b> 'nyathā iti. grahaṇa-bhedāt kevalād anyathā,
0017306	-śrutyā vyāpāra-viśeṣaḥ pratyāyyate, tat	<b>kuto</b> 'yam doṣaḥ. kaḥ punar indriyasya vyāpāraḥ.
0008904	tu pakṣa-dharmatva-sambandha-jñānād api. tat	<b>kuto</b> 'yam prasaṅga ity āha — na hy agny-ādi-
0017113	sadana-ādi rajaḥ-prabhṛtīnām asti. tat	<b>kuto</b> 'yam prasaṅgaḥ. uktam atra — asty artha
0012415	asti, rūpa-ādi-samudāye tad-upacārāt. tat	<b>kutas</b> tatra pratyakṣam bhaviṣyati iti dravye
0008011	eva bhavanti, na eva prāpnvanti ity arthaḥ.	<b>kutaḥ</b> . tasya a-viṣayatvāt. tasya yathā-uktasya
0017412	hi tasya asitvam anumīyate. tad-a-bhāve	<b>kutas</b> tasya avagatiḥ. vyāpāra-viśeṣo 'pi buddhi-
0014007	iti. nanu saṃsthānam a-dravya-sat. tat	<b>kutas</b> tasya dvi-grāhyatā. na eṣa doṣaḥ. para-
0011301	yuktam, anyathā atiprasaṅgaḥ syāt. tat	<b>kutas</b> tasya phalatā. satyam, tathā api yasya a-
0003905	kena cāryante. jāty-ādayas tv a-siddhā iti	<b>kutas</b> teṣām śabda-pravṛtti-nimitta-bhāva ity
0010610	parimāṇam asti, nir-guṇatvād guṇānām. tat	<b>kutas</b> teṣām ādhikya-grahaṇam. na ca paro gandha-
0014811	ity arthaḥ. yā a-bhinnā ity eka-rūpā.	<b>kuto</b> na yujyate ity āha — an-eka-svābhāvya iti.
0012312	guṇa-karma-apekṣam daṇḍī śuklo gacchati iti.	<b>kuto</b> na yujyate ity āha — yasmād ity-ādi. sva-
0005411	sā ca jñānasya api tāvan na samasti.	<b>kutaḥ</b> punaḥ sukha-ādīnām a-jñāna-rūpānām. te hy
0010201	ca indriya-buddhāv a-yathā-arthatvasya.	<b>kutaḥ</b> punar a-sambhava ity āha — sarvā hi ity-
0005501	rūpā eva. atas te parasya api na saṃvedakāḥ,	<b>kutaḥ</b> punar ātmāna iti. tais taj jñānam avaśyam
0006008	jñāne na pratyakṣe iti khyāpana-artham ukte.	<b>kutaḥ</b> punas tayoh pratyakṣa-āśāṅkā, yena tan-
0005214	iti. anena a-prāmāṇya-doṣaḥ pratikṣiptaḥ.	<b>kutaḥ</b> punas tasya niyata-viṣayatā iti cet, yatas
0010001	viṣayaḥ sva-rūpeṇa vyapadeṣṭum a-śakyāḥ.	<b>kutaḥ</b> punas tena anyo vyapadekṣyate. na ca
0009509	tasya apy a-dṛṣyatvena an-abhidheyatvāt	<b>kutaḥ</b> pratyakṣatā iti pratipādanāya idam ucyate.
0003402	smṛti-dvāreṇa pravartayati tatra eva.	<b>kutaḥ</b> . pravṛtti-phalatvāt pramānasya. tasmād a-
0008114	-jñāna-ābhāsam sva-ābhāsam ca ity etad eva	<b>kutaḥ</b> , yatas tad-vaśena viṣaya-jñānasya viṣaya-
0016803	'rtho dharmāḥ, na pratyakṣa-lakṣaṇaḥ.	<b>kutaḥ</b> . yasmāt tad idṛṣam pratyakṣam, bhaviṣyamś
0011916	-apekṣam pravartate. tad darśayati — tatra	<b>kuto</b> vicāra iti. tataś ca vaidharmyān na tena
0017310	vā ākāśa-sva-bhāvasya niṣ-kriyatvāt	<b>kuto</b> vyāpāraḥ. samprayoga-grahaṇam ca vyartham.
0008510	tat pratyakṣam iti. sa tarhy ātma-anubhavaḥ	<b>kutaḥ</b> siddhaḥ. yadi hy anubhavaḥ sidhyet, tadā
0008401	anubhavaḥ. ataḥ smṛtir api syāt. tāvatā tu	<b>kutaḥ</b> sva-saṃvedyata iti matvā pṛcchati — kim
0008316	-phalatvena iṣṭam. asti tāvaj jñānasya	<b>kutaścid</b> anubhavaḥ. ataḥ smṛtir api syāt. tāvatā
0018011	pratyakṣam, evam api nityatvāt samavāyo na	<b>kutaścid</b> utpadyata iti nir-viṣayam lakṣaṇam.
0010906	etat asti, tatra api dhātri-cikitsā-dvāreṇa	<b>kumārakasya</b> iva cakṣur-āder adhiṣṭhāna-sthasya
0015408	tv indriya-vyavasāye mano 'nuvyavasāyam	<b>kuruta</b> ity an-antaraṃ smārtam. yathā ca indriya-
0013610	tv indriya-vyavasāye mano 'nuvyavasāyam	<b>kuruta</b> iti. anena hi granthena indriya-vṛttir eva
0015313	-vyavasāye 'rthe manaḥ paścād vyavasāyam	<b>kuruta</b> ity arthaḥ. anyathā yadi indriya-vṛttāv
0015905	sati bāhya eva arthe mano 'nuvyavasāyam	<b>kuruta</b> iti śāstra-arthaḥ. tato 'n-anubhūtatvam a-
0015409	ca indriya-vyavasāye mano 'nuvyavasāyam	<b>kurute</b> 'n-antara-uktam, evaṃ mānasam vyavasāyam
0015105	ca indriya-vyavasāye mano 'nuvyavasāyam	<b>kurute</b> , evaṃ mānasam vyavasāyam indriyam
0015203	ca indriya-vyavasāye mano 'nuvyavasāyam	<b>kurute</b> , evaṃ mānasam vyavasāyam indriyam
0015506	tv indriya-vyavasāye mano 'nuvyavasāyam	<b>kurute</b> . kasmāt. asti hy ayam smṛti-pratyakṣa-
0015513	yadā tv indriya-vyavasāye mano 'nuvyavasāyam	<b>kurute</b> , tadā smṛti-pratyakṣa-vyavasāya-viśeṣa
0013609	— bāhyeṣv artheṣv indriyam vyavasāyam	<b>kurute</b> . tasmimś tv indriya-vyavasāye mano
0015103	iti. bāhyeṣv artheṣv indriyam vyavasāyam	<b>kurute</b> . tasmimś tv indriya-vyavasāye mano
0015506	— bāhyeṣv artheṣv indriyam vyavasāyam	<b>kurute</b> . tasmimś tv indriya-vyavasāye mano
0015610	tv indriya-vyavasāye mano 'nuvyavasāyam	<b>kurute</b> , na bāhyeṣv artheṣv iti. tad evam — na
0015407	— bāhyeṣv artheṣv indriyam vyavasāyam	<b>kurute</b> pratyakṣa-lakṣaṇam, tasmimś tv indriya-
0015104	tv indriya-vyavasāye mano 'nuvyavasāyam	<b>kurute</b> . yathā ca indriya-vyavasāye mano
0002503	-itarau niścinvan pramāṇa-itara-vyavasthām	<b>kuryāt</b> , na anyathā. tac ca yathā-dṛṣṭa-sādharmyāt
0001513	a-yuktasya api sūcakam kāya-ceṣṭitam	<b>kuryāt</b> , vṛṣālī-vāda-ādi-vad anyad apy a-satyam
0015412	indriyam hi smaraṇa-anukūlam manasa upakāram	<b>kurvat</b> tat prayukta iva iti. smaraṇena eva ca
0002509	adhyeti. pratiṣedham ca ayam anumāna-apavādi-	<b>kurvan</b> para-loka-āder na pratyakṣeṇa kartum
0000305	-upacārāc śāsana-śabdo vartate. tac chāsanam	<b>kurvan</b> bhagavān bodhi-sattva-avasthāyam śāstr-

0004902	hi vyākhyātāraḥ khalv evaṃ viṣaya-vivekaṃ	<b>kurvanti</b> , na vyavahartāraḥ. te tu tattva-
0017809	-prakārā eva. a-satā api vā a-bheda-upacāraṃ	<b>kurvanti</b> , yathā pradhānamayaḥ sāṅkhyā-puruṣo 'yam
0003801	sā api. yo hi yatra yogyaḥ, sa tad a-	<b>kurvāno</b> 'pi tena vyapadeśam arhati, pācaka-vat
0010109	asti, nir-vikalpatvāt, vyavahāra-a-	<b>kuśala</b> -ghrāṇa-ādi-vijñāna-vad ity a-sambhavo
0008604	-vidhir iti loke pravādaḥ. ayaṃ tu śāstra-	<b>kṛt</b> tat-kṛtānām śāstra-antarānām nir-doṣatām
0003814	-sambandhe bhavati. yathā-uktam — samāsa-	<b>kṛt</b> -taddhiteṣu sambandha-abhidhānam iti. śabda-
0003817	abhidhāne tva-talāv iti. pācako daṇḍī iti ca	<b>kṛt</b> -taddhitau. tasmād atra sambandhe bhāva-
0016307	sākṣāt pravartate, tena eva puṃso 'rthaḥ	<b>kṛta</b> iti śrotra-ādīnām vaiyarthyam syāt. tataś ca
0000509	kṛtā. tasmāt sva-matāt saṅkṣiptād a-	<b>kṛta</b> -prakṛṣṭa-pramāṇa-vyutpatter hetor manda-
0002112	—prasiddhāni pramāṇāni vyavahāraś ca tat-	<b>kṛtaḥ</b>   pramāṇa-lakṣaṇasya uktau jñāyate na
0016211	ity-ādi prāg uktam, paścād ayaṃ praśnaḥ	<b>kṛtaḥ</b> . atra kenacid indriyeṇa uktam yadā iti
0010408	vṛthā sva-bhāva-kathanam. anena hetur aṅvi-	<b>kṛtaḥ</b> . atha niṣ-prayojanasya api nirdeśaḥ kriyate,
0008311	'rthe na vivekinī smṛtir bhavati. ato 'rtha-	<b>kṛtaḥ</b> kaścid anubhavasya asti viśeṣaḥ, yato
0000409	ity asya pratyakṣa-lakṣaṇasya na apavādaḥ	<b>kṛtaḥ</b> . tataś ca dvi-candra-ādi-jñānasya api
0001711	sa-abhyupāyasya upadeśaḥ. sa ca bhagavatā	<b>kṛtaḥ</b> . tad etasmāt kāryāt praśastatva-ādi-viśeṣaṇa
0002817	api pramāṇam asti ity eka-pramāṇa-nirāsaḥ	<b>kṛtaḥ</b> . ṛtīyasya prameyasya a-bhāvaṃ darśayatā
0005510	-hlāda-ādika ākāro 'jñāna-rūpa-sukha-ādi-	<b>kṛto</b> na bhavati, tathā anyatra pratipāditam. iha
0008305	tathā prativiṣayam apara-apara-sāmagrī-	<b>kṛto</b> bhedaḥ sūksmo 'sti. ato vivekena smṛtir
0018006	tan-matam eva āśritam. sa vā yasmād bhāṣya-	<b>kṛto</b> matena samavāyaḥ pratyakṣam prāpnoti. na ca
0002816	-dvaya-darśanena eka-try-ādi-pramāṇa-nirāsaḥ	<b>kṛtaḥ</b> . sva-lakṣaṇād anyad api prameyaṃ darśayatā
0002902	eva ity abhyupeyate, evaṃ tarhi nīla-ādīnām	<b>kṛtakatva</b> -ādi-līnga-darśanād a-nityam rūpam ity
0003106	tat sarvam a-nityam ity evaṃ gr̥hītvā tataḥ	<b>kṛtakam</b> ca idaṃ varṇa-ādi tasmād a-nityam ity
0003106	-lakṣaṇam ca a-nityatva-ādi yat kiñcit	<b>kṛtakam</b> , tat sarvam a-nityam ity evaṃ gr̥hītvā
0016007	viṣaye pravartamānaṃ mana indriya-vṛtti-	<b>kṛtam</b> anugrahaṃ na apekṣate, evaṃ sati indriyāṇām
0016015	pratyakṣam syāt. atha api — indriya-	<b>kṛtam</b> anugrahaṃ apekṣya bāhye 'rthe manaḥ
0007612	eva pūrva-nipātaḥ. trayam na ataḥ pṛthak-	<b>kṛtam</b> iti. trayasya api tattvato '-
0000413	su-dhiya eva saṅkṣipta-rucer upakārāya idaṃ	<b>kṛtam</b> iti su-ucitam, ku-sṛtīr ity-ādīnā tu uttara
0012701	gr̥hyeta. yataś cakṣuṣā a-grahaṇam iti. bheda-	<b>kṛtam</b> indriya-antara-a-grahaṇam darśayati. tad
0012307	sāmānyāni. sāmānyam viśeṣa ity ca apekṣā-	<b>kṛtam</b> etat. ataḥ sāmānyāny eva etāni viśeṣa-
0014017	sādhyā-a-bhāve hetv-a-bhāvaṃ āha. samsthāna-	<b>kṛtam</b> ca ity-ādi. vīṇā-panava-ādi-śabda-jātīnām
0002011	iti bahu-vacanam. samāhṛtya ity-ādi. pūrva-	<b>kṛtam</b> ca kiñcid anyac ca a-pūrvaṃ buddhi-stham
0014101	-samsthāneṣu ca ity-ādi. samsthāna-bheda-	<b>kṛtam</b> jāti-bhedam icchataḥ suvarṇa-ādimayeṣu
0004602	parama-aṅu-dravya-niyama-nirākaraṇam śāstram	<b>kṛtam</b> draṣṭavyam, na sāmārthya-ākṣiptam sāmānya-
0005908	-kalpanā, sā na an-udaka-vyavacchedāya udake	<b>kṛtam</b> saṅketa-mātram āśritya pravartate, yena
0002404	atha dvitīyaḥ, saṅkhyā-avadhāraṇam na	<b>kṛtam</b> syāt. tataś ca dvi-vidham eva pramāṇam iti
0003715	ca ṣaṣṭhī samasyata iti samāsaḥ sādhanam	<b>kṛtā</b> iti vā. kā punar asau. nāma-ādīni tadvatā
0000509	-matam, na tena sarveṣāṃ pramāṇa-vyutpattiḥ	<b>kṛtā</b> . tasmāt sva-matāt saṅkṣiptād a-kṛta-prakṛṣṭa
0004503	upasarpaṇa-pratyayair hi te sañcitāḥ samhatī-	<b>kṛtāḥ</b> . tais tathā-vidhair an-ekaiḥ sva-pratibhāsā
0008604	iti loke pravādaḥ. ayaṃ tu śāstra-kṛt tat-	<b>kṛtānām</b> śāstra-antarānām nir-doṣatām dr̥ṣṭvā sa-
0013414	sutarām bhedaḥ sidhyati, indriya-a-bheda-	<b>kṛtāyā</b> a-bheda-āsaṅkāyā a-bhāvād iti darśayati.
0013302	-ādi. bhāvasya dravya-sva-bhāva-pratiṣedhe	<b>kṛte</b> guṇas tarhi syāt karma ca ity āsaṅkā-
0005402	tu tasya a-śakya-samayatvāt. viṣayī-	<b>kṛte</b> hi samayaḥ śakyate kartum. na ca an-utpannam
0009501	api vastu dr̥śya-vikalpyāv arthāv ekī-	<b>kṛtya</b> adhyavasita-tad-bhāvatayā vyavahartṛbhīr
0015809	sūcayati — kāma-ādy-upanyāsaḥ sva-bādhāya	<b>kṛtya</b> -utthāpanam. tathā hy asmākaṃ sva-
0000910	-artham prati preryamāṇaḥ svayam a-sākṣāt-	<b>kṛtya</b> na pāryate parebhyo deśayitum duḥkha-
0004903	-adhyavasāyena dr̥śya-vikalpyāv arthāv ekī-	<b>kṛtya</b> vyavaharanti ity alam atiprasaṅgena. evaṃ
0007701	jñānāt pṛthak-karaṇam. iha dvi-rūpatām aṅgī-	<b>kṛtya</b> sva-saṃvitteḥ phalatvam uktam. na ca tad
0005901	lokasya yaḥ śabda-saṅketaḥ, tam āśrayam	<b>kṛtvā</b> artha-antareṇa ghaṭa-ādīnā rahiteṣv api
0002104	pramāṇam eva guṇaḥ, artha-kāmair guṇyata iti	<b>kṛtvā</b> artha-āvāhakatvāc ca. tasya udbhāvanam a-
0000216	praṇamya iti mano vāk-kāyair praṇāmam	<b>kṛtvā</b> . asya ca samuccayaḥ kariṣyata ity anena
0009402	samūha-ābhāsam ity arthaḥ. karaṇam kārakam	<b>kṛtvā</b> ābhāsa ālamba-śabdena uktaḥ. yatas tat
0009116	arthaḥ. ālambyate 'nena iti karaṇam kārakam	<b>kṛtvā</b> ābhāsa ālambana-śabdena uktaḥ. saṃvṛtī-sad
0003407	etat, kiṃ tu pareṇa pramāṇa-antaram iti	<b>kṛtvā</b> upanyastam. atas tathā eva pratiśiddham ity
0000915	upāya-upadeśaḥ. iha tu kāraṇe kārya-upacāraṃ	<b>kṛtvā</b> upāya-abhyāso jagac-chāsana-śabdena uktaḥ,
0016503	-rūpam eva-śabdena dyotyate. vākya-bhedam ca	<b>kṛtvā</b> evaṃ vyākhyeyam — sata eva iti yo 'yam
0007308	eva sādhanam bāhye, tatra eva saṃvid iti	<b>kṛtvā</b> . katham tarhi sva-saṃvittīḥ phalam uktam.
0016605	tu tad api vartamāna-viṣayam eva. katham	<b>kṛtvā</b> . pratyutpanno hi bhāvo 'tītānām hetu-
0004406	iṣyate. tasmāt sā eva tad vikalpayati iti	<b>kṛtvā</b> yac ca ity-ādi. āyatana-sva-lakṣaṇam cakṣur
0004505	-viśeṣeṇa ālambante, na ekam eva dravyam iti	<b>kṛtvā</b> . yac ca uktam — āyatana-sva-lakṣaṇam

0016301 na śāstra-hāniḥ. tasya vyāghāta iti katham  
 0003503 uktam, na punaḥ sakṛd-grahaṇāt pramāṇam iti  
 0006910 rūpatvam, tena eva svena rūpeṇa ābhāsata iti  
 0010105 -darśanena eva pūrva-anusāreṇa gamyata iti  
 0014704 'nya eva rūpa-ādy-ātmanā pariṇamanti iti  
 0009113 iti samūha-ālabhanatvāt sañcitam sañcaya iti  
 0001409 sa eva artho 'rthyate mokṣa-upāya-kāmair iti  
 0005702 na a-bhūta-artha-viṣayaṃ viplutam pṛthivī-  
 0011505 eva iyaṃ sambandha-lakṣaṇā ṣaṣṭhī, kiṃ tarhi  
 0003714 -jāty-ādīnām yojanā nāma-jāty-ādī-yojanā.  
 0014408 hīyate. vikalpa-artho vā-śabda iti kārya-  
 0001413 vā kiñcit. tac ca na asti. sātmi-bhūta-  
 0001904 -phala-sampadā bhagavān pramāṇam. tathā hi  
 0001503 -āhārā mātā. sattva-artha-karaṇāya sattva-  
 0001416 kāraṇa-a-bhāvaḥ. yo yad-artha-karaṇāya yat-  
 0001411 -upadeśatā sambhāvvyate, tat-kāraṇa-a-bhāvāt  
 0000102 namo buddhāya. jayati sugataḥ  
 0001611 iti iyaṃ tāvad ānulomyena vyākhyā, yatra  
 0001905 -karuṇas tu jānann apy anyathā kathayed iti  
 0010308 viśeṣaṇam. tad yathā balākāyāḥ śuklatvam  
 0002412 vākyena dve eva pramāṇe iti pratipāditam.  
 0014709 eka-eka-rūpā iti. kecit sukha-śva-bhāvā eva,  
 0011813 mano- 'rtha-sannikarṣās tu tasya anugrahakāḥ.  
 0011707 ity atah kenacit sambandhena ity āha. tatra  
 0014709 prakarṣa-pratyayaḥ. eka-eka-rūpā iti.  
 0013709 tatra kā anyā vṛttir yā grahaṇe vartate.  
 0011207 — anyeṣāṃ indriyatvam na abhimatam iti.  
 0002110 yatnaḥ sa-phala ity abhiprāyaḥ. atra  
 0005410 śabda-samayaḥ. kāraṇa-a-bhāvaḥ. atra  
 0002413 -anumāne eva te dve pramāṇe, na tv anye eva  
 0002204 arthaḥ. tathā hi pramāṇa-ābhāsena pravṛttāḥ  
 0000611 -padena guṇavattayā prakāśanam ity arthaḥ.  
 0003905 tam tam arthaṃ tathā-bhūtaṃ pratyāyayantaḥ  
 0008906 ca ālabhana-antara-anapekṣa-utpattitvāt  
 0005406 kṣaṇikatvān na sā, na api rāga-ādaya iti kiṃ  
 0016508 bruvatā ṣaṣṭhī-samāso darśitaḥ, idānīm tu  
 0000612 — pramāṇa-bhūtatvena iti. sa punar guṇaḥ  
 0013009 yas tv āha — samudāyo 'vastutvān na  
 0015315 -prayogo 'n-arthakaḥ syāt, indriya-vṛtteḥ  
 0011706 -lakṣaṇam idaṃ sūtraṃ na sambhavati ity atah  
 0011705 tad-avasthaḥ pramāṇa-phala-a-bhāva-doṣa iti.  
 0009514 grāhyam syāt, yatas tasya api jñānatva-ādīnā  
 0016211 prāg uktam, paścād ayaṃ praśnaḥ kṛtaḥ. atra  
 0016209 pravartate. bāhyeṣv artheṣu sāmprate kāle  
 0009511 sva-ākāra-vijñāna-janakatvam grāhyatvam syāt  
 0007315 arthaḥ. na eva tattvatas tasya vibhāgo 'sti,  
 0010208 vyavasāya-ātmaka-vacanena iti. atha vā na  
 0016015 apekṣya bāhye 'rthe manaḥ pravartate na  
 0007713 paro hi viṣaya-jñānasya anubhava-ākāraṃ  
 0010913 api vicchinne 'rtha iti grhyate, na  
 0011511 arthaḥ. yadā manda-āloke deṣe viśeṣaṇam eva  
 0012101 -ādīnā api sarvathā grhyate 'rtha iti matam.  
 0006404 kalpanā-apoḍhatve 'pi pratyakṣa-ābham uktam.  
 0016102 vṛttih, pradīpa-prabhā tu saha-kāriṇy eva  
 0015604 manaso bhavati iti. tathā ca uktam —  
 0016210 tadā pratyayavatī vṛttir indriyasya bhavati.  
 0007015 na apy ātmānaṃ bhāvataḥ prakāśayati.  
 0003602 — na tatra agni-sāmānya-mātra-grahaṇam  
 0002302 yadi saṅkhyā-vipratipattir na nirākriyeta

**kṛtvā.** yato yathā ca indriya-vyavasāya ity-ādīnā  
**kṛtvā.** vivāda-āspadī-bhūtaṃ vastu kāraṇam  
**kṛtvā.** viṣaya-ābhāsaṃ ca iti. atra yadā bāhyo  
**kṛtvā.** vyavasāyo 'pi hi ity-ādīnā viśeṣaṇasya a-  
**kṛtvā.** sa ca a-bhinna ity-ādīnā anantya-prasaṅgam.  
**kṛtvā.** sañcayāś ca samūhaḥ. sañcita-ālabhanatvam  
**kṛtvā** so 'sya asti iti tena arthena bhagavatas  
**kṛtsna-**ādī. nanu ca ayam artho vakṣyamāṇād eva  
**kṛd-**yoga-lakṣaṇā yathā palāśānām śātana iti. ayam  
**kṛd-**yogā ca ṣaṣṭhī samasyata iti samāsaḥ sādhanam  
**kṛn** na vā ity atra yo vā-śabdaḥ. an-anything 'pi  
**kṛpaś** ca para-artham eva duḥkha-kṣaya-upāyaṃ  
**kṛpayā** artham eva upadeṣṭum icchati. niṣ-karuṇas  
**kṛpayā** duḥkha-kṣaya-upāyaṃ sādhitavān a-  
**kṛpayā** yam arthaṃ sādhayati, na sa tad-artha-  
**kṛpā-**ātmakatvān mārgasya ca su-prativeddhatvāt.  
**kṛpā-**ātmā dharmo nairyāṇikāḥ sadā jayati | sakala  
**kṛpā-**ādibhiḥ śāstrtva-ādīnām sambhavo 'numīyate.  
**kṛpāyāḥ** pramāṇye 'nga-bhāvaḥ. dayāvān apy a-jñānāt  
**kṛṣṇatvam** ca. na asti ca a-vyapadeśyatva-āder  
**ke** punas te dve iti saṃśayitasya praśna-avasara  
**kecic** chabda-rūpā eva. evaṃ kriyā-ādī-parama-  
**kecit** tv iti. jñānasya hi pramāṇatve phalam anyan  
**kecit** sambandham āhuḥ — prasiddhi-liṅga ātmā.  
**kecit** sukha-śva-bhāvā eva, kecic chabda-rūpā eva.  
**kecid** āhuḥ — indriya-viṣaya-antarāla-vartinī  
**kecid** āhuḥ — ghrāṇa-rasana-cakṣus-tvak-śrotrāṇi  
**kecid** āhuḥ — svata eva siddhāni pramāṇāni iti.  
**kecid** āhur āśraya-a-siddhiḥ. tathā hi sva-  
**kecid** dve iti. atra vyākhyāne na bhavati yathā-  
**kecid** vipralabhyamānā dṛśyante. yadi tu siddhāny  
**kena** guṇena tathā-prakāśanam ity āha — pramāṇa-  
**kena** cāryante. jāty-ādayas tv a-siddhā iti kutas  
**kena** tasya pratyakṣatvam na syāt. nanu ca yena  
**kena** yojyeta iti. a-śakya-samayatvād rāga-ādīnām  
**kena** samprayoga iti tṛtīya-a-samāsaḥ. samāsa-  
**kena** hetunā ity āha — hetu-phala-sampattyā iti.  
**kenacij** jñānena anubhūyate. tat kathaṃ tatra  
**kenacit** prāg an-anubhūtatvāt. atideśo 'py upakāra  
**kenacit** sambandhena ity āha. tatra kecic  
**kenacit** sambandhena iti. vṛtti-kāra-mata-bhedena  
**kenacid** ākāreṇa sva-ābhāsa-jñāna-jananam asty eva  
**kenacid** indriyeṇa yuktam yadā iti vacanāt siddhaḥ  
**kenacid** indriyeṇa yuktam yadā mano bhavati, tadā  
**kenacid** vā ākāreṇa. yadi prathama-vikalpaḥ,  
**kevalam** a-vidyā-upaplutais tad grāhaka-ākāra-ādī-  
**kevalam** a-sambhavān na yuktam, kiṃ tv a-  
**kevalam** a-sāmarthyād ity ucyate, evam api na eva  
**kevalam** icchati. taj-jñānasya tv anubhava-ākāro  
**kevalam** indriyāt. adhiṣṭhāna-dvāreṇa eva hi  
**kevalam** gava-ādī-mātraṃ paricchidyate na vyakti-  
**kevalam** grhīte 'pi tasmimś tathā bhrānti-nimitta-  
**kevalam** tatra sa-taimira-vacane timiraṃ sarva-  
**kevalam**, tathā indriya-vṛttau manaso bāhye 'rthe  
**kevalam** tv atīta-an-āgatayoḥ kālayoḥ pravartata  
**kevalam** tv atīta-an-āgatayor ity-ādī prāg uktam,  
**kevalam** prakāśa-ātmatayā utpadyamāna ātmanāḥ  
**kevalam**, pratiniyata-deśa-vartino grahaṇād iti.  
**kevalam** pratyakṣa-anumānayoḥ sva-rūpaṃ

0004309	kiṃ tarhi pratīti-viśeṣa ity uktam. na	<b>kevalam</b> pratyakṣeṇa eva kalpanā-apoḍhatvaṃ
0009007	prameyaṃ ca a-pariniṣpannam eva tattvataḥ.	<b>kevalam</b> bhrāntānām yathā-darśanam idaṃ māna-meya-
0007109	-vyayī-bhāvaḥ. ata etad uktaṃ bhavati — na	<b>kevalam</b> yadā jñānam pramāṇasya prameyam apekṣate,
0002609	grahaṇam, tadā iṣṭam eva sāmānya-rūpatvam.	<b>kevalam</b> yasmiñ jñāne te pratibhāsante, tasya
0013704	āpadyate. yā punar vṛttih pradīpa-prabhā iva	<b>kevalam</b> viśaya-prakāśikā, na tu caitanya-
0014908	-ādayo 'pi na eva parama-arthataḥ santi,	<b>kevalam</b> vyavahāra-lāghava-arthaḥ ta eva guḍa-
0008314	-uktāyā eva upapatteḥ sādhyā-antaram āha. na	<b>kevalam</b> smṛter uttara-kālam dvairūpyaṃ siddhaṃ
0015606	kāle manasaḥ pratyakṣa-vyavasāyo bhaviṣyati,	<b>kevalasya</b> tu paścāt smṛti-vyavasāyaḥ. na etad
0015603	indriya-vaśasā bhavati ity arthaḥ.	<b>kevalasya</b> tu pratyakṣa-vyavasāyāt paścāt smṛti-
0015007	gr̥hyate eva saktu-rasaḥ. tathā hy anyādṛśaḥ	<b>kevalasya</b> lavaṇasya rasa upalabhyate, anyādṛśaḥ
0013411	'-bhedaḥ kuto 'nyathā iti. grahaṇa-bhedāt	<b>kevalād</b> anyathā, indriya-bhede grahaṇa-bhede ca
0013412	na eva iti yāvat. yatra ca ity-ādinā yadi	<b>kevalād</b> grahaṇa-bhedān nīla-ādīṣu bhedaḥ, evaṃ
0008001	-jñāna-jñānam viśaya-anubhava-jñānasya na	<b>kevalam</b> artha-rūpatām anubhava-rūpatām vā
0002605	cintā. na ca taimirika-ādibhir upalabdhaḥ	<b>keśa</b> -ādayat, taiḥ sva-jñāna-pratibhāsino
0002601	yady evam, taimirika-ādy-upalabdhaḥ	<b>keśa</b> -ādayo na sva-lakṣaṇam, keśa-ādi-sādhyā-artha
0002612	-jñānena viśayī-kriyante keśa-ādi-vat	<b>keśa</b> -ādi idam iti, tadā sāmānya-ākāreṇa a-
0006213	pravartakatvaṃ ca asty eva. tato yad etat	<b>keśa</b> -ādi-pratibhāsi-taimira-ādi-jñānam yasya
0002612	tu pratyavamarśa-jñānena viśayī-kriyante	<b>keśa</b> -ādi-vat keśa-ādi idam iti, tadā sāmānya-
0006214	pratibhāsi-taimira-ādi-jñānam yasya samīhite	<b>keśa</b> -ādi-vastuni samvādo na asti, tasya mā bhūt
0002601	-ādy-upalabdhaḥ keśa-ādayo na sva-lakṣaṇam,	<b>keśa</b> -ādi-sādhyā-artha-kriyāyām a-samarthatvāt, na
0002608	punar a-bhāva-vat taimirika-ādi-dṛṣṭānām	<b>keśa</b> -ādīnām jñāna-antareṇa jñeyatvena grahaṇam,
0006011	eva ete iti kasyacin matiḥ syāt. dṛṣyate ca	<b>keśāñcid</b> vipratipattiḥ. yathā ghaṭa-ādīṣu jñānam
0005008	-jñāna-anubhūtam eva tad arthaṃ gr̥hṇāti iti	<b>keśāñcid</b> vipratipattiḥ. rāga-ādi-samvedane na
0003909	-jñāna-nimittam, cakṣur-vijñānasya api	<b>keśāñcin</b> na bhavati iti na upanyastaḥ. manas-
0016309	hi tasyāḥ pariṇāma iṣyate. anyathā prāpta-	<b>kaivalye</b> 'pi puṃsi syād iti. sat-samprayoga ity-
0000804	tad-gauravam api sa-prayojanam eva. nanu ca	<b>kaīscit</b> tathā-vidha-puruṣa-pratiśedhāya puruṣatva
0013102	dṛśyam eva na bhavati. vinā api ca ālokena	<b>kaīscit</b> prāṇibhis tasya grahaṇāt, na tena an-eka-
0016801	eva idaṃ pratyakṣa-lakṣaṇam, kiṃ tu dharmāḥ	<b>kaīscid</b> yogi-jñāna-pratyakṣa-ādi-lakṣaṇa uktaḥ.
0001804	adhigateṣv api jñānasya pratipādana-a-	<b>kausalam</b> . tad-a-bhāvād a-śeṣa-jñānam anumiyate
0001806	-prakāśanāt. śrāvakāṇām tu kiñcin-mātram	<b>kausalam</b> . tad api tad-anuśikṣaṇataḥ. atas tattva-
0014204	śabda-jāter api samsthāna-antaram viśeṣaḥ	<b>kaūsika</b> -ādir iṣyate. evaṃ tarhy ayaṃ doṣaḥ
0014207	ity-ādi. śabda-jāti-viśiṣṭasya tad-viśeṣasya	<b>kaūsika</b> -āder grahaṇād ity arthaḥ. niyogataḥ ca
0004502	lopaś ca, praparna iti yathā. na eva vā atra	<b>kta</b> -pratyayo bhāve vihitaḥ, kiṃ tarhi karmaṇy eva.
0003511	'sti ity āha — smṛtir eva smṛtam iti bhāve	<b>kta</b> -vidhānāt. tad yathā ity evam-ādinā hetoḥ
0004608	-vṛttitvād bhrāntiyā kramavaty api tatra a-	<b>krama</b> -adhyavasāya iti cet, krama-pātiṣv api tarhi
0004611	-ādīṣu varṇeṣu laghu-vṛttitvād darśanasya a-	<b>krama</b> -grahaṇa-adhyavasāyaḥ syāt. tataś ca krama-
0004609	api tatra a-krama-adhyavasāya iti cet,	<b>krama</b> -pātiṣv api tarhi teṣu lāghavasya tulyatvāt,
0004302	indriya-jñānam tu tena saha-bhāvi	<b>krama</b> -bhāvi vā nir-vikalpakam eva iti sthitam
0004211	yad uktam — laghutara-vṛttinā ity-ādi, tat	<b>krama</b> -bhāvinor api darśana-vikalpayor a-vicchinna
0004611	a-krama-grahaṇa-adhyavasāyaḥ syāt. tataś ca	<b>krama</b> -bhedaḥ chruti-bhedo na syād rasaḥ sara ity
0007803	viśaye hi iti. hi-śabdo 'vadhāraṇe bhinna-	<b>kramaś</b> ca. tad artha-sva-ābhāsam eva ity etat
0006501	iti ca ayaṃ ca-śabdaḥ samuccaya-artha bhinna-	<b>kramaś</b> ca sa-taimiraṃ ca ity evaṃ draṣṭavyaḥ.
0005716	pratyakṣam uktvā tad-ābhāsa-abhidhānam iti	<b>kramaḥ</b> . nanu ca — pratyakṣam kalpanā-apoḍham
0010912	-bhāvaḥ. ata indriyād eva iti. nipāto bhinna-	<b>kramaḥ</b> . vicchinna eva ity evaṃ draṣṭavyam. kiṃ
0001310	punaḥ kāya-ādi-vaiguṇyam. tat punar yathā-	<b>kramam</b> a-cāpale 'py abhyāsād utplutya-gamana-ādi,
0005905	sattām ghaṭatva-ādi samyoga-ādi ca yathā-	<b>kramam</b> adhyāropayanty upajāyate kalpanā. tad evaṃ
0013707	āha. śabda-sparśa-rūpa-rasa-gandhānām yathā-	<b>kramam</b> ity anena sva-viśaya-viniveśa-vacanān
0013603	vṛttih śabda-sparśa-rūpa-rasa-gandheṣu yathā-	<b>kramam</b> grahaṇe vartamānā pratyakṣam pramāṇam.
0004608	syāt. darśanasya laghu-vṛttitvād bhrāntiyā	<b>kramavaty</b> api tatra a-krama-adhyavasāya iti cet,
0014707	iti yathā. kuta etat. mādhyama-ukta-	<b>kramasya</b> dūṣyatvena a-spaṣṭatvāt, tulya-jātīye ca
0005715	iti. evaṃ tāvat pratyakṣam iti tāvac-chabdaḥ	<b>krame</b> . pratyakṣam uktvā tad-ābhāsa-abhidhānam iti
0017012	iti sva-lakṣaṇasya a-vyapadeṣyatvāt.	<b>krameṇa</b> iti. prāg indriya-jñānam. tataḥ sādṛśya-
0004605	na an-ekam dravyaṃ yugapad gr̥hyate, api tu	<b>krameṇa</b> eva ity āhuḥ, ta idaṃ vaktavyāḥ — yadi
0004613	-bindu-pāta-ādīṣu ca darśanasya lāghavāt	<b>krameṇa</b> gr̥hṇāmi iti bhāve grahaṇa-adhyavasāyo na
0016807	siddhatvād anuvāda-mātram eva idaṃ	<b>kriyata</b> iti. tad a-yuktam, a-siddhatvāt
0016202	tu paścād api smārto vyavasāyo 'dhiko manasā	<b>kriyata</b> iti. saha tu siddha eva ity-ādinā etad
0000111	l diñnāga-nīti-śāstra-vyākhyāna-karambakaḥ	<b>kriyate</b>    pramāṇa-bhūtāya ity-ādi. yathā —tvam
0012406	smārtena ākr̥ṣya viśeṣaṇam manasā eva yojanam	<b>kriyate</b> . atas tatra eva tad upapadyate. anyathā
0001612	'numiyate. idānīm prātilomyena vyākhyā	<b>kriyate</b> . atha vā tāyo 'viparīta-satya-upadeśaḥ.

0006609	jñānam, idaṃ pītasya iti vibhāgena vyavasthā	<b>kriyate.</b> anyathā sarvaṃ jñānaṃ sarvasya arthasya
0010408	-kṛtaḥ. atha niṣ-prajoyanasya api nirdeśaḥ	<b>kriyate,</b> evaṃ saty atiprasaṅga itī darśayann āha
0012901	yuktyā api ity-ādi. yo 'bhāvaḥ, na asau	<b>kriyate,</b> kha-puṣpa-vat. a-bhāvaś ca indriya-
0010904	-ādir adhiṣṭhānād anyatra api cakṣur-ādeḥ	<b>kriyate.</b> tato na ayam eka-anto yatra cikitsā-
0016704	yair aṭīta-an-āgata-pada-artha-vyavasthā	<b>kriyate.</b> tad evaṃ aṭīta-an-āgata-artha-viṣayaṃ
0006009	pratyakṣa-āśaṅkā, yena tan-nivṛttaye yatnaḥ	<b>kriyate.</b> te hi pratyakṣasya saṃvṛttinī. tasmāt
0012600	'vasīyate. indriya-kāryaṃ ced ekena eva	<b>kriyate,</b> na indriya-antare pramāṇam asti itī tan
0017302	rūḍhi-balena hi viśeṣam āsṛitya vyutpattiḥ	<b>kriyate.</b> na ca sac-chrutir indriya-arthe rūḍhā
0007401	-darśanam iyaṃ pramāṇa-prameya-vyavasthā	<b>kriyate,</b> na yathā-tattvam itī. kathaṃ punar a-
0002505	na syāt. para-avabodha-arthaṃ hi śāstraṃ	<b>kriyate.</b> sa ca para-avabodho na anumānād anyato
0017310	śeṣāṇām. śrotrasya vā ākāśa-sva-bhāvasya niṣ-	<b>kriyatvāt</b> kuto vyāpāraḥ. samprayoga-grahaṇaṃ ca
0015504	saha eva bāhyeṣv artheṣu vyavasāyāḥ	<b>kriyanta</b> āhosvit saha na eva kriyanta itī saṃśaya
0015611	-manobhyāṃ saha bāhyeṣv artheṣu vyavasāyāḥ	<b>kriyanta</b> ity asya arthasya pratipādanāya — asti
0016206	na tu kiṃ saha kriyante, āhosvin na saha	<b>kriyanta</b> itī. kuta etat — saha tu siddha eva
0015505	vyavasāyāḥ kriyanta āhosvit saha na eva	<b>kriyanta</b> itī saṃśaya idam uktam — bāhyeṣv
0016205	gamyate — kiṃ saha eva kriyante, pṛthag na	<b>kriyanta</b> eva ity evaṃ ayaṃ praśnaḥ pravṛttaḥ, na
0005509	sukhaṃ duḥkham ity-ādikā yathā-iṣṭaṃ sañjñāḥ	<b>kriyantām.</b> na atra kaścin nivārayitā. yathā jñāta
0016205	evaṃ ayaṃ praśnaḥ pravṛttaḥ, na tu kiṃ saha	<b>kriyante,</b> āhosvin na saha kriyanta itī. kuta etat
0002612	yadā tu pratyavamarśa-jñānena viśayī-	<b>kriyante</b> keśa-ādi-vat keśa-ādi idam itī, tadā
0016205	jñātatvāt. tasmād gamyate — kiṃ saha eva	<b>kriyante,</b> pṛthag na kriyanta eva ity evaṃ ayaṃ
0011617	kiñcana kartavyam asti, nir-upākhyatvāt. a-	<b>kriyamānaś</b> ca na prasiddhir bhavitum arhati, na
0005102	-apekṣam etad viśeṣaṇam uktam, evaṃ saty a-	<b>kriyamāne</b> 'smin para-mata-apekṣe viśeṣaṇe sva-
0000212	labdha karma-vyapadeśayā praṇati-	<b>kriyayā</b> abhipreyamāṇasya sampradānatvaṃ
0017413	hy anyeṣāṃ api tāvad bhāvānāṃ jaiminīyaiḥ	<b>kriyā</b> anumeyā iṣyate, kiṃ punar atīndriyāṇām
0002802	ghaṭa-avasāye 'vasthitas tad-artha-	<b>kriyā</b> -arthī ghaṭe pravartate na eva vā pravarteta,
0002801	sāmānyam anumānena paricchinnam syāt, artha-	<b>kriyā</b> -arthī tatra eva pravarteta. na hi ghaṭaṃ
0002714	sva-lakṣaṇatvena adhyavasāya puruṣo 'rtha-	<b>kriyā</b> -arthī sva-lakṣaṇa eva pravartate. anyathā
0014710	-sva-bhāvā eva, kecic chabda-rūpā eva. evaṃ	<b>kriyā</b> -ādi-parama-aṇavo veditavyāḥ. te ca sarvatra
0006302	-vibhramam sthiresv api vṛkṣa-ādiṣu gami-	<b>kriyā</b> -āviṣṭa-pāda-pādi-pratibhāsi, tasya evaṃ-
0003813	hi kārakatvaṃ daṇḍitvam itī bhāva-pratyayaḥ	<b>kriyā</b> -kāraka-ādi-sambandhe bhavati. yathā-uktam
0018208	evaṃ tu ślokaḥ paṭhitavyaḥ — vastuno 'rtha-	<b>kriyā</b> -kāle vikṛtir yady a-nityatā   na cet sā
0006709	vastuno 'bhedaḥ jñāna-aṃśayor aikye yā eva	<b>kriyā</b> tad eva kārakam. ato vyāhatam etad itī. tad
0012401	a-bheda-upacāro 'pi na sarvatra. na hi	<b>kriyā</b> -dravya-rūpeṇa āśraya-pratītir asti. matub-
0003812	-dravya-bhedena udāharaṇa-dvayam. atra itī	<b>kriyā</b> -dravya-śabdeṣu. kriyā-dravyābhyāṃ tadvatām
0003812	-dvayam. atra itī kriyā-dravya-śabdeṣu.	<b>kriyā</b> -dravyābhyāṃ tadvatām yaḥ sambandhaḥ, sa
0002804	pravartate ca sva-lakṣaṇe tat-sādhyā-artha-	<b>kriyā</b> -prāptaye 'numānāt. tena adhyavasita-tad-
0016115	yo 'yaṃ pratiṣedhaḥ, tena na saha-vyavasāya-	<b>kriyā</b> -mātraṃ pratiṣidhyate, kiṃ tu niyamavatī yā
0002208	eva pramāṇa-paridṛṣṭa-vastu-sādhyā-artha-	<b>kriyā</b> -viśaya-pramāṇa-antara-vṛttyā niścayo
0018002	-ādi-sva-lakṣaṇa-viśayam, tās tu hāna-ādi-	<b>kriyā</b> -viśayāḥ. buddheś ca ity-ādi. buddhi-janma
0002207	sva-rūpa-siddhi-mātraṃ bhavati. īpīta-artha-	<b>kriyā</b> -samartha-vastu-prāpaṇa-sāmarthya-lakṣaṇam
0006305	niyamena śaṅkha-ādi-vastu-mātra-āyāta-artha-	<b>kriyā</b> -samartham artham abhisamīhitam āśādayati.
0002515	hi ity-ādinā. tatra sva-lakṣaṇaṃ yad artha-	<b>kriyā</b> -samartham. tad eva vastu. sāmānya-lakṣaṇam
0006308	na iṣyate. tasmāt teṣāṃ api samīhita-artha-	<b>kriyā</b> -samarthe śaṅkha-ādi-vastu-mātre yatra
0006605	sarvasyāḥ kriyāyāḥ sarvaṃ sādhanam sarvā vā	<b>kriyā</b> sarvasya sādhyā, an-avasthā-prasaṅgāt, kiṃ
0016115	kiṃ tu niyamavatī yā saha-vyavasāya-	<b>kriyā,</b> sā pratiṣidhyate manasaḥ smārta-adhika-
0006604	pramāṇam itī. yuktaṃ ca etat. tathā hi na	<b>kriyā</b> -sādhanam ity eva sarvasyāḥ kriyāyāḥ sarvaṃ
0006607	prasiddhim upayāti. sā eva ca tasya	<b>kriyā</b> sādhyā. tatra rūpa-ādaḥ karmaṇy anubhava-
0000211	vivakṣyate. yadā tu prārthana-adhyavasāya-	<b>kriyābhyām</b> āptum iṣṭatamatvāl labdha karma-
0016213	tato — niyamavatīṃ saha-vyavasāya-	<b>kriyam</b> ārabhya praśnaḥ. pratyuttaram api ca —
0016203	etat āha. niyama-rahitāṃ saha-vyavasāya-	<b>kriyam</b> prati praśna eva na upapadyate, tasyāḥ
0006604	tathā hi na kriyā-sādhanam ity eva sarvasyāḥ	<b>kriyāyāḥ</b> sarvaṃ sādhanam sarvā vā kriyā sarvasya
0002602	ādayo na sva-lakṣaṇam, keśa-ādi-sādhyā-artha-	<b>kriyāyām</b> a-samarthatvāt, na api sāmānya-lakṣaṇam,
0006211	ābhyām arthaṃ paricchidya pravartamāno 'rtha-	<b>kriyāyām</b> viśaṃvādyata ity abhidhānāt. indriya-
0011503	prathanāt. nanu ca pramāṇam karaṇam kārakam.	<b>kriyāyās</b> ca kārakāṇi bhavanti, na kāraka-
0006606	an-avasthā-prasaṅgāt, kiṃ tarhi tasyāḥ	<b>kriyāyās</b> tat sādhanam, yā yataḥ sādhanād a-
0015406	pramāṇam iṣyate. smārtaṃ hi tat. yathā kāma-	<b>krodha</b> -dveṣa-bhaya-ādayaḥ smaryante, tathā
0012403	yadi indriya-buddhau tan na upapadyate,	<b>kva</b> tarhi tad ity āha — tac ca ity-ādi. prāḡ
0018111	ity-ādi. iha eva kiṃ vicārayati itī cet,	<b>kva</b> punar vicāra-ārambhe na idaṃ codyam avatarati.
0010209	a-vyabhicāram darśayati sarvā hi ity-ādinā.	<b>kvacic</b> ca-śabdo na paṭhyate. tatra arthaḥ —

0001205	-bhavanti. tad yathā kasyacit prājñasya	<b>kvacic</b> chilpa-viśeṣe 'bhuyuktasya abhyasyataḥ.
0011614	a-jñānam asti. tad yathā kasyacit prājñasya	<b>kvacic</b> chilpa-viśeṣe. utpadyate ca kvacij jñeye
0011614	prājñasya kvacic chilpa-viśeṣe. utpadyate ca	<b>kvacij</b> jñeye lokasya ābhoga-mātreṇa jñānam.
0010316	kvacic anyatra-bhāvo vyabhicārī hetur iti,	<b>kvacit</b> tatra a-bhāvo vyabhicārī viśeṣaṇam ity-
0006406	viśeṣaṇam kartavyam, bhrāntasya api kasyacit	<b>kvacit</b> pratyakṣatvena iṣṭatvāt. tasmāt sa-
0006304	pratibandhād īpsita-artha-a-viśaṃvādināḥ	<b>kvacit</b> prāmāṇyam eva nyāyām. tathā hi tataḥ
0006212	-upaghāta-jasya api ca kasyacij jñānasya	<b>kvacit</b> samīhite 'viśaṃvādanaḥ pravartakatvaṃ ca
0011705	-kāra-mata-bhedena an-eka-sambandhāḥ. tatra	<b>kvacit</b> sambandhe pratyakṣa-lakṣaṇam idam sūtram
0001102	na mama iti paśyataḥ parigrahaṃ antareṇa	<b>kvacit</b> snehaḥ, na ca a-snehavataḥ kvacid dveṣaḥ,
0010314	syāt. prayatna-anantarīyakatvam eva tu	<b>kvacid</b> a-nitye na asti iti tasya eva syād
0012102	'pi tasmimś tathā bhrānti-nimitta-sad-bhāvāt	<b>kvacid</b> aṃśe niścayo na bhavati ity a-vyavahāra-
0002803	pravartate na eva vā pravarteta, sāmānyasya	<b>kvacid</b> an-upayogāt. pravartate ca sva-lakṣaṇe tat
0017709	vyākhyātam. a-sādhāraṇena iti. sādhāraṇasya	<b>kvacid</b> an-upayogād ity uktam. tad etena a-
0010316	kvacid anyathā-bhāvo vyabhicārī viśaya iti,	<b>kvacid</b> anyatra-bhāvo vyabhicārī hetur iti, kvacic
0010315	an-ekadhā hi vyabhicāra-śabdasya arthaḥ.	<b>kvacid</b> anyathā-bhāvo vyabhicārī viśaya iti, kvacid
0012811	niyamaḥ. tad yathā icchā-mātra-vṛttinām	<b>kvacid</b> arthe hasta-ādi-sañjñānam. na asti ca
0011612	āha. kuta etat — na sarvatra ity āha —	<b>kvacid</b> ity-ādi. ābhoga-mātreṇa manas-kāra-mātreṇa.
0007817	idam uktam. viśaya-ākāre jñāne sādhyamāne	<b>kvacid</b> iyam āśaṅkā syāt — viśaya-ākāraṃ cej
0001102	antareṇa kvacit snehaḥ, na ca a-snehavataḥ	<b>kvacid</b> dveṣaḥ, ātma-ātmīya-an-uparodhiny uparodha
0005213	-jñāna-viśaya-janita-samanantara-rūpa-ādi-	<b>kṣaṇa</b> -ālambanam iti. anena a-prāmāṇya-doṣaḥ
0003211	-grahaṇam adhiḥkṛtya uktam. yadā tv antya-	<b>kṣaṇa</b> -darśino naṣṭo 'yam iti, tadā pratyakṣeṇa a-
0005211	viśayasya vikāraḥ. yas tena janita uttara-	<b>kṣaṇa</b> -viśeṣaḥ, sa tasya vikāra iti vyavahriyate,
0005216	sa sva-viśaya-upajanita-an-antara-rūpa-ādi-	<b>kṣaṇa</b> -saha-kāry eva taj janayati, atas tad yathā-
0003304	nāma anyā kācic calād vastunaḥ. tena antyaṃ	<b>kṣaṇam</b> sadṛśa-apara-a-pratisandhāyinaḥ
0008308	api na bhedenā smaraṇam yathā iyanto buddhi-	<b>kṣaṇā</b> vyatītā iti. yathā ca yamalakayor ākāra-
0003115	grahaḥ, tathā api tasya vastunaḥ	<b>kṣaṇikatva</b> -ādayo vidyamānā eva ākāra anumāna-
0016410	-vyatirekeṇa vyāpāra-antaram tasyāḥ samastī,	<b>kṣaṇikatvād</b> iti jñāpana-arthaṃ janma-grahaṇam.
0005405	ādāya tatra yojayet. abhilāpa-grahaṇe ca	<b>kṣaṇikatvān</b> na sā, na api rāga-ādaya iti kim kena
0018104	-artham iti. tad a-yuktam uktam. tathā hi	<b>kṣaṇikatvena</b> uttara-kāle 'n-avasthānād buddher
0015912	manasā pūrvam an-anubhūtatvāt — dvitīye	<b>kṣaṇe</b> mānasa iśyata iti. ata indriya-vṛtti-saha-
0000302	iti. iṭo 'tra a-bhāvaḥ, ṭṛn-ṭṛcau śamsi-	<b>kṣad</b> -ādibhyaḥ sañjñāyām ca anītau. bahulam
0001004	a-nitya-hetukam. śakyam etad dhetu-kṣayeṇa	<b>kṣapayitum</b> nidāna-kṣayeṇa vyādhir iva na anyathā
0001906	dayāvān apy a-jñānāt tattvam eva upadeṣṭum a-	<b>kṣamaḥ</b> . jñānāt tu bhūtam eva upadiśati iti
0000507	diṅ-mātra-darśanena svayam utprekṣitum	<b>kṣamāḥ</b> , te su-upalakṣya-sthūlatara-doṣais tīrthya
0001506	kathayann āturyaṇa tatra vaidyaḥ. duḥkha-	<b>kṣaya</b> -arthine duḥkha-kṣaya-upāyam a-viparītaṃ
0001107	tat-kṣayāt ṭṛṣṇāyās tad-anyeṣām ca doṣāṇām	<b>kṣaya</b> iti matvā ātma-darśana-pratipakṣam
0000303	bahulam anyatra api iti vacanāt. duḥkha-	<b>kṣaya</b> -upāya-upadeśaḥ śāsanam. tasya kartā śāstā
0001413	sātmī-bhūta-kṛpāś ca para-arthaṃ eva duḥkha-	<b>kṣaya</b> -upāyaṃ sādhyatvā katham anyathā brūyāt.
0001503	sattva-artha-karaṇāya sattva-kṛpayā duḥkha-	<b>kṣaya</b> -upāyaṃ sādhitavān a-parityakta-tad-viśaya-
0001506	tatra vaidyaḥ. duḥkha-kṣaya-arthine duḥkha-	<b>kṣaya</b> -upāyam a-viparītaṃ kathitavāms ca bhagavān.
0001106	yato doṣa-hetuḥ, tataḥ sambhavati tat-	<b>kṣayāt</b> ṭṛṣṇāyās tad-anyeṣām ca doṣāṇām kṣaya iti
0001004	eva ca a-nitya-hetukam. śakyam etad dhetu-	<b>kṣayeṇa</b> kṣapayitum nidāna-kṣayeṇa vyādhir iva na
0001005	śakyam etad dhetu-kṣayeṇa kṣapayitum nidāna-	<b>kṣayeṇa</b> vyādhir iva na anyathā iti ca niścitya ko
0012901	api ity-ādi. yo 'bhāvaḥ, na asau kriyate,	<b>kha</b> -puṣpa-vat. a-bhāvaś ca indriya-antareṇa a-
0017405	ity-ādinā yad a-sat, na tat pratyakṣam,	<b>kha</b> -puṣpa-vat. tathā ca sāmagrī-vyatirikto hetur
0001209	api na avaśiṣyate. ayam eva ca bhagavataḥ	<b>khaḍga</b> -āder viśeṣaḥ. para-artha-pradhāna-vṛttinā
0011313	āha. evaṃ manyate — yathā cchedanaṃ	<b>khadira</b> -ādi-cchidā-nimittatvāt khadira-ādi-viśayam,
0011314	cchedanaṃ khadira-ādi-cchidā-nimittatvāt	<b>khadira</b> -ādi-viśayam, evaṃ viśeṣaṇa-jñānaṃ viśeṣya
0004902	eva. tattva-vicāra-vyāpṛtā hi vyākhyātāraḥ	<b>khalv</b> evaṃ viśaya-vivekaṃ kurvanti, na
0000108	-mateḥ    āhṛtya dharmakīrtter anyeṣām ca eva	<b>khalu</b> matāt kiñcit   tad-darśitayā ca diśā svayam
0007216	sva-saṃvittīḥ prathate. yathā yathā ca sā	<b>khyāti</b> , tathā tathā artho niścīyate śubha-a-śubha
0007304	pratipādayitum iṣṭam. ato yasmāt sā	<b>khyāti</b> tad-vaśād iti vaktavye kim-arthaṃ —
0006602	api sat sva-viśaye 'dhigama-ātmanā vyāpāreṇa	<b>khyāti</b> , na anyathā. tasmāt sā eva tasya ātma-
0011410	eva jñānasya yatra karmaṇi jñeye vyāpāra-	<b>khyātiḥ</b> kāraka-antara-a-vyavahitasya vyāpāra-
0011412	ca viśeṣaṇe viśeṣaṇa-jñānasya eva vyāpāra-	<b>khyātiḥ</b> , tad-ākāra-utpattiyā. anyathā viśeṣaṇa-
0006008	dve pūrvake kalpanā-jñāne na pratyakṣe iti	<b>khyāpana</b> -artham ukte. kutaḥ punas tayoh pratyakṣa
0014312	rajas-tamasoh śabda-bhāvāya vṛttim	<b>khyāpayati</b> . rajaḥ śabda-kāryam praty akhyāya ity-



0012311	-ādi, dravya-guṇa-karma-apekṣaṃ daṇḍī śuklo	<b>gacchati</b> iti. kuto na yujyate ity āha — yasmād
0012409	iti jñānam. yathā-ukta-prakāraṃ ca gauḥ	<b>gacchati</b> iti. vyāpaka-viruddham, dvitīya-sādhya-
0000103	-bhuvana-pūjyaḥ prathita-guṇo jayati ca ārya-	<b>gaṇaḥ</b>    param anuḡṛhṇan prāptaiḥ parato 'pi hi
0001112	tat-pūrvakasya ātma-sneha-āder api doṣa-	<b>gaṇasya</b> viruddham eva ity evaṃ ajñāsīt. yo yan-
0002703	a-bhinna eva ākāraṃ darśayati iti sa buddhi-	<b>gata</b> ākāro 'rthānām sāmānyam vyavasthāpyate. a-
0000607	iti śrutiḥ    iti. etac ca samagraṃ tathā-	<b>gata</b> eva asti iti sa eva bhagavān. māra-
0000307	śāstr-śabdena uktaḥ. sugatāya iti. suṣṭhu	<b>gataḥ</b> prāptaḥ sarvathā sarva-praheya-prahāṇam iti
0001301	tri-vidham artham upādāya ity-ādi. praśastam	<b>gataḥ</b> prāptaḥ sugataḥ. praśastatvaṃ punar
0001303	upāyena yukti-dṛṣṭena gamanāt praśastam	<b>gataḥ</b> . loke hi yo yukti-pūrvakaṃ pravartate, sa
0001309	-darśanasya. kāraṇa-a-bhāvaḥ. niḥ-śeṣam	<b>gataḥ</b> sugataḥ. nirgataṃ śeṣam asya iti vighrahaḥ.
0016501	nanu sata eva ity eva-kārād eva niyamasya	<b>gatatvān</b> niyamād iti na vācyam. atha etad ucyate,
0014713	iti. na ekam eva parama-aṇu-dravyam sarva-	<b>gataḥ</b> asti, kiṃ tu ta eva parama-aṇavo ' -
0002811	phalatvena vyavasthāpayiṣyati iti apare.	<b>gataḥ</b> etat. idaṃ tu vaktavyam — katham prameya-
0001401	āśrayante, na ca yukti-dṛṣṭena mārgena	<b>gatā</b> ity atas te na praśastam gatāḥ. tathā hi
0001403	yukti-niścitenā ca mārgena praśastam	<b>gatāḥ</b> , tathā api teṣām doṣānām janmanaś ca punar-
0001401	mārgena gatā ity atas te na praśastam	<b>gatāḥ</b> . tathā hi loke yo duḥkham āśrayaty a-yukti-
0014712	-aṇavaḥ pradhānam ity ucyante. jātitaḥ sarva-	<b>gatānām</b> iti. na ekam eva parama-aṇu-dravyam sarva
0015702	smārtaṃ hi tad vṛtti-saṃvedanam iti. parasya	<b>gaty</b> -antara-a-bhāvāt. tathā hi vṛtṭy-upalambhas
0015705	pratyakṣa-ādiṣv antar-bhavati. ato	<b>gaty</b> -antara-a-bhāvād idam apy a-sad uttaram
0000406	-śakter vā asya eva ayam aparo 'rthaḥ. sarve	<b>gaty</b> -arthā jñāna-arthā iti sṛtam avagamaḥ
0011408	-sambandhād a-śrūyamāno 'py anumīyate. yathā	<b>gati</b> -buddhi-pratyavasāna-artha-śabda-karma-a-
0004703	iti darśayann āha — na indriyāt sarvathā	<b>gati</b> iti. indriyād iti hetau pañcamī lyab-lope
0000502	artha-tattva-bhājaḥ syuḥ, na eva ity artha-	<b>gatiḥ</b> . katham-śabdena hy atra a-sambhavo dyotyate.
0010902	yad a-bahir-vṛttitvaṃ tatra doṣa ukte ' -	<b>gatyā</b> parama-artha-pakṣa-samāśrayeṇa bahir-
0012011	etat ity a-viśeṣeṇa jighṛkṣyāṃ satyāṃ tatra	<b>gatyā</b> paśyati, tadā ayam doṣa āpadyate.
0010613	nir-antare gandha-ādāv ity-ādi. yatra dravye	<b>gandha</b> -ādayaḥ samavetāḥ, tad dravyam atra indriya
0009605	-rasana-cakṣus-tvak-śrotrāṇi. arthāḥ pañca	<b>gandha</b> -ādayas tad-āśrayaḥ karma sattā-ādayaś ca.
0010513	sa-antaram iti ḡṛhyate, na apy adhikam iti,	<b>gandha</b> -ādi-vat. tathā ca rūpa-śabdāv iti viruddha
0010713	iti. astu yathā tathā, tena tu bhāktena api	<b>gandha</b> -ādi-vad rūpa-āder apy adhikam iti grahaṇam
0013006	sparśayoḥ sahadhara-upalakṣaṇatve 'pi sati na	<b>gandha</b> -ādi-samudāya-mātra-viśayatā uktā bhavati.
0010611	tat kutas teṣām ādhikya-grahaṇam. na ca paro	<b>gandha</b> -ādibhiḥ saha indriyasya nairantaryam
0010614	saha indriyasya saṃyogāt. tad-dvāreṇa ca	<b>gandha</b> -ādīnām api nairantaryam. asti ca saṃyukta-
0010613	idaṃ yuktam — na hi indriya-nir-antare	<b>gandha</b> -ādāv ity-ādi. yatra dravye gandha-ādayaḥ
0012411	apākaroti. bhinna-indriya-grāhyatvād iti	<b>gandha</b> -rasayor ghrāṇa-rasana-grāhyatvād dravyasya
0017610	dravyam iti hi yadi cakṣur-vijñānam etat, na	<b>gandha</b> -viśayam. atha ghrāṇa-vijñānam, dravya-
0012107	prasiddhiḥ, śabda 'yam rūpam idaṃ raso 'yam	<b>gandho</b> 'yam sparśo 'yam iti vacanāt, yato niścaya
0017608	sator api na indriya-dhiyaḥ śaktiḥ. tathā hi	<b>gandho</b> rūpi-indriya-viśayo dravyam ca para-matena,
0005408	saṃyojya ḡṛhṇāti. tad yathā cakṣur-vijñānam	<b>gandham</b> . na ḡṛhītaś ca rāga-ādy-ātmani tat-
0014003	tathā hy uktam — śabda-sparśa-rūpa-rasa-	<b>gandhāḥ</b> pañca trayāṇām sukha-duḥkha-mohānām
0013706	vartamānā ity āha. śabda-sparśa-rūpa-rasa-	<b>gandhānām</b> yathā-kramam ity anena sva-viśaya-
0013603	adhiṣṭhitā vṛtṭiḥ śabda-sparśa-rūpa-rasa-	<b>gandheṣu</b> yathā-kramam grahaṇe vartamānā
0004006	abhidheye pratyāyana-sāmarthyam asti iti	<b>gamakatvam</b> abhisamīkṣya śabdaḥ prayujyate. tac ca
0004006	abhisamīkṣya śabdaḥ prayujyate. tac ca	<b>gamakatvam</b> indriya-vijñāne 'kṣa-vyapadeśasya asti
0004008	ca śabda-niyoga-arhatā vyāptā. atas tad	<b>gamakatvam</b> viśaya-vyapadeśān nivartamānaṃ tan-
0004002	na tu viśayair nirdeśena, tasya tatra a-	<b>gamakatvāt</b> , tat punaḥ sādharma-kāraṇatvāt. tathā
0004007	-vyapadeśasya asti na viśaya-vyapadeśasya.	<b>gamakatvena</b> ca śabda-niyoga-arhatā vyāptā. atas
0000805	-abhidhānena gauravam bhavati. yatas tad a-	<b>gamakam</b> , pratikṣepa-sāmānya-sādhanayor a-sambhavāt.
0001310	yathā-kramam a-cāpale 'py abhyāsād utplutya-	<b>gamana</b> -ādi, aham-māna-a-bhāve 'pi vṛṣalī-vāda-ādi
0001512	saṅgrhīta uktaḥ. tasminn a-saty utplutya-ādi-	<b>gamana</b> -vad vāk-prāpaṇīyasya arthasya a-yuktasya
0017301	go-śabda go-jātāv eva an-anya-sādhāraṇam	<b>gamanam</b> āśrītya vyutpādita iti darśayati. viśama
0001316	-darśana-anupātena duḥkha-āśrayeṇa mārgena	<b>gamanāt</b> , tad-vaśena eva punar duḥkham āśrayante,
0001303	vā an-antara-uktena upāyena yukti-dṛṣṭena	<b>gamanāt</b> praśastam gataḥ. loke hi yo yukti-
0001305	pravartate, sa praśasyate. a-punar-āvṛtti-	<b>gamanāt</b> sugataḥ. a-punar-āvṛttis tu janma-doṣa-an
0001011	-samutthāpita-prayatna-vaśena utpatti-deśa-	<b>gamanād</b> ānantaryāc ca. saty api hy a-jñāne vāñchā
0007604	-ākārām buddhiṃ bhaviṣyantīm pratipattur	<b>gamayati</b> . atra hi hetu-dharma-anumānena rasa-āde
0010406	yad artha-antara-vyāvṛttena rūpeṇa lakṣyam	<b>gamayati</b> . tac ca lakṣyam indriya-artha-sannikarṣa-
0002003	yasmin sati bhagavān an-adhigatam artham	<b>gamayati</b> tatra ca a-visaṃvādako bhavati. sa tu
0007603	utpādayati, na tu yaḥ kaścit. atas taṃ	<b>gamayad</b> dhūma-jñānam prabodha-paṭu-vāsanām dahana
0006302	-āhita-vibhramam sthīreṣv api vṛkṣa-ādiṣu	<b>gami</b> -kriyā-āviṣṭa-pāda-pādi-pratibhāsi, tasya evam

0001713	arthasya iha āśrayanāt. pūrvam prāpty-artham	<b>gamim</b> āśritya prahāṇa-sampat phalam uktam.
0001712	-viśeṣaṇa-traya-viśiṣṭam jñānam anumīyate,	<b>gamer</b> bodha-arthasya iha āśrayanāt. pūrvam prāpty
0010105	—diṅ-mātra-darśanena eva pūrva-anusāreṇa	<b>gamyata</b> iti kṛtvā. vyavasāyo 'pi hi ity-ādinā
0002007	-uktaḥ prasṛta-śabdasya arthaḥ sphuṭam eva	<b>gamyata</b> iti na vibhaktāḥ. mukhaḥ hi dvāraṃ diṅ-
0016514	evaṃ satī samprayogaḥ sann ity etad	<b>gamyata</b> eva. syād etat — satyam, gamyate, tathā
0005006	tac ca prakṛtatvāt pratyakṣa-lakṣaṇasya iti	<b>gamyate</b> . atra iti prakaraṇe. yo 'yaṃ pṛthag-
0008609	nīścaya iti. prakṛtatvād ācāryasya tatra iti	<b>gamyate</b> . anena etam artham sūcayati — na tāvat
0013607	puruṣeṇa adhiṣṭhitaḥ pravṛttas tena saha iti	<b>gamyate</b> . anye tv āhuḥ — manasā adhiṣṭhītā iti
0009604	ca tan-matasya upakṣepād ākṣapādānām iti	<b>gamyate</b> . indriya-artha-sannikarṣa-utpannam ity-
0004305	l katham tat kalpanā-apoḍham an-uktaḥ	<b>gamyate</b> katham    iti. tad etat kalpanā-sva-rūpa-
0016204	tasyāḥ prāg eva jñātatvāt. tasmād	<b>gamyate</b> — kiṃ saha eva kriyante, pṛthag na
0016214	asti iti tat-pratiṣedham eva prati iti	<b>gamyate</b> . tato na śāstra-hāniḥ. tasya vyāghāta iti
0016515	ity etad gamyata eva. syād etat — satyam,	<b>gamyate</b> , tathā api yeṣāṃ pareṣām a-sat-kalpanā-
0000201	iva-śabda-prayogam antareṇa api tad-artho	<b>gamyate</b> , tathā iha api iti bhagavān pramāṇam iva
0001002	ity ukte kāṭhinya-sva-bhāvā pṛthivī iti	<b>gamyate</b> , tathā jagac-chāsanāc chāstṛtvam ity ukte
0017812	pratyakṣa-śabda-abhidhānam prati iti	<b>gamyate</b> . tathā hi pratyakṣa-śabda-abhidheyatā
0002415	yathā-ukta-doṣa-avakāśaḥ. atha katham	<b>gamyate</b> na ekatvaṃ pramāṇasya bahutvaṃ vā iti.
0016412	a-sad-vyudāsāya ity-ādinā yat samprayogād	<b>gamyate</b> , na tasya pratyāyanāya sac-chabda
0002712	dvitīyaṃ sāmānya-lakṣaṇam. katham punar etad	<b>gamyate</b> — para-rūpeṇa sva-lakṣaṇam eva
0002804	'numānāt. tena adhyavasita-tad-bhāva iti	<b>gamyate</b> . pratyakṣeṇa api para-rūpeṇa eva
0003707	-apoḍha-nirdeśāc ca jñāna-ātmakaḥ tad iti	<b>gamyate</b> . yato jñānasya eva kalpanā-saṃsargo 'sti,
0000707	api prayoga-darśanād vihitam eva lakṣaṇam	<b>gamyate</b> . yathā yat kiñcit samudaya-dharmakam, tan
0012401	āśraya-pratītir asti. matub-arthas tu yatra	<b>gamyate</b> , sa eva matub-lopena lakṣyate. yadi
0004108	upalakṣyate. tena sā tatra na asti iti	<b>gamyate</b> . syād etat — yad etad vyāpṛta-
0001009	an-anya-sattva-neyasya abhirati-pūrvakaś ca	<b>garbha</b> -ādi-hīna-sthāna-parigrahaḥ prāṇina iti
0011403	iti. yaś ca pramātā kartā, yac ca	<b>gava</b> -ādi karma pramīyate, yatra ca deśe
0011511	yadā manda-āloke deśe viśeṣaṇam eva kevalam	<b>gava</b> -ādi-mātram paricchidyate na vyakti-viśeṣaḥ,
0011511	na vyakti-viśeṣaḥ, tatra saṃśayād	<b>gava</b> -ādi-mātrasya ca sāmānya-rūpatvāt tasya ca
0003903	saṅketa-vaśāt sva-artham abhidadhati, tathā	<b>gava</b> -ādi-śabdā api. icchā-mātra-āyatta-vṛttayo hi
0014116	upalabhyate. tad yathā manda-prakāśe pradeśe	<b>gava</b> -āder upalabhyamānasya saṃsthāna-mātrasya.
0004201	iti. vikalpaka-pratyakṣa-vādinō 'pi tarhi	<b>gava</b> -ātau sannihite viṣaye tatra ca pratyakṣe
0011912	-avadhāraṇam yadā, tadā gaur eva ayam, na	<b>gavaya</b> iti nirṇaya utpadyate. viṣaya-ālocana-
0004814	yo 'sau mayā śruto 'yam asāv iti, katham ca	<b>gām</b> ānayā ity ukta indriya-viṣaya eva pravartate.
0004813	viṣayo yaḥ śāsna-ādimān sa gaur ity upadeśād	<b>gām</b> pratipadya paścād vyakti-viśeṣam paśyan
0014212	buddhiḥ, sā sa-vikalpikā. tad yathā citra-	<b>gur</b> ayam iti buddhiḥ. tathā ca śabda-ādi-viśeṣa-
0014908	kevalam vyavahāra-lāghava-artham ta eva	<b>guḍa</b> -ādaya ekena śabdena vyapadiśyante. yad
0014906	kārya-ārambhāt. nanu ca bhinnā api	<b>guḍa</b> -udaka-ādayaḥ pānaka-ādy-eka-sva-bhāvātām
0014913	-grahaṇa-nir-apekṣā iti. śabda hi na eka-	<b>guṇa</b> -ātmakaḥ, kiṃ tarhi tri-guṇa-ātmakaḥ. tathā
0014913	śabda hi na eka-guṇa-ātmakaḥ, kiṃ tarhi tri-	<b>guṇa</b> -ātmakaḥ. tathā ca na gṛhṇāti iti tan-nir-
0013501	iti dravye pratyakṣa-nirākaraṇa-nyāyena.	<b>guṇa</b> -ādiṣv iti. ādi-śabdena karmasu. apoditam
0013303	uktam — guṇa-karmasu ca bhāvān na karma na	<b>guṇa</b> iti. ataḥ prakṛtasya eva bhāvasya dharmāś ca
0013105	viśeṣyā rūpa-ādayaḥ. tān bhinnān sad	<b>guṇa</b> iti ca anena viśeṣaṇena a-sambaddhān eva
0013901	ādi-bhedo 'pi. ata etad uktaḥ bhavati — ye	<b>guṇa</b> -utkarṣa-apakarṣa-bheda-bhinnāḥ, te bhinna-
0013817	indriyam syāt. yathā hi śabda-ādi-jāti-bhedo	<b>guṇa</b> -utkarṣa-apakarṣād bhavati, tathā ṣaḍja-ādi-
0000609	stūyate 'nena iti stotraṃ sad-bhūta-	<b>guṇa</b> -udbhāvana-vacanam. abhidhānam iha
0000717	sa-upapattikaṃ pramāṇa-bhūtatvaṃ bhagavato	<b>guṇa</b> udbhāvitaḥ, tasmāt prāg-prasiddha-śāstṛkāṇām
0001509	jñāna-lakṣaṇam prāmānyam a-sādḥāraṇo	<b>guṇa</b> udbhāvitaḥ, yatas tad-yogāt sa pramāṇam
0012305	dravya-guṇa-karmasu pratyakṣam, dravya-	<b>guṇa</b> -karma-apekṣam ca dravyeṣv iti. atra sāmānya-
0012310	dravyam pṛthivī ghaṭa ity-ādi, dravya-	<b>guṇa</b> -karma-apekṣam daṇḍī śuklo gacchati iti. kuto
0011810	abhivyañjayat taj-jñānasya kāraṇam bhavati.	<b>guṇa</b> -karma-jñānasya kāraṇam indriya-artha-
0009708	tu dravya-samavetāyām saṃyukta-samavāyāt,	<b>guṇa</b> -karma-samavetāyām saṃyukta-samaveta-samavāyāt,
0013503	ity āha — tad api hi ity-ādi. sva-ādḥāram	<b>guṇa</b> -karmaṇoḥ sva-sāmānyam guṇatvaṃ karmatvaṃ ca.
0011806	iti. ataḥ sautram ity āha. dravya-grahaṇena	<b>guṇa</b> -karmaṇor api sautram pratyakṣa-lakṣaṇam
0013305	dravya-vṛtteś ca guṇa-karmasv a-vṛtter	<b>guṇa</b> -karmasv a-bhāva-nirāso na syāt. yadi ca ity-
0013305	ca-kāro na yujyeta. dravya-vṛtteś ca	<b>guṇa</b> -karmasv a-vṛtter guṇa-karmasv a-bhāva-nirāso
0013512	ātma-maṇaḥ-sannikarṣāt sukha-ādiṣu. tad evam	<b>guṇa</b> -karmasv a-sannikṛṣṭeṣu jñāna-niṣpatter
0013303	karma ca ity āśānkā-apanodāya idam uktam —	<b>guṇa</b> -karmasu ca bhāvān na karma na guṇa iti. ataḥ
0011808	ca ity etat. sva-āśrayeṇa an-abhivyakteṣu	<b>guṇa</b> -karmasu jñānam na upajāyate. tasmāt tadā
0012305	uktam — sāmānya-viśeṣa-apekṣam dravya-	<b>guṇa</b> -karmasu pratyakṣam, dravya-guṇa-karma-

0011807	aparam asti iti darśayati. tat punar	<b>guṇa</b> -karmasu sannikṛṣṭeṣu jñāna-niṣpatter dravyam
0011809	na upajāyate. tasmāt tadā āśrayo dravyam	<b>guṇa</b> -karmāny abhivyañjayat taj-jñānasya kāraṇam
0001203	tatra tad-vipakṣe ca sarvathā sarve	<b>guṇa</b> -doṣāḥ prakāśatām iyuh. yo yat-prājño bahuśo
0001204	kālam abhyasyati, tasya tatra tad-vipakṣe ca	<b>guṇa</b> -doṣāḥ prakāśi-bhavanti. tad yathā kasyacit
0017402	— buddhi-kāraṇa-sāmagrīm ity-ādi. sā iti	<b>guṇa</b> -bhūta api buddhiḥ parāmrṣyate, na tu sāmagrī,
0007709	tasmāt tac-chabda-upādāna-sāmarthyād	<b>guṇa</b> -bhūto 'pi viśayaḥ sambadhyate, anyasya iha a-
0012317	vā iti yathā-sambhavam draṣṭavyam. tathā hi	<b>guṇa</b> -vacanebhyo matub-lopaḥ, a-bheda-upacāro 'pi
0000810	pumstva-ādi-sāmānye 'pi kasyacin medha-āder	<b>guṇa</b> -viśeṣasya darśanāt tadvat sati saṃskāre
0013213	na ca asau sārvendriyaḥ, kiṃ tarhi	<b>guṇa</b> -vṛttih. tato 'yam a-prasaṅgaḥ. kuta etat
0013106	'rtha-antara-vyavaccheda-viśayam a-sad-a-	<b>guṇa</b> -vyāvṛtti-lakṣaṇam, yat sāmānyam tad-viśayam
0013004	bhinno viśayaḥ saharāro 'sya iti tad-	<b>guṇa</b> -saṃvijñāno bahu-vrīhiḥ. punas tat-sahacarah
0013815	vyavacchedāya. na hi śabda-ādīnām sattva-ādi-	<b>guṇa</b> -sva-bhāvānām sva-rūpa-bhedo 'sti. tataś ca
0002103	sā eva ca tasya siddhiḥ. sva-pramāṇam eva	<b>guṇaḥ</b> , artha-kāmair guṇyata iti kṛtvā artha-
0000612	ity āha — pramāṇa-bhūtatvena iti. sa punar	<b>guṇaḥ</b> kena hetunā ity āha — hetu-phala-
0000909	śrotriya-jōṅga-nairgrhṇya-vat. mano-	<b>guṇaś</b> ca karuṇā. sva-bhāvaḥ. sa tayā para-artham
0000103	jayati   sakala-tri-bhuvana-pūjyaḥ prathita-	<b>guṇo</b> jayati ca ārya-gaṇaḥ    param anugrṇan
0013302	bhāvasya dravya-sva-bhāva-pratiśedhe kṛte	<b>guṇaś</b> tarhi syāt karma ca ity āśānkā-apanodāya
0000613	hetunā. yat pramāṇa-bhūtatvam a-sādhāraṇo	<b>guṇaḥ</b> , tena karaṇena hetunā vā stotra-abhidhānam,
0001510	yatas tad-yogāt sa pramāṇam bhavati. sa tu	<b>guṇo</b> na vinā hetunā niṣpadyata iti darśayatā hetu
0013206	viśeṣyaḥ, dravyam viśeṣaṇam. tataś ca yathā	<b>guṇaḥ</b> pāñca-indriyaḥ, tathā dravyam api syāt.
0017404	-vivarānāt. saṃskāro dharma-a-dharmau, ātma-	<b>guṇo</b> vā jñāna-jo jñāna-hetuḥ, saṃskāra-viśeṣeṇa
0013205	āśrayo 'sti iti dravyavanti. atra dravyavān	<b>guṇo</b> viśeṣyaḥ, dravyam viśeṣaṇam. tataś ca yathā
0010411	na asti, na tat tad-adhikāre nirdeśyam,	<b>guṇatva</b> -ādi-vat. na asti ca pratyakṣa-lakṣaṇam
0017906	sarvathā ca ity-ādīnā doṣa-antaram āha.	<b>guṇatva</b> -ādīnām sāmānya-dharmānām rūpa-śabda-ādau
0009701	-ādiṣu saṃyukta-samaveta-samavāyāt. tathā	<b>guṇatva</b> -karmatvayoḥ. śabde tu samavāyāt. sa hi
0013202	daṇḍa-daṇḍīnaḥ. tathā ca sattva-tadvanto	<b>guṇatva</b> -tadvantaś ca. sva-bhāva-pratirūpakaḥ. an-
0012806	-sāṅkhyā-ādi-karmasv iti. ādi-grahaṇād bhāva-	<b>guṇatva</b> -prthaktva-ādayo grhyante. na syād ity-ādi.
0018005	ātmani sva-kāraṇe buddheḥ samavāyaḥ sattā-	<b>guṇatva</b> -buddhitva-samavāyo vā jñāne kārye.
0015003	iti kāraṇam āha. an-eka-rūpe hi iti śabdatva-	<b>guṇatva</b> -sattva-ādi-rūpa-bhedena. sa ca eka eva
0011708	ity an-artha-antaram. tasyāś ca prasiddher	<b>guṇatvam</b> a-nityatvam ca śabda-vad draṣṭavyam iti.
0013503	-ādi. sva-ādhāraṇ guṇa-karmaṇoḥ sva-sāmānyam	<b>guṇatvam</b> karmatvam ca. sva ādhāro yasya, tat sva-
0012513	bhāva-guṇatvābhyām an-eka-antam āha. bhāva-	<b>guṇatvayor</b> āśrayā rūpa-ādayaḥ sārvendriyaḥ. tatas
0012512	anyathā śakyate kartum iti darśayati. bhāva-	<b>guṇatvayor</b> iva ity anena api bhāva-guṇatvābhyām an
0013110	teṣu upajāyate, na eka eva. na bhāva-	<b>guṇatvayoḥ</b> pratyakṣam iti. ato na an-eka-anta ity
0013201	sārvendriyatvāt tad-viśeṣaṇayor api bhāva-	<b>guṇatvayoḥ</b> sārvendriyatvam sidhyati. ye hi
0010610	vā. na ca rūpa-ādīnām parimāṇam asti, nir-	<b>guṇatvād</b> guṇānām. tat kutas teṣām ādhikya-
0012513	bhāva-guṇatvayor iva ity anena api bhāva-	<b>guṇatvābhyām</b> an-eka-antam āha. bhāva-guṇatvayor
0013104	an-eka-antaḥ. tathā viśeṣyān ity-ādi. bhāva-	<b>guṇatvābhyām</b> yaḥ prāg an-eka-anta uktaḥ, tat-
0012514	api sārvendriyatvam. yathā-uktam — etena	<b>guṇatve</b> bhāve ca sārvendriyam jñānam vyākhyātam
0000209	yathā asya eva vivaraṇe — evam-	<b>guṇam</b> śāstāraṇ praṇamya iti. satyam, śiṣṭa-
0000610	stotreṇa abhidhānam stuti-padena	<b>guṇavattayā</b> prakāśanam ity arthaḥ. kena guṇena
0000614	vā stotra-abhidhānam, stuti-padena bhagavato	<b>guṇavattayā</b> śrotṛbhyaḥ pratipādanam iti yāvat.
0010805	-bheda-pratītir na syāt. tasmāc ca te 'pi	<b>guṇavanto</b> 'bhyupeyaḥ, na vā dravyam api iti.
0010803	vāhikaḥ. yadi vā āśraya-dvāreṇa guṇā	<b>guṇavantaḥ</b> pratīyante, sarvaḥ śabdo mahān ity eva
0009609	anyathā ubhaya-āśrayatvāt saṃyogasya te 'pi	<b>guṇavantaḥ</b> syuḥ. nir-guṇāś ca guṇāḥ. tasmād
0003815	-pratyayo bhavati. tathā ca āhur — yasya	<b>guṇasya</b> hi bhāvād dravye śabda-niveśaḥ, tad-
0010803	upacarito vāhikaḥ. yadi vā āśraya-dvāreṇa	<b>guṇā</b> guṇavantaḥ pratīyante, sarvaḥ śabdo mahān
0009610	te 'pi guṇavantaḥ syuḥ. nir-guṇāś ca	<b>guṇāḥ</b> . tasmād indriya-saṃyogād dravye jñānam
0000007	ca sātmi-bhāvas tasyāḥ sambhavati. ye mano-	<b>guṇāḥ</b> , te 'tyanta-abhyāsa-sambhave sati sātmi-
0010610	ca rūpa-ādīnām parimāṇam asti, nir-guṇatvād	<b>guṇānām</b> . tat kutas teṣām ādhikya-grahaṇam. na ca
0015010	api pakṣe 'yam doṣāḥ, yāvatā śabda-ādiṣu	<b>guṇānām</b> bhedo 'bhyupetaḥ. satyam, abhyupagataḥ.
0009609	saṃyogasya te 'pi guṇavantaḥ syuḥ. nir-	<b>guṇāś</b> ca guṇāḥ. tasmād indriya-saṃyogād dravye
0013814	sva-viśaya-viniveśo boddhavya iti. trayo	<b>guṇāś</b> traiguṇyam trailokya-vat. utkarṣa ādhikyam,
0000611	guṇavattayā prakāśanam ity arthaḥ. kena	<b>guṇena</b> tathā-prakāśanam ity āha — pramāṇa-
0000703	yataḥ satsv apy anyeṣu guṇeṣu prāmānyena	<b>guṇena</b> stuvatā etat su-ucitam ācāryeṇa — yad
0009612	'bhipretaḥ. dravya-samaveteṣu tu rūpa-ādiṣu	<b>guṇeṣu</b> tathā dravyatva-ādiṣu sāmānya-viśeṣeṣu
0000703	gauravam bhavati. yataḥ satsv apy anyeṣu	<b>guṇeṣu</b> prāmānyena guṇena stuvatā etat su-ucitam
0001913	pramāṇayitavyaḥ. tad yathā yathā-uktair	<b>guṇaiḥ</b> śiṣyāya upadiśann upādhyāyo viduṣā śiṣyena.
0002104	sva-pramāṇam eva guṇaḥ, artha-kāmair	<b>guṇyata</b> iti kṛtvā artha-āvāhakatvāc ca. tasya

0003603	-samāśrayeṇa samānatā hīyate. tathā hy a-	<b>guru-dhūma-ādinā</b> taj-jananam vahniṃ pratipannam
0005612	yogaḥ samādhiḥ. sa yeśāṃ asti te yoginaḥ.	<b>guru-nirdeśa-a-vyavakīrṇam</b> iti. atra viśayaṇa
0005613	viśayaṇa viśayiṇo nirdeśād āgama-vikalpo	<b>guru-nirdeśa-śabdena</b> uktaḥ. tena a-vyavakīrṇam
0003608	sādhyam sa eva dṛṣṭāntaḥ, evaṃ tarhi tena	<b>gr̥hīta-a-vismṛtena</b> bhavitavyam. na hy anyathā
0003411	abhiññeya-artha-ākāra-utpattya jñānam pūrva-	<b>gr̥hīta-artha-grahaṇād</b> abhiññānam iti. ca-śabdena
0012102	na bhavati ity a-vyavahāra-yogyatvād a-	<b>gr̥hīta-kalpa</b> eva sa ity uktam etat. yadi punaḥ
0003401	janayati. a-niścayāc ca a-vyavahāra-yogyo ' -	<b>gr̥hīta-kalpa</b> eva sa ity na tatra tasya prāmānyam,
0005114	pūrvā, tatas tasya prāmānyam eva na syāt,	<b>gr̥hīta-grahaṇāt</b> smṛty-ādi-vat. atha dvitīyā, tadā
0003312	-ādau gr̥hīte ' -nityatā api gr̥hītā eva iti	<b>gr̥hīta-grahaṇān</b> na idaṃ pramāṇam. yadi na anyo ' -
0013114	tad-a-grahe tad-buddhy-a-bhāvād iti. na a-	<b>gr̥hīta-viśeṣaṇā</b> viśeṣye buddhiḥ pravartata ity
0005408	tad yathā cakṣur-vijñānam gandham. na	<b>gr̥hītas</b> ca rāga-ādy-ātmani tat-saṃvedanena śabda-
0005407	-abhilāpā. yena yatra śabdasya samayo na	<b>gr̥hītaḥ</b> , na tac chabdena taṃ saṃyojya gr̥hṇāti.
0005113	pratyakṣam. tatra mano-vijñānam indriya-	<b>gr̥hītam</b> eva artham gr̥hṇāti tato vā anyam iti
0003206	tathā api sva-lakṣaṇasya rūpam a-	<b>gr̥hītam</b> eva tena. anyathā darśana-vat spaṣṭam
0003212	pratyakṣeṇa a-nityatā-śva-bhāva-pratipatter	<b>gr̥hītam</b> eva niścinoṭi ity etat pramāṇam eva na
0003303	ayaṃ vedītavyaḥ. katham punaḥ pratyakṣeṇa	<b>gr̥hītam</b> eva pūrvaṃ paścān niścaya-jñānam gr̥hṇāti.
0012110	ced ākāra-antara-vad a-niścitam, katham tair	<b>gr̥hītam</b> . katham idānīm a-niścīyamānam pratyakṣeṇa
0012111	idānīm a-niścīyamānam pratyakṣeṇa tava api	<b>gr̥hītam</b> nāma. na pratyakṣam kasyacin niścaya-
0002308	-vyutpattiḥ. gocara-a-vyutpādane tv a-viśaye	<b>gr̥hītam</b> pramāṇam yadā bhavati, tadā tatra tasya
0003415	-sakṛd ity asya artham ācaṣṭe. nanu ca pūrva-	<b>gr̥hītasya</b> arthasya sakṛd api grahaṇe na pramāṇam,
0003412	abhiññānam iti. ca-śabdena pratyakṣeṇa	<b>gr̥hītasya</b> eva punar a-nityam varṇa-ādi iti yad
0003312	ca dharminī rūpa-ādau gr̥hīte ' -nityatā api	<b>gr̥hītā</b> eva iti gr̥hīta-grahaṇān na idaṃ pramāṇam.
0003312	eva a-nityatā. tatas ca dharminī rūpa-ādau	<b>gr̥hīte</b> ' -nityatā api gr̥hītā eva iti gr̥hīta-
0012201	'pi tan na syāt. kiṃ punaḥ sarva-ātmanā	<b>gr̥hīte</b> 'pi tathā niścayo na bhavati. saha-kāri-
0012101	sarvathā gr̥hyate 'rtha iti matam. kevalam	<b>gr̥hīte</b> 'pi tasmims tathā bhr̥nti-nimitta-sad-
0003106	kiñcit kṛtakam, tat sarvam a-nityam ity evaṃ	<b>gr̥hītvā</b> tataḥ kṛtakam ca idaṃ varṇa-ādi tasmād a-
0007410	upādāya iti tat pramāṇa-nibandhanam	<b>gr̥hītvā</b> . tathā tathā ity-ādi. nir-vikalpe tāvat
0012404	tac ca ity-ādi. prāḡ viśeṣaṇam viśeṣyam ca	<b>gr̥hītvā</b> loka-vyavasthām ca anusmṛtyā anusandhānam
0012705	punaś cakṣuḥ sparsāna-grāhyam api dravyam	<b>gr̥hṇāti</b> iti iṣyate, tadā indriya-antara-artho 'pi
0005008	indriya-jñāna-anubhūtam eva tad artham	<b>gr̥hṇāti</b> iti keṣāñcid vipratipattiḥ. rāga-ādi-
0014914	kiṃ tarhi tri-guṇa-ātmakaḥ. tathā ca na	<b>gr̥hṇāti</b> iti tan-nir-apekṣā. sa eva na ātmā eko
0006801	madayati, ātmanā ātmānam dhārayati, buddhya	<b>gr̥hṇāti</b> iti na ayaṃ vastu-sanniveśī sādhy-
0014503	yataḥ saṃsthāna-viśiṣṭān sukha-ādīn	<b>gr̥hṇāti</b> . tac ca saṃsthānam viśaya-antare na asti.
0005113	mano-vijñānam indriya-gr̥hītam eva artham	<b>gr̥hṇāti</b> tato vā anyam ity dvayī kalpanā. yadi
0008002	-artham taj jñānam āsīd ity ubhaya-ākāram	<b>gr̥hṇāti</b> , tathā īdṛg-artha-ākārā cintā āsīd iti
0005408	na gr̥hītaḥ, na tac chabdena taṃ saṃyojya	<b>gr̥hṇāti</b> . tad yathā cakṣur-vijñānam gandham. na
0013309	yadā ayaṃ cakṣuṣā dṛṣtvā agniṃ uṣṇo 'yam iti	<b>gr̥hṇāti</b> , tadā sparśo 'py agni-viśeṣaṇatvāc
0012111	kasyacin niścaya-ātmakam. tad yad api	<b>gr̥hṇāti</b> , tan na niścayena, kiṃ tarhi tat-
0012315	iti. anyathā yo 'pi viśeṣaṇam viśeṣyam ca na	<b>gr̥hṇāti</b> tayoś ca sandhānam na karoti, so 'pi
0003104	rūpa-ādikam a-vyapadeśyena sva-lakṣaṇena	<b>gr̥hṇāti</b> pratyakṣeṇa. paścāt tad eva varṇatva-
0003303	gr̥hītam eva pūrvaṃ paścān niścaya-jñānam	<b>gr̥hṇāti</b> . yasmān na a-nityatā nāma anyā kācic
0004610	tarhi teṣu lāghavasya tulyatvāt, sakṛd eva	<b>gr̥hṇāmi</b> ity adhyavasāyaḥ syāt. kiṃ ca repha-sa-
0004613	-pāta-ādiṣu ca darśanasya lāghavāt krameṇa	<b>gr̥hṇāmi</b> iti bhāve grahaṇa-adhyavasāyo na syāt.
0012715	-ādi. yady a-bhinnam artham an-ekam indriyam	<b>gr̥hṇīyāt</b> , tataḥ sva-viśaya-niyamo na syād
0012316	tayoś ca sandhānam na karoti, so 'pi tathā	<b>gr̥hṇīyād</b> iti manyate. matub-lopād a-bheda-
0012009	syāt. nanu ya eva aṃśo jighṛkṣitaḥ, sa eva	<b>gr̥hyata</b> ity āha —kim etad ity-ādi. yadā parān
0003806	na śabda-dharmaḥ. tato nāmnā viśiṣṭo 'rtho	<b>gr̥hyata</b> iti vaktavya abhilāpena kalpanāyās tulya-
0009704	-deśa utpadyate, sa tatra a-samavetatvān na	<b>gr̥hyata</b> eva. tena tu śabda-antarāṇi sarva-dikkāny
0015006	-antare 'pi vācyam. saktu-lavaṇa-samsarge tu	<b>gr̥hyata</b> eva saktu-rasaḥ. tathā hy anyādṛśaḥ
0004605	-ādi-saṅgrāhe 'pi na an-ekam dravyam yugapad	<b>gr̥hyate</b> , api tu krameṇa eva ity āhuḥ, ta idaṃ
0012101	api ca asmākam cakṣur-ādinā api sarvathā	<b>gr̥hyate</b> 'rtha iti matam. kevalam gr̥hīte 'pi
0010707	-a-bahir-vartino 'py udaka-ādes tathā eva	<b>gr̥hyate</b> . indriya-adhiṣṭhānād vicchinnāv ity
0010711	katham tarhy alpaṃ rūpaṃ mahad rūpam iti	<b>gr̥hyate</b> . upacārād iti cet, syād etat —rūpa-ādāyo
0003515	etat — na sa yathā-dṛṣṭa eva viśeṣas tena	<b>gr̥hyate</b> , kiṃ tu tat-sāmānyam iti. na tarhi viśeṣa
0014910	pracura-lavaṇa-samsarge lavaṇa-rasa eva	<b>gr̥hyate</b> . jighṛkṣitaṃ vā iti yathā śvabhiḥ pramadā
0009801	viśayo vyabhicārī, yathā jala-ādi-rūpatvena	<b>gr̥hyate</b> , tathā-asattvāt. na asya vyabhicāry asti
0010706	tad-a-bahir-vartino 'pi vastunas tathā eva	<b>gr̥hyate</b> . tad yathā ghaṭād vicchinna ity adhika
0010113	mithyā-jñānam. ādi-śabdena saṃśaya-jñānam	<b>gr̥hyate</b> . tasya a-yathā-artha-ādi-jñānasya
0016406	-janma ity anena. indriya-śabdena mano 'pi	<b>gr̥hyate</b> . tena ātma-maṇaḥ-samprayogād yad ātma-

0013915	sparśa-ādibhyaḥ. sã eva śrotra-indriyeṇa	<b>gr̥hyate.</b> tena na kaścīd doṣa ity āha na hi
0010512	nir-antaram, na tad indriyāt sa-antaram iti	<b>gr̥hyate,</b> na apy adhikam iti, gandha-ādi-vat.
0010913	yato 'dhiṣṭhānād api vicchinne 'rtha iti	<b>gr̥hyate,</b> na kevalam indriyāt. adhiṣṭhāna-dvāreṇa
0014412	ādi, ādi-śabdena ahañkāro mahān pradhānaṃ ca	<b>gr̥hyate.</b> na ca ity-ādinā apy an-eka-antam āha.
0010603	-upalakṣaṇa-artham. yo yataḥ sa-antara iti	<b>gr̥hyate,</b> na tasya tena saha nairantaryam. tad
0010605	gr̥hyete rūpa-śabdau. tathā yo yasmād adhiko	<b>gr̥hyate,</b> na sa tasya arthaḥ, caitanya-vat sāmānya-
0015004	ādīnām anyatamaḥ. tad etena yac chrotreṇa na	<b>gr̥hyate</b> na sa tasya arthaḥ, caitanya-vat sāmānya-
0007607	ca mānatvena vidhānād iha viśaya-ābhāso	<b>gr̥hyate.</b> prameyaṃ tad iti sa viśaya-ābhāsaḥ
0009703	-ākāśa-deśa-lakṣaṇe śrotra-indriye samaveto	<b>gr̥hyate.</b> yas tu śrotra-ādi-vicchinna-deśa
0012306	atra sāmānya-grahaṇena mahā-sāmānyam sattā	<b>gr̥hyate.</b> viśeṣa-grahaṇena dravyatva-ādīni śeṣāṇi
0010706	gr̥hyete. yo yato vicchinna ity adhika iti ca	<b>gr̥hyate,</b> sa tad-a-bahir-vartino 'pi vastunas
0013612	tasmād yā śrotra-ādi-vṛttir mano-vṛtyā	<b>gr̥hyate,</b> sã tayā adhiṣṭhitā ity uktā. vṛttir
0015707	iti. indriya-vṛtti-grahaṇena mano-vṛttir api	<b>gr̥hyate.</b> smārto na an-anubhūtatvād ity-ādinā —
0008003	īdṛg-ārtha-ākārā cintā āsīd iti sva-jñānena	<b>gr̥hyate.</b> syād etat — nir-ākāram eva viśaya-
0002610	te pratibhāsante, tasya jñeyatvena te na	<b>gr̥hyanta</b> iti teṣām a-sāmānya-rūpatvam ucyate.
0010601	rūpā vicchinā iti ca śaila-ādayaḥ śabdāś ca	<b>gr̥hyanta</b> iti prasiddham etat. prāpti-grahaṇe tu
0005412	saha samavāyāt tena eka-ārtha-samavāyinā	<b>gr̥hyanta</b> iti svayaṃ prameya-rūpā eva. atas te
0017107	prabhṛti-śabdena karṇa-ādi-mala-ādayo	<b>gr̥hyante.</b> añjana-ādīnām api ca upakāritvāt
0008103	na uttara-uttarāṇi, teṣām tad-a-viśayatvāt.	<b>gr̥hyante</b> ca tāny apy artha-ākāra-anukāritayā.
0008108	-jñānāni pūrva-viprakṛṣṭa-ārtha-ākārāṇi	<b>gr̥hyante.</b> na ca teṣām sva-viśayaḥ, yatas tvad-
0012807	ādi-grahaṇād bhāva-guṇatva-prthaktva-ādayo	<b>gr̥hyante.</b> na syād ity-ādi. dravyasya sparśanena
0016104	tu saha-kāriṇy eva. sã ca mano-vṛtyā a-	<b>gr̥hyamāṇa</b> -a-sampṛktā tayā a-pratyayā eva sarvadā
0010707	tad yathā ghaṭād vicchinna ity adhika iti ca	<b>gr̥hyamāṇaḥ</b> parvato ghaṭa-a-bahir-vartino 'py
0011907	smṛtimataḥ sāmānya-mātra-ālocanād viśeṣeṣv a-	<b>gr̥hyamāṇeṣu</b> saṃśaya ity tulyā laingikena
0010609	kathaṃ tad-apekṣayā kiñcit sa-antaram iti	<b>gr̥hyeta</b> adhikam iti vā. na ca rūpa-ādīnām
0003208	ākārāv ekasya vastunaḥ staḥ, yena a-spaṣṭena	<b>gr̥hyeta</b> na itareṇa. tasmād viśeṣasya a-grahaṇān
0008102	-bhāvi saṃyojya-arthena tad-ākāratayā	<b>gr̥hyeta,</b> na uttara-uttarāṇi, teṣām tad-a-
0014209	grāhyaḥ, anyathā śabdasya ayam viśeṣa iti na	<b>gr̥hyeta.</b> na ca jāti-viśiṣṭa-tad-bheda-grahaṇa-
0012600	api syāt. tataś ca sparśo 'pi cakṣuṣā	<b>gr̥hyeta.</b> yataś cakṣuṣā a-grahaṇam iti. bheda-
0010703	yadi indriya-apekṣayā na tathā rūpa-śabdau	<b>gr̥hyete,</b> kim-apekṣayā tarhi vaktavyam. adhiṣṭhāna
0010704	adhiṣṭhānād vicchinnav ity adhikāv iti ca	<b>gr̥hyete,</b> tad-a-bahir-vartina indriyād api tau
0010705	-a-bahir-vartina indriyād api tau tathā eva	<b>gr̥hyete.</b> yo yato vicchinna ity adhika iti ca
0010606	parvatasya sarśapeṇa. sva-indriya-adhikau ca	<b>gr̥hyete</b> rūpa-śabdāv iti prasaṅga-viparyayaṇa
0010605	sva-grāhakād indriyāt sa-antarāv iti ca	<b>gr̥hyete</b> rūpa-śabdau. tathā yo yasmād adhiko
0010708	-adhiṣṭhānād vicchinnav ity adhikāv iti ca	<b>gr̥hyete</b> vivāda-āspadī-bhūtau rūpa-śabdau. sva-
0008109	sva-viśayaḥ, yatas tvad-uktayā nītyā tathā	<b>gr̥hyeran.</b> tasmāt tāni sva-bhāvata eva tad-ākārāṇi
0008101	tat-pratibhāsitvena bhrāntena pratipatrā	<b>gr̥hyeran.</b> na ca asau teṣām viśayaḥ, kiṃ tarhy
0010602	tāvāt eva grahaṇam syāt. a-vicchinā iti	<b>gr̥hyeran.</b> rūpa-grahaṇam ca atra cakṣur-viśaya-
0017214	sadana-āder āśrayaṇāt. yathā go-śabdo	<b>go-jātāv</b> eva an-anya-sādhāraṇam gamanam āsṛitya
0005505	yad-ākāra-rahitam, na tat tasya saṃvedakam.	<b>go-jñānam</b> iva aśvasya. sukha-ādy-ākāra-rahitam ca
0003709	ānīyatām a-vatsā iti vatsa-pratiṣedhena	<b>go-dhenur</b> eva pratīyate na anyā. atha kā iyaṃ
0017214	-sambandhinaḥ sadana-āder āśrayaṇāt. yathā	<b>go-śabdo</b> go-jātāv eva an-anya-sādhāraṇam gamanam
0002308	ity āśānkā syāt. ataḥ sañkhyā-vyutpattiḥ.	<b>gocara</b> -a-vyutpādane tv a-viśaye gr̥hitam pramāṇam
0009101	tv a-nirdeśyam rūpam indriya-gocara ity atra	<b>gocara</b> -artho vaktavyaḥ. kiṃ yad-ābhāsam tatra
0009013	sva-saṃvedyam tv a-nirdeśyam rūpam indriya-	<b>gocara</b> ity atra gocara-artho vaktavyaḥ. kiṃ yad-
0009101	yad-ābhāsam tatra jñānam utpadyate tathā tad	<b>gocara</b> ity-ādi tulyaḥ paryanuyoga iti
0014016	iti vyāpaka-a-bhāvam, saṃsthānaṃ na tri-	<b>gocara</b> iti sādhyā-a-bhāve hetv-a-bhāvam āha.
0004712	pratibhāsate tathā śābde. yadi punar indriya-	<b>gocara</b> eva nirdeśyaḥ syāt, śābde 'pi tathā eva
0004508	-arthe sāmānya-gocaram ity uktam. sāmānyam	<b>gocaro</b> 'sya iti vighrahaḥ. nanu ca sāmānyam a-
0007503	an-apāyi pāramārthikam pramāṇam tasya eva ca	<b>gocaro</b> bhūtam prameyam iti. nir-vyāpārās tu sarva
0013113	ity asya bhedasya an-upalakṣaṇāt. tulya-	<b>gocaratā</b> iṣṭā ced ity anaikāntikatva-samarthanāya
0004510	anv-ākhyam an-ekam vastu. tat kathaṃ sāmānya-	<b>gocaratvam</b> upapadyate. na eṣa doṣaḥ. yat tat
0013113	anaikāntikatva-samarthanāya upanyāsaḥ. tulya-	<b>gocaratve</b> hetum āha — tad-a-grahe tad-buddhy-a-
0012600	grahaṇam syāt, tadā yathā nīla-ādīnām cakṣur-	<b>gocaratvena</b> a-bhedaḥ tathā rūpa-sparśayor api
0004514	-vat. tad etad uktaṃ bhavati — sañcīta-	<b>gocaram</b> āyatana-sva-lakṣaṇa-gocaram ca uktam iti.
0012915	iti matvā āha — yat tarhi ity-ādi. anya-	<b>gocaram</b> ity-ādi. dravyād anya eva asya kalpito
0004508	an-eka-ārtha-janyatvāt sva-arthe sāmānya-	<b>gocaram</b> ity uktam. sāmānyam gocaro 'sya iti
0004514	— sañcīta-gocaram āyatana-sva-lakṣaṇa-	<b>gocaram</b> ca uktam iti. na tu bhinneṣv a-bheda-
0004613	grahaṇa-adhyavasāyo na syāt. tasmād yāvad	<b>gocarī</b> -bhūtam tat sarvaṃ yugapad eva pratīyata iti.

0017606	ity a-yuktam. tvan-matyā iti. yataḥ pareṇa	<b>gotva</b> -ādayas tad-āśrayas ca dravyaṃ vastutvena
0017602	evaṃ-vidha-jñānasya. katham ity āha —	<b>gotva</b> -ādi-yogād ity-ādi. ca-śabdo hetau. yasmād
0017603	-ādi-yogād ity-ādi. ca-śabdo hetau. yasmād	<b>gotva</b> -ādi-viśeṣaṇa-sambandhād artho gotva-
0010107	— gaur eva ayam, na aśva iti. sa ca yāvad	<b>gotva</b> -ādi-sāmānyam na vikalpayati tena ca
0017712	yathā cakṣur-vijñānam śabdena. a-viśayaś ca	<b>gotva</b> -ādi-sāmānyam indriya-buddheḥ. vyāpaka-
0017603	yasmād gotva-ādi-viśeṣaṇa-sambandhād artho	<b>gotva</b> -āditvena niścīyate, na ca indriya-dhiyo
0013702	sā sa-pratyayā. yathā tapta-avasthāyām ayo-	<b>golakas</b> tejaḥ-samparkād a-tat-sva-bhāvo 'pi tejaḥ-
0004813	-jñānāyor na eko viśayo yaḥ sāsna-ādīmān sa	<b>gaur</b> ity upadeśād gām pratipadya paścād vyakti-
0012104	vaktum, yat sāksād-ālocanam arthānām yathā	<b>gaur</b> eva ayam aśva eva ayam iti, tat pratyakṣam
0017705	-a-bheda-upacāra-vikalpa-vat. tathā ca	<b>gaur</b> eva ayam ity-ādi-jñānam. sva-bhāvaḥ. kiṃ
0017601	-ādi-samprayogān niścaya-jñānam jāyate	<b>gaur</b> eva ayam ity-ādi, tat pratyakṣam iti. tad
0010107	no vikalpya iti. niścayo hy evaṃ-rūpaḥ —	<b>gaur</b> eva ayam, na aśva iti. sa ca yāvad gotva-ādi
0011912	viśeṣa-rūpeṇa artha-avadhāraṇam yadā, tadā	<b>gaur</b> eva ayam, na gavaya iti nirṇaya utpadyate.
0012409	madhuram iti jñānam. yathā-ukta-prakāram ca	<b>gaur</b> gacchati iti. vyāpaka-viruddham, dvitīya-
0010802	na hi yādṛṣena pratyayena mukhyo	<b>gaur</b> paricchidyate, tādṛṣena eva upacarito
0007912	sāsna-ādīmad-ākārah sva-jñānena ālambyamāno	<b>gaur</b> sāsna-ādīmad-ākārah. viśaya-ākāram ca viśaya
0007809	ity etad yuktam. tathā hi sāsna-ādy-ākāreṇa	<b>gaur</b> sva-jñāne pratibhāsamānas tad-ākāra eva tena
0000701	punaḥ kim-artham ity āha — prakaraṇa-ādau	<b>gaurava</b> -utpādāna-artham iti. katham punar
0000715	stotra-abhidhānam stutye bhagavati	<b>gaurava</b> -utpādāna-artham. katham anena tatra
0000802	na vighnāya vināyakāḥ prabhavanti iti tad-	<b>gauravam</b> api sa-prayojanam eva. nanu ca kaiścit
0000801	tasmāt prāg-prasiddha-śāstrkāṇām api tatra	<b>gauravam</b> utpadyate, kiṃ punar itareṣām. tad-
0000713	jāta-niścayānām prasiddha-śāstrkāṇām tatra	<b>gauravam</b> jāyate. tataś ca ādrtya śravaṇa-ādau
0000716	gaurava-utpādāna-artham. katham anena tatra	<b>gauravam</b> jāyate. yasmād anena ślokena sa-
0000702	stotra-abhidhānena prakaraṇa-ārambhe	<b>gauravam</b> bhavati. yataḥ satsv apy anyeṣu guṇeṣu
0000805	tat katham tatra stotra-abhidhānena	<b>gauravam</b> bhavati. yatas tad a-gamakam, pratikṣepa
0000801	gauravam utpadyate, kiṃ punar itareṣām. tad-	<b>gauravāc</b> ca upacita-puṇya-sambhārāṇām prakaraṇa-
0015612	pratipādanāya — asti hy ayam ity-ādir	<b>grantha</b> upanyastaḥ, na tu vṛtti-samvedanasya
0000512	nyāya-mukha-ādāv eka-ekasmin prakaraṇe 'para-	<b>grantha</b> -prakṣepeṇa samuccayaḥ kariṣyate iti
0005511	tathā anyatra pratipāditam. iha tu bahu-	<b>grantha</b> -bhayān na pratanyate. yo 'py āha —
0015407	tathā indriya-vṛttayo mano-vṛttis ca manasā.	<b>granthas</b> ca evaṃ nīyate — bāhyeṣv artheṣv
0003405	dvitīye kalpe na pramāṇa-antaram iti katham	<b>grantho</b> nīyate. yāvataḥ pramāṇam eva idaṃ na
0000514	-artham samuccayaḥ kariṣyate. viprakīrṇo hi	<b>granthaḥ</b> prakaraṇa-bhedena na sukhām ālocayitum
0015503	abhisambadhyate. nanu ca anya-artha eva ayam	<b>granthaḥ</b> śāstra upanyastaḥ. tat katham anena
0013610	mano 'nuvyavasāyam kuruta iti. anena hi	<b>granthena</b> indriya-vṛttir eva bāhya-viśaya-ākārā
0003006	api pareṇa darśitam yat tarhi ity-ādinā	<b>granthena</b> . eka-an-eka-pramāṇa-nirāso vā prameya-
0015106	vyavasāyam indriyam samvedayata ity anena	<b>granthena</b> paraspara-samvedanam vṛtti-dvayasya
0013102	sva-bhāva-an-upalabdhiṃ āha. yatra āloka-a-	<b>grahaḥ</b> , tatra rūpaṃ dṛśyam eva na bhavati. vinā
0003114	sāmānyasya eva tathā vastv-adhyavasāyena	<b>grahaḥ</b> , tathā api tasya vastunaḥ kṣaṇikatva-ādayo
0012113	kiñcin niścinvato 'py anyatra a-niścayena	<b>grahaṇa</b> -a-grahaṇam. tasmāt tad eva asya grahaṇam,
0012113	tan na niścaya-a-niścaya-vaśāt pratyakṣasya	<b>grahaṇa</b> -a-grahaṇe. na evaṃ niścayasya. kiñcin
0004611	varṇeṣu laghu-vṛttivād darśanasya a-krama-	<b>grahaṇa</b> -adhyavasāyaḥ syāt. tataś ca krama-bhedāc
0004613	lāghavāt krameṇa grhṇāmi iti bhāve	<b>grahaṇa</b> -adhyavasāyo na syāt. tasmād yāvad gocari-
0014209	iti na grhyeta. na ca jāti-viśiṣṭa-tad-bheda-	<b>grahaṇa</b> -abhyupagame jāti-mātra-grāhikā ity api
0011211	bhūtebhya iti ca bhautikatva-siddher indriya-	<b>grahaṇa</b> -ānarthakyaṃ syāt. jñānasya ca ity-ādi.
0014201	iti viruddha-vyāptam āha. artha-bheda-a-	<b>grahaṇa</b> iti śabda-āder arthasya viśeṣa-upalabdir
0012008	tad-viśeṣāṇām artha-vat teṣv api	<b>grahaṇa</b> -utpādāna-śaktiḥ syāt. nanu ya eva amśo
0009915	-artham a-vyapadeśyam ity āha. artha-	<b>grahaṇa</b> -kāle tu samākhyā-śabdo na vyāpriyate,
0013808	ca evaṃ varṇayanti. grahaṇe phale kartavye	<b>grahaṇa</b> -nimittam pravṛttā ity arthaḥ. indriya-an-
0014913	tathā śabda-ādāv api veditavyam. śabda-	<b>grahaṇa</b> -nir-apekṣā iti. śabdo hi na eka-guṇa-
0010202	sarvā hi ity-ādi. mātra-śabdo 'yathā-artha-	<b>grahaṇa</b> -nirāsa-arthaḥ. sva-artha-grahaṇa-mātreṇa
0010115	niścaya-paryāyaḥ, kiṃ tarhi bhūta-artha-	<b>grahaṇa</b> -paryāyaḥ. vyavasāya-ātmakam iti bhūta-
0012005	tasya api sādharṇyasya a-bhāvāt. sarvathā a-	<b>grahaṇa</b> -prasaṅga iti. sarvair ākārair bāhuleyatva
0010908	-ādau sannihitam, evaṃ sati pāda-āde rūpa-	<b>grahaṇa</b> -prasaṅgaḥ. tasmāt sva-adhiṣṭhāna-stham
0005504	yuktā, tasyaḥ sarvatra a-viśeṣāt sarva-artha-	<b>grahaṇa</b> -prasaṅgāt. yaj jñānam yad-ākāra-rahitam,
0012509	saty api bhinna-indriya-grāhyatve na bhavati	<b>grahaṇa</b> -bhedaḥ. na, tasya eva dravyasya
0013413	-ādiṣu bhedaḥ, evaṃ sati yatra indriya-bhedo	<b>grahaṇa</b> -bhedaś ca asti, tatra sutarām bhedaḥ
0013411	prathamām. bhede 'bhedaḥ kuto 'nyathā iti.	<b>grahaṇa</b> -bhedāt kevalād anyathā, indriya-bhede
0013401	caitanya svāpa-vad dvitīyām upalabdhī-samām.	<b>grahaṇa</b> -bhedād iti ca hetv-antara-upadarśanāt
0012506	na iṣyate, rūpa-ādiṣv api sa na syād iti.	<b>grahaṇa</b> -bhedād rūpa-ādīnām an-ekatva-vyavasthā

0013412	iti yāvat. yatra ca ity-ādīnā yadi kevalād	<b>grahaṇa</b> -bhedān nīla-ādiṣu bhedaḥ, evaṃ sati yatra
0013411	-bhedāt kevalād anyathā, indriya-bhede	<b>grahaṇa</b> -bhede ca saty a-bhedo na eva iti yāvat.
0012508	eva. avaśyaṃ hi bhinna-indriya-grāhyatve	<b>grahaṇa</b> -bhedenā bhāvyaṃ. nanu dravye saty api
0012508	api ca bhinna-indriya-grāhyatvena	<b>grahaṇa</b> -bhedo 'py ākṣipta eva. avaśyaṃ hi bhinna-
0013805	apekṣayā etad viśeṣaṇam. sarvā eva tu vṛttir	<b>grahaṇa</b> -mātre vartate, na vikalpana iti. grahaṇe
0013802	iti. etad uktaṃ bhavati — sva-rūpa-	<b>grahaṇa</b> -mātre vartamānā pratyakṣaṃ pramāṇam na
0010202	yathā-artha-grahaṇa-nirāsa-arthaḥ. sva-artha-	<b>grahaṇa</b> -mātreṇa a-sambhavaṃ darśayati. a-yathā-
0016004	-manobhyāṃ dvābhyāṃ api bāhyasya arthasya	<b>grahaṇa</b> -lakṣaṇaṃ kāryam eka-artha-kāritvam iṣyate,
0014418	grahaṇam, na tac citra-viśayam, caitanya-	<b>grahaṇa</b> -vat. tathā ca śabda-ādi-grahaṇam. vyāpaka
0014111	-mātra-grāhikā. mātra-śabdaḥ sukha-ādi-	<b>grahaṇa</b> -vyavaccheda-arthaḥ. jāti-viśiṣṭa-sukha-ādi
0011008	a-pihita-adhiṣṭhānam eva hi tad viśaya-	<b>grahaṇa</b> -samartham, na anyathā iti. śrotra-
0011004	tasya bahir-nirgatasya a-pratibaddham viśaya-	<b>grahaṇa</b> -sāmarthyam na asti, tvag-ādi-indriya-vat.
0010116	-paryāyah. vyavasāya-ātmakam iti bhūta-artha-	<b>grahaṇa</b> -sva-bhāvam ity arthaḥ. kasmād a-yuktaṃ
0012013	eva bhavati. tathā hi sannikarṣo 'rtha-	<b>grahaṇa</b> -hetur ity eṣa doṣa udbhāvyaṭe. jñāna-
0016006	na syād ity arthaḥ. tayor api bāhya-artha-	<b>grahaṇam</b> atra eka-artha-kāritvam. bāhya-artha-
0003911	kāraṇa-antara-upalakṣaṇa-mātraṃ vā viśaya-	<b>grahaṇam</b> . atra yathā kathañcit pratyakṣa-śabdaṃ
0010510	ity-ādi. sa-antara-grahaṇam vicchinna iti	<b>grahaṇam</b> . adhika-grahaṇam indriya-atirikta-
0003210	evam idam anumānena varṇa-āder a-nityatā-	<b>grahaṇam</b> adhikṛtya uktam. yadā tv antya-kṣaṇa-
0010810	upapadyate tad-viśayasya sa-antara-adhika-	<b>grahaṇam</b> , adhiṣṭhānān na indriyād iti bhāvaḥ.
0005204	rūpa-ādayo viśayā eva, tat kim-arthaṃ viśaya-	<b>grahaṇam</b> . an-ālambyamāna-rūpa-ādi-vyavaccheda-
0005303	-ādīnām ity atas tad-vyavacchedāya anubhava-	<b>grahaṇam</b> . anubhava ākāro yasya, tat tathā-uktam.
0016516	bhavati iti, tan-nirākaraṇa-arthaṃ sad-	<b>grahaṇam</b> iti. a-yuktaṃ etat, saptamy-antena eva
0012707	-bhedenā bhinnasya api nīla-āder iva cakṣuṣā	<b>grahaṇam</b> ity ato na bhinnatvam an-eka-indriya-
0012711	-ādāya iti. kiṃ tarhi indriya-antara-artha-a-	<b>grahaṇam</b> iti. an-eka-indriyatve hetur iti
0013713	vṛttir jñeyā. tathā pariniṣpanna-antar-	<b>grahaṇam</b> iti. anye tv āhuḥ — vṛttinām nir-
0010510	tam a-sambhavaṃ darśayann āha — sa-antara-	<b>grahaṇam</b> ity-ādi. sa-antara-grahaṇam vicchinna
0016910	na śakyate vaktum. atas tat-pratītye sad-	<b>grahaṇam</b> iti. indriyānām iti tu vacanam
0012905	lakṣyate. a-vyabhicāra indriya-antareṇa a-	<b>grahaṇam</b> iti. tad api yuktyā api ca ity-ādīnā eva
0003014	syād iti na dve eva pramāṇe. asty etad	<b>grahaṇam</b> iti. na idam apahnūyate, kiṃ tu tasya
0017007	pratyakṣatā syāt. atas tan-nivṛttaye sad-	<b>grahaṇam</b> iti. na etad asti, tasya samprayoga-
0004607	-ādīnām vicchinna-deśa-avasthitānām sakṛd	<b>grahaṇam</b> iti. na hi tair a-samyuktatvād
0012701	sparṣo 'pi cakṣuṣā grhyeta. yataś cakṣuṣā a-	<b>grahaṇam</b> iti. bheda-kṛtam indriya-antara-a-
0013711	tu viśaya-ākāreṇa pariṇāmena pariniṣpannā	<b>grahaṇam</b> iti. yatra api ca antarālam na asti
0017408	-anya-an-arthaka-vat. tathā ca buddhi-janma-	<b>grahaṇam</b> iti vyāpaka-viruddham. syād etat — a-
0014113	viśiṣṭa-sukha-ādi-grāhikā. artha-sva-bhāva-a-	<b>grahaṇam</b> iti śabda-ādīnām sukha-ādi-sva-bhāva-a-
0010510	-grahaṇam vicchinna iti grahaṇam. adhika-	<b>grahaṇam</b> indriya-atirikta-grahaṇam. tan na syāt.
0002909	-pratīteḥ sambhavāc ca. tat katham iti. tad-	<b>grahaṇam</b> katham na pramāṇa-antaram ity arthaḥ. a-
0010011	tato na tad-vyavaccheda-arthaṃ a-vyabhicāri-	<b>grahaṇam</b> kartavyam. nanv a-sati tasminn akṣa-
0011005	-adhiṣṭhāna-pidhāne cakṣuḥ-śrotrayor viśaya-	<b>grahaṇam</b> . kārya-a-bhāvaḥ. nanu cakṣuṣaḥ prabhāva-
0010401	— na an-iṣṭa-nivṛttaye 'vyapadeśya-ādi-	<b>grahaṇam</b> , kiṃ tu pramāṇa-ādīnām sva-bhāva-
0003601	syād etat — na tatra agni-sāmānya-mātra-	<b>grahaṇam</b> kevalam, pratiniyata-deśa-vartino
0012802	pratyekaṃ syāt, dravya-vat. sārvendriya-	<b>grahaṇam</b> ca atra eka-indriya-grāhyatā-niyama-
0010602	syāt. a-vicchinnaṃ iti grhyeran. rūpa-	<b>grahaṇam</b> ca atra cakṣur-viśaya-upalakṣaṇa-arthaṃ.
0017310	niṣ-kriyatvāt kuto vyāpārah. samprayoga-	<b>grahaṇam</b> ca vyartham. avaśyaṃ hi buddhi-janmani
0017312	vyāpāra-arthaḥ pratīti. prasiddha-artha-	<b>grahaṇam</b> ca sūtre 'bhyupetaṃ. tena ayaṃ pakṣo
0009807	udbhavo 'sya iti vighrahaḥ. indriya-artha-	<b>grahaṇam</b> tat-sannikarṣa-upalakṣaṇa-arthaṃ. na
0006003	abhilāṣa-a-bhāvāt. ādi-śabdena saṃśaya-jñāna-	<b>grahaṇam</b> . tatra api kiṃ tad eva idam āhosvid
0013708	nanu śrotra-ādi-vṛttir eva śabda-ādīnām	<b>grahaṇam</b> . tatra kā anyā vṛttir yā grahaṇe vartate.
0018206	nivṛttaye pramāṇa-bhūtāya ity atra yad bhūta-	<b>grahaṇam</b> , tatra yuktiḥ su-ucitā. vakṣyamānasya ca
0010514	prasaṅgam āha. asti ca tat tathā-vidham	<b>grahaṇam</b> . tathā hi indriya-parimāṇa-atirikta-sva-
0003412	eva punar a-nityam varṇa-ādi iti yad	<b>grahaṇam</b> , tad api na pramāṇam iti darśayati.
0017306	doṣaḥ. kaḥ punar indriyasya vyāpārah. yadi	<b>grahaṇam</b> , tad eva vijñānam iti vijñānam eva
0002608	keśa-ādīnām jñāna-antareṇa jñeyatvena	<b>grahaṇam</b> , tadā iṣṭam eva sāmānya-rūpatvam.
0010511	grahaṇam. adhika-grahaṇam indriya-atirikta-	<b>grahaṇam</b> . tan na syāt. kuta ity āha — na hi ity
0012114	niścinvato 'py anyatra a-niścayena grahaṇa-a-	<b>grahaṇam</b> . tasmāt tad eva asya grahaṇam, yo
0012701	a-grahaṇam iti. bheda-kṛtam indriya-antara-a-	<b>grahaṇam</b> darśayati. tad etena yatra sparśana-
0017704	-pratipattiḥ. abhidhāna-abhidheyayoś ca iti	<b>grahaṇam</b> drṣṭānta-arthaṃ. yad a-bheda-upacāra-
0014803	parama-aṇavaḥ. samprayoga-viśeṣād iti viśeṣa-	<b>grahaṇam</b> dvi-parama-aṇv-ādikasya samprayogasya
0004606	vaktavyaḥ — yadi yugapad bahūnām dravyānām	<b>grahaṇam</b> na asti, katham tarhi tila-māṣa-ādīnām

0011003	yasya indriyasya adhiṣṭhāna-pidhāne viṣaya-	<b>grahaṇam</b> na asti, tasya bahir-nirgatasya a-
0010611	-guṇatvād guṇānām. tat kutas teṣām ādhikya-	<b>grahaṇam</b> . na ca paro gandha-ādibhiḥ saha
0014417	ca ity-ādīnā hetum āha. yad a-bhinna-ākāram	<b>grahaṇam</b> , na tac citra-viṣayam, caitanya-grahaṇa-
0010714	api gandha-ādi-vad rūpa-āder apy adhikam iti	<b>grahaṇam</b> na prāpnoti ity etāvad ucyate. api ca
0004705	sarveṇa prakāreṇa sva-sāmānya-lakṣaṇābhyaṃ	<b>grahaṇam</b> na bhavati ity arthaḥ. tasya tarhi
0002903	-līṅga-darśanād a-nityaṃ rūpam ity evam-ādi	<b>grahaṇam</b> na syāt. tathā hi nīla-ādi sva-lakṣaṇam,
0012808	ity-ādi. dravyasya sparśanena cakṣuṣā ca	<b>grahaṇam</b> na syāt. śeṣānām cakṣuṣā iti yojaniyam.
0011109	iti. ata āha — yad dhi ity-ādi. sva-	<b>grahaṇam</b> parakīyeṣu mukha-prasāda-ādi-līṅgasya
0010914	-dvāreṇa eva hi indriyād arthasya sa-antara-	<b>grahaṇam</b> pratīyate, yathā-uktaṃ prāk. doṣa-
0002806	sādhāraṇa-bhūtena para-rūpeṇa arthasya	<b>grahaṇam</b> , pratyakṣeṇa tv a-sādhāraṇa-bhūtena iti.
0003002	tadā tad viśeṣa-dṛṣṭa-ākhyam agni-	<b>grahaṇam</b> pramāṇa-antaram sāmānyam dṛṣṭād
0002906	-nityaṃ rūpam ity-ādi-viśeṣa-sāmānya-viṣayam	<b>grahaṇam</b> pramāṇa-antaram. tathā hi na tat
0012016	indriya-artha-sambandhe satī sarva-ātmanā	<b>grahaṇam</b> prasajyate, tadā bhavati 'pi tribhir
0012017	sambadhyamāne viṣaye kim iti na sarva-ātmanā	<b>grahaṇam</b> bhavati itī cet, na asmābhis tasya
0009706	samavaiti śabdaḥ, tasya indriya-samavāyād	<b>grahaṇam</b> bhavati, yad ātmā manasā saṃyujyate,
0012006	grahaṇam syāt. yatra amṣe śaktiḥ, tasya eva	<b>grahaṇam</b> bhaviṣyati ity āha — sarva-ātmanā ity-
0018101	-ādi. an-anyatve buddhir eva janma iti janma-	<b>grahaṇam</b> mata-dvaye 'py apārthakam. nanu ca janma
0016411	kṣaṇikatvād iti jñāpana-arthaṃ janma-	<b>grahaṇam</b> . yadā tu ṣaṣṭhī-samāsaḥ, tadā buddhi-
0017005	samprayogaḥ. tataś ca na tan-niṣedhāya sad-	<b>grahaṇam</b> yuktam itī. syād etat — a-satī sad-
0012908	-viśeṣānām prakṛtatvāt tat-śrūtyā teṣām eva	<b>grahaṇam</b> yuktam, na viśeṣa-antarānām, a-
0012114	grahaṇa-a-grahaṇam. tasmāt tad eva asya	<b>grahaṇam</b> , yo niścayaḥ. anyathā eka-ākāre 'pi tan
0010510	— sa-antara-grahaṇam ity-ādi. sa-antara-	<b>grahaṇam</b> vicchinna itī grahaṇam. adhika-grahaṇam
0010305	-artha-sannikarṣa-jaṃ prāpnoti. sāksād-	<b>grahaṇam</b> viprakṛṣṭa-a-yathā-artha-jñāna-kāryasya
0012902	-puṣpa-vat. a-bhāvaś ca indriya-antareṇa a-	<b>grahaṇam</b> . vyāpaka-viruddhaḥ. anye sūtram anyathā
0014418	caitanya-grahaṇa-vat. tathā ca śabda-ādi-	<b>grahaṇam</b> . vyāpaka-viruddhaḥ. viṣaya-antara itī
0009711	na abhivyaktaṃ jñānam pratyakṣam. jñāna-	<b>grahaṇam</b> sukha-ādi-vyavaccheda-artham.
0005314	veditavyam. ātmā tu teṣām prameyaḥ. rāga-ādi-	<b>grahaṇam</b> spaṣṭa-saṃvedana-darśana-artham. sarva-
0010602	tu satī yāvatā bhāgeṇa prāptiḥ, tāvat eva	<b>grahaṇam</b> syāt. a-vicchinna itī grhyeran. rūpa-
0005115	vat. atha dvitīyā, tadā andha-āder apy artha-	<b>grahaṇam</b> syāt. indriya-jñāna-nir-apekṣam hi mano-
0012600	śakyate jñātum. yadi punar ekena indriyeṇa	<b>grahaṇam</b> syāt, tadā yathā nīla-ādīnām cakṣur-
0004608	ca dravya-antaram ekam ārabdham, yasya	<b>grahaṇam</b> syāt. darśanasya laghu-vṛttitvād
0012005	itī. sarvair ākārair bhāhuleyatva-ādibhir api	<b>grahaṇam</b> syāt. yatra amṣe śaktiḥ, tasya eva
0014203	apara-samsthānam asti yena vīṇā-śabda itī	<b>grahaṇam</b> syād ity abhyupeta-hānam. atha mā bhūd
0005306	anena yad uktam — andha-āder apy artha-	<b>grahaṇam</b> syād itī, tan nirastam. yasmān na tad
0014114	itī śabda-ādīnām sukha-ādi-śva-bhāva-a-	<b>grahaṇam</b> . syād etat — samsthānād a-vyatirekād
0010808	-a-bahir-vṛttitvam āsṛitya sa-antara-adhika-	<b>grahaṇayor</b> hetvoḥ siddhir abhisamhitā. bahir-
0015413	prasadhyati itī manyate. tad evaṃ vṛtti-	<b>grahaṇasya</b> a-pramāṇatvān na tasya a-saṅgrahān
0018103	mata-dvaye 'py apārthakam. nanu ca janma-	<b>grahaṇasya</b> prayojanam uktam — jāyamāna-
0016006	atra eka-artha-kāritvam. bhāya-artha-	<b>grahaṇāc</b> ca dvābhyām api indriyāṇām arthavattā na
0002907	tathā hi na tat pratyakṣam, sāmānyasya api	<b>grahaṇāt</b> , na apy anumānam, viśeṣasya api grahaṇāt,
0013103	vinā api ca ālokena kaiścit prāṇibhis tasya	<b>grahaṇāt</b> , na tena an-eka-antaḥ. tathā viśeṣyān
0003502	-mataṃ darśayitum evam uktam, na punaḥ sakṛd-	<b>grahaṇāt</b> pramāṇam itī kṛtvā. vivāda-āspadī-bhūtam
0014107	itī cakṣuṣā ghaṭa-ādi-grahaṇe śabda-ādīnām	<b>grahaṇāt</b> . prasaṅga-viparyayeṇa ca — yo yad-a-
0002908	api grahaṇāt, na apy anumānam, viśeṣasya api	<b>grahaṇāt</b> , vinā api līṅgena tathā-pratīteḥ
0005712	-grāhi, tat tatra śabda-dvāreṇa tasya viṣaya-	<b>grahaṇāt</b> sa-vikalpakam bhavati, sva-rūpaṃ ca a-
0003601	api tu pūrva-dṛṣṭa-sāmānyena uttarasya	<b>grahaṇāt</b> sāmānyato dṛṣṭam eva. syād etat — na
0005114	tatas tasya prāmānyam eva na syāt, grhīta-	<b>grahaṇāt</b> smṛty-ādi-vat. atha dvitīyā, tadā andha-
0003109	kāraṇam viśeṣeṇa na yojayati. tasya tena a-	<b>grahaṇāt</b> . syād etat — yadi varṇa-sāmānyena a-
0003411	-ākāra-utpattyā jñānam pūrva-grhīta-artha-	<b>grahaṇād</b> abhijñānam itī. ca-śabdena pratyakṣeṇa
0014207	-jāti-viśiṣṭasya tad-viśeṣasya kauśika-āder	<b>grahaṇād</b> ity arthaḥ. niyogataś ca viśeṣaḥ śabda-
0003602	-grahaṇam kevalam, pratiniyata-deśa-vartino	<b>grahaṇād</b> itī. na iyatā viśeṣa-samāśrayeṇa
0006101	-arthaṃ tad itī cet, na, artha-sannikarṣa-	<b>grahaṇād</b> eva an-artha-sambhūtasya dvi-candra-ādi-
0012806	na hi dravya-saṅkhyā-ādi-karmasv itī. ādi-	<b>grahaṇād</b> bhāva-guṇatva-prthaktva-ādayo grhyante.
0009808	na asti vyapadeśya-ādi-sambhava itī. ādi-	<b>grahaṇād</b> vyabhicāritvasya vyavasāya-ātmakatvasya
0003312	grhīte 'nityatā api grhīta eva itī grhīta-	<b>grahaṇān</b> na idaṃ pramāṇam. yadi na anyo 'nityatā
0002904	a-nityatā sāmānyam. anayoḥ saṅkareṇa	<b>grahaṇān</b> na tat sāmānyam eva sva-lakṣaṇam eva vā.
0003208	grhyeta na itareṇa. tasmād viśeṣasya a-	<b>grahaṇān</b> na sa tam a-nityatayā yojayati, api tu
0016101	-kāritvena avasthitāyām mana eva bāhye 'rthe	<b>grahaṇāya</b> pravartate. tatra — yathā pradīpa-
0016103	tathā indriya-vṛttau manaso bāhye 'rthe	<b>grahaṇāya</b> vṛttiḥ, indriya-vṛttis tu saha-kāriṇy



0005405	sā abhilāpam ādāya tatra yojayet. abhilāpa-	<b>grahaṇe</b> ca kṣaṇikatvān na sā, na api rāga-ādāya
0010601	ca grhyanta iti prasiddham etad. prāpti-	<b>grahaṇe</b> tu sati yāvatā bhāgena prāptiḥ, tāvat eva
0017006	yuktam iti. syād etad — a-sati sad-	<b>grahaṇe</b> dvi-candra-ādi-jñānasya api bhrāntasya
0012113	-a-niścaya-vaśāt pratyakṣasya grahaṇa-a-	<b>grahaṇe</b> . na evaṃ niścayasya. kiñcin niścinvato
0003415	nanu ca pūrva-grhītasya arthasya sakṛd api	<b>grahaṇe</b> na pramāṇam, tat kim ucyate — a-sakṛd iti.
0013808	grahaṇe vartamānā iti ca evaṃ varṇayanti.	<b>grahaṇe</b> phale kartavye grahaṇa-nimittam pravṛttā
0013708	-ādīnām grahaṇam. tatra kā anyā vṛttir yā	<b>grahaṇe</b> vartate. kecid āhuḥ — indriya-viśaya-
0013706	ity ucyate. tatra a-pratyaya-vṛtti-nivṛttaye	<b>grahaṇe</b> vartamānā ity āha. śabda-sparśa-rūpa-rasa
0013802	-artham etad bhedena uktaṃ śabda-ādīnām	<b>grahaṇe</b> vartamānā iti. etad uktaṃ bhavati — sva
0013807	pramāṇam icchanti, sa-pratyayām tu phalam.	<b>grahaṇe</b> vartamānā iti ca evaṃ varṇayanti. grahaṇe
0013805	grahaṇa-mātre vartate, na vikalpana iti.	<b>grahaṇe</b> vartamānā iti tat-sva-bhāvā ity arthaḥ.
0013604	śabda-sparśa-rūpa-rasa-gandheṣu yathā-kramam	<b>grahaṇe</b> vartamānā pratyakṣam pramāṇam. manasā iti
0014107	-viśaya-vṛtty-a-bhāva iti cakṣuṣā ghaṭa-ādi-	<b>grahaṇe</b> śabda-ādīnām grahaṇāt. prasaṅga-
0015607	-vyavasāyaḥ. na etad asti. evaṃ bāhya-artha-	<b>grahaṇe</b> sati dvayor apy eka-artha-kāritvād
0014216	pratyekam ity-ādi. eka-ekasya sukha-āder	<b>grahaṇe</b> hi indriya-vṛttīnām sva-viśaya eva niveśo
0018106	-a-bhāvād eva prāmāṇya-a-bhāva iti kiṃ janma-	<b>grahaṇena</b> . atha janma-uttara-kālam asti buddhiḥ,
0010014	kartavyam. na etad asti, artha-sannikarṣa-	<b>grahaṇena</b> eva tasya pratikṣepāt. anyathā indriya-
0010104	dvi-candra-ādi-jñānam tu sannikarṣa-utpanna-	<b>grahaṇena</b> eva nirastam. ācāryeṇa tu tat-puruṣa-
0017007	grahaṇam iti. na etad asti, tasya samprayoga-	<b>grahaṇena</b> eva nivartitvatvād ity uktam etad. yadi
0011806	vā iti. ataḥ sautram ity āha. dravya-	<b>grahaṇena</b> guṇa-karmaṇor api sautram pratyakṣa-
0012306	mahā-sāmānyam sattā grhyate. viśeṣa-	<b>grahaṇena</b> dravyatva-ādīni śeṣāni sāmānyāni.
0018107	tadā api prāmāṇyam a-nivāryam iti kiṃ janma-	<b>grahaṇena</b> . buddhi-viśiṣṭasya tu janmano 'kṣam
0015707	-vṛttau tv an-antaram iti. indriya-vṛtti-	<b>grahaṇena</b> mano-vṛttir api grhyate. smārto na an-
0012306	-karma-apekṣam ca dravyeṣv iti. atra sāmānya-	<b>grahaṇena</b> mahā-sāmānyam sattā grhyate. viśeṣa-
0005703	eva apavādāl labhyate, tat kiṃ mātra-	<b>grahaṇena</b> . satyam etad, tathā api prādhānya-
0012903	anye sūtram anyathā vyācakṣate — tad-	<b>grahaṇena</b> sva-viśeṣa-vyatiriktaṃ viśeṣa-antaram
0006303	evam-prakārasya anyasya api ca atasmiṃs tad-	<b>grahād</b> bhrāntasya api vastuni pratibandhād īpsita
0009802	atha vā tad eva jñānam atasmiṃs tad-	<b>grahād</b> vyabhicāri. vyavasāya ātmā asya iti
0011603	ātmānam paśyatām sa grāhyaś ca bhavati	<b>grahitā</b> ca. artha-antara-phala-vādina idam an-
0012712	-antara-artha indriya-antareṇa na śakyate	<b>grahitum</b> , evam an-ekam indriyam śakyate
0016709	buddher an-āgata-dharma-viśayāyā rūpa-a-	<b>grahē</b> 'py a-visaṃvādāt prāmāṇyam iṣyate, tathā
0013114	tulya-gocaratve hetum āha — tad-a-	<b>grahē</b> tad-buddhy-a-bhāvād iti. na a-grhīta-
0013013	-ādi-dravya-viśayam ity āha — rūpa-ādy-a-	<b>grahē</b> tad-buddhy-a-bhāvād iti. yo yad-a-grahē
0013015	ṣaṅ-ṇagarī prāsāda-mālā vā. rūpa-ādy-a-	<b>grahē</b> na upalabhyate ca upalabdhi-lakṣaṇa-prāptam
0013014	-a-grahē tad-buddhy-a-bhāvād iti. yo yad-a-	<b>grahē</b> saty upalabdhi-lakṣaṇa-prāpto na
0007316	vibhāgo 'sti, kevalam a-vidyā-upaplutais tad	<b>grāhaka</b> -ākāra-ādi-vibhāga-vad iva lakṣyate. ato
0007313	— katham punar a-bhinna-ātmano jñānasya	<b>grāhaka</b> -ākāra-ādi-vibhāgaḥ, yena a-saty api bāhye
0007114	iṣtam, tathā sati bāhye 'rthe prameye	<b>grāhaka</b> -ākāra eva pramāṇam ity āśānkā syāt. atas
0007611	adhikṛtatvād abhyarhitatvam. ato	<b>grāhaka</b> -ākāra-śabdasya eva pūrva-nipātaḥ. trayam
0007608	-ābhāsaḥ prameyam. pramāṇa-phalate punar	<b>grāhaka</b> -ākāra-saṃvittyor iti grāhaka-ākārasya
0005310	saṃvedanam. saṃvedyate 'nena iti saṃvedanam.	<b>grāhaka</b> -ākāra-saṅkhyātam anubhava-sva-bhāvattvam.
0007411	tathā tathā ity-ādi. nir-vikalpe tāvat	<b>grāhaka</b> -ākāraḥ kalpanā-apodham pratyakṣam
0007202	pramāṇam iṣyate, na tu vijñapti-mātratā-vad	<b>grāhaka</b> -ākāraḥ. nanu yadā api bāhyo 'rthaḥ
0007113	yathā sva-saṃvedana-phala-vyavasthāne	<b>grāhaka</b> -ākāraḥ pramāṇam iṣtam, tathā sati bāhye
0007311	ity a-viruddham. iha vijñapti-mātratāyām	<b>grāhaka</b> -ākāraḥ pramāṇam, grāhya-ākāraḥ prameyam
0006909	ābhāso 'sya iti sva-ābhāsam sva-rūpa-ābhāsam	<b>grāhaka</b> -ākāram ity arthaḥ. sva-rūpam eva asya
0007609	-phalate punar grāhaka-ākāra-saṃvittyor iti	<b>grāhaka</b> -ākārasya pramāṇatā, saṃvitteḥ phalatā.
0007610	api saṃvitti-śruter alpāctaratvam, tathā api	<b>grāhaka</b> -ākārasya pramāṇatvāt tasya ca
0007112	bāhye 'rthe sva-saṃvedana-phala-vyavasthāyām	<b>grāhaka</b> -ākārasya prāmāṇyam vaksyati. tataś ca a-
0007412	-ākāraḥ sva-lakṣaṇam prameyam. liṅga-je 'pi	<b>grāhaka</b> -ākāro 'numānam pramāṇam, vyakti-bheda-
0007203	bāhyo 'rthaḥ prameya iti pakṣaḥ, tadā api	<b>grāhaka</b> -ākāro 'bhimata eva, tasya sva-
0007208	-a-yogāt. a-yogas tv a-para-arthatvāt.	<b>grāhaka</b> -ākāro hy ātma-viśayaḥ katham bāhye 'rthe
0007409	ākāraḥ, ya anena bhrāntena nirīkṣyante,	<b>grāhaka</b> -pratibhāsa-ādayas te vivakṣitāḥ. upādāya
0015802	mano-vyavasāyo 'pi viśayo grāhyo viśayiṇo	<b>grāhakasya</b> indriya-vyavasāyasya. paraspara-
0015801	viśaya indriya-vyavasāyo grāhyo viśayiṇo	<b>grāhakasya</b> mano-vyavasāyasya. mano-vyavasāyo 'pi
0010604	nairantaryam. tad yathā pārasya apareṇa. sva-	<b>grāhakād</b> indriyāt sa-antarāv iti ca grhyete rūpa-
0014010	-sparśana-vijñānam dīrgha-ādi-saṃsthāna-	<b>grāhi</b> iti yathā manyate tathā idam uktam. etad
0007706	-viśeṣāt tv ity-ādi. viśaya-jñānam rūpa-ādi-	<b>grāhi</b> cakṣur-ādi-vijñānam. viśaya-jñāne taj-jñānam
0005712	— yatra viśaye yaj jñānam śabda-saṅketa-	<b>grāhi</b> , tat tatra śabda-dvāreṇa tasya viśaya-

0004203	sammukhī-bhāve ca sati pratyupasthita-viṣaya-	<b>grāhi</b> vikalpakam jñānam pratyakṣatvena abhimataṃ
0012312	ity āha — yasmād ity-ādi. sva-artha-mātra-	<b>grāhikatvād</b> ity etad viṣaya-ālocana-arthatvād ity
0014113	-grāhikā vā iti samsthāna-viśiṣṭa-sukha-ādi-	<b>grāhikā</b> . artha-sva-bhāva-a-grahaṇam iti śabda-
0014210	-tad-bheda-grahaṇa-abhyupagame jāti-mātra-	<b>grāhikā</b> ity api pakṣo hīyate, yato mātra-śabdena
0014111	jāti-mātra-grāhikā vā iti samsthāna-mātra-	<b>grāhikā</b> . mātra-śabdaḥ sukha-ādi-grahaṇa-
0014111	-ādaya iti vyāpaka-viruddham āha. jāti-mātra-	<b>grāhikā</b> vā iti samsthāna-mātra-grāhikā.
0014112	-vyavaccheda-arthaḥ. jāti-viśiṣṭa-sukha-ādi-	<b>grāhikā</b> vā iti samsthāna-viśiṣṭa-sukha-ādi-grāhikā.
0014211	bhavati — yā viśeṣaṇa-vyavacchinna-arthata-	<b>grāhiṇī</b> buddhiḥ, sā sa-vikalpikā. tad yathā citra
0002710	tasya eva anumānena sāmānya-ākāra-anurakta-	<b>grāhya</b> -amśa-ātmakena para-rūpeṇa adhyavasita-tad-
0007007	viṣayeṇa sa-viṣayam. tatra antar-jñeya-pakṣe	<b>grāhya</b> -amśa-lakṣaṇena viṣayeṇa sa-viṣayam, tatra
0006913	viṣaya ābhāso 'sya iti. viṣayaḥ punar atra	<b>grāhya</b> -amśaḥ, tatra viṣaya-vyavahārāt. tasya ity-
0013011	yaś ca kalpitaḥ pada-arthaḥ, sa vijñānasya	<b>grāhya</b> -amśatayā ātma-bhūta iti sva-samvittayā eva
0007311	vijñapti-mātratāyām grāhaka-ākāraḥ pramāṇam,	<b>grāhya</b> -ākāraḥ prameyam iti vakṣyati. atas tatra
0007413	vyakti-bheda-anuyāyī iva a-spaṣṭa-pratibhāso	<b>grāhya</b> -ākāraḥ sāmānya-lakṣaṇam prameyam iti.
0007412	pratyakṣam pramāṇam, spaṣṭa-pratibhāso	<b>grāhya</b> -ākāraḥ sva-lakṣaṇam prameyam. liṅga-je 'pi
0008513	dur-jñānam. tat kuta ātma-anubhavaḥ. yadi hi	<b>grāhya</b> -upalambha-a-siddhāv api vastu pratyakṣam
0013904	-bhedeṣv api ṣaḍja-ādiṣu śrotra-indriya-	<b>grāhya</b> -eka-traiguṇya-jātimattvam iṣyate, prāptam
0013902	-apakarṣa-bheda-bhinnāḥ, te bhinna-indriya-	<b>grāhya</b> -jāti-samanvitāḥ, śabda-sparśa-ādi-vat.
0002814	ca artho vistareṇa sva-lakṣaṇam a-nirdeśyam	<b>grāhya</b> -bhedād ity-ādinā pratipādayiṣyamāṇa iti
0009601	-jñāna-jananam asty eva iti. tasmād a-yuktam	<b>grāhya</b> -lakṣaṇam. ataś ca sthitam etad — na
0013908	nanu karma-vaśād indriya-abhinirvṛttiḥ, na	<b>grāhya</b> -vaśāt. tatra katham idaṃ codyate — an-
0012412	etad uktam bhavati — yad bhinna-indriya-	<b>grāhya</b> -viśeṣaṇa-viśeṣya-viṣayam jñānam, na tat
0014208	niyogataś ca viśeṣaḥ śabda-jāti-viśiṣṭo	<b>grāhyah</b> , anyathā śabdasya ayam viśeṣa iti na
0011602	hi yoga-niṣpattāv ātmānam paśyatām sa	<b>grāhyas</b> ca bhavati grahītā ca. artha-antara-phala
0004803	mahiṣaḥ. indriya-viṣayād bhinna-rūpa-jñāna-	<b>grāhyas</b> ca śabda-viṣayaḥ sitatva-ādiḥ. vyāpaka-
0004803	na tat tad eva. tad yathā aśvād bhinna-jñāna-	<b>grāhyo</b> mahiṣaḥ. indriya-viṣayād bhinna-rūpa-jñāna
0015802	mano-vyavasāyasya. mano-vyavasāyo 'pi viṣayo	<b>grāhyo</b> viṣayiṇo grāhakasya indriya-vyavasāyasya.
0015801	evam ca iti. viṣaya indriya-vyavasāyo	<b>grāhyo</b> viṣayiṇo grāhakasya mano-vyavasāyasya.
0014805	-parama-aṇava eva hi samhatāḥ śrotra-indriya-	<b>grāhyah</b> śabda bhavati. tathā sukha-parama-aṇava
0014007	samsthānam a-dravya-sat. tat kutas tasya dvi-	<b>grāhyatā</b> . na eṣa doṣaḥ. para-abhiprāyeṇa evam
0014006	ādaya iti vyapadiśyante. tato niyata-indriya-	<b>grāhyatā</b> na ca indriya-anantyam, pañcatvāt
0012802	sārvendriya-grahaṇam ca atra eka-indriya-	<b>grāhyatā</b> -niyama-nirāsa-param, yad āha — evam hi
0004406	ity-ādi. āyatana-sva-lakṣaṇam cakṣur-vijñāna-	<b>grāhyatva</b> -ādi, tat praty ete sva-lakṣaṇa-viṣayāḥ
0017907	-śabda-ādau sarvatra bhāvād yathā cakṣuṣā	<b>grāhyatvam</b> , tathā śrotra-ādibhir api iti indriya-
0012502	vyāpaka-viruddhaḥ prasaṅgaḥ. an-eka-indriya-	<b>grāhyatvam</b> tu dravyasya, darśanam sparśanam ca
0012505	-ādiṣv api bheda-vyavasthāyā an-eka-indriya-	<b>grāhyatvam</b> nibandhanam. yadi ca saty api tasmin
0015012	na ca vyakti-bheda-mātreṇa indriya-antara-	<b>grāhyatvam</b> yuktam, mā bhūc chabda-ādīnām vyakti-
0014506	-ādi. yataḥ samsthāna-bhedād bhinna-indriya-	<b>grāhyatvam</b> śabda-sparśa-ādi-jātinām iṣtam ekasyām
0009511	— sarvathā vā sva-ākāra-vijñāna-janakatvam	<b>grāhyatvam</b> syāt kenacid vā ākāreṇa. yadi prathama
0012411	-grāhyatvād dravyasya ca cakṣuḥ-sparśana-	<b>grāhyatvāt</b> . tad etad uktam bhavati — yad bhinna
0012410	-vaikalya-āśaṅkāpākaroṭi. bhinna-indriya-	<b>grāhyatvād</b> iti gandha-rasayor ghrāṇa-rasana-
0013405	prati-jñā-doṣaḥ, yatas tvayā bhinna-indriya-	<b>grāhyatvād</b> eva ity avadhāryatā hetv-antaram na
0012507	bhavatu, tato 'pi na asmābhir bhinna-indriya-	<b>grāhyatvād</b> eva bheda ity avadhāryate. api ca
0012411	-grāhyatvād iti gandha-rasayor ghrāṇa-rasana-	<b>grāhyatvād</b> dravyasya ca cakṣuḥ-sparśana-
0004801	sa śabda-arthaḥ. tasmād bhinna-rūpa-jñāna-	<b>grāhyatvān</b> na indriya-viṣayaḥ sitatva-ādi-
0012508	'py ākṣipta eva. avaśyam hi bhinna-indriya-	<b>grāhyatve</b> grahaṇa-bhedena bhāvyaṃ. nanu dravye
0012509	bhāvyaṃ. nanu dravye saty api bhinna-indriya-	<b>grāhyatve</b> na bhavati grahaṇa-bhedaḥ. na, tasya
0012708	ity ato na bhinnatvam an-eka-indriya-	<b>grāhyatve</b> hetuḥ, na an-eka-indriya-kalpanāyām
0012508	bheda ity avadhāryate. api ca bhinna-indriya-	<b>grāhyatvena</b> grahaṇa-bhedo 'py ākṣipta eva.
0013913	— na brūmas traiguṇyam eva śrotra-indriya-	<b>grāhyam</b> , api tu tasya eva pariṇāmo buddhy-anugama
0012705	tad yadi ity-ādi. yadi punaś cakṣuḥ sparśana-	<b>grāhyam</b> api dravyam grhṇāti iti iṣyate, tadā
0012713	sthitam etad — na dravyam an-eka-indriya-	<b>grāhyam</b> asti. punar asya eva spaṣṭī-karaṇāya
0014410	vā ity atra yo vā-śabdaḥ. an-anyatve 'pi na	<b>grāhyam</b> ity an-eka-antam āha. tat-parama-aṇur iti
0014007	pañcatvāt samsthānānām. samsthānam dvi-	<b>grāhyam</b> iti. nanu samsthānam a-dravya-sat. tat
0014302	sa ca iṣyate. tasmān na pratyekam sukha-ādi	<b>grāhyam</b> , kiṃ tarhi śabda-ādi. ta eva tarhi
0014305	-bhāvaṃ na bhavati, na tac chrotra-ādi-vṛtti-	<b>grāhyam</b> , caitanya-vat. na bhavati ca pratyekam
0014011	bhavatu nāma samsthānam vastutas tad dvi-	<b>grāhyam</b> drṣṭam iti sva-viṣaya-viniveśa-vyāghāta
0004802	ādi-nirdeśya iti. yad yato bhinna-rūpa-jñāna-	<b>grāhyam</b> , na tat tad eva. tad yathā aśvād bhinna-
0012501	-ādi. asya ayam arthaḥ — yad an-eka-indriya-	<b>grāhyam</b> , na tad ekam, rūpa-ādi-vat. tathā ca

0014308	-ādibhyo 'n-anyat, tac chrotra-ādi-vṛtti-	<b>grāhyam</b> , śabda-ādi-vat. tathā ca sukha-ādi. sva-
0009513	-atītam jñānam anya-viśayasya api jñānasya	<b>grāhyam</b> syāt, yatas tasya api jñānatva-ādinā
0012710	yad uktaṃ — bhinnatvād an-eka-indriya-	<b>grāhyā</b> rūpa-ādaya iti. kiṃ tarhi indriya-antara-
0012803	āha — evaṃ hi rūpa-ādayo 'n-eka-indriya-	<b>grāhyāḥ</b> prāpnuvanti iti. na niyamena eka-indriya-
0013906	-traiguṇya-jāty-anvitāḥ, te śrotra-indriya-	<b>grāhyāḥ</b> , ṣaḍja-ādi-vat. tathā ca śabda-sparśa-
0012804	prāpnuvanti iti. na niyamena eka-indriya-	<b>grāhyāḥ</b> syur ity arthaḥ. sva-viśeṣa-niyamakā iti
0010707	ity adhika iti ca grhyamāṇaḥ parvato	<b>ghaṭa</b> -a-bahir-vartino 'py udaka-ādes tathā eva
0002802	eva pravarteta. na hi ghaṭam paricchidya	<b>ghaṭa</b> -avasāye 'vasthitas tad-artha-kriyā-arthī
0008105	'dhika upalabhyate. ghaṭa-jñāna-jñānena hi	<b>ghaṭa</b> -ākāraṃ jñānam ālambamāṇaḥ saha ghaṭa-
0008105	ākāraṃ jñānam ālambamāṇaḥ saha ghaṭa-ākāreṇa	<b>ghaṭa</b> -ākāraṃ jñānam āsīd iti pratyeti. taj-
0008105	hi ghaṭa-ākāraṃ jñānam ālambamāṇaḥ saha	<b>ghaṭa</b> -ākāreṇa ghaṭa-ākāraṃ jñānam āsīd iti
0005912	āha — toya-ādi-kalpanā-pravṛttatvād iti.	<b>ghaṭa</b> -ādayas tu sva-upādānād anye na santy eva.
0011703	na andha-kāra-nivṛtti-mātraṃ phalam, kiṃ tu	<b>ghaṭa</b> -ādy-avabhāsanam. atas tad-avasthaḥ pramāṇa-
0011811	-artha-sannikarṣaḥ. tasya kāraṇam dravyam	<b>ghaṭa</b> -ādi kāraṇa-kāraṇam ity ucyate. atra ca
0014107	etat. sva-viśaya-vṛtty-a-bhāva iti cakṣuṣā	<b>ghaṭa</b> -ādi-grahaṇe śabda-ādīnām grahaṇāt. prasaṅga
0013013	samudāya-viśayam tat, na punar vastu-sad-	<b>ghaṭa</b> -ādi-dravya-viśayam ity āha — rūpa-ādy-a-
0013101	na upalabhyate ca upalabdhi-lakṣaṇa-prāptam	<b>ghaṭa</b> -ādi-dravyam ity sva-bhāva-an-upalabdhim āha.
0009301	ity āha — tathā teṣām ity-ādi. tathā iti	<b>ghaṭa</b> -ādi-rūpeṇa. teṣām ity dravya-ādīnām. na hi
0005901	-saṅketaḥ, tam āśrayam kṛtvā artha-antareṇa	<b>ghaṭa</b> -ādīnā rahiteṣv api rūpa-ādiṣu bhāvato 'rtha
0008708	-jñānam apy anena apāstam. tathā hi tad	<b>ghaṭa</b> -ādibhir vyapadiśyate, ghaṭa-jñānam ghaṭa-
0006011	drīśyate ca keṣāñcid vipratipattiḥ. yathā	<b>ghaṭa</b> -ādiṣu jñānam samvṛti-satsu mrga-trṣṇā-ādiṣu
0014102	kṛtam jāti-bhedam icchataḥ suvarṇa-ādīmayeṣu	<b>ghaṭa</b> -ādiṣu tulya-samsthāneṣu samsthāna-sva-
0005812	-ākāra-kalpanayā pravṛttatvāt samvṛti-jñānam	<b>ghaṭa</b> -ādīn adhyāropayati, na tu tat prajñapti-
0005810	-vastuṣu rūpa-ādiṣv artha-antara-bhūtān	<b>ghaṭa</b> -ādīn adhyāropayati, na prajñapti-vastu-
0013008	ca upalabdhavataḥ smṛtam sa eva ayam	<b>ghaṭa</b> ity a-bheda-jñānam utpadyate. yas tv āha
0012310	dravyam ity, viśeṣa-apekṣam dravyam pṛthivī	<b>ghaṭa</b> ity-ādi, dravya-guṇa-karma-apekṣam daṇḍī
0013007	ity. yeṣu rūpa-ādiṣv anubhava-puraḥ-saro	<b>ghaṭa</b> ity saṅketaḥ, tat-samudāye punar uttara-
0008107	ālambamāno ghaṭa-jñāna-jñānam āsīd iti saha	<b>ghaṭa</b> -jñāna-ākāreṇa ghaṭa-jñāna-jñānam. evam
0008106	jñānam āsīd iti pratyeti. taj-jñānena tu	<b>ghaṭa</b> -jñāna-jñānam ālambamāno ghaṭa-jñāna-jñānam
0008106	taj-jñānena tu ghaṭa-jñāna-jñānam ālambamāno	<b>ghaṭa</b> -jñāna-jñānam āsīd iti saha ghaṭa-jñāna-
0008107	-jñānam āsīd iti saha ghaṭa-jñāna-ākāreṇa	<b>ghaṭa</b> -jñāna-jñānam. evam uttāreṣv api veditavyam.
0008104	jñānasya eka-eka ākāro 'dhika upalabhyate.	<b>ghaṭa</b> -jñāna-jñānena hi ghaṭa-ākāraṃ jñānam
0008708	tathā hi tad ghaṭa-ādibhir vyapadiśyate,	<b>ghaṭa</b> -jñānam ghaṭa-jñānam ity evam. na tu tat
0009302	tattvataḥ santi. taiś ca jñānam vyapadiśyate	<b>ghaṭa</b> -jñānam dvitva-jñānam iti. na ca tatas tad
0008708	tad ghaṭa-ādibhir vyapadiśyate, ghaṭa-jñānam	<b>ghaṭa</b> -jñānam ity evam. na tu tat tebhya bhavati,
0018201	saty a-nitya iti. yad vikāri, tad a-nityam,	<b>ghaṭa</b> -vat. tathā ca ātmā. sva-bhāvaḥ prasaṅgaḥ.
0005902	-antaram adhyāropayantī pravartate kalpanā	<b>ghaṭaḥ</b> paṭa ity-ādikā. tathā samuccaya-ādi-
0013209	yasya an-ekaṃ dravyam āśrayaḥ, yathā	<b>ghaṭaḥ</b> . sa hy an-ekatra samavetaḥ. atra apy ekaṃ
0009103	-artha-āśrayiṇī pramāṇa-ādi-vyavasthā na	<b>ghaṭata</b> iti pratipādana-paro 'yam ārambha iti
0006806	vastu-upalabhyate. na ca ālambanam	<b>ghaṭate</b> . katham ca na ghaṭate. yathā ca na
0006807	ghaṭate. katham ca na ghaṭate. yathā ca na	<b>ghaṭate</b> , tathā vāda-vidhi-parīkṣāyām vakṣyati.
0006806	na ca ālambanam ghaṭate. katham ca na	<b>ghaṭate</b> . yathā ca na ghaṭate, tathā vāda-vidhi-
0005905	āśritya artha-antara-bhūtam karma sattām	<b>ghaṭatva</b> -ādi saṃyoga-ādi ca yathā-kramam
0002802	-kriyā-arthī tatra eva pravarteta. na hi	<b>ghaṭam</b> paricchidya ghaṭa-avasāye 'vasthitas tad-
0010706	'pi vastunas tathā eva grhyate. tad yathā	<b>ghaṭād</b> vicchinna ity adhika iti ca grhyamāṇaḥ
0002802	-avasāye 'vasthitas tad-artha-kriyā-arthī	<b>ghaṭe</b> pravartate na eva vā pravarteta, sāmānyasya
0013816	bhāvānām sva-rūpa-bhedo 'sti. tataś ca śānta-	<b>ghora</b> -mūḍha-ṣaḍja-ādi-bhedena anantyād an-antam
0006409	-śabdo 'yam iha a-jñāna-vacano yathā timira-	<b>ghnam</b> ca mandānām ity-ādau vākye. timire bhavas
0010108	na yojayati, tāvan na upajāyata eva. na ca	<b>ghrāṇa</b> -ādi-jñānānām sāmānya-ādi-yojane sāmānyam
0010910	cikitsyate, tat tatra eva vartate,	<b>ghrāṇa</b> -ādi-vat. sva-adhiṣṭhāne ca cikitsyete
0010110	asti, nir-vikalpatvāt, vyavahāra-a-kuśala-	<b>ghrāṇa</b> -ādi-vijñāna-vad ity a-sambhavo viśeṣaṇasya.
0011205	-ādīnām. anya-indriya-rutaṃ vṛthā iti.	<b>ghrāṇa</b> -ādīnām api indriyatvasya tata eva
0011208	śrotrāṇi indriyāṇi bhūtebhya iti na eva atra	<b>ghrāṇa</b> -ādīnām indriyatvaṃ vidhīyate, kiṃ tarhi
0011210	anya-indriya-saṅkhyā-sva-bhāva-nirākaraṇād	<b>ghrāṇa</b> -ādīni bhūtebhya iti ca bhautikatva-siddher
0013711	grahaṇam iti. yatra api ca antarālam na asti	<b>ghrāṇa</b> -ādau tatra api indriyasya viśaya-saṃyoga-
0012411	bhinna-indriya-grāhyatvād iti gandha-rasayor	<b>ghrāṇa</b> -rasana-grāhyatvād dravyasya ca cakṣuḥ-
0009605	artha-sannikarṣa-utpannam ity-ādi. indriyāṇi	<b>ghrāṇa</b> -rasana-cakṣus-tvak-śrotrāṇi. arthāḥ pañca
0011207	indriyatvaṃ na abhimatam iti. kecid āhuḥ —	<b>ghrāṇa</b> -rasana-cakṣus-tvak-śrotrāṇi indriyāṇi

0011105	yat-kiñcid etat. pañcānām ca indriyatva iti,	<b>ghrāṇa</b> -rasana-cakṣus-tvak-śrotrāṇi indriyāṇi iti
0017610	-vijñānam etat, na gandha-viṣayam. atha	<b>ghrāṇa</b> -vijñānam, dravya-viṣayatva-an-upapattiḥ.
0013603	pramāṇam iti śeṣaḥ. śrotra-tvak-cakṣur-jihvā-	<b>ghrāṇānām</b> manasā adhiṣṭhitā vṛttiḥ śabda-sparśa-
0001105	darśana-jāḥ sarve tṛṣṇā-ādayo doṣāḥ. tad eva	<b>ca</b> a-jñānam ity ucyate, jñāna-vipakṣatvāt tasya.
0008607	āha — na vāda-vidhir ācāryasya iti. nanu	<b>ca</b> a-dṛṣṭa-kartṛkāṇām śāstrāṇām kartā pravādād
0001004	kādācitkatvena hetunā a-nityam. ata eva	<b>ca</b> a-nitya-hetukam. śakyam etad dhetu-kṣayeṇa
0003305	api tasya sva-bhāvaṃ pratyeti iti sā eva	<b>ca</b> a-nityatā iti pratyakṣa-siddhā sā. atha punar
0003106	mano-vijñānena. tataḥ sāmānya-lakṣaṇam	<b>ca</b> a-nityatva-ādi yat kiñcit kṛtakam, tat sarvam
0009007	a-dṛṣṭa-tattva-avasthāyām pramāṇam prameyam	<b>ca</b> a-pariṇiṣpannam eva tattvataḥ. kevalam
0002011	ity-ādi. pūrva-kṛtam ca kiñcid anyac	<b>ca</b> a-pūrvaṃ buddhi-stham samyag ānīya pramāṇānām
0007811	tu tad-vyatiṛeṇa kiñcid ākāra-antaram. na	<b>ca</b> a-pratibhāsamānas tasya viṣayo yujyate,
0013614	jñeyāḥ. sā punar dvi-prakārā sa-pratyayā	<b>ca</b> a-pratyayā ca. pratyayaḥ pauruṣeyo bodha
0011617	-ādy-a-bhāvo hy a-jñāna-ādi-nivṛttiḥ. na	<b>ca</b> a-bhāvasya kiñcana kartavyam asti, nir-
0014705	rūpa-ādy-ātmanā pariṇamanti iti kṛtvā. sa	<b>ca</b> a-bhinna ity-ādinā anantya-prasaṅgam.
0013109	api teṣāṃ bhedaṃ antar-dhāpya sva-ākāraṃ	<b>ca</b> a-bhinnam eṣu praty asya ekatvam iva āpādayat
0017808	buddhīnām atīta-ādāv api bhāvād andha-ādīnām	<b>ca</b> . a-bheda-upacāra-pravṛttā iti. a-bheda-upacāra
0018001	eva phalaṃ nyāyyam. bhinna-viṣayatvāc	<b>ca</b> a-yuktaṃ tāsāṃ phalatvam. pratyakṣam hi rūpa-
0017307	eva vijñānāj jāyata ity uktaṃ syāt. tac	<b>ca</b> a-yuktam, cakṣur-vijñānam antareṇa api cakṣur-
0015303	evam apy a-viṣaya-nimitto viṣayī syāt. tac	<b>ca</b> a-yuktam. na hy a-nimittasya viṣayatvam
0014018	avasthānāt samāna-deśatvaṃ syāt. tac	<b>ca</b> a-yuktam. na hi dīrgha-hrasva-ādi-samsthānam
0015907	anubhūtatvān manasā ca smaryamāṇatvāt. tac	<b>ca</b> a-yuktam. na hi devadatta-anubhūtam
0013405	antaram na asti iti pratijñātam bhavati. tac	<b>ca</b> a-yuktam, hetv-antarasya api sad-bhāvād ity ata
0004113	vā a-vikalpanāt tayor a-saha-vṛttes ca. asti	<b>ca</b> a-vicchinnaṃ darśanam. tasmād indriyajam eva
0012913	ity asya a-bheda-jñānasya ko viṣayaḥ. na	<b>ca</b> a-viṣayam eva etad iti śakyate vaktum, deśa-
0002004	bhagavān an-adhigatam arthaṃ gamayati tatra	<b>ca</b> a-visamvādako bhavati. sa tu sāmārthya-viśeṣaḥ
0010308	balākāyāḥ śuklatvaṃ kṛṣṇatvaṃ ca. na asti	<b>ca</b> a-vyapadeśyatva-āder indriya-jñāne yathā-a-
0009811	syāt, tata idaṃ viśeṣaṇa-trayaṃ yujyate. iha	<b>ca</b> a-vyapadeśyam a-vyabhicāri iti ca viśeṣaṇa-
0010506	pratyakṣa-vyapadeśa-prasiddhy-artham. kiṃ	<b>ca</b> a-vyapadeśyam a-vyabhicāri vyavasāya-ātmakam
0009501	āha — tasmān na vyapadeśyatā iti. nanu	<b>ca</b> a-vyapadeśyam api vastu dṛṣya-vikalpyāv arthāv
0009907	-vyapadeśyam uktaṃ ity āha — a-nirdeśyatve	<b>ca</b> a-vyabhicāra iti. kasmād ity āha — na hi
0010102	tadā evaṃ vaktavyam — a-vyabhicāritve	<b>ca</b> a-vyabhicāra iti. na hi indriya-artha-
0009916	tasya apy etad eva uttaram — a-nirdeśyatve	<b>ca</b> a-vyabhicāra iti, vyavahāra-kāle 'pi jñāna-sva
0003401	pratyakṣam niścayaṃ janayati. a-niścayāc	<b>ca</b> a-vyavahāra-yogyo '-grhīta-kalpa eva sa iti na
0017912	smṛty-antaritatvāt. vyavahita-a-vyavahitayoś	<b>ca</b> a-vyavahitam eva phalaṃ nyāyyam. bhinna-
0005713	-grahaṇāt sa-vikalpakam bhavati, sva-rūpaṃ	<b>ca</b> a-śakya-samayaṃ yathā-uktaṃ prak. atas tatra
0003301	ity etat pramāṇam eva na bhavati. tadā	<b>ca</b> a-sakṛd vā ity anena asya sādharmaṇaḥ parihāro
0014904	-jāti-bheda-prasaṅgād ity arthaḥ. tataś	<b>ca</b> a-sat-kārya-vādaḥ syād ity abhyupeta-hāniḥ.
0007113	grāhaka-ākārasya prāmāṇyaṃ vakṣyati. tataś	<b>ca</b> a-sati bāhye 'rthe prameye yathā sva-samvedana
0016512	ca bhāvena bhāva-lakṣaṇam ity anena vā. na	<b>ca</b> a-sato nimittatvaṃ lakṣaṇatvaṃ ca sambhavati.
0016413	sac-chabda upādeyaḥ. samprayoga-vat. tathā	<b>ca</b> a-sad-vyudāsa iti vyāpaka-viruddham āha. sata
0017003	mṛga-tṛṣṇā-ādīnām samprayogo dṛṣṭaḥ. tataś	<b>ca</b> a-siddho hetur ity āha — ye 'pi hi ity-ādi.
0001102	parigrahaṃ antareṇa kvacit snehaḥ, na	<b>ca</b> a-snehavataḥ kvacid dveṣaḥ, ātma-ātmīya-an-
0017504	indriya-sannikarṣa indriya-artha-sannikarṣaś	<b>ca</b> akṣaṃ prati vartata ity ataḥ sā eva ity āha
0017507	atra sarva-nāmnā hetutvena parāmṛṣṭaḥ. tasya	<b>ca</b> akṣaṃ prati vṛtṭeḥ pratyakṣa-vyapadeśo yujyata
0008714	niyama āhosvid ālambana-apekṣa iti. kiṃ	<b>ca</b> ataḥ. ubhayathā api doṣaḥ. pūrvaṃ niyamaṃ
0002402	ca pramāṇe eva na a-pramāṇe iti. kiṃ	<b>ca</b> ataḥ. yadi pūrvaḥ kalpaḥ, niṣ-phalaṃ vacanam,
0006303	tasya evam-prakārasya anyasya api	<b>ca</b> atasmimś tad-grahād bhrāntasya api vastuni
0013406	sad-bhāvād ity ata āha — na ca ity-ādi. na	<b>ca</b> atra an-eka-anta iti na ayaṃ niyamo vyabhicārī
0003002	-antaram sāmānyato dṛṣṭād anumānāt. tad eva	<b>ca</b> atra anumānam iṣṭam tal-lakṣaṇam ca viśeṣa-
0007915	tu sva-bhāvaḥ. viṣaya-anubhava-jñānam	<b>ca</b> atra upalakṣaṇa-mātram. cintā-jñānam api yathā
0012802	syāt, dravya-vat. sārvendriya-grahaṇam	<b>ca</b> atra eka-indriya-grāhyatā-niyama-nirāsa-param,
0010603	a-vicchinā ity grhyeran. rūpa-grahaṇam	<b>ca</b> atra cakṣur-viṣaya-upalakṣaṇa-artham. yo yataḥ
0002015	-siddhi-śabdasya artham ācaṣṭe. sva-pramāṇam	<b>ca</b> atra mukhyam. para-pramāṇam tu paresāṃ tatra
0003716	samsṛjyante, sā pratītiḥ kalpanā. na	<b>ca</b> atra yojanaṃ prati vyāpṛtā eva pratītiḥ
0002115	ll iti. atas tan-nirākaraṇāya āha — bahavaś	<b>ca</b> atra vipratipannā iti. ca-śabdena yasmād ity
0005005	'sya parihārāya āha — para-mata-apekṣam	<b>ca</b> atra viśeṣaṇam iti. viśeṣaṇam viśeṣo bheda iti
0001311	-a-samādhānena a-samāhita-citta-avasthānam	<b>ca</b> . atha vā tathā-vidhasya mārga-abhyāsasya a-
0003609	hy anyathā dṛṣṭānto bhavitum arhati. tataś	<b>ca</b> adhigata-viṣayatvāt sa eva doṣaḥ. atha manyase

0008508	na tat pratyakṣam, parokṣa-vat. tathā	ca an-anubhūta-upalambham jñānam. viruddha-
0008408	tatra apy uttara-kālam smṛtir drṣṭā. na	ca an-anubhūte smṛtir yuktā. tato 'nyena tad-
0014609	sa-avayavam karma-pūrvikā sṛṣṭiḥ saṃsāraś	ca an-ādir vyākhyā-bhedaḥ sva-yūthyair mata iti.
0005402	viṣayī-kṛte hi samayaḥ śakyate kartum. na	ca an-utpannam rāga-ādy-ātmānam saṃvittir viṣayī-
0000809	-a-sambhavasya jñātum a-śakyatvāt, Idrṣeṣu	ca an-upalabdher hetutva-a-yogāt, puṃstva-ādi-
0012511	-siddham dravyasya ekatvam rūpa-ādeś	ca an-ekatvam. tat katham tad anumānena anyathā
0000302	ṭṛn-ṭṛcau śaṃsi-kṣad-ādibhyaḥ sañjñāyām	ca anītau. bahulam anyatra api iti vacanāt.
0015404	eva atra arthaḥ. sa eva ca upakārah. na	ca anu-śabdasya ānarthakyaṃ, ānantarya-arthatvāt.
0016805	-upalambhanatvāt tasya. tat-pūrvakatvāc	ca anumāna-ādy api dharmasya a-nimittam bhavati.
0002504	na anumeyatām atipatati. kiṃ	ca anumānasya a-prāmāṇye śāstra-praṇayanam na
0012404	viśeṣyam ca gṛhītvā loka-vyavasthām	ca anusmṛtyā anusandhānam śakyate kartum, na
0001209	-āder viśeṣaḥ. para-artha-pradhāna-vṛttinā	ca anena avaśyam evam-vidho 'bhyāśah kartavyaḥ, a
0013105	rūpa-ādayaḥ. tān bhinnān sad guṇa iti	ca anena viśeṣaṇena a-sambaddhān eva prāg
0013711	pariṇiṣpannā grahaṇam iti. yatra api	ca antarālam na asti ghrāṇa-ādau tatra api
0015503	-śabdaḥ pratyekam abhisambadhyate. nanu	ca anya-artha eva ayam granthaḥ śāstra upanyastaḥ.
0008806	ālambanam sarva-dharmā itī lakṣaṇāt. na	ca anyaḥ sarva-dharma-sva-bhāvo vijñānasya
0011311	iti ca etat karaṇatva-upalakṣaṇam. na	ca anyatra phalam yuktam iti pramāṇa-phalam. na
0002111	siddhāni pramāṇāni iti. tan-mata-anusāriṇaś	ca apare ślokaṃ paṭhanti — prasiddhāni pramāṇāni
0011404	pramīyate, yatra ca deśe 'dhikaraṇe, yasmāc	ca apāyād apādānāt, yasmai ca dātum, tac ca
0012309	eva, na viśeṣaḥ. śeṣāṇi sāmānyāni viśeṣāś	ca apekṣayā bhavanti. tatra sāmānya-apekṣam
0012307	-ādīni śeṣāṇi sāmānyāni. sāmānyam viśeṣa iti	ca apekṣā-kṛtam etat. ataḥ sāmānyāny eva etāni
0004110	-abhilāpam ahir ahir iti dhārā-vāhi yojakam	ca abhidhāna-abhidheyayor darśakam ca arthasya,
0013903	śabda-viśeṣā itī sva-bhāvaḥ prasaṅgaḥ. tatas	ca abhyupeta-bādhaḥ. atha ity-ādi. yady utkarṣa-
0014310	ca sukha-ādi itī viruddha-vyāptam āha. tataś	ca abhyupeta-bādhā. yad uktam ity-ādinā hetutva-
0014408	tathā ca śabda itī vyāpaka-viruddhau. tataś	ca abhyupetaḥ hīyate. vikalpa-artho vā-śabda itī
0009508	matam āśaṅkyā tasya drṣyatām abhidheyatām	ca abhyupetya doṣa-antara-abhidhitasayā
0006415	avasīyate. smārta-abhilāṣikam ca itī	ca ayam ca-śabdaḥ samuccaya-artho bhinna-kramaś
0007108	viṣayam jñānam artha ity uktam. artha-śabdaś	ca ayam prameya-vacanaḥ. sa-viṣayam itī ca
0016511	karma-dhārayo 'yam itī vyākhyātam. tatra api	ca ayam a-nivāryo doṣaḥ, yat saptamy eṣā nimitta-
0004004	tat-prṣṭha-labdha-mano-vijñāna-karaṇatvāc	ca. ayam atra abhiprāyaḥ. lokena hy asya śabdasya
0013307	-adhyāsa iṣyate, tato bhinnāḥ syāt. tataś	ca ayam an-antara-ukto doṣaḥ syāt, etac ca sūtram
0002509	puruṣa-mātra-pratyakṣam adhyeti. pratiśedham	ca ayam anumāna-apavādi-kurvan para-loka-āder na
0008808	eva sarva-śabdena ukta itī veditavyam. tataś	ca ayam artho bhavati — yadi sarva-dharma-sva-
0005702	-viṣayam viplutam pṛthivī-kṛtsna-ādi. nanu	ca ayam artho vakṣyamāṇād eva apavādāl labhyate,
0009504	-a-yogād ity a-parihāra eva ayam. nanu	ca ayam ukta eva arthaḥ. tat kim-artham punar
0011603	paśyatām sa grāhyaś ca bhavati grahītā	ca. artha-antara-phala-vādina idam an-iṣṭam evam
0010111	iti cet, na, tasya pratyakṣa-siddhatvāt. api	ca artha-antaram vikalpayann api cakṣuṣā rūpam
0012216	pramānasya ātma-mano-viṣayatvāt phalasya	ca artha-viṣayatvāt. nanu jñānam apy ātmani
0004110	yojakam ca abhidhāna-abhidheyayor darśakam	ca arthasya, tad vikalpakam apy a-vikalpa-jñāna-
0016702	ye tasya bhāvasya upakāraḥ upakāryāś	ca arthā atīta-an-āgatāḥ, tat-pratyavamarśini
0012008	-yogaṃ pañca-vidhena sannikarṣeṇa. tataś	ca arthād a-vyatiriktatvāt tad-viśeṣaṇām artha-
0002813	anumānam eva, na pramāṇa-antaram. ayam	ca artho vistareṇa sva-lakṣaṇam a-nirdeśyam
0012410	-sādhyā-apekṣayā tu sva-bhāvam āha. na	ca arhati itī. drṣṭānte sādhyā-vaikalya-āśaṅkā
0008101	bhrāntena pratipatrā gṛhyeran. na	ca asau teṣām viṣayaḥ, kiṃ tarhy ādyasya eva
0016608	teṣām pāramparyeṇa. an-āgatānām	ca asau bhāvānām upakāraḥ. ye 'n-antaram tato
0000207	-parikalpitasya pratiśedha-artham. pramāṇam	ca asau bhūtaś ca itī pramāṇa-bhūtaḥ, tasmai
0007212	yathā dhūmena agnir anumīyata ity ucyate, na	ca asau sāksāt tena anumīyate, kiṃ tarhi tad-
0013212	yo bhāvaḥ, tasya ekaṃ dravyam viśeṣaṇam. na	ca asau sārvendriyaḥ, kiṃ tarhi guṇa-vṛttiḥ. tato
0009815	a-sattvāt, yathā nīlatvam utpalasya. na	ca asti indriya-buddher itī. yadā bahu-vṛthi-
0006213	samīhite 'visamvādanam pravartakatvam	ca asty eva. tato yad etat keśa-ādi-pratibhāsi-
0004113	vā a-vikalpanāt tayor a-saha-vṛtteś	ca. asti ca a-vicchinnaṃ darśanam. tasmād
0006514	sādhyā-sādhana-vyavahārasya. iha api	ca asti. jñānasya adhigama-rūpatvāt sādhyatva-
0013413	evam sati yatra indriya-bhedo grahaṇa-bhedaś	ca asti, tatra sutarām bhedaḥ sidhyati, indriya-a
0012018	hetur iṣyate, tasya a-dravya-sattvāt. api	ca asmākam cakṣur-ādinā api sarvathā gṛhyate
0016602	asyaḥ kalpanāyā nivāritatvāt. api	ca asmākam yogi-jñānam sad-viṣayam eva prāg eva
0016609	-uttara-kāla-bhāvinām tu pāramparyeṇa. yac	ca asya atīta-upakāryatvam an-āgata-upakāritvam ca
0000313	-viṣaya-jñāna-parikṣaṇam upadeṣṭari. na asti	ca asya tat. vyāpaka-an-upalambhaḥ. asya a-
0000311	nivartamānam ārambham api nivartayati. tac	ca asya na asti. tasmān na ārabdhavyam idam.
0006205	evam. tasmād idam apy aindriyam eva. uktam	ca ācāryeṇa te 'pi hi parama-arthato 'nyathā

0008614	-abhidhānād ity arthaḥ. yad-doṣa-darśanāc	ca ācāryeṇa vāda-vidhāv a-sāra-niścayād vāda-
0016402	ca yo yogas tasya jñāpana-artham. evaṃ	ca ātma-ādibhir api yo yogaḥ sa-saṃskāra
0011712	tad yathā tury-ādibhyaḥ paṭa-ādih. tathā	ca ātma-ādibhyo jñānaṃ niṣpadyate. tasmāt tad api
0001307	-doṣa-utpādaḥ. tad yathā ākāśasya. na staś	ca ātma-darśana-snehau sātmi-bhūta-nairātmya-
0001108	yad-abhyāseṇa tat prahātavyam. parikṣamāṇaś	ca ātma-darśanasya tad-viparīta-ākāratvān
0011811	ca prādhānyād eka-artha-samaveta-kāraṇatvāc	ca ātma-manah-sannikarṣād utpadyate. indriya-mano
0008506	devadatta-anubhūtaṃ yajñadattena. parokṣaś	ca ātma-sambandhi-pūrva-kāla-bhāvi-jñāna-
0013615	-rūpo viṣaya-anubhava-sva-bhāvaḥ. etac	ca ātmanah sva-rūpaṃ na anyasya kasyacit, a-
0018201	yad vikāri, tad a-nityam, ghaṭa-vat. tathā	ca ātmā. sva-bhāvaḥ prasaṅgaḥ. atha a-vikṛtir ity
0000713	-sāstrīkāṇaṃ tatra gauravaṃ jāyate. tataś	ca ādrītya śravaṇa-ādau pravartante. atha vā atra
0008110	eva tad-ākārāṇi bhavanti ity abhyupeyam. na	ca ādyasya jñānasya viṣaya-ākāra-sūnyatve pūrva-
0000103	-tri-bhuvana-pūjyaḥ prathita-guṇo jayati	ca ārya-gaṇaḥ    param anugṛhṇan prāptaiḥ parato
0008905	na tad artha-antaraṃ tena ālambhyate. tataś	ca ālambana-antara-an-apekṣa-utpattitvāt kena
0006806	vā bahir vyatiriktaṃ vastu-upalabhyate. na	ca ālambanaṃ ghaṭate. kathaṃ ca na a ghaṭate. yathā
0013102	tatra rūpaṃ dr̥ṣyam eva na bhavati. vinā api	ca ālokena kaiścit prāṇibhis tasya grahaṇāt, na
0008502	ca. tad ekam an-anubhūtam a-smṛtam eva	ca āstām. ato viṣaya-antara-sañcāraḥ syād iti. a-
0003815	-nimitte ca bhāva-pratyayo bhavati. tathā	ca āhur — yasya guṇasya hi bhāvād dravye śabda-
0006202	iti cet, atra apy etad eva uttaram. api	ca icchayā sarpa-ādi-bhrānti-vad eva tan
0004010	ato na viṣayair vyapadiśyate iti. nanu	ca icchā-adhīna-vṛttayaḥ śabdāḥ sarva-artha-
0015201	ity abhiprāyaḥ. nanu śrotra-ādi-vṛttīś	ca ity atra ca-śabdo mano-vṛtti-saṅgraha-artha
0012809	tarhi iti. anyathā niyāmakatvam āha. evaṃ	ca iti. atra pakṣe 'n-antara-ukto doṣo na
0006911	rūpeṇa ābhāsata iti kṛtvā. viṣaya-ābhāsaṃ	ca iti. atra yadā bāhyo viṣaya āśrīyate, tadā
0002401	ca ete pramāṇe eva na pramāṇaṃ pramāṇāni	ca iti. atha prāmāṇyaṃ pratyakṣa-anumānayoḥ
0008314	siddhaṃ dvi-rūpaṃ jñānam iti. sva-saṃvedyatā	ca ity anena an-antara-uktāyā eva upapatteḥ
0014019	hrasva-ādi-saṃsthānam eka-deśaṃ dr̥ṣtam iṣṭam	ca ity abhyupeta-bādhā. tulya-saṃsthāneṣu ca ity-
0015806	nimitta-nimittitvam upapadyate. sa	ca iti. abhyupetya doṣa-antaram āha. yo 'sāv
0014013	-viṣaya-viniveśa-vyāghāta iti. śabda-ādayaś	ca iti abhyupeya-bādhām āha, atha vā prasaṅga-
0002410	pramāṇe eva na pramāṇāni pramāṇaṃ	ca ity arthaḥ. ata eva vṛttāv avadhārayati dve
0006507	viṣaya-bheda-apekṣayā tad ubhayam iti. atra	ca ity asman-mate. sa-vyāpāra-pratītatvād iti
0010409	āha — jñāna-sva-bhāva-nirdeśyatve	ca ity-ādi. anena dr̥ṣṭāntaḥ. yasya pratyakṣa-
0011001	bahir-nirgatim abhyupetya āha — saty api	ca ity-ādi. anyathā ity-ādinā bahir-nirgatasya
0012416	bhaviṣyati iti dravye vicāram ārabhate. yadi	ca ity-ādi. asya ayam arthaḥ — yad an-eka-indriya
0004406	tasmāt sā eva tad vikalpayati iti kṛtvā yac	ca ity-ādi. āyatana-sva-lakṣaṇaṃ cakṣur-vijñāna-
0011212	indriya-grahaṇa-ānarthakyaṃ syāt. jñānasya	ca ity-ādi. indriya-sannikarṣayoḥ pramāṇatve na
0005108	anena eva sarva-lakṣya-saṅgrahaḥ. mānasam	ca ity-ādi. ca-śabdaḥ samuccaya-arthaḥ. artha-
0002812	-dvitvam ity āha — sva-lakṣaṇa-viṣayam	ca ity-ādi. ca-śabdo 'vadhāraṇa-arthaḥ, sva-
0017701	niścayo bhaviṣyati ity āha — na	ca ity-ādi. tasmān mānasa iti. yasmād evam
0013406	-antarasya api sad-bhāvād ity ata āha — na	ca ity-ādi. na ca atra an-eka-anta iti na ayam
0011508	iti. tasmāt siddhaṃ bhinna-viṣayatvam. tatra	ca ity-ādi. nanu ca viśeṣaṇe 'dhigantavye viśeṣya
0005014	etad viśeṣaṇam ity āha — para-mata-apekṣam	ca ity-ādi. pareṣām indriyajam jñānaṃ kiñcit sa-
0008210	eva iti na an-avasthā. smṛter uttara-kālam	ca ity-ādi. pūrvam ekasya viṣaya-jñānasya viṣaya-
0002215	nirākartum āha — pratyakṣam anumānaṃ	ca ity-ādi. pramāṇa-vyutpādane kartavye saṅkhyā-
0012403	na upapadyate, kva tarhi tad ity āha — tac	ca ity-ādi. prāg viśeṣaṇam viśeṣyam ca gr̥hītvā
0018003	tās tu hāna-ādi-kriyā-viṣayāḥ. buddheś	ca ity-ādi. buddhi-janma sūtre pratyakṣam uktam.
0013309	liṅga-a-bhāvāc ca eko bhāva iti bhāvaḥ. yadā	ca ity-ādi. yadā ayam cakṣuś dr̥ṣtvā agnim uṣṇo
0012715	-bādhā prāpnoti iti darśayann āha — yadi	ca ity-ādi. yady a-bhinnam artham an-ekam
0013306	guṇa-karmasv a-bhāva-nirāso na syāt. yadi	ca ity-ādi. yady ayam viruddha-dharma-adhyāsa
0010405	tat-sva-bhāva-pradarśanena ity āha — tasya	ca ity-ādi. lakṣaṇaṃ hi nāma, yad artha-antara-
0014017	-a-bhāve hetv-a-bhāvam āha. saṃsthāna-kṛtam	ca ity-ādi. vīṇā-panava-ādi-śabda-jātīnām hi
0014101	ca ity abhyupeta-bādhā. tulya-saṃsthāneṣu	ca ity-ādi. saṃsthāna-bheda-kṛtam jāti-bhedam
0009313	nīla-ādi-jñānānām ity āha — pratyekaṃ	ca ity-ādi. samudāya-avasthāyām apy eka-ekasya eva
0014502	indriya-antara-viṣayatvena abhimate. nanu	ca ity-ādi. sarvatra a-bhede 'pi sukha-ādi-jāter
0006704	nīlasya eva iyam adhigatiḥ pītasya eva	ca ity-ādikaḥ, so 'rtha-sārūpyād anyato na
0014412	ahaṅkāro mahān pradhānaṃ ca gr̥hyate. na	ca ity-ādinā apy an-eka-antam āha. yataḥ kāryatva
0012304	bhede ko doṣa ity āha — na hi ity-ādi. api	ca ity-ādinā abhyupeta-bādhām āha. śāstra uktam
0012906	-antareṇa a-grahaṇam iti. tad api yuktyā api	ca ity-ādinā eva nirākṛtam. yukty-anuvīdhāyitve
0007606	-ādi-vad anumānaṃ bhavati ity a-codyam. āha	ca ity-ādinā tāṃ prameya-ādi-vyavasthām darśayati.
0017906	yathā-ukte jñāne. kāraṇa-a-bhāvaḥ. sarvathā	ca ity-ādinā doṣa-antaram āha. guṇatva-ādīnām
0013312	-samām jātim upanyasyati. an-antareṇa api	ca ity-ādinā bhinneṣv api nīla-ādiṣv indriya-

0017501	janmano viśeṣaṇaṃ syād ity a-sāram etat. kiṃ	ca ity-ādinā yad akṣaṃ prati na vartate, na tat
0013412	ca saty a-bhedo na eva iti yāvat. yatra	ca ity-ādinā yadi kevalād grahaṇa-bhedān nīla-
0010508	pūrva-lakṣaṇa-vaiyarthya-prasaṅgaḥ. sarvatra	ca ity-ādinā lakṣaṇasya a-vyāpitām āha, yataś
0011905	jñānena eka-artha-samavāyāc ca. evaṃ	ca ity-ādinā śāstra-virodham āha. yathā hy ātmano
0017806	yuktaḥ, yathā śiṃho māṇavaka iti. yadi	ca ity-ādinā sarvathā artha-vijñāne sthitā ity
0014417	tadā ākāraḥ sa viśayaḥ pratīyate. dṛṣṭaṃ	ca ity-ādinā hetum āha. yad a-bhinna-ākāraṃ
0013302	bhāva-pratiśedhe kṛte guṇas tarhi syāt karma	ca ity-ādinā apanodāya idam uktam — guṇa-
0004615	tat sarvaṃ yugapad eva pratīyate iti. āhuś	ca iti. iṣaya-vipratipattiṃ nirākurvaṃs tad eva
0002408	atra hi dve vākye. pratyakṣam anumānaṃ	ca ity eka-vākyam, pramāṇe iti dvitīyam. evaṃ ca
0011808	-niṣpatter dravyaṃ kāraṇaṃ kāraṇa-kāraṇaṃ	ca ity etat. sva-āśrayeṇa an-abhivyakteṣu guṇa-
0008114	tad viśaya-anurūpa-jñāna-ābhāsaṃ sva-ābhāsaṃ	ca ity etad eva kutaḥ, yatas tad-vaśena viśaya-
0006501	samuccaya-artho bhinna-kramaś ca sa-taimiraṃ	ca ity evaṃ draṣṭavyaḥ. tena ayam artho bhavati
0005203	api ity-ādi. rūpa-ādayaś ca te viśayāś	ca iti karma-dhārayaḥ. nanu ca rūpa-ādayo viśayā
0017704	-pratipattiḥ. abhidhāna-abhidheyayoś	ca iti grahaṇaṃ dṛṣṭānta-artham. yad a-bheda-
0006415	nir-vikalpam avasiyate. smārta-abhilāṣikaṃ	ca iti ca ayam ca-śabdaḥ samuccaya-artho bhinna-
0010117	a-yuktaṃ viśeṣaṇaṃ ity āha — a-vyabhicārāc	ca iti. ca-śabdād a-sambhavāc ca indriya-buddhāv
0006105	-samaya-smṛti-bala-pravṛttam a-pratyakṣaṃ	ca iti. tasya a-pratyakṣatve siddhe 'pi yad iha
0002413	-avasara idam ucyate — pratyakṣam anumānaṃ	ca iti, pratyakṣa-anumāne eva te dve pramāṇe, na
0000207	pratiśedha-artham. pramāṇaṃ ca asau bhūtaś	ca iti pramāṇa-bhūtaḥ, tasmai pramāṇa-bhūtāya.
0015207	-artho 'numānaṃ pramāṇaṃ śrotra-ādi-vṛttiś	ca iti. mano-vṛtti-samuccaya-arthe tu ca-śabde '-
0013512	-niṣpatter dravyaṃ kāraṇaṃ kāraṇa-kāraṇaṃ	ca iti yad uktam, tad api dūṣitam iti. kāpilānām
0005209	-śaṣṭhyāś ca bahu-vṛthir uttara-pada-lopaś	ca iti vacanāt samāsa uttara-pada-lopaś ca
0017901	anyathā indriya-nir-apekṣā akṣa-para-tantrā	ca iti virodhaḥ syāt. tad etad uktam bhavati —
0007813	ity eṣa hetv-artho labhyate. sva-ābhāsaṃ	ca iti. viśaya-ākāra-viśaya-jñāna-ābhāsaṃ sat sva
0015801	pratyayaḥ sambhavaty an-antaram. evaṃ	ca iti. viśaya indriya-vyavasāyo grāhyo viśayaṇo
0010309	-jñāne yathā-a-yogyaṃ vyabhicāraḥ sambhavaś	ca iti vyāpaka-a-bhāvaṃ darśayati. kaḥ punar ayam
0012600	eva ity a-parihāraḥ. saṅkhyā-ādi-bhedena	ca iti, saṅkhyā-parimāṇāni pṛthaktvaṃ saṃyoga-
0009412	'sya bhaviṣyati ity āha — viśayo 'sya	ca iti. sāmānya-rūpeṇa rūpatva-ādinā vyapadiśyeta.
0014215	-antare 'pi tam eva doṣam āha. sukha-ādīṃś	ca iti. sukha-ādaya eva śabda-ādy-ātmanā
0006711	dharma-bhedaḥ prameya-rūpatā-artha-adhigatiś	ca iti, so 'bhyupagamyata eva vyāvṛtti-bheda-
0006908	-ukte pratyakṣe. sva-ābhāsaṃ viśaya-ābhāsaṃ	ca iti. svam ābhāso 'sya iti sva-ābhāsaṃ sva-rūpa
0016011	tair a-samprktā a-pratyayaḥ syuḥ. yac	ca idam dvāra-dvāri-vicāre paṭhyate — manasy
0003107	a-nityam ity evaṃ gr̥hītvā tataḥ kṛtakam	ca idam varṇa-ādi tasmād a-nityam ity evaṃ manasā
0015614	— tat-smārtatva-jñāpakatvena ukta iti. na	ca idam vṛtti-saṃvedanaṃ saṅkhyasya smārtaṃ
0007501	— vyāvahārikasya pramāṇasya prameyasya	ca idam sva-rūpam uktam atra api vipratipannānām
0015701	-pūrvaṃ hi smaryate. vṛtti-saṃvedanaṃ	ca idam a-pūrva eva anubhavaḥ. tat katham idam
0006312	-vastu-mātram āsādayati iti sva-bhāvaḥ. na	ca idam anumānaṃ, a-liṅga-jatvān nir-vikalpatvāc
0000316	-jñāna-parīkṣaṇam upadeṣṭari. sa-prayojanaṃ	ca idam. sva-bhāvaḥ. yadi tarhy etad-artham idam
0014006	tato niyata-indriya-grāhyatā na	ca indriya-anantyam, pañcatvāt saṃsthānānām.
0012901	na asau kriyate, kha-puṣpa-vat. a-bhāvaś	ca indriya-antareṇa a-grahaṇam. vyāpaka-viruddhaḥ.
0010502	anena tv indriya-artha-sannikarṣa-jam. tataś	ca indriya-artha-udbhave na asti ity-ādi yad
0012405	śakyate kartum, na anyathā. tadā	ca indriya-jñānaṃ cira-niruddham iti smārtena
0005307	tarhi indriya-pratyaya-apekṣam, andha-ādeś	ca indriya-jñānaṃ na asti iti na asti tat. rāga-
0009201	na tat pratyakṣam, smṛty-ādi-vat. tathā	ca indriya-jñānaṃ iti vyāpaka-viruddhaṃ prasaṅgam
0014413	-ādayo na indriya-viśayād bhidyante, na	ca indriya-dhiyā avasiyante. sarvā syāc citra-
0017604	artho gotva-āditvena niścīyate, na	ca indriya-dhiyo viśeṣaṇa-viśeṣya-yojane
0010117	a-vyabhicārāc ca iti. ca-śabdād a-sambhavāc	ca indriya-buddhāv a-yathā-arthatvasya. kutaḥ
0015709	an-anubhūteṣu kāma-ādiṣu. an-anubhūtāś	ca indriya-vṛttaya iti kāraṇa-viruddham āha.
0014117	-mātrasya. saṃsthāna-mātra-upalabdhiś	ca indriya-vṛttyā śabda-ādīnām iti viruddha-
0016301	tasya vyāghāta iti katham kṛtvā. yato yathā	ca indriya-vyavasāya ity-ādinā paraspara-vṛtti-
0015605	-an-āgatayoḥ kālayoḥ pravartata iti. nanu	ca indriya-vyavasāya-sahitasya bāhye 'py arthe
0015205	ayam lābha-arthaś cur-ādaḥ paṭhyate. yathā	ca indriya-vyavasāyaṃ mano-vyavasāyo jānāti, evaṃ
0015104	-vyavasāye mano 'nuvyavasāyaṃ kurute. yathā	ca indriya-vyavasāye mano 'nuvyavasāyaṃ kurute,
0015203	-saṃvedikāḥ śāstreṇa uktāḥ. tathā hi yathā	ca indriya-vyavasāye mano 'nuvyavasāyaṃ kurute,
0015409	kuruta ity an-antaraṃ smārtam. yathā	ca indriya-vyavasāye mano 'nuvyavasāyaṃ kurute 'n
0009810	a-vyapadeśya-ādi-sva-bhāvaṃ itara-sva-bhāvaṃ	ca indriya-sannikarṣa-jam jñānaṃ syāt, tata idam
0011105	-avastha eva iti yat-kiñcid etat. pañcānām	ca indriyatva iti, ghrāṇa-rasana-caḥṣus-tvak-
0010702	-lakṣaṇam ity a-doṣaḥ. yat tu uktam — nanu	ca indriyam atīndriyam ity-ādi, tatra yadi
0010609	-śabda-upādānaṃ a-siddhatā-parihārāya. nanu	ca indriyam atīndriyam. tat katham tad-apekṣayā

0012012	tadā ayam doṣa āpadyate. sannikarṣa-vādināś	ca	imaṃ doṣam udbhāvayatā ayam arthato jñāna-
0014815	na tad-vaśena viśaya-avadhāraṇam syāt. tac	ca	iṣṭam. tad etena yad eka-ākāraṃ jñānaṃ na tad
0013211	iti dravyam api sārvendriyam syāt. na	ca	iṣyate. tasmād an-eka-antaḥ. dravya-vṛtter ity
0014301	na syāt, sarvatra sukha-ādīnām a-viśeṣāt. sa	ca	iṣyate. tasmān na pratyekaṃ sukha-ādi grāhyam,
0013207	ity-ādi. dravyam hy a-dravyam an-eka-dravyam	ca	iṣyate, na tv eka-dravyam dravyam. tatra a-
0008607	śāstrānām kartā pravādād eva avasiyate. sa	ca	iha apy asti iti katham na vāda-vidhir
0017112	-artho 'py atra yogyatvena uktaḥ. yogyatvam	ca	iha indriyasya viśaya-bhāva-upagamana-
0018112	vicāra-ārambhe na idaṃ codyam avatarati. api	ca	iha lakṣaṇa-vākya-puruṣasya iti vacanād ātma-
0007303	tasmād viśaya-ābhāsatā pramānam. nanu	ca	iha viśaya-sārūpyasya saṃvidam prati
0004511	sañcita-śabdena āyatana-śva-lakṣaṇa-śabdena	ca	uktam an-ekaṃ parama-aṅgu-vastu tad eva
0004506	na ekam eva dravyam iti kṛtvā. yac	ca	uktam — āyatana-śva-lakṣaṇam praty eta ity-
0004601	sañcita-viśayam āyatana-śva-lakṣaṇa-viśayam	ca	uktam ity arthaḥ. na dravya-śva-lakṣaṇam ity
0004514	sañcita-gocaram āyatana-śva-lakṣaṇa-gocaram	ca	uktam iti. na tu bhinneṣv a-bheda-kalpanād iti
0015604	smṛti-vyavasāyo manaso bhavati iti. tathā	ca	uktam — kevalam tv aṭita-an-āgatayoḥ kālayoḥ
0003616	-bheda-āśraya iti nānā-bhāvaḥ syāt. tatra	ca	ukto doṣaḥ. tasmāt tad eva idam iti niścayo
0008202	traya ākārāḥ śva-jñānena ālambyante. etac	ca	— uttara-uttarasya jñānasya eka-eka ākāro
0008008	eva tad bhavati iti yuktam ity āha — na	ca	uttara-uttarāni ity-ādi. ca-kāro 'vadhāraṇe.
0006012	-ādiṣu jñānaṃ saṃvṛti-satsu mṛga-tṛṣṇā-ādiṣu	ca	udaka-ādi-jñānaṃ pratyakṣam eva iti. tathā hi
0001610	-viśeṣam sa-kārya-viśeṣam sa-sahāya-bhūtam	ca	udbhāsitam iti iyaṃ tāvad ānulomyena vyākhyā,
0015403	paraspara-saṃvedanam eva atra arthaḥ. sa eva	ca	upakāraḥ. na ca anu-śabdasya ānarthakyam,
0017108	-ādi-mala-ādayo grhyante. añjana-ādīnām api	ca	upakāritvāt praśastatā vidyate. atas tat-
0016606	hetu-pratyayānām śakṣāt pāramparyeṇa	ca	upakāryaḥ. yad-an-antaram yasya utpādaḥ, tasya
0000801	utpadyate, kiṃ punar itareṣām. tad-gauravāc	ca	upacita-puṇya-sambhārānām prakaraṇa-
0013008	-samudāye punar uttara-kālam rūpaṃ sparśam	ca	upalabdhavataḥ smṛtam sa eva ayam ghaṭa ity a
0013101	-mālā vā. rūpa-ādy-a-grahe na upalabhyate	ca	upalabdhī-lakṣaṇa-prāptam ghaṭa-ādi-dravyam
0002501	-vyaktīnām pravṛtttau saṃvādam viśaṃvādam	ca	upalabhya taj-jātīyatayā anyasya api jñānasya
0001207	dīrgham ca kālam. śva-bhāvaḥ. ayam eva	ca	upāya-abhyāso mārga-satyam ity ucyate. tasya
0015509	na ayam prasiddhataro 'pahnotuṃ śakyate. na	ca	ubhayaor bāhya-artha-pravṛttāv ayam upapadyate.
0015003	śabdatva-guṇatva-sattva-ādi-rūpa-bhedena. sa	ca	eka eva iti sukha-ādīnām anyatamaḥ. tad etena
0006902	ākārair anugatāni vijñānāny upalabhyante. na	ca	ekaṃ vastv an-eka-ākāram, an-ekatva-prasaṅgāt.
0011601	dvayam tac ced iti tat-parihāraḥ. atra	ca	ekasya ubhaya-rūpa-virodha-parihārāya tad
0013308	sal-liṅga-a-viśeṣād viśeṣa-liṅga-a-bhāvāc	ca	eko bhāva iti bhāvaḥ. yadā ca ity-ādi. yadā
0011311	pramānasya iti hetuḥ. pramānasya iti	ca	etat karaṇatva-upalakṣaṇam. na ca anyatra
0006604	-bhūtā viśaya-ākāratā pramānam iti. yuktam	ca	etat. tathā hi na kriyā-sādhanam ity eva
0001315	prahīnam ity ato 'sau sugataḥ. artha-trayam	ca	etat ity-ādi. tatra bāhya-vīta-rāgā ātma-
0017813	pratipādyatvena prastutā. avaśyam	ca	etat evaṃ vijñeyam. anyathā indriya-nir-apekṣā
0016302	-vṛtti-saṃvedanam pratipāditam. avaśyam	ca	etat evaṃ vijñeyam. artha-antara-kalpane hi
0009012	tv ālambana-artho vaktavya iti. avaśyam	ca	etat vijñeyam. ye hi manyante — vāda-vidhi-
0006413	tasya eka-antena saṃvāditvāt. prasiddhataram	ca	etal loke. saha tena taimireṇa vartata iti sa-
0002318	dvītam pratipādyate pratyakṣam anumānam	ca	ete pramāne eva na pramānam pramānāni ca iti.
0014710	-aṅavo veditavyāḥ. te ca sarvatra deśe kāle	ca	etena pradhāna-dharmakatvam āha. pṛthag ity a-
0000108	manda-mateḥ    āhrtya dharmakīrter anyeṣām	ca	eva khalu matāt kiñcit   tad-darśitayā ca diśā
0011904	sarva-viśayatvāj jñānena eka-artha-samavāyāc	ca	evaṃ ca ity-ādīnā śāstra-virodham āha. yathā
0004105	vikalpāyan sa citta-dhārām saṅkalayaty evaṃ	ca	evaṃ ca kalpanā mama āsīd iti. tad iyaṃ
0015407	-vṛttayo mano-vṛttiś ca manasā. granthāś	ca	evaṃ nīyate — bāhyeṣv artheṣv indriyam
0013808	-pratyayāṃ tu phalam. grahaṇe vartamānā iti	ca	evaṃ varṇayanti. grahaṇe phale kartavye
0017810	pradhānamayaḥ sāṅkhyā-puruṣo 'yam iti. na	ca	evaṃ-vidham indriya-ādi-sannikarṣa-jaṃ jñānam
0004904	a-nirdeśyam rūpaṃ pratyakṣasya viśayo na	ca	evaṃ-vidhe kalpanā pravartate, tasyāḥ śābdena
0006503	tad-ābhāsatvam ity etat siddham bhavati. na	ca	evaṃ sati kaścid virodhaḥ, kalpanā-jñāna-vat.
0013310	'py agni-viśeṣaṇatvāc cākṣuṣaḥ syāt. na	ca	evaṃ iti ato 'py an-eka-antaḥ. dṛṣṭo hi ity
0006204	-nivṛtttau kalpayato 'pi na nivarteta. na	ca	evaṃ. tasmād idam apy aindriyam eva. uktam ca
0009309	jñānasya pratyakṣatvam labhyeta. na	ca	evaṃ. tasmād yasya tad vyapadiśyata ity etan
0004712	syāt, śābde 'pi tathā eva pratibhāseta, na	ca	evaṃ. na ca yaḥ śābde na pratibhāsete sa śabda
0017113	-upagamana-sāmarthyam eva vaktum iṣṭam. na	ca	evaṃ-prakāraṃ sadana-ādi rajaḥ-prabhṛtīnām
0017202	'pi na alaṃ viśeṣa-pratipādanāya iti. yadi	ca	evaṃ-prakāram iha sadana-ādy abhipretam, tataḥ
0004709	manyate. tathā hi yac ca śābdam jñānam yac	ca	aindriyam anayor bhinnāḥ pratibhāsaḥ, spaṣṭa-a
0017613	iti darśanāya tvan-matyā ity uktam. nanu	ca	kaṇabhuk-parīkṣāyām ukta eva ayam arthaḥ —
0018004	anyad iṣyate, tad eva pramānam syāt. janma	ca	kaṇabhujām ātmani śva-kāraṇe buddheḥ samavāyāḥ
0015511	a-samprkṛtā a-pratyayāḥ syuḥ. tataś	ca	katham pratyakṣam pramānam ucyeran. na hy a-



0000909	śrotriya-jotiṅga-nairghṛṇya-vat. mano-guṇaś	ca karuṇā. sva-bhāvaḥ. sa tayā para-arthaṃ prati
0001211	iti ayam upāya-abhyāsaḥ pūrva-nirdiṣṭā	ca karuṇā hetu-sampat. asyāḥ phalaṃ sva-para-
0016408	vihitaṃ bhavati. buddhi-janma iti	ca karma-dhārayaḥ ṣaṣṭhi-tat-puruṣo vā. yadā
0014611	na vyakty-ātmanā. nir-avayavaṃ ca. na	ca karma-pūrvikā sṛṣṭiḥ, api tu pradhāna-pūrvikā.
0011408	-a-karmakāṇām aṇi-kartā sa ṇāv ity atra. sa	ca karmani ity anena sāmānādhikarāṇye vyākhyeyaḥ.
0013909	prāpnoti iti. asmākaṃ karma-vaśād a-cintyaś	ca karmaṇo vipāka iti matam. paras tu puruṣa-
0004409	a-bhinnaṃ, sa viṣaya ity uktaṃ bhavati. ataś	ca kalpanā-apoḍhatvaṃ virudhyate. tat kathaṃ tac-
0005710	prati pratyakṣam, rāga-ādi-jñāna-vat. tathā	ca kalpanā-jñānam iti sva-bhāvaḥ. satyam etad ity
0004105	sa citta-dhārāṃ saṅkalayatya evaṃ ca evaṃ	ca kalpanā mama āśid iti. tad iyaṃ kalpanā
0004103	'pi cakṣur-vijñānena rūpaṃ ikṣate prāṇi. tac	ca kalpanā-rahitaṃ pratyakṣam eva. santy eva
0009413	-rūpeṇa rūpatva-ādinā vyapadiśyeta. sāmānyam	ca kalpitaṃ buddhy-ārūḍham eva na indriya-viṣaya-
0013010	idam a-codyam. samudāyo hi kalpitaḥ. yaś	ca kalpitaḥ pada-arthaḥ, sa vijñānasya grāhya-
0006212	ity abhidhānāt. indriya-upaghāta-jasya api	ca kasyacij jñānasya kvacit samihite ' -
0011503	nanu ca pramāṇam karaṇam kāraṇam. kriyāyāś	ca kāraṇāṇi bhavanti, na kāraṇa-antarasya. tat
0003910	manas-kāraṇasya tu loke viṣayavac cakṣurvavac	ca kāraṇatvaṃ na prasiddham ity an-upanyāsaḥ.
0011709	iti. āha — a-nityā ced buddhir a-nityam	ca kāraṇavad bhavati, tasmād asyā api kāraṇam
0018108	tu janmano 'kṣamṃ praty a-vṛtthe pūrva-uktāc	ca kāraṇāt pratyakṣatva-a-bhāvaḥ. sarve tīrthyā
0008008	ity āha — na ca uttara-uttarāṇi ity-ādi.	ca-kāro 'vadhāraṇe. uttara-uttarāṇi viṣaya-jñāna-
0013304	ca-śabdena samuccīyate. anyathā samuccayāya	ca-kāro na yujyeta. dravya-vṛtthe ca guṇa-karmasv
0001202	nairātmya-darśanam bahuśo bahudhā dīrgham	ca kālam abhyasyatas tatra tad-vipakṣe ca
0001204	īyuh. yo yat-prājñō bahuśo bahudhā dīrgham	ca kālam abhyasyati, tasya tatra tad-vipakṣe ca
0001206	nairātmya-darśanam bahuśo bahudhā dīrgham	ca kālam. sva-bhāvaḥ. ayam eva ca upāya-abhyāso
0002011	bahu-vacanam. samāhṛtya ity-ādi. pūrva-kṛtaṃ	ca kiñcid anyac ca a-pūrvam buddhi-sthaṃ samyag
0003816	-abhidhāne tva-talāv iti. pācako daṇḍi iti	ca kṛt-taddhitau. tasmād atra sambandhe bhāva-
0016503	sva-rūpaṃ eva-śabdena dyotyate. vākya-bhedam	ca kṛtvā evaṃ vyākhyeyam — sata eva iti yo 'yam
0006011	eva ete iti kasyacin matiḥ syāt. dṛṣyate	ca keṣāñcid vipratipattiḥ. yathā ghaṭa-ādiṣu
0000804	iti tad-gauravam api sa-prayojanam eva. nanu	ca kaiścit tathā-vidha-puruṣa-pratiṣedhāya
0004611	a-krama-grahaṇa-adhyavasāyaḥ syāt. tataś	ca krama-bhedāc chruti-bhedo na syād rasaḥ sara
0011614	prājñasya kvacit chilpa-viśeṣe. utpadyate	ca kvacij jñeye lokasya ābhoga-mātreṇa jñānam.
0005405	ādāya tatra yojayet. abhilāpa-grahaṇe	ca kṣaṇikatvān na sā, na api rāga-ādāya iti kim
0010614	tena saha indriyasya saṃyogāt. tad-dvāreṇa	ca gandha-ādīnām api nairantaryam. asti ca
0004006	abhisamīkṣya śabdaḥ prayujyate. tac	ca gamakatvam indriya-vijñāne 'kṣa-vyapadeśasya
0001009	an-anya-sattva-neyasya abhirati-pūrvakaś	ca garbha-ādi-hīna-sthāna-parigrahaḥ prāṇina iti
0011403	atiprasaṅgād iti. yaś ca pramātā kartā, yac	ca gava-ādi karma pramīyate, yatra ca deśe
0004814	yo 'sau mayā śruto 'yam asāv iti, kathaṃ	ca gām ānayā ity ukta indriya-viṣaya eva
0013305	ca-kāro na yujyeta. dravya-vṛttheś	ca guṇa-karmasv a-vṛtter guṇa-karmasv a-bhāva-
0001204	ca kālam abhyasyati, tasya tatra tad-vipakṣe	ca guṇa-doṣaḥ prakāśi-bhavanti. tad yathā kasyacit
0009609	samyogasya te 'pi guṇavantaḥ syuh. nir-guṇaś	ca guṇāḥ. tasmād indriya-samyogād dravye jñānam
0012404	— tac ca ity-ādi. prāḡ viśeṣaṇam viśeṣyam	ca gr̥hītvā loka-vyavasthām ca anusmṛtyā
0014412	-ādi, ādi-śabdena ahaṅkāro mahān pradhānam	ca gr̥hyate. na ca ity-ādinā apy an-eka-antam āha.
0010705	gr̥hyete. yo yato vicchinna ity adhika iti	ca gr̥hyate, sa tad-a-bahir-vartino 'pi vastunas
0010601	-rūpā vicchinnā iti ca śaila-ādāyaḥ śabdāś	ca gr̥hyanta iti prasiddham etat. prāpti-grahaṇe
0010707	tad yathā ghaṭād vicchinna ity adhika iti	ca gr̥hyamāṇaḥ parvato ghaṭa-a-bahir-vartino 'py
0010704	adhiṣṭhānād vicchinnāv ity adhikāv iti	ca gr̥hyete, tad-a-bahir-vartina indriyād api tau
0010606	parvatasya sarṣapeṇa. sva-indriya-adhikau	ca gr̥hyete rūpa-śabdāv iti prasaṅga-viparyayeṇa
0010604	sva-grāhakād indriyāt sa-antarāv iti	ca gr̥hyete rūpa-śabdau. tathā yo yasmād adhiko
0010708	-adhiṣṭhānād vicchinnāv ity adhikāv iti	ca gr̥hyete vivāda-āspadī-bhūtau rūpa-śabdau. sva-
0007503	an-apāyi pāramārthikaṃ pramāṇam tasya eva	ca gocaro bhūtaṃ prameyam iti. nir-vyāpārās tu
0017712	tad yathā cakṣur-vijñānam śabdena. a-viṣayaś	ca gotva-ādi-sāmānyam indriya-buddeḥ. vyāpaka-
0012408	madhuram iti jñānam. yathā-ukta-prakāram	ca gauḥ gacchati iti. vyāpaka-viruddham, dviṭīya-
0017705	abhidheya-a-bheda-upacāra-vikalpa-vat. tathā	ca gaur eva ayam ity-ādi-jñānam. sva-bhāvaḥ. kim
0012807	syād ity-ādi. dravyasya sparśanena cakṣuśā	ca grahaṇam na syāt. śeṣāṇām cakṣuśā iti
0010108	na yojayati, tāvan na upajāyata eva. na	ca ghrāṇa-ādi-jñānānām sāmānya-ādi-yojane
0004209	syāt, na sarva-dīg-anugata-pratibhāsam. atha	ca cakra-ābhāsam darśanam bhavati. ataḥ
0011009	-pidhāne 'pi bahir-vṛttitvān nityatvāc	ca. cakṣuḥ prati yadi nāma ayam parihāra iti
0012411	-rasayor ghrāṇa-rasana-grāhyatvād dravyasya	ca cakṣuḥ-sparśana-grāhyatvāt. tad etad uktaṃ
0011103	rūpa-darśana-sāmarthyāt tal-lakṣaṇatvāc	ca cakṣuṣaḥ. tatra api ca sa-avayavatva-nir-
0003309	sva-bhāva-antaram ādhātuṃ śakyate. prakṛtyā	ca cala-ātmake viphalā-anya-a-nityatā. tattva-
0010911	eva vartate, ghrāṇa-ādi-vat. sva-adhiṣṭhāne	ca cikitsyete cakṣuḥ-śrotre iti sva-bhāvaḥ. ata

0006215	śaṅkha-ādau pīta-śaṅkha-ādi-nirbhāsam, yac	ca cira-kāla-timira-āvṛta-nayanatvād
0018103	-grahaṇam mata-dvaye 'py apārthakam. nanu	ca janma-grahaṇasya prayojanam uktam — jāyamāna
0014209	śabdasya ayaṁ viśeṣa iti na gṛhyeta. na	ca jāti-viśiṣṭa-tad-bheda-grahaṇa-abhyupagame
0011710	tasmād asyā api kāraṇam vācyam anyatvaṁ	ca jñātur anena hetunā iti. ucyate — ātma-
0003707	kalpanā-apoḍham. kalpanā-apoḍha-nirdeśāc	ca jñāna-ātmakam tad iti gamyate. yato jñānasya
0007103	prāk sva-saṁvedanam pramāṇam uktam, tena	ca jñāna-sva-rūpam eva saṁvedyate iti sva-
0006501	tena ayam artho bhavati — viśaṁvādi	ca jñānam pratyakṣa-ābhāsam iti. evaṁ bhrāntasya
0009407	tv a-śakyam tad vyapadeṣṭum. nanu	ca jñānam buddhir iti vinā api viśayeṇa vyapadeśo
0009302	-ādi-parama-aṇu-vat tattvataḥ santi. taiś	ca jñānam vyapadiśyate ghaṭa-jñānam dvitva-jñānam
0011607	eva jñānasya ubhaya-bhāvaḥ. sva-adhigame	ca jñānam ubhayathā pramāṇam prameyam ca mayā
0005411	sva-saṁvitter nir-vikalpakatvaṁ sādhyam. sā	ca jñānasya api tāvan na samasti. kutaḥ punaḥ
0006206	dvi-candra-ādy-ābhāsasya nila-ādy-ābhāsasya	ca jñānasya kāraṇam bhavanti iti na atra
0010311	bhramarasya viśeṣaṇam syād a-vyapadeśyatvaṁ	ca jñānasya, dāha-duḥkha-ādāv api bhāvāt. atha
0006311	pratyakṣam anumānam ca. yathā-uktāc	ca jñānāt pravṛttaḥ puruṣo 'satī pratibandhe
0011814	anyan na syāt. tathā hy adhigamaḥ phalam. na	ca jñānād adhigamo 'rtha-antaram. ataḥ śrāyasaka-
0008704	utpadyate, na anyataḥ, na api tato 'nyataś	ca, taj jñānam pratyakṣam. tad yathā rūpa-ādi-
0002908	vinā api liṅgena tathā-pratīteḥ sambhavāc	ca. tat katham iti. tad-grahaṇam katham na
0002112	paṭhanti — prasiddhāni pramāṇāni vyavahāraś	ca tat-kṛtaḥ   pramāṇa-lakṣaṇasya uktau jñāyate
0010513	iti viruddha-vyāptam prasaṅgam āha. asti	ca tat tathā-vidham grahaṇam. tathā hi indriya-
0002108	eva syāt. prameye punar atra heyam upādeyam	ca. tat-pratīpattir yataḥ pramāṇa-āyattā, tasmāt
0000410	api pratyakṣatā-prasaṅgaḥ. vigata-vistaram	ca tat saṅkṣiptam. tena ya eva udghaṭita-jño diṅ-
0017208	buddhi-janma pratyakṣam iti vacanāt. yac	ca tat-samprayogād vijñānam jāyate tad-viśayam,
0009303	ghaṭa-jñānam dvitva-jñānam iti. na	ca tatas tad utpadyate, teṣāṁ tattvato 'sattvāt.
0008901	-anumānam ity ālambana-antara-nir-apekṣam	ca. tatas tasya api pratyakṣatā syāt. syād etat
0001707	mārgo nairātmya-darśana-abhyāsaḥ. yathā	ca tato nirodha-prāptir bhavati. tat sarvaṁ prāg
0009006	'ntar-jñeya-vādinō bāhya-artha-vādiṇaś	ca. tatra antar-jñeya-vādinām a-dṛṣṭa-tattva-
0014202	śabda-ādayo hi saṁsthāna-ātmikā jātayaḥ. na	ca tatra apara-saṁsthānam asti yena vīṇā-śabda iti
0009608	-samavāyaḥ samavāyaḥ samaveta-samavāyaś	ca. tatra indriyasya dravyeṇa saṁyoga-lakṣaṇaḥ
0008413	-antare jñānasya pravṛttir na syāt. iṣyate	ca. tatra yato jñānāt sañcāraḥ, tasya sva-
0015005	caitanya-vat sāmānya-dharma-jñeyatva-ādi-vac	ca, tathā ca rūpa-dvayam iti vyāpaka-a-bhāvam āha.
0004816	codite 'nyatra pravṛttir yuktā. bhavati	ca tathā pratyayaḥ pravartate ca śabdād indriya-
0000203	arthasya prakāśakam a-visaṁvādakam	ca, tathā bhagavān api yatra paraḥ puruṣa-arthaḥ
0017403	vyatirikṭasya strī-lingasya upanyāsād vṛttau	ca tathā-vivaraṇāt. saṁskāro dharma-a-dharmau,
0001103	-ātmīya-an-uparodhiny uparodha-pratighātini	ca tad-a-bhāvāt. tat samāna-jātīya-abhyāsa-jam
0009003	api saṁvṛti-sad eva ālambanam. tataś	ca tad a-yuktam syāt, yad uktam — dhūma-jñāna-
0012709	ekena eva indriyeṇa paricchidyate. tataś	ca tad a-yuktam āpadyate, yad uktam —
0013506	ity-ādi pūrvavat sādhanam vācyam. kiṁ	ca tad api catuṣṭaya-ādi-sannikarśād eva
0007803	hi iti. hi-śabdo 'vadhāraṇe bhinna-kramaś	ca. tad artha-sva-ābhāsam eva ity etat pramāṇa-
0009213	-ākāratvāt parama-artha-sattvaṁ syāt. tataś	ca tad-ākāra-vijñānam pratyakṣa-ābhāsa-abhimataṁ
0001914	śiṣyeṇa. sattvebhyaḥ śreyo-bhūtam ācaṣṭe	ca tad-ākhyāne ca yatnavān bhagavān. sva-bhāvaḥ.
0003314	dharmāḥ śakyāḥ sādhyatam, tat-siddhau	ca tad-ātmatayā dharmasya api siddhatvād iti cet,
0001709	satya-catuṣṭaya-darśanān muktiḥ. tataś	ca tad-upadeśaḥ saṁsāra-arṇava-uttāraṇa-
0008501	jñānasya jñāna-antara-saṁvedyatvaṁ smṛtiś	ca. tad ekam an-anubhūtam a-smṛtam eva ca āstām.
0009906	yuktam a-vyapadeśyatvaṁ viśeṣaṇam. iha	ca tad eva jñānam, sva-rūpeṇa yan na nirdiśyate,
0001615	ca tad-duḥkha-hetuṁ ca tad-duḥkha-praśamaṁ	ca tad-duḥkha-praśama-upāyaṁ ca yathā-bhūtam
0001614	tad-duḥkha-sva-bhāvaṁ ca tad-duḥkha-hetuṁ	ca tad-duḥkha-praśamaṁ ca tad-duḥkha-praśama-
0001614	praśama-arthine yasmai tad-duḥkha-sva-bhāvaṁ	ca tad-duḥkha-hetuṁ ca tad-duḥkha-praśamaṁ ca tad
0007701	aṅgī-kṛtya sva-saṁvitteḥ phalatvaṁ uktam. na	ca tad dvairūpyam jñānasya upapadyate, tad-
0001305	a-punar-āvṛttis tu janma-doṣa-an-utpādaḥ. sa	ca tad-dhetoḥ pūrva-uktasya a-bhāvāt. yasya ātma-
0008707	rajatena vyapadiśyate rajata-jñānam iti. na	ca tad rajatād utpadyate, śuktikayā eva tu tad
0007301	tadā tādrśasya ātmanāḥ saṁvittih syāt. tataś	ca tad-vaśād viśaya-niścayo bhavet, na anyathā.
0011013	yato bhāgena adhiṣṭhāne 'pi varteta. tataś	ca tadānīm tad-adhiṣṭhāna-abhimataḥ śarīra-
0010108	yāvad gotva-ādi-sāmānyam na vikalpayati tena	ca tadvantam na yojayati, tāvan na upajāyate eva.
0009603	iti. naiyāyikānām tv iti. rūḍher an-antaram	ca tan-matasya upakṣepād ākṣapādānām iti gamyate.
0010209	a-sambhavān na yuktam, kiṁ tv a-vyabhicārāc	ca. tam a-vyabhicāram darśayati sarvā hi ity-
0002406	eva na pratīpāditam syāt, siddha-sādhyatā	ca tayoh prāmānyasya siddhatvāt. atha vā cārvākam
0015804	apekṣayā viśayitvaṁ ca bhavati viśayatvaṁ	ca. tayor nimitta-nimitti-bhāva iṣyate parasparam.
0006805	anyathā tasya arthena sambandho na syāt. na	ca tasmāt tad-ākāram a-tad-ākāram vā bahir
0000205	an-adhigatasya prakāśako 'visaṁvādakaś	ca. tasmāt pramāṇa-sādharṁyāt pramāṇam. bhūto

0002906	-antaram eva etan na pramīyate. pramīyate	ca. tasmād a-nityam rūpam ity-ādi-viśeṣa-sāmānya-
0007910	apī sva-jñānam na viśeṣayet. viśeṣayati	ca. tasmād viśaya-jñānasya apy asti viśaya-ākāraḥ.
0015310	artha iti, so 'py anena eva nirākṛtaḥ. kiṃ	ca tasya a-pratyakṣa-upalambhasya artha-dṛṣṭir
0002104	-kāmair guṇyata iti kṛtvā artha-āvāhakatvāc	ca. tasya udbhāvanam a-viparīta-lakṣaṇa-
0006607	a-vyavadhānena prasiddhim upayāti. sā eva	ca tasya kriyā sādhyā. tatra rūpa-ādau karmaṇy
0000812	a-samartham a-darśane 'pi vipakṣa-vṛttheḥ. na	ca tasya tathā-vidha-jñāna-lakṣaṇam prāmānyam a-
0017508	indriya-viśaya-vartitvād dvi-ṣṭhatvam. anena	ca tasya na indriyam eva a-sādhāraṇam kāraṇam iti
0014608	-jātīyā eva iti mādhavasya matam. anyo 'pi	ca tasya prakriyā-bhedo yathā-uktam — rūpa-
0016904	na jñāyate, na tarhi tat siddham. tataś	ca tasya lakṣaṇa-vidhir eva āśrita iti na dūṣaṇān
0001411	-artho yad uta saṃsāra-sāgara-tāraṇam. na	ca tasya viparīta-upadeśatā sambhāvyaṭe, tat-
0005110	'yam ātma-vacanaḥ. arthaś ca rāga-ādi-svam	ca. tasya saṃvittir artha-rāga-ādi-sva-saṃvittiḥ.
0006707	tata eva a-vyavadhānena siddheḥ. tac	ca tasya sādhanatvam vyavasthā-samāśrayatvena, na
0002105	-lakṣaṇa-abhidhānena vyutpādanam. sā eva	ca tasya siddhiḥ. yasmād ity-ādinā puruṣa-artha-
0002103	iti yad vyutpādanam sa pratīdhaḥ. sā eva	ca tasya siddhiḥ. sva-pramāṇam eva guṇaḥ, artha-
0008103	-uttarāṇi, teṣāṃ tad-a-viśayatvāt. grhyante	ca tāny apy artha-ākāra-anukāritayā. tathā hy
0010714	grahaṇam na prāpnoti ity etāvad ucyate. apī	ca tulya-pratyaya-paricchedyatvād aupacārikatvam
0006313	a-līṅga-jatvān nir-vikalpatvāc ca. na	ca tṛtīyam pramāṇam iṣṭam, itaḥ pratyakṣam eva
0001010	sthāna-parigrahaḥ prāṇina iti kāryam. sā eva	ca tṛṣṇā prādhānyena śāstre samudaya-satyam ity
0010805	parimāṇa-bheda-pratītir na syāt. tasmāc	ca te 'pi guṇavanto 'bhyupeyāḥ, na vā dravyam apī
0009308	-aṇunā tad vyapadiśyeta. tataś ca pratyekaṃ	ca te jñānasya kāraṇam, pratyekaṃ ca tais tad
0005202	ity āha — mānasam apī ity-ādi. rūpa-ādayaś	ca te viśayāś ca iti karma-dhārayaḥ. nanu ca rūpa
0008014	teṣāṃ apī hetuḥ so 'rthaḥ smaryeta. tataś	ca tena arthena saṅkalayya tat-pratibhāsitvena
0002008	hi dvāraṃ diṅ-mātra-darśanaṃ saṅkṣiptam. na	ca tena vistara-pratipādyānām vyutpattir bhavati
0008610	antareṇa apī tasya sambhavāt. yady apī	ca tena sa viracitaḥ, tathā apī prathamam an-
0016107	ekī-bhavantaḥ pauraṣeṇa saṃvedyante. tataś	ca tena samprkṛtāś tad-rūpatām iva āpannāḥ
0009606	gandha-ādayas tad-āśrayāḥ karma sattā-ādayaś	ca. teṣāṃ sannikarṣaḥ sambandhaḥ. sa tu pañca-
0008108	pūrva-viprakṛṣṭa-artha-ākārāṇi grhyante. na	ca teṣāṃ sva-viśayaḥ, yatas tvad-uktayā nītyā
0002304	asmābhir abhyupetāni na tad-viśayā iti. nanu	ca teṣāṃ apī doṣa-udbhāvanāt kuta iyam āśānkā.
0014103	-sva-bhāvatvāj jāti-bhedānām saṃsthānasya	ca teṣu tulyatvād āpannam ekatvam suvarṇa-ādi-
0009108	sva-rūpeṇa a-pratibhāsanāt samūha-ākāreṇa	ca teṣu vijñānasya pratibhāsanād ābhāsa-artham
0006006	sataimiram ity anena indriya-upaghāta-jam	ca taimira-ādi-jñānam caturtham pratyakṣa-ābhāsam
0002604	viśayatva-adhyavasāyas tatra iyam cintā. na	ca taimirika-ādibhir upalabdhaḥ keśa-ādayat, taiḥ
0014716	yady evaṃ te parama-aṇavo 'tīndriyā, na	ca tair vyatiriktaṃ kāryam ārabhyate, tat katham
0009308	pratyekaṃ ca te jñānasya kāraṇam, pratyekaṃ	ca tais tad vyapadiśyeta iti tad-ālambanasya
0013509	-dravya-sannikarṣād rūpa-ādiṣu karmasu	ca. traya-sannikarṣāc chabde. tatra dravyeṇa saha
0011607	pramāṇam prameyam ca mayā iṣyeta eva, tac	ca tvayā ātma-nidarśanena samarthitam iti. evaṃ
0004612	śabdeṣu. āśu-bhramaṇa-udaka-bindu-pāta-ādiṣu	ca darśanasya lāghavāt krameṇa grhṇāmi iti bhāve
0011404	yasmāc ca apāyād apādānāt, yasmāi	ca dātum, tac ca sampradānam, etad apī sarvaṃ
0000109	ca eva khalu matāt kiñcit   tad-darśitayā	ca diśā svayam abhyūhya prayatnena    udbhāvita-
0001302	tad-anubandhi ca praśastam ity ucyate. tac	ca duḥkha-an-āśrayaṇam nairātmya-dṛṣṭeḥ sv-
0001705	-lakṣaṇam. tasya ca samudayas tṛṣṇā. tataś	ca duḥkhasya utpattir yathā prayujyate. nirodho
0007403	apī hasty-ādi-rūpāḥ pratibhāsante, yathā	ca dūre maruṣu mahān alpo 'py ābhāti, tathā idam
0012510	rūpa-ādiṣv apī tulya-paryanuyogāc	ca. dṛṣṭam ced ity-ādinā pratyakṣa-siddham
0011403	yac ca gava-ādi karma pramīyate, yatra	ca deśe 'dhikaraṇe, yasmāc ca apāyād apādānāt,
0001107	sambhavati tat-kṣayāt tṛṣṇāyās tad-anyeṣāṃ	ca doṣāṇām kṣaya iti matvā ātma-darśana-
0001101	tatas tasyā apī tṛṣṇāyās tad-anyeṣāṃ	ca doṣāṇām ātma-darśanam eva prabhavam evaṃ
0004607	iti. na hi tair a-saṃyuktatvād vijātīyatvāc	ca dravya-antaram ekam ārabdham, yasya grahaṇam
0012703	sparsā-vat. sparsāna-indriyasya sāmartyam	ca dravya iti vyāpaka-viruddham prasaṅgam āha.
0017606	iti. yataḥ pareṇa gotva-ādayas tad-āśrayaś	ca dravyam vastutvena abhyupetaṃ, atas tad-
0012502	-grāhyatvam tu dravyasya, darśanaṃ sparśanaṃ	ca dravyam ity abhyupagamāt. rūpa-ādy-a-bhedo vā
0012600	-indriyasya sāmartyam, rūpa-ādi-vat. tathā	ca dravyam ity vyāpaka-viruddham prasaṅgam
0012501	-grāhyam, na tad ekam, rūpa-ādi-vat. tathā	ca dravyam ity vyāpaka-viruddhaḥ prasaṅgaḥ. an-eka
0012305	pratyakṣam, dravya-guṇa-karma-apekṣam	ca dravyeṣv iti. atra sāmānya-grahaṇena mahā-
0016006	eka-artha-kāritvam. bāhya-artha-grahaṇāc	ca dvābhyām apī indriyāṇām arthavattā na syāt.
0015214	-utpannasya upakāritva-a-yogād an-upakāriṇaś	ca dvāra-bhāva-an-upapatteḥ. anyathā mano-
0000409	-lakṣaṇasya na apavādaḥ kṛtaḥ. tataś	ca dvi-candra-ādi-jñānasya apī pratyakṣatā-
0002404	saṅkhyā-avadhāraṇam na kṛtam syāt. tataś	ca dvi-vidham eva pramāṇam iti yat
0000209	pramāṇa-bhūtaḥ, tasmāi pramāṇa-bhūtāya. nanu	ca dvitīyayā atra bhavitavyam, yathā asya eva
0003311	-arthataḥ. tasmād bhāva eva a-nityatā. tataś	ca dharmiṇi rūpa-ādau grhīte 'nityatā apī grhītā

0017708	sva-samvedyaṃ hi ity-ādinā hetum āha. etac	ca dharmiṇo 'n-eka-rūpasya ity atra antare
0016803	yasmāt tad īdṛśaṃ pratyakṣam, bhaviṣyaṃś	ca dharmo na jñāna-kāle 'sti tato '-nimittam
0013902	jāti-samanvitāḥ, śabda-sparśa-ādi-vat. tathā	ca dhaivata-ādayaḥ śabda-viśeṣā iti sva-bhāvaḥ
0011209	ca manaḥ. tasmān na nirdiśyata iti. etac	ca na. anya-indriya-saṅkhyā-sva-bhāva-nirākaraṇād
0009503	evam, yadi bāhyaṃ kiñcid dṛśyaṃ syāt. tac	ca na asti, ālambana-lakṣaṇa-a-yogād ity a-
0010308	tad yathā balākāyāḥ śuklatvaṃ kṛṣṇatvaṃ	ca na asti ca a-vyapadeśyatva-āder indriya-jñāne
0010307	prapañcena yasya yatra vyabhicāraḥ sambhavaś	ca na asti, na tat tasya viśeṣaṇam. tad yathā
0001413	abhidhāna-hetavaḥ. prayojanaṃ vā kiñcit. tac	ca na asti. sātmi-bhūta-kṛpāś ca para-artham eva
0003915	mano-vijñānasya indriya-antara-vijñānasya	ca na āśrayī-bhavanti. ato rūpi-indriya-vijñāna-
0006307	anumānasya api tarhi na iṣṭavyam ata eva. na	ca na iṣyate. tasmāt teṣāṃ api samāhita-artha-
0016213	-kriyāṃ ārabhya praśnaḥ. pratyuttaram api	ca — na eka-artha-kāriṇor indriyayoḥ kalpane
0016801	-prayojanaṃ sad ity etad a-kāryam eva. nanu	ca na eva idaṃ pratyakṣa-lakṣaṇam, kiṃ tu dharmah
0007816	-jñānaṃ syād iti na anubhava-rūpaṃ api. nanu	ca na eva kaścid viśaya-eka-rūpaṃ jñānam icchati,
0016307	iti śrotra-ādināṃ vaiyarthyam syāt. tataś	ca na eva tad-ātmanā prakṛteḥ parinātiḥ syāt.
0016303	hi yathā-ukta-doṣa-prasaṅgaḥ syāt. tataś	ca na kalpayitavyam — indriya-pravṛtti-saha-jo
0014914	-ātmakaḥ, kiṃ tarhi tri-guṇa-ātmakaḥ. tathā	ca na gṛhṇāti iti tan-nir-apekṣā. sa eva na ātmā
0012315	iti. anyathā yo 'pi viśeṣaṇam viśeṣyam	ca na gṛhṇāti tayoś ca sandhānaṃ na karotī, so
0006807	ghaṭate. katham ca na ghaṭate. yathā	ca na ghaṭate, tathā vāda-vidhi-parikṣāyāṃ
0006806	upalabhyate. na ca ālambanaṃ ghaṭate. katham	ca na ghaṭate. yathā ca na ghaṭate, tathā vāda-
0014611	vyavasthitā, na vyakty-ātmanā. nir-avayavaṃ	ca. na ca karma-pūrvikā sṛṣṭiḥ, api tu pradhāna-
0006313	anumānam, a-liṅga-jatvān nir-vikalpatvāc	ca. na ca ṛṭiyam pramāṇam iṣtam, itaḥ pratyakṣam
0017005	na taiḥ saha kasyacit samprayogaḥ. tataś	ca na tan-niśedhāya sad-grahaṇam yuktam iti. syād
0001014	na bhavati ṛṣṇā-sneha-abhiśyanditaṃ	ca, na tāvat phalavad bhavati, yathā-arhatām.
0011617	asti, nir-upākhyatvāt. a-kriyamāṇaś	ca na prasiddhir bhavitum arhati, na pramāṇa-
0013508	-sambhavam. tataḥ ko doṣa ity āha — yathā	ca na sarvatra ity-ādi. tatra catuṣṭaya-
0017811	-sannikarṣa-jaṃ jñānam iṣyate. pratipāditaṃ	ca — na sāmānyam indriya-dhiyo viśaya iti. na
0007512	kāryāt kāraṇa-anumānam, tat katham. katham	ca na syāt. yato dhūma-pratibhāsi jñānaṃ pūrvam
0018205	viruddha-vyāptaṃ prasaṅgam āha. anena eva	ca nitya-pramāṇa-nivṛttaye pramāṇa-bhūtāya ity
0017905	daṇḍa-rahite puruṣe daṇḍi-śrutiḥ. na asti	ca nimittaṃ pratyakṣa-śruter yathā-ukte jñāne.
0012811	kvacid arthe hasta-ādi-sañjñānām. na asti	ca niyama-kāraṇam indriyāṇāṃ dravya-ādiṣu. kāraṇa
0016504	sata eva samprayogo bhavati iti. atha	ca niyamān na sat-prayogo yukta iti sambandhaḥ
0011915	viśeṣaṇa-adhyāropa-ādau vyāpriyata iti. tac	ca nir-vikalpakatvāt. yasya ca viśaya-anubhava-
0011702	pramāṇa-phalam, atyanta-a-bhāva-vat. a-sati	ca nivṛttiḥ. viruddha-vyāptaḥ. pradīpasya api na
0011216	pramāṇam icchato 'nyat phalaṃ bhavati. nanu	ca niścaya-jñānam an-eka-jñāna-antaritād
0012109	-ātmakaṃ paraḥ pratyakṣam icchati. iyam eva	ca niścayānām sva-artha-pratipattiḥ, yat tan-
0001005	nidāna-kṣayeṇa vyādhir iva na anyathā iti	ca niścitya ko 'sya hetur iti vicārayan duḥkha-
0001111	iti sva-bhāvaḥ. ātma-darśana-viruddhaṃ	ca nairātmya-darśanaṃ tat-pūrvakasya ātma-sneha-
0001110	vāyoḥ. ātma-darśana-viparīta-sva-bhāvaṃ	ca nairātmya-darśanam iti sva-bhāvaḥ. ātma-
0001201	ātma-sneha-ādi-nidāna-ātma-darśana-viruddhaṃ	ca nairātmya-darśanam iti sva-bhāvaḥ. evaṃ jñātvā
0001413	vā kiñcit. tac ca na asti. sātmi-bhūta-kṛpāś	ca para-artham eva duḥkha-kṣaya-upāyaṃ sādhayitvā
0002505	para-avabodha-arthaṃ hi śāstraṃ kriyate. sa	ca para-avabodho na anumānād anyato 'vasīyate,
0017608	tathā hi gandho rūpi-indriya-viśayo dravyam	ca para-matena, tathā api na tayoḥ paraspara-
0001710	-uttāraṇa-sādhanatvāt tāyaḥ. etāvad eva	ca para-hitaiṣiṇā kāryam, yad uta heya-upādeya-
0003207	spaṣṭaṃ pratibhāseta tatra vastuno rūpam. na	ca paraspara-vilakṣaṇāv ākārāv ekasya vastunaḥ
0014606	-ādi-lakṣaṇās trikāḥ śrotra-ādi-lakṣaṇāś	ca parasparato bhinna-jātīyā eva iti mādhavasya
0012916	bhinnaṃ viśayam ity-ādi. rūpaṃ sparśam	ca parasparato vyāvṛttaṃ viśayam upalabdhavatas
0010611	tat kutas teṣāṃ ādhikya-grahaṇam. na	ca paro gandha-ādibhiḥ saha indriyasya
0011014	-antara-vad iti prasaṅgo vā, an-adhiṣṭhāne	ca pihite kim iti tasya nāśa-praveśau bhavata iti
0002911	pratyakṣeṇa ekadā paricchinne vahnau dhūme	ca punaḥ paryāyeṇa tena eva dhūmena yadā sa eva
0003409	atas tathā eva pratiśiddham ity a-doṣaḥ. na	ca punaḥ punar abhijñāna iti. abhijñāne phale
0001404	gatāḥ, tathā api teṣāṃ doṣāṇāṃ janmanaś	ca punar-utpāda iti te 'pi na dvitīyena arthena
0002006	matād ity asya vyākhyānam. mukha-śabdena eva	ca pūrva-uktaḥ prasṛta-śabdasya arthaḥ sphuṭam
0003415	anena a-sakṛd ity asya artham ācaṣṭe. nanu	ca pūrva-gṛhītasya arthasya sakṛd api grahaṇe na
0006107	yathā idam anumāna-ādi-jñānam. tathā	ca pūrvake jñāne. vyāpaka-viruddhaḥ. tad evaṃ tri
0006315	tad yathā-abhimataṃ pratyakṣam. tathā	ca prakṛtaṃ jñānam. sva-bhāvaḥ. syād etat —
0005005	viśeṣaṇam viśeṣo bheda iti paryāyāḥ. tac	ca prakṛtatvāt pratyakṣa-lakṣaṇasya iti gamyate.
0016208	sva-viśaya-viniveśam sāmprata-kāla-vṛttitvaṃ	ca pratipādyā evam uktam. tathā — manaḥ sarva-
0014707	dūṣyatvena a-spaṣṭatvāt, tulya-jātīye	ca pratiyogini prakarṣa-pratyaya-vidhānāt. atha vā
0010411	adhikāre nirdeśyam, guṇatva-ādi-vat. na asti	ca pratyakṣa-lakṣaṇam praty upayogo '-

0005002	amī pratyakṣa-bhedā nir-vikalpā eva, tataś	ca pratyakṣam kalpanā-apoḍham ity anena eva
0005801	uktvā tad-ābhāsa-abhidhānam iti kramaḥ. nanu	ca — pratyakṣam kalpanā-apoḍham iti bruvatā
0004101	samsarga-yogyo vikalpaḥ. a-samsṛṣṭa-vikalpaḥ	ca pratyakṣam vikalpa-rahitam eva ātmānam
0016708	-pratibhāsasya a-vikalpatvād a-viṣamvāditvāc	ca pratyakṣatvam a-viruddham eva. yathā hi
0013602	pramānam. na ity ucyate. śrotra-ādi-vṛttis	ca pratyakṣam. pramānam iti śeṣaḥ. śrotra-tvak-
0004201	'pi tarhi gava-ādau sannihite viṣaye tatra	ca pratyakṣe pravṛtte 'rtha-antara-nāma-anusmṛta-
0013614	punar dvi-prakārā sa-pratyayā ca a-pratyayā	ca. pratyayaḥ pauruṣeyo bodha ucyate caitanya-
0016611	itarac ca, so 'sya sva-bhāvaḥ. taṃ	ca pratyutpannam bhāvaṃ bhāvanā-prakarṣa-paryanta
0009308	-ekena parama-aṇunā tad vyapadiśyeta. tataś	ca pratyekaḥ ca te jñānasya kāraṇam, pratyekaḥ ca
0014305	-ādi-vṛtti-grāhyam, caitanya-vat. na bhavati	ca pratyekaḥ sukha-ādi śabda-ādi-sva-bhāvam iti
0004502	-jasya vā iti bahu-vṛthir uttara-pada-lopaś	ca, paparṇa iti yathā. na eva vā atra kta-
0000403	tad yathā sādhitasya odanasya. sādhitā	ca pramāna-siddhiḥ. vyāpaka-viruddhaḥ. asya
0002313	tena a-jñāna-rūpeṇa bhāvyaḥ. a-jñāna-rūpasya	ca pramāna-sva-rūpatā na syād rūpa-ādi-vad iti
0011503	tatra tad-vyāpāra-a-prathanāt. nanu	ca pramānam karaṇam kārakam. kriyāyāś ca kārakāṇi
0009009	-arthata eva bāhyam prameyam tad-viṣayam	ca pramānam icchanti. tac ca yathā na yujyate,
0016110	a-sambhavāt phala-a-bhāvaḥ. tad-a-bhāvāc	ca pramānasya apy a-bhāvaḥ. na hi niṣ-phalam
0007106	iti kasyacid āśānkā syāt. sarvasya	ca pramānasya idaṃ phalam iti. ata āśānkā-
0003506	a-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś	ca pramānānam iyattā-paricchedo niṣṭhā. tad-a-
0002317	vākyasya arthaḥ. kiṃ pratyakṣam anumānam	ca pramāne ity anena pratyakṣa-anumānayoḥ
0002402	-anumānayoḥ pratipādyate pratyakṣam anumānam	ca pramāne eva na a-pramāne iti. kiṃ ca atah.
0011403	tad-a-bhāvāt. na, atiprasaṅgād iti. yaś	ca pramātā kartā, yac ca gava-ādi karma pramīyate,
0000710	anumānasya āśrayo 'vinābhāvi lingam. anena	ca prayogena sādhyena nirodhena utpādasya
0001402	hi loke yo duḥkham āśrayaty a-yukti-pūrvakam	ca pravartate, sa na praśasyate, api tu nindyata
0017205	tasmāt saṃśleṣaḥ sadanam upakāritvam	ca praśastatvam eṣṭavyam. tataś ca rajaḥ-
0001302	-āśrayatvena. loke hi sukham tad-anubandhi	ca praśastam ity ucyate. tac ca duḥkha-an-
0011708	jñānam ity an-artha-antaram. tasyāś	ca prasiddher guṇatvam a-nityatvam ca śabda-vad
0005802	pratyakṣa-ābhāsam ity uktaṃ bhavati. tac	ca prāg eva uktaṃ nāma-jāty-ādi-yojanena tat kim-
0016808	tad a-yuktam, a-siddhatvāt pramānānam. etac	ca prāg eva pratipāditam. api ca yadī siddhatvāt
0009008	idaṃ māna-meya-vyavasthiti-darśanam. etac	ca prāg eva pratipāditam. bāhya-artha-vādinā tu
0011811	ghaṭa-ādi kāraṇa-kāraṇam ity ucyate. atra	ca prādhānyād eka-artha-samaveta-kāraṇatvāc ca
0000903	bhagavān. sva-bhāvaḥ. yat-sādhana-anuṣṭhānāc	ca prāmānya-prāptiḥ sambhavati, tad darśayann āha
0001907	api prāmānyam prati sādhana-bhāvaḥ. tac	ca prāmānyam sa-hetukam. tato 'sya yuktaḥ sad-
0005209	tat tathā-uktam. samudāya-vikāra-ṣaṣṭhyāś	ca bahu-vṛthir uttara-pada-lopaś ca iti vacanāt
0016009	puruṣasya upabhoga-siddheḥ. indriya-vṛttayaś	ca bāhya-artha-ābhāsā mānasair avyavasāyair an-
0018105	eva prāmānyam, na ūrdhvam ity uktam. tadā	ca buddhy-a-bhāvād eva prāmānya-a-bhāva iti kiṃ
0018204	yathā sa eva pumān prāk. yathā-uktaś	ca buddhy-utpāde 'pi sa iti viruddha-vyāptam
0017408	kartavyam, tad-anya-an-arthaka-vat. tathā	ca buddhi-janma-grahaṇam iti vyāpaka-viruddham.
0007714	-jñānasya tv anubhava-ākāro 'py asti. atra	ca buddher anubhava-ākārasya siddhatvāt sa na
0018003	buddhi-janma sūtre pratyakṣam uktam. tac	ca buddher anyad an-anyad vā syāt. tatra yady
0001208	-hetor vāsanā api na avaśiṣyate. ayam eva	ca bhagavataḥ khadga-āder viśeṣaḥ. para-artha-
0001711	-tattvasya sa-abhyupāyasya upadeśaḥ. sa	ca bhagavatā kṛtaḥ. tad etasmāt kāryāt
0000913	tasya artho bhavati tathā prayujyate. āśic	ca bhagavato jagati dayā. sva-bhāvaḥ. jagac-
0001206	'bhuyuktasya abhyasyataḥ. abhyastavāms	ca bhagavān nairātmya-darśanam bahuśo bahudhā
0001503	sādhitavān a-parityakta-tad-viṣaya-dayaś	ca bhagavān. vyāpaka-viruddhaḥ. tasmāt pramānam.
0001507	duḥkha-kṣaya-upāyam a-viparītam kathitavāms	ca bhagavān. sva-bhāvaḥ. tad evaṃ pramāna-bhūtāya
0001703	-sva-bhāva-ādikaṃ yathā-bhūtam kathitavāms	ca bhagavān. sva-bhāvaḥ. tāni ca satyāni leśato
0000902	prāmānya-sādhanam a-viparītam anuṣṭhitavāms	ca bhagavān. sva-bhāvaḥ. yat-sādhana-anuṣṭhānāc
0011602	yoga-niṣpattāv ātmānam paśyatām sa grāhyaś	ca bhavati grahītā ca. artha-antara-phala-vādina
0005706	jñānam, tan nir-vikalpaḥ spaṣṭa-avabhāsi	ca bhavati. tad yathā kāma-śoka-ādy-upaplutānām
0008602	a-pratyakṣa-upalambhatvena a-viśeṣāt. na	ca bhavati. tasmāt sva-saṃvedyatā jñānasya
0015803	-saṃvedane hi tayor apekṣayā viṣayitvam	ca bhavati viṣayatvam ca. tayor nimitta-nimitti-
0012909	-antarānām, a-prakṛtatvāt. tad-a-bhāvena	ca bhāva-upādānam a-yuktam ity a-sāram etat.
0003815	-abhidhānam iti. śabda-pravṛtti-nimitte	ca bhāva-pratyayo bhavati. tathā ca āhur —
0005705	punas tasya spaṣṭa-avabhāsitvam	ca bhāvanā-niṣpatti-phalatvāt. yad bhāvanā-
0013303	āśānkā-apanodāya idam uktam — guṇa-karmasu	ca bhāvān na karma na guṇa iti. atah prakṛtasya
0016512	yat saptamy eṣā nimitta-arthā syāt, yasya	ca bhāvena bhāva-lakṣaṇam ity anena vā. na ca a-
0014109	-ādayo na tad-ātmakāḥ. saṃsthāna-a-bhede 'pi	ca bhidyante suvarṇa-ādaya iti vyāpaka-viruddham
0012507	-grāhyatvād eva bheda ity avadhāryate. api	ca bhinna-indriya-grāhyatvena grahaṇa-bhedo 'py
0017414	kiṃ punar atīndriyānām indriyānām. katham	ca bhinna-vibhakti-viśeṣaṇam samāna-adhikaraṇam

0014906	sva-jāty-an-atikrameṇa kārya-ārambhāt. nanu	ca bhinnā api guḍa-udaka-ādayaḥ pānaka-ādy-eka-sva
0012600	eva sa tasya sva-arthaḥ syāt. sva-arthe	ca bhinne 'pi nīla-ādi-vat tasya śaktiḥ syād eva
0011908	tulyā laiṅgikena saṁśayasya niṣpattiḥ. yathā	ca bhūta-artha-sambandha-vaśena ayam arthasya sva
0011210	bhāva-nirākaraṇād ghrāṇa-ādīni bhūtebhya iti	ca bhautikatva-siddher indriya-grahaṇa-ānarthakyaṁ
0016306	eva hetum. tri-kāla-viṣayaṁ sarva-arthaṁ	ca mana ity uktam. tac ced bāhya-arthe sāksāt
0011209	prasiddhānām eva bhautikatvam. a-bhautikaṁ	ca manaḥ. tasmān na nirdiśyata iti. etac ca na.
0015406	smaryante, tathā indriya-vṛttayo mano-vṛttiś	ca manasā. granthāś ca evaṁ nīyate — bāhyeṣv
0016105	eva sarvadā syāt. indriya-vyavasāyānām	ca manasy ekī-bhāvād arthavattvam uktam, na
0011903	-kartṛtvāt tal-liṅgatvāt phala-upabhokṛtvāc	ca. manaso 'pi sarva-viṣayatvāj jñānena eka-artha
0015301	'pi indriya-vyavasāyasya dvāraṁ syāt. yadi	ca manaso bāhye 'rthe sāksād-vṛttiḥ, evaṁ sati
0010008	tad eva prati tasya vyabhicāritvam. bhrānte	ca mano-vijñāne sa tathā pratibhāsate. tathā hy
0016104	indriya-vṛttis tu saha-kāriṇy eva. sā	ca mano-vṛtṭyā a-grhyamāṇa-a-sampṛktā tayā a-
0006409	'yam iha a-jñāna-vacano yathā timira-gṇam	ca mandānām ity-ādau vākye. timire bhavas
0011607	ca jñānam ubhayathā pramāṇam prameyam	ca mayā iśyata eva, tac ca tvayā ātma-nidarśanena
0007607	ya ābhāso 'sya iti vigrahaḥ. sva-aṁśasya	ca mānatvena vidhānād iha viṣaya-ābhāso grhyate.
0017713	indriya-buddheḥ. vyāpaka-viruddhaḥ. tataś	ca mānasam eva idam iti sthitam. atha punar ity a
0001902	'bhūd bhagavān. vyāpaka-viruddhaḥ. sa eva	ca mārge-abhyāsaḥ śāstrtvam upacārād ity uktam
0001403	yady api duḥkha-an-āśrayeṇa yukti-niścitenā	ca mārgeṇa praśastaṁ gatāḥ, tathā api teṣāṁ
0010801	rūpa-ādiṣu mahad rūpam alpam vā iti. na	ca mukhya-upacaritayos tulya-pratyaya-
0004801	'pi tathā eva pratibhāseta, na ca evam. na	ca yaḥ śābde na pratibhāsate sa śabda-arthaḥ.
0001912	evaṁ yataḥ śreyo-bhūtam ācaṣṭe tad-ākhyāne	ca yatnavān, tasmāt pramāṇam. yo yasmai śreyo-
0001915	śreyo-bhūtam ācaṣṭe ca tad-ākhyāne	ca yatnavān bhagavān. sva-bhāvaḥ. atra vyākhyā-
0001913	yo yasmai śreyo-bhūtam ācaṣṭe tad-ākhyāne	ca yatnavān, sa tena viduṣā pramāṇayitavyaḥ. tad
0010006	a-sattvam, yathā marīcikā-āder viṣayasya. sa	ca yatra jñāne sva-rūpeṇa pratibhāsate, tad-
0010213	ity atra kārya-paryāya ātma-śabdaḥ. tataś	ca yathā-ukta-doṣa-a-bhāva ity āha — etena ity-
0017313	iti sannikarṣa-pakṣa eva āśrayaṇīyaḥ. tataś	ca yathā-uktam an-iṣṭam prasajyata iti. vṛtti-
0017502	pratyakṣam, abhimata-a-pratyakṣa-vat. tathā	ca yathā-uktā sāmagrī iti vyāpaka-a-bhāvam āha.
0006311	tad yathā-abhimataṁ pratyakṣam anumānam	ca. yathā-uktāc ca jñānāt pravṛttaḥ puruṣo 'sati
0001815	-vyāpāro bhojanāya pravṛtaḥ. adhigate 'pi	ca yathā-ukte jñāna-viśeṣe na tāvatā uparata-
0005905	bhūtam karma sattam ghaṭatva-ādi saṁyoga-ādi	ca yathā-kramam adhyāropayanty upajāyate kalpanā.
0013206	guṇo viśeṣyaḥ, dravyam viśeṣaṇam. tataś	ca yathā guṇaḥ pāñca-indriyaḥ, tathā dravyam api
0000913	tathā prayujyate, yathā mātuḥ putre dayā, sā	ca yathā tasya artho bhavati tathā prayujyate.
0002503	-itara-vyavasthām kuryāt, na anyathā. tac	ca yathā-dṛṣṭa-sādharmyāt tathā paricchidyamānam
0007211	bāhyo 'rtho niścīyata ity arthaḥ. atra	ca yathā dhūmena agnir anumīyata ity ucyate, na
0009010	tad-viṣayaṁ ca pramāṇam icchanti. tac	ca yathā na yujyate, tathā pratipādayitum idānīm
0006712	-bhedena sādhyā-sādhana-vyavasthā-darśanāc	ca. yathā nipīyamānam madhu madayati, ātmanā
0001615	duḥkha-praśamaṁ ca tad-duḥkha-praśama-upāyam	ca yathā-bhūtam kathayati, sa tasya tatra
0013507	-śabdena traya-sannikarṣād dvaya-sannikarṣāc	ca yathā-sambhavam. tataḥ ko doṣa ity āha —
0011213	jñānād an-artha-antara-phala-vādinaś	ca yathā sva-mate darśitam iti manyate. niścaya-
0013505	sambandha-dvāreṇa utpadyata iti yāvat. tataś	ca yad viśeṣaṇa-apekṣam, na tat pratyakṣam ity-
0007609	-ākārasya pramāṇatā, saṁvitteḥ phalatā. atra	ca yady api saṁvitti-śruter alpācāratvam, tathā
0010203	jñāne na sambhavaty eva. indriya-buddhir iti	ca yady api sāmānya-śabdaḥ, tathā api prakaraṇād
0009808	vyabhicāritvasya vyavasāya-ātmakatvasya	ca. yadi na asti, kim iti viśeṣaṇam a-yuktam ity
0016513	nimittatvam lakṣaṇatvam ca sambhavati. tataś	ca yadi samprayogena nimittena buddhi-janma
0016809	etac ca prāg eva pratipāditam. api	ca yadi siddhatvāt pratyakṣasya na anena lakṣaṇam
0008309	yathā iyanto buddhi-kṣaṇā vyatītā iti. yathā	ca yamalakayor ākāra-sāmye 'py asti bhāvato
0008007	saṁyojya-artha-ākāratayā adhyavasyati. na	ca yāvatā bhrāntena pratipatrā tat tathā
0010107	-rūpaḥ — gaur eva ayam, na aśva iti. sa	ca yāvad gotva-ādi-sāmānyam na vikalpayati tena
0018007	matena samavāyaḥ pratyakṣam prāpnoti. na	ca yuktaṁ tasya pratyakṣatvam, artha-vyabhicārāt.
0001316	tad-vaśena eva punar duḥkham āśrayante, na	ca yukti-dṛṣṭena mārgeṇa gatā ity atas te na
0015805	hy anyathā viṣaya-viṣayitvam sambhavati. na	ca yugapad-utpannāyor nimitta-nimittitvam
0004213	-vādino 'pi. atha vā sa-vikalpam a-vikalpam	ca yugapad dve vijñāne vartete, tayoh sva-bhāva-
0008907	kena tasya pratyakṣatvam na syāt. nanu	ca yena viṣayeṇa yaj jñānam vyapadiśyate, yadi
0014108	śabda-ādīnām grahaṇāt. prasaṅga-viparyayeṇa	ca — yo yad-a-bhede 'pi bhidyate, na asau tad-
0016401	vigrahaḥ. sampragrahaṇam sampraty utkarṣeṇa	ca yo yogas tasya jñāpana-artham. evaṁ ca ātma-
0016711	punas tasya nir-vikalpatvam a-visaṁvāditvam	ca yoga-balāt, karma-devatā-ādy-adhiṣṭhāna-balāt
0005707	-ādy-upaplutānām priyā-viṣayaṁ jñānam. tathā	ca yogi-jñānam. sva-bhāvaḥ. kalpanā-jñānam api
0003801	tarhi yā api yojanam prati na vyāpṛtā tatra	ca yogya-pratibhāsā sā api. yo hi yatra yogyaḥ,
0017205	upakāritvam ca praśastatvam eṣṭavyam. tataś	ca rajaḥ-prabhṛtiṣu prasaṅgaḥ. kim punar atra an-

0005607	tarhi pañca vijñāna-kāyās tat-samprayoginaś	ca rāga-ādayaḥ, teṣāṃ sva-saṃvedanaṃ kathaṃ
0005408	yathā cakṣur-vijñānaṃ gandham. na grhītaś	ca rāga-ādy-ātmani tat-saṃvedanena śabda-samayāḥ.
0005109	-svam. sva-śabdo 'yam ātma-vacanaḥ. arthaś	ca rāga-ādi-svaṃ ca, tasya saṃvittir artha-rāga-
0012600	na punar ekam an-ekam artham. an-eke	ca rūpa-ādayaḥ. tato na asti indriya-bahutva-
0005204	ca te viṣayās ca iti karma-dhārayaḥ. nanu	ca rūpa-ādayo viṣayā eva, tat kim-arthaṃ viṣaya-
0016014	dvāra-dvāritva-prasaṅgāt. andha-ādīnām api	ca rūpa-ādi-viṣayaṃ pratyakṣaṃ syāt. atha api
0016909	-mano- 'rtha-sannikarṣāj jñānaṃ utpadyate. sa	ca rūpa-ādi-śabdair na śakyate vaktum. atas tat-
0010610	sa-antaram iti grhyeta adhikam iti vā. na	ca rūpa-ādīnām parimānaṃ asti, nir-guṇatvād
0013115	viśeṣye buddhiḥ pravartata ity arthaḥ. tataś	ca rūpa-ādīnām viśeṣyānām sārvendriyatvāt tad-
0012801	sva-viṣaya-niyamo na syād indriyānām. ataś	ca rūpa-ādīnām sārvendriyatvaṃ pratyekam syāt,
0010710	-śabdau. sva-bhāvaḥ. yad apy uktam — na	ca rūpa-ādīnām ity-ādi, tatra yadi rūpa-ādīnām
0014507	śabda-sparśa-ādi-jātīnām iṣṭam ekasyām eva	ca rūpa-jātāv an-ekam saṃsthānaṃ iṣṭam, atas tad
0015005	sāmānya-dharma-jñeyatva-ādi-vac ca, tathā	ca rūpa-dvayam iti vyāpaka-a-bhāvam āha. evam
0010513	na apy adhikam iti, gandha-ādi-vat. tathā	ca rūpa-śabdāv iti viruddha-vyāptam prasaṅgam āha.
0012600	saṃyoga-vibhāgau paratva-a-paratve karma	ca rūpi-samavāyāc cākṣuṣāṇi iti siddha-antāt. na
0004610	sakṛd eva grhṇāmi ity adhyavasāyaḥ syāt. kiṃ	ca repha-sa-kāra-ādiṣu varṇeṣu laghu-vṛttitvād
0004915	anyad apy a-pañca-indriya-jam asti tasya	ca lakṣaṇa-viśeṣaḥ pṛthag vakṣyamāna ity etat su-
0005103	sva-matena lakṣaṇam an-uktam eva syāt. tataś	ca lakṣaṇam pratyakṣasya kiṃ syāt. etac codyam a-
0010406	-vyāvṛttena rūpeṇa lakṣyaṃ gamayati. tac	ca lakṣyam indriya-artha-sannikarṣa-utpannam ity
0004013	ca vyapadeśo dṛṣṭa ity-ādi. vyavahāratā	ca loke tad-vyavasthā atra vidheyā, tasya
0017511	a-viṣayeṇa api ity a-viśeṣaḥ. a-sādhāraṇena	ca loke vyapadeśo dṛṣṭa ity uktam prāk. tato na
0017311	-janmani karaṇānām vyāpāreṇa bhāvyaṃ. na	ca loke samprayoga-śrutir vyāpāra-arthā pratīṭā.
0006309	a-viruddham prāmāṇyaṃ paśyamaḥ. śakyate	ca vaktum — yato jñānāt pravṛttaḥ puruṣo 'sati
0006410	bhavas taimiraḥ. vyavaccheda-phalatvāc	ca vākyasya sarva-vākyam sa-avadhāraṇam iti
0010112	vikalpayaṃ kiṃ cakṣuṣā rūpam ikṣate. na	ca vikalpa-dvayaṃ yugapad abhyupeyate saṃvedyate
0004112	anyathā vicchinnaṃ darśanaṃ syād vikalpaś	ca, vikalpena a-darśanād darśanena vā a-
0006203	pratiśankhyāna-balena nivartayitum. kiṃ	ca vikṛta-akṣasya vikāra-nivṛttau kalpayato 'pi
0006918	-ādayo vyāpāryante, na tu vijñānasya. na	ca vijñāna-upalabdhir eva viṣaya-upalabdhiḥ,
0003513	na tat pramāṇam, smṛty-ādi-vat. tathā	ca viśeṣa-dṛṣṭam. vyāpaka-viruddhaḥ. syād etat
0003003	tad eva ca atra anumānaṃ iṣṭam tal-lakṣaṇam	ca viśeṣa-dṛṣṭe na sambhavati, viśeṣeṇa līngasya
0014208	kauśika-āder grahaṇād ity arthaḥ. niyogataś	ca viśeṣaḥ śabda-jāti-viśiṣṭo grāhyaḥ, anyathā
0011512	gava-ādi-mātrasya ca sāmānya-rūpatvāt tasya	ca viśeṣaṇa-antara-a-bhāvāt, na sāmānyasya
0011309	cchedanasya palāśe. viśeṣyād anya-viṣayaṃ	ca viśeṣaṇa-jñānaṃ karaṇam iti vyāpaka-viruddhaḥ.
0009811	iha ca a-vyapadeśyam a-vyabhicāri iti	ca viśeṣaṇa-dvayaṃ sambhavaty eva, na
0009812	-ātmakatvaṃ tu na sambhavaty eva. tad eva	ca viśeṣaṇam bhavati, yat tasminn āśraye bhavati
0011508	bhinna-viṣayatvam. tatra ca ity-ādi. nanu	ca viśeṣaṇe 'dhigantavye viśeṣya-jñānasya
0011411	jñeyasya taj jñānaṃ pramāṇam iti. iha	ca viśeṣaṇe viśeṣaṇa-jñānasya eva vyāpāra-khyātiḥ,
0011915	iti. tac ca nir-vikalpakatvāt. yasya	ca viṣaya-anubhava-mātraṃ prayojanam, tad vicāra-
0007809	ākāra eva tena ālambyate. viṣaya-jñāna-jñāne	ca viṣaya-ākāra-anurakta-viṣaya-jñāna-ākāra
0006515	pratītir iti phalatvam upacaryate. tasya eva	ca viṣaya-ākāra-parigrahāt sa-vyāpāra-pratītir
0007913	gauḥ sāsna-ādimaḍ-ākāraḥ. viṣaya-ākāram	ca viṣaya-jñānaṃ sva-jñānena ālambyate, tad-ākāro
0002513	na ekatvaṃ pramāṇasya. bahutvaṃ tu syāt. tac	ca viṣaya-bahutvād vā, ekasminn api viṣaye 'n-eka
0004509	sāmānyam a-bhinna-kalpitaṃ, indriya-jñānasya	ca viṣayaḥ parama-aṅv-ākhyam an-ekam vastu. tat
0017510	na karaṇam, evaṃ viṣaya-antaram api. yathā	ca viṣayasya anyena an-indriyeṇa api yogaḥ, evam
0006414	taimiram, viśaṃvādī iti yāvat. sa-vikalpasya	ca viśaṃvādino bhrānty-ādi-śabdena upādānād idaṃ
0015412	kurvat tat prayukta iva iti. smaraṇena eva	ca vṛtti-viṣayī-karaṇe 'rtha-dṛṣṭiḥ prasidhyati
0015704	'pi na syād ity andha-mūkaṃ jagat syāt. na	ca vṛtti-saṃvedanaṃ pratyakṣa-ādiṣv antar-bhavati.
0014603	-ādi-parama-aṅava indriya-parama-aṅavaś	ca veditavyāḥ. ta eva a-sañcitāḥ prāk srṣṭeḥ
0011917	darśayati — tatra kuto vicāra iti. tataś	ca vaidharmyān na tena nirṇayasya tulya-utpattiḥ,
0015012	prakāśakatva-ādi-rūpasya a-viśiṣṭatvāt. na	ca vyakti-bheda-mātreṇa indriya-antara-grāhyatvaṃ
0005312	ātmanam saṃvedayante, ātma-saṃvedanā iti	ca vyapadiśyante. atas tad anubhava-ātmatvam eṣāṃ
0009914	rūpam iti jñānam, rasa iti jñānam iti. tadā	ca vyapadiśyamānaṃ śabdaṃ bhavati. tato
0010002	kutaḥ punas tena anyo vyapadekṣyate. na	ca vyapadeśāc chābdatvaṃ prasajyate, kiṃ tarhi
0004012	eva vyapadiśati, yad darśayaty a-sādhāraṇena	ca vyapadeśo dṛṣṭa ity-ādi. vyavahāratā ca loke
0009813	bhavati, yat tasminn āśraye bhavati taṃ	ca vyabhicarati, tatra a-sattvāt, yathā nīlatvam
0009905	tu vyapadiśyate. tad asti vyapadeśyam. tataś	ca vyabhicārād yuktam a-vyapadeśyatvaṃ viśeṣaṇam.
0010004	ity a-samīkṣita-abhidhānam etat. na	ca vyabhicāri-viṣayatve, sambhavo 'sti ity
0017310	kriyatvāt kuto vyāpāraḥ. samprayoga-grahaṇam	ca vyartham. avaśyaṃ hi buddhi-janmani karaṇānām
0010213	ity āha — sarvā hi ity-ādi. nanu	ca vyavasāya-ātmakam ity atra kārya-paryāya ātma-

0016610	asya afīta-upakāryatvam an-āgata-upakāritvam	ca vyavahitam itarac ca, so 'sya sva-bhāvaḥ. tam
0011217	an-antarām bhavati, yathā-uktam prak. na	ca vyavahitasya phalatvam yuktam, anyathā
0002409	ity eka-vākyam, pramāṇe iti dvitīyam. evaṃ	ca vyākhyeyam. pramāṇe eva na pramāṇāni pramāṇam
0007610	tathā api grāhaka-ākārasya pramānatvāt tasya	ca vyutpādyatvena adhikṛtatvād abhyarhitatvam.
0014701	sṛṣṭiḥ, api tu pradhāna-pūrvikā. saṃsāraś	ca śakty-ātmanā prak sṛṣṭeḥ. na te vyakty-ātmanā.
0007404	jñānam a-tathā-bhūtam api tathā ābhāti. na	ca śakyate kalpayitum — mantra-ādi-sāmarthyāt
0014015	-dharmakam na tad-ātmakam. na bhavanti	ca śabda-ādayaḥ saṃsthāna-dharmāna iti vyāpaka-a-
0014418	citra-viṣayam, caitanya-grahaṇa-vat. tathā	ca śabda-ādi-grahaṇam. vyāpaka-viruddhaḥ. viṣaya-
0014605	tadā vikāra-vyapadeśam bhajante. ete	ca śabda-ādi-lakṣaṇās trikāḥ śrotra-ādi-lakṣaṇās
0014212	tad yathā citra-gur ayam iti buddhiḥ. tathā	ca śabda-ādi-viśeṣa-viṣayā buddhir iti sva-bhāvaḥ
0014103	ekatvam suvarṇa-ādi-jātinām tat-kāraṇānām	ca śabda-ādīnām tat-kāraṇānām ca sattva-ādīnām.
0014407	-bhāvam. yathā ekā caitanya-vyaktiḥ. tathā	ca śabda iti vyāpaka-viruddhau. tataś ca
0014404	-bhāvam, tad an-ekam, sukha-ādi-vat. tathā	ca śabda iti sva-bhāvau prasaṅgau. tad-
0014816	-sva-bhāva-viṣayam, caitanya-jñānavat, tathā	ca śabda-jñānam iti vyāpaka-viruddham āha. kiṃ
0004007	asti na viṣaya-vyapadeśasya. gamakatvena	ca śabda-niyoga-arhatā vyāptā. atas tad
0011708	tasyāś ca prasiddher guṇatvam a-nityatvam	ca śabda-vad draṣṭavyam iti. āha — a-nityā ced
0004804	indriya-viṣayād bhinna-rūpa-jñāna-grāhyaś	ca śabda-viṣayaḥ sitatva-ādīḥ. vyāpaka-viruddhaḥ.
0013906	śrotra-indriya-grāhyāḥ, ṣaḍja-ādi-vat. tathā	ca śabda-sparśa-ādayaḥ. sa eva prasaṅgaḥ. nanu
0002316	tulya-balatā-ākhyāpanāya samuccaya-vacanaś	ca-śabdaḥ. kaḥ punar asya vākyasya arthaḥ. kiṃ
0005108	sarva-lakṣya-saṅgrahaḥ. mānasam ca ity-ādi.	ca-śabdaḥ samuccaya-arthaḥ. artha-śabdo 'yam
0006415	avasīyate. smārta-abhilāṣikam ca iti ca ayam	ca-śabdaḥ samuccaya-artho bhinna-kramaś ca sa-
0015206	-vṛttiḥ prāpnoti ity arthaḥ. na etad asti.	ca-śabdas tāvad iha pramāṇa-antara-samuccaya-artho
0010117	viśeṣaṇam ity āha — a-vyabhicārāc ca iti.	ca-śabdād a-sambhavāc ca indriya-buddhāv a-yathā-
0004816	yuktā. bhavati ca tathā pratyayaḥ pravartate	ca śabdād indriya-viṣaye. tasmād ekas tayor viṣaya
0015208	vṛttiś ca iti. mano-vṛtti-samuccaya-arthe tu	ca-śabde '-viśeṣeṇa sarvasyā mano-vṛtteḥ
0003412	pūrva-grhīta-artha-grahaṇād abhijñānam iti.	ca-śabdena pratyakṣeṇa grhītasya eva punar a-
0002115	āha — bahavaś ca atra vipratipannā iti.	ca-śabdena yasmād ity etad anukṛṣyate. viruddham
0013304	iti. ataḥ prakṛtasya eva bhāvasya dharmāś	ca-śabdena samuccīyate. anyathā samuccayāya ca-
0011509	kim ucyate phala-a-bhāva iti. na eṣa doṣaḥ.	ca-śabdo 'vadhāraṇa-arthaḥ. tatra eva viśeṣaṇa
0002812	ity āha — sva-lakṣaṇa-viṣayam ca ity-ādi.	ca-śabdo 'vadhāraṇa-arthaḥ, sva-lakṣaṇa-viṣayam
0010209	darśayati sarvā hi ity-ādīnā. kvacic	ca-śabdo na paṭhyate. tatra arthaḥ — katham
0015201	nanu śrotra-ādi-vṛttiś ca ity atra	ca-śabdo mano-vṛtti-saṅgraha-artha iti. ato mano-
0017603	katham ity āha — gotva-ādi-yogād ity-ādi.	ca-śabdo hetau. yasmād gotva-ādi-viśeṣaṇa-
0002507	pratyakṣasya śarīra-mātra-viṣayatvāt. na	ca śarīram eva buddhiḥ, tat-siddhāv api buddhi-
0013816	guṇa-sva-bhāvānām sva-rūpa-bhedo 'sti. tataś	ca śānta-ghora-mūḍha-ṣaḍja-ādi-bhedena anantyād
0004709	rūpa-bhedād iti manyate. tathā hi yac	ca śabdaṃ jñānam yac ca aindriyam anayor bhinnāḥ
0015812	a-saṅgrhīta iti sā eva nyūnatā. nanu	ca śāstreṇa smārtatvam pratipāditam ity āha —
0010601	-parimāṇa-atirikta-sva-rūpā vicchinnā iti	ca śaila-ādayaḥ śabdāś ca grhyanta iti prasiddham
0003714	ādīnām yojanā nāma-jāty-ādi-yojanā. kṛd-yogā	ca ṣaṣṭhī samasyata iti samāsaḥ sādhanam kṛtā iti
0011103	tal-lakṣaṇatvāc ca cakṣuṣaḥ. tatra api	ca sa-avayavatva-nir-avayavatva-pakṣayoḥ sa doṣas
0012014	doṣa udbhāvayate. jñāna-pramāṇa-vādinā api	ca sa eva jñānasya hetur iṣyata iti samāno doṣaḥ.
0006501	ayam ca-śabdaḥ samuccaya-artho bhinna-kramaś	ca sa-taimiraṃ ca ity evaṃ draṣṭavyaḥ. tena ayam
0010701	ca gandha-ādīnām api nairantaryam. asti	ca saṃyukta-samavāya-lakṣaṇam ity a-doṣaḥ. yat tu
0009612	dravyatva-ādiṣu sāmānya-viśeṣeṣu karmaṇi	ca saṃyukta-samavāyāt. rūpatva-ādiṣu saṃyukta-
0009001	sāmānyam viṣayo vyapadeśa-hetuḥ, tac	ca saṃvṛti-sattvād a-janakam. tato na teṣām
0014503	saṃsthāna-viśiṣṭān sukha-ādīn grhṇāti. tac	ca saṃsthānam viṣaya-antare na asti. an-eka-
0004107	-vijñāne syāt prāg apy upalakṣyeta, na	ca saṃhṛta-vikalpa-avasthāyām upalakṣyate. tena
0017303	hi viśeṣam āśritya vyutpattiḥ kriyate. na	ca sac-chrutir indriya-arthe rūḍhā ity a-sad etat.
0004402	sañcayaḥ samudāya iti hi paryāyāḥ. sa	ca sañcayo na ekasya eva parama-aṇoḥ, api tu
0013412	kevalād anyathā, indriya-bhede grahaṇa-bhede	ca saty a-bhedo na eva iti yāvat. yatra ca ity-
0012505	an-eka-indriya-grāhyatvam nibandhanam. yadi	ca saty api tasmin dravye bhedo na iṣyate, rūpa-
0001011	-vaśena utpatti-deśa-gamanād ānantaryāc	ca. saty api hy a-jñāne vāñchā-antareṇa pravṛtter
0004202	-nāma-anusmṛta-vikalpa-antara-sammukhī-bhāve	ca sati pratyupasthita-viṣaya-grāhi vikalpakam
0014403	tad a-bhinnam, śabda-sva-rūpa-vat. tathā	ca sattva-ādayaḥ. yad an-ekasmāt sattva-āder a-
0014406	-sva-bhāvam. yathā bahavaḥ pumāmsaḥ. tathā	ca sattva-ādi. yad ekam, na tat sattva-ādibhyo '-
0014104	tat-kāraṇānām ca śabda-ādīnām tat-kāraṇānām	ca sattva-ādīnām. nanu mātra-ādīnām eva tulya-
0013202	-viṣayāḥ. tad yathā daṇḍa-daṇḍinaḥ. tathā	ca sattva-tadvanto guṇatva-tadvantaś ca. sva-bhāva
0001704	kathitavāṃś ca bhagavān. sva-bhāvaḥ. tāni	ca satyāni leśato darśitāni. yathā duḥkham pañca-
0012315	'pi viśeṣaṇam viśeṣyam ca na grhṇāti tayos	ca sandhānam na karoti, so 'pi tathā grhṇīyād iti



0003101	parihārah. tasya ity a-nitya-āder varṇa-ādeś	ca. sandhānaṃ yojanam. yat tat-sandhāne
0010509	śrotra-vijñānāyor api pratyakṣatā iṣṭā tayos	ca sannikarṣa-utpatty-a-sambhavaḥ. tam a-
0000607	ṣaṇṇāṃ bhaga iti śrutiḥ    iti. etac	ca samagraṃ tathā-gata eva asti iti sa eva
0018009	na tat pratyakṣam, mithyā-jñāna-vat. tathā	ca samavāyaḥ. viruddha-vyāptaḥ. atha vṛtti-kāra-
0013511	na asti, vyomnaḥ śrotratvāt tatra eva	ca samavāyāc chabdasya. dvaya-sannikarṣād ātma-
0000216	iti mano vāk-kāyaiḥ praṇāmaṃ kṛtvā. asya	ca samuccayaḥ kariṣyata ity anena sambandhaḥ.
0001705	pañca-upādāna-skandha-lakṣaṇam. tasya	ca samudayas tṛṣṇā. tataś ca duḥkhasya utpattir
0009311	ābhāsavāt tasya vyapadiśyate. parama-aṇavaś	ca samudāya-avasthā eva paraspara-anugrhitā hetavo
0009113	sañcitam sañcaya iti kṛtvā. sañcayaś	ca samūhaḥ. sañcita-ālambanatvaṃ tu teṣāṃ samūha-
0011404	ca apāyād apādānāt, yasmai ca dātum, tac	ca sampradānam, etad api sarvaṃ viśeṣya-jñāna-
0017305	-artha-samprayoga-śruter artham āha. nanu	ca samprayoga-śrutyā vyāpāra-viśeṣaḥ pratyāyate,
0016512	vā. na ca a-sato nimittatvaṃ lakṣaṇatvaṃ	ca sambhavati. tataś ca yadi samprayogena
0002012	samuccayaḥ samuccitiḥ kariṣyate. atra	ca sarva eva pramāṇa-prameya-tad-ābhāsa-ādi-
0013914	-anugama-nimittam sādrśyaṃ nāma jātiḥ. sā	ca sarva-śabda-bhedeṣv anuvartamānā vyāvartate
0004916	prthaḃ vakṣyamāna ity etad su-ucitam. tac	ca sarvaṃ nir-vikalpam eva iti nyāya-mukha eva
0014710	evaṃ kriyā-ādi-parama-aṇavo veditavyāḥ. te	ca sarvatra deśe kāle ca. etena pradhāna-
0001203	ca kālam abhyasyatas tatra tad-vipakṣe	ca sarvathā sarve guṇa-doṣaḥ prakāśatām ūyuh. yo
0000807	ata eva virodha-a-siddher a-virodhinā	ca saha-bhāva-a-virodhāt. na api itara-puruṣa-
0007216	tathā sva-saṃvittiḥ prathate. yathā yathā	ca sākalye '-vyayī-bhāvaḥ. ata etad uktaṃ bhavati
0007108	ca ayam prameya-vacanaḥ. sa-viṣayam iti	ca sātmi-bhāvas tasyāḥ sambhavati. ye mano-guṇaḥ,
0000007	-yogād dhi jagad-dhitaiṣī bhavati. abhyāsac	ca sāmāgrī-vyatirikto hetur iti vyāpaka-a-bhāvam
0017406	sat, na tat pratyakṣam, kha-puṣpa-vat. tathā	ca sāmānya-a-siddheḥ. tasmāc cheṣavad anumānam
0000811	'nyasya api sambhāvāt sambhavad-viśeṣe	ca sāmānya-rūpatvāt tasya ca viśeṣaṇa-antara-a-
0011512	-viśeṣaḥ, tatra saṃśayād gava-ādi-mātrasya	ca sāmānyam a-bhinna-kalpitam, indriya-jñānasya
0004509	sāmānyam gocaro 'sya iti vigrahaḥ. nanu	ca sāmānyam anumānasya eva viśayaḥ, dhūma-ādibhiḥ
0009902	sva-lakṣaṇam, tasya pūrvam a-drṣṭatvāt. tac	ca sārvendriyaṃ jñānaṃ vyākhyātam iti. a-bheda-
0012514	yathā-uktam — etena guṇatve bhāve	ca siddham dvi-rūpaṃ jñānam iti. sva-saṃvedyatā
0008312	iti icchatā artha-sārūpyam eṣṭavyam. tataś	ca siddham dvairūpyam. viśaya-jñāne tu yaj jñānam,
0008112	tasmāt tad apy artha-ābhāsam eṣṭavyam. ataś	ca su-pratividdhatvāt. rāga-ādayo hi doṣā mithyā-
0001412	tat-kāraṇa-a-bhāvāt kṛpā-ātmakatvān mārgasya	ca sukha-ādi iti viruddha-vyāptam āha. tataś ca
0014310	na tat tasya kāraṇam, śabda-ādi-vat. tathā	ca sukha-ādi-jñānam. vyāpaka-viruddhaḥ. bhavatu
0005505	-jñānam iva aśvasya. sukha-ādy-ākāra-rahitaṃ	ca sukha-ādi. sva-bhāvaḥ. na anyac ced ity-ādi.
0014308	-ādi-vṛtti-grāhyam, śabda-ādi-vat. tathā	ca sukha-ādīnāṃ prameyatva-abhyupagama-virodhaḥ.
0011107	pratyakṣa-lakṣaṇena a-saṅgrahāt. tataś	ca sukha-sādhanam duḥkha-sādhanam vā anubhūtam,
0004911	paṭīyān smṛti-bījam ādhatte yādṛśam	ca sugata-avasthā-kāle tasya a-nṛta-kāraṇāni.
0001415	anyaḥ kaścit satya-vacana-kāle. na santi	ca surabhi madhuram ity etaj jñānam iti. pūrvavad
0012413	tat. tad yathā rūpam amlam iti jñānam. tathā	ca suvarṇa-alānkāra iti yathā. kaḥ punar
0005209	ca iti vacanāt samāsa uttara-pada-lopaś	ca sūtram virudhyet — sal-liṅga-a-viśeṣād
0013307	ca ayam an-antara-ukto doṣaḥ syāt, etac	ca sūtre 'bhuyetam. tena ayam pakṣo 'tyantam a-
0017312	-arthā pratīṭā. prasiddha-artha-grahaṇam	ca, so 'sya sva-bhāvaḥ. tam ca pratyutpannam
0016610	an-āgata-upakāritvaṃ ca vyavahitam itarac	ca sthitam etad — na bāhya-artha-āśrayā pramāṇa
0009601	iti. tasmād a-yuktaṃ grāhya-lakṣaṇam. ataś	ca sparśa-ādiṣv iti tulyaḥ. etena tam eva eka-
0015008	anyādrśaḥ saktu-samsarge. samānaś	ca sparśatva-ādy-a-bhāvena rūpatva-bhāvo lakṣyate.
0012904	bhāvād rūpe cakṣur-indriyaṃ pravartate. tena	ca sparśo 'pi cakṣuṣā grhyeta. yataś cakṣuṣā a-
0012600	-bhedas tathā rūpa-sparśayor api syāt. tataś	ca smaryamāṇatvāt. tac ca a-yuktaṃ. na hi
0015906	smaraṇam, indriya-vṛtīyā anubhūtatvān manasā	ca smṛty-ādīni yena ālambanena vyapadiśyante
0008908	ity eṣo 'py atra niyamo 'bhimataḥ. na	ca smṛtiḥ. tatas tatra apy anyena iti. ato jñāna-
0008409	tad-ālambanena jñānena bhāvīyam. tatra api	ca smṛtir api tat-pūrvikā na syāt. yadā tv
0015512	pramāṇam bhavanti. pratyakṣa-a-bhāvāc	ca smṛtir iti kāryam. syād etad ity-ādīnā jñāna-
0008404	smṛtiḥ, tatra anubhavaḥ, rūpa-ādi-vat. asti	ca sva-adhiṣṭhāna-pidhāne cakṣuḥ-śrotrayor viśaya-
0011004	na asti, tvag-ādi-indriya-vat. na asti	ca sva-arthatvāt tasya sparśa-rasa-ādi-bhedena
0012706	ity abhyanuñātāṃ syāt, dravya-vat. tataś	ca. sva ādhāro yasya, tat sva-ādhāram. tat-
0013503	-karmaṇoḥ sva-sāmānyam guṇatvaṃ karmatvaṃ	ca sva-ābhāsa-lakṣaṇa ākāra ity ete traya ākārah
0008115	-āyātau viśaya-ākāra-anubhava-ākārau tṛtīyaś	ca sva-jñānena upalabhyate. tathā hi yathā viśaya
0007916	api yathā-cintita-artha-ākāram jñāna-ākāram	ca. sva-bhāva-pratirūpakaḥ. an-iṣṭam anuṣajyata
0013203	tathā ca sattva-tadvanto guṇatva-tadvantaś	ca sva-bhāva-hetor vyāpti-siddhau. evaṃ tu ślokaḥ
0018206	tatra yuktiḥ su-ucitā. vakṣyamānasya	ca sva-lakṣaṇe tat-sādhyā-artha-kriyā-prāptaye
0002803	sāmānyasya kvacid an-upayogāt. pravartate	ca sva-viśeṣānāṃ prakṛtatvāt tat-śrutyā teṣāṃ eva
0012907	-virodhe tu kaṣṭa-kalpanā a-kalpanā eva. api	

0007104 eva phalam iti sphuṭam avasīyate. tataś  
0005601 ākāra-bodha-ātmakam vastu siddham. tasya eva  
0005602 sukha-ādeḥ para-parikalpitasya. tac  
0005309 -jñānam na asti iti na asti tat. rāga-ādiṣu  
0006509 sad iti. pramāṇasya adhigamaḥ phalam. tac  
0010804 -āśrayasya nabhaso mahā-parimāṇatvāt. tataś  
0017911 sa cet pramāṇam, phala-antara-a-bhāvaḥ. na  
0013401 dvitīyām upalabdhi-samām. grahaṇa-bhedād iti  
0015411 arthaḥ, an-eka-arthatvād dhātūnām. dvitīyaś  
0004209 na sarva-dig-anugata-pratibhāsam. atha ca  
0004208 hitvā antara-antara-deśa-varti na sakala-  
0004210 darśanam bhavati. ataḥ pratisandhānāc  
0011012 na adhiṣṭhāne, tad-a-vyatirikatavāc  
0011009 -pidhāne 'pi bahir-vṛttivān nityatvāc ca.  
0010508 ity-ādīnā lakṣaṇasya a-vyāpitām āha, yataś  
0011004 -vat. na asti ca sva-adhiṣṭhāna-pidhāne  
0010911 ghrāṇa-ādi-vat. sva-adhiṣṭhāne ca cikitsyete  
0013003 tat-sahacara-samudāya-viṣayam iti. sa  
0012411 ghrāṇa-rasana-grāhyatvād dravyasya ca  
0012704 āha — tad yadi ity-ādi. yadi punaś  
0014010 kāla-bhedasya dur-avadhāratvāt, tad eva idaṃ  
0006918 eva etat. viṣayasya hy adhigamāya  
0017206 atra an-iṣṭam. yadi hi rajaḥ-prabhṛtibhiś  
0005201 -vijñānam yadi bāhye 'rthe pravartate, tadā  
0004004 nava-candra-ādi-prekṣāsv an-eka-santāna-  
0004507 eva yathā-uktaiḥ parama-aṅubhiḥ sahiteṇa eva  
0004001 nyāyyaḥ, tad-a-sādharma-hetutvāt. evaṃ hi  
0007706 tv ity-ādi. viṣaya-jñānam rūpa-ādi-grāhi  
0012101 tasya a-dravya-sattvāt. api ca asmākam  
0004805 syād etat — aindriyasya jñānasya  
0010904 pāda-abhyaṅga-ādir adhiṣṭhānād anyatra api  
0010906 api dhātṛ-cikitsā-dvāreṇa kumārakasya iva  
0012600 na tv indriya-antara-artha ity etena yaś  
0012702 yatra sparśana-indriyasya sāmartyam, na sa  
0012904 tad-a-bhāvāt sparśatva-ādy-a-bhāvād rūpe  
0011102 sa eva doṣaḥ. atha artha-antaratvam tasya  
0012600 grahaṇam syāt, tadā yathā nīla-ādīnām  
0013602 pratyakṣam. pramāṇam iti śeṣaḥ. śrotra-tvak-  
0016112 na hi niṣ-phalam pramāṇam yuktam ity eke.  
0004809 anukārāc chābdasya eva eka-viṣayatvam na  
0004807 -bheda iti. yady evam, katham idānīm  
0004406 kṛtvā yac ca ity-ādi. āyatana-sva-lakṣaṇam  
0004311 cakṣur-vijñānena samaṅgaḥ so 'sya asti iti  
0005408 tac chabdena taṃ samyojya grhṇāti. tad yathā  
0017712 a-bheda-upacāram kartum samarthaḥ. tad yathā  
0017308 jāyata ity uktam syāt. tac ca a-yuktam,  
0017610 abhyupeyate. surabhi dravyam iti hi yadi  
0003909 āloka tu na sarva-indriya-jñāna-nimittam,  
0017308 ca a-yuktam, cakṣur-vijñānam antareṇa api  
0004102 -a-śeṣa-vikalpena manasā sthito 'pi  
0004311 so 'sya asti iti cakṣur-vijñāna-samaṅgī,  
0004310 samaṅganam samaṅgaḥ saṅgatir ity arthaḥ.  
0010603 iti grhyeran. rūpa-grahaṇam ca atra  
0003910 upanyastaḥ. manas-kārasya tu loke viṣayavac  
0011010 iti pratyāśā syāt, sā api tyajyatām, yataś  
0017309 -vijñānasya sad-bhāvāt. atha prakāśanam,  
0011103 rūpa-darśana-sāmartyāt tal-lakṣaṇatvāc ca  
0010812 na indriyād iti bhāvaḥ. atra codyate —  
0011006 viṣaya-grahaṇam. kārya-a-bhāvaḥ. nanu

ca sva-saṃvedana-anurūpaṃ hy artham pratipadyata  
ca sva-saṃvedanam pratyakṣam uktam, na tad-  
ca sva-saṃvedanam sādhaiṣyamāṇam iti na asty  
ca sva-saṃvedanam iti. svasya saṃvedanam sva-  
ca svayam eva tad-ātmakam iti tato na vyatiriktam.  
ca hasti-maśaka-ādi-śabdānām parimāṇa-bheda-  
ca hāna-upādāna-upekṣā-buddhayaḥ phalam iti  
ca hetv-antara-upadarśanāt prathamām. anyathā  
ca hetumaṇ-ṇij iha veditavyaḥ. indriyam hi  
cakra-ābhāsam darśanam bhavati. ataḥ  
cakra-ābhāsam deśam vyāpnoti iti tatra viniyata-  
cakram paśyāmi iti matir yathā tathā iha api iti.  
cakṣur api. na hi tasya avayavāḥ santi, yato  
cakṣuḥ prati yadi nāma ayam parihāra iti pratyāśā  
cakṣuḥ-śrotra-vijñānāyor api pratyakṣatā iṣṭā  
cakṣuḥ-śrotrayor viṣaya-grahaṇam. kārya-a-bhāvaḥ.  
cakṣuḥ-śrotre iti sva-bhāvaḥ. ata indriyād eva  
cakṣuḥ-sparśana-upalabdho bhinnō viṣayaḥ sahacaro  
cakṣuḥ-sparśana-grāhyatvāt. tad etad uktam  
cakṣuḥ-sparśana-grāhyam api dravyam grhṇāti iti  
cakṣuḥ-sparśana-vijñānam dīrgha-ādi-samsthāna-  
cakṣur-ādāyo vyāparyante, na tu vijñānasya. na ca  
cakṣur-ādi-indriya-samprayogād rajaḥ-prabhṛti-  
cakṣur-ādi-vikalasya api darśanam prāpnoti. tad  
cakṣur-ādi-vijñāna-kāraṇatvāt tat-prṣṭha-labdha-  
cakṣur-ādi-vijñānam janyate, na svakena eva.  
cakṣur-ādi-vijñānam eva pratipādayitum śakyate,  
cakṣur-ādi-vijñānam. viṣaya-jñāne taj-jñānam  
cakṣur-ādīnā api sarvathā grhyate 'rtha iti matam.  
cakṣur-ādir āśrayaḥ, śabdasya tu manaḥ. tasmād  
cakṣur-ādeḥ kriyate. tato na ayam eka-anto yatra  
cakṣur-āder adhiṣṭhāna-sthasya eva nāḍī-sañcāreṇa  
cakṣur-indriya-arthaḥ, na tatra tvag-indriyasya  
cakṣur-indriya-arthaḥ, sparśa-vat. sparśana-  
cakṣur-indriyam pravartate. tena ca sparśatva-ādy  
cakṣur-indriyād iṣyate, sa eva tarhi cakṣu rūpa-  
cakṣur-gocaratvena a-bhedas tathā rūpa-sparśayor  
cakṣur-jihvā-ghrāṇānām manasā adhiṣṭhitā vṛttih  
cakṣur-manasor dvāra-dvāri-bhāvān na ete eka-  
cakṣur-vijñāna-ādīnām. na hi tāni parasparam  
cakṣur-vijñāna-ādīni bhinna-arthāni iti vo  
cakṣur-vijñāna-grāhyatva-ādi, tat praty ete sva-  
cakṣur-vijñāna-samaṅgī, cakṣur-vijñānena saṅgata  
cakṣur-vijñānam gandham. na grhītaś ca rāga-ādy-  
cakṣur-vijñānam śabdena. a-viṣayaś ca gotva-ādi-  
cakṣur-vijñānam antareṇa api cakṣur-vijñānasya  
cakṣur-vijñānam etat, na gandha-viṣayam. atha  
cakṣur-vijñānasya api keṣāncin na bhavati iti na  
cakṣur-vijñānasya sad-bhāvāt. atha prakāśanam,  
cakṣur-vijñānena rūpam īkṣate prāṇī. tac ca  
cakṣur-vijñānena saṅgata iti yāvat. nīlam  
cakṣur-vijñānena samaṅgaḥ so 'sya asti iti cakṣur  
cakṣur-viṣaya-upalakṣaṇa-artham. yo yataḥ sa-  
cakṣurvac ca kāraṇatvam na prasiddham ity an-  
cakṣuṣa ātma-bhūtaḥ prabhā-avayavī nirgatya sarva  
cakṣuṣa eva taijasatvena abhimatatvāt tasya eva  
cakṣuṣaḥ. tatra api ca sa-avayavatva-nir-  
cakṣuṣas taijasatvād raśmayo nirgatya artham  
cakṣuṣaḥ prabhāva-lakṣaṇā vṛttir adhiṣṭhāna-

0016907 hi viśiṣṭa eva viśayaḥ pratiyogī, yathā  
 0016102 tatra — yathā pradīpa-prabhāyāṃ satyāṃ  
 0012705 iti iṣyate, tadā indriya-antara-artho 'pi  
 0012701 tataś ca sparśo 'pi cakṣuṣā ḡrhyeta. yataś  
 0012808 cakṣuṣā ca grahaṇaṃ na syāt. śeṣāṇāṃ  
 0012600 rūpa-sparśayor api syāt. tataś ca sparśo 'pi  
 0012707 rasa-ādi-bhedena bhinnasya api nīla-āder iva  
 0017907 rūpa-śabda-ādau sarvatra bhāvād yathā  
 0014107 a-codyam etat. sva-viśaya-vṛtṭy-a-bhāva iti  
 0012807 na syād ity-ādi. dravyasya sparśanena  
 0013309 bhāva iti bhāvaḥ. yadā ca ity-ādi. yadā ayam  
 0010111 api ca artha-antaraṃ vikalpayān api  
 0009605 -utpannam ity-ādi. indriyāṇi ghrāṇa-rasana-  
 0011105 pañcānāṃ ca indriyatva iti, ghrāṇa-rasana-  
 0011207 abhimatam iti. kecid āhuḥ — ghrāṇa-rasana-  
 0011102 tasya cakṣur-indriyād iṣyate, sa eva tarhi  
 0002214 -sva-rūpa-viśaya-saṅkhyā-vipratipattayaś  
 0001803 -apara-vacana-a-vyāhatyā sarvatra pravacane  
 0000204 api yatra paraḥ puruṣa-arthaḥ pratibaddhaś  
 0005804 bhrānti-saṃvṛti-saj-jñānam ity-ādi. anena  
 0008803 kuta iyam āśānkā. yadī tata ity anena sarvaś  
 0006109 lakṣaṇa-vacanena artha-āpattito nirastam.  
 0006006 indriya-upaghāta-jaṃ ca taimira-ādi-jñānam  
 0000212 sampradānatvaṃ vivakṣyate, tadā  
 0000214 sampradāna-vivakṣyāṃ patye śeta ity atra  
 0008811 eva bhavati, kiṃ tarhi pratyaya-antarād api,  
 0001804 -deśanāyā eka-vākyatvāt. śeṣaṃ punar atra  
 0013506 ādi pūrvavat sādhanam vācyam. kiṃ ca tad api  
 0001708 saṅkṣepato darśitam. tasmād bhavati satya-  
 0012210 tad uktam — viśaya-ālocana-mātra-arthaṃ hi  
 0013509 āha — yathā ca na sarvatra ity-ādi. tatra  
 0000607 -gata eva asti iti sa eva bhagavān. māra-  
 0011113 āha — tasya vā iti. tathā api pramāṇa-  
 0006205 'pi hi parama-arthato 'nyathā vidyamānā dvi-  
 0010103 mano-jñānasya eva vyabhicāritvāt. dvi-  
 0006114 -mātraṃ kila draṣṭavyam. yas tv āha — dvi-  
 0010012 akṣa-upaghāta-jaṃ yad vyabhicāri-viśayaṃ dvi-  
 0000409 -lakṣaṇasya na apavādaḥ kṛtaḥ. tataś ca dvi-  
 0017006 iti. syād etat — a-sati sad-grahaṇe dvi-  
 0006102 -grahaṇād eva an-artha-sambhūtasya dvi-  
 0004003 -anya-santāna-vijñāna-sādhāraṇāḥ, nava-  
 0004414 sañcita-śabdena uktāḥ. sañjātam citam  
 0000516 ādya-āditvāt tasiḥ. tathā hi śiṣṭa-prayogaḥ  
 0003309 -bhāva-antaram ādhātum śakyate. prakṛtyā ca  
 0003308 iti cet, a-yuktam etat. na hi svayam a-  
 0003304 ḡrṇṇāti. yasmān na a-nityatā nāma anyā kācic  
 0013310 ḡrṇṇāti, tadā sparśo 'py agni-viśeṣaṇatvāc  
 0012600 paratva-a-paratve karma ca rūpi-samavāyāc  
 0004513 eva sāmānyam, sva-arthe taddhita-vidhānāc  
 0001310 kāya-ādi-vaiguṇyam. tat punar yathā-kramam a-  
 0003905 tam arthaṃ tathā-bhūtaṃ pratyāyayantaḥ kena  
 0002406 ca tayoh prāmāṇyasya siddhatvāt. atha vā  
 0010903 kalpayed iti. tasmād yuktam āśānkītam. tatra  
 0010908 an-anubhavat kathaṃ cikitsyeta. atha  
 0010905 indriyam iti. na etad asti, tatra api dhātṛ-  
 0010905 -ādeḥ kriyate. tato na ayam eka-anto yatra  
 0010906 -āder adhiṣṭhāna-sthasya eva nāḍī-sañcāreṇa  
 0010909 -adhiṣṭhāna-stham eva yathā-uktena prakāreṇa  
 0010910 uktam bhavati. yad indriyam sva-adhiṣṭhāne  
**cakṣuṣo** rūpam ity-evam-ādi. ata evaṃ vaktum  
**cakṣuṣo** vṛtṭiḥ, pradīpa-prabhā tu saha-kāriṇy eva  
**cakṣuṣaḥ** sva-artha ity abhyanujñātam syāt, dravya  
**cakṣuṣā** a-grahaṇam iti. bheda-kṛtam indriya-  
**cakṣuṣā** iti yojaniyam. evaṃ tarhi iti. anyathā  
**cakṣuṣā** ḡrhyeta. yataś cakṣuṣā a-grahaṇam iti.  
**cakṣuṣā** grahaṇam ity ato na bhinnatvam an-eka-  
**cakṣuṣā** ḡrhyatvam, tathā śrotra-ādibhir api iti  
**cakṣuṣā** ghaṭa-ādi-grahaṇe śabda-ādīnāṃ grahaṇāt.  
**cakṣuṣā** ca grahaṇam na syāt. śeṣāṇāṃ cakṣuṣā iti  
**cakṣuṣā** dṛṣṭvā agnim uṣṇo 'yam iti ḡrṇṇāti, tadā  
**cakṣuṣā** rūpam iḡṣate. na ca vikalpa-dvayaṃ  
**cakṣus**-tvak-śrotrāṇi. arthāḥ pañca gandha-ādayas  
**cakṣus**-tvak-śrotrāṇi indriyāṇi iti sūtrāt. na  
**cakṣus**-tvak-śrotrāṇi indriyāṇi bhūtebhya iti na  
**cakṣū** rūpa-darśana-sāmarthyāt tal-lakṣaṇatvāc ca  
**catasrah**. tāsāṃ saṅkhyā-vipratipattiṃ nirākartum  
**catur**-ārya-satya-deśanāyā eka-vākyatvāt. śeṣaṃ  
**catur**-ārya-satya-lakṣaṇe tattve tad-viśayaṃ  
**catur**-vidham pratyakṣa-ābhāsam uktam. tatra  
**catur**-vidho 'pi pratyaya ucyata iti na ayam atra  
**caturthas** tu yaḥ pratyakṣa-ābhāsaḥ, so 'pavādo  
**caturtham** pratyakṣa-ābhāsam uktam iti. tatra dve  
**caturthy** eva nyāyyā. yathā tathā eva prāpta-karma  
**caturthy** eva bhavati. tathā iha api ity a-doṣaḥ.  
**caturbhiś** citta-caittā hi iti vacanāt. tad evaṃ  
**caturṣv** ārya-satyeshv adhigateṣv api jñānasya  
**catuṣṭaya**-ādi-sannikarṣād eva utpadyata iti idaṃ  
**catuṣṭaya**-darśanān muktiḥ. tataś ca tad-upadeśaḥ  
**catuṣṭaya**-sannikarṣa-jaṃ iti. pramāṇa-siddham  
**catuṣṭaya**-sannikarṣād ātma-mana-indriya-dravya-  
**catuṣṭayaṃ** vā bhagnavān iti bhagavān nairuktena  
**catuṣṭva**-abhyupagama-bādhā. mano vā astv indriya-  
**candra**-ādy-ābhāsasya nīla-ādy-ābhāsasya ca  
**candra**-ādi-jñānam tu sannikarṣa-utpanna-grahaṇena  
**candra**-ādi-jñānam na eva indriya-jaṃ, api tu  
**candra**-ādi-jñānam, tasya api pratyakṣatā syāt.  
**candra**-ādi-jñānasya api pratyakṣatā-prasaṅgaḥ.  
**candra**-ādi-jñānasya api bhrāntasya pratyakṣatā  
**candra**-ādi-jñānasya nivṛtteḥ. anyathā indriya-jaṃ  
**candra**-ādi-prekṣāsv an-eka-santāna-cakṣur-ādi-  
**caya**-paryāyam eṣāṃ iti sañcītāḥ. pra-ādibhyo  
**caraka**-saṃhitāyāṃ — yāni iha karmāṇy uktāni  
**cala**-ātmake viphala-anya-a-nityatā. tattva-  
**cala**-sva-bhāvasya anyena sva-bhāva-antaram ādhātum  
**calād** vastunaḥ. tena antyaṃ kṣaṇam sadṛśa-apara-a  
**cākṣuṣaḥ** syāt. na ca evam iti ato 'py an-eka-  
**cākṣuṣāṇi** iti siddha-antāt. na tv indriya-antara-  
**cāturvarṇya**-vat. tad etad uktam bhavati —  
**cāpale** 'py abhyāsād utplutya-gamana-ādi, aham-  
**cāryante**. jāty-ādayas tv a-siddhā iti kutas teṣāṃ  
**cārvākam** praty etad ucyate, tathā api pratyakṣa-  
**cikitsā**-ādi-prayogād ity upapattiḥ. nanu pāda-  
**cikitsā**-kāle pāda-ādau sannihitam, evaṃ sati pāda  
**cikitsā**-dvāreṇa kumārakasya iva cakṣur-āder  
**cikitsā**-prayogaḥ, tatra indriyam iti. na etad  
**cikitsā**-prayogāt. anyathā tatra a-sannihitam tena  
**cikitsyata** ity abhyupeyam. tad etad uktam bhavati.  
**cikitsyate**, tat tatra eva vartate, ghrāṇa-ādi-vat.

0010907 tena sambandham an-anubhavat katham  
0010911 vartate, ghrāṇa-ādi-vat. sva-adhiṣṭhāne ca  
0006905 ekena eva sūtreṇa phala-viśeṣa-vyavasthām  
0009401 samūha-ābhāsam kasmān na syād ity āha —  
0004414 -samarthāḥ sañcita-śabdena uktāḥ. sañjātam  
0001311 -vāda-ādi nitya-a-samādhānena a-samāhita-  
0008811 kiṃ tarhi pratyaya-antarād api, caturbhiś  
0004105 -avasthāyā ūrdhvaṃ kiñcid vikalpayan sa  
0007602 -jñāna-janana-vāsanā-viśeṣa-anugata eva hi  
0014414 na ca indriya-dhiyā avasiyante. sarvā syāc  
0014414 sarvā syāc citra-ākārā iti. yā apy a-  
0014212 -grāhiṇī buddhiḥ, sā sa-vikalpikā. tad yathā  
0014417 āha. yad a-bhinna-ākāram grahaṇam, na tac  
0014414 iti. yā apy a-citra-ākārā iṣyate sā api,  
0001805 tad-a-bhāvād a-śeṣa-jñānam anumiyate  
0008003 -ākāram grhṇāti, tathā ṭḍrg-artha-ākārā  
0007915 -anubhava-jñānam ca atra upalakṣaṇa-mātram.  
0002604 viśayatva-adhyavasāyas tatra iyam  
0009410 yadi tata eva tad bhavati ity etad viśaya-  
0007916 upalakṣaṇa-mātram. cintā-jñānam api yathā-  
0013909 indriyam prāpnoti iti. asmākaṃ karma-vaśād a-  
0006215 -ādau pīta-śaṅkha-ādi-nirbhāsam, yac ca  
0012405 kartum, na anyathā. tadā ca indriya-jñānam  
0015204 samvedayata iti vedayatir ayam lābha-arthaś  
0007901 kvacid iyam āśānkā syāt —viśaya-ākāram  
0003308 tato nāśitā-śva-bhāva-āpattir bhāvasya iti  
0006201 iha api tulyam. tad-vikāra-vikāritvam iti  
0005506 bhavatu jñānam tad-ākāram, tataḥ kim iti  
0010703 tarhi vaktavyam. adhiṣṭhāna-apekṣayā iti  
0007012 eva karma-kartṛ-karaṇa-bhāvo yujyate iti  
0004609 kramavaty api tatra a-krama-adhyavasāya iti  
0018111 -janmani ity-ādi. iha eva kiṃ vicārayati iti  
0006201 iti. indriya-bhāva-a-bhāva-anuvidhānam iti  
0003315 ca tad-ātmatayā dharmasya api siddhatvād iti  
0006101 -upaghāta-ja-jñāna-nivṛtty-arthaṃ tad iti  
0012017 kim iti na sarva-ātmanā grahaṇam bhavati iti  
0002607 na hi tad-viśayatvena adhyavasāyāta iti  
0004810 arthasya kañcana-ākāram anukurvanti iti  
0006611 indriya-āder āvilatā-ādi-bhedo niyāmaka iti  
0010110 viśeṣaṇasya. nir-vikalpatvam a-siddham iti  
0002216 saṅkhyā-ādi-vyutpattir apārthikā iti  
0015908 indriya-jñāna-anubhūtam manasā smaryata iti  
0017910 iti. adhigamo hi jñānasya phalam. sa  
0012506 -bhedād rūpa-ādīnām an-ekatva-vyavasthā iti  
0005215 kutaḥ punas tasya niyata-viśayatā iti  
0008114 viśaya-jñānasya viśaya-sārūpyam syād iti  
0004104 kalpanāḥ, kiṃ tu tā na upalakṣyanta iti  
0018209 'rtha-kriyā-kāle vikṛtir yady a-nityatā | na  
0010711 rūpaṃ mahad rūpaṃ iti grhyate. upacārād iti  
0013701 ca ātmanāḥ sva-rūpaṃ na anyasya kasyacit, a-  
0005512 yo 'py āha — nāntārāḥ sukha-ādāyo na api  
0016011 manasy ekī-bhūtān indriya-vyavasāyān puruṣaś  
0012109 -artha-pratipattiḥ, yat tan-niścayanam. tac  
0013113 bhedasya an-upalakṣaṇāt. tulya-gocaratā iṣṭā  
0008813 ālambana-niyamam adhiḥkṛtya āha — ālambanam  
0014309 tathā ca sukha-ādi. sva-bhāvaḥ. na anyac  
0012511 rūpa-ādīṣv api tulya-paryanuyogāc ca. drṣṭam  
0011601 hānir ity abhyupeta-bādhā. dvayam tac  
0008715 adhiḥkṛtya āha — tato 'rthād iti sarvaś

**cikitsyeta.** atha cikitsā-kāle pāda-ādau  
**cikitsyete** cakṣuḥ-śrotre iti sva-bhāvaḥ. ata  
**cikīrṣur** āha — sva-saṃvittiḥ phalaṃ vā atra iti.  
**cīta**-ālambam hi pañcakam iti. samūha-ābhāsam ity  
**cītam** caya-paryāyam eṣam iti sañcitāḥ. pra-  
**cīta**-avasthānam ca. atha vā tathā-vidhasya mārga  
**cīta**-caittā hi iti vacanāt. tad evam pratyaya-  
**cīta**-dhārām saṅkalayaty evam ca evam ca kalpanā  
**cīta**-santāno dhūma-ābhāsam dhiyam utpādayati, na  
**cītra**-ākārā iti. yā apy a-citra-ākārā iṣyate sā  
**cītra**-ākārā iṣyate sā api, citratvāt sattva-ādi-  
**cītra**-gur ayam iti buddhiḥ. tathā ca śabda-ādi-  
**cītra**-viśayam, caitanya-grahaṇa-vat. tathā ca  
**cītratvāt** sattva-ādi-samudāyasya. na bhinna ity-  
**cītra**ir upāyāiḥ satya-prakāśanāt. śrāvakāṇām tu  
**cīntā** āśid iti sva-jñānena grhyate. syād etat  
**cīntā**-jñānam api yathā-cīntita-artha-ākāram jñāna  
**cīntā**. na ca taimirika-ādibhir upalabdihāḥ keśa-  
**cīntā**-prakṛtam eva. anyathā jñānam iti  
**cīntita**-artha-ākāram jñāna-ākāram ca sva-jñānena  
**cīntyāś** ca karmaṇo vipāka iti matam. paras tu  
**cīra**-kāla-timira-āvṛta-nayanatvād viprakṣṭatvād  
**cīra**-niruddham iti smārtena ākṛṣya viśeṣaṇam  
**cur**-ādau paṭhyate. yathā ca indriya-vyavasāyam  
**cej** jñānam pratipadyate, sva-rūpa-parityāgena eva  
**cet**, a-yuktam etat. na hi svayam a-cala-śva-  
**cet**, atra apy etad eva uttaram. api ca icchayā  
**cet**, idaṃ tato yat tad eva hlāda-paritāpa-ādy-  
**cet**, evam tarhi yadi rūpa-śabdāv adhiṣṭhānād  
**cet**, evam etat. na eva tasya parama-arthataḥ  
**cet**, krama-pātiṣv api tarhi teṣu lāghavasya  
**cet**, kva punar vicāra-ārambhe na idaṃ codyam  
**cet**, tad iha api tulyam. tad-vikāra-vikāritvam  
**cet**, na, a-niścayāt. sadṛśa-apara-utpattiyā hi sa  
**cet**, na, artha-sannikarṣa-grahaṇād eva an-artha-  
**cet**, na, asmābhis tasya sannikarṣo hetur iṣyate,  
**cet**, na, jñeyatvena adhyavasāyād asti tatra api  
**cet**, na, tatra api jñeyatva-ādy-anukāritvam asty  
**cet**, na, tasya a-jñāna-śva-bhāvāt sarva-jñāna-  
**cet**, na, tasya pratyakṣa-siddhatvāt. api ca artha  
**cet**, na, pramāṇa-a-pramāṇa-vipratipatti-nivartana-  
**cet**, parasya eva ayam doṣaḥ, yasya idaṃ matam  
**cet** pramāṇam, phala-antara-a-bhāvaḥ. na ca hāna-  
**cet**, bhavatu, tato 'pi na asmābhir bhinna-indriya  
**cet**, yatas tasya yaḥ samanantara-pratyaya-viśeṣaḥ  
**cet**, yatas tasya viśaya-jñāna-sambandhinau tad-  
**cet**, vārttam etat. tathā hy a-vikalpa-avasthāyā  
**cet** sā asti na tad vastu sarva-sāmarthya-varjītam  
**cet**, syād etat —rūpa-ādāyo yatra samavetāḥ, tad  
**cetanatvāt**. tena pauruṣeṇa pratyayena saha yā  
**cetanāḥ**, kiṃ tarhi tad-viparīta-śva-bhāvāḥ prameyā  
**cetayate**, na tv indriya-vyavasāyair mano-  
**ced** ākāra-antara-vad a-niścitam, katham tair  
**ced** ity anaikāntikatva-samarthanāya upanyāsaḥ.  
**ced** ity-ādi. atra ativyāpitā lakṣaṇasya uktā.  
**ced** ity-ādi. yac chabda-āder an-anyat, na tat  
**ced** ity-ādinā pratyakṣa-siddham dravyasya ekatvam  
**ced** iti tat-parihāraḥ. atra ca ekasya ubhaya-rūpa  
**ced** iti. yadi tata ity-ādy asya eva vivaraṇam.

0012600	indriya-bhede 'vasīyate. indriya-kāryam	<b>ced</b> ekena eva kriyate, na indriya-antare pramāṇam
0016306	-viṣayaṃ sarva-arthaṃ ca mana ity uktam. tac	<b>ced</b> bāhya-arthe sāksāt pravartate, tena eva puṃso
0011709	ca śabda-vad draṣṭavyam iti. āha —a-nityā	<b>ced</b> buddhir a-nityaṃ ca kāraṇavad bhavati, tasmād
0001513	arthasya a-yuktasya api sūcakam kāya-	<b>ceṣṭitaṃ</b> kuryāt, vṛṣalī-vāda-ādi-vad anyad apy a-
0014108	'pi bhidyate, na asau tad-ātmakaḥ. yathā	<b>caitanya</b> -a-bhede 'pi bhidyamānaḥ sattva-ādayo na
0014417	-ākāraṃ grahaṇam, na tac citra-viṣayam,	<b>caitanya</b> -grahaṇa-vat. tathā ca śabda-ādi-grahaṇam.
0014815	na tad bhinna-an-eka-sva-bhāva-viṣayam,	<b>caitanya</b> -jñānavat, tathā ca śabda-jñānam iti
0013704	an-anubhava-rūpā api caitanya-saṃsargāc	<b>caitanya</b> -rūpatām iva āpadyate. yā punar vṛtṭiḥ
0013615	ca. pratyayaḥ pauruṣeyo bodha ucyate	<b>caitanya</b> -rūpo viṣaya-anubhava-sva-bhāvaḥ. etac ca
0014305	bhavati, na tac chrotra-ādi-vṛtti-grāhyam,	<b>caitanya</b> -vat. na bhavati ca pratyekaṃ sukha-ādi
0015005	yac chrotreṇa na gṛhyate na sa tasya arthaḥ,	<b>caitanya</b> -vat sāmānya-dharma-jñeyatva-ādi-vac ca,
0014407	-ādibhyo 'bhinna-sva-bhāvam. yathā ekā	<b>caitanya</b> -vyaktiḥ. tathā ca śabda iti vyāpaka-
0013703	āpadyate, tathā vṛttir an-anubhava-rūpā api	<b>caitanya</b> -saṃsargāc caitanya-rūpatām iva āpadyate.
0013705	-prabhā iva kevalaṃ viṣaya-prakāśikā, na tu	<b>caitanya</b> -samparkād āsādita-tad-rūpā iva, sā a-
0014014	na bhavati, na asau tad-ātmakaḥ. tad yathā	<b>caitanya</b> m a-pradhāna-dharmakaṃ na tad-ātmakam. na
0013401	-ādiṣv indriya-bheda-a-bhāvam darśayan taru-	<b>caitanya</b> e svāpa-vad dvitīyām upalabdhi-samām.
0015510	tā mano-vṛttibhir an-adhiṣṭhitāḥ pauruṣeṣu	<b>caitanya</b> ena a-samprkṭā a-pratyayāḥ syuḥ. tataś ca
0008811	tarhi pratyaya-antarād api, caturbhiś citta-	<b>caittā</b> hi iti vacanāt. tad evaṃ pratyaya-niyama-
0016708	a-viruddham eva. yathā hi bhavadbhiś	<b>codanā</b> -janitāyā buddher an-āgata-dharma-viṣayāyā
0016805	ādy api dharmasya a-nimittaṃ bhavati. tasmāc	<b>codanā</b> -lakṣaṇa eva artho dharma ity etad atra
0016802	uktaḥ. tat-pratiśedha-arthaṃ idam uktam.	<b>codanā</b> -lakṣaṇo 'rtho dharmah, na pratyakṣa-
0004815	ayam iti pratyayo bhavati. na apy anyatra	<b>codite</b> 'nyatra pravṛttir yuktā. bhavati ca tathā
0013908	na grāhya-vaśāt. tatra katham idam	<b>codyate</b> —an-antam ekaṃ vā indriyaṃ prāpnoti iti.
0006210	-ābham ācāryeṇa uktaṃ sa-taimiram iti. atra	<b>codyate</b> — iha a-visaṃvādi pravartakaṃ jñānam
0010812	adhiṣṭhānān na indriyād iti bhāvaḥ. atra	<b>codyate</b> — cakṣuṣas taijasatvād raśmayo nirgatya
0002001	bhagavān. sva-bhāvaḥ. atra vyākhyā-prakāre	<b>codyate</b> — yadi jñānam api prāmānyasya
0005103	ca lakṣaṇam pratyakṣasya kiṃ syāt. etac	<b>codyam</b> a-samāhitaṃ syād ity a-yuktam etat. sarve
0018112	iti cet, kva punar vicāra-ārambhe na idam	<b>codyam</b> avatarati. api ca iha lakṣaṇa-vākye
0007312	-ākāraḥ prameyam iti vakṣyati. atas tatra	<b>codyam</b> āśānkate. tatra idam codyam — katham
0005001	eva parigatam. ataḥ kasyacin nipuṇa-mateś	<b>codyam</b> āśānkate. tatra idam codyam — nanu sarva
0007605	rasa-āde rūpa-ādi-vad anumānam bhavati ity a-	<b>codyam</b> . āha ca ity-ādinā tām prameya-ādi-
0006802	-sanniveśī sādhyā-sādhana-vyavahāra ity a-	<b>codyam</b> etat. katham yathā-vyāpāram antareṇa api
0014106	tad-a-vyatirekāt te 'pi sama-saṃsthānā ity a-	<b>codyam</b> etat. sva-viṣaya-vṛtṭy-a-bhāva iti cakṣuṣā
0007313	atas tatra codyam āśānkate. tatra idam	<b>codyam</b> — katham punar a-bhinna-ātmano jñānasya
0005001	nipuṇa-mateś codyam āśānkate. tatra idam	<b>codyam</b> — nanu sarva eva amī pratyakṣa-bhedā nir
0008809	-pratyaya ucyata iti yāvat. tena tad a-	<b>codyam</b> . yasya ālambana-pratyayasya sambandhitayā
0013010	tat katham tatra smṛtir iti, tasya idam a-	<b>codyam</b> . samudāyo hi kalpitaḥ. yaś ca kalpitaḥ
0013912	yuktaḥ pariṇāmaḥ, anyathā anyathā iti yuktaṃ	<b>codyam</b> . syād etat — na brūmas traiguṇyam eva
0004204	a-vicchinnaṃ darśanaṃ bhavati iti tulyam	<b>codyam</b> syād etat — vijātiya-vikalpa-kāle na
0011314	evaṃ manyate — yathā cchedanaṃ khadira-ādi-	<b>cchidā</b> -nimittatvāt khadira-ādi-viṣayam, evaṃ
0011313	ity a-siddhatām āha. evaṃ manyate — yathā	<b>ccchedanaṃ</b> khadira-ādi-cchidā-nimittatvāt khadira-
0011309	bhavati. tad yathā palāśād anya-viṣayasya	<b>ccchedanasya</b> palāśe. viśeṣyād anya-viṣayaṃ ca
0015913	mānasa iṣyata iti. ata indriya-vṛtti-saha-	<b>ja</b> ity āha. yad uktam ity-ādi. śāstra uktam. kiṃ
0006101	-lakṣaṇe viśeṣaṇam upāttam. akṣa-upaghāta-	<b>ja</b> -jñāna-nivṛtṭy-arthaṃ tad iti cet, na, artha-
0017404	dharmā-a-dharmāu, ātma-guṇo vā jñāna-	<b>jo</b> jñāna-hetuḥ, saṃskāra-viśeṣeṇa jñāna-viśeṣa-
0017702	-ādi. tasmān mānasa iti. yasmād evam indriya-	<b>jo</b> na yujyate ity abhiprāyaḥ. a-bheda-upacāro
0016304	na kalpayitavyam — indriya-pravṛtti-saha-	<b>jo</b> bāhye 'rthe manaso 'nubhavaḥ paścāt smṛta iti.
0000915	tu kāraṇe kārya-upacāraṃ kṛtvā upāya-abhyāso	<b>jagac</b> -chāsana-śabdena uktaḥ, tasya sattva-śāsana-
0000914	āśic ca bhagavato jagati dayā. sva-bhāvaḥ.	<b>jagac</b> -chāsanaṃ mukhyaṃ sva-dṛṣṭa-duḥkha-upaśama-
0001002	-sva-bhāvā pṛthivī ity gamyate, tathā	<b>jagac</b> -chāsanaṃ chāstṛtvam ity ukte tat-sva-bhāvam
0000911	prayujyate iti darśayann āha — prayogo	<b>jagac</b> -chāsanaṃ ity-ādi. yasya yatra dayā, sa tayā
0001001	-upāya-abhyāsād viśiṣṭatva-jñāpana-arthaṃ.	<b>jagac</b> -chāsanaṃ ity lakṣaṇa-hetur ayam. tena yathā
0008601	api vastu pratyakṣam iṣyate, sarvam idam	<b>jagat</b> pratyakṣam syāt, a-pratyakṣa-upalambhatvena
0015704	'rtha-upalambho 'pi na syād ity andha-mūkam	<b>jagat</b> syāt. na ca vṛtti-saṃvedanaṃ pratyakṣa-
0000914	bhavati tathā prayujyate. āśic ca bhagavato	<b>jagati</b> dayā. sva-bhāvaḥ. jagac-chāsanaṃ mukhyaṃ
0000905	āśayo jagad-dhitaiṣitā iti. sā punaḥ sakala-	<b>jagad</b> -ātyantika-duḥkha-viyoga-prārthana-ākāra-an-
0000215	iha api ity a-doṣaḥ. jagad-dhitaiṣiṇa iti.	<b>jagad</b> -dhitam heya-upādeyayoḥ sābhyupāyayor

0000906	-kalpa-abhyāsenā sātmi-bhūtā karuṇā. śloke	<b>jagad</b> -dhitaiṣiṇa ity anena darśitā. tad-yogād dhi
0000215	eva bhavati. tathā iha api ity a-doṣaḥ.	<b>jagad</b> -dhitaiṣiṇa iti. jagad-dhitam heya-
0000904	-sampad iti. āśayaṃ darśayati — āśayo	<b>jagad</b> -dhitaiṣitā iti. sā punaḥ sakala-jagad-
0000007	-dhitaiṣiṇa ity anena darśitā. tad-yogād dhi	<b>jagad</b> -dhitaiṣi bhavati. abhyāsac ca sātmi-bhāvas
0006313	iti sva-bhāvaḥ. na ca idam anumānam, a-liṅga-	<b>javān</b> nir-vikalpatvāc ca. na ca ṛṭiyam pramānam
0012205	tu tāratamya-ādi-viśeṣāt paurvāparyam. yathā	<b>janaka</b> -adhyāpakatva-a-viśeṣe 'pi pitaram āyāntam
0008914	yadi vyapadeśa-hetoḥ pāramparyeṇa apy atra	<b>janakatvam</b> abhimatam. anyathā yadi smṛty-ādīnām
0009511	manyate — sarvathā vā sva-ākāra-vijñāna-	<b>janakatvam</b> grāhyatvam syāt kenacid vā ākāreṇa.
0008915	vyapadeśa-hetos tadānīm a-sattvād a-	<b>janakatvam</b> , tad idam anumāne 'py a-janakatvam
0008915	sattvād a-janakatvam, tad idam anumāne 'py a-	<b>janakatvam</b> samānam iti idam vacanam a-yujyamānam
0009002	vyapadeśa-hetuḥ, tac ca samvṛti-sattvād a-	<b>janakam</b> . tato na teṣām pratyakṣatā iti matam.
0007601	anumānam. na eṣa doṣaḥ. dahana-ākāra-jñāna-	<b>janana</b> -vāsanā-viśeṣa-anugata eva hi citta-santāno
0004512	parama-aṅu-vastu tad eva pratiniyata-vijñāna-	<b>janana</b> -sāmarthyena sādharmyeṇa paraspara-apekṣayā
0009514	-ādīnā kenacid ākāreṇa sva-ābhāsa-jñāna-	<b>jananam</b> asty eva iti. tasmād a-yuktam grāhya-
0003603	hīyate. tathā hy a-guru-dhūma-ādīnā taj-	<b>jananam</b> vahnīm pratipannam apy agni-sāmānyam eva
0003316	iti bhrāntasya na tatra pratyakṣam niścayam	<b>janayati</b> . a-niścayāc ca a-vyavahāra-yogyo '-
0005216	-an-antara-rūpa-ādi-kṣaṇa-saha-kārya eva taj	<b>janayati</b> , atas tad yathā-ukta-viśayam eva ity
0012202	anubhavo hi yathā-vikalpa-abhyāsam niścayān	<b>janayati</b> , yathā rūpa-darśana-a-viśeṣe 'pi kuṇapa-
0009111	api. yady api sva-ābhāsam vijñānam na	<b>janayanti</b> , tathā api ity api-śabdasya arthaḥ.
0000107	matāny aśaknuvataḥ   ālocayitum samyag	<b>janasya</b> matto 'pi manda-mateḥ    āhrītya
0005210	yathā. kaḥ punar viśayasya vikārah. yas tena	<b>janita</b> uttara-kṣaṇa-viśeṣaḥ, sa tasya vikāra iti
0005213	etat uktaṃ bhavati — indriya-jñāna-viśaya-	<b>janita</b> -samanantara-rūpa-ādi-kṣaṇa-ālambanam iti.
0016709	a-viruddham eva. yathā hi bhavadbhiḥ codanā-	<b>janitāyā</b> buddher an-āgata-dharma-viśayāyā rūpa-a-
0017411	iti. a-sad etat. na hi sannikarṣasya buddhi-	<b>janma</b> -a-hetutvam sambhavati. kāryeṇa hi tasya
0017506	-sādharmaṇam kāraṇam. ataḥ sa eva yato buddhi-	<b>janma</b> ity atra sarva-nāmnā hetutvena parāmṛṣṭaḥ.
0017415	samāna-adhikaraṇam syāt samprayoge buddhi-	<b>janma</b> iti. atha vyadhikaraṇam viśeṣaṇam rājā iva
0016406	sambandhaḥ. puruṣasya ity asya api buddhi-	<b>janma</b> ity anena. indriya-śabdena mano 'pi grhyate.
0017407	hetur iti vyāpaka-a-bhāvam āha. buddhi-	<b>janma</b> iti kiṃ punar ity anena api yad an-arthakam,
0016408	api pratyakṣatvam vihitam bhavati. buddhi-	<b>janma</b> iti ca karma-dhārayaḥ ṣaṣṭhi-tat-puruṣo vā.
0018101	atha ity-ādi. an-anyatve buddhir eva	<b>janma</b> iti janma-grahaṇam mata-dvaye 'py
0017401	an-iṣṭam prasajyata iti. vṛtti-kāro buddhi-	<b>janma</b> iti sa-upaskāram vākyam vyācāṣṭa ity ata
0018013	vā yadi sva-kāraṇe kāryasya samavāyo buddher	<b>janma</b> iṣṭam, yadi sattā-ādīnām jñāne kārye
0018106	-a-bhāva iti kiṃ janma-grahaṇena. atha	<b>janma</b> -uttara-kālam asti buddhiḥ, evam apy a-
0018101	ity-ādi. an-anyatve buddhir eva janma iti	<b>janma</b> -grahaṇam mata-dvaye 'py apārthakam. nanu ca
0017408	tad-anya-an-arthaka-vat. tathā ca buddhi-	<b>janma</b> -grahaṇam iti vyāpaka-viruddham. syād etat
0016410	samasti, kṣaṇikatvād iti jñāpana-arthaṃ	<b>janma</b> -grahaṇam. yadā tu ṣaṣṭhi-samāsaḥ, tadā
0018103	-grahaṇam mata-dvaye 'py apārthakam. nanu ca	<b>janma</b> -grahaṇasya prayojanam uktam — jāyamāna-
0018106	buddhy-a-bhāvād eva prāmānya-a-bhāva iti kiṃ	<b>janma</b> -grahaṇena. atha janma-uttara-kālam asti
0018107	-vat tadā api prāmānyam a-nivāryam iti kiṃ	<b>janma</b> -grahaṇena. buddhi-viśiṣṭasya tu janmano
0018004	yady anyad iṣyate, tad eva pramāṇam syāt.	<b>janma</b> ca kaṇabhujām ātmani sva-kāraṇe buddheḥ
0003908	dvaya-adhīnā vṛtīḥ. tat kasmād dvaya-adhīna-	<b>janma</b> jñānam aindriyam indriyeṇa eva ucyate, na
0017514	iti. yato yan-niścaya ity-ādi. yato buddhi-	<b>janma</b> , tat pratyakṣam ity asya idam bhāṣyam. etad
0017203	-śabdena na arthaḥ, sati yad buddhi-	<b>janma</b> tat pratyakṣam ity etāvataḥ eva
0018010	-vyāptaḥ. atha vṛtti-kāra-matena yato buddhi-	<b>janma</b> tat pratyakṣam, evam api nityatvāt samavāyo
0016407	-manah-samprayogād yad ātma-viśayam buddhi-	<b>janma</b> , tasya api pratyakṣatvam vihitam bhavati.
0001305	-āvṛtti-gamanāt sugataḥ. a-punar-āvṛttis tu	<b>janma</b> -doṣa-an-utpādaḥ. sa ca tad-dhetoḥ pūrva-
0017207	na upajāyate, na eva ayam doṣaḥ, buddhi-	<b>janma</b> pratyakṣam iti vacanāt. yac ca tat-
0016411	yadā tu ṣaṣṭhi-samāsaḥ, tadā buddhi-viśiṣṭam	<b>janma</b> pratyakṣam. tatra sad ity a-sad-vyudāsāya
0016513	tataś ca yadi samprayogena nimittena buddhi-	<b>janma</b> bhavati, tad-bhāvena vā tad-bhāvo lakṣyate,
0001306	yasya ātma-darśana-snehau na staḥ, na tasya	<b>janma</b> -rāga-ādi-doṣa-utpādaḥ. tad yathā ākāśasya.
0016408	-tat-puruṣo vā. yadā karma-dhārayaḥ, tadā	<b>janma</b> -viśiṣṭā buddhiḥ pratyakṣam. buddhir hi
0016409	hi janmanā eva viśayam prakāśayati. na tu	<b>janma</b> -vyatirekeṇa vyāpāra-antaram tasyāḥ samasti,
0018003	-kriyā-viśayāḥ. buddheś ca ity-ādi. buddhi-	<b>janma</b> sūtre pratyakṣam uktam. tac ca buddher
0017409	syād etat — a-sati tasminn a-buddhi-	<b>janma</b> -hetor api samprayogasya pratyakṣatā syāt.
0018108	kiṃ janma-grahaṇena. buddhi-viśiṣṭasya tu	<b>janmano</b> 'kṣam praty a-vṛtthe pūrva-uktāc ca
0001404	prasastam gatāḥ, tathā api teṣām doṣāṇam	<b>janmanaś</b> ca punar-utpāda iti te 'pi na dvitīyena
0003203	sidhyati ity avagantavyam, sāmagrī-viśeṣa-	<b>janmano</b> mukha-pratibimba-jñānasya viśaye lakṣmy-
0017416	iva puruṣasya, tadā samprayoga eva buddhi-	<b>janmano</b> viśeṣaṇam syād ity a-sāram etat. kiṃ ca
0016409	janma-viśiṣṭā buddhiḥ pratyakṣam. buddhir hi	<b>janmanā</b> eva viśayam prakāśayati. na tu janma-

0018111	icchanti. atas taṃ vicārayitum āha — buddhi-	<b>janmani</b> ity-ādi. iha eva kiṃ vicārayati iti cet,
0017311	-grahaṇam ca vyartham. avaśyaṃ hi buddhi-	<b>janmani</b> karaṇānām vyāpāreṇa bhāvyaṃ. na ca loke
0007514	pratibhāsino jñānāt saṃvedyate. tato 'n-agni-	<b>janya</b> eva dhūmaḥ syād iti katham tena agner
0004507	-aṇubhiḥ sahiteṇa eva cakṣur-ādi-vijñānam	<b>janyate</b> , na svakena eva. tasmād an-eka-artha-
0004508	janyate, na svakena eva. tasmād an-eka-artha-	<b>janyatvāt</b> sva-arthe sāmānya-gocaram ity uktam.
0004412	ity-ādi. tatra iti śāstre, an-eka-artha-	<b>janyatvād</b> ity an-eka-parama-aṇu-janyatvād ity
0004412	an-eka-artha-janyatvād ity an-eka-parama-aṇu-	<b>janyatvād</b> ity arthaḥ. sva-hetu-pratyayebhyo ye
0004411	apy eka-parihāram āha — tatra an-eka-artha-	<b>janyatvād</b> ity-ādi. tatra iti śāstre, an-eka-artha
0004504	tais tathā-vidhair an-ekaiḥ sva-pratibhāsā	<b>janyanta</b> iti sañcita-ālambanā ity uktāḥ, sarvāms
0006114	āha — dvi-candra-ādi-jñānam na eva indriya-	<b>jam</b> , api tu mānasam eva iti, tena vaktavyam —
0006207	na atra abhiniveṣṭavyam. yata evam indriya-	<b>jam</b> api viplutam asti, ata eva bhrānti ity-ādinā
0004915	tāvaca-chabdena anyad apy a-pañca-indriya-	<b>jam</b> asti tasya ca lakṣaṇa-viśeṣaḥ prthag
0001104	ca tad-a-bhāvāt. tat samāna-jātiya-abhyāsa-	<b>jam</b> ātma-darśanam ātmīya-sneham prasūte, sa dveṣa
0006102	-ādi-jñānasya nivṛtteḥ. anyathā indriya-	<b>jam</b> ity eva vācyam syāt. anumāna-ādi-jñānam tu
0010014	eva tasya pratikṣepāt. anyathā indriya-	<b>jam</b> ity evaṃ vācyam syāt, na tv indriya-artha-
0012210	ālocana-mātra-arthaṃ hi catuṣṭaya-sannikarṣa-	<b>jam</b> iti. pramāṇa-siddham indriya-jñānasya a-
0004914	-ādi nigamanam. iha evaṃ tāvat pañca-indriya-	<b>jam</b> iti vacanāt tāvac-chabdena anyad apy a-pañca-
0006006	sataimiram ity anena indriya-upaghāta-	<b>jam</b> ca taimira-ādi-jñānam caturtham pratyakṣa-
0010102	iti. na hi indriya-artha-sannikarṣa-	<b>jam</b> jñānam vyabhicāri, mano-jñānasya eva
0009810	itarā-śva-bhāvaṃ ca indriya-sannikarṣa-	<b>jam</b> jñānam syāt, tata idaṃ viśeṣaṇa-trayaṃ
0017810	na ca evaṃ-vidham indriya-ādi-sannikarṣa-	<b>jam</b> jñānam iṣyate. pratipāditam ca — na
0010502	ity anena tv indriya-artha-sannikarṣa-	<b>jam</b> . tataś ca indriya-artha-udbhava na asti ity-
0010305	anusmaraṇa-jñānam indriya-artha-sannikarṣa-	<b>jam</b> prāpnoti. sāksād-grahaṇam viprakṛṣṭa-a-yathā-
0010012	kartavyam. nanv a-sati tasminn akṣa-upaghāta-	<b>jam</b> yad vyabhicāri-viśayaṃ dvi-candra-ādi-jñānam,
0005013	bhāvaḥ. apare tu — kiṃ punaḥ pañca-indriya-	<b>jam</b> sa-vikalpam apy asti, yata etad viśeṣaṇam ity
0000102	sugataḥ kṛpā-ātmā dharmo nairyāṇikaḥ sadā	<b>jayati</b>   sakala-tri-bhuvana-pūjyaḥ prathita-guṇo
0000103	sakala-tri-bhuvana-pūjyaḥ prathita-guṇo	<b>jayati</b> ca ārya-gaṇaḥ    param anugrḥṇan prāptaiḥ
0000102	namo buddhāya.	<b>jayati</b> sugataḥ kṛpā-ātmā dharmo nairyāṇikaḥ sadā
0017008	etat. yadi tarhi tair na samprayogaḥ, katham	<b>jala</b> -ādi-pratibhāsam vijñānam ity āha — deśa-
0007509	upaplava-vāsanā-viśeṣa-sad-bhāvāt. yato	<b>jala</b> -ādi-pratibhāsino jñānāt sparśana-āhlāda-
0009801	mṛga-tṛṣṇā-ādir viśayo vyabhicārī, yathā	<b>jala</b> -ādi-rūpatvena gṛhyate, tathā-asattvāt. na
0017013	tataḥ sādṛśya-avasāyī mano-vikalpaḥ. tato	<b>jala</b> -ādi-sādṛśya-vastu-smaraṇam. tad-an-antaram
0017101	-ālambi bhavati. vinā api tad-arthena iti	<b>jala</b> -ādinā kalpitena, samanantara-pratyaya-viśeṣa
0013002	-ādy-upalambhe tasya bhāvān marīcīkā-ādau	<b>jala</b> -jñāna-vad deśa-ādi-niyamena eva tad
0013710	-vartinī kaśā-abhighāta-vad ūrdhva-ākṣipta-	<b>jala</b> -vad vā viśaye svasmīn a-pratiṣṭhitā vṛttir
0006212	ity abhidhānāt. indriya-upaghāta-	<b>jasya</b> api ca kasyacij jñānasya kvacit samīhite ' -
0005603	-siddhiḥ. nanu sarvasya eva jñānasya indriya-	<b>jasya</b> api mana āśraya ity apy ete pañca vijñāna-
0010413	manyate — na eva indriya-artha-sannikarṣa-	<b>jasya</b> pratyakṣasya a-vyapadeśyatva-ādi-viśeṣaṇam,
0005011	ity anena saṅgrhītasya apy a-pañca-indriya-	<b>jasya</b> pratyakṣasya prthag-lakṣaṇa-bheda ucyate.
0006115	eva iti, tena vaktavyam — kim indriya-	<b>jasya</b> lakṣaṇam iti. indriya-bhāva-a-bhāva-
0004501	eṣām iti sañcitāḥ. pra-ādibhyo dhātu-	<b>jasya</b> vā iti bahu-vṛthir uttara-pada-lopaś ca,
0007902	iti. atas tāṃ nirākartuṃ sva-rūpam a-	<b>jahad</b> eva tad viśaya-ākāram anukaroti iti darśana
0001104	prasūte, sa dveṣa-ādīn iti sat-kāya-darśana-	<b>jāḥ</b> sarve tṛṣṇā-ādayo doṣāḥ. tad eva ca a-jñānam
0017009	ity āha — deśa-viśeṣe tv ity-ādi. maru-	<b>jāṅgala</b> -ādau deśa-viśeṣe. tatra api na sarvadā,
0008612	vyavadāta-buddher asya tatra a-sāra-niścayo	<b>jāta</b> iti. katham punar etad avagamyate yathā
0000712	-lakṣaṇa-anuvīdhāy etat prakaraṇam iti	<b>jāta</b> -niścayānām prasiddha-śāstrkāṇām tatra
0000206	tasmāt pramāṇa-sādharmyāt pramāṇam. bhūto	<b>jātaḥ</b> , utpanna ity arthaḥ. bhūta-vacanam a-
0014202	-bhāvād iti. śabda-ādayo hi saṃsthāna-ātmikā	<b>jātayaḥ</b> . na ca tatra apara-saṃsthānam asti yena
0014002	traiguṇya-saṃsthāna-mātra-bhedāc chabda-ādi-	<b>jātayo</b> bhidyante. tathā hy uktam — śabda-sparśa-
0014018	śabda-jātīnām hi parasparato bhinnānām śabda-	<b>jāty</b> -an-atikrameṇa avasthānāt samāna-deśatvam
0014804	samprayogasya vyavaccheda-artham. sva-	<b>jāty</b> -an-atikrameṇa iti śabda-ādi-jāty-an-
0014804	artham. sva-jāty-an-atikrameṇa iti śabda-ādi-	<b>jāty</b> -an-atikrameṇa iti. śabda-parama-aṇava eva hi
0014905	eka-śva-bhāvataḥ pariṇantum arhanti, sva-	<b>jāty</b> -an-atikrameṇa kārya-ārambhāt. nanu ca bhinnā
0013906	traiguṇyasya a-bhedāt. ye ' -bhinna-traiguṇya-	<b>jāty</b> -anvitāḥ, te śrotra-indriya-grāhyāḥ, ṣaḍja-
0003905	tathā-bhūtaṃ pratyāyantaḥ kena cāryante.	<b>jāty</b> -ādayas tv a-siddhā iti kutas teṣām śabda-
0003713	-ādīnām tu tad-vīparyayāt. parikalpitā hi	<b>jāty</b> -ādayo na tattvataḥ santi. nāma-jāty-ādīnām
0003804	yadṛcchā-śabdeṣv ity-ādi. an-apekṣita-	<b>jāty</b> -ādi-pravṛtti-nimittā yadṛcchā-śabdāḥ. jñāna-
0003711	vivakṣitā iti saṃśayānasya praśnaḥ. nāma-	<b>jāty</b> -ādi-yojanā iti. nāmno jāty-ādibhir a-tulya-
0003714	santi. nāma-jāty-ādīnām yojanā nāma-	<b>jāty</b> -ādi-yojanā. kṛd-yogā ca ṣaṣṭhī samasyata iti

0010301	tathā tatra a-sanniviṣṭasya nāma-	<b>jāty</b> -ādi-yojanā na sambhavati. tad-an-antaram kim
0005802	uktam bhavati. tac ca prāg eva uktam nāma-	<b>jāty</b> -ādi-yojanena tat kim-artham punas tasya
0003902	rahitair ity arthaḥ. yathā yadrcchā-śabdā	<b>jāty</b> -ādi-viśeṣaṇa-vṛtti-nir-apekṣā eva saṅketa-
0003901	-śūnyair iti sva-matam darśayati. arthena	<b>jāty</b> -ādinā viśeṣaṇena rahitair ity arthaḥ. yathā
0003711	praśnaḥ. nāma-jāty-ādi-yojanā iti. nāmno	<b>jāty</b> -ādibhir a-tulya-kakṣatvād ādi-śabdena
0003809	'rthas tad-a-bhinna-rūpatayā pratīyate. evam	<b>jāty</b> -ādibhis tad-a-bheda-upacāra-āpannās te 'rthā
0003713	a-tulya-kakṣatvam tu nāmnaḥ sattvāt,	<b>jāty</b> -ādīnām tu tad-viparyayāt. parikalpitā hi
0003714	hi jāty-ādayo na tattvataḥ santi. nāma-	<b>jāty</b> -ādīnām yojanā nāma-jāty-ādi-yojanā. kṛd-yogā
0008702	pramāṇa-ādiṣv iti pramāṇa-avayava-tad-ābhāsa-	<b>jāti</b> -tad-uttareṣu. tato 'rthād vijñānam
0017611	dravya-viśayatva-an-upapattiḥ. sva-matena tu	<b>jāti</b> -dravyayor apy a-sattvād a-sad-ālocanam iti
0014903	-bhāva-āpattiḥ. jāti-bhedād iti kārya-kāraṇa-	<b>jāti</b> -bheda-prasaṅgād ity arthaḥ. tataś ca a-sat-
0014101	ca ity-ādi. samsthāna-bheda-kṛtam	<b>jāti</b> -bhedam icchataḥ suvarṇa-ādīmayeṣu ghaṭa-
0014904	-vādāḥ syād ity abhyupeta-hāniḥ. atha vā	<b>jāti</b> -bhedāt sukha-ādīnām. na hi te bhinnāḥ
0014903	sva-bhāvānām a-bhinna-eka-sva-bhāva-āpattiḥ.	<b>jāti</b> -bhedād iti kārya-kāraṇa-jāti-bheda-prasaṅgād
0014102	tulya-samsthāneṣu samsthāna-sva-bhāvadvā	<b>jāti</b> -bhedānām samsthānasya ca teṣu tulyatvād
0013817	an-antam indriyam syāt. yathā hi śabda-ādi-	<b>jāti</b> -bhedo guṇa-utkarṣa-apakarṣād bhavati, tathā
0014209	jāti-viśiṣṭa-tad-bheda-grahaṇa-abhyupagame	<b>jāti</b> -mātra-grāhikā ity api pakṣo hīyate, yato
0014111	suvarṇa-ādaya iti vyāpaka-viruddham āha.	<b>jāti</b> -mātra-grāhikā vā iti samsthāna-mātra-grāhikā.
0014209	śabdasya ayam viśeṣa iti na grhyeta. na ca	<b>jāti</b> -viśiṣṭa-tad-bheda-grahaṇa-abhyupagame jāti-
0014112	śabdaḥ sukha-ādi-grahaṇa-vyavaccheda-arthaḥ.	<b>jāti</b> -viśiṣṭa-sukha-ādi-grāhikā vā iti samsthāna-
0014207	āha — sva-artha-viśiṣṭasya ity-ādi. śabda-	<b>jāti</b> -viśiṣṭasya tad-viśeṣasya kauśika-āder
0014208	ity arthaḥ. niyogataś ca viśeṣaḥ śabda-	<b>jāti</b> -viśiṣṭo grāhyaḥ, anyathā śabdasya ayam
0014211	sukha-ādi vyavacchidyate, na śabda-ādi-	<b>jāti</b> -viśeṣaḥ. tad etad uktam bhavati — yā
0013902	-bheda-bhinnāḥ, te bhinna-indriya-grāhya-	<b>jāti</b> -samanvitāḥ, śabda-sparśa-ādi-vat. tathā ca
0014001	na asti ity āha. asty eva samsthāna-ātmikā	<b>jātiḥ</b> . traiguṇya-a-bhede 'pi hi traiguṇya-
0013914	buddhy-anugama-nimittam sādṛśyam nāma	<b>jātiḥ</b> . sā ca sarva-śabda-bhedeṣv anuvartamānā
0014712	-vidhāḥ parama-aṇavaḥ pradhānam ity ucyante.	<b>jātitah</b> sarva-gatānām iti. na ekam eva parama-aṇu
0013311	antaḥ. dṛṣṭo hi ity anena artha-āpatti-samām	<b>jātim</b> upanyasyati. an-antareṇa api ca ity-ādinā
0013904	-ādiṣu śrotra-indriya-grāhya-eka-traiguṇya-	<b>jātimattvam</b> iṣyate, prāptam ekam eva indriyam,
0014506	bhinna-indriya-grāhyatvam śabda-sparśa-ādi-	<b>jātinām</b> iṣtam ekasyām eva ca rūpa-jātāv an-ekam
0014103	teṣu tulyatvād āpannam ekatvam suvarṇa-ādi-	<b>jātinām</b> tat-kāraṇānām ca śabda-ādīnām tat-
0014017	-kṛtam ca ity-ādi. vīṇā-ṇava-ādi-śabda-	<b>jātinām</b> hi parasparato bhinnānām śabda-jāty-an-
0001103	-pratighātini ca tad-a-bhāvāt. tat samāna-	<b>jātya</b> -abhyāsa-jam ātma-darśanam ātmīya-sneham
0002502	saṃvādam viśaṃvādam ca upalabhya taj-	<b>jātyatayā</b> anyasya api jñānasya saṃvāda-itarau
0005205	-viśayā bhavanti. upacāreṇa tu taj-	<b>jātyatayā</b> viśaya-vyapadeśaḥ syāt, na tu mukhya-
0005608	pratyakṣam. sva-saṃvitti-sāmānyena taj-	<b>jātyatvāt</b> . katham punar indriya-an-apekṣatve
0014606	śrotra-ādi-lakṣaṇās ca parasparato bhinna-	<b>jātyā</b> eva iti mādhasya matam. anyo 'pi ca
0014714	-aṇavo 'parisaṅkhyātāḥ sarvatra santi. eka-	<b>jātyās</b> teṣām pradhānam ity ākhyātāḥ kariṣyanta
0014707	ukta-kramasya dūṣyatvena a-spaṣṭatvāt, tulya-	<b>jātye</b> ca pratiyogini prakarṣa-pratyaya-vidhānāt.
0014711	āha. prthag ity a-saṃhatāḥ samāna-	<b>jātyair</b> a-sambaddhā viprakīrṇā ity arthaḥ. ta
0014204	-hānam. atha mā bhūd eṣa doṣa iti śabda-	<b>jāter</b> api samsthāna-antaram viśeṣaḥ kauśika-ādir
0014502	ca ity-ādi. sarvatra a-bhede 'pi sukha-ādi-	<b>jāter</b> na eka-indriyatva-prasaṅgaḥ, yataḥ
0014507	sparśa-ādi-jātinām iṣtam ekasyām eva ca rūpa-	<b>jātāv</b> an-ekam samsthānam iṣtam, atas tad eva
0017214	sadana-āder āśrayaṇāt. yathā go-śabdo go-	<b>jātāv</b> eva an-anya-sādhāraṇam gamanam āśritya
0009707	manasā saṃyujyate, mano 'pi śrotreṇa. śabda-	<b>jātau</b> tu samaveta-samavāyāt. sattāyām tu dravya-
0001905	artham eva upadeṣṭum icchati. niṣ-karuṇas tu	<b>jānann</b> apy anyathā kathayed iti kṛpāyāḥ prāmāṇye
0004313	no tu nīlam iti na tan-nāmato nīlam etad iti	<b>jānāti</b> . etad eva uttareṇa pada-dvayena spaṣṭayati.
0015205	yathā ca indriya-vyavasāyam mano-vyavasāyo	<b>jānāti</b> , evam mānasam vyavasāyam indriya-vṛttiḥ
0004312	nīlam vijānāti iti nīlam artha-sva-rūpeṇa	<b>jānāti</b> , no tu nīlam iti na tan-nāmato nīlam etad
0003913	ity ācārya-matam. paras tv a-taj-	<b>jānānaḥ</b> — akṣa-nimitto 'yam a-sañjñā-śabda iti
0006004	anyad ity evam-ākārā pūrva-anubhūta-kalpanā	<b>jāyata</b> iti idaṃ pūrva-anubhūta-artha-kalpanā-
0017307	tad eva vijñānam iti vijñānam eva vijñānāj	<b>jāyata</b> ity uktam syāt. tac ca a-yuktam, cakṣur-
0008206	jñānasya sannikṛṣṭo viśayaḥ, tatra sandeho	<b>jāyate</b> — kim ayam nīla-ākāro viśayasya, jñānam
0017515	yata indriya-ādi-samprayogān niścaya-jñānam	<b>jāyate</b> gaur eva ayam ity-ādi, tat pratyakṣam iti.
0000713	prasiddha-śāstrkāṇām tatra gauravam	<b>jāyate</b> . tataś ca ādṛtya śravaṇa-ādaḥ pravartante.
0008905	ity-ādi. yady api tad artha-antarād api	<b>jāyate</b> , tathā api na tad artha-antaram tena
0017208	iti vacanāt. yac ca tat-samprayogād vijñānam	<b>jāyate</b> tad-viśayam, tad iṣyata eva pratyakṣam. na
0000716	utpādana-artham. katham anena tatra gauravam	<b>jāyate</b> . yasmād anena ślokena sa-upapattikam
0004413	sva-hetu-pratyayebhyo ye parama-aṇavo	<b>jāyante</b> , te 'nyonya-sannidhāna-avasthā-prāptā eva



0018103	ca janma-grahaṇasya prayojanam uktam —	<b>jāyamāna</b> -avasthāyā eva buddheḥ prāmānya-jñāpana-
0018105	uttara-kāle 'n-avasthānād buddher	<b>jāyamānāyā</b> eva prāmānyam, na ūrdhvam ity uktam.
0012011	eva artha-darśanāt kim etad ity a-viśeṣeṇa	<b>jighr̥kṣāyām</b> satyām tatra gatvā paśyati, tadā ayam
0012009	-utpādana-śaktiḥ syāt. nanu ya eva aṃśo	<b>jighr̥kṣitaḥ</b> , sa eva gr̥hyata ity āha —kim etad
0014911	-lavaṇa-samsarge lavaṇa-rasa eva gr̥hyate.	<b>jighr̥kṣitaḥ</b> vā iti yathā śvabhiḥ pramadā-tanau
0016310	ity-ādi. asya sambandhaḥ — atha ato dharma-	<b>jijñāsā</b> iti prastutya āha — tasya nimitta-
0001813	api na uparata-vyāpāro 'bhūt pratyeka-	<b>jina</b> -vat, kiṃ tarhi yathā-adhigata-mārga-ākhyāna-
0013602	pramāṇam ity śeṣaḥ. śrotra-tvak-caḥsur-	<b>jihvā</b> -ghrāṇānām manasā adhiṣṭhitā vṛttiḥ śabda-
0007412	grāhya-ākāraḥ sva-lakṣaṇam prameyam. liṅga-	<b>je</b> 'pi grāhaka-ākāro 'numānam pramāṇam, vyakti-
0016611	bhāvaḥ bhāvanā-prakarṣa-paryanta-	<b>jena</b> jñānena yoginaḥ paricchindantaḥ sarva-ātmanā
0013804	vikalpane 'syāḥ sambhavo na asti, tathā api	<b>jaiminiya</b> -ādibhir vikalpakam pratyakṣam kalpitam.
0017413	tathā hy anyeṣām api tāvad bhāvanām	<b>jaiminiyaiḥ</b> kriyā anumeyā iṣyate, kiṃ punar
0000908	-sambhave sati sātmī-bhavanti, śrotriya-	<b>joṭiṅga</b> -nairghṛṇya-vat. mano-guṇaś ca karuṇā. sva-
0000410	ca tat saṅkṣiptam. tena ya eva udghaṭita-	<b>jño</b> dīn-mātra-darśanena apy an-uktam abhyūhitum
0005509	kriyantām. na atra kaścin nivārayitā. yathā	<b>jñāta</b> -hlāda-ādika ākāro 'jñāna-rūpa-sukha-ādi-
0016204	praśna eva na upapadyate, tasyāḥ prāg eva	<b>jñātavāt</b> . tasmād gamyate — kiṃ saha eva
0011710	tasmād asyā api kāraṇam vācyam anyatvam ca	<b>jñātur</b> anena hetunā iti. ucyate — ātma-indriya-
0000808	puruṣa-sāmānya-siddhiḥ, viśeṣa-a-sambhavasya	<b>jñātum</b> a-śakyatvāt, Idr̥ṣeṣu ca an-upalabdher
0012600	indriyeṇa na avasīyate, tāvan na śakyate	<b>jñātum</b> . yadi punar ekena indriyeṇa grahaṇam syāt,
0001202	ca nairātmya-darśanam ity sva-bhāvaḥ. evam	<b>jñātvā</b> tasya tan nairātmya-darśanam bahuśo
0006709	a-bhedāt. syād etat — vastuno 'bhedāj	<b>jñāna</b> -aṃśayor aikye yā eva kriyā tad eva kārakam.
0015908	smarati. sva-mate tarhi katham indriya-	<b>jñāna</b> -anubhūtam manasā smaryata iti cet, parasya
0005008	tatra mano-vijñāne pratyakṣa indriya-	<b>jñāna</b> -anubhūtam eva tad arthaḥ gr̥hṇāti iti
0015910	smarati iti. asmākam tu — eka-santatau	<b>jñāna</b> -antara-anubhūtam api smaryata iti samaya
0008501	syād etat — mā bhūd antyasya jñānasya	<b>jñāna</b> -antara-saṃvedyatvam smṛtiś ca. tad ekam an-
0008010	yo viśaya uttara-uttara-jñāna-apekṣayā	<b>jñāna</b> -antaritavād viprakṛṣtas tad-ābhāsāni na
0011216	bhavati. nanu ca niścaya-jñānam an-eka-	<b>jñāna</b> -antaritād anusmaraṇa-vikalpād an-antaram
0008409	ca smṛtiḥ. tatas tatra apy anyena iti. ato	<b>jñāna</b> -antareṇa anubhave 'n-avasthā jñānānām. eka-
0008405	ca smṛtir iti kāryam. syād etad ity-ādinā	<b>jñāna</b> -antareṇa anubhavo 'bhīṣṭa eva. ataḥ siddha-
0008406	-sādhyata iti para-abhiprāyam āviṣ-karoti.	<b>jñāna</b> -antareṇa ity-ādinā siddha-sādhyatām
0002608	bhāva-vat taimirika-ādi-dr̥ṣṭānām keśa-ādinām	<b>jñāna</b> -antareṇa jñeyatvena grahaṇam, tadā iṣtam
0004017	pratyātma-vedyo hi sva-saṃvedanena	<b>jñāna</b> -antareṇa vā sarveṣām abhilāpa-samsarga-
0008010	anubhava-jñānasya yo viśaya uttara-uttara-	<b>jñāna</b> -apekṣayā jñāna-antaritavād viprakṛṣtas tad
0003410	dr̥ṣṭam, tan na pramāṇam ity arthaḥ. yady api	<b>jñāna</b> -abhijñānāyor vastuto na bhedaḥ, tathā api
0008410	-antareṇa anubhave 'n-avasthā jñānānām. eka-	<b>jñāna</b> -abhinirhṛtāyām eva jñāna-paramparāyām
0000406	asya eva ayam aparo 'rthaḥ. sarve gaty-arthā	<b>jñāna</b> -arthā iti sṛtam avagamaḥ pariñānam.
0007810	-jñāna-jñāne ca viśaya-ākāra-anurakta-viśaya-	<b>jñāna</b> -ākāra upalabhyate, na tu tad-vyatirekeṇa
0014813	-bhāva eva svābhāvyam, vartamāna-sāmīpya-vaj	<b>jñāna</b> -ākāra-vaśena hi viśaya-sva-bhāvo
0007916	cintā-jñānam api yathā-cintita-artha-ākāram	<b>jñāna</b> -ākāram ca sva-jñānena upalabhyate. tathā hi
0008203	vismaryate. tasmāt tatra api viśaya-anurūpa-	<b>jñāna</b> -ākāratayā sādhye yad yad-ākāram sva-jñānena
0007906	bhavit. viśaya-anukāra-anurakta-viśaya-	<b>jñāna</b> -ākāratvena viśeṣeṇa viśiṣṭam na utpāditaḥ
0007806	-jñānam eva, tad-ābhāsam viśaya-ākāra-viśaya-	<b>jñāna</b> -ākāram ity arthaḥ. anena viśaya-ākāram
0008107	ghaṭa-jñāna-jñānam āsīd iti saha ghaṭa-	<b>jñāna</b> -ākāreṇa ghaṭa-jñāna-jñānam. evam uttareṣv
0003707	kalpanā-apoḍham. kalpanā-apoḍha-nirdeśāc ca	<b>jñāna</b> -ātmakam tad iti gamyate. yato jñānasya eva
0011616	āha. nivṛttir na a-satī phalam iti. a-	<b>jñāna</b> -ādy-a-bhāvo hy a-jñāna-ādi-nivṛttiḥ. na ca
0011616	a-satī phalam iti. a-jñāna-ādy-a-bhāvo hy a-	<b>jñāna</b> -ādi-nivṛttiḥ. na ca a-bhāvasya kiñcana
0011609	-kāra-nivṛttiḥ phalam artha-antaram, evam a-	<b>jñāna</b> -ādi-nivṛttiḥ phalam bhaviṣyati iti darśayati.
0008205	ity-ādi sādhanam vijñeyam. nanv evam taj-	<b>jñāna</b> -ādiṣv api sādhanam vācyam ity an-avasthā
0008009	'vadhāraṇe. uttara-uttarāṇi viśaya-jñāna-	<b>jñāna</b> -ādīni tāni pūrvasya anubhava-jñānasya yo
0007813	sva-ābhāsam ca iti. viśaya-ākāra-viśaya-	<b>jñāna</b> -ābhāsam sat sva-rūpeṇa api pratibhāsata ity
0008113	-jñāne tu yaj jñānam, tad viśaya-anurūpa-	<b>jñāna</b> -ābhāsam sva-ābhāsam ca ity etad eva kutaḥ,
0007805	-ābhāsam anubhava-ākāratvāt. viśaya-anurūpa-	<b>jñāna</b> -ābhāsam iti. rūpa-āder viśayasya anurūpam
0007904	a-viśiṣṭam syād iti. jñāna-jñānam viśaya-	<b>jñāna</b> -ālabhanam, tad viśaya-jñānena a-viśiṣṭam a-
0007709	an-arthakam syāt, vinā api tena viśaya-	<b>jñāna</b> -ālabhanasya jñānasya pratīteḥ. tasmāt tac-
0008411	uttara-uttarāṇi jñānāni pūrva-pūrva-	<b>jñāna</b> -ālabhanāny an-antāni prasajyanta ity arthaḥ.
0017803	iti prastha-pramite prastha-upacāra-vat.	<b>jñāna</b> iti phale. akṣam prati vṛtter ity anena
0011101	api yas tasya pradeśo viśayeṇa samprayukto	<b>jñāna</b> -upajanana-hetuḥ, tatra sa eva doṣaḥ. atha
0008506	parokṣaś ca ātma-sambandhi-pūrva-kāla-bhāvi-	<b>jñāna</b> -upalambhaḥ prāṇinaḥ. viruddha-vyāptaḥ. atha
0006412	punar asau. viśamvādaḥ, sa hi yadi bhavaty a-	<b>jñāna</b> eva bhavati, na jñāne, tasya eka-antena

0011902	tam icchanti. tatra ātmanah prādhānyam,	<b>jñāna</b> -kartṛtvāt tal-liṅgatvāt phala-upabhoktṛtvāc
0006808	idaṃ kalpyate — satsv apy anyeṣu hetuṣu	<b>jñāna</b> -kārya-a-niṣpattiḥ kāraṇa-antarām sūcayati.
0010306	sāksād-grahaṇaṃ viprakṛṣṭa-a-yathā-artha-	<b>jñāna</b> -kāryasya vyavacchedyatve pratyakṣa-a-bhāva-
0016803	īdrśaṃ pratyakṣam, bhaviṣyamś ca dharmo na	<b>jñāna</b> -kāle 'sti tato '-nimittam afīndriyasya
0009711	utpannam na abhivyaktaṃ jñānaṃ pratyakṣam.	<b>jñāna</b> -grahaṇaṃ sukha-ādi-vyavaccheda-artham.
0006003	tayā abhilāṣa-a-bhāvāt. ādi-śabdaṇa saṃśaya-	<b>jñāna</b> -grahaṇam. tatra api kiṃ tad eva idam
0004801	sa śabda-arthaḥ. tasmād bhinna-rūpa-	<b>jñāna</b> -grāhyatvān na indriya-viṣayaḥ sitatva-ādi-
0004802	-ādi-nirdeśya iti. yad yato bhinna-rūpa-	<b>jñāna</b> -grāhyam, na tat tad eva. tad yathā aśvād
0004803	-grāhyo mahiṣaḥ. indriya-viṣayād bhinna-rūpa-	<b>jñāna</b> -grāhyaś ca śabda-viṣayaḥ sitatva-ādiḥ.
0004803	na tat tad eva. tad yathā aśvād bhinna-	<b>jñāna</b> -grāhyo mahiṣaḥ. indriya-viṣayād bhinna-rūpa
0007601	agner anumānam. na eṣa doṣaḥ. dahana-ākāra-	<b>jñāna</b> -janana-vāsanā-viśeṣa-anugata eva hi citta-
0009514	jñānatva-ādinā kenacid ākāreṇa sva-ābhāsa-	<b>jñāna</b> -jananam asty eva iti. tasmād a-yuktaṃ
0017404	saṃskāro dharmo a-dharmau, ātma-guṇo vā	<b>jñāna</b> -jo jñāna-hetuḥ, saṃskāra-viśeṣeṇa jñāna-
0008009	ca-kāro 'vadhāraṇe. uttara-uttarāṇi viṣaya-	<b>jñāna</b> -jñāna-ādīni tāni pūrvasya anubhava-jñānasya
0008001	-jñānena upalabhyate. tathā hi yathā viṣaya-	<b>jñāna</b> -jñānaṃ viṣaya-anubhava-jñānasya na kevalām
0007904	api viṣaya-jñānena a-viśiṣṭaṃ syād iti.	<b>jñāna</b> -jñānaṃ viṣaya-jñāna-ālambanam, tad viṣaya-
0007904	-ākāram eva vā, na viṣaya-ākāram api.	<b>jñāna</b> -jñānam api viṣaya-jñānena a-viśiṣṭaṃ syād
0008106	āsīd iti pratyeti. taj-jñānena tu ghaṭa-	<b>jñāna</b> -jñānam ālambamāno ghaṭa-jñāna-jñānam āsīd
0008106	tu ghaṭa-jñāna-jñānam ālambamāno ghaṭa-	<b>jñāna</b> -jñānam āsīd iti saha ghaṭa-jñāna-ākāreṇa
0008107	āsīd iti saha ghaṭa-jñāna-ākāreṇa ghaṭa-	<b>jñāna</b> -jñānam. evam uttareṣv api veditavyam. tad
0007809	tad-ākāra eva tena ālambyate. viṣaya-	<b>jñāna</b> -jñāne ca viṣaya-ākāra-anurakta-viṣaya-jñāna
0008105	eka-eka ākāro 'dhika upalabhyate. ghaṭa-	<b>jñāna</b> -jñānena hi ghaṭa-ākāraṃ jñānam ālambamānaḥ
0007706	ity arthād ātma-saṃvedanaṃ sidhyati. viṣaya-	<b>jñāna</b> -taj-jñāna-viśeṣāt tv ity-ādi. viṣaya-jñānaṃ
0007707	ādi-vijñānam. viṣaya-jñāne taj-jñānaṃ viṣaya-	<b>jñāna</b> -taj-jñānam. atra yadi tac-chabdena viṣaya-
0003805	-jāty-ādi-pravṛtti-nimittā yadṛcchā-śabdāḥ.	<b>jñāna</b> -dharmo hi kalpanā, na śabda-dharmaḥ. tato
0011401	-nimittatvād viśeṣya-viṣayam iti. viśeṣya-	<b>jñāna</b> -nimittatvaṃ tasya, tad-a-bhāve tad-a-bhāvāt.
0011314	-ādi-viṣayam, evaṃ viśeṣaṇa-jñānaṃ viśeṣya-	<b>jñāna</b> -nimittatvād viśeṣya-viṣayam iti. viśeṣya-
0003909	na viṣayeṇa. āloka tu na sarva-indriya-	<b>jñāna</b> -nimittam, cakṣur-vijñānasya api keṣāñcin na
0005115	andha-āder apy artha-grahaṇaṃ syāt. indriya-	<b>jñāna</b> -nir-apekṣaṃ hi mano-vijñānaṃ yadi bāhye
0006101	-lakṣaṇe viśeṣaṇam upāttam. akṣa-upaghāta-ja-	<b>jñāna</b> -nivṛtṭy-arthaṃ tad iti cet, na, artha-
0011807	tat punar guṇa-karmasu sannikṛṣṭeṣu	<b>jñāna</b> -niṣpatter dravyaṃ kāraṇaṃ kāraṇa-kāraṇaṃ ca
0013512	-ādiṣu. tad evaṃ guṇa-karmasv a-sannikṛṣṭeṣu	<b>jñāna</b> -niṣpatter dravyaṃ kāraṇaṃ kāraṇa-kāraṇaṃ ca
0008410	jñānānām. eka-jñāna-abhinirhr̥tāyām eva	<b>jñāna</b> -paramparāyām uttara-uttarāṇi jñānāni pūrvā-
0000312	ārabdhavyam. tad yathā an-anuṣṭheya-viṣaya-	<b>jñāna</b> -parīkṣaṇam upadeṣṭari. na asti ca asya tat.
0000316	ārabdhavyam. tad yathā anuṣṭheya-viṣaya-	<b>jñāna</b> -parīkṣaṇam upadeṣṭari. sa-prayojanaṃ ca
0002605	-ādibhir upalabdhaḥ keśa-ādayat, taiḥ sva-	<b>jñāna</b> -pratibhāsino viṣayatvena adhimucyante. a-
0016801	-lakṣaṇam, kiṃ tu dharmāḥ kaiścid yogi-	<b>jñāna</b> -pratyakṣa-ādi-lakṣaṇa uktaḥ. tat-pratiśedha
0012013	'rtha-grahaṇa-hetur ity eṣa doṣa udbhāvyate.	<b>jñāna</b> -pramāṇa-vādinā api ca sa eva jñānasya hetur
0011307	a-bhedaḥ, tathā api viṣaya-bhedena	<b>jñāna</b> -bhedaṭ pramāṇāt phalasya bhedaṃ darśayati.
0005510	nivārayitā. yathā jñāta-hlāda-ādika ākāro '-	<b>jñāna</b> -rūpa-sukha-ādi-kṛto na bhavati, tathā
0007801	sādhyate. na hi sa kaścid vādī, yo jñānasya	<b>jñāna</b> -rūpaṃ na icchati. viṣaya-ākāras tu na
0002611	te na vastu, kathaṃ sphuṭaṃ pratibhāsante.	<b>jñāna</b> -rūpatayā sva-lakṣaṇatvāt. yadā tu
0006910	asya jñānasya ābhāsaḥ, yad eva hi jñānasya	<b>jñāna</b> -rūpatvam, tena eva svena rūpeṇa ābhāsata
0002614	sāmānya-rūpatvaṃ vyavasthāpyate. yadi teṣāṃ	<b>jñāna</b> -rūpatvād vastutvam, sāmānye 'pi prasaṅgaḥ.
0005507	-anugataṃ sukha-ādi iti siddhaṃ sukha-ādi	<b>jñāna</b> -rūpam. bodha-rūpaṃ hi vastu sāta-ādi-rūpaṃ
0002313	tadā tena a-jñāna-rūpeṇa bhāvyam. a-	<b>jñāna</b> -rūpasya ca pramāṇa-sva-rūpatā na syād rūpa-
0005411	tāvan na samasti. kutaḥ punaḥ sukha-ādīnām a-	<b>jñāna</b> -rūpāṇām. te hy ekasminn ātmani jñānena saha
0002312	-a-yogāt. tasmād adhigama-rūpaṃ phalam. tato	<b>jñāna</b> -rūpād vyatiriktaṃ yadā pramāṇam, tadā tena
0002313	rūpād vyatiriktaṃ yadā pramāṇam, tadā tena a-	<b>jñāna</b> -rūpeṇa bhāvyam. a-jñāna-rūpasya ca pramāṇa-
0001609	sahāya-bhūtā veditavyā. tad evaṃ bhagavato	<b>jñāna</b> -lakṣaṇaṃ prāmāṇyaṃ sa-hetukaṃ sa-vipakṣa-
0000812	'pi vipakṣa-vṛtṭeḥ. na ca tasya tathā-vidha-	<b>jñāna</b> -lakṣaṇaṃ prāmāṇyam a-sambhāvanīyam, tat-
0001508	ity etad eva stuti-padam. anena hi bhagavato	<b>jñāna</b> -lakṣaṇaṃ prāmāṇyam a-sādhāraṇo guṇa
0006409	anyathā vyākhyāyate. timira-śabdo 'yam iha a-	<b>jñāna</b> -vacano yathā timira-ghnaṃ ca mandānām ity-
0011405	api sarvaṃ viśeṣya-jñāna-hetutvād viśeṣaṇa-	<b>jñāna</b> -vat karaṇaṃ prasajyata ity arthaḥ. tasmād
0005710	tat sva-adhigamaṃ prati pratyakṣam, rāga-ādi-	<b>jñāna</b> -vat. tathā ca kalpanā-jñānam iti sva-bhāvaḥ.
0018009	artha-vyabhicāri, na tat pratyakṣam, mithyā-	<b>jñāna</b> -vat. tathā ca samavāyaḥ. viruddha-vyāptaḥ.
0004111	ca arthasya, tad vikalpakam apy a-vikalpa-	<b>jñāna</b> -vat pratyakṣam eva iṣṭavyam. anyathā
0006504	na ca evaṃ sati kaścid virodhaḥ, kalpanā-	<b>jñāna</b> -vat. yathā hi kalpanā-jñānasya sva-adhigama
0013002	-upalambhe tasya bhāvān marīcikā-ādau jala-	<b>jñāna</b> -vad deśa-ādi-niyamena eva tad utpadyata iti

0012012	ca imaṃ doṣam udbhāvayatā ayam arthato	<b>jñāna-vādino</b> 'py udbhāvita eva bhavati. tathā hi
0001105	ādayo doṣāḥ. tad eva ca a-jñānam ity ucyate,	<b>jñāna-vipakṣatvāt</b> tasya. tad eva ātma-darśanam.
0017404	vā jñāna-jo jñāna-hetuḥ, saṃskāra-viśeṣeṇa	<b>jñāna-viśeṣa-utpādāt</b> . anyad ity-ādinā yad a-sat,
0016703	jñānāny a-vaṣaṃvādīni bhāvanāmaya-	<b>jñāna-viśeṣa-balād</b> upajāyante, yair atīta-an-āgata
0005609	-nimittaḥ pratyakṣa-vyapadeśaḥ, uktam etaj	<b>jñāna-viśeṣasya</b> pāribhāṣikī iyaṃ sañjñā iti. atha
0007706	ātma-vaṣaṃvedanaṃ sidhyati. viśaya-jñāna-taj-	<b>jñāna-viśeṣāt</b> tv ity-ādi. viśaya-jñānaṃ rūpa-ādi-
0001901	pravṛttaḥ. adhigate 'pi ca yathā-ukte	<b>jñāna-viśeṣe</b> na tāvatā uparata-vyāpāro 'bhūd
0005213	tad etad uktaṃ bhavati — indriya-	<b>jñāna-viśaya-janita-samanantara-rūpa-ādi-kṣaṇa-</b>
0002501	ity eṣā vyavasthā na syāt. tathā hi kāsāñcij	<b>jñāna-vyaktīnāṃ</b> pravṛttau vaṣaṃvādaṃ viśaṃvādaṃ ca
0002209	punaḥ punar uttara-pramāṇa-vṛttiyā kāsāñcij	<b>jñāna-vyaktīnāṃ</b> prāmāṇyaṃ niścinvann abhyāsād
0005101	para-parikalpita-sa-vikalpa-indriya-	<b>jñāna-vyavaccheda-artham</b> iti vyācakṣate. teṣāṃ
0007407	evam iti yathā-uktaṃ dvy-ābhāsaṃ jñānam iti.	<b>jñāna-vaṣaṃvedanaṃ</b> iti jñānasya karmaṇaḥ vaṣaṃvedanaṃ
0007504	-vyāpārās tu sarva-dharmā iti. etena tasya	<b>jñāna-vaṣaṃvedanasya</b> bhrāntatvam udbhāvitam. na hi
0005503	anyathā tasya te vedyā eva na syuḥ. na hi	<b>jñāna-sattā</b> eva arthānāṃ vaṣaṃvedanā yuktā, tasyāḥ
0001714	prahāṇa-sampat phalaṃ uktam. samprati	<b>jñāna-sampat</b> — praśastam avabuddhān yāvad a-
0008912	bhavati, na agnita eva iti. anena hi dhūma-	<b>jñāna-sambandha-smṛtibhyām</b> api-śabdād agnito 'pi
0008911	anumāna-jñānam apy anena eva nirastam. dhūma-	<b>jñāna-sambandha-smṛtibhyām</b> api hi tad bhavati, na
0009004	ca tad a-yuktaṃ syāt, yad uktaṃ — dhūma-	<b>jñāna-sambandha-smṛtibhyām</b> api hi tad bhavati, na
0008710	anumāna-jñānam apy anena eva nirastam. dhūma-	<b>jñāna-sambandha-smṛtibhyām</b> api hi tad bhavati, na
0008115	-sārūpyaṃ syād iti cet, yatas tasya viśaya-	<b>jñāna-sambandhinau</b> tad-dvāra-āyātau viśaya-ākāra-
0011815	iti. itare hi sannikarṣaḥ smṛty-ādi-	<b>jñāna-sādhāraṇaḥ</b> . indriya-artha-sannikarṣas tu
0010409	evaṃ saty atiprasaṅgaḥ iti darśayann āha —	<b>jñāna-sva-bhāva-nirdeśyatve</b> ca ity-ādi. anena
0010404	— pratyakṣa-lakṣaṇe vivakṣite ko 'vasaro	<b>jñāna-sva-bhāva-pradarśanasya</b> iti. tatra etad
0006611	-ādi-bhedo niyāmaka iti cet, na, tasya a-	<b>jñāna-sva-bhāvāt</b> sarva-jñāna-hetutvāc na api
0007103	prāk sva-vaṣaṃvedanaṃ pramāṇam uktam, tena ca	<b>jñāna-sva-rūpam</b> eva vaṣaṃvedyate iti sva-vaṣaṃvedanaṃ
0009917	ca a-vyabhicāra iti, vyavahāra-kāle 'pi	<b>jñāna-sva-rūpasya</b> vyapadeṣṭum a-śakyatvāt. so 'pi
0007205	na vyavasthāpyata ity āha — tadā hi	<b>jñāna-sva-vaṣaṃvedyam</b> api ity-ādi. jñānasya sva-
0009710	iti. tad evaṃ pañca-prakāraḥ sambandho	<b>jñāna-hetuḥ</b> . tasmād utpannaṃ na abhivyaktaṃ
0017404	dharmā-a-dharmāu, ātma-guṇo vā jñāna-jo	<b>jñāna-hetuḥ</b> , saṃskāra-viśeṣeṇa jñāna-viśeṣa-
0006701	cet, na, tasya a-jñāna-sva-bhāvāt sarva-	<b>jñāna-hetutvāc</b> na api sannikarṣaḥ, ata eva. na
0011313	vyāptiḥ yathā ity-ādir dṛṣṭāntaḥ. viśeṣya-	<b>jñāna-hetutvād</b> ity a-siddhatām āha. evaṃ manyate
0011405	tac ca sampradānam, etad api sarvaṃ viśeṣya-	<b>jñāna-hetutvād</b> viśeṣaṇa-jñāna-vat karaṇam
0008005	eṣā smṛtir bhavati. tasyāṃ satyāṃ anubhava-	<b>jñāna-hetur</b> apy arthaḥ smaryate. tataḥ paścād
0009514	api jñānasya grāhyaṃ syāt, yatas tasya api	<b>jñānatva-ādinā</b> kenacid ākāreṇa sva-ābhāsa-jñāna-
0009512	sarvathā artha-sva-bhāvāt-āpatter a-	<b>jñānatva-prasaṅgaḥ</b> . atha dvitīyaḥ, samanantara-
0007404	'py ābhāti, tathā idam apy a-vidyā-andhānāṃ	<b>jñānam</b> a-tathā-bhūtam api tathā ābhāti. na ca
0016516	a-sat-kalpanā-atīta-an-āgata-viśayaṃ yogi-	<b>jñānam</b> a-saty api samprayoge bhavati iti, tan-
0009802	asti ity a-vyabhicāri. atha vā tad eva	<b>jñānam</b> atasmimś tad-grahād vyabhicāri. vyavasāya
0007707	viśaya-jñāne taj-jñānaṃ viśaya-jñāna-taj-	<b>jñānam</b> . atra yadi tac-chabdena viśaya-jñānaṃ
0011216	'nyat phalaṃ bhavati. nanu ca niścaya-	<b>jñānam</b> an-eka-jñāna-antaritād anusmaraṇa-vikalpād
0008407	siddha-sādhyatām pariharati. yena hi jñānena	<b>jñānam</b> anubhūyate, tatra apy uttara-kālaṃ smṛtir
0001712	praśastatva-ādi-viśeṣaṇa-traya-viśiṣṭam	<b>jñānam</b> anumīyate, gamer bodha-arthasya iha
0001805	pratipādana-a-kausalam. tad-a-bhāvād a-śeṣa-	<b>jñānam</b> anumīyate citrair upāyair satya-prakāśanāt.
0014814	punar anyathā-sṭhite 'pi viśaye tad-upagrāhi	<b>jñānam</b> anya-ākāram iṣyate, na tad-vaśena viśaya-
0009513	prasaṅgaḥ. atha dvitīyaḥ, samanantara-atītam	<b>jñānam</b> anya-viśayasya api jñānasya grāhyaṃ syāt,
0006702	'rtha-ālocanasya eva a-siddheḥ. viśeṣaṇa-	<b>jñānam</b> api, ata eva. tasmād yo 'yaṃ niyamo
0008707	śuktikayā eva tu tad upajanyate. vaṣaṃvṛti-	<b>jñānam</b> apy anena apāstam. tathā hi tad ghaṭa-
0008710	tathā-sanniviṣṭebhyas tad bhavati. anumāna-	<b>jñānam</b> apy anena eva nirastam. dhūma-jñāna-
0008911	vyujyate, yad uktaṃ vāda-vidhāu — anumāna-	<b>jñānam</b> apy anena eva nirastam. dhūma-jñāna-
0012217	phalasya ca artha-viśayatvāt. nanu	<b>jñānam</b> apy ātmani samavāyāt tad-viśayam eva. na
0003807	ity āha. tat punar abhilāpavat kalpanā-	<b>jñānam</b> api na sva-lakṣaṇa-viśayam, ato na tat
0005709	tathā ca yogi-jñānam. sva-bhāvāḥ. kalpanā-	<b>jñānam</b> api nāma iti. asya ayam arthaḥ — yat sva
0002001	atra vyākhyā-prakāre codyate — yadi	<b>jñānam</b> api prāmānyasya sādhanatvena
0007915	-jñānaṃ ca atra upalakṣaṇa-mātram. cintā-	<b>jñānam</b> api yathā-cintita-artha-ākāram jñāna-
0008816	ālambana-antaraṃ vyavacchinatti. smārta-ādi-	<b>jñānam</b> api rūpa-ādibhir vyapadiśyate rūpa-smṛtiḥ,
0007904	-ākāram eva vā, na viśaya-ākāram api. jñāna-	<b>jñānam</b> api viśaya-jñānena a-viśiṣṭam syād iti.
0007910	viśiṣṭam na utpādayati, tathā viśaya-	<b>jñānam</b> api sva-jñānaṃ na viśeṣayet. viśeṣayati ca.
0015614	ca idam vṛtti-vaṣaṃvedanaṃ sākhyasya smārtaṃ	<b>jñānam</b> abhīṣṭam. anubhūta-pūrvaṃ hi smaryate.
0007107	-nivāraṇa-artham — yadā hi sa-viśayam	<b>jñānam</b> artha ity uktam. artha-śabdaś ca ayaṃ

0007102	eva kiṃ na uktam. kiṃ yadā hi sa- <b>viṣayaṃ</b>	<b>jñānam</b> arthaḥ, tadā ity anena. asti prayojanam,
0007004	-śabdo yasmād-arthe. yasmād yadā sa- <b>viṣayaṃ</b>	<b>jñānam</b> arthaḥ, tadā sva-saṃvedana-anurūpam arthaṃ
0008006	smaryate. tataḥ paścād bhrāntīyā anubhava- <b>viṣayaṃ</b>	<b>jñānam</b> arthena saṃyojya-artha-ākāratayā
0005502	saṃvedakāḥ, kutaḥ punar ātmana iti. tais taj	<b>jñānam</b> avaśyaṃ sukha-ādy-ākāram abhyupeyam,
0011613	-mātreṇa jñānam utpadyate, na tatra tasya a-	<b>jñānam</b> asti. tad yathā kasyacit prājñasya kvacic
0010113	atha ity-ādi. a-yathā-arthaṃ jñānam mithyā-	<b>jñānam</b> ādi-śabdena saṃśaya-jñānaṃ gr̥hyate. tasya
0008105	ghaṭa-jñāna-jñānena hi ghaṭa-ākāram	<b>jñānam</b> ālambamānaḥ saha ghaṭa-ākāreṇa ghaṭa-
0008106	iti pratyeti. taj-jñānena tu ghaṭa-jñāna-	<b>jñānam</b> ālambamāno ghaṭa-jñāna-jñānam āsīd iti saha
0000204	catur-ārya-satya-lakṣaṇe tatte tad- <b>viṣayaṃ</b>	<b>jñānam</b> āsādyā niḥ-śreyasa-arthināṃ tasya an-
0008002	-rūpatāṃ vā pratyeti, api tv idṛg-arthaṃ taj	<b>jñānam</b> āsīd ity ubhaya-ākāram gr̥hṇāti, tathā idṛg
0008105	ālambamānaḥ saha ghaṭa-ākāreṇa ghaṭa-ākāram	<b>jñānam</b> āsīd iti pratyeti. taj-jñānena tu ghaṭa-
0008107	tu ghaṭa-jñāna-jñānam ālambamāno ghaṭa-jñāna-	<b>jñānam</b> āsīd iti saha ghaṭa-jñāna-ākāreṇa ghaṭa-
0008301	sarva-jñāneṣu bhedenā an-anubhūteṣu rūpa-	<b>jñānam</b> āsīn mama, na śabda-jñānam iti śabda-
0007816	api. nanu ca na eva kaścīd viṣaya-eka-rūpaṃ	<b>jñānam</b> icchatī, tat kim-artham idam uktam. viṣaya
0011707	āhuḥ — prasiddhi-liṅga ātmā. prasiddhir	<b>jñānam</b> ity an-artha-antaram. tasyāś ca prasiddher
0005914	pūrvasmāt pṛthag uktā. anumāna-tat-phala-ādi-	<b>jñānam</b> iti. anumīyate 'nena ity anumānam, liṅgam.
0005805	pratyakṣa-ābhāsam uktam. tatra bhrānti-	<b>jñānam</b> ity anena anya-artha-kalpanā-jñānam ekaṃ
0013112	-jñānam. tatas tat-pūrvakaṃ mānaṣaṃ sāmānya-	<b>jñānam</b> ity asya bhedasya an-upalakṣaṇāt. tulya-
0005804	āviṣ-kariṣyāmaḥ. bhrānti-saṃvṛti-saj-	<b>jñānam</b> ity-ādi. anena catur-vidhaṃ pratyakṣa-
0008904	'yaṃ prasaṅga ity āha — na hy agny-ādi-	<b>jñānam</b> ity-ādi. yady api tad artha-antarād api
0011306	antara-phala-abhyupagama-vyāghātaḥ. viśeṣaṇa-	<b>jñānam</b> ity-ādinā yady api niścaya-ātmakatvena a-
0001105	-jāḥ sarve tṛṣṇā-ādayo doṣāḥ. tad eva ca a-	<b>jñānam</b> ity ucyate, jñāna-vipakṣatvāt tasya. tad
0008705	tad yathā rūpa-ādi-jñānaṃ sukha-ādi-	<b>jñānam</b> iti. etena bhrānti-jñānaṃ nirastam, yathā
0008708	-ādibhir vyapadiśyate, ghaṭa-jñānaṃ ghaṭa-	<b>jñānam</b> ity evam. na tu tat tebhyo bhavati, teṣāṃ
0008005	tasmimṣ tv artha-kāryatayā artha-kāryam etaj	<b>jñānam</b> ity eṣā smṛtir bhavati. tasyāṃ satyāṃ
0007407	ḍṛśyante. evam iti yathā-uktaṃ dvy-ābhāsam	<b>jñānam</b> iti. jñāna-saṃvedanam iti jñānasya
0007711	uktaṃ bhavati — viṣaya-jñāne viṣaya-ākāram	<b>jñānam</b> iti. tad eva viśeṣaḥ. tathā hi tad viṣaya-
0009914	-saṃśabdanād rūpam iti jñānam, rasa iti	<b>jñānam</b> iti. tadā ca vyapadiśyamānaṃ śabdam
0009302	ca jñānaṃ vyapadiśyate ghaṭa-jñānaṃ dvitva-	<b>jñānam</b> iti. na ca tatas tad utpadyate, teṣāṃ
0008706	jñānam. tad dhi rajatena vyapadiśyate rajata-	<b>jñānam</b> iti. na ca tad rajatād utpadyate,
0012414	jñānam. tathā ca surabhi madhuram ity etaj	<b>jñānam</b> iti. pūrvavad dhetu-bhedo yojyaḥ. idānīm
0008302	na śabda-jñānam iti śabda-jñānaṃ vā na rūpa-	<b>jñānam</b> iti yā iyaṃ vivekena smṛtiḥ, sā na syāt.
0013006	mātra-viṣayatā uktā bhavati. smārtam a-bheda-	<b>jñānam</b> iti. yeṣu rūpa-ādiṣv anubhava-puraḥ-saro
0009406	viṣayaṇa vyapadeśo ḍṛśyate rūpa-jñānaṃ śabda-	<b>jñānam</b> iti. viṣaya-rūpa-vyatirekeṇa tv a-śakyam
0009410	ity etad viṣaya-cintā-prakṛtam eva. anyathā	<b>jñānam</b> iti vyapadiśann eva katham evaṃ brūyāt.
0009201	pratyakṣam, smṛty-ādi-vat. tathā ca indriya-	<b>jñānam</b> iti vyāpaka-viruddham prasaṅgam āha. nanu
0014816	-viṣayaṃ, caitanya-jñānavat, tathā ca śabda-	<b>jñānam</b> iti vyāpaka-viruddham āha. kiṃ kāraṇam iti.
0008302	-anubhūteṣu rūpa-jñānam āsīn mama, na śabda-	<b>jñānam</b> iti śabda-jñānaṃ vā na rūpa-jñānam iti yā
0005710	rāga-ādi-jñāna-vat. tathā ca kalpanā-	<b>jñānam</b> iti sva-bhāvaḥ. satyam etad ity-ādinā iṣṭa
0008313	eṣṭavyam. tataś ca siddham dvi-rūpaṃ	<b>jñānam</b> iti. sva-saṃvedyatā ca ity anena an-antara
0006608	karaṇa-bhūtena bhāvyaṃ, yena idaṃ nīlasya	<b>jñānam</b> , idaṃ pītasya iti vibhāgena vyavasthā
0010304	tad yadi vyavasāyaḥ kāryam yasya taj	<b>jñānam</b> indriya-artha-sannikarṣa-utpannam iṣyate,
0010305	niścaya-jñānaṃ bhavati ity anusmaraṇa-	<b>jñānam</b> indriya-artha-sannikarṣa-jaṃ prāpnoti.
0005505	-ākāra-rahitam, na tat tasya saṃvedakam. go-	<b>jñānam</b> iva aśvasya. sukha-ādy-ākāra-rahitaṃ ca
0017810	na ca evaṃ-vidham indriya-ādi-sannikarṣa-jaṃ	<b>jñānam</b> iṣyate. pratipāditam ca — na sāmānyam
0016604	yad apy atīta-an-āgata-viṣayaṃ yogināṃ	<b>jñānam</b> ucyate, tasya apy upacārād atīta-an-āgata-
0009101	-artho vaktavyaḥ. kiṃ yad-ābhāsam tatra	<b>jñānam</b> utpadyate tathā tad gocara ity-ādi tulyaḥ
0014416	āha. tad-vaśena ity-ādi. yadā ākāram viṣaye	<b>jñānam</b> utpadyate, tadā ākāraḥ sa viṣayaḥ
0008004	gr̥hyate. syād etat — nir-ākāram eva viṣaya-	<b>jñānam</b> utpadyate. tasmimṣ tv artha-kāryatayā
0011613	-kāra-mātreṇa. yatra yasya ābhoga-mātreṇa	<b>jñānam</b> utpadyate, na tatra tasya a-jñānam asti.
0009610	ca guṇāḥ. tasmād indriya-saṃyogād dravye	<b>jñānam</b> utpadyate, yad ātmā manasā saṃyujyate mana
0013008	smārtam sa eva ayaṃ ghaṭa ity a-bheda-	<b>jñānam</b> utpadyate. yas tv āha — samudāyo '-
0016909	iti. ātma-indriya-mano- 'rtha-sannikarṣāj	<b>jñānam</b> utpadyate. sa ca rūpa-ādi-śabdair na
0017212	-vidhāḥ. tat tat-samprayoge 'pi pratyakṣam	<b>jñānam</b> utpadyeta iti. na evaṃ bhaviṣyati ity-
0007907	yadi hy ālambanena ātmīya-ākāra-anugataṃ sva-	<b>jñānam</b> utpādyata ity etad asti, tadā viṣaya-
0007508	yadi tarhy a-tattva-vidāṃ sarvam eva	<b>jñānam</b> upaplutam, katham pramāṇa-itara-vyavasthā.
0011607	eva jñānasya ubhaya-bhāvaḥ. sva-adhigame ca	<b>jñānam</b> ubhayathā pramāṇam prameyam ca mayā iṣyata
0011605	-drṣṭāntena na artha-antare prameye viśeṣaṇa-	<b>jñānam</b> ubhayathā sidhyati, drṣṭānta-dārṣṭāntikayor
0005805	bhrānti-jñānam ity anena anya-artha-kalpanā-	<b>jñānam</b> ekaṃ tāvad uktam. tathā hy a-sad eva udaka

0007805	rūpa-āder viṣayasya anurūpaṃ jñānaṃ viṣaya-	<b>jñānam</b> eva, tad-ābhāsaṃ viṣaya-ākāra-viṣaya-jñāna
0011501	tad-ākāra-utpattyā. anyathā viśeṣaṇa-	<b>jñānam</b> eva tan na syāt. tasmāt tasya eva
0005304	kiṃ punas tat. pūrva-ukta-nyāyena indriya-	<b>jñānam</b> eva. tena anubhava-ākāreṇa pravṛttam
0008107	iti saha ghaṭa-jñāna-ākāreṇa ghaṭa-jñāna-	<b>jñānam</b> evam uttāreṣv api veditavyam. tad evam
0003908	adhīnā vṛttiḥ. tat kasmād dvaya-adhīna-janma	<b>jñānam</b> aindriyam indriyeṇa eva ucyate, na
0011309	palāṣe. viśeṣyād anya-viṣayaṃ ca viśeṣaṇa-	<b>jñānam</b> karaṇam iti vyāpaka-viruddhaḥ. anya-
0006111	abhyantara-upaghāta-pratyaya-upahata-indriya-	<b>jñānam</b> kalpanā-apoḍhatve 'pi pratyakṣa-ābham
0006403	abhyantara-upaghāta-pratyaya-upahata-indriya-	<b>jñānam</b> kalpanā-apoḍhatve 'pi pratyakṣa-ābham
0005014	-mata-apekṣaṃ ca ity-ādi. pareṣāṃ indriyaṃ	<b>jñānam</b> kiñcit sa-vikalpakam yad vyutpanna-
0003303	grhītam eva pūrvaṃ paścān niścaya-	<b>jñānam</b> grhṇāti. yasmān na a-nityatā nāma anyā
0010113	jñānaṃ mithyā-jñānam. ādi-śabdena saṃśaya-	<b>jñānam</b> grhyate. tasya a-yathā-artha-ādi-jñānasya
0005812	-artha-ākāra-kalpanayā pravṛttatvāt saṃvṛti-	<b>jñānam</b> ghaṭa-ādīn adhyāropayati, na tu tat
0008708	hi tad ghaṭa-ādibhir vyapadiśyate, ghaṭa-	<b>jñānam</b> ghaṭa-jñānam ity evam. na tu tat tebhyo
0007915	tad-ākāratve tu sva-bhāvaḥ. viṣaya-anubhava-	<b>jñānam</b> ca atra upalakṣaṇa-mātram. cintā-jñānam
0006006	anena indriya-upaghāta-jaṃ ca taimira-ādi-	<b>jñānam</b> caturthaṃ pratyakṣa-ābhāsam uktam iti.
0012405	śakyate kartum, na anyathā. tadā ca indriya-	<b>jñānam</b> cira-niruddham iti smārtena ākṛṣya
0017515	— yata indriya-ādi-samprayogān niścaya-	<b>jñānam</b> jāyate gaur eva ayam ity-ādi, tat
0008513	na anyatra ity etat parokṣa-upalambhena dur-	<b>jñānam</b> . tat kuta ātma-anubhavaḥ. yadi hi grāhya-
0005808	kiṃ punaḥ karaṇaṃ saṃvṛti-satsu yaj	<b>jñānam</b> tat pratyakṣa-ābhāsam ity āha — artha-
0005915	-kāla-anubhūta-artha-kalpanā-pravṛttam	<b>jñānam</b> . tat-phale 'pi līngi-jñāne pūrva-anubhūta-
0017012	a-vyapadeśyatvāt. kramaṇa iti. prāg indriya-	<b>jñānam</b> . tataḥ sādṛśya-avasāyī mano-vikalpaḥ. tato
0013111	iti. bhinna-pada-artha-viṣayaṃ prāg anubhava-	<b>jñānam</b> . tatas tat-pūrvakaṃ mānasam sāmānya-jñānam
0006107	na tat pratyakṣam. yathā idam anumāna-ādi-	<b>jñānam</b> . tathā ca pūrvake jñāne. vyāpaka-viruddhaḥ.
0005707	kāma-śoka-ādy-upaplūtānāṃ priyā-viṣayaṃ	<b>jñānam</b> . tathā ca yogi-jñānam. sva-bhāvaḥ. kalpanā
0012413	eva vā tat. tad yathā rūpam amlam iti	<b>jñānam</b> . tathā ca surabhi madhuram ity etaj jñānam
0007507	a-vidyā-andhās tad a-vedya-vedaka-ākāram api	<b>jñānam</b> tathā paśyanti. yadi tarhy a-tattva-vidāṃ
0005506	sukha-ādi-jñānam. vyāpaka-viruddhaḥ. bhavatu	<b>jñānam</b> tad-ākāram, tataḥ kim iti cet, idaṃ tato
0008509	-vyāptaḥ. syād etat — yad ātmanā anubhūtam	<b>jñānam</b> , tad eva pratyakṣam bhavati. tena parair
0008706	-jñānaṃ nirastam, yathā śuktikāyāṃ rajata-	<b>jñānam</b> . tad dhi rajatena vyapadiśyate rajata-
0008113	ca siddham dvairūpyam. viṣaya-jñāne tu yaj	<b>jñānam</b> , tad viṣaya-anurūpa-jñāna-ābhāsaṃ sva-
0003803	-pāna-ādiṣu bāla-dāraka-āder yat kalpanā-	<b>jñānam</b> tan nāma-ādi-saṃsarga-a-bhāve 'pi sa-
0005706	-phalatvāt. yad bhāvanā-niṣpatti-phalaṃ	<b>jñānam</b> , tan nir-vikalpaṃ spaṣṭa-avabhāsi ca
0017704	dṛṣṭānta-artham. yad a-bheda-upacāra-	<b>jñānam</b> , tan mānasam abhidhāna-abhidheya-a-bheda-
0010012	-jaṃ yad vyabhicāri-viṣayaṃ dvi-candra-ādi-	<b>jñānam</b> , tasya api pratyakṣatā syāt. tatas tan-
0012004	-vaśena utpatteḥ. an-atideśa eva iti	<b>jñānam</b> tasya api sādharmaṃsya a-bhāvāt. sarvathā
0009215	evaṃ sati ity-ādi. dravya-ādiṣu yaj	<b>jñānam</b> , tasya pratyakṣatāyā a-prasaṅga ity arthaḥ.
0004301	-vijñānam eva etat sa-vikalpakam, indriya-	<b>jñānam</b> tu tena saha-bhāvi krama-bhāvi vā nir-
0008207	jāyate — kim ayaṃ nīla-ākāro viṣayasya,	<b>jñānam</b> tu nir-ākāram, uta jñānasya iti. yasya tu
0009904	— yadi viṣayo na vyapadiśyate, na nāma.	<b>jñānam</b> tu vyapadiśyate. tad asti vyapadeśyam.
0010103	-jñānasya eva vyabhicāritvāt. dvi-candra-ādi-	<b>jñānam</b> tu sannikarṣa-utpanna-grahaṇena eva
0006104	indriya-jaṃ ity eva vācyam syāt. anumāna-ādi-	<b>jñānam</b> tu siddham eva yathā-pūrva-anubhūta-samaya
0006005	jāyata iti idaṃ pūrva-anubhūta-artha-kalpanā-	<b>jñānam</b> tṛṭīyam. sataimiram ity anena indriya-
0008505	tat tena anubhūtam. tad yathā devadattasya	<b>jñānam</b> devadatta-anubhūtaṃ yajñadattena. parokṣaḥ
0009302	santi. taiś ca jñānaṃ vyapadiśyate ghaṭa-	<b>jñānam</b> dvitva-jñānam iti. na ca tatas tad
0008307	hi kasmimścid upekṣā-sthānīye viṣaye yaj	<b>jñānam</b> dhārā-vāhi, tasya apy apara-apara-indriya-
0008903	syāt. syād etat — anumeya-viṣayaṃ	<b>jñānam</b> na agni-mātrād utpadyate, api tu pakṣa-
0008503	iti. a-yuktam etat. tathā hi yady antyaṃ	<b>jñānam</b> na anubhūyeta, tataḥ sarvāṇi pūrva-kāla-
0005308	-pratyaya-apekṣam, andha-ādeś ca indriya-	<b>jñānam</b> na asti iti na asti tat. rāga-ādiṣu ca sva
0011808	sva-āśrayeṇa an-abhivyakteṣu guṇa-karmasu	<b>jñānam</b> na upajāyate. tasmāt tadā āśrayo dravyaṃ
0009908	ity-ādi. a-nirdeśya-sva-rūpam eva hi sarvaṃ	<b>jñānam</b> . na eva a-nirdeśyatve vyabhicāro 'sti.
0006114	draṣṭavyam. yas tv āha — dvi-candra-ādi-	<b>jñānam</b> na eva indriya-jaṃ, api tu mānasam eva iti,
0012407	na iṣyate. tad anena yad viśeṣaṇa-apekṣam	<b>jñānam</b> , na tat pratyakṣam, mānasam eva vā tat.
0012412	-indriya-grāhya-viśeṣaṇa-viśeṣya-viṣayaṃ	<b>jñānam</b> , na tat pratyakṣam, mānasam eva vā tat.
0003102	yat tat-sandhāne pravartate tan-nimittam	<b>jñānam</b> , na tat pramāṇa-antaram. kathaṃ punas tat-
0014815	syāt. tac ca iṣṭam. tad etena yad eka-ākāram	<b>jñānam</b> na tad bhinna-an-eka-sva-bhāva-viṣayaṃ,
0007909	syāt. a-sati tv asmin yathā viṣayaḥ sva-	<b>jñānam</b> na viśeṣayati, sva-sārūpyeṇa viśeṣeṇa
0007910	na utpādayati, tathā viṣaya-jñānam api sva-	<b>jñānam</b> na viśeṣayet. viśeṣayati ca. tasmād viṣaya
0007011	kathaṃ punar ātmanā eva ātmānam anubhavati	<b>jñānam</b> . na hi tasya eva karma-karṭṭ-karaṇa-bhāvo
0008705	-jñānaṃ sukha-ādi-jñānam iti. etena bhrānti-	<b>jñānam</b> nirastam, yathā śuktikāyāṃ rajata-jñānam.

0011712	-ādibhyaḥ paṭa-ādiḥ. tathā ca ātma-ādibhyo	<b>jñānaṃ</b> niṣpadyate. tasmāt tad api tebhyo 'nyat.
0011112	ayam na iṣyate doṣaḥ, evaṃ tarhi sukha-ādi-	<b>jñānaṃ</b> pañcamam pramāṇam upasaṅkhyeyam iti
0012515	sārvendriyam jñānaṃ vyākhyātam iti. a-bheda-	<b>jñānaṃ</b> punar yad eva mayā dr̥ṣṭam, tad eva spr̥śāmi
0003411	utprekṣyate. abhijñeya-artha-ākāra-utpattyā	<b>jñānaṃ</b> pūrva-gr̥hīta-artha-grahaṇād abhijñānam iti.
0007513	kathaṃ ca na syāt. yato dhūma-pratibhāsi	<b>jñānaṃ</b> pūrvam eva āvir-bhavati, paścād anala-
0007901	kvacid iyam āśaṅkā syāt — viśaya-ākāram cej	<b>jñānaṃ</b> pratipadyate, sva-rūpa-parityāgena eva
0006501	tena ayam artho bhavati — viśamvādi ca	<b>jñānaṃ</b> pratyakṣa-ābhāsam iti. evaṃ bhrāntasya api
0004203	sati pratyupasthita-viśaya-grāhi vikalpakaṃ	<b>jñānaṃ</b> pratyakṣatvena abhimatam kathaṃ na
0005713	-uktaṃ prāk. atas tatra adhigantavye sarvaṃ	<b>jñānaṃ</b> pratyakṣam eva iti. evaṃ tāvat pratyakṣam
0006012	saṃvṛti-satsu mṛga-tr̥ṣṇā-ādiṣu ca udaka-ādi-	<b>jñānaṃ</b> pratyakṣam eva iti. tathā hi tasya eva
0009711	jñāna-hetuḥ. tasmād utpannam na abhivyaktaṃ	<b>jñānaṃ</b> pratyakṣam. jñāna-grahaṇam sukha-ādi-
0008704	na anyataḥ, na api tato 'nyataś ca, taj	<b>jñānaṃ</b> pratyakṣam. tad yathā rūpa-ādi-jñānaṃ
0007603	na tu yaḥ kaścit. atas taṃ gamayaḍ dhūma-	<b>jñānaṃ</b> prabodha-paṭu-vāsanam dahana-ākāram
0003509	vā ity evam-ādi tan na prāpnoti. yadi sarvaṃ	<b>jñānaṃ</b> pramāṇatvena iṣyata ity anena prak-pakṣa-
0006210	atra codyate — iha a-viśamvādi pravartakaṃ	<b>jñānaṃ</b> pramāṇam abhimatam, na hy ābhyam arthaṃ
0011411	-pratītiḥ, tasya eva karmaṇo jñeyasya taj	<b>jñānaṃ</b> pramāṇam iti. iha ca viśeṣaṇe viśeṣaṇa-
0007109	ata etad uktaṃ bhavati — na kevalam yadā	<b>jñānaṃ</b> pramāṇasya prameyam apekṣate, tadā sva-
0009407	tv a-śakyam tad vyapadeṣṭum. nanu ca	<b>jñānaṃ</b> buddhir iti vinā api viśayaṇa vyapadeṣo
0010305	pūrva-anubhūta-smaraṇa-an-antaraṃ niścaya-	<b>jñānaṃ</b> bhavati ity anusmaraṇa-jñānam indriya-
0004109	syād etat — yad etad vyāpṛta-indriyasya	<b>jñānaṃ</b> mano-vijñānatvena vo 'bhimatam āviṣṭa-
0010113	kuto 'siddhiḥ. atha ity-ādi. a-yathā-arthaṃ	<b>jñānaṃ</b> mithyā-jñānam. ādi-śabdena saṃśaya-jñānam
0005907	-mātra-samāśrayam. dvitīyam etat kalpanā-	<b>jñānaṃ</b> . mṛga-tr̥ṣṇā-ādiṣu yā toya-ādi-kalpanā, sā
0004709	-bhedaḍ iti manyate. tathā hi yac ca śabdaṃ	<b>jñānaṃ</b> yac ca aindriyam anayor bhinnam
0007908	etat asti, tadā viśaya-jñānād utpadyamānam	<b>jñānaṃ</b> yathā-ukta-ākāra-viśiṣṭam syāt. a-sati tv
0012408	eva vā tat. tad yathā surabhi madhuram iti	<b>jñānaṃ</b> . yathā-ukta-prakāram ca gauḥ gacchati iti.
0005504	a-viśeṣāt sarva-artha-grahaṇa-prasaṅgāt. yaj	<b>jñānaṃ</b> yad-ākāra-rahitam, na tat tasya saṃvedakam.
0006213	yad etat keśa-ādi-pratibhāsi-taimira-ādi-	<b>jñānaṃ</b> yasya samīhite keśa-ādi-vastuni saṃvādo na
0016705	aṭita-an-āgata-artha-viśayam pratyavamarśa-	<b>jñānaṃ</b> yogi-jñānasya kāryam iti kāraṇe kārya-
0009913	-karaṇa-yuktād viśaya-saṃśabdanād rūpam iti	<b>jñānaṃ</b> , rasa iti jñānam iti. tadā ca
0007706	-jñāna-taj-jñāna-viśeṣāt tv ity-ādi. viśaya-	<b>jñānaṃ</b> rūpa-ādi-grāhi cakṣur-ādi-vijñānam. viśaya-
0006108	-viruddhaḥ. tad evam tri-vidham eva kalpanā-	<b>jñānaṃ</b> lakṣaṇa-vacanena artha-āpattito nirastam.
0008302	-jñānam āśin mama, na śabda-jñānam iti śabda-	<b>jñānaṃ</b> vā na rūpa-jñānam iti yā iyaṃ vivekena
0008508	parokṣa-vat. tathā ca an-anubhūta-upalambham	<b>jñānaṃ</b> . viruddha-vyāptaḥ. syād etat — yad
0003409	abhijñāna iti. abhijñāne phale kartavye yaj	<b>jñānaṃ</b> viśeṣa-dr̥ṣṭam, tan na pramāṇam ity arthaḥ.
0011314	khadira-ādi-viśayam, evam viśeṣaṇa-	<b>jñānaṃ</b> viśeṣya-jñāna-nimittatvād viśeṣya-viśayam
0008001	upalabhyate. tathā hi yathā viśaya-jñāna-	<b>jñānaṃ</b> viśaya-anubhava-jñānasya na kevalam artha-
0006601	vyavahriyata ity arthaḥ. tathā hi taj	<b>jñānaṃ</b> viśaya-ākāratam dadhānam nir-vyāpāram api
0007904	viśaya-jñānena a-viśiṣṭam syād iti. jñāna-	<b>jñānaṃ</b> viśaya-jñāna-ālambanam, tad viśaya-jñānena
0007707	-grāhi cakṣur-ādi-vijñānam. viśaya-jñāne taj-	<b>jñānaṃ</b> viśaya-jñāna-taj-jñānam. atra yadi tac-
0007805	-ābhāsam iti. rūpa-āder viśayasya anurūpam	<b>jñānaṃ</b> viśaya-jñānam eva, tad-ābhāsam viśaya-
0009302	-ādi-parama-aṇu-vat tattvataḥ santi. taiś ca	<b>jñānaṃ</b> vyapadiśyate ghaṭa-jñānam dvitva-jñānam
0008810	yasya ālambana-pratyayasya sambandhitayā	<b>jñānaṃ</b> vyapadiśyate, na tat tata eva bhavati, kiṃ
0008907	na syāt. nanu ca yena viśayaṇa yaj	<b>jñānaṃ</b> vyapadiśyate, yadi tat tato bhavati, na tu
0009409	ayam abhiprāyaḥ. tathā hi yasya arthasya yaj	<b>jñānaṃ</b> vyapadiśyate, yadi tata eva tad bhavati
0010102	iti. na hi indriya-artha-sannikarṣa-jaṃ	<b>jñānaṃ</b> vyabhicāri, mano-jñānasya eva
0012515	— etena guṇatve bhāve ca sārvendriyam	<b>jñānaṃ</b> vyākhyātam iti. a-bheda-jñānam punar yad
0005505	sukha-ādy-ākāra-rahitam ca sukha-ādi-	<b>jñānaṃ</b> . vyāpaka-viruddhaḥ. bhavatu jñānam tad-
0011614	ca kvacij jñeye lokasya ābhoga-mātreṇa	<b>jñānaṃ</b> . vyāpaka-viruddham āha. nivṛttir na a-satī
0009406	hi jñānasya viśayaṇa vyapadeṣo dr̥śyate rūpa-	<b>jñānaṃ</b> śabda-jñānam iti. viśaya-rūpa-vyatirekeṇa
0005711	darśayati. evam manyate — yatra viśaye yaj	<b>jñānaṃ</b> śabda-saṅketa-grāhi, tat tatra śabda-
0006012	ca keśāñcid vipratipattiḥ. yathā ghaṭa-ādiṣu	<b>jñānaṃ</b> saṃvṛti-satsu mṛga-tr̥ṣṇā-ādiṣu ca udaka-
0006914	saty a-sati vā bāhye 'rtha ubhaya-ābhāsam	<b>jñānaṃ</b> saṃvedyate. tasya yat sva-saṃvedanam sva-
0016602	kalpanāyā nivāritatvāt. api ca asmākaṃ yogi-	<b>jñānaṃ</b> sad-viśayam eva prāg eva ākhyātam. yad apy
0013108	iti. tad dhi mānasam sāmānya-ākāra-anuraktam	<b>jñānaṃ</b> santam api teṣam bhedaṃ antar-dhāpya sva-
0007708	-taj-jñānam. atra yadi tac-chabdena viśaya-	<b>jñānaṃ</b> sambadhyeta, tasya upādānam an-arthakaṃ
0006609	vibhāgena vyavasthā kriyate. anyathā sarvaṃ	<b>jñānaṃ</b> sarvasya arthasya syāt, na vā kasyacit
0009910	evaṃ apy a-sambhavaḥ syāt. sarvam eva hi	<b>jñānaṃ</b> sāmānya-rūpeṇa vyapadiśyate. tad anena tat
0008705	taj jñānam pratyakṣam. tad yathā rūpa-ādi-	<b>jñānaṃ</b> sukha-ādi-jñānam iti. etena bhrānti-jñānam
0005508	sāta-ādi-rūpam teṣam api siddham. tatra	<b>jñānaṃ</b> sukham duḥkham ity-ādikā yathā-iṣṭam

0001809	teṣāṃ pramāṇa-saṃvādi-heya-upādeya-viṣayaṃ	<b>jñānam.</b> sthira-tva-viśeṣaṇa-viśiṣṭena śaikṣebhyaḥ,
0009307	upapattim āha. yadi pratyekaṃ parama-aṅguṣu	<b>jñānam</b> syāt, evaṃ saty eka-ekena parama-aṅunā tad
0009810	itara-sva-bhāvaṃ ca indriya-sannikarṣa-jaṃ	<b>jñānam</b> syāt, tata idaṃ viśeṣaṇa-trayaṃ yujyate.
0007815	-a-bhāve. yadi viṣaya-anurūpam eva viṣaya-	<b>jñānam</b> syād iti na anubhava-rūpam api. nanu ca na
0007812	atiprasaṅgāt. tasmād viṣaya-ākāraṃ viṣaya-	<b>jñānam</b> sva-jñānena ālambyata ity eṣa hetv-artho
0007806	ity arthaḥ. anena viṣaya-ākāraṃ viṣaya-	<b>jñānam</b> sva-jñānena ālambyata ity eṣa hetur uktaḥ.
0007913	sāsna-ādima-d-ākāraḥ. viṣaya-ākāraṃ ca viṣaya-	<b>jñānam</b> sva-jñānena ālambyate, tad-ākāro 'yam
0005707	priyā-viṣayaṃ jñānam. tathā ca yogi-	<b>jñānam.</b> sva-bhāvaḥ. kalpanā-jñānam api nāma iti.
0017705	-vikalpa-vat. tathā ca gaur eva ayam ity-ādi-	<b>jñānam.</b> sva-bhāvaḥ. kiṃ kāraṇam iti vyāptim a-
0006315	-abhimatam pratyakṣam. tathā ca prakṛtam	<b>jñānam.</b> sva-bhāvaḥ. syād etat — śaṅkha-ādi-
0009714	'sti ity a-vyapadeśyam. atha vā tad eva	<b>jñānam</b> sva-rūpeṇa na vyapadiśyate na nirdiśyata
0009906	a-vyapadeśyatvaṃ viśeṣaṇam. iha ca tad eva	<b>jñānam,</b> sva-rūpeṇa yan na nirdiśyate, tad a-
0010101	bahu-vr̥thim adhiḥkṛtya uktam. yadā tu tad eva	<b>jñānam</b> svayam a-vyabhicāri iti tat-puruṣaḥ parair
0004708	a-nirdeśyam iti. a-nirdeśyatvaṃ tu tasya	<b>jñānayo</b> rūpa-bhedād iti manyate. tathā hi yac ca
0006105	yad iha upādānam, tat pūrvayor eva kalpanā-	<b>jñānayo</b> a-pratyakṣatva-sādhanāya. yat pūrvā-
0004812	eva. yā api iyaṃ kalpanā yadi śabda-indriya-	<b>jñānayo</b> na eko viṣayo yaḥ sāsna-ādīmān sa gaur
0014816	bhinna-an-eka-sva-bhāva-viṣayaṃ, caitanya-	<b>jñānavat,</b> tathā ca śabda-jñānam iti vyāpaka-
0012210	-sannikarṣa-jaṃ iti. pramāṇa-siddham indriya-	<b>jñānasya</b> a-vikalpakatvam iti vastu-vaśād ācāryeṇa
0017505	tasya abhiprāyaḥ — indriya-sannikarṣa eva	<b>jñānasya</b> a-sādhāraṇam kāraṇam. ataḥ sa eva yato
0000606	samagrasya vairyasya yaśasaḥ śrīyaḥ	<b>jñānasya</b> atha prayatnasya ṣaṇṇam bhaga iti śrutiḥ
0006514	-sādhana-vyavahārasya. iha api ca asti.	<b>jñānasya</b> adhigama-rūpatvāt sādhyatva-pratītir iti
0007713	para-abhiprāyeṇa evam uktam. paro hi viṣaya-	<b>jñānasya</b> anubhava-ākāraṃ kevalam icchati. taj-
0008402	prechati — kiṃ kāraṇam iti. ātmanā eva	<b>jñānasya</b> anubhavo yuktaḥ, na anyena iti niścītya
0008213	tathā jñāneṣv api. tasmād asti dvi-rūpatā	<b>jñānasya.</b> anyathā anubhava-mātreṇa pratyartham a-
0007910	na viśeṣayet. viśeṣayati ca. tasmād viṣaya-	<b>jñānasya</b> apy asti viṣaya-ākāraḥ. yad yad-ākāraṃ
0006405	-mātram ity evaṃ vyākhyeyam, upahata-indriya-	<b>jñānasya</b> api kasyacit pratyakṣatvāt. na apy a-
0005411	-saṃvitter nir-vikalpakatvaṃ sādhyam. sā ca	<b>jñānasya</b> api tāvan na samastī. kutaḥ punaḥ sukha-
0008315	smṛter uttara-kālam dvairūpyam siddham	<b>jñānasya,</b> api tu sva-saṃvedanam api, yat pramāṇa-
0000409	na apavādāḥ kṛtaḥ. tataś ca dvi-candra-ādi-	<b>jñānasya</b> api pratyakṣatā-prasaṅgaḥ. vigata-
0001907	a-kṣamaḥ. jñānāt tu bhūtam eva upadiśati iti	<b>jñānasya</b> api prāmānyam prati sādhana-bhāvaḥ. tac
0017006	etat — a-sati sad-grahaṇe dvi-candra-ādi-	<b>jñānasya</b> api bhrāntasya pratyakṣatā syāt. atas
0008602	na ca bhavati. tasmāt sva-saṃvedyatā	<b>jñānasya</b> abhyupeyā iti. iha ācārya-vasubandhor
0006909	-ākāram ity arthaḥ. sva-rūpam eva asya	<b>jñānasya</b> ābhāsaḥ, yad eva hi jñānasya jñāna-
0011604	artha-antare 'pi ity-ādi. sva-adhigame tu	<b>jñānasya</b> ity-ādy anena etad darśayati — ātma-
0008207	-ākāro viṣayasya, jñānam tu nir-ākāram, uta	<b>jñānasya</b> iti. yasya tu jñānasya viprakṛṣṭo
0005603	na asty āśraya-a-siddhiḥ. nanu sarvasya eva	<b>jñānasya</b> indriya-jasya api mana āśraya ity apy
0017210	pratyakṣatā prasajyate, kiṃ tarhi pratyakṣa-	<b>jñānasya</b> utpattiḥ. etad uktam bhavati — yadi ya
0017901	virodhaḥ syāt. tad etad uktam bhavati —	<b>jñānasya</b> utpattāv akṣa-pāratantryam pratyakṣa-
0017209	-prabhṛtibhiḥ samprayogāt tad-viṣaya-indriya-	<b>jñānasya</b> utpannasya pratyakṣatā prasajyate, kiṃ
0007701	phalatvam uktam. na ca tad dvairūpyam	<b>jñānasya</b> upapadyate, tad-upapatty-a-bhāvād iti
0011606	vaiśamyāt, kiṃ tu sva-adhigame eva	<b>jñānasya</b> ubhaya-bhāvaḥ. sva-adhigame ca jñānam
0008202	ālambyante. etac ca — uttara-uttarasya	<b>jñānasya</b> eka-eka ākāro 'dhika upalabhyata ity
0008104	ākāra-anukāritayā. tathā hy uttara-uttarasya	<b>jñānasya</b> eka-eka ākāro 'dhika upalabhyate. ghaṭa-
0003707	ca jñāna-ātmakam tad iti gamyate. yato	<b>jñānasya</b> eva kalpanā-saṃsargo 'sti, atas tat-
0004703	-lakṣaṇaḥ. tasya te kalpitā bhedāḥ kalpanā-	<b>jñānasya</b> eva viṣayā na itarasya iti darśayann āha
0010103	artha-sannikarṣa-jaṃ jñānam vyabhicāri, mano-	<b>jñānasya</b> eva vyabhicāritvāt. dvi-candra-ādi-
0011412	pramāṇam iti. iha ca viśeṣaṇe viśeṣaṇa-	<b>jñānasya</b> eva vyāpāra-khyātiḥ, tad-ākāra-utpattyā.
0017602	-ādi-samprayogād a-sambhavād evaṃ-vidha-	<b>jñānasya.</b> katham ity āha — gotva-ādi-yogād ity-
0007407	dvya-ābhāsam jñānam iti. jñāna-saṃvedanam iti	<b>jñānasya</b> karmaṇaḥ saṃvedanam darśanam. kim-bhūtam.
0005016	itarasya iti matam. atas tad-apekṣam indriya-	<b>jñānasya</b> kalpanā-apoḍham ity etad viśeṣaṇam para-
0011809	dravyam guṇa-karmāṇy abhivyañjayat taj-	<b>jñānasya</b> kāraṇam bhavati. guṇa-karma-jñānasya
0006206	-candra-ādy-ābhāśasya nīla-ādy-ābhāśasya ca	<b>jñānasya</b> kāraṇam bhavanti iti na atra
0011810	taj-jñānasya kāraṇam bhavati. guṇa-karma-	<b>jñānasya</b> kāraṇam indriya-artha-sannikarṣaḥ. tasya
0009308	tad vyapadiśyeta. tataś ca pratyekaṃ ca te	<b>jñānasya</b> kāraṇam, pratyekaṃ ca tais tad
0001603	-viśeṣa uktaḥ. tāyina ity anena tu tasya eva	<b>jñānasya</b> kārya-viśeṣo yathā-dr̥ṣṭa-mārga-upadeśo
0016705	-artha-viṣayaṃ pratyavamarśa-jñānam yogi-	<b>jñānasya</b> kāryam iti kāraṇe kārya-upacārāt tad apy
0008316	yat pramāṇa-phalatvena iṣṭam. asti tāvaj	<b>jñānasya</b> kutaścid anubhavaḥ. ataḥ smṛtir api syāt.
0012912	drākṣam, tad eva a-sprākṣam ity asya a-bheda-	<b>jñānasya</b> ko viṣayaḥ. na ca a-viṣayam eva etad iti
0006212	indriya-upaghāta-jasya api ca kasyacij	<b>jñānasya</b> kvacit samīhite '-visamvādanam

0007313	idam codyam — katham punar a-bhinna-ātmano	<b>jñānasya</b> grāhaka-ākāra-ādi-vibhāgaḥ, yena a-saty
0009513	samanantara-aṭītam jñānam anya-viśayasya api	<b>jñānasya</b> grāhyaṃ syāt, yatas tasya api jñānatva-
0011212	-siddher indriya-grahaṇa-ānarthakyaṃ syāt.	<b>jñānasya</b> ca ity-ādi. indriya-sannikarṣayoḥ
0004509	nanu ca sāmānyam a-bhinna-kalpitaṃ, indriya-	<b>jñānasya</b> ca viśayaḥ parama-aṅv-ākhyam an-ekaṃ
0004805	vyāpaka-viruddhaḥ. syād etat — aindriyasya	<b>jñānasya</b> cakṣur-ādir āśrayaḥ, śābdasya tu manaḥ.
0008501	syāt. syād etat — mā bhūd antyasya	<b>jñānasya</b> jñāna-antara-saṃvedyatvaṃ smṛtiś ca. tad
0007801	sa na sādhyate. na hi sa kaścid vādī, yo	<b>jñānasya</b> jñāna-rūpaṃ na icchati. viśaya-ākāras tu
0006910	-rūpaṃ eva asya jñānasya ābhāsaḥ, yad eva hi	<b>jñānasya</b> jñāna-rūpatvaṃ, tena eva svena rūpeṇa
0007211	mīyata iti niścīyate. yathā yathā ity-ādi.	<b>jñānasya</b> jñeya-ākāra-vaśena bāhyo 'rtho niścīyata
0008102	ca asau teṣāṃ viśayaḥ, kiṃ tarhy ādyasya eva	<b>jñānasya</b> . tatas tad eva artha-sāmarthya-bhāvi
0010010	kalpitatvāt tasyā eva sa viśayaḥ, na indriya-	<b>jñānasya</b> . tato na tad-vyavaccheda-artham a-
0009312	-avasthā eva paraspara-anugṛhītā hetavo	<b>jñānasya</b> . tato yasya tad vyapadiśyate, tata eva
0001715	veditavyam. tatra praśastatvaṃ tasya	<b>jñānasya</b> tattva-viśayatvāt. tat punaḥ pramāṇa-
0007713	anubhava-ākāraṃ kevalam icchati. taj-	<b>jñānasya</b> tv anubhava-ākāro 'py asti. atra ca
0006608	-ādau karmaṇy anubhava-ātmanā sādṛśya-ātmano	<b>jñānasya</b> tena sva-bhāvena karaṇa-bhūtena bhāvyaṃ,
0010311	viśeṣaṇaṃ syād a-vyapadeśyatvaṃ ca	<b>jñānasya</b> , dāha-duḥkha-ādāv api bhāvāt. atha tatra
0008001	hi yathā viśaya-jñāna-jñānaṃ viśaya-anubhava-	<b>jñānasya</b> na kevalāṃ artha-rūpatāṃ anubhava-
0010114	-jñānaṃ gṛhyate. tasya a-yathā-artha-ādi-	<b>jñānasya</b> nivṛttaye — vyavasāya-ātmakam ity
0006102	eva an-artha-sambhūtasya dvi-candra-ādi-	<b>jñānasya</b> nivṛtteḥ. anyathā indriya-jam ity eva
0005207	kasya punas te viśayaḥ. an-antaram indriya-	<b>jñānasya</b> prakṛtatvāt tasya eva. rūpa-ādi-
0001804	atra caturṣv ārya-satyēṣv adhigateṣv api	<b>jñānasya</b> pratipādana-a-kausalam. tad-a-bhāvād a-
0007709	syāt, vinā api tena viśaya-jñāna-ālambanasya	<b>jñānasya</b> pratīteḥ. tasmāt tac-chabda-upādāna-
0011106	vā iti lakṣaṇa-nyūnatām āha, sukha-ādi-	<b>jñānasya</b> pratyakṣa-lakṣaṇena a-saṅgrahāt. tataś ca
0009303	teṣāṃ tattvato 'sattvāt. ato na taj-	<b>jñānasya</b> pratyakṣatā-prasaṅgaḥ. saṃvṛti-sad-
0009309	ca tais tad vyapadiśyata iti tad-ālambanasya	<b>jñānasya</b> pratyakṣatvaṃ labhyeta. na ca evam.
0011513	viśeṣaṇaṃ sambhavati, tadā viśeṣaṇa-	<b>jñānasya</b> pramāṇatvaṃ vā syāt phalatvaṃ vā.
0007201	-phala-vyavasthāyām api viśaya-ābhāsātā eva	<b>jñānasya</b> pramāṇam iśyate, na tu vijñapti-mātratā-
0008412	viśaya-antara-sañcāra ity-ādi. viśaya-antare	<b>jñānasya</b> pravṛttir na syāt. iśyate ca. tatra yato
0011508	-ādi. nanu ca viśeṣaṇe 'dhigantavye viśeṣya-	<b>jñānasya</b> phalatvam uktam. tat kim ucyate phala-a-
0011213	pramāṇatve na syāt phala-a-bhāvaḥ,	<b>jñānasya</b> phalatvāt. jñānād an-artha-antara-phala-
0017910	phalam anyan na labhyata iti. adhigamo hi	<b>jñānasya</b> phalam. sa cet pramāṇam, phala-antara-a-
0007206	asti sva-rūpaṃ, tathā api tad an-apekṣya	<b>jñānasya</b> bāhye prameye viśaya-ābhāsātā eva
0011410	tena ayam artho bhavati — yasya eva	<b>jñānasya</b> yatra karmaṇi jñeye vyāpāra-khyātiḥ
0008009	-jñāna-jñāna-ādīni tāni pūrvasya anubhava-	<b>jñānasya</b> yo viśaya uttara-uttara-jñāna-apekṣayā
0001511	hetu-sampad uktā. sugata-śabdena tu tasya	<b>jñānasya</b> vipakṣa-prahāna-viśeṣaḥ phala-sampat-
0008207	tu nir-ākāram, uta jñānasya iti. yasya tu	<b>jñānasya</b> viprakṛṣṭo viśayas tadānīm na asti iti
0008110	bhavanti ity abhyupeyam. na ca ādyasya	<b>jñānasya</b> viśaya-ākāra-sūnyatve pūrvā-viprakṛṣṭa-
0006506	na virudhyate, tathā yathā-uktasya api	<b>jñānasya</b> viśaya-bheda-apekṣayā tad ubhayam iti.
0008114	ity etad eva kutaḥ, yatas tad-vaśena viśaya-	<b>jñānasya</b> viśaya-sārūpyaṃ syād iti cet, yatas
0008210	-kālaṃ ca ity-ādi. pūrvam ekasya viśaya-	<b>jñānasya</b> viśaya-sārūpyeṇa viśeṣeṇa dvairūpyaṃ
0003204	sāmagrī-viśeṣa-janmano mukha-pratibimba-	<b>jñānasya</b> viśaye lakṣmy-ādi-siddhyā mukha-lakṣmy-
0009405	artha-rūpa-viviktam ity-ādi. sarvasya hi	<b>jñānasya</b> viśayeṇa vyapadeśo dṛśyate rūpa-jñānaṃ
0006013	tathā hi tasya eva mṛga-tṛṣṇā-ādau toya-ādi-	<b>jñānasya</b> vyavacchedāya a-vyabhicāri iti pratyakṣa
0002502	ca upalabhya taj-jātīyatayā anyasya api	<b>jñānasya</b> saṃvāda-itarau niścinvan pramāṇa-itara-
0009305	sva-rūpeṇa parama-aṅūnām ālambanatva indriya-	<b>jñānasya</b> saṃvṛti-sad ālambanaṃ bhavati. kas tarhi
0007704	hi siddhe viśaya-sārūpyam ātma-bhūtaṃ	<b>jñānasya</b> saṃvedyata ity arthād ātma-saṃvedanaṃ
0008206	ity an-avasthā syāt. na etad asti. yasya hi	<b>jñānasya</b> sannikṛṣṭo viśayaḥ, tatra sandeho jāyate
0009912	-pakṣe 'pi doṣa uktaḥ. pakṣilas tv āha —	<b>jñānasya</b> samākhyā-śabdo na asti, yena
0009512	kenacid vā ākāreṇa. yadi prathama-vikalpaḥ,	<b>jñānasya</b> sarvathā artha-sva-bhāvātā-āpatter a-
0006504	kalpanā-jñāna-vat. yathā hi kalpanā-	<b>jñānasya</b> sva-adhigama-apekṣayā pratyakṣatvaṃ
0002808	svataḥ saṃvittīḥ. yad eva tv artha-ākārasya	<b>jñānasya</b> sva-saṃvedanaṃ sā eva artha-saṃvittīḥ.
0007205	— tadā hi jñāna-sva-saṃvedyam api ity-ādi.	<b>jñānasya</b> sva-saṃvedyam iti vigrahaḥ. yady api
0012217	samavāyāt tad-viśayam eva. na etad asti.	<b>jñānasya</b> hi jñeyaṃ viśayatvena abhimatam, na
0011813	tu tasya anugrahakāḥ. kecit tv iti.	<b>jñānasya</b> hi pramāṇatve phalam anyan na syāt.
0012014	jñāna-pramāṇa-vādinā api ca sa eva	<b>jñānasya</b> hetur iśyata iti samāno doṣaḥ. tathā hi
0000807	pratikṣepaḥ sambhavati, satām apy eṣāṃ a-	<b>jñānāt</b> , ata eva virodha-a-siddher a-virodhinā ca
0001906	krpāyāḥ pramāṇye 'ṅga-bhāvaḥ. dayāvān apy a-	<b>jñānāt</b> tattvam eva upadeṣṭum a-kṣamaḥ. jñānāt tu
0001906	apy a-jñānāt tattvam eva upadeṣṭum a-kṣamaḥ.	<b>jñānāt</b> tu bhūtam eva upadiśati iti jñānasya api
0001812	teṣāṃ yathā-ukta-śeṣa-sambhavāt. evaṃ-vidha-	<b>jñānāt</b> para-artho mārga-abhyāso 'vasīyate, yatas



0007612	trayasya api tattvato 'pariniṣpannatvāt, na	<b>jñānāt</b> pṛthak-karaṇam. iha dvi-rūpatām aṅgī-kṛtya
0006309	paśyāmaḥ. śakyate ca vaktum — yato	<b>jñānāt</b> pravṛttaḥ puruṣo 'sati pratibandhe
0006311	pratyakṣam anumānaṃ ca. yathā-uktāc ca	<b>jñānāt</b> pravṛttaḥ puruṣo 'sati pratibandhe
0007514	na hi tat prāg dhūma-pratibhāsino	<b>jñānāt</b> saṃvedyate. tato 'n-agni-janya eva dhūmaḥ
0008413	pravṛttir na syāt. iṣyate ca. tatra yato	<b>jñānāt</b> sañcāraḥ, tasya sva-saṃvedanaṃ syāt. syād
0005305	-pravṛttam. etad uktaṃ bhavati — indriya-	<b>jñānāt</b> samanantara-pratyayād utpannam iti. anena
0007509	-sad-bhāvāt. yato jala-ādi-pratibhāsino	<b>jñānāt</b> sparśana-āhlāda-tṛpty-ādi-pratyayānām
0007711	iti. tad eva viśeṣaḥ. tathā hi tad viśaya-	<b>jñānād</b> adhikena viśaya-ākāreṇa viśiṣyate. para-
0011814	na syāt. tathā hy adhiḡamaḥ phalam. na ca	<b>jñānād</b> adhiḡamo 'rtha-antaram. ataḥ śrāyasaka-
0011213	na syāt phala-a-bhāvaḥ, jñānasya phalatvāt.	<b>jñānād</b> an-ārtha-antara-phala-vādinaḥ ca yathā sva
0008904	utpadyate, api tu pakṣa-dharmatva-sambandha-	<b>jñānād</b> api. tat kuto 'yam prasaṅga ity āha — na
0007907	-jñānam utpadyata ity etad asti, tadā viśaya-	<b>jñānād</b> utpadyamānaṃ jñānaṃ yathā-ukta-ākāra-
0008012	tasya yathā-uktasya arthasya uttara-uttara-	<b>jñānānām</b> a-viśayatvāt. yadi sa teṣām api viśayaḥ
0005314	spaṣṭa-saṃvedana-darśana-artham. sarva-	<b>jñānānām</b> ātma-saṃvedanasya pratyakṣatvāt. a-
0009313	utpadyata iti siddhā pratyakṣatā nīla-ādi-	<b>jñānānām</b> ity āha — pratyekaṃ ca ity-ādi.
0006815	-sva-rūpas tathā śakyeta niścetum, sarva-	<b>jñānānām</b> eka-ākāra-prasaṅgāt. an-eka-ākārās tu
0008410	iti. ato jñāna-antareṇa anubhave 'n-avasthā	<b>jñānānām</b> . eka-jñāna-abhinirhr̥tāyām eva jñāna-
0012301	na samavāyi-kāraṇam. anyathā sarva-	<b>jñānānām</b> eka-viśayatā syāt. ātma-maṇaḥ-
0008211	viśeṣeṇa dvairūpyaṃ sādhitam. idānīm	<b>jñānānām</b> paraspara-vivekena smṛteḥ sādhyate.
0010109	tāvan na upajāyata eva. na ca ghrāṇa-ādi-	<b>jñānānām</b> sāmānya-ādi-yojane sāmartyam asti, nir-
0016703	arthā aṭīta-an-āgatāḥ, tat-pratyavamarśīni	<b>jñānāny</b> a-visaṃvādīni bhāvanāmaya-jñāna-viśeṣa-
0008504	anubhūyeta, tataḥ sarvaṇi pūrva-kāla-bhāvīni	<b>jñānāny</b> an-anubhūtāni syuḥ, tad-upalambhasya
0008013	teṣv artha-kāryatayā artha-kāryāny etāni	<b>jñānāni</b> ity eṣā smṛtiḥ syāt. tatas teṣām api
0008410	eva jñāna-paramparāyām uttara-uttarāṇi	<b>jñānāni</b> pūrva-pūrva-jñāna-ālambanāny an-antāni
0008108	api veditavyam. tad evam uttara-uttara-	<b>jñānāni</b> pūrva-viprakṛṣṭa-ārtha-ākārāṇi gṛhyante.
0002809	sā eva artha-saṃvittiḥ. artha-pratibhāse hi	<b>jñāne</b> 'nubhūte 'rtho 'dhigata iti manyate. ata
0005009	rāga-ādi-saṃvedane na asty eva tad iti. yogi-	<b>jñāne</b> 'py eṣa eva. yata evaṃ pareṣām
0017905	asti ca nimittaṃ pratyakṣa-śruter yathā-ukte	<b>jñāne</b> . kāraṇa-a-bhāvaḥ. sarvathā ca ity-ādinā
0018005	sattā-guṇatva-buddhitva-samavāyo vā	<b>jñāne</b> kārye. mīmāṃsakair api tan-matam eva
0018013	buddher janma iṣṭam, yadi sattā-ādīnām	<b>jñāne</b> kārye samavāyaḥ, ubhayathā api
0007809	tad-ākāra eva tena ālambyate. viśaya-jñāna-	<b>jñāne</b> ca viśaya-ākāra-anurakta-viśaya-jñāna-ākāra
0007707	rūpa-ādi-grāhi cakṣur-ādi-vijñānam. viśaya-	<b>jñāne</b> taj-jñānaṃ viśaya-jñāna-taj-jñānam. atra
0006412	sa hi yadi bhavaty a-jñāna eva bhavati, na	<b>jñāne</b> , tasya eka-antena saṃvāditvāt.
0008113	eṣavyam. ataḥ ca siddham dvairūpyam. viśaya-	<b>jñāne</b> tu yaj jñānam, tad viśaya-anurūpa-jñāna-
0002609	iṣṭam eva sāmānya-rūpatvam. kevalaṃ yasmiṅ	<b>jñāne</b> te pratibhāsante, tasya jñeyatvena te na
0006008	ābhāsam uktaṃ iti. tatra dve pūrvake kalpanā-	<b>jñāne</b> na pratyakṣe iti khyāpana-artham ukte.
0010203	hi yan nivartayitum iṣyate, tad indriya-	<b>jñāne</b> na sambhavaty eva. indriya-buddhir iti ca
0005916	-pravṛttam jñānam. tat-phale 'pi liṅgi-	<b>jñāne</b> pūrva-anubhūta-kalpanā asti, sa eva atra
0007809	yuktam. tathā hi sāsna-ādy-ākāreṇa gauḥ sva-	<b>jñāne</b> pratibhāsamānas tad-ākāra eva tena
0010309	ca. na asti ca a-vyapadeśyatva-āder indriya-	<b>jñāne</b> yathā-a-yogyam vyabhicāraḥ sambhavaś ca iti
0007807	ālambyata ity eṣa hetur uktaḥ. yatra hi	<b>jñāne</b> yad vastu yena ākāreṇa pratibhāsate, tat
0001012	-deśa-gamanād ānantaryāc ca. saty api hy a-	<b>jñāne</b> vāñchā-antareṇa pravṛtter a-sambhavāt
0010007	apekṣayā vyabhicārī na bhavaty eva. yatra tu	<b>jñāne</b> vitathena rūpeṇa pratibhāsate, tad eva
0007711	tad etad uktaṃ bhavati — viśaya-	<b>jñāne</b> viśaya-ākāraṃ jñānam iti. tad eva viśeṣaḥ.
0006107	idam anumāna-ādi-jñānam. tathā ca pūrvake	<b>jñāne</b> . vyāpaka-viruddhaḥ. tad evaṃ tri-vidham eva
0003912	vyutpādyo so 'vikalpe sarvatra samyag-	<b>jñāne</b> sañjñātvena paribhāṣyata ity ācārya-matam.
0007214	veditavyam. tathā hi yathā yathā-ārtha-ākāro	<b>jñāne</b> sanniviśate śubha-a-śubha-ādi-rūpeṇa, tathā
0007817	tat kim-artham idam uktaṃ. viśaya-ākāre	<b>jñāne</b> sādhyamāne kvacid iyam āśaṅkā syāt — viśaya
0004711	yathā vyāpṛta-indriyasya artha-rūpam indriya-	<b>jñāne</b> sphuṭena ākāreṇa pratibhāsate tathā śābde.
0010006	yathā marīcikā-āder viśayasya. sa ca yatra	<b>jñāne</b> sva-rūpeṇa pratibhāsate, tad-apekṣayā
0007904	viśaya-ākāram api. jñāna-jñānam api viśaya-	<b>jñānena</b> a-viśiṣṭam syād iti. jñāna-jñānaṃ viśaya-
0007905	-jñānaṃ viśaya-jñāna-ālambanam, tad viśaya-	<b>jñānena</b> a-viśiṣṭam a-viśeṣitaṃ bhavet. viśaya-
0013009	tv āha — samudāyo 'vastutvān na kenacij	<b>jñānena</b> anubhūyate. tat kathaṃ tatra smṛtir iti,
0008204	-jñāna-ākāratayā sādhye yad yad-ākāraṃ sva-	<b>jñānena</b> ālambyata ity-ādi sādhanam vijñeyam. nanv
0007812	tasmād viśaya-ākāraṃ viśaya-jñānaṃ sva-	<b>jñānena</b> ālambyata ity eṣa hetv-artho labhyate.
0007807	anena viśaya-ākāraṃ viśaya-jñānaṃ sva-	<b>jñānena</b> ālambyata ity eṣa hetur uktaḥ. yatra hi
0007911	apy asti viśaya-ākāraḥ. yad yad-ākāraṃ sva-	<b>jñānena</b> ālambyate, tad-ākāraṃ tad bhavati. tad
0007913	-ākāraḥ. viśaya-ākāraṃ ca viśaya-jñānaṃ sva-	<b>jñānena</b> ālambyate, tad-ākāro 'yam ālambyata ity
0008201	-lakṣaṇa ākāra ity ete traya ākāraḥ sva-	<b>jñānena</b> ālambyante. etac ca — uttara-uttarasya

0007912	bhavati. tad yathā sāsna-ādimaḍ-ākārah sva-	<b>jñānena</b> ālambyamāno gauḥ sāsna-ādimaḍ-ākārah.
0007916	-cintita-artha-ākārah jñāna-ākārah ca sva-	<b>jñānena</b> upalabhyate. tathā hi yathā viṣaya-jñāna-
0011903	ca. manaso 'pi sarva-viṣayatvāj	<b>jñānena</b> eka-artha-samavāyāc ca. evaṃ ca ity-ādinā
0008003	tathā idrg-artha-ākārā cintā āsīd iti sva-	<b>jñānena</b> grhyate. syād etat — nir-ākārah eva
0008407	-ādinā siddha-sādhyatām pariharati. yena hi	<b>jñānena</b> jñānam anubhūyate, tatra apy uttara-kālam
0007213	anumīyate, kiṃ tarhi tad-dhetukena dhūma-	<b>jñānena</b> , tathā yady api — so 'rthas tena mīyata
0008106	ghaṭa-ākārah jñānam āsīd iti pratyeti. taj-	<b>jñānena</b> tu ghaṭa-jñāna-jñānam ālambamāno ghaṭa-
0001808	'dhiko bhagavān. tattva-viṣeṣaṇa-viṣiṣṭena	<b>jñānena</b> bāhya-vīta-rāgebhyo 'dhikaḥ. tathā hi na
0001807	-sthīratva-a-ṣeṣatva-viṣeṣaṇa-viṣiṣṭena	<b>jñānena</b> bāhya-śaikṣa-a-śaikṣebhyo 'dhiko bhagavān.
0008408	smṛtir yuktā. tato 'nyena tad-ālambanena	<b>jñānena</b> bhāvyaṃ. tatra api ca smṛtiḥ. tatas tatra
0016611	bhāvam bhāvanā-prakarṣa-paryanta-jena	<b>jñānena</b> yoginaḥ paricchīdantaḥ sarva-ātmanā eva
0002612	sva-lakṣaṇatvāt. yadā tu pratyavamarśa-	<b>jñānena</b> viṣayī-kriyante keśa-ādi-vat keśa-ādi
0005412	a-jñāna-rūpāṇām. te hy ekasminn ātmani	<b>jñānena</b> saha samavāyāt tena eka-artha-samavāyinā
0008105	-eka ākāro 'dhika upalabhyate. ghaṭa-jñāna-	<b>jñānena</b> hi ghaṭa-ākārah jñānam ālambamānaḥ saha
0008213	anyonya-vivekena smṛtir bhavati, tathā	<b>jñāneṣv</b> api. tasmād asti dvi-rūpatā jñānasya.
0009209	api prajñapti-san, tathā api nīla-pīta-ādi-	<b>jñāneṣu</b> dravya-sad-ākāro labhyate tvad-abhimatayā
0008301	-mātreṇa pratyartham a-viṣiṣṭeṣu sarva-	<b>jñāneṣu</b> bhedena an-anubhūteṣu rūpa-jñānam āsīn
0015613	-pratipādanāya. tat katham — tat-smārtatva-	<b>jñāpakatvena</b> ukta iti. na ca idaṃ vṛtti-
0015501	-uktam iti. vṛtti-saṃvedanasya smārtatva-	<b>jñāpakam</b> āha — smṛti-pratyakṣa-vyavasāya-viṣeṣa
0016410	-antarām tasyāḥ samasti, kṣaṇikatvād iti	<b>jñāpana</b> -artham janma-grahaṇam. yadā tu ṣaṣṭhi-
0005703	-grahaṇena. satyam etat, tathā api prādhānya-	<b>jñāpana</b> -artham asya lakṣaṇa-vākya eva ayam arthaḥ
0018104	— jāyamāna-avasthāyā eva buddheḥ prāmānya-	<b>jñāpana</b> -artham iti. tad a-yuktam uktam. tathā hi
0016402	sampraty utkarṣeṇa ca yo yogas tasya	<b>jñāpana</b> -artham. evaṃ ca ātma-ādibhir api yo yogaḥ
0000916	tad-anya-upāya-abhyāsād viṣiṣṭatva-	<b>jñāpana</b> -artham. jagac-chāsanād iti lakṣaṇa-hetur
0003808	ato na tat pratyakṣatvena abhimatam iti	<b>jñāpana</b> -artham. ḍittha iti. ḍittha-śabda-sva-rūpa-
0015504	upanyastaḥ. tat katham anena smārtatvam	<b>jñāpyate</b> . tathā hi kim indriya-manobhyāṃ saha eva
0009713	sukha-ādi-vyavaccheda-artham. vyapadiṣyate	<b>jñāpyate</b> saṃyogya-ādinā liṅgena iti vyapadeṣyo
0005810	vastu-mātram pratipadyate. katham punar etaj	<b>jñāyata</b> ity āha — tad-rūpa-kalpanā-pravṛttatvād
0005110	artha-rāga-ādi-sva-saṃvittīḥ. saṃvedyate	<b>jñāyate</b> 'nayā iti saṃvittīḥ. saṃvitteḥ pratyekam
0016904	-rūpa-nirdeśam antareṇa tasya sva-rūpaṃ na	<b>jñāyate</b> , na tarhi tat siddham. tataś ca tasya
0002113	ca tat-kṛtaḥ   pramāna-lakṣaṇasya uktau	<b>jñāyate</b> na prayojanam    iti. atas tan-
0007211	iti niścīyate. yathā yathā ity-ādi. jñānasya	<b>jñeya</b> -ākāra-vaśena bāhyo 'rtho niścīyata ity
0007006	iti. saha viṣayeṇa sa-viṣayam. tatra antar-	<b>jñeya</b> -pakṣe grāhya-aṃśa-lakṣaṇena viṣayeṇa sa-
0005108	ca-śabdaḥ samuccaya-arthaḥ. artha-śabdo 'yam	<b>jñeya</b> -paryāyaḥ. rāga-ādinām svaṃ rāga-ādi-svam.
0009006	-vādinō bāhya-artha-vādināś ca. tatra antar-	<b>jñeya</b> -vādinām a-drṣṭa-tattva-avasthāyāṃ pramāṇam
0009006	eva ativyāpitā-doṣaḥ. iha dvaye vādinō 'ntar-	<b>jñeya</b> -vādinō bāhya-artha-vādināś ca. tatra antar-
0013613	sva-viṣaya-sānnidhye tad-ākāreṇa pariṇāmo	<b>jñeyah</b> . sā punar dvi-prakārā sa-pratyayā ca a-
0004701	kalpitā ye dharma-bhedāḥ sāmānya-rūpā	<b>jñeyatva</b> -ādayaḥ, tad-apekṣayā an-eka-rūpasya ity
0004810	-ākārah anukurvanti iti cet, na, tatra api	<b>jñeyatva</b> -ādy-anukāritvam asty eva. yā api iyaṃ
0017714	punar ity a-siddhatām āśankate. sarvathā iti	<b>jñeyatva</b> -ādy-ākāreṇa api ity arthaḥ. tatra ko
0015005	sa tasya arthaḥ, caitanya-vat sāmānya-dharma-	<b>jñeyatva</b> -ādi-vac ca, tathā ca rūpa-dvayam iti
0002607	tad-viṣayatvena adhyavasāyata iti cet, na,	<b>jñeyatvena</b> adhyavasāyād asti tatra api viṣaya-
0002608	-ādi-drṣṭānām keśa-ādinām jñāna-antareṇa	<b>jñeyatvena</b> grahaṇam, tadā iṣṭam eva sāmānya-
0002609	kevalam yasmiñ jñāne te pratibhāsante, tasya	<b>jñeyatvena</b> te na grhyanta iti teṣām a-sāmānya-
0010614	tad dravyam atra indriya-nir-antarām	<b>jñeyam</b> , tena saha indriyasya saṃyogāt. tad-
0014513	sparśa-lakṣaṇam trikam iti. evam anyatra api	<b>jñeyam</b> . nanu trayāṇām saṅghas trikam. tatra eka-
0012217	tad-viṣayam eva. na etad asti. jñānasya hi	<b>jñeyam</b> viṣayatvena abhimatam, na samavāyi-kārah.
0011411	vyāpāra-pratītiḥ, tasya eva karmaṇo	<b>jñeyasya</b> taj jñānam pramāṇam iti. iha ca viṣeṣaṇe
0013713	viṣaya-ākāratvena a-pariṇiṣpannā vṛttir	<b>jñeyā</b> . tathā pariṇiṣpanna-antar-grahaṇam iti.
0011614	kvacic chilpa-viṣeṣe. utpadyate ca kvacij	<b>jñeye</b> lokasya ābhoga-mātreṇa jñānam. vyāpaka-
0011410	bhavati — yasya eva jñānasya yatra karmaṇi	<b>jñeye</b> vyāpāra-khyātiḥ kāraka-antara-a-
0009105	teṣu nihateṣv itare nihatā eva bhavanti,	<b>jyestha</b> -malla iva nihate tad-anye mallā iti tair
0003808	pratyakṣatvena abhimatam iti jñāpana-artham.	<b>ḍittha</b> iti. ḍittha-śabda-sva-rūpa-ātmanā kila so
0003808	abhimatam iti jñāpana-artham. ḍittha iti.	<b>ḍittha</b> -śabda-sva-rūpa-ātmanā kila so 'rthas tad-a-
0015411	-eka-arthatvād dhātūnām. dvitīyaś ca hetumaṇ-	<b>ñij</b> iha veditavyaḥ. indriyaṃ hi smarāna-anukūlam
0011408	-artha-śabda-karma-a-karmakāṇām aṇi-kartā sa	<b>ñāv</b> ity atra. sa ca karmaṇi ity anena

0004605	grhyate, api tu krameṇa eva ity āhuḥ,	ta idaṃ vaktavyāḥ — yadi yugapad bahūnāṃ
0014604	-aṇava indriya-parama-aṇavaś ca veditavyāḥ.	ta eva a-sañcitāḥ prāk sṛṣṭeḥ pradhānam ity
0008615	vāda-vidhāne 'nyathā avayavāḥ proktāḥ,	ta eva asmābhir doṣāḥ prakāśyanta iti darśayann
0014908	santi, kevalaṃ vyavahāra-lāghava-arthaṃ	ta eva guḍa-ādaya ekena śabdaṇa vyapadiśyante.
0014302	sukha-ādi grāhyam, kiṃ tarhi śabda-ādi.	ta eva tarhi pratyekaṃ pariṇatāḥ śabda-ādi-sva-
0014713	parama-aṇu-dravyaṃ sarva-gatam asti, kiṃ tu	ta eva parama-aṇavo 'parisaṅkhyātāḥ sarvatra
0009214	api śakyata iyaṃ yuktir vaktum, yad āha —	ta eva hi ity-ādi. atha yathā ity-ādi pakṣa-
0009203	dravya-satām eva sa parama-aṇūnām ākāraḥ.	ta eva hi paraspara-anugrhitāḥ tathā
0014712	-jātīyair a-sambaddhā viprakīrṇā ity arthaḥ.	ta evaṃ-vidhāḥ parama-aṇavaḥ pradhānam ity
0017307	vijñānam eva vijñānāj jāyata ity uktaṃ syāt.	ta ca a-yuktam, cakṣur-vijñānam antareṇa api
0015303	evam apy a-viśaya-nimitto viśayī syāt.	ta ca a-yuktam. na hy a-nimittasya viśayatvam
0014018	-atikrameṇa avasthānāt samāna-deśatvaṃ syāt.	ta ca a-yuktam. na hi dīrgha-hrasva-ādi-
0015907	anubhūtatvān manasā ca smaryamānavāt.	ta ca a-yuktam. na hi devadatta-anubhūtaṃ
0013405	-antarām na asti iti pratijñātaṃ bhavati.	ta ca a-yuktam, hetv-antarasya api sad-bhāvād ity
0000311	tan nīvartamānam ārambham api nīvartayati.	ta ca asya na asti. tasmān na ārabdhavyam idaṃ.
0012403	tan na upapadyate, kva tarhi tad ity āha —	ta ca ity-ādi. prāg viśeṣaṇaṃ viśeṣyaṃ ca
0014815	na tad-vaśena viśaya-avadhāraṇaṃ syāt.	ta ca iṣṭam. tad etena yad eka-ākāraṃ jñānaṃ na
0004103	'pi cakṣur-vijñānena rūpam īkṣate prāṇī.	ta ca kalpanā-rahitaṃ pratyakṣam eva. santy eva
0004006	gamakatvam abhisamīkṣya śabdaḥ prayujyate.	ta ca gamakatvam indriya-vijñāne 'kṣa-
0006707	tata eva a-vyavahānena siddheḥ.	ta ca tasya sādhanatvaṃ vyavasthā-samāśrayatvena,
0011607	pramāṇaṃ prameyaṃ ca mayā iśyate eva,	ta ca tvayā ātma-nidarśanena samarthitam iti.
0001302	tad-anubandhi ca praśastam ity ucyate.	ta ca duḥkha-an-āśrayaṇaṃ nairātmya-dṛṣṭeḥ sv-
0009503	etat evam, yadi bāhyaṃ kiñcid dṛṣyaṃ syāt.	ta ca na asti, ālambana-lakṣaṇa-a-yogād ity a-
0001413	-abhidhāna-hetavaḥ. prayojanaṃ vā kiñcit.	ta ca na asti. sātmi-bhūta-kṛpāś ca para-arthaṃ
0011915	na viśeṣaṇa-adhyāropa-ādau vyāpriyata iti.	ta ca nir-vikalpakatvāt. yasya ca viśaya-anubhava
0005005	iti. viśeṣaṇaṃ viśeṣo bheda iti paryāyāḥ.	ta ca prakṛtatvāt pratyakṣa-lakṣaṇasya iti
0005802	pratyakṣa-ābhāsam ity uktaṃ bhavati.	ta ca prāg eva uktaṃ nāma-jāty-ādi-yojanena tat
0001907	jñānasya api prāmāṇyaṃ prati sādhana-bhāvaḥ.	ta ca prāmāṇyaṃ sa-hetukam. tato 'sya yuktaḥ sad
0018003	-ādi. buddhi-janma sūtre pratyakṣam uktaṃ.	ta ca buddher anyad an-anyad vā syāt. tatra yady
0002503	pramāṇa-itora-vyavasthāṃ kuryāt, na anyathā.	ta ca yathā-dṛṣṭa-sādharmyāt tathā
0009010	prameyaṃ tad-viśayaṃ ca pramāṇam icchanti.	ta ca yathā na yujyate, tathā pratipādayitum
0010406	-antara-vyāvṛttena rūpeṇa lakṣyaṃ gamayati.	ta ca lakṣyam indriya-artha-sannikarṣa-utpannam
0002513	na ekatvaṃ pramāṇasya. bahutvaṃ tu syāt.	ta ca viśaya-bahutvād vā, ekasminn api viśaye 'n
0009001	kalpitaṃ sāmānyaṃ viśayo vyapadeśa-hetuḥ,	ta ca saṃvṛti-sattvād a-janakam. tato na teṣāṃ
0014503	yataḥ samsthāna-viśiṣṭān sukha-ādīn grhṇāti.	ta ca samsthānaṃ viśaya-antare na asti. an-eka-
0011404	yasmāc ca apāyād apādānāt, yasmai ca dātum,	ta ca sampradānam, etad api sarvaṃ viśeṣya-jñāna
0004916	prthag vakṣyamāṇa ity etad su-ucitam.	ta ca sarvaṃ nir-vikalpam eva iti nyāya-mukha
0009902	na sva-lakṣaṇam, tasya pūrvam a-dṛṣṭatvāt.	ta ca sāmānyam anumānasya eva viśayaḥ, dhūma-
0005602	sukha-ādeḥ para-parikalpitasya.	ta ca sva-saṃvedanaṃ sādhaiṣyamāṇam iti na asty
0006509	eva sad iti. pramāṇasya adhigamaḥ phalam.	ta ca svayam eva tad-ātmakam iti tato na
0014417	hetum āha. yad a-bhinna-ākāraṃ grahaṇam, na	ta ca citra-viśayam, caitanya-grahaṇa-vat. tathā ca
0012109	sva-artha-pratipattiḥ, yat tan-niścayanam.	ta ca ced ākāra-antara-vad a-niścitam, kathaṃ tair
0011601	hānir ity abhyupeta-bādhā. dvayaṃ	ta ca ced iti tat-parihāraḥ. atra ca ekasya ubhaya-
0016306	kāla-viśayaṃ sarva-arthaṃ ca mana ity uktaṃ.	ta ca ced bāhya-arthe sāksāt pravartate, tena eva
0007709	-jñāna-ālambanasya jñānasya pratīteḥ. tasmāt	ta ca chabda-upādāna-sāmarthyād guṇa-bhūto 'pi
0005407	yena yatra śabdasya samayo na grhītaḥ, na	ta ca chabdena taṃ saṃyojya grhṇāti. tad yathā
0007708	-jñānaṃ viśaya-jñāna-taj-jñānam. atra yadi	ta ca chabdena viśaya-jñānaṃ sambadhyeta, tasya
0011406	ity arthaḥ. tasmād ity-ādi. iha dvau	ta ca chabdau. tatra dvitīyasya sambandhī yac-
0000305	abhyāse phala-upacārāc śāsana-śabdo vartate.	ta ca chāsanam kurvan bhagavān bodhi-sattva-
0004410	ca kalpanā-apodhatvaṃ virudhyate. tat kathaṃ	ta ca chāstram anyathā netuṃ śakyata iti bhāvaḥ.
0004206	laghutara-vṛttinā darśana-antara-udayena	ta ca chūnye kāle pratisandhīyamānavād alāta-vat.
0014305	yac chabda-ādi-sva-bhāvaṃ na bhavati, na	ta ca chrotra-ādi-vṛtti-grāhyam, caitanya-vat. na
0014307	a-siddhim āha. yac chabda-ādibhyo 'n-anyat,	ta ca chrotra-ādi-vṛtti-grāhyam, śabda-ādi-vat.
0003603	samānatā hīyate. tathā hy a-guru-dhūma-ādīnā	taj-jananaṃ vahniṃ pratipannam apy agni-sāmānyam
0005216	-an-antara-rūpa-ādi-kṣaṇa-saha-kāry eva	taj janayati, atas tad yathā-ukta-viśayam eva ity
0002502	pravṛtttau saṃvādaṃ viśaṃvādaṃ ca upalabhya	taj-jātīyatayā anyasya api jñānasya saṃvāda-
0005205	a-vijñāyamāna-viśayā bhavanti. upacāreṇa tu	taj-jātīyatayā viśaya-vyapadeśaḥ syāt, na tu
0005608	mānasam pratyakṣam. sva-saṃvitti-sāmānyena	taj-jātīyatvāt. kathaṃ punar indriya-an-apekṣatve
0003913	paribhāsyata ity ācārya-matam. paras tv a-	taj-jānānaḥ — akṣa-nimitto 'yam a-sañjñā-śabda

0008205	ity-ādi sādhanam vijñeyam. nanv evam	<b>taj-jñāna-ādiṣv</b> api sādhanam vācyam ity an-
0007706	ātma-saṃvedanam sidhyati. viśaya-jñāna-	<b>taj-jñāna-viśeṣāt</b> tv ity-ādi. viśaya-jñānam rūpa-
0008704	na anyataḥ, na api tato 'nyataś ca,	<b>taj-jñānam</b> pratyakṣam. tad yathā rūpa-ādi-jñānam
0011411	vyāpāra-pratītiḥ, tasya eva karmaṇo jñeyasya	<b>taj-jñānam</b> pramāṇam iti. iha ca viśeṣaṇa viśeṣaṇa
0006601	vyavahriyata ity arthaḥ. tathā hi	<b>taj-jñānam</b> viśaya-ākāratām dadhānam nir-vyāpāram
0007707	-ādi-grāhi cakṣur-ādi-vijñānam. viśaya-jñāne	<b>taj-jñānam</b> viśaya-jñāna-taj-jñānam. atra yadi tac
0007707	viśaya-jñāne taj-jñānam viśaya-jñāna-	<b>taj-jñānam</b> .
0005502	na saṃvedakāḥ, kutaḥ punar ātmana iti. tais	<b>taj-jñānam</b> avaśyam sukha-ādy-ākāram abhyupeyam,
0008002	-rūpatām vā pratyeti, api tv īdṛg-artham	<b>taj-jñānam</b> āsīd ity ubhaya-ākāram gṛhṇāti, tathā
0010304	bhavati. tad yadi vyavasāyāḥ kāryam yasya	<b>taj-jñānam</b> indriya-artha-sannikarṣa-utpannam
0011809	āśrayo dravyam guṇa-karmāṇy abhivyañjayat	<b>taj-jñānasya</b> kāraṇam bhavati. guṇa-karma-jñānasya
0007713	-jñānasya anubhava-ākāram kevalam icchati.	<b>taj-jñānasya</b> tv anubhava-ākāro 'py asti. atra ca
0009303	utpadyate, teṣām tattvato 'sattvāt. ato na	<b>taj-jñānasya</b> pratyakṣatā-prasaṅgaḥ. saṃvṛti-sad-
0008106	gḥaṭa-ākāram jñānam āsīd iti pratyeti.	<b>taj-jñānena</b> tu gḥaṭa-jñāna-jñānam ālambamāno
0014716	na ca tair vyatiriktaṃ kāryam ārabhyate,	<b>tat</b> katham kārya-rūpā lakṣyanta ity āha — kārya
0004410	ataś ca kalpanā-apoḍhatvam virudhyate.	<b>tat</b> katham tac-chāstram anyathā netum śakyata iti
0009414	ārūḍham eva na indriya-viśaya-abhimate 'sti.	<b>tat</b> katham tatra vyapadiṣṭe tad vyapadiṣṭam
0000805	puruṣatva-ādi-sādhana-anīkaṃ prayuktam.	<b>tat</b> katham tatra stotra-abhidhānena gauravam
0013009	'-vastutvān na kenacij jñānena anubhūyate.	<b>tat</b> katham tatra smṛtir iti, tasya idam a-codyam.
0012511	dravyasya ekatvam rūpa-ādeś ca an-ekavam.	<b>tat</b> katham tad anumānena anyathā śakyate kartum
0010609	-parihārāya. nanu ca indriyam atīndriyam.	<b>tat</b> katham tad-apekṣayā kiñcid sa-antarām iti
0011504	ca kārakāṇi bhavanti, na kāraka-antarasya.	<b>tat</b> katham tasya eva karmaṇas tat pramāṇam ity
0010814	tasya na eva paro bahir-vṛttitvam icchati.	<b>tat</b> katham tasya tad āśaṅkitam iti. evam manyate
0014514	saṅghas trikam. tatra eka-vacanena bhāvyaṃ.	<b>tat</b> katham trikebhya iti. na eṣa doṣaḥ. prati-
0004510	ca viśayaḥ parama-aṅv-ākhyam an-ekam vastu.	<b>tat</b> katham sāmānya-gocaratvam upapadyate. na eṣa
0015503	-artha eva ayam granthaḥ śāstra upanyastaḥ.	<b>tat</b> katham anena smārtatvam jñāpyate. tathā hi
0002706	-arham eva na bhavati ity a-prameyam eva,	<b>tat</b> katham ācāryeṇa viśaya-dvaividhyam uktam —
0002908	api liṅgena tathā-pratīteḥ sambhavāc ca.	<b>tat</b> katham iti. tad-grahaṇam katham na pramāṇa-
0015701	-saṃvedanam ca idam a-pūrva eva anubhavaḥ.	<b>tat</b> katham idaṃ para-abhiprāyeṇa uktam —
0010612	icchati, tais tasya saṃyoga-a-bhāvāt.	<b>tat</b> katham idaṃ yuktam — na hi indriya-nir-
0007512	doṣaḥ. atha yad idaṃ kāryāt kāraṇa-anumānam,	<b>tat</b> katham. katham ca na syāt. yato dhūma-
0015613	vṛtti-saṃvedanasya smārtatva-pratipādanāya.	<b>tat</b> katham — tat-smārtatva-jñāpakatvena ukta
0007306	artha-saṃvido yat kāryam artha-niścayaḥ,	<b>tat</b> karoti. ata upacāreṇa artha-saṃvid eva
0017410	syāt. ataḥ samprayoga-viśeṣaṇa-artham	<b>tat</b> kartavyam iti. a-sad etat. na hi
0017407	kiṃ punar ity anena api yad an-arthakam, na	<b>tat</b> kartavyam, tad-anya-an-arthaka-vat. tathā ca
0000105	satām ślāghyaḥ   labdhair anya-matair api	<b>tat</b> kartum para-hitam yuktam    tad atīva
0004305	-śabdena pratyakṣam abhidhīyate   katham	<b>tat</b> kalpanā-apoḍham an-uktaṃ gamyate katham
0010010	adhyavasyanty upajāyate mano-bhrāntiḥ. tatas	<b>tat</b> -kalpitatvāt tasyā eva sa viśayaḥ, na indriya-
0005604	-kāyā indriya-dvaya-āśrayā iti vacanāt,	<b>tat</b> kasmād idam eva mānasam ucyata ity āha —
0003907	-a-bhāve 'bhāvād dvaya-adhīnā vṛttiḥ.	<b>tat</b> kasmād dvaya-adhīna-janma jñānam aindriyam
0001411	na ca tasya viparīta-upadeśatā sambhāvyaṭe,	<b>tat</b> -kāraṇa-a-bhāvāt kṛpā-ātmakatvān mārgasya ca
0014103	āpannam ekatvam suvarṇa-ādi-jātīnām	<b>tat</b> -kāraṇānām ca śabda-ādīnām tat-kāraṇānām ca
0014104	-ādi-jātīnām tat-kāraṇānām ca śabda-ādīnām	<b>tat</b> -kāraṇānām ca sattva-ādīnām. nanu mātra-ādīnām
0000512	-vyutpattaye pramāṇa-samuccayaḥ kariṣyate.	<b>tat</b> kiṃ tatra eva nyāya-mukha-ādāv eka-ekasmin
0017614	-arthatvān na sandhānam viśeṣaṇair iti.	<b>tat</b> kiṃ punar uktaḥ. tasya eva spaṣṭatarī-
0002002	api prāmāṇyasya sādhanatvena vyavasthāpyate,	<b>tat</b> kiṃ punas tat prāmāṇyam yasya karuṇā-ādayaḥ
0005703	artha vakṣyamāṇād eva apavādāl labhyate,	<b>tat</b> kiṃ mātra-grahaṇena. satyam etat, tathā api
0009504	eva ayam. nanu ca ayam ukta eva arthaḥ.	<b>tat</b> kim-artham punar ucyate. asti prayojanam.
0005802	tac ca prāg eva uktaṃ nāma-jāty-ādi-yojanena	<b>tat</b> kim-artham punas tasya vacanam. yad-artham,
0005204	-dhārayaḥ. nanu ca rūpa-ādayo viśayā eva,	<b>tat</b> kim-artham viśaya-grahaṇam. an-ālambyamāna-
0007817	eva kaścid viśaya-eka-rūpaṃ jñānam icchati,	<b>tat</b> kim-artham idam uktam. viśaya-ākāre jñāne
0007204	-ākāro 'bhimata eva, tasya sva-saṃvedyatvāt.	<b>tat</b> kim iti tadā pramāṇatvena na vyavasthāpyata
0008203	upalabhyata ity anena sampraty eva ākhyātam.	<b>tat</b> kim iti vismaryate. tasmāt tatra api viśaya-
0003415	arthasya sakṛd api grahaṇe na pramāṇam,	<b>tat</b> kim ucyate — a-sakṛd iti. para-mata-
0011509	viśeṣya-jñānasya phalatvam uktam.	<b>tat</b> kim ucyate phala-a-bhāva iti. na eṣa doṣaḥ.
0010207	nirākṛtam a-vyabhicāri ity anena viśeṣaṇena.	<b>tat</b> kim etena vyavasāya-ātmaka-vacanena iti. atha
0008513	ity etat parokṣa-upalambhena dur-jñānam.	<b>tat</b> kuta ātma-anubhavaḥ. yadi hi grāhya-upalambha
0008802	sa eva pratyavamṛṣyata ity a-saṃśayam etat.	<b>tat</b> kuta iyam āśaṅkā. yadi tata ity anena sarvaś
0012415	kiñcid asti, rūpa-ādi-samudāye tad-upacārāt.	<b>tat</b> kutas tatra pratyakṣam bhaviṣyati iti dravye

0014007	-grāhyam iti. nanu samsthānam a-dravya-sat.	<b>tat</b> kutas tasya dvi-grāhyatā. na eṣa doṣaḥ. para-
0011301	phalatvam yuktam, anyathā atiprasaṅgaḥ syāt.	<b>tat</b> kutas tasya phalatā. satyam, tathā api yasya
0010610	ādmāṅ parimāṅnam asti, nir-guṇatvād guṇānām.	<b>tat</b> kutas teṣāṃ ādhikya-grahaṅnam. na ca paro
0017306	-śrutayā vyāpāra-viśeṣaḥ pratyāyate,	<b>tat</b> kuto 'yaṃ doṣaḥ. kaḥ punar indriyasya
0008904	api tu pakṣa-dharmatva-sambandha-jñānād api.	<b>tat</b> kuto 'yaṃ prasaṅga ity āha — na hy agny-ādi
0017113	-prakāram sadana-ādi rajaḥ-prabhṛtīnām asti.	<b>tat</b> kuto 'yaṃ prasaṅgaḥ. uktam atra — asty
0002112	— prasiddhāni pramāṅni vyavahāraś ca	<b>tat</b> kṛtaḥ   pramāṅa-lakṣaṅasya uktau jñāyate na
0008604	vidhir iti loke pravādaḥ. ayam tu śāstra-kṛt	<b>tat</b> kṛtānām śāstra-antarāṅam nir-doṣatām dṛṣtvā
0004211	yad uktam — laghutara-vṛttinā ity-ādi,	<b>tat</b> krama-bhāvinor api darśana-vikalpayor a-
0001106	-darśanam. yato doṣa-hetuḥ, tataḥ sambhavati	<b>tat</b> kṣayāt tṛṣṇāyās tad-anyeṣāṃ ca doṣāṅām kṣaya
0017212	-arthaḥ, rajaḥ-prabhṛtayo 'py evaṃ-vidhāḥ.	<b>tat</b> tat-samprayoge 'pi pratyakṣam jñānam
0008810	sambandhitayā jñānam vyapadiśyate, na	<b>tat</b> tata eva bhavati, kiṃ tarhi pratyaya-antarād
0011711	niṣpadyate, tad anyat. yad yato niṣpadyate,	<b>tat</b> tato 'nyat. tad yathā tury-ādibhyaḥ paṭa-ādih.
0008907	yena viṣayaṅ yaj jñānam vyapadiśyate, yadi	<b>tat</b> tato bhavati, na tu na bhavati ity eṣo 'py
0010910	yad indriyaṃ sva-adhiṣṭhāne cikitsyate,	<b>tat</b> tatra eva vartate, ghrāṅa-ādi-vat. sva-
0006310	niyamena abhīṣṭam artham āśadayati,	<b>tat</b> tatra tasya pramāṅnam. tad yathā-abhimataṃ
0012910	ayam doṣaḥ. yatra hi yasya hetur na asti, na	<b>tat</b> tatra bhavati iti yuktam, yad āha — syāt tv
0005712	yatra viṣaye yaj jñānam śabda-saṅketa-grāhi,	<b>tat</b> tatra śabda-dvāreṅa tasya viṣaya-grahaṅāt sa-
0008007	na ca yāvatā bhrāntena pratipatrā	<b>tat</b> tathā avasīyate, tāvatā tad-ākāram eva tad
0005303	anubhava-grahaṅnam. anubhava ākāro yasya,	<b>tat</b> tathā-uktam. kiṃ punas tat. pūrva-ukta-
0015901	padāny an-unmīlita-arthāni yatra vākye,	<b>tat</b> tathā-uktam. tathā hi ity-ādinā andha-
0007409	-bhūtam. an-eka-ākāram. an-ekā ākāra yasya,	<b>tat</b> tathā-uktam. te punar ākāraḥ, ya anena
0005208	rūpa-ādi-viṣaya-vikāraḥ, sa ālambanaṃ yasya	<b>tat</b> tathā-uktam. samudāya-vikāra-ṣaṣṭhyāś ca bahu-
0010514	iti viruddha-vyāptam prasaṅgam āha. asti ca	<b>tat</b> tathā-vidham grahaṅnam. tathā hi indriya-
0010410	pratyakṣa-lakṣaṅam praty upayogo na asti, na	<b>tat</b> tad-adhikāre nirdeśyam, guṇatva-ādi-vat. na
0007808	jñāne yad vastu yena ākāreṅa pratibhāsate,	<b>tat</b> tad-ākāram eva tena ālambyata ity etad yuktam.
0004803	iti. yad yato bhinna-rūpa-jñāna-grāhyam, na	<b>tat</b> tad eva. tad yathā aśvād bhinna-jñāna-grāhyo
0012413	jñānam, na tat pratyakṣam, mānasam eva vā	<b>tat</b> . tad yathā rūpam amlam iti jñānam. tathā ca
0012408	jñānam, na tat pratyakṣam, mānasam eva vā	<b>tat</b> . tad yathā surabhi madhuram iti jñānam. yathā
0009401	ity etan na prāpnoti iti. yad-ābhāsam na	<b>tat</b> tasmād iti. samūha-ābhāsam kasmān na syād ity
0002708	yat punar ācāryeṅa viṣaya-dvaividhyam uktam,	<b>tat</b> tasya eva sva-rūpa-para-rūpābhyām adhigateḥ.
0014309	ced ity-ādi. yac chabda-āder an-anyat, na	<b>tat</b> tasya kāraṅnam, śabda-ādi-vat. tathā ca sukha-
0005313	bhāva-rūpam samvedanaṃ sva-adhigama-ātmakam,	<b>tat</b> tasya phalaṃ veditavyam. ātmā tu teṣāṃ
0010307	yatra vyabhicāraḥ sambhavaś ca na asti, na	<b>tat</b> tasya viśeṣaṅnam. tad yathā balākāyāḥ
0005504	-prasaṅgāt. yaj jñānam yad-ākāra-rahitam, na	<b>tat</b> tasya samvedakam. go-jñānam iva aśvasya.
0008505	yasya yad-upalambhaḥ parokṣaḥ, na	<b>tat</b> tena anubhūtam. tad yathā devadattasya jñānam
0008709	ghaṭa-jñānam ghaṭa-jñānam ity evam. na tu	<b>tat</b> tebhyo bhavati, teṣāṃ samvṛti-sattvena
0013013	syāt. kuta etat — samudāya-viṣayam	<b>tat</b> , na punar vastu-sad-ghaṭa-ādi-dravya-viṣayam
0001813	-vat, kiṃ tarhi yathā-adhigata-mārga-ākhyāna-	<b>tat</b> -para eva āsīt. yo yasminn adhigate 'py a-
0014410	anyatve 'pi na grāhyam ity an-eka-antam āha.	<b>tat</b> -parama-aṅur iti śabda-parama-aṅuḥ. tan-mātra-
0009403	kṛtvā ābhāsa ālamba-śabdena uktaḥ. yatas	<b>tat</b> parama-arthena iti parama-aṅoḥ, na tasya
0011601	ity abhyupeta-bādhā. dvayam tac ced iti	<b>tat</b> -parihāraḥ. atra ca ekasya ubhaya-rūpa-virodha
0007314	api bāhye 'rthe pramāṅa-ādi syād iti. atas	<b>tat</b> -parihārāya āha — evam ity-ādi. asya ayam
0013104	-guṇatvābhyām yaḥ prāḅ an-eka-anta uktaḥ,	<b>tat</b> -parihārāya upanyāsaḥ. viśeṣyā rūpa-ādayaḥ.
0000701	śrotṛbhyaḥ pratipādanam iti yāvat.	<b>tat</b> punaḥ kim-artham ity āha — prakaraṅa-ādau
0001715	tasya jñānasya tattva-viṣayatvāt.	<b>tat</b> punaḥ pramāṅa-samvādāt tad-deśitasya mārgasya
0004002	nirdeśena, tasya tatra a-gamakativāt,	<b>tat</b> punaḥ sādharmaṅa-kāraṅatvāt. tathā hi viṣayā
0003807	-viṣayatām darśayitum — ucyata ity āha.	<b>tat</b> punar abhilāpavat kalpanā-jñānam api na sva-
0002510	kartum arhati, tasya bhāva-viṣayatvāt.	<b>tat</b> punar artha-sāmarthya-apekṣaṅāt, an-apekṣāyām
0011807	-lakṣaṅam aparam asti iti darśayati.	<b>tat</b> punar guṅa-karmasu sannikṛṣṭeṣu jñāna-
0001801	anumīyate. a-punar-āvṛttitvam sthivatvāt.	<b>tat</b> punar mārgasya tan-niścitasya pramāṅa-
0001310	vigrahaḥ. śeṣam punaḥ kāya-ādi-vaigunyaṃ.	<b>tat</b> punar yathā-kramam a-cāpale 'py abhyāsād
0010104	-utpanna-grahaṅena eva nirastam. ācāryeṅa tu	<b>tat</b> -puruṣa-pakṣe 'tra na ukto doṣaḥ — diṅ-mātra-
0009911	sāmānya-rūpeṅa vyapadiśyate. tad anena	<b>tat</b> -puruṣa-pakṣe 'pi doṣa uktaḥ. pakṣilas tv āha
0010101	tu tad eva jñānam svayam a-vyabhicāri iti	<b>tat</b> -puruṣaḥ parair āśrīyate, tadā evam vaktavyam
0016408	buddhi-janma iti ca karma-dhārayaḥ ṣaṣṭhī-	<b>tat</b> -puruṣo vā. yadā karma-dhārayaḥ, tadā janma-
0005303	ākāro yasya, tat tathā-uktam. kiṃ punas	<b>tat</b> . pūrva-ukta-nyāyena indriya-jñānam eva. tena
0013111	-artha-viṣayam prāḅ anubhava-jñānam. tatas	<b>tat</b> -pūrvakaṃ mānasam sāmānya-jñānam ity asya
0016805	avabodhane, vidyamāna-upalambhanativāt tasya.	<b>tat</b> -pūrvakatvāc ca anumāna-ādy api dharmasya a-

0001111	ātma-darśana-viruddham ca nairātmya-darśanam	<b>tat</b> -pūrvakasya ātma-sneha-āder api doṣa-gaṇasya
0010207	yady api mūḍhaḥ sambhavam manyate, tathā api	<b>tat</b> pūrvam eva nirākṛtam a-vyabhicāri ity anena
0006105	a-pratyakṣatve siddhe 'pi yad iha upādānam,	<b>tat</b> pūrvayor eva kalpanā-jñānayor a-pratyakṣatva-
0015512	bhavanti. pratyakṣa-a-bhāvāc ca smṛtir api	<b>tat</b> -pūrvikā na syāt. yadā tv indriya-vyavasāye
0004004	an-eka-santāna-caḥsur-ādi-vijñāna-kāraṇatvāt	<b>tat</b> -prṣṭha-labdha-mano-vijñāna-kāraṇatvāc ca.
0005813	-jñānam ghaṭa-ādīn adhyāropayati, na tu	<b>tat</b> prajñāpti-vastu-mātram pratyeti. tatra tāvad
0008605	nir-doṣatām dr̥ṣṭvā sa-doṣasya vāda-vidhes	<b>tat</b> -prañitatām a-sambhāvayann āha — na vāda-
0004407	-sva-lakṣaṇam caḥsur-vijñāna-grāhyatva-ādi,	<b>tat</b> praty ete sva-lakṣaṇa-viśayāḥ pañca vijñāna-
0002108	syāt. prameye punar atra heyam upādeyam ca.	<b>tat</b> -pratipattir yataḥ pramāṇa-āyattā, tasmāt
0008014	smaryeta. tataś ca tena arthena saṅkalayya	<b>tat</b> -pratibhāsitvena bhrāntena pratipatrā
0012112	yad api gr̥hṇāti, tan na niścayena, kiṃ tarhi	<b>tat</b> -pratibhāseṇa. tan na niścaya-a-niścaya-vaśāt
0016802	yogi-jñāna-pratyakṣa-ādi-lakṣaṇa uktaḥ.	<b>tat</b> -pratiśeḍha-artham idam uktam. codanā-lakṣaṇo
0016214	indriyayoḥ kalpane sāmartyam asti iti	<b>tat</b> -pratiśeḍham eva prati iti gamyate. tato na
0003708	jñānasya eva kalpanā-saṃsargo 'sti, atas	<b>tat</b> -pratiśeḍhena tad eva pratīyate. tad yathā
0016910	ca rūpa-ādi-śabdair na śakyate vaktum. atas	<b>tat</b> -pratīyate sad-grahaṇam iti. indriyāṅam iti tu
0005808	kiṃ punaḥ kāraṇam saṃvṛti-satsu yaj jñānam	<b>tat</b> pratyakṣa-ābhāsam ity āha — artha-antara-
0003808	-jñānam api na sva-lakṣaṇa-viśayam, ato na	<b>tat</b> pratyakṣatvena abhimatam iti jñāpana-artham.
0017501	ca ity-ādīnā yad akṣam prati na vartate, na	<b>tat</b> pratyakṣam, abhimata-a-pratyakṣa-vat. tathā
0017514	yato yan-niścaya ity-ādi. yato buddhi-janma,	<b>tat</b> pratyakṣam ity asya idaṃ bhāṣyam. etad uktaṃ
0013505	iti yāvat. tataś ca yad viśeṣaṇa-apekṣam, na	<b>tat</b> pratyakṣam ity-ādi pūrvavat sādhanam vācyam.
0017203	-śabdena na arthaḥ, sati yad buddhi-janma	<b>tat</b> pratyakṣam ity etāvātā eva samprayogasya api
0017601	niścaya-jñānam jāyate gaur eva ayam ity-ādi,	<b>tat</b> pratyakṣam iti. tad apy a-yuktam iti, indriya
0012104	yathā gaur eva ayam aśva eva ayam iti,	<b>tat</b> pratyakṣam iti vacanāt, tathā bhūta-artha-
0008510	bhavati. tena parair yad anubhūtam, na	<b>tat</b> pratyakṣam iti. sa tarhy ātma-anubhavaḥ kutaḥ
0018010	atha vṛtti-kāra-matena yato buddhi-janma	<b>tat</b> pratyakṣam, evam api nityatvāt samavāyo na
0017405	-utpādāt. anyad ity-ādīnā yad a-sat, na	<b>tat</b> pratyakṣam, kha-puṣpa-vat. tathā ca sāmagrī-
0006314	kalpanā-apoḍham samīhita-artha-a-visaṃvādi,	<b>tat</b> pratyakṣam. tad yathā-abhimataṃ pratyakṣam.
0008507	atha vā yad a-pratyakṣa-upalambham, na	<b>tat</b> pratyakṣam, parokṣa-vat. tathā ca an-anubhūta
0012407	tad anena yad viśeṣaṇa-apekṣam jñānam, na	<b>tat</b> pratyakṣam, mānasam eva vā tat. tad yathā
0012413	-grāhya-viśeṣaṇa-viśeṣya-viśayam jñānam, na	<b>tat</b> pratyakṣam, mānasam eva vā tat. tad yathā
0018008	-bhāve 'pi so 'sti. yad artha-vyabhicāri, na	<b>tat</b> pratyakṣam, mithyā-jñāna-vat. tathā ca
0006106	pūrva-anubhūta-samaya-smṛti-bala-bhāvi, na	<b>tat</b> pratyakṣam. yathā idaṃ anumāna-ādi-jñānam.
0002907	grahaṇam pramāṇa-antaram. tathā hi na	<b>tat</b> pratyakṣam, sāmānyasya api grahaṇāt, na apy
0009201	sattvāt. anena yat saṃvṛti-sad-ālambanam, na	<b>tat</b> pratyakṣam, smṛty-ādi-vat. tathā ca indriya-
0016703	upakāryās ca arthā atīta-an-āgatāḥ,	<b>tat</b> -pratyavamarśīni jñānāny a-visaṃvādīni
0002910	api — viśeṣa-dr̥ṣṭa-ākhyam yad anumānam,	<b>tat</b> pramāṇa-antaram iti darśayati. tad yathā
0003102	-sandhāne pravartate tan-nimittam jñānam, na	<b>tat</b> pramāṇa-antaram. katham punas tat-sandhānam
0007410	pratibhāsa-ādayas te vivakṣitāḥ. upādāya iti	<b>tat</b> pramāṇa-nibandhanam gr̥hītvā. tathā tathā ity-
0011701	bhavitum arhati ity arthaḥ. yad a-sat, na	<b>tat</b> pramāṇa-phalam, atyanta-a-bhāva-vat. a-satī
0011504	-antarasya. tat katham tasya eva karmaṇas	<b>tat</b> pramāṇam ity ucyate. na eṣa doṣaḥ. na eva
0011506	iti. ayam arthaḥ — tasya eva viśeṣaṇasya	<b>tat</b> pramāṇam. tad eva tena pramīyate, na viśeṣyam
0011501	tan na syāt. tasmāt tasya eva viśeṣaṇasya	<b>tat</b> pramāṇam, na viśeṣyasya, tatra tad-vyāpāra-a-
0003513	phalam. yat pūrva-adhigata-artha-viśayam, na	<b>tat</b> pramāṇam, smṛty-ādi-vat. tathā ca viśeṣa-
0015412	hi smaraṇa-anukūlam manasa upakāram kurvāt	<b>tat</b> prayukta iva iti. smaraṇena eva ca vṛtti-
0001108	-pratipakṣam parīkṣate sma, yad-abhyāseṇa	<b>tat</b> prahātavyam. parīkṣamāṇas ca ātma-darśanasya
0007513	āvīr-bhavati, paścād anala-pratibhāsi. na hi	<b>tat</b> prāg dhūma-pratibhāsino jñānāt saṃvedyate.
0000901	a-viparītam anuṣṭhāti, tasya sambhavati	<b>tat</b> -prāptiḥ. tad yathā ārogya-sādhanam a-
0002002	sādhanatvena vyavasthāpyate, tat kiṃ punas	<b>tat</b> prāmāṇyam yasya karuṇa-ādayaḥ sādhanam iti
0001604	-mārga-upadeśo darśitāḥ. sa yadi na syāt,	<b>tat</b> -prāmāṇyam eva na syāt. tathā-vidham hi yadi
0000312	idam. yasya prayojanam na asti, na	<b>tat</b> prekṣāvātā ārabdhavyam. tad yathā an-
0000315	idam. tasmād ārabdhavyam. yat sa-prayojanam,	<b>tat</b> prekṣāvātā ārabdhavyam. tad yathā anuṣṭheya-
0005914	kalpanā iti pūrvasmāt pṛthag uktā. anumāna-	<b>tat</b> -phala-ādi-jñānam iti. anumīyate 'nena ity
0006914	tasya yat sva-saṃvedanam sva-anubhavaḥ,	<b>tat</b> phalam bhaviṣyati. kiṃ kāraṇam iti kayā
0005916	-anubhūta-artha-kalpanā-pravṛttam jñānam.	<b>tat</b> -phale 'pi līngi-jñāne pūrva-anubhūta-kalpanā
0015405	vṛtti-saṃvedanam pramāṇam iṣyate. smārtaṃ hi	<b>tat</b> . yathā kāma-krodha-dveṣa-bhaya-ādayaḥ
0005308	-ādeś ca indriya-jñānam na asti iti na asti	<b>tat</b> . rāga-ādiṣu ca sva-saṃvedanam iti. svasya
0000313	jñāna-parīkṣaṇam upadeṣṭari. na asti ca asya	<b>tat</b> . vyāpaka-an-upalambhaḥ. asya a-siddhim
0012908	eva. api ca sva-viśeṣāṅgāṃ prakṛtatvāt	<b>tat</b> -śrutyā teṣāṃ eva grahaṇam yuktam, na viśeṣa-
0005408	gandham. na gr̥hītas ca rāga-ādy-ātmani	<b>tat</b> -saṃvedanena śabda-samayaḥ. kāraṇa-a-bhāvaḥ.

0000410	pratyakṣatā-prasaṅgaḥ. vigata-vistaram ca	<b>tat</b> saṅkṣiptam. tena ya eva udghāṭita-jño di-
0004511	-gocaratvam upapadyate. na eṣa doṣaḥ. yat	<b>tat</b> sañcita-śabdena āyatana-sva-lakṣaṇa-śabdena
0014406	pumāmsaḥ. tathā ca sattva-ādi. yad ekam, na	<b>tat</b> sattva-ādibhyo ' -bhinna-sva-bhāvam. yathā ekā
0003103	jñānam, na tat pramāṇa-antaram. katham punas	<b>tat</b> -sandhānam ity āha — sva-sāmānya-
0003102	-āder varṇa-ādeś ca. sandhānam yojanam. yat	<b>tat</b> -sandhāne pravartate tan-nimittam jñānam, na
0009807	'sya iti vighrahaḥ. indriya-artha-grahaṇam	<b>tat</b> -sannikarṣa-upalakṣaṇa-artham. na asti
0011901	prādhānyād iti. ātma-manasoḥ prādhānyāt	<b>tat</b> -sannikarṣasya api prādhānyam. ataḥ sārvasvata-
0001103	uparodha-pratighāṭini ca tad-a-bhāvāt.	<b>tat</b> samāna-jāṭiya-abhyāsa-jam ātma-darśanam ātmīya
0001011	samudaya-satyam ity ucyate prādhānyam punas	<b>tat</b> -samutthāpita-prayatna-vaśena utpatti-deśa-
0001810	sat-kāya-dṛṣṭer a-prahānāt,	<b>tat</b> -samudācāra-kāleṣu parāvṛtti-sambhavāt. a-
0013007	anubhava-puraḥ-saro ghaṭa iti saṅketah,	<b>tat</b> -samudāye punar uttara-kālam rūpaṃ sparśam ca
0009207	-ādi. teṣu iti nīla-ādy-ābhāṣeṣu vijñāneṣu.	<b>tat</b> -samudāye prajñāpti-saty api iti nīla-ādi-
0017208	buddhi-janma pratyakṣam iti vacanāt. yac ca	<b>tat</b> -samprayogād vijñānam jāyate tad-viṣayam, tad
0005606	abhisaṃhitam. ye tarhi pañca vijñāna-kāyās	<b>tat</b> -samprayogināś ca rāga-ādayah, teṣāṃ sva-
0017212	rajaḥ-prabhṛtayo 'py evaṃ-vidhāḥ. tat	<b>tat</b> -samprayoge 'pi pratyakṣam jñānam utpadyeta
0017108	api ca upakāritvāt praśastatā vidyate. atas	<b>tat</b> -samprayoge 'pi pratyakṣatā syāt. nanu yo
0013504	ca. sva ādhāro yasya, tat sva-ādhāram.	<b>tat</b> -sambandha-dvāreṇa. utpadyata ity anena saha
0001708	yathā ca tato nirodha-prāptir bhavati.	<b>tat</b> sarvaṃ prāg eva saṅkṣepato darśitam. tasmād
0004614	na syāt. tasmād yāvad gocārī-bhūtam	<b>tat</b> sarvaṃ yugapad eva pratīyata iti. āhuś ca iti.
0003106	ca a-nityatva-ādi yat kiñcit kṛtakam,	<b>tat</b> sarvaṃ a-nityam ity evaṃ grhītvā tataḥ
0013003	ādi-niyamena eva tad utpadyata iti sūcayati.	<b>tat</b> -sahacara-samudāya-viṣayam iti. sa cakṣuḥ-
0013004	iti tad-guṇa-saṃvijñāno bahu-vrīhiḥ. punas	<b>tat</b> -sahacaraḥ samudāyo viṣayo 'sya iti bahu-
0000813	-jñāna-lakṣaṇam prāmāṇyam a-sambhāvanīyam,	<b>tat</b> -sādhanā-anuṣṭhāna-sambhavāt. yo yat-sādhanam
0006606	avasthā-prasaṅgāt, kiṃ tarhi tasyāḥ kriyāyās	<b>tat</b> sādhanam, yā yataḥ sādhanād a-vyavadhānena
0007214	so 'rthas tena mīyata ity ucyate, tathā api	<b>tat</b> -sādhanayā sva-saṃvidā iti veditavyam. tathā
0002803	an-upayogāt. pravartate ca sva-lakṣaṇe	<b>tat</b> -sādhyā-artha-kriyā-prāptaye 'numānāt. tena
0003515	yathā-dṛṣṭa eva viśeṣas tena grhyate, kiṃ tu	<b>tat</b> -sāmānyam iti. na tarhi viśeṣa-dṛṣṭam tad
0002904	sāmānyam. anayoḥ saṅkareṇa grahaṇān na	<b>tat</b> sāmānyam eva sva-lakṣaṇam eva vā. ato viśeṣa-
0016904	tasya sva-rūpaṃ na jñāyate, na tarhi	<b>tat</b> siddham. tatas ca tasya lakṣaṇa-vidhir eva
0000402	tvayā prāg eva sādhitatvāt. yat sādhitam, na	<b>tat</b> -siddhaye prekṣāvata ārambhāḥ kartavyaḥ. tad
0002507	mātra-viṣayatvāt. na ca śārīram eva buddhiḥ,	<b>tat</b> -siddhāv api buddhi-vikalpe saṃśayāt. na enam
0003314	a-siddhe dharminī dharmāḥ śakyāḥ sādhayitum,	<b>tat</b> -siddhau ca tad-ātmatayā dharmasya api
0017105	sac-chabdo vartate, sat-puruṣa iti yathā.	<b>tat</b> sīdaty anyad apy atra iti. yathā hy asty-
0010502	-artha-udbhava na asti ity-ādi yad uktam,	<b>tat</b> sūtra-artha-a-parijñāna-vijrmbhitam. ata eva
0015613	smārtatva-pratipādanāya. tat katham —	<b>tat</b> -smārtatva-jñāpakatvena ukta iti. na ca idaṃ
0005709	iti. asya ayam arthaḥ — yat sva-saṃvedyam,	<b>tat</b> sva-adhigamaṃ prati pratyakṣam, rāga-ādi-
0013503	guṇatvaṃ karmatvaṃ ca. sva ādhāro yasya,	<b>tat</b> sva-ādhāram. tat-sambandha-dvāreṇa. utpadyata
0010402	-bhāva-parijñānān niḥ-śreyasa-prāptiḥ, atas	<b>tat</b> -sva-bhāva-pradarśanāya. tasmāt siddha-
0010405	pratyakṣa-lakṣaṇam na śakyate vaktum vinā	<b>tat</b> -sva-bhāva-pradarśanena ity āha — tasya ca
0001003	tathā jagac-chāsanāc chāstṛtvam ity ukte	<b>tat</b> -sva-bhāvaṃ śāstṛtvam iti. sa pañca-upādāna-
0013805	na vikalpana iti. grahaṇe vartamānā iti	<b>tat</b> -sva-bhāvā ity arthaḥ. anye tv a-pratyayām eva
0013703	-avasthāyām ayo-golakas tejaḥ-samparkād a-	<b>tat</b> -sva-bhāvo 'pi tejaḥ-sva-bhāvātām iva āpadyate,
0008806	pratyayo vyapadeśa-hetur asti, yas	<b>tata</b> ity anena ucyate. tasmād ālambana-pratyaya
0008801	-vyapadeśa-hetur viṣayasya prakṛtatvāt	<b>tata</b> ity anena prakṛta-pratyavamarśinā sa eva
0008802	a-saṃśayam etat. tat kuta iyam āśaṅkā. yadi	<b>tata</b> ity anena sarvaś catur-vidho 'pi pratyaya
0008715	āha — tato 'rthād iti sarvaś ced iti. yadi	<b>tata</b> ity-ādy asya eva vivaraṇam. nanu vijñāna-
0009810	ca indriya-sannikarṣa-jam jñānam syāt,	<b>tata</b> idaṃ viśeṣaṇa-trayaṃ yujyate. iha ca a-
0008909	a-sattvāt. na etad asti, pāramparyeṇa api	<b>tata</b> utpatter abhimatatvāt. anyathā katham idaṃ
0006706	arthasya iyam adhigatir iti sambandhasya	<b>tata</b> eva a-vyavadhānena siddheḥ. tac ca tasya
0009313	jñānasya. tato yasya tad vyapadiśyate,	<b>tata</b> eva utpadyata iti siddhā pratyakṣatā nīla-
0008704	yasya viṣayasya vijñānam vyapadiśyate, yadi	<b>tata</b> eva tad utpadyate, na anyataḥ, na api tato
0009410	yasya arthasya yaj jñānam vyapadiśyate, yadi	<b>tata</b> eva tad bhavati ity etad viṣaya-cintā-
0008810	sambandhitayā jñānam vyapadiśyate, na tat	<b>tata</b> eva bhavati, kiṃ tarhi pratyaya-antarād api,
0011205	vṛthā iti. ghrāṇa-ādīnām api indriyatvasya	<b>tata</b> eva siddhatvāt tad-vacana-vaiyarthyaṃ syāt.
0016804	bhaviṣyaṃś ca dharmo na jñāna-kāle 'sti	<b>tato</b> ' -nimittam atīndriyasya arthasya avabodhane,
0007514	prāg dhūma-pratibhāsino jñānāt saṃvedyate.	<b>tato</b> 'n-agni-janya eva dhūmaḥ syād iti katham
0015905	mano 'nuvyavasāyaṃ kuruta iti śāstra-arthaḥ.	<b>tato</b> 'n-anubhūtatvam a-siddham ity āha — hānir
0017908	-viṣaye 'pi indriya-antaram pravartate.	<b>tato</b> 'n-eka-indriya-kalpanāyā vaiyarthyaṃ syāt.
0011711	tad anyat. yad yato niṣpadyate, tat	<b>tato</b> 'nyat. tad yathā tury-ādibhyaḥ paṭa-ādih.

0008704	tata eva tad utpadyate, na anyataḥ, na api	<b>tato</b> 'nyataś ca, taj jñānaṃ pratyakṣam. tad yathā
0010310	kaḥ punar ayam vyabhicāro nāma. yadi	<b>tato</b> 'nyatra bhāvaḥ, evaṃ sati nilatvaṃ
0008408	dr̥ṣṭā. na ca an-anubhūte smṛtir yuktā.	<b>tato</b> 'nyena tad-ālabanena jñānena bhāvīyam. tatra
0001903	-abhyāsaḥ śāstrītvam upacārād ity uktam etat.	<b>tato</b> 'pi dayā anumīyate. dayāvān hi para-arthe
0012507	ādīnām an-ekatva-vyavasthā iti cet, bhavatu,	<b>tato</b> 'pi na asmābhir bhinna-indriya-grāhyatvād
0004912	bhavati. tato 'bhilāṣa-itarayor anyatarah.	<b>tato</b> 'pi puruṣasya yathā-arhaṃ pravṛttir iti.
0004912	sati tad eva idam iti smṛtir bhavati.	<b>tato</b> 'bhilāṣa-itarayor anyatarah. tato 'pi
0011007	-pidhāna-kāle tatra eva āśu praviśati vā.	<b>tato</b> 'yam a-doṣaḥ. a-pihita-adhiṣṭhānam eva hi
0013213	ca asau sārvendriyaḥ, kiṃ tarhi guṇa-vṛttiḥ.	<b>tato</b> 'yam a-prasaṅgaḥ. kuta etat — a-bhinno
0013106	a-sambaddhān eva prāg upalabdhavataḥ.	<b>tato</b> 'rtha-antara-vyavaccheda-viśayam a-sad-a-
0009206	ity abhyupagame. nila-ādy-ābhāseṣu vijñāneṣu	<b>tato</b> 'rthād ity ato lakṣaṇāt pratyakṣatā syāt
0008715	pūrvam niyamaṃ tāvad adhikṛtya āha —	<b>tato</b> 'rthād iti sarvaś ced iti. yadi tata ity-ādy
0008703	-avayava-tad-ābhāsa-jāti-tad-uttareṣu.	<b>tato</b> 'rthād vijñānaṃ pratyakṣam iti. yasya
0001907	sādhana-bhāvaḥ. tac ca prāmānyam sa-hetukam.	<b>tato</b> 'sya yuktaḥ sad-bhāva iti hetu-sampad uktā.
0005506	-viruddhaḥ. bhavatu jñānaṃ tad-ākāram.	<b>tataḥ</b> kim iti cet, idaṃ tato yat tad eva hlāda-
0003106	tat sarvam a-nityam ity evaṃ gr̥hītvā	<b>tataḥ</b> kṛtakam ca idaṃ varṇa-ādi tasmād a-nityam
0013508	dvaya-sannikarṣāc ca yathā-sambhavam.	<b>tataḥ</b> ko doṣa ity āha — yathā ca na sarvatra
0014903	-kāraṇa-jāti-bheda-prasaṅgād ity arthaḥ.	<b>tataś</b> ca a-sat-kārya-vādaḥ syād ity abhyupeta-
0007113	grāhaka-ākārasya prāmānyam vakṣyati.	<b>tataś</b> ca a-sati bāhye 'rthe prameye yathā sva-
0017003	api mṛga-tṛṣṇā-ādīnām samprayogo dr̥ṣṭaḥ.	<b>tataś</b> ca a-siddho hetur ity āha — ye 'pi hi ity
0003609	na hy anyathā dr̥ṣṭānto bhavitum arhati.	<b>tataś</b> ca adhigata-viśayatvāt sa eva doṣaḥ. atha
0014310	tathā ca sukha-ādi iti viruddha-vyāptam āha.	<b>tataś</b> ca abhyupeta-bādhā. yad uktam ity-ādīnā
0014408	tathā ca śabda iti vyāpaka-viruddhau.	<b>tataś</b> ca abhyupetaṃ hīyate. vikalpa-artho vā-
0013307	-dharma-adhyāsa iṣyate, tato bhinnaḥ syāt.	<b>tataś</b> ca ayam an-antara-ukto doṣaḥ syāt, etac ca
0008808	eva sarva-śabdena ukta iti veditavyam.	<b>tataś</b> ca ayam artho bhavati — yadi sarva-dharma
0012008	yathā-yogaṃ pañca-vidhena sannikarṣeṇa.	<b>tataś</b> ca arthād a-vyatiriktatvāt tad-viśeṣāṇām
0000713	prasiddha-śāstrīkāṇām tatra gauravaṃ jāyate.	<b>tataś</b> ca ādr̥tya śravaṇa-ādau pravartante. atha vā
0008905	api na tad artha-antaram tena ālambyate.	<b>tataś</b> ca ālabana-antara-an-apekṣa-utpattitvāt
0010502	ity anena tv indriya-artha-sannikarṣa-jam.	<b>tataś</b> ca indriya-artha-udbhava na asti ity-ādi
0015511	caitanyaena a-sampr̥ktā a-pratyayāḥ syuḥ.	<b>tataś</b> ca katham pratyakṣam pramāṇam ucyeran. na
0004611	a-krama-grahaṇa-adhyavasāyaḥ syāt.	<b>tataś</b> ca krama-bhedāc chruti-bhedo na syād rasaḥ
0009003	hy anumānasya api samvṛti-sad eva ālabanam.	<b>tataś</b> ca tad a-yuktam syāt, yad uktam — dhūma-
0012709	sva-artha ekena eva indriyeṇa paricchidyate.	<b>tataś</b> ca tad a-yuktam āpadyate, yad uktam —
0009213	-aṅv-ākāratvāt parama-artha-sattvaṃ syāt.	<b>tataś</b> ca tad-ākāra-vijñānaṃ pratyakṣa-ābhāsa-
0001709	bhavati satya-catuṣṭaya-darśanān muktiḥ.	<b>tataś</b> ca tad-upadeśaḥ samsāra-arṇava-uttāraṇa-
0007301	syāt, tadā tādṛśasya ātmanah samvittiḥ syāt.	<b>tataś</b> ca tad-vaśād viśaya-niścayo bhavet, na
0011013	santi, yato bhāgena adhiṣṭhāne 'pi varteta.	<b>tataś</b> ca tadānīm tad-adhiṣṭhāna-abhimataḥ śarīra-
0016904	sva-rūpaṃ na jñāyate, na tarhi tat siddham.	<b>tataś</b> ca tasya lakṣaṇa-vidhir eva āśrita iti na
0008014	tatas teṣām api hetuḥ so 'rthaḥ smaryeta.	<b>tataś</b> ca tena arthena saṅkalayya tat-
0016107	manasy ekī-bhavantah pauraṣeṇa samvedyante.	<b>tataś</b> ca tena sampr̥ktās tad-rūpatām iva āpannāḥ
0001705	-skandha-lakṣaṇam. tasya ca samudayas tṛṣṇā.	<b>tataś</b> ca duḥkhasya utpattir yathā prayujyate.
0000409	asya pratyakṣa-lakṣaṇasya na apavādaḥ kṛtaḥ.	<b>tataś</b> ca dvi-candra-ādi-jñānasya api pratyakṣatā-
0002404	dvitīyaḥ, saṅkhyā-avadhāraṇam na kṛtam syāt.	<b>tataś</b> ca dvi-vidham eva pramāṇam iti yat
0003311	parama-arthataḥ. tasmād bhāva eva a-nityatā.	<b>tataś</b> ca dharmiṇi rūpa-ādau gr̥hīte 'nityatā api
0016307	kṛta iti śrotra-ādīnām vaiyarthyaṃ syāt.	<b>tataś</b> ca na eva tad-ātmanā prakṛteḥ pariṇatiḥ
0016303	-kalpane hi yathā-ukta-doṣa-prasaṅgaḥ syāt.	<b>tataś</b> ca na kalpayitavyam — indriya-pravṛtti-
0017005	tato na taiḥ saha kasyacit samprayogaḥ.	<b>tataś</b> ca na tan-niṣedhāya sad-grahaṇam yuktam iti.
0005002	eva amī pratyakṣa-bhedā nir-vikalpā eva,	<b>tataś</b> ca pratyakṣam kalpanā-apoḍham ity anena eva
0009308	eka-ekena parama-aṅunā tad vyapadiśyeta.	<b>tataś</b> ca pratyekam ca te jñānasya kāraṇam,
0017713	sāmānyam indriya-buddheḥ. vyāpaka-viruddhaḥ.	<b>tataś</b> ca mānasam eva idam iti sthitam. atha punar
0010213	-ātmakam ity atra kārya-paryāya ātma-śabdaḥ.	<b>tataś</b> ca yathā-ukta-doṣa-a-bhāva ity āha — etena
0017313	-yukta iti sannikarṣa-pakṣa eva āśrayaṇīyaḥ.	<b>tataś</b> ca yathā-uktam an-iṣṭam prasajyata iti.
0013206	dravyavān guṇo viśeṣyaḥ, dravyam viśeṣaṇam.	<b>tataś</b> ca yathā guṇaḥ pāñca-indriyaḥ, tathā
0013505	-sambandha-dvāreṇa utpadyata iti yāvat.	<b>tataś</b> ca yad viśeṣaṇa-apekṣam, na tat pratyakṣam
0016513	-sato nimittatvaṃ lakṣaṇatvaṃ ca sambhavati.	<b>tataś</b> ca yadi samprayogena nimittena buddhi-janma
0017205	upakāritvaṃ ca praśastatvaṃ eṣṭavyam.	<b>tataś</b> ca rajaḥ-prabhṛtiṣu prasaṅgaḥ. kiṃ punar
0013115	viśeṣye buddhiḥ pravartata ity arthaḥ.	<b>tataś</b> ca rūpa-ādīnām viśeṣyāṇām sārvendriyatvāt
0005103	sva-matena lakṣaṇam an-uktam eva syāt.	<b>tataś</b> ca lakṣaṇam pratyakṣasya kiṃ syāt. etac
0011917	tad darśayati — tatra kuto vicāra iti.	<b>tataś</b> ca vaidharmyān na tena nirṇayasya tulya-



0009905	tu vyapadiśyate. tad asti vyapadeśyam.	<b>tataś</b> ca vyabhicārād yuktam a-vyapadeśyatvaṃ
0013816	-ādi-guṇa-sva-bhāvānām sva-rūpa-bhedo 'sti.	<b>tataś</b> ca śānta-ghora-mūḍha-śadja-ādi-bhedena
0008312	bhavati iti icchatā artha-sārūpyam eṣṭavyam.	<b>tataś</b> ca siddham dvi-rūpaṃ jñānam iti. sva-
0011107	-jñānasya pratyakṣa-lakṣaṇena a-saṅgrahāt.	<b>tataś</b> ca sukha-ādīnām prameyatva-abhyupagama-
0012600	a-bhedas tathā rūpa-sparśayor api syāt.	<b>tataś</b> ca sparśo 'pi cakṣuṣā grhyeta. yataś
0012706	-artha ity abhyanuñātāṃ syāt, dravya-vat.	<b>tataś</b> ca sva-arthatvāt tasya sparśa-rasa-ādi-
0007104	tasya eva phalam iti sphuṭam avasīyate.	<b>tataś</b> ca sva-saṃvedana-anurūpaṃ hy arthaṃ
0010804	tad-āśrayasya nabhaso mahā-parimāṇatvāt.	<b>tataś</b> ca hasti-maśaka-ādi-śabdānām parimāṇa-bheda
0017013	jñānam. tataḥ sādṛśya-avasāyī mano-vikalpaḥ.	<b>tato</b> jala-ādi-sadṛśa-vastu-smaraṇam. tad-an-
0002312	-a-yogāt. tasmād adhiḡama-rūpaṃ phalam.	<b>tato</b> jñāna-rūpād vyatiriktaṃ yadā pramāṇam, tadā
0010010	adhyavasyanty upajāyate mano-bhrāntiḥ.	<b>tatas</b> tat-kalpitatvāt tasyā eva sa viśayaḥ, na
0013111	-pada-artha-viśayaṃ prāḡ anubhava-jñānam.	<b>tatas</b> tat-pūrvakaṃ mānasam sāmānya-jñānam ity
0008409	jñānena bhāvyaṃ. tatra api ca smr̥tiḥ.	<b>tatas</b> tatra apy anyena iti. ato jñāna-antareṇa
0009303	ghaṭa-jñānam dvitva-jñānam iti. na ca	<b>tatas</b> tad utpadyate, teṣāṃ tattvato ' -sattvāt.
0008102	viśayaḥ, kiṃ tarhy ādyasya eva jñānasya.	<b>tatas</b> tad eva artha-sāmarthya-bhāvi saṃyojya-
0006705	so 'rtha-sārūpyād anyato na sidhyati.	<b>tatas</b> tad eva sādhanam artha-adhiḡateḥ, sarva-
0010013	-ādi-jñānam, tasya api pratyakṣatā syāt.	<b>tatas</b> tan-nirāsāya tad avasāyaṃ kartavyam. na etad
0012514	-guṇatvayor āśrayā rūpa-ādayaḥ sārvendriyāḥ.	<b>tatas</b> tayor api sārvendriyatvam. yathā-uktam —
0008901	anumānam ity ālambana-antara-nir-apekṣam ca.	<b>tatas</b> tasya api pratyakṣatā syāt. syād etat —
0005114	tato vā anyam iti dvayī kalpanā. yadi pūrvā,	<b>tatas</b> tasya prāmāṇyam eva na syāt, gr̥hīta-
0001014	na tāvat phalavad bhavati, yathā-arhatām.	<b>tatas</b> tasyā api tṛṣṇāyās tad-anyeṣāṃ ca doṣānām
0008013	-kāryāṇy etāni jñānāni ity eṣā smr̥tiḥ syāt.	<b>tatas</b> teṣāṃ api hetuḥ so 'rthaḥ smaryeta. tataś
0010904	adhiṣṭhānād anyatra api cakṣur-ādeḥ kriyate.	<b>tato</b> na ayam eka-anto yatra cikitsā-prayogaḥ,
0012600	ekam an-ekam artham. an-eke ca rūpa-ādayaḥ.	<b>tato</b> na asti indriya-bahutva-kalpanā-vaiarthyam
0003406	nīyate. yāvataḥ pramāṇam eva idaṃ na bhavati,	<b>tato</b> na idaṃ pramāṇam iti yuktaṃ vaktuṃ syāt.
0017512	ca loke vyapadeśo dṛṣṭa ity uktaṃ prāk.	<b>tato</b> na indriyeṇa eva vyapadeṣṭavyam ity āha —
0010011	tasyā eva sa viśayaḥ, na indriya-jñānasya.	<b>tato</b> na tad-vyavaccheda-artham a-vyabhicāri-
0009002	-hetuḥ, tac ca saṃvṛti-sattvād a-janakam.	<b>tato</b> na teṣāṃ pratyakṣatā iti matam. atra apy
0017004	pratyakṣa-ābhāsāḥ. ata eva a-santaḥ.	<b>tato</b> na taiḥ saha kasyacit samprayogaḥ. tataś ca
0006509	phalam. tac ca svayam eva tad-ātmakam iti	<b>tato</b> na vyatiriktam. na hy atra bhāyakānām iva
0016214	iti tat-pratiṣedham eva prati iti gamyate.	<b>tato</b> na śāstra-hāniḥ. tasya vyāghāta iti katham
0003805	jñāna-dharmo hi kalpanā, na śabda-dharmaḥ.	<b>tato</b> nāmnā viśiṣṭo 'rtho gr̥hyata iti vaktavya
0003307	syāt. na hy anyasya bhāve 'nyo naṣṭo nāma.	<b>tato</b> nāsitā-sva-bhāva-āpattir bhāvasya iti cet, a
0014006	sparśa-ādaya ity vyapadiśyante.	<b>tato</b> niyata-indriya-grāhyatā na ca indriya-
0001707	mārgo nairātmya-darśana-abhyāsaḥ. yathā ca	<b>tato</b> nirodha-prāptir bhavati. tat sarvaṃ prāḡ eva
0016712	-adhiṣṭhāna-balāt satya-svapna-darśana-vat.	<b>tato</b> niṣ-prayojanam sad ity etad a-kāryam eva.
0008006	anubhava-jñāna-hetur apy arthaḥ smaryate.	<b>tataḥ</b> paścād bhrāntiyā anubhava-jñānam arthena
0010302	-an-antaram kim etad ity abhyūha-vikalpaḥ.	<b>tataḥ</b> pūrva-anubhūta-anusāreṇa anusmaraṇa-
0006305	kvacit prāmāṇyam eva nyāyam. tathā hi	<b>tataḥ</b> pravartamāno ' -sati pratibandhe niyamena
0008712	api hi tad bhavati, na agnita eva.	<b>tato</b> bhavaty eva, na tu na bhavati ity ayam apy
0008907	viśayeṇa yaj jñānam vyapadiśyate, yadi tat	<b>tato</b> bhavati, na tu na bhavati ity eṣo 'py atra
0016608	ca asau bhāvānām upakāraḥ. ye 'n-antaram	<b>tato</b> bhavanti bhāvāḥ, teṣāṃ sākṣāt. tad-uttara-
0013306	yady ayam viruddha-dharma-adhyāsa iṣyate,	<b>tato</b> bhinnāḥ syāt. tataś ca ayam an-antara-ukto
0005506	jñānam tad-ākāram, tataḥ kim iti cet, idaṃ	<b>tato</b> yat tad eva hlāda-paritāpa-ādy-ākāra-anugataṃ
0006213	' -visamvādanam pravartakatvam ca asty eva.	<b>tato</b> yad etat keśa-ādi-pratibhāsi-taimira-ādi-
0009312	eva paraspara-anugr̥hītā hetavo jñānasya.	<b>tato</b> yasya tad vyapadiśyate, tata eva utpadyata
0005113	-vijñānam indriya-gr̥hītam eva arthaṃ gr̥hṇāti	<b>tato</b> vā anyam iti dvayī kalpanā. yadi pūrvā,
0013014	-lakṣaṇa-prāpto na upalabhyate, na sa	<b>tato</b> vyatirikto 'sti. tad yathā kāṣṭha-ādibhyaḥ
0009914	iti. tadā ca vyapadiśyamānam śabdam bhavati.	<b>tato</b> vyavaccheda-artham a-vyapadeśyam ity āha.
0009315	kāraṇa-bhāvaḥ, na samudāyasya ity arthaḥ.	<b>tataḥ</b> sa eva prasaṅgo yasya tad vyapadiśyata ity
0014005	-ādayo yena samavasthitāḥ samsthāna-bhedena,	<b>tataḥ</b> samsthāna-antareṇa samavasthitāḥ sparśa-
0017202	ca evam-prakāram iha sadana-ādy abhipretam,	<b>tataḥ</b> samprayoga-śabdena na arthaḥ, sati yad
0001106	tad eva ātma-darśanam. yato doṣa-hetuḥ,	<b>tataḥ</b> sambhavati tat-kṣayāt tṛṣṇāyās tad-anyeṣāṃ
0012600	indriya-antara-arthe 'pi pravarteta,	<b>tataḥ</b> sarva eva sa tasya sva-arthaḥ syāt. sva-
0008503	tathā hi yady antyaṃ jñānam na anubhūyeta,	<b>tataḥ</b> sarvāṇi pūrva-kāla-bhāvīni jñānāny an-
0017013	krameṇa iti. prāḡ indriya-jñānam.	<b>tataḥ</b> sādṛśya-avasāyī mano-vikalpaḥ. tato jala-
0003105	-lakṣaṇena sa-vikalpena mano-vijñānena.	<b>tataḥ</b> sāmānya-lakṣaṇam ca a-nityatva-ādi yat
0000706	uktam ity uktam. yuktaṃ tāvat pratyakṣasya	<b>tataḥ</b> siddhiḥ, tad-upadeśa-darśanāt. an-
0012801	a-bhinnam artham an-ekam indriyaṃ gr̥hṇīyāt,	<b>tataḥ</b> sva-viśaya-niyamo na syād indriyānām. ataś

0013903	śabda-viśeṣā iti sva-bhāvaḥ prasaṅgaḥ.	<b>tatas</b> ca abhyupeta-bādhaḥ. atha ity-ādi. yady
0016212	vacanāt siddhaḥ pūrvam eva saha-vyavasāyaḥ.	<b>tato</b> — niyamavatīṃ saha-vyavasāya-kriyām ārabhya
0004903	-vivekaṃ kurvanti, na vyavahartāraḥ. te tu	<b>tattva</b> -adhyavasāyena dṛṣya-vikalpyāv arthāv ekī-
0003309	ca cala-ātmake viphalā-anya-a-nityatā.	<b>tattva</b> -anyatvābhyām a-vācyatve 'py a-vastutvān na
0009007	ca. tatra antar-jñeya-vādinām a-dṛṣṭa-	<b>tattva</b> -avasthāyām pramāṇaṃ prameyaṃ ca a-
0000504	apāsya tīrthya-tarka-bhramitā bhūyāsur artha-	<b>tattva</b> -bhāja iti, teṣāṃ tad a-yuktam. sthaviyāṃso
0000502	pratipādyāḥ ku-sṛṭir apavidhya katham artha-	<b>tattva</b> -bhājaḥ syuḥ, na eva ity artha-gateḥ.
0004901	ekas taylor viśaya iti sā apy a-kalpanā eva.	<b>tattva</b> -vicāra-vyāpṛtā hi vyākhyātāraḥ khalv evaṃ
0007507	api jñānaṃ tathā paśyanti. yadi tarhy a-	<b>tattva</b> -vidāṃ sarvam eva jñānam upalutam, katham
0001807	bāhya-śaikṣa-a-śaikṣebhyo 'dhiko bhagavān.	<b>tattva</b> -viśeṣaṇa-viśiṣṭena jñānena bāhya-vīta-
0001715	tatra praśastatvaṃ tasya jñānasya	<b>tattva</b> -viśayatvāt. tat punaḥ pramāṇa-saṃvādāt tad
0001806	kauśalam. tad api tad-anuśikṣaṇataḥ. atas	<b>tattva</b> -sthirtva-a-śeṣatva-viśeṣaṇa-viśiṣṭena
0000110	abhyūhya prayatnena    udbhāvataḥ artha-	<b>tattva</b> -svādu-raso 'yaṃ mayā upakārāya   diñnāga-
0007612	na atah pṛthak-kṛtam iti. trayasya api	<b>tattvato</b> 'pariniṣpannatvāt, na jñānāt pṛthak-
0009303	jñānam iti. na ca tatas tad utpadyate, teṣāṃ	<b>tattvato</b> 'sattvāt. ato na taj-jñānasya
0007505	-saṃvedanasya bhrāntatvam udbhāvitam. na hi	<b>tattvataḥ</b> kasyacid dharmasya an-eka-ākāra-darśana
0009007	pramāṇaṃ prameyaṃ ca a-pariniṣpannam eva	<b>tattvataḥ</b> . kevalaṃ bhrāntānām yathā-darśanam idaṃ
0007315	ity-ādi. asya ayam samudāya-arthaḥ. na eva	<b>tattvatas</b> tasya vibhāgo 'sti, kevalam a-vidyā-
0009302	-ādīnām. na hi te nīla-ādi-parama-aṅu-vat	<b>tattvataḥ</b> santi. taiś ca jñānaṃ vyapadiśyate
0003713	tad-viparyayāt. parikalpitā hi jāty-ādāyo na	<b>tattvataḥ</b> santi. nāma-jāty-ādīnām yojanā nāma-
0007401	pramāṇa-prameya-vyavasthā kriyate, na yathā-	<b>tattvam</b> iti. katham punar a-vibhaktaṃ sat tathā
0001906	prāmāṇye 'nga-bhāvaḥ. dayāvān apy a-jñānāt	<b>tattvam</b> eva upadeṣṭum a-kṣamaḥ. jñānāt tu bhūtam
0001710	para-hitaiṣiṇā kāryam, yad uta heya-upādeya-	<b>tattvasya</b> sa-abhyupāyasya upadeśaḥ. sa ca
0000204	arthaḥ pratibaddhaś catur-ārya-satya-lakṣaṇe	<b>tattve</b> tad-viśayaṃ jñānam āsādyā niḥ-śreyasa-
0004608	laghu-vṛttitvād bhrāntiyā kramavaty api	<b>tatra</b> a-krama-adhyavasāya iti cet, krama-pātiṣṭv
0004002	śakyate, na tu viśayair nirdeśena, tasya	<b>tatra</b> a-gamaktvāt, tat punaḥ sādharmaṇa-
0013208	ca iṣyate, na tv eka-dravyaṃ dravyam.	<b>tatra</b> a-dravyaṃ dravyam, yasya dravya-antaram
0013705	-tad-rūpā iva, sā a-pratyayā ity ucyate.	<b>tatra</b> a-pratyaya-vṛtti-nivṛttaye grahaṇe vartamānā
0010312	jñānasya, dāha-duḥkha-ādāv api bhāvāt. atha	<b>tatra</b> a-bhāvaḥ, evam api prayatna-
0010317	vyabhicāri viśeṣaṇam ity-ādikaḥ. iha tu	<b>tatra</b> a-bhāvo 'bhimataḥ. atha api ity-ādi. anena
0010317	anyatra-bhāvo vyabhicāri hetur iti, kvacit	<b>tatra</b> a-bhāvo vyabhicāri viśeṣaṇam ity-ādikaḥ.
0006309	śāṅkha-ādi-vastu-mātre yatra saṃvādas	<b>tatra</b> a-viruddham prāmāṇyaṃ paśyāmaḥ. śakyate ca
0003111	dharmāḥ prāpnuvanti, na sva-lakṣaṇasya,	<b>tatra</b> a-vṛtteḥ. ye hi vastuni na vartante, na te
0009813	tasminn āśraye bhavati taṃ ca vyabhicarati,	<b>tatra</b> a-sattvāt, yathā nīlatvam utpalasya. na ca
0010301	-ākāreṇa artho buddhau sanniviśate. tathā	<b>tatra</b> a-sanniviṣṭasya nāma-jāty-ādi-yojanā na
0010907	eva naḍī-sañcāreṇa cikitsā-prayogāt. anyathā	<b>tatra</b> a-sannihitaṃ tena sambandham an-anubhavat
0009704	tu śrotra-ādi-vicchinna-deśa utpadyate, sa	<b>tatra</b> a-samavetatvān na grhyata eva. tena tu
0008613	katham punar etad avagamyate yathā tasya	<b>tatra</b> a-sāra-niścaya ity āha — anyathā avayava-
0008612	satā. paścād vyavadāta-buddher asya	<b>tatra</b> a-sāra-niścayo jāta iti. katham punar etad
0003601	sāmānyato dṛṣṭam eva. syād etad — na	<b>tatra</b> agni-sāmānyā-mātra-grahaṇam kevalam,
0005713	ca a-śakya-samayaṃ yathā-uktaṃ prak. atas	<b>tatra</b> adhigantavye sarvaṃ jñānaṃ pratyakṣam eva
0004411	tasya ubhayasya apy eka-parihāram āha —	<b>tatra</b> an-eka-artha-janyatvād ity-ādi. tatra iti
0008403	ity-ādi. asya ayam arthaḥ — yatra smṛtiḥ,	<b>tatra</b> anubhavaḥ, rūpa-ādi-vat. asti ca smṛtir iti
0007006	sa-viśayam iti. saha viśayeṇa sa-viśayam.	<b>tatra</b> antar-jñeya-pakṣe grāhya-aṃśa-lakṣaṇena
0009006	'ntar-jñeya-vādino bāhya-artha-vādiṇaś ca.	<b>tatra</b> antar-jñeya-vādinām a-dṛṣṭa-tattva-
0014202	-ādāyo hi saṃsthāna-ātmikā jātayaḥ. na ca	<b>tatra</b> apara-saṃsthānam asti yena vīṇā-śabda iti
0008409	jñānena bhāvyaṃ. tatra api ca smṛtiḥ. tatas	<b>tatra</b> apy anyena iti. ato jñāna-antareṇa anubhave
0013712	yatra api ca antarālam na asti ghrāṇa-ādau	<b>tatra</b> api indriyasya viśaya-samyoga-an-antaram
0008407	yena hi jñānena jñānam anubhūyate,	<b>tatra</b> apy uttara-kālam smṛtir dṛṣṭā. na ca an-
0006003	-bhāvāt. ādi-śabdena saṃśaya-jñāna-grahaṇam.	<b>tatra</b> api kiṃ tad eva idam āhosvid anyad ity evam
0016511	bruvatā karma-dhārayo 'yam iti vyākhyātam.	<b>tatra</b> api ca ayam a-nivāryo doṣaḥ, yat saptamy
0011103	-sāmarthyāt tal-lakṣaṇatvāc ca cakṣuṣaḥ.	<b>tatra</b> api ca sa-avayavatva-nir-avayavatva-pakṣayoḥ
0008408	tato 'nyena tad-ālambanena jñānena bhāvyaṃ.	<b>tatra</b> api ca smṛtiḥ. tatas tatra apy anyena iti.
0004810	kañcana-ākāram anukurvanti iti cet, na,	<b>tatra</b> api jñeyatva-ādy-anukāritvam asty eva. yā
0010905	-prayogaḥ, tatra indriyam iti. na etad asti,	<b>tatra</b> api dhātṛ-cikitsā-dvāreṇa kumārakasya iva
0017010	tv ity-ādi. maru-jāṅgala-ādau deśa-viśeṣe.	<b>tatra</b> api na sarvadā, kiṃ tarhi yadā sūrya-
0009104	-paro 'yam ārambha iti veditavyam.	<b>tatra</b> api bāhya-artha-vādiṣu balinaḥ sva-yūthyāḥ.
0002607	iti cet, na, jñeyatvena adhyavasāyād asti	<b>tatra</b> api viśaya-adhimokṣaḥ. yadā punar a-bhāva-
0008203	eva ākhyātam. tat kim iti vismaryate. tasmāt	<b>tatra</b> api viśaya-anurūpa-jñāna-ākāratayā sādhye

0009213	pratyakṣa-ābhāsa-abhimatam pratyakṣam syāt.	<b>tatra</b> api śakyata iyaṃ yuktir vaktum, yad āha
0004807	-ādīni bhinna-arthāni iti vo niścayah.	<b>tatra</b> api hi śakyate vaktum — eka eva teṣāṃ
0007804	-sva-ābhāsam eva ity etat pramāṇa-phalam.	<b>tatra</b> artha-ābhāsam viśaya-ākāratvāt, sva-ābhāsam
0010210	hi ity-ādīnā. kvacic ca-śabdo na paṭhyate.	<b>tatra</b> arthaḥ — katham tathā apy a-yuktaṃ
0011902	ataḥ sārasvata-ādayaḥ tam icchanti.	<b>tatra</b> ātmanaḥ prādhānyam, jñāna-kartṛtvāt tal-
0008609	vā iti niścaya iti. prakṛtatvād ācāryasya	<b>tatra</b> iti gamyate. anena etam artham sūcayati
0004411	— tatra an-eka-artha-janyatvād ity-ādi.	<b>tatra</b> iti śāstre, an-eka-artha-janyatvād ity an-
0007313	iti vakṣyati. atas tatra codyam āśānkate.	<b>tatra</b> idaṃ codyam — katham punar a-bhinna-
0005001	ataḥ kasyacin nipaṇa-mateś codyam āśānkate.	<b>tatra</b> idaṃ codyam — nanu sarva eva amī
0010905	na ayam eka-anto yatra cikitsā-prayogaḥ,	<b>tatra</b> indriyam iti. na etad asti, tatra api
0009608	-samavāyāḥ samavāyāḥ samaveta-samavāyaś ca.	<b>tatra</b> indriyasya dravyeṇa saṃyoga-lakṣaṇaḥ
0002604	hi vyavahartṛṇāṃ viśayatva-adhyavasāyasya	<b>tatra</b> iyaṃ cintā. na ca taimirika-ādibhir
0013601	tad api dūṣitam iti. kāpilānām ity-ādi.	<b>tatra</b> uktam — kim anumānam eva ekaṃ pramāṇam.
0014513	api jñeyam. nanu trayāṇāṃ saṅghas trikam.	<b>tatra</b> eka-vacanena bhāvyaṃ. tat katham trikebhya
0010404	’vasaro jñāna-sva-bhāva-pradarśanasya iti.	<b>tatra</b> etat syāt — tad eva pratyakṣa-lakṣaṇam na
0011107	-ādīnām prameyatva-abhyupagama-virodhaḥ.	<b>tatra</b> etat syāt — yady api sukha-ādi pratyakṣa-
0011007	-pidhāne vinaśyati, adhiṣṭhāna-pidhāna-kāle	<b>tatra</b> eva āśu praviśati vā. tato ’yam a-doṣaḥ. a-
0003402	niścayam ādadhat smr̥ti-dvāreṇa pravartayati	<b>tatra</b> eva. kutaḥ. pravṛtti-phalatvāt pramāṇasya.
0013510	sambandho na asti, vyomnaḥ śrotrativāt	<b>tatra</b> eva ca samavāyāc chabdasya. dvaya-
0012406	viśeṣaṇam manasā eva yojanaṃ kriyate. atas	<b>tatra</b> eva tad upapadyate. anyathā hi iti yadi
0000512	pramāṇa-samuccayaḥ kariṣyate. tat kiṃ	<b>tatra</b> eva nyāya-mukha-ādāv eka-ekasmin prakaraṇe
0002801	paricchinnam syāt, artha-kriyā-arthī	<b>tatra</b> eva pravarteta. na hi ghaṭam paricchidya
0000412	vyutpattir bhavati, na itarasya. tathā hi	<b>tatra</b> eva mukha-mātram idaṃ sad-artha-nīter ity-
0010910	yad indriyam sva-adhiṣṭhāne cikitsyate, tat	<b>tatra</b> eva vartate, ghrāṇa-ādi-vat. sva-adhiṣṭhāne
0011510	na eṣa doṣaḥ. ca-śabdo ’vadhāraṇa-arthaḥ.	<b>tatra</b> eva viśeṣaṇa eva adhigantavya ity arthaḥ.
0007007	grāhya-amśa-lakṣaṇena viśayeṇa sa-viśayam,	<b>tatra</b> eva viśaya-vyavasthānāt. bhāya-artha-pakṣe
0007308	-bheda na bhavati, yatra eva sādhanam bhāye,	<b>tatra</b> eva samvid iti kṛtvā. katham tarhi sva-
0011011	sarva-ātmanā viśayeṇa samprayuktatvāt	<b>tatra</b> eva sannihito na adhiṣṭhāne, tad-a-
0013908	indriya-abhinirvṛtīḥ, na grāhya-vaśāt.	<b>tatra</b> katham idaṃ codyate — an-antam ekaṃ vā
0013708	śrotra-ādi-vṛttir eva śabda-ādīnām grahaṇam.	<b>tatra</b> kā anyā vṛttir yā grahaṇe vartate. kecid
0005003	nyāya-mukhena eṣāṃ pṛthag-lakṣaṇam pranītam.	<b>tatra</b> kim-artho ’yam iha pṛthag-lakṣaṇa-bheda
0011916	-nir-apekṣam pravartate. tad darśayati —	<b>tatra</b> kuto vicāra iti. tataś ca vaidharmyān na
0011707	ity ataḥ kenacit sambandhena ity āha.	<b>tatra</b> kecit sambandham āhuḥ — prasiddhi-liṅga
0017714	iti jñeyatva-ādy-ākāreṇa api ity arthaḥ.	<b>tatra</b> ko doṣa ity āha — sarvathā ity-ādi.
0011705	vṛtti-kāra-mata-bhedena an-eka-sambandhāḥ.	<b>tatra</b> kvacit sambandhe pratyakṣa-lakṣaṇam idaṃ
0012011	kim etad ity a-viśeṣeṇa jighrkṣāyām satyām	<b>tatra</b> gatvā paśyati, tadā ayam doṣa āpadyate.
0000713	iti jāta-niścayānām prasiddha-śāstrkāṇām	<b>tatra</b> gauravam jāyate. tataś ca ādṛtya śravaṇa-
0000716	gaurava-utpādana-artham. katham anena	<b>tatra</b> gauravam jāyate. yasmād anena ślokena sa-
0000801	tasmāt prāg-prasiddha-śāstrkāṇām api	<b>tatra</b> gauravam utpadyate, kiṃ punar itareṣām. tad
0002003	sati bhagavān an-adhigatam artham gamayati	<b>tatra</b> ca a-visaṃvādako bhavati. sa tu sāmārthya-
0011508	iti. tasmāt siddham bhinna-viśayatvam.	<b>tatra</b> ca ity-ādi. nanu ca viśeṣaṇe ’dhigantavye
0003616	sva-bhāva-bheda-āśraya iti nānā-bhāvaḥ syāt.	<b>tatra</b> ca ukto doṣaḥ. tasmāt tad eva idam iti
0004201	-vādino ’pi tarhi gava-ādaḥ sannihite viśaye	<b>tatra</b> ca pratyakṣe pravṛtte ’rtha-antara-nāma-
0003801	kiṃ tarhi yā api yojanaṃ prati na vyāpṛtā	<b>tatra</b> ca yogya-pratibhāsā sā api. yo hi yatra
0013508	ity āha — yathā ca na sarvatra ity-ādi.	<b>tatra</b> catuṣṭaya-sannikarṣād ātma-mana-indriya-
0010903	paraḥ kalpayed iti. tasmād yuktam āśānkītam.	<b>tatra</b> cikitsā-ādi-prayogād ity upapattīḥ. nanu
0007312	grāhya-ākāraḥ prameyam iti vakṣyati. atas	<b>tatra</b> codyam āśānkate. tatra idaṃ codyam —
0005508	hi vastu sāta-ādi-rūpaṃ teṣāṃ api siddham.	<b>tatra</b> jñānam sukham duḥkham ity-ādikā yathā-iṣṭam
0009101	atra gocara-artho vaktavyaḥ. kiṃ yad-ābhāsam	<b>tatra</b> jñānam utpadyate tathā tad gocara ity-ādi
0007013	-ādi-bhāvaḥ. tathā api tādātmyāt prakāśavat	<b>tatra</b> tathā-vyavahāro na virudhyate. prakāśo hy
0003202	ato varṇa-sāmānye ’-nityatā-ādi-sādhanāni ’pi	<b>tatra</b> tad-ākāra-siddhyā vastuna eva sa ākāraḥ
0006503	tatra pratyakṣatvam. yatra tu visaṃvādas	<b>tatra</b> tad-ābhāsatvam ity etat siddham bhavati. na
0001204	bahudhā dīrgham ca kālam abhyasyati, tasya	<b>tatra</b> tad-vīpakṣe ca guṇa-doṣaḥ prakāśī-bhavanti.
0001202	bahuśo bahudhā dīrgham ca kālam abhyasyatas	<b>tatra</b> tad-vīpakṣe ca sarvathā sarve guṇa-doṣaḥ
0011502	eva viśeṣaṇasya tat pramāṇam, na viśeṣyasya,	<b>tatra</b> tad-vyāpāra-a-prathanāt. nanu ca pramāṇam
0003605	— yatra bhinnau dṛṣṭānta-dārṣṭāntikau,	<b>tatra</b> tayoh sāmānyena anumānam sambhavati. iha
0011613	yasya ābhoga-mātreṇa jñānam utpadyate, na	<b>tatra</b> tasya a-jñānam asti. tad yathā kasyacit
0012810	yasya yatra niyama-kāraṇam na asti, na	<b>tatra</b> tasya niyamaḥ. tad yathā icchā-mātra-
0006310	niyamena abhīṣṭam artham āśādayati, tat	<b>tatra</b> tasya pramāṇam. tad yathā-abhimatam

0003401	vyavahāra-yogyo 'grhīta-kalpa eva sa iti na	<b>tatra</b> tasya prāmānyam, api tu yatra ākāre
0002308	a-viṣaye grhītam pramāṇam yadā bhavati, tadā	<b>tatra</b> tasya viśamvāde tadvat sva-viṣaye 'py a-
0005814	na tu tat prajñapti-vastu-mātram pratyeti.	<b>tatra</b> tāvad rūpa-ādīnām udaka-āharaṇa-ādy-eka-
0012600	ity etena yaś cakṣur-indriya-arthaḥ, na	<b>tatra</b> tvag-indriyasya sāmāthyam, rūpa-ādi-vat.
0010901	nītyā bhākta-pakṣe yad a-bahir-vṛttitvam	<b>tatra</b> doṣa ukte 'gatyā parama-artha-pakṣa-
0013510	-ādiṣu karmasu ca. traya-sannikarṣac chabde.	<b>tatra</b> dravyeṇa saha indriyasya sambandho na asti,
0011406	tasmād ity-ādi. iha dvau tac-chabdau.	<b>tatra</b> dvitīyasya sambandhī yac-chabdo yasya iti
0006008	caturtham pratyakṣa-ābhāsam uktam iti.	<b>tatra</b> dve pūrvake kalpanā-jñāne na pratyakṣe iti
0004107	-vikalpa-avasthāyām upalakṣyate. tena sā	<b>tatra</b> na asti iti gamyate. syād etat — yad etad
0002101	-svam sva-rūpa-parijñānam pramāṇa-siddhiḥ.	<b>tatra</b> para-pramāṇasya a-pramāṇasya sato 'py
0000408	-praṣṭa-pramāṇa-vyutpattikam. tathā hi	<b>tatra</b> pratyakṣam kalpanā-apoḍham ity asya
0003316	-utpattiyā hi sa eva ayam iti bhrāntasya na	<b>tatra</b> pratyakṣam niścayam janayati. a-niścayāc ca
0012415	rūpa-ādi-samudāye tad-upacārāt. tat kutas	<b>tatra</b> pratyakṣam bhaviṣyati iti dravye vicāra-
0006502	bhrāntasya api nir-vikalpasya yatra saṃvādas	<b>tatra</b> pratyakṣatvam. yatra tu viśamvāde tatra
0016312	upalabdhi-nimittāni pramāṇāni parīkṣyante.	<b>tatra</b> pratyakṣeṇa tāvad dharmo na upalabhyata iti
0002015	ca atra mukhyam. para-pramāṇam tu pareṣām	<b>tatra</b> pramāṇa-abhiniveśa iti pramāṇam ity uktam.
0001505	artha-upāyam a-viparītam kathayati, sa tasya	<b>tatra</b> pramāṇam. tad yathā ārogya-arthina ārogya-
0001615	-upāyam ca yathā-bhūtam kathayati, sa tasya	<b>tatra</b> pramāṇam. tad yathā vyādhi-duḥkha-prāśama-
0001613	deśitavān bhagavān iti sa teṣām tad-arthinām	<b>tatra</b> pramāṇam. yo yad-duḥkha-prāśama-arthine
0017904	śruter yatra nimittam na asti, na sā	<b>tatra</b> pravartate. tad yathā daṇḍa-rahite puruṣe
0003403	a-niściteṣv ākāreṣu niścayam utpādayat	<b>tatra</b> pravartanāya anumānam pramāṇam ity a-
0001715	avabuddhavān ity evam sugatatvam veditavyam.	<b>tatra</b> praśastatvam tasya jñānasya tattva-
0002214	teṣām vipratipatti-nirāsāya śāstram iti.	<b>tatra</b> phala-sva-rūpa-viṣaya-saṅkhyā-
0011308	— yad yato 'nya-viṣayam karaṇam, na tasya	<b>tatra</b> phalam bhavati. tad yathā palāśād anya-
0001315	'sau sugataḥ. artha-trayam ca etad ity-ādi.	<b>tatra</b> bāhya-vīta-rāgā ātma-darśana-anupātena
0012203	a-viṣeṣe 'pi kuṇapa-kāminī-bhakṣya-vikalpān.	<b>tatra</b> buddhi-pāṭavam tad-vāsanā-abhyāsaḥ
0012910	doṣaḥ. yatra hi yasya hetur na asti, na tat	<b>tatra</b> bhavati iti yuktam, yad āha — syāt tv ity
0005910	syāt, kiṃ tarhy a-sad eva udaka-ādikam	<b>tatra</b> bhūta-saṅghāte saṅketa-samāśrayāt pūrva-
0005805	anena catur-vidham pratyakṣa-ābhāsam uktam.	<b>tatra</b> bhrānti-jñānam ity anena anya-artha-kalpanā
0005113	sā vikalpikā mānasam pratyakṣam.	<b>tatra</b> mano-vijñānam indriya-grhītam eva artham
0005008	vipratipatti-lakṣaṇam yan matam tad-apekṣaḥ.	<b>tatra</b> mano-vijñāne pratyakṣa indriya-jñāna-
0008413	jñānasya pravṛttir na syāt. iṣyate ca.	<b>tatra</b> yato jñānāt sañcāraḥ, tasya sva-saṃvedanam
0016101	mana eva bāhye 'rthe grahaṇāya pravartate.	<b>tatra</b> — yathā pradīpa-prabhāyām satyām cakṣuṣo
0018004	tac ca buddher anyad an-anyad vā syāt.	<b>tatra</b> yady anyad iṣyate, tad eva pramāṇam syāt.
0010702	— nanu ca indriyam atīndriyam ity-ādi,	<b>tatra</b> yadi indriya-apekṣayā na tathā rūpa-śabdau
0013911	nivṛttaye pradhānasya pravṛttir iti manyate.	<b>tatra</b> yady ekena eva indriyeṇa puruṣa-arthaḥ
0015212	-kālayor eva bhavati, na bhinna-kālayoḥ.	<b>tatra</b> yadi prāpti-prasiddhy-artham indriya-
0010710	yad apy uktam — na ca rūpa-ādīnām ity-ādi,	<b>tatra</b> yadi rūpa-ādīnām parimāṇam na asti, katham
0002301	-nivartana-paratvāt prakaraṇasya.	<b>tatra</b> yadi saṅkhyā-vipratipattir na nirākriyeta
0018206	pramāṇa-bhūtāya ity atra yad bhūta-grahaṇam,	<b>tatra</b> yuktiḥ su-ucitā. vakṣyamāṇasya ca sva-bhāva
0005405	na yojayati. tathā hi sā abhilāpam ādāya	<b>tatra</b> yojayet. abhilāpa-grahaṇe ca kṣaṇikatvān na
0014610	pradhānam na rūpa-ādīmat. śakty-ātmanā	<b>tatra</b> rūpa-ādāyo vyavasthitā, na vyakty-ātmanā.
0006607	upayāti. sā eva ca tasya kriyā sādhyā.	<b>tatra</b> rūpa-ādau karmaṇy anubhava-ātmanā sādṛśya-
0013102	-an-upalabdhim āha. yatra āloka-a-grahaḥ,	<b>tatra</b> rūpaḥ dṛśyam eva na bhavati. vinā api ca
0005815	sakṛt samuditānām sva-kārye niyojana-artham	<b>tatra</b> lokasya yaḥ śabda-saṅketaḥ, tam āśrayam
0001501	-niṣpattāv a-parityakta-tad-viṣaya-dayas tam	<b>tatra</b> vañcayati. tad yathā suta-pathya-bhojanāya
0003207	anyathā darśana-vat spaṣṭam pratibhāseta	<b>tatra</b> vastuno rūpam. na ca paraspara-vilakṣaṇāv
0001606	an-adhigatasya arthasya prakāśako bhavati	<b>tatra</b> vā a-visamvādakaḥ, na anyathā ity atah
0014206	— arthe vā ity-ādi. arthaḥ sva-viṣayaḥ,	<b>tatra</b> vikalpikā syāt. kuta ity āha — sva-artha-
0007008	-vyavasthānāt. bāhya-artha-pakṣe tu bāhyena.	<b>tatra</b> vijñapti-mātratāyām vijñāna-vyatiriktasya
0004208	na sakala-cakra-ābhāsam deśam vyāpnoti iti	<b>tatra</b> viniyata-deśa-pratibhāsy eva vijñānam syāt,
0006913	'sya iti. viṣayaḥ punar atra grāhya-amśaḥ,	<b>tatra</b> viṣaya-vyavahārāt. tasya ity-ādi. saty a-
0015301	sākṣād-vṛttiḥ, evam sati itareṣām indriyāṇām	<b>tatra</b> vṛttir apārthikā prāpnoti, manasā eva
0001506	ārogya-upāyam a-viparītam kathayann āturyasya	<b>tatra</b> vaidyaḥ. duḥkha-kṣaya-arthine duḥkha-kṣaya-
0001702	sva-bhāva-ādikam yathā-bhūtam kathayan tasya	<b>tatra</b> vaidyaḥ. saṃsāra-duḥkha-prāśama-arthine
0009414	na indriya-viṣaya-abhimate 'sti. tat katham	<b>tatra</b> vyapadiṣṭe tad vyapadiṣṭam bhavati. ato
0005712	viṣaye yaj jñānam śabda-saṅketa-grāhi, tat	<b>tatra</b> śabda-dvāreṇa tasya viṣaya-grahaṇāt sa-
0005915	iti. anumīyate 'nena ity anumānam, liṅgam.	<b>tatra</b> sa eva ayam dhūma iti sambandha-kāla-
0011101	viṣayeṇa samprayukto jñāna-upajanana-hetuḥ,	<b>tatra</b> sa eva doṣaḥ. atha artha-antaratvam tasya

0006404	apodhatve 'pi pratyakṣa-ābham uktam. kevalam	<b>tatra</b> sa-taimira-vacane timiram sarva-indriya-
0011511	-ādi-mātram paricchidyate na vyakti-viśeṣaḥ,	<b>tatra</b> saṁśayād gava-ādi-mātrasya ca sāmānya-
0014201	-āder arthasya viśeṣa-upalabdhir na syāt,	<b>tatra</b> saṁsthāna-antara-a-bhāvād iti. śabda-ādayo
0016412	tadā buddhi-viśiṣṭam janma pratyakṣam.	<b>tatra</b> sad ity a-sad-vyudāsāya ity-ādinā yat
0008206	asti. yasya hi jñānasya sannikṛṣṭo viśayaḥ,	<b>tatra</b> sandeho jāyate — kim ayaṁ nīla-ākāro
0012309	sāmānyāni viśeṣāś ca apekṣayā bhavanti.	<b>tatra</b> sāmānya-apekṣam dravye sad dravyam iti,
0004403	-aṇoḥ, api tu bahūnām sādharāṇa dharmāḥ.	<b>tatra</b> sāmānye yady akṣa-dhīḥ pravarteta, tadā
0013413	yatra indriya-bhedo grahaṇa-bhedaś ca asti,	<b>tatra</b> sutarām bhedaḥ sidhyati, indriya-a-bheda-
0000805	-ādi-sādhanā-anīkaṁ prayuktam. tat katham	<b>tatra</b> stotra-abhidhānena gauravam bhavati. yatas
0015708	ity-ādinā — yad an-anubhūtam, na	<b>tatra</b> smārtaḥ pratyayo bhavati. tad yathā santāna
0015810	sva-saṁvedyatvena kāma-ādinām abhyupagamāt,	<b>tatra</b> smārtaḥ sambhavati. bhavatas tu tathā teṣām
0013009	na kenaciḥ jñānena anubhūyate. tat katham	<b>tatra</b> smṛtir iti, tasya idam a-codyam. samudāyo
0001212	-sapat. asyāḥ phalaṁ sva-para-artha-sapat.	<b>tatra</b> sva-artha-sapat — yathā-uktād upāya-
0002515	iti. etad vivṛṇoti — na hi ity-ādinā.	<b>tatra</b> sva-lakṣaṇam yad artha-kriyā-samartham. tad
0000903	-prāptiḥ sambhavati, tad darśayann āha —	<b>tatra</b> hetur āśaya-prayoga-sampad iti. āśayam
0005510	'-jñāna-rūpa-sukha-ādi-kṛto na bhavati,	<b>tathā</b> anyatra pratipāditam. iha tu bahu-grantha-
0010210	-śabdo na paṭhyate. tatra arthaḥ — katham	<b>tathā</b> apy a-yuktaṁ viśeṣaṇam ity āha — a-
0008309	ākāra-sāmye 'py asti bhāvato bhedaḥ,	<b>tathā</b> apy a-spaṣṭatvāt tasya na bhedena
0011108	api sukha-ādi pratyakṣa-viśayo na bhavati,	<b>tathā</b> apy anumāna-ādi-viśayatvāt prameyam
0009111	yady api sva-ābhāsaṁ vijñānaṁ na janayanti,	<b>tathā</b> api ity api-śabdasya arthaḥ. sañcita-
0007610	ca yady api saṁvitti-śruter alpātaratvam,	<b>tathā</b> api grāhaka-ākārasya pramānatvāt tasya ca
0013803	yady api vikalpane 'syāḥ sambhavo na asti,	<b>tathā</b> api jaiminīya-ādibhir vikalpakaṁ pratyakṣam
0010206	— yady api mūḍhaḥ sambhavaṁ manyate,	<b>tathā</b> api tat pūrvam eva nirākṛtam a-vyabhicāri
0007213	api — so 'rthas tena mīyata ity ucyate,	<b>tathā</b> api tat-sādhanayā sva-saṁvidā iti
0007206	sarva-kālam sva-saṁvedyam asti sva-rūpam,	<b>tathā</b> api tad an-apekṣya jñānasya bāhye prameye
0004205	— vijātiya-vikalpa-kāle na asti darśanam,	<b>tathā</b> api tan na eva vicchinnaṁ avasīyate,
0003114	eva tathā vastv-adhyavasāyena grahaḥ,	<b>tathā</b> api tasya vastunaḥ kṣaṇikatva-ādayo
0016707	parama-arthato 'tita-an-āgatayor a-sattvāt,	<b>tathā</b> api tasya sphuṭa-atīta-an-āgata-artha-
0007013	eva tasya parama-arthatāḥ karma-ādi-bhāvaḥ.	<b>tathā</b> api tādātmyāt prakāśavat tatra tathā-
0001403	yukti-niścitenā ca mārgaṇa praśastaṁ gataḥ,	<b>tathā</b> api teṣām doṣāṇām janmanāś ca punar-utpāda
0008905	-ādi. yady api tad artha-antarād api jāyate,	<b>tathā</b> api na tad artha-antaraṁ tena ālambyate.
0017609	rūpi-indriya-viśayo dravyam ca para-matena,	<b>tathā</b> api na tayoh paraspara-anusandhāne tasyāḥ
0008308	tasya apy apara-apara-indriya-ādi-sāmagrī.	<b>tathā</b> api na bhedena smarāṇam yathā iyanto buddhi
0009208	-aṇu-samudāye. sa hi yady api prajñapti-san,	<b>tathā</b> api nīla-pīta-ādi-jñāneṣu dravya-sad-ākāro
0010204	-buddhir iti ca yady api sāmānya-śabdaḥ,	<b>tathā</b> api prakaraṇād indriya-artha-sannikarṣa-
0002407	atha vā cārvākaṁ praty etad ucyate,	<b>tathā</b> api pratyakṣa-apekṣayā siddha-sādhanam eva.
0008611	sambhavāt. yady api ca tena sa viracitaḥ,	<b>tathā</b> api prathamam an-upajāta-prajñā-atiśayena
0011113	iti darśayann āha — tasya vā iti.	<b>tathā</b> api pramāṇa-catuṣṭva-abhyupagama-bādhā.
0003410	api jñāna-abhijñānāyor vastuto na bhedaḥ,	<b>tathā</b> api pramāṇa-phalavad bheda utprekṣyate.
0005703	tat kiṁ mātra-grahaṇena. satyam etad,	<b>tathā</b> api prādhānya-jñāpana-artham asya lakṣaṇa-
0006813	eva phalam. ,bhavatu nāma bāhya-arthaḥ,	<b>tathā</b> api yathā-saṁvedanam eva viśayo niścīyate
0011301	syāt. tat kutas tasya phalatā. satyam,	<b>tathā</b> api yasya a-niścaya-ātmakaṁ pramāṇam iṣṭam,
0016515	gamyata eva. syād etad — satyam, gamyate,	<b>tathā</b> api yeṣām pareṣām a-sat-kalpanā-atīta-an-
0011306	ādinā yady api niścaya-ātmakatvena a-bhedaḥ,	<b>tathā</b> api viśaya-bhedena jñāna-bhedāt pramāṇāt
0013001	utpadyate. tena yady api kalpita-viśayam,	<b>tathā</b> api sati rūpa-ādy-upalambhe tasya bhāvān
0003206	sambhavina eva ākārān arthasya adhyavasyati,	<b>tathā</b> api sva-lakṣaṇasya rūpam a-grhītam eva tena.
0007216	prathate. yathā yathā ca sā khyāti, tathā	<b>tathā</b> artho niścīyate śubha-a-śubha-ādi-rūpa-ādīḥ.
0008007	na ca yāvatā bhrāntena pratipatrā tat	<b>tathā</b> avasīyate, tāvatā tad-ākāram eva tad
0009801	yathā jala-ādi-rūpatvena grhyate,	<b>tathā</b> -asattvāt. na asya vyabhicāry asti ity a-
0016710	-a-grahe 'py a-visaṁvādāt prāmānyam iṣyate,	<b>tathā</b> asmābhir api yathā-uktāt kāraṇāt tasya
0015813	andha-padasya a-darśana-pūrvō vinyāsaḥ,	<b>tathā</b> asya api, pramāṇena a-paricchidya-
0011906	ālocya-a-pratyakṣe bhavaty anumānam arthe,	<b>tathā</b> asya eva viśeṣa-smṛtimataḥ sāmānya-mātra-
0007404	a-vidyā-andhānām jñānam a-tathā-bhūtam api	<b>tathā</b> ābhāti. na ca śakyate kalpayitum — mantra
0007411	iti tat pramāṇa-nibandhanam grhītvā. tathā	<b>tathā</b> ity-ādi. nir-vikalpe tāvat grāhaka-ākāraḥ
0009301	kuta ity āha — tathā teṣām ity-ādi.	<b>tathā</b> iti ghaṭa-ādi-rūpeṇa. teṣām iti dravya-
0007404	yathā ca dūre maruṣu mahān alpo 'py ābhāti,	<b>tathā</b> idam apy a-vidyā-andhānām jñānam a-tathā-
0014011	dīrgha-ādi-saṁsthāna-grāhi iti yathā manyate	<b>tathā</b> idam uktam. etad darśayati. bhavatu nāma
0015406	kāma-krodha-dveṣa-bhaya-ādayaḥ smaryante,	<b>tathā</b> indriya-vṛttayo mano-vṛttiś ca manasā.
0016103	pradīpa-prabhā tu saha-kāriṇy eva kevalam,	<b>tathā</b> indriya-vṛtttau manaso bāhye 'rthe grahaṇāya

0000214	patye śeta ity atra caturthy eva bhavati.	<b>tathā</b> iha api ity a-doṣaḥ. jagad-dhitaṣiṇa iti.
0004210	cakraṃ paśyāmi iti matir yathā	<b>tathā</b> iha api iti. tad etan nir-vikalpa-pratyakṣa-
0000201	-prayogam antareṇa api tad-artho gamyate,	<b>tathā</b> iha api iti bhagavān pramāṇam iva pramāṇam.
0008002	taj jñānam āsīd ity ubhaya-ākāraṃ grhṇāti,	<b>tathā</b> idṛg-artha-ākārā cintā āsīd iti sva-jñānena
0005303	anubhava-grahaṇam. anubhava ākāro yasya, tat	<b>tathā</b> -uktam. kiṃ punas tat. pūrva-ukta-nyāyena
0015901	padāny an-unmīlita-arthāni yatra vākye, tat	<b>tathā</b> -uktam. tathā hi ity-ādinā andha-padatvam
0007409	an-eka-ākāram. an-ekā ākāra yasya, tat	<b>tathā</b> -uktam. te punar ākārah, ya anena bhrāntena
0005208	-ādi-viśaya-vikārah, sa ālambanam yasya tat	<b>tathā</b> -uktam. samudāya-vikāra-śaṣṭhyāś ca bahu-
0013207	pāñca-indriyaḥ, tathā dravyam api syāt.	<b>tathā</b> eka-dravyatvād ity-ādi. dravyam hy a-
0007405	kalpayitum — mantra-ādi-sāmarthyāt te	<b>tathā</b> eva utpannā iti, yato 'n-upapluta-darśanaṣ
0010707	parvato ghaṭa-a-bahir-vartino 'py udaka-ādes	<b>tathā</b> eva gṛhyate. indriya-adhiṣṭhānād vicchinnav
0010706	gṛhyate, sa tad-a-bahir-vartino 'pi vastunas	<b>tathā</b> eva gṛhyate. tad yathā ghaṭād vicchinna ity
0010705	tad-a-bahir-vartina indriyād api tau	<b>tathā</b> eva gṛhyete. yo yato vicchinna ity adhika
0004712	indriya-gocara eva nirdeśyaḥ syāt, śābde 'pi	<b>tathā</b> eva pratibhāseta, na ca evam. na ca yaḥ
0003407	pramāṇa-antaram iti kṛtvā upanyastam. atas	<b>tathā</b> eva pratiśiddham ity a-doṣaḥ. na ca punaḥ
0000213	vivakṣyate, tadā caturthy eva nyāyyā. yathā	<b>tathā</b> eva prāpta-karma-sañjñena śayanena
0011111	-artha-sannikarṣa-a-bhāvān na pratyakṣam,	<b>tathā</b> kathaṃ teṣāṃ prameyatā. atha ayam na iṣyate
0000607	bhaga iti śrutiḥ    iti. etac ca samagram	<b>tathā</b> -gata eva asti iti sa eva bhagavān. māra-
0003903	eva saṅketa-vaśāt sva-artham abhidadhāti,	<b>tathā</b> gava-ādi-śabdā api. icchā-mātra-āyatta-
0009701	rūpatva-ādiṣu saṃyukta-samaveta-samavāyāt.	<b>tathā</b> guṇatva-karmatvayoḥ. śābde tu samavāyāt. sa
0012315	grhṇāti tayoś ca sandhānam na karoti, so 'pi	<b>tathā</b> grhṇīyād iti manyate. matub-lopād a-bheda-
0008109	teṣāṃ sva-viśayaḥ, yatas tvad-uktayā nītyā	<b>tathā</b> grhyeran. tasmāt tāni sva-bhāvata eva tad-
0016413	sac-chabda upādeyaḥ. samprayoga-vat.	<b>tathā</b> ca a-sad-vyudāsa iti vyāpaka-viruddham āha.
0008507	-upalambham, na tat pratyakṣam, parokṣa-vat.	<b>tathā</b> ca an-anubhūta-upalambham jñānam. viruddha-
0011712	'nyat. tad yathā tury-ādibhyaḥ paṭa-ādih.	<b>tathā</b> ca ātma-ādibhyo jñānam niṣpadyate. tasmāt
0018201	iti. yad vikāri, tad a-nityam, ghaṭa-vat.	<b>tathā</b> ca ātmā. sva-bhāvaḥ prasaṅgaḥ. atha a-
0003815	-pravṛtti-nimitte ca bhāva-pratyayo bhavati.	<b>tathā</b> ca āhur — yasya guṇasya hi bhāvād dravye
0009201	ālambanam, na tat pratyakṣam, smṛty-ādi-vat.	<b>tathā</b> ca indriya-jñānam iti vyāpaka-viruddham
0015604	paścāt smṛti-vyavasāyo manaso bhavati iti.	<b>tathā</b> ca uktam — kevalam tv aṭita-an-āgatayoḥ
0005710	prati pratyakṣam, rāga-ādi-jñāna-vat.	<b>tathā</b> ca kalpanā-jñānam iti sva-bhāvaḥ. satyam
0017705	-abhidheya-a-bheda-upacāra-vikalpa-vat.	<b>tathā</b> ca gaur eva ayam ity-ādi-jñānam. sva-bhāvaḥ.
0012600	tvag-indriyasya sāmarthyam, rūpa-ādi-vat.	<b>tathā</b> ca dravyam iti vyāpaka-viruddham prasaṅgam
0012501	-indriya-grāhyam, na tad ekam, rūpa-ādi-vat.	<b>tathā</b> ca dravyam iti vyāpaka-viruddhaḥ prasaṅgaḥ.
0013902	-jāti-samanvitāḥ, śabda-sparśa-ādi-vat.	<b>tathā</b> ca dhaivata-ādayaḥ śabda-viśeṣā iti sva-
0014914	-guṇa-ātmakaḥ, kiṃ tarhi tri-guṇa-ātmakaḥ.	<b>tathā</b> ca na grhṇāti iti tan-nir-apekṣā. sa eva na
0006107	pratyakṣam. yathā idam anumāna-ādi-jñānam.	<b>tathā</b> ca pūrvake jñāne. vyāpaka-viruddhaḥ. tad
0006315	pratyakṣam. tad yathā-abhimataṃ pratyakṣam.	<b>tathā</b> ca prakṛtaṃ jñānam. sva-bhāvaḥ. syād etat
0017408	na tat kartavyam, tad-anya-an-arthaka-vat.	<b>tathā</b> ca buddhi-janma-grahaṇam iti vyāpaka-
0017502	na tat pratyakṣam, abhimata-a-pratyakṣa-vat.	<b>tathā</b> ca yathā-uktā sāmagrī iti vyāpaka-a-bhāvam
0005707	-śoka-ādy-upaplutānāṃ priyā-viśayaṃ jñānam.	<b>tathā</b> ca yogi-jñānam. sva-bhāvaḥ. kalpanā-jñānam
0015005	-vat sāmānya-dharma-jñeyatva-ādi-vac ca,	<b>tathā</b> ca rūpa-dvayam iti vyāpaka-a-bhāvam āha.
0010513	gṛhyate, na apy adhikam iti, gandha-ādi-vat.	<b>tathā</b> ca rūpa-śabdāv iti viruddha-vyāptam
0003513	-viśayam, na tat pramāṇam, smṛty-ādi-vat.	<b>tathā</b> ca viśeṣa-dṛṣṭam. vyāpaka-viruddhaḥ. syād
0014418	na tac citra-viśayam, caitanya-grahaṇa-vat.	<b>tathā</b> ca śabda-ādi-grahaṇam. vyāpaka-viruddhaḥ.
0014212	tad yathā citra-gur ayam iti buddhiḥ.	<b>tathā</b> ca śabda-ādi-viśeṣa-viśayā buddhir iti sva-
0014407	-sva-bhāvam. yathā ekā caitanya-vyaktiḥ.	<b>tathā</b> ca śabda iti vyāpaka-viruddhau. tataś ca
0014404	-sva-bhāvam, tad an-ekam, sukha-ādi-vat.	<b>tathā</b> ca śabda iti sva-bhāvau prasaṅgau. tad-
0014816	an-eka-sva-bhāva-viśayam, caitanya-jñānavat,	<b>tathā</b> ca śabda-jñānam iti vyāpaka-viruddham āha.
0013906	te śrotra-indriya-grāhyāḥ, ṣaḍja-ādi-vat.	<b>tathā</b> ca śabda-sparśa-ādayaḥ. sa eva prasaṅgaḥ.
0014403	-bhāvam, tad a-bhinnaṃ, śabda-sva-rūpa-vat.	<b>tathā</b> ca sattva-ādayaḥ. yad an-ekasmāt sattva-
0014406	a-bhinna-sva-bhāvam. yathā bahavaḥ pumāṃsaḥ.	<b>tathā</b> ca sattva-ādi. yad ekam, na tat sattva-
0013202	-indriya-viśayāḥ. tad yathā daṇḍa-daṇḍinaḥ.	<b>tathā</b> ca sattva-tadvanto guṇatva-tadvantaś ca. sva
0018009	na tat pratyakṣam, mithyā-jñāna-vat.	<b>tathā</b> ca samavāyaḥ. viruddha-vyāptaḥ. atha vṛtti-
0017405	yad a-sat, na tat pratyakṣam, kha-puṣpa-vat.	<b>tathā</b> ca sāmagrī-vyatirikto hetur iti vyāpaka-a-
0014310	-anyat, na tat tasya kāraṇam, śabda-ādi-vat.	<b>tathā</b> ca sukha-ādi iti viruddha-vyāptam āha.
0014308	chrotra-ādi-vṛtti-grāhyam, śabda-ādi-vat.	<b>tathā</b> ca sukha-ādi. sva-bhāvaḥ. na anyac ced ity-
0012413	vā tat. tad yathā rūpam amlam iti jñānam.	<b>tathā</b> ca surabhi madhuram ity etaj jñānam iti.
0001002	ukte kāṭhinya-sva-bhāvā prthivī iti gamyate,	<b>tathā</b> jagac-chāsanāc chāstṛtvam ity ukte tat-sva-
0008213	anubhūteṣv anyonya-vivekena smṛtir bhavati,	<b>tathā</b> jñāneṣv api. tasmād asti dvi-rūpatā

0010301	sāmānya-ākāreṇa artho buddhau sanniviśate.	<b>tathā</b> tatra a-sanniviśasya nāma-jāty-ādi-yojanā
0007216	prathate. yathā yathā ca sā khyāti,	<b>tathā</b> tathā artho niścīyate śubha-a-śubha-ādi-
0007410	upādāya iti tat pramāṇa-nibandhanam grhītvā.	<b>tathā</b> tathā ity-ādi. nir-vikalpe tāvat grāhaka-
0007215	jñāne sanniviśate śubha-a-śubha-ādi-rūpeṇa,	<b>tathā</b> tathā sva-samvittih prathate. yathā yathā
0002614	-rūpatvād vastutvam, sāmānye 'pi prasaṅgaḥ.	<b>tathā</b> tad api sva-lakṣaṇam iṣṭam ity a-doṣaḥ.
0009101	kiṃ yad-ābhāsam tatra jñānam utpadyate	<b>tathā</b> tad gocara ity-ādi tulyaḥ paryanuyoga iti
0010005	'-tathā-bhāvaḥ. yathā asāv upalabhyate,	<b>tathā</b> tasya a-sattvam, yathā marīcikā-āder
0010713	āder ādhikya-ādy aupacārikam iti. astu yathā	<b>tathā</b> , tena tu bhāktena api gandha-ādi-vad rūpa-
0015810	tatra smārtaḥ sambhavati. bhavatas tu	<b>tathā</b> teṣām an-abhyupagamāt, tad-a-sambhava eva.
0002306	-abhimatāt sva-rūpād anyad eva sva-rūpam,	<b>tathā</b> teṣām apy astitve tad anena na vyutpāditam
0009216	a-prasaṅga ity arthaḥ. kuta ity āha —	<b>tathā</b> teṣām ity-ādi. tathā iti ghaṭa-ādi-rūpeṇa.
0005903	-niveśa-samāśrayeṇa ekatva-ādi-niveśinī.	<b>tathā</b> deśa-antara-utpādiṣu, evaṃ satsu, tathā
0009612	dravya-samaveteṣu tu rūpa-ādiṣu guṇeṣu	<b>tathā</b> dravyatva-ādiṣu sāmānya-viśeṣeṣu karmaṇi ca
0013206	tataś ca yathā guṇaḥ pāñca-indriyaḥ,	<b>tathā</b> dravyam api syāt. tathā eka-dravyatvād ity-
0007406	'n-upapluta-darśanaś tad-deśa-sannihitaiś	<b>tathā</b> na dṛśyante. evam iti yathā-uktaṃ dvy-
0012201	na syāt. kiṃ punaḥ sarva-ātmanā grhīte 'pi	<b>tathā</b> niścayo na bhavati. saha-kāri-vaikalyāt.
0014802	-pattra-ādau patitāḥ pratyakṣi-bhavanti,	<b>tathā</b> parama-aṇavaḥ. samprayoga-viśeṣād iti
0002503	na anyathā. tac ca yathā-dṛṣṭa-sādharmyāt	<b>tathā</b> paricchidyamānaṃ na anumeyatām atipatati.
0013713	-ākāratvena a-pariniṣpannā vṛttir jñeyā.	<b>tathā</b> pariniṣpanna-antar-grahaṇam iti. anye tv
0007507	-andhās tad a-vedya-vedaka-ākāram api jñānam	<b>tathā</b> paśyanti. yadi tarhy a-tattva-vidāṃ sarvam
0000611	prakāśanam ity arthaḥ. kena guṇeṇa	<b>tathā</b> -prakāśanam ity āha — pramāṇa-bhūtatvena
0009010	pramāṇam icchanti. tac ca yathā na yujyate,	<b>tathā</b> pratipādayitum idānīm ālambana-adhikāreṇa
0010008	vyabhicāritvam. bhrānte ca mano-vijñāne sa	<b>tathā</b> pratibhāsate. tathā hy an-udaka-ādi-sva-
0007401	-tattvam iti. katham punar a-vibhaktaṃ sat	<b>tathā</b> pratibhāsate. yathā mantra-ādy-upapluta-
0009203	ākāraḥ. ta eva hi paraspara-anugrhitāś	<b>tathā</b> pratibhāsanta ity an-eka-ākāra-artha-
0008304	sāmagrī-bhedāt sukha-ādi-bhedo bhavati,	<b>tathā</b> prativiśayam apara-apara-sāmagrī-kṛto
0002908	viśeṣasya api grahaṇāt, vinā api liṅgena	<b>tathā</b> -pratīteḥ sambhavāc ca. tat katham iti. tad-
0004816	codite 'nyatra pravṛttir yuktā. bhavati ca	<b>tathā</b> pratyayaḥ pravartate ca śabdād indriya-
0000913	putre dayā, sā ca yathā tasya artho bhavati	<b>tathā</b> prayujyate. āśic ca bhagavato jagati dayā.
0000912	dayā, sa tayā yathā tasya artho bhavati	<b>tathā</b> prayujyate, yathā mātuḥ putre dayā, sā ca
0005903	tathā deśa-antara-utpādiṣu, evaṃ satsu,	<b>tathā</b> bahuṣv eka-kāryeṣu samudāyeṣu, evaṃ
0000203	arthasya prakāśakam a-visamvādakam ca,	<b>tathā</b> bhagavān api yatra paraḥ puruṣa-arthaḥ
0010005	-bhrānti-viśayatvād ity-ādi. vyabhicāro '-	<b>tathā</b> -bhāvaḥ. yathā asāv upalabhyate, tathā tasya
0012105	eva ayam iti, tat pratyakṣam iti vacanāt,	<b>tathā</b> bhūta-artha-sambandha-vaśena ayam asya sva-
0011909	arthasya sva-bhāva ity utpadyate pratyakṣam,	<b>tathā</b> bhūta-artha-sambandha-vaśena ayam eva na
0005904	evaṃ nairantarya-ādy-avastheṣu, a-	<b>tathā</b> -bhūta-vyavacchedāya śabda-samayam āśritya
0003905	yatra yathā-bhūte niyujyante, taṃ tam arthaṃ	<b>tathā</b> -bhūtaṃ pratyāyayantaḥ kena cāryante. jāty-
0007404	tathā idam apy a-vidyā-andhānām jñānam a-	<b>tathā</b> -bhūtam api tathā ābhāti. na ca śakyate
0012101	'rtha ity matam. kevalam grhīte 'pi tasmimś	<b>tathā</b> bhrānti-nimitta-sad-bhāvāt kvacid aṃśe
0016208	-kāla-vṛttitvam ca pratipādyā evam uktam.	<b>tathā</b> — manaḥ sarva-artheṣu traikālyam
0006505	-apekṣayā tad-ābhāsatvam na virudhyate,	<b>tathā</b> yathā-uktasya api jñānasya viśaya-bheda-
0007213	kiṃ tarhi tad-dhetukena dhūma-jñānena,	<b>tathā</b> yady api — so 'rthas tena mīyata ity
0012106	-bhāva ity utpadyate pratyakṣam iti vacanāt,	<b>tathā</b> yā iyam indriyāṇām artheṣu prasiddhiḥ,
0010605	sa-antarāv iti ca grhyete rūpa-śabdau.	<b>tathā</b> yo yasmād adhiko grhyate, na tasya tena
0005611	iti. yathā mānasam a-vikalpakam pratyakṣam	<b>tathā</b> yoginām api. yogaḥ samādhiḥ. sa yeṣām asti
0005611	'py akṣatvāt pakṣa-antare 'py a-doṣaḥ.	<b>tathā</b> yoginām iti. yathā mānasam a-vikalpakam
0010702	ity-ādi, tatra yadi indriya-apekṣayā na	<b>tathā</b> rūpa-śabdau grhyete, kim-apekṣayā tarhi
0012600	nīla-ādīnām cakṣur-gocaratvena a-bhedas	<b>tathā</b> rūpa-sparśayor api syāt. tataś ca sparśo
0003114	api vikalpa-pratibhāsināḥ sāmānyasya eva	<b>tathā</b> vastv-adhyavasāyena grahaḥ, tathā api tasya
0006807	katham ca na ghaṭate. yathā ca na ghaṭate,	<b>tathā</b> vāda-vidhi-parīkṣāyām vaksyati. yad api
0000812	a-darśane 'pi vipakṣa-vṛtteḥ. na ca tasya	<b>tathā</b> -vidha-jñāna-lakṣaṇam prāmāṇyam a-
0000804	api sa-prayojanam eva. nanu ca kaiścit	<b>tathā</b> -vidha-puruṣa-pratiśedhāya puruṣatva-ādi-
0007510	-a-visamvāda-apekṣayā pramāṇam, itarat	<b>tathā</b> -vidha-vāsanā-virahād a-pramāṇam ity a-doṣaḥ.
0010514	viruddha-vyāptam prasaṅgam āha. asti ca tat	<b>tathā</b> -vidham grahaṇam. tathā hi indriya-parimāṇa-
0001604	sa yadi na syāt, tat-prāmāṇyam eva na syāt.	<b>tathā</b> -vidham hi yadi tasya kāryam bhavati, evam
0001312	a-samāhita-citta-avasthānam ca. atha vā	<b>tathā</b> -vidhasya mārga-abhyāsasya a-bhāvena
0002210	uttara-pramāṇa-vṛttim antareṇa api prājñas	<b>tathā</b> -vidhānām sva-rūpa-samvedana-mātrād eva
0001908	yuktaḥ sad-bhāva ity hetu-sampad uktā. na tu	<b>tathā</b> -vidhāyām phala-sampadi satyām tasyāḥ
0000505	sthavīyāmsō hi doṣās tūrthya-tarkāṇām te	<b>tathā</b> -vidhaiḥ sukham eva upalakṣyante. ye 'n-uktam

0004503	hi te sañcitāḥ saṃhatī-kṛtāḥ. tais	<b>tathā</b> -vidhair an-ekaiḥ sva-pratibhāsā janyanta iti
0017403	strī-liṅgasya upanyāsād vṛttau ca	<b>tathā</b> -vivarāṇāt. saṃskāro dharmā-a-dharmāu, ātmā-
0013104	tasya grahaṇāt, na tena an-eka-antaḥ.	<b>tathā</b> viśeṣyān ity-ādi. bhāva-guṇatvābhyāṃ yaḥ
0007909	-sārūpyeṇa viśeṣeṇa viśiṣṭaṃ na utpādayati,	<b>tathā</b> viśaya-jñānam api sva-jñānam na viśeṣayet.
0013703	-bhāvo 'pi tejaḥ-sva-bhāvātām iva āpadyate,	<b>tathā</b> vṛttir an-anubhava-rūpā api caitanya-
0007013	bhāvaḥ. tathā api tādātmyāt prakāśavat tatra	<b>tathā</b> -vyavahāro na virudhyate. prakāśo hy ātmā-
0012907	eva nirākṛtam. yukty-anuvīdhāyitve hi sati	<b>tathā</b> -vyākhyānaṃ śobheta. yukti-virodhe tu kaṣṭa-
0006815	yato yathā asau vyavasthita-sva-rūpas	<b>tathā</b> śakyeta niścetum, sarva-jñānānam eka-ākāra-
0014911	tanau bhakṣya-sva-bhāvātvaṃ eva upalabhyate.	<b>tathā</b> śabda-ādāv api veditavyam. śabda-grahaṇa-
0004711	indriya-jñāne sphuṭeṇa ākāreṇa pratibhāsate	<b>tathā</b> śabde. yadi punar indriya-gocara eva
0017907	sarvatra bhāvād yathā cakṣuṣā grāhyatvaṃ,	<b>tathā</b> śrotra-ādibhir api iti indriya-antara-viśaye
0013817	-jāti-bhedo guṇa-utkarṣa-apakarṣād bhavati,	<b>tathā</b> ṣaḍja-ādi-bhedo 'pi. ata etad uktaṃ bhavati
0008411	ālambanāny an-antāni prasajyanta ity arthaḥ.	<b>tathā</b> sati ko doṣa ity āha — viśaya-antara-
0007114	-vyavasthāne grāhaka-ākāraḥ pramāṇam iṣṭam,	<b>tathā</b> sati bāhye 'rthe prameye grāhaka-ākāra eva
0017106	na alam indriya-artha-pratyāyanāya,	<b>tathā</b> sadana-artho 'pi. tathā hi indriya-antara-
0008710	-sattvena ākāraṇatvāt. rūpa-ādibhya eva hi	<b>tathā</b> -sanniviṣṭebhyas tad bhavati. anumāna-jñānam
0005902	pravartate kalpanā ghaṭaḥ paṭa ity-ādikā.	<b>tathā</b> samuccaya-ādi-vyavaccheda-phala-śabda-niveśa
0003113	doṣaḥ, vastuna eva a-nitya-ādibhir ākārais	<b>tathā</b> -sādhanāt. yady api vikalpa-pratibhāsinaḥ
0014805	śrotra-indriya-grāhyaḥ śabdo bhavati.	<b>tathā</b> sukha-parama-aṇava eva sampiṇḍitāḥ sva-
0014603	bhūtatvāt. īdṛśāḥ sarve śabda-parama-aṇavaḥ.	<b>tathā</b> sparśa-ādi-parama-aṇava indriya-parama-
0007215	sanniviṣṭate śubha-a-śubha-ādi-rūpeṇa, tathā	<b>tathā</b> sva-saṃvittih prathate. yathā yathā ca sā
0003603	na iyatā viśeṣa-samāśrayeṇa samānatā hīyate.	<b>tathā</b> hy a-guru-dhūma-ādīnā taj-jananaṃ vahnim
0004104	tu tā na upalakṣyanta iti cet, vārttam etat.	<b>tathā</b> hy a-vikalpa-avasthāyā ūrdhvaṃ kiñcid
0017002	— a-sati tasya a-vṛttir ity a-sad etat.	<b>tathā</b> hy a-satām api mṛga-trṣṇā-ādīnāṃ samprayogo
0005805	anya-artha-kalpanā-jñānam ekaṃ tāvad uktam.	<b>tathā</b> hy a-sad eva udaka-ādikam artha-antaraṃ
0011813	jñānasya hi pramāṇatve phalam anyan na syāt.	<b>tathā</b> hy adhigamaḥ phalam. na ca jñānād adhigamo
0010807	-vṛttitvād ity-ādīnā hetvor a-siddhim āha.	<b>tathā</b> hy adhiṣṭhāna-a-bahir-vṛttitvam āśritya sa-
0010009	ca mano-vijñāne sa tathā pratibhāsate.	<b>tathā</b> hy an-udaka-ādi-sva-bhāvam api bhūta-
0009003	iti matam. atra apy etad eva uttaram.	<b>tathā</b> hy anumānasya api saṃvṛti-sad eva ālambanam.
0008701	āha — tena ity-ādi. tena iti doṣavattvena.	<b>tathā</b> hy anyathā avayava-prokter ity anena
0015007	-lavaṇa-saṃsarge tu grhyata eva saktu-rasaḥ.	<b>tathā</b> hy anyādṛśāḥ kevalasya lavaṇasya rasa
0017412	vyāpāra-viśeṣo 'pi buddhi-kārya-avaseyaḥ.	<b>tathā</b> hy anyeṣāṃ api tāvad bhāvānāṃ jaiminīyail
0015809	-ādy-upanyāsaḥ sva-bādhāya kṛtya-utthāpanam.	<b>tathā</b> hy asmākaṃ sva-saṃvedyatvena kāma-ādīnāṃ
0009206	syāt tvan-matena. kuta ity āha —	<b>tathā</b> hi ity-ādi. teṣv iti nīla-ādy-ābhāseṣu
0015901	-arthāni yatra vākye, tat tathā-uktam.	<b>tathā</b> hi ity-ādīnā andha-padatvaṃ darśayati.
0017106	-artha-pratyāyanāya, tathā sadana-artho 'pi.	<b>tathā</b> hi indriya-antara-arthā api rajaḥ-
0010514	āha. asti ca tat tathā-vidhaṃ grahaṇam.	<b>tathā</b> hi indriya-parimāṇa-atirikta-sva-rūpā
0012014	eva jñānasya hetur iṣyata iti samāno doṣaḥ.	<b>tathā</b> hi imam eva doṣam anumāne 'bhīdhāsyati.
0014002	-mātra-bhedāc chabda-ādi-jātayo bhidyante.	<b>tathā</b> hy uktam — śabda-sparśa-rūpa-rasa-gandhāḥ
0013301	pratiśidhyate, na punar bhinna ity āha —	<b>tathā</b> hy uktam ity-ādi. bhāvasya dravya-sva-bhāva-
0015608	-artha-kāritvād ānarthakyam indriyāṇāṃ syāt.	<b>tathā</b> hy uktam — na eka-artha-kāriṇor
0008104	ca tāny apy artha-ākāra-anukāritayā.	<b>tathā</b> hy uttara-uttarasya jñānasya eka-eka ākāro
0006901	-prasaṅgāt. an-eka-ākārās tu vijñāptayaḥ.	<b>tathā</b> hy ekasminn eva vastuni pratipatṭr-bhedena
0008306	etat. spaṣṭo hi bhedaḥ smṛti-nibandhanam.	<b>tathā</b> hi kasmimścid upekṣā-sthānīye viśaye yaj
0003813	yaḥ sambandhaḥ, sa śabda-pravṛtti-nimittam.	<b>tathā</b> hi kārakatvaṃ daṇḍitvam iti bhāva-pratyayaḥ
0002501	idam a-pramāṇam ity eṣā vyavasthā na syāt.	<b>tathā</b> hi kāsāñcij jñāna-vyaktīnāṃ pravṛttau
0015504	tat katham anena smārtatvaṃ jñāpyate.	<b>tathā</b> hi kim indriya-manobhyāṃ saha eva bāhyeṣv
0001904	hetu-phala-sampadā bhagavān pramāṇam.	<b>tathā</b> hi kṛpayā artham eva upadeṣṭum icchati. niṣ
0018104	-jñāpana-artham iti. tad a-yuktam uktam.	<b>tathā</b> hi kṣaṇikatvena uttara-kāle 'n-avasthānād
0017608	vastu-sator api na indriya-dhiyaḥ śaktih.	<b>tathā</b> hi gandho rūpi-indriya-viśayo dravyaṃ ca
0012317	-upacārād vā iti yathā-sambhavaṃ draṣṭavyam.	<b>tathā</b> hi guṇa-vacanebhyo matub-lopaḥ, a-bheda-
0006601	upacaryate, vyavahriyata ity arthaḥ.	<b>tathā</b> hi taj jñānaṃ viśaya-ākāratām dadhānaṃ nir-
0006304	a-visaṃvādināḥ kvacit prāmāṇyam eva nyāyyam.	<b>tathā</b> hi tataḥ pravartamāno '-sati pratibandhe
0000412	tasya eva vyutpattir bhavati, na itarasya.	<b>tathā</b> hi tatra eva mukha-mātram idaṃ sad-artha-
0000408	-ādi vigata-prasṛta-pramāṇa-vyutpattikam.	<b>tathā</b> hi tatra pratyakṣam kalpanā-apoḍham ity
0008708	saṃvṛti-jñānam apy anena apāstam.	<b>tathā</b> hi tad ghaṭa-ādibhir vyapadiśyate, ghaṭa-
0007711	viśaya-ākāraṃ jñānam iti. tad eva viśeṣaḥ.	<b>tathā</b> hi tad viśaya-jñānād adhikena viśaya-
0006012	ca udaka-ādi-jñānaṃ pratyakṣam eva iti.	<b>tathā</b> hi tasya eva mṛga-trṣṇā-ādau toya-ādi-
0017509	eva a-sādhāraṇam kāraṇam iti darśitam.	<b>tathā</b> hi dvi-ṣṭhatvāt tasya yathā indriya-antaraṃ



0003314	nanv evam anumānam api na pramānaṃ syāt.	<b>tathā</b> hi na a-siddhe dharmiṇi dharmah śakyah
0006604	viṣaya-ākāratā pramānaṃ iti. yuktam ca etat.	<b>tathā</b> hi na kriyā-sādhanam ity eva sarvasyāḥ
0002907	-sāmānya-viṣayaṃ grahaṇaṃ pramāna-antaram.	<b>tathā</b> hi na tat pratyakṣam, sāmānyasya api
0001808	jñānena bāhya-vīta-rāgebhyo 'dhikah.	<b>tathā</b> hi na teṣāṃ pramāna-saṃvādi-heya-upādeya-
0018008	tasya pratyakṣatvam, artha-vyabhicārāt.	<b>tathā</b> hi nityatvād artha-a-bhāve 'pi so 'sti. yad
0002903	-nityaṃ rūpam ity evam-ādi grahaṇaṃ na syāt.	<b>tathā</b> hi nīla-ādi sva-lakṣaṇam, a-nityatā
0005003	kalpanā-apoḍham ity anena eva saṅgrhītāḥ.	<b>tathā</b> hi nyāya-mukhena eṣāṃ pṛthag-lakṣaṇaṃ
0017812	-śabda-abhidhānaṃ prati iti gamyate.	<b>tathā</b> hi pratyakṣa-śabda-abhidheyatā
0002203	pramānatvena adhyavasitā ity arthaḥ.	<b>tathā</b> hi pramāna-ābhāseṇa pravṛttāḥ kecid
0002311	pramānasya pramāna-sva-rūpatā eva hīyate.	<b>tathā</b> hi phalasya tāvad artha-adhigama-rūpatvaṃ
0004709	tu tasya jñānayo rūpa-bhedāt iti manyate.	<b>tathā</b> hi yac ca śabdaṃ jñānaṃ yac ca aindriyam
0015203	na eva mano-vṛtti-saṃvedikāḥ śāstreṇa uktāḥ.	<b>tathā</b> hi yathā ca indriya-vyavasāye mano
0007214	tat-sādhanayā sva-saṃvidāḥ iti veditavyam.	<b>tathā</b> hi yathā yathā-artha-ākāro jñāne
0007916	jñāna-ākāraṃ ca sva-jñānena upalabhyate.	<b>tathā</b> hi yathā viṣaya-jñāna-jñānaṃ viṣaya-
0008503	-antara-sañcāraḥ syāt iti. a-yuktam etat.	<b>tathā</b> hi yady antyaṃ jñānaṃ na anubhūyeta, tataḥ
0009409	na śakyam ākhyātum ity ayam abhiprāyaḥ.	<b>tathā</b> hi yasya arthasya yaj jñānaṃ vyapadiśyate,
0001401	mārgeṇa gatā ity atas te na praśastaṃ gatāḥ.	<b>tathā</b> hi loke yo duḥkham āśrayaty a-yukti-pūrvakaṃ
0004011	-sādhāraṇena vyapadeśe 'sti, na sādhāraṇena.	<b>tathā</b> hi loko '-sādhāraṇena eva vyapadiśati, yad
0004002	-gamakatvāt, tat punaḥ sādhāraṇa-kāraṇatvāt.	<b>tathā</b> hi viṣayā mano-vijñāna-anya-santāna-vijñāna
0015703	iti. parasya gaty-antara-a-bhāvāt.	<b>tathā</b> hi vṛtty-upalambhas tāvan niyatam
0016509	-antare 'py eṣa doṣa iti sūcana-artham.	<b>tathā</b> hi śabareṇa satī samprayoge, na a-sati iti
0000515	śakyate. ekata ity ādya-āditvāt tasiḥ.	<b>tathā</b> hi śiṣṭa-prayogaḥ caraka-saṃhitāyām —yāni
0001013	a-sambhavāt karmaṇo 'pi tṛṣṇā eva pradhānam.	<b>tathā</b> hi sad api karma yāvad a-vidyā-pāṃsv-
0012013	jñāna-vādino 'py udbhāvita eva bhavati.	<b>tathā</b> hi sannikarṣo 'rtha-grahaṇa-hetur ity eṣa
0004101	-rahitam eva ātmānaṃ paricchindat utpadyate.	<b>tathā</b> hi sarva-viṣayebhyo vikalpān apanīya
0005404	-ādy-ātmani saṃvittir abhilāpam na yojayati.	<b>tathā</b> hi sā abhilāpam ādāya tatra yojayet.
0015514	smṛti-pratyakṣa-vyavasāya-viśeṣa upapadyate.	<b>tathā</b> hi sāmprate kāle bāhyeṣv artheṣv indriya-
0007808	-ākāram eva tena ālambyata ity etad yuktam.	<b>tathā</b> hi sāsna-ādy-ākāreṇa gauḥ sva-jñāne
0005410	-a-bhāvaḥ. atra kecid āhur āśraya-a-siddhiḥ.	<b>tathā</b> hi sva-saṃvitter nir-vikalpakatvaṃ sādhyam.
0003801	-pratibhāsā sā api. yo hi yatra yogaḥ, sa	<b>tad</b> a-kurvāṇo 'pi tena vyapadeśam arhati, pācaka-
0000805	stotra-abhidhānena gauravam bhavati. yatas	<b>tad</b> a-gamakam, pratikṣepa-sāmānya-sādhanayor a-
0013114	upanyāsaḥ. tulya-gocaratve hetum āha —	<b>tad</b> a-grahe tad-buddhy-a-bhāvād iti. na a-grhīta-
0008809	ālambana-pratyaya ucyaṭa iti yāvat. tena	<b>tad</b> a-codyam. yasya ālambyana-pratyayasya
0018201	arthaḥ. evaṃ saty a-nitya iti. yad vikāri,	<b>tad</b> a-nityam, ghaṭa-vat. tathā ca ātmā. sva-
0010704	vicchinnāv ity adhikāv iti ca grhyete,	<b>tad</b> a-bahir-vartina indriyād api tau tathā eva
0010706	yato vicchinna ity adhika iti ca grhyate, sa	<b>tad</b> a-bahir-vartino 'pi vastunas tathā eva
0003507	ca pramānānām iyattā-paricchedo niṣṭhā.	<b>tad</b> a-bhāvaḥ prasajyata ity arthaḥ. an-adhigata-
0016110	vṛtter a-sambhavāt phala-a-bhāvaḥ.	<b>tad</b> a-bhāvāc ca pramānasya apy a-bhāvaḥ. na hi
0001103	-an-uparodhiny uparodha-pratighātini ca	<b>tad</b> a-bhāvāt. tat samāna-jātya-abhyāsa-jam ātma-
0011401	viśeṣya-jñāna-nimittatvaṃ tasya, tad-a-bhāve	<b>tad</b> a-bhāvāt. na, atiprasaṅgād iti. yaś ca
0012904	-vyatiriktaṃ viśeṣa-antaram abhipretam.	<b>tad</b> a-bhāvāt sparśatva-ādy-a-bhāvād rūpe cakṣur-
0001804	api jñānasya pratipādana-a-kauśalam.	<b>tad</b> a-bhāvād a-śeṣa-jñānam anumīyate citrair
0017412	kāryeṇa hi tasya astitvam anumīyate.	<b>tad</b> a-bhāve kutas tasya avagatiḥ. vyāpāra-viśeṣo
0011401	iti. viśeṣya-jñāna-nimittatvaṃ tasya,	<b>tad</b> a-bhāve tad-a-bhāvāt. na, atiprasaṅgād iti.
0012909	yuktam, na viśeṣa-antarāṇām, a-prakṛtatvāt.	<b>tad</b> a-bhāvena ca bhāva-upādānam a-yuktam ity a-
0003809	ḍiṭtha-śabda-sva-rūpa-ātmanā kila so 'rthas	<b>tad</b> a-bhinna-rūpatayā pratīyate. evaṃ jāty-
0014402	yad ekasmāc chabdād a-bhinna-sva-bhāvam,	<b>tad</b> a-bhinnaṃ, śabda-sva-rūpa-vat. tathā ca sattva
0003810	bhinna-rūpatayā pratīyate. evaṃ jāty-ādibhis	<b>tad</b> a-bheda-upacāra-āpannās te 'rthā ucyaṭe.
0009003	api saṃvṛti-sad eva ālambanam. tataś ca	<b>tad</b> a-yuktaṃ syāt, yad uktam — dhūma-jñāna-
0016808	anuvāda-mātram eva idaṃ kriyata iti.	<b>tad</b> a-yuktaṃ, a-siddhatvāt pramānānām. etac ca
0012709	ekena eva indriyeṇa paricchidyate. tataś ca	<b>tad</b> a-yuktaṃ āpadyate, yad uktam — bhinnatvād
0018104	eva buddheḥ prāmānya-jñāpana-artham iti.	<b>tad</b> a-yuktaṃ uktam. tathā hi kṣaṇikatvena uttara-
0003614	tasya an-adhigato 'dhigamyata ity uktam.	<b>tad</b> a-yuktaṃ uktam, yato na ayaṃ kaścid arthasya
0012001	-vaśād utpatti-mātram atidiśyata iti.	<b>tad</b> a-yuktaṃ, viśeṣa-atideśa-an-arthakatva-
0000505	bhūyāsūr artha-tattva-bhāja iti, teṣāṃ	<b>tad</b> a-yuktaṃ. sthavīyāṃso hi doṣās tūrthya-
0010801	dravye mahad dravyam alpaṃ vā iti pratīyāḥ,	<b>tad</b> a-viśiṣṭo rūpa-ādīṣu mahad rūpam alpaṃ vā iti.
0008103	ākāratayā grhyeta, na uttara-uttarāṇi, teṣāṃ	<b>tad</b> a-viṣayatvāt. grhyante ca tāny apy artha-
0007507	bhrāntir eva tu sā, yad a-vidyā-andhās	<b>tad</b> a-vedya-vedaka-ākāram api jñānaṃ tathā
0011012	tatra eva sannihito na adhiṣṭhāne,	<b>tad</b> a-vyatiriktatvāc cakṣur api. na hi tasya

0014105	yuktam ekatvam, suvarṇa-ādīnām tu katham.	<b>tad</b> -a-vyatirekāt te 'pi sama-saṁsthānā ity a-
0009906	eva jñānam, sva-rūpeṇa yan na nirdiśyate,	<b>tad</b> a-vyapadeśyam uktam ity āha — a-nirdeśyatve
0009909	atha sāmānya-rūpeṇa api yan na nirdiśyate,	<b>tad</b> a-vyapadeśyam. evam apy a-sambhavaḥ syāt.
0006710	tad eva kārakam. ato vyāhatam etad iti.	<b>tad</b> a-sat, yato vastuno '-bhede 'pi yo 'yaṁ
0015811	bhavatas tu tathā teṣām an-abhyupagamāt,	<b>tad</b> -a-sambhava eva. atha sva-saṁvittir
0003916	-indriya-vijñāna-nirdeśas tair eva nyāyāḥ,	<b>tad</b> -a-sādhāraṇa-hetutvāt. evaṁ hi cakṣur-ādi-
0000106	-matair api tat kartum para-hitam yuktam	<b>tad</b> atīva viprakīrṇāny ācāryāṇām matāny
0010410	-lakṣaṇam praty upayogo na asti, na tat	<b>tad</b> -adhikāre nirdeśyam, guṇatva-ādi-vat. na asti
0009507	tu teṣām eva yat sthūlam samūha-ākāram,	<b>tad</b> adhikṛtya ucyate. prāk teṣām eva dravya-satām
0001812	para-artha mārge-abhyāso 'vasīyate, yatas	<b>tad</b> adhigamya api na uparata-vyāpāro 'bhūt
0011013	adhiṣṭhāne 'pi varteta. tatas ca tadānīm	<b>tad</b> -adhiṣṭhāna-abhimataḥ śārīra-avayavas tasya
0005913	anye na santy eva. saṅketa-mātra-nimittā eva	<b>tad</b> -adhyāropiṇī kalpanā iti pūrvasmāt pṛthag uktā.
0010301	nāma-jāty-ādi-yojanā na sambhavati.	<b>tad</b> -an-antaram kim etad ity abhyūha-vikalpaḥ.
0017014	tato jala-ādi-sadrśa-vastu-smaraṇam.	<b>tad</b> -an-antaram tad eva idam iti bhrāntam mano-
0010302	-anubhūta-anusāreṇa anusmaraṇa-vikalpaḥ.	<b>tad</b> -an-antaram nirūpaṇa-vikalpo niścaya-ātmako
0007206	sva-saṁvedyam asti sva-rūpam, tathā api	<b>tad</b> an-apekṣya jñānasya bāhye prameye viśaya-
0002106	-upayogitvam pramānasya darśayati. anyathā	<b>tad</b> -an-upayogino vyutpādanam vyartham ity a-
0015703	upalambhas tāvan niyatam abhyupeyaḥ, anyathā	<b>tad</b> -an-upalambhe 'rtha-upalambho 'pi na syād ity
0014404	an-ekasmāt sattva-āder a-bhinna-sva-bhāvam,	<b>tad</b> an-ekam, sukha-ādi-vat. tathā ca śabda iti
0001302	a-punar-āśrayatvena. loka hi sukham	<b>tad</b> -anubandhi ca praśastam ity ucyate. tac ca
0005312	ātma-saṁvedanā iti ca vyapadiśyante. atas	<b>tad</b> anubhava-ātmavam eṣām pramāṇam. yat punar
0003516	tu tat-sāmānyam iti. na tarhi viśeṣa-drṣṭam	<b>tad</b> anumānam, api tu pūrva-drṣṭa-sāmānyena
0012511	ekatvam rūpa-ādeś ca an-ekatvam. tat katham	<b>tad</b> anumānena anyathā śakyate kartum iti
0001806	tu kiñcin-mātram kauśalam. tad api	<b>tad</b> -anuśikṣaṇataḥ. atas tattva-sthiratva-a-
0009911	eva hi jñānam sāmānya-rūpeṇa vyapadiśyate.	<b>tad</b> anena tat-puruṣa-pakṣe 'pi doṣa uktaḥ.
0002306	anyad eva sva-rūpam, tathā teṣām apy astitve	<b>tad</b> anena na vyutpāditam ity āśaṅkā syāt. ataḥ
0010307	vyavacchedyatve pratyakṣa-a-bhāva-prasaṅgāt.	<b>tad</b> anena prapañcena yasya yatra vyabhicārah
0012407	smārta-ākṛṣṭatvam viśeṣaṇasya na iṣyate.	<b>tad</b> anena yad viśeṣaṇa-apekṣam jñānam, na tat
0017407	anena api yad an-arthakam, na tat kartavyam,	<b>tad</b> -anya-an-arthaka-vat. tathā ca buddhi-janma-
0000916	uktaḥ, tasya sattva-śāsana-yogya-upāyatvena	<b>tad</b> -anya-upāya-abhyāsād viśiṣṭatva-jñāpana-artham.
0011803	-mano- 'rtha-sannikarṣād yan niṣpadyate,	<b>tad</b> anyat. pratyakṣam pramāṇam iti vākya-śeṣaḥ.
0011711	-mano- 'rtha-sannikarṣād yan niṣpadyate,	<b>tad</b> anyat. yad yato niṣpadyate, tat tato 'nyat.
0009105	eva bhavanti, jyeṣṭha-malla iva nihate	<b>tad</b> -anye mallā iti tair eva saha vicāram karoti.
0005814	rūpa-ādīnām udaka-āharaṇa-ādy-eka-kāryatayā	<b>tad</b> -anyebhyo bhinnānām sakṛt samuditānām sva-
0001106	-hetuḥ, tataḥ sambhavati tat-kṣayāt tṛṣṇāyās	<b>tad</b> -anyeṣām ca doṣānām kṣaya iti matvā ātma-
0001101	yathā-arhatām. tatas tasyā api tṛṣṇāyās	<b>tad</b> -anyeṣām ca doṣānām ātma-darśanam eva
0017601	gaur eva ayam ity-ādi, tat pratyakṣam iti.	<b>tad</b> apy a-yuktam iti, indriya-ādi-samprayogād a-
0006810	tasmād vyatikato bāhya-artha-siddhir iti,	<b>tad</b> apy a-yuktam, yato vijñāna-kārya-a-niṣpattir
0016706	-jñānasya kāryam iti kāraṇe kārya-upacārāt	<b>tad</b> apy atīta-an-āgata-viśayam ity ucyate.
0008111	-ābhāsāni bhavanti yathā-uktaṁ prāk. tasmāt	<b>tad</b> apy artha-ābhāsam eṣṭavyam. atas ca siddham
0013506	ity-ādi pūrvavat sādhanam vācyam. kiṁ ca	<b>tad</b> api catuṣṭaya-ādi-sannikarṣād eva utpadyata
0001806	śrāvakāṇām tu kiñcin-mātram kauśalam.	<b>tad</b> api tad-anuśikṣaṇataḥ. atas tattva-sthiratva-
0011712	ca ātma-ādibhyo jñānam niṣpadyate. tasmāt	<b>tad</b> api tebhyo 'nyat. kāraṇam apy anena eva
0013513	kāraṇam kāraṇa-kāraṇam ca iti yad uktam,	<b>tad</b> api dūṣitam iti. kāpilānām ity-ādi. tatra
0003413	punar a-nityam varṇa-ādi iti yad grahaṇam,	<b>tad</b> api na pramāṇam iti darśayati. punaḥ punar
0001313	mārgasya vibhajya a-prakāśana-pāṭavam śeṣam.	<b>tad</b> api bhagavataḥ prahīṇam ity ato 'sau sugataḥ.
0012906	-vyabhicāra indriya-antareṇa a-grahaṇam iti.	<b>tad</b> api yuktyā api ca ity-ādīnā eva nirākṛtam.
0016605	-viśayatvam abhyupeyate. parama-arthatas tu	<b>tad</b> api vartamāna-viśayam eva. katham kṛtvā.
0016013	tasmān mana eva dvāri dvārāṇi indriyāni iti,	<b>tad</b> api vyāhanyate, yugapad-eka-artha-kāritve
0002614	vastutvam, sāmānye 'pi prasaṅgaḥ. tathā	<b>tad</b> api sva-lakṣaṇam iṣṭam ity a-doṣaḥ. sāmānya-
0013502	apoditam pratyākhyātam. katham ity āha —	<b>tad</b> api hi ity-ādi. sva-ādihāram guṇa-karmaṇoḥ sva
0005007	sa pareṣām vipratipatti-lakṣaṇam yan matam	<b>tad</b> -apekṣaḥ. tatra mano-vijñāne pratyakṣa indriya
0005010	eva. yata evaṁ pareṣām vipratipattir atas	<b>tad</b> -apekṣaḥ pratyakṣam kalpanā-apoḍham ity anena
0005015	a-vikalpakam yad itarasya iti matam. atas	<b>tad</b> -apekṣam indriya-jñānasya kalpanā-apoḍham ity
0004701	dharma-bhedāḥ sāmānya-rūpā jñeyatva-ādayaḥ,	<b>tad</b> -apekṣayā an-eka-rūpasya ity uktam. na punar
0013804	-ādibhir vikalpakam pratyakṣam kalpitam.	<b>tad</b> -apekṣayā etad viśeṣaṇam. sarvā eva tu vṛttir
0010609	nanu ca indriyam atīndriyam. tat katham	<b>tad</b> -apekṣayā kiñcit sa-antaram iti gṛhyeta
0010007	sa ca yatra jñāne sva-rūpeṇa pratibhāsate,	<b>tad</b> -apekṣayā vyabhicārī na bhavaty eva. yatra tu
0003816	guṇasya hi bhāvād dravye śabda-niveśaḥ,	<b>tad</b> -abhidhāne tva-talāv iti. pācako daṇḍī iti ca

0008905 tad artha-antarād api jāyate, tathā api na  
 0008905 — na hy agny-ādi-jñānam ity-ādi. yady api  
 0002411 -phalativād vākyasya vinā apy eva-śabdam  
 0001504 -viruddhaḥ. tasmāt pramāṇam. yo yad-arthine  
 0002802 ghaṭam paricchidya ghaṭa-avasāye 'vasthitas  
 0001501 yat-kṛpayā yam artham sādhayati, na sa  
 0007803 iti. hi-śabdo 'vadhāraṇe bhinna-kramaś ca.  
 0005008 pratyakṣa indriya-jñāna-anubhūtam eva  
 0000314 iti. pramāṇa-siddhiḥ pramāṇa-vyutpattiḥ.  
 0001613 sattvebhyo deśitavān bhagavān iti sa teṣām  
 0017101 -vijñānam sāmānya-ālambi bhavati. vinā api  
 0000201 || ity atra iva-śabda-prayogam antareṇa api  
 0010013 api pratyakṣatā syāt. tatas tan-nirāsāya  
 0011104 -avayavatva-nir-avayavatva-pakṣayoḥ sa doṣaś  
 0011703 phalam, kiṃ tu ghaṭa-ādy-avabhāsanam. atas  
 0009905 na nāma. jñānam tu vyapadiśyate.  
 0003703 eva idam iti pūrva-dṛṣṭa-ākāra-adhyavasāyaḥ.  
 0011412 viśeṣaṇa-jñānasya eva vyāpāra-khyātiḥ,  
 0007809 -ādy-ākāreṇa gauḥ sva-jñāne pratibhāsamānaś  
 0007914 -ākāro 'yam ālambyata ity asyā vyavasthāyāś  
 0009213 parama-artha-sattvam syāt. tataś ca  
 0003202 -sāmānye 'nityatā-ādi-sādhanē 'pi tatra  
 0007911 yad yad-ākāram sva-jñānena ālambyate,  
 0006805 sambandho na syāt. na ca tasmāt tad-ākāram a-  
 0008102 eva artha-sāmarthya-bhāvi saṃyojya-arthena  
 0007914 tasyām sādhyāyām idam kāryam.  
 0006805 arthena sambandho na syāt. na ca tasmāt  
 0007301 śubha-a-śubha-ādi-rūpa-ādiḥ. yadi hi  
 0008007 pratipatṛā tat tathā avasīyate, tāvatā  
 0007808 yad vastu yena ākāreṇa pratibhāsate, tat  
 0005506 -jñānam. vyāpaka-viruddhaḥ. bhavatu jñānam  
 0008110 tathā gṛhyeran. tasmāt tāni sva-bhāvata eva  
 0013613 uktā. vṛttir indriyāṇām sva-viśaya-sānnidhye  
 0007913 ca viśaya-jñānam sva-jñānena ālambyate,  
 0001912 darśitam. tad evaṃ yataḥ śreyo-bhūtam ācaṣṭe  
 0001915 śiṣyēṇa. sattvebhyāḥ śreyo-bhūtam ācaṣṭe ca  
 0001913 pramāṇam. yo yasmai śreyo-bhūtam ācaṣṭe  
 0014014 yo yad-dharmā na bhavati, na asau  
 0014108 ca — yo yad-a-bhede 'pi bhidyate, na asau  
 0006509 adhigamaḥ phalam. tac ca svayam eva  
 0014014 tad yathā caitanyam a-pradhāna-dharmakam na  
 0014109 -a-bhede 'pi bhidyamānaḥ sattva-ādayo na  
 0003315 dharmāś śakyāḥ sādhayitum, tat-siddhau ca  
 0016307 -ādīnām vaiyarthyaṃ syāt. tataś ca na eva  
 0005715 iti tāvac-chabdaḥ krame. pratyakṣam uktvā  
 0002012 kariṣyate. atra ca sarva eva pramāṇa-prameya-  
 0008702 su-ucitam. pramāṇa-ādiśv iti pramāṇa-avayava-  
 0007806 viśayasya anurūpaṃ jñānam viśaya-jñānam eva,  
 0006505 apekṣayā pratyakṣatvam bāhya-viśaya-apekṣayā  
 0006503 pratyakṣatvam. yatra tu viśayādayaś tatra  
 0009404 parama-aṇoḥ, na tasya vyapadiśyata iti, a-  
 0008010 -apekṣayā jñāna-antaritativād viprakṛṣṭas  
 0009309 pratyekam ca tais tad vyapadiśyata iti  
 0008408 na ca an-anubhūte smṛtir yuktā. tato 'nyena  
 0010814 bahir-vṛttitvam icchati. tat katham tasya  
 0017606 tvan-matyā iti. yataḥ pareṇa gotva-ādayas  
 0010804 sarvaḥ śabdo mahān ity eva pratīyeta,  
 0009605 -tvak-śrotrāṇi. arthāḥ pañca gandha-ādayas  
 0012403 indriya-buddhau tan na upapadyate, kva tarhi

tad artha-antarām tena ālambyate. tataś ca  
 tad artha-antarād api jāyate, tathā api na tad  
 tad-artha upalabhyate. evam anena vākyena dve eva  
 tad-artha-upāyam a-viparītam kathayati, sa tasya  
 tad-artha-kriyā-arthī ghaṭe pravartate na eva vā  
 tad-artha-niṣpattāv a-parityakta-tad-viśaya-dayas  
 tad artha-śva-ābhāsam eva ity etat pramāṇa-phalam.  
 tad artham gṛhṇāti iti keṣāñcid vipratipattiḥ.  
 tad-artham idam. tasmād ārabdhavyam. yat sa-  
 tad-arthinām tatra pramāṇam. yo yad-duḥkha-  
 tad-arthena iti jala-ādīnā kalpitena, samanantara  
 tad-artho gamyate, tathā iha api iti bhagavān  
 tad avāśyaṃ kartavyam. na etad asti, artha-  
 tad-avastha eva iti yat-kiñcid etat. pañcānām ca  
 tad-avasthaḥ pramāṇa-phala-a-bhāva-doṣa iti.  
 tad asti vyapadeśyam. tataś ca vyabhicārād yuktam  
 tad asya apy asti iti smṛtir eva. sva-bhāva-  
 tad-ākāra-utpattiyā. anyathā viśeṣaṇa-jñānam eva  
 tad-ākāra eva tena ālambyate. viśaya-jñāna-jñāne  
 tad-ākāra-nibandhanatvāt. tasyām sādhyāyām idam  
 tad-ākāra-vijñānam pratyakṣa-ābhāsa-abhimatam  
 tad-ākāra-siddhyā vastuna eva sa ākāraḥ sidhyati  
 tad-ākāram tad bhavati. tad yathā sāsna-ādimad-  
 tad-ākāram vā bahir vyatiriktaṃ vastu-upalabhyate.  
 tad-ākāratayā gṛhyeta, na uttara-uttarāṇi, teṣām  
 tad-ākāratve tu sva-bhāvaḥ. viśaya-anubhava-  
 tad-ākāram a-tad-ākāram vā bahir vyatiriktaṃ  
 tad-ākāram utpannam syāt, tadā tādrśasya ātmanaḥ  
 tad-ākāram eva tad bhavati iti yuktam ity āha  
 tad-ākāram eva tena ālambyata ity etad yuktam.  
 tad-ākāram, tataḥ kim iti cet, idam tato yat tad  
 tad-ākārāṇi bhavanti ity abhyupeyam. na ca  
 tad-ākāreṇa pariṇāmo jñeyāḥ. sā punar dvi-prakāra  
 tad-ākāro 'yam ālambyata ity asyā vyavasthāyāś  
 tad-ākhyāne ca yatnavān, tasmāt pramāṇam. yo  
 tad-ākhyāne ca yatnavān bhagavān. sva-bhāvaḥ.  
 tad-ākhyāne ca yatnavān, sa tena viduṣā  
 tad-ātmakaḥ. tad yathā caitanyam a-pradhāna-  
 tad-ātmakaḥ. yathā caitanya-a-bhede 'pi  
 tad-ātmakam iti tato na vyatiriktam. na hy atra  
 tad-ātmakam. na bhavanti ca śabda-ādayaḥ  
 tad-ātmakāḥ. saṃsthāna-a-bhede 'pi ca bhidyante  
 tad-ātmatayā dharmasya api siddhatvād iti cet, na,  
 tad-ātmanā prakṛteḥ pariṇatiḥ syāt. pauraśa-  
 tad-ābhāsa-abhidhānam iti kramaḥ. nanu ca —  
 tad-ābhāsa-ādi-nimittāḥ sandarbhaḥ pramāṇa-  
 tad-ābhāsa-jāti-tad-uttareṣu. tato 'rthād  
 tad-ābhāsam viśaya-ākāra-viśaya-jñāna-ākāram ity  
 tad-ābhāsatvam na virudhyate, tathā yathā-uktasya  
 tad-ābhāsatvam ity etat siddham bhavati. na ca  
 tad-ābhāsatvena tasya an-avadhāritatvāt. artha-  
 tad-ābhāsāni na eva bhavanti, na eva prāpnuvanti  
 tad-ālabhanasya jñānasya pratyakṣatvam labhyeta.  
 tad-ālabhanena jñānena bhāvyaṃ. tatra api ca  
 tad āśaṅkitam iti. evaṃ manyate —  
 tad-āśrayaś ca dravyam vastutvena abhyupetaṃ,  
 tad-āśrayasya nabhaso mahā-parimāṇatvāt. tataś ca  
 tad-āśrayāḥ karma sattā-ādayaś ca. teṣām  
 tad ity āha — tac ca ity-ādi. prāg viśeṣaṇam

0005202	api darśanam prāpnoti. tad vaktavyam kīdṛṣam	<b>tad</b> ity āha — mānasam api ity-ādi. rūpa-ādayaś
0003707	kalpanā-apoḍha-nirdeśac ca jñāna-ātmakam	<b>tad</b> iti gamyate. yato jñānasya eva kalpanā-
0006101	akṣa-upaghāta-ja-jñāna-nivṛṭty-arthaṃ	<b>tad</b> iti cet, na, artha-sannikarṣa-grahaṇād eva an
0012600	drṣṭam, tad eva sprṣāmi iti. na indriyeṇa	<b>tad</b> iti parihāraḥ. akṣa-an-ekatva-vaiyarthyād ity
0005009	rāga-ādi-saṃvedane na asty eva	<b>tad</b> iti. yogi-jñāne 'py eṣa eva. yata evaṃ
0004708	vā sva-saṃvedyam ity ukte kiṃ-sva-bhāvam	<b>tad</b> iti vaktavyam ity āha — a-nirdeśyam iti. a-
0007608	vidhānād iha viṣaya-ābhāso grhyate. prameyam	<b>tad</b> iti sa viṣaya-ābhāsaḥ prameyam. pramāṇa-
0008915	-hetos tadānīm a-sattvād a-janakatvam,	<b>tad</b> idam anumāne 'py a-janakatvam samānam iti
0012600	iti indriya-antaraṃ parikalpyate. yadi punas	<b>tad</b> indriya-antara-arthe 'pi pravartate, indriya-
0010203	-yathā-arthatvam hi yan nivartayitum iṣyate,	<b>tad</b> indriya-jñāne na sambhavaty eva. indriya-
0010512	ity-ādi. etena yad indriyeṇa nir-antaram, na	<b>tad</b> indriyāt sa-antaram iti grhyate, na apy
0004106	evaṃ ca evaṃ ca kalpanā mama āsīd iti.	<b>tad</b> iyaṃ kalpanā upalakṣya-sva-rūpā eva. tad yadi
0017208	tat-samprayogād vijñānam jāyate tad-viṣayam,	<b>tad</b> iṣyate eva pratyakṣam. na eṣa doṣaḥ. na hy
0006201	indriya-bhāva-a-bhāva-anuvidhānam iti cet,	<b>tad</b> iha api tulyam. tad-vikāra-vikāritvam iti cet,
0016803	na pratyakṣa-lakṣaṇaḥ. kutaḥ. yasmāt	<b>tad</b> tṛṣṭam pratyakṣam, bhaviṣyamś ca dharmo na
0012211	a-vikalpakatvam iti vastu-vaśād ācāryeṇa	<b>tad</b> uktam. asmābhis tu para-abhyupagama-vaśād evam
0012209	paraḥ sa-vikalpaṃ pratyakṣam icchati, kathaṃ	<b>tad</b> uktam — viṣaya-ālocana-mātra-arthaṃ hi
0016609	-antaraṃ tato bhavanti bhāvāḥ, teṣāṃ sāksāt.	<b>tad</b> -uttara-kāla-bhāvinām tu pāraparyeṇa. yac ca
0005803	kim-arthaṃ punas tasya vacanam. yad-arthaṃ,	<b>tad</b> uttaratra āviṣ-kariṣyāmaḥ. bhrānti-saṃvṛti-
0008702	-ādiṣv iti pramāṇa-avayava-tad-ābhāsa-jāti-	<b>tad</b> -uttareṣu. tato 'rthād vijñānam pratyakṣam iti.
0013002	-ādau jala-jñāna-vad deśa-ādi-niyamena eva	<b>tad</b> utpadyata iti sūcayati. tat-sahacara-samudāya
0013001	parasparato vyāvṛtṭam viṣayam upalabdhatas	<b>tad</b> utpadyate. tena yady api kalpita-viṣayam,
0009303	ghaṭa-jñānam dvitva-jñānam iti. na ca tatas	<b>tad</b> utpadyate, teṣāṃ tattvato 'sattvāt. ato na
0008704	vijñānam vyapadiśyate, yadi tata eva	<b>tad</b> utpadyate, na anyataḥ, na api tato 'nyataś ca,
0008012	yadi sa teṣāṃ api viṣayaḥ syāt, tadā	<b>tad</b> -utpanneṣu teṣv artha-kāryatayā artha-kāryāny
0014814	yadi punar anyathā-sṭhite 'pi viṣaye	<b>tad</b> -upagrāhi jñānam anya-ākāram iṣyate, na tad-
0012415	eva na kiñcid asti, rūpa-ādi-samudāye	<b>tad</b> -upacārāt. tat kutas tatra pratyakṣam
0008707	ca tad rajatād utpadyate, śuktikayā eva tu	<b>tad</b> upajanyate. saṃvṛti-jñānam apy anena apāstam.
0000706	yuktaṃ tāvat pratyakṣasya tataḥ siddhiḥ,	<b>tad</b> -upadeśa-darśanāt. an-upadiṣṭasya tv
0001709	satya-catuṣṭaya-darśanān muktiḥ. tataś ca	<b>tad</b> -upadeśaḥ samsāra-arṇava-uttāraṇa-sādhanatvāt
0007702	na ca tad dvairūpyam jñānasya upapadyate,	<b>tad</b> -upapatty-a-bhāvād iti matvā pṛcchati — atha
0012406	manasā eva yojanam kriyate. atas tatra eva	<b>tad</b> upapadyate. anyathā hi iti yadi smārta-
0014114	saṃsthānād a-vyatirekād artha-sva-bhāvasya	<b>tad</b> -upalabdhaḥ so 'py upalabdha eva ity āha —
0008504	-kāla-bhāvīni jñānāny an-anubhūtāni syuḥ,	<b>tad</b> -upalambhasya parokṣatvāt. yasya yad-
0001910	prāmāṇyam. sā tu tayā vinā na sambhavati iti	<b>tad</b> -upādānam. tāyitvena avaśyam abhiyogavān para-
0015108	lakṣaṇasya. syād etat — āgama-anumānābhyām	<b>tad</b> -ubhaya-saṃvedanam. ato 'yam a-doṣa ity āha
0003005	eva vā viṣaye 'n-eka-pramāṇa-avatārāt.	<b>tad</b> ubhayathā api pareṇa darśitam yat tarhi ity-
0006506	-uktasya api jñānasya viṣaya-bheda-apekṣayā	<b>tad</b> ubhayam iti. atra ca ity asman-mate. sa-
0013701	tena pauraṣeṇa pratyayena saha yā samprkṭā	<b>tad</b> -eka-rūpatām iva āpannā, sā sa-pratyayā. yathā
0004317	'yam siddha-antaḥ, sa kathaṃ yujyate, yadi	<b>tad</b> ekata ekatvena ālambanam na vikalpayanti.
0008501	jñāna-antara-saṃvedyatvam smṛtiś ca.	<b>tad</b> ekam an-anubhūtam a-smṛtam eva ca āstām. ato
0012501	arthaḥ — yad an-eka-indriya-grāhyam, na	<b>tad</b> ekam, rūpa-ādi-vat. tathā ca dravyam iti
0014405	tad-viparyayeṇa tu — yad an-ekam, na	<b>tad</b> ekasmāc chabdād a-bhinna-sva-bhāvam. yathā
0008913	agnito 'pi tad bhavati ity uktaṃ bhavati.	<b>tad</b> etat kathaṃ yujyate, yadi vyapadeśa-hetoḥ
0004306	-apoḍham an-uktaṃ gamyate katham    iti.	<b>tad</b> etat kalpanā-sva-rūpa-saṃvarṇanena eva
0005213	-parikalpitasya pariṇāmasya niṣiddhatvāt.	<b>tad</b> etad uktaṃ bhavati — indriya-jñāna-viṣaya-
0017901	akṣa-para-tantrā ca iti virodhaḥ syāt.	<b>tad</b> etad uktaṃ bhavati — jñānasya utpattāv akṣa
0014304	-viśeṣā ity abhyupagamān na etat samasti.	<b>tad</b> etad uktaṃ bhavati — yac chabda-ādi-sva-
0010909	-uktena prakāreṇa cikitsyata ity abhyupeyam.	<b>tad</b> etad uktaṃ bhavati. yad indriyaṃ sva-
0012412	dravyasya ca cakṣuḥ-sparśana-grāhyatvāt.	<b>tad</b> etad uktaṃ bhavati — yad bhinna-indriya-
0014211	vyavacchidyate, na śabda-ādi-jāti-viśeṣaḥ.	<b>tad</b> etad uktaṃ bhavati — yā viśeṣaṇa-
0007710	sambadhyate, anyasya iha a-prakṛtatvāt.	<b>tad</b> etad uktaṃ bhavati — viṣaya-jñāne viṣaya-
0004513	sva-arthe taddhita-vidhānāc caturvarṇya-vat.	<b>tad</b> etad uktaṃ bhavati — sañcita-gocaram
0004210	paśyāmi iti matir yathā tathā iha api iti.	<b>tad</b> etan nir-vikalpa-pratyakṣa-vādino 'pi tulyam.
0001711	upadeśaḥ. sa ca bhagavatā kṛtaḥ.	<b>tad</b> etasmāt kāryāt praśastatva-ādi-viśeṣaṇa-traya-
0017709	sādhāraṇasya kvacid an-upayogād ity uktam.	<b>tad</b> etena a-nirdeśyam eva sva-lakṣaṇam indriya-
0015004	sa ca eka eva iti sukha-ādīnām anyatamaḥ.	<b>tad</b> etena yac chrotreṇa na grhyate na sa tasya
0012701	-kṛtam indriya-antara-a-grahaṇam darśayati.	<b>tad</b> etena yatra sparśana-indriyasya sāmartyam,
0014815	viṣaya-avadhāraṇam syāt. tac ca iṣtam.	<b>tad</b> etena yad eka-ākāram jñānam na tad bhinna-an-

0012912	tarhi dravyaṃ na asti, yad aham a-drākṣam,	<b>tad</b> eva a-sprākṣam ity asya a-bheda-jñānasya ko
0008102	kiṃ tarhy ādyasya eva jñānasya. tatas	<b>tad</b> eva artha-sāmarthya-bhāvi samyojya-arthena
0012114	a-niścayena grahaṇa-a-grahaṇam. tasmāt	<b>tad</b> eva asya grahaṇam, yo niścayaḥ. anyathā eka-
0001106	-jñānam ity ucyate, jñāna-vipakṣatvāt tasya.	<b>tad</b> eva ātma-darśanam. yato doṣa-hetuḥ, tataḥ
0014010	sūkṣmatara-kāla-bhedasya dur-avadhāratvāt,	<b>tad</b> eva idaṃ cakṣuḥ-sparśana-vijñānam dīrgha-ādi-
0006003	saṃśaya-jñāna-grahaṇam. tatra api kiṃ	<b>tad</b> eva idaṃ āhosvid anyad ity evam-ākārā pūrva-
0003701	-bhāvaḥ syāt. tatra ca ukto doṣaḥ. tasmāt	<b>tad</b> eva idaṃ iti niścayo viśeṣa-drṣṭatvena
0003702	-rūpaṃ yad uta a-bhraṣṭa-darśana-saṃskārasya	<b>tad</b> eva idaṃ iti pūrva-drṣṭa-ākāra-adhyavasāyāḥ.
0017014	-ādi-sadrṣṭa-vastu-smaraṇam. tad-an-antaraṃ	<b>tad</b> eva idaṃ iti bhrāntaṃ mano-vijñānam sāmānya-
0004911	tādṛṣṭa-darśanād asya prabodhe sati	<b>tad</b> eva idaṃ iti smṛtir bhavati. tato 'bhilāṣa-
0014507	ca rūpa-jātāv an-ekaṃ saṃsthānam iṣṭam, atas	<b>tad</b> eva indriya-anantyaṃ prasajyate. na eva hi
0006709	'-bhedaḥ jñāna-aṃśayor aikye yā eva kriyā	<b>tad</b> eva kārakam. ato vyāhatam etad iti. tad a-sat,
0001105	-kāya-darśana-jāḥ sarve tṛṣṇā-ādayo doṣāḥ.	<b>tad</b> eva ca a-jñānam ity ucyate, jñāna-vipakṣatvāt
0003002	pramāṇa-antaraṃ sāmānyato drṣṭād anumānāt.	<b>tad</b> eva ca atra anumānam iṣṭam tal-lakṣaṇam ca
0009812	vyavasāya-ātmakatvaṃ tu na sambhavaty eva.	<b>tad</b> eva ca viśeṣaṇam bhavati, yat tasminn āśraye
0009714	viśayo 'sti ity a-vyapadeśyam. atha vā	<b>tad</b> eva jñānam sva-rūpeṇa na vyapadiśyate na
0010101	idaṃ bahu-vrīhim adhikṛtya uktam. yadā tu	<b>tad</b> eva jñānam svayam a-vyabhicāri iti tat-
0009802	vyabhicāry asti ity a-vyabhicāri. atha vā	<b>tad</b> eva jñānam atasmimś tad-grahād vyabhicāri.
0009906	yuktam a-vyapadeśyatvaṃ viśeṣaṇam. iha ca	<b>tad</b> eva jñānam, sva-rūpeṇa yan na nirdiśyate, tad
0004803	yad yato bhinna-rūpa-jñāna-grāhyam, na tat	<b>tad</b> eva. tad yathā aśvād bhinna-jñāna-grāhyo
0011506	— tasya eva viśeṣaṇasya tat pramāṇam.	<b>tad</b> eva tena pramīyate, na viśeṣyam iti. tasmāt
0002405	eva pramāṇam iti yat pratipādayiṣtam	<b>tad</b> eva na pratipādayiṣtam syāt, siddha-sādhyatā ca
0004615	āhuś ca iti. iṣaya-vipratipattiṃ nirākurvams	<b>tad</b> eva nir-vikalpatvaṃ samarthayate — dharmiṇo
0010008	tu jñāne vitathena rūpeṇa pratibhāsate,	<b>tad</b> eva prati tasya vyabhicāritvam. bhrānte ca
0004512	-śabdena ca uktam an-ekaṃ parama-aṇu-vastu	<b>tad</b> eva pratiniyata-vijñāna-janana-sāmarthyena
0003708	kalpanā-saṃsargo 'sti, atas tat-pratiśedhena	<b>tad</b> eva pratiyate. tad yathā dhenur ānīyatām a-
0010404	bhāva-pradarśanasya iti. tatra etad syāt —	<b>tad</b> eva pratyakṣa-lakṣaṇam na śakyate vaktuṃ vinā
0008509	syād etad — yad ātmanā anubhūtam jñānam,	<b>tad</b> eva pratyakṣam bhavati. tena parair yad
0018004	an-anyad vā syāt. tatra yady anyad iṣyate,	<b>tad</b> eva pramāṇam syāt. janma ca kaṇabhujām ātmani
0005701	bhūta-artha-viśayam ārya-satya-darśanavat,	<b>tad</b> eva pramāṇam, na a-bhūta-artha-viśayam
0006813	yathā-saṃvedanam eva viśayo niścīyate iti	<b>tad</b> eva phalaṃ yuktam. na hi yathā-śva-bhāvam
0003104	sva-lakṣaṇena grhṇāti pratyakṣeṇa. paścāt	<b>tad</b> eva varṇatva-ādinā sāmānya-lakṣaṇena sa-
0002516	sva-lakṣaṇam yad artha-kriyā-samartham.	<b>tad</b> eva vastu. sāmānya-lakṣaṇam punas tad-
0017307	punar indriyasya vyāpāraḥ. yadi grahaṇam,	<b>tad</b> eva vijñānam iti vijñānam eva vijñānāj jāyate
0007711	— viśaya-jñāne viśaya-ākāraṃ jñānam iti.	<b>tad</b> eva viśeṣaḥ. tathā hi tad viśaya-jñānād
0006705	so 'rtha-sārūpyād anyato na sidhyati. tatas	<b>tad</b> eva sādhanam artha-adhigateḥ, sarva-kāraka-
0012515	a-bheda-jñānam punar yad eva mayā drṣṭam,	<b>tad</b> eva sprśāmi iti. na indriyeṇa tad iti
0005506	tad-ākāram, tataḥ kim iti cet, idaṃ tato yat	<b>tad</b> eva hlāda-paritāpa-ādy-ākāra-anugataṃ sukha-
0013511	ātma-maṇaḥ-sannikarṣāt sukha-ādiṣu.	<b>tad</b> evam guṇa-karmasv a-sannikṛṣṭeṣu jñāna-
0006108	tathā ca pūrvake jñāne. vyāpaka-viruddhaḥ.	<b>tad</b> evam tri-vidham eva kalpanā-jñānam lakṣaṇa-
0003004	viśeṣeṇa liṅgasya sambandha-a-yogāt.	<b>tad</b> evam dvābhyām ākārābhyām pramāṇa-bahutvaṃ
0009709	śabda-samavetāyāṃ tu samaveta-samavāyād iti.	<b>tad</b> evam pañca-prakāraḥ sambandho jñāna-hetuḥ.
0008811	api, caturbhiś citta-caittā hi iti vacanāt.	<b>tad</b> evam pratyaya-niyama-pakṣe siddha-anta-
0005906	-kramam adhyāropayanty upajāyate kalpanā.	<b>tad</b> evam prabhedataḥ śabda-kalpanā eva saṅketa-
0001508	kathitavāṃś ca bhagavān. sva-bhāvaḥ.	<b>tad</b> evam pramāṇa-bhūtāya ity etad eva stuti-padam.
0001609	para-arthaṃ prati sahāya-bhūtā veditavyā.	<b>tad</b> evam bhagavato jñāna-lakṣaṇam prāmāṇyam sa-
0001911	para-avabodhanam prati ity etad darśitam.	<b>tad</b> evam yataḥ śreyo-bhūtam ācaṣṭe tad-ākhyāne ca
0002212	maṇy-ādīnām iva akṛtrima-ādi-bhedam.	<b>tad</b> evam yato bahavaḥ pramāṇam prati
0001904	dayāvān hi para-arthe prayujyate, na anyāḥ.	<b>tad</b> evam-vidhayā hetu-phala-sampadā bhagavān
0015413	karaṇe 'rtha-drṣṭiḥ prasidhyati iti manyate.	<b>tad</b> evam vṛtti-grahaṇasya a-pramāṇatvān na tasya
0008713	bhavati ity ayam apy atra artho 'bhimataḥ.	<b>tad</b> evam vyavasthita idaṃ paryanuyujyate — kim
0012713	indriyam śakyate kalpayitum iti darśayati.	<b>tad</b> evam sthitam etad — na dravyam an-eka-
0016704	atīta-an-āgata-pada-artha-vyavasthā kriyate.	<b>tad</b> evam atīta-an-āgata-artha-viśayam
0011304	na sambhavati iti darśana-arthaṃ evam uktam.	<b>tad</b> evam artha-antara-phala-abhyupagama-vyāghātaḥ.
0008108	-jñāna-jñānam. evam uttareṣv api veditavyam.	<b>tad</b> evam uttara-uttara-jñānāni pūrva-viprakṛṣṭa-
0000508	unmārgeṇa nīyanta ity a-sambhāvanīyam etad.	<b>tad</b> evam evam-vidham yataḥ sva-matam, na tena
0015611	kurute, na bāhyeṣv artheṣv iti.	<b>tad</b> evam — na indriya-manobhyām saha bāhyeṣv
0004008	ca śabda-niyoga-arhatā vyāptā. atas	<b>tad</b> gamakatvaṃ viśaya-vyapadeśān nivartamānam tan
0013004	-upalabdho bhinnō viśayaḥ saha-carō 'sya iti	<b>tad</b> evam-guṇa-saṃvijñāno bahu-vrīhiḥ. punas tat-

0009101	kiṃ yad-ābhāsaṃ tatra jñānam utpadyate tathā	<b>tad</b> gocara ity-ādi tulyaḥ paryanuyoga iti
0000802	na viḡhnāya vināyakāḥ prabhavanti iti	<b>tad</b> -gauravam api sa-prayojanam eva. nanu ca
0000801	gauravam utpadyate, kiṃ punar itareṣām.	<b>tad</b> -gauravāc ca upacita-puṇya-sambhārāṇaṃ
0002909	tathā-praṭiteḥ sambhavāc ca. tat katham iti.	<b>tad</b> -grahaṇaṃ katham na pramāṇa-antaram ity arthaḥ.
0012903	anye sūtram anyathā vyācakṣate —	<b>tad</b> -grahaṇena sva-viśeṣa-vyatiriktaṃ viśeṣa-
0006303	evam-prakārasya anyasya api ca atasmiṃs	<b>tad</b> -grahād bhrāntasya api vastuni pratibandhād
0009802	-vyabhicāri. atha vā tad eva jñānam atasmiṃs	<b>tad</b> -grahād vyabhicāri. vyavasāya ātmā asya iti
0007316	vibhāgo 'sti, kevalam a-vidyā-upaplutais	<b>tad</b> grāhaka-ākāra-ādi-vibhāga-vad iva lakṣyate.
0008708	saṃvṛti-jñānam apy anena apāstam. tathā hi	<b>tad</b> ghaṭa-ādibhir vyapadiśyate, ghaṭa-jñānaṃ
0011916	tad vicāra-nir-apekṣaṃ pravartate.	<b>tad</b> darśayati — tatra kuto vicāra iti. tataś ca
0000903	-anuṣṭhānāc ca prāmānya-prāptiḥ sambhavati,	<b>tad</b> darśayann āha — tatra hetur āśaya-prayoga-
0000109	anyeṣāṃ ca eva khalu matāt kiñcit	<b>tad</b> -darśitayā ca diśā svayam abhyūhya prayatnena
0000806	-sādhanayor a-sambhavāt. na hy atīndriyeṣv a-	<b>tad</b> -darśinaḥ pratikṣepaḥ sambhavati, satām apy
0001615	tad-duḥkha-hetuṃ ca tad-duḥkha-praśamaṃ ca	<b>tad</b> -duḥkha-praśama-upāyaṃ ca yathā-bhūtaṃ
0001615	tad-duḥkha-sva-bhāvaṃ ca tad-duḥkha-hetuṃ ca	<b>tad</b> -duḥkha-praśamaṃ ca tad-duḥkha-praśama-upāyaṃ
0001614	yo yad-duḥkha-praśama-arthine yasmai	<b>tad</b> -duḥkha-sva-bhāvaṃ ca tad-duḥkha-hetuṃ ca tad-
0001614	-arthine yasmai tad-duḥkha-sva-bhāvaṃ ca	<b>tad</b> -duḥkha-hetuṃ ca tad-duḥkha-praśamaṃ ca tad-
0007405	eva utpannā iti, yato 'n-upapluta-darśanaṃ	<b>tad</b> -deśa-sannihitais tathā na dr̥syante. evam iti
0001801	-viśayatvāt. tat punaḥ pramāṇa-saṃvādāt	<b>tad</b> -deśitasya mārgasya anumīyate. a-punar-
0010712	syād etat — rūpa-ādayo yatra samavetāḥ,	<b>tad</b> dravyam aṇu mahad vā. tad-dvāreṇa rūpa-āder
0010613	-ādi. yatra dravye gandha-ādayaḥ samavetāḥ,	<b>tad</b> dravyam atra indriya-nir-antaraṃ jñeyam, tena
0008115	cet, yatas tasya viśaya-jñāna-sambandhinau	<b>tad</b> -dvāra-āyātau viśaya-ākāra-anubhava-ākārau
0010614	jñeyam, tena saha indriyasya saṃyogāt.	<b>tad</b> -dvāreṇa ca gandha-ādīnāṃ api nairantaryam.
0010712	yatra samavetāḥ, tad dravyam aṇu mahad vā.	<b>tad</b> -dvāreṇa rūpa-āder ādhikya-ādy aupacārikam iti.
0014011	darśayati. bhavatu nāma samsthānaṃ vastutas	<b>tad</b> dvi-grāhyaṃ dr̥ṣṭam iti sva-viśaya-viniveśa-
0007701	-kr̥tya sva-saṃvitteḥ phalatvam uktam. na ca	<b>tad</b> dvairūpyaṃ jñānasya upapadyate, tad-upapatty-
0005811	āha — tad-rūpa-kalpanā-pravṛttatvād iti.	<b>tad</b> dhi tān saṃvṛti-sato 'rtha-antaratvena
0005809	ity āha — artha-antara-adhyāropād iti.	<b>tad</b> dhi prajñapti-vastuṣu rūpa-ādiṣv artha-antara
0013108	-viśayam iti yāvat. a-bhedena sarvatra iti.	<b>tad</b> dhi mānaṃ sāmānya-ākāra-anuraktaṃ jñānaṃ
0008706	nirastam, yathā śuktikāyāṃ rajata-jñānam.	<b>tad</b> dhi rajatena vyapadiśyate rajata-jñānam iti.
0007213	na ca asau sākṣāt tena anumīyate, kiṃ tarhi	<b>tad</b> -dhetukena dhūma-jñānena, tathā yady api —
0001306	-āvṛtīḥ tu janma-doṣa-an-utpādaḥ. sa ca	<b>tad</b> -dhetoḥ pūrva-uktasya a-bhāvāt. yasya ātma-
0005307	-grahaṇaṃ syād iti, tan nirastam. yasmān na	<b>tad</b> bāhyeṣv artheṣu sva-tantraṃ pravartate, kiṃ
0013114	tulya-gocaratve hetum āha — tad-a-grahe	<b>tad</b> -buddhy-a-bhāvād iti. na a-grhīta-viśeṣaṇā
0013013	-dravya-viśayam ity āha — rūpa-ādy-a-grahe	<b>tad</b> -buddhy-a-bhāvād iti. yo yad-a-grahe saty
0000704	yad etat pratyakṣa-ādi-pramāṇa-lakṣaṇam,	<b>tad</b> bhagavad-upadeśād eva siddham, na idānīm
0008710	rūpa-ādibhya eva hi tathā-sanniviṣṭebhyas	<b>tad</b> bhavati. anumāna-jñānam apy anena eva
0008913	-sambandha-smṛtibhyāṃ api-śabdād agnito 'pi	<b>tad</b> bhavati ity uktaṃ bhavati. tad etat katham
0009410	yaj jñānaṃ vyapadiśyate, yadi tata eva	<b>tad</b> bhavati ity etad viśaya-cintā-prakṛtam eva.
0008007	tat tathā avasīyate, tāvatā tad-ākāram eva	<b>tad</b> bhavati ity yuktam ity āha — na ca uttara-
0007911	yad-ākāram sva-jñānena ālambyate, tad-ākāraṃ	<b>tad</b> bhavati. tad yathā sāsna-ādima-d-ākāraḥ sva-
0008911	dhūma-jñāna-sambandha-smṛtibhyāṃ api hi	<b>tad</b> bhavati, na agnita eva iti. anena hi dhūma-
0009004	— dhūma-jñāna-sambandha-smṛtibhyāṃ api hi	<b>tad</b> bhavati, na agnita eva iti. tasmāt sthita eva
0008711	dhūma-jñāna-sambandha-smṛtibhyāṃ api hi	<b>tad</b> bhavati, na agnita eva. tato bhavaty eva, na
0003612	-dr̥ṣṭāv arthau bhinnau, evaṃ saty atasmiṃs	<b>tad</b> -bhāva-adhyāropo viparyāsa eva, na pramāṇam.
0002804	-kriyā-prāptaye 'numānāt. tena adhyavasita-	<b>tad</b> -bhāva iti gamyate. pratyakṣeṇa api para-
0002711	grāhya-aṃśa-ātmakena para-rūpeṇa adhyavasita-	<b>tad</b> -bhāvatayā adhigamāt, dvitīyaṃ sāmānya-
0009501	dr̥śya-vikalpyāv arthāv ekī-kr̥tya adhyavasita-	<b>tad</b> -bhāvatayā vyavahartṛbhir vyapadiśyate. tvayā
0016513	samprayogena nimittena buddhi-janma bhavati,	<b>tad</b> -bhāvena vā tad-bhāvo lakṣyate, evaṃ sati
0016514	buddhi-janma bhavati, tad-bhāvena vā	<b>tad</b> -bhāvo lakṣyate, evaṃ sati samprayogaḥ sann
0014815	ca iṣṭam. tad etena yad eka-ākāraṃ jñānaṃ na	<b>tad</b> bhinna-an-eka-sva-bhāva-viśayam, caitanya-
0014209	viśeṣa iti na gr̥hyeta. na ca jāti-viśiṣṭa-	<b>tad</b> -bheda-grahaṇa-abhyupagame jāti-mātra-grāhikā
0000312	na asti, na tat prekṣāvata ārabdhavyam.	<b>tad</b> yathā an-anuṣṭheya-viśaya-jñāna-parīkṣaṇam
0003112	hi vastuni na vartante, na te vastu-dharmāḥ.	<b>tad</b> yathā an-utpāda-ādaya iti. na ayaṃ doṣaḥ,
0000315	sa-prayojanam, tat prekṣāvata ārabdhavyam.	<b>tad</b> yathā anuṣṭheya-viśaya-jñāna-parīkṣaṇam
0001814	-vyāpāraḥ, na sa tan-mātra-phala-abhikāṅkṣī.	<b>tad</b> yathā anna-adhigame 'py a-virata-vyāpāro
0001415	kāraṇāni na santi, na sa tadā a-nṛtaṃ vakti.	<b>tad</b> yathā anyaḥ kaścit satya-vacana-kāle. na
0006311	artham āśadayati, tat tatra tasya pramāṇam.	<b>tad</b> yathā-abhimataṃ pratyakṣam anumānaṃ ca. yathā
0006315	samīhita-arthā-a-visaṃvādi, tat pratyakṣam.	<b>tad</b> yathā-abhimataṃ pratyakṣam. tathā ca prakṛtam

0004803	bhinna-rūpa-jñāna-grāhyam, na tat tad eva.	<b>tad</b> yathā aśvād bhinna-jñāna-grāhyo mahiṣaḥ.
0001307	staḥ, na tasya janma-rāga-ādi-doṣa-utpādaḥ.	<b>tad</b> yathā ākāśasya. na staś ca ātma-darśana-
0001505	kathayati, sa tasya tatra pramāṇam.	<b>tad</b> yathā ārogya-arthina ārogya-upāyam a-
0000901	anutiṣṭhati, tasya sambhavati tat-prāptiḥ.	<b>tad</b> yathā ārogya-sādhanam a-viparītam anutiṣṭhanam
0012811	-kāraṇam na asti, na tatra tasya niyamah.	<b>tad</b> yathā icchā-mātra-vṛttinām kvacid arthe hasta
0006803	api tadvattayā pratibhāsata ity āha —	<b>tad</b> yathā ity-ādi. iha nīla-ādy-ākāra eka eva
0011601	ca ekasya ubhaya-rūpa-virodha-parihārāya	<b>tad</b> yathā ity-ādi-dṛṣṭāntaḥ. yoginām hi yoga-
0003511	smṛtir eva smṛtam iti bhāve kta-vidhānāt.	<b>tad</b> yathā ity evam-ādinā hetoḥ sādhyena anugamaṃ
0005216	-ādi-kṣaṇa-saha-kārya eva taj janayati, atas	<b>tad</b> yathā-ukta-viṣayam eva ity avagaccha.
0001205	tad-vipakṣe ca guṇa-doṣaḥ prakāśi-bhavanti.	<b>tad</b> yathā kasyacit prājñasya kvacic chilpa-viśeṣe
0011613	utpadyate, na tatra tasya a-jñānam asti.	<b>tad</b> yathā kasyacit prājñasya kvacic chilpa-viśeṣe.
0005706	tan nir-vikalpaṃ spaṣṭa-avabhāsi ca bhavati.	<b>tad</b> yathā kāma-śoka-ādy-upaplutanām priya-viṣayam
0013015	na upalabhyate, na sa tato vyatirikto 'sti.	<b>tad</b> yathā kāṣṭha-ādibhyaḥ ṣaṇ-ṇagarī prāsāda-mālā
0010706	-vartino 'pi vastunas tathā eva gṛhyate.	<b>tad</b> yathā ghaṭād vicchinna ity adhika iti ca
0005408	na tac chabdena taṃ saṃyojya gṛhṇāti.	<b>tad</b> yathā cakṣur-vijñānam gandham. na gṛhītaś ca
0017712	sa tena a-bheda-upacāram kartuṃ samarthaḥ.	<b>tad</b> yathā cakṣur-vijñānam śabdena. a-viṣayaś ca
0014212	-artha-grāhīṇī buddhiḥ, sā sa-vikalpikā.	<b>tad</b> yathā citra-gur ayam iti buddhiḥ. tathā ca
0014014	yad-dharmā na bhavati, na asau tad-ātmakaḥ.	<b>tad</b> yathā caitanyam a-pradhāna-dharmakaṃ na tad-
0011711	anyat. yad yato niṣpadyate, tat tato 'nyat.	<b>tad</b> yathā tury-ādibhyaḥ paṭa-ādiḥ. tathā ca ātma-
0013202	-viśeṣya-bhūtāḥ, te tulya-indriya-viṣayāḥ.	<b>tad</b> yathā daṇḍa-daṇḍinaḥ. tathā ca sattva-
0017904	nimittaṃ na asti, na sā tatra pravartate.	<b>tad</b> yathā daṇḍa-rahite puruṣe daṇḍi-śrutiḥ. na
0008505	-upalambhaḥ parokṣaḥ, na tat tena anubhūtam.	<b>tad</b> yathā devadattasya jñānam devadatta-anubhūtam
0003708	atas tat-pratiśedhena tad eva pratīyate.	<b>tad</b> yathā dhenur āṇiyatām a-vatsā iti vatsa-
0010606	tasya tena saha sarva-ātmanā nairantaryam.	<b>tad</b> yathā parvatasya sarṣapeṇa. sva-indriya-
0011308	karaṇam, na tasya tatra phalaṃ bhavati.	<b>tad</b> yathā palāśād anya-viṣayasya cchedanasya
0010604	gṛhyate, na tasya tena saha nairantaryam.	<b>tad</b> yathā pārasya apareṇa. sva-grāhakād indriyāt
0002911	anumānam, tat pramāṇa-antaram iti darśayati.	<b>tad</b> yathā pratyakṣeṇa ekadā paricchinne vahnau
0010308	ca na asti, na tat tasya viśeṣaṇam.	<b>tad</b> yathā balākāyāḥ śuklatvaṃ kṛṣṇatvaṃ ca. na
0001008	duḥkha-sukha-tyāga-āpti-vāñchā-pūrvakaḥ.	<b>tad</b> yathā makṣikāṇām abhirati-pūrvako 'śuci-
0014116	-upalabdhiḥ, na tasya sva-bhāva upalabhyate.	<b>tad</b> yathā manda-prakāśe pradeśe gava-āder
0001913	ca yatnavān, sa tena viduṣā pramāṇayitavyaḥ.	<b>tad</b> yathā yathā-uktair guṇaiḥ śiṣyāya upadiśann
0013606	arthaḥ. saha-artho 'tra adhiṣṭhāna-arthaḥ.	<b>tad</b> yathā rāja-puruṣeṇa adhiṣṭhitaḥ pravṛttas
0008705	api tato 'nyataś ca, taj jñānam pratyakṣam.	<b>tad</b> yathā rūpa-ādi-jñānam sukha-ādi-jñānam iti.
0012413	na tat pratyakṣam, mānasam eva vā tat.	<b>tad</b> yathā rūpam amlam iti jñānam. tathā ca
0001110	-viparīta-sva-bhāvaḥ, sa tasya pratipakṣaḥ.	<b>tad</b> yathā vāyu-viparīta-sva-bhāvam tailam vāyoḥ.
0001701	-bhūtam kathayati, sa tasya tatra pramāṇam.	<b>tad</b> yathā vyādhi-duḥkha-prasāma-arthine āturāya
0015709	na tatra smārtaḥ pratyayo bhavati.	<b>tad</b> yathā santāna-antarīyeṣv an-anubhūteṣu kāma-
0000403	tat-siddhaye prekṣāvātā ārambhaḥ kartavyaḥ.	<b>tad</b> yathā sādhitasya odanasya. sādhitā ca pramāṇa
0007912	-jñānena ālambyate, tad-ākāram tad bhavati.	<b>tad</b> yathā sāsna-ādimad-ākāraḥ sva-jñānena
0001502	-tad-viṣaya-dayas taṃ tatra vañcayati.	<b>tad</b> yathā suta-pathya-bhojanāya prasādhita-āhārā
0012408	na tat pratyakṣam, mānasam eva vā tat.	<b>tad</b> yathā surabhi madhuram iti jñānam. yathā-ukta
0012111	na pratyakṣam kasyacin niścaya-ātmakam.	<b>tad</b> yad api gṛhṇāti, tan na niścayena, kiṃ tarhi
0012704	-viparyaye 'n-iṣṭam prasaṅgayann āha —	<b>tad</b> yadi ity-ādi. yadi punaś cakṣuḥ sparśana-
0004106	tad iyaṃ kalpanā upalakṣya-sva-rūpā eva.	<b>tad</b> yadi indriya-vijñāne syāt prāg apy
0010303	nirūpaṇa-vikalpo niścaya-ātmako bhavati.	<b>tad</b> yadi vyavasāyaḥ kāryam yasya taj jñānam
0001509	pramāṇyam a-sādhāraṇo guṇa udbhāvitaḥ, yatas	<b>tad</b> -yogāt sa pramāṇam bhavati. sa tu guṇo na vinā
0000906	śloke jagad-dhitaṣiṇa ity anena darśitā.	<b>tad</b> -yogād dhi jagad-dhitaṣi bhavati. abhyāsāc ca
0001605	-vidham hi yadi tasya kāryam bhavati, evam	<b>tad</b> -yogād bhagavān an-adhigatasya arthasya
0008707	vyapadiśyate rajata-jñānam iti. na ca	<b>tad</b> rajatād utpadyate, śuktikayā eva tu tad
0005811	katham punar etaj jñāyata ity āha —	<b>tad</b> -rūpa-kalpanā-pravṛttatvād iti. tad dhi tān
0016107	saṃvedyante. tataś ca tena saṃprkṭās	<b>tad</b> -rūpatām iva āpannāḥ prāmāṇyam pratipadyante.
0002704	asya ata eva, bāhya-rūpeṇa adhyavasitasya a-	<b>tad</b> -rūpatvāt. yadi tarhi sāmānyam sarva-sāmarthya
0009507	ucyate. prakṛtāḥ eva dravya-satām	<b>tad</b> rūpam ity an-eka-ākāra-artha-vādino matam
0013705	-prakāśikā, na tu caitanya-samparkād āsādita-	<b>tad</b> -rūpā iva, sā a-pratyayā ity ucyate. tatra a-
0007003	an-upapannam iti manyamānasya praśnaḥ.	<b>tad</b> -rūpo hy artha-niścaya iti kāraṇam. yadā hi
0005202	cakṣur-ādi-vikalasya api darśanam prāpnoti.	<b>tad</b> vaktavyam kīdrśam tad ity āha — mānasam api
0011206	ādīnām api indriyatvasya tata eva siddhatvāt	<b>tad</b> -vacana-vaiyarthyaṃ syāt. tasmāt punar-vacanād
0007304	pratipādayitum iṣṭam. ato yasmāt sā khyāti	<b>tad</b> -vaśād iti vaktavye kim-artham — yasmāt so
0007301	tādrśasya ātmanaḥ saṃvittiḥ syāt. tataś ca	<b>tad</b> -vaśād viṣaya-niścayo bhavet, na anyathā.

0014415	ity-ādinā sādhyā-a-bhāve hetor a-bhāvam āha.	<b>tad</b> -vaśena ity-ādi. yadā ākāraṃ viśaya jñānam
0001316	-anupātena duḥkha-āśrayeṇa mārgeṇa gamanāt,	<b>tad</b> -vaśena eva punar duḥkham āśrayante, na ca
0014814	tad-upagrāhi jñānam anya-ākāram iśyate, na	<b>tad</b> -vaśena viśaya-avadhāraṇam syāt. tac ca iṣṭam.
0008114	sva-ābhāsam ca ity etad eva kutaḥ, yatas	<b>tad</b> -vaśena viśaya-jñānasya viśaya-sārūpyam syād
0018209	vikṛtir yady a-nityatā   na cet sā asti na	<b>tad</b> vastu sarva-sāmarthya-varjītam    iti.
0012203	-bhakṣya-vikalpān. tatra buddhi-pāṭavam	<b>tad</b> -vāsanā-abhyāsaḥ prakaraṇam ity-ādayo
0004111	abhidhāna-abhidheyayor darśakaṃ ca arthasya,	<b>tad</b> vikalpakam apy a-vikalpa-jñāna-vat pratyakṣam
0004405	vastu-sat siddha-anta iśyate. tasmāt sā eva	<b>tad</b> vikalpayati iti kṛtvā yac ca ity-ādi. āyatana
0006201	-anuvidhānam iti cet, tad iha api tulyam.	<b>tad</b> -vikāra-vikāritvam iti cet, atra apy etad eva
0011916	yasya ca viśaya-anubhava-mātraṃ prayojanam,	<b>tad</b> vicāra-nir-apekṣam pravartate. tad darśayati
0001312	a-bhāvena atyartham a-parijñānān mārga-	<b>tad</b> -vipakṣayoḥ, adhigatasya api mārgasya vibhajya
0001204	dīrgham ca kālam abhyasyati, tasya tatra	<b>tad</b> -vipakṣe ca guṇa-doṣāḥ prakāśi-bhavanti. tad
0001203	bahudhā dīrgham ca kālam abhyasyatas tatra	<b>tad</b> -vipakṣe ca sarvathā sarve guṇa-doṣāḥ
0001108	prahātavyam. parīkṣamāṇaś ca ātma-darśanasya	<b>tad</b> -viparīta-ākāratvān nairātmeya-darśanam eva
0005512	sukha-ādayo na api cetanāḥ, kiṃ tarhi	<b>tad</b> -viparīta-sva-bhāvāḥ prameyā eva iti, tasya api
0002516	tad eva vastu. sāmānya-lakṣaṇam punas	<b>tad</b> -viparītam. yady evam, taimirika-ādy-
0003713	-kakṣatvam tu nāmnāḥ sattvāt, jāty-ādīnām tu	<b>tad</b> -viparyayāt. parikalpitā hi jāty-ādayo na
0014405	tathā ca śabda iti sva-bhāvau prasaṅgau.	<b>tad</b> -viparyayeṇa tu — yad an-ekam, na tad
0000407	sṛtaṃ prasṛtam. vigataṃ prasṛtaṃ yatas	<b>tad</b> viprasṛtam. sva-mataṃ nyāya-mukha-ādi vigata-
0011910	tulyā asya niṣpattir iti yad uktam,	<b>tad</b> virudhyate. vicāra-pūrvakatvān nirṇayasya iti
0003001	sa eva ayam vahnir iti paricchinnati, tadā	<b>tad</b> viśeṣa-dṛṣṭa-ākhyam agni-grahaṇam pramāṇa-
0013115	ca rūpa-ādīnām viśeṣyānām sārvendriyatvāt	<b>tad</b> -viśeṣaṇayor api bhāva-guṇatvayoḥ
0014207	-viśiṣṭasya ity-ādi. śabda-jāti-viśiṣṭasya	<b>tad</b> -viśeṣasya kauśika-āder grahaṇād ity arthaḥ.
0012008	tataś ca arthād a-vyatiriktatvāt	<b>tad</b> -viśeṣānām artha-vat teṣv api grahaṇa-utpādana
0008113	dvairūpyam. viśaya-jñāne tu yaj jñānam,	<b>tad</b> viśaya-anurūpa-jñāna-ābhāsam sva-ābhāsam ca
0007902	atas tām nirākartum sva-rūpam a-jahad eva	<b>tad</b> viśaya-ākāram anukaroti iti darśana-artham
0017209	na hy atra rajaḥ-prabhṛtibhiḥ samprayogāt	<b>tad</b> -viśaya-indriya-jñānasya utpannasya
0011008	'yam a-doṣaḥ. a-pihita-adhiṣṭhānam eva hi	<b>tad</b> viśaya-grahaṇa-samartham, na anyathā iti.
0007711	ākāram jñānam iti. tad eva viśeṣaḥ. tathā hi	<b>tad</b> viśaya-jñānād adhikena viśaya-ākāreṇa
0007905	iti. jñāna-jñānam viśaya-jñāna-ālambanam,	<b>tad</b> viśaya-jñānena a-viśiṣṭam a-viśeṣitam bhavet.
0001503	duḥkha-kṣaya-upāyam sādhitvān a-parityakta-	<b>tad</b> -viśaya-dayaś ca bhagavān. vyāpaka-viruddhaḥ.
0001501	na sa tad-artha-niṣpattāv a-parityakta-	<b>tad</b> -viśaya-dayas taṃ tatra vañcayati. tad yathā
0009009	tu parama-arthata eva bāhyam prameyam	<b>tad</b> -viśayam ca pramāṇam icchanti. tac ca yathā na
0000204	pratibaddhaś catur-ārya-satya-lakṣaṇe tattve	<b>tad</b> -viśayam jñānam āsādyā niḥ-śreyasa-arthinām
0017607	ca dravyam vastutvena abhyupetam, atas	<b>tad</b> -viśayatā indriya-buddher āśaṅkyeta.
0002606	a-bhāvas tarhi sāmānyam mā bhūt. na hi	<b>tad</b> -viśayatvena adhyavasīyata iti cet, na,
0013107	a-sad-a-guṇa-vyāvṛtti-lakṣaṇam, yat sāmānyam	<b>tad</b> -viśayam iti yāvat. a-bhedena sarvatra iti.
0012217	viśayatvāt. nanu jñānam apy ātmani samavāyāt	<b>tad</b> -viśayam eva. na etad asti. jñānasya hi jñeyam
0017208	yac ca tat-samprayogād vijñānam jāyate	<b>tad</b> -viśayam, tad iśyata eva pratyakṣam. na eṣa
0010810	pradīpa-āloka-vat, tasmād upapadyate	<b>tad</b> -viśayasya sa-antara-adhika-grahaṇam,
0002304	tu pramāṇa-antarāṅgy asmābhir abhyupetāni na	<b>tad</b> -viśayā iti. nanu ca teṣām api doṣa-udbhāvanāt
0015702	idaṃ para-abhiprāyeṇa uktam — smārtaṃ hi	<b>tad</b> vṛtti-saṃvedanam iti. parasya gaty-antara-a-
0005601	eva ca sva-saṃvedanam pratyakṣam uktam, na	<b>tad</b> -vyatiriktasya sukha-ādeḥ para-parikalpitasya.
0017403	api buddhiḥ parāmṛṣyate, na tu sāmāgrī,	<b>tad</b> -vyatiriktasya strī-liṅgasya upanyāsād vṛttau
0007810	-viśaya-jñāna-ākāra upalabhyate, na tu	<b>tad</b> -vyatirekeṇa kiñcid ākāra-antaram. na ca a-
0009309	labhyeta. na ca evam. tasmād yasya	<b>tad</b> vyapadiśyata ity etan na prāpnoti. atha matam
0009315	ity arthaḥ. tataḥ sa eva prasaṅgo yasya	<b>tad</b> vyapadiśyata ity etan na prāpnoti iti. yad-
0009308	ca te jñānasya kāraṇam, pratyekaṃ ca tais	<b>tad</b> vyapadiśyata iti tad-ālambanasya jñānasya
0009312	-anugṛhītā hetavo jñānasya. tato yasya	<b>tad</b> vyapadiśyate, tata eva utpadyata iti siddhā
0009307	syāt, evam saty eka-ekena parama-aṇunā	<b>tad</b> vyapadiśyeta. tataś ca pratyekaṃ ca te
0009414	-abhimate 'sti. tat katham tatra vyapadiṣṭe	<b>tad</b> vyapadiṣṭam bhavati. ato yena vyapadiśyata
0009406	iti. viśaya-rūpa-vyatirekeṇa tv a-śakyam	<b>tad</b> vyapadeṣṭum. nanu ca jñānam buddhir iti vinā
0010011	eva sa viśayaḥ, na indriya-jñānasya. tato na	<b>tad</b> -vyavaccheda-artham a-vyabhicāri-grahaṇam
0005302	-rūpo 'py asti, yaḥ smrty-ādīnām ity atas	<b>tad</b> -vyavacchedāya anubhava-grahaṇam. anubhava
0004013	vyapadeśo dṛṣṭa ity-ādi. vyavahāratā ca loke	<b>tad</b> -vyavasthā atra vidheyā, tasya pratyāyanatvād
0007510	-āhlāda-trṛpy-ādi-pratyayānām sambhavaḥ,	<b>tad</b> vyavahāra-a-visaṃvāda-apekṣayā pramāṇam,
0011502	tat pramāṇam, na viśeṣyasya, tatra	<b>tad</b> -vyāpāra-a-prathanāt. nanu ca pramāṇam kāraṇam
0017213	-ādīnā sac-chabda indriya-arthā eva rūḍhaḥ,	<b>tad</b> -vyutpattau viśiṣṭasya eva artha-sambandhinaḥ
0001415	yadā a-nṛta-vacana-kāraṇāni na santi, na sa	<b>tadā</b> a-nṛtaṃ vakti. tad yathā anyāḥ kaścit satya-



0005115	grhīta-grahaṇāt smr̥ty-ādi-vat. atha dvitīyā,	<b>tadā</b> andha-āder apy artha-grahaṇam syāt. indriya-
0007111	-samvittiḥ phalam, api tu yadā api viṣayam,	<b>tadā</b> api iti. iha a-sati bāhye 'rthe sva-
0007203	yadā api bāhyo 'rthaḥ prameya iti pakṣaḥ,	<b>tadā</b> api grāhaka-ākāro 'bhimata eva, tasya sva-
0018107	evam apy a-viśiṣṭatvāt tasyāḥ prāg-vat	<b>tadā</b> api prāmānyam a-nivāryam iti kiṃ janma-
0012011	jighr̥kṣāyām satyām tatra gatvā paśyati,	<b>tadā</b> ayam doṣa āpadyate. sannikarṣa-vādinaś ca
0004404	tatra sāmānye yady akṣa-dhīḥ pravarteta,	<b>tadā</b> asau vikalpikā syāt. sāmānya-buddhir hi
0014416	-ādi. yadā ākāraṃ viṣaye jñānam utpadyate,	<b>tadā</b> ākāraḥ sa viṣayaḥ pratīyate. dṛṣṭam ca ity-
0008511	kutaḥ siddhaḥ. yadi hy anubhavaḥ sidhyet,	<b>tadā</b> ātmani paratra vā iti syād vibhāgaḥ. sa eva
0011809	guṇa-karmasu jñānam na upajāyate. tasmāt	<b>tadā</b> āśrayo dravyam guṇa-karmāny abhivyañjayat
0007102	uktam. kiṃ yadā hi sa-viṣayam jñānam arthaḥ,	<b>tadā</b> ity anena. asti prayojanam, yasmāt prak̥ sva-
0009815	indriya-buddher iti. yadā bahu-vīṭhi-pakṣaḥ,	<b>tadā</b> idam uktam. anena vyapadeśyatvasya a-
0012705	-grāhyam api dravyam gr̥hṇāti iti iṣyate,	<b>tadā</b> indriya-antara-artho 'pi cakṣuṣaḥ sva-artha
0007009	eva yadā iṣṭam svam ākāram anubhāvati,	<b>tadā</b> iṣṭam artham niścinoti, viparyayaḥ viparītam.
0002608	-ādīnām jñāna-antareṇa jñeyatvena grahaṇam,	<b>tadā</b> iṣṭam eva sāmānya-rūpatvam. kevalam yasmiñ
0000216	sābhyupāyayor ātyantike hāna-upādāne,	<b>tadā</b> iṣṭaṇa-śīlāya. praṇamya iti mano vāk-kāyaiḥ
0010101	-vyabhicāri iti tat-puruṣaḥ parair āśrīyate,	<b>tadā</b> evam vaktavyam — a-vyabhicāritve ca a-
0017011	yadā sūrya-raśmibhiḥ santāpitā bhavanti,	<b>tadā</b> kāraṇam bhavanti, na anyadā, yad āha —
0011912	viśeṣa-rūpeṇa artha-avadhāraṇam yadā,	<b>tadā</b> gaur eva ayam, na gavaya iti nirmāya
0003212	niścinoti ity etat pramānam eva na bhavati.	<b>tadā</b> ca a-sakṛd vā iti anena asya sādharmaṇaḥ
0012405	anusandhānam śakyate kartum, na anyathā.	<b>tadā</b> ca indriya-jñānam cira-niruddham iti
0018105	eva prāmānyam, na ūrdhvam ity uktam.	<b>tadā</b> ca buddhy-a-bhāvād eva prāmānya-a-bhāva iti
0009914	rūpam iti jñānam, rasa iti jñānam iti.	<b>tadā</b> ca vyapadeśyamānam śabdaṃ bhavati. tato
0005201	mano-vijñānam yadi bāhye 'rthe pravartate,	<b>tadā</b> cakṣur-ādi-vikalasya api darśanam prāpnoti.
0000212	abhipreyamānasya sampradānatvam vivakṣyate,	<b>tadā</b> caturthy eva nyāyyā. yathā tathā eva prāpta-
0016408	ṣaṣṭhī-tat-puruṣo vā. yadā karma-dhārayaḥ,	<b>tadā</b> janma-viśiṣṭā buddhiḥ pratyakṣam. buddhir hi
0002308	tv a-viṣaye gr̥hītam pramānam yadā bhavati,	<b>tadā</b> tatra tasya viśamvāde tadvat sva-viṣaye 'py
0008012	-viṣayatvāt. yadi sa teṣām api viṣayaḥ syāt,	<b>tadā</b> tad-utpanneṣu teṣv artha-kāryatayā artha-
0003001	yadā sa eva ayam vahnir iti paricchinnati,	<b>tadā</b> tad viśeṣa-dṛṣṭa-ākhyam agni-grahaṇam
0009915	-kāle tu samākhyā-śabdo na vyāpriyate,	<b>tadā</b> tasya a-vyapadeśyatvam iti. tasya apy etad
0003013	uktam. yadā tu prameya-antaram sambhavati,	<b>tadā</b> tasya pratyāyakaṃ pramāna-antaram syād iti
0015510	'rthe manaḥ pravartate na indriya-vṛttiṣu,	<b>tadā</b> tā mano-vṛttibhir an-adhiṣṭhitāḥ pauraṣeṇa
0007301	rūpa-ādīḥ. yadi hi tad-ākāram utpannam syāt,	<b>tadā</b> tādrśasya ātmanaḥ samvittiḥ syāt. tataś ca
0002313	tato jñāna-rūpād vyatiriktaṃ yadā pramānam,	<b>tadā</b> tena a-jñāna-rūpeṇa bhāvīyam. a-jñāna-rūpasya
0003306	atha punar a-niyatā bhāvād artha-antaram,	<b>tadā</b> na sva-bhāvo naśvaraḥ syāt. na hy anyasya
0002302	pratyakṣa-anumānayoḥ sva-rūpaṃ vyutpādyeta,	<b>tadā</b> pareṣām evam syāt. nūnam etad-viṣayā eva
0003009	tarhi pramāna-antara-viṣaye 'pi pravartate,	<b>tadā</b> pratyakṣasya api sāmānye pravṛtṭy-a-virodhān
0003211	yadā tv antya-kṣaṇa-darśino naṣṭo 'yam iti,	<b>tadā</b> pratyakṣeṇa a-niyatā-sva-bhāva-pratipatter
0016210	kenacid indriyeṇa yuktaṃ yadā mano bhavati,	<b>tadā</b> pratyayavatī vṛttir indriyasya bhavati.
0007204	eva, tasya sva-samvedyatvāt. tat kim iti	<b>tadā</b> pramānatvena na vyavasthāpyata ity āha —
0002310	a-vyatiriktaṃ iti yadā na vyutpādyate,	<b>tadā</b> pramānasya pramāna-sva-rūpatā eva hīyate.
0018203	yo yadā a-pramātr-avasthāyā a-viśiṣṭaḥ, na	<b>tadā</b> pramātā, yathā sa eva pumān prak̥. yathā-
0016411	janma-grahaṇam. yadā tu ṣaṣṭhī-samāsaḥ,	<b>tadā</b> buddhi-viśiṣṭam janma pratyakṣam. tatra sad
0012016	sati sarva-ātmanā grahaṇam prasajyate,	<b>tadā</b> bhavato 'pi tribhir indriyaiḥ sambadhyamāne
0012600	yadi punar ekena indriyeṇa grahaṇam syāt,	<b>tadā</b> yathā nīla-ādīnām cakṣur-gocaratvena a-
0015109	yadā sva-santati-patitām vṛtṭiṃ samvedayate,	<b>tadā</b> liṅga-a-bhāvān na anumānam upadeśa-a-bhāvān
0014605	ity ucyante. yadā tu sṛṣṭi-kāle samhanyante,	<b>tadā</b> vikāra-vyapadeśam bhajante. ete ca śabda-ādi
0011513	-bhāvāt, na sāmānyasya viśeṣaṇam sambhavati,	<b>tadā</b> viśeṣaṇa-jñānasya pramānatvam vā syāt
0006912	'sya iti vigrahaḥ. yadā tu na āśrīyate,	<b>tadā</b> viṣaya ābhāso 'sya iti. viṣayaḥ punar atra
0007907	anugataṃ sva-jñānam utpādyata ity etad asti,	<b>tadā</b> viṣaya-jñānād utpadyamānam jñānam yathā-ukta
0006911	ca iti. atra yadā bāhyo viṣaya āśrīyate,	<b>tadā</b> viṣayasya iva ābhāso 'sya iti vigrahaḥ. yadā
0017415	vyadhikaraṇam viśeṣaṇam rājā iva puruṣasya,	<b>tadā</b> samprayoga eva buddhi-janmano viśeṣaṇam syād
0002612	-kriyante keśa-ādi-vat keśa-ādi idam iti,	<b>tadā</b> sāmānya-ākāreṇa a-sphuṭena
0013309	cakṣuṣā dṛṣṭvā agnim uṣṇo 'yam iti gr̥hṇāti,	<b>tadā</b> sparśo 'py agni-viśeṣaṇatvāc cākṣuṣaḥ syāt.
0015513	indriya-vyavasāye mano 'nuvyavasāyam kurute,	<b>tadā</b> smr̥ti-pratyakṣa-vyavasāya-viśeṣa upapadyate.
0007110	yadā jñānam pramānasya prameyam apekṣate,	<b>tadā</b> sva-samvedana-anurūpam arthaṃ pratipadyata
0007004	arthe. yasmād yadā sa-viṣayam jñānam arthaḥ,	<b>tadā</b> sva-samvedana-anurūpam arthaṃ pratipadyate
0007205	pramānatvena na vyavasthāpyata ity āha —	<b>tadā</b> hi jñāna-sva-samvedyam api ity-ādi. jñānasya
0008915	yadi smr̥ty-ādīnām viṣayasya vyapadeśa-hetos	<b>tadānīm</b> a-sattvād a-janakatvam, tad idam anumāne
0011013	bhāgena adhiṣṭhāne 'pi varteta. tataś ca	<b>tadānīm</b> tad-adhiṣṭhāna-abhimataḥ śāntīra-avayavas

0008208	iti. yasya tu jñānasya viprakr̥ṣṭo viṣayas	<b>tadānīm</b> na asti iti nīscitaḥ, tasya viṣaya-
0008814	lakṣaṇasya uktā. viṣaya-mātram ity atra yā	<b>tadānīm</b> sannihitā rūpa-ādi-vyaktiḥ, vijñānasya
0011407	iti ṣaṣṭhy-antaḥ śrūyate. prathamasya tu yat-	<b>tador</b> nitya-sambandhād a-śrūyamāṇo 'py anumīyate.
0004513	samānam. samānam eva sāmānyam, sva-arthe	<b>taddhita</b> -vidhānāc cāturvarṇya-vat. tad etad uktaṃ
0006411	eva bhava iti sa-avadhāraṇe vākya-arthe	<b>taddhiteṣu</b> sambandha-abhidhānam iti. śabda-
0003814	bhavati. yathā-uktam — samāsa-kṛt-	<b>taddhitau</b> . tasmād atra sambandhe bhāva-pratyayaḥ.
0003817	tva-talāv iti. pācako daṇḍī iti ca kṛt-	<b>tadvat</b> sati saṃskāre 'nyasya api sambhāvāt
0000810	kasyacin medha-āder guṇa-viśeṣasya darśanāt	<b>tadvat</b> sva-viṣaye 'py a-prāmānyam avagacchet
0002309	yadā bhavati, tadā tatra tasya viṣamvāde	<b>tadvatā</b> arthena yayā yojyante saṃsṛjyante, sā
0003715	kṛtā iti vā. kā punar asau. nāma-ādīni	<b>tadvatām</b> yaḥ sambandhaḥ, sa śabda-pravṛtti-
0003812	iti kriyā-dravya-śabdeṣu. kriyā-dravyābhyām	<b>tadvattayā</b> pratibhāsata ity āha — tad yathā ity
0006803	etat. kathaṃ yathā-vyāpāram antareṇa api	<b>tadvad</b> anubhava-ātmanā upajāyamānā buddhir
0007016	utpadyamāna ātmanā prakāśaka ity ucyate.	<b>tadvad</b> iti pramāṇa-phalam. yat pūrva-adhigata-
0003512	hetoḥ sādhyena anugamaḥ dṛṣṭānte darśayati,	<b>tadvad</b> eva doṣaḥ. tasya eva tv ity-ādīnā ayam
0006511	artha-antarāṃ phalam iti mā bhūd iha api	<b>tadvanto</b> guṇatva-tadvantaś ca. sva-bhāva-
0013202	tad yathā daṇḍa-daṇḍinaḥ. tathā ca sattva-	<b>tadvantaś</b> ca. sva-bhāva-pratirūpakāḥ. an-iṣṭam
0013203	-daṇḍinaḥ. tathā ca sattva-tadvanto guṇatva-	<b>tadvantaṃ</b> na yojayati, tāvan na upajāyata eva. na
0010108	gotva-ādi-sāmānyam na vikalpayati tena ca	<b>tan</b> na apārthikā saṅkhyā-ādi-vyutpattiḥ. dvayor
0002314	na syād rūpa-ādi-vad iti phala-vyutpattiḥ.	<b>tan</b> na asti, yato vyabhicāraḥ sādhyasya syāt.
0010313	na syāt. na hi prayatna-anantarīyake	<b>tan</b> na ity-ādīnā etad āha — pratyakṣa-lakṣaṇe
0010403	-pradarśanāya. tasmāt siddha-sādhanam iti.	<b>tan</b> na upapadyate, kva tarhi tad ity āha — tac
0012403	matub-lopena lakṣyate. yadi indriya-buddhau	<b>tan</b> na eva vicchinnam avasīyate, laghutara-
0004205	-vikalpa-kāle na asti darśanam, tathā api	<b>tan</b> na kalpanīyam syād iti. apārthikā iti nir-
0012600	kriyate, na indriya-antare pramāṇam asti iti	<b>tan</b> na niścaya-a-niścaya-vaśāt pratyakṣasya
0012112	na niścayena, kiṃ tarhi tat-pratibhāseṇa.	<b>tan</b> na niścayena, kiṃ tarhi tat-pratibhāseṇa. tan
0012111	niścaya-ātmakam. tad yad api gṛhṇāti,	<b>tan</b> na pramāṇam ity arthaḥ. yady api jñāna-
0003410	phale kartavye yaj jñānam viśeṣa-dṛṣṭam,	<b>tan</b> na prāpnoti. yadi sarvaṃ jñānam pramāṇatvena
0003508	-lakṣaṇam. saṅkhyā dve trīṇi vā ity evam-ādi	<b>tan</b> na syāt. kiṃ punaḥ sarva-ātmanā gṛhīte 'pi
0012114	grahaṇam, yo niścayaḥ. anyathā eka-ākāre 'pi	<b>tan</b> na syāt. kuta ity āha — na hi ity-ādi.
0010511	adhika-grahaṇam indriya-atirikta-grahaṇam.	<b>tan</b> na syāt. tasmāt tasya eva viśeṣaṇasya tat
0011501	-ākāra-utpattyā. anyathā viśeṣaṇa-jñānam eva	<b>tan</b> nāma-ādi-samsarga-a-bhāve 'pi sa-vikalpakaṃ
0003803	-ādiṣu bāla-dāraka-āder yat kalpanā-jñānam	<b>tan</b> -nāmato nīlam etad iti jānāti. etad eva
0004313	artha-sva-rūpeṇa jānāti, no tu nīlam iti na	<b>tan</b> -nidāna-viruddham tailam. ātma-sneha-ādi-
0001113	sa tasya bādhaḥ. yathā vātikasya vyādhes	<b>tan</b> -nimittaṃ jñānam, na tat pramāṇa-antarām.
0003102	yojanam. yat tat-sandhāne pravartate	<b>tan</b> -niyoga-arhatām api nivartayati. ato na
0004008	gamakatvaṃ viṣaya-vyapadeśān nivartamānam	<b>tan</b> -nir-apekṣā. sa eva na ātmā eko 'sya iti
0014914	tri-guṇa-ātmakaḥ. tathā ca na gṛhṇāti iti	<b>tan</b> nir-avayavam eva. yathā-uktayā nītyā bhākta-
0010901	ākāśasya bhāktam. parama-arthatas tu	<b>tan</b> nir-vikalpaṃ spaṣṭa-avabhāsi ca bhavati. tad
0005706	yad bhāvanā-niṣpatti-phalaṃ jñānam,	<b>tan</b> nir-viṣayam eva, parama-arthato 'tīta-an-
0016706	-an-āgata-viṣayam ity ucyate. bhavatu nāma	<b>tan</b> nirastam. yasmān na tad bāhyeṣv artheṣu sva-
0005306	— andha-āder apy artha-grahaṇam syād iti,	<b>tan</b> -nirākaraṇa-arthaṃ sad-grahaṇam iti. a-yuktam
0016516	-jñānam a-saty api samprayoge bhavati iti,	<b>tan</b> -nirākaraṇāya āha — bahavaś ca atra
0002115	uktau jñāyate na prayojanam    iti. atas	<b>tan</b> -nirāsāya āha — yadā tv ity-ādi. bāhye
0007115	-ākāra eva pramāṇam ity āśaṅkā syāt. atas	<b>tan</b> -nirāsāya tad avasīyam kartavyam. na etad asti,
0010013	-jñānam, tasya api pratyakṣatā syāt. tatas	<b>tan</b> nirodha-dharmakam ity-ādayo 'numāna-prayogā
0000708	yathā yat kiñcit samudaya-dharmakam,	<b>tan</b> nivartamānam ārambham api nivartayati. tac ca
0000310	-kāriṇām ārambhasya prayojanena vyāptatvāt	<b>tan</b> nivartyeta. śakyante hi kalpanāḥ
0006202	api ca icchayā sarpa-ādi-bhrānti-vad eva	<b>tan</b> -nivṛttaye yatnaḥ kriyate. te hi pratyakṣasya
0006009	kutaḥ punas tayoh pratyakṣa-āśaṅkā, yena	<b>tan</b> -nivṛttaye sad-grahaṇam iti. na etad asti,
0017007	api bhrāntasya pratyakṣatā syāt. atas	<b>tan</b> -niścayanam. tac ced ākāra-antara-vad a-
0012109	eva ca niścayānām sva-artha-pratipattiḥ, yat	<b>tan</b> -niścitasya pramāṇa-antareṇa a-bādhanād
0001802	-āvṛtītvam sthīratvāt. tat punar mārgasya	<b>tan</b> -niṣedhāya sad-grahaṇam yuktam iti. syād etad
0017005	taiḥ saha kasyacit samprayogaḥ. tatas ca na	<b>tan</b> nairantaryasya bādhaḥ kam iti. samprayogo
0017304	-chrutir indriya-arthe rūḍhā ity a-sad etat.	<b>tan</b> nairātmya-darśanam bahuśo bahudhā dīrgham ca
0001202	-darśanam iti sva-bhāvaḥ. evaṃ jñātvā tasya	<b>tan</b> -mata-anusāriṇaś ca apare ślokaṃ paṭhanti —
0002110	āhuḥ — svata eva siddhāni pramāṇāni iti.	<b>tan</b> -matam darśayitum evam uktam, na punaḥ sakṛd-
0003502	punaḥ punar astitvaṃ pratipadyata iti. atas	<b>tan</b> -matam eva āśritam. sa vā yasmād bhāṣya-kṛto
0018006	-samavāyo vā jñāne kārye. mīmāṃsakair api	<b>tan</b> -matasya upakṣepād ākṣapādānām iti gamyate.
0009603	naiyāyikānām tv iti. rūdher an-antarām ca	

0006001	'pi pūrva-anubhūta-ākāro vikalpa itthaṃ	<b>tan</b> mayā anubhūtam iti. ābhilāṣikam api pūrva-
0014411	-parama-aṇuḥ. tan-mātra-ādi vā iti śabda-	<b>tan</b> -mātra-ādi, ādi-śabdena ahaṅkāro mahān
0014411	āha. tat-parama-aṇur iti śabda-parama-aṇuḥ.	<b>tan</b> -mātra-ādi vā iti śabda-tan-mātra-ādi, ādi-
0001814	adhigate 'py a-virata-vyāpārah, na sa	<b>tan</b> -mātra-phala-abhikāṅkṣī. tad yathā anna-
0002705	yadi tarhi sāmānyam sarva-sāmarthya-rahitam	<b>tan</b> māna-arham eva na bhavati ity a-prameyam eva,
0017704	drṣṭānta-artham. yad a-bheda-upacāra-jñānam,	<b>tan</b> mānasam abhidhāna-abhidheya-a-bheda-upacāra-
0005606	yasya mana eva āśrayo na rūpi-indriyam,	<b>tan</b> mānasam abhisamhitam. ye tarhi pañca vijñāna-
0014911	jighrksitam vā iti yathā śvabhiḥ pramadā-	<b>tanau</b> bhakṣya-sva-bhāvatvam eva upalabhyate.
0005307	nirastam. yasmān na tad bāhyeṣv artheṣu sva-	<b>tantram</b> pravartate, kiṃ tarhi indriya-pratyaya-
0017901	anyathā indriya-nir-apekṣā akṣa-para-	<b>tantrā</b> ca iti virodhaḥ syāt. tad etad uktaṃ
0017811	indriya-dhiyo viśaya iti. na akṣa-para-	<b>tantrā</b> syād iti. sāmartyāt pratyakṣa-śabda-
0000405	prasrtaṃ prasaraṇam vistara iti yāvat. punas	<b>tantra</b> avṛtter an-eka-śakter vā asya eva ayam
0013702	-rūpatām iva āpannā, sā sa-pratyayā. yathā	<b>tapta</b> -avasthāyām ayo-golakas tejah-samparkād a-tat
0003208	itareṇa. tasmād viśeṣasya a-grahaṇān na sa	<b>tam</b> a-nityatayā yojayati, api tu varṇa-sāmānyam
0010209	na yuktam, kiṃ tv a-vyabhicārāc ca.	<b>tam</b> a-vyabhicāram darśayati sarvā hi ity-ādinā.
0010509	tayoś ca sannikarṣa-utpatty-a-sambhavaḥ.	<b>tam</b> a-sambhavam darśayann āha — sa-antara-
0010809	bahir nirgatya visarpad viśayeṇa samyuktaṃ	<b>tam</b> adhiṣṭhānād adhikam avabhāsayati pradīpa-
0003904	yatra yatra yathā-bhūte niyujiyante, taṃ	<b>tam</b> arthaṃ tathā-bhūtaṃ pratyāyayantaḥ kena
0005815	-arthaṃ tatra lokasya yaḥ śabda-saṅketah,	<b>tam</b> āśrayam kṛtvā artha-antareṇa ghaṭa-ādinā
0011902	api prādhānyam. ataḥ sārvasvata-ādayaḥ	<b>tam</b> icchanti. tatra ātmanaḥ prādhānyam, jñāna-
0015008	samānaś ca sparśa-ādiṣv iti tulyaḥ. etena	<b>tam</b> eva eka-indriya-prasaṅgam āha. kathaṃ punar
0014214	prasaṅgaḥ. atha ity-ādinā pakṣa-antare 'pi	<b>tam</b> eva doṣam āha. sukha-ādīṃś ca iti. sukha-
0007602	dhiyam utpādayati, na tu yaḥ kaścit. atas	<b>taṃ</b> gamayad dhūma-jñānam prabodha-paṭu-vāsanām
0016611	ca vyavahitam itarac ca, so 'sya sva-bhāvaḥ.	<b>taṃ</b> ca pratyutpannam bhāvam bhāvanā-prakarṣa-
0009813	bhavati, yat tasminn āśraye bhavati	<b>taṃ</b> ca vyabhicarati, tatra a-sattvāt, yathā
0001501	-niṣpattāv a-parityakta-tad-viśaya-dayas	<b>taṃ</b> tatra vañcayati. tad yathā suta-pathya-
0003904	icchayā yatra yatra yathā-bhūte niyujiyante,	<b>taṃ</b> tam arthaṃ tathā-bhūtaṃ pratyāyayantaḥ kena
0001613	atha vā tāyo 'viparīta-satya-upadeśaḥ.	<b>taṃ</b> duḥkha-upaśama-hetuṃ sattvebhyo deśitavān
0018110	tīrthyā ātmānam pramātāram icchanti. atas	<b>taṃ</b> vicārayitum āha — buddhi-janmani ity-ādi. iha
0005407	śabdasya samayo na grhītaḥ, na tac chabdena	<b>tamaḥ</b> sattva-rajasoḥ śabda-bhāvāya pravṛtṭim
0014314	-tamasoḥ śabda-bhāvāya pravṛtṭim karoti.	<b>tamasoḥ</b> śabda-bhāvāya pravṛtṭim karoti. tamaḥ
0014313	pūrvavat. ayam tu viśeṣaḥ. rajaḥ sattva-	<b>tamasoḥ</b> śabda-bhāvāya vṛtṭim khyāpayati. rajaḥ
0014312	ākhyāya śabda-ātmanā vyavatiṣṭhamānam rajas-	<b>tayā</b> a-pratyayā eva sarvadā syāt. indriya-
0016104	sā ca mano-vṛtṭyā a-grhyamāna-a-samprkṭā	<b>tayā</b> adhiṣṭhitā ity uktā. vṛtṭir indriyānam sva-
0013612	yā śrotra-ādi-vṛtṭir mano-vṛtṭyā grhyate, sā	<b>tayā</b> abhilāṣa-a-bhāvāt. ādi-śabdena samśaya-jñāna-
0006002	pūrva-anubhūta-kalpanām na ativartate, vinā	<b>tayā</b> para-arthaṃ prati preryamāṇaḥ svayam a-
0000909	-vat. mano-guṇaś ca karuṇā. sva-bhāvaḥ. sa	<b>tayā</b> yathā tasya artho bhavati tathā prayujyate,
0000912	jagac-chāsanād ity-ādi. yasya yatra dayā, sa	<b>tayā</b> vinā na sambhavati iti tad-upādānam.
0001910	phala-sampat syāt, syād eva prāmānyam. sā tu	<b>tayā</b> hi vinā na eva hitam upadeṣṭum utsaheta iti
0001608	-avasthāyām an-ukta-siddhā eva iti na uktā.	<b>tayor</b> a-saha-vṛtṭeś ca. asti ca a-vicchinnaṃ
0004112	a-darśanād darśanena vā a-vikalpanāt	<b>tayor</b> api bāhya-artha-grahaṇam atra eka-artha-
0016005	na syāt, arthavattā na syād ity arthaḥ.	<b>tayor</b> api sārvendriyatvam. yathā-uktam — etena
0012514	āśrayā rūpa-ādayaḥ sārvendriyāḥ. tatas	<b>tayor</b> apekṣayā viśayitvaṃ ca bhavati viśayatvaṃ
0015803	indriya-vyavasāyasya. paraspara-samvedane hi	<b>tayor</b> dvitvasya siddhatvāt. na hi pratyakṣa-
0002403	yadi pūrvaḥ kalpaḥ, niṣ-phalaṃ vacanam,	<b>tayor</b> nimitta-nimitti-bhāva iṣyate parasparam. na
0015804	viśayitvaṃ ca bhavati viśayatvaṃ ca.	<b>tayor</b> paraspara-anusandhāne tasyaḥ sāmartyam
0017609	-viśayo dravyaṃ ca para-matena, tathā api na	<b>tayor</b> parasparam samāropaḥ. tasmād a-spaṣṭa-bhede
0008310	bhedena pratyabhijñānam bhavati, kiṃ tarhi	<b>tayor</b> pratibhāsa-bheda iti. yady evam, katham
0004806	tasmād āśraya-bhedād eka-viśayatve 'pi	<b>tayor</b> pratyakṣa-āśānkā, yena tan-nivṛttaye yatnaḥ
0006008	iti khyāpana-arthaṃ ukte. kutaḥ punas	<b>tayor</b> prāmānyasya siddhatvāt. atha vā cārvākam
0002406	eva na pratipāditaṃ syāt, siddha-sādhyatā ca	<b>tayor</b> yathā-svam sva-rūpa-parijñānam pramāna-
0002101	pramāna-abhiniveśa iti pramānam ity uktam.	<b>tayor</b> vijñānayoḥ sūkṣmatara-kāla-bhedasya dur-
0014009	anvayena mano-vijñānena samsthānam upalabhya	<b>tayor</b> viśaya iti sā apy a-kalpanā eva. tattva-
0004901	ca śabdād indriya-viśaye. tasmād ekas	<b>tayor</b> sāmānyena anumānam sambhavati. iha punar ya
0003605	yatra bhinnau drṣṭānta-dārṣṭāntikau, tatra	<b>tayor</b> sva-bhāva-bheda-āśraya iti nānā-bhāvaḥ syāt.
0003615	na āsīt paścād bhavati. yadi syāt sa eva	<b>tayor</b> sva-bhāva-bhedam an-avadhārayan pratipattā
0004214	a-vikalpaṃ ca yugapad dve vijñāne vartete,	<b>tayoś</b> ca sandhānam na karoti, so 'pi tathā
0012315	yo 'pi viśeṣaṇam viśeṣyam ca na grhṇāti	<b>tayoś</b> ca sannikarṣa-utpatty-a-sambhavaḥ. tam a-
0010509	-śrotra-vijñānayoḥ api pratyakṣatā iṣṭā	

0014706	-prasaṅgam. spaṣṭatareṇa iti. sva-artha eva	<b>tarap</b> -pratyayo 'lpāctaram iti yathā. kuta etat.
0013312	nīla-ādiṣv indriya-bheda-a-bhāvaṃ darśayan	<b>taru</b> -caitanya svāpa-vad dvitīyām upalabdhī-samām.
0000504	udghaṭita-dhī-viśāḥ ku-mārgam apāsya tīrthya-	<b>tarka</b> -bhramitā bhūyāsūr artha-tattva-bhāja iti,
0000501	itaresāṃ anena anugraho bhavati iti. tīrthya-	<b>tarka</b> -bhramitā manda-dhiyo vistareṇa pratipādyāḥ
0000505	tad a-yuktam. sthavīyāṃso hi doṣāḥ tīrthya-	<b>tarkāṇām</b> te tathā-vidhaiḥ sukham eva upalakṣyante.
0000507	te su-upalakṣya-sthūlatara-doṣais tīrthya-	<b>tarkair</b> unmārgeṇa nīyanta ity a-sambhāvanīyam
0007507	-ākāram api jñānaṃ tathā paśyanti. yadi	<b>tarhy</b> a-tattva-vidāṃ sarvaṃ eva jñānaṃ upaplutam,
0005910	-bhāvān na pṛthag-vacanaṃ tasyāḥ syāt, kiṃ	<b>tarhy</b> a-sad eva udaka-ādikaṃ tatra bhūta-saṅghāte
0014205	-antaraṃ viśeṣaḥ kauśika-ādir iṣyate. evaṃ	<b>tarhy</b> ayam doṣaḥ prasajyata iti darśayann āha
0010711	yadi rūpa-ādīnām parimānaṃ na asti, katham	<b>tarhy</b> alpaṃ rūpaṃ mahad rūpaṃ iti gṛhyate.
0008510	yad anubhūtam, na tat pratyakṣam iti. sa	<b>tarhy</b> ātma-anubhavaḥ kutaḥ siddhaḥ. yadi hy
0008101	gṛhyeran, na ca asau teṣāṃ viśayaḥ, kiṃ	<b>tarhy</b> ādyasya eva jñānasya. tatas tad eva artha-
0012809	na syāt. śeṣānām cakṣuṣā iti yojanīyam. evaṃ	<b>tarhi</b> iti. anyathā niyāmakatvam āha. evaṃ ca iti.
0012914	abhimata-pratyakṣa-vad iti matvā āha — yat	<b>tarhi</b> ity-ādi. anya-gocaram ity-ādi. dravyād anya
0002901	darśayatā try-ādi-pramāṇa-nirāsaḥ. yat	<b>tarhi</b> ity-ādi. yadi prameya-niyamaḥ sva-sāmānya-
0004316	iti na arthe nāma-sañjñī ity arthaḥ. katham	<b>tarhi</b> ity-ādi. sañcita-ālambanāḥ pañca vijñāna-
0003005	tad ubhayathā api pareṇa darśitam yat	<b>tarhi</b> ity-ādinā granthena. eka-an-eka-pramāṇa-
0011609	tvayā ātma-nidarśanena samarthitam iti. evaṃ	<b>tarhi</b> ity-ādinā yathā pradīpasya andha-kāra-
0016809	na anena lakṣaṇaṃ vidhīyate, kiṃ	<b>tarhi</b> ity etāvad eva dharmasya a-nimittatvam,
0004907	a-vikalpatā samarthitā bhavati. katham	<b>tarhi</b> idānīm a-niścaya-ātmanaḥ pratyakṣād
0012710	an-eka-indriya-grāhyā rūpa-ādaya iti. kiṃ	<b>tarhi</b> indriya-antara-artha-a-grahaṇam iti. an-eka-
0005307	bāhyeṣv artheṣu sva-tantraṃ pravartate, kiṃ	<b>tarhi</b> indriya-pratyaya-apekṣam, andha-ādeś ca
0011208	gṛhṇā-ādīnām indriyatvaṃ vidhīyate, kiṃ	<b>tarhi</b> indriyatvena prasiddhānām eva bhautikatvam.
0000401	sa-prayojanaṃ ca idam. sva-bhāvaḥ. yadi	<b>tarhy</b> etad-artham idam ārabhyate, na ārabdhavyam,
0015807	na ukta iti sā eva nyūnatā. kāma-ādiṣu	<b>tarhi</b> katham smārta ity āha — sva-saṃvedyatvād
0015908	-anubhūtaṃ yajñadattaḥ smarati. sva-mate	<b>tarhi</b> katham indriya-jñāna-anubhūtaṃ manasā
0004502	eva vā atra kta-pratyayo bhāve vihitāḥ, kiṃ	<b>tarhi</b> karmaṇy eva. paraspara-upasarpaṇa-
0004706	grahaṇaṃ na bhavati ity arthaḥ. tasya	<b>tarhi</b> kīrṣāṃ ālambanam ity āha — sva-saṃvedyam
0011505	na eva iyaṃ sambandha-lakṣaṇā śaṣṭhī, kiṃ	<b>tarhi</b> kṛd-yoga-lakṣaṇā yathā palāśānām śātana iti.
0004201	vikalpam iti. vikalpaka-pratyakṣa-vādino 'pi	<b>tarhi</b> gava-ādau sannihite viśaye tatra ca
0013213	viśeṣaṇam. na ca asau sārvendriyaḥ, kiṃ	<b>tarhi</b> guṇa-vṛttiḥ. tato 'yam a-prasaṅgaḥ. kuta
0011102	tasya cakṣur-indriyād iṣyate, sa eva	<b>tarhi</b> cakṣu rūpa-darśana-sāmarthyāt tal-
0012112	tad yad api gṛhṇāti, tan na niścayena, kiṃ	<b>tarhi</b> tat-pratibhāseṇa. tan na niścaya-a-niścaya-
0016904	antareṇa tasya sva-rūpaṃ na jñāyate, na	<b>tarhi</b> tat siddham. tatas ca tasya lakṣaṇa-vidhir
0012403	yadi indriya-buddhau tan na upapadyate, kva	<b>tarhi</b> tad ity āha — tac ca ity-ādi. prāg
0007212	na ca asau sāksāt tena anumīyate, kiṃ	<b>tarhi</b> tad-dhetukena dhūma-jñānena, tathā yady api
0005512	nāntārāḥ sukha-ādayo na api cetanāḥ, kiṃ	<b>tarhi</b> tad-viparīta-sva-bhāvāḥ prameyā eva iti,
0008310	na bhedenā pratyabhijñānaṃ bhavati, kiṃ	<b>tarhi</b> tayoḥ parasparaṃ samāropaḥ. tasmād a-spaṣṭa
0006605	sarvasya sādhyā, an-avasthā-prasaṅgāt, kiṃ	<b>tarhi</b> tasyāḥ kriyāyās tat sādhanam, yā yataḥ
0004606	bahūnām dravyāṇām grahaṇaṃ na asti, katham	<b>tarhi</b> tila-māṣa-ādīnām vicchinna-deśa-
0003608	yadi yad eva sādhyam sa eva dṛṣṭāntaḥ, evaṃ	<b>tarhi</b> tena gṛhīta-a-vismṛtena bhavitavyam. na hy
0004609	-krama-adhyavasāya iti cet, krama-pātiṣv api	<b>tarhi</b> teṣu lāghavasya tulyatvāt, sakṛd eva
0017008	eva nivartitatvād ity uktam etat. yadi	<b>tarhi</b> tair na samprayogaḥ, katham jala-ādi-
0014913	iti. śabdo hi na eka-guṇa-ātmakaḥ, kiṃ	<b>tarhi</b> tri-guṇa-ātmakaḥ. tathā ca na gṛhṇāti iti
0009306	-jñānasya saṃvṛti-sad ālambanaṃ bhavati. kas	<b>tarhi</b> doṣa ity āha — evaṃ tv ity-ādi. na hi ity
0012912	yuktam, yad āha — syāt tv ity-ādi. yadi	<b>tarhi</b> dravyam na asti, yad aham a-drākṣam, tad
0006307	prāmāṇyam na iṣyate, anumānasya api	<b>tarhi</b> na iṣṭavyam ata eva. na ca na iṣyate.
0002902	prameyam na asty eva ity abhyupeyate, evaṃ	<b>tarhi</b> nīla-ādīnām kṛtakatva-ādi-liṅga-darśanād a-
0005606	rūpi-indriyam, tan mānasam abhisamhitam. ye	<b>tarhi</b> pañca vijñāna-kāyās tat-samprayogināḥ ca
0012209	anubhūta ity eva sarva-ākāra-niścayaḥ. yadi	<b>tarhi</b> paraḥ sa-vikalpaṃ pratyakṣam icchati,
0013404	ity anena na hetor vyabhicāra uktaḥ, kiṃ	<b>tarhi</b> pratijñā-doṣaḥ, yatas tvayā bhinna-indriya-
0004307	kalpanā-apoḍhatā nivarteta, kiṃ	<b>tarhi</b> pratīti-viśeṣa ity uktam. na kevalam
0017210	utpannasya pratyakṣatā prasajyate, kiṃ	<b>tarhi</b> pratyakṣa-jñānasya utpattiḥ. etad uktam
0010414	a-vyapadeśyatva-ādi-viśeṣaṇam, kiṃ	<b>tarhi</b> pratyakṣa-dvayam eva etat paraspara-
0008810	vyapadiśyate, na tat tata eva bhavati, kiṃ	<b>tarhi</b> pratyaya-antarād api, caturbhīś citta-caittā
0014302	-ādi grāhyam, kiṃ tarhi śabda-ādi. ta eva	<b>tarhi</b> pratyekaṃ pariṇatāḥ śabda-ādi-sva-bhāvā
0003009	yadā na sāmānya-viśayam eva anumānam, kiṃ	<b>tarhi</b> pramāṇa-antara-viśaye 'pi pravartate, tadā
0015307	-saṃvedanam anubhava-ātmakam uktam, kiṃ	<b>tarhi</b> prāpti-sva-bhāvam. yathā indriya-vyavasāyo
0010115	atra vyavasāya-śabdo niścaya-paryāyah, kiṃ	<b>tarhi</b> bhūta-artha-grahaṇa-paryāyah. vyavasāya-

0001813	uparata-vyāpāro 'bhūt pratyeka-jina-vat, kiṃ	<b>tarhi</b> yathā-adhigata-mārga-ākhyāna-tat-para eva
0002305	api doṣa-udbhāvanāt kuta iyam āśaṅkā. evaṃ	<b>tarhi</b> yathā pratyakṣa-anumānāyor asmad-abhimatāt
0017010	-ādau deśa-viśeṣe. tatra api na sarvadā, kiṃ	<b>tarhi</b> yadā sūrya-raśmibhiḥ santāpitā bhavanti,
0010704	vaktavyam. adhiṣṭhāna-apekṣayā iti cet, evaṃ	<b>tarhi</b> yadi rūpa-śabdāv adhiṣṭhānād vicchinnav ity
0003717	vyāpṛtā eva pratītiḥ kalpanā vivakṣitā, kiṃ	<b>tarhi</b> yā api yojanaṃ prati na vyāpṛtā tatra ca
0015811	eva. atha sva-saṃvittir abhyupeyate, sā api	<b>tarhi</b> lakṣaṇena a-saṅgrhītā iti sā eva nyūnatā.
0010703	na tathā rūpa-śabdau gr̥hyete, kim-apekṣayā	<b>tarhi</b> vaktavyam. adhiṣṭhāna-apekṣayā iti cet,
0010002	na ca vyapadeśac chābdatvaṃ prasajyate, kiṃ	<b>tarhi</b> vācyatvam ity a-samīkṣita-abhidhānam etat.
0003516	tena gr̥hyate, kiṃ tu tat-sāmānyam iti. na	<b>tarhi</b> viśeṣa-dṛṣṭaṃ tad anumānam, api tu pūrva-
0009411	iti vyapadiśann eva katham evaṃ brūyāt. evaṃ	<b>tarhi</b> viśaya-rūpeṇa vyapadeśo 'sya bhaviṣyati ity
0014302	tasmān na pratyekam sukha-ādi gr̥hyam, kiṃ	<b>tarhi</b> śabda-ādi. ta eva tarhi pratyekam pariṇatāḥ
0006402	-ādy-ākāravati viśaṃvādān na iṣyata iti. na	<b>tarhi</b> sa-taimiram ity anena apavāda-padena bāhya-
0002606	viśayatvena adhimucyante. a-bhāvas	<b>tarhi</b> sāmānyam mā bhūt. na hi tad-viśayatvena
0002705	-rūpeṇa adhyavasitasya a-tad-rūpatvāt. yadi	<b>tarhi</b> sāmānyam sarva-sāmīkṣita-rahitam tan māna-
0011112	prameyāt. atha ayam na iṣyate doṣaḥ, evaṃ	<b>tarhi</b> sukha-ādi-jñānam pañcamaṃ pramānam
0013302	dravya-sva-bhāva-pratiśedhe kṛte guṇas	<b>tarhi</b> syāt karma ca ity āśaṅkā-apanodāya idam
0007309	bāhye, tatra eva saṃvid iti kṛtvā. katham	<b>tarhi</b> sva-saṃvittiḥ phalam uktam. parama-arthatas
0003003	anumānāt. tad eva ca atra anumānam iṣṭam	<b>tal</b> -lakṣaṇam ca viśeṣa-dṛṣṭe na sambhavati,
0011103	sa eva tarhi cakṣū rūpa-darśana-sāmarthyāt	<b>tal</b> -lakṣaṇatvāc ca cakṣuṣaḥ. tatra api ca sa-
0011903	tatra ātmanah prādhānyam, jñāna-kartṛtvāt	<b>tal</b> -liṅgatvāt phala-upabhokṛtvāc ca. manaso 'pi
0003816	dravye śabda-niveśaḥ, tad-abhidhāne tva-	<b>talāv</b> iti. pācako daṇḍī iti ca kṛt-taddhitau.
0012110	katham idānīm a-niścīyamānam pratyakṣeṇa	<b>tava</b> api gr̥hītaṃ nāma. na pratyakṣam kasyacin
0000515	ālocayitum śakyate. ekata ity ādya-āditvāt	<b>tasiḥ</b> . tathā hi śiṣṭa-prayogaḥ caraka-saṃhitāyām
0010805	-śabdānām parimāṇa-bheda-pratītir na syāt.	<b>tasmāc</b> ca te 'pi guṇavanto 'bhyupeyāḥ, na vā
0016805	-ādy api dharmasya a-nimittaṃ bhavati.	<b>tasmāc</b> codanā-lakṣaṇa eva 'rtho dharmā ity etad
0014004	sukha-duḥkha-mohānām sanniveśa-viśeṣā iti.	<b>tasmāc</b> chabda-ākāra-pariṇatāḥ sukha-ādayo yena
0000811	sambhavad-viśeṣe ca sāmānyā-a-siddheḥ.	<b>tasmāc</b> cheṣavad anumānam etat, vyatirekasya
0013812	satsv indriyeṣu navasu śabdaṃ na śṛṇoti.	<b>tasmāc</b> chrotram eva śabda-viśayam. anena tvag-
0007709	viśaya-jñāna-ālambanasya jñānasya pratīteḥ.	<b>tasmāt</b> tac-chabda-upādāna-sāmarthyād guṇa-bhūto
0008203	eva ākhyātam. tat kim iti vismaryate.	<b>tasmāt</b> tatra api viśaya-anurūpa-jñāna-ākāratayā
0008111	-artha-ābhāsāni bhavanti yathā-uktaṃ prak.	<b>tasmāt</b> tad apy artha-ābhāsam eṣṭavyam. ataś ca
0011712	tathā ca ātma-ādibhyo jñānam niṣpadyate.	<b>tasmāt</b> tad api tebhyo 'nyat. kāraṇam apy anena
0006805	tasya arthena sambandho na syāt. na ca	<b>tasmāt</b> tad-ākāram a-tad-ākāram vā bahir
0012114	'py anyatra a-niścayena grahaṇa-a-grahaṇam.	<b>tasmāt</b> tad eva asya grahaṇam, yo niścayaḥ.
0003701	iti nānā-bhāvaḥ syāt. tatra ca ukto doṣaḥ.	<b>tasmāt</b> tad eva idam iti niścayo viśeṣa-dṛṣṭatvena
0011809	guṇa-karmasu jñānam na upajāyate.	<b>tasmāt</b> tadā āśrayo dravyam guṇa-karmāny
0015610	bāhya-arthe pravṛttau manaso na upapadyate,	<b>tasmāt</b> — tasmims tv indriya-vyavasāye mano
0011501	anyathā viśeṣaṇa-jñānam eva tan na syāt.	<b>tasmāt</b> tasya eva viśeṣaṇasya tat pramānam, na
0008109	yatas tvad-uktayā nītyā tathā gr̥hyeran.	<b>tasmāt</b> tāni sva-bhāvata eva tad-ākārāṇi bhavanti
0006111	anyathā lakṣaṇa-vyabhicāraḥ syāt.	<b>tasmāt</b> tena apavāda-vacanena bāhya-abhyantara-
0002212	yato bahavaḥ pramānaṃ prati vipratipannāḥ,	<b>tasmāt</b> teṣāṃ vipratipatti-nirāsāya śāstram iti.
0006308	tarhi na iṣṭavyam ata eva. na ca na iṣyate.	<b>tasmāt</b> teṣāṃ api samīhita-artha-kriyā-samarthe
0015403	-dṛṣṭiḥ prasidhyati ity anena eva apāstam.	<b>tasmāt</b> paraspara-saṃvedanam eva atra arthaḥ. sa
0011206	eva siddhatvāt tad-vacana-vaiarthyaṃ syāt.	<b>tasmāt</b> punar-vacanād avasīyate — anyeṣāṃ
0015110	na anumānam upadeśa-a-bhāvān na āgamaḥ.	<b>tasmāt</b> pratyakṣam eva idaṃ yuktam ity abhiprāyaḥ.
0000205	an-adhigatasya prakāśako 'visaṃvādakaś ca.	<b>tasmāt</b> pramāṇa-sādharmyāt pramānam. bhūto jātaḥ,
0002108	ca. tat-pratipattir yataḥ pramāṇa-āyattā,	<b>tasmāt</b> pramāṇa-siddhaye yatnaḥ sa-phala ity
0001504	viśaya-dayaś ca bhagavān. vyāpaka-viruddhaḥ.	<b>tasmāt</b> pramānam. yo yad-arthine tad-artha-upāyam
0001912	śreyo-bhūtam ācaṣṭe tad-ākhyāne ca yatnavān,	<b>tasmāt</b> pramānam. yo yasmai śreyo-bhūtam ācaṣṭe
0000717	pramāna-bhūtatvaṃ bhagavato guṇa udbhāvitaḥ,	<b>tasmāt</b> prāg-prasiddha-śāstrkāṇām api tatra
0006408	api kasyacit kvacit pratyakṣatvena iṣṭatvāt.	<b>tasmāt</b> sa-taimiram ity etad apavāda-padam anyathā
0017204	-vidham sadana-ādi tvan-matyā sambhavati.	<b>tasmāt</b> saṃśleṣaḥ sadanam upakāritvaṃ ca
0004405	na hi sāmānyam vastu-sat siddha-anta iṣyate.	<b>tasmāt</b> sā eva tad vikalpayati iti kṛtvā yac ca
0006603	-ātmanā vyāpāreṇa khyāti, na anyathā.	<b>tasmāt</b> sā eva tasya ātma-bhūtā viśaya-ākāratā
0002806	pratyakṣeṇa tv a-sādhāraṇa-bhūtena iti.	<b>tasmāt</b> sādhāraṇa-a-sādhāraṇa-bhūtābhyāṃ para-
0009102	-ādi tulyaḥ paryanuyoga iti pratividheyam.	<b>tasmāt</b> sāmānyena eva bāhya-artha-āśrayiṇī pramāṇa
0010403	-prāptiḥ, atas tat-sva-bhāva-pradarśanāya.	<b>tasmāt</b> siddha-sāadhanam iti. tan na ity-ādinā etad
0011507	tad eva tena pramīyate, na viśeṣyam iti.	<b>tasmāt</b> siddham bhinna-viśayatvam. tatra ca ity-
0006010	kriyate. te hi pratyakṣasya saṃvṛtini.	<b>tasmāt</b> sūkṣmam utpāda-kāla-vibhāgam dur-

0009004	api hi tad bhavati, na agnita eva iti.	<b>tasmāt</b> sthita eva ativyāpitā-doṣaḥ. iha dvaye
0010909	evam sati pāda-āde rūpa-grahaṇa-prasaṅgaḥ.	<b>tasmāt</b> sva-adhiṣṭhāna-stham eva yathā-uktena
0000509	na tena sarveṣāṃ pramāṇa-vyutpattiḥ kṛtā.	<b>tasmāt</b> sva-matāt saṅksiptād a-kṛta-prakṛṣṭa-
0007005	pratipadyate pratipattā iṣṭam an-iṣṭam vā.	<b>tasmāt</b> sva-saṃvittiḥ phalaṃ yujyate. sa-viṣayam
0008602	-upalambhatvena a-viśeṣāt. na ca bhavati.	<b>tasmāt</b> sva-saṃvedyatā jñānasya abhyupeyā iti. iha
0002206	pramāṇāni syuḥ, na kaścid vipralabhyet.	<b>tasmāt</b> svataḥ pramāṇasya sva-saṃvedanāt sva-rūpa-
0002906	antaram eva etan na pramīyate. pramīyate ca.	<b>tasmāt</b> a-nityam rūpaṃ ity-ādi-viśeṣa-sāmānya-
0003107	evam ḡṛhītvā tataḥ kṛtakam ca idam varṇa-ādi	<b>tasmād</b> a-nityam ity evam manasā sandhatte
0003403	eva. kutaḥ. pravṛtti-phalavāt pramāṇasya.	<b>tasmād</b> a-niściteṣv ākāreṣu niścayam utpādayat
0009514	sva-ābhāsa-jñāna-jananam asty eva iti.	<b>tasmād</b> a-yuktaṃ grāhya-lakṣaṇam. ataś ca sthitam
0015311	-dṛṣṭir api na prasidhyati yathā-uktaṃ prak.	<b>tasmād</b> a-yuktā prāpty-artha-kalpanā. yo 'py āha
0008310	kiṃ tarhi tayoḥ parasparam samārohaḥ.	<b>tasmād</b> a-spaṣṭa-bhede 'rthe na vivekini smṛtir
0003817	iti. pācako daṇḍī iti ca kṛt-tadddhitau.	<b>tasmād</b> atra sambandhe bhāva-pratyayaḥ. anye tv
0002312	'bhyupeyam, anyathā phalavā a-yogāt.	<b>tasmād</b> adhigama-rūpaṃ phalaṃ. tato jñāna-rūpād
0013211	dravyam api sārvendriyam syāt. na ca iṣyate.	<b>tasmād</b> an-eka-antaḥ. dravya-vṛtter ity-ādi.
0004507	cakṣur-ādi-vijñānaṃ janyate, na svakena eva.	<b>tasmād</b> an-eka-artha-janyatvāt sva-arthe sāmānya-
0008213	-vivekena smṛtir bhavati, tathā jñāneṣv api.	<b>tasmād</b> asti dvi-rūpatā jñānasya. anyathā anubhava
0011709	ced buddhir a-nityam ca kāraṇavad bhavati,	<b>tasmād</b> asyā api kāraṇam vācyam anyatvaṃ ca jñātur
0000314	siddhiḥ pramāṇa-vyutpattiḥ. tad-artham idam.	<b>tasmād</b> ārabdhavyam. yat sa-prayojanam, tat
0008807	-hetur asti, yas tata ity anena ucyate.	<b>tasmād</b> ālabhana-pratyaya eva sarva-śabdena ukta
0004806	cakṣur-ādir āśrayaḥ, śābdasya tu manaḥ.	<b>tasmād</b> āśraya-bhedād eka-viṣayatve 'pi tayoḥ
0011405	-jñāna-vat karaṇam prasajyata ity arthaḥ.	<b>tasmād</b> ity-ādi. iha dvau tac-chabdau. tatra
0009401	ity etan na prāpnoti iti. yad-ābhāsam na tat	<b>tasmād</b> iti. samūha-ābhāsam kasmān na syād ity āha
0006204	kalpayato 'pi na nivarteta. na ca evam.	<b>tasmād</b> idam apy aindriyam eva. uktaṃ ca ācāryeṇa
0009610	te 'pi guṇavantaḥ syuḥ. nir-guṇāś ca guṇāḥ.	<b>tasmād</b> indriya-saṃyogād dravye jñānam utpadyate,
0004113	-vṛtṭeś ca. asti ca a-vicchinnam darśanam.	<b>tasmād</b> indriyajam eva idam sa-vikalpam iti.
0008909	ca smṛty-ādīni yena ālambanena vyapadiśyante	<b>tasmād</b> utpadyante, tasya a-sattvāt. na etad asti,
0009711	evam pañca-prakāraḥ sambandho jñāna-hetuḥ.	<b>tasmād</b> utpannam na abhivyaktaṃ jñānam pratyakṣam.
0010810	adhikam avabhāsayati pradīpa-āloka-vat,	<b>tasmād</b> upapadyate tad-viṣayasya sa-antara-adhika-
0018011	kutaścid utpadyata iti nir-viṣayam lakṣaṇam.	<b>tasmād</b> ubhayathā api yadi sūtra-kāra-matena yadi
0004901	pravartate ca śabdād indriya-viṣaye.	<b>tasmād</b> ekas tayor viṣaya iti sā apy a-kalpanā eva.
0016204	na upapadyate, tasyaḥ prāg eva jñātātāt.	<b>tasmād</b> gamyate — kiṃ saha eva kriyante, pṛthag
0000712	-lakṣaṇam api bhagavad-upadeśād eva siddham.	<b>tasmād</b> bhagavad-upadeśa-siddha-pramāṇa-lakṣaṇa-
0001708	tat sarvaṃ prāg eva saṅkṣepato darśitam.	<b>tasmād</b> bhavati satya-catustaya-darśanān muktiḥ.
0003311	saṃvṛtyā a-nityaḥ syāt, na parama-arthaḥ.	<b>tasmād</b> bhāva eva a-nityatā. tataś ca dharminī
0004801	yaḥ śābde na pratibhāsate sa śabda-arthaḥ.	<b>tasmād</b> bhinna-rūpa-jñāna-grāhyatvān na indriya-
0009309	jñānasya pratyakṣatvaṃ labhyeta. na ca evam.	<b>tasmād</b> yasya tad vyapadiśyata ity etan na
0013611	vṛtti-sahitayā bāhyo 'rtha iti pratipāditam.	<b>tasmād</b> yā śrotra-ādi-vṛttir mano-vṛtyā ḡṛhyate,
0004613	iti bhāve grahaṇa-adhyavasāyo na syāt.	<b>tasmād</b> yāvad gocarī-bhūtaṃ tat sarvaṃ yugapad eva
0010903	bahir-vṛttitvaṃ kadācit paraḥ kalpayed iti.	<b>tasmād</b> yuktam āśaṅkitum. tatra cikitsā-ādi-
0006704	eva a-siddheḥ. viśeṣaṇa-jñānam api, ata eva.	<b>tasmād</b> yo 'yam niyamo nīlasya eva iyam adhigatiḥ
0015101	-abhyupagamād ity āha — a-yukta ity-ādi.	<b>tasmād</b> varam ity-ādi. nanu siddha-anta-vyāpādād
0003208	staḥ, yena a-spaṣṭena ḡṛhyeta na itareṇa.	<b>tasmād</b> viśeṣasya a-grahaṇān na sa tam a-nityatayā
0007812	tasya viṣayo yujyate, atiprasaṅgāt.	<b>tasmād</b> viṣaya-ākāraṃ viṣaya-jñānam sva-jñānena
0007302	tad-vaśād viṣaya-niścayo bhavet, na anyathā.	<b>tasmād</b> viṣaya-ābhāsātā pramāṇam. nanu ca iha
0007910	api sva-jñānam na viśeṣayet. viśeṣayati ca.	<b>tasmād</b> viṣaya-jñānasya apy asti viṣaya-ākāraḥ.
0006809	-antaram sūcayati. sa bāhyo 'rthaḥ syāt.	<b>tasmād</b> vyatirekato bāhya-artha-siddhir iti, tad
0012207	niścayo '-sati bhrānti-kāraṇe bhavati.	<b>tasmān</b> na anubhūta ity eva sarva-ākāra-niścayaḥ.
0000311	api nivartayati. tac ca asya na asti.	<b>tasmān</b> na ārabdhavyam idam. yasya prayojanam na
0002511	ato 'numānasya api prāmānyam abhyupeyam.	<b>tasmān</b> na ekatvaṃ pramāṇasya. bahutvaṃ tu syāt.
0011209	eva bhautikatvam. a-bhautikaṃ ca manaḥ.	<b>tasmān</b> na nirdiśyata iti. etac ca na. anya-
0014302	sukha-ādīnām a-viśeṣāt. sa ca iṣyate.	<b>tasmān</b> na pratyekaṃ sukha-ādi grāhyam, kiṃ tarhi
0003108	-ādi-sāmānyam sāmānyena eva a-nityatvena.	<b>tasmān</b> na pramāṇa-antaram, api tv anumānam eva.
0006811	-vāsanā-paripāka-vaikalyād api sambhavati.	<b>tasmān</b> na vijñāna-vyatiriktasya kasyacit
0009415	ity etan na sambhavati iti darśayann āha —	<b>tasmān</b> na vyapadiśyata iti. nanu ca a-vyapadeśyam
0016012	tv indriya-vyavasāyair mano-vyavasāyān iti.	<b>tasmān</b> mana eva dvāri dvārāṇi indriyāni iti, tad
0004301	pratipattā mohād aikyam adhyavasyati.	<b>tasmān</b> mano-vijñānam eva etat sa-vikalpakam,
0017702	bhaviṣyati ity āha — na ca ity-ādi.	<b>tasmān</b> mānasa iti. yasmād evam indriya-jo na
0012101	ḡṛhyate 'rtha iti matam. kevalam ḡṛhīte 'pi	<b>tasmims</b> tathā bhrānti-nimitta-sad-bhāvāt kvacid

0009509	pratyakṣatā anujñātā. samprati saty api	<b>tasmims</b> tasya apy a-dṛśyatvena an-abhidheyatvāt
0008004	— nir-ākāram eva viṣaya-jñānam utpadyate.	<b>tasmims</b> tv artha-kāryatayā artha-kāryam etaj
0013609	bāhyeṣv artheṣv indriyaṃ vyavasāyaṃ kurute.	<b>tasmims</b> tv indriya-vyavasāye mano 'nuvyavasāyaṃ
0015104	bāhyeṣv artheṣv indriyaṃ vyavasāyaṃ kurute.	<b>tasmims</b> tv indriya-vyavasāye mano 'nuvyavasāyaṃ
0015408	vyavasāyaṃ kurute pratyakṣa-lakṣaṇam,	<b>tasmims</b> tv indriya-vyavasāye mano 'nuvyavasāyaṃ
0015506	bāhyeṣv artheṣv indriyaṃ vyavasāyaṃ kurute.	<b>tasmims</b> tv indriya-vyavasāye mano 'nuvyavasāyaṃ
0015610	pravṛttau manaso na upapadyate, tasmāt —	<b>tasmims</b> tv indriya-vyavasāye satī bāhya eva arthe
0015904	ity api-śabdasya arthaḥ. syād etat —	<b>tasmims</b> tv indriya-vyavasāye satī bāhya eva arthe
0015312	-ādi-vṛttir bāhye 'rthe pratyakṣam pramāṇam.	<b>tasmims</b> tv indriya-vyavasāye satī bāhya eva arthe
0001602	asya adhigata-mārga-prakāśana-pāṭavaṃ syāt.	<b>tasmims</b> tu saty ete doṣā na bhavanti iti
0012505	-grāhyatvaṃ nibandhanam. yadi ca saty api	<b>tasmim</b> dravye bhedo na iṣyate, rūpa-ādiṣv api sa
0016701	tasya nir-avayavatvāt. evaṃ paricchinne	<b>tasmim</b> samādhi-vyutthitanāṃ yogināṃ ye tasya
0017903	pratyakṣa-śruteḥ pravṛtti-nimittam. a-sati	<b>tasmim</b> sā na pravartata iti. yasyā naimittikyāḥ
0017409	iti vyāpaka-viruddham. syād etat — a-sati	<b>tasmimn</b> a-buddhi-janma-hetur api samprayogasya
0001512	-viśeṣaḥ phala-sampat-saṅgrhita uktaḥ.	<b>tasmimn</b> a-saty utplutya-ādi-gamana-vad vāk-
0010012	a-vyabhicāri-grahaṇam kartavyam. nanv a-sati	<b>tasmimn</b> akṣa-upaghāta-jaṃ yad vyabhicāri-viṣayaṃ
0009813	eva. tad eva ca viśeṣaṇam bhavati, yat	<b>tasmimn</b> āśraye bhavati taṃ ca vyabhicarati, tatra
0000207	ca asau bhūtaś ca iti pramāṇa-bhūtaḥ,	<b>tasmai</b> pramāṇa-bhūtāya. nanu ca dviṭiyayā atra
0006611	āder āvilatā-ādi-bhedo niyāmaka iti cet, na,	<b>tasya</b> a-jñāna-sva-bhāvatvāt sarva-jñāna-hetutvāc
0011613	ābhoga-mātreṇa jñānam utpadyate, na tatra	<b>tasya</b> a-jñānam asti. tad yathā kasyacit prājñasya
0012018	na asmābhis tasya sannikarṣo hetur iṣyate,	<b>tasya</b> a-dravya-sattvāt. api ca asmākaṃ cakṣur-
0016903	-lakṣaṇam pratyakṣam iti sva-rūpa-vijñānāt	<b>tasya</b> a-nimittatvaṃ sidhyati, na anyathā iti.
0001416	vacana-kāle. na santi ca sugata-avasthā-kāle	<b>tasya</b> a-nṛta-kāraṇāni. kāraṇa-a-bhāvaḥ. yo yad-
0015310	iti, so 'py anena eva nirākṛtaḥ. kiṃ ca	<b>tasya</b> a-pratyakṣa-upalambhasya artha-dṛṣṭir api
0006105	-smṛti-bala-pravṛttam a-pratyakṣam ca iti.	<b>tasya</b> a-pratyakṣatve siddhe 'pi yad iha upādānam,
0010114	-jñānam. ādi-śabdena saṃśaya-jñānam gṛhyate.	<b>tasya</b> a-yathā-artha-ādi-jñānasya nivṛttaye —
0008011	na eva prāpnuvanti ity arthaḥ. kutaḥ.	<b>tasya</b> a-viṣayatvāt. tasya yathā-uktasya arthasya
0017002	eva sādhanam sūcayati. syād etat — a-sati	<b>tasya</b> a-vṛttir ity a-sad etat. tathā hy a-satām
0009916	-kāle tu samākhya-śabdo na vyāpriyate, tadā	<b>tasya</b> a-vyapadeśyatvam iti. tasya apy etad eva
0005401	pratyakṣatvāt. a-vikalpakatvaṃ tu	<b>tasya</b> a-śakya-samayatvāt. viṣayī-kṛte hi samayaḥ
0015413	tad evaṃ vṛtti-grahaṇasya a-pramāṇatvān na	<b>tasya</b> a-saṅgrahān nyūnatvam. yathā-uktam iti.
0010005	-tathā-bhāvaḥ. yathā asāv upalabhyate, tathā	<b>tasya</b> a-sattvam, yathā marīcikā-āder viṣayasya. sa
0008909	ālabanena vyapadiśyante tasmād utpadyante,	<b>tasya</b> a-sattvāt. na etad asti, pāramparyeṇa api
0009903	agny-ādy-anumānāt, na pratyakṣasya,	<b>tasya</b> a-sādharmaṇa-viṣayatvāt. atha api syād —
0008511	vā iti syād vibhāgaḥ. sa eva tv a-siddhaḥ.	<b>tasya</b> a-siddhāv ubhayatra api paroḥsatvena a-
0011009	śrotra-indriyaṃ prati tāvad ayam a-samādhiḥ,	<b>tasya</b> adhiṣṭhāna-pidhāne 'pi bahir-vṛttitvān
0011013	tad-adhiṣṭhāna-abhimataḥ śarīra-avayavas	<b>tasya</b> adhiṣṭhānam na bhavaty eva a-sambandhāt,
0000204	-viṣayaṃ jñānam āsādyā niḥ-śreyasa-arthinām	<b>tasya</b> an-adhigatasya prakāśako 'visamvādakaś ca.
0003613	-a-bhāvaḥ. nanu pūrva-dṛṣṭa-artha-bhāvas	<b>tasya</b> an-adhigato 'dhigamyata ity uktam. tad a-
0009404	na tasya vyapadiśyata iti, a-tad-ābhāsatvena	<b>tasya</b> an-avadhāritatvāt. artha-rūpa-viviktam ity-
0013111	iti. ato na an-eka-anta ity abhiprāyaḥ.	<b>tasya</b> an-upalakṣaṇād iti. bhinna-pada-artha-
0011812	utpadyate. indriya-mano- 'rtha-sannikarṣas tu	<b>tasya</b> anugrāhakāḥ. kecit tv iti. jñānasya hi
0016414	-viruddham āha. sata eva iti. dvi-ṣṭhatvāt	<b>tasya</b> anyatara-a-bhāve 'sambhavāt. nanu sata eva
0009510	iti pratipādanāya idam ucyate. katham punas	<b>tasya</b> apy a-dṛśyatvam. evaṃ manyate — sarvathā vā
0009509	anujñātā. samprati saty api tasmims	<b>tasya</b> apy a-dṛśyatvena an-abhidheyatvāt kutaḥ
0008307	-sthānīye viṣaye yaj jñānam dhārā-vāhi,	<b>tasya</b> apy apara-apara-indriya-ādi-sāmagrī. tathā
0016604	-an-āgata-viṣayaṃ yogināṃ jñānam ucyate,	<b>tasya</b> apy upacārād atīta-an-āgata-viṣayatvam
0015402	evaṃ mana-upakāra-apekṣam indriyam api iti,	<b>tasya</b> apy etad a-pratyakṣa-upalambhasya na artha-
0009916	vyāpriyate, tadā tasya a-vyapadeśyatvam iti.	<b>tasya</b> apy etad eva uttaram — a-nirdeśyatve ca a
0015210	śrotra-ādi-vṛttiḥ pratyakṣam ity artha iti,	<b>tasya</b> apy eṣa eva prasaṅgaḥ. prāpty-artho 'py
0009513	-viṣayasya api jñānasya grāhyaṃ syāt, yatas	<b>tasya</b> api jñānatva-ādinā kenacid ākāreṇa sva-
0017507	vṛtteḥ pratyakṣa-vyapadeśo yujyate iti.	<b>tasya</b> api dvi-ṣṭhatvād iti. indriya-viṣaya-
0010012	vyabhicāri-viṣayaṃ dvi-candra-ādi-jñānam,	<b>tasya</b> api pratyakṣatā syāt. tatas tan-nirāsāya
0008901	ity ālabana-antara-nir-apekṣam ca. tatas	<b>tasya</b> api pratyakṣatā syāt. syād etat — anumeya
0016407	-samprayogād yad ātma-viṣayaṃ buddhi-janma,	<b>tasya</b> api pratyakṣatvaṃ vihitam bhavati. buddhi-
0000706	an-upadiṣṭasya tv anumānasya katham.	<b>tasya</b> api prayoga-darśanād vihitam eva lakṣaṇam
0005513	tad-viparīta-sva-bhāvāḥ prameyā eva iti,	<b>tasya</b> api yathā-ukta-nītyā hlāda-ādy-ākāra-bodha-
0012004	-vaśena utpatteḥ. an-atideśa eva iti jñānam	<b>tasya</b> api sādharmaṇasya a-bhāvat. sarvathā a-
0017505	sā eva ity āha —yo 'pi hi kalpayed iti.	<b>tasya</b> abhiprāyaḥ — indriya-sannikarṣa eva

0015004	tad etena yac chrotreṇa na gr̥hyate na sa	<b>tasya</b> arthaḥ, caitanya-vat sāmānya-dharma-
0006805	ātma-bhūto 'vaśyam abhyupeyaḥ. anyathā	<b>tasya</b> arthena sambandho na syāt. na ca tasmāt tad
0000913	yathā mātuḥ putre dayā, sā ca yathā	<b>tasya</b> artho bhavati tathā prayujyate. āśic ca
0000912	ity-ādi. yasya yatra dayā, sa tayā yathā	<b>tasya</b> artho bhavati tathā prayujyate, yathā mātuḥ
0017412	tasya astitvam anumīyate. tad-a-bhāve kutas	<b>tasya</b> avagatiḥ. vyāpāra-viśeṣo 'pi buddhi-kārya-
0011012	tad-a-vyatirikatvāc cakṣur api. na hi	<b>tasya</b> avayavāḥ santi, yato bhāgena adhiṣṭhāne 'pi
0017411	-janma-a-hetutvaṃ sambhavati. kāryeṇa hi	<b>tasya</b> astitvam anumīyate. tad-a-bhāve kutas tasya
0006603	vyāpāreṇa khyāti, na anyathā. tasmāt sā eva	<b>tasya</b> ātma-bhūta viśaya-ākāratā pramāṇam iti.
0003101	-antaram. ayaṃ tāvat pūrvasya parihārah.	<b>tasya</b> ity a-nitya-āder varṇa-ādeś ca. sandhānaṃ
0006913	atra grāhya-amśaḥ, tatra viśaya-vyavahārāt.	<b>tasya</b> ity-ādi. saty a-sati vā bhāye 'rtha ubhaya-
0013010	anubhūyate. tat katham tatra smṛtir iti,	<b>tasya</b> idam a-codyam. samudāyo hi kalpitaḥ. yaś ca
0015602	tasya indriyasya bhavati. pratyakṣatvaṃ	<b>tasya</b> indriya-vyavasāyasya bhavati ity arthaḥ.
0009706	śrotra-indriye yaḥ samavaiti śabdaḥ,	<b>tasya</b> indriya-samavāyād grahaṇaṃ bhavati, yad
0015602	-pratyayo bhavati. evaṃ pratyakṣa-vyavasāyas	<b>tasya</b> indriyasya bhavati. pratyakṣatvaṃ tasya
0002104	guṇyata iti kṛtvā artha-āvāhakatvāc ca.	<b>tasya</b> udbhāvanam a-viparīta-lakṣaṇa-abhidhānena
0007708	yadi tac-chabdena viśaya-jñānaṃ sambadhyeta,	<b>tasya</b> upādānam an-arthakaṃ syāt, vinā api tena
0004411	-chāstram anyathā netuṃ śakyata iti bhāvaḥ.	<b>tasya</b> ubhayasya apy eka-parihāram āha — tatra
0006412	yadi bhavaty a-jñāna eva bhavati, na jñāne,	<b>tasya</b> eka-antena samvādītvāt. prasiddhataraṃ ca
0013212	-vṛtter ity-ādi. dravya-vṛttir yo bhāvaḥ,	<b>tasya</b> ekaṃ dravyaṃ viśeṣaṇam. na ca asau
0003501	lakṣaṇam uktam — yadā tena eva dhūmena	<b>tasya</b> eva agneḥ punaḥ punar astitvaṃ pratipadyata
0002710	-rūpa-adhigamāt, ekaṃ prameyaṃ sva-lakṣaṇam.	<b>tasya</b> eva anumānena sāmānya-ākāra-anurakta-grāhya
0017110	indriye sīdati, anyatra a-vṛtter iti vacanāt	<b>tasya</b> eva indriyasya viśaya-bhāva-upagamana-
0007011	ātmanā eva ātmānam anubhavati jñānam. na hi	<b>tasya</b> eva karma-kartṛ-karaṇa-bhāvo yujyata iti cet,
0011504	bhavanti, na kāraka-antarasya. tat katham	<b>tasya</b> eva karmaṇas tat pramāṇam ity ucyate. na
0011411	-antara-a-vyavahitasya vyāpāra-pratītiḥ,	<b>tasya</b> eva karmaṇo jñeyasya taj jñānaṃ pramāṇam
0012006	api grahaṇaṃ syāt. yatra amśe śaktiḥ,	<b>tasya</b> eva grahaṇaṃ bhaviṣyati ity āha — sarva-
0007503	-nir-malam an-apāyi pāramārthikaṃ pramāṇam	<b>tasya</b> eva ca gocaro bhūtaṃ prameyam iti. nir-
0006515	sādhyatva-pratītir iti phalatvam upacaryate.	<b>tasya</b> eva ca viśaya-ākāra-parigrahaṭ sa-vyāpāra-
0005601	hlāda-ādy-ākāra-bodha-ātmakaṃ vastu siddham.	<b>tasya</b> eva ca sva-samvedanaṃ pratyakṣam uktam, na
0001603	prahāna-viśeṣa uktaḥ. tāyina ity anena tu	<b>tasya</b> eva jñānasya kārya-viśeṣo yathā-dṛṣṭa-mārga
0006512	phalam iti mā bhūd iha api tadvad eva doṣaḥ.	<b>tasya</b> eva tv ity-ādinā ayaṃ arthaḥ su-ucitaḥ —
0012510	-grāhyatve na bhavati grahaṇa-bhedaḥ. na,	<b>tasya</b> eva dravyasya vicāryamānatvād rūpa-ādiṣv
0013913	eva śrotra-indriya-grāhyam, api tu	<b>tasya</b> eva pariṇāmo buddhy-anugama-nimittaṃ
0017309	cakṣuṣa eva taijasatvena abhimatatvāt	<b>tasya</b> eva prakāśanaṃ syāt, na śeṣāṇām. śrotrasya
0007104	-sva-rūpam eva samvedyata iti sva-samvedanaṃ	<b>tasya</b> eva phalam iti sphuṭam avasīyate. tataś ca
0006012	-ādi-jñānaṃ pratyakṣam eva iti. tathā hi	<b>tasya</b> eva mṛga-tṛṣṇā-ādau toya-ādi-jñānasya
0005207	an-antaram indriya-jñānasya prakṛtatvāt	<b>tasya</b> eva. rūpa-ādi-viśayāṇām vikāro rūpa-ādi-
0011506	yathā palāśānām śātana iti. ayaṃ arthaḥ —	<b>tasya</b> eva viśeṣaṇasya tat pramāṇam. tad eva tena
0011501	viśeṣaṇa-jñānam eva tan na syāt. tasmāt	<b>tasya</b> eva viśeṣaṇasya tat pramāṇam, na viśeṣyasya,
0000411	apy an-uktam abhyūhitum arthaṃ samarthaḥ,	<b>tasya</b> eva vyutpattir bhavati, na itarasya. tathā
0000304	śāstā ity ucyate phala-avasthāyām iha tu	<b>tasya</b> eva śāsanasya hetau mārga-abhyāse phala-
0017614	viśeṣaṇair iti. tat kiṃ punar uktaḥ.	<b>tasya</b> eva spaṣṭatarī-karaṇāya sva-samvedyam ity-
0010314	eva tu kvacid a-nitye na asti iti	<b>tasya</b> eva syād vyabhicārah. na eṣa doṣaḥ. an-
0002708	punar ācāryeṇa viśaya-dvaividhyam uktam, tat	<b>tasya</b> eva sva-rūpa-para-rūpābhyām adhigateḥ.
0002709	tasya eva sva-rūpa-para-rūpābhyām adhigateḥ.	<b>tasya</b> eva hi vastunaḥ pratyakṣeṇa sva-rūpa-
0001207	ca upāya-abhyāso mārga-satyam ity ucyate.	<b>tasya</b> evaṃ-vidhād upāya-abhyāsād an-anya-
0006303	gami-kriyā-āviṣṭa-pāda-pādi-pratibhāsi,	<b>tasya</b> evaṃ-prakārasya anyasya api ca atasmiṃs tad
0000303	duḥkha-kṣaya-upāya-upadeśaḥ śāsanam.	<b>tasya</b> kartā śāstā ity ucyate phala-avasthāyām iha
0011303	tu vyavasāya-ātmakam eva pratyakṣam iṣṭam,	<b>tasya</b> kalpanā apy eṣā na sambhavati iti darśana-
0011810	-jñānasya kāraṇam indriya-artha-sannikarṣaḥ.	<b>tasya</b> kāraṇaṃ dravyaṃ ghaṭa-ādi kāraṇa-kāraṇam
0014309	ity-ādi. yac chabda-āder an-anya, na tat	<b>tasya</b> kāraṇam, śabda-ādi-vat. tathā ca sukha-ādi
0001605	-prāmānyam eva na syāt. tathā-vidhaṃ hi yadi	<b>tasya</b> kāryaṃ bhavati, evaṃ tad-yogād bhagavān an-
0006607	a-vyavahānena prasiddhim upayāti. sā eva ca	<b>tasya</b> kriyā sādhyā. tatra rūpa-ādau karmaṇy
0013103	vinā api ca ālokena kaiścit prāṇibhis	<b>tasya</b> grahaṇāt, na tena an-eka-antaḥ. tathā
0017507	ity atra sarva-nāmnā hetutvena parāmṛṣṭaḥ.	<b>tasya</b> ca akṣaṃ prati vṛtteḥ pratyakṣa-vyapadeśo
0010405	vinā tat-sva-bhāva-pradarśanena ity āha —	<b>tasya</b> ca ity-ādi. lakṣaṇaṃ hi nāma, yad artha-
0004915	-chabdena anyad apy a-pañca-indriya-jam asti	<b>tasya</b> ca lakṣaṇa-viśeṣaḥ pṛthag vakṣyamāna ity
0011512	gava-ādi-mātrasya ca sāmānya-rūpatvāt	<b>tasya</b> ca viśeṣaṇa-antara-a-bhāvāt, na sāmānyasya
0007610	tathā api grāhaka-ākārasya pramānatvāt	<b>tasya</b> ca vyutpādyatvena adhikṛtatvād



0001705	duḥkhaṃ pañca-upādāna-skandha-lakṣaṇam.	<b>tasya</b> ca samudayas tṛṣṇā. tataś ca duḥkhasya
0011102	tatra sa eva doṣaḥ. atha artha-antaratvaṃ	<b>tasya</b> cakṣur-indriyād iṣyate, sa eva tarhi cakṣū
0001306	yasya ātma-darśana-snehau na staḥ, na	<b>tasya</b> janma-rāga-ādi-doṣa-utpādaḥ. tad yathā
0007504	iti. nir-vyāpārās tu sarva-dharmā iti. etena	<b>tasya</b> jñāna-saṃvedanasya bhrāntatvam udbhāvitam.
0004708	āha — a-nirdeśyam iti. a-nirdeśyatvaṃ tu	<b>tasya</b> jñānayo rūpa-bhedād iti manyate. tathā hi
0001715	sugatatvaṃ veditavyam. tatra praśastatvaṃ	<b>tasya</b> jñānasya tattva-viśayatvāt. tat punaḥ
0001511	hetu-sampad uktā. sugata-śabdena tu	<b>tasya</b> jñānasya vipakṣa-prahāṇa-viśeṣaḥ phala-
0016402	sampraty utkarṣeṇa ca yo yogas	<b>tasya</b> jñāpana-artham. evaṃ ca ātma-ādibhir api yo
0002609	kevalaṃ yasmiñ jñāne te pratibhāsante,	<b>tasya</b> jñeyatvena te na gr̥hyanta iti teṣāṃ a-
0016805	avabodhane, vidyamāna-upalambhanatvāt	<b>tasya</b> . tat-pūrvakatvāc ca anumāna-ādy api
0004002	śakyate, na tu viṣayair nirdeśena,	<b>tasya</b> tatra a-gamakatvāt, tat punaḥ sādharma-
0008613	jāta iti. kathaṃ punar etad avagamyate yathā	<b>tasya</b> tatra a-sāra-niścaya ity āha — anyathā
0001204	bahuśo bahudhā dirghaṃ ca kālam abhyasyati,	<b>tasya</b> tatra tad-vipakṣe ca guṇa-doṣaḥ prakāśi-
0001505	tad-artha-upāyam a-viparītaṃ kathayati, sa	<b>tasya</b> tatra pramāṇam. tad yathā ārogya-arthina
0001615	praśama-upāyam ca yathā-bhūtaṃ kathayati, sa	<b>tasya</b> tatra pramāṇam. tad yathā vyādhi-duḥkha-
0011308	arthāḥ — yad yato 'nya-viśayaṃ kāraṇam, na	<b>tasya</b> tatra phalaṃ bhavati. tad yathā palāśād
0001702	-sva-bhāva-ādikaṃ yathā-bhūtaṃ kathayan	<b>tasya</b> tatra vaidyaḥ. saṃsāra-duḥkha-praśama-
0000812	a-darśane 'pi vipakṣa-vṛtته. na ca	<b>tasya</b> tathā-vidha-jñāna-lakṣaṇaṃ prāmānyam a-
0011401	-viśayam iti. viśeṣya-jñāna-nimittatvaṃ	<b>tasya</b> , tad-a-bhāve tad-a-bhāvāt. na, atiprasaṅgād
0010814	eva paro bahir-vṛttitvam icchati. tat kathaṃ	<b>tasya</b> tad āśaṅkitam iti. evaṃ manyate —
0001105	ca a-jñānam ity ucyate, jñāna-vipakṣatvāt	<b>tasya</b> . tad eva ātma-darśanam. yato doṣa-hetuḥ,
0001202	-darśanam iti sva-bhāvaḥ. evaṃ jñātvā	<b>tasya</b> tan nairātmya-darśanam bahuśo bahudhā
0004706	lakṣaṇābhyāṃ grahaṇaṃ na bhavati ity arthaḥ.	<b>tasya</b> tarhi kīdṛśam ālambanam ity āha — sva-
0012213	-utpattir ity etad yujyate. na hi tena eva	<b>tasya</b> tulya-utpattir ity yuktam abhyupetum. ayam
0004702	asau bhāvato dharmī rūpa-ādi-lakṣaṇaḥ.	<b>tasya</b> te kalpitā bhedaḥ kalpanā-jñānasya eva
0005502	avaśyaṃ sukha-ādy-ākāram abhyupeyam, anyathā	<b>tasya</b> te vedyā eva na syuḥ. na hi jñāna-sattā eva
0003109	eva. kiṃ kāraṇaṃ viśeṣeṇa na yojayati.	<b>tasya</b> tena a-grahaṇāt. syād etat — yadi varṇa-
0010603	-artham. yo yataḥ sa-antara iti gr̥hyate, na	<b>tasya</b> tena saha sarva-ātmanā nairantaryam. tad
0010605	-śabdau. tathā yo yasmād adhiko gr̥hyate, na	<b>tasya</b> tena saha sarva-ātmanā nairantaryam. tad
0009508	ity an-eka-ākāra-artha-vādino matam āśaṅkyā	<b>tasya</b> dṛśyatām abhidheyatām ca abhyupetya doṣa-
0012214	-utpattir ity yuktam abhyupetum. ayam aparas	<b>tasya</b> doṣo 'stu, ya evam icchati ity alam iti
0014007	iti. nanu saṃsthānam a-dravya-sat. tat kutas	<b>tasya</b> dvi-grāhyatā. na eṣa doṣaḥ. para-
0016311	prastutya āha — tasya nimitta-pariṣṭiḥ.	<b>tasya</b> dharmasya upalabdhi-nimittāni pramāṇāni
0017508	-viśaya-vartitvād dvi-ṣṭhatvam. anena ca	<b>tasya</b> na indriyam eva a-sādhāraṇaṃ kāraṇam iti
0010814	-śaṅkulī-paricchinnā ākāśa-pradeśa-viśeṣaḥ.	<b>tasya</b> na eva paro bahir-vṛttitvam icchati. tat
0008309	asti bhāvato bhedaḥ, tathā apy a-spaṣṭatvāt	<b>tasya</b> na bhedenā pratyabhijñānaṃ bhavati, kiṃ
0011015	prasaṅgo vā, an-adhiṣṭhāne ca pihite kim iti	<b>tasya</b> nāśa-praveśau bhavata iti prasaṅgo vā. atha
0016311	ato dharma-jijñāsā iti prastutya āha —	<b>tasya</b> nimitta-pariṣṭiḥ. tasya dharmasya upalabdhi
0005214	a-prāmānya-doṣaḥ pratikṣiptaḥ. kutaḥ punas	<b>tasya</b> niyata-viśayatā iti cet, yatas tasya yaḥ
0012810	yasya yatra niyama-kāraṇaṃ na asti, na tatra	<b>tasya</b> niyamaḥ. tad yathā icchā-mātra-vṛttinām
0016701	sarva-ātmanā eva paricchindanti,	<b>tasya</b> nir-avayavatvāt. evaṃ paricchinne tasmin
0016711	sphuṭa-atīta-ādy-artha-pratibhāsitvaṃ punas	<b>tasya</b> nir-vikalpatvam a-visaṃvāditvaṃ ca yoga-
0011214	ādi. yasya a-niścaya-ātmakaṃ pramāṇam iṣṭam,	<b>tasya</b> niścayaḥ phalam artha-antaraṃ syāt. na tu
0001609	na eva hitam upadeṣṭum utsaheta iti sā api	<b>tasya</b> para-arthaṃ prati sahāya-bhūtā veditavyā.
0007012	-bhāvo yujyata iti cet, evam etat. na eva	<b>tasya</b> parama-arthataḥ karma-ādi-bhāvaḥ. tathā api
0009902	vyapadeśyaṃ hi sāmānyam, na sva-lakṣaṇam,	<b>tasya</b> pūrvam a-dṛṣṭatvāt. tac ca sāmānyam
0014608	jātīyā eva iti mādhasya matam. anyo 'pi ca	<b>tasya</b> prakriyā-bhedo yathā-uktam — rūpa-ādimat
0010014	na etad asti, artha-sannikarṣa-grahaṇena eva	<b>tasya</b> pratikṣepāt. anyathā indriya-jam ity evaṃ
0001109	avajagāma. yo yad-viparīta-sva-bhāvaḥ, sa	<b>tasya</b> pratipakṣaḥ. tad yathā vāyu-viparīta-sva-
0010111	nir-vikalpatvam a-siddham iti cet, na,	<b>tasya</b> pratyakṣa-siddhatvāt. api ca artha-antaraṃ
0009216	evaṃ sati ity-ādi. dravya-ādiṣu yaj jñānam,	<b>tasya</b> pratyakṣatāyā a-prasaṅga ity arthaḥ. kuta
0008906	ālambana-antara-an-apekṣa-utpattitvāt kena	<b>tasya</b> pratyakṣatvaṃ na syāt. nanu ca yena
0018007	samavāyaḥ pratyakṣaṃ prāpnoti. na ca yuktam	<b>tasya</b> pratyakṣatvam, artha-vyabhicārāt. tathā hi
0006401	-mātre vastuni samīhite saṃvādād iṣṭam eva	<b>tasya</b> pratyakṣatvam, viśiṣṭe tu pīta-ādy-
0016710	tathā asmābhir api yathā-uktāt kāraṇāt	<b>tasya</b> pratyakṣatvam. sphuṭa-atīta-ādy-artha-
0015106	paraspara-saṃvedanaṃ vṛtti-dvayasya uktam.	<b>tasya</b> pratyakṣatvena a-vidhānato na sarva-prameya
0003013	yadā tu prameya-antaraṃ sambhavati, tadā	<b>tasya</b> pratyāyakaṃ pramāṇa-antaraṃ syād iti na dve
0004013	ca loke tad-vyavasthā atra vidheyā,	<b>tasya</b> pratyāyanatvād iti manyate. upapannam etad
0016412	ity-ādinā yat samprayogād gamyate, na	<b>tasya</b> pratyāyanāya sac-chabda upādeyaḥ.

0011101	prabhā-avayavī kalpyate, evam api yas	<b>tasya</b> pradeśo viṣayaṇa samprayukto jñāna-
0006310	abhīṣṭam artham āsādayati, tat tatra	<b>tasya</b> pramāṇam. tad yathā-abhimatam pratyakṣam
0003401	-yogyo 'grhīta-kalpa eva sa iti na tatra	<b>tasya</b> prāmāṇyam, api tu yatra ākāre niścayam
0005114	anyam iti dvayī kalpanā. yadi pūrvā, tatas	<b>tasya</b> prāmāṇyam eva na syāt, grhīta-grahaṇāt
0007210	anyatra prāmāṇyam yuktam. yasmād ity-ādinā	<b>tasya</b> prāmāṇye kāraṇam āha. mīyata iti niścīyate.
0005313	-rūpaṃ saṃvedanam sva-adhigama-ātmakam, tat	<b>tasya</b> phalaṃ veditavyam. ātmā tu teṣāṃ prameyaḥ.
0011301	yuktam, anyathā atiprasaṅgaḥ syāt. tat kutas	<b>tasya</b> phalatā. satyam, tathā api tasya a-niścaya-
0011003	adhiṣṭhāna-pidhāne viṣaya-grahaṇam na asti,	<b>tasya</b> bahir-nirgatasya a-pratibaddham viṣaya-
0001113	evam ajñāsīt. yo yan-nidāna-viruddhaḥ, sa	<b>tasya</b> bādhakaḥ. yathā vātikasya vyādhes tan-
0002509	para-loka-āder na pratyakṣeṇa kartum arhati,	<b>tasya</b> bhāva-viṣayatvāt. tat punar artha-sāmarthya
0016702	tasmin samādhi-vyutthitānām yoginām ye	<b>tasya</b> bhāvasya upakāraḥ upakāryās ca arthā atīta
0013002	-viṣayam, tathā api satī rūpa-ādy-upalambhe	<b>tasya</b> bhāvān marīcikā-ādau jala-jñāna-vad deśa-
0015912	evam saty an-anubhūte 'rthe smaraṇam syāt,	<b>tasya</b> manasā pūrvam an-anubhūtatvāt — dviṭīye
0006214	samīhite keśa-ādi-vastuni saṃvādo na asti,	<b>tasya</b> mā bhūt prāmāṇyam. yat punar etat kāmala-
0005215	punas tasya niyata-viṣayatī iti cet, yatas	<b>tasya</b> yaḥ samanantara-pratyaya-viśeṣaḥ sa sva-
0006914	'rtha ubhaya-ābhāsam jñānam saṃvedyate.	<b>tasya</b> yat sva-saṃvedanam sva-anubhavaḥ, tat
0017509	kāraṇam iti darśitam. tathā hi dvi-ṣṭhatvāt	<b>tasya</b> yathā indriya-antaram na kāraṇam, evam
0008011	ity arthaḥ. kutaḥ. tasya a-viṣayatvāt.	<b>tasya</b> yathā-uktasya arthasya uttara-uttara-
0016904	na jñāyate, na tarhi tat siddham. tataś ca	<b>tasya</b> lakṣaṇa-vidhir eva āsrita iti na dūṣaṇān
0005615	ity arthaḥ. etena spaṣṭa-avabhāsitvam api	<b>tasya</b> labdham, nir-vikalpasya spaṣṭatva-a-
0005803	nāma-jāty-ādi-yojanena tat kim-arthaṃ punas	<b>tasya</b> vacanam. yad-artham, tad uttaratra āviṣ-
0003114	tathā vastv-adhyavasāyena grahaḥ, tathā api	<b>tasya</b> vastunaḥ kṣaṇikatva-ādayo vidyamānā eva
0011113	pramāṇam upasaṅkhyeyam iti darśayann āha —	<b>tasya</b> vā iti. tathā api pramāṇa-catuṣṭva-
0017211	uktaṃ bhavati — yadi ya indriye sīdati	<b>tasya</b> vā praśastaḥ, sa indriya-arthaḥ, rajaḥ-
0005211	yas tena janita uttara-kṣaṇa-viśeṣaḥ, sa	<b>tasya</b> vikāra iti vyavahriyate, na tv avasthite
0001411	-artha yad uta saṃsāra-sāgara-tāraṇam. na ca	<b>tasya</b> viparīta-upadeśatā sambhvyate, tat-kāraṇa-
0007315	asya ayaṃ samudāya-arthaḥ. na eva tattvatas	<b>tasya</b> vibhāgo 'sti, kevalam a-vidyā-upaplutais tad
0010307	vyabhicāraḥ sambhavaś ca na asti, na tat	<b>tasya</b> viśeṣaṇam. tad yathā balākāyāḥ śuklatvam
0002701	iṣṭam ity a-doṣaḥ. sāmānya-rūpatvam tu	<b>tasya</b> viṣaya-apekṣayā vyavasthāpyate. artha-
0008208	viṣayas tadānīm na asti iti niścitaḥ,	<b>tasya</b> viṣaya-ākāratām prati saṃśayo na bhavaty
0005712	śabda-saṅketa-grāhi, tat tatra śabda-dvāreṇa	<b>tasya</b> viṣaya-grahaṇāt sa-vikalpakaṃ bhavati, sva-
0008115	jñānasya viṣaya-sārūpyam syād iti cet, yatas	<b>tasya</b> viṣaya-jñāna-sambandhināu tad-dvāra-āyātau
0015303	sampāditatvāt. atha indriya-vyavasāyas	<b>tasya</b> viṣayaḥ, evam apy a-viṣaya-nimitto viṣayī
0015213	mano-vyavasāyasya yaugapadyam iṣyate,	<b>tasya</b> viṣayo bāhya-arthaḥ syād indriya-vyavasāyo
0007811	ākāra-antaram. na ca a-pratibhāsamānas	<b>tasya</b> viṣayo yujyate, atiprasaṅgāt. tasmād viṣaya
0002308	grhītam pramāṇam yadā bhavati, tadā tatra	<b>tasya</b> viṣaya-visaṃvāde tadvat sva-viṣaye 'py a-prāmāṇyam
0009403	yatas tat parama-arthena iti parama-aṇoḥ, na	<b>tasya</b> vyapadiśyate iti, a-tad-ābhāsatvena tasya
0009311	prāpnoti. atha matam — samudāya-ābhāsatvāt	<b>tasya</b> vyapadiśyate. parama-aṇavaś ca samudāya-
0010008	vitathena rūpeṇa pratibhāsatē, tad eva prati	<b>tasya</b> vyabhicāritvam. bhrānte ca mano-vijñāne sa
0010015	na tv indriya-artha-sannikarṣa-utpannam iti,	<b>tasya</b> vyavacchedya-a-bhāvāt. idam bahu-vrīhim
0016301	eva prati iti gamyate. tato na śāstra-hāniḥ.	<b>tasya</b> vyāghāta iti katham kṛtvā. yato yathā ca
0012600	syāt. sva-arthe ca bhinne 'pi nīla-ādi-vat	<b>tasya</b> śaktiḥ syād eva ity a-parihāraḥ. saṅkhyā-
0010612	saha indriyasya nairantaryam icchati, tais	<b>tasya</b> saṃyoga-a-bhāvāt. tat katham idam yuktam
0005110	ātma-vacanaḥ. arthaś ca rāga-ādi-svaṃ ca,	<b>tasya</b> saṃvittir artha-rāga-ādi-sva-saṃvittiḥ.
0005504	yaj jñānam yad-ākāra-rahitam, na tat	<b>tasya</b> saṃvedakam. go-jñānam iva aśvasya. sukha-
0002207	-prāpaṇa-sāmarthya-lakṣaṇam tu yat prāmāṇyam	<b>tasya</b> sata eva pramāṇa-paridṛṣṭa-vastu-sādhyā-
0000916	upāya-abhyāso jagac-chāsana-śabdena uktaḥ,	<b>tasya</b> sattva-śāsana-yogya-upāyatvena tad-anya-
0003014	grahaṇam iti. na idam apahnūyate, kiṃ tu	<b>tasya</b> sandhāne na pramāṇa-antaram. ayaṃ tāvat
0012018	ātmanā grahaṇam bhavati iti cet, na asmābhis	<b>tasya</b> sannikarṣo hetur iṣyate, tasya a-dravya-
0012302	ātma-manah-sannikarṣas tv an-ālambanaḥ.	<b>tasya</b> samavāyi-kāraṇāt ko 'nyo viṣayaḥ syād ity
0017007	-nivṛttaye sad-grahaṇam iti. na etad asti,	<b>tasya</b> samprayoga-grahaṇena eva nivartitatvād ity
0000901	yo yat-sādhanam a-viparītam anuṣṭhāti,	<b>tasya</b> sambhavati tat-prāptiḥ. tad yathā ārogya-
0008610	artha-niścayo bhavati, artham antareṇa api	<b>tasya</b> sambhavāt. yady api ca tena sa viracitaḥ,
0008805	eva sarva-śabdena uktaḥ. katham punas	<b>tasya</b> sarva-dharma-ātmakatvam. ālambanam sarva-
0016607	ca upakāryaḥ. yad-an-antaram yasya utpādaḥ,	<b>tasya</b> sākṣāt, yebhyas tu vyavadhānena, teṣāṃ
0006707	tata eva a-vyavadhānena siddheḥ. tac ca	<b>tasya</b> sādhanatvam vyavasthā-samāśrayatvena, na tu
0002005	-ādibhir yuktasya bhavati, na itarasya iti	<b>tasya</b> sādhanatvena vyavasthāpyate. sva-
0002105	-lakṣaṇa-abhidhānena vyutpādanam. sā eva ca	<b>tasya</b> siddhiḥ. yasmād ity-ādinā puruṣa-artha-
0002103	yad vyutpādanam sa pratiśedhaḥ. sā eva ca	<b>tasya</b> siddhiḥ. sva-pramāṇam eva guṇaḥ, artha-

0000608	bhagnavān iti bhagavān nairuktena vidhinā.	<b>tasya</b> stotra-abhidhānam. stūyate 'nena iti
0011302	api yasya a-nīścaya-ātmakam pramāṇam iṣṭam,	<b>tasya</b> sthūla-darśitayā niścayo 'rtha-antaram
0012706	syāt, dravya-vat. tataś ca sva-arthatvāt	<b>tasya</b> sparśa-rasa-ādi-bhedena bhinnasya api nīla-
0005705	mokṣa-hetutvāt. nir-vikalpakatvam punas	<b>tasya</b> spaṣṭa-avabhāsitvam ca bhāvanā-niṣpatti-
0016707	'tīta-an-āgatayor a-sattvāt, tathā api	<b>tasya</b> sphuṭa-atīta-an-āgata-artha-pratibhāsasya a
0012600	-arthe 'pi pravarteta, tataḥ sarva eva sa	<b>tasya</b> sva-arthaḥ syāt. sva-arthe ca bhinne 'pi
0014116	etena yasya samsthāna-mātra-upalabdhiḥ, na	<b>tasya</b> sva-bhāva upalabhyate. tad yathā manda-
0003305	pratyakṣeṇa paricchindan naśvaratām api	<b>tasya</b> sva-bhāvam pratyeti iti sā eva ca a-nityatā
0012313	ity asya vivaraṇam. sandhānaṃ yojanam.	<b>tasya</b> sva-rūpaṃ darśayati idam asya ity-ādinā.
0016904	anyathā iti. yadi sva-rūpa-nirdeśam antareṇa	<b>tasya</b> sva-rūpaṃ na jñāyate, na tarhi tat siddham.
0008413	syāt. iṣyate ca. tatra yato jñānāt sañcāraḥ,	<b>tasya</b> sva-saṃvedanaṃ syāt. syād etat — mā bhūd
0007204	pakṣaḥ, tadā api grāhaka-ākāro 'bhimata eva,	<b>tasya</b> sva-saṃvedyatvāt. tat kim iti tadā
0005403	viṣayī-karoti, rāga-ādy-ātma-rūpatayā	<b>tasyā</b> apy an-utpannatvāt. utpanne 'pi rāga-ādy-
0001014	tāvat phalavad bhavati, yathā-arhatām. tatas	<b>tasyā</b> api trṣṇāyās tad-anyeṣāṃ ca doṣāṇām ātma-
0010010	mano-bhrāntiḥ. tatas tat-kalpitatvāt	<b>tasyā</b> eva sa viṣayaḥ, na indriya-jñānasya. tato
0001909	na tu tathā-vidhāyām phala-sampadī satyām	<b>tasyāḥ</b> kaścana-upayogaḥ. yadi hi vinā api hetu-
0006605	sādhyā, an-avasthā-prasaṅgāt, kiṃ tarhi	<b>tasyāḥ</b> kriyāyās tat sādhanam, yā yataḥ sādhanād a
0016308	syāt. pauraṣa-autsukya-nivṛttaye hi	<b>tasyāḥ</b> pariṇāma iṣyate. anyathā prāpta-kaivalye
0016204	-kriyām prati praśna eva na upapadyate,	<b>tasyāḥ</b> prāg eva jñātatvāt. tasmād gamyate — kiṃ
0018107	-kālam asti buddhiḥ, evam apy a-viśiṣṭatvāt	<b>tasyāḥ</b> prāg-vat tadā api prāmāṇyam a-nivāryam iti
0004905	viṣayo na ca evaṃ-vidhe kalpanā pravartate,	<b>tasyāḥ</b> śābdena eka-viṣayatvād iti viṣaya-
0016410	na tu janma-vyatirekeṇa vyāpāra-antaram	<b>tasyāḥ</b> samasti, kṣaṇikatvād iti jñāpana-artham
0000007	-dhitaiṣī bhavati. abhyāsac ca sātmi-bhāvas	<b>tasyāḥ</b> sambhavati. ye mano-guṇāḥ, te 'tyanta-
0005503	hi jñāna-sattā eva arthānām saṃvedanā yuktā,	<b>tasyāḥ</b> sarvatra a-viśeṣāt sarva-artha-grahaṇa-
0007207	eva pramāṇam, na sva-ābhāsātā, bāhye 'rthe	<b>tasyāḥ</b> sādhanatva-a-yogāt. a-yogas tv a-para-
0017609	tathā api na tayoh paraspara-anusandhāne	<b>tasyāḥ</b> sāmartyam abhyupeyate. surabhi dravyam
0005910	eva antar-bhāvān na pṛthag-vacanaṃ	<b>tasyāḥ</b> syāt, kiṃ tarhy a-sad eva udaka-ādikaṃ
0008005	-kāryam etaj jñānam ity eṣā smṛtir bhavati.	<b>tasyām</b> satyām anubhava-jñāna-hetur apy arthaḥ
0007914	asyā vyavasthāyās tad-ākāra-nibandhanatvāt.	<b>tasyām</b> sādhyāyām idam kāryam. tad-ākāratve tu sva
0011708	prasiddhir jñānam ity an-artha-antaram.	<b>tasyās</b> ca prasiddher guṇatvam a-nityatvam ca
0004104	santy eva indriya-dhiyaḥ kalpanāḥ, kiṃ tu	<b>tā</b> na upalakṣyanta iti cet, vārttam etat. tathā
0015510	manaḥ pravartate na indriya-vṛttiṣu, tadā	<b>tā</b> mano-vṛttibhir an-adhiṣṭhitāḥ pauraṣeṇa
0007013	parama-arthataḥ karma-ādi-bhāvaḥ. tathā api	<b>tādātmyāt</b> prakāśavat tatra tathā-vyavahāro na
0007309	sva-saṃvittiḥ phalam uktam. parama-arthatas	<b>tādātmyāt</b> sva-saṃvittiḥ phalam uktam. upacāreṇa
0004911	sukha-sādhanam duḥkha-sādhanam vā anubhūtam,	<b>tādṛśa</b> -darśanād asya prabodhe sati tad eva idam
0007301	ādiḥ. yadi hi tad-ākāram utpannam syāt, tadā	<b>tādṛśasya</b> ātmanaḥ saṃvittiḥ syāt. tataś ca tad-
0010802	pratyayena mukhyo gauḥ paricchidyate,	<b>tādṛśena</b> eva upacarito vāhikaḥ. yadi vā āśraya-
0013109	-bhinnam eṣu praty asya ekatvam iva āpādayat	<b>tān</b> a-bhedena sarveṣu teṣu upajāyate, na ekatra
0013105	-parihārāya upanyāsaḥ. viśeṣyā rūpa-ādayaḥ.	<b>tān</b> bhinnān sad guṇa iti ca anena viśeṣaṇena a-
0005811	tad-rūpa-kalpanā-pravṛttatvād iti. tad dhi	<b>tān</b> saṃvṛti-sato 'rtha-antaratvena kalpayad
0004504	iti sañcita-ālambanā ity uktāḥ, sarvāṃs	<b>tān</b> sañcita-ākhyāna-viśeṣeṇa ālambante, na ekam
0008103	teṣāṃ tad-a-viṣayatvāt. grhyante ca	<b>tāny</b> apy artha-ākāra-anukāritayā. tathā hy uttara
0001704	-bhūtam kathitavāṃs ca bhagavān. sva-bhāvaḥ.	<b>tāni</b> ca satyāni leśato darśitāni. yathā duḥkham
0004810	-viṣayatvam na cakṣur-vijñāna-ādīnām. na hi	<b>tāni</b> parasparam arthasya kaścana-ākāram
0008009	uttara-uttarāṇi viṣaya-jñāna-jñāna-ādīni	<b>tāni</b> pūrvasya anubhava-jñānasya yo viṣaya uttara-
0000602	uktāni visarpāṇāṃ praśāntaye   ekatas	<b>tāni</b> sarvāṇi rakta-mokṣaṇam ekataḥ    iti. atra
0008109	tvad-uktayā nītyā tathā grhyeran. tasmāt	<b>tāni</b> sva-bhāvata eva tad-ākārāṇi bhavanti ity
0007902	-rūpa-parityāgena eva pratipadyata iti. atas	<b>tām</b> nirākartum sva-rūpam a-jahad eva tad viṣaya-
0007606	bhavati ity a-codyam. āha ca ity-ādinā	<b>tām</b> prameya-ādi-vyavasthām darśayati. ya ābhāso
0001215	-traya-viśiṣṭam sugatatvam ity ucyate.	<b>tām</b> sva-artha-sampadam darśayann āha — sva-
0001407	para-artha-sampat tāraṇa-arthena ity anena	<b>tāya</b> -śabdasya artham ācaṣṭe. tāryante saṃsāra-
0001612	idānīm prātilomyena vyākhyā kriyate. atha vā	<b>tāyo</b> 'viparīta-satya-upadeśaḥ. tam duḥkha-
0001709	upadeśaḥ saṃsāra-arṇava-uttāraṇa-sādhanatvāt	<b>tāyaḥ</b> . etāvad eva ca para-hitaiṣiṇā kāryam, yad
0000308	iti sugataḥ. tāyina iti. tāyate 'nena iti	<b>tāyaḥ</b> . sa punaḥ sva-dṛṣṭa-mārga-upadeśaḥ. so 'sya
0000308	-praheya-prahāṇam iti sugataḥ. tāyina iti.	<b>tāyate</b> 'nena iti tāyaḥ. sa punaḥ sva-dṛṣṭa-mārga-
0001410	arthena bhagavatas tāyitvam. ayam eva hi	<b>tāyateḥ</b> paraḥ pālana-artho yad uta saṃsāra-sāgara
0001409	so 'sya asti iti tena arthena bhagavatas	<b>tāyitvam</b> . ayam eva hi tāyateḥ paraḥ pālana-artho
0001911	tu tayā vinā na sambhavati iti tad-upādānam.	<b>tāyitvena</b> avaśyam abhiyogavān para-avabodhanam
0001603	iti darśayitum prahāṇa-viśeṣa uktaḥ.	<b>tāyina</b> ity anena tu tasya eva jñānasya kārya-

0000308	sarvathā sarva-praheya-prahāṇam iti sugataḥ.	<b>tāyina</b> iti. tāyate 'nena iti tāyaḥ. sa punaḥ sva-
0000309	sva-dṛṣṭa-mārga-upadeśaḥ. so 'sya asti iti	<b>tāyī</b> . sarva-prekṣā-pūrva-kāriṇām ārambhasya
0001407	śeṣasya a-prahāṇāt. para-artha-sampat	<b>tāraṇa</b> -arthena ity anena tāya-śabdasya artham
0001408	tāryante saṃsāra-sāgaram anena sattvā iti	<b>tāraṇaḥ</b> sva-dṛṣṭa-mārga-upadeśaḥ. sa eva artho
0001410	paraḥ pālana-artho yad uta saṃsāra-sāgara-	<b>tāraṇam</b> . na ca tasya viparīta-upadeśatā
0012204	niścaya-utpatti-hetavaḥ. teṣām eva tu	<b>tāratamyā</b> -ādi-viśeṣāt paurvāparyam. yathā janaka-
0001407	ity anena tāya-śabdasya artham ācaṣṭe.	<b>tāryante</b> saṃsāra-sāgaram anena sattvā iti tāraṇaḥ
0005715	eva iti. evaṃ tāvat pratyakṣam iti	<b>tāvachabdaḥ</b> krame. pratyakṣam uktvā tad-ābhāsa-
0004915	iha evaṃ tāvat pañca-indriya-jam iti vacanāt	<b>tāvachabdena</b> anyad apy a-pañca-indriya-jam asti
0008316	apī, yat pramāṇa-phalātvena iṣṭam. asti	<b>tāvaj</b> jñānasya kutaścīd anubhavaḥ. ataḥ smṛtir
0010602	-grahaṇe tu satī yāvata bhāgena prāptiḥ,	<b>tāvat</b> eva grahaṇam syāt. a-vicchinā itī grhyeran.
0007411	grhītvā. tathā tathā ity-ādi. nir-vikalpe	<b>tāvat</b> grāhaka-ākāraḥ kalpanā-apoḍham pratyakṣam
0004914	iti. evaṃ tāvad ity-ādi nigamanam. iha evaṃ	<b>tāvat</b> pañca-indriya-jam itī vacanāt tāvac-
0003611	'nena adhigamyata itī. a-yuktam etat. yadi	<b>tāvat</b> pūrva-apara-kāla-dṛṣṭāv arthau bhinnau,
0003101	tu tasya sandhāne na pramāṇa-antaram. ayam	<b>tāvat</b> pūrvasya parihāraḥ. tasya ity a-nitya-āder
0005715	sarvaṃ jñānam pratyakṣam eva itī. evaṃ	<b>tāvat</b> pratyakṣam itī tāvac-chabdaḥ krame.
0000705	eva abhidharme 'py uktam ity uktam. yuktam	<b>tāvat</b> pratyakṣasya tataḥ siddhiḥ, tad-upadeśa-
0015202	-vṛtti-saṅgraha-artha itī. ato mano-vṛttes	<b>tāvat</b> pratyakṣe 'ntar-bhāvaḥ. indriya-vṛttayas tu
0014216	-ādy-ātmanā sanniviṣṭā ity ataḥ praśnaḥ. na	<b>tāvat</b> pratyekam ity-ādi. eka-ekasya sukha-āder
0000911	iti sva-duḥkha-uparama-upāya-bhāvanā-artham	<b>tāvat</b> prayujyata itī darśayann āha — prayogo
0008609	gamyate. anena etam artham sūcayati — na	<b>tāvat</b> prasiddhi-mātreṇa artha-niścayo bhavati,
0001014	na bhavati tṛṣṇā-sneha-abhiṣyandītam ca, na	<b>tāvat</b> phalavad bhavati, yathā-arhatām. tatas
0011303	'rtha-antarām phalaṃ syād itī kalpanā api	<b>tāvat</b> sambhavet. yasya tu vyavasāya-ātmakam eva
0001901	adhigate 'pi ca yathā-ukte jñāna-viśeṣe na	<b>tāvatā</b> uparata-vyāpāro 'bhūḍ bhagavān. vyāpaka-
0008007	bhrāntena pratipatrā tat tathā avasīyate,	<b>tāvatā</b> tad-ākāram eva tad bhavati itī yuktam ity
0008401	kutaścīd anubhavaḥ. ataḥ smṛtir api syāt.	<b>tāvatā</b> tu kutaḥ sva-saṃvedyata itī matvā pṛcchati
0008714	ca ataḥ. ubhayathā api doṣaḥ. pūrvaṃ niyamaṃ	<b>tāvad</b> adhikṛtya āha — tato 'rthād itī sarvaś
0011008	na anyathā itī. śrotra-indriyaṃ prati	<b>tāvad</b> ayam a-samādhiḥ, tasya adhiṣṭhāna-pidhāne
0002311	-sva-rūpatā eva hīyate. tathā hi phalasya	<b>tāvad</b> artha-adhigama-rūpatvaṃ niyamato 'bhyupeyam,
0001611	sa-sahāya-bhūtaṃ ca udbhāsitam itī iyam	<b>tāvad</b> ānulomyena vyākhyā, yatra kṛpā-ādibhiḥ
0004914	puruṣasya yathā-arhaṃ pravṛtīr itī. evaṃ	<b>tāvad</b> ity-ādi nigamanam. iha evaṃ tāvat pañca-
0015206	prāpnotī ity arthaḥ. na etad astī. ca-śabdas	<b>tāvad</b> iha pramāṇa-antara-samuccaya-artho 'numānam
0005805	ity anena anya-artha-kalpanā-jñānam ekam	<b>tāvad</b> uktam. tathā hy a-sad eva udaka-ādīkam artha
0003008	prāg uktaḥ, sa na astī itī pratipāditam. na	<b>tāvad</b> eka-saṅkhyā-nirāso viśaya-a-niyamāt. yadā
0016312	pramāṇāni parīkṣyante. tatra pratyakṣeṇa	<b>tāvad</b> dharmo na upalabhyata itī darśayann āha
0017413	buddhi-kārya-avaseyaḥ. tathā hy anyeṣām api	<b>tāvad</b> bhāvanām jaiminīyāiḥ kriyā anumeyā iṣyate,
0003103	— sva-sāmānya-lakṣaṇābhyām ity-ādi. prak	<b>tāvad</b> rūpa-ādīkam a-vyapadeśyena sva-lakṣaṇena
0005814	tat prajñapti-vastu-mātraṃ pratyeti. tatra	<b>tāvad</b> rūpa-ādīnām udaka-āharaṇa-ādy-eka-kāryatayā
0002514	api viśaye 'n-eka-pramāṇa-avatārād vā. na	<b>tāvad</b> viśaya-bahutvāt. atra kāraṇam āha —
0010001	-rūpasya vyapadeṣṭum a-śakyatvāt. so 'pi hi	<b>tāvad</b> viśayaḥ sva-rūpeṇa vyapadeṣṭum a-śakyaḥ.
0016007	indriyāṇām arthavattā na syāt. katham. yadi	<b>tāvad</b> viśaye pravartamānam mana indriya-vṛtti-
0010108	vikalpayati tena ca tadvantaṃ na yojayati,	<b>tāvan</b> na upajāyata eva. na ca ghrāṇa-ādi-jñānānam
0002415	ekatvaṃ pramāṇasya bahutvaṃ vā itī. ekatvaṃ	<b>tāvan</b> na bhavati, anumānasya api prāmāṇyāt.
0012600	bhedo yāvad bhinnena indriyeṇa na avasīyate,	<b>tāvan</b> na śakyate jñātum. yadi punar ekena
0005411	-vikalpakatvaṃ sādhyam. sā ca jñānasya api	<b>tāvan</b> na samasti. kutaḥ punaḥ sukha-ādīnām a-
0015703	-antara-a-bhāvāt. tathā hi vṛtty-upalambhas	<b>tāvan</b> niyatam abhyupeyaḥ, anyathā tad-an-
0018002	pratyakṣam hi rūpa-ādi-sva-lakṣaṇa-viśayam,	<b>tās</b> tu hāna-ādi-kriyā-viśayaḥ. buddheś ca ity-ādi.
0018001	nyāyyam. bhinna-viśayatvāc ca a-yuktam	<b>tāsām</b> phalattvam. pratyakṣam hi rūpa-ādi-sva-
0002215	-viśaya-saṅkhyā-vipratipattayaś catasraḥ.	<b>tāsām</b> saṅkhyā-vipratipattim nirākartum āha —
0015712	-mano-vyavasāyābhyām parasparam saṃvedane	<b>tāsu</b> vṛttiṣu smṛtaḥ pratyayaḥ sambhavaty an-
0006215	pīta-śaṅkha-ādi-nirbhāsam, yac ca cira-kāla-	<b>timira</b> -āvṛta-nayanatvād viprakṛṣṭatvād vā spaṣṭeṣu
0006410	ca vākyasya sarva-vākyam sa-avadhāraṇam itī	<b>timira</b> eva bhava itī sa-avadhāraṇe vākyā-arthe
0006409	timira-śabdo 'yam iha a-jñāna-vacano yathā	<b>timira</b> -ghnaṃ ca mandānām ity-ātau vākye. timire
0006408	ity etad apavāda-padam anyathā vyākhyāyate.	<b>timira</b> -śabdo 'yam iha a-jñāna-vacano yathā timira
0006112	-ābham ucyate. sa-taimiram ity atra tu	<b>timiraṃ</b> sarva-indriya-upaghāta-pratyaya-upalakṣaṇa
0006404	ābham uktam. kevalam tatra sa-taimira-vacane	<b>timiraṃ</b> sarva-indriya-upaghāta-pratyaya-upalakṣaṇa
0006409	timira-ghnaṃ ca mandānām ity-ātau vākye.	<b>timire</b> bhavas taimiraḥ. vyavaccheda-phalattvāc ca
0004606	dravyāṇām grahaṇam na astī, katham tarhi	<b>tila</b> -māṣa-ādīnām vicchinna-deśa-avasthitānām
0000504	nāma udghaṭita-dhī-viśāḥ ku-mārgam apāsya	<b>tīrthya</b> -tarka-bhramitā bhūyāsar artha-tattva-bhāja

0000501	na itareṣām anena anugraho bhavati iti.	<b>tīrthya</b> -tarka-bhramitā manda-dhiyo vistareṇa
0000505	teṣām tad a-yuktam. sthavīyāmsō hi doṣās	<b>tīrthya</b> -tarkānām te tathā-vidhaiḥ sukham eva
0000507	kṣamāḥ, te su-upalakṣya-sthūlatara-doṣais	<b>tīrthya</b> -tarkair unmārgēṇa nīyanta ity a-
0018110	ca kāraṇāt pratyakṣatva-a-bhāvaḥ. sarve	<b>tīrthyā</b> ātmānaṃ pramātāram icchanti. atas taṃ
0003913	paribhāsyata ity ācārya-matam. paras	<b>tv</b> a-taj-jānānaḥ — akṣa-nimitto 'yam a-sañjñā-
0009013	iti, teṣām yad uktam — sva-saṃvedyaṃ	<b>tv</b> a-nirdeśyaṃ rūpam indriya-gocara ity atra
0007208	'rthe tasyāḥ sādhanatva-a-yogāt. a-yogas	<b>tv</b> a-para-arthatvāt. grāhaka-ākāro hy ātma-
0013807	vartamānā itī tat-sva-bhāvā ity arthaḥ. anye	<b>tv</b> a-pratyayām eva vṛttim pramāṇam icchanti, sa-
0005105	a-samāhitam syād ity a-yuktam etat. sarve	<b>tv</b> a-vikalpakā eva itī tu-śabdena na sva-mata-
0002308	ataḥ saṅkhyā-vyutpattiḥ. gocara-a-vyutpādane	<b>tv</b> a-viṣaye gṛhītaṃ pramāṇam yadā bhavati, tadā
0010208	vā na kevalam a-sambhavān na yuktam, kiṃ	<b>tv</b> a-vyabhicārāc ca. tam a-vyabhicāraṃ darśayati
0009406	śabda-jñānam itī. viṣaya-rūpa-vyatirekeṇa	<b>tv</b> a-śakyaṃ tad vyapadeṣṭum. nanu ca jñānaṃ
0006917	kalpayitum yujyate. bhāya-artha-pakṣe	<b>tv</b> a-sambhāvanīyam eva etat. viṣayasya hy
0002806	para-rūpeṇa arthasya grahaṇam, pratyakṣeṇa	<b>tv</b> a-sādhāraṇa-bhūtena itī. tasmāt sādharmaṇa-a-
0008511	ātmani paratra vā itī syād vibhāgaḥ. sa eva	<b>tv</b> a-siddhaḥ. tasya a-siddhāv ubhayatra api
0003905	pratyāyantaḥ kena cāryante. jāty-ādayas	<b>tv</b> a-siddhā itī kutas teṣām śabda-pravṛtti-
0015604	bhavati itī. tathā ca uktam — kevalam	<b>tv</b> atīta-an-āgatayoḥ kālayoḥ pravartata itī. nanu
0016210	vṛttir indriyasya bhavati. kevalam	<b>tv</b> atīta-an-āgatayor ity-ādī prāg uktam, paścād
0003505	ataḥ pṛcchati — kiṃ kāraṇam itī. ācāryas	<b>tv</b> adhigata-viṣayatvam a-prāmāṇye kāraṇam
0015707	ity āśaṅkya evam uktam. indriya-vṛttau	<b>tv</b> an-antaram itī. indriya-vṛtti-grahaṇena mano-
0012302	eka-viṣayatā syāt. ātma-maṇaḥ-sannikarṣas	<b>tv</b> an-ālambanaḥ. tasya samavāyi-kāraṇāt ko 'nyo
0007713	-ākāraṃ kevalam icchati. taj-jñānasya	<b>tv</b> anubhava-ākāro 'py astī. atra ca buddher
0003108	a-nityatvena. tasmān na pramāṇa-antaram, api	<b>tv</b> anumānam eva. kiṃ kāraṇam viśeṣeṇa na yojayati.
0000706	tad-upadeśa-darśanāt. an-upadiṣṭasya	<b>tv</b> anumānasya katham. tasya api prayoga-darśanād
0003211	a-nityatā-grahaṇam adhikṛtya uktam. yadā	<b>tv</b> antya-kṣaṇa-darśino naṣṭo 'yam itī, tadā
0014601	ato bahuvāt trikāṇām bahu-vacanam. anye	<b>tv</b> anyathā trikāṇi vyācakṣate. śabda-parama-aṅgur
0002413	pratyakṣa-anumāne eva te dve pramāṇe, na	<b>tv</b> anye eva kecid dve itī. atra vyākhyāne na
0003914	a-sañjñā-śabda itī matvā pṛṣṭavān. ācāryas	<b>tv</b> abhyupagamyā parihāram āha — a-sādhāraṇa-
0003205	mukha-lakṣmy-ādī-siddhi-vad arthataḥ. sa	<b>tv</b> ayam anumāna-vikalpo yady api sambhavina eva
0002808	-vad arthasya svataḥ saṃvittiḥ. yad eva	<b>tv</b> artha-ākārasya jñānasya sva-saṃvedanaṃ sā eva
0008004	-ākāram eva viṣaya-jñānam utpadyate. tasmimś	<b>tv</b> artha-kāryatayā artha-kāryam etaj jñānam ity
0003901	tasmād atra sambandhe bhāva-pratyayaḥ. anye	<b>tv</b> artha-sūnyair itī sva-mataṃ darśayati. arthena
0004314	'rtha-sañjñī ity arthe sva-rūpa-sañjñī. na	<b>tv</b> arthe dharma-sañjñī itī na arthe nāma-sañjñī
0005211	sa tasya vikāra itī vyavahriyate, na	<b>tv</b> avasthite dharmiṇi dharma-antara-nivṛttau
0007908	yathā-ukta-ākāra-viśiṣṭam syāt. a-sati	<b>tv</b> asmin yathā viṣayaḥ sva-jñānaṃ na viśeṣayati,
0004309	eva kalpanā-apoḍhatvaṃ siddham, api	<b>tv</b> āgamena api itī darśayann āha — abhidharme 'pi
0009011	vicāram ārabdhum āha — rūpa-ādiṣu	<b>tv</b> ālambana-artho vaktavya itī. avaśyaṃ ca etad
0004808	eka eva teṣām viṣayaḥ, pratibhāsa-bhedas	<b>tv</b> āśraya-bhedād itī. kasyacid artha-ākārasya
0009912	tat-puruṣa-pakṣe 'pi doṣa uktāḥ. pakṣilas	<b>tv</b> āha — jñānasya samākhyā-śabdō na astī, yena
0006114	-upalakṣaṇa-mātraṃ kila draṣṭavyam. yas	<b>tv</b> āha — dvi-candra-ādī-jñānaṃ na eva indriya-
0013009	ayaṃ ghaṭa ity a-bheda-jñānam utpadyate. yas	<b>tv</b> āha — samudāyo '-vastutvān na kenacij
0013608	pravṛttas tena saha itī gamyate. anye	<b>tv</b> āhuḥ — manasā adhiṣṭhitā itī manasā
0013801	tathā pariniṣpanna-antar-grahaṇam itī. anye	<b>tv</b> āhuḥ — vṛttinām nir-vikalpatva-upadarśana-
0004011	-pratyāyana-yogyā ity uktam. satyam, sā eva	<b>tv</b> icchā lokasya a-sādhāraṇena vyapadeśe 'sti, na
0009306	bhavati. kas tarhi doṣa ity āha — evam	<b>tv</b> ity-ādī. na hi ity-ādinā atra eva upapattim
0014907	pratipadyanta ity āha — eka-śabda-vācyās	<b>tv</b> ity-ādī. pānaka-ādayo 'pi na eva parama-
0007115	āśaṅkā syāt. atas tan-nirāsāya āha — yadā	<b>tv</b> ity-ādī. bāhye prameye sva-saṃvedana-phala-
0017009	pratibhāsam vijñānam ity āha — deśa-viśeṣe	<b>tv</b> ity-ādī. maru-jāṅgala-ādau deśa-viśeṣe. tatra
0014717	kārya-rūpā lakṣyanta ity āha — kārya-rūpās	<b>tv</b> ity-ādī. yathā paraspareṇa a-sambaddhās tuṣāra-
0012911	tatra bhavati itī yuktam, yad āha — syāt	<b>tv</b> ity-ādī. yadi tarhi dravyaṃ na astī, yad aham
0007706	sidhyati. viṣaya-jñāna-taj-jñāna-viśeṣāt	<b>tv</b> ity-ādī. viṣaya-jñānaṃ rūpa-ādī-grāhi cakṣur-
0014809	-viśeṣād bhaviṣyati ity āha — aṇūnām	<b>tv</b> ity-ādī. sukha-ādī-vyatirekeṇa itī sukha-ādy-
0006512	mā bhūd iha api tadvad eva doṣaḥ. tasya eva	<b>tv</b> ity-ādinā ayam arthaḥ su-ucitaḥ — na eva
0011813	-sannikarṣas tu tasya anugrahakāḥ. kecit	<b>tv</b> itī. jñānasya hi pramāṇatve phalam anyan na
0009603	-ādī-vyavasthā yujyata itī. naiyāyikānām	<b>tv</b> itī. rūḍher an-antaram ca tan-matasya
0012600	-samavāyāc cākṣuṣāṇi itī siddha-antāt. na	<b>tv</b> indriya-antara-artha ity etena yaś cakṣur-
0010015	anyathā indriya-jam ity evam vācyam syāt, na	<b>tv</b> indriya-artha-sannikarṣa-utpannam itī, tasya
0010501	indriya-artha-sannikarṣa-utpannam ity anena	<b>tv</b> indriya-artha-sannikarṣa-jam. tataś ca indriya-
0013611	-viṣaya-ākārā mano-vṛttyā saṃvedyate, na	<b>tv</b> indriya-vṛtti-sahitayā bāhyo 'rtha itī

0013609	artheṣv indriyaṃ vyavasāyaṃ kurute. tasmimś	tv indriya-vyavasāye mano 'nuvyavasāyaṃ kuruta
0015408	kurute pratyakṣa-lakṣaṇam, tasmimś	tv indriya-vyavasāye mano 'nuvyavasāyaṃ kuruta
0015104	artheṣv indriyaṃ vyavasāyaṃ kurute. tasmimś	tv indriya-vyavasāye mano 'nuvyavasāyaṃ kurute.
0015506	artheṣv indriyaṃ vyavasāyaṃ kurute. tasmimś	tv indriya-vyavasāye mano 'nuvyavasāyaṃ kurute.
0015513	ca smṛtir api tat-pūrvikā na syāt. yadā	tv indriya-vyavasāye mano 'nuvyavasāyaṃ kurute,
0015610	manaso na upapadyate, tasmāt — tasmimś	tv indriya-vyavasāye mano 'nuvyavasāyaṃ kurute,
0015904	api-śabdasya arthaḥ. syād etat — tasmimś	tv indriya-vyavasāye sati bāhya eva arthe mano
0016012	indriya-vyavasāyān puruṣaś cetaiyate, na	tv indriya-vyavasāyair mano-vyavasāyān iti.
0015312	bāhye 'rthe pratyakṣaṃ pramāṇam. tasmimś	tv indriya-vyavasāite 'rthe manaḥ paścād
0008002	-rūpatām anubhava-rūpatām vā pratyeti, api	tv īdrg-arthaṃ taj jñānam āsīd ity ubhaya-ākāraṃ
0010702	saṃyukta-samavāya-lakṣaṇam ity a-doṣaḥ. yat	tu uktam — nanu ca indriyam atīndriyam ity-ādi,
0000413	idaṃ kṛtam itī su-ucitam, ku-sṛṭir ity-ādinā	tu uttara-ardhena na itareṣāṃ anena anugraho
0000503	-śabdena hy atra a-sambhavo dyotyate. ye	tu udghaṭita-dhī-viṣayam āśaṃsā-arthaṃ vyācakṣate
0004604	sāmānya-viṣayatvam ity a-viruddham. ye	tu — eka-indriya-vijñāna-kāryatvena eka-rūpa-
0013207	hy a-dravyam an-eka-dravyam ca iṣyate, na	tv eka-dravyaṃ dravyam. tatra a-dravyaṃ dravyam,
0015909	anyena anubhūtam anyāḥ smarati iti. asmākaṃ	tu — eka-santatau jñāna-antara-anubhūtam api
0014105	-samsthānānām yuktam ekatvam, suvarṇa-ādīnām	tu katham. tad-a-vyatirekāt te 'pi sama-samsthānā
0012907	sati tathā-vyākhyānaṃ śobheta. yukti-virodhe	tu kaṣṭa-kalpanā a-kalpanā eva. api ca sva-
0000915	sva-dṛṣṭa-duḥkha-upaśama-upāya-upadeśaḥ. iha	tu kāraṇe kārya-upacāraṃ kṛtvā upāya-abhyāso
0007310	sva-saṃvittīḥ phalam uktam. upacāreṇa	tu kāryato 'rtha-saṃvittir eva sā draṣṭavyā ity a
0005013	para-vipratipatti-nirāsāya iti bhāvaḥ. apare	tu — kiṃ punaḥ pañca-indriya-jaṃ sa-vikalpam
0016205	eva ity evam ayaṃ praśnaḥ pravṛttaḥ, na	tu kiṃ saha kriyante, āhosvin na saha kriyanta
0001805	citirai upāyaiḥ satya-prakāśanāt. śrāvakāṇām	tu kiñcin-mātraṃ kauśalam. tad api tad-
0008401	anubhavaḥ. ataḥ smṛtir api syāt. tāvatā	tu kutaḥ sva-saṃvedyata iti matvā pṛcchati —
0016508	iti bruvatā ṣaṣṭhī-samāso darśitaḥ, idānīm	tu kena samprayoga iti tṛṭiya-a-samāsaḥ. samāsa-
0004605	'pi na an-ekaṃ dravyaṃ yugapad gṛhyate, api	tu kramaṇa eva ity āhuḥ, ta idaṃ vaktavyāḥ —
0010314	syāt. prayatna-anantarīyakatvam eva	tu kvacid a-nitye na asti iti tasya eva syād
0001509	yatas tad-yogāt sa pramāṇaṃ bhavati. sa	tu guṇo na vinā hetunā niṣpadyata iti darśayatā
0015006	-antare 'pi vācyam. saktu-lavana-samsarge	tu gṛhyata eva saktu-rasaḥ. tathā hy anyādṛṣṭaḥ
0011703	api na andha-kāra-nivṛtti-mātraṃ phalam, kiṃ	tu ghaṭa-ādy-avabhāsanam. atas tad-avasthaḥ
0008106	ākāraṃ jñānam āsīd iti pratyeti. taj-jñānena	tu ghaṭa-jñāna-jñānam ālambamāno ghaṭa-jñāna-
0015207	-vṛttiś ca iti. mano-vṛtti-samuccaya-arthe	tu ca-śabde '-viśeṣeṇa sarvasyā mano-vṛtteḥ
0013705	-prabhā iva kevalaṃ viśaya-prakāśikā, na	tu caitanya-samparkād āsādita-tad-rūpā iva, sā a-
0001305	-āvṛtti-gamanāt sugataḥ. a-punar-āvṛttis	tu janma-doṣa-an-utpādaḥ. sa ca tad-dhetoḥ pūrva-
0016409	hi janmanā eva viśayaṃ prakāśayati. na	tu janma-vyatirekeṇa vyāpāra-antaraṃ tasyāḥ
0018108	iti kiṃ janma-grahaṇena. buddhi-viśiṣṭasya	tu janmano 'kṣaṃ praty a-vṛtteḥ pūrva-uktāc ca
0017611	dravya-viśayatva-an-upapattiḥ. sva-matena	tu jāti-dravyayor apy a-sattvād a-sad-ālocanam
0001905	artham eva upadeṣṭum icchati. niṣ-karuṇas	tu jñānann apy anyathā kathayed iti kṛpāyāḥ
0011604	yady artha-antare 'pi ity-ādi. sva-adhigame	tu jñānasya ity-ādy anena etad darśayati —ātma-
0008207	tu nir-ākāram, uta jñānasya iti. yasya	tu jñānasya viprakṛṣṭo viśayas tadānīm na asti
0010007	-apekṣayā vyabhicārī na bhavaty eva. yatra	tu jñāne vitathena rūpeṇa pratibhāsate, tad eva
0014713	eva parama-aṇu-dravyaṃ sarva-gatam asti, kiṃ	tu ta eva parama-aṇavo '-parisañkhyātāḥ sarvatra
0005205	hy a-vijñāyamāna-viśayā bhavanti. upacāreṇa	tu taj-jāṭiyatayā viśaya-vyapadeśaḥ syāt, na tu
0008709	ghaṭa-jñānaṃ ghaṭa-jñānam ity evam. na	tu tat tebhyo bhavati, teṣāṃ saṃvṛti-sattvena
0010104	-utpanna-grahaṇena eva nirastam. ācāryeṇa	tu tat-puruṣa-pakṣe 'tra na ukto doṣaḥ —dīn-
0005813	saṃvṛti-jñānaṃ ghaṭa-ādīn adhyāropayati, na	tu tat prajñapti-vastu-mātraṃ pratyeti. tatra
0003515	sa yathā-dṛṣṭa eva viśeṣas tena gṛhyate, kiṃ	tu tat-sāmānyam iti. na tarhi viśeṣa-dṛṣṭam tad
0004902	-vivekaṃ kurvanti, na vyavahartāraḥ. te	tu tattva-adhyavasāyena dṛṣya-vikalpyāv arthāv
0010317	a-bhāvo vyabhicārī viśeṣaṇam ity-ādikaḥ. iha	tu tatra a-bhāvo 'bhimataḥ. atha api ity-ādi.
0015810	tatra smārtaḥ sambhavati. bhavatas	tu tathā teṣāṃ an-abhyupagamāt, tad-a-sambhava
0001908	yuktaḥ sad-bhāva itī hetu-sampad uktā. na	tu tathā-vidhāyāṃ phala-sampadi satyāṃ tasyāḥ
0016605	-viśayatvam abhyupeyate. parama-arthatas	tu tad api vartamāna-viśayam eva. kathaṃ kṛtvā.
0008707	na ca tad rajatād utpadyate, śuktikayā eva	tu tad upajanyate. saṃvṛti-jñānam apy anena
0010101	idaṃ bahu-vrīhim adhikṛtya uktam. yadā	tu tad eva jñānaṃ svayam a-vyabhicārī itī tat-
0003713	-kakṣatvaṃ tu nāmaṃ sattvāt, jāty-ādīnām	tu tad-viparyayāt. parikalpitā hi jāty-ādāyo na
0007810	-anurakta-viśaya-jñāna-ākāra upalabhyate, na	tu tad-vyatirekeṇa kiñcid ākāra-antaraṃ. na ca a-
0010815	ākāśasya bhāktam. parama-arthatas	tu tan nir-avayavam eva. yathā-uktayā nītyā
0001910	sā phala-sampad syāt, syād eva prāmānyam. sā	tu tayā vinā na sambhavati itī tad-upādānam.
0005401	-saṃvedanasya pratyakṣatvāt. a-vikalpakatvam	tu tasya a-śakya-samayatvāt. viśayī-kṛte hi

0011812	utpadyate. indriya-mano- 'rtha-sannikarṣās	tu tasya anugrāhakāḥ. kecid tv iti. jñānasya hi
0001603	prahāṇa-viśeṣa uktāḥ. tāyina ity anena	tu tasya eva jñānasya kārya-viśeṣo yathā-drṣṭa-
0013913	traiguṇyam eva śrotra-indriya-grāhyam, api	tu tasya eva pariṇāmo buddhy-anugama-nimittam
0000304	kartā śāstā ity ucyate phala-avasthāyām iha	tu tasya eva śāsanasya hetau mārga-abhyāse phala-
0004708	ity āha — a-nirdeśyam iti. a-nirdeśyatvaṃ	tu tasya jñānayo rūpa-bhedād iti manyate. tathā
0001511	darśayatā hetu-sampad uktā. sugata-śabdena	tu tasya jñānasya vipakṣa-prahāṇa-viśeṣaḥ phala-
0002701	lakṣaṇam iṣṭam ity a-doṣaḥ. sāmānya-rūpatvaṃ	tu tasya viśaya-apekṣayā vyavasthāpyate. artha-
0003014	etad grahaṇam iti. na idam apahnūyate, kiṃ	tu tasya sandhāne na pramāṇa-antaram. ayam tāvat
0004104	eva. santy eva indriya-dhiyaḥ kalpanāḥ, kiṃ	tu tā na upalakṣyanta iti cet, vārttam etat.
0012204	'nubhāvān niścaya-utpatti-hetavaḥ. teṣāṃ eva	tu tāratamya-ādi-viśeṣāt paurvāparyam. yathā
0006112	pratyakṣa-ābhav ucyate. sa-taimiram ity atra	tu timiram sarva-indriya-upaghāta-pratyaya-
0004301	eva etat sa-vikalpakam, indriya-jñānam	tu tena saha-bhāvi krama-bhāvi vā nir-vikalpakam
0005314	-ātmakam, tat tasya phalaṃ veditavyam. ātmā	tu teṣāṃ prameyaḥ. rāga-ādi-grahaṇam spaṣṭa-
0009114	sañcayaś ca samūhaḥ. sañcita-ālambanatvaṃ	tu teṣāṃ samūha-pratibhāsatvāt. atha vā
0009506	-sūkṣmam adhikṛtya ayam artha uktāḥ. idānīm	tu teṣāṃ eva yat sthūlam samūha-ākāram, tad
0009708	śabda-jātau tu samaveta-samavāyāt. sattāyām	tu dravya-samavetāyām saṃyukta-samavāyāt, guṇa-
0013209	parama-aṅv-ākāśa-ādikam. an-eka-dravyam	tu dravyam, yasya an-ekam dravyam āśrayaḥ, yathā
0012502	prasaṅgaḥ. an-eka-indriya-grāhyatvaṃ	tu dravyasya, darśanam sparśanam ca dravyam ity
0016801	nanu ca na eva idam pratyakṣa-lakṣaṇam, kiṃ	tu dharmāḥ kaiścid yogi-jñāna-pratyakṣa-ādi-
0006912	viśayasya iva ābhāso 'sya iti vighrahaḥ. yadā	tu na āśrīyate, tadā viśaya ābhāso 'sya iti.
0015202	pratyakṣe 'ntar-bhāvaḥ. indriya-vṛttayas	tu na eva mano-vṛtti-saṃvedikāḥ śāstreṇa uktāḥ.
0017806	sthitā ity etad vyācāṣṭe, sā ity-ādinā	tu na pratyakṣa-dhīr bhaved ity etat. indriya-nir
0008712	bhavati, na agnita eva. tato bhavaty eva, na	tu na bhavati ity ayam apy atra artho 'bhimataḥ.
0008907	vyapadiśyate, yadi tat tato bhavati, na	tu na bhavati ity eṣo 'py atra niyamo 'bhimataḥ.
0009812	eva, na vyabharati. vyavasāya-ātmakatvaṃ	tu na sambhavaty eva. tad eva ca viśeṣaṇam
0003908	indriyeṇa eva ucyate, na viśayeṇa. āloka-	tu na sarva-indriya-jñāna-nimittam, cakṣur-
0007801	jñāna-rūpaṃ na icchati. viśaya-ākāras	tu na siddhaḥ parasya iti. tena dvairūpyam
0003712	'pi pṛthak-karaṇam. a-tulya-kakṣatvaṃ	tu nāmaḥ sattvāt, jāty-ādīnām tu tad-viparyayāt.
0001405	punaḥ kāmam artha-dvayena sugatāḥ, na	tu niḥ-śeṣa-arthena, yathā-uktasya śeṣasya a-
0001402	ca pravartate, sa na praśasyate, api	tu nindyata eva. śaikṣās tu yady api duḥkha-an-
0016115	-vyavasāya-kriyā-mātram pratiśidhyate, kiṃ	tu niyamavati yā saha-vyavasāya-kriyā, sā
0008207	— kim ayam nīla-ākāro viśayasya, jñānam	tu nir-ākāram, uta jñānasya iti. yasya tu
0006707	sādhanatvaṃ vyavasthā-samāśrayatvena, na	tu nirvartakatvena, a-bhedāt. syād etat —
0004312	iti nīlam artha-sva-rūpeṇa jānāti, no	tu nīlam iti na tan-nāmato nīlam etad iti jānāti.
0008903	viśayaṃ jñānam na agni-mātrād utpadyate, api	tu pakṣa-dharmatva-sambandha-jñānād api. tat kuto
0009607	-ādayaś ca. teṣāṃ sannikarṣaḥ sambandhaḥ. sa	tu pañca-vidhaḥ saṃyogaḥ saṃyukta-samavāyaḥ
0012211	iti vastu-vaśād ācāryeṇa tad uktam. asmābhis	tu para-abhyupagama-vaśād evam uktam ity a-
0009009	prāg eva pratipāditam. bāhya-artha-vādinā	tu parama-arthata eva bāhyaṃ prameyaṃ tad-viśayaṃ
0003407	iti yuktaṃ vaktuṃ syāt. satyam etat, kiṃ	tu pareṇa pramāṇa-antaram iti kṛtvā upanyastam.
0002015	sva-pramāṇam ca atra mukhyam. para-pramāṇam	tu pareṣāṃ tatra pramāṇa-abhiniveśa iti pramāṇam
0015606	pratyakṣa-vyavasāyo bhaviṣyati, kevalasya	tu paścāt smṛti-vyavasāyaḥ. na etad asti. evam
0016202	-pradarśana-artham. na saha eva, api	tu paścād api smārto vyavasāyo 'dhiko manasā
0016609	teṣāṃ sāksāt. tad-uttara-kāla-bhāvinām	tu pāraparyeṇa. yac ca asya atīta-upakāryatvam an
0006402	iṣṭam eva tasya pratyakṣatvaṃ, viśiṣṭe	tu pīta-ādy-ākāravati viśaṃvādān na iṣyate iti.
0002209	niścayo bhavati prathamam. uttara-kālam	tu punaḥ punar uttara-pramāṇa-vṛtityā kāsāncij
0013910	a-cintyaś ca karmaṇo vipāka iti matam. paras	tu puruṣa-autsukya-nivṛttaye pradhānasya
0003516	na tarhi viśeṣa-drṣṭam tad anumānam, api	tu pūrva-drṣṭa-sāmānyena uttarasya grahaṇāt
0003604	apy agni-sāmānyam eva pratyeti, na	tu pratiniyatam bhedaṃ iti yat-kiñcid etat. syād
0016806	dharmā ity etad atra pradhānam vidheyam. na	tu pratyakṣa-lakṣaṇa-pradhānam idam pratyakṣa-
0015603	-vyavasāyasya bhavati ity arthaḥ. kevalasya	tu pratyakṣa-vyavasāyāt paścāt smṛti-vyavasāyo
0011816	-jñāna-sādhanāṅḥ. indriya-artha-sannikarṣas	tu pratyakṣasya eva kāraṇam. pradhānyād iti. ātma
0002612	jñāna-rūpatayā sva-lakṣaṇatvāt. yadā	tu pratyavamarśa-jñānena viśayī-kriyante keśa-ādi
0014701	avayavaṃ ca. na ca karma-pūrvikā srṣṭiḥ, api	tu pradhāna-pūrvikā. saṃsāras ca śakty-ātmanā
0002303	etad-viśayā eva asmākaṃ vipratipattiḥ, yāni	tu pramāṇa-antarāny asmābhir abhyupetāni na tad-
0010402	-nivṛttaye 'vyapadeśya-ādi-grahaṇam, kiṃ	tu pramāṇa-ādīnām sva-bhāva-parijñānān niḥ-
0003012	-dvitvena hi pramāṇa-dvitvam uktam. yadā	tu prameya-antaram sambhavati, tadā tasya
0009211	labhyate. dravya-saṅkhyā-ādy-ākāreṣv api	tu prāpnoti iti. yadi parama-aṅv-ākāratvāt samūha
0000211	yadā karma-kāraṇam vivakṣyate. yadā	tu prārthana-adhyavasāya-kriyābhyām āptum
0013807	eva vṛtīm pramāṇam icchanti, sa-pratyayām	tu phalam. grahaṇe vartamānā ity eva

0016109	vṛtṭiḥ prāmānyena abhimatā, sa-pratyayā	tu phalam, teṣām api yathā-uktena prakāreṇa sa-
0005510	na bhavati, tathā anyatra pratipāditam. iha	tu bahu-grantha-bhayān na pratanyate. yo 'py āha
0004403	sa ca sañcayo na ekasya eva parama-aṇoḥ, api	tu bahūnām sādharmaṇo dharmāḥ. tatra sāmānye yady
0007008	eva viṣaya-vyavasthānāt. bāhya-artha-pakṣe	tu bāhyena. tatra vijñapti-mātratāyām vijñāna-
0001607	ity ataḥ kārya-viśeṣo darśitaḥ. karuṇā	tu bodhi-sattva-avasthāyām eva yā sva-rasa-vāhiny
0010713	-ādy aupacārikam iti. astu yathā tathā, tena	tu bhāktena api gandha-ādi-vad rūpa-āder apy
0004515	-viṣayam uktam ity anena sambandhaḥ. na	tu bhinneṣv a-bheda-kalpanayā sañcita-viṣayam
0004514	āyatana-sva-lakṣaṇa-gocaram ca uktam iti. na	tu bhinneṣv a-bheda-kalpanād iti sāmānya-viṣayam
0001906	tattvam eva upadeṣṭum a-kṣamaḥ. jñānāt	tu bhūtam eva upadiśati iti jñānasya api
0002010	chloke sva-matād ity eka-vacanam. vṛttau	tu bheda-vivakṣāyām sva-prakarāṇebhya iti bahu-
0004805	jñānasya cakṣur-ādir āśrayaḥ, śābdasya	tu manaḥ. tasmād āśraya-bhedād eka-viṣayatve 'pi
0015306	'pi indriya-vyavasāyasya viṣayaḥ syāt. yas	tu mano-vṛtṭyā api indriya-vṛtṭeḥ samvedanam
0010413	'vyapadeśyatva-ādeḥ. vyāpaka-a-bhāvaḥ. yas	tu manyate — na eva indriya-artha-sannikarṣa-
0006114	-candra-ādi-jñānam na eva indriya-jam, api	tu mānasam eva iti, tena vaktavyam — kim
0005206	tu taj-jātīyatayā viṣaya-vyapadeśaḥ syāt, na	tu mukhya-viṣayatvam. kasya punas te viṣayaḥ. an-
0007602	-santāno dhūma-ābhāsām dhiyam utpādayati, na	tu yaḥ kaścit. atas taṃ gamayad dhūma-jñānam
0006109	-vacanena artha-āpattito nirastam. caturthas	tu yaḥ pratyakṣa-ābhāsaḥ, so 'pavādo 'tra
0008113	ataś ca siddham dvairūpyam. viṣaya-jñāne	tu yaj jñānam, tad viṣaya-anurūpa-jñāna-ābhāsam
0011407	yasya iti ṣaṣṭhy-antaḥ śrūyate. prathamasya	tu yat-tador nitya-sambandhād a-śrūyamāno 'py
0002207	-samartha-vastu-prāpaṇa-sāmarthyā-lakṣaṇam	tu yat prāmānyam tasya sata eva pramāṇa-paridṛṣṭa-
0003402	eva sa iti na tatra tasya prāmānyam, api	tu yatra ākāre niścayam ādadhat smṛti-dvāreṇa
0012401	-rūpeṇa āśraya-pratītir asti. matub-arthas	tu yatra gamyate, sa eva matub-lopena lakṣyate.
0014405	iti sva-bhāvau prasaṅgau. tad-viparyayeṇa	tu — yad an-ekam, na tad ekasmāc chabdād a-
0007110	pratipadyata iti sva-saṃvittīḥ phalam, api	tu yadā api viṣayam, tadā api iti. iha a-sati
0011110	-prasāda-ādi-liṅgasya sulabhatvāt. sveṣu	tu yadā liṅga-a-bhāvān na anumānam, sādrśya-a-
0001402	na praśasyate, api tu nindyata eva. śaikṣās	tu yady api duḥkha-an-āśrayeṇa yukti-niścitenā ca
0009612	atra artho 'bhīpretāḥ. dravya-samaveteṣu	tu rūpa-ādiṣu guṇeṣu tathā dravyatva-ādiṣu
0006109	-ābhāsaḥ, so 'pavādo 'tra draṣṭavyaḥ, na	tu lakṣaṇa-vacanena artha-āpattiyā nirākṛtasya
0003910	na bhavati iti na upanyastaḥ. manas-kārasya	tu loke viṣayavac cakṣurvac ca kāraṇatvam na
0002811	ity apare. gatam etat. idam	tu vaktavyam — katham prameya-dvitvāt pramāṇa-
0016911	-pratītaye sad-grahaṇam iti. indriyāṇām iti	tu vacanam upalakṣaṇa-artham, kākebhyo dadhi
0003209	grahaṇān na sa tam a-nityatayā yojayati, api	tu varṇa-sāmānyam eva sva-viṣayam. ato na pramāṇa
0006815	-jñānānām eka-ākāra-prasaṅgāt. an-eka-ākārās	tu vijñaptayaḥ. tathā hy ekasminn eva vastuni
0007201	-ābhāsataḥ eva jñānasya pramāṇam iṣyate, na	tu vijñapti-mātratā-vad grāhaka-ākāraḥ. nanu yadā
0006918	hy adhigamāya cakṣur-ādayo vyāpāryante, na	tu vijñānasya. na ca vijñāna-upalabdhir eva
0007502	sammoha-nirāsāya. loka-uttaram eva	tu vibhrama-viveka-nir-malam an-apāyi
0014313	praty ākhyāya ity-ādi sarvaṃ pūrvavat. ayam	tu viśeṣaḥ. rajaḥ sattva-tamasoḥ śabda-bhāvāya
0017607	indriya-buddher āśaṅkyeta. anusandhāne	tu viśeṣaṇa-viśeṣyayor vastu-sator api na indriya-
0002805	api para-rūpeṇa eva adhigatiḥ. ayam	tu viśeṣo 'numānena sādharmaṇa-bhūtena para-rūpeṇa
0013710	a-pratiṣṭhitā vṛtṭir ucyate. pratiṣṭhitā	tu viṣaya-ākāreṇa pariṇāmena pariniṣpannā
0004001	-ādi-vijñānam eva pratipādayitum śakyate, na	tu viṣayair nirdeśena, tasya tatra a-gamakavāt,
0006503	yatra saṃvādas tatra pratyakṣatvam. yatra	tu visaṃvādas tatra tad-ābhāsatvam ity etat
0015612	asti hy ayam ity-ādir grantha upanyastaḥ, na	tu vṛtṭi-saṃvedanasya smārtatva-pratipādanāya.
0013805	tad-apekṣayā etad viśeṣaṇam. sarvā eva	tu vṛtṭir grahaṇa-mātre vartate, na vikalpana iti.
0015011	bhedo 'bhyupetaḥ. satyam, abhyupagataḥ. sa	tu vyakti-bhedo na sva-bhāva-bhedaḥ, sarvatra
0009904	yady viṣayo na vyapadiśyate, na nāma. jñānam	tu vyapadiśyate. tad asti vyapadeśyam. tataś ca
0016607	antaram yasya utpādaḥ, tasya sāksāt, yebhyas	tu vyavadhānena, teṣām pāramparyeṇa. an-āgatānām
0011215	tasya niścayaḥ phalam artha-antaram syāt. na	tu vyavasāya-ātmakam pramāṇam icchato 'nyat
0011303	syād iti kalpanā api tāvat sambhavet. yasya	tu vyavasāya-ātmakam eva pratyakṣam iṣṭam, tasya
0012910	-upādānam a-yuktam ity a-sāram etat. pūrvake	tu vyākhyāne na asty ayam doṣaḥ. yatra hi yasya
0009704	sa tatra a-samavetatvān na gr̥hyata eva. tena	tu śabda-antarāṇi sarva-dikkāny ārabhyante, tair
0005105	a-yuktam etat. sarve tv a-vikalpakā eva iti	tu-śabdena na sva-mata-apekṣo 'yam pṛthag-lakṣaṇa
0008604	vāda-vidhir iti loke pravādaḥ. ayam	tu śāstra-kṛt tat-kṛtānām śāstra-antarāṇām nir-
0010813	yuktam bahir-vṛtṭitvam āśaṅkitum. śrotram	tu śravaṇa-śaṅkulī-paricchinna ākāśa-pradeśa-
0009703	lakṣaṇe śrotra-indriye samaveto gr̥hyate. yas	tu śrotra-ādi-vicchinna-deśa utpadyate, sa tatra a
0018207	ca sva-bhāva-hetor vyāpti-siddhau. evam	tu ślokaḥ paṭhitavyaḥ — vastuno 'rtha-kriyā-kāle
0016411	iti jñāpana-artham janma-grahaṇam. yadā	tu ṣaṣṭhī-samāsaḥ, tadā buddhi-viśiṣṭam janma
0014806	sampīditāḥ sva-saṃvedyam sukham bhavati. na	tu saṃhatā vijātīya-kārya-rūpatam pratipadyante.
0001602	-mārga-prakāśana-pāṭavam syāt. tasmim	tu saty ete doṣā na bhavanti iti darśayitum



0010601	gr̥hyanta iti prasiddham etat. prāpti-grahaṇe	<b>tu</b> sati yāvata bhāgena prāptiḥ, tāvat eva
0010103	eva vyabhicāritvāt. dvi-candra-ādi-jñānam	<b>tu</b> sannikarṣa-utpanna-grahaṇena eva nirastam.
0009702	-samavāyāt. tathā guṇatva-karmatvayoḥ. śabde	<b>tu</b> samavāyāt. sa hi śravaṇa-śaṣkūlī-paricchinnā-
0009707	saṃyujyate, mano 'pi śrotreṇa. śabda-jātau	<b>tu</b> samaveta-samavāyāt. sattāyām tu dravya-
0009709	-samaveta-samavāyāt, śabda-samavetāyām	<b>tu</b> samaveta-samavāyād iti. tad evaṃ pañca-prakārah
0009915	a-vyapadeśyam ity āha. artha-grahaṇa-kāle	<b>tu</b> samākhyā-śabdo na vyāpriyate, tadā tasya a-
0009117	iti śeṣaḥ. saṃvṛti-sad-ālambanatvam	<b>tu</b> samūhasya a-dravya-sattvāt. anena yat saṃvṛti-
0007504	ca gocaro bhūtaṃ prameyam iti. nir-vyāpārās	<b>tu</b> sarva-dharmā iti. etena tasya jñāna-
0014510	eka-rūpā eva sarvatra sukha-ādayaḥ, mādhasya	<b>tu</b> sarvatra teṣām bhedam icchatī. ye sukha-ādayaḥ
0014702	prāk sṛṣṭeḥ. na te vyakty-ātmanā. mādhasya	<b>tu</b> sarvam anyathā abhyupagatam. ata eva asau
0016102	satyām cakṣuṣo vṛttiḥ, pradīpa-prabhā	<b>tu</b> saha-kāriṇy eva kevalam, tathā indriya-vṛttau
0016103	bāhye 'rthe grahaṇāya vṛttiḥ, indriya-vṛttis	<b>tu</b> saha-kāriṇy eva. sā ca mano-vṛtṭyā a-gr̥hyamāṇa
0010808	hetvoḥ siddhir abhisamhitā. bahir-vṛttitve	<b>tu</b> sā na upadyate. yasmād indriyam bahir
0007506	ākārāṇām a-pariniṣpannatvāt. bhrāntir eva	<b>tu</b> sā, yad a-vidyā-andhās tad a-vedya-bedaka-
0017402	iti guṇa-bhūtā api buddhiḥ parāmṛṣyate, na	<b>tu</b> sāmāgrī, tad-vyatiriktasya strī-liṅgasya
0002004	gamayati tatra ca a-visaṃvādako bhavati. sa	<b>tu</b> sāmārthya-viśeṣaḥ karuṇā-ādibhir yuktasya
0016203	vyavasāyo 'dhiko manasā kriyata iti. saha	<b>tu</b> siddha eva ity-ādinā etad āha. niyama-rahitām
0016206	na saha kriyanta iti. kuta etat — saha	<b>tu</b> siddha eva vyavasāye praśna ity āha —
0006104	-jam ity eva vācyam syāt. anumāna-ādi-jñānam	<b>tu</b> siddham eva yathā-pūrva-anubhūta-samaya-smṛti-
0002204	kecid vipralabhyamānā dṛṣyante. yadi	<b>tu</b> siddhāny eva sarveṣām pramāṇāni syuḥ, na
0015014	trikāṇām hi śabda-ādi-bhāvena bhedāḥ, na	<b>tu</b> sukha-ādīnām pratyekam, śabda-ādīnām tri-
0014604	prāk sṛṣṭeḥ pradhānam ity ucyante. yadā	<b>tu</b> sṛṣṭi-kāle samhanyante, tadā vikāra-vyapadeśam
0002513	tasmān na ekatvam pramāṇasya. bahutvam	<b>tu</b> syāt. tac ca viśaya-bahutvād vā, ekasmīn api
0011606	dṛṣṭānta-dārṣṭāntikayor vaiśamyāt, kiṃ	<b>tu</b> sva-adhigama eva jñānasya ubhaya-bhāvaḥ. sva-
0005912	-ādi-kalpanā-pravṛttatvād iti. ghaṭa-ādayas	<b>tu</b> sva-upādānād anye na santy eva. saṅketa-mātra-
0007915	tasyām sādhyāyām idaṃ kāryam. tad-ākāratve	<b>tu</b> sva-bhāvaḥ. viśaya-anubhava-jñānam ca atra
0012409	vyāpaka-viruddham, dvitīya-sādhyā-apekṣayā	<b>tu</b> sva-bhāvam āha. na ca arhati iti. dṛṣṭānte
0006812	kasyacit saṃvittīḥ sambhavati. vijñānam eva	<b>tu</b> sva-saṃviditam utpadyata iti sva-saṃvittir eva
0008315	-kālam dvairūpyam siddham jñānasya, api	<b>tu</b> sva-saṃvedanam api, yat pramāṇa-phalatvena
0014801	patanto na upalakṣyante, paraspara-samyuktās	<b>tu</b> harita-pattra-ādau patitāḥ pratyakṣi-bhavanti,
0018002	hi rūpa-ādi-sva-lakṣaṇa-viśayam, tās	<b>tu</b> hāna-ādi-kriyā-viśayāḥ. buddheś ca ity-ādi.
0011711	yato niṣpadyate, tat tato 'nyat. tad yathā	<b>turya</b> -ādibhyaḥ paṭa-ādīḥ. tathā ca ātma-ādibhyo
0013202	sidhyati. ye hi viśeṣaṇa-viśeṣya-bhūtāḥ, te	<b>tulya</b> -indriya-viśayāḥ. tad yathā daṇḍa-daṇḍinaḥ.
0011917	iti. tataś ca vaidharmyān na tena nirṇayasya	<b>tulya</b> -utpattiḥ, yathā anumānena. syād etat —
0012213	abhyupagamaḥ, katham pratyakṣeṇa nirṇayasya	<b>tulya</b> -utpattir ity etad yujyate. na hi tena eva
0012214	ity etad yujyate. na hi tena eva tasya	<b>tulya</b> -utpattir iti yuktam abhyupetum. ayam aparas
0003712	ādi-śabdena parigrahe 'pi pṛthak-karaṇam. a-	<b>tulya</b> -kakṣatvam tu nāmaḥ sattvāt, jāty-ādīnām tu
0003711	-jāty-ādi-yojanā iti. nāmno jāty-ādibhir a-	<b>tulya</b> -kakṣatvād ādi-śabdena parigrahe 'pi pṛthak-
0013113	-jñānam ity asya bhedasya an-upalakṣaṇāt.	<b>tulya</b> -gocaratā iṣṭā ced ity anaikāntikatva-
0013113	ity anaikāntikatva-samarthanāya upanyāsaḥ.	<b>tulya</b> -gocaratve hetum āha — tad-a-grahe tad-
0014707	-ukta-kramasya dūṣyatvena a-spaṣṭatvāt,	<b>tulya</b> -jātīye ca pratiyogini prakarṣa-pratyaya-
0012510	eva dravyasya vicāryamānatvād rūpa-ādiṣv api	<b>tulya</b> -paryanuyogāc ca. dṛṣṭam ced ity-ādinā
0010801	alpaṃ vā iti. na ca mukhya-upacaritayos	<b>tulya</b> -pratyaya-paricchedyatvam. na hi yādṛśena
0010714	na prāpnoti ity etāvad ucyate. api ca	<b>tulya</b> -pratyaya-paricchedyatvād aupacārikatvam eva
0002316	-ādi-vyutpattiḥ. dvayor api sva-viśaye	<b>tulya</b> -balatā-ākhyāpanāya samuccaya-vacanaś ca-
0003806	gr̥hyata iti vaktavya abhilāpena kalpanāyās	<b>tulya</b> -viśayatām darśayitum — ucyata ity āha. tat
0014104	ca sattva-ādīnām. nanu mātra-ādīnām eva	<b>tulya</b> -saṃsthānānām yuktam ekatvam, suvarṇa-ādīnām
0014101	-deśam dṛṣṭam iṣṭam ca ity abhyupeta-bādhā.	<b>tulya</b> -saṃsthāneṣu ca ity-ādi. saṃsthāna-bheda-
0014102	icchataḥ suvarṇa-ādīmayeṣu ghaṭa-ādiṣu	<b>tulya</b> -saṃsthāneṣu saṃsthāna-sva-bhāvatvāj jāti-
0015008	saktu-saṃsarge. samānaś ca sparśa-ādiṣv iti	<b>tulyaḥ</b> . etena tam eva eka-indriya-prasaṅgam āha.
0009102	jñānam utpadyate tathā tad gocara ity-ādi	<b>tulyaḥ</b> paryanuyoga iti pratividheyam. tasmāt
0017804	prati vṛtter ity anena sādharmyeṇa pramāṇa-	<b>tulyatvāt</b> pratyakṣa-upacāro yuktaḥ, yathā siṃho
0004609	cet, krama-pātiṣv api tarhi teṣu lāghavasya	<b>tulyatvāt</b> , sakṛd eva gr̥hṇāmi ity adhyavasāyaḥ
0014103	bhāvatvāj jāti-bhedānām saṃsthānasya ca teṣu	<b>tulyatvād</b> āpannam ekatvam suvarṇa-ādi-jātīnām tat
0004204	vā katham a-vicchinnaṃ darśanam bhavati iti	<b>tulyam</b> codyam syād etat — vijātīya-vikalpa-kāle
0006201	-a-bhāva-anuvidhānam iti cet, tad iha api	<b>tulyam</b> . tad-vikāra-vikāritvam iti cet, atra apy
0004211	tad etan nir-vikalpa-pratyakṣa-vādino 'pi	<b>tulyam</b> . yad uktam — laghutara-vṛttinā ity-ādi,
0011910	anya ity utpadyate nirṇaya iti pratyakṣeṇa	<b>tulyā</b> asya niṣpattir iti yad uktam, tad
0012002	saṃśaya-anumāna-ādibhir apy evam utpattis	<b>tulyā</b> prāpnoti, teṣām api sāmānya-ādi-bhūta-artha

0011907	-ālocanād viśeṣeṣy a-grhyamāneṣu saṁśaya ity	<b>tulyā</b> laiṅgikena saṁśayasya niṣpattiḥ. yathā ca
0008304	syāt. syād etat — yathā-anubhava-ātmatve	<b>tulye</b> sāmagrī-bhedāt sukha-ādi-bhedo bhavati,
0014801	tv ity-ādi. yathā paraspareṇa a-sambaddhās	<b>tuṣāra</b> -leśā viyataḥ patanto na upalakṣyante,
0000302	vihitā. śāstra iti. iṭo 'tra a-bhāvaḥ, ṛn-	<b>ṛcau</b> śaṁsi-kṣad-ādibhyaḥ sañjñāyām ca aṇītau.
0016509	darśitaḥ, idānīm tu kena samprayoga iti	<b>ṛṭiya</b> -a-samāsaḥ. samāsa-antare 'py eṣa doṣa iti
0008115	-dvāra-āyātau viśaya-ākāra-anubhava-ākārau	<b>ṛṭiyaś</b> ca sva-ābhāsa-lakṣaṇa ākāra ity ete traya
0006313	a-liṅga-jatvān nir-vikalpatvāc ca. na ca	<b>ṛṭiyam</b> pramāṇam iṣtam, itaḥ pratyakṣam eva ity
0006005	iti idam pūrva-anubhūta-artha-kalpanā-jñānam	<b>ṛṭiyam</b> . sataimiram ity anena indriya-upaghāta-
0002818	pramāṇam asti ity eka-pramāṇa-nirāsaḥ kṛtaḥ.	<b>ṛṭiyasya</b> prameyasya a-bhāvaṃ darśayatā ṛṭi-
0000302	pūjā vihita. śāstra iti. iṭo 'tra a-bhāvaḥ,	<b>ṛṇ</b> -ṛcau śaṁsi-kṣad-ādibhyaḥ sañjñāyām ca aṇītau.
0007509	jala-ādi-pratibhāsino jñānāt sparśana-āhlāda-	<b>ṛṭy</b> -ādi-pratyayānām sambhavaḥ, tad vyavahāra-
0001105	sa dveṣa-ādīn ity sat-kāya-darśana-jāḥ sarve	<b>ṛṭyā</b> -ādayo doṣāḥ. tad eva ca a-jñānam ity ucyate,
0009801	na nirdiśyata ity a-vyapadeśyam. mṛga-	<b>ṛṣṇā</b> -ādir viśayo vyabhicārī, yathā jala-ādi-
0005806	ādikam artha-antaram saṅketa-samāśrayān mṛga-	<b>ṛṣṇā</b> -ādiṣv adhyāropayanty utpadyate kalpanā.
0006012	yathā ghaṭa-ādiṣu jñānam samvṛti-satsu mṛga-	<b>ṛṣṇā</b> -ādiṣu ca udaka-ādi-jñānam pratyakṣam eva
0005908	dvitīyam etat kalpanā-jñānam. mṛga-	<b>ṛṣṇā</b> -ādiṣu yā toya-ādi-kalpanā, sā na an-udaka-
0017002	ity a-sad etat. tathā hy a-satām api mṛga-	<b>ṛṣṇā</b> -ādīnām samprayogo dṛṣṭaḥ. tataś ca a-siddho
0006013	pratyakṣam eva iti. tathā hi tasya eva mṛga-	<b>ṛṣṇā</b> -ādau toya-ādi-jñānasya vyavacchedāya a-
0001012	-antareṇa pravṛtter a-sambhāvāt karmaṇo 'pi	<b>ṛṣṇā</b> eva pradhānam. tathā hi sad api karma yāvad
0001705	upādāna-skandha-lakṣaṇam. tasya ca samudayas	<b>ṛṣṇā</b> . tataś ca duḥkhasya utpattir yathā
0001010	-parigrahaḥ prāṇina iti kāryam. sā eva ca	<b>ṛṣṇā</b> prādhānyena śāstre samudaya-satyam ity
0001013	yāvad a-vidyā-pāṁsv-avacchāditaṃ na bhavati	<b>ṛṣṇā</b> -sneha-abhiśyanditaṃ ca, na tāvat phalavad
0001006	iti vicārayan duḥkha-hetum ātma-snehavatas	<b>ṛṣṇām</b> eva prādhānyena evam avagatavān. yo 'n-
0001106	yato doṣa-hetuḥ, tataḥ sambhavati tat-kṣayāt	<b>ṛṣṇāyās</b> tad-anyeṣām ca doṣānām kṣaya iti matvā
0001014	bhavati, yathā-arhatām. tatas tasyā api	<b>ṛṣṇāyās</b> tad-anyeṣām ca doṣānām ātma-darśanam eva
0000908	-bhāvas tasyāḥ sambhavati. ye mano-guṇāḥ,	<b>te</b> 'tyanta-abhyāsa-sambhave sati sātmi-bhavanti,
0004413	-hetu-pratyayebhyo ye parama-aṇavo jāyante,	<b>te</b> 'nyonya-sannidhāna-avasthā-prāptā eva santaḥ
0009609	anyathā ubhaya-āsrayatvāt saṃyogasya	<b>te</b> 'pi guṇavantaḥ syuḥ. nir-guṇāś ca guṇāḥ.
0010805	parimāṇa-bheda-pratītir na syāt. tasmāc ca	<b>te</b> 'pi na dviṭiyena arthena sugatāḥ. a-śaikṣāḥ
0001404	teṣām doṣānām janmanāś ca punar-utpāda iti	<b>te</b> 'pi sama-samsthānā ity a-codyam etat. sva-
0014105	suvarṇa-ādīnām tu katham. tad-a-vyatirekāt	<b>te</b> 'pi hi parama-arthato 'nyathā vidyamānā dvi-
0006205	idam apy aindriyam eva. uktaṃ ca ācāryeṇa	<b>te</b> 'rthā ucyante. daṇḍī viśāṇī iti saṃyogi-
0003810	jāty-ādibhis tad-a-bheda-upacāra-āpannās	<b>te</b> kalpitā bhedaḥ kalpanā-jñānasya eva viśayā na
0004702	asau bhāvato dharmī rūpa-ādi-lakṣaṇaḥ. tasya	<b>te</b> ca sarvatra deśe kāle ca. etena pradhāna-
0014710	eva. evaṃ kriyā-ādi-parama-aṇavo veditavyāḥ.	<b>te</b> jñānasya kāraṇam, pratyekam ca tais tad
0009308	tad vyapadiśyeta. tataś ca pratyekam ca	<b>te</b> tathā eva utpannā iti, yato 'n-upapluta-
0007405	śakyate kalpayitum — mantra-ādi-sāmarthyāt	<b>te</b> tathā-vidhaiḥ sukham eva upalakṣyante. ye 'n-
0000505	sthavīyāṃso hi doṣās tūrthya-tarkānām	<b>te</b> tu tattva-adhyavasāyena dṛṣya-vikalpyāv arthāv
0004902	viśaya-vivekam kurvanti, na vyavahartāraḥ.	<b>te</b> tulya-indriya-viśayāḥ. tad yathā daṇḍa-
0013201	sidhyati. ye hi viśeṣaṇa-viśeṣya-bhūtāḥ,	<b>te</b> dve iti saṁśayitasya praśna-avasara idam
0002412	dve eva pramāṇe iti pratipāditam. ke punas	<b>te</b> dve pramāṇe, na tv anye eva kecid dve iti.
0002413	anumānam ca iti, pratyakṣa-anumāne eva	<b>te</b> na grhyanta iti teṣām a-sāmānya-rūpatvam
0002609	jñāne te pratibhāsante, tasya jñeyatvena	<b>te</b> na praśastam gatāḥ. tathā hi loke yo duḥkham
0001401	na ca yukti-dṛṣṭena mārgeṇa gatā ity atas	<b>te</b> na vastu, katham sphuṭam pratibhāsante. jñāna-
0002611	iti teṣām a-sāmānya-rūpatvam ucyate. yadi	<b>te</b> nīla-ādi-parama-aṇu-vat tattvataḥ santi. taiś
0009301	-ādi-rūpeṇa. teṣām iti dravya-ādīnām. na hi	<b>te</b> parama-aṇavo 'tīndriyā, na ca tair vyatiriktaṃ
0014716	ākhyātāḥ kariṣyanta iti darśayati. yady evaṃ	<b>te</b> parasya api na saṃvedakāḥ, kutah punar ātmana
0005501	grhyanta iti svayam prameya-rūpā eva. atas	<b>te</b> punar ākārah, ya anena bhrāntena nirikṣyante,
0007409	ākāram. an-ekā ākāra yasya, tat tathā-uktaṃ.	<b>te</b> puruṣair icchayā yatra yatra yathā-bhūte
0003904	api. icchā-mātra-āyatta-vṛttayo hi śabdās	<b>te</b> pratibhāsante, tasya jñeyatvena te na grhyanta
0002609	eva sāmānya-rūpatvam. kevalam yasmiñ jñāne	<b>te</b> bhinna-indriya-grāhya-jāti-samanvitāḥ, śabda-
0013901	— ye guṇa-utkarṣa-apakarṣa-bheda-bhinnāḥ,	<b>te</b> bhinnāḥ samprayoge 'py eka-sva-bhāvatayā
0014905	atha vā jāti-bhedāt sukha-ādīnām. na hi	<b>te</b> yadi mano-vyavasāyair anuvyavasāyante, evaṃ
0016105	-bhāvād arthavattvam uktaṃ, na anyathā. tena	<b>te</b> yoginaḥ. guru-nirdeśa-a-vyavakīrṇam iti. atra
0005612	yoginām api. yogaḥ samādhiḥ. sa yeṣām asti	<b>te</b> vastu-dharmāḥ. tad yathā an-utpāda-ādaya iti.
0003112	a-vṛtṭeḥ. ye hi vastuni na vartante, na	<b>te</b> vivakṣitāḥ. upādāya iti tat pramāṇa-
0007410	nirikṣyante, grāhaka-pratibhāsa-ādayas	<b>te</b> viśayāḥ. an-antaram indriya-jñānasya
0005206	syāt, na tu mukhya-viśayatvam. kasya punas	<b>te</b> viśayās ca iti karma-dhārayaḥ. nanu ca rūpa-
0005202	āha — mānasam api ity-ādi. rūpa-ādayas ca	

0005502	sukha-ādy-ākāram abhyupeyam, anyathā tasya	<b>te</b> vedyā eva na syuḥ. na hi jñāna-sattā eva
0014701	samsāraś ca śakty-ātmanā prakṛṣṭeḥ. na	<b>te</b> vyakty-ātmanā. mādhavena tu sarvam anyathā
0014511	-ātmanā pariṇamanti na sparśa-ādy-ātmanā,	<b>te</b> śabda-lakṣaṇam trikam ity ucyante. evaṃ ye
0013906	-bhedāt. ye 'bhinna-traiguṇya-jāty-anvitāḥ,	<b>te</b> śrotra-indriya-grāhyāḥ, ṣaḍja-ādi-vat. tathā
0004503	eva. paraspara-upasarpaṇa-pratyayair hi	<b>te</b> sañcitāḥ samhatī-kṛtāḥ. tais tathā-vidhair an-
0000507	-mātra-darśanena svayam utprekṣitum kṣamāḥ,	<b>te</b> su-upalakṣya-sthūlatara-doṣais ūrthya-tarkair
0014512	eva pariṇamanti na artha-antara-ātmanā,	<b>te</b> sparśa-lakṣaṇam trikam iti. evam anyatra api
0005411	kutaḥ punaḥ sukha-ādīnām a-jñāna-rūpānām.	<b>te</b> hy ekasminn ātmani jñānena saha samavāyāt tena
0006009	-āśānkā, yena tan-nivṛttaye yatnaḥ kriyate.	<b>te</b> hi pratyakṣasya samvṛttinī. tasmāt sūkṣmam
0013702	pratyayā. yathā tapta-avasthāyām ayo-golakas	<b>tejah</b> -samparkād a-tat-sva-bhāvo 'pi tejah-sva-
0013703	-golakas tejah-samparkād a-tat-sva-bhāvo 'pi	<b>tejah</b> -sva-bhāvatām iva āpadyate, tathā vṛttir an-
0003109	eva. kiṃ kāraṇam viśeṣeṇa na yojayati. tasya	<b>tena</b> a-grahaṇāt. syād etat — yadi varṇa-
0002313	jñāna-rūpād vyatiriktaṃ yadā pramāṇam, tadā	<b>tena</b> a-jñāna-rūpeṇa bhāvyaṃ. a-jñāna-rūpasya ca
0017711	iti su-ucitam. yo yasya a-viśayaḥ, na sa	<b>tena</b> a-bheda-upacāram kartum samarthāḥ. tad yathā
0017710	dhiyo viśayaḥ, na nirdeśyaṃ sāmānyam. ato na	<b>tena</b> a-bheda-upacāram kartum sā samarthā iti su-
0005614	āgama-vikalpo guru-nirdeśa-śabdena uktaḥ.	<b>tena</b> a-vyavakīrṇam rahitam ity arthaḥ. etena
0007601	'n-agni-janya eva dhūmaḥ syād iti katham	<b>tena</b> agner anumānam. na eṣa doṣaḥ. dahana-ākāra-
0002804	tat-sādhyā-artha-kriyā-prāptaye 'numānāt.	<b>tena</b> adhyavasita-tad-bhāva iti gamyate.
0013103	ālokena kaiścit prātibhis tasya grahaṇāt, na	<b>tena</b> an-eka-antaḥ. tathā viśeṣyān ity-ādi. bhāva-
0005304	tat. pūrva-ukta-nyāyena indriya-jñānam eva.	<b>tena</b> anubhava-ākāreṇa pravṛttam utpannam anubhava
0008505	yasya yad-upalambhaḥ parokṣaḥ, na tat	<b>tena</b> anubhūtam. tad yathā devadattasya jñānam
0007212	anumīyata ity ucyate, na ca asau sāksāt	<b>tena</b> anumīyate, kiṃ tarhi tad-dhetukena dhūma-
0003304	na a-nityatā nāma anyā kācic calād vastunaḥ.	<b>tena</b> antyaṃ kṣaṇam sadṛśa-apara-a-
0003206	tathā api sva-lakṣaṇasya rūpam a-grhītam eva	<b>tena</b> . anyathā darśana-vat spaṣṭam pratibhāseta
0010001	sva-rūpeṇa vyapadeṣṭum a-śakyaḥ. kutaḥ punas	<b>tena</b> anyo vyapadekṣyate. na ca vyapadeśac
0006111	anyathā lakṣaṇa-vyabhicārah syāt. tasmāt	<b>tena</b> apavāda-vacanena bāhya-abhyantara-upaghāta-
0017312	-artha-grahaṇam ca sūtre 'bhyupetam.	<b>tena</b> ayam pakṣo 'tyantam a-yukta iti sannikarṣa-
0011409	ity anena sāmānādhikarāṇye vyākhyeyaḥ.	<b>tena</b> ayam artho bhavati — yasya eva jñānasya
0006501	ca sa-taimiram ca ity evaṃ draṣṭavyaḥ.	<b>tena</b> ayam artho bhavati — viśamvādi ca jñānam
0001409	-upāya-kāmair iti kṛtvā so 'sya asti iti	<b>tena</b> arthena bhagavatas tāyitvam. ayam eva hi
0008014	teṣāṃ api hetuḥ so 'rthaḥ smaryeta. tataś ca	<b>tena</b> arthena saṅkalayya tat-pratibhāsītvena
0016406	ity anena. indriya-śabdena mano 'pi grhyate.	<b>tena</b> ātma-manaḥ-samprayogād yad ātma-viśayaṃ
0007808	ākāreṇa pratibhāsate, tat tad-ākāram eva	<b>tena</b> ālambyata ity etad yuktam. tathā hi sāsna-
0008905	api jāyate, tathā api na tad artha-antaram	<b>tena</b> ālambyate. tataś ca ālambana-antara-an-apekṣa
0007809	gauḥ sva-jñāne pratibhāsamānas tad-ākāra eva	<b>tena</b> ālambyate. viśaya-jñāna-jñāne ca viśaya-
0008616	doṣāḥ prakāśyanta iti darśayann āha —	<b>tena</b> ity-ādi. tena iti doṣavattvena. tathā hy
0008616	iti darśayann āha — tena ity-ādi.	<b>tena</b> iti doṣavattvena. tathā hy anyathā avayava-
0005412	te hy ekasminn ātmani jñānena saha samavāyāt	<b>tena</b> eka-artha-samavāyīnā grhyanta iti svayaṃ
0012213	tulya-utpattir ity etad yujyate. na hi	<b>tena</b> eva tasya tulya-utpattir iti yuktam
0003501	-dṛṣṭa-anumānasya lakṣaṇam uktam — yadā	<b>tena</b> eva dhūmena tasya eva agneḥ punaḥ punar
0003001	paricchinne vahnau dhūme ca punaḥ paryāyeṇa	<b>tena</b> eva dhūmena yadā sa eva ayam vahnir iti
0016306	tac ced bāhya-arthe sāksāt pravartate,	<b>tena</b> eva puṃso 'rthaḥ kṛta iti śrotra-ādīnām
0006910	ābhāsaḥ, yad eva hi jñānasya jñāna-rūpatvam,	<b>tena</b> eva svena rūpeṇa ābhāsata iti kṛtvā. viśaya-
0000613	yat pramāṇa-bhūtatvam a-sādharmaṇo guṇaḥ,	<b>tena</b> karaṇena hetunā vā stotra-abhidhānam, stuti-
0003608	yad eva sādhyam sa eva dṛṣṭāntaḥ, evaṃ tarhi	<b>tena</b> grhīta-a-vismṛtena bhavitavyam. na hy
0003515	syād etat — na sa yathā-dṛṣṭa eva viśeṣas	<b>tena</b> grhyate, kiṃ tu tat-sāmānyam iti. na tarhi
0007103	yasmāt prakṛṣṭa-samvedanam pramāṇam uktam,	<b>tena</b> ca jñāna-sva-rūpam eva samvedyata iti sva-
0010108	ca yāvad gotva-ādi-sāmānyam na vikalpayati	<b>tena</b> ca tadvantaṃ na yojayati, tāvan na upajāyata
0012904	-a-bhāvād rūpe cakṣur-indriyam pravartate.	<b>tena</b> ca sparśatva-ādy-a-bhāvena rūpatva-bhāvo
0005210	iti yathā. kaḥ punar viśayasya vikārah. yas	<b>tena</b> janita uttara-kṣaṇa-viśeṣaḥ, sa tasya vikāra
0008809	yady ālambana-pratyaya ucyata iti yāvat.	<b>tena</b> tad a-codyam. yasya ālambana-pratyayasya
0010713	-ādy aupacārikam iti. astu yathā tathā,	<b>tena</b> tu bhāktena api gandha-ādi-vad rūpa-āder apy
0009704	sa tatra a-samavetatvān na grhyata eva.	<b>tena</b> tu śabda-antarāṇi sarva-dikkāny ārabhyante,
0016105	ekī-bhāvād arthavattvam uktam, na anyathā.	<b>tena</b> te yadi mano-vyavasāyair anuvyavasāyante,
0006413	prasiddhatarām ca etal loke. saha	<b>tena</b> taimireṇa vartata iti sa-taimiram, viśamvādi
0007801	viśaya-ākāras tu na siddhaḥ parasya iti.	<b>tena</b> dvairūpyam sādhyate. viśaye hi iti. hi-śabdo
0013915	-ādibhyaḥ. sā eva śrotra-indriyeṇa grhyate.	<b>tena</b> na kaścid doṣa ity āha na hi traiguṇya-
0016114	pratipādayati. na iti yo 'yam pratiśedhaḥ,	<b>tena</b> na saha-vyavasāya-kriyā-mātram pratiśidhyate,
0011917	kuto vicāra iti. tataś ca vaidharmyaṃ na	<b>tena</b> nirṇayasya tulya-utpattīḥ, yathā anumānena.

0008509	jñānam, tad eva pratyakṣam bhavati.	<b>tena</b> parair yad anubhūtam, na tat pratyakṣam iti.
0013701	sva-rūpaṃ na anyasya kasyacit, a-cetanatvāt.	<b>tena</b> pauraṣeyena pratyayena saha yā samprkṛtā tad-
0011506	tasya eva viśeṣaṇasya tat pramānam. tad eva	<b>tena</b> pramīyate, na viśeṣyam iti. tasmāt siddham
0010505	ya ukto 'n-antaro 'pi hetur a-siddha iti,	<b>tena</b> manasa indriyatvaṃ vaktavyaṃ pratyakṣa-
0007304	iti vaktavye kim-artham — yasmāt so 'rthas	<b>tena</b> mīyate ity uktam. asti prayojanam. sā hi sva
0007213	dhūma-jñānena, tathā yady api — so 'rthas	<b>tena</b> mīyate ity ucyate, tathā api tat-sādhana-
0000410	vigata-vistaraṃ ca tat saṅkṣiptam.	<b>tena</b> ya eva udghāṭita-jñō diṅ-mātra-darśanena apy
0001001	jagac-chāsanād iti lakṣaṇa-hetur ayam.	<b>tena</b> yathā kāṭhinyāt pṛthivī ity ukte kāṭhinya-sva
0005701	-śabdo 'dhyāropita-artha-vyavaccheda-arthaḥ.	<b>tena</b> yad bhūta-artha-viśayam ārya-satya-
0013001	viśayam upalabdhavatas tad utpadyate.	<b>tena</b> yady api kalpita-viśayam, tathā api sati
0006114	na eva indriya-jaṃ, api tu mānasam eva iti,	<b>tena</b> vaktavyam — kim indriya-jasya lakṣaṇam iti.
0001913	-bhūtam acaṣṭe tad-ākhyāne ca yatnavān, sa	<b>tena</b> viduṣā pramāṇayitavyaḥ. tad yathā yathā-
0017204	eva samprayogasya api labdhavāt. na hi	<b>tena</b> vinā evaṃ-vidham sadana-ādi tvan-matya
0007708	tasya upādānam an-arthakam syāt, vinā api	<b>tena</b> viśaya-jñāna-ālambanasya jñānasya prafiteḥ.
0002008	dvāram diṅ-mātra-darśanam saṅkṣiptam. na ca	<b>tena</b> vistara-pratipādyānām vyutpattir bhavati iti
0003802	yo hi yatra yogyaḥ, sa tad a-kurvāno 'pi	<b>tena</b> vyapadeśam arhati, pācaka-vat pākena. tena
0008610	antareṇa api tasya sambhavāt. yady api ca	<b>tena</b> sa viracitaḥ, tathā api prathamam an-upajāta
0016107	-bhavantaḥ pauraṣeṇa samvedyante. tataś ca	<b>tena</b> samprkṛtās tad-rūpatām iva āpannāḥ pramāṇyam
0010907	cikitsā-prayogāt. anyathā tatra a-sannihitam	<b>tena</b> sambandham an-anubhavat katham cikitsyeta.
0000508	tad evam evaṃ-vidham yataḥ sva-matam, na	<b>tena</b> sarveṣāṃ pramāṇa-vyutpattiḥ kṛtā. tasmāt sva-
0013607	yathā rāja-puruṣeṇa adhiṣṭhitaḥ pravṛttas	<b>tena</b> saha iti gamyate. anye tv āhuḥ — manasā
0010614	tad dravyam atra indriya-nir-antaraṃ jñeyam,	<b>tena</b> saha indriyasya saṃyogāt. tad-dvāreṇa ca
0013606	a-bheda-upacārād evam uktam. adhiṣṭhitaḥ iti	<b>tena</b> saha ekaṭra viśaye pravṛttā ity arthaḥ. saha
0010603	yo yataḥ sa-antaraḥ ity grhyate, na tasya	<b>tena</b> saha nairantaryam. tad yathā pārasya apareṇa.
0004301	eva etat sa-vikalpakam, indriya-jñānam tu	<b>tena</b> saha bhāvi krama-bhāvi vā nir-vikalpakam eva
0015309	vyavasāyam indriyaṃ samvedayate prāpnoti,	<b>tena</b> saha saṅgacchata ity arthaḥ, so 'py anena
0010605	tathā yo yasmād adhiko grhyate, na tasya	<b>tena</b> saha sarva-ātmanā nairantaryam. tad yathā
0004107	ca samhṛta-vikalpa-avasthāyām upalakṣyate.	<b>tena</b> sā tatra na asti iti gamyate. syād etat —
0003802	tena vyapadeśam arhati, pācaka-vat pākena.	<b>tena</b> stana-pāna-ādiṣu bāla-dāraka-āder yat
0006608	anubhava-ātmanā sādṛśya-ātmano jñānasya	<b>tena</b> sva-bhāvena karaṇa-bhūtena bhāvyaṃ, yena
0000613	iti. hetu-phalayoḥ sampattiḥ prakarṣaḥ,	<b>tena</b> hetunā. yat pramāṇa-bhūtatvam a-sādhāraṇo
0014703	prasaṅgam pariharati, ye sattva-ādayaḥ śabde	<b>tebhyo</b> 'nya eva rūpa-ādy-ātmanā pariṇamanti iti
0011713	-ādibhyo jñānam niṣpadyate. tasmāt tad api	<b>tebhyo</b> 'nyat. kāraṇam apy anena eva darśitam ātma
0008709	-jñānam ghaṭa-jñānam ity evam. na tu tat	<b>tebhyo</b> bhavati, teṣāṃ saṃvṛti-sattvena
0002610	tasya jñeyatvena te na grhyanta iti	<b>teṣām</b> a-sāmānya-rūpatvam ucyate. yadi te na vastu,
0001809	sthiraṭva-viśeṣaṇa-viśiṣṭeṇa śaikṣebhyaḥ,	<b>teṣām</b> an-abhisamskārikāyāḥ sat-kāya-dṛṣṭer a-
0015810	tatra smārtaḥ sambhavati. bhavatas tu tathā	<b>teṣām</b> an-abhyupagamāt, tad-a-sambhava eva. atha
0002306	sva-rūpād anyad eva sva-rūpam, tathā	<b>teṣām</b> apy astitve tad anena na vyutpāditam ity
0002304	abhyupetāni na tad-viśayā iti. nanu ca	<b>teṣām</b> api doṣa-udbhāvanāt kuta iyam āsānkā. evam
0016109	pramāṇyena abhimatā, sa-pratyayā tu phalam,	<b>teṣām</b> api yathā-uktena prakāreṇa sa-pratyayāyā
0008012	uttara-uttara-jñānānām a-viśayatvāt. yadi sa	<b>teṣām</b> api viśayaḥ syāt, tadā tad-utpanneṣu teṣv
0006308	na iṣṭavyam ata eva. na ca na iṣyate. tasmāt	<b>teṣām</b> api samīhita-artha-kriyā-samarthe śānkha-
0012003	-ādibhir apy evam utpattis tulyā prāpnoti,	<b>teṣām</b> api sāmānya-ādi-bhūta-artha-abhisambandha-
0005508	-rūpam. bodha-rūpaṃ hi vastu sāta-ādi-rūpaṃ	<b>teṣām</b> api siddham. tatra jñānam sukham duḥkham
0008014	etāni jñānāni ity eṣā smṛtiḥ syāt. tatas	<b>teṣām</b> api hetuḥ so 'rthaḥ smaryeta. tataś ca tena
0010611	asti, nir-guṇatvād guṇānām. tat kutas	<b>teṣām</b> ādhikya-grahaṇam. na ca paro gandha-ādibhiḥ
0009216	-prasaṅga ity arthaḥ. kuta ity āha — tathā	<b>teṣām</b> ity-ādi. tathā iti ghaṭa-ādi-rūpeṇa. teṣām
0009301	teṣām ity-ādi. tathā iti ghaṭa-ādi-rūpeṇa.	<b>teṣām</b> iti dravya-ādīnām. na hi te nīla-ādi-parama-
0012908	api ca sva-viśeṣānām prakṛtatvāt tat-śrutyā	<b>teṣām</b> eva grahaṇam yuktam, na viśeṣa-antarānām, a
0012204	ity-ādayo 'nubhavān niścaya-utpatti-hetavaḥ.	<b>teṣām</b> eva tu tāratamya-ādi-viśeṣāt paurvāparyam.
0009507	samūha-ākāram, tad adhikṛtya ucyate. prak	<b>teṣām</b> eva dravya-satām tad rūpam ity an-eka-ākāra
0009506	adhikṛtya ayam artha uktaḥ. idānīm tu	<b>teṣām</b> eva yat sthūlam samūha-ākāram, tad
0002614	sāmānya-rūpatvaṃ vyavasthāpyate. yadi	<b>teṣām</b> jñāna-rūpatvād vastutvam, sāmānye 'pi
0009303	-jñānam iti. na ca tatas tad utpadyate,	<b>teṣām</b> tattvato '-sattvāt. ato na taj-jñānasya
0000505	-bhramitā bhūyāsūr artha-tattva-bhāja iti,	<b>teṣām</b> tad a-yuktam. sthavīyāṃso hi doṣas tīrthya-
0008103	tad-ākāratayā grhyeta, na uttara-uttarāni,	<b>teṣām</b> tad-a-viśayatvāt. grhyante ca tāny apy
0001613	-hetuṃ sattvebhyo deśitavān bhagavān iti sa	<b>teṣām</b> tad-arthinām tatra pramāṇam. yo yad-duḥkha-
0001403	ca mārgeṇa praśastam gatāḥ, tathā api	<b>teṣām</b> doṣānām janmanāś ca punar-utpāda iti te 'pi
0016607	tasya sāksāt, yebhyas tu vyavadhānena,	<b>teṣām</b> pāraparyeṇa. an-āgatānām ca asau bhāvānām

0009002 tac ca saṃvṛti-sattvād a-janakam. tato na  
 0014714 'parisaṅkhyātāḥ sarvatra santi. eka-jāṭiyās  
 0001808 bāhya-vīta-rāgebhyo 'dhikaḥ. tathā hi na  
 0002602 sāmānya-lakṣaṇam, spaṣṭa-pratibhāsītvād iti  
 0005314 tat tasya phalaṃ veditavyam. ātmā tu  
 0011112 -a-bhāvān na pratyakṣam, tathā katham  
 0016107 iva āpannāḥ prāmānyam pratipadyante. anyathā  
 0013108 sāmānya-ākāra-anuraktam jñānam santam api  
 0014510 sarvatra sukha-ādayaḥ, mādhas tu sarvatra  
 0004409 -lakṣaṇa-viśayatva-pratiśedhena sāmartyāt  
 0001811 a-śeṣatva-viśeṣaṇa-viśiṣṭena a-śaikṣebhyaḥ,  
 0009013 vāda-vidhi-dūṣaṇa-para eva ayam ārambha iti,  
 0005101 -jñāna-vyavaccheda-artham iti vyācakṣate.  
 0002212 bahavaḥ pramāṇam prati vipratipannāḥ, tasmāt  
 0008101 bhrāntena pratipatrā grhyeran. na ca asau  
 0004808 tatra api hi śakyate vaktum — eka eva  
 0003905 cāryante. jāty-ādayas tv a-siddhā iti kutas  
 0008709 -jñānam ity evam. na tu tat tebhyo bhavati,  
 0009606 -ādayas tad-āśrayāḥ karma sattā-ādayas ca.  
 0009114 sañcayaś ca samūhaḥ. sañcita-āmbanatvaṃ tu  
 0016609 ye 'n-antarāṃ tato bhavanti bhāvāḥ,  
 0008108 -viprakṛṣṭa-artha-ākārāṇi grhyante. na ca  
 0005607 -kāyās tat-samprayogināś ca rāga-ādayaḥ,  
 0002702 pratyavamarśa-buddhir a-bhinna-ākārā  
 0012008 a-vyatiriktvāt tad-viśeṣāṇām artha-vat  
 0008013 teṣām api viśayaḥ syāt, tadā tad-utpanneṣu  
 0009207 -matena. kuta ity āha — tathā hi ity-ādi.  
 0009209 labhyate tvad-abhimatayā yuktyā. atha vā  
 0013109 ekatvam iva āpādayat tāt a-bhedena sarveṣu  
 0014103 -sva-bhāvadvā jātī-bhedānām samsthānasya ca  
 0009104 api bāhya-artha-vādiṣu balinaḥ sva-yūthyāḥ.  
 0004609 -adhyavasāya iti cet, krama-pātiṣv api tarhi  
 0009108 sva-rūpeṇa a-pratibhāsanāt samūha-ākāreṇa ca  
 0004607 -deśa-avasthitānām sakṛd grahaṇam iti. na hi  
 0016010 ābhāsā mānasair avyavasāyair an-adhyavasitās  
 0009705 tu śabda-antarāṇi sarva-dikkāny ārabhyante,  
 0003916 -bhavanti. ato rūpi-indriya-vijñāna-nirdeśas  
 0004506 -sva-lakṣaṇam praty eta ity-ādi, atra api  
 0009105 jyeṣṭha-malla iva nihate tad-anye mallā iti  
 0012110 tac ced ākāra-antara-vad a-niścitam, katham  
 0017008 eva nivartitvād ity uktam etat. yadi tarhi  
 0014716 yady evaṃ te parama-aṇavo 'tindriyā, na ca  
 0017004 pratyakṣa-ābhāsāḥ. ata eva a-santaḥ. tato na  
 0002605 ca taimirika-ādibhir upalabdihāḥ keśa-ādayat,  
 0013811 prasajyata ity arthaḥ. katham ity āha —  
 0010812 iti bhāvāḥ. atra codyate — cakṣuṣas  
 0017309 sad-bhāvāt. atha prakāśanam, cakṣuṣa eva  
 0006006 sataimiram ity anena indriya-upaghāta-jaṃ ca  
 0006213 asty eva. tato yad etat keśa-ādi-pratibhāsi-  
 0006404 'pi pratyakṣa-ābham uktam. kevalam tatra sa-  
 0006410 ca mandānām ity-ādau vākye. timire bhavas  
 0006209 vikalpakam pratyakṣa-ābham ācāryeṇa uktam sa-  
 0006112 -apodhatve 'pi pratyakṣa-ābham ucyate. sa-  
 0006402 viśamvādān na iṣyata iti. na tarhi sa-  
 0006408 kvacit pratyakṣatvena iṣṭvāt. tasmāt sa-  
 0006501 -śabdaḥ samuccaya-artho bhinna-kramaś ca sa-  
 0006413 loke. saha tena taimireṇa vartata iti sa-  
 0002601 -lakṣaṇam punas tad-viparītam. yady evam,  
 0002608 viśaya-adhimokṣaḥ. yadā punar a-bhāva-vat

teṣām pratyakṣatā iti matam. atra apy etad eva  
 teṣām pradhānam ity ākhyātāḥ kariṣyanta iti  
 teṣām pramāṇa-saṃvādi-heya-upādeya-viśayam jñānam.  
 teṣām prameya-antaratvam syāt. na eṣa doṣaḥ.  
 teṣām prameyaḥ. rāga-ādi-grahaṇam spaṣṭa-  
 teṣām prameyatā. atha ayam na iṣyate doṣaḥ, evam  
 teṣām prāmānyam eva na syāt. yeṣām apy a-pratyayā  
 teṣām bhedam antar-dhāpya sva-ākāraṃ ca a-bhinnam  
 teṣām bhedam icchati. ye sukha-ādayaḥ śabda-  
 teṣām yat sāmānyam a-bhinnam, sa viśaya ity uktam  
 teṣām yathā-ukta-śeṣa-sambhavāt. evam-vidha-jñānāt  
 teṣām yad uktam — sva-saṃvedyaṃ tv a-nirdeśyam  
 teṣām yadi para-mata-apekṣam etad viśeṣaṇam uktam,  
 teṣām vipratipatti-nirāsāya śāstram iti. tatra  
 teṣām viśayaḥ, kiṃ tarhy ādyasya eva jñānasya.  
 teṣām viśayaḥ, pratibhāsa-bhedas tv āśraya-bhedād  
 teṣām śabda-pravṛtti-nimitta-bhāva ity abhiprāyaḥ.  
 teṣām saṃvṛti-sattvena ākāraṇatvāt. rūpa-ādibhya  
 teṣām sannikarṣaḥ sambandhaḥ. sa tu pañca-vidhaḥ  
 teṣām samūha-pratibhāsītvāt. atha vā sañcitatva-  
 teṣām sākṣāt. tad-uttara-kāla-bhāvinām tu  
 teṣām sva-viśayaḥ, yatas tvad-uktayā nityā tathā  
 teṣām sva-saṃvedanaṃ katham mānasam pratyakṣam.  
 teṣv a-bhinnam eva ākāraṃ darśayati iti sa buddhi  
 teṣv api grahaṇa-utpādana-śaktiḥ syāt. nanu ya eva  
 teṣv artha-kāryatayā artha-kāryāṇy etāni jñānāni  
 teṣv iti nīla-ādy-ābhāseṣu vijñāneṣu. tat-  
 teṣv iti nīla-ādi-parama-aṇuṣu dravya-sad-ākāro  
 teṣu upajāyate, na eka eva. na bhāva-  
 teṣu tulyatvād āpannam ekatvam suvarṇa-ādi-  
 teṣu nihateṣv itare nihata eva bhavanti, jyeṣṭha-  
 teṣu lāghavasya tulyatvāt, sakṛd eva grhṇāmi ity  
 teṣu vijñānasya pratibhāsanād ābhāsa-artham  
 tair a-saṃyuktatvād vijāṭiyatvāc ca dravya-  
 tair a-saṃpṛktā a-pratyayāḥ syuḥ. yac ca idaṃ  
 tair apy anyāni. evam śabda-antara-ārabdha-śabda-  
 tair eva nyāyāḥ, tad-a-sādhāraṇa-hetutvāt. evam  
 tair eva yathā-uktaiḥ parama-aṇubhiḥ sahiteṇa eva  
 tair eva saha vicāraṃ karoti. ālambana-artha ity  
 tair grhītam. katham idānīm a-niścīyamānam  
 tair na samprayogaḥ, katham jala-ādi-pratibhāsam  
 tair vyatiriktaṃ kāryam ārabhyate, tat katham  
 taiḥ saha kasyacit samprayogaḥ. tataś ca na tan-  
 taiḥ sva-jñāna-pratibhāsino viśayatvena  
 tair hi ity-ādi. yathā-uktam — badhiraḥ satsv  
 taijasatvād raśmayo nirgatya artham prakāśayanti  
 taijasatvena abhimatatvāt tasya eva prakāśanam  
 taimira-ādi-jñānam caturtham pratyakṣa-ābhāsam  
 taimira-ādi-jñānam yasya samīhite keśa-ādi-  
 taimira-vacane timiraṃ sarva-indriya-upaghāta-  
 taimiraḥ. vyavaccheda-phalatvāc ca vākyasya sarva  
 taimiram iti. atra codyate — iha a-visaṃvādi  
 taimiram ity atra tu timiraṃ sarva-indriya-  
 taimiram ity anena apavāda-padena bāhya-  
 taimiram ity etad apavāda-padam anyathā  
 taimiram ca ity evam draṣṭavyaḥ. tena ayam artho  
 taimiram, visaṃvādi ity yāvāt. sa-vikalpasya ca  
 taimirika-ādy-upalabdihāḥ keśa-ādayo na sva-  
 taimirika-ādi-drṣṭānām keśa-ādīnām jñāna-antareṇa

0002605 -adhyavasāyas tatra iyaṃ cintā. na ca  
0006413 prasiddhataraṃ ca etal loke. saha tena  
0001113 yathā vātikasya vyādhes tan-nidāna-viruddhaṃ  
0001110 tad yathā vāyu-viparīta-sva-bhāvaṃ  
0009302 te nīla-ādi-parama-aṇu-vat tattvataḥ santi.  
0005502 api na saṃvedakāḥ, kutaḥ punar ātmana iti.  
0004503 -pratyayair hi te sañcitāḥ saṃhatī-kṛtāḥ.  
0009308 ca te jñānasya kāraṇam, pratyekaṃ ca  
0010612 saha indriyasya nairantaryam icchati,  
0005911 adhyāropayanty utpadyate. ata eva āha —  
0005908 etat kalpanā-jñānam. mṛga-tṛṣṇā-ādiṣu yā  
0006013 eva iti. tathā hi tasya eva mṛga-tṛṣṇā-ādau  
0010705 ca gṛhyete, tad-a-bahir-vartina indriyād api  
0011010 nāma ayaṃ parihāra iti pratyasā syāt, sā api  
0001008 -parigrahaḥ, sa ātma-snehavato duḥkha-sukha-  
0008201 tṛṭiyā ca sva-ābhāsa-lakṣaṇa ākāra ity ete  
0001712 tad etasmāt kāryāt praśastatva-ādi-viśeṣaṇa-  
0001215 nirodha-satyam ity ākhyā, sa eva viśeṣaṇa-  
0013509 -dravya-sannikarṣād rūpa-ādiṣu karmasu ca.  
0013507 eva utpadyata iti idaṃ darśanam. ādi-śabdena  
0013814 -ādīnāṃ sva-viśaya-viniveśo boddhavya iti.  
0014901 iti vyāpaka-viruddham āha. kiṃ kāraṇam iti.  
0001315 prahīnam ity ato 'sau sugataḥ. artha-  
0007612 grāhaka-ākāra-śabdasya eva pūrva-nipātaḥ.  
0009811 -jaṃ jñānam syāt, tata idaṃ viśeṣaṇa-  
0007612 -nipātaḥ. trayam na ataḥ pṛthak-kṛtam iti.  
0014513 trikam iti. evam anyatra api jñeyam. nanu  
0014303 bhaviṣyanti ity āha — na hi ity-ādi. pañca  
0014003 —śabda-sparśa-rūpa-rasa-gandhāḥ pañca  
0002816 atha vā anena prameya-dvaya-darśanena eka-  
0002818 tṛṭiyasya prameyasya a-bhāvaṃ darśayata  
0003011 ity ekam eva pramāṇam syāt. na api  
0016306 āha. manasā ity-ādīnā atra eva hetum.  
0014913 iti. śabda hi na eka-guṇa-ātmakaḥ, kiṃ tarhi  
0014015 dharmāna iti vyāpaka-a-bhāvaṃ, saṃsthānaṃ na  
0014602 śabda-parama-aṇur eva ekas trikas  
0000103 ātmā dharmo nairyāṇikaḥ sadā jayati | sakala-  
0015015 na tu sukha-ādīnāṃ pratyekam, śabda-ādīnāṃ  
0014808 -kārya-rūpatāṃ pratipadyante. syād etat —  
0001217 arthasya dyotako veditavyaḥ, yad āha —  
0006108 pūrvake jñāne. vyāpaka-viruddhaḥ. tad evaṃ  
0014602 vyācakṣate. śabda-parama-aṇur eva ekas  
0014514 iti. na eṣa doṣaḥ. prati-śabdām anyad anyat  
0014511 na sparśa-ādy-ātmanā, te śabda-lakṣaṇam  
0014512 na artha-antara-ātmanā, te sparśa-lakṣaṇam  
0014513 anyatra api jñeyam. nanu trayāṇāṃ saṅghas  
0014606 bhajante. ete ca śabda-ādi-lakṣaṇās  
0014601 -śabdām anyad anyat trikām. ato bahutvāt  
0015014 śabda-ādi-bhāvena api bhedaḥ. na etad asti.  
0014601 trikāṇāṃ bahu-vacanām. anye tv anyathā  
0014514 tatra eka-vacanena bhāvyaṃ. tat katham  
0012016 ātmanā grahaṇam prasajyate, tadā bhavato 'pi  
0017802 yato bhāṣya-kāra-matena pratyakṣa-śabdās  
0003508 iti sāmānyena pramāṇa-lakṣaṇam. saṅkhyā dve  
0016208 evam uktam. tathā — manaḥ sarva-artheṣu  
0014001 ity āha. asty eva saṃsthāna-ātmikā jātiḥ.  
0013906 sarvatra traiguṇyasya a-bhedāt. ye 'bhinna-  
0013904 api ṣaḍja-ādiṣu śrotra-indriya-grāhya-eka-  
0013915 gṛhyate. tena na kaścīd doṣa ity āha na hi

**taimirika**-ādibhir upalabdihāḥ keśa-ādayat, taiḥ  
**taimireṇa** vartata iti sa-taimiram, viśaṃvādī iti  
**tailam**. ātma-sneha-ādi-nidāna-ātma-darśana-  
**tailam** vāyoḥ. ātma-darśana-viparīta-sva-bhāvaṃ ca  
**tais** ca jñānam vyapadiśyate ghaṭa-jñānam dvitva-  
**tais** taj jñānam avaśyaṃ sukha-ādy-ākāram  
**tais** tathā-vidhair an-ekaiḥ sva-pratibhāsā  
**tais** tad vyapadiśyate iti tad-ālambanasya  
**tais** tasya saṃyoga-a-bhāvāt. tat katham idaṃ  
**toya**-ādi-kalpanā-pravṛttatvād iti. ghaṭa-ādayas tu  
**toya**-ādi-kalpanā, sā na an-udaka-vyavacchedāya  
**toya**-ādi-jñānasya vyavacchedāya a-vyabhicāri iti  
**tau** tathā eva gṛhyete. yo yato vicchinna ity  
**tyajyatām**, yataś cakṣuṣa ātma-bhūtaḥ prabhā-  
**tyāga**-āpti-vāñchā-pūrvakaḥ. tad yathā makṣikāṇāṃ  
**traya** ākārah sva-jñānena ālambyante. etac ca —  
**traya**-viśiṣṭam jñānam anumīyate, gamer bodha-  
**traya**-viśiṣṭam sugatatvam ity ucyate. tāṃ sva-  
**traya**-sannikarṣac chabde. tatra dravyeṇa saha  
**traya**-sannikarṣād dvaya-sannikarṣac ca yathā-  
**trayo** guṇās traiguṇyaṃ trailokya-vat. utkarṣa  
**trayaḥ** saṃyuktā eka-svābhāvyaena pariṇāmsyanti.  
**trayam** ca etad ity-ādi. tatra bhāya-vīta-rāgā  
**trayam** na ataḥ pṛthak-kṛtam iti. trayasya api  
**trayam** yujyate. iha ca a-vyapadeśyam a-vyabhicāri  
**trayasya** api tattvato 'pariniṣpannatvāt, na  
**trayāṇāṃ** saṅghas trikām. tatra eka-vacanena  
**trayāṇāṃ** sanniveśa-viśeṣā ity abhyupagamān na  
**trayāṇāṃ** sukha-duḥkha-mohānāṃ sanniveśa-viśeṣā  
**try**-ādi-pramāṇa-nirāsaḥ kṛtaḥ. sva-lakṣaṇād anyad  
**try**-ādi-pramāṇa-nirāsaḥ. yat tarhi ity-ādi. yadi  
**try**-ādi-saṅkhyā-nirāsaḥ, prameya-antara-sambhavāt.  
**tri**-kāla-viśayaṃ sarva-arthaṃ ca mana ity uktam.  
**tri**-guṇa-ātmakaḥ. tathā ca na gṛhṇāti iti tan-nir  
**tri**-gocara iti sādhyā-a-bhāve hetv-a-bhāvaṃ āha.  
**tri**-dravya-ātmakaḥ, sukha-ādīnāṃ ekatvena piṇḍī-  
**tri**-bhuvana-pūjyaḥ prathita-guṇo jayati ca ārya-  
**tri**-rūpatva-abhyupagamād ity āha — a-yukta ity-  
**tri**-rūpatve 'pi parama-aṇūnām eka-ākārā buddhiḥ  
**tri**-vidham artham upādāya ity-ādi. praśastam  
**tri**-vidham eva kalpanā-jñānam lakṣaṇa-vacanena  
**trikas** tri-dravya-ātmakaḥ, sukha-ādīnāṃ ekatvena  
**trikām**. ato bahutvāt trikāṇāṃ bahu-vacanām. anye  
**trikām** ity ucyante. evaṃ ye sparśa-ātmanā eva  
**trikām** iti. evam anyatra api jñeyam. nanu  
**trikām**. tatra eka-vacanena bhāvyaṃ. tat katham  
**trikāḥ** śrotra-ādi-lakṣaṇās ca parasparato bhinna-  
**trikāṇāṃ** bahu-vacanām. anye tv anyathā trikāṇi  
**trikāṇāṃ** hi śabda-ādi-bhāvena bhedaḥ, na tu sukha  
**trikāṇi** vyācakṣate. śabda-parama-aṇur eva ekas  
**trikebhya** iti. na eṣa doṣaḥ. prati-śabdām anyad  
**tribhir** indriyaiḥ sambadhyamāne viśaye kim iti na  
**trīṣv** eva vartate. pramāṇe mukhya iti sannikarṣe  
**trīṇi** vā ity evam-ādi tan na prāpnoti. yadi  
**traikālyam** pravartate. bhāyeṣv artheṣu sāmprate  
**traiguṇya**-a-bhede 'pi hi traiguṇya-saṃsthāna-  
**traiguṇya**-jāty-anvitāḥ, te śrotra-indriya-grāhyāḥ,  
**traiguṇya**-jātimattvam iśyate, prāptam ekam eva  
**traiguṇya**-vyatirekeṇa ity-ādi. katham na asti ity

0014002	-ātmikā jātiḥ. traiguṇya-a-bhede 'pi hi	<b>traiguṇya</b> -saṁsthāna-mātra-bhedāc chabda-ādi-
0013912	iti yuktaṁ codyam. syād etat — na brūmas	<b>traiguṇyam</b> eva śrotra-indriya-grāhyam, api tu
0013814	-viṣaya-viniveśo boddhavya iti. trayo guṇās	<b>traiguṇyaṁ</b> trailokya-vat. utkarṣa ādhikyam,
0013905	īṣyate, prāptam ekam eva indriyam, sarvatra	<b>traiguṇyasya</b> a-bhedāt. ye '-bhinna-traiguṇya-jāty-
0007703	— atha dvi-rūpam ity-ādi. kasmāt punas	<b>trairūpye</b> praṣṭavye dvi-rūpatā-praśnaḥ. dvairūpye
0013814	boddhavya iti. trayo guṇās traiguṇyaṁ	<b>trailokya</b> -vat. utkarṣa ādhikyam, apakarṣo nyūnatā.
0003816	bhāvād dravye śabda-niveśaḥ, tad-abhidhāne	<b>tva</b> -talāv iti. pācako daṇḍī iti ca kṛt-taddhitau.
0013602	ca pratyakṣam. pramāṇam iti śeṣaḥ. śrotra-	<b>tvak</b> -cakṣur-jihvā-ghrāṇānām manasā adhiṣṭhitā
0009605	ity-ādi. indriyāṇi ghrāṇa-rasana-cakṣus-	<b>tvak</b> -śrotrāṇi. arthāḥ pañca gandha-ādayas tad-
0011105	ca indriyatva iti, ghrāṇa-rasana-cakṣus-	<b>tvak</b> -śrotrāṇi indriyāṇi iti sūtrāt. na sukha-ādi
0011207	iti. kecid āhuḥ — ghrāṇa-rasana-cakṣus-	<b>tvak</b> -śrotrāṇi indriyāṇi bhūtebhya iti na eva atra
0011004	viṣaya-grahaṇa-sāmarthyam na asti,	<b>tvag</b> -ādi-indriya-vat. na asti ca sva-adhiṣṭhāna-
0013812	tasmāc chrotram eva śabda-viṣayam. anena	<b>tvag</b> -ādīnām sva-viṣaya-viniveśo boddhavya iti.
0012600	etena yaś cakṣur-indriya-arthāḥ, na tatra	<b>tvag</b> -indriyasya sāmarthyam, rūpa-ādi-vat. tathā
0009209	-pīta-ādi-jñāneṣu dravya-sad-ākāro labhyate	<b>tvad</b> -abhimatayā yuktyā. atha vā teṣv iti nīla-ādi
0008109	grhyante. na ca teṣām sva-viṣayaḥ, yatas	<b>tvad</b> -uktayā nityā tathā grhyeran. tasmāt tāni sva
0009206	'rthād ity ato lakṣaṇāt pratyakṣatā syāt	<b>tvān</b> -matena. kuta ity āha — tathā hi ity-ādi.
0017612	apy a-sattvād a-sad-ālocanam iti darśanāya	<b>tvān</b> -matyā ity uktam. nanu ca kaṇabhuk-parikṣāyām
0017606	ato '-sambhavo lakṣaṇasya ity a-yuktam.	<b>tvān</b> -matyā iti. yataḥ pareṇa gotva-ādayas tad-
0017204	na hi tena vinā evaṁ-vidhaṁ sadana-ādi	<b>tvān</b> -matyā sambhavati. tasmāt saṁśleṣaḥ sadanam
0000114	-pādapaḥ   tvaṁ su-vaidyāḥ pradīpas tvaṁ	<b>tvam</b> eva paramaḥ plavaḥ    ity atra iva-śabda-
0000113	yathā — tvaṁ merus tvaṁ samudro 'si nātha	<b>tvam</b> kalpa-pādapaḥ   tvaṁ su-vaidyāḥ pradīpas
0000114	kalpa-pādapaḥ   tvaṁ su-vaidyāḥ pradīpas	<b>tvam</b> tvaṁ eva paramaḥ plavaḥ    ity atra iva-
0000113	kriyate    pramāṇa-bhūtāya ity-ādi. yathā —	<b>tvam</b> merus tvaṁ samudro 'si nātha tvaṁ kalpa-
0000113	pramāṇa-bhūtāya ity-ādi. yathā — tvaṁ merus	<b>tvam</b> samudro 'si nātha tvaṁ kalpa-pādapaḥ   tvaṁ
0000114	tvaṁ samudro 'si nātha tvaṁ kalpa-pādapaḥ	<b>tvam</b> su-vaidyāḥ pradīpas tvaṁ tvaṁ eva paramaḥ
0009502	-tad-bhāvatayā vyavahartṛbhir vyapadiṣyate.	<b>tvayā</b> apy avaśyam etad abhyupeyam, anyathā
0011607	pramāṇam prameyam ca mayā īṣyata eva, tac ca	<b>tvayā</b> ātma-nidarśanena samarthitam iti. evaṁ
0008803	pratyaya ucyata iti na ayam atra arthaḥ, yas	<b>tvayā</b> parikalpitaḥ, yasmād iha sarva-dharma-
0000402	-siddher nyāya-mukha-ādīnā eva sva-matena	<b>tvayā</b> prāg eva sādhitatvāt. yat sādhitam, na tat-
0013404	uktaḥ, kiṁ tarhi pratijñā-doṣaḥ, yatas	<b>tvayā</b> bhinna-indriya-grāhyatvād eva ity
0013202	-bhūtāḥ, te tulya-indriya-viṣayāḥ. tad yathā	<b>daṇḍa</b> -daṇḍinaḥ. tathā ca sattva-tadvanto guṇatva-
0017904	na asti, na sā tatra pravartate. tad yathā	<b>daṇḍa</b> -rahite puruṣe daṇḍi-śrutiḥ. na asti ca
0017904	pravartate. tad yathā daṇḍa-rahite puruṣe	<b>daṇḍi</b> -śrutiḥ. na asti ca nimittam pratyakṣa-
0003813	śabda-pravṛtti-nimittam. tathā hi kārakatvaṁ	<b>daṇḍitvam</b> iti bhāva-pratyayaḥ kriyā-kāraka-ādi-
0013202	te tulya-indriya-viṣayāḥ. tad yathā daṇḍa-	<b>daṇḍinaḥ</b> . tathā ca sattva-tadvanto guṇatva-
0003816	niveśaḥ, tad-abhidhāne tva-talāv iti. pācako	<b>daṇḍī</b> iti ca kṛt-taddhitau. tasmād atra sambandhe
0003810	-a-bheda-upacāra-āpannās te 'rthā ucyante.	<b>daṇḍī</b> viṣāṇī iti saṁyogi-samavāyi-dravya-bhedena
0012310	ghaṭa ity-ādi, dravya-guṇa-karma-apekṣam	<b>daṇḍī</b> śuklo gacchati iti. kuto na yujyate ity āha
0006602	arthāḥ. tathā hi taj jñānam viṣaya-ākāratām	<b>dadhānam</b> nir-vyāpāram api sat sva-viṣaye 'dhigama
0016911	iti tu vacanam upalakṣaṇa-artham, kākebhyo	<b>dadhi</b> rakṣyatām iti yathā iti manyate. san-mātram
0001503	-upāyam sādhitavān a-parityakta-tad-viṣaya-	<b>dayaś</b> ca bhagavān. vyāpaka-viruddhaḥ. tasmāt
0001501	tad-ārtha-niṣpattāv a-parityakta-tad-viṣaya-	<b>dayas</b> taṁ tatra vañcayati. tad yathā suta-pathya-
0001903	śāstrtvam upacārād ity uktam etat. tato 'pi	<b>dayā</b> anumīyate. dayāvān hi para-arthe prayujyate,
0000912	prayogo jagac-chāsanād ity-ādi. yasya yatra	<b>dayā</b> , sa tayā yathā tasya artho bhavati tathā
0000913	bhavati tathā prayujyate, yathā mātuḥ putre	<b>dayā</b> , sā ca yathā tasya artho bhavati tathā
0000914	tathā prayujyate. āsīc ca bhagavato jagati	<b>dayā</b> . sva-bhāvaḥ. jagac-chāsanam mukhyam sva-
0001906	kathayed iti kṛpāyāḥ prāmāṇye 'nga-bhāvaḥ.	<b>dayāvān</b> apy a-jñānāt tattvam eva upadeṣṭum a-
0001903	ity uktam etat. tato 'pi dayā anumīyate.	<b>dayāvān</b> hi para-arthe prayujyate, na anyaḥ. tad
0004110	dhārā-vāhi yojakaṁ ca abhidhāna-abhidheyayor	<b>darśakam</b> ca arthasya, tad vikalpakam apy a-
0012203	-abhyāsam niścayān janayati, yathā rūpa-	<b>darśana</b> -a-viśeṣe 'pi kuṇapa-kāminī-bhakṣya-
0004212	-bhāvinor api darśana-vikalpayor a-vicchinnā-	<b>darśana</b> -adhyavasāya-sādhanāya paryāptam eva nir-
0001315	ca etad ity-ādi. tatra bhāya-vīta-rāgā ātma-	<b>darśana</b> -anupātena duḥkha-āśrayeṇa mārgeṇa gamanāt,
0004206	eva vicchinnaṁ avasīyate, laghutara-vṛttinā	<b>darśana</b> -antara-udayena tac-chūnye kāle
0001707	-lakṣaṇo 'vasthā-viśeṣaḥ. mārgo nairātmya-	<b>darśana</b> -abhyāsaḥ. yathā ca tato nirodha-prāptir
0007902	a-jahad eva tad viṣaya-ākāram anukaroti iti	<b>darśana</b> -artham etad uktam. sva-rūpaṁ vā iti.
0011304	tasya kalpanā apy eṣā na sambhavati iti	<b>darśana</b> -artham evam uktam. tad evam artha-antara-
0005314	prameyaḥ. rāga-ādi-grahaṇam spaṣṭa-saṁvedana-	<b>darśana</b> -artham. sarva-jñānānām ātma-saṁvedanasya

0007505	hi tattvataḥ kasyacid dharmasya an-eka-ākāra-	<b>darśana</b> -ātmako vyavahāraḥ sambhavati, ākāraṇām a-
0001104	-snehaṃ prasūte, sa dveṣa-ādīn iti sat-kāya-	<b>darśana</b> -jāḥ sarve tṛṣṇā-ādayo doṣāḥ. tad eva ca a
0015813	-padam eva etad iti. yathā andha-padasya a-	<b>darśana</b> -pūrvo vinyāsaḥ, tathā asya api, pramāṇena
0001107	tad-anyeṣāṃ ca doṣāṇāṃ kṣaya iti matvā ātma-	<b>darśana</b> -pratipakṣam parīkṣate sma, yad-abhyāsenā
0016712	-devatā-ādy-adhiṣṭhāna-balāt satya-svapna-	<b>darśana</b> -vat. tato niṣ-prayojanam sad ity etad a-
0003206	lakṣaṇasya rūpam a-grhītam eva tena. anyathā	<b>darśana</b> -vat spaṣṭam pratibhāseta tatra vastuno
0004212	-vṛttinā ity-ādi, tat krama-bhāvinor api	<b>darśana</b> -vikalpayor a-vicchinna-darśana-
0001110	vāyu-viparīta-sva-bhāvaṃ tailaṃ vāyoḥ. ātma-	<b>darśana</b> -viparīta-sva-bhāvaṃ ca nairātmya-darśanam
0001111	ca nairātmya-darśanam iti sva-bhāvaḥ. ātma-	<b>darśana</b> -viruddham ca nairātmya-darśanam tat-
0001201	viruddham tailam. ātma-sneha-ādi-nidāna-ātma-	<b>darśana</b> -viruddham ca nairātmya-darśanam iti sva-
0003702	idam hi smṛteḥ satya-rūpaṃ yad uta a-bhraṣṭa-	<b>darśana</b> -saṃskārasya tad eva idam iti pūrva-dṛṣṭa-
0001213	-hetoḥ pūrvasya sva-rasaṃ nirodhe nairātmya-	<b>darśana</b> -sātmye 'vasthitasya uttara-duḥkha-hetv-an-
0011103	-indriyād iṣyate, sa eva tarhi cakṣū rūpa-	<b>darśana</b> -sāmarthyāt tal-lakṣaṇatvāc ca cakṣuṣāḥ.
0001306	-dhetoḥ pūrva-uktasya a-bhāvāt. yasya ātma-	<b>darśana</b> -snehau na staḥ, na tasya janma-rāga-ādi-
0001307	utpādāḥ. tad yathā ākāśasya. na staś ca ātma-	<b>darśana</b> -snehau sātmi-bhūta-nairātmya-darśanasya.
0001104	a-bhāvāt. tat samāna-jātīya-abhyāsa-jam ātma-	<b>darśanam</b> ātmīya-snehaṃ prasūte, sa dveṣa-ādīn iti
0013507	-ādi-sannikarṣād eva utpadyata iti idam	<b>darśanam</b> . ādi-śabdena traya-sannikarṣād dvaya-
0001111	-darśana-viparīta-sva-bhāvaṃ ca nairātmya-	<b>darśanam</b> iti sva-bhāvaḥ. ātma-darśana-viruddham
0001201	-nidāna-ātma-darśana-viruddham ca nairātmya-	<b>darśanam</b> iti sva-bhāvaḥ. evaṃ jñātvā tasya tan
0009008	eva tattvataḥ. kevalam bhrāntānām yathā-	<b>darśanam</b> idam māna-meya-vyavasthiti-darśanam.
0007316	-ādi-vibhāga-vad iva lakṣyate. ato yathā-	<b>darśanam</b> iyaṃ pramāṇa-prameya-vyavasthā kriyate,
0009008	yathā-darśanam idam māna-meya-vyavasthiti-	<b>darśanam</b> . etac ca prāg eva pratipāditam. bāhya-
0001108	-darśanasya tad-viparīta-ākāratvān nairātmya-	<b>darśanam</b> eva pratipakṣam evam avajāgāma. yo yad-
0001101	api tṛṣṇāyās tad-anyeṣāṃ ca doṣāṇām ātma-	<b>darśanam</b> eva prabhavam evaṃ vyavasitavān. na hi
0007408	-saṃvedanam iti jñānasya karmaṇaḥ saṃvedanam	<b>darśanam</b> . kim-bhūtam. an-eka-ākāram. an-ekā ākāra-
0001111	-bhāvaḥ. ātma-darśana-viruddham ca nairātmya-	<b>darśanam</b> tat-pūrvakasya ātma-sneha-āder api doṣa-
0004205	syād etat — vijātīya-vikalpa-kāle na asti	<b>darśanam</b> , tathā api tan na eva vicchinna-
0004113	tayor a-saha-vṛttes ca. asti ca a-vicchinnaṃ	<b>darśanam</b> . tasmād indriyajam eva idam sa-vikalpa-
0005201	pravartate, tadā cakṣur-ādi-vikalasya api	<b>darśanam</b> prāpnoti. tad vaktavyam kīdrṣam tad ity
0001202	sva-bhāvaḥ. evaṃ jñātvā tasya tan nairātmya-	<b>darśanam</b> bahuśo bahudhā dīrgham ca kālam
0001206	abhyastavāms ca bhagavān nairātmya-	<b>darśanam</b> bahuśo bahudhā dīrgham ca kālam. sva-
0004209	-anugata-pratibhāsam. atha ca cakra-ābhāsam	<b>darśanam</b> bhavati. ataḥ pratisandhānāc cakram
0004204	vyavadhāne vā katham a-vicchinnaṃ	<b>darśanam</b> bhavati iti tulyam codyam syād etat —
0001106	jñāna-vipakṣatvāt tasya. tad eva ātma-	<b>darśanam</b> . yato doṣa-hetuḥ, tataḥ sambhavati tat-
0002008	iti na vibhaktaḥ. mukham hi dvāram diṅ-mātra-	<b>darśanam</b> saṅkṣiptam. na ca tena vistara-
0012502	an-eka-indriya-grāhyatvam tu dravyasya,	<b>darśanam</b> sparśanam ca dravyam ity abhyupagamāt.
0004111	pratyakṣam eva iṣṭavyam. anyathā vicchinnaṃ	<b>darśanam</b> syād vikalpaś ca, vikalpena a-darśanād
0005701	tena yad bhūta-artha-viṣayam ārya-satya-	<b>darśanavat</b> , tad eva pramāṇam, na a-bhūta-artha-
0004611	repha-sa-kāra-ādiṣu varṇeṣu laghu-vṛttitvād	<b>darśanasya</b> a-krama-grahaṇa-adhyavasāyāḥ syāt.
0001308	ca ātma-darśana-snehau sātmi-bhūta-nairātmya-	<b>darśanasya</b> . kāraṇa-a-bhāvaḥ. niḥ-śeṣam gataḥ
0001108	tat prahātavyam. parīkṣamānaś ca ātma-	<b>darśanasya</b> tad-viparīta-ākāratvān nairātmya-
0004608	-antaram ekam ārabdham, yasya grahaṇam syāt.	<b>darśanasya</b> laghu-vṛttitvād bhrāntīyā kramavaty api
0004612	āśu-bhramaṇa-udaka-bindu-pāta-ādiṣu ca	<b>darśanasya</b> lāghavāt krameṇa grhṇāmi iti bhāve
0008614	doṣa-avayava-abhidhānād ity arthaḥ. yad-doṣa-	<b>darśanāc</b> ca ācāryeṇa vāda-vidhāv a-sāra-niścayād
0006712	-pratibhāsa-bhedena sādhyā-sādhana-vyavasthā-	<b>darśanāc</b> ca. yathā nipīyamānam madhu madayati,
0000706	pratyakṣasya tataḥ siddhiḥ, tad-upadeśa-	<b>darśanāt</b> . an-upadiṣṭasya tv anumānasya katham.
0012010	yadā parān paśyato dṛṣṭvā pūrvam eva artha-	<b>darśanāt</b> kim etad ity a-viśeṣeṇa jighrkṣāyām
0000810	'pi kasyacin medha-āder guṇa-viśeṣasya	<b>darśanāt</b> tadvat sati saṃskāre 'nyasya api
0002902	evaṃ tarhi nīla-ādīnām kṛtakatva-ādi-līnga-	<b>darśanād</b> a-nityam rūpam ity evam-ādi grahaṇam na
0004911	duḥkha-sādhanaṃ vā anubhūtam, tādrśa-	<b>darśanād</b> asya prabodhe sati tad eva idam iti
0004112	darśanam syād vikalpaś ca, vikalpena a-	<b>darśanād</b> darśanena vā a-vikalpanāt tayor a-saha-
0003007	eka-an-eka-pramāṇa-nirāso vā prameya-dvaya-	<b>darśanād</b> yaḥ prāg uktaḥ, sa na asti iti
0000707	tv anumānasya katham. tasya api prayoga-	<b>darśanād</b> vihitam eva lakṣaṇam gamyate. yathā yat
0001709	darśitam. tasmād bhavati satya-catuṣṭaya-	<b>darśanān</b> muktiḥ. tataś ca tad-upadeśāḥ saṃsāra-
0017612	-dravyayor apy a-sattvād a-sad-ālocanam iti	<b>darśanāya</b> tvan-matyā ity uktam. nanu ca kaṇabhuk-
0000812	etat, vyatirekasya sandehād a-samartham a-	<b>darśane</b> 'pi vipakṣa-vṛttheḥ. na ca tasya tathā-
0015906	— hānir vā ity-ādi. hāniḥ śāstrasya anya-	<b>darśane</b> smarāṇam, indriya-vṛttīyā anubhūtatvān
0000411	tena ya eva udghaṭita-jño diṅ-mātra-	<b>darśanena</b> apy an-uktam abhyūhitum arthaṃ
0002816	iti. atha vā anena prameya-dvaya-	<b>darśanena</b> eka-try-ādi-pramāṇa-nirāsaḥ kṛtaḥ. sva-



0010105	puruṣa-pakṣe 'tra na ukto doṣaḥ —dīn-mātra-	<b>darśanena</b> eva pūrva-anusāreṇa gamyata iti kṛtvā.
0004112	syād vikalpaś ca, vikalpena a-darśanād	<b>darśanena</b> vā a-vikalpanāt tayor a-saha-vṛtṣeś ca.
0000506	api nāma dur-avabodham arthaṃ dīn-mātra-	<b>darśanena</b> svayam utprekṣitum kṣamāḥ, te su-
0007405	tathā eva utpannā iti, yato 'n-upapluta-	<b>darśanais</b> tad-deśa-sannihitais tathā na drśyante.
0002817	kṛtaḥ. sva-lakṣaṇād anyad api prameyaṃ	<b>darśayatā</b> a-pratyakṣam api pramāṇam asti ity eka-
0002818	nirāsaḥ kṛtaḥ. tṛṭiyasya prameyasya a-bhāvaṃ	<b>darśayatā</b> try-ādi-pramāṇa-nirāsaḥ. yat tarhi ity-
0001510	sa tu guṇo na vinā hetunā niṣpadyata iti	<b>darśayatā</b> hetu-sampad uktā. sugata-śabdena tu
0011604	sva-adhigame tu jñānasya ity-ādy anena etad	<b>darśayati</b> —ātma-drṣṭāntena na artha-antare
0010202	sva-artha-grahaṇa-mātreṇa a-sambhavaṃ	<b>darśayati</b> . a-yathā-arthatvaṃ hi yan nivartayitum
0004012	hi loko 'sādhāraṇena eva vyapadiśati, yad	<b>darśayaty</b> a-sādhāraṇena ca vyapadeśo drṣṭa ity-
0009109	pratibhāsanād ābhāsa-arthaṃ ālambana-arthaṃ	<b>darśayati</b> . atha yathā ity-ādinā kāraṇa-arthaṃ.
0002106	-ādinā puruṣa-artha-upayogitvaṃ pramāṇasya	<b>darśayati</b> . anyathā tad-an-upayogino vyutpādanam
0003901	anye tv artha-sūnyair iti sva-matam	<b>darśayati</b> . arthena jāty-ādinā viśeṣaṇena rahitair
0011203	anena iṣṭam eva śāstre mana indriyatvena iti	<b>darśayati</b> . asti hy ekeṣāṃ iti sāṅkhya-ādinām.
0000904	tatra hetur āśaya-prayoga-sampad iti. āśayaṃ	<b>darśayati</b> — āśayo jagad-dhitaśitā iti. sā
0002702	a-bhinna-ākārā teṣv a-bhinnaṃ eva ākāraṃ	<b>darśayati</b> iti sa buddhi-gata ākāro 'rthānām
0012314	sandhānaṃ yojanam. tasya sva-rūpaṃ	<b>darśayati</b> idam asya ity-ādinā. avaśyam iti.
0015901	-uktam. tathā hi ity-ādinā andha-padatvaṃ	<b>darśayati</b> . indriya-arthe 'pi smārto na sambhavati
0013414	a-bheda-kṛtāyā a-bheda-āśaṅkāyā a-bhāvād iti	<b>darśayati</b> . etena iti dravye pratyakṣa-nirākaraṇa-
0005711	-bhāvaḥ. satyam etad ity-ādinā iṣṭa-siddhiṃ	<b>darśayati</b> . evaṃ manyate — yatra viśaye yaj
0010309	sambhavaś ca iti vyāpaka-a-bhāvaṃ	<b>darśayati</b> . kaḥ punar ayaṃ vyabhicāro nāma. yadi
0009816	-sambhavena a-vyapadeśyatvasya a-vyabhicāraṃ	<b>darśayati</b> . kasmān na asti ity āha — anumāna-
0011807	sautraṃ pratyakṣa-lakṣaṇam aparaṃ asti iti	<b>darśayati</b> . tat punar guṇa-karmasu sannikṛṣṭeṣu
0011916	tad vicāra-nir-apekṣaṃ pravartate. tad	<b>darśayati</b> — tatra kuto vicāra iti. tataś ca
0012701	iti. bheda-kṛtam indriya-antara-a-grahaṇam	<b>darśayati</b> . tad etena yatra sparśana-indriyasya
0012713	evam an-ekam indriyaṃ śakyate kalpayitum iti	<b>darśayati</b> . tad evaṃ sthitam etat — na dravyam
0002911	ākhyam yad anumānam, tat pramāṇa-antaram iti	<b>darśayati</b> . tad yathā pratyakṣeṇa ekadā
0003512	evam-ādinā hetoḥ sādhyena anugamaṃ drṣṭānte	<b>darśayati</b> , tadvad iti pramāṇa-phalam. yat pūrva-
0010115	— vyavasāya-ātmakam ity ucyate. etad	<b>darśayati</b> . na atra vyavasāya-śabdo niścaya-
0010401	'bhimataḥ. atha api ity-ādi. anena etad	<b>darśayati</b> — na an-iṣṭa-nivṛttaye 'vyapadeśya-
0003413	iti yad grahaṇam, tad api na pramāṇam iti	<b>darśayati</b> . punaḥ punar ity anena a-sakṛd ity asya
0014011	iti yathā manyate tathā idam uktam. etad	<b>darśayati</b> . bhavatu nāma samsthānaṃ vastutas tad
0012512	tad anumānena anyathā śakyate kartum iti	<b>darśayati</b> . bhāva-guṇatvayor iva ity anena api
0012915	dravyād anya eva asya kalpito viśaya iti	<b>darśayati</b> . bhinnam viśayam ity-ādi. rūpaṃ sparśam
0011307	jñāna-bhedāt pramāṇāt phalasya bhedaṃ	<b>darśayati</b> . bhinnatvān na viśeṣaṇa ity-āder ayam
0007606	āha ca ity-ādinā tāṃ prameya-ādi-vyavasthāṃ	<b>darśayati</b> . ya ābhāso 'sya iti vighrahaḥ. sva-
0010206	eva vartate. a-vyabhicārād ity anena etad	<b>darśayati</b> — yady api mūḍhaḥ sambhavaṃ manyate,
0014715	teṣāṃ pradhānam ity ākhyātāḥ kariṣyanta iti	<b>darśayati</b> . yady evaṃ te parama-aṇavo 'tīndriyā,
0012810	pakṣe 'n-antara-ukto doṣo na avatarati iti	<b>darśayati</b> . yasya yatra niyama-kāraṇam na asti, na
0017103	eva vyutpatti-samāśrayeṇa kathita iti	<b>darśayati</b> . yo vā yasya iti. praśamsāyām api sac-
0012504	abhyupagamāt. rūpa-ādy-a-bhedo vā iti. etad	<b>darśayati</b> — rūpa-ādiṣv api bheda-vyavasthāyā an
0017301	-sādhāraṇam gamanam āśritya vyutpādita iti	<b>darśayati</b> . viśama upanyāsa iti drṣṭānta-
0011610	a-jñāna-ādi-nivṛttiḥ phalaṃ bhaviṣyati iti	<b>darśayati</b> . viśaya-bhedo 'py atra na asti ity
0010209	kiṃ tv a-vyabhicārāc ca. tam a-vyabhicāraṃ	<b>darśayati</b> sarvā hi ity-ādinā. kvacic ca-śabdo na
0013312	api nīla-ādiṣv indriya-bheda-a-bhāvaṃ	<b>darśayan</b> taru-caitanye svāpa-vad dvitīyām
0013409	ity-ādinā hetv-antare 'pi sādhyasya vṛtṭiṃ	<b>darśayan</b> sādhyā-vyabhicāra-pradarśanāt prathamām.
0004309	-apodhatvaṃ siddham, api tv āgamena api iti	<b>darśayann</b> āha — abhidharme 'pi ity-ādi.
0014205	iṣyate. evaṃ tarhy ayaṃ doṣaḥ prasajyata iti	<b>darśayann</b> āha — arthe vā ity-ādi. arthaḥ sva-
0010409	nirdeśaḥ kriyate, evaṃ saty atiprasaṅga iti	<b>darśayann</b> āha — jñāna-sva-bhāva-nirdeśyatve ca
0000903	ca prāmāṇya-prāptiḥ sambhavati, tad	<b>darśayann</b> āha — tatra hetur āśaya-prayoga-
0009415	yena vyapadiśyata ity etan na sambhavati iti	<b>darśayann</b> āha — tasmān na vyapadiśyata iti.
0011113	-jñānaṃ pañcamam pramāṇam upasaṅkhyeyam iti	<b>darśayann</b> āha — tasya vā iti. tathā api pramāṇa
0008616	ta eva asmābhir doṣaḥ prakāśyanta iti	<b>darśayann</b> āha — tena ity-ādi. tena iti
0004703	kalpanā-jñānasya eva viśayā na itarasya iti	<b>darśayann</b> āha — na indriyāt sarvathā gatir iti.
0002815	-bhedād ity-ādinā pratipādayiṣyamāṇa iti	<b>darśayann</b> āha — pratipādayiṣyāma iti. atha vā
0000911	-upāya-bhāvanā-arthaṃ tāvat prayujyata iti	<b>darśayann</b> āha — prayogo jagac-chāsanād ity-ādi.
0012715	-abhyupagame 'bhyupeta-bādhā prāpnoti iti	<b>darśayann</b> āha — yadi ca ity-ādi. yady a-bhinnaṃ
0010509	-utpatty-a-sambhavaḥ. tam a-sambhavaṃ	<b>darśayann</b> āha — sa-antara-grahaṇam ity-ādi. sa-
0016312	pratyakṣeṇa tāvad dharmo na upalabhyata iti	<b>darśayann</b> āha — sat-samprayoga ity-ādi. sataḥ

0014402	iṣyate, evaṃ saty an-iṣṭam idam āpadyata iti	<b>darśayann</b> āha — sattva-ādīnām vā ity-ādi. yad
0001215	ity ucyate. tām sva-artha-sampadam	<b>darśayann</b> āha — sva-artha-sampat sugatatvena ity
0003806	abhilāpena kalpanāyās tulya-viṣayatām	<b>darśayitum</b> — ucyata ity āha. tat punar
0003502	astitvaṃ pratipadyata iti. atas tan-mataṃ	<b>darśayitum</b> evam uktam, na punaḥ sakṛd-grahaṇāt
0001602	tasmims tu saty ete doṣā na bhavanti iti	<b>darśayitum</b> prahāṇa-viśeṣa uktaḥ. tāyina ity anena
0016508	prāk sata eva iti bruvatā ṣaṣṭhī-samāso	<b>darśitaḥ</b> , idānīm tu kena samprayoga iti ṛṭīya-a-
0001606	na anyathā ity ataḥ kārya-viśeṣo	<b>darśitaḥ</b> . karuṇā tu bodhi-sattva-avasthāyām eva
0001604	kārya-viśeṣo yathā-dṛṣṭa-mārga-upadeśo	<b>darśitaḥ</b> . sa yadi na syāt, tat-prāmāṇyam eva na
0011713	tad api tebhyo 'nyat. kāraṇam apy anena eva	<b>darśitam</b> ātma-ādi. asmin sambandhe pratyakṣa-
0011213	artha-antara-phala-vādinaś ca yathā sva-mate	<b>darśitam</b> iti manyate. niścaya-ātmakam hi ity-ādi.
0017509	na indriyam eva a-sādhāraṇam kāraṇam iti	<b>darśitam</b> . tathā hi dvi-ṣṭhatvāt tasya yathā
0001911	abhiyogavān para-avabodhanam prati ity etad	<b>darśitam</b> . tad evaṃ yataḥ śreyo-bhūtam ācaṣṭe tad-
0001708	bhavati. tat sarvaṃ prāg eva saṅkṣepato	<b>darśitam</b> . tasmād bhavati satya-chuṣṭaya-darśanān
0003005	-pramāṇa-avatārāt. tad ubhayathā api pareṇa	<b>darśitam</b> yat tarhi ity-ādīnā granthena. eka-an-
0000109	anyeṣām ca eva khalu matāt kiñcit   tad-	<b>darśitayā</b> ca diśā svayam abhyūhya prayatnena
0011302	niścaya-ātmakam pramāṇam iṣṭam, tasya sthūla-	<b>darśitayā</b> niścayo 'rtha-antaram phalaṃ syād iti
0000906	karuṇā. śloke jagad-dhitaiṣiṇa ity anena	<b>darśitā</b> . tad-yogād dhi jagad-dhitaiṣi bhavati.
0001704	bhagavān. sva-bhāvaḥ. tāni ca satyāni leśato	<b>darśitāni</b> . yathā duḥkham pañca-upādāna-skandha-
0003211	adhikṛtya uktam. yadā tv antya-kṣaṇa-	<b>darśino</b> naṣṭo 'yam iti, tadā pratyakṣeṇa a-
0000806	a-sambhavāt. na hy atīndriyēs v a-tad-	<b>darśinaḥ</b> pratikṣepaḥ sambhavati, satām apy eṣām a
0007601	katham tena agner anumānam. na eṣa doṣaḥ.	<b>dahana</b> -ākāra-jñāna-janana-vāsanā-viśeṣa-anugata
0007603	gamayad dhūma-jñānam prabodha-ṣaṭu-vāsanām	<b>dahana</b> -ākārām buddhiṃ bhaviṣyantīm pratipattur
0011404	yasmāc ca apāyād apādānāt, yasmai ca	<b>dātum</b> , tac ca sampradānam, etad api sarvaṃ
0003802	-vat pākena. tena stana-pāna-ādiṣu bāla-	<b>dāraka</b> -āder yat kalpanā-jñānam tan nāma-ādi-
0003606	iha punar ya eva dṛṣṭāntaḥ, sa eva	<b>dārṣṭāntikaḥ</b> , sa eva ayam iti pradārśanāt. ato na
0011606	viśeṣaṇa-jñānam ubhayathā sidhyati, dṛṣṭānta-	<b>dārṣṭāntikayor</b> vaiśamyāt, kiṃ tu sva-adhigama eva
0017302	iti darśayati. viṣama upanyāsa iti dṛṣṭānta-	<b>dārṣṭāntikayor</b> vaiśamyāt. rūdhi-balena hi viśeṣam
0003605	etat. syād etat — yatra bhinnau dṛṣṭānta-	<b>dārṣṭāntikau</b> , tatra tayoh sāmānyena anumānam
0010311	viśeṣaṇam syād a-vyapadeśyatvaṃ ca jñānasya,	<b>dāha</b> -duḥkha-ādāv api bhāvāt. atha tatra a-bhāvaḥ,
0009705	na gr̥hyata eva. tena tu śabda-antarāni sarva-	<b>dikkāny</b> ārabhyante, tair apy anyāni. evaṃ śabda-
0004209	-deśa-pratibhāsy eva vijñānam syāt, na sarva-	<b>dig</b> -anugata-pratibhāsam. atha ca cakra-ābhāsam
0002008	gamyata iti na vibhaktaḥ. mukham hi dvāram	<b>dīn</b> -mātra-darśanam saṅkṣiptam. na ca tena vistara
0000410	ca tat saṅkṣiptam. tena ya eva udghaṭita-jño	<b>dīn</b> -mātra-darśanena apy an-uktam abhyūhitum arthaṃ
0010105	tu tat-puruṣa-pakṣe 'tra na ukto doṣaḥ —	<b>dīn</b> -mātra-darśanena eva pūrva-anusāreṇa gamyata
0000506	ye 'n-uktam api nāma dur-avabodham arthaṃ	<b>dīn</b> -mātra-darśanena svayam utprekṣitum kṣamāḥ, te
0000111	-tattva-svādu-raso 'yaṃ mayā upakārāya	<b>dinnāga</b> -nīti-śāstra-vyākhyāna-karambakaḥ kriyate
0000109	ca eva khalu matāt kiñcit   tad-darśitayā ca	<b>diśā</b> svayam abhyūhya prayatnena    udbhāvita-
0014010	tad eva idam cakṣuḥ-sparśana-vijñānam	<b>dīrgha</b> -ādi-samsthāna-grāhi iti yathā manyate
0014019	samāna-deśatvaṃ syāt. tac ca a-yuktam. na hi	<b>dīrgha</b> -hrasva-ādi-samsthānam eka-deśam dṛṣṭam
0001202	tasya tan nairātmya-darśanam bahuśo bahudhā	<b>dīrgham</b> ca kālam abhyasyatas tatra tad-vipakṣe ca
0001204	īyuh. yo yat-prājño bahuśo bahudhā	<b>dīrgham</b> ca kālam abhyasyati, tasya tatra tad-
0001206	bhagavān nairātmya-darśanam bahuśo bahudhā	<b>dīrgham</b> ca kālam. sva-bhāvaḥ. ayam eva ca upāya-
0001302	-anubandhi ca praśastam ity ucyate. tac ca	<b>duḥkha</b> -an-āśrayaṇam nairātmya-dṛṣṭeḥ sv-
0001403	api tu nindyata eva. śaikṣās tu yady api	<b>duḥkha</b> -an-āśrayeṇa yukti-niścitenā ca mārgeṇa
0010311	syād a-vyapadeśyatvaṃ ca jñānasya, dāha-	<b>duḥkha</b> -ādāv api bhāvāt. atha tatra a-bhāvaḥ, evam
0001315	tatra bāhya-vīta-rāgā ātma-darśana-anupātena	<b>duḥkha</b> -āśrayeṇa mārgeṇa gamanāt, tad-vaśena eva
0000910	deśayitum duḥkha-praśama-upāya iti sva-	<b>duḥkha</b> -uparama-upāya-bhāvanā-arthaṃ tāvat
0000914	sva-bhāvaḥ. jagac-chāsanam mukhyam sva-dṛṣṭa-	<b>duḥkha</b> -upaśama-upāya-upadeśaḥ. iha tu kāraṇe kārya
0001613	atha vā tāyo '-viparīta-satya-upadeśaḥ. tam	<b>duḥkha</b> -upaśama-hetum sattvebhyo deśitavān
0001506	-viparītam kathayann āturyasya tatra vaidyaḥ.	<b>duḥkha</b> -kṣaya-arthine duḥkha-kṣaya-upāyam a-
0000303	ca anītau. bahulam anyatra api iti vacanāt.	<b>duḥkha</b> -kṣaya-upāya-upadeśaḥ śāsanam. tasya kartā
0001413	asti. sātmi-bhūta-kṛpāś ca para-arthaṃ eva	<b>duḥkha</b> -kṣaya-upāyam sādhyaitvā katham anyathā
0001503	mātā. sattva-artha-karaṇāya sattva-kṛpayā	<b>duḥkha</b> -kṣaya-upāyam sādhitavān a-parityakta-tad-
0001506	āturyasya tatra vaidyaḥ. duḥkha-kṣaya-arthine	<b>duḥkha</b> -kṣaya-upāyam a-viparītam kathitavāms ca
0001701	sa tasya tatra pramāṇam. tad yathā vyādhi-	<b>duḥkha</b> -praśama-arthine āturāya vyādhi-duḥkha-sva-
0001702	bhūtam kathayan tasya tatra vaidyaḥ. saṃsāra-	<b>duḥkha</b> -praśama-arthine puruṣāya saṃsāra-duḥkha-sva-
0001614	sa teṣām tad-arthinām tatra pramāṇam. yo yad-	<b>duḥkha</b> -praśama-arthine yasmai tad-duḥkha-sva-
0000910	a-sākṣāt-kṛtya na pāryate parebhyo deśayitum	<b>duḥkha</b> -praśama-upāya iti sva-duḥkha-uparama-upāya-
0001615	-duḥkha-hetum ca tad-duḥkha-praśamaṃ ca tad-	<b>duḥkha</b> -praśama-upāyam ca yathā-bhūtam kathayati,

0001615	duḥkha-sva-bhāvaṃ ca tad-duḥkha-hetuṃ ca tad-	<b>duḥkha</b> -praśamaṃ ca tad-duḥkha-praśama-upāyaṃ ca
0014003	-rūpa-rasa-gandhāḥ pañca trayāṇāṃ sukha-	<b>duḥkha</b> -mohānāṃ sanniveśa-viśeṣa itī. tasmāc
0000905	iti. sā punaḥ sakala-jagad-ātyantika-	<b>duḥkha</b> -vīyoga-prārthana-ākāra-an-alpa-kalpa-
0004911	-bījam ādhatte yādṛśaṃ ca sukha-sādhanam	<b>duḥkha</b> -sādhanam vā anubhūtam, tādrśa-darśanaḍ
0004908	vyavahāraḥ. niścīnvan hi idantayā sukha-	<b>duḥkha</b> -sādhanayoḥ prāpti-parihārāya pravartate.
0001007	hīna-sthāna-parigrahaḥ, sa ātma-snehavato	<b>duḥkha</b> -sukha-tyāga-āpti-vāñchā-pūrvakāḥ. tad yathā
0001701	vyādhi-duḥkha-praśama-arthine āturāya vyādhi-	<b>duḥkha</b> -sva-bhāva-ādikaṃ yathā-bhūtam kathayan
0001702	-duḥkha-praśama-arthine puruṣāya saṃsāra-	<b>duḥkha</b> -sva-bhāva-ādikaṃ yathā-bhūtam kathitavāṃś
0001614	yo yad-duḥkha-praśama-arthine yasmai tad-	<b>duḥkha</b> -sva-bhāvaṃ ca tad-duḥkha-hetuṃ ca tad-
0001214	nairātmya-darśana-sātmye 'vasthitasya uttara-	<b>duḥkha</b> -hetv-an-utpatti-lakṣaṇo 'vasthā-viśeṣaḥ,
0001706	pūrva-duḥkha-hetu-nirodhe saty uttara-	<b>duḥkha</b> -hetv-an-utpatti-lakṣaṇo 'vasthā-viśeṣaḥ.
0001706	nirodho mārga-sātmye 'vasthitasya pūrva-	<b>duḥkha</b> -hetu-nirodhe saty uttara-duḥkha-hetu-an-
0001614	-arthine yasmai tad-duḥkha-sva-bhāvaṃ ca tad-	<b>duḥkha</b> -hetuṃ ca tad-duḥkha-praśamaṃ ca tad-duḥkha
0001006	iti ca niścītya ko 'sya hetur iti vicārayan	<b>duḥkha</b> -hetuṃ ātma-snehavatas tṛṣṇāṃ eva
0001213	-artha-sampat — yathā-uktād upāya-abhyāsād	<b>duḥkha</b> -hetoḥ pūrvasya sva-rasaṃ nirodhe nairātmya
0001208	-vidhād upāya-abhyāsād an-anya-sādhanāḥ	<b>duḥkha</b> -hetor vāsanā api na avaśīṣyate. ayam eva
0001401	atas te na praśastam gatāḥ. tathā hi loke yo	<b>duḥkham</b> āśrayaty a-yukti-pūrvakam ca pravartate,
0001316	mārgaṇa gamanāt, tad-vaśena eva punar	<b>duḥkham</b> āśrayante, na ca yukti-dṛṣṭena mārgaṇa
0005508	rūpaṃ teṣāṃ api siddham. tatra jñānam sukham	<b>duḥkham</b> ity-ādikā yathā-iṣṭam sañjñāḥ kriyantām.
0001003	iti. sa pañca-upādāna-skandha-lakṣaṇam	<b>duḥkham</b> kādācitkatvena hetunā a-nityam. ata eva
0001704	tāni ca satyāni leśato darśitāni. yathā	<b>duḥkham</b> pañca-upādāna-skandha-lakṣaṇam. tasya ca
0001301	gataḥ prāptaḥ sugataḥ. praśastatvaṃ punar	<b>duḥkhasya</b> a-punar-āśrayatvena. loke hi sukham tad
0001705	lakṣaṇam. tasya ca samudayas tṛṣṇā. tataś ca	<b>duḥkhasya</b> utpattir yathā prayujyate. nirodho
0014009	tayor vijñānayoḥ sūkṣmatara-kāla-bhedasya	<b>dur</b> -avadhāratvāt, tad eva idam cakṣuḥ-sparśana-
0006010	tasmāt sūkṣmam utpāda-kāla-vibhāgam	<b>dur</b> -avadhāratvād an-upalakṣayataḥ pratyakṣe eva
0000506	eva upalakṣyante. ye 'n-uktam api nāma	<b>dur</b> -avabodham artham diṅ-mātra-darśanena svayam
0008513	na anyatra ity etat parokṣa-upalambhena	<b>dur</b> -jñānam. tat kuta ātma-anubhavaḥ. yadi hi
0015101	ity-ādi. nanu siddha-anta-vyāpādād ayam api	<b>duṣṭa</b> eva pakṣaḥ, mādḥava-pakṣād alpa-doṣatvād
0007403	api hasty-ādi-rūpāḥ pratibhāsante, yathā ca	<b>dūre</b> maruṣu mahān alpo 'py ābhāti, tathā idam apy
0009012	etat vijñeyam. ye hi manyante — vāda-vidhi-	<b>dūṣaṇa</b> -para eva ayam ārambha iti, teṣāṃ yad uktam
0016905	ca tasya lakṣaṇa-vidhir eva āśrita iti na	<b>dūṣaṇān</b> mucyase. viśiṣṭo 'kṣasya kathyatām iti.
0013513	kāraṇa-kāraṇam ca iti yad uktam, tad api	<b>dūṣitam</b> iti. kāpilānām ity-ādi. tatra uktam —
0014707	iti yathā. kuta etat. mādḥava-ukta-kramasya	<b>dūṣyatvena</b> a-spaṣṭatvāt, tulya-jātīye ca
0009501	iti. nanu ca a-vyapadeśyam api vastu	<b>dṛṣya</b> -vikalpyāv arthāv ekī-kṛtya adhyavasita-tad-
0004903	na vyavahartāraḥ. te tu tattva-adhyavasāyena	<b>dṛṣya</b> -vikalpyāv arthāv ekī-kṛtya vyavaharanti ity
0009508	-eka-ākāra-artha-vādino matam āśaṅkya tasya	<b>dṛṣyatām</b> abhidheyatām ca abhyupetya doṣa-antara-
0006011	pratyakṣe eva ete iti kasyacin matiḥ syāt.	<b>dṛṣyate</b> ca keṣāñcid vipratipattiḥ. yathā ghaṭa-
0009407	buddhir iti vinā api viṣayeṇa vyapadeśo	<b>dṛṣyate</b> . na, abhiprāya-a-parijñānāt. kaḥ punar
0009405	ādi. sarvasya hi jñānasya viṣayeṇa vyapadeśo	<b>dṛṣyate</b> rūpa-jñānam śabda-jñānam iti. viṣaya-rūpa
0009510	idam ucyate. katham punas tasya apy a-	<b>dṛṣyatvam</b> . evam manyate — sarvathā vā sva-ākāra-
0009509	samprati saty api tasmimś tasya apy a-	<b>dṛṣyatvena</b> an-abhidheyatvāt kutaḥ pratyakṣatā itī
0007406	-darśanaś tad-deśa-sannihitais tathā na	<b>dṛṣyante</b> . evam itī yathā-uktaṃ dvy-ābhāsam jñānam
0000708	ity-ādayo 'numāna-prayogā bhagavato	<b>dṛṣyante</b> . katham evam ucyamāne 'numānasya
0002204	-ābhāsenā pravṛttāḥ kecīd vipralabhyamānā	<b>dṛṣyante</b> . yadi tu siddhāny eva sarveṣāṃ pramāṇāni
0013102	āha. yatra āloka-a-grahaḥ, tatra rūpaṃ	<b>dṛṣyam</b> eva na bhavati. vinā api ca ālokena
0009503	-a-yogāt. syād etad evam, yadi bāhyam kiñcid	<b>dṛṣyam</b> syāt. tac ca na astī, ālambana-lakṣaṇa-a-
0003416	-arthatvād a-doṣaḥ. sāñkhyena hi viśeṣa-	<b>dṛṣṭa</b> -anumānasya lakṣaṇam uktam — yadā tena eva
0003613	sa eva prāmāṇya-a-bhāvaḥ. nanu pūrva-	<b>dṛṣṭa</b> -artha-bhāvas tasya an-adhigato 'dhigamyata
0003610	-viṣayam, yato 'dhigatasya dharmināḥ pūrva-	<b>dṛṣṭa</b> -artha-bhāvo dharmo 'n-adhigato 'nena
0003702	-darśana-saṃskārasya tad eva idam itī pūrva-	<b>dṛṣṭa</b> -ākāra-adhyavasāyaḥ. tad asya apy astī itī
0002910	arthaḥ. a-sakṛd vā ity anena api — viśeṣa-	<b>dṛṣṭa</b> -ākhyam yad anumānam, tat pramāṇa-antaram
0003001	vahnir itī paricchinatti, tadā tad viśeṣa-	<b>dṛṣṭa</b> -ākhyam agni-grahaṇam pramāṇa-antaram
0004012	yad darśayaty a-sādhanāṇena ca vyapadeśo	<b>dṛṣṭa</b> ity-ādi. vyavahāratā ca loke tad-vyavasthā
0017512	a-viśeṣaḥ. a-sādhanāṇena ca loke vyapadeśo	<b>dṛṣṭa</b> ity uktam prak. tato na indriyeṇa eva
0003515	vyāpaka-viruddhaḥ. syād etat — na sa yathā-	<b>dṛṣṭa</b> eva viśeṣas tena grhyate, kiṃ tu tat-
0008607	— na vāda-vidhir ācāryasya itī. nanu ca a-	<b>dṛṣṭa</b> -kartṛkāṇām śāstrāṇām kartā pravādād eva
0009007	-vādinaś ca. tatra antar-jñeya-vādinām a-	<b>dṛṣṭa</b> -tattva-avasthāyām pramāṇam prameyam ca a-
0000914	dayā. sva-bhāvaḥ. jagac-chāsanam mukhyam sva-	<b>dṛṣṭa</b> -duḥkha-upaśama-upāya-upadeśaḥ. iha tu kāraṇe
0001408	saṃsāra-sāgaram anena sattvā itī tāraṇaḥ sva-	<b>dṛṣṭa</b> -mārga-upadeśaḥ. sa eva artho 'rthyate mokṣa

0000308	iti. tāyate 'nena iti tāyaḥ. sa punaḥ sva-	<b>dr̥ṣṭa</b> -mārga-upadeśaḥ. so 'sya asti iti tāyī.
0001603	tu tasya eva jñānasya kārya-viśeṣo yathā-	<b>dr̥ṣṭa</b> -mārga-upadeśo darśitaḥ. sa yadi na syāt,
0002503	-vyavasthām kuryāt, na anyathā. tac ca yathā-	<b>dr̥ṣṭa</b> -sādharmyāt tathā paricchidyamānaḥ na
0009902	anumānasya eva viśayaḥ, dhūma-ādibhiḥ pūrva-	<b>dr̥ṣṭa</b> -sāmānyena agny-ādy-anumānāt, na pratyakṣasya,
0003516	viśeṣa-dr̥ṣṭam tad anumānam, api tu pūrva-	<b>dr̥ṣṭa</b> -sāmānyena uttarasya grahaṇāt sāmānyato
0017003	hy a-satām api mṛga-tr̥ṣṇā-ādīnām samprayogo	<b>dr̥ṣṭaḥ</b> . tataś ca a-siddho hetur ity āha — ye
0013311	syāt. na ca evam iti ato 'py an-eka-antaḥ.	<b>dr̥ṣṭo</b> hi ity anena artha-āpatti-samām jātim
0009902	hi sāmānyam, na sva-lakṣaṇam, tasya pūrvam a-	<b>dr̥ṣṭatvāt</b> . tac ca sāmānyam anumānasya eva viśayaḥ,
0003701	tasmāt tad eva idam iti niścayo viśeṣa-	<b>dr̥ṣṭatvena</b> abhimato na smṛter bhidyate. idaṃ hi
0005911	bhūta-saṅghāte saṅketa-samāśrayāt pūrva-	<b>dr̥ṣṭam</b> anyad eva artham adhyāropayanty utpadyate.
0014012	nāma samsthānam vastutas tad dvi-grāhyam	<b>dr̥ṣṭam</b> iti sva-viśaya-viniveśa-vyāghāta iti.
0014019	na hi dīrgha-hrasva-ādi-samsthānam eka-deśam	<b>dr̥ṣṭam</b> iṣṭam ca ity abhyupeta-bādhaḥ. tulya-
0003601	dr̥ṣṭa-sāmānyena uttarasya grahaṇāt sāmānyato	<b>dr̥ṣṭam</b> eva. syād etat — na tatra agni-sāmānya-
0014416	utpadyate, tadā ākāraḥ sa viśayaḥ pratīyate.	<b>dr̥ṣṭam</b> ca ity-ādīnā hetum āha. yad a-bhinna-
0012511	rūpa-ādiṣv api tulya-paryanuyogāc ca.	<b>dr̥ṣṭam</b> ced ity-ādīnā pratyakṣa-siddham dravyasya
0003516	kiṃ tu tat-sāmānyam iti. na tarhi viśeṣa-	<b>dr̥ṣṭam</b> tad anumānam, api tu pūrva-dr̥ṣṭa-sāmānyena
0012515	iti. a-bheda-jñānam punar yad eva mayā	<b>dr̥ṣṭam</b> , tad eva spr̥śāmi iti. na indriyeṇa tad iti
0003409	abhijñāne phale kartavye yaj jñānam viśeṣa-	<b>dr̥ṣṭam</b> , tan na pramāṇam ity arthaḥ. yady api
0003513	tat pramāṇam, smṛty-ādi-vat. tathā ca viśeṣa-	<b>dr̥ṣṭam</b> . vyāpaka-viruddhaḥ. syād etat — na sa
0014505	-bhedena. na eka-samsthāna-anuvṛttir	<b>dr̥ṣṭā</b> ity anena anuvṛttimad-eka-samsthāna-a-bhāva
0014115	so 'py upalabdha eva ity āha — yasmād	<b>dr̥ṣṭā</b> ity-ādi. etena yasya samsthāna-mātra-
0008407	anubhūyate, tatra apy uttara-kālam smṛtir	<b>dr̥ṣṭā</b> . na ca an-anubhūte smṛtir yuktā. tato
0003002	agni-grahaṇam pramāṇa-antaraṃ sāmānyato	<b>dr̥ṣṭād</b> anumānāt. tad eva ca atra anumānam iṣṭam
0002608	yadā punar a-bhāva-vat taimirika-ādi-	<b>dr̥ṣṭānām</b> keśa-ādīnām jñāna-antareṇa jñeyatvena
0017704	abhidhāna-abhidheyayoś ca iti grahaṇam	<b>dr̥ṣṭānta</b> -artham. yad a-bheda-upacāra-jñānam, tan
0011605	prameye viśeṣaṇa-jñānam ubhayathā sidhyati,	<b>dr̥ṣṭānta</b> -dārṣṭāntikayor vaiśamyāt, kiṃ tu sva-
0017302	iti darśayati. viśama upanyāsa iti	<b>dr̥ṣṭānta</b> -dārṣṭāntikayor vaiśamyāt. rūḍhi-balena
0003605	yat-kiñcid etat. syād etat — yatra bhinnau	<b>dr̥ṣṭānta</b> -dārṣṭāntikau, tatra tayoh sāmānyena
0003608	anumānam iti. yadi yad eva sādhyam sa eva	<b>dr̥ṣṭāntaḥ</b> , evaṃ tarhi tena ḡhīta-a-vismṛtena
0003608	-a-vismṛtena bhavitavyam. na hy anyathā	<b>dr̥ṣṭānto</b> bhavitum arhati. tataś ca adhigata-
0010410	-sva-bhāva-nirdeśyatve ca ity-ādi. anena	<b>dr̥ṣṭāntaḥ</b> . yasya pratyakṣa-lakṣaṇam praty upayogo
0011602	-rūpa-virodha-parihārāya tad yathā ity-ādi-	<b>dr̥ṣṭāntaḥ</b> . yoginām hi yoga-niṣpattāv ātmānam
0011312	-viśayasya ity-ādir vyāptiḥ yathā ity-ādir	<b>dr̥ṣṭāntaḥ</b> . viśeṣya-jñāna-hetuvād ity a-siddhatām
0003606	anumānam sambhavati. iha punar ya eva	<b>dr̥ṣṭāntaḥ</b> , sa eva dārṣṭāntikaḥ, sa eva ayam iti
0003510	vyavasthāyā nirākaraṇāt. smṛta-ādi-vad iti	<b>dr̥ṣṭāntam</b> āha. viśaye 'py evan-nirdeśo 'sti ity
0003512	yathā ity evam-ādīnā hetoh sādhyena anugamaṃ	<b>dr̥ṣṭānte</b> darśayati, tadvad iti pramāṇa-phalam.
0012410	tu sva-bhāvam āha. na ca arhati iti.	<b>dr̥ṣṭānte</b> sādhyā-vaikalya-āśaṅkāḃ apākaroti.
0011605	ity-ādy anena etad darśayati — ātma-	<b>dr̥ṣṭāntena</b> na artha-antare prameye viśeṣaṇa-
0015310	kiṃ ca tasya a-pratyakṣa-upalambhasya artha-	<b>dr̥ṣṭir</b> api na prasidhyati yathā-uktaṃ prak.
0015402	apy etad a-pratyakṣa-upalambhasya na artha-	<b>dr̥ṣṭiḥ</b> prasidhyati ity anena eva apāstam. tasmāt
0015412	smaraṇena eva ca vṛtti-viśayī-karaṇe 'rtha-	<b>dr̥ṣṭiḥ</b> prasidhyati iti manyate. tad evaṃ vṛtti-
0003003	atra anumānam iṣṭam tal-lakṣaṇam ca viśeṣa-	<b>dr̥ṣṭe</b> na sambhavati, viśeṣeṇa liṅgasya sambandha-
0001810	teṣām an-abhisamkārīkāyāḥ sat-kāya-	<b>dr̥ṣṭer</b> a-prahāṇāt, tat-samudācāra-kāleṣu
0001302	ucyate. tac ca duḥkha-an-āśrayaṇam nairātmya-	<b>dr̥ṣṭeḥ</b> sv-abhyastatvāt. atha vā an-antara-uktena
0001303	atha vā an-antara-uktena upāyena yukti-	<b>dr̥ṣṭena</b> gamanāt praśastam gataḥ. loke hi yo yukti
0001316	eva punar duḥkham āśrayante, na ca yukti-	<b>dr̥ṣṭena</b> māreṇa gatā ity atas te na praśastam
0003611	a-yuktam etat. yadi tāvat pūrva-apara-kāla-	<b>dr̥ṣṭāv</b> arthau bhinnau, evaṃ saty atasmimś tad-
0013309	bhāvaḥ. yadā ca ity-ādi. yadā ayam cakṣuṣā	<b>dr̥ṣṭvā</b> agnim uṣṇo 'yam iti ḡhṇāti, tadā sparśo
0012010	āha — kim etad ity-ādi. yadā parān paśyato	<b>dr̥ṣṭvā</b> pūrvam eva artha-darśanāt kim etad ity a-
0008605	kṛt tat-kṛtānām śāstra-antarāṇām nir-doṣatām	<b>dr̥ṣṭvā</b> sa-doṣasya vāda-vidhes tat-praṇītātām a-
0016711	a-visamvāditvaṃ ca yoga-balāt, karma-	<b>devatā</b> -ādy-adhiṣṭhāna-balāt satya-svapna-darśana-
0015907	ca smaryamānatvāt. tac ca a-yuktam. na hi	<b>devadatta</b> -anubhūtam yajñadattaḥ smarati. sva-mate
0008505	anubhūtam. tad yathā devadattasya jñānam	<b>devadatta</b> -anubhūtam yajñadattena. parokṣaś ca
0008505	parokṣaḥ, na tat tena anubhūtam. tad yathā	<b>devadattasya</b> jñānam devadatta-anubhūtam
0005903	-samāśrayeṇa ekatva-ādi-niveśinī. tathā	<b>deśa</b> -antara-utpādiṣu, evaṃ satsu, tathā bahuṣv
0004606	katham tarhi tila-māṣa-ādīnām vicchinna-	<b>deśa</b> -avasthitānām sakṛd grahaṇam iti. na hi tair
0012913	na ca a-viśayam eva etad iti śakyate vaktum,	<b>deśa</b> -ādi-niyamena utpatter abhimata-pratyakṣa-vad
0013002	tasya bhāvān marīcīkā-ādau jala-jñāna-vad	<b>deśa</b> -ādi-niyamena eva tad utpadyata iti sūcayati.
0009704	grhyate. yas tu śrotra-ādi-vicchinna-	<b>deśa</b> utpadyate, sa tatra a-samavetatvān na

0001011	tat-samutthāpita-prayatna-vaśena utpatti-	<b>deśa</b> -gamanād ānantaryāc ca. saty api hy a-jñāne
0004208	-ābhāsaṃ deśaṃ vyāpnoti iti tatra viniyata-	<b>deśa</b> -pratibhāsy eva vijñānaṃ syāt, na sarva-dig-
0009703	-dharma-a-dharma-abhisamṣkṛta-ākāśa-	<b>deśa</b> -lakṣaṇe śrotra-indriye samaveto gr̥hyate. yas
0004207	hi pūrva-pūrva-deśaṃ hitvā antara-antara-	<b>deśa</b> -varti na sakala-cakra-ābhāsaṃ deśaṃ vyāpnoti
0003602	-sāmānya-mātra-grahaṇaṃ kevalam, pratiniyata-	<b>deśa</b> -vartino grahaṇād iti. na iyatā viśeṣa-
0017009	deśa-viśeṣe tv ity-ādi. maru-jāṅgala-ādau	<b>deśa</b> -viśeṣe. tatra api na sarvadā, kiṃ tarhi yadā
0017009	jala-ādi-pratibhāsaṃ vijñānam ity āha —	<b>deśa</b> -viśeṣe tv ity-ādi. maru-jāṅgala-ādau deśa-
0007405	utpannā iti, yato 'n-upapluta-darśanaṃ tad-	<b>deśa</b> -sannihitais tathā na dṛśyante. evam iti
0014018	śabda-jāty-an-atikrameṇa avasthānāt samāna-	<b>deśatvaṃ</b> syāt. tac ca a-yuktam. na hi dīrgha-
0001803	vyāhatyā sarvatra pravacane catur-ārya-satya-	<b>deśanāyā</b> eka-vākyatvāt. śeṣaṃ punar atra caturṣv
0014019	na hi dīrgha-hrasva-ādi-saṃsthānam eka-	<b>deśaṃ</b> dṛṣṭam iṣṭaṃ ca ity abhyupeta-bādhā. tulya-
0004208	-antara-deśa-varti na sakala-cakra-ābhāsaṃ	<b>deśaṃ</b> vyāpnoti iti tatra viniyata-deśa-pratibhāsy
0004207	alāta-vat. alātaḥ hi pūrva-pūrva-	<b>deśaṃ</b> hitvā antara-antara-deśa-varti na sakala-
0000910	svayam a-sākṣāt-kṛtya na pāryate parebhyo	<b>deśayitum</b> duḥkha-prasāma-upāya ity sva-duḥkha-
0001613	taṃ duḥkha-upaśama-hetum sattvebhyo	<b>deśitavān</b> bhagavān iti sa teṣaṃ tad-arthināṃ
0001801	-viśayatvāt. tat punaḥ pramāṇa-saṃvādāt tad-	<b>deśitasya</b> mārgasya anumīyate. a-punar-āvṛttitvaṃ
0011403	yaḥ ca gava-ādi karma pramīyate, yatra ca	<b>deśe</b> 'dhikaraṇe, yasmāc ca apāyād apādānāt,
0014710	-ādi-parama-aṇavo veditavyāḥ. te ca sarvatra	<b>deśe</b> kāle ca. etena pradhāna-dharmakatvam āha.
0011510	adhigantavya ity arthaḥ. yadā manda-āloke	<b>deśe</b> viśeṣaṇam eva kevalaṃ gava-ādi-mātraṃ
0010501	vyavasāya-ātmakam ity anena hi sūtra-eka-	<b>deśena</b> mānaṣaṃ lakṣyate. indriya-artha-sannikarṣa
0015001	sa eva na ātmā eko 'sya iti śabdasya eka-	<b>deśena</b> viśayatve 'n-eka-ātmakatva-nivṛttim a-
0010214	-paryāya ātma-śabdaḥ. tataś ca yathā-ukta-	<b>doṣa</b> -a-bhāva ity āha — etena ity-ādi.
0001305	-gamanāt sugataḥ. a-punar-āvṛttis tu janma-	<b>doṣa</b> -an-utpādaḥ. sa ca tad-dhetoḥ pūrva-uktasya a
0009508	tasya dṛśyatām abhidheyatām ca abhyupetya	<b>doṣa</b> -antara-abhidhitasayā pratyakṣatā anujñātā.
0011001	antara-grahaṇaṃ pratīyate, yathā-uktaṃ prak.	<b>doṣa</b> -antaraṃ vaktu-kāmo bahir-nirgatim abhyupetya
0017906	kāraṇa-a-bhāvaḥ. sarvathā ca ity-ādinā	<b>doṣa</b> -antaraṃ āha. guṇatva-ādināṃ sāmānya-
0016305	paścāt smārta iti. apārthikā prāpnoti iti	<b>doṣa</b> -antaraṃ āha. manasā ity-ādinā atra eva hetum.
0015806	upapadyate. sa ca iti. abhyupetya	<b>doṣa</b> -antaraṃ āha. yo 'sāv indriya-vṛtṭi-anubhavo
0002414	iti. atra vyākhyāne na bhavati yathā-ukta-	<b>doṣa</b> -avakāśaḥ. atha kathaṃ gamyate na ekatvaṃ
0008614	ity āha — anyathā avayava-prokter iti. nir-	<b>doṣa</b> -avayava-abhidhānād ity arthaḥ. yad-doṣa-
0012011	satyāṃ tatra gatvā paśyati, tadā ayam	<b>doṣa</b> āpadyate. sannikarṣa-vādinaś ca imaṃ doṣaṃ
0016114	dvāra-dvāritva-prasaṅgād ity anye. na eṣa	<b>doṣa</b> ity-ādinā etat pratipādayati. na iti yo 'yam
0015108	tad-ubhaya-saṃvedanam. ato 'yam a-	<b>doṣa</b> ity āha — antareṇa ity-ādi. yadā sva-santati
0009306	saṃvṛti-sad ālambanaṃ bhavati. kaś tarhi	<b>doṣa</b> ity āha — evaṃ tv ity-ādi. na hi ity-ādinā
0012303	syād ity an-uttaram etat. viśaya-bhede ko	<b>doṣa</b> ity āha — na hi ity-ādi. api ca ity-ādinā
0013915	eva śrotra-indriyeṇa gr̥hyate. tena na kaścid	<b>doṣa</b> ity āha na hi traiguṇya-vyatirekeṇa ity-ādi.
0013508	-sannikarṣāc ca yathā-sambhavam. tataḥ ko	<b>doṣa</b> ity āha — yathā ca na sarvatra ity-ādi.
0008411	antāni prasajyanta ity arthaḥ. tathā sati ko	<b>doṣa</b> ity āha — viśaya-antara-sañcāra ity-ādi.
0017715	-ādy-ākāreṇa api ity arthaḥ. tatra ko	<b>doṣa</b> ity āha — sarvathā ity-ādi. sarvathā artha
0011704	atas tad-avasthaḥ pramāṇa-phala-a-bhāva-	<b>doṣa</b> iti. kenacit sambandhena iti. vṛtti-kāra-
0015405	ānarthakyam, ānantarya-arthatvāt. na eṣa	<b>doṣa</b> iti. na eva idaṃ vṛtti-saṃvedanam pramāṇam
0014204	syād ity abhyupeta-hānam. atha mā bhūd eṣa	<b>doṣa</b> iti śabda-jāter api saṃsthāna-antaraṃ
0016509	iti tṛtīya-a-samāsaḥ. samāsa-antare 'pye eṣa	<b>doṣa</b> iti sūcana-artham. tathā hi śabareṇa sati
0009911	vyapadiśyate. tad anena tat-puruṣa-pakṣe 'pi	<b>doṣa</b> uktaḥ. pakṣilas tv āha — jñānasya samākhyā
0010901	bhākta-pakṣe yad a-bahir-vṛttitvaṃ tatra	<b>doṣa</b> ukte 'gatyā parama-artha-pakṣa-samāśrayeṇa
0001307	-snehau na staḥ, na tasya janma-rāga-ādi-	<b>doṣa</b> -utpādaḥ. tad yathā ākāśasya. na staś ca ātma
0002304	na tad-viśayā iti. nanu ca teṣāṃ api	<b>doṣa</b> -udbhāvanāt kuta iyam āśānkā. evaṃ tarhi
0012013	hi sannikarṣo 'rtha-grahaṇa-hetur ity eṣa	<b>doṣa</b> udbhāvyate. jñāna-pramāṇa-vādinā api ca sa
0001112	-darśanaṃ tat-pūrvakasya ātma-sneha-āder api	<b>doṣa</b> -gaṇasya viruddham eva ity evam ajñāsīt. yo
0008614	nir-doṣa-avayava-abhidhānād ity arthaḥ. yad-	<b>doṣa</b> -darśanāc ca ācāryeṇa vāda-vidhāv a-sāra-
0016303	vijñeyam. artha-antara-kalpane hi yathā-ukta-	<b>doṣa</b> -prasaṅgaḥ syāt. tataś ca na kalpayitavyam
0001106	tasya. tad eva ātma-darśanam. yato	<b>doṣa</b> -hetuḥ, tataḥ sambhavati tat-kṣayāt tṛṣṇāyās
0010104	ācāryeṇa tu tat-puruṣa-pakṣe 'tra na ukto	<b>doṣaḥ</b> — dīn-mātra-darśanena eva pūrva-anusāreṇa
0011007	kāle tatra eva āśu praviśati vā. tato 'yam a-	<b>doṣaḥ</b> . a-pihita-adhiṣṭhānam eva hi tad viśaya-
0002408	-apekṣayā siddha-sādhanam eva. na eṣa	<b>doṣaḥ</b> . atra hi dve vākye. pratyakṣam anumānaṃ ca
0011102	jñāna-upajanana-hetuḥ, tatra sa eva	<b>doṣaḥ</b> . atha artha-antaratvaṃ tasya cakṣur-
0003609	arhati. tataś ca adhigata-viśayatvāt sa eva	<b>doṣaḥ</b> . atha manyase — na eva idam adhigata-
0007511	tathā-vidha-vāsanā-virahād a-pramāṇam ity a-	<b>doṣaḥ</b> . atha yad idaṃ kāryāt kāraṇa-anumānam, tat
0015910	-anubhūtam api smaryata iti samaya ity a-	<b>doṣaḥ</b> . an-anubhūte vā smārta iti. atha manasā eva

0010315	asti iti tasya eva syād vyabhicārah. na eṣa	<b>doṣaḥ.</b> an-ekadhā hi vyabhicāra-śabdasya arthaḥ.
0004908	prāpti-parihārāya pravartate. na eṣa	<b>doṣaḥ.</b> artha-ālocana-mātre 'pi hi pratyakṣe
0012214	iti yuktam abhyupetum. ayam aparas tasya	<b>doṣo</b> 'stu, ya evam icchatī ity alam iti
0009005	agnita eva iti. tasmāt sthita eva ativyāpitā-	<b>doṣaḥ.</b> iha dvaye vādino 'ntar-jñeya-vādino bāhya-
0011112	katham teṣāṃ prameyatā. atha ayam na iṣyate	<b>doṣaḥ.</b> evaṃ tarhi sukha-ādi-jñānaṃ pañcamam
0017306	vyāpāra-viśeṣaḥ pratyāyyate, tat kuto 'yam	<b>doṣaḥ.</b> kaḥ punar indriyasya vyāpārah. yadi
0011509	tat kim ucyate phala-a-bhāva iti. na eṣa	<b>doṣaḥ.</b> ca-śabdo 'vadhāraṇa-arthaḥ. tatra eva
0000214	caturthy eva bhavati. tathā iha api ity a-	<b>doṣaḥ.</b> jagad-dhitaṣiṇa iti. jagad-dhitam heya-
0005610	vā manaso 'py akṣatvāt pakṣa-antare 'py a-	<b>doṣaḥ.</b> tathā yoginām iti. yathā mānasam a-
0012014	ca sa eva jñānasya hetur iṣyata iti samāno	<b>doṣaḥ.</b> tathā hi imam eva doṣam anumāne
0011104	ca sa-avayavatva-nir-avayavatva-pakṣayoḥ sa	<b>doṣas</b> tad-avastha eva iti yat-kiñcid etat.
0003616	-āśraya iti nānā-bhāvaḥ syāt. tatra ca ukto	<b>doṣaḥ.</b> tasmāt tad eva idam iti niścayo viśeṣa-
0006512	phalam iti mā bhūd iha api tadvad eva	<b>doṣaḥ.</b> tasya eva tv ity-ādinā ayam arthaḥ su-
0007601	syād iti katham tena agner anumānam. na eṣa	<b>doṣaḥ.</b> dahana-ākāra-jñāna-janana-vāsanā-viśeṣa-
0012810	āha. evaṃ ca iti. atra pakṣe 'n-antara-ukto	<b>doṣo</b> na avatarati iti darśayati. yasya yatra
0011201	mano vā astv indriya-antaram iti. yady eṣa	<b>doṣo</b> na iṣyata ity abhiprāyaḥ. evam api pañca-
0011504	eva karmaṇas tat pramānam ity ucyate. na eṣa	<b>doṣaḥ.</b> na eva iyaṃ sambandha-lakṣaṇā ṣaṣṭhi, kiṃ
0003407	atas tathā eva pratiśiddham ity a-	<b>doṣaḥ.</b> na ca punaḥ punar abhijñāna iti. abhijñāne
0010504	-a-parijñāna-vijṛmbhitam. ata eva so 'py a-	<b>doṣo</b> na sukha-ādi prameyaṃ vā iti, ya ukto 'n-
0017209	-viṣayam, tad iṣyata eva pratyakṣam. na eṣa	<b>doṣaḥ.</b> na hy atra rajaḥ-prabhṛtibhiḥ samprayogāt
0016502	ucyate, eva-śrutir apārthikā syāt. na eṣa	<b>doṣaḥ.</b> niyamasya eva hi sva-rūpam eva-śabdena
0014008	-sat. tat kutas tasya dvi-grāhyatā. na eṣa	<b>doṣaḥ.</b> para-abhiprāyeṇa evam uktam. paro hi rūpi-
0008714	-apekṣa iti. kiṃ ca atah. ubhayathā api	<b>doṣaḥ.</b> pūrvam niyamaṃ tāvad adhikṛtya āha —
0014514	bhāvyaṃ. tat katham trikebhya iti. na eṣa	<b>doṣaḥ.</b> prati-śabdām anyad anyat trikam. ato
0005214	-ādi-kṣaṇa-ālambanam iti. anena a-prāmānya-	<b>doṣaḥ</b> pratikṣiptaḥ. kutaḥ punas tasya niyata-
0014205	viśeṣaḥ kauśika-ādir iṣyate. evaṃ tarhy ayam	<b>doṣaḥ</b> prasajyate iti darśayann āha — arthe vā
0017207	-viṣayā buddhir na upajāyate, na eva ayam	<b>doṣaḥ,</b> buddhi-janma pratyakṣam iti vacanāt. yac
0004511	katham sāmānya-gocaratvam upapadyate. na eṣa	<b>doṣaḥ.</b> yat tat sañcita-śabdena āyatana-sva-
0010701	asti ca samyukta-samavāya-lakṣaṇam ity a-	<b>doṣaḥ.</b> yat tu uktam — nanu ca indriyam
0016511	iti vyākhyātam. tatra api ca ayam a-nivāryo	<b>doṣaḥ,</b> yat saptamy eṣā nimitta-arthā syāt, yasya
0013404	hetor vyabhicāra uktaḥ, kiṃ tarhi pratijñā-	<b>doṣaḥ,</b> yatas tvayā bhinna-indriya-grāhyatvād eva
0012910	etat. pūrvake tu vyākhyāne na asty ayam	<b>doṣaḥ.</b> yatra hi yasya hetur na asti, na tat tatra
0002604	iti teṣāṃ prameya-antaratvam syāt. na eṣa	<b>doṣaḥ.</b> yatra hi vyavahartṛṇām viṣayatva-
0015909	manasā smaryata iti cet, parasya eva ayam	<b>doṣaḥ,</b> yasya idam matam — na anyena anubhūtam
0015010	āha. katham punar asminn api pakṣe 'yam	<b>doṣaḥ,</b> yāvata śabda-ādiṣu guṇānām bhedo
0003113	tad yathā an-utpāda-ādaya iti. na ayam	<b>doṣaḥ,</b> vastuna eva a-nitya-ādibhir ākārāis tathā-
0015102	asya ity abhiprāyeṇa evam uktam ity a-	<b>doṣaḥ.</b> vṛtti-pramāṇasya a-vidhānata iti. bāhyeṣv
0003416	iti. para-mata-upapradarśana-arthatvād a-	<b>doṣaḥ.</b> sāñkhyena hi viśeṣa-drṣṭa-anumānasya
0002615	tathā tad api sva-lakṣaṇam iṣtam ity a-	<b>doṣaḥ.</b> sāmānya-rūpatvam tu tasya viṣaya-apekṣayā
0013307	bhinnaḥ syāt. tatas ca ayam an-antara-ukto	<b>doṣaḥ</b> syāt, etac ca sūtram virudhyet — sal-
0008605	śāstra-kṛt tat-kṛtānām śāstra-antarānām nir-	<b>doṣatām</b> drṣṭvā sa-doṣasya vāda-vidhes tat-
0015102	api duṣṭa eva pakṣaḥ, mādharma-pakṣād alpa-	<b>doṣatvād</b> asya ity abhiprāyeṇa evam uktam ity a-
0012015	iṣyata iti samāno doṣaḥ. tathā hi imam eva	<b>doṣam</b> anumāne 'bhidhāsyati. yadi indriya-artha-
0014214	atha ity-ādinā pakṣa-antare 'pi tam eva	<b>doṣam</b> āha. sukha-ādīṃś ca iti. sukha-ādaya eva
0012012	doṣa āpadyate. sannikarṣa-vādināś ca imam	<b>doṣam</b> udbhāvayatā ayam arthato jñāna-vādino 'py
0008701	tathā hy anyathā avayava-prokter ity anena	<b>doṣavattvam</b> vāda-vidheḥ su-ucitam. pramāṇa-ādiṣv
0008616	iti darśayann āha — tena ity-ādi. tena iti	<b>doṣavattvena.</b> tathā hy anyathā avayava-prokter
0008605	śāstra-antarānām nir-doṣatām drṣṭvā sa-	<b>doṣasya</b> vāda-vidhes tat-praṇītātām a-sambhāvayann
0001602	-prakāśana-pāṭavam syāt. tasmimś tu saty ete	<b>doṣā</b> na bhavanti iti darśayitum prahāna-viśeṣa
0001412	ca su-pratividdhatvāt. rāga-ādayo hi	<b>doṣā</b> mithyā-abhidhāna-hetavaḥ. prayojanam vā
0001105	iti sat-kāya-darśana-jāḥ sarve tṛṣṇā-ādayo	<b>doṣāḥ.</b> tad eva ca a-jñānam ity ucyate, jñāna-
0001203	tatra tad-vipakṣe ca sarvathā sarve guṇa-	<b>doṣāḥ</b> prakāśatām īyuh. yo yat-prājño bahuśo
0001204	abhyasyati, tasya tatra tad-vipakṣe ca guṇa-	<b>doṣāḥ</b> prakāśī-bhavanti. tad yathā kasyacit
0008615	'nyathā avayavāḥ proktāḥ, ta eva asmābhir	<b>doṣāḥ</b> prakāśyanta iti darśayann āha — tena ity-
0001101	tatas tasyā api tṛṣṇāyās tad-anyeṣāṃ ca	<b>doṣānām</b> ātma-darśanam eva prabhavam evam
0001107	tat-kṣayāt tṛṣṇāyās tad-anyeṣāṃ ca	<b>doṣānām</b> kṣaya iti matvā ātma-darśana-pratipakṣam
0001404	ca mārgeṇa praśastam gatāḥ, tathā api teṣāṃ	<b>doṣānām</b> janmanas ca punar-utpāda iti te 'pi na
0000505	iti, teṣāṃ tad a-yuktam. sthavīyāṃso hi	<b>doṣas</b> tūrthya-tarkānām te tathā-vidhaiḥ sukham eva
0000507	kṣamāḥ, te su-upalakṣya-sthūlatara-	<b>doṣais</b> tūrthya-tarkair unmārgeṇa nīyanta ity a-

0001216	su-śabda 'yam iha praśastatva-āder arthasya	<b>dyotako</b> veditavyaḥ, yad āha — tri-vidham artham
0005106	ucyate, vipratipatter a-bhāvād ity artham	<b>dyotayati</b> . viśeṣaṇena pratyakṣam kalpanā-apoḍham
0000503	-gateḥ. katham-śabdena hy atra a-sambhavo	<b>dyotyate</b> . ye tu udghaṭita-dhī-viśayam āśamsā-
0016503	niyamasya eva hi sva-rūpam eva-śabdena	<b>dyotyate</b> . vākya-bhedam ca kṛtvā evam vyākhyeyam
0013208	dravyam. tatra a-dravyam dravyam, yasya	<b>dravya</b> -antaram āśrayo na asti, yathā parama-aṅv-
0004607	na hi tair a-samyuktatvād vijāṭiyatvāc ca	<b>dravya</b> -antaram ekam ārabdham, yasya grahaṇam syāt.
0014602	śabda-parama-aṅur eva ekas trikas tri-	<b>dravya</b> -ātmakaḥ, sukha-ādīnām ekatvena piṇḍi-
0013301	a-prasaṅgaḥ. kuta etat — a-bhinno bhāvo	<b>dravya</b> -ādi-bhāve na pratiśidhyate, na punar
0012812	na asti ca niyama-kāraṇam indriyāṇam	<b>dravya</b> -ādiṣu. kāraṇa-a-bhāvaḥ. sūtra-virodha iti.
0009215	pakṣa-antara-upanyāsaḥ. evam sati ity-ādi.	<b>dravya</b> -ādiṣu yaj jñānam, tasya pratyakṣatāyā a-
0009301	-ādi. tathā iti ghaṭa-ādi-rūpeṇa. teṣām iti	<b>dravya</b> -ādīnām. na hi te nīla-ādi-parama-aṅu-vat
0012703	-vat. sparśana-indriyasya sāmartyam ca	<b>dravya</b> iti vyāpaka-viruddham prasaṅgam āha. asya
0012305	-apekṣam dravya-guṇa-karmasu pratyakṣam,	<b>dravya</b> -guṇa-karma-apekṣam ca dravyeṣv iti. atra
0012310	-apekṣam dravyam pṛthivī ghaṭa ity-ādi,	<b>dravya</b> -guṇa-karma-apekṣam daṇḍī śuklo gacchati
0012305	āha. śāstra uktam — sāmānya-viśeṣa-apekṣam	<b>dravya</b> -guṇa-karmasu pratyakṣam, dravya-guṇa-karma
0011806	-sannikarṣo vā iti. ataḥ sautram ity āha.	<b>dravya</b> -grahaṇena guṇa-karmaṅor api sautram
0004602	-sva-lakṣaṇam ity anena apy eka-parama-aṅu-	<b>dravya</b> -niyama-nirākaraṇam śāstram kṛtam
0003811	ucyante. daṇḍī viśānī iti saṃyogi-samavāyi-	<b>dravya</b> -bhedenā udāharaṇa-dvayam. atra iti kriyā-
0012401	a-bheda-upacāro 'pi na sarvatra. na hi kriyā-	<b>dravya</b> -rūpeṇa āśraya-pratītir asti. matub-arthas
0012706	cakṣuṣaḥ sva-artha ity abhyanuñātam syāt,	<b>dravya</b> -vat. tataś ca sva-arthatvāt tasya sparśa-
0012802	rūpa-ādīnām sārvendriyatvam pratyekam syāt,	<b>dravya</b> -vat. sārvendriya-grahaṇam ca atra eka-
0017611	na gandha-viśayam. atha ghrāṇa-vijñānam,	<b>dravya</b> -viśayatva-an-upapattiḥ. sva-matena tu jāti
0013013	-viśayam tat, na punar vastu-sad-ghaṭa-ādi-	<b>dravya</b> -viśayam ity āha — rūpa-ādy-a-grahe tad-
0013212	tasmād an-eka-antaḥ. dravya-vṛtter ity-ādi.	<b>dravya</b> -vṛttir yo bhāvaḥ, tasya ekam dravyam
0013212	syāt. na ca iṣyate. tasmād an-eka-antaḥ.	<b>dravya</b> -vṛtter ity-ādi. dravya-vṛttir yo bhāvaḥ,
0013305	anyathā samuccayāya ca-kāro na yujyeta.	<b>dravya</b> -vṛtteś ca guṇa-karmasv a-vṛtter guṇa-
0003812	-bhedenā udāharaṇa-dvayam. atra iti kriyā-	<b>dravya</b> -śabdeṣu. kriyā-dravyābhyām tadvatām yaḥ
0009211	-ādi-parama-aṅuṣu dravya-sad-ākāro labhyate.	<b>dravya</b> -saṅkhyā-ādy-ākāreṣv api tu prāpnoti iti.
0012806	indriya-buddhīnām iti sambandhanīyam. na hi	<b>dravya</b> -saṅkhyā-ādi-karmasv iti. ādi-grahaṇād
0009212	samūha-ākārasya parama-artha-sattvam,	<b>dravya</b> -saṅkhyā-ādīnām api parama-aṅv-ākāratvāt
0014007	dvi-grāhyam iti. nanu samsthānam a-	<b>dravya</b> -sat. tat kutas tasya dvi-grāhyatā. na eṣa
0009507	ākāram, tad adhikṛtya ucyate. prak teṣām eva	<b>dravya</b> -satām tad rūpam ity an-eka-ākāra-artha-
0009203	iti vyāpaka-viruddham prasaṅgam āha. nanu	<b>dravya</b> -satām eva sa parama-aṅūnām ākāraḥ. ta eva
0009117	samvṛti-sad-ālambanatvam tu samūhasya a-	<b>dravya</b> -sattvāt. anena yat samvṛti-sad-ālambanam,
0012018	tasya sannikarṣo hetur iṣyate, tasya a-	<b>dravya</b> -sattvāt. api ca asmākam cakṣur-ādīnā api
0009209	-san, tathā api nīla-pīta-ādi-jñāneṣu	<b>dravya</b> -sad-ākāro labhyate tvad-abhimatayā yuktyā.
0009210	atha vā teṣv iti nīla-ādi-parama-aṅuṣu	<b>dravya</b> -sad-ākāro labhyate. dravya-saṅkhyā-ādy-
0013509	catuṣṭaya-sannikarṣād ātma-mana-indriya-	<b>dravya</b> -sannikarṣād rūpa-ādiṣu karmasu ca. traya-
0009708	-jātau tu samaveta-samavāyāt. sattāyām tu	<b>dravya</b> -samavetāyām samyukta-samavāyāt, guṇa-karma
0009611	arthena. dravyam atra artho 'bhipretaḥ.	<b>dravya</b> -samaveteṣu tu rūpa-ādiṣu guṇeṣu tathā
0013302	ity āha — tathā hy uktam ity-ādi. bhāvasya	<b>dravya</b> -sva-bhāva-pratiśedhe kṛte guṇas tarhi syāt
0004408	iti. dravyam nīla-ādi-bhedāḥ. nīla-ādi-	<b>dravya</b> -sva-lakṣaṇa-viśayatva-pratiśedhena
0004602	-sva-lakṣaṇa-viśayam ca uktam ity arthaḥ. na	<b>dravya</b> -sva-lakṣaṇam ity anena apy eka-parama-aṅu-
0004407	sva-lakṣaṇa-viśayāḥ pañca vijñāna-kāyāḥ, na	<b>dravya</b> -sva-lakṣaṇam iti. dravyam nīla-ādi-bhedāḥ.
0009612	dravya-samaveteṣu tu rūpa-ādiṣu guṇeṣu tathā	<b>dravyatva</b> -ādiṣu sāmānya-viśeṣeṣu karmaṇi ca
0012306	-sāmānyam sattā gṛhyate. viśeṣa-grahaṇena	<b>dravyatva</b> -ādīni śeṣāni sāmānyāni. sāmānyam viśeṣa
0013207	-indriyaḥ, tathā dravyam api syāt. tathā eka-	<b>dravyatvād</b> ity-ādi. dravyam hy a-dravyam an-eka-
0010712	syād etat — rūpa-ādayo yatra samavetāḥ, tad	<b>dravyam</b> aṅu mahad vā. tad-dvāreṇa rūpa-āder
0009611	samyujyate mana indriyeṇa, indriyam arthena.	<b>dravyam</b> atra artho 'bhipretaḥ. dravya-samaveteṣu
0010613	yatra dravye gandha-ādayaḥ samavetāḥ, tad	<b>dravyam</b> atra indriya-nir-antaram jñeyam, tena saha
0012713	iti darśayati. tad evam sthitam etat — na	<b>dravyam</b> an-eka-indriya-grāhyam asti. punar asya
0013207	tathā eka-dravyatvād ity-ādi. dravyam hy a-	<b>dravyam</b> an-eka-dravyam ca iṣyate, na tv eka-
0010806	tasmāc ca te 'pi guṇavanto 'bhyupeyāḥ, na vā	<b>dravyam</b> api iti. bahir-vṛttitvād ity-ādīnā hetvor
0013211	bhāvasya sārvendriyasya viśeṣaṇam iti	<b>dravyam</b> api sārvendriyam syāt. na ca iṣyate.
0013206	tataś ca yathā guṇaḥ pāñca-indriyaḥ, tathā	<b>dravyam</b> api syāt. tathā eka-dravyatvād ity-ādi.
0010715	eva a-yuktam. yādṛśo hi dravye mahad	<b>dravyam</b> alpam vā iti pratyaḥ, tad-a-viśiṣṭo
0013209	an-eka-dravyam tu dravyam, yasya an-ekam	<b>dravyam</b> āśrayaḥ, yathā ghaṭaḥ. sa hy an-ekatra
0012502	tu dravyasya, darśanam sparśanam ca	<b>dravyam</b> ity abhyupagamāt. rūpa-ādy-a-bhedo vā iti.
0004505	-ākhyāna-viśeṣeṇa ālambante, na ekam eva	<b>dravyam</b> iti kṛtvā. yac ca uktam — āyatana-sva-

0012309	bhavanti. tatra sāmānya-apekṣaṃ dravye sad	<b>dravyam</b> iti, viśeṣa-apekṣaṃ dravyaṃ pṛthivī ghaṭa
0012600	sāmarthyam, rūpa-ādi-vat. tathā ca	<b>dravyam</b> iti vyāpaka-viruddhaṃ prasaṅgaṃ sūcayati.
0012501	grāhyam, na tad ekam, rūpa-ādi-vat. tathā ca	<b>dravyam</b> iti vyāpaka-viruddhaḥ prasaṅgaḥ. an-eka-
0013101	ca upalabdhi-lakṣaṇa-prāptam ghaṭa-ādi-	<b>dravyam</b> iti sva-bhāva-an-upalabdhim āha. yatra
0017610	tasyāḥ sāmarthyam abhyupeyate. surabhi	<b>dravyam</b> iti hi yadi cakṣur-vijñānam etat, na
0012415	iti. pūrvavad dhetu-bhedo yojyaḥ. idānīm	<b>dravyam</b> eva na kiñcid asti, rūpa-ādi-samudāye tad
0013205	anaikāntikatvam āha. dravyavanti ity-ādi.	<b>dravyam</b> eṣāṃ āśrayo 'sti iti dravyavanti. atra
0011807	guṇa-karmasu sannikṛṣṭeṣu jñāna-niṣpatter	<b>dravyam</b> kāraṇaṃ kāraṇa-kāraṇaṃ ca ity etat. sva-
0013512	guṇa-karmasv a-sannikṛṣṭeṣu jñāna-niṣpatter	<b>dravyam</b> kāraṇaṃ kāraṇa-kāraṇaṃ ca iti yad uktam,
0011809	jñānaṃ na upajāyate. tasmāt tadā āśrayo	<b>dravyam</b> guṇa-karmāṇy abhivyañjayat taj-jñānasya
0012705	-ādi. yadi punaś cakṣuḥ sparśana-grāhyam api	<b>dravyam</b> gṛhṇāti iti iṣyate, tadā indriya-antara-
0011810	indriya-artha-sannikarṣaḥ. tasya kāraṇaṃ	<b>dravyam</b> ghaṭa-ādi kāraṇa-kāraṇaṃ ity ucyate. atra
0013207	ity-ādi. dravyaṃ hy a-dravyam an-eka-	<b>dravyam</b> ca iṣyate, na tv eka-dravyam dravyam.
0017608	śaktiḥ. tathā hi gandho rūpi-indriya-viśayo	<b>dravyam</b> ca para-matena, tathā api na tayoh
0013208	an-eka-dravyaṃ ca iṣyate, na tv eka-dravyaṃ	<b>dravyam</b> . tatra a-dravyaṃ dravyam, yasya dravya-
0013209	asti, yathā parama-aṅv-ākāśa-ādikam. an-eka-	<b>dravyam</b> tu dravyam, yasya an-ekaṃ dravyam āśrayaḥ,
0013207	-dravyam an-eka-dravyaṃ ca iṣyate, na tv eka-	<b>dravyam</b> dravyam. tatra a-dravyaṃ dravyam, yasya
0013208	iṣyate, na tv eka-dravyaṃ dravyam. tatra a-	<b>dravyam</b> dravyam, yasya dravya-antaram āśrayo na
0012912	yad āha — syāt tv ity-ādi. yadi tarhi	<b>dravyam</b> na asti, yad aham a-drākṣam, tad eva a-
0004408	vijñāna-kāyāḥ, na dravya-sva-lakṣaṇam iti.	<b>dravyam</b> nīla-ādi-bhedāḥ. nīla-ādi-dravya-sva-
0012310	dravye sad dravyam iti, viśeṣa-apekṣaṃ	<b>dravyam</b> pṛthivī ghaṭa ity-ādi, dravya-guṇa-karma-
0013210	sa hy an-ekatra samavetaḥ. atra apy ekaṃ	<b>dravyam</b> bhāvasya sārvendriyasya viśeṣaṇam iti
0013209	parama-aṅv-ākāśa-ādikam. an-eka-dravyaṃ tu	<b>dravyam</b> , yasya an-ekaṃ dravyam āśrayaḥ, yathā
0013208	na tv eka-dravyaṃ dravyam. tatra a-dravyaṃ	<b>dravyam</b> , yasya dravya-antaram āśrayo na asti,
0004604	eka-rūpa-āyatana-ādi-saṅgraha 'pi na an-ekaṃ	<b>dravyam</b> yugapad gṛhyate, api tu krameṇa eva ity
0017606	yataḥ pareṇa gotva-ādayas tad-āśrayaś ca	<b>dravyam</b> vastutvena abhyupetaṃ, atas tad-viśayatā
0013206	dravyavanti. atra dravyavān guṇo viśeṣyaḥ,	<b>dravyam</b> viśeṣaṇam. tataś ca yathā guṇaḥ pāñca-
0013212	ity-ādi. dravya-vṛttir yo bhāvaḥ, tasya ekaṃ	<b>dravyam</b> viśeṣaṇam. na ca asau sārvendriyaḥ, kiṃ
0014713	sarva-gatānām iti. na ekam eva parama-aṅv-	<b>dravyam</b> sarva-gatam asti, kiṃ tu ta eva parama-
0013207	api syāt. tathā eka-dravyatvād ity-ādi.	<b>dravyam</b> hy a-dravyam an-eka-dravyaṃ ca iṣyate, na
0017611	-viśayatva-an-upapattiḥ. sva-matena tu jāti-	<b>dravyayor</b> apy a-sattvād a-sad-ālocanam iti
0013205	ity-ādi. dravyam eṣāṃ āśrayo 'sti iti	<b>dravyavanti</b> . atra dravyavān guṇo viśeṣyaḥ,
0013204	iti. prasaṅga-vyājena anaikāntikatvam āha.	<b>dravyavanti</b> ity-ādi. dravyam eṣāṃ āśrayo 'sti iti
0013205	eṣāṃ āśrayo 'sti iti dravyavanti. atra	<b>dravyavān</b> guṇo viśeṣyaḥ, dravyaṃ viśeṣaṇam. tataś
0012714	grāhyam asti. punar asya eva spaṣṭi-karaṇāya	<b>dravyasya</b> an-eka-indriya-abhyupagame 'bhyupeta-
0012511	ca. drṣṭam ced ity-ādinā pratyakṣa-siddham	<b>dravyasya</b> ekatvaṃ rūpa-ādeś ca an-ekatvam. tat
0012411	iti gandha-rasayor ghrāṇa-rasana-grāhyatvād	<b>dravyasya</b> ca cakṣuḥ-sparśana-grāhyatvāt. tad etad
0012502	prasaṅgaḥ. an-eka-indriya-grāhyatvaṃ tu	<b>dravyasya</b> , darśanaṃ sparśanaṃ ca dravyam ity
0012510	na bhavati grahaṇa-bhedāḥ. na, tasya eva	<b>dravyasya</b> vicāryamānatvād rūpa-ādiṣv api tulya-
0012807	-pṛthaktva-ādayo gṛhyante. na syād ity-ādi.	<b>dravyasya</b> sparśanena cakṣuṣā ca grahaṇaṃ na syāt.
0004606	ta idaṃ vaktavyāḥ — yadi yugapad bahūnām	<b>dravyāṇām</b> grahaṇaṃ na asti, katham tarhi tila-
0012915	yat tarhi ity-ādi. anya-gocaram ity-ādi.	<b>dravyād</b> anya eva asya kalpito viśaya iti
0003812	dvayam. atra iti kriyā-dravya-śabdeṣu. kriyā-	<b>dravyābhyām</b> tadvatām yaḥ sambandhaḥ, sa śabda-
0010613	-nir-antare gandha-ādāv ity-ādi. yatra	<b>dravye</b> gandha-ādayaḥ samavetaḥ, tad dravyam atra
0009610	nir-guṇāś ca guṇāḥ. tasmād indriya-samyogād	<b>dravye</b> jñānam utpadyate, yad ātmā manasā
0013501	-āśaṅkāyā a-bhāvād iti darśayati. etena iti	<b>dravye</b> pratyakṣa-nirākaraṇa-nyāyena. guṇa-ādiṣv
0012505	nibandhanam. yadi ca saty api tasmin	<b>dravye</b> bhedo na iṣyate, rūpa-ādiṣv api sa na syād
0010715	aupacārikatvam eva a-yuktam. yādṛśo hi	<b>dravye</b> mahad dravyam alpaṃ vā iti pratyayaḥ, tad-
0012416	tat kutas tatra pratyakṣaṃ bhaviṣyati iti	<b>dravye</b> vicāram ārabhate. yadi ca ity-ādi. asya
0003816	tathā ca āhur — yasya guṇasya hi bhāvād	<b>dravye</b> śabda-niveśaḥ, tad-abhidhāne tva-talāv iti.
0012509	-grāhyatve grahaṇa-bhedena bhāvyaṃ. nanu	<b>dravye</b> saty api bhinna-indriya-grāhyatve na
0012309	ca apekṣayā bhavanti. tatra sāmānya-apekṣaṃ	<b>dravye</b> sad dravyam iti, viśeṣa-apekṣaṃ dravyaṃ
0009608	samaveta-samavāyaś ca. tatra indriyasya	<b>dravyeṇa</b> samyoga-lakṣaṇaḥ sambandhaḥ, na rūpa-
0013510	karmasu ca. traya-sannikarṣāc chabde. tatra	<b>dravyeṇa</b> saha indriyasya sambandho na asti,
0012305	pratyakṣam, dravya-guṇa-karma-apekṣaṃ ca	<b>dravyeṣv</b> iti. atra sāmānya-grahaṇena mahā-sāmānyaṃ
0006501	bhinna-kramaś ca sa-taimiraṃ ca ity evaṃ	<b>draṣṭavyaḥ</b> . tena ayam artho bhavati — viśamvādi
0006109	tu yaḥ pratyakṣa-ābhāsaḥ, so 'pavādo 'tra	<b>draṣṭavyaḥ</b> , na tu lakṣaṇa-vacanena artha-āpattyā
0011708	prasiddher guṇatvam a-nityatvaṃ ca śabda-vad	<b>draṣṭavyam</b> iti. āha — a-nityā ced buddhir a-
0010912	nipāto bhinna-kramaḥ. vicchinna eva ity evaṃ	<b>draṣṭavyam</b> . kiṃ kāraṇam. yato 'dhiṣṭhānād api



0012316	a-bheda-upacārād vā iti yathā-sambhavam	<b>draṣṭavyam.</b> tathā hi guṇa-vacanebhyo matub-lopaḥ,
0004602	-aṇu-dravya-niyama-nirākaraṇam śāstram kṛtam	<b>draṣṭavyam,</b> na sāmārthya-ākṣiptam sāmānya-
0006113	-upaghāta-pratyaya-upalakṣaṇa-mātram kila	<b>draṣṭavyam.</b> yas tv āha — dvi-candra-ādi-jñānam
0007310	upacāreṇa tu kāryato 'rtha-saṃvittir eva sā	<b>draṣṭavyā</b> ity a-viruddham. iha vijñapti-
0007306	ata upacāreṇa artha-saṃvid eva kāryato	<b>draṣṭavyā</b> ity amum artham sūcayitum evam uktam.
0012912	-ādi. yadi tarhi dravyam na asti, yad aham a-	<b>drākṣam,</b> tad eva a-sprākṣam iti asya a-bheda-
0003908	'-bhāvād dvaya-adhīnā vṛttiḥ. tat kasmād	<b>dvaya-adhīna-janma jñānam</b> indriyam indriyeṇa eva
0003907	kasmād ity-ādi. anyatara-a-bhāve '-bhāvād	<b>dvaya-adhīnā vṛttiḥ.</b> tat kasmād dvaya-adhīna-
0005604	ity apy ete pañca vijñāna-kāyā indriya-	<b>dvaya-āśrayā</b> iti vacanāt, tat kasmād idam eva
0003007	eka-an-eka-pramāṇa-nirāso vā prameya-	<b>dvaya-darśanād</b> yaḥ prāg uktaḥ, sa na asti iti
0002816	pratipādayiṣyāma iti. atha vā anena prameya-	<b>dvaya-darśanena</b> eka-try-ādi-pramāṇa-nirāsaḥ kṛtaḥ.
0013507	idam darśanam. ādi-śabdena traya-sannikarṣād	<b>dvaya-sannikarṣac</b> ca yathā-sambhavam. tataḥ ko
0013511	śrotatvāt tatra eva ca samavāyāc chabdasya.	<b>dvaya-sannikarṣād</b> ātma-maṇaḥ-sannikarṣāt sukha-
0003811	saṃyogi-samavāyi-dravya-bhedena udāharaṇa-	<b>dvayam.</b> atra iti kriyā-dravya-śabdeṣu. kriyā-
0015005	-dharma-jñeyatva-ādi-vac ca, tathā ca rūpa-	<b>dvayam</b> iti vyāpaka-a-bhāvam āha. evam indriya-
0002807	-bhūtābhyam para-rūpābhyam adhigateḥ prameya-	<b>dvayam</b> uktam. na hi vijñāna-vad arthasya svataḥ
0010607	iti prasaṅga-viparyayaṇa vyāpaka-viruddha-	<b>dvayam</b> etat. iti-śabda-upādānam a-siddhatā-
0010414	-ādi-viśeṣaṇam, kiṃ tarhi pratyakṣa-	<b>dvayam</b> eva etat paraspara-āsankīrṇa-rūpam ekena
0011601	'nyatarasya hānir ity abhyupeta-bādhā.	<b>dvayam</b> tac ced itī tat-parihāraḥ. atra ca ekasya
0002515	atra kāraṇam āha — yasmāl lakṣaṇa-	<b>dvayam</b> prameyam iti. etad vivṛṇoti — na hi ity-
0010112	api cakṣuṣā rūpam īkṣate. na ca vikalpa-	<b>dvayam</b> yugapad abhyupeyate saṃvedyate vā iti kuto
0009811	a-vyapadeśyam a-vyabhicāri iti ca viśeṣaṇa-	<b>dvayam</b> sambhavaty eva, na vyabhicarati. vyavasāya
0015106	anena granthena paraspara-saṃvedanam vṛtti-	<b>dvayasya</b> uktam. tasya pratyakṣatvena a-vidhānato
0005113	grhītam eva artham grhṇāti tato vā anyam iti	<b>dvayī</b> kalpanā. yadi pūrvā, tatas tasya prāmāṇyam
0018101	buddhir eva janma iti janma-grahaṇam mata-	<b>dvaye</b> 'py apārthakam. nanu ca janma-grahaṇasya
0009006	iti. tasmāt sthita eva ativyāpitā-doṣaḥ. iha	<b>dvaye</b> vādino 'ntar-jñeya-vādino bāhya-artha-
0001405	arthena sugatāḥ. a-śaikṣāḥ punaḥ kāmam artha-	<b>dvayena</b> sugatāḥ, na tu niḥ-śeṣa-arthena, yathā-
0004313	etat iti jñānāti. etad eva uttaraṇa pada-	<b>dvayena</b> spaṣṭayati. arthe 'rtha-sañjñī ity arthe
0015607	na etad asti. evam bāhya-artha-grahaṇe sati	<b>dvayor</b> apy eka-artha-kāritvād ānarthakyam
0016013	api vyāhanyate, yugapad-eka-artha-kāritve	<b>dvayor</b> api dvāra-dvāritva-prasaṅgāt. andha-ādīnām
0016113	sāmārthyam asti, yugapad-eka-artha-kāritve	<b>dvayor</b> api dvāra-dvāritva-prasaṅgād ity anye. na
0002316	tan na apārthikā saṅkhyā-ādi-vyutpattiḥ.	<b>dvayor</b> api sva-viśaye tulya-balatā-ākhyāpanāya
0016006	eka-artha-kāritvam. bāhya-artha-grahaṇac ca	<b>dvābhyām</b> api indriyānām arthavattā na syāt.
0016003	uktam bhavati — yadi indriya-manobhyām	<b>dvābhyām</b> api bāhyasya arthasya grahaṇa-lakṣaṇam
0003004	liṅgasya sambandha-a-yogāt. tad evam	<b>dvābhyām</b> ākārābhyām pramāṇa-bahutvam sambhavet,
0008115	yatas tasya viśaya-jñāna-sambandhinau tad-	<b>dvāra-āyātau</b> viśaya-ākāra-anubhava-ākārau tṛtīyaś
0016112	pramāṇam yuktam ity eke. cakṣur-manasor	<b>dvāra-dvāri-bhāvān</b> na ete eka-artha-kāriṇī
0015214	syād indriya-vyavasāyo vā. yadi pūrvāḥ,	<b>dvāra-dvāri-bhāvo</b> na syāt, saha-utpannasya
0016011	a-samprkṛtā a-pratyayāḥ syuḥ. yac ca idam	<b>dvāra-dvāri-vicāre</b> paṭhyate — manasy ekī-bhūtān
0016013	yugapad-eka-artha-kāritve dvayor api	<b>dvāra-dvāritva-prasaṅgāt.</b> andha-ādīnām api ca rūpa
0016113	asti, yugapad-eka-artha-kāritve dvayor api	<b>dvāra-dvāritva-prasaṅgād</b> ity anye. na eṣa doṣa
0015214	upakāritva-a-yogād an-upakāriṇāś ca	<b>dvāra-bhāva-an-upapateḥ.</b> anyathā mano-vyavasāyo
0002007	eva gamyata iti na vibhaktaḥ. mukham hi	<b>dvāram</b> diṅ-mātra-darśanam saṅkṣiptam. na ca tena
0015215	mano-vyavasāyo 'pi indriya-vyavasāyasya	<b>dvāram</b> syāt. yadi ca manaso bāhye 'rthe sākṣād-
0016012	mano-vyavasāyān iti. tasmān mana eva dvāri	<b>dvārāṇi</b> indriyāṇi iti, tad api vyāhanyate,
0016012	mano-vyavasāyān iti. tasmān mana eva	<b>dvāri</b> dvārāṇi indriyāṇi iti, tad api vyāhanyate,
0016112	yuktam ity eke. cakṣur-manasor dvāra-	<b>dvāri-bhāvān</b> na ete eka-artha-kāriṇī kalpayitum
0015214	indriya-vyavasāyo vā. yadi pūrvāḥ, dvāra-	<b>dvāri-bhāvo</b> na syāt, saha-utpannasya upakāritva-a
0016011	samprkṛtā a-pratyayāḥ syuḥ. yac ca idam dvāra-	<b>dvāri-vicāre</b> paṭhyate — manasy ekī-bhūtān
0016014	yugapad-eka-artha-kāritve dvayor api dvāra-	<b>dvāritva-prasaṅgāt.</b> andha-ādīnām api ca rūpa-ādi-
0016113	yugapad-eka-artha-kāritve dvayor api dvāra-	<b>dvāritva-prasaṅgād</b> ity anye. na eṣa doṣa ity-
0013504	ādihāro yasya, tat sva-ādihāram. tat-sambandha-	<b>dvāreṇa.</b> utpadyata ity anena saha sambandhaḥ,
0013505	anena saha sambandhaḥ, viśeṣaṇa-sambandha-	<b>dvāreṇa</b> utpadyata iti yāvat. tataś ca yad
0010914	iti grhyate, na kevalam indriyāt. adhiṣṭhāna-	<b>dvāreṇa</b> eva hi indriyād arthasya sa-antara-
0010906	iti. na etad asti, tatra api dhātṛi-cikitsā-	<b>dvāreṇa</b> kumārakasya iva cakṣur-āder adhiṣṭhāna-
0010803	eva upacarito vāhikāḥ. yadi vā āśraya-	<b>dvāreṇa</b> guṇā guṇavantaḥ pratīyante, sarvaḥ śabdo
0010614	jñeyam, tena saha indriyasya saṃyogāt. tad-	<b>dvāreṇa</b> ca gandha-ādīnām api nairantaryam. asti
0005712	jñānam śabda-saṅketa-grāhi, tat tatra śabda-	<b>dvāreṇa</b> tasya viśaya-grahaṇāt sa-vikalpakam
0003402	api tu yatra ākāre niścayam ādadhat smṛti-	<b>dvāreṇa</b> pravartayati tatra eva. kutaḥ. pravṛtti-

0010712	samavetāḥ, tad dravyam aṇu mahad vā. tad-	<b>dvāreṇa</b> rūpa-āder ādhikya-ādy aupacārikam iti.
0007407	tathā na drśyante. evam iti yathā-uktaṃ	<b>dvy-</b> ābhāsam jñānam iti. jñāna-saṃvedanam iti
0014011	bhavatu nāma saṃsthānam vastutas tad	<b>dvi-</b> grāhyam dr̥ṣṭam iti sva-viśaya-viniveśa-
0014007	saṃsthānam a-dravya-sat. tat kutas tasya	<b>dvi-</b> grāhyatā. na eṣa doṣaḥ. para-abhiprāyeṇa evam
0014007	anantyam, pañcatvāt saṃsthānānām. saṃsthānam	<b>dvi-</b> grāhyam iti. nanu saṃsthānam a-dravya-sat.
0006205	te 'pi hi parama-arthato 'nyathā vidyamānā	<b>dvi-</b> candra-ādy-ābhāsasya nīla-ādy-ābhāsasya ca
0010103	mano-jñānasya eva vyabhicāritvāt.	<b>dvi-</b> candra-ādi-jñānam tu sannikarṣa-utpanna-
0006114	-mātraṃ kila draṣṭavyam. yas tv āha —	<b>dvi-</b> candra-ādi-jñānam na eva indriya-jaṃ, api tu
0010012	akṣa-upagḥāta-jaṃ yad vyabhicāri-viśayam	<b>dvi-</b> candra-ādi-jñānam, tasya api pratyakṣatā syāt.
0000409	-lakṣaṇasya na apavādaḥ kṛtaḥ. tataś ca	<b>dvi-</b> candra-ādi-jñānasya api pratyakṣatā-prasaṅgaḥ.
0017006	yuktaṃ iti. syād etat — a-sati sad-grahaṇe	<b>dvi-</b> candra-ādi-jñānasya api bhrāntasya
0006102	sannikarṣa-grahaṇād eva an-ārtha-sambhūtasya	<b>dvi-</b> candra-ādi-jñānasya nivṛtteḥ. anyathā indriya
0014803	samprayoga-viśeṣād iti viśeṣa-grahaṇam	<b>dvi-</b> parama-aṇv-ādikasya samprayogasya vyavaccheda
0013614	tad-ākāreṇa pariṇāmo jñeyah. sā punar	<b>dvi-</b> prakārā sa-pratyayā ca a-pratyayā ca.
0008312	ārtha-sārūpyam eṣṭavyam. tataś ca siddham	<b>dvi-</b> rūpaṃ jñānam iti. sva-saṃvedyatā ca ity anena
0007815	api pratibhāsata ity arthaḥ. anyathā iti	<b>dvi-</b> rūpatā-a-bhāve. yadi viśaya-anurūpam eva
0008213	bhavati, tathā jñāneṣv api. tasmād asti	<b>dvi-</b> rūpatā jñānasya. anyathā anubhava-mātreṇa
0007703	ity-ādi. kasmāt punas traīrūpye praṣṭavye	<b>dvi-</b> rūpatā-praśnaḥ. dvairūpye siddhe sva-
0007701	na jñānāt pṛthak-kāraṇam. iha	<b>dvi-</b> rūpatām aṅgī-kṛtya sva-saṃvitteḥ phalattvam
0007702	-a-bhāvād iti matvā pṛcchati — atha	<b>dvi-</b> rūpam ity-ādi. kasmāt punas traīrūpye
0002405	saṅkhyā-avadhāraṇam na kṛtam syāt. tataś ca	<b>dvi-</b> vidham eva pramāṇam iti yat
0017508	dvi-ṣṭhatvād iti. indriya-viśaya-vartitvād	<b>dvi-</b> ṣṭhatvam. anena ca tasya na indriyam eva a-
0016414	iti vyāpaka-viruddham āha. sata eva iti.	<b>dvi-</b> ṣṭhatvāt tasya anyatara-a-bhāve 'sambhavāt.
0017509	a-sādhāraṇam kāraṇam iti darśitam. tathā hi	<b>dvi-</b> ṣṭhatvāt tasya yathā indriya-antaraṃ na
0017508	pratyakṣa-vyapadeṣo yujyate iti. tasya api	<b>dvi-</b> ṣṭhatvād iti. indriya-viśaya-vartitvād dvi-
0012409	ca gauḥ gacchati iti. vyāpaka-viruddham,	<b>dvi-</b> tiya-sādhyā-apekṣayā tu sva-bhāvam āha. na ca
0015410	ity arthaḥ, an-eka-arthatvād dhātūnām.	<b>dvi-</b> tiyaś ca hetumaṇ-ñij iha veditavyaḥ. indriyam
0002404	dvitvam prati kasyacid vipratipattiḥ. atha	<b>dvi-</b> tiyaḥ, saṅkhyā-avadhāraṇam na kṛtam syāt.
0009512	-bhāvātā-āpatter a-jñānatva-prasaṅgaḥ. atha	<b>dvi-</b> tiyaḥ, samanantara-atītam jñānam anya-
0005907	śabda-kalpanā eva saṅketa-mātra-samāśrayam.	<b>dvi-</b> tiyam etat kalpanā-jñānam. mṛga-tṛṣṇā-ādiṣu yā
0002409	anumānam ca ity eka-vākyaṃ, pramāṇe iti	<b>dvi-</b> tiyam. evam ca vyākhyeyam. pramāṇe eva na
0005807	saṅketa-samāśraya-samāropa-kalpanā-pravṛttam	<b>dvi-</b> tiyam. kiṃ punaḥ kāraṇam saṃvṛti-satsu yaj
0002711	-rūpeṇa adhyavasita-tad-bhāvataiyā adhigamāt,	<b>dvi-</b> tiyam sāmānya-lakṣaṇam. katham punar etad
0000209	-bhūtaḥ, tasmai pramāṇa-bhūtāya. nanu ca	<b>dvi-</b> tiyayā atra bhavitavyam, yathā asya eva
0011406	tasmād ity-ādi. iha dvau tac-chabdau. tatra	<b>dvi-</b> tiyasya sambandhī yac-chabdo yasya iti ṣaṣṭhy-
0005115	na syāt, gr̥hīta-grahaṇāt smr̥ty-ādi-vat. atha	<b>dvi-</b> tiyā, tadā andha-āder apy artha-grahaṇam syāt.
0013408	ity arthaḥ. na sarvaṃ sādhyam ity-ādinā	<b>dvi-</b> tiyām upalabdhi-samām apākaroti. na buddhi-
0013401	-a-bhāvaṃ darśayan taru-caitanye svāpa-vad	<b>dvi-</b> tiyām upalabdhi-samām. grahaṇa-bhedād iti ca
0003405	anumānam pramāṇam ity a-samānam. atha	<b>dvi-</b> tiye kalpe na pramāṇa-antaram iti katham
0015912	tasya manasā pūrvam an-anubhūtatvāt —	<b>dvi-</b> tiye kṣaṇe mānasa iṣyate iti. ata indriya-
0001404	janmanas ca punar-utpāda iti te 'pi na	<b>dvi-</b> tiyena arthena sugatāḥ. a-śaikṣāḥ punaḥ kāmam
0009302	taiś ca jñānam vyapadiśyate ghaṭa-jñānam	<b>dvi-</b> tiya-jñānam iti. na ca tatas tad utpadyate,
0002811	vaktavyam — katham prameya-dvītāt pramāṇa-	<b>dvi-</b> tiyam ity āha — sva-lakṣaṇa-viśayam ca ity-ādi.
0003012	-sambhavāt. prameya-dvītvena hi pramāṇa-	<b>dvi-</b> tiyam uktam. yadā tu prameya-antaraṃ sambhavati,
0002403	siddhatvāt. na hi pratyakṣa-anumānāyor	<b>dvi-</b> tiyam prati kasyacid vipratipattiḥ. atha
0002318	ity anena pratyakṣa-anumānāyoḥ pramāṇāyor	<b>dvi-</b> tiyam pratipādyate pratyakṣam anumānam ca ete
0002403	pūrvaḥ kalpaḥ, niṣ-phalaṃ vacanam, tayor	<b>dvi-</b> tiyasya siddhatvāt. na hi pratyakṣa-anumānāyor
0002811	etat. idam tu vaktavyam — katham prameya-	<b>dvi-</b> tiyāt pramāṇa-dvītvam ity āha — sva-lakṣaṇa-
0003012	-nirāsaḥ, prameya-antara-sambhavāt. prameya-	<b>dvi-</b> tiyena hi pramāṇa-dvītvam uktam. yadā tu
0002413	eva te dve pramāṇe, na tv anye eva kecid	<b>dve</b> iti. atra vyākhyāne na bhavati yathā-ukta-
0015711	-vṛttaya iti kāraṇa-viruddham āha. yugapad	<b>dve</b> ity-ādi. yadi smārtatva-prasiddhaye hetor a-
0002412	eva pramāṇe iti pratipāditam. ke punas te	<b>dve</b> iti saṃśayitasya praśna-avasara idam ucyate
0002410	ca ity arthaḥ. ata eva vṛttāv avadhārayati	<b>dve</b> eva itī. vyavaccheda-phalattvād vākyaṣya vinā
0003013	pratyāyakam pramāṇa-antaraṃ syād iti na	<b>dve</b> eva pramāṇe. asty etad grahaṇam iti. na idam
0002411	tad-ārtha upalabhyate. evam anena vākyaena	<b>dve</b> eva pramāṇe iti pratipāditam. ke punas te dve
0003508	iti sāmānyena pramāṇa-lakṣaṇam. saṅkhyā	<b>dve</b> trīṇi vā ity evam-ādi tan na prāpnoti. yadi
0006008	caturtham pratyakṣa-ābhāsam uktam iti. tatra	<b>dve</b> pūrvake kalpanā-jñāne na pratyakṣe iti
0002413	anumānam ca iti, pratyakṣa-anumāne eva te	<b>dve</b> pramāṇe, na tv anye eva kecid dve iti. atra
0002408	siddha-sādhnam eva. na eṣa doṣaḥ. atra hi	<b>dve</b> vākye. pratyakṣam anumānam ca ity eka-vākyaṃ,

0004213	atha vā sa-vikalpam a-vikalpaṃ ca yugapad	<b>dve</b> vijñāne vartete, tayoḥ sva-bhāva-bhedam an-
0001104	-jam ātma-darśanam ātmīya-snehaṃ prasūte, sa	<b>dveṣa-ādīn</b> iti sat-kāya-darśana-jāḥ sarve tṛṣṇā-
0015406	iṣyate. smārtaṃ hi tat. yathā kāma-krodha-	<b>dveṣa</b> -bhaya-ādayaḥ smaryante, tathā indriya-
0001102	kvacit snehaḥ, na ca a-snehavataḥ kvacid	<b>dveṣaḥ</b> , ātma-ātmīya-an-uparodhiny uparodha-
0007701	sva-saṃvitteḥ phalatvam uktam. na ca tad	<b>dvairūpyam</b> jñānasya upapadyate, tad-upapatty-a-
0008112	apy artha-ābhāsam eṣṭavyam. ataś ca siddhaṃ	<b>dvairūpyam</b> . viśaya-jñāne tu yaj jñānam, tad
0008211	viśaya-jñānasya viśaya-sārūpyeṇa viśeṣeṇa	<b>dvairūpyam</b> sādhitam. idānīm jñānānām paraspara-
0007801	-ākāras tu na siddhaḥ parasya iti. tena	<b>dvairūpyam</b> sādhyate. viśaye hi iti. hi-śabdo
0008315	-antaram āha. na kevalam smṛter uttara-kālam	<b>dvairūpyam</b> siddhaṃ jñānasya, api tu sva-
0007703	trairūpye praṣṭavye dvi-rūpatā-praśnaḥ.	<b>dvairūpye</b> siddhe sva-saṃvittir api sidhyati ity
0007704	sva-saṃvittir api sidhyati ity abhiprāyāt.	<b>dvairūpye</b> hi siddhe viśaya-sārūpyam ātma-bhūtam
0002708	-artha-upayogi. yat punar ācāryeṇa viśaya-	<b>dvaividhyam</b> uktam, tat tasya eva sva-rūpa-para-
0002706	a-prameyam eva, tat katham ācāryeṇa viśaya-	<b>dvaividhyam</b> uktam — na hi sva-sāmānya-
0011406	prasajyata ity arthaḥ. tasmād ity-ādi. iha	<b>dvau</b> tac-chabdau. tatra dviṭīyasya sambandhī yac-
0009702	samavāyāt. sa hi śravaṇa-śaṣkulī-paricchinna-	<b>dharmā</b> -a-dharma-abhisamskṛta-ākāśa-deśa-lakṣaṇe
0017404	vṛtttau ca tathā-vivaraṇāt. saṃskāro	<b>dharmā</b> -a-dharmau, ātma-guṇo vā jñāna-jo jñāna-
0013306	na syāt. yadi ca ity-ādi. yady ayaṃ viruddha-	<b>dharmā</b> -adhyāsa iṣyate, tato bhinnaḥ syāt. tataś
0007604	pratipattur gamayati. atra hi hetu-	<b>dharmā</b> -anumānena rasa-āde rūpa-ādi-vad anumānam
0005212	tv avasthite dharmini dharma-antara-nivṛtttau	<b>dharmā</b> -antara-āvir-bhāvaḥ, sāṅkhya-parikalpitasya
0005211	iti vyavahriyate, na tv avasthite dharmini	<b>dharmā</b> -antara-nivṛtttau dharma-antara-āvir-bhāvaḥ,
0009702	sa hi śravaṇa-śaṣkulī-paricchinna-dharma-a-	<b>dharmā</b> -abhisamskṛta-ākāśa-deśa-lakṣaṇe śrotra-
0008805	-śabdena uktaḥ. katham punas tasya sarva-	<b>dharmā</b> -ātmakatvam. ālambanam sarva-dharmā iti
0008804	yas tvayā parikalpitaḥ, yasmād iha sarva-	<b>dharmā</b> -ātmakatvād ālambana-pratyaya eva sarva-
0016806	bhavati. tasmāc codanā-lakṣaṇa eva artho	<b>dharmā</b> ity etad atra pradhānam vidheyam. na tu
0016310	ity-ādi. asya sambandhaḥ — atha ato	<b>dharmā</b> -jijñāsā iti prastutya āha — tasya
0015005	na sa tasya arthaḥ, caitanya-vat sāmānya-	<b>dharmā</b> -jñeyatva-ādi-vac ca, tathā ca rūpa-dvayam
0006710	tad a-sat, yato vastuno 'bhede 'pi yo 'yam	<b>dharmā</b> -bhedaḥ prameya-rūpatā-artha-adhigatiś ca
0004616	artha-antara-vyāvṛtti-samāśrayeṇa kalpitā ye	<b>dharmā</b> -bhedaḥ sāmānya-rūpā jñeyatva-ādayaḥ, tad-
0016709	bhavadbhiś codanā-janitāyā buddher an-āgata-	<b>dharmā</b> -viśayāyā rūpa-a-grahe 'py a-visaṃvādāt
0004314	ity arthe sva-rūpa-sañjñī. na tv arthe	<b>dharmā</b> -sañjñī iti na arthe nāma-sañjñī ity arthaḥ.
0008808	tataś ca ayam artho bhavati — yadi sarva-	<b>dharmā</b> -sva-bhāvaḥ pratyaya ucyate, yady ālambana-
0008806	sarva-dharmā iti lakṣaṇāt. na ca anyaḥ sarva-	<b>dharmā</b> -sva-bhāvo vijñānasya pratyayo vyapadeśa-
0003610	dharmiṇaḥ pūrva-dṛṣṭa-artha-bhāvo	<b>dharmo</b> 'n-adhigato 'nena adhigamyata iti. a-
0016801	ca na eva idam pratyakṣa-lakṣaṇam, kiṃ tu	<b>dharmāḥ</b> kaiścid yogi-jñāna-pratyakṣa-ādi-lakṣaṇa
0013304	na guṇa iti. ataḥ prakṛtasya eva bhāvasya	<b>dharmāś</b> ca-śabdena samuccīyate. anyathā
0003805	-śabdāḥ. jñāna-dharmo hi kalpanā, na śabda-	<b>dharmāḥ</b> . tato nāmnā viśiṣṭo 'rtho grhyata iti
0004403	eva parama-aṇoḥ, api tu bahūnām sādharmaṇo	<b>dharmāḥ</b> . tatra sāmānye yady akṣa-dhīḥ pravarteta,
0016312	parīkṣyante. tatra pratyakṣeṇa tāvad	<b>dharmo</b> na upalabhyata iti darśayann āha — sat-
0016803	yasmāt tad idṛṣṭam pratyakṣam, bhaviṣyamś ca	<b>dharmo</b> na jñāna-kāle 'sti tato 'nimittam
0016802	-artham idam uktam. codanā-lakṣaṇo 'rtho	<b>dharmāḥ</b> , na pratyakṣa-lakṣaṇaḥ. kutaḥ. yasmāt tad
0003313	yadi na anyo 'nityatā-ādiko dharmiṇo	<b>dharmāḥ</b> , nanv evam anumānam api na pramāṇam syāt.
0000102	namo buddhāya. jayati sugataḥ kṛpā-ātmā	<b>dharmo</b> nairyāṅikāḥ sadā jayati   sakala-tri-
0003614	a-yuktam uktam, yato na ayaṃ kaiścid arthasya	<b>dharmo</b> yaḥ prān na āsīt paścād bhavati. yadi syāt
0003314	pramāṇam syāt. tathā hi na a-siddhe dharmini	<b>dharmāḥ</b> śakyaḥ sādhyaitum, tat-siddhau ca tad-
0004910	abhilāṣa-itarābhyāṃ vyavahāro bhavati. vastu-	<b>dharmo</b> hy eṣa yad anubhavaḥ paṭīyān smṛti-bījam
0003805	-ādi-pravṛtti-nimittā yadṛcchā-śabdāḥ. jñāna-	<b>dharmo</b> hi kalpanā, na śabda-dharmāḥ. tato nāmnā
0014711	te ca sarvatra deśe kāle ca. etena pradhāna-	<b>dharmakatvam</b> āha. pṛthag ity a-saṃhatāḥ samāna-
0000708	yat kiñcit samudaya-dharmakam, tan nirodha-	<b>dharmakam</b> ity-ādayo 'numāna-prayogā bhagavato
0000707	lakṣaṇam gamyate. yathā yat kiñcit samudaya-	<b>dharmakam</b> , tan nirodha-dharmakam ity-ādayo
0014014	tad-ātmakaḥ. tad yathā caitanyam a-pradhāna-	<b>dharmakam</b> na tad-ātmakam. na bhavanti ca śabda-
0000108	janasya matto 'pi manda-mateḥ    āhṛtya	<b>dharmakīrter</b> anyeṣāṃ ca eva khalu matāt kiñcit
0008903	na agni-mātrād utpadyate, api tu pakṣa-	<b>dharmatva</b> -sambandha-jñānād api. tat kuto 'yam
0016805	tasya. tat-pūrvakatvāc ca anumāna-ādy api	<b>dharmasya</b> a-nimittam bhavati. tasmāc codanā-
0016901	lakṣaṇam vidhīyate, kiṃ tarhi ity etāvad eva	<b>dharmasya</b> a-nimittatvam, evaṃ sati pratyakṣam a-
0007505	udbhāvitam. na hi tattvataḥ kasyacid	<b>dharmasya</b> an-eka-ākāra-darśana-ātmako vyavahāraḥ
0003315	sādhyaitum, tat-siddhau ca tad-ātmatayā	<b>dharmasya</b> api siddhatvād iti cet, na, a-nīścayāt.
0016311	āha — tasya nimitta-parīṣṭiḥ. tasya	<b>dharmasya</b> upalabdhi-nimittāni pramāṇāni
0007504	bhūtam prameyam iti. nir-vyāpārās tu sarva-	<b>dharmā</b> iti. etena tasya jñāna-saṃvedanasya

0008805	sarva-dharma-ātmakatvam. ālambanam sarva-	<b>dharmā</b> iti lakṣaṇāt. na ca anyah sarva-dharma-sva
0014013	āha, atha vā prasaṅga-viparyayeṇa. yo yad-	<b>dharmā</b> na bhavati, na asau tad-ātmakaḥ. tad yathā
0003112	ye hi vastuni na vartante, na te vastu-	<b>dharmāḥ</b> . tad yathā an-utpāda-ādaya iti. na ayam
0003111	sāmānyasya eva a-vastuno 'nityatva-ādayo	<b>dharmāḥ</b> prāpnuvanti, na sva-lakṣaṇasya, tatra a-
0014015	na bhavanti ca śabda-ādayaḥ saṁsthāna-	<b>dharmāṇa</b> iti vyāpaka-a-bhāvam, saṁsthānam na tri-
0017906	doṣa-antarām āha. guṇatva-ādīnām sāmānya-	<b>dharmāṇām</b> rūpa-śabda-ādau sarvatra bhāvād yathā
0017708	-saṁvedyaḥ hi ity-ādīnā hetum āha. etac ca	<b>dharmiṇo</b> 'n-eka-rūpasya ity atra antare
0004616	tad eva nir-vikalpatvaḥ samarthayate —	<b>dharmiṇo</b> 'n-eka-rūpasya iti. artha-antara-
0003313	idaṁ pramānam. yadi na anyo 'nityatā-ādiko	<b>dharmiṇo</b> dharmah, nanv evam anumānam api na
0003610	eva idaṁ adhigata-viṣayam, yato 'dhigatasya	<b>dharmiṇaḥ</b> pūrva-dṛṣṭa-artha-bhāvo dharmo 'n-
0005211	vikāra iti vyavahriyate, na tv avasthite	<b>dharmiṇi</b> dharma-antara-nivṛttau dharma-antara-āvir
0003314	api na pramānam syāt. tathā hi na a-siddhe	<b>dharmiṇi</b> dharmah śakyah sādhyatum, tat-siddhau
0003311	tasmād bhāva eva a-nityatā. tatas ca	<b>dharmiṇi</b> rūpa-ādau ḡhīte 'nityatā api ḡhītā
0004702	ity uktam. na punar aṁśavān asau bhāvato	<b>dharmī</b> rūpa-ādi-lakṣaṇaḥ. tasya te kalpitā bhedāḥ
0017404	vṛttau ca tathā-vivaraṇāt. saṁskāro dharmā-a-	<b>dharmau</b> , ātma-guṇo vā jñāna-jo jñāna-hetuḥ,
0004501	caya-paryāyam eṣām iti sañcitāḥ. pra-ādibhyo	<b>dhātu</b> -jasya vā iti bahu-vr̥hir uttara-pada-lopaś
0015410	smārayati ity arthaḥ, an-eka-arthatvād	<b>dhātunām</b> . dvitīyaś ca hetumaḥ-ñij iha veditavyah.
0010905	tatra indriyam iti. na etad asti, tatra api	<b>dhātrī</b> -cikitsā-dvāreṇa kumārakasya iva cakṣur-āder
0013108	jñānam santam api teṣāḥ bhedam antar-	<b>dhāpya</b> sva-ākāraḥ ca a-bhinnam eṣu praty asya
0016510	sati samprayoge, na a-sati iti bruvatā karma-	<b>dhārayo</b> 'yam iti vyākhyātam. tatra api ca ayam a-
0016408	-dhārayaḥ ṣaṣṭhī-tat-puruṣo vā. yadā karma-	<b>dhārayaḥ</b> , tadā janma-viśiṣṭā buddhiḥ pratyakṣam.
0005203	-ādi. rūpa-ādayaś ca te viṣayaś ca iti karma-	<b>dhārayaḥ</b> . nanu ca rūpa-ādayo viṣaya eva, tat kim-
0016408	vihitam bhavati. buddhi-janma iti ca karma-	<b>dhārayaḥ</b> ṣaṣṭhī-tat-puruṣo vā. yadā karma-
0006801	nipīyamānam madhu madayati, ātmanā ātmānam	<b>dhārayati</b> , buddhyā ḡhñāti iti na ayam vastu-
0008307	kasmimścid upekṣā-sthānīye viṣaye yaj jñānam	<b>dhārā</b> -vāhi, tasya apy apara-apara-indriya-ādi-
0004110	vo 'bhimatam āviṣṭa-abhilāpam ahir ahir iti	<b>dhārā</b> -vāhi yojakaḥ ca abhidhāna-abhidheyayor
0004105	avasthāyā ūrdhvaḥ kiñcid vikalpayan sa citta-	<b>dhārām</b> sañkalayaty evaḥ ca evaḥ ca kalpanā mama
0000412	-nīter ity-ādeḥ ślokasya pūrva-ardhena su-	<b>dhiya</b> eva sañkṣipta-rucer upakārāya idaṁ kṛtam
0004104	-rahitam pratyakṣam eva. santy eva indriya-	<b>dhiyaḥ</b> kalpanāḥ, kiṁ tu tā na upalakṣyanta iti
0017604	gotva-ādītvena niścīyate, na ca indriya-	<b>dhiyo</b> viśeṣaṇa-viśeṣya-yojane sāmartyam, ato 'n-
0017811	pratipāditam ca — na sāmānyam indriya-	<b>dhiyo</b> viṣaya iti. na akṣa-para-tantrā syād iti.
0017710	etena a-nirdeśyam eva sva-lakṣaṇam indriya-	<b>dhiyo</b> viṣayaḥ, na nirdeśyam sāmānyam. ato na tena
0000501	bhavati iti. tīrthya-tarka-bhramitā manda-	<b>dhiyo</b> vistareṇa pratipādyāḥ ku-sṛtir apavidhya
0017608	-viśeṣyayor vastu-sator api na indriya-	<b>dhiyaḥ</b> śaktiḥ. tathā hi gandho rūpi-indriya-
0007602	-anugata eva hi citta-santāno dhūma-ābhāsām	<b>dhiyam</b> utpādayati, na tu yaḥ kaścit. atas taṁ
0014413	na indriya-viṣayād bhidyante, na ca indriya-	<b>dhiyā</b> avasīyante. sarvā syāc citra-ākārā iti. yā
0000510	kṛta-prakṛṣṭa-pramāna-vyutpatter hetor manda-	<b>dhiyām</b> api vistara-rucīnām upakārāya sa-utsargaḥ
0000503	hy atra a-sambhavo dyotyate. ye tu udghāṭita-	<b>dhi</b> -viṣayam āśaṁsā-arthaṁ vyācakṣate —katham
0000504	-arthaṁ vyācakṣate —katham nāma udghāṭita-	<b>dhi</b> -viṣāḥ ku-mārgam apāsya tīrthya-tarka-bhramitā
0004403	sādhāraṇo dharmah. tatra sāmānye yady akṣa-	<b>dhiḥ</b> pravarteta, tadā asau vikalpikā syāt.
0017807	etad vyācakṣate, sā ity-ādīnā tu na pratyakṣa-	<b>dhīr</b> bhaved ity etat. indriya-nir-apekṣā iti
0017716	artha-adhigame vartamānā satī na pratyakṣa-	<b>dhīr</b> bhaved iti sambandhaḥ. na pratyakṣa-śabda-
0003603	samāśrayeṇa samānatā hīyate. tathā hy a-guru-	<b>dhūma</b> -ādīnā taj-jananaḥ vahnim pratipannam apy
0009902	tac ca sāmānyam anumānasya eva viṣayaḥ,	<b>dhūma</b> -ādibhiḥ pūrva-dṛṣṭa-sāmānyena agny-ādy-
0007602	-vāsanā-viśeṣa-anugata eva hi citta-santāno	<b>dhūma</b> -ābhāsām dhiyam utpādayati, na tu yaḥ kaścit.
0005915	ity anumānam, liṅgam. tatra sa eva ayam	<b>dhūma</b> iti sambandha-kāla-anubhūta-artha-kalpanā-
0008912	hi tad bhavati, na agnita eva iti. anena hi	<b>dhūma</b> -jñāna-sambandha-smṛtibhyām api-śabdād
0008710	anumāna-jñānam apy anena eva nirastam.	<b>dhūma</b> -jñāna-sambandha-smṛtibhyām api hi tad
0008911	— anumāna-jñānam apy anena eva nirastam.	<b>dhūma</b> -jñāna-sambandha-smṛtibhyām api hi tad
0009004	tatas ca tad a-yuktaḥ syāt, yad uktaḥ —	<b>dhūma</b> -jñāna-sambandha-smṛtibhyām api hi tad
0007603	na tu yaḥ kaścit. atas taṁ gamayad	<b>dhūma</b> -jñānam prabodha-ṣaṭu-vāsanām dahana-ākārām
0007213	tena anumīyate, kiṁ tarhi tad-dhetukena	<b>dhūma</b> -jñānena, tathā yady api — so 'rthas tena
0007513	tat katham. katham ca na syāt. yato	<b>dhūma</b> -pratibhāsi jñānam pūrvam eva āvir-bhavati,
0007513	paścād anala-pratibhāsi. na hi tat prāḡ	<b>dhūma</b> -pratibhāsino jñānāt saṁvedyate. tato 'n-agni
0007514	jñānāt saṁvedyate. tato 'n-agni-janya eva	<b>dhūmaḥ</b> syād iti katham tena agner anumānam. na
0002911	yathā pratyakṣeṇa ekadā paricchinne vahnau	<b>dhūme</b> ca punaḥ paryāyeṇa tena eva dhūmena yadā sa
0007212	'rtho niścīyate ity arthaḥ. atra ca yathā	<b>dhūmena</b> agnir anumīyate ity ucyate, na ca asau
0003501	-anumānasya lakṣaṇam uktaḥ — yadā tena eva	<b>dhūmena</b> tasya eva agneḥ punaḥ punar astitvaḥ
0003001	vahnau dhūme ca punaḥ paryāyeṇa tena eva	<b>dhūmena</b> yadā sa eva ayam vahnir iti paricchinatti,

0003708	-pratiṣedhena tad eva pratīyate. tad yathā	<b>dhenur</b> ānīyatām a-vatsā iti vatsa-pratiṣedhena go
0003709	ānīyatām a-vatsā iti vatsa-pratiṣedhena go-	<b>dhenur</b> eva pratīyate na anyā. atha kā iyaṃ
0013902	-samanvitāḥ, śabda-sparśa-ādi-vat. tathā ca	<b>dhaivata</b> -ādayaḥ śabda-viśeṣā iti sva-bhāvaḥ
0013114	āha — tad-a-grahe tad-buddhy-a-bhāvād iti.	<b>na</b> a-grhīta-viśeṣaṇā viśeṣye buddhiḥ pravartata
0003303	pūrvam paścān niścaya-jñānam grhṇāti. yasmān	<b>na</b> a-nīyatā nāma anyā kācic calād vastunaḥ. tena
0003315	-ātmatayā dharmasya api siddhatvād iti cet,	<b>na</b> , a-nīscayāt. sadṛśa-apara-utpattīyā hi sa eva
0003010	pratyakṣasya api sāmānye pravṛtṭy-a-virodhān	<b>na</b> a-pratyakṣa-viśaye pratyāyanāya anumānam
0002402	pratyakṣam anumānam ca pramāṇe eva	<b>na</b> a-pramāṇe iti. kiṃ ca ataḥ. yadi pūrvaḥ kalpaḥ,
0005702	ārya-satya-darśanavat, tad eva pramāṇam,	<b>na</b> a-bhūta-artha-viśayaṃ viplutaṃ pṛthivī-kṛtsna-
0016510	-artham. tathā hi śabareṇa sati samprayoge,	<b>na</b> a-sati iti bruvatā karma-dhārayo 'yam iti
0011616	jñānam. vyāpaka-viruddham āha. nivṛttir	<b>na</b> a-satī phalam iti. a-jñāna-ādy-a-bhāvo hy a-
0003314	evam anumānam api na pramāṇam syāt. tathā hi	<b>na</b> a-siddhe dharmiṇi dharmāḥ śakyaḥ sādhyaitum,
0017811	ca — na sāmānyam indriya-dhiyo viśaya iti.	<b>na</b> akṣa-para-tantrā syād iti. sāmārthyāt
0008903	syāt. syād etat — anumeya-viśayaṃ jñānam	<b>na</b> agni-mātrād utpadyate, api tu pakṣa-dharmatva-
0008912	-sambandha-smṛtibhyām api hi tad bhavati,	<b>na</b> agnita eva iti. anena hi dhūma-jñāna-sambandha
0009004	-sambandha-smṛtibhyām api hi tad bhavati,	<b>na</b> agnita eva iti. tasmāt sthita eva ativyāpitā-
0008711	-sambandha-smṛtibhyām api hi tad bhavati,	<b>na</b> agnita eva. tato bhavaty eva, na tu na bhavati
0007612	-ākāra-śabdasya eva pūrva-nipātaḥ. trayam	<b>na</b> ataḥ pṛthak-kṛtam iti. trayasya api tattvato
0011402	nimittatvam tasya, tad-a-bhāve tad-a-bhāvāt.	<b>na</b> , atiprasaṅgād iti. yaś ca pramātā kartā, yac
0006002	iti. ābhilāṣikam api pūrva-anubhūta-kalpanām	<b>na</b> ativartate, vinā tayā abhilāṣa-a-bhāvāt. ādi-
0006206	-ābhāsasya ca jñānasya kāraṇam bhavanti iti	<b>na</b> atra abhiniveṣṭavyam. yata evam indriya-jam
0005509	ity-ādikā yathā-iṣṭam sañjñāḥ kriyantām.	<b>na</b> atra kaścīn nivārayitā. yathā jñāta-hlāda-
0010115	-ātmakam ity ucyate. etad darśayati.	<b>na</b> atra vyavasāya-śabdo niścaya-paryāyaḥ, kiṃ
0011011	viśayeṇa samprayuktatvāt tatra eva sannihito	<b>na</b> adhiṣṭhāne, tad-a-vyatiriktatvāc cakṣur api.
0015708	-grahaṇena mano-vṛttir api grhyate. smārto	<b>na</b> an-anubhūtatvād ity-ādinā — yad an-anubhūtam,
0014307	śabda-ādi-sva-bhāvam iti vyāpaka-a-bhāvaḥ.	<b>na</b> , an-anythingvād ity a-siddhim āha. yac chabda-
0008209	-ākāratām prati saṃśayo na bhavaty eva iti	<b>na</b> an-avasthā. smṛter uttara-kālam ca ity-ādi.
0010401	atha api ity-ādi. anena etad darśayati —	<b>na</b> an-iṣṭa-nivṛttaye 'vyapadeśya-ādi-grahaṇam,
0005908	mrga-trṣṇā-ādiṣu yā toya-ādi-kalpanā, sā	<b>na</b> an-udaka-vyavacchedāya udate kṛtam saṅketa-
0013110	eva. na bhāva-guṇatvayoḥ pratyakṣam iti. ato	<b>na</b> an-eka-anta ity abhiprāyaḥ. tasya an-
0012708	bhinnatvam an-eka-indriya-grāhyatve hetuḥ,	<b>na</b> an-eka-indriya-kalpanāyām hetur ity arthaḥ,
0004604	kāryatvena eka-rūpa-āyatana-ādi-saṅgraha 'pi	<b>na</b> an-ekam dravyam yugapad grhyate, api tu
0007816	viśaya-anurūpam eva viśaya-jñānam syād iti	<b>na</b> anubhava-rūpam api. nanu ca na eva kaścīd
0012207	'-sati bhrānti-kāraṇe bhavati. tasmān	<b>na</b> anubhūta ity eva sarva-ākāra-nīscayaḥ. yadi
0008503	a-yuktam etat. tathā hi yady antyam jñānam	<b>na</b> anubhūyeta, tataḥ sarvāni pūrva-kāla-bhāvīni
0015110	vṛttim saṃvedayate, tadā liṅga-a-bhāvān	<b>na</b> anumānam upadeśa-a-bhāvān na āgamaḥ. tasmāt
0011110	sulabhatvāt. sveṣu tu yadā liṅga-a-bhāvān	<b>na</b> anumānam, sadṛśya-a-bhāvān na upamānam,
0002505	hi śāstram kriyate. sa ca para-avabodho	<b>na</b> anumānād anyato 'vasīyate, pratyakṣasya śārīra
0002503	-dṛṣṭa-sādharmyāt tathā paricchidyamānam	<b>na</b> anumeyatām atipatati. kiṃ ca anumānasya a-
0016809	api ca yadi siddhatvāt pratyakṣasya	<b>na</b> anena lakṣaṇam vidhīyate, kiṃ tarhi ity etāvad
0011703	nivṛtṭiḥ. viruddha-vyāptaḥ. pradīpasya api	<b>na</b> andha-kāra-nivṛtṭi-mātram phalam, kiṃ tu ghaṭa
0011909	tathā bhūta-artha-sambandha-vaśena ayam eva	<b>na</b> anya ity utpadyate nirṇaya iti pratyakṣeṇa
0011209	ca manaḥ. tasmān na nirdīśyata iti. etac ca	<b>na</b> . anya-indriya-saṅkhyā-sva-bhāva-nirākaraṇād
0001903	anumīyate. dayāvān hi para-arthe prayujyate,	<b>na</b> anyāḥ. tad evaṃ-vidhayā hetu-phala-sampadā
0014309	-ādi-vat. tathā ca sukha-ādi. sva-bhāvaḥ.	<b>na</b> anyac ced ity-ādi. yac chabda-āder an-anything,
0008704	vyapadiśyate, yadi tata eva tad utpadyate,	<b>na</b> anyataḥ, na api tato 'nyataś ca, taj jñānam
0008512	parokṣatvena a-viśeṣād ātmany ayam anubhavo	<b>na</b> anyatra ity etat parokṣa-upalambhena dur-
0001606	prakāśako bhavati tatra vā a-visamvādakaḥ,	<b>na</b> anyathā ity ataḥ kārya-viśeṣo darśitaḥ. karuṇā
0001005	kṣapayitum nidāna-kṣayeṇa vyādhir iva	<b>na</b> anyathā iti ca niścītya ko 'sya hetur iti
0013803	-grahaṇa-mātre vartamānā pratyakṣam pramāṇam	<b>na</b> anyathā iti. yady api vikalpane 'syāḥ sambhavo
0016903	-rūpa-vijñānāt tasya a-nimittatvam sidhyati,	<b>na</b> anyathā iti. yadi sva-rūpa-nirdeśam antareṇa
0011008	eva hi tad viśaya-grahaṇa-samartham,	<b>na</b> anyathā iti. śrotra-indriyam prati tāvad ayam
0002503	nīscinvan pramāṇa-itara-vyavasthām kuryāt,	<b>na</b> anyathā. tac ca yathā-dṛṣṭa-sādharmyāt tathā
0012405	ca anusmṛtyā anusandhānam śakyate kartum,	<b>na</b> anyathā. tadā ca indriya-jñānam cira-niruddham
0006602	sva-viśaye 'dhigama-ātmanā vyāpāreṇa khyāti,	<b>na</b> anyathā. tasmāt sā eva tasya ātma-bhūtā viśaya
0007302	tataś ca tad-vaśād viśaya-nīscayo bhavet,	<b>na</b> anyathā. tasmād viśaya-ābhāsātā pramāṇam. nanu
0016105	ca manasy ekī-bhāvād arthavattvam uktam,	<b>na</b> anyathā. tena te yadi mano-vyavasāyair
0017011	santāpitā bhavanti, tadā kāraṇam bhavanti,	<b>na</b> anyadā, yad āha — sūrya-upatāpād iti. a-

0013615	-sva-bhāvaḥ. etac ca ātmanaḥ sva-rūpaṃ	<b>na</b> anyasya kasyacit, a-cetanatvāt. tena
0003709	vatsa-pratiṣedhena go-dhenur eva pratīyate	<b>na</b> anyā. atha kā iyaṃ kalpanā nāma iti.
0015909	parasya eva ayam doṣaḥ, yasya idaṃ matam —	<b>na</b> anyena anubhūtam anyāḥ smarati iti. asmākaṃ tu
0008402	iti. ātmanā eva jñānasya anubhavo yuktaḥ,	<b>na</b> anyena iti niścītya āha — na hy asāv ity-ādi.
0003313	iti gr̥hīta-grahaṇān na idaṃ pramāṇam. yadi	<b>na</b> anyo 'nityatā-ādiko dharmo dharmāḥ, nanv
0000409	-apodham ity asya pratyakṣa-lakṣaṇasya	<b>na</b> apavādaḥ kṛtaḥ. tataś ca dvi-çandra-ādi-
0002314	syād rūpa-ādi-vad itī phala-vyutpattiḥ. tan	<b>na</b> apārthikā saṅkhyā-ādi-vyutpattiḥ. dvayor api
0006406	indriya-jñānasya api kasyacit pratyakṣatvāt.	<b>na</b> apy a-bhrāntam itī viśeṣaṇaṃ kartavyam,
0010512	na tad indriyāt sa-antaram itī gr̥hyate,	<b>na</b> apy adhikam itī, gandha-ādi-vat. tathā ca rūpa
0002907	na tat pratyakṣam, sāmānyasya api grahaṇāt,	<b>na</b> apy anumānam, viśeṣasya api grahaṇāt, vinā api
0004815	'nyatra sa eva ayam itī pratyayo bhavati.	<b>na</b> apy anyatra codite 'nyatra pravṛttir yukta.
0006701	-jñāna-hetutvāc na api sannikarṣaḥ, ata eva.	<b>na</b> apy artha-ālocanam, a-sati viśaya-sārūpye
0007014	bhavati, na pradīpa-antaram apekṣate.	<b>na</b> apy ātmānam bhāvataḥ prakāśayati. kevalam
0000808	a-virodhinā ca saha-bhāva-a-virodhāt.	<b>na</b> api itara-puruṣa-sāmānyā-siddhiḥ, viśeṣa-a-
0005512	yo 'py āha — nāntārāḥ sukha-ādāyo	<b>na</b> api cetanāḥ, kiṃ tarhi tad-viparīta-sva-bhāvāḥ
0008704	yadi tata eva tad utpadyate, na anyataḥ,	<b>na</b> api tato 'nyataś ca, taj jñānam pratyakṣam.
0003011	kalpayitavyam ity ekam eva pramāṇam syāt.	<b>na</b> api try-ādi-saṅkhyā-nirāsaḥ, prameya-antara-
0005405	abhihāpa-grahaṇe ca kṣaṇikatvān na sā,	<b>na</b> api rāga-ādāya itī kiṃ kena yojyeta itī. a-
0006701	a-jñāna-sva-bhāvāt sarva-jñāna-hetutvāc	<b>na</b> api sannikarṣaḥ, ata eva. na apy artha-
0002602	-ādi-sādhyā-artha-kriyāyām a-samarthatvāt,	<b>na</b> api sāmānyā-lakṣaṇam, spaṣṭa-pratibhāsītvād
0016008	mana indriya-vṛtti-kṛtam anugrahaṃ	<b>na</b> apekṣate, evaṃ sati indriyāṇaṃ sarvathā eva
0009407	itī vinā api viśayeṇa vyapadeṣo dr̥ṣyate.	<b>na</b> , abhiprāya-a-parijñānāt. kaḥ punar atra
0011206	-vacanād avasīyate — anyeṣāṃ indriyatvaṃ	<b>na</b> abhimatam itī. kecid āhuḥ — ghr̥ṇa-rasana-
0009711	sambandho jñāna-hetuḥ. tasmād utpannam	<b>na</b> abhivyaktaṃ jñānam pratyakṣam. jñāna-grahaṇaṃ
0003614	ity uktam. tad a-yuktam uktam, yato	<b>na</b> ayam kaścīd arthasya dharmo yaḥ prān na āsīt
0003112	-dharmāḥ. tad yathā an-utpāda-ādāya itī.	<b>na</b> ayam doṣaḥ, vastuna eva a-nitya-ādibhir
0013407	na ca ity-ādi. na ca atra an-eka-anta itī	<b>na</b> ayam niyamo vyabhicārī ity arthaḥ. na sarvaṃ
0015508	— smṛti-pratyakṣa-vyavasāya-viśeṣo 'sti.	<b>na</b> ayam prasiddhataro 'pahnotuṃ śakyate. na ca
0006802	ātmānam dhārayati, buddhyā gr̥hṇāti itī	<b>na</b> ayam vastu-sanniveśī sādhyā-sādhana-vyavahāra
0008803	sarvaś catur-vidho 'pi pratyaya ucyate itī	<b>na</b> ayam atra arthaḥ, yas tvayā parikalpitaḥ,
0010904	anyatra api cakṣur-ādeḥ kriyate. tato	<b>na</b> ayam eka-anto yatra cikitsā-prayogaḥ, tatra
0014512	evaṃ ye sparśa-ātmanā eva pariṇamanti	<b>na</b> artha-antara-ātmanā, te sparśa-lakṣaṇaṃ trikam
0011605	-ādy anena etad darśayati — ātma-dr̥ṣṭāntena	<b>na</b> artha-antare prameye viśeṣaṇa-jñānam ubhayathā
0015402	itī, tasya apy etad a-pratyakṣa-upalambhasya	<b>na</b> artha-dr̥ṣṭiḥ prasidhyati ity anena eva apāstam.
0006101	-ja-jñāna-nivṛtṭy-arthaṃ tad itī cet,	<b>na</b> , artha-sannikarṣa-grahaṇād eva an-artha-
0017203	-ādy abhipretam, tataḥ samprayoga-śabdena	<b>na</b> arthaḥ, sati yad buddhi-janma tat pratyakṣam
0006904	an-eka-ākāram, an-ekatva-prasaṅgāt. ato	<b>na</b> arthasya yathā-sva-bhāvaṃ niścayaḥ śakyate
0004314	-rūpa-sañjñī. na tv arthe dharma-sañjñī itī	<b>na</b> arthe nāma-sañjñī ity arthaḥ. kathaṃ tarhi ity
0012103	uktam etat. yadi punaḥ paro 'py evaṃ brūyāt,	<b>na</b> arhati sa evaṃ vaktum, yat sāksād-ālocanam
0017201	artha iva sac-chabdaḥ sadana-ādy-artho 'pi	<b>na</b> alam viśeṣa-pratipādanāya itī. yadi ca evam-
0012600	arthaḥ. ekam indriyam an-ekam arthaṃ sakalam	<b>na</b> alam avagantum itī indriya-antaraṃ
0017105	-arthaḥ sac-chabda indriya-artha-vyabhicārān	<b>na</b> alam indriya-artha-pratyāyanāya, tathā sadana-
0012810	evaṃ ca itī. atra pakṣe 'n-antara-ukto doṣo	<b>na</b> avatarati itī darśayati. yasya yatra niyama-
0001208	an-anya-sādhāraṇād duḥkha-hetor vāsanā api	<b>na</b> avasīyate. ayam eva ca bhagavataḥ khaḍga-āder
0012600	hi sann api bhedo yāvad bhinnena indriyeṇa	<b>na</b> avasīyate, tāvan na śakyate jñātum. yadi punar
0010107	niścayo hy evaṃ-rūpaḥ — gaur eva ayam,	<b>na</b> asva itī. sa ca yāvad gotva-ādi-sāmānyam na
0012901	bādhām āha. yuktyā api ity-ādi. yo 'bhāvaḥ,	<b>na</b> asau kriyate, kha-puṣpa-vat. a-bhāvaś ca
0014014	-viparyayeṇa. yo yad-dharmā na bhavati,	<b>na</b> asau tad-ātmakaḥ. tad yathā caitanyam a-
0014108	ca — yo yad-a-bhede 'pi bhidyate,	<b>na</b> asau tad-ātmakaḥ. yathā caitanya-a-bhede 'pi
0014503	gr̥hṇāti. tac ca samsthānam viśaya-antare	<b>na</b> asti. an-eka-samsthāna-bhedena itī nīla-pīta-
0012910	ity a-sāram etat. pūrvake tu vyākhyāne	<b>na</b> asty ayam doṣaḥ. yatra hi yasya hetur na asti,
0009503	evam, yadi bāhyaṃ kiñcid dr̥ṣyaṃ syāt. tac ca	<b>na</b> asti, ālambana-lakṣaṇa-a-yogād ity a-parihāra
0005602	tac ca sva-samvedanam sādhyaiṣyamānam itī	<b>na</b> asty āśraya-a-siddhiḥ. nanu sarvasya eva
0010502	-jam. tataś ca indriya-artha-udbhave	<b>na</b> asti ity-ādi yad uktam, tat sūtra-artha-a-
0009816	a-vyabhicāram darśayati. kasmān	<b>na</b> asti ity āha — anumāna-viśayatvād ity-ādi.
0014001	na hi traiguṇya-vyatirekeṇa ity-ādi. kathaṃ	<b>na</b> asti ity āha. asty eva samsthāna-ātmikā jātiḥ.
0011610	itī darśayati. viśaya-bhedo 'py atra	<b>na</b> asti ity upanyāsaḥ. na sarvatra itī phala-
0004108	-avasthāyām upalakṣyate. tena sā tatra	<b>na</b> asti itī gamyate. syād etat — yad etad
0010314	-anantarīyakatvam eva tu kvacid a-nitye	<b>na</b> asti itī tasya eva syād vyabhicāraḥ. na eṣa

0005308	-apekṣam, andha-ādeś ca indriya-jñānaṃ	na asti iti na asti tat. rāga-ādiṣu ca sva-
0008208	yasya tu jñānasya viprakṛṣṭo viśayas tadānīm	na asti iti niścitaḥ, tasya viśaya-ākāratām prati
0013405	grāhyatvād eva ity avadhārayatā hetv-antarām	na asti iti pratijñātam bhavati. tac ca a-yuktam,
0003007	vā prameya-dvaya-darśanād yaḥ prāg uktaḥ, sa	na asti iti pratipāditam. na tāvad eka-sankhya-
0012600	an-ekam artham. an-eke ca rūpa-ādayaḥ. tato	na asti indriya-bahutva-kalpanā-vaiyarthyam iti.
0002901	sva-sāmānya-lakṣaṇābhyām anyat prameyam	na asty eva ity abhyupeyate, evaṃ tarhi nīla-
0005009	keṣāñcid vipratipattiḥ. rāga-ādi-saṃvedane	na asty eva tad iti. yogi-jñāne 'py eṣa eva. yata
0012007	— sarva-ātmanā ity-ādi. nir-avayavatvān	na asty eva so 'mśaḥ, ya indriyeṇa na
0010710	ity-ādi, tatra yadi rūpa-ādīnām parimāṇam	na asti, katham tarhy alpaṃ rūpaṃ mahad rūpaṃ iti
0004606	— yadi yugapad bahūnām dravyāṇām grahaṇam	na asti, katham tarhi tila-māṣa-ādīnām vicchinna-
0009809	vyavasāya-ātmakatvasya ca. yadi	na asti, kim iti viśeṣaṇam a-yuktam ity āha —
0013711	grahaṇam iti. yatra api ca antarālaṃ	na asti ghrāṇa-ādau tatra api indriyasya viśaya-
0010308	tad yathā balākāyāḥ śuklatvaṃ kṛṣṇatvaṃ ca.	na asti ca a-vyapadeśyatva-āder indriya-jñāne
0000313	-viśaya-jñāna-parīkṣaṇam upadeśtari.	na asti ca asya tat. vyāpaka-an-upalambhaḥ. asya
0017905	tad yathā daṇḍa-rahite puruṣe daṇḍi-śrutiḥ.	na asti ca nimittaṃ pratyakṣa-śruter yathā-ukte
0012811	-vṛttīnām kvacid arthe hasta-ādi-sañjñānām.	na asti ca niyama-kāraṇam indriyāṇām dravya-ādiṣu.
0010411	tat tad-adhikāre nirdeśyam, guṇatva-ādi-vat.	na asti ca pratyakṣa-lakṣaṇam praty upayogo '-
0011004	-sāmarthyam na asti, tvag-ādi-indriya-vat.	na asti ca sva-adhiṣṭhāna-pidhāne cakṣuḥ-śrotrayor
0005308	andha-ādeś ca indriya-jñānaṃ na asti iti	na asti tat. rāga-ādiṣu ca sva-saṃvedanam iti.
0013803	iti. yady api vikalpane 'syāḥ sambhavo	na asti, tathā api jaiminīya-ādibhir vikalpakam
0000311	ārambham api nivartayati. tac ca asya	na asti. tasmān na ārabdhavyam idam. yasya
0011003	adhiṣṭhāna-pidhāne viśaya-grahaṇam	na asti, tasya bahir-nirgatasya a-pratibaddham
0006214	yasya samīhite keśa-ādi-vastuni saṃvādo	na asti, tasya mā bhūt prāmāṇyam. yat punar etat
0011004	a-pratibaddham viśaya-grahaṇa-sāmarthyam	na asti, tvag-ādi-indriya-vat. na asti ca sva-
0004205	codyam syād etat — vijāṭīya-vikalpa-kāle	na asti darśanam, tathā api tan na eva vicchinnaṃ
0012910	na asty ayaṃ doṣaḥ. yatra hi yasya hetur	na asti, na tat tatra bhavati iti yuktam, yad āha
0010410	yasya pratyakṣa-lakṣaṇam praty upayogo	na asti, na tat tad-adhikāre nirdeśyam, guṇatva-
0010307	yasya yatra vyabhicāraḥ sambhavaś ca	na asti, na tat tasya viśeṣaṇam. tad yathā
0000312	tasmān na ārabdhavyam idam. yasya prajojanam	na asti, na tat prekṣāvata ārabdhavyam. tad yathā
0012810	iti darśayati. yasya yatra niyama-kāraṇam	na asti, na tatra tasya niyamaḥ. tad yathā icchā-
0017904	yasyā naimittikyāḥ śruter yatra nimittam	na asti, na sā tatra pravartate. tad yathā daṇḍa-
0010313	na syāt. na hi prayatna-anantarīyake tan	na asti, yato vyabhicāraḥ sādhyasya syāt.
0013208	dravyam dravyam, yasya dravya-antarām āśrayo	na asti, yathā parama-aṅv-ākāśa-ādikam. an-eka-
0012912	āha — syāt tv ity-ādi. yadi tarhi dravyam	na asti, yad aham a-drākṣam, tad eva a-sprākṣam
0009912	pakṣilas tv āha — jñānasya samākhyā-śabdo	na asti, yena pratīyamānaṃ vyavahārāya kalpate,
0009807	-grahaṇam tat-sannikarṣa-upalakṣaṇa-artham.	na asti vyapadeśya-ādi-sambhava iti. ādi-grahaṇād
0013510	tatra dravyeṇa saha indriyasya sambandho	na asti, vyomnaḥ śrotratvāt tatra eva ca
0001413	-hetavaḥ. prajojanam vā kiñcit. tac ca	na asti. sātmī-bhūta-kṛpāś ca para-artham eva
0012507	-ekatva-vyavasthā iti cet, bhavatu, tato 'pi	na asmābhir bhinna-indriya-grāhyatvād eva bheda
0012018	na sarva-ātmanā grahaṇam bhavati iti cet,	na asmābhis tasya sannikarṣo hetur iṣyate, tasya
0009713	-ādīnā liṅgena iti vyapadeśyo viśayaḥ.	na asya vyapadeśyo viśayo 'sti ity a-vyapadeśyam.
0009802	jala-ādi-rūpatvena grhyate, tathā-asattvāt.	na asya vyabhicāry asti ity a-vyabhicāri. atha vā
0001101	eva prabhavam evaṃ vyavasitavān. na hi	na aham na mama iti paśyataḥ parigraham antareṇa
0011111	-a-bhāvān na upamānam, upadeśa-a-bhāvān	na āgamaḥ, indriya-artha-sannikarṣa-a-bhāvān na
0015110	liṅga-a-bhāvān na anumānam upadeśa-a-bhāvān	na āgamaḥ. tasmāt pratyakṣam eva idaṃ yuktam ity
0015001	ca na grhṇāti iti tan-nir-apekṣā. sa eva	na ātmā eko 'sya iti śabdasya eka-deśena
0000311	api nivartayati. tac ca asya na asti. tasmān	na ārabdhavyam idam. yasya prajojanam na asti, na
0000401	yadi tarhy etad-artham idam ārabhyate,	na ārabdhavyam, pramāṇa-siddher nyāya-mukha-ādīnā
0005406	a-śakya-samayatvād rāga-ādīnām saṃvittir	na āviṣṭa-abhilāpā. yena yatra śabdasya samayo na
0003916	mano-vijñānasya indriya-antara-vijñānasya ca	na āśrayī-bhavanti. ato rūpi-indriya-vijñāna-
0006912	iva ābhāso 'sya iti vighraḥ. yadā tu	na āśrīyate, tadā viśaya ābhāso 'sya iti. viśayaḥ
0003615	yato na ayaṃ kaścid arthasya dharmo yaḥ prān	na āsīt paścād bhavati. yadi syāt sa eva tayoh
0007801	hi sa kaścid vādī, yo jñānasya jñāna-rūpaṃ	na icchati. viśaya-ākāras tu na siddhaḥ parasya
0002005	-viśeṣaḥ karuṇā-ādibhir yuktasya bhavati,	na itarasya iti tasya sādhanatvena vyavasthāpyate.
0004703	kalpitā bhedaḥ kalpanā-jñānasya eva viśayā	na itarasya iti darśayann āha — na indriyāt
0000411	samarthaḥ, tasya eva vyutpattir bhavati,	na itarasya. tathā hi tatra eva mukha-mātram idaṃ
0003208	vastunaḥ staḥ, yena a-spaṣṭena grhyeta	na itareṇa. tasmād viśeṣasya a-grahaṇān na sa tam
0000501	ucitam, ku-sṛtīr ity-ādīnā tu uttara-ardhena	na itareṣām anena anugraho bhavati iti. tīrthya-
0010403	tasmāt siddha-sādhanam iti. tan	na ity-ādīnā etad āha — pratyakṣa-lakṣaṇe

0011802	ata āha — kiṃ laiṅgikam eva ekaṃ pramāṇam.	<b>na</b> ity ucyate. ātma-indriya-mano- 'rtha-
0016002	artheṣv indriya-manobhyāṃ saha-vyavasāyāḥ.	<b>na</b> ity ucyate. kasmāt. na eka-artha-kāriṇor
0013601	uktam — kim anumānam eva ekaṃ pramāṇam.	<b>na</b> ity ucyate. śrotra-ādi-vṛttiś ca pratyakṣam.
0016114	na eṣa doṣa ity-ādinā etat pratipādayati.	<b>na</b> iti yo 'yaṃ pratiśedhaḥ, tena na saha-vyavasāya
0018111	vicārayati iti cet, kva punar vicāra-ārambhe	<b>na</b> idam codyam avataratī. api ca iha lakṣaṇa-
0003406	yāvātā pramāṇam eva idam na bhavati, tato	<b>na</b> idam pramāṇam iti yuktaṃ vaktuṃ syāt. satyam
0003312	'-nityatā api gr̥hītā eva iti gr̥hīta-grahaṇān	<b>na</b> idam pramāṇam. yadi na anyo '-nityatā-ādiko
0003014	na dve eva pramāṇe. asty etad grahaṇam iti.	<b>na</b> idam apahnūyate, kiṃ tu tasya sandhāne na
0000704	lakṣaṇam, tad bhagavad-upadeśād eva siddham,	<b>na</b> idānīm svayam utprekṣya mayā vyavasthāpyata
0012600	indriya-kāryaṃ ced ekena eva kriyate,	<b>na</b> indriya-antare pramāṇam asti iti tan na
0010010	tatas tat-kalpitatvāt tasyā eva sa viśayaḥ,	<b>na</b> indriya-jñānasya. tato na tad-vyavaccheda-
0017608	tu viśeṣaṇa-viśeṣyayor vastu-sator api	<b>na</b> indriya-dhiyaḥ śaktiḥ. tathā hi gandha rūpi-
0015611	kurute, na bāhyeṣv artheṣv iti. tad evam —	<b>na</b> indriya-manobhyāṃ saha bāhyeṣv artheṣu
0009413	sāmānyam ca kalpitam buddhy-ārūḍham eva	<b>na</b> indriya-viśaya-abhimate 'sti. tat katham tatra
0004802	-arthaḥ. tasmād bhīnna-rūpa-jñāna-grāhyatvān	<b>na</b> indriya-viśayaḥ sitatva-ādi-nirdeśya iti. yad
0014412	-antam āha. yataḥ kāryatva-kāraṇatva-ādayo	<b>na</b> indriya-viśayād bhidyante, na ca indriya-dhiyā
0015510	yadi hi bāhye 'rthe manaḥ pravartate	<b>na</b> indriya-vṛttiṣu, tadā tā mano-vṛttibhir an-
0017508	-vartitvād dvi-ṣṭhatvam. anena ca tasya	<b>na</b> indriyam eva a-sādhāraṇam kāraṇam iti darśitam.
0004703	eva viśayā na itarasya iti darśayann āha —	<b>na</b> indriyāt sarvathā gatiḥ iti. indriyād iti
0010811	sa-antara-adhika-grahaṇam, adhiṣṭhānān	<b>na</b> indriyād iti bhāvaḥ. atra codyate — cakṣuṣas
0017512	ca loke vyapadeśo dṛṣṭa ity uktam prak. tato	<b>na</b> indriyeṇa eva vyapadeṣṭavyam ity āha — a-
0012600	yad eva mayā dṛṣṭam, tad eva sprśāmi iti.	<b>na</b> indriyeṇa tad iti parihāraḥ. akṣa-an-ekatva-
0003602	pratiniyata-deśa-vartino grahaṇād iti.	<b>na</b> iyatā viśeṣa-samāśrayeṇa samānatā hīyate.
0006307	prāmānyam na iṣyate, anumānasya api tarhi	<b>na</b> iṣṭavyam ata eva. na ca na iṣyate. tasmāt
0011201	vā astv indriya-antaram iti. yady eṣa doṣo	<b>na</b> iṣyata ity abhiprāyaḥ. evam api pañca-indriya-
0006402	viśiṣṭe tu pīta-ādy-ākāravati viśamvādān	<b>na</b> iṣyata itī. na tarhi sa-taimiram ity anena
0006307	apy eṣāṃ vitatha-pratibhāsivāt prāmānyam	<b>na</b> iṣyate, anumānasya api tarhi na iṣṭavyam ata
0012407	hi iti yadi smārta-ākṛṣṭatvam viśeṣaṇasya	<b>na</b> iṣyate. tad anena yad viśeṣaṇa-apekṣam jñānam,
0006308	api tarhi na iṣṭavyam ata eva. na ca	<b>na</b> iṣyate. tasmāt teṣāṃ api samihita-artha-kriyā-
0011112	tathā katham teṣāṃ prameyatā. atha ayam	<b>na</b> iṣyate doṣaḥ, evam tarhi sukha-ādi-jñānam
0012505	yadi ca saty api tasmin dravye bhedo	<b>na</b> iṣyate, rūpa-ādiṣv api sa na syād iti. grahaṇa
0015807	yat-pūrvakaḥ smārtaḥ pratyayaḥ, sa pramāṇam	<b>na</b> ukta itī sā eva nyūnatā. kāma-ādiṣu tarhi
0007101	iṣṭam an-iṣṭam vā ity etāvad eva kiṃ	<b>na</b> uktam. kiṃ yadā hi sa-viśayaṃ jñānam arthaḥ,
0001608	sā sugata-avasthāyām an-ukta-siddhā eva iti	<b>na</b> uktā. tayā hi vinā na eva hitam upadeṣṭum
0010104	nirastam. ācāryeṇa tu tat-puruṣa-pakṣe 'tra	<b>na</b> ukto doṣaḥ — diṅ-mātra-darśanena eva pūrva-
0008103	saṃyojya-arthena tad-ākāratayā gr̥hyeta,	<b>na</b> uttara-uttarāṇi, teṣāṃ tad-a-viśayatvāt.
0007909	viśeṣayati, sva-sārūpyeṇa viśeṣeṇa viśiṣṭam	<b>na</b> utpādayati, tathā viśaya-jñānam api sva-jñānam
0007906	-viśaya-jñāna-ākāratvena viśeṣeṇa viśiṣṭam	<b>na</b> utpāditam syād ity arthaḥ. yadi hy ālambanena
0010108	tena ca tadvantaṃ na yojayati, tāvan	<b>na</b> upajāyata eva. na ca ghrāṇa-ādi-jñānānām
0011809	āśrayeṇa an-abhivyakteṣu guṇa-karmasu jñānam	<b>na</b> upajāyate. tasmāt tadā āśrayo dravyaṃ guṇa-
0017207	-samprayogād rajaḥ-prabhṛti-viśayā buddhir	<b>na</b> upajāyate, na eva ayam doṣaḥ, buddhi-janma
0003909	-vijñānasya api keṣāñcin na bhavati iti	<b>na</b> upanyastaḥ. manas-kārasya tu loke viśaya-avac
0011714	sambandhe pratyakṣa-lakṣaṇam idam sūtram	<b>na</b> upapadyate. apare sambandham ācakṣate —
0012403	-lopena lakṣyate. yadi indriya-buddhau tan	<b>na</b> upapadyate, kva tarhi tad ity āha — tac ca
0015609	-viśeṣo bāhya-arthe pravṛtttau manaso	<b>na</b> upapadyate, tasmāt — tasmims tv indriya-
0016204	saha-vyavasāya-kriyāṃ prati praśna eva	<b>na</b> upapadyate, tasyaḥ prāḡ eva jñātātāt. tasmād
0010808	siddhir abhisamhitā. bahir-vṛttitve tu sā	<b>na</b> upapadyate. yasmād indriyaṃ bahir nirgatya
0011110	liṅga-a-bhāvān na anumānam, sādṛśya-a-bhāvān	<b>na</b> upamānam, upadeśa-a-bhāvān na āgamaḥ, indriya-
0001812	-abhyāso 'vasīyate, yatas tad adhigamya api	<b>na</b> uparata-vyāpāro 'bhūt pratyeka-jina-vat, kiṃ
0004104	santy eva indriya-dhiyaḥ kalpanāḥ, kiṃ tu tā	<b>na</b> upalakṣyanta itī cet, vārttam etat. tathā hy a
0014801	a-sambaddhās tuṣāra-leśā viyataḥ patanto	<b>na</b> upalakṣyante, paraspara-samyuktās tu harita-
0016312	parīkṣyante. tatra pratyakṣeṇa tāvad dharmo	<b>na</b> upalabhyata itī darśayann āha — sat-
0013101	ṣaṇ-ṇagarī prāsāda-mālā vā. rūpa-ādy-a-grahe	<b>na</b> upalabhyate ca upalabdhi-lakṣaṇa-prāptam ghaṭa
0013014	yo yad-a-grahe saty upalabdhi-lakṣaṇa-prāpto	<b>na</b> upalabhyate, na sa tato vyatirikto 'sti. tad
0012206	pitā me āgacchati itī prāḡ nīscayo bhavati,	<b>na</b> upādhyāya itī. so 'pi bhavan nīscayo '-sati
0018105	avasthānād buddher jāyamānāyā eva prāmānyam,	<b>na</b> ūrdhvam ity uktam. tadā ca buddhy-a-bhāvād eva
0015608	indriyāṇām syāt. tathā hy uktam —	<b>na</b> eka-artha-kāriṇor indriyayoḥ kalpane
0016002	saha-vyavasāyāḥ. na ity ucyate. kasmāt.	<b>na</b> eka-artha-kāriṇor indriyayoḥ kalpane
0016213	ārabhya praśnaḥ. pratyuttaram api ca —	<b>na</b> eka-artha-kāriṇor indriyayoḥ kalpane



0014502	-ādi. sarvatra a-bhede 'pi sukha-ādi-jāter	<b>na</b> eka-indriyatva-prasaṅgaḥ, yataḥ saṁsthāna-
0014913	śabda-grahaṇa-nir-apekṣā iti. śabdo hi	<b>na</b> eka-guṇa-ātmakaḥ, kiṁ tarhi tri-guṇa-ātmakaḥ.
0014504	bhedena iti nīla-pīta-ādi-saṁsthāna-bhedena.	<b>na</b> eka-saṁsthāna-anuvṛttir dr̥ṣṭā ity anena
0013109	tān a-bhedena sarveṣu teṣu upajāyate,	<b>na</b> ekaṭra eva. na bhāva-guṇatvayoḥ pratyakṣam iti.
0002511	'numānasya api prāmāṇyam abhyupeyam. tasmān	<b>na</b> ekaṭvaṁ pramāṇasya. bahutvaṁ tu syāt. tac ca
0002415	-ukta-doṣa-avakāśaḥ. atha katham gamyate	<b>na</b> ekaṭvaṁ pramāṇasya bahutvaṁ vā iti. ekaṭvaṁ
0004505	tān sañcita-ākhyāna-viśeṣeṇa ālambante,	<b>na</b> ekam eva dravyam iti kṛtvā. yac ca uktaṁ —
0014713	ity ucyante. jātitaḥ sarva-gatānām iti.	<b>na</b> ekam eva parama-aṇu-dravyam sarva-gatam asti,
0004402	samudāya iti hi paryāyāḥ. sa ca sañcayo	<b>na</b> ekasya eva parama-aṇoḥ, api tu bahūnām
0004812	api iyaṁ kalpanā yadi śabda-indriya-jñānayor	<b>na</b> eko viśayo yaḥ sāsna-ādimān sa gaur ity
0002102	sato 'py āropita-pramāṇa-sva-bhāvasya	<b>na</b> etat pramāṇa-sva-bhāvam iti yad vyutpādanam sa
0014304	trayānām sanniveśa-viśeṣā ity abhyupagamān	<b>na</b> etat samasti. tad etad uktaṁ bhavati — yac
0010013	tatas tan-nirāsāya tad avasmyaḥ kartavyam.	<b>na</b> etad asti, artha-sannikarṣa-grahaṇena eva tasya
0015606	kevalasya tu paścāt smṛti-vyavasāyāḥ.	<b>na</b> etad asti. evaṁ bāhya-artha-grahaṇe sati
0015206	indriya-vṛtṭiḥ prāpnoti ity arthaḥ.	<b>na</b> etad asti. ca-śabdāś tād iha pramāṇa-antara-
0012217	jñānam apy ātmani samavāyāt tad-viśayam eva.	<b>na</b> etad asti. jñānasya hi jñeyam viśayatvena
0010905	yatra cikitsā-prayogaḥ, tatra indriyam iti.	<b>na</b> etad asti, tatra api dhātṛi-cikitsā-dvāreṇa
0017007	syāt. atas tan-nivṛttaye sad-grahaṇam iti.	<b>na</b> etad asti, tasya samprayoga-grahaṇena eva
0015014	iti. nanu śabda-ādi-bhāvena api bhedaḥ.	<b>na</b> etad asti. trikāṇām hi śabda-ādi-bhāvena
0008909	tasmād utpadyante, tasya a-sattvāt.	<b>na</b> etad asti, pāramparyeṇa api tata utpatter
0008205	api sādhanam vācyam ity an-avasthā syāt.	<b>na</b> etad asti. yasya hi jñānasya sannikṛṣṭo
0016112	ity eke. cakṣur-manasor dvāra-dvāri-bhāvān	<b>na</b> ete eka-artha-kāriṇī kalpayitum asmākaṁ
0002507	tat-siddhāv api buddhi-vikalpe saṁśayāt.	<b>na</b> enam anya-sambandhinam puruṣa-mātra-pratyakṣam
0009908	a-nirdeśya-sva-rūpam eva hi sarvaṁ jñānam.	<b>na</b> eva a-nirdeśyatve vyabhicāro 'sti. atha
0011208	cakṣus-tvak-śrotrāṇi indriyāṇi bhūtebhya iti	<b>na</b> eva atra ghrāṇa-ādīnām indriyatvaṁ vidhīyate,
0017207	rajaḥ-prabhṛti-viśayā buddhir na upajāyate,	<b>na</b> eva ayam doṣaḥ, buddhi-janma pratyakṣam iti
0000502	apavidhya katham artha-tattva-bhājaḥ syuḥ,	<b>na</b> eva ity artha-gateḥ. katham-śabdena hy atra a-
0013412	indriya-bhede grahaṇa-bhede ca saty a-bhedo	<b>na</b> eva iti yāvat. yatra ca ity-ādīnā yadi kevalād
0015306	indriya-vṛtṭeḥ saṁvedanam icchann āha —	<b>na</b> eva idam paraspara-saṁvedanam anubhava-ātmakam
0016801	sad ity etad a-kāryam eva. nanu ca	<b>na</b> eva idam pratyakṣa-lakṣaṇam, kiṁ tu dharmāḥ
0015405	ānantarya-arthatvāt. na eṣa doṣa iti.	<b>na</b> eva idam vṛtti-saṁvedanam pramāṇam iṣyate.
0003609	-viśayatvāt sa eva doṣaḥ. atha manyase —	<b>na</b> eva idam adhigata-viśayam, yato 'dhigatasya
0010413	-ādeḥ. vyāpaka-a-bhāvaḥ. yas tu manyate —	<b>na</b> eva indriya-artha-sannikarṣa-jasya
0006114	yas tv āha — dvi-candra-ādi-jñānam	<b>na</b> eva indriya-jaṁ, api tu mānasam eva iti, tena
0016016	na kevalam a-sāmarthyād ity ucyate, evam api	<b>na</b> eva indriyāṇām sāmarthyam syāt, yasmād evam
0011505	tat pramāṇam ity ucyate. na eṣa doṣaḥ.	<b>na</b> eva iyaṁ sambandha-lakṣaṇā ṣaṣṭhī, kiṁ tarhi
0007816	syād iti na anubhava-rūpam api. nanu ca	<b>na</b> eva kaścīd viśaya-eka-rūpam jñānam icchati,
0015505	artheṣu vyavasāyāḥ kriyanta āhosvit saha	<b>na</b> eva kriyanta iti saṁśaya idam uktaṁ —
0007315	evam ity-ādi. asya ayam samudāya-arthaḥ.	<b>na</b> eva tattvatas tasya vibhāgo 'sti, kevalam a-
0016307	iti śrotra-ādīnām vaiarthyam syāt. tataś ca	<b>na</b> eva tad-ātmanā prakṛteḥ pariṇatīḥ syāt.
0007012	-karaṇa-bhāvo yujyata iti cet, evam etat.	<b>na</b> eva tasya parama-arthatāḥ karma-ādi-bhāvaḥ.
0014908	-śabda-vācyās tv ity-ādi. pānaka-ādayo 'pi	<b>na</b> eva parama-arthatāḥ santi, kevalam vyavahāra-
0010814	-paricchinnā ākāśa-pradeśa-viśeṣaḥ. tasya	<b>na</b> eva paro bahir-vṛttitvam icchati. tat katham
0008010	viprakṛṣṭas tad-ābhāsāni na eva bhavanti,	<b>na</b> eva prāpnuvanti ity arthaḥ. kutaḥ. tasya a-
0008010	jñāna-antaritatvād viprakṛṣṭas tad-ābhāsāni	<b>na</b> eva bhavanti, na eva prāpnuvanti ity arthaḥ.
0015202	pratyakṣe 'ntar-bhāvaḥ. indriya-vṛttayas tu	<b>na</b> eva mano-vṛtti-saṁvedikāḥ śāstreṇa uktāḥ.
0004502	uttara-pada-lopaś ca, praparna iti yathā.	<b>na</b> eva vā atra kta-pratyayo bhāve vihitaḥ, kiṁ
0002802	tad-artha-kriyā-arthī ghaṭe pravartate	<b>na</b> eva vā pravarteta, sāmānyasya kvacid an-
0004205	vikalpa-kāle na asti darśanam, tathā api tan	<b>na</b> eva vicchinnaṁ avasīyate, laghutara-vṛttinā
0006512	eva tv ity-ādīnā ayam arthaḥ su-ucitaḥ —	<b>na</b> eva vyavasthita-sva-bhāvam kiñcid asti sādhyam
0016505	sat-prayogo yukta iti sambandhaḥ kartavyaḥ,	<b>na</b> eva sat-prayogo yukta ity evam vā. pratiyogy
0014703	abhyupagatam. ata eva asau sānkhya-nāśakaḥ.	<b>na</b> eva hi ity-ādīnā eka-indriya-prasaṅgam
0014509	atas tad eva indriya-anantyaṁ prasajyate.	<b>na</b> eva hi śabda-lakṣaṇebhya iti. pūrveṣām
0001608	an-ukta-siddhā eva iti na uktā. tayā hi vinā	<b>na</b> eva hitam upadeṣṭum utsaheta iti sā api tasya
0012113	-vaśāt pratyakṣasya grahaṇa-a-grahaṇe.	<b>na</b> evam niścayasya. kiñcin niścinvato 'py anyatra
0017213	'pi pratyakṣam jñānam utpadyeta iti.	<b>na</b> evam bhaviṣyati ity-ādīnā sac-chabda indriya-
0016114	api dvāra-dvāritva-prasaṅgād ity anye.	<b>na</b> eṣa doṣa ity-ādīnā etat pratipādayati. na iti
0015405	-śabdasya ānarthakyam, ānantarya-arthatvāt.	<b>na</b> eṣa doṣa iti. na eva idam vṛtti-saṁvedanam
0002408	api pratyakṣa-apekṣayā siddha-sādhanam eva.	<b>na</b> eṣa doṣaḥ. atra hi dve vākye. pratyakṣam

0010315	na asti iti tasya eva syād vyabhicārah.	<b>na</b> eṣa doṣaḥ. an-ekadhā hi vyabhicāra-śabdasya
0004908	-sādhanaayoḥ prāpti-parihārāya pravartate.	<b>na</b> eṣa doṣaḥ. artha-ālocana-mātre 'pi hi
0011509	uktam. tat kim ucyate phala-a-bhāva iti.	<b>na</b> eṣa doṣaḥ. ca-śabdo 'vadhāraṇa-arthaḥ. tatra
0007601	dhūmaḥ syād iti katham tena agner anumānam.	<b>na</b> eṣa doṣaḥ. dahana-ākāra-jñāna-janana-vāsanā-
0011504	tasya eva karmaṇas tat pramānam ity ucyate.	<b>na</b> eṣa doṣaḥ. na eva iyaṃ sambandha-lakṣaṇā
0017208	tad-viṣayam, tad iṣyata eva pratyakṣam.	<b>na</b> eṣa doṣaḥ. na hy atra rajaḥ-prabhṛtibhiḥ
0016502	atha etad ucyate, eva-śrutir apārthikā syāt.	<b>na</b> eṣa doṣaḥ. niyamasya eva hi sva-rūpam eva-
0014008	a-dravya-sat. tat kutas tasya dvi-grāhyatā.	<b>na</b> eṣa doṣaḥ. para-abhiprāyeṇa evam uktam. paro
0014514	-vacanena bhāvyaṃ. tat katham trikebhya iti.	<b>na</b> eṣa doṣaḥ. prati-śabdam anyad anyat trikam.
0004510	tat katham sāmānya-gocaratvam upapadyate.	<b>na</b> eṣa doṣaḥ. yat tat sañcita-śabdena āyatana-sva
0002604	iti teṣāṃ prameya-antaratvam syāt.	<b>na</b> eṣa doṣaḥ. yatra hi vyavahartṛṇāṃ viṣayatva-
0012315	viśeṣyaṃ ca na gṛhṇāti tayoś ca sandhānam	<b>na</b> karoti, so 'pi tathā gṛhṇīyād iti manyate.
0013303	idam uktam — guṇa-karmasu ca bhāvān	<b>na</b> karma na guṇa iti. ataḥ prakṛtasya eva
0012600	na indriya-antare pramānam asti iti tan	<b>na</b> kalpanīyaṃ syād iti. apārthikā iti nir-nimittā
0016303	hi yathā-ukta-doṣa-prasaṅgaḥ syāt. tataś ca	<b>na</b> kalpayitavyam — indriya-pravṛtti-saha-jo
0013915	sā eva śrotra-indriyeṇa gṛhyate. tena	<b>na</b> kaścid doṣa ity āha na hi traiguṇya-vyatirekeṇa
0002205	tu siddhāny eva sarveṣāṃ pramānāni syuḥ,	<b>na</b> kaścid vipralabhyet. tasmāt svataḥ pramāṇasya
0011503	kāraṇam. kriyāyāś ca kāraṇāni bhavanti,	<b>na</b> kāraṇam, evaṃ viṣaya-antaram api. yathā ca
0017509	hi dvi-ṣṭhatvāt tasya yathā indriya-antaram	<b>na</b> kiñcid asti, rūpa-ādi-samudāye tad-upacārāt.
0012415	dhetu-bhedo yojyaḥ. idānīm dravyam eva	<b>na</b> kutaścid utpadyata iti nir-viṣayaṃ lakṣaṇam.
0018010	tat pratyakṣam, evam api nityatvāt samavāyo	<b>na</b> kṛtam syāt. tataś ca dvi-vidham eva pramānam
0002404	atha dviṭīyaḥ, saṅkhyā-avadhāraṇam	<b>na</b> kenacij jñānena anubhūyate. tat katham tatra
0013009	yas tv āha — samudāyo 'vastutvān	<b>na</b> kevalam pratyakṣeṇa eva kalpanā-apoḍhatvam
0004309	kiṃ tarhi pratīti-viśeṣa ity uktam.	<b>na</b> kevalam yadā jñānam pramāṇasya prameyam
0007109	'vyayī-bhāvaḥ. ata etad uktam bhavati —	<b>na</b> kevalam smr̥ter uttara-kālam dvairūpyam siddham
0008314	-uktāyā eva upapatteḥ sādhyā-antaram āha.	<b>na</b> kevalam a-sambhāvān na yuktam, kiṃ tv a-
0010208	etena vyavasāya-ātmaka-vacanena iti. atha vā	<b>na</b> kevalam a-sāmarthyād ity ucyate, evam api na
0016015	apekṣya bāhye 'rthe manaḥ pravartate	<b>na</b> kevalam indriyāt. adhiṣṭhāna-dvāreṇa eva hi
0010913	'dhiṣṭhānād api vicchinne 'rtha iti gṛhyate,	<b>na</b> kevalam artha-rūpatām anubhava-rūpatām vā
0008001	viṣaya-jñāna-jñānam viṣaya-anubhava-jñānasya	<b>na</b> kriyanta eva ity evam ayaṃ praśnaḥ pravṛttaḥ,
0016205	gamyate — kiṃ saha eva kriyante, pṛthag	<b>na</b> kriyā-sādhanam ity eva sarvasyāḥ kriyāyāḥ
0006604	pramānam iti. yuktam ca etat. tathā hi	<b>na</b> gandha-ādi-samudāya-mātra-viṣayatā uktā
0013006	-sparśayoḥ sahadhara-upalakṣaṇatve 'pi sati	<b>na</b> gandha-viṣayam. atha ghrāṇa-vijñānam, dravya-
0017610	dravyam iti hi yadi cakṣur-vijñānam etat,	<b>na</b> gavaya iti nirṇaya utpadyate. viṣaya-ālocana-
0011912	artha-avadhāraṇam yadā, tadā gaur eva ayam,	<b>na</b> guṇa iti. ataḥ prakṛtasya eva bhāvāsya dharmāś
0013303	uktam — guṇa-karmasu ca bhāvān na karma	<b>na</b> gr̥hītaḥ, na tac chabdena taṃ samyojya gṛhṇāti.
0005407	āviṣṭa-abhilāpā. yena yatra śabdasya samayo	<b>na</b> gr̥hītaś ca rāga-ādy-ātmani tat-saṃvedanena
0005408	gṛhṇāti. tad yathā cakṣur-vijñānam gandham.	<b>na</b> gṛhṇāti iti tan-nir-apekṣā. sa eva na ātmā eko
0014914	kiṃ tarhi tri-guṇa-ātmakaḥ. tathā ca	<b>na</b> gṛhṇāti tayoś ca sandhānam na karoti, so 'pi
0012315	iti. anyathā yo 'pi viśeṣaṇam viśeṣyaṃ ca	<b>na</b> gr̥hyata eva. tena tu śabda-antarāṇi sarva-
0009704	-deśa utpadyate, sa tatra a-samavetatvān	<b>na</b> gr̥hyate na sa tasya arthaḥ, caitanya-vat
0015004	-ādīnām anyatamaḥ. tad etena yac chrotreṇa	<b>na</b> gr̥hyanta iti teṣāṃ a-sāmānya-rūpatvam ucyate.
0002610	jñāne te pratibhāsante, tasya jñeyatvena te	<b>na</b> gr̥hyeta. na ca jāti-viśiṣṭa-tad-bheda-grahaṇa-
0014209	grāhyaḥ, anyathā śabdasya ayaṃ viśeṣa iti	<b>na</b> grāhya-vaśāt. tatra katham idam codyate — an-
0013908	nanu karma-vaśād indriya-abhinirvṛttiḥ,	<b>na</b> grāhyam ity an-eka-antam āha. tat-parama-aṅgur
0014410	na vā ity atra yo vā-śabdaḥ. an-anyatve 'pi	<b>na</b> ghaṭata iti pratipādana-paro 'yam ārambha iti
0009103	bāhya-artha-āśrayiṇī pramāna-ādi-vyavasthā	<b>na</b> ghaṭate, tathā vāda-vidhi-parikṣāyāṃ vakṣyati.
0006807	ghaṭate. katham ca na ghaṭate. yathā ca	<b>na</b> ghaṭate. yathā ca na ghaṭate, tathā vāda-vidhi
0006806	na ca ālambanam ghaṭate. katham ca	<b>na</b> ca a-pratibhāsamānas tasya viṣayo yujyate,
0007811	na tu tad-vyatirekeṇa kiñcid ākāra-antaram.	<b>na</b> ca a-bhāvāsya kiñcana kartavyam asti, nir-
0011616	a-jñāna-ādy-a-bhāvo hy a-jñāna-ādi-nivṛttiḥ.	<b>na</b> ca a-viṣayam eva etad iti śakyate vaktum, deśa
0012913	ity asya a-bheda-jñānasya ko viṣayaḥ.	<b>na</b> ca a-sato nimittatvam lakṣaṇatvam ca
0016512	ca bhāvena bhāva-lakṣaṇam ity anena vā.	<b>na</b> ca a-snehavataḥ kvacid dveṣaḥ, ātma-ātmīya-an-
0001102	paśyataḥ parigraham antareṇa kvacit snehaḥ,	<b>na</b> ca atra an-eka-anta iti na ayaṃ niyamo
0013406	sad-bhāvād ity ata āha — na ca ity-ādi.	<b>na</b> ca atra yojanam prati vyāpṛtā eva pratītiḥ
0003716	yojyante saṃsṛjyante, sā pratītiḥ kalpanā.	<b>na</b> ca an-anubhūte smr̥tir yuktā. tato 'nyena tad-
0008407	tatra apy uttara-kālam smr̥tir dr̥ṣṭā.	<b>na</b> ca an-utpannam rāga-ādy-ātmānam saṃvittir
0005402	viṣayī-kṛte hi samayaḥ śakyate kartum.	<b>na</b> ca anu-śabdasya ānarthakyam, ānantarya-
0015403	eva atra arthaḥ. sa eva ca upakārah.	

0008805	ālambanaṃ sarva-dharmā iti lakṣaṇāt.	na ca anyah sarva-dharma-sva-bhāvo vijñānasya
0011311	iti ca etat karaṇatva-upalakṣaṇam.	na ca anyatra phalaṃ yuktam iti pramāṇa-phalam.
0012410	dvītiya-sādhya-apekṣayā tu sva-bhāvam āha.	na ca arhati iti. dṛṣṭānte sādhyā-vaikalya-
0008101	bhrāntena pratipatrā grhyeran.	na ca asau teṣāṃ viṣayaḥ, kiṃ tarhi ādyasya eva
0007212	ca yathā dhūmena agnir anumīyata ity ucyate,	na ca asau sāksāt tena anumīyate, kiṃ tarhi tad-
0013212	yo bhāvaḥ, tasya ekaṃ dravyam viśeṣaṇam.	na ca asau sārvendriyaḥ, kiṃ tarhi guṇa-vṛttiḥ.
0009815	tatra a-sattvāt, yathā nīlatvam utpalasya.	na ca asti indriya-buddher iti. yadā bahu-vīthi-
0008110	eva tad-ākārāṇi bhavanti ity abhyupeyam.	na ca ādyasya jñānasya viśaya-ākāra-sūnyatve
0006806	vā bahir vyatiriktaṃ vastu-upalabhyate.	na ca ālambanaṃ ghaṭate. kathaṃ ca na ghaṭate.
0017701	sambandhena niścayo bhaviṣyati ity āha —	na ca ity-ādi. tasmān mānasa iti. yasmād evam
0013406	-antarasya api sad-bhāvād ity ata āha —	na ca ity-ādi. na ca atra an-eka-anta iti na ayam
0014412	śabdena ahaṅkāro mahān pradhānaṃ ca grhyate.	na ca ity-ādinā apy an-eka-antam āha. yataḥ
0015614	— tat-smārtatva-jñāpakatvena ukta iti.	na ca idam vṛtti-saṃvedanaṃ sāṅkhya-sya smārtam
0006312	-ādi-vasu-mātram āsādayati iti sva-bhāvaḥ.	na ca idam anumānam, a-liṅga-jatvān nir-
0014006	vyapadiśyante. tato niyata-indriya-grāhyatā	na ca indriya-anantyaṃ, pañcatvāt saṃsthānānām.
0014413	-ādayo na indriya-viśayād bhidyante,	na ca indriya-dhiyā avasiyante. sarvā syāc citra-
0017604	-sambandhād artho gotva-āditvena niścīyate,	na ca indriya-dhiyo viśeṣaṇa-viśeṣya-yojane
0013211	viśeṣaṇam iti dravyam api sārvendriyaṃ syāt.	na ca iṣyate. tasmād an-eka-antaḥ. dravya-vṛtter
0008008	eva tad bhavati iti yuktam ity āha —	na ca uttara-uttarāṇi ity-ādi. ca-kāro 'vadhāraṇe.
0015509	na ayam prasiddhataro 'pahnotuṃ śakyate.	na ca ubhayor bāhya-artha-pravṛttāv ayam
0006902	ākārair anugatāni vijñānāny upalabhyante.	na ca ekaṃ vastv an-eka-ākāram, an-ekatva-
0017810	yathā pradhānamayaḥ sāṅkhya-puruṣo 'yam iti.	na ca evaṃ-vidham indriya-ādi-sannikarṣa-jaṃ
0004904	a-nirdeśyaṃ rūpaṃ pratyakṣasya viśayo	na ca evaṃ-vidhe kalpanā pravartate, tasyaḥ
0006503	tad-ābhāsatvam ity etat siddham bhavati.	na ca evaṃ sati kaścid virodhaḥ, kalpanā-jñāna-
0013310	sparśo 'py agni-viśeṣaṇatvāc cākṣuṣaḥ syāt.	na ca evam iti ato 'py an-eka-antaḥ. dṛṣṭo hi ity
0006204	vikāra-nivṛttau kalpayato 'pi na nivarteta.	na ca evam. tasmād idam apy aindriyam eva. uktaṃ
0009309	ālambanasya jñānasya pratyakṣatvam labhyeta.	na ca evam. tasmād yasya tad vyapadiśyata ity
0004712	syāt, śābde 'pi tathā eva pratibhāseta,	na ca evam. na ca yaḥ śābde na pratibhāsete sa
0017113	bhāva-upagamana-sāmarthyam eva vaktum iṣṭam.	na ca evam-prakāram sadana-ādi rajaḥ-prabhṛtīnām
0014611	na vyakty-ātmanā. nir-avayavaṃ ca.	na ca karma-pūrvikā sṛṣṭiḥ, api tu pradhāna-
0010108	na yojayati, tāvan na upajāyata eva.	na ca ghrāṇa-ādi-jñānānām sāmānya-ādi-yojane
0014209	anyathā śabdasya ayam viśeṣa iti na grhyeta.	na ca jāti-viśiṣṭa-tad-bheda-grahaṇa-abhyupagame
0011814	anyan na syāt. tathā hy adhigamaḥ phalam.	na ca jñānād adhigamo 'rtha-antaram. ataḥ
0009303	vyapadiśyate ghaṭa-jñānaṃ dvitva-jñānam iti.	na ca tatas tad utpadyate, teṣāṃ tattvato '-
0014202	śabda-ādayo hi saṃsthāna-ātmikā jātayaḥ.	na ca tatra apara-saṃsthānam asti yena vīṇā-śabda
0007701	aṅgī-kṛtya sva-saṃvitteḥ phalatvam uktam.	na ca tad dvairūpyam jñānasya upapadyate, tad-
0008707	dhi rajatena vyapadiśyate rajata-jñānam iti.	na ca tad rajatād utpadyate, śuktikayā eva tu tad
0006805	anyathā tasya arthena sambandho na syāt.	na ca tasmāt tad-ākāram a-tad-ākāram vā bahir
0000812	a-samartham a-darśane 'pi vipakṣa-vṛtteḥ.	na ca tasya tathā-vidha-jñāna-lakṣaṇam prāmānyam
0001411	pālana-artho yad uta saṃsāra-sāgara-tāraṇam.	na ca tasya viparīta-upadeśatā sambhāvyaṭe, tat-
0006313	anumānam, a-liṅga-jatvān nir-vikalpatvāc ca.	na ca tṛtīyaṃ pramāṇam iṣṭam, itaḥ pratyakṣam eva
0002008	hi dvāraṃ diṅ-mātra-darśanaṃ saṅksiptam.	na ca tena vistara-pratipādyānām vyutpattir
0008108	pūrva-viprakṛṣṭa-artha-ākārāṇi grhyante.	na ca teṣāṃ sva-viśayaḥ, yatas tvad-uktayā nītyā
0002604	viśayatva-adhyavasāyas tatra iyaṃ cintā.	na ca taimirika-ādibhir upalabdhāḥ keśa-ādayat,
0014716	yady evaṃ te parama-aṇavo 'tīndriyā,	na ca tair vyatiriktaṃ kāryam ārabhyate, tat
0006307	anumānasya api tarhi na iṣṭavyam ata eva.	na ca na iṣyate. tasmāt teṣāṃ api samīhita-artha-
0003207	spaṣṭam pratibhāseta tatra vastuno rūpam.	na ca paraspara-vilakṣaṇāv ākārāv ekasya vastunaḥ
0010611	guṇānām. tat kutas teṣāṃ ādhikya-grahaṇam.	na ca paro gandha-ādibhiḥ saha indriyasya
0003409	atas tathā eva pratiśiddham ity a-doṣaḥ.	na ca punaḥ punar abhijñāna iti. abhijñāne phale
0008602	syāt, a-pratyakṣa-upalambhatvena a-viśeṣāt.	na ca bhavati. tasmāt sva-saṃvedyatā jñānasya
0010801	viśiṣṭo rūpa-ādiṣu mahad rūpam alpaṃ vā iti.	na ca mukhya-upacaritayos tulya-pratyaya-
0004801	'pi tathā eva pratibhāseta, na ca evam.	na ca yaḥ śābde na pratibhāsete sa śabda-arthaḥ.
0008007	saṃyojya-artha-ākāratayā adhyavasyati.	na ca yāvatā bhrāntena pratipatrā tat tathā
0018007	-kṛto matena samavāyaḥ pratyakṣam prāpnoti.	na ca yuktaṃ tasya pratyakṣatvam, artha-
0001316	tad-vaśena eva punar duḥkham āśrayante,	na ca yukti-dṛṣṭena mārgaṇa gatā ity atas te na
0015805	na hy anyathā viśaya-viśayitvaṃ sambhavati.	na ca yugapad-utpannāyor nimitta-nimittitvam
0010610	sa-antaram iti grhyeta adhikam iti vā.	na ca rūpa-ādīnām parimāṇam asti, nir-guṇatvād
0010710	rūpa-śabdau. sva-bhāvaḥ. yad apy uktam —	na ca rūpa-ādīnām ity-ādi, tatra yadi rūpa-ādīnām
0017311	buddhi-janmani karaṇānām vyāpāreṇa bhāvyaṃ.	na ca loke samprayoga-śrutir vyāpāra-arthā

0010112	vikalpayann apī cakṣuṣā rūpam īkṣate.	na ca vikalpa-dvayaṃ yugapad abhyupeyate
0006918	cakṣur-ādayo vyāpāryante, na tu vijñānasya.	na ca vijñāna-upalabdhir eva viśaya-upalabdhiḥ,
0015704	'pi na syād ity andha-mūkaṃ jagat syāt.	na ca vṛtti-saṃvedanaṃ pratyakṣa-ādiṣv antar-
0015012	prakāśakatva-ādi-rūpasya a-viśiṣṭatvāt.	na ca vyakti-bheda-mātreṇa indriya-antara-
0010002	śakyah. kutaḥ punas tena anyo vyapadekṣyate.	na ca vyapadeśac chābdatvaṃ prasajyate, kiṃ tarhi
0010004	vācyatvam ity a-samīkṣita-abhidhānam etat.	na ca vyabhicāri-viśayatve, sambhavaḥ 'sti ity
0011217	an-antaram bhavati, yathā-uktam prak.	na ca vyavahitasya phalatum yuktam, anyathā
0007404	jñānam a-tathā-bhūtam api tathā ābhāti.	na ca śakyate kalpayitum — mantra-ādi-
0002507	pratyakṣasya śarīra-mātra-vaśayatvāt.	na ca śarīram eva buddhiḥ, tat-siddhāv api buddhi
0004107	indriya-vijñāne syāt prāg apy upalakṣyeta,	na ca saṃhṛta-vikalpa-avasthāyām upalakṣyate.
0017303	hi viśeṣam āśritya vyutpattiḥ kriyate.	na ca sac-chrutir indriya-arthe rūḍh ity a-sad
0008908	bhavati ity eṣo 'py atra niyama 'bhimateḥ.	na ca smṛty-ādīni yena ālambanena vyapadiśyante
0017911	sa cet pramāṇam, phala-antara-a-bhāvaḥ.	na ca hāna-upādāna-upekṣā-buddhayaḥ phalam iti
0004809	anukārāc chābdasya eva eka-vaśayatvam	na cakṣur-vijñāna-ādīnām. na hi tāni parasparam
0018209	'rtha-kriyā-kāle vikṛtir yady a-nityatā	na cet sā asti na tad vastu sarva-sāmarthya-
0009111	ābhāsasya api. yady api sva-ābhāsam vijñānam	na janayanti, tathā api ity api-śabdasya arthaḥ.
0016803	tad īdṛṣam pratyakṣam, bhaviṣyamś ca dharmo	na jñāna-kāle 'sti tato 'nimittam atīndriyasya
0007612	trayasya api tattvato 'pariṇiṣpannatvāt,	na jñānāt pṛthak-kāraṇam. iha dvi-rūpatām aṅgī-
0006412	sa hi yadi bhavaty a-jñāna eva bhavati,	na jñāne, tasya eka-antena saṃvāditvāt.
0016904	sva-rūpa-nirdeśam antareṇa tasya sva-rūpam	na jñāyate, na tarhi tat siddham. tataś ca tasya
0002607	na hi tad-vaśayatvena adhyavasīyata iti cet,	na, jñeyatvena adhyavasāyād asti tatra api viśaya
0014417	hetum āha. yad a-bhinna-ākāraṃ grahaṇam,	na tac citra-vaśayam, caitanya-grahaṇa-vat. tathā
0005407	yena yatra śabdasya samayo na gṛhītaḥ,	na tac chabdena taṃ saṃyojya gṛhṇāti. tad yathā
0014305	— yac chabda-ādi-sva-bhāvam na bhavati,	na tac chrotra-ādi-vṛtti-grāhyam, caitanya-vat.
0009303	tad utpadyate, teṣāṃ tattvato 'sattvāt. ato	na taj-jñānasya pratyakṣatā-prasaṅgaḥ. saṃvṛti-
0017407	iti kiṃ punar ity anena api yad an-arthakam,	na tat kartavyam, tad-anya-an-arthaka-vat. tathā
0008810	sambandhitayā jñānam vyapadiśyate,	na tat tata eva bhavati, kiṃ tarhi pratyaya-
0012910	ayaṃ doṣaḥ. yatra hi yasya hetur na asti,	na tat tatra bhavati iti yuktam, yad āha — syāt
0010410	pratyakṣa-lakṣaṇam praty upayogo na asti,	na tat tad-adhikāre nirdeśyam, guṇatva-ādi-vat.
0004802	iti. yad yato bhinna-rūpa-jñāna-grāhyam,	na tat tad eva. tad yathā aśvād bhinna-jñāna-
0009401	ity etan na prāpnoti iti. yad-ābhāsam	na tat tasmād iti. samūha-ābhāsam kasmān na syād
0014309	anyac ced ity-ādi. yac chabda-āder an-anything,	na tat tasya kāraṇam, śabda-ādi-vat. tathā ca
0010307	yatra vyabhicāraḥ sambhavaś ca na asti,	na tat tasya viśeṣaṇam. tad yathā balākāyāḥ
0005504	-prasaṅgāt. yaj jñānam yad-ākāra-rahitam,	na tat tasya saṃvedakam. go-jñānam iva aśvasya.
0008505	parokṣatvāt. yasya yad-upalambhaḥ parokṣaḥ,	na tat tena anubhūtam. tad yathā devadattasya
0003808	-jñānam api na sva-lakṣaṇa-vaśayam, ato	na tat pratyakṣatvena abhimatam iti jñāpana-
0017501	kiṃ ca ity-ādīnā yad akṣam prati na vartate,	na tat pratyakṣam, abhimata-a-pratyakṣa-vat.
0013505	iti yāvat. tataś ca yad viśeṣaṇa-apekṣam,	na tat pratyakṣam ity-ādi pūrvavat sādhanam
0008510	bhavati. tena parair yad anubhūtam,	na tat pratyakṣam iti. sa tarhy ātma-anubhavaḥ
0017405	-viśeṣa-utpādāt. anyad ity-ādīnā yad a-sat,	na tat pratyakṣam, kha-puṣpa-vat. tathā ca
0008507	vyāptaḥ. atha vā yad a-pratyakṣa-upalambham,	na tat pratyakṣam, parokṣa-vat. tathā ca an-
0012407	tad anena yad viśeṣaṇa-apekṣam jñānam,	na tat pratyakṣam, mānasam eva vā tat. tad yathā
0012412	-grāhya-vaśeṣaṇa-vaśeṣya-vaśayam jñānam,	na tat pratyakṣam, mānasam eva vā tat. tad yathā
0018008	-a-bhāve 'pi so 'sti. yad artha-vyabhicāri,	na tat pratyakṣam, mithyā-jñāna-vat. tathā ca
0006106	yad pūrva-anubhūta-samaya-smṛti-bala-bhāvi,	na tat pratyakṣam. yathā idam anumāna-ādi-jñānam.
0002907	-vaśayam grahaṇam pramāṇa-antaram. tathā hi	na tat pratyakṣam, sāmānyasya api grahaṇāt, na
0009201	-sattvāt. anena yat saṃvṛti-sad-ālambanam,	na tat pratyakṣam, smṛty-ādi-vat. tathā ca
0003102	tat-sandhāne pravartate tan-nimittam jñānam,	na tat pramāṇa-antaram. katham punas tat-
0011701	bhavitum arhati ity arthaḥ. yad a-sat,	na tat pramāṇa-phalam, atyanta-a-bhāva-vat. a-
0003513	-phalam. yat pūrva-adhigata-artha-vaśayam,	na tat pramāṇam, smṛty-ādi-vat. tathā ca viśeṣa-
0000312	ārabdhavyam idam. yasya prayojanaṃ na asti,	na tat prekṣāvātā ārabdhavyam. tad yathā an-
0014406	pumāṃsaḥ. tathā ca sattva-ādi. yad ekam,	na tat sattva-ādibhyo 'bhinna-sva-bhāvam. yathā
0002904	-nityatā sāmānyam. anayoḥ saṅkareṇa grahaṇān	na tat sāmānyam eva sva-lakṣaṇam eva vā. ato
0000402	tvayā prāg eva sādhitatvāt. yat sādhitam,	na tat-siddhaye prekṣāvātā ārambhaḥ kartavyaḥ.
0003713	tu tad-viparyayāt. parikalpitā hi jāty-ādayo	na tattvataḥ santi. nāma-jāty-ādīnām yojanā nāma-
0003601	grahaṇāt sāmānyato dṛṣṭam eva. syād etat —	na tatra agni-sāmānya-mātra-grahaṇam kevalam,
0004810	arthasya kañcana-ākāram anukurvanti iti cet,	na, tatra api jñeyatva-ādy-anukāritvam asty eva.
0011613	yatra yasya ābhoga-mātreṇa jñānam utpadyate,	na tatra tasya a-jñānam asti. tad yathā kasyacit
0012810	yasya yatra niyama-kāraṇam na asti,	na tatra tasya niyamaḥ. tad yathā icchā-mātra-

0003401	a-vyavahāra-yogyo 'grhīta-kalpa eva sa iti	<b>na</b> tatra tasya prāmānyam, api tu yatra ākāre
0012600	-artha ity etena yaś cakṣur-indriya-arthaḥ,	<b>na</b> tatra tvag-indriyasya sāmartyam, rūpa-ādi-vat.
0003316	apara-utpattiyā hi sa eva ayam iti bhrāntasya	<b>na</b> tatra pratyakṣam niścayam janayati. a-niścayāc
0015708	anubhūtātād ity-ādinā — yad an-anubhūtam,	<b>na</b> tatra smārtaḥ pratyayo bhavati. tad yathā
0010702	ity-ādi, tatra yadi indriya-apekṣayā	<b>na</b> tathā rūpa-śabdau grhyete, kim-apekṣayā tarhi
0008905	apī tad artha-antarād api jāyate, tathā api	<b>na</b> tad artha-antaraṃ tena ālambyate. tataś ca
0014014	tad yathā caitanyam a-pradhāna-dharmakam	<b>na</b> tad-ātmakam. na bhavanti ca śabda-ādayaḥ
0014109	-a-bhede 'pi bhidyamānaḥ sattva-ādayo	<b>na</b> tad-ātmakāḥ. samsthāna-a-bhede 'pi ca
0010512	hi ity-ādi. etena yad indriyeṇa nir-antaram,	<b>na</b> tad indriyāt sa-antaram iti grhyate, na apy
0012501	ayam arthaḥ — yad an-eka-indriya-grāhyam,	<b>na</b> tad ekam, rūpa-ādi-vat. tathā ca dravyam iti
0014405	tad-viparyayeṇa tu — yad an-ekam,	<b>na</b> tad ekasmāc chabdād a-bhinna-sva-bhāvam. yathā
0005306	-grahaṇam syād iti, tan nirastam. yasmān	<b>na</b> tad bāhyeṣv artheṣu sva-antaraṃ pravartate,
0014815	ca iṣṭam. tad etena yad eka-ākāram jñānam	<b>na</b> tad bhinna-an-eka-sva-bhāva-viṣayam, caitanya-
0014814	tad-upagrāhi jñānam anya-ākāram iṣyate,	<b>na</b> tad-vaśena viṣaya-avadhāraṇam syāt. tac ca
0018209	kāle vikṛtir yady a-nityatā   na cet sā asti	<b>na</b> tad vastu sarva-sāmartya-varjitaṃ    iti.
0002304	tu pramāṇa-antarāṅy asmābhir abhyupetāni	<b>na</b> tad-vaśayā iti. nanu ca teṣāṃ api doṣa-
0005601	eva ca sva-samvedanaṃ pratyakṣam uktam,	<b>na</b> tad-vyatiriktasya sukha-ādeḥ para-
0010011	eva sa viṣayaḥ, na indriya-jñānasya. tato	<b>na</b> tad-vyavaccheda-artham a-vyabhicāri-grahaṇam
0018203	yo yadā a-pramātr-avasthāyā a-viśiṣṭaḥ,	<b>na</b> tadā pramātā, yathā sa eva pumān prak. yathā-
0004313	artha-sva-rūpeṇa jānāti, no tu nīlam iti	<b>na</b> tan-nāmato nīlam etad iti jānāti. etad eva
0017005	na taiḥ saha kasyacit samprayogaḥ. tataś ca	<b>na</b> tan-niṣedhāya sad-grahaṇam yuktam iti. syād
0017609	-viṣayo dravyam ca para-matena, tathā api	<b>na</b> tayoḥ paraspara-anusandhāne tasyāḥ sāmartyam
0016904	antareṇa tasya sva-rūpaṃ na jñāyate,	<b>na</b> tarhi tat siddham. tataś ca tasya lakṣaṇa-
0003516	tena grhyate, kiṃ tu tat-sāmānyam iti.	<b>na</b> tarhi viśeṣa-dṛṣṭam tad anumānam, api tu pūrva
0006402	pīta-ādy-ākāravati viśamvādān na iṣyate iti.	<b>na</b> tarhi sa-taimiram ity anena apavāda-padena
0006611	-āder āvilatā-ādi-bhedo niyāmaka iti cet,	<b>na</b> , tasya a-jñāna-sva-bhāvadvāt sarva-jñāna-
0015413	tad evaṃ vṛtti-grahaṇasya a-pramāṇatvān	<b>na</b> tasya a-saṅgrahān nyūnatvam. yathā-uktam iti.
0012510	indriya-grāhyatve na bhavati grahaṇa-bhedaḥ.	<b>na</b> , tasya eva dravyasya vicāryamānatvād rūpa-
0001306	a-bhāvāt. yasya ātma-darśana-snehau na staḥ,	<b>na</b> tasya janma-rāga-ādi-doṣa-utpādaḥ. tad yathā
0011308	arthaḥ — yad yato 'nya-viṣayam karaṇam,	<b>na</b> tasya tatra phalaṃ bhavati. tad yathā palāśād
0010603	-artham. yo yataḥ sa-antara iti grhyate,	<b>na</b> tasya tena saha nairantaryam. tad yathā
0010605	rūpa-śabdau. tathā yo yasmād adhiko grhyate,	<b>na</b> tasya tena saha sarva-ātmanā nairantaryam. tad
0010111	nir-vikalpatvam a-siddham iti cet,	<b>na</b> , tasya pratyakṣa-siddhatvāt. api ca artha-
0016412	vyudāsāya ity-ādinā yat samprayogād gamyate,	<b>na</b> tasya pratyāyanāya sac-chabda upādeyaḥ.
0009403	yatas tat parama-arthena iti parama-aṅoḥ,	<b>na</b> tasya vyapadiśyate iti, a-tad-ābhāsatvena
0014116	ādi. etena yasya samsthāna-mātra-upalabdhiḥ,	<b>na</b> tasya sva-bhāva upalabhyate. tad yathā manda-
0014215	-ādy-ātmanā sanniviṣṭā ity atah praśnaḥ.	<b>na</b> tāvat pratyekam ity-ādi. eka-ekasya sukha-āder
0008609	iti gamyate. anena etam arthaṃ sūcayati —	<b>na</b> tāvat prasiddhi-mātreṇa artha-niścayo bhavati,
0001014	na bhavati tṛṣṇā-sneha-abhiśyanditaṃ ca,	<b>na</b> tāvat phalavad bhavati, yathā-arhatām. tatas
0001901	adhigate 'pi ca yathā-ukte jñāna-viśeṣe	<b>na</b> tāvatā uparata-vyāpāro 'bhūd bhagavān. vyāpaka
0003008	yaḥ praḅ uktaḥ, sa na asti iti pratipāditam.	<b>na</b> tāvad eka-saṅkhyā-nirāso viṣaya-a-niyamāt.
0002514	api viṣaye 'n-eka-pramāṇa-avatārād vā.	<b>na</b> tāvad viṣaya-bahutvāt. atra karaṇam āha —
0002413	iti, pratyakṣa-anumāne eva te dve pramāṇe,	<b>na</b> tv anye eva kecid dve iti. atra vyākhyāne na
0004314	'rtha-sañjñī ity arthe sva-rūpa-sañjñī.	<b>na</b> tv arthe dharma-sañjñī iti na arthe nāma-
0005211	-viśeṣaḥ, sa tasya vikāra iti vyavahriyate,	<b>na</b> tv avasthite dharmiṇi dharma-antara-nivṛttau
0012600	rūpi-samavāyāc cākṣuṣāṇi iti siddha-antāt.	<b>na</b> tv indriya-antara-artha ity etena yaś cakṣur-
0010015	anyathā indriya-jam ity evaṃ vācyam syāt,	<b>na</b> tv indriya-artha-sannikarṣa-utpannam iti,
0013611	bāhya-viṣaya-ākārā mano-vṛttyā samvedyate,	<b>na</b> tv indriya-vṛtti-sahitayā bāhyo 'rtha iti
0016012	-bhūtān indriya-vyavasāyān puruṣaś cetayate,	<b>na</b> tv indriya-vyavasāyair mano-vyavasāyān iti.
0013207	hy a-dravyam an-eka-dravyam ca iṣyate,	<b>na</b> tv eka-dravyam dravyam. tatra a-dravyam
0016205	eva ity evaṃ ayam praśnaḥ pravṛttaḥ,	<b>na</b> tu kiṃ saha kriyante, āhosvin na saha kriyanta
0013705	pradīpa-prabhā iva kevalam viṣaya-prakāśikā,	<b>na</b> tu caitanya-samparkād āśādita-tad-rūpā iva, sā
0016409	buddhir hi janmanā eva viṣayam prakāśayati.	<b>na</b> tu janma-vyatirekeṇa vyāpāra-antaraṃ tasyāḥ
0008709	ghaṭa-jñānam ghaṭa-jñānam ity evam.	<b>na</b> tu tat tebhyo bhavati, teṣāṃ samvṛti-sattvena
0005813	samvṛti-jñānam ghaṭa-ādīn adhyāropayati,	<b>na</b> tu tat prajñapti-vastu-mātraṃ pratyeti. tatra
0001908	'sya yuktaḥ sad-bhāva iti hetu-sampad uktā.	<b>na</b> tu tathā-vidhāyām phala-sampadi satyām tasyāḥ
0007810	-anurakta-viṣaya-jñāna-ākāra upalabhyate,	<b>na</b> tu tad-vyatirekeṇa kiñcid ākāra-antaram. na ca
0008712	bhavati, na agnita eva. tato bhavaty eva,	<b>na</b> tu na bhavati ity ayam apy atra artho
0008907	jñānam vyapadiśyate, yadi tat tato bhavati,	<b>na</b> tu na bhavati ity eṣo 'py atra niyamo

0001405	a-śaikṣāḥ punaḥ kāmam artha-dvayena sugatāḥ,	<b>na</b> tu niḥ-śeṣa-arthena, yathā-uktasya śeṣasya a-
0006707	tasya sādhanatvaṃ vyavasthā-samāśrayatvena,	<b>na</b> tu nirvartakatvena, a-bhedāt. syād etat —
0003604	pratipannam apy agni-sāmānyam eva pratyeti,	<b>na</b> tu pratiniyatam bhedam iti yat-kiñcid etat.
0016806	dharma ity etad atra pradhānam vidheyam.	<b>na</b> tu pratyakṣa-lakṣaṇa-pradhānam idam pratyakṣa-
0004515	sāmānya-viṣayam uktam ity anena sambandhaḥ.	<b>na</b> tu bhinneṣv a-bheda-kalpanayā sañcita-viṣayam
0004514	āyatana-śva-lakṣaṇa-gocaram ca uktam iti.	<b>na</b> tu bhinneṣv a-bheda-kalpanād iti sāmānya-
0005206	tu taj-jātīyatayā viṣaya-vyapadeśaḥ syāt,	<b>na</b> tu mukhya-viṣayatvam. kasya punas te viṣayāḥ.
0007602	-santāno dhūma-ābhāsām dhiyam utpādayati,	<b>na</b> tu yaḥ kaścit. atas tam gamayaḥ dhūma-jñānam
0006109	-ābhāsah, so 'pavādo 'tra draṣṭavyaḥ,	<b>na</b> tu lakṣaṇa-vacanena artha-āpattiyā nirākṛtasya
0007201	-ābhāsataḥ eva jñānasya pramānam iṣyate,	<b>na</b> tu vijñāpti-mātratā-vad grāhaka-ākāraḥ. nanu
0006918	hy adhiḡamāya cakṣur-ādāyo vyāpāryante,	<b>na</b> tu vijñānasya. na ca vijñāna-upalabdhir eva
0004001	-ādi-vijñānam uktam ity pratipādayitum śakyate,	<b>na</b> tu viṣayair nirdeśena, tasya tatra a-
0015612	asti hi ayam ity-ādir grantha upanyastah,	<b>na</b> tu vṛtti-saṃvedanasya smārtatva-pratipādanāya.
0011215	tasya niścayaḥ phalam artha-antaram syāt.	<b>na</b> tu vyavasāya-ātmakam pramānam icchato 'nyat
0014806	sampñditāḥ sva-saṃvedyam sukham bhavati.	<b>na</b> tu saṃhatā vijātīya-kārya-rūpatam
0017402	sā iti guṇa-bhūtā api buddhiḥ parāmṛṣyate,	<b>na</b> tu sāmagrī, tad-vyatiriktasya strī-liṅgasya
0015014	asti. trikāṇām hi śabda-ādi-bhāvena bhedaḥ,	<b>na</b> tu sukha-ādīnam pratyekam, śabda-ādīnam tri-
0003112	tatra a-vṛtteḥ. ye hi vastuni na vartante,	<b>na</b> te vastu-dharmāḥ. tad yathā an-utpāda-ādāya
0014701	saṃsāraś ca śakty-ātmanā prakṛṣṭeḥ.	<b>na</b> te vyakty-ātmanā. mādHAVENA tu sarvam anyathā
0017710	-dhiyo viṣayaḥ, na nirdeśyam sāmānyam. ato	<b>na</b> tena a-bheda-upacāram kartum sā samarthā iti
0013103	ca ālokena kaiścit prātibhis tasya grahaṇāt,	<b>na</b> tena an-eka-antaḥ. tathā viśeṣyān ity-ādi.
0011917	tatra kuto vicāra iti. tataś ca vaidharmyān	<b>na</b> tena nirṇayasya tulya-utpattiḥ, yathā
0000508	etat. tad evam evam-vidham yataḥ sva-matam,	<b>na</b> tena sarveṣām pramāṇa-vyutpattiḥ kṛtā. tasmāt
0009002	tac ca saṃvṛti-sattvād a-janakam. tato	<b>na</b> teṣām pratyakṣatā iti matam. atra apy etad eva
0001808	bāhya-vīta-rāgebhyo 'dhikaḥ. tathā hi	<b>na</b> teṣām pramāṇa-saṃvādi-heyā-upādeya-viṣayam
0017004	pratyakṣa-ābhāsāḥ. ata eva a-santaḥ. tato	<b>na</b> taiḥ saha kasyacit samprayogaḥ. tataś ca na
0014015	-dharmāna ity vyāpaka-a-bhāvam, saṃsthānam	<b>na</b> tri-gocara ity sādHYA-a-bhāve hetv-a-bhāvam āha.
0016905	tataś ca tasya lakṣaṇa-vidhir eva āśrita iti	<b>na</b> dūṣaṇān mucyase. viśiṣṭo 'kṣasya kathyatām iti.
0007406	-darśanaś tad-deśa-sannihitais tathā	<b>na</b> dṛṣyante. evam ity yathā-uktam dvy-ābhāsam
0004601	-śva-lakṣaṇa-viṣayam ca uktam ity arthaḥ.	<b>na</b> dravya-śva-lakṣaṇam ity anena apy eka-parama-
0004407	ete śva-lakṣaṇa-viṣayāḥ pañca vijñāna-kāyāḥ,	<b>na</b> dravya-śva-lakṣaṇam iti. dravyam nīla-ādi-
0012713	ity darśayati. tad evam sthitam etat —	<b>na</b> dravyam an-eka-indriya-grāhyam asti. punar
0001404	doṣāṇām janmanāś ca punar-utpāda ity te 'pi	<b>na</b> dvitīyena arthena sugatāḥ. a-śaikṣāḥ punaḥ
0003013	tasya pratyāyakam pramāṇa-antaram syād iti	<b>na</b> dve eva pramāṇe. asty etad grahaṇam iti. na
0009904	api syād — yadi viṣayo na vyapadiśyate,	<b>na</b> nāma. jñānam tu vyapadiśyate. tad asti
0012804	'n-eka-indriya-grāhyāḥ prāpnuvanti iti.	<b>na</b> niyamena eka-indriya-grāhyāḥ syur ity arthaḥ.
0002301	tatra yadi saṅkhyā-vipratipattir	<b>na</b> nirākriyeta kevalam pratyakṣa-anumānayoḥ śva-
0009715	vā tad eva jñānam śva-rūpeṇa na vyapadiśyate	<b>na</b> nirdiśyata ity a-vyapadeśyam. mṛga-tṛṣṇā-ādir
0011209	bhautikatvam. a-bhautikam ca manaḥ. tasmān	<b>na</b> nirdiśyata ity. etac ca na. anya-indriya-
0009906	iha ca tad eva jñānam, śva-rūpeṇa yan	<b>na</b> nirdiśyate, tad a-vyapadeśyam uktam ity āha
0009909	vyabhicāro 'sti. atha sāmānya-rūpeṇa api yan	<b>na</b> nirdiśyate, tad a-vyapadeśyam. evam apy a-
0017710	eva śva-lakṣaṇam indriya-dhiyo viṣayaḥ,	<b>na</b> nirdeśyam sāmānyam. ato na tena a-bheda-
0006204	vikṛta-akṣasya vikāra-nivṛttau kalpayato 'pi	<b>na</b> nivarteta. na ca evam. tasmād idam apy
0012112	niścayena, kiṃ tarhi tat-pratibhāseṇa. tan	<b>na</b> niścaya-a-niścaya-vaśāt pratyakṣasya grahaṇa-a
0012111	niścaya-ātmakam. tad yad api grhṇāti, tan	<b>na</b> niścayena, kiṃ tarhi tat-pratibhāseṇa. tan na
0010209	sarvā hi ity-ādīnā. kvacit ca-śabdo	<b>na</b> paṭhyate. tatra arthaḥ — katham tathā apy a-
0003311	-bhāvo bhāvika ity saṃvṛtyā a-nityaḥ syāt,	<b>na</b> parama-arthataḥ. tasmād bhāva eva a-nityatā.
0002201	-lakṣaṇā siddhiḥ svataḥ pramāṇasya syāt,	<b>na</b> paraspara-virodhi-lakṣaṇam lakṣaṇa-kāraiḥ
0000910	prati preryamāṇaḥ svayam a-sākṣāt-kṛtya	<b>na</b> pāryate parebhyo deśayitum duḥkha-prāśama-
0003502	ity. atas tan-matam darśayitum evam uktam,	<b>na</b> punaḥ sakṛd-grahaṇāt pramāṇam iti kṛtvā.
0004701	tad-apekṣayā an-eka-rūpasya ity uktam.	<b>na</b> punar aṃśavān asau bhāvato dharmī rūpa-ādi-
0012600	indriyam ekam artham paricchettum samartham,	<b>na</b> punar ekam an-ekam artham. an-eke ca rūpa-
0013301	bhāvo dravya-ādi-bhāve na pratiśidhyate,	<b>na</b> punar bhinna ity āha — tathā hy uktam ity-ādi.
0013013	syāt. kuta etat — samudāya-viṣayam tat,	<b>na</b> punar vastu-sad-ghaṭa-ādi-dravya-viṣayam ity
0005909	yena saṅketa-samāśrayāyām eva antar-bhāvān	<b>na</b> pṛthag-vacanam tasyāḥ syāt, kiṃ tarhy a-sad
0005810	-antara-bhūtān ghaṭa-ādīn adhyāropayati,	<b>na</b> prajñāpti-vastu-mātram pratipadyate. katham
0005511	pratipāditam. iha tu bahu-grantha-bhayān	<b>na</b> pratanyate. yo 'py āha — nāntārāḥ sukha-
0002405	pramāṇam ity yat pratipādayiṣitam tad eva	<b>na</b> pratipāditam syāt, siddha-sādhyatā ca tayoh
0004801	pratibhāseta, na ca evam. na ca yaḥ śabde	<b>na</b> pratibhāsete sa śabda-arthaḥ. tasmād bhinna-

0013301	etat — a-bhinno bhāvo dravya-ādi-bhāve	na pratiṣidhyate, na punar bhinna ity āha —
0003504	vivāda-āspadī-bhūtaṃ vastu kāraṇam antareṇa	na pratiyata ity ataḥ pṛcchati — kiṃ kāraṇam
0017806	sthitā ity etad vyācāṣṭe, sā ity-ādinā tu	na pratyakṣa-dhīr bhaved ity etad. indriya-nir-
0017716	-prakāreṇa artha-adhigame vartamānā saī	na pratyakṣa-dhīr bhaved iti sambandhaḥ. na
0016802	idam uktam. codanā-lakṣaṇo 'rtho dharmah,	na pratyakṣa-lakṣaṇaḥ. kutaḥ. yasmāt tad idr̥śaṃ
0017716	na pratyakṣa-dhīr bhaved iti sambandhaḥ.	na pratyakṣa-śabda-vācyā syād ity arthaḥ. kuta
0012111	pratyakṣeṇa tava api gṛhītaṃ nāma.	na pratyakṣaṃ kasyacin niścaya-ātmakam. tad yad
0011111	na āgamaḥ, indriya-artha-sannikarṣa-a-bhāvān	na pratyakṣam, tathā katham teṣāṃ prameyatā. atha
0009903	pūrva-dṛṣṭa-sāmānyena agny-ādy-anumānāt,	na pratyakṣasya, tasya a-sādhāraṇa-viśayatvāt.
0006008	uktam iti. tatra dve pūrvake kalpanā-jñāne	na pratyakṣe iti khyāpana-artham ukte. kutaḥ
0002509	āyam anumāna-apavādī-kurvan para-loka-āder	na pratyakṣeṇa kartum arhati, tasya bhāva-
0014302	sukha-ādīnām a-viśeṣāt. sa ca iṣyate. tasmān	na pratyakṣam sukha-ādi grāhyam, kiṃ tarhi śabda-
0007014	prakāśo hy ātma-prakāśanam bhavati,	na pradīpa-antaram apekṣate. na apy ātmānam
0002216	saṅkhyā-ādi-vyutpattir apārthikā iti cet,	na, pramāṇa-a-pramāṇa-vipratipatti-nivartana-
0003108	-sāmānyam sāmānyena eva a-nityatvena. tasmān	na pramāṇa-antaram, api tv anumānam eva. kiṃ
0002813	eva, sāmānyā-lakṣaṇa-viśayam anumānam eva,	na pramāṇa-antaram. āyam ca artho vistareṇa sva-
0003014	na idam apahnūyate, kiṃ tu tasya sandhāne	na pramāṇa-antaram. āyam tāvat pūrvasya parihārah.
0002909	ca. tat katham iti. tad-grahaṇam katham	na pramāṇa-antaram ity arthaḥ. a-sakṛd vā ity
0003405	pramāṇam ity a-samānam. atha dvitīye kalpe	na pramāṇa-antaram iti katham grantho nīyate.
0003209	api tu varṇa-sāmānyam eva sva-viśayam. ato	na pramāṇa-antaram. evam idam anumānena varṇa-
0011701	kriyamāṇaś ca na prasiddhir bhavitum arhati,	na pramāṇa-phalaṃ bhavitum arhati ity arthaḥ. yad
0002318	pratyakṣam anumānam ca ete pramāṇe eva	na pramāṇam pramāṇāni ca iti. atha prāmānyam
0003313	dharminḥ dharmah, nanv evam anumānam api	na pramāṇam syāt. tathā hi na a-siddhe dharmini
0003612	atasmiṃs tad-bhāva-adhyāropo viparyāsa eva,	na pramāṇam. atha a-bhinnau, adhigata-viśayatvāt
0003410	phale kartavye yaj jñānam viśeṣa-dṛṣṭam, tan	na pramāṇam ity arthaḥ. yady api jñāna-
0003413	a-nityam varṇa-ādi iti yad grahaṇam, tad api	na pramāṇam iti darśayati. punaḥ punar ity anena
0003415	pūrva-gṛhītasya arthasya sakṛd api grahaṇe	na pramāṇam, tat kim ucyate — a-sakṛd iti. para-
0002409	dvitīyam. evaṃ ca vyākhyeyam. pramāṇe eva	na pramāṇāni pramāṇam ca ity arthaḥ. ata eva
0002905	-sāmānyā-rūpaṃ prameya-antaram eva etan	na pramīyate. pramīyate ca. tasmād a-nityam rūpaṃ
0002113	tat-kṛtaḥ   pramāṇa-lakṣaṇasya uktau jñāyate	na prayojanam    iti. atas tan-nirākaraṇāya āha
0017903	-śruteḥ pravṛtti-nimittam. a-sati tasmīn sā	na pravartata iti. yasyā naimittikyāḥ śruter
0001401	na ca yukti-dṛṣṭena mārgeṇa gatā ity atas te	na praśastaṃ gatāḥ. tathā hi loke yo duḥkham
0001402	āśrayaty a-yukti-pūrvakam ca pravartate, sa	na praśasyate, api tu nindyata eva. saikṣās tu
0003910	tu loke viśayavac cakṣurvaca ca kāraṇatvam	na prasiddham ity an-upanyāsaḥ. kāraṇa-antara-
0011617	asti, nir-upākhyatvāt. a-kriyamāṇaś ca	na prasiddhir bhavitum arhati, na pramāṇa-phalaṃ
0015310	a-pratyakṣa-upalambhasya artha-dṛṣṭir api	na prasidhyati yathā-uktaṃ prak. tasmād a-yuktā
0009310	evam. tasmād yasya tad vyapadiśyata ity etan	na prāpnoti. atha matam — samudāya-ābhāsatvāt
0010714	-ādi-vad rūpa-āder apy adhikam iti grahaṇam	na prāpnoti ity etāvad ucyate. api ca tulya-
0009315	eva prasaṅgo yasya tad vyapadiśyata ity etan	na prāpnoti iti. yad-ābhāsam na tat tasmād iti.
0003508	saṅkhyā dve trīṇi vā ity evam-ādi tan	na prāpnoti. yadi sarvaṃ jñānam pramāṇatvena
0009601	grāhya-lakṣaṇam. ataś ca sthitam etat —	na bāhya-artha-āśrayā pramāṇa-ādi-vyavasthā
0015610	indriya-vyavasāye mano 'nuvyavasāyam kurute,	na bāhyeṣv artheṣv iti. tad evam — na indriya-
0013408	-ādinā dvitīyām upalabdhi-samām apākaroti.	na buddhi-bhedo 'py anyatva ity-ādinā hetv-antare
0013912	anyathā iti yuktaṃ codyam. syād etat —	na brūmas traiguṇyam eva śrotra-indriya-grāhyam,
0002415	pramāṇasya bahutvam vā iti. ekatvam tāvan	na bhavati, anumānasya api prāmānyāt. anyathā
0002705	sarva-sāmarthya-rahitaṃ tan māna-arham eva	na bhavati ity a-prameyam eva, tat katham
0012102	-nimitta-sad-bhāvāt kvacid aṃśe niścayo	na bhavati ity a-vyavahāra-yogyatvād a-gṛhīta-
0008712	na agnita eva. tato bhavaty eva, na tu	na bhavati ity ayam apy atra artho 'bhimataḥ. tad
0004705	prakāreṇa sva-sāmānyā-lakṣaṇābhyām grahaṇam	na bhavati ity arthaḥ. tasya tarhi kīdṛśam
0008907	vyapadiśyate, yadi tat tato bhavati, na tu	na bhavati ity eṣo 'py atra niyamo 'bhimataḥ. na
0003909	-nimittam, cakṣur-vijñānasya api keṣāñcin	na bhavati iti na upanyastaḥ. manas-kārasya tu
0011014	-abhimataḥ śārīra-avayavas tasya adhiṣṭhānam	na bhavaty eva a-sambandhāt, indriya-antara-vad
0008208	tasya viśaya-ākāratam prati saṃśayo	na bhavaty eva iti na an-avasthā. smṛter uttara-
0010007	rūpeṇa pratibhāsate, tad-apekṣayā vyabhicārī	na bhavaty eva. yatra tu jñāne vitathena rūpeṇa
0012509	dravye saty api bhinna-indriya-grāhyatve	na bhavati grahaṇa-bhedaḥ. na, tasya eva
0014305	tac chrotra-ādi-vṛtti-grāhyam, caitanya-vat.	na bhavati ca pratyekam sukha-ādi śabda-ādi-sva-
0003406	grantho nīyate. yāvatā pramāṇam eva idam	na bhavati, tato na idam pramāṇam iti yuktaṃ
0005510	-ādika ākāro '-jñāna-rūpa-sukha-ādi-kṛto	na bhavati, tathā anyatra pratipāditam. iha tu
0011108	syāt — yady api sukha-ādi pratyakṣa-viśayo	na bhavati, tathā apy anumāna-ādi-viśayatvāt

0003212	grhītam eva niścīnoti ity etat pramāṇam eva	na bhavati. tadā ca a-sakṛd vā ity anena asya
0001013	api karma yāvad a-vidyā-pāmsv-avacchāditaṃ	na bhavati tṛṣṇā-sneha-abhiṣyanditaṃ ca, na tāvat
0014013	atha vā prasaṅga-viparyayaṇa. yo yad-dharmā	na bhavati, na asau tad-ātmakaḥ. tad yathā
0014305	uktaṃ bhavati — yac chabda-ādi-sva-bhāvaṃ	na bhavati, na tac chrotra-ādi-vṛtti-grāhyam,
0007307	uktam. evaṃ hi pramāṇa-phalayoḥ viṣaya-bhedo	na bhavati, yatra eva sādhanam bāhye, tatra eva
0002414	na tv anye eva kecid dve iti. atra vyākhyāne	na bhavati yathā-ukta-doṣa-avakāśaḥ. atha katham
0013102	yatra āloka-a-grahaḥ, tatra rūpaṃ dṛśyam eva	na bhavati. vinā api ca ālokena kaiścit prāṇibhis
0012201	punaḥ sarva-ātmanā grhīte 'pi tathā niścayo	na bhavati. saha-kāri-vaikalyāt. anubhavo hi yathā
0001602	-pāṭavam syāt. tasmims tu saty ete doṣā	na bhavanti iti darśayitum prahāṇa-viśeṣa uktaḥ.
0014014	a-pradhāna-dharmakaṃ na tad-ātmakam.	na bhavanti ca śabda-ādayaḥ samsthāna-dharmāṇa
0013110	sarveṣu teṣu upajāyate, na ekatra eva.	na bhāva-guṇatvayoḥ pratyakṣam iti. ato na an-eka
0014415	sā api, citratvāt sattva-ādi-samudāyasya.	na bhinna ity-ādinā sādhyā-a-bhāve hetor a-bhāvam
0015211	prāptir hy a-bhinna-kālayor eva bhavati,	na bhinna-kālayoḥ. tatra yadi prāpti-prasiddhy-
0012707	api nīla-āder iva cakṣuṣā grahaṇam ity ato	na bhinnatvam an-eka-indriya-grāhyatve hetuḥ, na
0003410	arthaḥ. yady api jñāna-abhijñānayoḥ vastuto	na bhedaḥ, tathā api pramāṇa-phalavad bheda
0008309	bhāvato bhedaḥ, tathā apy a-spaṣṭatvāt tasya	na bhedena pratyabhijñānam bhavati, kiṃ tarhi
0008308	apara-apara-indriya-ādi-sāmagrī. tathā api	na bhedena smaraṇam yathā iyanto buddhi-kṣaṇā
0001101	prabhavam evaṃ vyavasitavān. na hi na ahaṃ	na mama iti paśyataḥ parigraham antareṇa kvacit
0007401	iyam pramāṇa-prameya-vyavasthā kriyate,	na yathā-tattvam iti. katham punar a-vibhaktaṃ
0010208	vacanena iti. atha vā na kevalam a-sambhāvān	na yuktam, kiṃ tv a-vyabhicārāc ca. tam a-
0017702	tasmān mānasa iti. yasmād evam indriya-jo	na yujyata ity abhiprāyaḥ. a-bheda-upacāro
0014811	ity arthaḥ. yā a-bhinnā ity eka-rūpā. kuto	na yujyata ity āha — an-eka-svabhāvya iti. atha
0012312	karma-apekṣam daṇḍī śuklo gacchati iti. kuto	na yujyata ity āha — yasmād ity-ādi. sva-artha-
0018014	kārye samavāyah, ubhayathā api pratyakṣatvam	na yujyate. atha ity-ādi. an-anything buddhir eva
0009010	-viṣayaṃ ca pramāṇam icchanti. tac ca yathā	na yujyate, tathā pratipādayitum idānīm ālambana-
0013305	samuccīyate. anyathā samuccayāya ca-kāro	na yujyeta. dravya-vṛtteś ca guṇa-karmasv a-
0005404	'pi rāga-ādy-ātmani samvittir abhilāpam	na yojayati. tathā hi sā abhilāpam ādāya tatra
0003109	api tv anumānam eva. kiṃ kāraṇam viśeṣeṇa	na yojayati. tasya tena a-grahaṇāt. syād etat
0010108	-sāmānyam na vikalpayati tena ca tadvantaṃ	na yojayati, tāvan na upajāyata eva. na ca ghrāṇa
0009608	dravyeṇa samyoga-lakṣaṇaḥ sambandhaḥ,	na rūpa-ādibhiḥ. anyathā ubhaya-āśrayatvāt
0014610	mata iti. pūrveṣāṃ kapila-śiṣyāṇāṃ pradhānam	na rūpa-ādimat. śakty-ātmanā tatra rūpa-ādayo
0008302	mama, na śabda-jñānam iti śabda-jñānam vā	na rūpa-jñānam iti yā iyaṃ vivekena smṛtiḥ, sā na
0005606	apekṣatvād iti bhāvaḥ. yasya mana eva āśrayo	na rūpi-indriyam, tan mānasam abhisamhitam. ye
0017910	-kalpanāyā vaiarthyaṃ syāt. phalam anyan	na labhyata iti. adhigamo hi jñānasya phalam. sa
0017501	sāram etat. kiṃ ca ity-ādinā yad akṣam prati	na vartate, na tat pratyakṣam, abhimata-a-
0003112	-lakṣaṇasya, tatra a-vṛtteḥ. ye hi vastuni	na vartante, na te vastu-dharmāḥ. tad yathā an-
0002611	iti teṣāṃ a-sāmānya-rūpatvam ucyate. yadi te	na vastu, katham sphuṭam pratibhāsante. jñāna-
0014408	hīyate. vikalpa-artho vā-śabda iti kārya-kṛṇ	na vā ity atra yo vā-śabdaḥ. an-anything 'pi na
0006610	sarvam jñānam sarvasya arthasya syāt,	na vā kasyacit kiñcit, a-viśeṣāt. indriya-āder
0010806	syāt. tasmāc ca te 'pi guṇavanto 'bhyupeyāḥ,	na vā dravyam api iti. bahir-vṛttitvād ity-ādinā
0001601	sakala-sattva-artha-karaṇa-samarthaḥ syāt,	na vā pāṭava-vipakṣasya sa-vāsanasya a-prahāṇād
0016501	eva-kārād eva niyamasya gatavān niyamād iti	na vācyam. atha etad ucyate, eva-śrutir apārthikā
0008608	eva avasīyate. sa ca iha apy asti iti katham	na vāda-vidhir ācāryasya ity āha — a-sāro vā
0008606	vidhes tat-praṇītātām a-sambhāvayann āha —	na vāda-vidhir ācāryasya iti. nanu ca a-dṛṣṭa-
0013805	sarvā eva tu vṛttir grahaṇa-mātre vartate,	na vikalpana iti. grahaṇe vartamānā iti tat-sva-
0010107	na aśva iti. sa ca yāvad gotva-ādi-sāmānyam	na vikalpayati tena ca tadvantaṃ na yojayati,
0004317	yujyate, yadi tad ekata ekatvena ālambanam	na vikalpayanti. evaṃ manyate — sañcita-śabdena
0000802	prakarāṇa-udgrahaṇāya pravṛttānām	na viḥnāya vināyakāḥ prabhavanti iti tad-
0006811	-paripāka-vaikalyād api sambhavati. tasmān	na vijñāna-vyatiriktasya kasyacit samvittih
0001510	tad-yogāt sa pramāṇam bhavati. sa tu guṇo	na vinā hetunā niṣpadyata iti darśayatā hetu-
0002007	-śabdasya arthaḥ sphuṭam eva gamyata iti	na vibhaktaḥ. mukham hi dvāraṃ diṅ-mātra-darśanam
0006505	bāhya-viṣaya-apekṣayā tad-ābhāsatvam	na virudhyate, tathā yathā-uktasya api jñānasya
0007013	tādātmyāt prakāśavat tatra tathā-vyavahāro	na virudhyate. prakāśo hy ātma-prakāśanam bhavati,
0008311	samāropaḥ. tasmād a-spaṣṭa-bhede 'rthe	na vivekinī smṛtir bhavati. ato 'rtha-kṛtaḥ
0012908	tat-śrutyā teṣāṃ eva grahaṇam yuktam,	na viśeṣa-antarāṇām, a-prakṛtatvāt. tad-a-bhāvena
0012308	viśeṣa-śabdena ucyante. sattā sāmānyam eva,	na viśeṣaḥ. śeṣāṇi sāmānyāni viśeṣāś ca apekṣayā
0011915	-vyavaccheda-arthaḥ. etad uktaṃ bhavati —	na viśeṣaṇa-adhyāropa-ādau vyāpriyata iti. tac ca
0011307	phalasya bhedaṃ darśayati. bhinnatvān	na viśeṣaṇa ity-āder ayam arthaḥ — yad yato
0007909	a-sati tv asmin yathā viṣayaḥ sva-jñānam	na viśeṣayati, sva-sārūpyeṇa viśeṣeṇa viśiṣṭam na



0007910	tathā viṣaya-jñānam api sva-jñānam	na viśeṣayet. viśeṣayati ca. tasmād viṣaya-
0011506	tat pramāṇam. tad eva tena pramīyate,	na viśeṣyam iti. tasmāt siddham bhinna-viṣayatvam.
0011501	tasmāt tasya eva viśeṣaṇasya tat pramāṇam,	na viśeṣyasya, tatra tad-vyāpāra-a-prathanāt.
0007903	sva-rūpaṃ vā iti. anubhava-ākāram eva vā,	na viṣaya-ākāram api. jñāna-jñānam api viṣaya-
0004007	indriya-vijñāne 'kṣa-vyapadeśasya asti	na viṣaya-vyapadeśasya. gamakatvena ca śabda-
0003908	janma jñānam aindriyam indriyeṇa eva ucyate,	na viṣayeṇa. āloka tu na sarva-indriya-jñāna-
0004009	tan-niyoga-arhatām api nivartayati. ato	na viṣayair vyapadiśyata iti. nanu ca icchā-
0014611	śakty-ātmanā tatra rūpa-ādayo vyavasthitā,	na vyakty-ātmanā. nir-avayavaṃ ca. na ca karma-
0011511	eva kevalam gava-ādi-mātram paricchidyate	na vyakti-viśeṣaḥ, tatra saṃśayād gava-ādi-
0006509	tac ca svayam eva tad-ātmakam iti tato	na vyatiriktam. na hy atra bāhyakānām iva
0009415	na sambhavati iti darśayann āha — tasmān	na vyapadiśyata iti. nanu ca a-vyapadeśyam api
0009904	-viṣayatvāt. atha api syād — yadi viśayo	na vyapadiśyate, na nāma. jñānam tu vyapadiśyate.
0009714	atha vā tad eva jñānam sva-rūpeṇa	na vyapadiśyate na nirdiśyata ity a-vyapadeśyam.
0009812	iti ca viśeṣaṇa-dvayaṃ sambhavaty eva,	na vyabhicarati. vyavasāya-ātmakatvaṃ tu na
0007204	-saṃvedyatvāt. tat kim iti tadā pramāṇatvena	na vyavasthāpyata ity āha — tadā hi jñāna-sva-
0004902	khalv evaṃ viṣaya-vivekaṃ kurvanti,	na vyavahartāraḥ. te tu tattva-adhyavasāyena
0004203	jñānam pratyakṣatvena abhimataṃ katham	na vyavahitam, vyavadhāne vā katham a-vicchinnaṃ
0003717	vivakṣitā, kiṃ tarhi yā api yojanaṃ prati	na vyāpṛtā tatra ca yogya-pratibhāsā sā api. yo
0009915	āha. artha-grahaṇa-kāle tu samākhyā-śabdo	na vyāpriyate, tadā tasya a-vyapadeśyatvam iti.
0002306	sva-rūpaṃ, tathā teṣāṃ apy astitve tad anena	na vyutpāditam ity āśāṅkā syāt. ataḥ saṅkhyā-
0002310	pramāṇāt phalam a-vyatiriktam iti yadā	na vyutpādyate, tadā pramāṇasya pramāṇa-sva-rūpatā
0012712	hi indriya-antara-artha indriya-antareṇa	na śakyate grahītum, evam an-ekam indriyaṃ
0012600	yāvād bhinnena indriyeṇa na avasīyate, tāvan	na śakyate jñātum. yadi punar ekena indriyeṇa
0010405	etat syāt — tad eva pratyakṣa-lakṣaṇam	na śakyate vaktum vinā tat-sva-bhāva-pradarśanena
0016910	jñānam utpadyate. sa ca rūpa-ādi-śabdair	na śakyate vaktum. atas tat-pratītye sad-
0009408	viṣayasya sambandhitayā artha-rūpa-viviktaṃ	na śakyam ākhyātum ity ayam abhiprāyaḥ. tathā hi
0014210	yato mātra-śabdena sukha-ādi vyavacchidyate,	na śabda-ādi-jāti-viśeṣaḥ. tad etad uktaṃ bhavati
0008302	bhedena an-anubhūteṣu rūpa-jñānam āsīn mama,	na śabda-jñānam iti śabda-jñānam vā na rūpa-
0003805	yadṛcchā-śabdāḥ. jñāna-dharmo hi kalpanā,	na śabda-dharmaḥ. tato nāmnā viśiṣṭo 'rtho
0016214	tat-pratiśedham eva prati iti gamyate. tato	na śāstra-hāniḥ. tasya vyāghāta iti katham kṛtvā.
0013811	— badhiraḥ satsv indriyeṣu navasu śabdaṃ	na śṛṇoti. tasmāc chrotram eva śabda-viṣayam.
0017309	abhimatatvāt tasya eva prakāśanaṃ syāt,	na śeṣāṇām. śrotasya vā ākāśa-sva-bhāvasya niṣ-
0012702	etena yatra sparśana-indriyasya sāmartyam,	na sa cakṣur-indriya-arthaḥ, sparśa-vat. sparśana
0013014	upalabdhi-lakṣaṇa-prāpto na upalabhyate,	na sa tato vyatirikto 'sti. tad yathā kāṣṭha-
0001501	-karaṇāya yat-kṛpayā yam arthaṃ sādhayati,	na sa tad-artha-niṣpattāv a-parityakta-tad-viṣaya
0001415	yasya yadā a-nṛta-vacana-kāraṇāni na santi,	na sa tadā a-nṛtaṃ vakti. tad yathā anyaḥ kaścit
0001814	yo yasminn adhigate 'py a-virata-vyāpāraḥ,	na sa tan-mātra-phala-abhikāṅkṣī. tad yathā anna-
0003208	na itareṇa. tasmād viśeṣasya a-grahaṇān	na sa tam a-nityatayā yojayati, api tu varṇa-
0015004	tad etena yac chotreṇa na gṛhyate	na sa tasya arthaḥ, caitanya-vat sāmānya-dharma-
0017711	samarthā iti su-ucitam. yo yasya a-viṣayaḥ,	na sa tena a-bheda-upacāram kartum samarthaḥ. tad
0003515	-dṛṣṭam. vyāpaka-viruddhaḥ. syād etat —	na sa yathā-dṛṣṭa eva viśeṣas tena gṛhyate, kiṃ
0003310	-anyatvābhyām a-vācyatve 'py a-vastutvān	na sa sva-bhāvo bhāvika iti saṃvṛtyā a-nityaḥ
0005501	svayaṃ prameya-rūpā eva. atas te parasya api	na saṃvedakāḥ, kutaḥ punar ātmana iti. tais taj
0004207	-pūrva-deśaṃ hitvā antara-antara-deśa-varti	na sakala-cakra-ābhāsaṃ deśaṃ vyāpnoti iti tatra
0001514	-a-samāhitatvena vā a-vyākṛta-avasthāyām	na sakala-sattva-artha-karaṇa-samarthaḥ syāt, na
0016505	eva samprayogo bhavati iti. atha ca niyamān	na sat-prayogo yukta iti sambandhaḥ kartavyaḥ, na
0005912	iti. ghaṭa-ādayas tu sva-upādānād anye	na santy eva. saṅketa-mātra-nimittā eva tad-
0001415	tad yathā anyaḥ kaścit satya-vacana-kāle.	na santi ca sugata-avasthā-kāle tasya a-nṛta-
0001414	brūyāt. yasya yadā a-nṛta-vacana-kāraṇāni	na santi, na sa tadā a-nṛtaṃ vakti. tad yathā
0017613	eva ayam arthaḥ — viṣaya-ālocana-arthatvān	na sandhānam viśeṣaṇair iti. tat kiṃ punar uktaḥ.
0012007	na asty eva so 'mśaḥ, ya indriyeṇa	na sannikṛṣyate 'rthasya yathā-yogaṃ pañca-
0012301	jñānasya hi jñeyam viṣayatvena abhimatam,	na samavāyi-kāraṇam. anyathā sarva-jñānānām eka-
0005411	sādhyam. sā ca jñānasya api tāvan	na samasti. kutaḥ punaḥ sukha-ādīnām a-jñāna-
0009314	avasthāyām apy eka-ekasya eva kāraṇa-bhāvaḥ,	na samudāyasya ity arthaḥ. tataḥ sa eva prasaṅgo
0017008	ity uktam etat. yadi tarhi tair	na samprayogaḥ, katham jala-ādi-pratibhāsaṃ
0011706	sambandhe pratyakṣa-lakṣaṇam idaṃ sūtram	na sambhavati ity ataḥ kenacit sambandhena ity
0001910	syāt, syād eva prāmānyam. sā tu tayā vinā	na sambhavati iti tad-upādānam. tāyitvena avaśyam
0011304	eva pratyakṣam iṣṭam, tasya kalpanā apy eṣā	na sambhavati iti darśana-artham evam uktam. tad
0009414	bhavati. ato yena vyapadiśyata ity etan	na sambhavati iti darśayann āha — tasmān na

0010203	yan nivartayitum iṣyate, tad indriya-jñāne	na sambhavaty eva. indriya-buddhir iti ca yady
0009812	na vyabhicarati. vyavasāya-ātmakatvaṃ tu	na sambhavaty eva. tad eva ca viśeṣaṇaṃ bhavati,
0010301	tatra a-sanniviṣṭasya nāma-jāty-ādi-yojanā	na sambhavati. tad-an-antaraṃ kim etad ity
0015902	padatvaṃ darśayati. indriya-arthe 'pi smārto	na sambhavati yo 'nubhūtaḥ, kiṃ punar vṛttiṣv an-
0003003	anumānam iṣṭaṃ tal-lakṣaṇaṃ ca viśeṣa-dṛṣṭe	na sambhavati, viśeṣeṇa liṅgasya sambandha-a-
0012017	indriyaiḥ sambadhyamāne viṣaye kim iti	na sarva-ātmanā grahaṇam bhavati iti cet, na
0003908	indriyeṇa eva ucyate, na viṣayeṇa. ālokaṣu tu	na sarva-indriya-jñāna-nimittam, cakṣur-
0004209	viniyata-deśa-pratibhāsy eva vijñānam syāt,	na sarva-dig-anugata-pratibhāsam. atha ca cakra-
0015106	uktam. tasya pratyakṣatvena a-vidhānato	na sarva-prameya-viṣayaṃ pramānam uktam ity a-
0013408	iti na ayam niyamo vyabhicārī ity arthaḥ.	na sarvaṃ sādhyam ity-ādinā dvitīyāṃ upalabdhi-
0013508	tataḥ ko doṣa ity āha — yathā ca	na sarvatra ity-ādi. tatra catuṣṭaya-sannikarṣād
0011611	a-vyāpītvam āha. kuta etat —	na sarvatra ity āha — kvaciḍ ity-ādi. ābhoga-
0011611	viṣaya-bhedo 'py atra na asti ity upanyāsaḥ.	na sarvatra itī phala-vyavasthānasya a-vyāpītvam
0012317	-vacanebhyo matub-lopaḥ, a-bheda-upacāro 'pi	na sarvatra. na hi kriyā-dravya-rūpeṇa āśraya-
0017010	maru-jāṅgala-ādau deśa-viśeṣe. tatra api	na sarvadā, kiṃ tarhi yadā sūrya-raśmibhiḥ
0016201	smārta-adhika-vyavasāya-pradarśana-artham.	na saha eva, api tu paścād api smārto vyavasāyo
0016206	pravṛttaḥ, na tu kiṃ saha kriyante, āhosvin	na saha kriyanta itī. kuta etat — saha tu
0016114	na itī yo 'yaṃ pratiśedhaḥ, tena	na saha-vyavasāya-kriyā-mātram pratiśidhyate, kiṃ
0017904	naimittikyāḥ śruter yatra nimittam na asti,	na sā tatra pravartate. tad yathā daṇḍa-rahite
0005405	yojayet. abhilāpa-grahaṇe ca kṣaṇikatvān	na sā, na api rāga-ādaya itī kiṃ kena yojyeta itī.
0004011	icchā lokasya a-sādhāraṇena vyapadeśe 'sti,	na sādhāraṇena. tathā hi loko '-sādhāraṇena eva
0007714	ca buddher anubhava-ākārasya siddhatvāt sa	na sādhyate. na hi sa kaścīd vādī, yo jñānasya
0004603	niyama-nirākaraṇaṃ śāstram kṛtaṃ draṣṭavyam,	na sāmārthya-ākṣiptam sāmānya-viṣayatvam ity a-
0003008	eka-saṅkhyā-nirāso viṣaya-a-niyamāt. yadā	na sāmānya-viṣayam eva anumānam, kiṃ tarhi pramāṇa
0017811	-jaṃ jñānam iṣyate. pratipāditaṃ ca —	na sāmānyam indriya-dhiyo viṣaya itī. na akṣa-
0011512	-rūpatvāt tasya ca viśeṣaṇa-antara-a-bhāvāt,	na sāmānyasya viśeṣaṇaṃ sambhavati, tadā viśeṣaṇa
0003607	sa eva ayam itī pradarśanāt. ato	na sāmānyena anumānam itī. yadi yad eva sādhyam
0007801	jñāna-rūpaṃ na icchati. viṣaya-ākāras tu	na siddhaḥ parasya itī. tena dvairūpyam sādhyate.
0006705	eva ca ity-ādikaḥ, so 'rtha-sārūpyād anyato	na sidhyati. tatas tad eva sādhanam artha-
0010504	parijñāna-vijrmbhitam. ata eva so 'py a-doṣo	na sukha-ādi prameyam vā itī, ya ukto 'n-antaro
0011106	-cakṣus-tvak-śrotrāṇi indriyāṇi itī sūtrāt.	na sukha-ādi prameyam vā itī lakṣaṇa-nyūnatām āha,
0000514	viprakīrṇo hi granthaḥ prakaraṇa-bhedena	na sukham ālocayitum śakyate. ekata ity ādya-
0001306	-uktasya a-bhāvāt. yasya ātma-darśana-snehau	na staḥ, na tasya janma-rāga-ādi-doṣa-utpādaḥ. tad
0001307	-rāga-ādi-doṣa-utpādaḥ. tad yathā ākāśasya.	na staś ca ātma-darśana-snehau sātmī-bhūta-
0014511	ye sukha-ādayaḥ śabda-ātmanā pariṇamanti	na sparśa-ādy-ātmanā, te śabda-lakṣaṇaṃ trikam
0003701	idam itī niścayo viśeṣa-dṛṣṭatvena abhimato	na smṛter bhidyate. idaṃ hi smṛteḥ sva-rūpaṃ yad
0016005	iṣyate, evaṃ sati sāmārthyam indriyāṇaṃ	na syāt, arthavattā na syād ity arthaḥ. tayor api
0008412	ity-ādi. viṣaya-antare jñānasya pravṛttir	na syāt. iṣyate ca. tatra yato jñānāt sañcāraḥ,
0016006	ca dvābhyām api indriyāṇaṃ arthavattā	na syāt. katham. yadi tāvad viṣaye pravartamānaṃ
0012114	yo niścayaḥ. anyathā eka-ākāre 'pi tan	na syāt. kiṃ punaḥ sarva-ātmanā gṛhīte 'pi tathā
0010511	-grahaṇam indriya-atirikta-grahaṇam. tan	na syāt. kuta ity āha — na hi ity-ādi. etena
0005114	yadi pūrvā, tatas tasya prāmānyam eva	na syāt, gṛhīta-grahaṇāt smṛty-ādi-vat. atha
0001604	yathā-dṛṣṭa-mārga-upadeśo darśitaḥ. sa yadi	na syāt, tat-prāmānyam eva na syāt. tathā-vidhaṃ
0014201	itī śabda-āder arthasya viśeṣa-upalabdhir	na syāt, tatra samsthāna-antara-a-bhāvād itī.
0001604	darśitaḥ. sa yadi na syāt, tat-prāmānyam eva	na syāt. tathā-vidhaṃ hi yadi tasya kāryam
0011813	tv itī. jñānasya hi pramāṇatve phalam anyan	na syāt. tathā hy adhigamaḥ phalam. na ca jñānād
0002416	pramāṇam idam a-pramāṇam ity eṣā vyavasthā	na syāt. tathā hi kāsāñcij jñāna-vyaktīnām
0002903	a-nityam rūpam ity evam-ādi grahaṇam	na syāt. tathā hi nīla-ādi sva-lakṣaṇam, a-
0010805	-maśaka-ādi-śabdānām parimāṇa-bheda-pratītir	na syāt. tasmāc ca te 'pi guṇavanto 'bhyupeyāḥ,
0011501	-utpattyā. anyathā viśeṣaṇa-jñānam eva tan	na syāt. tasmāt tasya eva viśeṣaṇasya tat
0004613	gṛhṇāmi itī bhāve grahaṇa-adhyavasāyo	na syāt. tasmād yāvad gocarī-bhūtaṃ tat sarvaṃ
0006805	abhyupeyāḥ. anyathā tasya arthena sambandho	na syāt. na ca tasmāt tad-ākāram a-tad-ākāram vā
0010312	a-nityatve sādhye sādhyā-vyabhicāro	na syāt. na hi prayatna-anantarīyake tan na asti,
0008906	-apekṣa-utpattitvāt kena tasya pratyakṣatvam	na syāt. nanu ca yena viṣayeṇa yaj jñānam
0002504	ca anumānasya a-prāmānye śāstra-praṇayanam	na syāt. para-avabodha-arthaṃ hi śāstram kriyate.
0011212	ca ity-ādi. indriya-sannikarṣayoḥ pramāṇatve	na syāt phala-a-bhāvaḥ, jñānasya phalatvāt.
0007512	kāraṇa-anumānam, tat katham. katham ca	na syāt. yato dhūma-pratibhāsi jñānam pūrvam eva
0015512	pratyakṣa-a-bhāvāc ca smṛtir api tat-pūrvikā	na syāt. yadā tv indriya-vyavasāye mano
0013305	karmasv a-vṛtter guṇa-karmasv a-bhāva-nirāso	na syāt. yadi ca ity-ādi. yady ayam viruddha-

0016108	pratipadyante. anyathā teṣāṃ prāmānyam eva	na syāt. yeṣāṃ apy a-pratyayā vṛtīḥ prāmānyena
0012808	dravyasya sparśanena cakṣuṣā ca grahaṇam	na syāt. śeṣānām cakṣuṣā iti yojanīyam. evaṃ
0014301	hi indriya-vṛttinām sva-viśaya eva niveśo	na syāt, sarvatra sukha-ādīnām a-viśeṣāt. sa ca
0015214	vyavasāyo vā. yadi pūrvaḥ, dvāra-dvāri-bhāvo	na syāt, saha-utpānnasya upakāritva-a-yogād an-
0008303	rūpa-jñānam iti yā iyaṃ vivekena smṛtiḥ, sā	na syāt. syād etat — yathā-anubhava-ātmatve
0015704	anyathā tad-an-upalambhe 'rtha-upalambho 'pi	na syād ity andha-mūkaṃ jagat syāt. na ca vṛtī-
0016005	sāmarthyam indriyāṇām na syāt, arthavattā	na syād ity arthaḥ. tayor api bāhya-artha-grahaṇam
0012807	bhāva-guṇatva-pṛthaktva-ādayo gṛhyante.	na syād ity-ādi. dravyasya sparśanena cakṣuṣā ca
0009401	na tat tasmād iti. samūha-ābhāsaṃ kasmān	na syād ity āha — cita-ālambaṃ hi pañcakaṃ iti.
0012506	dravye bhedo na iṣyate, rūpa-ādiṣv api sa	na syād iti. grahaṇa-bhedād rūpa-ādīnām an-ekatva
0012801	indriyaṃ gṛhṇīyāt, tataḥ sva-viśaya-niyamo	na syād indriyāṇām. ataś ca rūpa-ādīnām
0004611	syāt. tataś ca krama-bhedāc chruṭi-bhedo	na syād rasaḥ sara ity evam-ādiṣu śabdeṣu. āśu-
0002314	a-jñāna-rūpasya ca pramāṇa-śva-rūpatā	na syād rūpa-ādi-vad iti phala-vyutpattiḥ. tan na
0005502	abhyupeyam, anyathā tasya te vedyā eva	na syuḥ. na hi jñāna-sattā eva arthānām samvedanā
0007207	bāhye prameye viśaya-ābhāsatā eva pramāṇam,	na sva-ābhāsatā, bāhye 'rthe tasyaḥ sādhanatva-a-
0015011	satyam, abhyupagataḥ. sa tu vyakti-bhedo	na sva-bhāva-bhedāḥ, sarvatra sukha-ādīnām
0003306	punar a-nityatā bhāvād artha-antaram, tadā	na sva-bhāvo naśvaraḥ syāt. na hy anyasya bhāve
0005105	sarve tv a-vikalpakā eva iti tu-śabdena	na sva-mata-apekṣo 'yaṃ pṛthag-lakṣaṇa-viśeṣa
0003807	tat punar abhilāpavat kalpanā-jñānam api	na sva-lakṣaṇa-viśayam, ato na tat pratyakṣatvena
0002601	evam, taimirika-ādy-upalabdḥ keśa-ādayo	na sva-lakṣaṇam, keśa-ādi-sādhyā-artha-kriyāyām a-
0009901	viśayatvād ity-ādi. vyapadeśyaṃ hi sāmānyam,	na sva-lakṣaṇam, tasya pūrvam a-dṛṣṭatvāt. tac ca
0003111	'nityatva-ādayo dharmāḥ prāpnuvanti,	na sva-lakṣaṇasya, tatra a-vṛtṭeḥ. ye hi vastuni
0004507	sahitena eva cakṣur-ādi-vijñānam janyate,	na svakena eva. tasmād an-eka-artha-janyatvāt sva-
0015304	viśaya-nimitto viśayī syāt. tac ca a-yuktam.	na hy a-nimittasya viśayatvam upapadyate. anyathā
0015511	tataś ca katham pratyakṣam pramāṇam ucyeran.	na hy a-pratyayā vṛttayaḥ pratyakṣam pramāṇam
0005205	an-ālambyamāna-rūpa-ādi-vyavaccheda-artham,	na hy a-vijñāyamāna-viśayā bhavanti. upacāreṇa tu
0008904	api. tat kuto 'yaṃ prasaṅga ity āha —	na hy agny-ādi-jñānam ity-ādi. yady api tad artha
0000806	pratikṣepa-sāmānya-sādhanayor a-sambhavāt.	na hy atīndriyeṣv a-tad-darśinaḥ pratikṣepaḥ
0006511	eva tad-ātmakam iti tato na vyatiriktam.	na hy atra bāhyakānām iva pramāṇād artha-antaram
0017209	tad iṣyate eva pratyakṣam. na eṣa doṣaḥ.	na hy atra rajaḥ-prabhṛtibhiḥ samprayogāt tad-
0007209	-viśayaḥ katham bāhye 'rthe pramāṇam syāt.	na hy anya-viśayasya anyatra prāmānyam yuktam.
0011312	ca anyatra phalaṃ yuktam iti pramāṇa-phalam.	na hy anya-viśayasya ity-ādir vyāptiḥ yathā ity-
0003608	tarhi tena gṛhīta-a-vismṛtena bhavitavyam.	na hy anyathā dṛṣṭānto bhavitum arhati. tataś ca
0015804	nimitta-nimitti-bhāva iṣyate parasparam.	na hy anyathā viśaya-viśayitvaṃ sambhavati. na ca
0004815	ity ukta indriya-viśaya eva pravartate.	na hy anyam upalabdḥavato 'nyatra sa eva ayam iti
0003307	-antaram, tadā na sva-bhāvo naśvaraḥ syāt.	na hy anyasya bhāve 'nyo naṣṭo nāma. tato nāsitā-
0004306	kalpanā-śva-rūpa-samvarṇanena eva nirastam.	na hy abhidheyatā kalpanā, yato 'bhidhīyamānasya
0008402	yuktaḥ, na anyena iti niścītya āha —	na hy asāv ity-ādi. asya ayam arthaḥ — yatra
0010215	iti vighrahaḥ. katham pratyuktam ity āha —	na hy asti ity-ādi. indriya-buddhy-an-antaram hi
0006210	pravartakam jñānam pramāṇam abhimatam,	na hy ābhyām artham paricchidya pravartamāno
0012303	etat. viśaya-bhede ko doṣa ity āha —	na hi ity-ādi. api ca ity-ādīnā abhyupeta-bādḥam
0010511	-grahaṇam. tan na syāt. kuta ity āha —	na hi ity-ādi. etena yad indriyeṇa nir-antaram,
0014303	śabda-ādi-śva-bhāvā bhaviṣyanti ity āha —	na hi ity-ādi. pañca trayāṇām sanniveśa-viśeṣā
0009306	kas tarhi doṣa ity āha — evaṃ tv ity-ādi.	na hi ity-ādīnā atra eva upapattim āha. yadi
0002515	-dvayaṃ prameyam iti. etad vivṛṇoti —	na hi ity-ādīnā. tatra sva-lakṣaṇam yad artha-
0010102	— a-vyabhicāritve ca a-vyabhicāra iti.	na hi indriya-artha-sannikarṣa-jaṃ jñānam
0010612	saṃyoga-a-bhāvāt. tat katham idaṃ yuktam —	na hi indriya-nir-antare gandha-ādāv ity-ādi.
0009907	ca a-vyabhicāra iti. kasmād ity āha —	na hi indriya-buddhir ity-ādi. a-nirdeśya-śva-
0012317	-lopaḥ, a-bheda-upacāro 'pi na sarvatra.	na hi kriyā-dravya-rūpeṇa āśraya-pratītir asti.
0002801	artha-kriyā-arthī tatra eva pravarteta.	na hi ghaṭam paricchidya ghaṭa-avasāye 'vasthitas
0005503	anyathā tasya te vedyā eva na syuḥ.	na hi jñāna-sattā eva arthānām samvedanā yuktā,
0007513	eva āvir-bhavati, paścād anala-pratibhāsi.	na hi tat prāg dhūma-pratibhāsino jñānāt
0007505	jñāna-samvedanasya bhrāntatvam udbhāvitam.	na hi tattvataḥ kasyacid dharmasya an-eka-ākāra-
0002606	a-bhāvas tarhi sāmānyam mā bhūt.	na hi tad-viśayatvena adhyavasīyata iti cet, na,
0011012	adhiṣṭhāne, tad-a-vyatiriktatvāc cakṣur api.	na hi tasya avayavāḥ santi, yato bhāgena
0007011	punar ātmanā eva ātmānam anubhavati jñānam.	na hi tasya eva karma-karṭṭr-karāṇa-bhāvo yujyata
0004809	eva eka-viśayatvaṃ na cakṣur-vijñāna-ādīnām.	na hi tāni parasparam arthasya kañcana-ākāram
0009301	ghaṭa-ādi-rūpeṇa. teṣāṃ iti dravya-ādīnām.	na hi te nīla-ādi-parama-aṇu-vat tattvataḥ santi.
0014905	-hāniḥ. atha vā jāti-bhedāt sukha-ādīnām.	na hi te bhinnāḥ samprayoge 'py eka-śva-bhāvataḥ

0012213	nirṇayasya tulya-utpattir ity etad yujyate.	<b>na</b> hi tena eva tasya tulya-utpattir iti yuktam
0017204	etāvataḥ eva samprayogasya api labdhatvāt.	<b>na</b> hi tena vinā evaṃ-vidham sadana-ādi tvan-matyā
0004607	-deśa-avasthitānām sakṛd grahaṇam iti.	<b>na</b> hi tair a-samyuktatvād vijātiyatvāc ca dravya-
0013915	grhyate. tena na kaścīd doṣa ity āha	<b>na</b> hi traiguṇya-vyatirekeṇa ity-ādi. katham na
0014018	samāna-deśatvaṃ syāt. tac ca a-yuktam.	<b>na</b> hi dīrgha-hrasva-ādi-saṃsthānam eka-deśam
0015907	manasā ca smaryamāṇatvāt. tac ca a-yuktam.	<b>na</b> hi devadatta-anubhūtam yajñadattaḥ smarati.
0012806	indriya-buddhīnām iti sambandhanīyam.	<b>na</b> hi dravya-saṅkhyā-ādi-karmasv iti. ādi-
0001101	-darśanam eva prabhavam evaṃ vyavasitavān.	<b>na</b> hi na aham na mama iti paśyataḥ pari-graham
0016111	tad-a-bhāvāc ca pramāṇasya apy a-bhāvāḥ.	<b>na</b> hi niṣ-phalaṃ pramāṇam yuktam ity eke. cakṣur-
0002403	-phalaṃ vacanam, tayor dvitvasya siddhatvāt.	<b>na</b> hi pratyakṣa-anumānāyor dvitvaṃ prati kasyacid
0010313	a-nityatve sādhye sādhyā-vyabhicāro na syāt.	<b>na</b> hi prayatna-anantarīyake tan na asti, yato
0007017	'pi yathā-saṃvedanam eva artho 'vasīyate.	<b>na</b> hi yathā-artham anubhava iti prāg eva uktam.
0004710	bhinnāḥ pratibhāsaḥ, spaṣṭa-a-spaṣṭatvāt.	<b>na</b> hi yathā vyāpṛta-indriyasya artha-rūpam
0006814	viśayo niścīyata iti tad eva phalaṃ yuktam.	<b>na</b> hi yathā-śva-bhāvam anubhavo 'rthasya, yato
0010802	upacaritayos tulya-pratyaya-paricchedyatvam.	<b>na</b> hi yādṛṣena pratyayena mukhyo gauḥ
0002807	-rūpābhyām adhigateḥ prameya-dvayam uktam.	<b>na</b> hi vijñāna-vad arthasya svataḥ saṃvittih. yad
0013815	mātra-śabdāḥ sva-bhāva-bheda-vyavacchedāya.	<b>na</b> hi śabda-ādīnām sattva-ādi-guṇa-śva-bhāvānām
0007714	anubhava-ākāśasya siddhatvāt sa na sādhyate.	<b>na</b> hi sa kaścīd vādī, yo jñānasya jñāna-rūpam na
0017410	-artham tat kartavyam iti. a-sad etat.	<b>na</b> hi sannikarṣasya buddhi-janma-a-hetutvaṃ
0004405	-buddhir hi niyatam vikalpena anubadhyaḥ.	<b>na</b> hi sāmānyam vastu-sat siddha-anta iṣyate.
0009304	saṃvṛti-sad-āmbanātvam apy a-siddham.	<b>na</b> hi śva-rūpeṇa parama-añūnām āmbanātvā
0006916	bhaviṣyati. kiṃ kāraṇam iti kayā yuktyā.	<b>na</b> hi śva-saṃvittih sambhavati ity eva phalatvena
0002706	katham ācāryeṇa viśaya-dvaividhyam uktam —	<b>na</b> hi śva-sāmānyā-lakṣaṇābhyām anyat prameyam
0003308	-āpattir bhāvasya iti cet, a-yuktam etat.	<b>na</b> hi svayam a-cala-śva-bhāvasya anyena śva-bhāva
0013404	syād etat — an-eka-anta ity anena	<b>na</b> hetor vyabhicāra uktaḥ, kiṃ tarhi pratijñā-
0010106	hi ity-ādīnā viśeṣaṇasya a-sambhavam āha.	<b>no</b> vikalpya iti. niścayo hy evaṃ-rūpaḥ — gaur
0013015	'sti. tad yathā kāṣṭha-ādibhyaḥ ṣaṇ-	<b>ṇagarī</b> prāsāda-mālā vā. rūpa-ādy-a-grahe na
0010012	-artham a-vyabhicāri-grahaṇam kartavyam.	<b>nanv</b> a-sati tasminn akṣa-upagḥāta-jaṃ yad
0008205	jñānena ālambyata ity-ādi sādhanam vijñeyam.	<b>nanv</b> evaṃ taj-jñāna-ādiṣv api sādhanam vācyam ity
0003313	na anyo 'nityatā-ādiko dharmiṇo dharmāḥ,	<b>nanv</b> evam anumānam api na pramāṇam syāt. tathā hi
0013908	ca śabda-sparśa-ādayaḥ. sa eva prasaṅgaḥ.	<b>nanu</b> karma-vaśād indriya-abhinirvṛttih, na grāhya
0008607	āha — na vāda-vidhir ācāryasya iti.	<b>nanu</b> ca a-dṛṣṭa-kartṛkāṇām śāstrāṇām kartā
0009501	āha — tasmān na vyapadiśyata iti.	<b>nanu</b> ca a-vyapadeśyam api vastu dṛṣṭya-vikalpyāv
0015503	viśeṣa-śabdaḥ pratyekam abhisambadhyaḥ.	<b>nanu</b> ca anya-artha eva ayam granthaḥ śāstra
0005702	-artha-viśayam viplutaṃ pṛthivī-kṛtsna-ādi.	<b>nanu</b> ca ayam artho vakṣyamāṇād eva apavādāl
0009504	-lakṣaṇa-a-yogād ity a-parihāra eva ayam.	<b>nanu</b> ca ayam ukta eva arthaḥ. tat kim-artham
0004010	ato na viśayair vyapadiśyata iti.	<b>nanu</b> ca icchā-adhīna-vṛttayaḥ śabdāḥ sarva-artha-
0014502	iti indriya-antara-viśayatvena abhimate.	<b>nanu</b> ca ity-ādi. sarvatra a-bhede 'pi sukha-ādi-
0015605	tv atīta-an-āgatayoḥ kālayoḥ pravartata iti.	<b>nanu</b> ca indriya-vyavasāya-sahitasya bāhye 'py
0010702	-lakṣaṇam ity a-doṣaḥ. yat tu uktam —	<b>nanu</b> ca indriyam atīndriyam ity-ādi, tatra yadi
0010609	iti-śabda-upādānam a-siddhata-parihārāya.	<b>nanu</b> ca indriyam atīndriyam. tat katham tad-
0007303	na anyathā. tasmād viśaya-ābhāsātā pramāṇam.	<b>nanu</b> ca iha viśaya-sārūpyasya saṃvidam prati
0017613	ālocanam iti darśanāya tvan-matyā ity uktam.	<b>nanu</b> ca kaṇabhuk-parīkṣāyām ukta eva ayam arthaḥ
0000804	iti tad-gauravam api sa-prayojanam eva.	<b>nanu</b> ca kaiścit tathā-vidha-puruṣa-pratiśedhāya
0018103	janma-grahaṇam mata-dvaye 'py apārthakam.	<b>nanu</b> ca janma-grahaṇasya prayojanam uktam —
0009407	-vyatirekeṇa tv a-śakyam tad vyapadeṣtum.	<b>nanu</b> ca jñānam buddhir iti vinā api viśayeṇa
0002304	asmābhir abhyupetāni na tad-viśayā iti.	<b>nanu</b> ca teṣām api doṣa-udbhāvanāt kuta iyam
0000209	iti pramāṇa-bhūtaḥ, tasmāi pramāṇa-bhūtāya.	<b>nanu</b> ca dvitīyayā atra bhavitavyam, yathā asya
0016801	niṣ-prayojanam sad ity etad a-kāryam eva.	<b>nanu</b> ca na eva idam pratyakṣa-lakṣaṇam, kiṃ tu
0007816	-jñānam syād iti na anubhava-rūpam api.	<b>nanu</b> ca na eva kaścīd viśaya-eka-rūpam jñānam
0011216	pramāṇam icchato 'nyat phalaṃ bhavati.	<b>nanu</b> ca niścaya-jñānam an-eka-jñāna-antaritād
0003415	ity anena a-sakṛd ity asya artham ācaṣṭe.	<b>nanu</b> ca pūrva-grhītasya arthasya sakṛd api
0005801	uktvā tad-ābhāsa-abhidhānam iti kramāḥ.	<b>nanu</b> ca — pratyakṣam kalpanā-apodham iti
0011503	viśeṣyasya, tatra tad-vyāpāra-a-prathanāt.	<b>nanu</b> ca pramāṇam karamāṇam kārakam. kriyāyās ca
0014906	śva-jāty-an-atikrameṇa kārya-ārambhāt.	<b>nanu</b> ca bhinnā api guḍa-udaka-ādayaḥ pānaka-ādy-
0008907	kena tasya pratyakṣatvaṃ na syāt.	<b>nanu</b> ca yena viśayeṇa yaj jñānam vyapadiśyate,
0005204	-ādayaś ca te viśayās ca iti karma-dhārayaḥ.	<b>nanu</b> ca rūpa-ādayo viśayā eva, tat kim-artham
0011508	siddham bhinna-viśayatvam. tatra ca ity-ādi.	<b>nanu</b> ca viśeṣaṇe 'dhigantavye viśeṣya-jñānasya
0010213	a-vyabhicāra ity āha — sarvā hi ity-ādi.	<b>nanu</b> ca vyavasāya-ātmakam ity atra kārya-paryāya

0015812	lakṣaṇena a-saṅgrhītā iti sā eva nyūnatā.	<b>nanu</b> ca śāstreṇa smārtatvaṃ pratipāditam ity āha
0017305	sarva-artha-samprayoga-śruter artham āha.	<b>nanu</b> ca samprayoga-śrutyā vyāpāra-viśeṣaḥ
0004509	uktam. sāmānyam gocaro 'sya iti vighrahaḥ.	<b>nanu</b> ca sāmānyam a-bhinna-kalpitam, indriya-
0011006	-śrotrayor viṣaya-grahaṇam. kārya-a-bhāvaḥ.	<b>nanu</b> cakṣuṣaḥ prabhāva-lakṣaṇā vṛttir adhiṣṭhāna-
0012217	-viṣayatvāt phalasya ca artha-viṣayatvāt.	<b>nanu</b> jñānam apy ātmani samavayāt tad-viṣayam eva.
0014513	trikam iti. evam anyatra api jñeyam.	<b>nanu</b> trayāṇām saṅghas trikaḥ. tatra eka-vacanena
0009203	-jñānam iti vyāpaka-viruddham prasaṅgam āha.	<b>nanu</b> dravya-satām eva sa parama-aṅūnām ākāraḥ. ta
0012509	-indriya-grāhyatve grahaṇa-bhedena bhāvyaḥ.	<b>nanu</b> dravye saty api bhinna-indriya-grāhyatve na
0010904	tatra cikitsā-ādi-prayogād ity upapattiḥ.	<b>nanu</b> pāda-abhyaṅga-ādir adhiṣṭhānād anyatra api
0003613	-viṣayatvāt sa eva prāmānya-a-bhāvaḥ.	<b>nanu</b> pūrva-dṛṣṭa-artha-bhāvas tasya an-adhigato
0014104	śabda-ādīnām tat-kāraṇānām ca sattva-ādīnām.	<b>nanu</b> mātra-ādīnām eva tulya-saṃsthānānām yuktam
0012009	-vat teṣv api grahaṇa-utpādāna-śaktiḥ syāt.	<b>nanu</b> ya eva aṃśo jighṛkṣitaḥ, sa eva grhyata ity
0007203	na tu vijñapti-mātratā-vad grāhaka-ākāraḥ.	<b>nanu</b> yadā api bāhyo 'rthaḥ prameya iti pakṣaḥ,
0017110	atas tat-samprayoge 'pi pratyakṣatā syāt.	<b>nanu</b> yo yasminn indriye śīdati, anyatra a-vṛtter
0008801	iti. yadi tata ity-ādy asya eva vivaraṇam.	<b>nanu</b> vijñāna-vyapadeśa-hetor viṣayasya
0015013	-bhedenā an-antyād an-antam indriyam iti.	<b>nanu</b> śabda-ādi-bhāvena api bhedaḥ. na etad asti.
0013708	-viṣaya-viniveśa-vacanān niyata-viṣayatvam.	<b>nanu</b> śrotra-ādi-vṛttir eva śabda-ādīnām grahaṇam.
0015201	pratyakṣam eva idaṃ yuktam ity abhiprāyaḥ.	<b>nanu</b> śrotra-ādi-vṛttiś ca ity atra ca-śabdo mano-
0014007	saṃsthānānām. saṃsthānaṃ dvi-grāhyam iti.	<b>nanu</b> saṃsthānam a-dravya-sat. tat kutas tasya dvi
0016501	ṣṭhatvāt tasya anyatara-a-bhāve 'sambhavāt.	<b>nanu</b> sata eva ity eva-kārād eva niyamasya
0005001	mateś codyam āśaṅkate. tatra idaṃ codyam —	<b>nanu</b> sarva eva amī pratyakṣa-bhedā nir-vikalpā
0005603	iti na asty āśraya-a-siddhiḥ.	<b>nanu</b> sarvasya eva jñānasya indriya-jasya api mana
0015101	— a-yukta ity-ādi. tasmād varam ity-ādi.	<b>nanu</b> siddha-anta-vyāpādād ayam api duṣṭa eva
0010804	śabdo mahān ity eva pratīyeta, tad-āśrayasya	<b>nabhaso</b> mahā-parimāṇatvāt. tataś ca hasti-maśaka-
0000101	ādi-nirbhāsam, yac ca cira-kāla-timira-āvṛta-	<b>namo</b> buddhāya. jayati sugataḥ kṛpā-ātmā dharmo
0006301	-vijñāna-anya-santāna-vijñāna-sādhāraṇaḥ,	<b>nayanatvād</b> viprakṛṣṭatvād vā spaṣṭeṣu nīla-ādiṣv
0004003	yathā-uktam — badhiraḥ satsv indriyeṣu	<b>nava</b> -candra-ādi-prekṣāsv an-eka-santāna-cakṣur-ādi
0013811	bhāvād artha-antaram, tadā na sva-bhāvo	<b>navasu</b> śabdaṃ na śṛṇoti. tasmāc chrotram eva
0003307	-a-pratisandhāyinaṃ pratyakṣeṇa paricchindan	<b>naśvaraḥ</b> syāt. na hy anyasya bhāve 'nyo naṣṭo
0003305	adhikṛtya uktam. yadā tv antya-kṣaṇa-darśīno	<b>naśvaratām</b> api tasya sva-bhāvaṃ pratyeti iti sā
0003211	naśvaraḥ syāt. na hy anyasya bhāve 'nyo	<b>naṣṭo</b> 'yam iti, tadā pratyakṣeṇa a-nityatā- sva-
0003307	iva cakṣur-āder adhiṣṭhāna-sṭhasya eva	<b>naṣṭo</b> nāma. tato nāśitā- sva-bhāva-āpattir
0010906	-ādi. yathā — tvam merus tvam samudro 'si	<b>nāḍī</b> -sañcāreṇa cikitsā-prayogāt. anyathā tatra a-
0000113	syāt sa eva tayoh sva-bhāva-bheda-āśraya iti	<b>nātha</b> tvam kalpa-pādapaḥ   tvam su- vaidyaḥ
0003615	grantha-bhayān na pratanyate. yo 'py āha —	<b>nānā</b> -bhāvaḥ syāt. tatra ca ukto doṣaḥ. tasmāt tad
0005512	tatra ca pratyakṣe pravṛtte 'rtha-antara-	<b>nāntārāḥ</b> sukha-ādayo na api cetanāḥ, kiṃ tarhi
0004202	niścaya-jñānaṃ grhṇāti. yasmān na a-nityatā	<b>nāma</b> -anusmṛta-vikalpa-antara-sammukhī-bhāve ca
0003304	-vṛttitvān nityatvāc ca. cakṣuḥ prati yadi	<b>nāma</b> anyā kācic calād vastunaḥ. tena antyaṃ
0011009	bāla-dāraka-āder yat kalpanā-jñānaṃ tan	<b>nāma</b> ayam parihāra iti pratyāśā syāt, sā api
0003803	samāsaḥ sādhanam kṛtā iti vā. kā punar asau.	<b>nāma</b> -ādi-saṃsarga-a-bhāve 'pi sa-vikalpakam
0003715	yogi-jñānam. sva-bhāvaḥ. kalpanā-jñānam api	<b>nāma</b> -ādīni tadvatā arthena yayā yojyante
0005709	eva pratīyate na anyā. atha kā iyaṃ kalpanā	<b>nāma</b> iti. asya ayam arthaḥ — yat sva-saṃvedyam,
0003710	-viṣayam āśaṃsā-arthaṃ vyācakṣate — katham	<b>nāma</b> iti. kalpanānām bahutvāt kā atra kalpanā
0000504	kalpanā vivakṣitā iti saṃśayānasya praśnaḥ.	<b>nāma</b> udghaṭita-dhī-viśāḥ ku-mārgam apāsya tīrthya
0003711	na tattvataḥ santi. nāma-jāty-ādīnām yojanā	<b>nāma</b> -jāty-ādi-yojanā iti. nāmno jāty-ādibhir a-
0003714	sannivīśate. tathā tatra a-sanniviṣṭasya	<b>nāma</b> -jāty-ādi-yojanā. kṛd-yogā ca ṣaṣṭhī
0010301	ity uktam bhavati. tac ca prāg eva uktam	<b>nāma</b> -jāty-ādi-yojanā na sambhavati. tad-an-
0005802	hi jāty-ādayo na tattvataḥ santi.	<b>nāma</b> -jāty-ādi-yojanena tat kim-arthaṃ punas tasya
0003714	pariṇāmo buddhy-anugama-nimittam sādrśyam	<b>nāma</b> -jāty-ādīnām yojanā nāma-jāty-ādi-yojanā. kṛd
0013914	api syād — yadi viṣayo na vyapadiśyate, na	<b>nāma</b> jātiḥ. sā ca sarva-śabda-bhedeṣv
0009904	syāt. na hy anyasya bhāve 'nyo naṣṭo	<b>nāma</b> . jñānaṃ tu vyapadiśyate. tad asti
0003307	atīta-an-āgata-viṣayam ity ucyate. bhavatu	<b>nāma</b> . tato nāśitā- sva-bhāva-āpattir bhāvasya iti
0016706	sukham eva upalakṣyante. ye 'n-uktam api	<b>nāma</b> tan nir-viṣayam eva, parama-arthato 'tīta-an
0000506	a-niścīyamānaṃ pratyakṣeṇa tava api grhītam	<b>nāma</b> dur-avabodham arthaṃ diṅ-mātra-darśanena
0012111	iti sva-saṃvittir eva phalam. ,bhavatu	<b>nāma</b> . na pratyakṣam kasyacin niścaya-ātmakam. tad
0006812	ity āha — tasya ca ity-ādi. lakṣaṇam hi	<b>nāma</b> bāhya-arthaḥ, tathā api yathā-saṃvedanam eva
0010406	-bhāvaṃ darśayati. kaḥ punar ayam vyabhicāro	<b>nāma</b> , yad artha-antara-vyāvṛttena rūpeṇa lakṣyam
0010310	tathā idam uktam. etad darśayati. bhavatu	<b>nāma</b> . yadi tato 'nyatra bhāvaḥ, evaṃ sati
0014011		<b>nāma</b> saṃsthānaṃ vastutas tad dvi-grāhyam dṛṣṭam

0004314	na tv arthe dharma-sañjñī ity na arthe	<b>nāma</b> -sañjñī ity arthaḥ. kathaṃ tarhi ity-ādi.
0004313	-sva-rūpeṇa jānāti, no tu nīlam ity na tan-	<b>nāmato</b> nīlam etad iti jānāti. etad eva uttarena
0003711	praśnaḥ. nāma-jāty-ādi-yojanā ity.	<b>nāmno</b> jāty-ādibhir a-tulya-kakṣatvād ādi-śabdena
0003712	'pi pṛthak-karaṇam. a-tulya-kakṣatvam tu	<b>nāmnah</b> sattvāt, jāty-ādīnām tu tad-viparyayāt.
0003805	-dharma hi kalpanā, na śabda-dharmaḥ. tato	<b>nāmnā</b> viśiṣṭo 'rtho gṛhyata iti vaktavya
0017506	ataḥ sa eva yato buddhi-janma ity atra sarva-	<b>nāmnā</b> hetutvena parāmṛṣṭaḥ. tasya ca akṣaṃ prati
0011015	vā, an-adhiṣṭhāne ca pihite kim ity tasya	<b>nāśa</b> -praveśau bhavata iti prasaṅgo vā. atha sa-
0014702	anyathā abhyupagatam. ata eva asau sāṅkhyā-	<b>nāśakah</b> . na eva hi ity-ādīnā eka-indriya-
0003307	na hy anyasya bhāve 'nyo naṣṭo nāma. tato	<b>nāśitā</b> -sva-bhāva-āpattir bhāvasya iti cet, a-
0001405	punaḥ kāmam artha-dvayena sugatāḥ, na tu	<b>nīh</b> -śeṣa-arthena, yathā-uktasya śeṣasya a-prahānāt.
0001309	bhūta-nairātmya-darśanasya. kāraṇa-a-bhāvaḥ.	<b>nīh</b> -śeṣaṃ gataḥ sugataḥ. nirgataṃ śeṣam asya iti
0000204	-lakṣaṇe tattve tad-viśayaṃ jñānam āsādyā	<b>nīh</b> -śreyasa-arthinām tasya an-adhigatasya
0010402	kiṃ tu pramāṇa-ādīnām sva-bhāva-parijñānān	<b>nīh</b> -śreyasa-prāptiḥ, atas tat-sva-bhāva-
0004914	-arhaṃ pravṛttir ity. evaṃ tāvad ity-ādi	<b>nigamanam</b> . iha evaṃ tāvat pañca-indriya-jam iti
0001311	-ādi, aham-māna-a-bhāve 'pi vīṣalī-vāda-ādi	<b>nitya</b> -a-samādhānena a-samāhita-citta-avasthānaṃ
0001514	-vad anyad apy a-satyam kādācid abhidadhāt,	<b>nitya</b> -a-samāhitatvena vā a-vyākṛta-avasthāyām na
0003113	-ādaya ity. na ayam doṣaḥ, vastuna eva a-	<b>nitya</b> -ādibhir ākārāis tathā-sādhanāt. yady api
0003101	ayam tāvat pūrvasya parihāraḥ. tasya ity a-	<b>nitya</b> -āder varṇa-ādeś ca. sandhānaṃ yojanam. yat
0018201	-avasthā-upamardena ity arthaḥ. evaṃ saty a-	<b>nitya</b> ity. yad vikāri, tad a-nityam, ghaṭa-vat.
0018205	viruddha-vyāptam prasaṅgam āha. anena eva ca	<b>nitya</b> -pramāṇa-nivṛttaye pramāṇa-bhūtāya ity atra
0011407	-antaḥ śrūyate. prathamasya tu yat-tador	<b>nitya</b> -sambandhād a-śrūyamāṇo 'py anumīyate. yathā
0001004	kādācitkatvena hetunā a-nityam. ata eva ca a-	<b>nitya</b> -hetukam. śakyam etad dhetu-kṣayeṇa
0003310	na sa sva-bhāvo bhāvika iti saṃvṛtyā a-	<b>nityaḥ</b> syāt, na parama-arthataḥ. tasmād bhāva eva
0003208	tasmād viśeṣasya a-grahaṇān na sa tam a-	<b>nityatayā</b> yojayati, api tu varṇa-sāmānyam eva sva
0018208	—vastuno 'rtha-kriyā-kāle vikṛtir yady a-	<b>nityatā</b>   na cet sā asti na tad vastu sarva-
0003312	tataś ca dharmiṇi rūpa-ādau gṛhīte '	<b>nityatā</b> api gṛhītā eva iti gṛhīta-grahaṇān na
0003202	eva ākārān adhyavasyati. ato varṇa-sāmānye '	<b>nityatā</b> -ādi-sādhane 'pi tatra tad-ākāra-siddhyā
0003313	-grahaṇān na idaṃ pramāṇam. yadi na anyo '	<b>nityatā</b> -ādiko dharmiṇo dharmāḥ, nanv evam
0003305	tasya sva-bhāvaṃ pratyeti iti sā eva ca a-	<b>nityatā</b> iti pratyakṣa-siddhā sā. atha punar a-
0003210	-antaram. evam idam anumānena varṇa-āder a-	<b>nityatā</b> -grahaṇam adhikṛtya uktam. yadā tv antya-
0003311	syāt, na parama-arthataḥ. tasmād bhāva eva a-	<b>nityatā</b> . tataś ca dharmiṇi rūpa-ādau gṛhīte '
0003309	prakṛtyā ca cala-ātmake viphalā-anya-a-	<b>nityatā</b> . tattva-anythingābhyām a-vācyatve 'py a-
0003303	paścān niścaya-jñānaṃ gṛhṇāti. yasmān na a-	<b>nityatā</b> nāma anyā kācic calād vastunaḥ. tena
0003306	ity pratyakṣa-siddhā sā. atha punar a-	<b>nityatā</b> bhāvād artha-antaram, tadā na sva-bhāvo
0002903	na syāt. tathā hi nīla-ādi sva-lakṣaṇam, a-	<b>nityatā</b> sāmānyam. anayoḥ saṅkareṇa grahaṇān na
0003211	-darśino naṣṭo 'yam ity, tadā pratyakṣeṇa a-	<b>nityatā</b> -sva-bhāva-pratipatter gṛhītam eva
0003111	evaṃ sati sāmānyasya eva a-vastuno '	<b>nityatva</b> -ādayo dharmāḥ prāpnuvanti, na sva-
0003106	mano-vijñānena. tataḥ sāmānya-lakṣaṇam ca a-	<b>nityatva</b> -ādi yat kiñcit kṛtakam, tat sarvam a-
0003110	syād etat — yadi varṇa-sāmānyena a-	<b>nityatva</b> -ādīn yojayati, evaṃ sati sāmānyasya eva
0011708	-antaram. tasyāś ca prasiddher guṇatvam a-	<b>nityatvam</b> ca śabda-vad draṣṭavyam ity. āha —a-
0011009	tasya adhiṣṭhāna-pidhāne 'pi bahir-vṛttitvān	<b>nityatvāc</b> ca. cakṣuḥ prati yadi nāma ayam
0018010	yato buddhi-janma tat pratyakṣam, evam api	<b>nityatvāt</b> samavāyo na kutaścid utpadyata iti nir-
0018008	pratyakṣatvam, artha-vyabhicārāt. tathā hi	<b>nityatvād</b> artha-a-bhāve 'pi so 'sti. yad artha-
0010312	evaṃ api prayatna-anantarīyakatvena a-	<b>nityatve</b> sādhye sādhyā-vyabhicāro na syāt. na hi
0003108	varṇatva-ādi-sāmānyam sāmānyena eva a-	<b>nityatvena</b> . tasmān na pramāṇa-antaram, api tv
0001004	-lakṣaṇam duḥkham kādācitkatvena hetunā a-	<b>nityam</b> . ata eva ca a-nitya-hetukam. śakyam etad
0003106	-ādi yat kiñcit kṛtakam, tat sarvam a-	<b>nityam</b> ity evaṃ gṛhītvā tataḥ kṛtakam ca idaṃ
0003107	tataḥ kṛtakam ca idaṃ varṇa-ādi tasmād a-	<b>nityam</b> ity evaṃ manasā sandhatte yojayati
0018201	evaṃ saty a-nitya ity. yad vikāri, tad a-	<b>nityam</b> , ghaṭa-vat. tathā ca ātmā. sva-bhāvaḥ
0011709	draṣṭavyam ity. āha —a-nityā ced buddhir a-	<b>nityam</b> ca kāraṇavad bhavati, tasmād asyā api
0002906	etan na pramīyate. pramīyate ca. tasmād a-	<b>nityam</b> rūpam ity-ādi-viśeṣa-sāmānya-viśayaṃ
0002902	nīla-ādīnām kṛtakatva-ādi-liṅga-darśanād a-	<b>nityam</b> rūpam ity evam-ādi grahaṇam na syāt. tathā
0003412	ca-śabdena pratyakṣeṇa gṛhītasya eva punar a-	<b>nityam</b> varṇa-ādi ity yad grahaṇam, tad api na
0000206	utpanna ity arthaḥ. bhūta-vacanam a-bhūtasya	<b>nityasya</b> īśvara-ādeḥ pramāṇasya para-
0011709	ca śabda-vad draṣṭavyam ity. āha —a-	<b>nityā</b> ced buddhir a-nityam ca kāraṇavad bhavati,
0010314	prayatna-anantarīyakatvam eva tu kvacid a-	<b>nitye</b> na asti ity tasya eva syād vyabhicāraḥ. na
0011607	ca mayā iṣyata eva, tac ca tvayā ātma-	<b>nidarśanena</b> samarthitam ity. evaṃ tarhi ity-ādīnā
0001201	tan-nidāna-viruddham tailam. ātma-sneha-ādi-	<b>nidāna</b> -ātma-darśana-viruddham ca nairātmya-
0001005	śakyam etad dhetu-kṣayeṇa kṣapayitum	<b>nidāna</b> -kṣayeṇa vyādhir iva na anyathā ity ca

- 0001113 tasya bādhaḥ. yathā vātikasya vyādhes tan-  
0001112 viruddham eva ity evam ajñāsīt. yo yan-  
0001402 ca pravartate, sa na praśasyate, api tu  
0007611 ato grāhaka-ākāra-śabdasya eva pūrva-  
0010912 śrotre iti sva-bhāvaḥ. ata indriyād eva iti.  
0006801 sādhyā-sādhana-vyavasthā-darśanāc ca. yathā  
0005001 iti nyāya-mukha eva parigatam. ataḥ kasyacin  
0007914 ālambyata ity asyā vyavasthāyās tad-ākāra-  
0007410 te vivakṣitāḥ. upādāya iti tat pramāṇa-  
0008306 iti. a-sad etat. spaṣṭo hi bhedāḥ smṛti-  
0006508 ity arthaḥ. etat pramāṇatva-upacāra-  
0012505 bheda-vyavasthāyā an-eka-indriya-grāhyatvaḥ  
0016511 api ca ayam a-nivāryo doṣaḥ, yat saptamy eṣā  
0015804 viśayitvaḥ ca bhavati viśayatvaḥ ca. tayor  
0015805 sambhavati. na ca yugapad-utpannayor  
0016311 dharma-jijñāsā iti prastutya āha — tasya  
0003906 tv a-siddhā iti kutas teṣāḥ śabda-pravṛtti-  
0012102 kevalaḥ gr̥hīte 'pi tasmimś tathā bhrānti-  
0003913 -matam. paras tv a-taj-jānānaḥ — akṣa-  
0005609 pratyakṣa-śabdo yujyate. yāvataḥ akṣa-  
0015303 -vyavasāyas tasya viśayaḥ, evam apy a-viśaya-  
0016901 kiṃ tarhi ity etāvad eva dharmasya a-  
0011401 viśeṣya-viśayam iti. viśeṣya-jñāna-  
0016512 bhāva-lakṣaṇam ity anena vā. na ca a-sato  
0016903 pratyakṣam iti sva-rūpa-vijñānāt tasya a-  
0011314 — yathā cchedanaḥ khadira-ādi-cchidā-  
0012600 vaiyarthiyād ity an-eka-indriya-kalpanāyā nir-  
0011314 -viśayam, evaṃ viśeṣaṇa-jñānaḥ viśeṣya-jñāna-  
0017903 -upacāro vā pratyakṣa-śruteḥ pravṛtti-  
0016804 ca dharmo na jñāna-kāle 'sti tato '  
0003909 viśayeṇa. ālokaḥ tu na sarva-indriya-jñāna-  
0003102 yojanam. yat tat-sandhāne pravartate tan-  
0003813 tadvatāṃ yaḥ sambandhaḥ, sa śabda-pravṛtti-  
0017904 iti. yasyā naimittikyāḥ śruter yatra  
0017905 daṇḍa-rahite puruṣe daṇḍi-śrutiḥ. na asti ca  
0013808 varṇayanti. grahaṇe phale kartavye grahaṇa-  
0016805 -pūrvakatvāc ca anumāna-ādy api dharmasya a-  
0016901 a-nimittatvaḥ, evaṃ sati pratyakṣam a-  
0013913 api tu tasya eva pariṇāmo buddhy-anugama-  
0015304 viśayī syāt. tac ca a-yuktam. na hy a-  
0012600 na kalpanīyaḥ syād iti. apārthikā iti nir-  
0005913 -upādānād anye na santy eva. saṅketa-mātra-  
0003804 ity-ādi. an-apekṣita-jāty-ādi-pravṛtti-  
0012600 'pi pravartate, indriya-bahutva-kalpanā nir-  
0002013 ca sarva eva pramāṇa-prameya-tad-ābhāsa-ādi-  
0016311 nimitta-parīṣṭiḥ. tasya dharmasya upalabdhi-  
0015804 ca bhavati viśayatvaḥ ca. tayor nimitta-  
0015805 sambhavati. na ca yugapad-utpannayor nimitta-  
0003815 sambandha-abhidhānam iti. śabda-pravṛtti-  
0016513 ca sambhavati. tataś ca yadi samprayogena  
0014006 sparśa-ādāya iti vyapadiśyante. tato  
0005214 -doṣaḥ pratikṣiptaḥ. kutaḥ punas tasya  
0013707 kramam ity anena sva-viśaya-viniveśa-vacanān  
0015703 -a-bhāvāt. tathā hi vṛtty-upalambhas tāvan  
0004404 tadā asau vikalpikā syāt. sāmānya-buddhir hi  
0008713 paryanuyujyate — kim ayaṃ pratyaya-apekṣo  
0012810 doṣo na avatarati iti darśayati. yasya yatra  
0012812 kvacid arthe hasta-ādi-sañjñānām. na asti ca  
0004602 lakṣaṇam ity anena apy eka-parama-aṇu-dravya-  
**nidāna**-viruddham tailam. ātma-sneha-ādi-nidāna-  
**nidāna**-viruddhaḥ, sa tasya bādhaḥ. yathā  
**nindyata** eva. śaikṣās tu yady api duḥkha-an-  
**nipātaḥ**. trayam na ataḥ prthak-kṛtam iti.  
**nipāto** bhinna-kramaḥ. vicchinna eva ity evaṃ  
**nipīyamānaḥ** madhu madayati, ātmanā ātmānaḥ  
**nipuṇa**-mateś codyam āśānkate. tatra idaṃ codyam  
**nibandhanatvāt**. tasyaṃ sādhyāyām idaṃ kāryam. tad  
**nibandhanam** gr̥hītvā. tathā tathā ity-ādi. nir-  
**nibandhanam**. tathā hi kasmimścid upekṣā-sthāniye  
**nibandhanam**. pramāṇaḥ phalam eva sad iti.  
**nibandhanam**. yadi ca saty api tasmin dravye bhedo  
**nimitta**-arthā syāt, yasya ca bhāvena bhāva-  
**nimitta**-nimitti-bhāva iṣyate parasparam. na hy  
**nimitta**-nimittitvam upapadyate. sa ca iti.  
**nimitta**-parīṣṭiḥ. tasya dharmasya upalabdhi-  
**nimitta**-bhāva ity abhiprāyaḥ. atha kasmād ity-ādi.  
**nimitta**-sad-bhāvāt kvacid amśe niścayo na bhavati  
**nimitto** 'yam a-sañjñā-śabda iti matvā prṣṭavān.  
**nimittaḥ** pratyakṣa-vyapadeśaḥ, uktam etaj jñāna-  
**nimitto** viśayī syāt. tac ca a-yuktam. na hy a-  
**nimittatvam**, evaṃ sati pratyakṣam a-nimittam,  
**nimittatvam** tasya, tad-a-bhāve tad-a-bhāvāt. na,  
**nimittatvam** lakṣaṇatvaḥ ca sambhavati. tataś ca  
**nimittatvam** sidhyati, na anyathā iti. yadi sva-  
**nimittatvāt** khadira-ādi-viśayam, evaṃ viśeṣaṇa-  
**nimittatvād** ity arthaḥ. ekam indriyam an-ekam  
**nimittatvād** viśeṣya-viśayam iti. viśeṣya-jñāna-  
**nimittam**. a-sati tasmin sā na pravartata iti.  
**nimittam** a-indriyasya arthasya avabodhane,  
**nimittam**, cakṣur-vijñānasya api keṣāncin na  
**nimittam** jñānam, na tat pramāṇa-antaram. katham  
**nimittam**. tathā hi kārakatvaḥ daṇḍitvam iti bhāva  
**nimittam** na asti, na sā tatra pravartate. tad  
**nimittam** pratyakṣa-śruter yathā-ukte jñāne.  
**nimittam** pravṛttā ity arthaḥ. indriya-an-avasthā  
**nimittam** bhavati. tasmāc codanā-lakṣaṇa eva artho  
**nimittam**, vidyamāna-upalambhanatvād ity etāvad  
**nimittam** sādṛśyaṃ nāma jātiḥ. sā ca sarva-śabda-  
**nimittasya** viśayatvaḥ upapadyate. anyathā mano-  
**nimittā** ity arthaḥ. atha api syād iti. evaṃ  
**nimittā** eva tad-adhyāropiṇī kalpanā iti pūrvasmāt  
**nimittā** yadṛcchā-śabdāḥ. jñāna-dharmo hi kalpanā,  
**nimittā** syāt. etad uktam bhavati — kārya-  
**nimittāḥ** sandarbhāḥ pramāṇa-prasaṅgena āyātatvāt  
**nimittāni** pramāṇāni parīkṣyante. tatra  
**nimitti**-bhāva iṣyate parasparam. na hy anyathā  
**nimittitvam** upapadyate. sa ca iti. abhyupetya  
**nimitte** ca bhāva-pratyayo bhavati. tathā ca āhur  
**nimittena** buddhi-janma bhavati, tad-bhāvena vā  
**niyata**-indriya-grāhyatā na ca indriya-anantyaḥ,  
**niyata**-viśayatā ity cet, yatas tasya yaḥ  
**niyata**-viśayatvaḥ. nanu śrotre-ādi-vṛttir eva  
**niyatam** abhyupeyaḥ, anyathā tad-an-upalambhe  
**niyatam** vikalpena anubadhyate. na hi sāmānyam  
**niyama** āhosvid ālambana-apekṣa iti. kiṃ ca ataḥ.  
**niyama**-kāraṇam na asti, na tatra tasya niyamaḥ.  
**niyama**-kāraṇam indriyāṇāṃ dravya-ādiṣu. kāraṇa-a-  
**niyama**-nirākaraṇam śāstraṃ kṛtam draṣṭavyam, na

- 0012803 -grahaṇam ca atra eka-indriya-grāhyatā-  
0008811 -caittā hi iti vacanāt. tad evaṃ pratyaya-  
0016203 iti. saha tu siddha eva ity-ādīnā etad āha.  
0008908 bhavati, na tu na bhavati ity eṣo 'py atra  
0016504 evaṃ vyākhyeyam — sata eva iti yo 'yaṃ  
0012811 yatra niyama-kāraṇam na asti, na tatra tasya  
0012801 an-ekam indriyaṃ grhṇīyāt, tataḥ sva-viśaya-  
0006704 viśeṣaṇa-jñānam api, ata eva. tasmād yo 'yaṃ  
0013407 ity-ādī. na ca atra an-eka-anta iti na ayam  
0002901 -nirāsaḥ. yat tarhi ity-ādī. yadi prameya-  
0002311 hi phalasya tāvad artha-adhigama-rūpatvaṃ  
0008813 siddha-anta-virodha udbhāvitaḥ. ālambana-  
0008714 kiṃ ca atāḥ. ubhayathā api doṣaḥ. pūrvam  
0016115 vyavasāya-kriyā-mātram pratiśidhyate, kiṃ tu  
0016212 siddhaḥ pūrvam eva saha-vyavasāyaḥ. tato —  
0016502 eva-śrutir apārthikā syāt. na eṣa doṣaḥ.  
0016501 'sambhavāt. nanu sata eva ity eva-kārād eva  
0003008 na tāvad eka-saṅkhyā-nirāso viśaya-a-  
0016504 — sata eva iti yo 'yaṃ niyamaḥ, asmān  
0016501 eva ity eva-kārād eva niyamasya gatavān  
0016504 sata eva samprayogo bhavati iti. atha ca  
0006312 jñānāt pravṛttaḥ puruṣo 'sati pratibandhe  
0006310 jñānāt pravṛttaḥ puruṣo 'sati pratibandhe  
0012913 eva etad iti śakyate vaktum, deśa-ādī-  
0012804 'n-eka-indriya-grāhyāḥ prāpnuvanti iti. na  
0013002 bhāvān marīcīkā-ādau jala-jñāna-vad deśa-ādī-  
0006305 hi tataḥ pravartamāno 'sati pratibandhe  
0006611 a-viśeṣāt. indriya-āder āvilatā-ādī-bhedo  
0012809 iti yojanīyam. evaṃ tarhi iti. anyathā  
0012805 -indriya-grāhyāḥ syur ity arthaḥ. sva-viśeṣa-  
0012805 arthaḥ. sva-viśeṣa-niyamakā iti sva-viśeṣe  
0003904 te puruṣair icchayā yatra yatra yathā-bhūte  
0004007 na viśaya-vyapadeśasya. gamakatvena ca śabda-  
0004008 viśaya-vyapadeśān nivartamānaṃ tan-  
0014208 -viśeṣasya kauśika-āder grahaṇād ity arthaḥ.  
0005815 bhinnānām sakṛt samuditānām sva-kārye  
0010614 -ādayaḥ samavetaḥ, tad dravyam atra indriya-  
0010512 āha — na hi ity-ādī. etena yad indriyeṇa  
0010612 tat katham idaṃ yuktam — na hi indriya-  
0008901 abhilāsaḥ, agny-anumānam ity ālambana-antara-  
0011916 -anubhava-mātram prayojanam, tad vicāra-  
0005115 -āder apy artha-grahaṇam syāt. indriya-jñāna-  
0005605 — indriya-an-apekṣatvād iti. rūpi-indriya-  
0017901 ca etad evaṃ vijñeyam. anyathā indriya-  
0014913 śabda-ādāv api veditavyam. śabda-grahaṇa-  
0017807 na pratyakṣa-dhīr bhaved ity etat. indriya-  
0003902 yathā yad icchā-śabdā jāty-ādī-viśeṣaṇa-vṛtti-  
0014914 -guṇa-ātmakaḥ. tathā ca na grhṇāti iti tan-  
0014611 rūpa-ādāyo vyavasthitā, na vyakty-ātmanā.  
0011103 ca cakṣuṣaḥ. tatra api ca sa-avayavatva-  
0016701 sarva-ātmanā eva paricchindanti, tasya  
0012006 bhaviṣyati ity āha — sarva-ātmanā ity-ādī.  
0010901 ākāśasya bhāktam. parama-arthatas tu tan  
0008207 kim ayam nīla-ākāro viśayasya, jñānam tu  
0008004 āsīd iti sva-jñānena grhyate. syād etat —  
0011617 na ca a-bhāvasya kiñcana kartavyam asti,  
0010610 iti vā. na ca rūpa-ādīnām parimānam asti,  
0009609 saṃyogasya te 'pi guṇavantaḥ syuḥ.  
0008614 ity āha — anyathā avayava-prokter iti.
- niyama-nirāsa-param.** yad āha — evaṃ hi rūpa-  
**niyama-pakṣe** siddha-anta-virodha udbhāvitaḥ.  
**niyama-rahitam** saha-vyavasāya-kriyāṃ prati praśna  
**niyamo** 'bhimataḥ. na ca smṛty-ādīni yena  
**niyamaḥ**, asmān niyamāt sata eva samprayogo  
**niyamaḥ**. tad yathā icchā-mātra-vṛttinām kvacid  
**niyamo** na syād indriyāṇām. ataś ca rūpa-ādīnām  
**niyamo** nīlasya eva iyam adhigatiḥ pītasya eva ca  
**niyamo** vyabhicārī ity arthaḥ. na sarvaṃ sādhyam  
**niyamaḥ** sva-sāmānya-lakṣaṇābhyām anyat prameyaṃ  
**niyamato** 'bhyupeyam, anyathā phalatva-a-yogāt.  
**niyamam** adhikṛtya āha — ālambanaṃ ced ity-ādī.  
**niyamam** tāvad adhikṛtya āha — tato 'rthād iti  
**niyamavati** yā saha-vyavasāya-kriyā, sā  
**niyamavatiṃ** saha-vyavasāya-kriyāṃ ārabhya praśnaḥ.  
**niyamasya** eva hi sva-rūpam eva-śabdena dyotyate.  
**niyamasya** gatavān niyamād iti na vācyam. atha  
**niyamāt**. yadā na sāmānya-viśayam eva anumānam, kiṃ  
**niyamāt** sata eva samprayogo bhavati iti. atha ca  
**niyamād** iti na vācyam. atha etad ucyate, eva-  
**niyamān** na sat-prayogo yukta iti sambandhaḥ  
**niyamena** abhīṣtam śaṅkha-ādī-vastu-mātram  
**niyamena** abhīṣtam artham āśādayati, tat tatra  
**niyamena** utpatter abhimata-pratyakṣa-vad iti  
**niyamena** eka-indriya-grāhyāḥ syur ity arthaḥ. sva  
**niyamena** eva tad utpadyata iti sūcayati. tat-  
**niyamena** śaṅkha-ādī-vastu-mātra-āyāta-artha-kriyā  
**niyamaka** iti cet, na, tasya a-jñāna-sva-bhāvatvāt  
**niyamakatvam** āha. evaṃ ca iti. atra pakṣe 'n-  
**niyamakā** iti sva-viśeṣe niyamakāḥ. indriya-  
**niyamakāḥ**. indriya-buddhīnām iti sambandhanīyam.  
**niyuante**, tam tam arthaṃ tathā-bhūtam  
**niyoga-arhatā** vyāptā. atas tad gamakatvaṃ viśaya-  
**niyoga-arhatām** api nivartayati. ato na viśayair  
**niyogataś** ca viśeṣaḥ śabda-jāti-viśiṣṭo grāhyaḥ,  
**niyोजना**-arthaṃ tatra lokasya yaḥ śabda-saṅketaḥ,  
**nir-antaram** jñeyam, tena saha indriyasya saṃyogāt.  
**nir-antaram**, na tad indriyāt sa-antaram iti  
**nir-antare** gandha-ādāv ity-ādī. yatra dravye  
**nir-apekṣam** ca. tatas tasya api pratyakṣatā syāt.  
**nir-apekṣam** pravartate. tad darśayati — tatra  
**nir-apekṣam** hi mano-vijñānam yadi bāhye 'rthe  
**nir-apekṣatvād** iti bhāvaḥ. yasya mana eva āśrayo  
**nir-apekṣā** akṣa-para-tantrā ca iti virodhaḥ syāt.  
**nir-apekṣā** iti. śabdo hi na eka-guṇa-ātmakaḥ, kiṃ  
**nir-apekṣā** iti sāmānya-buddhīnām atīta-ādāv api  
**nir-apekṣā** eva saṅketa-vaśāt sva-artham  
**nir-apekṣā**. sa eva na ātmā eko 'sya iti śabdasya  
**nir-avayavam** ca. na ca karma-pūrvikā sṛṣṭiḥ, api  
**nir-avayavatva-pakṣayoḥ** sa doṣas tad-avastha eva  
**nir-avayavatvāt**. evaṃ paricchinne tasmin samādhi-  
**nir-avayavatvān** na asty eva so 'mśaḥ, ya  
**nir-avayavam** eva. yathā-uktayā nītyā bhākta-pakṣe  
**nir-ākāram**, uta jñānasya iti. yasya tu jñānasya  
**nir-ākāram** eva viśaya-jñānam utpadyate. tasmimṣ  
**nir-upākhyatvāt**. a-kriyamāṇas ca na prasiddhir  
**nir-guṇatvād** guṇānām. tat kutas teṣām ādhikya-  
**nir-guṇas** ca guṇāḥ. tasmād indriya-saṃyogād  
**nir-doṣa-avayava-abhidhānād** ity arthaḥ. yad-doṣa-



0008605	tu śāstra-kṛt tat-kṛtānām śāstra-antarānām	<b>nir</b> -doṣatām dr̥ṣṭvā sa-doṣasya vāda-vidhes tat-
0012600	-vaiarthyaḍ ity an-eka-indriya-kalpanāyā	<b>nir</b> -nimittatvād ity arthaḥ. ekam indriyam an-ekam
0012600	tan na kalpanīyaṃ syād iti. apārthikā iti	<b>nir</b> -nimittā ity arthaḥ. atha api syād iti. evaṃ
0012600	'pi pravartate, indriya-bahutva-kalpanā	<b>nir</b> -nimittā syāt. etad uktaṃ bhavati — kārya-
0007502	loka-uttaram eva tu vibhrama-viveka-	<b>nir</b> -malam an-apāyī pāramārthikaṃ pramāṇaṃ tasya
0004213	-darśana-adhyavasāya-sādhanāya paryāptam eva	<b>nir</b> -vikalpa-pratyakṣa-vādinō 'pi. atha vā sa-
0004210	iti matir yathā tathā iha api iti. tad etan	<b>nir</b> -vikalpa-pratyakṣa-vādinō 'pi tulyam. yad uktaṃ
0005706	yad bhāvanā-niṣṭatti-phalaṃ jñānam, tan	<b>nir</b> -vikalpaṃ spaṣṭa-avabhāsi ca bhavati. tad
0005705	prādhānyaṃ punar mokṣa-hetuvāt.	<b>nir</b> -vikalpakatvaṃ punas tasya spaṣṭa-avabhāsitvaṃ
0005410	āśraya-a-siddhiḥ. tathā hi sva-saṃvitter	<b>nir</b> -vikalpakatvaṃ sādhyam. sā ca jñānasya api
0011915	-adhyāropa-ādaḥ vyāpriyāta iti. tac ca	<b>nir</b> -vikalpakatvāt. yasya ca viśaya-anubhava-mātram
0004302	-jñānam tu tena saha-bhāvi krama-bhāvi vā	<b>nir</b> -vikalpakam eva iti sthītam etat. pratyakṣam
0013801	-grahaṇam iti. anye tv āhuḥ — vṛtīnām	<b>nir</b> -vikalpatva-upadarśana-arthaṃ etad bhedenā
0004615	iti. iśaya-vipratipattim nīrākurvams tad eva	<b>nir</b> -vikalpatvaṃ samarthayate — dharmiṇō 'n-eka-
0016711	-atīta-ādy-artha-pratibhāsītvaṃ punas tasya	<b>nir</b> -vikalpatvam a-visaṃvāditvaṃ ca yoga-balāt,
0010110	-ādi-vijñāna-vad ity a-sambhavo viśeṣanasya.	<b>nir</b> -vikalpatvam a-siddham iti cet, na, tasya
0006313	-bhāvaḥ. na ca idam anumānam, a-liṅga-jatvān	<b>nir</b> -vikalpatvāc ca. na ca tṛtīyaṃ pramāṇam iṣṭam,
0010109	jñānānām sāmānya-ādi-yojane sāmārthyam asti,	<b>nir</b> -vikalpatvāt, vyavahāra-a-kuśala-ghrāṇa-ādi-
0006414	bhrānti-ādi-śabdena upādānād idam	<b>nir</b> -vikalpam avasīyate. smārta-abhilāṣikaṃ ca iti
0004916	vakṣyamāna ity etat su-ucitam. tac ca sarvaṃ	<b>nir</b> -vikalpam eva itī nyāya-mukha eva parigatam.
0006502	pratyakṣa-ābhāsam iti. evaṃ bhrāntasya api	<b>nir</b> -vikalpasya yatra saṃvādas tatra pratyakṣatvam.
0005615	etena spaṣṭa-avabhāsītvaṃ api tasya labdham,	<b>nir</b> -vikalpasya spaṣṭatva-a-vyabhicāritvāt. mātra-
0005002	— nanu sarva eva amī pratyakṣa-bhedā	<b>nir</b> -vikalpā eva, tataś ca pratyakṣam kalpanā-
0007411	-nibandhanam ḡhītvā. tathā tathā ity-ādi.	<b>nir</b> -vikalpe tāvat grāhaka-ākāraḥ kalpanā-apoḍham
0018011	nityatvāt samavāyo na kutaścid utpadyata iti	<b>nir</b> -viśayaṃ lakṣaṇam. tasmād ubhayathā api yadi
0016706	-āgata-viśayam ity ucyate. bhavatu nāma tan	<b>nir</b> -viśayam eva, parama-arthatō 'tīta-an-āgatayōr
0006602	tathā hi taj jñānam viśaya-ākāratām dadhānam	<b>nir</b> -vyāpāram api sat sva-viśaye 'dhigama-ātmanā
0007504	tasya eva ca gocaro bhūtam prameyam iti.	<b>nir</b> -vyāpārās tu sarva-dharmā iti. etena tasya
0010104	-jñānam tu sannikarṣa-utpanna-grahaṇena eva	<b>nir</b> astam. ācāryeṇa tu tat-puruṣa-pakṣe 'tra na
0006108	-jñānam lakṣaṇa-vacanena artha-āpattito	<b>nir</b> astam. caturthas tu yaḥ pratyakṣa-ābhāsaḥ, so
0008911	vāda-vidhāu — anumāna-jñānam apy anena eva	<b>nir</b> astam. dhūma-jñāna-sambandha-smṛtibhyām api hi
0008710	tad bhavati. anumāna-jñānam apy anena eva	<b>nir</b> astam. dhūma-jñāna-sambandha-smṛtibhyām api hi
0004306	tad etat kalpanā-sva-rūpa-saṃvarṇanena eva	<b>nir</b> astam. na hy abhidheyatā kalpanā, yato
0008705	sukha-ādi-jñānam iti. etena bhrānti-jñānam	<b>nir</b> astam, yathā śuktikāyām rajata-jñānam. tad dhi
0005306	andha-āder apy artha-grahaṇam syād iti, tan	<b>nir</b> astam. yasmān na tad bāhyeṣv artheṣu sva-
0013403	anyathā uktam ity-ādinā artha-āpatti-samām	<b>nir</b> asyati. syād etat — an-eka-anta ity anena na
0016516	a-saty api samprayoge bhavati iti, tan-	<b>nir</b> ākaraṇa-arthaṃ sad-grahaṇam iti. a-yuktam etat,
0013501	iti darśayati. etena iti dravye pratyakṣa-	<b>nir</b> ākaraṇa-nyāyena. guṇa-ādiṣv iti. ādi-śabdena
0004602	ity anena apy eka-parama-aṇu-dravya-niyama-	<b>nir</b> ākaraṇam śāstraṃ kṛtam draṣṭavyam, na
0003510	pakṣa-virodham āha, an-avasthāyā vyavasthāyā	<b>nir</b> ākaraṇāt. smṛta-ādi-vad ity dr̥ṣṭāntam āha.
0011210	etac ca na. anya-indriya-saṅkhyā-sva-bhāva-	<b>nir</b> ākaraṇād ghrāṇa-ādīni bhūtebhya iti ca
0003704	asti iti smṛtir eva. sva-bhāva-vipratipatti-	<b>nir</b> ākaraṇāya āha — pratyakṣam ity-ādi.
0002115	uktau jñāyate na prayojanam    iti. atas tan-	<b>nir</b> ākaraṇāya āha — bahavaś ca atra vipratipannā
0002215	catasraḥ. tāsām saṅkhyā-vipratipattim	<b>nir</b> ākartum āha — pratyakṣam anumānam ca ity-ādi.
0007902	-parityāgena eva pratipadyata iti. atas tām	<b>nir</b> ākartum sva-rūpam a-jahad eva tad viśaya-
0004615	iti. āhuś ca iti. iśaya-vipratipattim	<b>nir</b> ākurvams tad eva nir-vikalpatvaṃ samarthayate
0015309	saṅgacchata ity artha iti, so 'py anena eva	<b>nir</b> ākṛtaḥ. kiṃ ca tasya a-pratyakṣa-upalambhasya
0010207	sambhavaṃ manyate, tathā api tat pūrvam eva	<b>nir</b> ākṛtam a-vyabhicāri ity anena viśeṣanena. tat
0012906	iti. tad api yuktyā api ca ity-ādinā eva	<b>nir</b> ākṛtam. yukty-anuvīdhāyitve hi sati tathā-
0006110	na tu lakṣaṇa-vacanena artha-āpattiyā	<b>nir</b> ākṛtasya udāharaṇam. anyathā lakṣaṇa-
0002302	tatra yadi saṅkhyā-vipratipattir na	<b>nir</b> ākriyeta kevalam pratyakṣa-anumānayoḥ sva-
0010202	ity-ādi. mātra-śabdo 'yathā-artha-grahaṇa-	<b>nir</b> āsa-arthaḥ. sva-artha-grahaṇa-mātreṇa a-
0012803	grahaṇam ca atra eka-indriya-grāhyatā-niyama-	<b>nir</b> āsa-param, yad āha — evaṃ hi rūpa-ādayō 'n-
0002817	pratyakṣam api pramāṇam asti ity eka-pramāṇa-	<b>nir</b> āsaḥ kṛtaḥ. tṛtīyasya prameyasya a-bhāvam
0002816	prameya-dvaya-darśanena eka-try-ādi-pramāṇa-	<b>nir</b> āsaḥ kṛtaḥ. sva-lakṣaṇād anyad api prameyam
0013305	guṇa-karmasv a-vṛtter guṇa-karmasv a-bhāva-	<b>nir</b> āso na syāt. yadi ca ity-ādi. yady ayaṃ
0003011	eva pramāṇam syāt. na api try-ādi-saṅkhyā-	<b>nir</b> āsaḥ, prameya-antara-sambhavāt. prameya-
0002818	a-bhāvam darśayatā try-ādi-pramāṇa-	<b>nir</b> āsaḥ. yat tarhi ity-ādi. yadi prameya-niyamaḥ
0003007	ity-ādinā granthena. eka-an-eka-pramāṇa-	<b>nir</b> āso vā prameya-dvaya-darśanād yaḥ prāḡ uktaḥ,

0003008 asti iti pratipāditam. na tāvad eka-saṅkhyā-  
0007115 ākāra eva pramāṇam ity āsaṅkā syāt. atas tan-  
0000404 ca pramāṇa-siddhiḥ. vyāpaka-viruddhaḥ. asya  
0005012 -lakṣaṇa-bheda ucyate. para-vipratipatti-  
0010013 tasya api pratyakṣatā syāt. tatas tan-  
0007502 rūpam uktam atra api vipratipannānām sammoha-  
0002213 vipratipannāḥ, tasmāt teṣāṃ vipratipatti-  
0007409 -uktam. te punar ākārāḥ, ya anena bhrāntena  
0012405 na anyathā. tadā ca indriya-jñānam cira-  
0010303 anusmaraṇa-vikalpaḥ. tad-an-antaram  
0000708 yathā yat kiñcit samudaya-dharmakam, tan  
0001708 nairātmya-darśana-abhyāsaḥ. yathā ca tato  
0001214 -an-utpatti-lakṣaṇo `vasthā-viśeṣaḥ, yasya  
0001706 ca duḥkhasya utpattir yathā prayujyate.  
0001213 -abhyāsād duḥkha-hetoḥ pūrvasya sva-rasaṃ  
0001706 mārga-sātmye `vasthitasya pūrva-duḥkha-hetu-  
0000710 līngam. anena ca prayogena sādhyena  
0001309 kāraṇa-a-bhāvaḥ. niḥ-śeṣaṃ gataḥ sugataḥ.  
0011003 pidhāne viśaya-grahaṇam na asti, tasya bahir-  
0011002 saty api ca ity-ādi. anyathā ity-ādinā bahir-  
0011001 -uktam prāk. doṣa-antaram vaktu-kāmo bahir-  
0010812 codyate — cakṣuṣas taijasatvād rāsmayo  
0010809 tu sā na upapadyate. yasmād indriyaṃ bahir  
0011011 yataś cakṣuṣa ātma-bhūtaḥ prabhā-avayavī  
0011909 -vaśena ayam eva na anya ity utpadyate  
0011912 yadā, tadā gaur eva ayam, na gavaya iti  
0011911 uktam, tad virudhyate. vicāra-pūrvakatvān  
0011917 vicāra iti. tataś ca vaidharṃyān na tena  
0012213 ity abhyupagamaḥ, katham pratyakṣeṇa  
0009715 tad eva jñānam sva-rūpeṇa na vyapadyate na  
0011209 a-bhautikaṃ ca manaḥ. tasmān na  
0009906 iha ca tad eva jñānam, sva-rūpeṇa yan na  
0009909 `sti. atha sāmānya-rūpeṇa api yan na  
0001211 a-śakyatvād iti ayam upāya-abhyāsaḥ pūrva-  
0005612 samādhiḥ. sa yeṣāṃ asti te yoginaḥ. guru-  
0005613 viśayaṇo nirdeśād āgama-vikalpo guru-  
0003510 -ādi-vad iti drṣṭāntam āha. viśaye `py evan-  
0010408 hetur āviṣ-kṛtaḥ. atha niṣ-prayojanasya api  
0003916 na āśrayī-bhavanti. ato rūpi-indriya-vijñāna-  
0016903 sidhyati, na anyathā iti. yadi sva-rūpa-  
0003707 rahitam kalpanā-apoḍham. kalpanā-apoḍha-  
0005613 -a-vyavakīrṇam iti. atra viśayeṇa viśayaṇo  
0016902 etāvad eva vaktavyam. syād etat — sva-rūpa-  
0004905 tasyaḥ śābdena eka-viśayatvād iti viśaya-  
0004002 eva pratipādayitum śakyate, na tu viśayair  
0004802 -grāhyatvān na indriya-viśayaḥ sitatva-ādi-  
0009908 ity āha — na hi indriya-buddhir ity-ādi. a-  
0004712 tathā śābde. yadi punar indriya-gocara eva  
0004708 iti vaktavyam ity āha — a-nirdeśyam iti. a-  
0009907 tad a-vyapadeśyam uktam ity āha — a-  
0009916 iti. tasya apy etad eva uttaram — a-  
0010409 iti darśayann āha — jñāna-sva-bhāva-  
0009908 -sva-rūpam eva hi sarvaṃ jñānam. na eva a-  
0004707 ity-ādi. sva-saṃvedyam an-āgamikam. a-  
0004708 -sva-bhāvaṃ tad iti vaktavyam ity āha — a-  
0017709 kvacid an-upayogād ity uktam. tad etena a-  
0010410 praty upayogo na asti, na tat tad-adhikāre  
0002814 ayam ca artho vistareṇa sva-lakṣaṇam a-  
0004904 ity alam atiprasaṅgena. evaṃ sva-saṃvedyam a-

**nirāso** viśaya-a-niyamāt. yadā na sāmānya-viśayam

**nirāsāya** āha — yadā tv ity-ādi. bāhye prameye

**nirāsāya** āha — sva-matād viprasṛtād iti. hetāv

**nirāsāya** iti bhāvaḥ. apare tu — kiṃ punaḥ pañca

**nirāsāya** tad avaśyaṃ kartavyam. na etad asti,

**nirāsāya**. loka-uttaram eva tu vibhrama-viveka-nir

**nirāsāya** śāstram iti. tatra phala-sva-rūpa-viśaya

**nirīkṣyante**, grāhaka-pratibhāsa-ādayas te

**niruddham** iti smārtena ākṣya viśeṣaṇam manasā

**nirūpaṇa**-vikalpo niścaya-ātmako bhavati. tad yadi

**nirodha**-dharmakam ity-ādayo `numāna-prayogā

**nirodha**-prāptir bhavati. tat sarvaṃ prāg eva

**nirodha**-satyam ity ākhyā, sa eva viśeṣaṇa-traya-

**nirodho** mārga-sātmye `vasthitasya pūrva-duḥkha-

**nirodhe** nairātmya-darśana-sātmye `vasthitasya

**nirodhe** saty uttara-duḥkha-hetu-an-utpatti-lakṣaṇo

**nirodhena** utpādasya līngasya sphuṭam eva

**nirgatam** śeṣam asya iti vighrahaḥ. śeṣaṃ punaḥ

**nirgatasya** a-pratibaddham viśaya-grahaṇa-

**nirgatasya** viśaya-upalambha-a-sāmarthyē hetum āha.

**nirgatim** abhyupetya āha — saty api ca ity-ādi.

**nirgatya** artham prakāśayanti ity abhyupagamād

**nirgatya** visarpad viśayeṇa saṃyuktam tam

**nirgatya** sarva-ātmanā viśayeṇa saṃprayuktatvāt

**nirṇaya** iti pratyakṣeṇa tulyā asya niṣpattir iti

**nirṇaya** utpadyate. viśaya-ālocana-arthatvād iti

**nirṇayasya** iti sambandhaḥ. sāmānya-pratyakṣiṇaḥ

**nirṇayasya** tulya-utpattiḥ, yathā anumānena. syād

**nirṇayasya** tulya-utpattir ity etad yujyate. na hi

**nirdiśyata** ity a-vyapadeśyam. mṛga-tṛṣṇā-ādir

**nirdiśyata** iti. etac ca na. anya-indriya-saṅkhyā-

**nirdiśyate**, tad a-vyapadeśyam uktam ity āha — a

**nirdiśyate**, tad a-vyapadeśyam. evam apy a-

**nirdiśtā** ca karuṇā hetu-sampat. asyāḥ phalaṃ sva-

**nirdeśa**-a-vyavakīrṇam iti. atra viśayeṇa viśayaṇo

**nirdeśa**-śābdena uktaḥ. tena a-vyavakīrṇam rahitam

**nirdeśo** `sti ity āha — smṛtir eva smṛtam iti

**nirdeśaḥ** kriyate, evaṃ saty atiprasaṅga iti

**nirdeśas** tair eva nyāyyaḥ, tad-a-sādhāraṇa-

**nirdeśam** antareṇa tasya sva-rūpaṃ na jñāyate, na

**nirdeśac** ca jñāna-ātmakam tad iti gamyate. yato

**nirdeśād** āgama-vikalpo guru-nirdeśa-śābdena uktaḥ.

**nirdeśe** saty evaṃ-lakṣaṇam pratyakṣam iti sva-

**nirdeśena** api pratyakṣasya a-vikalpatā samarthitā

**nirdeśena**, tasya tatra a-gamakativāt, tat punaḥ

**nirdeśya** iti. yad yato bhinna-rūpa-jñāna-grāhyam,

**nirdeśya**-sva-rūpam eva hi sarvaṃ jñānam. na eva a

**nirdeśyaḥ** syāt, śābde `pi tathā eva pratibhāseta,

**nirdeśyatvaṃ** tu tasya jñānayo rūpa-bhedād iti

**nirdeśyatve** ca a-vyabhicāra iti. kasmād ity āha

**nirdeśyatve** ca a-vyabhicāra iti, vyavahāra-kāle

**nirdeśyatve** ca ity-ādi. anena drṣṭāntaḥ. yasya

**nirdeśyatve** vyabhicāro `sti. atha sāmānya-rūpeṇa

**nirdeśyam** an-ākhyeyam. atha vā sva-saṃvedyam ity

**nirdeśyam** iti. a-nirdeśyatvaṃ tu tasya jñānayo

**nirdeśyam** eva sva-lakṣaṇam indriya-dhiyo viśayaḥ,

**nirdeśyam**, guṇatva-ādi-vat. na asti ca pratyakṣa-

**nirdeśyaṃ** grāhya-bhedād ity-ādinā

**nirdeśyaṃ** rūpaṃ pratyakṣasya viśayo na ca evaṃ-

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iti, teṣāṃ yad uktam — sva-saṃvedyaṃ tv a-  
eva sva-lakṣaṇam indriya-dhiyo viśayaḥ, na  
-locanasya śukre śaṅkha-ādau pīta-śaṅkha-ādi-  
sādhanatvaṃ vyavasthā-samāśrayatvena, na tu  
iti cet, na, pramāṇa-a-pramāṇa-vipratipatti-  
ārambhasya prayojanena vyāptatvāt tan  
atas tad gamakatvaṃ viśaya-vyapadeśān  
nivartamānaṃ tan-niyoga-arhatām api  
vyāptatvāt tan nivartamānaṃ ārambhām api  
darśayati. a-yathā-arthatvaṃ hi yan  
śakyante hi kalpanāḥ pratisaṅkhyāna-balena  
na etad asti, tasya samprayoga-grahaṇena eva  
yato 'bhidhīyamānasya kalpanā-apoḍhatā  
-akṣasya vikāra-nivṛttau kalpayato 'pi na  
api ca icchayā sarpa-ādi-bhrānti-vad eva tan  
ca pramāṇasya idaṃ phalam iti. ata āśaṅkā-  
-iṣṭaṃ sañjñāḥ kriyantām. na atra kaścīn  
sad-artha-a-vyabhicāriṇā asyāḥ kalpanāyā  
'yam iti vyākhyātam. tatra api ca ayam a-  
tasyāḥ prāg-vat tadā api prāmāṇyam a-  
ity-ādi. anena etad darśayati — na an-iṣṭa-  
-pratyayā ity ucyate. tatra a-pratyaya-vṛtti-  
vipāka iti matam. paras tu puruṣa-autsukya-  
prasaṅgam āha. anena eva ca nitya-pramāṇa-  
kutaḥ punas tayoh pratyakṣa-āśaṅkā, yena tan-  
grhyate. tasya a-yathā-artha-ādi-jñānasya  
api bhrāntasya pratyakṣatā syāt. atas tan-  
prakṛteḥ pariṇatīḥ syāt. paura-a-autsukya-  
viśeṣaṇam upāttam. akṣa-upaghāta-ja-jñāna-  
-vyāptaḥ. pradīpasya api na andha-kāra-  
-mātreṇa jñānam. vyāpaka-viruddham āha.  
iti. a-jñāna-ādy-a-bhāvo hy a-jñāna-ādi-  
phalam artha-antaram, evam a-jñāna-ādi-  
tarhi ity-ādinā yathā pradīpasya andha-kāra-  
-phalam, atyanta-a-bhāva-vat. a-satī ca  
eka-deśena viśayatve 'n-eka-ātmakatva-  
an-artha-sambhūtasya dvi-candra-ādi-jñānasya  
nivartayitum. kiṃ ca vikṛta-akṣasya vikāra-  
na tv avasthite dharmiṇi dharmā-antara-  
tathā samuccaya-ādi-vyavaccheda-phala-śabda-  
— yasya guṇasya hi bhāvād dravye śabda-  
grahaṇe hi indriya-vṛttinām sva-viśaya eva  
-phala-śabda-niveśa-samāśrayeṇa ekatva-ādi-  
kiṃ tarhi tat-pratibhāseṇa. tan na  
gandho 'yam sparśo 'yam iti vacanāt, yato  
evam uktam ity a-virodhaḥ. yadi parasya  
manyate. niścaya-ātmakaṃ hi ity-ādi. yasya a-  
tasya phalatā. satyam, tathā api yasya a-  
ca yathā sva-mate darśitam iti manyate.  
viśeṣaṇa-jñānam ity-ādinā yady api  
api grhītaṃ nāma. na pratyakṣaṃ kasyacin  
-vikalpaḥ. tad-an-antaram nirūpaṇa-vikalpo  
samarthitā bhavati. katham tarhi idānīm a-  
ity āha — a-kalpanā iyam iti. yato yan-  
etad avagamyate yathā tasya tatra a-sāra-  
iti manyamānasya praśnaḥ. tad-rūpo hy artha-  
-vidhir ācāryasya ity āha — a-sāro vā iti  
-abhyāsaḥ prakaraṇam ity-ādayo 'nubhavān  
punaḥ pratyakṣeṇa grhītam eva pūrvaṃ paścān

nirdeśyaṃ rūpam indriya-gocara ity atra gocara-  
nirdeśyaṃ sāmānyam. ato na tena a-bheda-upacāraṃ  
nirbhāsam, yac ca cira-kāla-timira-āvṛta-  
nirvartakatvena, a-bhedāt. syād etat — vastuno  
nivartana-paratvāt prakaraṇasya. tatra yadi  
nivartamānam ārambhām api nivartayati. tac ca  
nivartamānam tan-niyoga-arhatām api nivartayati.  
nivartayati. ato na viśayair vyapadiśyata iti.  
nivartayati. tac ca asya na asti. tasmān na  
nivartayitum iṣyate, tad indriya-jñāne na  
nivartayitum. kiṃ ca vikṛta-akṣasya vikāra-  
nivartitvatvād ity uktam etat. yadi tarhi tair na  
nivarteta, kiṃ tarhi pratīti-viśeṣa ity uktam. na  
nivarteta. na ca evam. tasmād idam apy aindriyam  
nivartyeta. śakyante hi kalpanāḥ pratisaṅkhyāna-  
nivāraṇa-artham — yadā hi sa-viśayaṃ jñānam  
nivārayitā. yathā jñāta-hlāda-ādika ākāro 'jñāna  
nivāritatvāt. api ca asmākaṃ yogi-jñānaṃ sad-  
nivāryo doṣaḥ, yat saptamy eṣā nimitta-arthā syāt,  
nivāryam iti kiṃ janma-grahaṇena. buddhi-  
nivṛttaye 'vyapadeśya-ādi-grahaṇam, kiṃ tu  
nivṛttaye grahaṇe vartamānā ity āha. śabda-sparśa  
nivṛttaye pradhānasya pravṛttir iti manyate.  
nivṛttaye pramāṇa-bhūtāya ity atra yad bhūta-  
nivṛttaye yatnaḥ kriyate. te hi pratyakṣasya  
nivṛttaye — vyavasāya-ātmakaṃ ity ucyate. etad  
nivṛttaye sad-grahaṇam iti. na etad asti, tasya  
nivṛttaye hi tasyāḥ pariṇāma iṣyate. anyathā  
nivṛtity-arthaṃ tad iti cet, na, artha-sannikarṣa-  
nivṛtī-mātram phalam, kiṃ tu ghaṭa-ādy-  
nivṛttir na a-satī phalam iti. a-jñāna-ādy-a-  
nivṛtīḥ. na ca a-bhāvasya kiṅcana kartavyam asti,  
nivṛtīḥ phalam bhaviṣyati iti darśayati. viśaya-  
nivṛtīḥ phalam artha-antaram, evam a-jñāna-ādi-  
nivṛtīḥ. viruddha-vyāptaḥ. pradīpasya api na  
nivṛttim a-sambhāvayan pṛcchati — kiṃ kāraṇam  
nivṛtteḥ. anyathā indriya-jam ity eva vācyaṃ syāt.  
nivṛttau kalpayato 'pi na nivarteta. na ca evam.  
nivṛttau dharmā-antara-āvīr-bhāvaḥ, sāṅkhyā-  
niveśa-samāśrayeṇa ekatva-ādi-niveśinī. tathā  
niveśaḥ, tad-abhidhāne tva-talāv iti. pācako  
niveśo na syāt, sarvatra sukha-ādinām a-viśeṣāt.  
niveśinī. tathā deśa-antara-utpādiṣu, evaṃ satsu,  
niścaya-a-niścaya-vaśāt pratyakṣasya grahaṇa-a-  
niścaya-ātmakaṃ paraḥ pratyakṣam icchati. iyam  
niścaya-ātmakaṃ pratyakṣam ity abhyupagamaḥ,  
niścaya-ātmakaṃ pramāṇam iṣṭam, tasya niścayaḥ  
niścaya-ātmakaṃ pramāṇam iṣṭam, tasya sthūla-  
niścaya-ātmakaṃ hi ity-ādi. yasya a-niścaya-  
niścaya-ātmakatvena a-bhedaḥ, tathā api viśaya-  
niścaya-ātmakaṃ. tad yad api grhṇāti, tan na  
niścaya-ātmako bhavati. tad yadi vyavasāyaḥ  
niścaya-ātmanaḥ pratyakṣād vyavahāraḥ. niścinvan  
niścaya ity-ādi. yato buddhi-janma, tat  
niścaya ity āha — anyathā avayava-prokter iti.  
niścaya iti kāraṇam. yadā hi ity-ādy asya eva  
niścaya iti. prakṛtatvād ācāryasya tatra iti  
niścaya-utpatti-hetavaḥ. teṣāṃ eva tu tāratamya-  
niścaya-jñānaṃ grhṇāti. yasmān na a-nityatā nāma

0017515	bhavati — yata indriya-ādi-samprayogān	<b>niścaya-jñānaṃ</b> jāyate gaur eva ayam ity-ādi, tat
0010305	evam sati pūrva-anubhūta-smaraṇa-an-antaraṃ	<b>niścaya-jñānaṃ</b> bhavati ity anusmaraṇa-jñānaṃ
0011216	icchato 'nyat phalaṃ bhavati. nanu ca	<b>niścaya-jñānaṃ</b> an-eka-jñāna-antaritād anusmaraṇa-
0010115	etat darśayati. na atra vyavasāya-śabdo	<b>niścaya-paryāyah</b> , kiṃ tarhi bhūta-artha-grahaṇa-
0002117	-praṇayanāt. yadi hi pramāṇam idam iti	<b>niścaya-lakṣaṇā</b> siddhiḥ svataḥ pramāṇasya syāt,
0012112	kiṃ tarhi tat-pratibhāsenā. tan na niścaya-a-	<b>niścaya-vaśāt</b> pratyakṣasya grahaṇa-a-grahaṇe. na
0012207	bhavati, na upādhyāya iti. so 'pi bhavan	<b>niścayo</b> 'sati bhrānti-kāraṇe bhavati. tasmān na
0012114	a-grahaṇam. tasmāt tad eva asya grahaṇam, yo	<b>niścayaḥ</b> . anyathā eka-ākāre 'pi tan na syāt. kiṃ
0011302	pramāṇam iṣṭam, tasya sthūla-darśitayā	<b>niścayo</b> 'rtha-antaraṃ phalaṃ syād iti kalpanā api
0008612	paścād vyavadāta-buddher asya tatra a-sāra-	<b>niścayo</b> jāta iti. kathaṃ punar etad avagamyate
0007306	sva-saṃvid, artha-saṃvidyo yat kāryam artha-	<b>niścayaḥ</b> , tat karoti. ata upacāreṇa artha-saṃvid
0004807	caḥsur-vijñāna-ādīni bhinna-arthāni iti vo	<b>niścayaḥ</b> . tatra api hi śakyate vaktum — eka eva
0012102	tathā bhrānti-nimitta-sad-bhāvāt kvacid aṃśe	<b>niścayo</b> na bhavati ity a-vyavahāra-yogyatvād a-
0012201	kiṃ punaḥ sarva-ātmanā gṛhīte 'pi tathā	<b>niścayo</b> na bhavati. saha-kāri-vaikalayāt. anubhavo
0011215	a-niścaya-ātmakaṃ pramāṇam iṣṭam, tasya	<b>niścayaḥ</b> phalam artha-antaraṃ syāt. na tu
0008610	— na tavat prasiddhi-mātreṇa artha-	<b>niścayo</b> bhavati, artham antareṇa api tasya
0012206	āyāntaṃ paśyataḥ pitā me āgacchati iti prāg	<b>niścayo</b> bhavati, na upādhyāya iti. so 'pi bhavan
0002208	-artha-kriyā-viśaya-pramāṇa-antara-vṛtṭyā	<b>niścayo</b> bhavati prathamam. uttara-kālaṃ tu punaḥ
0017701	nyāyena. syād etat — vinā api sambandhena	<b>niścayo</b> bhaviṣyati ity āha — na ca ity-ādi.
0007302	saṃvittih syāt. tataś ca tad-vaśād viśaya-	<b>niścayo</b> bhavet, na anyathā. tasmād viśaya-
0012208	tasmān na anubhūta ity eva sarva-ākāra-	<b>niścayaḥ</b> . yadi tarhi paraḥ sa-vikalpaṃ pratyakṣam
0003701	tatra ca ukto doṣaḥ. tasmāt tad eva idam iti	<b>niścayo</b> viśeṣa-dṛṣṭatvena abhimato na smṛter
0006904	-prasaṅgāt. ato na arthasya yathā-sva-bhāvaṃ	<b>niścayaḥ</b> śakyate kartum iti sandhāno bāhya-itara-
0010107	a-sambhavam āha. no vikalpya iti.	<b>niścayo</b> hy evaṃ-rūpaḥ — gaur eva ayam, na aśva
0012109	ca niścayānāṃ sva-artha-pratipattiḥ, yat tan-	<b>niścayanam</b> . tac ced ākāra-antara-vad a-niścitam,
0003402	na tatra tasya prāmāṇyam, api tu yatra ākāre	<b>niścayam</b> ādadhat smṛti-dvāreṇa pravartayati tatra
0003403	pramāṇasya. tasmād a-niściteṣv ākāreṣu	<b>niścayam</b> utpādayat tatra pravartanāya anumānaṃ
0003316	eva ayam iti bhrāntasya na tatra pratyakṣam	<b>niścayam</b> janayati. a-niścayāc ca a-vyavahāra-
0012113	pratyakṣasya grahaṇa-a-grahaṇe. na evaṃ	<b>niścayasya</b> . kiñcin niścinvato 'py anyatra a-
0003316	na tatra pratyakṣam niścayaṃ janayati. a-	<b>niścayāc</b> ca a-vyavahāra-yogyo 'gṛhīta-kalpa eva
0003315	dharmasya api siddhatvād iti cet, na, a-	<b>niścayāt</b> . sadṛśa-apara-utpattiyā hi sa eva ayam
0008615	doṣa-darśanāc ca ācāryeṇa vāda-vidhāv a-sāra-	<b>niścayād</b> vāda-vidhāne 'nyathā avayavāḥ proktāḥ,
0012202	anubhavo hi yathā-vikalpa-abhyāsaṃ	<b>niścayān</b> janayati, yathā rūpa-darśana-a-viśeṣe 'pi
0000713	-lakṣaṇa-anuvidhāy etat prakaraṇam iti jāta-	<b>niścayānāṃ</b> prasiddha-śāstrkāṇāṃ tatra gauravaṃ
0012109	paraḥ pratyakṣam icchati. iyam eva ca	<b>niścayānāṃ</b> sva-artha-pratipattiḥ, yat tan-
0012112	niścaya-ātmakam. tad yad api gṛhṇāti, tan na	<b>niścayena</b> , kiṃ tarhi tat-pratibhāsenā. tan na
0012113	niścayasya. kiñcin niścinvato 'py anyatra a-	<b>niścayena</b> grahaṇa-a-grahaṇam. tasmāt tad eva asya
0008208	viprakṛṣṭo viśayas tadānīm na asti iti	<b>niścitaḥ</b> , tasya viśaya-ākāratāṃ prati saṃśayo na
0012110	tan-niścayanam. tac ced ākāra-antara-vad a-	<b>niścitam</b> , kathaṃ tair gṛhītam. katham idānīm a-
0001802	sthiratvāt. tat punar mārgasya tan-	<b>niścitasya</b> pramāṇa-antareṇa a-bādhanād avasīyate.
0001403	śaikṣās tu yady api duḥkha-an-āśrayeṇa yukti-	<b>niścitena</b> ca māreṇa praśastaṃ gatāḥ, tathā api
0003403	pravṛtti-phalavāt pramāṇasya. tasmād a-	<b>niściteṣv</b> ākāreṣu niścayam utpādayat tatra
0008402	eva jñānasya anubhavo yuktaḥ, na anyena iti	<b>niścitya</b> āha — na hy asāv ity-ādi. asya ayam
0001005	nidāna-kṣayeṇa vyādhir iva na anyathā iti ca	<b>niścitya</b> ko 'sya hetur iti vicārayan duḥkha-hetum
0003212	a-nityatā-sva-bhāva-pratipatter gṛhītam eva	<b>niścinoṭi</b> ity etat pramāṇam eva na bhavati. tadā
0007009	svam ākāram anubhavati, tadā iṣṭam arthaṃ	<b>niścinoṭi</b> , viparyayād viparītam. kathaṃ punar
0012113	-a-grahaṇe. na evaṃ niścayasya. kiñcin	<b>niścinvato</b> 'py anyatra a-niścayena grahaṇa-a-
0002502	anyasya api jñānasya saṃvāda-itarau	<b>niścinvan</b> pramāṇa-itara-vyavasthāṃ kuryāt, na
0004907	a-niścaya-ātmanaḥ pratyakṣād vyavahāraḥ.	<b>niścinvan</b> hi idantayā sukha-duḥkha-sādhanayoḥ
0002210	-vṛtṭyā kāsāñcij jñāna-vyaktūnāṃ prāmāṇyam	<b>niścinvann</b> abhyāsād anyānāṃ uttara-pramāṇa-vṛttim
0007211	ādi. jñānasya jñeya-ākāra-vaśena bāhyo 'rtho	<b>niścīyata</b> ity arthaḥ. atra ca yathā dhūmena agnir
0006813	tathā api yathā-saṃvedanam eva viśayo	<b>niścīyata</b> iti tad eva phalaṃ yuktam. na hi yathā-
0017603	ādi-viśeṣaṇa-sambandhād artho gotva-ādītvena	<b>niścīyate</b> , na ca indriya-dhiyo viśeṣaṇa-viśeṣya-
0007210	ādinaḥ tasya prāmāṇye kāraṇam āha. mīyata iti	<b>niścīyate</b> . yathā yathā ity-ādi. jñānasya jñeya-
0007216	yathā yathā ca sā khyāti, tathā tathā artho	<b>niścīyate</b> śubha-a-śubha-ādi-rūpa-ādih. yadi hi
0012110	kathaṃ tair gṛhītam. katham idānīm a-	<b>niścīyamānaṃ</b> pratyakṣeṇa tava api gṛhītaṃ nāma.
0006815	asau vyavasthita-sva-rūpas tathā śakyeta	<b>niścetum</b> , sarva-jñānānāṃ eka-ākāra-prasaṅgāt. an-
0001905	hi kṛpayā artham eva upadeṣṭum icchati.	<b>niṣ</b> -karuṇas tu jānann apy anyathā kathayed iti
0017310	na śeṣānāṃ. śrotrasya vā ākāśa-sva-bhāvasya	<b>niṣ</b> -kriyatvāt kuto vyāpāraḥ. samprayoga-grahaṇam

0016712	-balāt satya-svapna-darśana-vat. tato	<b>niṣ</b> -prayojanam sad ity etad a-kāryam eva. nanu ca
0010408	bhāva-kathanam. anena hetur āviṣ-kṛtaḥ. atha	<b>niṣ</b> -prayojanasya api nirdeśaḥ kriyate, evaṃ saty
0016111	-a-bhāvāc ca pramāṇasya apy a-bhāvāḥ. na hi	<b>niṣ</b> -phalaṃ pramāṇam yuktam ity eke. cakṣur-
0002403	iti. kiṃ ca ataḥ. yadi pūrvāḥ kalpaḥ,	<b>niṣ</b> -phalaṃ vacanam, taylor dvitvasya siddhatvāt.
0005212	-bhāvāḥ, sāṅkhya-parikalpitasya pariṇāmasya	<b>niṣiddhatvāt</b> . tad etad uktaṃ bhavati — indriya-
0011203	api pañca-indriya-abhyupagama-vyāghātaḥ. a-	<b>niṣedhād</b> ity anena iṣṭam eva śāstre mana
0017005	saha kasyacit samprayogaḥ. tataś ca na tan-	<b>niṣedhāya</b> sad-grahaṇam yuktam iti. syād etat —
0003301	anena asya sādharmaṇaḥ parihāro vakṣyamāṇo ’-	<b>niṣṭhā</b> -āsakter ity ayam veditavyaḥ. katham punaḥ
0003506	a-prāmāṇye kāraṇam upadarśayisyann āha — a-	<b>niṣṭhā</b> -āsakter iti. saṅkhyāto lakṣaṇataś ca
0003507	lakṣaṇataś ca pramāṇānām iyattā-paricchedo	<b>niṣṭhā</b> . tad-a-bhāvāḥ prasajyata ity arthaḥ. an-
0004401	— sañcita-śabdena samudāya ucyate, bhāve	<b>niṣṭhā</b> -vidhānāt. sañcitiḥ sañcitam sañcayaḥ
0005706	ca bhāvanā-niṣpatti-phalatvāt. yad bhāvanā-	<b>niṣpatti</b> -phalaṃ jñānam, tan nir-vikalpaṃ spaṣṭa-
0005705	punas tasya spaṣṭa-avabhāsitvaṃ ca bhāvanā-	<b>niṣpatti</b> -phalatvāt. yad bhāvanā-niṣpatti-phalaṃ
0011910	utpadyate nirṇaya iti pratyakṣeṇa tulyā asya	<b>niṣpattir</b> iti yad uktaṃ, tad virudhyate. vicāra-
0006808	— satsv apy anyeṣu hetuṣu jñāna-kārya-a-	<b>niṣpattiḥ</b> kāraṇa-antaraṃ sūcayati. sa bāhyo
0011908	samśaya iti tulyā laingikena samśayasya	<b>niṣpattiḥ</b> . yathā ca bhūta-artha-sambandha-vaśena
0006810	iti, tad apy a-yuktam, yato vijñāna-kārya-a-	<b>niṣpattir</b> vijñāna-vāsanā-paripāka-vaikalyād api
0013512	tad evaṃ guṇa-karmasv a-sannikṣṭeṣu jñāna-	<b>niṣpatter</b> dravyam kāraṇam kāraṇa-kāraṇam ca iti
0011807	tat punar guṇa-karmasu sannikṣṭeṣu jñāna-	<b>niṣpatter</b> dravyam kāraṇam kāraṇa-kāraṇam ca ity
0001501	kṛpayā yam arthaṃ sādhyati, na sa tad-artha-	<b>niṣpattāv</b> a-parityakta-tad-viśaya-dayas taṃ tatra
0011602	tad yathā ity-ādi-dṛṣṭantaḥ. yoginām hi yoga-	<b>niṣpattāv</b> ātmānam paśyatām sa grāhyaś ca bhavati
0001510	pramāṇam bhavati. sa tu guṇo na vinā hetunā	<b>niṣpadyata</b> iti darśayatā hetu-sampad uktā. sugata
0011711	yan niṣpadyate, tad anyat. yad yato	<b>niṣpadyate</b> , tat tato ’nyat. tad yathā tury-
0011802	ātma-indriya-mano- ’rtha-sannikarṣād yan	<b>niṣpadyate</b> , tad anyat. pratyakṣam pramāṇam iti
0011711	— ātma-indriya-mano- ’rtha-sannikarṣād yan	<b>niṣpadyate</b> , tad anyat. yad yato niṣpadyate, tat
0011712	paṭa-ādih. tathā ca ātma-ādibhyo jñānam	<b>niṣpadyate</b> . tasmāt tad api tebhyo ’nyat. kāraṇam
0009105	balinaḥ sva-yūthyāḥ. teṣu nihateṣv itare	<b>nihatā</b> eva bhavanti, jyeṣṭha-malla iva nihate tad
0009105	itare nihatā eva bhavanti, jyeṣṭha-malla iva	<b>nihate</b> tad-anye mallā iti tair eva saha vicāram
0009104	bāhya-artha-vādiṣu balinaḥ sva-yūthyāḥ. teṣu	<b>nihateṣv</b> itare nihatā eva bhavanti, jyeṣṭha-malla
0000111	-svādu-raso ’yam mayā upakārāya   dinnāga-	<b>nīti</b> -śāstra-vyākhyāna-karambakaḥ kriyate
0000412	hi tatra eva mukha-mātram idaṃ sad-artha-	<b>nīter</b> ity-ādeḥ ślokasya pūrva-ardhena su-dhiya
0008109	na ca teṣām sva-viśayaḥ, yatas tvad-uktayā	<b>nītyā</b> tathā grhyeran. tasmāt tāni sva-bhāvata eva
0010901	tu tan nir-avayavam eva. yathā-uktayā	<b>nītyā</b> bhākta-pakṣe yad a-bahir-ṛttitvaṃ tatra
0005513	bhāvāḥ prameyā eva iti, tasya api yathā-ukta-	<b>nītyā</b> hlāda-ādy-ākāra-bodha-ātmakam vastu siddham.
0015407	mano-ṛttiś ca manasā. granthaś ca evaṃ	<b>nīyate</b> — bāhyeṣv artheṣv indriyam vyavasāyam
0003405	kalpe na pramāṇa-antaram iti katham grantho	<b>nīyate</b> . yāvatā pramāṇam eva idaṃ na bhavati, tato
0000507	-sthūlatara-doṣais tūrthya-tarkair unmārgeṇa	<b>nīyanta</b> ity a-sambhāvanīyam etat. tad evam evaṃ-
0008206	viśayaḥ, tatra sandeho jāyate — kim ayam	<b>nīla</b> -ākāro viśayasya, jñānam tu nir-ākāram, uta
0006804	ity āha — tad yathā ity-ādi. iha	<b>nīla</b> -ādy-ākāra eka eva anubhūyate. sa vijñānasya
0006301	vā spaṣṭeṣu nīla-ādiṣv a-spaṣṭa-	<b>nīla</b> -ādy-ākāram, yad api nau-yāna-saṅkṣobha-āhita
0006206	’nyathā vidyamānā dvi-candra-ādy-ābhāsasya	<b>nīla</b> -ādy-ābhāsasya ca jñānasya kāraṇam bhavanti
0009207	kuta ity āha — tathā hi ity-ādi. teṣv iti	<b>nīla</b> -ādy-ābhāseṣu vijñāneṣu. tat-samudāye
0009205	— kāmam ity-ādi. kāmam ity abhyupagame.	<b>nīla</b> -ādy-ābhāseṣu vijñāneṣu tato ’rthād ity ato
0009313	tata eva utpadyata iti siddhā pratyakṣatā	<b>nīla</b> -ādi-jñānānām ity āha — pratyekaṃ ca ity-ādi.
0004408	-sva-lakṣaṇam iti. dravyam nīla-ādi-bhedāḥ.	<b>nīla</b> -ādi-dravya-sva-lakṣaṇa-vaśyatva-
0009301	-rūpeṇa. teṣām iti dravya-ādīnām. na hi te	<b>nīla</b> -ādi-parama-aṇu-vat tattvataḥ santi. taiś ca
0009208	tat-samudāye prajñapti-saty api iti	<b>nīla</b> -ādi-parama-aṇu-samudāye. sa hi yady api
0009210	tvad-abhimatayā yuktyā. atha vā teṣv iti	<b>nīla</b> -ādi-parama-aṇuṣu dravya-sad-ākāro labhyate.
0004408	-kāyāḥ, na dravya-sva-lakṣaṇam iti. dravyam	<b>nīla</b> -ādi-bhedāḥ. nīla-ādi-dravya-sva-lakṣaṇa-
0012600	sva-arthaḥ syāt. sva-arthe ca bhinne ’pi	<b>nīla</b> -ādi-vat tasya śaktiḥ syād eva ity a-
0002903	ity evam-ādi grahaṇam na syāt. tathā hi	<b>nīla</b> -ādi sva-lakṣaṇam, a-nityatā sāmānyam. anayoḥ
0009110	ity-ādīnā kāraṇa-arthaṃ. yathā vidyamānā iti	<b>nīla</b> -ādi-sva-lakṣaṇena. anya-ābhāsasya api iti
0006301	-āvṛta-nayanatvād viprakṣṭatvād vā spaṣṭeṣu	<b>nīla</b> -ādiṣv a-spaṣṭa-nīla-ādy-ākāram, yad api nau-
0013312	an-antareṇa api ca ity-ādīnā bhinneṣv api	<b>nīla</b> -ādiṣv indriya-bheda-a-bhāvam darśayan taru-
0013413	ca ity-ādīnā yadi kevalād grahaṇa-bhedān	<b>nīla</b> -ādiṣu bhedaḥ, evaṃ sati yatra indriya-bhedo
0002902	na asty eva ity abhyupeyate, evaṃ tarhi	<b>nīla</b> -ādīnām kṛtakatva-ādi-līnga-darśanād a-nityam
0012600	ekena indriyeṇa grahaṇam syāt, tadā yathā	<b>nīla</b> -ādīnām cakṣur-gocaratvena a-bhedas tathā
0012707	tasya sparśa-rasa-ādi-bhedena bhinnasya api	<b>nīla</b> -āder iva cakṣuṣā grahaṇam ity ato na
0009208	sa hi yady api prajñapti-san, tathā api	<b>nīla</b> -pīta-ādi-jñāneṣu dravya-sad-ākāro labhyate

0014504	antare na asti. an-eka-saṁsthāna-bhedena iti	<b>nīla</b> -pīta-ādi-saṁsthāna-bhedena. na eka-saṁsthāna
0009814	taṁ ca vyabharati, tatra a-sattvāt, yathā	<b>nīlatvam</b> utpalasya. na ca asti indriya-buddher
0010310	nāma. yadi tato 'nyatra bhāvaḥ, evaṁ sati	<b>nīlatvaṁ</b> bhramarasya viśeṣaṇaṁ syād a-
0004312	saṅgata iti yāvāt. nīlaṁ vijānāti iti	<b>nīlam</b> artha-sva-rūpeṇa jānāti, no tu nīlam iti na
0004312	iti nīlam artha-sva-rūpeṇa jānāti, no tu	<b>nīlam</b> iti na tan-nāmato nīlam etad iti jānāti.
0004313	rūpeṇa jānāti, no tu nīlam iti na tan-nāmato	<b>nīlam</b> etad iti jānāti. etad eva uttarena pada-
0004312	samaṅgī, cakṣur-vijñānena saṅgata iti yāvāt.	<b>nīlaṁ</b> vijānāti iti nīlam artha-sva-rūpeṇa jānāti,
0006704	-jñānam api, ata eva. tasmād yo 'yaṁ niyamo	<b>nīlasya</b> eva iyam adhigatiḥ pītasya eva ca ity-
0006608	-bhāvena karaṇa-bhūtena bhāvyam, yena idam	<b>nīlasya</b> jñānam, idam pītasya iti vibhāgena
0002303	-rūpaṁ vyutpādyeta, tadā pareṣāṁ evaṁ syāt.	<b>nūnam</b> etad-viśayā eva asmākaṁ vipratipattiḥ, yāni
0001416	na santi ca sugata-avasthā-kāle tasya a-	<b>nṛta</b> -kāraṇāni. karaṇa-a-bhāvaḥ. yo yad-artha-
0001414	katham anyathā brūyāt. yasya yadā a-	<b>nṛta</b> -vacana-kāraṇāni na santi, na sa tadā a-nṛtaṁ
0001415	-nṛta-vacana-kāraṇāni na santi, na sa tadā a-	<b>nṛtaṁ</b> vakti. tad yathā anyāḥ kaścit satya-vacana-
0004410	virudhyate. tat katham tac-chāstram anyathā	<b>netum</b> śakyata iti bhāvaḥ. tasya ubhayaśya apy eka
0001009	'-śuci-sthāna-parigrahaḥ. an-anya-sattva-	<b>neyasya</b> abhirati-pūrvakaś ca garbha-ādi-hīna-
0001007	evam avagatavān. yo 'n-anya-sattva-	<b>neyasya</b> abhirati-pūrvako hīna-sthāna-parigrahaḥ,
0017903	a-sati tasmin sā na pravartata iti. yasyā	<b>naimittikyāḥ</b> śruter yatra nimittaṁ na asti, na sā
0009603	-āśrayā pramāṇa-ādi-vyavasthā yujyate iti.	<b>naiyāyikānāṁ</b> tv iti. rūḍher an-antaraṁ ca tan-
0005904	tathā bahuśv eka-kāryeṣu samudāyeṣu, evaṁ	<b>nairantarya</b> -ādy-avastheṣu, a-tathā-bhūta-
0010701	saṁyogāt. tad-dvāreṇa ca gandha-ādīnāṁ api	<b>nairantaryam</b> . asti ca saṁyukta-samavāya-lakṣaṇam
0010611	na ca paro gandha-ādibhiḥ saha indriyasya	<b>nairantaryam</b> icchatī, tais tasya saṁyoga-a-bhāvāt.
0010606	grhyate, na tasya tena saha sarva-ātmanā	<b>nairantaryam</b> . tad yathā parvatasya sarṣapeṇa. sva
0010604	sa-antara iti grhyate, na tasya tena saha	<b>nairantaryam</b> . tad yathā pārasya apareṇa. sva-
0017304	tan nairantaryasya bādhakam iti. samprayogo	<b>nairantaryam</b> . yadi hi ity-ādīnā sarva-artha-
0017304	indriya-arthe rūḍhā ity a-sad etat. tan	<b>nairantaryasya</b> bādhakam iti. samprayogo
0001707	-an-utpatti-lakṣaṇo 'vasthā-viśeṣaḥ. mārgo	<b>nairātmya</b> -darśana-abhyāsaḥ. yathā ca tato nirodha
0001213	duḥkha-hetoḥ pūrvasya sva-rasaṁ nirodhe	<b>nairātmya</b> -darśana-sātmye 'vasthitasya uttara-
0001111	iti sva-bhāvaḥ. ātma-darśana-viruddham ca	<b>nairātmya</b> -darśanaṁ tat-pūrvakasya ātma-sneha-āder
0001111	vāyoḥ. ātma-darśana-viparīta-sva-bhāvaṁ ca	<b>nairātmya</b> -darśanam iti sva-bhāvaḥ. ātma-darśana-
0001201	-sneha-ādi-nidāna-ātma-darśana-viruddham ca	<b>nairātmya</b> -darśanam iti sva-bhāvaḥ. evaṁ jñātvā
0001108	ca ātma-darśanasya tad-viparīta-ākāratvān	<b>nairātmya</b> -darśanam eva pratipakṣam evam avajagāma.
0001202	iti sva-bhāvaḥ. evaṁ jñātvā tasya tan	<b>nairātmya</b> -darśanam bahuśo bahudhā dīrghaṁ ca
0001206	abhyasyataḥ. abhyastavāṁś ca bhagavān	<b>nairātmya</b> -darśanam bahuśo bahudhā dīrghaṁ ca
0001307	na staś ca ātma-darśana-snehau sātmi-bhūta-	<b>nairātmya</b> -darśanasya. karaṇa-a-bhāvaḥ. niḥ-śeṣaṁ
0001302	ity ucyate. tac ca duḥkha-an-āśrayaṇam	<b>nairātmya</b> -dṛṣṭeḥ sv-abhyastatvāt. atha vā an-
0000608	māra-catuṣṭayaṁ vā bhagnavān iti bhagavān	<b>nairuktēna</b> vidhinā. tasya stotra-abhidhānam.
0000908	sati sātmi-bhavanti, śrotriya-joṅginga-	<b>nairgrhṇya</b> -vat. mano-guṇaś ca karuṇā. sva-bhāvaḥ.
0000102	buddhāya. jayati sugataḥ kṛpā-ātmā dharmo	<b>nairyāṇikaḥ</b> sadā jayati   sakala-tri-bhuvana-
0004312	vijānāti iti nīlam artha-sva-rūpeṇa jānāti,	<b>no</b> tu nīlam iti na tan-nāmato nīlam etad iti
0006302	nīla-ādiṣv a-spaṣṭa-nīla-ādy-ākāram, yad api	<b>nau</b> -yāna-saṅkṣobha-āhita-vibhramam sthiresv api
0000407	prasṛtam yatas tad viprasṛtam. sva-mataṁ	<b>nyāya</b> -mukha-ādi vigata-prasṛta-pramāṇa-
0000401	ārabhyate, na ārabdhavyam, pramāṇa-siddher	<b>nyāya</b> -mukha-ādīnā eva sva-matena tvayā prāg eva
0000512	-samuccayaḥ kariṣyate. tat kiṁ tatra eva	<b>nyāya</b> -mukha-ādāv eka-ekasmin prakaraṇe 'para-
0004916	-ucitam. tac ca sarvaṁ nir-vikalpam eva iti	<b>nyāya</b> -mukha eva parigatam. ataḥ kasyacin nipuṇa-
0005003	-apodham ity anena eva saṅgrhītāḥ. tathā hi	<b>nyāya</b> -mukhena eṣāṁ pṛthag-lakṣaṇam praṇītam.
0005304	tat tathā-uktam. kiṁ punas tat. pūrva-ukta-	<b>nyāyena</b> indriya-jñānam eva. tena anubhava-ākāreṇa
0013501	etena iti dravye pratyakṣa-nirākaraṇa-	<b>nyāyena</b> . guṇa-ādiṣv iti. ādi-śabdena karmasu.
0017615	-saṁvedyam ity-ādīnā an-antaraṁ vakṣyamāṇena	<b>nyāyena</b> . syād etat — vinā api sambandhena
0003916	ato rūpi-indriya-vijñāna-nirdeśas tair eva	<b>nyāyayaḥ</b> , tad-a-sādhāraṇa-hetutvāt. evaṁ hi cakṣur-
0006304	-artha-a-visaṁvādīnaḥ kvacit prāmānyam eva	<b>nyāyayam</b> . tathā hi tataḥ pravartamāno 'sati
0018001	-a-vyavahitayoś ca a-vyavahitam eva phalaṁ	<b>nyāyayam</b> . bhinna-viśayatvāc ca a-yuktaṁ tāsāṁ
0000213	saṁpradānatvaṁ vivakṣyate, tadā caturthy eva	<b>nyāyā</b> . yathā tathā eva prāpta-karma-sañjñena
0015807	pratyayaḥ, sa pramāṇam na ukta iti sā eva	<b>nyūnatā</b> . kāma-ādiṣu tarhi katham smārta ity āha
0015812	api tarhi lakṣaṇena a-saṅgrhītā ity sā eva	<b>nyūnatā</b> . nanu ca śāstreṇa smārtatvaṁ pratipāditam
0013814	trailokya-vat. utkarṣa ādhikyam, apakarṣo	<b>nyūnatā</b> . mātra-śabdaḥ sva-bhāva-bheda-
0011106	sūtrāt. na sukha-ādi prameyaṁ vā iti lakṣaṇa-	<b>nyūnatām</b> āha, sukha-ādi-jñānasya pratyakṣa-
0015413	a-pramāṇatvān na tasya a-saṅgrahān	<b>nyūnatvam</b> . yathā-uktam iti. vṛtti-saṁvedanasya
0009215	— ta eva hi ity-ādi. atha yathā ity-ādi	<b>pakṣa</b> -antara-upanyāsaḥ. evaṁ sati ity-ādi. dravya

0005610	iyam sañjñā iti. atha vā manaso 'py akṣatvāt	<b>pakṣa</b> -antare 'py a-doṣaḥ. tathā yoginām iti.
0014214	iti sva-bhāvaḥ prasaṅgaḥ. atha ity-ādinā	<b>pakṣa</b> -antare 'pi tam eva doṣam āha. sukha-ādīṃś
0017313	ayaṃ pakṣo 'tyantam a-yukta iti sannikarṣa-	<b>pakṣa</b> eva āśrayaṇīyaḥ. tataś ca yathā-uktam an-
0008903	jñānam na agni-mātrād utpadyate, api tu	<b>pakṣa</b> -dharmatva-sambandha-jñānād api. tat kuto
0003509	jñānam pramāṇatvena iṣyata ity anena prak-	<b>pakṣa</b> -virodham āha, an-avasthayā vyavasthāyā
0010902	tatra doṣa ukte '-gatyā parama-artha-	<b>pakṣa</b> -samāśrayeṇa bahir-vṛttitvaṃ kadācit paraḥ
0017313	-grahaṇam ca sūtre 'bhyupetaṃ. tena ayaṃ	<b>pakṣo</b> 'tyantam a-yukta iti sannikarṣa-pakṣa eva
0007203	nanu yadā api bāhyo 'rthaḥ prameya iti	<b>pakṣaḥ</b> , tadā api grāhaka-ākāro 'bhimata eva,
0009815	ca asti indriya-buddher iti. yadā bahu-vrīhi-	<b>pakṣaḥ</b> , tadā idam uktam. anena vyapadeśyatvasya a
0015101	nanu siddha-anta-vyāpādād ayaṃ api duṣṭa eva	<b>pakṣaḥ</b> , mādharma-pakṣād alpa-doṣatvād asya ity
0014210	-abhyupagame jāti-mātra-grāhikā ity api	<b>pakṣo</b> hiyate, yato mātra-śabdaṇa sukha-ādi
0006905	śakyate kartum iti sandhāno bāhya-itara-	<b>pakṣayor</b> ekena eva sūtreṇa phala-viśeṣa-
0011104	tatra api ca sa-avayavatva-nir-avayavatva-	<b>pakṣayoḥ</b> sa doṣas tad-avastha eva iti yat-kiñcid
0015102	-vyāpādād ayaṃ api duṣṭa eva pakṣaḥ, mādharma-	<b>pakṣād</b> alpa-doṣatvād asya ity abhiprāyeṇa evam
0009912	tad anena tat-puruṣa-pakṣe 'pi doṣa uktaḥ.	<b>pakṣilas</b> tv āha — jñānasya samākhya-śabdo na
0010104	eva nirastam. ācāryeṇa tu tat-puruṣa-	<b>pakṣe</b> 'tra na ukto doṣaḥ — diṅ-mātra-darśanena
0012809	anyathā niyāmakatvam āha. evaṃ ca iti. atra	<b>pakṣe</b> 'n-antara-ukto doṣo na avatarati iti
0009911	-rūpeṇa vyapadeśyate. tad anena tat-puruṣa-	<b>pakṣe</b> 'pi doṣa uktaḥ. pakṣilas tv āha —
0007016	ātmanah prakāśikā ity vyavahriyate. bāhya-	<b>pakṣe</b> 'pi yathā-saṃvedanam eva artho 'vasīyate.
0015010	-prasaṅgam āha. katham punar asminn api	<b>pakṣe</b> 'yaṃ doṣaḥ, yāvata śabda-ādiṣu guṇānām
0007006	saha viśayeṇa sa-viśayam. tatra antar-jñeya-	<b>pakṣe</b> grāhya-amśa-lakṣaṇena viśayeṇa sa-viśayam,
0006917	phalatvena kalpayitum yujyate. bāhya-artha-	<b>pakṣe</b> tv a-sambhāvanīyam eva etat. viśayasya hy
0007008	tatra eva viśaya-vyavasthānāt. bāhya-artha-	<b>pakṣe</b> tu bāhyena. tatra vijñapti-mātratāyām
0010901	nir-avayavam eva. yathā-uktayā nītyā bhākta-	<b>pakṣe</b> yad a-bahir-vṛttitvaṃ tatra doṣa ukte '-
0008811	hi iti vacanāt. tad evaṃ pratyaya-niyama-	<b>pakṣe</b> siddha-anta-virodha udbhāvitāḥ. ālambana-
0011202	eṣa doṣo na iṣyata ity abhiprāyaḥ. evam api	<b>pañca</b> -indriya-abhyupagama-vyāghātaḥ. a-niṣedhād
0005013	-nirāsāya iti bhāvaḥ. apare tu — kiṃ punaḥ	<b>pañca</b> -indriya-jaṃ sa-vikalpam apy asti, yata etad
0004915	-jaṃ iti vacanāt tāvac-chabdena anyad apy a-	<b>pañca</b> -indriya-jaṃ asti tasya ca lakṣaṇa-viśeṣaḥ
0004914	evaṃ tāvad ity-ādi nigamanam. iha evaṃ tāvat	<b>pañca</b> -indriya-jaṃ iti vacanāt tāvac-chabdena
0005011	kalpanā-apoḍham ity anena saṅgrhītasya apy a-	<b>pañca</b> -indriya-jasya pratyakṣasya pṛthag-lakṣaṇa-
0001003	ity ukte tat-sva-bhāvaṃ śāstrtvam iti. sa	<b>pañca</b> -upādāna-skandha-lakṣaṇam duḥkham
0001704	ca satyāni leśato darśitāni. yathā duḥkham	<b>pañca</b> -upādāna-skandha-lakṣaṇam. tasya ca
0009605	ghrāṇa-rasana-cakṣus-tvak-śrotrāṇi. arthāḥ	<b>pañca</b> gandha-ādayas tad-āśrayāḥ karma sattā-
0014303	bhāvā bhaviṣyanti ity āha — na hi ity-ādi.	<b>pañca</b> trayāṇām sanniveśa-viśeṣā ity abhyupagamān
0014003	hy uktam — śabda-sparśa-rūpa-rasa-gandhāḥ	<b>pañca</b> trayāṇām sukha-duḥkha-mohānām sanniveśa-
0009709	tu samaveta-samavāyād iti. tad evaṃ	<b>pañca</b> -prakāraḥ sambandho jñāna-hetuḥ. tasmād
0004316	katham tarhi ity-ādi. sañcita-ālambanāḥ	<b>pañca</b> vijñāna-kāyā iti yo 'yaṃ siddha-antaḥ, sa
0005603	indriya-jasya api mana āśraya ity apy ete	<b>pañca</b> vijñāna-kāyā indriya-dvaya-āśrayā iti
0004407	-ādi, tat praty ete sva-lakṣaṇa-viśayāḥ	<b>pañca</b> vijñāna-kāyāḥ, na dravya-sva-lakṣaṇam iti.
0005606	indriyam, tan mānasam abhisamhitam. ye tarhi	<b>pañca</b> vijñāna-kāyās tat-samprayogināś ca rāga-
0009607	ca. teṣāṃ sannikarṣaḥ sambandhaḥ. sa tu	<b>pañca</b> -vidhaḥ saṃyogaḥ saṃyukta-samavāyaḥ saṃyukta
0012007	na sannikṛṣyate 'rthasya yathā-yogaṃ	<b>pañca</b> -vidhena sannikarṣeṇa. tataś ca arthād a-
0009402	kasmān na syād ity āha — cīta-ālambaṃ hi	<b>pañcākam</b> iti. samūha-ābhāsam ity arthaḥ. karaṇam
0014006	-indriya-grāhyatā na ca indriya-anantyaṃ,	<b>pañcatvāt</b> saṃsthānānām. saṃsthānam dvi-grāhyam
0011112	na iṣyate doṣaḥ, evaṃ tarhi sukha-ādi-jñānam	<b>pañcamam</b> pramāṇam upasaṅkhyeyam iti darśayann āha
0000404	āha — sva-matād viprasṛtād iti. hetāv iyaṃ	<b>pañcamī</b> . prasṛtam prasaraṇam vistara iti yāvat.
0004704	sarvathā gatir iti. indriyād iti hetau	<b>pañcamī</b> lyab-lope vā. indriyād dhetoḥ indriyam vā
0011105	doṣas tad-avastha eva iti yat-kiñcid etat.	<b>pañcānām</b> ca indriyatva iti, ghrāṇa-rasana-cakṣus-
0011712	tat tato 'nyat. tad yathā tury-ādibhyaḥ	<b>paṭa</b> -ādiḥ. tathā ca ātma-ādibhyo jñānam
0005902	adhyāropayanti pravartate kalpanā ghaṭaḥ	<b>paṭa</b> ity-ādikā. tathā samuccaya-ādi-vyavaccheda-
0004910	bhavati. vastu-dharmo hy eṣa yad anubhavaḥ	<b>paṭiyān</b> smṛti-bījam ādhatte yādṛśam ca sukha-
0006901	hy ekasminn eva vastuni pratipatṭṛ-bhedena	<b>paṭu</b> -mandatā-ādibhir ākārair anugatāni vijñānāny
0007603	atas taṃ gamayad dhūma-jñānam prabodha-	<b>paṭu</b> -vāsanām dahana-ākārām buddhim bhaviṣyantīm
0002111	iti. tan-mata-anusāriṇāś ca apare ślokaṃ	<b>paṭhanti</b> — prasiddhāni pramāṇāni vyavahāraś ca
0018207	-bhāva-hetoḥ vyāpti-siddhau. evaṃ tu ślokaḥ	<b>paṭhitavyaḥ</b> — vastuno 'rtha-kriyā-kāle vikīrtir
0010209	sarvā hi ity-ādinā. kvacic ca-śabdo na	<b>paṭhyate</b> . tatra arthaḥ — katham tathā apy a-
0016011	syuḥ. yac ca idam dvāra-dvāri-vicāre	<b>paṭhyate</b> — manasy ekī-bhūtān indriya-vyavasāyān
0015204	iti vedayatir ayaṃ lābha-arthaś cur-ādau	<b>paṭhyate</b> . yathā ca indriya-vyavasāyam mano-
0014017	bhāvam āha. saṃsthāna-kṛtam ca ity-ādi. viñā-	<b>paṇava</b> -ādi-śabda-jātīnām hi parasparato bhinnānām

0014801	paraspareṇa a-sambaddhās tuṣāra-leśā viyataḥ	<b>patanto</b> na upalakṣyante, paraspara-samyuktās tu
0003915	-hetutvād iti. akṣāṇi hi sva-santati-	<b>patitasya</b> api mano-vijñānasya indriya-antara-
0014802	paraspara-samyuktās tu harita-pattra-āda-	<b>patitāḥ</b> pratyakṣī-bhavanti, tathā parama-aṇavaḥ.
0015109	āha —antareṇa ity-ādi. yadā sva-santati-	<b>patitām</b> vṛtīm samvedayate, tadā liṅga-a-bhāvān na
0014802	upalakṣyante, paraspara-samyuktās tu harita-	<b>pattra</b> -ādaḥ patitāḥ pratyakṣī-bhavanti, tathā
0000213	-karma-sañjñena śayanena abhipreyamānatvāt	<b>patyuh</b> sampradāna-vivakṣāyām patye śeta ity atra
0000214	patyuh sampradāna-vivakṣāyām	<b>patye</b> śeta ity atra caturthy eva bhavati. tathā
0001502	-dayas taṃ tatra vañcayati. tad yathā suta-	<b>pathya</b> -bhojanāya prasādhita-āhāra mātā. sattva-
0013111	abhiprāyaḥ. tasya an-upalakṣaṇād iti. bhinna-	<b>pada</b> -artha-viṣayaṃ prāg anubhava-jñānam. tatas
0016704	viśeṣa-balād upajāyante, yair atīta-an-āgata-	<b>pada</b> -artha-vyavasthā kriyate. tad evam atīta-an-
0002701	vyavasthāpyate. artha-antara-vyāvṛtta-	<b>pada</b> -artha-samāśrayeṇa utpadyamānāḥ pratyavamārśa-
0013010	samudayo hi kalpitaḥ. yaś ca kalpitaḥ	<b>pada</b> -arthaḥ, sa vijñānasya grāhya-amṣatayā ātma-
0004313	nīlam etad iti jānāti. etad eva uttareṇa	<b>pada</b> -dvayena spaṣṭayati. arthe 'rtha-sañjñī ity
0005209	-vikāra-ṣaṣṭhyāś ca bahu-vṛthir uttara-	<b>pada</b> -lopaś ca iti vacanāt samāsa uttara-pada-
0004501	dhātu-jasya vā iti bahu-vṛthir uttara-	<b>pada</b> -lopaś ca, praparṇa ity yathā. na eva vā atra
0005209	-pada-lopaś ca iti vacanāt samāsa uttara-	<b>pada</b> -lopaś ca suvarṇa-alāṅkāra ity yathā. kaḥ
0015901	tat tathā-uktam. tathā hi ity-ādinā andha-	<b>padatvaṃ</b> darśayati. indriya-arthe 'pi smārto na
0001508	tad evaṃ pramāṇa-bhūtāya ity etad eva stuti-	<b>padam</b> . anena hi bhagavato jñāna-lakṣaṇam
0006408	tasmāt sa-taimiram ity etad apavāda-	<b>padam</b> anyathā vyākhyāyate. timira-śabdō 'yam iha
0015813	smārtatvaṃ pratipāditam ity āha —andha-	<b>padam</b> eva etad iti. yathā andha-padasya a-darśana
0015813	āha —andha-padam eva etad iti. yathā andha-	<b>padasya</b> a-darśana-pūrvo vinyāsaḥ, tathā asya api,
0015814	a-paricchīdya-abhidhānāt. atha vā andhāni	<b>padāny</b> an-unmīlita-arthāni yatra vākye, tat tathā
0000610	abhisamhitam. stotreṇa abhidhānam stuti-	<b>padena</b> guṇavattayā prakāśanam ity arthaḥ. kena
0006403	iti. na tarhi sa-taimiram ity anena apavāda-	<b>padena</b> bhāhya-abhyantara-upaghāta-pratyaya-upahata
0000614	karaṇena hetunā vā stotra-abhidhānam, stuti-	<b>padena</b> bhagavato guṇavattayā śrotṛbhyaḥ
0008406	'bhīṣṭa eva. ataḥ siddha-sādhya ity	<b>para</b> -abhiprāyam āviṣ-karoti. jñāna-antareṇa ity-
0015701	idam a-pūrva eva anubhavaḥ. tat katham idam	<b>para</b> -abhiprāyeṇa uktam — smārtaṃ hi tad vṛtti-
0014008	tat kutas tasya dvi-grāhyatā. na eṣa doṣaḥ.	<b>para</b> -abhiprāyeṇa evam uktam. paro hi rūpi-indriya
0007712	-jñānād adhikena viśaya-ākāreṇa viśisyate.	<b>para</b> -abhiprāyeṇa evam uktam. paro hi viśaya-
0012211	vastu-vaśād ācāryeṇa tad uktam. asmābhis tu	<b>para</b> -abhyupagama-vaśād evam uktam ity a-virodhaḥ.
0001209	ayam eva ca bhagavataḥ khaḍga-āder viśeṣaḥ.	<b>para</b> -artha-pradhāna-vṛttinā ca anena avaśyam evam
0001212	ca karuṇā hetu-sampat. asyāḥ phalaṃ sva-	<b>para</b> -artha-sampat. tatra sva-artha-sampat —
0001407	-arthena, yathā-uktasya śeṣasya a-prahānāt.	<b>para</b> -artha-sampat tāraṇa-arthena ity anena tāya-
0000909	mano-guṇaś ca karuṇā. sva-bhāvaḥ. sa tayā	<b>para</b> -artham prati preryamāṇaḥ svayam a-sākṣāt-
0001609	hitam upadeṣṭum utsaheta iti sā api tasya	<b>para</b> -artham prati sahāya-bhūtā veditavyā. tad
0007208	tasyāḥ sādhanatva-a-yogāt. a-yogas tv a-	<b>para</b> -arthatvāt. grāhaka-ākāro hy ātma-viśayaḥ
0001413	kiñcit. tac ca na asti. sātmi-bhūta-kṛpaś ca	<b>para</b> -artham eva duḥkha-kṣaya-upāyaṃ sādhayitvā
0001903	etat. tato 'pi dayā anumīyate. dayāvān hi	<b>para</b> -arthe prayujyate, na anyaḥ. tad evaṃ-vidhayā
0001812	yathā-ukta-śeṣa-sambhavāt. evaṃ-vidha-jñānāt	<b>para</b> -artho mārga-abhyāso 'vasīyate, yatas tad
0002504	a-prāmāṇye śāstra-praṇayanam na syāt.	<b>para</b> -avabodha-artham hi śāstraṃ kriyate. sa ca
0001911	tad-upādānam. tāyitvena avaśyam abhiyogavān	<b>para</b> -avabodhanam prati ity etad darśitam. tad
0002505	-avabodha-artham hi śāstraṃ kriyate. sa ca	<b>para</b> -avabodho na anumānād anyato 'vasīyate,
0009012	ye hi manyante — vāda-vidhi-dūṣaṇa-	<b>para</b> eva ayam ārambha ity, teṣāṃ yad uktam —
0001813	kiṃ tarhi yathā-adhigata-mārga-ākhyāna-tat-	<b>para</b> eva āsīt. yo yasminn adhigate 'py a-virata-
0017901	vijñeyam. anyathā indriya-nir-apekṣā akṣa-	<b>para</b> -tantrā ca iti virodhaḥ syāt. tad etad uktam
0017811	sāmānyam indriya-dhiyo viśaya ity. na akṣa-	<b>para</b> -tantrā syād iti. sāmartyāt pratyakṣa-śabda-
0005016	-jñānasya kalpanā-apoḍham ity etad viśeṣaṇam	<b>para</b> -parikalpita-sa-vikalpa-indriya-jñāna-
0014708	prakarṣa-pratyaya-vidhānāt. atha vā	<b>para</b> -parikalpita-spaṣṭatva-apekṣayā prakarṣa-
0005601	uktam, na tad-vyatiriktasya sukha-ādeḥ	<b>para</b> -parikalpitasya. tac ca sva-samvedanam
0000206	a-bhūtasya nityasya īśvara-ādeḥ pramāṇasya	<b>para</b> -parikalpitasya pratiśedha-artham. pramāṇam
0002014	-prasaṅgena āyātātvat pramāṇa-śabdena uktāḥ.	<b>para</b> -pramāṇa-pratiśedhāya ity-ādinā pramāṇa-
0002015	artham ācaṣṭe. sva-pramāṇam ca atra mukhyam.	<b>para</b> -pramāṇam tu pareṣāṃ tatra pramāṇa-abhiniveśa
0002101	sva-rūpa-parijñānam pramāṇa-siddhiḥ. tatra	<b>para</b> -pramāṇasya a-pramāṇasya sato 'py āropita-
0005004	ucyate iti. ato 'sya parihārāya āha —	<b>para</b> -mata-apekṣam ca atra viśeṣaṇam iti.
0005014	apy asti, yata etad viśeṣaṇam ity āha —	<b>para</b> -mata-apekṣam ca ity-ādi. pareṣāṃ indriyajam
0005101	-artham iti vyācakṣate. teṣāṃ yadi	<b>para</b> -mata-apekṣam etad viśeṣaṇam uktam, evaṃ saty
0005102	viśeṣaṇam uktam, evaṃ saty a-kriyamāṇe 'smin	<b>para</b> -mata-apekṣe viśeṣaṇe sva-matena lakṣaṇam an-
0003416	na pramāṇam, tat kim ucyate — a-sakṛd iti.	<b>para</b> -mata-upapadarśana-arthatvād a-doṣaḥ.
0017609	hi gandho rūpi-indriya-viśayo dravyam ca	<b>para</b> -matena, tathā api na tayoh paraspara-



0002708	-dvaividhyam uktam, tat tasya eva sva-rūpa-	<b>para-rūpābhyām</b> adhigateḥ. tasya eva hi vastunaḥ
0002807	iti. tasmāt sādharmaṇa-a-sādharmaṇa-bhūtābhyām	<b>para-rūpābhyām</b> adhigateḥ prameya-dvayam uktam. na
0002710	sāmānya-ākāra-anurakta-grāhya-aṃśa-ātmakena	<b>para-rūpeṇa</b> adhyavasita-tad-bhāvatayā adhigamāt,
0002805	ayam tu viśeṣo 'numānena sādharmaṇa-bhūtena	<b>para-rūpeṇa</b> arthasya grahaṇam, pratyakṣeṇa tv a-
0002805	-tad-bhāva itī gamyate. pratyakṣeṇa api	<b>para-rūpeṇa</b> eva adhigatiḥ. ayam tu viśeṣo
0002712	-lakṣaṇam. katham punar etad gamyate —	<b>para-rūpeṇa</b> sva-lakṣaṇam eva adhigamyata itī.
0002509	pratiśedham ca ayam anumāna-apavādī-kurvan	<b>para-loka-āder</b> na pratyakṣeṇa kartum arhati,
0005011	pratyakṣasya pṛthag-lakṣaṇa-bheda ucyate.	<b>para-vipratipatti-nirāsāya</b> itī bhāvaḥ. apare tu
0000105	l labdhair anya-matair api tat kartum	<b>para-hitam</b> yuktam    tad atīva viprakīrṇāny
0001710	-uttāraṇa-sādhanatvāt tāyaḥ. etāvad eva ca	<b>para-hitaiṣiṇā</b> kāryam, yad uta heya-upādeya-
0012103	-kalpa eva sa ity uktam etat. yadi punaḥ	<b>para</b> 'py evaṃ brūyāt, na arhati sa evaṃ vaktum,
0009103	-ādi-vyavasthā na ghaṭata itī pratipādana-	<b>para</b> 'yam ārambha itī veditavyam. tatra api bāhya
0010902	-pakṣa-samāśrayeṇa bahir-vṛttitvam kadācit	<b>paraḥ</b> kalpayed itī. tasmād yuktam āśaṅkitum.
0010611	tat kuta teṣām ādhikya-grahaṇam. na ca	<b>para</b> gandha-ādibhiḥ saha indriyasya nairantaryam
0003913	sañjñātvēna paribhāsyata ity ācārya-matam.	<b>paras</b> tv a-taj-jānānaḥ — akṣa-nimitto 'yam a-
0013910	vaśād a-cintyaś ca karmaṇo vipāka itī matam.	<b>paras</b> tu puruṣa-autsukya-nivṛttaye pradhānasya
0001410	bhagavatas tāyitvam. ayam eva hi tāyateḥ	<b>paraḥ</b> pālana-artho yad uta samsāra-sāgara-tāraṇam.
0000203	a-visaṃvādakaṃ ca, tathā bhagavān api yatra	<b>paraḥ</b> puruṣa-arthaḥ pratibaddhaś catur-ārya-satya
0012107	'yam itī vacanāt, yato niścaya-ātmakam	<b>paraḥ</b> pratyakṣam icchati. iyam eva ca niścayānām
0010814	ākāśa-pradeśa-viśeṣaḥ. tasya na eva	<b>para</b> bahir-vṛttitvam icchati. tat katham tasya
0012209	ity eva sarva-ākāra-niścayaḥ. yadi tarhi	<b>paraḥ</b> sa-vikalpaṃ pratyakṣam icchati, katham tad
0014008	na eṣa doṣaḥ. para-abhiprāyeṇa evam uktam.	<b>para</b> hi rūpi-indriya-vijñāna-anvayena mano-
0007712	viśiṣyate. para-abhiprāyeṇa evam uktam.	<b>para</b> hi viśaya-jñānasya anubhava-ākāraṃ kevalam
0011109	ata āha — yad dhi ity-ādi. sva-grahaṇam	<b>parakīyeṣu</b> mukha-prasāda-ādi-liṅgasya sulabhatvāt.
0000104	ca ārya-gaṇaḥ    param anugrṇaṇan prāptaiḥ	<b>parato</b> 'pi hi vastubhiḥ satām ślāghyaḥ   labdhair
0008511	yadi hy anubhavaḥ sidhyet, tadā ātmani	<b>paratra</b> vā itī syād vibhāgaḥ. sa eva tv a-siddhaḥ.
0012600	-parimāṇāni pṛthaktvam saṃyoga-vibhāgau	<b>paratva</b> -a-paratve karma ca rūpi-samavāyāc
0002301	na, pramāṇa-a-pramāṇa-vipratipatti-nivartana-	<b>paratvāt</b> prakaraṇasya. tatra yadi saṅkhyā-
0012600	pṛthaktvam saṃyoga-vibhāgau paratva-a-	<b>paratve</b> karma ca rūpi-samavāyāc cākṣuṣāṇi itī
0000104	pūjyaḥ prathita-guṇo jayati ca ārya-gaṇaḥ	<b>param</b> anugrṇaṇan prāptaiḥ parato 'pi hi vastubhiḥ
0012803	ca atra eka-indriya-grāhyatā-niyama-nirāsa-	<b>param</b> , yad āha — evaṃ hi rūpa-ādayo 'n-eka-
0014603	sarve śabda-parama-aṇavaḥ. tathā sparśa-ādi-	<b>parama</b> -aṇava indriya-parama-aṇavaś ca veditavyāḥ.
0014805	-indriya-grāhyaḥ śabda bhavati. tathā sukha-	<b>parama</b> -aṇava eva sampiṇḍitāḥ sva-saṃvedyaṃ sukhaṃ
0014804	itī śabda-ādi-jāty-an-atikrameṇa itī. śabda-	<b>parama</b> -aṇava eva hi saṃhatāḥ śrotra-indriya-
0014603	ekatvēna piṇḍī-bhūtatvāt. idrśāḥ sarve śabda-	<b>parama</b> -aṇavaḥ. tathā sparśa-ādi-parama-aṇava
0014712	viprakīrṇā ity arthaḥ. ta evaṃ-vidhāḥ	<b>parama</b> -aṇavaḥ pradhānam ity ucyante. jātitaḥ
0014802	-ādau patitāḥ pratyakṣī-bhavanti, tathā	<b>parama</b> -aṇavaḥ. samprayoga-viśeṣād itī viśeṣa-
0014603	tathā sparśa-ādi-parama-aṇava indriya-	<b>parama</b> -aṇavaś ca veditavyāḥ. ta eva a-sañcitāḥ
0009311	— samudāya-ābhāsatvāt tasya vyapadiśyate.	<b>parama</b> -aṇavaś ca samudāya-avasthā eva paraspara-
0014713	-aṇu-dravyaṃ sarva-gatam asti, kiṃ tu ta eva	<b>parama</b> -aṇavo 'parisaṅkhyātāḥ sarvatra santi. eka
0014716	kariṣyanta itī darśayati. yady evaṃ te	<b>parama</b> -aṇavo 'tīndriyā, na ca tair vyatiriktaṃ
0004413	ity arthaḥ. sva-hetu-pratyayebhyo ye	<b>parama</b> -aṇavo jāyante, te 'nyonya-sannidhāna-
0014710	eva, kecic chabda-rūpā eva. evaṃ kriyā-ādi-	<b>parama</b> -aṇavo veditavyāḥ. te ca sarvatra deśe kāle
0009212	-artha-sattvam, dravya-saṅkhyā-ādīnām api	<b>parama</b> -aṇv-ākāratvāt parama-artha-sattvaṃ syāt.
0009211	-ādy-ākāreṣv api tu prāpnoti itī. yadi	<b>parama</b> -aṇv-ākāratvāt samūha-ākārasya parama-artha
0013208	yasya dravya-antaram āśrayo na asti, yathā	<b>parama</b> -aṇv-ākāśa-ādīkam. an-eka-dravyaṃ tu dravyam,
0004510	bhinna-kalpitaṃ, indriya-jñānasya ca viśayaḥ	<b>parama</b> -aṇv-ākhyam an-ekaṃ vastu. tat katham
0014803	samprayoga-viśeṣād itī viśeṣa-grahaṇam dvi-	<b>parama</b> -aṇv-ādīkasya samprayogasya vyavaccheda-
0004412	śāstre, an-eka-artha-janyatvād ity an-eka-	<b>parama</b> -aṇu-janyatvād ity arthaḥ. sva-hetu-
0004602	na dravya-sva-lakṣaṇam ity anena apy eka-	<b>parama</b> -aṇu-dravya-niyama-nirākaraṇam śāstram
0014713	jātitaḥ sarva-gatānām itī. na ekaṃ eva	<b>parama</b> -aṇu-dravyaṃ sarva-gatam asti, kiṃ tu ta
0009505	asti prayojanam. pūrvam hi parama-aṇūnām	<b>parama</b> -aṇu-rūpam eva sarva-sūkṣmam adhikṛtya ayam
0009302	teṣām itī dravya-ādīnām. na hi te nīla-ādi-	<b>parama</b> -aṇu-vat tattvataḥ santi. taiś ca jñānaṃ
0004511	āyatana-sva-lakṣaṇa-śabdena ca uktam an-ekaṃ	<b>parama</b> -aṇu-vastu tad eva pratiniyata-vijñāna-
0009208	tat-samudāye prajñapti-saty api itī nīla-ādi-	<b>parama</b> -aṇu-samudāye. sa hi yady api prajñapti-san,
0014410	an-eka-antam āha. tat-parama-aṇur itī śabda-	<b>parama</b> -aṇuḥ. tan-mātra-ādi vā itī śabda-tan-mātra-
0009307	-aṇuṣu jñānaṃ syāt, evaṃ saty eka-ekena	<b>parama</b> -aṇunā tad vyapadiśyeta. tataś ca pratyekaṃ
0004507	eta ity-ādi, atra api tair eva yathā-uktaiḥ	<b>parama</b> -aṇubhiḥ sahiteṇa eva cakṣur-ādi-vijñānaṃ
0014410	'pi na grāhyam ity an-eka-antam āha. tat-	<b>parama</b> -aṇur itī śabda-parama-aṇuḥ. tan-mātra-ādi

0014602	anye tv anyathā trikāṇi vyācakaṣate. śabda-	<b>parama-aṅur</b> eva ekas trikas tri-dravya-ātmakaḥ,
0009307	ādinā atra eva upapattim āha. yadi pratyekaṃ	<b>parama-aṅuṣu</b> jñānaṃ syāt, evaṃ saty eka-ekena
0009210	abhimatayā yuktyā. atha vā teṣv iti nīla-ādi-	<b>parama-aṅuṣu</b> dravya-sad-ākāro labhyate. dravya-
0009505	punar ucyate. asti prayojanam. pūrvam hi	<b>parama-aṅūnām</b> parama-aṅu-rūpam eva sarva-sūksmam
0009108	kiṃ yad-ābhāsam ity anena pratyekaṃ rūpa-ādi-	<b>parama-aṅūnām</b> sva-rūpeṇa a-pratibhāsanāt samūha-
0009203	prasaṅgam āha. nanu dravya-satām eva sa	<b>parama-aṅūnām</b> ākārah. ta eva hi paraspara-
0009304	ālambanatvam apy a-siddham. na hi sva-rūpeṇa	<b>parama-aṅūnām</b> ālambanatva indriya-jñānasya
0014808	pratipadyante. syād etat — tri-rūpatve 'pi	<b>parama-aṅūnām</b> eka-ākārā buddhiḥ pariṇāma-viśeṣād
0004403	iti hi paryāyāḥ. sa ca sañcayo na ekasya eva	<b>parama-aṅoḥ</b> , api tu bahūnām sādharmaḥ.
0009403	-śabdena uktaḥ. yatas tat parama-arthena iti	<b>parama-aṅoḥ</b> , na tasya vyapadiśyata iti, a-tad-
0010902	a-bahir-vṛttitvam tatra doṣa ukte 'gatyā	<b>parama-artha-pakṣa-samāśrayeṇa</b> bahir-vṛttitvam
0009212	-sañkhyā-ādīnām api parama-aṅv-ākāratvāt	<b>parama-artha-sattvam</b> syāt. tataś ca tad-ākāra-
0009212	yadi parama-aṅv-ākāratvāt samūha-ākārasya	<b>parama-artha-sattvam</b> , dravya-sañkhyā-ādīnām api
0009009	eva pratipāditam. bāhya-artha-vādinā tu	<b>parama-arthataḥ</b> eva bāhyam prameyam tad-viṣayam ca
0007012	yujyata iti cet, evam etat. na eva tasya	<b>parama-arthataḥ</b> karma-ādi-bhāvaḥ. tathā api
0003311	bhāvo bhāvika iti saṃvṛtyā a-nityaḥ syāt, na	<b>parama-arthataḥ</b> . tasmād bhāva eva a-nityatā.
0014908	-vācyās tv ity-ādi. pānaka-ādayo 'pi na eva	<b>parama-arthataḥ</b> santi, kevalam vyavahāra-lāghava-
0007309	katham tarhi sva-saṃvittih phalam uktam.	<b>parama-arthataḥ</b> tādātmyāt sva-saṃvittih phalam
0016605	aṭīta-an-āgata-viṣayatvam abhyupeyate.	<b>parama-arthataḥ</b> tu tad api vartamāna-viṣayam eva.
0010815	manyate — pradeśavattvam ākāśasya bhāktam.	<b>parama-arthataḥ</b> tu tan nir-avayavam eva. yathā-
0016706	ucyate. bhavatu nāma tan nir-viṣayam eva,	<b>parama-arthato</b> 'ṭīta-an-āgatayor a-sattvāt, tathā
0006205	aindriyam eva. uktaṃ ca ācāryeṇa te 'pi hi	<b>parama-arthato</b> 'nyathā vidyamānā dvi-candra-ādy-
0009403	kṛtvā ābhāsa ālamba-śabdena uktaḥ. yatas tat	<b>parama-arthena</b> iti parama-aṅoḥ, na tasya
0000114	l tvam su-vaityaḥ pradīpas tvam tvam eva	<b>paramaḥ</b> plavaḥ    ity atra iva-śabda-prayogam
0009705	apy anyāni. evaṃ śabda-antara-ārabdha-śabda-	<b>paramparayā</b> śrotra-indriye yaḥ samavaiti śabdaḥ,
0008410	jñānānām. eka-jñāna-abhinirhṛtāyām eva jñāna-	<b>paramparayām</b> uttara-uttarāṇi jñānāni pūrva-pūrva-
0009312	parama-aṅavaś ca samudāya-avasthā eva	<b>paraspara-anugrhitā</b> hetavo jñānasya. tato yasya
0009203	satām eva sa parama-aṅūnām ākārah. ta eva hi	<b>paraspara-anugrhitās</b> tathā pratibhāsanta ity an-
0017609	dravyam ca para-matena, tathā api na tayoh	<b>paraspara-anusandhāne</b> tasyāḥ sāmartyam
0004512	-vijñāna-janana-sāmarthyena sādharmaṇeṇa	<b>paraspara-apekṣayā</b> samānam. samānam eva samānyam,
0010414	kiṃ tarhi pratyakṣa-dvayam eva etat	<b>paraspara-āsañkīrṇa-rūpam</b> ekena sūtreṇa lakṣyate.
0004503	bhāve vihitaḥ, kiṃ tarhi karmany eva.	<b>paraspara-upasarpaṇa-pratyayair</b> hi te sañcītāḥ
0002116	viruddham pratipannā vipratipannāḥ,	<b>paraspara-viruddha-lakṣaṇa-praṇayanāt</b> . yadi hi
0002201	-lakṣaṇā siddhiḥ svataḥ pramānasya syāt, na	<b>paraspara-virodhi-lakṣaṇam</b> lakṣaṇa-kāraiḥ
0008212	paraspara-vivekena smṛteḥ sādhyate. yathā hi	<b>paraspara-vilakṣaṇeṣu</b> rūpa-ādiṣv anubhūteṣv
0003207	pratibhāseta tatra vastuno rūpam. na ca	<b>paraspara-vilakṣaṇāv</b> ākārāv ekasya vastunaḥ staḥ,
0008211	dvairūpyam sādhitam. idānīm jñānānām	<b>paraspara-vivekena</b> smṛteḥ sādhyate. yathā hi
0016302	yato yathā ca indriya-vyavasāya ity-ādinā	<b>paraspara-vṛtti-saṃvedanam</b> pratipāditam. avaśyam
0014801	tuṣāra-leśā viyataḥ patanto na upalakṣyante,	<b>paraspara-saṃyuktās</b> tu harita-pattra-ādau patitāḥ
0015106	indriyam saṃvedayata ity anena granthena	<b>paraspara-saṃvedanam</b> vṛtti-dvayasya uktam. tasya
0015306	saṃvedanam icchann āha — na eva idaṃ	<b>paraspara-saṃvedanam</b> anubhava-ātmakam uktam, kiṃ
0015403	prasidhyati ity anena eva apāstam. tasmāt	<b>paraspara-saṃvedanam</b> eva atra arthaḥ. sa eva ca
0015803	viṣayiṇo grāhakasya indriya-vyavasāyasya.	<b>paraspara-saṃvedane</b> hi tayor apekṣayā viṣayitvam
0014606	-ādi-lakṣaṇās trikāḥ śrotra-ādi-lakṣaṇāś ca	<b>parasparato</b> bhinna-jātīyā eva iti mādhavasya
0014017	ca ity-ādi. vīṇā-panava-ādi-śabda-jātīnām hi	<b>parasparato</b> bhinnānām śabda-jāty-an-atikrameṇa
0012916	bhinnam viṣayam ity-ādi. rūpam sparśam ca	<b>parasparato</b> vyāvṛttam viṣayam upalabdhavatas tad
0004810	na cakṣur-vijñāna-ādīnām. na hi tāni	<b>parasparam</b> arthasya kañcana-ākāram anukurvanti
0015804	ca. tayor nimitta-nimitti-bhāva iṣyate	<b>parasparam</b> . na hy anyathā viṣaya-viṣayitvam
0015712	hi sahabhūbhyām indriya-mano-vyavasāyābhyām	<b>parasparam</b> saṃvedane tāsu vṛttisu smṛtaḥ
0008310	pratyabhijñānam bhavati, kiṃ tarhi tayoh	<b>parasparam</b> samāropaḥ. tasmād a-spaṣṭa-bhede 'rthe
0014717	ity āha — kārya-rūpās tv ity-ādi. yathā	<b>paraspareṇa</b> a-sambaddhās tuṣāra-leśā viyataḥ
0005501	iti svayam prameya-rūpā eva. atas te	<b>parasya</b> api na saṃvedakāḥ, kutaḥ punar ātmana iti.
0007801	na icchati. viṣaya-ākāras tu na siddhaḥ	<b>parasya</b> iti. tena dvairūpyam sādhyate. viṣaye hi
0015908	-jñāna-anubhūtam manasā smaryata iti cet,	<b>parasya</b> eva ayam doṣaḥ, yasya idaṃ matam — na
0015702	— smṛtam hi tad vṛtti-saṃvedanam iti.	<b>parasya</b> gaty-antara-a-bhāvāt. tathā hi vṛtty-
0012212	-vaśād evam uktam ity a-virodhaḥ. yadi	<b>parasya</b> niścaya-ātmakam pratyakṣam ity
0012010	grhyata ity āha — kim etad ity-ādi. yadā	<b>parān</b> paśyato dṛṣṭvā pūrvam eva artha-darśanāt
0017507	buddhi-janma ity atra sarva-nāmnā hetutvena	<b>parāmr̥ṣṭaḥ</b> . tasya ca akṣam prati vṛtteḥ pratyakṣa
0017402	ity-ādi. sā iti guṇa-bhūtā api buddhiḥ	<b>parāmr̥ṣyate</b> , na tu sāmagrī, tad-vyatiriktasya

0001810	-dṛṣṭer a-prahānāt, tat-samudācāra-kāleṣu	<b>parāvṛtti-sambhavāt.</b> a-śeṣatva-viśeṣaṇa-viśiṣṭena
0005016	kalpanā-apoḍham ity etad viśeṣaṇam para-	<b>parikalpita-sa-vikalpa-indriya-jñāna-vyavaccheda-</b>
0014708	prakarṣa-pratyaya-vidhānāt. atha vā para-	<b>parikalpita-spaṣṭatva-apekṣayā prakarṣa-pratyayaḥ.</b>
0008803	ucyata iti na ayam atra arthaḥ, yas tvayā	<b>parikalpitaḥ,</b> yasmād iha sarva-dharma-ātmakatvād
0005602	uktam, na tad-vyatirikṭasya sukha-ādeḥ para-	<b>parikalpitasya.</b> tac ca sva-saṃvedanaṃ
0005212	-nivṛttau dharmāntara-āvir-bhāvaḥ, sāṅkhyā-	<b>parikalpitasya</b> pariṇāmasya niṣiddhatvāt. tad etad
0000206	nityasya īśvara-ādeḥ pramāṇasya para-	<b>parikalpitasya</b> pratiśedha-artham. pramāṇam ca
0003713	sattvāt, jāty-ādīnām tu tad-viparyayāt.	<b>parikalpitā</b> hi jāty-ādayo na tattvataḥ santi.
0012600	na alam avagantum iti indriya-antara-	<b>parikalpyate.</b> yadi punas tad indriya-antara-arthe
0004916	sarvaṃ nir-vikalpam eva iti nyāya-mukha eva	<b>parigatam.</b> ataḥ kasyacin nipuṇa-mateṣu codyam
0001008	makṣikāṇām abhirati-pūrvako 'śuci-sthāna-	<b>parigrahaḥ.</b> an-anya-sattva-neyasya abhirati-
0001009	abhirati-pūrvakaś ca garbha-ādi-hīna-sthāna-	<b>parigrahaḥ</b> prāṇina iti kāryam. śā eva ca tṛṣṇā
0001007	-sattva-neyasya abhirati-pūrvako hīna-sthāna-	<b>parigrahaḥ,</b> sa ātma-snehavato duḥkha-sukha-tyāga-
0001102	na hi na ahaṃ na mama iti paśyataḥ	<b>parigraham</b> antareṇa kvacit snehaḥ, na ca a-
0006515	upacaryate. tasya eva ca viśaya-ākāra-	<b>parigrahāt</b> sa-vyāpāra-pratītir iti pramāṇatvam
0003712	jāty-ādibhir a-tulya-kakṣatvād ādi-śabdena	<b>parigrahe</b> 'pi pṛthak-karaṇam. a-tulya-kakṣatvaṃ
0015814	-pūrvo vinyāsaḥ, tathā asya api, pramāṇena a-	<b>paricchidya-abhidhānāt.</b> atha vā andhāni padāny an
0002802	-arthī tatra eva pravarteta. na hi ghaṭam	<b>paricchidya</b> ghaṭa-avasāye 'vasthitas tad-artha-
0006211	pramāṇam abhimatam, na hy ābhyām arthaṃ	<b>paricchidya</b> pravartamāno 'rtha-kriyāyām
0012709	bhinno 'pi sva-artha ekena eva indriyeṇa	<b>paricchidyate.</b> tataś ca tad a-yuktam āpadyate,
0010802	na hi yādṛśena pratyayena mukhyo gauḥ	<b>paricchidyate,</b> tādṛśena eva upacarito vāhikāḥ.
0011511	deśe viśeṣaṇam eva kevalam gava-ādi-mātram	<b>paricchidyate</b> na vyakti-viśeṣaḥ, tatra saṃśayād
0002503	anyathā. tac ca yathā-dṛṣṭa-sādharṃyāt tathā	<b>paricchidyamānaṃ</b> na anumeyatām atipatati. kiṃ ca
0003001	tena eva dhūmena yadā sa eva ayam vahnir iti	<b>paricchinnati,</b> tadā tad viśeṣa-dṛṣṭa-ākhyam agni-
0004101	ca pratyakṣam vikalpa-rahitam eva ātmānaṃ	<b>paricchindad</b> utpadyate. tathā hi sarva-viśayebhyo
0003305	sadrṣa-apara-a-pratisandhāyinaṃ pratyakṣeṇa	<b>paricchindan</b> naśvaratām api tasya sva-bhāvaṃ
0016611	-prakarṣa-paryanta-jena jñānena yoginaḥ	<b>paricchindantaḥ</b> sarva-ātmanā eva paricchindanti,
0016701	yoginaḥ paricchindantaḥ sarva-ātmanā eva	<b>paricchindanti,</b> tasya nir-avayavatvāt. evaṃ
0010813	āśāṅkitum. śrotraṃ tu śravaṇa-śāṅkuli-	<b>paricchinna</b> ākāśa-pradeśa-viśeṣaḥ. tasya na eva
0009702	śabde tu samavāyāt. sa hi śravaṇa-śāṅkuli-	<b>paricchinna</b> -dharma-a-dharma-abhisamṣkṛta-ākāśa-
0002801	pravartate. anyathā yadi sāmānyam anumānena	<b>paricchinnaṃ</b> syāt, artha-kriyā-arthī tatra eva
0016701	paricchindanti, tasya nir-avayavatvāt. evaṃ	<b>paricchinne</b> tasmin samādhi-vyutthitānām yoginām
0002911	iti darśayati. tad yathā pratyakṣeṇa ekadā	<b>paricchinne</b> vahnau dhūme ca punaḥ paryāyeṇa tena
0012600	manyate — an-ekam indriyam ekam arthaṃ	<b>paricchettum</b> samartham, na punar ekam an-ekam
0003506	saṅkhyāto lakṣaṇataś ca pramāṇānām iyattā-	<b>paricchedo</b> niṣṭhā. tad-a-bhāvaḥ prasajyata ity
0018211	sarva-sāmarthya-varjitam    iti. prathamāḥ	<b>paricchedaḥ</b> samāptaḥ.
0010802	na ca mukhya-upacaritayos tulya-pratyaya-	<b>paricchedyatvam.</b> na hi yādṛśena pratyayena mukhyo
0010714	ity etāvad ucyate. api ca tulya-pratyaya-	<b>paricchedyatvād</b> aupacārikatvam eva a-yuktam.
0001210	avaśyam evaṃ-vidho 'bhyāsaḥ kartavyaḥ, a-	<b>parijñāta-sakala-vipakṣa-pratipakṣeṇa</b> parebhyo
0010502	na asti ity-ādī yad uktam, tat sūtra-artha-a-	<b>parijñāna-vijrmbhitam.</b> ata eva so 'py a-doṣo na
0000406	gatya-arthā jñāna-arthā iti sṛtam avagamaḥ	<b>parijñānam.</b> prakṛṣṭam sṛtam praśrtam. vigataṃ
0002101	ity uktam. tayor yathā-svaṃ sva-rūpa-	<b>parijñānaṃ</b> pramāṇa-siddhiḥ. tatra para-pramāṇasya
0009408	viśayeṇa vyapadeśo dṛśyate. na, abhiprāya-a-	<b>parijñānāt.</b> kaḥ punar atra abhiprāyaḥ. viśayasya
0010402	-grahaṇam, kiṃ tu pramāṇa-ādīnām sva-bhāva-	<b>parijñānān</b> niḥ-śreyasa-prāptiḥ, atas tat-sva-
0001312	mārga-abhyāsasya a-bhāvena atyartham a-	<b>parijñānān</b> mārga-tad-vipakṣayoḥ, adhigatasya api
0014901	kāraṇam iti. trayāḥ saṃyuktā eka-svābhāvyena	<b>pariṇaṃsyanti.</b> ataḥ siddha-sādhanam ity abhiprāyaḥ.
0014303	kiṃ tarhi śabda-ādī. ta eva tarhi pratyekaṃ	<b>pariṇatāḥ</b> śabda-ādī-sva-bhāvā bhaviṣyanti ity āha
0014004	sanniveśa-viśeṣā iti. tasmāc chabda-ākāra-	<b>pariṇatāḥ</b> sukha-ādayo yena samavasthitāḥ
0016308	syāt. tataś ca na eva tad-ātmanā prakṛteḥ	<b>pariṇatiḥ</b> syāt. pauraṣa-atsukya-nivṛttaye hi
0014905	te bhinnāḥ samprayoge 'py eka-sva-bhāvatayā	<b>pariṇantum</b> arhanti, sva-jāty-an-atikrameṇa kārya-
0014704	ādayaḥ śabde tebhyo 'nya eva rūpa-ādy-ātmanā	<b>pariṇamanti</b> iti kṛtvā. sa ca a-bhinna ity-ādīnā
0014512	ity ucyante. evaṃ ye sparśa-ātmanā eva	<b>pariṇamanti</b> na artha-antara-ātmanā, te sparśa-
0014511	bhedam icchati. ye sukha-ādayaḥ śabda-ātmanā	<b>pariṇamanti</b> na sparśa-ādy-ātmanā, te śabda-
0016308	syāt. pauraṣa-atsukya-nivṛttaye hi tasyāḥ	<b>pariṇāma</b> iṣyate. anyathā prāpta-kaivalye 'pi
0014808	-rūpatve 'pi parama-aṇūnām eka-ākārā buddhiḥ	<b>pariṇāma</b> -viśeṣād bhaviṣyati ity āha — aṇūnām tv
0013912	eka-indriya-ātmanā eva prakṛter yuktaḥ	<b>pariṇāmaḥ,</b> anyathā anyathā iti yuktaṃ codyam.
0013613	indriyāṇām sva-viśaya-sānnidhye tad-ākāreṇa	<b>pariṇāmo</b> jñeyaḥ. sā punar dvi-prakārā sa-pratyayā
0013913	eva śrotra-indriya-grāhyam, api tu tasya eva	<b>pariṇāmo</b> buddhy-anugama-nimittaṃ sādṛśyaṃ nāma
0014902	ataḥ siddha-sādhanam ity abhiprāyaḥ. vijāti-	<b>pariṇāmo</b> vilakṣaṇa-an-eka-sva-bhāvānām a-bhinna-

0005212	-antara-āvir-bhāvaḥ, sāṅkhya-parikalpitasya	<b>pariṇāmasya</b> niṣiddhatvāt. tad etad uktaṃ bhavati
0013711	vṛttir ucyate. pratiṣṭhitā tu viśaya-ākāreṇa	<b>pariṇāmena</b> pariniṣpannā grahaṇam iti. yatra api
0005506	kim iti cet, idaṃ tato yat tad eva hlāda-	<b>paritāpa-ādy-ākāra-anugataṃ</b> sukha-ādi iti siddham
0001503	-kṛpayā duḥkha-kṣaya-upāyaṃ sādhitavān a-	<b>parityakta-tad-viśaya-dayaś</b> ca bhagavān. vyāpaka-
0001501	sādhayati, na sa tad-artha-niṣpattāv a-	<b>parityakta-tad-viśaya-dayas</b> taṃ tatra vañcayati.
0007901	-ākāraṃ cej jñānaṃ pratipadyate, sva-rūpa-	<b>parityāgena</b> eva pratipadyata iti. atas tāṃ
0005704	-artham asya lakṣaṇa-vākya eva ayam arthaḥ	<b>paridīpitaḥ</b> . prādhānyaṃ punar mokṣa-hetutvāt. nir
0002208	tu yat prāmāṇyaṃ tasya sata eva pramāṇa-	<b>paridṛṣṭa</b> -vastu-sādhyā-artha-kriyā-viśaya-pramāṇa
0013713	a-pariniṣpannā vṛttir jñeyā. tathā	<b>pariniṣpanna</b> -antar-grahaṇam iti. anye tv āhuḥ
0007612	prthak-kṛtam iti. trayasya api tattvato ' -	<b>pariniṣpannatvāt</b> , na jñānāt prthak-karaṇam. iha
0007506	-ātmako vyavahāraḥ sambhavati, ākāraṇāṃ a-	<b>pariniṣpannatvāt</b> . bhrāntir eva tu sā, yad a-vidyā
0009007	-tattva-avasthāyāṃ pramāṇaṃ prameyam ca a-	<b>pariniṣpannam</b> eva tattvataḥ. kevalam bhrāntānām
0013711	pratiṣṭhitā tu viśaya-ākāreṇa pariṇāmena	<b>pariniṣpannā</b> grahaṇam iti. yatra api ca antarālam
0013712	vikriyā-upajāyamānā viśaya-ākāratvena a-	<b>pariniṣpannā</b> vṛttir jñeyā. tathā pariniṣpanna-
0006810	vijñāna-kārya-a-niṣpattir vijñāna-vāsanā-	<b>paripāka</b> -vaikalyād api sambhavati. tasmān na
0003912	'-vikalpe sarvatra samyag-jñāne sañjñātvena	<b>paribhāṣyata</b> ity ācārya-matam. paras tv a-taj-
0010514	tat tathā-vidham grahaṇam. tathā hi indriya-	<b>parimāna</b> -atirikta-sva-rūpā vicchinā iti ca śaila
0010805	tataś ca hasti-maśaka-ādi-śabdānām	<b>parimāna</b> -bheda-pratītir na syāt. tasmāc ca te 'pi
0010804	eva pratīyeta, tad-āśrayasya nabhaso mahā-	<b>parimānatvāt</b> . tataś ca hasti-maśaka-ādi-śabdānām
0010610	grhyeta adhikam iti vā. na ca rūpa-ādīnām	<b>parimānam</b> asti, nir-guṇatvād guṇānām. tat kutas
0010710	rūpa-ādīnām ity-ādi, tatra yadi rūpa-ādīnām	<b>parimānam</b> na asti, kathaṃ tarhy alpaṃ rūpaṃ mahad
0012600	sāṅkhya-ādi-bhedena ca iti, sāṅkhya-	<b>parimānāni</b> prthaktvaṃ samyoga-vibhāgau paratva-a-
0014714	-gatam asti, kiṃ tu ta eva parama-aṇavo ' -	<b>parisāṅkhyātāḥ</b> sarvatra santi. eka-jātīyās teṣāṃ
0014703	na eva hi ity-ādīnā eka-indriya-prasaṅgaṃ	<b>pariharati</b> , ye sattva-ādayaḥ śabde tebhyo ' nya
0008406	jñāna-antareṇa ity-ādīnā siddha-sādhyatām	<b>pariharati</b> . yena hi jñānena jñānam anubhūyate,
0011010	nityatvāc ca. cakṣuḥ prati yadi nāma ayam	<b>parihāra</b> iti pratyāśā syāt, sā api tyajyatām,
0009504	ca na asti, ālambana-lakṣaṇa-a-yogād ity a-	<b>parihāra</b> eva ayam. nanu ca ayam ukta eva arthaḥ.
0012600	tad eva sprśāmi iti. na indriyeṇa tad iti	<b>parihārah</b> . akṣa-an-ekatva-vaiarthyaḥ ity an-eka-
0011601	ity abhyupeta-bādā. dvayaṃ tac ced iti tat-	<b>parihārah</b> . atra ca ekasya ubhaya-rūpa-virodha-
0003101	na pramāṇa-antaram. ayam tāvat pūrvasya	<b>parihārah</b> . tasya ity a-nitya-āder varṇa-ādeś ca.
0003301	tadā ca a-sakṛd vā ity anena asya sādharāṇaḥ	<b>parihāro</b> vakṣyamāno ' -niṣṭhā-śakter ity ayam
0012600	'pi nīla-ādi-vat tasya śaktiḥ syād eva ity a-	<b>parihārah</b> . sāṅkhya-ādi-bhedena ca iti, sāṅkhya-
0003914	iti matvā prṣṭavān. ācāryas tv abhyupagamyā	<b>parihāram</b> āha — a-sādharāṇa-hetutvād iti.
0004411	śakyata iti bhāvaḥ. tasya ubhayasya apy eka-	<b>parihāram</b> āha — tatra an-eka-artha-janyatvād
0007314	bāhye 'rthe pramāṇa-ādi syād iti. atas tat-	<b>parihārāya</b> āha — evam ity-ādi. asya ayam
0005004	prthag-lakṣaṇa-bheda ucyata iti. ato 'sya	<b>parihārāya</b> āha — para-mata-apekṣaṃ ca atra
0013104	guṇatvābhyāṃ yaḥ prāg an-eka-anta uktaḥ, tat-	<b>parihārāya</b> upanyāsaḥ. viśeṣyā rūpa-ādayaḥ. tān
0011601	atra ca ekasya ubhaya-rūpa-virodha-	<b>parihārāya</b> tad yathā ity-ādi-dṛṣṭāntaḥ. yoginām hi
0010608	-dvayam etat. iti-śabda-upādānam a-siddhatā-	<b>parihārāya</b> . nanu ca indriyam atīndriyam. tat
0004908	hi idantayā sukha-duḥkha-sādhanayoḥ prāpti-	<b>parihārāya</b> pravartate. na eṣa doṣaḥ. artha-
0000312	tad yathā an-anuṣṭheya-viśaya-jñāna-	<b>parikṣaṇam</b> upadeṣṭari. na asti ca asya tat.
0000316	tad yathā anuṣṭheya-viśaya-jñāna-	<b>parikṣaṇam</b> upadeṣṭari. sa-prayojanaṃ ca idam. sva
0001107	kṣaya iti matvā ātma-darśana-pratipakṣaṃ	<b>parikṣate</b> sma, yad-abhyāseṇa tat prahātavyam.
0001108	sma, yad-abhyāseṇa tat prahātavyam.	<b>parikṣamāṇaś</b> ca ātma-darśanasya tad-viparīta-
0017613	tvān-matyā ity uktaṃ. nanu ca kaṇabhuk-	<b>parikṣāyām</b> ukta eva ayam arthaḥ — viśaya-
0006807	yathā ca na ghaṭate, tathā vāda-vidhi-	<b>parikṣāyām</b> vakṣyati. yad api idaṃ kalpyate —
0016312	dharmasya upalabdhi-nimittāni pramāṇāni	<b>parikṣyante</b> . tatra pratyakṣeṇa tāvad dharmo na
0016311	-jijñāsā iti prastutya āha — tasya nimitta-	<b>pariṣṭiḥ</b> . tasya dharmasya upalabdhi-nimittāni
0017606	ity a-yuktam. tvān-matyā iti. yataḥ	<b>pareṇa</b> gotva-ādayas tad-āśrayaś ca dravyaṃ
0003005	'n-eka-pramāṇa-avatārāt. tad ubhayathā api	<b>pareṇa</b> darśitaṃ yat tarhi ity-ādīnā granthena.
0003407	iti yuktaṃ vaktuṃ syāt. satyam etat, kiṃ tu	<b>pareṇa</b> pramāṇa-antaram iti kṛtvā upanyastam. atas
0000910	preryamāṇaḥ svayam a-sākṣāt-kṛtya na pāryate	<b>parebhyo</b> deśayituṃ duḥkha-praśama-upāya ity sva-
0001210	a-parijñāta-sakala-vipakṣa-pratipakṣeṇa	<b>parebhyo</b> vipakṣa-pratipakṣayor upadeṣṭum a-
0016515	etat — satyam, gamyate, tathā api yeṣāṃ	<b>pareṣām</b> a-sat-kalpanā-atīta-an-āgata-viśayaṃ yogi-
0005014	ity āha — para-mata-apekṣaṃ ca ity-ādi.	<b>pareṣām</b> indriyajam jñānaṃ kiñcit sa-vikalpakam
0002302	-anumānayoḥ sva-rūpaṃ vyutpādyeta, tadā	<b>pareṣām</b> evam syāt. nūnam etad-viśayā eva asmākam
0002015	-pramāṇaṃ ca atra mukhyam. para-pramāṇaṃ tu	<b>pareṣām</b> tatra pramāṇa-abhiniveśa ity pramāṇam ity
0005007	prakaraṇe. yo 'yam prthag-lakṣaṇa-viśeṣaḥ sa	<b>pareṣām</b> vipratipatti-lakṣaṇam yan matam tad-
0005010	tad iti. yogi-jñāne 'py eṣa eva. yata evam	<b>pareṣām</b> vipratipattir atas tad-apekṣaḥ pratyakṣam

0010101	jñānaṃ svayam a-vyabhicāri iti tat-puruṣaḥ	<b>parair</b> āsrīyate, tadā evaṃ vaktavyam — a-
0008509	jñānam, tad eva pratyakṣaṃ bhavati. tena	<b>parair</b> yad anubhūtam, na tat pratyakṣam iti. sa
0008512	ātmany ayam anubhavo na anyatra ity etat	<b>parokṣa</b> -upalambhena dur-jñānam. tat kuta ātma-
0008507	a-pratyakṣa-upalambham, na tat pratyakṣam,	<b>parokṣa</b> -vat. tathā ca an-anubhūta-upalambham
0008506	jñānaṃ devadatta-anubhūtaṃ yajñadattena.	<b>parokṣaś</b> ca ātma-sambandhi-pūrva-kāla-bhāvi-jñāna
0008505	parokṣatvāt. yasya yad-upalambhaḥ	<b>parokṣaḥ</b> , na tat tena anubhūtam. tad yathā
0008504	jñānāny an-anubhūtāni syuḥ, tad-upalambhasya	<b>parokṣatvāt</b> . yasya yad-upalambhaḥ parokṣaḥ, na
0008512	tv a-siddhaḥ. tasya a-siddhāv ubhayatra api	<b>parokṣatvena</b> a-viśeṣād ātmany ayam anubhavo na
0008713	artho 'bhimataḥ. tad evaṃ vyavasthita idaṃ	<b>paryanuyujate</b> — kim ayam pratyaya-apekṣo
0009102	utpadyate tathā tad gocara ity-ādi tulyaḥ	<b>paryanuyoga</b> iti pratividheyam. tasmāt sāmānyena
0012510	vicāryamāṇatvād rūpa-ādiṣv api tulya-	<b>paryanuyogāc</b> ca. dṛṣṭaṃ ced ity-ādinā pratyakṣa-
0016611	taṃ ca pratyutpannaṃ bhāvaṃ bhāvanā-prakarṣa-	<b>paryanta</b> -jena jñānena yoginaḥ paricchindantaḥ
0004212	a-vicchinna-darśana-adhyavasāya-sādhanāya	<b>paryāptam</b> eva nir-vikalpa-pratyakṣa-vādino 'pi.
0010213	nanu ca vyavasāya-ātmakam ity atra kārya-	<b>paryāya</b> ātma-śabdaḥ. tataś ca yathā-ukta-doṣa-a-
0010115	darśayati. na atra vyavasāya-śabdo niścaya-	<b>paryāyaḥ</b> , kiṃ tarhi bhūta-artha-grahaṇa-paryāyaḥ.
0005108	samuccaya-arthaḥ. artha-śabdo 'yaṃ jñeya-	<b>paryāyaḥ</b> . rāga-ādīnāṃ svaṃ rāga-ādi-svam. sva-
0010116	-paryāyaḥ, kiṃ tarhi bhūta-artha-grahaṇa-	<b>paryāyaḥ</b> . vyavasāya-ātmakam iti bhūta-artha-
0004414	sañcīta-śabdena uktāḥ. sañjātaṃ citaṃ caya-	<b>paryāyam</b> eṣāṃ iti sañcītāḥ. pra-ādibhyo dhātu-
0005005	viśeṣaṇam iti. viśeṣaṇaṃ viśeṣo bheda iti	<b>paryāyāḥ</b> . tac ca prakṛtatvāt pratyakṣa-lakṣaṇasya
0004402	sañcītiḥ sañcītaṃ sañcīyaḥ samudāya iti hi	<b>paryāyāḥ</b> . sa ca sañcīyo na ekasya eva parama-aṇoḥ,
0002911	ekadā paricchinne vahnau dhūme ca punaḥ	<b>paryāyena</b> tena eva dhūmena yadā sa eva ayam
0010707	vicchinna ity adhika iti ca gr̥hyamāṇaḥ	<b>parvato</b> ghaṭa-a-bahir-vartino 'py udaka-ādes
0010606	saha sarva-ātmanā nairantaryam. tad yathā	<b>parvatasya</b> sarṣapeṇa. sva-indriya-adhikau ca
0011308	na tasya tatra phalaṃ bhavati. tad yathā	<b>palāśād</b> anya-viśayasya cchedanasya palāśe.
0011505	ṣaṣṭhī, kiṃ tarhi kṛd-yoga-lakṣaṇā yathā	<b>palāśānām</b> śātana iti. ayam arthaḥ — tasya eva
0011309	tad yathā palāśād anya-viśayasya cchedanasya	<b>palāśe</b> . viśeṣyād anya-viśayaṃ ca viśeṣaṇa-jñānaṃ
0003104	sva-lakṣaṇena gr̥hṇāti pratyakṣeṇa.	<b>paścāt</b> tad eva varṇatva-ādinā sāmānya-lakṣaṇena
0016304	-saha-jo bāhye 'rthe manaso 'nubhavaḥ	<b>paścāt</b> smārta iti. apārthikā prāpnoti iti doṣa-
0015606	pratyakṣa-vyavasāyo bhaviṣyati, kevalasya tu	<b>paścāt</b> smṛti-vyavasāyaḥ. na etad asti. evaṃ bāhya
0015603	arthaḥ. kevalasya tu pratyakṣa-vyavasāyāt	<b>paścāt</b> smṛti-vyavasāyo manaso bhavati iti. tathā
0007513	-pratibhāsi jñānaṃ pūrvam eva āvir-bhavati,	<b>paścād</b> anala-pratibhāsi. na hi tat prāg dhūma-
0016202	-pradarśana-artham. na saha eva, api tu	<b>paścād</b> api smārto vyavasāyo 'dhiko manasā kriyata
0016211	tv atīta-an-āgatayor ity-ādi prāg uktam,	<b>paścād</b> ayam praśnaḥ kṛtaḥ. atra kenacid indriyena
0003615	ayam kaścīd arthasya dharmo yaḥ prān na āsīt	<b>paścād</b> bhavati. yadi syāt sa eva tayor sva-bhāva-
0008006	-jñāna-hetur apy arthaḥ smaryate. tataḥ	<b>paścād</b> bhrāntya anubhava-jñānam arthena saṃyojya-
0004813	-ādimān sa gaur ity upadeśād gāṃ pratipadya	<b>paścād</b> vyakti-viśeṣaṃ paśyan katham evam avasyati
0008611	prathamam an-upajāta-prajñā-atiśayena satā.	<b>paścād</b> vyavadāta-buddher asya tatra a-sāra-
0015313	tasmīṃs tv indriya-vyavasite 'rthe manaḥ	<b>paścād</b> vyavasāyaṃ kuruta ity arthaḥ. anyathā yadi
0003303	kathaṃ punaḥ pratyakṣeṇa gr̥hītam eva pūrvam	<b>paścān</b> niścaya-jñānaṃ gr̥hṇāti. yasmān na a-
0012010	ity āha — kim etad ity-ādi. yadā parān	<b>paśyato</b> dṛṣṭvā pūrvam eva artha-darśanāt kim etad
0001102	evaṃ vyavasitavān. na hi na ahaṃ na mama iti	<b>paśyataḥ</b> parigraham antareṇa kvacit snehaḥ, na ca
0012206	-adhyāpakatva-a-viśeṣe 'pi pitaram āyāntaṃ	<b>paśyataḥ</b> pitā me āgacchati iti prāg niścayo
0011602	dṛṣṭāntaḥ. yogināṃ hi yoga-niṣpattāv ātmānaṃ	<b>paśyatām</b> sa grāhyaś ca bhavati grahītā ca. artha-
0012011	a-viśeṣeṇa jighr̥kṣāyāṃ satyāṃ tatra gatvā	<b>paśyati</b> , tadā ayam doṣa āpadyate. sannikarṣa-
0004813	gāṃ pratipadya paścād vyakti-viśeṣaṃ	<b>paśyan</b> katham evam avasyati yo 'sau mayā śruto
0007507	tad a-vedya-vedaka-ākāram api jñānaṃ tathā	<b>paśyanti</b> . yadi tarhy a-tattva-vidāṃ sarvam eva
0006309	yatra saṃvādas tatra a-viruddhaṃ prāmāṇyam	<b>paśyāmaḥ</b> . śakyate ca vaktum — yato jñānāt
0004210	darśanaṃ bhavati. ataḥ pratisandhānāc cakram	<b>paśyāmi</b> iti matir yathā tathā iha api iti. tad
0001013	tathā hi sad api karma yāvad a-vidyā-	<b>pāmsv</b> -avacchāditaṃ na bhavati tṛṣṇā-sneha-
0003802	'pi tena vyapadeśam arhati, pācaka-vat	<b>pākena</b> . tena stana-pāna-ādiṣu bāla-dāraka-āder
0003802	sa tad a-kurvāno 'pi tena vyapadeśam arhati,	<b>pācaka</b> -vat pākena. tena stana-pāna-ādiṣu bāla-
0003816	śabda-niveśaḥ, tad-abhidhāne tva-talāv iti.	<b>pācako</b> daṇḍī iti ca kṛt-taddhītau. tasmād atra
0013206	dravyaṃ viśeṣaṇam. tataś ca yathā guṇaḥ	<b>pāñca</b> -indriyaḥ, tathā dravyam api syāt. tathā eka
0001601	-sattva-artha-karaṇa-samarthaḥ syāt, na vā	<b>pāṭava</b> -vipakṣasya sa-vāsanasya a-prahāṇād asya
0012203	kuṇapa-kāminī-bhakṣya-vikalpān. tatra buddhi-	<b>pāṭavaṃ</b> tad-vāsanā-abhyāsaḥ prakaraṇam ity-ādayo
0001313	api mārgasya vibhajya a-prakāśana-	<b>pāṭavaṃ</b> śeṣam. tad api bhagavataḥ prahīnam ity
0001601	a-prahāṇād asya adhigata-mārga-prakāśana-	<b>pāṭavaṃ</b> syāt. tasmīṃs tu saty ete doṣā na
0004612	evam-ādiṣu śabdeṣu. āśu-bhramaṇa-udaka-bindu-	<b>pāta</b> -ādiṣu ca darśanasya lāghavāt krameṇa gr̥hṇāmi
0004609	api tatra a-krama-adhyavasāya iti cet, krama-	<b>pātiṣv</b> api tarhi teṣu lāghavasya tulyatvāt, sakṛd

0010904	cikitsā-ādi-prayogād ity upapattiḥ. nanu	<b>pāda</b> -abhyāṅga-ādir adhiṣṭhānād anyatra api cakṣur
0010908	cikitsā-kāle pāda-ādau sannihitam, evaṃ sati	<b>pāda</b> -āde rūpa-grahaṇa-prasaṅgaḥ. tasmāt sva-
0010908	kathaṃ cikitsyeta. atha cikitsā-kāle	<b>pāda</b> -ādau sannihitam, evaṃ sati pāda-āde rūpa-
0006302	sthireṣv api vṛkṣa-ādiṣu gami-kriyā-āviṣṭa-	<b>pāda</b> -pādi-pratibhāsi, tasya evam-prakārasya
0000113	tvam merus tvam samudro 'si nātha tvam kalpa-	<b>pādapaḥ</b>   tvam su-vaidyah pradīpas tvam tvam eva
0006302	api vṛkṣa-ādiṣu gami-kriyā-āviṣṭa-pāda-	<b>pādi</b> -pratibhāsi, tasya evam-prakārasya anyasya api
0003802	arhati, pācaka-vat pākēna. tena stana-	<b>pāna</b> -ādiṣu bāla-dāraka-āder yat kalpanā-jñānam
0014907	ity āha — eka-śabda-vācyās tv ity-ādi.	<b>pānaka</b> -ādayo 'pi na eva parama-arhataḥ santi,
0014906	nanu ca bhinnā api guḍa-udaka-ādayaḥ	<b>pānaka</b> -ādy-eka-sva-bhāvatām pratipadyanta ity āha
0017902	uktaṃ bhavati — jñānasya utpattāv akṣa-	<b>pāratantryam</b> pratyakṣa-sādharmyāt pratyakṣa-
0007502	eva tu vibhrama-viveka-nir-malam an-apāyi	<b>pāramārthikam</b> pramāṇam tasya eva ca gocaro bhūtam
0016607	tasya sāksāt, yebhyas tu vyavadhānena, teṣāṃ	<b>pāraparyeṇa</b> . an-āgatānām ca asau bhāvānām
0008913	etat kathaṃ yujyate, yadi vyapadeśa-hetoḥ	<b>pāraparyeṇa</b> apy atra janakatvam abhimatam.
0008909	utpadyante, tasya a-sattvāt. na etad asti,	<b>pāraparyeṇa</b> api tata utpatter abhimatatvāt.
0016606	hi bhāvo 'tītānām hetu-pratyayānām sāksāt	<b>pāraparyeṇa</b> ca upakāryaḥ. yad-an-antaram yasya
0016609	teṣāṃ sāksāt. tad-uttara-kāla-bhāvinām tu	<b>pāraparyeṇa</b> . yac ca asya atīta-upakāryatvam an-
0010604	na tasya tena saha nairantaryam. tad yathā	<b>pārasya</b> apareṇa. sva-grāhakād indriyāt sa-antarāv
0005609	-vyapadeśaḥ, uktaṃ etaj jñāna-viśeṣasya	<b>pāribhāṣikī</b> iyaṃ sañjñā iti. atha vā manaso 'py
0000910	prati preryamāṇaḥ svayam a-sāksāt-kṛtya na	<b>pāryate</b> parebhyo deśayitum duḥkha-praśama-upāya
0001410	tāyitvam. ayam eva hi tāyateḥ paraḥ	<b>pālana</b> -artho yad uta saṃsāra-sāgara-tāraṇam. na
0014602	tri-dravya-ātmakaḥ, sukha-ādīnām ekatvena	<b>piṇḍī</b> -bhūtāt. īdṛśaḥ sarve śabda-parama-aṇavaḥ.
0012205	yathā janaka-adhyāpakatva-a-viśeṣe 'pi	<b>pītarā</b> āyāntam paśyataḥ pitā me āgacchati iti
0012206	-a-viśeṣe 'pi pītarā āyāntam paśyataḥ	<b>pītā</b> me āgacchati iti prāg nīscayo bhavati, na
0011006	adhiṣṭhāna-pidhāne vinaśyati, adhiṣṭhāna-	<b>pidhāna</b> -kāle tatra eva āśu praviśati vā. tato 'yam
0011009	tāvad ayam a-samādhīḥ, tasya adhiṣṭhāna-	<b>pidhāne</b> 'pi bahir-vṛttitvān nityatvāc ca. cakṣuḥ
0011004	-ādi-indriya-vat. na asti ca sva-adhiṣṭhāna-	<b>pidhāne</b> cakṣuḥ-śrotrayor viśaya-grahaṇam. kārya-a-
0011006	cakṣuṣaḥ prabhāva-lakṣaṇā vṛttir adhiṣṭhāna-	<b>pidhāne</b> vinaśyati, adhiṣṭhāna-pidhāna-kāle tatra
0011003	hetum āha. yasya indriyasya adhiṣṭhāna-	<b>pidhāne</b> viśaya-grahaṇam na asti, tasya bahir-
0011007	eva āśu praviśati vā. tato 'yam a-doṣaḥ. a-	<b>pihita</b> -adhiṣṭhānam eva hi tad viśaya-grahaṇa-
0011014	antara-vad iti prasaṅgo vā, an-adhiṣṭhāne ca	<b>pihite</b> kim iti tasya nāśa-praveśau bhavata iti
0006402	iṣṭam eva tasya pratyakṣatvam, viśiṣṭe tu	<b>pīta</b> -ādy-ākāravati viśaṃvādān na iṣyata iti. na
0009209	sa hi yady api prajñapti-san, tathā api nīla-	<b>pīta</b> -ādi-jñāneṣu dravya-sad-ākāro labhyate tvad-
0014504	na asti. an-eka-samsthāna-bhedena iti nīla-	<b>pīta</b> -ādi-samsthāna-bhedena. na eka-samsthāna-
0006215	kāmala-upapluta-locanasya śukre śaṅkha-ādau	<b>pīta</b> -śaṅkha-ādi-nirbhāsam, yac ca cira-kāla-
0006609	bhāvyaṃ, yena idaṃ nīlasya jñānam, idaṃ	<b>pītasya</b> iti vibhāgena vyavasthā kriyate. anyathā
0006704	yo 'yam niyamo nīlasya eva iyam adhigatiḥ	<b>pītasya</b> eva ca ity-ādikaḥ, so 'rtha-sārūpyād
0016307	ced bāhya-arthe sāksāt pravartate, tena eva	<b>pumso</b> 'rthaḥ kṛta iti śrotra-ādīnām vaiyarthyaṃ
0016309	pariṇāma iṣyate. anyathā prāpta-kaivalye 'pi	<b>pumsī</b> syād iti. sat-samprayoga ity-ādi. asya
0000809	īdṛṣeṣu ca an-upalabdher hetutva-a-yogāt,	<b>pumstva</b> -ādi-sāmānye 'pi kasyacin medha-āder guṇa-
0000801	kiṃ punar itareṣāṃ. tad-gauravāc ca upacita-	<b>puṇya</b> -sambhārāṇām prakaraṇa-udgrahaṇāya
0000913	artho bhavati tathā prayujyate, yathā mātuḥ	<b>putre</b> dayā, sā ca yathā tasya artho bhavati tathā
0003412	iti. ca-śabdena pratyakṣeṇa grhītasya eva	<b>punar</b> a-nityam varṇa-ādi iti yad grahaṇam, tad
0003306	ca a-nityatā iti pratyakṣa-siddhā sā. atha	<b>punar</b> a-nityatā bhāvād artha-antaram, tadā na sva
0002608	asti tatra api viśaya-adhimokṣaḥ. yadā	<b>punar</b> a-bhāva-vat taimirika-ādi-dṛṣṭānām keśa-
0007313	āśaṅkate. tatra idaṃ codyam — kathaṃ	<b>punar</b> a-bhinna-ātmano jñānasya grāhaka-ākāra-ādi-
0007401	kriyate, na yathā-tattvam iti. kathaṃ	<b>punar</b> a-vibhaktam sat tathā pratibhāsate. yathā
0010201	indriya-buddhāv a-yathā-arthatvasya. kutaḥ	<b>punar</b> a-sambhava ity āha — sarvā hi ity-ādi.
0004701	tad-apekṣayā an-eka-rūpasya ity uktam. na	<b>punar</b> aṃśavān asau bhāvato dharmī rūpa-ādi-
0017413	jaiminīyairi kriyā anumeyā iṣyate, kiṃ	<b>punar</b> atīndriyāṇām indriyāṇām. kathaṃ ca bhinna-
0017206	tataś ca rajaḥ-prabhṛtiṣu prasaṅgaḥ. kiṃ	<b>punar</b> atra an-iṣṭam. yadi hi rajaḥ-prabhṛtibhiś
0009408	dṛśyate. na, abhiprāya-a-parijñānāt. kaḥ	<b>punar</b> atra abhiprāyaḥ. viśayasya sambandhitayā
0006912	tadā viśaya ābhāso 'sya iti. viśayaḥ	<b>punar</b> atra grāhya-aṃśaḥ, tatra viśaya-vyavahārāt.
0001804	-ārya-satya-deśanāyā eka-vākyatvāt. śeṣam	<b>punar</b> atra caturṣv ārya-satyeṣv adhigateṣv api
0002107	vyartham ity a-kartavyam eva syāt. prameye	<b>punar</b> atra heyam upādeyam ca. tat-pratipattir
0005302	'nena ity anubhavaḥ. ākāra ābhāsaḥ. sa	<b>punar</b> an-anubhava-rūpo 'py asti, yaḥ smṛty-ādīnām
0014813	vaśena hi viśaya-sva-bhāvo 'vadhāryate. yadi	<b>punar</b> anyathā-sthite 'pi viśaye tad-upagrāhi
0003409	eva pratiśiddham ity a-doṣaḥ. na ca punaḥ	<b>punar</b> abhijñāna iti. abhijñāne phale kartavye yaj
0003807	-viśayatām darśayitum — ucyata ity āha. tat	<b>punar</b> abhilāpavat kalpanā-jñānam api na sva-
0010310	ca iti vyāpaka-a-bhāvam darśayati. kaḥ	<b>punar</b> ayam vyabhicāro nāma. yadi tato 'nyatra

0002510	kartum arhati, tasya bhāva-viṣayatvāt. tat	<b>punar</b> artha-sāmarthya-apekṣaṇāt, an-apekṣāyām
0003715	iti samāsaḥ sādhanam kṛtā iti vā. kā	<b>punar</b> asau. nāma-ādīni tadvatā arthena yayā
0006411	avadhāraṇe vākya-arthe taddhito bhavati. kaḥ	<b>punar</b> asau. viśamvādaḥ, sa hi yadi bhavaty a-
0003501	yadā tena eva dhūmena tasya eva agneḥ punaḥ	<b>punar</b> astitvam pratipadyata iti. atas tan-mataḥ
0015010	tam eva eka-indriya-prasaṅgam āha. katham	<b>punar</b> asminn api pakṣe 'yaṁ doṣaḥ, yāvata śabda-
0012714	— na dravyam an-eka-indriya-grāhyam asti.	<b>punar</b> asya eva spaṣṭi-karaṇāya dravyasya an-eka-
0002317	ākhyāpanāya samuccaya-vacanaś ca-śabdaḥ. kaḥ	<b>punar</b> asya vākyaśya arthaḥ. kiṁ pratyakṣam
0007409	an-ekā ākāra yasya, tat tathā-uktam. te	<b>punar</b> ākāraḥ, ya anena bhrāntena nirṅkṣyante,
0002708	eva prameyam yat puruṣa-artha-upayogi. yat	<b>punar</b> ācāryeṇa viśaya-dvaividhyam uktam, tat
0005501	atas te parasya api na saṁvedakāḥ, kutaḥ	<b>punar</b> ātmana iti. tais taj jñānam avāṣyam sukha-
0007011	niścinoti, viparyayād viparītam. katham	<b>punar</b> ātmanā eva ātmānam anubhavati jñānam. na hi
0001305	yukti-pūrvakam pravartate, sa praśasyate. a-	<b>punar</b> āvṛtti-gamanāt sugataḥ. a-punar-āvṛttis tu
0001801	saṁvādāt tad-deśitasya mārgasya anumīyate. a-	<b>punar</b> āvṛttitvam sthiratvāt. tat punar mārgasya
0001305	a-punar-āvṛtti-gamanāt sugataḥ. a-	<b>punar</b> āvṛttis tu janma-doṣa-an-utpādaḥ. sa ca tad
0001301	sugataḥ. praśastatvam punar duḥkhasya a-	<b>punar</b> āśrayatvena. loke hi sukhaṁ tad-anubandhi
0000801	śāstrīkāṇām api tatra gauravam utpadyate, kiṁ	<b>punar</b> itareṣām. tad-gauravāc ca upacita-punya-
0017714	tataś ca mānasam eva idam iti sthitam. atha	<b>punar</b> ity a-siddhatām āśānkate. sarvathā iti
0003413	tad api na pramāṇam iti darśayati. punaḥ	<b>punar</b> ity anena a-sakṛd ity asya artham ācaṣṭe.
0017407	vyāpaka-a-bhāvam āha. buddhi-janma iti kiṁ	<b>punar</b> ity anena api yad an-arthakam, na tat
0005608	-saṁvitti-sāmānyena taj-jātyatvāt. katham	<b>punar</b> indriya-an-apekṣatve pratyakṣa-śabda
0004711	ākāreṇa pratibhāsate tathā śābde. yadi	<b>punar</b> indriya-gocara eva nirdeśyaḥ syāt, śābde 'pi
0017306	pratyāyyate, tat kuto 'yaṁ doṣaḥ. kaḥ	<b>punar</b> indriyasya vyāpāraḥ. yadi grahaṇam, tad eva
0017614	na sandhānam viśeṣaṇair iti. tat kiṁ	<b>punar</b> uktaḥ. tasya eva spaṣṭatarī-karaṇāya sva-
0009505	nanu ca ayam ukta eva arthaḥ. tat kim-artham	<b>punar</b> ucyate. asti prayojanam. pūrvam hi parama-
0013007	-puraḥ-saro ghaṭa iti saṅketāḥ, tat-samudāye	<b>punar</b> uttara-kālam rūpaṁ sparśam ca
0002209	bhavati prathamam. uttara-kālam tu punaḥ	<b>punar</b> uttara-pramāṇa-vṛtṭyā kāsāncij jñāna-
0001404	gatāḥ, tathā api teṣāṁ doṣāṇām janmanaś ca	<b>punar</b> utpāda iti te 'pi na dvitīyena arthena
0012600	ekam artham paricchettuṁ samartham, na	<b>punar</b> ekam an-ekam artham. an-eke ca rūpa-ādayaḥ.
0012600	na avasīyate, tāvan na śakyate jñātum. yadi	<b>punar</b> ekena indriyeṇa grahaṇam syāt, tadā yathā
0005810	prajñapti-vastu-mātram pratipadyate. katham	<b>punar</b> etaj jñāyata ity āha — tad-rūpa-kalpanā-
0006214	na asti, tasya mā bhūt prāmāṇyam. yat	<b>punar</b> etat kāmala-upapluta-locanasya śukre śānkha-
0008613	asya tatra a-sāra-niścayo jāta iti. katham	<b>punar</b> etad avagamyate yathā tasya tatra a-sāra-
0002712	adhigamāt, dvitīyam sāmānya-lakṣaṇam. katham	<b>punar</b> etad gamyate — para-rūpeṇa sva-lakṣaṇam
0001405	'pi na dvitīyena arthena sugatāḥ. a-śaikṣaḥ	<b>punaḥ</b> kāmam artha-dvayena sugatāḥ, na tu niḥ-śeṣa
0001309	nirgataḥ śeṣam asya iti vighrahaḥ. śeṣam	<b>punaḥ</b> kāya-ādi-vaiguṇyam. tat punar yathā-kramam a
0005808	-samāropa-kalpanā-pravṛttam dvitīyam. kiṁ	<b>punaḥ</b> kāraṇam saṁvṛti-satsu yaj jñānam tat
0000701	śrotṛbhyaḥ pratipādanam iti yāvat. tat	<b>punaḥ</b> kim-artham ity āha — prakaraṇa-ādau
0011807	-lakṣaṇam aparam asti iti darśayati. tat	<b>punar</b> guṇa-karmasu sannikṛṣṭeṣu jñāna-niṣpatter
0000612	ity āha — pramāṇa-bhūtatvena iti. sa	<b>punar</b> guṇaḥ kena hetunā ity āha — hetu-phala-
0007608	sa viśaya-ābhāsaḥ prameyam. pramāṇa-phalate	<b>punar</b> grāhaka-ākāra-saṁvittyor iti grāhaka-
0012704	prasaṅgayann āha — tad yadi ity-ādi. yadi	<b>punaś</b> cakṣuḥ sparśana-grāhyam api dravyam gr̥hṇāti
0005303	anubhava ākāro yasya, tat tathā-uktam. kiṁ	<b>punas</b> tat. pūrva-ukta-nyāyena indriya-jñānam eva.
0002002	sādhanatvena vyavasthāpyate, tat kiṁ	<b>punas</b> tat prāmāṇyam yasya karuṇā-ādayaḥ sādhanam
0003103	jñānam, na tat pramāṇa-antaram. katham	<b>punas</b> tat-sandhānam ity āha — sva-sāmānya-
0001011	śāstre samudaya-satyam ity ucyate prādhānyam	<b>punas</b> tat-samutthāpita-prayatna-vaśena utpatti-
0013004	'sya iti tad-guṇa-saṁvijñāno bahu-vr̥hiḥ.	<b>punas</b> tat-sahacaraḥ samudāyo viśayo 'sya iti bahu
0012600	iti indriya-antaraṁ parikalpyate. yadi	<b>punas</b> tad indriya-antara-arthe 'pi pravartate,
0002516	-samartham. tad eva vastu. sāmānya-lakṣaṇam	<b>punas</b> tad-viparītam. yady evam, taimirika-ādy-
0000405	prasṛtam prasaraṇam vistara iti yāvat.	<b>punas</b> tantreṇa āvṛtter an-eka-śakter vā asya eva
0006008	na pratyakṣe iti khyāpana-artham ukte. kutaḥ	<b>punas</b> tayoḥ pratyakṣa-āśānkā, yena tan-nivṛttaye
0009510	iti pratipādanāya idam ucyate. katham	<b>punas</b> tasya apy a-dr̥śyatvam. evam manyate —
0005214	anena a-prāmāṇya-doṣaḥ pratikṣiptaḥ. kutaḥ	<b>punas</b> tasya niyata-viśayatā iti cet, yatas tasya
0016711	sphuṭa-atīta-ādy-artha-pratibhāsitvam	<b>punas</b> tasya nir-vikalpatvam a-vaśamvāditvam ca
0005803	uktam nāma-jāty-ādi-yojanena tat kim-artham	<b>punas</b> tasya vacanam. yad-artham, tad uttaratra
0008805	-pratyaya eva sarva-śābdena uktaḥ. katham	<b>punas</b> tasya sarva-dharma-ātmakatvam. ālambanam
0005705	punar mokṣa-hetutvāt. nir-vikalpakatvam	<b>punas</b> tasya spaṣṭa-avabhāsitvam ca bhāvanā-
0002412	vākyaena dve eva pramāṇe iti pratipāditam. ke	<b>punas</b> te dve iti saṁśayitasya praśna-avasara idam
0005206	syāt, na tu mukhya-viśayatvam. kasya	<b>punas</b> te viśayāḥ. an-antaram indriya-jñānasya
0010001	sva-rūpeṇa vyapadeṣṭum a-śakyāḥ. kutaḥ	<b>punas</b> tena anyo vyapadekṣyate. na ca vyapadeśāc

0007703	prcchati — atha dvi-rūpam ity-ādi. kasmāt	<b>punas</b> trairūpye praṣṭavye dvi-rūpatā-praśnaḥ.
0001316	-āśrayeṇa mārgeṇa gamanāt, tad-vaśena eva	<b>punar</b> duḥkham āśrayante, na ca yukti-dṛṣṭena
0001301	gataḥ prāptaḥ sugataḥ. praśastatvaṃ	<b>punar</b> duḥkhasya a-punar-āśrayatvena. loke hi
0013614	-sānnidhye tad-ākāreṇa pariṇāmo jñeyah. sā	<b>punar</b> dvi-prakārā sa-pratyayā ca a-pratyayā ca.
0005013	-nirāsāya iti bhāvaḥ. apare tu — kiṃ	<b>punaḥ</b> pañca-indriya-jaṃ sa-vikalpam apy asti,
0012103	a-grhīta-kalpa eva sa ity uktam etat. yadi	<b>punaḥ</b> paro 'py evaṃ brūyāt, na arhati sa evaṃ
0002911	ekadā paricchinne vahnau dhūme ca	<b>punaḥ</b> paryāyena tena eva dhūmena yadā sa eva ayam
0003409	tathā eva pratiṣiddham ity a-doṣaḥ. na ca	<b>punaḥ</b> punar abhijñāna iti. abhijñāne phale
0003501	— yadā tena eva dhūmena tasya eva agneḥ	<b>punaḥ</b> punar astitvaṃ pratipadyata iti. atas tan-
0003413	grahaṇam, tad api na pramāṇam iti darśayati.	<b>punaḥ</b> punar ity anena a-sakṛd ity asya artham
0002209	niścayo bhavati prathamam. uttara-kālam tu	<b>punaḥ</b> punar uttara-pramāṇa-vṛttyā kāsāñcij jñāna-
0003303	'niṣṭhā-āsakter ity ayam veditavyaḥ. katham	<b>punaḥ</b> pratyakṣeṇa grhītam eva pūrvaṃ paścān
0001715	tasya jñānasya tattva-viśayatvāt. tat	<b>punaḥ</b> pramāṇa-saṃvādāt tad-deśitasya mārgasya
0016508	-chabdasya siddha-sādhanaṃ āha. kim-artham	<b>punaḥ</b> prak sata eva iti bruvatā ṣaṣṭhi-samāso
0000701	-ādau gaurava-utpādana-artham iti. katham	<b>punar</b> bhagavataḥ stotra-abhidhānena prakaraṇa-
0005313	tad anubhava-ātmatvam eṣaṃ pramāṇam. yat	<b>punar</b> bhāva-rūpaṃ saṃvedanaṃ sva-adhigama-ātmaakam,
0013301	bhāvo dravya-ādi-bhāve na pratiṣidhyate, na	<b>punar</b> bhinna ity āha — tathā hy uktam ity-ādi.
0001801	a-punar-āvṛttitvaṃ sthīratvāt. tat	<b>punar</b> mārgasya tan-niścitasya pramāṇa-antareṇa a-
0005704	eva ayam arthaḥ paridīpitaḥ. prādhānyaṃ	<b>punar</b> mokṣa-hetutvāt. nir-vikalpakatvaṃ punas
0003606	tayoḥ sāmānyena anumānaṃ sambhavati. iha	<b>punar</b> ya eva dṛṣṭāntaḥ, sa eva dārṣṭāntikaḥ, sa
0001310	śeṣaṃ punaḥ kāya-ādi-vaiguṇyam. tat	<b>punar</b> yathā-kramam a-cāpale 'py abhyāsād utplutya
0012515	jñānaṃ vyākhyātam iti. a-bheda-jñānaṃ	<b>punar</b> yad eva mayā dṛṣṭam, tad eva spṛśāmi iti.
0011206	tad-vacana-vaiyarthyaṃ syāt. tasmāt	<b>punar</b> -vacanād avasīyate — anyeṣāṃ indriyatvaṃ
0013013	syāt. kuta etat — samudāya-viśayaṃ tat, na	<b>punar</b> vastu-sad-ghaṭa-ādi-dravya-viśayam ity āha
0018111	ity-ādi. iha eva kiṃ vicārayati iti cet, kva	<b>punar</b> vicāra-ārambhe na idaṃ codyam avatarati.
0005210	-lopaś ca suvarṇa-alānkāra iti yathā. kaḥ	<b>punar</b> viśayasya vikāraḥ. yas tena janita uttara-
0013704	-saṃsargāc caitanya-rūpatām iva āpadyate. yā	<b>punar</b> vṛtṭiḥ pradīpa-prabhā iva kevalaṃ viśaya-
0015902	'pi smārto na sambhavati yo 'nubhūtaḥ, kiṃ	<b>punar</b> vṛtṭiṣv an-anubhūtaṣv ity api-śabdasya
0000905	darśayati — āśayo jagad-dhitaiṣitā iti. sā	<b>punaḥ</b> sakala-jagad-ātyantika-duḥkha-viyoga-
0003502	atas tan-mataṃ darśayitum evam uktam, na	<b>punaḥ</b> sakṛd-grahaṇāt pramāṇam iti kṛtvā. vivāda-
0012201	anyathā eka-ākāre 'pi tan na syāt. kiṃ	<b>punaḥ</b> sarva-ātmanā grhīte 'pi tathā niścayo na
0004002	nirdeśena, tasya tatra a-gamakativāt, tat	<b>punaḥ</b> sādharmaṇa-kāraṇatvāt. tathā hi viśayā mano-
0005411	sā ca jñānasya api tāvan na samasti. kutaḥ	<b>punaḥ</b> sukha-ādīnām a-jñāna-rūpānām. te hy
0000308	tāyina iti. tāyate 'nena iti tāyah. sa	<b>punaḥ</b> sva-dṛṣṭa-mārga-upadeśaḥ. so 'sya asti iti
0014406	chabdād a-bhinna-sva-bhāvam. yathā bahavaḥ	<b>pumāmsaḥ</b> . tathā ca sattva-ādi. yad ekam, na tat
0018204	a-viśiṣṭaḥ, na tadā pramātā, yathā sa eva	<b>pumān</b> prak. yathā-uktaś ca buddhy-utpāde 'pi sa
0013007	a-bheda-jñānam iti. yeṣu rūpa-ādiṣv anubhava-	<b>puraḥ</b> -saro ghaṭa iti saṅketaḥ, tat-samudāye punar
0002707	satyam etat. sva-lakṣaṇam eva prameyaṃ yat	<b>puruṣa</b> -artha-upayogi. yat punar ācāryeṇa viśaya-
0002106	sā eva ca tasya siddhiḥ. yasmād ity-ādinā	<b>puruṣa</b> -artha-upayogitvaṃ pramāṇasya darśayati.
0000202	pramāṇam. yathā hi pratyakṣa-ādi-pramāṇam	<b>puruṣa</b> -artha-pratibaddhaś catur-ārya-satya-
0000203	ca, tathā bhagavān api yatra paraḥ	<b>puruṣa</b> -arthaḥ sampadyeta, eka-indriya-ātmanā eva
0013911	iti manyate. tatra yady ekena eva indriyeṇa	<b>puruṣa</b> -arthaḥ sampāditatvāt. atha indriya-
0015302	tatra vṛttir apārthikā prāpnoti, manasā eva	<b>puruṣa</b> iti yathā. tat sīdaty anyad apy atra iti.
0017104	iti. praśaṃsāyām api sac-chabdo vartate, sat-	<b>puruṣa</b> -autsukya-nivṛttaye pradhānasya pravṛttir
0013910	ca karmaṇo vipāka iti matam. paras tu	<b>puruṣa</b> -pakṣe 'tra na ukto doṣaḥ — diṅ-mātra-
0010104	-grahaṇena eva nirastam. ācāryeṇa tu tat-	<b>puruṣa</b> -pakṣe 'pi doṣa uktaḥ. pakṣilas tv āha —
0009911	sāmānya-rūpeṇa vyapadiśyate. tad anena tat-	<b>puruṣa</b> -pratiśedhāya puruṣatva-ādi-sādhana-anīkaṃ
0000804	-prayojanam eva. nanu ca kaiścit tathā-vidha-	<b>puruṣa</b> -mātra-pratyakṣam adhyeti. pratiśedham ca
0002508	-vikalpe saṃśayāt. na enam anya-sambandhinam	<b>puruṣa</b> -sāmānya-siddhiḥ, viśeṣa-a-sambhavasya
0000808	ca saha-bhāva-a-virodhāt. na api itara-	<b>puruṣo</b> 'sati pratibandhe niyamena abhīṣṭam
0006311	anumānaṃ ca. yathā-uktāc ca jñānāt pravṛttaḥ	<b>puruṣo</b> 'sati pratibandhe niyamena abhīṣṭam
0006310	śakyate ca vaktum — yato jñānāt pravṛttaḥ	<b>puruṣo</b> 'yam iti. na ca evaṃ-vidham indriya-ādi-
0017810	kurvanti, yathā pradhānamayaḥ sānkhya-	<b>puruṣo</b> 'rtha-kriyā-arthi sva-lakṣaṇa eva
0002714	-lakṣaṇam api sva-lakṣaṇatvena adhyavasāya	<b>puruṣaś</b> cetayate, na tv indriya-vyavasāyair mano-
0016011	— manasy ekī-bhūtān indriya-vyavasāyān	<b>puruṣaḥ</b> parair āśrīyate, tadā evaṃ vaktavyam —
0010101	tad eva jñānaṃ svayam a-vyabhicāri iti tat-	<b>puruṣo</b> vā. yadā karma-dhārayaḥ, tadā janma-viśiṣṭā
0016408	-janma iti ca karma-dhārayaḥ ṣaṣṭhi-tat-	<b>puruṣatva</b> -ādi-sādhana-anīkaṃ prayuktam. tat
0000804	ca kaiścit tathā-vidha-puruṣa-pratiśedhāya	<b>puruṣasya</b> ity asya api buddhi-janma ity anena.
0016405	ity asya indriyānām ity anena sambandhaḥ.	



0018112 codyam avatarati. api ca iha lakṣaṇa-vākya  
 0016009 syāt, manasā eva bāhya-artha-upasaṃhārāt  
 0017415 iti. atha vyadhikaraṇaṃ viśeṣaṇaṃ rājā iva  
 0004912 tato 'bhilāṣa-itarayor anyatarah. tato 'pi  
 0001702 vaidyaḥ. saṃsāra-duḥkha-praśama-arthine  
 0017904 sā tatra pravartate. tad yathā daṇḍa-rahite  
 0013606 artho 'tra adhiṣṭhāna-arthaḥ. tad yathā rāja-  
 0003904 api. icchā-mātra-āyatta-vṛttayo hi śabdās te  
 0012901 ity-ādi. yo 'bhāvaḥ, na asau kriyate, kha-  
 0017405 ity-ādinā yad a-sat, na tat pratyakṣam, kha-  
 0000301 ity anena sambandhaḥ. etena praṇāmataḥ  
 0000103 nairyaṇīkaḥ sadā jayati | sakāla-tri-bhuvana-  
 0003512 darśayati, tadvad iti pramāṇa-phalam. yat  
 0010302 antaram kim etad ity abhyūha-vikalpaḥ. tataḥ  
 0006004 ākāra pūrva-anubhūta-kalpanā jāyata iti idam  
 0006001 agnir iti sāmānyena anumānāt. smārte 'pi  
 0005916 -pravṛttam jñānam. tat-phale 'pi liṅgi-jñāne  
 0006004 tad eva idam āhosvid anyad ity evam-ākārā  
 0006002 tan mayā anubhūtam iti. ābhilāṣikam api  
 0006104 anumāna-ādi-jñānaṃ tu siddham eva yathā-  
 0006106 -jñānāyor a-pratyakṣatva-sādhanāya. yat  
 0010304 -artha-sannikarṣa-utpannam iṣyate, evaṃ sati  
 0010105 na ukto doṣaḥ —diṅ-mātra-darśanena eva  
 0003611 adhigamyata iti. a-yuktam etat. yadi tāvat  
 0001802 a-bādhanād avasīyate. a-vicalasya vā  
 0000412 idam sad-artha-nīter ity-ādeḥ ślokasya  
 0018113 -adhikṛta iti yuktam atra eva vicārayitum.  
 0005304 ākāro yasya, tat tathā-uktam. kiṃ punas tat.  
 0002007 ity asya vyākhyānam. mukha-śabdena eva ca  
 0001306 tu janma-doṣa-an-utpādaḥ. sa ca tad-dhetoḥ  
 0018108 -viśiṣṭasya tu janmano 'kṣaṃ praty a-vṛtteḥ  
 0006907 uktā. ato vikalpa-artho vā-śabdaḥ. atra iti  
 0015701 hi smaryate. vṛtti-saṃvedanaṃ ca idam a-  
 0000310 so 'sya asti iti tāyī. sarva-prekṣā-  
 0008506 yajñadattena. parokṣaś ca ātma-sambandhi-  
 0008503 antyaṃ jñānaṃ na anubhūyeta, tataḥ sarvāṇi  
 0002011 iti bahu-vacanam. samāhṛtya ity-ādi.  
 0003411 abhijñeya-artha-ākāra-utpattiyā jñānaṃ  
 0003415 a-sakṛd ity asya artham ācaṣṭe. nanu ca  
 0008411 -paramparāyām uttara-uttarāṇi jñānāni pūrva-  
 0001706 nirodho mārga-sātmye 'vasthitasya  
 0003613 -viśayatvāt sa eva prāmāṇya-a-bhāvaḥ. nanu  
 0003610 adhigata-viśayam, yato 'dhigatasya dharmiṇaḥ  
 0003702 bhraṣṭa-darśana-saṃskārasya tad eva idam iti  
 0009902 anumānasya eva viśayaḥ, dhūma-ādibhiḥ  
 0003516 na tarhi viśeṣa-dṛṣṭam tad anumānam, api tu  
 0005911 tatra bhūta-saṅghāte saṅketa-samāśrayāt  
 0004207 alāta-vat. alātam hi pūrva-  
 0007611 ato grāhaka-ākāra-śabdasya eva  
 0001211 a-śakyatvād iti ayam upāya-abhyāsaḥ  
 0008411 jñāna-paramparāyām uttara-uttarāṇi jñānāni  
 0004207 pratisandhīyamānatvād alāta-vat. alātam hi  
 0010507 anena eva pūrvasya api pratyakṣatva-siddheḥ  
 0008108 veditavyam. tad evam uttara-uttara-jñānāni  
 0008111 na ca ādyasya jñānasya viśaya-ākāra-sūnyatve  
 0002402 eva na a-pramāṇe iti. kiṃ ca ataḥ. yadi  
 0015213 bāhya-arthaḥ syād indriya-vyavasāyo vā. yadi  
 0015813 eva etad iti. yathā andha-padasya a-darśana-  
 0001008 -pūrvakaḥ. tad yathā makṣikāṇām abhirati-  
**puruṣasya** iti vacanād ātma-adhikṛta iti yuktam  
**puruṣasya** upabhoga-siddheḥ. indriya-vṛttayaś ca  
**puruṣasya**, tadā samprayoga eva buddhi-janmano  
**puruṣasya** yathā-arhaṃ pravṛttir iti. evaṃ tāvad  
**puruṣāya** saṃsāra-duḥkha-sva-bhāva-ādikaṃ yathā-  
**puruṣe** daṇḍi-śrutiḥ. na asti ca nimittaṃ  
**puruṣeṇa** adhiṣṭhitaḥ pravṛttas tena saha iti  
**puruṣair** icchayā yatra yathā-bhūte  
**puṣpa**-vat. a-bhāvaś ca indriya-antareṇa a-  
**puṣpa**-vat. tathā ca sāmagrī-vyatirikto hetur iti  
**pūjā** vihitā. śāstra iti. iṭo 'tra a-bhāvaḥ, ṭṛṇ-  
**pūjyaḥ** prathita-guṇo jayati ca ārya-gaṇaḥ ||  
**pūrva**-adhigata-artha-viśayam, na tat pramāṇam,  
**pūrva**-anubhūta-anusāreṇa anusmaraṇa-vikalpaḥ. tad  
**pūrva**-anubhūta-artha-kalpanā-jñānaṃ ṭṛṭiyam.  
**pūrva**-anubhūta-ākāro vikalpa ittham tan mayā  
**pūrva**-anubhūta-kalpanā asti, sa eva atra agnir  
**pūrva**-anubhūta-kalpanā jāyata iti idam pūrva-  
**pūrva**-anubhūta-kalpanam na ativartate, vinā tayā  
**pūrva**-anubhūta-samaya-smṛti-bala-pravṛttam a-  
**pūrva**-anubhūta-samaya-smṛti-bala-bhāvi, na tat  
**pūrva**-anubhūta-smaraṇa-an-antaraṃ niścaya-jñānaṃ  
**pūrva**-anusāreṇa gamyata iti kṛtvā. vyavasāyo 'pi  
**pūrva**-apara-kāla-dṛṣṭāv arthau bhinnau, evaṃ saty  
**pūrva**-apara-vacana-a-vyāhatyā sarvatra pravacane  
**pūrva**-ardhena su-dhiya eva saṅkṣipta-rucer  
**pūrva**-avasthām vikṛtya iti. a-pramāṭṛ-avasthā-  
**pūrva**-ukta-nyāyena indriya-jñānam eva. tena  
**pūrva**-uktaḥ prasṛta-śabdasya arthaḥ sphuṭam eva  
**pūrva**-uktasya a-bhāvāt. yasya ātma-darśana-sneha  
**pūrva**-uktāc ca kāraṇāt pratyakṣatva-a-bhāvaḥ.  
**pūrva**-ukte pratyakṣe. sva-ābhāsaṃ viśaya-ābhāsaṃ  
**pūrva** eva anubhavaḥ. tat katham idam para-  
**pūrva**-kāriṇām ārambhasya prayojanena vyāptatvāt  
**pūrva**-kāla-bhāvi-jñāna-upalambhaḥ prāṇinaḥ.  
**pūrva**-kāla-bhāvini jñānāny an-anubhūtanī syuḥ,  
**pūrva**-kṛtam ca kiñcid anyac ca a-pūrvam buddhi-  
**pūrva**-grhīta-artha-grahaṇād abhijñānam iti. ca-  
**pūrva**-grhītasya arthasya sakṛd api grahaṇe na  
**pūrva**-jñāna-ālambanāny an-antāni prasajyanta ity  
**pūrva**-duḥkha-hetu-nirodhe saty uttara-duḥkha-hetv  
**pūrva**-dṛṣṭa-artha-bhāvas tasya an-adhigato  
**pūrva**-dṛṣṭa-artha-bhāvo dharmo 'n-adhigato 'nena  
**pūrva**-dṛṣṭa-ākāra-adhyavasāyaḥ. tad asya apy asti  
**pūrva**-dṛṣṭa-sāmānyena agny-ādy-anumānāt, na  
**pūrva**-dṛṣṭa-sāmānyena uttarasya grahaṇāt  
**pūrva**-dṛṣṭam anyad eva artham adhyāropayanty  
**pūrva**-deśam hitvā antara-antara-deśa-varti na  
**pūrva**-nipātaḥ. trayam na ataḥ pṛthak-kṛtam iti.  
**pūrva**-nirdiṣṭā ca karuṇā hetu-sampat. asyāḥ  
**pūrva**-pūrva-jñāna-ālambanāny an-antāni  
**pūrva**-pūrva-deśam hitvā antara-antara-deśa-varti  
**pūrva**-lakṣaṇa-vaiyarthya-prasaṅgaḥ. sarvatra ca  
**pūrva**-viprakṛṣṭa-artha-ākārāṇi grhyante. na ca  
**pūrva**-viprakṛṣṭa-artha-ābhāsāni bhavanti yathā-  
**pūrvāḥ** kalpaḥ, niṣ-phalam vacanam, tayor  
**pūrvāḥ**, dvāra-dvāri-bhāvo na syāt, saha-  
**pūrvo** vinyāsaḥ, tathā asya api, pramāṇena a-  
**pūrvako** 'śuci-sthāna-parigrahaḥ. an-anya-sattva-

0001009	-parigrahaḥ. an-anya-sattva-neyasya abhirati-	<b>pūrvakaś</b> ca garbha-ādi-hīna-sthāna-parigrahaḥ
0001008	-snehavato duḥkha-sukha-tyāga-āpti-vāñchā-	<b>pūrvakaḥ</b> . tad yathā makṣikāṅām abhirati-pūrvako
0015806	āha. yo 'sāv indriya-vṛtṭy-anubhavo yat-	<b>pūrvakaḥ</b> smārtaḥ pratyayaḥ, sa pramāṇam na ukta
0001007	yo 'n-anya-sattva-neyasya abhirati-	<b>pūrvako</b> hīna-sthāna-parigrahaḥ, sa ātma-snehavato
0016805	vidyamāna-upalambhanatvāt tasya. tat-	<b>pūrvakatvāc</b> ca anumāna-ādy api dharmasya a-
0011910	iti yad uktam, tad virudhyate. vicāra-	<b>pūrvakatvān</b> nirṇayasya iti sambandhaḥ. sāmānya-
0017001	iti yathā iti manyate. san-mātram ity-ādinā	<b>pūrvakam</b> eva sādhanam sūcayati. syād etat — a-
0001402	tathā hi loke yo duḥkham āsrayaty a-yukti-	<b>pūrvakam</b> ca pravartate, sa na praśasyate, api tu
0001304	gamanāt praśastaḥ gataḥ. loke hi yo yukti-	<b>pūrvakam</b> pravartate, sa praśasyate. a-punar-
0013111	-viśayaṃ prāḡ anubhava-jñānam. tatas tat-	<b>pūrvakam</b> mānasam sāmānya-jñānam ity asya bhedasya
0001111	-darśana-viruddham ca nairātmya-darśanam tat-	<b>pūrvakasya</b> ātma-sneha-āder api doṣa-gaṇasya
0004909	'nubhava-āhita-sāmarthya-bhāvi-smaraṇa-	<b>pūrvakābhyām</b> abhilāṣa-itarābhyām vyavahāro
0006008	pratyakṣa-ābhāsam uktam iti. tatra dve	<b>pūrvake</b> kalpanā-jñāne na pratyakṣe iti khyāpana-
0006107	yathā idam anumāna-ādi-jñānam. tathā ca	<b>pūrvake</b> jñāne. vyāpaka-viruddhaḥ. tad evaṃ tri-
0012910	ca bhāva-upādānam a-yuktam ity a-sāram etat.	<b>pūrvake</b> tu vyākhyāne na asty ayam doṣaḥ. yatra hi
0009902	hi sāmānyam, na sva-lakṣaṇam, tasya	<b>pūrvam</b> a-dṛṣṭatvāt. tac ca sāmānyam anumānasya
0015912	-anubhūte 'rthe smaraṇam syāt, tasya manasā	<b>pūrvam</b> an-anubhūtatvāt — dviṭīye kṣaṇe mānasa
0008210	an-avasthā. smṛter uttara-kālam ca ity-ādi.	<b>pūrvam</b> ekasya viśaya-jñānasya viśaya-sārūpyeṇa
0012010	kim etad ity-ādi. yadā parān paśyato dṛṣṭvā	<b>pūrvam</b> eva artha-darśanāt kim etad ity a-viśeṣeṇa
0007513	ca na syāt. yato dhūma-pratibhāsi jñānam	<b>pūrvam</b> eva āvir-bhavati, paścād anala-pratibhāsi.
0010207	api mūḍhaḥ sambhavaṃ manyate, tathā api tat	<b>pūrvam</b> eva nirākṛtam a-vyabhicāri ity anena
0016212	indriyeṇa yuktaṃ yadā iti vacanāt siddhaḥ	<b>pūrvam</b> eva saha-vyavasāyaḥ. tato — niyamavatīm
0008714	iti. kiṃ ca ataḥ. ubhayathā api doṣaḥ.	<b>pūrvam</b> niyamaṃ tāvad adhikṛtya āha — tato
0003303	kathaṃ punaḥ pratyakṣeṇa ḡhītam eva	<b>pūrvam</b> paścān niścaya-jñānam ḡhñāti. yasmān na a
0001712	gamer bodha-arthasya iha āsrayanāt.	<b>pūrvam</b> prāpty-arthaṃ gamim āsṛitya prahāṇa-sampat
0002011	ity-ādi. pūrva-kṛtam ca kiñcid anyac ca a-	<b>pūrvam</b> buddhi-sthaṃ samyag āñīya pramāṇānām
0006906	āha — sva-saṃvittih phalaṃ vā atra iti.	<b>pūrvam</b> viśaya-saṃvittih phalam uktā. ato vikalpa-
0009505	kim-arthaṃ punar ucyate. asti prayojanam.	<b>pūrvam</b> hi parama-añūnām parama-añu-rūpam eva
0015614	sānkhyasya smārtaṃ jñānam abhiṣṭam. anubhūta-	<b>pūrvam</b> hi smaryate. vṛtti-saṃvedanam ca idam a-
0006105	siddhe 'pi yad iha upādānam, tat	<b>pūrvayor</b> eva kalpanā-jñānayor a-pratyakṣatva-
0014313	śabda-kāryam praty ākhyāya ity-ādi sarvaṃ	<b>pūrvavat</b> . ayam tu viśeṣaḥ. rajaḥ sattva-tamasoḥ
0013506	viśeṣaṇa-apekṣam, na tat pratyakṣam ity-ādi	<b>pūrvavat</b> sādhanam vācyam. kiṃ ca tad api
0012414	ca surabhi madhuram ity etaj jñānam iti.	<b>pūrvavad</b> dhetu-bhedo yojyaḥ. idānīm dravyam eva
0005913	-nimittā eva tad-adhyāropiṇī kalpanā iti	<b>pūrvasmāt</b> pṛthag uktā. anumāna-tat-phala-ādi-
0008009	-uttarāṇi viśaya-jñāna-jñāna-ādīni tāni	<b>pūrvasya</b> anubhava-jñānasya yo viśaya uttara-uttara
0010507	-ātmakam ity etāval lakṣaṇam astu. anena eva	<b>pūrvasya</b> api pratyakṣatva-siddheḥ pūrva-lakṣaṇa-
0003101	sandhāne na pramāṇa-antaram. ayam tāvat	<b>pūrvasya</b> parihāraḥ. tasya ity a-nitya-āder varṇa-
0001213	— yathā-uktād upāya-abhyāsād duḥkha-hetoḥ	<b>pūrvasya</b> sva-rasaṃ nirodhe nairātmya-darśana-
0005114	tato vā anyam iti dvayī kalpanā. yadi	<b>pūrvā</b> , tatas tasya prāmāṇyam eva na syāt, ḡhīta-
0015512	pratyakṣa-a-bhāvāc ca smṛtir api tat-	<b>pūrvikā</b> na syāt. yadā tv indriya-vyavasāye mano
0014701	na ca karma-pūrvikā sṛṣṭiḥ, api tu pradhāna-	<b>pūrvikā</b> . saṃsāraś ca śakty-ātmanā prak sṛṣṭeḥ. na
0014611	vyakty-ātmanā. nir-avayavaṃ ca. na ca karma-	<b>pūrvikā</b> sṛṣṭiḥ, api tu pradhāna-pūrvikā. saṃsāraś
0014609	— rūpa-ādīmat pradhānam sa-avayavaṃ karma-	<b>pūrvikā</b> sṛṣṭiḥ saṃsāraś ca an-ādir vyākhyā-bhedaḥ
0014609	-ādir vyākhyā-bhedaḥ sva-yūthyair mata iti.	<b>pūrvēṣām</b> kapila-śiṣyāṅām pradhānam na rūpa-ādīmat.
0014509	prasajyate. na eva hi śabda-lakṣaṇebhya iti.	<b>pūrvēṣām</b> kāpilānām eka-rūpā eva sarvatra sukha-
0007702	upapadyate, tad-upapatty-a-bhāvād iti matvā	<b>pṛcchati</b> — atha dvi-rūpam ity-ādi. kasmāt punas
0003504	vastu kāraṇam antareṇa na pratīyata ity ataḥ	<b>pṛcchati</b> — kiṃ kāraṇam iti. ācāryas tv adhigata
0008401	tāvātā tu kutah sva-saṃvedyata iti matvā	<b>pṛcchati</b> — kiṃ kāraṇam iti. ātmanā eva jñānasya
0015002	'n-eka-ātmakatva-nivṛttim a-sambhāvayan	<b>pṛcchati</b> — kiṃ kāraṇam iti. indriya-artho
0017707	kiṃ kāraṇam iti vyāptim a-sambhāvayan	<b>pṛcchati</b> . sva-saṃvedyam hi ity-ādinā hetum āha.
0003712	a-tulya-kakṣatvād ādi-śabdena parigrahe 'pi	<b>pṛthak</b> -kāraṇam. a-tulya-kakṣatvaṃ tu nāmnaḥ
0007612	api tattvato 'pariniṣpannatvāt, na jñānāt	<b>pṛthak</b> -kāraṇam. iha dvi-rūpatām aṅgī-kṛtya sva-
0007612	-śabdasya eva pūrva-nipātaḥ. trayam na ataḥ	<b>pṛthak</b> -kṛtam iti. trayasya api tattvato '-
0012807	-ādi-karmasv iti. ādi-grahaṇād bhāva-guṇatva-	<b>pṛthaktva</b> -ādayo ḡrhyante. na syād ity-ādi.
0012600	-ādi-bhedena ca iti, sānkhyā-parimāṇāni	<b>pṛthaktvaṃ</b> saṃyoga-vibhāgau paratva-a-paratve
0006208	vikalpa-vargād iti-karaṇa-vyavacchinnāt	<b>pṛthag</b> a-vikalpakam pratyakṣa-ābham ācāryeṇa
0014711	kāle ca. etena pradhāna-dharmakatvam āha.	<b>pṛthag</b> ity a-saṃhatāḥ samāna-jātīyair a-sambaddhā
0005913	eva tad-adhyāropiṇī kalpanā iti pūrvasmāt	<b>pṛthag</b> uktā. anumāna-tat-phala-ādi-jñānam iti.
0016205	tasmād gamyate — kiṃ saha eva kriyante,	<b>pṛthag</b> na kriyanta eva ity evam ayam praśnaḥ

0005004	-lakṣaṇaṃ praṇītam. tatra kim-artho 'yam iha	<b>pṛthag-lakṣaṇa-bheda</b> ucyate. ato 'sya
0005011	apy a-pañca-indriya-jasya pratyakṣasya	<b>pṛthag-lakṣaṇa-bheda</b> ucyate. para-vipratipatti-
0005105	eva iti tu-śabdena na sva-mata-apekṣo 'yam	<b>pṛthag-lakṣaṇa-viśeṣa</b> ucyate, vipratipatti-
0005006	iti gamyate. atra iti prakaraṇe. yo 'yam	<b>pṛthag-lakṣaṇa-viśeṣaḥ</b> sa pareṣāṃ vipratipatti-
0005003	eva saṅgr̥hitāḥ. tathā hi nyāya-mukhena eṣāṃ	<b>pṛthag-lakṣaṇaṃ praṇītam</b> . tatra kim-artho 'yam
0004915	-indriya-jam asti tasya ca lakṣaṇa-viśeṣaḥ	<b>pṛthag</b> vakṣyamāṇa ity etat su-ucitam. tac ca
0005909	saṅketa-samāśrayāyāṃ eva antar-bhāvān na	<b>pṛthag</b> -vacanaṃ tasyāḥ syāt, kiṃ tarhy a-sad eva
0001001	iti lakṣaṇa-hetur ayam. tena yathā kāṭhinyāt	<b>pṛthivī</b> ity ukte kāṭhinya-sva-bhāvā pṛthivī iti
0001002	pṛthivī ity ukte kāṭhinya-sva-bhāvā	<b>pṛthivī</b> ity gamyate, tathā jagac-chāsanāc
0005702	pramāṇam, na a-bhūta-artha-viśayaṃ viplutaṃ	<b>pṛthivī-kṛtsna</b> -ādi. nanu ca ayam artho
0012310	sad dravyam iti, viśeṣa-apekṣaṃ dravyaṃ	<b>pṛthivī</b> ghaṭa ity-ādi, dravya-guṇa-karma-apekṣaṃ
0003913	akṣa-nimitto 'yam a-sañjñā-śabda iti matvā	<b>pṛṣṭhāvān</b> . ācāryas tv abhyupagamyā pariḥaram āha
0004004	-santāna-cakṣur-ādi-vijñāna-kāraṇatvāt ta-	<b>pṛṣṭha</b> -labdha-mano-vijñāna-kāraṇatvāc ca. ayam
0016308	na eva tad-ātmanā prakṛteḥ pariṇatīḥ syāt.	<b>pauruṣa</b> -autsukya-nivṛttaye hi tasyāḥ pariṇāma
0015601	sva-viśaya-ābhāso mano-vyavasāyena samprkṭaḥ	<b>pauruṣeṇa</b> pratyayena sa-pratyayo bhavati. evaṃ
0016106	anuvyavasīyante, evaṃ manasya ekī-bhavantaḥ	<b>pauruṣeṇa</b> samvedyante. tataś ca tena samprkṭās
0013614	sa-pratyayā ca a-pratyayā ca. pratyayaḥ	<b>pauruṣeṇa</b> bodha ucyate caitanya-rūpo viśaya-
0015510	tadā tā mano-vṛttibhir an-adhiṣṭhitāḥ	<b>pauruṣeṇa</b> caitanyena a-samprkṭā a-pratyayāḥ syuḥ.
0013701	na anyasya kasyacit, a-cetanatvāt. tena	<b>pauruṣeṇa</b> pratyayena saha yā samprkṭā tad-eka-
0012205	-hetavaḥ. teṣāṃ eva tu tāratamya-ādi-viśeṣāt	<b>paurvāparyam</b> . yathā janaka-adhyāpakatva-a-viśeṣe
0003705	ity-ādi. pratigatam akṣaṃ pratyakṣaṃ	<b>pra</b> -ādi-samāsaḥ. etal lakṣyam. kalpanā-apoḍham
0004501	citaṃ caya-paryāyam eṣāṃ iti sañcitāḥ.	<b>pra</b> -ādibhyo dhātu-jasya vā iti bahu-vṛṅhir uttara
0000701	iti yāvat. tat punaḥ kim-artham ity āha —	<b>prakaraṇa</b> -ādau gaurava-utpādana-artham iti.
0000715	śravaṇa-ādau pravartante. atha vā atra	<b>prakaraṇa</b> -ādau bhagavataḥ stotra-abhidhānaṃ
0000702	kathaṃ punar bhagavataḥ stotra-abhidhānena	<b>prakaraṇa</b> -ārambhe gauravam bhavati. yataḥ satsv
0000802	tad-gauravāc ca upacita-puṇya-sambhārāṇaṃ	<b>prakaraṇa</b> -udgrahaṇāya pravṛttānāṃ na vighnāya
0000514	samuccayaḥ kariṣyate. viprakīrṇo hi granthaḥ	<b>prakaraṇa</b> -bhedena na sukhāṃ ālocayitum śakyate.
0012204	tatra buddhi-pāṭavaṃ tad-vāsana-abhyāsaḥ	<b>prakaraṇam</b> ity-ādayo 'nubhāvān niścaya-utpatti-
0000712	-siddha-pramāṇa-lakṣaṇa-anuvidhāy etat	<b>prakaraṇam</b> iti jāta-niścayānāṃ prasiddha-
0002301	-a-pramāṇa-vipratipatti-nivartana-paratvāt	<b>prakaraṇasya</b> . tatra yadi saṅkhyā-vipratipattir na
0010204	iti ca yady api sāmānya-śabdaḥ, tathā api	<b>prakaraṇād</b> indriya-artha-sannikarṣa-utpannāyāṃ
0000512	kiṃ tatra eva nyāya-mukha-ādāv eka-ekasmin	<b>prakaraṇe</b> 'para-grantha-prakṣeṇa samuccayaḥ
0005006	pratyakṣa-lakṣaṇasya iti gamyate. atra iti	<b>prakaraṇe</b> . yo 'yam pṛthag-lakṣaṇa-viśeṣaḥ sa
0000513	āha — iha ekata iti. iha asmin ekasmin	<b>prakaraṇe</b> sukha-avabodha-arthaṃ samuccayaḥ
0002006	iti tasya sādhanatvena vyavasthāpyate. sva-	<b>prakaraṇebhya</b> ity etat sva-matād ity asya
0002010	eka-vacanam. vṛttau tu bheda-vivakṣāyāṃ sva-	<b>prakaraṇebhya</b> iti bahu-vacanam. samāhṛtya ity-ādi.
0016611	-bhāvaḥ. taṃ ca pratyutpannaṃ bhāvaṃ bhāvanā-	<b>prakarṣa</b> -paryanta-jena jñānena yoginaḥ
0014707	a-spaṣṭatvāt, tulya-jātye ca pratiyogini	<b>prakarṣa</b> -pratyaya-vidhānāt. atha vā para-
0014708	atha vā para-parikalpita-spaṣṭatva-apekṣayā	<b>prakarṣa</b> -pratyayaḥ. eka-eka-rūpā iti. kecit sukha
0000613	phala-sampattyā iti. hetu-phalayoḥ sampattiḥ	<b>prakarṣaḥ</b> , tena hetunā. yat pramāṇa-bhūtatvam a-
0009710	tu samaveta-samavāyād iti. tad evaṃ pañca-	<b>prakāraḥ</b> sambandho jñāna-hetuḥ. tasmād utpannaṃ
0017202	alam viśeṣa-pratipādanāya iti. yadi ca evam-	<b>prakāram</b> iha sadana-ādy abhipretam, tataḥ
0012408	surabhi madhuram iti jñānam. yathā-ukta-	<b>prakāram</b> ca gauḥ gacchati iti. vyāpaka-viruddham,
0017113	-sāmarthyam eva vaktum iṣṭam. na ca evam-	<b>prakāram</b> sadana-ādi rajaḥ-prabhṛtīnāṃ asti. tat
0006303	-āviṣṭa-pāda-pādi-pratibhāsi, tasya evam-	<b>prakārasya</b> anyasya api ca atasmimś tad-grahād
0017809	iti. a-bheda-upacāra-buddhayo 'py evam-	<b>prakārā</b> eva. a-satā api vā a-bheda-upacāram
0013614	tad-ākāreṇa pariṇāmo jñeyaḥ. sā punar dvi-	<b>prakārā</b> sa-pratyayā ca a-pratyayā ca. pratyayaḥ
0002001	yatnavān bhagavān. sva-bhāvaḥ. atra vyākhyā-	<b>prakāre</b> codyate — yadi jñānam api prāmānyasya
0017715	ity-ādi. sarvathā artha-vijñāne sthitā sarva-	<b>prakāreṇa</b> artha-adhigame vartamānā satī na
0010909	tasmāt sva-adhiṣṭhāna-stham eva yathā-uktena	<b>prakāreṇa</b> cikitsyata ity abhyupeyam. tad etad
0016110	-pratyayā tu phalam, teṣāṃ api yathā-uktena	<b>prakāreṇa</b> sa-pratyayāyā vṛtter a-sambhavāt phala-
0004705	indriyād dhetoḥ indriyaṃ vā prāpya sarveṇa	<b>prakāreṇa</b> sva-sāmānya-lakṣaṇābhyāṃ grahaṇaṃ na
0007015	na apy ātmānaṃ bhāvataḥ prakāśayati. kevalam	<b>prakāśa</b> -ātmatayā utpadyamāna ātmanaḥ prakāśaka
0007013	tatra tathā-vyavahāro na virudhyate.	<b>prakāśo</b> hy ātma-prakāśanaṃ bhavati, na pradīpa-
0007015	kevalam prakāśa-ātmatayā utpadyamāna ātmanaḥ	<b>prakāśaka</b> ity ucyate. tadvad anubhava-ātmanā
0000205	niḥ-śreyasa-arthināṃ tasya an-adhigatasya	<b>prakāśako</b> '-visaṃvādakaś ca. tasmāt pramāṇa-
0001605	tad-yogād bhagavān an-adhigatasya arthasya	<b>prakāśako</b> bhavati tatra vā a-visaṃvādakaḥ, na
0015012	na sva-bhāva-bhedaḥ, sarvatra sukha-ādīnāṃ	<b>prakāśakatva</b> -ādi-rūpasya a-viśiṣṭatvāt. na ca
0000203	-artha-upayogino 'n-adhigatasya arthasya	<b>prakāśakam</b> a-visaṃvādakaṃ ca, tathā bhagavān api

0001203	tad-vipakṣe ca sarvathā sarve guṇa-doṣāḥ	<b>prakāśatām</b> īyuh. yo yat-prājñō bahuśo bahudhā
0001313	adhigatasya api mārgasya vibhajya a-	<b>prakāśana</b> -pāṭavaṃ śeṣam. tad api bhagavataḥ
0001601	sa-vāsanasya a-prahāṇād asya adhigata-mārga-	<b>prakāśana</b> -pāṭavaṃ syāt. tasmimś tu saty ete doṣā
0000611	stotreṇa abhidhānam stuti-padena guṇavattayā	<b>prakāśanam</b> ity arthaḥ. kena guṇena tathā-
0000611	prakāśanam ity arthaḥ. kena guṇena tathā-	<b>prakāśanam</b> ity āha — pramāṇa-bhūtatvena iti. sa
0017308	api cakṣur-vijñānasya sad-bhāvāt. atha	<b>prakāśanam</b> , cakṣuṣa eva taijāsatvena abhimatatvāt
0007014	-vyavahāro na virudhyate. prakāśo hy ātma-	<b>prakāśanam</b> bhavati, na pradīpa-antaram apekṣate.
0017309	eva taijāsatvena abhimatatvāt tasya eva	<b>prakāśanam</b> syāt, na śeṣāṇām. śrotrasya vā ākāśa-
0001805	-śeṣa-jñānam anumīyate citrair upāyair satya-	<b>prakāśanāt</b> . śrāvakāṇām tu kiñcin-mātram kauśalam.
0005311	eva hi rāga-ādayo 'nubhava-ātmatayā	<b>prakāśamānā</b> ātmānam samvedayante, ātma-samvedanā
0007015	-antaram apekṣate. na apy ātmānam bhāvataḥ	<b>prakāśayati</b> . kevalam prakāśa-ātmatayā utpadyamāna
0016409	pratyakṣam. buddhir hi janmanā eva viśayam	<b>prakāśayati</b> . na tu janma-vyatirekeṇa vyāpāra-
0010812	cakṣuṣas taijāsadvād raśmayo nirgatya artham	<b>prakāśayanti</b> ity abhyupagamād yuktaṃ bahir-
0007013	karma-ādi-bhāvaḥ. tathā api tādātmyāt	<b>prakāśavat</b> tatra tathā-vyavahāro na virudhyate.
0007016	anubhava-ātmanā upajāyamānā buddhir ātmanah	<b>prakāśikā</b> iti vyavahriyate. bāhya-pakṣe 'pi yathā
0013704	vṛtīḥ pradīpa-prabhā iva kevalam viśaya-	<b>prakāśikā</b> , na tu caitanya-samparkād āśādita-tad-
0001204	tasya tatra tad-vipakṣe ca guṇa-doṣāḥ	<b>prakāśi</b> -bhavanti. tad yathā kasyacit prājñasya
0014116	tasya sva-bhāva upalabhyate. tad yathā manda-	<b>prakāśe</b> pradeśe gava-āder upalabhyamānasya
0008616	avayavāḥ proktāḥ, ta eva asmābhir doṣāḥ	<b>prakāśyanta</b> iti darśayann āha — tena ity-ādi.
0008801	-hetor viśayasya prakṛtatvāt tata ity anena	<b>prakṛta</b> -pratyavamarśinā sa eva pratyavamṛśyata
0012908	-kalpanā a-kalpanā eva. api ca sva-viśeṣāṇām	<b>prakṛtatvāt</b> tat-śrutyā teṣām eva grahaṇam yuktam,
0008801	nanu vijñāna-vyapadeśa-hetor viśayasya	<b>prakṛtatvāt</b> tata ity anena prakṛta-
0012909	eva grahaṇam yuktam, na viśeṣa-antarāṇām, a-	<b>prakṛtatvāt</b> . tad-a-bhāvena ca bhāva-upādānam a-
0007710	bhūto 'pi viśayaḥ sambadhyate, anyasya iha a-	<b>prakṛtatvāt</b> . tad etad uktaṃ bhavati — viśaya-
0005207	te viśayāḥ. an-antaram indriya-jñānasya	<b>prakṛtatvāt</b> tasya eva. rūpa-ādi-viśayāṇām vikāro
0005005	viśeṣaṇam viśeṣo bheda iti paryāyāḥ. tac ca	<b>prakṛtatvāt</b> pratyakṣa-lakṣaṇasya iti gamyate.
0008608	ity āha — a-sāro vā iti niścaya iti.	<b>prakṛtatvād</b> ācāryasya tatra iti gamyate. anena
0009410	tata eva tad bhavati ity etad viśaya-cintā-	<b>prakṛtam</b> eva. anyathā jñānam iti vyapadiśann eva
0006315	tad yathā-abhimataṃ pratyakṣam. tathā ca	<b>prakṛtam</b> jñānam. sva-bhāvaḥ. syād etad — śaṅkha
0013304	karmasu ca bhāvān na karma na guṇa iti. ataḥ	<b>prakṛtasya</b> eva bhāvasya dharmas ca-śabdena
0013605	pratyakṣam pramāṇam. manasā iti mano-vṛttyā.	<b>prakṛti</b> -vikārayor a-bheda-upacārād evam uktam.
0016307	vaiyarthyam syāt. tatas ca na eva tad-ātmanā	<b>prakṛteḥ</b> pariṇatīḥ syāt. pauraṣa-ausukya-
0013911	-arthaḥ sampadyeta, eka-indriya-ātmanā eva	<b>prakṛter</b> yuktaḥ pariṇāmaḥ, anyathā anyathā iti
0003309	anyena sva-bhāva-antaram ādhātum śakyate.	<b>prakṛtyā</b> ca cala-ātmake viphalā-anya-a-nityatā.
0000509	kṛtā. tasmāt sva-matāt saṅkṣiptād a-kṛta-	<b>prakṛṣṭa</b> -pramāṇa-vyutpatter hetor manda-dhiyām
0000511	sa-utsargaḥ sa-apavādaḥ sa-vistaraḥ	<b>prakṛṣṭaḥ</b> pramāṇa-vyutpattaye pramāṇa-samuccayaḥ
0000407	jñāna-arthā iti sṛtam avagamaḥ pariñānam.	<b>prakṛṣṭam</b> sṛtam prasṛtam. vigaṭam prasṛtam yatas
0014608	eva iti mādhavasya matam. anyo 'pi ca tasya	<b>prakriyā</b> -bhedo yathā-uktam — rūpa-ādimat
0000512	-ādāv eka-ekasmin prakaraṇe 'para-grantha-	<b>prakṣepena</b> samuccayaḥ kariṣyata iti praśna-
0014910	yad utkaṭam ity yathā sv-alpa-saktuḥ	<b>pracura</b> -lavaṇa-saṃsarge lavaṇa-rasa eva grhyate.
0005810	-antara-bhūtān ghaṭa-ādīn adhyāropayati, na	<b>prajñapti</b> -vastu-mātram pratipadyate. katham punar
0005813	-jñānam ghaṭa-ādīn adhyāropayati, na tu tat	<b>prajñapti</b> -vastu-mātram pratyeti. tatra tāvad rūpa
0005809	āha — artha-antara-adhyāropād iti. tad dhi	<b>prajñapti</b> -vastuṣu rūpa-ādiṣv artha-antara-bhūtān
0009207	nīla-ādy-ābhāseṣu vijñāneṣu. tat-samudāye	<b>prajñapti</b> -saty api iti nīla-ādi-parama-aṇu-
0009208	nīla-ādi-parama-aṇu-samudāye. sa hi yady api	<b>prajñapti</b> -san, tathā api nīla-pīta-ādi-jñāneṣu
0008611	sa viracitaḥ, tathā api prathamam an-upajāta-	<b>prajñā</b> -atiśayena satā. paścād vyavadāta-buddher
0000212	āptum iṣṭatamatvāl labdha karma-vyapadeśayā	<b>praṇati</b> -kriyayā abhipreyamānasya sampradānatvam
0000216	ātyantike hāna-upādāne, tadā iṣaṇa-śīlāya.	<b>praṇamya</b> iti mano vāk-kāyair praṇāmanam kṛtvā. asya
0000210	asya eva vivaraṇe — evam-guṇam śāstāram	<b>praṇamya</b> iti. satyam, śiṣṭa-prayoga-anusāritvād
0002504	kiṃ ca anumānasya a-prāmāṇye śāstra-	<b>praṇayanam</b> na syāt. para-avabodha-arthaṃ hi
0002202	-sva-rūpa-siddher eka-ākāram eva lakṣaṇa-	<b>praṇayanam</b> syāt. vyavahartāro 'pi vipratipannā
0002117	vipratipannāḥ, paraspara-viruddha-lakṣaṇa-	<b>praṇayanāt</b> . yadi hi pramāṇam idam iti niścaya-
0000301	kariṣyata ity anena sambandhaḥ. etena	<b>praṇāmataḥ</b> pūjā vihita. śāstra iti. iṭo 'tra a-
0000216	iṣaṇa-śīlāya. praṇamya iti mano vāk-kāyair	<b>praṇāmam</b> kṛtvā. asya ca samuccayaḥ kariṣyata ity
0008605	-doṣatām dṛṣṭvā sa-doṣasya vāda-vidhes tat-	<b>praṇītātām</b> a-sambhāvayann āha — na vāda-vidhir
0005003	tathā hi nyāya-mukhena eṣām pṛthag-lakṣaṇam	<b>praṇītam</b> . tatra kim-artho 'yam iha pṛthag-lakṣaṇa
0002201	na paraspara-virodhi-lakṣaṇam lakṣaṇa-kārair	<b>praṇīyet</b> . pramāṇa-utpattāv eva pramāṇa-sva-rūpa-
0005511	pratipāditam. iha tu bahu-grantha-bhayān na	<b>pratanyate</b> . yo 'py āha — nāntārāḥ sukha-ādayo
0018108	buddhi-viśiṣṭasya tu janmano 'kṣam	<b>praty</b> a-vṛtṭeḥ pūrva-uktāc ca kāraṇāt

0013109	antar-dhāpya sva-ākāraṃ ca a-bhinnaṃ eṣu	<b>praty</b> asya ekatvam iva āpādayat tān a-bhedena
0014313	vṛttim khyāpayati. rajaḥ śabda-kāryaṃ	<b>praty</b> ākhyāya ity-ādi sarvaṃ pūrvavat. ayam tu
0014311	-abhyupagamam āha. sattvaṃ śabda-kāryaṃ	<b>praty</b> ākhyāya śabda-ātmanā vyavatiṣṭhamānaṃ rajasa
0001911	avaśyaṃ abhiyogavān para-avabodhanaṃ	<b>prati</b> ity etad darśitam. tad evaṃ yataḥ śreyo-
0016214	sāmarthyam asti iti tat-pratiṣedham eva	<b>prati</b> iti gamyate. tato na śāstra-hāniḥ. tasya
0017812	iti. sāmarthyāt pratyakṣa-śabda-abhidhānaṃ	<b>prati</b> iti gamyate. tathā hi pratyakṣa-śabda-
0010411	-ādi-vat. na asti ca pratyakṣa-lakṣaṇaṃ	<b>praty</b> upayogo ' -vyapadeśyatva-ādeḥ. vyāpaka-a-
0010410	anena dr̥ṣṭāntaḥ. yasya pratyakṣa-lakṣaṇaṃ	<b>praty</b> upayogo na asti, na tat tad-adhikāre
0004506	kṛtvā. yac ca uktaṃ — āyatana-sva-lakṣaṇaṃ	<b>praty</b> eta ity-ādi, atra api tair eva yathā-uktaiḥ
0002406	prāmānyasya siddhatvāt. atha vā cārvaṅkaṃ	<b>praty</b> etad ucyate, tathā api pratyakṣa-apekṣayā
0004407	-lakṣaṇaṃ cakṣur-vijñāna-grāhyatva-ādi, tat	<b>praty</b> ete sva-lakṣaṇa-viśayāḥ pañca vijñāna-kāyāḥ,
0002403	na hi pratyakṣa-anumānāyor dvitvaṃ	<b>prati</b> kasyacid vipratipattiḥ. atha dviṭiyāḥ,
0010008	jñāne vitathena rūpeṇa pratibhāsate, tad eva	<b>prati</b> tasya vyabhicāritvam. bhrānte ca mano-
0011008	-samartham, na anyathā iti. śrotra-indriyaṃ	<b>prati</b> tāvad ayam a-samādhiḥ, tasya adhiṣṭhāna-
0017501	ity a-sāraṃ etat. kiṃ ca ity-ādinaṃ yad akṣaṃ	<b>prati</b> na vartate, na tat pratyakṣam, abhimata-a-
0003717	kalpanā vivakṣitā, kiṃ tarhi yā api yojanaṃ	<b>prati</b> na vyāpṛtā tatra ca yogya-pratibhāsā sā api.
0005710	— yat sva-saṃvedyam, tat sva-adhigamaṃ	<b>prati</b> pratyakṣam, rāga-ādi-jñāna-vat. tathā ca
0016203	āha. niyama-rahitaṃ saha-vyavasāya-kriyāṃ	<b>prati</b> praśna eva na upapadyate, tasyāḥ prāg eva
0000909	ca karuṇā. sva-bhāvaḥ. sa tayā para-arthaṃ	<b>prati</b> preryamānaḥ svayam a-sākṣāt-kṛtya na
0011009	'pi bahir-vṛttivān nityatvāc ca. cakṣuḥ	<b>prati</b> yadi nāma ayam parihāra ity pratyāśā syāt,
0017504	indriya-artha-sannikarṣaś ca akṣaṃ	<b>prati</b> vartata ity ataḥ sā eva ity āha — yo 'pi hi
0002212	-ādi-bhedam. tad evaṃ yato bahavaḥ pramāṇaṃ	<b>prati</b> vipratipannāḥ, tasmāt teṣāṃ vipratipatti-
0017507	-nāmnā hetutvena parāmṛṣṭaḥ. tasya ca akṣaṃ	<b>prati</b> vṛtṭeḥ pratyakṣa-vyapadeśo yujyate iti.
0017804	prastha-upacāra-vat. jñāna iti phale. akṣaṃ	<b>prati</b> vṛtṭer ity anena sādharmyeṇa pramāṇa-
0003716	sā pratītiḥ kalpanā. na ca atra yojanaṃ	<b>prati</b> vyāpṛtā eva pratītiḥ kalpanā vivakṣitā, kiṃ
0014514	tat kathaṃ trikebhya ity. na eṣa doṣaḥ.	<b>prati</b> -śabdān anyad anyat trikam. ato bahutvāt
0008208	na asti iti niścitaḥ, tasya viśaya-ākāratām	<b>prati</b> saṃśayo na bhavaty eva iti na an-avasthā.
0001609	utsaheta iti sā api tasya para-arthaṃ	<b>prati</b> sahāya-bhūtā veditavyā. tad evaṃ bhagavato
0001907	eva upadiśati iti jñānasya api prāmānyam	<b>prati</b> sādhanā-bhāvaḥ. tac ca prāmānyam sa-hetukam.
0007303	nanu ca iha viśaya-sārūpyasya saṃvidam	<b>prati</b> sādhanatvaṃ pratipādayitum iṣṭam. ato
0005214	-kṣaṇa-ālambanam iti. anena a-prāmānyā-doṣaḥ	<b>pratikṣiptaḥ</b> . kutaḥ punas tasya niyata-viśayatā
0010214	-bhāva ity āha — etena ity-ādi. pratyuktaḥ	<b>pratikṣiptaḥ</b> . vyavasāya-kāryam iti vyavasāyāḥ
0000805	gauravam bhavati. yatas tad a-gamakam,	<b>pratikṣepa</b> -sāmānya-sādhanāyor a-sambhavāt. na hy
0000806	-sambhavāt. na hy atīndriyeṣv a-tad-darśinaḥ	<b>pratikṣepaḥ</b> sambhavati, satām apy eṣāṃ a-jñānāt,
0010014	asti, artha-sannikarṣa-grahaṇena eva tasya	<b>pratikṣepāt</b> . anyathā indriya-jam ity evaṃ vācyam
0003704	-nirākaraṇāya āha — pratyakṣam ity-ādi.	<b>pratiḡatam</b> akṣaṃ pratyakṣam pra-ādi-samāsaḥ. etal
0001103	dveṣaḥ, ātma-ātmīya-an-uparodhiny uparodha-	<b>pratiḡhātini</b> ca tad-a-bhāvāt. tat samāna-jāṭīya-
0013404	anena na hetor vyabhicāra uktaḥ, kiṃ tarhi	<b>pratiḡjñā</b> -doṣaḥ, yatas tvayā bhinna-indriya-
0013405	ity avadhārayatā hetv-antaraṃ na asti iti	<b>pratiḡjñātām</b> bhavati. tac ca a-yuktam, hetv-
0003602	tatra agni-sāmānya-mātra-grahaṇam kevalam,	<b>pratiniyata</b> -deśa-vartino grahaṇād iti. na iyatā
0004512	ca uktaṃ an-ekaṃ parama-aṅu-vastu tad eva	<b>pratiniyata</b> -vijñāna-janana-sāmarthyena
0003604	apy agni-sāmānyam eva pratyeti, na tu	<b>pratiniyatam</b> bhedaṃ iti yat-kiñcid etat. syād
0001109	yo yad-viparīta-sva-bhāvaḥ, sa tasya	<b>pratipakṣaḥ</b> . tad yathā vāyu-viparīta-sva-bhāvaṃ
0001109	-viparīta-ākāratvān nairātmya-darśanam eva	<b>pratipakṣam</b> evam avajagāma. yo yad-viparīta-sva-
0001107	ca doṣāṇāṃ kṣaya ity matvā ātma-darśana-	<b>pratipakṣam</b> parīkṣate sma, yad-abhyāseṇa tat
0001210	sakala-vipakṣa-pratipakṣeṇa parebhyo vipakṣa-	<b>pratipakṣayor</b> upadeṣṭum a-sakyatvād iti ayam upāya
0001210	kartavyaḥ, a-parijñāta-sakala-vipakṣa-	<b>pratipakṣeṇa</b> parebhyo vipakṣa-pratipakṣayor
0002309	tadvat sva-viśaye 'py a-prāmānyam avagacchet	<b>pratipattā</b> iti viśaya-vyutpattiḥ. pramāṇāt phalam
0007005	sva-saṃvedana-anurūpam arthaṃ pratipadyate	<b>pratipattā</b> iṣṭam an-iṣṭam vā. tasmāt sva-
0004214	tayoḥ sva-bhāva-bhedam an-avadhārayan	<b>pratipattā</b> mohād aikyam adhyavasyati. tasmān mano
0017703	viśeṣaṇa-abhidhāna-rūpeṇa viśeṣya-abhidheya-	<b>pratipattiḥ</b> . abhidhāna-abhidheyayoś ca iti
0012109	icchati. iyam eva ca niścayānām sva-artha-	<b>pratipattiḥ</b> , yat tan-niścayanam. tac ced ākāra-
0002108	prameye punar atra heyam upādeyaṃ ca. tat-	<b>pratipattir</b> yataḥ pramāṇa-āyattā, tasmāt pramāṇa-
0007603	-vāsanām dahana-ākāraṃ buddhiṃ bhaviṣyantīm	<b>pratipattur</b> gamayati. atra hi hetu-dharma-
0006901	vijñaptayaḥ. tathā hy ekasminn eva vastuni	<b>pratipattir</b> -bhedena paṭu-mandatā-ādibhir ākārair
0003212	iti, tadā pratyakṣeṇa a-niyatā-sva-bhāva-	<b>pratipatter</b> gr̥hītam eva niścīnoti ity etat
0008101	saṅkalayya tat-pratibhāsītvena bhrāntena	<b>pratipattrā</b> gr̥hyeran. na ca asau teṣāṃ viśayaḥ,
0008007	adhyavasyati. na ca yāvataḥ bhrāntena	<b>pratipattrā</b> tat tathā avasīyate, tāvatā tad-
0004813	yaḥ sāsna-ādīmān sa gaur ity upadeśād gām	<b>pratipadya</b> paścād vyakti-viśeṣam paśyan katham

0003501	dhūmena tasya eva agneḥ punaḥ punar astitvaṃ	<b>pratipadyata</b> iti. atas tan-mataṃ darśayitum evaṃ
0007901	pratipadyate, sva-rūpa-parityāgena eva	<b>pratipadyata</b> iti. atas tāṃ nirākartuṃ sva-rūpaṃ a
0007110	apekṣate, tadā sva-saṃvedana-anurūpaṃ arthaṃ	<b>pratipadyata</b> iti sva-saṃvittih phalam, api tu
0007105	tataś ca sva-saṃvedana-anurūpaṃ hy arthaṃ	<b>pratipadyata</b> iṣṭam an-iṣṭam vā iti iyaty ucyamāne
0007101	uktam. atha sva-saṃvedana-anurūpaṃ arthaṃ	<b>pratipadyata</b> iṣṭam an-iṣṭam vā ity etāvad eva kiṃ
0005810	adhyāropayati, na prajñapti-vastu-mātraṃ	<b>pratipadyate</b> . kathaṃ punar etaj jñāyata ity āha
0007005	arthaḥ, tadā sva-saṃvedana-anurūpaṃ arthaṃ	<b>pratipadyate</b> pratipattā iṣṭam an-iṣṭam vā. tasmāt
0007901	iyam āśāṅkā syāt —viśaya-ākāraṃ cej jñānaṃ	<b>pratipadyate</b> , sva-rūpa-parityāgena eva
0014907	-udaka-ādayaḥ pānaka-ādy-eka-sva-bhāvataṃ	<b>pratipadyanta</b> ity āha — eka-śabda-vācyaś tv ity
0016107	samprkṛtās tad-rūpatām iva āpannāḥ prāmāṇyam	<b>pratipadyante</b> . anyathā teṣāṃ prāmāṇyam eva na
0014806	na tu saṃhatā vijātiya-kārya-rūpatām	<b>pratipadyante</b> . syād etat — tri-rūpatve 'pi
0003603	hy a-guru-dhūma-ādinā taj-janaṇam vahniṃ	<b>pratipannam</b> apy agni-sāmānyam eva pratyeti, na tu
0002116	yasmād ity etad anukṣyate. viruddhaṃ	<b>pratipannā</b> vipratipannāḥ, paraspara-viruddha-
0002203	vyavahartāro 'pi vipratipannā viparītaṃ	<b>pratipannāḥ</b> , a-pramāṇam pramāṇatvena adhyavasitā
0001804	caturśv ārya-satyeshv adhigatesv api jñānasya	<b>pratipādana</b> -a-kausalam. tad-a-bhāvād a-śeṣa-jñānam
0009103	pramāṇa-ādi-vyavasthā na ghaṭata iti	<b>pratipādana</b> -paro 'yam ārambha iti vedītavayam.
0000614	-padena bhagavato guṇavattayā śrotṛbhyah	<b>pratipādanam</b> iti yāvat. tat punaḥ kim-arthaṃ ity
0015612	vyavasāyāḥ kriyanta ity asya arthasya	<b>pratipādanāya</b> — asti hy ayam ity-ādir grantha
0017201	-chabdaḥ sadana-ādy-artha 'pi na alaṃ viśeṣa-	<b>pratipādanāya</b> iti. yadi ca evam-prakāram iha
0009510	an-abhidheyatvāt kutaḥ pratyakṣatā iti	<b>pratipādanāya</b> idam ucyate. kathaṃ punas tasya apy
0015613	na tu vṛtti-saṃvedanasya smārtatva-	<b>pratipādanāya</b> . tat katham — tat-smārtatva-
0016114	ity anye. na eṣa doṣa ity-ādinā etat	<b>pratipādayati</b> . na iti yo 'yam pratiśedhaḥ, tena
0009010	icchanti. tac ca yathā na yujyate, tathā	<b>pratipādayitum</b> idānīm ālambana-adhikāreṇa vicāram
0007303	viśaya-sārūpyasya saṃvidam prati sādhanatvaṃ	<b>pratipādayitum</b> iṣṭam. ato yasmāt sā khyāti tad-
0004001	-hetutvāt. evaṃ hi cakṣur-ādi-vijñānam eva	<b>pratipādayitum</b> śakyate, na tu viśayair nirdeśena,
0002814	lakṣaṇam a-nirdeśyam grāhya-bhedād ity-ādinā	<b>pratipādayiṣyamāna</b> iti darśayann āha —
0002815	pratipādayiṣyamāna iti darśayann āha —	<b>pratipādayiṣyāma</b> iti. atha vā anena prameya-dvaya
0016808	a-siddhatvāt pramāṇānām. etac ca prāg eva	<b>pratipāditam</b> . api ca yadi siddhatvāt pratyakṣasya
0016302	ity-ādinā paraspara-vṛtti-saṃvedanam	<b>pratipāditam</b> . avaśyam ca etad evaṃ vijñeyam.
0015812	sā eva nyūnatā. nanu ca śāstreṇa smārtatvaṃ	<b>pratipāditam</b> ity āha — andha-padam eva etad iti.
0005510	-sukha-ādi-kṛto na bhavati, tathā anyatra	<b>pratipāditam</b> . iha tu bahu-grantha-bhayān na
0002412	evam anena vākyena dve eva pramāṇe iti	<b>pratipāditam</b> . ke punas te dve iti saṃśayitasya
0017810	indriya-ādi-sannikarṣa-jaṃ jñānam iṣyate.	<b>pratipāditam</b> ca — na sāmānyam indriya-dhiyo
0013611	na tv indriya-vṛtti-sahitayā bāhyo 'rtha iti	<b>pratipāditam</b> . tasmād yā śrotra-ādi-vṛttir mano-
0003008	-darśanād yaḥ prāg uktaḥ, sa na asti iti	<b>pratipāditam</b> . na tāvad eka-saṅkhyā-nirāso viśaya-
0009008	-meya-vyavasthiti-darśanam. etac ca prāg eva	<b>pratipāditam</b> . bāhya-artha-vādinā tu parama-
0002405	iti yat pratipādayiṣitaṃ tad eva na	<b>pratipāditam</b> syāt, siddha-sādhyatā ca tayoh
0016208	-viśaya-viniveśam sāmprata-kāla-vṛttitvaṃ ca	<b>pratipādya</b> evam uktam. tathā — manaḥ sarva-
0002318	pratyakṣa-anumānayoḥ pramāṇayor dvitvaṃ	<b>pratipādyate</b> pratyakṣam anumānam ca ete pramāṇe
0002401	ca iti. atha prāmāṇyam pratyakṣa-anumānayoḥ	<b>pratipādyate</b> pratyakṣam anumānam ca pramāṇe eva
0017813	tathā hi pratyakṣa-śabda-abhidheyatā	<b>pratipādyatvena</b> prastutā. avaśyam ca etad evaṃ
0000502	tīrthya-tarka-bhramitā manda-dhiyo vistareṇa	<b>pratipādyāḥ</b> ku-sṛtīr apavidhya katham artha-
0002008	-darśanam saṅkṣiptam. na ca tena vistara-	<b>pratipādyānām</b> vyutpattir bhavati iti prasiddham
0002405	tataś ca dvi-vidham eva pramāṇam iti yat	<b>pratipipādayiṣitaṃ</b> tad eva na pratipāditam syāt,
0000203	tathā bhagavān api yatra paraḥ puruṣa-arthaḥ	<b>pratibaddhaś</b> catur-ārya-satya-lakṣaṇe tattve tad-
0011003	-grahaṇam na asti, tasya bahir-nirgatasya a-	<b>pratibaddham</b> viśaya-grahaṇa-sāmarthyam na asti,
0006304	atasmimś tad-grahād bhrāntasya api vastuni	<b>pratibandhād</b> īpsita-artha-a-visaṃvādināḥ kvacit
0006311	-uktāc ca jñānāt pravṛttaḥ puruṣo 'sati	<b>pratibandhe</b> niyamena abhiṣṭam śāṅkha-ādi-vastu-
0006310	— yato jñānāt pravṛttaḥ puruṣo 'sati	<b>pratibandhe</b> niyamena abhiṣṭam arthaṃ āśādayati,
0006305	nyāyyam. tathā hi tataḥ pravartamāno 'sati	<b>pratibandhe</b> niyamena śāṅkha-ādi-vastu-mātra-āyāta
0003203	avagantavyam, sāmagrī-viśeṣa-janmano mukha-	<b>pratibimba</b> -jñānasya viśaye lakṣmy-ādi-siddhyā
0007410	ya anena bhrāntena nirīkṣyante, grāhaka-	<b>pratibhāsa</b> -ādayas te vivakṣitāḥ. upādāya iti tat
0004806	tasmād āśraya-bhedād eka-viśayatve 'pi tayoh	<b>pratibhāsa</b> -bheda iti. yady evam, katham idānīm
0004808	hi śakyate vaktum — eka eva teṣāṃ viśayaḥ,	<b>pratibhāsa</b> -bhedaś tv āśraya-bhedād iti. kasyacid
0006712	-upakalpitāḥ, a-bhinne 'pi vastuni vijñāna-	<b>pratibhāsa</b> -bhedena sādhyā-sādhana-vyavasthā-
0007413	pramāṇam, vyakti-bheda-anuyāyī iva a-spaṣṭa-	<b>pratibhāso</b> grāhya-ākāraḥ sāmānya-lakṣaṇam prameyam
0007412	kalpanā-apoḍham pratyakṣam pramāṇam, spaṣṭa-	<b>pratibhāso</b> grāhya-ākāraḥ sva-lakṣaṇam prameyam.
0004710	jñānam yac ca aindriyam anayor bhinnāḥ	<b>pratibhāsaḥ</b> , spaṣṭa-a-spaṣṭatvāt. na hi yathā
0007813	-viśaya-jñāna-ābhāsam sat sva-rūpeṇa api	<b>pratibhāsata</b> ity arthaḥ. anyathā iti dvi-rūpatā-a

0006803 yathā-vyāpāram antareṇa api tadvattayā  
 0007807 uktaḥ. yatra hi jñāne yad vastu yena ākāreṇa  
 0004711 artha-rūpam indriya-jñāne sphuṭena ākāreṇa  
 0010008 bhrānte ca mano-vijñāne sa tathā  
 0010006 āder viśayasya. sa ca yatra jñāne sva-rūpeṇa  
 0010007 bhavaty eva. yatra tu jñāne vitathena rūpeṇa  
 0007402 iti. katham punar a-vibhaktaṃ sat tathā  
 0004801 pratibhāseta, na ca evam. na ca yaḥ śābde na  
 0009114 sañcīta-ālabhanatvaṃ tu teṣāṃ samūha-  
 0009108 rūpa-ādi-parama-añūnāṃ sva-rūpeṇa a-  
 0009108 samūha-ākāreṇa ca teṣu vijñānasya  
 0009204 ākāraḥ. ta eva hi paraspara-anugrhitā tathā  
 0002611 ucyate. yadi te na vastu, katham sphuṭam  
 0002609 sāmānya-rūpatvam. kevalam yasmīn jñāne te  
 0007403 hasty-ādi-rūpa-rahitā api hasty-ādi-rūpāḥ  
 0003115 -ādayo vidyamānā eva ākāra anumāna-vikalpe  
 0004209 eva vijñānaṃ syāt, na sarva-dig-anugata-  
 0017009 tarhi tair na samprayogaḥ, katham jala-ādi-  
 0007809 tathā hi sāsna-ādy-ākāreṇa gauḥ sva-jñāne  
 0007811 -vyatirekeṇa kiñcid ākāra-antarām. na ca a-  
 0016707 tathā api tasya sphuṭa-atīta-an-āgata-ārtha-  
 0004504 -kṛtāḥ. tais tathā-vidhair an-ekaiḥ sva-  
 0003801 api yojanaṃ prati na vyāpṛtā tatra ca yogya-  
 0004208 deśaṃ vyāpnoti iti tatra viniyata-deśa-  
 0007513 tat katham. katham ca na syāt. yato dhūma-  
 0006303 api vṛkṣa-ādiṣu gami-kriyā-aviṣṭa-pāda-pādi-  
 0006213 ca asty eva. tato yad etat keśa-ādi-  
 0007513 jñānaṃ pūrvam eva āvir-bhavati, paścād anala-  
 0016710 tasya pratyakṣatvam. sphuṭa-atīta-ādy-ārtha-  
 0006306 āsādayati. atha saṃvādinām apy eṣāṃ vitatha-  
 0002602 na api sāmānya-lakṣaṇam, spaṣṭa-  
 0008014 tataś ca tena arthena saṅkalayya tat-  
 0007514 anala-pratibhāsi. na hi tat prāg dhūma-  
 0007509 -vāsana-viśeṣa-sad-bhāvāt. yato jala-ādi-  
 0002605 upalabdih keśa-ādayat, taiḥ sva-jñāna-  
 0003113 ākārais tathā-sādhanāt. yady api vikalpa-  
 0002808 sva-saṃvedanaṃ sā eva artha-saṃvittih. artha-  
 0003206 eva tena. anyathā darśana-vat spaṣṭam  
 0004712 eva nirdeśyaḥ syāt, śābde 'pi tathā eva  
 0012112 api gṛhṇāti, tan na niścayena, kiṃ tarhi ta-  
 0016507 na eva sat-prayogo yukta ity evaṃ vā.  
 0014707 dūṣyatvena a-spaṣṭatvāt, tulya-jātīye ca  
 0016906 iti. indriyasya hi viśiṣṭa eva viśayaḥ  
 0013203 -tadvanto guṇatva-tadvantaś ca. sva-bhāva-  
 0001412 -a-bhāvāt kṛpā-ātmakatvān mārgasya ca su-  
 0009102 tad gocara ity-ādi tulyaḥ paryanuyoga iti  
 0008305 -bhedāt sukha-ādi-bhedo bhavati, tathā  
 0003407 antaram iti kṛtvā upanyastam. atas tathā eva  
 0016115 tena na saha-vyavasāya-kriyā-mātram  
 0013301 etat — a-bhinno bhāvo dravya-ādi-bhāve na  
 0016201 tu niyamavatī yā saha-vyavasāya-kriyā, sā  
 0016802 yogi-jñāna-pratyakṣa-ādi-lakṣaṇa uktaḥ. tat-  
 0000207 īśvara-ādeḥ pramāṇasya para-parikalpitasya  
 0016114 ity-ādinā etat pratipādayati. na iti yo 'yam  
 0002103 pramāṇa-sva-bhāvam iti yad vyutpādanaṃ sa  
 0016214 indriyayoḥ kalpane sāmartyam asti iti tat-  
 0002509 puruṣa-mātra-pratyakṣam adhyeti.  
 0002014 pramāṇa-śābdena uktāḥ. para-pramāṇa-  
 0000804 eva. nanu ca kaiścit tathā-vidha-puruṣa-

**pratibhāsata** ity āha — tad yathā ity-ādi. iha  
**pratibhāsate**, tat tad-ākāram eva tena ālambyata  
**pratibhāsate** tathā śābde. yadi punar indriya-  
**pratibhāsate**. tathā hy an-udaka-ādi-sva-bhāvam  
**pratibhāsate**, tad-apekṣayā vyabhicārī na bhavaty  
**pratibhāsate**, tad eva prati tasya vyabhicāritvam.  
**pratibhāsate**. yathā mantra-ādy-upapluta-akṣāṇāṃ  
**pratibhāsate** sa śābda-ārthaḥ. tasmād bhinna-rūpa-  
**pratibhāsāt**. atha vā sañcīta-ālabhanatvād  
**pratibhāsanāt** samūha-ākāreṇa ca teṣu vijñānasya  
**pratibhāsanād** ābhāsa-artham ālabhana-ārtham  
**pratibhāsanta** ity an-eka-ākāra-ārtha-vādināḥ  
**pratibhāsante**. jñāna-rūpatayā sva-lakṣaṇatvāt.  
**pratibhāsante**, tasya jñeyatvena te na gṛhyanta  
**pratibhāsante**, yathā ca dūre maruṣu mahān alpo  
**pratibhāsante**. sa hi yathā-sthita-vastu-  
**pratibhāsam**. atha ca cakra-ābhāsaṃ darśanaṃ  
**pratibhāsam** vijñānam ity āha — deśa-viśeṣe tv  
**pratibhāsamānas** tad-ākāra eva tena ālambyate.  
**pratibhāsamānas** tasya viśayo yujyate,  
**pratibhāsasya** a-vikalpatvād a-visaṃvāditvāc ca  
**pratibhāsā** janyanta itī sañcīta-ālabhanā ity  
**pratibhāsā** sā api. yo hi yatra yogyaḥ, sa tad a-  
**pratibhāsy** eva vijñānaṃ syāt, na sarva-dig-  
**pratibhāsi** jñānaṃ pūrvam eva āvir-bhavati, paścād  
**pratibhāsi**, tasya evam-prakārasya anyasya api ca  
**pratibhāsi**-taimira-ādi-jñānaṃ yasya samīhite keśa  
**pratibhāsi**. na hi tat prāg dhūma-pratibhāsino  
**pratibhāsitvaṃ** punas tasya nir-vikalpatvam a-  
**pratibhāsitvāt** prāmāṇyaṃ na iṣyate, anumānasya  
**pratibhāsitvād** iti teṣāṃ prameya-antaratvaṃ syāt.  
**pratibhāsitvena** bhrāntena pratipatrā gṛhyeran.  
**pratibhāsino** jñānāt saṃvedyate. tato 'n-agni-  
**pratibhāsino** jñānāt sparśana-āhlāda-trpty-ādi-  
**pratibhāsino** viśayatvena adhimucyante. a-bhāvas  
**pratibhāsinaḥ** sāmānyasya eva tathā vastv-  
**pratibhāse** hi jñāne 'nubhūte 'rtho 'dhigata iti  
**pratibhāseta** tatra vastuno rūpam. na ca paraspara  
**pratibhāseta**, na ca evam. na ca yaḥ śābde na  
**pratibhāsena**. tan na niścaya-a-niścaya-vaśāt  
**pratiyogy** atha ity-ādi. anya-arthatvāt sac-  
**pratiyogini** prakarṣa-pratyaya-vidhānāt. atha vā  
**pratiyogī**, yathā cakṣuṣo rūpam ity-evam-ādi. ata  
**pratirūpakaḥ**. an-iṣṭam anuṣajyata iti. prasaṅga-  
**pratividdhatvāt**. rāga-ādayo hi doṣā mithyā-  
**pratividheyam**. tasmāt sāmānyena eva bāhya-ārtha-  
**prativīṣayam** apara-apara-sāmagrī-kṛto bhedaḥ  
**pratiśiddham** ity a-doṣaḥ. na ca punaḥ punar  
**pratiśidhyate**, kiṃ tu niyamavatī yā saha-  
**pratiśidhyate**, na punar bhinna ity āha — tathā  
**pratiśidhyate** manasaḥ smārta-adhika-vyavasāya-  
**pratiśedha**-artham idam uktam. codanā-lakṣaṇo  
**pratiśedha**-artham. pramāṇam ca asau bhūtaś ca iti  
**pratiśedhaḥ**, tena na saha-vyavasāya-kriyā-mātram  
**pratiśedhaḥ**. sā eva ca tasya siddhiḥ. sva-  
**pratiśedham** eva prati iti gamyate. tato na śāstra  
**pratiśedham** ca ayam anumāna-apavādī-kurvan para-  
**pratiśedhāya** ity-ādinā pramāṇa-siddhi-śābdasya  
**pratiśedhāya** puruṣatva-ādi-sādhanā-anīkaṃ

0013302	hy uktam ity-ādi. bhāvasya dravya-sva-bhāvata	<b>pratiṣedhe</b> kṛte guṇas tarhi syāt karma ca ity
0003708	tad yathā dhenur ānīyatām a-vatsā iti vatsa-	<b>pratiṣedhena</b> go-dhenur eva pratīyate na anyā.
0003708	jñānasya eva kalpanā-saṃsargo 'sti, atas tat-	<b>pratiṣedhena</b> tad eva pratīyate. tad yathā dhenur
0004408	nīla-ādi-dravya-sva-lakṣaṇa-viṣayatva-	<b>pratiṣedhena</b> sāmārthyāt teṣāṃ yat sāmānyam a-
0013710	viṣaye svasminn a-pratiṣṭhitā vṛttir ucyate.	<b>pratiṣṭhitā</b> tu viṣaya-ākāreṇa pariṇāmena
0013710	ūrdhva-ākṣipta-jala-vad vā viṣaye svasminn a-	<b>pratiṣṭhitā</b> vṛttir ucyate. pratiṣṭhitā tu viṣaya-
0006203	vad eva tan nivartyeta. śakyante hi kalpanāḥ	<b>pratiṣāṅkhyāna</b> -balena nivartayitum. kiṃ ca vikṛta
0004210	atha ca cakra-ābhāsaṃ darśanaṃ bhavati. ataḥ	<b>pratiṣandhānāc</b> cakram paśyāmi iti matir yathā
0003304	vastunaḥ. tena antyaṃ kṣaṇaṃ sadṛśa-apara-a-	<b>pratiṣandhāyinaṃ</b> pratyakṣeṇa paricchinndan
0004206	darśana-antara-udayena tac-chūnye kāle	<b>pratiṣandhīyamānatvād</b> alāta-vat. alātaḥ hi pūrva-
0006507	iti. atra ca ity asman-mate. sa-vyāpāra-	<b>pratītatvād</b> iti saha vyāpāreṇa pratītyatvād ity
0016910	rūpa-ādi-śabdair na śakyate vaktum. atas tat-	<b>pratītaye</b> sad-grahaṇam iti. indriyāṇam iti tu
0017312	na ca loke samprayoga-śrutir vyāpāra-arthā	<b>pratītā</b> . prasiddha-artha-grahaṇam ca sūtre
0006513	-sva-bhāvaṃ kiñcid asti sādhyam sādhanam vā,	<b>pratīti-rūpa-anupātivāt</b> sarvatra sādhyā-sādhanā-
0004307	kalpanā-apoḍhatā nivarteta, kiṃ tarhi	<b>pratīti</b> -viśeṣa ity uktam. na kevalam pratyakṣeṇa
0012401	sarvatra. na hi kriyā-dravya-rūpeṇa āśraya-	<b>pratītir</b> asti. matub-arthas tu yatra gamyate, sa
0006515	eva ca viṣaya-ākāra-parigrahāt sa-vyāpāra-	<b>pratītir</b> iti pramāṇatvam upacaryate, vyavahriyata
0006514	asti. jñānasya adhigama-rūpatvāt sādhyatva-	<b>pratītir</b> iti phalatvam upacaryate. tasya eva ca
0003716	arthena yayā yojyante saṃsṛjyante, sā	<b>pratītiḥ</b> kalpanā. na ca atra yojanaṃ prati
0003717	na ca atra yojanaṃ prati vyāpṛtā eva	<b>pratītiḥ</b> kalpanā vivakṣitā, kiṃ tarhi yā api
0011411	khyātiḥ kāraṇa-antara-a-vyavahitasya vyāpāra-	<b>pratītiḥ</b> , tasya eva karmaṇo jñeyasya taj jñānaṃ
0010805	ca hasti-maśaka-ādi-śabdānāṃ parimāṇa-bheda-	<b>pratītir</b> na syāt. tasmāc ca te 'pi guṇavanto
0007709	api tena viṣaya-jñāna-ālambanasya jñānasya	<b>pratīteḥ</b> . tasmāt tac-chabda-upādāna-sāmārthyād
0002908	api grahaṇāt, vinā api liṅgena tathā-	<b>pratīteḥ</b> sambhavāc ca. tat katham iti. tad-
0006507	sa-vyāpāra-pratītatvād iti saha vyāpāreṇa	<b>pratītyatvād</b> ity arthaḥ. etat pramāṇatva-upacāra-
0003504	-āspadī-bhūtaṃ vastu kāraṇam antareṇa na	<b>pratīyata</b> ity ataḥ pṛcchati — kiṃ kāraṇam iti.
0004614	yāvad gocarī-bhūtaṃ tat sarvaṃ yugapad eva	<b>pratīyata</b> iti. āhuś ca iti. iṣaya-vipratipattim
0003809	-ātmanā kila so 'rthas tad-a-bhinna-rūpatayā	<b>pratīyate</b> . evaṃ jāty-ādibhis tad-a-bheda-upacāra-
0003708	saṃsargo 'sti, atas tat-pratiṣedhena tad eva	<b>pratīyate</b> . tad yathā dhenur ānīyatām a-vatsā iti
0014416	jñānam utpadyate, tadā ākāraḥ sa viṣayaḥ	<b>pratīyate</b> . dṛṣṭam ca ity-ādinā hetum āha. yad a-
0003709	a-vatsā iti vatsa-pratiṣedhena go-dhenur eva	<b>pratīyate</b> na anyā. atha kā iyaṃ kalpanā nāma iti.
0010914	eva hi indriyād arthasya sa-antara-grahaṇam	<b>pratīyate</b> , yathā-uktaṃ prāk. doṣa-antaraṃ vaktu-
0010803	yadi vā āśraya-dvāreṇa guṇā guṇavantaḥ	<b>pratīyante</b> , sarvaḥ śabdo mahān ity eva pratīyeta,
0009912	— jñānasya samākhyā-śabdo na asti, yena	<b>pratīyamānaṃ</b> vyavahārāya kalpate, anyatra iti-
0010804	pratīyante, sarvaḥ śabdo mahān ity eva	<b>pratīyeta</b> , tad-āśrayasya nabhaso mahā-
0010306	a-yathā-artha-jñāna-kāryasya vyavacchedyatve	<b>pratyakṣa</b> -a-bhāva-prasaṅgāt. tad anena prapañcena
0015512	vṛttayaḥ pratyakṣam pramāṇam bhavanti.	<b>pratyakṣa</b> -a-bhāvāc ca smṛtir api tat-pūrvikā na
0002401	na pramāṇam pramāṇāni ca iti. atha pramāṇyam	<b>pratyakṣa</b> -anumānayoḥ pratipādyate pratyakṣam
0002317	kiṃ pratyakṣam anumānaṃ ca pramāṇe ity anena	<b>pratyakṣa</b> -anumānayoḥ pramāṇayor dvitvam
0002302	saṅkhyā-vipratipattir na nirākriyeta kevalam	<b>pratyakṣa</b> -anumānayoḥ sva-rūpaṃ vyutpādyeta, tadā
0002305	kuta iyam āśāṅkā. evaṃ tarhi yathā	<b>pratyakṣa</b> -anumānayoḥ asmad-abhimatāt sva-rūpād
0002403	vacanam, tayor dvitvasya siddhatvāt. na hi	<b>pratyakṣa</b> -anumānayoḥ dvitvam prati kasyacid
0002413	idam ucyate — pratyakṣam anumānaṃ ca iti,	<b>pratyakṣa</b> -anumāne eva te dve pramāṇe, na tv anye
0002407	vā cārvākaṃ praty etad ucyate, tathā api	<b>pratyakṣa</b> -apekṣayā siddha-sādhanam eva. na eṣa
0000703	stuvatā etat su-ucitam ācāryeṇa — yad etat	<b>pratyakṣa</b> -ādi-pramāṇa-lakṣaṇam, tad bhagavad-
0000202	iti bhagavān pramāṇam iva pramāṇam. yathā hi	<b>pratyakṣa</b> -ādi-pramāṇam puruṣa-artha-upayogino 'n-
0016801	-lakṣaṇam, kiṃ tu dharmāḥ kaiścid yogi-jñāna-	<b>pratyakṣa</b> -ādi-lakṣaṇa uktaḥ. tat-pratiṣedha-
0015704	-mūkaṃ jagat syāt. na ca vṛtti-saṃvedanaṃ	<b>pratyakṣa</b> -ādiṣv antar-bhavati. ato gaty-antara-a-
0006208	iti-kāraṇa-vyavacchinnāt pṛthag a-vikalpakaṃ	<b>pratyakṣa</b> -ābhāṃ ācāryeṇa uktaṃ sa-taimiram iti.
0006404	upahata-indriya-jñānaṃ kalpanā-apoḍhatve 'pi	<b>pratyakṣa</b> -ābhāṃ uktam. kevalam tatra sa-taimira-
0006112	upahata-indriya-jñānaṃ kalpanā-apoḍhatve 'pi	<b>pratyakṣa</b> -ābhāṃ ucyate. sa-taimiram ity atra tu
0009213	-sattvam syāt. tatas ca tad-ākāra-vijñānaṃ	<b>pratyakṣa</b> -ābhāsa-abhimataṃ pratyakṣam syāt. tatra
0017004	-siddho hetur ity āha — ye 'pi hi ity-ādi.	<b>pratyakṣa</b> -ābhāsa-viṣayatvāt pratyakṣa-ābhāsāḥ.
0006109	artha-āpattito nirastam. caturthas tu yaḥ	<b>pratyakṣa</b> -ābhāsāḥ, so 'pavādo 'tra draṣṭavyaḥ, na
0005808	punaḥ kāraṇam saṃvṛti-satsu yaj jñānaṃ tat	<b>pratyakṣa</b> -ābhāsam ity āha — artha-antara-
0005801	kalpanā-apoḍham iti bruvatā — sa-vikalpam	<b>pratyakṣa</b> -ābhāsam ity uktaṃ bhavati. tac ca prāg
0006502	ayam artho bhavati — viśaṃvādi ca jñānaṃ	<b>pratyakṣa</b> -ābhāsam iti. evaṃ bhrāntasya api nir-
0006006	upaghāta-jaṃ ca taimira-ādi-jñānaṃ caturtham	<b>pratyakṣa</b> -ābhāsam uktam iti. tatra dve pūrvake
0005804	-saj-jñānaṃ ity-ādi. anena catur-vidham	<b>pratyakṣa</b> -ābhāsam uktam. tatra bhrānti-jñānaṃ ity



0017004 'pi hi ity-ādi. pratyakṣa-ābhāsa-viṣayatvāt  
 0006009 iti khyāpana-artham ukte. kutaḥ punas tayoh  
 0005008 yan matam tad-apekṣaḥ. tatra mano-vijñāne  
 0017804 ity anena sādharmyeṇa pramāṇa-tulyatvāt  
 0017902 akṣa-pāratantryam pratyakṣa-sādharmyāt  
 0008601 iṣyate, sarvam idaṃ jagat pratyakṣam syāt, a-  
 0008507 prāṇinaḥ. viruddha-vyāptāḥ. atha vā yad a-  
 0015310 so 'py anena eva nirākṛtāḥ. kiṃ ca tasya a-  
 0015402 -apekṣam indriyam api iti, tasya apy etad a-  
 0017210 utpannasya pratyakṣatā prasajyate, kiṃ tarhi  
 0010414 a-vyapadeśyatva-ādi-viśeṣaṇam, kiṃ tarhi  
 0017807 sthitā ity etad vyācāṣṭe, sā ity-ādinā tu na  
 0017716 -prakāreṇa artha-adhigame vartamānā safī na  
 0013501 a-bhāvād iti darśayati. etena iti dravye  
 0017803 eva vartate. pramāṇe mukhya iti sannikarṣe  
 0005002 tatra idaṃ codyam — nanu sarva eva amī  
 0016806 ity etad atra pradhānam vidheyam. na tu  
 0010404 iti. tatra etat syāt — tad eva  
 0010411 nirdeśyam, guṇatva-ādi-vat. na asti ca  
 0010410 ca ity-ādi. anena dṛṣṭāntāḥ. yasya  
 0016802 idaṃ uktam. codanā-lakṣaṇo 'rtho dharmah, na  
 0011806 dravya-grahaṇena guṇa-karmaṇor api sautraṃ  
 0011713 anena eva darśitam ātma-ādi. asmin sambandhe  
 0011706 an-eka-sambandhāḥ. tatra kvacit sambandhe  
 0011803 pramāṇam iti vākya-śeṣaḥ. atra sambandhe  
 0016801 ity etad a-kāryam eva. nanu ca na eva idaṃ  
 0015407 bāhyeṣv artheṣv indriyam vyavasāyam kurute  
 0005006 bheda iti paryāyāḥ. tac ca prakṛtatvāt  
 0000409 hi tatra pratyakṣam kalpanā-apoḍham ity asya  
 0010403 -sādhanam iti. tan na ity-ādinā etad āha —  
 0006013 -ādi-jñānasya vyavacchedāya a-vyabhicāri iti  
 0011106 iti lakṣaṇa-nyūnatām āha, sukha-ādi-jñānasya  
 0017501 na vartate, na tat pratyakṣam, abhimata-a-  
 0012914 vaktum, deśa-ādi-niyamena utpatter abhimata-  
 0004213 -sādhanāya paryāptam eva nir-vikalpa-  
 0004201 eva idaṃ sa-vikalpam iti. vikalpaka-  
 0004211 tathā iha api iti. tad etan nir-vikalpa-  
 0003010 api sāmānye pravṛtṭy-a-virodhān na a-  
 0011108 tatra etat syāt — yady api sukha-ādi  
 0010505 iti, tena manasa indriyatvam vaktavyam  
 0005609 -śabdo yujyate. yāvataḥ akṣa-nimittaḥ  
 0017507 parāmṛṣṭaḥ. tasya ca akṣam prati vṛtteḥ  
 0015507 kurute. kasmāt. asti hy ayam smṛti-  
 0015501 smārtatva-jñāpakam āha — smṛti-  
 0015514 mano 'nuvyavasāyam kurute, tadā smṛti-  
 0015508 -viśeṣa iti. etad uktam bhavati — smṛti-  
 0015609 kalpane sāmartyam iti. yata evam smṛti-  
 0015601 pratyayena sa-pratyayo bhavati. evam  
 0015603 bhavati ity arthaḥ. kevalasya tu  
 0015606 'py arthe pravṛttasya sāmprate kāle manasaḥ  
 0017812 na akṣa-para-tantrā syād iti. sāmartyāt  
 0017812 śabda-abhidhānam prati iti gamyate. tathā hi  
 0017716 na pratyakṣa-dhīr bhaved iti sambandhaḥ. na  
 0003911 vā viśaya-grahaṇam. atra yathā kathañcit  
 0017802 -śabdo hi ity-ādi. yato bhāṣya-kāra-matena  
 0004304 eva sidhyati ity atra kaścid āha —yadi  
 0005608 katham punar indriya-anapekṣatve  
 0017801 vācyā syād ity arthaḥ. kuta etad ity āha —  
 0017902 pratyakṣa-sādharmyāt pratyakṣa-upacāro vā

**pratyakṣa-ābhāsāḥ.** ata eva a-santaḥ. tato na taiḥ  
**pratyakṣa-āśānkā,** yena tan-nivṛttaye yatnaḥ  
**pratyakṣa** indriya-jñāna-anubhūtam eva tad artham  
**pratyakṣa-upacāro** yuktaḥ, yathā simho mānavaka  
**pratyakṣa-upacāro** vā pratyakṣa-śruteḥ pravṛtti-  
**pratyakṣa-upalambhatvena** a-viśeṣāt. na ca bhavati.  
**pratyakṣa-upalambham,** na tat pratyakṣam, paroḁṣa-  
**pratyakṣa-upalambhasya** artha-dṛṣṭir api na  
**pratyakṣa-upalambhasya** na artha-dṛṣṭiḥ  
**pratyakṣa-jñānasya** utpattiḥ. etad uktam bhavati  
**pratyakṣa-dvayam** eva etat paraspara-āśānkīrṇa-  
**pratyakṣa-dhīr** bhaved ity etat. indriya-nir-  
**pratyakṣa-dhīr** bhaved iti sambandhaḥ. na  
**pratyakṣa-nirākaraṇa-nyāyena.** guṇa-ādīṣv iti. ādi  
**pratyakṣa-pramitatvād** iti prastha-pramite prastha  
**pratyakṣa-bhedā** nir-vikalpā eva, tataś ca  
**pratyakṣa-lakṣaṇa-pradhānam** idaṃ pratyakṣa-sūtram.  
**pratyakṣa-lakṣaṇam** na śakyate vaktum vinā tat-sva-  
**pratyakṣa-lakṣaṇam** praty upayogo 'vyapadeśyatva-  
**pratyakṣa-lakṣaṇam** praty upayogo na asti, na tat  
**pratyakṣa-lakṣaṇaḥ.** kutaḥ. yasmāt tad īdṛṣam  
**pratyakṣa-lakṣaṇam** aparam asti iti darśayati. tat  
**pratyakṣa-lakṣaṇam** idaṃ sūtram na upapadyate.  
**pratyakṣa-lakṣaṇam** idaṃ sūtram na sambhavati ity  
**pratyakṣa-lakṣaṇam** idaṃ sūtram vyākhyāyate. a-  
**pratyakṣa-lakṣaṇam,** kiṃ tu dharmah kaiścid yogi-  
**pratyakṣa-lakṣaṇam,** tasmimś tv indriya-vyavasāye  
**pratyakṣa-lakṣaṇasya** iti gamyate. atra iti  
**pratyakṣa-lakṣaṇasya** na apavādaḥ kṛtāḥ. tataś ca  
**pratyakṣa-lakṣaṇe** vivakṣite ko 'vasaro jñāna-sva-  
**pratyakṣa-lakṣaṇe** viśeṣaṇam upāttam. akṣa-  
**pratyakṣa-lakṣaṇena** a-saṅgrahāt. tataś ca sukha-  
**pratyakṣa-vat.** tathā ca yathā-uktā sāmāgrī iti  
**pratyakṣa-vad** iti matvā āha — yat tarhi ity-ādi.  
**pratyakṣa-vādinō** 'pi. atha vā sa-vikalpam a-  
**pratyakṣa-vādinō** 'pi tarhi gava-ādaḥ sannihite  
**pratyakṣa-vādinō** 'pi tulyam. yad uktam —  
**pratyakṣa-viśaye** pratyāyanāya anumānam  
**pratyakṣa-viśayo** na bhavati, tathā apy anumāna-  
**pratyakṣa-vyapadeśa-prasiddhy-artham.** kiṃ ca a-  
**pratyakṣa-vyapadeśaḥ,** uktam etaj jñāna-viśeṣasya  
**pratyakṣa-vyapadeśo** yujyate iti. tasya api dvi-  
**pratyakṣa-vyavasāya-viśeṣa** iti. etad uktam  
**pratyakṣa-vyavasāya-viśeṣa** iti. viśeṣa-śabdaḥ  
**pratyakṣa-vyavasāya-viśeṣa** upapadyate. tathā hi  
**pratyakṣa-vyavasāya-viśeṣo** 'sti. na ayam  
**pratyakṣa-vyavasāya-viśeṣo** bāhya-arthe pravṛttau  
**pratyakṣa-vyavasāyas** tasya indriyasya bhavati.  
**pratyakṣa-vyavasāyāt** paścāt smṛti-vyavasāyo  
**pratyakṣa-vyavasāyo** bhaviṣyati, kevalasya tu  
**pratyakṣa-śabda-abhidhānam** prati iti gamyate.  
**pratyakṣa-śabda-abhidheyatā** pratipādyatvena  
**pratyakṣa-śabda-vācyā** syād ity arthaḥ. kuta etad  
**pratyakṣa-śabdaṃ** vyutpādyā so 'vikalpe sarvatra  
**pratyakṣa-śabdas** triṣv eva vartate. pramāṇe  
**pratyakṣa-śabdena** pratyakṣam abhidhīyate | katham  
**pratyakṣa-śabdo** yujyate. yāvataḥ akṣa-nimittaḥ  
**pratyakṣa-śabdo** hi ity-ādi. yato bhāṣya-kāra-  
**pratyakṣa-śruteḥ** pravṛtti-nimittam. a-sati tasmin

0017905	puruṣe daṇḍi-śrutiḥ. na asti ca nimittam	<b>pratyakṣa-śruter</b> yathā-ukte jñāne. kāraṇa-a-
0017902	— jñānasya utpattāv akṣa-pāratantṛyam	<b>pratyakṣa-sādharmyāt</b> pratyakṣa-upacāro vā
0012511	tulya-paryanuyogāc ca. drṣṭam ced ity-ādinā	<b>pratyakṣa-siddham</b> dravyasya ekatvam rūpa-ādeś ca
0010111	nir-vikalpatvam a-siddham iti cet, na, tasya	<b>pratyakṣa-siddhatvāt.</b> api ca artha-antaram
0003306	-bhāvaṃ pratyeti iti sā eva ca a-nityatā iti	<b>pratyakṣa-siddhā</b> sā. atha punar a-nityatā bhāvād
0016807	na tu pratyakṣa-lakṣaṇa-pradhānam idam	<b>pratyakṣa-sūtram.</b> pratyakṣasya siddhatvād anuvāda
0009508	ca abhyupetya doṣa-antara-abhidhitasayā	<b>pratyakṣatā</b> anujñātā. samprati saty api tasmims
0009510	apy a-drṣyatvena an-abhidheyatvāt kutaḥ	<b>pratyakṣatā</b> iti pratipādanāya idam ucyate. katham
0009002	ca saṃvṛti-sattvād a-janakam. tato na teṣāṃ	<b>pratyakṣatā</b> iti matam. atra apy etad eva uttaram.
0009116	uktaḥ. saṃvṛti-sad eva ālambanam ity a-	<b>pratyakṣatā</b> iti śeṣaḥ. saṃvṛti-sad-ālambanatvam
0010508	āha, yataś cakṣuḥ-śrotra-vijñānāyor api	<b>pratyakṣatā</b> iṣṭā tayoś ca sannikarṣa-utpatty-a-
0009313	vyapadiśyate, tata eva utpadyata iti siddhā	<b>pratyakṣatā</b> nīla-ādi-jñānānām ity āha —
0000409	kṛtaḥ. tatas ca dvi-candra-ādi-jñānasya api	<b>pratyakṣatā</b> -prasaṅgaḥ. vigama-vistaram ca tat
0009304	tattvato 'sattvāt. ato na taj-jñānasya	<b>pratyakṣatā</b> -prasaṅgaḥ. saṃvṛti-sad-ālambanatvam
0017209	tad-viśaya-indriya-jñānasya utpannasya	<b>pratyakṣatā</b> prasajyate, kiṃ tarhi pratyakṣa-
0017409	a-buddhi-janma-hetor api samprayogasya	<b>pratyakṣatā</b> syāt. ataḥ samprayoga-viśeṣaṇa-artham
0017006	dvi-candra-ādi-jñānasya api bhrāntasya	<b>pratyakṣatā</b> syāt. atas tan-nivṛttaye sad-grahaṇam
0010013	-viśayam dvi-candra-ādi-jñānam, tasya api	<b>pratyakṣatā</b> syāt. tatas tan-nirāsāya tad avaśyam
0009206	vijñāneṣu tato 'rthād ity ato lakṣaṇāt	<b>pratyakṣatā</b> syāt tvan-matena. kuta ity āha —
0017109	praśastatā vidyate. atas tat-samprayoge 'pi	<b>pratyakṣatā</b> syāt. nanu yo yasminn indriye sīdati,
0008902	-antara-nir-apekṣam ca. tatas tasya api	<b>pratyakṣatā</b> syāt. syād etat — anumeya-viśayam
0009216	sati ity-ādi. dravya-ādiṣu yaj jñānam, tasya	<b>pratyakṣatāyā</b> a-prasaṅga ity arthaḥ. kuta ity āha
0018108	'kṣam praty a-vṛtteḥ pūrva-uktāc ca kāraṇāt	<b>pratyakṣatva</b> -a-bhāvaḥ. sarve fūrthyā ātmānam
0015208	tu ca-śabde 'viśeṣeṇa sarvasyā mano-vṛtteḥ	<b>pratyakṣatva</b> -prasaṅgo viśeṣa-an-upādānāt. yo 'py
0006106	tat pūrvayor eva kalpanā-jñānāyor a-	<b>pratyakṣatva</b> -sādhānāya. yat pūrva-anubhūta-samaya
0010507	etāval lakṣaṇam astu. anena eva pūrvasya api	<b>pratyakṣatva</b> -siddheḥ pūrva-lakṣaṇa-vaiyarthya-
0016708	a-vikalpatvād a-visaṃvāditvāc ca	<b>pratyakṣatvam</b> a-viruddham eva. yathā hi
0018007	pratyakṣam prāpnoti. na ca yuktaṃ tasya	<b>pratyakṣatvam,</b> artha-vyabhicārāt. tathā hi
0015602	-vyavasāyas tasya indriyasya bhavati.	<b>pratyakṣatvam</b> tasya indriya-vyavasāyasya bhavati
0018013	-ādīnām jñāne kārye samavāyaḥ, ubhayathā api	<b>pratyakṣatvam</b> na yujyate. atha ity-ādi. an-
0008906	-antara-an-apekṣa-utpattitvāt kena tasya	<b>pratyakṣatvam</b> na syāt. nanu ca yena viśayeṇa yaj
0006505	hi kalpanā-jñānasya sva-adhigama-apekṣayā	<b>pratyakṣatvam</b> bhāya-viśaya-apekṣayā tad-
0006502	api nir-vikalpasya yatra saṃvādas tatra	<b>pratyakṣatvam.</b> yatra tu visaṃvādas tatra tad-
0009309	vyapadiśyata iti tad-ālambanasya jñānasya	<b>pratyakṣatvam</b> labhyeta. na ca evam. tasmād yasya
0006401	vastuni samīhite saṃvādād iṣṭam eva tasya	<b>pratyakṣatvam,</b> viśiṣṭe tu pīta-ādy-ākāravati
0016407	yad ātma-viśayam buddhi-janma, tasya api	<b>pratyakṣatvam</b> vihitaṃ bhavati. buddhi-janma iti ca
0016710	tathā asmābhir api yathā-uktāt kāraṇāt tasya	<b>pratyakṣatvam.</b> sphuṭa-atīta-ādy-artha-
0005401	-artham. sarva-jñānānām ātma-saṃvedanasya	<b>pratyakṣatvāt.</b> a-vikalpakatvam tu tasya a-śakya-
0006405	upahata-indriya-jñānasya api kasyacit	<b>pratyakṣatvāt.</b> na apy a-bhrāntam iti viśeṣaṇam
0006105	-bala-pravṛttam a-pratyakṣam ca iti. tasya a-	<b>pratyakṣatve</b> siddhe 'pi yad iha upādānam, tat
0015106	-saṃvedanam vṛtti-dvayasya uktam. tasya	<b>pratyakṣatvena</b> a-vidhānato na sarva-prameya-
0004203	-viśaya-grāhi vikalpakam jñānam	<b>pratyakṣatvena</b> abhimataṃ katham na vyavahitam,
0003808	api na sva-lakṣaṇa-viśayam, ato na tat	<b>pratyakṣatvena</b> abhimataṃ iti jñāpana-artham.
0006407	kartavyam, bhrāntasya api kasyacit kvacit	<b>pratyakṣatvena</b> iṣṭatvāt. tasmāt sa-taimiram ity
0016901	eva dharmasya a-nimittatvam, evam sati	<b>pratyakṣam</b> a-nimittam, vidyamāna-upalambhanatvād
0007105	vā iti iyaty ucyamāne sva-saṃvedanam eva	<b>pratyakṣam</b> adhikṛtya idam phala-vyavasthānam iti
0002508	na enam anya-sambandhinam puruṣa-mātra-	<b>pratyakṣam</b> adhyeti. pratiśedham ca ayam anumāna-
0002215	sankhyā-vipratipattiṃ nirākartum āha —	<b>pratyakṣam</b> anumānam ca ity-ādi. pramāṇa-
0002408	eva. na eṣa doṣaḥ. atra hi dve vākye.	<b>pratyakṣam</b> anumānam ca ity eka-vākyam, pramāṇe
0002413	saṃśayitasya praśna-avasara idam ucyate —	<b>pratyakṣam</b> anumānam ca iti, pratyakṣa-anumāne eva
0002318	-anumānayoḥ pramāṇāyor dvitvam pratipādyate	<b>pratyakṣam</b> anumānam ca ete pramāṇe eva na
0002317	-śabdaḥ. kaḥ punar asya vākyasya arthaḥ. kiṃ	<b>pratyakṣam</b> anumānam ca pramāṇe ity anena
0002401	pramāṇyam pratyakṣa-anumānayoḥ pratipādyate	<b>pratyakṣam</b> anumānam ca pramāṇe eva na a-pramāṇe
0006311	tatra tasya pramāṇam. tad yathā-abhimataṃ	<b>pratyakṣam</b> anumānam ca. yathā-uktāc ca jñānāt
0002817	sva-lakṣaṇād anyad api prameyam darśayatā a-	<b>pratyakṣam</b> api pramāṇam asti ity eka-pramāṇa-
0004304	atra kaścid āha —yadi pratyakṣa-śabdena	<b>pratyakṣam</b> abhidhīyate   katham tat kalpanā-
0017501	ity-ādinā yad akṣam prati na vartate, na tat	<b>pratyakṣam,</b> abhimata-a-pratyakṣa-vat. tathā ca
0011805	-kāra-uktam asti indriya-artha-sannikarṣaḥ	<b>pratyakṣam</b> ātma-manah-sannikarṣo vā iti. ataḥ
0012107	'yam iti vacanāt, yato niścaya-ātmakam paraḥ	<b>pratyakṣam</b> icchati. iyam eva ca niścayanām sva-

0012209	ākāra-niścayaḥ. yadi tarhi paraḥ sa-vikalpaṃ	<b>pratyakṣam</b> icchati, katham tad uktam — viṣaya-
0013110	na ekatra eva. na bhāva-guṇatvayoḥ	<b>pratyakṣam</b> iti. ato na an-eka-anta ity abhiprāyaḥ.
0012212	ity a-virodhaḥ. yadi parasya niścaya-ātmakam	<b>pratyakṣam</b> ity abhyupagamaḥ, katham pratyakṣeṇa
0015209	adhiṣṭhitā iti manasā saha śrotra-ādi-vṛttiḥ	<b>pratyakṣam</b> ity artha iti, tasya apy eṣa eva
0017514	yan-niścaya ity-ādi. yato buddhi-janma, tat	<b>pratyakṣam</b> ity asya idaṃ bhāṣyam. etad uktam
0013505	yāvat. tataś ca yad viśeṣaṇa-apekṣam, na tat	<b>pratyakṣam</b> ity-ādi pūrvavat sādhanam vācyam. kiṃ
0003704	sva-bhāva-vipratipatti-nirākaraṇāya āha —	<b>pratyakṣam</b> ity-ādi. pratigatam akṣam pratyakṣam
0017203	śabdena na arthaḥ, sati yad buddhi-janma tat	<b>pratyakṣam</b> ity etāvata eva samprayogasya api
0017601	-jñānam jāyate gaur eva ayam ity-ādi, tat	<b>pratyakṣam</b> iti. tad apy a-yuktam iti, indriya-ādi
0005715	sarvaṃ jñānam pratyakṣam eva iti. evaṃ tāvat	<b>pratyakṣam</b> iti tāvac-chabdaḥ krame. pratyakṣam
0008703	-jāti-tad-uttareṣu. tato 'rthād vijñānam	<b>pratyakṣam</b> iti. yasya viśayasya vijñānam
0012104	yathā gaur eva ayam aśva eva ayam iti, tat	<b>pratyakṣam</b> iti vacanāt, tathā bhūta-artha-
0012105	-vaśena ayam asya sva-bhāva ity utpadyate	<b>pratyakṣam</b> iti vacanāt, tathā yā iyam indriyāṇām
0017207	upajāyate, na eva ayam doṣaḥ, buddhi-janma	<b>pratyakṣam</b> iti vacanāt. yac ca tat-samprayogād
0008510	bhavati. tena parair yad anubhūtam, na tat	<b>pratyakṣam</b> iti. sa tarhy ātma-anubhavaḥ kutaḥ
0016902	etat — sva-rūpa-nirdeśe saty evaṃ-lakṣaṇam	<b>pratyakṣam</b> iti sva-rūpa-vijñānāt tasya a-
0011303	sambhavet. yasya tu vyavasāya-ātmakam eva	<b>pratyakṣam</b> iṣṭam, tasya kalpanā apy eṣā na
0008601	yadi hi grāhya-upalambha-a-siddhāv api vastu	<b>pratyakṣam</b> iṣyate, sarvaṃ idaṃ jagat pratyakṣam
0018003	buddheś ca ity-ādi. buddhi-janma sūtre	<b>pratyakṣam</b> uktam. tac ca buddher anyad an-anyad
0005601	vastu siddham. tasya eva ca sva-samvedanam	<b>pratyakṣam</b> uktam, na tad-vyatiriktasya sukha-ādeḥ
0005715	tāvat pratyakṣam iti tāvac-chabdaḥ krame.	<b>pratyakṣam</b> uktvā tad-ābhāsa-abhidhānam iti kramaḥ.
0006314	ca. na ca ṛtīyaṃ pramāṇam iṣṭam, itaḥ	<b>pratyakṣam</b> eva ity abhyupeyam. yat kalpanā-
0005713	prāk. atas tatra adhigantavye sarvaṃ jñānam	<b>pratyakṣam</b> eva iti. evaṃ tāvat pratyakṣam iti
0006012	-satsu mṛga-tṛṣṇā-ādiṣu ca udaka-ādi-jñānam	<b>pratyakṣam</b> eva iti. tathā hi tasya eva mṛga-tṛṣṇā
0015110	anumānam upadeśa-a-bhāvān na āgamaḥ. tasmāt	<b>pratyakṣam</b> eva idaṃ yuktam ity abhiprāyaḥ. nanu
0004111	tad vikalpakam apy a-vikalpa-jñāna-vat	<b>pratyakṣam</b> eva iṣṭavyam. anyathā vicchinnaṃ
0004103	rūpam īkṣate prāṇī. tac ca kalpanā-rahitaṃ	<b>pratyakṣam</b> eva. santy eva indriya-dhiyaḥ kalpanāḥ,
0002812	śabdo 'vadharaṇa-arthaḥ, sva-lakṣaṇa-viśayam	<b>pratyakṣam</b> eva, sāmānya-lakṣaṇa-viśayam anumānam
0018010	atha vṛtti-kāra-matena yato buddhi-janma tat	<b>pratyakṣam</b> , evam api nityatvāt samavāyo na
0004015	manyate. upapannam etad iti yuktam, yasmāt	<b>pratyakṣam</b> kalpanā-apodham pratyakṣeṇa eva
0004303	vā nir-vikalpakam eva iti sthitam etat.	<b>pratyakṣam</b> kalpanā-apodham pratyakṣeṇa eva
0005002	pratyakṣa-bhedā nir-vikalpā eva, tataś ca	<b>pratyakṣam</b> kalpanā-apodham ity anena eva
0005106	a-bhāvād ity arthaṃ dyotayati. viśeṣaṇena	<b>pratyakṣam</b> kalpanā-apodham ity anena eva sarva-
0005010	evaṃ pareṣāṃ vipratipattir atas tad-apekṣaḥ	<b>pratyakṣam</b> kalpanā-apodham ity anena saṅgrhītasya
0000408	prasṛta-pramāṇa-vyutpattikam. tathā hi tatra	<b>pratyakṣam</b> kalpanā-apodham ity asya pratyakṣa-
0005801	-ābhāsa-abhidhānam iti kramaḥ. nanu ca —	<b>pratyakṣam</b> kalpanā-apodham iti bruvatā — sa-
0013804	asti, tathā api jaiminīya-ādibhir vikalpakam	<b>pratyakṣam</b> kalpitam. tad-apekṣayā etad viśeṣaṇam.
0012111	pratyakṣeṇa tava api grhītam nāma. na	<b>pratyakṣam</b> kasyacin niścaya-ātmakam. tad yad api
0017405	-utpādāt. anyad ity-ādinā yad a-sat, na tat	<b>pratyakṣam</b> , kha-puṣpa-vat. tathā ca sāmāgrī-
0006104	pūrva-anubhūta-samaya-smṛti-bala-pravṛttam a-	<b>pratyakṣam</b> ca iti. tasya a-pratyakṣatve siddhe
0009711	hetuḥ. tasmād utpannam na abhivyaktam jñānam	<b>pratyakṣam</b> . jñāna-grahaṇam sukha-ādi-vyavaccheda-
0017212	'py evaṃ-vidhāḥ. tat tat-samprayoge 'pi	<b>pratyakṣam</b> jñānam utpadyeta iti. na evaṃ
0005112	abhisambandhaḥ. sā vikalpikā mānasam	<b>pratyakṣam</b> . tatra mano-vijñānam indriya-grhītam
0016411	ṣaṣṭhī-samāsaḥ, tadā buddhi-viśiṣṭam janma	<b>pratyakṣam</b> . tatra sad ity a-sad-vyudāsāya ity-
0011111	āgamaḥ, indriya-artha-sannikarṣa-a-bhāvān na	<b>pratyakṣam</b> , tathā katham teṣāṃ prameyatā. atha
0006315	tat pratyakṣam. tad yathā-abhimataṃ	<b>pratyakṣam</b> . tathā ca prakṛtam jñānam. sva-bhāvāḥ.
0011909	vaśena ayam arthasya sva-bhāva ity utpadyate	<b>pratyakṣam</b> , tathā bhūta-artha-sambandha-vaśena
0005611	yoginām iti. yathā mānasam a-vikalpakam	<b>pratyakṣam</b> tathā yoginām api. yogaḥ samādhiḥ. sa
0006314	-apodham samihita-artha-a-visamvādi, tat	<b>pratyakṣam</b> . tad yathā-abhimataṃ pratyakṣam. tathā
0008704	anyataḥ, na api tato 'nyataś ca, taj jñānam	<b>pratyakṣam</b> . tad yathā rūpa-ādi-jñānam sukha-ādi-
0012305	sāmānya-viśeṣa-apekṣam dravya-guṇa-karmasu	<b>pratyakṣam</b> , dravya-guṇa-karma-apekṣam ca dravyeṣv
0017208	vijñānam jāyate tad-viśayam, tad iṣyate eva	<b>pratyakṣam</b> . na eṣa doṣaḥ. na hy atra rajaḥ-
0003316	hi sa eva ayam iti bhrāntasya na tatra	<b>pratyakṣam</b> niścayam janayati. a-niścayāc ca a-
0008507	atha vā yad a-pratyakṣa-upalambham, na tat	<b>pratyakṣam</b> , parokṣa-vat. tathā ca an-anubhūta-
0003704	āha — pratyakṣam ity-ādi. pratigatam akṣam	<b>pratyakṣam</b> pra-ādi-samāsaḥ. etal lakṣyam. kalpanā
0013802	bhavati — sva-rūpa-grahaṇa-mātre vartamānā	<b>pratyakṣam</b> pramāṇam na anyathā iti. yady api
0015512	pramāṇam ucyan. na hy a-pratyayā vṛttayaḥ	<b>pratyakṣam</b> pramāṇam bhavanti. pratyakṣa-a-bhāvāc
0011803	'rtha-sannikarṣād yan niṣpadyate, tad anyat.	<b>pratyakṣam</b> pramāṇam iti vākya-śeṣaḥ. atra
0013602	na ity ucyate. śrotra-ādi-vṛttiś ca	<b>pratyakṣam</b> . pramāṇam iti śeṣaḥ. śrotra-tvak-

0015511	a-samprkṭā a-pratyayāḥ syuḥ. tataś ca katham	<b>pratyakṣam</b> pramāṇam ucyeran. na hy a-pratyayā
0015312	yo 'py āha — śrotra-ādi-vṛttir bāhye 'rthe	<b>pratyakṣam</b> pramāṇam. tasmimś tv indriya-vyavasite
0013604	rasa-gandheṣu yathā-kramam grahaṇe vartamānā	<b>pratyakṣam</b> pramāṇam. manasā iti mano-vṛttyā.
0007411	vikalpe tāvat grāhaka-ākāraḥ kalpanā-apoḍham	<b>pratyakṣam</b> pramāṇam, spaṣṭa-pratibhāso grāhya-
0018007	sa vā yasmād bhāṣya-kṛto matena samavāyāḥ	<b>pratyakṣam</b> prāpnoti. na ca yuktaṃ tasya
0016409	karma-dhārayaḥ, tadā janma-viśiṣṭā buddhiḥ	<b>pratyakṣam</b> . buddhir hi janmanā eva viṣayam
0008509	— yad ātmanā anubhūtaṃ jñānam, tad eva	<b>pratyakṣam</b> bhavati. tena parair yad anubhūtam, na
0016803	pratyakṣa-lakṣaṇaḥ. kutaḥ. yasmāt tad īdṛṣam	<b>pratyakṣam</b> , bhaviṣyamś ca dharmo na jñāna-kāle
0012416	-ādi-samudāye tad-upacārāt. tat kutas tatra	<b>pratyakṣam</b> bhaviṣyati iti dravye vicāram ārabhate.
0012413	-viśeṣaṇa-viśeṣya-viṣayam jñānam, na tat	<b>pratyakṣam</b> , mānasam eva vā tat. tad yathā rūpam
0012407	anena yad viśeṣaṇa-apekṣam jñānam, na tat	<b>pratyakṣam</b> , mānasam eva vā tat. tad yathā surabhi
0018008	'pi so 'sti. yad artha-vyabhicāri, na tat	<b>pratyakṣam</b> , mithyā-jñāna-vat. tathā ca samavāyāḥ.
0006106	-anubhūta-samaya-smṛti-bala-bhāvi, na tat	<b>pratyakṣam</b> . yathā idam anumāna-ādi-jñānam. tathā
0005710	yat sva-samvedyam, tat sva-adhigamam prati	<b>pratyakṣam</b> , rāga-ādi-jñāna-vat. tathā ca kalpanā-
0011906	yathā hy ātmano 'gny-ādi-samanusmṛti-mataḥ	<b>pratyakṣam</b> liṅgam ālocya-a-pratyakṣe bhavaty
0004101	-yogyo vikalpaḥ. a-samṣṛṣṭa-vikalpaṃ ca	<b>pratyakṣam</b> vikalpa-rahitam eva ātmānam
0002907	grahaṇam pramāṇa-antaram. tathā hi na tat	<b>pratyakṣam</b> , sāmānyasya api grahaṇāt, na apy
0009201	anena yat samvṛti-sad-ālambanam, na tat	<b>pratyakṣam</b> , smṛty-ādi-vat. tathā ca indriya-
0008601	vastu pratyakṣam iṣyate, sarvam idaṃ jagat	<b>pratyakṣam</b> syāt, a-pratyakṣa-upalambhatvena a-
0016014	andha-ādīnām api ca rūpa-ādi-viṣayam	<b>pratyakṣam</b> syāt. atha api — indriya-kṛtam
0009213	-ākāra-vijñānam pratyakṣa-ābhāsa-abhimataṃ	<b>pratyakṣam</b> syāt. tatra api śakyata iyaṃ yuktir
0005607	-ādayaḥ, teṣāṃ sva-samvedanam katham mānasam	<b>pratyakṣam</b> . sva-samvitti-sāmānyena taj-jāṭiyatvāt.
0018001	-viṣayatvāc ca a-yuktaṃ tāsāṃ phalativam.	<b>pratyakṣam</b> hi rūpa-ādi-sva-lakṣaṇa-viṣayam, tās
0004905	eka-viṣayatvād iti viṣaya-nirdeśena api	<b>pratyakṣasya</b> a-vikalpatā samarthitā bhavati.
0010413	— na eva indriya-artha-sannikarṣa-jasya	<b>pratyakṣasya</b> a-vyapadeśyatva-ādi-viśeṣaṇam, kim
0003009	pramāṇa-antara-viṣaye 'pi pravartate, tadā	<b>pratyakṣasya</b> api sāmānye pravṛty-a-virodhān na a
0011816	-sādharmaṇaḥ. indriya-artha-sannikarṣas tu	<b>pratyakṣasya</b> eva kāraṇam. prādhānyād iti. ātma-
0005103	an-uktaṃ eva syāt. tataś ca lakṣaṇam	<b>pratyakṣasya</b> kim syāt. etac codyam a-samāhitam
0012112	pratibhāseṇa. tan na niścaya-a-niścaya-vaśāt	<b>pratyakṣasya</b> grahaṇa-a-grahaṇe. na evam
0000705	abhidharme 'py uktaṃ ity uktaṃ. yuktaṃ tāvat	<b>pratyakṣasya</b> tataḥ siddhiḥ, tad-upadeśa-darśanāt.
0009903	pūrva-dṛṣṭa-sāmānyena agny-ādy-anumānāt, na	<b>pratyakṣasya</b> , tasya a-sādharmaṇa-viṣayatvāt. atha
0016809	eva pratipāditam. api ca yadi siddhatvāt	<b>pratyakṣasya</b> na anena lakṣaṇam vidhīyate, kim
0005011	anena saṅgrhītasya apy a-pañca-indriya-jasya	<b>pratyakṣasya</b> prthag-lakṣaṇa-bheda ucyate. para-
0004904	evam sva-samvedyam a-nirdeśyam rūpam	<b>pratyakṣasya</b> viṣayo na ca evam-vidhe kalpanā
0002505	para-avabodho na anumānād anyato 'vasīyate,	<b>pratyakṣasya</b> śarīra-mātra-viṣayatvāt. na ca
0006009	yena tan-nivṛttaye yatnaḥ kriyate. te hi	<b>pratyakṣasya</b> samvṛttinī. tasmāt sūkṣmam utpāda-
0016807	-lakṣaṇa-pradhānam idaṃ pratyakṣa-sūtram.	<b>pratyakṣasya</b> siddhatvād anuvāda-mātram eva idaṃ
0004907	katham tarhi idānīm a-niścaya-ātmanaḥ	<b>pratyakṣād</b> vyavahāraḥ. niścinvan hi idantayā
0011911	nirṇayasya iti sambandhaḥ. sāmānyā-	<b>pratyakṣiṇaḥ</b> samśaye sati vicārayato viśeṣa-rūpeṇa
0014802	-samuyuktās tu harita-pattra-ādaḥ patitāḥ	<b>pratyakṣi</b> -bhavanti, tathā parama-aṇavaḥ.
0004909	na eṣa doṣaḥ. artha-ālocana-mātre 'pi hi	<b>pratyakṣe</b> 'nubhava-āhita-sāmarthya-bhāvi-smaraṇa-
0015202	-saṅgraha-artha iti. ato mano-vṛttes tāvat	<b>pratyakṣe</b> 'ntar-bhāvaḥ. indriya-vṛttayas tu na
0006008	iti. tatra dve pūrvake kalpanā-jñāne na	<b>pratyakṣe</b> iti khyāpana-artham ukte. kutaḥ punas
0006010	-vibhāgam dur-avadhāratvād an-upalakṣayataḥ	<b>pratyakṣe</b> eva ete iti kasyacin matiḥ syāt.
0004202	tarhi gava-ādaḥ sannihite viṣaye tatra ca	<b>pratyakṣe</b> pravṛtte 'rtha-antara-nāma-anusmṛta-
0011906	samanusmṛti-mataḥ pratyakṣam liṅgam ālocya-a-	<b>pratyakṣe</b> bhavaty anumānam arthe, tathā asya eva
0006907	vikalpa-artho vā-śabdaḥ. atra iti pūrva-ukte	<b>pratyakṣe</b> . sva-ābhāsam viṣaya-ābhāsam ca iti.
0003211	tv antya-kṣaṇa-darśino naṣṭo 'yam iti, tadā	<b>pratyakṣeṇa</b> a-nityatā-sva-bhāva-pratipatter
0002804	tena adhyavasita-tad-bhāva iti gamyate.	<b>pratyakṣeṇa</b> api para-rūpeṇa eva adhigatiḥ. ayam
0002911	tat pramāṇa-antaram iti darśayati. tad yathā	<b>pratyakṣeṇa</b> ekadā paricchinne vahnau dhūme ca
0004309	tarhi pratīti-viśeṣa ity uktaṃ. na kevalam	<b>pratyakṣeṇa</b> eva kalpanā-apoḍhatvaṃ siddham, api
0004303	iti sthitam etat. pratyakṣam kalpanā-apoḍham	<b>pratyakṣeṇa</b> eva sidhyati ity atra kaścid āha —
0004015	yuktaṃ, yasmāt pratyakṣam kalpanā-apoḍham	<b>pratyakṣeṇa</b> eva sidhyati. kim atra anyayā yuktyā
0002509	anumāna-apavādī-kurvan para-loka-āder na	<b>pratyakṣeṇa</b> kartum arhati, tasya bhāva-viṣayatvāt.
0003303	-āsakter ity ayam veditavyaḥ. katham punaḥ	<b>pratyakṣeṇa</b> grhītam eva pūrvam paścān niścaya-
0003412	-artha-grahaṇād abhijñānam iti. ca-śabdena	<b>pratyakṣeṇa</b> grhītasya eva punar a-nityam varṇa-
0012110	tair grhītam. katham idānīm a-niścīyamānam	<b>pratyakṣeṇa</b> tava api grhītam nāma. na pratyakṣam
0016312	-nimittāni pramāṇāni parīkṣyante. tatra	<b>pratyakṣeṇa</b> tāvad dharmo na upalabhyata iti
0002806	-bhūtena para-rūpeṇa arthasya grahaṇam,	<b>pratyakṣeṇa</b> tv a-sādharmaṇa-bhūtena iti. tasmāt

0011909	ayam eva na anya ity utpadyate nirṇaya ity	<b>pratyakṣeṇa</b> tulyā asya niṣṭattir ity yad uktam,
0012213	-ātmakam pratyakṣam ity abhyupagamaḥ, katham	<b>pratyakṣeṇa</b> nirṇayasya tulya-utpattir ity etad
0003305	kṣaṇam sadṛśa-apara-a-pratisandhāyinaṃ	<b>pratyakṣeṇa</b> paricchindan naśvaratām api tasya sva
0003104	-ādikan a-vyapadeśyena sva-lakṣaṇena gṛhṇāti	<b>pratyakṣeṇa</b> . paścāt tad eva varṇatva-ādinā
0002709	-rūpābhyām adhigateḥ. tasya eva hi vastunaḥ	<b>pratyakṣeṇa</b> sva-rūpa-adhigamāt, ekaṃ prameyam sva
0008310	tathā apy a-spaṣṭatvāt tasya na bhedenā	<b>pratyabhijñānam</b> bhavati, kiṃ tarhi tayoh
0008810	na tat tata eva bhavati, kiṃ tarhi	<b>pratyaya</b> -antarād api, caturbhiś citta-caittā hi
0005307	sva-tantram pravartate, kiṃ tarhi indriya-	<b>pratyaya</b> -apekṣam, andha-ādeś ca indriya-jñānam na
0008713	vyavasthita idaṃ paryanuyujyate — kim ayam	<b>pratyaya</b> -apekṣo niyama āhosvid ālambana-apekṣa iti.
0008803	yadi tata ity anena sarvaś catur-vidho 'pi	<b>pratyaya</b> ucyata iti na ayam atra arthaḥ, yas
0008809	-sva-bhāvaḥ pratyaya ucyate, yady ālambana-	<b>pratyaya</b> ucyata iti yāvat. tena tad a-codyam.
0008808	bhavati — yadi sarva-dharma-sva-bhāvaḥ	<b>pratyaya</b> ucyate, yady ālambana-pratyaya ucyata iti
0006113	ity atra tu timiraṃ sarva-indriya-upaghāta-	<b>pratyaya</b> -upalakṣaṇa-mātram kila draṣṭavyam. yas
0006405	-vacane timiraṃ sarva-indriya-upaghāta-	<b>pratyaya</b> -upalakṣaṇa-mātram ity evaṃ vyākhyeyam,
0006111	apavāda-vacaneṇa bāhya-abhyantara-upaghāta-	<b>pratyaya</b> -upahata-indriya-jñānam kalpanā-apoḍhatve
0006403	apavāda-padeṇa bāhya-abhyantara-upaghāta-	<b>pratyaya</b> -upahata-indriya-jñānam kalpanā-apoḍhatve
0008807	yas tata ity anena ucyate. tasmād ālambana-	<b>pratyaya</b> eva sarva-śabdena ukta iti veditavyam.
0008804	yasmād iha sarva-dharma-ātmakatvād ālambana-	<b>pratyaya</b> eva sarva-śabdena uktaḥ. katham punas
0008811	citta-caittā hi iti vacanāt. tad evaṃ	<b>pratyaya</b> -niyama-pakṣe siddha-anta-virodha
0010801	vā iti. na ca mukhya-upacaritayos tulya-	<b>pratyaya</b> -paricchedyatvam. na hi yādṛśeṇa
0010714	na prāpnoti ity etāvad ucyate. api ca tulya-	<b>pratyaya</b> -paricchedyatvād aupacārikatvam eva a-
0014707	tulya-jātye ca pratiyogini prakarṣa-	<b>pratyaya</b> -vidhānāt. atha vā para-parikalpita-
0017101	iti jala-ādinā kalpitena, samanantara-	<b>pratyaya</b> -viśeṣa-vaśeṇa eva utpatteḥ. atha ity-
0005215	iti cet, yatas tasya yaḥ samanantara-	<b>pratyaya</b> -viśeṣaḥ sa sva-viśaya-upajanita-an-antara
0013706	-rūpā iva, sā a-pratyayā ity ucyate. tatra a-	<b>pratyaya</b> -vṛtti-nivṛttaye grahaṇe vartamānā ity
0003817	kṛt-taddhitau. tasmād atra sambandhe bhāva-	<b>pratyayah</b> . anye tv artha-śūnyair iti sva-mataṃ
0014706	spaṣṭatareṇa iti. sva-artha eva tarap-	<b>pratyayo</b> 'lpāctaram iti yathā. kuta etad. mādhave
0014708	para-parikalpita-spaṣṭatva-apekṣayā prakarṣa-	<b>pratyayah</b> . eka-eka-rūpā iti. kecit sukha-sva-
0003813	tathā hi kārakatvam daṇḍitvam iti bhāva-	<b>pratyayah</b> kriyā-kāraka-ādi-sambandhe bhavati.
0010715	yādṛśo hi dravye mahad dravyam alpam vā iti	<b>pratyayah</b> , tad-a-viśiṣṭo rūpa-ādiṣu mahad rūpam
0013614	dvi-prakārā sa-pratyayā ca a-pratyayā ca.	<b>pratyayah</b> pauruṣeyo bodha ucyate caitanya-rūpo
0004816	'nyatra pravṛttir yuktā. bhavati ca tathā	<b>pratyayah</b> pravartate ca śabdād indriya-viśaye.
0015601	sampṛktaḥ pauruṣeṇa pratyayena sa-	<b>pratyayo</b> bhavati. evaṃ pratyakṣa-vyavasāyas tasya
0003815	iti. śabda-pravṛtti-nimite ca bhāva-	<b>pratyayo</b> bhavati. tathā ca āhur — yasya guṇasya
0015708	ādinā — yad an-anubhūtam, na tatra smārtaḥ	<b>pratyayo</b> bhavati. tad yathā santāna-antarīyeshv an
0004815	anyam upalabdhavato 'nyatra sa eva ayam iti	<b>pratyayo</b> bhavati. na apy anyatra codite 'nyatra
0004502	ca, praparna ity yathā. na eva vā atra kta-	<b>pratyayo</b> bhāve vihitaḥ, kiṃ tarhi karmāny eva.
0008806	ca anyāḥ sarva-dharma-sva-bhāvo vijñānasya	<b>pratyayo</b> vyapadeśa-hetur asti, yas tata ity anena
0015807	indriya-vṛtṭy-anubhavo yat-pūrvakaḥ smārtaḥ	<b>pratyayah</b> , sa pramāṇam na ukta iti sā eva nyūnatā.
0015712	parasparam samvedane tāsu vṛtṭiṣu smārtaḥ	<b>pratyayah</b> sambhavaty an-antaram. evaṃ ca iti.
0016210	indriyeṇa yuktam yadā mano bhavati, tadā	<b>pratyayavatī</b> vṛttir indriyasya bhavati. kevalam
0008809	ity yāvat. tena tad a-codyam. yasya ālambana-	<b>pratyayasya</b> sambandhitayā jñānam vyapadiśyate, na
0013705	-samparkād āsādita-tad-rūpā iva, sā a-	<b>pratyayā</b> ity ucyate. tatra a-pratyaya-vṛtti-
0016104	ca mano-vṛtṭyā a-grhyamāṇa-a-sampṛktā tayā a-	<b>pratyayā</b> eva sarvadā syāt. indriya-vyavasāyānām
0013614	pariṇāmo jñeyah. sā punar dvi-prakārā sa-	<b>pratyayā</b> ca a-pratyayā ca. pratyayah pauruṣeyo
0013614	sā punar dvi-prakārā sa-pratyayā ca a-	<b>pratyayā</b> ca. pratyayah pauruṣeyo bodha ucyate
0016109	a-pratyayā vṛtṭiḥ prāmāṇyena abhimatā, sa-	<b>pratyayā</b> tu phalam, teṣām api yathā-uktena
0013702	sampṛktā tad-eka-rūpatām iva āpannā, sā sa-	<b>pratyayā</b> . yathā tapta-avasthāyām ayo-golakas
0015511	katham pratyakṣam pramāṇam ucyeran. na hy a-	<b>pratyayā</b> vṛttayah pratyakṣam pramāṇam bhavanti.
0016109	teṣām prāmāṇyam eva na syāt. yeṣām apy a-	<b>pratyayā</b> vṛtṭiḥ prāmāṇyena abhimatā, sa-pratyayā
0015511	pauruṣeṇa caitanyena a-sampṛktā a-	<b>pratyayāḥ</b> syuḥ. tataś ca katham pratyakṣam
0016010	an-adhyavasitās tair a-sampṛktā a-	<b>pratyayāḥ</b> syuḥ. yac ca idaṃ dvāra-dvāri-vicāre
0005305	uktam bhavati — indriya-jñānāt samanantara-	<b>pratyayād</b> utpannam iti. anena yad uktam — andha
0007509	jñānāt sparśana-āhlāda-tṛpty-ādi-	<b>pratyayānām</b> sambhavaḥ, tad vyavahāra-a-visamvāda-
0016606	kṛtvā. pratyutpanno hi bhāvo 'tītānām hetu-	<b>pratyayānām</b> sāksāt pāramparyeṇa ca upakāryah. yad
0013807	iti tat-sva-bhāvā ity arthaḥ. anye tv a-	<b>pratyayām</b> eva vṛtṭiṃ pramāṇam icchanti, sa-
0013807	a-pratyayām eva vṛtṭiṃ pramāṇam icchanti, sa-	<b>pratyayām</b> tu phalam. grahaṇe vartamānā ity ca
0016017	sāmarthyam syāt, yasmād evam iṣyamāṇe sa-	<b>pratyayāyā</b> vṛtṭer a-sambhavaḥ syāt. indriya-
0016110	phalam, teṣām api yathā-uktena prakāreṇa sa-	<b>pratyayāyā</b> vṛtṭer a-sambhavāt phala-a-bhāvaḥ. tad

0010802	-pratyaya-paricchedyatvam. na hi yādṛṣena	<b>pratyayena</b> mukhyo gauḥ paricchidyate, tāḍṛṣena
0015601	-ābhāso mano-vyavasāyena samprkṛtaḥ pauruṣeṇa	<b>pratyayena</b> sa-pratyayo bhavati. evaṃ pratyakṣa-
0013701	kasyacit, a-cetanatvāt. tena pauruṣeṇa	<b>pratyayena</b> saha yā samprkṛtā tad-eka-rūpatām iva
0004412	-parama-aṇu-janyatvād ity arthaḥ. sva-hetu-	<b>pratyayebhyo</b> ye parama-aṇavo jāyante, te 'nyonya-
0004503	kiṃ tarhi karmaṇy eva. paraspara-upasarpaṇa-	<b>pratyayair</b> hi te sañcitāḥ saṃhatī-kṛtāḥ. tais
0008301	-rūpatā jñānasya. anyathā anubhava-mātreṇa	<b>pratyartham</b> a-viśiṣṭeṣu sarva-jñāneṣu bhedena an-
0002713	iti. yasmād anumāna-vikalpasya bāhyatayā	<b>pratyavabhāsamānam</b> aṃśam a-sva-lakṣaṇam api sva-
0002613	idam iti, tadā sāmānya-ākāreṇa a-sphuṭeṇa	<b>pratyavabhāsamānānam</b> sāmānya-rūpatvaṃ
0016705	tad evam atīta-an-āgata-artha-viṣayam	<b>pratyavamarśa-jñānam</b> yogi-jñānasya kāryam iti
0002612	jñāna-rūpatayā sva-lakṣaṇatvāt. yadā tu	<b>pratyavamarśa-jñānena</b> viṣayi-kriyante keśa-ādi-
0002702	-vyāvṛtta-pada-artha-samāśrayeṇa utpadyamānā	<b>pratyavamarśa-buddhir</b> a-bhinna-ākārā teṣu a-
0008801	viṣayasya prakṛtatvāt tata ity anena prakṛta-	<b>pratyavamarśinā</b> sa eva pratyavamarśyata ity a-
0016703	upakāryāś ca arthā atīta-an-āgatāḥ, tat-	<b>pratyavamarśini</b> jñānāny a-viśamvādīni bhāvanāmaya
0008802	ity anena prakṛta-pratyavamarśinā sa eva	<b>pratyavamarśyata</b> ity a-saṃśayam etat. tat kuta
0011408	a-śrūyamāno 'py anumīyate. yathā gati-buddhi-	<b>pratyavasāna</b> -artha-śabda-karma-a-karmakāṇām aṇi-
0004102	tathā hi sarva-viṣayebhyo vikalpān apanīya	<b>pratyastamita</b> -a-śeṣa-vikalpena manasā sthito 'pi
0013502	-ādiṣv iti. ādi-śabdena karmasu. apoditam	<b>pratyākhyātam</b> . katham ity āha — tad api hi ity-
0004016	kim atra anyayā yuktyā ity abhiprāyaḥ.	<b>pratyātma</b> -vedyo hi sva-saṃvedanena jñāna-antareṇa
0003201	pratibhāsante. sa hi yathā-sthita-vastu-	<b>pratyāyaka</b> -liṅga-āśrayeṇa utpanno vastunaḥ sata
0003013	tu prameya-antaraṃ sambhavati, tadā tasya	<b>pratyāyakam</b> pramāna-antaraṃ syād iti na dve eva
0004010	ca icchā-adhīna-vṛttayaḥ śabdāḥ sarva-artha-	<b>pratyāyana</b> -yogyā ity uktam. satyam, sā eva tv
0004005	lokena hy asya śabdasya asminn abhidheye	<b>pratyāyana</b> -sāmarthyam asti iti gamakatvam
0004013	ca loka tad-vyavasthā atra vidheyā, tasya	<b>pratyāyanatvād</b> iti manyate. upapannam etad iti
0000610	abhidhānam iha vivakṣitasya arthaya śabdena	<b>pratyāyanam</b> abhisamhitam. stotreṇa abhidhānam
0003010	pravṛtty-a-virodhān na a-pratyakṣa-viṣaye	<b>pratyāyanāya</b> anumānam kalpayitavyam ity ekam eva
0017106	-artha-vyabhicārān na alam indriya-artha-	<b>pratyāyanāya</b> , tathā sadana-artho 'pi. tathā hi
0016412	ity-ādīnā yat samprayogād gamyate, na tasya	<b>pratyāyanāya</b> sac-chabda upādeyaḥ. samprayoga-vat.
0003905	niyujyante, taṃ tam arthaṃ tathā-bhūtam	<b>pratyāyayantaḥ</b> kena cāryante. jāty-ādayas tv a-
0017306	nanu ca samprayoga-śrutyā vyāpāra-viśeṣaḥ	<b>pratyāyyate</b> , tat kuto 'yam doṣaḥ. kaḥ punar
0011010	ca. cakṣuḥ prati yadī nāma ayam parihāra iti	<b>pratyāśā</b> syāt, sā api tyajyatām, yataś cakṣuṣa
0010214	ukta-doṣa-a-bhāva ity āha — etena ity-ādi.	<b>pratyuktaḥ</b> pratikṣiptaḥ. vyavasāya-kāryam iti
0010215	vyavasāyaḥ kāryam asya iti vighrahaḥ. katham	<b>pratyuktam</b> ity āha — na hy asti ity-ādi. indriya
0016213	saha-vyavasāya-kriyām ārabhya praśnaḥ.	<b>pratyuttaram</b> api ca — na eka-artha-kāriṇor
0016606	tad api vartamāna-viṣayam eva. katham kṛtvā.	<b>pratyutpanno</b> hi bhāvo 'tītānām hetu-pratyayānām
0016611	itarac ca, so 'sya sva-bhāvaḥ. taṃ ca	<b>pratyutpannam</b> bhāvaṃ bhāvanā-prakarṣa-paryanta-
0004202	-vikalpa-antara-sammukhī-bhāve ca sati	<b>pratyupasthita</b> -viṣaya-grāhi vikalpakam jñānam
0001813	tad adhigamya api na uparata-vyāpāro 'bhūt	<b>pratyeka</b> -jina-vat, kiṃ tarhi yathā-adhigata-mārga
0015502	-vyavasāya-viśeṣa iti. viśeṣa-śabdaḥ	<b>pratyekam</b> abhisambadhyate. nanu ca anya-artha eva
0005111	jñāyate 'nayā iti saṃvittih. saṃvitteḥ	<b>pratyekam</b> abhisambandhaḥ. sā vikalpikā mānasam
0014216	ātmanā sanniviṣṭā ity ataḥ praśnaḥ. na tāvat	<b>pratyekam</b> ity-ādi. eka-ekasya sukha-āder grahaṇe
0009313	pratyakṣatā nīla-ādi-jñānānam ity āha —	<b>pratyekam</b> ca ity-ādi. samudāya-avasthāyām apy eka-
0009308	parama-aṇunā tad vyapadiśyeta. tataś ca	<b>pratyekam</b> ca te jñānasya kāraṇam, pratyekam ca
0009308	tataś ca pratyekam ca te jñānasya kāraṇam,	<b>pratyekam</b> ca tais tad vyapadiśyata iti tad-
0009307	na hi ity-ādīnā atra eva upapattim āha. yadi	<b>pratyekam</b> parama-aṇuṣu jñānam syāt, evaṃ saty eka
0014302	grāhyam, kiṃ tarhi śabda-ādi. ta eva tarhi	<b>pratyekam</b> pariṇatāḥ śabda-ādi-sva-bhāvā
0009107	-śabdasya arthaḥ. kiṃ yad-ābhāsam ity anena	<b>pratyekam</b> rūpa-ādi-parama-aṇunām sva-rūpeṇa a-
0004414	'nyonya-sannidhāna-avasthā-prāptā eva santaḥ	<b>pratyekam</b> vijñāna-upajanana-samarthāḥ sañcita-
0015015	śabda-ādi-bhāvena bhedaḥ, na tu sukha-ādīnām	<b>pratyekam</b> , śabda-ādīnām tri-rūpatva-abhyupagamād
0014302	-ādīnām a-viśeṣāt. sa ca iṣyate. tasmān na	<b>pratyekam</b> sukha-ādi grāhyam, kiṃ tarhi śabda-ādi.
0014306	-vṛtti-grāhyam, caitanya-vat. na bhavati ca	<b>pratyekam</b> sukha-ādi śabda-ādi-sva-bhāvam iti
0012802	ataś ca rūpa-ādīnām sārvendriyatvam	<b>pratyekam</b> syāt, dravya-vat. sārvendriya-grahaṇam
0008002	na kevalām artha-rūpatām anubhava-rūpatām vā	<b>pratyeti</b> , api tv īdṛg-arthaṃ taj jñānam āsīd ity
0003305	paricchindan naśvaratām api tasya sva-bhāvam	<b>pratyeti</b> iti sā eva ca a-nityatā ity pratyakṣa-
0008106	ghaṭa-ākāreṇa ghaṭa-ākāram jñānam āsīd iti	<b>pratyeti</b> . taj-jñānena tu ghaṭa-jñāna-jñānam
0005813	na tu tat prajñapti-vastu-mātram	<b>pratyeti</b> . tatra tāvad rūpa-ādīnām udaka-āharaṇa-
0003604	vahnim pratipannam apy agni-sāmānyam eva	<b>pratyeti</b> , na tu pratiniyatam bhedam iti yat-
0007215	-śubha-ādi-rūpeṇa, tathā tathā sva-saṃvittih	<b>prathate</b> . yathā yathā ca sā khyāti, tathā tathā
0011502	pramāṇam, na viśeṣyasya, tatra tad-vyāpāra-a-	<b>prathanāt</b> . nanu ca pramāṇam karaṇam kārakam.
0009512	grāhyatvam syāt kenacid vā ākāreṇa. yadi	<b>prathama</b> -vikalpaḥ, jñānasya sarvathā artha-sva-

0018211	tad vastu sarva-sāmarthya-varjitam    iti.	<b>prathamah</b> paricchedaḥ samāptaḥ.
0008611	yady api ca tena sa viracitaḥ, tathā api	<b>prathamam</b> an-upajāta-prajñā-atiśayena satā.
0002208	viśaya-pramāṇa-antara-vṛtṭiyā niścayo bhavati	<b>prathamam</b> . uttara-kālaṃ tu punaḥ punar uttara-
0011407	yac-chabdo yasya iti śaṣṭhy-antah śrūyate.	<b>prathamasya</b> tu yat-tador nitya-sambandhād a-
0013402	-bhedād iti ca hetv-antara-upadarśanāt	<b>prathamām</b> . anyathā uktam ity-ādinā artha-āpatti-
0013410	darśayan sādhyā-vyabhicāra-pradarśanāt	<b>prathamām</b> . bhede ' -bhedaḥ kuto 'nyathā iti.
0000103	sadā jayati   sakala-tri-bhuvana-pūjyāḥ	<b>prathita</b> -guṇo jayati ca ārya-gaṇaḥ    param
0016201	manasaḥ smārta-adhika-vyavasāya-	<b>pradarśana</b> -artham. na saha eva, api tu paścād api
0010404	lakṣaṇe vivakṣite ko 'vasaro jñāna-sva-bhāva-	<b>pradarśanasya</b> iti. tatra etat syāt — tad eva
0003607	sa eva dārṣṭāntikaḥ, sa eva ayam iti	<b>pradarśanāt</b> . ato na sāmānyena anumānam iti. yadi
0013410	sādhyasya vṛtṭiṃ darśayan sādhyā-vyabhicāra-	<b>pradarśanāt</b> prathamām. bhede ' -bhedaḥ kuto
0010402	niḥ-śreyasa-prāptiḥ, atas tat-sva-bhāva-	<b>pradarśanāya</b> . tasmāt siddha-sādhanam iti. tan na
0010405	na śakyate vaktuṃ vinā tat-sva-bhāva-	<b>pradarśanena</b> ity āha — tasya ca ity-ādi.
0007014	prakāśo hy ātma-prakāśanam bhavati, na	<b>pradīpa</b> -antaram apekṣate. na apy ātmānam bhāvataḥ
0010810	tam adhiṣṭhānād adhikam avabhāsayati	<b>pradīpa</b> -āloka-vat, tasmād upapadyate tad-
0013704	-rūpatām iva āpadyate. yā punar vṛtṭiḥ	<b>pradīpa</b> -prabhā iva kevalam viśaya-prakāśikā, na
0016102	pradīpa-prabhāyām satyām cakṣuṣo vṛtṭiḥ,	<b>pradīpa</b> -prabhā tu saha-kāriṇy eva kevalam, tathā
0016102	'rthe grahaṇāya pravartate. tatra — yathā	<b>pradīpa</b> -prabhāyām satyām cakṣuṣo vṛtṭiḥ, pradīpa-
0016017	vṛtṭer a-sambhavaḥ syāt. indriya-vṛtṭau	<b>pradīpa</b> -prabhāyām iva hi saha-kāritvena
0000114	nātha tvam kalpa-pādapāḥ   tvam su-vaidyāḥ	<b>pradīpas</b> tvam tvam eva paramaḥ plavaḥ    ity atra
0011609	samarthitam iti. evaṃ tarhi ity-ādinā yathā	<b>pradīpasya</b> andha-kāra-nivṛtṭiḥ phalam artha-
0011702	-vat. a-satī ca nivṛtṭiḥ. viruddha-vyāptaḥ.	<b>pradīpasya</b> api na andha-kāra-nivṛtṭi-mātram
0010814	śrotram tu śravaṇa-śaṣkūlī-paricchinna ākāśa-	<b>pradeśa</b> -viśeṣaḥ. tasya na eva paro bahir-
0011101	prabhā-avayavī kalpyate, evam api yas tasya	<b>pradeśo</b> viśayeṇa samprayukto jñāna-upajanana-
0010815	tasya tad āśaṅkitam iti. evaṃ manyate —	<b>pradeśavattvam</b> ākāśasya bhāktam. parama-arthatas
0014116	-bhāva upalabhyate. tad yathā manda-prakāśe	<b>pradeśe</b> gava-āder upalabhyamānasya samsthāna-
0014014	na asau tad-ātmakaḥ. tad yathā caitanyam a-	<b>pradhāna</b> -dharmakam na tad-ātmakam. na bhavanti ca
0014710	te ca sarvatra deśe kāle ca. etena	<b>pradhāna</b> -dharmakatvam āha. pṛthag ity a-samhatāḥ
0014701	ca. na ca karma-pūrvikā sṛṣṭiḥ, api tu	<b>pradhāna</b> -pūrvikā. samsāraś ca śakty-ātmanā prak
0001209	bhagavataḥ khadga-āder viśeṣaḥ. para-artha-	<b>pradhāna</b> -vṛtṭinā ca anena avaśyam evaṃ-vidho
0014714	sarvatra santi. eka-jātīyās teṣāṃ	<b>pradhānam</b> ity ākhyātāḥ kariṣyanta iti darśayati.
0014712	ity arthaḥ. ta evaṃ-vidhāḥ parama-aṇavaḥ	<b>pradhānam</b> ity ucyante. jātitaḥ sarva-gatānām iti.
0014604	ca veditavyāḥ. ta eva a-sañcitāḥ prak sṛṣṭeḥ	<b>pradhānam</b> ity ucyante. yadā tu sṛṣṭi-kāle
0016807	pradhānam vidheyam. na tu pratyakṣa-lakṣaṇa-	<b>pradhānam</b> idam pratyakṣa-sūtram. pratyakṣasya
0014411	-tan-mātra-ādi, ādi-śabdena ahaṅkāro mahān	<b>pradhānam</b> ca gṛhyate. na ca ity-ādinā apy an-eka-
0001012	pravṛtṭer a-sambhavāt karmaṇo 'pi tṣṇā eva	<b>pradhānam</b> . tathā hi sad api karma yāvad a-vidyā-
0014610	-yūthyair mata iti. pūrveṣāṃ kapila-śiṣyāṇāṃ	<b>pradhānam</b> na rūpa-ādimat. śakty-ātmanā tatra rūpa
0016806	-lakṣaṇa eva artho dharmā ity etad atra	<b>pradhānam</b> vidheyam. na tu pratyakṣa-lakṣaṇa-
0014608	prakriyā-bhedo yathā-uktam — rūpa-ādimat	<b>pradhānam</b> sa-avayavaṃ karma-pūrvikā sṛṣṭiḥ
0017809	satā api vā a-bheda-upacāram kurvanti, yathā	<b>pradhānamayaḥ</b> sāṅkhya-puruṣo 'yam iti. na ca evaṃ-
0013910	matam. paras tu puruṣa-autsukya-nivṛtṭtaye	<b>pradhānasya</b> pravṛtṭir iti manyate. tatra yady
0010307	pratyakṣa-a-bhāva-prasaṅgāt. tad anena	<b>prapañcena</b> yasya yatra vyabhicāraḥ sambhavaś ca
0004502	vā iti bahu-vṛṭhir uttara-pada-lopaś ca,	<b>praparṇa</b> iti yathā. na eva vā atra kta-pratyayo
0007603	tu yaḥ kaścit. atas taṃ gamayad dhūma-jñānam	<b>prabodha</b> -paṭu-vāsanām dahana-ākārām buddhiṃ
0004911	-sādhanam vā anubhūtam, tādrśa-darśanād asya	<b>prabodhe</b> sati tad eva idam iti smṛtir bhavati.
0000802	pravṛtṭānām na viḡnāya vināyakaḥ	<b>prabhavanti</b> iti tad-gauravam api sa-prayojanam
0001101	tad-anyeṣāṃ ca doṣāṇām ātma-darśanam eva	<b>prabhavam</b> evaṃ vyavasitavān. na hi na aham na
0011015	bhavata iti prasaṅgo vā. atha sa-avayavaḥ	<b>prabhā</b> -avayavī kalpyate, evam api yas tasya
0011011	sā api tyajyatām, yataś cakṣuṣa ātma-bhūtaḥ	<b>prabhā</b> -avayavī nirgatya sarva-ātmanā viśayeṇa
0013704	iva āpadyate. yā punar vṛtṭiḥ pradīpa-	<b>prabhā</b> iva kevalam viśaya-prakāśikā, na tu
0016102	-prabhāyām satyām cakṣuṣo vṛtṭiḥ, pradīpa-	<b>prabhā</b> tu saha-kāriṇy eva kevalam, tathā indriya-
0016017	a-sambhavaḥ syāt. indriya-vṛtṭau pradīpa-	<b>prabhāyām</b> iva hi saha-kāritvena avasthitāyām mana
0016102	pravartate. tatra — yathā pradīpa-	<b>prabhāyām</b> satyām cakṣuṣo vṛtṭiḥ, pradīpa-prabhā
0011006	-grahaṇam. kārya-a-bhāvaḥ. nanu cakṣuṣaḥ	<b>prabhāva</b> -lakṣaṇā vṛtṭir adhiṣṭhāna-pidhāne
0017107	'pi. tathā hi indriya-antara-arthā api rajaḥ-	<b>prabhṛtaya</b> indriye sīdanti. prabhṛti-śabdena
0017211	tasya vā praśastaḥ, sa indriya-arthaḥ, rajaḥ-	<b>prabhṛtayo</b> 'py evaṃ-vidhāḥ. tat tat-samprayoge 'pi
0017206	cakṣur-ādi-indriya-samprayogād rajaḥ-	<b>prabhṛti</b> -viśayā buddhir na upajāyate, na eva ayam
0017107	-arthā api rajaḥ-prabhṛtaya indriye sīdanti.	<b>prabhṛti</b> -śabdena karṇa-ādi-mala-ādayo gṛhyante.
0017209	pratyakṣam. na eṣa doṣaḥ. na hy atra rajaḥ-	<b>prabhṛtibhiḥ</b> samprayogāt tad-viśaya-indriya-

0017206	kiṃ punar atra an-iṣṭam. yadi hi rajaḥ-	<b>prabhṛtibhiś</b> cakṣur-ādi-indriya-samprayogād rajaḥ
0017205	ca praśastatvam eṣṭavyam. tataś ca rajaḥ-	<b>prabhṛtiṣu</b> prasaṅgaḥ. kiṃ punar atra an-iṣṭam.
0017113	iṣṭam. na ca evam-prakāraṃ sadana-ādi rajaḥ-	<b>prabhṛtīnām</b> asti. tat kuto 'yaṃ prasaṅgaḥ. uktam
0005906	adhyāropayanty upajāyate kalpanā. tad evam	<b>prabhedataḥ</b> śabda-kalpanā eva saṅketa-mātra-
0014911	grhyate. jighṛkṣitaṃ vā iti yathā śvabhiḥ	<b>pramadā</b> -tanau bhakṣya-sva-bhāvātvaṃ eva
0002216	-ādi-vyutpattir apārthikā iti cet, na,	<b>pramāṇa</b> -a-pramāṇa-vipratipatti-nivartana-paratvāt
0003009	na sāmānya-viṣayam eva anumānam, kiṃ tarhi	<b>pramāṇa</b> -antara-viṣaye 'pi pravartate, tadā
0002208	-paridrṣṭa-vastu-sādhya-artha-kriyā-viṣaya-	<b>pramāṇa</b> -antara-vṛtṭyā niścayo bhavati prathamam.
0015206	arthaḥ. na etad asti. ca-śabdas tāvad iha	<b>pramāṇa</b> -antara-samuccaya-artho 'numānam pramāṇam
0003002	tadā tad viśeṣa-dṛṣṭa-ākhyam agni-grahaṇam	<b>pramāṇa</b> -antaram sāmānyato dṛṣṭād anumānāt. tad
0003013	-antaram sambhavati, tadā tasya pratyāyakam	<b>pramāṇa</b> -antaram syād iti na dve eva pramāṇe. asty
0003108	sāmānyena eva a-nityatvena. tasmān na	<b>pramāṇa</b> -antaram, api tv anumānam eva. kiṃ kāraṇam
0002813	sāmānya-lakṣaṇa-viṣayam anumānam eva, na	<b>pramāṇa</b> -antaram. ayaṃ ca artho vistareṇa sva-
0003014	na idam apahnūyate, kiṃ tu tasya sandhāne na	<b>pramāṇa</b> -antaram. ayaṃ tāvat pūrvasya parihāraḥ.
0002909	ca. tat katham iti. tad-grahaṇam katham na	<b>pramāṇa</b> -antaram ity arthaḥ. a-sakṛd vā ity anena
0003405	ity a-samānam. atha dvitīye kalpe na	<b>pramāṇa</b> -antaram ity katham grantho nīyate. yāvātā
0003407	vaktum syāt. satyam etat, kiṃ tu pareṇa	<b>pramāṇa</b> -antaram ity kṛtvā upanyastam. atas tathā
0002910	— viśeṣa-dṛṣṭa-ākhyam yad anumānam, tat	<b>pramāṇa</b> -antaram ity darśayati. tad yathā
0003209	tu varṇa-sāmānyam eva sva-viṣayam. ato na	<b>pramāṇa</b> -antaram. evam idam anumānena varṇa-āder a
0003102	pravartate tan-nimittam jñānam, na tat	<b>pramāṇa</b> -antaram. katham punas tat-sandhānam ity
0002906	ity-ādi-viśeṣa-sāmānya-viṣayam grahaṇam	<b>pramāṇa</b> -antaram. tathā hi na tat pratyakṣam,
0002303	-viṣayā eva asmākam vipratipattiḥ, yāni tu	<b>pramāṇa</b> -antarāny asmābhir abhyupetāni na tad-
0001802	tat punar mārḡasya tan-niścitasya	<b>pramāṇa</b> -antareṇa a-bādhanād avasīyate. a-
0002015	atra mukhyam. para-pramāṇam tu pareṣām tatra	<b>pramāṇa</b> -abhiniveśa iti pramāṇam ity uktam. tayor
0003005	-bahutvād vā, ekasminn eva vā viṣaye 'n-eka-	<b>pramāṇa</b> -avatārāt. tad ubhayathā api pareṇa
0002513	-bahutvād vā, ekasminn api viṣaye 'n-eka-	<b>pramāṇa</b> -avatārād vā. na tāvad viṣaya-bahutvāt.
0008702	vāda-vidheḥ su-ucitam. pramāṇa-ādiṣv iti	<b>pramāṇa</b> -avayava-tad-ābhāsa-jāti-tad-uttareṣu.
0009103	tasmāt sāmānyena eva bāhya-artha-āśrayiṇī	<b>pramāṇa</b> -ādi-vyavasthā na ghaṭata iti pratipādana-
0009601	ca sthitam etat — na bāhya-artha-āśrayā	<b>pramāṇa</b> -ādi-vyavasthā yujyata iti. naiyāyikānām
0007314	-ādi-vibhāgaḥ, yena a-saty api bāhye 'rthe	<b>pramāṇa</b> -ādi syād iti. atas tat-parihāraya āha
0008701	ity anena doṣavattvaṃ vāda-vidheḥ su-ucitam.	<b>pramāṇa</b> -ādiṣv iti pramāṇa-avayava-tad-ābhāsa-jāti
0010402	-nivṛttaye 'vyapadeśya-ādi-grahaṇam, kiṃ tu	<b>pramāṇa</b> -ādinām sva-bhāva-parijñānān niḥ-śreyasa-
0002204	adhyavasitā ity arthaḥ. tathā hi	<b>pramāṇa</b> -ābhāsenā pravṛttāḥ kecid vipralabhyamānā
0002108	heyam upādeyaṃ ca. tat-pratipattir yataḥ	<b>pramāṇa</b> -āyattā, tasmāt pramāṇa-siddhaye yatnaḥ sa
0007508	-vidam sarvam eva jñānam upaplutam, katham	<b>pramāṇa</b> -itara-vyavasthā. upaplava-vāsanā-viśeṣa-
0002502	api jñānasya samvāda-itarau niścinvan	<b>pramāṇa</b> -itara-vyavasthām kuryāt, na anyathā. tac
0002201	-virodhi-lakṣaṇam lakṣaṇa-kāraiḥ praṇīyēt.	<b>pramāṇa</b> -utpattāv eva pramāṇa-sva-rūpa-siddher eka
0011113	darśayann āha — tasya vā iti. tathā api	<b>pramāṇa</b> -catuṣṭva-abhyupagama-bādha. mano vā astv
0017804	akṣam prati vṛtter ity anena sādharmyeṇa	<b>pramāṇa</b> -tulyatvāt pratyakṣa-upacāro yuktaḥ, yathā
0002811	idam tu vaktavyam — katham prameya-dvityāt	<b>pramāṇa</b> -dvityam ity āha — sva-lakṣaṇa-viṣayam ca
0003012	-antara-sambhavāt. prameya-dvityatva hi	<b>pramāṇa</b> -dvityam uktam. yadā tu prameya-antaram
0007410	-ādayas te vivakṣitāḥ. upādāya iti tat	<b>pramāṇa</b> -nibandhanam grhītvā. tathā tathā ity-ādi.
0002817	a-pratyakṣam api pramāṇam asti ity eka-	<b>pramāṇa</b> -nirāsaḥ kṛtaḥ. tṛtīyasya prameyasya a-
0002816	vā anena prameya-dvaya-darśanena eka-try-ādi-	<b>pramāṇa</b> -nirāsaḥ kṛtaḥ. sva-lakṣaṇād anyad api
0002818	prameyasya a-bhāvam darśayātā try-ādi-	<b>pramāṇa</b> -nirāsaḥ. yat tarhi ity-ādi. yadi prameya-
0003007	yat tarhi ity-ādinā granthena. eka-an-eka-	<b>pramāṇa</b> -nirāso vā prameya-dvaya-darśanād yaḥ prāg
0018205	-vyāptam prasaṅgam āha. anena eva ca nitya-	<b>pramāṇa</b> -nivṛttaye pramāṇa-bhūtāya ity atra yad
0002207	-lakṣaṇam tu yat prāmānyam tasya sata eva	<b>pramāṇa</b> -paridrṣṭa-vastu-sādhya-artha-kriyā-viṣaya-
0002014	āyātavāt pramāṇa-śabdena uktāḥ. para-	<b>pramāṇa</b> -pratiśedhāya ity-ādinā pramāṇa-siddhi-
0002012	samuccitiḥ kariṣyate. atra ca sarva eva	<b>pramāṇa</b> -prameya-tad-ābhāsa-ādi-nimittāḥ sandarbhāḥ
0007401	-vad iva lakṣyate. ato yathā-darśanam iyam	<b>pramāṇa</b> -prameya-vyavasthā kriyate, na yathā-
0002013	-prameya-tad-ābhāsa-ādi-nimittāḥ sandarbhāḥ	<b>pramāṇa</b> -prasaṅgena āyātavāt pramāṇa-śabdena
0011703	tu ghaṭa-ādy-avabhāsanam. atas tad-avasthaḥ	<b>pramāṇa</b> -phala-a-bhāva-doṣa iti. kenacit
0011701	ca na prasiddhir bhavitum arhati, na	<b>pramāṇa</b> -phalam bhavitum arhati ity arthaḥ. yad a-
0007608	prameyam tad iti sa viṣaya-ābhāsaḥ prameyam.	<b>pramāṇa</b> -phalate punar grāhaka-ākāra-samvittiyor
0008315	jñānasya, api tu sva-samvedanam api, yat	<b>pramāṇa</b> -phalatvena iṣṭam. asti tāvaj jñānasya
0011701	arhati ity arthaḥ. yad a-sat, na tat	<b>pramāṇa</b> -phalam, atyanta-a-bhāva-vat. a-satī ca
0007803	ca. tad artha-sva-ābhāsam eva ity etat	<b>pramāṇa</b> -phalam. tatra artha-ābhāsam viṣaya-
0011311	upalakṣaṇam. na ca anyatra phalam yuktam iti	<b>pramāṇa</b> -phalam. na hy anya-viṣayasya ity-ādir



0003512	anugamaṃ dr̥ṣṭānte darśayati, tadvad iti	<b>pramāṇa</b> -phalam. yat pūrva-adhigata-artha-viṣayam,
0007307	amum arthaṃ sūcayitum evam uktam. evaṃ hi	<b>pramāṇa</b> -phalayor viṣaya-bhedo na bhavati, yatra
0003410	-abhijñānāyor vastuto na bhedaḥ, tathā api	<b>pramāṇa</b> -phalavad bheda utprekṣyate. abhijñeya-
0003004	-a-yogāt. tad evaṃ dvābhyāṃ ākārābhyāṃ	<b>pramāṇa</b> -bahutvaṃ sambhavet, prameya-bahutvād vā,
0000207	-artham. pramāṇaṃ ca asau bhūtaś ca iti	<b>pramāṇa</b> -bhūtaḥ, tasmai pramāṇa-bhūtāya. nanu ca
0000717	jāyate. yasmād anena ślokena sa-upapattikaṃ	<b>pramāṇa</b> -bhūtatvaṃ bhagavato guṇa udbhāvitāḥ,
0000613	sampattiḥ prakarṣaḥ, tena hetunā. yat	<b>pramāṇa</b> -bhūtatvam a-sādhāraṇo guṇaḥ, tena
0000611	kena guṇena tathā-prakāśanam ity āha —	<b>pramāṇa</b> -bhūtatvena iti. sa punar guṇaḥ kena
0018205	āha. anena eva ca nitya-pramāṇa-nivṛttaye	<b>pramāṇa</b> -bhūtāya ity atra yad bhūta-grahaṇam, tatra
0000112	-nīti-śāstra-vyākhyāna-karambakaḥ kriyate	<b>pramāṇa</b> -bhūtāya ity-ādi. yathā —tvam merus tvam
0001508	ca bhagavān. sva-bhāvaḥ. tad evaṃ	<b>pramāṇa</b> -bhūtāya ity etad eva stuti-padam. anena
0000207	ca asau bhūtaś ca iti pramāṇa-bhūtaḥ, tasmai	<b>pramāṇa</b> -bhūtāya. nanu ca dvitīyayā atra
0000712	eva siddham. tasmād bhagavad-upadeśa-siddha-	<b>pramāṇa</b> -lakṣaṇa-anuvīdhāy etat prakaraṇam iti
0000703	-ucitam ācāryeṇa — yad etat pratyakṣa-ādi-	<b>pramāṇa</b> -lakṣaṇam, tad bhagavad-upadeśād eva
0003508	-artha-adhigantṛ pramāṇam iti sāmānyena	<b>pramāṇa</b> -lakṣaṇam. saṅkhyā dve trīṇi vā ity evam-
0002113	pramāṇāni vyavahāraś ca tat-kṛtaḥ	<b>pramāṇa</b> -lakṣaṇasya uktau jñāyate na prayojanam
0012013	grahaṇa-hetur ity eṣa doṣa udbhāvyate. jñāna-	<b>pramāṇa</b> -vādinā api ca sa eva jñānasya hetur iṣyate
0002301	-vyutpattir apārthikā iti cet, na, pramāṇa-a-	<b>pramāṇa</b> -vipratipatti-nivartana-paratvāt
0002210	pramāṇyaṃ niścinvann abhyāsād anyānām uttara-	<b>pramāṇa</b> -vṛttim antareṇa api prājñas tathā-
0002209	uttara-kālaṃ tu punaḥ punar uttara-	<b>pramāṇa</b> -vṛtṭyā kāsāñcij jñāna-vyaktīnām prāmāṇyaṃ
0000511	-utsargaḥ sa-apavādaḥ sa-vistarāḥ prakṛṣṭaḥ	<b>pramāṇa</b> -vyutpattaye pramāṇa-samuccayaḥ kariṣyate.
0000508	-vidhaṃ yataḥ sva-matam, na tena sarveṣāṃ	<b>pramāṇa</b> -vyutpattiḥ kṛtā. tasmāt sva-matāt
0000314	āha — pramāṇa-siddhyā iti. pramāṇa-siddhiḥ	<b>pramāṇa</b> -vyutpattiḥ. tad-arthaṃ idam. tasmād
0000408	sva-matam nyāya-mukha-ādi vigata-prasṛta-	<b>pramāṇa</b> -vyutpattikam. tathā hi tatra pratyakṣam
0000509	tasmāt sva-matāt saṅkṣiptād a-kṛta-prakṛṣṭa-	<b>pramāṇa</b> -vyutpatter hetor manda-dhīyām api vistara
0002216	āha — pratyakṣam anumānaṃ ca ity-ādi.	<b>pramāṇa</b> -vyutpādane kartavye saṅkhyā-ādi-
0002013	sandarbhāḥ pramāṇa-prasaṅgena āyātavāt	<b>pramāṇa</b> -śabdena uktāḥ. para-pramāṇa-pratiśedhāya
0001715	tasya jñānasya tattva-viṣayatvāt. tat punaḥ	<b>pramāṇa</b> -saṃvādāt tad-deśitasya mārgasya anumīyate.
0001808	-vīta-rāgebhyo 'dhikāḥ. tathā hi na teṣāṃ	<b>pramāṇa</b> -saṃvādi-heya-upādeya-viṣayaṃ jñānam.
0000511	sa-vistarāḥ prakṛṣṭaḥ pramāṇa-vyutpattaye	<b>pramāṇa</b> -samuccayaḥ kariṣyate. tat kiṃ tatra eva
0000205	prakāśako 'visamvādakaś ca. tasmāt	<b>pramāṇa</b> -sādharmyāt pramāṇam. bhūto jātaḥ, utpanna
0012210	-arthaṃ hi catuṣṭaya-sannikarṣa-jam iti.	<b>pramāṇa</b> -siddham indriya-jñānasya a-vikalpakatvam
0002108	tat-pratipattir yataḥ pramāṇa-āyātā, tasmāt	<b>pramāṇa</b> -siddhaye yatnaḥ sa-phala ity abhiprāyaḥ.
0002014	uktāḥ. para-pramāṇa-pratiśedhāya ity-ādinā	<b>pramāṇa</b> -siddhi-śabdasya arthaṃ ācaṣṭe. sva-
0002101	uktam. tayor yathā-svam sva-rūpa-parijñānaṃ	<b>pramāṇa</b> -siddhiḥ. tatra para-pramāṇasya a-
0000314	udbhāvitum āha — pramāṇa-siddhyā iti.	<b>pramāṇa</b> -siddhiḥ pramāṇa-vyutpattiḥ. tad-arthaṃ
0000403	tad yathā sādhitasya odanasya. sādhitā ca	<b>pramāṇa</b> -siddhiḥ. vyāpaka-viruddhaḥ. asya nirāsāya
0000401	etat-arthaṃ idam ārabhyate, na ārabdhavyam,	<b>pramāṇa</b> -siddher nyāya-mukha-ādinā eva sva-matena
0000314	upalambhaḥ. asya a-siddhim udbhāvitum āha —	<b>pramāṇa</b> -siddhyā iti. pramāṇa-siddhiḥ pramāṇa-
0002102	'py āropita-pramāṇa-sva-bhāvasya na etat	<b>pramāṇa</b> -sva-bhāvam iti yad vyutpādanam sa
0002102	-pramāṇasya a-pramāṇasya sato 'py āropita-	<b>pramāṇa</b> -sva-bhāvasya na etat pramāṇa-sva-bhāvam
0002202	-kāraṇiḥ praṇīyeta. pramāṇa-utpattāv eva	<b>pramāṇa</b> -sva-rūpa-siddher eka-ākāram eva lakṣaṇa-
0002310	iti yadā na vyutpādyate, tadā pramāṇasya	<b>pramāṇa</b> -sva-rūpatā eva hīyate. tathā hi phalasya
0002314	a-jñāna-rūpeṇa bhāvyam. a-jñāna-rūpasya ca	<b>pramāṇa</b> -sva-rūpatā na syād rūpa-ādi-vad iti phala
0007609	-ākāra-saṃvittyor iti grāhaka-ākārasya	<b>pramāṇatā</b> , saṃvitteḥ phalatā. atra ca yady api
0006508	saha vyāpāreṇa pratītyatvād ity arthaḥ. etat	<b>pramāṇatva</b> -upacāra-nibandhanam. pramāṇam phalam
0006601	-ākāra-parigrahāt sa-vyāpāra-pratītir iti	<b>pramāṇatvam</b> upacaryate, vyavahriyate ity arthaḥ.
0011513	viśeṣaṇam sambhavati, tadā viśeṣaṇa-jñānasya	<b>pramāṇatvam</b> vā syāt phalatvam vā. anyatara-
0007610	alpācāratvam, tathā api grāhaka-ākārasya	<b>pramāṇatvāt</b> tasya ca vyutpādyatvena adhikṛtatvād
0015413	iti manyate. tad evaṃ vṛtti-grahaṇasya a-	<b>pramāṇatvān</b> na tasya a-saṅgrahān nyūnatvam. yathā
0011212	jñānasya ca ity-ādi. indriya-sannikarṣayoḥ	<b>pramāṇatve</b> na syāt phala-a-bhāvaḥ, jñānasya
0011813	tasya anugrahakāḥ. kecit tv iti. jñānasya hi	<b>pramāṇatve</b> phalam anyan na syāt. tathā hy
0002203	vīparītaṃ pratipannāḥ, a-pramāṇam	<b>pramāṇatvena</b> adhyavasitā ity arthaḥ. tathā hi
0003509	evaṃ-ādi tan na prāpnoti. yadi sarvaṃ jñānam	<b>pramāṇatvena</b> iṣyate ity anena prāk-pakṣa-virodham
0007204	tasya sva-saṃvedyatvāt. tat kim iti tadā	<b>pramāṇatvena</b> na vyavasthāpyate ity āha — tadā hi
0003612	tad-bhāva-adhyāropo viparyāsa eva, na	<b>pramāṇam</b> . atha a-bhinnau, adhigata-viṣayatvāt sa
0006210	— iha a-visamvādi pravartakaṃ jñānam	<b>pramāṇam</b> abhimatam, na hy ābhyām arthaṃ
0002817	api prameyaṃ darśayatā a-pratyakṣam api	<b>pramāṇam</b> asti ity eka-pramāṇa-nirāsaḥ kṛtaḥ.
0012600	ced ekena eva kriyate, na indriya-antare	<b>pramāṇam</b> asti ity tan na kalpanīyam syād iti.

0011215	artha-antarām syāt. na tu vyavasāya-ātmakam	<b>pramāṇam</b> icchato 'nyat phalam bhavati. nanu ca
0009009	-arthata eva bāhyam prameyam tad-viṣayam ca	<b>pramāṇam</b> icchanti. tac ca yathā na yujyate, tathā
0013807	ity arthaḥ. anye tv a-pratyayām eva vṛttim	<b>pramāṇam</b> icchanti, sa-pratyayām tu phalam.
0007510	tad vyavahāra-a-visamvāda-apekṣayā	<b>pramāṇam</b> , itarat tathā-vidha-vāsanā-virahād a-
0007510	itarat tathā-vidha-vāsanā-virahād a-	<b>pramāṇam</b> ity a-doṣaḥ. atha yad idam kāryāt kāraṇa
0003404	utpādayat tatra pravartanāya anumānam	<b>pramāṇam</b> ity a-samānam. atha dvitīye kalpe na
0003410	kartavye yaj jñānam viśeṣa-drṣṭam, tan na	<b>pramāṇam</b> ity arthaḥ. yady api jñāna-abhijñānayor
0007114	sati bāhye 'rthe prameye grāhaka-ākāra eva	<b>pramāṇam</b> ity āśānkā syāt. atas tan-nirāsāya āha
0011411	tasya eva karmaṇo jñeyasya taj jñānam	<b>pramāṇam</b> iti. iha ca viśeṣaṇe viśeṣaṇa-jñānasya
0002015	tu pareṣām tatra pramāṇa-abhiniveśa iti	<b>pramāṇam</b> ity uktam. tayor yathā-svam sva-rūpa-
0011504	antarasya. tat katham tasya eva karmaṇas tat	<b>pramāṇam</b> ity ucyate. na eṣa doṣaḥ. na eva iyaṃ
0002416	api prāmāṇyāt. anyathā idam pramāṇam idam a-	<b>pramāṇam</b> ity eṣā vyavasthā na syāt. tathā hi
0003502	evam uktam, na punaḥ sakṛd-grahaṇāt	<b>pramāṇam</b> iti kṛtvā. vivāda-āspadī-bhūtam vastu
0003413	varṇa-ādi iti yad grahaṇam, tad api na	<b>pramāṇam</b> iti darśayati. punaḥ punar ity anena a-
0002405	na kṛtam syāt. tataś ca dvi-vidham eva	<b>pramāṇam</b> iti yat pratipādayiṣitam tad eva na
0006603	sā eva tasya ātma-bhūtā viṣaya-ākāratā	<b>pramāṇam</b> iti. yuktam ca etat. tathā hi na kriyā-
0003406	pramāṇam eva idam na bhavati, tato na idam	<b>pramāṇam</b> iti yuktam vaktum syāt. satyam etat, kim
0011803	yan niṣpadyate, tad anyat. pratyakṣam	<b>pramāṇam</b> iti vākya-śeṣaḥ. atra sambandhe
0013602	ity ucyate. śrotra-ādi-vṛttis ca pratyakṣam.	<b>pramāṇam</b> iti śeṣaḥ. śrotra-tvak-cakṣur-jihvā-
0003507	ity arthaḥ. an-adhigata-artha-adhiganṭr	<b>pramāṇam</b> iti sāmānyena pramāṇa-lakṣaṇam. saṅkhyā
0002416	anumānasya api prāmāṇyāt. anyathā idam	<b>pramāṇam</b> idam a-pramāṇam ity eṣā vyavasthā na
0002117	-viruddha-lakṣaṇa-praṇayanāt. yadi hi	<b>pramāṇam</b> idam iti niścaya-lakṣaṇā siddhiḥ svataḥ
0000201	-artho gamyate, tathā iha api iti bhagavān	<b>pramāṇam</b> iva pramāṇam. yathā hi pratyakṣa-ādi-
0006313	-jatvān nir-vikalpatvāc ca. na ca tṛtīyam	<b>pramāṇam</b> iṣtam, itaḥ pratyakṣam eva ity
0007114	-samvedana-phala-vyavasthāne grāhaka-ākāraḥ	<b>pramāṇam</b> iṣtam, tathā sati bāhye 'rthe prameye
0011214	-ātmakam hi ity-ādi. yasya a-niścaya-ātmakam	<b>pramāṇam</b> iṣtam, tasya niścayaḥ phalam artha-
0011301	satyam, tathā api yasya a-niścaya-ātmakam	<b>pramāṇam</b> iṣtam, tasya sthūla-darśitayā niścayo
0007201	api viṣaya-ābhāsātā eva jñānasya	<b>pramāṇam</b> iṣyate, na tu vijñapti-mātratā-vad
0015405	eṣa doṣa iti. na eva idam vṛtti-samvedanam	<b>pramāṇam</b> iṣyate. smārtaḥ hi tat. yathā kāma-
0011801	apare sambandham ācakṣate — laingikam	<b>pramāṇam</b> uktam. ata āha — kim laingikam eva
0015107	a-vidhānato na sarva-prameya-viṣayam	<b>pramāṇam</b> uktam ity a-vyāpitā lakṣaṇasya. syād
0007103	asti prayojanam, yasmāt prak sva-samvedanam	<b>pramāṇam</b> uktam, tena ca jñāna-sva-rūpam eva
0015511	a-pratyayāḥ syuḥ. tataś ca katham pratyakṣam	<b>pramāṇam</b> ucyeran. na hy a-pratyayā vṛttayaḥ
0011113	doṣaḥ, evam tarhi sukha-ādi-jñānam pañcamam	<b>pramāṇam</b> upasaṅkhyeyam iti darśayann āha —
0003406	-antarām iti katham grantho nīyate. yāvata	<b>pramāṇam</b> eva idam na bhavati, tato na idam
0002103	sa pratiśedhaḥ. sā eva ca tasya siddhiḥ. sva-	<b>pramāṇam</b> eva guṇaḥ, artha-kāmair guṇyata iti
0003212	-pratipatter grhītam eva niścinioti ity etat	<b>pramāṇam</b> eva na bhavati. tadā ca a-sakṛd vā ity
0011503	tatra tad-vyāpāra-a-prathanāt. nanu ca	<b>pramāṇam</b> karaṇam kārakam. kriyāyāś ca kārakāṇi
0007311	iha vijñapti-mātratāyām grāhaka-ākāraḥ	<b>pramāṇam</b> , grāhya-ākāraḥ prameyam iti vakṣyati.
0002014	pramāṇa-siddhi-śabdasya artham ācaṣṭe. sva-	<b>pramāṇam</b> ca atra mukhyam. para-pramāṇam tu
0000207	para-parikalpitasya pratiśedha-artham.	<b>pramāṇam</b> ca asau bhūtaś ca iti pramāṇa-bhūtaḥ,
0002409	evam ca vyākhyeyam. pramāṇe eva na pramāṇāni	<b>pramāṇam</b> ca ity arthaḥ. ata eva vṛttāv
0003415	-grhītasya arthasya sakṛd api grahaṇe na	<b>pramāṇam</b> , tat kim ucyate — a-sakṛd iti. para-mata
0001904	tad evam-vidhayā hetu-phala-sampadā bhagavān	<b>pramāṇam</b> . tathā hi kṛpayā artham eva upadeṣṭum
0011506	ayam arthaḥ — tasya eva viśeṣaṇasya tat	<b>pramāṇam</b> . tad eva tena pramīyate, na viśeṣyam iti.
0006310	abhīṣtam artham āśādayati, tat tatra tasya	<b>pramāṇam</b> . tad yathā-abhimataḥ pratyakṣam anumānam
0001505	upāyam a-viparītam kathayati, sa tasya tatra	<b>pramāṇam</b> . tad yathā ārogya-arthina ārogya-upāyam
0001701	ca yathā-bhūtam kathayati, sa tasya tatra	<b>pramāṇam</b> . tad yathā vyādhi-duḥkha-praśama-arthine
0002313	phalam. tato jñāna-rūpād vyatiriktaḥ yadā	<b>pramāṇam</b> , tadā tena a-jñāna-rūpeṇa bhāvyaḥ. a-
0015312	śrotra-ādi-vṛttir bāhye 'rthe pratyakṣam	<b>pramāṇam</b> . tasmimś tv indriya-vyavasite 'rthe
0007503	-viveka-nir-malam an-apāyi pāramārthikam	<b>pramāṇam</b> tasya eva ca gocaro bhūtam prameyam iti.
0002015	ācaṣṭe. sva-pramāṇam ca atra mukhyam. para-	<b>pramāṇam</b> tu pareṣām tatra pramāṇa-abhiniveśa iti
0005701	artha-viṣayam ārya-satya-darśanavat, tad eva	<b>pramāṇam</b> , na a-bhūta-artha-viṣayam viplutaḥ
0013803	sva-rūpa-grahaṇa-mātre vartamānā pratyakṣam	<b>pramāṇam</b> na anyathā iti. yady api vikalpane 'syāḥ
0011802	uktam. ata āha — kim laingikam eva ekam	<b>pramāṇam</b> . na ity ucyate. ātma-indriya-mano- 'rtha-
0013601	-ādi. tatra uktam — kim anumānam eva ekam	<b>pramāṇam</b> . na ity ucyate. śrotra-ādi-vṛttis ca
0015807	-anubhavo yat-pūrvakaḥ smārtaḥ pratyayaḥ, sa	<b>pramāṇam</b> na ukta iti sā eva nyūnatā. kāma-ādiṣu
0011501	na syāt. tasmāt tasya eva viśeṣaṇasya tat	<b>pramāṇam</b> , na viśeṣyasya, tatra tad-vyāpāra-a-
0007207	jñānasya bāhye prameye viṣaya-ābhāsātā eva	<b>pramāṇam</b> , na sva-ābhāsātā, bāhye 'rthe tasyāḥ

0007302	bhavet, na anyathā. tasmād viṣaya-ābhāsātā	<b>pramāṇam.</b> nanu ca iha viṣaya-sārūpyasya saṃvidam
0000202	iva pramāṇam. yathā hi pratyakṣa-ādi-	<b>pramāṇam</b> puruṣa-artha-upayogino 'n-adhigatasya
0002212	akṛtrima-ādi-bhedam. tad evaṃ yato bahavaḥ	<b>pramāṇam</b> prati vipratipannāḥ, tasmāt teṣāṃ
0002203	'pi vipratipannā viparītaṃ pratipannāḥ, a-	<b>pramāṇam</b> pramāṇatvena adhyavasitā ity arthaḥ.
0002401	pratyakṣam anumānam ca ete pramāṇe eva na	<b>pramāṇam</b> pramāṇāni ca iti. atha prāmāṇyam
0009007	-jñeya-vādinām a-drṣṭa-tattva-avasthāyām	<b>pramāṇam</b> prameyam ca a-pariniṣpannam eva
0011607	-bhāvaḥ. sva-adhigame ca jñānam ubhayathā	<b>pramāṇam</b> prameyam ca mayā iṣyate eva, tac ca
0017910	iti. adhigamo hi jñānasya phalam. sa cet	<b>pramāṇam,</b> phala-antara-a-bhāvaḥ. na ca hāna-
0006508	arthaḥ. etat pramāṇatva-upacāra-nibandhanam.	<b>pramāṇam</b> phalam eva sad iti. pramāṇasya adhigamaḥ
0001509	guṇa udbhāvitaḥ, yatas tad-yogāt sa	<b>pramāṇam</b> bhavati. sa tu guṇo na vinā hetunā
0015512	na hy a-pratyayā vṛttayaḥ pratyakṣam	<b>pramāṇam</b> bhavanti. pratyakṣa-a-bhāvāc ca smṛtir
0000205	'-viṣaṃvādakaś ca. tasmāt pramāṇa-sādharmyāt	<b>pramāṇam.</b> bhūto jātaḥ, utpanna ity arthaḥ. bhūta-
0013604	yathā-kramam grahaṇe vartamānā pratyakṣam	<b>pramāṇam.</b> manasā iti mano-vṛttyā. prakṛti-
0005312	atas tad anubhava-ātmatvam eṣāṃ	<b>pramāṇam.</b> yat punar bhāva-rūpaṃ saṃvedanam sva-
0000202	tathā iha api iti bhagavān pramāṇam iva	<b>pramāṇam.</b> yathā hi pratyakṣa-ādi-pramāṇam puruṣa-
0002308	gocara-a-vyutpādane tv a-viṣaye grhītam	<b>pramāṇam</b> yadā bhavati, tadā tatra tasya viṣaṃvāde
0003312	api grhīta eva iti grhīta-grahaṇān na idam	<b>pramāṇam.</b> yadī na anyo 'n-nityatā-ādiko dharmiṇo
0016111	ca pramāṇasya apy a-bhāvaḥ. na hi niṣ-phalam	<b>pramāṇam</b> yuktam ity eke. cakṣur-manasor dvāra-
0001504	dayaś ca bhagavān. vyāpaka-viruddhaḥ. tasmāt	<b>pramāṇam.</b> yo yad-arthine tad-artha-upāyam a-
0001613	bhagavān iti sa teṣāṃ tad-arthinām tatra	<b>pramāṇam.</b> yo yad-duḥkha-praśama-arthine yasmai
0001912	ācaṣṭe tad-ākhyāne ca yatnavān, tasmāt	<b>pramāṇam.</b> yo yasmai śreyo-bhūtam ācaṣṭe tad-
0007413	liṅga-je 'pi grāhaka-ākāro 'numānam	<b>pramāṇam,</b> vyakti-bheda-anuyāyī iva a-spaṣṭa-
0015207	iha pramāṇa-antara-samuccaya-artho 'numānam	<b>pramāṇam</b> śrotra-ādi-vṛttis ca iti. mano-vṛtti-
0007411	grāhaka-ākāraḥ kalpanā-apoḍham pratyakṣam	<b>pramāṇam,</b> spaṣṭa-pratibhāso grāhya-ākāraḥ sva-
0003513	yat pūrva-adhigata-artha-viṣayam, na tat	<b>pramāṇam,</b> smṛty-ādi-vat. tathā ca viśeṣa-drṣṭam.
0018004	vā syāt. tatra yady anyad iṣyate, tad eva	<b>pramāṇam</b> syāt. janma ca kaṇabhujām ātmani sva-
0003313	dharmiṇo dharmāḥ, nanv evam anumānam api na	<b>pramāṇam</b> syāt. tathā hi na a-siddhe dharmiṇi
0003011	anumānam kalpayitavyam ity ekam eva	<b>pramāṇam</b> syāt. na api try-ādi-saṅkhyā-nirāśaḥ,
0007209	-ākāro hy ātma-viṣayaḥ katham bāhye 'rthe	<b>pramāṇam</b> syāt. na hy anya-viṣayasya anyatra
0001913	tad-ākhyāne ca yatnavān, sa tena viduṣā	<b>pramāṇayitavyaḥ.</b> tad yathā yathā-uktair guṇaiḥ
0002318	ca pramāṇe ity anena pratyakṣa-anumānayoḥ	<b>pramāṇayor</b> dvitvam pratipādyate pratyakṣam
0002101	-rūpa-parijñānam pramāṇa-siddhiḥ. tatra para-	<b>pramāṇasya</b> a-pramāṇasya sato 'py āropita-pramāṇa-
0015103	abhiprāyeṇa evam uktam ity a-doṣaḥ. vṛtti-	<b>pramāṇasya</b> a-vidhānata iti. bāhyeṣv artheṣv
0006509	-nibandhanam. pramāṇam phalam eva sad iti.	<b>pramāṇasya</b> adhigamaḥ phalam. tac ca svayam eva
0016110	a-sambhavāt phala-a-bhāvaḥ. tad-a-bhāvāc ca	<b>pramāṇasya</b> apy a-bhāvaḥ. na hi niṣ-phalam
0012216	alam iti prasaṅgena. viṣaya-bhedo 'pi iti.	<b>pramāṇasya</b> ātma-mano-viṣayatvāt phalasya ca artha
0011310	anya-viṣayasya pramāṇasya iti hetuḥ.	<b>pramāṇasya</b> iti ca etat karaṇatva-upalakṣaṇam. na
0011310	iti vyāpaka-viruddhaḥ. anya-viṣayasya	<b>pramāṇasya</b> iti hetuḥ. pramāṇasya iti ca etat
0007106	iti kasyacid āśaṅkā syāt. sarvasya ca	<b>pramāṇasya</b> idam phalam iti. ata āśaṅkā-nivāraṇa-
0003403	tatra eva. kutaḥ. pravṛtti-phalत्वāt	<b>pramāṇasya.</b> tasmād a-niściteṣv ākāreṣu niścayam
0002106	yasmād ity-ādinā puruṣa-artha-upayogitvam	<b>pramāṇasya</b> darśayati. anyathā tad-an-upayogino
0000206	-vacanam a-bhūtasya nityasya īśvara-ādeḥ	<b>pramāṇasya</b> para-parikalpitasya pratiśedha-artham.
0002310	a-vyatiriktam iti yadā na vyutpādyate, tadā	<b>pramāṇasya</b> pramāṇa-sva-rūpatā eva hīyate. tathā hi
0007109	uktaṃ bhavati — na kevalam yadā jñānam	<b>pramāṇasya</b> prameyam apekṣate, tadā sva-saṃvedana-
0007501	etena etat sūcayati —vyāvahārikasya	<b>pramāṇasya</b> prameyasya ca idam sva-rūpam uktam
0002512	api prāmāṇyam abhyupeyam. tasmān na ekatvam	<b>pramāṇasya.</b> bahutvam tu syāt. tac ca viṣaya-
0002415	-avakāśaḥ. atha katham gamyate na ekatvam	<b>pramāṇasya</b> bahutvam vā iti. ekatvam tāvan na
0002102	pramāṇa-siddhiḥ. tatra para-pramāṇasya a-	<b>pramāṇasya</b> sato 'py āropita-pramāṇa-sva-bhāvasya
0002117	idam iti niścaya-lakṣaṇā siddhiḥ svataḥ	<b>pramāṇasya</b> syāt, na paraspara-virodhi-lakṣaṇam
0002206	syuḥ, na kaścid vipralabhyet. tasmāt svataḥ	<b>pramāṇasya</b> sva-saṃvedanāt sva-rūpa-siddhi-mātram
0002310	avagacchet pratipattā iti viṣaya-vyutpattiḥ.	<b>pramāṇāt</b> phalam a-vyatiriktam iti yadā na
0011307	tathā api viṣaya-bhedena jñāna-bhedāt	<b>pramāṇāt</b> phalasya bhedaṃ darśayati. bhinnatvān na
0006511	na vyatiriktam. na hy atra bāhyakānām iva	<b>pramāṇād</b> artha-antaraṃ phalam iti mā bhūd iha api
0003506	-niṣṭhā-āsakter iti. saṅkhyāto lakṣaṇataś ca	<b>pramāṇānām</b> iyattā-paricchedo niṣṭhā. tad-a-bhāvaḥ
0016808	idam kriyata iti. tad a-yuktam, a-siddhatvāt	<b>pramāṇānām.</b> etac ca prāg eva pratipāditam. api ca
0002011	anyac ca a-pūrvaṃ buddhi-stham samyag ānīya	<b>pramāṇānām</b> samuccayaḥ samuccitiḥ kariṣyate. atra
0002110	atra kecid āhuḥ — svata eva siddhāni	<b>pramāṇāni</b> iti. tan-mata-anuśāriṇaś ca apare
0002401	anumānam ca ete pramāṇe eva na pramāṇam	<b>pramāṇāni</b> ca iti. atha prāmāṇyam pratyakṣa-
0016311	tasya dharmasya upalabधि-nimittāni	<b>pramāṇāni</b> parikṣyante. tatra pratyakṣeṇa tāvad

0002409	dvitīyam. evaṃ ca vyākhyeyam. pramāṇe eva na	<b>pramāṇāni</b> pramāṇam ca ity arthaḥ. ata eva vṛttāv
0002112	ca apare ślokaṃ paṭhanti — prasiddhāni	<b>pramāṇāni</b> vyavahāraś ca tat-kṛtaḥ   pramāṇa-
0002205	dṛśyante. yadi tu siddhāny eva sarveṣāṃ	<b>pramāṇāni</b> syuḥ, na kaścid vipralabhyet. tasmāt
0003013	pramāṇa-antarāṃ syād iti na dve eva	<b>pramāṇe</b> . asty etad grahaṇam iti. na idam
0002317	vākyaśya arthaḥ. kiṃ pratyakṣam anumānaṃ ca	<b>pramāṇe</b> ity anena pratyakṣa-anumānayoḥ pramāṇayor
0002402	pratyakṣam anumānaṃ ca pramāṇe eva na a-	<b>pramāṇe</b> iti. kiṃ ca ataḥ. yadi pūrvaḥ kalpaḥ, niṣ
0002408	pratyakṣam anumānaṃ ca ity eka-vākyaṃ,	<b>pramāṇe</b> iti dvitīyam. evaṃ ca vyākhyeyam. pramāṇe
0002411	upalabhyate. evam anena vākyaena dve eva	<b>pramāṇe</b> iti pratipāditam. ke punas te dve iti
0002402	pratipādyate pratyakṣam anumānaṃ ca	<b>pramāṇe</b> eva na a-pramāṇe iti. kiṃ ca ataḥ. yadi
0002318	pratipādyate pratyakṣam anumānaṃ ca ete	<b>pramāṇe</b> eva na pramāṇam pramāṇāni ca iti. atha
0002409	pramāṇe iti dvitīyam. evaṃ ca vyākhyeyam.	<b>pramāṇe</b> eva na pramāṇāni pramāṇam ca ity arthaḥ.
0002413	ca iti, pratyakṣa-anumāne eva te dve	<b>pramāṇe</b> , na tv anye eva kecid dve iti. atra
0017802	-matena pratyakṣa-śabdāḥ triṣṭv eva vartate.	<b>pramāṇe</b> mukhya iti sannikarṣe pratyakṣa-
0015814	a-darśana-pūrvo vinyāsaḥ, tathā aśya api,	<b>pramāṇena</b> a-paricchidya-abhidhānāt. atha vā
0011403	tad-a-bhāvāt. na, atiprasaṅgād iti. yaś ca	<b>pramātā</b> kartā, yac ca gava-ādi karma pramīyate,
0018204	yadā a-pramāṭṛ-avasthāyā a-viśiṣṭaḥ, na tadā	<b>pramātā</b> , yathā sa eva pumān prāk. yathā-uktaś ca
0018110	pratyakṣatva-a-bhāvaḥ. sarve tūrthyā ātmānaṃ	<b>pramātāram</b> icchanti. atas taṃ vicārayitum āha —
0018113	vicārayitum. pūrva-avasthāṃ vikṛtya iti. a-	<b>pramāṭṛ</b> -avasthā-upamardena ity arthaḥ. evaṃ saty
0018203	atha a-vikṛtir ity-ādinā yo yadā a-	<b>pramāṭṛ</b> -avasthāyā a-viśiṣṭaḥ, na tadā pramātā,
0017803	pramāṇe mukhya iti sannikarṣe pratyakṣa-	<b>pramitatvād</b> iti prastha-pramīte prastha-upacāra-
0017803	sannikarṣe pratyakṣa-pramitatvād iti prastha-	<b>pramīte</b> prastha-upacāra-vat. jñāna iti phale.
0002906	rūpaṃ prameya-antarāṃ eva etan na pramīyate.	<b>pramīyate</b> ca. tasmād a-nityaṃ rūpaṃ ity-ādi-
0011506	eva viśeṣaṇasya tat pramāṇam. tad eva tena	<b>pramīyate</b> , na viśeṣyam iti. tasmāt siddham bhinna
0002905	-sāmānya-rūpaṃ prameya-antarāṃ eva etan na	<b>pramīyate</b> . pramīyate ca. tasmād a-nityaṃ rūpaṃ
0011403	yaś ca pramātā kartā, yac ca gava-ādi karma	<b>pramīyate</b> , yatra ca deśe 'dhikaraṇe, yasmāc ca
0003011	syāt. na api try-ādi-saṅkhyā-nirāsaḥ,	<b>prameya</b> -antara-sambhavāt. prameya-dvitvena hi
0003012	-dvitvena hi pramāṇa-dvitvam uktam. yadā tu	<b>prameya</b> -antarāṃ sambhavati, tadā tasya
0002603	-lakṣaṇam, spaṣṭa-pratibhāsītvaḥ iti teṣāṃ	<b>prameya</b> -antaratvaṃ syāt. na eṣa doṣaḥ. yatra hi
0002905	-lakṣaṇam eva vā. ato viśeṣa-sāmānya-rūpaṃ	<b>prameya</b> -antarāṃ eva etan na pramīyate. pramīyate
0007606	bhavati ity a-codyam. āha ca ity-ādinā tāṃ	<b>prameya</b> -ādi-vyavasthāṃ darśayati. ya ābhāso 'sya
0007203	grāhaka-ākāraḥ. nanu yadā api bāhyo 'rthaḥ	<b>prameya</b> iti pakṣaḥ, tadā api grāhaka-ākāro
0002012	kariṣyate. atra ca sarva eva pramāṇa-	<b>prameya</b> -tad-ābhāsa-ādi-nimittāḥ sandarbhāḥ pramāṇa
0003007	granthena. eka-an-eka-pramāṇa-nirāso vā	<b>prameya</b> -dvaya-darśanād yaḥ prāg uktaḥ, sa na asti
0002816	āha — pratipādayiṣyāma iti. atha vā anena	<b>prameya</b> -dvaya-darśanena eka-try-ādi-pramāṇa-
0002807	-bhūtābhyāṃ para-rūpābhyāṃ adhigateḥ	<b>prameya</b> -dvayam uktam. na hi vijñāna-vad arthasya
0002811	gatam etat. idaṃ tu vaktavyam — katham	<b>prameya</b> -dvitvāt pramāṇa-dvitvam ity āha — sva-
0003012	-saṅkhyā-nirāsaḥ, prameya-antara-sambhavāt.	<b>prameya</b> -dvitvena hi pramāṇa-dvitvam uktam. yadā
0002901	ādi-pramāṇa-nirāsaḥ. yat tarhi ity-ādi. yadi	<b>prameya</b> -niyamāḥ sva-sāmānya-lakṣaṇābhyāṃ anyat
0003004	ākārābhyāṃ pramāṇa-bahutvaṃ sambhavet,	<b>prameya</b> -bahutvād vā, ekasminn eva vā viṣaye 'n-
0006711	vastuno 'bhede 'pi yo 'yaṃ dharma-bhedaḥ	<b>prameya</b> -rūpatā-artha-adhigatīś ca iti, so
0005501	eka-artha-samavāyinā gṛhyanta iti svayaṃ	<b>prameya</b> -rūpā eva. atas te parasya api na
0007108	jñānam artha ity uktam. artha-śabdaś ca ayam	<b>prameya</b> -vacanaḥ. sa-viṣayam iti ca sākālye '-
0015107	tasya pratyakṣatvena a-vidhānato na sarva-	<b>prameya</b> -viṣayam pramāṇam uktam ity a-vyāpitā
0007401	lakṣyate. ato yathā-darśanam iyaṃ pramāṇa-	<b>prameya</b> -vyavasthā kriyate, na yathā-tattvam iti.
0005314	tat tasya phalaṃ veditavyam. ātmā tu teṣāṃ	<b>prameyaḥ</b> . rāga-ādi-grahaṇam spaṣṭa-saṃvedana-
0011112	-a-bhāvān na pratyakṣam, tathā katham teṣāṃ	<b>prameyatā</b> . atha ayam na iṣyate doṣaḥ, evaṃ tarhi
0011107	lakṣaṇena a-saṅgrahāt. tataś ca sukha-ādināṃ	<b>prameyatva</b> -abhyupagama-virodhaḥ. tatra etat syāt
0007109	— na kevalam yadā jñānam pramāṇasya	<b>prameyam</b> apekṣate, tadā sva-saṃvedana-anurūpaṃ
0002707	— na hi sva-sāmānya-lakṣaṇābhyāṃ anyat	<b>prameyam</b> asti iti. satyam etat. sva-lakṣaṇam eva
0007414	-pratibhāso grāhya-ākāraḥ sāmānya-lakṣaṇam	<b>prameyam</b> iti. upacaryata iti vyavahriyate. etena
0002515	atra kāraṇam āha — yasmāl lakṣaṇa-dvayam	<b>prameyam</b> iti. etad vivṛṇoti — na hi ity-ādinā.
0007503	pramāṇam tasya eva ca gocaro bhūtam	<b>prameyam</b> iti. nir-vyāpārās tu sarva-dharmā iti.
0007311	grāhaka-ākāraḥ pramāṇam, grāhya-ākāraḥ	<b>prameyam</b> iti vakṣyati. atas tatra codyam āśaṅkate.
0002705	-rahitam tan māna-arham eva na bhavati ity a-	<b>prameyam</b> eva, tat katham ācāryeṇa viṣaya-
0009007	-vādināṃ a-dṛṣṭa-tattva-avasthāyāṃ pramāṇam	<b>prameyam</b> ca a-pariniṣpannam eva tattvataḥ.
0011607	sva-adhigame ca jñānam ubhayathā pramāṇam	<b>prameyam</b> ca mayā iṣyate eva, tac ca tvayā ātma-
0007607	vidhānād iha viṣaya-ābhāso gṛhyate.	<b>prameyam</b> tad iti sa viṣaya-ābhāsaḥ prameyam.
0009009	-artha-vādināḥ tu parama-arthata eva bāhyam	<b>prameyam</b> tad-viṣayam ca pramāṇam icchanti. tac ca
0002817	-nirāsaḥ kṛtaḥ. sva-lakṣaṇād anyad api	<b>prameyam</b> darśayatā a-pratyakṣam api pramāṇam asti

0002901 -niyamaḥ sva-sāmānya-lakṣaṇābhīyām anyat  
 0007608 grhyate. prameyaṃ tad iti sa viśaya-ābhāsaḥ  
 0011108 na bhavati, tathā apy anumāna-ādi-viśayatvāt  
 0002707 asti iti. satyam etat. sva-lakṣaṇam eva  
 0007412 spaṣṭa-pratibhāso grāhya-ākāraḥ sva-lakṣaṇam  
 0010504 ata eva so 'py a-doṣo na sukha-ādi  
 0011106 -śrotrāṇi indriyāṇi iti sūtrāt. na sukha-ādi  
 0002709 pratyakṣeṇa sva-rūpa-adhigamāt, ekam  
 0002818 ity eka-pramāṇa-nirāsaḥ kṛtaḥ. tṛtīyasya  
 0007501 etat sūcayati — vyāvahārikasya pramāṇasya  
 0005513 cetanāḥ, kiṃ tarhi tad-viparīta-sva-bhāvāḥ  
 0007114 pramāṇam iṣṭam, tathā sati bāhye 'rthe  
 0002107 vyartham ity a-kartavyam eva syāt.  
 0007113 vaksyati. tataś ca a-sati bāhye 'rthe  
 0011605 darśayati — ātma-dṛṣṭāntena na artha-antare  
 0007207 tathā api tad an-apekṣya jñānasya bāhye  
 0002809 iti manyate. ata eva bāhye 'py arthe  
 0007115 tan-nirāsāya āha — yadā tv ity-ādi. bāhye  
 0010314 na asti, yato vyabhicāraḥ sādhyasya syāt.  
 0010312 api bhāvāt. atha tatra a-bhāvāḥ, evam api  
 0010313 sādhye sādhyā-vyabhicāro na syāt. na hi  
 0001011 ity ucyate prādhānyaṃ punas tat-samutthāpita-  
 0000606 vairasya yaśasaḥ śriyaḥ | jñānasya atha  
 0000109 | tad-darśitayā ca dīśā svayam abhyūhya  
 0000804 -pratiśedhāya puruṣatva-ādi-sādhanā-anīkaṃ  
 0015412 smaraṇa-anukūlaṃ manasa upakāraṃ kurvat tat  
 0000911 -duḥkha-uparama-upāya-bhāvanā-arthaṃ tāvat  
 0000913 dayā, sā ca yathā tasya artho bhavati tathā  
 0004006 asti iti gamakatvam abhisamīkṣya śabdaḥ  
 0001903 'pi dayā anumīyate. dayāvān hi para-arthe  
 0001705 tṛṣṇā. tataś ca duḥkhasya utpattir yathā  
 0000912 sa tayā yathā tasya artho bhavati tathā  
 0000210 -guṇaṃ śāstāraṃ praṇamya iti. satyam, śiṣṭa-  
 0000707 -upadiṣṭasya tv anumānasya katham. tasya api  
 0000904 tad darśayann āha — tatra hetur āśaya-  
 0015314 vṛttāv eva mānaso vyavasāyaḥ syāt, anu-śabda-  
 0000516 ekata ity ādya-āditvāt tasiḥ. tathā hi śiṣṭa-  
 0000911 tāvat prayujyate iti darśayann āha —  
 0010905 kriyate. tato na ayam eka-anto yatra cikitsā-  
 0016505 yukta iti sambandhaḥ kartavyaḥ, na eva sat-  
 0016505 bhavati iti. atha ca niyamān na sat-  
 0000201 eva paramaḥ plavaḥ || ity atra iva-śabda-  
 0000708 tan nirodha-dharmakam ity-ādayo 'numāna-  
 0010907 -sthasya eva nāḍī-saṅcāreṇa cikitsā-  
 0010903 tasmād yuktam āśaṅkitum. tatra cikitsā-ādi-  
 0000710 āśrayo 'vinābhāvi liṅgam. anena ca  
 0011913 viśaya-ālocana-arthatvād iti viśaya-anubhava-  
 0002113 -kṛtaḥ | pramāṇa-lakṣaṇasya uktau jñāyate na  
 0018103 'py apārthakam. nanu ca janma-grahaṇasya  
 0000803 prabhavanti iti tad-gauravam api sa-  
 0000316 -viśaya-jñāna-parīkṣaṇam upadeṣṭari. sa-  
 0000315 tad-artham idam. tasmād ārabdhavyam. yat sa-  
 0011916 yasya ca viśaya-anubhava-mātraṃ  
 0000311 na asti. tasmān na ārabdhavyam idam. yasya  
 0009505 arthaḥ. tat kim-arthaṃ punar ucyate. asti  
 0007102 -viśayaṃ jñānam arthaḥ, tadā ity anena. asti  
 0001413 rāga-ādayo hi doṣā mithyā-abhidhāna-hetavaḥ.  
 0016712 -balāt satya-svapna-darśana-vat. tato niṣ-  
 0007305 yasmāt so 'rthas tena mīyata ity uktam. asti  
**prameyaṃ** na asty eva ity abhyupeyate, evaṃ tarhi  
**prameyaṃ**. pramāṇa-phalate punar grāhaka-ākāra-  
**prameyaṃ** bhaviṣyati iti. ata āha — yad dhi ity-  
**prameyaṃ** yat puruṣa-artha-upayogī. yat punar  
**prameyaṃ**. liṅga-je 'pi grāhaka-ākāro 'numānam  
**prameyaṃ** vā iti, ya ukto 'n-antaro 'pi hetur a-  
**prameyaṃ** vā iti lakṣaṇa-nyūnatām āha, sukha-ādi-  
**prameyaṃ** sva-lakṣaṇam. tasya eva anumānena sāmānya  
**prameyasya** a-bhāvaṃ darśayatā try-ādi-pramāṇa-  
**prameyasya** ca idam sva-rūpam uktam atra api  
**prameyā** eva iti, tasya api yathā-ukta-nityā hlāda  
**prameye** grāhaka-ākāra eva pramāṇam ity āśaṅkā  
**prameye** punar atra heyam upādeyaṃ ca. tat-  
**prameye** yathā sva-saṃvedana-phala-vyavasthāne  
**prameye** viśeṣaṇa-jñānam ubhayathā sidhyati,  
**prameye** viśaya-ābhāsātā eva pramāṇam, na sva-  
**prameye** sva-saṃvittiṃ phalatvena  
**prameye** sva-saṃvedana-phala-vyavasthāyām api  
**prayatna**-anantarīyakatvam eva tu kvacid a-nitye  
**prayatna**-anantarīyakatvena a-nityatve sādhye  
**prayatna**-anantarīyake tan na asti, yato  
**prayatna**-vaśena utpatti-deśa-gamanād ānantaryāc  
**prayatnasya** ṣaṅṅāṃ bhaga iti śrutiḥ || iti. etac  
**prayatnena** || udbhāvita-artha-tattva-svādu-raso  
**prayuktam**. tat kathaṃ tatra stotra-abhidhānena  
**prayuikta** iva iti. smaraṇena eva ca vṛtti-viśayī-  
**prayujyate** iti darśayann āha — prayogo jagac-  
**prayujyate**. āsīc ca bhagavato jagati dayā. sva-  
**prayujyate**. tac ca gamakatvam indriya-vijñāne  
**prayujyate**, na anyāḥ. tad evaṃ-vidhayā hetu-phala  
**prayujyate**. nirodho mārga-sātmye 'vasthitasya  
**prayujyate**, yathā mātuh putre dayā, sā ca yathā  
**prayoga**-anusāritvād vivakṣyā yadā karma-kārakam  
**prayoga**-darśanād vihitam eva lakṣaṇam gamyate.  
**prayoga**-sampad iti. āśayaṃ darśayati — āśayo  
**prayogo** 'n-arthakaḥ syāt, indriya-vṛtṭeḥ kenacit  
**prayogaḥ** caraka-saṃhitāyām — yāni iha karmāṇy  
**prayogo** jagac-chāsanād ity-ādi. yasya yatra dayā,  
**prayogaḥ**, tatra indriyam iti. na etad asti, tatra  
**prayogo** yukta ity evaṃ vā. pratiyogy atha ity-ādi.  
**prayogo** yukta iti sambandhaḥ kartavyaḥ, na eva  
**prayogam** antareṇa api tad-artho gamyate, tathā  
**prayogā** bhagavato dṛśyante. katham evam ucyamāne  
**prayogāt**. anyathā tatra a-sannihitam tena  
**prayogād** ity upapattiḥ. nanu pāda-abhyaṅga-ādir  
**prayogena** sādhyena nirodhena utpādasya liṅgasya  
**prayojanatvād** ity arthaḥ. viśaya-ālocana-mātra-  
**prayojanam** || iti. atas tan-nirākaraṇāya āha —  
**prayojanam** uktam — jāyamāna-avasthāyā eva  
**prayojanam** eva. nanu ca kaiścit tathā-vidha-  
**prayojanam** ca idam. sva-bhāvāḥ. yadi tarhy etad-  
**prayojanam**, tat prekṣāvātā ārabdhavyam. tad yathā  
**prayojanam**, tad vicāra-nir-apekṣaṃ pravartate.  
**prayojanam** na asti, na tat prekṣāvātā ārabdhavyam.  
**prayojanam**. pūrvaṃ hi parama-aṅūnām parama-aṅū-  
**prayojanam**, yasmāt prak sva-saṃvedanaṃ pramāṇam  
**prayojanam** vā kiñcit. tac ca na asti. sātmi-bhūta  
**prayojanam** sad ity etad a-kāryam eva. nanu ca na  
**prayojanam**. sā hi sva-saṃvid, artha-saṃvido yat

0010408	-kathanam. anena hetur āviṣ-kr̥taḥ. atha niṣ-	<b>prayojanasya</b> api nirdeśaḥ kriyate, evaṃ saty
0000310	tāyī. sarva-prekṣā-pūrva-kāriṇām ārambhasya	<b>prayojanena</b> vyāptatvāt tan nivartamānam ārambhām
0001803	vā pūrva-apara-vacana-a-vyāhatyā sarvatra	<b>pravacane</b> catur-ārya-satya-deśanāyā eka-vākya tvāt.
0006212	jñānasya kvacit samīhite '-viśamvādanam	<b>pravartakatvaṃ</b> ca asty eva. tato yad etat keśa-
0006210	iti. atra codyate — iha a-viśamvādi	<b>pravartakam</b> jñānam pramānam abhimatam, na hy
0013115	iti. na a-gr̥hīta-viśeṣaṇā viśeṣye buddhiḥ	<b>pravartata</b> ity arthaḥ. tataś ca rūpa-ādīnām
0015604	— kevalam tv aṭita-an-āgatayoḥ kālayoḥ	<b>pravartata</b> iti. nanu ca indriya-vyavasāya-
0017903	pravṛtti-nimittam. a-sati tasmin sā na	<b>pravartata</b> iti. yasyā naimittikyāḥ śruter yatra
0002714	puruṣo 'rtha-kriyā-arthī sva-lakṣaṇa eva	<b>pravartate</b> . anyathā yadi sāmānyam anumānena
0012600	yadi punas tad indriya-antara-arthe 'pi	<b>pravartate</b> , indriya-bahutva-kalpanā nir-nimittā
0015401	indriya-upakāra-apekṣam bāhye 'rthe manaḥ	<b>pravartate</b> , evaṃ mana-upakāra-apekṣam indriyam
0005902	-ādiṣu bhāvato 'rtha-antaram adhyāropayanṭi	<b>pravartate</b> kalpanā ghaṭaḥ paṭa ity-ādikā. tathā
0005307	yasmān na tad bāhyeṣv artheṣu sva-tantram	<b>pravartate</b> , kiṃ tarhi indriya-pratyaya-apekṣam,
0004816	pravṛtṭir yuktā. bhavati ca tathā pratyayaḥ	<b>pravartate</b> ca śabdād indriya-viśaye. tasmād ekas
0002803	pravarteta, sāmānyasya kvacid an-upayogāt.	<b>pravartate</b> ca sva-lakṣaṇe tat-sādhyā-artha-kriyā-
0017908	indriya-antara-viśaye 'pi indriya-antaram	<b>pravartate</b> . tato 'n-eka-indriya-kalpanāyā
0016101	avasthitāyām mana eva bāhye 'rthe grahaṇāyā	<b>pravartate</b> . tatra — yathā pradīpa-prabhāyām
0011916	-mātram prayojanam, tad vicāra-nir-apekṣam	<b>pravartate</b> . tad darśayati — tatra kuto vicāra
0017904	śruter yatra nimittam na asti, na sā tatra	<b>pravartate</b> . tad yathā daṇḍa-rahite puruṣe daṇḍi-
0005201	-apekṣam hi mano-vijñānam yadi bāhye 'rthe	<b>pravartate</b> , tadā cakṣur-ādi-vikalasya api
0003009	kiṃ tarhi pramāna-antara-viśaye 'pi	<b>pravartate</b> , tadā pratyakṣasya api sāmānye
0003102	ādeś ca. sandhānam yojanam. yat tat-sandhāne	<b>pravartate</b> tan-nimittam jñānam, na tat pramāna-
0004904	pratyakṣasya viśayo na ca evaṃ-vidhe kalpanā	<b>pravartate</b> , tasyāḥ śabdena eka-viśayatvād iti
0016306	mana ity uktam. tac ced bāhya-arthe sāḥṣāt	<b>pravartate</b> , tena eva pumso 'rthaḥ kr̥ta ity śrotra
0012904	sparśatva-ādy-a-bhāvād rūpe cakṣur-indriyam	<b>pravartate</b> . tena ca sparśatva-ādy-a-bhāvena
0015509	ayam upapadyate. yadi hi bāhye 'rthe manaḥ	<b>pravartate</b> na indriya-vṛttiṣu, tadā tā mano-
0002802	'vasthitas tad-artha-kriyā-arthī ghaṭe	<b>pravartate</b> na eva vā pravarteta, sāmānyasya
0004908	sukha-duḥkha-sādhanayoḥ prāpti-parihārāyā	<b>pravartate</b> . na eṣa doṣaḥ. artha-ālocana-mātre 'pi
0016015	-kr̥tam anugraham apekṣya bāhye 'rthe manaḥ	<b>pravartate</b> na kevalam a-sāmarthyād ity ucyate,
0004814	ca gām ānayā ity ukta indriya-viśaya eva	<b>pravartate</b> . na hy anyam upalabdhavato 'nyatra sa
0016209	tathā — manaḥ sarva-artheṣu traikālyam	<b>pravartate</b> . bāhyeṣv artheṣu sāmprate kāle kenacid
0005909	udake kr̥tam saṅketa-mātram āśritya	<b>pravartate</b> , yena saṅketa-samāśrayāyām eva antar-
0001402	loke yo duḥkham āśrayaty a-yukti-pūrvakam ca	<b>pravartate</b> , sa na praśasyate, api tu nindyata eva.
0001304	praśastam gataḥ. loke hi yo yukti-pūrvakam	<b>pravartate</b> , sa praśasyate. a-punar-āvṛtti-gamanāt
0003403	a-niściteṣv ākāreṣu niścayam utpādayat tatra	<b>pravartanāyā</b> anumānam pramānam ity a-samānam.
0000713	jāyate. tataś ca ādr̥tya śravaṇa-ādau	<b>pravartante</b> . atha vā atra prakaraṇa-ādau
0006305	kvacit prāmānyam eva nyāyām. tathā hi tataḥ	<b>pravartamāno</b> '-sati pratibandhe niyamena saṅkha-
0006211	abhimatam, na hy ābhyām artham paricchidya	<b>pravartamāno</b> 'rtha-kriyāyām viśamvādyata ity
0016007	na syāt. katham. yadi tāvad viśaye	<b>pravartamānam</b> mana indriya-vṛtti-kr̥tam anugraham
0003402	yatra ākāre niścayam ādadhat smṛti-dvāreṇa	<b>pravartayati</b> tatra eva. kutaḥ. pravṛtti-phalatvāt
0012600	hy ekam indriyam indriya-antara-arthe 'pi	<b>pravarteta</b> , tataḥ sarva eva sa tasya sva-arthaḥ
0004403	dharmāḥ. tatra sāmānye yady akṣa-dhīḥ	<b>pravarteta</b> , tadā asau vikalpikā syāt. sāmānya-
0002801	syāt, artha-kriyā-arthī tatra eva	<b>pravarteta</b> . na hi ghaṭam paricchidya ghaṭa-
0002803	artha-kriyā-arthī ghaṭe pravartate na eva vā	<b>pravarteta</b> , sāmānyasya kvacid an-upayogāt.
0008604	iha ācārya-vasubandhor vāda-vidhir iti loke	<b>pravādaḥ</b> . ayam tu śāstra-kr̥t tat-kr̥tānām śāstra-
0008607	nanu ca a-dṛṣṭa-kartṛkāṇām śāstrāṇām kartā	<b>pravādād</b> eva avasīyate. sa ca iha apy asti iti
0011007	adhiṣṭhāna-pidhāna-kāle tatra eva āśu	<b>pravīṣati</b> vā. tato 'yam a-doṣaḥ. a-pihita-
0001815	anna-adhigame 'py a-virata-vyāpāro bhojanāyā	<b>pravṛttaḥ</b> . adhigate 'pi ca yathā-ukte jñāna-
0013607	-arthaḥ. tad yathā rāja-puruṣeṇa adhiṣṭhitaḥ	<b>pravṛttas</b> tena saha iti gamyate. anye tv āhuḥ
0016205	pr̥thag na kriyanta eva ity evam ayam praśnaḥ	<b>pravṛttaḥ</b> , na tu kiṃ saha kriyante, āhosvin na
0006309	paśyāmaḥ. śakyate ca vaktum — yato jñānāt	<b>pravṛttaḥ</b> puruṣo '-sati pratibandhe niyamena
0006311	anumānam ca. yathā-uktāc ca jñānāt	<b>pravṛttaḥ</b> puruṣo '-sati pratibandhe niyamena
0005812	utpadyate. adhyāropita-artha-ākāra-kalpanayā	<b>pravṛttatvāt</b> samvṛti-jñānam ghaṭa-ādīn
0005912	utpadyate. ata eva āha — toya-ādi-kalpanā-	<b>pravṛttatvād</b> iti. ghaṭa-ādayas tu sva-upādānād
0005811	etaj jñāyata ity āha — tad-rūpa-kalpanā-	<b>pravṛttatvād</b> iti. tad dhi tām samvṛti-sato 'rtha-
0006104	eva yathā-pūrva-anubhūta-samaya-smṛti-bala-	<b>pravṛttam</b> a-pratyakṣam ca iti. tasya a-
0015515	kāle bāhyeṣv artheṣv indriya-vyavasāyam	<b>pravṛttam</b> anvadhyavasyati. manasi indriya-
0005301	-viśayam eva ity avagaccha. anubhava-ākāra-	<b>pravṛttam</b> iti. anubhūyate 'nena ity anubhavaḥ.
0005304	indriya-jñānam eva. tena anubhava-ākāreṇa	<b>pravṛttam</b> utpannam anubhava-ākāra-pravṛttam. etad

0005305	-ākāreṇa pravṛttam utpannam anubhava-ākāra-	<b>pravṛttam</b> . etad uktaṃ bhavati — indriya-jñānāt
0005915	iti sambandha-kāla-anubhūta-artha-kalpanā-	<b>pravṛttam</b> jñānam. tat-phale 'pi līngi-jñāne pūrva
0005807	ity-ādīnā saṅketa-samāśraya-samāropa-kalpanā-	<b>pravṛttam</b> dvitīyam. kiṃ punaḥ kāraṇaṃ saṃvṛti-
0015605	indriya-vyavasāya-sahitasya bāhye 'py arthe	<b>pravṛttasya</b> sāmprate kāle manasaḥ pratyakṣa-
0017808	apī bhāvād andha-ādīnām ca. a-bheda-upacāra-	<b>pravṛttā</b> iti. a-bheda-upacāra-buddhayo 'py evam-
0013808	grahaṇe phale kartavye grahaṇa-nimittam	<b>pravṛttā</b> ity arthaḥ. indriya-an-avasthā iti.
0013606	adhiṣṭhitā iti tena saha ekatra viśaye	<b>pravṛttā</b> ity arthaḥ. saha-artho 'tra adhiṣṭhāna-
0002204	ity arthaḥ. tathā hi pramāṇa-ābhāsena	<b>pravṛttāḥ</b> kecid vipralabhyamānā dṛśyante. yadi tu
0000802	-puṇya-sambhārāṇām prakaraṇa-udgrahaṇāya	<b>pravṛttānām</b> na vighnāya vināyakāḥ prabhavanti iti
0003010	pravartate, tadā pratyakṣasya apī sāmānye	<b>pravṛtṭy</b> -a-virodhān na a-pratyakṣa-viśaye
0003906	-ādayas tv a-siddhā iti kutas teṣām śabda-	<b>pravṛtti</b> -nimitta-bhāva ity abhiprāyaḥ. atha
0017902	pratyakṣa-upacāro vā pratyakṣa-śruteḥ	<b>pravṛtti</b> -nimittam. a-sati tasmin sā na pravartata
0003813	tadvatām yaḥ sambandhaḥ, sa śabda-	<b>pravṛtti</b> -nimittam. tathā hi kārakatvam daṇḍitvam
0003804	-śabdeṣv ity-ādi. an-apekṣita-jāty-ādi-	<b>pravṛtti</b> -nimittā yadṛcchā-śabdāḥ. jñāna-dharmo hi
0003815	-taddhiteṣu sambandha-abhidhānam iti. śabda-	<b>pravṛtti</b> -nimitte ca bhāva-pratyayo bhavati. tathā
0003402	smṛti-dvāreṇa pravartayati tatra eva. kutaḥ.	<b>pravṛtti</b> -phaladvāt pramāṇasya. tasmād a-niściteṣv
0016304	syāt. tataś ca na kalpayitavyam — indriya-	<b>pravṛtti</b> -saha-jo bāhye 'rthe manaso 'nubhavaḥ
0004913	anyatarāḥ. tato 'pi puruṣasya yathā-arhaṃ	<b>pravṛttir</b> iti. evaṃ tāvad ity-ādi nigamanam. iha
0013910	tu puruṣa-autsukya-nivṛttaye pradhānasya	<b>pravṛttir</b> iti manyate. tatra yady ekena eva
0008412	-sañcāra ity-ādi. viśaya-antare jñānasya	<b>pravṛttir</b> na syāt. iśyate ca. tatra yato jñānāt
0004816	bhavati. na apy anyatra codite 'nyatra	<b>pravṛttir</b> yuktā. bhavati ca tathā pratyayaḥ
0014314	viśeṣaḥ. rajaḥ sattva-tamasoḥ śabda-bhāvāya	<b>pravṛttim</b> karoti. tamaḥ sattva-rajasoḥ śabda-
0014314	karoti. tamaḥ sattva-rajasoḥ śabda-bhāvāya	<b>pravṛttim</b> vyavasthāpayati iti. atha an-ānyatve
0004202	-ādau sannihite viśaye tatra ca pratyakṣe	<b>pravṛtte</b> 'rtha-antara-nāma-anusmṛta-vikalpa-
0001012	ca. saty apī hy a-jñāne vāñchā-antareṇa	<b>pravṛtter</b> a-sambhavāt karmaṇo 'pi tṛṣṇā eva
0015509	'pahnotuṃ śakyate. na ca ubhayor bāhya-artha-	<b>pravṛttāv</b> ayam upapadyate. yadi hi bāhye 'rthe
0015609	smṛti-pratyakṣa-vyavasāya-viśeṣo bāhya-arthe	<b>pravṛttau</b> manaso na upapadyate, tasmāt —
0002501	na syāt. tathā hi kāsāñcij jñāna-vyakṛtīnām	<b>pravṛttau</b> saṃvādaṃ viśaṃvādaṃ ca upalabhya taj-
0011015	an-adhiṣṭhāne ca pihite kim iti tasya nāśa-	<b>praveśau</b> bhavata iti prasaṅgo vā. atha sa-
0017111	-upagamana-lakṣaṇaṃ sadanam atra vivakṣitam.	<b>praśamsā</b> -artho 'py atra yogyatvena uktaḥ.
0017104	kathita iti darśayati. yo vā yasya iti.	<b>praśamsāyām</b> apī sac-chabdo vartate, sat-puruṣa
0001701	tatra pramāṇam. tad yathā vyādhi-duḥkha-	<b>praśama</b> -arthine āturāya vyādhi-duḥkha-sva-bhāva-
0001702	kathayan tasya tatra vaidyaḥ. saṃsāra-duḥkha-	<b>praśama</b> -arthine puruṣāya saṃsāra-duḥkha-sva-bhāva-
0001614	tad-arthinām tatra pramāṇam. yo yad-duḥkha-	<b>praśama</b> -arthine yasmai tad-duḥkha-sva-bhāvaṃ ca
0000910	-kṛtya na pāryate parebhyo deśayitum duḥkha-	<b>praśama</b> -upāya itī sva-duḥkha-uparama-upāya-bhāvanā
0001615	-hetum ca tad-duḥkha-praśamaṃ ca tad-duḥkha-	<b>praśama</b> -upāyaṃ ca yathā-bhūtam kathayati, sa
0001615	sva-bhāvaṃ ca tad-duḥkha-hetum ca tad-duḥkha-	<b>praśamaṃ</b> ca tad-duḥkha-praśama-upāyaṃ ca yathā-
0017211	bhavati — yadi ya indriye sīdati tasya vā	<b>praśastāḥ</b> , sa indriya-arthaḥ, rajaḥ-prabhṛtayo
0017108	grhyante. añjana-ādīnām apī ca upakāritvāt	<b>praśastatā</b> vidyate. atas tat-samprayoge 'pi
0001711	sa ca bhagavatā kṛtaḥ. tad etasmāt kāryāt	<b>praśastatva</b> -ādi-viśeṣaṇa-traya-viśiṣṭam jñānam
0001216	sugatavena ity-ādi. su-śabdo 'yam iha	<b>praśastatva</b> -āder arthasya dyotako veditavyaḥ, yad
0017205	tasmāt saṃśleṣaḥ sadanam upakāritvam ca	<b>praśastatvam</b> eṣṭavyam. tataś ca rajaḥ-prabhṛtiṣu
0001715	ity evaṃ sugatatvam veditavyam. tatra	<b>praśastatvam</b> tasya jñānasya tattva-viśayatvāt.
0001301	ity-ādi. praśastaṃ gataḥ prāptaḥ sugataḥ.	<b>praśastatvam</b> punar duḥkhasya a-punar-āśrayatvena.
0001714	phalam uktam. samprati jñāna-sampat —	<b>praśastam</b> avabuddhavān yāvad a-śeṣam avabuddhavān
0001302	āśrayatvena. loke hi sukhaṃ tad-anubandhi ca	<b>praśastam</b> ity ucyate. tac ca duḥkha-an-āśrayaṇam
0001301	āha — tri-vidham artham upādāya ity-ādi.	<b>praśastam</b> gataḥ prāptaḥ sugataḥ. praśastatvam
0001303	-antara-uktena upāyena yukti-dṛṣṭena gamanāt	<b>praśastam</b> gataḥ. loke hi yo yukti-pūrvakaṃ
0001403	-an-āśrayeṇa yukti-niścitenā ca mārgeṇa	<b>praśastam</b> gatāḥ, tathā apī teṣām doṣāṇām janmanas
0001401	ca yukti-dṛṣṭena mārgeṇa gatā ity atas te na	<b>praśastam</b> gatāḥ. tathā hi loke yo duḥkham
0001304	loke hi yo yukti-pūrvakaṃ pravartate, sa	<b>praśasyate</b> . a-punar-āvṛtti-gamanāt sugataḥ. a-
0001402	a-yukti-pūrvakaṃ ca pravartate, sa na	<b>praśasyate</b> , apī tu nindyata eva. śaikṣās tu yady
0000601	—yāni iha karmāṇy uktāni visarpāṇām	<b>praśāntaye</b>   ekatas tāni sarvāni rakta-mokṣaṇam
0000513	-grantha-prakṣepeṇa samuccayaḥ kariṣyate iti	<b>praśna</b> -avasara āha — iha ekata iti. iha asminn
0002412	ke punas te dve iti saṃśayitasya	<b>praśna</b> -avasara idam ucyate —pratyakṣam anumānam
0016207	kuta etat — saha tu siddha eva vyavasāye	<b>praśna</b> ity āha — sāmprate kāla ity-ādi. śāstre
0016203	niyama-rahitām saha-vyavasāya-kriyām prati	<b>praśna</b> eva na upapadyate, tasyaḥ prāg eva
0016211	-an-āgatayor ity-ādi prāg uktam, paścād ayam	<b>praśnaḥ</b> kṛtaḥ. atra kenacid indriyeṇa yuktaṃ yadā
0007002	phaladvam an-upapannam iti manyamānasya	<b>praśnaḥ</b> . tad-rūpo hy artha-niścaya itī kāraṇam.

0007703	kasmāt punas traīrūpye praṣṭavye dvi-rūpatā-	<b>praśnaḥ.</b> dvairūpye siddhe sva-saṃvittir api
0014215	eva śabda-ādy-ātmanā sanniviṣṭā ity atah	<b>praśnaḥ.</b> na tāvat pratyekam ity-ādi. eka-ekasya
0003711	kā atra kalpanā vivakṣitā iti saṃśayānasya	<b>praśnaḥ.</b> nāma-jāty-ādi-yojanā iti. nāmno jāty-
0016213	niyamavaṭiṃ saha-vyavasāya-kriyām ārabhya	<b>praśnaḥ.</b> pratyuttaram api ca — na eka-ārtha-
0016205	pṛthag na kriyanta eva ity evam ayam	<b>praśnaḥ.</b> pravṛttah, na tu kiṃ saha kriyante,
0007703	dvi-rūpam ity-ādi. kasmāt punas traīrūpye	<b>praṣṭavye</b> dvi-rūpatā-praśnaḥ. dvairūpye siddhe
0002511	an-apekṣāyāṃ vyavadhāna-ādi-bhāve 'pi bhāva-	<b>prasaṅga</b> iti. ato 'numānasya api prāmāṇyam
0009216	-ādiṣu yaj jñānam, tasya pratyakṣatāyā a-	<b>prasaṅga</b> ity arthaḥ. kuta ity āha — tathā teṣāṃ
0008904	-sambandha-jñānād api. tat kuto 'yam	<b>prasaṅga</b> ity āha — na hy agny-ādi-jñānam ity-
0012005	sādharmyasya a-bhāvāt. sarvathā a-grahaṇa-	<b>prasaṅga</b> iti. sarvair ākārair bāhuleyatva-ādibhir
0014107	ghaṭa-ādi-grahaṇe śabda-ādīnāṃ grahaṇāt.	<b>prasaṅga</b> -viparyayeṇa ca — yo yad-a-bhede 'pi
0014013	-ādayaś ca iti abhyupeya-bādhām āha, atha vā	<b>prasaṅga</b> -viparyayeṇa. yo yad-dharmā na bhavati,
0010607	-indriya-adhikau ca gṛhyete rūpa-śabdāv iti	<b>prasaṅga</b> -viparyayeṇa vyāpaka-viruddha-dvayam etat.
0013204	bhāva-pratirūpakah. an-iṣṭam anuśajyata iti.	<b>prasaṅga</b> -vyājena anaikāntikatvam āha. dravyavanti
0018202	nityam, ghaṭa-vat. tathā ca ātmā. sva-bhāvaḥ	<b>prasaṅgaḥ.</b> atha a-vikṛtir ity-ādinā yo yadā a-
0014213	-ādi-viśeṣa-viśayā buddhir iti sva-bhāvaḥ	<b>prasaṅgaḥ.</b> atha ity-ādinā pakṣa-antare 'pi tam
0009512	artha-sva-bhāvātā-āpatter a-jñānatva-	<b>prasaṅgaḥ.</b> atha dvitīyah, samanantara-aṭītam
0012502	-vat. tathā ca dravyam iti vyāpaka-viruddhaḥ	<b>prasaṅgaḥ.</b> an-eka-indriya-grāhyatvaṃ tu dravyasya,
0017113	-ādi rajaḥ-prabhṛtīnām asti. tat kuto 'yam	<b>prasaṅgaḥ.</b> uktam atra — asty artha iva sac-
0017205	eṣṭavyam. tataś ca rajaḥ-prabhṛtiṣu	<b>prasaṅgaḥ.</b> kiṃ punar atra an-iṣṭam. yadi hi rajaḥ
0013213	kiṃ tarhi guṇa-vṛttiḥ. tato 'yam a-	<b>prasaṅgaḥ.</b> kuta etat — a-bhinno bhāvo dravya-
0013903	dhavata-ādayaḥ śabda-viśeṣā iti sva-bhāvaḥ	<b>prasaṅgaḥ.</b> tatas ca abhyupeta-bādhaḥ. atha ity-
0002614	teṣāṃ jñāna-rūpatvād vastutvam, sāmānye 'pi	<b>prasaṅgaḥ.</b> tathā tad api sva-lakṣaṇam iṣṭam ity a
0010908	sannihitam, evaṃ sati pāda-āde rūpa-grahaṇa-	<b>prasaṅgaḥ.</b> tasmāt sva-adhiṣṭhāna-stham eva yathā-
0013907	-vat. tathā ca śabda-sparśa-ādayaḥ. sa eva	<b>prasaṅgaḥ.</b> nanu karma-vaśād indriya-abhinirvṛttiḥ,
0015210	pratyakṣam ity artha iti, tasya apy eṣa eva	<b>prasaṅgaḥ.</b> prāpty-artho 'py anyāḥ saṃvedanād a-
0014502	-bhede 'pi sukha-ādi-jāter na eka-indriyatva-	<b>prasaṅgaḥ.</b> yataḥ saṃsthāna-viśiṣṭān sukha-ādīn
0009315	na samudāyasya ity arthaḥ. tataḥ sa eva	<b>prasaṅgo</b> yasya tad vyapadiśyata ity etan na
0011015	kim iti tasya nāśa-praveśau bhavata iti	<b>prasaṅgo</b> vā. atha sa-avayavaḥ prabhā-avayavī
0011014	eva a-sambandhāt, indriya-antara-vad iti	<b>prasaṅgo</b> vā, an-adhiṣṭhāne ca pihite kim iti
0000410	ca dvi-candra-ādi-jñānasya api pratyakṣatā-	<b>prasaṅgaḥ.</b> vigata-vistaram ca tat saṅkṣiptam.
0015208	'-viśeṣeṇa sarvasyā mano-vṛtتهḥ pratyakṣatva-	<b>prasaṅgo</b> viśeṣa-an-upādānāt. yo 'py āha —
0009304	'-sattvāt. ato na taj-jñānasya pratyakṣatā-	<b>prasaṅgaḥ.</b> saṃvṛti-sad-ālambanatvam apy a-siddham.
0010507	-siddheḥ pūrva-lakṣaṇa-vaiyarthya-	<b>prasaṅgaḥ.</b> sarvatra ca ity-ādinā lakṣaṇasya a-
0016303	artha-antara-kalpane hi yathā-ukta-doṣa-	<b>prasaṅgaḥ</b> syāt. tataś ca na kalpayitavyam —
0018205	ca buddhy-utpāde 'pi sa iti viruddha-vyāptam	<b>prasaṅgam</b> āha. anena eva ca nitya-pramāṇa-
0010513	tathā ca rūpa-śabdāv iti viruddha-vyāptam	<b>prasaṅgam</b> āha. asti ca tat tathā-vidham grahaṇam.
0012703	sāmarthyam ca dravya iti vyāpaka-viruddham	<b>prasaṅgam</b> āha. asya eva sādhyā-viparyaye 'n-iṣṭam
0015008	-ādiṣv iti tulyaḥ. etena tam eva eka-indriya-	<b>prasaṅgam</b> āha. katham punar asminn api pakṣe 'yam
0009202	ca indriya-jñānam iti vyāpaka-viruddham	<b>prasaṅgam</b> āha. nanu dravya-satām eva sa parama-
0014703	-nāśakah. na eva hi ity-ādinā eka-indriya-	<b>prasaṅgam</b> pariharati, ye sattva-ādayaḥ śabde
0012600	-vat. tathā ca dravyam iti vyāpaka-viruddham	<b>prasaṅgam</b> sūcayati. indriya-antara-arthatvena eva
0014705	iti kṛtvā. sa ca a-bhinna ity-ādinā anantya-	<b>prasaṅgam.</b> spaṣṭatareṇa iti. sva-artha eva tarap-
0012704	āha. asya eva sādhyā-viparyaye 'n-iṣṭam	<b>prasaṅgayann</b> āha — tad yadi ity-ādi. yadi punaś
0006903	na ca ekaṃ vastv an-eka-ākāram, an-ekatva-	<b>prasaṅgāt.</b> ato na arthasya yathā-sva-bhāvam
0006815	śakyeta niścetum, sarva-jñānānām eka-ākāra-	<b>prasaṅgāt.</b> an-eka-ākārās tu vijñaptayaḥ. tathā hy
0016014	-eka-ārtha-kāritve dvayor api dvāra-dvāritva-	<b>prasaṅgāt.</b> andha-ādīnām api ca rūpa-ādi-viśayam
0006605	sarvā vā kriyā sarvasya sādhyā, an-avasthā-	<b>prasaṅgāt,</b> kiṃ tarhi tasyāḥ kriyāyās tat sādhanam,
0010306	-kāryasya vyavacchedyatve pratyakṣa-a-bhāva-	<b>prasaṅgāt.</b> tad anena prapañcena yasya yatra
0005504	sarvatra a-viśeṣāt sarva-artha-grahaṇa-	<b>prasaṅgāt.</b> yaj jñānam yad-ākāra-rahitam, na tat
0012002	tad a-yuktam, viśeṣa-atideśa-an-arthakatva-	<b>prasaṅgāt.</b> saṃśaya-anumāna-ādibhir apy evam
0016113	-eka-ārtha-kāritve dvayor api dvāra-dvāritva-	<b>prasaṅgād</b> ity anye. na eṣa doṣa ity-ādinā etat
0014903	jāti-bhedād iti kārya-kāraṇa-jāti-bheda-	<b>prasaṅgād</b> ity arthaḥ. tataś ca a-sat-kārya-vādaḥ
0002013	-tad-ābhāsa-ādi-nimittāḥ sandarbhāḥ pramāṇa-	<b>prasaṅgena</b> āyātavāt pramāṇa-śabdena uktāḥ. para-
0012215	doṣo 'stu, ya evam icchati ity alam iti	<b>prasaṅgena.</b> viśaya-bhedo 'pi iti. pramāṇasya ātma
0014405	sukha-ādi-vat. tathā ca śabda iti sva-bhāvau	<b>prasaṅgau.</b> tad-viparyayeṇa tu — yad an-ekam, na
0003507	iyattā-paricchedo niṣṭhā. tad-a-bhāvaḥ	<b>prasajyata</b> ity arthaḥ. an-adhigata-artha-
0013810	indriya-an-avasthā iti. ānantyam indriyāṇām	<b>prasajyata</b> ity arthaḥ. katham ity āha — tair hi
0011405	-jñāna-hetutvād viśeṣaṇa-jñāna-vat karaṇam	<b>prasajyata</b> ity arthaḥ. tasmād ity-ādi. iha dvau



0011603	-antara-phala-vādina idam an-iṣṭam evaṃ sati	<b>prasajyata</b> ity āha — yady artha-antare 'pi ity-
0014205	kauśika-ādir iṣyate. evaṃ tarhy ayaṃ doṣaḥ	<b>prasajyata</b> iti darśayann āha — arthe vā ity-ādi.
0017314	āsrayaṇīyaḥ. tataś ca yathā-uktam an-iṣṭam	<b>prasajyata</b> iti. vṛtti-kāro buddhi-janma iti sa-
0017210	-indriya-jñānasya utpannasya pratyakṣatā	<b>prasajyate</b> , kiṃ tarhi pratyakṣa-jñānasya utpattiḥ.
0010002	vyapadekṣyate. na ca vyapadeśāc chābdatvaṃ	<b>prasajyate</b> , kiṃ tarhi vācyatvam ity a-samīkṣita-
0012016	-artha-sambandhe sati sarva-ātmanā grahaṇaṃ	<b>prasajyate</b> , tadā bhavato 'pi tribhir indriyaiḥ
0014508	iṣṭam, atas tad eva indriya-anantyam	<b>prasajyate</b> . na eva hi śabda-lakṣaṇebhya iti.
0008411	pūrva-pūrva-jñāna-ālambanāny an-antāni	<b>prasajyanta</b> ity arthaḥ. tathā sati ko doṣa ity
0000405	viprasṭād iti. hetāv iyaṃ pañcamī. prasṭam	<b>prasaraṇam</b> vistara iti yāvat. punas tantreṇa
0011109	dhi ity-ādi. sva-grahaṇam parakīyeṣu mukha-	<b>prasāda</b> -ādi-liṅgasya sulabhatvāt. sveṣu tu yadā
0001502	vañcayati. tad yathā suta-pathya-bhojanāya	<b>prasādhita</b> -āhārā mātā. sattva-artha-karaṇāya
0017312	samprayoga-śrutir vyāpāra-arthā pratitā.	<b>prasiddha</b> -artha-grahaṇam ca sūtre 'bhyupetam.
0000713	etat prakaraṇam itī jāta-nīscayānām	<b>prasiddha</b> -śāstrīkāṇām tatra gauravam jāyate. tataś
0000717	bhagavato guṇa udbhāvitāḥ, tasmāt prāg-	<b>prasiddha</b> -śāstrīkāṇām api tatra gauravam utpadyate,
0015508	-pratyakṣa-vyavasāya-viśeṣo 'sti. na ayaṃ	<b>prasiddhataro</b> 'pahnotuṃ śakyate. na ca ubhayor
0006413	na jñāne, tasya eka-antena samvāditvāt.	<b>prasiddhataram</b> ca etal loke. saha tena taimireṇa
0003910	tu loke viśayavac cakṣurvaca ca kāraṇatvaṃ na	<b>prasiddham</b> ity an-upanyāsaḥ. kāraṇa-antara-
0010601	iti ca śaila-ādayaḥ śabdāś ca grhyanta iti	<b>prasiddham</b> etat. prāpti-grahaṇe tu sati yāvātā
0002008	vistara-pratipādyānām vyutpattir bhavati iti	<b>prasiddham</b> eva etat. bahuṣv api mata-sāmānyāc
0015711	āha. yugapad dve ity-ādi. yadi smārtatva-	<b>prasiddhaye</b> hetor a-siddhatvam iṣyate. evaṃ hi
0011208	vidhīyate, kiṃ tarhi indriyatvena	<b>prasiddhānām</b> eva bhautikatvam. a-bhautikaṃ ca
0002112	-mata-anusāriṇaś ca apare ślokaṃ paṭhanti —	<b>prasiddhāni</b> pramāṇāni vyavahāraś ca tat-kṛtaḥ
0015212	na bhinna-kālayoḥ. tatra yadi prāpti-	<b>prasiddhy</b> -artham indriya-vyavasāyena mano-
0010505	indriyatvaṃ vaktavyam pratyakṣa-vyapadeśa-	<b>prasiddhy</b> -artham. kiṃ ca a-vyapadeśyam a-
0008609	anena etam arthaṃ sūcayati — na tāvat	<b>prasiddhi</b> -mātreṇa artha-nīscayo bhavati, artham
0011707	ity āha. tatra kecit sambandham āhuḥ —	<b>prasiddhi</b> -liṅga ātmā. prasiddhir jñānam ity an-
0011707	sambandham āhuḥ — prasiddhi-liṅga ātmā.	<b>prasiddhir</b> jñānam ity an-artha-antaram. tasyāś ca
0011617	asti, nir-upākhyatvāt. a-kriyamāṇaś ca na	<b>prasiddhir</b> bhavitum arhati, na pramāṇa-phalaṃ
0012106	vacanāt, tathā yā iyaṃ indriyāṇām artheṣu	<b>prasiddhiḥ</b> , śabda 'yaṃ rūpam idaṃ raso 'yaṃ
0006606	sādhanaṃ, yā yataḥ sādhanād a-vyavadhānena	<b>prasiddhim</b> upayāti. sā eva ca tasya kriyā sādhyā.
0011708	jñānam ity an-artha-antaram. tasyāś ca	<b>prasiddher</b> guṇatvam a-nityatvam ca śabda-vad
0015402	a-pratyakṣa-upalambhasya na artha-dṛṣṭiḥ	<b>prasidhyati</b> ity anena eva apāstam. tasmāt
0015412	eva ca vṛtti-viśayī-karaṇe 'rtha-dṛṣṭiḥ	<b>prasidhyati</b> iti manyate. tad evaṃ vṛtti-
0015310	a-pratyakṣa-upalambhasya artha-dṛṣṭir api na	<b>prasidhyati</b> yathā-uktam prāk. tasmād a-yuktā
0001104	-abhyāsa-jam ātma-darśanam ātmīya-sneham	<b>prasūte</b> , sa dveṣa-ādīn iti sat-kāya-darśana-jāḥ
0000408	viprasṭam. sva-mataṃ nyāya-mukha-ādi vigata-	<b>prasṛta</b> -pramāṇa-vyutpattikam. tathā hi tatra
0002007	vyākhyānam. mukha-śabdena eva ca pūrva-uktaḥ	<b>prasṛta</b> -śabdasya arthaḥ sphuṭam eva gamyata iti
0000405	-matād viprasṭād iti. hetāv iyaṃ pañcamī.	<b>prasṛtam</b> prasaraṇam vistara iti yāvat. punas
0000407	prakṛṣṭam sṛtam prasṛtam. vigataṃ	<b>prasṛtam</b> yatas tad viprasṛtam. sva-mataṃ nyāya-
0000407	sṛtam avagamaḥ parijñānam. prakṛṣṭam sṛtam	<b>prasṛtam</b> . vigataṃ prasṛtam yatas tad viprasṛtam.
0017813	pratyakṣa-śabda-abhidheyatā pratipādyatvena	<b>prastutā</b> . avaśyam ca etad evaṃ vijñeyam. anyathā
0016310	sambandhaḥ — atha ato dharma-jijñāsā iti	<b>prastutya</b> āha — tasya nimitta-parīṣṭiḥ. tasya
0017803	pratyakṣa-pramitatvād iti prastha-pramite	<b>prastha</b> -upacāra-vat. jñāna iti phale. akṣam prati
0017803	iti sannikarṣe pratyakṣa-pramitatvād iti	<b>prastha</b> -pramite prastha-upacāra-vat. jñāna iti
0001602	tu saty ete doṣā na bhavanti iti darśayitum	<b>prahāṇa</b> -viśeṣa uktaḥ. tāyina ity anena tu tasya
0001610	-lakṣaṇam prāmāṇyam sa-hetukaṃ sa-vipakṣa-	<b>prahāṇa</b> -viśeṣam sa-kārya-viśeṣam sa-sahāya-bhūtam
0001511	sugata-śabdena tu tasya jñānasya vipakṣa-	<b>prahāṇa</b> -viśeṣaḥ phala-sampat-saṅgrhīta uktaḥ.
0001713	pūrvaṃ prāpty-arthaṃ gamim āsṛitya	<b>prahāṇa</b> -sampat phalam uktam. samprati jñāna-
0000307	suṣṭhu gataḥ prāptaḥ sarvathā sarva-praheya-	<b>prahāṇam</b> iti sugataḥ. tāyina iti. tāyate 'nena
0001810	teṣām an-abhisamkārīkāyāḥ sat-kāya-dṛṣṭer a-	<b>prahāṇāt</b> , tat-samudācāra-kāleṣu parāvṛtti-
0001406	tu niḥ-śeṣa-arthena, yathā-uktasya śeṣasya a-	<b>prahāṇāt</b> . para-artha-sampat tāraṇa-arthena ity
0001601	syāt, na vā pātava-vipakṣasya sa-vāsanasya a-	<b>prahāṇād</b> asya adhigata-mārga-prakāśana-pāṭavam
0001108	pratipakṣam parīkṣate sma, yad-abhyāseṇa tat	<b>prahātavyam</b> . parīkṣamāṇaś ca ātma-darśanasya tad-
0001314	-prakāśana-pāṭavam śeṣam. tad api bhagavataḥ	<b>prahāṇam</b> ity ato 'sau sugataḥ. artha-trayaṃ ca
0000307	iti. suṣṭhu gataḥ prāptaḥ sarvathā sarva-	<b>praheya</b> -prahāṇam iti sugataḥ. tāyina iti. tāyate
0005713	sva-rūpaṃ ca a-śakya-samayaṃ yathā-uktam	<b>prāk</b> . atas tatra adhigantavye sarvaṃ jñānam
0017512	ca loke vyapadeśo dṛṣṭa ity uktam	<b>prāk</b> . tato na indriyeṇa eva vyapadeṣṭavyam ity
0008111	-artha-ābhāsāni bhavanti yathā-uktam	<b>prāk</b> . tasmāt tad apy artha-ābhāsam eṣṭavyam. atas
0015310	artha-dṛṣṭir api na prasidhyati yathā-uktam	<b>prāk</b> . tasmād a-yuktā prāpty-artha-kalpanā. yo 'py

0003103	āha — sva-sāmānya-lakṣaṇābhyām ity-ādi.	<b>prāk</b> tāvad rūpa-ādikam a-vyapadeśyena sva-
0009507	sthūlam samūha-ākāram, tad adhikṛtya ucyate.	<b>prāk</b> teṣām eva dravya-satām tad rūpam ity an-eka-
0010915	sa-antara-grahaṇam praṭiyate, yathā-uktaṃ	<b>prāk</b> . doṣa-antaram vaktu-kāmo bahir-nirgatim
0011217	-vikalpād an-antaram bhavati, yathā-uktaṃ	<b>prāk</b> . na ca vyavahitasya phalatvam yuktam,
0003509	sarvam jñānam pramāṇatvena iṣyate ity anena	<b>prāk</b> -pakṣa-virodham āha, an-avasthayaḥ vyavasthāyā
0018204	na tadā pramātā, yathā sa eva pumān	<b>prāk</b> . yathā-uktaś ca buddhy-utpāde 'pi sa iti
0016508	siddha-sādhnam āha. kim-artham punaḥ	<b>prāk</b> sata eva iti bruvatā ṣaṣṭhī-samāso darśitaḥ,
0014701	pradhāna-pūrvikā. saṃsāraś ca śakty-ātmanā	<b>prāk</b> ṣṣṭeḥ. na te vyakty-ātmanā. mādhavena tu
0014604	-anaś ca veditavyāḥ. ta eva a-sañcitāḥ	<b>prāk</b> ṣṣṭeḥ pradhānam ity ucyante. yadā tu ṣṣṭi-
0007103	tadā ity anena. asti prayojanam, yasmāt	<b>prāk</b> sva-saṃvedanam pramāṇam uktaṃ, tena ca jñāna
0015315	'n-arthakaḥ syāt, indriya-vṛtṭeḥ kenacit	<b>prāk</b> an-anubhūtatvāt. atideśo 'py upakāra-mātra-
0013104	viśeṣyaṇ ity-ādi. bhāva-guṇatvābhyāḥ yaḥ	<b>prāk</b> an-eka-anta uktaḥ, tat-parihārāya upanyāsaḥ.
0013111	-upalakṣaṇād iti. bhinna-pada-artha-viṣayam	<b>prāk</b> anubhava-jñānam. tatas tat-pūrvakam mānasam
0004107	-sva-rūpā eva. tad yadī indriya-vijñāne syāt	<b>prāk</b> apy upalakṣyeta, na ca saṃhṛta-vikalpa-
0017012	-lakṣaṇasya a-vyapadeśyāt. krameṇa iti.	<b>prāk</b> indriya-jñānam. tataḥ sādṛśya-avasāyī mano-
0003007	pramāṇa-nirāso vā prameya-dvaya-darśanād yaḥ	<b>prāk</b> uktaḥ, sa na asti iti pratipāditam. na tāvad
0016211	kevalam tv atīta-an-āgatayor ity-ādi	<b>prāk</b> uktam, paścād ayam praśnaḥ kṛtaḥ. atra
0013106	iti ca anena viśeṣaṇena a-sambaddhān eva	<b>prāk</b> upalabdhavataḥ. tato 'rtha-antara-
0016603	api ca asmākam yogi-jñānam sad-viṣayam eva	<b>prāk</b> eva ākhyātam. yad apy atīta-an-āgata- viṣayam
0005802	pratyakṣa-ābhāsam ity uktaṃ bhavati. tac ca	<b>prāk</b> eva uktaṃ nāma-jāty-ādi-yojanena tat kim-
0007017	'vasīyate. na hi yathā-artham anubhava iti	<b>prāk</b> eva uktaṃ. atha sva-saṃvedana-anurūpam
0016204	prati praśna eva na upapadyate, tasyāḥ	<b>prāk</b> eva jñātatvāt. tasmād gamyate — kiṃ saha
0016808	a-yuktam, a-siddhatvāt pramāṇānām. etac ca	<b>prāk</b> eva pratipāditam. api ca yadī siddhatvāt
0009008	idaṃ māna-meya-vyavasthiti-darśanam. etac ca	<b>prāk</b> eva pratipāditam. bāhya-artha-vādinā tu
0001708	ca tato nirodha-prāptir bhavati. tat sarvam	<b>prāk</b> eva saṅkṣepato darśitam. tasmād bhavati
0000402	nyāya-mukha-ādinā eva sva-matena tvayā	<b>prāk</b> eva sādhitatvāt. yat sādhitam, na tat-
0007513	-bhavati, paścād anala-pratibhāsi. na hi tat	<b>prāk</b> dhūma-pratibhāsino jñānāt saṃvedyate. tato 'n
0012206	āyāntam paśyataḥ pitā me āgacchati iti	<b>prāk</b> niścayo bhavati, na upādhyāya iti. so 'pi
0000717	-bhūtatvam bhāgavato guṇa udbhāviṭaḥ, tasmāt	<b>prāk</b> -prasiddha-śāstrkāṇām api tatra gauravam
0018107	asti buddhiḥ, evam apy a-viśiṣṭatvāt tasyāḥ	<b>prāk</b> -vat tadā api prāmānyam a-nivāryam iti kiṃ
0012403	kva tarhi tad ity āha — tac ca ity-ādi.	<b>prāk</b> viśeṣaṇam viśeṣyam ca gṛhītvā loka-
0003615	yato na ayam kaścīd arthasya dharmo yaḥ	<b>prān</b> na āsīt paścād bhavati. yadī syāt sa eva
0002210	anyānām uttara-pramāṇa-vṛttim antareṇa api	<b>prājñas</b> tathā-vidhānām sva-rūpa-saṃvedana-mātrād
0001203	sarve guṇa-doṣāḥ prakāśatām īyuh. yo yat	<b>prājño</b> bahuśo bahudhā dīrgham ca kālam abhyasyati,
0001205	-doṣāḥ prakāśī-bhavanti. tad yathā kasyacit	<b>prājñasya</b> kvacic chilpa-viśeṣe 'bhiyuktasya
0011613	tasya a-jñānam asti. tad yathā kasyacit	<b>prājñasya</b> kvacic chilpa-viśeṣe. utpadyate ca
0001009	ca garbha-ādi-hīna-sthāna-parigrahaḥ	<b>prāṇina</b> iti kāryam. sā eva ca tṛṣṇā prādhānyena
0008506	-sambandhi-pūrvā-kāla-bhāvi-jñāna-upalambhaḥ	<b>prāṇinaḥ</b> . viruddha-vyāptaḥ. atha vā yad a-
0013103	eva na bhavati. vinā api ca ālokena kaiścīc	<b>prāṇibhis</b> tasya grahaṇāt, na tena an-eka-antaḥ.
0004103	sthito 'pi cakṣur-vijñānena rūpam īkṣate	<b>prāṇī</b> . tac ca kalpanā-rahitam pratyakṣam eva.
0001612	śāstrtva-ādinām sambhavo 'numīyate. idānīm	<b>prātilomyena</b> vyākhyā kriyate. atha vā tāyo '-
0005703	kiṃ mātra-grahaṇena. satyam etat, tathā api	<b>prādhānya</b> -jñāpana-artham aśya lakṣaṇa-vākya eva
0011901	-manasoḥ prādhānyāt tat-sannikarṣasya api	<b>prādhānyam</b> . ataḥ sārasvata-ādayaḥ tam icchanti.
0011902	sārasvata-ādayaḥ tam icchanti. tatra ātmanaḥ	<b>prādhānyam</b> , jñāna-kartṛtvāt tal-liṅgatvāt phala-
0005704	lakṣaṇa-vākya eva ayam arthaḥ paridīpitaḥ.	<b>prādhānyam</b> punar mokṣa-hetutvāt. nir-
0001011	śāstre samudaya-satyam ity ucyate	<b>prādhānyam</b> punas tat-samutthāpita-prayatna-vaśena
0011901	eva kāraṇam. prādhānyād iti. ātma-manasoḥ	<b>prādhānyāt</b> tat-sannikarṣasya api prādhānyam. ataḥ
0011901	-sannikarṣas tu pratyakṣasya eva kāraṇam.	<b>prādhānyād</b> iti. ātma-manasoḥ prādhānyāt tat-
0011811	ghaṭa-ādi kāraṇa-kāraṇam ity ucyate. atra ca	<b>prādhānyād</b> eka-artha-samaveta-kāraṇatvāc ca ātma-
0001006	duḥkha-hetum ātma-snehavatas tṛṣṇām eva	<b>prādhānyena</b> evam avagatavān. yo 'n-anya-sattva-
0001010	prāṇina iti kāryam. sā eva ca tṛṣṇā	<b>prādhānyena</b> śāstre samudaya-satyam ity ucyate
0002207	bhavati. īpsita-artha-kriyā-samartha-vastu-	<b>prāpana</b> -sāmarthya-lakṣaṇam tu yat prāmānyam tasya
0001512	tasminn a-saty utplutya-ādi-gamana-vad vāk-	<b>prāpanīyasya</b> arthasya a-yuktasya api sūcakam kāya
0000213	tadā caturthy eva nyāyā. yathā tathā eva	<b>prāpta</b> -karma-sañjñena śayanena abhipreyamāṇatvāt
0016309	nivṛttaye hi tasyāḥ pariṇāma iṣyate. anyathā	<b>prāpta</b> -kaivalye 'pi puṃsi syād iti. sat-
0013014	iti. yo yad-a-grahe saty upalabdhī-lakṣaṇa-	<b>prāpto</b> na upalabhyate, na sa tato vyatirikto 'sti.
0000307	-śabdena uktaḥ. sugatāya iti. suṣṭhu gataḥ	<b>prāptaḥ</b> sarvathā sarva-praheya-prahāṇam iti
0001301	artham upādāya ity-ādi. praśastam gataḥ	<b>prāptaḥ</b> sugataḥ. praśastatvam punar duḥkhasya a-
0013905	-grāhya-eka-traiguṇya-jātimattvam iṣyate,	<b>prāptam</b> ekam eva indriyam, sarvatra traiguṇyasya

0013101	-a-grahe na upalabhyate ca upalabdhi-lakṣaṇa-	<b>prāptam</b> ghaṭa-ādi-dravyam iti sva-bhāva-an-
0002804	ca sva-lakṣaṇe tat-sādhyā-artha-kriyā-	<b>prāptaye</b> 'numānāt. tena adhyavasita-tad-bhāva iti
0004413	aṇavo jāyante, te 'nyonya-sannidhāna-avasthā-	<b>prāptā</b> eva santaḥ pratyekaṃ vijñāna-upajanana-
0015311	prasidhyati yathā-uktaṃ prāk. tasmād a-yuktā	<b>prāpty</b> -artha-kalpanā. yo 'py āha — śrotra-ādi-
0001712	gamer bodha-arthasya iha āśrayaṇāt. pūrvam	<b>prāpty</b> -arthaṃ gamim āśritya prahāṇa-sampat phalam
0015211	ity artha iti, tasya apy eṣa eva prasaṅgaḥ.	<b>prāpty</b> -artho 'py anyaḥ saṃvedanād a-yuktaḥ.
0010601	śabdās ca gr̥hyanta iti prasiddham etat.	<b>prāpti</b> -grahaṇe tu satī yāvata bhāgena prāptiḥ,
0004908	hi idantayā sukha-duḥkha-sādhanayoh	<b>prāpti</b> -parihārāya pravartate. na eṣa doṣaḥ. artha
0015212	eva bhavati, na bhinna-kālayoh. tatra yadi	<b>prāpti</b> -prasiddhy-artham indriya-vyavasāyena mano-
0015307	saṃvedanam anubhava-ātmakam uktam, kiṃ tarhi	<b>prāpti</b> -sva-bhāvam. yathā indriya-vyavasāyo mano-
0010402	-ādīnām sva-bhāva-parijñānān niḥ-sreyasa-	<b>prāptiḥ</b> , atas tat-sva-bhāva-pradarśanāya. tasmāt
0000901	-viparītam anuṣṭhāti, tasya sambhavati tat-	<b>prāptiḥ</b> . tad yathā ārogya-sādhanam a-viparītam
0010602	etat. prāpti-grahaṇe tu satī yāvata bhāgena	<b>prāptiḥ</b> , tāvat eva grahaṇam syāt. a-vicchinā iti
0001708	-darśana-abhyāsaḥ. yathā ca tato nirodha-	<b>prāptir</b> bhavati. tat sarvaṃ prāg eva saṅkṣepato
0000903	-bhāvaḥ. yat-sādhanā-anuṣṭhānāc ca prāmāṇya-	<b>prāptiḥ</b> sambhavati, tad darśayann āha — tatra
0015211	prāpty-artho 'py anyaḥ saṃvedanād a-yuktaḥ.	<b>prāptir</b> hy a-bhinna-kālayor eva bhavati, na
0000104	guṇo jāyati ca ārya-gaṇaḥ    param anugr̥hṇan	<b>prāptaiḥ</b> parato 'pi hi vastubhiḥ satām ślāghyaḥ
0008011	tad-ābhāsāni na eva bhavanti, na eva	<b>prāpnuvanti</b> ity arthaḥ. kutaḥ. tasya a-viśayatvāt.
0012803	evaṃ hi rūpa-ādayo 'n-eka-indriya-grāhyāḥ	<b>prāpnuvanti</b> iti. na niyamena eka-indriya-grāhyāḥ
0003111	eva a-vastuno '-nityatva-ādayo dharmāḥ	<b>prāpnuvanti</b> , na sva-lakṣaṇasya, tatra a-vṛttech.
0009310	tasmād yasya tad vyapadiśyata ity etan na	<b>prāpnoti</b> . atha matam — samudāya-ābhāsatvāt
0015206	evaṃ mānasam vyavasāyam indriya-vṛttiḥ	<b>prāpnoti</b> ity arthaḥ. na etad asti. ca-śabdās
0013909	idaṃ codyate — an-antam ekaṃ vā indriyam	<b>prāpnoti</b> iti. asmākaṃ karma-vaśād a-cintyaś ca
0010714	-vad rūpa-āder apy adhikam iti grahaṇam na	<b>prāpnoti</b> ity etāvad ucyate. api ca tulya-pratyaya
0012714	an-eka-indriya-abhyupagame 'bhyupeta-bādha	<b>prāpnoti</b> iti darśayann āha — yadi ca ity-ādi.
0016305	'nubhavaḥ paścāt smārta iti. apārthikā	<b>prāpnoti</b> iti doṣa-antaram āha. manasā ity-ādīnā
0009315	prasaṅgo yasya tad vyapadiśyata ity etan na	<b>prāpnoti</b> iti. yad-ābhāsam na tat tasmād iti.
0009211	labhyate. dravya-saṅkhyā-ādy-ākāreṣv api tu	<b>prāpnoti</b> iti. yadi parama-aṅv-ākāratvāt samūha-
0005201	tadā cakṣur-ādi-vikalasya api darśanam	<b>prāpnoti</b> . tad vaktavyam kīdr̥ṣam tad ity āha —
0015308	evaṃ mānasam vyavasāyam indriyam saṃvedayate	<b>prāpnoti</b> , tena saha saṅgacchata ity artha iti, so
0012003	-anumāna-ādibhir apy evam utpattis tulyā	<b>prāpnoti</b> , teṣām api sāmānya-ādi-bhūta-artha-
0018007	bhāṣya-kṛto matena samavāyaḥ pratyakṣam	<b>prāpnoti</b> . na ca yuktaṃ tasya pratyakṣatvam, artha
0015302	itaresām indriyāṇām tatra vṛttir apārthikā	<b>prāpnoti</b> , manasā eva puruṣa-arthasya
0003508	saṅkhyā dve trīṇi vā ity evam-ādi tan na	<b>prāpnoti</b> . yadi sarvaṃ jñānam pramānatvena iśyata
0010305	-jñānam indriya-artha-sannikarṣa-jaṃ	<b>prāpnoti</b> . sāksād-grahaṇam viprakṛṣṭa-a-yathā-
0004704	lyab-lope vā. indriyād dhetor indriyam vā	<b>prāpya</b> sarveṇa prakāreṇa sva-sāmānya-lakṣaṇābhyām
0015308	-vyavasāyo mano-vyavasāyena saṃvedyate	<b>prāpyate</b> , evaṃ mānasam vyavasāyam indriyam
0018106	ity uktam. tadā ca buddhy-a-bhāvād eva	<b>prāmāṇya</b> -a-bhāva iti kiṃ janma-grahaṇena. atha
0003613	atha a-bhinna, adhigata-viśayatvāt sa eva	<b>prāmāṇya</b> -a-bhāvaḥ. nanu pūrva-dṛṣṭa-artha-bhāvas
0018103	uktam — jāyamāna-avasthāyā eva buddheḥ	<b>prāmāṇya</b> -jñāpana-artham iti. tad a-yuktaṃ uktam.
0005214	-rūpa-ādi-kṣaṇa-ālambanam iti. anena a-	<b>prāmāṇya</b> -doṣaḥ pratikṣiptaḥ. kutaḥ punas tasya
0000903	sva-bhāvaḥ. yat-sādhanā-anuṣṭhānāc ca	<b>prāmāṇya</b> -prāptiḥ sambhavati, tad darśayann āha
0000902	-sādhanam a-viparītam anuṣṭhānān āturaḥ.	<b>prāmāṇya</b> -sādhanam a-viparītam anuṣṭhānānāc ca
0018107	apy a-viśiṣṭatvāt tasyāḥ prāg-vat tadā api	<b>prāmāṇyam</b> a-nivāryam iti kiṃ janma-grahaṇena.
0000813	na ca tasya tathā-vidhā-jñāna-lakṣaṇam	<b>prāmāṇyam</b> a-sambhāvanīyam, tat-sādhanā-anuṣṭhāna-
0001509	-padam. anena hi bhagavato jñāna-lakṣaṇam	<b>prāmāṇyam</b> a-sādhāraṇo guṇa udbhāvitaḥ, yatas tad-
0003401	'gr̥hīta-kalpa eva sa iti na tatra tasya	<b>prāmāṇyam</b> , api tu yatra ākāre nīscayam ādadhat
0002511	'pi bhāva-prasaṅga iti. ato 'numānasya api	<b>prāmāṇyam</b> abhyupeyam. tasmān na ekatvam
0002309	tasya viśaṃvāde tadvat sva-viśaye 'py a-	<b>prāmāṇyam</b> avagacchet pratipattā iti viśaya-
0016709	-viśayāyā rūpa-a-grahe 'py a-viśaṃvādāt	<b>prāmāṇyam</b> iśyate, tathā asmābhir api yathā-uktāt
0005114	iti dvayī kalpanā. yadi pūrvā, tatas tasya	<b>prāmāṇyam</b> eva na syāt, gr̥hīta-grahaṇāt smr̥ty-ādi-
0001604	mārga-upadeśo darśitaḥ. sa yadi na syāt, tat-	<b>prāmāṇyam</b> eva na syāt. tathā-vidham hi yadi tasya
0016108	prāmāṇyam pratipadyante. anyathā teṣām	<b>prāmāṇyam</b> eva na syāt. yeṣām apy a-pratyayā
0006304	īpsita-artha-a-viśaṃvādinaḥ kvacit	<b>prāmāṇyam</b> eva nyāyāyam. tathā hi tathaḥ
0002207	-vastu-prāpaṇa-sāmarthya-lakṣaṇam tu yat	<b>prāmāṇyam</b> tasya sata eva pramāṇa-paridr̥ṣṭa-vastu-
0006307	saṃvādinām apy eṣām vitatha-pratibhāsivāt	<b>prāmāṇyam</b> na iśyate, anumānasya api tarhi na
0018105	-kāle 'n-avasthānād buddher jāyamānāyā eva	<b>prāmāṇyam</b> , na ūrdhvam ity uktam. tadā ca buddhy-a
0002209	-pramāṇa-vṛtṭyā kāsāncij jñāna-vyaktīnām	<b>prāmāṇyam</b> nīscinvann abhyāsād anyānām uttara-
0006309	vastu-mātre yatra saṃvādas tatra a-viruddham	<b>prāmāṇyam</b> paśyāmaḥ. śakyate ca vaktum — yato

0001907 tu bhūtam eva upadiśati iti jñānasya api  
 0016107 ca tena samprkṭās tad-rūpatām iva āpannāḥ  
 0002401 eva na pramāṇam pramāṇāni ca iti. atha  
 0006214 -ādi-vastuni samvādo na asti, tasya mā bhūt  
 0002002 vyavasthāpyate, tat kiṃ punas tat  
 0007209 pramāṇam syāt. na hy anya-viśayasya anyatra  
 0007112 -phala-vyavasthāyām grāhaka-ākārasya  
 0002211 tathā-vidhānām sva-rūpa-saṃvedana-mātrād eva  
 0001609 veditavyā. tad evaṃ bhagavato jñāna-lakṣaṇam  
 0001907 api prāmāṇyam prati sādhanā-bhāvaḥ. tac ca  
 0001910 hetu-sampadā sā phala-sampat syāt, syād eva  
 0002001 vyākhyā-prakāre codyate — yadi jñānam api  
 0002406 pratipāditaṃ syāt, siddha-sādhyatā ca tayoh  
 0002416 ekatvaṃ tāvan na bhavati, anumānasya api  
 0001905 tu jānam apy anyathā kathayati ity-ādinā tasya  
 0007210 prāmāṇyam yuktam. yasmād ity-ādinā tasya  
 0003505 iti. ācāryas tv adhigata-viśayatvam a-  
 0002504 na anumeyatām atipatati. kiṃ ca anumānasya a-  
 0016109 eva na syāt. yeṣāṃ apy a-pratyayā vṛtṭiḥ  
 0000703 bhavati. yataḥ satsv apy anyeṣu guṇeṣu  
 0000211 yadā karma-kāraṇam vivakṣyate. yadā tu  
 0000905 punaḥ sakala-jagad-ātyantika-duḥkha-viyoga-  
 0013012 anyathā katham sā eva iyaṃ mahati  
 0013015 'sti. tad yathā kāṣṭha-ādibhyaḥ ṣaṇ-ṇagaṇī  
 0005707 bhavati. tad yathā kāma-śoka-ādy-upaplūtānām  
 0000310 mārga-upadeśaḥ. so 'sya asti iti tāyī. sarva-  
 0000312 idam. yasya prayojanam na asti, na tat  
 0000315 tasmād ārabdhavyam. yat sa-prayojanam, tat  
 0000402 sādhitatvāt. yat sādhitam, na tat-siddhaye  
 0004003 -santāna-vijñāna-sādhāraṇāḥ, nava-candra-ādi-  
 0000909 sva-bhāvaḥ. sa tayā para-arthaṃ prati  
 0008615 -sāra-niścayād vāda-vidhāne 'nyathā avayavāḥ  
 0008701 iti doṣavattvena. tathā hy anyathā avayava-  
 0008614 a-sāra-niścaya ity āha — anyathā avayava-  
 0000114 su-vaiddyaḥ pradīpas tvam tvam eva paramaḥ

0011509 -jñānasya phalatvam uktam. tat kim ucyate  
 0011704 -ādy-avabhāsanam. atas tad-avasthaḥ pramāṇa-  
 0011212 indriya-sannikarṣayoḥ pramāṇatve na syāt  
 0016110 prakāreṇa sa-pratyayāyā vṛtṭer a-sambhavāt  
 0017911 hi jñānasya phalam. sa cet pramāṇam,  
 0001814 'py a-virata-vyāpāraḥ, na sa tan-mātra-  
 0011304 -artham evam uktam. tad evam artha-antara-  
 0000304 śāsanam. tasya kartā śāstā ity ucyate  
 0005914 iti pūrvasmāt pṛthag uktā. anumāna-tat-  
 0002108 -āyattā, tasmāt pramāṇa-siddhaye yatnaḥ sa-  
 0000305 tu tasya eva śāsanasya hetau mārga-abhyāse  
 0011903 prādhānyam, jñāna-kartṛtvāt tal-liṅgatvāt  
 0011603 grāhyaś ca bhavati grahītā ca. artha-antara-  
 0011213 jñānasya phalatvāt. jñānād an-artha-antara-  
 0006905 bhāya-īta-ṣaṅgāyora ekena eva sūtreṇa  
 0007106 sva-saṃvedanam eva pratyakṣam adhikṛtya idam  
 0011611 atra na asti ity upanyāsaḥ. na sarvatra iti  
 0007113 sati bāhye 'rthe prameye yathā sva-saṃvedana-  
 0007112 iti. iha a-sati bāhye 'rthe sva-saṃvedana-  
 0007201 yadā tv ity-ādi. bāhye prameye sva-saṃvedana-  
 0002314 pramāṇa-sva-rūpatā na syād rūpa-ādi-vad iti  
 0005902 ity-ādikā. tathā samuccaya-ādi-vyavaccheda-  
 0001511 tu tasya jñānasya vipakṣa-prahāṇa-viśeṣaḥ

prāmāṇyam prati sādhanā-bhāvaḥ. tac ca prāmāṇyam  
 prāmāṇyam pratipadyante. anyathā teṣāṃ prāmāṇyam  
 prāmāṇyam pratyakṣa-anumānyoḥ pratipadyate  
 prāmāṇyam. yat punar etat kāmala-upapluta-  
 prāmāṇyam yasya karuṇā-ādayaḥ sādhanam iti  
 prāmāṇyam yuktam. yasmād ity-ādinā tasya prāmāṇye  
 prāmāṇyam vaksyati. tataś ca a-sati bāhye 'rthe  
 prāmāṇyam vyavasyati, abhyāseṇa many-ādinām iva  
 prāmāṇyam sa-hetukaṃ sa-vipakṣa-prahāṇa-viśeṣam  
 prāmāṇyam sa-hetukam. tato 'sya yuktaḥ sad-bhāva  
 prāmāṇyam. sā tu tayā vinā na sambhavati iti tad-  
 prāmāṇyasya sādhanatvena vyavasthāpyate, tat kiṃ  
 prāmāṇyasya siddhatvāt. atha 'sa cārvakaṃ praty  
 prāmāṇyāt. anyathā idam pramāṇam idam a-pramāṇam  
 prāmāṇye 'nga-bhāvaḥ. dayāvān apy a-jñānāt tattvam  
 prāmāṇye kāraṇam āha. mīyata iti niścīyate. yathā  
 prāmāṇye kāraṇam upadarśayisyann āha — a-niṣṭhā  
 prāmāṇye śāstra-praṇayanam na syāt. para-avabodha  
 prāmāṇyena abhīmatā, sa-pratyayā tu phalam, teṣāṃ  
 prāmāṇyena guṇena stuvatā etat su-ucitam ācāryeṇa  
 prārthana-adhyavasāya-kriyābhyām āptum  
 prārthana-ākāra-an-alpa-kalpa-abhyāseṇa sātmi-  
 prāsāda-mālā iti smaraṇam syāt. kuta etat —  
 prāsāda-mālā vā. rūpa-ādy-a-grahe na upalabhyate  
 priyā-viśayam jñānam. tathā ca yogi-jñānam. sva-  
 prekṣā-pūrva-kāriṇām ārambhasya prayojanena  
 prekṣāvataḥ ārabdhavyam. tad yathā an-anuṣṭheya-  
 prekṣāvataḥ ārabdhavyam. tad yathā an-anuṣṭheya-  
 prekṣāvataḥ ārambhaḥ kartavyaḥ. tad yathā  
 prekṣāsv an-eka-santāna-cakṣur-ādi-vijñāna-  
 preryamāṇaḥ svayam a-sākṣāt-kṛtya na pāryate  
 proktāḥ, ta eva asmābhir doṣāḥ prakāśyanta iti  
 prokter ity anena doṣavattvam vāda-vidheḥ su-  
 prokter iti. nir-doṣa-avayava-abhidhānād ity  
 plavaḥ || ity atra iva-śabda-prayogam antareṇa

phala-a-bhāva iti. na eṣa doṣaḥ. ca-śabdo  
 phala-a-bhāva-doṣa iti. kenacit sambandhena iti.  
 phala-a-bhāvaḥ, jñānasya phalatvāt. jñānād an-  
 phala-a-bhāvaḥ. tad-a-bhāvāc ca pramāṇasya apy a-  
 phala-antara-a-bhāvaḥ. na ca hāna-upādāna-upekṣā-  
 phala-abhikāṅkṣī. tad yathā anna-adhigame 'py a-  
 phala-abhyupagama-vyāghātaḥ. viśeṣaṇa-jñānam ity-  
 phala-avasthāyām iha tu tasya eva śāsanasya hetau  
 phala-ādi-jñānam iti. anumīyate 'nena ity  
 phala ity abhiprāyaḥ. atra kecid āhuḥ — svata  
 phala-upacārāc śāsaṇa-śabdo vartate. tac chāsanam  
 phala-upabhokṛtvāc ca. manaso 'pi sarva-  
 phala-vādina idam an-iṣṭam evaṃ sati prasajyata  
 phala-vādinaś ca yathā sva-mate darśitam iti  
 phala-viśeṣa-vyavasthāṃ cikīrṣur āha — sva-  
 phala-vyavasthānam iti kasyacid āśānkā syāt.  
 phala-vyavasthānasya a-vyāpitvam āha. kuta etat  
 phala-vyavasthāne grāhaka-ākāraḥ pramāṇam iṣṭam,  
 phala-vyavasthāyām grāhaka-ākārasya prāmāṇyam  
 phala-vyavasthāyām api viśaya-ābhāsatā eva  
 phala-vyutpattiḥ. tan na apārthikā saṅkhyā-ādi-  
 phala-śabda-niveśa-samāśrayeṇa ekatva-ādi-niveśinī.  
 phala-sampat-saṅgrhīta uktaḥ. tasminn a-saty

0001909	-upayogaḥ. yadi hi vinā api hetu-sampadā sā	<b>phala</b> -sambat syāt, syād eva prāmānyam. sā tu tayā
0000612	sa punar guṇaḥ kena hetunā ity āha — hetu-	<b>phala</b> -sampattyā iti. hetu-phalayoḥ sampattiḥ
0001904	prayujyate, na anyah. tad evaṃ-vidhayā hetu-	<b>phala</b> -sampadā bhagavān pramāṇam. tathā hi kṛpayā
0001908	iti hetu-sampad uktā. na tu tathā-vidhāyām	<b>phala</b> -sampadi satyāḥ tasyāḥ kaścana-upayogaḥ.
0002214	vipratipatti-nirāsāya śāstram iti. tatra	<b>phala</b> -sva-rūpa-ṣiṣaya-saṅkhyā-vipratipattayaś
0007609	iti grāhaka-ākārasya pramāṇatā, saṃvitteḥ	<b>phalatā</b> . atra ca yady api saṃvitti-śruter
0011301	anyathā atiprasaṅgaḥ syāt. tat kutas tasya	<b>phalatā</b> . satyam, tathā api yasya a-niścaya-
0007608	tad iti sa ṣiṣaya-ābhāsaḥ prameyam. pramāṇa-	<b>phalate</b> punar grāhaka-ākāra-saṃvittiyor iti
0002312	-rūpatvaṃ niyamato 'bhyupeyam, anyathā	<b>phalatva</b> -a-yogāt. tasmād adhigama-rūpaṃ phalam.
0007001	vijñānād ṣiṣaya-bhedāt. atah sva-saṃvitteḥ	<b>phalvatvam</b> an-upapannam iti manyamānasya praśnaḥ.
0011508	ca viśeṣaṇe 'dhigantavye viśeṣya-jñānasya	<b>phalvatvam</b> uktam. tat kim ucyate phala-a-bhāva iti.
0007701	iha dvi-rūpatām aṅgī-kṛtya sva-saṃvitteḥ	<b>phalvatvam</b> uktam. na ca tad dvairūpyam jñānasya
0006515	adhigama-rūpatvāt sādhyatva-pratītir iti	<b>phalvatvam</b> upacaryate. tasya eva ca ṣiṣaya-ākāra-
0018001	nyāyyam. bhinna-ṣiṣayatvāc ca a-yuktam tāsām	<b>phalvatvam</b> . pratyakṣam hi rūpa-ādi-sva-lakṣaṇa-
0011217	yathā-uktam prāk. na ca vyavahitasya	<b>phalvatvam</b> yuktam, anyathā atiprasaṅgaḥ syāt. tat
0011513	tadā viśeṣaṇa-jñānasya pramāṇatvaṃ vā syāt	<b>phalvatvam</b> vā. anyatara-abhyupagame 'nyatarasya
0006410	vākye. timire bhavas taimiraḥ. vyavaccheda-	<b>phalatvāc</b> ca vākyasya sarva-vākyam sa-avadhāraṇam
0011213	pramāṇatve na syāt phala-a-bhāvaḥ, jñānasya	<b>phalatvāt</b> . jñānād an-artha-antara-phala-vādinaś
0003403	pravartayati tatra eva. kutaḥ. pravṛtti-	<b>phalatvāt</b> pramāṇasya. tasmād a-niściteṣv ākāreṣu
0005705	spaṣṭa-avabhāsitvaṃ ca bhāvanā-niṣpatti-	<b>phalatvāt</b> . yad bhāvanā-niṣpatti-phalaṃ jñānam, tan
0002410	vṛttāv avadhārayati dve eva iti. vyavaccheda-	<b>phalatvād</b> vākyasya vinā apy eva-śabdaṃ tad-artha
0008316	api tu sva-saṃvedanam api, yat pramāṇa-	<b>phalatvena</b> iṣṭam. asti tāvaj jñānasya kutaścid
0006916	na hi sva-saṃvittih sambhavati ity eva	<b>phalatvena</b> kalpayituṃ yujyate. bāhya-artha-pakṣe
0002810	eva bāhye 'py arthe prameye sva-saṃvittim	<b>phalatvena</b> vyavasthāpayiṣyati ity apare. gatam
0002310	pratipattā ity ṣiṣaya-vyutpattiḥ. pramāṇāt	<b>phalam</b> a-vyatiriktam iti yadā na vyutpādyate,
0011701	arhati ity arthaḥ. yad a-sat, na tat pramāṇa-	<b>phalam</b> , atyanta-a-bhāva-vat. a-satī ca nivṛttiḥ.
0017910	'n-eka-indriya-kalpanāyā vaiyarthyaṃ syāt.	<b>phalam</b> anyan na labhyata iti. adhigamo hi
0011813	kecit tv iti. jñānasya hi pramāṇatve	<b>phalam</b> anyan na syāt. tathā hy adhigamaḥ phalam.
0007110	artham pratipadyata iti sva-saṃvittih	<b>phalam</b> , api tu yadā api ṣiṣayam, tadā api iti.
0011215	-ātmakam pramāṇam iṣṭam, tasya niścayaḥ	<b>phalam</b> artha-antaram syāt. na tu vyavasāya-
0011609	-ādinaḥ yathā pradīpasya andha-kāra-nivṛttiḥ	<b>phalam</b> artha-antaram, evam a-jñāna-ādi-nivṛttiḥ
0011616	vyāpaka-viruddham āha. nivṛttir na a-satī	<b>phalam</b> iti. a-jñāna-ādy-a-bhāvo hy a-jñāna-ādi-
0007107	āśānkā syāt. sarvasya ca pramāṇasya idaṃ	<b>phalam</b> iti. ata āśānkā-nivāraṇa-artham — yadā
0017911	-bhāvaḥ. na ca hāna-upādāna-upekṣā-buddhayaḥ	<b>phalam</b> iti kalpayituṃ yuktam, udaka-ādi-smṛty-
0006511	atra bāhyakānām iva pramāṇād artha-antaram	<b>phalam</b> iti mā bhūd iha api tadvad eva doṣaḥ.
0007104	eva saṃvedyata iti sva-saṃvedanam tasya eva	<b>phalam</b> iti sphuṭam avasīyate. tataś ca sva-
0007309	parama-arthatas tādātmyāt sva-saṃvittih	<b>phalam</b> uktam. upacāreṇa tu kāryato 'rtha-
0007309	saṃvid ity kṛtvā. katham tarhi sva-saṃvittih	<b>phalam</b> uktam. parama-arthatas tādātmyāt sva-
0001713	prāpty-artham gamim āśritya prahāṇa-sampat	<b>phalam</b> uktam. samprati jñāna-sampat — praśastam
0006906	phalam vā atra iti. pūrvaṃ ṣiṣaya-saṃvittih	<b>phalam</b> uktā. ato vikalpa-artho vā-śabdaḥ. atra
0006508	pramāṇatva-upacāra-nibandhanam. pramāṇam	<b>phalam</b> eva sad iti. pramāṇasya adhigamaḥ phalam.
0011703	pradīpasya api na andha-kāra-nivṛtti-mātram	<b>phalam</b> , kiṃ tu ghaṭa-ādy-avabhāsanam. atas tad-
0013807	vṛttim pramāṇam icchanti, sa-pratyayāṃ tu	<b>phalam</b> . grahaṇe vartamānā iti ca evaṃ varṇayanti.
0005706	-niṣpatti-phalatvāt. yad bhāvanā-niṣpatti-	<b>phalam</b> jñānam, tan nir-vikalpaṃ spaṣṭa-avabhāsi
0006509	phalam eva sad iti. pramāṇasya adhigamaḥ	<b>phalam</b> . tac ca svayam eva tad-ātmakam iti tato na
0002312	phalatva-a-yogāt. tasmād adhigama-rūpaṃ	<b>phalam</b> . tato jñāna-rūpād vyatiriktaṃ yadā
0007804	tad artha-sva-ābhāsam eva ity etat pramāṇa-	<b>phalam</b> . tatra artha-ābhāsam ṣiṣaya-ākāratvāt, sva
0016109	vṛttiḥ prāmānyena abhimatā, sa-pratyayā tu	<b>phalam</b> , teṣām api yathā-uktena prakāreṇa sa-
0011814	phalam anyan na syāt. tathā hy adhigamaḥ	<b>phalam</b> . na ca jñānād adhigamo 'rtha-antaram. atah
0011311	na ca anyatra phalam yuktam iti pramāṇa-	<b>phalam</b> . na hy anya-ṣiṣayasya ity-ādir vyāptih
0018001	vyavahita-a-vyavahitayoś ca a-vyavahitam eva	<b>phalam</b> nyāyyam. bhinna-ṣiṣayatvāc ca a-yuktam
0016111	bhāvāc ca pramāṇasya apy a-bhāvaḥ. na hi niṣ-	<b>phalam</b> pramāṇam yuktam ity eke. cakṣur-manasor
0011308	yato 'nya-ṣiṣayam karaṇam, na tasya tatra	<b>phalam</b> bhavati. tad yathā palāśād anya-ṣiṣayasya
0011215	tu vyavasāya-ātmakam pramāṇam icchato 'nyat	<b>phalam</b> bhavati. nanu ca niścaya-jñānam an-eka-
0006812	-saṃviditam utpadyata iti sva-saṃvittir eva	<b>phalam</b> . ,bhavatu nāma bāhya-arthaḥ, tathā api
0011701	ca na prasiddhir bhavitum arhati, na pramāṇa-	<b>phalam</b> bhavitum arhati ity arthaḥ. yad a-sat, na
0011610	artha-antaram, evam a-jñāna-ādi-nivṛttiḥ	<b>phalam</b> bhaviṣyati iti darśayati. ṣiṣaya-bhedo 'py
0006914	tasya yat sva-saṃvedanam sva-anubhavaḥ, tat	<b>phalam</b> bhaviṣyati. kiṃ karaṇam iti kayā yuktyā.
0003512	dṛṣṭānte darśayati, tadvad iti pramāṇa-	<b>phalam</b> . yat pūrva-adhigata-artha-ṣiṣayam, na tat

0011311	ca etat karaṇatva-upalakṣaṇam. na ca anyatra	<b>phalaṃ</b> yuktam iti pramāṇa-phalaṃ. na hy anya-
0006813	-saṃvedanam eva viśayo niścīyata iti tad eva	<b>phalaṃ</b> yuktam. na hi yathā-sva-bhāvam anubhavo
0007005	iṣṭam an-iṣṭam vā. tasmāt sva-saṃvittiḥ	<b>phalaṃ</b> yujyate. sa-viśayam iti. saha viśayeṇa sa-
0002403	iti. kiṃ ca ataḥ. yadi pūrvaḥ kalpaḥ, niś-	<b>phalaṃ</b> vacanam, tayor dvitvasya siddhatvāt. na hi
0006905	-vyavasthāṃ cikīrṣur āha — sva-saṃvittiḥ	<b>phalaṃ</b> vā atra iti. pūrvaṃ viśaya-saṃvittiḥ
0005313	saṃvedanam sva-adhigama-ātmakam, tat tasya	<b>phalaṃ</b> veditavyam. ātmā tu teṣāṃ prameyaḥ. rāga-
0017910	anyan na labhyata iti. adhigamo hi jñānasya	<b>phalam.</b> sa cet pramāṇam, phala-antara-a-bhāvaḥ.
0011302	tasya sthūla-darśitayā niścayo 'rtha-antaram	<b>phalaṃ</b> syād iti kalpanā api tāvat sambhavet.
0001212	pūrva-nirdiṣṭā ca karuṇā hetu-sampat. asyāḥ	<b>phalaṃ</b> sva-para-artha-sampat. tatra sva-artha-
0007307	arthaṃ sūcayitum evam uktam. evaṃ hi pramāṇa-	<b>phalayor</b> viśaya-bhedo na bhavati, yatra eva
0000612	ity āha — hetu-phala-sampattiyā iti. hetu-	<b>phalayoḥ</b> sampattiḥ prakarṣaḥ, tena hetunā. yat
0001014	trṣṇā-sneha-abhiśyanditam ca, na tāvat	<b>phalavad</b> bhavati, yathā-arhatām. tatas tasyā api
0003411	vastuto na bhedaḥ, tathā api pramāṇa-	<b>phalavad</b> bheda utprekṣyate. abhijñeya-artha-ākāra
0012216	'pi iti. pramāṇasya ātma-mano-viśayatvāt	<b>phalasya</b> ca artha-viśayatvāt. nanu jñānam apy
0002311	pramāṇa-sva-rūpatā eva hīyate. tathā hi	<b>phalasya</b> tāvad artha-adhigama-rūpatvaṃ niyamato
0011307	api viśaya-bhedena jñāna-bhedāt pramāṇāt	<b>phalasya</b> bhedaṃ darśayati. bhinnatvān na viśeṣaṇa
0017803	-pramite prastha-upacāra-vat. jñāna iti	<b>phale.</b> akṣaṃ prati vṛtter ity anena sādharṃyeṇa
0005916	anubhūta-artha-kalpanā-pravṛttam jñānam. tat-	<b>phale</b> 'pi liṅgi-jñāne pūrva-anubhūta-kalpanā asti,
0013808	vartamānā iti ca evaṃ varṇayanti. grahaṇe	<b>phale</b> kartavye grahaṇa-nimittam pravṛttā ity
0003409	na ca punaḥ punar abhijñāna iti. abhijñāne	<b>phale</b> kartavye yaj jñānaṃ viśeṣa-drṣṭam, tan na
0013811	ity āha — tair hi ity-ādi. yathā-uktam —	<b>badhiraḥ</b> satsv indriyeṣu navasu śabdaṃ na śṛṇoti.
0006104	eva yathā-pūrva-anubhūta-samaya-smṛti-	<b>bala</b> -pravṛttam a-pratyakṣaṃ ca iti. tasya a-
0006106	-sādhanāya. yat pūrva-anubhūta-samaya-smṛti-	<b>bala</b> -bhāvi, na tat pratyakṣam. yathā idam anumāna
0002316	-ādi-vyutpattiḥ. dvayor api sva-viśaye tulya-	<b>balatā</b> -ākhyāpanāya samuccaya-vacanaś ca-śabdaḥ.
0010308	na asti, na tat tasya viśeṣaṇam. tad yathā	<b>balākāyāḥ</b> śuklatvaṃ kṛṣṇatvaṃ ca. na asti ca a-
0016711	nir-vikalpatvam a-visaṃvāditvaṃ ca yoga-	<b>balāt,</b> karma-devatā-ādy-adhiṣṭhāna-balāt satya-
0016712	ca yoga-balāt, karma-devatā-ādy-adhiṣṭhāna-	<b>balāt</b> satya-svapna-darśana-vat. tato niś-
0016704	a-visaṃvādīni bhāvanāmaya-jñāna-viśeṣa-	<b>balād</b> upajāyante, yair atīta-an-āgata-pada-artha-
0009104	iti veditavyam. tatra api bāhya-artha-vādiṣu	<b>balinaḥ</b> sva-yūthyāḥ. teṣu nihateṣv itare nihatā
0006203	śakyante hi kalpanāḥ pratisaṅkhyāna-	<b>balena</b> nivartayitum. kiṃ ca vikṛta-akṣasya vikāra
0017302	iti drṣṭānta-dārṣṭāntikayor vaiśamyāt. rūdhi-	<b>balena</b> hi viśeṣam āśritya vyutpattiḥ kriyate. na
0002115	ll iti. atas tan-nirākaraṇāya āha —	<b>bahavaś</b> ca atra vipratipannā iti. ca-śabdena
0014406	ekasmāc chabdād a-bhinna-sva-bhāvam. yathā	<b>bahavaḥ</b> pumāṃsaḥ. tathā ca sattva-ādi. yad ekam,
0002212	iva akṛtrima-ādi-bhedam. tad evaṃ yato	<b>bahavaḥ</b> pramāṇam prati vipratipannāḥ, tasmāt
0010809	tu sā na upapadyate. yasmād indriyaṃ	<b>bahir</b> nirgatya visarpad viśayeṇa saṃyuktaṃ tam
0006806	na ca tasmāt tad-ākāram a-tad-ākāram vā	<b>bahir</b> vyatiriktaṃ vastu-upalabhyate. na ca
0011003	-pidhāne viśaya-grahaṇam na asti, tasya	<b>bahir</b> -nirgatasya a-pratibaddhaṃ viśaya-grahaṇa-
0011002	— saty api ca ity-ādi. anyathā ity-ādinā	<b>bahir</b> -nirgatasya viśaya-upalambha-a-sāmarthyē
0011001	yathā-uktaṃ prak. doṣa-antaram vaktu-kāmo	<b>bahir</b> -nirgatim abhyupetya āha — saty api ca ity
0010704	vicchinnāv ity adhikāv iti ca grhyete, tad-a-	<b>bahir</b> -vartina indriyād api tau tathā eva grhyete.
0010707	ity adhika iti ca grhyamāṇaḥ parvato ghaṭa-a-	<b>bahir</b> -vartino 'py udaka-ādes tathā eva grhyate.
0010706	ity adhika iti ca grhyate, sa tad-a-	<b>bahir</b> -vartino 'pi vastunas tathā eva grhyate. tad
0010902	ukte '-gatya parama-artha-pakṣa-samāśrayeṇa	<b>bahir</b> -vṛttitvaṃ kadācit paraḥ kalpayed iti.
0010901	eva. yathā-uktayā nītyā bhākta-pakṣe yad a-	<b>bahir</b> -vṛttitvaṃ tatra doṣa ukte '-gatya parama-
0010813	arthaṃ prakāśayanti ity abhyupagamād yuktaṃ	<b>bahir</b> -vṛttitvam āśaṅkitum. śrotraṃ tu śravaṇa-
0010807	hetvor a-siddhim āha. tathā hy adhiṣṭhāna-a-	<b>bahir</b> -vṛttitvam āśritya sa-antara-adhika-
0010814	ākāśa-pradeśa-viśeṣaḥ. tasya na eva paro	<b>bahir</b> -vṛttitvam icchati. tat kathaṃ tasya tad
0010807	guṇavanto 'bhyupeyāḥ, na vā dravyam api iti.	<b>bahir</b> -vṛttitvād ity-ādinā hetvor a-siddhim āha.
0011009	a-samādhiḥ, tasya adhiṣṭhāna-pidhāne 'pi	<b>bahir</b> -vṛttitvān nīyatvāc ca. cakṣuḥ prati yadi
0010808	-grahaṇayor hetvoḥ siddhir abhisamhitā.	<b>bahir</b> -vṛttitve tu sā na upapadyate. yasmād
0005510	bhavati, tathā anyatra pratipāditam. iha tu	<b>bahu</b> -grantha-bhayān na pratanyate. yo 'py āha
0014601	anyad anyat trikam. ato bahutvāt trikāṇām	<b>bahu</b> -vacanam. anye tv anyathā trikāṇi vyācakṣate.
0002010	tu bheda-vivakṣāyām sva-prakaraṇebhya ity	<b>bahu</b> -vacanam. samāhṛtya ity-ādi. pūrva-kṛtaṃ ca
0009815	na ca asti indriya-buddher iti. yadā	<b>bahu</b> -vrīhi-pakṣaḥ, tadā idam uktam. anena
0013004	sahacaro 'sya iti tad-guṇa-saṃvijñāno	<b>bahu</b> -vrīhiḥ. punas tat-sahacaraḥ samudāyo viśayo
0014812	atha vā bhinnam an-ekam svābhāvyaṃ asya ity	<b>bahu</b> -vrīhiḥ. sva-bhāva eva svābhāvyaṃ, vartamāna-
0010015	ity, tasya vyavacchedya-a-bhāvāt. idam	<b>bahu</b> -vrīhim adhikṛtya uktam. yadā tu tad eva
0005209	tat tathā-uktam. samudāya-vikāra-śaṣṭhyāś ca	<b>bahu</b> -vrīhir uttara-pada-lopaś ca iti vacanāt

0004501	iti sañcitāḥ. pra-ādibhyo dhātu-jasya vā iti	<b>bahu</b> -vrīhir uttara-pada-lopaś ca, praparṇa iti
0013005	punas tat-sahacarah samudāyo viṣayo 'sya iti	<b>bahu</b> -vrīhir eva. evaṃ rūpa-sparśayoḥ sahacara-
0012600	indriya-antara-arthe 'pi pravartate, indriya-	<b>bahutva</b> -kalpanā nir-nimittā syāt. etad uktaṃ
0012600	an-eka ca rūpa-ādayaḥ. tato na asti indriya-	<b>bahutva</b> -kalpanā-vaiyarthyaṃ iti. sva-arthe bhinne
0002513	abhyupeyam. tasmān na ekatvaṃ pramāṇasya.	<b>bahutvaṃ</b> tu syāt. tac ca viṣaya-bahutvād vā,
0002415	atha kathaṃ gamyate na ekatvaṃ pramāṇasya	<b>bahutvaṃ</b> vā iti. ekatvaṃ tāvan na bhavati,
0003004	-yogāt. tad evaṃ dvābhyām ākārābhyām pramāṇa-	<b>bahutvaṃ</b> sambhavet, prameya-bahutvād vā, ekasminn
0002514	'n-eka-pramāṇa-avatārād vā. na tāvad viṣaya-	<b>bahutvāt</b> . atra kāraṇam āha — yasmāl lakṣaṇa-
0003710	atha kā iyaṃ kalpanā nāma iti. kalpanānām	<b>bahutvāt</b> kā atra kalpanā vivakṣitā iti
0014601	doṣaḥ. prati-śabdān anyad anyat trikam. ato	<b>bahutvāt</b> trikāṇām bahu-vacanam. anye tv anyathā
0002513	pramāṇasya. bahutvaṃ tu syāt. tac ca viṣaya-	<b>bahutvād</b> vā, ekasminn api viṣaye 'n-eka-pramāṇa-
0003004	pramāṇa-bahutvaṃ sambhavet, prameya-	<b>bahutvād</b> vā, ekasminn eva vā viṣaye 'n-eka-
0001202	jñātvā tasya tan nairātmya-darśanam bahuśo	<b>bahudhā</b> dīrghaṃ ca kālam abhyasyatas tatra tad-
0001204	-doṣāḥ prakāśatām iyuh. yo yat-prājño bahuśo	<b>bahudhā</b> dīrghaṃ ca kālam abhyasyati, tasya tatra
0001206	ca bhagavān nairātmya-darśanam bahuśo	<b>bahudhā</b> dīrghaṃ ca kālam. sva-bhāvaḥ. ayam eva ca
0000303	śaṃsi-kṣad-ādibhyaḥ sañjñāyām ca anītau.	<b>bahulam</b> anyatra api iti vacanāt. duḥkha-kṣaya-
0001202	evaṃ jñātvā tasya tan nairātmya-darśanam	<b>bahuśo</b> bahudhā dīrghaṃ ca kālam abhyasyatas tatra
0001203	guṇa-doṣāḥ prakāśatām iyuh. yo yat-prājño	<b>bahuśo</b> bahudhā dīrghaṃ ca kālam abhyasyati, tasya
0001206	abhyastavāṃś ca bhagavān nairātmya-darśanam	<b>bahuśo</b> bahudhā dīrghaṃ ca kālam. sva-bhāvaḥ. ayam
0002009	vyutpattir bhavati iti prasiddham eva etat.	<b>bahuśv</b> api mata-sāmānyāc chloke sva-matād ity eka
0005904	deśa-antara-utpādiṣu, evaṃ satsu, tathā	<b>bahuśv</b> eka-kāryeṣu samudāyeṣu, evaṃ nairantarya-
0004605	ity āhuḥ, ta idaṃ vaktavyāḥ — yadi yugapad	<b>bahūnām</b> dravyāṇām grahaṇam na asti, kathaṃ tarhi
0004403	ca sañcayo na ekasya eva parama-aṇoḥ, api tu	<b>bahūnām</b> sādharmaṇo dharmāḥ. tatra sāmānye yady
0013903	iti sva-bhāvaḥ prasaṅgaḥ. tatas ca abhyupeta-	<b>bādhah</b> . atha ity-ādi. yady utkarṣa-apakarṣa-
0001113	ajñāsīt. yo yan-nidāna-viruddhaḥ, sa tasya	<b>bādhakah</b> . yathā vātikasya vyādhes tan-nidāna-
0017304	rūdhā ity a-sad etat. tan nairantaryasya	<b>bādhakam</b> iti. samprayogo nairantaryam. yadi hi
0001802	mārgasya tan-niścitasya pramāṇa-antareṇa a-	<b>bādhanād</b> avasīyate. a-vicalasya vā pūrva-apara-
0014019	eka-deśam ḍṛṣṭam iṣṭam ca ity abhyupeta-	<b>bādhā</b> . tulya-saṃsthāneṣu ca ity-ādi. saṃsthāna-
0011514	-abhyupagame 'nyatarasya hānir ity abhyupeta-	<b>bādhā</b> . dvayaṃ tac ced iti tat-parihāraḥ. atra ca
0012714	an-eka-indriya-abhyupagame 'bhyupeta-	<b>bādhā</b> prāpnoti iti darśayann āha — yadi ca ity-
0011114	iti. tathā api pramāṇa-catuṣṭva-abhyupagama-	<b>bādhā</b> . mano vā astv indriya-antaram iti. yady eṣa
0014310	iti viruddha-vyāptam āha. tatas ca abhyupeta-	<b>bādhā</b> . yad uktaṃ ity-ādinā hetutva-abhyupagamam
0014013	-vyāghāta iti. śabda-ādayaś ca iti abhyupeya-	<b>bādhām</b> āha, atha vā prasaṅga-viparyayeṇa. yo yad-
0012813	-a-bhāvaḥ. sūtra-virodha iti. abhyupeta-	<b>bādhām</b> āha. yuktyā api ity-ādi. yo 'bhāvaḥ, na
0012304	na hi ity-ādi. api ca ity-ādinā abhyupeta-	<b>bādhām</b> āha. śāstra uktaṃ — sāmānya-viśeṣa-
0015809	etat sūcayati — kāma-ādy-upanyāsaḥ sva-	<b>bādhāya</b> kṛtya-utthāpanam. tathā hy asmākaṃ sva-
0003802	pācaka-vat pākena. tena stana-pāna-ādiṣu	<b>bāla</b> -dāraka-āder yat kalpanā-jñānam tan nāma-ādi-
0012005	a-grahaṇa-prasaṅga iti. sarvair ākārair	<b>bāhuleyatva</b> -ādibhir api grahaṇam syāt. yatra aṃṣe
0006111	syāt. tasmāt tena apavāda-vacanena	<b>bāhya</b> -abhyantara-upaghāta-pratyaya-upahata-
0006403	tarhi sa-taimiram ity anena apavāda-padena	<b>bāhya</b> -abhyantara-upaghāta-pratyaya-upahata-
0016009	upabhoga-siddheḥ. indriya-vṛttayaś ca	<b>bāhya</b> -artha-ābhāsā mānasair avyavasāyair an-
0009601	grāhya-lakṣaṇam. ataś ca sthitam etat — na	<b>bāhya</b> -artha-āśrayā pramāṇa-ādi-vyavasthā ujjyata
0009102	iti pratividheyam. tasmāt sāmānyena eva	<b>bāhya</b> -artha-āśrayiṇī pramāṇa-ādi-vyavasthā na
0016008	sarvathā eva ānarthakyaṃ syāt, manasā eva	<b>bāhya</b> -artha-upasaṃhārāt puruṣasya upabhoga-
0016005	arthavattā na syād ity arthaḥ. tayor api	<b>bāhya</b> -artha-grahaṇam atra eka-artha-kāritvam.
0016006	-artha-grahaṇam atra eka-artha-kāritvam.	<b>bāhya</b> -artha-grahaṇāc ca dvābhyām api indriyāṇām
0015607	paścāt smṛti-vyavasāyaḥ. na etad asti. evaṃ	<b>bāhya</b> -artha-grahaṇe sati dvayor apy eka-artha-
0006917	ity eva phalatvena kalpayitum yujyate.	<b>bāhya</b> -artha-pakṣe tv a-sambhāvanīyam eva etat.
0007007	sa-viṣayam, tatra eva viṣaya-vyavasthānāt.	<b>bāhya</b> -artha-pakṣe tu bāhyena. tatra vijñāpti-
0015509	'pahnotum śakyate. na ca ubhayor	<b>bāhya</b> -artha-pravṛttāv ayam upapadyate. yadi hi
0009006	-doṣaḥ. iha dvaye vādino 'ntar-jñeya-vādino	<b>bāhya</b> -artha-vādinaś ca. tatra antar-jñeya-vādinām
0009009	-darśanam. etac ca prāg eva pratipāditam.	<b>bāhya</b> -artha-vādinā tu parama-arthata eva bāhyam
0009104	-paro 'yam ārambha iti veditavyam. tatra api	<b>bāhya</b> -artha-vādiṣu balinaḥ sva-yūthyāḥ. teṣu
0006809	sa bāhyo 'rthaḥ syāt. tasmād vyatirekato	<b>bāhya</b> -artha-siddhir iti, tad apy a-yuktam, yato
0006813	iti sva-saṃvittir eva phalam. ,bhavatu nāma	<b>bāhya</b> -arthaḥ, tathā api yathā-saṃvedanam eva
0015213	yaugapadyam iṣyate, tasya viṣayo	<b>bāhya</b> -arthaḥ syād indriya-vyavasāyo vā. yadi
0015609	yata evaṃ smṛti-pratyakṣa-vyavasāya-viśeṣo	<b>bāhya</b> -arthe pravṛttau manaso na upapadyate,
0016306	sarva-arthaṃ ca mana ity uktam. tac ced	<b>bāhya</b> -arthe sāksāt pravartate, tena eva puṃso
0006904	-bhāvaṃ niścayaḥ śakyate kartum iti sandhāno	<b>bāhya</b> -itara-pakṣayor ekena eva sūtreṇa phala-

0015904	etat — tasmims tv indriya-vyavasāye sati	<b>bāhya</b> eva arthe mano 'nuvyavasāyam kuruta iti
0007016	buddhir ātmanaḥ prakāśikā iti vyavahriyate.	<b>bāhya</b> -pakṣe 'pi yathā-saṃvedanam eva artho
0002704	a-vastutvam apy asya ata eva,	<b>bāhya</b> -rūpeṇa adhyavasitasya a-tad-rūpatvāt. yadi
0006505	jñānasya sva-adhigama-apekṣayā pratyakṣatvam	<b>bāhya</b> -viśaya-apekṣayā tad-ābhāsatvam na
0013610	iti. anena hi granthena indriya-vṛttir eva	<b>bāhya</b> -viśaya-ākārā mano-manovṛtṭyā saṃvedyate, na tv
0001315	sugataḥ. artha-trayaṃ ca etad ity-ādi. tatra	<b>bāhya</b> -vīta-rāgā ātma-darśana-anupātena duḥkha-
0001808	bhagavān. tattva-viśeṣaṇa-viśiṣṭena jñānena	<b>bāhya</b> -vīta-rāgebhyo 'dhikaḥ. tathā hi na teṣāṃ
0001807	-a-śeṣatva-viśeṣaṇa-viśiṣṭena jñānena	<b>bāhya</b> -śaikṣa-a-śaikṣebhyo 'dhiko bhagavān. tattva
0013611	saṃvedyate, na tv indriya-vṛtti-sahitayā	<b>bāhyo</b> 'rtha iti pratipāditam. tasmād yā śrotra-
0007203	-mātratā-vad grāhaka-ākārah. nanu yadā api	<b>bāhyo</b> 'rthaḥ prameya iti pakṣaḥ, tadā api grāhaka
0006809	-a-niṣpattiḥ kāraṇa-antarām sūcayati. sa	<b>bāhyo</b> 'rthaḥ syāt. tasmād vyatirekato bāhya-artha
0007211	yathā ity-ādi. jñānasya jñeya-ākāra-vaśena	<b>bāhyo</b> 'rtho niścīyata ity arthaḥ. atra ca yathā
0006911	iti kṛtvā. viśaya-ābhāsaṃ ca iti. atra yadā	<b>bāhyo</b> viśaya āśrīyate, tadā viśayasya iva ābhāso
0006511	-ātmakam iti tato na vyatiriktam. na hy atra	<b>bāhyakānām</b> iva pramāṇād artha-antarām phalam iti
0002713	adhigamya iti. yasmād anumāna-vikalpasya	<b>bāhyatayā</b> pratyavabhāsamānam aṃśam a-sva-lakṣaṇam
0009503	vyavahāra-a-yogāt. syād etad evam, yadi	<b>bāhyam</b> kiñcid drśyam syāt. tac ca na asti,
0009009	bāhya-artha-vādinā tu parama-arthata eva	<b>bāhyam</b> prameyam tad-viśayam ca pramāṇam icchanti.
0016004	— yadī indriya-manobhyām dvābhyām api	<b>bāhyasya</b> arthasya grahaṇa-lakṣaṇam kāryam eka-
0002809	'nubhūte 'rtho 'dhigata iti manyate. ata eva	<b>bāhye</b> 'py arthe prameye sva-saṃvittim phalavena
0015605	iti. nanu ca indriya-vyavasāya-sahitasya	<b>bāhye</b> 'py arthe pravṛttasya sāmprate kāle manasaḥ
0006913	-vyavahārāt. tasya ity-ādi. saty a-sati vā	<b>bāhye</b> 'rtha ubhaya-ābhāsaṃ jñānam saṃvedyate.
0016101	iva hi saha-kāritvena avasthitāyām mana eva	<b>bāhye</b> 'rthe grahaṇāya pravartate. tatra — yathā
0016103	eva kevalam, tathā indriya-vṛttau manaso	<b>bāhye</b> 'rthe grahaṇāya vṛtṭiḥ, indriya-vṛttis tu
0007207	-ābhāsātā eva pramāṇam, na sva-ābhāsātā,	<b>bāhye</b> 'rthe tasyāḥ sādhanatva-a-yogāt. a-yogas tv
0015312	-kalpanā. yo 'py āha — śrotra-ādi-vṛttir	<b>bāhye</b> 'rthe pratyakṣam pramāṇam. tasmims tv
0007314	grāhaka-ākāra-ādi-vibhāgaḥ, yena a-saty api	<b>bāhye</b> 'rthe pramāṇa-ādi syād iti. atas tat-
0007208	grāhaka-ākāro hy ātma-viśayaḥ katham	<b>bāhye</b> 'rthe pramāṇam syāt. na hy anya-viśayasya
0007114	grāhaka-ākārah pramāṇam iṣṭam, tathā sati	<b>bāhye</b> 'rthe prameye grāhaka-ākāra eva pramāṇam
0007113	ākārasya pramāṇyam vakṣyati. tataś ca a-sati	<b>bāhye</b> 'rthe prameye yathā sva-saṃvedana-phala-
0005201	-jñāna-nir-apekṣam hi mano-vijñānam yadi	<b>bāhye</b> 'rthe pravartate, tadā cakṣur-ādi-vikalasya
0015401	bhavati — yathā indriya-upakāra-apekṣam	<b>bāhye</b> 'rthe manaḥ pravartate, evam mana-upakāra-
0015509	-artha-pravṛttāv ayam upapadyate. yadi hi	<b>bāhye</b> 'rthe manaḥ pravartate na indriya-vṛtṭiṣu,
0016015	atha api — indriya-kṛtam anugraham apekṣya	<b>bāhye</b> 'rthe manaḥ pravartate na kevalam a-
0016304	kalpayitavyam — indriya-pravṛtti-saha-jo	<b>bāhye</b> 'rthe manaso 'nubhavaḥ paścāt smārta iti.
0015301	-vyavasāyasya dvāram syāt. yadi ca manaso	<b>bāhye</b> 'rthe sāksād-vṛtṭiḥ, evam sati itareṣāṃ
0007112	yadā api viśayam, tadā api iti. iha a-sati	<b>bāhye</b> 'rthe sva-saṃvedana-phala-vyavasthāyām
0007308	viśaya-bhedo na bhavati, yatra eva sādhanam	<b>bāhye</b> , tatra eva saṃvid iti kṛtvā. katham tarhi
0007206	sva-rūpam, tathā api tad an-apekṣya jñānasya	<b>bāhye</b> prameye viśaya-ābhāsātā eva pramāṇam, na
0007115	atas tan-nirāsāya āha — yadā tv ity-ādi.	<b>bāhye</b> prameye sva-saṃvedana-phala-vyavasthāyām
0007008	viśaya-vyavasthānāt. bāhya-artha-pakṣe tu	<b>bāhyena</b> . tatra vijñapti-mātratāyām vijñāna-
0015610	-vyavasāye mano 'nuvyavasāyam kurute, na	<b>bāhyeṣv</b> artheṣv iti. tad evam — na indriya-
0016001	āha. yad uktam ity-ādi. śāstra uktam. kiṃ	<b>bāhyeṣv</b> artheṣv indriya-manobhyām saha-vyavasāyāḥ.
0015514	-viśeṣa upapadyate. tathā hi sāmprate kāle	<b>bāhyeṣv</b> artheṣv indriya-vyavasāyam pravṛttam
0013608	iti manasā saṃviditā, yathā-uktam —	<b>bāhyeṣv</b> artheṣv indriyam vyavasāyam kurute.
0015103	a-doṣaḥ. vṛtti-pramāṇasya a-vidhānata iti.	<b>bāhyeṣv</b> artheṣv indriyam vyavasāyam kurute.
0015407	ca manasā. granthaś ca evam nīyate —	<b>bāhyeṣv</b> artheṣv indriyam vyavasāyam kurute.
0015505	na eva kriyanta iti saṃśaya idam uktam —	<b>bāhyeṣv</b> artheṣv indriyam vyavasāyam kurute.
0015504	tathā hi kim indriya-manobhyām saha eva	<b>bāhyeṣv</b> artheṣu vyavasāyāḥ kriyanta āhosvit saha
0015611	iti. tad evam — na indriya-manobhyām saha	<b>bāhyeṣv</b> artheṣu vyavasāyāḥ kriyanta ity asya
0016209	manaḥ sarva-artheṣu traikālyam pravartate.	<b>bāhyeṣv</b> artheṣu sāmprate kāle kenacid indriyeṇa
0005307	syād iti, tan nirastam. yasmān na tad	<b>bāhyeṣv</b> artheṣu sva-tantram pravartate, kiṃ tarhi
0004612	ity evam-ādiṣu śabdeṣu. āśu-bhramaṇa-udaka-	<b>bindu</b> -pāta-ādiṣu ca darśanasya lāghavāt krameṇa
0004910	-dharmo hy eṣa yad anubhavaḥ paṭiyān smṛti-	<b>bījam</b> ādhatte yādṛśam ca sukha-sādhanam duḥkha-
0017808	-bheda-upacāra-pravṛttā iti. a-bheda-upacāra-	<b>buddhaya</b> 'py evam-prakārā eva. a-satā api vā a-
0017911	-antara-a-bhāvaḥ. na ca hāna-upādāna-upekṣā-	<b>buddhayaḥ</b> phalam iti kalpayitum yuktam, udaka-ādi
0000101	namo	<b>buddhāya</b> . jayati sugataḥ kṛpā-ātmā dharmo
0013114	-gocaratve hetum āha — tad-a-grahe tad-	<b>buddhy</b> -a-bhāvād iti. na a-grhīta-viśeṣaṇā viśeṣye
0013013	-viśayam ity āha — rūpa-ādy-a-grahe tad-	<b>buddhy</b> -a-bhāvād iti. yo yad-a-grahe saty
0018105	eva pramāṇyam, na ūrdhvam ity uktam. tadā ca	<b>buddhy</b> -a-bhāvād eva pramāṇya-a-bhāva iti kiṃ



0010216	ity āha — na hy asti ity-ādi. indriya-	<b>buddhy</b> -an-antaram hi sāmānya-ākāreṇa artho
0013913	-indriya-grāhyam, api tu tasya eva pariṇāmo	<b>buddhy</b> -anugama-nimittam sādṛśyam nāma jātiḥ. sā
0009413	-ādinā vyapadiśyeta. sāmānyam ca kalpitam	<b>buddhy</b> -ārūḍham eva na indriya-viśaya-abhimate
0018204	yathā sa eva pumān prāk. yathā-uktaś ca	<b>buddhy</b> -utpāde 'pi sa iti viruddha-vyāptam
0017401	vākyam vyācāṣṭa ity ata idam āha —	<b>buddhi</b> -kāraṇa-sāmagrīm ity-ādi. sā iti guṇa-bhūtā
0017412	kutas tasya avagatiḥ. vyāpāra-viśeṣo 'pi	<b>buddhi</b> -kārya-avaseyaḥ. tathā hy anyeṣāṃ api tāvad
0008308	tathā api na bhedena smaraṇam yathā iyanto	<b>buddhi</b> -kṣaṇā vyatītā iti. yathā ca yamalakayor
0002703	teṣv a-bhinna eva ākāram darśayati iti sa	<b>buddhi</b> -gata ākāro 'rthānām sāmānyam
0017411	iti. a-sad etat. na hi sannikarṣasya	<b>buddhi</b> -janma-a-hetutvam sambhavati. kāryeṇa hi
0017506	a-sādhāraṇam kāraṇam. ataḥ sa eva yato	<b>buddhi</b> -janma ity atra sarva-nāmnā hetutvena
0017415	viśeṣaṇam samāna-adhikaraṇam syāt samprayoge	<b>buddhi</b> -janma iti. atha vyadhikaraṇam viśeṣaṇam
0016406	ity anena sambandhaḥ. puruṣasya ity asya api	<b>buddhi</b> -janma ity anena. indriya-śabdena mano 'pi
0017407	-vyatirikto hetur iti vyāpaka-a-bhāvam āha.	<b>buddhi</b> -janma iti kiṃ punar ity anena api yad an-
0016407	tasya api pratyakṣatvam vihitam bhavati.	<b>buddhi</b> -janma iti ca karma-dhārayaḥ ṣaṣṭhī-tat-
0017401	-uktam an-iṣṭam prasajyata iti. vṛtti-kāro	<b>buddhi</b> -janma iti sa-upaskāram vākyam vyācāṣṭa ity
0017408	kartavyam, tad-anya-an-arthaka-vat. tathā ca	<b>buddhi</b> -janma-grahaṇam iti vyāpaka-viruddham. syād
0017514	iyam iti. yato yan-niścaya ity-ādi. yato	<b>buddhi</b> -janma, tat pratyakṣam ity asya idam
0017203	tataḥ samprayoga-śabdena na arthaḥ, sati yad	<b>buddhi</b> -janma tat pratyakṣam ity etāvata eva
0018010	-vyāptaḥ. atha vṛtti-kāra-matena yato	<b>buddhi</b> -janma tat pratyakṣam, evam api nityatvāt
0016407	tena ātma-maṇaḥ-samprayogād yad ātma-viśayam	<b>buddhi</b> -janma, tasya api pratyakṣatvam vihitam
0017207	buddhir na upajāyate, na eva ayam doṣaḥ,	<b>buddhi</b> -janma pratyakṣam iti vacanāt. yac ca tat-
0016513	tataś ca yadi samprayogena nimittena	<b>buddhi</b> -janma bhavati, tad-bhāvena vā tad-bhāvo
0018003	hāna-ādi-kriyā-viśayāḥ. buddheś ca ity-ādi.	<b>buddhi</b> -janma sūtre pratyakṣam uktam. tac ca
0017409	-viruddham. syād etat — a-sati tasminn a-	<b>buddhi</b> -janma-hetor api samprayogasya pratyakṣatā
0018111	icchanti. atas taṃ vicārayitum āha —	<b>buddhi</b> -janmani ity-ādi. iha eva kiṃ vicārayati
0017311	samprayoga-grahaṇam ca vyartham. avāśyam hi	<b>buddhi</b> -janmani karaṇānām vyāpāreṇa bhāvyaṃ. na ca
0017416	rājā iva puruṣasya, tadā samprayoga eva	<b>buddhi</b> -janmano viśeṣaṇam syād ity a-sāram etat.
0012203	'pi kuṇapa-kāminī-bhakṣya-vikalpān. tatra	<b>buddhi</b> -pātavam tad-vāsanā-abhyāsaḥ prakaraṇam ity
0011408	a-srūyamāno 'py anumīyate. yathā gati-	<b>buddhi</b> -pratyavasāna-artha-śabda-karma-a-
0013408	ādinā dvitīyam upalabdhī-samām apākaroti. na	<b>buddhi</b> -bhedo 'py anyatva ity-ādinā hetv-antare
0002507	na ca śārīram eva buddhiḥ, tat-siddhāv api	<b>buddhi</b> -vikalpe saṃśayāt. na enam anya-
0016411	janma-grahaṇam. yadā tu ṣaṣṭhī-samāsaḥ, tadā	<b>buddhi</b> -viśiṣṭam janma pratyakṣam. tatra sad ity a
0018108	a-nivāryam iti kiṃ janma-grahaṇena.	<b>buddhi</b> -viśiṣṭasya tu janmano 'kṣam praty a-vṛtteḥ
0002011	ādi. pūrva-kṛtam ca kiñcid anyac ca a-pūrvaṃ	<b>buddhi</b> -stham samyag ānīya pramāṇānām samuccayaḥ
0011709	śabda-vad draṣṭavyam iti. āha — a-nityā ced	<b>buddhir</b> a-nityam ca kāraṇavad bhavati, tasmād
0002702	-artha-samāśrayeṇa utpadyamānā pratyavamarśa-	<b>buddhir</b> a-bhinna-ākārā teṣv a-bhinna eva ākāram
0007016	ucyate. tadvad anubhava-ātmanā upajāyamānā	<b>buddhir</b> ātmaṇaḥ prakāśikā iti vyavahriyate. bāhya
0009908	iti. kasmād ity āha — na hi indriya-	<b>buddhir</b> ity-ādi. a-nirdeśya-sva-rūpam eva hi
0010203	tad indriya-jñāne na sambhavaty eva. indriya-	<b>buddhir</b> iti ca yady api sāmānya-śabdaḥ, tathā api
0009407	tv a-śakyam tad vyapadeṣtum. nanu ca jñānam	<b>buddhir</b> iti vinā api viśayeṇa vyapadeśo dṛśyate.
0014213	buddhiḥ. tathā ca śabda-ādi-viśeṣa-viśayā	<b>buddhir</b> iti sva-bhāvaḥ prasaṅgaḥ. atha ity-ādinā
0016404	sannikarṣo vyāpāra-atiśayo vā, yatra utpanne	<b>buddhir</b> utpadyate. sat-samprayoga ity asya
0018101	na yujyate. atha ity-ādi. an-anyatve	<b>buddhir</b> eva janma iti janma-grahaṇam mata-dvaye
0007009	vijñāna-vyatiriktasya vastuno 'bhāvād	<b>buddhir</b> eva yadā iṣṭam svam ākāram anubhavati,
0018106	-grahaṇena. atha janma-uttara-kālam asti	<b>buddhiḥ</b> , evam apy a-viśiṣṭatvāt tasyāḥ prāg-vat
0002507	śārīra-mātra-viśayatvāt. na ca śārīram eva	<b>buddhiḥ</b> , tat-siddhāv api buddhi-vikalpe saṃśayāt.
0014212	sa-vikalpikā. tad yathā citra-gur ayam iti	<b>buddhiḥ</b> . tathā ca śabda-ādi-viśeṣa-viśayā buddhir
0017207	-indriya-samprayogād rajaḥ-prabhṛti-viśayā	<b>buddhir</b> na upajāyate, na eva ayam doṣaḥ, buddhi-
0017402	-sāmagrīm ity-ādi. sā iti guṇa-bhūtā api	<b>buddhiḥ</b> parāmṛṣyate, na tu sāmagrī, tad-
0014808	— tri-rūpatve 'pi parama-añūnām eka-ākārā	<b>buddhiḥ</b> pariṇāma-viśeṣād bhaviṣyati ity āha —
0016409	vā. yadā karma-dhārayaḥ, tadā janma-viśiṣṭā	<b>buddhiḥ</b> pratyakṣam. buddhir hi janmanā eva
0013114	-a-bhāvād iti. na a-grhīta-viśeṣaṇā viśeṣye	<b>buddhiḥ</b> pravartata ity arthaḥ. tataś ca rūpa-
0014212	— yā viśeṣaṇa-vyavacchinna-artha-grāhiṇī	<b>buddhiḥ</b> , sā sa-vikalpikā. tad yathā citra-gur
0016409	tadā janma-viśiṣṭā buddhiḥ pratyakṣam.	<b>buddhir</b> hi janmanā eva viśayam prakāśayati. na tu
0004404	tadā asau vikalpikā syāt. sāmānya-	<b>buddhir</b> hi niyataṃ vikalpena anubadhyate. na hi
0018005	sva-kāraṇe buddheḥ samavāyaḥ sattā-guṇatva-	<b>buddhitva</b> -samavāyo vā jñāne kārye. mīmāṃsakair
0007603	-jñānam prabodha-ṣaṭu-vāsanām dahana-ākārām	<b>buddhiṃ</b> bhaviṣyantīm pratipattur gamayati. atra
0017807	ity etat. indriya-nir-apekṣā iti sāmānya-	<b>buddhīnām</b> atīta-ādāv api bhāvād andha-ādīnām ca.
0012805	-niyamakā iti sva-viśeṣe niyamakāḥ. indriya-	<b>buddhīnām</b> iti sambandhanīyam. na hi dravya-

0016709 eva. yathā hi bhavadbhiś codanā-janitāyā  
 0007714 jñānasya tv anubhava-ākāro 'py asti. atra ca  
 0018003 buddhi-janma sūtre pratyakṣam uktam. tac ca  
 0008611 -prajñā-atīśayena satā. paścād vyavadāta-  
 0017607 abhyupetam, atas tad-viśayatā indriya-  
 0009815 yathā nīlatvam utpalasya. na ca asti indriya-  
 0018013 atha vā yadi sva-kāraṇe kāryasya samavāyo  
 0018105 hi kṣaṇikatvena uttara-kāle 'n-avasthānād  
 0018103 prayojanam uktam — jāyamāna-avasthāyā eva  
 0010211 ity āha — a-vyabhicārād iti. indriya-  
 0017713 a-viśayaś ca gotva-ādi-sāmānyam indriya-  
 0018005 syāt. janma ca kaṇabhujām ātmani sva-kāraṇe  
 0018003 -viśayam, tās tu hāna-ādi-kriyā-viśayāḥ.  
 0010117 ca iti. ca-śabdād a-sambhavāc ca indriya-  
 0012403 sa eva matub-lopena lakṣyate. yadi indriya-  
 0010216 -buddhy-an-antarām hi sāmānya-ākāreṇa artho  
 0006801 madhu madayati, ātmanā ātmānam dhārayati,  
 0013813 anena tvag-ādīnām sva-viśaya-viniveśo  
 0001712 -traya-viśiṣṭam jñānam anumīyate, gamer  
 0005513 tasya api yathā-ukta-nītyā hlāda-ādy-ākāra-  
 0013614 ca a-pratyayā ca. pratyayaḥ pauruṣeyo  
 0005507 sukha-ādi iti siddham sukha-ādi jñāna-rūpam.  
 0000305 -śabdo vartate. tac chāsanam kurvan bhagavān  
 0001607 ity atah kārya-viśeṣo darśitaḥ. karuṇā tu  
 0016510 hi śabareṇa sati samprayoge, na a-sati iti  
 0016508 āha. kim-artham punaḥ prāk sata eva iti  
 0005801 nanu ca — pratyakṣam kalpanā-apoḍham iti  
 0013912 anyathā iti yuktam codyam. syād etat — na  
 0009411 jñānam iti vyapadiśann eva katham evam  
 0012103 sa ity uktam etat. yadi punaḥ paro 'py evam  
 0001414 -kṣaya-upāyam sādhyaitvā katham anyathā  
 0016403 bhavati. anyathā sad-yoga ity etāvad eva  
 0015705 gaty-antara-a-bhāvād idam apy a-sad uttaram

0012203 rūpa-darśana-a-viśeṣe 'pi kuṇapa-kāminī-  
 0014911 vā iti yathā śvabhiḥ pramadā-tanau  
 0000606 śriyaḥ | jñānasya atha prayatnasya ṣaṇṇām  
 0000604 ekataḥ || iti. atra iti śloke. bhagavata iti  
 0000604 -mokṣaṇam ekataḥ || iti. atra iti śloke.  
 0001208 -hetor vāsanā api na avaśiṣyate. ayam eva ca  
 0000717 ślokena sa-upapattikaṃ pramāṇa-bhūtatvam  
 0000614 hetunā vā stotra-abhidhānam, stuti-padena  
 0000914 artho bhavati tathā prayujyate. āśic ca  
 0001609 prati sahāya-bhūtā veditavyā. tad evam  
 0001508 -bhūtāya ity etad eva stuti-padam. anena hi  
 0001409 iti kṛtvā so 'sya asti iti tena arthena  
 0000708 nirodha-dharmakam ity-ādayo 'numāna-prayogā  
 0001313 vibhajya a-prakāśana-pāṭavam śeṣam. tad api  
 0000715 pravartante. atha vā atra prakaraṇa-ādau  
 0000702 gaurava-utpādana-artham iti. katham punar  
 0000711 līngasya sphuṭam eva avinābhāva ukto  
 0001711 -tattvasya sa-abhyupāyasya upadeśaḥ. sa ca  
 0000715 -ādau bhagavataḥ stotra-abhidhānam stutye  
 0000712 api bhagavad-upadeśād eva siddham. tasmād  
 0000711 ukto bhagavatā. ato 'numāna-lakṣaṇam api  
 0000704 yad etat pratyakṣa-ādi-pramāṇa-lakṣaṇam, tad  
 0002003 ucyate — sāmārthya-viśeṣaḥ, yasmin sati  
 0001605 hi yadi tasya kāryam bhavati, evam tad-yogād  
 0000203 arthasya prakāśakam a-visaṃvādakam ca, tathā

**buddher** an-āgata-dharma-viśayāyā rūpa-a-grahe 'py  
**buddher** anubhava-ākārasya siddhatvāt sa na  
**buddher** anyad an-anyad vā syāt. tatra yady anyad  
**buddher** asya tatra a-sāra-niścayo jāta iti.  
**buddher** āśaṅkyeta. anusandhāne tu viśeṣaṇa-  
**buddher** iti. yadā bahu-vrīhi-pakṣaḥ, tadā idam  
**buddher** janma iṣṭam, yadi sattā-ādīnām jñāne  
**buddher** jāyamānāyā eva prāmānyam, na ūrdhvam ity  
**buddheḥ** prāmānya-jñāpana-artham iti. tad a-yuktam  
**buddher** yathā-arthatvasya a-vyabhicārād ity  
**buddheḥ**. vyāpaka-viruddhaḥ. tataś ca mānasam eva  
**buddheḥ** samavāyaḥ sattā-guṇatva-buddhitva-  
**buddheś** ca ity-ādi. buddhi-janma sūtre pratyakṣam  
**buddhāv** a-yathā-arthatvasya. kutaḥ punar a-  
**buddhau** tan na upapadyate, kva tarhi tad ity āha  
**buddhau** sanniviśate. tathā tatra a-sanniviṣṭasya  
**buddhyā** grhṇāti iti na ayam vastu-sanniveśī  
**boddhavya** iti. trayo guṇās traiguṇyam trailokya-  
**bodha**-arthasya iha āśrayaṇāt. pūrvaṃ prāpty-  
**bodha**-ātmakam vastu siddham. tasya eva ca sva-  
**bodha** ucyate caitanya-rūpo viśaya-anubhava-sva-  
**bodha**-rūpam hi vastu sāta-ādi-rūpam teṣām api  
**bodhi**-sattva-avasthāyām śāstr-śabdena uktaḥ.  
**bodhi**-sattva-avasthāyām eva yā sva-rasa-vāhiny  
**bruvatā** karma-dhārayo 'yam iti vyākhyātam. tatra  
**bruvatā** ṣaṣṭhī-samāso darśitaḥ, idānīm tu kena  
**bruvatā** — sa-vikalpaṃ pratyakṣa-ābhāsam ity  
**brūmas** traiguṇyam eva śrotra-indriya-grāhyam, api  
**brūyāt**. evam tarhi viśaya-rūpeṇa vyapadeśo 'sya  
**brūyāt**, na arhati sa evam vaktum, yat sāksād-  
**brūyāt**. yasya yadā a-nṛta-vacana-kāraṇāni na  
**brūyāt**. samprayoga indriyānām arthena sambandhaḥ  
**brūyād** ity āśaṅkyeta evam uktam. indriya-vṛttau tv

**bhakṣya**-vikalpān. tatra buddhi-pāṭavam tad-vāsanā  
**bhakṣya**-sva-bhāvatvam eva upalabhyate. tathā  
**bhaga** iti śrutiḥ || iti. etac ca samagraṃ tathā-  
**bhaga**-śabdo 'yam aiśvarya-ādiṣu vartate, yathā-  
**bhagavata** iti bhaga-śabdo 'yam aiśvarya-ādiṣu  
**bhagavataḥ** khaḍga-āder viśeṣaḥ. para-ārtha-  
**bhagavato** guṇa-udbhāvitāḥ, tasmāt prāg-prasiddha-  
**bhagavato** guṇavattayā śrotṛbhyaḥ pratipādanam iti  
**bhagavato** jagati dayā. sva-bhāvaḥ. jagac-chāsanam  
**bhagavato** jñāna-lakṣaṇam prāmānyam sa-hetukam sa-  
**bhagavato** jñāna-lakṣaṇam prāmānyam a-sādhāraṇo  
**bhagavatas** tāyitvam. ayam eva hi tāyateḥ paraḥ  
**bhagavato** dṛśyante. katham evam ucyamāne  
**bhagavataḥ** prahīnam ity ato 'sau sugataḥ. artha-  
**bhagavataḥ** stotra-abhidhānam stutye bhagavati  
**bhagavataḥ** stotra-abhidhānena prakaraṇa-ārambhe  
**bhagavatā**. ato 'numāna-lakṣaṇam api bhagavad-  
**bhagavatā** kṛtaḥ. tad etasmāt kāryāt praśastatva-  
**bhagavati** gaurava-utpādana-artham. katham anena  
**bhagavad**-upadeśa-siddha-pramāṇa-lakṣaṇa-  
**bhagavad**-upadeśād eva siddham. tasmād bhagavad-  
**bhagavad**-upadeśād eva siddham, na idānīm svayam  
**bhagavān** an-adhigatam artham gamayati tatra ca a-  
**bhagavān** an-adhigatasya arthasya prakāśako  
**bhagavān** api yatra paraḥ puruṣa-arthāḥ

0001613	duḥkha-upaśama-hetum sattvebhyo deśitavān	<b>bhagavān</b> iti sa teṣāṃ tad-arthinām tatra pramāṇam.
0001807	jñānena bāhya-śaikṣa-a-śaikṣebhyo 'dhiko	<b>bhagavān</b> . tattva-viśeṣaṇa-viśiṣṭena jñānena bāhya
0001206	'bhuyuktasya abhyasyataḥ. abhyastavāṃś ca	<b>bhagavān</b> nairātmya-darśanam bahuśo bahudhā
0000608	bhagavān. māra-catuṣṭayam vā bhagnavān iti	<b>bhagavān</b> nairuktena vidhinā. tasya stotra-
0000201	api tad-artho gamyate, tathā iha api iti	<b>bhagavān</b> pramāṇam iva pramāṇam. yathā hi
0001904	anyaḥ. tad evaṃ-vidhayā hetu-phala-sampadā	<b>bhagavān</b> pramāṇam. tathā hi kṛpayā artham eva
0000305	śāsana-śabdo vartate. tac chāsanaṃ kurvan	<b>bhagavān</b> bodhi-sattva-avasthāyām sāstr-śabdena
0000607	ca samagraṃ tathā-gata eva asti iti sa eva	<b>bhagavān</b> . māra-catuṣṭayam vā bhagnavān iti
0001503	sādhitavān a-parityakta-tad-viśaya-dayaś ca	<b>bhagavān</b> . vyāpaka-viruddhaḥ. tasmāt pramāṇam. yo
0001901	jñāna-viśeṣe na tāvatā uparata-vyāpāro 'bhūd	<b>bhagavān</b> . vyāpaka-viruddhaḥ. sa eva ca mārga-
0001915	-bhūtam ācaṣṭe ca tad-ākhyāne ca yatnavān	<b>bhagavān</b> . sva-bhāvaḥ. atra vyākhyā-prakāre
0001507	-kṣaya-upāyam a-viparītaṃ kathitavāṃś ca	<b>bhagavān</b> . sva-bhāvaḥ. tad evaṃ pramāṇa-bhūtāya
0001703	sva-bhāva-ādikaṃ yathā-bhūtaṃ kathitavāṃś ca	<b>bhagavān</b> . sva-bhāvaḥ. tāni ca satyāni leśato
0000902	-sādhnam a-viparītam anuṣṭhitavāṃś ca	<b>bhagavān</b> . sva-bhāvaḥ. yat-sādhana-anuṣṭhānāc ca
0000608	asti iti sa eva bhagavān. māra-catuṣṭayam vā	<b>bhagnavān</b> iti bhagavān nairuktena vidhinā. tasya
0014605	-kāle samhanyante, tadā vikāra-vyapadeśam	<b>bhajante</b> . ete ca śabda-ādi-lakṣaṇās trikāḥ śrotra
0015406	smārtaṃ hi tat. yathā kāma-krodha-dveṣa-	<b>bhaya</b> -ādayaḥ smaryante, tathā indriya-vṛttayo
0005511	anyatra pratipāditam. iha tu bahu-grantha-	<b>bhayān</b> na pratanyate. yo 'py āha — nāntārāḥ
0006411	sarva-vākyaṃ sa-avadhāraṇam iti timira eva	<b>bhava</b> iti sa-avadhāraṇe vākya-arthe taddhito
0006409	-ghnam ca mandānām ity-ādau vākye. timire	<b>bhavas</b> taimiraḥ. vyavaccheda-phalavāc ca
0011015	ca pihite kim iti tasya nāśa-praveśau	<b>bhavata</b> iti prasaṅgo vā. atha sa-avayavaḥ prabhā-
0012016	satī sarva-ātmanā grahaṇam prasajyate, tadā	<b>bhavato</b> 'pi tribhir indriyaiḥ sambadhyamāne
0015810	abhyupagamāt, tatra smārtaḥ sambhavati.	<b>bhavatas</b> tu tathā teṣāṃ an-abhyupagamāt, tad-a-
0011914	-śabdo 'dhika-vyavaccheda-arthaḥ. etad uktam	<b>bhavati</b> —na viśeṣaṇa-adhyāropa-ādau vyāpriyata
0006412	kaḥ punar asau. viśamvādaḥ, sa hi yadi	<b>bhavaty</b> a-jñāna eva bhavati, na jñāne, tasya eka-
0004209	-pratibhāsam. atha ca cakra-ābhāsam darśanam	<b>bhavati</b> . ataḥ pratisandhānāc cakram paśyāmi iti
0004409	yat sāmānyam a-bhinnaṃ, sa viśaya ity uktam	<b>bhavati</b> . ataś ca kalpanā-apoḍhatvaṃ virudhyate.
0008311	a-spaṣṭa-bhede 'rthe na vivekinī smṛtir	<b>bhavati</b> . ato 'rtha-kṛtaḥ kaścid anubhavasya asti
0015705	na ca vṛtti-samvedanam pratyakṣa-ādiśv antar-	<b>bhavati</b> . ato gaty-antara-a-bhāvād idam apy a-sad
0009414	tat katham tatra vyapadiṣṭe tad vyapadiṣṭam	<b>bhavati</b> . ato yena vyapadiśyata ity etan na
0008710	-ādibhya eva hi tathā-sanniviṣṭebhyas tad	<b>bhavati</b> . anumāna-jñānam apy anena eva nirastam.
0011906	-mataḥ pratyakṣam lingam ālocya-a-pratyakṣe	<b>bhavaty</b> anumānam arthe, tathā asya eva viśeṣa-
0002415	pramāṇasya bahutvaṃ vā iti. ekatvaṃ tāvan na	<b>bhavati</b> , anumānasya api prāmāṇyāt. anyathā idam
0016403	-ādibhir api yo yogaḥ sa-samskāra upagrṛhito	<b>bhavati</b> . anyathā sad-yoga ity etāvad eva brūyāt.
0000007	anena darśitā. tad-yogād dhi jagad-dhitaṣi	<b>bhavati</b> . abhyāsāc ca sātmi-bhāvas tasyāḥ
0008610	na tāvat prasiddhi-mātreṇa artha-niścayo	<b>bhavati</b> , artham antareṇa api tasya sambhavati.
0007604	-anumānena rasa-āde rūpa-ādi-vad anumānam	<b>bhavati</b> ity a-codyam. āha ca ity-ādinā tāṃ
0002705	-sāmarthya-rahitaṃ tan māna-arham eva na	<b>bhavati</b> ity a-prameyam eva, tat katham ācāryeṇa
0012102	-nimitta-sad-bhāvāt kvacid amśe niścayo na	<b>bhavati</b> ity a-vyavahāra-yogyatvād a-grṛhita-kalpa
0016504	niyamaḥ, asmān niyamāt sata eva samprayogo	<b>bhavati</b> iti. atha ca niyamān na sat-prayogo yukta
0010305	-anubhūta-smaraṇa-an-antaraṃ niścaya-jñānam	<b>bhavati</b> ity anusmaraṇa-jñānam indriya-artha-
0008712	na agnita eva. tato bhavaty eva, na tu na	<b>bhavati</b> ity ayam apy atra artho 'bhimataḥ. tad
0015602	pratyakṣatvaṃ tasya indriya-vyavasāyasya	<b>bhavati</b> ity arthaḥ. kevalasya tu pratyakṣa-
0004705	sva-sāmānya-lakṣaṇābhyām grahaṇam na	<b>bhavati</b> ity arthaḥ. tasya tarhi kīdrśam ālambanam
0008312	asti viśeṣaḥ, yato vivekena smṛtir	<b>bhavati</b> iti icchatā artha-sārūpyam eṣṭavyam.
0008913	-smṛtibhyām api-śabdād agnito 'pi tad	<b>bhavati</b> ity uktam bhavati. tad etat katham
0009410	yaj jñānam vyapadiśyate, yadi tata eva tad	<b>bhavati</b> ity etad viśaya-cintā-prakṛtam eva.
0008907	yadi tat tato bhavati, na tu na	<b>bhavati</b> ity eṣo 'py atra niyamo 'bhimataḥ. na ca
0012017	viśaye kim iti na sarva-ātmanā grahaṇam	<b>bhavati</b> iti cet, na asmābhis tasya sannikarṣo
0015603	-vyavasāyāt paścāt smṛti-vyavasāyo manaso	<b>bhavati</b> iti. tathā ca uktam — kevalam tv atīta-
0016516	-viśayam yogi-jñānam a-saty api samprayoge	<b>bhavati</b> iti, tan-nirākaraṇa-artham sad-grahaṇam
0000501	tu uttara-ardhena na itareṣāṃ anena anugraho	<b>bhavati</b> iti. tīrthya-tarka-bhramitā manda-dhiyo
0004204	vyavadhāne vā katham a-vicchinnaṃ darśanam	<b>bhavati</b> iti tulyam codyam syād etat — vijātīya-
0003909	-nimittam, cakṣur-vijñānasya api keṣāñcin na	<b>bhavati</b> iti na upanyastaḥ. manas-kārasya tu loke
0002008	na ca tena vistara-pratipādyānām vyutpattir	<b>bhavati</b> iti prasiddham eva etat. bahuśv api mata-
0008007	tathā avasiyate, tāvatā tad-ākāram eva tad	<b>bhavati</b> iti yuktam ity āha — na ca uttara-
0012910	yatra hi yasya hetur na asti, na tat tatra	<b>bhavati</b> iti yuktam, yad āha — syāt tv ity-ādi.
0005213	pariṇāmasya niśiddhatvāt. tad etad uktam	<b>bhavati</b> — indriya-jñāna-viśaya-janita-
0005305	anubhava-ākāra-pravṛttam. etad uktam	<b>bhavati</b> — indriya-jñānāt samanantara-pratyayād

0002206	sva-saṃvedanāt sva-rūpa-siddhi-mātram	<b>bhavati.</b> īpsita-artha-kriyā-samartha-vastu-prāpaṇa
0011014	śarīra-avayavas tasya adhiṣṭhānam na	<b>bhavaty</b> eva a-sambandhāt, indriya-antara-vad iti
0008209	tasya viṣaya-ākāratām prati saṃśayo na	<b>bhavaty</b> eva iti na an-avasthā. smṛter uttara-
0008712	api hi tad bhavati, na agnita eva. tato	<b>bhavaty</b> eva, na tu na bhavati ity ayam apy atra
0010007	pratibhāsate, tad-apekṣayā vyabhicārī na	<b>bhavaty</b> eva. yatra tu jñāne vitathena rūpeṇa
0001605	na syāt. tathā-vidham hi yadi tasya kāryam	<b>bhavati,</b> evam tad-yogād bhagavān an-adhigatasya
0015601	samprktaḥ pauruṣeṇa pratyayena sa-pratyayo	<b>bhavati.</b> evam pratyakṣa-vyavasāyas tasya
0006411	bhava iti sa-avadhāraṇe vākya-arthe taddhito	<b>bhavati.</b> kaḥ punar asau. viśamvādaḥ, sa hi yadi
0004906	api pratyakṣasya a-vikalpatā samarthitā	<b>bhavati.</b> katham tarhi idānīm a-niścaya-ātmanaḥ
0009305	indriya-jñānasya saṃvṛti-sad ālambanam	<b>bhavati.</b> kas tarhi doṣa ity āha — evam tv ity-
0012600	bahutva-kalpanā nir-nimittā syāt. etad uktaṃ	<b>bhavati</b> — kārya-bhedena indriya-bhedo 'vasīyate.
0008310	-spaṣṭatvāt tasya na bhedena pratyabhijñānam	<b>bhavati,</b> kiṃ tarhi tayoḥ parasparam samāropaḥ.
0008810	jñānam vyapadiśyate, na tat tata eva	<b>bhavati,</b> kiṃ tarhi pratyaya-antarād api, caturbhiś
0016210	bhavati, tadā pratyayavatī vṛttir indriyasya	<b>bhavati.</b> kevalam tv atīta-an-āgatayor ity-ādi
0011810	-karmāny abhivyañjayat taj-jñānasya kāraṇam	<b>bhavati.</b> guṇa-karma-jñānasya kāraṇam indriya-
0012509	dravye saty api bhinna-indriya-grāhyatve na	<b>bhavati</b> grahaṇa-bhedaḥ. na, tasya eva dravyasya
0011602	-niṣpattāv ātmānam paśyatām sa grāhyaś ca	<b>bhavati</b> grahītā ca. artha-antara-phala-vādina
0004816	apy anyatra codite 'nyatra pravṛttir yuktā.	<b>bhavati</b> ca tathā pratyayaḥ pravartate ca śabdād
0014305	chrotra-ādi-vṛtti-grāhyam, caitanya-vat. na	<b>bhavati</b> ca pratyekaṃ sukha-ādi śabda-ādi-sva-
0017901	-tantrā ca iti virodhaḥ syāt. tad etad uktaṃ	<b>bhavati</b> — jñānasya utpattāv akṣa-pāratantryam
0009813	eva ca viśeṣaṇam bhavati, yat tasminn āśraye	<b>bhavati</b> tam ca vyabhicarati, tatra a-sattvāt,
0013405	hetv-antaraṃ na asti iti pratijñātam	<b>bhavati.</b> tac ca a-yuktam, hetv-antarasya api sad-
0005802	— sa-vikalpaṃ pratyakṣa-ābhāsam ity uktaṃ	<b>bhavati.</b> tac ca prāg eva uktaṃ nāma-jāty-ādi-
0001708	-abhyāsaḥ. yathā ca tato nirodha-prāptir	<b>bhavati.</b> tat sarvaṃ prāg eva saṅkṣepato darśitam.
0004912	asya prabodhe sati tad eva idam iti smṛtir	<b>bhavati.</b> tato 'bhilāṣa-itarayor anyatarah. tato
0003406	grantho nīyate. yāvatā pramāṇam eva idam na	<b>bhavati,</b> tato na idam pramāṇam iti yuktam vaktum
0009914	jñānam iti. tadā ca vyapadiśyamānam śabdam	<b>bhavati.</b> tato vyavaccheda-artham a-vyapadeśyam ity
0001605	bhagavān an-adhigatasya arthasya prakāśako	<b>bhavati</b> tatra vā a-visaṃvādaḥ, na anyathā ity
0005510	-ādika ākāro 'jñāna-rūpa-sukha-ādi-kṛto na	<b>bhavati,</b> tathā anyatra pratipāditam. iha tu bahu-
0011108	— yady api sukha-ādi pratyakṣa-viśayo na	<b>bhavati,</b> tathā apy anumāna-ādi-viśayatvāt
0000214	-vivakṣāyām patye śeta ity atra caturthy eva	<b>bhavati.</b> tathā iha api ity a-doṣaḥ. jagad-
0003815	śabda-pravṛtti-nimitte ca bhāva-pratyayo	<b>bhavati.</b> tathā ca āhur — yasya guṇasya hi
0008213	-ādiṣv anubhūteṣv anyonya-vivekena smṛtir	<b>bhavati,</b> tathā jñāneṣv api. tasmād asti dvi-
0008304	ātmatve tulye sāmagrī-bhedāt sukha-ādi-bhedo	<b>bhavati,</b> tathā prativiśayam apara-apara-sāmagrī-
0000913	mātuḥ putre dayā, sā ca yathā tasya artho	<b>bhavati</b> tathā prayujyate. āsīc ca bhagavato
0000912	yasya yatra dayā, sa tayā yathā tasya artho	<b>bhavati</b> tathā prayujyate, yathā mātuḥ putre dayā,
0013817	śabda-ādi-jāti-bhedo guṇa-utkarṣa-apakarṣād	<b>bhavati,</b> tathā ṣaḍja-ādi-bhedo 'pi. ata etad
0014805	eva hi saṃhatāḥ śrotra-indriya-grāhyaḥ śabdo	<b>bhavati.</b> tathā sukha-parama-aṇava eva sampiṇḍitāḥ
0012013	ayam arthato jñāna-vādino 'py udbhāvita eva	<b>bhavati.</b> tathā hi sannikarṣo 'rtha-grahaṇa-hetur
0008913	api-śabdād agnito 'pi tad bhavati ity uktaṃ	<b>bhavati.</b> tad etat katham yujyate, yadi vyapadeśa-
0016513	ca yadi samprayogena nimittena buddhi-janma	<b>bhavati,</b> tad-bhāvena vā tad-bhāvo lakṣyate, evam
0005706	jñānam, tan nir-vikalpaṃ spaṣṭa-avabhāsi ca	<b>bhavati.</b> tad yathā kāma-śoka-ādy-upaplūtānām
0011308	'nya-viśayam karaṇam, na tasya tatra phalaṃ	<b>bhavati.</b> tad yathā palāśād anya-viśayasya
0015709	yad an-anubhūtam, na tatra smārtaḥ pratyayo	<b>bhavati.</b> tad yathā santāna-antarīyeṣv an-
0007911	ākāraṃ sva-jñānena ālambyate, tad-ākāraṃ tad	<b>bhavati.</b> tad yathā sāsna-ādimad-ākāraḥ sva-
0010303	-an-antaraṃ nirūpaṇa-vikalpo niścaya-ātmako	<b>bhavati.</b> tad yadi vyavasāyaḥ kāryam yasya taj
0003212	eva niścīnoti ity etat pramāṇam eva na	<b>bhavati.</b> tadā ca a-sakṛd vā ity anena asya
0002308	vyutpādane tv a-viśaye grhītam pramāṇam yadā	<b>bhavati,</b> tadā tatra tasya viśamvāde tadvat sva-
0016210	kāle kenacid indriyeṇa yuktam yadā mano	<b>bhavati,</b> tadā pratyayavatī vṛttir indriyasya
0016805	ca anumāna-ādy api dharmasya a-nimittam	<b>bhavati.</b> tasmāc codanā-lakṣaṇa eva artho dharmā
0008602	a-pratyakṣa-upalambhatvena a-viśeṣāt. na ca	<b>bhavati.</b> tasmāt sva-saṃvedyatā jñānasya abhyupeyā
0011709	a-nityā ced buddhir a-nityam ca kāraṇavad	<b>bhavati,</b> tasmād asyā api kāraṇam vācyam anyatvam
0012207	so 'pi bhavan niścayo 'sati bhrānti-kāraṇe	<b>bhavati.</b> tasmān na anubhūta ity eva sarva-ākāra-
0008005	artha-kāryam etaj jñānam ity eṣā smṛtir	<b>bhavati.</b> tasyām satyām anubhava-jñāna-hetur apy
0001013	karma yāvad a-vidyā-pāṃsv-avacchāditaṃ na	<b>bhavati</b> tṛṣṇā-sneha-abhiṣyanditaṃ ca, na tāvat
0008509	ātmanā anubhūtam jñānam, tad eva pratyakṣam	<b>bhavati.</b> tena parair yad anubhūtam, na tat
0008709	gḥaṭa-jñānam ity evam. na tu tat tebhyo	<b>bhavati,</b> teṣām saṃvṛti-sattvena ākāraṇatvāt. rūpa
0008911	dhūma-jñāna-sambandha-smṛtibhyām api hi tad	<b>bhavati,</b> na agnita eva iti. anena hi dhūma-jñāna-
0009004	dhūma-jñāna-sambandha-smṛtibhyām api hi tad	<b>bhavati,</b> na agnita eva iti. tasmāt sthita eva

0008711	dhūma-jñāna-sambandha-smṛtibhyām api hi tad	<b>bhavati</b> , na agnita eva. tato bhavaty eva, na tu
0004815	'nyatra sa eva ayam iti pratyayo	<b>bhavati</b> , na apy anyatra codite 'nyatra pravṛttir
0014014	vā prasaṅga-viparyayeṇa. yo yad-dharmā na	<b>bhavati</b> , na asau tad-ātmakaḥ. tad yathā caitanyam
0002004	tu sāmārthya-viśeṣaḥ karuṇā-ādibhir yuktasya	<b>bhavati</b> , na itarasya iti tasya sādhanatvena
0000411	artham samarthaḥ, tasya eva vyutpattir	<b>bhavati</b> , na itarasya. tathā hi tatra eva mukha-
0012206	paśyataḥ pitā me āgacchati iti prāg niścayo	<b>bhavati</b> , na upādhyāya iti. so 'pi bhavan niścayo
0007109	ca sākalye 'vyayī-bhāvaḥ. ata etad uktaṃ	<b>bhavati</b> — na kevalam yadā jñānam pramāṇasya
0006503	tatra tad-ābhāsavm ity etat siddham	<b>bhavati</b> , na ca evam sati kaścid virodhaḥ, kalpanā
0006412	viśamvādaḥ, sa hi yadi bhavaty a-jñāna eva	<b>bhavati</b> , na jñāne, tasya eka-antena samvāditvāt.
0014305	bhavati — yac chabda-ādi-śva-bhāvam na	<b>bhavati</b> , na tac chrotra-ādi-vṛtti-grāhyam,
0008907	yaj jñānam vyapadiśyate, yadi tat tato	<b>bhavati</b> , na tu na bhavati ity eṣo 'py atra niyamo
0014806	-aṇava eva sampiṇḍitāḥ sva-samvedyam sukham	<b>bhavati</b> , na tu samhatā vijātiya-kārya-rūpatām
0007014	na virudhyate. prakāśo hy ātma-prakāśanam	<b>bhavati</b> , na pradīpa-antaram apekṣate. na apy
0015211	a-yuktaḥ. prāptir hy a-bhinna-kālayor eva	<b>bhavati</b> , na bhinna-kālayoḥ. tatra yadi prāpti-
0011216	-ātmakam pramānam icchato 'nyat phalam	<b>bhavati</b> , nanu ca niścaya-jñānam an-eka-jñāna-
0007513	yato dhūma-pratibhāsi jñānam pūrvam eva āvir-	<b>bhavati</b> , paścād anala-pratibhāsi. na hi tat prāg
0015602	evam pratyakṣa-vyavasāyas tasya indriyasya	<b>bhavati</b> , pratyakṣatvam tasya indriya-vyavasāyasya
0002208	-kriyā-viśaya-pramāna-antara-vṛtṭyā niścayo	<b>bhavati</b> prathamam. uttara-kālam tu punaḥ punar
0016407	-janma, tasya api pratyakṣatvam vihitam	<b>bhavati</b> . buddhi-janma iti ca karma-dhārayaḥ ṣaṣṭhi
0014304	abhypagamān na etat samasti. tad etad uktaṃ	<b>bhavati</b> — yac chabda-ādi-śva-bhāvam na bhavati,
0009813	tu na sambhavaty eva. tad eva ca viśeṣanam	<b>bhavati</b> , yat tasminn āśraye bhavati taṃ ca
0017515	pratyakṣam ity asya idaṃ bhāṣyam. etad uktaṃ	<b>bhavati</b> — yata indriya-ādi-samprayogān niścaya-
0000702	-abhidhānena prakaraṇa-ārambhe gauravam	<b>bhavati</b> . yataḥ satsv apy anyeṣu guṇeṣu prāmānyena
0000805	tat katham tatra stotra-abhidhānena gauravam	<b>bhavati</b> . yatas tad a-gamakam, pratikṣepa-sāmānya-
0007307	evam hi pramāna-phalayor viśaya-bhedo na	<b>bhavati</b> , yatra eva sādhanam bāhye, tatra eva
0001014	-sneha-abhiśyanditam ca, na tāvat phalavad	<b>bhavati</b> , yathā-arhatām. tatas tasyā api tṛṣṇāyās
0015401	-mātra-atideśād upapadyate. etad uktaṃ	<b>bhavati</b> — yathā indriya-upakāra-apekṣam bāhye
0002414	tv anye eva kecid dve iti. atra vyākhyāne na	<b>bhavati</b> yathā-ukta-doṣa-avakāśaḥ. atha katham
0011217	-antaritād anusmaraṇa-vikalpād an-antaram	<b>bhavati</b> , yathā-uktaṃ prāk. na ca vyavahitasya
0003814	bhāva-pratyayaḥ kriyā-kāraka-ādi-sambandhe	<b>bhavati</b> . yathā-uktaṃ — samāsa-kṛt-taddhiteṣu
0009706	śabdaḥ, tasya indriya-samavāyād grahaṇam	<b>bhavati</b> , yad ātmā manasā samyujyate, mano 'pi
0010910	cikitsyata ity abhyupeyam. tad etad uktaṃ	<b>bhavati</b> . yad indriyam sva-adhiṣṭhāne cikitsyate,
0012412	cakṣuḥ-sparśana-grāhyatvāt. tad etad uktaṃ	<b>bhavati</b> — yad bhinna-indriya-grāhya-viśeṣaṇa-
0016003	kalpane sāmārthyam iti. etad uktaṃ	<b>bhavati</b> — yadi indriya-manobhyām dvābhyām api
0017210	pratyakṣa-jñānasya utpattiḥ. etad uktaṃ	<b>bhavati</b> — yadi ya indriye sīdati tasya vā
0008808	ukta iti veditavyam. tataś ca ayam artho	<b>bhavati</b> — yadi sarva-dharma-śva-bhāvaḥ pratyaya
0003615	arthasya dharmo yaḥ prān na āsīt paścād	<b>bhavati</b> . yadi syāt sa eva tayoḥ sva-bhāva-bheda-
0003803	-saṃsarga-a-bhāve 'pi sa-vikalpakam siddham	<b>bhavati</b> . yadrcchā-śabdeṣv ity-ādi. an-apekṣita-
0000709	evam ucyamāne 'numānasya lakṣaṇam uktaṃ	<b>bhavati</b> . yasmād anumānasya āśrayo 'vinābhāvi
0011409	sāmānādhikaraṇye vyākhyeyaḥ. tena ayam artho	<b>bhavati</b> — yasya eva jñānasya yatra karmaṇi
0014211	na śabda-ādi-jāti-viśeṣaḥ. tad etad uktaṃ	<b>bhavati</b> — yā viśeṣaṇa-vyavacchinna-ārtha-
0013901	tathā ṣaḍja-ādi-bhedo 'pi. ata etad uktaṃ	<b>bhavati</b> — ye guṇa-utkarṣa-apakarṣa-bheda-
0004910	-pūrvakābhyām abhilāṣa-itarābhyām vyavahāro	<b>bhavati</b> . vastu-dharmo hy eṣa yad anubhavaḥ
0013102	āloka-a-grahaḥ, tatra rūpaṃ dṛśyam eva na	<b>bhavati</b> . vinā api ca ālokena kaiścit prāṇibhis
0017014	iti bhrāntam mano-vijñānam sāmānya-ālambi	<b>bhavati</b> . vinā api tad-arthena iti jala-ādinā
0007710	anyasya iha a-prakṛtatvāt. tad etad uktaṃ	<b>bhavati</b> — viśaya-jñāne viśaya-ākāram jñānam iti.
0015803	-samvedane hi tayor apekṣayā viśayatvam ca	<b>bhavati</b> viśayatvam ca. tayor nimitta-nimitti-
0006501	ca ity evam draṣṭavyaḥ. tena ayam artho	<b>bhavati</b> — viśamvādi ca jñānam pratyakṣa-ābhāsam
0001509	guṇa udbhāvitāḥ, yatas tad-yogāt sa pramāṇam	<b>bhavati</b> . sa tu guṇo na vinā hetunā niṣpadyata iti
0002004	artham gamayati tatra ca a-viśamvādako	<b>bhavati</b> . sa tu sāmārthya-viśeṣaḥ karuṇā-ādibhir
0004514	-vidhānāc cāturvarṇya-vat. tad etad uktaṃ	<b>bhavati</b> — sañcita-gocaram āyatana-śva-lakṣaṇa-
0001708	sarvam prāg eva saṅkṣepato darśitam. tasmād	<b>bhavati</b> satya-catuṣṭaya-darśanān muktiḥ. tataś ca
0012201	sarva-ātmanā grāhite 'pi tathā niścayo na	<b>bhavati</b> . saha-kāri-vaikalyāt. anubhavo hi yathā-
0013006	na gandha-ādi-samudāya-mātra-viśayatā uktā	<b>bhavati</b> . smārtam a-bheda-jñānam iti. yeṣu rūpa-
0015508	-pratyakṣa-vyavasāya-viśeṣa iti. etad uktaṃ	<b>bhavati</b> — smṛti-pratyakṣa-vyavasāya-viśeṣo 'sti.
0013802	-ādīnām grahaṇe vartamānā iti. etad uktaṃ	<b>bhavati</b> — sva-rūpa-grahaṇa-mātre vartamānā
0005712	-dvāreṇa tasya viśaya-grahaṇāt sa-vikalpakam	<b>bhavati</b> , sva-rūpaṃ ca a-śakya-samayaṃ yathā-uktaṃ
0005506	ca sukha-ādi-jñānam. vyāpaka-viruddhaḥ.	<b>bhavatu</b> jñānam tad-ākāram, tataḥ kim iti cet,
0012506	rūpa-ādīnām an-ekatva-vyavasthā iti cet,	<b>bhavatu</b> , tato 'pi na asmābhir bhinna-indriya-

0016706	tad apy aṭṭa-an-āgata-viṣayam ity ucyate.	<b>bhavatu</b> nāma tan nir-viṣayam eva, parama-arthato
0006812	utpadyata iti sva-saṃvittir eva phalam.	<b>bhavatu</b> nāma bhāya-arthaḥ, tathā api yathā-
0014011	manyate tathā idam uktam. etad darśayati.	<b>bhavatu</b> nāma saṃsthānaṃ vastutas tad dvi-grāhyaṃ
0016708	ca pratyakṣatvam a-viruddham eva. yathā hi	<b>bhavadbhiḥ</b> codanā-janitāyā buddher an-āgata-dharma
0012207	niścayo bhavati, na upādhyāya iti. so 'pi	<b>bhavan</b> niścayo '-sati bhrānti-kāraṇe bhavati.
0016106	vyavasāyair anuvyavasāyante, evaṃ manasy ekī-	<b>bhavantaḥ</b> pauruṣeṇa saṃvedyante. tataś ca tena
0003916	indriya-antara-vijñānasya ca na āśrayī-	<b>bhavanti</b> . ato rūpi-indriya-vijñāna-nirdeśas tair
0008110	tasmāt tāni sva-bhāvata eva tad-ākāraṇi	<b>bhavanti</b> ity abhyupeyam. na ca ādyasya jñānasya
0001602	-pātavam syāt. tasmim tu saty ete doṣā na	<b>bhavanti</b> iti darśayitum prahāna-viśeṣa uktaḥ.
0006206	nīla-ādy-ābhāsasya ca jñānasya kāraṇam	<b>bhavanti</b> iti na atra abhiniveṣṭavyam. yata evam
0005205	-artham, na hy a-vijñāyamāna-viṣayā	<b>bhavanti</b> . upacāreṇa tu taj-jāṭiyatayā viṣaya-
0014015	a-pradhāna-dharmakam na tad-ātmakam. na	<b>bhavanti</b> ca śabda-ādayaḥ saṃsthāna-dharmāna iti
0009105	sva-yūthyāḥ. teṣu nihateṣv itare nihatā eva	<b>bhavanti</b> , jyeṣṭha-malla iva nihate tad-anye mallā
0012309	śeṣāni sāmānyāni viśeṣās ca apekṣayā	<b>bhavanti</b> . tatra sāmānya-apekṣam dravye sad
0014802	tu harita-pattra-ādau patitāḥ pratyakṣi-	<b>bhavanti</b> , tathā parama-aṇavaḥ. samprayoga-viśeṣād
0001205	tatra tad-vipakṣe ca guṇa-doṣāḥ prakāśi-	<b>bhavanti</b> . tad yathā kasyacit prājñasya kvacic
0017010	kiṃ tarhi yadā sūrya-raśmibhiḥ santāpitā	<b>bhavanti</b> , tadā kāraṇam bhavanti, na anyadā, yad
0017011	-raśmibhiḥ santāpitā bhavanti, tadā kāraṇam	<b>bhavanti</b> , na anyadā, yad āha — sūrya-upatāpād
0008010	antaritavād viprakṣtas tad-ābhāsāni na eva	<b>bhavanti</b> , na eva prāpnuvanti ity arthaḥ. kutaḥ.
0011503	kāraṇam kārakam. kriyāyās ca kārakāni	<b>bhavanti</b> , na kāraka-antarasya. tat katham tasya
0015512	hy a-pratyayā vṛttayaḥ pratyakṣam pramāṇam	<b>bhavanti</b> . pratyakṣa-a-bhāvāc ca smṛtir api tat-
0016608	asau bhāvānām upakāraḥ. ye 'n-antarām tato	<b>bhavanti</b> bhāvāḥ, teṣāṃ sākṣāt. tad-uttara-kāla-
0008111	-śūnyatve pūrva-viprakṣta-artha-ābhāsāni	<b>bhavanti</b> yathā-uktaṃ prak. tasmāt tad apy artha-
0000908	te 'tyanta-abhyāsa-sambhave sati sātmi-	<b>bhavanti</b> , śrotriya-joṭiṅga-nairghṛṇya-vat. mano-
0003608	evaṃ tarhi tena grhīta-a-vismṛtena	<b>bhavitavyam</b> . na hy anyathā drṣṭānto bhavitum
0000209	pramāṇa-bhūtāya. nanu ca dvitīyayā atra	<b>bhavitavyam</b> , yathā asya eva vivaraṇe — evaṃ-
0011701	bhavitum arhati, na pramāṇa-phalaṃ	<b>bhavitum</b> arhati ity arthaḥ. yad a-sat, na tat
0003609	bhavitavyam. na hy anyathā drṣṭānto	<b>bhavitum</b> arhati. tataś ca adhigata-viṣayatvāt sa
0011701	-upākhyatvāt. a-kriyamānaś ca na prasiddhir	<b>bhavitum</b> arhati, na pramāṇa-phalaṃ bhavitum
0008306	krto bhedaḥ sūkṣmo 'sti. ato vivekena smṛtir	<b>bhaviṣyati</b> iti. a-sad etat. spaṣṭo hi bhedaḥ
0011108	tathā apy anumāna-ādi-viṣayatvāt prameyam	<b>bhaviṣyati</b> iti. ata āha — yad dhi ity-ādi. sva-
0017213	'pi pratyakṣam jñānam utpadyeta iti. na evam	<b>bhaviṣyati</b> ity-ādinā sac-chabda indriya-artha eva
0014809	-aṇūnām eka-ākārā buddhiḥ pariṇāma-viśeṣād	<b>bhaviṣyati</b> ity āha — aṇūnām tv ity-ādi. sukha-
0017701	syād etat — vinā api sambandhena niścayo	<b>bhaviṣyati</b> ity āha — na ca ity-ādi. tasmān
0009411	evaṃ tarhi viṣaya-rūpeṇa vyapadeṣo 'sya	<b>bhaviṣyati</b> ity āha — viṣayo 'sya ca iti.
0012006	syāt. yatra aṃśe śaktiḥ, tasya eva grahaṇam	<b>bhaviṣyati</b> ity āha — sarva-ātmanā ity-ādi. nir-
0011610	-antaram, evam a-jñāna-ādi-nivṛttiḥ phalaṃ	<b>bhaviṣyati</b> iti darśayati. viṣaya-bhedo 'py atra
0012416	tad-upacārāt. tat kutas tatra pratyakṣam	<b>bhaviṣyati</b> iti dravye vicāram ārabhate. yadi ca
0006915	yat sva-saṃvedanam sva-anubhavaḥ, tat phalaṃ	<b>bhaviṣyati</b> . kiṃ kāraṇam iti kayā yuktayā. na hi
0015606	sāmprate kāle manasaḥ pratyakṣa-vyavasāyo	<b>bhaviṣyati</b> , kevalasya tu paścāt smṛti-vyavasāyaḥ.
0016803	kutaḥ. yasmāt tad īdṛṣam pratyakṣam,	<b>bhaviṣyamś</b> ca dharmo na jñāna-kāle 'sti tato '-
0014303	pratyekam pariṇatāḥ śabda-ādi-sva-bhāvā	<b>bhaviṣyanti</b> ity āha — na hi ity-ādi. pañca
0007603	prabodha-paṭu-vāsanām dahana-ākārām buddhiṃ	<b>bhaviṣyantīm</b> pratipattur gamayati. atra hi hetu-
0007302	syāt. tataś ca tad-vaśād viṣaya-niścayo	<b>bhaved</b> , na anyathā. tasmād viṣaya-ābhāsatā
0007905	tad viṣaya-jñānena a-viśiṣṭam a-viśeṣitam	<b>bhaved</b> . viṣaya-anukāra-anurakta-viṣaya-jñāna-
0017807	vyācāṣṭe, sā ity-ādinā tu na pratyakṣa-dhīr	<b>bhaved</b> ity etat. indriya-nir-apekṣā iti sāmānya-
0017716	-adhigame vartamānā satī na pratyakṣa-dhīr	<b>bhaved</b> iti sambandhaḥ. na pratyakṣa-śabda-vācyā
0010901	tu tan nir-avayavam eva. yathā-uktayā nītyā	<b>bhākta</b> -pakṣe yad a-bahir-vṛttitvam tatra doṣa
0010815	evaṃ manyate — pradeśavattvam ākāśasya	<b>bhāktam</b> . parama-arthatas tu tan nir-avayavam eva.
0010713	aupacārikam iti. astu yathā tathā, tena tu	<b>bhāktena</b> api gandha-ādi-vad rūpa-āder apy adhikam
0011012	caṅkṣur api. na hi tasya avayavāḥ santi, yato	<b>bhāgena</b> adhiṣṭhāne 'pi varteta. tataś ca tadānīm
0010602	etat. prāpti-grahaṇe tu sati yāvata	<b>bhāgena</b> prāptiḥ, tāvat eva grahaṇam syāt. a-
0000505	tīrthya-tarka-bhramitā bhūyāsaur artha-tattva-	<b>bhāja</b> iti, teṣāṃ tad a-yuktam. sthavīyāṃso hi
0000502	ku-sṛṭir apavidhya katham artha-tattva-	<b>bhājaḥ</b> syuḥ, na eva ity artha-gateḥ. katham-
0014113	-viśiṣṭa-sukha-ādi-grāhikā. artha-sva-	<b>bhāva</b> -a-grahaṇam iti śabda-ādīnām sukha-ādi-sva-
0014113	-a-grahaṇam iti śabda-ādīnām sukha-ādi-sva-	<b>bhāva</b> -a-grahaṇam. syād etat — saṃsthānād a-
0006115	— kim indriya-jasya lakṣaṇam iti. indriya-	<b>bhāva</b> -a-bhāva-anuvidhānam iti cet, tad iha api
0000808	eva virodha-a-siddher a-virodhinā ca saha-	<b>bhāva</b> -a-virodhāt. na api itara-puruṣa-sāmānya-
0003612	arthau bhinnau, evam saty atasmim tad-	<b>bhāva</b> -adhyāropo viparyāsa eva, na pramāṇam. atha

0015215	upakāritva-a-yogād an-upakāriṇaś ca dvāra-	<b>bhāva</b> -an-upapatteḥ. anyathā mano-vyavasāyo 'pi
0013101	-lakṣaṇa-prāptam ghaṭa-ādi-dravyam iti sva-	<b>bhāva</b> -an-upalabdhiḥ āha. yatra āloka-a-grahaḥ,
0014505	-eka-saṁsthāna-a-bhāva-vyavahārāya sva-	<b>bhāva</b> -an-upalambham āha. sa eva ity-ādi. yataḥ
0006115	indriya-jasya lakṣaṇam iti. indriya-bhāva-a-	<b>bhāva</b> -anuvīdhānam iti cet, tad iha api tulyam.
0003308	na hi svayam a-cala-sva-bhāvasya anyena sva-	<b>bhāva</b> -antaram ādhātum śakyate. prakṛtyā ca cala-
0001701	-praśama-arthine āturāya vyādhi-duḥkha-sva-	<b>bhāva</b> -ādikaṁ yathā-bhūtam kathayan tasya tatra
0001703	-praśama-arthine puruṣāya saṁsāra-duḥkha-sva-	<b>bhāva</b> -ādikaṁ yathā-bhūtam kathitavāṁś ca bhagavān.
0014903	-an-eka-sva-bhāvānām a-bhinna-eka-sva-	<b>bhāva</b> -āpattiḥ. jāti-bhedād iti kārya-kāraṇa-jāti-
0003307	bhāve 'nyo naṣṭo nāma. tato nāśitā-sva-	<b>bhāva</b> -āpattir bhāvasya iti cet, a-yuktam etat. na
0003906	iti kutas teṣāṁ śabda-pravṛtti-nimitta-	<b>bhāva</b> ity abhiprāyaḥ. atha kasmād ity-ādi.
0010214	ātma-śabdaḥ. tataś ca yathā-ukta-doṣa-a-	<b>bhāva</b> ity āha — etena ity-ādi. pratyuktaḥ
0012105	bhūta-artha-sambandha-vaśena ayam asya sva-	<b>bhāva</b> ity utpadyate pratyakṣam iti vacanāt, tathā
0011908	-artha-sambandha-vaśena ayam arthasya sva-	<b>bhāva</b> ity utpadyate pratyakṣam, tathā bhūta-artha
0018106	tadā ca buddhy-a-bhāvād eva prāmāṇya-a-	<b>bhāva</b> iti kiṁ janma-grahaṇena. atha janma-uttara-
0002804	-prāptaye 'numānāt. tena adhyavasita-tad-	<b>bhāva</b> iti gamyate. pratyakṣeṇa api para-rūpeṇa
0014107	ity a-codyam etat. sva-viśaya-vṛtṭy-a-	<b>bhāva</b> iti cakṣuṣā ghaṭa-ādi-grahaṇe śabda-ādīnām
0011509	phalatvam uktam. tat kim ucyate phala-a-	<b>bhāva</b> iti. na eṣa doṣaḥ. ca-śabdo 'vadhāraṇa-
0013308	līṅga-a-viśeṣād viśeṣa-līṅga-a-bhāvāc ca eko	<b>bhāva</b> iti bhāvaḥ. yadā ca ity-ādi. yadā ayam
0001908	prāmāṇyam sa-hetukam. tato 'sya yuktaḥ sad-	<b>bhāva</b> iti hetu-sampad uktā. na tu tathā-vidhāyām
0014401	iti. atha an-anyatve 'pi kārya-kāraṇa-	<b>bhāva</b> iṣyate, evaṁ saty an-iṣṭam idam āpadyata
0015804	bhavati viśayatvaṁ ca. tayor nimitta-nimitti-	<b>bhāva</b> iṣyate parasparam. na hy anyathā viśaya-
0017111	iti vacanāt tasya eva indriyasya viśaya-	<b>bhāva</b> -upagamana-lakṣaṇam sadanam atra vivakṣitam.
0017112	uktaḥ. yogyatvaṁ ca iha indriyasya viśaya-	<b>bhāva</b> -upagamana-sāmarthyam eva vaktum iṣṭam. na
0014116	saṁsthāna-mātra-upalabdhiḥ, na tasya sva-	<b>bhāva</b> upalabhyate. tad yathā manda-prakāśe
0012909	-antarānām, a-prakṛtatvāt. tad-a-bhāvena ca	<b>bhāva</b> -upādānam a-yuktam ity a-sāram etat. pūrvake
0003311	a-nityaḥ syāt, na parama-arthataḥ. tasmād	<b>bhāva</b> eva a-nityatā. tataś ca dharṁiṇi rūpa-ādau
0014812	an-ekaṁ svābhāvyaṁ asya iti bahu-vrīhiḥ. sva-	<b>bhāva</b> eva svābhāvyaṁ, vartamāna-sāmiṇya-vaj jñāna
0010407	utpannam ity anena eva siddham iti vṛthā sva-	<b>bhāva</b> -kathanam. anena hetur āviṣ-kṛtaḥ. atha niṣ-
0012806	dravya-saṅkhyā-ādi-karmasv iti. ādi-grahaṇād	<b>bhāva</b> -guṇatva-prthaktva-ādayo gṛhyante. na syād
0013110	sarveṣu teṣu upajāyate, na ekatra eva. na	<b>bhāva</b> -guṇatvayor pratyakṣam iti. ato na an-eka-
0013201	sārvendriyatvāt tad-viśeṣanayor api	<b>bhāva</b> -guṇatvayor sārvendriyatvaṁ sidhyati. ye hi
0012513	api bhāva-guṇatvābhyām an-eka-antam āha.	<b>bhāva</b> -guṇatvayor āśrayā rūpa-ādayaḥ sārvendriyaḥ.
0012512	anyathā śakyate kartum iti darśayati.	<b>bhāva</b> -guṇatvayor iva ity anena api bhāva-
0013104	tena an-eka-antaḥ. tathā viśeṣyān ity-ādi.	<b>bhāva</b> -guṇatvābhyām yaḥ prāg an-eka-anta uktaḥ,
0012512	bhāva-guṇatvayor iva ity anena api	<b>bhāva</b> -guṇatvābhyām an-eka-antam āha. bhāva-
0011704	atas tad-avasthaḥ pramāṇa-phala-a-	<b>bhāva</b> -doṣa iti. kenacit sambandhena iti. vṛtti-
0011210	iti. etac ca na. anya-indriya-saṅkhyā-sva-	<b>bhāva</b> -nirākaraṇād ghrāṇa-ādīni bhūtebhya iti ca
0013305	ca guṇa-karmasv a-vṛtter guṇa-karmasv a-	<b>bhāva</b> -nirāso na syāt. yadi ca ity-ādi. yady ayam
0010409	atiprasaṅga iti darśayann āha — jñāna-sva-	<b>bhāva</b> -nirdeśyatve ca ity-ādi. anena drṣṭāntaḥ.
0010402	-ādi-grahaṇam, kiṁ tu pramāṇa-ādīnām sva-	<b>bhāva</b> -parijñānān niḥ-śreyasa-prāptiḥ, atas tat-
0003212	'yam iti, tadā pratyakṣeṇa a-nityatā-sva-	<b>bhāva</b> -pratipatter gṛhītam eva niścīnoti ity etat
0013203	ca sattva-tadvanto guṇatva-tadvantaś ca. sva-	<b>bhāva</b> -pratirūpakaḥ. an-iṣṭam anuṣajyata iti.
0013302	tathā hy uktam ity-ādi. bhāvasya dravya-sva-	<b>bhāva</b> -pratiśedhe kṛte guṇas tarhi syāt karma ca
0003817	iti ca kṛt-taddhitau. tasmād atra sambandhe	<b>bhāva</b> -pratyayaḥ. anye tv artha-śūnyair iti sva-
0003813	-nimittam. tathā hi kārakatvaṁ daṇḍitvam iti	<b>bhāva</b> -pratyayaḥ kriyā-kāraka-ādi-sambandhe bhavati.
0003815	-abhidhānam iti. śabda-pravṛtti-nimitte ca	<b>bhāva</b> -pratyayo bhavati. tathā ca āhur — yasya
0010404	-lakṣaṇe vivakṣite ko 'vasaro jñāna-sva-	<b>bhāva</b> -pradarśanasya iti. tatra etat syāt — tad
0010402	parijñānān niḥ-śreyasa-prāptiḥ, atas tat-sva-	<b>bhāva</b> -pradarśanāya. tasmāt siddha-sādhanam iti.
0010405	-lakṣaṇam na śakyate vaktum vinā tat-sva-	<b>bhāva</b> -pradarśanena ity āha — tasya ca ity-ādi.
0002511	an-apekṣyām vyavadhāna-ādi-bhāve 'pi	<b>bhāva</b> -prasaṅga iti. ato 'numānasya api prāmāṇyam
0010306	-jñāna-kāryasya vyavacchedyatve pratyakṣa-a-	<b>bhāva</b> -prasaṅgāt. tad anena prapañcena yasya yatra
0003615	paścād bhavati. yadi syāt sa eva tayor sva-	<b>bhāva</b> -bheda-āśraya iti nānā-bhāvaḥ syāt. tatra ca
0013815	ādhiḥ, apakarṣo nyūnatā. mātra-śabdaḥ sva-	<b>bhāva</b> -bheda-vyavacchedāya. na hi śabda-ādīnām
0015011	abhyupagataḥ. sa tu vyakti-bhedo na sva-	<b>bhāva</b> -bhedaḥ, sarvatra sukha-ādīnām prakāśakatva-
0004214	ca yugapad dve vijñāne vartete, tayor sva-	<b>bhāva</b> -bhedaḥ an-avadhārayan pratipattā mohād
0005313	anubhava-ātmatvam eṣāṁ pramāṇam. yat punar	<b>bhāva</b> -rūpaṁ saṁvedanaṁ sva-adhigama-ātmaḥ, tat
0016512	eṣā nimitta-arthā syāt, yasya ca bhāvena	<b>bhāva</b> -lakṣaṇam ity anena vā. na ca a-sato
0009804	asya iti vyavasāya-ātmaḥ. ātma-śabdaḥ sva-	<b>bhāva</b> -vacanaḥ kārya-vacano vā. indriya-artha-
0011702	yad a-sat, na tat pramāṇa-phalam, atyanta-a-	<b>bhāva</b> -vat. a-satī ca nivṛtṭiḥ. viruddha-vyāptāḥ.

0002608	tatra api viṣaya-adhimokṣaḥ. yadā punar a-	<b>bhāva</b> -vat taimirika-ādi-dṛṣṭānām keśa-ādīnām
0003704	tad asya apy asti iti smṛtir eva. sva-	<b>bhāva</b> -vipratipatti-nirākaraṇāya āha —
0002510	-āder na pratyakṣeṇa kartum arhati, tasya	<b>bhāva</b> -viṣayatvāt. tat punar artha-sāmarthya-
0014815	eka-ākāraṃ jñānaṃ na tad bhinna-an-eka-sva-	<b>bhāva</b> -viṣayam, caitanya-jñānavat, tathā ca śabda-
0014505	dṛṣṭā ity anena anuvṛttimad-eka-saṃsthāna-a-	<b>bhāva</b> -vyavahārāya sva-bhāva-an-upalambham āha. sa
0018206	tatra yuktiḥ su-ucitā. vakṣyamānasya ca sva-	<b>bhāva</b> -hetor vyāpti-siddhau. evaṃ tu ślokaḥ
0010911	ca cikitsyete cakṣuḥ-śrotre iti sva-	<b>bhāvaḥ</b> . ata indriyād eva iti. nipāto bhinna-
0007108	-vacanaḥ. sa-viṣayam iti ca sākalye 'vyayī-	<b>bhāvaḥ</b> . ata etad uktaṃ bhavati — na kevalam
0016606	-viṣayam eva. kathaṃ kṛtvā. pratyutpanno hi	<b>bhāvo</b> 'tītānām hetu-pratyayānām sākṣāt
0005409	tat-saṃvedanena śabda-samayaḥ. kāraṇa-a-	<b>bhāvaḥ</b> . atra kecid āhur āśraya-a-siddhiḥ. tathā
0010811	adhika-grahaṇam, adhiṣṭhānān na indriyād iti	<b>bhāvaḥ</b> . atra codyate — cakṣuṣas taijasatvād
0001915	ca tad-ākhyāne ca yatnavān bhagavān. sva-	<b>bhāvaḥ</b> . atra vyākhyā-prakāre codyate — yadi
0005012	bheda ucyate. para-vipratipatti-nirāsāya iti	<b>bhāvaḥ</b> . apare tu — kiṃ punaḥ pañca-indriya-jaṃ
0013703	ayo-golakas tejaḥ-samparkād a-tat-sva-	<b>bhāvo</b> 'pi tejaḥ-sva-bhāvatām iva āpadyate, tathā
0010317	viśeṣaṇam ity-ādikaḥ. iha tu tatra a-	<b>bhāvo</b> 'bhimataḥ. atha api ity-ādi. anena etad
0001207	bahuśo bahudhā dīrgham ca kālam. sva-	<b>bhāvaḥ</b> . ayam eva ca upāya-abhyāso mārga-satyam
0014813	sāmīpya-vaj jñāna-ākāra-vaśena hi viṣaya-sva-	<b>bhāvo</b> 'vadhāryate. yadi punar anyathā-sthite 'pi
0001111	-sva-bhāvaṃ ca nairātmya-darśanam iti sva-	<b>bhāvaḥ</b> . ātma-darśana-viruddham ca nairātmya-
0015202	iti. ato mano-vṛttes tāvat pratyakṣe 'ntar-	<b>bhāvaḥ</b> . indriya-vṛttayas tu na eva mano-vṛtti-
0013615	ucyate caitanya-rūpo viṣaya-anubhava-sva-	<b>bhāvaḥ</b> . etac ca ātmanaḥ sva-rūpaṃ na anyasya
0001201	-viruddham ca nairātmya-darśanam iti sva-	<b>bhāvaḥ</b> . evaṃ jñātvā tasya tan nairātmya-darśanam
0010310	ayaṃ vyabhicāro nāma. yadi tato 'nyatra	<b>bhāvaḥ</b> , evaṃ sati nīlatvaṃ bhramarasya viśeṣaṇam
0010312	dāha-duḥkha-ādāv api bhāvāt. atha tatra a-	<b>bhāvaḥ</b> , evaṃ api prayatna-anantarīyakatvena a-
0005708	-viṣayam jñānam. tathā ca yogi-jñānam. sva-	<b>bhāvaḥ</b> . kalpanā-jñānam api nāma iti. asya ayam
0017706	tathā ca gaur eva ayam ity-ādi-jñānam. sva-	<b>bhāvaḥ</b> . kiṃ kāraṇam iti vyāptim a-sambhāvayan
0012901	'bhāvaḥ, na asau kriyate, kha-puṣpa-vat. a-	<b>bhāvaś</b> ca indriya-antareṇa a-grahaṇam. vyāpaka-
0000914	āsīc ca bhagavato jagati dayā. sva-	<b>bhāvaḥ</b> . jagac-chāsanam mukhyaṃ sva-dṛṣṭa-duḥkha-
0011212	-sannikarṣayoḥ pramāṇatve na syāt phala-a-	<b>bhāvaḥ</b> , jñānasya phalatvāt. jñānād an-artha-
0016610	ca vyavahitam itarac ca, so 'sya sva-	<b>bhāvaḥ</b> . taṃ ca pratyutpannam bhāvaṃ bhāvanā-
0001907	iti jñānasya api prāmāṇyam prati sādhanā-	<b>bhāvaḥ</b> . tac ca prāmāṇyam sa-hetukam. tato 'sya
0007012	etat. na eva tasya parama-arthataḥ karma-ādi-	<b>bhāvaḥ</b> . tathā api tādātmyāt prakāśavat tatra
0016110	sa-pratyayāyā vṛtter a-sambhavāt phala-a-	<b>bhāvaḥ</b> . tad-a-bhāvāc ca pramāṇasya apy a-bhāvaḥ.
0001507	a-viparītaṃ kathitavāms ca bhagavān. sva-	<b>bhāvaḥ</b> . tad evaṃ pramāṇa-bhūtāya ity etad eva
0002606	-pratibhāsino viṣayatvena adhimucyante. a-	<b>bhāvas</b> tarhi sāmānyam mā bhūt. na hi tad-
0003613	prāmāṇya-a-bhāvaḥ. nanu pūrva-dṛṣṭa-arthā-	<b>bhāvas</b> tasya an-adhigato 'dhigamyata ity uktam.
0004410	tac-chāstram anyathā netuṃ śakyata iti	<b>bhāvaḥ</b> . tasya ubhayasya apy eka-parihāram āha
0013212	dravya-vṛtter ity-ādi. dravya-vṛttir yo	<b>bhāvaḥ</b> , tasya ekaṃ dravyam viśeṣaṇam. na ca asau
0000007	jagad-dhitaiḥ bhavati. abhyāsac ca sātmi-	<b>bhāvas</b> tasyaḥ sambhavati. ye mano-guṇāḥ, te
0001703	yathā-bhūtaṃ kathitavāms ca bhagavān. sva-	<b>bhāvaḥ</b> . tāni ca satyāni leśato darśitāni. yathā
0000302	pūjā vihita. śāstra iti. iṭo 'tra a-	<b>bhāvaḥ</b> , ṭṛn-ṭṛcau śaṃsi-kṣad-ādibhyaḥ sañjñāyām
0001906	anyathā kathayed iti kṛpāyāḥ prāmāṇye 'nga-	<b>bhāvaḥ</b> . dayāvān apy a-jñānāt tattvam eva
0013301	'yam a-prasaṅgaḥ. kuta etat — a-bhinno	<b>bhāvo</b> dravya-ādi-bhāve na pratiśidhyate, na punar
0003610	yato 'dhigatasya dharmiṇaḥ pūrva-dṛṣṭa-arthā-	<b>bhāvo</b> dharmo 'n-adhigato 'nena adhigamyata iti. a
0014306	sukha-ādi śabda-ādi-sva-bhāvam iti vyāpaka-a-	<b>bhāvaḥ</b> . na, an-anything ity a-siddhim āha. yac
0014308	śabda-ādi-vat. tathā ca sukha-ādi. sva-	<b>bhāvaḥ</b> . na anyac ced ity-ādi. yac chabda-āder an-
0012901	-bādhām āha. yuktyā api ity-ādi. yo '-	<b>bhāvaḥ</b> , na asau kriyate, kha-puṣpa-vat. a-bhāvaś
0006312	śaṅkha-ādi-vastu-mātram āśādayati iti sva-	<b>bhāvaḥ</b> . na ca idam anumānam, a-liṅga-jatvān nir-
0017911	phalam. sa cet pramāṇam, phala-antara-a-	<b>bhāvaḥ</b> . na ca hāna-upādāna-upekṣā-buddhayaḥ
0009314	-avasthāyām apy eka-ekasya eva kāraṇa-	<b>bhāvaḥ</b> , na samudāyasya ity arthaḥ. tataḥ sa eva
0015214	-vyavasāyo vā. yadi pūrvaḥ, dvāra-dvāri-	<b>bhāvo</b> na syāt, saha-utpannasya upakāritva-a-yogād
0016111	-a-bhāvaḥ. tad-a-bhāvāc ca pramāṇasya apy a-	<b>bhāvaḥ</b> . na hi niṣ-phalam pramāṇam yuktam ity eke.
0011005	cakṣuḥ-śrotroy viṣaya-grahaṇam. kārya-a-	<b>bhāvaḥ</b> . nanu cakṣuṣaḥ prabhāva-lakṣaṇā vṛttir
0003613	adhigata-viṣayatvāt sa eva prāmāṇya-a-	<b>bhāvaḥ</b> . nanu pūrva-dṛṣṭa-arthā-bhāvas tasya an-
0003306	a-nityatā bhāvād artha-antaram, tadā na sva-	<b>bhāvo</b> naśvaraḥ syāt. na hy anyasya bhāve 'nyo
0001308	sātmi-bhūta-nairātmya-darśanasya. kāraṇa-a-	<b>bhāvaḥ</b> . niḥ-śeṣam gataḥ sugataḥ. nirgataṃ śeṣam
0008808	ayam artho bhavati — yadi sarva-dharma-sva-	<b>bhāvaḥ</b> pratyaya ucyate, yady ālambana-pratyaya
0018202	tad a-nityam, ghaṭa-vat. tathā ca ātmā. sva-	<b>bhāvaḥ</b> prasaṅgaḥ. atha a-vikṛtir ity-ādinā yo
0014213	ca śabda-ādi-viśeṣa-viṣayā buddhir iti sva-	<b>bhāvaḥ</b> prasaṅgaḥ. atha ity-ādinā pakṣa-antare 'pi
0013903	ca dhaivata-ādayaḥ śabda-viśeṣā iti sva-	<b>bhāvaḥ</b> prasaṅgaḥ. tatas ca abhyupeta-bādhāḥ. atha



0003507	pramānānām iyattā-paricchedo niṣṭhā. tad-a-	<b>bhāvaḥ</b> prasajyata ity arthaḥ. an-adhigata-artha-
0003310	a-vācyatve 'py a-vastutvān na sa sva-	<b>bhāvo</b> bhāvika iti saṃvṛtyā a-nityaḥ syāt, na
0000902	a-viparītam anuṣṭhitavāms ca bhagavān. sva-	<b>bhāvaḥ</b> . yat-sādhana-anuṣṭhānāc ca prāmānya-
0010005	-viṣayatvād ity-ādi. vyabhicāro 'tathā-	<b>bhāvaḥ</b> . yathā asāv upalabhyate, tathā tasya a-
0010709	vivāda-āspadī-bhūtau rūpa-śabdau. sva-	<b>bhāvaḥ</b> . yad apy uktam — na ca rūpa-ādīnām ity-
0013308	viśeṣa-liṅga-a-bhāvāc ca eko bhāva iti	<b>bhāvaḥ</b> . yadā ca ity-ādi. yadā ayaṃ cakṣuṣā drṣṭvā
0000316	upadeṣṭari. sa-prayojanaṃ ca idam. sva-	<b>bhāvaḥ</b> . yadi tarhy etad-artham idam ārabhyate, na
0010412	upayogo 'vyapadeśyatva-ādeḥ. vyāpaka-a-	<b>bhāvaḥ</b> . yas tu manyate — na eva indriya-artha-
0005605	iti. rūpi-indriya-nir-apekṣatvād iti	<b>bhāvaḥ</b> . yasya mana eva āśrayo na rūpi-indriyam,
0007012	jñānam. na hi tasya eva karma-karṭṛ-karaṇa-	<b>bhāvo</b> yujyata iti cet, evam etat. na eva tasya
0001416	avasthā-kāle tasya a-nṛta-kāraṇāni. kāraṇa-a-	<b>bhāvaḥ</b> . yo yad-artha-karaṇāya yat-kṛpayā yam
0012905	tena ca sparśatva-ādy-a-bhāvena rūpatva-	<b>bhāvo</b> lakṣyate. a-vyabhicāra indriya-antareṇa a-
0016514	buddhi-janma bhavati, tad-bhāvena vā tad-	<b>bhāvo</b> lakṣyate, evaṃ satī samprayogaḥ sann ity
0008806	iti lakṣaṇāt. na ca anyaḥ sarva-dharma-sva-	<b>bhāvo</b> vijñānasya pratyayo vyapadeśa-hetur asti,
0007915	sādhya-yām idam kāryam. tad-ākāratve tu sva-	<b>bhāvaḥ</b> . viśaya-anubhava-jñānaṃ ca atra upalakṣaṇa
0010317	-bhāvo vyabhicārī hetur iti, kvacit tatra a-	<b>bhāvo</b> vyabhicārī viśeṣaṇam ity-ādikaḥ. iha tu
0010316	vyabhicāra-śabdasya arthaḥ. kvacid anyathā-	<b>bhāvo</b> vyabhicārī viśaya iti, kvacid anyatra-bhāvo
0010316	-bhāvo vyabhicārī viśaya iti, kvacid anyatra-	<b>bhāvo</b> vyabhicārī hetur iti, kvacit tatra a-bhāvo
0000909	-nairghṛṇya-vat. mano-guṇaś ca karuṇā. sva-	<b>bhāvaḥ</b> . sa tayā para-arthaṃ prati preryamāṇaḥ
0001109	evam avajagāma. yo yad-viparīta-sva-	<b>bhāvaḥ</b> , sa tasya pratipakṣaḥ. tad yathā vāyu-
0005710	-jñāna-vat. tathā ca kalpanā-jñānam iti sva-	<b>bhāvaḥ</b> . satyam etad ity-ādīnā iṣṭa-siddhim
0017905	pratyakṣa-śruter yathā-ukte jñāne. kāraṇa-a-	<b>bhāvaḥ</b> . sarvathā ca ity-ādīnā doṣa-antaram āha.
0018109	vṛtteḥ pūrva-uktāc ca kāraṇāt pratyakṣatva-a-	<b>bhāvaḥ</b> . sarve tīrthyā ātmānaṃ pramātāram icchanti.
0005212	dharma-antara-nivṛttau dharma-antara-āvir-	<b>bhāvaḥ</b> , sāṅkhyā-parikalpitasya pariṇāmasya
0012812	-kāraṇam indriyāṇaṃ dravya-ādiṣu. kāraṇa-a-	<b>bhāvaḥ</b> . sūtra-virodha iti. abhyupeta-bādham āha.
0003616	sa eva tayoh sva-bhāva-bheda-āśraya iti nānā-	<b>bhāvaḥ</b> syāt. tatra ca ukto doṣaḥ. tasmāt tad eva
0006315	pratyakṣam. tathā ca prakṛtaṃ jñānam. sva-	<b>bhāvaḥ</b> . syād etat — śāṅkha-ādi-mātre vastuni
0011606	kiṃ tu sva-adhigama eva jñānasya ubhaya-	<b>bhāvaḥ</b> . sva-adhigame ca jñānam ubhayathā pramāṇam
0011616	nivṛttir na a-satī phalam iti. a-jñāna-ādy-a-	<b>bhāvo</b> hy a-jñāna-ādi-nivṛtīḥ. na ca a-bhāvasya
0008109	uktayā nītyā tathā gṛhyeran. tasmāt tāni sva-	<b>bhāvata</b> eva tad-ākārāni bhavanti ity abhyupeyam.
0005901	antareṇa ghaṭa-ādīnā rahiteṣv api rūpa-ādiṣu	<b>bhāvato</b> 'rtha-antaram adhyāropayanī pravartate
0004702	eka-rūpasya ity uktam. na punar aṃśavān asau	<b>bhāvato</b> dharmī rūpa-ādi-lakṣaṇaḥ. tasya te
0007014	na pradīpa-antaram apekṣate. na apy ātmānaṃ	<b>bhāvataḥ</b> prakāśayati. kevalam prakāśa-ātmatayā
0008309	yathā ca yamalakayor ākāra-sāmye 'py asti	<b>bhāvato</b> bhedaḥ, tathā apy a-spaṣṭatvāt tasya na
0002711	-aṃśa-ātmakena para-rūpeṇa adhyavasita-tad-	<b>bhāvatayā</b> adhigamāt, dvitīyaṃ sāmānya-lakṣaṇam.
0014905	na hi te bhinnāḥ samprayoge 'py eka-sva-	<b>bhāvatayā</b> pariṇantum arhanti, sva-jāty-an-
0009501	-vikalpyāv arthāv ekī-kṛtya adhyavasita-tad-	<b>bhāvatayā</b> vyavahartṛbhir vyapadiśyate. tvayā apy
0009512	-vikalpaḥ, jñānasya sarvathā artha-sva-	<b>bhāvata</b> -āpatter a-jñānatva-prasaṅgaḥ. atha
0013703	-samparkād a-tat-sva-bhāvo 'pi tejaḥ-sva-	<b>bhāvataṃ</b> iva āpadyate, tathā vṛttir an-anubhava-
0014907	api guḍa-udaka-ādayaḥ pānaka-ādy-eka-sva-	<b>bhāvataṃ</b> pratipadyanta ity āha — eka-śabda-
0005310	grāhaka-ākāra-sāṅkhyātam anubhava-sva-	<b>bhāvataṃ</b> . anubhava-sva-bhāvataṃ eva hi rāga-
0014911	iti yathā śvabhiḥ pramadā-tanau bhakṣya-sva-	<b>bhāvataṃ</b> eva upalabhyate. tathā śabda-ādāv api
0014102	ghaṭa-ādiṣu tulya-saṃsthāneṣu saṃsthāna-sva-	<b>bhāvataṃ</b> jāti-bhedānāṃ saṃsthānasya ca teṣu
0006611	niyamaka iti cet, na, tasya a-jñāna-sva-	<b>bhāvataṃ</b> sarva-jñāna-hetutvāc na api sannikarṣaḥ,
0005311	anubhava-sva-bhāvataṃ. anubhava-sva-	<b>bhāvataṃ</b> eva hi rāga-ādayo 'nubhava-ātmatayā
0000911	-praśama-upāya iti sva-duḥkha-uparama-upāya-	<b>bhāvataṃ</b> -artham tāvat prayujyata iti darśayann āha
0005705	ca bhāvanā-niṣpatti-phalatvāt. yad	<b>bhāvataṃ</b> -niṣpatti-phalam jñānam, tan nir-vikalpaṃ
0005705	punas tasya spaṣṭa-avabhāsitvaṃ ca	<b>bhāvataṃ</b> -niṣpatti-phalatvāt. yad bhāvanā-niṣpatti-
0016611	'sya sva-bhāvaḥ. taṃ ca pratyutpannam bhāvam	<b>bhāvataṃ</b> -prakarṣa-paryanta-jena jñānena yoginaḥ
0016703	tat-pratyavamarśīni jñānāny a-visaṃvādīni	<b>bhāvataṃ</b> -jñāna-viśeṣa-balād upajāyante, yair
0006814	iti tad eva phalam yuktam. na hi yathā-sva-	<b>bhāvataṃ</b> anubhavo 'rthasya, yato yathā asau
0010009	pratibhāsat. tathā hy an-udaka-ādi-sva-	<b>bhāvataṃ</b> api bhūta-saṅghātam udaka-ādi-rūpeṇa
0015005	-vac ca, tathā ca rūpa-dvayam iti vyāpaka-a-	<b>bhāvataṃ</b> āha. evam indriya-antare 'pi vācyam. saktu
0014415	na bhinna ity-ādīnā sādhyā-a-bhāve hetor a-	<b>bhāvataṃ</b> āha. tad-vaśena ity-ādi. yadā ākāraṃ viśaye
0012409	-viruddham, dvitīya-sādhyā-apekṣayā tu sva-	<b>bhāvataṃ</b> āha. na ca arhati iti. drṣṭānte sādhyā-
0017406	ca sāmagrī-vyatirikto hetur iti vyāpaka-a-	<b>bhāvataṃ</b> āha. buddhi-janma iti kiṃ punar ity anena
0017502	tathā ca yathā-uktā sāmagrī iti vyāpaka-a-	<b>bhāvataṃ</b> āha. saṃskāravān iti saṃskāra-sahitaḥ.
0014016	na tri-gocara iti sādhyā-a-bhāve hetv-a-	<b>bhāvataṃ</b> āha. saṃsthāna-kṛtaṃ ca ity-ādi. vīṇā-
0009810	hi ity-ādi. yady a-vyapadeśya-ādi-sva-	<b>bhāvataṃ</b> itara-sva-bhāvataṃ ca indriya-sannikarṣa-jam

0010116	-ātmakam iti bhūta-artha-grahaṇa-sva-	<b>bhāvam</b> ity arthaḥ. kasmād a-yuktaṃ viśeṣaṇam ity
0002102	-pramāṇa-sva-bhāvasya na etat pramāṇa-sva-	<b>bhāvam</b> iti yad vyutpādanam sa pratiśedhaḥ. sā eva
0014306	bhavati ca pratyekaṃ sukha-ādi śabda-ādi-sva-	<b>bhāvam</b> iti vyāpaka-a-bhāvaḥ. na, an-anyatvād ity
0006512	arthaḥ su-ucitaḥ — na eva vyavasthita-sva-	<b>bhāvam</b> kiñcid asti sādhyam sādhanam vā, pratīti-
0009810	yady a-vyapadeśya-ādi-sva-bhāvam itara-sva-	<b>bhāvam</b> ca indriya-sannikarṣa-jam jñānam syāt,
0001614	duḥkha-praśama-arthine yasmai tad-duḥkha-sva-	<b>bhāvam</b> ca tad-duḥkha-hetuṃ ca tad-duḥkha-praśamam
0001110	tailaṃ vāyoḥ. ātma-darśana-viparīta-sva-	<b>bhāvam</b> ca nairātmya-darśanam iti sva-bhāvaḥ. ātma
0014402	vā ity-ādi. yad ekasmāc chabdād a-bhinna-sva-	<b>bhāvam</b> , tad a-bhinnaṃ, śabda-sva-rūpa-vat. tathā
0014404	yad an-ekasmāt sattva-āder a-bhinna-sva-	<b>bhāvam</b> , tad an-ekam, sukha-ādi-vat. tathā ca
0004708	atha vā sva-saṃvedyam ity ukte kiṃ-sva-	<b>bhāvam</b> tad iti vaktavyam ity āha — a-nirdeśyam
0001110	pratipakṣaḥ. tad yathā vāyu-viparīta-sva-	<b>bhāvam</b> tailaṃ vāyoḥ. ātma-darśana-viparīta-sva-
0002818	-nirāsaḥ kṛtaḥ. tṛtīyasya prameyasya a-	<b>bhāvam</b> darśayatā try-ādi-pramāṇa-nirāsaḥ. yat
0010309	vyabhicāraḥ sambhavaś ca iti vyāpaka-a-	<b>bhāvam</b> darśayati. kaḥ punar ayaṃ vyabhicāro nāma.
0013312	bhinneṣv api nīla-ādiṣv indriya-bheda-a-	<b>bhāvam</b> darśayan taru-caitanya svāpa-vad dvitīyam
0014305	etat uktaṃ bhavati — yac chabda-ādi-sva-	<b>bhāvam</b> na bhavati, na tac chrotra-ādi-vṛtti-
0006904	-ekatva-prasaṅgāt. ato na arthasya yathā-sva-	<b>bhāvam</b> niścayaḥ śakyate kartum iti sandhāno bāhya
0003305	paricchindan naśvaratām api tasya sva-	<b>bhāvam</b> pratyeti iti sā eva ca a-nityatā iti
0016611	ca, so 'sya sva-bhāvaḥ. taṃ ca pratyutpannam	<b>bhāvam</b> bhāvanā-prakarṣa-paryanta-jena jñānena
0015307	anubhava-ātmakam uktam, kiṃ tarhi prāpti-sva-	<b>bhāvam</b> . yathā indriya-vyavasāyo mano-vyavasāyena
0014407	yad ekam, na tat sattva-ādibhyo 'bhinna-sva-	<b>bhāvam</b> . yathā ekā caitanya-vyaktiḥ. tathā ca
0014405	an-ekam, na tad ekasmāc chabdād a-bhinna-sva-	<b>bhāvam</b> . yathā bahavaḥ pumāmsaḥ. tathā ca sattva-
0001003	jagac-chāsanāc chāstṛtvam ity ukte tat-sva-	<b>bhāvam</b> śāstṛtvam iti. sa pañca-upādāna-skandha-
0014015	-ādayaḥ saṃsthāna-dharmāṇa iti vyāpaka-a-	<b>bhāvam</b> , saṃsthānam na tri-gocara iti sādhyā-a-
0003308	cet, a-yuktam etat. na hi svayam a-cala-sva-	<b>bhāvasya</b> anyena sva-bhāva-antaram ādhātuṃ śakyate.
0003308	naṣto nāma. tato nāsitā-sva-bhāva-āpattir	<b>bhāvasya</b> iti cet, a-yuktam etat. na hi svayam a-
0016702	tasmin samādhi-vyutthitānām yoginām ye tasya	<b>bhāvasya</b> upakārakā upakāryāś ca arthā atīta-an-
0011617	ādy-a-bhāvo hy a-jñāna-ādi-nivṛttiḥ. na ca a-	<b>bhāvasya</b> kiñcana kartavyam asti, nir-upākhyatvāt.
0014114	etat — saṃsthānād a-vyatirekād artha-sva-	<b>bhāvasya</b> tad-upalabdhou so 'py upalabdha eva ity
0013302	bhinna ity āha — tathā hy uktam ity-ādi.	<b>bhāvasya</b> dravya-sva-bhāva-pratiśedhe kṛte guṇas
0013304	na karma na guṇa iti. ataḥ prakṛtasya eva	<b>bhāvasya</b> dharmas ca-śabdena samuccīyate. anyathā
0002102	a-pramāṇasya sato 'py āropita-pramāṇa-sva-	<b>bhāvasya</b> na etat pramāṇa-sva-bhāvam iti yad
0017310	syāt, na śeṣāṇām. śrotrasya vā ākāśa-sva-	<b>bhāvasya</b> niṣ-kriyatvāt kuto vyāpāraḥ. samprayoga-
0013210	an-ekatra samavetaḥ. atra apy ekaṃ dravyam	<b>bhāvasya</b> sārvendriyasya viśeṣaṇam iti dravyam api
0013806	vikalpana iti. grahaṇe vartamānā iti tat-sva-	<b>bhāvā</b> ity arthaḥ. anye tv a-pratyayām eva vṛttiṃ
0014709	pratyayaḥ. eka-eka-rūpā iti. kecit sukha-sva-	<b>bhāvā</b> eva, kecit chabda-rūpā eva. evaṃ kriyā-ādi-
0001002	kāthinyāt pṛthivī ity ukte kāthinya-sva-	<b>bhāvā</b> pṛthivī iti gamyate, tathā jagac-chāsanāc
0014303	eva tarhi pratyekaṃ parinatāḥ śabda-ādi-sva-	<b>bhāvā</b> bhaviṣyanti ity āha — na hi ity-ādi.
0016609	upakārakaḥ. ye 'n-antaram tato bhavanti	<b>bhāvāḥ</b> , teṣāṃ sākṣāt. tad-uttara-kāla-bhāvinām tu
0005513	na api cetanāḥ, kiṃ tarhi tad-viparīta-sva-	<b>bhāvāḥ</b> prameyā eva iti, tasya api yathā-ukta-
0013308	— sal-liṅga-a-viśeṣād viśeṣa-liṅga-a-	<b>bhāvāc</b> ca eko bhāva iti bhāvaḥ. yadā ca ity-ādi.
0016110	vṛtter a-sambhavāt phala-a-bhāvaḥ. tad-a-	<b>bhāvāc</b> ca pramāṇasya apy a-bhāvaḥ. na hi niṣ-
0015512	pratyakṣam pramāṇam bhavanti. pratyakṣa-a-	<b>bhāvāc</b> ca smṛtir api tat-pūrvikā na syāt. yadā tv
0010311	ca jñānasya, dāha-duḥkha-ādāv api	<b>bhāvāt</b> . atha tatra a-bhāvaḥ, evam api prayatna-
0017308	-vijñānam antareṇa api cakṣur-vijñānasya sad-	<b>bhāvāt</b> . atha prakāśanam, cakṣuṣa eva taijasatvena
0006003	kalpanām na ativartate, vinā tayā abhilāṣa-a-	<b>bhāvāt</b> . ādi-śabdena saṃśaya-jñāna-grahaṇam. tatra
0010015	-utpannam iti, tasya vyavacchedya-a-	<b>bhāvāt</b> . idaṃ bahu-vṛthim adhikṛtya uktam. yadā tu
0001411	viparīta-upadeśatā sambhavyate, tat-kāraṇa-a-	<b>bhāvāt</b> kṛpā-ātmakatvān mārgasya ca su-
0012102	grhīte 'pi tasmiṃs tathā bhrānti-nimitta-sad-	<b>bhāvāt</b> kvacid aṃśe niścayo na bhavati ity a-
0010612	nairantaryam icchati, tais tasya saṃyoga-a-	<b>bhāvāt</b> . tat katham idaṃ yuktaṃ — na hi indriya-
0001103	an-uparodhiny uparodha-pratighātini ca tad-a-	<b>bhāvāt</b> . tat samāna-jātīya-abhyāsa-jam ātma-
0015702	vṛtti-saṃvedanam iti. parasya gaty-antara-a-	<b>bhāvāt</b> . tathā hi vṛtty-upalambhas tāvan niyatam
0011401	-jñāna-nimittatvaṃ tasya, tad-a-bhāve tad-a-	<b>bhāvāt</b> . na, atiprasaṅgād iti. yaś ca pramātā
0011512	sāmānya-rūpatvāt tasya ca viśeṣaṇa-antara-a-	<b>bhāvāt</b> , na sāmānyasya viśeṣaṇam sambhavati, tadā
0007508	-itara-vyavasthā. upaplava-vāsanā-viśeṣa-sad-	<b>bhāvāt</b> . yato jala-ādi-pratibhāsino jñānāt
0001306	an-utpādaḥ. sa ca tad-dhetoḥ pūrva-uktasya a-	<b>bhāvāt</b> . yasya ātma-darśana-snehau na staḥ, na
0012004	eva iti jñānam tasya api sādharṃyasya a-	<b>bhāvāt</b> . sarvathā a-grahaṇa-prasaṅga iti. sarvair
0012904	vyatiriktaṃ viśeṣa-antaram abhipretam. tad-a-	<b>bhāvāt</b> sparśatva-ādy-a-bhāvād rūpe cakṣur-
0001805	api jñānasya pratipādana-a-kausalam. tad-a-	<b>bhāvād</b> a-śeṣa-jñānam anumīyate citrair upāyaiḥ
0017808	-apekṣā iti sāmānya-buddhīnām atīta-ādāv api	<b>bhāvād</b> andha-ādīnām ca. a-bheda-upacāra-pravṛttā

0003306	pratyakṣa-siddhā sā. atha punar a-nityatā	<b>bhāvād</b> artha-antaram, tadā na sva-bhāvo naśvaraḥ
0016105	syāt. indriya-vyavasāyanām ca manasy ekī-	<b>bhāvād</b> arthavattvam uktam, na anyathā. tena te
0013406	tac ca a-yuktam, hetv-antarasya api sad-	<b>bhāvād</b> ity ata āha — na ca ity-ādi. na ca atra
0005106	-lakṣaṇa-viśeṣa ucyate, vipratipatter a-	<b>bhāvād</b> ity arthaṃ dyotayati. viśeṣaṇena
0013414	indriya-a-bheda-kṛtāyā a-bheda-āśānkāyā	<b>bhāvād</b> iti darśayati. etena iti dravye pratyakṣa-
0013114	hetum āha — tad-a-grahe tad-buddhy-a-	<b>bhāvād</b> iti. na a-grhīta-viśeṣaṇā viśeṣye buddhiḥ
0007702	jñānasya upapadyate, tad-upapatty-a-	<b>bhāvād</b> iti matvā pṛcchati — atha dvi-rūpam ity-
0013013	ity āha — rūpa-ādy-a-grahe tad-buddhy-a-	<b>bhāvād</b> iti. yo yad-a-grahe saty upalabdhi-lakṣaṇa
0014202	upalabdhir na syāt, tatra saṁsthāna-antara-a-	<b>bhāvād</b> iti. śabda-ādayo hi saṁsthāna-ātmikā
0015705	-ādiṣv antar-bhavati. ato gaty-antara-a-	<b>bhāvād</b> idam apy a-sad uttaram brūyād ity āśānkya
0018105	na ūrdhvam ity uktam. tadā ca buddhy-a-	<b>bhāvād</b> eva prāmāṇya-a-bhāva iti kiṃ janma-
0003816	bhavati. tathā ca āhur — yasya guṇasya hi	<b>bhāvād</b> dravye śabda-niveśaḥ, tad-abhidhāne tva-
0003907	atha kasmād ity-ādi. anyatara-a-bhāve ṛ-	<b>bhāvād</b> dvaya-adhīnā vṛttiḥ. tat kasmād dvaya-
0007008	-mātratāyāṃ vijñāna-vyatiriktasya vastuno ṛ-	<b>bhāvād</b> buddhir eva yadā iṣṭam svam ākaram
0017907	sāmānya-dharmāṇāṃ rūpa-śabda-ādau sarvatra	<b>bhāvād</b> yathā cakṣuṣā grāhyatvam, tathā śrotra-
0012904	abhipretam. tad-a-bhāvāt sparśatva-ādy-a-	<b>bhāvād</b> rūpe cakṣur-indriyaṃ pravartate. tena ca
0015110	-patitāṃ vṛttiṃ saṁvedayate, tadā līṅga-a-	<b>bhāvān</b> na anumānam upadeśa-a-bhāvān na āgamaḥ.
0011110	-līṅgasya sulabhatvāt. sveṣu tu yadā līṅga-a-	<b>bhāvān</b> na anumānam, sādrśya-a-bhāvān na upamānam,
0011111	sādrśya-a-bhāvān na upamānam, upadeśa-a-	<b>bhāvān</b> na āgamaḥ, indriya-artha-sannikarṣa-a-
0015110	tadā līṅga-a-bhāvān na anumānam upadeśa-a-	<b>bhāvān</b> na āgamaḥ. tasmāt pratyakṣam eva idam
0011110	yadā līṅga-a-bhāvān na anumānam, sādrśya-a-	<b>bhāvān</b> na upamānam, upadeśa-a-bhāvān na āgamaḥ,
0016112	yuktam ity eke. cakṣur-manasor dvāra-dvāri-	<b>bhāvān</b> na ete eka-artha-kāriṇī kalpayitum asmākaṃ
0013303	-apanodāya idam uktam — guṇa-karmasu ca	<b>bhāvān</b> na karma na guṇa iti. ataḥ prakṛtasya eva
0005909	yena saṅketa-samāśrayāyāṃ eva antar-	<b>bhāvān</b> na pṛthag-vacanaṃ tasyāḥ syāt, kiṃ tarhy a
0011111	bhāvān na āgamaḥ, indriya-artha-sannikarṣa-a-	<b>bhāvān</b> na pratyakṣam, tathā kathaṃ teṣāṃ
0013002	tathā api sati rūpa-ādy-upalambhe tasya	<b>bhāvān</b> marīcikā-ādau jala-jñāna-vad deśa-ādi-
0014902	vijāti-pariṇāmo vilakṣaṇa-an-eka-sva-	<b>bhāvānām</b> a-bhinna-eka-sva-bhāva-āpattiḥ. jāti-
0016608	teṣāṃ pāramparyeṇa. an-āgatānām ca asau	<b>bhāvānām</b> upakāraḥ. ye ṛ-n-antaram tato bhavanti
0017413	-kārya-avaseyaḥ. tathā hy anyeṣāṃ api tāvad	<b>bhāvānām</b> jaiminīyāḥ kriyā anumeyā iṣyate, kiṃ
0013816	na hi śabda-ādīnām sattva-ādi-guṇa-sva-	<b>bhāvānām</b> sva-rūpa-bhedo ṛsti. tataś ca śānta-
0014314	ayaṃ tu viśeṣaḥ. rajaḥ sattva-tamasoḥ śabda-	<b>bhāvāya</b> pravṛttiṃ karoti. tamaḥ sattva-rajasoḥ
0014314	pravṛttiṃ karoti. tamaḥ sattva-rajasoḥ śabda-	<b>bhāvāya</b> pravṛttiṃ vyavasthāpayati iti. atha an-
0014312	-ātmanā vyavatiṣṭhamānaṃ rajas-tamasoḥ śabda-	<b>bhāvāya</b> vṛttiṃ khyāpayati. rajaḥ śabda-kāryaṃ
0004302	sa-vikalpakam, indriya-jñānaṃ tu tena saha-	<b>bhāvi</b> krama-bhāvi vā nir-vikalpakam eva iti
0008506	parokṣaś ca ātma-sambandhi-pūrva-kāla-	<b>bhāvi</b> -jñāna-upalambhaḥ prāṇiṇaḥ. viruddha-vyāptaḥ.
0006106	yat pūrva-anubhūta-samaya-smṛti-bala-	<b>bhāvi</b> , na tat pratyakṣam. yathā idam anumāna-ādi-
0004302	indriya-jñānaṃ tu tena saha-bhāvi krama-	<b>bhāvi</b> vā nir-vikalpakam eva iti sthitam etat.
0008102	eva jñānasya. tatas tad eva artha-sāmarthya-	<b>bhāvi</b> saṃyojya-arthena tad-ākāratayā grhyeta, na
0004909	ṛpi hi pratyakṣe ṛnubhava-āhita-sāmarthya-	<b>bhāvi</b> -smaraṇa-pūrvakābhyāṃ abhilāṣa-itarābhyāṃ
0003310	a-vācyatve ṛpy a-vastutvān na sa sva-bhāvo	<b>bhāvika</b> iti saṃvṛtyā a-nityaḥ syāt, na parama-
0016609	bhāvāḥ, teṣāṃ sāksāt. tad-uttara-kāla-	<b>bhāvinām</b> tu pāramparyeṇa. yac ca asya atīta-
0004211	— laghutara-vṛttinā ity-ādi, tat krama-	<b>bhāvinor</b> api darśana-vikalpayor a-vicchinna-
0008503	na anubhūyeta, tataḥ sarvāṇi pūrva-kāla-	<b>bhāvīni</b> jñānāny an-anubhūtāni syuḥ, tad-
0003907	abhiprāyaḥ. atha kasmād ity-ādi. anyatara-a-	<b>bhāve</b> ṛbhāvād dvaya-adhīnā vṛttiḥ. tat kasmād
0016414	sata eva iti. dvi-ṣṭhatvāt tasya anyatara-a-	<b>bhāve</b> ṛsambhavāt. nanu sata eva ity eva-kārād
0003307	na sva-bhāvo naśvaraḥ syāt. na hy anyasya	<b>bhāve</b> ṛnyo naṣṭo nāma. tato nāśitā-sva-bhāva-
0002510	-apekṣaṇāt, an-apekṣāyāṃ vyavadhāna-ādi-	<b>bhāve</b> ṛpi bhāva-prasaṅga iti. ato ṛnumānasya api
0001311	abhyāsād utplutya-gamana-ādi, aham-māna-a-	<b>bhāve</b> ṛpi vṛṣalī-vāda-ādi nitya-a-samādhānena a-
0003803	yat kalpanā-jñānaṃ tan nāma-ādi-saṃsarga-a-	<b>bhāve</b> ṛpi sa-vikalpakam siddham bhavati. yadṛcchā
0018008	-vyabhicārāt. tathā hi nityatvād artha-a-	<b>bhāve</b> ṛpi so ṛsti. yad artha-vyabhicāri, na tat
0017412	kāryeṇa hi tasya astitvam anumīyate. tad-a-	<b>bhāve</b> kutas tasya avagatiḥ. vyāpāra-viśeṣo ṛpi
0003511	ṛsti ity āha — smṛtir eva smṛtam iti	<b>bhāve</b> kta-vidhānāt. tad yathā ity evam-ādinā
0004613	ca darśanasya lāghavāt krameṇa grhṇāmi iti	<b>bhāve</b> grahaṇa-adhyavasāyo na syāt. tasmād yāvad
0004202	antara-nāma-anusmṛta-vikalpa-antara-sammukhī-	<b>bhāve</b> ca sati pratyupasthita-viśaya-grāhi
0012514	yathā-uktam — etena guṇatve	<b>bhāve</b> ca sārvendriyaṃ jñānaṃ vyākhyātam iti. a-
0011401	ity. viśeṣya-jñāna-nimittatvaṃ tasya, tad-a-	<b>bhāve</b> tad-a-bhāvāt. na, atiprasaṅgād iti. yaś ca
0013301	kuta etat — a-bhinno bhāvo dravya-ādi-	<b>bhāve</b> na pratiṣidhyate, na punar bhinna ity āha
0004401	manyate — sañcita-śabdena samudāya ucyate,	<b>bhāve</b> niṣṭhā-vidhānāt. sañcitiḥ sañcitaṃ sañcayaḥ
0007815	ity arthaḥ. anyathā iti dvi-rūpatā-a-	<b>bhāve</b> . yadi viśaya-anurūpam eva viśaya-jñānaṃ

- 0004502           iti yathā. na eva vā atra kta-pratyayo  
0014016           samsthānam na tri-gocara iti sādhyā-a-  
0014415           -samudāyasya. na bhinna ity-ādinā sādhyā-a-  
0001312           atha vā tathā-vidhasya mārṅga-abhyāsasya a-  
0015014           antyād an-antam indriyam iti. nanu śabda-ādi-  
0006608           -ātmanā sādṛśya-ātmano jñānasya tena sva-  
0012909           na viśeṣa-antarāṇām, a-prakṛtatvāt. tad-a-  
0016512           yat saptamy eṣā nimitta-arthā syāt, yasya ca  
0015014           bhedaḥ. na etad asti. trikāṇām hi śabda-ādi-  
0012905           indriyam pravartate. tena ca sparśatva-ādy-a-  
0016513           nimittena buddhi-janma bhavati, tad-  
0014404           -ekam, sukha-ādi-vat. tathā ca śabda iti sva-  
0002313           yadā pramāṇam, tadā tena a-jñāna-rūpeṇa  
0014513           trayāṇām saṅghas trikam. tatra eka-vacanena  
0008408           yuktā. tato 'nyena tad-ālambanena jñānena  
0017311           hi buddhi-janmani karaṇāṇām vyāpāreṇa  
0012509           hi bhinna-indriya-grāhyatve grahaṇa-bhedena  
0006608           jñānasya tena sva-bhāvena karaṇa-bhūtena  
0011805           idaṃ sūtram vyākhyāyate. a-sautram api  
0017802           ity āha — pratyakṣa-śabda hi ity-ādi. yato  
0018006           api tan-matam eva āśritam. sa vā yasmād  
0017515           buddhi-janma, tat pratyakṣam ity asya idaṃ  
0003701           niścayo viśeṣa-dṛṣṭatvena abhimato na smṛter  
0014108           -viparyayeṇa ca — yo yad-a-bhede 'pi  
0014002           -samsthāna-mātra-bhedāc chabda-ādi-jātayo  
0014413           kāryatva-kāraṇatva-ādayo na indriya-viśayād  
0014109           na tad-ātmakāḥ. samsthāna-a-bhede 'pi ca  
0014109           asau tad-ātmakāḥ. yathā caitanya-a-bhede 'pi  
0014815           tad etena yad eka-ākāraṃ jñānam na tad  
0004807           evam, katham idānīm cakṣur-vijñāna-ādīni  
0014417           dṛṣṭam ca ity-ādinā hetum āha. yad a-  
0002702           utpadyamānā pratyavamarśa-buddhir a-  
0007313           tatra idaṃ codyam — katham punar a-  
0014705           -ādy-ātmanā pariṇamanti iti kṛtvā. sa ca a-  
0014415           sā api, citratvāt sattva-ādi-samudāyasya. na  
0013301           dravya-ādi-bhāve na pratiśidhyate, na punar  
0013902           ye guṇa-utkarṣa-apakarṣa-bheda-bhinnāḥ, te  
0012412           -grāhyatvāt. tad etad uktaṃ bhavati — yad  
0014506           āha. sa eva ity-ādi. yataḥ samsthāna-bhedād  
0012410           dṛṣṭānte sādhyā-vaikalya-āsānkām apākaroti.  
0013404           uktaḥ, kiṃ tarhi pratijñā-doṣaḥ, yatas tvayā  
0012507           iti cet, bhavatu, tato 'pi na asmābhir  
0012508           grahaṇa-bhedo 'py ākṣipta eva. avaśyaṃ hi  
0012509           -bhedena bhāvyaṃ. nanu dravye saty api  
0012507           grāhyatvād eva bheda ity avadhāryate. api ca  
0014902           -pariṇāmo vilakṣaṇa-an-eka-sva-bhāvāṇām a-  
0004509           gocarō 'sya iti vigrahaḥ. nanu ca sāmānyam a-  
0015211           prāptir hy a-bhinna-kālayor eva bhavati, na  
0015211           'py anyaḥ samvedanād a-yuktaḥ. prāptir hy a-  
0010912           iti sva-bhāvaḥ. ata indriyād eva iti. nipāto  
0007803           sādhyate. viśaye hi iti. hi-śabdo 'vadhāraṇe  
0006501           ca iti ca ayaṃ ca-śabdaḥ samuccaya-artho  
0014606           trikāḥ śrotra-ādi-lakṣaṇāś ca parasparato  
0004803           -grāhyam, na tat tad eva. tad yathā aśvād  
0013905           sarvatra traiguṇyasya a-bhedāt. ye '  
0013111           ity abhiprāyaḥ. tasya an-upalakṣaṇād iti.  
0004801           na pratibhāsate sa śabda-arthaḥ. tasmād  
0004802           -viśayaḥ sitatva-ādi-nirdeśya iti. yad yato  
0004803           bhinna-jñāna-grāhyo mahiṣaḥ. indriya-viśayād  
0004803           bhāve vihitaḥ, kiṃ tarhi karmaṇy eva. paraspara-  
0004803           **bhāve** hetv-a-bhāvam āha. samsthāna-kṛtam ca ity-  
0004803           **bhāve** hetor a-bhāvam āha. tad-vaśena ity-ādi. yadā  
0004803           **bhāvena** atyartham a-parijñānān mārṅga-tad-  
0004803           **bhāvena** api bhedaḥ. na etad asti. trikāṇām hi  
0004803           **bhāvena** karaṇa-bhūtena bhāvyaṃ, yena idaṃ nīlasya  
0004803           **bhāvena** ca bhāva-upādānam a-yuktam ity a-sāram  
0004803           **bhāvena** bhāva-lakṣaṇam ity anena vā. na ca a-sato  
0004803           **bhāvena** bhedaḥ, na tu sukha-ādīnām pratyekam,  
0004803           **bhāvena** rūpatva-bhāvo lakṣyate. a-vyabhicāra  
0004803           **bhāvena** vā tad-bhāvo lakṣyate, evaṃ sati  
0004803           **bhāvau** prasaṅgau. tad-viparyayeṇa tu — yad an-  
0004803           **bhāvyaṃ**. a-jñāna-rūpasya ca pramāṇa-sva-rūpatā na  
0004803           **bhāvyaṃ**. tat katham trikebhya iti. na eṣa doṣaḥ.  
0004803           **bhāvyaṃ**. tatra api ca smṛtiḥ. tatas tatra apy  
0004803           **bhāvyaṃ**. na ca loke samprayoga-śrutiḥ vyāpāra-  
0004803           **bhāvyaṃ**. nanu dravye saty api bhinna-indriya-  
0004803           **bhāvyaṃ**, yena idaṃ nīlasya jñānam, idaṃ pītasya  
0004803           **bhāśya**-kāra-uktam asti indriya-artha-sannikarṣaḥ  
0004803           **bhāśya**-kāra-matena pratyakṣa-śabdas triṣv eva  
0004803           **bhāśya**-kṛto matena samavāyaḥ pratyakṣam prāpnoti.  
0004803           **bhāśyam**. etad uktaṃ bhavati — yata indriya-ādi-  
0004803           **bhidyate**. idaṃ hi smṛteḥ sva-rūpaṃ yad uta a-  
0004803           **bhidyate**, na asau tad-ātmakāḥ. yathā caitanya-a-  
0004803           **bhidyante**. tathā hy uktam — śabda-sparśa-rūpa-  
0004803           **bhidyante**, na ca indriya-dhiyā avasīyante. sarvā  
0004803           **bhidyante** suvarṇa-ādāya iti vyāpaka-viruddham āha.  
0004803           **bhidyamānaḥ** sattva-ādayo na tad-ātmakāḥ.  
0004803           **bhinna**-an-eka-sva-bhāva-viśayam, caitanya-jñānavat,  
0004803           **bhinna**-arthāni iti vo niścayaḥ. tatra api hi  
0004803           **bhinna**-ākāraṃ grahaṇam, na tac citra-viśayam,  
0004803           **bhinna**-ākārā teṣv a-bhinnaṃ eva ākāraṃ darśayati  
0004803           **bhinna**-ātmano jñānasya grāhaka-ākāra-ādi-vibhāgaḥ,  
0004803           **bhinna** ity-ādinā anantya-prasaṅgam. spaṣṭatāreṇa  
0004803           **bhinna** ity-ādinā sādhyā-a-bhāve hetor a-bhāvam  
0004803           **bhinna** ity āha — tathā hy uktam ity-ādi.  
0004803           **bhinna**-indriya-grāhya-jāti-samanvitāḥ, śabda-  
0004803           **bhinna**-indriya-grāhya-viśeṣaṇa-viśeṣya-viśayam  
0004803           **bhinna**-indriya-grāhyatvam śabda-sparśa-ādi-  
0004803           **bhinna**-indriya-grāhyatvād iti gandha-rasayor  
0004803           **bhinna**-indriya-grāhyatvād eva ity avadhāryatā  
0004803           **bhinna**-indriya-grāhyatvād eva bheda ity  
0004803           **bhinna**-indriya-grāhyatve grahaṇa-bhedena bhāvyaṃ.  
0004803           **bhinna**-indriya-grāhyatve na bhavati grahaṇa-  
0004803           **bhinna**-indriya-grāhyatvena grahaṇa-bhedo 'py  
0004803           **bhinna**-eka-sva-bhāva-āpattiḥ. jāti-bhedād iti  
0004803           **bhinna**-kalpitaṃ, indriya-jñānasya ca viśayaḥ  
0004803           **bhinna**-kālayoḥ. tatra yadi prāpti-prasiddhy-artham  
0004803           **bhinna**-kālayor eva bhavati, na bhinna-kālayoḥ.  
0004803           **bhinna**-kramaḥ. vicchinna eva ity evaṃ draṣṭavyam.  
0004803           **bhinna**-kramaś ca. tad artha-sva-ābhāsam eva ity  
0004803           **bhinna**-kramaś ca sa-taimiraṃ ca ity evaṃ  
0004803           **bhinna**-jātīyā eva iti mādhavasya matam. anyo 'pi  
0004803           **bhinna**-jñāna-grāhyo mahiṣaḥ. indriya-viśayād  
0004803           **bhinna**-traiguṇya-jāty-anvitāḥ, te śrotra-indriya-  
0004803           **bhinna**-pada-artha-viśayaṃ prāg anubhava-jñānam.  
0004803           **bhinna**-rūpa-jñāna-grāhyatvān na indriya-viśayaḥ  
0004803           **bhinna**-rūpa-jñāna-grāhyam, na tat tad eva. tad  
0004803           **bhinna**-rūpa-jñāna-grāhyaś ca śabda-viśayaḥ

0003809	-śabda-sva-rūpa-ātmanā kila so 'rthas tad-a-	<b>bhinna</b> -rūpatayā pratīyate. evaṃ jāty-ādibhis tad-
0017414	kiṃ punar afīndriyāṇām indriyāṇām. katham ca	<b>bhinna</b> -vibhakti-viśeṣaṇam samāna-adhikaraṇam syāt
0011507	pramīyate, na viśeṣyam iti. tasmāt siddham	<b>bhinna</b> -viśayatvam. tatra ca ity-ādi. nanu ca
0018001	ca a-vyavahitam eva phalaṃ nyāyām.	<b>bhinna</b> -viśayatvāc ca a-yuktaṃ tāsāṃ phalatvam.
0014402	-ādīnām vā ity-ādi. yad ekasmāc chabdād a-	<b>bhinna</b> -sva-bhāvam, tad a-bhinnam, śabda-sva-rūpa-
0014404	sattva-ādayaḥ. yad an-ekasmāt sattva-āder a-	<b>bhinna</b> -sva-bhāvam, tad an-ekam, sukha-ādi-vat.
0014406	-ādi. yad ekam, na tat sattva-ādibhyo '-	<b>bhinna</b> -sva-bhāvam. yathā ekā caitanya-vyaktiḥ.
0014405	tu — yad an-ekam, na tad ekasmāc chabdād a-	<b>bhinna</b> -sva-bhāvam. yathā bahavaḥ pumāṃsaḥ. tathā
0012708	-indriya-kalpanāyām hetur ity arthaḥ, yato	<b>bhinno</b> 'pi sva-artha ekena eva indriyeṇa
0004710	yac ca śabdaṃ jñānam yac ca aindriyam anayor	<b>bhinnaḥ</b> pratibhāsaḥ, spaṣṭa-a-spaṣṭatvāt. na hi
0013213	tato 'yam a-prasaṅgaḥ. kuta etat — a-	<b>bhinno</b> bhāvo dravya-ādi-bhāve na pratiśidhyate,
0013003	-viśayam iti. sa cakṣuḥ-sparśana-upalabdho	<b>bhinno</b> viśayaḥ sahacaro 'sya iti tad-guṇa-
0013306	ayam viruddha-dharma-adhyāsa iṣyate, tato	<b>bhinnaḥ</b> syāt. tataś ca ayam an-antara-ekuto doṣaḥ
0012707	nīla-āder iva cakṣuṣā grahaṇam ity ato na	<b>bhinnavam</b> an-eka-indriya-grāhyatve hetuḥ, na an-
0012710	ca tad a-yuktaṃ apadyate, yad uktam —	<b>bhinnavād</b> an-eka-indriya-grāhyā rūpa-ādaya iti.
0011307	-bhedāt pramāṇāt phalasya bhedaṃ darśayati.	<b>bhinnavān</b> na viśeṣaṇa ity-āder ayam arthaḥ —
0014811	ity āha — an-eka-svābhāvya iti. atha vā	<b>bhinnam</b> an-ekam svābhāvyaṃ asya iti bahu-vrīhiḥ.
0012715	darśayann āha — yadi ca ity-ādi. yady a-	<b>bhinnam</b> artham an-ekam indriyaṃ grhṇīyāt, tataḥ
0002702	pratyavamarśa-buddhir a-bhinna-ākārā teṣv a-	<b>bhinnam</b> eva ākāraṃ darśayati iti sa buddhi-gata
0013109	teṣāṃ bhedaṃ antar-dhāpya sva-ākāraṃ ca a-	<b>bhinnam</b> eṣu praty asya ekatvam iva āpādayat tān a
0012916	anya eva asya kalpito viśaya iti darśayati.	<b>bhinnaṃ</b> viśayam ity-ādi. rūpaṃ sparśam ca
0014403	ekasmāc chabdād a-bhinna-sva-bhāvam, tad a-	<b>bhinnaṃ</b> , śabda-sva-rūpa-vat. tathā ca sattva-
0004409	pratiśedhena sāmartyāt teṣāṃ yat sāmānyam a-	<b>bhinnaṃ</b> , sa viśaya ity uktam bhavati. ataś ca
0012707	sva-arthatvāt tasya sparśa-rasa-ādi-bhedena	<b>bhinnaṃ</b> api nīla-āder iva cakṣuṣā grahaṇam ity
0014906	-jāty-an-atikrameṇa kārya-ārambhāt. nanu ca	<b>bhinna</b> api guḍa-udaka-ādayaḥ pānaka-ādy-eka-sva-
0014810	sukha-ādy-ākāraṃ antareṇa ity arthaḥ. yā a-	<b>bhinna</b> ity eka-rūpā. kuto na yujyate ity āha —
0013901	bhavati — ye guṇa-utkarṣa-apakarṣa-bheda-	<b>bhinnaḥ</b> , te bhinna-indriya-grāhya-jāti-samanvitāḥ,
0014905	atha vā jāti-bhedāt sukha-ādīnām. na hi te	<b>bhinnaḥ</b> samprayoge 'py eka-sva-bhāvatayā
0013105	upanyāsaḥ. viśeṣyā rūpa-ādayaḥ. tān	<b>bhinnaṃ</b> sad guṇa iti ca anena viśeṣaṇena a-
0014017	vīṇā-panava-ādi-śabda-jātinām hi parasparato	<b>bhinnaṃ</b> śabda-jāty-an-atikrameṇa avasthānāt
0005814	udaka-āharaṇa-ādy-eka-kāryatayā tad-anyebhyo	<b>bhinnaṃ</b> sakṛt samuditānām sva-kārye niyojana-
0012600	-bahutva-kalpanā-vaiyarthyaṃ iti. sva-arthe	<b>bhinne</b> 'pi ity-ādi. yadi hy ekam indriyam indriya
0012600	eva sa tasya sva-arthaḥ syāt. sva-arthe ca	<b>bhinne</b> 'pi nīla-ādi-vat tasya śaktiḥ syād eva ity
0006712	eva vyāvṛtti-bheda-upakalpitāḥ, a-	<b>bhinne</b> 'pi vastuni vijñāna-pratibhāsa-bhedena
0012600	-ādi. rūpa-sparśayor hi sann api bhedo yāvad	<b>bhinna</b> indriyeṇa na avasīyate, tāvan na śakyate
0004515	-viśayam uktam ity anena sambandhaḥ. na tu	<b>bhinneṣv</b> a-bheda-kalpanayā sañcita-viśayam
0004514	-sva-lakṣaṇa-gocaraṃ ca uktam iti. na tu	<b>bhinneṣv</b> a-bheda-kalpanād iti sāmānya-viśayam
0013312	upanyasyati. an-antareṇa api ca ity-ādīnā	<b>bhinneṣv</b> api nīla-ādiṣv indriya-bheda-a-bhāvam
0003612	adhyāropo viparyāsa eva, na pramāṇam. atha a-	<b>bhinna</b> , adhigata-viśayatvāt sa eva prāmānya-a-
0003611	yadi tāvat pūrva-apara-kāla-dṛṣṭāv arthau	<b>bhinna</b> , evaṃ saty atasmimś tad-bhāva-adhyāropo
0003605	iti yat-kiñcid etat. syād etat — yatra	<b>bhinna</b> dṛṣṭānta-dārṣṭāntikau, tatra tayor
0000103	dharmo nairyāṇikaḥ sadā jayati   sakala-tri-	<b>bhuvana</b> -pūjyaḥ prathita-guṇo jayati ca ārya-gaṇaḥ
0015013	mātreṇa indriya-antara-grāhyatvam yuktam, mā	<b>bhūc</b> chabda-ādīnām vyakti-bhedena an-antyād an-
0002606	adhimucyante. a-bhāvas tarhi sāmānyam mā	<b>bhūt</b> . na hi tad-viśayatvena adhyavasīyate iti cet,
0006214	keśa-ādi-vastuni saṃvādo na asti, tasya mā	<b>bhūt</b> prāmānyam. yat punar etat kāmala-upapluta-
0012003	tulyā prāpnoti, teṣāṃ api sāmānya-ādi-	<b>bhūta</b> -artha-abhisambandha-vaśena utpatteḥ. an-
0010115	vyavasāya-śabdo niścaya-paryāyaḥ, kiṃ tarhi	<b>bhūta</b> -artha-grahaṇa-paryāyaḥ. vyavasāya-ātmakam
0010116	-grahaṇa-paryāyaḥ. vyavasāya-ātmakam iti	<b>bhūta</b> -artha-grahaṇa-sva-bhāvam ity arthaḥ. kasmād
0005702	-satya-darśanavat, tad eva pramāṇam, na a-	<b>bhūta</b> -artha-viśayam viplutaṃ pṛthivī-kṛtsna-ādi.
0005701	-artha-vyavaccheda-arthaḥ. tena yad	<b>bhūta</b> -artha-viśayam ārya-satya-darśanavat, tad
0011908	laiṅgikena saṃśayasya niṣpattiḥ. yathā ca	<b>bhūta</b> -artha-sambandha-vaśena ayam arthasya sva-
0012105	ayam iti, tat pratyakṣam itī vacanāt, tathā	<b>bhūta</b> -artha-sambandha-vaśena ayam asya sva-bhāva
0011909	sva-bhāva ity utpadyate pratyakṣam, tathā	<b>bhūta</b> -artha-sambandha-vaśena ayam eva na anya ity
0013011	-arthaḥ, sa vijñānasya grāhya-amśatayā ātma-	<b>bhūta</b> iti sva-saṃvittiyā eva anubhūyate. anyathā
0001413	prayojanam vā kiñcit. tac ca na asti. sātmi-	<b>bhūta</b> -kṛpāś ca para-artham eva duḥkha-kṣaya-
0000609	-abhidhānam. stūyate 'nena iti stotraṃ sad-	<b>bhūta</b> -guṇa-udbhāvana-vacanam. abhidhānam iha
0018205	-nivṛttaye pramāṇa-bhūtāya ity atra yad	<b>bhūta</b> -grahaṇam, tatra yuktiḥ su-ucitā.
0001307	na staś ca ātma-darśana-snehau sātmi-	<b>bhūta</b> -nairātmya-darśanasya. kāraṇa-a-bhāvaḥ. niḥ-
0000206	pramāṇam. bhūto jātaḥ, utpanna ity arthaḥ.	<b>bhūta</b> -vacanam a-bhūtasya nityasya īśvara-ādeḥ

0005904	evam nairantarya-ādy-avastheṣu, a-tathā-	<b>bhūta</b> -vyavacchedāya śabda-samayam āśritya artha-
0010009	tathā hy an-udaka-ādi-sva-bhāvam api	<b>bhūta</b> -saṅghātam udaka-ādi-rūpeṇa adhyavasyanty
0005910	syāt, kiṃ tarhy a-sad eva udaka-ādikaṃ tatra	<b>bhūta</b> -saṅghāte saṅketa-samāśrayāt pūrva-drṣṭam
0007710	tasmāt tac-chabda-upādāna-sāmarthyād guṇa-	<b>bhūto</b> 'pi viśayaḥ sambadhyate, anyasya iha a-
0006804	ākāra eka eva anubhūyate. sa vijñānasya ātma-	<b>bhūto</b> 'vaśyam abhyupeyaḥ. anyathā tasya arthena
0000207	pratiśedha-artham. pramāṇam ca asau	<b>bhūtaś</b> ca iti pramāṇa-bhūtaḥ, tasmai pramāṇa-
0000205	ca. tasmāt pramāṇa-sādharmyāt pramāṇam.	<b>bhūto</b> jātaḥ, utpanna ity arthaḥ. bhūta-vacanam a-
0000207	pramāṇam ca asau bhūtaś ca iti pramāṇa-	<b>bhūtaḥ</b> , tasmai pramāṇa-bhūtāya. nanu ca dvitīyayā
0011010	syāt, sā api tyajyatām, yataś cakṣuṣa ātma-	<b>bhūtaḥ</b> prabhā-avayavī nirgatya sarva-ātmanā
0000613	prakarṣaḥ, tena hetunā. yat pramāṇa-	<b>bhūtatvam</b> a-sādhāraṇo guṇaḥ, tena karaṇena hetunā
0000717	yasmād anena ślokena sa-upapattikaṃ pramāṇa-	<b>bhūtatvam</b> bhagavato guṇa udbhāvitaḥ, tasmāt prāg-
0014602	-dravya-ātmakaḥ, sukha-ādīnām ekatvena piṇḍi-	<b>bhūtatvāt</b> . īdṛśāḥ sarve śabda-parama-aṇavaḥ.
0000611	guṇena tathā-prakāśanam ity āha — pramāṇa-	<b>bhūtatvena</b> iti. sa punar guṇaḥ kena hetunā ity
0007408	jñānasya karmaṇaḥ saṃvedanaṃ darśanam. kim-	<b>bhūtam</b> . an-eka-ākāram. an-ekā ākāra yasya, tat
0007404	idam apy a-vidyā-andhānām jñānam a-tathā-	<b>bhūtam</b> api tathā ābhāti. na ca śakyate kalpayitum
0001914	upādhyāyo viduṣā śiṣyeṇa. sattvebhyaḥ śreyo-	<b>bhūtam</b> ācaṣṭe ca tad-ākhyāne ca yatnavān bhagavān.
0001912	ity etad darśitam. tad evam yataḥ śreyo-	<b>bhūtam</b> ācaṣṭe tad-ākhyāne ca yatnavān, tasmāt
0001912	yatnavān, tasmāt pramāṇam. yo yasmai śreyo-	<b>bhūtam</b> ācaṣṭe tad-ākhyāne ca yatnavān, sa tena
0001906	tattvam eva upadeṣṭum a-kṣamaḥ. jñānāt tu	<b>bhūtam</b> eva upadiśati iti jñānasya api prāmāṇyam
0001615	ca tad-duḥkha-praśama-upāyam ca yathā-	<b>bhūtaṃ</b> kathayati, sa tasya tatra pramāṇam. tad
0001702	āturāya vyādhi-duḥkha-sva-bhāva-ādikaṃ yathā-	<b>bhūtaṃ</b> kathayan tasya tatra vaidyaḥ. saṃsāra-
0001703	saṃsāra-duḥkha-sva-bhāva-ādikaṃ yathā-	<b>bhūtaṃ</b> kathitavāms ca bhagavān. sva-bhāvaḥ. tāni
0005905	śabda-samayam āśritya artha-antara-	<b>bhūtaṃ</b> karma sattāṃ ghaṭatva-ādi saṃyoga-ādi ca
0001610	-prahāṇa-viśeṣaṃ sa-kārya-viśeṣaṃ sa-sahāya-	<b>bhūtaṃ</b> ca udbhāsitam iti iyaṃ tāvad ānulomyena
0007704	dvairūpye hi siddhe viśaya-sārūpyam ātma-	<b>bhūtaṃ</b> jñānasya saṃvedyata ity arthād ātma-
0004614	-adhyavasāyo na syāt. tasmād yāvad gocari-	<b>bhūtaṃ</b> tat sarvaṃ yugapad eva pratīyata iti. āhuś
0003905	yathā-bhūte niyujyante, taṃ tam arthaṃ tathā-	<b>bhūtaṃ</b> pratīyayantaḥ kena cāryante. jāty-ādayas
0007503	pāramārthikaṃ pramāṇam tasya eva ca gocaro	<b>bhūtaṃ</b> prameyam iti. nir-vyāpārās tu sarva-dharmā
0003504	-grahaṇāt pramāṇam iti kṛtvā. vivāda-āspadi-	<b>bhūtaṃ</b> vastu kāraṇam antareṇa na pratīyata ity
0000206	jātaḥ, utpanna ity arthaḥ. bhūta-vacanam a-	<b>bhūtasya</b> nityasya īśvara-ādeḥ pramāṇasya para-
0017402	buddhi-kāraṇa-sāmagrīm ity-ādi. sā iti guṇa-	<b>bhūtā</b> api buddhiḥ parāmṛśyate, na tu sāmagrī, tad
0000905	-ākāra-an-alpa-kalpa-abhyāsena sātmi-	<b>bhūtā</b> karuṇā. śloke jagad-dhitaiṣiṇa ity anena
0006603	khyāti, na anyathā. tasmāt sā eva tasya ātma-	<b>bhūtā</b> viśaya-ākāratā pramāṇam iti. yuktaṃ ca etat.
0001609	iti sā api tasya para-arthaṃ prati sahāya-	<b>bhūtā</b> veditavyā. tad evaṃ bhagavato jñāna-
0013201	sidhyati. ye hi viśeṣaṇa-viśeṣya-	<b>bhūtāḥ</b> , te tulya-indriya-viśayāḥ. tad yathā daṇḍa
0016011	dvāra-dvāri-vicāre paṭhyate — manasy ekī-	<b>bhūtān</b> indriya-vyavasāyān puruṣaś cetayate, na tv
0005809	prajñāpti-vastuṣu rūpa-ādiṣv artha-antara-	<b>bhūtān</b> ghaṭa-ādīn adhyāropayati, na prajñāpti-
0002806	-bhūtena iti. tasmāt sādharmaṇa-a-sādharmaṇa-	<b>bhūtābhyām</b> para-rūpābhyām adhigateḥ prameya-
0018205	anena eva ca nitya-pramāṇa-nivṛttaye pramāṇa-	<b>bhūtāya</b> ity atra yad bhūta-grahaṇam, tatra yuktiḥ
0000112	-vyākhyāna-karambakaḥ kriyate    pramāṇa-	<b>bhūtāya</b> ity-ādi. yathā — tvaṃ merus tvaṃ samudro
0001508	ca bhagavān. sva-bhāvaḥ. tad evaṃ pramāṇa-	<b>bhūtāya</b> ity etad eva stuti-padam. anena hi
0000207	bhūtaś ca iti pramāṇa-bhūtaḥ, tasmai pramāṇa-	<b>bhūtāya</b> . nanu ca dvitīyayā atra bhavitavyam,
0003904	śabdās te puruṣair icchayā yatra yatra yathā-	<b>bhūte</b> niyujyante, taṃ tam arthaṃ tathā-bhūtaṃ
0002806	grahaṇam, pratyakṣeṇa tv a-sādharmaṇa-	<b>bhūtena</b> iti. tasmāt sādharmaṇa-a-sādharmaṇa-
0002805	ayaṃ tu viśeṣo 'numānena sādharmaṇa-	<b>bhūtena</b> para-rūpeṇa arthasya grahaṇam,
0006608	-ātmano jñānasya tena sva-bhāvena karaṇa-	<b>bhūtena</b> bhāvvyam, yena idam nīlasya jñānam, idam
0011210	-saṅkhyā-sva-bhāva-nirākaraṇād ghrāṇa-ādīni	<b>bhūtebhya</b> iti ca bhautikatva-siddher indriya-
0011207	ghrāṇa-rasana-cakṣus-tvak-śrotṛāṇi indriyāṇi	<b>bhūtebhya</b> iti na eva atra ghrāṇa-ādīnām
0010708	ity adhikāv iti ca grhyete vivāda-āspadi-	<b>bhūtau</b> rūpa-śabdau. sva-bhāvaḥ. yad apy uktam
0008501	tasya sva-saṃvedanaṃ syāt. syād etat — mā	<b>bhūd</b> antyasya jñānasya jñāna-antara-saṃvedyatvaṃ
0006511	iva pramāṇād artha-antaram phalam iti mā	<b>bhūd</b> iha api tadvad eva doṣaḥ. tasya eva tv ity-
0014204	grahaṇam syād ity abhyupeta-hānam. atha mā	<b>bhūd</b> eṣa doṣa iti śabda-jāter api saṃsthāna-
0000504	ku-mārgam apāsya tīrthya-tarka-bhramitā	<b>bhūyāsūr</b> artha-tattva-bhāja iti, teṣāṃ tad a-
0014201	śabda-ādīnām iti viruddha-vyāptam āha. artha-	<b>bheda</b> -a-grahaṇa iti śabda-āder arthasya viśeṣa-
0013312	ca ity-ādīnā bhinneṣv api nīla-ādiṣv indriya-	<b>bheda</b> -a-bhāvaṃ darśayan taru-caitanya svāpa-vad
0007413	'pi grāhaka-ākāro 'numānaṃ pramāṇam, vyakti-	<b>bheda</b> -anuyāyī iva a-spaṣṭa-pratibhāso grāhya-
0006506	tathā yathā-uktasya api jñānasya viśaya-	<b>bheda</b> -apekṣayā tad ubhayam iti. atra ca ity asman
0013414	bhedaḥ sidhyati, indriya-a-bheda-kṛtāyā a-	<b>bheda</b> -āśaṅkāyā a-bhāvād iti darśayati. etena iti
0003615	bhavati. yadi syāt sa eva tayoḥ sva-bhāva-	<b>bheda</b> -āśraya iti nānā-bhāvaḥ syāt. tatra ca ukto

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na asmābhir bhinna-indriya-grāhyatvād eva  
ca atra viśeṣaṇam iti. viśeṣaṇam viśeṣo  
-bhedād eka-viśayatve 'pi tayoh pratibhāsa-  
tatra kim-artho 'yam iha prthag-lakṣaṇa-  
-indriya-jasya pratyakṣasya prthag-lakṣaṇa-  
na bhedaḥ, tathā api pramāṇa-phalavad  
ca iti, so 'bhyupagamyata eva vyāvṛtti-  
-rūpatayā pratiyate. evaṃ jāty-ādibhis tad-a-  
ca iti grahaṇam dṛṣṭānta-artham. yad a-  
atīta-ādāv api bhāvād andha-ādīnām ca. a-  
-ādīnām ca. a-bheda-upacāra-pravṛttā iti. a-  
-jñānam, tan mānasam abhidhāna-abhidheya-a-  
su-ucitam. yo yasya a-viśayaḥ, na sa tena a-  
na nirdeśyam sāmānyam. ato na tena a-  
'py evam-prakārā eva. a-satā api vā a-  
manasā iti mano-vṛtṭyā. prakṛti-vikārayor a-  
tathā grhṇīyād iti manyate. matub-lopād a-  
tathā hi guṇa-vacanebhyo matub-lopaḥ, a-  
evam indriya-jo na yujyate ity abhiprāyaḥ. a-  
uktam ity anena sambandhaḥ. na tu bhinneṣv a-  
-gocaram ca uktam iti. na tu bhinneṣv a-  
tulya-samsthāneṣu ca ity-ādi. samsthāna-  
grhīyeta. yataś cakṣuṣā a-grahaṇam iti.  
tatra sutarām bhedaḥ sidhyati, indriya-a-  
iti na grhīyeta. na ca jāti-viśiṣṭa-tad-  
ca sārvendriyaṃ jñānam vyākhyātam iti. a-  
-mātra-viśayatā uktā bhavati. smārtam a-  
smārtam sa eva ayaṃ ghaṭa ity a-  
a-drākṣam, tad eva a-sprākṣam ity asya a-  
tataś ca hasti-maśaka-ādi-śabdānām parimāṇa-  
-āpatih. jāti-bhedād iti kārya-kāraṇa-jāti-  
uktam bhavati — ye guṇa-utkarṣa-apakarṣa-  
-ādi-rūpasya a-viśiṣṭatvāt. na ca vyakti-  
chloke sva-matād ity eka-vacanam. vṛttau tu  
apakarṣo nyūnatā. mātra-śabdaḥ sva-bhāva-  
vā iti. etad darśayati — rūpa-ādiṣv api  
-utkarṣa-apakarṣād bhavati, tathā ṣaḍja-ādi-  
phalaṃ bhaviṣyati iti darśayati. viśaya-  
upalabdhi-samām apākaroti. na buddhi-  
api ca bhinna-indriya-grāhyatvena grahaṇa-  
evam icchati ity alam iti prasaṅgena. viśaya-  
pakṣe 'yam doṣaḥ, yāvatā śabda-ādiṣu guṇānām  
etad uktam bhavati — kārya-bhedena indriya-  
ādīnām sattva-ādi-guṇa-śva-bhāvānām sva-rūpa-  
ādīnā yadi kevalād grahaṇa-bhedān nīla-ādiṣu  
-vyabhicāra-pradarśanāt prathamām. bhede '  
-antam indriyaṃ syāt. yathā hi śabda-ādi-jāti-  
nīla-ādiṣu bhedaḥ, evaṃ sati yatra indriya-  
evaṃ sati yatra indriya-bhedo grahaṇa-  
ca yamalakayor ākāra-sāmye 'py asti bhāvato  
yady api jñāna-abhijñānāyor vastuto na  
ity-ādīnā yady api niścaya-ātmakatvena a-  
tadā yathā nīla-ādīnām cakṣur-gocaratvena a-  
vaktum — eka eva teṣām viśayaḥ, pratibhāsa-  
nibandhanam. yadi ca saty api tasmin dravye  
indriyam iti. nanu śabda-ādi-bhāvena api  
indriya-bhede grahaṇa-bhede ca saty a-  
bhinna-indriya-grāhyatve na bhavati grahaṇa-  
na etad asti. trikāṇām hi śabda-ādi-bhāvena

**bheda** ity avadhāryate. api ca bhinna-indriya-  
**bheda** iti paryāyāḥ. tac ca prakṛtatvāt pratyakṣa-  
**bheda** iti. yady evam, katham idānim cakṣur-  
**bheda** ucyata iti. ato 'sya parihārāya āha —  
**bheda** ucyate. para-vipratipatti-nirāsāya iti  
**bheda** utprekṣyate. abhijñeya-artha-ākāra-utpattiyā  
**bheda**-upakalpitaḥ, a-bhinne 'pi vastuni vijñāna-  
**bheda**-upacāra-āpannās te 'rthā ucyante. daṇḍī  
**bheda**-upacāra-jñānam, tan mānasam abhidhāna-  
**bheda**-upacāra-pravṛttā iti. a-bheda-upacāra-  
**bheda**-upacāra-buddhayo 'py evam-prakārā eva. a-  
**bheda**-upacāra-vikalpa-vat. tathā ca gaur eva ayam  
**bheda**-upacāram kartum samarthāḥ. tad yathā cakṣur  
**bheda**-upacāram kartum sāmānyam ity ucyam.  
**bheda**-upacāram kurvanti, yathā pradhānamayaḥ  
**bheda**-upacārād evam uktam. adhiṣṭhitā iti tena  
**bheda**-upacārād vā iti yathā-sambhavaṃ draṣṭavyam.  
**bheda**-upacāro 'pi na sarvatra. na hi kriyā-dravya  
**bheda**-upacāro viśeṣaṇa-abhidhāna-rūpeṇa viśeṣya-  
**bheda**-kalpanayā sañcita-viśayam āyatana-sva-  
**bheda**-kalpanād iti sāmānyā-viśayam uktam ity  
**bheda**-kṛtam jāti-bhedam icchataḥ suvarṇa-  
**bheda**-kṛtam indriya-antara-a-grahaṇam darśayati.  
**bheda**-kṛtāyā a-bheda-āśaṅkāyā a-bhāvād iti  
**bheda**-grahaṇa-abhyupagame jāti-mātra-grāhikā iti  
**bheda**-jñānam punar yad eva mayā dṛṣṭam, tad eva  
**bheda**-jñānam iti. yeṣu rūpa-ādiṣv anubhava-puraḥ-  
**bheda**-jñānam utpadyate. yas tv āha — samudāyo  
**bheda**-jñānasya ko viśayaḥ. na ca a-viśayam eva  
**bheda**-pratītir na syāt. tasmāc ca te 'pi  
**bheda**-prasaṅgād ity arthaḥ. tataś ca a-sat-kārya-  
**bheda**-bhinnāḥ, te bhinna-indriya-grāhya-jāti-  
**bheda**-mātreṇa indriya-antara-grāhyatvam yuktam,  
**bheda**-vivakṣyām sva-prakaraṇebhya iti bahu-  
**bheda**-vyavacchedāya. na hi śabda-ādīnām sattva-  
**bheda**-vyavasthāyā an-eka-indriya-grāhyatvam  
**bhedo** 'pi. ata etad uktam bhavati — ye guṇa-  
**bhedo** 'py atra na asti ity upanyāsaḥ. na sarvatra  
**bhedo** 'py anyatva ity-ādīnā hetv-antare 'pi  
**bhedo** 'py ākṣipta eva. avaśyam hi bhinna-indriya-  
**bhedo** 'pi iti. pramāṇasya ātma-mano-viśayatvāt  
**bhedo** 'bhyupetaḥ. satyam, abhyupagataḥ. sa tu  
**bhedo** 'vasīyate. indriya-kāryam ced ekena eva  
**bhedo** 'sti. tataś ca śānta-ghora-mūḍha-ṣaḍja-ādi-  
**bhedaḥ**, evaṃ sati yatra indriya-bhedo grahaṇa-  
**bhedaḥ** kuto 'nyathā iti. grahaṇa-bhedāt kevalād  
**bhedo** guṇa-utkarṣa-apakarṣād bhavati, tathā ṣaḍja  
**bhedo** grahaṇa-bhedaś ca asti, tatra sutarām  
**bhedaś** ca asti, tatra sutarām bhedaḥ sidhyati,  
**bhedaḥ**, tathā apy a-spaṣṭatvāt tasya na bhedena  
**bhedaḥ**, tathā api pramāṇa-phalavad bheda  
**bhedaḥ**, tathā api viśaya-bhedena jñāna-bhedāt  
**bhedaś** tathā rūpa-sparśayor api syāt. tataś ca  
**bhedaś** tv āśraya-bhedād iti. kasyacid artha-  
**bhedo** na iṣyate, rūpa-ādiṣv api sa na syād iti.  
**bhedaḥ**. na etad asti. trikāṇām hi śabda-ādi-  
**bhedo** na eva iti yāvat. yatra ca ity-ādīnā yadi  
**bhedaḥ**. na, tasya eva dravyasya vicāryamānatvād  
**bhedaḥ**, na tu sukha-ādīnām pratyekam, śabda-

0007307	evam uktam. evaṃ hi pramāṇa-phalayor viṣaya-	<b>bhedo</b> na bhavati, yatra eva sādhanam bāhye, tatra
0004611	syāt. tataś ca krama-bhedāc chruti-	<b>bhedo</b> na syād rasaḥ sara ity evam-ādiṣu śabdeṣu.
0015011	satyam, abhyupagataḥ. sa tu vyakti-	<b>bhedo</b> na sva-bhāva-bhedaḥ, sarvatra sukha-ādīnām
0006611	kiñcit, a-viśeṣāt. indriya-āder āvilatā-ādi-	<b>bhedo</b> niyamaka iti cet, na, tasya a-jñāna-sva-
0006710	sat, yato vastuno '-bhede 'pi yo 'yaṃ dharma-	<b>bhedaḥ</b> prameya-rūpatā-artha-adhigatiś ca iti, so
0008304	-ātmatve tulye sāmagrī-bhedāt sukha-ādi-	<b>bhedo</b> bhavati, tathā prativiṣayam apara-apara-
0014608	mādhavasya matam. anyo 'pi ca tasya prakriyā-	<b>bhedo</b> yathā-uktam — rūpa-ādimat pradhānam sa-
0012600	eva ity-ādi. rūpa-sparśayor hi sann api	<b>bhedo</b> yāvad bhinnena indriyeṇa na avasīyate,
0012414	madhuram ity etaj jñānam iti. pūrvavad dhetu-	<b>bhedo</b> vojyaḥ. idānīm dravyam eva na kiñcid asti,
0012504	ca dravyam ity abhyupagamāt. rūpa-ādy-a-	<b>bhedo</b> vā iti. etad darśayati — rūpa-ādiṣv api
0015011	sa tu vyakti-bhedo na sva-bhāva-	<b>bhedaḥ</b> , sarvatra sukha-ādīnām prakāśakatva-ādi-
0013414	-bhedo grahaṇa-bhedaś ca asti, tatra sūtārām	<b>bhedaḥ</b> sidhyati, indriya-a-bheda-kṛtāyā a-bheda-
0008305	tathā prativiṣayam apara-apara-sāmagrī-kṛto	<b>bhedaḥ</b> sūkṣmo 'sti. ato vivekena smṛtir
0008306	smṛtir bhaviṣyati iti. a-sad etat. spaṣṭo hi	<b>bhedaḥ</b> smṛti-nibandhanam. tathā hi kasmimścid
0014609	-pūrvikā srṣṭiḥ saṃsāraś ca an-ādir vyākhyā-	<b>bhedaḥ</b> sva-yūthyair mata iti. pūrveṣām kapila-
0004214	yugapad dve vijñāne vartete, tayoh sva-bhāva-	<b>bhedam</b> an-avadhārayan pratipattā mohād aikyam
0013108	-ākāra-anuraktam jñānam santam api teṣām	<b>bhedam</b> antar-dhāpya sva-ākāram ca a-bhinnaṃ eṣu
0014101	ca ity-ādi. saṃsthāna-bheda-kṛtam jāti-	<b>bhedam</b> icchataḥ suvarṇa-ādīmāyeṣu ghaṭa-ādiṣu
0014510	sukha-ādayaḥ, mādhavas tu sarvatra teṣām	<b>bhedam</b> icchati. ye sukha-ādayaḥ śabda-ātmanā
0003604	-sāmānyam eva pratyeti, na tu pratiniyatam	<b>bhedam</b> iti yat-kiñcid etat. syād etat — yatra
0016503	eva hi sva-rūpam eva-śabdena dyotyate. vākya-	<b>bhedam</b> ca kṛtvā evaṃ vyākhyeyam — sata eva iti
0002212	abhyāseṇa many-ādīnām iva akṛtrima-ādi-	<b>bhedam</b> . tad evaṃ yato bahavaḥ pramāṇam prati
0011307	-bhedena jñāna-bhedāt pramāṇāt phalasya	<b>bhedam</b> darśayati. bhinnatvān na viśeṣaṇa ity-āder
0013112	tat-pūrvakaṃ mānasam sāmānya-jñānam ity asya	<b>bhedasya</b> an-upalakṣaṇāt. tulya-gocaratā iṣṭā ced
0014009	upalabhya tayor vijñānayoḥ sūkṣmatara-kāla-	<b>bhedasya</b> dur-avadhāratvāt, tad eva idam cakṣuḥ-
0005002	idam codyam — nanu sarva eva amī pratyakṣa-	<b>bhedā</b> nir-vikalpā eva, tataś ca pratyakṣam
0004702	dharmī rūpa-ādi-lakṣaṇaḥ. tasya te kalpitā	<b>bhedāḥ</b> kalpanā-jñānasya eva viṣayā na itarasya iti
0004408	na dravya-sva-lakṣaṇam iti. dravyam nīla-ādi-	<b>bhedāḥ</b> . nīla-ādi-dravya-sva-lakṣaṇa-viṣayatva-
0004701	-vyāvṛtti-samāśrayeṇa kalpitā ye dharma-	<b>bhedāḥ</b> sāmānya-rūpā jñeyatva-ādayaḥ, tad-apekṣayā
0014002	-a-bhede 'pi hi traiguṇya-saṃsthāna-mātra-	<b>bhedāc</b> chabda-ādi-jātayo bhidyante. tathā hy
0004611	-grahaṇa-adhyavasāyaḥ syāt. tataś ca krama-	<b>bhedāc</b> chruti-bhedo na syād rasaḥ sara ity evam-
0006709	a-bhedāt. syād etat — vastuno '-	<b>bhedāj</b> jñāna-amśayor aikye yā eva kriyā tad eva
0007001	eva viṣaya-upalabdhiḥ, vijñānād viṣaya-	<b>bhedāt</b> . ataḥ sva-saṃvitteḥ phalत्वam an-upapannam
0013411	bhede '-bhedaḥ kuto 'nyathā iti. grahaṇa-	<b>bhedāt</b> kevalād anyathā, indriya-bhede grahaṇa-
0011307	a-bhedaḥ, tathā api viṣaya-bhedena jñāna-	<b>bhedāt</b> pramāṇāt phalasya bhedaṃ darśayati.
0013905	ekam eva indriyam, sarvatra traiguṇyasya a-	<b>bhedāt</b> . ye '-bhinna-traiguṇya-jāty-anvitāḥ, te
0008304	— yathā-anubhava-ātmatve tulye sāmagrī-	<b>bhedāt</b> sukha-ādi-bhedo bhavati, tathā
0014904	vādaḥ syād ity abhyupeta-hāniḥ. atha vā jāti-	<b>bhedāt</b> sukha-ādīnām. na hi te bhinnāḥ samprayoge
0006707	-samāśrayatvena, na tu nirvartakatvena, a-	<b>bhedāt</b> . syād etat — vastuno '-bhedāj jñāna-
0002814	vistareṇa sva-lakṣaṇam a-nirdeśyam grāhya-	<b>bhedād</b> ity-ādinā pratipādayiṣyamāṇa iti darśayann
0004808	teṣām viṣayaḥ, pratibhāsa-bhedas tv āśraya-	<b>bhedād</b> iti. kasyacid artha-ākārasya anukārāc
0014903	a-bhinna-eka-sva-bhāva-āpattiḥ. jāti-	<b>bhedād</b> iti kārya-kāraṇa-jāti-bheda-prasaṅgād ity
0013401	svāpa-vad dvitīyām upalabdhi-samām. grahaṇa-	<b>bhedād</b> iti ca hetv-antara-upadarśanāt prathamām.
0004709	iti. a-nirdeśyatvaṃ tu tasya jñānayo rūpa-	<b>bhedād</b> iti manyate. tathā hi yac ca śabdaṃ jñānam
0004806	āśrayaḥ, śābdasya tu manaḥ. tasmād āśraya-	<b>bhedād</b> eka-viṣayatve 'pi tayoh pratibhāsa-bheda
0014506	āha. sa eva ity-ādi. yataḥ saṃsthāna-	<b>bhedād</b> bhinna-indriya-grāhyatvaṃ śabda-sparśa-ādi
0012506	rūpa-ādiṣv api sa na syād iti. grahaṇa-	<b>bhedād</b> rūpa-ādīnām an-ekatva-vyavasthā iti cet,
0013413	yatra ca ity-ādinā yadi kevalād grahaṇa-	<b>bhedān</b> nīla-ādiṣu bhedaḥ, evaṃ sati yatra indriya
0014102	-saṃsthāneṣu saṃsthāna-sva-bhāvatvāj jāti-	<b>bhedānām</b> saṃsthānasya ca teṣu tulyatvād āpannam
0013411	sādhyā-vyabhicāra-pradarśanāt prathamām.	<b>bhede</b> '-bhedaḥ kuto 'nyathā iti. grahaṇa-bhedāt
0014109	sattva-ādayo na tad-ātmakāḥ. saṃsthāna-a-	<b>bhede</b> 'pi ca bhidyante suvarṇa-ādaya iti vyāpaka-
0014108	prasaṅga-viparyayeṇa ca — yo yad-a-	<b>bhede</b> 'pi bhidyate, na asau tad-ātmakāḥ. yathā
0014109	na asau tad-ātmakāḥ. yathā caitanya-a-	<b>bhede</b> 'pi bhidyamānaḥ sattva-ādayo na tad-ātmakāḥ.
0006710	vyāhatam etad iti. tad a-sat, yato vastuno '-	<b>bhede</b> 'pi yo 'yaṃ dharma-bhedaḥ prameya-rūpatā-
0014502	abhimāte. nanu ca ity-ādi. sarvatra a-	<b>bhede</b> 'pi sukha-ādi-jāter na eka-indriyatva-
0014001	asty eva saṃsthāna-ātmikā jātiḥ. traiguṇya-a-	<b>bhede</b> 'pi hi traiguṇya-saṃsthāna-mātra-bhedāc
0008310	tayoh parasparam samāropaḥ. tasmād a-spaṣṭa-	<b>bhede</b> 'rthe na vivekinī smṛtir bhavati. ato 'rtha
0012303	viṣayaḥ syād ity an-uttaram etat. viṣaya-	<b>bhede</b> ko doṣa ity āha — na hi ity-ādi. api ca
0013411	iti. grahaṇa-bhedāt kevalād anyathā, indriya-	<b>bhede</b> grahaṇa-bhede ca saty a-bhedo na eva iti



0013411	kevalād anyathā, indriya-bhede grahaṇa-	<b>bhede</b> ca saty a-bhedo na eva iti yāvat. yatra ca
0008301	pratyartham a-viśiṣṭeṣu sarva-jñāneṣu	<b>bhedena</b> an-anubhūteṣu rūpa-jñānam āsīn mama, na
0015013	yuktam, mā bhūc chabda-ādīnām vyakti-	<b>bhedena</b> an-antyād an-antam indriyam iti. nanu
0011705	kenacit sambandhena iti. vṛtti-kāra-mata-	<b>bhedena</b> an-eka-sambandhāḥ. tatra kvacit sambandhe
0013816	'sti. tataś ca śānta-ghora-mūḍha-śaḍja-ādi-	<b>bhedena</b> anantyād an-antam indriyam syāt. yathā hi
0014504	viṣaya-antare na asti. an-eka-samsthāna-	<b>bhedena</b> iti nīla-pīta-ādi-samsthāna-bhedena. na
0012600	-nimittā syāt. etad uktaṃ bhavati — kārya-	<b>bhedena</b> indriya-bhedo 'vasīyate. indriya-kāryam
0013801	nir-vikalpatva-upadarśana-artham etad	<b>bhedena</b> uktaṃ śabda-ādīnām grahaṇe vartamānā iti.
0003811	daṇḍī viṣṇī iti samyogi-samavāyi-dravya-	<b>bhedena</b> udāharaṇa-dvayam. atra iti kriyā-dravya-
0012600	śaktiḥ syād eva ity a-parihāraḥ. saṅkhyā-ādi-	<b>bhedena</b> ca iti, saṅkhyā-parimāṇāni pṛthaktvaṃ
0011306	-ātmakatvena a-bhedaḥ, tathā api viṣaya-	<b>bhedena</b> jñāna-bhedāt pramāṇāt phalasya bhedam
0014005	sukha-ādayo yena samavasthitāḥ samsthāna-	<b>bhedena</b> , tataḥ samsthāna-antareṇa samavasthitāḥ
0014504	-bhedenā iti nīla-pīta-ādi-samsthāna-	<b>bhedena</b> . na eka-samsthāna-anuvṛttir dṛṣṭā ity
0000514	kariṣyate. viprakīrṇo hi granthaḥ prakaraṇa-	<b>bhedena</b> na sukham ālocayitum śakyate. ekata ity
0006901	tathā hy ekasminn eva vastuni pratipatṛ-	<b>bhedena</b> paṭu-mandatā-ādibhir ākārair anugatāni
0008309	bhedaḥ, tathā apy a-spaṣṭatvāt tasya na	<b>bhedena</b> pratyabhijñānam bhavati, kiṃ tarhi tayoh
0012509	avaśyam hi bhinna-indriya-grāhyatve grahaṇa-	<b>bhedena</b> bhāvyaṃ. nanu dravye saty api bhinna-
0012707	tataś ca sva-arthatvāt tasya sparśa-rasa-ādi-	<b>bhedena</b> bhinnasya api nīla-āder iva cakṣuṣā
0015003	rūpe hi iti śabdatva-guṇatva-sattva-ādi-rūpa-	<b>bhedena</b> . sa ca eka eva iti sukha-ādīnām anyatamaḥ.
0013107	yat sāmānyam tad-viṣayam iti yāvat. a-	<b>bhedena</b> sarvatra iti. tad dhi mānasam sāmānya-
0013109	eṣu praty asya ekatvam iva āpādayat tāt a-	<b>bhedena</b> sarveṣu teṣu upajāyate, na ekatra eva. na
0006712	a-bhinne 'pi vastuni vijñāna-pratibhāsa-	<b>bhedena</b> sādhyā-sādhana-vyavasthā-darśanāc ca.
0008308	-apara-indriya-ādi-sāmagrī. tathā api na	<b>bhedena</b> smarāṇam yathā iyanto buddhi-kṣāṇā
0013914	sādrśyam nāma jātiḥ. sā ca sarva-śabda-	<b>bhedeṣv</b> anuvartamānā vyāvartate sparśa-ādibhyaḥ.
0013904	-bādhaḥ. atha ity-ādi. yady utkarṣa-apakarṣa-	<b>bhedeṣv</b> api śaḍja-ādiṣu śrotra-indriya-grāhya-eka
0001815	tad yathā anna-adhigame 'py a-virata-vyāpāro	<b>bhojanāya</b> pravṛttaḥ. adhigate 'pi ca yathā-ukte
0001502	taṃ tatra vañcayati. tad yathā suta-pathya-	<b>bhojanāya</b> prasādhita-āhārā mātā. sattva-artha-
0011210	-nirākaraṇād ghrāṇa-ādīni bhūtebhya iti ca	<b>bhautikatva</b> -siddher indriya-grahaṇa-ānarthakyaṃ
0011209	kiṃ tarhi indriyatvena prasiddhānām eva	<b>bhautikatvam</b> . a-bhautikaṃ ca manaḥ. tasmān na
0011209	prasiddhānām eva bhautikatvam. a-	<b>bhautikaṃ</b> ca manaḥ. tasmān na nirdiśyata iti.
0004612	syād rasaḥ sara ity evam-ādiṣu śabdeṣu. āsu-	<b>bhramaṇa</b> -udaka-bindu-pāta-ādiṣu ca darśanasya
0010310	yadi tato 'nyatra bhāvaḥ, evam sati nīlatvam	<b>bhramarasya</b> viśeṣaṇam syād a-vyapadeśyatvam ca
0000504	-dhī-viṣāḥ ku-mārgam apāsya tīrthya-tarka-	<b>bhramitā</b> bhūyāsura artha-tattva-bhāja iti, teṣāṃ
0000501	anena anugraho bhavati iti. tīrthya-tarka-	<b>bhramitā</b> manda-dhiyo vistareṇa pratipādyāḥ ku-
0003702	bhidyate. idam hi smṛteḥ sva-rūpaṃ yad uta a-	<b>bhraṣṭa</b> -darśana-saṃskārasya tad eva idam iti
0007504	-dharmā iti. etena tasya jñāna-samvedanasya	<b>bhrāntatvam</b> udbhāvitam. na hi tattvataḥ kasyacid
0006406	api kasyacit pratyakṣatvāt. na apy a-	<b>bhrāntam</b> iti viśeṣaṇam kartavyam, bhrāntasya api
0017014	-smaraṇam. tad-an-antaram tad eva idam iti	<b>bhrāntam</b> mano-vijñānam sāmānya-ālambi bhavati.
0006406	na apy a-bhrāntam iti viśeṣaṇam kartavyam,	<b>bhrāntasya</b> api kasyacit kvacit pratyakṣatvena
0006502	ca jñānam pratyakṣa-ābhāsam iti. evam	<b>bhrāntasya</b> api nir-vikalpasya yatra samvādas
0006303	anyasya api ca atasmimś tad-grahād	<b>bhrāntasya</b> api vastuni pratibandhād īpsita-artha-
0003316	sadrśa-apara-utpattiyā hi sa eva ayam iti	<b>bhrāntasya</b> na tatra pratyakṣam niścayam janayati.
0017006	sati sad-grahaṇe dvi-candra-ādi-jñānasya api	<b>bhrāntasya</b> pratyakṣatā syāt. atas tan-nivṛttaye
0009007	ca a-pariṇiṣpannam eva tattvataḥ. kevalam	<b>bhrāntānām</b> yathā-darśanam idam māna-meya-
0006414	iti yāvat. sa-vikalpasya ca viśamvādinō	<b>bhrānty</b> -ādi-śabdena upādānād idam nir-vikalpam
0006207	evam indriya-jam api viplutam asti, ata eva	<b>bhrānti</b> ity-ādinā uktād vikalpa-vargād iti-karaṇa
0012207	upādhyāya iti. so 'pi bhavan niścayo '-sati	<b>bhrānti</b> -kāraṇe bhavati. tasmān na anubhūta ity
0008705	rūpa-ādi-jñānam sukha-ādi-jñānam iti. etena	<b>bhrānti</b> -jñānam nirastam, yathā śuktikāyām rajata-
0005805	catur-vidham pratyakṣa-ābhāsam uktam. tatra	<b>bhrānti</b> -jñānam ity anena anya-artha-kalpanā-
0012102	iti matam. kevalam grhīte 'pi tasmimś tathā	<b>bhrānti</b> -nimitta-sad-bhāvāt kvacid aṃśe niścayo na
0006202	etad eva uttaram. api ca icchayā sarpa-ādi-	<b>bhrānti</b> -vad eva tan nivartyeta. śakyante hi
0010004	sambhavo 'sti ity anuvartate, mano-	<b>bhrānti</b> -viṣayatvād ity-ādi. vyabhicāro '-tathā-
0005804	yad-artham, tad uttaratra āviṣ-kariṣyāmaḥ.	<b>bhrānti</b> -samvṛti-saj-jñānam ity-ādi. anena catur-
0007506	sambhavati, ākārāṇām a-pariṇiṣpannatvāt.	<b>bhrāntir</b> eva tu sā, yad a-vidyā-andhās tad a-
0010010	-ādi-rūpeṇa adhyavasyanty upajāyate mano-	<b>bhrāntiḥ</b> . tatas tat-kalpitvat tasyā eva sa
0010008	tad eva prati tasya vyabhicāritvam.	<b>bhrānte</b> ca mano-vijñāne sa tathā pratibhāsate.
0007409	tat tathā-uktam. te punar ākārāḥ, ya anena	<b>bhrāntena</b> nirīkṣyante, grāhaka-pratibhāsa-ādayas
0008101	tena arthena saṅkalayya tat-pratibhāsītvena	<b>bhrāntena</b> pratipatṛā grhyeran. na ca asau teṣāṃ
0008007	-artha-ākāratayā adhyavasyati. na ca yāvātā	<b>bhrāntena</b> pratipatṛā tat tathā avasīyate, tāvatā

0008006 0004608	-hetur apy arthaḥ smaryate. tataḥ paścād grahaṇam syāt. darśanasya laghu-vṛttitvād	<b>bhrāntya</b> anubhava-jñānam arthena samyojya-artha- <b>bhrāntya</b> kramavaty api tatra a-krama-adhyavasāya
0001008 0002211 0002110 0005004 0005014 0005101 0005102 0005105 0014609 0003416 0018101 0011705 0002009 0011905 0005015 0009002 0014607 0009508 0018006 0012101 0005007 0003901 0003502 0015909 0000508 0000407 0003913 0013910 0009311 0009603 0000108 0000509 0002006 0002009 0000404 0000106 0004210 0006011 0012401 0012317 0012316 0012401 0015908 0011213 0006507 0000107 0018012 0009206 0017609 0017611 0000402 0017802 0018010 0018012 0005102 0018006	-sukha-tyāga-āpti-vāñchā-pūrvakaḥ. tad yathā -mātrād eva prāmānyam vyavasyati, abhyāsena — svata eva siddhāni pramāṇāni iti. tan-ucyata iti. ato 'sya parihārāya āha — para-asti, yata etad viśeṣaṇam ity āha — para-artham iti vyācakṣate. teṣām yadi para-uktam, evaṃ saty a-kriyamāṇe 'smin para-tv a-vikalpakā eva iti tu-śabdena na sva-ca an-ādīr vyākhyā-bhedaḥ sva-yūthyair tat kim ucyate — a-sakṛd iti. para-anyatve buddhir eva janma iti janma-grahaṇam iti. kenacit sambandhena iti. vṛtti-kāra-bhavati iti prasiddham eva etat. bahuṣv api āha. yathā hy ātmano 'gny-ādi-samanusmṛti-kiñcid a-vikalpakam yad itarasya iti a-janakam. tato na teṣām pratyakṣatā iti parasparato bhinna-jātyā eva iti mādhavasya tad rūpam ity an-eka-ākāra-artha-vādinō samavāyo vā jñāne kārye. mīmāṃsakair api tan-cakṣur-ādinā api sarvathā gṛhyate 'rtha iti viśeṣaḥ sa pareṣām vipratipatti-lakṣaṇam yan-pratyayaḥ. anye tv artha-śūnyair iti sva-punar astitvaṃ pratipadyata iti. atas tan-iti cet, parasya eva ayaṃ doṣaḥ, yasya idaṃ etat. tad evam evaṃ-vidhaṃ yataḥ sva-vigataṃ prasṛtaṃ yatas tad viprasṛtam. sva-jñāne sañjñātvena paribhāṣyata ity ācārya-karma-vaśād a-cintyaś ca karmaṇo vipāka iti tad vyapadiśyata ity etan na prāpnoti. atha tv iti. rūdher an-antaraṃ ca tan-ll āhr̥tya dharmakīrter anyeṣām ca eva khalu sarveṣām pramāṇa-vyutpattiḥ kṛtā. tasmāt sva-sva-prakaraṇebhya ity etat sva-etat. bahuṣv api mata-sāmānyāc chloke sva-vyāpaka-viruddhaḥ. asya nirāsāya āha — sva-yuktam ll tad atīva viprakīrṇāny ācāryāṇām ataḥ pratisandhānāc cakram paśyāmi iti upalakṣayataḥ pratyakṣe eva ete iti kasyacin hi kriyā-dravya-rūpeṇa āśraya-pratītir asti. draṣṭavyam. tathā hi guṇa-vacanebhyo karoti, so 'pi tathā gṛhṇīyād iti manyate. asti. matub-arthas tu yatra gamyate, sa eva devadatta-anubhūtaṃ yajñadattaḥ smarati. sva-an-artha-antara-phala-vādināś ca yathā sva-apekṣayā tad ubhayam iti. atra ca ity asman-l ālocayitum samyag janasya matto 'pi manda-api yadi sūtra-kāra-matena yadi vṛtti-kāra-ity ato lakṣaṇāt pratyakṣatā syāt tvaṅ-gandho rūpi-indriya-viśayo dravyam ca para-vijñānam, dravya-viśayatva-an-upapattiḥ. sva-pramāṇa-siddher nyāya-mukha-ādinā eva sva-pratyakṣa-śabdo hi ity-ādi. yato bhāṣya-kāra-samavāyaḥ. viruddha-vyāptaḥ. atha vṛtti-kāra-tasmād ubhayathā api yadi sūtra-kāra-'smin para-mata-apekṣe viśeṣaṇe sva-matam eva āśritam. sa vā yasmād bhāṣya-kṛto	<b>makṣikāṇām</b> abhirati-pūrvako ' -śuci-sthāna- <b>many</b> -ādinām iva akṛtrima-ādi-bhedam. tad evaṃ yato <b>mata</b> -anusāriṇaś ca apare ślokaṃ paṭhanti — <b>mata</b> -apekṣam ca atra viśeṣaṇam iti. viśeṣaṇam <b>mata</b> -apekṣam ca ity-ādi. pareṣām indriyajam <b>mata</b> -apekṣam etad viśeṣaṇam uktam, evaṃ saty a- <b>mata</b> -apekṣe viśeṣaṇe sva-matena lakṣaṇam an-uktam <b>mata</b> -apekṣo 'yam pṛthag-lakṣaṇa-viśeṣa ucyate, <b>mata</b> iti. pūrveṣām kapila-śiṣyāṇām pradhānam na <b>mata</b> -upapradarśana-arthatvād a-doṣaḥ. sāṅkhyena <b>mata</b> -dvaye 'py apārthakam. nanu ca janma- <b>mata</b> -bhedena an-eka-sambandhāḥ. tatra kvacit <b>mata</b> -sāmānyāc chloke sva-matād ity eka-vacanam. <b>mataḥ</b> pratyakṣam liṅgam ālocya-a-pratyakṣe <b>matam</b> . atas tad-apekṣam indriya-jñānasya kalpanā- <b>matam</b> . atra apy etad eva uttaram. tathā hy <b>matam</b> . anyo 'pi ca tasya prakriyā-bhedo yathā- <b>matam</b> āśaṅkya tasya dṛśyatām abhidheyatām ca <b>matam</b> eva āśritam. sa vā yasmād bhāṣya-kṛto <b>matam</b> . kevalam gṛhīte 'pi tasmims tathā bhrānti- <b>matam</b> tad-apekṣaḥ. tatra mano-vijñāne pratyakṣa <b>matam</b> darśayati. arthena jāty-ādinā viśeṣaṇena <b>matam</b> darśayitum evam uktam, na punaḥ sakṛd- <b>matam</b> — na anyena anubhūtam anyāḥ smarati iti. <b>matam</b> , na tena sarveṣām pramāṇa-vyutpattiḥ kṛtā. <b>matam</b> nyāya-mukha-ādi vigata-prasṛta-pramāṇa- <b>matam</b> . paras tv a-taj-jānānaḥ — akṣa-nimitto <b>matam</b> . paras tu puruṣa-autsukya-nivṛttaye <b>matam</b> — samudāya-ābhāsatvāt tasya vyapadiśyate. <b>matasya</b> upakṣepād ākṣapādānām iti gamyate. <b>matāt</b> kiñcit   tad-darśitayā ca diśā svayam <b>matāt</b> saṅkṣiptād a-kṛta-prakṛṣṭa-pramāṇa- <b>matād</b> ity asya vyākhyānam. mukha-śabdena eva ca <b>matād</b> ity eka-vacanam. vṛttau tu bheda-vivakṣyāṃ <b>matād</b> viprasṛtād iti. hetāv iyaṃ pañcamī. <b>matāny</b> aśaknuvataḥ   ālocayitum samyag janasya <b>matir</b> yathā tathā iha api iti. tad etan nir- <b>matih</b> syāt. dṛśyate ca keṣāñcid vipratipattiḥ. <b>matub</b> -arthas tu yatra gamyate, sa eva matub- <b>matub</b> -lopaḥ, a-bheda-upacāro 'pi na sarvatra. na <b>matub</b> -lopād a-bheda-upacārād vā iti yathā- <b>matub</b> -lopena lakṣyate. yadi indriya-buddhau tan <b>mate</b> tarhi katham indriya-jñāna-anubhūtaṃ manasā <b>mate</b> darśitam iti manyate. niścaya-ātmakam hi ity <b>mate</b> . sa-vyāpāra-pratītatvād iti saha vyāpāreṇa <b>mateḥ</b> ll āhr̥tya dharmakīrter anyeṣām ca eva khalu <b>matena</b> . atha vā yadi sva-kāraṇe kāryasya samavāyo <b>matena</b> . kuta ity āha — tathā hi ity-ādi. teṣv <b>matena</b> , tathā api na tayoh paraspara-anusandhāne <b>matena</b> tu jāti-dravyayor apy a-sattvād a-sad- <b>matena</b> tvayā prāg eva sādhitatvāt. yat sādhitam, <b>matena</b> pratyakṣa-śabdāś trīṣv eva vartate. <b>matena</b> yato buddhi-janma tat pratyakṣam, evam api <b>matena</b> yadi vṛtti-kāra-matena. atha vā yadi sva- <b>matena</b> lakṣaṇam an-uktam eva syāt. tataś ca <b>matena</b> samavāyaḥ pratyakṣam prāpnoti. na ca

0005001 -mukha eva parigatam. atah kasyacin nipuṇa-  
 0000105 hi vastubhiḥ satāṃ ślāghyaḥ | labdhair anyā-  
 0000107 aśaknuvataḥ | ālocayitum samyag janasya  
 0017612 a-sattvād a-sad-ālocanam iti darśanāya tvana-  
 0017606 ato 'sambhavo lakṣaṇasya ity a-yuktam. tvana  
 0017204 hi tena vinā evaṃ-vidhaṃ sadana-ādi tvana-  
 0001107 tṣṇāyās tad-anyeṣāṃ ca doṣāṇāṃ kṣaya ity  
 0012914 niyamena utpatter abhimata-pratyakṣa-vad ity  
 0007702 upapadyate, tad-upapatty-a-bhāvād ity  
 0008401 api syāt. tāvatā tu kutaḥ sva-samvedyata ity  
 0003913 — akṣa-nimitto 'yam a-sañjñā-śabda ity  
 0006801 -darśanāc ca. yathā nipīyamānaṃ madhu  
 0006801 -vyavasthā-darśanāc ca. yathā nipīyamānaṃ  
 0012414 rūpam amlam ity jñānam. tathā ca surabhi  
 0012408 mānasam eva vā tat. tad yathā surabhi  
 0005603 nanu sarvasya eva jñānasya indriya-jasya api  
 0016306 eva hetum. tri-kāla-viṣayaṃ sarva-arthaṃ ca  
 0013509 ity-ādi. tatra catuṣṭaya-sannikarṣād ātma-  
 0016007 katham. yadi tāvad viṣaye pravartamānaṃ  
 0017504 āha. saṃskāravān ity saṃskāra-sahitaḥ.  
 0011203 a-niṣedhād ity anena iṣṭam eva śāstre  
 0009611 jñānam utpadyate, yad ātmā manasā saṃyujyate  
 0015401 -apekṣaṃ bāhye 'rthe manaḥ pravartate, evaṃ  
 0005605 -indriya-nir-apekṣatvād ity bhāvaḥ. yasya  
 0016012 -vyavasāyair mano-vyavasāyān ity. tasmān  
 0016101 prabhāyām iva hi saha-kāritvena avasthitāyām  
 0015408 -lakṣaṇam, tasmimṣ tv indriya-vyavasāye  
 0013609 kurute. tasmimṣ tv indriya-vyavasāye  
 0015904 tv indriya-vyavasāye sati bāhya eva arthe  
 0015409 -antaram smārtam. yathā ca indriya-vyavasāye  
 0015105 kurute. yathā ca indriya-vyavasāye  
 0015203 uktāḥ. tathā hi yathā ca indriya-vyavasāye  
 0015506 kurute. tasmimṣ tv indriya-vyavasāye  
 0015513 -pūrvikā na syāt. yadā tv indriya-vyavasāye  
 0015610 tasmāt — tasmimṣ tv indriya-vyavasāye  
 0015104 kurute. tasmimṣ tv indriya-vyavasāye  
 0016406 api buddhi-janma ity anena. indriya-śabdena  
 0009707 bhavati, yad ātmā manasā saṃyujyate,  
 0016909 ity. atha api syād ity. ātma-indriya-  
 0011710 anena hetunā ity. ucyate — ātma-indriya-  
 0011802 ekaṃ pramāṇam. na ity ucyate. ātma-indriya-  
 0011812 ca ātma-manaḥ-sannikarṣād utpadyate. indriya-  
 0000909 -bhavanti, śrotriya-joṭiṅga-nairghṛṇya-vat.  
 0000007 ca sātmi-bhāvas tasyāḥ sambhavati. ye  
 0010103 -artha-sannikarṣa-jaṃ jñānaṃ vyabhicāri,  
 0004805 jñānasya cakṣur-ādir āśrayaḥ, śābdasya tu  
 0011209 eva bhautikatvam. a-bhautikaṃ ca  
 0015313 pramāṇam. tasmimṣ tv indriya-vyavasāye 'rthe  
 0015401 yathā indriya-upakāra-apekṣaṃ bāhye 'rthe  
 0015509 ayam upapadyate. yadi hi bāhye 'rthe  
 0016015 indriya-kṛtam anugrahaṃ apekṣya bāhye 'rthe  
 0016209 sāmprate kāle kenacid indriyeṇa yuktam yadā  
 0010004 -viṣayatve, sambhavo 'sti ity anuvartate,  
 0010010 udaka-ādi-rūpeṇa adhyavasyanty upajyate  
 0011201 api pramāṇa-catuṣṭva-abhyupagama-bādhā.  
 0000216 -upādāne, tadā iṣaṇa-śīlāya. praṇamya ity  
 0017013 prāg indriya-jñānam. tataḥ sādṛśya-avasāyī  
 0004003 punaḥ sādḥāraṇa-kāraṇatvāt. tathā hi viṣayā  
 0004004 -ādi-vijñāna-kāraṇatvāt tat-prṣṭha-labdha-

**mates** codyam āśankate. tatra idaṃ codyam — nanu  
**matair** api tat kartum para-hitam yuktam || tad  
**matto** 'pi manda-mateḥ || āhṛtya dharmakīrter  
**matyā** ity uktam. nanu ca kaṇabhuk-parīkṣāyām ukta  
**matyā** iti. yataḥ pareṇa gotva-ādayas tad-āśrayaś  
**matyā** sambhavati. tasmāt saṃśleṣaḥ sadanam  
**matvā** ātma-darśana-pratipakṣaṃ parīkṣate sma, yad  
**matvā** āha — yat tarhi ity-ādi. anya-gocaram ity  
**matvā** pṛcchati — atha dvi-rūpam ity-ādi. kasmāt  
**matvā** pṛcchati — kiṃ kāraṇam ity. ātmanā eva  
**matvā** pṛcchavān. ācāryas tv abhyupagamya parihāram  
**madayati**, ātmanā ātmānaṃ dhārayati, buddhyā  
**madhuram** ity etaj jñānam ity. pūrvavad dhetu-  
**madhuram** ity jñānam. yathā-ukta-prakāraṃ ca gauḥ  
**mana** āśraya ity apy ete pañca vijñāna-kāyā  
**mana** ity uktam. tac ced bāhya-arthe sākṣāt  
**mana**-indriya-dravya-sannikarṣād rūpa-ādiṣu  
**mana** indriya-vṛtti-kṛtam anugrahaṃ na apekṣate,  
**mana**-indriya-sannikarṣa indriya-artha-sannikarṣaś  
**mana** indriyatvena ity darśayati. asti hy ekeṣāṃ  
**mana** indriyeṇa, indriyam arthena. dravyam atra  
**mana**-upakāra-apekṣam indriyam api ity, tasya apy  
**mana** eva āśrayo na rūpi-indriyam, tan mānasam  
**mana** eva dvāri dvārāṇi indriyāṇi ity, tad api  
**mana** eva bāhye 'rthe grahaṇāya pravartate. tatra  
**mano** 'nuvyavasāyaṃ kuruta ity an-antaram smārtam.  
**mano** 'nuvyavasāyaṃ kuruta ity. anena hi granthena  
**mano** 'nuvyavasāyaṃ kuruta ity śāstra-arthaḥ. tato  
**mano** 'nuvyavasāyaṃ kurute 'n-antara-uktam, evaṃ  
**mano** 'nuvyavasāyaṃ kurute, evaṃ mānasam  
**mano** 'nuvyavasāyaṃ kurute, evaṃ mānasam  
**mano** 'nuvyavasāyaṃ kurute. kasmāt. asti hy ayam  
**mano** 'nuvyavasāyaṃ kurute, tadā smṛti-pratyakṣa-  
**mano** 'nuvyavasāyaṃ kurute, na bāhyeṣv artheṣv ity.  
**mano** 'nuvyavasāyaṃ kurute. yathā ca indriya-  
**mano** 'pi gṛhyate. tena ātma-manaḥ-samprayogād yad  
**mano** 'pi śrotreṇa. śabda-jātau tu samaveta-  
**mano**- 'rtha-sannikarṣaj jñānam utpadyate. sa ca  
**mano**- 'rtha-sannikarṣād yan niṣpadyate, tad anyat.  
**mano**- 'rtha-sannikarṣād yan niṣpadyate, tad anyat.  
**mano**- 'rtha-sannikarṣās tu tasya anugrahakāḥ.  
**mano**-guṇaś ca karuṇā. sva-bhāvaḥ. sa tayā para-  
**mano**-guṇāḥ, te 'tyanta-abhyāsa-sambhave sati  
**mano**-jñānasya eva vyabhicāritvāt. dvi-candra-ādi-  
**manaḥ**. tasmād āśraya-bhedād eka-viṣayatve 'pi  
**manaḥ**. tasmān na nirdiśyata ity. etac ca na. anya  
**manaḥ** paścād vyavasāyaṃ kuruta ity arthaḥ.  
**manaḥ** pravartate, evaṃ mana-upakāra-apekṣam  
**manaḥ** pravartate na indriya-vṛttiṣu, tadā tā mano  
**manaḥ** pravartate na kevalam a-sāmarthyād ity  
**mano** bhavati, tadā pratyayavatī vṛttir indriyasya  
**mano**-bhrānti-viṣayatvād ity-ādi. vyabhicāro '-  
**mano**-bhrāntiḥ. tatas tat-kalpitvat tasyā eva sa  
**mano** vā astv indriya-antaram ity. yady eṣa doṣo  
**mano** vāk-kāyair praṇāmaṃ kṛtvā. asya ca  
**mano**-vikalpaḥ. tato jala-ādi-sadṛśa-vastu-  
**mano**-vijñāna-anya-santāna-vijñāna-sādḥāraṇāḥ,  
**mano**-vijñāna-kāraṇatvāc ca. ayam atra abhiprāyaḥ.

0005115	-grahaṇaṃ syāt. indriya-jñāna-nir-apekṣaṃ hi	<b>mano-vijñānaṃ</b> yadi bāhye 'rthe pravartate, tadā
0017014	tad-an-antaraṃ tad eva idam iti bhrāntaṃ	<b>mano-vijñānaṃ</b> sāmānya-ālambi bhavati. vinā api
0004109	etat — yad etad vyāpṛta-indriyasya jñānaṃ	<b>mano-vijñānatvena</b> vo 'bhimatam aṣiṣṭa-abhilāpam
0005113	sā vikalpikā mānaṣaṃ pratyakṣam. tatra	<b>mano-vijñānam</b> indriya-grhītam eva arthaṃ grhṇāti
0004301	pratipattā mohād aikyam adhyavasyati. tasmān	<b>mano-vijñānam</b> eva etat sa-vikalpakam, indriya-
0003915	iti. akṣāṇi hi sva-santati-patitasya api	<b>mano-vijñānasya</b> indriya-antara-vijñānasya ca na
0005008	-lakṣaṇaṃ yan matam tad-apekṣaḥ. tatra	<b>mano-vijñāne</b> pratyakṣa indriya-jñāna-anubhūtam
0010008	eva prati tasya vyabhicāritvam. bhrānte ca	<b>mano-vijñāne</b> sa tathā pratibhāsate. tathā hy an-
0003105	-ādinā sāmānya-lakṣaṇena sa-vikalpena	<b>mano-vijñānena</b> . tataḥ sāmānya-lakṣaṇaṃ ca a-
0014009	uktam. paro hi rūpi-indriya-vijñāna-anvayena	<b>mano-vijñānena</b> saṃsthānam upalabhya tayor
0012216	viṣaya-bhedo 'pi iti. pramāṇasya ātma-	<b>mano-viṣayatvāt</b> phalasya ca artha-viṣayatvāt.
0015202	'ntar-bhāvaḥ. indriya-vṛttayas tu na eva	<b>mano-vṛtti-saṃvedikāḥ</b> śāstreṇa uktāḥ. tathā hi
0015201	nanu śrotra-ādi-vṛttiś ca ity atra tu ca-śabdo	<b>mano-vṛtti-saṅgraha</b> -artha iti. ato mano-vṛttes
0015207	'numānaṃ pramāṇaṃ śrotra-ādi-vṛttiś ca iti.	<b>mano-vṛtti-samuccaya</b> -arthe tu ca-śabde '-viśeṣeṇa
0015510	manaḥ pravartate na indriya-vṛttiṣu, tadā tā	<b>mano-vṛttibhir</b> an-adhiṣṭhitāḥ pauraṣeṇa
0015707	tv an-antaraṃ iti. indriya-vṛtti-grahaṇena	<b>mano-vṛttir</b> api gr̥hyate. smārto na an-
0015406	-ādayaḥ smaryante, tathā indriya-vṛttayo	<b>mano-vṛttiś</b> ca manasā. granthaś ca evaṃ nīyate
0015208	-arthe tu ca-śabde '-viśeṣeṇa sarvasyā	<b>mano-vṛtteḥ</b> pratyakṣatva-prasaṅgo viśeṣa-an-
0015201	ca-śabdo mano-vṛtti-saṅgraha-artha iti. ato	<b>mano-vṛttes</b> tāvat pratyakṣe 'ntar-bhāvaḥ. indriya-
0016104	indriya-vṛttis tu saha-kāriṇy eva. sā ca	<b>mano-vṛtṭyā</b> a-gr̥hyamāna-a-sampr̥ktā tayā a-
0015306	indriya-vyavasāyasya viṣayaḥ syāt. yas tu	<b>mano-vṛtṭyā</b> api indriya-vṛtteḥ saṃvedanam icchann
0013612	pratipāditaṃ. tasmād yā śrotra-ādi-vṛttir	<b>mano-vṛtṭyā</b> gr̥hyate, sā tayā adhiṣṭhitā ity uktā.
0013605	vartamānā pratyakṣaṃ pramāṇam. manasā iti	<b>mano-vṛtṭyā</b> . prakṛti-vikārayor a-bheda-upacārād
0013610	indriya-vṛttir eva bāhya-viṣaya-ākārā	<b>mano-vṛtṭyā</b> saṃvedyate, na tv indriya-vṛtti-
0015802	indriya-vyavasāyo gr̥hyo viṣayaṅo gr̥hakasya	<b>mano-vyavasāyasya</b> . mano-vyavasāyo 'pi viṣayo
0015212	prāpti-prasiddhy-arthaṃ indriya-vyavasāyena	<b>mano-vyavasāyasya</b> yaugapadyam iṣyate, tasya
0016012	puruṣaś cetayate, na tv indriya-vyavasāyair	<b>mano-vyavasāyān</b> iti. tasmān mana eva dvāri
0015712	iṣyate. evaṃ hi sahabhūbhyaṃ indriya-	<b>mano-vyavasāyābhyāṃ</b> parasparaṃ saṃvedane tāsu
0015307	prāpti-sva-bhāvam. yathā indriya-vyavasāyo	<b>mano-vyavasāyena</b> saṃvedyate prāpyate, evaṃ
0015601	manasi indriya-vyavasāyaḥ sva-viṣaya-ābhāso	<b>mano-vyavasāyena</b> sampr̥ktaḥ pauraṣeṇa pratyayena
0016106	arthavattvam uktam, na anyathā. tena te yadi	<b>mano-vyavasāyair</b> anuvyavasiyante, evaṃ manasy eki
0015215	ca dvāra-bhāva-an-upapatteḥ. anyathā	<b>mano-vyavasāyo</b> 'pi indriya-vyavasāyasya dvāraṃ
0015304	a-nimittasya viṣayatvam upapadyate. anyathā	<b>mano-vyavasāyo</b> 'pi indriya-vyavasāyasya viṣayaḥ
0015802	viṣayaṅo gr̥hakasya mano-vyavasāyasya.	<b>mano-vyavasāyo</b> 'pi viṣayo gr̥hyo viṣayaṅo
0015205	-ādau paṭhyate. yathā ca indriya-vyavasāyaṃ	<b>mano-vyavasāyo</b> jānāti, evaṃ mānaṣaṃ vyavasāyam
0012302	sarva-jñānānām eka-viṣayatā syāt. ātma-	<b>manaḥ-sannikarṣas</b> tv an-ālambanaḥ. tasya samavāyi
0013511	samavāyāc chabdasya. dvaya-sannikarṣād ātma-	<b>manaḥ-sannikarṣāt</b> sukha-ādiṣu. tad evaṃ guṇa-
0011812	eka-artha-samaveta-kāraṇatvāc ca ātma-	<b>manaḥ-sannikarṣād</b> utpadyate. indriya-mano- 'rtha-
0011805	indriya-artha-sannikarṣaḥ pratyakṣam ātma-	<b>manaḥ-sannikarṣo</b> vā iti. ataḥ sautram ity āha.
0016406	indriya-śabdena mano 'pi gr̥hyate. tena ātma-	<b>manaḥ-samprayogād</b> yad ātma-viṣayaṃ buddhi-janma,
0016208	ca pratipādya evam uktam. tathā —	<b>manaḥ</b> sarva-artheṣu traikālyam pravartate.
0011612	ity āha — kvacid ity-ādi. ābhoga-mātreṇa	<b>manas-kāra-mātreṇa</b> . yatra yasya ābhoga-mātreṇa
0003910	api keṣāñcin na bhavati iti na upanyastaḥ.	<b>manas-kārasya</b> tu loke viṣayavac cakṣurvac ca
0010505	ukto 'n-antaro 'pi hetur a-siddha iti, tena	<b>manasa</b> indriyatvaṃ vaktavyam pratyakṣa-vyapadeśa-
0015411	iha veditavyaḥ. indriyaṃ hi smaraṇa-anukūlaṃ	<b>manasa</b> upakāraṃ kurvāt tat prayuṅkta iva iti.
0016304	— indriya-pravṛtti-saha-jo bāhye 'rthe	<b>manaso</b> 'nubhavaḥ paścāt smārta iti. apārthikā
0005610	pāribhāṣikī iyaṃ sañjñā iti. atha vā	<b>manaso</b> 'py akṣatvāt pakṣa-antare 'py a-doṣaḥ.
0011903	tal-lingatvāt phala-upabhokṛtvāc ca.	<b>manaso</b> 'pi sarva-viṣayatvāj jñānena eka-artha-
0015609	-vyavasāya-viśeṣo bāhya-arthe pravṛtttau	<b>manaso</b> na upapadyate, tasmāt — tasmimś tv
0015605	bāhye 'py arthe pravṛttasya sāmprate kāle	<b>manasaḥ</b> pratyakṣa-vyavasāyo bhaviṣyati, kevalasya
0016103	-kāriṇy eva kevalam, tathā indriya-vṛtttau	<b>manaso</b> bāhye 'rthe grahaṇāya vṛtṭiḥ, indriya-
0015301	indriya-vyavasāyasya dvāraṃ syāt. yadi ca	<b>manaso</b> bāhye 'rthe sāksād-vṛtṭiḥ, evaṃ sati
0015603	pratyakṣa-vyavasāyāt paścāt smṛti-vyavasāyo	<b>manaso</b> bhavati iti. tathā ca uktam — kevalam tv
0016201	yā saha-vyavasāya-kriyā, sā pratiṣidhyate	<b>manasaḥ</b> smārta-adhika-vyavasāya-pradarśana-arthaṃ.
0013608	tena saha iti gamyate. anye tv āhuḥ —	<b>manasā</b> adhiṣṭhitā iti manasā saṃviditā, yathā-
0015209	-prasaṅgo viśeṣa-an-upādānāt. yo 'py āha —	<b>manasā</b> adhiṣṭhitā iti manasā saha śrotra-ādi-
0013603	śeṣaḥ. śrotra-tvak-cakṣur-jihvā-ghrāṇānām	<b>manasā</b> adhiṣṭhitā vṛtṭiḥ śabda-sparśa-rūpa-rasa-
0016305	apārthikā prāpnoti iti doṣa-antaraṃ āha.	<b>manasā</b> ity-ādinā atra eva hetum. tri-kāla-viṣayaṃ
0013605	grahaṇe vartamānā pratyakṣaṃ pramāṇam.	<b>manasā</b> iti mano-vṛtṭyā. prakṛti-vikārayor a-bheda

0015911	ity a-doṣaḥ. an-anubhūte vā smārta iti. atha	<b>manasā</b> eva anubhūtasya smaraṇam iṣyate, evaṃ saty
0015302	indriyāṇāṃ tatra vṛttir apārthikā prāpnoti,	<b>manasā</b> eva puruṣa-arthasya sampādītatvāt. atha
0016008	indriyāṇāṃ sarvathā eva ānarthakyaṃ syāt,	<b>manasā</b> eva bāhya-artha-upasaṃhārāt puruṣasya
0012405	cira-niruddham iti smārtena ākṛṣya viśeṣaṇam	<b>manasā</b> eva yojanaṃ kriyate. atas tatra eva tad
0016202	api tu paścād api smārto vyavasāyo 'dhiko	<b>manasā</b> kriyata iti. saha tu siddha eva ity-ādinā
0015406	tathā indriya-vṛttayo mano-vṛttis ca	<b>manasā</b> . granthaś ca evaṃ nīyate — bāhyeṣv
0015906	smaraṇam, indriya-vṛtṭyā anubhūtatvān	<b>manasā</b> ca smaryamāṇatvāt. tac ca a-yuktam. na hi
0015912	saty an-anubhūte 'rthe smaraṇam syāt, tasya	<b>manasā</b> pūrvam an-anubhūtatvāt — dvitīye kṣaṇe
0009610	-saṃyogād dravye jñānam utpadyate, yad ātmā	<b>manasā</b> saṃyujyate mana indriyeṇa, indriyam
0009707	indriya-samavāyād grahaṇam bhavati, yad ātmā	<b>manasā</b> saṃyujyate, mano 'pi śrotreṇa. śabda-jātau
0013608	anye tv āhuḥ — manasā adhiṣṭhitā iti	<b>manasā</b> saṃviditā, yathā-uktam — bāhyeṣv artheṣv
0003107	ca idam varṇa-ādi tasmād a-nityam ity evaṃ	<b>manasā</b> sandhatte yojayati varṇatva-ādi-sāmānyam
0015209	yo 'py āha — manasā adhiṣṭhitā iti	<b>manasā</b> saha śrotra-ādi-vṛtṭiḥ pratyakṣam ity
0004102	apanīya pratyastamita-a-śeṣa-vikalpena	<b>manasā</b> sthito 'pi cakṣur-vijñānena rūpam iḥṣate
0015908	-mate tarhi katham indriya-jñāna-anubhūtam	<b>manasā</b> smaryata iti cet, parasya eva ayam doṣaḥ,
0015515	-vyavasāyam pravṛttam anvadhavyasyati.	<b>manasi</b> indriya-vyavasāyah sva-viṣaya-ābhāso mano-
0016106	yadi mano-vyavasāyair anuvyavasīyante, evaṃ	<b>manasy</b> ekī-bhavantaḥ pauraṣeṇa saṃvedyante. tataś
0016105	eva sarvadā syāt. indriya-vyavasāyāṇāṃ ca	<b>manasy</b> ekī-bhāvād arthavattvam uktam, na anyathā.
0016011	yac ca idam dvāra-dvāri-vicāre paṭhyate —	<b>manasy</b> ekī-bhūtān indriya-vyavasāyān puruṣaś
0016112	niṣ-phalaṃ pramāṇam yuktam ity eke. cakṣur-	<b>manasor</b> dvāra-dvāri-bhāvān na ete eka-artha-
0011901	eva kāraṇam. prādhānyād iti. ātma-	<b>manasoḥ</b> prādhānyāt tat-sannikarṣasya api
0016003	iti. etad uktam bhavati — yadi indriya-	<b>manobhyām</b> dvābhyām api bāhyasya arthasya grahaṇa-
0015504	smārtatvam jñāpyate. tathā hi kim indriya-	<b>manobhyām</b> saha eva bāhyeṣv artheṣu vyavasāyāḥ
0015611	bāhyeṣv artheṣv iti. tad evam — na indriya-	<b>manobhyām</b> saha bāhyeṣv artheṣu vyavasāyāḥ
0016001	śāstra uktam. kim bāhyeṣv artheṣv indriya-	<b>manobhyām</b> saha-vyavasāyāḥ. na ity ucyate. kasmāt.
0007402	a-vibhaktam sat tathā pratibhāsate. yathā	<b>mantra</b> -ādy-upapluta-akṣāṇāṃ mṛc-chakala-ādayo
0007405	tathā ābhāti. na ca śakyate kalpayitum —	<b>mantra</b> -ādi-sāmarthyāt te tathā eva utpannā iti,
0011510	viśeṣaṇa eva adhigantavya ity arthaḥ. yadā	<b>manda</b> -āloke deṣe viśeṣaṇam eva kevalam gava-ādi-
0000510	a-kṛta-prakṛṣṭa-pramāṇa-vyutpatter hetor	<b>manda</b> -dhiyām api vistara-rucīnām upakārāya sa-
0000501	anugraho bhavati iti. tūrthya-tarka-bhramitā	<b>manda</b> -dhiyo vistareṇa pratipādyāḥ ku-sṛtīr
0014116	na tasya sva-bhāva upalabhyate. tad yathā	<b>manda</b> -prakāśe pradeśe gava-āder upalabhyamānasya
0000107	l ālocayitum samyag janasya matto 'pi	<b>manda</b> -mateḥ    āhrṭya dharmakīrter anyeṣāṃ ca eva
0006901	ekasminn eva vastuni pratipatṭr-bhedena paṭu-	<b>mandatā</b> -ādibhir ākārair anugatāni vijñānāny
0006409	iha a-jñāna-vacano yathā timira-ghnaṃ ca	<b>mandānām</b> ity-ātau vākye. timire bhavas taimiraḥ.
0009510	katham punas tasya apy a-dṛṣyatvam. evaṃ	<b>manyate</b> — sarvathā vā sva-ākāra-vijñāna-
0002809	hi jñāne 'nubhūte 'rtho 'dhigata iti	<b>manyate</b> . ata eva bāhye 'py arthe prameye sva-
0012600	-nimittā ity arthaḥ. atha api syād iti. evaṃ	<b>manyate</b> — an-ekam indriyam ekam arthaṃ
0004014	atra vidheyā, tasya pratyāyanatvād iti	<b>manyate</b> . upapannam etad iti yuktam, yasmāt
0013911	autsukya-nivṛttaye pradhānasya pravṛttir iti	<b>manyate</b> . tatra yady ekena eva indriyeṇa puruṣa-
0010206	etad darśayati — yady api mūḍhaḥ sambhavam	<b>manyate</b> , tathā api tat pūrvam eva nirākṛtam a-
0014011	dīrgha-ādi-saṃsthāna-grāhi iti yathā	<b>manyate</b> tathā idam uktam. etad darśayati. bhavatu
0004709	tu tasya jñānayo rūpa-bhedād iti	<b>manyate</b> . tathā hi yac ca śabdaṃ jñānam yac ca
0015413	-viṣayī-karaṇe 'rtha-dṛṣṭiḥ prasidhyati iti	<b>manyate</b> . tad evaṃ vṛtṭi-grahaṇasya a-pramāṇatvān
0010413	vyapadeśyatva-ādeḥ. vyāpaka-a-bhāvaḥ. yas tu	<b>manyate</b> — na eva indriya-artha-sannikarṣa-jasya
0011214	phala-vādinaś ca yathā sva-mate darśitam iti	<b>manyate</b> . niścaya-ātmakam hi ity-ādi. yasya a-
0010815	tat katham tasya tad āsaṅkitam iti. evaṃ	<b>manyate</b> — pradeśavattvam ākāśasya bhāktam.
0012316	na karoti, so 'pi tathā grhṇīyād iti	<b>manyate</b> . matub-lopād a-bheda-upacārād vā iti
0005711	etad ity-ādinā iṣṭa-siddhiṃ darśayati. evaṃ	<b>manyate</b> — yatra viṣaye yaj jñānam śabda-saṅketa
0011313	-jñāna-hetutvād ity a-siddhatām āha. evaṃ	<b>manyate</b> — yathā cchedanaṃ khadira-ādi-cchidā-
0004401	ekatvena ālambanaṃ na vikalpayanti. evaṃ	<b>manyate</b> — sañcita-śabdena samudāya ucyate,
0016912	kākebhyo dadhi rakṣyatām iti yathā iti	<b>manyate</b> . san-mātram ity-ādinā pūrvakam eva
0009012	iti. avāśyam ca etad vijñeyam. ye hi	<b>manyante</b> — vāda-vidhi-dūṣaṇa-para eva ayam
0007002	sva-saṃvitteḥ phalatvam an-upapannam iti	<b>manyamānasya</b> praśnaḥ. tad-rūpo hy artha-niścaya
0003609	ca adhigata-viṣayatvāt sa eva doṣaḥ. atha	<b>manyase</b> — na eva idam adhigata-viṣayam, yato
0004106	-dhārām saṅkalayaty evaṃ ca evaṃ ca kalpanā	<b>mama</b> āsīd iti. tad iyaṃ kalpanā upalakṣya-sva-
0001102	evaṃ vyavasitavān. na hi na ahaṃ na	<b>mama</b> iti paśyataḥ parigraham antareṇa kvacit
0008302	bhedena an-anubhūteṣu rūpa-jñānam āsīn	<b>mama</b> , na śabda-jñānam iti śabda-jñānam vā na rūpa
0006001	'pi pūrva-anubhūta-ākāro vikalpa itthaṃ tan	<b>mayā</b> anubhūtam iti. ābhilāṣikam api pūrva-
0011607	ca jñānam ubhayathā pramāṇam prameyam ca	<b>mayā</b> iṣyata eva, tac ca tvayā ātma-nidarśanena

0000110 ll udbhāvita-artha-tattva-svādu-raso 'yam  
 0012515 vyākhyātam iti. a-bheda-jñānaṃ punar yad eva  
 0000704 eva siddham, na idānīm svayam utprekṣya  
 0004814 -viśeṣaṃ paśyan katham evam avasyati yo 'sau  
 0010006 upalabhyate, tathā tasya a-sattvam, yathā  
 0013002 apī sati rūpa-ādy-upalambhe tasya bhāvān  
 0017009 vijñānam ity āha — deśa-viśeṣe tv ity-ādi.  
 0007403 hasty-ādi-rūpāḥ pratibhāsante, yathā ca dūre  
 0017107 indriye sīdanti. prabhṛti-śabdena karṇa-ādi-  
 0007502 loka-uttaram eva tu vibhrama-viveka-nir-  
 0009105 nihateṣv itare nihatā eva bhavanti, jyeṣṭha-  
 0009105 bhavanti, jyeṣṭha-malla iva nihate tad-anye  
 0010805 nabhaso mahā-parimāṇatvāt. tataś ca hasti-  
 0013012 eva anubhūyate. anyathā katham sā eva iyaṃ  
 0010715 eva a-yuktam. yādṛśo hi dravye  
 0010801 vā iti pratyayaḥ, tad-a-viśiṣṭo rūpa-ādiṣu  
 0010711 parimāṇaṃ na asti, katham tarhy alpam rūpaṃ  
 0010712 rūpa-ādayo yatra samavetaḥ, tad dravyam aṇu  
 0010804 ity eva pratīyeta, tad-āśrayasya nabhaso  
 0012306 ca dravyeṣv iti. atra sāmānya-grahaṇena  
 0007403 -rūpāḥ pratibhāsante, yathā ca dūre maruṣu  
 0010804 guṇā guṇavantaḥ pratīyante, sarvaḥ śabda  
 0014411 śabda-tan-mātra-ādi, ādi-śabdena ahaṅkāro  
 0004803 tad eva. tad yathā aśvād bhinna-jñāna-grāhyo  
 0015013 -mātreṇa indriya-antara-grāhyatvaṃ yuktam,  
 0002606 adhimucyante. a-bhāvas tarhi sāmānyam  
 0006214 keśa-ādi-vastuni samvādo na asti, tasya  
 0008501 tasya sva-samvedanaṃ syāt. syād etat —  
 0006511 iva pramāṇād artha-antaraṃ phalam iti  
 0014204 iti grahaṇaṃ syād ity abhyupeta-hānam. atha  
 0017805 pratyakṣa-upacāro yuktaḥ, yathā siṃho  
 0001502 yathā suta-pathya-bhojanāya prasādhitā-āhārā  
 0000913 tasya artho bhavati tathā prayujyate, yathā  
 0015315 prāg an-anubhūtatvāt. atideśo 'py upakāra-  
 0011914 -prayojanatvād ity arthaḥ. viśaya-ālocana-  
 0012210 icchati, katham tad uktam — viśaya-ālocana-  
 0014411 -parama-aṇuḥ. tan-mātra-ādi vā iti śabda-tan-  
 0014411 tat-parama-aṇur iti śabda-parama-aṇuḥ. tan-  
 0014104 -ādīnām tat-kāraṇānām ca sattva-ādīnām. nanu  
 0003903 abhidhadhati, tathā gava-ādi-śabdā api. icchā-  
 0006305 'sati pratibandhe niyamena śaṅkha-ādi-vastu-  
 0011907 tathā asya eva viśeṣa-smṛtimataḥ sāmānya-  
 0014115 yasmād dṛṣṭā ity-ādi. etena yasya samsthāna-  
 0014117 samsthāna-mātrasya. samsthāna-  
 0003601 eva. syād etat — na tatra agni-sāmānya-  
 0005703 vakṣyamāṇād eva apavādāl labhyate, tat kiṃ  
 0012312 ity āha — yasmād ity-ādi. sva-artha-  
 0014209 -viśiṣṭa-tad-bheda-grahaṇa-abhyupagame jāti-  
 0014111 āha. jāti-mātra-grāhikā vā iti samsthāna-  
 0014111 -ādaya iti vyāpaka-viruddham āha. jāti-  
 0002008 iti na vibhaktaḥ. mukhaṃ hi dvāraṃ diṅ-  
 0000410 saṅkṣiptam. tena ya eva udghāṭita-jño diṅ-  
 0010105 tat-puruṣa-pakṣe 'tra na ukto doṣaḥ — diṅ-  
 0000506 'n-uktam api nāma dur-avabodham arthaṃ diṅ-  
 0005912 tu sva-upādānād anye na santy eva. saṅketa-  
 0002508 samśayāt. na enam anya-sambandhinam puruṣa-  
 0001814 adhigate 'py a-virata-vyāpāraḥ, na sa tan-  
 0014002 traiguṇya-a-bhede 'pi hi traiguṇya-samsthāna-  
 0013006 'pi sati na gandha-ādi-samudāya-

**mayā** upakārāya | diṅnāga-nīti-śāstra-vyākhyāna-  
**mayā** dṛṣṭam, tad eva spṛśāmi iti. na indriyeṇa  
**mayā** vyavasthāpyata iti. ata eva abhidharme 'py  
**mayā** śruto 'yam asāv iti, katham ca gām ānyā' ity  
**marīcikā**-āder viśayasya. sa ca yatra jñāne sva-  
**marīcikā**-ādau jala-jñāna-vad deśa-ādi-niyamena  
**maru**-jāṅgala-ādau deśa-viśeṣe. tatra api na  
**maruṣu** mahān alpo 'py ābhāti, tathā idam apy a-  
**mala**-ādayo grhyante. aṅjana-ādīnām api ca  
**malam** an-apāyi pāramārthikaṃ pramāṇam tasya eva  
**malla** iva nihate tad-anye mallā iti tair eva saha  
**mallā** iti tair eva saha vicāram karoti. ālambana-  
**maśaka**-ādi-śabdānām parimāṇa-bheda-pratītir na  
**mahatī** prāsāda-mālā iti smaraṇam syāt. kuta etat  
**mahad** dravyam alpam vā iti pratyayaḥ, tad-a-  
**mahad** rūpam alpam vā iti. na ca mukhya-  
**mahad** rūpam itī grhyate. upacārād iti cet, syād  
**mahad** vā. tad-dvāreṇa rūpa-āder ādhikya-ādy  
**mahā**-parimāṇatvāt. tataś ca hasti-maśaka-ādi-  
**mahā**-sāmānyam sattā grhyate. viśeṣa-grahaṇena  
**mahān** alpo 'py ābhāti, tathā idam apy a-vidyā-  
**mahān** ity eva pratīyeta, tad-āśrayasya nabhaso  
**mahān** pradhānaṃ ca grhyate. na ca ity-ādīnā apy  
**mahiṣaḥ**. indriya-viśayād bhinna-rūpa-jñāna-  
**mā** bhūc chabda-ādīnām vyakti-bhedena an-antyād an  
**mā** bhūt. na hi tad-viśayatvena adhyavasīyata iti  
**mā** bhūt prāmānyam. yat punar etat kāmala-upapluta-  
**mā** bhūd antyasya jñānasya jñāna-antara-  
**mā** bhūd iha api tadvad eva doṣaḥ. tasya eva tv  
**mā** bhūd eṣa doṣa iti śabda-jāter api samsthāna-  
**mānavaka** iti. yadi ca ity-ādīnā sarvathā artha-  
**mātā**. sattva-artha-karaṇāya sattva-kṛpayā duḥkha-  
**mātuḥ** putre dayā, sā ca yathā tasya artho bhavati  
**mātra**-atideśād upapadyate. etad uktam bhavati  
**mātra**-arthaṃ hi iti. mātra-śabda 'dhika-  
**mātra**-arthaṃ hi catuṣṭaya-sannikarṣa-jam iti.  
**mātra**-ādi, ādi-śabdena ahaṅkāro mahān pradhānaṃ  
**mātra**-ādi vā iti śabda-tan-mātra-ādi, ādi-śabdena  
**mātra**-ādīnām eva tulya-samsthānānām yuktam  
**mātra**-āyatta-vṛttayo hi śabdās te puruṣair icchayā  
**mātra**-āyāta-artha-kriyā-samartham artham  
**mātra**-ālocanād viśeṣeṣv a-grhyamāṇeṣu samśaya iti  
**mātra**-upalabdhiḥ, na tasya sva-bhāva upalabhyate.  
**mātra**-upalabdhiś ca indriya-vṛttyā śabda-ādīnām  
**mātra**-grahaṇam kevalam, pratiniyata-deśa-vartino  
**mātra**-grahaṇena. satyam etat, tathā api prādhānya  
**mātra**-grāhikatvād ity etad viśaya-ālocana-  
**mātra**-grāhikā ity api pakṣo hīyate, yato mātra-  
**mātra**-grāhikā. mātra-śabdaḥ sukha-ādi-grahaṇa-  
**mātra**-grāhikā vā iti samsthāna-mātra-grāhikā.  
**mātra**-darśanaṃ saṅkṣiptam. na ca tena vistara-  
**mātra**-darśanena apy an-uktam abhyūhitum arthaṃ  
**mātra**-darśanena eva pūrva-anusāreṇa gamyata iti  
**mātra**-darśanena svayam utprekṣitum kṣamāḥ, te su-  
**mātra**-nimittā eva tad-adhyāropiṇī kalpanā iti  
**mātra**-pratyakṣam adhyeti. pratiśedham ca ayam  
**mātra**-phala-abhikāṅkṣī. tad yathā anna-adhigame  
**mātra**-bhedāc chabda-ādi-jātayo bhidyante. tathā  
**mātra**-viśayatā uktā bhavati. smṛtam a-bheda-

0002506	anyato 'vasīyate, pratyakṣasya śarīra-	<b>mātra</b> -viṣayatvāt. na ca śarīram eva buddhiḥ, tat-
0012811	na tatra tasya niyamaḥ. tad yathā icchā-	<b>mātra</b> -vṛttinām kvacid arthe hasta-ādi-sañjñānām.
0008815	ālambanatvena sā viṣaya-śabdena ucyate.	<b>mātra</b> -śabda ālambana-antaraṃ vyavacchinatti.
0014111	-grāhikā vā iti samsthāna-mātra-grāhikā.	<b>mātra</b> -śabdaḥ sukha-ādi-grahaṇa-vyavaccheda-arthaḥ.
0013815	-vat. utkarṣa ādhikyam, apakarṣo nyūnatā.	<b>mātra</b> -śabdaḥ sva-bhāva-bheda-vyavacchedāya. na hi
0014210	-mātra-grāhikā ity api pakṣo hiyate, yato	<b>mātra</b> -śabdena sukha-ādi vyavacchidyate, na śabda-
0010201	a-sambhava ity āha — sarvā hi ity-ādi.	<b>mātra</b> -śabdo '-yathā-artha-grahaṇa-nirāsa-arthaḥ.
0011914	arthaḥ. viṣaya-ālocana-mātra-arthaṃ hi iti.	<b>mātra</b> -śabdo 'dhika-vyavaccheda-arthaḥ. etad uktaṃ
0005615	nir-vikalpasya spaṣṭatva-a-vyabhicāritvāt.	<b>mātra</b> -śabdo 'dhyāropita-artha-vyavaccheda-arthaḥ.
0005906	evaṃ prabhedataḥ śabda-kalpanā eva saṅketa-	<b>mātra</b> -samāśrayam. dvitīyam etad kalpanā-jñānam.
0007202	eva jñānasya pramāṇam iṣyate, na tu vijñapti-	<b>mātratā</b> -vad grāhaka-ākāraḥ. nanu yadā api bāhyo
0007311	sā draṣṭavyā ity a-viruddham. iha vijñapti-	<b>mātratāyāṃ</b> grāhaka-ākāraḥ pramāṇam, grāhya-ākāraḥ
0007008	bāhya-artha-pakṣe tu bāhyena. tatra vijñapti-	<b>mātratāyāṃ</b> vijñāna-vyatiriktasya vastuno 'bhāvād
0012001	— vidyamāna-artha-sambandha-vaśād utpatti-	<b>mātram</b> atidiśyata iti. tad a-yuktam, viśeṣa-
0005909	an-udaka-vyavacchedāya udake kṛtaṃ saṅketa-	<b>mātram</b> āśrītya pravartate, yena saṅketa-
0006312	niyamena abhīṣṭaṃ śaṅkha-ādi-vastu-	<b>mātram</b> āśādayati iti sva-bhāvaḥ. na ca idam
0008814	ādi. atra ativyāpitā lakṣaṇasya uktā. viṣaya-	<b>mātram</b> ity atra yā tadānīm sannihitā rūpa-ādi-
0017001	dadhi rakṣyatām iti yathā iti manyate. san-	<b>mātram</b> ity-ādinā pūrvakam eva sādhanam sūcayati.
0006405	sarva-indriya-upaghāta-pratyaya-upalakṣaṇa-	<b>mātram</b> ity evaṃ vyākhyeyam, upahata-indriya-
0000412	na itarasya. tathā hi tatra eva mukha-	<b>mātram</b> idam sad-artha-nīter ity-ādeḥ ślokaśya
0016807	-sūtram. pratyakṣasya siddhatvād anuvāda-	<b>mātram</b> eva idam kriyata iti. tad a-yuktam, a-
0006113	sarva-indriya-upaghāta-pratyaya-upalakṣaṇa-	<b>mātram</b> kila draṣṭavyam. yas tv āha — dvi-candra
0001806	satya-prakāśanāt. śrāvakanām tu kiñcin-	<b>mātram</b> kauśalam. tad api tad-anuśikṣaṇataḥ. atas
0007915	viṣaya-anubhava-jñānam ca atra upalakṣaṇa-	<b>mātram</b> . cintā-jñānam api yathā-cintita-artha-
0011511	-āloke deśe viśeṣaṇam eva kevalam gava-ādi-	<b>mātram</b> paricchidyate na vyakti-viśeṣaḥ, tatra
0005810	ghaṭa-ādīn adhyāropayati, na prajñapti-vastu-	<b>mātram</b> pratipadyate. katham punar etaj jñāyata
0016115	pratiśedhaḥ, tena na saha-vyavasāya-kriyā-	<b>mātram</b> pratiśidhyate, kiṃ tu niyamavati yā saha-
0005813	adhyāropayati, na tu tat prajñapti-vastu-	<b>mātram</b> pratyeti. tatra tāvad rūpa-ādinām udaka-
0011916	nir-vikalpakatvāt. yasya ca viṣaya-anubhava-	<b>mātram</b> prayojanam, tad vicāra-nir-apekṣam
0011703	pradīpasya api na andha-kāra-nivṛtti-	<b>mātram</b> phalam, kiṃ tu ghaṭa-ādy-avabhāsanam. atas
0002206	pramāṇasya sva-saṃvedanāt sva-rūpa-siddhi-	<b>mātram</b> bhavati. īpsita-artha-kriyā-samartha-vastu-
0003911	ity an-upanyāsaḥ. kāraṇa-antara-upalakṣaṇa-	<b>mātram</b> vā viṣaya-grahaṇam. atra yathā kathañcit
0011511	na vyakti-viśeṣaḥ, tatra samśayād gava-ādi-	<b>mātrasya</b> ca sāmānya-rūpatvāt tasya ca viśeṣaṇa-
0014117	pradeśe gava-āder upalabhyamānasya samsthāna-	<b>mātrasya</b> . samsthāna-mātra-upalabdhiś ca indriya-
0008903	syād etad — anumeya-viṣayaṃ jñānam na agni-	<b>mātrād</b> utpadyate, api tu pakṣa-dharmatva-sambandha
0002211	prajñāsa tathā-vidhānām sva-rūpa-saṃvedana-	<b>mātrād</b> eva prāmāṇyaṃ vyavasyati, abhyāsenā maṇy-
0004908	pravartate. na eṣa doṣaḥ. artha-ālocana-	<b>mātre</b> 'pi hi pratyakṣe 'nubhava-āhita-sāmarthya-
0006308	-artha-kriyā-samarthe śaṅkha-ādi-vastu-	<b>mātre</b> yatra saṃvādas tatra a-viruddham prāmāṇyaṃ
0013805	etad viśeṣaṇam. sarvā eva tu vṛttir grahaṇa-	<b>mātre</b> vartate, na vikalpana iti. grahaṇe
0013802	iti. etad uktaṃ bhavati — sva-rūpa-grahaṇa-	<b>mātre</b> vartamānā pratyakṣam pramāṇam na anyathā
0006401	jñānam. sva-bhāvaḥ. syād etad — śaṅkha-ādi-	<b>mātre</b> vastuni samīhite saṃvādād iṣṭam eva tasya
0010202	-grahaṇa-nirāsa-arthaḥ. sva-artha-grahaṇa-	<b>mātreṇa</b> a-sambhavam darśayati. a-yathā-arthatvam
0008609	etam arthaṃ sūcayati — na tāvat prasiddhi-	<b>mātreṇa</b> artha-niścayo bhavati, artham antareṇa
0015012	-rūpasya a-viśiṣṭatvāt. na ca vyakti-bheda-	<b>mātreṇa</b> indriya-antara-grāhyatvam yuktam, mā bhūc
0011613	manas-kāra-mātreṇa. yatra yasya ābhoga-	<b>mātreṇa</b> jñānam utpadyate, na tatra tasya a-jñānam
0011614	utpadyate ca kvacij jñeye lokasya ābhoga-	<b>mātreṇa</b> jñānam. vyāpaka-viruddham āha. nivṛttir
0008301	asti dvi-rūpatā jñānasya. anyathā anubhava-	<b>mātreṇa</b> pratyartham a-viśiṣṭeṣu sarva-jñāneṣu
0011612	sarvatra ity āha — kvacid ity-ādi. ābhoga-	<b>mātreṇa</b> manas-kāra-mātreṇa. yatra yasya ābhoga-
0011612	kvacid ity-ādi. ābhoga-mātreṇa manas-kāra-	<b>mātreṇa</b> . yatra yasya ābhoga-mātreṇa jñānam
0014707	-pratyayo 'lpāctaram iti yathā. kuta etad.	<b>mādhava</b> -ukta-kramasya dūṣyatvena a-spaṣṭatvāt,
0015101	-anta-vyāpādād ayam api duṣṭa eva pakṣaḥ,	<b>mādhava</b> -pakṣād alpa-doṣatvād asya ity abhiprāyeṇa
0014510	eka-rūpā eva sarvatra sukha-ādayaḥ,	<b>mādhavas</b> tu sarvatra teṣāṃ bhedaṃ icchati. ye
0014606	ca parasparato bhinna-jātīyā eva iti	<b>mādhavasya</b> matam. anyo 'pi ca tasya prakriyā-
0014702	-ātmanā prakṣṭeḥ. na te vyakty-ātmanā.	<b>mādhavena</b> tu sarvam anyathā abhyupagatam. ata eva
0001310	'py abhyāsād utplutya-gamana-ādi, aham-	<b>māna</b> -a-bhāve 'pi vṛṣālī-vāda-ādi nitya-a-
0002705	tarhi sāmānyam sarva-sāmarthya-rahitaṃ tan	<b>māna</b> -arham eva na bhavati ity a-prameyam eva, tat
0009008	kevalam bhrāntānām yathā-darśanam idam	<b>māna</b> -meya-vyavasthiti-darśanam. etac ca prāg eva
0007607	ya ābhāso 'sya iti vighrahaḥ. sva-amśasya ca	<b>mānatvena</b> vidhānād iha viṣaya-ābhāso grhyate.
0017702	bhaviṣyati ity āha — na ca ity-ādi. tasmān	<b>mānasa</b> iti. yasmād evam indriya-jo na yujyata ity

0015913	pūrvam an-anubhūtatvāt — dviṭiye kṣaṇe	<b>mānasa</b> iṣyata iti. ata indriya-vṛtti-saha-ja ity
0015314	ity arthaḥ. anyathā yadi indriya-vṛttāv eva	<b>mānaso</b> vyavasāyaḥ syāt, anu-śabda-prayogo 'n-
0005611	antare 'py a-doṣaḥ. tathā yoginām iti. yathā	<b>mānasam</b> a-vikalpakaṃ pratyakṣam tathā yoginām api.
0005202	tad vaktavyaṃ kīdrśam tad ity āha —	<b>mānasam</b> api ity-ādi. rūpa-ādayaś ca te viṣayāś ca
0017704	-artham. yad a-bheda-upacāra-jñānam, tan	<b>mānasam</b> abhidhāna-abhidheya-a-bheda-upacāra-
0005606	yasya mana eva āśrayo na rūpi-indriyam, tan	<b>mānasam</b> abhisamhitam. ye tarhi pañca vijñāna-
0005604	-āśrayā iti vacanāt, tat kasmād idam eva	<b>mānasam</b> ucyata ity āha —indriya-an-apekṣatvād
0006114	candra-ādi-jñānam na eva indriya-jam, api tu	<b>mānasam</b> eva iti, tena vaktavyam — kim indriya-
0017713	indriya-buddheḥ. vyāpaka-viruddhaḥ. tataś ca	<b>mānasam</b> eva idam iti sthitam. atha punar ity a-
0012413	-viśeṣya-viśayaṃ jñānam, na tat pratyakṣam,	<b>mānasam</b> eva vā tat. tad yathā rūpam amlam iti
0012408	viśeṣaṇa-apekṣam jñānam, na tat pratyakṣam,	<b>mānasam</b> eva vā tat. tad yathā surabhi madhuram
0005108	ity anena eva sarva-lakṣya-saṅgrahaḥ.	<b>mānasam</b> ca ity-ādi. ca-śabdaḥ samuccaya-arthaḥ.
0005111	pratyekam abhisambandhaḥ. sā vikalpikā	<b>mānasam</b> pratyakṣam. tatra mano-vijñānam indriya-
0005607	ca rāga-ādayaḥ, teṣāṃ sva-samvedanaṃ katham	<b>mānasam</b> pratyakṣam. sva-samvitti-sāmānyena taj-
0010501	-ātmakam ity anena hi sūtra-eka-deśena	<b>mānasam</b> lakṣyate. indriya-artha-sannikarṣa-
0015205	-vyavasāyam mano-vyavasāyo jñāti, evaṃ	<b>mānasam</b> vyavasāyam indriya-vṛttiḥ prāpnoti ity
0015204	-vyavasāye mano 'nuvyavasāyam kurute, evaṃ	<b>mānasam</b> vyavasāyam indriyaṃ samvedayata iti
0015105	-vyavasāye mano 'nuvyavasāyam kurute, evaṃ	<b>mānasam</b> vyavasāyam indriyaṃ samvedayata ity anena
0015308	mano-vyavasāyena samvedyate prāpyate, evaṃ	<b>mānasam</b> vyavasāyam indriyaṃ samvedayate prāpnoti,
0015409	'nuvyavasāyam kurute 'n-antara-uktam, evaṃ	<b>mānasam</b> vyavasāyam indriyaṃ samvedayate smārayati
0013108	iti yāvat. a-bhedena sarvatra iti. tad dhi	<b>mānasam</b> sāmānya-ākāra-anuraktaṃ jñānam santam api
0013112	prāg anubhava-jñānam. tatas tat-pūrvakaṃ	<b>mānasam</b> sāmānya-jñānam ity asya bhedasya an-
0016009	indriya-vṛttayaś ca bhāya-artha-ābhāsā	<b>mānasair</b> avyavasāyair an-adhyavasitāś tair a-
0000607	tathā-gata eva asti iti sa eva bhagavān.	<b>māra</b> -catuṣṭayaṃ vā bhagnavān iti bhagavān
0001902	'bhūd bhagavān. vyāpaka-viruddhaḥ. sa eva ca	<b>mārga</b> -abhyāsaḥ śāstrtvam upacārād ity uktam etat.
0001312	-citta-avasthānam ca. atha vā tathā-vidhasya	<b>mārga</b> -abhyāsasya a-bhāvena atyartham a-parijñānān
0000304	-avasthāyām iha tu tasya eva śāsanasya hetau	<b>mārga</b> -abhyāse phala-upacārāc śāśana-śabdo vartate.
0001812	śeṣa-sambhavāt. evaṃ-vidha-jñānāt para-artho	<b>mārga</b> -abhyāso 'vasīyate, yatas tad adhigamya api
0001813	pratyeka-jina-vat, kiṃ tarhi yathā-adhigata-	<b>mārga</b> -ākhyāna-tat-para eva āsīt. yo yasminn
0001408	-sāgarān anena sattvā iti tāraṇaḥ sva-dṛṣṭa-	<b>mārga</b> -upadeśaḥ. sa eva artho 'rthyate mokṣa-upāya
0000308	tāyate 'nena iti tāyaḥ. sa punaḥ sva-dṛṣṭa-	<b>mārga</b> -upadeśaḥ. so 'sya asti iti tāyī. sarva-
0001603	tasya eva jñānasya kārya-viśeṣo yathā-dṛṣṭa-	<b>mārga</b> -upadeśo darśitaḥ. sa yadi na syāt, tat-
0001312	-abhyāsasya a-bhāvena atyartham a-parijñānān	<b>mārga</b> -tad-vipakṣayoḥ, adhigatasya api mārgasya
0001601	sa-vāsanasya a-prahāṇād asya adhigata-	<b>mārga</b> -prakāśana-pāṭavaṃ syāt. tasmimś tu saty ete
0001207	kālam. sva-bhāvaḥ. ayam eva ca upāya-abhyāso	<b>mārga</b> -satyam ity ucyate. tasya evaṃ-vidhād upāya-
0001706	duḥkhasya utpattir yathā prayujyate. nirodho	<b>mārga</b> -sātmye 'vasthitasya pūrva-duḥkha-hetu-
0001707	-hetv-an-utpatti-lakṣaṇo 'vasthā-viśeṣaḥ.	<b>mārgo</b> nairātmya-darśana-abhyāsaḥ. yathā ca tato
0000504	—katham nāma udghaṭita-dhī-viśāḥ ku-	<b>mārgam</b> apāsya tūrthya-tarka-bhramitā bhūyāsaur
0001801	tat punaḥ pramāṇa-samvādāt tad-deśitasya	<b>mārgasya</b> anumīyate. a-punar-āvṛttitvaṃ sthiratvāt.
0001412	tat-kāraṇa-a-bhāvāt kṛpā-ātmakatvān	<b>mārgasya</b> ca su-pratividdhatvāt. rāga-ādayo hi
0001801	a-punar-āvṛttitvaṃ sthiratvāt. tat punar	<b>mārgasya</b> tan-niścitasya pramāṇa-antareṇa a-
0001313	mārga-tad-vipakṣayoḥ, adhigatasya api	<b>mārgasya</b> vibhajya a-prakāśana-pāṭavaṃ śeṣam. tad
0001316	punar duḥkham āśrayante, na ca yukti-dṛṣṭena	<b>mārgaṇa</b> gatā ity atas te na praśastaṃ gatāḥ.
0001316	-rāgā ātma-darśana-anupātena duḥkha-āśrayeṇa	<b>mārgaṇa</b> gamanāt, tad-vaśena eva punar duḥkham
0001403	api duḥkha-an-āśrayeṇa yukti-niścitenā ca	<b>mārgaṇa</b> praśastaṃ gatāḥ, tathā api teṣāṃ doṣāṇām
0013012	anyathā katham sā eva iyaṃ mahatī prāsāda-	<b>mālā</b> iti smaraṇam syāt. kuta etat — samudāya-
0013015	tad yathā kāṣṭha-ādibhyaḥ ṣaṇ-ṇagarī prāsāda-	<b>mālā</b> vā. rūpa-ādy-a-grahe na upalabhyate ca
0004606	grahaṇam na asti, katham tarhi tila-	<b>māṣa</b> -ādīnām vicchinna-deśa-avasthitānām sakṛd
0001412	ca su-pratividdhatvāt. rāga-ādayo hi doṣā	<b>mithyā</b> -abhidhāna-hetavaḥ. prayojanaṃ vā kiñcit.
0018009	yad artha-vyabhicāri, na tat pratyakṣam,	<b>mithyā</b> -jñāna-vat. tathā ca samavāyaḥ. viruddha-
0010113	siddhiḥ. atha ity-ādi. a-yathā-arthaṃ jñānam	<b>mithyā</b> -jñānam. ādi-śabdena saṃśaya-jñānam grhyate.
0018006	-guṇatva-buddhitva-samavāyo vā jñāne kārye.	<b>mīmāṃsakair</b> api tan-matam eva āśritam. sa vā
0007305	kim-artham — yasmāt so 'rthas tena	<b>mīyata</b> ity uktam. asti prayojanam. sā hi sva-
0007213	-jñānena, tathā yady api — so 'rthas tena	<b>mīyata</b> ity ucyate, tathā api tat-sādhanayā sva-
0007210	yasmād ity-ādīnā tasya prāmāṇye kāraṇam āha.	<b>mīyata</b> iti niścīyate. yathā yathā ity-ādi.
0001709	tasmād bhavati satya-catuṣṭaya-darśanān	<b>muktiḥ</b> . tataś ca tad-upadeśaḥ saṃsāra-arṇava-
0000407	yatas tad viprasṛtam. sva-mataṃ nyāya-	<b>mukha</b> -ādi vigata-prasṛta-pramāṇa-vyutpattikam.
0000401	na ārabdhavyam, pramāṇa-siddher nyāya-	<b>mukha</b> -ādīnā eva sva-matena tvayā prāg eva
0000512	kariṣyate. tat kiṃ tatra eva nyāya-	<b>mukha</b> -ādāv eka-ekasmin prakaraṇe 'para-grantha-



0004916 tac ca sarvaṃ nir-vikalpam eva iti nyāya-  
 0003203 ity avagantavyam, sāmāgrī-viśeṣa-  
 0011109 janmano yad dhi ity-ādi. sva-grahaṇaṃ  
 0000412 parakīyeṣu bhavati, na itarasya. tathā hi  
 0003204 tatra eva -jñānasya viśaye lakṣmy-ādi-siddhyā  
 0002006 ity etat sva-matād ity asya vyākhyānam.  
 0002007 arthaḥ sphuṭam eva gamyata iti na vibhaktaḥ.  
 0005003 ity anena eva saṅgrhītāḥ. tathā hi nyāya-  
 0017802 pratyakṣa-śabdas triṣv eva vartate. pramāṇe  
 0010801 rūpa-ādīṣu mahad rūpam alpaṃ vā iti. na ca  
 0005206 taj-jātyatayā viśaya-vyapadeśaḥ syāt, na tu  
 0010802 -paricchedyatvam. na hi yādṛśena pratyayena  
 0002015 śabdasya artham ācaṣṭe. sva-pramāṇaṃ ca atra  
 0000914 jagati dayā. sva-bhāvaḥ. jagac-chāsanam  
 0016905 lakṣaṇa-vidhir eva āśrita iti na dūṣaṇān  
 0015704 'rtha-upalambho 'pi na syād ity andha-  
 0013816 sva-rūpa-bhedo 'sti. tataś ca śānta-ghora-  
 0010206 ity anena etad darśayati — yady api  
 0009801 na nirdiśyata ity a-vyapadeśyam.  
 0005806 -ādikam artha-antaraṃ saṅketa-samāśrayān  
 0006012 yathā ghaṭa-ādīṣu jñānaṃ samvṛti-satsu  
 0005908 -samāśrayam. dvitīyam etat kalpanā-jñānam.  
 0017002 -vṛttir ity a-sad etat. tathā hi a-satām api  
 0006013 pratyakṣam eva iti. tathā hi tasya eva  
 0007402 yathā mantra-ādy-upapluta-akṣāṇām  
 0012206 -a-viśeṣe 'pi pitaram āyāntaṃ paśyataḥ pitā  
 0000810 -a-yogāt, pumstva-ādi-sāmānye 'pi kasyacin  
 0009008 kevalam bhrāntānām yathā-darśanam idaṃ māna-  
 0000113 ll pramāṇa-bhūtāya ity-ādi. yathā —tvam  
 0001408 -dṛṣṭa-mārga-upadeśaḥ. sa eva artho 'rthyate  
 0005704 ayam arthaḥ paridīpitaḥ. prādhānyam punar  
 0000602 praśāntaye l ekatas tāni sarvaṇi rakta-  
 0004214 sva-bhāva-bhedam an-avadhārayan pratipattā  
 0014003 -rasa-gandhāḥ pañca trayāṇām sukha-duḥkha-

0007409 yasya, tat tathā-uktam. te punar ākārāḥ,  
 0007606 -ādinā tām prameya-ādi-vyavasthām darśayati.  
 0017210 utpattiḥ. etad uktaṃ bhavati — yadi  
 0012007 -ādi. nir-avayavatvān na asty eva so 'mśaḥ,  
 0010504 so 'py a-doṣo na sukha-ādi prameyam vā iti,  
 0012009 teṣv api grahaṇa-utpādana-śaktiḥ syāt. nanu  
 0000410 vigata-vistaram ca tat saṅkṣiptam. tena  
 0003606 sāmānyena anumānaṃ sambhavati. iha punar  
 0012214 abhyupetum. ayam aparas tasya doṣo 'stu,  
 0012901 abhyupeta-bādhām āha. yuktyā api ity-ādi.  
 0001006 tṛṣṇām eva prādhānyena evam avagatavān.  
 0015902 indriya-arthe 'pi smārto na sambhavati  
 0005512 iha tu bahu-grantha-bhayān na pratanyate.  
 0015209 pratyakṣatva-prasaṅgo viśeṣa-an-upādānāt.  
 0015312 prāk. tasmād a-yuktā prāpty-artha-kalpanā.  
 0012314 idam asya ity-ādinā. avaśyam iti. anyathā  
 0017505 prati vartata ity atah sā eva ity āha —  
 0006710 iti. tad a-sat, yato vastuno '-bhede 'pi  
 0016503 ca kṛtvā evam vyākhyeyam — sata eva iti  
 0006704 viśeṣaṇa-jñānam api, ata eva. tasmād  
 0005006 -lakṣaṇasya iti gamyate. atra iti prakaraṇe.  
 0016114 doṣa ity-ādinā etat pratipādayati. na iti  
 0004316 sañcīta-ālambanāḥ pañca vijñāna-kāyā iti  
 0015806 sa ca iti. abhyupetya doṣa-antaram āha.

**mukha** eva parigatam. atah kasyacin nipuṇa-mateś  
**mukha**-pratibimba-jñānasya viśaye lakṣmy-ādi-  
**mukha**-prasāda-ādi-lingasya sulabhatvāt. sveṣu tu  
**mukha**-mātram idaṃ sad-artha-nīter ity-ādeḥ  
**mukha**-lakṣmy-ādi-siddhi-vad arthataḥ. sa tv ayam  
**mukha**-śabdena eva ca pūrva-uktaḥ praśṭa-śabdasya  
**mukhaṃ** hi dvāraṃ diṅ-mātra-darśanaṃ saṅkṣiptam.  
**mukhena** eṣaṃ pṛthag-lakṣaṇaṃ praṇitam. tatra kim-  
**mukhya** iti sannikarṣe pratyakṣa-pramitatvād iti  
**mukhya**-upacaritayos tulya-pratyaya-paricchedyatvam.  
**mukhya**-viśayatvam. kasya punas te viśayāḥ. an-  
**mukhyo** gauḥ paricchidyate, tādrśena eva upacarito  
**mukhyam**. para-pramāṇaṃ tu pareṣāṃ tatra pramāṇa-  
**mukhyam** sva-dṛṣṭa-duḥkha-upaśama-upāya-upadeśaḥ.  
**mucyase**. viśiṣṭo 'kṣasya kathyatām iti.  
**mūkaṃ** jagat syāt. na ca vṛtti-samvedanaṃ  
**mūdha**-śadja-ādi-bhedena anantyaḍ an-antam  
**mūdhaḥ** sambhavaṃ manyate, tathā api tat pūrvam  
**mṛga**-tṛṣṇā-ādir viśayo vyabhicārī, yathā jala-ādi  
**mṛga**-tṛṣṇā-ādīṣv adhyāropayanty utpadyate kalpanā.  
**mṛga**-tṛṣṇā-ādīṣu ca udaka-ādi-jñānaṃ pratyakṣam  
**mṛga**-tṛṣṇā-ādīṣu yā toya-ādi-kalpanā, sā na an-  
**mṛga**-tṛṣṇā-ādinām samprayogo dṛṣṭaḥ. tataś ca a-  
**mṛga**-tṛṣṇā-ādau toya-ādi-jñānasya vyavacchedāya a  
**mṛc**-chakala-ādayo hasty-ādi-rūpa-rahitā api hasty  
**me** āgacchati iti prāg niścayo bhavati, na  
**medha**-āder gūṇa-viśeṣasya darśanāt tadvat sati  
**meya**-vyavasthiti-darśanam. etac ca prāg eva  
**merus** tvam samudro 'si nātha tvam kalpa-pādapah l  
**mokṣa**-upāya-kāmair iti kṛtvā so 'sya asti iti tena  
**mokṣa**-hetutvāt. nir-vikalpakatvam punas tasya  
**mokṣaṇam** ekataḥ ll iti. atra iti śloke. bhagavata  
**mohād** aikyam adhyavasyati. tasmān mano-vijñānam  
**mohānām** sanniveśa-viśeṣā iti. tasmāc chabda-ākāra

**ya** anena bhrāntena nirīkṣyante, grāhaka-pratibhāsa  
**ya** ābhāso 'sya iti vighrahaḥ. sva-amśasya ca  
**ya** indriye sīdati tasya vā praśastaḥ, sa indriya-  
**ya** indriyeṇa na sannikṛṣyate 'rthasya yathā-yogaṃ  
**ya** ukto 'n-antaro 'pi hetur a-siddha iti, tena  
**ya** eva amśo jighṛkṣitaḥ, sa eva gr̥hyata ity āha  
**ya** eva udghaṭita-jño diṅ-mātra-darśanena apy an-  
**ya** eva dṛṣṭāntaḥ, sa eva dārṣṭāntikaḥ, sa eva  
**ya** evam icchati ity alam iti prasaṅgena. viśaya-  
**yo** '-bhāvaḥ, na asau kriyate, kha-puṣpa-vat. a-  
**yo** 'n-anya-sattva-neyasya abhirati-pūrvako hīna-  
**yo** 'nubhūtaḥ, kiṃ punar vṛttiṣv an-anubhūtvāsv ity  
**yo** 'py āha — nāntārāḥ sukha-ādayo na api  
**yo** 'py āha — manasā adhiṣṭhitā iti manasā saha  
**yo** 'py āha — śrotra-ādi-vṛttir bāhye 'rthe  
**yo** 'pi viśeṣaṇaṃ viśeṣyam ca na gr̥hṇāti tayoś ca  
**yo** 'pi hi kalpayed iti. tasya abhiprāyaḥ —  
**yo** 'yam dharma-bhedaḥ prameya-rūpatā-artha-  
**yo** 'yam niyamaḥ, asmān niyamāt sata eva  
**yo** 'yam niyamo nīlasya eva iyam adhigatiḥ pītasya  
**yo** 'yam pṛthag-lakṣaṇa-viśeṣaḥ sa pareṣāṃ  
**yo** 'yam pratiśedhaḥ, tena na saha-vyavasāya-kriyā-  
**yo** 'yam siddha-antaḥ, sa katham yujyate, yadi tad  
**yo** 'sāv indriya-vṛtty-anubhavo yat-pūrvakaḥ

0004813	vyakti-višeṣaṃ paśyan katham evam avasyati	<b>yo</b> 'sau mayā śruto 'yam asāv iti, katham ca gām
0007602	dhūma-ābhāsāṃ dhiyam utpādayati, na tu	<b>yaḥ</b> kaścit. atas taṃ gamayad dhūma-jñānaṃ
0013010	tasya idam a-codyam. samudāyo hi kalpitaḥ.	<b>yaś</b> ca kalpitaḥ pada-arthaḥ, sa vijñānasya grāhya
0011403	-a-bhāve tad-a-bhāvāt. na, atiprasaṅgād iti.	<b>yaś</b> ca pramātā kartā, yac ca gava-ādi karma
0012600	-antāt. na tv indriya-antara-artha ity etena	<b>yaś</b> cakṣur-indriya-arthaḥ, na tatra tvag-
0007714	sa na sādhyate. na hi sa kaścid vādī,	<b>yo</b> jñānasya jñāna-rūpaṃ na icchati. viśaya-ākāras
0008806	vijñānasya pratyayo vyapadeśa-hetur asti,	<b>yas</b> tata ity anena ucyate. tasmād ālambana-
0011101	-avayavaḥ prabhā-avayavī kalpyate, evam api	<b>yas</b> tasya pradeśo viśayeṇa samprayukto jñāna-
0006114	-pratyaya-upalakṣaṇa-mātraṃ kila draṣṭavyam.	<b>yo</b> tv āha — dvi-candra-ādi-jñānaṃ na eva
0013009	eva ayam ghaṭa ity a-bheda-jñānaṃ utpadyate.	<b>yas</b> tv āha — samudāyo '-vastutvān na kenacij
0015306	'pi indriya-vyavasāyasya viśayaḥ syāt.	<b>yas</b> tu mano-vṛtṭyā api indriya-vṛtṭeḥ saṃvedanam
0010413	'-vyapadeśyatva-ādeḥ. vyāpaka-a-bhāvaḥ.	<b>yo</b> tu manyate — na eva indriya-artha-
0009703	-lakṣaṇe śrotra-indriye samaveto gṛhyate.	<b>yas</b> tu śrotra-ādi-vicchinna-deśa utpadyate, sa
0005210	iti yathā. kaḥ punar viśayasya vikāraḥ.	<b>yas</b> tena janīta uttara-kṣaṇa-višeṣaḥ, sa tasya
0008803	'pi pratyaya ucyata iti na ayam atra arthaḥ,	<b>yo</b> tvayā parikalpitaḥ, yasmād iha sarva-dharma-
0001401	atas te na praśastaṃ gatāḥ. tathā hi loke	<b>yo</b> duḥkham āśrayaty a-yukti-pūrvakaṃ ca pravartate,
0012114	-a-grahaṇam. tasmāt tad eva asya grahaṇam,	<b>yo</b> niścayaḥ. anyathā eka-ākāre 'pi tan na syāt.
0006109	artha-āpattito nirastam. caturthas tu	<b>yaḥ</b> pratyakṣa-ābhāsaḥ, so 'pavādo 'tra draṣṭavyaḥ,
0013104	tathā viśeṣyān ity-ādi. bhāva-guṇatvābhyām	<b>yaḥ</b> prāg an-eka-anta uktaḥ, tat-parihārāya
0003007	eka-pramāna-nirāso vā prameya-dvaya-darśanād	<b>yaḥ</b> prāg uktaḥ, sa na asti iti pratipāditam. na
0003614	uktam, yato na ayam kaścid arthasya dharmo	<b>yaḥ</b> prān na āsīt paścād bhavati. yadi syāt sa eva
0013212	-antaḥ. dravya-vṛtṭer ity-ādi. dravya-vṛtṭir	<b>yo</b> bhāvaḥ, tasya ekaṃ dravyaṃ viśeṣaṇam. na ca
0001203	sarvathā sarve guṇa-doṣaḥ prakāśatām īyuh.	<b>yo</b> yat-prājño bahuśo bahudhā dīrghaṃ ca kālam
0000813	tat-sādhanā-anuṣṭhāna-sambhāvāt.	<b>yo</b> yat-sādhanam a-viparītam anutiṣṭhati, tasya
0010603	ca atra cakṣur-viśaya-upalakṣaṇa-artham.	<b>yo</b> yataḥ sa-antara iti gṛhyate, na tasya tena
0010705	-vartina indriyād api tau tathā eva gṛhyete.	<b>yo</b> yato vicchinna ity adhika iti ca gṛhyate, sa
0013014	rūpa-ādy-a-grahe tad-buddhy-a-bhāvād iti.	<b>yo</b> yad-a-grahe saty upalabdhi-lakṣaṇa-prāpto na
0014108	ādīnāṃ grahaṇāt. prasaṅga-viparyayeṇa ca —	<b>yo</b> yad-a-bhede 'pi bhidyate, na asau tad-ātmakaḥ.
0001416	kāle tasya a-nṛta-kāraṇāni. kāraṇa-a-bhāvaḥ.	<b>yo</b> yad-artha-kāraṇāya yat-kṛpayā yam arthaṃ
0001504	vyāpaka-viruddhaḥ. tasmāt pramāṇam.	<b>yo</b> yad-arthine tad-artha-upāyam a-viparītaṃ
0001614	iti sa teṣāṃ tad-arthināṃ tatra pramāṇam.	<b>yo</b> yad-duḥkha-prasāma-arthine yasmai tad-duḥkha-
0014013	-bādham āha, atha vā prasaṅga-viparyayeṇa.	<b>yo</b> yad-dharmā na bhavati, na asau tad-ātmakaḥ.
0001109	-darśanam eva pratipakṣam evam avajagāma.	<b>yo</b> yad-viparīta-sva-bhāvaḥ, sa tasya pratipakṣaḥ.
0018203	-bhāvaḥ prasaṅgaḥ. atha a-vikṛtir ity-ādīnā	<b>yo</b> yadā a-pramāṭṛ-avasthāyā a-viśiṣṭaḥ, na tadā
0001112	doṣa-gaṇasya viruddham eva ity evam ajñāsīt.	<b>yo</b> yan-nidāna-viruddhaḥ, sa tasya bādhaḥ. yathā
0010605	sa-antarāv iti ca gṛhyete rūpa-śabdau. tathā	<b>yo</b> yasmād adhiko gṛhyate, na tasya tena saha
0001814	-adhigata-mārga-ākhyāna-tat-para eva āsīt.	<b>yo</b> yasminn adhigate 'py a-virata-vyāpāraḥ, na sa
0017110	tat-samprayoge 'pi pratyakṣatā syāt. nanu	<b>yo</b> yasminn indriye sīdati, anyatra a-vṛtṭer iti
0001912	tad-ākhyāne ca yatnavān, tasmāt pramāṇam.	<b>yo</b> yasmai śreyo-bhūtam ācaṣṭe tad-ākhyāne ca
0017711	-upacāraṃ kartuṃ sā samarthā iti su-ucitam.	<b>yo</b> yasya a-viśayaḥ, na sa tena a-bheda-upacāraṃ
0001304	-dṛṣṭena gamanāt praśastaṃ gataḥ. loke hi	<b>yo</b> yukti-pūrvakaṃ pravartate, sa praśasyate. a-
0016402	jñāpana-artham. evaṃ ca ātma-ādibhir api	<b>yo</b> yogaḥ sa-saṃskāra upagrhitō bhavati. anyathā
0016401	sampragrahaṇam sampraty utkarṣeṇa ca	<b>yo</b> yogas tasya jñāpana-artham. evaṃ ca ātma-
0017103	vyutpatti-samāśrayeṇa kathita iti darśayati.	<b>yo</b> vā yasya iti. praśaṃsāyām api sac-chabdo
0014408	-artho vā-śabda iti kārya-kṛn na vā ity atra	<b>yo</b> vā-śabdaḥ. an-anyatve 'pi na grāhyam ity an-
0008009	-jñāna-ādīni tāni pūrvasya anubhava-jñānasya	<b>yo</b> viśaya uttara-uttara-jñāna-apekṣayā jñāna-
0005815	sva-kārye niyojana-arthaṃ tatra lokasya	<b>yaḥ</b> śabda-saṅketaḥ, tam āśrayaṃ kṛtvā artha-
0004801	tathā eva pratibhāsate, na ca evam. na ca	<b>yaḥ</b> śabde na pratibhāsate sa śabda-arthaḥ. tasmād
0005215	tasya niyata-viśayatā iti cet, yatas tasya	<b>yaḥ</b> samanantara-pratyaya-višeṣaḥ sa sva-viśaya-
0009706	-ārabdha-śabda-paramparayā śrotra-indriye	<b>yaḥ</b> samavaiti śabdaḥ, tasya indriya-samavāyād
0003812	-dravya-śabdeṣu. kriyā-dravyābhyām tadvatām	<b>yaḥ</b> sambandhaḥ, sa śabda-pravṛtti-nimittam. tathā
0004812	yadi śabda-indriya-jñānāyor na eko viśayo	<b>yaḥ</b> sāśna-ādīmān sa gaur ity upadeśād gām
0005302	ābhāsaḥ. sa punar an-anubhava-rūpo 'py asti,	<b>yaḥ</b> smṛty-ādīnām ity atas tad-vyavacchedāya
0003801	na vyāpṛtā tatra ca yogya-pratibhāsā sā api.	<b>yo</b> hi yatra yogyaḥ, sa tad a-kurvāno 'pi tena
0016609	tad-uttara-kāla-bhāvinām tu pāraparyeṇa.	<b>yac</b> ca asya atīta-upakāryatvam an-āgata-
0004406	tasmāt sā eva tad vikalpayati iti kṛtvā	<b>yac</b> ca ity-ādi. āyatana-sva-lakṣaṇam cakṣur-
0016011	tair a-samprkṛtā a-pratyayāḥ syuh.	<b>yac</b> ca idam dvāra-dvāri-vicāre paṭhyate —
0004506	ālambante, na ekam eva dravyam ity kṛtvā.	<b>yac</b> ca uktam — āyatana-sva-lakṣaṇam praty eta
0004709	iti manyate. tathā hi yac ca śabdaṃ jñānaṃ	<b>yac</b> ca aindriyam anāyor bhinnāḥ pratibhāsaḥ,

0011403	na, atiprasaṅgād iti. yaś ca pramātā kartā,	<b>yac</b> ca gava-ādi karma pramīyate, yatra ca deśe
0006215	śukre śaṅkha-ādau pīta-śaṅkha-ādi-nirbhāsam,	<b>yac</b> ca cira-kāla-timira-āvṛta-nayanatvād
0017208	doṣaḥ, buddhi-jaṅma pratyakṣam iti vacanāt.	<b>yac</b> ca tat-samprayogād vijñānaṃ jāyate tad-
0004709	jñānayo rūpa-bhedād iti manyate. tathā hi	<b>yac</b> ca śābdam jñānam yac ca aindriyam anayor
0014304	na etat samastī. tad etad uktaṃ bhavati —	<b>yac</b> chabda-ādi-sva-bhāvaṃ na bhavati, na tac
0014307	a-bhāvaḥ. na, an-anythingvād ity a-siddhim āha.	<b>yac</b> chabda-ādibhyo 'n-anything, tac chrotra-ādi-vṛtti
0014309	sukha-ādi. sva-bhāvaḥ. na anyac ced ity-ādi.	<b>yac</b> chabda-āder an-anything, na tat tasya kāraṇam,
0011406	dvau tac-chabdau. tatra dvitīyasya sambandhī	<b>yac</b> -chabdo yasya iti śaṣṭhy-antaḥ śrūyate.
0015004	eva iti sukha-ādīnām anyatamaḥ. tad etena	<b>yac</b> chrotreṇa na grhyate na sa tasya arthaḥ,
0005808	dvitīyam. kiṃ punaḥ kāraṇam saṃvṛti-satsu	<b>yaj</b> jñānaṃ tat pratyakṣa-ābhāsam ity āha —artha-
0008307	tathā hi kasmīṅścid upekṣā-sthānīye viśaye	<b>yaj</b> jñānaṃ dhārā-vāhi, tasya apy apara-apara-
0005504	a-viśeṣāt sarva-artha-grahaṇa-prasaṅgāt.	<b>yaj</b> jñānaṃ yad-ākāra-rahitam, na tat tasya
0003409	abhijñāna iti. abhijñāne phale kartavye	<b>yaj</b> jñānaṃ viśeṣa-dṛṣṭam, tan na pramāṇam ity
0008907	pratyakṣatvam na syāt. nanu ca yena viśayeṇa	<b>yaj</b> jñānaṃ vyapadiśyate, yadi tat tato bhavati,
0009409	ity ayam abhiprāyaḥ. tathā hi yasya arthasya	<b>yaj</b> jñānaṃ vyapadiśyate, yadi tata eva tad
0005711	darśayati. evaṃ manyate — yatra viśaye	<b>yaj</b> jñānaṃ śabda-saṅketa-grāhi, tat tatra śabda-
0008113	ataś ca siddham dvairūpyam. viśaya-jñāne tu	<b>yaj</b> jñānam, tad viśaya-anurūpa-jñāna-ābhāsam sva-
0009215	-upanyāsaḥ. evaṃ satī ity-ādi. dravya-ādiṣu	<b>yaj</b> jñānam, tasya pratyakṣatāyā a-prasaṅga ity
0015907	tac ca a-yuktam. na hi devadatta-anubhūtam	<b>yajñadattaḥ</b> smarati. sva-mate tarhi katham
0008505	devadattasya jñānaṃ devadatta-anubhūtam	<b>yajñadattena</b> . parokṣaś ca ātma-sambandhi-pūrva-
0006314	iṣṭam, itaḥ pratyakṣam eva ity abhyupeyam.	<b>yaj</b> kalpanā-apoḍham samīhita-artha-a-visaṃvādi,
0003802	tena stana-pāna-ādiṣu bāla-dāraka-āder	<b>yaj</b> kalpanā-jñānaṃ tan nāma-ādi-saṃsarga-a-bhāve
0007305	prayojanam. sā hi sva-saṃvid, artha-saṃvido	<b>yaj</b> kāryam artha-niścayaḥ, tat karoti. ata
0003106	tataḥ sāmānya-lakṣaṇam ca a-nityatva-ādi	<b>yaj</b> kiñcit kṛtakam, tat sarvam a-nityam ity evaṃ
0000707	darśanād vihitam eva lakṣaṇam gamyate. yathā	<b>yaj</b> kiñcit samudaya-dharmakam, tan nirodha-
0011104	-pakṣayoḥ sa doṣas tad-avastha eva ity	<b>yaj</b> -kiñcid etat. pañcānām ca indriyatva iti,
0003604	eva pratyeti, na tu pratiniyataṃ bhedaṃ iti	<b>yaj</b> -kiñcid etat. syād etat — yatra bhinnau
0001416	kāraṇa-a-bhāvaḥ. yo yad-artha-karaṇāya	<b>yaj</b> -krpayā yam arthaṃ sādhayati, na sa tad-artha-
0004511	sāmānya-gocaratvam upapadyate. na eṣa doṣaḥ.	<b>yaj</b> tat sañcita-śabdena āyatana-sva-lakṣaṇa-
0003102	nitya-āder varṇa-ādeś ca. sandhānaṃ yojanam.	<b>yaj</b> tat-sandhāne pravartate tan-nimittam jñānam,
0005506	tad-ākāram, tataḥ kim iti cet, idaṃ tato	<b>yaj</b> tad eva hlāda-paritāpa-ādy-ākāra-anugataṃ
0011407	ity śaṣṭhy-antaḥ śrūyate. prathamasya tu	<b>yaj</b> -tador nitya-sambandhād a-śrūyamāno 'py
0012109	eva ca niścayanām sva-artha-pratipattiḥ,	<b>yaj</b> tan-niścayanam. tac ced ākāra-antara-vad a-
0012914	abhimata-pratyakṣa-vad iti matvā āha —	<b>yaj</b> tarhi ity-ādi. anya-gocaram ity-ādi. dravyād
0002901	a-bhāvaṃ darśayatā try-ādi-pramāṇa-nirāsaḥ.	<b>yaj</b> tarhi ity-ādi. yadi prameya-niyamaḥ sva-
0003005	-avatārāt. tad ubhayathā api pareṇa darśitam	<b>yaj</b> tarhi ity-ādinā granthena. eka-an-eka-pramāṇa
0009813	eva. tad eva ca viśeṣaṇam bhavati,	<b>yaj</b> tasminn āśraye bhavati taṃ ca vyabhicarati,
0010702	ca samyukta-samavāya-lakṣaṇam ity a-doṣaḥ.	<b>yaj</b> tu uktaṃ — nanu ca indriyam atīndriyam ity-
0002708	eva prameyam yat puruṣa-artha-upayogi.	<b>yaj</b> punar ācāryeṇa viśaya-dvaividhyam uktaṃ, tat
0006214	saṃvādo na asti, tasya mā bhūt prāmānyam.	<b>yaj</b> punar etat kāmala-upapluta-locanasya śukre
0005313	atas tad anubhava-ātmatvam eṣāṃ pramāṇam.	<b>yaj</b> punar bhāva-rūpaṃ saṃvedanaṃ sva-adhigama-
0002707	iti. satyam etat. sva-lakṣaṇam eva prameyam	<b>yaj</b> puruṣa-artha-upayogi. yat punar ācāryeṇa
0003512	darśayati, tadvad iti pramāṇa-phalam.	<b>yaj</b> pūrva-adhigata-artha-viśayam, na tat pramāṇam,
0006106	kalpanā-jñānāyor a-pratyakṣatva-sādhanāya.	<b>yaj</b> pūrva-anubhūta-samaya-smṛti-bala-bhāvi, na
0015806	-antaram āha. yo 'sāv indriya-vṛtty-anubhavo	<b>yaj</b> -pūrvakaḥ smārtaḥ pratyayaḥ, sa pramāṇam na
0002405	syāt. tataś ca dvi-vidham eva pramāṇam iti	<b>yaj</b> pratipipādayiṣitaṃ tad eva na pratipāditaṃ
0008315	siddham jñānasya, api tu sva-saṃvedanam api,	<b>yaj</b> pramāṇa-phalatvena iṣṭam. asti tāvaj jñānasya
0000613	-phalayoḥ sampattiḥ prakarṣaḥ, tena hetunā.	<b>yaj</b> pramāṇa-bhūtatvam a-sādharmaṇo guṇaḥ, tena
0001203	sarve guṇa-doṣāḥ prakāśatām īyuh. yo	<b>yaj</b> -prājño bahuśo bahudhā dīrgham ca kālam
0002207	samartha-vastu-prāpaṇa-sāmarthya-lakṣaṇam tu	<b>yaj</b> prāmānyam tasya sata eva pramāṇa-paridṛṣṭa-
0000315	tad-artham idam. tasmād ārabdhavyam.	<b>yaj</b> sa-prayojanam, tat prekṣāvata ārabdhavyam.
0009117	tu samūhasya a-dravya-sattvāt. anena	<b>yaj</b> saṃvṛti-sad-ālambanam, na tat pratyakṣam,
0016511	tatra api ca ayam a-nivāryo doṣaḥ,	<b>yaj</b> saptamy eṣā nimitta-arthā syāt, yasya ca
0016412	tatra sad ity a-sad-vyudāsāya ity-ādinā	<b>yaj</b> samprayogād gamyate, na tasya pratyāyanāya
0012104	'py evaṃ brūyāt, na arhati sa evaṃ vaktum,	<b>yaj</b> sāksād-ālocanam arthānām yathā gaur eva ayam
0000903	anuṣṭhitavāṃś ca bhagavān. sva-bhāvaḥ.	<b>yaj</b> -sādhanā-anuṣṭhānāc ca prāmānya-prāptiḥ
0000813	tat-sādhanā-anuṣṭhāna-sambhavāt. yo	<b>yaj</b> -sādhanam a-viparītam anuṣṭhāti, tasya
0000402	eva sva-matena tvayā prāg eva sādhitatvāt.	<b>yaj</b> sādhitam, na tat-siddhaye prekṣāvata ārambhāḥ
0013107	-viśayam a-sad-a-guṇa-vyāvṛtti-lakṣaṇam,	<b>yaj</b> sāmānyam tad-viśayam iti yāvat. a-bhedena

0004409	-viṣayatva-pratiśedhena sāmārthyāt teṣāṃ	<b>yat</b> sāmānyam a-bhinnaṃ, sa viṣaya ity uktam
0009506	ayam artha uktaḥ. idānīm tu teṣāṃ eva	<b>yat</b> sthūlaṃ samūha-ākāram, tad adhikṛtya ucyate.
0006914	ubhaya-ābhāsaṃ jñānaṃ saṃvedyate. tasya	<b>yat</b> sva-saṃvedanaṃ sva-anubhavaḥ, tat phalaṃ
0005709	-jñānaṃ api nāma iti. asya ayam arthaḥ —	<b>yat</b> sva-saṃvedyam, tat sva-adhigamaṃ prati
0017515	asya idaṃ bhāṣyam. etad uktam bhavati —	<b>yata</b> indriya-ādi-samprayogān niścaya-jñānaṃ
0005013	pañca-indriya-jaṃ sa-vikalpaṃ apy asti,	<b>yata</b> etad viśeṣaṇam ity āha — para-mata-apekṣam
0005009	na asty eva tad iti. yogi-jñāne 'py eṣa eva.	<b>yata</b> evaṃ pareṣāṃ vipratipattir atas tad-apekṣaḥ
0015609	-kāriṇor indriyayoḥ kalpane sāmārthyam iti.	<b>yata</b> evaṃ smṛti-pratyakṣa-vyavasāya-viśeṣo bāhya-
0006207	bhavanti iti na atra abhiniveṣṭavyam.	<b>yata</b> evam indriya-jaṃ api viplutam asti, ata eva
0003610	manyase — na eva idaṃ adhigata-viṣayam,	<b>yato</b> 'dhigatasya dharmināḥ pūrva-dṛṣṭa-artha-
0010913	eva ity evaṃ draṣṭavyam. kiṃ kāraṇam.	<b>yato</b> 'dhiṣṭhānād api vicchinne 'rtha iti grhyate,
0007405	-ādi-sāmārthyāt te tathā eva utpannā iti,	<b>yato</b> 'n-upapluta-darśanaṃ tad-deśa-sannihitais
0011308	na viśeṣaṇa ity-āder ayam arthaḥ — yad	<b>yato</b> 'nya-viṣayaṃ kāraṇam, na tasya tatra phalaṃ
0004307	eva nirastam. na hy abhidheyatā kalpanā,	<b>yato</b> 'bhidhīyamānasya kalpanā-apoḍhatā nivarteta,
0014412	na ca ity-ādinā apy an-eka-antaṃ āha.	<b>yataḥ</b> kāryatva-kāraṇatva-ādayo na indriya-viṣayād
0010508	ca ity-ādinā lakṣaṇasya a-vyāpitām āha,	<b>yataś</b> cakṣuḥ-śrotra-vijñānayoḥ api pratyakṣatā
0011010	iti pratyāśā syāt, sā api tyajyatām,	<b>yataś</b> cakṣuṣa ātma-bhūtaḥ prabhā-avayavī nirgatya
0012701	syāt. tataś ca sparśo 'pi cakṣuṣā grhyeta.	<b>yataś</b> cakṣuṣā a-grahaṇam iti. bheda-kṛtam indriya
0007509	upaplava-vāsanā-viśeṣa-sad-bhāvāt.	<b>yato</b> jala-ādi-pratibhāsino jñānāt sparśana-āhlāda
0003707	-nirdeśac ca jñāna-ātmakaṃ tad iti gamyate.	<b>yato</b> jñānasya eva kalpanā-saṃsargo 'sti, atas tat
0006309	prāmānyam paśyāmaḥ. śakyate ca vaktum —	<b>yato</b> jñānāt pravṛttaḥ puruṣo 'sati pratibandhe
0008413	jñānasya pravṛttir na syāt. iṣyate ca. tatra	<b>yato</b> jñānāt sañcāraḥ, tasya sva-saṃvedanaṃ syāt.
0009403	kāraṇam kṛtvā ābhāsa ālamba-śabdena uktaḥ.	<b>yatas</b> tat parama-arthena iti parama-aṇoḥ, na
0000805	tatra stotra-abhidhānena gauravam bhavati.	<b>yatas</b> tad a-gamakam, pratikṣepa-sāmānya-sādhanayoḥ
0001812	-jñānāt para-artha mārga-abhyāso 'vasīyate,	<b>yatas</b> tad adhigamya api na uparata-vyāpāro 'bhūt
0001509	prāmānyam a-sādhāraṇo guṇa udbhāvitah,	<b>yatas</b> tad-yogāt sa pramāṇam bhavati. sa tu guṇo
0008114	-ābhāsaṃ sva-ābhāsaṃ ca ity etad eva kutaḥ,	<b>yatas</b> tad-vaśena viṣaya-jñānasya viṣaya-sārūpyam
0000407	prakṛṣṭam sṛtam prasṛtam. vigataṃ prasṛtam	<b>yatas</b> tad viprasṛtam. sva-mataṃ nyāya-mukha-ādi
0009513	anya-viṣayasya api jñānasya grāhyam syāt,	<b>yatas</b> tasya api jñānatva-ādinā kenacid ākāreṇa
0005215	kutaḥ punas tasya niyata-viṣayatā iti cet,	<b>yatas</b> tasya yaḥ samanantara-pratyaya-viśeṣaḥ sa
0008115	-jñānasya viṣaya-sārūpyam syād iti cet,	<b>yatas</b> tasya viṣaya-jñāna-sambandhināu tad-dvāra-
0008109	-ākārāṇi grhyante. na ca teṣāṃ sva-viṣayaḥ,	<b>yatas</b> tvad-uktayā nītyā tathā grhyeran. tasmāt
0013404	vyabhicāra uktaḥ, kiṃ tarhi pratijñā-doṣaḥ,	<b>yatas</b> tvayā bhinna-indriya-grāhyatvād eva ity
0001106	-vipakṣatvāt tasya. tad eva ātma-darśanam.	<b>yato</b> doṣa-hetuḥ, tataḥ sambhavati tat-kṣayāt
0007512	-anumānam, tat katham. katham ca na syāt.	<b>yato</b> dhūma-pratibhāsi jñānaṃ pūrvam eva āvir-
0003614	'dhigamyata ity uktam. tad a-yuktam uktam,	<b>yato</b> na ayam kaścid arthasya dharmo yaḥ prān na
0012107	'yam gandho 'yam sparśo 'yam iti vacanāt,	<b>yato</b> niścaya-ātmakaṃ paraḥ pratyakṣam icchatī.
0011711	-sannikarṣād yan niṣpadyate, tad anyat. yad	<b>yato</b> niṣpadyate, tat tato 'nyat. tad yathā tury-
0017606	lakṣaṇasya ity a-yuktam. tvaṇ-matyā iti.	<b>yataḥ</b> pareṇa gotva-ādayas tad-āśrayas ca dravyam
0002108	atra heyam upādeyam ca. tat-pratipattir	<b>yataḥ</b> pramāṇa-āyattā, tasmāt pramāṇa-siddhaye
0002212	-ādīnām iva akṛtrima-ādi-bhedam. tad evaṃ	<b>yato</b> bahavaḥ pramāṇam prati vipratipannāḥ, tasmāt
0017506	jñānasya a-sādhāraṇam kāraṇam. ataḥ sa eva	<b>yato</b> buddhi-janma ity atra sarva-nāmnā hetutvena
0017514	-kalpanā iyam iti. yato yan-niścaya ity-ādi.	<b>yato</b> buddhi-janma, tat pratyakṣam ity asya idaṃ
0018010	viruddha-vyāptaḥ. atha vṛtti-kāra-matena	<b>yato</b> buddhi-janma tat pratyakṣam, evam api
0011012	cakṣur api. na hi tasya avayavāḥ santi,	<b>yato</b> bhāgena adhiṣṭhāne 'pi varteta. tataś ca
0017801	etad ity āha — pratyakṣa-śabdo hi ity-ādi.	<b>yato</b> bhāṣya-kāra-matena pratyakṣa-śabdas triṣv
0004802	-viṣayaḥ sitatva-ādi-nirdeśya iti. yad	<b>yato</b> bhinna-rūpa-jñāna-grāhyam, na tat tad eva.
0012708	an-eka-indriya-kalpanāyāṃ hetur ity arthaḥ,	<b>yato</b> bhinno 'pi sva-artha ekena eva indriyeṇa
0014210	jāti-mātra-grāhikā ity api pakṣo hīyate,	<b>yato</b> mātra-śabdena sukha-ādi vyavacchidyate, na
0006814	na hi yathā-sva-bhāvam anubhavo 'rthasya,	<b>yato</b> yathā asau vyavasthita-sva-rūpas tathā
0016301	-hāniḥ. tasya vyāghāta iti katham kṛtvā.	<b>yato</b> yathā ca indriya-vyavasāya ity-ādinā
0017514	ity āha — a-kalpanā iyam iti.	<b>yato</b> yan-niścaya ity-ādi. yato buddhi-janma, tat
0006710	kāraṇam. ato vyāhatam etad iti. tad a-sat,	<b>yato</b> vastuno 'bhede 'pi yo 'yam dharmā-bhedaḥ
0010705	indriyād api tau tathā eva grhyete. yo	<b>yato</b> vicchinna ity adhika iti ca grhyate, sa tad-
0006810	bāhya-artha-siddhir iti, tad apy a-yuktam,	<b>yato</b> vijñāna-kārya-a-niṣpattir vijñāna-vāsanā-
0008311	'rtha-kṛtaḥ kaścid anubhavasya asti viśeṣaḥ,	<b>yato</b> vivekena smṛtir bhavati iti icchatā artha-
0010313	na hi prayatna-anantariyake tan na asti,	<b>yato</b> vyabhicāraḥ sādhyasya syāt. prayatna-
0001911	prati ity etad darśitam. tad evaṃ	<b>yataḥ</b> śreyo-bhūtam ācaṣṭe tad-ākhyāne ca yatnavān,
0010603	ca atra cakṣur-viṣaya-upalakṣaṇa-artham. yo	<b>yataḥ</b> sa-antara iti grhyate, na tasya tena saha

0014506	sva-bhāva-an-upalambham āha. sa eva ity-ādi.	<b>yataḥ</b> samsthāna-bhedād bhinna-indriya-grāhyatvaṃ
0014502	sukha-ādi-jāter na eka-indriyatva-prasaṅgaḥ,	<b>yataḥ</b> samsthāna-viśiṣṭān sukha-ādīn gṛhṇāti. tac
0000702	prakaraṇa-ārambhe gauravam bhavati.	<b>yataḥ</b> satsv apy anyeṣu guṇeṣu prāmānyena guṇena
0006606	kiṃ tarhi tasyāḥ kriyāyās tat sādhanam, yā	<b>yataḥ</b> sādhanād a-vyavadhānena prasiddhim upayāti.
0000508	a-sambhāvanīyam etat. tad evam evaṃ-vidhaṃ	<b>yataḥ</b> sva-matam, na tena sarveṣāṃ pramāṇa-
0006009	tayoḥ pratyakṣa-āśaṅkā, yena tan-nivṛttaye	<b>yatnaḥ</b> kriyate. te hi pratyakṣasya saṃvṛttinī.
0002108	pramāṇa-āyattā, tasmāt pramāṇa-siddhaye	<b>yatnaḥ</b> sa-phala ity abhiprāyaḥ. atra kecid āhuḥ
0001912	yataḥ śreyo-bhūtam ācaṣṭe tad-ākhyāne ca	<b>yatnavān</b> , tasmāt pramāṇam. yo yasmai śreyo-bhūtam
0001915	śreyo-bhūtam ācaṣṭe ca tad-ākhyāne ca	<b>yatnavān</b> bhagavān. sva-bhāvaḥ. atra vyākhyā-
0001913	yo yasmai śreyo-bhūtam ācaṣṭe tad-ākhyāne ca	<b>yatnavān</b> , sa tena viduṣā pramāṇayitavyaḥ. tad
0012006	bāhuleyatva-ādibhir api grahaṇaṃ syāt.	<b>yatra</b> aṃśe śaktiḥ, tasya eva grahaṇaṃ bhaviṣyati
0013711	pariṇāmena pariniṣpannā grahaṇam iti.	<b>yatra</b> api ca antarālam na asti ghrāṇa-ādau tatra
0003402	eva sa iti na tatra tasya prāmānyam, api tu	<b>yatra</b> ākāre niścayam ādadhat smṛti-dvāreṇa
0013102	ādi-dravyam iti sva-bhāva-an-upalabdhim āha.	<b>yatra</b> āloka-a-grahaḥ, tatra rūpaṃ dr̥ṣyam eva na
0013413	grahaṇa-bhedān nīla-ādiṣu bhedaḥ, evaṃ sati	<b>yatra</b> indriya-bhedo grahaṇa-bhedaś ca asti, tatra
0016404	sambandhaḥ sannikarṣo vyāpāra-atīśayo vā,	<b>yatra</b> utpanne buddhir utpadyate. sat-samprayoga
0007307	hi pramāṇa-phalayoḥ viśaya-bhedo na bhavati,	<b>yatra</b> eva sādhanam bāhye, tatra eva saṃvid iti
0011410	ayam artho bhavati — yasya eva jñānasya	<b>yatra</b> karmaṇi jñeye vyāpāra-khyātiḥ kāraka-antara
0001611	iti iyaṃ tāvad ānulomyena vyākhyā,	<b>yatra</b> kṛpā-ādibhiḥ śāstṛtva-ādīnām sambhavo
0012401	rūpeṇa āśraya-pratītir asti. matub-arthas tu	<b>yatra</b> gamyate, sa eva matub-lopena lakṣyate. yadi
0013412	-bhede ca saty a-bhedo na eva iti yāvat.	<b>yatra</b> ca ity-ādīnā yadi kevalād grahaṇa-bhedān
0011403	kartā, yac ca gava-ādi karma pramīyate,	<b>yatra</b> ca deśe 'dhikarāṇe, yasmāc ca apāyād
0010905	caḥṣur-ādeḥ kriyate. tato na ayam eka-anto	<b>yatra</b> cikitsā-prayogaḥ, tatra indriyam iti. na
0010006	yathā marīcikā-āder viśayasya. sa ca	<b>yatra</b> jñāne sva-rūpeṇa pratibhāsate, tad-apekṣayā
0010007	tad-apekṣayā vyabhicārī na bhavaty eva.	<b>yatra</b> tu jñāne vitathena rūpeṇa pratibhāsate, tad
0006503	yatra saṃvādas tatra pratyakṣatvam.	<b>yatra</b> tu viśaṃvādas tatra tad-ābhāsatvam ity etat
0000912	— prayogo jagac-chāsanād ity-ādi. yasya	<b>yatra</b> dayā, sa tayā yathā tasya artho bhavati
0010613	hi indriya-nir-antare gandha-ādāv ity-ādi.	<b>yatra</b> dravye gandha-ādayaḥ samavetāḥ, tad dravyam
0017903	na pravartata iti. yasyā naimittikyāḥ śruter	<b>yatra</b> nimittam na asti, na sā tatra pravartate.
0012810	-ukto doṣo na avatarati iti darśayati. yasya	<b>yatra</b> niyama-kāraṇam na asti, na tatra tasya
0000203	a-visaṃvādakam ca, tathā bhagavān api	<b>yatra</b> paraḥ puruṣa-arthaḥ pratibaddhaś catur-ārya
0003605	bhedam iti yat-kiñcid etat. syād etat —	<b>yatra</b> bhinnau dr̥ṣṭānta-dārṣṭāntikau, tatra tayoh
0003904	āyatta-vṛttayo hi śabdās te puruṣair icchayā	<b>yatra</b> yatra yathā-bhūte niyuḥyante, taṃ tam
0003904	-vṛttayo hi śabdās te puruṣair icchayā yatra	<b>yatra</b> yathā-bhūte niyuḥyante, taṃ tam arthaṃ
0011612	ity-ādi. ābhoga-mātreṇa manas-kāra-mātreṇa.	<b>yatra</b> yasya ābhoga-mātreṇa jñānam utpadyate, na
0003801	tatra ca yogya-pratibhāsā sā api. yo hi	<b>yatra</b> yogyaḥ, sa tad a-kurvāṇo 'pi tena
0015901	atha vā andhāni padāny an-unmīlita-arthāni	<b>yatra</b> vākye, tat tathā-uktam. tathā hi ity-ādīnā
0005711	iṣṭa-siddhim darśayati. evaṃ manyate —	<b>yatra</b> viśaye yaj jñānam śabda-saṅketa-grāhi, tat
0010307	-bhāva-prasaṅgāt. tad anena prapañcena yasya	<b>yatra</b> vyabhicāraḥ sambhavaś ca na asti, na tat
0005407	-ādīnām saṃvittir na āviṣṭa-abhilāpā. yena	<b>yatra</b> śabdasya samayo na gṛhītaḥ, na tac chabdena
0006308	-artha-kriyā-samarthe śaṅkha-ādi-vastu-mātre	<b>yatra</b> saṃvādas tatra a-viruddham prāmānyam
0006502	iti. evaṃ bhrāntasya api nir-vikalpasya	<b>yatra</b> saṃvādas tatra pratyakṣatvam. yatra tu
0010712	upacārād iti cet, syād etat — rūpa-ādayo	<b>yatra</b> samavetāḥ, tad dravyam aṇu mahad vā. tad-
0012702	-antara-a-grahaṇam darśayati. tad etena	<b>yatra</b> sparśana-indriyasya sāmartyam, na sa
0008403	na hy asāv ity-ādi. asya ayam arthaḥ —	<b>yatra</b> smṛtiḥ, tatra anubhavaḥ, rūpa-ādi-vat. asti
0007807	sva-jñānena ālambyata ity eṣa hetur uktaḥ.	<b>yatra</b> hi jñāne yad vastu yena ākāreṇa
0012910	pūrvake tu vyākhyāne na asty ayam doṣaḥ.	<b>yatra</b> hi yasya hetur na asti, na tat tatra
0002604	teṣāṃ prameya-antaratvaṃ syāt. na eṣa doṣaḥ.	<b>yatra</b> hi vyavahartṛṇām viśayatva-adhyavasāyas
0000112	kriyate    pramāṇa-bhūtāya ity-ādi.	<b>yathā</b> —tvam merus tvam samudro 'si nātha tvam
0010309	asti ca a-vyapadeśyatva-āder indriya-jñāne	<b>yathā</b> -a-yogyaṃ vyabhicāraḥ sambhavaś ca iti
0001813	-vyāpāro 'bhūt pratyeka-jina-vat, kiṃ tarhi	<b>yathā</b> -adhigata-mārga-ākhyāna-tat-para eva āsīt.
0000312	na asti, na tat prekṣāvata ārabdhavyam. tad	<b>yathā</b> an-anuṣṭheya-viśaya-jñāna-parīkṣaṇam
0003112	na vartante, na te vastu-dharmāḥ. tad	<b>yathā</b> an-utpāda-ādaya iti. na ayam doṣaḥ, vastuna
0008304	vivekena smṛtiḥ, sā na syāt. syād etat —	<b>yathā</b> -anubhava-ātmatve tulye sāmagrī-bhedāt sukha
0011917	na tena nirṇayasya tulya-utpattiḥ,	<b>yathā</b> anumānena. syād etat — vidyamāna-artha-
0000315	-prayojanam, tat prekṣāvata ārabdhavyam. tad	<b>yathā</b> anuṣṭheya-viśaya-jñāna-parīkṣaṇam upadeṣṭari.
0015813	ity āha — andha-padam eva etad iti.	<b>yathā</b> andha-padasya a-darśana-pūrvo vinyāsaḥ,
0001814	na sa tan-mātra-phala-abhikāṅkṣī. tad	<b>yathā</b> anna-adhigame 'py a-virata-vyāpāro bhojanāya
0001415	na santi, na sa tadā a-nṛtaṃ vakti. tad	<b>yathā</b> anyaḥ kaścit satya-vacana-kāle. na santi ca

0006311 āsādayati, tat tatra tasya pramāṇam. tad  
 0006315 -artha-a-visaṃvādi, tat pratyakṣam. tad  
 0007214 sva-saṃvidā iti veditavyam. tathā hi yathā  
 0010114 ādi-śabdena saṃśaya-jñānaṃ grhyate. tasya a-  
 0010201 ity āha — sarvā hi ity-ādi. mātra-śabdo '-  
 0010306 -jaṃ prāpnoti. sāksād-grahaṇaṃ viprakṛṣṭa-a-  
 0010113 vā iti kuto '-siddhiḥ. atha ity-ādi. a-  
 0010202 -grahaṇa-mātreṇa a-sambhavaṃ darśayati. a-  
 0010211 āha — a-vyabhicārād iti. indriya-buddher  
 0010117 ca-śabdād a-sambhavāc ca indriya-buddhāv a-  
 0007017 yathā-saṃvedanam eva artho 'vasīyate. na hi  
 0004913 -itarayor anyatarāḥ. tato 'pi puruṣasya  
 0001014 abhiśyanditam ca, na tāvat phalavad bhavati,  
 0004803 -rūpa-jñāna-grāhyam, na tat tad eva. tad  
 0010005 ity-ādi. vyabhicāro '-tathā-bhāvāḥ.  
 0006814 hi yathā-sva-bhāvam anubhavo 'rthasya, yato  
 0000209 bhūtāya. nanu ca dvitīyayā atra bhavitavyam,  
 0001307 na tasya janma-rāga-ādi-doṣa-utpādaḥ. tad  
 0001505 kathayati, sa tasya tatra pramāṇam. tad  
 0000901 tasya sambhavati tat-prāptiḥ. tad  
 0012811 kāraṇam na asti, na tatra tasya niyamaḥ. tad  
 0006803 api tadvattayā pratibhāsata ity āha — tad  
 0007211 kāraṇam āha. mīyata iti niścīyate. yathā  
 0011601 ca ekasya ubhaya-rūpa-virodha-parihārāya tad  
 0009215 vaktum, yad āha — ta eva hi ity-ādi. atha  
 0009109 -artham ālambana-artham darśayati. atha  
 0011312 na hy anya-viśayasya ity-ādir vyāptiḥ  
 0003511 eva smṛtam iti bhāve kta-vidhānāt. tad  
 0016911 -artham, kākebhyo dadhi rakṣyatām iti  
 0006107 -samaya-smṛti-bala-bhāvi, na tat pratyakṣam.  
 0017509 iti darśitam. tathā hi dvi-śthatvāt tasya  
 0015401 -atideśād upapadyate. etad uktam bhavati —  
 0015307 -ātmakam uktam, kiṃ tarhi prāpti-sva-bhāvam.  
 0008308 -ādi-sāmagrī. tathā api na bhedenā smaraṇam  
 0005508 tatra jñānaṃ sukhaṃ duḥkham ity-ādikā  
 0007908 asti, tadā viśaya-jñānād utpadyamānaṃ jñānaṃ  
 0010213 ity atra kārya-paryāya ātma-śabdaḥ. tataś ca  
 0002414 eva kecid dve iti. atra vyākhyāne na bhavati  
 0016303 etad evaṃ vijñeyam. artha-antara-kalpane hi  
 0005513 -sva-bhāvāḥ prameyā eva iti, tasya api  
 0012408 tat. tad yathā surabhi madhuram iti jñānam.  
 0005216 -kṣaṇa-saha-kāry eva taj janayati, atas tad  
 0001811 -viśeṣaṇa-viśiṣṭena a-śaikṣebhyaḥ, teṣāṃ  
 0007407 deśa-sannihitais tathā na dṛśyante. evam iti  
 0005713 bhavati, sva-rūpaṃ ca a-śakya-samayam  
 0008111 pūrva-viprakṛṣṭa-ārtha-ābhāsāni bhavanti  
 0015310 upalambhasya artha-dṛṣṭir api na prasidhyati  
 0010914 arthasya sa-antara-grahaṇam pratīyate,  
 0011217 anusmaraṇa-vikalpād an-antaram bhavati,  
 0000604 iti bhaga-śabdo 'yam aiśvarya-ādiṣu vartate,  
 0017313 sannikarṣa-pakṣa eva āśrayaṇīyaḥ. tataś ca  
 0015501 -pramāṇatvān na tasya a-saṅgrahān nyūnatvam.  
 0012514 tatas tayor api sārvendriyatvam.  
 0013811 arthaḥ. katham ity āha — tair hi ity-ādi.  
 0013608 — manasā adhiṣṭhitā iti manasā saṃviditā,  
 0014608 matam. anyo 'pi ca tasya prakriyā-bhedo  
 0003814 kriyā-kāraka-ādi-sambandhe bhavati.  
 0010901 parama-arthatas tu tan nir-avayavam eva.  
 0018204 na tadā pramātā, yathā sa eva pumān prāk.

**yathā**-abhimatam pratyakṣam anumānam ca. yathā-  
**yathā**-abhimatam pratyakṣam. tathā ca prakṛtam  
**yathā**-artha-ākāro jñāne sanniviśate śubha-a-śubha  
**yathā**-artha-ādi-jñānasya nivṛttaye — vyavasāya-  
**yathā**-artha-grahaṇa-nirāsa-arthaḥ. sva-ārtha-  
**yathā**-artha-jñāna-kāryasya vyavachchedyatve  
**yathā**-artham jñānam mithyā-jñānam. ādi-śabdena  
**yathā**-arthatvam hi yan nivartayitum iṣyate, tad  
**yathā**-arthatvasya a-vyabhicārād ity arthaḥ.  
**yathā**-arthatvasya. kutaḥ punar a-sambhava ity āha  
**yathā**-artham anubhava iti prāg eva uktam. atha  
**yathā**-artham pravṛttir iti. evaṃ tāvad ity-ādi  
**yathā**-arthatām. tatas tasyā api tṛṣṇāyās tad-  
**yathā** aśvād bhinna-jñāna-grāhyo mahiṣaḥ. indriya-  
**yathā** asāv upalabhyate, tathā tasya a-sattvam,  
**yathā** asau vyavasthita-sva-rūpas tathā śakya  
**yathā** asya eva vivaraṇe — evaṃ-guṇam śāstāram  
**yathā** ākāśasya. na staś ca ātma-darśana-snehau  
**yathā** ārogya-arthina ārogya-upāyam a-viparītam  
**yathā** ārogya-sādhanam a-viparītam anuṣṭhānam  
**yathā** icchā-mātra-vṛttinām kvacid arthe hasta-ādi  
**yathā** ity-ādi. iha nīla-ādy-ākāra eka eva  
**yathā** ity-ādi. jñānasya jñeya-ākāra-vaśena bāhyo  
**yathā** ity-ādi-dṛṣṭāntaḥ. yoginām hi yoga-niṣpattāv  
**yathā** ity-ādi pakṣa-antara-upanyāsaḥ. evaṃ sati  
**yathā** ity-ādinā kāraṇa-artham. yathā vidyamānā  
**yathā** ity-ādir dṛṣṭāntaḥ. viśeṣya-jñāna-hetutvād  
**yathā** ity evam-ādinā hetoḥ sādhyena anugamaṃ  
**yathā** iti manyate. san-mātram ity-ādinā pūrvakam  
**yathā** idam anumāna-ādi-jñānam. tathā ca pūrvake  
**yathā** indriya-antaram na kāraṇam, evaṃ viśaya-  
**yathā** indriya-upakāra-apekṣam bāhye 'rthe manaḥ  
**yathā** indriya-vyavasāyo mano-vyavasāyena  
**yathā** iyanto buddhi-kṣaṇā vyatītā iti. yathā ca  
**yathā**-iṣṭam sañjñāḥ kriyantām. na atra kaścin  
**yathā**-ukta-ākāra-viśiṣṭam syāt. a-sati tv asmin  
**yathā**-ukta-doṣa-a-bhāva ity āha — etena ity-ādi.  
**yathā**-ukta-doṣa-avakāśaḥ. atha katham gamyate na  
**yathā**-ukta-doṣa-prasaṅgaḥ syāt. tataś ca na  
**yathā**-ukta-nītyā hlāda-ādy-ākāra-bodha-ātmakam  
**yathā**-ukta-prakāram ca gauḥ gacchati iti. vyāpaka  
**yathā**-ukta-viśayam eva ity avagaccha. anubhava-  
**yathā**-ukta-śeṣa-sambhavāt. evaṃ-vidha-jñānāt para-  
**yathā**-uktaṃ dvy-ābhāsam jñānam iti. jñāna-  
**yathā**-uktaṃ prāk. atas tatra adhigantavye sarvam  
**yathā**-uktaṃ prāk. tasmāt tad apy artha-ābhāsam  
**yathā**-uktaṃ prāk. tasmād a-yuktā prāpty-ārtha-  
**yathā**-uktaṃ prāk. doṣa-antaram vaktu-kāmo bahir-  
**yathā**-uktaṃ prāk. na ca vyavahitasya phalatvam  
**yathā**-uktaṃ — aiśvaryasya samagrasya vairasya  
**yathā**-uktaṃ an-iṣṭam prasajyate iti. vṛtti-kāro  
**yathā**-uktaṃ iti. vṛtti-saṃvedanasya smārtatva-  
**yathā**-uktaṃ — etena guṇatve bhāve ca  
**yathā**-uktaṃ — badhiraḥ satsv indriyeṣu navasu  
**yathā**-uktaṃ — bāhyeṣv artheṣv indriyaṃ  
**yathā**-uktaṃ — rūpa-ādimat pradhānaṃ sa-avayavam  
**yathā**-uktaṃ — samāsa-kṛt-taddhiteṣu sambandha-  
**yathā**-uktayā nītyā bhākta-pakṣe yad a-bahir-  
**yathā**-uktaś ca buddhy-utpāde 'pi sa iti viruddha-

0006505	apekṣayā tad-ābhāsatvaṃ na virudhyate, tathā	<b>yathā</b> -uktasya api jñānasya viśaya-bheda-apekṣayā
0008011	ity arthaḥ. kutaḥ. tasya a-viśayatvāt. tasya	<b>yathā</b> -uktasya arthasya uttara-uttara-jñānānām a-
0001405	-dvayena sugatāḥ, na tu niḥ-śeṣa-arthena,	<b>yathā</b> -uktasya śeṣasya a-prahāṇāt. para-artha-
0017502	abhimata-a-pratyakṣa-vat. tathā ca	<b>yathā</b> -uktā sāmagrī iti vyāpaka-a-bhāvam āha.
0006311	tad yathā-abhimataṃ pratyakṣam anumānam ca.	<b>yathā</b> -uktāc ca jñānāt pravṛttaḥ puruṣo 'sati
0016710	prāmānyam iśyate, tathā asmābhir api	<b>yathā</b> -uktāt kāraṇāt tasya pratyakṣatvam. sphuṭa-
0001212	-artha-sampat. tatra sva-artha-sampat —	<b>yathā</b> -uktād upāya-abhyāsād duḥkha-hetoḥ pūrvasya
0001815	vyāpāro bhojanāya pravṛttaḥ. adhigate 'pi ca	<b>yathā</b> -ukte jñāna-viśeṣe na tāvatā uparata-vyāpāro
0017905	śrutiḥ. na asti ca nimittaṃ pratyakṣa-śruter	<b>yathā</b> -ukte jñāne. kāraṇa-a-bhāvaḥ. sarvathā ca
0010909	-prasaṅgaḥ. tasmāt sva-adhiṣṭhāna-stham eva	<b>yathā</b> -uktena prakāreṇa cikitsyata ity abhyupeyam.
0016110	abhimatā, sa-pratyayā tu phalam, teṣām api	<b>yathā</b> -uktena prakāreṇa sa-pratyayāyā vṛtter a-
0004506	praty eta ity-ādi, atra api tair eva	<b>yathā</b> -uktaiḥ parama-aṅubhiḥ sahiteṇa eva cakṣur-
0001913	sa tena viduṣā pramāṇayitavyaḥ. tad yathā	<b>yathā</b> -uktair guṇaiḥ śiṣyāya upadiśann upādhyāyo
0014407	na tat sattva-ādibhyo 'bhinna-sva-bhāvam.	<b>yathā</b> ekā caitanya-vyaktiḥ. tathā ca śabda iti
0005210	uttara-pada-lopaś ca suvarṇa-alaṅkāra iti	<b>yathā</b> . kaḥ punar viśayasya vikāraḥ. yas tena
0003911	-upalakṣaṇa-mātram vā viśaya-grahaṇam. atra	<b>yathā</b> kathañcit pratyakṣa-śabdaṃ vyutpādyā so ' -
0001205	-vipakṣe ca guṇa-doṣaḥ prakāśi-bhavanti. tad	<b>yathā</b> kasyacit prājñasya kvacic chilpa-viśeṣe
0011613	utpadyate, na tatra tasya a-jñānam asti. tad	<b>yathā</b> kasyacit prājñasya kvacic chilpa-viśeṣe.
0001001	jagac-chāsanād iti lakṣaṇa-hetur ayam. tena	<b>yathā</b> kāṭhinyāt pṛthivī ity ukte kāṭhinya-sva-
0015405	-saṃvedanaṃ pramāṇam iśyate. smārtam hi tat.	<b>yathā</b> kāma-krodha-dveṣa-bhaya-ādayaḥ smaryante,
0005706	nir-vikalpaṃ spaṣṭa-avabhāsi ca bhavati. tad	<b>yathā</b> kāma-śoka-ādy-upaplūtānām priyā-viśayaṃ
0013015	upalabhyate, na sa tato vyatirikto 'sti. tad	<b>yathā</b> kāṣṭha-ādibhyaḥ ṣaṇ-ṇagarī prāsāda-mālā vā.
0014706	sva-artha eva tarap-pratyayo 'lpāctaram iti	<b>yathā</b> . kuta etat. mādhdhava-ukta-kramasya
0013603	vṛttiḥ śabda-sparśa-rūpa-rasa-gandheṣu	<b>yathā</b> -kramaṃ grahaṇe vartamānā pratyakṣam
0001310	śeṣam punaḥ kāya-ādi-vaiguṇyam. tat punar	<b>yathā</b> -kramam a-cāpale 'py abhyāsād utplutya-
0005905	karma sattam ghaṭatva-ādi saṃyoga-ādi ca	<b>yathā</b> -kramam adhyāropayanty upajāyate kalpanā.
0013707	ity āha. śabda-sparśa-rūpa-rasa-gandhānām	<b>yathā</b> -kramam ity anena sva-viśaya-viniveśa-
0011407	nitya-sambandhād a-śrūyamāno 'py anumīyate.	<b>yathā</b> gati-buddhi-pratyavasāna-artha-śabda-karma-
0013206	guṇo viśeṣyaḥ, dravyaṃ viśeṣaṇam. tataś ca	<b>yathā</b> guṇaḥ pāñca-indriyaḥ, tathā dravyam api
0017214	artha-sambandhinaḥ sadana-āder āśrayaṇāt.	<b>yathā</b> go-śabdo go-jātāv eva an-anya-sādharmaṇam
0012104	sa evaṃ vaktum, yat sākṣād-ālocanam arthānām	<b>yathā</b> gaur eva ayam aśva eva ayam iti, tat
0006011	syāt. dṛśyate ca keṣāñcid vipratipattiḥ.	<b>yathā</b> ghaṭa-ādiṣu jñānam saṃvṛti-satsu mṛga-trṣṇā
0013209	tu dravyam, yasya an-ekaṃ dravyam āśrayaḥ,	<b>yathā</b> ghaṭaḥ. sa hy an-ekatra samavetaḥ. atra apy
0010706	-vartino 'pi vastunas tathā eva grhyate. tad	<b>yathā</b> ghaṭād vicchinna ity adhika iti ca
0016301	hāniḥ. tasya vyāghāta iti katham kṛtvā. yato	<b>yathā</b> ca indriya-vyavasāya ity-ādinā paraspara-
0015205	ayam lābha-arthaś cur-ādau paṭhyate.	<b>yathā</b> ca indriya-vyavasāyaṃ mano-vyavasāyo jānāti,
0015104	indriya-vyavasāye mano 'nuvyavasāyaṃ kurute.	<b>yathā</b> ca indriya-vyavasāye mano 'nuvyavasāyaṃ
0015203	-vṛtti-saṃvedikāḥ śāstreṇa uktāḥ. tathā hi	<b>yathā</b> ca indriya-vyavasāye mano 'nuvyavasāyaṃ
0015409	'nuvyavasāyaṃ kuruta ity an-antaram smārtam.	<b>yathā</b> ca indriya-vyavasāye mano 'nuvyavasāyaṃ
0001707	-viśeṣaḥ. mārgo nairātmya-darśana-abhyāsaḥ.	<b>yathā</b> ca tato nirodha-prāptir bhavati. tat sarvaṃ
0007403	-rahitā api hasty-ādi-rūpāḥ pratibhāsante,	<b>yathā</b> ca dūre maruṣu mahān alpo 'py ābhāti, tathā
0006806	ca ālambanaṃ ghaṭate. katham ca na ghaṭate.	<b>yathā</b> ca na ghaṭate, tathā vāda-vidhi-parikṣāyām
0013508	yathā-sambhavam. tataḥ ko doṣa ity āha —	<b>yathā</b> ca na sarvatra ity-ādi. tatra catuṣṭaya-
0011908	iti tulyā laiṅgikena saṃśayasya niṣpattiḥ.	<b>yathā</b> ca bhūta-artha-sambandha-vaśena ayam
0008308	yathā iyanto buddhi-kṣaṇā vyatītā iti.	<b>yathā</b> ca yamalakayor ākāra-sāmye 'py asti bhāvato
0017510	antaram na kāraṇam, evaṃ viśaya-antaram api.	<b>yathā</b> ca viśayasya anyena an-indriyeṇa api yogaḥ,
0007216	tathā tathā sva-saṃvittiḥ prathate. yathā	<b>yathā</b> ca sā khyāti, tathā tathā artho niścīyate
0005408	na tac chabdena taṃ saṃyojya grhṇāti. tad	<b>yathā</b> cakṣur-vijñānam gandham. na grhītaś ca rāga
0017712	tena a-bheda-upacāram kartum samarthaḥ. tad	<b>yathā</b> cakṣur-vijñānam śabdena. a-viśayaś ca gotva
0017907	-dharmānām rūpa-śabda-ādau sarvatra bhāvād	<b>yathā</b> cakṣuṣā grāhyatvam, tathā śrotra-ādibhir
0016907	indriyasya hi viśiṣṭa eva viśayaḥ pratiyogī,	<b>yathā</b> cakṣuṣo rūpam ity-evam-ādi. ata evaṃ vaktum
0014212	-artha-grāhiṇī buddhiḥ, sā sa-vikalpikā. tad	<b>yathā</b> citra-gur ayam iti buddhiḥ. tathā ca śabda-
0007916	ca atra upalakṣaṇa-mātram. cintā-jñānam api	<b>yathā</b> -cintita-artha-ākāram jñāna-ākāram ca sva-
0014108	-a-bhede 'pi bhidyate, na asau tad-ātmakaḥ.	<b>yathā</b> caitanya-a-bhede 'pi bhidyamānaḥ sattva-
0014014	-dharmā na bhavati, na asau tad-ātmakaḥ. tad	<b>yathā</b> caitanyam a-pradhāna-dharmakaṃ na tad-
0011313	ity a-siddhatām āha. evaṃ manyate —	<b>yathā</b> cchedanaṃ khadira-ādi-cchidā-nimittatvāt
0012205	eva tu tāratamya-ādi-viśeṣāt paurvāparyam.	<b>yathā</b> janaka-adhyāpakatva-a-viśeṣe 'pi pitaram
0009801	mṛga-trṣṇā-ādir viśayo vyabhicārī,	<b>yathā</b> jala-ādi-rūpatvena grhyate, tathā-asattvāt.
0005509	kriyantām. na atra kaścin nivārayitā.	<b>yathā</b> jñāta-hlāda-ādika ākāro 'jñāna-rūpa-sukha-

0017104	api sac-chabdo vartate, sat-puruṣa iti	<b>yathā.</b> tat sīdaty anyad apy atra iti. yathā hy
0007401	iyam pramāṇa-prameya-vyavasthā kriyate, na	<b>yathā-tattvam</b> iti. katham punar a-vibhaktaṃ sat
0004210	ataḥ pratisandhānāc cakram paśyāmi iti matir	<b>yathā</b> tathā iha api iti. tad etan nir-vikalpa-
0000213	vivakṣyate, tadā caturthy eva nyāyyā.	<b>yathā</b> tathā eva prāpta-karma-sañjñena śayanena
0010713	rūpa-āder ādhikya-ādy aupacārikam iti. astu	<b>yathā</b> tathā, tena tu bhāktena api gandha-ādi-vad
0013702	tad-eka-rūpatām iva āpannā, sā sa-pratyayā.	<b>yathā</b> tapta-avasthāyam ayo-golakas tejah-
0000913	prayujyate, yathā mātuḥ putre dayā, sā ca	<b>yathā</b> tasya artho bhavati tathā prayujyate. āsīc
0000912	-chāsanād ity-ādi. yasya yatra dayā, sa tayā	<b>yathā</b> tasya artho bhavati tathā prayujyate, yathā
0008613	jāta iti. katham punar etad avagamyate	<b>yathā</b> tasya tatra a-sāra-niścaya ity āha —
0006409	timira-śabdo 'yam iha a-jñāna-vacano	<b>yathā</b> timira-ghnaṃ ca mandānām ity-ādau vākye.
0011711	yad yato niṣpadyate, tat tato 'nyat. tad	<b>yathā</b> tury-ādibhyaḥ paṭa-ādih. tathā ca ātma-
0013202	-bhūtāḥ, te tulya-indriya-viṣayāḥ. tad	<b>yathā</b> daṇḍa-daṇḍinaḥ. tathā ca sattva-tadvanto
0017904	na asti, na sā tatra pravartate. tad	<b>yathā</b> daṇḍa-rahite puruṣe daṇḍi-śrutiḥ. na asti
0009008	eva tattvataḥ. kevalam bhrāntānām	<b>yathā</b> -darśanam idam māna-meya-vyavasthiti-
0007316	-ākāra-ādi-vibhāga-vad iva lakṣyate. ato	<b>yathā</b> -darśanam iyam pramāṇa-prameya-vyavasthā
0001704	-bhāvaḥ. tāni ca satyāni leśato darśitāni.	<b>yathā</b> duḥkham pañca-upādāna-skandha-lakṣaṇam.
0003515	vyāpaka-viruddhaḥ. syād etat — na sa	<b>yathā</b> -drṣṭa eva viśeṣas tena grhyate, kiṃ tu tat-
0001603	ity anena tu tasya eva jñānasya kārya-viśeṣo	<b>yathā</b> -drṣṭa-mārga-upadeśo darśitaḥ. sa yadi na
0002503	-itara-vyavasthāṃ kuryāt, na anyathā. tac ca	<b>yathā</b> -drṣṭa-sādharmyāt tathā paricchidyamānaṃ na
0008505	parokṣaḥ, na tat tena anubhūtam. tad	<b>yathā</b> devadattasya jñānaṃ devadatta-anubhūtaṃ
0007212	bāhyo 'rtho niścīyate ity arthaḥ. atra ca	<b>yathā</b> dhūmena agnir anumīyate ity ucyate, na ca
0003708	atas tat-pratiṣedhena tad eva pratīyate. tad	<b>yathā</b> dhenur ānīyatām a-vatsā iti vatsa-
0004502	-vrīḥir uttara-pada-lopaś ca, praparaṇa iti	<b>yathā.</b> na eva vā atra kta-pratyayo bhāve vihitaḥ,
0009010	tad-viṣayaṃ ca pramāṇam icchantī. tac ca	<b>yathā</b> na yujyate, tathā pratipādayitum idānīm
0006801	sādhyā-sādhana-vyavasthā-darśanāc ca.	<b>yathā</b> nipīyamānaṃ madhu madayati, ātmanā ātmānaṃ
0012600	punar ekena indriyeṇa grahaṇaṃ syāt, tadā	<b>yathā</b> nīla-ādīnām cakṣur-gocaratvena a-bhedas
0009813	taṃ ca vyabhicarati, tatra a-sattvāt,	<b>yathā</b> nīlatvam utpalasya. na ca asti indriya-
0013208	yasya dravya-antaram āśrayo na asti,	<b>yathā</b> parama-aṅv-ākāśa-ādikam. an-eka-dravyaṃ tu
0014717	ity āha — kārya-rūpās tv ity-ādi.	<b>yathā</b> paraspareṇa a-sambaddhās tuṣāra-leśā viyataḥ
0010606	tena saha sarva-ātmanā nairantaryam. tad	<b>yathā</b> parvatasya sarṣapeṇa. sva-indriya-adhikau
0011308	karaṇam, na tasya tatra phalaṃ bhavati. tad	<b>yathā</b> palāśād anyā-viṣayasya cchedanasya palāśe.
0011505	-lakṣaṇā ṣaṣṭhī, kiṃ tarhi kṛd-yoga-lakṣaṇā	<b>yathā</b> palāśānām śātana iti. ayam arthaḥ — tasya
0010604	na tasya tena saha nairantaryam. tad	<b>yathā</b> pārasya apareṇa. sva-grāhakād indriyāt sa-
0006104	syāt. anumāna-ādi-jñānaṃ tu siddham eva	<b>yathā</b> -pūrva-anubhūta-samaya-smṛti-bala-pravṛttam
0002305	doṣa-udbhāvanāt kuta iyam āśānkā. evaṃ tarhi	<b>yathā</b> pratyakṣa-anumānāyor asmad-abhimatāt sva-
0002911	tat pramāṇa-antaram iti darśayati. tad	<b>yathā</b> pratyakṣeṇa ekadā paricchinne vahnau dhūme
0016101	bāhye 'rthe grahaṇāya pravartate. tatra —	<b>yathā</b> pradīpa-prabhāyām satyām cakṣuṣo vṛttiḥ,
0011609	samarthitam iti. evaṃ tarhi ity-ādinā	<b>yathā</b> pradīpasya andha-kāra-nivṛttiḥ phalam artha
0017809	a-satā api vā a-bheda-upacāraṃ kurvanti,	<b>yathā</b> pradhānamayaḥ sāṅkhya-puruṣo 'yam iti. na ca
0001705	samudayas ṛṣṇā. tataś ca duḥkhasya utpattir	<b>yathā</b> prayujyate. nirodho mārga-sātmye
0010308	ca na asti, na tat tasya viśeṣaṇam. tad	<b>yathā</b> balākāyāḥ śuklatvam kṛṣṇatvam ca. na asti
0014406	na tad ekasmāc chabdād a-bhinna-sva-bhāvam.	<b>yathā</b> bahavaḥ pumāṃsaḥ. tathā ca sattva-ādi. yad
0001615	-praśamaṃ ca tad-duḥkha-praśama-upāyaṃ ca	<b>yathā</b> -bhūtaṃ kathayati, sa tasya tatra pramāṇam.
0001702	āturāya vyādhi-duḥkha-sva-bhāva-ādikaṃ	<b>yathā</b> -bhūtaṃ kathayan tasya tatra vaidyaḥ.
0001703	puruṣāya saṃsāra-duḥkha-sva-bhāva-ādikaṃ	<b>yathā</b> -bhūtaṃ kathitavāṃś ca bhagavān. sva-bhāvaḥ.
0003904	hi śabdās te puruṣair icchayā yatra yatra	<b>yathā</b> -bhūte niyujyante, taṃ tam arthaṃ tathā-
0001008	duḥkha-sukha-tyāga-āpti-vāñchā-pūrvakaḥ. tad	<b>yathā</b> makṣikāṇām abhirati-pūrvako ' -śuci-sthāna-
0007402	punar a-vibhaktaṃ sat tathā pratibhāsate.	<b>yathā</b> mantra-ādy-upapluta-akṣāṇām mṛc-chakala-
0014116	na tasya sva-bhāva upalabhyate. tad	<b>yathā</b> manda-prakāśe pradeśe gava-āder
0014010	-vijñānaṃ dīrgha-ādi-samsthāna-grāhi iti	<b>yathā</b> manyate tathā idam uktam. etad darśayati.
0010006	asāv upalabhyate, tathā tasya a-sattvam,	<b>yathā</b> marīcikā-āder viśayasya. sa ca yatra jñāne
0000913	yathā tasya artho bhavati tathā prayujyate,	<b>yathā</b> mātuḥ putre dayā, sā ca yathā tasya artho
0005611	pakṣa-antare 'py a-doṣaḥ. tathā yoginām iti.	<b>yathā</b> mānasam a-vikalpakaṃ pratyakṣaṃ tathā
0000707	-darśanād vihitaṃ eva lakṣaṇaṃ gamyate.	<b>yathā</b> yat kiñcit samudaya-dharmakam, tan nirodha-
0007214	sva-saṃvidā iti veditavyam. tathā hi	<b>yathā</b> yathā-artha-ākāro jñāne sannivīśate śubha-a
0007210	prāmāṇye kāraṇam āha. mīyate iti niścīyate.	<b>yathā</b> yathā ity-ādi. jñānasya jñeya-ākāra-vaśena
0001913	sa tena viduṣā pramāṇayitavyaḥ. tad	<b>yathā</b> yathā-uktair guṇaiḥ śiṣyāya upadīśann
0007215	-rūpeṇa, tathā tathā sva-saṃvittiḥ prathate.	<b>yathā</b> yathā ca sā khyāti, tathā tathā artho
0003902	jāty-ādinā viśeṣaṇena rahitair ity arthaḥ.	<b>yathā</b> yadṛcchā-śabdā jāty-ādi-viśeṣaṇa-vṛtti-nir-



0012007	'mśaḥ, ya indriyeṇa na sannikṛṣyate 'rthasya	<b>yathā</b> -yogaṃ pañca-vidhena sannikarṣeṇa. tataś ca
0013606	saha-artho 'tra adhiṣṭhāna-arthaḥ. tad	<b>yathā</b> rāja-puruṣeṇa adhiṣṭhitaḥ pravṛttas tena
0008705	tato 'nyataś ca, taj jñānaṃ pratyakṣam. tad	<b>yathā</b> rūpa-ādi-jñānaṃ sukha-ādi-jñānam iti. etena
0012202	hi yathā-vikalpa-abhyāsaṃ niścayān janayati,	<b>yathā</b> rūpa-darśana-a-viśeṣe 'pi kuṇapa-kāmini-
0012413	na tat pratyakṣam, mānasam eva vā tat. tad	<b>yathā</b> rūpam amlam iti jñānam. tathā ca surabhi
0001113	yo yan-nidāna-viruddhaḥ, sa tasya bādhakaḥ.	<b>yathā</b> vātikasya vyādhes tan-nidāna-viruddhaṃ
0001110	-sva-bhāvaḥ, sa tasya pratipakṣaḥ. tad	<b>yathā</b> vāyu-viparīta-sva-bhāvaṃ tailam vāyoh. ātma
0012202	na bhavati. saha-kāri-vaikalyāt. anubhavo hi	<b>yathā</b> -vikalpa-abhyāsaṃ niścayān janayati, yathā
0009110	atha yathā ity-ādinā kāraṇa-artham.	<b>yathā</b> vidyamānā iti nīla-ādi-sva-lakṣaṇena. anya-
0008001	-ākāraṃ ca sva-jñānena upalabhyate. tathā hi	<b>yathā</b> viśaya-jñāna-jñānaṃ viśaya-anubhava-
0007908	-ukta-ākāra-viśiṣṭaṃ syāt. a-sati tv asmin	<b>yathā</b> viśayaḥ sva-jñānaṃ na viśeṣayati, sva-
0001701	kathayati, sa tasya tatra pramāṇam. tad	<b>yathā</b> vyādhi-duḥkha-prasāma-arthine āturāya
0006803	-sādhana-vyavahāra ity a-codyam etat. katham	<b>yathā</b> -vyāpāram antareṇa api tadvattayā
0004710	pratibhāsaḥ, spaṣṭa-a-spaṣṭatvāt. na hi	<b>yathā</b> vyāpṛta-indriyasya artha-rūpam indriya-
0008706	-jñānam iti. etena bhrānti-jñānaṃ nirastam,	<b>yathā</b> sūktikāyāṃ rajata-jñānam. tad dhi rajatena
0014911	lavaṇa-rasa eva gr̥hyate. jighr̥ṣitaṃ vā iti	<b>yathā</b> śvabhiḥ pramadā-tanau bhakṣya-sva-bhāvatvam
0018204	-avasthāyā a-viśiṣṭaḥ, na tadā pramātā,	<b>yathā</b> sa eva pumān prāk. yathā-uktaś ca buddhy-
0007017	prakāśikā iti vyavahriyate. bāhya-pakṣe 'pi	<b>yathā</b> -saṃvedanam eva artho 'vasīyate. na hi yathā
0006813	,bhavatu nāma bāhya-arthaḥ, tathā api	<b>yathā</b> -saṃvedanam eva viśayo niścīyata iti tad eva
0015709	na tatra smārtaḥ pratyayo bhavati. tad	<b>yathā</b> santāna-antarīyeṣv an-anubhūteṣu kāma-ādiṣu.
0012316	manyate. matub-lopād a-bheda-upacārād vā iti	<b>yathā</b> -sambhavaṃ draṣṭavyam. tathā hi guṇa-
0013508	traya-sannikarṣād dvaya-sannikarṣāc ca	<b>yathā</b> -sambhavam. tataḥ ko doṣa ity āha — yathā
0000403	-siddhaye prekṣāvata ārambhaḥ kartavyaḥ. tad	<b>yathā</b> sādhitasya odanasya. sādhitā ca pramāṇa-
0007912	ālambyate, tad-ākāraṃ tad bhavati. tad	<b>yathā</b> sāsna-ādimaḍ-ākāraḥ sva-jñānena ālambyamāno
0017805	pramāṇa-tulyatvāt pratyakṣa-upacāro yuktaḥ,	<b>yathā</b> siṃho māṇavaka iti. yadi ca ity-ādinā
0014910	ekena śabdena vyapadiśyante. yad utkṛtaṃ iti	<b>yathā</b> sv-alpa-saktuḥ pracura-lavaṇa-samsarge
0001502	-tad-viśaya-dayas taṃ tatra vañcayati. tad	<b>yathā</b> suta-pathya-bhojanāya prasādhitā-āhārā mātā.
0012408	na tat pratyakṣam, mānasam eva vā tat. tad	<b>yathā</b> surabhi madhuram iti jñānam. yathā-ukta-
0003201	ākārā anumāna-vikalpe pratibhāsante. sa hi	<b>yathā</b> -sthita-vastu-pratyāyaka-liṅga-āśrayeṇa
0006904	ākāram, an-ekatva-prasaṅgāt. ato na arthasya	<b>yathā</b> -sva-bhāvaṃ niścayaḥ śakyate kartum iti
0006814	niścīyata iti tad eva phalaṃ yuktam. na hi	<b>yathā</b> -sva-bhāvaṃ anubhavo 'rthasya, yato yathā
0011213	jñānād an-artha-antara-phala-vādinaś ca	<b>yathā</b> sva-mate darśitam iti manyate. niścaya-
0007113	tataś ca a-sati bāhye 'rthe prameye	<b>yathā</b> sva-saṃvedana-phala-vyavasthāne grāhaka-
0002101	-abhiniveśa iti pramāṇam ity uktam. tayor	<b>yathā</b> -svaṃ sva-rūpa-parijñānaṃ pramāṇa-siddhiḥ.
0017105	iti yathā. tat sīdaty anyad apy atra iti.	<b>yathā</b> hy asty-arthaḥ sac-chabda indriya-artha-
0011905	ca. evaṃ ca ity-ādinā śāstra-virodham āha.	<b>yathā</b> hy ātmano 'gny-ādi-samanusmṛti-mataḥ
0006504	sati kaścīd virodhaḥ, kalpanā-jñāna-vat.	<b>yathā</b> hi kalpanā-jñānasya sva-adhigama-apekṣayā
0008212	jñānānāṃ paraspara-vivekena smṛteḥ sādhyate.	<b>yathā</b> hi paraspara-vilakṣaṇeṣu rūpa-ādiṣv
0000202	iha api iti bhagavān pramāṇam iva pramāṇam.	<b>yathā</b> hi pratyakṣa-ādi-pramāṇaṃ puruṣa-artha-
0016708	ca pratyakṣatvam a-viruddham eva.	<b>yathā</b> hi bhavadbhiś codanā-janitāyā buddher an-
0013817	ādi-bhedena anantyād an-antam indriyaṃ syāt.	<b>yathā</b> hi śabda-ādi-jāti-bhedo guṇa-utkarṣa-
0013014	rūpa-ādy-a-grahe tad-buddhy-a-bhāvād iti. yo	<b>yad</b> -a-grahe saty upalabdhī-lakṣaṇa-prāpto na
0008507	prāṇinaḥ. viruddha-vyāptaḥ. atha vā	<b>yad</b> a-pratyakṣa-upalambham, na tat pratyakṣam,
0010901	eva. yathā-uktayā nītyā bhākta-pakṣe	<b>yad</b> a-bahir-vṛttitvam tatra doṣa ukte 'gatyā
0014417	pratīyate. dr̥ṣṭaṃ ca ity-ādinā hetum āha.	<b>yad</b> a-bhinna-ākāraṃ grahaṇam, na tac citra-
0017704	ca iti grahaṇaṃ dr̥ṣṭānta-artham.	<b>yad</b> a-bheda-upacāra-jñānam, tan mānasam abhidhāna
0014108	grahaṇāt. prasaṅga-viparyayeṇa ca — yo	<b>yad</b> -a-bhede 'pi bhidyate, na asau tad-ātmakaḥ.
0007506	a-pariniṣpannatvāt. bhrāntir eva tu sā,	<b>yad</b> a-vidyā-andhās tad a-vedya-vedaka-ākāram api
0017405	jñāna-viśeṣa-utpādāt. anyad ity-ādinā	<b>yad</b> a-sat, na tat pratyakṣam, kha-puṣpa-vat.
0011701	pramāṇa-phalaṃ bhavitum arhati ity arthaḥ.	<b>yad</b> a-sat, na tat pramāṇa-phalam, atyanta-a-bhāva
0017501	syād ity a-sāram etat. kiṃ ca ity-ādinā	<b>yad</b> akṣaṃ prati na vartate, na tat pratyakṣam,
0015708	smārto na an-anubhūtatvād ity-ādinā —	<b>yad</b> an-anubhūtam, na tatra smārtaḥ pratyayo
0016607	sākṣāt pāraparyeṇa ca upakāryaḥ.	<b>yad</b> -an-antaraṃ yasya utpādaḥ, tasya sākṣāt,
0017407	buddhi-janma iti kiṃ punar ity anena api	<b>yad</b> an-arthakam, na tat kartavyam, tad-anya-an-
0012501	yadi ca ity-ādi. asya ayam arthaḥ —	<b>yad</b> an-eka-indriya-grāhyam, na tad ekam, rūpa-ādi
0014405	sva-bhāvau prasaṅgau. tad-viparyayeṇa tu —	<b>yad</b> an-ekam, na tad ekasmāc chabdād a-bhinna-sva-
0014403	śabda-sva-rūpa-vat. tathā ca sattva-ādayaḥ.	<b>yad</b> an-ekasmāt sattva-āder a-bhinna-sva-bhāvam,
0004910	vyavahāro bhavati. vastu-dharmo hy eṣa	<b>yad</b> anubhavaḥ paṭiyān smṛti-bījam ādhatte yādṛṣaṃ
0008509	tad eva pratyakṣam bhavati. tena parair	<b>yad</b> anubhūtam, na tat pratyakṣam iti. sa tarhy

0002910	vā ity anena api — viśeṣa-dṛṣṭa-ākhyam	<b>yad</b> anumānam, tat pramāṇa-antaram iti darśayati.
0016604	-jñānam sad-viśayam eva prāḡ eva ākhyātam.	<b>yad</b> apy atīta-an-āgata-viśayam yoginām jñānam
0006808	tathā vāda-vidhi-parīkṣāyām vakṣyati.	<b>yad</b> api idam kalpyate — satsv apy anyeṣu hetuṣu
0010710	-āspadī-bhūtau rūpa-śabdau. sva-bhāvaḥ.	<b>yad</b> apy uktam — na ca rūpa-ādīnām ity-ādi,
0012111	na pratyakṣam kasyacin niścaya-ātmakam. tad	<b>yad</b> api grhṇāti, tan na niścayena, kiṃ tarhi tat-
0006301	nīla-ādiṣv a-spaṣṭa-nīla-ādy-ākāram,	<b>yad</b> api nau-yāna-saṅkṣobha-āhita-vibhramam
0001107	ātma-darśana-pratipakṣam parīkṣate sma,	<b>yad</b> -abhyāsenā tat prahātavyam. parīkṣamāṇaś ca
0010406	āha — tasya ca ity-ādi. lakṣaṇam hi nāma,	<b>yad</b> artha-antara-vyāvṛttena rūpeṇa lakṣyam
0001416	tasya a-nṛta-kāraṇāni. kāraṇa-a-bhāvaḥ. yo	<b>yad</b> -artha-kāraṇāya yat-kṛpayā yam artham
0002515	— na hi ity-ādīnā. tatra sva-lakṣaṇam	<b>yad</b> artha-kriyā-samartham. tad eva vastu. sāmānya-
0018008	hi nityatvād artha-a-bhāve 'pi so 'sti.	<b>yad</b> artha-vyabhicāri, na tat pratyakṣam, mithyā-
0005803	yojanena tat kim-artham punas tasya vacanam.	<b>yad</b> -artham, tad uttaratra āviṣ-kariṣyāmaḥ.
0001504	vyāpaka-viruddhaḥ. tasmāt pramānam. yo	<b>yad</b> -arthine tad-artha-upāyam a-viparītam
0012912	syāt tv ity-ādi. yadi tarhi dravyam na asti,	<b>yad</b> aham a-drākṣam, tad eva a-sprākṣam ity asya a
0005504	sarva-artha-grahaṇa-prasaṅgāt. yaj jñānam	<b>yad</b> -ākāra-rahitam, na tat tasya saṃvedakam. go-
0008204	viśaya-anurūpa-jñāna-ākāratayā sādhye yad	<b>yad</b> -ākāram sva-jñānena ālambyata ity-ādi sādhanam
0007911	viśaya-jñānasya apy asti viśaya-ākārah. yad	<b>yad</b> -ākāram sva-jñānena ālambyate, tad-ākāram tad
0016407	'pi grhyate. tena ātma-manah-samprayogād	<b>yad</b> ātma-viśayam buddhi-janma, tasya api
0008509	jñānam. viruddha-vyāptah. syād etat —	<b>yad</b> ātmanā anubhūtam jñānam, tad eva pratyakṣam
0009610	indriya-saṃyogād dravye jñānam utpadyate,	<b>yad</b> ātmā manasā saṃyujyate mana indriyeṇa,
0009706	tasya indriya-samavāyād grahaṇam bhavati,	<b>yad</b> ātmā manasā saṃyujyate, mano 'pi śrotreṇa.
0009101	-gocara ity atra gocara-artho vaktavyaḥ. kiṃ	<b>yad</b> -ābhāsam tatra jñānam utpadyate tathā tad
0009401	tad vyapadiśyata ity etan na prāpnoti iti.	<b>yad</b> -ābhāsam na tat tasmād iti. samūha-ābhāsam
0009107	-artha ity ālambana-śabdasya arthaḥ. kiṃ	<b>yad</b> -ābhāsam ity anena pratyekaṃ rūpa-ādi-parama-
0012803	eka-indriya-grāhyatā-niyama-nirāsa-param,	<b>yad</b> āha — evam hi rūpa-ādayo 'n-eka-indriya-
0009214	syāt. tatra api śakyata iyaṃ yuktir vaktum,	<b>yad</b> āha — ta eva hi ity-ādi. atha yathā ity-ādi
0001217	-āder arthasya dyotako veditavyaḥ,	<b>yad</b> āha — tri-vidham artham upādāya ity-ādi.
0017011	bhavanti, tadā kāraṇam bhavanti, na anyadā,	<b>yad</b> āha — sūrya-upatāpād iti. a-vyapadeśyā iti
0012911	na asti, na tat tatra bhavati iti yuktam,	<b>yad</b> āha — syāt tv ity-ādi. yadi tarhi dravyam
0005015	vyutpanna-vyavahārasya, kiñcid a-vikalpakam	<b>yad</b> itarasya iti matam. atas tad-apekṣam indriya-
0007512	-vāsana-virahād a-pramānam ity a-doṣaḥ. atha	<b>yad</b> idam kāryāt kāraṇa-anumānam, tat katham.
0010910	ity abhyupeyam. tad etad uktam bhavati.	<b>yad</b> indriyam sva-adhiṣṭhāne cikitsyate, tat tatra
0010512	syāt. kuta ity āha — na hi ity-ādi. etena	<b>yad</b> indriyeṇa nir-antaram, na tad indriyāt sa-
0006105	ca iti. tasya a-pratyakṣatve siddhe 'pi	<b>yad</b> iha upādānam, tat pūrvayor eva kalpanā-
0008910	abhimatatvāt. anyathā katham idam yujyate,	<b>yad</b> uktam vāda-vidhāu — anumāna-jñānam apy anena
0005306	samanantara-pratyayād utpannam iti. anena	<b>yad</b> uktam — andha-āder apy artha-grahaṇam syād
0016001	iti. ata indriya-vṛtti-saha-ja ity āha.	<b>yad</b> uktam ity-ādi. śāstra uktam. kiṃ bāhyeṣv
0014310	-vyāptam āha. tataś ca abhyupeta-bādhā.	<b>yad</b> uktam ity-ādīnā hetutva-abhyupagamam āha.
0010502	ca indriya-artha-udbhava na asti ity-ādi	<b>yad</b> uktam, tat sūtra-artha-a-parijñāna-vijrmbhitam.
0013512	dravyam kāraṇam kāraṇa-kāraṇam ca iti	<b>yad</b> uktam, tad api dūṣitam iti. kāpilānām ity-ādi.
0011910	iti pratyakṣeṇa tulyā asya niṣpattir iti	<b>yad</b> uktam, tad virudhyate. vicāra-pūrvakatvān
0009003	eva ālambanam. tataś ca tad a-yuktam syāt,	<b>yad</b> uktam — dhūma-jñāna-sambandha-smṛtibhyām
0012710	tataś ca tad a-yuktam āpadyate,	<b>yad</b> uktam — bhinnatvād an-eka-indriya-grāhyā
0004211	nir-vikalpa-pratyakṣa-vādinō 'pi tulyam.	<b>yad</b> uktam — laghutara-vṛttinā ity-ādi, tat
0009013	-dūṣaṇa-para eva ayam ārambha iti, teṣām	<b>yad</b> uktam — sva-saṃvedyam tv a-nirdeśyam rūpam
0003702	na smṛter bhidyate. idam hi smṛteḥ sva-rūpam	<b>yad</b> uta a-bhraṣṭa-darśana-saṃskārasya tad eva
0001410	ayam eva hi tāyateḥ paraḥ pālana-artho	<b>yad</b> uta saṃsāra-sāgara-tāraṇam. na ca tasya
0001710	tāyaḥ. etāvad eva ca para-hitaiṣiṇā kāryam,	<b>yad</b> uta heya-upādeya-tattvasya sa-abhyupāyasya
0014910	eva guḍa-ādaya ekena śabdena vyapadiśyante.	<b>yad</b> utkaṭam iti yathā sv-alpa-saktuḥ pracura-
0008504	syuḥ, tad-upalambhasya parokṣatvāt. yasya	<b>yad</b> -upalambhaḥ parokṣaḥ, na tat tena anubhūtam.
0014815	-avadhāraṇam syāt. tac ca iṣṭam. tad etena	<b>yad</b> eka-ākāram jñānam na tad bhinna-an-eka-sva-
0014406	yathā bahavaḥ pumāṃsaḥ. tathā ca sattva-ādi.	<b>yad</b> ekam, na tat sattva-ādibhyo 'bhinna-sva-
0014402	darśayann āha — sattva-ādīnām vā ity-ādi.	<b>yad</b> ekasmāc chabdād a-bhinna-sva-bhāvam, tad a-
0006213	pravartakatvam ca asty eva. tato	<b>yad</b> etat keśa-ādi-pratibhāsi-taimira-ādi-jñānam
0000703	guṇena stuvatā etat su-ucitam ācāryeṇa —	<b>yad</b> etat pratyakṣa-ādi-pramāṇa-lakṣaṇam, tad
0004109	sā tatra na asti iti gamyate. syād etat —	<b>yad</b> etad vyāpṛta-indriyasya jñānam mano-
0002808	na hi vijñāna-vad arthasya svataḥ saṃvittiḥ.	<b>yad</b> eva tv artha-ākārasya jñānasya sva-saṃvedanam
0012515	jñānam vyākhyātam iti. a-bheda-jñānam punar	<b>yad</b> eva mayā dṛṣṭam, tad eva sprśāmi iti. na
0003607	ato na sāmānyena anumānam iti. yadi	<b>yad</b> eva sādhyam sa eva dṛṣṭāntaḥ, evam tarhi tena

0006909	arthaḥ. sva-rūpam eva asya jñānasya ābhāsaḥ,	<b>yad</b> eva hi jñānasya jñāna-rūpatvam, tena eva
0003412	grhītasya eva punar a-nityam varṇa-ādi iti	<b>yad</b> grahaṇam, tad api na pramāṇam iti darśayati.
0004012	tathā hi loko 'sādhāraṇena eva vyapadiśati,	<b>yad</b> darśayaty a-sādhāraṇena ca vyapadeśo dṛṣṭa
0001614	iti sa teṣāṃ tad-arthināṃ tatra pramāṇam. yo	<b>yad</b> -duḥkha-praśama-arthine yasmai tad-duḥkha-sva-
0008614	iti. nir-doṣa-avayava-abhidhānād ity arthaḥ.	<b>yad</b> -doṣa-darśanāc ca ācāryeṇa vāda-vidhāv a-sāra-
0014013	bādhām āha, atha vā prasaṅga-viparyayeṇa. yo	<b>yad</b> -dharmā na bhavati, na asau tad-ātmakaḥ. tad
0011109	prameyam bhaviṣyati iti. ata āha —	<b>yad</b> dhi ity-ādi. sva-grahaṇam parakīyeṣu mukha-
0017203	tataḥ samprayoga-śabdena na arthaḥ, sati	<b>yad</b> buddhi-janma tat pratyakṣam ity etāvata eva
0005705	-avabhāsitvaṃ ca bhāvanā-niṣpatti-phalavāt.	<b>yad</b> bhāvanā-niṣpatti-phalam jñānam, tan nir-
0012412	-grāhyatvāt. tad etad uktaṃ bhavati —	<b>yad</b> bhinna-indriya-grāhya-viśeṣaṇa-viśeṣya-
0005701	'dhyāropita-artha-vyavaccheda-arthaḥ. tena	<b>yad</b> bhūta-artha-viṣayam ārya-satyā-darśanavat,
0018205	-pramāṇa-nivṛttaye pramāṇa-bhūtāya ity atra	<b>yad</b> bhūta-grahaṇam, tatra yuktiḥ su-ucitā.
0011308	na viśeṣaṇa ity-āder ayam arthaḥ —	<b>yad</b> yato 'nya-viṣayam karaṇam, na tasya tatra
0011711	'rtha-sannikarṣād yan niṣpadyate, tad anyat.	<b>yad</b> yato niṣpadyate, tat tato 'nyat. tad yathā
0004802	na indriya-viṣayaḥ sitatva-ādi-nirdeśya iti.	<b>yad</b> yato bhinna-rūpa-jñāna-grāhyam, na tat tad
0008204	api viṣaya-anurūpa-jñāna-ākāratayā sādhye	<b>yad</b> yad-ākāram sva-jñānena ālambyata ity-ādi
0007911	viṣaya-jñānasya apy asti viṣaya-ākārah.	<b>yad</b> yad-ākāram sva-jñānena ālambyate, tad-ākāram
0007807	ity eṣa hetur uktaḥ. yatra hi jñāne	<b>yad</b> vastu yena ākāreṇa pratibhāsate, tat tad-
0018201	ity arthaḥ. evaṃ saty a-nitya iti.	<b>yad</b> vikāri, tad a-nityam, ghaṭa-vat. tathā ca
0001109	-darśanam eva pratipakṣam evam avajagāma. yo	<b>yad</b> -viparīta-sva-bhāvaḥ, sa tasya pratipakṣaḥ.
0012407	-ākṛṣṭatvaṃ viśeṣaṇasya na iṣyate. tad anena	<b>yad</b> viśeṣaṇa-apekṣam jñānam, na tat pratyakṣam,
0013505	-dvāreṇa utpadyata iti yāvat. tataś ca	<b>yad</b> viśeṣaṇa-apekṣam, na tat pratyakṣam ity-ādi
0010012	nanv a-sati tasminn akṣa-upaghāta-jam	<b>yad</b> vyabhicāri-viṣayam dvi-candra-ādi-jñānam,
0005015	indriyajam jñānam kiñcit sa-vikalpakam	<b>yad</b> vyutpanna-vyavahārasya, kiñcid a-vikalpakam
0002102	-sva-bhāvasya na etat pramāṇa-sva-bhāvam iti	<b>yad</b> vyutpādanam sa pratiśedhaḥ. sā eva ca tasya
0001414	sādhayitvā katham anyathā brūyāt. yasya	<b>yadā</b> a-nṛta-vacana-kāraṇāni na santi, na sa tadā
0018203	prasaṅgaḥ. atha a-vikṛtir ity-ādinā yo	<b>yadā</b> a-pramāṭṛ-avasthāyā a-viśiṣṭaḥ, na tadā
0007203	tu vijñapti-mātratā-vad grāhaka-ākārah. nanu	<b>yadā</b> api bāhyo 'rthaḥ prameya ity pākṣaḥ, tadā
0007111	iti sva-saṃvittiḥ phalam, api tu	<b>yadā</b> api viṣayam, tadā api iti. iha a-sati bāhye
0013309	ca eko bhāva iti bhāvaḥ. yadā ca ity-ādi.	<b>yadā</b> ayam cakṣuṣā dṛṣṭvā agnim uṣṇo 'yam iti
0014416	hetor a-bhāvam āha. tad-vaśena ity-ādi.	<b>yadā</b> ākāram viṣaye jñānam utpadyate, tadā ākārah
0016212	praśnaḥ kṛtaḥ. atra kenacid indriyeṇa yuktaṃ	<b>yadā</b> iti vacanāt siddhaḥ pūrvam eva saha-
0007009	-vyatiriktasya vastuno 'bhāvād buddhir eva	<b>yadā</b> iṣṭam svam ākāram anubhavati, tadā iṣṭam
0000210	satyam, śiṣṭa-prayoga-anusāritvād vivakṣyāyā	<b>yadā</b> karma-kāraṇam vivakṣyate. yadā tu prārthana-
0016408	iti ca karma-dhārayaḥ ṣaṣṭhī-tat-puruṣo vā.	<b>yadā</b> karma-dhārayaḥ, tadā janma-viśiṣṭa buddhiḥ
0013309	-liṅga-a-bhāvāc ca eko bhāva iti bhāvaḥ.	<b>yadā</b> ca ity-ādi. yadā ayam cakṣuṣā dṛṣṭvā agnim
0007109	ata etad uktaṃ bhavati — na kevalam	<b>yadā</b> jñānam pramāṇasya prameyam apekṣate, tadā
0011912	vicārayato viśeṣa-rūpeṇa artha-avadhāraṇam	<b>yadā</b> , tadā gaur eva ayam, na gavaya iti nirṇaya
0003211	-āder a-nityatā-grahaṇam adhiḥkṛtya uktaṃ.	<b>yadā</b> tv antya-kṣaṇa-darśino naṣṭo 'yam iti, tadā
0007115	ity āsāṅkā syāt. atas tan-nirāsāya āha —	<b>yadā</b> tv ity-ādi. bāhye prameye sva-saṃvedana-
0015513	-a-bhāvāc ca smṛtir api tat-pūrvikā na syāt.	<b>yadā</b> tv indriya-vyavasāye mano 'nuvyavasāyam
0010101	-a-bhāvāt. idam bahu-vrīhim adhiḥkṛtya uktaṃ.	<b>yadā</b> tu tad eva jñānam svayam a-vyabhicāri iti
0006912	tadā viṣayasya iva ābhāso 'sya iti vighrahaḥ.	<b>yadā</b> tu na āśrīyate, tadā viṣaya ābhāso 'sya iti.
0002612	jñāna-rūpatayā sva-lakṣaṇatvāt.	<b>yadā</b> tu pratyavamarśa-jñānena viṣayī-kriyante
0003012	prameya-dvītvena hi pramāṇa-dvītvam uktaṃ.	<b>yadā</b> tu prameya-antaraṃ sambhavati, tadā tasya
0000211	vivakṣyā yadā karma-kāraṇam vivakṣyate.	<b>yadā</b> tu prārthana-adhyavasāya-kriyābhyām aptum
0016411	iti jñāpana-arthaṃ janma-grahaṇam.	<b>yadā</b> tu ṣaṣṭhī-samāsaḥ, tadā buddhi-viśiṣṭam
0014604	-sañcitāḥ prakṛt-śṛṣṭeḥ pradhānam ity ucyante.	<b>yadā</b> tu śṛṣṭi-kāle saṃhanyante, tadā vikāra-
0003501	viśeṣa-dṛṣṭa-anumānasya lakṣaṇam uktaṃ —	<b>yadā</b> tena eva dhūmena tasya eva agneḥ punaḥ punar
0002310	pramāṇāt phalam a-vyatiriktaṃ iti	<b>yadā</b> na vyutpadyate, tadā pramāṇasya pramāṇa-sva-
0003008	tāvad eka-saṅkhyā-nirāso viṣaya-a-niyamāt.	<b>yadā</b> na sāmānya-viṣayam eva anumānam, kiṃ tarhi
0012010	sa eva grhyata ity āha — kim etad ity-ādi.	<b>yadā</b> parān paśyato dṛṣṭvā pūrvam eva artha-
0002607	asti tatra api viṣaya-adhimokṣaḥ.	<b>yadā</b> punar a-bhāva-vat taimirika-ādi-dṛṣṭānām
0002313	-rūpaṃ phalam. tato jñāna-rūpād vyatiriktaṃ	<b>yadā</b> pramāṇam, tadā tena a-jñāna-rūpeṇa bhāvyaṃ.
0009815	utpalasya. na ca asti indriya-buddher iti.	<b>yadā</b> bahu-vrīhi-pākṣaḥ, tadā idam uktaṃ. anena
0006911	iti kṛtvā. viṣaya-ābhāsam ca iti. atra	<b>yadā</b> bāhyo viṣaya āśrīyate, tadā viṣayasya iva
0002308	-a-vyutpādane tv a-viṣaye grhītaṃ pramāṇam	<b>yadā</b> bhavati, tadā tatra tasya viśaṃvāde tadvat
0016209	sāmprate kāle kenacid indriyeṇa yuktaṃ	<b>yadā</b> mano bhavati, tadā pratyayavatī vṛttir
0011510	eva viśeṣaṇa eva adhiḡgantavya ity arthaḥ.	<b>yadā</b> manda-āloke deśe viśeṣaṇam eva kevalam gava-

0011110	-prasāda-ādi-liṅgasya sulabhatvāt. sveṣu tu	<b>yadā</b> liṅga-a-bhāvān na anumānam. sādṛśya-a-bhāvān
0003001	dhūme ca punaḥ paryāyeṇa tena eva dhūmena	<b>yadā</b> sa eva ayaṃ vahnir iti paricchinati, tadā
0007004	eva vivaraṇam. hi-śabdo yasmād-arthe. yasmād	<b>yadā</b> sa-viṣayaṃ jñānam arthaḥ, tadā sva-saṃvedana
0017010	deśa-viśeṣe. tatra api na sarvadā, kiṃ tarhi	<b>yadā</b> sūrya-raśmibhiḥ santāpitā bhavanti, tadā
0015109	ato 'yam a-doṣa ity āha — antareṇa ity-ādi.	<b>yadā</b> sva-santati-patitāṃ vṛttiṃ saṃvedayate, tadā
0007003	tad-rūpo hy artha-niścaya iti kāraṇam.	<b>yadā</b> hi ity-ādy asya eva vivaraṇam. hi-śabdo
0007107	phalam iti. ata āśānkā-nivāraṇa-artham —	<b>yadā</b> hi sa-viṣayaṃ jñānam artha ity uktam. artha-
0007102	an-iṣṭam vā ity etāvad eva kiṃ na uktam. kiṃ	<b>yadā</b> hi sa-viṣayaṃ jñānam arthaḥ, tadā ity anena.
0018208	—vastuno 'rtha-kriyā-kāle vikṛtir	<b>yady</b> a-nityatā   na cet sā asti na tad vastu
0012715	iti darśayann āha — yadi ca ity-ādi.	<b>yady</b> a-bhinnaṃ artham an-ekam indriyaṃ gṛhṇīyāt,
0009809	a-yuktam ity āha — viśeṣaṇam hi ity-ādi.	<b>yady</b> a-vyapadeśya-ādi-śva-bhāvam itara-śva-bhāvam
0004403	tu bahūnāṃ sādharmaṇo dharmāḥ. tatra sāmānye	<b>yady</b> akṣa-dhīḥ pravarteta, tadā asau vikalpikā
0008503	-sañcārah syād iti. a-yuktam etat. tathā hi	<b>yady</b> antyaṃ jñānam na anubhūyeta, tataḥ sarvāṇi
0018004	tac ca buddher anyad an-anyad vā syāt. tatra	<b>yady</b> anyad iṣyate, tad eva pramāṇam syāt. janma
0013001	viṣayam upalabdhatvatas tad utpadyate. tena	<b>yady</b> api kalpita-ṣaṅgāyā, tathā api satī rūpa-ādy
0008610	artham antareṇa api tasya sambhavāt.	<b>yady</b> api ca tena sa viracitaḥ, tathā api
0003410	viśeṣa-dṛṣṭam, tan na pramāṇam ity arthaḥ.	<b>yady</b> api jñāna-abhijñānāyora vastuto na bhedaḥ,
0008905	ity āha — na hy agny-ādi-jñānam ity-ādi.	<b>yady</b> api tad artha-antarād api jāyate, tathā api
0001403	praśasyate, api tu nindyata eva. śaikṣās tu	<b>yady</b> api duḥkha-an-āśrayeṇa yukti-niścitena ca
0011306	-vyāghātaḥ. viśeṣaṇa-jñānam ity-ādinā	<b>yady</b> api niścaya-ātmakatvena a-bhedaḥ, tathā api
0009208	api iti nīla-ādi-parama-aṇu-samudāye. sa hi	<b>yady</b> api prajñapti-san, tathā api nīla-pīta-ādi-
0010206	a-vyabhicārād ity anena etad darśayati —	<b>yady</b> api mūḍhaḥ sambhavaṃ manyate, tathā api tat
0003113	eva a-nitya-ādibhir ākārais tathā-sādhanāt.	<b>yady</b> api vikalpa-pratibhāsinaḥ sāmānyasya eva
0013803	pratyakṣam pramāṇam na anyathā iti.	<b>yady</b> api vikalpane 'syāḥ sambhavo na asti, tathā
0007609	pramāṇatā, saṃvitteḥ phalatā. atra ca	<b>yady</b> api saṃvitti-śruter alpātaratvam, tathā api
0003205	-vad arthataḥ. sa tv ayaṃ anumāna-vikalpo	<b>yady</b> api sambhavina eva ākāraṇ arthasya
0007206	-ādi. jñānasya sva-saṃvedyam ity vighrahaḥ.	<b>yady</b> api sarva-kālaṃ sva-saṃvedyam asti sva-rūpam,
0010204	na sambhavaty eva. indriya-buddhir iti ca	<b>yady</b> api sāmānya-śabdaḥ, tathā api prakaraṇād
0011107	-abhyupagama-virodhaḥ. tatra etat syāt —	<b>yady</b> api sukha-ādi pratyakṣa-ṣaṅgāyā na bhavati,
0007213	kiṃ tarhi tad-dhetukena dhūma-jñānena, tathā	<b>yady</b> api — so 'rthas tena mīyata ity ucyate,
0009111	anya-ābhāsasya api iti samūha-ābhāsasya api.	<b>yady</b> api sva-ābhāsaṃ vijñānam na janayanti, tathā
0013306	a-bhāva-nirāso na syāt. yadi ca ity-ādi.	<b>yady</b> ayaṃ viruddha-dharma-adhyāsa iṣyate, tato
0011604	an-iṣṭam evaṃ sati prasajyate ity āha —	<b>yady</b> artha-antare 'pi ity-ādi. sva-adhigame tu
0008808	sarva-dharma-śva-bhāvaḥ pratyaya ucyate,	<b>yady</b> ālambana-pratyaya ucyate iti yāvat. tena tad
0012704	-viparyaye 'n-iṣṭam prasaṅgayann āha — tad	<b>yady</b> ity-ādi. yadi punaś cakṣuḥ sparśana-grāhyam
0010702	nanu ca indriyam atīndriyam ity-ādi, tatra	<b>yady</b> indriya-apekṣayā na tathā rūpa-śabdau
0012016	hi imam eva doṣam anumāne 'bhidhāsyati.	<b>yady</b> indriya-artha-sambandhe sati sarva-ātmanā
0012403	yatra gamyate, sa eva matub-lopena laksyate.	<b>yady</b> indriya-buddhau tan na upadyate, kva tarhi
0016003	sāmarthyam iti. etad uktam bhavati —	<b>yady</b> indriya-manobhyāṃ dvābhyāṃ api bāhyasya
0004106	tad iyaṃ kalpanā upalakṣya-śva-rūpā eva. tad	<b>yady</b> indriya-vijñāne syāt praḅ apy upalakṣyeta,
0015313	paścād vyavasāyaṃ kuruta ity arthaḥ. anyathā	<b>yady</b> indriya-vṛttāv eva mānaso vyavasāyaḥ syāt,
0013904	tatas ca abhyupeta-bādhaḥ. atha ity-ādi.	<b>yady</b> utkarṣa-apakarṣa-bhedeṣv api ṣaḍja-ādiṣu
0013911	pradhānasya pravṛttir iti manyate. tatra	<b>yady</b> ekena eva indriyeṇa puruṣa-arthaḥ sampadyeta,
0014716	ity ākhyātāḥ kariṣyanta iti darśayati.	<b>yady</b> evaṃ te parama-aṇavo 'tīndriyā, na ca tair
0004806	-viṣayatve 'pi tayoh pratibhāsa-bheda iti.	<b>yady</b> evam, katham idānīm cakṣur-vijñāna-ādīni
0002601	vastu. sāmānya-lakṣaṇam punas tad-viparītam.	<b>yady</b> evam, taimirika-ādy-upalabdhaḥ keśa-ādayo na
0011201	-bādha. mano vā astv indriya-antaram iti.	<b>yady</b> eṣa doṣo na iṣyate ity abhiprāyaḥ. evam api
0013412	a-bhedo na eva iti yāvat. yatra ca ity-ādinā	<b>yady</b> kevalād grahaṇa-bhedān nīla-ādiṣu bhedaḥ,
0017306	'yaṃ doṣaḥ. kaḥ punar indriyasya vyāpāraḥ.	<b>yady</b> grahaṇam, tad eva vijñānam iti vijñānam eva
0012416	bhaviṣyati iti dravye vicāram ārabhate.	<b>yady</b> ca ity-ādi. asya ayaṃ arthaḥ — yad an-eka-
0012715	-bādha prāpnoti iti darśayann āha —	<b>yady</b> ca ity-ādi. yady a-bhinnaṃ artham an-ekam
0013306	-vṛtter guṇa-karmasv a-bhāva-nirāso na syāt.	<b>yady</b> ca ity-ādi. yady ayaṃ viruddha-dharma-
0017806	-upacāro yuktaḥ, yathā siṃho māṇavaka iti.	<b>yady</b> ca ity-ādinā sarvathā artha-vijñāne sthitā
0017202	-artho 'pi na alaṃ viśeṣa-pratipādanāya iti.	<b>yady</b> ca evam-prakāram iha sadana-ādy abhipretam,
0015301	'pi indriya-vyavasāyasya dvāraṃ syāt.	<b>yady</b> ca manaso bāhye 'rthe sāksād-vṛttiḥ, evaṃ
0012505	an-eka-indriya-grāhyatvaṃ nibandhanam.	<b>yady</b> ca saty api tasmin dravye bhedo na iṣyate,
0017610	abhyupeyate. surabhi dravyam iti hi	<b>yady</b> cakṣur-vijñānam etat, na gandha-ṣaṅgāyā.
0002001	śva-bhāvaḥ. atra vyākhyā-prakāre codyate —	<b>yady</b> jñānam api prāmānyasya sādhanatvena
0007707	taj-jñānam viṣaya-jñāna-taj-jñānam. atra	<b>yady</b> tac-chabdena viṣaya-jñānam sambadhyeta,

0008907	ca yena viṣayaṇa yaj jñānaṃ vyapadiśyate,	<b>yadi</b> tat tato bhavati, na tu na bhavati ity eṣo
0008802	ity a-saṃśayam etat. tat kuta iyam āśaṅkā.	<b>yadi</b> tata ity anena sarvaś catur-vidho 'pi
0008715	āha — tato 'rthād iti sarvaś ced iti.	<b>yadi</b> tata ity-ādy asya eva vivaraṇam. nanu
0008704	iti. yasya viṣayasya vijñānaṃ vyapadiśyate,	<b>yadi</b> tata eva tad utpadyate, na anyataḥ, na api
0009410	hi yasya arthasya yaj jñānaṃ vyapadiśyate,	<b>yadi</b> tata eva tad bhavati ity etad viṣaya-cintā-
0010310	kaḥ punar ayaṃ vyabhicāro nāma.	<b>yadi</b> tato 'nyatra bhāvaḥ, evaṃ satī nīlatvaṃ
0004317	iti yo 'yaṃ siddha-antaḥ, sa kathaṃ yujyate,	<b>yadi</b> tad ekata ekatvena ālambanaṃ na vikalpayanti.
0007507	-vedaka-ākāram api jñānaṃ tathā paśyanti.	<b>yadi</b> tarhy a-tattva-vidāṃ sarvaṃ eva jñānaṃ
0000401	sa-prayojanaṃ ca idam. sva-bhāvaḥ.	<b>yadi</b> tarhy etad-artham idam ārabhyate, na
0017008	-grahaṇa eva nīvartitatvād ity uktam etat.	<b>yadi</b> tarhi tair na samprayogaḥ, kathaṃ jala-ādi-
0012912	iti yuktam, yad āha — syāt tv ity-ādi.	<b>yadi</b> tarhi dravyaṃ na asti, yad aham a-drākṣam,
0012209	na anubhūta ity eva sarva-ākāra-niścayaḥ.	<b>yadi</b> tarhi paraḥ sa-vikalpaṃ pratyakṣam icchati,
0002705	bāhya-rūpeṇa adhyavasitasya a-tad-rūpatvāt.	<b>yadi</b> tarhi sāmānyaṃ sarva-sāmarthya-rahitam tan
0001604	tat-prāmānyam eva na syāt. tathā-vidhaṃ hi	<b>yadi</b> tasya kāryaṃ bhavati, evaṃ tad-yogād
0003611	'nena adhigamyata iti. a-yuktam etat.	<b>yadi</b> tāvat pūrva-apara-kāla-dṛṣṭāv arthau bhinnau,
0016007	api indriyāṇāṃ arthavattā na syāt. katham.	<b>yadi</b> tāvad viṣaye pravartamānaṃ mana indriya-
0002204	pravṛttāḥ kecid vipralabhyamānā dṛśyante.	<b>yadi</b> tu siddhāny eva sarveṣāṃ pramāṇāni syuḥ, na
0002611	iti teṣāṃ a-sāmānya-rūpatvam ucyate.	<b>yadi</b> te na vastu, kathaṃ sphuṭaṃ pratibhāsante.
0002614	sāmānya-rūpatvaṃ vyavasthāpyate.	<b>yadi</b> teṣāṃ jñāna-rūpatvād vastutvam, sāmānye 'pi
0003313	eva iti gr̥hīta-grahaṇān na idaṃ pramāṇam.	<b>yadi</b> na anyo '-nityatā-ādiko dharmaṇo dharmah,
0009809	vyabhicāritvasya vyavasāya-ātmakatvasya ca.	<b>yadi</b> na asti, kim iti viśeṣaṇam a-yuktam ity āha
0001604	yathā-dṛṣṭa-mārga-upadeśo darśitaḥ. sa	<b>yadi</b> na syāt, tat-prāmānyam eva na syāt. tathā-
0011009	bahir-vṛttitvān nityatvāc ca. cakṣuḥ prati	<b>yadi</b> nāma ayaṃ parihāra ity pratyāśā syāt, sā api
0005101	-vyavaccheda-artham iti vyācakṣate. teṣāṃ	<b>yadi</b> para-mata-apekṣam etad viśeṣaṇam uktam, evaṃ
0009211	-saṅkhyā-ādy-ākāreṣv api tu prāpnoti iti.	<b>yadi</b> parama-aṅv-ākāratvāt samūha-ākārasya parama-
0012212	abhyupagama-vaśād evam uktam ity a-virodhaḥ.	<b>yadi</b> parasya niścaya-ātmakaṃ pratyakṣam ity
0012103	a-gr̥hīta-kalpa eva sa ity uktam etat.	<b>yadi</b> punaḥ paro 'py evaṃ brūyāt, na arhati sa
0014813	-vaśena hi viṣaya-śva-bhāvo 'vadhāryate.	<b>yadi</b> punar anyathā-sthite 'pi viṣaye tad-upagrāhi
0004711	sphuṭena ākāreṇa pratibhāsate tathā śābde.	<b>yadi</b> punar indriya-gocara eva nirdeśyaḥ syāt,
0012600	na avasīyate, tāvan na śakyate jñātum.	<b>yadi</b> punar ekena indriyeṇa grahaṇaṃ syāt, tadā
0012704	iṣṭaṃ prasaṅgayann āha — tad yadi ity-ādi.	<b>yadi</b> punaś cakṣuḥ sparsāna-grāhyam api dravyaṃ
0012600	avagantum iti indriya-antaraṃ parikalpyate.	<b>yadi</b> punas tad indriya-antara-arthe 'pi
0002402	pramāṇe eva na a-pramāṇe iti. kiṃ ca ataḥ.	<b>yadi</b> pūrvaḥ kalpaḥ, niṣ-phalaṃ vacanam, tayor
0015213	bāhya-arthaḥ syād indriya-vyavasāyo vā.	<b>yadi</b> pūrvaḥ, dvāra-dvāri-bhāvo na syāt, saha-
0005114	gr̥hṇāti tato vā anyam iti dvayī kalpanā.	<b>yadi</b> pūrva, tatas tasya prāmānyam eva na syāt,
0004304	eva sidhyati ity atra kaścid āha —	<b>yadi</b> pratyakṣa-śabdena pratyakṣam abhidhīyate
0009306	ādi. na hi ity-ādinā atra eva upapattim āha.	<b>yadi</b> pratyekaṃ parama-aṅuṣu jñānaṃ syāt, evaṃ
0009511	grāhyatvaṃ syāt kenacid vā ākāreṇa.	<b>yadi</b> prathama-vikalpaḥ, jñānasya sarvathā artha-
0002901	try-ādi-pramāṇa-nirāsaḥ. yat tarhi ity-ādi.	<b>yadi</b> prameya-niyamaḥ sva-sāmānya-lakṣaṇābhyām
0015212	eva bhavati, na bhinna-kālayoḥ. tatra	<b>yadi</b> prāpti-prasiddhy-artham indriya-vyavasāyena
0009503	anyathā vyavahāra-a-yogāt. syād etad evam,	<b>yadi</b> bāhyaṃ kiñcid dṛśyaṃ syāt. tac ca na asti,
0005201	indriya-jñāna-nir-apekṣaṃ hi mano-vijñānaṃ	<b>yadi</b> bāhye 'rthe pravartate, tadā cakṣur-ādi-
0006412	bhavati. kaḥ punar asau. viśaṃvādaḥ, sa hi	<b>yadi</b> bhavaty a-jñāna eva bhavati, na jñāne, tasya
0016106	arthavattvam uktam, na anyathā. tena te	<b>yadi</b> mano-vyavasāyair anuvyavasīyante, evaṃ
0017210	-jñānasya utpattiḥ. etad uktam bhavati —	<b>yadi</b> ya indriye sīdati tasya vā praśastaḥ, sa
0003607	pradarśanāt. ato na sāmānyena anumānam iti.	<b>yadi</b> yad eva sādhyam sa eva dṛṣṭāntaḥ, evaṃ tarhi
0004605	kramaṇa eva ity āhuḥ, ta idaṃ vaktavyāḥ —	<b>yadi</b> yugapad bahūnāṃ dravyāṇāṃ grahaṇaṃ na asti,
0010710	uktam — na ca rūpa-ādīnāṃ ity-ādi, tatra	<b>yadi</b> rūpa-ādīnāṃ parimāṇaṃ na asti, kathaṃ tarhy
0010704	adhiṣṭhāna-apekṣayā iti cet, evaṃ tarhi	<b>yadi</b> rūpa-śabdāv adhiṣṭhānād vicchinnāv ity
0003110	tasya tena a-grahaṇāt. syād etat —	<b>yadi</b> varṇa-sāmānyena a-nityatva-ādīn yojayati,
0010803	tādṛśena eva upacarito vāhīkaḥ.	<b>yadi</b> vā āśraya-dvāreṇa guṇā guṇavantaḥ pratīyante,
0007815	ity arthaḥ. anyathā iti dvi-rūpatā-a-bhāve.	<b>yadi</b> viṣaya-anurūpam eva viṣaya-jñānaṃ syād iti
0009904	a-sādharmaṇa-viṣayatvāt. atha api syād —	<b>yadi</b> viṣayo na vyapadiśyate, na nāma. jñānaṃ tu
0018012	tasmād ubhayathā api yadi sūtra-kāra-matena	<b>yadi</b> vṛtti-kāra-matena. atha vā yadi sva-kāraṇe
0008913	ity uktam bhavati. tad etat kathaṃ yujyate,	<b>yadi</b> vyapadeśa-hetoḥ pāramparyeṇa apy atra
0010303	nirūpaṇa-vikalpo niścaya-ātmako bhavati. tad	<b>yadi</b> vyavasāyaḥ kāryaṃ yasya taj jñānaṃ indriya-
0004812	-anukāritvam asty eva. yā api iyaṃ kalpanā	<b>yadi</b> śābda-indriya-jñānāyor na eko viṣayo yaḥ
0008012	uttara-uttara-jñānānāṃ a-viṣayatvāt.	<b>yadi</b> sa teṣāṃ api viṣayaḥ syāt, tadā tad-
0002301	-nīvartana-paratvāt prakaraṇasya. tatra	<b>yadi</b> saṅkhyā-vipratipattir na nirākriyeta kevalam

0018013	kāryasya samavāyo buddher janma iṣṭam,	<b>yadi</b> sattā-ādīnām jñāne kārye samavāyah,
0016513	lakṣaṇatvaṃ ca sambhavati. tataś ca	<b>yadi</b> samprayogena nimittena buddhi-janma bhavati,
0008808	veditavyam. tataś ca ayam artho bhavati —	<b>yadi</b> sarva-dharma-sva-bhāvaḥ pratyaya ucyate,
0003508	dve trīṇi vā ity evam-ādi tan na prāpnoti.	<b>yadi</b> sarvaṃ jñānaṃ pramāṇatvena iṣyata ity anena
0002714	-arthī sva-lakṣaṇa eva pravartate. anyathā	<b>yadi</b> sāmānyam anumānena paricchinnam syāt, artha-
0016809	etac ca prāg eva pratipādītam. api ca	<b>yadi</b> siddhatvāt pratyakṣasya na anena lakṣaṇam
0018011	nir-viṣayaṃ lakṣaṇam. tasmād ubhayathā api	<b>yadi</b> sūtra-kāra-matena yadi vṛtti-kāra-matena.
0012406	tatra eva tad upapadyate. anyathā hi iti	<b>yadi</b> smārta-ākṛṣṭatvaṃ viśeṣaṇasya na iṣyate. tad
0015711	kāraṇa-viruddham āha. yugapad dve ity-ādi.	<b>yadi</b> smārtatva-prasiddhaye hetor a-siddhatvam
0008914	apy atra janakatvam abhīmatam. anyathā	<b>yadi</b> smṛty-ādīnām viṣayasya vyapadeśa-hetos
0003615	dharmo yaḥ prān na āsīt paścād bhavati.	<b>yadi</b> syāt sa eva tayoḥ sva-bhāva-bheda-āśraya iti
0018012	-kāra-matena yadi vṛtti-kāra-matena. atha vā	<b>yadi</b> sva-kāraṇe kāryasya samavāyo buddher janma
0016903	a-nimittatvaṃ sidhyati, na anyathā iti.	<b>yadi</b> sva-rūpa-nirdeśam antareṇa tasya sva-rūpaṃ
0008510	iti. sa tarhy ātma-anubhavaḥ kutaḥ siddhaḥ.	<b>yadi</b> hy anubhavaḥ sidhyet, tadā ātmani paratra vā
0007906	viśiṣṭam na utpādītam syād ity arthaḥ.	<b>yadi</b> hy ālambanena ātmīya-ākāra-anugataṃ sva-
0017304	bādhakam iti. samprayogo nairantaryam.	<b>yadi</b> hi ity-ādīnā sarva-artha-samprayoga-śruter
0012711	iti. an-eka-indriyatve hetur iti sambandhaḥ.	<b>yadi</b> hi indriya-antara-artha indriya-antareṇa na
0012600	iti. sva-arthe bhinne 'pi ity-ādi.	<b>yadi</b> hy ekam indriyam indriya-antara-arthe 'pi
0008513	dur-jñānam. tat kuta ātma-anubhavaḥ.	<b>yadi</b> hi grāhya-upalambha-a-siddhāv api vastu
0007216	artho niścīyate śubha-a-śubha-ādi-rūpa-ādīḥ.	<b>yadi</b> hi tad-ākāram utpannam syāt, tadā tadṛśasya
0002117	paraspara-viruddha-lakṣaṇa-praṇayanāt.	<b>yadi</b> hi pramāṇam idam iti niścaya-lakṣaṇā siddhiḥ
0015509	bāhya-artha-pravṛttāv ayam upapadyate.	<b>yadi</b> hi bāhye 'rthe manaḥ pravartate na indriya-
0017206	prasaṅgaḥ. kiṃ punar atra an-iṣṭam.	<b>yadi</b> hi rajaḥ-prabhṛtibhiś cakṣur-ādi-indriya-
0001909	-sampadi satyāṃ tasyāḥ kaścana-upayogaḥ.	<b>yadi</b> hi vinā api hetu-sampadā sā phala-sampat
0003902	-ādīnā viśeṣaṇena rahitair ity arthaḥ. yathā	<b>yadrcchā</b> -śabdā jāty-ādi-viśeṣaṇa-vṛtti-nir-apekṣā
0003804	-ādi. an-apekṣita-jāty-ādi-pravṛtti-nimittā	<b>yadrcchā</b> -śabdāḥ. jñāna-dharmo hi kalpanā, na
0003804	-a-bhāve 'pi sa-vikalpakaṃ siddham bhavati.	<b>yadrcchā</b> -śabdeṣv ity-ādi. an-apekṣita-jāty-ādi-
0009906	viśeṣaṇam. iha ca tad eva jñānam, sva-rūpeṇa	<b>yan</b> na nirdiśyate, tad a-vyapadeśyam uktam ity
0009909	vyabhicāro 'sti. atha sāmānya-rūpeṇa api	<b>yan</b> na nirdiśyate, tad a-vyapadeśyam. evam apy a-
0001112	-gaṇasya viruddham eva ity evam ajñāsīt. yo	<b>yan</b> -nidāna-viruddhaḥ, sa tasya bādhakaḥ. yathā
0010203	a-sambhavaṃ darśayati. a-yathā-arthatvaṃ hi	<b>yan</b> nivartayitum iṣyate, tad indriya-jñāne na
0017514	ity āha — a-kalpanā iyam iti. yato	<b>yan</b> -niścaya ity-ādi. yato buddhi-janma, tat
0011802	ucyate. ātma-indriya-mano- 'rtha-sannikarṣād	<b>yan</b> niṣpadyate, tad anyat. pratyakṣam pramāṇam
0011711	— ātma-indriya-mano- 'rtha-sannikarṣād	<b>yan</b> niṣpadyate, tad anyat. yad yato niṣpadyate,
0005007	-viśeṣaḥ sa pareṣāṃ vipratipatti-lakṣaṇam	<b>yan</b> matam tad-apekṣaḥ. tatra mano-vijñāne
0001501	-a-bhāvaḥ. yo yad-artha-karaṇāya yat-kṛpayā	<b>yam</b> arthaṃ sādhayati, na sa tad-artha-niṣpattāv a
0008309	iyanto buddhi-kṣaṇā vyatītā iti. yathā ca	<b>yamalakayor</b> ākāra-sāmye 'py asti bhāvato bhedaḥ,
0003716	kā punar asau. nāma-ādīni tadvatā arthena	<b>yayā</b> yojyante saṃsrjyante, sā pratītiḥ kalpanā.
0000605	-uktam — aiśvaryaṇyasya samagrasya vairyaṇyasya	<b>yaśasaḥ</b> śriyaḥ   jñānasya atha prayatnasya ṣaṇṇam
0011403	karma pramīyate, yatra ca deśe 'dhikaraṇe,	<b>yasmāc</b> ca apāyād apādānāt, yasmai ca dātum, tac
0016803	'rtho dharmāḥ, na pratyakṣa-lakṣaṇaḥ. kutaḥ.	<b>yasmāt</b> tad īdṛśam pratyakṣam, bhaviṣyamś ca
0004015	iti manyate. upapannam etad iti yuktam,	<b>yasmāt</b> pratyakṣam kalpanā-apoḍham pratyakṣeṇa eva
0007103	arthaḥ, tadā ity anena. asti prayojanam,	<b>yasmāt</b> prak sva-saṃvedanam pramāṇam uktam, tena
0007304	prati sādhanatvaṃ pratipādayitum iṣṭam. ato	<b>yasmāt</b> sā khyāti tad-vaśād iti vaktavye kim-
0007304	khyāti tad-vaśād iti vaktavye kim-artham —	<b>yasmāt</b> so 'rthas tena mīyata ity uktam. asti
0010605	antarāv iti ca grhyete rūpa-śabdau. tathā yo	<b>yasmād</b> adhiko grhyate, na tasya tena saha sarva-
0002712	-rūpeṇa sva-lakṣaṇam eva adhigamyata iti.	<b>yasmād</b> anumāna-vikalpasya bāhyatayā
0000709	ucyamāne 'numānasya lakṣaṇam uktam bhavati.	<b>yasmād</b> anumānasya āśrayo 'vinābhāvi liṅgam. anena
0000716	-artham. katham anena tatra gauravaṃ jāyate.	<b>yasmād</b> anena ślokena sa-upapattikaṃ pramāṇa-
0007004	yadā hi ity-ādy asya eva vivaraṇam. hi-śabdo	<b>yasmād</b> -arthe. yasmād yadā sa-viṣayaṃ jñānam
0012312	gacchati iti. kuto na yujyata ity āha —	<b>yasmād</b> ity-ādi. sva-artha-mātra-grāhikatvād ity
0007210	hy anya-viṣayasya anyatra prāmāṇyam yuktam.	<b>yasmād</b> ity-ādīnā tasya prāmāṇye kāraṇam āha.
0002106	vyutpādanam. sā eva ca tasya siddhiḥ.	<b>yasmād</b> ity-ādīnā puruṣa-artha-upayogitvaṃ
0002115	bahavaś ca atra vipratipannā iti. ca-śabdena	<b>yasmād</b> ity etad anukṛṣyate. viruddham pratipannā
0010809	bahir-vṛttitve tu sā na upapadyate.	<b>yasmād</b> indriyaṃ bahir nirgatya visarpad viṣayeṇa
0008804	na ayam atra arthaḥ, yas tvayā parikalpitaḥ,	<b>yasmād</b> iha sarva-dharma-ātmakatvād ālambana-
0017702	āha — na ca ity-ādi. tasmān mānasa iti.	<b>yasmād</b> evam indriya-jo na yujyata ity abhiprāyaḥ.
0016016	evam api na eva indriyāṇām sāmartyam syāt,	<b>yasmād</b> evam iṣyamāṇe sa-pratyayāyā vṛtter a-
0017603	gotva-ādi-yogād ity-ādi. ca-śabdo hetau.	<b>yasmād</b> gotva-ādi-viśeṣaṇa-sambandhād artho gotva-

0014115	-upalabdhou so 'py upalabdha eva ity āha —	<b>yasmād</b> dr̥ṣṭā ity-ādi. etena yasya samsthāna-mātra
0018006	mīmāṃsakair api tan-matam eva āśritam. sa vā	<b>yasmād</b> bhāṣya-kṛto matena samavāyah pratyakṣam
0007004	asya eva vivaraṇam. hi-śabdo yasmād-arthe.	<b>yasmād</b> yadā sa-ṣayam jñānam arthaḥ, tadā sva-
0003303	eva pūrvam paścān niścaya-jñānam gr̥hṇāti.	<b>yasmān</b> na a-niyatā nāma anyā kācic calād
0005306	apy artha-grahaṇam syād iti, tan nirastam.	<b>yasmān</b> na tad bāhyeṣv artheṣu sva-tantram
0002514	tāvad viṣaya-bahutvāt. atra kāraṇam āha —	<b>yasmāl</b> lakṣaṇa-dvayam prameyam iti. etad vivṛṇoti
0002609	tadā iṣṭam eva sāmānya-rūpatvam. kevalam	<b>yasmiñ</b> jñāne te pratibhāsante, tasya jñeyatvena
0002003	iti vaktavyam. ucyate — sāmārthya-viśeṣaḥ,	<b>yasmin</b> sati bhagavān an-adhigatam arthaṃ gamayati
0001814	adhigata-mārga-ākhyāna-tat-para eva āsīt. yo	<b>yasminn</b> adhigate 'py a-virata-vyāpārah, na sa tan
0017110	tat-samprayoge 'pi pratyakṣatā syāt. nanu yo	<b>yasminn</b> indriye sīdati, anyatra a-vṛtter iti
0011404	deṣe 'dhikaraṇe, yasmāc ca apāyād apādānāt,	<b>yasmai</b> ca dātum, tac ca sampradānam, etad api
0001614	pramāṇam. yo yad-duḥkha-praśama-arthine	<b>yasmai</b> tad-duḥkha-sva-bhāvam ca tad-duḥkha-hetum
0001912	tad-ākhyāne ca yatnāvān, tasmāt pramāṇam. yo	<b>yasmai</b> śreyo-bhūtam ācaṣṭe tad-ākhyāne ca
0011214	iti manyate. niścaya-ātmakam hi ity-ādi.	<b>yasya</b> a-niścaya-ātmakam pramāṇam iṣṭam, tasya
0011301	tat kutas tasya phalatā. satyam, tathā api	<b>yasya</b> a-niścaya-ātmakam pramāṇam iṣṭam, tasya
0017711	kartum sā samarthā iti su-ucitam. yo	<b>yasya</b> a-ṣayam, na sa tena a-bheda-upacāram
0013209	aṅv-ākāṣa-ādikam. an-eka-dravyam tu dravyam,	<b>yasya</b> an-ekam dravyam āśrayaḥ, yathā ghaṭaḥ. sa
0009409	ākhyātum ity ayam abhiprāyaḥ. tathā hi	<b>yasya</b> arthasya yaj jñānam vyapadiśyate, yadi tata
0001306	sa ca tad-dhetoḥ pūrva-uktasya a-bhāvāt.	<b>yasya</b> ātma-darśana-snehaḥ na staḥ, na tasya janma
0011612	ābhoga-mātreṇa manas-kāra-mātreṇa. yatra	<b>yasya</b> ābhoga-mātreṇa jñānam utpadyate, na tatra
0008809	ucyate iti yāvat. tena tad a-codyam.	<b>yasya</b> ālambana-pratyayasya sambandhitayā jñānam
0017104	-samāśrayeṇa kathita iti darśayati. yo vā	<b>yasya</b> iti. praśamsāyām api sac-chabdo vartate,
0011406	tatra dvitīyasya sambandhī yac-chabdo	<b>yasya</b> iti ṣaṣṭhy-antaḥ śrūyate. prathamasya tu
0015909	smaryata iti cet, parasya eva ayam doṣaḥ,	<b>yasya</b> idam matam — na anyena anubhūtam anyah
0011002	viṣaya-upalambha-a-sāmārthye hetum āha.	<b>yasya</b> indriyasya adhiṣṭhāna-pidhāne viṣaya-
0016607	pāramparyeṇa ca upakāryaḥ. yad-an-antaram	<b>yasya</b> utpādaḥ, tasya sākṣāt, yebhyas tu
0011409	vyākhyeyaḥ. tena ayam artho bhavati —	<b>yasya</b> eva jñānasya yatra karmaṇi jñeye vyāpāra-
0002002	vyavasthāpyate, tat kiṃ punas tat pramāṇyam	<b>yasya</b> karuṇā-ādayaḥ sādhanam iti vaktavyam.
0003815	ca bhāva-pratyayo bhavati. tathā ca āhur —	<b>yasya</b> guṇasya hi bhāvād dravye śabda-niveśaḥ, tad
0004608	ca dravya-antaram ekam ārabdham,	<b>yasya</b> grahaṇam syāt. darśanasya laghu-vṛttitvād
0016511	doṣaḥ, yat saptamy eṣā nimitta-arthā syāt,	<b>yasya</b> ca bhāvena bhāva-lakṣaṇam ity anena vā. na
0011915	vyāpriyata iti. tac ca nir-vikalpakatvāt.	<b>yasya</b> ca viṣaya-anubhava-mātram prayojanam, tad
0010303	-ātmako bhavati. tad yadi vyavasāyaḥ kāryam	<b>yasya</b> taj jñānam indriya-artha-sannikarṣa-
0005303	anubhava-grahaṇam. anubhava ākāro	<b>yasya</b> , tat tathā-uktam. kiṃ punas tat. pūrva-ukta
0007408	kim-bhūtam. an-eka-ākāram. an-ekā ākāra	<b>yasya</b> , tat tathā-uktam. te punar ākārah, ya anena
0005208	vikāro rūpa-ādi-viṣaya-vikārah, sa ālambanam	<b>yasya</b> tat tathā-uktam. samudāya-vikāra-ṣaṣṭhyāś ca
0013503	-sāmānyam guṇatvam karmatvam ca. sva ādhāro	<b>yasya</b> , tat sva-ādhāram. tat-sambandha-dvāreṇa.
0009309	pratyakṣatvam labhyeta. na ca evam. tasmād	<b>yasya</b> tad vyapadiśyate ity etan na prāpnoti. atha
0009315	ity arthaḥ. tataḥ sa eva prasaṅgo	<b>yasya</b> tad vyapadiśyate ity etan na prāpnoti iti.
0009312	paraspara-anugrhitā hetavo jñānasya. tato	<b>yasya</b> tad vyapadiśyate, tata eva utpadyata iti
0008207	jñānam tu nir-ākāram, uta jñānasya iti.	<b>yasya</b> tu jñānasya viprakṣṭo viṣayas tadānīm na
0011303	phalam syād iti kalpanā api tāvat sambhavet.	<b>yasya</b> tu vyavasāya-ātmakam eva pratyakṣam iṣṭam,
0013208	-dravyam dravyam. tatra a-dravyam dravyam,	<b>yasya</b> dravya-antaram āśrayo na asti, yathā parama
0001214	-hetv-an-utpatti-lakṣaṇo 'vasthā-viśeṣaḥ,	<b>yasya</b> nirodha-satyam ity ākhyā, sa eva viśeṣaṇa-
0010410	-nirdeśyatve ca ity-ādi. anena dr̥ṣṭāntaḥ.	<b>yasya</b> pratyakṣa-lakṣaṇam praty upayogo na asti,
0000311	ca asya na asti. tasmān na ārabdhavyam idam.	<b>yasya</b> prayojanam na asti, na tat prekṣāvātā
0005605	iti. rūpi-indriya-nir-apekṣatvād iti bhāvaḥ.	<b>yasya</b> mana eva āśrayo na rūpi-indriyam, tan
0000912	āha — prayogo jagac-chāsanād ity-ādi.	<b>yasya</b> yatra dayā, sa tayā yathā tasya artho
0012810	antara-ukto doṣo na avatarati iti darśayati.	<b>yasya</b> yatra niyama-kāraṇam na asti, na tatra
0010307	-a-bhāva-prasaṅgāt. tad anena prapañcena	<b>yasya</b> yatra vyabhicārah sambhavaś ca na asti, na
0008504	syuḥ, tad-upalambhasya parokṣatvāt.	<b>yasya</b> yad-upalambhaḥ parokṣaḥ, na tat tena
0001414	-upāyam sādhayitvā katham anyathā brūyāt.	<b>yasya</b> yadā a-nṛta-vacana-kāraṇāni na santi, na sa
0008703	tato 'rthād vijñānam pratyakṣam iti.	<b>yasya</b> viṣayasya vijñānam vyapadiśyate, yadi tata
0014115	eva ity āha — yasmād dr̥ṣṭā ity-ādi. etena	<b>yasya</b> samsthāna-mātra-upalabdhiḥ, na tasya sva-
0006213	etat keśa-ādi-pratibhāsi-taimira-ādi-jñānam	<b>yasya</b> samīhite keśa-ādi-vastuni samvādo na asti,
0008205	vācyam ity an-avasthā syāt. na etad asti.	<b>yasya</b> hi jñānasya sannikṣṭo viṣayaḥ, tatra
0012910	tu vyākhyāne na asty ayam doṣaḥ. yatra hi	<b>yasya</b> hetur na asti, na tat tatra bhavati iti
0017903	a-sati tasmin sā na pravartata iti.	<b>yasyā</b> naimittikyāḥ śruter yatra nimittam na asti,
0014810	iti sukha-ādy-ākāram antareṇa ity arthaḥ.	<b>yā</b> a-bhinnā ity eka-rūpā. kuto na yujyate ity āha

0014414	avasīyante. sarvā syāc citra-ākārā iti.	yā apy a-citra-ākārā iṣyate sā api, citratvāt
0004812	tatra api jñeyatva-ādy-anukāritvam asty eva.	yā api iyaṃ kalpanā yadi śabda-indriya-jñānayoḥ
0003717	eva pratītiḥ kalpanā vivakṣitā, kiṃ tarhi	yā api yojanaṃ prati na vyāpṛtā tatra ca yoga-
0008302	iti śabda-jñānaṃ vā na rūpa-jñānaṃ iti	yā iyaṃ vivekena smṛtiḥ, sā na syāt. syād etat
0012106	ity utpadyate pratyakṣam iti vacanāt, tathā	yā iyaṃ indriyāṇāṃ artheṣu prasiddhiḥ, śabda 'yaṃ
0006709	— vastuno 'bhedāj jñāna-amśayor aikye	yā eva kriyā tad eva kārakam. ato vyāhatam etad
0013708	śabda-ādīnāṃ grahaṇam. tatra kā anyā vṛttir	yā grahaṇe vartate. kecid āhuḥ — indriya-viśaya
0008814	lakṣaṇasya uktā. viśaya-mātram ity atra	yā tadānīm sannihitā rūpa-ādi-vyaktiḥ, vijñānasya
0005908	etat kalpanā-jñānaṃ. mṛga-tṛṣṇā-ādiṣu	yā toya-ādi-kalpanā, sā na an-udaka-vyavacchedāya
0013704	-saṃsargāc caitanya-rūpatām iva āpadyate.	yā punar vṛttiḥ pradīpa-prabhā iva kevalaṃ viśaya
0006606	kiṃ tarhi tasyāḥ kriyāyās tat sādhanam,	yā yataḥ sādhanād a-vyavadhānena prasiddhim
0014211	ādi-jāti-viśeṣaḥ. tad etad uktaṃ bhavati —	yā viśeṣaṇa-vyavacchinna-artha-grāhinī buddhiḥ,
0013611	bāhyo 'rtha iti pratipāditam. tasmād	yā śrotra-ādi-vṛttir mano-vṛtṭyā grhyate, sā tayā
0013701	cetanatvāt. tena pauruṣeṇa pratyayena saha	yā samprkṛtā tad-eka-rūpatām iva āpannā, sā sa-
0016115	-mātram pratiśidhyate, kiṃ tu niyamavati	yā saha-vyavasāya-kriyā, sā pratiśidhyate manasaḥ
0001607	karuṇā tu bodhi-sattva-avasthāyām eva	yā sva-rasa-vāhiny abhūt, sā sugata-avasthāyām an
0010715	paricchedyatvād aupacārikatvam eva a-yuktam.	yādrśo hi dravye mahad dravyam alpaṃ vā iti
0004910	yad anubhavaḥ paṭiyān smṛti-bījam ādhatte	yādrśam ca sukha-sādhanam duḥkha-sādhanam vā
0010802	tulya-pratyaya-paricchedyatvam. na hi	yādrśena pratyayena mukhyo gauḥ paricchidyate,
0006302	-ādiṣv a-spaṣṭa-nīla-ādy-ākāram, yad api nau-	yāna-saṅkṣobha-āhita-vibhramaṃ sthīreṣv api vṛkṣa
0000601	tathā hi śiṣṭa-prayogaḥ caraka-saṃhitāyām —	yāni iha karmāny uktāni visarpāṇāṃ praśāntaye
0002303	nūnam etad-viśayā eva asmākaṃ vipratipattiḥ,	yāni tu pramāṇa-antarāny asmābhir abhyupetāni na
0013107	-lakṣaṇam, yat sāmānyam tad-viśayam iti	yāvat. a-bhedena sarvatra iti. tad dhi mānasaṃ
0000615	guṇavattayā śrotṛbhyaḥ pratipādanam iti	yāvat. tat punaḥ kim-artham ity āha — prakaraṇa
0013505	viśeṣaṇa-sambandha-dvāreṇa utpadyata iti	yāvat. tataś ca yad viśeṣaṇa-apekṣam, na tat
0008809	ucyate, yady ālambana-pratyaya ucyata iti	yāvat. tena tad a-codyam. yasya ālambana-
0004312	-samaṅgī, cakṣur-vijñānena saṅgata iti	yāvat. nīlam vijānāti iti nīlam artha-sva-rūpeṇa
0000405	pañcamī. prasṛtaṃ prasaraṇam vistara iti	yāvat. punas tantreṇa āvṛtter an-eka-śakter vā
0013412	grahaṇa-bhede ca saty a-bhedo na eva iti	yāvat. yatra ca ity-ādinā yadi kevalād grahaṇa-
0006414	vartata iti sa-taimiram, viśamvādī iti	yāvat. sa-vikalpasya ca viśamvādinō bhrānty-ādi-
0005609	-an-apekṣatve pratyakṣa-śabda yujyate.	yāvatā akṣa-nimittaḥ pratyakṣa-vyapadeśaḥ, uktaṃ
0003405	pramāṇa-antarām iti katham grantho niyate.	yāvatā pramāṇam eva idaṃ na bhavati, tato na idaṃ
0010601	iti prasiddham etat. prāpti-grahaṇe tu sati	yāvatā bhāgena prāptiḥ, tāvat eva grahaṇam syāt.
0008007	saṃyojya-artha-ākāratayā adhyavasyati. na ca	yāvatā bhrāntena pratipatṛā tat tathā avasīyate,
0015010	katham punar asminn api pakṣe 'yaṃ doṣaḥ,	yāvatā śabda-ādiṣu guṇānāṃ bhedo 'bhyupetaḥ.
0001013	tṛṣṇā eva pradhānam. tathā hi sad api karma	yāvad a-vidyā-pāṃsv-avacchāditaṃ na bhavati tṛṣṇā
0001714	jñāna-sampat — praśastam avabuddhavān	yāvad a-śeṣam avabuddhavān ity evaṃ sugatatvaṃ
0004613	bhāve grahaṇa-adhyavasāyo na syāt. tasmād	yāvad gocarī-bhūtaṃ tat sarvaṃ yugapad eva
0010107	-rūpaḥ — gaur eva ayam, na aśva iti. sa ca	yāvad gotva-ādi-sāmānyam na vikalpayati tena ca
0012600	ity-ādi. rūpa-sparśayor hi sann api bhedo	yāvad bhinnena indriyeṇa na avasīyate, tāvan na
0015015	tri-rūpatva-abhyupagamād ity āha — a-	yukta ity-ādi. tasmād varam ity-ādi. nanu siddha-
0016505	iti sambandhaḥ kartavyaḥ, na eva sat-prayogo	yukta ity evaṃ vā. pratiyogy atha ity-ādi. anya-
0017313	sūtre 'bhyupetam. tena ayam pakṣo 'tyantam a-	yukta iti sannikarṣa-pakṣa eva āśrayaṇīyaḥ. tataś
0016505	bhavati iti. atha ca niyamān na sat-prayogo	yukta iti sambandhaḥ kartavyaḥ, na eva sat-
0008402	kāraṇam iti. ātmanā eva jñānasya anubhavo	yuktaḥ, na anyena iti niścītya āha — na hy asāv
0013912	sampadyeta, eka-indriya-ātmanā eva prakṛter	yuktaḥ pariṇāmaḥ, anyathā anyathā iti yuktaṃ
0015211	prāpty-artho 'py anyāḥ saṃvedanād a-	yuktaḥ. prāptir hy a-bhinna-kālayor eva bhavati,
0017804	pramāṇa-tulyatvāt pratyakṣa-upacāro	yuktaḥ, yathā siṃho māṇavaka iti. yadi ca ity-
0001908	tac ca prāmānyam sa-hetukam. tato 'sya	yuktaḥ sad-bhāva iti hetu-sampad uktā. na tu
0000105	anya-matair api tat kartum para-hitam	yuktam    tad atīva viprakīrṇāny ācāryāṇāṃ matāny
0009905	tad asti vyapadeśyam. tataś ca vyabhicārād	yuktam a-vyapadeśyatvaṃ viśeṣaṇam. iha ca tad eva
0016808	anuvāda-mātram eva idaṃ kriyata iti. tad a-	yuktam, a-siddhatvāt pramāṇānām. etac ca prāg eva
0018113	puruṣasya iti vacanād ātma-adhikṛta iti	yuktam atra eva vicārayitum. pūrva-avasthāṃ
0011217	-uktaṃ prāk. na ca vyavahitasya phalavtam	yuktam, anyathā atiprasaṅgaḥ syāt. tat kutas
0012214	na hi tena eva tasya tulya-utpattir iti	yuktam abhyupetum. ayam aparas tasya doṣo 'stu,
0012709	eva indriyeṇa paricchidyate. tataś ca tad a-	yuktam āpadyate, yad uktaṃ — bhinnatvād an-eka-
0010903	vṛttitvaṃ kadācit paraḥ kalpayed iti. tasmād	yuktam āśāṅkitum. tatra cikitsā-ādi-prayogād ity
0012909	tad-a-bhāvena ca bhāva-upādānam a-	yuktam ity a-sāram etat. pūrvake tu vyākhyāne na
0015110	bhāvān na āgamaḥ. tasmāt pratyakṣam eva idaṃ	yuktam ity abhiprāyaḥ. nanu śrotra-ādi-vṛttiś ca



0008008	tāvātā tad-ākāram eva tad bhavati iti	<b>yuktam</b> ity āha — na ca uttara-uttarāṇi ity-ādi.
0009809	ca. yadi na asti, kim iti viśeṣaṇam a-	<b>yuktam</b> ity āha — viśeṣaṇam hi ity-ādi. yady a-
0017601	ayam ity-ādi, tat pratyakṣam iti. tad apy a-	<b>yuktam</b> iti, indriya-ādi-samprayogād a-sambhavād
0016111	apy a-bhāvaḥ. na hi niṣ-phalaṃ pramāṇam	<b>yuktam</b> ity eke. cakṣur-manasor dvāra-dvāri-bhāvān
0011311	karaṇatva-upalakṣaṇam. na ca anyatra phalaṃ	<b>yuktam</b> iti pramāṇa-phalam. na hy anya-viśayasya
0017005	tataś ca na tan-niṣedhāya sad-grahaṇam	<b>yuktam</b> iti. syād etat — a-sati sad-grahaṇe dvi-
0018104	buddheḥ prāmāṇya-jñāpana-artham iti. tad a-	<b>yuktam</b> uktam. tathā hi kṣaṇikatvena uttara-kāle
0003614	an-adhigato 'dhigamyata ity uktam. tad a-	<b>yuktam</b> uktam, yato na ayam kaścid arthasya dharmo
0017912	-upekṣā-buddhayaḥ phalam iti kalpayitum	<b>yuktam</b> , udaka-ādi-smṛty-antaritatvāt. vyavahita-a
0014105	nanu mātra-ādīnām eva tulya-saṃsthānānām	<b>yuktam</b> ekatvam, suvarṇa-ādīnām tu katham. tad-a-
0008502	ato viśaya-antara-sañcāraḥ syād iti. a-	<b>yuktam</b> etat. tathā hi yady antya-jñānam na
0003308	nāśītā-śva-bhāva-āpattir bhāvasya iti cet, a-	<b>yuktam</b> etat. na hi svayam a-cala-śva-bhāvasya
0003611	dharmo 'n-adhigato 'nena adhigamyata iti. a-	<b>yuktam</b> etat. yadi tāvat pūrva-apara-kāla-dṛṣṭāv
0016601	tan-nirākaraṇa-arthaṃ sad-grahaṇam iti. a-	<b>yuktam</b> etat, saptamy-antena eva samprayoga-
0005104	kiṃ syāt. etac codyam a-samāhitam syād ity a-	<b>yuktam</b> etat. sarve tv a-vikalpakā eva iti tu-
0010208	iti. atha vā na kevalam a-sambhavān na	<b>yuktam</b> , kiṃ tv a-vyabhicārāc ca. tam a-
0009514	-ābhāsa-jñāna-jananam asty eva iti. tasmād a-	<b>yuktam</b> grāhya-lakṣaṇam. ataś ca sthitam etat —
0006604	ātma-bhūtā viśaya-ākāratā pramāṇam iti.	<b>yuktam</b> ca etat. tathā hi na kriyā-sādhanam ity
0017308	eva vijñānāj jāyata ity uktam syāt. tac ca a-	<b>yuktam</b> , cakṣur-vijñānam antareṇa api cakṣur-
0013912	yuktaḥ pariṇāmaḥ, anyathā anyathā iti	<b>yuktam</b> codyam. syād etat — na brūmas traiguṇyam
0007808	tat tad-ākāram eva tena ālambyata ity etad	<b>yuktam</b> . tathā hi śāsna-ādy-ākāreṇa gauḥ sva-jñāne
0018007	matena samavāyaḥ pratyakṣam prāpnoti. na ca	<b>yuktam</b> tasya pratyakṣatvam, artha-vyabhicārāt.
0000705	iti. ata eva abhidharme 'py uktam ity uktam.	<b>yuktam</b> tāvat pratyakṣasya tataḥ siddhiḥ, tad-
0018001	eva phalaṃ nyāyayam. bhinna-viśayatvāc ca a-	<b>yuktam</b> tāsām phalatvam. pratyakṣam hi rūpa-ādi-
0017605	sāmarthyam, ato 'sambhavo lakṣaṇasya ity a-	<b>yuktam</b> . tvan-matyā iti. yataḥ pareṇa gotva-ādayas
0012908	prakṛtatvāt tat-śrutyā teṣām eva grahaṇam	<b>yuktam</b> , na viśeṣa-antarāṇām, a-prakṛtatvāt. tad-a
0015303	apy a-viśaya-nimitto viśayī syāt. tac ca a-	<b>yuktam</b> . na hy a-nimittasya viśayatvam upapadyate.
0010612	tait tasya saṃyoga-a-bhāvāt. tat katham idaṃ	<b>yuktam</b> — na hi indriya-nir-antare gandha-ādāv
0014018	avasthānāt samāna-deśatvam syāt. tac ca a-	<b>yuktam</b> . na hi dīrgha-hrasva-ādi-saṃsthānam eka-
0015907	manasā ca smaryamāṇatvāt. tac ca a-	<b>yuktam</b> . na hi devadatta-anubhūtam yajñadattaḥ
0006814	eva viśayo niścīyata iti tad eva phalaṃ	<b>yuktam</b> . na hi yathā-śva-bhāvam anubhavo 'rthasya,
0010813	arthaṃ prakāśayanti ity abhyupagamād	<b>yuktam</b> bahir-vṛttitvam āśaṅkitum. śrotraṃ tu
0015013	-bheda-mātreṇa indriya-antara-grāhyatvam	<b>yuktam</b> , mā bhūc chabda-ādīnām vyakti-bhedena an-
0006810	bāhya-artha-siddhir iti, tad apy a-	<b>yuktam</b> , yato vijñāna-kārya-a-niṣpattir vijñāna-
0012911	hetur na asti, na tat tatra bhavati iti	<b>yuktam</b> , yad āha — syāt tv ity-ādi. yadi tarhi
0016211	ayam praśnaḥ kṛtaḥ. atra kenacid indriyeṇa	<b>yuktam</b> yadā iti vacanāt siddhaḥ pūrvam eva saha-
0016209	artheṣu sāmprate kāle kenacid indriyeṇa	<b>yuktam</b> yadā mano bhavati, tadā pratyayavatī
0004015	iti manyate. upapannam etad iti	<b>yuktam</b> , yasmāt pratyakṣam kalpanā-apoḍham
0007209	syāt. na hy anya-viśayasya anyatra prāmāṇyam	<b>yuktam</b> . yasmād ity-ādīnā tasya prāmāṇye kāraṇam
0010715	-paricchedyatvād aupacārikatvam eva a-	<b>yuktam</b> . yādṛṣo hi dravye mahad dravyam alpaṃ vā
0016907	cakṣuṣo rūpam ity-evam-ādi. ata evaṃ vaktum	<b>yuktam</b> — rūpa-ādi-samprayoga iti. atha api syād
0003406	idaṃ na bhavati, tato na idaṃ pramāṇam iti	<b>yuktam</b> vaktum syāt. satyam etat, kiṃ tu pareṇa
0012001	-vaśād utpatti-mātram atidīśyata iti. tad a-	<b>yuktam</b> , viśeṣa-atideśa-an-arthakatva-prasaṅgāt.
0010116	-grahaṇa-śva-bhāvam ity arthaḥ. kasmād a-	<b>yuktam</b> viśeṣaṇam ity āha — a-vyabhicārāc ca iti.
0010210	tatra arthaḥ — katham tathā apy a-	<b>yuktam</b> viśeṣaṇam ity āha — a-vyabhicārād iti.
0000505	bhūyāsūr artha-tattva-bhāja iti, teṣām tad a-	<b>yuktam</b> . sthavīyāṃso hi doṣās tīrthya-tarkāṇām te
0009003	saṃvṛti-sad eva ālambanam. tataś ca tad a-	<b>yuktam</b> syāt, yad uktam — dhūma-jñāna-sambandha-
0013406	na asti iti pratijñātam bhavati. tac ca a-	<b>yuktam</b> , hetv-antarasya api sad-bhāvād ity ata āha
0001512	-ādi-gamana-vad vāk-prāpaṇīyasya arthasya a-	<b>yuktasya</b> api sūcakaṃ kāya-ceṣṭitam kuryāt, vṛṣalī
0002004	sa tu sāmarthyā-viśeṣaḥ karuṇā-ādibhir	<b>yuktasya</b> bhavati, na itarasya iti tasya
0008408	kālam smṛtir dṛṣṭā. na ca an-anubhūte smṛtir	<b>yuktā</b> . tato 'nyena tad-ālambanena jñānena bhāvayam.
0005503	na hi jñāna-sattā eva arthānām saṃvedanā	<b>yuktā</b> , tasyāḥ sarvatra a-viśeṣāt sarva-artha-
0015311	na prasidhyati yathā-uktaṃ prak. tasmād a-	<b>yuktā</b> prāpty-artha-kalpanā. yo 'py āha — śrotra
0004816	na apy anyatra codite 'nyatra pravṛttir	<b>yuktā</b> . bhavati ca tathā pratyayaḥ pravartate ca
0009913	vyavahārāya kalpate, anyatra iti-karaṇa-	<b>yuktād</b> viśaya-saṃśabdānād rūpam iti jñānam, rasa
0012906	api yuktyā api ca ity-ādīnā eva nirākṛtam.	<b>yukty</b> -anuvīdhāyitve hi sati tathā-vyākhyānam
0001303	atha vā an-antara-uktena upāyena	<b>yukti</b> -dṛṣṭena gamanāt praśastam gataḥ. loke hi yo
0001316	-vaśena eva punar duḥkham āśrayante, na ca	<b>yukti</b> -dṛṣṭena mārgena gatā ity atas te na
0001403	eva. śaikṣās tu yady api duḥkha-an-āśrayeṇa	<b>yukti</b> -niścitenā ca mārgena praśastam gatāḥ, tathā

0001402	gatāḥ. tathā hi loke yo duḥkham āśrayaty a-	<b>yukti</b> -pūrvakaṃ ca pravartate, sa na praśasyate,
0001304	-dr̥ṣṭena gamanāt praśastaṃ gataḥ. loke hi yo	<b>yukti</b> -pūrvakaṃ pravartate, sa praśasyate. a-punar
0012907	hi sati tathā-vyākhyānaṃ śobheta.	<b>yukti</b> -virodhe tu kaṣṭa-kalpanā a-kalpanā eva. api
0009214	pratyakṣaṃ syāt. tatra api śakyata iyaṃ	<b>yuktir</b> vaktum, yad āha — ta eva hi ity-ādi.
0018206	-bhūtāya ity atra yad bhūta-grahaṇam, tatra	<b>yuktiḥ</b> su-ucitā. vakṣyamāṇasya ca sva-bhāva-hetor
0009209	dravya-sad-ākāro labhyate tvad-abhimatayā	<b>yuktyā</b> . atha vā teṣv iti nīla-ādi-parama-aṅuṣu
0012901	sūtra-virodha iti. abhyupeta-bādhām āha.	<b>yuktyā</b> api ity-ādi. yo ’-bhāvah, na asau kriyate,
0012906	indriya-antareṇa a-grahaṇam iti. tad api	<b>yuktyā</b> api ca ity-ādinā eva nirākṛtam. yukty-
0004016	pratyakṣeṇa eva sidhyati. kim atra anyayā	<b>yuktyā</b> ity abhiprāyaḥ. pratyātma-vedyo hi sva-
0006916	tat phalaṃ bhaviṣyati. kiṃ kāraṇam iti kayā	<b>yuktyā</b> . na hi sva-saṃvittiḥ sambhavati ity eva
0010112	caḥṣuṣā rūpaṃ ikṣate. na ca vikalpa-dvayaṃ	<b>yugapad</b> abhyupeyate saṃvedyate vā iti kuto ’-
0015805	anyathā viśaya-viśayatvaṃ sambhavati. na ca	<b>yugapad</b> -utpannayor nimitta-nimittitvam upapadyate.
0016013	dvārāni indriyāni iti, tad api vyāhanyate,	<b>yugapad</b> -eka-artha-kāritve dvayor api dvāra-
0016113	-kāriṇī kalpayitum asmākaṃ sāmārthyaṃ asti,	<b>yugapad</b> -eka-artha-kāritve dvayor api dvāra-
0004614	syāt. tasmād yāvad gocarī-bhūtam tat sarvaṃ	<b>yugapad</b> eva pratīyate iti. āhuḥ ca iti. iṣaya-
0004604	-āyatana-ādi-saṅgrāhe ’pi na an-ekaṃ dravyaṃ	<b>yugapad</b> grhyate, api tu krameṇa eva ity āhuḥ, ta
0015711	ca indriya-vṛttaya iti kāraṇa-viruddham āha.	<b>yugapad</b> dve ity-ādi. yadi smṛtatva-prasiddhaye
0004213	’pi. atha vā sa-vikalpaṃ a-vikalpaṃ ca	<b>yugapad</b> dve vijñāne vartete, tayoḥ sva-bhāva-
0004605	eva ity āhuḥ, ta idaṃ vaktavyāḥ — yadi	<b>yugapad</b> bahūnāṃ dravyāṇāṃ grahaṇam na asti,
0017702	tasmān mānasa iti. yasmād evam indriya-jo na	<b>yujyate</b> ity abhiprāyaḥ. a-bheda-upacāro viśeṣaṇa-
0014811	arthaḥ. yā a-bhinnā ity eka-rūpā. kuto na	<b>yujyate</b> ity āha — an-eka-svabhāvya iti. atha vā
0012312	-apekṣaṃ daṇḍī śuklo gacchati iti. kuto na	<b>yujyate</b> ity āha — yasmād ity-ādi. sva-artha-
0007012	na hi tasya eva karma-karṭṭ-kāraṇa-bhāvo	<b>yujyate</b> itī cet, evam etat. na eva tasya parama-
0017507	ca akṣaṃ prati vṛtteḥ pratyakṣa-vyapadeśo	<b>yujyate</b> itī. tasya api dvi-ṣṭhatvād iti. indriya-
0009602	na bāhya-artha-āśrayā pramāṇa-ādi-vyavasthā	<b>yujyate</b> itī. naiyāyikānāṃ tv iti. rūḍher an-
0007811	na ca a-pratibhāsamānas tasya viśayo	<b>yujyate</b> , atiprasaṅgāt. tasmād viśaya-ākāraṃ
0018014	samāvayaḥ, ubhayathā api pratyakṣatvaṃ na	<b>yujyate</b> . atha ity-ādi. an-anyatve buddhir eva
0009811	-jaṃ jñānaṃ syāt, tata idaṃ viśeṣaṇa-trayaṃ	<b>yujyate</b> . iha ca a-vyapadeśyaṃ a-vyabhicāri iti ca
0009010	ca pramāṇam icchanti. tac ca yathā na	<b>yujyate</b> , tathā pratipādayitum idānīm ālambana-
0012213	nirṇayasya tulya-utpattir ity etad	<b>yujyate</b> . na hi tena eva tasya tulya-utpattir iti
0006917	sambhavati ity eva phalatvena kalpayitum	<b>yujyate</b> . bāhya-artha-pakṣe tv a-sambhāvanīyam eva
0008910	utpatter abhimatatvāt. anyathā katham idaṃ	<b>yujyate</b> , yad uktaṃ vāda-vidhāu — anumāna-jñānam
0004317	-kāyā ity yo ’yaṃ siddha-antaḥ, sa katham	<b>yujyate</b> , yadi tad ekata ekatvena ālambanaṃ na
0008913	bhavati ity uktaṃ bhavati. tad etat katham	<b>yujyate</b> , yadi vyapadeśa-hetoḥ pāramparyeṇa apy
0005608	punar indriya-an-apekṣatve pratyakṣa-śabdo	<b>yujyate</b> . yāvataḥ akṣa-nimittāḥ pratyakṣa-
0007006	an-iṣṭam vā. tasmāt sva-saṃvittiḥ phalaṃ	<b>yujyate</b> . sa-viśayam iti. saha viśayeṇa sa-viśayam.
0008916	’py a-janakatvaṃ samānam iti idaṃ vacanam a-	<b>yujyamānam</b> syāt. atha smṛty-ādināṃ kalpitam
0013305	samuccīyate. anyathā samuccayāya ca-kāro na	<b>yujyeta</b> . dravya-vṛtteś ca guṇa-karmasv a-vṛtter
0009104	tatra api bāhya-artha-vādiṣu balinaḥ sva-	<b>yūthyāḥ</b> . teṣu nihateṣv itare nihatā eva bhavanti,
0014609	samsāraś ca an-ādir vyākhyā-bhedaḥ sva-	<b>yūthyair</b> mata iti. pūrveṣāṃ kapila-śiṣyāṇāṃ
0013905	indriyam, sarvatra traiguṇyasya a-bhedāt.	<b>ye</b> ’-bhinna-traiguṇya-jāty-anvitāḥ, te śrotra-
0016608	an-āgatānāṃ ca asau bhāvānāṃ upakāraḥ.	<b>ye</b> ’n-antaraṃ tato bhavanti bhāvāḥ, teṣāṃ sākṣāt.
0000506	te tathā-vidhaiḥ sukham eva upalakṣyante.	<b>ye</b> ’n-uktam api nāma dur-avabodham arthaṃ diṅ-
0017003	dr̥ṣṭaḥ. tataś ca a-siddho hetur ity āha —	<b>ye</b> ’pi hi ity-ādi. pratyakṣa-ābhāsa-viśayatvāt
0013901	-ādi-bhedo ’pi. ata etad uktaṃ bhavati —	<b>ye</b> guṇa-utkarṣa-apakarṣa-bheda-bhinnāḥ, te bhinna
0005606	na rūpi-indriyam, tan mānasam abhisamhitam.	<b>ye</b> tarhi pañca vijñāna-kāyās tat-samprayogināś ca
0016702	tasmin samādhi-vyutthitānāṃ yogināṃ	<b>ye</b> tasya bhāvasya upakāraḥ upakāryās ca arthā
0000503	katham-śabdena hy atra a-sambhavo dyotyate.	<b>ye</b> tu udghaṭita-dhī-viśayam āśamsā-arthaṃ
0004604	ākṣiptaṃ sāmānya-viśayatvam ity a-viruddham.	<b>ye</b> tu — eka-indriya-vijñāna-kāryatvena eka-rūpa
0004616	artha-antara-vyāvṛtti-samāśrayeṇa kalpitā	<b>ye</b> dharma-bhedāḥ sāmānya-rūpā jñeyatva-ādayaḥ, tad
0004413	-janyatvād ity arthaḥ. sva-hetu-pratyayebhyo	<b>ye</b> parama-aṅavo jāyante, te ’nyonya-sannidhāna-
0000007	abhyāsac ca sātmī-bhāvas tasyāḥ sambhavati.	<b>ye</b> mano-guṇāḥ, te ’tyanta-abhyāsa-sambhave sati
0014703	ity-ādinā eka-indriya-prasaṅgaṃ pariharati,	<b>ye</b> sattva-ādayaḥ śabde tebhyo ’nya eva rūpa-ādy-
0014510	mādhavas tu sarvatra teṣāṃ bhedaṃ icchati.	<b>ye</b> sukha-ādayaḥ śabda-ātmanā pariṇamanti na
0014512	te śabda-lakṣaṇam trikaṃ ity ucyante. evam	<b>ye</b> sparśa-ātmanā eva pariṇamanti na artha-antara-
0009012	vaktavya iti. avāśyam ca etad vijñeyam.	<b>ye</b> hi manyante — vāda-vidhi-dūṣaṇa-para eva
0003111	na sva-lakṣaṇasya, tatra a-vṛtteḥ.	<b>ye</b> hi vastuni na vartante, na te vastu-dharmāḥ.
0013201	bhāva-guṇatvayoḥ sārvendriyatvaṃ sidhyati.	<b>ye</b> hi viśeṣaṇa-viśeṣya-bhūtāḥ, te tulya-indriya-
0007314	-ātmano jñānasya grāhaka-ākāra-ādi-vibhāgaḥ,	<b>yena</b> a-saty api bāhye ’rthe pramāṇa-ādi syād iti.

0003208	-vilakṣaṇāv ākārāv ekasya vastunaḥ staḥ,	<b>yena</b> a-spaṣṭena gr̥hyeta na itareṇa. tasmād
0007807	eṣa hetur uktaḥ. yatra hi jñāne yad vastu	<b>yena</b> ākāreṇa pratibhāsate, tat tad-ākāram eva
0008908	'py atra niyamo 'bhimataḥ. na ca smr̥ty-ādīni	<b>yena</b> ālambanena vyapadiśyante tasmād utpadyante,
0006608	tena sva-bhāvena karaṇa-bhūtena bhāvyaṃ,	<b>yena</b> idaṃ nīlasya jñānam, idaṃ pītasya iti
0006009	ukte. kutaḥ punas tayoh̄ pratyakṣa-āśaṅkā,	<b>yena</b> tan-nivṛttaye yatnaḥ kriyate. te hi
0009912	tv āha — jñānasya samākhyā-śabdo na asti,	<b>yena</b> pratīyamānaṃ vyavahārāya kalpate, anyatra
0005407	rāga-ādīnāṃ samvittir na āviṣṭa-abhilāpā.	<b>yena</b> yatra śabdasya samayo na gr̥hītaḥ, na tac
0008907	kena tasya pratyakṣatvaṃ na syāt. nanu ca	<b>yena</b> viṣayeṇa yaj jñānaṃ vyapadiśyate, yadi tat
0014203	jātayaḥ. na ca tatra apara-samsthānam asti	<b>yena</b> vīṇā-śabdo iti grahaṇaṃ syād ity abhyupeta-
0009414	vyapadiṣṭe tad vyapadiṣṭaṃ bhavati. ato	<b>yena</b> vyapadiśyata ity etan na sambhavati iti
0005909	kr̥taṃ saṅketa-mātram āśritya pravartate,	<b>yena</b> saṅketa-samāśrayāyāṃ eva antar-bhāvān na
0014004	tasmāc chabda-ākāra-pariṇatāḥ sukha-ādayo	<b>yena</b> samavasthitāḥ samsthāna-bhedena, tataḥ
0008407	ity-ādīnā siddha-sādhyatāṃ pariharati.	<b>yena</b> hi jñānena jñānam anubhūyate, tatra apy
0016607	yad-an-antaraṃ yasya utpādaḥ, tasya sāksāt,	<b>yebhyas</b> tu vyavadhānena, teṣāṃ pāramparyeṇa. an-
0016109	anyathā teṣāṃ prāmānyam eva na syāt.	<b>yeṣāṃ</b> apy a-pratyayā vṛttiḥ prāmānyena abhimatā,
0005612	tathā yogināṃ api. yogaḥ samādhiḥ. sa	<b>yeṣāṃ</b> asti te yoginaḥ. guru-nirdeśa-a-vyavakīrṇam
0016515	syād etat — satyam, gamyate, tathā api	<b>yeṣāṃ</b> pareṣāṃ a-sat-kalpanā-atīta-an-āgata-viṣayaṃ
0013007	uktā bhavati. smārtam a-bheda-jñānam iti.	<b>yeṣu</b> rūpa-ādiṣv anubhava-puraḥ-saro ghaṭa iti
0016704	bhāvanāmaya-jñāna-viśeṣa-balād upajāyante,	<b>yair</b> atīta-an-āgata-pada-artha-vyavasthā kriyate.
0016403	sa-saṃskāra upagr̥hīto bhavati. anyathā sad-	<b>yoga</b> ity etāvad eva brūyāt. samprayoga indriyāṇam
0011602	tad yathā ity-ādi-dr̥ṣṭāntaḥ. yogināṃ hi	<b>yoga</b> -niṣpattāv ātmānaṃ paśyatāṃ sa gr̥hyaś ca
0016711	tasya nir-vikalpatvaṃ a-visaṃvādītvaṃ ca	<b>yoga</b> -balāt, karma-devatā-ādy-adhiṣṭhāna-balāt
0011505	iyam sambandha-lakṣaṇā ṣaṣṭhī, kiṃ tarhi kṛd-	<b>yoga</b> -lakṣaṇā yathā palāśānāṃ śātana iti. ayam
0017511	yathā ca viṣayasya anyena an-indriyeṇa api	<b>yogaḥ</b> , evam indriyasya apy anyena a-viṣayeṇa api
0016402	sampragrahaṇaṃ sampraty utkarṣeṇa ca yo	<b>yogas</b> tasya jñāpana-artham. evaṃ ca ātma-ādibhir
0007208	bāhye 'rthe tasyāḥ sādhanatva-a-yogāt. a-	<b>yogas</b> tv a-para-arthatvāt. gr̥haka-ākāro hy ātma-
0016402	jñāpana-artham. evaṃ ca ātma-ādibhir api yo	<b>yogaḥ</b> sa-saṃskāra upagr̥hīto bhavati. anyathā sad-
0005612	a-vikalpakam̄ pratyakṣam̄ tathā yogināṃ api.	<b>yogaḥ</b> samādhiḥ. sa yeṣāṃ asti te yoginaḥ. guru-
0012007	ya indriyeṇa na sannikṣyate 'rthasya yathā-	<b>yogam̄</b> pañca-vidhena sannikarṣeṇa. tataś ca arthād
0003714	jāty-ādīnāṃ yojanā nāma-jāty-ādi-yojanā. kṛd-	<b>yogā</b> ca ṣaṣṭhī samasyata iti samāsaḥ sādhanam̄
0007208	-ābhāsātā, bāhye 'rthe tasyāḥ sādhanatva-a-	<b>yogāt</b> . a-yogas tv a-para-arthatvāt. gr̥haka-ākāro
0003003	na sambhavati, viśeṣeṇa līngasya sambandha-a-	<b>yogāt</b> . tad evaṃ dvābhyām ākārābhyām̄ pramāṇa-
0002312	niyamato 'bhyupeyam, anyathā phalatva-a-	<b>yogāt</b> . tasmād adhigama-rūpaṃ phalam. tato jñāna-
0000809	īdr̥ṣeṣu ca an-upalabdher hetutva-a-	<b>yogāt</b> , puṃstva-ādi-sāmānye 'pi kasyacin medha-
0001509	a-sādharmaṇo guṇa udbhāvitaḥ, yatas tad-	<b>yogāt</b> sa pramāṇam̄ bhavati. sa tu guṇo na vinā
0009503	avaśyam̄ etad abhyupeyam, anyathā vyavahāra-a-	<b>yogāt</b> . syād etad evam, yadi bāhyam̄ kiñcid dr̥ṣyam̄
0015214	-bhāvo na syāt, saha-utpannasya upakāritva-a-	<b>yogād</b> an-upakāriṇaś ca dvāra-bhāva-an-upapatteḥ.
0009504	syāt. tac ca na asti, ālambana-lakṣaṇa-a-	<b>yogād</b> ity a-parihāra eva ayam. nanu ca ayam ukta
0017602	vidha-jñānasya. katham̄ ity āha — gotva-ādi-	<b>yogād</b> ity-ādi. ca-śabdo hetau. yasmād gotva-ādi-
0000906	jagad-dhitaiṣiṇa ity anena darśitā. tad-	<b>yogād</b> dhi jagad-dhitaiṣī bhavati. abhyāsāc ca
0001605	hi yadi tasya kāryam̄ bhavati, evaṃ tad-	<b>yogād</b> bhagavān an-adhigatasya arthasya prakāśako
0016801	pratyakṣa-lakṣaṇam, kiṃ tu dharmāḥ kaiścid	<b>yogi</b> -jñāna-pratyakṣa-ādi-lakṣaṇa uktaḥ. tat-
0016602	asyāḥ kalpanāyā nivāritatvāt. api ca asmākam̄	<b>yogi</b> -jñānam sad-viṣayam eva prāg eva ākhyātam.
0016516	pareṣāṃ a-sat-kalpanā-atīta-an-āgata-viṣayaṃ	<b>yogi</b> -jñānam a-saty api samprayoge bhavati iti,
0005707	-upaplutānāṃ priyā-viṣayaṃ jñānam. tathā ca	<b>yogi</b> -jñānam. sva-bhāvaḥ. kalpanā-jñānam api nāma
0016705	-an-āgata-artha-viṣayaṃ pratyavamarśa-jñānam	<b>yogi</b> -jñānasya kāryam̄ iti kāraṇe kārya-upacārāt
0005009	rāga-ādi-saṃvedane na asty eva tad iti.	<b>yogi</b> -jñāne 'py eṣa eva. yata evaṃ pareṣāṃ
0005612	api. yogaḥ samādhiḥ. sa yeṣāṃ asti te	<b>yoginaḥ</b> . guru-nirdeśa-a-vyavakīrṇam̄ iti. atra
0016611	bhāvanā-prakarṣa-paryanta-jena jñānena	<b>yoginaḥ</b> paricchindantaḥ sarva-ātmanā eva
0005611	yathā mānasam a-vikalpakam̄ pratyakṣam̄ tathā	<b>yogināṃ</b> api. yogaḥ samādhiḥ. sa yeṣāṃ asti te
0005611	'py akṣatvāt pakṣa-antare 'py a-doṣaḥ. tathā	<b>yogināṃ</b> itī. yathā mānasam a-vikalpakam̄
0016604	eva ākhyātam. yad apy atīta-an-āgata-viṣayaṃ	<b>yogināṃ</b> jñānam ucyate, tasya apy upacārād atīta-
0016702	evaṃ paricchinne tasmin samādhi-vyutthitānāṃ	<b>yogināṃ</b> ye tasya bhāvasya upakāraḥ upakāryāś ca
0011602	-parihārāya tad yathā ity-ādi-dr̥ṣṭāntaḥ.	<b>yogināṃ</b> hi yoga-niṣpattāv ātmānaṃ paśyatāṃ sa
0000916	-chāsana-śabdena uktaḥ, tasya sattva-śāsana-	<b>yogyā</b> -upāyatvena tad-anya-upāya-abhyāsād
0003801	yā api yojanaṃ prati na vyāpṛtā tatra ca	<b>yogyā</b> -pratibhāsā sā api. yo hi yatra yogyah, sa
0003401	nīścayam̄ janayati. a-nīścayāc ca a-vyavahāra-	<b>yogyo</b> 'gr̥hīta-kalpa eva sa iti na tatra tasya
0004017	jñāna-antareṇa vā sarveṣāṃ abhilāpa-saṃsarga-	<b>yogyo</b> vikalpaḥ. a-saṃsr̥ṣṭa-vikalpaṃ ca pratyakṣam̄
0003801	ca yogyā-pratibhāsā sā api. yo hi yatra	<b>yogyah</b> , sa tad a-kurvāno 'pi tena vyapadeśam̄

0017112	praśamsā-artho 'py atra yogyatvena uktaḥ.	<b>yogyatvaṃ</b> ca iha indriyasya viśaya-bhāva-
0012102	amśe niścayo na bhavati ity a-vyavahāra-	<b>yogyatvād</b> a-grhīta-kalpa eva sa ity uktam etat.
0017112	atra vivakṣitam. praśamsā-artho 'py atra	<b>yogyatvena</b> uktaḥ. yogyatvaṃ ca iha indriyasya
0010309	a-vyapadeśyatva-āder indriya-jñāne yathā-a-	<b>yogyam</b> vyabhicārah sambhavaś ca iti vyāpaka-a-
0004010	-vṛttayah śabdāḥ sarva-artha-pratyāyana-	<b>yogyā</b> ity uktam. satyam, sā eva tv icchā lokasya
0004110	āviṣṭa-abhilāpam ahir ahir iti dhārā-vāhi	<b>yojakaṃ</b> ca abhidhāna-abhidheyayor darśakaṃ ca
0012406	iti smārtena ākr̥ṣya viśeṣaṇam manasā eva	<b>yojanaṃ</b> kriyate. atas tatra eva tad upapadyate.
0012313	-arthatvād ity asya vivaraṇam. sandhānam	<b>yojanam.</b> tasya sva-rūpaṃ darśayati idam asya ity-
0003717	pratītiḥ kalpanā vivakṣitā, kiṃ tarhi yā api	<b>yojanaṃ</b> prati na vyāpṛtā tatra ca yogyā-
0003716	samsr̥jyante, sā pratītiḥ kalpanā. na ca atra	<b>yojanaṃ</b> prati vyāpṛtā eva pratītiḥ kalpanā
0003101	ity a-nitya-āder varṇa-ādeś ca. sandhānam	<b>yojanam.</b> yat tat-sandhāne pravartate tan-nimittam
0003711	iti samśayānasya praśnaḥ. nāma-jāty-ādi-	<b>yojanā</b> iti. nāmno jāty-ādibhir a-tulya-kakṣatvād
0003714	santi. nāma-jāty-ādīnām yojanā nāma-jāty-ādi-	<b>yojanā.</b> kṛd-yogā ca ṣaṣṭhī samasyata iti samāsaḥ
0010301	tathā tatra a-sanniviṣṭasya nāma-jāty-ādi-	<b>yojanā</b> na sambhavati. tad-an-antaraṃ kim etad ity
0003714	-ādayo na tattvataḥ santi. nāma-jāty-ādīnām	<b>yojanā</b> nāma-jāty-ādi-yojanā. kṛd-yogā ca ṣaṣṭhī
0012808	ca grahaṇam na syāt. śeṣānām cakṣuṣā iti	<b>yojanīyam.</b> evaṃ tarhi iti. anyathā niyāmakatvam
0017604	na ca indriya-dhiyo viśeṣaṇa-viśeṣya-	<b>yojane</b> sāmārthyam, ato 'sambhavo lakṣaṇasya ity
0010109	eva. na ca ghrāṇa-ādi-jñānānām sāmānya-ādi-	<b>yojane</b> sāmārthyam asti, nir-vikalpatvāt,
0005802	bhavati. tac ca prāg eva uktam nāma-jāty-ādi-	<b>yojanena</b> tat kim-arthaṃ punas tasya vacanam. yad-
0003209	viśeṣasya a-grahaṇān na sa tam a-nityatayā	<b>yojayati,</b> api tu varṇa-sāmānyam eva sva-viśayam.
0003110	— yadi varṇa-sāmānyena a-nityatva-ādīn	<b>yojayati,</b> evaṃ satī sāmānyasya eva a-vastuno '-
0005404	'pi rāga-ādy-ātmani samvittir abhilāpam na	<b>yojayati.</b> tathā hi sā abhilāpam ādāya tatra
0003109	api tv anumānam eva. kiṃ kāraṇam viśeṣeṇa na	<b>yojayati.</b> tasya tena a-grahaṇāt. syād etat —
0010108	sāmānyam na vikalpayati tena ca tadvantaṃ na	<b>yojayati,</b> tāvan na upajāyata eva. na ca ghrāṇa-
0003107	tasmād a-nityam ity evaṃ manasā sandhatte	<b>yojayati</b> varṇatva-ādi-sāmānyam sāmānyena eva a-
0005405	yojayati. tathā hi sā abhilāpam ādāya tatra	<b>yojayet.</b> abhilāpa-grahaṇe ca kṣaṇikatvān na sā,
0012414	ity etaj jñānam iti. pūrvavad dhetu-bhedo	<b>yojyah.</b> idānīm dravyam eva na kiñcid asti, rūpa-
0003716	punar asau. nāma-ādīni tadvatā arthena yayā	<b>yojyante</b> samsr̥jyante, sā pratītiḥ kalpanā. na ca
0005406	na sā, na api rāga-ādāya iti kiṃ kena	<b>yojyeta</b> iti. a-śakya-samayatvād rāga-ādīnām
0015212	artham indriya-vyavasāyena mano-vyavasāyasya	<b>yaugapadyam</b> iṣyate, tasya viśayo bāhya-arthaḥ
0000602	visarpānām praśāntaye   ekatas tāni sarvāni	<b>rakta</b> -mokṣaṇam ekataḥ    iti. atra iti śloke.
0016911	tu vacanam upalakṣaṇa-artham, kākebhyo dadhi	<b>rakṣyatām</b> iti yathā iti manyate. san-mātram ity-
0014312	praty ākhyāya śabda-ātmanā vyavatiṣṭhamānam	<b>rajas</b> -tamasoḥ śabda-bhāvāya vṛttim khyāpayati.
0017107	artho 'pi. tathā hi indriya-antara-arthā api	<b>rajaḥ</b> -prabhṛtaya indriye sīdanti. prabhṛti-
0017211	tasya vā praśastaḥ, sa indriya-arthaḥ,	<b>rajaḥ</b> -prabhṛtayo 'py evaṃ-vidhāḥ. tat tat-
0017206	-prabhṛtibhiś cakṣur-ādi-indriya-samprayogād	<b>rajaḥ</b> -prabhṛti-viśayā buddhir na upajāyate, na eva
0017209	eva pratyakṣam. na eṣa doṣaḥ. na hy atra	<b>rajaḥ</b> -prabhṛtibhiḥ samprayogāt tad-viśaya-indriya
0017206	prasaṅgaḥ. kiṃ punar atra an-iṣṭam. yadi hi	<b>rajaḥ</b> -prabhṛtibhiś cakṣur-ādi-indriya-samprayogād
0017205	ca praśastatvam eṣṭavyam. tataś ca	<b>rajaḥ</b> -prabhṛtiṣu prasaṅgaḥ. kiṃ punar atra an-
0017113	vaktum iṣṭam. na ca evam-prakāram sadana-ādi	<b>rajaḥ</b> -prabhṛtīnām asti. tat kuto 'yam prasaṅgaḥ.
0014312	-tamasoḥ śabda-bhāvāya vṛttim khyāpayati.	<b>rajaḥ</b> śabda-kāryam praty ākhyāya ity-ādi sarvam
0014313	ity-ādi sarvam pūrvavat. ayam tu viśeṣaḥ.	<b>rajaḥ</b> sattva-tamasoḥ śabda-bhāvāya pravṛttim
0008706	rajata-jñānam. tad dhi rajatena vyapadiśyate	<b>rajata</b> -jñānam iti. na ca tad rajatād utpadyate,
0008706	bhrānti-jñānam nirastam, yathā śuktikāyām	<b>rajata</b> -jñānam. tad dhi rajatena vyapadiśyate
0008707	vyapadiśyate rajata-jñānam iti. na ca tad	<b>rajatād</b> utpadyate, śuktikāyā eva tu tad
0008706	yathā śuktikāyām rajata-jñānam. tad dhi	<b>rajatena</b> vyapadiśyate rajata-jñānam iti. na ca
0014314	śabda-bhāvāya pravṛttim karoti. tamaḥ sattva-	<b>rajasoḥ</b> śabda-bhāvāya pravṛttim vyavasthāpayati
0010812	atra codyate — cakṣuṣas taijasatvād	<b>raśmayo</b> nirgatya arthaṃ prakāśayanti ity
0017010	tatra api na sarvadā, kiṃ tarhi yadā sūrya-	<b>raśmibhiḥ</b> santāpitā bhavanti, tadā kāraṇam
0012707	-vat. tataś ca sva-arthatvāt tasya sparśa-	<b>rasa</b> -ādi-bhedena bhinnasya api nīla-āder iva
0007604	gamayati. atra hi hetu-dharma-anumānena	<b>rasa</b> -āde rūpa-ādi-vad anumānam bhavati ity a-
0009913	-yuktād viśaya-samśabdanād rūpam iti jñānam,	<b>rasa</b> iti jñānam iti. tadā ca vyapadiśyamānam
0015007	tathā hy anyādṛśaḥ kevalasya lavaṇasya	<b>rasa</b> upalabhyate, anyādṛśaḥ saktu-samsarge.
0014910	-alpa-saktuḥ pracura-lavaṇa-samsarge lavaṇa-	<b>rasa</b> eva gr̥hyate. jighṛkṣitam vā iti yathā
0014003	tathā hy uktam — śabda-sparśa-rūpa-	<b>rasa</b> -gandhāḥ pañca trayānām sukha-duḥkha-mohānām
0013706	grahaṇe vartamānā ity āha. śabda-sparśa-rūpa-	<b>rasa</b> -gandhānām yathā-kramam ity anena sva-viśaya-
0013603	manasā adhiṣṭhitā vṛttih śabda-sparśa-rūpa-	<b>rasa</b> -gandheṣu yathā-kramam grahaṇe vartamānā
0001607	karuṇā tu bodhi-sattva-avasthāyām eva yā sva-	<b>rasa</b> -vāhiny abhūt, sā sugata-avasthāyām an-ukta-

0012107	artheṣu prasiddhiḥ, śabda 'yaṃ rūpam idaṃ	<b>raso</b> 'yaṃ gandho 'yaṃ sparśo 'yaṃ iti vacanāt,
0000110	prayatnena    udbhāvita-artha-tattva-svādu-	<b>raso</b> 'yaṃ mayā upakārāya   diñnāga-nīti-śāstra-
0015007	saktu-lavaṇa-samsarge tu grhyata eva saktu-	<b>rasaḥ</b> . tathā hy anyādr̥ṣaḥ kevalasya lavaṇasya
0004612	tataś ca krama-bhedāc chruti-bhedo na syād	<b>rasaḥ</b> sara ity evam-ādiṣu śabdeṣu. āśu-bhramaṇa-
0012411	indriya-grāhyatvād iti gandha-rasayor ghrāṇa-	<b>rasana</b> -grāhyatvād dravyasya ca cakṣuḥ-sparśana-
0009605	-utpannam ity-ādi. indriyāṇi ghrāṇa-	<b>rasana</b> -cakṣus-tvak-śrotrāṇi. arthāḥ pañca gandha-
0011105	etat. pañcānām ca indriyatva iti, ghrāṇa-	<b>rasana</b> -cakṣus-tvak-śrotrāṇi indriyāṇi iti sūtrāt.
0011207	na abhimatam iti. kecid āhuḥ — ghrāṇa-	<b>rasana</b> -cakṣus-tvak-śrotrāṇi indriyāṇi bhūtebhya
0001213	upāya-abhyāsād duḥkha-hetoḥ pūrvasya sva-	<b>rasaṃ</b> nirodhe nairātmya-darśana-sātmye
0012411	bhinna-indriya-grāhyatvād iti gandha-	<b>rasayor</b> ghrāṇa-rasana-grāhyatvād dravyasya ca
0005614	-nirdeśa-śabdena uktaḥ. tena a-vyavakīrṇam	<b>rahitam</b> ity arthaḥ. etena spaṣṭa-avabhāsivam api
0004101	a-saṃsr̥ṣṭa-vikalpaṃ ca pratyakṣam vikalpa-	<b>rahitam</b> eva ātmānaṃ paricchindat utpadyate. tathā
0003706	apodham apagataṃ kalpanayā v apoḍham	<b>rahitam</b> kalpanā-apoḍham. kalpanā-apoḍha-nirdeśāc
0005505	go-jñānam iva aśvasya. sukha-ādy-ākāra-	<b>rahitam</b> ca sukha-ādi-jñānam. vyāpaka-viruddhaḥ.
0002705	yadi tarhi sāmānyam sarva-sāmarthyā-	<b>rahitam</b> tan māna-arham eva na bhavati ity a-
0005504	-grahaṇa-prasaṅgāt. yaj jñānam yad-ākāra-	<b>rahitam</b> , na tat tasya saṃvedakam. go-jñānam iva
0004103	vijñānena rūpam īkṣate prāṇī. tac ca kalpanā-	<b>rahitam</b> pratyakṣam eva. santy eva indriya-dhiyaḥ
0007402	-akṣānām mṛc-chakala-ādayo hasty-ādi-rūpa-	<b>rahitā</b> api hasty-ādi-rūpāḥ pratibhāsante, yathā
0016203	tu siddha eva ity-ādinā etad āha. niyama-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0017904	na sā tatra pravartate. tad yathā daṇḍa-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005901	tam āśrayam kṛtvā artha-antareṇa ghaṭa-ādinā	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0003902	darśayati. arthena jāty-ādinā viśeṣaṇena	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005405	-grahaṇe ca kṣaṇikatvān na sā, na api	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005607	pañca vijñāna-kāyās tat-samprayogināś ca	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005311	sva-bhāvatvam. anubhava-sva-bhāvatvād eva hi	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0001412	-ātmakatvān mārgasya ca su-pratividdhatvāt.	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005403	rāga-ādy-ātmānaṃ saṃvittir viṣayī-karoti,	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005408	yathā cakṣur-vijñānam gandham. na grhītaś ca	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005404	tasyā apy an-utpannatvāt. utpanne 'pi	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005402	hi samayaḥ śakyate kartum. na ca an-utpannam	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005314	phalaṃ veditavyam. ātmā tu teṣāṃ prameyaḥ.	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005710	tat sva-adhigamaṃ prati pratyakṣam,	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0001306	ātma-darśana-snehau na staḥ, na tasya janma-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005009	artham grhṇāti iti keśāncid vipratipattiḥ.	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005110	ca rāga-ādi-svam ca, tasya saṃvittir artha-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005109	svam. sva-śabdo 'yaṃ ātma-vacanaḥ. arthaś ca	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005109	-śabdo 'yaṃ jñeya-paryāyaḥ. rāga-ādinām svam	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005309	ca indriya-jñānam na asti iti na asti tat.	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005406	iti kiṃ kena yojyeta iti. a-śakya-samayatvād	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0005109	-arthaḥ. artha-śabdo 'yaṃ jñeya-paryāyaḥ.	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0001315	-trayaṃ ca etad ity-ādi. tatra bāhya-vīta-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0001808	tattva-viśeṣaṇa-viśiṣṭena jñānena bāhya-vīta-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0013606	saha-artho 'tra adhiṣṭhāna-arthaḥ. tad yathā	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0017415	-janma iti. atha vyadhikaraṇam viśeṣaṇam	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0000510	-vyutpatter hetor manda-dhiyām api vistara-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0000413	pūrva-ardhena su-dhiya eva saṅkṣipta-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0011205	hy ekeṣāṃ iti sāṅkhyā-ādinām. anya-indriya-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0017213	ity-ādinā sac-chabda indriya-artha eva	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0017303	kriyate. na ca sac-chrutir indriya-arthe	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0017302	iti dr̥ṣṭānta-dārṣṭāntikayor vaiśamyāt.	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0009603	-vyavasthā yujyate iti. naiyāyikānām tv iti.	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0016709	-janitāyā buddher an-āgata-dharma-viśayāyā	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0002709	tasya eva hi vastunaḥ pratyakṣeṇa sva-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0006513	kiñcid asti sādhyam sādhanam vā, pratīti-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0003809	jñāpana-artham. dittha iti. dittha-śabda-sva-	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0012710	uktam — bhinnatvād an-eka-indriya-grāhyā	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0012600	na punar ekam an-ekam artham. an-eke ca	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0013105	uktaḥ, tat-parihārāya upanyāsaḥ. viśeṣyā	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na
0012513	an-eka-antam āha. bhāva-guṇatvayor āśrayā	<b>rahitam</b> saha-vyavasāya-kriyām prati praśna eva na

0005202	kīdṛṣaṃ tad ity āha — mānasam api ity-ādi.	<b>rūpa</b> -ādayaś ca te viṣayāś ca iti karma-dhārayaḥ.
0012803	-niyama-nirāsa-param, yad āha — evaṃ hi	<b>rūpa</b> -ādayo 'n-eka-indriya-grāhyāḥ prāpnuvanti iti.
0010712	iti gṛhyate. upacārād iti cet, syād etat —	<b>rūpa</b> -ādayo yatra samavetaḥ, tad dravyam aṇu mahad
0005204	ca te viṣayāś ca iti karma-dhārayaḥ. nanu ca	<b>rūpa</b> -ādayo viṣayā eva, tat kim-arthaṃ viṣaya-
0014610	pradhānaṃ na rūpa-ādīmat. śakty-ātmanā tatra	<b>rūpa</b> -ādayo vyavasthitā, na vyakty-ātmanā. nir-
0013013	-sad-ghaṭa-ādi-dravya-viṣayaṃ ity āha —	<b>rūpa</b> -ādy-a-grahe tad-buddhy-a-bhāvād iti. yo yad-
0013015	kāṣṭha-ādiḥyaḥ ṣaṅ-ṇagarī prāsāda-mālā vā.	<b>rūpa</b> -ādy-a-grahe na upalabhyate ca upalabdhi-
0012504	sparśanaṃ ca dravyam ity abhyupagamāt.	<b>rūpa</b> -ādy-a-bhedo vā iti. etad darśayati — rūpa-
0014704	ye sattva-ādayaḥ śabde tebhyo 'nya eva	<b>rūpa</b> -ādy-ātmanā pariṇamanti iti kṛtvā. sa ca a-
0013001	yady api kalpita-viṣayaṃ, tathā api sati	<b>rūpa</b> -ādy-upalambhe tasya bhāvān maricikā-ādau
0005213	— indriya-jñāna-viṣaya-janita-samanantara-	<b>rūpa</b> -ādi-kṣaṇa-ālabhanam iti. anena a-prāmānya-
0005216	-viśeṣaḥ sa sva-viṣaya-upajanita-an-antara-	<b>rūpa</b> -ādi-kṣaṇa-saha-kārya eva taj janayati, atas
0007706	-taj-jñāna-viśeṣāt tv ity-ādi. viṣaya-jñānaṃ	<b>rūpa</b> -ādi-grāhi cakṣur-ādi-vijñānam. viṣaya-jñāne
0008705	'nyataś ca, taj jñānaṃ pratyakṣam. tad yathā	<b>rūpa</b> -ādi-jñānaṃ sukha-ādi-jñānam iti. etena
0009108	arthaḥ. kim yad-ābhāsam ity anena pratyekaṃ	<b>rūpa</b> -ādi-parama-aṇūnaṃ sva-rūpeṇa a-pratibhāsanāt
0004702	uktam. na punar aṃśavān asau bhāvato dharmī	<b>rūpa</b> -ādi-lakṣaṇaḥ. tasya te kalpitā bhedaḥ
0008403	arthaḥ — yatra smṛtiḥ, tatra anubhavaḥ,	<b>rūpa</b> -ādi-vat. asti ca smṛtir iti kāryam. syād
0012501	—yad an-eka-indriya-grāhyam, na tad ekam,	<b>rūpa</b> -ādi-vat. tathā ca dravyam iti vyāpaka-
0012600	arthaḥ, na tatra tvag-indriyasya sāmartyam,	<b>rūpa</b> -ādi-vat. tathā ca dravyam iti vyāpaka-
0007604	atra hi hetu-dharma-anumānena rasa-āde	<b>rūpa</b> -ādi-vad anumānaṃ bhavati ity a-codyam. āha
0002314	-jñāna-rūpasya ca pramāṇa-sva-rūpatā na syād	<b>rūpa</b> -ādi-vad iti phala-vyutpattiḥ. tan na
0005208	tasya eva. rūpa-ādi-viṣayāṇaṃ vikāro	<b>rūpa</b> -ādi-viṣaya-vikāraḥ, sa ālabhanam yasya tat
0016014	-dvāritva-prasaṅgāt. andha-ādīnām api ca	<b>rūpa</b> -ādi-viṣayaṃ pratyakṣaṃ syāt. atha api —
0005207	indriya-jñānasya prakṛtatvāt tasya eva.	<b>rūpa</b> -ādi-viṣayāṇaṃ vikāro rūpa-ādi-viṣaya-vikāraḥ,
0008814	viṣaya-mātram ity atra yā tadānīṃ sannihitā	<b>rūpa</b> -ādi-vyaktiḥ, vijñānasya ālabhanatvena sā
0005204	kim-arthaṃ viṣaya-grahaṇam. an-ālambyamāna-	<b>rūpa</b> -ādi-vyavaccheda-arthaṃ, na hy a-vijñāyamāna-
0016910	- 'rtha-sannikarṣāj jñānam utpadyate. sa ca	<b>rūpa</b> -ādi-śabdair na śakyate vaktum. atas tat-
0012415	yojyaḥ. idānīṃ dravyam eva na kiñcid asti,	<b>rūpa</b> -ādi-samudāye tad-upacārāt. tat kutas tatra
0016907	ity-evam-ādi. ata evaṃ vaktum yuktam —	<b>rūpa</b> -ādi-samprayoga iti. atha api syād iti. ātma-
0018002	ca a-yuktaṃ tāsāṃ phalatvam. pratyakṣaṃ hi	<b>rūpa</b> -ādi-sva-lakṣaṇa-viṣayaṃ, tās tu hāna-ādi-
0007216	tathā artho niścīyate śubha-a-śubha-ādi-	<b>rūpa</b> -ādiḥ. yadi hi tad-ākāram utpannaṃ syāt, tadā
0003104	sva-sāmānya-lakṣaṇābhyām ity-ādi. prak tāvad	<b>rūpa</b> -ādikam a-vyapadeśyena sva-lakṣaṇena gṛhṇāti
0009608	dravyeṇa saṃyoga-lakṣaṇaḥ sambandhaḥ, na	<b>rūpa</b> -ādibhiḥ. anyathā ubhaya-āśrayatvāt
0008816	vyavacchinatti. smṛta-ādi-jñānam api	<b>rūpa</b> -ādibhir vyapadiśyate rūpa-smṛtiḥ, āmla-
0008709	bhavati, teṣāṃ saṃvṛti-sattvena ākāraṇatvāt.	<b>rūpa</b> -ādibhya eva hi tathā-sanniviṣṭebhyas tad
0014608	'pi ca tasya prakriyā-bhedo yathā-uktam —	<b>rūpa</b> -ādīmat pradhānaṃ sa-avayavaṃ karma-pūrvikā
0014610	iti. pūrveṣāṃ kapila-śiṣyāṇaṃ pradhānaṃ na	<b>rūpa</b> -ādīmat. śakty-ātmanā tatra rūpa-ādayo
0013007	bhavati. smṛtam a-bheda-jñānam iti. yeṣu	<b>rūpa</b> -ādiṣv anubhava-puraḥ-saro ghaṭa iti saṅketāḥ,
0008212	sādhyaṭe. yathā hi paraspara-vilakṣaṇeṣu	<b>rūpa</b> -ādiṣv anubhūteṣv anyonya-vivekena smṛtir
0012510	na, tasya eva dravyasya vicāryamāṇatvād	<b>rūpa</b> -ādiṣv api tulya-paryanuyogāc ca. drṣṭaṃ ced
0012504	rūpa-ādy-a-bhedo vā iti. etad darśayati —	<b>rūpa</b> -ādiṣv api bheda-vyavasthāyā an-eka-indriya-
0012505	ca saty api tasmin dravye bhedo na iṣyate,	<b>rūpa</b> -ādiṣv api sa na syād iti. grahaṇa-bhedād
0005809	-adhyaṅropād iti. tad dhi prajñapti-vastuṣu	<b>rūpa</b> -ādiṣv artha-antara-bhūtān ghaṭa-ādīn
0013509	ātma-mana-indriya-dravya-sannikarṣād	<b>rūpa</b> -ādiṣu karmasu ca. traya-sannikarṣāc chabde.
0009612	atra artho 'bhipretaḥ. dravya-samaveteṣu tu	<b>rūpa</b> -ādiṣu guṇeṣu tathā dravyatva-ādiṣu sāmānya-
0009011	ālambana-adhikāreṇa vicāram ārabdhum āha —	<b>rūpa</b> -ādiṣu tv ālabhana-artha vaktavya iti.
0005901	artha-antareṇa ghaṭa-ādīnā rahiteṣv api	<b>rūpa</b> -ādiṣu bhāvato 'rtha-antaram adhyaṅropayanī
0010801	alpaṃ vā iti pratyayaḥ, tad-a-viśiṣṭo	<b>rūpa</b> -ādiṣu mahad rūpam alpaṃ vā iti. na ca mukhya
0010710	— na ca rūpa-ādīnām ity-ādi, tatra yadi	<b>rūpa</b> -ādīnām parimānaṃ na asti, kathaṃ tarhy alpaṃ
0010610	sa-antaram iti gṛhyeta adhikam iti vā. na ca	<b>rūpa</b> -ādīnām parimānaṃ asti, nir-guṇatvād guṇānām.
0013115	buddhiḥ pravartata ity arthaḥ. tataś ca	<b>rūpa</b> -ādīnām viśeṣyāṇaṃ sārvendriyatvāt tad-
0012801	-viṣaya-niyamo na syād indriyāṇām. ataś ca	<b>rūpa</b> -ādīnām sārvendriyatvaṃ pratyekaṃ syāt,
0012506	-ādiṣv api sa na syād iti. grahaṇa-bhedād	<b>rūpa</b> -ādīnām an-ekatva-vyavasthā iti cet, bhavatu,
0010710	-śabdau. sva-bhāvaḥ. yad apy uktam — na ca	<b>rūpa</b> -ādīnām ity-ādi, tatra yadi rūpa-ādīnām
0005814	prajñapti-vastu-mātraṃ pratyeti. tatra tāvad	<b>rūpa</b> -ādīnām udaka-āharaṇa-ādy-eka-kāryatayā tad-
0010713	tathā, tena tu bhāktena api gandha-ādi-vad	<b>rūpa</b> -āder apy adhikam iti grahaṇam na prāpnoti
0010712	tad dravyam aṇu mahad vā. tad-dvāreṇa	<b>rūpa</b> -āder ādhikya-ādy aupacārikam iti. astu yathā
0007805	ākāratvāt. viṣaya-anurūpa-jñāna-ābhāsam iti.	<b>rūpa</b> -āder viṣayasya anurūpaṃ jñānaṃ viṣaya-jñānaṃ
0012511	-ādīnā pratyakṣa-siddhaṃ dravyasya ekatvaṃ	<b>rūpa</b> -ādeś ca an-ekatvam. tat kathaṃ tad anumānena

0006607	upayāti. sā eva ca tasya kriyā sādhyā. tatra	<b>rūpa</b> -ādau karmaṇy anubhava-ātmanā sādṛśya-ātmano
0003312	bhāva eva a-nityatā. tataś ca dharmini	<b>rūpa</b> -ādau grhīte ’-nityatā api grhītā eva iti
0006908	ca iti. svam ābhāso ’sya iti sva-ābhāsaṃ sva-	<b>rūpa</b> -ābhāsaṃ grāhaka-ākāram ity arthaḥ. sva-rūpaṃ
0004604	ye tu — eka-indriya-vijñāna-kāryatvena eka-	<b>rūpa</b> -āyatana-ādi-saṅgrāhe ’pi na an-ekam dravyaṃ
0005811	kathaṃ punar etaj jñāyata ity āha — tad-	<b>rūpa</b> -kalpanā-pravṛttatvād iti. tad dhi tāt
0010908	pāda-ādau sannihitam, evaṃ sati pāda-āde	<b>rūpa</b> -grahaṇa-prasaṅgaḥ. tasmāt sva-adhiṣṭhāna-
0013802	vartamānā iti. etad uktaṃ bhavati — sva-	<b>rūpa</b> -grahaṇa-mātre vartamānā pratyakṣaṃ pramāṇaṃ
0010602	eva grahaṇaṃ syāt. a-vicchinā ity grhyeran.	<b>rūpa</b> -grahaṇaṃ ca atra cakṣur-viśaya-upalakṣaṇa-
0014507	-sparśa-ādi-jātinām iṣṭam ekasyām eva ca	<b>rūpa</b> -jātāv an-ekam samsthānam iṣṭam, atas tad eva
0004801	pratibhāsate sa śabda-arthaḥ. tasmād bhinna-	<b>rūpa</b> -jñāna-grāhyatvān na indriya-viśayaḥ sitatva-
0004802	sitatva-ādi-nirdeśya iti. yad yato bhinna-	<b>rūpa</b> -jñāna-grāhyam, na tat tad eva. tad yathā
0004803	jñāna-grāhyo mahiṣaḥ. indriya-viśayād bhinna-	<b>rūpa</b> -jñāna-grāhyaś ca śabda- <b>viśayaḥ</b> sitatva-ādiḥ.
0009406	hi jñānasya viśayeṇa vyapadeśo dṛśyate	<b>rūpa</b> -jñānaṃ śabda-jñānam iti. viśaya-rūpa-
0008301	sarva-jñāneṣu bhedenā an-anubhūteṣu	<b>rūpa</b> -jñānam āsīn mama, na śabda-jñānam iti śabda-
0008302	mama, na śabda-jñānam iti śabda-jñānam vā na	<b>rūpa</b> -jñānam iti yā iyaṃ vivekena smṛtiḥ, sā na
0012202	-vikalpa-abhyāsaṃ niścayān janayati, yathā	<b>rūpa</b> -darśana-a-viśeṣe ’pi kuṅapa-kāminī-bhakṣya-
0011103	cakṣur-indriyād iṣyate, sa eva tarhi cakṣu	<b>rūpa</b> -darśana-sāmarthyāt tal-lakṣaṇatvāc ca
0015005	sāmānya-dharma-jñeyatva-ādi-vac ca, tathā ca	<b>rūpa</b> -dvayam iti vyāpaka-a-bhāvam āha. evam
0016903	sidhyati, na anyathā iti. yadi sva-	<b>rūpa</b> -nirdeśam antareṇa tasya sva-rūpaṃ na jñāyate,
0016902	ity etāvad eva vaktavyam. syād etat — sva-	<b>rūpa</b> -nirdeśe saty evaṃ-lakṣaṇaṃ pratyakṣam iti
0002708	viśaya-dvaividhyam uktam, tat tasya eva sva-	<b>rūpa</b> -para-rūpābhyām adhigateḥ. tasya eva hi
0002101	iti pramāṇam ity uktam. tayor yathā-svaṃ sva-	<b>rūpa</b> -parijñānaṃ pramāṇa-siddhiḥ. tatra para-
0007901	viśaya-ākāraṃ cej jñānaṃ pratipadyate, sva-	<b>rūpa</b> -parityāgena eva pratipadyata iti. atas tām
0004709	iti. a-nirdeśyatvaṃ tu tasya jñānayo	<b>rūpa</b> -bhedād iti manyate. tathā hi yac ca śabdāṃ
0015003	-eka-rūpe hi iti śabdātva-guṇatva-sattva-ādi-	<b>rūpa</b> -bhedenā. sa ca eka eva iti sukha-ādīnām
0013816	-ādīnām sattva-ādi-guṇa-sva-bhāvānām sva-	<b>rūpa</b> -bhedo ’sti. tataś ca śānta-ghora-mūḍha-śadja
0014003	bhidhyante. tathā hy uktam — śabda-sparśa-	<b>rūpa</b> -rasa-gandhāḥ pañca trayāṇāṃ sukha-duḥkha-
0013706	grahaṇe vartamānā ity āha. śabda-sparśa-	<b>rūpa</b> -rasa-gandhānām yathā-kramam ity anena sva-
0013603	manasā adhiṣṭhitā vṛttiḥ śabda-sparśa-	<b>rūpa</b> -rasa-gandheṣu yathā-kramam grahaṇe vartamānā
0007402	upapluta-akṣāṇāṃ mṛc-chakala-ādayo hasty-ādi-	<b>rūpa</b> -rahitā api hasty-ādi-rūpāḥ pratibhāsante,
0014403	-bhinna-sva-bhāvam, tad a-bhinnaṃ, śabda-sva-	<b>rūpa</b> -vat. tathā ca sattva-ādayaḥ. yad an-ekasmāt
0016902	saty evaṃ-lakṣaṇaṃ pratyakṣam iti sva-	<b>rūpa</b> -vijñānāt tasya a-nimitatvaṃ sidhyati, na
0011601	ced iti tat-parihārah. atra ca ekasya ubhaya-	<b>rūpa</b> -virodha-parihārāya tad yathā ity-ādi-
0009408	abhiprāyaḥ. viśayasya sambandhitayā artha-	<b>rūpa</b> -viviktaṃ na śakyam ākhyātum ity ayam
0009405	-ābhāsatvena tasya an-avadhāritatvāt. artha-	<b>rūpa</b> -viviktaṃ ity-ādi. sarvasya hi jñānasya
0002214	-nirāsāya śāstram iti. tatra phala-sva-	<b>rūpa</b> -viśaya-saṅkhyā-vipratipattayaś catasrah.
0009406	dṛśyate rūpa-jñānaṃ śabda-jñānam iti. viśaya-	<b>rūpa</b> -vyatirekeṇa tv a-śakyam tad vyapadeṣtum.
0017906	āha. guṇatva-ādīnām sāmānya-dharmānām	<b>rūpa</b> -śabda-ādau sarvatra bhāvād yathā cakṣuṣā
0010704	adhiṣṭhāna-apekṣayā iti cet, evaṃ tarhi yadi	<b>rūpa</b> -śabdāv adhiṣṭhānād vicchināv ity adhikāv
0010606	sarṣapeṇa. sva-indriya-adhikau ca grhyete	<b>rūpa</b> -śabdāv iti prasaṅga-viparyayeṇa vyāpaka-
0010513	na apy adhikam iti, gandha-ādi-vat. tathā ca	<b>rūpa</b> -śabdāv iti viruddha-vyāptam prasaṅgam āha.
0010703	-ādi, tatra yadi indriya-apekṣayā na tathā	<b>rūpa</b> -śabdau grhyete, kim-apekṣayā tarhi vaktavyam.
0010605	-grāhakād indriyāt sa-antarāv iti ca grhyete	<b>rūpa</b> -śabdau. tathā yo yasmād adhiko grhyate, na
0010708	adhikāv iti ca grhyete vivāda-āspadī-bhūtau	<b>rūpa</b> -śabdau. sva-bhāvaḥ. yad apy uktam — na ca
0004306	gamyate katham    iti. tad etat kalpanā-sva-	<b>rūpa</b> -samvarṇanena eva nirastam. na hy abhidheyatā
0002211	antareṇa api prājñas tathā-vidhānām sva-	<b>rūpa</b> -samvedana-mātrād eva prāmāṇyaṃ vyavasyati,
0004314	spaṣṭayati. arthe ’rtha-sañjñī ity arthe sva-	<b>rūpa</b> -sañjñī. na tv arthe dharma-sañjñī iti na
0002206	tasmāt svataḥ pramāṇasya sva-samvedanāt sva-	<b>rūpa</b> -siddhi-mātraṃ bhavati. īpsita-artha-kriyā-
0002202	praṇīyete. pramāṇa-utpattāv eva pramāṇa-sva-	<b>rūpa</b> -siddher eka-ākāram eva lakṣaṇa-praṇayanam
0005510	yathā jñāta-hlāda-ādika ākāro ’-jñāna-	<b>rūpa</b> -sukha-ādi-kṛto na bhavati, tathā anyatra
0013005	viśayo ’sya iti bahu-vīrhir eva. evaṃ	<b>rūpa</b> -sparśayoḥ sahacara-upalakṣaṇatve ’pi sati na
0012600	-ādīnām cakṣur-gocaratvena a-bhedaś tathā	<b>rūpa</b> -sparśayor api syāt. tataś ca sparśo ’pi
0012600	indriya-antara-arthatvena eva ity-ādi.	<b>rūpa</b> -sparśayor hi sann api bhedo yāvad bhinnena
0008816	-ādi-jñānam api rūpa-ādibhir vyapadīsyate	<b>rūpa</b> -smṛtiḥ, āmla-abhilāṣaḥ, agny-anumānam ity
0005302	ākāra ābhāsaḥ. sa punar an-anubhava-	<b>rūpo</b> ’py asti, yaḥ smṛty-ādīnām ity atas tad-
0010107	āha. no vikalpya iti. niścayo hy evaṃ-	<b>rūpaḥ</b> — gaur eva ayam, na aśva iti. sa ca yāvad
0006814	’rthasya, yato yathā asau vyavasthita-sva-	<b>rūpas</b> tathā śakyeta niścetum, sarva-jñānānām eka-
0013615	pratyayaḥ pauraṣeyo bodha ucyate caitanya-	<b>rūpo</b> viśaya-anubhava-sva-bhāvaḥ. etac ca ātmanaḥ
0007003	an-upapannam iti manyamānasya praśnaḥ. tad-	<b>rūpo</b> hy artha-niścaya iti kāraṇam. yadā hi ity-

0005403 saṃvittir viṣayī-karoti, rāga-ādy-ātma-  
 0003809 -sva-rūpa-ātmanā kila so 'rthas tad-a-bhinna-  
 0002611 vastu, katham sphuṭaṃ pratibhāsante. jñāna-  
 0007815 api pratibhāsata ity arthaḥ. anyathā iti dvi-  
 0006711 '-bhede 'pi yo 'yaṃ dharma-bhedaḥ prameya-  
 0002311 na vyutpādyate, tadā pramāṇasya pramāṇa-sva-  
 0008213 bhavati, tathā jñāneṣv api. tasmād asti dvi-  
 0002314 bhāvyaṃ. a-jñāna-rūpasya ca pramāṇa-sva-  
 0007703 -ādi. kasmāt punas traīrūpye praṣṭavye dvi-  
 0007701 na jñānāt pṛthak-karaṇam. iha dvi-  
 0008001 viṣaya-anubhava-jñānasya na kevalam artha-  
 0013704 -rūpā api caitanya-samsargāc caitanya-  
 0013701 pratyayena saha yā sampṛktā tad-eka-  
 0016107 saṃvedyante. tataś ca tena sampṛktās tad-  
 0014806 sukham bhavati. na tu saṃhatā vijātya-kārya-  
 0008001 -jñānasya na kevalam artha-rūpatām anubhava-  
 0015015 tu sukha-ādīnāṃ pratyekam, śabda-ādīnāṃ tri-  
 0009412 āha — viṣayo 'sya ca iti. sāmānya-rūpeṇa  
 0009701 -viśeṣeṣu karmaṇi ca saṃyukta-samavāyāt.  
 0012905 pravartate. tena ca sparśatva-ādy-a-bhāvena  
 0002610 te na gṛhyanta iti teṣāṃ a-sāmānya-  
 0002609 jñeyatvena grahaṇam, tadā iṣṭam eva sāmānya-  
 0002701 api sva-lakṣaṇam iṣṭam ity a-doṣaḥ. sāmānya-  
 0006910 jñānasya ābhāsaḥ, yad eva hi jñānasya jñāna-  
 0002311 tathā hi phalasya tāvad artha-adhigama-  
 0002613 a-sphuṭena pratyavabhāsamānānāṃ sāmānya-  
 0011512 tatra saṃśayād gava-ādi-mātrasya ca sāmānya-  
 0002704 ata eva, bāhya-rūpeṇa adhyavasitasya a-tad-  
 0006514 iha api ca asti. jñānasya adhigama-  
 0002614 -rūpatvaṃ vyavasthāpyate. yadi teṣāṃ jñāna-  
 0014808 -rūpatām pratipadyante. syād etat — tri-  
 0009801 tṛṣṇā-ādir viṣayo vyabhicārī, yathā jala-ādi-  
 0003206 adhyavasyati, tathā api sva-lakṣaṇasya  
 0007902 pratipadyata iti. atas tāṃ nirākartuṃ sva-  
 0007816 eva viṣaya-jñānaṃ syād iti na anubhava-  
 0012413 pratyakṣam, mānasam eva vā tat. tad yathā  
 0010801 pratyayaḥ, tad-a-viśiṣṭo rūpa-ādiṣu mahad  
 0009507 ucyate. prak teṣāṃ eva dravya-satām tad  
 0007702 -a-bhāvād iti matvā pṛchati — atha dvi-  
 0002906 na pramīyate. pramīyate ca. tasmād a-nityam  
 0016907 viśiṣṭa eva viṣayaḥ pratiyogī, yathā cakṣuṣo  
 0002903 ādīnāṃ kṛtakatva-ādi-liṅga-darśanād a-nityam  
 0010711 na asti, katham tarhy alpam rūpaṃ mahad  
 0009913 anyatra iti-karaṇa-yuktād viṣaya-saṃśabdanād  
 0012106 indriyāṇāṃ artheṣu prasiddhiḥ, śabdo 'yaṃ  
 0009013 yad uktam — sva-saṃvedyaṃ tv a-nirdeśyaṃ  
 0004710 na hi yathā vyāpṛta-indriyasya artha-  
 0010111 api ca artha-antaraṃ vikalpayann api cakṣuṣā  
 0004103 vikalpena manasā sthito 'pi cakṣur-vijñānena  
 0007501 pramāṇasya prameyasya ca idam sva-  
 0010414 -dvayam eva etat paraspara-āsaṅkīrṇa-  
 0006909 -rūpa-ābhāsaṃ grāhaka-ākāram ity arthaḥ. sva-  
 0016502 syāt. na eṣa doṣaḥ. niyamasya eva hi sva-  
 0007103 saṃvedanaṃ pramāṇam uktam, tena ca jñāna-sva-  
 0009505 pūrvaṃ hi parama-aṇūnāṃ parama-aṇu-  
 0009908 hi indriya-buddhir ity-ādi. a-nirdeśya-sva-  
 0005713 viṣaya-grahaṇāt sa-vikalpakam bhavati, sva-  
 0007816 -rūpaṃ api. nanu ca na eva kaścid viṣaya-eka-  
 0008312 -sārūpyam eṣṭavyam. tataś ca siddham dvi-  
**rūpatayā** tasyā apy an-utpannatvāt. utpanne 'pi  
**rūpatayā** pratiyate. evaṃ jāty-ādibhis tad-a-bheda  
**rūpatayā** sva-lakṣaṇatvāt. yadā tu pratyavamarśa-  
**rūpatā**-a-bhāve. yadi viṣaya-anurūpaṃ eva viṣaya-  
**rūpatā**-artha-adhigatiś ca iti, so 'bhyupagamyata  
**rūpatā** eva hīyate. tathā hi phalasya tāvad artha-  
**rūpatā** jñānasya. anyathā anubhava-mātreṇa  
**rūpatā** na syād rūpa-ādi-vad iti phala-vyutpattiḥ.  
**rūpatā**-praśnaḥ. dvairūpye siddhe sva-saṃvittir  
**rūpatā** aṅgī-kṛtya sva-saṃvitteḥ phalatvam uktam.  
**rūpatām** anubhava-rūpatām vā pratyeti, api tv īdṛg  
**rūpatām** iva āpadyate. yā punar vṛttiḥ praḍīpa-  
**rūpatām** iva āpannā, sā sa-pratyayā. yathā tapta-  
**rūpatām** iva āpannāḥ prāmānyam pratipadyante.  
**rūpatām** pratipadyante. syād etat — tri-rūpatve  
**rūpatām** vā pratyeti, api tv īdṛg-artham taj  
**rūpatva**-abhyupagamād ity āha — a-yukta ity-ādi.  
**rūpatva**-ādīnā vyapadiśyeta. sāmānyam ca kalpitam  
**rūpatva**-ādiṣu saṃyukta-samaveta-samavāyāt. tathā  
**rūpatva**-bhāvo lakṣyate. a-vyabhicāra indriya-  
**rūpatvam** ucyate. yadi te na vastu, katham sphuṭam  
**rūpatvam**. kevalam yasmiñ jñāne te pratibhāsante,  
**rūpatvam** tu tasya viṣaya-apekṣayā vyavasthāpyate.  
**rūpatvam**, tena eva svena rūpeṇa ābhāsata iti  
**rūpatvam** niyamato 'bhyupeyam, anyathā phalatva-a-  
**rūpatvam** vyavasthāpyate. yadi teṣāṃ jñāna-  
**rūpatvāt** tasya ca viśeṣaṇa-antara-a-bhāvāt, na  
**rūpatvāt**. yadi tarhi sāmānyam sarva-sāmarthya-  
**rūpatvāt** sādhyatva-pratītir iti phalatvam  
**rūpatvād** vastutvam, sāmānye 'pi prasaṅgaḥ. tathā  
**rūpatve** 'pi parama-aṇūnāṃ eka-ākārā buddhiḥ  
**rūpatvena** gṛhyate, tathā-asattvāt. na asya  
**rūpaṃ** a-gṛhītam eva tena. anyathā darśana-vat  
**rūpaṃ** a-jahad eva tad viṣaya-ākāram anukaroti iti  
**rūpaṃ** api. nanu ca na eva kaścid viṣaya-eka-rūpaṃ  
**rūpaṃ** amlam iti jñānam. tathā ca surabhi madhuram  
**rūpaṃ** alpam vā iti. na ca mukhya-upacaritayos  
**rūpaṃ** ity an-eka-ākāra-artha-vādino matam āsaṅkyā  
**rūpaṃ** ity-ādi. kasmāt punas traīrūpye praṣṭavye  
**rūpaṃ** ity-ādi-viśeṣa-sāmānya-viṣayaṃ grahaṇam  
**rūpaṃ** ity-evam-ādi. ata evam vaktuṃ yuktam —  
**rūpaṃ** ity-evam-ādi grahaṇam na syāt. tathā hi  
**rūpaṃ** iti gṛhyate. upacārād iti cet, syād etat  
**rūpaṃ** iti jñānam, rasa iti jñānam iti. tadā ca  
**rūpaṃ** idam raso 'yaṃ gandho 'yaṃ sparśo 'yaṃ iti  
**rūpaṃ** indriya-gocara ity atra gocara-artho  
**rūpaṃ** indriya-jñāne sphuṭena ākāreṇa pratibhāsate  
**rūpaṃ** īkṣate. na ca vikalpa-dvayaṃ yugapad  
**rūpaṃ** īkṣate prāṇī. tac ca kalpanā-rahitam  
**rūpaṃ** uktam atra api vipratipannānāṃ sammoha-  
**rūpaṃ** ekena sūtreṇa lakṣyate. a-vyapadeśyam a-  
**rūpaṃ** eva asya jñānasya ābhāsaḥ, yad eva hi  
**rūpaṃ** eva-śabdena dyotyate. vākya-bhedaṃ ca kṛtvā  
**rūpaṃ** eva saṃvedyata iti sva-saṃvedanaṃ tasya eva  
**rūpaṃ** eva sarva-sūkṣmam adhikṛtya ayam artha uktaḥ.  
**rūpaṃ** eva hi sarvaṃ jñānam. na eva a-nirdeśyatve  
**rūpaṃ** ca a-śakya-samayaṃ yathā-uktaṃ prak. atas  
**rūpaṃ** jñānam icchati, tat kim-artham idam uktam.  
**rūpaṃ** jñānam iti. sva-saṃvedyatā ca ity anena an-



0007206 yady api sarva-kālam sva-saṃvedyam asti sva-  
 0002306 asmad-abhimatāt sva-rūpād anyad eva sva-  
 0005508 jñāna-rūpam. bodha-rūpam hi vastu sāta-ādi-  
 0012314 asya vivaraṇam. sandhānam yojanam. tasya sva-  
 0013102 -upalabdhim āha. yatra āloka-a-grahaḥ, tatra  
 0013615 -anubhava-sva-bhāvaḥ. etac ca ātmanaḥ sva-  
 0007801 na hi sa kaścīd vādī, yo jñānasya jñāna-  
 0003207 -vat spaṣṭam pratibhāseta tatra vastuno  
 0016904 yadi sva-rūpa-nirdeśam antareṇa tasya sva-  
 0004904 evaṃ sva-saṃvedyam a-nirdeśyam  
 0002905 eva sva-lakṣaṇam eva vā. ato viśeṣa-sāmānya-  
 0002312 anyathā phalatva-a-yogāt. tasmād adhigama-  
 0005507 sukha-ādi iti siddham sukha-ādi jñāna-  
 0010711 ādīnām parimāṇam na asti, katham tarhy alpaṃ  
 0003702 na smṛteḥ bhidyate. idaṃ hi smṛteḥ sva-  
 0007903 anukaroti iti darśana-artham etad uktam. sva-  
 0002302 nirākriyeta kevalam pratyakṣa-anumānyoḥ sva-  
 0005313 -ātmavam eṣāṃ pramāṇam. yat punar bhāva-  
 0013008 saṅketāḥ, tat-samudāye punar uttara-kālam  
 0012916 iti darśayati. bhinnam viśayam ity-ādi.  
 0005507 ādi iti siddham sukha-ādi jñāna-rūpam. bodha-  
 0015012 sarvatra sukha-ādīnām prakāśakatva-ādi-  
 0017708 ity-ādīnāḥ hetum āha. etac ca dharmīṇo 'n-eka-  
 0004616 -vikalpatvam samarthayate —dharmīṇo 'n-eka-  
 0004701 -rūpā jñeyatva-ādayaḥ, tad-apekṣayā an-eka-  
 0002313 tadā tena a-jñāna-rūpeṇa bhāvyam. a-jñāna-  
 0009917 vyabhicāra iti, vyavahāra-kāle 'pi jñāna-sva-  
 0013703 iva āpadyate, tathā vṛttir an-anubhava-  
 0014709 -apekṣayā prakarṣa-pratyayaḥ. eka-eka-  
 0013705 na tu caitanya-samparkād āsādita-tad-  
 0005501 artha-samavāyinā grhyanta iti svayaṃ prameya-  
 0014709 iti. kecit sukha-sva-bhāvā eva, kecit chabda-  
 0004106 āsīd iti. tad iyaṃ kalpanā upalakṣya-sva-  
 0014509 -lakṣanebhya iti. pūrveṣāṃ kāpilānām eka-  
 0014810 antareṇa ity arthaḥ. yā a-bhinnā ity eka-  
 0004701 samāśrayeṇa kalpitā ye dharma-bhedāḥ sāmānya-  
 0014717 kāryam ārabhyate, tat katham kārya-  
 0010514 tathā hi indriya-parimāṇa-atirikta-sva-  
 0007403 -ādayo hasty-ādi-rūpa-rahitā api hasty-ādi-  
 0005411 na samasti. kutaḥ punaḥ sukha-ādīnām a-jñāna-  
 0002305 pratyakṣa-anumānyoḥ asmad-abhimatāt sva-  
 0002312 tasmād adhigama-rūpam phalam. tato jñāna-  
 0002708 uktam, tat tasya eva sva-rūpa-para-  
 0002807 tasmāt sādharmaṇa-a-sādharmaṇa-bhūtābhyāṃ para-  
 0014717 kārya-rūpā lakṣyanta ity āha — kārya-  
 0005605 ucyata ity āha —indriya-an-apekṣatvād iti.  
 0014008 doṣaḥ. para-abhiprāyeṇa evam uktam. paro hi  
 0003916 antara-vijñānasya ca na āśrayī-bhavanti. ato  
 0017608 na indriya-dhiyaḥ śaktiḥ. tathā hi gandho  
 0005606 iti bhāvaḥ. yasya mana eva āśrayo na  
 0012600 saṃyoga-vibhāgau paratva-a-paratve karma ca  
 0012904 tad-a-bhāvāt sparśatva-ādy-a-bhāvād  
 0015003 -artho viśiṣṭo hi iti kāraṇam āha. an-eka-  
 0009108 anena pratyekaṃ rūpa-ādi-parama-añūnām sva-  
 0002710 -ākāra-anurakta-grāhya-aṃśa-ātmakena para-  
 0002704 a-vastutvam apy asya ata eva, bāhya-  
 0010009 ādi-sva-bhāvam api bhūta-saṅghātam udaka-ādi-  
 0007813 viśaya-ākāra-viśaya-jñāna-ābhāsam sat sva-  
 0009909 a-nirdeśyatve vyabhicāro 'sti. atha sāmānya-  
**rūpam**, tathā api tad an-apekṣya jñānasya bāhye  
**rūpam**, tathā teṣām apy astitve tad anena na  
**rūpam** teṣām api siddham. tatra jñānam sukham  
**rūpam** darśayati idam asya ity-ādīnā. avāyam iti.  
**rūpam** dr̥śyam eva na bhavati. vinā api ca ālokena  
**rūpam** na anyasya kasyacit, a-cetanavāt. tena  
**rūpam** na icchati. viśaya-ākāras tu na siddhaḥ  
**rūpam**. na ca paraspara-vilakṣaṇāv ākārāv ekasya  
**rūpam** na jñāyate, na tarhi tat siddham. tataś ca  
**rūpam** pratyakṣasya viśayo na ca evaṃ-vidhe  
**rūpam** prameya-antaram eva etan na pramiyate.  
**rūpam** phalam. tato jñāna-rūpād vyatiriktaṃ yadā  
**rūpam**. bodha-rūpam hi vastu sāta-ādi-rūpam teṣām  
**rūpam** mahad rūpam iti grhyate. upacārād iti cet,  
**rūpam** yad uta a-bhraṣṭa-darśana-saṃskārasya tad  
**rūpam** vā iti. anubhava-ākāram eva vā, na viśaya-  
**rūpam** vyutpādyeta, tadā pareṣām evaṃ syāt. nūnam  
**rūpam** saṃvedanaṃ sva-adhigama-ātmakam, tat tasya  
**rūpam** sparśam ca upalabdhavataḥ smṛtaṃ sa eva  
**rūpam** sparśam ca parasparato vyāvṛttaṃ viśayam  
**rūpam** hi vastu sāta-ādi-rūpam teṣām api siddham.  
**rūpasya** a-viśiṣṭatvāt. na ca vyakti-bheda-mātreṇa  
**rūpasya** ity atra antare vyākhyātam. a-sādharmaṇeṇa  
**rūpasya** iti. artha-antara-vyāvṛtti-samāśrayeṇa  
**rūpasya** ity uktam. na punar aṃśavān asau bhāvato  
**rūpasya** ca pramāṇa-sva-rūpatā na syād rūpa-ādi-  
**rūpasya** vyapadeṣṭum a-śakyatvāt. so 'pi hi tāvad  
**rūpā** api caitanya-saṃsargāc caitanya-rūpatām iva  
**rūpā** iti. kecit sukha-sva-bhāvā eva, kecit chabda  
**rūpā** iva, sā a-pratyayā ity ucyate. tatra a-  
**rūpā** eva. atas te parasya api na saṃvedakāḥ,  
**rūpā** eva. evaṃ kriyā-ādi-parama-aṇavo veditavyāḥ.  
**rūpā** eva. tad yadi indriya-vijñāne syāt prāg apy  
**rūpā** eva sarvatra sukha-ādayaḥ, mādhas tu  
**rūpā**. kuto na yujyate ity āha — an-eka-  
**rūpā** jñeyatva-ādayaḥ, tad-apekṣayā an-eka-rūpasya  
**rūpā** lakṣyanta ity āha — kārya-rūpās tv ity-ādi.  
**rūpā** vicchinnā iti ca śaila-ādayaḥ śabdāś ca  
**rūpāḥ** pratibhāsante, yathā ca dūre maruṣu mahān  
**rūpāṇām**. te hy ekasminn ātmani jñānena saha  
**rūpād** anyad eva sva-rūpam, tathā teṣām apy  
**rūpād** vyatiriktaṃ yadā pramāṇam, tadā tena a-  
**rūpābhyām** adhigateḥ. tasya eva hi vastunaḥ  
**rūpābhyām** adhigateḥ prameya-dvayaṃ uktam. na hi  
**rūpās** tv ity-ādi. yathā paraspareṇa a-sambaddhās  
**rūpi**-indriya-nir-apekṣatvād iti bhāvaḥ. yasya  
**rūpi**-indriya-vijñāna-anvayena mano-vijñānena  
**rūpi**-indriya-vijñāna-nirdeśas tair eva nyāyāḥ,  
**rūpi**-indriya-viśayo dravyaṃ ca para-matena, tathā  
**rūpi**-indriyam, tan mānasam abhisamhitam. ye tarhi  
**rūpi**-samavāyāc cākṣuṣāṇi iti siddha-antāt. na tv  
**rūpe** cakṣur-indriyaṃ pravartate. tena ca  
**rūpe** hi iti śabdatva-guṇatva-sattva-ādi-rūpa-  
**rūpeṇa** a-pratibhāsanāt samūha-ākāreṇa ca teṣu  
**rūpeṇa** adhyavasita-tad-bhāvatayā adhigamāt,  
**rūpeṇa** adhyavasitasya a-tad-rūpatvāt. yadi tarhi  
**rūpeṇa** adhyavasyanty upajāyate mano-bhrāntiḥ.  
**rūpeṇa** api pratibhāsata ity arthaḥ. anyathā iti  
**rūpeṇa** api yan na nirdiśyate, tad a-vyapadeśyam.

0011912	-pratyakṣiṇaḥ saṁśaye sati vicārayato viśeṣa-	<b>rūpeṇa</b> artha-avadhāraṇam yadā, tadā gaur eva ayam,
0002805	tu viśeṣo 'numānena sādharmaṇa-bhūtena para-	<b>rūpeṇa</b> arthasya grahaṇam, pratyakṣeṇa tv a-
0006910	hi jñānasya jñāna-rūpatvam, tena eva svena	<b>rūpeṇa</b> ābhāsata iti kṛtvā. viśaya-ābhāsam ca iti.
0012401	-upacāro 'pi na sarvatra. na hi kriyā-dravya-	<b>rūpeṇa</b> āśraya-pratītir asti. matub-arthas tu
0002805	-tad-bhāva iti gamyate. pratyakṣeṇa api para-	<b>rūpeṇa</b> eva adhigatiḥ. ayam tu viśeṣo 'numānena
0004312	yāvat. nīlam vijānāti iti nīlam artha-sva-	<b>rūpeṇa</b> jānāti, no tu nīlam iti na tan-nāmato
0007215	-ākāro jñāne sannivīśate śubha-a-śubha-ādi-	<b>rūpeṇa</b> , tathā tathā sva-saṁvittih prathate. yathā
0009301	tathā teṣām ity-ādi. tathā iti ghaṭa-ādi-	<b>rūpeṇa</b> . teṣām iti dravya-ādīnām. na hi te nīla-
0009714	a-vyapadeśyam. atha vā tad eva jñānam sva-	<b>rūpeṇa</b> na vyapadiśyate na nirdiśyate ity a-
0009304	-sad-ālabhanatvam apy a-siddham. na hi sva-	<b>rūpeṇa</b> parama-aṅūnām ālabhanatva indriya-jñānasya
0010006	-āder viśayasya. sa ca yatra jñāne sva-	<b>rūpeṇa</b> pratibhāsate, tad-apekṣayā vyabhicāri na
0010007	na bhavaty eva. yatra tu jñāne vitathena	<b>rūpeṇa</b> pratibhāsate, tad eva prati tasya
0002313	vyatiriktaṁ yadā pramāṇam, tadā tena a-jñāna-	<b>rūpeṇa</b> bhāvyaṁ. a-jñāna-rūpasya ca pramāṇa-sva-
0009906	viśeṣaṇam. iha ca tad eva jñānam, sva-	<b>rūpeṇa</b> yan na nirdiśyate, tad a-vyapadeśyam uktam
0009412	ity āha — viśayo 'sya ca iti. sāmānya-	<b>rūpeṇa</b> rūpatva-ādīnā vyapadiśyeta. sāmānyaṁ ca
0010406	hi nāma, yad artha-antara-vyāvṛttena	<b>rūpeṇa</b> lakṣyaṁ gamayati. tac ca lakṣyam indriya-
0017703	a-bheda-upacāro viśeṣaṇa-abhidhāna-	<b>rūpeṇa</b> viśeṣya-abhidheya-pratipattiḥ. abhidhāna-
0009910	sambhavaḥ syāt. sarvam eva hi jñānam sāmānya-	<b>rūpeṇa</b> vyapadiśyate. tad anena tat-puruṣa-pakṣe
0009411	eva katham evaṁ brūyāt. evaṁ tarhi viśaya-	<b>rūpeṇa</b> vyapadeśo 'sya bhaviṣyati ity āha —
0010001	a-śakyatvāt. so 'pi hi tāvad viśayaḥ sva-	<b>rūpeṇa</b> vyapadeṣṭum a-śakyaḥ. kutaḥ punas tena
0002712	lakṣaṇam. katham punar etad gamyate — para-	<b>rūpeṇa</b> sva-lakṣaṇam eva adhigamyata iti. yasmād
0004610	eva gṛhṇāmi ity adhyavasāyaḥ syāt. kiṁ ca	<b>repha</b> -sa-kāra-ādiṣu varṇeṣu laghu-vṛttitvād
0009504	kiñcid drīyaṁ syāt. tac ca na asti, ālabhana-	<b>lakṣaṇa</b> -a-yogād ity a-parihāra eva ayam. nanu ca
0000712	tasmād bhagavad-upadeśa-siddha-pramāṇa-	<b>lakṣaṇa</b> -anuvidhāy etat prakaraṇam iti jāta-
0002104	-āvāhakatvāc ca. tasya udbhāvanam a-viparīta-	<b>lakṣaṇa</b> -abhidhānena vyutpādanam. sā eva ca tasya
0008201	-ākāra-anubhava-ākārau ṛtīyaś ca sva-ābhāsa-	<b>lakṣaṇa</b> ākāra ity ete traya ākārah sva-jñānena
0016801	tu dharmāḥ kaiścid yogi-jñāna-pratyakṣa-ādi-	<b>lakṣaṇa</b> uktaḥ. tat-pratiśedha-artham idam uktam.
0016806	dharmasya a-nimittaṁ bhavati. tasmāc codanā-	<b>lakṣaṇa</b> eva artho dharmā ity etad atra pradhānam
0002714	adhyavasāya puruṣo 'rtha-kriyā-arthī sva-	<b>lakṣaṇa</b> eva pravartate. anyathā yadi sāmānyam
0002201	syāt, na paraspara-virodhi-lakṣaṇam	<b>lakṣaṇa</b> -kāraih praṇīyēt. pramāṇa-utpattāv eva
0004514	bhavati — sañcita-gocaram āyatana-sva-	<b>lakṣaṇa</b> -gocaraṁ ca uktam iti. na tu bhinneṣv a-
0002514	viśaya-bahutvāt. atra kāraṇam āha — yasmāl	<b>lakṣaṇa</b> -dvayaṁ prameyam iti. etad vivṛṇoti — na
0011106	iti sūtrāt. na sukha-ādi prameyaṁ vā iti	<b>lakṣaṇa</b> -nyūnatām āha, sukha-ādi-jñānasya
0002202	eva pramāṇa-sva-rūpa-siddher eka-ākāram eva	<b>lakṣaṇa</b> -praṇayanam syāt. vyavahartāro 'pi
0002116	pratipannā vipratipannāḥ, paraspara-viruddha-	<b>lakṣaṇa</b> -praṇayanāt. yadi hi pramāṇam idam iti
0016806	atra pradhānam vidheyam. na tu pratyakṣa-	<b>lakṣaṇa</b> -pradhānam idam pratyakṣa-sūtram.
0013101	rūpa-ādy-a-grahe na upalabhyate ca upalabdhi-	<b>lakṣaṇa</b> -prāptaṁ ghaṭa-ādi-dravyam iti sva-bhāva-
0013014	-a-bhāvād iti. yo yad-a-grahe saty upalabdhi-	<b>lakṣaṇa</b> -prāpto na upalabhyate, na sa tato
0005004	praṇītam. tatra kim-artho 'yam iha pṛthag-	<b>lakṣaṇa</b> -bheda ucyata iti. ato 'sya parihārāya āha
0005011	a-pāñca-indriya-jasya pratyakṣasya pṛthag-	<b>lakṣaṇa</b> -bheda ucyate. para-vipratipatti-nirāsāya
0006108	tad evaṁ tri-vidham eva kalpanā-jñānam	<b>lakṣaṇa</b> -vacanena artha-āpattito nirastam.
0006109	-ābhāsaḥ, so 'pavādo 'tra draṣṭavyaḥ, na tu	<b>lakṣaṇa</b> -vacanena artha-āpattiyā nirākṛtasya
0005704	tathā api prādhānya-jñāpana-artham asya	<b>lakṣaṇa</b> -vākya eva ayam arthaḥ paridīpitaḥ.
0018112	ārambhe na idam codyam avatarati. api ca iha	<b>lakṣaṇa</b> -vākye puruṣasya iti vacanād ātma-adhikṛta
0016904	na tarhi tat siddham. tataś ca tasya	<b>lakṣaṇa</b> -vidhir eva āśrita iti na dūṣaṇān mucyase.
0005105	tu-śabdena na sva-mata-apekṣo 'yam pṛthag-	<b>lakṣaṇa</b> -viśeṣa ucyate, vipratipatter a-bhāvād ity
0004915	anyad apy a-pāñca-indriya-jam asti tasya ca	<b>lakṣaṇa</b> -viśeṣaḥ pṛthag vakṣyamāna ity etat su-
0005006	gamyate. atra iti prakaraṇe. yo 'yam pṛthag-	<b>lakṣaṇa</b> -viśeṣaḥ sa pareṣāṁ vipratipatti-lakṣaṇam
0002811	-dvitvāt pramāṇa-dvitvam ity āha — sva-	<b>lakṣaṇa</b> -viśayaṁ ca ity-ādi. ca-śabdo 'vadhāraṇa-
0004601	-bheda-kalpanayā sañcita-viśayam āyatana-sva-	<b>lakṣaṇa</b> -viśayaṁ ca uktam ity arthaḥ. na dravya-
0002812	ca ity-ādi. ca-śabdo 'vadhāraṇa-arthaḥ, sva-	<b>lakṣaṇa</b> -viśayaṁ pratyakṣam eva, sāmānya-lakṣaṇa-
0004408	dravyaṁ nīla-ādi-bhedāḥ. nīla-ādi-dravya-sva-	<b>lakṣaṇa</b> -viśayatva-pratiśedhena sāmartyāt teṣām
0003807	punar abhilāpavat kalpanā-jñānam api na sva-	<b>lakṣaṇa</b> -viśayam, ato na tat pratyakṣatvena
0002813	sva-lakṣaṇa-viśayaṁ pratyakṣam eva, sāmānya-	<b>lakṣaṇa</b> -viśayam anumānam eva, na pramāṇa-antaram.
0018002	tāsāṁ phalattvam. pratyakṣam hi rūpa-ādi-sva-	<b>lakṣaṇa</b> -viśayam, tās tu hāna-ādi-kriyā-viśayāḥ.
0004407	-vijñāna-grāhyatva-ādi, tat praty ete sva-	<b>lakṣaṇa</b> -viśayāḥ pañca vijñāna-kāyāḥ, na dravya-
0010507	eva pūrvasya api pratyakṣatva-siddheḥ pūrva-	<b>lakṣaṇa</b> -vaiyarthya-prasaṅgaḥ. sarvatra ca ity-
0006110	-āpattiyā nirākṛtasya udāharaṇam. anyathā	<b>lakṣaṇa</b> -vyabhicārah syāt. tasmāt tena apavāda-

0004511	doṣaḥ. yat tat sañcita-śabdena āyatana-sva-	<b>lakṣaṇa</b> -śabdena ca uktam an-ekaṃ parama-aṅu-vastu
0001001	-jñāpana-artham. jagac-chāsanād iti	<b>lakṣaṇa</b> -hetur ayam. tena yathā kāthinyāt pṛthivī
0016802	tat-pratiśedha-artham idam uktam. codanā-	<b>lakṣaṇo</b> 'rtho dharmah, na pratyakṣa-lakṣaṇah.
0001707	-nirrodhe saty uttara-duḥkha-hetv-an-utpatti-	<b>lakṣaṇo</b> 'vasthā-viśeṣah. mārgo nairātmya-darśana-
0001214	'vasthitasya uttara-duḥkha-hetv-an-utpatti-	<b>lakṣaṇo</b> 'vasthā-viśeṣah, yasya nirodha-satyam ity
0016803	codanā-lakṣaṇo 'rtho dharmah, na pratyakṣa-	<b>lakṣaṇah</b> . kutaḥ. yasmāt tad īdrśam pratyakṣam,
0004702	punar aṃśavān asau bhāvato dharmī rūpa-ādi-	<b>lakṣaṇah</b> . tasya te kalpitā bhedāḥ kalpanā-jñānasya
0009608	ca. tatra indriyasya dravyeṇa saṃyoga-	<b>lakṣaṇah</b> sambandhaḥ, na rūpa-ādibhiḥ. anyathā
0003506	āha — a-niṣṭhā-āsakter iti. sañkhyāto	<b>lakṣaṇataś</b> ca pramāṇānām iyattā-paricchedo niṣṭhā.
0016512	ity anena vā. na ca a-sato nimittatvaṃ	<b>lakṣaṇatvaṃ</b> ca sambhavati. tataś ca yadi
0011103	eva tarhi cakṣū rūpa-darśana-sāmarthyāt tal-	<b>lakṣaṇatvāc</b> ca cakṣuṣaḥ. tatra api ca sa-
0002611	sphuṭaṃ pratibhāsante. jñāna-rūpatayā sva-	<b>lakṣaṇatvāt</b> . yadā tu pratyavamarśa-jñānena viśayī
0002713	aṃśam a-sva-lakṣaṇam api sva-	<b>lakṣaṇatvena</b> adhyavasāya puruṣo 'rtha-kriyā-arthī
0002903	-ādi grahaṇam na syāt. tathā hi nīla-ādi sva-	<b>lakṣaṇam</b> , a-nityatā sāmānyam. anayoḥ sañkareṇa
0002814	pramāṇa-antaram. ayam ca artho vistareṇa sva-	<b>lakṣaṇam</b> a-nirdeśyaṃ grāhya-bhedād ity-ādinā
0009601	jananam asty eva iti. tasmād a-yuktaṃ grāhya-	<b>lakṣaṇam</b> . ataś ca sthitam etat — na bāhya-artha
0005102	'smin para-mata-apekṣe viśeṣaṇe sva-matena	<b>lakṣaṇam</b> an-uktam eva syāt. tataś ca lakṣaṇam
0011806	guṇa-karmanor api sautraṃ pratyakṣa-	<b>lakṣaṇam</b> aparam asti iti darśayati. tat punar
0000711	eva avinābhāva ukto bhagavatā. ato 'numāna-	<b>lakṣaṇam</b> api bhagavad-upadeśād eva siddham.
0002713	bāhyatayā pratyavabhāsamānam aṃśam a-sva-	<b>lakṣaṇam</b> api sva-lakṣaṇatvena adhyavasāya puruṣo
0010506	a-vyabhicāri vyavasāya-ātmakam ity etāval	<b>lakṣaṇam</b> astu. anena eva pūrvasya api
0010701	api nairantaryam. asti ca saṃyukta-samavāya-	<b>lakṣaṇam</b> ity a-doṣaḥ. yat tu uktam — nanu ca
0004602	-viśayaṃ ca uktam ity arthaḥ. na dravya-sva-	<b>lakṣaṇam</b> ity anena apy eka-parama-aṅu-dravya-
0016512	nimitta-arthā syāt, yasya ca bhāvena bhāva-	<b>lakṣaṇam</b> ity anena vā. na ca a-sato nimittatvaṃ
0006115	iti, tena vaktavyam — kim indriya-jasya	<b>lakṣaṇam</b> iti. indriya-bhāva-a-bhāva-anuvidhānam
0004407	-viśayāḥ pañca vijñāna-kāyāḥ, na dravya-sva-	<b>lakṣaṇam</b> iti. dravyaṃ nīla-ādi-bhedāḥ. nīla-ādi-
0011714	darśitam ātma-ādi. asmin sambandhe pratyakṣa-	<b>lakṣaṇam</b> idam sūtraṃ na upapadyate. apare
0011706	sambandhāḥ. tatra kvacit sambandhe pratyakṣa-	<b>lakṣaṇam</b> idam sūtraṃ na sambhavati ity ataḥ
0011804	iti vākya-śeṣaḥ. atra sambandhe pratyakṣa-	<b>lakṣaṇam</b> idam sūtraṃ vyākhyāyate. a-sautram api
0017710	ity uktam. tad etena a-nirdeśyam eva sva-	<b>lakṣaṇam</b> indriya-dhiyo viśayaḥ, na nirdeśyam
0002614	sāmānye 'pi prasaṅgaḥ. tathā tad api sva-	<b>lakṣaṇam</b> iṣṭam ity a-doṣaḥ. sāmānya-rūpatvaṃ tu
0000709	drśyante. katham evam ucyamāne 'numānasya	<b>lakṣaṇam</b> uktam bhavati. yasmād anumānasya āśrayo
0003501	-doṣaḥ. sañkhyena hi viśeṣa-drṣṭa-anumānasya	<b>lakṣaṇam</b> uktam — yadā tena eva dhūmena tasya
0002712	punar etad gamyate — para-rūpeṇa sva-	<b>lakṣaṇam</b> eva adhigamyata iti. yasmād anumāna-
0002707	anyat prameyam asti iti. satyam etat. sva-	<b>lakṣaṇam</b> eva prameyaṃ yat puruṣa-artha-upayogi.
0002904	sañkareṇa grahaṇān na tat sāmānyam eva sva-	<b>lakṣaṇam</b> eva vā. ato viśeṣa-sāmānya-rūpaṃ prameya
0002711	-tad-bhāvatayā adhigamāt, dvitīyaṃ sāmānya-	<b>lakṣaṇam</b> . katham punar etad gamyate — para-
0003705	-samāsaḥ. etal lakṣyam. kalpanā-apoḍham iti	<b>lakṣaṇam</b> . kalpanāyā apoḍham apagataṃ kalpanayā vā
0016004	dvābhyāṃ api bāhyasya arthasya grahaṇa-	<b>lakṣaṇam</b> kāryam eka-artha-kāritvam iṣyate, evaṃ
0016801	a-kāryam eva. nanu ca na eva idam pratyakṣa-	<b>lakṣaṇam</b> , kiṃ tu dharmah kaiścid yogi-jñāna-
0002601	tairirika-ādy-upalabdhaḥ keśa-ādayo na sva-	<b>lakṣaṇam</b> , keśa-ādi-sādhyartha-kriyāyām a-
0000707	tasya api prayoga-darśanād vihitam eva	<b>lakṣaṇam</b> gamyate. yathā yat kiñcit samudaya-
0003105	sa-vikalpena mano-vijñānena. tataḥ sāmānya-	<b>lakṣaṇam</b> ca a-nityatva-ādi yat kiñcit kṛtakam,
0003003	anumānāt. tad eva ca atra anumānam iṣṭam tal-	<b>lakṣaṇam</b> ca viśeṣa-drṣṭe na sambhavati, viśeṣeṇa
0004406	iti kṛtvā yac ca ity-ādi. āyatana-sva-	<b>lakṣaṇam</b> cakṣur-vijñāna-grāhyatva-ādi, tat praty
0000704	ācāryeṇa — yad etat pratyakṣa-ādi-pramāṇa-	<b>lakṣaṇam</b> , tad bhagavad-upadeśād eva siddham, na
0018011	na kutaścid utpadyata iti nir-viśayaṃ	<b>lakṣaṇam</b> . tasmād ubhayathā api yadi sūtra-kāra-
0015407	artheṣv indriyaṃ vyavasāyaṃ kurute pratyakṣa-	<b>lakṣaṇam</b> , tasmims tv indriya-vyavasāye mano
0002710	sva-rūpa-adhigamāt, ekaṃ prameyaṃ sva-	<b>lakṣaṇam</b> . tasya eva anumānena sāmānya-ākāra-
0001704	yathā duḥkhaṃ pañca-upādāna-skandha-	<b>lakṣaṇam</b> . tasya ca samudayas tṛṣṇā. tataś ca
0009901	ity-ādi. vyapadeśyaṃ hi sāmānyam, na sva-	<b>lakṣaṇam</b> , tasya pūrvam a-drṣṭatvāt. tac ca
0002207	artha-kriyā-samartha-vastu-prāpaṇa-sāmarthya-	<b>lakṣaṇam</b> tu yat prāmānyam tasya sata eva pramāṇa-
0014511	pariṇamanti na sparśa-ādy-ātmanā, te śabda-	<b>lakṣaṇam</b> trikam ity ucyante. evaṃ ye sparśa-
0014512	na artha-antara-ātmanā, te sparśa-	<b>lakṣaṇam</b> trikam iti. evam anyatra api jñeyam.
0001003	śāstrtvam iti. sa pañca-upādāna-skandha-	<b>lakṣaṇam</b> duḥkhaṃ kādācitkatvena hetunā a-nityam.
0010405	iti. tatra etat syāt — tad eva pratyakṣa-	<b>lakṣaṇam</b> na śakyate vaktuṃ vinā tat-sva-bhāva-
0002516	-kriyā-samartham. tad eva vastu. sāmānya-	<b>lakṣaṇam</b> punas tad-viparītam. yady evam,
0005003	tathā hi nyāya-mukhena eṣāṃ pṛthag-	<b>lakṣaṇam</b> praṇītam. tatra kim-artho 'yam iha
0010411	guṇatva-ādi-vat. na asti ca pratyakṣa-	<b>lakṣaṇam</b> praty upayogo '-vyapadeśyatva-ādeḥ.

0010410	ca ity-ādi. anena dr̥ṣṭāntaḥ. yasya pratyakṣa-	<b>lakṣaṇam</b> praty upayogo na asti, na tat tad-
0004506	iti kṛtvā. yac ca uktam — āyatana-sva-	<b>lakṣaṇam</b> praty eta ity-ādi, atra api tair eva
0016902	syād etat — sva-rūpa-nirdeśe saty evaṃ-	<b>lakṣaṇam</b> pratyakṣam iti sva-rūpa-vijñānāt tasya a-
0005103	matena lakṣaṇam an-uktam eva syāt. tataś ca	<b>lakṣaṇam</b> pratyakṣasya kiṃ syāt. etac codyam a-
0007414	a-spaṣṭa-pratibhāso grāhya-ākāraḥ sāmānya-	<b>lakṣaṇam</b> prameyam iti. upacaryata iti
0007412	spaṣṭa-pratibhāso grāhya-ākāraḥ sva-	<b>lakṣaṇam</b> prameyam. liṅga-je 'pi grāhaka-ākāro
0001609	-bhūtā veditavyā. tad evaṃ bhagavato jñāna-	<b>lakṣaṇam</b> prāmānyam sa-hetukaṃ sa-vipakṣa-prahāna-
0000812	-vṛtṭeḥ. na ca tasya tathā-vidha-jñāna-	<b>lakṣaṇam</b> prāmānyam a-sambhāvanīyam, tat-sādhana-
0001508	eva stuti-padam. anena hi bhagavato jñāna-	<b>lakṣaṇam</b> prāmānyam a-sādhāraṇo guṇa udbhāvitaḥ,
0013107	-vyavaccheda-viśayam a-sad-a-guṇa-vyāvṛtti-	<b>lakṣaṇam</b> prāmānyam tad-viśayam iti yāvāt. a-
0002515	etat vivṛṇoti — na hi ity-ādinā. tatra sva-	<b>lakṣaṇam</b> yad artha-kriyā-samartham. tad eva vastu.
0005007	-lakṣaṇa-viśeṣaḥ sa pareṣāṃ vipratipatti-	<b>lakṣaṇam</b> yan mataṃ tad-apekṣaḥ. tatra mano-
0002201	svataḥ pramāṇasya syāt, na paraspara-virodhi-	<b>lakṣaṇam</b> lakṣaṇa-kāraih praṇīyēt. pramāṇa-
0016809	api ca yadi siddhatvāt pratyakṣasya na anena	<b>lakṣaṇam</b> vidhīyate, kiṃ tarhi ity etāvad eva
0003508	-adhigantṛ pramāṇam iti sāmānyena pramāṇa-	<b>lakṣaṇam</b> . saṅkhyā dve trīṇi vā ity eva-ādi tan
0017111	tasya eva indriyasya viśaya-bhāva-upagamana-	<b>lakṣaṇam</b> sadanam atra vivakṣitam. praśamsā-artho
0002602	-kriyāyām a-samarthatvāt, na api sāmānya-	<b>lakṣaṇam</b> , spaṣṭa-pratibhāsitvād iti teṣāṃ prameya
0010406	-pradarśanena ity āha — tasya ca ity-ādi.	<b>lakṣaṇam</b> hi nāma, yad artha-antara-vyāvṛttena
0017012	sūrya-upatāpād iti. a-vyapadeśyā iti sva-	<b>lakṣaṇasya</b> a-vyapadeśyatvāt. krameṇa iti. prāg
0010508	-vaiyarthya-prasaṅgaḥ. sarvatra ca ity-ādinā	<b>lakṣaṇasya</b> a-vyāpitām āha, yataś cakṣuḥ-śrotra-
0017604	-viśeṣya-yojane sāmartyam, ato 'sambhavo	<b>lakṣaṇasya</b> ity a-yuktam. tvan-matyā iti. yataḥ
0005006	iti paryāyāḥ. tac ca prakṛtatvāt pratyakṣa-	<b>lakṣaṇasya</b> iti gamyate. atra iti prakaraṇe. yo
0008814	— ālambanam ced ity-ādi. atra ativyāpitā	<b>lakṣaṇasya</b> uktā. viśaya-mātram ity atra yā
0002113	pramāṇāni vyavahāraś ca tat-kṛtaḥ   pramāṇa-	<b>lakṣaṇasya</b> uktau jñāyate na prayojanam    iti.
0003111	'nityatva-ādayo dharmāḥ prāpnuvanti, na sva-	<b>lakṣaṇasya</b> , tatra a-vṛtṭeḥ. ye hi vastuni na
0000409	kalpanā-apoḍham ity asya pratyakṣa-	<b>lakṣaṇasya</b> na apavādaḥ kṛtaḥ. tataś ca dvi-candra
0003206	ākārān arthasya adhyavasyati, tathā api sva-	<b>lakṣaṇasya</b> rūpam a-gr̥hītam eva tena. anyathā
0015107	prameya-viśayam pramāṇam uktam ity a-vyāpitā	<b>lakṣaṇasya</b> . syād etat — āgama-anumānābhyām tad-
0011505	sambandha-lakṣaṇā ṣaṣṭhī, kiṃ tarhi kṛd-yoga-	<b>lakṣaṇā</b> yathā palāśānām śātana iti. ayam arthaḥ
0011006	kārya-a-bhāvaḥ. nanu cakṣuṣaḥ prabhāva-	<b>lakṣaṇā</b> vṛttir adhiṣṭhāna-pidhāne vinaśyati,
0011505	ucyate. na eṣa doṣaḥ. na eva iyaṃ sambandha-	<b>lakṣaṇā</b> ṣaṣṭhī, kiṃ tarhi kṛd-yoga-lakṣaṇā yathā
0002117	yadi hi pramāṇam idam iti nīcaya-	<b>lakṣaṇā</b> siddhiḥ svataḥ pramāṇasya syāt, na
0008805	-ātmakatvam. ālambanam sarva-dharmā iti	<b>lakṣaṇāt</b> . na ca anyaḥ sarva-dharma-sva-bhāvo
0009206	-ādy-ābhāseṣu vijñāneṣu tato 'rthād ity ato	<b>lakṣaṇāt</b> pratyakṣatā syāt tvan-matena. kuta ity
0002816	eka-try-ādi-pramāṇa-nirāsaḥ kṛtaḥ. sva-	<b>lakṣaṇād</b> anyad api prameyam darśayatā a-
0002901	ity-ādi. yadi prameya-niyamaḥ sva-sāmānya-	<b>lakṣaṇābhyām</b> anyat prameyam na asty eva ity
0002706	-dvaividhyam uktam — na hi sva-sāmānya-	<b>lakṣaṇābhyām</b> anyat prameyam asti iti. satyam etat.
0003103	punas tat-sandhānam ity āha — sva-sāmānya-	<b>lakṣaṇābhyām</b> ity-ādi. prāk tāvad rūpa-ādikam a-
0004705	vā prāpya sarveṇa prakāreṇa sva-sāmānya-	<b>lakṣaṇābhyām</b> grahaṇam na bhavati ity arthaḥ.
0014606	ete ca śabda-ādi-lakṣaṇās trikāḥ śrotra-ādi-	<b>lakṣaṇās</b> ca parasparato bhinna-jātyīyā eva iti
0014605	vikāra-vyapadeśam bhajante. ete ca śabda-ādi-	<b>lakṣaṇās</b> trikāḥ śrotra-ādi-lakṣaṇās ca
0002803	kvacid an-upayogāt. pravartate ca sva-	<b>lakṣaṇe</b> tat-sādhyā-artha-kriyā-prāptaye 'numānāt.
0000204	puruṣa-arthaḥ pratibaddhaś catur-ārya-satya-	<b>lakṣaṇe</b> tattve tad-viśayam jñānam āśādyā niḥ-
0010403	iti. tan na ity-ādinā etad āha — pratyakṣa-	<b>lakṣaṇe</b> vivakṣite ko 'vasaro jñāna-sva-bhāva-
0006013	vyavacchedāya a-vyabhicāri ity pratyakṣa-	<b>lakṣaṇe</b> viśeṣaṇam upāttam. akṣa-upaghāta-ja-jñāna
0009703	-dharma-a-dharma-abhisamkṛta-ākāśa-deśa-	<b>lakṣaṇe</b> śrotra-indriye samaveto gr̥hyate. yas tu
0015811	atha sva-saṃvittir abhyupeyate, sā api tarhi	<b>lakṣaṇena</b> a-saṅgr̥hītā iti sā eva nyūnatā. nanu ca
0011106	-nyūnatām āha, sukha-ādi-jñānasya pratyakṣa-	<b>lakṣaṇena</b> a-saṅgrahāt. tataś ca sukha-ādīnām
0009110	-artham. yathā vidyamānā iti nīla-ādi-sva-	<b>lakṣaṇena</b> . anya-ābhāsasya api iti samūha-
0003104	prāk tāvad rūpa-ādikam a-vyapadeśyena sva-	<b>lakṣaṇena</b> gr̥hṇāti pratyakṣeṇa. paścāt tad eva
0007007	viśayam. tatra antar-jñeya-pakṣe grāhya-amśa-	<b>lakṣaṇena</b> viśayeṇa sa-viśayam, tatra eva viśaya-
0003105	paścāt tad eva varṇatva-ādinā sāmānya-	<b>lakṣaṇena</b> sa-vikalpena mano-vijñānena. tataḥ
0014509	indriya-anantyam prasajyate. na eva hi śabda-	<b>lakṣaṇebhya</b> iti. pūrveṣāṃ kāpilānām eka-rūpā eva
0003204	-jñānasya viśaye lakṣmy-ādi-siddhyā mukha-	<b>lakṣmy</b> -ādi-siddhi-vad arthataḥ. sa tv ayam
0003204	-janmano mukha-pratibimba-jñānasya viśaye	<b>lakṣmy</b> -ādi-siddhyā mukha-lakṣmy-ādi-siddhi-vad
0005107	kalpanā-apoḍham ity anena eva sarva-	<b>lakṣya</b> -saṅgrahaḥ. mānasaṃ ca ity-ādi. ca-śabdaḥ
0010415	etat paraspara-āsankīrṇa-rūpam ekena sūtreṇa	<b>lakṣyate</b> . a-vyapadeśyam a-vyabhicāri vyavasāya-
0012905	ca sparśatva-ādy-a-bhāvena rūpatva-bhāvo	<b>lakṣyate</b> . a-vyabhicāra indriya-antareṇa a-
0007316	tad grāhaka-ākāra-ādi-vibhāga-vad iva	<b>lakṣyate</b> . ato yathā-darśanam iyaṃ pramāṇa-prameya

0010501	ity anena hi sūtra-eka-deśena mānasam	<b>lakṣyate.</b> indriya-artha-sannikarṣa-utpannam ity
0016514	-janma bhavati, tad-bhāvena vā tad-bhāvo	<b>lakṣyate,</b> evaṃ sati samprayogaḥ sann ity etad
0012402	arthas tu yatra gamyate, sa eva matub-lopena	<b>lakṣyate.</b> yadi indriya-buddhau tan na upapadyate,
0014717	kāryam ārabhyate, tat katham kārya-rūpā	<b>lakṣyanta</b> ity āha — kārya-rūpās tv ity-ādi.
0010406	-vyāvṛttena rūpeṇa lakṣyam gamayati. tac ca	<b>lakṣyam</b> indriya-artha-sannikarṣa-utpannam ity
0003705	akṣam pratyakṣam pra-ādi-samāsaḥ. etal	<b>lakṣyam.</b> kalpanā-apoḍham iti lakṣaṇam. kalpanāyā
0010406	hi nāma, yad artha-antara-vyāvṛttena rūpeṇa	<b>lakṣyam</b> gamayati. tac ca lakṣyam indriya-artha-
0004610	syāt. kiṃ ca repha-sa-kāra-ādiṣu varṇeṣu	<b>laghu-vṛttitvād</b> darśanasya a-krama-grahaṇa-
0004608	ārabdham, yasya grahaṇam syāt. darśanasya	<b>laghu-vṛttitvād</b> bhrāntiyā kramavaty api tatra a-
0004211	-pratyakṣa-vādinō 'pi tulyam. yad uktam —	<b>laghutara-vṛttinā</b> ity-ādi, tat krama-bhāvinor api
0004206	tathā api tan na eva vicchinna avasīyate,	<b>laghutara-vṛttinā</b> darśana-antara-udayena tac-
0000211	-adhyavasāya-kriyābhyām āptum iṣṭatamatvāl	<b>labdha</b> karma-vyapadeśayā praṇati-kriyayā
0004004	-cakṣur-ādi-vijñāna-kāraṇatvāt tat-prṣṭha-	<b>labdha</b> -mano-vijñāna-kāraṇatvā ca. ayam atra
0017203	pratyakṣam ity etāvata eva samprayogasya api	<b>labdhatvāt.</b> na hi tena vinā evaṃ-vidham sadana-
0005615	arthah. etena spaṣṭa-avabhāsitvam api tasya	<b>labdham,</b> nir-vikalpasya spaṣṭatva-a-
0000105	parato 'pi hi vastubhiḥ satām ślāghyaḥ	<b>labdhair</b> anya-matair api tat kartum para-hitam
0017910	-kalpanāyā viyarthyaṃ syāt. phalam anyan na	<b>labhyata</b> iti. adhigamo hi jñānasya phalam. sa cet
0005703	nanu ca ayam artho vakṣyamānād eva apavādāl	<b>labhyate,</b> tat kiṃ mātra-grahaṇena. satyam etat,
0009209	api nīla-pīta-ādi-jñāneṣu dravya-sad-ākāro	<b>labhyate</b> tvad-abhimatayā yuktyā. atha vā teṣv iti
0009210	iti nīla-ādi-parama-aṇuṣu dravya-sad-ākāro	<b>labhyate.</b> dravya-saṅkhyā-ādy-ākāreṣv api tu
0007812	sva-jñānena ālambyata ity eṣa hetv-artho	<b>labhyate.</b> sva-ābhāsam ca iti. viśaya-ākāra-viśaya
0009309	iti tad-ālambanasya jñānasya pratyakṣatvam	<b>labhyeta.</b> na ca evam. tasmād yasya tad
0014910	yathā sv-alpa-saktuḥ pracura-lavaṇa-saṃsarge	<b>lavaṇa</b> -rasa eva gṛhyate. jighṛkṣitam vā iti yathā
0015006	āha. evam indriya-antare 'pi vācyam. saktu-	<b>lavaṇa</b> -saṃsarge tu gṛhyata eva saktu-rasaḥ. tathā
0014910	yad utkaṭam iti yathā sv-alpa-saktuḥ pracura-	<b>lavaṇa</b> -saṃsarge lavaṇa-rasa eva gṛhyate.
0015007	saktu-rasaḥ. tathā hy anyādrśaḥ kevalasya	<b>lavaṇasya</b> rasa upalabhyate, anyādrśaḥ saktu-
0014908	eva parama-arthataḥ santi, kevalam vyavahāra-	<b>lāghava</b> -artham ta eva guḍa-ādāya ekena śabdena
0004609	iti cet, krama-pātiṣv api tarhi teṣu	<b>lāghavasya</b> tulyatvāt, sakṛd eva gṛhṇāmi ity
0004613	-udaka-bindu-pāta-ādiṣu ca darśanasya	<b>lāghavāt</b> krameṇa gṛhṇāmi iti bhāve grahaṇa-
0015204	indriyam samvedayata iti vedayati ayam	<b>lābha</b> -arthaś cur-ādau paṭhyate. yathā ca indriya-
0013308	virudhyet — sal-liṅga-a-viśeṣād viśeṣa-	<b>liṅga</b> -a-bhāvāc ca eko bhāva iti bhāvaḥ. yadā ca
0015109	sva-santati-patitām vṛttim samvedayate, tadā	<b>liṅga</b> -a-bhāvān na anumānam upadeśa-a-bhāvān na
0011110	-ādi-liṅgasya sulabhatvāt. sveṣu tu yadā	<b>liṅga</b> -a-bhāvān na anumānam, sādrśya-a-bhāvān na
0013307	doṣaḥ syāt, etac ca sūtram virudhyet — sal-	<b>liṅga</b> -a-viśeṣād viśeṣa-liṅga-a-bhāvāc ca eko
0011707	tatra kecit sambandham āhuḥ — prasiddhi-	<b>liṅga</b> ātmā. prasiddhir jñānam ity an-artha-
0003201	sa hi yathā-sthita-vastu-pratyāyaka-	<b>liṅga</b> -āsrāyeṇa utpanno vastunaḥ sata eva ākārān
0006313	iti sva-bhāvaḥ. na ca idam anumānam, a-	<b>liṅga</b> -jatvān nir-vikalpatvāc ca. na ca tṛtīyam
0007412	grāhya-ākāraḥ sva-lakṣaṇam prameyam.	<b>liṅga</b> -je 'pi grāhaka-ākāro 'numānam pramāṇam,
0002902	evaṃ tarhi nīla-ādīnām kṛtakatva-ādi-	<b>liṅga</b> -darśanād a-nityam rūpam ity evam-ādi
0011903	ātmanaḥ prādhānyam, jñāna-kartṛtvāt tal-	<b>liṅgatvāt</b> phala-upabhoktṛtvāc ca. manaso 'pi
0000710	bhavati. yasmād anumānasya āśrayo 'vinābhāvi	<b>liṅgam.</b> anena ca prayogena sādhyena nirodhena
0011906	ātmano 'gny-ādi-samanusmṛti-mataḥ pratyakṣam	<b>liṅgam</b> ālocya-a-pratyakṣe bhavaty anumānam arthe,
0005914	-jñānam iti. anumīyate 'nena ity anumānam,	<b>liṅgam.</b> tatra sa eva ayam dhūma iti sambandha-
0017403	na tu sāmagrī, tad-vyatirikṭasya strī-	<b>liṅgasya</b> upanyāsād vṛttau ca tathā-vivaraṇāt.
0003003	ca viśeṣa-drṣṭe na sambhavati, viśeṣeṇa	<b>liṅgasya</b> sambandha-a-yogāt. tad evaṃ dvābhyām
0011109	sva-grahaṇam parakīyeṣu mukha-prasāda-ādi-	<b>liṅgasya</b> sulabhatvāt. sveṣu tu yadā liṅga-a-
0000710	ca prayogena sādhyena nirodhena utpādasya	<b>liṅgasya</b> sphuṭam eva avinābhāva ukto bhagavatā.
0005916	-kalpanā-pravṛttam jñānam. tat-phale 'pi	<b>liṅgi</b> -jñāne pūrva-anubhūta-kalpanā asti, sa eva
0009713	artham. vyapadiśyate jñāpyate saṃyogya-ādinā	<b>liṅgena</b> iti vyapadeśyo viśayaḥ. na asya
0002908	anumānam, viśeṣasya api grahaṇāt, vinā api	<b>liṅgena</b> tathā-pratīteḥ sambhavāc ca. tat katham
0001704	ca bhagavān. sva-bhāvaḥ. tāni ca satyāni	<b>leśato</b> darśitāni. yathā duḥkham pañca-upādāna-
0014801	-ādi. yathā paraspareṇa a-sambaddhās tuṣāra-	<b>leśā</b> viyataḥ patanto na upalakṣyante, paraspara-
0011801	laiṅgikam pramāṇam uktam. ata āha — kiṃ	<b>laiṅgikam</b> eva ekaṃ pramāṇam. na ity ucyate. ātma-
0011801	na upapadyate. apare sambandham ācakṣate —	<b>laiṅgikam</b> pramāṇam uktam. ata āha — kiṃ
0011907	viśeṣeṣv a-grāhyamāneṣu saṃśaya ity tulyā	<b>laiṅgikena</b> saṃśayasya niṣpattiḥ. yathā ca bhūta-
0002509	ca ayam anumāna-apavādī-kurvan para-	<b>loka</b> -āder na pratyakṣeṇa kartum arhati, tasya
0007502	atra api vipratipannānām sammoha-nirāsāya.	<b>loka</b> -uttaram eva tu vibhrama-viveka-nir-malam an-
0012404	ity-ādi. prāg viśeṣaṇam viśeṣyam ca grhītvā	<b>loka</b> -vyavasthām ca anusmṛtyā anusandhānam śakyate
0004012	vyapadeśe 'sti, na sādharmaṇena. tathā hi	<b>loko</b> '-sādharmaṇena eva vyapadiśati, yad darśayaty

0004011	-yogyā ity uktam. satyam, sā eva tv icchā	<b>lokasya</b> a-sādhāraṇena vyapadeṣe 'sti, na
0011614	chilpa-viśeṣe. utpadyate ca kvacij jñeye	<b>lokasya</b> ābhoga-mātreṇa jñānam. vyāpaka-viruddham
0005815	samuditānām sva-kārye niyojana-arthaṃ tatra	<b>lokasya</b> yaḥ śabda-saṅketah, tam āśrayaṃ kṛtvā
0004013	ca vyapadeśo dṛṣṭa ity-ādi. vyavahārātā ca	<b>loke</b> tad-vyavasthā atra vidheyā, tasya
0008604	iti. iha ācārya-vasubandhor vāda-vidhir iti	<b>loke</b> pravādaḥ. ayaṃ tu śāstra-kṛt tat-kṛtānām
0001401	ity atas te na praśastaṃ gatāḥ. tathā hi	<b>loke</b> yo duḥkham āśrayaty a-yukti-pūrvakaṃ ca
0003910	bhavati iti na upanyastah. manas-kāryasya tu	<b>loke</b> viṣayavac caḥśurvac ca kāraṇatvaṃ na
0017511	viṣayaṇa api ity a-viśeṣah. a-sādhāraṇena ca	<b>loke</b> vyapadeśo dṛṣṭa ity uktam prak. tato na
0017311	-janmani karaṇānām vyāpāreṇa bhāvyaṃ. na ca	<b>loke</b> samprayoga-śrutir vyāpāra-arthā pratītā.
0006413	-antena saṃvāditvāt. prasiddhataṃ ca etal	<b>loke</b> . saha tena taimireṇa vartata iti sa-taimiram,
0001304	yukti-dṛṣṭena gamanāt praśastaṃ gataḥ.	<b>loke</b> hi yo yukti-pūrvakaṃ pravartate, sa
0001301	punar duḥkhasya a-punar-āśrayatvena.	<b>loke</b> hi sukhaṃ tad-anubandhi ca praśastam ity
0004005	vijñāna-kāraṇatvāc ca. ayam atra abhiprāyah.	<b>lokēna</b> hy asya śabdasya asminn abhidheye
0006215	prāmānyam. yat punar etat kāmala-upapluta-	<b>locanasya</b> śukre śaṅkha-ādau pīta-śaṅkha-ādi-
0012317	draṣṭavyam. tathā hi guṇa-vacanebhyo matub-	<b>lopaḥ</b> , a-bheda-upacāro 'pi na sarvatra. na hi
0005209	-vikāra-śaṣṭhyāś ca bahu-vrīhir uttara-pada-	<b>lopaś</b> ca iti vacanāt samāsa uttara-pada-lopaś ca
0004501	dhātu-jasya vā iti bahu-vrīhir uttara-pada-	<b>lopaś</b> ca, praparaṇa iti yathā. na eva vā atra kta-
0005209	pada-lopaś ca iti vacanāt samāsa uttara-pada-	<b>lopaś</b> ca suvarṇa-alāṅkāra iti yathā. kaḥ punar
0012316	so 'pi tathā gṛhṇīyād iti manyate. matub-	<b>lopad</b> a-bheda-upacārād vā iti yathā-sambhavam
0004704	gatir iti. indriyād iti hetau pañcamī lyab-	<b>lope</b> vā. indriyād dhetor indriyaṃ vā prāpya
0012401	matub-arthas tu yatra gamyate, sa eva matub-	<b>lopena</b> lakṣyate. yadi indriya-buddhau tan na
0004704	gatir iti. indriyād iti hetau pañcamī	<b>lyab-lope</b> vā. indriyād dhetor indriyaṃ vā prāpya
0004109	vyāpṛta-indriyasya jñānam mano-vijñānatvena	<b>vo</b> 'bhimatam āviṣṭa-abhilāpam ahir ahir iti dhārā
0004807	caḥśur-vijñāna-ādīni bhinna-arthāni iti	<b>vo</b> niścayaḥ. tatra api hi śakyate vaktum — eka
0003806	tato nāmnā viśiṣṭo 'rtho gṛhyata iti	<b>vaktavya</b> abhilāpena kalpanāyās tulya-viṣayatām
0009011	āha — rūpa-ādiṣu tv ālambana-artho	<b>vaktavya</b> iti. avasyaṃ ca etad vijñeyam. ye hi
0009101	rūpam indriya-gocara ity atra gocara-artho	<b>vaktavyah</b> . kiṃ yad-ābhāsaṃ tatra jñānam utpadyate
0010102	iti tat-puruṣaḥ parair āśrīyate, tadā evaṃ	<b>vaktavyam</b> — a-vyabhicāritve ca a-vyabhicāra iti.
0010703	rūpa-śabdau gṛhyete, kim-apekṣayā tarhi	<b>vaktavyam</b> . adhiṣṭhāna-apekṣayā iti cet, evaṃ
0004708	-saṃvedyam ity ukte kiṃ-sva-bhāvaṃ tad iti	<b>vaktavyam</b> ity āha — a-nirdeśyam iti. a-
0002002	prāmānyam yasya karuṇā-ādayaḥ sādhanam iti	<b>vaktavyam</b> . ucyate — sāmārthya-viśeṣah, yasmin
0002811	ity apare. gatam etat. idaṃ tu	<b>vaktavyam</b> — kathaṃ prameya-dvitvāt pramāṇa-
0006115	indriya-jam, api tu mānasam eva iti, tena	<b>vaktavyam</b> — kim indriya-jasya lakṣaṇam iti.
0005202	-ādi-vikalasya api darśanaṃ prāpnoti. tad	<b>vaktavyam</b> kīdṛṣaṃ tad ity āha — mānasam api ity
0010505	hetur a-siddha iti, tena manasa indriyatvaṃ	<b>vaktavyam</b> pratyakṣa-vyapadeśa-prasiddhy-artham.
0016902	vidyamāna-upalambhanatvād ity etāvad eva	<b>vaktavyam</b> . syād etat — sva-rūpa-nirdeśe saty
0004605	api tu krameṇa eva ity āhuḥ, ta idaṃ	<b>vaktavyah</b> — yadi yugapad bahūnām dravyāṇām
0007304	iṣṭam. ato yasmāt sā khyāti tad-vaśād iti	<b>vaktavye</b> kim-artham — yasmāt so 'rthas tena
0001415	vacana-kāraṇāni na santi, na sa tadā a-nṛtaṃ	<b>vakti</b> . tad yathā anyah kaścit satya-vacana-kāle.
0011001	pratīyate, yathā-uktaṃ prak. doṣa-antaram	<b>vaktu-kāmo</b> bahir-nirgatim abhyupetya āha — saty
0016910	utpadyate. sa ca rūpa-ādi-śabdair na śakyate	<b>vaktum</b> . atas tat-pratīyate sad-grahaṇam iti.
0017112	viṣaya-bhāva-upagamana-sāmārthyam eva	<b>vaktum</b> iṣṭam. na ca evam-prakāraṃ sadana-ādi
0004808	iti vo niścayaḥ. tatra api hi śakyate	<b>vaktum</b> — eka eva teṣām viṣayaḥ, pratibhāsa-
0012913	na ca a-viṣayam eva etad iti śakyate	<b>vaktum</b> , deśa-ādi-niyamena utpatter abhimata-
0012104	paro 'py evaṃ brūyāt, na arhati sa evaṃ	<b>vaktum</b> , yat sāḥśād-ālocanam arthānām yathā gaur
0006309	a-viruddham prāmānyam paśyāmaḥ. śakyate ca	<b>vaktum</b> — yato jñānāt pravṛttaḥ puruṣo '-sati
0009214	syāt. tatra api śakyata iyaṃ yuktir	<b>vaktum</b> , yad āha — ta eva hi ity-ādi. atha yathā
0016907	yathā caḥśuṣo rūpam ity-evam-ādi. ata evaṃ	<b>vaktum</b> yuktam — rūpa-ādi-samprayoga iti. atha
0010405	— tad eva pratyakṣa-lakṣaṇam na śakyate	<b>vaktum</b> vinā tat-sva-bhāva-pradarśanena ity āha
0003406	na bhavati, tato na idaṃ pramāṇam iti yuktam	<b>vaktum</b> syāt. satyam etat, kiṃ tu pareṇa pramāṇa-
0007311	-ākāraḥ pramāṇam, grāhya-ākāraḥ prameyam iti	<b>vakṣyati</b> . atas tatra codyam āśaṅkate. tatra idaṃ
0007113	-vyavasthāyām grāhaka-ākāryasya prāmānyam	<b>vakṣyati</b> . tataś ca a-sati bāhye 'rthe prameye
0006807	ca na ghaṭate, tathā vāda-vidhi-parīkṣāyām	<b>vakṣyati</b> . yad api idaṃ kalpyate — satsv apy
0004915	-jam asti tasya ca lakṣaṇa-viśeṣah pṛthag	<b>vaksyamāṇa</b> ity etat su-ucitam. tac ca sarvaṃ nir-
0003301	-saḥśd vā ity anena asya sādharmaṇaḥ parihāro	<b>vaksyamāṇo</b> '-niṣṭhā-āsakter ity ayaṃ veditavyah.
0018206	yad bhūta-grahaṇam, tatra yuktiḥ su-ucitā.	<b>vaksyamāṇasya</b> ca sva-bhāva-hetor vyāpti-siddhau.
0005702	pṛthivī-kṛtsna-ādi. nanu ca ayam artho	<b>vaksyamāṇād</b> eva apavādāl labhyate, tat kiṃ mātra-
0017615	-karaṇāya sva-saṃvedyam ity-ādinā an-antaram	<b>vaksyamāṇena</b> nyāyena. syād etat — vinā api

0015005	caitanya-vat sāmānya-dharma-jñeyatva-ādi-	<b>vac</b> ca, tathā ca rūpa-dvayam iti vyāpaka-a-bhāvam
0001803	avasīyate. a-vicalasya vā pūrva-apara-	<b>vacana</b> -a-vyāhatyā sarvatra pravacane catur-ārya-
0001414	katham anyathā brūyāt. yasya yadā a-nṛta-	<b>vacana</b> -kāraṇāni na santi, na sa tadā a-nṛtaṃ
0001415	a-nṛtaṃ vakti. tad yathā anyah kaścit satya-	<b>vacana</b> -kāle. na santi ca sugata-avasthā-kāle tasya
0011206	api indriyatvasya tata eva siddhatvāt tad-	<b>vacana</b> -vaiarthyaṃ syāt. tasmāt punar-vacanād
0005109	svam rāga-ādi-svam. sva-śabdaḥ 'yam ātma-	<b>vacanaḥ</b> . arthaś ca rāga-ādi-svam ca, tasya
0009804	iti vyavasāya-ātmakam. ātma-śabdaḥ sva-bhāva-	<b>vacanaḥ</b> kārya-vacano vā. indriya-artha-udbhava
0002316	-viṣaye tulya-balatā-ākhyāpanāya samuccaya-	<b>vacanaś</b> ca-śabdaḥ. kaḥ punar asya vākyaśya arthaḥ.
0006409	vyākhyāyate. timira-śabdaḥ 'yam iha a-jñāna-	<b>vacano</b> yathā timira-ghnaṃ ca mandānām ity-ādu
0009805	ātmakam. ātma-śabdaḥ sva-bhāva-vacanaḥ kārya-	<b>vacano</b> vā. indriya-artha-udbhava iti. udbhavaty
0007108	ity uktam. artha-śabdaś ca ayam prameya-	<b>vacanaḥ</b> . sa-viṣayam iti ca sākālye 'vyayī-bhāvaḥ.
0000206	bhūto jātaḥ, utpanna ity arthaḥ. bhūta-	<b>vacanam</b> a-bhūtasya nityasya īśvara-ādeḥ
0008915	anumāne 'py a-janakatvaṃ samānam iti idaṃ	<b>vacanam</b> a-yujyamānaṃ syāt. atha smṛty-ādīnām
0014601	anyat trikam. ato bahutvāt trikāṇāṃ bahu-	<b>vacanam</b> . anye tv anyathā trikāṇi vyācakṣate.
0000609	'nena iti stotraṃ sad-bhūta-guṇa-udbhāvana-	<b>vacanam</b> . abhidhānam iha vivakṣitasya arthaya
0016911	sad-grahaṇam iti. indriyāṇām iti tu	<b>vacanam</b> upalakṣaṇa-artham, kākebhyo dadhi
0002403	kiṃ ca ataḥ. yadi pūrvaḥ kalpaḥ, niṣ-phalaṃ	<b>vacanam</b> , tayor dvitvasya siddhatvāt. na hi
0005909	-samāśrayāyām eva antar-bhāvān na pṛthag-	<b>vacanaṃ</b> tasyāḥ syāt, kiṃ tarhy a-sad eva udaka-
0005803	jāty-ādi-yojanena tat kim-arthaṃ punas tasya	<b>vacanam</b> . yad-artham, tad uttaratra āviṣ-
0002009	api mata-sāmānyāc chloke sva-matād ity eka-	<b>vacanam</b> . vṛttau tu bheda-vivakṣāyām sva-
0002010	bheda-vivakṣāyām sva-prakarāṇebhya iti bahu-	<b>vacanam</b> . samāhṛtya ity-ādi. pūrva-kṛtaṃ ca kiñcid
0005604	pañca vijñāna-kāyā indriya-dvaya-āśrayā iti	<b>vacanāt</b> , tat kasmād idam eva mānasam ucyata ity
0012105	ayam aśva eva ayam iti, tat pratyakṣam iti	<b>vacanāt</b> , tathā bhūta-artha-sambandha-vaśena ayam
0012106	asya sva-bhāva ity utpadyate pratyakṣam iti	<b>vacanāt</b> , tathā yā iyam indriyāṇām artheṣu
0008811	-antarād api, caturbhiś citta-caittā hi iti	<b>vacanāt</b> . tad evaṃ pratyaya-niyama-pakṣe siddha-
0017110	yasminn indriye sīdati, anyatra a-vṛtter iti	<b>vacanāt</b> tasya eva indriyasya viṣaya-bhāva-
0004914	iha evaṃ tāvat pañca-indriya-jam iti	<b>vacanāt</b> tāvac-chabdena anyad apy a-pañca-indriya-
0000303	sañjñāyām ca anītau. bahulam anyatra api iti	<b>vacanāt</b> . duḥkha-kṣaya-upāya-upadeśaḥ śāsanam.
0017207	eva ayam doṣaḥ, buddhi-janma pratyakṣam iti	<b>vacanāt</b> . yac ca tat-samprayogād vijñānaṃ jāyate
0012107	idaṃ raso 'yaṃ gandho 'yam sparśo 'yam iti	<b>vacanāt</b> , yato niścaya-ātmakaṃ paraḥ pratyakṣam
0005209	ca bahu-vrīhir uttara-pada-lopaś ca iti	<b>vacanāt</b> samāsa uttara-pada-lopaś ca suvarṇa-
0016212	atra kenacid indriyeṇa yuktaṃ yadā iti	<b>vacanāt</b> siddhaḥ pūrvam eva saha-vyavasāyaḥ. tato
0011206	tad-vacana-vaiarthyaṃ syāt. tasmāt punar-	<b>vacanād</b> avasīyate — anyeṣāṃ indriyatvaṃ na
0018112	api ca iha lakṣaṇa-vākye puruṣasya iti	<b>vacanād</b> ātma-adhikṛta iti yuktaṃ atra eva
0013707	yathā-kramam ity anena sva-viṣaya-viniveśa-	<b>vacanān</b> niyata-viṣayatvam. nanu śrotra-ādi-vṛttir
0006404	-ābham uktam. kevalaṃ tatra sa-taimira-	<b>vacane</b> timiraṃ sarva-indriya-upaghāta-pratyaya-
0006108	evaṃ tri-vidham eva kalpanā-jñānaṃ lakṣaṇa-	<b>vacanena</b> artha-āpattito nirastam. caturthas tu
0006109	so 'pavādo 'tra draṣṭavyaḥ, na tu lakṣaṇa-	<b>vacanena</b> artha-āpattyaḥ nirākṛtasya udāharaṇam.
0010208	viśeṣaṇena. tat kim etena vyavasāya-ātmaka-	<b>vacanena</b> iti. atha vā na kevalam a-sambhāvān na
0006111	-vyabhicāraḥ syāt. tasmāt tena apavāda-	<b>vacanena</b> bhāya-abhyantara-upaghāta-pratyaya-
0014513	nanu trayāṇāṃ saṅghas trikam. tatra eka-	<b>vacanena</b> bhāvyaṃ. tat kathaṃ trikebhya iti. na
0012317	yathā-sambhavaṃ draṣṭavyam. tathā hi guṇa-	<b>vacanebhyo</b> matub-lopaḥ, a-bheda-upacāro 'pi na
0014812	sva-bhāva eva svābhāvyaṃ, vartamāna-sāmpīya-	<b>vañca</b> yati. tad yathā suta-pathya-bhojanāya
0001502	a-parityakta-tad-viṣaya-dayas taṃ tatra	<b>vat</b> . a-bhāvaś ca indriya-antareṇa a-grahaṇam.
0012901	ādi. yo 'bhāvaḥ, na asau kriyate, kha-puṣpa-	<b>vat</b> . a-satī ca nivṛttiḥ. viruddha-vyāptāḥ.
0011702	-sat, na tat pramāṇa-phalam, atyanta-a-bhāva-	<b>vat</b> . atha dvitīyā, tadā andha-āder apy artha-
0005114	eva na syāt, grhīta-grahaṇāt smṛty-ādi-	<b>vat</b> . alātaṃ hi pūrva-pūrva-deśaṃ hitvā antara-
0004207	tac-chūnye kāle pratisandhīyamānatvād alāta-	<b>vat</b> . asti ca smṛtir iti kāryam. syād etad ity-
0008403	— yatra smṛtiḥ, tatra anubhavaḥ, rūpa-ādi-	<b>vat</b> . utkarṣa ādhikyam, apakarṣo nyūnatā. mātra-
0013814	iti. trayo guṇās traiguṇyaṃ trailokya-	<b>vat</b> karaṇaṃ prasajyata ity arthaḥ. tasmād ity-ādi.
0011405	sarvaṃ viśeṣya-jñāna-hetutvād viśeṣaṇa-jñāna-	<b>vat</b> , kiṃ tarhi yathā-adhigata-mārga-ākhyāna-tat-
0001813	api na uparata-vyāpāro 'bhūt pratyeka-jina-	<b>vat</b> keśa-ādi idam iti, tadā sāmānya-ākāreṇa a-
0002612	-jñānena viṣayī-kriyante keśa-ādi-	<b>vat</b> . jñāna iti phale. akṣaṃ prati vṛtter ity
0017803	iti prastha-pramite prastha-upacāra-	<b>vat</b> . tataś ca sva-arthatvāt tasya sparśa-rasa-ādi-
0012706	sva-artha ity abhyanuñjātaṃ syāt, dravya-	<b>vat</b> . tato niṣ-prayojanaṃ sad ity etad a-kāryam
0016712	-ādy-adhiṣṭhāna-balāt satya-svapna-darśana-	<b>vat</b> tattvataḥ santi. taiś ca jñānaṃ vyapadiśyate
0009302	dravya-ādīnām. na hi te nīla-ādi-parama-aṇu-	<b>vat</b> . tathā ca a-sad-vyudāsa iti vyāpaka-viruddham
0016413	pratyāyanāya sac-chabda upādeyaḥ. samprayoga-	<b>vat</b> . tathā ca an-anubhūta-upalambhaṃ jñānam.
0008507	-upalambham, na tat pratyakṣam, parokṣa-	

0018201	a-nitya iti. yad vikāri, tad a-nityam, ghaṭa-	<b>vat.</b> tathā ca ātmā. sva-bhāvaḥ prasaṅgaḥ. atha a-
0009201	-sad-ālabanam, na tat pratyakṣam, smr̥ty-ādi-	<b>vat.</b> tathā ca indriya-jñānam iti vyāpaka-viruddham
0005710	-adhigamaṃ prati pratyakṣam, rāga-ādi-jñāna-	<b>vat.</b> tathā ca kalpanā-jñānam iti sva-bhāvaḥ.
0017705	abhidhāna-abhidheya-a-bheda-upacāra-vikalpa-	<b>vat.</b> tathā ca gaur eva ayam ity-ādi-jñānam. sva-
0012600	tatra tvag-indriyasya sāmārthyam, rūpa-ādi-	<b>vat.</b> tathā ca dravyam iti vyāpaka-viruddham
0012501	-eka-indriya-grāhyam, na tad ekam, rūpa-ādi-	<b>vat.</b> tathā ca dravyam iti vyāpaka-viruddham
0013902	-grāhya-jāti-samanvitāḥ, śabda-sparśa-ādi-	<b>vat.</b> tathā ca dhaivata-ādayaḥ śabda-viśeṣā iti
0017408	na tat kartavyam, tad-anya-an-arthaka-	<b>vat.</b> tathā ca buddhi-janma-grahaṇam iti vyāpaka-
0017501	na tat pratyakṣam, abhimata-a-pratyakṣa-	<b>vat.</b> tathā ca yathā-uktā sāmagrī iti vyāpaka-a-
0010513	iti gr̥hyate, na apy adhikam iti, gandha-ādi-	<b>vat.</b> tathā ca rūpa-śabdāv iti viruddha-vyāptam
0003513	-artha-viṣayam, na tat pramāṇam, smr̥ty-ādi-	<b>vat.</b> tathā ca viśeṣa-dṛṣṭam. vyāpaka-viruddhaḥ.
0014418	na tac citra-viṣayam, caitanya-grahaṇa-	<b>vat.</b> tathā ca śabda-ādi-grahaṇam. vyāpaka-
0014404	a-bhinna-sva-bhāvam, tad an-ekam, sukha-ādi-	<b>vat.</b> tathā ca śabda iti sva-bhāvau prasaṅgau. tad
0013906	te śrotra-indriya-grāhyāḥ, śaḍja-ādi-	<b>vat.</b> tathā ca śabda-sparśa-ādayaḥ. sa eva
0014403	-sva-bhāvam, tad a-bhinna, śabda-sva-rūpa-	<b>vat.</b> tathā ca sattva-ādayaḥ. yad an-ekasmāt
0018009	-vyabhicāri, na tat pratyakṣam, mithyā-jñāna-	<b>vat.</b> tathā ca samavāyaḥ. viruddha-vyāptāḥ. atha
0017405	yad a-sat, na tat pratyakṣam, kha-puṣpa-	<b>vat.</b> tathā ca sāmagrī-vyatirikto hetur iti
0014310	an-anything, na tat tasya kāraṇam, śabda-ādi-	<b>vat.</b> tathā ca sukha-ādi iti viruddha-vyāptam āha.
0014308	tac chrotra-ādi-vṛtti-grāhyam, śabda-ādi-	<b>vat.</b> tathā ca sukha-ādi. sva-bhāvaḥ. na anyac ced
0004513	sva-arthe taddhita-vidhānāc cātvarṇya-	<b>vat.</b> tad etad uktaṃ bhavati — sañcita-gocaram
0018107	buddhiḥ, evam apy a-viśiṣṭatvāt tasyāḥ prāg-	<b>vat.</b> tadā api prāmāṇyam a-nivāryam iti kiṃ janma-
0010810	adhikam avabhāsayati pradīpa-āloka-	<b>vat.</b> tasmād upapadyate tad-viṣayasya sa-antara-
0012600	syāt. sva-arthe ca bhinne 'pi nīla-ādi-	<b>vat.</b> tasya śaktiḥ syād eva ity a-parihāraḥ.
0012008	arthād a-vyatiriktatvāt tad-viśeṣāṇām artha-	<b>vat.</b> teṣv api grahaṇa-utpādana-śaktiḥ syāt. nanu ya
0002608	api viṣaya-adhimokṣaḥ. yadā punar a-bhāva-	<b>vat.</b> taimirika-ādi-dṛṣṭāṇāṃ keśa-ādinām jñāna-
0010411	na tat tad-adhikāre nirdeśyam, guṇatva-ādi-	<b>vat.</b> na asti ca pratyakṣa-lakṣaṇam praty upayogo
0011004	grahaṇa-sāmārthyam na asti, tvag-ādi-indriya-	<b>vat.</b> na asti ca sva-adhiṣṭhāna-pidhāne cakṣuḥ-
0014305	na tac chrotra-ādi-vṛtti-grāhyam, caitanya-	<b>vat.</b> na bhavati ca pratyekam sukha-ādi śabda-ādi-
0003802	a-kurvāno 'pi tena vyapadeśam arhati, pācaka-	<b>vat.</b> pākena. tena stana-pāna-ādiṣu bāla-dāraka-
0004111	arthasya, tad vikalpakam apy a-vikalpa-jñāna-	<b>vat.</b> pratyakṣam eva iṣṭavyam. anyathā vicchinnaṃ
0000909	sātmī-bhavanti, śrotriya-jōtiṅga-nairghṛṇya-	<b>vat.</b> mano-guṇāś ca karuṇā. sva-bhāvaḥ. sa tayā
0006504	ca evaṃ sati kaścid virodhaḥ, kalpanā-jñāna-	<b>vat.</b> yathā hi kalpanā-jñānasya sva-adhigama-
0015005	na gr̥hyate na sa tasya arthaḥ, caitanya-	<b>vat.</b> sāmānya-dharma-jñeyatva-ādi-vac ca, tathā ca
0012802	sārvendriyatvaṃ pratyekam syāt, dravya-	<b>vat.</b> sārvendriya-grahaṇam ca atra eka-indriya-
0012702	na sa cakṣur-indriya-arthaḥ, sparśa-	<b>vat.</b> sparśana-indriyasya sāmārthyam ca dravya iti
0003206	rūpam a-gr̥hītam eva tena. anyathā darśana-	<b>vat.</b> spaṣṭam pratibhāseta tatra vastuno rūpam. na
0010911	tat tatra eva vartate, ghr̥ṇa-ādi-	<b>vat.</b> sva-adhiṣṭhāne ca cikitsyete cakṣuḥ-śrotre
0003708	tad yathā dhenur ānīyatām a-vatsā iti	<b>vatsa-</b> pratiṣedhena go-dhenur eva pratiyate na
0003708	eva pratiyate. tad yathā dhenur ānīyatām a-	<b>vatsā</b> iti vatsa-pratiṣedhena go-dhenur eva
0012109	yat tan-niścayanam. tac ced ākāra-antara-	<b>vad</b> a-niścitam, katham tair gr̥hītam. katham idānīm
0007604	hi hetu-dharma-anumānena rasa-āde rūpa-ādi-	<b>vad</b> anumānam bhavati ity a-codyam. āha ca ity-
0001513	kāya-ceṣṭitam kuryāt, vṛṣalī-vāda-ādi-	<b>vad</b> anyad apy a-satyam kadācid abhidadhyāt, nitya
0003204	lakṣmy-ādi-siddhyā mukha-lakṣmy-ādi-siddhi-	<b>vad</b> arthataḥ. sa tv ayam anumāna-vikalpo yady api
0002807	prameya-dvayam uktam. na hi vijñāna-	<b>vad</b> arthasya svataḥ saṃvittih. yad eva tv artha-
0010110	vyavahāra-a-kuśāla-ghr̥ṇa-ādi-vijñāna-	<b>vad</b> ity a-sambhavo viśeṣaṇasya. nir-vikalpatvam a
0003510	avasthayā vyavasthāyā nirākaraṇāt. smr̥ta-ādi-	<b>vad</b> iti dṛṣṭāntam āha. viṣaye 'py evan-nirdeśo
0011014	na bhavaty eva a-sambandhāt, indriya-antara-	<b>vad</b> iti prasaṅgo vā, an-adhiṣṭhāne ca pihite kim
0002314	ca pramāṇa-sva-rūpatā na syād rūpa-ādi-	<b>vad</b> iti phala-vyutpattiḥ. tan na apārthikā
0012914	-ādi-niyamena utpatter abhimata-pratyakṣa-	<b>vad</b> iti matvā āha — yat tarhi ity-ādi. anya-
0007316	-upaplutais tad grāhaka-ākāra-ādi-vibhāga-	<b>vad</b> iva lakṣyate. ato yathā-darśanam iyaṃ pramāṇa
0013709	-viṣaya-antarāla-vartinī kaśā-abhighāta-	<b>vad</b> ūrdhva-ākṣipta-jala-vad vā viṣaye svasminn a-
0006202	uttaram. api ca icchayā sarpa-ādi-bhr̥ṇti-	<b>vad</b> eva tan nivartyeta. śakyante hi kalpanāḥ
0007202	pramāṇam iṣyate, na tu vijñapti-mātratā-	<b>vad</b> grāhaka-ākāraḥ. nanu yadā api bāhyo 'rthaḥ
0013002	tasya bhāvān marīcikā-ādau jala-jñāna-	<b>vad</b> deśa-ādi-niyamena eva tad utpadyata iti
0011708	ca prasiddher guṇatvam a-nityatvaṃ ca śabda-	<b>vad</b> draṣṭavyam iti. āha — a-nityā ced buddhir a-
0013401	-bheda-a-bhāvam darśayan taru-caitanya svāpa-	<b>vad</b> dvitīyām upalabdhi-samām. grahaṇa-bhedād iti
0010713	yathā tathā, tena tu bhāktena api gandha-ādi-	<b>vad</b> rūpa-āder apy adhikam iti grahaṇam na
0013710	kaśā-abhighāta-vad ūrdhva-ākṣipta-jala-	<b>vad</b> vā viṣaye svasminn a-pratiṣṭhitā vṛttir
0001512	uktaḥ. tasminn a-saty utplutya-ādi-gamana-	<b>vad</b> vāk-prāpaṇīyasya arthasya a-yuktasya api



0015101	ity āha — a-yukta ity-ādi. tasmād	<b>varam</b> ity-ādi. nanu siddha-anta-vyāpādād ayam api
0006208	ata eva bhrānti ity-ādinā uktād vikalpa-	<b>vargād</b> iti-karaṇa-vyavacchinnāt pṛthag a-
0018209	l na cet sā asti na tad vastu sarva-sāmarthya-	<b>varjitam</b>    iti. prathamah paricchedaḥ samāptaḥ.
0003412	pratyakṣeṇa grhītasya eva punar a-nityam	<b>varṇa</b> -ādi iti yad grahaṇam, tad api na pramāṇam
0003107	ity evaṃ grhītvā tataḥ kṛtakam ca idam	<b>varṇa</b> -ādi tasmād a-nityam ity evaṃ manasā
0003210	ato na pramāṇa-antaram. evam idam anumānena	<b>varṇa</b> -āder a-nityatā-grahaṇam adhikṛtya uktam.
0003101	pūrvasya pariḥārah. tasya ity a-nitya-āder	<b>varṇa</b> -ādeś ca. sandhāṇam yojanam. yat tat-
0003209	na sa tam a-nityatayā yojayati, api tu	<b>varṇa</b> -sāmānyam eva sva-viśayam. ato na pramāṇa-
0003202	vastunaḥ sata eva ākārān adhyavasyati. ato	<b>varṇa</b> -sāmānye 'nityatā-ādi-sādhanē 'pi tatra tad
0003110	tasya tena a-grahaṇāt. syād etat — yadi	<b>varṇa</b> -sāmānyena a-nityatva-ādīn yojayati, evaṃ
0003107	a-nityam ity evaṃ manasā sandhatte yojayati	<b>varṇatva</b> -ādi-sāmānyam sāmānyena eva a-nityatvena.
0003104	grhṇāti pratyakṣeṇa. paścāt tad eva	<b>varṇatva</b> -ādinā sāmānya-lakṣaṇena sa-vikalpena
0013808	tu phalam. grahaṇe vartamānā iti ca evaṃ	<b>varṇayanti</b> . grahaṇe phale kartavye grahaṇa-
0004610	syāt. kiṃ ca repha-sa-kāra-ādiṣu	<b>varṇeṣu</b> laghu-vṛttitvād darśanasya a-krama-
0017504	indriya-artha-sannikarṣaś ca akṣam prati	<b>vartata</b> ity ataḥ sā eva ity āha —yo 'pi hi
0006413	ca etal loke. saha tena taimireṇa	<b>vartata</b> iti sa-taimiram, viśamvādī iti yāvat. sa-
0010205	indriya-artha-sannikarṣa-utpannāyām eva	<b>vartate</b> . a-vyabhicārād ity anena etad darśayati
0013709	grahaṇam. tatra kā anyā vṛttir yā grahaṇe	<b>vartate</b> . kecid āhuḥ — indriya-viśaya-antarāla-
0010910	sva-adhiṣṭhāne cikitsyate, tat tatra eva	<b>vartate</b> , ghrāṇa-ādi-vat. sva-adhiṣṭhāne ca
0000305	mārga-abhyāse phala-upacārāc śāsana-śabdo	<b>vartate</b> . tac chāsanam kurvan bhagavān bodhi-
0017501	etat. kiṃ ca ity-ādinā yad akṣam prati na	<b>vartate</b> , na tat pratyakṣam, abhimata-a-pratyakṣa-
0013805	viśeṣaṇam. sarvā eva tu vṛttir grahaṇa-mātre	<b>vartate</b> , na vikalpana iti. grahaṇe vartamānā iti
0017802	-kāra-matena pratyakṣa-śabdas triṣv eva	<b>vartate</b> . pramāṇe mukhya iti sannikarṣe pratyakṣa-
0000604	iti bhaga-śabdo 'yam aiśvarya-ādiṣu	<b>vartate</b> , yathā-uktam — aiśvaryaśya samagrasya
0017104	yo vā yasya iti. praśamsāyām api sac-chabdo	<b>vartate</b> , sat-puruṣa iti yathā. tat sīdaty anyad
0003112	lakṣaṇasya, tatra a-vṛtته. ye hi vastuni na	<b>vartante</b> , na te vastu-dharmāḥ. tad yathā an-
0016605	abhyupeyate. parama-arthatas tu tad api	<b>vartamāna</b> -viśayam eva. katham kṛtvā. pratyutpanno
0014812	iti bahu-vrīhiḥ. sva-bhāva eva svābhāvyam,	<b>vartamāna</b> -sāmīpya-vaj jñāna-ākāra-vaśena hi
0013706	tatra a-pratyaya-vṛtti-nivṛttaye grahaṇe	<b>vartamānā</b> ity āha. śabda-sparśa-rūpa-rasa-
0013802	etat bhedenā uktam śabda-ādīnām grahaṇe	<b>vartamānā</b> iti. etad uktam bhavati — sva-rūpa-
0013808	icchanti, sa-pratyayām tu phalam. grahaṇe	<b>vartamānā</b> iti ca evaṃ varṇayanti. grahaṇe phale
0013805	-mātre vartate, na vikalpana iti. grahaṇe	<b>vartamānā</b> iti tat-sva-bhāvā ity arthaḥ. anye tv a
0013802	uktam bhavati — sva-rūpa-grahaṇa-mātre	<b>vartamānā</b> pratyakṣam pramāṇam na anyathā iti.
0013604	-rūpa-rasa-gandheṣu yathā-kramam grahaṇe	<b>vartamānā</b> pratyakṣam pramāṇam. manasā iti mano-
0017716	sthitā sarva-prakāreṇa artha-adhigame	<b>vartamānā</b> satī na pratyakṣa-dhīr bhaved iti
0004207	pūrva-pūrva-deśam hitvā antara-antara-deśa-	<b>varti</b> na sakala-cakra-ābhāsam deśam vyāpnoti iti
0017508	tasya api dvi-ṣṭhatvād iti. indriya-viśaya-	<b>vartitvād</b> dvi-ṣṭhatvam. anena ca tasya na
0010704	ity adhikāv iti ca grhyete, tad-a-bahir-	<b>vartina</b> indriyād api tau tathā eva grhyete. yo
0010707	iti ca grhyamāṇaḥ parvato ghaṭa-a-bahir-	<b>vartino</b> 'py udaka-ādes tathā eva grhyate. indriya
0010706	ity adhika iti ca grhyate, sa tad-a-bahir-	<b>vartino</b> 'pi vastunas tathā eva grhyate. tad yathā
0003602	-mātra-grahaṇam kevalam, pratiniyata-deśa-	<b>vartino</b> grahaṇād iti. na iyatā viśeṣa-samāśrayeṇa
0013709	kecid āhuḥ — indriya-viśaya-antarāla-	<b>vartini</b> kaśā-abhighāta-vad ūrdhva-ākṣipta-jala-vad
0011013	avayavāḥ santi, yato bhāgena adhiṣṭhāne 'pi	<b>varteta</b> . tataś ca tadānīm tad-adhiṣṭhāna-
0004214	-vikalpam a-vikalpam ca yugapad dve vijñāne	<b>vartete</b> , tayoh sva-bhāva-bhedam an-avadhārayan
0013908	karma-vaśād indriya-abhinirvṛttiḥ, na grāhya-	<b>vaśāt</b> . tatra katham idam codyate — an-antam ekam
0012112	tat-pratibhāseṇa. tan na niścaya-a-niścaya-	<b>vaśāt</b> pratyakṣasya grahaṇa-a-grahaṇe. na evaṃ
0003903	-ādi-viśeṣaṇa-vṛtti-nir-apekṣā eva saṅketa-	<b>vaśāt</b> sva-artham abhidadhāti, tathā gava-ādi-
0013909	ekam vā indriyam prāpnoti iti. asmākam karma-	<b>vaśād</b> a-cintyaś ca karmaṇo vipāka iti matam.
0012211	indriya-jñānasya a-vikalpakatvam iti vastu-	<b>vaśād</b> ācāryeṇa tad uktam. asmābhis tu para-
0007304	iṣṭam. ato yasmāt sā khyāti tad-	<b>vaśād</b> iti vaktavye kim-artham — yasmāt so
0013908	-sparśa-ādayaḥ. sa eva prasaṅgaḥ. nanu karma-	<b>vaśād</b> indriya-abhinirvṛttiḥ, na grāhya-vaśāt.
0012001	syād etat — vidyamāna-artha-sambandha-	<b>vaśād</b> utpatti-mātram atidiśyata iti. tad a-yuktam,
0012212	tad uktam. asmābhis tu para-abhyupagama-	<b>vaśād</b> evam uktam ity a-virodhaḥ. yadi parasya
0007301	ātmanah samvittiḥ syāt. tataś ca tad-	<b>vaśād</b> viśaya-niścayo bhavet, na anyathā. tasmād
0011908	niṣpattiḥ. yathā ca bhūta-artha-sambandha-	<b>vaśena</b> ayam arthasya sva-bhāva ity utpadyate
0012105	iti vacanāt, tathā bhūta-artha-sambandha-	<b>vaśena</b> ayam asya sva-bhāva ity utpadyate
0011909	pratyakṣam, tathā bhūta-artha-sambandha-	<b>vaśena</b> ayam eva na anya ity utpadyate nirṇaya iti
0014415	ādīnā sādhyā-a-bhāve hetor a-bhāvam āha. tad-	<b>vaśena</b> ity-ādi. yadā ākāram viśaye jñānam
0001011	prādhānyam punas tat-samutthāpita-prayatna-	<b>vaśena</b> utpatti-deśa-gamanād ānantaryāc ca. saty

0012003      api sāmānya-ādi-bhūta-artha-abhisambandha-  
 0017101      ādinā kalpitena, samanantara-pratyaya-viśeṣa-  
 0001316      duḥkha-āśrayeṇa mārgeṇa gamanāt, tad-  
 0007211      yathā yathā ity-ādi. jñānasya jñeya-ākāra-  
 0014814      -upagrāhi jñānam anya-ākāram iṣyate, na tad-  
 0008114      sva-ābhāsam ca ity etad eva kutaḥ, yatas tad-  
 0014813      vartamāna-sāmīpya-vaj jñāna-ākāra-  
 0008604      jñānasya abhyupeyā iti. iha ācārya-  
 0003114      vikalpa-pratibhāsinaḥ sāmānyasya eva tathā  
 0006902      anugatāni vijñānāny upalabhyante. na ca ekaṃ  
 0006806      tad-ākāram a-tad-ākāram vā bahir vyatiriktaṃ  
 0002611      teṣāṃ a-sāmānya-rūpatvam ucyate. yadi te na  
 0003504      pramāṇam iti kṛtvā. vivāda-āspadi-bhūtaṃ  
 0004510      ca viśayaḥ parama-aṅv-ākhyam an-ekaṃ  
 0004511      -lakṣaṇa-śabdena ca uktam an-ekaṃ parama-aṅv-  
 0009501      vyapadiśyata iti. nanu ca a-vyapadeśyam api  
 0003112      a-vṛttech. ye hi vastuni na vartante, na te  
 0004910      abhilāṣa-itarābhyāṃ vyavahāro bhavati.  
 0008601      yadi hi grāhya-upalambha-a-siddhāv api  
 0003201      -vikalpe pratibhāsante. sa hi yathā-sthita-  
 0002207      -mātraṃ bhavati. īpsita-artha-kriyā-samartha-  
 0006305      ’-sati pratibandhe niyamena śāṅkha-ādi-  
 0005810      ghaṭa-ādīn adhyāropayati, na prajñapti-  
 0005813      -ādīn adhyāropayati, na tu tat prajñapti-  
 0006312      pratibandhe niyamena abhīṣṭaṃ śāṅkha-ādi-  
 0006308      api samīhita-artha-kriyā-samarthe śāṅkha-ādi-  
 0007807      ity eṣa hetur uktaḥ. yatra hi jñāne yad  
 0012211      siddham indriya-jñānasya a-vikalpakatvam iti  
 0004405      vikalpena anubadhyate. na hi sāmānyam  
 0017607      anusandhāne tu viśeṣaṇa-viśeṣyayor  
 0013013      kuta etat — samudāya-viśayaṃ tat, na punar  
 0006802      dhārayati, buddhyā gr̥hṇāti iti na ayam  
 0018209      yady a-nityatā | na cet sā asti na tad  
 0005508      sukha-ādi jñāna-rūpam. bodha-rūpaṃ hi  
 0002208      prāmānyam tasya sata eva pramāṇa-paridṛṣṭa-  
 0002516      -lakṣaṇam yad artha-kriyā-samartham. tad eva  
 0005513      -ukta-nītyā hlāda-ādy-ākāra-bodha-ātmakaṃ  
 0017013      -avasāyī mano-vikalpaḥ. tato jala-ādi-sadrśa-  
 0014011      etad darśayati. bhavatu nāma saṃsthānam  
 0003410      ity arthaḥ. yady api jñāna-abhijñānayor  
 0002703      ākāro ’rthānām sāmānyam vyavasthāpyate. a-  
 0002614      vyavasthāpyate. yadi teṣāṃ jñāna-rūpatvād  
 0013009      -jñānam utpadyate. yas tv āha — samudāyo ’-  
 0003310      tattva-anyatvābhyām a-vācyatve ’py a-  
 0017606      pareṇa gotva-ādayas tad-āśrayas ca dravyam  
 0003113      yathā an-utpāda-ādaya iti. na ayam doṣaḥ,  
 0003202      -ādi-sādhanē ’pi tatra tad-ākāra-siddhyā  
 0003111      -ādīn yojayati, evaṃ sati sāmānyasya eva a-  
 0007008      vijñapti-mātratāyām vijñāna-vyatiriktasya  
 0006709      tu nirvartakatvena, a-bhedāt. syād etat —  
 0006710      ato vyāhatam etad iti. tad a-sat, yato  
 0018208      -siddhau. evaṃ tu ślokaḥ pāthitavyaḥ —  
 0003114      vastv-adhyavasāyena grahaḥ, tathā api tasya  
 0010706      iti ca gr̥hyate, sa tad-a-bahir-vartino ’pi  
 0003304      yasmān na a-nityatā nāma anyā kācic calād  
 0002709      -rūpa-para-rūpābhyām adhigateḥ. tasya eva hi  
 0003207      darśana-vat spaṣṭam pratibhāseta tatra  
 0003201      -vastu-pratyāyaka-līṅga-āśrayeṇa utpanno  
 0003207      na ca paraspara-vilakṣaṇāv ākārāv ekasya  
**vaśena** utpattech. an-atideśa eva iti jñānam tasya  
**vaśena** eva utpattech. atha ity-ādinā viśiṣṭa eva  
**vaśena** eva punar duḥkham āśrayante, na ca yukti-  
**vaśena** bāhyo ’rtho niścīyata ity arthaḥ. atra ca  
**vaśena** viśaya-avadhāraṇam syāt. tac ca iṣṭam. tad  
**vaśena** viśaya-jñānasya viśaya-sārūpyam syād iti  
**vaśena** hi viśaya-sva-bhāvo ’vadhāryate. yadi  
**vasubandhor** vāda-vidhir iti loke pravadaḥ. ayam  
**vastv**-adhyavasāyena grahaḥ, tathā api tasya  
**vastv** an-eka-ākāram, an-ekatva-prasaṅgāt. ato na  
**vastu**-upalabhyate. na ca ālambanaṃ ghaṭate.  
**vastu**, kathaṃ sphuṭam pratibhāsante. jñāna-  
**vastu** kāraṇam antareṇa na pratīyata ity atah  
**vastu**. tat kathaṃ sāmānya-gocaratvam upapadyate.  
**vastu** tad eva pratīnyata-vijñāna-janana-  
**vastu** dr̥śya-vikalpyāv arthāv ekī-kṛtya  
**vastu**-dharmāḥ. tad yathā an-utpāda-ādaya iti. na  
**vastu**-dharmo hy eṣa yad anubhavaḥ paṭīyān smṛti-  
**vastu** pratyakṣam iṣyate, sarvam idam jagat  
**vastu**-pratyāyaka-līṅga-āśrayeṇa utpanno vastunaḥ  
**vastu**-prāpaṇa-sāmarthya-lakṣaṇam tu yat prāmānyam  
**vastu**-mātra-āyāta-artha-kriyā-samartham artham  
**vastu**-mātraṃ pratipadyate. kathaṃ punar etaj  
**vastu**-mātraṃ pratyeti. tatra tāvad rūpa-ādīnām  
**vastu**-mātraṃ āśādayati iti sva-bhāvaḥ. na ca idam  
**vastu**-mātre yatra saṃvādas tatra a-viruddham  
**vastu** yena ākāreṇa pratibhāsate, tat tad-ākāram  
**vastu**-vaśād ācāryeṇa tad uktam. asmābhis tu para-  
**vastu**-sat siddha-anta iṣyate. tasmāt sā eva tad  
**vastu**-sator api na indriya-dhiyaḥ śaktiḥ. tathā hi  
**vastu**-sad-ghaṭa-ādi-dravya-viśayam ity āha —  
**vastu**-sanniveśī sādhyā-sādhanā-vyavahāra ity a-  
**vastu** sarva-sāmarthya-varjitaṃ || iti. prathamaj  
**vastu** sāta-ādi-rūpaṃ teṣāṃ api siddham. tatra  
**vastu**-sādhyā-artha-kriyā-viśaya-pramāṇa-antara-  
**vastu**. sāmānya-lakṣaṇam punas tad-viparītam. yady  
**vastu** siddham. tasya eva ca sva-saṃvedanam  
**vastu**-smaraṇam. tad-an-antaraṃ tad eva idam iti  
**vastutas** tad dvi-grāhyam dr̥ṣṭam iti sva-viśaya-  
**vastuto** na bhedaḥ, tathā api pramāṇa-phalavad  
**vastutvam** apy asya ata eva, bāhya-rūpeṇa  
**vastutvam**, sāmānye ’pi prasaṅgaḥ. tathā tad api  
**vastutvān** na kenacij jñānena anubhūyate. tat  
**vastutvān** na sa sva-bhāvo bhāvika iti saṃvṛtyā a-  
**vastutvena** abhyupetam, atas tad-viśayatā indriya-  
**vastuna** eva a-nitya-ādibhir ākārāis tathā-  
**vastuna** eva sa ākāraḥ sidhyati ity avagantavyam,  
**vastuno** ’-nityatva-ādayo dharmāḥ prāpnuvanti, na  
**vastuno** ’-bhāvād buddhir eva yadā iṣṭam svam  
**vastuno** ’-bhedaḥ jñāna-aṃśayor aikye yā eva kriyā  
**vastuno** ’-bhede ’pi yo ’yam dharma-bhedaḥ prameya  
**vastuno** ’rtha-kriyā-kāle vikṛtir yady a-nityatā |  
**vastunaḥ** kṣaṇikatva-ādayo vidyamānā eva ākārā  
**vastunas** tathā eva gr̥hyate. tad yathā ghaṭād  
**vastunaḥ**. tena antyam kṣaṇam sadrśa-apara-a-  
**vastunaḥ** pratyakṣeṇa sva-rūpa-adhigamāt, ekaṃ  
**vastuno** rūpam. na ca paraspara-vilakṣaṇāv ākārāv  
**vastunaḥ** sata eva ākārān adhyavasyati. ato varṇa-  
**vastunaḥ** staḥ, yena a-spaṣṭena gr̥hyeta na itareṇa.

0003112	na sva-lakṣaṇasya, tatra a-ṽṛtṭeḥ. ye hi	<b>vastuni</b> na vartante, na te vastu-dharmāḥ. tad
0006901	ākārās tu vijñaptayaḥ. tathā hy ekasminn eva	<b>vastuni</b> pratipattī-bhedena paṭu-mandatā-ādibhir
0006303	api ca atasmims tad-grahād bhrāntasya api	<b>vastuni</b> pratibandhād īpsita-artha-a-visaṃvādināḥ
0006712	eva vyāvṛtti-bheda-upakalpitaḥ, a-bhinne 'pi	<b>vastuni</b> vijñāna-pratibhāsa-bhedena sādhya-sādhana
0006214	-taimira-ādi-jñānaṃ yasya samīhite keśa-ādi-	<b>vastuni</b> saṃvādo na asti, tasya mā bhūt prāmānyam.
0006401	sva-bhāvaḥ. syād etat — śaṅkha-ādi-mātre	<b>vastuni</b> samīhite saṃvādād iṣṭam eva tasya
0000104	ll param anugrḥṇan prāptaiḥ parato 'pi hi	<b>vastubhiḥ</b> satāṃ ślāghyaḥ   labdhair anya-matair
0005809	-antara-adhyāropād iti. tad dhi prajñapti-	<b>vastuḥ</b> rūpa-ādiṣv artha-antara-bhūtān ghaṭa-ādīn
0003001	paryāyeṇa tena eva dhūmena yadā sa eva ayam	<b>vahnir</b> iti paricchinnati, tadā tad viśeṣa-dṛṣṭa-
0003603	tathā hy a-guru-dhūma-ādīnā taj-jananam	<b>vahnim</b> pratipannam apy agni-sāmānyam eva pratyeti,
0002911	tad yathā pratyakṣeṇa ekadā paricchinne	<b>vahnau</b> dhūme ca punaḥ paryāyeṇa tena eva dhūmena
0017809	-buddhaya 'py evam-prakārā eva. a-satā api	<b>vā</b> a-bheda-upacāram kurvanti, yathā pradhānamayaḥ
0004112	vikalpaś ca, vikalpena a-darśanād darśanena	<b>vā</b> a-vikalpanāt taylor a-saha-ṽṛtṭeś ca. asti ca a
0001606	adhigatasya arthasya prakāśako bhavati tatra	<b>vā</b> a-visaṃvādakaḥ, na anyathā ity atāḥ kārya-
0001514	kadācid abhidhadhyāt, nitya-a-samāhitatvena	<b>vā</b> a-vyākṛta-avasthāyām na sakala-sattva-artha-
0002905	na tat sāmānyam eva sva-lakṣaṇam eva	<b>vā</b> . ato viśeṣa-sāmānya-rūpaṃ prameya-antaram eva
0006906	cikīrṣur āha — sva-saṃvittiḥ phalaṃ	<b>vā</b> atra iti. pūrvaṃ viśaya-saṃvittiḥ phalaṃ uktā.
0004502	-pada-lopaś ca, prapaṇa iti yathā. na eva	<b>vā</b> atra kta-pratyayo bhāve vihitaḥ, kim tarhi
0000715	ca adṛṣṭya śravaṇa-ādau pravartante. atha	<b>vā</b> atra prakaraṇa-ādau bhagavataḥ stotra-
0011015	iti tasya nāśa-praveśau bhavata iti prasaṅgo	<b>vā</b> . atha sa-avayavaḥ prabhā-avayavī kalpyate,
0011014	-sambandhāt, indriya-antara-vad iti prasaṅgo	<b>vā</b> , an-adhiṣṭhāne ca pihite kim iti tasya nāśa-
0001303	nairātmya-dṛṣṭeḥ sv-abhyastatvāt. atha	<b>vā</b> an-antara-uktena upāyena yukti-dṛṣṭena gamanāt
0004911	yādṛśaṃ ca sukha-sādhanaṃ duḥkha-sādhanaṃ	<b>vā</b> anubhūtam, tādrśa-darśanād asya prabodhe sati
0002816	darśayann āha — pratipādayiṣyāma iti. atha	<b>vā</b> anena prameya-dvaya-darśanena eka-try-ādi-
0015814	pramāṇena a-paricchidya-abhidhānāt. atha	<b>vā</b> andhāni padāny an-unmīlita-arthāni yatra vākye,
0011513	-jñānasya pramāṇatvaṃ vā syāt phalatvaṃ	<b>vā</b> . anyatara-abhyupagame 'nyatarasya hānir ity
0005113	indriya-grhītam eva arthaṃ grhṇāti tato	<b>vā</b> anyam iti dvayī kalpanā. yadi pūrvā, tatas
0003706	kalpanāyā apoḍham apagataṃ kalpanayā	<b>vā</b> apoḍham rahitaṃ kalpanā-apoḍham. kalpanā-
0011201	api pramāṇa-catuṣṭva-abhyupagama-bādā. mano	<b>vā</b> astv indriya-antaram iti. yady eṣa doṣo na
0000405	yāvat. punas tantreṇa āvṛtter an-eka-śakter	<b>vā</b> asya eva ayam aparo 'rthaḥ. sarve gaty-arthā
0009511	-vijñāna-janakatvaṃ grāhyatvaṃ syāt kenacid	<b>vā</b> ākāreṇa. yadi prathama-vikalpaḥ, jñānasya
0017310	eva prakāśanaṃ syāt, na śeṣāṇām. śrotasya	<b>vā</b> ākāśa-sva-bhāvasya niṣ-kriyatvāt kuto vyāpāraḥ.
0010803	tādrśena eva upacarito vāhikāḥ. yadi	<b>vā</b> āśraya-dvāreṇa guṇā guṇavantaḥ pratīyante,
0011806	sannikarṣaḥ pratyakṣam ātma-manaḥ-sannikarṣo	<b>vā</b> iti. atāḥ sautram ity āha. dravya-grahaṇena
0014408	vikalpa-artha vā-śabda iti kārya-kṛn na	<b>vā</b> ity atra yo vā-śabdaḥ. an-anyatve 'pi na
0007903	iti darśana-artham etad uktam. sva-rūpaṃ	<b>vā</b> iti. anubhava-ākāram eva vā, na viśaya-ākāram
0002910	na pramāṇa-antaram ity arthaḥ. a-sakṛd	<b>vā</b> ity anena api — viśeṣa-dṛṣṭa-ākhyam yad
0003301	pramāṇam eva na bhavati. tadā ca a-sakṛd	<b>vā</b> ity anena asya sādharmaṇaḥ parihāro vakṣyamāṇo
0014205	doṣaḥ prasajyata iti darśayann āha — arthe	<b>vā</b> ity-ādi. arthaḥ sva-viśayaḥ, tatra vikalpikā
0014402	āpadyata iti darśayann āha — sattva-ādīnām	<b>vā</b> ity-ādi. yad ekasmāc chabdād a-bhinna-sva-
0015905	'n-anubhūtatvaṃ a-siddham ity āha — hānir	<b>vā</b> ity-ādi. hāniḥ śāstrasya anya-darśane smaraṇam,
0007105	hy arthaṃ pratipadyata iṣṭam an-iṣṭam	<b>vā</b> iti iyaty ucyamāne sva-saṃvedanam eva
0002415	gamyate na ekatvaṃ pramāṇasya bahutvaṃ	<b>vā</b> iti. ekatvaṃ tāvan na bhavati, anumānasya api
0012504	dravyam ity abhyupagamāt. rūpa-ādy-a-bhedo	<b>vā</b> iti. etad darśayati — rūpa-ādiṣv api bheda-
0007101	-anurūpaṃ arthaṃ pratipadyata iṣṭam an-iṣṭam	<b>vā</b> ity etāvad eva kim na uktam. kim yadā hi sa-
0003508	pramāṇa-lakṣaṇam. saṅkhyā dve trīṇi	<b>vā</b> ity evam-ādi tan na prāpnoti. yadi sarvaṃ
0010112	-dvayaṃ yugapad abhyupeyate saṃvedyate	<b>vā</b> iti kuto 'siddhiḥ. atha ity-ādi. a-yathā-
0011113	upasaṅkhyeyam iti darśayann āha — tasya	<b>vā</b> iti. tathā api pramāṇa-catuṣṭva-abhyupagama-
0010801	tad-a-viśiṣṭo rūpa-ādiṣu mahad rūpaṃ alpaṃ	<b>vā</b> iti. na ca mukhya-upacaritayos tulya-pratyaya-
0008608	na vāda-vidhir ācāryasya ity āha — a-sāro	<b>vā</b> iti niścaya iti. prakṛtatvād ācāryasya tatra
0010715	yuktam. yādṛśo hi dravye mahad dravyam alpaṃ	<b>vā</b> iti pratyayaḥ, tad-a-viśiṣṭo rūpa-ādiṣu mahad
0004501	eṣām iti sañcitāḥ. pra-ādibhyo dhātu-jasya	<b>vā</b> iti bahu-vṛthir uttara-pada-lopaś ca, prapaṇa
0010504	ata eva so 'py a-doṣo na sukha-ādi prameyam	<b>vā</b> iti, ya ukto 'n-antaro 'pi hetur a-siddha iti,
0014911	lavaṇa-rasa eva grhyate. jigṛkṣitam	<b>vā</b> iti yathā śvabhiḥ pramadā-tanau bhakṣya-sva-
0012316	iti manyate. matub-lopād a-bheda-upacārād	<b>vā</b> iti yathā-sambhavaṃ draṣṭavyam. tathā hi guṇa-
0011106	indriyāni iti sūtrāt. na sukha-ādi prameyam	<b>vā</b> iti lakṣaṇa-nyūnatām āha, sukha-ādi-jñānasya
0014411	-aṇur iti śabda-parama-aṇuḥ. tan-mātra-ādi	<b>vā</b> iti śabda-tan-mātra-ādi, ādi-śabdena ahaṅkāro
0014111	vyāpaka-viruddham āha. jāti-mātra-grāhikā	<b>vā</b> iti saṃsthāna-mātra-grāhikā. mātra-śabdaḥ
0014112	-arthaḥ. jāti-viśiṣṭa-sukha-ādi-grāhikā	<b>vā</b> iti saṃsthāna-viśiṣṭa-sukha-ādi-grāhikā. artha-

0008511	hy anubhavaḥ sidhyet, tadā ātmani paratra	vā iti syād vibhāgaḥ. sa eva tv a-siddhaḥ. tasya
0009805	ātma-śabdaḥ sva-bhāva-vacanaḥ kārya-vacano	vā. indriya-artha-udbhava iti. udbhavaty asmād
0013909	tatra katham idam codyate —an-antam ekaṃ	vā indriyam prāpnoti iti. asmākaṃ karma-vaśād a-
0004704	iti. indriyād iti hetau pañcamī lyab-lope	vā. indriyād dhetoḥ indriyam vā prāpya sarveṇa
0002513	bahutvaṃ tu syāt. tac ca viśaya-bahutvād	vā, ekasminn api viśaye 'n-eka-pramāṇa-avatārād vā.
0003004	pramāṇa-bahutvaṃ sambhavet, prameya-bahutvād	vā, ekasminn eva vā viśaye 'n-eka-pramāṇa-
0004204	abhimatam katham na vyavahitam, vyavadhāne	vā katham a-vicchinnaṃ darśanaṃ bhavati iti
0006610	sarvaṃ jñānaṃ sarvasya arthasya syāt, na	vā kasyacit kiñcit, a-viśeṣāt. indriya-āder
0003715	samasyata iti samāsaḥ sādhanam kṛtā iti	vā. kā punar asau. nāma-ādīni tadvatā arthena
0001413	hi doṣā mithyā-abhidhāna-hetavaḥ. prayojanam	vā kiñcit. tac ca na asti. sātmi-bhūta-kṛpāś ca
0006605	eva sarvasyāḥ kriyāyāḥ sarvaṃ sādhanam sarvā	vā kriyā sarvasya sādhyā, an-avasthā-prasaṅgāt,
0002406	ca tayoḥ prāmāṇyasya siddhatvāt. atha	vā cārvākaṃ praty etad ucyate, tathā api
0014904	-kārya-vādaḥ syād ity abhyupeta-hāniḥ. atha	vā jāti-bhedāt sukha-ādīnām. na hi te bhinnāḥ
0017404	saṃskāro dharma-a-dharmau, ātma-guṇo	vā jñāna-jo jñāna-hetuḥ, saṃskāra-viśeṣeṇa jñāna-
0018005	samavāyaḥ sattā-guṇatva-buddhitva-samavāyo	vā jñāne kārye. mīmāṃsakair api tan-matam eva
0012413	jñānam, na tat pratyakṣam, mānasam eva	vā tat. tad yathā rūpam amlam iti jñānam. tathā
0012408	jñānam, na tat pratyakṣam, mānasam eva	vā tat. tad yathā surabhi madhuram iti jñānam.
0011007	-pidhāna-kāle tatra eva āśu praviśati	vā. tato 'yam a-doṣaḥ. a-pihita-adhiṣṭhānam eva
0001312	a-samāhita-citta-avasthānaṃ ca. atha	vā tathā-vidhasya mārga-abhyāsasya a-bhāvena
0009714	viśayo 'sti ity a-vyapadeśyam. atha	vā tad eva jñānaṃ sva-rūpeṇa na vyapadiśyate na
0009802	asya vyabhicāry asti ity a-vyabhicāri. atha	vā tad eva jñānam atasmiṃs tad-grahād vyabhicāri.
0010712	ādayo yatra samavetāḥ, tad dravyam aṇu mahad	vā. tad-dvāreṇa rūpa-āder ādhikya-ādy aupacārikam
0016513	nimittena buddhi-janma bhavati, tad-bhāvena	vā tad-bhāvo lakṣyate, evaṃ sati samprayogaḥ sann
0007005	pratipadyate pratipattā iṣṭam an-iṣṭam	vā. tasmāt sva-saṃvittiḥ phalaṃ yujyate. sa-
0001612	idānīm prātilomyena vyākhyā kriyate. atha	vā tāyo 'viparīta-satya-upadeśaḥ. taṃ duḥkha-
0009209	-ākāro labhyate tvad-abhimatayā yuktyā. atha	vā teṣv iti nīla-ādi-parama-aṇuṣu dravya-sad-
0010806	tasmāc ca te 'pi guṇavanto 'bhyupeyāḥ, na	vā dravyam api iti. bahir-vṛttitvād ity-ādīnā
0010208	etena vyavasāya-ātmaka-vacanena iti. atha	vā na kevalam a-sambhavān na yuktam, kiṃ tv a-
0016512	yasya ca bhāvena bhāva-lakṣaṇam ity anena	vā. na ca a-sato nimittatvaṃ lakṣaṇatvaṃ ca
0010610	kiñcit sa-antaram iti grhyeta adhikam iti	vā. na ca rūpa-ādīnām parimāṇam asti, nir-
0002514	ekasminn api viśaye 'n-eka-pramāṇa-avatārād	vā. na tāvad viśaya-bahutvāt. atra kāraṇam āha
0008302	āsīn mama, na śabda-jñānam iti śabda-jñānam	vā na rūpa-jñānam iti yā iyaṃ vivekena smṛtiḥ, sā
0007903	uktam. sva-rūpaṃ vā iti. anubhava-ākāram eva	vā, na viśaya-ākāram api. jñāna-jñānam api viśaya
0004302	-jñānaṃ tu tena saha-bhāvi krama-bhāvi	vā nir-vikalpakam eva iti sthitam etat.
0014708	pratiyogini prakarṣa-pratyaya-vidhānāt. atha	vā para-parikalpita-spaṣṭatva-apekṣayā prakarṣa-
0001601	-sattva-artha-karaṇa-samarthaḥ syāt, na	vā pātava-vipakṣasya sa-vāsanasya a-prahāṇād asya
0001802	-antareṇa a-bādhanād avasiyate. a-vicalasya	vā pūrva-apara-vacana-a-vyāhatyā sarvatra
0016506	kartavyaḥ, na eva sat-prayogo yukta ity evaṃ	vā. pratiyogy atha ity-ādi. anya-arthatvāt sac-
0006513	-sva-bhāvaṃ kiñcid asti sādhyam sādhanam	vā, pratīti-rūpa-anupātītīvāt sarvatra sādhyā-
0017902	pratyakṣa-sādharmyāt pratyakṣa-upacāro	vā pratyakṣa-śruteḥ pravṛtti-nimittam. a-sati
0008002	na kevalam artha-rūpatām anubhava-rūpatām	vā pratyeti, api tv idṛg-arthaṃ taj jñānam āśid
0003007	-ādīnā granthena. eka-an-eka-pramāṇa-nirāso	vā prameya-dvaya-darśanād yaḥ prāg uktaḥ, sa na
0002802	-artha-kriyā-arthī ghaṭe pravartate na eva	vā pravarteta, sāmānyasya kvacid an-upayogāt.
0017211	bhavati — yadi ya indriye sīdati tasya	vā praśastaḥ, sa indriya-arthaḥ, rajaḥ-prabhṛtayo
0014013	-ādayaś ca iti abhyupeya-bādham āha, atha	vā prasaṅga-viparyayeṇa. yo yad-dharmā na bhavati,
0004704	lyab-lope vā. indriyād dhetoḥ indriyam	vā prāpya sarveṇa prakāreṇa sva-sāmānya-
0006805	syāt. na ca tasmāt tad-ākāram a-tad-ākāram	vā bahir vyatiriktaṃ vastu-upalabhyate. na ca
0006913	-vyavahārāt. tasya ity-ādi. saty a-sati	vā bāhye 'rtha ubhaya-ābhāsaṃ jñānaṃ saṃvedyate.
0000607	asti iti sa eva bhagavān. māra-catuṣṭayam	vā bhagnavān iti bhagavān nairuktena vidhinā.
0014811	ity āha — an-eka-svābhāvya iti. atha	vā bhinnam an-ekaṃ svābhāvyaṃ asya iti bahu-
0005610	-viśeṣasya pāribhāṣikī iyaṃ sañjñā iti. atha	vā manaso 'py akṣatvāt pakṣa-antare 'py a-doṣaḥ.
0016404	sambandhaḥ sannikarṣo vyāpāra-atīśayo	vā, yatra utpanne buddhir utpadyate. sat-
0008507	-upalambhaḥ prāninaḥ. viruddha-vyāptāḥ. atha	vā yad a-pratyakṣa-upalambham, na tat pratyakṣam,
0016408	iti ca karma-dhārayaḥ ṣaṣṭhī-tat-puruṣo	vā. yadā karma-dhārayaḥ, tadā janma-viśiṣṭā
0015213	viśayo bāhya-arthaḥ syād indriya-vyavasāyo	vā. yadi pūrvaḥ, dvāra-dvāri-bhāvo na syāt, saha-
0018012	-kāra-matena yadi vṛtti-kāra-matena. atha	vā yadi sva-kāraṇe kāryasya samavāyo buddher
0018006	mīmāṃsakair api tan-matam eva āśritam. sa	vā yasmād bhāṣya-kṛto matena samavāyaḥ pratyakṣam
0017103	-samāśrayeṇa kathita iti darśayati. yo	vā yasya iti. praśaṃsāyām api sac-chabdo vartate,
0013015	kāṣṭha-ādibhyaḥ ṣaṇ-ṇagarī prāsāda-mālā	vā. rūpa-ādy-a-grahe na upalabhyate ca upalabdhī-

0003911	-upanyāsaḥ. kāraṇa-antara-upalakṣaṇa-mātram	vā viṣaya-grahaṇam. atra yathā kathañcit
0003005	sambhavet, prameya-bahutvād vā, ekasminn eva	vā viṣaye 'n-eka-pramāṇa-avatārāt. tad ubhayathā
0013710	kaśā-abhighāta-vad ūrdhva-ākṣipta-jala-vad	vā viṣaye svasminn a-pratiṣṭhitā vṛttir ucyate.
0014408	tataś ca abhyupetaṃ hiyate. vikalpa-artho	vā-śabda itī kārya-kṛṇ na vā ity atra yo vā-śabdaḥ.
0006906	-saṃvittih phalam uktā. ato vikalpa-artho	vā-śabdaḥ. atra itī pūrva-ukte pratyakṣe. sva-
0014408	vā-śabda itī kārya-kṛṇ na vā ity atra yo	vā-śabdaḥ. an-anyatve 'pi na grāhyam ity an-eka-
0004213	eva nir-vikalpa-pratyakṣa-vādino 'pi. atha	vā sa-vikalpam a-vikalpam ca yugapad dve vijñāne
0009114	tu teṣāṃ samūha-pratibhāsatvāt. atha	vā sañcitatva-āmbanantvād itī. samūha-ābhāsatvād
0016401	āha — sat-samprayoga ity-ādi. sataḥ satā	vā samprayoga itī vighrahaḥ. sampragrahaṇam
0004017	-vedyo hi sva-saṃvedanena jñāna-antareṇa	vā sarveṣāṃ abhilāpa-saṃsarga-yogyo vikalpaḥ. a-
0000614	a-sādhāraṇo guṇaḥ, tena karaṇena hetunā	vā stotra-abhidhānam, stuti-padena bhagavato
0006301	-kāla-timira-āvṛta-nayanatvād viprakṣṭatvād	vā spaṣṭeṣu nīla-ādiṣv a-spaṣṭa-nīla-ādy-ākāram,
0015911	smaryata itī samaya ity a-doṣaḥ. an-anubhūte	vā smārta itī. atha manasā eva anubhūtasya
0018003	uktam. tac ca buddher anyad an-anyad	vā syāt. tatra yady anyad iṣyate, tad eva
0011513	tadā viśeṣaṇa-jñānasya pramāṇatvam	vā syāt phalatvam vā. anyatara-abhyupagame
0009511	apy a-dṛṣyatvam. evaṃ manyate — sarvathā	vā sva-ākāra-vijñāna-janakatvam grāhyatvam syāt
0004707	an-āgamikam. a-nirdeśyam an-ākhyeyam. atha	vā sva-saṃvedyam ity ukte kiṃ-sva-bhāvam tad itī
0000216	tadā iṣaṇa-śīlāya. praṇamya itī mano	vāk-kāyaiḥ praṇāmaṃ kṛtvā. asya ca samuccayaḥ
0001512	tasminn a-saty utplutya-ādi-gamana-vad	vāk-prāpañīyasya arthasya a-yuktasya api sūcakam
0006411	itī timira eva bhava itī sa-avadhāraṇe	vākya-arthe taddhito bhavati. kaḥ punar asau.
0005704	api prādhānya-jñāpana-artham asya lakṣaṇa-	vākya eva ayam arthaḥ paridīpitah. prādhānyam
0016503	eva hi sva-rūpam eva-śabdena dyotyate.	vākya-bhedam ca kṛtvā evaṃ vyākhyeyam — sata
0011803	tad anyat. pratyakṣam pramāṇam itī	vākya-śeṣaḥ. atra sambandhe pratyakṣa-lakṣaṇam
0001803	pravacane catur-ārya-satya-deśanāyā eka-	vākyatvāt. śeṣam punar atra caturṣv ārya-satyeṣv
0002408	hi dve vākye. pratyakṣam anumānam ca ity eka-	vākyam, pramāṇe itī dvitīyam. evaṃ ca vyākhyeyam.
0017401	vṛtti-kāro buddhi-janma itī sa-upakāram	vākyam vyācaṣṭa ity ata idam āha — buddhi-kāraṇa
0006410	vyavaccheda-phalatvāc ca vākyasya sarva-	vākyam sa-avadhāraṇam itī timira eva bhava itī sa
0002317	samuccaya-vacanaś ca-śabdaḥ. kaḥ punar asya	vākyasya arthaḥ. kiṃ pratyakṣam anumānam ca
0002410	dve eva itī. vyavaccheda-phalatvād	vākyasya vinā apy eva-śabdaḥ tad-artha
0006410	bhavas taimiraḥ. vyavaccheda-phalatvāc ca	vākyasya sarva-vākyam sa-avadhāraṇam itī timira
0015901	vā andhāni padāny an-unmīlita-arthāni yatra	vākye, tat tathā-uktam. tathā hi ity-ādinā andha-
0006409	yathā timira-ghnaṃ ca mandānām ity-ādau	vākye. timire bhavas taimiraḥ. vyavaccheda-
0018112	na idam codyam avatarati. api ca iha lakṣaṇa-	vākye puruṣasya itī vacanād ātma-adhikṛta itī
0002408	-sādhnam eva. na eṣa doṣaḥ. atra hi dve	vākye. pratyakṣam anumānam ca ity eka-vākyam,
0002411	eva-śabdaḥ tad-artha upalabhyate. evam anena	vākyena dve eva pramāṇe itī pratipāditam. ke
0010002	vyapadeśāc chābdatvam prasajyate, kiṃ tarhi	vācyatvam ity a-samīkṣita-abhidhānam etat. na ca
0003310	-anya-a-nityatā. tattva-anyatvābhyām a-	vācyatve 'py a-vastutvān na sa sva-bhāvo bhāvika
0016501	-kārād eva niyamasya gatavān niyamād itī na	vācyam. atha etad ucyate, eva-śrutir apārthikā
0011709	kāraṇavad bhavati, tasmād asyā api kāraṇam	vācyam anyatvam ca jñātur anena hetunā itī.
0008205	nanv evaṃ taj-jñāna-ādiṣv api sādhnam	vācyam ity an-avasthā syāt. na etad astī. yasya
0013506	na tat pratyakṣam ity-ādi pūrvavat sādhnam	vācyam. kiṃ ca tad api catuṣṭaya-ādi-sannikarṣād
0015006	-a-bhāvam āha. evam indriya-antare 'pi	vācyam. saktu-lavaṇa-saṃsarge tu grhyata eva
0006103	nivṛtteḥ. anyathā indriya-jam ity eva	vācyam syāt. anumāna-ādi-jñānam tu siddham eva
0010014	pratikṣepāt. anyathā indriya-jam ity evaṃ	vācyam syāt, na tv indriya-artha-sannikarṣa-
0017801	bhaved itī sambandhaḥ. na pratyakṣa-śabda-	vācyā syād ity arthaḥ. kuta etad ity āha —
0014907	bhāvatām pratipadyanta ity āha — eka-śabda-	vācyās tv ity-ādi. pānaka-ādayo 'pi na eva parama
0001012	-gamanād ānantaryāc ca. saty api hy a-jñāne	vāñchā-antareṇa pravṛtter a-sambhavāt karmaṇo 'pi
0001008	sa ātma-snehavato duḥkha-sukha-tyāga-āpti-	vāñchā-pūrvakaḥ. tad yathā makṣikāñām abhirati-
0001113	-nidāna-viruddhaḥ, sa tasya bādhaḥ. yathā	vātikasya vyādhes tan-nidāna-viruddham tailam.
0001311	-gamana-ādi, aham-māna-a-bhāve 'pi vṛṣalī-	vāda-ādi nitya-a-samādhānena a-samāhita-citta-
0001513	api sūcakam kāya-ceṣṭitam kuryāt, vṛṣalī-	vāda-ādi-vad anyad apy a-satyam kadācid
0008910	anyathā katham idam yujyate, yad uktam	vāda-vidhāu — anumāna-jñānam apy anena eva
0008615	ca ācāryeṇa vāda-vidhāv a-sāra-nīscayād	vāda-vidhāne 'nyathā avayavāḥ proktāḥ, ta eva
0009012	avaśyam ca etad vijñeyam. ye hi manyante —	vāda-vidhi-dūṣaṇa-para eva ayam ārambha itī,
0006807	ca na ghaṭate. yathā ca na ghaṭate, tathā	vāda-vidhi-parīkṣāyām vaksyati. yad api idam
0008608	avasīyate. sa ca iha apy astī itī katham na	vāda-vidhir ācāryasya ity āha — a-sāro vā itī
0008606	tat-praṇītātām a-sambhāvayann āha — na	vāda-vidhir ācāryasya itī. nanu ca a-dṛṣṭa-
0008604	abhyupeyā itī. iha ācārya-vasubandhor	vāda-vidhir itī loke pravādaḥ. ayam tu śāstra-kṛt
0008701	avayava-prokter ity anena doṣavattvam	vāda-vidheḥ su-ucitam. pramāṇa-ādiṣv itī pramāṇa-

0008605	-antarānām nir-doṣatām dr̥ṣṭvā sa-doṣasya	<b>vāda</b> -vidhes tat-praṇītātām a-sambhāvayann āha
0008615	ity arthaḥ. yad-doṣa-darśanāc ca ācāryeṇa	<b>vāda</b> -vidhāv a-sāra-niścayād vāda-vidhāne 'nyathā
0014904	-prasaṅgād ity arthaḥ. tataś ca a-sat-kārya-	<b>vādaḥ</b> syād ity abhyupeta-hāniḥ. atha vā jāti-
0011603	ca bhavati grahītā ca. artha-antara-phala-	<b>vādina</b> idam an-iṣṭam evaṃ sati prasajyata ity āha
0009006	sthita eva ativyāpitā-doṣaḥ. iha dvaye	<b>vādino</b> 'ntar-jñeya-vādino bāhya-artha-vādinaś ca.
0004213	paryāptam eva nir-vikalpa-pratyakṣa-	<b>vādino</b> 'pi. atha vā sa-vikalpam a-vikalpaṃ ca
0012012	ca imaṃ doṣam udbhāvayatā ayam arthato jñāna-	<b>vādino</b> 'py udbhāvita eva bhavati. tathā hi
0004201	idam sa-vikalpam iti. vikalpaka-pratyakṣa-	<b>vādino</b> 'pi tarhi gava-ādaḥ sannihite viṣaye tatra
0004211	iha api iti. tad etan nir-vikalpa-pratyakṣa-	<b>vādino</b> 'pi tulyam. yad uktam — laghutara-
0009204	tathā pratibhāsanta ity an-eka-ākāra-artha-	<b>vādinaḥ</b> kadācid a-siddhatām udbhāvayeyur ity
0012012	paśyati, tadā ayam doṣa āpadyate. sannikarṣa-	<b>vādinaś</b> ca imaṃ doṣam udbhāvayatā ayam arthato
0009006	dvaye vādino 'ntar-jñeya-vādino bāhya-artha-	<b>vādinaś</b> ca. tatra antar-jñeya-vādinām a-dr̥ṣṭa-
0011213	phalatvāt. jñānād an-artha-antara-phala-	<b>vādinaś</b> ca yathā sva-mate darśitam iti manyate.
0009009	etac ca prāg eva pratipāditam. bāhya-artha-	<b>vādinā</b> tu parama-arthata eva bāhyaṃ prameyaṃ tad
0009006	-doṣaḥ. iha dvaye vādino 'ntar-jñeya-	<b>vādino</b> bāhya-artha-vādinaś ca. tatra antar-jñeya-
0009507	-satām tad rūpam ity an-eka-ākāra-artha-	<b>vādino</b> matam āśaṅkya tasya dr̥ṣyatām abhidheyatām
0012014	hetur ity eṣa doṣa udbhāvayate. jñāna-pramāṇa-	<b>vādinā</b> api ca sa eva jñānasya hetur iṣyata iti
0009006	bāhya-artha-vādinaś ca. tatra antar-jñeya-	<b>vādinām</b> a-dr̥ṣṭa-tattva-avasthāyām pramāṇam
0009104	iti veditavyam. tatra api bāhya-artha-	<b>vādiṣu</b> balinaḥ sva-yūthyāḥ. teṣu nihateṣv itare
0007714	siddhatvāt sa na sādhyate. na hi sa kaścid	<b>vādi</b> , yo jñānasya jñāna-rūpaṃ na icchati. viṣaya-
0001110	-sva-bhāvaḥ, sa tasya pratipakṣaḥ. tad yathā	<b>vāyu</b> -viparīta-sva-bhāvaṃ tailaṃ vāyoḥ. ātma-
0001110	tad yathā vāyu-viparīta-sva-bhāvaṃ tailaṃ	<b>vāyoḥ</b> . ātma-darśana-viparīta-sva-bhāvaṃ ca
0004104	kalpanāḥ, kiṃ tu tā na upalakṣyanta iti cet,	<b>vārttam</b> etat. tathā hy a-vikalpa-avasthāyā ūrdhvaṃ
0001601	-samarthaḥ syāt, na vā pāṭava-vipakṣasya sa-	<b>vāsanasya</b> a-prahāṇād asya adhigata-mārga-
0001208	-abhyāsād an-anya-sādharmaṇād duḥkha-hetor	<b>vāsanā</b> api na avaśiṣyate. ayam eva ca bhagavataḥ
0012203	-bhakṣya-vikalpān. tatra buddhi-pāṭavaṃ tad-	<b>vāsanā</b> -abhyāsaḥ prakaraṇam ity-ādayo 'nubhavān
0006810	yato vijñāna-kārya-a-niṣpattir vijñāna-	<b>vāsanā</b> -paripāka-vaikalyād api sambhavati. tasmān
0007510	-apekṣayā pramāṇam, itarat tathā-vidha-	<b>vāsanā</b> -virahād a-pramāṇam ity a-doṣaḥ. atha yad
0007601	na eṣa doṣaḥ. dahana-ākāra-jñāna-janana-	<b>vāsanā</b> -viśeṣa-anugata eva hi citta-santāno dhūma-
0007508	kathaṃ pramāṇa-itara-vyavasthā. upaplava-	<b>vāsanā</b> -viśeṣa-sad-bhāvāt. yato jala-ādi-
0007603	atas taṃ gamayad dhūma-jñānaṃ prabodha-ṣaṭu-	<b>vāsanām</b> dahana-ākārāṃ buddhiṃ bhaviṣyantīm
0008307	upekṣā-sthānīye viṣaye yaj jñānaṃ dhārā-	<b>vāhi</b> , tasya apy apara-apara-indriya-ādi-sāmagrī.
0004110	āviṣṭa-abhilāpam ahir ahir iti dhārā-	<b>vāhi</b> yojakaṃ ca abhidhāna-abhidheyayor darśakaṃ
0001607	tu bodhi-sattva-avasthāyām eva yā sva-rasa-	<b>vāhiny</b> abhūt, sā sugata-avasthāyām an-ukta-siddhā
0010803	gauḥ paricchidyate, tādr̥ṣena eva upacarito	<b>vāhikaḥ</b> . yadi vā āśraya-dvāreṇa guṇā guṇavantaḥ
0005201	yadi bāhye 'rthe pravartate, tadā cakṣur-ādi-	<b>vikalasya</b> api darśanaṃ prāpnoti. tad vaktavyam
0004202	pravṛtte 'rtha-antara-nāma-anusmṛta-	<b>vikalpa</b> -antara-sammukhī-bhāve ca sati
0012202	saha-kāri-vaikalyāt. anubhavo hi yathā-	<b>vikalpa</b> -abhyāsaṃ niścayān janayati, yathā rūpa-
0014408	-viruddhau. tataś ca abhyupetaṃ hīyate.	<b>vikalpa</b> -artho vā-śabda iti kārya-kṛn na vā ity
0006906	pūrvaṃ viṣaya-saṃvittiḥ phalam uktā. ato	<b>vikalpa</b> -artho vā-śabdaḥ. atra iti pūrva-ukte
0004104	iti cet, vārttam etat. tathā hy a-	<b>vikalpa</b> -avasthāyā ūrdhvaṃ kiñcid vikalpayan sa
0004107	syāt prāg apy upalakṣyeta, na ca saṃhṛta-	<b>vikalpa</b> -avasthāyām upalakṣyate. tena sā tatra na
0006001	anumānāt. smārte 'pi pūrva-anubhūta-ākāro	<b>vikalpa</b> itthaṃ tan mayā anubhūtam iti.
0005016	ity etad viśeṣaṇam para-parikalpita-sa-	<b>vikalpa</b> -indriya-jñāna-vyavaccheda-artham iti
0004205	iti tulyaṃ codyam syād etat — vijātīya-	<b>vikalpa</b> -kāle na asti darśanam, tathā api tan na
0004111	darśakaṃ ca arthasya, tad vikalpakam apy a-	<b>vikalpa</b> -jñāna-vat pratyakṣam eva iṣṭavyam.
0010112	vikalpayann api cakṣuṣā rūpam iḥkate. na ca	<b>vikalpa</b> -dvayaṃ yugapad abhyupeyate saṃvedyate vā
0003113	-ādibhir ākārāis tathā-sādhanāt. yady api	<b>vikalpa</b> -pratibhāsinaḥ sāmānyasya eva tathā vastv-
0004213	-adhyavasāya-sādhanāya paryāptam eva nir-	<b>vikalpa</b> -pratyakṣa-vādino 'pi. atha vā sa-vikalpam
0004210	matir yathā tathā iha api iti. tad etan nir-	<b>vikalpa</b> -pratyakṣa-vādino 'pi tulyam. yad uktam
0004101	vikalpaḥ. a-saṃsr̥ṣṭa-vikalpaṃ ca pratyakṣam	<b>vikalpa</b> -rahitam eva ātmānaṃ paricchindad
0017705	mānasam abhidhāna-abhidheya-a-bheda-upacāra-	<b>vikalpa</b> -vat. tathā ca gaur eva ayam ity-ādi-
0006208	asti, ata eva bhrānti ity-ādinā uktād	<b>vikalpa</b> -vargād iti-karaṇa-vyavacchinnāt prthag a-
0004017	antareṇa vā sarveṣāṃ abhilāpa-saṃsarga-yogyo	<b>vikalpaḥ</b> . a-saṃsr̥ṣṭa-vikalpaṃ ca pratyakṣam
0005613	iti. atra viṣayeṇa viṣayiṇo nirdeśād āgama-	<b>vikalpo</b> guru-nirdeśa-śabdena uktaḥ. tena a-
0004112	iṣṭavyam. anyathā vicchinnaṃ darśanaṃ syād	<b>vikalpaś</b> ca, vikalpena a-darśanād darśanena vā a-
0009512	syāt kenacid vā ākāreṇa. yadi prathama-	<b>vikalpaḥ</b> , jñānasya sarvathā artha-sva-bhāvātā-
0010302	tad-an-antaraṃ kim etad ity abhyūha-	<b>vikalpaḥ</b> . tataḥ pūrva-anubhūta-anusāreṇa
0017013	indriya-jñānam. tataḥ sādṛṣya-avasāyī mano-	<b>vikalpaḥ</b> . tato jala-ādi-sadṛṣa-vastu-smaraṇam.

0010302	tataḥ pūrva-anubhūta-anusāreṇa anusmaraṇa-	<b>vikalpaḥ</b> . tad-an-antaraṃ nirūpaṇa-vikalpo niścaya
0010303	anusmaraṇa-vikalpaḥ. tad-an-antaraṃ nirūpaṇa-	<b>vikalpo</b> niścaya-ātmako bhavati. tad yadi
0003205	-ādi-siddhi-vad arthataḥ. sa tv ayam anumāna-	<b>vikalpo</b> yady api sambhavina eva ākārān arthasya
0004201	tasmād indriyajam eva idaṃ sa-vikalpam iti.	<b>vikalpaka</b> -pratyakṣa-vādinō 'pi tarhi gava-ādau
0012210	-jam iti. pramāṇa-siddham indriya-jñānasya a-	<b>vikalpakatvam</b> iti vastu-vaśād ācāryeṇa tad uktam.
0005401	-jñānānām ātma-saṃvedanasya pratyakṣatvāt. a-	<b>vikalpakatvam</b> tu tasya a-śakya-samayatvāt. viṣayī
0005705	prādhānyam punar mokṣa-hetutvāt. nir-	<b>vikalpakatvam</b> punas tasya spaṣṭa-avabhāsitvam ca
0005410	āśraya-a-siddhiḥ. tathā hi sva-saṃvitter nir-	<b>vikalpakatvam</b> sādhyam. sā ca jñānasya api tāvan
0011915	-adhyāropa-ādau vyāpriyata iti. tac ca nir-	<b>vikalpakatvāt</b> . yasya ca viṣaya-anubhava-mātraṃ
0004111	-abhidheyayor darśakam ca arthasya, tad	<b>vikalpakam</b> apy a-vikalpa-jñāna-vat pratyakṣam eva
0004301	tasmān mano-vijñānam eva etat sa-	<b>vikalpakam</b> , indriya-jñānam tu tena saha-bhāvi
0004302	jñānam tu tena saha-bhāvi krama-bhāvi vā nir-	<b>vikalpakam</b> eva iti sthitam etat. pratyakṣam
0004203	-bhāve ca sati pratyupasthita-viṣaya-grāhi	<b>vikalpakam</b> jñānam pratyakṣatvena abhimitam katham
0006208	-vargād iti-karaṇa-vyavacchinnāt pṛthag a-	<b>vikalpakam</b> pratyakṣa-ābhām ācāryeṇa uktam sa-
0013804	na asti, tathā api jaiminiya-ādibhir	<b>vikalpakam</b> pratyakṣam kalpitam. tad-apekṣayā etad
0005611	a-doṣaḥ. tathā yoginām iti. yathā mānasam a-	<b>vikalpakam</b> pratyakṣam tathā yoginām api. yogaḥ
0005712	tatra śabda-dvāreṇa tasya viṣaya-grahaṇāt sa-	<b>vikalpakam</b> bhavati, sva-rūpaṃ ca a-śakya-samayaṃ
0005015	yad vyutpanna-vyavahārasya, kiñcid a-	<b>vikalpakam</b> yad itarasya iti matam. atas tad-
0005014	ity-ādi. pareṣām indriyajam jñānam kiñcit sa-	<b>vikalpakam</b> yad vyutpanna-vyavahārasya, kiñcid a-
0003803	-jñānam tan nāma-ādi-saṃsarga-a-bhāve 'pi sa-	<b>vikalpakam</b> siddham bhavati. yadṛcchā-śabdeṣv ity-
0005105	samāhitam syād ity a-yuktam etat. sarve tv a-	<b>vikalpakā</b> eva iti tu-śabdena na sva-mata-apekṣo
0004905	iti viṣaya-nirdeśena api pratyakṣasya a-	<b>vikalpatā</b> samarthitā bhavati. katham tarhi idānīm
0013801	-grahaṇam iti. anye tv āhuḥ — vṛttinām nir-	<b>vikalpatva</b> -upadarśana-artham etad bhedena uktam
0016711	-ādy-artha-pratibhāsitvam punas tasya nir-	<b>vikalpatvam</b> a-visaṃvāditvam ca yoga-balāt, karma-
0010110	-vijñāna-vad ity a-sambhavo viśeṣaṇasya. nir-	<b>vikalpatvam</b> a-siddham iti cet, na, tasya
0004615	iṣaya-vipratipattim nirākurvaṃs tad eva nir-	<b>vikalpatvam</b> samarthayate — dharmiṇo 'n-eka-
0006313	na ca idam anumānam, a-liṅga-jatvān nir-	<b>vikalpatvāc</b> ca. na ca tṛtīyam pramāṇam iṣtam,
0010109	sāmānya-ādi-yojane sāmartyam asti, nir-	<b>vikalpatvāt</b> , vyavahāra-a-kuśala-ghrāṇa-ādi-vijñāna
0016708	sphuṭa-atīta-an-āgata-artha-pratibhāsasya a-	<b>vikalpatvād</b> a-visaṃvāditvāc ca pratyakṣatvam a-
0013805	eva tu vṛttir grahaṇa-mātre vartate, na	<b>vikalpana</b> iti. grahaṇe vartamānā iti tat-sva-bhāvā
0004112	ca, vikalpena a-darśanād darśanena vā a-	<b>vikalpanāt</b> tayor a-saha-vṛtteś ca. asti ca a-
0013803	pratyakṣam pramāṇam na anyathā iti. yady api	<b>vikalpane</b> 'syāḥ sambhavo na asti, tathā api
0004213	nir-vikalpa-pratyakṣa-vādinō 'pi. atha vā sa-	<b>vikalpam</b> a-vikalpaṃ ca yugapad dve vijñāne
0005013	apare tu — kiṃ punaḥ pañca-indriya-jam sa-	<b>vikalpam</b> apy asti, yata etad viśeṣaṇam ity āha
0006414	bhrānti-ādi-śabdena upādānād idaṃ nir-	<b>vikalpam</b> avasīyate. smārta-abhilāṣikam ca iti ca
0004113	darśanam. tasmād indriyajam eva idaṃ sa-	<b>vikalpam</b> iti. vikalpaka-pratyakṣa-vādinō 'pi
0004916	ity etat su-ucitam. tac ca sarvaṃ nir-	<b>vikalpam</b> eva iti nyāya-mukha eva parigatam. ataḥ
0004017	abhilāpa-saṃsarga-yogyo vikalpaḥ. a-saṃsṛṣṭa-	<b>vikalpam</b> ca pratyakṣam vikalpa-rahitam eva
0004213	-pratyakṣa-vādinō 'pi. atha vā sa-vikalpam a-	<b>vikalpam</b> ca yugapad dve vijñāne vartete, tayoh
0005801	kalpanā-apoḍham iti bruvatā — sa-	<b>vikalpam</b> pratyakṣa-ābhāsam ity uktam bhavati. tac
0012209	sarva-ākāra-niścayaḥ. yadi tarhi paraḥ sa-	<b>vikalpam</b> pratyakṣam icchati, katham tad uktam
0005706	yad bhāvanā-niṣpatti-phalaṃ jñānam, tan nir-	<b>vikalpam</b> spaṣṭa-avabhāsi ca bhavati. tad yathā
0004405	-sat siddha-anta iṣyate. tasmāt sā eva tad	<b>vikalpayati</b> iti kṛtvā yac ca ity-ādi. āyatana-sva
0010108	aśva iti. sa ca yāvad gotva-ādi-sāmānyam na	<b>vikalpayati</b> tena ca tadvantaṃ na yojayati, tāvan
0004105	tathā hy a-vikalpa-avasthāyā ūrdhvaṃ kiñcid	<b>vikalpayan</b> sa citta-dhārām saṅkalayaty evaṃ ca
0004317	yadi tad ekata ekatvena ālambanam na	<b>vikalpayanti</b> . evaṃ manyate — sañcita-śabdena
0010111	pratyakṣa-siddhatvāt. api ca artha-antaraṃ	<b>vikalpayann</b> api cakṣuṣā rūpam īkṣate. na ca
0004212	ity-ādi, tat krama-bhāvinor api darśana-	<b>vikalpayor</b> a-vicchinna-darśana-adhyavasāya-
0006414	iti sa-taimiram, visaṃvādī iti yāvat. sa-	<b>vikalpasya</b> ca visaṃvādinō bhrānti-ādi-śabdena
0002713	lakṣaṇam eva adhigamyata iti. yasmād anumāna-	<b>vikalpasya</b> bāhyatayā pratyavabhāsamānam aṃśam a-
0006502	-ābhāsam iti. evaṃ bhrāntasya api nir-	<b>vikalpasya</b> yatra saṃvādas tatra pratyakṣatvam.
0005615	spaṣṭa-avabhāsitvam api tasya labdham, nir-	<b>vikalpasya</b> spaṣṭatva-a-vyabhicāritvāt. mātra-
0005002	— nanu sarva eva amī pratyakṣa-bhedā nir-	<b>vikalpā</b> eva, tataś ca pratyakṣam kalpanā-apoḍham
0011216	-jñānam an-eka-jñāna-antaritād anusmaraṇa-	<b>vikalpād</b> an-antaraṃ bhavati, yathā-uktaṃ prak. na
0004102	utpadyate. tathā hi sarva-viṣayebhyo	<b>vikalpān</b> apanīya pratyastamita-a-śeṣa-vikalpena
0012203	-darśana-a-viśeṣe 'pi kuṇapa-kāminī-bhakṣya-	<b>vikalpān</b> . tatra buddhi-pāṭavaṃ tad-vāsanā-
0014212	-vyavacchinna-artha-grāhiṇī buddhiḥ, sā sa-	<b>vikalpikā</b> . tad yathā citra-gur ayam iti buddhiḥ.
0005111	saṃvitteḥ pratyekam abhisambandhaḥ. sā	<b>vikalpikā</b> mānasam pratyakṣam. tatra mano-vijñānam
0014206	arthe vā ity-ādi. arthaḥ sva-viṣayaḥ, tatra	<b>vikalpikā</b> syāt. kuta ity āha — sva-artha-

0004404	sāmānye yady akṣa-dhīḥ pravarteta, tadā asau	<b>vikalpikā</b> syāt. sāmānya-buddhir hi niyatam
0007411	grhītvā. tathā tathā ity-ādi. nir-	<b>vikalpe</b> tāvat grāhaka-ākāraḥ kalpanā-apoḍham
0003115	kṣaṇikatva-ādayo vidyamānā eva ākāra anumāna-	<b>vikalpe</b> pratibhāsante. sa hi yathā-sthita-vastu-
0002507	śarīram eva buddhiḥ, tat-siddhāv api buddhi-	<b>vikalpe</b> saṃśayāt. na enam anya-sambandhinam
0003912	kathañcit pratyakṣa-śabdaṃ vyutpādyā so ' -	<b>vikalpe</b> sarvatra samyag-jñāne sañjñātvena
0004112	vicchinnaṃ darśanaṃ syād vikalpaś ca,	<b>vikalpena</b> a-darśanād darśanena vā a-vikalpanāt
0004404	vikalpiḥ syāt. sāmānya-buddhir hi niyatam	<b>vikalpena</b> anubadhyate. na hi sāmānyam vastu-sat
0004102	vikalpān apanīya pratyastamita-a-śeṣa-	<b>vikalpena</b> manasā sthito 'pi cakṣur-vijñānena
0003105	tad eva varṇatva-ādinā sāmānya-lakṣaṇena sa-	<b>vikalpena</b> mano-vijñānena. tataḥ sāmānya-lakṣaṇam
0010106	hi ity-ādinā viśeṣaṇasya a-sambhavam āha. no	<b>vikalpya</b> iti. niścayo hy evaṃ-rūpaḥ — gaur eva
0009501	iti. nanu ca a-vyapadeśyam api vastu drśya-	<b>vikalpyāv</b> arthāv ekī-kṛtya adhyavasita-tad-
0004903	te tu tattva-adhyavasāyena drśya-	<b>vikalpyāv</b> arthāv ekī-kṛtya vyavaharanti ity alam
0005211	tena janita uttara-kṣaṇa-viśeṣaḥ, sa tasya	<b>vikāra</b> iti vyavahriyate, na hi sāmānyam dharmaṇi
0006203	-balena nivartayitum. kiṃ ca vikṛta-akṣasya	<b>vikāra</b> -nivṛttau kalpayato 'pi na nivarteta. na ca
0006201	anuvīdhanam iti cet, tad iha api tulyam. tad-	<b>vikāra</b> -vikāritvam iti cet, atra apy etad eva
0014605	yadā tu sṛṣṭi-kāle saṃhanyante, tadā	<b>vikāra</b> -vyapadeśam bhajante. ete ca śabda-ādi-
0005208	sa ālambanaṃ yasya tat tathā-uktam. samudāya-	<b>vikāra</b> -śaṣṭhyāś ca bahu-vṛthir uttara-pada-lopaś
0005210	-alānkāra ity yathā. kaḥ punar viśayasya	<b>vikārah.</b> yas tena janita uttara-kṣaṇa-viśeṣaḥ, sa
0005207	prakṛtatvāt tasya eva. rūpa-ādi-viśayāṇam	<b>vikāro</b> rūpa-ādi-viśaya-vikārah, sa ālambanaṃ
0005208	rūpa-ādi-viśayāṇam vikāro rūpa-ādi-viśaya-	<b>vikārah.</b> sa ālambanaṃ yasya tat tathā-uktam.
0013605	pramāṇam. manasā iti mano-vṛtṭyā. prakṛti-	<b>vikārayor</b> a-bheda-upacārād evam uktam. adhiṣṭhitā
0018201	ity arthaḥ. evaṃ saty a-nitya ity. yad	<b>vikāri,</b> tad a-nityam, ghaṭa-vat. tathā ca ātmā.
0006201	iti cet, tad iha api tulyam. tad-vikāra-	<b>vikāritvam</b> iti cet, atra apy etad eva uttaram.
0006203	pratisankhyāna-balena nivartayitum. kiṃ ca	<b>vikṛta</b> -akṣasya vikāra-nivṛttau kalpayato 'pi na
0018203	tathā ca ātmā. sva-bhāvaḥ prasaṅgaḥ. atha a-	<b>vikṛtir</b> ity-ādinā yo yadā a-pramāṭṛ-avasthāyā a-
0018208	paṭhitavyaḥ — vastuno 'rtha-kriyā-kāle	<b>vikṛtir</b> yady a-nityatā   na cet sā asti na tad
0018113	yuktam atra eva vicārayitum. pūrva-avasthām	<b>vikṛtya</b> iti. a-pramāṭṛ-avasthā-upamardena ity
0013712	api indriyasya viśaya-samyoga-an-antaram	<b>vikriyā</b> -upajāyamānā viśaya-ākāratvena a-
0000408	tad viprasṛtam. sva-mataṃ nyāya-mukha-ādi	<b>vigata</b> -prasṛta-pramāṇa-vyutpattikam. tathā hi
0000410	-ādi-jñānasya api pratyakṣatā-prasaṅgaḥ.	<b>vigata</b> -vistaram ca tat saṅkṣiptam. tena ya eva
0000407	parijñānam. prakṛṣṭam sṛtam prasṛtam.	<b>vigatam</b> prasṛtam yatas tad viprasṛtam. sva-mataṃ
0009807	udbhavaḥ. indriya-arthāv udbhavo 'sya iti	<b>vigrahaḥ.</b> indriya-artha-grahaṇam tat-sannikarṣa-
0010215	-kāryam iti vyavasāyaḥ kāryam asya iti	<b>vigrahaḥ.</b> katham pratyuktam ity āha — na hy
0004509	-gocaram ity uktam. sāmānyam gocaro 'sya iti	<b>vigrahaḥ.</b> nanu ca sāmānyam a-bhinna-kalpitam,
0006912	āsrīyate, tadā viśayasya iva ābhāso 'sya iti	<b>vigrahaḥ.</b> yadā tu na āsrīyate, tadā viśaya ābhāso
0007205	api ity-ādi. jñānasya sva-saṃvedyam iti	<b>vigrahaḥ.</b> yady api sarva-kālam sva-saṃvedyam asti
0001309	śeṣam gataḥ sugataḥ. nirgataṃ śeṣam asya iti	<b>vigrahaḥ.</b> śeṣam punaḥ kāya-ādi-vaiguṇyam. tat
0016401	ity-ādi. sataḥ satā vā samprayoga iti	<b>vigrahaḥ.</b> sampragrahaṇam sampraty utkarṣeṇa ca yo
0007607	ādi-vyavasthām darśayati. ya ābhāso 'sya iti	<b>vigrahaḥ.</b> sva-aṃśasya ca mānatvena vidhānād iha
0000802	prakaraṇa-udgrahaṇāya pravṛttānām na	<b>viḥnāya</b> vināyakāḥ prabhavanti iti tad-gauravam
0001802	pramāṇa-antareṇa a-bādhanād avasīyate. a-	<b>vicalasya</b> vā pūrva-apara-vacana-a-vyāhatyā
0018111	iha eva kiṃ vicārayati iti cet, kva punar	<b>vicāra</b> -ārambhe na idaṃ codyam avatarati. api ca
0011917	pravartate. tad darśayati — tatra kuto	<b>vicāra</b> iti. tatas ca vaidharṃyān na tena
0011916	ca viśaya-anubhava-mātram prayojanam, tad	<b>vicāra</b> -nir-apekṣam pravartate. tad darśayati —
0011910	niṣpattir iti yad uktam, tad virudhyate.	<b>vicāra</b> -pūrvakatvān nirṇayasya iti sambandhaḥ.
0004901	viśaya iti sā apy a-kalpanā eva. tattva-	<b>vicāra</b> -vyāpṛtā hi vyākhyātārah khalv evaṃ viśaya-
0009011	pratipādayitum idānīm ālambana-adhikāreṇa	<b>vicāram</b> ārabdhum āha — rūpa-ādiṣu tv ālambana-
0012416	kutas tatra pratyakṣam bhaviṣyati iti dravye	<b>vicāram</b> ārabhate. yadi ca ity-ādi. asya ayam
0009105	iva nihate tad-anye mallā iti tair eva saha	<b>vicāram</b> karoti. ālambana-artha ity ālambana-
0011911	sāmānya-pratyakṣiṇaḥ saṃśaye sati	<b>vicārayato</b> viśeṣa-rūpeṇa artha-avadhāraṇam yadā,
0018111	āha — buddhi-janmani ity-ādi. iha eva kiṃ	<b>vicārayati</b> iti cet, kva punar vicāra-ārambhe na
0001005	na anyathā iti ca niścitya ko 'sya hetur iti	<b>vicārayan</b> duḥkha-hetum ātma-snehavatas tṛṣṇām eva
0018110	ātmānam pramātāram icchanti. atas tam	<b>vicārayitum</b> āha — buddhi-janmani ity-ādi. iha eva
0018113	vacanād ātma-adhikṛta ity yuktam atra eva	<b>vicārayitum.</b> pūrva-avasthām vikṛtya iti. a-
0016011	a-pratyayāḥ syuḥ. yac ca idaṃ dvāra-dvāri-	<b>vicāre</b> paṭhyate — manasy ekī-bhūtān indriya-
0012510	grahaṇa-bhedaḥ. na, tasya eva dravyasya	<b>vicāryamānatvād</b> rūpa-ādiṣv api tulya-paryanuyogāc
0010705	indriyād api tau tathā eva grhyete. yo yato	<b>vicchinna</b> ity adhika iti ca grhyate, sa tad-a-
0010706	vastunas tathā eva grhyate. tad yathā ghaṭād	<b>vicchinna</b> ity adhika iti ca grhyamāṇaḥ parvato
0010510	-antara-grahaṇam ity-ādi. sa-antara-grahaṇam	<b>vicchinna</b> ity grahaṇam. adhika-grahaṇam indriya-



0010912	ata indriyād eva iti. nipāto bhinna-kramah.	<b>vicchinna</b> eva ity evaṃ draṣṭavyam. kiṃ kāraṇam.
0004212	tat krama-bhāvinor api darśana-vikalpayor a-	<b>vicchinna</b> -darśana-adhyavasāya-sādhanaīya paryāptam
0004606	na asti, katham tarhi tila-māṣa-ādīnām	<b>vicchinna</b> -deśa-avasthitānām sakṛd grahaṇam iti.
0009703	-indriye samaveto grhyate. yas tu śrotra-ādi-	<b>vicchinna</b> -deśa utpadyate, sa tatra a-samavetatvān
0004205	-kāle na asti darśanam, tathā api tan na eva	<b>vicchinna</b> avasiyate, laghutara-vṛttinā darśana-
0004204	katham na vyavahitam, vyavadhāne vā katham a-	<b>vicchinna</b> darśanam bhavati iti tulyam codyam
0004111	-jñāna-vat pratyakṣam eva iṣṭavyam. anyathā	<b>vicchinna</b> darśanam syād vikalpaś ca, vikalpena a
0004113	vikalpanāt taylor a-saha-vṛtṭeś ca. asti ca a-	<b>vicchinna</b> darśanam. tasmād indriyajam eva idaṃ
0010602	bhāgena prāptiḥ, tāvat eva grahaṇam syāt. a-	<b>vicchinna</b> iti grhyeran. rūpa-grahaṇam ca atra
0010514	tathā hi indriya-parimāṇa-atirikta-sva-rūpā	<b>vicchinna</b> iti ca śaila-ādayaḥ śabdāś ca grhyanta
0010913	kiṃ kāraṇam. yato 'dhiṣṭhānād api	<b>vicchinne</b> 'rtha iti grhyate, na kevalam indriyāt.
0010704	cet, evaṃ tarhi yadi rūpa-śabdāv adhiṣṭhānād	<b>vicchinna</b> ity adhikāv iti ca grhyete, tad-a-
0010708	-ādes tathā eva grhyate. indriya-adhiṣṭhānād	<b>vicchinna</b> ity adhikāv iti ca grhyete vivāda-
0014902	ataḥ siddha-sādhnam ity abhiprāyaḥ.	<b>vijāti</b> -pariṇāmo vilakṣaṇa-an-eka-sva-bhāvānām a-
0014806	sva-saṃvedyam sukham bhavati. na tu saṃhatā	<b>vijātiya</b> -kārya-rūpatām pratipadyante. syād etat
0004205	bhavati iti tulyam codyam syād etat —	<b>vijātiya</b> -vikalpa-kāle na asti darśanam, tathā api
0004607	grahaṇam iti. na hi tair a-saṃyuktatvād	<b>vijātiyatvāc</b> ca dravya-antaram ekam ārabdham,
0004312	caḥsur-vijñānena saṅgata iti yāvat. nīlam	<b>vijānāti</b> iti nīlam artha-sva-rūpeṇa jānāti, no tu
0010503	-ādi yad uktam, tat sūtra-artha-a-parijñāna-	<b>vijāmbhitam</b> . ata eva so 'py a-doṣo na sukha-ādi
0006901	eka-ākāra-prasaṅgāt. an-eka-ākārās tu	<b>vijānaptayaḥ</b> . tathā hy ekasmīn eva vastuni
0007202	ābhāsātā eva jñānasya pramāṇam iṣyate, na tu	<b>vijānapti</b> -mātratā-vad grāhaka-ākāraḥ. nanu yadā
0007311	eva sā draṣṭavyā ity a-viruddham. iha	<b>vijānapti</b> -mātratāyām grāhaka-ākāraḥ pramāṇam,
0007008	bāhya-artha-pakṣe tu bāhyena. tatra	<b>vijānapti</b> -mātratāyām vijñāna-vyatiriktasya vastuno
0004003	sādhāraṇa-kāraṇatvāt. tathā hi viśayā mano-	<b>vijñāna</b> -anya-santāna-vijñāna-sādhāraṇāḥ, nava-
0014008	abhiprāyeṇa evam uktam. paro hi rūpi-indriya-	<b>vijñāna</b> -anvayena mano-vijñānena saṃsthānam
0004809	chābdasya eva eka-viśayatvam na caḥsur-	<b>vijñāna</b> -ādīnām. na hi tāni parasparam arthasya
0004807	-bheda iti. yady evam, katham idānīm caḥsur-	<b>vijñāna</b> -ādīni bhinna-arthāni iti vo niścayaḥ.
0004414	-avasthā-prāptā eva santaḥ pratyekam	<b>vijñāna</b> -upajanana-samarthāḥ sañcita-śabdena uktāḥ.
0006918	-ādayo vyāparyante, na tu vijñānasya. na ca	<b>vijñāna</b> -upalabdhir eva viśaya-upalabdhiḥ, vijñānād
0004316	tarhi ity-ādi. sañcita-ālambanāḥ pañca	<b>vijñāna</b> -kāyā iti yo 'yam siddha-antaḥ, sa katham
0005603	-jasya api mana āśraya ity apy ete pañca	<b>vijñāna</b> -kāyā indriya-dvaya-āśrayā iti vacanāt,
0004407	ādi, tat praty ete sva-lakṣaṇa-viśayāḥ pañca	<b>vijñāna</b> -kāyāḥ, na dravya-sva-lakṣaṇam iti.
0005606	tan mānasam abhisamhitam. ye tarhi pañca	<b>vijñāna</b> -kāyās tat-samprayogināś ca rāga-ādayaḥ,
0004004	-vijñāna-kāraṇatvāt tat-prṣṭha-labdha-mano-	<b>vijñāna</b> -kāraṇatvāc ca. ayam atra abhiprāyaḥ.
0004004	-ādi-prekṣāsv an-eka-santāna-caḥsur-ādi-	<b>vijñāna</b> -kāraṇatvāt tat-prṣṭha-labdha-mano-vijñāna
0006810	-artha-siddhir iti, tad apy a-yuktam, yato	<b>vijñāna</b> -kārya-a-niṣpattir vijñāna-vāsanā-paripāka
0004604	ity a-viruddham. ye tu — eka-indriya-	<b>vijñāna</b> -kāryatvena eka-rūpa-āyatana-ādi-saṅgrāhe
0004406	yac ca ity-ādi. āyatana-sva-lakṣaṇam caḥsur-	<b>vijñāna</b> -grāhyatva-ādi, tat praty ete sva-lakṣaṇa-
0009511	evaṃ manyate — sarvathā vā sva-ākāra-	<b>vijñāna</b> -janakatvam grāhyatvam syāt kenacid vā
0004512	an-ekam parama-aṇu-vastu tad eva pratiniyata-	<b>vijñāna</b> -janana-sāmarthyena sādharmyeṇa paraspara-
0003916	ca na āśrayī-bhavanti. ato rūpi-indriya-	<b>vijñāna</b> -nirdeśas tair eva nyāyaḥ, tad-a-
0006712	-bheda-upakalpitaḥ, a-bhinne 'pi vastuni	<b>vijñāna</b> -pratibhāsa-bhedena sādhya-sādhana-
0002807	adhigateḥ prameya-dvayam uktam. na hi	<b>vijñāna</b> -vad arthasya svataḥ saṃvittiḥ. yad eva tv
0010110	-vikalpatvāt, vyavahāra-a-kuśala-ghrāṇa-ādi-	<b>vijñāna</b> -vad ity a-sambhavo viśeṣaṇasya. nir-
0006810	apy a-yuktam, yato vijñāna-kārya-a-niṣpattir	<b>vijñāna</b> -vāsanā-paripāka-vaikalpād api sambhavati.
0006811	paripāka-vaikalpād api sambhavati. tasmān na	<b>vijñāna</b> -vyatiriktasya kasyacit saṃvittiḥ
0007008	-pakṣe tu bāhyena. tatra vijñapti-mātratāyām	<b>vijñāna</b> -vyatiriktasya vastuno 'bhāvād buddhir
0008801	yadi tata ity-ādy asya eva vivaraṇam. nanu	<b>vijñāna</b> -vyapadeśa-hetor viśayasya prakṛtatvāt
0004311	-vijñānena samaṅgaḥ so 'sya asti iti caḥsur-	<b>vijñāna</b> -samaṅgī, caḥsur-vijñānena saṅgata iti
0004003	tathā hi viśayā mano-vijñāna-anya-santāna-	<b>vijñāna</b> -sādhāraṇāḥ, nava-candra-ādi-prekṣāsv an-
0004109	— yad etad vyāpṛta-indriyasya jñānam mano-	<b>vijñānatvena</b> vo 'bhimatam āviṣṭa-abhilāpam ahir
0017308	ity uktam syāt. tac ca a-yuktam, caḥsur-	<b>vijñānam</b> antareṇa api caḥsur-vijñānasya sad-
0017009	na samprayogaḥ, katham jala-ādi-pratibhāsam	<b>vijñānam</b> ity āha — deśa-viśeṣe tv ity-ādi. maru
0017307	indriyasya vyāpāraḥ. yadi grahaṇam, tad eva	<b>vijñānam</b> iti vijñānam eva vijñānāj jāyata ity
0005113	sā vikalpikā mānasam pratyakṣam. tatra mano-	<b>vijñānam</b> indriya-grhītam eva artham grhṇāti tato
0017610	surabhi dravyam iti hi yadi caḥsur-	<b>vijñānam</b> etat, na gandha-viśayam. atha ghrāṇa-
0004301	mohād aikyam adhyavasyati. tasmān mano-	<b>vijñānam</b> eva etat sa-vikalpakam, indriya-jñānam
0006812	vyatiriktasya kasyacit saṃvittiḥ sambhavati.	<b>vijñānam</b> eva tu sva-saṃviditam utpadyata iti sva-
0004001	tad-a-sādhāraṇa-hetutvāt. evaṃ hi caḥsur-ādi-	<b>vijñānam</b> eva pratipādayitum śakyate, na tu

0017307	yadi grahaṇam, tad eva vijñānam iti	<b>vijñānam</b> eva vijñānāj jāyata ity uktam syāt. tac
0005408	tam saṃyojya grhṇāti. tad yathā cakṣur-	<b>vijñānam</b> gandham. na grhītaś ca rāga-ādy-ātmani
0004507	parama-aṇubhiḥ sahiteṇa eva cakṣur-ādi-	<b>vijñānam</b> janyate, na svakena eva. tasmād an-eka-
0017208	iti vacanāt. yac ca tat-samprayogād	<b>vijñānam</b> jāyate tad-viṣayam, tad iṣyata eva
0014010	-avadhāratvāt, tad eva idaṃ cakṣuḥ-sparśana-	<b>vijñānam</b> dīrgha-ādi-saṃsthāna-grāhi iti yathā
0017611	etat, na gandha-viṣayam. atha ghrāṇa-	<b>vijñānam</b> , dravya-viṣayatva-an-upapattiḥ. sva-
0009111	samūha-ābhāsasya api. yady api sva-ābhāsam	<b>vijñānam</b> na janayanti, tathā api ity api-śabdasya
0009213	-artha-sattvaṃ syāt. tataś ca tad-ākāra-	<b>vijñānam</b> pratyakṣa-ābhāsa-abhimataṃ pratyakṣam
0008703	-tad-ābhāsa-jāti-tad-uttareṣu. tato 'rthād	<b>vijñānam</b> pratyakṣam iti. yasya viṣayasya vijñānam
0005201	syāt. indriya-jñāna-nir-apekṣam hi mano-	<b>vijñānam</b> yadi bāhye 'rthe pravartate, tadā cakṣur
0007707	ādi. viṣaya-jñānam rūpa-ādi-grāhi cakṣur-ādi-	<b>vijñānam</b> . viṣaya-jñāne taj-jñānam viṣaya-jñāna-
0008703	vijñānam pratyakṣam iti. yasya viṣayasya	<b>vijñānam</b> vyapadiśyate, yadi tata eva tad
0017712	-upacāram kartuṃ samarthaḥ. tad yathā cakṣur-	<b>vijñānam</b> śabdena. a-viṣayaś ca gotva-ādi-sāmānyam
0017014	-an-antarā tad eva idam iti bhrāntam mano-	<b>vijñānam</b> sāmānya-ālambi bhavati. vinā api tad-
0004208	iti tatra viniyata-deśa-pratibhāsy eva	<b>vijñānam</b> syāt, na sarva-dig-anugata-pratibhāsam.
0010508	a-vyāpitām āha, yataś cakṣuḥ-śrotra-	<b>vijñānayoḥ</b> api pratyakṣatā iṣṭā tayoś ca
0014009	mano-vijñānena saṃsthānam upalabhya tayor	<b>vijñānayoḥ</b> sūkṣmatara-kāla-bhedasya dur-
0003909	tu na sarva-indriya-jñāna-nimittam, cakṣur-	<b>vijñānasya</b> api keśāncin na bhavati iti na
0006804	iha nīla-ādy-ākāra eka eva anubhūyate. sa	<b>vijñānasya</b> ātma-bhūto 'vaśyam abhyupeyaḥ. anyathā
0008815	atra yā tadānīm sannihitā rūpa-ādi-vyaktiḥ,	<b>vijñānasya</b> ālambanatvena sā viṣaya-śabdena ucyate.
0003915	akṣāni hi sva-santati-patitasya api mano-	<b>vijñānasya</b> indriya-antara-vijñānasya ca na āśrayī
0013011	hi kalpitaḥ. yaś ca kalpitaḥ pada-arthaḥ, sa	<b>vijñānasya</b> grāhya-aṃśatayā ātma-bhūta iti sva-
0003915	patitasya api mano-vijñānasya indriya-antara-	<b>vijñānasya</b> ca na āśrayī-bhavanti. ato rūpi-
0006918	adhigamāya cakṣur-ādayo vyāpāryante, na tu	<b>vijñānasya</b> . na ca vijñāna-upalabdhir eva viṣaya-
0009108	a-pratibhāsanāt samūha-ākāreṇa ca teṣu	<b>vijñānasya</b> pratibhāsanād ābhāsa-artham ālambana-
0008806	lakṣaṇāt. na ca anyath sarva-dharma-sva-bhāvo	<b>vijñānasya</b> pratyayo vyapadeśa-hetur asti, yas
0017308	-yuktam, cakṣur-vijñānam antareṇa api cakṣur-	<b>vijñānasya</b> sad-bhāvāt. atha prakāśanam, cakṣuṣa
0017307	grahaṇam, tad eva vijñānam iti vijñānam eva	<b>vijñānāj</b> jāyata ity uktam syāt. tac ca a-yuktam,
0016903	saty evaṃ-lakṣaṇam pratyakṣam iti sva-rūpa-	<b>vijñānāt</b> tasya a-nimittatvaṃ sidhyati, na anyathā
0007001	ca vijñāna-upalabdhir eva viṣaya-upalabdhiḥ,	<b>vijñānād</b> viṣaya-bhedāt. ataḥ sva-saṃvitteḥ
0006902	paṭu-mandatā-ādibhir ākārair anugatāni	<b>vijñānāny</b> upalabhyante. na ca ekaṃ vastv an-eka-
0004006	śabdaḥ prayujyate. tac ca gamakatvam indriya-	<b>vijñāne</b> 'kṣa-vyapadeśasya asti na viṣaya-
0005008	-lakṣaṇam yan mataṃ tad-apekṣaḥ. tatra mano-	<b>vijñāne</b> pratyakṣa indriya-jñāna-anubhūtam eva tad
0004213	vā sa-vikalpam a-vikalpaṃ ca yugapad dve	<b>vijñāne</b> vartete, tayoḥ sva-bhāva-bhedam an-
0010008	prati tasya vyabhicāritvam. bhrānte ca mano-	<b>vijñāne</b> sa tathā pratibhāsate. tathā hy an-udaka-
0017806	iti. yadi ca ity-ādinā sarvathā artha-	<b>vijñāne</b> sthitā ity etad vyācaṣṭe, sā ity-ādinā tu
0017715	ity āha — sarvathā ity-ādi. sarvathā artha-	<b>vijñāne</b> sthitā sarva-prakāreṇa artha-adhigame
0004106	upalakṣya-sva-rūpā eva. tad yadi indriya-	<b>vijñāne</b> syāt prāg apy upalakṣyeta, na ca saṃhṛta-
0003105	-ādinā sāmānya-lakṣaṇena sa-vikalpena mano-	<b>vijñānena</b> . tataḥ sāmānya-lakṣaṇam ca a-nityatva-
0004102	-a-śeṣa-vikalpena manasā sthito 'pi cakṣur-	<b>vijñānena</b> rūpam ikṣate prāṇī. tac ca kalpanā-
0014009	paro hi rūpi-indriya-vijñāna-anvayena mano-	<b>vijñānena</b> saṃsthānam upalabhya tayor vijñānayoḥ
0004311	'sya asti iti cakṣur-vijñāna-samaṅgī, cakṣur-	<b>vijñānena</b> saṅgata iti yāvat. nīlaṃ vijānāti iti
0004310	samaṅgaḥ saṅgatir ity arthaḥ. cakṣur-	<b>vijñānena</b> samaṅgaḥ so 'sya asti iti cakṣur-
0009207	tathā hi ity-ādi. teṣv iti nīla-ādy-ābhāseṣu	<b>vijñāneṣu</b> . tat-samudāye prajñapti-saty api iti
0009205	kāmam ity abhyupagame. nīla-ādy-ābhāseṣu	<b>vijñāneṣu</b> tato 'rthād ity ato lakṣaṇāt
0005205	-rūpa-ādi-vyavaccheda-artham, na hy a-	<b>vijñāyamāna</b> -viṣayā bhavanti. upacāreṇa tu taj-
0017813	prastutā. avaśyaṃ ca etad evaṃ	<b>vijñeyam</b> . anyathā indriya-nir-apekṣā akṣa-para-
0016302	pratipāditam. avaśyaṃ ca etad evaṃ	<b>vijñeyam</b> . artha-antara-kalpane hi yathā-ukta-doṣa-
0008204	sva-jñānena ālambyata ity-ādi sādhanam	<b>vijñeyam</b> . nanv evaṃ taj-jñāna-ādiṣv api sādhanam
0009012	ālambana-artho vaktavya iti. avaśyaṃ ca etad	<b>vijñeyam</b> . ye hi manyante — vāda-vidhi-dūṣaṇa-
0006306	āsādayati. atha saṃvādinām apy eṣāṃ	<b>vitatha</b> -pratibhāsivāt prāmānyam na iṣyate,
0010007	vyabhicārī na bhavaty eva. yatra tu jñāne	<b>vitathena</b> rūpeṇa pratibhāsate, tad eva prati
0007507	jñānam tathā paśyanti. yadi tarhy a-tattva-	<b>vidāṃ</b> sarvam eva jñānam upaplutam, katham pramāṇa
0001913	ācaṣṭe tad-ākhyāne ca yatnavān, sa tena	<b>viduṣā</b> pramāṇayitavyaḥ. tad yathā yathā-uktair
0001914	-uktair guṇaiḥ śiṣyāya upadiśann upādhyāyo	<b>viduṣā</b> śiṣyeṇa. sattvebhyaḥ śreyo-bhūtam ācaṣṭe
0017108	añjana-ādinām api ca upakāritvāt praśastatā	<b>vidyate</b> . atas tat-samprayoge 'pi pratyakṣatā syāt.
0012001	-utpattiḥ, yathā anumānena. syād etad —	<b>vidyamāna</b> -artha-sambandha-vaśād utpatti-mātram
0016804	'-nimittam atīndriyasya arthasya avabodhane,	<b>vidyamāna</b> -upalambhanatvāt tasya. tat-pūrvakatvāc
0016901	evaṃ sati pratyakṣam a-nimittam,	<b>vidyamāna</b> -upalambhanatvād ity etāvad eva

0009110	atha yathā ity-ādinā kāraṇa-artham. yathā	<b>vidyamānā</b> iti nīla-ādi-sva-lakṣaṇena. anya-
0003115	tathā api tasya vastunaḥ kṣaṇikatva-ādayo	<b>vidyamānā</b> eva ākārā anumāna-vikalpe pratibhāsante.
0006205	ca ācāryeṇa te 'pi hi parama-arthato 'nyathā	<b>vidyamānā</b> dvi-candra-ādy-ābhāsasya nīla-ādy-
0007404	mahān alpo 'py ābhāti, tathā idam apy a-	<b>vidyā</b> -andhānām jñānam a-tathā-bhūtam api tathā
0007506	-pariniṣpannatvāt. bhrāntir eva tu sā, yad a-	<b>vidyā</b> -andhās tad a-vedya-vedaka-ākāram api jñānam
0007316	eva tattvatas tasya vibhāgo 'sti, kevalam a-	<b>vidyā</b> -upaplutais tad grāhaka-ākāra-ādi-vibhāga-
0001013	pradhānam. tathā hi sad api karma yāvad a-	<b>vidyā</b> -pāmsv-avacchāditaṃ na bhavati tṛṣṇā-sneha-
0000812	'pi vipakṣa-vṛtteḥ. na ca tasya tathā	<b>vidha</b> -jñāna-lakṣaṇam prāmāṇyam a-sambhāvānyam,
0017602	indriya-ādi-samprayogād a-sambhavād evaṃ	<b>vidha</b> -jñānasya. katham ity āha — gotva-ādi-
0001811	teṣām yathā-ukta-śeṣa-sambhavāt. evaṃ	<b>vidha</b> -jñānāt para-artho mārga-abhyāso 'vasiyate,
0000804	api sa-prayojanam eva. nanu ca kaiścit tathā	<b>vidha</b> -puruṣa-pratiśedhāya puruṣatva-ādi-sādhanā-
0007510	-a-visaṃvāda-apekṣayā pramāṇam, itarat tathā	<b>vidha</b> -vāsanā-virahād a-pramāṇam ity a-doṣaḥ. atha
0008803	āśānkā. yadi tata ity anena sarvaś catur-	<b>vidho</b> 'pi pratyaya ucyata iti na ayam atra arthaḥ,
0001209	artha-pradhāna-vṛttinā ca anena avaśyam evaṃ	<b>vidho</b> 'bhyāsaḥ kartavyaḥ, a-parijñāta-sakala-
0009607	teṣām sannikarṣaḥ sambandhaḥ. sa tu pañca-	<b>vidhaḥ</b> saṃyogaḥ saṃyukta-samavāyaḥ saṃyukta-
0001217	arthasya dyotako veditavyaḥ, yad āha — tri-	<b>vidham</b> artham upādāya ity-ādi. praśastaṃ gataḥ
0017810	sāṅkhya-puruṣo 'yam iti. na ca evaṃ	<b>vidham</b> indriya-ādi-sannikarṣa-jaṃ jñānam iṣyate.
0006108	jñāne. vyāpaka-viruddhaḥ. tad evaṃ tri-	<b>vidham</b> eva kalpanā-jñānam lakṣaṇa-vacanena artha-
0002405	-avadhāraṇam na kṛtam syāt. tataś ca dvi-	<b>vidham</b> eva pramāṇam iti yat pratipipādāyītam
0010514	-vyāptam prasaṅgam āha. asti ca tat tathā	<b>vidham</b> grahaṇam. tathā hi indriya-parimāṇa-
0005804	-saṃvṛti-saj-jñānam ity-ādi. anena catur-	<b>vidham</b> pratyakṣa-ābhāsam uktam. tatra bhrānti-
0000508	ity a-sambhāvānyam etat. tad evam evaṃ	<b>vidham</b> yataḥ sva-matam, na tena sarveṣām pramāṇa-
0017204	api labdhatvāt. na hi tena vinā evaṃ	<b>vidham</b> sadana-ādi tvan-matyā sambhavati. tasmāt
0001604	na syāt, tat-prāmāṇyam eva na syāt. tathā	<b>vidham</b> hi yadi tasya kāryam bhavati, evaṃ tad-
0001904	hi para-arthe prayujyate, na anyāḥ. tad evaṃ	<b>vidhayā</b> hetu-phala-sampadā bhagavān pramāṇam.
0001312	-samāhita-citta-avasthānam ca. atha vā tathā	<b>vidhasya</b> mārga-abhyāsasya a-bhāvena atyartham a-
0008910	anyathā katham idaṃ yujyate, yad uktaṃ vāda-	<b>vidhau</b> — anumāna-jñānam apy anena eva nirastam.
0017212	sa indriya-arthaḥ, rajaḥ-prabhṛtayo 'py evaṃ	<b>vidhāḥ</b> . tat tat-samprayoge 'pi pratyakṣam jñānam
0014712	a-sambaddhā viprakīrṇā ity arthaḥ. ta evaṃ	<b>vidhāḥ</b> parama-aṇavaḥ pradhānam ity ucyante.
0001207	abhyāso mārga-satyam ity ucyate. tasya evaṃ	<b>vidhād</b> upāya-abhyāsād an-anya-sādharmaṇād duḥkha-
0015103	evaṃ uktam ity a-doṣaḥ. vṛtti-pramāṇasya a-	<b>vidhānata</b> iti. bāhyeṣv artheṣv indriyaṃ
0015106	vṛtti-dvayasya uktam. tasya pratyakṣatvena a-	<b>vidhānato</b> na sarva-prameya-viśayaṃ pramāṇam uktam
0004513	samānam eva sāmānyam, sva-arthe taddhita-	<b>vidhānāc</b> caturvarṇya-vat. tad etad uktaṃ bhavati
0014708	-jātye ca pratiyogini prakarṣa-pratyaya-	<b>vidhānāt</b> . atha vā para-parikalpita-spaṣṭatva-
0003511	ity āha — smṛtir eva smṛtam iti bhāve kta-	<b>vidhānāt</b> . tad yathā ity evaṃ-ādinā hetoḥ sādhyena
0004401	-śābdena samudāya ucyate, bhāve niṣṭhā-	<b>vidhānāt</b> . sañcitiḥ sañcitam sañcayaḥ samudāya iti
0007607	'sya iti vighrahaḥ. sva-aṃśasya ca mānatvena	<b>vidhānād</b> iha viśaya-ābhāso grhyate. prameyaṃ tad
0002210	-pramāṇa-vṛttim antareṇa api prājñas tathā	<b>vidhānām</b> sva-rūpa-saṃvedana-mātrād eva prāmāṇyam
0008615	ca ācāryeṇa vāda-vidhāv a-sāra-niścayād vāda-	<b>vidhāne</b> 'nyathā avayavāḥ proktāḥ, ta eva asmābhir
0001908	sad-bhāva iti hetu-sampad uktā. na tu tathā	<b>vidhāyām</b> phala-sampadi satyām tasyāḥ kaścana-
0009012	ca etad vijñeyam. ye hi manyante — vāda-	<b>vidhi</b> -dūṣaṇa-para eva ayam ārambha iti, teṣām yad
0006807	na ghaṭate. yathā ca na ghaṭate, tathā vāda-	<b>vidhi</b> -parikṣāyām vakṣyati. yad api idaṃ kalpyate
0008608	sa ca iha apy asti iti katham na vāda-	<b>vidhir</b> ācāryasya ity āha — a-sāro vā iti
0008606	-praṇītātām a-sambhāvayann āha — na vāda-	<b>vidhir</b> ācāryasya iti. nanu ca a-dṛṣṭa-kartṛkāṇām
0008604	abhyupeyā iti. iha ācārya-vasubandhor vāda-	<b>vidhir</b> iti loke pravādaḥ. ayam tu śāstra-kṛt tat-
0016904	na tarhi tat siddham. tataś ca tasya lakṣaṇa-	<b>vidhir</b> eva āśrita iti na dūṣaṇān mucyase. viśiṣṭo
0000608	vā bhagnavān iti bhagavān nairuktena	<b>vidhinā</b> . tasya stotra-abhidhānam. stūyate 'nena
0016809	siddhatvāt pratyakṣasya na anena lakṣaṇam	<b>vidhīyate</b> , kiṃ tarhi ity etāvad eva dharmasya a-
0011208	iti na eva atra ghrāṇa-ādīnām indriyatvam	<b>vidhīyate</b> , kiṃ tarhi indriyatvena prasiddhānām
0004904	rūpam pratyakṣasya viśayo na ca evaṃ	<b>vidhe</b> kalpanā pravartate, tasyāḥ śābdena eka-
0008701	avayava-prokter ity anena doṣavattvam vāda-	<b>vidheḥ</b> su-ucitam. pramāṇa-ādiṣv iti pramāṇa-
0012007	na sannikṛṣyate 'rthasya yathā-yogaṃ pañca-	<b>vidhena</b> sannikarṣeṇa. tataś ca arthād a-
0016806	eva artho dharma ity etad atra pradhānam	<b>vidheyam</b> . na tu pratyakṣa-lakṣaṇa-pradhānam idaṃ
0004013	-ādi. vyavahāratā ca loke tad-vyavasthā atra	<b>vidheyā</b> , tasya pratyāyanatvād iti manyate.
0008605	antarānām nir-doṣatām dṛṣṭvā sa-doṣasya vāda-	<b>vidhes</b> tat-praṇītātām a-sambhāvayann āha — na
0004504	hi te sañcitiḥ saṃhatī-kṛtāḥ. tais tathā	<b>vidhair</b> an-ekaiḥ sva-pratibhāsā janyanta iti
0000506	hi doṣās tīrthya-tarkānām te tathā	<b>vidhaiḥ</b> sukhā eva upalakṣyante. ye 'n-uktam api
0008615	arthaḥ. yad-doṣa-darśanāc ca ācāryeṇa vāda-	<b>vidhāv</b> a-sāra-niścayād vāda-vidhāne 'nyathā
0011006	prabhāva-lakṣaṇā vṛttir adhiṣṭhāna-pidhāne	<b>vinaśyati</b> , adhiṣṭhāna-pidhāna-kāle tatra eva āśu

0002411	dve eva iti. vyavaccheda-phaladvād vākyasya	<b>vinā</b> apy eva-śabdam tad-artha upalabhyate. evam
0013102	a-grahaḥ, tatra rūpaṃ dr̥śyam eva na bhavati.	<b>vinā</b> api ca ālokena kaiścit prāṇibhis tasya
0017101	mano-vijñānam sāmānya-ālambi bhavati.	<b>vinā</b> api tad-arthena iti jala-ādīnā kalpitena,
0007708	tasya upādānam an-arthakam syāt,	<b>vinā</b> api tena viśaya-jñāna-ālambanasya jñānasya
0002908	na apy anumānam, viśeṣasya api grahaṇāt,	<b>vinā</b> api liṅgena tathā-pratīteḥ sambhavāc ca. tat
0009407	tad vyapadeṣṭum. nanu ca jñānam buddhir iti	<b>vinā</b> api viśayena vyapadeṣo dr̥śyate, na,
0017701	-antaram vaksyamāṇena nyāyena. syād etat —	<b>vinā</b> api sambandhena niścayo bhaviṣyati ity āha
0001909	satyām tasyāḥ kaścana-upayogaḥ. yadi hi	<b>vinā</b> api hetu-sampadā sā phala-sampat syāt, syād
0017204	eva samprayogasya api labdhatvāt. na hi tena	<b>vinā</b> evaṃ-vidham sadana-ādi tvaṅ-matyā sambhavati.
0010405	tad eva pratyakṣa-lakṣaṇam na śakyate vaktum	<b>vinā</b> tat-sva-bhāva-pradarśanena ity āha — tasya
0006002	api pūrva-anubhūta-kalpanām na ativatate,	<b>vinā</b> tayā abhilāṣa-a-bhāvāt. ādi-śabdena saṃśaya-
0001608	an-ukta-siddhā eva iti na uktā. tayā hi	<b>vinā</b> na eva hitam upadeṣṭum utsaheta iti sā api
0001910	-sampat syāt, syād eva prāmānyam. sā tu tayā	<b>vinā</b> na sambhavati iti tad-upādānam. tāyitvena
0001510	tad-yogāt sa prāmānyam bhavati. sa tu guṇo na	<b>vinā</b> hetunā niṣpadyata iti darśayatā hetu-sampad
0000802	-udgrahaṇāya pravṛttānām na vighnāya	<b>vināyakāḥ</b> prabhavanti iti tad-gauravam api sa-
0004208	-cakra-ābhāsam deśam vyāpnoti iti tatra	<b>vinīyata</b> -deśa-pratibhāsy eva vijñānam syāt, na
0013707	-gandhānam yathā-kramam ity anena sva-viśaya-	<b>viniveśa</b> -vacanān niyata-viśayatvam. nanu śrotra-
0014012	tad dvi-grāhyam dr̥ṣṭam ity sva-viśaya-	<b>viniveśa</b> -vyāghāta iti. śabda-ādayaś ca iti
0013812	śabda-viśayam. anena tvag-ādīnām sva-viśaya-	<b>viniveśo</b> boddhavya iti. trayo guṇāś traiguṇyam
0016207	ity-ādi. śāstre śrotra-ādīnām sva-viśaya-	<b>viniveśam</b> sāmprata-kāla-vṛttitvam ca pratipādyā
0015813	iti. yathā andha-padasya a-darśana-pūrvo	<b>vinīyasaḥ</b> , tathā asya api, pramāṇena a-paricchidya
0001210	-sakala-vipakṣa-pratipakṣeṇa parebhyo	<b>vipakṣa</b> -pratipakṣayor upadeṣṭum a-śakyatvād iti
0001210	vidho 'bhyāsaḥ kartavyaḥ, a-parijñāta-sakala-	<b>vipakṣa</b> -pratipakṣeṇa parebhyo vipakṣa-
0001610	jñāna-lakṣaṇam prāmānyam sa-hetukam sa-	<b>vipakṣa</b> -prahāṇa-viśeṣam sa-kārya-viśeṣam sa-
0001511	uktā. sugata-śabdena tu tasya jñānasya	<b>vipakṣa</b> -prahāṇa-viśeṣaḥ phala-sampat-saṅgrhīta
0000812	sandehād a-samartham a-darśane 'pi	<b>vipakṣa</b> -vṛtṭeḥ. na ca tasya tathā-vidha-jñāna-
0001105	doṣāḥ. tad eva ca a-jñānam ity ucyate, jñāna-	<b>vipakṣatvāt</b> tasya. tad eva ātma-darśanam. yato
0001312	a-bhāvena atyartham a-parijñānān mārga-tad-	<b>vipakṣayoḥ</b> , adhigatasya api mārgasya vibhajya a-
0001601	-artha-karaṇa-samarthaḥ syāt, na vā pāṭava-	<b>vipakṣasya</b> sa-vāsanasya a-prahāṇād asya adhigata-
0001204	dirgham ca kālam abhyasyati, tasya tatra tad-	<b>vipakṣe</b> ca guṇa-doṣāḥ prakāśi-bhavanti. tad yathā
0001203	dirgham ca kālam abhyasyatas tatra tad-	<b>vipakṣe</b> ca sarvathā sarve guṇa-doṣāḥ prakāśatām
0001108	parīkṣamānaś ca ātma-darśanasya tad-	<b>viparīta</b> -ākāratvān nairātmya-darśanam eva
0001411	yad uta saṃsāra-sāgara-tāraṇam. na ca tasya	<b>viparīta</b> -upadeśatā sambhāvyaṭe, tat-kāraṇa-a-
0002104	artha-āvāhakatvāc ca. tasya udbhāvanam a-	<b>viparīta</b> -lakṣaṇa-abhidhānena vyutpādanam. sā eva
0001612	prātīlomyena vyākhyā kriyate. atha vā tāyo '-	<b>viparīta</b> -satya-upadeśaḥ. tam duḥkha-upaśama-hetum
0001110	-sva-bhāvam tailam vāyoḥ. ātma-darśana-	<b>viparīta</b> -sva-bhāvam ca nairātmya-darśanam iti sva
0001110	bhāvaḥ, sa tasya pratipakṣaḥ. tad yathā vāyu-	<b>viparīta</b> -sva-bhāvam tailam vāyoḥ. ātma-darśana-
0001109	eva pratipakṣam evam avajagāma. yo yad-	<b>viparīta</b> -sva-bhāvaḥ, sa tasya pratipakṣaḥ. tad
0005512	sukha-ādayo na api cetanāḥ, kiṃ tarhi tad-	<b>viparīta</b> -sva-bhāvāḥ prameyā eva iti, tasya api
0000813	-anuṣṭhāna-sambhavāt. yo yat-sādhanam a-	<b>viparītam</b> anuṣṭhāti, tasya sambhavati tat-
0000901	tat-prāptiḥ. tad yathā ārogya-sādhanam a-	<b>viparītam</b> anuṣṭhānann āturaḥ. prāmānyā-sādhanam a
0000902	anuṣṭhānann āturaḥ. prāmānyā-sādhanam a-	<b>viparītam</b> anuṣṭhātavāṃś ca bhagavān. sva-bhāvaḥ.
0007009	tadā iṣṭam artham niścīnoti, viparyayād	<b>viparītam</b> . katham punar ātmanā eva ātmānam
0001504	pramāṇam. yo yad-arthine tad-artha-upāyam a-	<b>viparītam</b> kathayati, sa tasya tatra pramāṇam. tad
0001505	tad yathā ārogya-arthina ārogya-upāyam a-	<b>viparītam</b> kathayann āturyaṭa tatra vaidyaḥ.
0001506	duḥkha-kṣaya-arthine duḥkha-kṣaya-upāyam a-	<b>viparītam</b> kathitavāṃś ca bhagavān. sva-bhāvaḥ.
0002203	syāt. vyavahartāro 'pi vipratipannā	<b>viparītam</b> pratipannāḥ, a-pramāṇam pramāṇatvena
0002516	tad eva vastu. sāmānya-lakṣaṇam punas tad-	<b>viparītam</b> . yady evam, taimirika-ādy-upalabdhaḥ
0003713	tu nāmaṇaḥ sattvāt, jāty-ādīnām tu tad-	<b>viparyayāt</b> . parikalpitā hi jāty-ādayo na
0007009	anubhavati, tadā iṣṭam artham niścīnoti,	<b>viparyayād</b> viparītam. katham punar ātmanā eva
0012704	-viruddham prasaṅgam āha. asya eva sādhya-	<b>viparyaye</b> 'n-iṣṭam prasaṅgayann āha — tad yadi
0014108	-ādi-grahaṇe śabda-ādīnām grahaṇāt. prasaṅga-	<b>viparyayena</b> ca — yo yad-a-bhede 'pi bhidyate,
0014405	tathā ca śabda iti sva-bhāvau prasaṅgau. tad-	<b>viparyayena</b> tu — yad an-ekam, na tad ekasmāc
0014013	iti abhyupeya-bādhām āha, atha vā prasaṅga-	<b>viparyayena</b> . yo yad-dharmā na bhavati, na asau
0010607	-adhikau ca grhyete rūpa-śabdāv iti prasaṅga-	<b>viparyayena</b> vyāpaka-viruddha-dvayam etat. iti-
0003612	evaṃ saty atasmimś tad-bhāva-adhyāropo	<b>viparyāsa</b> eva, na pramāṇam. atha a-bhinnau,
0013910	asmākam karma-vaśād a-cintyaś ca karmaṇo	<b>vipāka</b> iti matam. paras tu puruṣa-autsukya-
0000514	sukha-avabodha-artham samuccayaḥ kariṣyate.	<b>viprakīrṇo</b> hi granthaḥ prakaraṇa-bhedena na
0014711	ity a-saṃhatāḥ samāna-jātyair a-sambaddhā	<b>viprakīrṇā</b> ity arthaḥ. ta evaṃ-vidhāḥ parama-

0000106	tat kartuṃ para-hitam yuktam    tad atīva	<b>viprakīrṇāny</b> ācāryāṇām matāny aśaknuvataḥ
0010306	-sannikarṣa-jaṃ prāpnoti. sāksād-grahaṇam	<b>viprakṛṣṭa</b> -a-yathā-artha-jñāna-kāryasya
0008108	tad evam uttara-uttara-jñānāni pūrva-	<b>viprakṛṣṭa</b> -artha-ākārāṇi grhyante. na ca teṣāṃ
0008111	ādyaṣya jñānasya viśaya-ākāra-sūnyatve pūrva-	<b>viprakṛṣṭa</b> -artha-ābhāsāni bhavanti yathā-uktam
0008010	-uttara-jñāna-apekṣayā jñāna-antaritatvād	<b>viprakṛṣṭas</b> tad-ābhāsāni na eva bhavanti, na eva
0008207	-ākāram, uta jñānasya iti. yasya tu jñānasya	<b>viprakṛṣṭo</b> viśayas tadānīm na asti iti niścitaḥ,
0006301	yac ca cira-kāla-timira-āvṛta-nayanatvād	<b>viprakṛṣṭatvād</b> vā spaṣṭeṣu nīla-ādiṣv a-spaṣṭa-
0002214	iti. tatra phala-sva-rūpa-viśaya-saṅkhyā-	<b>vipratipattayaś</b> catasraḥ. tāsāṃ saṅkhyā-
0003704	tad asya apy asti iti smṛtir eva. sva-bhāva-	<b>vipratipatti</b> -nirākaraṇāya āha — pratyakṣam ity-
0005011	prthag-lakṣaṇa-bheda ucyate. para-	<b>vipratipatti</b> -nirāsāya iti bhāvaḥ. apare tu —
0002212	pramāṇam prati vipratipannāḥ, tasmāt teṣāṃ	<b>vipratipatti</b> -nirāsāya śāstram iti. tatra phala-
0002301	aparāthikā itī cet, na, pramāṇa-a-pramāṇa-	<b>vipratipatti</b> -nivartana-paratvāt prakaraṇasya.
0005007	yo 'yaṃ prthag-lakṣaṇa-viśeṣaḥ sa pareṣāṃ	<b>vipratipatti</b> -lakṣaṇam yaṃ matam tad-apekṣaḥ.
0005010	yogi-jñāne 'py eṣa eva. yata evaṃ pareṣāṃ	<b>vipratipattir</b> atas tad-apekṣaḥ pratyakṣam kalpanā
0002404	pratyakṣa-anumānyor dvitvaṃ prati kasyacid	<b>vipratipattiḥ</b> . atha dvitīyaḥ, saṅkhyā-avadhāraṇam
0002301	-paratvāt prakaraṇasya. tatra yadi saṅkhyā-	<b>vipratipattir</b> na nirākriyeta kevalam pratyakṣa-
0006011	iti kasyacin matīḥ syāt. dṛṣyate ca keśāncid	<b>vipratipattiḥ</b> . yathā ghaṭa-ādiṣu jñānam saṃvṛti-
0002303	evaṃ syāt. nūnam etad-viśayā eva asmākaṃ	<b>vipratipattiḥ</b> , yāni tu pramāṇa-antarāny asmābhir
0005009	eva tad arthaṃ grhṇāti iti keśāncid	<b>vipratipattiḥ</b> . rāga-ādi-saṃvedane na asty eva tad
0002215	-vipratipattayaś catasraḥ. tāsāṃ saṅkhyā-	<b>vipratipattiṃ</b> nirākartum āha — pratyakṣam
0004615	eva pratīyata iti. āhuś ca iti. iśaya-	<b>vipratipattiṃ</b> nirākurvamś tad eva nir-vikalpatvam
0005106	-apekṣo 'yaṃ prthag-lakṣaṇa-viśeṣa ucyate,	<b>vipratipatter</b> a-bhāvād ity arthaṃ dyotayati.
0002115	tan-nirākaraṇāya āha — bahavaś ca atra	<b>vipratipannā</b> iti. ca-śabdena yasmād ity etad
0002202	lakṣaṇa-praṇayanam syāt. vyavahartāro 'pi	<b>vipratipannā</b> viparītam pratipannāḥ, a-pramāṇam
0002212	bhedam. tad evaṃ yato bahavaḥ pramāṇam prati	<b>vipratipannāḥ</b> , tasmāt teṣāṃ vipratipatti-nirāsāya
0002116	ity etad anukṛṣyate. viruddham pratipannā	<b>vipratipannāḥ</b> , paraspara-viruddha-lakṣaṇa-
0007501	prameyasya ca idaṃ sva-rūpam uktam atra api	<b>vipratipannānām</b> sammoha-nirāsāya. loka-uttaram
0002204	tathā hi pramāṇa-ābhāsena pravṛttāḥ kecid	<b>vipralabhyamānā</b> dṛṣyante. yadi tu siddhāny eva
0002205	eva sarveṣāṃ pramāṇāni syuḥ, na kaścid	<b>vipralabhyet</b> . tasmāt svataḥ pramāṇasya sva-
0000407	sṛtam prasṛtam. vigataṃ prasṛtam yatas tad	<b>viprasṛtam</b> . sva-matam nyāya-mukha-ādi vigata-
0000404	-viruddhaḥ. asya nirāsāya āha — sva-matād	<b>viprasṛtād</b> iti. hetāv iyaṃ pañcamī. prasṛtam
0006207	abhiniveṣṭavyam. yata evam indriya-jaṃ api	<b>viplutam</b> asti, ata eva bhrānti ity-ādinā uktād
0005702	tad eva pramāṇam, na a-bhūta-artha-viśayam	<b>viplutam</b> pṛthivī-kṛtsna-ādi. nanu ca ayam artho
0003309	ādhatuṃ śakyate. prakṛtyā ca cala-ātmake	<b>viphala</b> -anya-a-nityatā. tattva-anythingābhīyam a-
0002007	-śabdasya arthaḥ sphuṭam eva gamyata iti na	<b>vibhaktāḥ</b> . mukhaṃ hi dvāraṃ dīn-mātra-darśanam
0007401	na yathā-tattvam iti. katham punar a-	<b>vibhaktam</b> sat tathā pratibhāsate. yathā mantra-
0017414	atīndriyāṇām indriyāṇām. katham ca bhinna-	<b>vibhakti</b> -viśeṣaṇam samāna-adhikaraṇam syāt
0001313	-tad-vipakṣayoḥ, adhigatasya api mārgasya	<b>vibhajya</b> a-prakāśana-pāṭavam śeṣam. tad api
0007316	a-vidyā-upaplutais tad grāhaka-ākāra-ādi-	<b>vibhāga</b> -vad iva lakṣyate. ato yathā-darśanam iyaṃ
0007315	ayaṃ samudāya-arthaḥ. na eva tattvatas tasya	<b>vibhāgo</b> 'sti, kevalam a-vidyā-upaplutais tad
0007313	a-bhinna-ātmano jñānasya grāhaka-ākāra-ādi-	<b>vibhāgaḥ</b> , yena a-saty api bāhye 'rthe pramāṇa-ādi
0008511	sidhyet, tadā ātmani paratra vā iti syād	<b>vibhāgaḥ</b> . sa eva tv a-siddhaḥ. tasya a-siddhāv
0006010	saṃvṛttinī. tasmāt sūkṣmam utpāda-kāla-	<b>vibhāgam</b> dur-avadhāratvād an-upalakṣyataḥ
0006609	yena idaṃ nīlasya jñānam, idaṃ pītasya iti	<b>vibhāgena</b> vyavasthā kriyate. anyathā sarvam
0012600	iti, saṅkhyā-parimāṇāni pṛthaktvam saṃyoga-	<b>vibhāgau</b> paratva-a-paratve karma ca rūpi-
0007502	sammoha-nirāsāya. loka-uttaram eva tu	<b>vibhrama</b> -viveka-nir-malam an-apāyī pāramārthikam
0006302	ādy-ākāram, yad api nau-yāna-saṅkṣobha-āhita-	<b>vibhramam</b> sthiresv api vṛkṣa-ādiṣu gami-kriyā-
0014801	yathā paraspareṇa a-sambaddhās tuṣāra-leśā	<b>viyataḥ</b> patanto na upalakṣyante, paraspara-
0000905	iti. sā punaḥ sakala-jagad-ātyantika-duḥkha-	<b>viyoga</b> -prārthana-ākāra-an-alpa-kalpa-abhyāseṇa
0008611	api tasya sambhavāt. yady api ca tena sa	<b>viracitaḥ</b> , tathā api prathamam an-upajāta-prajñā-
0001814	tat-para eva āsīt. yo yasminn adhigate 'py a-	<b>virata</b> -vyāpārah, na sa tan-mātra-phala-abhikāṅkṣī.
0001815	-abhikāṅkṣī. tad yathā anna-adhigame 'py a-	<b>virata</b> -vyāpāro bhojanāya pravṛttaḥ. adhigate 'pi
0007510	apekṣayā pramāṇam, itarat tathā-vidha-vāsanā-	<b>virahād</b> a-pramāṇam ity a-doṣaḥ. atha yad idaṃ
0010607	rūpa-śabdāv iti prasaṅga-viparyayeṇa vyāpaka-	<b>viruddha</b> -dvayam etat. iti-śabda-upādānam a-
0013306	-nirāso na syāt. yadi ca ity-ādi. yady ayam	<b>viruddha</b> -dharma-adhyāsa iṣyate, tato bhinnāḥ syāt.
0002116	pratipannā vipratipannāḥ, paraspara-	<b>viruddha</b> -lakṣaṇa-praṇayanāt. yadi hi pramāṇam idaṃ
0018204	yathā-uktaś ca buddhy-utpāde 'pi sa iti	<b>viruddha</b> -vyāptam prasaṅgam āha. anena eva ca
0010513	gandha-ādi-vat. tathā ca rūpa-śabdāv iti	<b>viruddha</b> -vyāptam prasaṅgam āha. asti ca tat tathā
0008506	-pūrva-kāla-bhāvi-jñāna-upalambhaḥ prāṇinaḥ.	<b>viruddha</b> -vyāptaḥ. atha vā yad a-pratyakṣa-

0018009	mithyā-jñāna-vat. tathā ca samavāyah.	<b>viruddha</b> -vyāptaḥ. atha vṛtti-kāra-matena yato
0011702	atyanta-a-bhāva-vat. a-satī ca nivṛtīḥ.	<b>viruddha</b> -vyāptaḥ. pradīpasya api na andha-kāra-
0008508	vat. tathā ca an-anubhūta-upalambhaṃ jñānam.	<b>viruddha</b> -vyāptaḥ. syād etat — yad ātmanā
0014118	ca indriya-vṛtīyā śabda-ādīnām iti	<b>viruddha</b> -vyāptam āha. artha-bheda-a-grahaṇa iti
0014310	śabda-ādī-vat. tathā ca sukha-ādī iti	<b>viruddha</b> -vyāptam āha. tataś ca abhyupeta-bādhā.
0011310	ca viśeṣaṇa-jñānaṃ karaṇam iti vyāpaka-	<b>viruddhaḥ</b> . anya-viśayasya pramāṇasya iti hetuḥ.
0012902	ca indriya-antareṇa a-grahaṇam. vyāpaka-	<b>viruddhaḥ</b> . anye sūtram anyathā vyācakṣate — tad
0000404	sādhitā ca pramāṇa-siddhiḥ. vyāpaka-	<b>viruddhaḥ</b> . asya nirāsāya āha — sva-matād
0017713	gotva-ādī-sāmānyam indriya-buddheḥ. vyāpaka-	<b>viruddhaḥ</b> . tataś ca mānasam eva idam iti sthitam.
0006107	-ādī-jñānam. tathā ca pūrvake jñāne. vyāpaka-	<b>viruddhaḥ</b> . tad evaṃ tri-vidham eva kalpanā-jñānam
0001504	-tad-viśaya-dayaś ca bhagavān. vyāpaka-	<b>viruddhaḥ</b> . tasmāt pramāṇam. yo yad-arthine tad-
0012502	rūpa-ādī-vat. tathā ca dravyam iti vyāpaka-	<b>viruddhaḥ</b> prasaṅgaḥ. an-eka-indriya-grāhyatvaṃ tu
0005505	-ākāra-rahitam ca sukha-ādī-jñānam. vyāpaka-	<b>viruddhaḥ</b> . bhavatu jñānam tad-ākāram, tataḥ kim
0014418	-vat. tathā ca śabda-ādī-grahaṇam. vyāpaka-	<b>viruddhaḥ</b> . viśaya-antara iti indriya-antara-
0001901	uparata-vyāpāro 'bhūd bhagavān. vyāpaka-	<b>viruddhaḥ</b> . sa eva ca mārga-abhyāsaḥ śāstrtvam
0001112	eva ity evaṃ ajñāsīt. yo yan-nidāna-	<b>viruddhaḥ</b> . sa tasya bādhakaḥ. yathā vātikasya
0004804	ca śabda-viśayaḥ sitatva-ādīḥ. vyāpaka-	<b>viruddhaḥ</b> . syād etat — aindriyasya jñānasya
0003514	-ādī-vat. tathā ca viśeṣa-dṛṣṭam. vyāpaka-	<b>viruddhaḥ</b> . syād etat — na sa yathā-dṛṣṭa eva
0014816	-jñānavat, tathā ca śabda-jñānam iti vyāpaka-	<b>viruddham</b> āha. kim kāraṇam iti. trayāḥ samyuktā
0014110	'pi ca bhidyante suvarṇa-ādāya iti vyāpaka-	<b>viruddham</b> āha. jāti-mātra-grāhikā vā iti
0011615	jñeye lokasya ābhoga-mātreṇa jñānam. vyāpaka-	<b>viruddham</b> āha. nivṛttir na a-satī phalam iti. a-
0015710	an-anubhūtaś ca indriya-vṛttaya iti kāraṇa-	<b>viruddham</b> āha. yugapad dve ity-ādī. yadi
0016413	-vat. tathā ca a-sad-vyudāsa iti vyāpaka-	<b>viruddham</b> āha. sata eva iti. dvi-ṣṭhatvāt tasya
0007310	'rtha-saṃvittir eva sā draṣṭavyā ity a-	<b>viruddham</b> . iha vijñapti-mātratāyāṃ grāhaka-ākāraḥ
0001112	-pūrvakasya ātma-sneha-āder api doṣa-gaṇasya	<b>viruddham</b> eva ity evaṃ ajñāsīt. yo yan-nidāna-
0016708	a-visaṃvāditvāc ca pratyakṣatvam a-	<b>viruddham</b> eva. yathā hi bhavadbhiś codanā-janitāyā
0001111	-darśanam iti sva-bhāvaḥ. ātma-darśana-	<b>viruddham</b> ca nairātmya-darśanam tat-pūrvakasya
0001201	tailam. ātma-sneha-ādī-nidāna-ātma-darśana-	<b>viruddham</b> ca nairātmya-darśanam iti sva-bhāvaḥ.
0001113	bādhakaḥ. yathā vātikasya vyādhes tan-nidāna-	<b>viruddham</b> tailam. ātma-sneha-ādī-nidāna-ātma-
0012409	-ukta-prakāram ca gauḥ gacchati iti. vyāpaka-	<b>viruddham</b> , dvitīya-sādhya-apekṣayā tu sva-bhāvam
0002116	iti. ca-śabdena yasmād ity etad anukṛṣyate.	<b>viruddham</b> pratipannā vipratipannāḥ, paraspara-
0012600	rūpa-ādī-vat. tathā ca dravyam iti vyāpaka-	<b>viruddham</b> prasaṅgaṃ sūcayati. indriya-antara-
0012703	-indriyasya sāmartyaṃ ca dravya iti vyāpaka-	<b>viruddham</b> prasaṅgam āha. asya eva sādhya-
0009202	ādī-vat. tathā ca indriya-jñānam iti vyāpaka-	<b>viruddham</b> prasaṅgam āha. nanu dravya-satām eva sa
0006309	-ādī-vastu-mātre yatra saṃvādas tatra a-	<b>viruddham</b> prāmānyam paśyāmaḥ. śakyate ca vaktum
0004603	sāmartya-ākṣiptam sāmānya-viśayatvam ity a-	<b>viruddham</b> . ye tu — eka-indriya-vijñāna-
0017408	tathā ca buddhi-janma-grahaṇam iti vyāpaka-	<b>viruddham</b> . syād etat — a-sati tasminn a-buddhi-
0014407	caitanya-vyaktiḥ. tathā ca śabda iti vyāpaka-	<b>viruddhau</b> . tataś ca abhyupetaṃ hīyate. vikalpa-
0004410	uktaṃ bhavati. ataś ca kalpanā-apoḍhatvam	<b>virudhyate</b> . tat kathaṃ tac-chāstram anyathā netum
0006505	bāhya-viśaya-apekṣayā tad-ābhāsatvam na	<b>virudhyate</b> , tathā yathā-uktasya api jñānasya
0007013	prakāśavat tatra tathā-vyavahāro na	<b>virudhyate</b> . prakāśo hy ātma-prakāśanam bhavati,
0011910	tulyā asya niṣpattir iti yad uktam, tad	<b>virudhyate</b> . vicāra-pūrvakatvān nirṇayasya iti
0013307	an-antara-ukto doṣaḥ syāt, etac ca sūtram	<b>virudhyet</b> — sal-līnga-a-viśeṣād viśeṣa-līnga-a-
0000807	sambhavati, satām apy eṣām a-jñānāt, ata eva	<b>virodha</b> -a-siddher a-virodhiṇā ca saha-bhāva-a-
0012812	dravya-ādiṣu. kāraṇa-a-bhāvaḥ. sūtra-	<b>virodha</b> iti. abhyupeta-bādhām āha. yuktyā api ity
0008812	tad evaṃ pratyaya-niyama-pakṣe siddha-anta-	<b>virodha</b> udbhāvitaḥ. ālambana-niyamam adhikṛtya
0011601	tat-parihāraḥ. atra ca ekasya ubhaya-rūpa-	<b>virodha</b> -parihārāya tad yathā ity-ādī-dṛṣṭāntaḥ.
0006504	etat siddham bhavati. na ca evaṃ sati kaścid	<b>virodhaḥ</b> , kalpanā-jñāna-vat. yathā hi kalpanā-
0011107	tataś ca sukha-ādīnām prameyatva-abhyupagama-	<b>virodhaḥ</b> . tatra etat syāt — yady api sukha-ādī
0012212	tu para-abhyupagama-vaśād evaṃ uktam ity a-	<b>virodhaḥ</b> . yadi parasya niścaya-ātmakam pratyakṣam
0017901	indriya-nir-apekṣā akṣa-para-tantrā ca iti	<b>virodhaḥ</b> syāt. tad etad uktam bhavati —
0003509	pramāṇatvena iṣyata ity anena prāk-pakṣa-	<b>virodham</b> āha, an-avasthāyā vyavasthāyā
0011905	artha-samavāyāc ca. evaṃ ca ity-ādīnā śāstra-	<b>virodham</b> āha. yathā hy ātmano 'gny-ādī-
0000808	-a-siddher a-virodhiṇā ca saha-bhāva-a-	<b>virodhāt</b> . na api itara-puruṣa-sāmānya-siddhiḥ,
0003010	tadā pratyakṣasya api sāmānye pravṛtīyā-	<b>virodhān</b> na a-pratyakṣa-viśaye pratyāyanāya
0002201	siddhiḥ svataḥ pramāṇasya syāt, na paraspara-	<b>virodhi</b> -lakṣaṇam lakṣaṇa-kāraiḥ praṇīyēt. pramāṇa
0000807	eṣām a-jñānāt, ata eva virodha-a-siddher a-	<b>virodhiṇā</b> ca saha-bhāva-a-virodhāt. na api itara-
0012907	hi sati tathā-vyākhyānam śobheta. yukti-	<b>virodhe</b> tu kaṣṭa-kalpanā a-kalpanā eva. api ca
0014902	-sāadhanam ity abhiprāyaḥ. vijāti-pariṇāmo	<b>vilakṣaṇa</b> -an-eka-sva-bhāvānām a-bhinna-eka-sva-

0008212	vivekena smṛteḥ sādhyate. yathā hi paraspara-	<b>vilakṣaṇeṣu</b> rūpa-ādiṣv anubhūteṣv anyonya-
0003207	tatra vastuno rūpam. na ca paraspara-	<b>vilakṣaṇāv</b> ākārāv ekasya vastunaḥ staḥ, yena a-
0000210	iti. satyam, śiṣṭa-prayoga-anusāritvād	<b>vivakṣāyā</b> yadā karma-kāraṇam vivakṣyate. yadā tu
0000214	śayanena abhipreyamānatvāt patyulḥ sampradāna-	<b>vivakṣāyām</b> patye śeta ity atra caturthy eva
0002010	sva-matād ity eka-vacanam. vṛttau tu bheda-	<b>vivakṣāyām</b> sva-prakaraṇebhya itī bahu-vacanam.
0017111	viṣaya-bhāva-upagamana-lakṣaṇam sadanam atra	<b>vivakṣitam</b> . praśamsā-artho 'py atra योग्यatvena
0000609	bhūta-guṇa-udbhāvana-vacanam. abhidhānam iha	<b>vivakṣitasya</b> arthaya śabdena pratyāyanam
0003710	iti. kalpanānām bahutvāt kā atra kalpanā	<b>vivakṣitā</b> itī samśayanasya praśnaḥ. nāma-jāty-ādi
0003717	yojanam prati vyāpṛtā eva pratītiḥ kalpanā	<b>vivakṣitā</b> , kiṃ tarhi yā api yojanam prati na
0007410	nirīkṣyante, grāhaka-pratibhāsa-ādayas te	<b>vivakṣitāḥ</b> . upādāya itī tat pramāṇa-nibandhanam
0010404	na ity-ādinā etad āha — pratyakṣa-lakṣaṇe	<b>vivakṣite</b> ko 'vasaro jñāna-sva-bhāva-
0000212	-kriyayā abhipreyamānasya sampradānatvam	<b>vivakṣyate</b> , tadā caturthy eva nyāyā. yathā tathā
0000210	-anusāritvād vivakṣāyā yadā karma-kāraṇam	<b>vivakṣyate</b> . yadā tu prārthana-adhyavasāya-
0008715	sarvaś ced itī. yadī tata ity-ādy asya eva	<b>vivaraṇam</b> . nanu vijñāna-vyapadeśa-hetora viṣayasya
0012313	ity etad viṣaya-ālocana-arthatvād ity asya	<b>vivaraṇam</b> . sandhānam yojanam. tasya sva-rūpam
0007003	itī kāraṇam. yadā hi ity-ādy asya eva	<b>vivaraṇam</b> . hi-śabdo yasmād-arthe. yasmād yadā sa-
0017403	strī-liṅgasya upanyāsād vṛttau ca tathā-	<b>vivaraṇāt</b> . samskāro dharma-a-dharmau, ātma-guṇo
0000209	dvitīyayā atra bhavitavyam, yathā asya eva	<b>vivaraṇe</b> — evam-guṇam śāstāram praṇamya itī.
0003504	na punaḥ sakṛd-grahaṇāt pramāṇam itī kṛtvā.	<b>vivāda</b> -āspadī-bhūtam vastu kāraṇam antareṇa na
0010708	vicchinnāv ity adhikāv itī ca grhyete	<b>vivāda</b> -āspadī-bhūtau rūpa-śabdau. sva-bhāvaḥ. yad
0009405	tasya an-avadhāritatvāt. artha-rūpa-	<b>viviktam</b> ity-ādi. sarvasya hi jñānasya viṣayeṇa
0009408	viṣayasya sambandhitayā artha-rūpa-	<b>viviktam</b> na śakyam ākhyātum ity ayam abhiprāyaḥ.
0002515	yasmāl lakṣaṇa-dvayam prameyam itī. etad	<b>vivr̥notī</b> — na hi ity-ādinā. tatra sva-lakṣaṇam
0007502	-nirāsāya. loka-uttaram eva tu vibhrama-	<b>viveka</b> -nir-malam an-apāyī pāramārthikam pramāṇam
0004902	-vyāpṛtā hi vyākhyātārah khalv evam viṣaya-	<b>vivekam</b> kurvanti, na vyavahartārah. te tu tattva-
0008311	samāropaḥ. tasmād a-spaṣṭa-bhede 'rthe na	<b>vivekinī</b> smṛtir bhavati. ato 'rtha-kṛtaḥ kaścid
0008302	śabda-jñānam vā na rūpa-jñānam itī yā iyam	<b>vivekena</b> smṛtiḥ, sā na syāt. syād etad — yathā-
0008312	-kṛtaḥ kaścid anubhavasya astī viśeṣaḥ, yato	<b>vivekena</b> smṛtir bhavati itī icchatā artha-
0008212	-vilakṣaṇeṣu rūpa-ādiṣv anubhūteṣv anyonya-	<b>vivekena</b> smṛtir bhavati, tathā jñāneṣv api.
0008305	-apara-sāmagrī-kṛto bhedaḥ sūksmo 'sti. ato	<b>vivekena</b> smṛtir bhaviṣyati itī. a-sad etad.
0008211	sādhitam. idānīm jñānānām paraspara-	<b>vivekena</b> smṛteḥ sādhyate. yathā hi paraspara-
0016906	viśiṣṭo 'kṣasya kathyatām itī. indriyasya hi	<b>viśiṣṭa</b> eva viṣayaḥ pratiyogī, yathā cakṣuṣo
0017103	-viśeṣa-vaśena eva utpatteḥ. atha ity-ādinā	<b>viśiṣṭa</b> eva vyutpatti-samāśrayeṇa kathita itī
0014209	ayam viśeṣa itī na grhyeta. na ca jāti-	<b>viśiṣṭa</b> -tad-bheda-grahaṇa-abhyupagame jāti-mātra-
0014112	-viśiṣṭa-sukha-ādi-grāhikā vā itī samsthāna-	<b>viśiṣṭa</b> -sukha-ādi-grāhikā. artha-sva-bhāva-a-
0014112	sukha-ādi-grahaṇa-vyavaccheda-arthaḥ. jāti-	<b>viśiṣṭa</b> -sukha-ādi-grāhikā vā itī samsthāna-
0016906	-vidhir eva āśrita itī na dūṣaṇān mucyase.	<b>viśiṣṭo</b> 'kṣasya kathyatām itī. indriyasya hi
0003805	hi kalpanā, na śabda-dharmaḥ. tato nāmnā	<b>viśiṣṭo</b> 'rtho grhyata itī vaktavya abhilāpena
0014208	ity arthaḥ. niyogataś ca viśeṣaḥ śabda-jāti-	<b>viśiṣṭo</b> grāhyaḥ, anyathā śabdasya ayam viśeṣa itī
0018203	ity-ādinā yo yadā a-pramātr-avasthāyā a-	<b>viśiṣṭaḥ</b> , na tadā pramātā, yathā sa eva pumān
0010801	mahad dravyam alpaṃ vā itī pratyayaḥ, tad-a-	<b>viśiṣṭo</b> rūpa-ādiṣu mahad rūpam alpaṃ vā itī. na
0015002	prcchati — kiṃ kāraṇam itī. indriya-artho	<b>viśiṣṭo</b> hi itī kāraṇam āha. an-eka-rūpe hi itī
0000916	-yogya-upāyatvena tad-anya-upāya-abhyāsād	<b>viśiṣṭatva</b> -jñāpana-artham. jagac-chāsanād itī
0018107	janma-uttara-kālam astī buddhiḥ, evam apy a-	<b>viśiṣṭatvāt</b> tasyāḥ prāg-vat tadā api prāmānyam a-
0015012	sukha-ādinām prakāśakatva-ādi-rūpasya a-	<b>viśiṣṭatvāt</b> . na ca vyakti-bheda-mātreṇa indriya-
0007905	viṣaya-jñāna-ālambanam, tad viṣaya-jñānena a-	<b>viśiṣṭam</b> a-viśeṣitam bhavet. viṣaya-anukāra-
0016411	yadā tu ṣaṣṭhī-samāsaḥ, tadā buddhi-	<b>viśiṣṭam</b> janma pratyakṣam. tatra sad ity a-sad-
0001712	kāryāt praśastatva-ādi-viśeṣaṇa-traya-	<b>viśiṣṭam</b> jñānam anumīyate, gamer bodha-arthasya
0007909	jñānam na viśeṣayati, sva-sārūpyeṇa viśeṣeṇa	<b>viśiṣṭam</b> na utpādayati, tathā viṣaya-jñānam api
0007906	-anurakta-viṣaya-jñāna-ākāratvena viśeṣeṇa	<b>viśiṣṭam</b> na utpāditam syād ity arthaḥ. yadī hy
0001215	-satyam ity ākhyā, sa eva viśeṣaṇa-traya-	<b>viśiṣṭam</b> sugatatvam ity ucyate. tāṃ sva-artha-
0007908	-jñānād utpadyamānam jñānam yathā-ukta-ākāra-	<b>viśiṣṭam</b> syāt. a-sati tv asmin yathā viṣayaḥ sva-
0007904	api. jñāna-jñānam api viṣaya-jñānena a-	<b>viśiṣṭam</b> syād itī. jñāna-jñānam viṣaya-jñāna-
0014206	vikalpikā syāt. kuta ity āha — sva-artha-	<b>viśiṣṭasya</b> ity-ādi. śabda-jāti-viśiṣṭasya tad-
0017213	indriya-artha eva rūḍhaḥ, tad-vyutpattau	<b>viśiṣṭasya</b> eva artha-sambandhinaḥ sadana-āder
0014207	sva-artha-viśiṣṭasya ity-ādi. śabda-jāti-	<b>viśiṣṭasya</b> tad-viśeṣasya kauśika-āder grahaṇād
0018108	a-nivāryam itī kiṃ janma-grahaṇena. buddhi-	<b>viśiṣṭasya</b> tu janmano 'kṣam praty a-vṛtteḥ pūrva-
0016409	-puruṣo vā. yadā karma-dhārayaḥ, tadā janma-	<b>viśiṣṭā</b> buddhiḥ pratyakṣam. buddhir hi janmanā
0014503	na eka-indriyatva-prasaṅgaḥ, yataḥ samsthāna-	<b>viśiṣṭān</b> sukha-ādīm grhṇāti. tac ca samsthānam

0006402 samvādād iṣṭam eva tasya pratyakṣatvam,  
 0001811 parāvṛtti-sambhavāt. a-śeṣatva-viśeṣaṇa-  
 0001807 -śaikṣebhyo 'dhiko bhagavān. tattva-viśeṣaṇa-  
 0001807 atas tattva-sthiratva-a-śeṣatva-viśeṣaṇa-  
 0001809 -upādeya-viṣayaṃ jñānam. sthiratva-viśeṣaṇa-  
 0008301 anyathā anubhava-mātreṇa pratyartham a-  
 0007712 hi tad viṣaya-jñānād adhikena viṣaya-ākāreṇa  
 0000808 na api itara-puruṣa-sāmānya-siddhiḥ,  
 0012002 utpatti-mātram atidiśyata iti. tad a-yuktam,  
 0015208 sarvasyā mano-vṛttech pratyakṣatva-prasaṅgo  
 0007601 eṣa doṣaḥ. dahana-ākāra-jñāna-janana-vāsanā-  
 0012903 — tad-grahaṇena sva-viśeṣa-vyatiriktaṃ  
 0012908 tat-śrutya teṣāṃ eva grahaṇaṃ yuktam, na  
 0012304 -bādhām āha. śāstra uktam — sāmānya-  
 0012310 sāmānya-apekṣaṃ dravye sad dravyam iti,  
 0004307 -apodhatā nivarteta, kiṃ tarhi pratīti-  
 0015507 asti hy ayam smṛti-pratyakṣa-vyavasāya-  
 0012307 dravyatva-ādīni śeṣāṇi sāmānyāni. sāmānyam  
 0014208 -jāti-viśiṣṭo grāhyaḥ, anyathā śabdasya ayam  
 0015502 -jñāpakam āha — smṛti-pratyakṣa-vyavasāya-  
 0001602 ete doṣā na bhavanti iti darśayitum prahāṇa-  
 0005105 na sva-mata-apekṣo 'yam pṛthag-lakṣaṇa-  
 0017404 -jo jñāna-hetuḥ, saṃskāra-viśeṣeṇa jñāna-  
 0015514 kurute, tadā smṛti-pratyakṣa-vyavasāya-  
 0014201 -bheda-a-grahaṇa iti śabda-āder arthasya  
 0014803 tathā parama-aṇavaḥ. samprayoga-viśeṣād iti  
 0012306 -grahaṇena mahā-sāmānyam sattā grhyate.  
 0003203 sa ākāraḥ sidhyati ity avagantavyam, sāmagri-  
 0003416 -arthatvād a-doṣaḥ. sānkhyena hi  
 0002910 ity arthaḥ. a-sakṛd vā ity anena api —  
 0003001 eva ayam vahnir iti paricchinatti, tadā tad  
 0003516 grhyate, kiṃ tu tat-sāmānyam iti. na tarhi  
 0003701 ukto doṣaḥ. tasmāt tad eva idam iti niścayo  
 0003409 iti. abhijñāne phale kartavye yaj jñānam  
 0003513 na tat pramāṇam, smṛty-ādi-vat. tathā ca  
 0003003 eva ca atra anumānam iṣṭam tal-lakṣaṇam ca  
 0012805 eka-indriya-grāhyāḥ syur ity arthaḥ. sva-  
 0017201 iva sac-chabdaḥ sadana-ādy-artho 'pi na alam  
 0016704 jñānāny a-visamvādīni bhāvanāmaya-jñāna-  
 0011911 sāmānya-pratyakṣiṇaḥ saṃśaye sati vicārayato  
 0013308 ca sūtram virudhyet — sal-liṅga-a-viśeṣād  
 0017101 jala-ādīnā kalpitena, samanantara-pratyaya-  
 0014213 -gur ayam iti buddhiḥ. tathā ca śabda-ādi-  
 0012903 anyathā vyācakṣate — tad-grahaṇena sva-  
 0006905 bāhya-itara-pakṣayor ekena eva sūtreṇa phala-  
 0015502 — smṛti-pratyakṣa-vyavasāya-viśeṣa iti.  
 0012308 apekṣā-kṛtam etat. ataḥ sāmānyāny eva etāni  
 0007508 pramāṇa-itara-vyavasthā. upaplava-vāsanā-  
 0003602 -deśa-vartino grahaṇād iti. na iyatā  
 0002905 na tat sāmānyam eva sva-lakṣaṇam eva vā. ato  
 0002906 pramīyate ca. tasmād a-nityam rūpam ity-ādi-  
 0011906 bhavaty anumānam arthe, tathā asya eva  
 0017511 indriyasya apy anyena a-viṣayeṇa api ity a-  
 0002805 api para-rūpeṇa eva adhigatiḥ. ayam tu  
 0017412 tad-a-bhāve kutas tasya avagatiḥ. vyāpāra-  
 0015508 uktaṃ bhavati — smṛti-pratyakṣa-vyavasāya-  
 0002004 ca a-visamvādako bhavati. sa tu sāmārthya-  
 0014204 doṣa iti śabda-jāter api saṃsthāna-antaram  
 0011511 gava-ādi-mātram paricchidyate na vyakti-  
**viśiṣṭe** tu pīta-ādy-ākāravati visamvādān na  
**viśiṣṭena** a-śaikṣebhyaḥ, teṣāṃ yathā-ukta-śeṣa-  
**viśiṣṭena** jñānena bāhya-vīta-rāgebhya 'dhikaḥ.  
**viśiṣṭena** jñānena bāhya-śaikṣa-a-śaikṣebhya  
**viśiṣṭena** śaikṣebhyaḥ, teṣāṃ an-abhisamkārikāyāḥ  
**viśiṣṭeṣu** sarva-jñāneṣu bhedena an-anubhūteṣu  
**viśiṣyate**. para-abhiprāyeṇa evam uktam. paro hi  
**viśeṣa**-a-sambhavasya jñātum a-śakyatvāt, Idrīṣeṣu  
**viśeṣa**-atideśa-an-arthakatva-prasaṅgāt. saṃśaya-  
**viśeṣa**-an-upādānāt. yo 'py āha — manasā  
**viśeṣa**-anugata eva hi citta-santāno dhūma-ābhāsām  
**viśeṣa**-antaram abhipretam. tad-a-bhāvāt sparśatva  
**viśeṣa**-antarāṇām, a-prakṛtatvāt. tad-a-bhāvena ca  
**viśeṣa**-apekṣaṃ dravya-guṇa-karmasu pratyakṣam,  
**viśeṣa**-apekṣaṃ dravyam pṛthivī ghaṭa ity-ādi,  
**viśeṣa** ity uktam. na kevalam pratyakṣeṇa eva  
**viśeṣa** iti. etad uktam bhavati — smṛti-  
**viśeṣa** iti ca apekṣā-kṛtam etat. ataḥ sāmānyāny  
**viśeṣa** iti na grhyeta. na ca jāti-viśiṣṭa-tad-  
**viśeṣa** iti. viśeṣa-śabdaḥ pratyekam  
**viśeṣa** uktaḥ. tāyina ity anena tu tasya eva  
**viśeṣa** ucyate, vipratipatter a-bhāvād ity arthaṃ  
**viśeṣa**-utpādāt. anyad ity-ādīnā yad a-sat, na tat  
**viśeṣa** upapadyate. tathā hi sāmprate kāle bāhyeṣv  
**viśeṣa**-upalabdhir na syāt, tatra saṃsthāna-antara-  
**viśeṣa**-grahaṇaṃ dvi-parama-aṇv-ādikasya  
**viśeṣa**-grahaṇena dravyatva-ādīni śeṣāṇi sāmānyāni.  
**viśeṣa**-janmano mukha-pratibimba-jñānasya viṣaye  
**viśeṣa**-drṣṭa-anumānasya lakṣaṇam uktam — yadā  
**viśeṣa**-drṣṭa-ākhyam yad anumānam, tat pramāṇa-  
**viśeṣa**-drṣṭa-ākhyam agni-grahaṇaṃ pramāṇa-antaram  
**viśeṣa**-drṣṭam tad anumānam, api tu pūrva-drṣṭa-  
**viśeṣa**-drṣṭatvena abhimato na smṛter bhidyate.  
**viśeṣa**-drṣṭam, tan na pramāṇam ity arthaḥ. yady  
**viśeṣa**-drṣṭam. vyāpaka-viruddhaḥ. syād etat —  
**viśeṣa**-drṣṭe na sambhavati, viśeṣeṇa liṅgasya  
**viśeṣa**-niyāmakā iti sva-viśeṣe niyāmakāḥ. indriya  
**viśeṣa**-pratipādanāya iti. yadi ca evam-prakāram  
**viśeṣa**-balād upajāyante, yair atīta-an-āgata-pada  
**viśeṣa**-rūpeṇa artha-avadhāraṇam yadā, tadā gaur  
**viśeṣa**-liṅga-a-bhāvāc ca eko bhāva iti bhāvāḥ.  
**viśeṣa**-vaśena eva utpatteḥ. atha ity-ādīnā  
**viśeṣa**-viṣayā buddhir iti sva-bhāvāḥ prasaṅgaḥ.  
**viśeṣa**-vyatiriktaṃ viśeṣa-antaram abhipretam. tad  
**viśeṣa**-vyavasthām cikīrṣur āha — sva-saṃvittih  
**viśeṣa**-śabdaḥ pratyekam abhisambadhyate. nanu ca  
**viśeṣa**-śabdena ucyante. sattā sāmānyam eva, na  
**viśeṣa**-sad-bhāvāt. yato jala-ādi-pratibhāsino  
**viśeṣa**-samāśrayeṇa samānatā hīyate. tathā hy a-  
**viśeṣa**-sāmānya-rūpaṃ prameya-antaram eva etan na  
**viśeṣa**-sāmānya-viṣayaṃ grahaṇaṃ pramāṇa-antaram.  
**viśeṣa**-smṛtimataḥ sāmānya-mātra-ālocanād viśeṣeṣv  
**viśeṣaḥ**. a-sādhāraṇena ca loke vyapadeṣo drṣṭa  
**viśeṣo** 'numānena sādhāraṇa-bhūtena para-rūpeṇa  
**viśeṣo** 'pi buddhi-kārya-avaseyaḥ. tathā hy  
**viśeṣo** 'sti. na ayam prasiddhataro 'pahnotum  
**viśeṣaḥ** karuṇā-ādibhir yuktasya bhavati, na  
**viśeṣaḥ** kauśika-ādir iṣyate. evaṃ tarhy ayam  
**viśeṣaḥ**, tatra saṃśayād gava-ādi-mātrasya ca



0007711 -jñāne viśaya-ākāraṃ jñānam iti. tad eva  
0014211 sukha-ādi vyavacchidyate, na śabda-ādi-jāti-  
0010814 tu śravaṇa-śaṣkūlī-paricchinna ākāśa-pradeśa-  
0003515 syād etat — na sa yathā-dṛṣṭa eva  
0001606 vā a-visaṃvādakaḥ, na anyathā ity atah kārya-  
0001209 ayam eva ca bhagavataḥ khaḍga-āder  
0004915 a-pañca-indriya-jam asti tasya ca lakṣaṇa-  
0017305 āha. nanu ca samprayoga-śrutyā vyāpāra-  
0001511 -śabdena tu tasya jñānasya vipakṣa-prahāṇa-  
0015609 iti. yata evaṃ smṛti-pratyakṣa-vyavasāya-  
0005005 -apekṣam ca atra viśeṣaṇam iti. viśeṣaṇam  
0001707 -duḥkha-hetv-an-utpatti-lakṣaṇo 'vasthā-  
0008311 ato 'rtha-kṛtaḥ kaścīd anubhavasya asti  
0001603 tāyina ity anena tu tasya eva jñānasya kārya-  
0002003 sādhanam iti vaktavyam. ucyate — sāmārthya-  
0001214 -duḥkha-hetv-an-utpatti-lakṣaṇo 'vasthā-  
0014313 ākhyāya ity-ādi sarvaṃ pūrvavat. ayam tu  
0014208 -āder grahaṇād ity arthaḥ. niyogataś ca  
0012308 -śabdena ucyante. sattā sāmānyam eva, na  
0005211 vikāraḥ. yas tena janita uttara-kṣaṇa-  
0005006 atra iti prakaraṇe. yo 'yaṃ pṛthag-lakṣaṇa-  
0005215 cet, yatas tasya yaḥ samanantara-pratyaya-  
0011915 vyavaccheda-arthaḥ. etad uktaṃ bhavati — na  
0011512 -ādi-mātrasya ca sāmānyā-rūpatvāt tasya ca  
0012407 viśeṣaṇasya na iṣyate. tad anena yad  
0013505 -dvāreṇa utpadyata iti yāvat. tataś ca yad  
0017703 na yujyata ity abhiprāyaḥ. a-bheda-upacāro  
0017410 pratyakṣatā syāt. atah samprayoga-  
0011307 phalasya bhedaṃ darśayati. bhinnatvān na  
0011510 doṣaḥ. ca-śabdo 'vadhāraṇa-arthaḥ. tatra eva  
0011405 etad api sarvaṃ viśeṣya-jñāna-hetutvād  
0011309 cchedanasya palāśe. viśeṣyād anya-viśayam ca  
0011314 cchidā-nimittatvāt khadira-ādi-viśayam, evaṃ  
0006702 -sārūpye 'rtha-ālocanasya eva a-siddheḥ.  
0011306 artha-antara-phala-abhyupagama-vyāghātaḥ.  
0011605 —ātma-dṛṣṭāntena na artha-antare prameye  
0011501 vyāpāra-khyātiḥ, tad-ākāra-utpattyā. anyathā  
0011412 taj jñānam pramāṇam iti. iha ca viśeṣaṇe  
0011513 na sāmānyasya viśeṣaṇam sambhavati, tadā  
0001712 kṛtaḥ. tad etasmāt kāryāt praśastatva-ādi-  
0001215 yasya nirodha-satyam ity ākhyā, sa eva  
0009811 -sannikarṣa-jaṃ jñānam syāt, tata idam  
0009811 iha ca a-vyapadeśyam a-vyabhicāri iti ca  
0001811 -kāleṣu parāvṛtti-sambhavāt. a-śeṣatva-  
0001807 -śaikṣa-a-śaikṣebhyo 'dhiko bhagavān. tattva-  
0001806 atas tattva-sthiratva-a-śeṣatva-  
0001809 -heya-upādeya-viśayam jñānam. sthiratva-  
0013201 -guṇatvayoḥ sārvendriyatvaṃ sidhyati. ye hi  
0017604 -āditvena niścīyate, na ca indriya-dhiyo  
0012412 uktaṃ bhavati — yad bhinna-indriya-grāhya-  
0017607 indriya-buddher āśaṅkyeta. anusandhāne tu  
0003902 ity arthaḥ. yathā yadṛcchā-śabdā jāty-ādi-  
0014211 -jāti-viśeṣaḥ. tad etad uktaṃ bhavati — yā  
0013504 utpadyata ity anena saha sambandhaḥ,  
0017603 ity-ādi. ca-śabdo hetau. yasmād gotva-ādi-  
0013310 uṣṇo 'yam iti grhṇāti, tadā sparśo 'py agni-  
0009809 -ātmakatvasya ca. yadi na asti, kim iti  
0010317 hetur iti, kvacit tatra a-bhāvo vyabhicāri  
0010117 -sva-bhāvam ity arthaḥ. kasmād a-yuktaṃ

**viśeṣaḥ.** tathā hi tad viśaya-jñānād adhikena  
**viśeṣaḥ.** tad etad uktaṃ bhavati — yā viśeṣaṇa-  
**viśeṣaḥ.** tasya na eva paro bahir-vṛttitvam  
**viśeṣas** tena grhyate, kiṃ tu tat-sāmānyam iti. na  
**viśeṣo** darśitaḥ. karuṇā tu bodhi-sattva-  
**viśeṣaḥ.** para-artha-pradhāna-vṛttinā ca anena  
**viśeṣaḥ** pṛthag vakṣyamāṇa ity etat su-ucitam. tac  
**viśeṣaḥ** pratyāyyate, tat kuto 'yaṃ doṣaḥ. kaḥ  
**viśeṣaḥ** phala-sampat-saṅgrhīta uktaḥ. tasminn a-  
**viśeṣo** bhāya-arthe pravṛttau manaso na upadyate,  
**viśeṣo** bheda iti paryāyāḥ. tac ca prakṛtatvāt  
**viśeṣaḥ.** mārgo nairātmya-darśana-abhyāsaḥ. yathā  
**viśeṣaḥ,** yato vivekena smṛtir bhavati ity icchatā  
**viśeṣo** yathā-dṛṣṭa-mārga-upadeśo darśitaḥ. sa  
**viśeṣaḥ,** yasmin sati bhagavān an-adhigatam arthaṃ  
**viśeṣaḥ,** yasya nirodha-satyam ity ākhyā, sa eva  
**viśeṣaḥ.** rajaḥ sattva-tamasoḥ śabda-bhāvāya  
**viśeṣaḥ** śabda-jāti-viśiṣṭo grāhyaḥ, anyathā  
**viśeṣaḥ.** śeṣāṇi sāmānyāni viśeṣāś ca apekṣayā  
**viśeṣaḥ,** sa tasya vikāra iti vyavahriyate, na tv  
**viśeṣaḥ** sa pareṣāṃ vipratipatti-lakṣaṇam yan  
**viśeṣaḥ** sa sva-viśaya-upajanita-an-antara-rūpa-ādi  
**viśeṣaṇa**-adhyāropa-ātau vyāpriyata iti. tac ca  
**viśeṣaṇa**-antara-a-bhāvāt, na sāmānyasya viśeṣaṇam  
**viśeṣaṇa**-apekṣam jñānam, na tat pratyakṣam,  
**viśeṣaṇa**-apekṣam, na tat pratyakṣam ity-ādi  
**viśeṣaṇa**-abhidhāna-rūpeṇa viśeṣya-abhidheya-  
**viśeṣaṇa**-artham tat kartavyam iti. a-sad etat. na  
**viśeṣaṇa** ity-āder ayam arthaḥ — yad yato 'nya-  
**viśeṣaṇa** eva adhigantavya ity arthaḥ. yadā manda-  
**viśeṣaṇa**-jñāna-vat karaṇam prasajyata ity arthaḥ.  
**viśeṣaṇa**-jñānam karaṇam iti vyāpaka-viruddhaḥ.  
**viśeṣaṇa**-jñānam viśeṣya-jñāna-nimittatvād viśeṣya  
**viśeṣaṇa**-jñānam api, ata eva. tasmād yo 'yaṃ  
**viśeṣaṇa**-jñānam ity-ādinā yady api niścaya-  
**viśeṣaṇa**-jñānam ubhayathā sidhyati, dṛṣṭānta-  
**viśeṣaṇa**-jñānam eva tan na syāt. tasmāt tasya eva  
**viśeṣaṇa**-jñānasya eva vyāpāra-khyātiḥ, tad-ākāra-  
**viśeṣaṇa**-jñānasya pramāṇatvaṃ vā syāt phalatvaṃ  
**viśeṣaṇa**-traya-viśiṣṭam jñānam anumīyate, gamer  
**viśeṣaṇa**-traya-viśiṣṭam sugatatvam ity ucyate.  
**viśeṣaṇa**-trayaṃ yujyate. iha ca a-vyapadeśyam a-  
**viśeṣaṇa**-dvayaṃ sambhavaty eva, na vyabhicarati.  
**viśeṣaṇa**-viśiṣṭena a-śaikṣebhyaḥ, teṣāṃ yathā-  
**viśeṣaṇa**-viśiṣṭena jñānena bhāya-vīta-rāgebhyo  
**viśeṣaṇa**-viśiṣṭena jñānena bhāya-śaikṣa-a-  
**viśeṣaṇa**-viśiṣṭena śaikṣebhyaḥ, teṣāṃ an-  
**viśeṣaṇa**-viśeṣya-bhūtāḥ, te tulya-indriya-viśayāḥ.  
**viśeṣaṇa**-viśeṣya-yojane sāmārthyam, ato '-  
**viśeṣaṇa**-viśeṣya-viśayam jñānam, na tat  
**viśeṣaṇa**-viśeṣyayor vastu-sator api na indriya-  
**viśeṣaṇa**-vṛtti-nir-apekṣā eva saṅketa-vaśāt sva-  
**viśeṣaṇa**-vyavacchinna-artha-grāhiṇī buddhiḥ, sā  
**viśeṣaṇa**-sambandha-dvāreṇa utpadyata iti yāvat.  
**viśeṣaṇa**-sambandhād artho gotva-āditvena  
**viśeṣaṇatvāc** cākṣuṣaḥ syāt. na ca evam iti ato  
**viśeṣaṇam** a-yuktaṃ ity āha — viśeṣaṇam hi ity-  
**viśeṣaṇam** ity-ādikaḥ. iha tu tatra a-bhāvo  
**viśeṣaṇam** ity āha — a-vyabhicārāc ca iti. ca-

0010210	tatra arthaḥ — katham tathā apy a-yuktam	<b>viśeṣaṇam</b> ity āha — a-vyabhicārād iti. indriya-
0005013	-indriya-jaṃ sa-vikalpam apy asti, yata etad	<b>viśeṣaṇam</b> ity āha — para-mata-apekṣam ca ity-
0013210	apy ekam dravyam bhāvasya sārvendriyasya	<b>viśeṣaṇam</b> ity dravyam api sārvendriyam syāt. na
0005005	parihārāya āha — para-mata-apekṣam ca atra	<b>viśeṣaṇam</b> ity. viśeṣaṇam viśeṣo bheda iti
0009905	tataś ca vyabhicārād yuktam a-vyapadeśyatvam	<b>viśeṣaṇam</b> . iha ca tad eva jñānam, sva-rūpeṇa yan
0005101	teṣāṃ yadi para-mata-apekṣam etad	<b>viśeṣaṇam</b> uktam, evaṃ saty a-kriyamāṇe 'smin para
0006013	a-vyabhicāri iti pratyakṣa-lakṣaṇe	<b>viśeṣaṇam</b> upāttam. akṣa-upaghāta-ja-jñāna-nivṛtṭy
0011510	ity arthaḥ. yadā manda-āloke deśe	<b>viśeṣaṇam</b> eva kevalam gava-ādi-mātram
0006406	pratyakṣatvāt. na apy a-bhrāntam iti	<b>viśeṣaṇam</b> kartavyam, bhrāntasya api kasyacit
0010413	-jasya pratyakṣasya a-vyapadeśyatva-ādi-	<b>viśeṣaṇam</b> , kiṃ tarhi pratyakṣa-dvayam eva etad
0013206	atra dravyavān guṇo viśeṣyaḥ, dravyam	<b>viśeṣaṇam</b> . tataś ca yathā guṇaḥ pañca-indriyaḥ,
0010307	sambhavaś ca na asti, na tat tasya	<b>viśeṣaṇam</b> . tad yathā balākāyāḥ śuklatvam
0013212	dravya-vṛttir yo bhāvaḥ, tasya ekam dravyam	<b>viśeṣaṇam</b> . na ca asau sārvendriyaḥ, kiṃ tarhi
0005016	indriya-jñānasya kalpanā-apoḍham ity etad	<b>viśeṣaṇam</b> para-parikalpita-sa-vikalpa-indriya-
0009812	-ātmakatvam tu na sambhavaty eva. tad eva ca	<b>viśeṣaṇam</b> bhavati, yat tasminn āśraye bhavati taṃ
0012405	-jñānam cira-niruddham iti smārtena ākrṣya	<b>viśeṣaṇam</b> manasā eva yojanam kriyate. atas tatra
0017415	buddhi-janma iti. atha vyadhikaraṇam	<b>viśeṣaṇam</b> rājā iva puruṣasya, tadā samprayoga eva
0005005	para-mata-apekṣam ca atra viśeṣaṇam iti.	<b>viśeṣaṇam</b> viśeṣo bheda iti paryāyāḥ. tac ca
0012403	tarhi tad ity āha — tac ca ity-ādi. prāg	<b>viśeṣaṇam</b> viśeṣyam ca grhītvā loka-vyavasthām ca
0012314	asya ity-ādinā. avaśyam iti. anyathā yo 'pi	<b>viśeṣaṇam</b> viśeṣyam ca na grhṇāti tayoś ca
0017414	indriyāṇām. katham ca bhinna-vibhakti-	<b>viśeṣaṇam</b> samāna-adhikaraṇam syāt samprayoge
0011512	ca viśeṣaṇa-antara-a-bhāvāt, na sāmānyasya	<b>viśeṣaṇam</b> sambhavati, tadā viśeṣaṇa-jñānasya
0013804	pratyakṣam kalpitam. tad-apekṣayā etad	<b>viśeṣaṇam</b> . sarvā eva tu vṛttir grahaṇa-mātre
0010311	bhāvaḥ, evaṃ sati nīlatvam bhramarasya	<b>viśeṣaṇam</b> syād a-vyapadeśyatvam ca jñānasya, dāha
0017416	tadā samprayoga eva buddhi-janmano	<b>viśeṣaṇam</b> syād ity a-sāram etad. kiṃ ca ity-ādinā
0009809	asti, kim iti viśeṣaṇam a-yuktam ity āha —	<b>viśeṣaṇam</b> hi ity-ādi. yady a-vyapadeśya-ādi-sva-
0013115	rūpa-ādinām viśeṣyāṇām sārvendriyatvāt tad-	<b>viśeṣaṇam</b> api bhāva-guṇatvayoḥ sārvendriyatvam
0010106	iti kṛtvā. vyavasāyo 'pi hi ity-ādinā	<b>viśeṣaṇasya</b> a-sambhavam āha. no vikalpya iti.
0011506	śātana iti. ayam arthaḥ — tasya eva	<b>viśeṣaṇasya</b> tat pramāṇam. tad eva tena pramīyate,
0011501	-jñānam eva tan na syāt. tasmāt tasya eva	<b>viśeṣaṇasya</b> tat pramāṇam, na viśeṣyasya, tatra
0012407	anyathā hi iti yadi smārta-ākṛṣṭatvam	<b>viśeṣaṇasya</b> na iṣyate. tad anena yad viśeṣaṇa-
0010110	kuśala-ghraṇa-ādi-vijñāna-vad ity a-sambhavo	<b>viśeṣaṇasya</b> . nir-vikalpatvam a-siddham iti cet,
0013114	a-grahe tad-buddhy-a-bhāvād iti. na a-grhīta-	<b>viśeṣaṇā</b> viśeṣye buddhiḥ pravartata ity arthaḥ.
0011508	bhinna-viśayatvam. tatra ca ity-ādi. nanu ca	<b>viśeṣaṇe</b> 'dhigantavye viśeṣya-jñānasya phalattvam
0011412	jñeyasya taj jñānam pramāṇam iti. iha ca	<b>viśeṣaṇe</b> viśeṣaṇa-jñānasya eva vyāpāra-khyātiḥ,
0005102	evaṃ saty a-kriyamāṇe 'smin para-mata-apekṣe	<b>viśeṣaṇe</b> sva-matena lakṣaṇam an-uktam eva syāt.
0013105	-ādayaḥ. tān bhinnān sad guṇa iti ca anena	<b>viśeṣaṇena</b> a-sambaddhān eva prāg upalabdhavataḥ.
0010207	pūrvam eva nirākṛtam a-vyabhicāri ity anena	<b>viśeṣaṇena</b> . tat kim etena vyavasāya-ātmaka-
0005106	vipratipatter a-bhāvād ity arthaṃ dyotayati.	<b>viśeṣaṇena</b> pratyakṣam kalpanā-apoḍham ity anena
0003901	iti sva-mataṃ darśayati. arthena jāty-ādinā	<b>viśeṣaṇena</b> rahitair ity arthaḥ. yathā yadṛcchā-
0017614	— viśaya-ālocana-arthatvān na sandhānam	<b>viśeṣaṇair</b> iti. tat kiṃ punar uktaḥ. tasya eva
0017302	-dārṣṭāntikayor vaiśamyāt. rūḍhi-balena hi	<b>viśeṣam</b> āśritya vyutpattiḥ kriyate. na ca sac-
0004813	ity upadeśād gāṃ pratipadya paścād vyakti-	<b>viśeṣam</b> paśyan katham evaṃ avasyati yo 'sau mayā
0001610	prāmānyam sa-hetukaṃ sa-vipakṣa-prahāṇa-	<b>viśeṣam</b> sa-kārya-viśeṣam sa-sahāya-bhūtam ca
0001610	-hetukaṃ sa-vipakṣa-prahāṇa-viśeṣam sa-kārya-	<b>viśeṣam</b> sa-sahāya-bhūtam ca udbhāsitam iti iyaṃ
0007910	viśaya-jñānam api sva-jñānam na viśeṣayet.	<b>viśeṣayati</b> ca. tasmād viśaya-jñānasya apy asti
0007909	a-sati tv asmin yathā viśayaḥ sva-jñānam na	<b>viśeṣayati</b> , sva-sārūpyeṇa viśeṣeṇa viśiṣṭam na
0007910	tathā viśaya-jñānam api sva-jñānam na	<b>viśeṣayet</b> . viśeṣayati ca. tasmād viśaya-jñānasya
0003208	yena a-spaṣṭena grhyeta na itareṇa. tasmād	<b>viśeṣasya</b> a-grahaṇān na sa tam a-nityatayā
0002908	sāmānyasya api grahaṇāt, na apy anumānam,	<b>viśeṣasya</b> api grahaṇāt, vinā api liṅgena tathā-
0014207	ity-ādi. śabda-jāti-viśiṣṭasya tad-	<b>viśeṣasya</b> kauśika-āder grahaṇād ity arthaḥ.
0000810	-ādi-sāmānye 'pi kasyacin medha-āder guṇa-	<b>viśeṣasya</b> darśanāt tadvat sati saṃskāre 'nyasya
0005609	pratyakṣa-vyapadeśaḥ, uktam etaj jñāna-	<b>viśeṣasya</b> pāribhāṣikī iyaṃ sañjñā iti. atha vā
0014304	— na hi ity-ādi. pañca trayāṇām sanniveśa-	<b>viśeṣā</b> ity abhyupagamān na etad samasti. tad etad
0014003	trayāṇām sukha-duḥkha-mohānām sanniveśa-	<b>viśeṣā</b> iti. tasmāc chabda-ākāra-pariṇatāḥ sukha-
0013903	-ādi-vat. tathā ca dhaivata-ādayaḥ śabda-	<b>viśeṣā</b> iti sva-bhāvaḥ prasaṅgaḥ. tatas ca
0012008	tataś ca arthād a-vyatiriktatvāt tad-	<b>viśeṣānām</b> artha-vat teṣv api grahaṇa-utpādana-
0012908	tu kaṣṭa-kalpanā a-kalpanā eva. api ca sva-	<b>viśeṣānām</b> prakṛtatvāt tat-srūtyā teṣāṃ eva
0006610	arthasya syāt, na vā kasyacit kiñcit, a-	<b>viśeṣāt</b> . indriya-āder āvilatā-ādi-bhedo niyāmaka

0007706	-saṃvedanaṃ sidhyati. viśaya-jñāna-taj-jñāna-	<b>viśeṣāt</b> tv ity-ādi. viśaya-jñānaṃ rūpa-ādi-grāhi
0008602	syāt, a-pratyakṣa-upalambhatvena a-	<b>viśeṣāt</b> . na ca bhavati. tasmāt sva-saṃvedyatā
0012205	-utpatti-hetavaḥ. teṣāṃ eva tu tāratamya-ādi-	<b>viśeṣāt</b> paurvāparyam. yathā janaka-adhyāpakatva-a
0014301	eva niveśo na syāt, sarvatra sukha-ādīnām a-	<b>viśeṣāt</b> . sa ca iṣyate. tasmān na pratyekaṃ sukha-
0005503	arthānām saṃvedanā yuktā, tasyāḥ sarvatra a-	<b>viśeṣāt</b> sarva-artha-grahaṇa-prasaṅgāt. yaj jñānaṃ
0008512	tasya a-siddhāv ubhayatra api paroḥṣatvena a-	<b>viśeṣād</b> ātmany ayam anubhavo na anyatra ity etat
0014802	-bhavanti, tathā parama-aṇavaḥ. samprayoga-	<b>viśeṣād</b> iti viśeṣa-grahaṇam dvi-parama-aṇv-
0014808	'pi parama-aṇūnām eka-ākārā buddhiḥ pariṇāma-	<b>viśeṣād</b> bhaviṣyati ity āha — aṇūnām tv ity-ādi.
0013307	etac ca sūtraṃ virudhyet — sal-liṅga-a-	<b>viśeṣād</b> viśeṣa-liṅga-a-bhāvāc ca eko bhāva iti
0012309	sāmānyam eva, na viśeṣaḥ. śeṣāṇi sāmānyāni	<b>viśeṣās</b> ca apekṣayā bhavanti. tatra sāmānya-
0007905	-ālambanam, tad viśaya-jñānena a-viśiṣṭam a-	<b>viśeṣitam</b> bhavet. viśaya-anukāra-anurakta-viśaya-
0012203	nīscayān janayati, yathā rūpa-darśana-a-	<b>viśeṣe</b> 'pi kuṇapa-kāmini-bhakṣya-vikalpān. tatra
0012205	paurvāparyam. yathā janaka-adhyāpakatva-a-	<b>viśeṣe</b> 'pi pitaram āyantaṃ paśyataḥ pitā me
0001205	tad yathā kasyacit prājñasya kvacic chilpa-	<b>viśeṣe</b> 'bhiyuktasya abhyasyataḥ. abhyastavāms ca
0011614	tad yathā kasyacit prājñasya kvacic chilpa-	<b>viśeṣe</b> . utpadyate ca kvacij jñeye lokasya ābhoga-
0000811	samskāre 'nyasya api sambhāvāt sambhavad-	<b>viśeṣe</b> ca sāmānya-a-siddheḥ. tasmāc cheṣavad
0017010	-viśeṣe tv ity-ādi. maru-jāṅgala-ādau deśa-	<b>viśeṣe</b> . tatra api na sarvadā, kiṃ tarhi yadā
0017009	-ādi-pratibhāsam vijñānam ity āha — deśa-	<b>viśeṣe</b> tv ity-ādi. maru-jāṅgala-ādau deśa-viśeṣe.
0001901	pravṛttaḥ. adhigate 'pi ca yathā-ukte jñāna-	<b>viśeṣe</b> na tāvatā uparata-vyāpāro 'bhūd bhagavān.
0012805	syur ity arthaḥ. sva-viśeṣa-niyāmakā itī sva-	<b>viśeṣe</b> niyāmakāḥ. indriya-buddhīnām iti
0004505	ity uktāḥ, sarvāms tān sañcita-ākhyāna-	<b>viśeṣeṇa</b> ālambante, na ekam eva dravyam iti kṛtvā.
0012011	pūrvam eva artha-darśanāt kim etad ity a-	<b>viśeṣeṇa</b> jighṛkṣyāṃ satyāṃ tatra gatvā paśyati,
0017404	ātma-guṇo vā jñāna-jo jñāna-hetuḥ, saṃskāra-	<b>viśeṣeṇa</b> jñāna-viśeṣa-utpādāt. anyad ity-ādīnā yad
0008211	ekasya viśaya-jñānasya viśaya-sārūpyeṇa	<b>viśeṣeṇa</b> dvairūpyam sādhitam. idānīm jñānānām
0003109	-antaram, api tv anumānam eva. kiṃ kāraṇam	<b>viśeṣeṇa</b> na yojayati. tasya tena a-grahaṇāt. syād
0003003	tal-lakṣaṇam ca viśeṣa-drṣṭe na sambhavati,	<b>viśeṣeṇa</b> liṅgasya sambandha-a-yogāt. tad evaṃ
0007909	sva-jñānam na viśeṣayati, sva-sārūpyeṇa	<b>viśeṣeṇa</b> viśiṣṭam na utpādayati, tathā viśaya-
0007906	-anukāra-anurakta-viśaya-jñāna-ākāratvena	<b>viśeṣeṇa</b> viśiṣṭam na utpāditaṃ syād ity arthaḥ.
0015208	mano-vṛtti-samuccaya-arthe tu ca-śabde ' -	<b>viśeṣeṇa</b> sarvasyā mano-vṛtteḥ pratyakṣatva-
0011907	eva viśeṣa-smṛtimataḥ sāmānya-mātra-ālocanād	<b>viśeṣeṣv</b> a-grhyamāṇeṣu saṃśaya itī tulyā
0009612	-ādiṣu guṇeṣu tathā dravyatva-ādiṣu sāmānya-	<b>viśeṣeṣu</b> karmaṇi ca saṃyukta-samavāyāt. rūpatva-
0017703	a-bheda-upacāro viśeṣaṇa-abhidhāna-rūpeṇa	<b>viśeṣya</b> -abhidheya-pratipattiḥ. abhidhāna-
0011401	-jñāna-nimittatvād viśeṣya-viśayam itī.	<b>viśeṣya</b> -jñāna-nimittatvaṃ tasya, tad-a-bhāve tad-
0011314	khadira-ādi-viśayam, evaṃ viśeṣaṇa-jñānam	<b>viśeṣya</b> -jñāna-nimittatvād viśeṣya-viśayam itī.
0011313	ity-ādir vyāptiḥ yathā ity-ādir drṣṭāntaḥ.	<b>viśeṣya</b> -jñāna-hetutvād ity a-siddhatām āha. evaṃ
0011405	dātum, tac ca sampradānam, etad api sarvam	<b>viśeṣya</b> -jñāna-hetutvād viśeṣaṇa-jñāna-vat karaṇam
0011508	ca ity-ādi. nanu ca viśeṣaṇe 'dhigantavye	<b>viśeṣya</b> -jñānasya phalatvam uktam. tat kim ucyate
0013201	sārvendriyatvaṃ sidhyati. ye hi viśeṣaṇa-	<b>viśeṣya</b> -bhūtāḥ, te tulya-indriya-viśayāḥ. tad
0017604	nīcīyate, na ca indriya-dhiyo viśeṣaṇa-	<b>viśeṣya</b> -yojane sāmartyam, ato 'sambhavo
0012412	— yad bhinna-indriya-grāhya-viśeṣaṇa-	<b>viśeṣya</b> -viśayam jñānam, na tat pratyakṣam,
0011401	viśeṣaṇa-jñānam viśeṣya-jñāna-nimittatvād	<b>viśeṣya</b> -viśayam itī. viśeṣya-jñāna-nimittatvaṃ
0013205	'sti itī dravyavanti. atra dravyavān guṇo	<b>viśeṣyaḥ</b> , dravyam viśeṣaṇam. tataś ca yathā guṇaḥ
0011507	tat pramānam. tad eva tena pramīyate, na	<b>viśeṣyam</b> itī. tasmāt siddham bhinna-viśayatvam.
0012404	ity āha — tac ca ity-ādi. prāḡ viśeṣaṇam	<b>viśeṣyam</b> ca grhītvā loka-vyavasthāṃ ca anusmṛtyā
0012315	ādīnā. avaśyam itī. anyathā yo 'pi viśeṣaṇam	<b>viśeṣyam</b> ca na grhṇāti tayoś ca sandhānam na
0017607	-buddher āśaṅkyeta. anusandhāne tu viśeṣaṇa-	<b>viśeṣyayor</b> vastu-sator api na indriya-dhiyaḥ
0011502	tasya eva viśeṣaṇasya tat pramānam, na	<b>viśeṣyasya</b> , tatra tad-vyāpāra-a-prathanāt. nanu
0013105	an-eka-anta uktaḥ, tat-parihārāya upanyāsaḥ.	<b>viśeṣyā</b> rūpa-ādayaḥ. tān bhinnān sad guṇa itī ca
0013115	pravartata ity arthaḥ. tataś ca rūpa-ādīnām	<b>viśeṣyānām</b> sārvendriyatvāt tad-viśeṣaṇayor api
0011309	palāśād anya-viśayasya cchedanasya palāśe.	<b>viśeṣyād</b> anya-viśayam ca viśeṣaṇa-jñānam karaṇam
0013104	tasya grahaṇāt, na tena an-eka-antaḥ. tathā	<b>viśeṣyān</b> ity-ādi. bhāva-guṇatvābhyāṃ yaḥ prāḡ an-
0013114	-buddhy-a-bhāvād itī. na a-grhīta-viśeṣaṇā	<b>viśeṣye</b> buddhiḥ pravartata ity arthaḥ. tataś ca
0017301	gamanam āśritya vyutpādita itī darśayati.	<b>viśama</b> upanyāsa itī drṣṭānta-dārṣṭāntikayor
0003008	pratipāditaṃ. na tāvad eka-saṅkhyā-nirāso	<b>viśaya</b> -a-niyamāt. yadā na sāmānya-viśayam eva
0002607	na, jñeyatvena adhyavasāyād asti tatra api	<b>viśaya</b> -adhimokṣaḥ. yadā punar a-bhāva-vat
0007905	-jñānena a-viśiṣṭam a-viśeṣitam bhavet.	<b>viśaya</b> -anukāra-anurakta-viśaya-jñāna-ākāratvena
0007915	idaṃ kāryam. tad-ākāratve tu sva-bhāvāḥ.	<b>viśaya</b> -anubhava-jñānam ca atra upalakṣaṇa-mātram.
0008001	tathā hi yathā viśaya-jñāna-jñānam	<b>viśaya</b> -anubhava-jñānasya na kevalām artha-rūpatām
0011913	utpadyate. viśaya-ālocana-arthatvād itī	<b>viśaya</b> -anubhava-prayojanatvād ity arthaḥ. viśaya-

- 0011915 iti. tac ca nir-vikalpakatvāt. yasya ca  
0013615 pauraṣeyo bodha ucyate caitanya-rūpo  
0008203 tat kim iti vismaryate. tasmāt tatra api  
0008113 dvairūpyam. viṣaya-jñāne tu yaj jñānam, tad  
0007805 -ākāratvāt, sva-ābhāsam anubhava-ākāratvāt.  
0007815 arthaḥ. anyathā iti dvi-rūpatā-a-bhāve. yadi  
0014501 ca śabda-ādi-grahaṇam. vyāpaka-viruddhaḥ.  
0008412 ity arthaḥ. tathā sati ko doṣa ity āha —  
0008502 ekam an-anubhūtam a-smṛtam eva ca āstām. ato  
0017510 tasya yathā indriya-antarām na kāraṇam, evam  
0013709 yā grahaṇe vartate. kecid āhuḥ — indriya-  
0008412 ity āha — viṣaya-antara-sañcāra ity-ādi.  
0014503 sukha-ādīn grhṇāti. tac ca saṁsthānam  
0006505 sva-adhigama-apekṣayā pratyakṣatvam bāhya-  
0002701 iṣṭam ity a-doṣaḥ. sāmānya-rūpatvam tu tasya  
0009413 ca kalpitam buddhy-ārūḍham eva na indriya-  
0014814 jñānam anya-ākāram iṣyate, na tad-vaśena  
0008115 viṣaya-jñāna-sambandhināu tad-dvāra-āyātau  
0007810 eva tena ālambyate. viṣaya-jñāna-jñāne ca  
0006515 iti phalत्वam upacaryate. tasya eva ca  
0007806 jñānam viṣaya-jñānam eva, tad-ābhāsam  
0007813 eṣa hetv-artho labhyate. sva-ābhāsam ca iti.  
0008110 ity abhyupeyam. na ca ādyasya jñānasya  
0007913 ālambyamāno gauḥ sāsna-ādima-ākārah.  
0007901 jñāne sādhyamāne kvacid iyam āśānkā syāt —  
0007711 tad etad uktaṁ bhavati — viṣaya-jñāne  
0007806 -ākāra-viṣaya-jñāna-ākāram ity arthaḥ. anena  
0007812 tasya viṣayo yujyate, atiprasaṅgāt. tasmād  
0007911 ca. tasmād viṣaya-jñānasya apy asti  
0006603 na anyathā. tasmāt sā eva tasya ātma-bhūtā  
0006601 vyavahriyate ity arthaḥ. tathā hi taj jñānam  
0008208 viṣayas tadānīm na asti iti niścitaḥ, tasya  
0007804 ity etad pramāṇa-phalam. tatra artha-ābhāsam  
0013712 -saṁyoga-an-antarām vikriyā-upajāyamānā  
0007902 tāṁ nirākartuṁ sva-rūpam a-jahad eva tad  
0007903 sva-rūpam vā iti. anubhava-ākāram eva vā, na  
0007801 vādī, yo jñānasya jñāna-rūpam na icchati.  
0013610 anena hi granthena indriya-vṛttir eva bāhya-  
0007817 jñānam icchati, tat kim-artham idam uktam.  
0013710 a-pratiṣṭhitā vṛttir ucyate. pratiṣṭhitā tu  
0007712 viśeṣaḥ. tathā hi tad viṣaya-jñānād adhikena  
0006910 tena eva svena rūpeṇa ābhāsata iti kṛtvā.  
0006908 atra iti pūrva-ukte pratyakṣe. sva-ābhāsam  
0007608 viṣaya-ābhāso grhyate. prameyam tad iti sa  
0007201 prameye sva-saṁvedana-phala-vyavasthāyām api  
0007207 api tad an-apekṣya jñānasya bāhye prameye  
0007302 viṣaya-niścayo bhavet, na anyathā. tasmād  
0006912 'sya iti viśrahaḥ. yadā tu na āśrīyate, tadā  
0007607 sva-aṁśasya ca mānatvena vidhānād iha  
0015515 manasi indriya-vyavasāyaḥ sva-  
0012313 -ādi. sva-artha-mātra-grāhikavād ity etad  
0011913 eva ayam, na gavaya iti nirṇaya utpadyate.  
0017613 kaṇabhuk-parīkṣāyām ukta eva ayam arthaḥ —  
0011913 viṣaya-anubhava-prayojanavād ity arthaḥ.  
0012209 pratyakṣam icchati, katham tad uktam —  
0006911 viṣaya-ābhāsam ca iti. atra yadā bāhyo  
0004409 sāmārthyāt teṣāṁ yat sāmānyam a-bhinnaṁ, sa  
0010316 arthaḥ. kvacid anyathā-bhāvo vyabhicārī  
0012915 ity-ādi. dravyād anya eva asya kalpito  
**viṣaya**-anubhava-mātram prayojanam, tad vicāra-nir-  
**viṣaya**-anubhava-sva-bhāvaḥ. etac ca ātmanah sva-  
**viṣaya**-anurūpa-jñāna-ākāratayā sādhye yad yad-  
**viṣaya**-anurūpa-jñāna-ābhāsam sva-ābhāsam ca ity  
**viṣaya**-anurūpa-jñāna-ābhāsam iti. rūpa-āder  
**viṣaya**-anurūpam eva viṣaya-jñānam syād iti na  
**viṣaya**-antara iti indriya-antara-viṣayatvena  
**viṣaya**-antara-sañcāra ity-ādi. viṣaya-antare  
**viṣaya**-antara-sañcāraḥ syād iti. a-yuktam etat.  
**viṣaya**-antarām api. yathā ca viṣayasya anyena an-  
**viṣaya**-antarāla-vartinī kaśā-abhighāta-vad ūrdhva  
**viṣaya**-antare jñānasya pravṛttir na syāt. iṣyate  
**viṣaya**-antare na asti. an-eka-saṁsthāna-bhedena  
**viṣaya**-apekṣayā tad-ābhāsatvam na virudhyate,  
**viṣaya**-apekṣayā vyavasthāpyate. artha-antara-  
**viṣaya**-abhimate 'sti. tat katham tatra vyapadiṣṭe  
**viṣaya**-avadhāraṇam syāt. tac ca iṣṭam. tad etena  
**viṣaya**-ākāra-anubhava-ākārau tṛtīyaś ca sva-  
**viṣaya**-ākāra-anurakta-viṣaya-jñāna-ākāra  
**viṣaya**-ākāra-parigrahāt sa-vyāpāra-pratītir iti  
**viṣaya**-ākāra-viṣaya-jñāna-ākāram ity arthaḥ.  
**viṣaya**-ākāra-viṣaya-jñāna-ābhāsam sat sva-rūpeṇa  
**viṣaya**-ākāra-śūnyatve pūrva-viprakṛṣṭa-artha-  
**viṣaya**-ākāram ca viṣaya-jñānam sva-jñānena  
**viṣaya**-ākāram cej jñānam pratipadyate, sva-rūpa-  
**viṣaya**-ākāram jñānam iti. tad eva viśeṣaḥ. tathā  
**viṣaya**-ākāram viṣaya-jñānam sva-jñānena ālambyata  
**viṣaya**-ākāram viṣaya-jñānam sva-jñānena ālambyata  
**viṣaya**-ākārah. yad yad-ākāram sva-jñānena  
**viṣaya**-ākāratā pramāṇam iti. yuktaṁ ca etat.  
**viṣaya**-ākāratām dadhānam nir-vyāpāram api sat sva  
**viṣaya**-ākāratām prati saṁśayo na bhavaty eva iti  
**viṣaya**-ākāratvāt, sva-ābhāsam anubhava-ākāratvāt.  
**viṣaya**-ākāratvena a-pariniṣpannā vṛttir jñeyā.  
**viṣaya**-ākāram anukaroti iti darśana-artham etad  
**viṣaya**-ākāram api. jñāna-jñānam api viṣaya-  
**viṣaya**-ākāras tu na siddhaḥ parasya iti. tena  
**viṣaya**-ākārā mano-vṛtṭyā saṁvedyate, na tv  
**viṣaya**-ākāre jñāne sādhyamāne kvacid iyam āśānkā  
**viṣaya**-ākāreṇa pariṇāmena pariniṣpannā grahaṇam  
**viṣaya**-ākāreṇa viśiṣyate. para-abhiprāyeṇa evam  
**viṣaya**-ābhāsam ca iti. atra yadā bāhyo viṣaya  
**viṣaya**-ābhāsam ca iti. svam ābhāso 'sya iti sva-  
**viṣaya**-ābhāsaḥ prameyam. pramāṇa-phalate punar  
**viṣaya**-ābhāsata eva jñānasya pramāṇam iṣyate, na  
**viṣaya**-ābhāsata eva pramāṇam, na sva-ābhāsata,  
**viṣaya**-ābhāsata pramāṇam. nanu ca iha viṣaya-  
**viṣaya**-ābhāso 'sya iti. viṣayaḥ punar atra grāhya  
**viṣaya**-ābhāso grhyate. prameyam tad iti sa viṣaya  
**viṣaya**-ābhāso mano-vyavasāyena samprkṛtaḥ  
**viṣaya**-ālocana-arthatvād ity asya vivaraṇam.  
**viṣaya**-ālocana-arthatvād ity viṣaya-anubhava-  
**viṣaya**-ālocana-arthatvān na sandhānam viśeṣanair  
**viṣaya**-ālocana-mātra-artham hi iti. mātra-śabdo  
**viṣaya**-ālocana-mātra-artham hi catuṣṭaya-  
**viṣaya**-āśrīyate, tadā viṣayasya iva ābhāso 'sya  
**viṣaya** ity uktaṁ bhavati. ataś ca kalpanā-  
**viṣaya** iti, kvacid anyatra-bhāvo vyabhicārī hetur  
**viṣaya** iti darśayati. bhinnam viṣayam ity-ādi.

0017811 ca — na sāmānyam indriya-dhiyo  
0004901 ca śabdād indriya-viṣaye. tasmād ekas taylor  
0017209 hy atra rajaḥ-prabhṛtibhiḥ samprayogāt tad-  
0015801 sambhavaty an-antaram. evaṃ ca iti.  
0008009 -ādīni tāni pūrvasya anubhava-jñānasya yo  
0005215 yaḥ samanantara-pratyaya-viśeṣaḥ sa sva-  
0010603 iti gṛhyeran. rūpa-grahaṇaṃ ca atra cakṣur-  
0006918 tu vijñānasya. na ca vijñāna-upalabdhir eva  
0011002 ity-ādī. anyathā ity-ādīnā bahir-nirgatasya  
0007816 na anubhava-rūpaṃ api. nanu ca na eva kaścīd  
0014216 sukha-āder grahaṇe hi indriya-vṛttināṃ sva-  
0004814 iti, kathaṃ ca gām ānayā ity ukta indriya-  
0011008 a-doṣaḥ. a-pihita-adhiṣṭhānam eva hi tad  
0011003 asti, tasya bahir-nirgatasya a-pratibaddhaṃ  
0011003 āha. yasya indriyasya adhiṣṭhāna-pidhāne  
0003911 kāraṇa-antara-upalakṣaṇa-mātraṃ vā  
0005204 ca rūpa-ādayo viṣayā eva, tat kim-arthaṃ  
0011005 ca sva-adhiṣṭhāna-pidhāne cakṣuḥ-śrotayor  
0005712 saṅketa-grāhi, tat tatra śabda-dvāreṇa tasya  
0004203 antara-sammukhī-bhāve ca satī pratyupasthita-  
0009410 yadi tata eva tad bhavati ity etad  
0005213 tad etad uktaṃ bhavati — indriya-jñāna-  
0007810 viṣaya-jñāna-jñāne ca viṣaya-ākāra-anurakta-  
0007906 a-viśeṣitaṃ bhavet. viṣaya-anukāra-anurakta-  
0007806 viṣaya-jñānam eva, tad-ābhāsaṃ viṣaya-ākāra-  
0007813 labhyate. sva-ābhāsaṃ ca iti. viṣaya-ākāra-  
0007904 -jñānena a-viśiṣṭaṃ syād iti. jñāna-jñānam  
0007709 upādānam an-arthaṃ syāt, vinā api tena  
0008009 ity-ādī. ca-kāro 'vadhāraṇe. uttara-uttarāṇi  
0008001 ca sva-jñānena upalabhyate. tathā hi yathā  
0007809 tad-ākāra eva tena ālambyate.  
0007706 ity arthād ātma-samvedanaṃ sidhyati.  
0007707 cakṣur-ādī-vijñānam. viṣaya-jñāne taj-jñānam  
0000312 ārabdhavyam. tad yathā an-anuṣṭheya-  
0000315 prekṣāvātā ārabdhavyam. tad yathā anuṣṭheya-  
0008115 viṣaya-sārūpyaṃ syād iti cet, yatas tasya  
0007706 viṣaya-jñāna-taj-jñāna-viśeṣāt tv ity-ādī.  
0007708 -jñāna-taj-jñānam. atra yadi tac-chabdena  
0007815 dvi-rūpatā-a-bhāve. yadi viṣaya-anurūpaṃ eva  
0007806 jñāna-ākāram ity arthaḥ. anena viṣaya-ākāram  
0007812 yujyate, atiprasaṅgāt. tasmād viṣaya-ākāram  
0007913 gauḥ sāsna-ādīmad-ākāraḥ. viṣaya-ākāram ca  
0007909 viśeṣeṇa viśiṣṭaṃ na utpādayati, tathā  
0008004 gṛhyate. syād etat — nir-ākāram eva  
0007805 iti. rūpa-āder viṣayasya anurūpaṃ jñānam  
0007712 para-abhiprāyeṇa evam uktam. paro hi  
0007910 -jñānam na viśeṣayet. viśeṣayati ca. tasmād  
0008114 ca ity etad eva kutaḥ, yatas tad-vaśena  
0008210 uttara-kālam ca ity-ādī. pūrvam ekasya  
0007711 jñānam iti. tad eva viśeṣaḥ. tathā hi tad  
0007907 sva-jñānam utpādayata ity etad asti, tadā  
0007707 -jñānam rūpa-ādī-grāhi cakṣur-ādī-vijñānam.  
0008113 eṣṭavyam. ataś ca siddhaṃ dvairūpyam.  
0007710 a-prakṛtatvāt. tad etad uktaṃ bhavati —  
0007904 vā, na viṣaya-ākāram api. jñāna-jñānam api  
0007905 jñāna-jñānam viṣaya-jñāna-ālambanam, tad  
0001503 -kṣaya-upāyaṃ sādhitavān a-parityakta-tad-  
0001501 na sa tad-artha-niṣpattāv a-parityakta-tad-  
0002708 yat puruṣa-artha-upayogi. yat punar ācāryeṇa  
**viṣaya** iti. na akṣa-para-tantrā syād iti.  
**viṣaya** iti sā apy a-kalpanā eva. tattva-vicāra-  
**viṣaya**-indriya-jñānasya utpannasya pratyakṣatā  
**viṣaya** indriya-vyavasāyo grāhyo viṣayo  
**viṣaya** uttara-uttara-jñāna-apekṣayā jñāna-  
**viṣaya**-upajanita-an-antara-rūpa-ādī-kṣaṇa-saha-  
**viṣaya**-upalakṣaṇa-arthaṃ. yo yataḥ sa-antara iti  
**viṣaya**-upalabdhiḥ, vijñānād viṣaya-bhedāt. ataḥ  
**viṣaya**-upalambha-a-sāmarthyē hetum āha. yasya  
**viṣaya**-eka-rūpaṃ jñānam icchatī, tat kim-arthaṃ  
**viṣaya** eva niveśo na syāt, sarvatra sukha-ādīnāṃ  
**viṣaya** eva pravartate. na hy anyam upalabdhavato  
**viṣaya**-grahaṇa-samarthaṃ, na anyathā iti. śrotra-  
**viṣaya**-grahaṇa-sāmarthyam na asti, tvag-ādī-  
**viṣaya**-grahaṇam na asti, tasya bahir-nirgatasya a  
**viṣaya**-grahaṇam. atra yathā kathaṃcit pratyakṣa-  
**viṣaya**-grahaṇam. an-ālambyamāna-rūpa-ādī-  
**viṣaya**-grahaṇam. kārya-a-bhāvaḥ. nanu cakṣuṣaḥ  
**viṣaya**-grahaṇāt sa-vikalpakaṃ bhavati, sva-rūpaṃ  
**viṣaya**-grāhi vikalpakaṃ jñānam pratyakṣatvena  
**viṣaya**-cintā-prakṛtam eva. anyathā jñānam iti  
**viṣaya**-janita-samanantara-rūpa-ādī-kṣaṇa-  
**viṣaya**-jñāna-ākāra upalabhyate, na tu tad-  
**viṣaya**-jñāna-ākāratvena viśeṣeṇa viśiṣṭaṃ na  
**viṣaya**-jñāna-ākāram ity arthaḥ. anena viṣaya-  
**viṣaya**-jñāna-ābhāsaṃ sat sva-rūpeṇa api  
**viṣaya**-jñāna-ālambanam, tad viṣaya-jñānena a-  
**viṣaya**-jñāna-ālambanasya jñānasya pratīteḥ.  
**viṣaya**-jñāna-jñāna-ādīni tāni pūrvasya anubhava-  
**viṣaya**-jñāna-jñānam viṣaya-anubhava-jñānasya na  
**viṣaya**-jñāna-jñāne ca viṣaya-ākāra-anurakta-  
**viṣaya**-jñāna-taj-jñāna-viśeṣāt tv ity-ādī. viṣaya  
**viṣaya**-jñāna-taj-jñānam. atra yadi tac-chabdena  
**viṣaya**-jñāna-parīkṣaṇam upadeṣṭari. na asti ca  
**viṣaya**-jñāna-parīkṣaṇam upadeṣṭari. sa-prayojanaṃ  
**viṣaya**-jñāna-sambandhināu tad-dvāra-āyātau viṣaya  
**viṣaya**-jñānam rūpa-ādī-grāhi cakṣur-ādī-vijñānam.  
**viṣaya**-jñānam sambadhyeta, tasya upādānam an-  
**viṣaya**-jñānam syād iti na anubhava-rūpaṃ api.  
**viṣaya**-jñānam sva-jñānena ālambyata ity eṣa hetur  
**viṣaya**-jñānam sva-jñānena ālambyata ity eṣa hetv-  
**viṣaya**-jñānam sva-jñānena ālambyate, tad-ākāro  
**viṣaya**-jñānam api sva-jñānam na viśeṣayet.  
**viṣaya**-jñānam utpadyate. tasmims tv artha-  
**viṣaya**-jñānam eva, tad-ābhāsaṃ viṣaya-ākāra-  
**viṣaya**-jñānasya anubhava-ākāram kevalam icchatī.  
**viṣaya**-jñānasya apy asti viṣaya-ākāraḥ. yad yad-  
**viṣaya**-jñānasya viṣaya-sārūpyaṃ syād iti cet,  
**viṣaya**-jñānasya viṣaya-sārūpyeṇa viśeṣeṇa  
**viṣaya**-jñānād adhikena viṣaya-ākāreṇa viśiṣyate.  
**viṣaya**-jñānād utpadyamānam jñānam yathā-ukta-  
**viṣaya**-jñāne taj-jñānam viṣaya-jñāna-taj-jñānam.  
**viṣaya**-jñāne tu yaj jñānam, tad viṣaya-anurūpa-  
**viṣaya**-jñāne viṣaya-ākāram jñānam iti. tad eva  
**viṣaya**-jñānena a-viśiṣṭaṃ syād iti. jñāna-jñānam  
**viṣaya**-jñānena a-viśiṣṭaṃ a-viśeṣitaṃ bhavet.  
**viṣaya**-dayaś ca bhagavān. vyāpaka-viruddhaḥ.  
**viṣaya**-dayas taṃ tatra vañcayati. tad yathā suta-  
**viṣaya**-dvaividhyam uktam, tat tasya eva sva-rūpa-

0002706 ity a-prameyam eva, tat katham ācāryeṇa  
 0015303 indriya-vyavasāyas tasya viṣayaḥ, evam apy a-  
 0012801 artham an-ekam indriyaṃ gr̥hṇīyāt, tataḥ sva-  
 0004905 tasyaḥ śābdena eka-viṣayatvād iti  
 0007302 ātmanah samvittiḥ syāt. tataś ca tad-vaśād  
 0013704 yā punar vṛtīḥ pradīpa-prabhā iva kevalam  
 0002208 pramāṇa-paridr̥ṣṭa-vastu-sādhyā-artha-kriyā-  
 0002514 viṣaye 'n-eka-pramāṇa-avatārād vā. na tāvad  
 0002513 ekatvaṃ pramāṇasya. bahutvaṃ tu syāt. tac ca  
 0017111 a-vṛtter iti vacanāt tasya eva indriyasya  
 0017112 uktaḥ. yogyatvaṃ ca iha indriyasya  
 0006506 virudhyate, tathā yathā-uktasya api jñānasya  
 0007001 -upalabdhir eva viṣaya-upalabdhiḥ, vijñānād  
 0012303 ko 'nyo viṣayaḥ syād ity an-uttaram etat.  
 0011306 api niścaya-ātmakatvena a-bhedah, tathā api  
 0011610 -nivṛtīḥ phalaṃ bhaviṣyati iti darśayati.  
 0012216 ya evam icchati ity alam iti prasaṅgena.  
 0007307 evam uktam. evaṃ hi pramāṇa-phalayor  
 0008814 ity-ādi. atra ativyāpitā lakṣaṇasya uktā.  
 0009406 dr̥ṣyate rūpa-jñānaṃ śabda-jñānam iti.  
 0009411 eva katham evaṃ brūyāt. evaṃ tarhi  
 0017508 iti. tasya api dvi-ṣṭhatvād iti. indriya-  
 0005208 eva. rūpa-ādi-viṣayāṇaṃ vikāro rūpa-ādi-  
 0013707 -rasa-gandhānāṃ yathā-kramam ity anena sva-  
 0014012 vastutas tad dvi-grāhyaṃ dr̥ṣṭam iti sva-  
 0016207 kāla ity-ādi. śāstre śrotra-ādīnāṃ sva-  
 0013812 eva śabda-viṣayam. anena tvag-ādīnāṃ sva-  
 0004902 -vicāra-vyāpṛtā hi vyākhyātāraḥ khalv evaṃ  
 0015804 -bhāva iṣyate parasparam. na hy anyathā  
 0014107 te 'pi sama-samsthānā ity a-codyam etat. sva-  
 0005206 viṣayā bhavanti. upacāreṇa tu taj-jātīyatayā  
 0004007 indriya-vijñāne 'kṣa-vyapadeśasya asti na  
 0004008 -niyoga-arhatā vyāptā. atas tad gamakatvaṃ  
 0007007 -lakṣaṇena viṣayeṇa sa-viṣayam, tatra eva  
 0006913 iti. viṣayaḥ punar atra grāhya-amśaḥ, tatra  
 0002309 'py a-prāmāṇyam avagacchet pratipattā iti  
 0008815 -ādi-vyaktiḥ, vijñānasya ālambanatvena sā  
 0013712 na asti ghrāṇa-ādau tatra api indriyasya  
 0006906 sva-samvittiḥ phalaṃ vā atra iti. pūrvam  
 0009913 kalpate, anyatra iti-karaṇa-yuktād  
 0002214 -nirāsāya śāstram iti. tatra phala-sva-rūpa-  
 0013613 adhiṣṭhitā ity uktā. vṛttir indriyāṇaṃ sva-  
 0008114 eva kutaḥ, yatas tad-vaśena viṣaya-jñānasya  
 0007704 sidhyati ity abhiprāyāt. dvairūpye hi siddhe  
 0007303 tasmād viṣaya-ābhāsātā pramāṇam. nanu ca iha  
 0006702 ata eva. na apy artha-ālocanam, a-sati  
 0008210 ca ity-ādi. pūrvam ekasya viṣaya-jñānasya  
 0014813 vartamāna-sāmīpya-vaj jñāna-ākāra-vaśena hi  
 0009714 iti vyapadeśyo viṣayaḥ. na asya vyapadeśyo  
 0013005 bahu-vr̥hiḥ. punas tat-sahacarah samudāyo  
 0009412 rūpeṇa vyapadeśo 'sya bhaviṣyati ity āha —  
 0015303 sampādītatvāt. atha indriya-vyavasāyas tasya  
 0007208 tv a-para-arthatvāt. grāhaka-ākāro hy ātma-  
 0008101 pratipatrā grhyeran. na ca asau teṣāṃ  
 0015802 mano-vyavasāyasya. mano-vyavasāyo 'pi  
 0017712 tad yathā cakṣur-vijñānaṃ śabdena. a-  
 0014206 āha — arthe vā ity-ādi. arthaḥ sva-  
 0008206 na etad asti. yasya hi jñānasya sannikṛṣṭo  
 0008208 jñānasya iti. yasya tu jñānasya viprakṛṣṭo  
 0015303 viṣaya-dvaividhyam uktam — na hi sva-sāmānya-  
 0015303 viṣaya-nimitto viṣayī syāt. tac ca a-yuktam. na  
 0015303 viṣaya-niyamo na syād indriyāṇam. ataś ca rūpa-  
 0015303 viṣaya-nirdeśena api pratyakṣasya a-vikalpatā  
 0015303 viṣaya-niścayo bhavet, na anyathā. tasmād viṣaya-  
 0015303 viṣaya-prakāśikā, na tu caitanya-samparkād  
 0015303 viṣaya-pramāṇa-antara-vṛtīyā niścayo bhavati  
 0015303 viṣaya-bahutvāt. atra kāraṇam āha — yasmāl  
 0015303 viṣaya-bahutvād vā, ekasmīn api viṣaye 'n-eka-  
 0015303 viṣaya-bhāva-upagamana-lakṣaṇaṃ sadanam atra  
 0015303 viṣaya-bhāva-upagamana-sāmānyam eva vaktum  
 0015303 viṣaya-bheda-apekṣayā tad ubhayaṃ iti. atra ca  
 0015303 viṣaya-bhedāt. ataḥ sva-samvitteḥ phalatvaṃ an-  
 0015303 viṣaya-bhede ko doṣa ity āha — na hi ity-ādi.  
 0015303 viṣaya-bhedena jñāna-bhedāt pramāṇāt phalasya  
 0015303 viṣaya-bhedo 'py atra na asti ity upanyāsaḥ. na  
 0015303 viṣaya-bhedo 'pi iti. pramāṇasya ātma-mano-  
 0015303 viṣaya-bhedo na bhavati, yatra eva sādhanam bāhye,  
 0015303 viṣaya-mātram ity atra yā tadānīm sannihitā rūpa-  
 0015303 viṣaya-rūpa-vyatirekeṇa tv a-śakyam tad  
 0015303 viṣaya-rūpeṇa vyapadeśo 'sya bhaviṣyati ity āha  
 0015303 viṣaya-vartitvād dvi-ṣṭhatvam. anena ca tasya na  
 0015303 viṣaya-vikārah, sa ālambanam yasya tat tathā-  
 0015303 viṣaya-viniveśa-vacanān niyata-viṣayatvam. nanu  
 0015303 viṣaya-viniveśa-vyāghāta iti. śabda-ādayaś ca iti  
 0015303 viṣaya-viniveśam sāmprata-kāla-vṛttitvaṃ ca  
 0015303 viṣaya-viniveśo boddhavya iti. trayo guṇas  
 0015303 viṣaya-vivekam kurvanti, na vyavahartāraḥ. te tu  
 0015303 viṣaya-viṣayitvaṃ sambhavati. na ca yugapad-  
 0015303 viṣaya-vṛtīyā-bhāva iti cakṣuṣā ghaṭa-ādi-  
 0015303 viṣaya-vyapadeśaḥ syāt, na tu mukhya-viṣayatvam.  
 0015303 viṣaya-vyapadeśasya. gamakatvena ca śabda-niyoga-  
 0015303 viṣaya-vyapadeśān nivartamānaṃ tan-niyoga-arhatām  
 0015303 viṣaya-vyavasthānāt. bāhya-artha-pakṣe tu bāhyena.  
 0015303 viṣaya-vyavahārāt. tasya ity-ādi. saty a-sati vā  
 0015303 viṣaya-vyutpattiḥ. pramāṇāt phalam a-vyatiriktam  
 0015303 viṣaya-śabdena ucyate. mātra-śabda ālambana-  
 0015303 viṣaya-samyoga-an-antaraṃ vikriyā-upajāyamānā  
 0015303 viṣaya-samvittiḥ phalam uktā. ato vikalpa-artho  
 0015303 viṣaya-samśabdanād rūpam iti jñānam, rasa iti  
 0015303 viṣaya-sāṅkhyā-vipratipattayaś catasrah. tāsāṃ  
 0015303 viṣaya-sānnidhye tad-ākāreṇa pariṇāmo jñeyaḥ. sā  
 0015303 viṣaya-sārūpyam syād iti cet, yatas tasya viṣaya-  
 0015303 viṣaya-sārūpyam ātma-bhūtam jñānasya samvedyata  
 0015303 viṣaya-sārūpyasya samvidam prati sādhanatvaṃ  
 0015303 viṣaya-sārūpye 'rtha-ālocanasya eva a-siddheḥ.  
 0015303 viṣaya-sārūpyeṇa viśeṣeṇa dvairūpyam sādhitam.  
 0015303 viṣaya-sva-bhāvo 'vadhāryate. yadi punar anyathā-  
 0015303 viṣayo 'sti ity a-vyapadeśyam. atha vā tad eva  
 0015303 viṣayo 'sya iti bahu-vr̥hir eva. evaṃ rūpa-  
 0015303 viṣayo 'sya ca iti. sāmānya-rūpeṇa rūpatva-ādīnā  
 0015303 viṣayaḥ, evam apy a-viṣaya-nimitto viṣayī syāt.  
 0015303 viṣayaḥ katham bāhye 'rthe pramāṇam syāt. na hy  
 0015303 viṣayaḥ, kiṃ tarhy ādyasya eva jñānasya. tatas  
 0015303 viṣayo grāhyo viṣayaṇo grāhakasya indriya-  
 0015303 viṣayaś ca gotva-ādi-sāmānyam indriya-buddheḥ.  
 0015303 viṣayaḥ, tatra vikalpikā syāt. kuta ity āha —  
 0015303 viṣayaḥ, tatra sandeho jāyate — kim ayaṃ nīla-  
 0015303 viṣayas tadānīm na asti iti niścītaḥ, tasya

0017608	-dhiyaḥ śaktiḥ. tathā hi gandho rūpi-indriya-	<b>viṣayo</b> dravyaṃ ca para-matena, tathā api na tayoh
0009902	a-dṛṣṭatvāt. tac ca sāmānyam anumānasya eva	<b>viṣayaḥ</b> , dhūma-ādibhiḥ pūrva-dṛṣṭa-sāmānyena agny-
0009713	saṃyogyā-ādinā liṅgena iti vyapadeśyo	<b>viṣayaḥ</b> . na asya vyapadeśyo viṣayo 'sti ity a-
0010010	bhrāntiḥ. tatas tat-kalpitatvāt tasyā eva sa	<b>viṣayaḥ</b> , na indriya-jñānasya. tato na tad-
0012913	eva a-sprākṣam ity asya a-bheda-jñānasya ko	<b>viṣayaḥ</b> . na ca a-viṣayam eva etad iti śakyate
0004904	sva-saṃvedyam a-nirdeśyaṃ rūpaṃ pratyakṣa-	<b>viṣayo</b> na ca evaṃ-vidhe kalpanā pravartate,
0017710	a-nirdeśyam eva sva-lakṣaṇam indriya-dhiyo	<b>viṣayaḥ</b> , na nirdeśyaṃ sāmānyam. ato na tena a-
0011108	etat syāt — yady api sukha-ādi pratyakṣa-	<b>viṣayo</b> na bhavati, tathā apy anumāna-ādi-
0009904	sādhāraṇa-viṣayatvāt. atha api syād — yadi	<b>viṣayo</b> na vyapadiśyate, na nāma. jñānam tu
0017711	kartuṃ sā samarthā iti su-ucitam. yo yasya a-	<b>viṣayaḥ</b> , na sa tena a-bheda-upacāram kartuṃ
0006813	bāhya-arthaḥ, tathā api yathā-saṃvedanam eva	<b>viṣayo</b> niściyata iti tad eva phalaṃ yuktam. na hi
0004510	a-bhinna-kalpitam, indriya-jñānasya ca	<b>viṣayaḥ</b> parama-aṅv-ākhyam an-ekam vastu. tat
0006912	tu na āśrīyate, tadā viṣaya ābhāso 'sya iti.	<b>viṣayaḥ</b> punar atra grāhya-aṃśaḥ, tatra viṣaya-
0004808	api hi śakyate vaktum — eka eva teṣāṃ	<b>viṣayaḥ</b> , pratibhāsa-bhedas tv āśraya-bhedād iti.
0016906	kathyatām iti. indriyasya hi viśiṣṭa eva	<b>viṣayaḥ</b> pratiyogī, yathā cakṣuṣo rūpaṃ ity-evam-
0014416	viṣaye jñānam utpadyate, tadā ākāraḥ sa	<b>viṣayaḥ</b> pratiyate. dṛṣṭam ca ity-ādinā hetum āha.
0015213	mano-vyavasāyasya yaugapadyam iṣyate, tasya	<b>viṣayo</b> bāhya-arthaḥ syād indriya-vyavasāyo vā.
0004812	kalpanā yadi śabda-indriya-jñānāyor na eko	<b>viṣayo</b> yaḥ sāsna-ādimān sa gaur ity upadeśād gāṃ
0008109	-artha-ākārāṇi gr̥hyante. na ca teṣāṃ sva-	<b>viṣayaḥ</b> , yatas tvad-uktayā nītyā tathā gr̥hyeran.
0007811	ākāra-antaram. na ca a-pratibhāsamānas tasya	<b>viṣayo</b> yujyate, atiprasaṅgāt. tasmād viṣaya-
0009001	syāt. atha smṛty-ādīnāṃ kalpitam sāmānyam	<b>viṣayo</b> vyapadeśa-hetuḥ, tac ca saṃvṛti-sattvād a-
0009801	ity a-vyapadeśyam. mṛga-tṛṣṇā-ādir	<b>viṣayo</b> vyabhicārī, yathā jala-ādi-rūpatvena
0007710	tac-chabda-upādāna-sāmarthyād guṇa-bhūto 'pi	<b>viṣayaḥ</b> sambadhyate, anyasya iha a-prakṛtatvāt.
0013004	iti. sa cakṣuḥ-sparśana-upalabdho bhinno	<b>viṣayaḥ</b> sahacaro 'sya iti tad-guṇa-saṃvijñāno
0004802	bhinna-rūpa-jñāna-grāhyatvān na indriya-	<b>viṣayaḥ</b> sitatva-ādi-nirdeśya iti. yad yato bhinna
0004804	-viṣayād bhinna-rūpa-jñāna-grāhyaḥ ca śabda-	<b>viṣayaḥ</b> sitatva-ādīḥ. vyāpaka-viruddhaḥ. syād
0008012	-jñānānām a-viṣayatvāt. yadi sa teṣāṃ api	<b>viṣayaḥ</b> syāt, tadā tad-utpanneṣu teṣv artha-
0015305	mano-vyavasāyo 'pi indriya-vyavasāyasya	<b>viṣayaḥ</b> syāt. yas tu mano-vṛttyā api indriya-
0012303	an-ālabanaḥ. tasya samavāyi-kāraṇāt ko 'nyo	<b>viṣayaḥ</b> syād ity an-uttaram etat. viṣaya-bhede ko
0007908	-ākāra-viśiṣṭam syāt. a-sati tv asmin yathā	<b>viṣayaḥ</b> sva-jñānam na viśeṣayati, sva-sārūpyeṇa
0010001	vyapadeṣṭum a-śakyatvāt. so 'pi hi tāvad	<b>viṣayaḥ</b> sva-rūpeṇa vyapadeṣṭum a-śakyaḥ. kutaḥ
0005215	doṣaḥ pratikṣiptaḥ. kutaḥ punas tasya niyata-	<b>viṣayatā</b> iti cet, yatas tasya yaḥ samanantara-
0017607	ca dravyaṃ vastutvena abhyupetam, atas tad-	<b>viṣayatā</b> indriya-buddher āśaṅkyeta. anusandhāne
0013006	'pi sati na gandha-ādi-samudāya-mātra-	<b>viṣayatā</b> uktā bhavati. smārtam a-bheda-jñānam iti.
0012301	samavāyi-kāraṇam. anyathā sarva-jñānānām eka-	<b>viṣayatā</b> syāt. ātma-manaḥ-sannikarṣas tv an-
0003806	iti vaktavya abhilāpeṇa kalpanāyās tulya-	<b>viṣayatām</b> darśayitum — ucyata ity āha. tat punar
0002604	syāt. na eṣa doṣaḥ. yatra hi vyavahartṛṇām	<b>viṣayatva</b> -adhyavasāyas tatra iyaṃ cintā. na ca
0017611	gandha-viṣayam. atha ghrāṇa-vijñānam, dravya-	<b>viṣayatva</b> -an-upapattiḥ. sva-matena tu jāti-
0004408	nīla-ādi-bhedāḥ. nīla-ādi-dravya-sva-lakṣaṇa-	<b>viṣayatva</b> -pratiśedhena sāmarchyāt teṣāṃ yat
0003505	— kiṃ kāraṇam iti. ācāryas tv adhigata-	<b>viṣayatvam</b> a-prāmāṇye kāraṇam upadarśayiṣyann āha
0016605	ucyate, tasya apy upacārād atīta-an-āgata-	<b>viṣayatvam</b> abhyupeyate. parama-arthatas tu tad
0004603	draṣṭavyam, na sāmarchya-ākṣiptam sāmānya-	<b>viṣayatvam</b> ity a-viruddham. ye tu — eka-indriya
0015304	syāt. tac ca a-yuktam. na hy a-nimittasya	<b>viṣayatvam</b> upapadyate. anyathā mano-vyavasāyo 'pi
0005206	viṣaya-vyapadeśaḥ syāt, na tu mukhya-	<b>viṣayatvam</b> . kasya punas te viṣayāḥ. an-antaram
0015803	hi tayor apekṣayā viṣayitvaṃ ca bhavati	<b>viṣayatvam</b> ca. tayor nimitta-nimitti-bhāva iṣyate
0011507	na viśeṣyam iti. tasmāt siddham bhinna-	<b>viṣayatvam</b> . tatra ca ity-ādi. nanu ca viśeṣaṇe
0004809	artha-ākārasya anukārāc chābdasya eva eka-	<b>viṣayatvam</b> na cakṣur-vijñāna-ādīnām. na hi tāni
0013707	ity anena sva-viṣaya-viniveśa-vacanān niyata-	<b>viṣayatvam</b> . nanu śrotra-ādi-vṛttir eva śabda-
0018001	ca a-vyavahitam eva phalaṃ nyāyam. bhinna-	<b>viṣayatvāc</b> ca a-yuktaṃ tāsāṃ phalatvam.
0011903	phala-upabhokṛtvāc ca. manaso 'pi sarva-	<b>viṣayatvāj</b> jñānena eka-artha-samavāyāc ca. evaṃ
0009903	anumānāt, na pratyakṣasya, tasya a-sādhāraṇa-	<b>viṣayatvāt</b> . atha api syād — yadi viṣayo na
0008103	gr̥hyeta, na uttara-uttarāṇi, teṣāṃ tad-a-	<b>viṣayatvāt</b> . gr̥hyante ca tāny apy artha-ākāra-
0001715	tatra praśastatvaṃ tasya jñānasya tattva-	<b>viṣayatvāt</b> . tat punaḥ pramāṇa-saṃvādāt tad-
0002510	na pratyakṣeṇa kartum arhati, tasya bhāva-	<b>viṣayatvāt</b> . tat punar artha-sāmarchya-apekṣaṇāt,
0008011	eva prāpnvanti ity arthaḥ. kutaḥ. tasya a-	<b>viṣayatvāt</b> . tasya yathā-uktasya arthasya uttara-
0002506	anyato 'vasīyate, pratyakṣasya śārīra-mātra-	<b>viṣayatvāt</b> . na ca śārīram eva buddhiḥ, tat-
0012216	ātma-mano-viṣayatvāt phalasya ca artha-	<b>viṣayatvāt</b> . nanu jñānam apy ātmani samavāyāt tad-
0017004	āha — ye 'pi hi ity-ādi. pratyakṣa-ābhāsa-	<b>viṣayatvāt</b> pratyakṣa-ābhāsāḥ. ata eva a-santaḥ.
0011108	-viṣayo na bhavati, tathā apy anumāna-ādi-	<b>viṣayatvāt</b> prameyaṃ bhaviṣyati iti. ata āha —

0012216	viṣaya-bhedo 'pi iti. pramāṇasya ātma-mano-	<b>viṣayatvāt</b> phalasya ca artha-viṣayatvāt. nanu
0008012	-uktasya arthasya uttara-uttara-jñānānām a-	<b>viṣayatvāt</b> . yadi sa teṣām api viṣayaḥ syāt, tadā
0003609	drṣṭānto bhavitum arhati. tataś ca adhigata-	<b>viṣayatvāt</b> sa eva doṣaḥ. atha manyase — na eva
0003613	eva, na pramāṇam. atha a-bhinnau, adhigata-	<b>viṣayatvāt</b> sa eva prāmāṇya-a-bhāvaḥ. nanu pūrva-
0009901	darśayati. kasmān na asti ity āha — anumāna-	<b>viṣayatvād</b> ity-ādi. vyapadeśyam hi sāmānyam, na
0010004	sambhavo 'sti ity anuvartate, mano-bhrānti-	<b>viṣayatvād</b> ity-ādi. vyabhicāro 'tathā-bhāvaḥ.
0004905	vidhe kalpanā pravartate, tasyaḥ śābdena eka-	<b>viṣayatvād</b> iti viṣaya-nirdeśena api pratyakṣasya
0015001	eva na ātmā eko 'sya iti śābdasya eka-deśena	<b>viṣayatve</b> 'n-eka-ātmakatva-nivṛttim a-sambhāvayan
0004806	śābdasya tu manaḥ. tasmād āśraya-bhedād eka-	<b>viṣayatve</b> 'pi tayoh pratibhāsa-bheda iti. yady
0010004	-samīkṣita-abhidhānam etat. na ca vyabhicāri-	<b>viṣayatve</b> , sambhavo 'sti ity anuvartate, mano-
0002605	keśa-ādayat, taiḥ sva-jñāna-pratibhāsino	<b>viṣayatvena</b> adhimucyante. a-bhāvas tarhi sāmānyam
0002606	a-bhāvas tarhi sāmānyam mā bhūt. na hi tad-	<b>viṣayatvena</b> abhimatam, na samavāyi-kāraṇam.
0012301	eva. na etad asti. jñānasya hi jñeyam	<b>viṣayatvena</b> abhimate. nanu ca ity-ādi. sarvatra a
0014501	-viruddhaḥ. viṣaya-antara iti indriya-antara-	<b>viṣayam</b> a-sad-a-guṇa-vyāvṛtti-lakṣaṇam, yat
0013106	tato 'rtha-antara-vyavaccheda-	<b>viṣayam</b> , ato na tat pratyakṣatvena abhimatam iti
0003807	kalpanā-jñānam api na sva-lakṣaṇa-	<b>viṣayam</b> . ato na pramāṇa-antaram. evam idam
0003209	yojayati, api tu varṇa-sāmānyam eva sva-	<b>viṣayam</b> . atha ghrāṇa-vijñānam, dravya-viṣayatva-an
0017610	iti hi yadi cakṣur-vijñānam etat, na gandha-	<b>viṣayam</b> anumānam eva, na pramāṇa-antaram. ayaṃ ca
0002813	-viṣayam pratyakṣam eva, sāmānyā-lakṣaṇa-	<b>viṣayam</b> . anena tvag-ādīnām sva-viṣaya-viniveśo
0013812	śabdam na śṛṇoti. tasmāc chrotram eva śabda-	<b>viṣayam</b> āyatana-sva-lakṣaṇa-viṣayam ca uktam ity
0004601	na tu bhinneṣv a-bheda-kalpanayā sañcita-	<b>viṣayam</b> ārya-satya-darśanavat, tad eva pramāṇam,
0005701	-vyavaccheda-arthaḥ. tena yad bhūta-artha-	<b>viṣayam</b> āśamsā-arthaṃ vyācakṣate —kathaṃ nāma
0000503	a-sambhavo dyotyate. ye tu udghaṭita-dhī-	<b>viṣayam</b> ity-ādi. rūpaṃ sparśam ca parasparato
0012916	asya kalpito viṣaya iti darśayati. bhinnam	<b>viṣayam</b> ity āha — rūpa-ādy-a-grahe tad-buddhy-a
0013013	tat, na punar vastu-sad-ghaṭa-ādi-dravya-	<b>viṣayam</b> ity ucyate. bhavatu nāma tan nir-viṣayam
0016706	kāraṇe kārya-upacārāt tad apy atīta-an-āgata-	<b>viṣayam</b> iti ca sākalye 'vyayī-bhāvaḥ. ata etad
0007108	artha-śabdaś ca ayaṃ prameya-vacanaḥ. sa-	<b>viṣayam</b> iti yāvat. a-bhedena sarvatra iti. tad
0013107	-a-guṇa-vyāvṛtti-lakṣaṇam, yat sāmānyam tad-	<b>viṣayam</b> iti. viśeṣya-jñāna-nimittatvaṃ tasya, tad
0011401	-jñānam viśeṣya-jñāna-nimittatvād viśeṣya-	<b>viṣayam</b> iti. sa cakṣuḥ-sparśana-upalabdho bhinno
0013003	iti sūcayati. tat-sahacara-samudāya-	<b>viṣayam</b> iti. saha viṣayeṇa sa-viṣayam. tatra
0007006	vā. tasmāt sva-saṃvittih phalaṃ yujyate. sa-	<b>viṣayam</b> uktam ity anena sambandhaḥ. na tu
0004515	na tu bhinneṣv a-bheda-kalpanād iti sāmānya-	<b>viṣayam</b> upalabdhavatas tad utpadyate. tena yady
0012916	-ādi. rūpaṃ sparśam ca parasparato vyāvṛttam	<b>viṣayam</b> eva anumānam, kiṃ tarhi pramāṇa-antara-
0003009	-nirāso viṣaya-a-niyamāt. yadā na sāmānya-	<b>viṣayam</b> eva ity avagaccha. anubhava-ākāra-
0005216	-kāry eva taj janayati, atas tad yathā-ukta-	<b>viṣayam</b> eva etad iti śakyate vaktum, deśa-ādi-
0012913	asya a-bheda-jñānasya ko viṣayaḥ. na ca a-	<b>viṣayam</b> eva. kathaṃ kṛtvā. pratyutpanno hi bhāvo
0016605	parama-arthatas tu tad api vartamāna-	<b>viṣayam</b> eva. na etad asti. jñānasya hi jñeyam
0012217	nanu jñānam apy ātmani samavāyāt tad-	<b>viṣayam</b> eva, parama-arthato 'tīta-an-āgatayor a-
0016706	-viṣayam ity ucyate. bhavatu nāma tan nir-	<b>viṣayam</b> eva prāg eva ākhyātam. yad apy atīta-an-
0016602	nivāritatvāt. api ca asmākaṃ yogi-jñānam sad-	<b>viṣayam</b> , evaṃ viśeṣaṇa-jñānam viśeṣya-jñāna-
0011314	khadira-ādi-cchidā-nimittatvāt khadira-ādi-	<b>viṣayam</b> karaṇam, na tasya tatra phalaṃ bhavati.
0011308	ity-āder ayam arthaḥ — yad yato 'nyas-	<b>viṣayam</b> grahaṇam pramāṇa-antaram. tathā hi na tat
0002906	tasmād a-nityam rūpam ity-ādi-viśeṣa-sāmānya-	<b>viṣayam</b> ca ity-ādi. ca-śabdo 'vadhāraṇa-arthaḥ,
0002812	pramāṇa-dvītvam ity āha — sva-lakṣaṇa-	<b>viṣayam</b> ca uktam ity arthaḥ. na dravya-sva-
0004601	sañcita-viṣayam āyatana-sva-lakṣaṇa-	<b>viṣayam</b> ca pramāṇam icchanti. tac ca yathā na
0009009	tu parama-arthatā eva bāhyam prameyam tad-	<b>viṣayam</b> ca viśeṣaṇa-jñānam karaṇam iti vyāpaka-
0011309	-viṣayasya cchedanasya palāśe. viśeṣyād anya-	<b>viṣayam</b> , caitanya-grahaṇa-vat. tathā ca śabda-ādi-
0014417	yad a-bhinna-ākāraṃ grahaṇam, na tac citra-	<b>viṣayam</b> , caitanya-jñānavat, tathā ca śabda-jñānam
0014815	ākāraṃ jñānam na tad bhinna-an-eka-sva-bhāva-	<b>viṣayam</b> jñānam na agni-mātrād utpadyate, api tu
0008903	api pratyakṣatā syāt. syād etat — anumeya-	<b>viṣayam</b> jñānam artha ity uktam. artha-śabdaś ca
0007107	ata āśānkā-nivāraṇa-arthaṃ — yadā hi sa-	<b>viṣayam</b> jñānam arthaḥ, tadā ity anena. asti
0007102	ity etāvad eva kiṃ na uktam. kiṃ yadā hi sa-	<b>viṣayam</b> jñānam arthaḥ, tadā sva-saṃvedana-
0007004	hi-śabdo yasmād-arthe. yasmād yadā sa-	<b>viṣayam</b> jñānam āśādyā niḥ-śreyasa-arthinām tasya
0000204	catur-ārya-satya-lakṣaṇe tattve tad-	<b>viṣayam</b> jñānam. tathā ca yogi-jñānam. sva-bhāvaḥ.
0005707	tad yathā kāma-śoka-ādy-upaplūtānām priyā-	<b>viṣayam</b> jñānam, na tat pratyakṣam, mānasam eva vā
0012412	yad bhinna-indriya-grāhya-viśeṣaṇa-viśeṣya-	<b>viṣayam</b> jñānam. sthīratva-viśeṣaṇa-viśiṣṭena
0001809	hi na teṣām pramāṇa-saṃvādi-heya-upādeya-	<b>viṣayam</b> tat, na punar vastu-sad-ghaṭa-ādi-dravya-
0013012	iti smaraṇam syāt. kuta etat — samudāya-	<b>viṣayam</b> . tatra antar-jñeya-pakṣe grāhya-amśa-
0007006	yujyate. sa-viṣayam iti. saha viṣayeṇa sa-	



0007007	-pakṣe grāhya-amśa-lakṣaṇena viṣayaṇa sa-	<b>viṣayam</b> , tatra eva viṣaya-vyavasthānāt. bāhya-
0013001	tad utpadyate. tena yady api kalpita-	<b>viṣayam</b> , tathā api sati rūpa-ādy-upalambhe tasya
0017208	yac ca tat-samprayogād vijñānaṃ jāyate tad-	<b>viṣayam</b> , tad iṣyate eva pratyakṣam. na eṣa doṣaḥ.
0007111	iti sva-saṃvittiḥ phalam, api tu yadā api	<b>viṣayam</b> , tadā api iti. iha a-sati bāhye ṛthe sva
0018002	pratyakṣam hi rūpa-ādi-sva-lakṣaṇa-	<b>viṣayam</b> , tās tu hāna-ādi-kriyā-viṣayāḥ. buddheś
0010012	tasminn akṣa-upaghāta-jaṃ yad vyabhicāri-	<b>viṣayam</b> dvi-candra-ādi-jñānam, tasya api
0003513	iti pramāṇa-phalam. yat pūrva-adhigata-artha-	<b>viṣayam</b> , na tat pramāṇam, smṛty-ādi-vat. tathā ca
0016409	buddhiḥ pratyakṣam. buddhir hi janmanā eva	<b>viṣayam</b> prakāśayati. na tu janma-vyatirekeṇa
0016014	-prasaṅgāt. andha-ādīnām api ca rūpa-ādi-	<b>viṣayam</b> pratyakṣam syāt. atha api — indriya-
0002812	ādi. ca-śabda ṛvadhāraṇa-arthaḥ, sva-lakṣaṇa-	<b>viṣayam</b> pratyakṣam eva, sāmānya-lakṣaṇa-viṣayam
0016705	kriyate. tad evam atīta-an-āgata-artha-	<b>viṣayam</b> pratyavamarśa-jñānam yogi-jñānasya kāryam
0015107	pratyakṣatvena a-vidhānato na sarva-prameya-	<b>viṣayam</b> pramāṇam uktam ity a-vyāpitā lakṣaṇasya.
0013111	tasya an-upalakṣaṇād iti. bhinna-pada-artha-	<b>viṣayam</b> prāḡ anubhava-jñānam. tatas tat-pūrvakaṃ
0016407	tena ātma-maṇḥ-samprayogād yad ātma-	<b>viṣayam</b> buddhi-janma, tasya api pratyakṣatvaṃ
0003610	doṣaḥ. atha manyase — na eva idam adhigata-	<b>viṣayam</b> , yato ṛdhigatasya dharmīṇaḥ pūrva-drṣṭa-
0016516	yeṣāṃ pareṣāṃ a-sat-kalpanā-atīta-an-āgata-	<b>viṣayam</b> yogi-jñānam a-saty api samprayoge bhavati
0016604	prāḡ eva ākhyātam. yad apy atīta-an-āgata-	<b>viṣayam</b> yoginām jñānam ucyate, tasya apy upacārād
0018011	samavāyo na kutaścid utpadyate iti nir-	<b>viṣayam</b> lakṣaṇam. tasmād ubhayathā api yadi sūtra
0005702	tad eva pramāṇam, na a-bhūta-artha-	<b>viṣayam</b> viplutaṃ pṛthivī-kṛtsna-ādi. nanu ca ayam
0016306	manasā ity-ādīnā atra eva hetum. tri-kāla-	<b>viṣayam</b> sarva-arthaṃ ca mana ity uktam. tac ced
0003910	iti na upanyastaḥ. manas-kāryasya tu loke	<b>viṣayavac</b> cakṣurvaca ca kāraṇatvaṃ na prasiddham
0007805	viṣaya-anurūpa-jñāna-ābhāsam iti. rūpa-āder	<b>viṣayasya</b> anurūpaṃ jñānaṃ viṣaya-jñānam eva, tad-
0007209	kathaṃ bāhye ṛthe pramāṇam syāt. na hy anya-	<b>viṣayasya</b> anyatra prāmāṇyam uktam. yasmād ity-
0017510	kāraṇam, evaṃ viṣaya-antarām api. yathā ca	<b>viṣayasya</b> anyena an-indriyeṇa api yogaḥ, evam
0009513	dvitīyaḥ, samanantara-atītaṃ jñānam anya-	<b>viṣayasya</b> api jñānasya grāhyam syāt, yatas tasya
0011312	phalaṃ yuktam iti pramāṇa-phalam. na hy anya-	<b>viṣayasya</b> ity-ādir vyāptiḥ yathā ity-ādir
0006911	iti. atra yadā bāhyo viṣaya āśrīyate, tadā	<b>viṣayasya</b> iva ābhāso ṛsya iti vighrahaḥ. yadā tu
0011309	tatra phalaṃ bhavati. tad yathā palāśād anya-	<b>viṣayasya</b> cchedanasya palāśe. viśeṣyād anya-
0008207	tatra sandeho jāyate — kim ayam nīla-ākāro	<b>viṣayasya</b> , jñānaṃ tu nir-ākāram, uta jñānasya iti.
0008801	eva vivaraṇam. nanu vijñāna-vyapadeśa-hetor	<b>viṣayasya</b> prakṛtatvāt tata ity anena prakṛta-
0011310	-jñānaṃ karaṇam iti vyāpaka-viruddhaḥ. anya-	<b>viṣayasya</b> pramāṇasya iti hetuḥ. pramāṇasya iti ca
0005210	ca suvarṇa-alankāra ity yathā. kaḥ punar	<b>viṣayasya</b> vikāraḥ. yas tena janita uttara-kṣaṇa-
0008703	tato ṛthād vijñānaṃ pratyakṣam iti. yasya	<b>viṣayasya</b> vijñānaṃ vyapadiśyate, yadi tata eva
0008914	abhimatam. anyathā yadi smṛty-ādīnām	<b>viṣayasya</b> vyapadeśa-hetos tadānīm a-sattvād a-
0010810	pradīpa-āloka-vat, tasmād upapadyate tad-	<b>viṣayasya</b> sa-antara-adhika-grahaṇam, adhiṣṭhānān
0010006	tathā tasya a-sattvam, yathā marīcikā-āder	<b>viṣayasya</b> . sa ca yatra jñāne sva-rūpeṇa
0009408	-a-parijñānāt. kaḥ punar atra abhiprāyaḥ.	<b>viṣayasya</b> sambandhitayā artha-rūpa-viviktaṃ na
0006917	-artha-pakṣe tv a-sambhāvanīyam eva etat.	<b>viṣayasya</b> hy adhigamāya cakṣur-ādayo vyāpāryante,
0002304	pramāṇa-antarāny asmābhir abhyupetāni na tad-	<b>viṣayā</b> iti. nanu ca teṣām api doṣa-udbhāvanāt
0002303	tadā pareṣām evaṃ syāt. nūnam etad-	<b>viṣayā</b> eva asmākaṃ vipratipattiḥ, yāni tu pramāṇa
0005204	ca iti karma-dhārayaḥ. nanu ca rūpa-ādayo	<b>viṣayā</b> eva, tat kim-arthaṃ viṣaya-grahaṇam. an-
0004703	tasya te kalpitā bhedaḥ kalpanā-jñānasya eva	<b>viṣayā</b> na itarasya iti darśayann āha — na
0014213	ayam iti buddhiḥ. tathā ca śabda-ādi-viśeṣa-	<b>viṣayā</b> buddhir iti sva-bhāvaḥ prasaṅgaḥ. atha ity
0017207	-ādi-indriya-samprayogād rajaḥ-prabhṛti-	<b>viṣayā</b> buddhir na upajāyate, na eva ayam doṣaḥ,
0005205	-ādi-vyavaccheda-arthaṃ, na hy a-vijñāyamāna-	<b>viṣayā</b> bhavanti. upacāreṇa tu taj-jātīyatayā
0004003	tat punaḥ sādharmaṇa-kāraṇatvāt. tathā hi	<b>viṣayā</b> mano-vijñāna-anya-santāna-vijñāna-
0005206	na tu mukhya-viṣayatvaṃ. kasya punas te	<b>viṣayāḥ</b> . an-antarām indriya-jñānasya prakṛtatvāt
0013202	hi viśeṣaṇa-viśeṣya-bhūtāḥ, te tulya-indriya-	<b>viṣayāḥ</b> . tad yathā daṇḍa-daṇḍinaḥ. tathā ca
0004407	-grāhyatva-ādi, tat praty ete sva-lakṣaṇa-	<b>viṣayāḥ</b> pañca vijñāna-kāyāḥ, na dravya-sva-
0018002	-sva-lakṣaṇa-viṣayam, tās tu hāna-ādi-kriyā-	<b>viṣayāḥ</b> . buddheś ca ity-ādi. buddhi-janma sūtre
0005207	-jñānasya prakṛtatvāt tasya eva. rūpa-ādi-	<b>viṣayānām</b> vikāro rūpa-ādi-viṣaya-vikāraḥ, sa
0014413	yataḥ kāryatva-kāraṇatva-ādayo na indriya-	<b>viṣayād</b> bhidyante, na ca indriya-dhiyā avasīyante.
0004803	aśvād bhinna-jñāna-grāhyo mahiṣaḥ. indriya-	<b>viṣayād</b> bhinna-rūpa-jñāna-grāhyaś ca śabda-
0016709	codanā-janitāyā buddher an-āgata-dharma-	<b>viṣayāyā</b> rūpa-a-grahe ṛpy a-visaṃvādāt prāmāṇyam
0005202	— mānasam api ity-ādi. rūpa-ādayaś ca te	<b>viṣayāś</b> ca iti karma-dhārayaḥ. nanu ca rūpa-ādayo
0015802	mano-vyavasāyo ṛpi viṣayo grāhyo	<b>viṣayiṇo</b> grāhakasya indriya-vyavasāyasya.
0015801	evaṃ ca iti. viṣaya indriya-vyavasāyo grāhyo	<b>viṣayiṇo</b> grāhakasya mano-vyavasāyasya. mano-
0005613	-nirdeśa-a-vyavakīrṇam iti. atra viṣayeṇa	<b>viṣayiṇo</b> nirdeśād āgama-vikalpo guru-nirdeśa-
0015803	paraspara-saṃvedane hi tayor apekṣayā	<b>viṣayitvaṃ</b> ca bhavati viṣayatvaṃ ca. tayor

0015805	īṣyate parasparam. na hy anyathā viṣaya-	<b>viṣayitvaṃ</b> sambhavati. na ca yugapad-utpannayor
0015412	prayuṅkta iva iti. smaraṇena eva ca vṛtti-	<b>viṣayī</b> -karaṇe 'rtha-dṛṣṭiḥ prasidhyati iti
0005403	na ca an-utpannaṃ rāga-ādy-ātmānaṃ saṃvittir	<b>viṣayī</b> -karoti, rāga-ādy-ātmā-rūpatayā tasyā apy
0005402	a-vikalpakatvaṃ tu tasya a-śakya-samayatvāt.	<b>viṣayī</b> -kṛte hi samayaḥ śakyate kartum. na ca an-
0002612	-lakṣaṇatvāt. yadā tu pratyavamarśa-jñānena	<b>viṣayī</b> -kriyante keśa-ādi-vat keśa-ādi idam iti,
0015303	tasya viṣayaḥ, evam apy a-viṣaya-nimitto	<b>viṣayī</b> syāt. tac ca a-yuktam. na hy a-nimittasya
0006602	-ākāratāṃ dadhānaṃ nir-vyāpāram api sat sva-	<b>viṣaye</b> 'dhigama-ātmanā vyāpāreṇa khyāti, na
0003005	prameya-bahutvād vā, ekasminn eva vā	<b>viṣaye</b> 'n-eka-pramāṇa-avatārāt. tad ubhayathā api
0002513	tac ca viṣaya-bahutvād vā, ekasminn api	<b>viṣaye</b> 'n-eka-pramāṇa-avatārād vā. na tāvad viṣaya
0002309	tadā tatra tasya viśaṃvāde tadvat sva-	<b>viṣaye</b> 'py a-prāmāṇyam avagacchet pratipattā iti
0017908	tathā śrotra-ādibhir api iti indriya-antara-	<b>viṣaye</b> 'pi indriya-antaraṃ pravartate. tato 'n-
0003510	smṛta-ādi-vad iti dṛṣṭāntam āha.	<b>viṣaye</b> 'py evan-nirdeśo 'sti ity āha — smṛtir
0003009	eva anumānam, kiṃ tarhi pramāṇa-antara-	<b>viṣaye</b> 'pi pravartate, tadā pratyakṣasya api
0012017	bhavato 'pi tribhir indriyaḥ sambadhyamāne	<b>viṣaye</b> kim iti na sarva-ātmanā grahaṇam bhavati
0002308	saṅkhyā-vyutpattiḥ. gocara-a-vyutpādane tv a-	<b>viṣaye</b> grhītaṃ pramāṇam yadā bhavati, tadā tatra
0014416	-bhāvam āha. tad-vaśena ity-ādi. yadā ākāraṃ	<b>viṣaye</b> jñānam utpadyate, tadā ākāraḥ sa viṣayaḥ
0004201	-vādino 'pi tarhi gava-ādau sannihite	<b>viṣaye</b> tatra ca pratyakṣe pravṛtte 'rtha-antara-
0014814	'vadhāryate. yadī punar anyathā-sthite 'pi	<b>viṣaye</b> tad-upagrāhi jñānam anya-ākāraṃ iṣyate, na
0004901	tathā pratyayaḥ pravartate ca śabdād indriya-	<b>viṣaye</b> . tasmād ekas tayor viṣaya iti sā apy a-
0002316	saṅkhyā-ādi-vyutpattiḥ. dvayor api sva-	<b>viṣaye</b> tulya-balatā-ākhyāpanāya samuccaya-vacanaś
0003010	sāmānye pravṛtṭy-a-virodhān na a-pratyakṣa-	<b>viṣaye</b> pratyāyanāya anumānaṃ kalpayitavyam ity
0016007	arthavattā na syāt. katham. yadī tāvad	<b>viṣaye</b> pravartamānaṃ mana indriya-vṛtti-kṛtam
0013606	evam uktam. adhiṣṭhitā iti tena saha ekatra	<b>viṣaye</b> pravṛttā ity arthaḥ. saha-artho 'tra
0008307	tathā hi kasmimścid upekṣā-sthānīye	<b>viṣaye</b> yaj jñānaṃ dhārā-vāhi, tasya apy aparā-
0005711	-siddhiṃ darśayati. evaṃ manyate — yatra	<b>viṣaye</b> yaj jñānaṃ śabda-saṅketa-grāhi, tat tatra
0003204	-viśeṣa-janmano mukha-pratibimba-jñānasya	<b>viṣaye</b> lakṣmy-ādi-siddhyā mukha-lakṣmy-ādi-siddhi
0013710	-abhighāta-vad ūrdhva-ākṣipta-jala-vad vā	<b>viṣaye</b> svasminn a-pratiṣṭhitā vṛttir ucyate.
0007803	parasya iti. tena dvairūpyaṃ sādhyate.	<b>viṣaye</b> hi iti. hi-śabdo 'vadhāraṇe bhinna-kramaś
0017511	api yogaḥ, evam indriyasya apy anyena a-	<b>viṣayena</b> api ity a-viśeṣaḥ. a-sādharmaṇena ca loke
0003908	jñānam aindriyam indriyena eva ucyate, na	<b>viṣayena</b> . āloka tu na sarva-indriya-jñāna-
0008907	tasya pratyakṣatvaṃ na syāt. nanu ca yena	<b>viṣayena</b> yaj jñānaṃ vyapadiśyate, yadī tat tato
0005613	guru-nirdeśa-a-vyavakīrṇam iti. atra	<b>viṣayena</b> viṣayiṇo nirdeśād āgama-vikalpo guru-
0009407	nanu ca jñānaṃ buddhir iti vinā api	<b>viṣayena</b> vyapadeśo dṛśyate. na, abhiprāya-a-
0009405	-rūpa-viviktam ity-ādi. sarvasya hi jñānasya	<b>viṣayena</b> vyapadeśo dṛśyate rūpa-jñānaṃ śabda-
0007006	phalaṃ yujyate. sa-viṣayam iti. saha	<b>viṣayena</b> sa-viṣayam. tatra antar-jñeya-pakṣe
0007007	antar-jñeya-pakṣe grāhya-aṃśa-lakṣaṇena	<b>viṣayena</b> sa-viṣayam, tatra eva viṣaya-
0010809	yasmād indriyaṃ bahir nirgatya visarpad	<b>viṣayena</b> saṃyuktaṃ tam adhiṣṭhānād adhikam
0011011	-bhūtaḥ prabhā-avayavī nirgatya sarva-ātmanā	<b>viṣayena</b> samprayuktatvāt tatra eva sannihito na
0011101	avayavī kalpyate, evam api yas tasya pradeśo	<b>viṣayena</b> samprayukto jñāna-upajana-hetuḥ, tatra
0004101	paricchindat utpadyate. tathā hi sarva-	<b>viṣayebhyo</b> vikalpān apanīya pratyastamita-a-śeṣa-
0004001	-vijñānaṃ eva pratipādayituṃ śakyate, na tu	<b>viṣayair</b> nirdeśena, tasya tatra a-gamakavāt, tat
0004009	tan-niyoga-arhatāṃ api nivartayati. ato na	<b>viṣayair</b> vyapadiśyate iti. nanu ca icchā-adhīna-
0000504	vyācakṣate —kathaṃ nāma udghaṭita-dhī-	<b>viśāḥ</b> ku-mārgam apāsyā tīrthya-tarka-bhramitā
0003810	-upacāra-āpannās te 'rthā ucyante. daṇḍī	<b>viśāṇī</b> iti saṃyogi-samavāyi-dravya-bhedena
0007510	-ādi-pratyayānāṃ sambhavaḥ, tad vyavahāra-a-	<b>viśaṃvāda</b> -apekṣayā pramāṇam, itarat tathā-vidha-
0006503	yatra saṃvādas tatra pratyakṣatvaṃ. yatra tu	<b>viśaṃvādas</b> tatra tad-ābhāsatvaṃ ity etat siddham
0006411	-arthe taddhito bhavati. kaḥ punar asau.	<b>viśaṃvādaḥ</b> , sa hi yadī bhavaty a-jñāna eva
0000205	-arthināṃ tasya an-adhigatasya prakāśako '-	<b>viśaṃvādakaś</b> ca. tasmāt pramāṇa-sādharmyāt
0001606	arthasya prakāśako bhavati tatra vā a-	<b>viśaṃvādakaḥ</b> , na anyathā ity atah kārya-viśeṣo
0002004	an-adhigatam arthaṃ gamayati tatra ca a-	<b>viśaṃvādako</b> bhavati. sa tu sāmārthya-viśeṣaḥ
0000203	'n-adhigatasya arthasya prakāśakam a-	<b>viśaṃvādakaṃ</b> ca, tathā bhagavān api yatra paraḥ
0006212	api ca kasyacij jñānasya kvacit samīhite '-	<b>viśaṃvādanam</b> pravartakatvaṃ ca asty eva. tato yad
0002501	kāsāñcij jñāna-vyaktīnāṃ pravṛttau saṃvādam	<b>viśaṃvādam</b> ca upalabhya taj-jātīyatayā anyasya
0016709	an-āgata-dharma-viṣayāyā rūpa-a-grahe 'py a-	<b>viśaṃvādāt</b> prāmāṇyam iṣyate, tathā asmābhir api
0006402	pratyakṣatvaṃ, viśiṣṭe tu pīta-ādy-ākāravati	<b>viśaṃvādān</b> na iṣyate iti. na tarhi sa-taimiram
0006501	evaṃ draṣṭavyaḥ. tena ayam artho bhavati —	<b>viśaṃvādi</b> ca jñānaṃ pratyakṣa-ābhāsam iti. evaṃ
0006314	yat kalpanā-apodham samīhita-artha-a-	<b>viśaṃvādi</b> , tat pratyakṣam. tad yathā-abhimataṃ
0006210	sa-taimiram iti. atra codyate — iha a-	<b>viśaṃvādi</b> pravartakaṃ jñānaṃ pramāṇam abhimatam,
0016711	pratibhāsitvaṃ punas tasya nir-vikalpatvaṃ a-	<b>viśaṃvāditvaṃ</b> ca yoga-balāt, karma-devatā-ādy-

0016708	an-āgata-artha-pratibhāsasya a-vikalpatvād a-	<b>viśaṃvāditvāc</b> ca pratyakṣatvam a-viruddham eva.
0006304	api vastuni pratibandhād īpsita-artha-a-	<b>viśaṃvādinah</b> kvacit prāmānyam eva nyāyayam. tathā
0006414	viśaṃvādī iti yāvat. sa-vikalpasya ca	<b>viśaṃvādinō</b> bhrānty-ādi-śabdena upādānād idam nir
0006413	saha tena taimireṇa vartata iti sa-taimiram,	<b>viśaṃvādī</b> iti yāvat. sa-vikalpasya ca viśaṃvādinō
0016703	-an-āgatāḥ, tat-pratyavamarśīni jñānāny a-	<b>viśaṃvādīni</b> bhāvanāmaya-jñāna-viśeṣa-balād
0002308	pramāṇam yadā bhavati, tadā tatra tasya	<b>viśaṃvāde</b> tadvat sva-viśaye 'py a-prāmānyam
0006211	paricchidya pravartamāno 'rtha-kriyāyām	<b>viśaṃvādyata</b> ity abhidhānāt. indriya-upaghāta-
0010809	upapadyate. yasmād indriyaṃ bahir nirgatya	<b>viśarpad</b> viśayeṇa saṃyuktaṃ tam adhiṣṭhānād
0000601	caraka-saṃhitāyām —yāni iha karmāny uktāni	<b>viśarpāṇām</b> praśāntaye   ekatas tāni sarvāni rakta
0000405	iti. hetāv iyam pañcamī. praśtaṃ prasaṅgam	<b>viśtara</b> iti yāvat. punas tantreṇa āvṛtter an-eka-
0002008	diṅ-mātra-darśanam saṅkṣiptam. na ca tena	<b>viśtara</b> -rucinām upakārya sa-utsargaḥ sa-apavādaḥ
0000510	-pramāṇa-vyutpatter hetor manda-dhiyām api	<b>viśtaraḥ</b> prakṛṣṭaḥ pramāṇa-vyutpattaye pramāṇa-
0000510	rucinām upakārya sa-utsargaḥ sa-apavādaḥ sa-	<b>viśtaram</b> ca tat saṅkṣiptam. tena ya eva udghāṭita
0000410	-jñānasya api pratyakṣatā-prasaṅgaḥ. vigata-	<b>viśtareṇa</b> pratipādyāḥ ku-sṛṭir apavidhya katham
0000501	iti. tīrthya-tarka-bhramitā manda-dhiyo	<b>viśtareṇa</b> sva-lakṣaṇam a-nirdeśyam grāhya-bhedād
0002814	eva, na pramāṇa-antaram. ayam ca artho	<b>viśmaryate</b> . tasmāt tatra api viśaya-anurūpa-jñāna
0008203	ity anena sampraty eva ākhyātam. tat kim iti	<b>viśmṛtena</b> bhavitavyam. na hy anyathā drṣṭānto
0003608	sa eva drṣṭāntaḥ, evaṃ tarhi tena grhīta-a-	<b>vihitāḥ</b> , kiṃ tarhi karmanya eva. paraspara-
0004502	iti yathā. na eva vā atra kta-pratyayo bhāve	<b>vihitam</b> eva lakṣaṇam gamyate. yathā yat kiñcit
0000707	katham. tasya api prayoga-darśanād	<b>vihitam</b> bhavati. buddhi-janma iti ca karma-
0016407	buddhi-janma, tasya api pratyakṣatvam	<b>vihitā</b> . śāstra iti. īto 'tra a-bhāvaḥ, tṛṇ-tṛcau
0000301	ity anena sambandhaḥ. etena praṇāmataḥ pūjā	<b>vīṇā</b> -paṇava-ādi-śabda-jātīnām hi parasparato
0014017	-a-bhāvam āha. samsthāna-kṛtaṃ ca ity-ādi.	<b>vīṇā</b> -śabda iti grahaṇam syād ity abhyupeta-hānam.
0014203	na ca tatra apara-samsthānam asti yena	<b>vīta</b> -rāgā ātma-darśana-anupātēna duḥkha-āśrayeṇa
0001315	artha-trayaṃ ca etad ity-ādi. tatra bāhya-	<b>vīta</b> -rāgebhyo 'dhikaḥ. tathā hi na teṣām pramāṇa-
0001808	tattva-viśeṣaṇa-viśiṣṭena jñānena bāhya-	<b>vṛkṣa</b> -ādiṣu gami-kriyā-āviṣṭa-pāda-pādi-pratibhāsi,
0006302	-yāna-saṅkṣobha-āhita-vibhramam sthiresv api	<b>vṛttaya</b> iti kāraṇa-viruddham āha. yugapad dve ity
0015710	kāma-ādiṣu. an-anubhūtaś ca indriya-	<b>vṛttayaś</b> ca bāhya-artha-ābhāsā mānasair
0016009	puruṣasya upabhoga-siddheḥ. indriya-	<b>vṛttayas</b> tu na eva mano-vṛtti-saṃvedikāḥ śāstreṇa
0015202	vṛttes tāvat pratyakṣe 'ntar-bhāvaḥ. indriya-	<b>vṛttayah</b> pratyakṣam pramāṇam bhavanti. pratyakṣa-
0015512	pramāṇam ucyeran. na hy a-pratyayā	<b>vṛttayo</b> mano-vṛttiś ca manasā. granthāś ca evaṃ
0015406	-dveṣa-bhaya-ādayaḥ smaryante, tathā indriya-	<b>vṛttayah</b> śabdāḥ sarva-artha-pratyāyana-yogyā ity
0004010	vyapadiśyata iti. nanu ca icchā-adhīna-	<b>vṛttayo</b> hi śabdās te puruṣair icchayā yatra yatra
0003904	tathā gava-ādi-śabdā api. icchā-mātra-āyatta-	<b>vṛtty</b> -a-bhāva iti cakṣuṣā ghāta-ādi-grahaṇe śabda
0014107	sama-samsthānī ity a-codyam etat. sva-viśaya-	<b>vṛtty</b> -anubhavo yat-pūrvakaḥ smārtaḥ pratyayaḥ, sa
0015806	abhyupetya doṣa-antaram āha. yo 'sāv indriya-	<b>vṛtti</b> -kāra-mata-bhedena an-eka-sambandhāḥ. tatra
0015703	iti. parasya gaty-antara-a-bhāvāt. tathā hi	<b>vṛtti</b> -kāra-matena. atha vā yadi sva-kāraṇe
0011705	-a-bhāva-doṣa iti. kenacit sambandhena iti.	<b>vṛtti</b> -kāra-matena yato buddhi-janma tat pratyakṣam,
0018012	ubhayathā api yadi sūtra-kāra-matena yadi	<b>vṛtti</b> -kāro buddhi-janma iti sa-upaskāram vākyam
0018009	tathā ca samavāyaḥ. viruddha-vyāptāḥ. atha	<b>vṛtti</b> -kṛtam anugrahaṃ na apekṣate, evaṃ sati
0017401	ca yathā-uktam an-iṣṭam prasajyata iti.	<b>vṛtti</b> -grahaṇasya a-pramāṇatvān na tasya a-
0016007	yadi tāvad viśaye pravartamānam mana indriya-	<b>vṛtti</b> -grahaṇena mano-vṛttir api grhyate. smārto
0015413	-drṣṭiḥ prasidhyati iti manyate. tad evaṃ	<b>vṛtti</b> -grāhyam, caitanya-vat. na bhavati ca
0015707	indriya-vṛttau tv an-antaram iti. indriya-	<b>vṛtti</b> -grāhyam, śabda-ādi-vat. tathā ca sukha-ādi.
0014305	-sva-bhāvam na bhavati, na tac chrotra-ādi-	<b>vṛtti</b> -dvayasya uktam. tasya pratyakṣatvena a-
0014308	yac chabda-ādibhyo 'n-anyat, tac chrotra-ādi-	<b>vṛtti</b> -nir-apekṣā eva saṅketa-vaśāt sva-artham
0015106	ity anena granthena paraspara-saṃvedanam	<b>vṛtti</b> -nivṛttaye grahaṇe vartamānā ity āha. śabda-
0003902	yathā yadrcchā-śabdā jāty-ādi-viśeṣaṇa-	<b>vṛtti</b> -pramāṇasya a-vidhānata iti. bāhyeṣv artheṣv
0013706	sā a-pratyayā ity ucyate. tatra a-pratyaya-	<b>vṛtti</b> -viśayī-kāraṇe 'rtha-drṣṭiḥ prasidhyati iti
0015103	asya ity abhiprāyeṇa evaṃ uktam ity a-doṣaḥ.	<b>vṛtti</b> -saṃvedanam ca idam a-pūrva eva anubhavaḥ.
0015412	tat prayunkta iva iti. smaraṇena eva ca	<b>vṛtti</b> -saṃvedanam pratipāditam. avaśyam ca etad
0015701	abhiṣtam. anubhūta-pūrvam hi smaryate.	<b>vṛtti</b> -saṃvedanam pratyakṣa-ādiṣv antar-bhavati.
0016302	ca indriya-vyavasāya ity-ādīnā paraspara-	<b>vṛtti</b> -saṃvedanam pramāṇam iśyate. smārtaṃ hi tat.
0015704	na syād ity andha-mūkaṃ jagat syāt. na ca	<b>vṛtti</b> -saṃvedanam saṅkhyasya smārtaṃ jñānam
0015405	-arthatvāt. na eṣa doṣa iti. na eva idam	<b>vṛtti</b> -saṃvedanam iti. parasya gaty-antara-a-
0015614	-smārtatva-jñāpakatvena ukta iti. na ca idam	<b>vṛtti</b> -saṃvedanasya smārtatva-jñāpakam āha —
0015702	para-abhiprāyeṇa uktam — smārtaṃ hi tad	<b>vṛtti</b> -saṃvedanasya smārtatva-pratipādanāya. tat
0015501	a-saṅgrahān nyūnatvam. yathā-uktam iti.	
0015613	hy ayam ity-ādir grantha upanyastaḥ, na tu	

0015202	-bhāvaḥ. indriya-vṛttayas tu na eva mano-	<b>vṛtti</b> -saṃvedikāḥ śāstreṇa uktāḥ. tathā hi yathā
0015201	śrotra-ādi-vṛttis ca ity atra ca-śabdo mano-	<b>vṛtti</b> -saṅgraha-artha iti. ato mano-vṛttes tāvat
0015207	pramāṇam śrotra-ādi-vṛttis ca iti. mano-	<b>vṛtti</b> -samuccaya-arthe tu ca-śabde '-viśeṣeṇa
0015913	dvitīye kṣaṇe mānasa iṣyata iti. ata indriya-	<b>vṛtti</b> -saha-ja ity āha. yad uktam ity-ādi. śāstra
0013611	-ākārā mano-vṛtṭyā saṃvedyate, na tv indriya-	<b>vṛtti</b> -sahitayā bāhyo 'rtha iti pratipāditam.
0011006	-a-bhāvaḥ. nanu cakṣuṣaḥ prabhāva-lakṣaṇā	<b>vṛttir</b> adhiṣṭhāna-pidhāne vinaśyati, adhiṣṭhāna-
0013703	'pi tejaḥ-sva-bhāvatām iva āpadyate, tathā	<b>vṛttir</b> an-anubhava-rūpā api caitanya-saṃsargāc
0015301	-vṛtṭiḥ, evaṃ sati itareṣām indriyāṇām tatra	<b>vṛttir</b> apārthikā prāpnoti, manasā eva puruṣa-
0015707	an-antaram iti. indriya-vṛtti-grahaṇena mano-	<b>vṛttir</b> api gṛhyate. smārto na an-anubhūtatvād ity
0017002	sūcayati. syād etat — a-sati tasya a-	<b>vṛttir</b> ity a-sad etat. tathā hy a-satām api mṛga-
0016103	indriya-vṛttau manaso bāhye 'rthe grahaṇāya	<b>vṛtṭiḥ</b> , indriya-vṛttis tu saha-kāriṇy eva. sā ca
0016210	yuktaṃ yadā mano bhavati, tadā pratyayavaṭi	<b>vṛttir</b> indriyasya bhavati. kevalam tv aṭita-an-
0013613	vṛtṭyā gṛhyate, sā tayā adhiṣṭhitā ity uktā.	<b>vṛttir</b> indriyāṇām sva-viṣaya-sānnidhye tad-
0013710	-jala-vad vā viṣaye svasminn a-pratiṣṭhitā	<b>vṛttir</b> ucyate. pratiṣṭhitā tu viṣaya-ākāreṇa
0013610	kuruta iti. anena hi granthena indriya-	<b>vṛttir</b> eva bāhya-viṣaya-ākārā mano-vṛtṭyā
0013708	-vacanān niyata-viṣayatvam. nanu śrotra-ādi-	<b>vṛttir</b> eva śabda-ādīnām grahaṇam. tatra kā anyā
0015301	syāt. yadi ca manaso bāhye 'rthe sāksād-	<b>vṛtṭiḥ</b> , evaṃ sati itareṣām indriyāṇām tatra
0013805	tad-apekṣayā etad viśeṣaṇam. sarvā eva tu	<b>vṛttir</b> grahaṇa-mātre vartate, na vikalpana iti.
0013713	upajāyamānā viṣaya-ākāratvena a-pariniṣpannā	<b>vṛttir</b> jñeyā. tathā pariniṣpanna-antar-grahaṇam
0003907	-ādi. anyatara-a-bhāve '-bhāvād dvaya-adhīnā	<b>vṛtṭiḥ</b> . tat kasmād dvaya-adhīna-janma jñānam
0013213	na ca asau sārvendriyaḥ, kiṃ tarhi guṇa-	<b>vṛtṭiḥ</b> . tato 'yam a-prasaṅgaḥ. kuta etat — a-
0015209	manasā adhiṣṭhitā iti manasā saha śrotra-ādi-	<b>vṛtṭiḥ</b> pratyakṣam ity artha iti, tasya apy eṣa
0013704	caitanya-rūpatām iva āpadyate. yā punar	<b>vṛtṭiḥ</b> pradīpa-prabhā iva kevalam viṣaya-
0016102	— yathā pradīpa-prabhāyām satyām cakṣuṣo	<b>vṛtṭiḥ</b> , pradīpa-prabhā tu saha-kāriṇy eva kevalam,
0015206	jānāti, evaṃ mānasam vyavasāyam indriya-	<b>vṛtṭiḥ</b> prāpnoti ity arthaḥ. na etad asti. ca-
0016109	prāmāṇyam eva na syāt. yeṣām apy a-pratyayā	<b>vṛtṭiḥ</b> prāmāṇyena abhimatā, sa-pratyayā tu phalam,
0015312	-artha-kalpanā. yo 'py āha — śrotra-ādi-	<b>vṛttir</b> bāhye 'rthe pratyakṣam pramāṇam. tasmim
0013612	'rtha iti pratipāditam. tasmād yā śrotra-ādi-	<b>vṛttir</b> mano-vṛtṭyā gṛhyate, sā tayā adhiṣṭhitā
0013708	eva śabda-ādīnām grahaṇam. tatra kā anyā	<b>vṛttir</b> yā grahaṇe vartate. kecid āhuḥ — indriya
0013212	an-eka-antaḥ. dravya-vṛtṭer ity-ādi. dravya-	<b>vṛttir</b> yo bhāvaḥ, tasya ekaṃ dravyam viśeṣaṇam.
0013603	-cakṣur-jihvā-ghrāṇānām manasā adhiṣṭhitā	<b>vṛtṭiḥ</b> śabda-sparsā-rūpa-rasa-gandheṣu yathā-
0010813	prakāśayanti ity abhyupagamād yuktaṃ bahir-	<b>vṛtṭitvam</b> āśaṅkitum. śrotraṃ tu śravaṇa-śaṅkulī-
0010807	a-siddhim āha. tathā hy adhiṣṭhāna-a-bahir-	<b>vṛtṭitvam</b> āśritya sa-antara-adhika-grahaṇayor
0010814	-pradeśa-viśeṣaḥ. tasya na eva paro bahir-	<b>vṛtṭitvam</b> icchati. tat katham tasya tad āśaṅkitam
0010902	'-gatya parama-artha-pakṣa-samāśrayeṇa bahir-	<b>vṛtṭitvam</b> kadācit paraḥ kalpayed iti. tasmād
0016208	-ādīnām sva-viṣaya-viniveṣam sāmprata-kāla-	<b>vṛtṭitvam</b> ca pratipādyā evam uktam. tathā —
0010901	yathā-uktayā nītyā bhākta-pakṣe yad a-bahir-	<b>vṛtṭitvam</b> tatra doṣa ukte '-gatya parama-artha-
0010807	'bhyupeyāḥ, na vā dravyam api iti. bahir-	<b>vṛtṭitvād</b> ity-ādīnā hetvor a-siddhim āha. tathā
0004610	kiṃ ca repha-sa-kāra-ādiṣu varṇeṣu laghu-	<b>vṛtṭitvād</b> darśanasya a-krama-grahaṇa-adhyavasāyaḥ
0004608	yasya grahaṇam syāt. darśanasya laghu-	<b>vṛtṭitvād</b> bhrāntya kramavaty api tatra a-krama-
0011009	samādhiḥ, tasya adhiṣṭhāna-pidhāne 'pi bahir-	<b>vṛtṭitvān</b> nityatvāc ca. cakṣuḥ prati yadi nāma
0010808	grahaṇayor hetvoḥ siddhir abhisamhitā. bahir-	<b>vṛtṭitve</b> tu sā na upapadyate. yasmād indriyam
0004211	-vādino 'pi tulyam. yad uktam — laghutara-	<b>vṛtṭinā</b> ity-ādi, tat krama-bhāvinor api darśana-
0001209	khaḍga-āder viśeṣaḥ. para-artha-pradhāna-	<b>vṛtṭinā</b> ca anena avasāyam evam-vidho 'bhyāsaḥ
0004206	tan na eva vicchinnaṃ avasīyate, laghutara-	<b>vṛtṭinā</b> darśana-antara-udayena tac-chūnye kāle
0015510	pravartate na indriya-vṛtṭiṣu, tadā tā mano-	<b>vṛttibhir</b> an-adhiṣṭhitāḥ pauraṣeṇa caitanyena a
0002210	nīścinvann abhyāsād anyānām uttara-pramāṇa-	<b>vṛttim</b> antareṇa api prājñas tathā-vidhānām sva-
0014312	vyavatiṣṭhamānam rajas-tamasoḥ śabda-bhāvāya	<b>vṛttim</b> khyāpayati. rajaḥ śabda-kāryam praty
0013409	anyatva ity-ādīnā hetv-antare 'pi sādhyasya	<b>vṛttim</b> darśayan sādhyā-vyabhicāra-pradarśanāt
0013807	-bhāvā ity arthaḥ. anye tv a-pratyayām eva	<b>vṛttim</b> pramāṇam icchanti, sa-pratyayām tu phalam.
0015109	antareṇa ity-ādi. yadā sva-santati-patitām	<b>vṛttim</b> saṃvedayate, tadā liṅga-a-bhāvān na
0015201	idaṃ yuktaṃ ity abhiprāyaḥ. nanu śrotra-ādi-	<b>vṛttis</b> ca ity atra ca-śabdo mano-vṛtti-saṅgraha-
0015207	samuccaya-artho 'numānam pramāṇam śrotra-ādi-	<b>vṛttis</b> ca iti. mano-vṛtti-samuccaya-arthe tu ca-
0013602	eva ekaṃ pramāṇam. na ity ucyate. śrotra-ādi-	<b>vṛttis</b> ca pratyakṣam. pramāṇam iti śeṣaḥ. śrotra-
0015406	ādayaḥ smaryante, tathā indriya-vṛttayo mano-	<b>vṛttis</b> ca manasā. granthāś ca evaṃ nīyate —
0015902	smārto na sambhavati yo 'nubhūtaḥ, kiṃ punar	<b>vṛtṭiṣv</b> an-anubhūtasv ity api-śabdasya arthaḥ.
0015510	hi bāhye 'rthe manaḥ pravartate na indriya-	<b>vṛtṭiṣu</b> , tadā tā mano-vṛttibhir an-adhiṣṭhitāḥ
0015712	-vyavasāyābhyām parasparam saṃvedane tāsu	<b>vṛtṭiṣu</b> smārtaḥ pratyayaḥ sambhavaty an-antaram.
0016103	manaso bāhye 'rthe grahaṇāya vṛtṭiḥ, indriya-	<b>vṛttis</b> tu saha-kāriṇy eva. sā ca mano-vṛtṭyā a-

0012811	tatra tasya niyamaḥ. tad yathā icchā-mātra-	<b>vṛttinām</b> kvacid arthe hasta-ādi-sañjñānām. na
0013801	-antar-grahaṇam iti. anye tv āhuḥ —	<b>vṛttinām</b> nir-vikalpatva-upadarśana-artham etad
0014216	eka-ekasya sukha-āder grahaṇe hi indriya-	<b>vṛttinām</b> sva-viṣaya eva niveśo na syāt, sarvatra
0016017	syāt, yasmād evam iṣyamāṇe sa-pratyayāyā	<b>vṛtter</b> a-sambhavaḥ syāt. indriya-vṛttau pradīpa-
0016110	api yathā-uktena prakāreṇa sa-pratyayāyā	<b>vṛtter</b> a-sambhavāt phala-a-bhāvaḥ. tad-a-bhāvāc
0017804	-upacāra-vat. jñāna iti phale. akṣaṃ prati	<b>vṛtter</b> ity anena sādharmaṇa pramāṇa-tulyatvāt
0013212	na ca iṣyate. tasmād an-eka-antaḥ. dravya-	<b>vṛtter</b> ity-ādi. dravya-vṛttir yo bhāvaḥ, tasya
0017110	nanu yo yasminn indriye sīdati, anyatra a-	<b>vṛtter</b> iti vacanāt tasya eva indriyasya viṣaya-
0015314	anu-śabda-prayogo 'n-arthakaḥ syāt, indriya-	<b>vṛtteḥ</b> kenacit prāg an-anubhūtatvāt. atideśo 'py
0013305	na yujyeta. dravya-vṛtteś ca guṇa-karmasv a-	<b>vṛtter</b> guṇa-karmasv a-bhāva-nirāso na syāt. yadi
0000812	sandehād a-samartham a-darśane 'pi vipakṣa-	<b>vṛtteḥ</b> . na ca tasya tathā-vidha-jñāna-lakṣaṇam
0018108	buddhi-viśiṣṭasya tu janmano 'kṣaṃ praty a-	<b>vṛtteḥ</b> pūrva-uktāc ca kāraṇāt pratyakṣatva-a-
0017507	hetutvena parāmṛṣṭaḥ. tasya ca akṣaṃ prati	<b>vṛtteḥ</b> pratyakṣa-vyapadeśo yujyeta iti. tasya api
0015208	-arthe tu ca-śabde '-viśeṣeṇa sarvasyā mano-	<b>vṛtteḥ</b> pratyakṣatva-prasaṅgo viśeṣa-an-upādānāt.
0003111	prāpnuvanti, na sva-lakṣaṇasya, tatra a-	<b>vṛtteḥ</b> . ye hi vastuni na vartante, na te vastu-
0015306	viṣayaḥ syāt. yas tu mano-vṛtṭyā api indriya-	<b>vṛtteḥ</b> saṃvedanam icchann āha — na eva idaṃ
0004112	darśanena vā a-vikalpanāt tayor a-saha-	<b>vṛtteś</b> ca. asti ca a-vicchinnaṃ darśanam. tasmād
0013305	samuccayāya ca-kāro na yujyeta. dravya-	<b>vṛtteś</b> ca guṇa-karmasv a-vṛtter guṇa-karmasv a-
0015202	mano-vṛtṭi-saṅgraha-artha iti. ato mano-	<b>vṛttes</b> tāvat pratyakṣe 'ntar-bhāvaḥ. indriya-
0002410	na pramāṇāni pramāṇam ca ity arthaḥ. ata eva	<b>vṛttāv</b> avadhārayati dve eva iti. vyavaccheda-
0015313	kuruta ity arthaḥ. anyathā yadi indriya-	<b>vṛttāv</b> eva mānaso vyavasāyaḥ syāt, anu-śabda-
0017403	tad-vyatiriktasya strī-līṅgasya upanyāsād	<b>vṛttau</b> ca tathā-vivaraṇāt. saṃskāro dharmā-a-
0015707	brūyād ity āśāṅkyā evam uktam. indriya-	<b>vṛttau</b> tv an-antaram iti. indriya-vṛtṭi-grahaṇena
0002009	-sāmānyāc chloke sva-matād ity eka-vacanam.	<b>vṛttau</b> tu bheda-vivakṣyāṃ sva-prakaraṇebhya iti
0016017	-pratyayāyā vṛtter a-sambhavaḥ syāt. indriya-	<b>vṛttau</b> pradīpa-prabhāyām iva hi saha-kāritvena
0016103	tu saha-kāriṇy eva kevalam, tathā indriya-	<b>vṛttau</b> manaso bāhye 'rthe grahaṇāya vṛtṭiḥ,
0016104	-vṛtṭis tu saha-kāriṇy eva. sā ca mano-	<b>vṛtṭyā</b> a-grhyamāṇa-a-samprkṭā tayā a-pratyayā eva
0015906	śāstrasya anya-darśane smaraṇam, indriya-	<b>vṛtṭyā</b> anubhūtatvān manasā ca smaryamāṇatvāt. tac
0015306	-vyavasāyasya viṣayaḥ syāt. yas tu mano-	<b>vṛtṭyā</b> api indriya-vṛtteḥ saṃvedanam icchann āha
0002209	uttara-kālam tu punaḥ punar uttara-pramāṇa-	<b>vṛtṭyā</b> kāśāñcij jñāna-vyaktinām prāmānyam
0013612	tasmād yā śrotra-ādi-vṛttir mano-	<b>vṛtṭyā</b> grhyate, sā tayā adhiṣṭhitā ity uktā.
0002208	-sādhyā-artha-kriyā-viṣaya-pramāṇa-antara-	<b>vṛtṭyā</b> niścayo bhavati prathamam. uttara-kālam tu
0013605	pratyakṣaṃ pramāṇam. manasā iti mano-	<b>vṛtṭyā</b> . prakṛti-vikārayor a-bheda-upacārād evam
0014117	saṃsthāna-mātra-upalabdhiś ca indriya-	<b>vṛtṭyā</b> śabda-ādīnām iti viruddha-vyāptam āha.
0013610	indriya-vṛttir eva bāhya-viṣaya-ākārā mano-	<b>vṛtṭyā</b> saṃvedyate, na tv indriya-vṛtṭi-sahitayā
0011205	iti sāṅkhya-ādīnām. anya-indriya-rutaṃ	<b>vṛthā</b> iti. ghrāṇa-ādīnām api indriyatvasya tata
0010407	-utpannam ity anena eva siddham iti	<b>vṛthā</b> sva-bhāva-kathanam. anena hetur āviṣ-kṛtaḥ.
0001311	utplutya-gamana-ādi, aham-māna-a-bhāve 'pi	<b>vṛṣalī</b> -vāda-ādi nitya-a-samādhānena a-samāhita-
0001513	a-yuktasya api sūcakaṃ kāya-ceṣṭitaṃ kuryāt,	<b>vṛṣalī</b> -vāda-ādi-vad anyad apy a-satyam kadācid
0007507	eva tu sā, yad a-vidyā-andhās tad a-vedya-	<b>vedaka</b> -ākāram api jñānaṃ tathā paśyanti. yadi
0015204	mānasam vyavasāyam indriyam saṃvedayata iti	<b>vedayatir</b> ayam lābha-arthaś cur-ādau paṭhyate.
0015411	dhātūnām. dvitīyāś ca hetumaṇ-ñij iha	<b>veditavyaḥ</b> . indriyam hi smaraṇa-anukūlam manasa
0003301	vakṣyamāṇo '-niṣṭhā-āsakter ity ayam	<b>veditavyaḥ</b> . katham punaḥ pratyakṣeṇa grhītam eva
0001217	'yam iha praśastatva-āder arthasya dyotako	<b>veditavyaḥ</b> , yad āha — tri-vidham artham upādāya
0005313	sva-adhigama-ātmakam, tat tasya phalaṃ	<b>veditavyam</b> . ātmā tu teṣāṃ prameyaḥ. rāga-ādi-
0008807	ālambana-pratyaya eva sarva-śabdena ukta iti	<b>veditavyam</b> . tataś ca ayam artho bhavati — yadi
0009104	iti pratipādana-paro 'yam ārambha iti	<b>veditavyam</b> . tatra api bāhya-artha-vādiṣu balinaḥ
0001715	a-śeṣam avabuddhāvān ity evaṃ sugatatvaṃ	<b>veditavyam</b> . tatra praśastatvaṃ tasya jñānasya
0007214	tathā api tat-sādhanayā sva-saṃvidā iti	<b>veditavyam</b> . tathā hi yathā yathā-artha-ākāro
0008107	ghaṭa-jñāna-jñānam. evam uttaraṣy api	<b>veditavyam</b> . tad evam uttara-uttara-jñānāni pūrva-
0014912	eva upalabhyate. tathā śabda-ādāv api	<b>veditavyam</b> . śabda-grahaṇa-nir-apekṣā iti. śabdo
0001609	sā api tasya para-arthaṃ prati sahāya-bhūtā	<b>veditavyā</b> . tad evaṃ bhagavato jñāna-lakṣaṇam
0014604	-ādi-parama-aṇava indriya-parama-aṇavaś ca	<b>veditavyāḥ</b> . ta eva a-sañcītāḥ prakṛt-śreṣṭh
0014710	chabda-rūpā eva. evaṃ kriyā-ādi-parama-aṇavo	<b>veditavyāḥ</b> . te ca sarvatra deśe kāle ca. etena
0007507	bhrāntir eva tu sā, yad a-vidyā-andhās tad a-	<b>vedya</b> -vedaka-ākāram api jñānaṃ tathā paśyanti.
0004016	atra anyayā yuktyā ity abhiprāyaḥ. pratyātma-	<b>vedyo</b> hi sva-saṃvedanena jñāna-antareṇa vā
0005502	-ādy-ākāram abhyupeyam, anyathā tasya te	<b>vedyā</b> eva na syuḥ. na hi jñāna-sattā eva arthānām
0012410	āha. na ca arhati iti. dṛṣṭānte sādhyā-	<b>vaikalya</b> -āśāṅkāṃ apākaroti. bhinna-indriya-
0012202	'pi tathā niścayo na bhavati. saha-kāri-	<b>vaikalyāt</b> . anubhavo hi yathā-vikalpa-abhyāsam

0006810 -kārya-a-niṣpattir vijñāna-vāsanā-paripāka-  
 0001310 asya iti vīgrahaḥ. śeṣaṃ punaḥ kāya-ādi-  
 0001506 -upāyam a-viparītaṃ kathayann āturyasya tatra  
 0000114 'si nātha tvam kalpa-pādapaḥ | tvam su-  
 0001702 -ādikaṃ yathā-bhūtaṃ kathayan tasya tatra  
 0011917 — tatra kuto vicāra iti. tataś ca  
 0010507 api pratyakṣatva-siddheḥ pūrva-lakṣaṇa-  
 0012600 ādayaḥ. tato na asti indriya-bahutva-kalpanā-  
 0016307 tena eva puṃso 'rthaḥ kṛta iti śrotra-ādīnām  
 0011206 indriyatvasya tata eva siddhatvāt tad-vacana-  
 0017908 pravartate. tato 'n-eka-indriya-kalpanāyā  
 0012600 indriyeṇa tad iti parihāraḥ. akṣa-an-ekatva-  
 0000605 yathā-uktam — aiśvarya-samagrasya  
 0011606 ubhayathā sidhyati, dṛṣṭānta-dārṣṭāntikayor  
 0017302 viśama upanyāsa iti dṛṣṭānta-dārṣṭāntikayor  
 0014611 -ātmanā tatra rūpa-ādayo vyavasthitā, na  
 0014701 saṃsāraś ca śakty-ātmanā prakṛteḥ. na te  
 0007413 -je 'pi grāhaka-ākāro 'numānaṃ pramāṇam,  
 0015012 -ādi-rūpasya a-viśiṣṭatvāt. na ca  
 0015013 -grāhyatvaṃ yuktam, mā bhūc chabda-ādīnām  
 0015011 'bhyupetaḥ. satyam, abhyupagataḥ. sa tu  
 0004813 sa gaur ity upadeśād gām pratipadya paścād  
 0011511 eva kevalaṃ gava-ādi-mātraṃ paricchidyate na  
 0014407 'bhinna-sva-bhāvam. yathā ekā caitanya-  
 0008814 ity atra yā tadānīm sannihitā rūpa-ādi-  
 0002501 vyavasthā na syāt. tathā hi kāsāñcij jñāna-  
 0002209 punar uttara-pramāṇa-vṛttyā kāsāñcij jñāna-  
 0013014 -lakṣaṇa-prāpto na upalabhyate, na sa tato  
 0017406 pratyakṣam, kha-puṣpa-vat. tathā ca sāmāgrī-  
 0011012 tatra eva sannihito na adhiṣṭhāne, tad-a-  
 0012008 -vidhena sannikarṣeṇa. tataś ca arthād a-  
 0002310 iti viśaya-vyutpattiḥ. pramāṇāt phalam a-  
 0014716 evaṃ te parama-aṇavo 'tindriyā, na ca tair  
 0006509 tac ca svayam eva tad-ātmakam iti tato na  
 0002313 adhigama-rūpaṃ phalam. tato jñāna-rūpād  
 0006806 ca tasmāt tad-ākāram a-tad-ākāram vā bahir  
 0012903 vyācakṣate — tad-grahaṇena sva-viśeṣa-  
 0006811 -vaikalyād api sambhavati. tasmān na vijñāna-  
 0007008 bhāyena. tatra vijñapti-mātratāyāṃ vijñāna-  
 0005601 ca sva-saṃvedanaṃ pratyakṣam uktam, na tad-  
 0017403 api buddhiḥ parāmṛṣyate, na tu sāmāgrī, tad-  
 0006809 sūcayati. sa bāhyo 'rthaḥ syāt. tasmād  
 0000811 -a-siddheḥ. tasmāc cheṣavad anumānam etat,  
 0014105 ekatvam, suvarṇa-ādīnām tu katham. tad-a-  
 0014114 bhāva-a-grahaṇam. syād etat — saṃsthānād a-  
 0013916 tena na kaścid doṣa ity āha na hi traiguṇya-  
 0014810 ity āha — aṇūnām tv ity-ādi. sukha-ādi-  
 0007810 -viśaya-jñāna-ākāra upalabhyate, na tu tad-  
 0009406 rūpa-jñānaṃ śabda-jñānam iti. viśaya-rūpa-  
 0016410 janmanā eva viśayaṃ prakāśyati. na tu janma-  
 0008308 bhedenā smaraṇam yathā iyanto buddhi-kṣaṇā  
 0017415 syāt samprayoge buddhi-janma iti. atha  
 0004012 sādharmaṇena. tathā hi loko 'sādharmaṇena eva  
 0009410 -cintā-prakṛtam eva. anyathā jñānam iti  
 0009403 tat parama-arthena iti parama-aṇoḥ, na tasya  
 0009309 labhyeta. na ca evam. tasmād yasya tad  
 0009315 ity arthaḥ. tataḥ sa eva prasaṅgo yasya tad  
 0009414 vyapadiṣṭe tad vyapadiṣṭam bhavati. ato yena  
 0009308 te jñānasya kāraṇam, pratyekaṃ ca tais tad  
**vaikalyād** api sambhavati. tasmān na vijñāna-  
**vaiguṇyam**. tat punar yathā-kramam a-cāpale 'py  
**vaidyah**. duḥkha-kṣaya-arthine duḥkha-kṣaya-upāyam  
**vaidyah** pradīpas tvam tvam eva paramaḥ plavaḥ ||  
**vaidyah**. saṃsāra-duḥkha-praśama-arthine puruṣāya  
**vaidharmyān** na tena nirṇayasya tulya-utpattiḥ,  
**vaiyarthya**-prasaṅgaḥ. sarvatra ca ity-ādīnā  
**vaiyarthyam** iti. sva-arthe bhinne 'pi ity-ādi.  
**vaiyarthyam** syāt. tataś ca na eva tad-ātmanā  
**vaiyarthyam** syāt. tasmāt punar-vacanād avasīyate  
**vaiyarthyam** syāt. phalam anyan na labhyati iti.  
**vaiyarthya** ity an-eka-indriya-kalpanāyā nir-  
**vairyasya** yaśasaḥ śriyaḥ | jñānasya atha  
**vaishamyāt**, kiṃ tu sva-adhigama eva jñānasya  
**vaishamyāt**. rūdhi-balena hi viśeṣam āśritya  
**vyakty-ātmanā**. nir-avayavaṃ ca. na ca karma-  
**vyakty-ātmanā**. mādhavena tu sarvam anyathā  
**vyakti**-bheda-anuyāyī iva a-spaṣṭa-pratibhāso  
**vyakti**-bheda-mātreṇa indriya-antara-grāhyatvaṃ  
**vyakti**-bhedenā an-antyād an-antam indriyam iti.  
**vyakti**-bhedo na sva-bhāva-bhedaḥ, sarvatra sukha-  
**vyakti**-viśeṣaṃ paśyan katham evam avasyati yo  
**vyakti**-viśeṣaḥ, tatra saṃśayād gava-ādi-mātrasya  
**vyaktiḥ**. tathā ca śabda iti vyāpaka-viruddhau.  
**vyaktiḥ**, vijñānasya ālambanatvena sā viśaya-  
**vyaktinām** pravṛttau saṃvādam viśaṃvādam ca  
**vyaktinām** prāmāṇyaṃ niścinvann abhyāsād anyānām  
**vyatirikto** 'sti. tad yathā kāṣṭha-ādibhyaḥ ṣaṅ-  
**vyatirikto** hetur iti vyāpaka-a-bhāvam āha. buddhi  
**vyatiriktatvāc** cakṣur api. na hi tasya avayavāḥ  
**vyatiriktatvāt** tad-viśeṣānām artha-vat teṣv api  
**vyatiriktam** iti yadā na vyutpadyate, tadā  
**vyatiriktam** kāryam ārabhyate, tat katham kārya-  
**vyatiriktam**. na hy atra bāhyakānām iva pramāṇād  
**vyatiriktam** yadā pramāṇam, tadā tena a-jñāna-  
**vyatiriktam** vastu-upalabhyate. na ca ālambanaṃ  
**vyatiriktam** viśeṣa-antaram abhipretam. tad-a-  
**vyatiriktasya** kasyacit saṃvittih sambhavati.  
**vyatiriktasya** vastuno 'bhāvād buddhir eva yadā  
**vyatiriktasya** sukha-ādeḥ para-parikalpitasya. tac  
**vyatiriktasya** strī-liṅgasya upanyāsād vṛttau ca  
**vyatirekato** bāhya-artha-siddhir iti, tad apy a-  
**vyatirekasya** sandehād a-samartham a-darśane 'pi  
**vyatirekāt** te 'pi sama-saṃsthānā ity a-codyam  
**vyatirekād** artha-sva-bhāvasya tad-upalabdhou so  
**vyatirekeṇa** ity-ādi. katham na asti ity āha. asty  
**vyatirekeṇa** iti sukha-ādy-ākāram antareṇa ity  
**vyatirekeṇa** kiñcid ākāra-antaram. na ca a-  
**vyatirekeṇa** tv a-śakyam tad vyapadeṣṭum. nanu ca  
**vyatirekeṇa** vyāpāra-antaram tasyāḥ samasti,  
**vyatūtā** iti. yathā ca yamalakayor ākāra-sāmye 'py  
**vyadhikaraṇam** viśeṣaṇam rājā iva puruṣasya, tadā  
**vyapadiśati**, yad darśayaty a-sādharmaṇena ca  
**vyapadiśann** eva katham evaṃ brūyāt. evaṃ tarhi  
**vyapadiśyata** iti, a-tad-ābhāsatvena tasya an-  
**vyapadiśyata** ity etan na prāpnoti. atha matam  
**vyapadiśyata** ity etan na prāpnoti iti. yad-  
**vyapadiśyata** ity etan na sambhavati iti darśayann  
**vyapadiśyata** iti tad-ālambanasya jñānasya

0009415	sambhavati iti darśayann āha — tasmān na	<b>vyapadiśyata</b> iti. nanu ca a-vyapadeśyam api vastu
0004009	-arhatām api nivartayati. ato na viśayair	<b>vyapadiśyata</b> iti. nanu ca icchā-adhīna-vṛttayaḥ
0008708	anena apāstam. tathā hi tad ghaṭa-ādibhir	<b>vyapadiśyate</b> , ghaṭa-jñānaṃ ghaṭa-jñānam ity evam.
0009302	-aṇu-vat tattvataḥ santi. taiś ca jñānaṃ	<b>vyapadiśyate</b> ghaṭa-jñānaṃ dvitva-jñānam iti. na
0009713	jñāna-grahaṇaṃ sukha-ādi-vyavaccheda-artham.	<b>vyapadiśyate</b> jñāpyate saṃyogya-ādinā liṅgena iti
0009312	-anugṛhītā hetavo jñānasya. tato yasya tad	<b>vyapadiśyate</b> , tata eva utpadyata iti siddhā
0009910	syāt. sarvam eva hi jñānaṃ sāmānya-rūpeṇa	<b>vyapadiśyate</b> . tad anena tat-puruṣa-pakṣe 'pi doṣa
0009904	viśayo na vyapadiśyate, na nāma. jñānaṃ tu	<b>vyapadiśyate</b> . tad asti vyapadeśyam. tataś ca
0009502	adhyavasīta-tad-bhāvatayā vyavahartṛbhir	<b>vyapadiśyate</b> . tvayā apy avaśyam etad abhyupeyam,
0008810	ālambana-pratyayasya sambandhitayā jñānaṃ	<b>vyapadiśyate</b> , na tat tata eva bhavati, kiṃ tarhi
0009904	viśayatvāt. atha api syād — yadi viśayo na	<b>vyapadiśyate</b> , na nāma. jñānaṃ tu vyapadiśyate.
0009715	atha vā tad eva jñānaṃ sva-rūpeṇa na	<b>vyapadiśyate</b> na nirdiśyata ity a-vyapadeśyam.
0009311	atha matam — samudāya-abhāsatvāt tasya	<b>vyapadiśyate</b> . parama-aṇavaś ca samudāya-avasthā
0008907	na syāt. nanu ca yena viśayena yaj jñānaṃ	<b>vyapadiśyate</b> , yadi tat tato bhavati, na tu na
0008703	pratyakṣam iti. yasya viśayasya vijñānaṃ	<b>vyapadiśyate</b> , yadi tata eva tad utpadyate, na
0009409	tathā hi yasya arthasya yaj jñānaṃ	<b>vyapadiśyate</b> , yadi tata eva tad bhavati ity etad
0008706	śuktikāyāṃ rajata-jñānam. tad dhi rajatena	<b>vyapadiśyate</b> rajata-jñānam iti. na ca tad rajatād
0008816	smārta-ādi-jñānam api rūpa-ādibhir	<b>vyapadiśyate</b> rūpa-smṛtiḥ, āmla-abhilāṣaḥ, agny-
0005312	ātmānaṃ saṃvedayante, ātma-saṃvedanā iti ca	<b>vyapadiśyante</b> . atas tad anubhava-ātmavṛttam eṣāṃ
0014005	-antareṇa samavasthitāḥ sparśa-ādāya iti	<b>vyapadiśyante</b> . tato niyata-indriya-grāhyatā na ca
0008908	'bhimate. na ca smṛty-ādīni yena ālambanena	<b>vyapadiśyante</b> tasmād utpadyante, tasya a-sattvāt.
0014909	-arthaṃ ta eva guḍa-ādāya ekena śabdena	<b>vyapadiśyante</b> . yad utkaṭam iti yathā sv-alpa-
0009914	iti jñānam, rasa iti jñānam iti. tadā ca	<b>vyapadiśyamānam</b> śabdaṃ bhavati. tato vyavaccheda-
0009307	syāt, evaṃ saty eka-ekena parama-aṇunā tad	<b>vyapadiśyeta</b> . tataś ca pratyekaṃ ca te jñānasya
0009412	'sya ca iti. sāmānya-rūpeṇa rūpatva-ādinā	<b>vyapadiśyeta</b> . sāmānyaṃ ca kalpitam buddhy-ārūḍham
0009414	'sti. tat kathaṃ tatra vyapadiśte tad	<b>vyapadiśtam</b> bhavati. ato yena vyapadiśyata ity
0009414	-viśaya-abhimate 'sti. tat kathaṃ tatra	<b>vyapadiśte</b> tad vyapadiśtam bhavati. ato yena
0010001	vyapadeśtum a-śakyaḥ. kutaḥ punas tena anyo	<b>vyapadeśyate</b> . na ca vyapadeśac chābdatvam
0010505	tena manasa indriyatvam vaktavyam pratyakṣa-	<b>vyapadeśa</b> -prasiddhy-artham. kiṃ ca a-vyapadeśyam
0009001	atha smṛty-ādīnāṃ kalpitam sāmānyaṃ viśayo	<b>vyapadeśa</b> -hetuḥ, tac ca saṃvṛti-sattvād a-janakam.
0008806	sarva-dharma-sva-bhāvo vijñānasya pratyayo	<b>vyapadeśa</b> -hetur asti, yas tata ity anena ucyate.
0008913	uktaṃ bhavati. tad etat kathaṃ yujyate, yadi	<b>vyapadeśa</b> -hetor pāramparyeṇa apy atra janakatvam
0008801	ity-ādy asya eva vivaraṇam. nanu vijñāna-	<b>vyapadeśa</b> -hetor viśayasya prakṛtatvāt tata ity
0008914	anyathā yadi smṛty-ādīnāṃ viśayasya	<b>vyapadeśa</b> -hetos tadānīm a-sattvād a-janakatvam,
0009411	kathaṃ evaṃ brūyāt. evaṃ tarhi viśaya-rūpeṇa	<b>vyapadeśo</b> 'sya bhaviṣyati ity āha — viśayo 'sya
0005609	yujyate. yāvatā akṣa-nimittaḥ pratyakṣa-	<b>vyapadeśaḥ</b> , uktaṃ etaj jñāna-viśeṣasya
0009407	nanu ca jñānaṃ buddhir iti vinā api viśayena	<b>vyapadeśo</b> dṛśyate. na, abhiprāya-a-parijñānāt. kaḥ
0009405	ity-ādi. sarvasya hi jñānasya viśayena	<b>vyapadeśo</b> dṛśyate rūpa-jñānaṃ śabda-jñānam iti.
0004012	vyapadiśati, yad darśayaty a-sādhāraṇena ca	<b>vyapadeśo</b> dṛṣṭa ity-ādi. vyavahāratā ca loke tad-
0017512	api ity a-viśeṣaḥ. a-sādhāraṇena ca loke	<b>vyapadeśo</b> dṛṣṭa ity uktaṃ prak. tato na indriyeṇa
0017507	tasya ca akṣaṃ prati vṛttech pratyakṣa-	<b>vyapadeśo</b> yujyata iti. tasya api dvi-ṣṭhatvād iti.
0005206	bhavanti. upacāreṇa tu taj-jātyatayā viśaya-	<b>vyapadeśaḥ</b> syāt, na tu mukhya-viśayatvam. kasya
0003802	hi yatra yogyaḥ, sa tad a-kurvāṇo 'pi tena	<b>vyapadeśam</b> arhati, pācaka-vat pākena. tena stana-
0014605	yadā tu sṛṣṭi-kāle saṃhanyante, tadā vikāra-	<b>vyapadeśam</b> bhajante. ete ca śabda-ādi-lakṣaṇās
0000211	-kriyābhyāṃ āptum iṣṭatamatvāl labdha karma-	<b>vyapadeśayā</b> praṇati-kriyayā abhipreyamānasya
0004007	tac ca gamakatvam indriya-vijñāne 'kṣa-	<b>vyapadeśasya</b> asti na viśaya-vyapadeśasya.
0004007	-vijñāne 'kṣa-vyapadeśasya asti na viśaya-	<b>vyapadeśasya</b> . gamakatvena ca śabda-niyoga-arhatā
0010002	kutaḥ punas tena anyo vyapadeśyate. na ca	<b>vyapadeśac</b> chābdatvam prasajyate, kiṃ tarhi
0004008	-arhatā vyāptā. atas tad gamakatvam viśaya-	<b>vyapadeśān</b> nivartamānaṃ tan-niyoga-arhatām api
0004011	sā eva tv icchā lokasya a-sādhāraṇena	<b>vyapadeśe</b> 'sti, na sādhāraṇena. tathā hi loko '-
0010401	etad darśayati — na an-iṣṭa-nivṛttaye ' -	<b>vyapadeśya</b> -ādi-grahaṇam, kiṃ tu pramāṇa-ādīnāṃ
0009807	tat-sannikarṣa-upalakṣaṇa-artham. na asti	<b>vyapadeśya</b> -ādi-sambhava iti. ādi-grahaṇād
0009810	ity āha — viśeṣaṇam hi ity-ādi. yady a-	<b>vyapadeśya</b> -ādi-sva-bhāvam itara-sva-bhāvam ca
0009713	jñāpyate saṃyogya-ādinā liṅgena iti	<b>vyapadeśyo</b> viśayaḥ. na asya vyapadeśyo viśayo
0009714	liṅgena iti vyapadeśyo viśayaḥ. na asya	<b>vyapadeśyo</b> viśayo 'sti ity a-vyapadeśyam. atha vā
0010413	-artha-sannikarṣa-jasya pratyakṣasya a-	<b>vyapadeśyatva</b> -ādi-viśeṣaṇam, kiṃ tarhi pratyakṣa-
0010411	asti ca pratyakṣa-lakṣaṇam praty upayogo ' -	<b>vyapadeśyatva</b> -ādeḥ. vyāpaka-a-bhāvaḥ. yas tu
0010308	śuklatvam kṛṣṇatvam ca. na asti ca a-	<b>vyapadeśyatva</b> -āder indriya-jñāne yathā-a-yogyam
0009916	samākhyā-śabdo na vyāpriyate, tadā tasya a-	<b>vyapadeśyatvam</b> iti. tasya apy etad eva uttaram

0010311 sati nīlatvaṃ bhramarasya viśeṣaṇaṃ syād a-  
0009905 vyapadeśyam. tataś ca vyabhicārād yuktam a-  
0009816 uktam. anena vyapadeśyatvasya a-sambhavena a-  
0009815 bahu-vrīhi-pakṣaḥ, tadā idam uktam. anena  
0017012 iti. a-vyapadeśyā iti sva-lakṣaṇasya a-  
0009811 tata idam viśeṣaṇa-trayaṃ yujyate. iha ca a-  
0010415 -āsaṅkīrṇa-rūpaṃ ekena sūtreṇa lakṣyate. a-  
0010506 -vyapadeśa-prasiddhy-artham. kiṃ ca a-  
0009714 na asya vyapadeśyo viśayo 'sti ity a-  
0009501 — tasmān na vyapadeśyate iti. nanu ca a-  
0009915 śābdam bhavati. tato vyavaccheda-artham a-  
0009906 jñānam, sva-rūpeṇa yan na nirdiśyate, tad a-  
0009909 sāmānya-rūpeṇa api yan na nirdiśyate, tad a-  
0009905 na nāma. jñānaṃ tu vyapadeśyate. tad asti  
0009715 -rūpeṇa na vyapadeśyate na nirdiśyate ity a-  
0009901 asti ity āha — anumāna-viśayatvād ity-ādi.  
0017011 na anyadā, yad āha — sūrya-upatāpād iti. a-  
0003104 ity-ādi. prāk tāvad rūpa-ādikam a-  
0017512 dr̥ṣṭa ity uktam prāk. tato na indriyeṇa eva  
0010001 so 'pi hi tāvad viśayaḥ sva-rūpeṇa  
0009917 iti, vyavahāra-kāle 'pi jñāna-sva-rūpasya  
0009406 iti. viśaya-rūpa-vyatiṛeṇa tv a-śakyam tad  
0009813 bhavati, yat tasmīn āśraye bhavati taṃ ca  
0009812 iti ca viśeṣaṇa-dvayaṃ sambhavaty eva, na  
0010211 a-vyabhicārād ity arthaḥ. katham a-  
0009907 uktam ity āha — a-nirdeśyatve ca a-  
0010102 tadā evaṃ vaktavyam — a-vyabhicāritve ca a-  
0009916 apy etad eva uttaram — a-nirdeśyatve ca a-  
0012905 -ādy-a-bhāvena rūpatva-bhāvo lakṣyate. a-  
0013404 syād etat — an-eka-anta ity anena na hetor  
0013409 -antare 'pi sādhyasya vṛttiṃ darśayan sādhyas-  
0010315 syād vyabhicāraḥ. na eṣa doṣaḥ. an-ekadhā hi  
0010005 anuvartate, mano-bhrānti-viśayatvād ity-ādi.  
0009909 eva hi sarvaṃ jñānam. na eva a-nirdeśyatve  
0010315 tu kvacid a-nitye na asti ity tasya eva syād  
0010312 -anantarīyakatvena a-nityatve sādhye sādhyas-  
0010310 vyāpaka-a-bhāvaṃ darśayati. kaḥ punar ayam  
0010309 -āder indriya-jñāne yathā-a-yogyam  
0010307 -prasaṅgāt. tad anena prapañcena yasya yatra  
0010313 hi prayatna-anantarīyake tan na asti, yato  
0006110 nirākṛtasya udāharaṇam. anyathā lakṣaṇa-  
0009816 a-sambhavena a-vyapadeśyatvasya a-  
0010209 na yuktam, kiṃ tv a-vyabhicārāc ca. tam a-  
0010117 kasmād a-yuktaṃ viśeṣaṇam ity āha — a-  
0010208 na kevalam a-sambhavān na yuktam, kiṃ tv a-  
0018007 na ca yuktaṃ tasya pratyakṣatvam, artha-  
0010206 -artha-sannikarṣa-utpannāyām eva vartate. a-  
0010211 iti. indriya-buddher yathā-arthatvasya a-  
0010210 tathā apy a-yuktaṃ viśeṣaṇam ity āha — a-  
0009905 vyapadeśyate. tad asti vyapadeśyam. tataś ca  
0017105 hy asty-arthaḥ sac-chabda indriya-artha-  
0009802 -asattvāt. na asya vyabhicāry asti ity a-  
0009802 -rūpatvena gr̥hyate, tathā-asattvāt. na asya  
0010207 tathā api tat pūrvam eva nirākṛtam a-  
0009811 -trayaṃ yujyate. iha ca a-vyapadeśyam a-  
0010101 uktam. yadā tu tad eva jñānaṃ svayam a-  
0006013 -tr̥ṣṇā-ādau toya-ādi-jñānasya vyavacchedāya a-  
0010011 -jñānasya. tato na tad-vyavaccheda-artham a-  
0018008 artha-a-bhāve 'pi so 'sti. yad artha-

**vyapadeśyatvaṃ** ca jñānasya, dāha-duḥkha-ādāv api  
**vyapadeśyatvaṃ** viśeṣaṇam. iha ca tad eva jñānam,  
**vyapadeśyatvasya** a-vyabhicāraṃ darśayati. kasmān  
**vyapadeśyatvasya** a-sambhavena a-vyapadeśyatvasya  
**vyapadeśyatvāt**. krameṇa iti. prāg indriya-jñānam.  
**vyapadeśyam** a-vyabhicāri ity ca viśeṣaṇa-dvayaṃ  
**vyapadeśyam** a-vyabhicāri vyavasāya-ātmakam ity  
**vyapadeśyam** a-vyabhicāri vyavasāya-ātmakam ity  
**vyapadeśyam**. atha vā tad eva jñānaṃ sva-rūpeṇa na  
**vyapadeśyam** api vastu dṛśya-vikalpyāv arthāv ekī-  
**vyapadeśyam** ity āha. artha-grahaṇa-kāle tu  
**vyapadeśyam** uktam ity āha — a-nirdeśyatve ca a-  
**vyapadeśyam**. evam apy a-sambhavaḥ syāt. sarvaṃ  
**vyapadeśyam**. tataś ca vyabhicārād yuktam a-  
**vyapadeśyam**. mṛga-tr̥ṣṇā-ādir viśayo vyabhicārī,  
**vyapadeśyam** hi sāmānyam, na sva-lakṣaṇam, tasya  
**vyapadeśyā** iti sva-lakṣaṇasya a-vyapadeśyatvāt.  
**vyapadeśyena** sva-lakṣaṇena gr̥hṇāti pratyakṣeṇa.  
**vyapadeśavyam** ity āha — a-kalpanā iyam iti.  
**vyapadeśtum** a-śakyam. kutaḥ punas tena anyo  
**vyapadeśtum** a-śakyatvāt. so 'pi hi tāvad viśayaḥ  
**vyapadeśtum**. nanu ca jñānaṃ buddhir iti vinā api  
**vyabhicarati**, tatra a-sattvāt, yathā nīlatvam  
**vyabhicarati**. vyavasāya-ātmakatvaṃ tu na  
**vyabhicāra** ity āha — sarvā hi ity-ādi. nanu ca  
**vyabhicāra** iti. kasmād ity āha — na hi indriya-  
**vyabhicāra** iti. na hi indriya-artha-sannikarṣa-  
**vyabhicāra** iti, vyavahāra-kāle 'pi jñāna-sva-  
**vyabhicāra** indriya-antareṇa a-grahaṇam iti. tad  
**vyabhicāra** uktaḥ, kiṃ tarhi pratijñā-doṣaḥ, yatas  
**vyabhicāra**-pradarśanāt prathamām. bhede 'bhedaḥ  
**vyabhicāra**-śabdasya arthaḥ. kvacid anyathā-bhāvo  
**vyabhicāro** 'tathā-bhāvaḥ. yathā asāv upalabhyate,  
**vyabhicāro** 'sti. atha sāmānya-rūpeṇa api yan na  
**vyabhicāraḥ**. na eṣa doṣaḥ. an-ekadhā hi  
**vyabhicāro** na syāt. na hi prayatna-anantarīyake  
**vyabhicāro** nāma. yadi tato 'nyatra bhāvaḥ, evaṃ  
**vyabhicāraḥ** sambhavaś ca iti vyāpaka-a-bhāvaṃ  
**vyabhicāraḥ** sambhavaś ca na asti, na tat tasya  
**vyabhicāraḥ** sādhyasya syāt. prayatna-  
**vyabhicāraḥ** syāt. tasmāt tena apavāda-vacanena  
**vyabhicāraṃ** darśayati. kasmān na asti ity āha —  
**vyabhicāraṃ** darśayati sarvā hi ity-ādinā. kvacid  
**vyabhicārāc** ca iti. ca-śabdād a-sambhavāc ca  
**vyabhicārāc** ca. tam a-vyabhicāraṃ darśayati sarvā  
**vyabhicārāt**. tathā hi nityatvād artha-a-bhāve 'pi  
**vyabhicārād** ity anena etad darśayati — yady api  
**vyabhicārād** ity arthaḥ. katham a-vyabhicāra ity  
**vyabhicārād** iti. indriya-buddher yathā-  
**vyabhicārād** yuktam a-vyapadeśyatvaṃ viśeṣaṇam.  
**vyabhicārān** na alam indriya-artha-pratyāyanāya,  
**vyabhicāri**. atha vā tad eva jñānam atasmimś tad-  
**vyabhicāry** asti ity a-vyabhicāri. atha vā tad eva  
**vyabhicāri** ity anena viśeṣaṇena. tat kim etena  
**vyabhicāri** iti ca viśeṣaṇa-dvayaṃ sambhavaty eva,  
**vyabhicāri** iti tat-puruṣaḥ parair āśrīyate, tadā  
**vyabhicāri** iti pratyakṣa-lakṣaṇe viśeṣaṇam  
**vyabhicāri**-grahaṇam kartavyam. nanv a-sati  
**vyabhicāri**, na tat pratyakṣam, mithyā-jñāna-vat.



0010103	na hi indriya-artha-sannikarṣa-jaṃ jñānaṃ	<b>vyabhicāri</b> , mano-jñānasya eva vyabhicāritvāt. dvi
0010317	vyabhicāri hetur iti, kvacit tatra a-bhāvo	<b>vyabhicāri</b> viśeṣaṇam ity-ādikaḥ. iha tu tatra a-
0010012	nanv a-sati tasminn akṣa-upaghāta-jaṃ yad	<b>vyabhicāri</b> -viśayaṃ dvi-candra-ādi-jñānam, tasya
0010004	ity a-samīkṣita-abhidhānam etat. na ca	<b>vyabhicāri</b> -viśayatve, sambhavo 'sti ity
0010415	ekena sūtreṇa lakṣyate. a-vyapadeśyam a-	<b>vyabhicāri</b> vyavasāya-ātmakam ity anena hi sūtra-
0010506	-prasiddhy-artham. kiṃ ca a-vyapadeśyam a-	<b>vyabhicāri</b> vyavasāya-ātmakam ity etāval lakṣaṇam
0009802	atha vā tad eva jñānam atasmims tad-grahād	<b>vyabhicāri</b> . vyavasāya ātmā asya iti vyavasāya-
0016601	-antena eva samprayoga-śabdena sad-artha-a-	<b>vyabhicāriṇā</b> asyāḥ kalpanāyā nivāritatvāt. api ca
0010008	rūpeṇa pratibhāsate, tad eva prati tasya	<b>vyabhicāritvam</b> . bhrānte ca mano-vijñāne sa tathā
0009808	vyapadeśya-ādi-sambhava iti. ādi-grahaṇād	<b>vyabhicāritvasya</b> vyavasāya-ātmakatvasya ca. yadi
0010103	-jaṃ jñānaṃ vyabhicāri, mano-jñānasya eva	<b>vyabhicāritvāt</b> . dvi-candra-ādi-jñānaṃ tu
0005615	tasya labdham, nir-vikalpasya spaṣṭatva-a-	<b>vyabhicāritvāt</b> . mātra-śabdo 'dhyāropita-artha-
0010102	parair āśrīyate, tadā evaṃ vaktavyam — a-	<b>vyabhicāritve</b> ca a-vyabhicāra iti. na hi indriya-
0013407	na ca atra an-eka-anta iti na ayam niyamo	<b>vyabhicāri</b> ity arthaḥ. na sarvaṃ sādhyam ity-
0010007	jñāne sva-rūpeṇa pratibhāsate, tad-apekṣayā	<b>vyabhicāri</b> na bhavaty eva. yatra tu jñāne
0009801	ity a-vyapadeśyam. mṛga-tṛṣṇā-ādir viśayo	<b>vyabhicāri</b> , yathā jala-ādi-rūpatvena gṛhyate,
0010316	-śabdasya arthaḥ. kvacid anyathā-bhāvo	<b>vyabhicāri</b> viśaya iti, kvacid anyatra-bhāvo
0010316	vyabhicāri viśaya iti, kvacid anyatra-bhāvo	<b>vyabhicāri</b> hetur iti, kvacit tatra a-bhāvo
0007108	prameya-vacanaḥ. sa-viśayam iti ca sākalye '-	<b>vyayī</b> -bhāvaḥ. ata etad uktaṃ bhavati — na
0017311	kuto vyāpāraḥ. samprayoga-grahaṇam ca	<b>vyartham</b> . avaśyaṃ hi buddhi-janmani karaṇānām
0002107	anyathā tad-an-upayogino vyutpādanam	<b>vyartham</b> ity a-kartavyam eva syāt. prameye punar
0005612	sa yeṣāṃ asti te yoginaḥ. guru-nirdeśa-a-	<b>vyavakīrṇam</b> iti. atra viśayeṇa viśayiṇo nirdeśād
0005614	-vikalpo guru-nirdeśa-śabdena uktaḥ. tena a-	<b>vyavakīrṇam</b> rahitam ity arthaḥ. etena spaṣṭa-
0014210	pakṣo hīyate, yato mātra-śabdena sukha-ādi	<b>vyavacchidyate</b> , na śabda-ādi-jāti-viśeṣaḥ. tad
0008816	śabdena ucyate. mātra-śabda ālambana-antaraṃ	<b>vyavacchinatti</b> . smārta-ādi-jñānam api rūpa-
0014211	tad etad uktaṃ bhavati — yā viśeṣaṇa-	<b>vyavacchinna</b> -artha-grāhiṇī buddhiḥ, sā sa-
0006208	ity-ādinā uktād vikalpa-vargād iti-karaṇa-	<b>vyavacchināt</b> pṛthag a-vikalpakam pratyakṣa-ābham
0011914	-mātra-artham hi iti. mātra-śabdo 'dhika-	<b>vyavaccheda</b> -arthaḥ. etad uktaṃ bhavati — na
0014112	-grāhikā. mātra-śabdaḥ sukha-ādi-grahaṇa-	<b>vyavaccheda</b> -arthaḥ. jāti-viśiṣṭa-sukha-ādi-
0005701	mātra-śabdo 'dhyāropita-artha-	<b>vyavaccheda</b> -arthaḥ. tena yad bhūta-artha-viśayam
0009914	tadā ca vyapadiśyamānaṃ śabdaṃ bhavati. tato	<b>vyavaccheda</b> -artham a-vyapadeśyam ity āha. artha-
0010011	sa viśayaḥ, na indriya-jñānasya. tato na tad-	<b>vyavaccheda</b> -artham a-vyabhicāri-grahaṇam
0005101	para-parikalpita-sa-vikalpa-indriya-jñāna-	<b>vyavaccheda</b> -artham iti vyācakṣate. teṣāṃ yadi
0005205	viśaya-grahaṇam. an-ālambyamāna-rūpa-ādi-	<b>vyavaccheda</b> -artham, na hy a-vijñāyamāna-viśayā
0009711	jñānaṃ pratyakṣam. jñāna-grahaṇam sukha-ādi-	<b>vyavaccheda</b> -artham. vyapadiśyate jñāpyate
0014803	dvi-parama-aṅv-ādikasya samprayogasya	<b>vyavaccheda</b> -artham. sva-jāty-an-atikrameṇa iti
0005902	ghaṭaḥ paṭa ity-ādikā. tathā samuccaya-ādi-	<b>vyavaccheda</b> -phala-śabda-niveśa-samāśrayeṇa ekatva-
0006410	ity-ādau vākye. timire bhavas taimiraḥ.	<b>vyavaccheda</b> -phalatvāc ca vākyasya sarva-vākyam sa
0002410	ata eva vṛttāv avadhārayati dve eva iti.	<b>vyavaccheda</b> -phalatvād vākyasya vinā apy eva-
0013106	eva prāg upalabdhavataḥ. tato 'rtha-antara-	<b>vyavaccheda</b> -viśayam a-sad-a-guṇa-vyāvṛtti-lakṣaṇam,
0006013	tasya eva mṛga-tṛṣṇā-ādau toya-ādi-jñānasya	<b>vyavacchedāya</b> a-vyabhicāri iti pratyakṣa-lakṣaṇe
0005302	rūpo 'py asti, yaḥ smṛty-ādinām ity atas tad-	<b>vyavacchedāya</b> anubhava-grahaṇam. anubhava ākāro
0005908	-ādiṣu yā toya-ādi-kalpanā, sā na an-udaka-	<b>vyavacchedāya</b> udake kṛtaṃ saṅketa-mātram āśritya
0013815	nyūnatā. mātra-śabdaḥ sva-bhāva-bheda-	<b>vyavacchedāya</b> . na hi śabda-ādinām sattva-ādi-guṇa
0005904	nairantarya-ādy-avastheṣu, a-tathā-bhūta-	<b>vyavacchedāya</b> śabda-samayam āśritya artha-antara-
0010015	indriya-artha-sannikarṣa-utpannam iti, tasya	<b>vyavacchedya</b> -a-bhāvāt. idaṃ bahu-vrīhim adhikṛtya
0010306	viprakṛṣṭa-a-yathā-artha-jñāna-kāryasya	<b>vyavacchedyatve</b> pratyakṣa-a-bhāva-prasaṅgāt. tad
0014312	śabda-kāryam praty ākhyāya śabda-ātmanā	<b>vyavatiṣṭhamānam</b> rajas-tamasoḥ śabda-bhāvāya
0008611	an-upajāta-prajñā-atiśayena satā. paścād	<b>vyavadāta</b> -buddher asya tatra a-sāra-niścayo jāta
0002510	artha-sāmarthyā-apekṣaṇāt, an-apekṣāyām	<b>vyavadhāna</b> -ādi-bhāve 'pi bhāva-prasaṅga iti. ato
0004204	abhimataṃ katham na vyavahitam,	<b>vyavadhāne</b> vā katham a-vicchinnaṃ darśanaṃ
0016607	yasya utpādaḥ, tasya sākṣāt, yebhyas tu	<b>vyavadhānena</b> , teṣāṃ pāramparyeṇa. an-āgatānām ca
0006606	kriyāyās tat sādhanam, yā yataḥ sādhanād a-	<b>vyavadhānena</b> prasiddhim upayāti. sā eva ca tasya
0006706	iyam adhigatir iti sambandhasya tata eva a-	<b>vyavadhānena</b> siddheḥ. tac ca tasya sādhanatvam
0010207	ity anena viśeṣaṇena. tat kim etena	<b>vyavasāya</b> -ātmaka-vacanena iti. atha vā na kevalam
0011215	niścayaḥ phalam artha-antaraṃ syāt. na tu	<b>vyavasāya</b> -ātmakam pramāṇam icchato 'nyat phalaṃ
0009812	-dvayam sambhavaty eva, na vyabhicarati.	<b>vyavasāya</b> -ātmakatvam tu na sambhavaty eva. tad
0009808	-sambhava iti. ādi-grahaṇād vyabhicāritvasya	<b>vyavasāya</b> -ātmakatvasya ca. yadi na asti, kim iti
0009804	-grahād vyabhicāri. vyavasāya ātmā asya iti	<b>vyavasāya</b> -ātmakam. ātma-śabdaḥ sva-bhāva-vacanaḥ

0010213	ity āha — sarvā hi ity-ādi. nanu ca	<b>vyavasāya</b> -ātmakam ity atra kārya-paryāya ātma-
0010415	sūtreṇa lakṣyate. a-vyapadeśyam a-vyabhicāri	<b>vyavasāya</b> -ātmakam ity anena hi sūtra-eka-deśena
0010114	a-yathā-artha-ādi-jñānasya nivṛttaye —	<b>vyavasāya</b> -ātmakam ity ucyate. etad darśayati. na
0010506	-artham. kiṃ ca a-vyapadeśyam a-vyabhicāri	<b>vyavasāya</b> -ātmakam ity etāval lakṣaṇam astu. anena
0010116	kiṃ tarhi bhūta-artha-grahaṇa-paryāyaḥ.	<b>vyavasāya</b> -ātmakam iti bhūta-artha-grahaṇa-sva-
0011303	iti kalpanā api tāvat sambhavet. yasya tu	<b>vyavasāya</b> -ātmakam eva pratyakṣam iṣṭam, tasya
0009804	eva jñānam atasmimś tad-grahād vyabhicāri.	<b>vyavasāya</b> ātmā asya iti vyavasāya-ātmakam. ātma-
0016301	iti katham kṛtvā. yato yathā ca indriya-	<b>vyavasāya</b> ity-ādinā paraspara-vṛtti-saṃvedanaṃ
0010214	— etena ity-ādi. pratyuktaḥ pratikṣiptaḥ.	<b>vyavasāya</b> -kāryam iti vyavasāyaḥ kāryam asya iti
0016115	na iti yo 'yaṃ pratiśedhaḥ, tena na saha-	<b>vyavasāya</b> -kriyā-mātram pratiśidhyate, kiṃ tu
0016115	pratiśidhyate, kiṃ tu niyamavatī yā saha-	<b>vyavasāya</b> -kriyā, sā pratiśidhyate manasaḥ smārta-
0016203	eva ity-ādinā etad āha. niyama-rahitaṃ saha-	<b>vyavasāya</b> -kriyāṃ prati praśna eva na upapadyate,
0016213	saha-vyavasāyaḥ. tato — niyamavatīṃ saha-	<b>vyavasāya</b> -kriyāṃ ārabhya praśnaḥ. pratyuttaram
0016201	sā pratiśidhyate manasaḥ smārta-adhika-	<b>vyavasāya</b> -pradarśana-artham. na saha eva, api tu
0015507	kurute. kasmāt. asti hy ayam smṛti-pratyakṣa-	<b>vyavasāya</b> -viśeṣa iti. etad uktaṃ bhavati —
0015501	smārtatva-jñāpakam āha — smṛti-pratyakṣa-	<b>vyavasāya</b> -viśeṣa iti. viśeṣa-śabdaḥ pratyekam
0015514	'nuvyavasāyam kurute, tadā smṛti-pratyakṣa-	<b>vyavasāya</b> -viśeṣa upapadyate. tathā hi sāmprate
0015508	iti. etad uktaṃ bhavati — smṛti-pratyakṣa-	<b>vyavasāya</b> -viśeṣo 'sti. na ayam prasiddhataro
0015609	sāmarthyam iti. yata evaṃ smṛti-pratyakṣa-	<b>vyavasāya</b> -viśeṣo bāhya-arthe pravṛttau manaso na
0010115	-ātmakam ity ucyate. etad darśayati. na atra	<b>vyavasāya</b> -śabdo niścaya-paryāyaḥ, kiṃ tarhi bhūta
0015605	kālayoḥ pravartata iti. nanu ca indriya-	<b>vyavasāya</b> -sahitasya bāhye 'py arthe pravṛttasya
0016202	na saha eva, api tu paścād api smārto	<b>vyavasāyo</b> 'dhiko manasā kriyata iti. saha tu
0015215	ca dvāra-bhāva-an-upapatteḥ. anyathā mano-	<b>vyavasāyo</b> 'pi indriya-vyavasāyasya dvāraṃ syāt.
0015304	viśayatvam upapadyate. anyathā mano-	<b>vyavasāyo</b> 'pi indriya-vyavasāyasya viśayaḥ syāt.
0015802	viśayiṇo grāhakasya mano-vyavasāyasya. mano-	<b>vyavasāyo</b> 'pi viśayo grāhyo viśayiṇo grāhakasya
0010106	eva pūrva-anusāreṇa gamyata iti kṛtvā.	<b>vyavasāyo</b> 'pi hi ity-ādinā viśeṣaṇasya a-
0010303	-vikalpo niścaya-ātmako bhavati. tad yadi	<b>vyavasāyaḥ</b> kāryam yasya taj jñānam indriya-artha-
0010215	pratikṣiptaḥ. vyavasāya-kāryam iti	<b>vyavasāyaḥ</b> kāryam asya iti vighrahaḥ. katham
0015801	an-antaram. evaṃ ca iti. viśaya indriya-	<b>vyavasāyo</b> grāhyo viśayiṇo grāhakasya mano-
0015205	paṭhyate. yathā ca indriya-vyavasāyam mano-	<b>vyavasāyo</b> jānāti, evaṃ mānasam vyavasāyam indriya
0016212	yadā iti vacanāt siddhaḥ pūrvam eva saha-	<b>vyavasāyaḥ</b> . tato — niyamavatīṃ saha-vyavasāya-
0015602	sa-pratyayo bhavati. evaṃ pratyakṣa-	<b>vyavasāyas</b> tasya indriyasya bhavati.
0015302	puruṣa-arthasya sampāditatvāt. atha indriya-	<b>vyavasāyas</b> tasya viśayaḥ, evaṃ apy a-viśaya-
0015606	bhaviṣyati, kevalasya tu paścāt smṛti-	<b>vyavasāyaḥ</b> . na etad asti. evaṃ bāhya-artha-
0015606	pravṛttasya sāmprate kāle manasaḥ pratyakṣa-	<b>vyavasāyo</b> bhaviṣyati, kevalasya tu paścāt smṛti-
0015603	tu pratyakṣa-vyavasāyāt paścāt smṛti-	<b>vyavasāyo</b> manaso bhavati iti. tathā ca uktaṃ —
0015307	kiṃ tarhi prāpti-sva-bhāvam. yathā indriya-	<b>vyavasāyo</b> mano-vyavasāyena saṃvedyate prāpyate,
0015213	tasya viśayo bāhya-arthaḥ syād indriya-	<b>vyavasāyo</b> vā. yadi pūrvaḥ, dvāra-dvāri-bhāvo na
0015314	anyathā yadi indriya-vṛttāv eva mānaso	<b>vyavasāyaḥ</b> syāt, anu-śabda-prayogo 'n-arthakaḥ
0015515	pravṛttam anvadhyavasyati. manasi indriya-	<b>vyavasāyaḥ</b> sva-viśaya-ābhāso mano-vyavasāyena
0015205	mano-vyavasāyo jānāti, evaṃ mānasam	<b>vyavasāyam</b> indriya-vṛttīḥ prāpnoti ity arthaḥ. na
0015105	mano 'nuvyavasāyam kurute, evaṃ mānasam	<b>vyavasāyam</b> indriyam saṃvedayata ity anena
0015204	mano 'nuvyavasāyam kurute, evaṃ mānasam	<b>vyavasāyam</b> indriyam saṃvedayata iti vedayati
0015308	saṃvedyate prāpyate, evaṃ mānasam	<b>vyavasāyam</b> indriyam saṃvedayate prāpnoti, tena
0015410	kurute 'n-antara-uktaṃ, evaṃ mānasam	<b>vyavasāyam</b> indriyam saṃvedayate smārayati ity
0015313	tv indriya-vyavasite 'rthe manaḥ paścād	<b>vyavasāyam</b> kuruta ity arthaḥ. anyathā yadi
0013609	yathā-uktaṃ — bāhyeṣv artheṣv indriyam	<b>vyavasāyam</b> kurute. tasmimś tv indriya-vyavasāye
0015103	a-vidhānata iti. bāhyeṣv artheṣv indriyam	<b>vyavasāyam</b> kurute. tasmimś tv indriya-vyavasāye
0015506	idam uktaṃ — bāhyeṣv artheṣv indriyam	<b>vyavasāyam</b> kurute. tasmimś tv indriya-vyavasāye
0015407	ca evaṃ nīyate — bāhyeṣv artheṣv indriyam	<b>vyavasāyam</b> kurute pratyakṣa-lakṣaṇam, tasmimś tv
0015515	hi sāmprate kāle bāhyeṣv artheṣv indriya-	<b>vyavasāyam</b> pravṛttam anvadhyavasyati. manasi
0015205	-arthaś cur-ādau paṭhyate. yathā ca indriya-	<b>vyavasāyam</b> mano-vyavasāyo jānāti, evaṃ mānasam
0015215	anyathā mano-vyavasāyo 'pi indriya-	<b>vyavasāyasya</b> dvāraṃ syāt. yadi ca manaso bāhye
0015803	viśayo grāhyo viśayiṇo grāhakasya indriya-	<b>vyavasāyasya</b> . paraspara-saṃvedane hi tayor
0015602	bhavati. pratyakṣatvam tasya indriya-	<b>vyavasāyasya</b> bhavati ity arthaḥ. kevalasya tu
0015802	-vyavasāyo grāhyo viśayiṇo grāhakasya mano-	<b>vyavasāyasya</b> . mano-vyavasāyo 'pi viśayo grāhyo
0015212	-prasiddhy-artham indriya-vyavasāyena mano-	<b>vyavasāyasya</b> yaugapadyam iṣyate, tasya viśayo
0015304	anyathā mano-vyavasāyo 'pi indriya-	<b>vyavasāyasya</b> viśayaḥ syāt. yas tu mano-vṛtyā api
0015504	indriya-manobhyāṃ saha eva bāhyeṣv artheṣu	<b>vyavasāyāḥ</b> kriyanta āhosvit saha na eva kriyanta

0015611	na indriya-manobhyāṃ saha bāhyeṣv artheṣu	<b>vyavasāyāḥ</b> kriyanta ity asya arthasya
0016002	kiṃ bāhyeṣv artheṣv indriya-manobhyāṃ saha-	<b>vyavasāyāḥ</b> . na ity ucyate. kasmāt. na eka-artha-
0015603	bhavati ity arthaḥ. kevalasya tu pratyakṣa-	<b>vyavasāyāt</b> paścāt smr̥ti-vyavasāyo manaso bhavati
0016012	cetayate, na tv indriya-vyavasāyair	<b>vyavasāyān</b> iti. tasmān mana eva dvāri dvārāṇi
0016011	paṭhyate — manasy ekī-bhūtān indriya-	<b>vyavasāyān</b> puruṣaś cetayate, na tv indriya-
0016105	tayā a-pratyayā eva sarvadā syāt. indriya-	<b>vyavasāyānām</b> ca manasy ekī-bhāvād arthavattvam
0015712	īṣyate. evaṃ hi sahabhūbhyām indriya-mano-	<b>vyavasāyābhyām</b> parasparam saṃvedane tāsu vṛttiṣu
0016206	iti. kuta etat — saha tu siddha eva	<b>vyavasāye</b> praśna ity āha — sāmprate kāla ity-
0015408	pratyakṣa-lakṣaṇam, tasmim̥s tv indriya-	<b>vyavasāye</b> mano 'nuvyavasāyam kuruta ity an-
0013609	vyavasāyam kurute. tasmim̥s tv indriya-	<b>vyavasāye</b> mano 'nuvyavasāyam kuruta iti. anena hi
0015409	ity an-antaraṃ smārtam. yathā ca indriya-	<b>vyavasāye</b> mano 'nuvyavasāyam kurute 'n-antara-
0015104	mano 'nuvyavasāyam kurute. yathā ca indriya-	<b>vyavasāye</b> mano 'nuvyavasāyam kurute, evaṃ mānasam
0015203	śāstreṇa uktāḥ. tathā hi yathā ca indriya-	<b>vyavasāye</b> mano 'nuvyavasāyam kurute, evaṃ mānasam
0015506	vyavasāyam kurute. tasmim̥s tv indriya-	<b>vyavasāye</b> mano 'nuvyavasāyam kurute. kasmāt. asti
0015513	api tat-pūrvikā na syāt. yadā tv indriya-	<b>vyavasāye</b> mano 'nuvyavasāyam kurute, tadā smr̥ti-
0015610	na upapadyate, tasmāt — tasmim̥s tv indriya-	<b>vyavasāye</b> mano 'nuvyavasāyam kurute, na bāhyeṣv
0015104	vyavasāyam kurute. tasmim̥s tv indriya-	<b>vyavasāye</b> mano 'nuvyavasāyam kurute. yathā ca
0015904	arthaḥ. syād etat — tasmim̥s tv indriya-	<b>vyavasāye</b> sati bāhya eva arthe mano 'nuvyavasāyam
0015212	tatra yadi prāpti-prasiddhy-artham indriya-	<b>vyavasāyena</b> mano-vyavasāyasya yaugapadyam īṣyate,
0015307	-sva-bhāvam. yathā indriya-vyavasāyo mano-	<b>vyavasāyena</b> saṃvedyate prāpyate, evaṃ mānasam
0015601	indriya-vyavasāyaḥ sva-viṣaya-ābhāso mano-	<b>vyavasāyair</b> saṃprktaḥ pauraṣeṇa pratyayena sa-
0016106	uktam, na anyathā. tena te yadi mano-	<b>vyavasāyair</b> anuvyavasāyante, evaṃ manasy ekī-
0016012	-vyavasāyān puruṣaś cetayate, na tv indriya-	<b>vyavasāyair</b> mano-vyavasāyān iti. tasmān mana eva
0001101	ca doṣāṇām ātma-darśanam eva prabhavam evaṃ	<b>vyavasitavān</b> . na hi na ahaṃ na mama iti paśyataḥ
0015312	pratyakṣam pramāṇam. tasmim̥s tv indriya-	<b>vyavasite</b> 'rthe manaḥ paścād vyavasāyam kuruta
0004013	dr̥ṣṭa ity-ādi. vyavahārātā ca loke tad-	<b>vyavasthā</b> atra vidheyā, tasya pratyāyanatvād iti
0012506	iti. grahaṇa-bhedād rūpa-ādīnām an-ekatva-	<b>vyavasthā</b> iti cet, bhavatu, tato 'pi na asmābhir
0007508	eva jñānam upaplutam, katham̥ pramāṇa-itarā-	<b>vyavasthā</b> . upaplava-vāsanā-viśeṣa-sad-bhāvāt.
0006609	nīlasya jñānam, idaṃ pītasya iti vibhāgena	<b>vyavasthā</b> kriyate. anyathā sarvaṃ jñānam sarvasya
0016704	upajāyante, yair atīta-an-āgata-pada-artha-	<b>vyavasthā</b> kriyate. tad evaṃ atīta-an-āgata-artha-
0007401	ato yathā-darśanam iyaṃ pramāṇa-prameya-	<b>vyavasthā</b> kriyate, na yathā-tattvam iti. katham̥
0006712	vi-jñāna-pratibhāsa-bhedena sādhyā-sādhana-	<b>vyavasthā</b> -darśanāc ca. yathā nipīyamānam madhu
0009103	eva bāhya-artha-āśrayiṇī pramāṇa-ādi-	<b>vyavasthā</b> na ghaṭata iti pratipādana-paro 'yam
0002416	idaṃ pramāṇam idaṃ a-pramāṇam ity eṣā	<b>vyavasthā</b> na syāt. tathā hi kāsāñcij jñāna-
0009601	etat — na bāhya-artha-āśrayā pramāṇa-ādi-	<b>vyavasthā</b> yujyate iti. naiyāyikanām tv iti.
0006707	siddheḥ. tac ca tasya sādhanatvam	<b>vyavasthā</b> -samāśrayatvena, na tu nirvartakatvena,
0007106	eva pratyakṣam adhikṛtya idaṃ phala-	<b>vyavasthānam</b> iti kasyacid āśāṅkā syāt. sarvasya
0011611	na asti ity upanyāsaḥ. na sarvatra iti phala-	<b>vyavasthānasya</b> a-vyāpītvam āha. kuta etat — na
0007007	viṣayeṇa sa-viṣayam, tatra eva viṣaya-	<b>vyavasthānāt</b> . bāhya-artha-pakṣe tu bāhyena. tatra
0007113	'rthe prameye yathā sva-saṃvedana-phala-	<b>vyavasthāne</b> grāhaka-ākāraḥ pramāṇam iṣṭam, tathā
0014315	tamaḥ sattva-rajasoḥ śabda-bhāvāya pravṛtīm̥	<b>vyavasthāpayati</b> iti. atha an-anyatve 'pi kārya-
0002810	'py arthe prameye sva-saṃvittim̥ phalatvena	<b>vyavasthāpayiṣyati</b> ity apare. gatam̥ etat. idaṃ tu
0000704	eva siddham, na idānīm̥ svayam utprekṣya mayā	<b>vyavasthāpyata</b> iti. ata eva abhidharme 'py uktam
0007204	tat kim̥ iti tadā pramāṇatvena na	<b>vyavasthāpyata</b> ity āha — tadā hi jñāna-sva-
0002703	iti sa buddhi-gata ākāro 'rthānām̥ sāmānyam̥	<b>vyavasthāpyate</b> . a-vastutvam apy asya ata eva,
0002701	sāmānyā-rūpatvam̥ tu tasya viṣaya-apekṣayā	<b>vyavasthāpyate</b> . artha-antara-vyāvṛtta-pada-artha-
0002001	yadi jñānam̥ api prāmānyasya sādhanatvena	<b>vyavasthāpyate</b> , tat kiṃ punas tat prāmānyam̥ yasya
0002613	pratyavabhāsamānānām̥ sāmānyā-rūpatvam̥	<b>vyavasthāpyate</b> . yadi teṣām̥ jñāna-rūpatvād
0002005	bhavati, na itarasya iti tasya sādhanatvena	<b>vyavasthāpyate</b> . sva-prakaraṇebhya ity etat sva-
0002502	saṃvāda-itarau niścīnvan pramāṇa-itarā-	<b>vyavasthām̥</b> kuryāt, na anyathā. tac ca yathā-dr̥ṣṭa
0012404	ādi. prāḡ viśeṣaṇam̥ viśeṣyam̥ ca ḡhītvā loka-	<b>vyavasthām̥</b> ca anusmr̥tyā anusandhānam̥ śakyate
0006905	-pakṣayor̥ ekena eva sūtreṇa phala-viśeṣa-	<b>vyavasthām̥</b> cikīrṣur̥ āha — sva-saṃvittim̥ phalam̥
0007606	a-codyam̥. āha ca ity-ādīnā tām̥ prameya-ādi-	<b>vyavasthām̥</b> darśayati. ya ābhāso 'sya iti vigrahaḥ.
0012504	iti. etad darśayati — rūpa-ādiṣv̥ api bheda-	<b>vyavasthāyā</b> an-eka-indriya-grāhyatvam̥ nibandhanam.
0003509	anena prāk-pakṣa-virodham̥ āha, an-avasthāyā	<b>vyavasthāyā</b> nirākaraṇāt. smr̥ta-ādi-vad̥ iti
0007201	ity-ādi. bāhye prameye sva-saṃvedana-phala-	<b>vyavasthāyām̥</b> api viṣaya-ābhāsatā eva jñānasya
0007112	iha a-sati bāhye 'rthe sva-saṃvedana-phala-	<b>vyavasthāyām̥</b> grāhaka-ākārasya prāmānyam̥ vakṣyati.
0007914	ālambyate, tad-ākāro 'yam̥ ālambyata ity asyā	<b>vyavasthāyās</b> tad-ākāra-nibandhanatvāt. tasyām̥
0008713	ity ayam̥ apy atra artho 'bhimataḥ. tad evaṃ	<b>vyavasthita</b> idaṃ paryanuyujyate — kim̥ ayam̥

0006512	ity-ādinā ayam arthaḥ su-ucitaḥ — na eva	<b>vyavasthita</b> -sva-bhāvaṃ kiñcid asti sādhyam
0006814	-bhāvaṃ anubhavo 'rthasya, yato yathā asau	<b>vyavasthita</b> -sva-rūpas tathā śakyeta niścetum,
0014611	rūpa-ādimat. śakty-ātmanā tatra rūpa-ādayo	<b>vyavasthitā</b> , na vyakty-ātmanā. nir-avayavaṃ ca.
0009008	bhrāntānām yathā-darśanam idaṃ māna-meya-	<b>vyavasthiti</b> -darśanam. etac ca prāg eva
0002211	sva-rūpa-saṃvedana-mātrād eva prāmāṇyam	<b>vyavasyati</b> , abhyāsenā maṇy-ādinām iva akṛtrima-
0004903	dr̥śya-vikalpyāv arthāḥ ekī-kṛtya	<b>vyavaharanti</b> ity alam atiprasaṅgena. evaṃ sva-
0002202	eka-ākāraṃ eva lakṣaṇa-praṇayanam syāt.	<b>vyavahartāro</b> 'pi vipratipannā viparitam
0004902	khalv evaṃ viśaya-vivekaṃ kurvanti, na	<b>vyavahartārah</b> . te tu tattva-adhyavasāyena dr̥śya-
0009502	arthāḥ ekī-kṛtya adhyavasita-tad-bhāvataiyā	<b>vyavahartṛbhīr</b> vyapadiśyate. tvayā apy avaśyam
0002604	-antaratvaṃ syāt. na eṣa doṣaḥ. yatra hi	<b>vyavahartṛñam</b> viśayatva-adhyavasāyas tatra iyam
0010109	ādi-yojane sāmāthyam asti, nir-vikalpatvāt,	<b>vyavahāra</b> -a-kuśala-ghrāṇa-ādi-vijñāna-vad ity a-
0009502	tvayā apy avaśyam etad abhyupeyam, anyathā	<b>vyavahāra</b> -a-yogāt. syād etad evam, yadi bāhyam
0007510	-āhlāda-tṛpty-ādi-pratyayānām sambhavaḥ, tad	<b>vyavahāra</b> -a-visaṃvāda-apekṣayā pramāṇam, itarāt
0006802	iti na ayam vastu-sanniveśī sādhyā-sādhana-	<b>vyavahāra</b> ity a-codyam etat. katham yathā-
0009917	— a-nirdeśyatve ca a-vyabhicāra ity,	<b>vyavahāra</b> -kāle 'pi jñāna-sva-rūpasya vyapadeṣṭum
0012102	-bhāvāt kvacid aṃśe niścayo na bhavati ity a-	<b>vyavahāra</b> -yogyatvād a-grhīta-kalpa eva sa ity
0003401	niścayaṃ janayati. a-niścayāc ca a-	<b>vyavahāra</b> -yogyo '-grhīta-kalpa eva sa iti na
0014908	'pi na eva parama-arthataḥ santi, kevalam	<b>vyavahāra</b> -lāghava-artham ta eva guḍa-ādaya ekena
0002112	ślokaṃ paṭhanti — prasiddhāni pramāṇāni	<b>vyavahāraś</b> ca tat-kṛtaḥ   pramāṇa-lakṣaṇasya
0007013	tathā api tādātmyāt prakāśavat tatra tathā-	<b>vyavahāro</b> na virudhyate. prakāśo hy ātma-
0004907	tarhi idānīm a-niścaya-ātmanāḥ pratyakṣād	<b>vyavahārah</b> . niścinvan hi idantayā sukha-duḥkha-
0004909	-smaraṇa-pūrvakābhyām abhilāṣa-itarābhyām	<b>vyavahāro</b> bhavati. vastu-dharmo hy eṣa yad
0007505	dharmasya an-eka-ākāra-darśana-ātmako	<b>vyavahārah</b> sambhavati, ākārāṇām a-
0004013	a-sādhāraṇena ca vyapadeśo dr̥ṣṭa ity-ādi.	<b>vyavaharatā</b> ca loka tad-vyavasthā atra vidheyā,
0006514	-rūpa-anupātitvāt sarvatra sādhyā-sādhana-	<b>vyavahārasya</b> . iha api ca asti. jñānasya adhigama-
0005015	jñānam kiñcid sa-vikalpakam yad vyutpanna-	<b>vyavahārasya</b> , kiñcid a-vikalpakam yad itarasya
0006913	punar atra grāhya-aṃśaḥ, tatra viśaya-	<b>vyavaharāt</b> . tasya ity-ādi. saty a-sati vā bāhye
0009912	samākyā-śabdo na asti, yena pratīyamānam	<b>vyavahārāya</b> kalpate, anyatra iti-karaṇa-yuktād
0014505	ity anena anuvṛttimad-eka-saṃsthāna-a-bhāva-	<b>vyavahārāya</b> sva-bhāva-an-upalambham āha. sa eva
0017912	yuktam, udaka-ādi-smṛty-antaritatvāt.	<b>vyavahita</b> -a-vyavahitayoś ca a-vyavahitam eva
0016610	aṭita-upakāryatvam an-āgata-upakāritvam ca	<b>vyavahitam</b> itarac ca, so 'sya sva-bhāvaḥ. taṃ ca
0017912	-antaritatvāt. vyavahita-a-vyavahitayoś ca a-	<b>vyavahitam</b> eva phalaṃ nyāyayam. bhinna-viśayatvāc
0004203	jñānam pratyakṣatvena abhimatam katham na	<b>vyavahitam</b> , vyavadhāne vā katham a-vicchinnam
0017912	udaka-ādi-smṛty-antaritatvāt. vyavahita-a-	<b>vyavahitayoś</b> ca a-vyavahitam eva phalaṃ nyāyayam.
0011217	an-antaram bhavati, yathā-uktam prak. na ca	<b>vyavahitasya</b> phalatvam yuktam, anyathā
0011410	jñeye vyāpāra-khyātiḥ kāraka-antara-a-	<b>vyavahitasya</b> vyāpāra-pratītiḥ, tasya eva karmaṇo
0006601	vyāpāra-pratītir iti pramāṇatvam upacaryate,	<b>vyavahriyata</b> ity arthaḥ. tathā hi taj jñānam
0007414	-lakṣaṇam prameyam iti. upacaryata iti	<b>vyavahriyate</b> . etena etat sūcayati —
0005211	uttara-kṣaṇa-viśeṣaḥ, sa tasya vikāra ity	<b>vyavahriyate</b> , na tv avasthite dharmiṇi dharmā-
0007016	upajāyamānā buddhir ātmanāḥ prakāśikā iti	<b>vyavahriyate</b> . bāhya-pakṣe 'pi yathā-saṃvedanam
0001514	abhidadyāt, nitya-a-samāhitatvena vā a-	<b>vyākṛta</b> -avasthāyām na sakala-sattva-ārtha-karaṇa-
0001612	sambhavo 'numīyate. idānīm prātilomyena	<b>vyākhyā</b> kriyate. atha vā tāyo '-viparīta-satya-
0002001	ca yatnavān bhagavān. sva-bhāvaḥ. atra	<b>vyākhyā</b> -prakāre codyate — yadi jñānam api
0014609	karma-pūrvikā sṛṣṭiḥ saṃsāraś ca an-ādir	<b>vyākhyā</b> -bhedaḥ sva-yūthyair mata ity. pūrveṣām
0001611	ca udbhāsitam iti iyam tāvad ānulomyena	<b>vyākhyā</b> , yatra kṛpā-ādibhiḥ śāstṛtva-ādinām
0017708	ca dharmiṇo 'n-eka-rūpasya ity atra antare	<b>vyākhyātam</b> . a-sādhāraṇena iti. sādhāraṇasya
0012515	etena guṇatve bhāve ca sārvendriyam jñānam	<b>vyākhyātam</b> iti. a-bheda-jñānam punar yad eva mayā
0016510	na a-sati iti bruvatā karma-dhārayo 'yam iti	<b>vyākhyātam</b> . tatra api ca ayam a-nivāryo doṣaḥ,
0004902	apy a-kalpanā eva. tattva-vicāra-vyāpṛtā hi	<b>vyākhyātārah</b> khalv evaṃ viśaya-vivekaṃ kurvanti,
0000111	'yam mayā upakārāya   diñnāga-nīti-śāstra-	<b>vyākhyāna</b> -karambakaḥ kriyate    pramāṇa-bhūtāya
0002006	-prakaraṇebhya ity etat sva-matād ity asya	<b>vyākhyānam</b> . mukha-śabdena eva ca pūrva-uktaḥ
0012907	nirākṛtam. yukty-anuvidhāyitve hi sati tathā-	<b>vyākhyānam</b> śobheta. yukti-virodhe tu kaṣṭa-
0012910	a-yuktam ity a-sāram etat. pūrvake tu	<b>vyākhyāne</b> na asty ayam doṣaḥ. yatra hi yasya
0002414	pramāṇe, na tv anye eva kecid dve iti. atra	<b>vyākhyāne</b> na bhavati yathā-ukta-doṣa-avakāśaḥ.
0011804	sambandhe pratyakṣa-lakṣaṇam idaṃ sūtram	<b>vyākhyāyate</b> . a-sautram api bhāṣya-kāra-uktam asti
0006408	sa-taimiram ity etad apavāda-padam anyathā	<b>vyākhyāyate</b> . timira-śabdo 'yam iha a-jñāna-vacono
0011409	sa ca karmaṇi ity anena sāmānādhikaraṇye	<b>vyākhyeyah</b> . tena ayam artho bhavati — yasya eva
0006405	upaghāta-pratyaya-upalakṣaṇa-mātram ity evam	<b>vyākhyeyam</b> , upahata-indriya-jñānasya api kasyacit
0002409	eka-vākyam, pramāṇe iti dviṭiyam. evaṃ ca	<b>vyākhyeyam</b> . pramāṇe eva na pramāṇāni pramāṇam ca

0016503	śabdena dyotyate. vākya-bhedam ca kṛtvā evam	<b>vyākhyeyam</b> — sata eva iti yo 'yaṃ niyamah,
0016301	iti gamyate. tato na śāstra-hāniḥ. tasya	<b>vyāghāta</b> iti katham kṛtvā. yato yathā ca indriya-
0014012	dvi-grāhyam dṛṣṭam iti sva-viśaya-viniveśa-	<b>vyāghāta</b> iti. śabda-ādayaś ca iti abhyupeya-
0011202	evam api pañca-indriya-abhyupagama-	<b>vyāghātaḥ</b> . a-niśedhād ity anena iṣṭam eva śāstre
0011304	tad evam artha-antara-phala-abhyupagama-	<b>vyāghātaḥ</b> . viśeṣaṇa-jñānam ity-ādinā yady api
0000503	ye tu udghāṭita-dhī-viśayam āśaṃsā-artham	<b>vyācakṣate</b> —katham nāma udghāṭita-dhī-viśāḥ ku-
0012903	vyāpaka-viruddhaḥ. anye sūtram anyathā	<b>vyācakṣate</b> — tad-grahaṇena sva-viśeṣa-
0005101	vikalpa-indriya-jñāna-vyavaccheda-artham iti	<b>vyācakṣate</b> . teṣāṃ yadi para-mata-apekṣam etad
0014601	bahu-vacanam. anye tv anyathā trikāṇi	<b>vyācakṣate</b> . śabda-parama-aṅur eva ekas trikas tri-
0017401	-kāro buddhi-janma iti sa-upaskāram vākyaṃ	<b>vyācaṣṭa</b> ity ata idam āha — buddhi-kāraṇa-
0017806	ādinā sarvathā artha-vijñāne sthitā ity etad	<b>vyācaṣṭe</b> , sā ity-ādinā tu na pratyakṣa-dhīr
0013204	an-iṣṭam anuśajyata iti. prasaṅga-	<b>vyājena</b> anaikāntikatvam āha. dravyavanti ity-ādi.
0001701	sa tasya tatra pramānam. tad yathā	<b>vyādhi-duḥkha-praśama-arthine</b> āturāya vyādhi-
0001701	yathā vyādhi-duḥkha-praśama-arthine āturāya	<b>vyādhi-duḥkha-sva-bhāva-ādikaṃ</b> yathā-bhūtam
0001005	etat dhetu-kṣayeṇa kṣapayitum nidāna-kṣayeṇa	<b>vyādhir</b> iva na anyathā iti ca niścitya ko 'sya
0001113	sa tasya bādhaḥ. yathā vātikasya	<b>vyādhes</b> tan-nidāna-viruddham tailam. ātma-sneha-
0010309	yathā-a-yogyam vyabhicārah sambhavaś ca iti	<b>vyāpaka-a-bhāvaṃ</b> darśayati. kaḥ punar ayam
0014306	pratyekam sukha-ādi śabda-ādi-sva-bhāvam iti	<b>vyāpaka-a-bhāvaḥ</b> . na, an-anyatvād ity a-siddhim
0010412	lakṣaṇam praty upayogo 'vyapadeśyatva-ādeḥ.	<b>vyāpaka-a-bhāvaḥ</b> . yas tu manyate — na eva
0015005	-ādi-vac ca, tathā ca rūpa-dvayam iti	<b>vyāpaka-a-bhāvam</b> āha. evam indriya-antare 'pi
0017406	-vat. tathā ca sāmagrī-vyatirikto hetur iti	<b>vyāpaka-a-bhāvam</b> āha. buddhi-janma iti kiṃ punar
0017502	-vat. tathā ca yathā-uktā sāmagrī iti	<b>vyāpaka-a-bhāvam</b> āha. saṃskāravān iti saṃskāra-
0014015	ca śabda-ādayaḥ saṃsthāna-dharmāṇa iti	<b>vyāpaka-a-bhāvam</b> , saṃsthānam na tri-gocara iti
0000313	-parīkṣaṇam upadeṣṭari. na asti ca asya tat.	<b>vyāpaka-an-upalambhaḥ</b> . asya a-siddhim udbhāvitum
0010607	gr̥hyete rūpa-śabdāv iti prasaṅga-viparyayeṇa	<b>vyāpaka-viruddha-dvayam</b> etat. iti-śabda-upādānam
0012600	rūpa-ādi-vat. tathā ca dravyam iti	<b>vyāpaka-viruddham</b> prasaṅgam sūcayati. indriya-
0012703	sparśana-indriyasya sāmartyam ca dravya iti	<b>vyāpaka-viruddham</b> prasaṅgam āha. asya eva sādhyā-
0009201	smṛty-ādi-vat. tathā ca indriya-jñānam iti	<b>vyāpaka-viruddham</b> prasaṅgam āha. nanu dravya-
0011310	anya-viśayam ca viśeṣaṇa-jñānam karaṇam iti	<b>vyāpaka-viruddhaḥ</b> . anya-viśayasya pramāṇasya iti
0012902	a-bhavaś ca indriya-antareṇa a-grahaṇam.	<b>vyāpaka-viruddhaḥ</b> . anye sūtram anyathā vyācakṣate
0000403	odanasya. sādhitā ca pramāṇa-siddhiḥ.	<b>vyāpaka-viruddhaḥ</b> . asya nirāsāya āha — sva-matād
0017713	ca gotva-ādi-sāmānyam indriya-buddheḥ.	<b>vyāpaka-viruddhaḥ</b> . tataś ca mānasam eva idam iti
0006107	anumāna-ādi-jñānam. tathā ca pūrvake jñāne.	<b>vyāpaka-viruddhaḥ</b> . tad evam tri-vidham eva
0001504	a-parityakta-tad-viśaya-dayaś ca bhagavān.	<b>vyāpaka-viruddhaḥ</b> . tasmāt pramāṇam. yo yad-
0012501	tad ekam, rūpa-ādi-vat. tathā ca dravyam iti	<b>vyāpaka-viruddhaḥ</b> prasaṅgaḥ. an-eka-indriya-
0005505	sukha-ādy-ākāra-rahitam ca sukha-ādi-jñānam.	<b>vyāpaka-viruddhaḥ</b> . bhavatu jñānam tad-ākāram,
0014418	-grahaṇa-vat. tathā ca śabda-ādi-grahaṇam.	<b>vyāpaka-viruddhaḥ</b> . viśaya-antara iti indriya-
0001901	na tāvatā uparata-vyāpāro 'bhūd bhagavān.	<b>vyāpaka-viruddhaḥ</b> . sa eva ca mārga-abhyāsaḥ
0004804	jñāna-grāhyaś ca śabda-viśayaḥ sitatva-ādiḥ.	<b>vyāpaka-viruddhaḥ</b> . syād etat — aindriyasya
0003514	smṛty-ādi-vat. tathā ca viśeṣa-dṛṣṭam.	<b>vyāpaka-viruddhaḥ</b> . syād etat — na sa yathā-
0014816	caitanya-jñānavat, tathā ca śabda-jñānam iti	<b>vyāpaka-viruddham</b> āha. kiṃ karaṇam iti. trayāḥ
0014110	-a-bhede 'pi ca bhidyante suvarṇa-ādaya iti	<b>vyāpaka-viruddham</b> āha. jāti-mātra-grāhikā vā iti
0011615	kvacij jñeye lokasya ābhoga-mātreṇa jñānam.	<b>vyāpaka-viruddham</b> āha. nivṛttir na a-satī phalam
0016413	samprayoga-vat. tathā ca a-sad-vyudāsa iti	<b>vyāpaka-viruddham</b> āha. sata eva iti. dvi-ṣṭhatvāt
0012409	yathā-ukta-prakāram ca gauḥ gacchati iti.	<b>vyāpaka-viruddham</b> , dvitīya-sādhyā-apekṣayā tu sva
0017408	-vat. tathā ca buddhi-janma-grahaṇam iti	<b>vyāpaka-viruddham</b> . syād etat — a-sati tasminn a
0014407	ekā caitanya-vyaktiḥ. tathā ca śabda iti	<b>vyāpaka-viruddhau</b> . tataś ca abhyupetaṃ hīyate.
0015101	-ādi. tasmād varam ity-ādi. nanu siddha-anta-	<b>vyāpādād</b> ayam api duṣṭa eva pakṣaḥ, mādhyā-pakṣād
0011502	tat pramāṇam, na viśeṣyasya, tatra tad-	<b>vyāpāra-a-prathanāt</b> . nanu ca pramāṇam karaṇam
0016404	indriyāṇām arthena sambandhaḥ sannikarṣo	<b>vyāpāra-atiśayo</b> vā, yatra utpanne buddhir
0016410	viśayam prakāśayati. na tu janma-vyatirekeṇa	<b>vyāpāra-antaram</b> tasyāḥ samasti, kṣaṇikatvād iti
0017312	bhāvyaṃ. na ca loke samprayoga-śrutir	<b>vyāpāra-arthā</b> pratītā. prasiddha-artha-grahaṇam
0011410	— yasya eva jñānasya yatra karmaṇi jñeye	<b>vyāpāra-khyātiḥ</b> kāraṇa-antara-a-vyavahitasya
0011412	iti. iha ca viśeṣaṇe viśeṣaṇa-jñānasya eva	<b>vyāpāra-khyātiḥ</b> , tad-ākāra-utpattyā. anyathā
0006507	tad ubhayam iti. atra ca ity asman-mate. sa-	<b>vyāpāra-pratītatvād</b> iti saha vyāpāreṇa
0011411	vyāpāra-khyātiḥ kāraṇa-antara-a-vyavahitasya	<b>vyāpāra-pratītiḥ</b> , tasya eva karmaṇo jñeyasya taj
0006515	tasya eva ca viśaya-ākāra-parigrahāt sa-	<b>vyāpāra-pratītir</b> iti pramāṇatvam upacaryate,
0017305	śruter artham āha. nanu ca samprayoga-śrutya	<b>vyāpāra-viśeṣaḥ</b> pratyāyyate, tat kuto 'yaṃ doṣaḥ.
0017412	anumīyate. tad-a-bhāve kutas tasya avagatiḥ.	<b>vyāpāra-viśeṣo</b> 'pi buddhi-kārya-avaseyaḥ. tathā

0001812	yatas tad adhigamya api na uparata-	<b>vyāpāro</b> 'bhūt pratyeka-jina-vat, kiṃ tarhi yathā-
0001901	ca yathā-ukte jñāna-viśeṣe na tāvatā uparata-	<b>vyāpāro</b> 'bhūd bhagavān. vyāpaka-viruddhaḥ. sa eva
0001814	eva āsit. yo yasminn adhigate 'py a-virata-	<b>vyāpārah</b> , na sa tan-mātra-phala-abhikāṅkṣī. tad
0001815	tad yathā anna-adhigame 'py a-virata-	<b>vyāpāro</b> bhojanāya pravṛttaḥ. adhigate 'pi ca
0017306	tat kuto 'yam doṣaḥ. kaḥ punar indriyasya	<b>vyāpārah</b> . yadi grahaṇam, tad eva vijñānam iti
0017310	vā ākāśa-sva-bhāvasya niṣ-kriyatvāt kuto	<b>vyāpārah</b> . samprayoga-grahaṇam ca vyartham.
0006803	-vyavahāra ity a-codyam etat. katham yathā-	<b>vyāpāram</b> antareṇa api tadvattayā pratibhāsata ity
0006602	hi taj jñānam viśaya-ākāratām dadhānam nir-	<b>vyāpāram</b> api sat sva-viśaye 'dhigama-ātmanā
0007504	tasya eva ca gocaro bhūtaṃ prameyam iti. nir-	<b>vyāpārās</b> tu sarva-dharmā iti. etena tasya jñāna-
0006602	-vyāpāram api sat sva-viśaye 'dhigama-ātmanā	<b>vyāpāreṇa</b> khyāti, na anyathā. tasmāt sā eva tasya
0006507	asman-mate. sa-vyāpāra-pratītatvād iti saha	<b>vyāpāreṇa</b> pratītyatvād ity arthaḥ. etat
0017311	avaśyaṃ hi buddhi-janmani karaṇānam	<b>vyāpāreṇa</b> bhāvyaṃ. na ca loke samprayoga-śrutir
0006918	etat. viśayasya hy adhigamāya cakṣur-ādayo	<b>vyāpāryante</b> , na tu vijñānasya. na ca vijñāna-
0015107	sarva-prameya-viśayaṃ pramāṇam uktam ity a-	<b>vyāpitā</b> lakṣaṇasya. syād etat — āgama-
0010508	sarvatra ca ity-ādīnā lakṣaṇasya a-	<b>vyāpitām</b> āha, yataś cakṣuḥ-śrotra-vijñānāyor api
0011611	na sarvatra ity phala-vyavasthānasya a-	<b>vyāpitvam</b> āha. kuta etat — na sarvatra ity āha
0004710	spaṣṭa-a-spaṣṭatvāt. na hi yathā	<b>vyāprta</b> -indriyasya artha-rūpam indriya-jñāne
0004109	na asti ity gamyate. syād etat — yad etad	<b>vyāprta</b> -indriyasya jñānam mano-vijñānatvena vo
0003717	pratītiḥ kalpanā. na ca atra yojanaṃ prati	<b>vyāprtā</b> eva pratītiḥ kalpanā vivakṣitā, kiṃ tarhi
0003717	vivakṣitā, kiṃ tarhi yā api yojanaṃ prati na	<b>vyāprtā</b> tatra ca yogya-pratibhāsā sā api. yo hi
0004901	iti sā apy a-kalpanā eva. tattva-vicāra-	<b>vyāprtā</b> hi vyākhyātārah khalv evaṃ viśaya-vivekaṃ
0008507	-bhāvi-jñāna-upalambhaḥ prāṇinaḥ. viruddha-	<b>vyāptaḥ</b> . atha vā yad a-pratyakṣa-upalambham, na
0018009	-jñāna-vat. tathā ca samavāyaḥ. viruddha-	<b>vyāptaḥ</b> . atha vṛtti-kāra-matena yato buddhi-janma
0011702	-a-bhāva-vat. a-satī ca nivṛttiḥ. viruddha-	<b>vyāptaḥ</b> . pradīpasya api na andha-kāra-nivṛtti-
0008508	ca an-anubhūta-upalambham jñānam. viruddha-	<b>vyāptaḥ</b> . syād etat — yad ātmanā anubhūtam
0000310	-prekṣā-pūrva-kāriṇām ārambhasya prayojanena	<b>vyāptatvāt</b> tan nivartamānam ārambhām api
0014118	ca indriya-vṛttyā śabda-ādīnām iti viruddha-	<b>vyāptam</b> āha. artha-bheda-a-grahaṇa iti śabda-āder
0014310	-ādi-vat. tathā ca sukha-ādi iti viruddha-	<b>vyāptam</b> āha. tataś ca abhyupeta-bādhā. yad uktam
0018204	-uktaś ca buddhy-utpāde 'pi sa iti viruddha-	<b>vyāptam</b> prasaṅgam āha. anena eva ca nitya-pramāṇa
0010513	-ādi-vat. tathā ca rūpa-śabdāv iti viruddha-	<b>vyāptam</b> prasaṅgam āha. asti ca tat tathā-vidham
0004008	gamakatvena ca śabda-niyoga-arhatā	<b>vyāptā</b> . atas tad gamakatvaṃ viśaya-vyapadeśān
0018206	su-ucitā. vakṣyamāṇasya ca sva-bhāva-hetor	<b>vyāpti</b> -siddhau. evaṃ tu ślokaḥ paṭhitavyaḥ —
0011312	-phalam. na hy anya-viśayasya ity-ādir	<b>vyāptiḥ</b> yathā ity-ādir dṛṣṭāntaḥ. viśeṣya-jñāna-
0017707	ity-ādi-jñānam. sva-bhāvaḥ. kiṃ karaṇam iti	<b>vyāptim</b> a-sambhāvayan pṛcchati. sva-saṃvedyaṃ hi
0004208	-deśa-varti na sakala-cakra-ābhāsam deśam	<b>vyāpnoti</b> iti tatra viniyata-deśa-pratibhāsy eva
0011915	uktam bhavati — na viśeṣaṇa-adhyāropa-ādau	<b>vyāpriyata</b> iti. tac ca nir-vikalpakatvāt. yasya
0009915	āha. artha-grahaṇa-kāle tu samākhyā-śabdo na	<b>vyāpriyate</b> , tadā tasya a-vyapadeśyatvam iti.
0013914	sā ca sarva-śabda-bhedeṣv anuvartamānā	<b>vyāvartate</b> sparśa-ādibhyaḥ. sā eva śrotra-
0007501	iti vyavahriyate. etena etat sūcayati —	<b>vyāvahārikasya</b> pramāṇasya prameyasya ca idam sva-
0002701	viśaya-apekṣayā vyavasthāpyate. artha-antara-	<b>vyāvṛtta</b> -pada-artha-samāśrayeṇa utpadyamānā
0012916	ity-ādi. rūpam sparśam ca parasparato	<b>vyāvṛttam</b> viśayam upalabdhavatas tad utpadyate.
0006711	-adhigatiś ca iti, so 'bhyupagamyata eva	<b>vyāvṛtti</b> -bheda-upakalpitaḥ, a-bhinne 'pi vastuni
0013107	-antara-vyavaccheda-viśayam a-sad-a-guṇa-	<b>vyāvṛtti</b> -lakṣaṇam, yat sāmānyam tad-viśayam iti
0004616	dharmiṇo 'n-eka-rūpasya iti. artha-antara-	<b>vyāvṛtti</b> -samāśrayeṇa kalpitā ye dharma-bhedāḥ
0010406	ity-ādi. lakṣaṇam hi nāma, yad artha-antara-	<b>vyāvṛttena</b> rūpeṇa lakṣyaṃ gamayati. tac ca
0006710	aikye yā eva kriyā tad eva kārakam. ato	<b>vyāhatam</b> etad iti. tad a-sat, yato vastuno '-
0001803	a-vicalasya vā pūrva-apara-vacana-a-	<b>vyāhatyā</b> sarvatra pravacane catur-ārya-satya-
0016013	eva dvāri dvārāṇi indriyāṇi iti, tad api	<b>vyāhanyate</b> , yugapad-eka-artha-kāritve dvayor api
0016702	avayavatvāt. evaṃ paricchinne tasmin samādhi-	<b>vyutthitānām</b> yoginām ye tasya bhāvasya upakārakā
0000511	sa-apavādaḥ sa-vistarāḥ prakṛṣṭaḥ pramāṇa-	<b>vyutpattaye</b> pramāṇa-samuccayaḥ kariṣyate. tat kiṃ
0017103	eva utpatteḥ. atha ity-ādīnā viśiṣṭa eva	<b>vyutpatti</b> -samāśrayeṇa kathita iti darśayati. yo
0002216	ādi. pramāṇa-vyutpādane kartavye saṅkhyā-ādi-	<b>vyutpattir</b> apārthikā iti cet, na, pramāṇa-a-
0000509	yataḥ sva-matam, na tena sarveṣāṃ pramāṇa-	<b>vyutpattiḥ</b> kṛtā. tasmāt sva-matāt saṅkṣiptād a-
0017302	vaiśamyāt. rūdhi-balena hi viśeṣam āsṛitya	<b>vyutpattiḥ</b> kriyate. na ca sac-chrutir indriya-
0002307	na vyutpāditaṃ ity āśānkā syāt. ataḥ saṅkhyā-	<b>vyutpattiḥ</b> . gocara-a-vyutpādane tv a-viśaye
0000314	pramāṇa-siddhyā iti. pramāṇa-siddhiḥ pramāṇa-	<b>vyutpattiḥ</b> . tad-artham idam. tasmād ārabdhavyam.
0002314	-sva-rūpatā na syād rūpa-ādi-vad iti phala-	<b>vyutpattiḥ</b> . tan na apārthikā saṅkhyā-ādi-
0002315	-vyutpattiḥ. tan na apārthikā saṅkhyā-ādi-	<b>vyutpattiḥ</b> . dvayor api sva-viśaye tulya-balatā-
0002309	a-pramāṇyam avagacchet pratipattā iti viśaya-	<b>vyutpattiḥ</b> . pramāṇāt phalam a-vyatiriktam iti

0002008	saṅkṣiptam. na ca tena vistara-pratipādyānām	<b>vyutpattir</b> bhavati iti prasiddham eva etat.
0000411	uktam abhyūhitum arthaṃ samarthaḥ, tasya eva	<b>vyutpattir</b> bhavati, na itarasya. tathā hi tatra
0000408	matam nyāya-mukha-ādi vigata-prasṛta-pramāṇa-	<b>vyutpattikam</b> . tathā hi tatra pratyakṣam kalpanā-
0000509	sva-matāt saṅkṣiptād a-kṛta-prakṛṣṭa-pramāṇa-	<b>vyutpatter</b> hetor manda-dhiyām api vistara-rucīnām
0017213	sac-chabda indriya-artha eva rūdhaḥ, tad-	<b>vyutpattau</b> viśiṣṭasya eva artha-sambandhinaḥ
0005015	indriyajam jñānam kiñcit sa-vikalpakam yad	<b>vyutpanna</b> -vyavahārasya, kiñcid a-vikalpakam yad
0002107	darśayati. anyathā tad-an-upayogino	<b>vyutpādanam</b> vyartham ity a-kartavyam eva syāt.
0002102	-bhāvasya na etat pramāṇa-sva-bhāvam ity yad	<b>vyutpādanam</b> sa pratiśedhaḥ. sā eva ca tasya
0002105	udbhāvanam a-viparīta-lakṣaṇa-abhidhānena	<b>vyutpādanam</b> . sā eva ca tasya siddhiḥ. yasmād ity-
0002216	— pratyakṣam anumānam ca ity-ādi. pramāṇa-	<b>vyutpādane</b> kartavye saṅkhyā-ādi-vyutpattir
0002308	syāt. ataḥ saṅkhyā-vyutpattiḥ. gocara-a-	<b>vyutpādane</b> tv a-viśaye grhītam pramāṇam yadā
0017301	jātāv eva an-anya-sādhāraṇam gamanam āśritya	<b>vyutpādita</b> iti darśayati. viśama upanyāsa iti
0002306	-rūpam, tathā teṣām apy astitve tad anena na	<b>vyutpāditam</b> ity āśānkā syāt. ataḥ saṅkhyā-
0003912	atra yathā kathañcit pratyakṣa-śabdam	<b>vyutpādya</b> so '-vikalpe sarvatra samyaga-jñāne
0002310	pramāṇāt phalam a-vyatiriktam ity yadā na	<b>vyutpādya</b> te, tadā pramāṇasya pramāṇa-sva-rūpatā
0007610	api grāhaka-ākārasya pramāṇatvāt tasya ca	<b>vyutpādya</b> tvena adhikṛtatvād abhyarhitatvam. ato
0002302	kevalam pratyakṣa-anumānayoḥ sva-rūpam	<b>vyutpādya</b> ta, tadā pareṣām evam syāt. nūnam etad-
0016413	upādeyaḥ. samprayoga-vat. tathā ca a-sad-	<b>vyudāsa</b> iti vyāpaka-viruddham āha. sata eva iti.
0016412	janma pratyakṣam. tatra sad ity a-sad-	<b>vyudāsa</b> ya ity-ādinā yat samprayogād gamyate, na
0013510	dravyeṇa saha indriyasya sambandho na asti,	<b>vyomnaḥ</b> śrotatvāt tatra eva ca samavāyāc
0009815	na ca asti indriya-buddher iti. yadā bahu-	<b>vrihi</b> -pakṣaḥ, tadā idam uktam. anena
0005209	-uktam. samudāya-vikāra-śaṣṭhyāś ca bahu-	<b>vrihir</b> uttara-pada-lopaś ca iti vacanāt samāsa
0004501	pra-ādibhyo dhātu-jasya vā iti bahu-	<b>vrihir</b> uttara-pada-lopaś ca, praparaṇa iti yathā.
0013005	tat-sahacaraḥ samudāyo viśayo 'sya iti bahu-	<b>vrihir</b> eva. evam rūpa-sparśayoḥ sahacara-
0013004	sahacaro 'sya iti tad-guṇa-saṃvijñāno bahu-	<b>vrihiḥ</b> . punas tat-sahacaraḥ samudāyo viśayo 'sya
0014812	vā bhinnam an-ekam svābhāvyaṃ asya iti bahu-	<b>vrihiḥ</b> . sva-bhāva eva svābhāvyaṃ, vartamāna-
0010015	iti, tasya vyavacchedya-a-bhāvāt. idam bahu-	<b>vrihim</b> adhikṛtya uktam. yadā tu tad eva jñānam
0000302	śāstra iti. iṭo 'tra a-bhāvāḥ, ṭṛn-ṭṛcau	<b>śamsi</b> -kṣad-ādibhyaḥ sañjñāyām ca anītau. bahulam
0007402	yathā mantra-ādy-upapluta-akṣāṇām mṛc-	<b>chakala</b> -ādayo hasty-ādi-rūpa-rahitā api hasty-ādi
0014610	kapila-śiṣyāṇām pradhānam na rūpa-ādimat.	<b>śakty</b> -ātmanā tatra rūpa-ādayo vyavasthitā, na
0014701	srṣṭiḥ, api tu pradhāna-pūrvikā. saṃsāraś ca	<b>śakty</b> -ātmanā prak srṣṭeḥ. na te vyakty-ātmanā.
0017608	viśeṣyayor vastu-sator api na indriya-dhiyaḥ	<b>śaktiḥ</b> . tathā hi gandho rūpi-indriya-viśayo
0012006	-ādibhir api grahaṇam syāt. yatra aṃśe	<b>śaktiḥ</b> , tasya eva grahaṇam bhaviṣyati ity āha
0012009	artha-vat teṣv api grahaṇa-utpādana-	<b>śaktiḥ</b> syāt. nanu ya eva aṃśo jighrkṣitaḥ, sa eva
0012600	sva-arthe ca bhinne 'pi nīla-ādi-vat tasya	<b>śaktiḥ</b> syād eva ity a-parihāraḥ. saṅkhyā-ādi-
0000405	iti yāvat. punas tantreṇa āvr̥tter an-eka-	<b>śakter</b> vā asya eva ayam aparo 'rthaḥ. sarve gaty-
0005713	sa-vikalpakam bhavati, sva-rūpam ca a-	<b>śakya</b> -samayaṃ yathā-uktam prak. atas tatra
0005401	pratyakṣatvāt. a-vikalpakatvam tu tasya a-	<b>śakya</b> -samayatvāt. viśayī-kṛte hi samayaḥ śakyate
0005406	api rāga-ādaya iti kiṃ kena yojoyeta iti. a-	<b>śakya</b> -samayatvād rāga-ādīnām saṃvittir na āviṣṭa-
0010001	hi tāvad viśayaḥ sva-rūpeṇa vyapadeṣṭum a-	<b>śakyaḥ</b> . kutaḥ punas tena anyo vyapadekṣyate. na
0003314	syāt. tathā hi na a-siddhe dharmiṇi dharmaḥ	<b>śakyaḥ</b> sādhayitum, tat-siddhau ca tad-ātmatayā
0004410	tat katham tac-chāstram anyathā netum	<b>śakyata</b> iti bhāvāḥ. tasya ubhayasya apy eka-
0009214	-ābhāsa-abhimatam pratyakṣam syāt. tatra api	<b>śakyata</b> iyaṃ yuktir vaktum, yad āha — ta eva hi
0000515	prakaraṇa-bhedena na sukham ālocayitum	<b>śakyate</b> . ekata ity ādya-āditvāt tasiḥ. tathā hi
0012512	an-ekatvam. tat katham tad anumānena anyathā	<b>śakyate</b> kartum iti darśayati. bhāva-guṇatvayor
0006904	ato na arthasya yathā-sva-bhāvam niścayaḥ	<b>śakyate</b> kartum iti sandhāno bāhya-itara-pakṣayor
0012404	loka-vyavasthām ca anusmṛtyā anusandhānam	<b>śakyate</b> kartum, na anyathā. tadā ca indriya-
0005402	a-śakya-samayatvāt. viśayī-kṛte hi samayaḥ	<b>śakyate</b> kartum. na ca an-utpannam rāga-ādy-
0012712	na śakyate grahitum, evam an-ekam indriyam	<b>śakyate</b> kalpayitum iti darśayati. tad evam
0007404	a-tathā-bhūtam api tathā ābhāti. na ca	<b>śakyate</b> kalpayitum — mantra-ādi-sāmarthyāt te
0012712	hi indriya-antara-artha indriya-antareṇa na	<b>śakyate</b> grahitum, evam an-ekam indriyam śakyate
0006309	tatra a-viruddham prāmānyam paśyāmaḥ.	<b>śakyate</b> ca vaktum — yato jñānāt pravṛttaḥ
0012600	bhinnena indriyeṇa na avasīyate, tāvan na	<b>śakyate</b> jñātum. yadi punar ekena indriyeṇa
0015509	viśeṣo 'sti. na ayam prasiddhataro 'pahnotum	<b>śakyate</b> . na ca ubhayor bāhya-artha-pravṛttāv ayam
0004001	hi cakṣur-ādi-vijñānam eva pratipādayitum	<b>śakyate</b> , na tu viśayair nirdeśena, tasya tatra a-
0003309	-bhāvasya anyena sva-bhāva-antaram ādhātum	<b>śakyate</b> . prakṛtyā ca cala-ātmake viphalā-anya-a-
0010405	etat syāt — tad eva pratyakṣa-lakṣaṇam na	<b>śakyate</b> vaktum vinā tat-sva-bhāva-pradarśanena
0016910	jñānam utpadyate. sa ca rūpa-ādi-śabdair na	<b>śakyate</b> vaktum. atas tat-pratītye sad-grahaṇam

0004808	bhinna-arthāni iti vo niścayaḥ. tatra api hi	śakyate vaktum — eka eva teṣāṃ viṣayaḥ,
0012913	ko viṣayaḥ. na ca a-viṣayam eva etad iti	śakyate vaktum, deśa-ādi-niyamena utpatter
0000809	-siddhiḥ, viśeṣa-a-sambhavasya jñātum a-	śakyatvāt, Īdr̥ṣeṣu ca an-upalabdher hetutva-a-
0009917	-kāle 'pi jñāna-sva-rūpasya vyapadeṣṭum a-	śakyatvāt. so 'pi hi tāvad viṣayaḥ sva-rūpeṇa
0001211	parebhyo vipakṣa-pratipakṣayor upadeṣṭum a-	śakyatvād iti ayam upāya-abhyāsaḥ pūrva-nirdiṣṭā
0006202	sarpa-ādi-bhrānti-vad eva tan nivartyeta.	śakyante hi kalpanāḥ pratisaṅkhyāna-balena
0009409	sambandhitayā artha-rūpa-viviktaṃ na	śakyam ākhyātum ity ayam abhiprāyaḥ. tathā hi
0001004	hetunā a-nityam. ata eva ca a-nitya-hetukam.	śakyam etad dhetu-kṣayeṇa kṣapayitum nidāna-
0009406	-jñānam iti. viṣaya-rūpa-vyatiरेकेṇa tv a-	śakyam tad vyapadeṣṭum. nanu ca jñānam buddhir
0006815	yato yathā asau vyavasthita-sva-rūpas tathā	śakyeta niścetum, sarva-jñānānam eka-ākāra-
0006215	-upapluta-locanasya śukre śaṅkha-ādau pīta-	śaṅkha-ādi-nirbhāsam, yac ca cira-kāla-timira-
0006401	prakṛtaṃ jñānam. sva-bhāvaḥ. syād etat —	śaṅkha-ādi-mātre vastuni samīhite samvādāḥ iṣṭam
0006305	pravartamāno 'sati pratibandhe niyamena	śaṅkha-ādi-vastu-mātra-āyāta-artha-kriyā-samartham
0006312	puruṣo 'sati pratibandhe niyamena abhīṣṭam	śaṅkha-ādi-vastu-mātram āśādayati iti sva-bhāvaḥ.
0006308	teṣāṃ api samīhita-artha-kriyā-samarthe	śaṅkha-ādi-vastu-mātre yatra samvādas tatra a-
0006215	punar etat kāmala-upapluta-locanasya śukre	śaṅkha-ādau pīta-śaṅkha-ādi-nirbhāsam, yac ca
0016510	'py eṣa doṣa iti sūcana-artham. tathā hi	śabareṇa satī samprayoge, na a-sati iti bruvatā
0009705	-dikkāny ārabhyante, tair apy anyāni. evaṃ	śabda-antara-ārabdha-śabda-paramparayā śrotra-
0009704	tatra a-samavetatvān na gṛhyata eva. tena tu	śabda-antarāṇi sarva-dikkāny ārabhyante, tair apy
0017812	-para-tantrā syād iti. sāmartyāt pratyakṣa-	śabda-abhidhānam prati iti gamyate. tathā hi
0017813	prati iti gamyate. tathā hi pratyakṣa-	śabda-abhidheyatā pratipādyatvena prastutā.
0004801	ca evam. na ca yaḥ śabde na pratibhāsate sa	śabda-arthaḥ. tasmād bhinna-rūpa-jñāna-grāhyatvān
0014004	-duḥkha-mohānām sanniveśa-viśeṣā iti. tasmāc	chabda-ākāra-pariṇatāḥ sukha-ādayo yena
0014511	teṣāṃ bhedaṃ icchati. ye sukha-ādayaḥ	śabda-ātmanā pariṇamanti na sparśa-ādy-ātmanā, te
0014311	āha. sattvaṃ śabda-kāryam praty ākhyāya	śabda-ātmanā vyavatiṣṭhamānam rajas-tamasoḥ śabda
0014015	-dharmakam na tad-ātmakam. na bhavanti ca	śabda-ādayaḥ samsthāna-dharmāṇa iti vyāpaka-a-
0014013	dr̥ṣṭam iti sva-viṣaya-viniveśa-vyāghāta iti.	śabda-ādayaś ca iti abhyupeya-bādham āha, atha vā
0014202	syāt, tatra samsthāna-antara-a-bhāvād iti.	śabda-ādayo hi samsthāna-ātmikā jātayaḥ. na ca
0014215	āha. sukha-ādīms ca iti. sukha-ādaya eva	śabda-ādy-ātmanā sanniviṣṭā ity atah praśnaḥ. na
0014418	-viṣayam, caitanya-grahaṇa-vat. tathā ca	śabda-ādi-grahaṇam. vyāpaka-viruddhaḥ. viṣaya-
0014002	'pi hi traiguṇya-samsthāna-mātra-bhedāc	chabda-ādi-jātayo bhidyante. tathā hy uktam —
0014804	-artham. sva-jāty-an-atikrameṇa iti	śabda-ādi-jāty-an-atikrameṇa iti. śabda-parama-
0013817	anantyād an-antam indriyam syāt. yathā hi	śabda-ādi-jāti-bhedo guṇa-utkarṣa-apakarṣād
0014211	mātra-śabdena sukha-ādi vyavacchidyate, na	śabda-ādi-jāti-viśeṣaḥ. tad etad uktaṃ bhavati
0014302	na pratyekaṃ sukha-ādi grāhyam, kiṃ tarhi	śabda-ādi. ta eva tarhi pratyekaṃ pariṇatāḥ śabda
0015014	an-antyād an-antam indriyam iti. nanu	śabda-ādi-bhāvena api bhedaḥ. na etad asti.
0015014	api bhedaḥ. na etad asti. trikānām hi	śabda-ādi-bhāvena bhedaḥ, na tu sukha-ādīnām
0014605	tadā vikāra-vyapadeṣam bhajante. ete ca	śabda-ādi-lakṣaṇās trikāḥ śrotra-ādi-lakṣaṇās ca
0014309	chabda-āder an-anything, na tat tasya kāraṇam,	śabda-ādi-vat. tathā ca sukha-ādi iti viruddha-
0014308	'n-anything, tac chrotra-ādi-vṛtti-grāhyam,	śabda-ādi-vat. tathā ca sukha-ādi. sva-bhāvaḥ. na
0014212	yathā citra-gur ayam iti buddhiḥ. tathā ca	śabda-ādi-viśeṣa-viṣayā buddhir iti sva-bhāvaḥ
0014304	etat samasti. tad etad uktaṃ bhavati — yac	chabda-ādi-sva-bhāvam na bhavati, na tac chrotra-
0014306	-vat. na bhavati ca pratyekaṃ sukha-ādi	śabda-ādi-sva-bhāvam iti vyāpaka-a-bhāvaḥ. na, an
0014303	śabda-ādi. ta eva tarhi pratyekaṃ pariṇatāḥ	śabda-ādi-sva-bhāvā bhaviṣyanti ity āha — na hi
0014307	na, an-anythingvād ity a-siddhim āha. yac	chabda-ādibhyo 'n-anything, tac chrotra-ādi-vṛtti-
0015010	punar asminn api pakṣe 'yaṃ doṣaḥ, yāvata	śabda-ādiṣu guṇānām bhedo 'bhypetaḥ. satyam,
0013708	-viṣayatvam. nanu śrotra-ādi-vṛttir eva	śabda-ādīnām grahaṇam. tatra kā anyā vṛttir yā
0014107	-vṛtty-a-bhāva iti cakṣuṣā ghaṭa-ādi-grahaṇe	śabda-ādīnām grahaṇāt. prasaṅga-viparyayeṇa ca
0013801	-upadarśana-artham etad bhedenā uktaṃ	śabda-ādīnām grahaṇe vartamānā iti. etad uktaṃ
0014104	ekatvam suvarṇa-ādi-jātīnām tat-kāraṇānām ca	śabda-ādīnām tat-kāraṇānām ca sattva-ādīnām. nanu
0015015	bhedaḥ, na tu sukha-ādīnām pratyekaṃ,	śabda-ādīnām tri-rūpatva-abhyupagamād ity āha
0015013	indriya-antara-grāhyatvam yuktam, mā bhūc	chabda-ādīnām vyakti-bhedenā an-antyād an-antam
0013815	-śabdaḥ sva-bhāva-bheda-vyavacchedāya. na hi	śabda-ādīnām sattva-ādi-guṇa-sva-bhāvānām sva-rūpa
0014113	-ādi-grāhikā. artha-sva-bhāva-a-grahaṇam iti	śabda-ādīnām sukha-ādi-sva-bhāva-a-grahaṇam. syād
0014118	samsthāna-mātra-upalabdhiś ca indriya-vṛtṭyā	śabda-ādīnām iti viruddha-vyāptam āha. artha-
0014309	-ādi. sva-bhāvaḥ. na anyac ced ity-ādi. yac	chabda-āder an-anything, na tat tasya kāraṇam, śabda
0014201	-vyāptam āha. artha-bheda-a-grahaṇa iti	śabda-āder arthasya viśeṣa-upalabdhir na syāt,
0014912	bhakṣya-sva-bhāvavam eva upalabhyate. tathā	śabda-ādāv api veditavyam. śabda-grahaṇa-nir-
0017906	āha. guṇatva-ādīnām sāmānya-dharmānām rūpa-	śabda-āda sarvatra bhāvād yathā cakṣuṣā



0008815 sā viṣaya-śabdena ucyate. mātra-  
0014408 tataś ca abhyupetaṃ hīyate. vikalpa-artho vā-  
0014203 na ca tatra apara-samsthānam asti yena vīṇā-  
0003913 a-taj-jānānaḥ — akṣa-nimitto 'yam a-sañjñā-  
0014407 bhāvam. yathā ekā caitanya-vyaktiḥ. tathā ca  
0014404 bhāvam, tad an-ekam, sukha-ādi-vat. tathā ca  
0017213 iti. na evaṃ bhaviṣyati ity-ādinā sac-  
0017105 anyad apy atra iti. yathā hy asty-arthaḥ sac-  
0007709 -ālabhanasya jñānasya pratīteḥ. tasmāt tac-  
0010607 vyāpaka-viruddha-dvayam etat. iti-  
0016413 gamyate, na tasya pratyāyanāya sac-  
0011408 yathā gati-buddhi-pratyavasāna-artha-  
0005906 upajāyate kalpanā. tad evaṃ prabhedataḥ  
0014313 śabda-bhāvāya vṛttiṃ khyāpayati. rajaḥ  
0014311 ity-ādinā hetutva-abhyupagamam āha. sattvaṃ  
0014913 tathā śabda-ādāv api veditavyam.  
0014018 -ādi-śabda-jātīnāṃ hi parasparato bhinnānāṃ  
0014207 ity āha — sva-artha-viśiṣṭasya ity-ādi.  
0014208 grahaṇād ity arthaḥ. niyogataś ca viśeṣaḥ  
0014017 samsthāna-kṛtaṃ ca ity-ādi. vīṇā-panava-ādi-  
0014204 abhyupeta-hānam. atha mā bhūd eṣa doṣa iti  
0009707 ātmā manasā samyujyate, mano 'pi śrotreṇa.  
0008302 rūpa-jñānam āsīn mama, na śabda-jñānam iti  
0009406 viṣayeṇa vyapadeśo dṛśyate rūpa-jñānam  
0014816 -bhāva-viṣayam, caitanya-jñānavat, tathā ca  
0008302 an-anubhūteṣu rūpa-jñānam āsīn mama, na  
0014411 iti śabda-parama-aṇuḥ. tan-mātra-ādi vā iti  
0005712 yaj jñānam śabda-saṅketa-grāhi, tat tatra  
0003805 yadṛcchā-śabdāḥ. jñāna-dharmo hi kalpanā, na  
0004007 asti na viṣaya-vyapadeśasya. gamakatvena ca  
0005902 ādikā. tathā samuccaya-ādi-vyavaccheda-phala-  
0003816 ca āhur — yasya guṇasya hi bhāvād dravye  
0014804 iti śabda-ādi-jāty-an-atikrameṇa iti.  
0014603 ekatvena piṇḍi-bhūtatvāt. tīrṣṇā sarve  
0014410 ity an-eka-antam āha. tat-parama-aṇur iti  
0014601 vacanam. anye tv anyathā trikāṇi vyācakṣate.  
0009705 tair apy anyāni. evaṃ śabda-antara-ārabdha-  
0000201 tvam tvam eva paramaḥ plavaḥ || ity atra iva-  
0015314 -vṛttāv eva mānaso vyavasāyaḥ syāt, anu-  
0003906 jāty-ādayas tv a-siddhā iti kutas teṣāṃ  
0003812 -dravyābhyāṃ tadvatāṃ yaḥ sambandhaḥ, sa  
0003815 -kṛt-taddhiteṣu sambandha-abhidhānam iti.  
0014314 ayam tu viśeṣaḥ. rajaḥ sattva-tamasoḥ  
0014314 pravṛttiṃ karoti. tamaḥ sattva-rajasoḥ  
0014312 śabda-ātmanā vyavatiṣṭhamānaṃ rajas-tamasoḥ  
0013914 -nimittaṃ sādṛśyaṃ nāma jātiḥ. sā ca sarva-  
0014709 -rūpā iti. kecid sukha-sva-bhāvā eva, kecid  
0014511 -ātmanā pariṇamanti na sparśa-ādy-ātmanā, te  
0014509 eva indriya-anantyaṃ prasajyate. na eva hi  
0011708 tasyāś ca prasiddher guṇatvam a-nityatvam ca  
0017801 -dhīr bhaved iti sambandhaḥ. na pratyakṣa-  
0014907 -sva-bhāvataṃ pratipadyanta ity āha — eka-  
0013903 -sparśa-ādi-vat. tathā ca dhaivata-ādayaḥ  
0004804 indriya-viṣayād bhinna-rūpa-jñāna-grāhyaś ca  
0013812 navasu śabdaṃ na śṛṇoti. tasmāc chrotram eva  
0005712 evaṃ manyate — yatra viṣaye yaj jñānam  
0005815 sva-kārye niyojana-arthaṃ tatra lokasya yaḥ  
0005409 gr̥hītaś ca rāga-ādy-ātmani tat-samvedanena  
0005905 -ādy-avastheṣu, a-tathā-bhūta-vyavacchedāya

śabda ālabhana-antaram vyavacchinatti. smārta-ādi  
śabda iti kārya-kṛn na vā ity atra yo vā-śabdaḥ.  
śabda iti grahaṇaṃ syād ity abhyupeta-hānam. atha  
śabda iti matvā prṣṭavān. ācāryas tv abhyupagamya  
śabda iti vyāpaka-viruddhau. tataś ca abhyupetaṃ  
śabda iti sva-bhāvau prasaṅgau. tad-viparyayeṇa  
chabda indriya-artha eva rūḍhaḥ, tad-vyutpattau  
chabda indriya-artha-vyabhicārān na alam indriya-  
chabda-upādāna-sāmarthyād guṇa-bhūto 'pi viṣayaḥ  
śabda-upādānam a-siddhatā-parihārāya. nanu ca  
chabda upādeyaḥ. samprayoga-vat. tathā ca a-sad-  
śabda-karma-a-karmakāṇām aṇi-kartā sa ṇāv ity  
śabda-kalpanā eva saṅketa-mātra-samāśrayam.  
śabda-kāryaṃ praty ākhyāya ity-ādi sarvaṃ  
śabda-kāryaṃ praty ākhyāya śabda-ātmanā  
śabda-grahaṇa-nir-apekṣā iti. śabdo hi na eka-  
śabda-jāty-an-atikrameṇa avasthānāt samāna-  
śabda-jāti-viśiṣṭasya tad-viśeṣasya kauśika-āder  
śabda-jāti-viśiṣṭo grāhyaḥ, anyathā śabdasya ayaṃ  
śabda-jātīnāṃ hi parasparato bhinnānāṃ śabda-jāty  
śabda-jāter api samsthāna-antaram viśeṣaḥ kauśika  
śabda-jātau tu samaveta-samavāyāt. sattāyāṃ tu  
śabda-jñānam vā na rūpa-jñānam iti yā iyaṃ  
śabda-jñānam iti. viṣaya-rūpa-vyatirekeṇa tv a-  
śabda-jñānam iti vyāpaka-viruddham āha. kiṃ  
śabda-jñānam iti śabda-jñānam vā na rūpa-jñānam  
śabda-tan-mātra-ādi, ādi-śabdena ahaṅkāro mahān  
śabda-dvāreṇa tasya viṣaya-grahaṇāt sa-vikalpakam  
śabda-dharmaḥ. tato nāmnā viśiṣṭo 'rtho gr̥hyata  
śabda-niyoga-arhatā vyāptā. atas tad gamakatvaṃ  
śabda-niveśa-samāśrayeṇa ekatva-ādi-niveśinī.  
śabda-niveśaḥ, tad-abhidhāne tva-talāv iti.  
śabda-parama-aṇava eva hi samhatāḥ śrotra-indriya  
śabda-parama-aṇavaḥ. tathā sparśa-ādi-parama-  
śabda-parama-aṇuḥ. tan-mātra-ādi vā iti śabda-tan-  
śabda-parama-aṇur eva ekas trikas tri-dravya-  
śabda-paramparayā śrotra-indriye yaḥ samavaiti  
śabda-prayogam antareṇa api tad-artho gamyate,  
śabda-prayogo 'n-arthakaḥ syāt, indriya-vṛtṭeḥ  
śabda-pravṛtti-nimitta-bhāva ity abhiprāyaḥ. atha  
śabda-pravṛtti-nimittam. tathā hi kārakatvaṃ  
śabda-pravṛtti-nimitte ca bhāva-pratyayo bhavati.  
śabda-bhāvāya pravṛttiṃ karoti. tamaḥ sattva-  
śabda-bhāvāya pravṛttiṃ vyavasthāpayati iti. atha  
śabda-bhāvāya vṛttiṃ khyāpayati. rajaḥ śabda-  
śabda-bhedeṣv anuvartamānā vyāvartate sparśa-  
chabda-rūpā eva. evaṃ kriyā-ādi-parama-aṇavo  
śabda-lakṣaṇaṃ trikam ity ucyante. evaṃ ye sparśa  
śabda-lakṣaṇebhya iti. pūrveṣāṃ kāpilānām eka-  
śabda-vad draṣṭavyam iti. āha — a-nityā ced  
śabda-vācyā syād ity arthaḥ. kuta etad ity āha  
śabda-vācyās tv ity-ādi. pānaka-ādayo 'pi na eva  
śabda-viśeṣā iti sva-bhāvāḥ prasaṅgaḥ. tatas ca  
śabda-viṣayaḥ sitatva-ādiḥ. vyāpaka-viruddhaḥ.  
śabda-viṣayam. anena tvag-ādīnāṃ sva-viṣaya-  
śabda-saṅketa-grāhi, tat tatra śabda-dvāreṇa  
śabda-saṅketaḥ, tam āśrayaṃ kṛtvā artha-antareṇa  
śabda-samayaḥ. kāraṇa-a-bhāvāḥ. atra kecid āhur  
śabda-samayam āśritya artha-antara-bhūtaṃ karma

0009709	-samavetāyām samyukta-samaveta-samavāyāt,	<b>śabda</b> -samavetāyām tu samaveta-samavāyād iti. tad
0013906	-indriya-grāhyāḥ, śadja-ādi-vat. tathā ca	<b>śabda</b> -sparśa-ādayaḥ. sa eva prasaṅgaḥ. nanu karma
0014506	saṁsthāna-bhedād bhinna-indriya-grāhyatvam	<b>śabda</b> -sparśa-ādi-jātīnām iṣṭam ekasyām eva ca
0013902	te bhinna-indriya-grāhya-jāti-samanvitāḥ,	<b>śabda</b> -sparśa-ādi-vat. tathā ca dhaivata-ādayaḥ
0014003	-ādi-jātayo bhidyante. tathā hy uktam —	<b>śabda</b> -sparśa-rūpa-rasa-gandhāḥ pañca trayāṇām
0013706	-vṛtti-nivṛttaye grahaṇe vartamānā ity āha.	<b>śabda</b> -sparśa-rūpa-rasa-gandhāṇām yathā-kramam ity
0013603	-jihvā-ghrāṇāṇām manasā adhiṣṭhitā vṛtīḥ	<b>śabda</b> -sparśa-rūpa-rasa-gandheṣu yathā-kramam
0003808	iti jñāpana-artham. dīṭṭha iti. dīṭṭha-	<b>śabda</b> -sva-rūpa-ātmanā kila so 'rthas tad-a-bhinna-
0014403	chabdād a-bhinna-sva-bhāvam, tad a-bhinnam,	<b>śabda</b> -sva-rūpa-vat. tathā ca sattva-ādayaḥ. yad
0010201	sambhava ity āha — sarvā hi ity-ādi. mātra-	<b>śabdo</b> '-yathā-artha-grahaṇa-nirāsa-arthaḥ. sva-
0006906	-saṁvittīḥ phalam uktā. ato vikalpa-artho vā-	<b>śabdaḥ</b> . atra iti pūrva-ukte pratyakṣe. sva-
0011914	viśaya-ālocana-mātra-artham hi iti. mātra-	<b>śabdo</b> 'dhika-vyavaccheda-arthaḥ. etad uktam
0005615	vikalpasya spaṣṭatva-a-vyabhicāritvāt. mātra-	<b>śabdo</b> 'dhyāropita-artha-vyavaccheda-arthaḥ. tena
0014409	vā-śabda iti kārya-kṛn na vā ity atra yo vā-	<b>śabdaḥ</b> . an-anyatve 'pi na grāhyam ity an-eka-
0005108	ity-ādi. ca-śabdaḥ samuccaya-arthaḥ. artha-	<b>śabdo</b> 'yam jñeya-paryāyaḥ. rāga-ādīnām svaṁ rāga-
0012106	tathā yā iyam indriyāṇām artheṣu prasiddhiḥ,	<b>śabdo</b> 'yam rūpam idaṁ raso 'yam gandho 'yam
0005109	rāga-ādīnām svaṁ rāga-ādi-svam. sva-	<b>śabdo</b> 'yam ātma-vacanaḥ. arthaś ca rāga-ādi-svam
0006408	apavāda-padam anyathā vyākhyāyate. timira-	<b>śabdo</b> 'yam iha a-jñāna-vacano yathā timira-ghnaṁ
0001216	sva-artha-sampat sugatatvena ity-ādi. su-	<b>śabdo</b> 'yam iha praśastatva-āder arthasya dyotako
0000604	ll iti. atra iti śloke. bhagavata iti bhaga-	<b>śabdo</b> 'yam aiśvarya-ādiṣu vartate, yathā-uktam
0011509	ucyate phala-a-bhāva iti. na eṣa doṣaḥ. ca-	<b>śabdo</b> 'vadhāraṇa-arthaḥ. tatra eva viśeṣaṇa eva
0002812	āha — sva-lakṣaṇa-viśayaṁ ca ity-ādi. ca-	<b>śabdo</b> 'vadhāraṇa-arthaḥ, sva-lakṣaṇa-viśayaṁ
0007803	tena dvairūpyaṁ sādhyate. viśaye hi iti. hi-	<b>śabdo</b> 'vadhāraṇe bhinna-kramaś ca. tad artha-sva-
0002316	-balatā-ākhyāpanāya samuccaya-vacanaś ca	<b>śabdaḥ</b> . kaḥ punar asya vākyasya arthaḥ. kiṁ
0005715	eva iti. evaṁ tāvat pratyakṣam iti tāvac-	<b>chabdaḥ</b> krame. pratyakṣam uktvā tad-ābhāsa-
0017214	sambandhinaḥ sadana-āder āśrayaṇāt. yathā go-	<b>śabdo</b> go-jātāv eva an-anya-sādhāraṇaṁ gamanam
0007108	hi sa-viśayaṁ jñānam artha ity uktam. artha-	<b>śabdaś</b> ca ayaṁ prameya-vacanaḥ. sa-viśayaṁ iti ca
0010213	-ātmakam ity atra kārya-paryāya ātma-	<b>śabdaḥ</b> . tataś ca yathā-ukta-doṣa-a-bhāva ity āha
0010204	eva. indriya-buddhir iti ca yady api sāmānya-	<b>śabdaḥ</b> , tathā api prakaraṇād indriya-artha-
0009706	-paramparayā śrotra-indriye yaḥ samavaiti	<b>śabdaḥ</b> , tasya indriya-samavāyād grahaṇaṁ bhavati,
0015206	vṛtīḥ prāpnoti ity arthaḥ. na etad asti. ca-	<b>śabdas</b> tāvad iha pramāṇa-antara-samuccaya-artho
0017802	ity-ādi. yato bhāṣya-kāra-matena pratyakṣa-	<b>śabdas</b> triṣv eva vartate. pramāṇe mukhya iti
0009912	uktaḥ. pakṣilas tv āha — jñānasya samākhyā-	<b>śabdo</b> na asti, yena pratīyamānaṁ vyavahārāya
0010209	darśayati sarvā hi ity-ādīnā. kvacic ca-	<b>śabdo</b> na paṭhyate. tatra arthaḥ — katham tathā
0009915	ity āha. artha-grahaṇa-kāle tu samākhyā-	<b>śabdo</b> na vyāpriyate, tadā tasya a-vyapadeśyatvam
0010115	ucyate. etad darśayati. na atra vyavasāya-	<b>śabdo</b> niścaya-paryāyaḥ, kiṁ tarhi bhūta-artha-
0015502	smṛti-pratyakṣa-vyavasāya-viśeṣa iti. viśeṣa-	<b>śabdaḥ</b> pratyekam abhisambadhyate. nanu ca anya-
0004006	-sāmarthyam asti iti gamakatvam abhisamīkṣya	<b>śabdaḥ</b> prayujyate. tac ca gamakatvam indriya-
0014805	aṇava eva hi saṁhatāḥ śrotra-indriya-grāhyaḥ	<b>śabdo</b> bhavati. tathā sukha-parama-aṇava eva
0015201	nanu śrotra-ādi-vṛtīś ca ity atra ca-	<b>śabdo</b> mano-vṛtti-saṅgraha-artha iti. ato mano-
0010804	-dvāreṇa guṇa guṇavantaḥ pratīyante, sarvaḥ	<b>śabdo</b> mahān ity eva pratīyeta, tad-āśrayasya
0007004	yadā hi ity-ādy asya eva vivaraṇam. hi-	<b>śabdo</b> yasmād-arthe. yasmād yadā sa-viśayaṁ jñānam
0011406	tac-chabdau. tatra dvitīyasya sambandhī yac-	<b>chabdo</b> yasya iti ṣaṣṭhy-antaḥ śrūyate.
0005608	katham punar indriya-an-apekṣatve pratyakṣa-	<b>śabdo</b> yujyate. yāvatā akṣa-nimittāḥ pratyakṣa-
0000305	hetau mārga-abhyāse phala-upacārāc śāsana-	<b>śabdo</b> vartate. tac chāsanam kurvan bhagavān bodhi
0017104	yo vā yasya iti. praśamsāyām api sac-	<b>chabdo</b> vartate, sat-puruṣa iti yathā. tat sīdaty
0017201	prasaṅgaḥ. uktam atra — asty artha iva sac-	<b>chabdaḥ</b> sadana-ādy-artho 'pi na alaṁ viśeṣa-
0005108	-lakṣya-saṅgrahaḥ. mānasam ca ity-ādi. ca-	<b>śabdaḥ</b> samuccaya-arthaḥ. artha-śabdo 'yam jñeya-
0006415	smārta-abhilāṣikam ca iti ca ayaṁ ca-	<b>śabdaḥ</b> samuccaya-artho bhinna-kramaś ca sa-
0014111	vā iti saṁsthāna-mātra-grāhikā. mātra-	<b>śabdaḥ</b> sukha-ādi-grahaṇa-vyavaccheda-arthaḥ. jāti-
0013815	utkarṣa ādhikyam, apakarṣo nyūnatā. mātra-	<b>śabdaḥ</b> sva-bhāva-bheda-vyavacchedāya. na hi śabda
0009804	ātmā asya iti vyavasāya-ātmakam. ātma-	<b>śabdaḥ</b> sva-bhāva-vacanaḥ kārya-vacano vā. indriya
0017801	ity arthaḥ. kuta etad ity āha — pratyakṣa-	<b>śabdo</b> hi ity-ādi. yato bhāṣya-kāra-matena
0014913	veditavyam. śabda-grahaṇa-nir-apekṣā iti.	<b>śabdo</b> hi na eka-guṇa-ātmakaḥ, kiṁ tarhi tri-guṇa-
0017603	ity āha — gotva-ādi-yogād ity-ādi. ca-	<b>śabdo</b> hetau. yasmād gotva-ādi-viśeṣaṇa-sambandhād
0015003	hi iti kāraṇam āha. an-eka-rūpe hi iti	<b>śabdatva</b> -guṇatva-sattva-ādi-rūpa-bhedena. sa ca
0014514	katham trikebhya iti. na eṣa doṣaḥ. prati-	<b>śabdām</b> anyad anyat trikam. ato bahutvāt trikāṇām
0002411	vyavaccheda-phalavād vākyasya vinā apy eva-	<b>śabdām</b> tad-artha upalabhyate. evam anena vākyena
0013811	-uktam — badhiraḥ satsv indriyeṣu navasu	<b>śabdām</b> na śṛṇoti. tasmāc chrotram eva śabda-

0003911	-grahaṇam. atra yathā kathañcit pratyakṣa-	<b>śabdam</b> vyutpādyā so '-vikalpe sarvatra samyag-
0014208	viśeṣaḥ śabda-jāti-viśiṣṭo grāhyaḥ. anyathā	<b>śabdasya</b> ayam viśeṣa iti na gr̥hyeta. na ca jāti-
0009107	vicāram karoti. ālambana-artha ity ālambana-	<b>śabdasya</b> arthaḥ. kiṃ yad-ābhāsam ity anena
0010315	na eṣa doṣaḥ. an-ekadhā hi vyabhicāra-	<b>śabdasya</b> arthaḥ. kvacid anyathā-bhāvo vyabhicārī
0009111	vijñānaṃ na janayanti, tathā api ity api-	<b>śabdasya</b> arthaḥ. sañcita-ālambanatvād iti samūha-
0002007	mukha-śabdena eva ca pūrva-uktaḥ prasṛta-	<b>śabdasya</b> arthaḥ sphuṭam eva gamyata iti na
0015903	kiṃ punar vṛttiṣv an-anubhūtvāsv ity api-	<b>śabdasya</b> arthaḥ. syād etat — tasmimś tv indriya
0001407	-artha-sampat tāraṇa-arthena ity anena tāya-	<b>śabdasya</b> artham ācaṣṭe. tāryante saṃsāra-sāgaram
0002014	-pratiśedhāya ity-ādinā pramāṇa-siddhi-	<b>śabdasya</b> artham ācaṣṭe. sva-pramāṇam ca atra
0004005	ca. ayam atra abhiprāyaḥ. lokena hy asya	<b>śabdasya</b> asminn abhidheye pratyāyana-sāmarthyam
0015404	atra arthaḥ. sa eva ca upakāraḥ. na ca anu-	<b>śabdasya</b> ānarthakyam, ānantarya-arthatvāt. na eṣa
0015001	tan-nir-apekṣā. sa eva na ātmā eko 'sya iti	<b>śabdasya</b> eka-deśena viśayatve 'n-eka-ātmakatva-
0007611	abhyarhitatvam. ato grāhaka-ākāra-	<b>śabdasya</b> eva pūrva-nipātaḥ. trayam na ataḥ pṛthak
0013511	vyomnaḥ śrotatvāt tatra eva ca samavāyāc	<b>chabdasya</b> . dvaya-sannikarṣād ātma-maṇa-
0005407	saṃvittir na āviṣṭa-abhilāpā. yena yatra	<b>śabdasya</b> samayo na gr̥hītaḥ, na tac chabdena taṃ
0016507	pratiyogy aṭha ity-ādi. anya-arthatvāt sac-	<b>chabdasya</b> siddha-sāadhanam āha. kim-arthaṃ punaḥ
0003903	vaśāt sva-artham abhidadhati, tathā gava-ādi-	<b>śabdā</b> api. icchā-mātra-āyatta-vṛttayo hi śabdās te
0003902	rahitair ity arthaḥ. yathā yadṛcchā-	<b>śabdā</b> jāty-ādi-viśeṣaṇa-vṛtti-nir-apekṣā eva
0003804	-apekṣita-jāty-ādi-pravṛtti-nimittā yadṛcchā-	<b>śabdāḥ</b> . jñāna-dharmo hi kalpanā, na śabda-dharmaḥ.
0004010	iti. nanu ca icchā-adhīna-vṛttayaḥ	<b>śabdāḥ</b> sarva-artha-pratyāyana-yogyā ity uktam.
0014402	— sattva-ādīnām vā ity-ādi. yad ekasmāc	<b>chabdād</b> a-bhinna-sva-bhāvam, tad a-bhinnaṃ, śabda-
0014405	tu — yad an-ekam, na tad ekasmāc	<b>chabdād</b> a-bhinna-sva-bhāvam. yathā bahavaḥ
0010117	ity āha — a-vyabhicārāc ca iti. ca-	<b>śabdād</b> a-sambhavāc ca indriya-buddhāv a-yathā-
0008912	hi dhūma-jñāna-sambandha-smṛtibhyām api-	<b>śabdād</b> agnito 'pi tad bhavati ity uktam bhavati.
0004816	bhavati ca tathā pratyayaḥ pravartate ca	<b>śabdād</b> indriya-viśaye. tasmād ekas tayor viśaya
0010805	mahā-parimānatvāt. tataś ca hasti-maśaka-ādi-	<b>śabdānām</b> parimāṇa-bheda-pratītir na syāt. tasmāc
0010601	-sva-rūpā vicchinā ity ca śaila-ādayaḥ	<b>śabdās</b> ca gr̥hyanta iti prasiddham etat. prāpti-
0003904	ādi-śabdā api. icchā-mātra-āyatta-vṛttayo hi	<b>śabdās</b> te puruṣair icchayā yatra yatra yathā-
0015208	ca iti. mano-vṛtti-samuccaya-arthe tu ca-	<b>śabde</b> '-viśeṣeṇa sarvasyā mano-vṛttheḥ
0013510	rūpa-ādiṣu karmasu ca. traya-sannikarṣāc	<b>chabde</b> . tatra dravyeṇa saha indriyasya sambandho
0009702	-samavāyāt. tathā guṇatva-karmatvayoḥ.	<b>śabde</b> tu samavāyāt. sa hi śravaṇa-śaṣkūlī-
0014703	-prasaṅgaṃ pariharati, ye sattva-ādayaḥ	<b>śabde</b> tebhya 'nya eva rūpa-ādy-ātmanā pariṇamanti
0017712	kartuṃ samarthaḥ. tad yathā cakṣur-vijñānaṃ	<b>śabdena</b> . a-viśayaś ca gotva-ādi-sāmānyam indriya-
0004915	tāvāt pañca-indriya-jam iti vacanāt tāvac-	<b>chabdena</b> anyad apy a-pañca-indriya-jam asti tasya
0014411	-mātra-ādi vā iti śabda-tan-mātra-ādi, ādi-	<b>śabdena</b> ahañkāro mahān pradhānaṃ ca gr̥hyate. na
0004511	upapadyate. na eṣa doṣaḥ. yat tat sañcita-	<b>śabdena</b> āyatana-sva-lakṣaṇa-śabdena ca uktam an-
0008807	ucyate. tasmād ālambana-pratyaya eva sarva-	<b>śabdena</b> ukta iti veditavyam. tataś ca ayam artho
0008804	-ātmakatvād ālambana-pratyaya eva sarva-	<b>śabdena</b> uktaḥ. kathaṃ punas tasya sarva-dharma-
0000916	-upacāram kṛtvā upāya-abhyāso jagac-chāsana-	<b>śabdena</b> uktaḥ, tasya sattva-śāsana-yogyā-
0005614	viśayaṇo nirdeśād āgama-vikalpo guru-nirdeśa-	<b>śabdena</b> uktaḥ. tena a-vyavakīrṇaṃ rahitam ity
0009403	arthaḥ. karaṇaṃ kāraṇaṃ kṛtvā ābhāsa ālamba-	<b>śabdena</b> uktaḥ. yatas tat parama-arthena iti
0009116	iti karaṇaṃ kāraṇaṃ kṛtvā ābhāsa ālambana-	<b>śabdena</b> uktaḥ. saṃvṛti-sad eva ālambanam ity a-
0000306	bhagavān bodhi-sattva-avasthāyām śāstr-	<b>śabdena</b> uktaḥ. sugatāya iti. suṣṭhu gataḥ prāptaḥ
0002013	pramāṇa-prasaṅgena āyātāt vāt pramāṇa-	<b>śabdena</b> uktāḥ. para-pramāṇa-pratiśedhāya ity-
0004414	vijñāna-upajanana-samarthāḥ sañcita-	<b>śabdena</b> uktāḥ. sañjātaṃ citaṃ caya-paryāyam eṣām
0008815	-vyaktiḥ, vijñānasya ālambanatvena sā viśaya-	<b>śabdena</b> ucyate. mātra-śabda ālambana-antaram
0012308	-kṛtam etat. ataḥ sāmānyāny eva etāni viśeṣa-	<b>śabdena</b> ucyante. sattā sāmānyam eva, na viśeṣaḥ.
0006414	sa-vikalpasya ca visamvādinō bhrānty-ādi-	<b>śabdena</b> upādānād idaṃ nir-vikalpam avasīyate.
0002006	etat sva-matād ity asya vyākhyānam. mukha-	<b>śabdena</b> eva ca pūrva-uktaḥ prasṛta-śabdasya
0017107	rajaḥ-prabhṛtaya indriye sīdanti. prabhṛti-	<b>śabdena</b> karṇa-ādi-mala-ādāyo gr̥hyante. añjana-
0013501	-nirākaraṇa-nyāyena. guṇa-ādiṣv iti. ādi-	<b>śabdena</b> karmasu. apoditaṃ pratyākhyātam. katham
0004511	yat tat sañcita-śabdena āyatana-sva-lakṣaṇa-	<b>śabdena</b> ca uktam an-ekam parama-aṇu-vastu tad eva
0005407	yatra śabdasya samayo na gr̥hītaḥ, na tac	<b>chabdena</b> taṃ saṃyojya gr̥hṇāti. tad yathā cakṣur-
0001511	iti darśayatā hetu-sampad uktā. sugata-	<b>śabdena</b> tu tasya jñānasya vipakṣa-prahāṇa-viśeṣaḥ
0013507	eva utpadyata iti idaṃ darśanam. ādi-	<b>śabdena</b> traya-sannikarṣād dvaya-sannikarṣāc ca
0016503	na eṣa doṣaḥ. niyamasya eva hi sva-rūpam eva-	<b>śabdena</b> dyotyate. vākya-bhedaṃ ca kṛtvā evaṃ
0017202	iha sadana-ādy abhipretam, tataḥ samprayoga-	<b>śabdena</b> na arthaḥ, sati yad buddhi-janma tat
0005105	yuktam etat. sarve tv a-vikalpakā eva iti tu-	<b>śabdena</b> na sva-mata-apekṣo 'yaṃ pṛthag-lakṣaṇa-
0003712	nāmno jāty-ādibhir a-tulya-kakṣatvād ādi-	<b>śabdena</b> parigrahe 'pi pṛthak-karaṇam. a-tulya-

0004304	ity atra kaścīd āha —yadi pratyakṣa-	<b>śabdena</b> pratyakṣam abhidhīyate   katham tat
0003412	-grhīta-artha-grahaṇād abhijñānam iti. ca-	<b>śabdena</b> pratyakṣeṇa grhītasya eva punar a-nityam
0000610	vacanam. abhidhānam iha vivakṣitasya arthaya	<b>śabdena</b> pratyāyanam abhisamhitam. stotreṇa
0016406	ity asya api buddhi-janma ity anena. indriya-	<b>śabdena</b> mano 'pi grhyate. tena ātma-manaḥ-
0002115	āha — bahavaś ca atra vipratipannā iti. ca-	<b>śabdena</b> yasmād ity etad anukṛṣyate. viruddham
0007708	viṣaya-jñāna-taj-jñānam. atra yadi tac-	<b>chabdena</b> viṣaya-jñānam sambadhyeta, tasya
0014909	-lāghava-arthaṃ ta eva guḍa-ādaya ekena	<b>śabdena</b> vyapadiśyante. yad utkaṭam iti yathā sv-
0006003	ativartate, vinā tayā abhilāṣa-a-bhāvāt. ādi-	<b>śabdena</b> saṃśaya-jñāna-grahaṇam. tatra api kiṃ tad
0010113	a-yathā-arthaṃ jñānam mithyā-jñānam. ādi-	<b>śabdena</b> saṃśaya-jñānam grhyate. tasya a-yathā-
0016601	a-yuktam etat, saptamy-antena eva samprayoga-	<b>śabdena</b> sad-artha-a-vyabhicāriṇā asyāḥ kalpanāyā
0013304	iti. ataḥ prakṛtasya eva bhāvasya dharmaś ca-	<b>śabdena</b> samuccīyate. anyathā samuccayāya ca-kāro
0004401	na vikalpayanti. evaṃ manyate — sañcita-	<b>śabdena</b> samudāya ucyate, bhāve niṣṭhā-vidhānāt.
0014210	-grāhikā ity api pakṣo hīyate, yato mātra-	<b>śabdena</b> sukha-ādi vyavacchidyate, na śabda-ādi-
0000503	-bhājaḥ syuḥ, na eva ity artha-gateḥ. katham-	<b>śabdena</b> hy atra a-sambhavo dyotyate. ye tu
0004612	-bhedo na syād rasaḥ sara ity evam-ādiṣu	<b>śabdeṣu</b> . āśu-bhramaṇa-udaka-bindu-pāta-ādiṣu ca
0003804	'pi sa-vikalpakam siddham bhavati. yadṛcchā-	<b>śabdeṣv</b> ity-ādi. an-apekṣita-jāty-ādi-pravṛtti-
0003812	udāharaṇa-dvayam. atra iti kriyā-dravya-	<b>śabdeṣu</b> . kriyā-dravyābhyām tadvatām yaḥ
0016910	sannikarṣaj jñānam utpadyate. sa ca rūpa-ādi-	<b>śabdair</b> na śakyate vaktum. atas tat-pratītaye sad
0010704	-apekṣayā iti cet, evaṃ tarhi yadi rūpa-	<b>śabdāv</b> adhiṣṭhānād vicchinnāv ity adhikāv iti ca
0010607	sva-indriya-adhikau ca grhyete rūpa-	<b>śabdāv</b> iti prasaṅga-viparyayeṇa vyāpaka-viruddha-
0010513	adhikam iti, gandha-ādi-vat. tathā ca rūpa-	<b>śabdāv</b> iti viruddha-vyāptam prasaṅgam āha. asti
0010703	tatra yadi indriya-apekṣayā na tathā rūpa-	<b>śabdau</b> grhyete, kim-apekṣayā tarhi vaktavyam.
0011406	ity arthaḥ. tasmād ity-ādi. iha dvau tac-	<b>chabdau</b> . tatra dvitīyasya sambandhī yac-chabdo
0010605	indriyāt sa-antarāv iti ca grhyete rūpa-	<b>śabdau</b> . tathā yo yasmād adhiko grhyate, na tasya
0010708	iti ca grhyete vivāda-āspadī-bhūtau rūpa-	<b>śabdau</b> . sva-bhāvaḥ. yad apy uktam — na ca rūpa-
0000213	yathā tathā eva prāpta-karma-sañjñena	<b>śayanena</b> abhipreyamāṇatvāt patyuh sampradāna-
0011013	tataś ca tadānīm tad-adhiṣṭhāna-abhimataḥ	<b>śarīra</b> -avayavas tasya adhiṣṭhānam na bhavaty eva
0002506	na anumānād anyato 'vasīyate, pratyakṣasya	<b>śarīra</b> -mātra-viṣayatvāt. na ca śarīram eva
0002507	pratyakṣasya śarīra-mātra-viṣayatvāt. na ca	<b>śarīram</b> eva buddhiḥ, tat-siddhāv api buddhi-
0010813	-vṛttitvam āśankitum. śrotam tu śravaṇa-	<b>śaṣkuli</b> -paricchinna ākāśa-pradeśa-viśeṣaḥ. tasya
0009702	śabde tu samavāyāt. sa hi śravaṇa-	<b>śaṣkuli</b> -paricchinna-dharma-a-dharma-abhisamkṛta-
0011505	kiṃ tarhi kṛd-yoga-lakṣaṇā yathā palāśānam	<b>śātana</b> iti. ayam arthaḥ — tasya eva viśeṣanasya
0013816	-sva-bhāvanām sva-rūpa-bhedo 'sti. tataś ca	<b>śānta</b> -ghora-mūḍha-śadja-ādi-bhedena anantyaḍ an-
0004812	asty eva. yā api iyaṃ kalpanā yadi	<b>śabda</b> -indriya-jñānāyor na eko viṣayo yaḥ sāsna-
0010002	tena anyo vyapadekṣyate. na ca vyapadeśāc	<b>chābdatvam</b> prasajyate, kiṃ tarhi vācyatvam ity a-
0004709	rūpa-bhedād iti manyate. tathā hi yac ca	<b>śabdām</b> jñānam yac ca aindriyam anāyor bhinnāḥ
0009914	rasa iti jñānam iti. tadā ca vyapadiśyamānam	<b>śabdām</b> bhavati. tato vyavaccheda-arthaṃ a-
0004809	bhedād iti. kasyacid artha-ākārasya anukārāc	<b>chābdasya</b> eva eka-viṣayatvam na cakṣur-vijñāna-
0004805	aindriyasya jñānasya cakṣur-ādir āśrayaḥ,	<b>śabdasya</b> tu manaḥ. tasmād āśraya-bhedād eka-
0004712	punar indriya-gocara eva nirdeśyaḥ syāt,	<b>śabde</b> 'pi tathā eva pratibhāseta, na ca evam. na
0004801	eva pratibhāseta, na ca evam. na ca yaḥ	<b>śabde</b> na pratibhāsete sa śabda-arthaḥ. tasmād
0004711	-jñāne sphuṭena ākāreṇa pratibhāsete tathā	<b>śabde</b> . yadi punar indriya-gocara eva nirdeśyaḥ
0004905	na ca evaṃ-vidhe kalpanā pravartate, tasyāḥ	<b>śabdena</b> eka-viṣayatvād iti viṣaya-nirdeśena api
0000916	jagac-chāsana-śabdena uktaḥ, tasya sattva-	<b>śāsana</b> -yogya-upāyatvena tad-anya-upāya-abhyāsād
0000915	kārya-upacāram kṛtvā upāya-abhyāso jagac-	<b>chāsana</b> -śabdena uktaḥ, tasya sattva-śāsana-yogya-
0000305	śāsanasya hetau mārga-abhyāse phala-upacārāc	<b>śāsana</b> -śabdo vartate. tac chāsanaṃ kurvan
0000305	phala-upacārāc śāsana-śabdo vartate. tac	<b>chāsanaṃ</b> kurvan bhagavān bodhi-sattva-avasthāyām
0000303	api iti vacanāt. duḥkha-kṣaya-upāya-upadeśaḥ	<b>śāsanam</b> . tasya kartā śāstā ity ucyate phala-
0000914	ca bhagavato jagati dayā. sva-bhāvaḥ. jagac-	<b>chāsanaṃ</b> mukhyaṃ sva-dṛṣṭa-duḥkha-upaśama-upāya-
0000304	ity ucyate phala-avasthāyām iha tu tasya eva	<b>śāsanasya</b> hetau mārga-abhyāse phala-upacārāc
0001002	-sva-bhāvā pṛthivī iti gamyate, tathā jagac-	<b>chāsanāc</b> chāstr̥tvam ity ukte tat-sva-bhāvam
0000911	iti darśayann āha — prayogo jagac-	<b>chāsanād</b> ity-ādi. yasya yatra dayā, sa tayā yathā
0001001	-abhyāsād viśiṣṭatva-jñāpana-arthaṃ. jagac-	<b>chāsanād</b> iti lakṣaṇa-hetur ayam. tena yathā
0000304	-kṣaya-upāya-upadeśaḥ śāsanam. tasya kartā	<b>śāstā</b> ity ucyate phala-avasthāyām iha tu tasya
0000209	yathā asya eva vivaraṇe — evaṃ-guṇam	<b>śāstāram</b> praṇamya iti. satyam, śiṣṭa-prayoga-
0000306	kurvan bhagavān bodhi-sattva-avasthāyām	<b>śāstr̥</b> -śabdena uktaḥ. sugatāya iti. suṣṭhu gataḥ
0000717	guṇa udbhāvitāḥ, tasmāt prāg-prasiddha-	<b>śāstr̥kāṇām</b> api tatra gauravam utpadyate, kiṃ
0000713	prakaraṇam iti jāta-niścayānām prasiddha-	<b>śāstr̥kāṇām</b> tatra gauravam jāyate. tataś ca ādṛṭya
0001611	tāvād anulomyena vyākhyā, yatra kṛpā-ādibhiḥ	<b>śāstr̥tva</b> -ādīnām sambhavo 'numīyate. idānīm

0001002	prthivī iti gamyate, tathā jagac-chāsanāc	<b>chāstrtvam</b> ity ukte tat-sva-bhāvaṃ śāstrtvam iti.
0001003	-chāsanāc chāstrtvam ity ukte tat-sva-bhāvaṃ	<b>śāstrtvam</b> iti. sa pañca-upādāna-skandha-lakṣaṇam
0001902	vyāpaka-viruddhaḥ. sa eva ca mārga-abhyāsaḥ	<b>śāstrtvam</b> upacārād ity uktam etat. tato 'pi dayā
0008605	pravādaḥ. ayaṃ tu śāstra-kṛt tat-kṛtānām	<b>śāstra</b> -antarāṇām nir-doṣatām dṛṣṭvā sa-doṣasya
0015905	eva arthe mano 'nuvyavasāyaṃ kuruta iti	<b>śāstra</b> -arthaḥ. tato 'n-anubhūtatvam a-siddham ity
0000302	sambandhaḥ. etena praṇāmataḥ pūjā vihitā.	<b>śāstra</b> iti. iṭo 'tra a-bhāvaḥ, ṭṛn-ṭṛcau śaṃsi-
0016001	-vṛtti-saha-ja ity āha. yad uktam ity-ādi.	<b>śāstra</b> uktam. kiṃ bāhyeṣv artheṣv indriya-
0012304	-ādi. api ca ity-ādinā abhyupeta-bādhām āha.	<b>śāstra</b> uktam — sāmānya-viśeṣa-apekṣam dravya-
0015503	nanu ca anya-artha eva ayaṃ granthaḥ	<b>śāstra</b> upanyastaḥ. tat katham anena smārtatvam
0008604	vāda-vidhir iti loke pravādaḥ. ayaṃ tu	<b>śāstra</b> -kṛt tat-kṛtānām śāstra-antarāṇām nir-
0002504	atipatati. kiṃ ca anumānasya a-prāmānye	<b>śāstra</b> -praṇayanaṃ na syāt. para-avabodha-arthaṃ
0011905	eka-artha-samavāyāc ca. evaṃ ca ity-ādinā	<b>śāstra</b> -virodham āha. yathā hy ātmano 'gny-ādi-
0000111	-raso 'yaṃ mayā upakārāya   diñnāga-nīti-	<b>śāstra</b> -vyākhyāna-karambakaḥ kriyate    pramāṇa-
0016215	-pratiśedham eva prati iti gamyate. tato na	<b>śāstra</b> -hāniḥ. tasya vyāghāta iti katham kṛtvā.
0004410	-apodhatvam virudhyate. tat katham tac-	<b>chāstram</b> anyathā netuṃ śakyata iti bhāvaḥ. tasya
0002213	tasmāt teṣāṃ vipratipatti-nirāsāya	<b>śāstram</b> iti. tatra phala-sva-rūpa-viśaya-śaṅkhyā-
0004602	apy eka-parama-aṇu-dravya-niyama-nirākaraṇam	<b>śāstram</b> kṛtam draṣṭavyam, na sāmārthya-ākṣiptam
0002505	-praṇayanaṃ na syāt. para-avabodha-arthaṃ hi	<b>śāstram</b> kriyate. sa ca para-avabodho na anumānād
0015906	-siddham ity āha — hānir vā ity-ādi. hāniḥ	<b>śāstrasya</b> anya-darśane smaraṇam, indriya-vṛttiyā
0008607	ācāryasya iti. nanu ca a-dṛṣṭa-karṭkānām	<b>śāstrāṇām</b> kartā pravādād eva avasīyate. sa ca iha
0004412	an-eka-artha-janyatvād ity-ādi. tatra iti	<b>śāstre</b> , an-eka-artha-janyatvād ity an-eka-parama-
0011203	-vyāghātaḥ. a-niśedhād ity anena iṣṭam eva	<b>śāstre</b> mana indriyatvena iti darśayati. asti hy
0016207	praśna ity āha — sāmprate kāla ity-ādi.	<b>śāstre</b> śrotra-ādīnām sva-viśaya-viniveśam
0001010	iti kāryam. sā eva ca ṭṛṣṇā prādhānyena	<b>śāstre</b> samudaya-satyam ity ucyate prādhānyam
0015202	-vṛttayas tu na eva mano-vṛtti-saṃvedikāḥ	<b>śāstreṇa</b> uktāḥ. tathā hi yathā ca indriya-
0015812	a-saṅgrhītā iti sā eva nyūnatā. nanu ca	<b>śāstreṇa</b> smārtatvam pratipāditam ity āha — andha-
0001205	tad yathā kasyacit prājñasya kvacic	<b>chilpa</b> -viśeṣe 'bhiyuktasya abhyasyataḥ.
0011614	asti. tad yathā kasyacit prājñasya kvacic	<b>chilpa</b> -viśeṣe. utpadyate ca kvacij jñeye lokasya
0000210	evaṃ-guṇam śāstāram praṇamya iti. satyam,	<b>śiṣṭa</b> -prayoga-anusāritvād vivakṣāyā yadā karma-
0000516	ekata ity ādya-ādityāt tasiḥ. tathā hi	<b>śiṣṭa</b> -prayogaḥ caraka-saṃhitāyām — yāni iha
0014610	sva-yūthyair mata iti. pūrveṣāṃ kapila-	<b>śiṣyāṇām</b> pradhānam na rūpa-ādīmat. śakty-ātmanā
0001914	tad yathā yathā-uktair guṇaiḥ	<b>śiṣyāya</b> upadiśann upādhyāyo viduṣā śiṣyeṇa.
0001914	guṇaiḥ śiṣyāya upadiśann upādhyāyo viduṣā	<b>śiṣyeṇa</b> . sattvebhyaḥ śreyo-bhūtam ācaṣṭe ca tad-
0000216	ātyantike hāna-upādāne, tadā īṣaṇa-	<b>śilāya</b> . praṇamya iti mano vāk-kāyāiḥ praṇāmaṃ
0008707	-jñānam iti. na ca tad rajatād utpadyate,	<b>śuktikayā</b> eva tu tad upajanyate. saṃvṛti-jñānam
0008706	iti. etena bhrānti-jñānam nirastam, yathā	<b>śuktikāyām</b> rajata-jñānam. tad dhi rajatena
0006215	yat punar etat kāmala-upapluta-locanasya	<b>śukre</b> śaṅkha-ādau pīta-śaṅkha-ādi-nirbhāsam, yac
0012311	ity-ādi, dravya-guṇa-karma-apekṣam daṇḍī	<b>śuklo</b> gacchati iti. kuto na yujyate ity āha —
0010308	na tat tasya viśeṣaṇam. tad yathā balākāyāḥ	<b>śuklatvam</b> kṛṣṇatvam ca. na asti ca a-
0001008	tad yathā makṣikāṇām abhirati-pūrvako '-	<b>śuci</b> -sthāna-parigrahaḥ. an-anya-sattva-neyasya
0007216	ca sā khyāti, tathā tathā artho niścīyate	<b>śubha</b> -a-śubha-ādi-rūpa-ādiḥ. yadi hi tad-ākāram
0007215	hi yathā yathā-artha-ākāro jñāne sannivīśate	<b>śubha</b> -a-śubha-ādi-rūpeṇa, tathā tathā sva-
0007216	khyāti, tathā tathā artho niścīyate śubha-a-	<b>śubha</b> -ādi-rūpa-ādiḥ. yadi hi tad-ākāram utpannam
0007215	yathā-artha-ākāro jñāne sannivīśate śubha-a-	<b>śubha</b> -ādi-rūpeṇa, tathā tathā sva-saṃvittih
0008110	na ca ādyaṣya jñānasya viśaya-ākāra-	<b>sūnyatve</b> pūrva-viprakṛṣṭa-artha-ābhāsāni bhavanti
0004206	laghutara-vṛttinā darśana-antara-udayena tac-	<b>chūnye</b> kāle pratisandhīyamānatvād alāta-vat.
0003901	sambandhe bhāva-pratyayaḥ. anye tv artha-	<b>sūnyair</b> iti sva-mataṃ darśayati. arthena jāty-
0013812	badhiraḥ satsv indriyeṣu navasu śabdaṃ na	<b>śṛṇoti</b> . tasmāc chrotram eva śabda-viśayam. anena
0000214	patyuh sampradāna-vivakṣāyām patye	<b>śeta</b> ity atra caturthy eva bhavati. tathā iha api
0001405	punaḥ kāmam artha-dvayena sugatāḥ, na tu niḥ-	<b>śeṣa</b> -arthena, yathā-uktasya śeṣasya a-prahāṇāt.
0001805	pratipādana-a-kauśalam. tad-a-bhāvād a-	<b>śeṣa</b> -jñānam anumīyate citrair upāyāiḥ satya-
0004102	-viśayebhyo vikalpān apanīya pratyastamita-a-	<b>śeṣa</b> -vikalpena manasā sthito 'pi cakṣur-vijñānena
0001811	-viśiṣṭena a-śaikṣebhyaḥ, teṣāṃ yathā-ukta-	<b>śeṣa</b> -sambhavāt. evaṃ-vidha-jñānāt para-artho mārga
0011803	tad anyat. pratyakṣam pramāṇam iti vākya-	<b>śeṣaḥ</b> . atra sambandhe pratyakṣa-lakṣaṇam idaṃ
0013602	-ādi-vṛttis ca pratyakṣam. pramāṇam iti	<b>śeṣaḥ</b> . śrotra-tvak-cakṣur-jihvā-ghrāṇānām manasā
0009117	-sad eva ālambanam ity a-pratyakṣatā iti	<b>śeṣaḥ</b> . saṃvṛti-sad-ālambanatvam tu samūhasya a-
0001811	tat-samudācāra-kāleṣu parāvṛtti-sambhavāt. a-	<b>śeṣatva</b> -viśeṣaṇa-viśiṣṭena a-śaikṣebhyaḥ, teṣāṃ
0001806	tad-anuśikṣaṇataḥ. atas tattva-sthiratva-a-	<b>śeṣatva</b> -viśeṣaṇa-viśiṣṭena jñānena bāhya-śaikṣa-a-
0001714	-sampat — praśastam avabuddhavān yāvad a-	<b>śeṣam</b> avabuddhavān ity evaṃ sugatatvam veditavyam.

0001309	-a-bhāvaḥ. niḥ-śeṣam gataḥ sugataḥ. nirgataḥ	śeṣam asya iti vighrahaḥ. śeṣam punaḥ kāya-ādi-
0001309	-nairātmya-darśanasya. kāraṇa-a-bhāvaḥ. niḥ-	śeṣam gataḥ sugataḥ. nirgataḥ śeṣam asya iti
0001313	api mārgasya vibhajya a-prakāśana-pātavaḥ	śeṣam. tad api bhagavataḥ prahīṇam ity ato 'sau
0001309	sugataḥ. nirgataḥ śeṣam asya iti vighrahaḥ.	śeṣam punaḥ kāya-ādi-vaiguṇyam. tat punar yathā-
0001803	catur-ārya-satya-deśanāyā eka-vākyatvāt.	śeṣam punar atra caturśv ārya-satyeshv adhigateshv
0000811	-viśeṣe ca sāmānya-a-siddheḥ. tasmāc	<b>cheṣavad</b> anumānam etat, vyatirekasya sandehād a-
0001405	na tu niḥ-śeṣa-arthena, yathā-uktasya	śeṣasya a-prahāṇāt. para-artha-sampat tāraṇa-
0012808	sparśanena cakṣuṣā ca grahaṇam na syāt.	<b>śeṣānām</b> cakṣuṣā iti yojaniyam. evam tarhi iti.
0017309	abhimatatvāt tasya eva prakāśanam syāt, na	<b>śeṣānām</b> . śrotasya vā ākāśa-śva-bhāvasya niḥ-
0012308	ucyante. sattā sāmānyam eva, na viśeṣaḥ.	<b>śeṣāni</b> sāmānyāni viśeṣās ca apekṣayā bhavanti.
0012306	grhyate. viśeṣa-grahaṇena dravyatva-ādīni	<b>śeṣāni</b> sāmānyāni. sāmānyam viśeṣa iti ca apekṣā-
0001807	-a-śeṣatva-viśeṣaṇa-viśiṣṭena jñānena bāhya-	<b>śaikṣa</b> -a-śaikṣebhyo 'dhiko bhagavān. tattva-
0001404	iti te 'pi na dvitīyena arthena sugatāḥ. a-	<b>śaikṣāḥ</b> punaḥ kāmam artha-dvayena sugatāḥ, na tu
0001402	sa na praśasyate, api tu nindyata eva.	<b>śaikṣās</b> tu yady api duḥkha-an-āśrayeṇa yukti-
0001807	-viśeṣaṇa-viśiṣṭena jñānena bāhya-śaikṣa-a-	<b>śaikṣebhyo</b> 'dhiko bhagavān. tattva-viśeṣaṇa-
0001811	-sambhavāt. a-śeṣatva-viśeṣaṇa-viśiṣṭena a-	<b>śaikṣebhyaḥ</b> , teṣāṃ yathā-ukta-śeṣa-sambhavāt.
0001809	viśayaḥ jñānam. sthiratva-viśeṣaṇa-viśiṣṭena	<b>śaikṣebhyaḥ</b> , teṣāṃ an-abhisamskārikāyāḥ sat-kāya-
0010601	-parimāṇa-atirikta-śva-rūpā vicchinā iti ca	<b>śaila</b> -ādayaḥ śabdāś ca grhyanta iti prasiddham
0005707	spaṣṭa-avabhāsi ca bhavati. tad yathā kāma-	<b>śoka</b> -ādy-upaplutānām priyā-viśayaḥ jñānam. tathā
0012907	yukty-anuvidhāyitve hi sati tathā-vyākhyānam	<b>śobheta</b> . yukti-virodhe tu kaṣṭa-kalpanā a-kalpanā
0000713	tatra gauravaḥ jāyate. tataś ca āḍṛtya	<b>śravaṇa</b> -ādau pravartante. atha vā atra prakaraṇa-
0010813	yuktaḥ bahir-vṛttitvam āśaṅkitum. śrotraḥ tu	<b>śravaṇa</b> -śaṣkulī-paricchinna ākāśa-pradeśa-viśeṣaḥ.
0009702	-karmatvayoḥ. śabde tu samavāyāt. sa hi	<b>śravaṇa</b> -śaṣkulī-paricchinna-dharma-a-dharma-
0011814	na ca jñānād adhigamo 'rtha-antaram. ataḥ	<b>śrāyasaka</b> -ādayaḥ sannikarṣam icchanti. a-
0001805	anumīyate citrair upāyair satya-prakāśanāt.	<b>śrāvākāṇām</b> tu kiñcin-mātraḥ kauśalam. tad api tad-
0000605	—aiśvāryasya samagrasya vairasya yaśasaḥ	<b>śriyāḥ</b>   jñānasya atha prayatnasya ṣaṇṇām bhaga
0004814	paśyan katham evam avasyati yo 'sau mayā	<b>śruto</b> 'yam asāv iti, katham ca gām ānayā ity ukta
0004611	-adhyavasāyaḥ syāt. tataś ca krama-bhedāc	<b>chruṭi</b> -bhedo na syād rasaḥ sara ity evam-ādiṣu
0000606	jñānasya atha prayatnasya ṣaṇṇām bhaga iti	<b>śrutiḥ</b>    iti. etac ca samagraḥ tathā-gata eva
0016502	niyamād iti na vācyam. atha etad ucyate, eva-	<b>śrutir</b> apārthikā syāt. na eṣa doṣaḥ. niyamasya
0017303	āśṛitya vyutpattiḥ kriyate. na ca sac-	<b>chrutir</b> indriya-arthe rūḍhā ity a-sad etat. tan
0017904	tad yathā daṇḍa-rahite puruṣe daṇḍi-	<b>śrutiḥ</b> . na asti ca nimittaḥ pratyakṣa-śruter
0017312	vyāpāreṇa bhāvyaḥ. na ca loke samprayoga-	<b>śrutir</b> vyāpāra-arthā pratitā. prasiddha-artha-
0017305	yadi hi ity-ādīnā sarva-artha-samprayoga-	<b>śruter</b> artham āha. nanu ca samprayoga-śrutyā
0007610	saṃvitteḥ phalatā. atra ca yady api saṃvitti-	<b>śruter</b> alpāctaratvam, tathā api grāhaka-ākārasya
0017902	-sādharmyāt pratyakṣa-upacāro vā pratyakṣa-	<b>śruteḥ</b> pravṛtti-nimittam. a-sati tasmin sā na
0017903	sā na pravartata iti. yasyā naimittikyāḥ	<b>śruter</b> yatra nimittaḥ na asti, na sā tatra
0017905	daṇḍi-śrutiḥ. na asti ca nimittaḥ pratyakṣa-	<b>śruter</b> yathā-ukte jñāne. kāraṇa-a-bhāvaḥ.
0012908	eva. api ca sva-viśeṣānām prakṛtatvāt tat-	<b>śrutyā</b> teṣāṃ eva grahaṇam yuktam, na viśeṣa-
0017305	-śruter artham āha. nanu ca samprayoga-	<b>śrutyā</b> vyāpāra-viśeṣaḥ pratyāyate, tat kuto 'yam
0011407	sambandhī yac-chabdo yasya iti ṣaṣṭhy-antaḥ	<b>śrūyate</b> . prathamasya tu yat-tador nitya-
0011407	prathamasya tu yat-tador nitya-sambandhād a-	<b>śrūyamāṇo</b> 'py anumīyate. yathā gati-buddhi-
0001914	upādhyāyo viduṣā śiṣyeṇa. sattvebhyaḥ	<b>śreyo</b> -bhūtam ācaṣṭe ca tad-ākhyāne ca yatnavān
0001911	prati ity etad darśitam. tad evam yataḥ	<b>śreyo</b> -bhūtam ācaṣṭe tad-ākhyāne ca yatnavān,
0001912	ca yatnavān, tasmāt pramāṇam. yo yasmai	<b>śreyo</b> -bhūtam ācaṣṭe tad-ākhyāne ca yatnavān, sa
0000204	lakṣaṇe tattve tad-viśayaḥ jñānam āsādy niḥ-	<b>śreyasa</b> -arthinām tasya an-adhigatasya prakāśako
0010402	tu pramāṇa-ādīnām sva-bhāva-parijñānān niḥ-	<b>śreyasa</b> -prāptiḥ, atas tat-sva-bhāva-pradarśanāya.
0000614	stuti-padena bhagavato guṇavattayā	<b>śrotṛbhyaḥ</b> pratipādanam iti yāvat. tat punaḥ kim-
0014606	bhajante. ete ca śabda-ādi-lakṣaṇās trikāḥ	<b>śrotra</b> -ādi-lakṣaṇās ca parasparato bhinna-jātīyā
0009703	śrotra-indriye samaveto grhyate. yas tu	<b>śrotra</b> -ādi-vicchinna-deśa utpadyate, sa tatra a-
0014305	yac chabda-ādi-śva-bhāvaḥ na bhavati, na tac	<b>chrotra</b> -ādi-vṛtti-grāhyam, caitanya-vat. na
0014307	āha. yac chabda-ādibhyo 'n-anyat, tac	<b>chrotra</b> -ādi-vṛtti-grāhyam, śabda-ādi-vat. tathā ca
0015209	āha — manasā adhiṣṭhitā iti manasā saha	<b>śrotra</b> -ādi-vṛttiḥ pratyakṣam ity artha iti, tasya
0013708	-viniveśa-vacanān niyata-viśayatvam. nanu	<b>śrotra</b> -ādi-vṛttir eva śabda-ādīnām grahaṇam.
0015312	a-yuktā prāpty-artha-kalpanā. yo 'py āha —	<b>śrotra</b> -ādi-vṛttir bāhye 'rthe pratyakṣam pramāṇam.
0013612	bāhyo 'rtha iti pratipāditam. tasmād yā	<b>śrotra</b> -ādi-vṛttir mano-vṛtṭyā grhyate, sā tayā
0015201	eva idaṃ yuktam ity abhiprāyaḥ. nanu	<b>śrotra</b> -ādi-vṛttiś ca ity atra ca-śabdo mano-vṛtti
0015207	-antara-samuccaya-artho 'numānam pramāṇam	<b>śrotra</b> -ādi-vṛttiś ca iti. mano-vṛtti-samuccaya-
0013602	anumānam eva ekaḥ pramāṇam. na ity ucyate.	<b>śrotra</b> -ādi-vṛttiś ca pratyakṣam. pramāṇam iti

0017907	bhāvād yathā cakṣuṣā grāhyatvam, tathā	<b>śrotra</b> -ādibhir api iti indriya-antara- <b>viṣaye</b> 'pi
0016307	pravartate, tena eva puṃso 'rthaḥ kṛta iti	<b>śrotra</b> -ādīnām vaiyarthyaṃ syāt. tatas ca na eva
0016207	ity āha — sāmprate kāla ity-ādi. śāstre	<b>śrotra</b> -ādīnām sva- <b>viṣaya</b> -viniveśaṃ sāmprata-kāla-
0013904	utkarṣa-apakarṣa-bhedeṣv api ṣaḍja-ādiṣu	<b>śrotra</b> -indriya-grāhya-eka-traiguṇya-jātimattvam
0014805	iti. śabda-parama-aṇava eva hi saṃhatāḥ	<b>śrotra</b> -indriya-grāhyaḥ śabda bhavati. tathā sukha
0013913	syād etat — na brūmas traiguṇyam eva	<b>śrotra</b> -indriya-grāhyam, api tu tasya eva pariṇāmo
0013906	ye 'bhinna-traiguṇya-jāty-anvitāḥ, te	<b>śrotra</b> -indriya-grāhyāḥ, ṣaḍja-ādi-eva. tathā ca
0011008	viṣaya-grahaṇa-samartham, na anyathā iti.	<b>śrotra</b> -indriyaṃ prati tāvad ayam a-samādhiḥ,
0009705	evam śabda-antara-ārabdha-śabda-paramparayā	<b>śrotra</b> -indriye yaḥ samavāiti śabdaḥ, tasya
0009703	-a-dharma-abhisamskṛta-ākāśa-deśa-lakṣaṇe	<b>śrotra</b> -indriye samaveto grhyate. yas tu śrotra-
0013915	vyāvartate sparśa-ādibhyaḥ. sā eva	<b>śrotra</b> -indriyeṇa grhyate. tena na kaścid doṣa ity
0013602	-vṛttiś ca pratyakṣam. pramāṇam iti śeṣaḥ.	<b>śrotra</b> -tvak-cakṣur-jihvā-ghrāṇānām manasā
0010508	lakṣaṇasya a-vyāpitām āha, yataś cakṣuḥ-	<b>śrotra</b> -vijñānāyor api pratyakṣatā iṣṭā tayoś ca
0013510	saha indriyasya sambandho na asti, vyomnaḥ	<b>śrotratvāt</b> tatra eva ca samavāyāc chabdasya.
0013812	indriyeṣu navasu śabdaṃ na śṛṇoti. tasmāc	<b>chrotram</b> eva śabda- <b>viṣayam</b> . anena tvag-ādīnām sva
0010813	yuktaṃ bahir-vṛttitvam āśaṅkitum.	<b>śrotram</b> tu śravaṇa-śaṅkulī-paricchinna ākāśa-
0011005	na asti ca sva-adhiṣṭhāna-pidhāne cakṣuḥ-	<b>śrotrayor</b> viṣaya-grahaṇam. kārya-a-bhāvaḥ. nanu
0017309	tasya eva prakāśanam syāt, na śeṣānām.	<b>śrotrasya</b> vā ākāśa-sva-bhāvasya niṣ-kriyatvāt
0009605	ity-ādi. indriyāṇi ghrāṇa-rasana-cakṣus-tvak-	<b>śrotrāṇi</b> . arthāḥ pañca gandha-ādayas tad-āśrayāḥ
0011105	ca indriyatva iti, ghrāṇa-rasana-cakṣus-tvak-	<b>śrotrāṇi</b> indriyāṇi iti sūtrāt. na sukha-ādi
0011207	kecid āhuḥ — ghrāṇa-rasana-cakṣus-tvak-	<b>śrotrāṇi</b> indriyāṇi bhūtebhya iti na eva atra
0000908	-abhyāsa-sambhave sati sātmi-bhavanti,	<b>śrotriya</b> -joṅga-nairghṛṇya-vat. mano-guṇaś ca
0010911	ādi-vat. sva-adhiṣṭhāne ca cikitsyete cakṣuḥ-	<b>śrotre</b> iti sva-bhāvaḥ. ata indriyād eva iti.
0015004	iti sukha-ādīnām anyatamaḥ. tad etena yac	<b>chrotreṇa</b> na grhyate na sa tasya arthaḥ, caitanya
0009707	yad ātmā manasā saṃyujyate, mano 'pi	<b>śrotreṇa</b> . śabda-jātau tu samaveta-samavāyāt.
0000104	prāptaiḥ parato 'pi hi vastubhiḥ satam	<b>ślāghyaḥ</b>   labdhair anya-matair api tat kartum
0018207	ca sva-bhāva-hetor vyāpti-siddhau. evam tu	<b>ślokaḥ</b> pāṭhitavyaḥ — vastuno 'rtha-kriyā-kāle
0002111	pramāṇāni iti. tan-mata-anusāriṇaś ca apare	<b>ślokaṃ</b> pāṭhanti — prasiddhāni pramāṇāni
0000412	mukha-mātram idaṃ sad-artha-nīter ity-ādeḥ	<b>ślokasya</b> pūrva-ardhena su-dhiya eva saṅkṣipta-
0000906	-an-alpa-kalpa-abhyāseṇa sātmi-bhūtā karuṇā.	<b>śloke</b> jagad-dhitaiṣiṇa ity anena darśitā. tad-
0000604	rakta-mokṣaṇam ekataḥ    iti. atra iti	<b>śloke</b> . bhagavata iti bhaga-śabda 'yam aiśvarya-
0002009	eva etat. bahuṣv api mata-sāmānyāc	<b>chloke</b> sva-matād ity eka-vacanam. vṛttau tu bheda
0000716	anena tatra gauravaṃ jāyate. yasmād anena	<b>ślokena</b> sa-upapattikaṃ pramāṇa-bhūtatvaṃ
0014911	-rasa eva grhyate. jighṛkṣitam vā iti yathā	<b>śvabhiḥ</b> pramadā-tanau bhakṣya-sva-bhāvattvam eva
0013816	-rūpa-bhedo 'sti. tatas ca śānta-ghora-mūḍha-	<b>ṣaḍja</b> -ādi-bhedena anantyād an-antam indriyaṃ syāt.
0013901	-bhedo guṇa-utkarṣa-apakarṣād bhavati, tathā	<b>ṣaḍja</b> -ādi-bhedo 'pi. ata etad uktaṃ bhavati —
0013906	-jāty-anvitāḥ, te śrotra-indriya-grāhyāḥ,	<b>ṣaḍja</b> -ādi-vat. tathā ca śabda-sparśa-ādayaḥ. sa
0013904	ity-ādi. yady utkarṣa-apakarṣa-bhedeṣv api	<b>ṣaḍja</b> -ādiṣu śrotra-indriya-grāhya-eka-traiguṇya-
0013015	vyatirikto 'sti. tad yathā kāṣṭha-ādibhyaḥ	<b>ṣaṇ</b> -nagarī prāsāda-mālā vā. rūpa-ādy-a-grahe na
0000606	yaśasaḥ śriyaḥ   jñānasya atha prayatnasya	<b>ṣaṇṇam</b> bhaga iti śrutih    iti. etac ca samagraṃ
0011406	dvitīyasya sambandhī yac-chabdo yasya iti	<b>ṣaṣṭhy</b> -antaḥ śrūyate. prathamasya tu yat-tador
0011505	na eṣa doṣaḥ. na eva iyaṃ sambandha-lakṣaṇā	<b>ṣaṣṭhī</b> , kiṃ tarhi kṛd-yoga-lakṣaṇā yathā
0016408	bhavati. buddhi-janma iti ca karma-dhārayaḥ	<b>ṣaṣṭhī</b> -tat-puruṣo vā. yadā karma-dhārayaḥ, tadā
0003714	yojanā nāma-jāty-ādi-yojanā. kṛd-yogā ca	<b>ṣaṣṭhī</b> samasyata iti samāsaḥ sādhanam kṛtā iti vā.
0016411	iti jñāpana-arthaṃ janma-grahaṇam. yadā tu	<b>ṣaṣṭhī</b> -samāsaḥ, tadā buddhi-viśiṣṭam janma
0016508	kim-arthaṃ punaḥ prak sata eva iti bruvatā	<b>ṣaṣṭhī</b> -samāso darśitaḥ, idānīm tu kena samprayoga
0005209	yasya tat tathā-uktam. samudāya-vikāra-	<b>ṣaṣṭhyāś</b> ca bahu-vrīhir uttara-pada-lopaś ca iti
0010810	-āloka-vat, tasmād upapadyate tad- <b>viṣaya</b> sya	<b>sa</b> -antara-adhika-grahaṇam, adhiṣṭhānān na
0010808	hy adhiṣṭhāna-a-bahir-vṛttitvam āsṛitya	<b>sa</b> -antara-adhika-grahaṇāyor hetvoḥ siddhir
0010603	cakṣur- <b>viṣaya</b> -upalakṣaṇa-arthaṃ. yo yataḥ	<b>sa</b> -antara iti grhyate, na tasya tena saha
0010914	adhiṣṭhāna-dvāreṇa eva hi indriyād arthasya	<b>sa</b> -antara-grahaṇam prafīyate, yathā-uktaṃ prak.
0010510	āha — sa-antara-grahaṇam ity-ādi.	<b>sa</b> -antara-grahaṇam vicchinna iti grahaṇam. adhika
0010509	sambhavaḥ. tam a-sambhavaṃ darśayann āha —	<b>sa</b> -antara-grahaṇam ity-ādi. sa-antara-grahaṇam
0010512	yad indriyeṇa nir-antaram, na tad indriyāt	<b>sa</b> -antaram iti grhyate, na apy adhikam iti,
0010609	aṅdriyam. tat kathaṃ tad-apekṣayā kiñcit	<b>sa</b> -antaram iti grhyeta adhikam iti vā. na ca rūpa
0010604	yathā pārasya apareṇa. sva-grāhakād indriyāt	<b>sa</b> -antarāv iti ca grhyete rūpa-śabdau. tathā yo
0000510	apī vistara-rucīnām upakārāya sa-utsargaḥ	<b>sa</b> -apavadaḥ sa-vistaraḥ prakṛṣṭaḥ pramāṇa-

0001710	kāryam, yad uta heya-upādeya-tattvasya	<b>sa</b> -abhyupāyasya upadeśaḥ. sa ca bhagavatā kṛtaḥ.
0006410	-phalatvāc ca vākyasya sarva-vākyam	<b>sa</b> -avadhāraṇam iti timira eva bhava iti sa-
0006411	sa-avadhāraṇam iti timira eva bhava iti	<b>sa</b> -avadhāraṇe vākyā-arthe taddhito bhavati. kaḥ
0014608	-bhedo yathā-uktam — rūpa-ādimaṭṭhānam	<b>sa</b> -avayavaṃ karma-pūrvikā sṛṣṭiḥ saṃsāraś ca an-
0011015	nāśa-praveśau bhavata iti prasaṅgo vā. atha	<b>sa</b> -avayavaḥ prabhā-avayavī kalpyate, evam api yas
0011103	tal-lakṣaṇatvāc ca cakṣuṣaḥ. tatra api ca	<b>sa</b> -avayavatva-nir-avayavatva-pakṣayoḥ sa doṣas tad
0003203	'pi tatra tad-ākāra-siddhyā vastuna eva	<b>sa</b> ākāraḥ sidhyati ity avagantavyam, sāmagrī-
0001007	abhirati-pūrvako hīna-sthāna-parigrahaḥ,	<b>sa</b> ātma-snehavato duḥkha-sukha-tyāga-āpti-vāñchā-
0005208	-viśayānām vikāro rūpa-ādi-viśaya-vikāraḥ,	<b>sa</b> ālambanaṃ yasya tat tathā-uktam. samudāya-
0012103	ity a-vyavahāra-yogyatvād a-grhīta-kalpa eva	<b>sa</b> ity uktam etat. yadi punaḥ paro 'py evaṃ
0003401	ca a-vyavahāra-yogyo 'grhīta-kalpa eva	<b>sa</b> itī na tatra tasya prāmānyam, api tu yatra
0018204	pumān prāk. yathā-uktaś ca buddhy-utpāde 'pi	<b>sa</b> itī viruddha-vyūptam prasaṅgam āha. anena eva
0017211	yadi ya indriye sīdati tasya vā praśastaḥ,	<b>sa</b> indriya-arthaḥ, rajaḥ-prabhṛtayo 'py evaṃ-
0000510	manda-dhīyām api vistara-rucīnām upakārāya	<b>sa</b> -atsargaḥ sa-apavādaḥ sa-vistarāḥ prakṛṣṭaḥ
0000716	tatra gauravaṃ jāyate. yasmād anena ślokena	<b>sa</b> -upapattikaṃ pramāṇa-bhūtatvaṃ bhagavato guṇa
0017401	prasajyata itī. vṛtti-kāro buddhi-janma iti	<b>sa</b> -upaskāraṃ vākyam vyācāṣṭa ity ata idam āha
0005916	'pi liṅgi-jñāne pūrva-anubhūta-kalpanā asti,	<b>sa</b> eva atra agnir iti sāmānyena anumānāt. smārte
0013008	rūpaṃ sparśaṃ ca upalabdhavataḥ smārtaṃ	<b>sa</b> eva ayam ghaṭa ity a-bheda-jñānam utpadyate.
0005915	anumīyate 'nena ity anumānam, liṅgam. tatra	<b>sa</b> eva ayam dhūma iti sambandha-kāla-anubhūta-
0003001	ca punaḥ paryāyeṇa tena eva dhūmena yadā	<b>sa</b> eva ayam vahnir iti paricchinati, tadā tad
0004815	na hy anyam upalabdhavato 'nyatra	<b>sa</b> eva ayam iti pratyayo bhavati. na apy anyatra
0003606	punar ya eva dṛṣṭāntaḥ, sa eva dārṣṭāntikaḥ,	<b>sa</b> eva ayam iti pradārśanāt. ato na sāmānyena
0003316	na, a-niścayāt. sadṛśa-apara-utpattiyā hi	<b>sa</b> eva ayam iti bhrāntasya na tatra pratyakṣam
0001408	sattvā itī tāraṇaḥ sva-dṛṣṭa-mārga-upadeśaḥ.	<b>sa</b> eva artho 'rthyate mokṣa-upāya-kāmair iti kṛtvā
0014505	-vyavahārāya sva-bhāva-an-upalambham āha.	<b>sa</b> eva ity-ādi. yataḥ saṃsthāna-bhedād bhinna-
0012009	-śaktiḥ syāt. nanu ya eva aṃśo jighṛkṣitaḥ,	<b>sa</b> eva grhyata ity āha — kim etad ity-ādi. yadā
0015403	tasmāt paraspara-saṃvedanam eva atra arthaḥ.	<b>sa</b> eva ca upakāraḥ. na ca anu-śabdasya
0001901	-vyāpāro 'bhūd bhagavān. vyāpaka-viruddhaḥ.	<b>sa</b> eva ca mārga-abhyāsaḥ śāstrtvam upacārād ity
0012014	doṣa udbhāvyate. jñāna-pramāṇa-vādinā api ca	<b>sa</b> eva jñānasya hetur iṣyate iti samāno doṣaḥ.
0003615	yaḥ prān na āsīt paścād bhavati. yadi syāt	<b>sa</b> eva tayoh sva-bhāva-bheda-āśraya itī nanā-
0011102	-antaratvaṃ tasya cakṣur-indriyād iṣyate,	<b>sa</b> eva tarhi cakṣu rūpa-darśana-sāmarthyāt tal-
0008511	tadā ātmani paratra vā itī syād vibhāgaḥ.	<b>sa</b> eva tv a-siddhaḥ. tasya a-siddhāv ubhayatra api
0003606	sambhavati. iha punar ya eva dṛṣṭāntaḥ,	<b>sa</b> eva dārṣṭāntikaḥ, sa eva ayam itī pradārśanāt.
0003607	sāmānyena anumānam itī. yadi yad eva sādhyam	<b>sa</b> eva dṛṣṭāntaḥ, evaṃ tarhi tena grhīta-a-
0011102	samprayukto jñāna-upajanana-hetuḥ, tatra	<b>sa</b> eva doṣaḥ. atha artha-antaratvaṃ tasya cakṣur-
0003609	arhati. tataś ca adhigata-viśayatvāt	<b>sa</b> eva doṣaḥ. atha manyase — na eva idam
0015001	tathā ca na grhṇāti itī tan-nir-apekṣā.	<b>sa</b> eva na ātmā eko 'sya itī śabdasya eka-deśena
0018204	avasthāyā a-viśiṣṭaḥ, na tadā pramātā, yathā	<b>sa</b> eva pumān prāk. yathā-uktaś ca buddhy-utpāde
0008802	tata ity anena prakṛta-pratyavamarśinā	<b>sa</b> eva pratyavamarśyate ity a-saṃśayam etat. tat
0013907	śaḍja-ādi-vat. tathā ca śabda-sparśa-ādayaḥ.	<b>sa</b> eva prasaṅgaḥ. nanu karma-vaśād indriya-
0009315	-bhāvaḥ, na samudāyasya ity arthaḥ. tataḥ	<b>sa</b> eva prasaṅgo yasya tad vyapadīsyate ity etan
0003613	atha a-bhinnau, adhigata-viśayatvāt	<b>sa</b> eva prāmānya-a-bhāvaḥ. nanu pūrva-dṛṣṭa-artha-
0000607	etac ca samagraṃ tathā-gata eva asti itī	<b>sa</b> eva bhagavān. māra-catuṣṭayaṃ vā bhagnavān itī
0012401	asti. matub-arthaḥ tu yatra gamyate,	<b>sa</b> eva matub-lopena lakṣyate. yadi indriya-
0017506	eva jñānasya a-sādhāraṇam kāraṇam. ataḥ	<b>sa</b> eva yato buddhi-janma ity atra sarva-nāmnā
0001214	-viśeṣaḥ, yasya nirodha-satyam ity ākhyā,	<b>sa</b> eva viśeṣaṇa-traya-viśiṣṭam sugatatvam ity
0012103	yadi punaḥ paro 'py evaṃ brūyāt, na arhati	<b>sa</b> evaṃ vaktum, yat sāksād-ālocanam arthānām
0004317	pañca vijñāna-kāyā itī yo 'yam siddha-antaḥ,	<b>sa</b> kathaṃ yujyate, yadi tad ekata ekatvena
0007714	-ākārasya siddhatvāt sa na sādhyate. na hi	<b>sa</b> kaścid vādī, yo jñānasya jñāna-rūpaṃ na
0004610	grhṇāmi ity adhyavasāyaḥ syāt. kiṃ ca repha-	<b>sa</b> -kāra-ādiṣu varṇeṣu laghu-vṛttitvād darśanasya
0001610	sa-hetukaṃ sa-vīpakṣa-prahāṇa-viśeṣam	<b>sa</b> -kārya-viśeṣam sa-sahāya-bhūtam ca udbhāsitam
0004812	-jñānāyor na eko viśayo yaḥ sāśna-ādīmān	<b>sa</b> gaur ity upadeśād gāṃ pratipadya paścād vyakti
0011602	yoginām hi yoga-niṣpattāv ātmānam paśyatām	<b>sa</b> grāhyaś ca bhavati grahītā ca. artha-antara-
0014705	eva rūpa-ādy-ātmanā pariṇamanti itī kṛtvā.	<b>sa</b> ca a-bhinna ity-ādinā anantya-prasaṅgam.
0015806	-utpannāyor nimitta-nimittitvam upapadyate.	<b>sa</b> ca itī. abhyupetya doṣa-antaram āha. yo 'sāv
0014301	na syāt, sarvatra sukha-ādīnām a-viśeṣāt.	<b>sa</b> ca iṣyate. tasmān na pratyekaṃ sukha-ādi
0008607	śāstrānām kartā pravādād eva avasīyate.	<b>sa</b> ca iha apy asti itī kathaṃ na vāda-vidhir
0015003	śabdatva-guṇatva-sattva-ādi-rūpa-bhedena.	<b>sa</b> ca eka eva itī sukha-ādīnām anyatamaḥ. tad
0011408	-a-karmakāṇām aṇi-kartā sa nāv ity atra.	<b>sa</b> ca karmaṇi ity anena sāmānādhikarāṇye



0001305	a-punar-āvṛttis tu janma-doṣa-an-utpādaḥ.	<b>sa</b> ca tad-dhetoḥ pūrva-uktasya a-bhāvāt. yasya
0002505	para-avabodha-arthaṃ hi śāstraṃ kriyate.	<b>sa</b> ca para-avabodho na anumānād anyato 'vasīyate,
0001711	-upādeya-tattvasya sa-abhyupāyasya upadeśaḥ.	<b>sa</b> ca bhagavatā kṛtaḥ. tad etasmāt kāryāt
0010006	a-sattvam, yathā marīcikā-āder viṣayasya.	<b>sa</b> ca yatra jñāne sva-rūpeṇa pratibhāsate, tad-
0010107	evaṃ-rūpaḥ — gaur eva ayam, na aśva iti.	<b>sa</b> ca yāvad gotva-ādi-sāmānyam na vikalpayati
0016909	-mano- 'rtha-sannikarṣāj jñānam utpadyate.	<b>sa</b> ca rūpa-ādi-śabdair na śakyate vaktum. atas
0004402	sañcitam sañcayaḥ samudāya iti hi paryāyāḥ.	<b>sa</b> ca sañcayo na ekasya eva parama-aṅoḥ, api tu
0013003	sūcayati. tat-sahacara-samudāya-ṣayam iti.	<b>sa</b> cakṣuḥ-sparśana-upalabdho bhinn viṣayaḥ
0012702	yatra sparśana-indriyasya sāmartyam, na	<b>sa</b> cakṣur-indriya-arthaḥ, sparśa-vat. sparśana-
0004105	-vikalpa-avasthāyā ūrdhvaṃ kiñcid vikalpayan	<b>sa</b> citta-dhārāṃ saṅkalayaty evaṃ ca evaṃ ca
0017910	labhyata iti. adhigamo hi jñānasya phalam.	<b>sa</b> cet pramāṇam, phala-antara-a-bhāvaḥ. na ca
0011408	-artha-śabda-karma-a-karmakāṇām aṅi-kartā	<b>sa</b> nāv ity atra. sa ca karmanī ity anena
0013014	upalabdhi-lakṣaṇa-prāpto na upalabhyate, na	<b>sa</b> tato vyatirikto 'sti. tad yathā kṣāṭha-
0009704	yas tu śrotra-ādi-vicchinna-deśa utpadyate,	<b>sa</b> tatra a-samavetatvān na gṛhyata eva. tena tu
0010008	vyabhicāritvam. bhrānte ca mano-vijñāne	<b>sa</b> tathā pratibhāsate. tathā hy an-udaka-ādi-sva-
0003801	yogyā-pratibhāsā sā api. yo hi yatra yogyaḥ,	<b>sa</b> tad a-kurvāṇo 'pi tena vyapadeśam arhati,
0010706	yo yato vicchinna ity adhika iti ca gṛhyate,	<b>sa</b> tad-a-bahir-vartino 'pi vastunas tathā eva
0001501	karaṇāya yat-kṛpāyā yam arthaṃ sādhyati, na	<b>sa</b> tad-artha-niṣpattāv a-parityakta-tad-ṣaya-
0001415	yadā a-nṛta-vacana-karaṇāni na santi, na	<b>sa</b> tadā a-nṛtam vakti. tad yathā anyaḥ kaścit
0001814	yasminn adhigate 'py a-virata-vyāpāraḥ, na	<b>sa</b> tan-mātra-phala-abhikāṅkṣī. tad yathā anna-
0003208	na itareṇa. tasmād viśeṣasya a-grahaṇān na	<b>sa</b> tam a-nityatayā yojayati, api tu varṇa-
0000909	-vat. mano-guṇāś ca karuṇā. sva-bhāvaḥ.	<b>sa</b> tayā para-arthaṃ prati preryamāṇaḥ svayam a-
0000912	jaḡac-chāsanād ity-ādi. yasya yatra dayā,	<b>sa</b> tayā yathā tasya artho bhavati tathā
0008510	parair yad anubhūtam, na tat pratyakṣam iti.	<b>sa</b> tarhy ātma-anubhavaḥ kutaḥ siddhaḥ. yadi hy
0015004	tad etena yac chrotreṇa na gṛhyate na	<b>sa</b> tasya arthaḥ, caitanya-vat sāmānya-dharma-
0001505	tad-artha-upāyam a-viparītam kathayati,	<b>sa</b> tasya tatra pramāṇam. tad yathā ārogya-arthina
0001615	-praśama-upāyam ca yathā-bhūtam kathayati,	<b>sa</b> tasya tatra pramāṇam. tad yathā vyādhi-duḥkha-
0001109	evam avajagāma. yo yad-viparīta-sva-bhāvaḥ,	<b>sa</b> tasya pratipakṣaḥ. tad yathā vāyu-viparīta-sva
0001113	ity evam ajñāsīt. yo yan-nidāna-viruddhaḥ,	<b>sa</b> tasya bādhakaḥ. yathā vātikasya vyādhes tan-
0005211	yas tena janita uttara-kṣaṇa-viśeṣaḥ,	<b>sa</b> tasya vikāra iti vyavahriyate, na tv avasthite
0012600	antara-arthe 'pi pravarteta, tataḥ sarva eva	<b>sa</b> tasya sva-arthaḥ syāt. sva-arthe ca bhinne 'pi
0003205	mukha-lakṣmy-ādi-siddhi-vad arthataḥ.	<b>sa</b> tv ayam anumāna-vikalpo yady api sambhavina
0001509	yatas tad-yogāt sa pramāṇam bhavati.	<b>sa</b> tu guṇo na vinā hetunā niṣpadyata iti
0009607	-ādayaś ca. teṣāṃ sannikarṣaḥ sambandhaḥ.	<b>sa</b> tu pañca-vidhaḥ saṃyogaḥ saṃyukta-samavāyāḥ
0015011	bhedo 'bhyupetaḥ. satyam, abhyupagataḥ.	<b>sa</b> tu vyakti-bhedo na sva-bhāva-bhedaḥ, sarvatra
0002004	gamayati tatra ca a-visaṃvādako bhavati.	<b>sa</b> tu sāmartya-viśeṣaḥ karuṇā-ādbhir yuktasya
0017711	iti su-ucitam. yo yasya a-ṣayaḥ, na	<b>sa</b> tena a-bheda-upacāram kartum samarthaḥ. tad
0001913	śreyo-bhūtam ācaṣṭe tad-ākhyāne ca yatnavān,	<b>sa</b> tena viduṣā pramāṇayitavyaḥ. tad yathā yathā-
0001613	-hetum sattvebhyo deśitavān bhagavān iti	<b>sa</b> teṣāṃ tad-arthināṃ tatra pramāṇam. yo yad-
0008012	uttara-uttara-jñānānām a-ṣayatvāt. yadi	<b>sa</b> teṣāṃ api ṣayaḥ syāt, tadā tad-utpanneṣu
0006404	'pi pratyakṣa-ābham uktam. kevalam tatra	<b>sa</b> -taimira-vacane timiraṃ sarva-indriya-upaghāta-
0006501	ca-śabdaḥ samuccaya-artho bhinna-kramaś ca	<b>sa</b> -taimiraṃ ca ity evaṃ draṣṭavyaḥ. tena ayam
0006209	a-vikalpakam pratyakṣa-ābham ācāryeṇa uktam	<b>sa</b> -taimiram iti. atra codyate — iha a-visaṃvādi
0006112	-apodhatve 'pi pratyakṣa-ābham ucyate.	<b>sa</b> -taimiram ity atra tu timiraṃ sarva-indriya-
0006402	ākāravati visaṃvādān na iṣyata iti. na tarhi	<b>sa</b> -taimiram ity anena apavāda-padena bāhya-
0006408	kvacit pratyakṣatvena iṣṭatvāt. tasmāt	<b>sa</b> -taimiram ity etad apavāda-padam anyathā
0006413	etal loke. saha tena taimireṇa vartata iti	<b>sa</b> -taimiram, visaṃvādī iti yāvat. sa-vikalpasya
0011104	api ca sa-avayavatva-nir-avayavatva-pakṣayoḥ	<b>sa</b> doṣas tad-avastha eva iti yat-kiñcid etat.
0008605	-kṛtānām śāstra-antarāṇām nir-doṣatām dṛṣṭvā	<b>sa</b> -doṣasya vāda-vidhes tat-praṇītātām a-
0001104	-jam ātma-darśanam ātmīya-sneham prasūte,	<b>sa</b> dveṣa-ādīn iti sat-kāya-darśana-jāḥ sarve
0003007	vā prameya-dvaya-darśanād yaḥ prāḡ uktaḥ,	<b>sa</b> na asti iti pratipāditam. na tāvad eka-saṅkhyā
0001402	āśrayaty a-yukti-pūrvakam ca pravartate,	<b>sa</b> na praśasyate, api tu nindyata eva. śaikṣās tu
0007714	atra ca buddher anubhava-ākārasya siddhatvāt	<b>sa</b> na sādhyate. na hi sa kaścīd vādī, yo jñānasya
0012506	dravye bhedo na iṣyate, rūpa-ādiṣv api	<b>sa</b> na syād iti. grahaṇa-bhedād rūpa-ādīnām an-
0001003	ity ukte tat-sva-bhāvaṃ śāstṛtvam iti.	<b>sa</b> pañca-upādāna-skandha-lakṣaṇam duḥkham
0009203	prasaṅgam āha. nanu dravya-satām eva	<b>sa</b> parama-aṅūnām ākāraḥ. ta eva hi paraspara-
0005007	prakaraṇe. yo 'yam pṛthag-lakṣaṇa-viśeṣaḥ	<b>sa</b> pareṣāṃ vipratipatti-lakṣaṇam yan matam tad-
0000308	sugataḥ. tāyina iti. tāyate 'nena iti tāyaḥ.	<b>sa</b> punaḥ sva-dṛṣṭa-mārga-upadeśaḥ. so 'sya asti
0005302	'nena ity anubhavaḥ. ākāra ābhāsaḥ.	<b>sa</b> punar an-anubhava-rūpo 'py asti, yaḥ smṛty-

0000612 ity āha — pramāṇa-bhūtatvena iti.  
 0002103 etat pramāṇa-sva-bhāvam iti yad vyutpādanam  
 0013614 pariṇāmo jñeyah. sā punar dvi-prakārā  
 0016109 apy a-pratyayā vṛtīḥ prāmāṇyena abhimatā,  
 0013702 yā samprkṭā tad-eka-rūpatām iva āpannā, sā  
 0013807 tv a-pratyayām eva vṛtīm pramāṇam icchanti,  
 0016017 sāmārthyam syāt, yasmād evam iṣyamāṇe  
 0016110 tu phalam, teṣām api yathā-uktena prakāreṇa  
 0015601 -vyavasāyena samprkṭah pauruṣeṇa pratyayena  
 0015807 -anubhavo yat-pūrvakaḥ smārtaḥ pratyayah,  
 0001509 a-sādhāraṇo guṇa udbhāvitaḥ, yatas tad-yogāt  
 0000316 -viśaya-jñāna-parīkṣaṇam upadeṣṭari.  
 0000803 vināyakaḥ prabhavanti iti tad-gauravam api  
 0000315 tad-artham idam. tasmād ārabdhavyam. yat  
 0001304 gataḥ. loke hi yo yukti-pūrvakam pravartate,  
 0002108 -āyattā, tasmāt pramāṇa-siddhaye yatnaḥ  
 0006809 -kārya-a-niṣpattiḥ kāraṇa-antarām sūcayati.  
 0002703 teṣv a-bhinnaṃ eva ākāraṃ darśayati iti  
 0003515 -dṛṣṭam. vyāpaka-viruddhaḥ. syād etat — na  
 0001604 -viśeṣo yathā-dṛṣṭa-mārga-upadeṣo darśitaḥ.  
 0005612 tathā yoginām api. yogah samādhiḥ.  
 0018006 mīmāṃsakair api tan-matam eva āśritam.  
 0001601 -samarthaḥ syāt, na vā pāṭava-vipakṣasya  
 0005016 -apodham ity etad viśeṣaṇam para-parikalpita-  
 0005801 pratyakṣam kalpanā-apodham iti bruvatā —  
 0012209 eva sarva-ākāra-niścayah. yadi tarhi paraḥ  
 0005712 tatra śabda-dvāreṇa tasya viśaya-grahaṇāt  
 0005014 ca ity-ādi. pareṣām indriyajam jñānam kiñcit  
 0003803 -jñānam tan nāma-ādi-saṃsarga-a-bhāve 'pi  
 0004301 adhyavasyati. tasmān mano-vijñānam eva etat  
 0004213 nir-vikalpa-pratyakṣa-vādino 'pi. atha vā  
 0005013 apare tu — kiṃ punaḥ pañca-indriya-jam  
 0004113 darśanam. tasmād indriyajam eva idam  
 0006414 iti sa-taimiram, viśamvādī iti yāvat.  
 0014212 -vyavacchinna-artha-grāhiṇī buddhiḥ, sā  
 0003105 tad eva varṇatva-ādinā sāmānya-lakṣaṇena  
 0006804 -ādi. iha nīla-ādy-ākāra eka eva anubhūyate.  
 0013010 hi kalpitaḥ. yaś ca kalpitaḥ pada-arthaḥ,  
 0001610 jñāna-lakṣaṇam prāmāṇyam sa-hetukam  
 0008610 api tasya sambhavāt. yady api ca tena  
 0007608 iha viśaya-ābhāso grhyate. prameyam tad iti  
 0004409 sāmārthyāt teṣām yat sāmānyam a-bhinnaṃ,  
 0007107 iti. ata āśaṅkā-nivāraṇa-artham — yadā hi  
 0007102 vā ity etāvad eva kiṃ na uktam. kiṃ yadā hi  
 0007004 hi-śabdo yasmād-arthe. yasmād yadā  
 0010010 -bhrāntiḥ. tatas tat-kalpitatvāt tasyā eva  
 0014416 ākāraṃ viśaye jñānam utpadyate, tadā ākāraḥ  
 0007108 uktam. artha-śabdaś ca ayam prameya-vaṇaḥ.  
 0007006 vā. tasmāt sva-saṃvittiḥ phalam yujyate.  
 0007006 yujyate. sa-viśayam iti. saha viśayeṇa  
 0007007 -jñeya-pakṣe grāhya-amśa-lakṣaṇena viśayeṇa  
 0000510 -rucinām upakārāya sa-utsargaḥ sa-apavādaḥ  
 0006507 tad ubhayam iti. atra ca ity asman-mate.  
 0006515 tasya eva ca viśaya-ākāra-parigrahāt  
 0004801 na ca evam. na ca yaḥ śabde na pratibhāsate  
 0003812 kriyā-dravyābhyām tadvatām yaḥ sambandhaḥ,  
 0016402 -artham. evam ca ātma-ādibhir api yo yogah  
 0001610 sa-vipakṣa-prahāṇa-viśeṣam sa-kārya-viśeṣam  
 0003310 -anyatvābhyām a-vācyaṭve 'py a-vastutvān na  
 sa punar guṇah kena hetunā ity āha — hetu-phala  
 sa pratiṣedhaḥ. sā eva ca tasya siddhiḥ. sva-  
 sa-pratyayā ca a-pratyayā ca. pratyayah pauruṣeyo  
 sa-pratyayā tu phalam, teṣām api yathā-uktena  
 sa-pratyayā. yathā tapta-avasthāyām ayo-golakas  
 sa-pratyayām tu phalam. grahaṇe vartamānā ity ca  
 sa-pratyayāyā vṛtter a-sambhavaḥ syāt. indriya-  
 sa-pratyayāyā vṛtter a-sambhavāt phala-a-bhāvaḥ.  
 sa-pratyayo bhavati. evam pratyakṣa-vyavasāyas  
 sa pramāṇam na ukta iti sā eva nyūnatā. kāma-  
 sa pramāṇam bhavati. sa tu guṇo na vinā hetunā  
 sa-prayojanam ca idam. sva-bhāvaḥ. yadi tarhy  
 sa-prayojanam eva. nanu ca kaiścit tathā-vidha-  
 sa-prayojanam, tat prekṣāvata ārabdhavyam. tad  
 sa praśasyate. a-punar-āvṛtti-gamanāt sugataḥ. a-  
 sa-phala ity abhiprāyaḥ. atra kecid āhuḥ —  
 sa bāhyo 'rthaḥ syāt. tasmād vyatirekato bāhya-  
 sa buddhi-gata ākāro 'rthānām sāmānyam  
 sa yathā-dṛṣṭa eva viśeṣas tena grhyate, kiṃ tu  
 sa yadi na syāt, tat-prāmāṇyam eva na syāt. tathā  
 sa yeṣām asti te yoginaḥ. guru-nirdeśa-a-  
 sa vā yasmād bhāṣya-kṛto matena samavāyah  
 sa-vāsanasya a-prahāṇād asya adhigata-mārga-  
 sa-vikalpa-indriya-jñāna-vyavaccheda-artham iti  
 sa-vikalpam pratyakṣa-ābhāsam ity uktaḥ bhavati.  
 sa-vikalpam pratyakṣam icchati, katham tad uktam  
 sa-vikalpam bhavati, sva-rūpam ca a-śakya-  
 sa-vikalpam yad vyutpanna-vyavahārasya, kiñcid  
 sa-vikalpam siddham bhavati. yadrcchā-śabdeṣv  
 sa-vikalpakam, indriya-jñānam tu tena saha-bhāvi  
 sa-vikalpam a-vikalpam ca yugapad dve vijñāne  
 sa-vikalpam apy asti, yata etad viśeṣaṇam ity āha  
 sa-vikalpam iti. vikalpaka-pratyakṣa-vādino 'pi  
 sa-vikalpasya ca viśamvādino bhrānty-ādi-śabdena  
 sa-vikalpikā. tad yathā citra-gur ayam iti  
 sa-vikalpena mano-vijñānena. tataḥ sāmānya-  
 sa vijñānasya ātma-bhūto 'vaśyam abhyupeyaḥ.  
 sa vijñānasya grāhya-amśatayā ātma-bhūta ity sva-  
 sa-vipakṣa-prahāṇa-viśeṣam sa-kārya-viśeṣam sa-  
 sa viracitaḥ, tathā api prathamam an-upajāta-  
 sa viśaya-ābhāsaḥ prameyam. pramāṇa-phalate punar  
 sa viśaya ity uktaḥ bhavati. ataś ca kalpanā-  
 sa-viśayam jñānam artha ity uktam. artha-śabdaś  
 sa-viśayam jñānam arthaḥ, tadā ity anena. asti  
 sa-viśayam jñānam arthaḥ, tadā sva-saṃvedana-  
 sa viśayaḥ, na indriya-jñānasya. tato na tad-  
 sa viśayaḥ pratīyate. dṛṣṭam ca ity-ādinā hetum  
 sa-viśayam iti ca sākalye '-vyayī-bhāvaḥ. ata  
 sa-viśayam iti. saha viśayeṇa sa-viśayam. tatra  
 sa-viśayam. tatra antar-jñeya-pakṣe grāhya-amśa-  
 sa-viśayam, tatra eva viśaya-vyavasthānāt. bāhya-  
 sa-vistarah prakṛṣṭah pramāṇa-vyutpattaye pramāṇa  
 sa-vyāpāra-pratītatvād iti saha vyāpāreṇa  
 sa-vyāpāra-pratītir iti pramāṇatvam upacaryate,  
 sa śabda-arthaḥ. tasmād bhinna-rūpa-jñāna-  
 sa śabda-pravṛtti-nimittam. tathā hi kārakatvam  
 sa-saṃskāra upagrāhito bhavati. anyathā sad-yoga  
 sa-sahāya-bhūtam ca udbhāsitam iti iyam tāvad  
 sa sva-bhāvo bhāvika iti saṃvṛtyā a-nityaḥ syāt,

0005215	yatas tasya yaḥ samanantara-pratyaya-viśeṣaḥ	<b>sa</b> sva-viśaya-upajanita-an-antara-rūpa-ādi-kṣaṇa-
0013210	yasya an-ekaṃ dravyam āśrayaḥ, yathā ghaṭaḥ.	<b>sa</b> hy an-ekatra samavetaḥ. atra apy ekaṃ dravyam
0003115	eva ākāra anumāna-vikalpe pratibhāsante.	<b>sa</b> hi yathā-sthita-vastu-pratyāyaka-liṅga-
0009208	-saty api iti nīla-ādi-parama-aṇu-samudāye.	<b>sa</b> hi yady api prajñapti-san, tathā api nīla-pīta-
0006412	bhavati. kaḥ punar asau. viśaṃvādaḥ,	<b>sa</b> hi yadi bhavaty a-jñāna eva bhavati, na jñāne,
0009702	guṇatva-karmatvayoḥ. śabda tu samavāyāt.	<b>sa</b> hi śravaṇa-śaṣkuli-paricchinna-dharma-a-dharma
0001610	tad evaṃ bhagavato jñāna-lakṣaṇam prāmāṇyam	<b>sa</b> -hetukaṃ sa-vipakṣa-prahāṇa-viśeṣam sa-kārya-
0001907	prati sādhana-bhāvaḥ. tac ca prāmāṇyam	<b>sa</b> -hetukaṃ. tato 'sya yuktaḥ sad-bhāva iti hetu-
0010701	ca gandha-ādīnām api nairantaryam. asti ca	<b>saṃyukta</b> -samavāya-lakṣaṇam ity a-doṣaḥ. yat tu
0009607	sambandhaḥ. sa tu pañca-vidhaḥ saṃyogaḥ	<b>saṃyukta</b> -samavāyaḥ saṃyukta-samaveta-samavāyaḥ
0009708	-samavāyāt. sattāyām tu dravya-samavetāyām	<b>saṃyukta</b> -samavāyāt, guṇa-karma-samavetāyām
0009701	dravyatva-ādiṣu sāmānya-viśeṣeṣu karmaṇi ca	<b>saṃyukta</b> -samavāyāt. rūpatva-ādiṣu saṃyukta-
0009607	tu pañca-vidhaḥ saṃyogaḥ saṃyukta-samavāyaḥ	<b>saṃyukta</b> -samaveta-samavāyaḥ samavāyaḥ samaveta-
0009701	karmaṇi ca saṃyukta-samavāyāt. rūpatva-ādiṣu	<b>saṃyukta</b> -samaveta-samavāyāt. tathā guṇatva-
0009708	saṃyukta-samavāyāt, guṇa-karma-samavetāyām	<b>saṃyukta</b> -samaveta-samavāyāt, śabda-samavetāyām tu
0004607	sakṛd grahaṇam iti. na hi tair a-	<b>saṃyuktatvād</b> vijātyatvāc ca dravya-antaram ekam
0010809	indriyam bahir nirgatya visarpad viśayeṇa	<b>saṃyuktam</b> tam adhiṣṭhānād adhikam avabhāsayati
0014901	-viruddham āha. kiṃ kāraṇam iti. trayāḥ	<b>saṃyuktā</b> eka-svābhāvyena pariṇaṃsyanti. ataḥ
0014801	viyataḥ patanto na upalakṣyante, paraspara-	<b>saṃyuktās</b> tu harita-pattra-ādau patitāḥ pratyakṣi-
0009610	dravye jñānam utpadyate, yad ātmā manasā	<b>saṃyujyate</b> mana indriyeṇa, indriyam arthena.
0009707	-samavāyād grahaṇam bhavati, yad ātmā manasā	<b>saṃyujyate</b> , mano 'pi śrotreṇa. śabda-jātau tu
0010612	indriyasya nairantaryam icchati, tais tasya	<b>saṃyoga</b> -a-bhāvāt. tat katham idaṃ yuktaṃ — na
0013712	asti ghrāṇa-ādau tatra api indriyasya viśaya-	<b>saṃyoga</b> -an-antaram vikriyā-upajāyamānā viśaya-
0005905	-antara-bhūtam karma sattām ghaṭatva-ādi	<b>saṃyoga</b> -ādi ca yathā-kramam adhyāropayanty
0009608	-samavāyaś ca. tatra indriyasya dravyeṇa	<b>saṃyoga</b> -lakṣaṇaḥ sambandhaḥ, na rūpa-ādibhiḥ.
0012600	ca iti, saṅkhyā-parimāṇāni pṛthaktvam	<b>saṃyoga</b> -vibhāgau paratva-a-paratve karma ca rūpi-
0009607	sannikarṣaḥ sambandhaḥ. sa tu pañca-vidhaḥ	<b>saṃyogaḥ</b> saṃyukta-samavāyaḥ saṃyukta-samaveta-
0009609	na rūpa-ādibhiḥ. anyathā ubhaya-āśrayatvāt	<b>saṃyogasya</b> te 'pi guṇavantaḥ syuḥ. nir-guṇāś ca
0010614	-nir-antaram jñeyam, tena saha indriyasya	<b>saṃyogāt</b> . tad-dvāreṇa ca gandha-ādīnām api
0009610	syuḥ. nir-guṇāś ca guṇāḥ. tasmād indriya-	<b>saṃyogād</b> dravye jñānam utpadyate, yad ātmā manasā
0003810	-āpannāś te 'rthā ucyante. daṇḍi viśāṇi iti	<b>saṃyogi</b> -samavāyi-dravya-bhedena udāharaṇa-dvayam.
0009713	-vyavaccheda-artham. vyapadiśyate jñāpyate	<b>saṃyogyā</b> -ādinā liṅgena iti vyapadeśyo viśayaḥ. na
0008006	paścād bhrāntīyā anubhava-jñānam arthena	<b>saṃyojya</b> -artha-ākāratayā adhyavasyati. na ca
0008102	tatas tad eva artha-sāmarthya-bhāvi	<b>saṃyojya</b> -arthena tad-ākāratayā gr̥hyeta, na uttara
0005407	samayo na gr̥hītaḥ, na tac chabdena taṃ	<b>saṃyojya</b> gr̥hṇāti. tad yathā cakṣur-vijñānam
0004306	katham    iti. tad etat kalpanā-sva-rūpa-	<b>saṃvarṇanena</b> eva nirastam. na hy abhidheyatā
0002502	taj-jātīyatayā anyasya api jñānasya	<b>saṃvāda</b> -itarau niścinvan pramāṇa-itarā-vyavasthām
0006308	-kriyā-samarthe śaṅkha-ādi-vastu-mātre yatra	<b>saṃvādas</b> tatra a-viruddham prāmāṇyam paśyamaḥ.
0006502	evaṃ bhrāntasya api nir-vikalpasya yatra	<b>saṃvādas</b> tatra pratyakṣatvam. yatra tu viśaṃvādas
0006214	-ādi-jñānam yasya samīhite keśa-ādi-vastuni	<b>saṃvādo</b> na asti, tasya mā bhūt prāmāṇyam. yat
0002501	tathā hi kāsāñcij jñāna-vyaktīnām pravṛttau	<b>saṃvādam</b> viśaṃvādam ca upalabhya taj-jātīyatayā
0001715	tattva-viśayatvāt. tat punaḥ pramāṇa-	<b>saṃvādāt</b> tad-deśītasya mārḡasya anumīyate. a-
0006401	etat — śaṅkha-ādi-mātre vastuni samīhite	<b>saṃvādād</b> iṣṭam eva tasya pratyakṣatvam, viśiṣṭe
0001808	-rāgebhyo 'dhikaḥ. tathā hi na teṣām pramāṇa-	<b>saṃvādi</b> -heya-upādeya-viśayaṃ jñānam. sthiritva-
0006412	eva bhavati, na jñāne, tasya eka-antena	<b>saṃvādītvāt</b> . prasiddhatarāṃ ca etal loke. saha
0006306	artham abhisamīhitam āśādayati. atha	<b>saṃvādinām</b> apy eṣām vitatha-pratibhāsītṛvāt
0013004	bhinno viśayaḥ saha-carā 'sya iti tad-guṇa-	<b>saṃvijñāno</b> bahu-vr̥hiḥ. punas tat-sahacaraḥ
0007609	saṃvitteḥ phalatā. atra ca yady api	<b>saṃvitti</b> -śruter alpātaratvam, tathā api grāhaka-
0005607	-saṃvedanaṃ katham mānasaṃ pratyakṣam. sva-	<b>saṃvitti</b> -sāmānyena taj-jātīyatvāt. katham punar
0007703	dvi-rūpatā-praśnaḥ. dvairūpye siddhe sva-	<b>saṃvittir</b> api sidhyati ity abhiprāyāt. dvairūpye
0005404	an-utpānatvāt. utpanne 'pi rāga-ādy-ātmani	<b>saṃvittir</b> abhilāpaṃ na yojayati. tathā hi sā
0015811	-abhyupagamāt, tad-a-sambhava eva. atha sva-	<b>saṃvittir</b> abhyupeyate, sā api tarhi lakṣaṇena a-
0002808	jñānasya sva-saṃvedanaṃ sā eva artha-	<b>saṃvittiḥ</b> . artha-pratibhāse hi jñāne 'nubhūte
0005110	-vacanaḥ. arthaś ca rāga-ādi-svaṃ ca, tasya	<b>saṃvittir</b> artha-rāga-ādi-sva-saṃvittiḥ.
0006812	eva tu sva-saṃviditam utpadyata iti sva-	<b>saṃvittir</b> eva phalam. ,bhavatu nāma bāhya-arthaḥ,
0007310	phalam uktam. upacāreṇa tu kāryato 'rtha-	<b>saṃvittir</b> eva sā draṣṭavyā ity a-viruddham. iha
0005406	yojyeta iti. a-śakya-samayatvād rāga-ādīnām	<b>saṃvittir</b> na āviṣṭa-abhilāpā. yena yatra śabdasya
0007215	śubha-a-śubha-ādi-rūpeṇa, tathā tathā sva-	<b>saṃvittiḥ</b> prathate. yathā yathā ca sā khyāti,
0007005	pratipattā iṣṭam an-iṣṭam vā. tasmāt sva-	<b>saṃvittiḥ</b> phalaṃ yujyate. sa-viśayam iti. saha

0006905 phala-viśeṣa-vyavasthām cikīrṣur āha — sva-  
 0007110 -anurūpam arthaṃ pratipadyata iti sva-  
 0007309 phalam uktam. parama-arthatas tādātmyāt sva-  
 0007309 tatra eva saṃvid iti kṛtvā. kathaṃ tarhi sva-  
 0006906 -saṃvittiḥ phalaṃ vā atra iti. pūrvaṃ viśaya-  
 0002808 uktam. na hi vijñāna-vad arthasya svataḥ  
 0005403 kartum. na ca an-utpannam rāga-ādy-ātmanam  
 0005111 -sva-saṃvittiḥ. saṃvedyate jñāyate 'nayā iti  
 0005110 -svaṃ ca, tasya saṃvittir artha-rāga-ādi-sva-  
 0006916 kiṃ kāraṇam iti kayā ukytā. na hi sva-  
 0006811 tasmān na vijñāna-vyatirikṭasya kasyacit  
 0007301 ākāram utpannam syāt, tadā tādṛśasya ātmanah  
 0002810 manyate. ata eva bāhye 'py arthe prameye sva-  
 0005410 kecid āhur āśraya-a-siddhiḥ. tathā hi sva-  
 0005111 saṃvedyate jñāyate 'nayā iti saṃvittiḥ.  
 0007609 -saṃvittyor iti grāhaka-ākārasya pramāṇatā,  
 0007001 upalabdhiḥ, vijñānād viśaya-bhedāt. ataḥ sva-  
 0007701 -karaṇam. iha dvi-rūpatām aṅgī-kṛtya sva-  
 0013011 grāhya-aṃśatayā ātma-bhūta iti sva-  
 0007608 pramāṇa-phalate punar grāhaka-ākāra-  
 0007305 mīyata ity uktam. asti prayojanam. sā hi sva-  
 0007308 bhavati, yatra eva sādhanam bāhye, tatra eva  
 0007306 -nīscayaḥ, tat karoti. ata upacāreṇa artha-  
 0007305 asti prayojanam. sā hi sva-saṃvid, artha-  
 0007303 pramāṇam. nanu ca iha viśaya-sārūpyasya  
 0007214 ity ucyate, tathā api tat-sādhanayā sva-  
 0006812 saṃvittiḥ sambhavati. vijñānam eva tu sva-  
 0013608 tv āhuḥ — manasā adhiṣṭhitā iti manasā  
 0005812 -artha-ākāra-kalpanayā pravṛttatvāt  
 0008707 utpadyate, śuktikayā eva tu tad upajanyate.  
 0005804 tad uttaratra aṅgī-kariṣyāmaḥ. bhrānti-  
 0005811 -rūpa-kalpanā-pravṛttatvād iti. tad dhi tāt  
 0009001 sāmānyam viśayo vyapadeśa-hetuḥ, tac ca  
 0008709 ity evam. na tu tat tebhyo bhavati, teṣāṃ  
 0005807 -ādiṣv adhyāropayanty utpadyate kalpanā.  
 0006012 vipratipattiḥ. yathā ghaṭa-ādiṣu jñānam  
 0005808 -pravṛttam dvitīyam. kiṃ punaḥ kāraṇam  
 0009305 parama-aṅūnām ālambanatva indriya-jñānasya  
 0009117 eva ālambanam ity a-pratyakṣatā iti śeṣaḥ.  
 0009304 ato na taj-jñānasya pratyakṣatā-prasaṅgaḥ.  
 0009117 tu samūhasya a-dravya-sattvāt. anena yat  
 0009116 kārakaṃ kṛtvā ābhāsa ālambana-śabdena uktaḥ.  
 0009003 etad eva uttaram. tathā hy anumānasya api  
 0006009 nivṛttaye yatnaḥ kriyate. te hi pratyakṣasya  
 0003310 'py a-vastutvān na sa sva-bhāvo bhāvika iti  
 0005504 yaj jñānam yad-ākāra-rahitam, na tat tasya  
 0005501 prameya-rūpā eva. atas te parasya api na  
 0007104 phalam iti sphuṭam avasīyate. tatas ca sva-  
 0007110 pramāṇasya prameyam apekṣate, tadā sva-  
 0007101 artham anubhava iti prāg eva uktam. atha sva-  
 0007004 yadā sa-viśayam jñānam arthaḥ, tadā sva-  
 0005314 tu teṣāṃ prameyaḥ. rāga-ādi-grahaṇam spaṣṭa-  
 0007113 ca a-sati bāhye 'rthe prameye yathā sva-  
 0007112 tadā api iti. iha a-sati bāhye 'rthe sva-  
 0007201 āha — yadā tv ity-ādi. bāhye prameye sva-  
 0002211 antareṇa api prājñas tathā-vidhānām sva-rūpa-  
 0015108 syād etad — āgama-anumānābhyām tad-ubhaya-  
 0015306 icchann āha — na eva idaṃ paraspara-  
 0008315 dvairūpyam siddham jñānasya, api tu sva-  
**saṃvittiḥ** phalaṃ vā atra iti. pūrvaṃ viśaya-  
**saṃvittiḥ** phalam, api tu yadā api viśayam, tadā  
**saṃvittiḥ** phalam uktam. upacāreṇa tu kāryato  
**saṃvittiḥ** phalam uktam. parama-arthatas tādātmyāt  
**saṃvittiḥ** phalam uktā. ato vikalpa-artho vā-  
**saṃvittiḥ**. yad eva tv artha-ākārasya jñānasya sva  
**saṃvittir** viśayī-karoti, rāga-ādy-ātma-rūpatayā  
**saṃvittiḥ**. saṃviteḥ pratyekam abhisambandhaḥ. sā  
**saṃvittiḥ**. saṃvedyate jñāyate 'nayā iti saṃvittiḥ.  
**saṃvittiḥ** sambhavati ity eva phalavtena  
**saṃvittiḥ** sambhavati. vijñānam eva tu sva-  
**saṃvittiḥ** syāt. tatas ca tad-vaśād viśaya-nīscayo  
**saṃvittiḥ** phalavtena vyavasthāpayaṣyati ity apare.  
**saṃvittir** nir-vikalpakatvam sādhyam. sā ca  
**saṃviteḥ** pratyekam abhisambandhaḥ. sā vikalpikā  
**saṃviteḥ** phalatā. atra ca yady api saṃvitti-  
**saṃviteḥ** phalatvam an-upapannam iti manyamānasya  
**saṃviteḥ** phalatvam uktam. na ca tad dvairūpyam  
**saṃvityā** eva anubhūyate. anyathā kathaṃ sā eva  
**saṃvittyor** iti grāhaka-ākārasya pramāṇatā,  
**saṃvid**, artha-saṃvido yat kāryam artha-nīscayaḥ,  
**saṃvid** iti kṛtvā. kathaṃ tarhi sva-saṃvittiḥ  
**saṃvid** eva kāryato draṣṭavyā ity amum arthaṃ  
**saṃvido** yat kāryam artha-nīscayaḥ, tat karoti.  
**saṃvidam** prati sādhanatvam pratipādayitum iṣṭam.  
**saṃvidā** iti veditavyam. tathā hi yathā yathā-  
**saṃviditam** utpadyata iti sva-saṃvittir eva phalam.  
**saṃviditā**, yathā-uktam — bāhyeṣv artheṣv  
**saṃvṛti**-jñānam ghaṭa-ādīn adhyāropayati, na tu  
**saṃvṛti**-jñānam apy anena apāstam. tathā hi tad  
**saṃvṛti**-saj-jñānam ity-ādi. anena catur-vidham  
**saṃvṛti**-sato 'rtha-antaravtena kalpayad utpadyate.  
**saṃvṛti**-sattvād a-janakam. tato na teṣāṃ  
**saṃvṛti**-sattvena ākāraṇatvāt. rūpa-ādibhya eva hi  
**saṃvṛti**-satsv ity-ādinā saṅketa-samāśraya-  
**saṃvṛti**-satsu mṛga-tṛṣṇā-ādiṣu ca udaka-ādi-  
**saṃvṛti**-satsu yaj jñānam tat pratyakṣa-ābhāsam  
**saṃvṛti**-sad ālambanam bhavati. kas tarhi doṣa ity  
**saṃvṛti**-sad-ālambanatvam tu samūhasya a-dravya-  
**saṃvṛti**-sad-ālambanatvam apy a-siddham. na hi sva  
**saṃvṛti**-sad-ālambanam, na tat pratyakṣam, smṛty-  
**saṃvṛti**-sad eva ālambanam ity a-pratyakṣatā iti  
**saṃvṛti**-sad eva ālambanam. tatas ca tad a-yuktaṃ  
**saṃvṛttinī**. tasmāt sūkṣmam utpāda-kāla-vibhāgam  
**saṃvṛtyā** a-nityaḥ syāt, na parama-arthataḥ.  
**saṃvedakam**. go-jñānam iva aśvasya. sukha-ādy-  
**saṃvedakāḥ**, kutaḥ punar ātmana iti. tais taj  
**saṃvedana**-anurūpam hy arthaṃ pratipadyata iṣṭam  
**saṃvedana**-anurūpam arthaṃ pratipadyata iti sva-  
**saṃvedana**-anurūpam arthaṃ pratipadyata iṣṭam an-  
**saṃvedana**-anurūpam arthaṃ pratipadyate pratipattā  
**saṃvedana**-darśana-artham. sarva-jñānānām ātma-  
**saṃvedana**-phala-vyavasthāne grāhaka-ākāraḥ  
**saṃvedana**-phala-vyavasthāyām grāhaka-ākārasya  
**saṃvedana**-phala-vyavasthāyām api viśaya-ābhāsatā  
**saṃvedana**-mātrād eva pramānyam vyavasyati,  
**saṃvedanam**. ato 'yam a-doṣa ity āha — antareṇa  
**saṃvedanam** anubhava-ātmakam uktam, kiṃ tarhi  
**saṃvedanam** api, yat pramāna-phalavtena iṣṭam. asti

0015306	syāt. yas tu mano-vṛtṭyā api indriya-vṛtṭeḥ	<b>saṃvedanam</b> icchann āha — na eva idam paraspara-
0007407	yathā-uktaṃ dvy-ābhāsam jñānam iti. jñāna-	<b>saṃvedanam</b> iti jñānasya karmaṇaḥ saṃvedanam
0015702	-abhiprāyeṇa uktam — smṛtaṃ hi tad vṛtti-	<b>saṃvedanam</b> iti. parasya gaty-antara-a-bhāvāt.
0005309	na asti iti na asti tat. rāga-ādiṣu ca sva-	<b>saṃvedanam</b> iti. svasya saṃvedanam sva-saṃvedanam.
0015403	ity anena eva apāstam. tasmāt paraspara-	<b>saṃvedanam</b> eva atra arthaḥ. sa eva ca upakāraḥ.
0007017	ity vyavahriyate. bāhya-pakṣe 'pi yathā-	<b>saṃvedanam</b> eva artho 'vasīyate. na hi yathā-
0007105	iṣṭam an-iṣṭam vā iti iyaty ucyamāne sva-	<b>saṃvedanam</b> eva pratyakṣam adhikṛtya idam phala-
0006813	bhavatu nāma bāhya-arthaḥ, tathā api yathā-	<b>saṃvedanam</b> eva viśayo niścīyate iti tad eva
0005607	tat-samprayogināś ca rāga-ādayaḥ, teṣāṃ sva-	<b>saṃvedanam</b> kathaṃ mānasam pratyakṣam. sva-
0005310	sva-saṃvedanam. saṃvedyate 'nena iti	<b>saṃvedanam</b> . grāhaka-ākāra-saṅkhyātam anubhava-sva
0015701	abhīṣṭam. anubhūta-pūrvam hi smaryate. vṛtti-	<b>saṃvedanam</b> ca idam a-pūrva eva anubhavaḥ. tat
0007104	ca jñāna-sva-rūpam eva saṃvedyate iti sva-	<b>saṃvedanam</b> tasya eva phalam iti sphuṭam avasīyate.
0007408	iti. jñāna-saṃvedanam iti jñānasya karmaṇaḥ	<b>saṃvedanam</b> darśanam. kim-bhūtam. an-eka-ākāram.
0016302	indriya-vyavasāya ity-ādinaḥ paraspara-vṛtti-	<b>saṃvedanam</b> pratipāditam. avasīyam ca etad evam
0015704	syād ity andha-mūkaṃ jagat syāt. na ca vṛtti-	<b>saṃvedanam</b> pratyakṣa-ādiṣv antar-bhavati. ato
0005601	-ātmakaṃ vastu siddham. tasya eva ca sva-	<b>saṃvedanam</b> pratyakṣam uktam, na tad-vyatiriktasya
0015405	na eṣa doṣa iti. na eva idam vṛtti-	<b>saṃvedanam</b> pramāṇam iṣyate. smṛtaṃ hi tat. yathā
0007103	ity anena. asti prayojanam, yasmāt prak sva-	<b>saṃvedanam</b> pramāṇam uktam, tena ca jñāna-sva-
0015106	saṃvedayata ity anena granthena paraspara-	<b>saṃvedanam</b> vṛtti-dvayasya uktam. tasya
0005309	ca sva-saṃvedanam iti. svasya saṃvedanam sva-	<b>saṃvedanam</b> . saṃvedyate 'nena iti saṃvedanam.
0002808	yad eva tv artha-ākārasya jñānasya sva-	<b>saṃvedanam</b> sā eva artha-saṃvittiḥ. artha-
0015614	-jñāpakatvena ukta iti. na ca idam vṛtti-	<b>saṃvedanam</b> saṅkhyasya smṛtaṃ jñānam abhīṣṭam.
0005602	sukha-ādeḥ para-parikalpitasya. tac ca sva-	<b>saṃvedanam</b> sādhaiṣyamāṇam iti na asty āśraya-a-
0007705	-bhūtam jñānasya saṃvedyate ity arthād ātma-	<b>saṃvedanam</b> sidhyati. viśaya-jñāna-taj-jñāna-
0008413	ca. tatra yato jñānāt sañcāraḥ, tasya sva-	<b>saṃvedanam</b> syāt. syād etat — mā bhūd antyasya
0005313	eṣāṃ pramāṇam. yat punar bhāva-rūpam	<b>saṃvedanam</b> sva-adhigama-ātmakam, tat tasya phalam
0006914	-ābhāsam jñānam saṃvedyate. tasya yat sva-	<b>saṃvedanam</b> sva-anubhavaḥ, tat phalam bhaviṣyati.
0005309	rāga-ādiṣu ca sva-saṃvedanam iti. svasya	<b>saṃvedanam</b> sva-saṃvedanam. saṃvedyate 'nena iti
0005401	-darśana-artham. sarva-jñānānām ātma-	<b>saṃvedanasya</b> pratyakṣatvāt. a-vikalpakatvam tu
0007504	tu sarva-dharmā iti. etena tasya jñāna-	<b>saṃvedanasya</b> bhrāntatvam udbhāvitam. na hi
0015501	-saṅgrahān nyūnatvam. yathā-uktaṃ iti. vṛtti-	<b>saṃvedanasya</b> smṛtatva-jñāpakam āha — smṛti-
0015613	ity-ādir grantha upanyastaḥ, na tu vṛtti-	<b>saṃvedanasya</b> smṛtatva-pratipādanāya. tat katham
0005312	prakāśamānā ātmānam saṃvedayante, ātma-	<b>saṃvedanā</b> iti ca vyapadiśyante. atas tad anubhava
0005503	eva na syuḥ. na hi jñāna-sattā eva arthānām	<b>saṃvedanā</b> yuktā, tasyāḥ sarvatra a-viśeṣāt sarva-
0002206	vipralabhyet. tasmāt svataḥ pramāṇasya sva-	<b>saṃvedanāt</b> sva-rūpa-siddhi-mātraṃ bhavati. īpsita
0015211	eṣa eva prasaṅgaḥ. prāpty-artho 'py anyaḥ	<b>saṃvedanād</b> a-yuktaḥ. prāptir hy a-bhinna-kālayor
0015712	indriya-mano-vyavasāyābhyāṃ parasparam	<b>saṃvedane</b> tāsu vṛttiṣu smṛtaḥ pratyayaḥ
0005009	grhṇāti iti keṣāñcid vipratipattiḥ. rāga-ādi-	<b>saṃvedane</b> na asty eva tad iti. yogi-jñāne 'py eṣa
0015803	grāhakasya indriya-vyavasāyasya. paraspara-	<b>saṃvedane</b> hi tayor apekṣayā viśayitvam ca bhavati
0004016	ity abhiprāyaḥ. pratyātma-vedyo hi sva-	<b>saṃvedanena</b> jñāna-antareṇa vā sarveṣāṃ abhilāpa-
0005408	gandham. na grhītaś ca rāga-ādy-ātmani tat-	<b>saṃvedanena</b> śabda-samayaḥ. kāraṇa-a-bhāvaḥ. atra
0015105	kurute, evam mānasam vyavasāyam indriyam	<b>saṃvedayata</b> ity anena granthena paraspara-
0015204	kurute, evam mānasam vyavasāyam indriyam	<b>saṃvedayata</b> iti vedaytir ayam lābha-arthaś cur-
0015109	ity-ādi. yadā sva-santati-patitāṃ vṛttiṃ	<b>saṃvedayate</b> , tadā liṅga-a-bhāvān na anumānam
0015308	prāpyate, evam mānasam vyavasāyam indriyam	<b>saṃvedayate</b> prāpnoti, tena saha saṅgacchata ity
0015410	-uktaṃ, evam mānasam vyavasāyam indriyam	<b>saṃvedayate</b> smārayati ity arthaḥ, an-eka-
0005311	-ādayo 'nubhava-ātmatayā prakāśamānā ātmānam	<b>saṃvedayante</b> , ātma-saṃvedanā iti ca vyapadiśyante.
0015202	indriya-vṛttayas tu na eva mano-vṛtti-	<b>saṃvedikāḥ</b> śāstreṇa uktāḥ. tathā hi yathā ca
0007705	siddhe viśaya-sārūpyam ātma-bhūtam jñānasya	<b>saṃvedyata</b> ity arthād ātma-saṃvedanam sidhyati.
0008401	ataḥ smṛtir api syāt. tāvatā tu kutaḥ sva-	<b>saṃvedyata</b> iti matvā pṛcchati — kiṃ kāraṇam iti.
0007103	pramāṇam uktam, tena ca jñāna-sva-rūpam eva	<b>saṃvedyata</b> iti sva-saṃvedanam tasya eva phalam
0008314	tataś ca siddham dvi-rūpam jñānam iti. sva-	<b>saṃvedyatā</b> ca ity anena an-antara-uktāyā eva
0008602	a-viśeṣāt. na ca bhavati. tasmāt sva-	<b>saṃvedyatā</b> jñānasya abhyupeyā iti. iha ācārya-
0005309	ity. svasya saṃvedanam sva-saṃvedanam.	<b>saṃvedyate</b> 'nena iti saṃvedanam. grāhaka-ākāra-
0005110	saṃvittir artha-rāga-ādi-sva-saṃvittiḥ.	<b>saṃvedyate</b> jñāyate 'nayā iti saṃvittiḥ. saṃvitteḥ
0007514	na hi tat prāg dhūma-pratibhāsino jñānāt	<b>saṃvedyate</b> . tato 'n-agni-janya eva dhūmaḥ syād
0006914	a-sati vā bāhye 'rtha ubhaya-ābhāsam jñānam	<b>saṃvedyate</b> . tasya yat sva-saṃvedanam sva-
0013611	-vṛttir eva bāhya-viśaya-ākārā mano-vṛtṭyā	<b>saṃvedyate</b> , na tv indriya-vṛtti-sahitayā bāhyo
0015308	yathā indriya-vyavasāyo mano-vyavasāyena	<b>saṃvedyate</b> prāpyate, evam mānasam vyavasāyam

0010112 na ca vikalpa-dvayaṃ yugapad abhyupeyate  
 0008501 — mā bhūḍ antyasya jñānasya jñāna-antara-  
 0007204 api grāhaka-ākāro 'bhimata eva, tasya sva-  
 0015808 -ādiṣu tarhi katham smārta ity āha — sva-  
 0015809 kṛtya-utthāpanam. tathā hy asmākaṃ sva-  
 0016106 evaṃ manasy ekī-bhavanṭaḥ pauruṣeṇa  
 0004904 ity alam atiprasaṅgena. evaṃ sva-  
 0004706 ity āha — sva-saṃvedyam ity-ādi. sva-  
 0007205 vyavasthāpyata ity āha — tadā hi jñāna-sva-  
 0007206 iti vīgrahaḥ. yady api sarva-kālaṃ sva-  
 0004706 tarhi kīdṛśam ālambanam ity āha — sva-  
 0017614 uktaḥ. tasya eva spaṣṭatarī-karaṅyā sva-  
 0004707 a-nirdeśyam an-ākhyeyam. atha vā sva-  
 0007205 -sva-saṃvedyam api ity-ādi. jñānasya sva-  
 0005709 api nāma iti. asya ayam arthaḥ — yat sva-  
 0009013 ayam ārambha iti, teṣāṃ yad uktam — sva-  
 0014806 tathā sukha-parama-aṅava eva sampiṇḍitāḥ sva-  
 0017707 iti vyāptim a-sambhāvayan pṛcchati. sva-  
 0009913 kalpate, anyatra iti-karaṇa-yuktād viṣaya-  
 0012002 viśeṣa-atideśa-an-arthakatva-prasaṅgāt.  
 0011907 -mātra-ālocanād viśeṣeṣv a-grhyamāṇeṣu  
 0015505 kriyanta āhosvit saha na eva kriyanta iti  
 0006003 vinā tayā abhilāṣa-a-bhāvāt. ādi-śabdena  
 0010113 -artham jñānam mithyā-jñānam. ādi-śabdena  
 0008208 iti niścitaḥ, tasya viṣaya-ākāratam prati  
 0008802 pratyavamarśinā sa eva pratyavamṛśyata ity a-  
 0011907 a-grhyamāṇeṣu saṃśaya iti tulyā laingikena  
 0002507 eva buddhiḥ, tat-siddhāv api buddhi-vikalpe  
 0011511 paricchidyate na vyakti-viśeṣaḥ, tatra  
 0003711 bahutvāt kā atra kalpanā vivakṣitā iti  
 0002412 iti pratipāditam. ke punas te dve iti  
 0011911 iti sambandhaḥ. sāmānya-pratyakṣiṇaḥ  
 0017204 sadana-ādi tvan-matyā sambhavati. tasmāt  
 0003803 -dāraka-āder yat kalpanā-jñānam tan nāma-ādi-  
 0004017 jñāna-antareṇa vā sarveṣāṃ abhilāpa-  
 0003707 tad iti gamyate. yato jñānasya eva kalpanā-  
 0013704 tathā vṛttir an-anubhava-rūpā api caitanya-  
 0015006 evam indriya-antare 'pi vācyam. saktu-lavaṇa-  
 0014910 iti yathā sv-alpa-saktuḥ pracura-lavaṇa-  
 0015008 lavaṇasya rasa upalabhyate, anyādrśaḥ saktu-  
 0001709 -darśanān muktiḥ. tataś ca tad-upadeśaḥ  
 0001702 yathā-bhūtam kathayan tasya tatra vaidyaḥ.  
 0001702 saṃsāra-duḥkha-praśama-arthine puruṣāya  
 0001410 eva hi tāyateḥ paraḥ pālana-artha yad uta  
 0001407 anena tāya-śabdasya artham ācaṣṭe. tāryante  
 0014609 pradhānam sa-avayavaṃ karma-pūrvikā sṛṣṭiḥ  
 0014701 -pūrvikā sṛṣṭiḥ, api tu pradhāna-pūrvikā.  
 0003716 nāma-ādīni tadvatā arthena yayā yojyante  
 0004017 sarveṣāṃ abhilāpa-saṃsarga-yogyo vikalpaḥ. a-  
 0016402 artham. evaṃ ca ātma-ādibhir api yo yogah sa-  
 0017404 -dharmāu, ātma-guṇo vā jñāna-jo jñāna-hetuḥ,  
 0017502 iti vyāpaka-a-bhāvam āha. saṃskāravān iti  
 0017403 upanyāsād vṛttau ca tathā-vivaraṇāt.  
 0017502 yathā-uktā sāmagrī iti vyāpaka-a-bhāvam āha.  
 0003702 smrteḥ sva-rūpaṃ yad uta a-bhraṣṭa-darśana-  
 0000810 -āder guṇa-viśeṣasya darśanāt tadvat sati  
 0014505 -anuvṛttir dṛṣṭā ity anena anuvṛttimad-eka-  
 0014109 'pi bhidyamānaḥ sattva-ādayo na tad-ātmakāḥ.  
 0014504 iti nīla-pīta-ādi-saṃsthāna-bhedena. na eka-  
 0014504 **saṃvedyate** vā iti kuto 'siddhiḥ. atha ity-ādi. a  
**saṃvedyatvaṃ** smr̥tiś ca. tad ekam an-anubhūtam a-  
**saṃvedyatvāt**. tat kim iti tadā pramānatvena na  
**saṃvedyatvād** ity-ādi. etena etat sūcayati —  
**saṃvedyatvena** kāma-ādīnām abhyupagamāt, tatra  
**saṃvedyante**. tataś ca tena sampr̥ktās tad-rūpatām  
**saṃvedyam** a-nirdeśyam rūpaṃ pratyakṣasya viṣayo  
**saṃvedyam** an-āgamikam. a-nirdeśyam an-ākhyeyam.  
**saṃvedyam** api ity-ādi. jñānasya sva-saṃvedyam iti  
**saṃvedyam** asti sva-rūpaṃ, tathā api tad an-  
**saṃvedyam** ity-ādi. sva-saṃvedyam an-āgamikam. a-  
**saṃvedyam** ity-ādīnā an-antaram vaksyamāṇena  
**saṃvedyam** ity ukte kiṃ sva-bhāvaṃ tad iti  
**saṃvedyam** iti vīgrahaḥ. yady api sarva-kālaṃ sva-  
**saṃvedyam**, tat sva-adhigamaṃ prati pratyakṣam,  
**saṃvedyam** tv a-nirdeśyam rūpaṃ indriya-gocara ity  
**saṃvedyam** sukhaṃ bhavati. na tu saṃhatā vijātya-  
**saṃvedyam** hi ity-ādīnā hetum āha. etac ca  
**saṃśabdanād** rūpaṃ iti jñānam, rasa iti jñānam iti.  
**saṃśaya**-anumāna-ādibhir apy evam utpattis tulyā  
**saṃśaya** iti tulyā laingikena saṃśayasya niṣpattiḥ.  
**saṃśaya** idam uktam — bāhyeṣv artheṣv indriyaṃ  
**saṃśaya**-jñāna-grahaṇam. tatra api kiṃ tad eva  
**saṃśaya**-jñānam gr̥hyate. tasya a-yathā-artha-ādi-  
**saṃśayo** na bhavaty eva iti na an-avasthā. smr̥ter  
**saṃśayam** etat. tat kuta iyam āśaṅkā. yadi tata  
**saṃśayasya** niṣpattiḥ. yathā ca bhūta-artha-  
**saṃśayāt**. na enam anya-sambandhinam puruṣa-mātra-  
**saṃśayād** gava-ādi-mātrasya ca sāmānya-rūpatvāt  
**saṃśayanasya** praśnaḥ. nāma-jāty-ādi-yojanā iti.  
**saṃśayitasya** praśna-avasara idam ucyate —  
**saṃśaye** sati vicārayato viśeṣa-rūpeṇa artha-  
**saṃśleṣaḥ** sadanam upakāritvaṃ ca praśastatvam  
**saṃsarga**-a-bhāve 'pi sa-vikalpakaṃ siddham  
**saṃsarga**-yogyo vikalpaḥ. a-saṃsṛṣṭa-vikalpaṃ ca  
**saṃsargo** 'sti, atas tat-pratiśedhena tad eva  
**saṃsargāc** caitanya-rūpatām iva āpadyate. yā punar  
**saṃsarge** tu gr̥hyata eva saktu-rasaḥ. tathā hy  
**saṃsarge** lavaṇa-rasa eva gr̥hyate. jighṛkṣitam vā  
**saṃsarge**. samānaś ca sparśa-ādiṣv iti tulyaḥ.  
**saṃsāra**-arṇava-uttāraṇa-sādhanatvāt tāyaḥ. etāvad  
**saṃsāra**-duḥkha-praśama-arthine puruṣāya saṃsāra-  
**saṃsāra**-duḥkha-sva-bhāva-ādikaṃ yathā-bhūtam  
**saṃsāra**-sāgara-tāraṇam. na ca tasya viparīta-  
**saṃsāra**-sāgaram anena sattvā iti tāraṇaḥ sva-  
**saṃsāraś** ca an-ādir vyākhyā-bhedaḥ sva-yūthyair  
**saṃsāraś** ca śakty-ātmanā prak sṛṣṭeḥ. na te  
**saṃsṛjyante**, sā pratītiḥ kalpanā. na ca atra  
**saṃsṛṣṭa**-vikalpaṃ ca pratyakṣam vikalpa-rahitam  
**saṃskāra** upagr̥hīto bhavati. anyathā sad-yoga ity  
**saṃskāra**-viśeṣeṇa jñāna-viśeṣa-utpādāt. anyad ity-  
**saṃskāra**-sahitaḥ. mana-indriya-sannikarṣa indriya  
**saṃskāro** dharmā-a-dharmāu, ātma-guṇo vā jñāna-jo  
**saṃskāravān** iti saṃskāra-sahitaḥ. mana-indriya-  
**saṃskārasya** tad eva idam iti pūrva-dṛṣṭa-ākāra-  
**saṃskāre** 'nyasya api sambhāvāt sambhavad-viśeṣe  
**saṃsthāna**-a-bhāva-vyavahārāya sva-bhāva-an-  
**saṃsthāna**-a-bhede 'pi ca bhidyante suvarṇa-ādaya  
**saṃsthāna**-anuvṛttir dṛṣṭā ity anena anuvṛttimad-

0014201	arthasya viśeṣa-upalabdhir na syāt, tatra	<b>saṁsthāna</b> -antara-a-bhāvād iti. śabda-ādayo hi
0014204	atha mā bhūd eṣa doṣa iti śabda-jāter api	<b>saṁsthāna</b> -antaram viśeṣaḥ kauśika-ādir iṣyate.
0014005	yena samavasthitāḥ saṁsthāna-bhedena, tataḥ	<b>saṁsthāna</b> -antareṇa samavasthitāḥ sparśa-ādaya iti
0014202	-antara-a-bhāvād iti. śabda-ādayo hi	<b>saṁsthāna</b> -ātmikā jātayaḥ. na ca tatra apara-
0014001	ity-ādi. katham na asti ity āha. asty eva	<b>saṁsthāna</b> -ātmikā jātiḥ. traiguṇya-a-bhede 'pi hi
0014017	gocara iti sādhya-a-bhāve hetv-a-bhāvam āha.	<b>saṁsthāna</b> -kṛtaṁ ca ity-ādi. vīṇa-panava-ādi-śabda
0014010	eva idam cakṣuḥ-sparśana-vijñānaṁ dīrgha-ādi-	<b>saṁsthāna</b> -grāhi iti yathā manyate tathā idam
0014015	na tad-ātmakam. na bhavanti ca śabda-ādayaḥ	<b>saṁsthāna</b> -dharmāṇa iti vyāpaka-a-bhāvam,
0014101	-bādhā. tulya-saṁsthāneṣu ca ity-ādi.	<b>saṁsthāna</b> -bheda-kṛtaṁ jāti-bhedam icchataḥ
0014506	-an-upalambham āha. sa eva ity-ādi. yataḥ	<b>saṁsthāna</b> -bhedād bhinna-indriya-grāhyatvaṁ śabda-
0014504	ca saṁsthānaṁ viśaya-antare na asti. an-eka-	<b>saṁsthāna</b> -bhedena iti nīla-pīta-ādi-saṁsthāna-
0014004	-pariṇatāḥ sukha-ādayo yena samavasthitāḥ	<b>saṁsthāna</b> -bhedena, tataḥ saṁsthāna-antareṇa
0014504	an-eka-saṁsthāna-bhedena iti nīla-pīta-ādi-	<b>saṁsthāna</b> -bhedena. na eka-saṁsthāna-anuvṛttir
0014115	āha — yasmād dr̥ṣṭā ity-ādi. etena yasya	<b>saṁsthāna</b> -mātra-upalabdhiḥ, na tasya sva-bhāva
0014117	-āder upalabhyamānasya saṁsthāna-mātrasya.	<b>saṁsthāna</b> -mātra-upalabdhiś ca indriya-vṛtṭyā
0014111	-viruddham āha. jāti-mātra-grāhikā vā iti	<b>saṁsthāna</b> -mātra-grāhikā. mātra-śabdaḥ sukha-ādi-
0014002	jātiḥ. traiguṇya-a-bhede 'pi hi traiguṇya-	<b>saṁsthāna</b> -mātra-bhedāc chabda-ādi-jātayo
0014117	-prakāṣe pradeśe gava-āder upalabhyamānasya	<b>saṁsthāna</b> -mātrasya. saṁsthāna-mātra-upalabdhiś ca
0014112	jāti-viśiṣṭa-sukha-ādi-grāhikā vā iti	<b>saṁsthāna</b> -viśiṣṭa-sukha-ādi-grāhikā. artha-sva-
0014502	ādi-jāter na eka-indriyatva-prasaṅgaḥ, yataḥ	<b>saṁsthāna</b> -viśiṣṭān sukha-ādīn gr̥hṇāti. tac ca
0014102	-ādimayeṣu ghaṭa-ādiṣu tulya-saṁsthāneṣu	<b>saṁsthāna</b> -sva-bhāvadvā jāti-bhedānām
0014007	saṁsthānaṁ dvi-grāhyam iti. nanu	<b>saṁsthānam</b> a-dravya-sat. tat kutas tasya dvi-
0014203	saṁsthāna-ātmikā jātayaḥ. na ca tatra apara-	<b>saṁsthānam</b> asti yena vīṇa-śabda iti grahaṇaṁ syād
0014507	iṣṭam ekasyām eva ca rūpa-jātāv an-ekaṁ	<b>saṁsthānam</b> iṣṭam, atas tad eva indriya-anantyaṁ
0014009	rūpi-indriya-vijñāna-anvayena mano-vijñānena	<b>saṁsthānam</b> upalabhya tayor vijñānayoḥ sūkṣmatara-
0014019	tac ca a-yuktam. na hi dīrgha-hrasva-ādi-	<b>saṁsthānam</b> eka-deśaṁ dr̥ṣṭam iṣṭam ca ity
0014007	ca indriya-anantyaṁ, pañcatvāt saṁsthānānām.	<b>saṁsthānam</b> dvi-grāhyam iti. nanu saṁsthānam a-
0014015	saṁsthāna-dharmāṇa iti vyāpaka-a-bhāvam,	<b>saṁsthānam</b> na tri-gocara iti sādhya-a-bhāve hetv-a
0014011	idam uktam. etad darśayati. bhavatu nāma	<b>saṁsthānam</b> vastutas tad dvi-grāhyam dr̥ṣṭam iti
0014503	-viśiṣṭān sukha-ādīn gr̥hṇāti. tac ca	<b>saṁsthānam</b> viśaya-antare na asti. an-eka-
0014102	saṁsthāna-sva-bhāvadvā jāti-bhedānām	<b>saṁsthānasya</b> ca teṣu tulyadvād āpannam ekatvaṁ
0014105	tu katham. tad-a-vyatirekāt te 'pi sama-	<b>saṁsthānā</b> ity a-codyam etat. sva-viśaya-vṛtṭy-a-
0014114	-ādi-sva-bhāva-a-grahaṇam. syād etat —	<b>saṁsthānād</b> a-vyatirekād artha-sva-bhāvasya tad-
0014104	sattva-ādīnām. nanu mātra-ādīnām eva tulya-	<b>saṁsthānānām</b> yuktam ekatvam, suvarṇa-ādīnām tu
0014006	-grāhyatā na ca indriya-anantyaṁ, pañcatvāt	<b>saṁsthānānām</b> . saṁsthānaṁ dvi-grāhyam iti. nanu
0014101	dr̥ṣṭam iṣṭam ca ity abhyupeta-bādhā. tulya-	<b>saṁsthāneṣu</b> ca ity-ādi. saṁsthāna-bheda-kṛtaṁ
0014102	icchataḥ suvarṇa-ādimayeṣu ghaṭa-ādiṣu tulya-	<b>saṁsthāneṣu</b> saṁsthāna-sva-bhāvadvā jāti-bhedānām
0014806	sva-saṁvedyaṁ sukhaṁ bhavati. na tu	<b>saṁhatā</b> vijātiya-kārya-rūpatām pratipadyante.
0014805	an-atikrameṇa iti. śabda-parama-aṇava eva hi	<b>saṁhatāḥ</b> śrotra-indriya-grāhyaḥ śabdō bhavati.
0014711	pradhāna-dharmakatvam āha. pṛthag ity a-	<b>saṁhatāḥ</b> samāna-jātiyair a-sambaddhā viprakīrṇā
0004503	-upasarpaṇa-pratyayair hi te sañcitāḥ	<b>saṁhatī</b> -kṛtāḥ. tais tathā-vidhair an-ekaiḥ sva-
0014605	pradhānam ity ucyante. yadā tu sṛṣṭi-kāle	<b>saṁhanyante</b> , tadā vikāra-vyapadeśaṁ bhajante. ete
0000516	tasiḥ. tathā hi śiṣṭa-prayogaḥ caraka-	<b>saṁhitāyām</b> —yāni iha karmāṇy uktāni visarpāṇām
0004107	-vijñāne syāt prāg apy upalakṣyeta, na ca	<b>saṁhṛta</b> -vikalpa-avasthāyām upalakṣyate. tena sā
0003912	yathā kathañcit pratyakṣa-śabdaṁ vyutpādya	<b>so</b> '-vikalpe sarvatra samyag-jñāne sañjñātvena
0012007	-ātmanā ity-ādi. nir-avayavatvān na asty eva	<b>so</b> 'mśaḥ, ya indriyeṇa na sannikṛṣyate 'rthasya
0006109	caturthas tu yaḥ pratyakṣa-ābhāsaḥ,	<b>so</b> 'pavādo 'tra draṣṭavyaḥ, na tu lakṣaṇa-
0010504	sūtra-artha-a-parijñāna-vijr̥mbhitam. ata eva	<b>so</b> 'py a-doṣo na sukha-ādi prameyaṁ vā iti, ya
0015309	tena saha saṅgacchata ity artha iti,	<b>so</b> 'py anena eva nirākṛtāḥ. kiṁ ca tasya a-
0014115	vyatirekād artha-sva-bhāvasya tad-upalabdhaḥ	<b>so</b> 'py upalabdha eva ity āha — yasmād dr̥ṣṭā ity
0012315	ca na gr̥hṇāti tayoś ca sandhānaṁ na karoti,	<b>so</b> 'pi tathā gr̥hṇīyād iti manyate. matub-lopād a-
0012206	iti prāg niścayo bhavati, na upādhyāya iti.	<b>so</b> 'pi bhavan niścayo '-sati bhr̥nti-kāraṇe
0009917	jñāna-sva-rūpasya vyapadeṣṭum a-śakyatvāt.	<b>so</b> 'pi hi tāvad viśayaḥ sva-rūpeṇa vyapadeṣṭum a-
0006711	prameya-rūpatā-artha-adhigatiś ca iti,	<b>so</b> 'bhyupagamyata eva vyāvṛtti-bheda-upakalpitaḥ,
0006704	iyam adhigatiḥ pītasya eva ca ity-ādikaḥ,	<b>so</b> 'rtha-sārūpyād anyato na sidhyati. tatas tad
0008014	ity eṣā smṛtiḥ syāt. tatas teṣām api hetuḥ	<b>so</b> 'rthaḥ smaryeta. tatas ca tena arthena
0003809	iti. dīrgha-śabda-sva-rūpa-ātmanā kila	<b>so</b> 'rthas tad-a-bhinna-rūpatayā pratiyate. evaṁ
0007304	tad-vaśād iti vaktavye kim-artham — yasmāt	<b>so</b> 'rthas tena mīyata ity uktam. asti prayojanam.
0007213	-dhetukena dhūma-jñānena, tathā yady api —	<b>so</b> 'rthas tena mīyata ity ucyate, tathā api tat-

0018008 tathā hi nityatvād artha-a-bhāve 'pi  
0004311 ity arthaḥ. cakṣur-vijñānena samaṅgaḥ  
0000309 tāyaḥ. sa punaḥ sva-dṛṣṭa-mārga-upadeśaḥ.  
0001409 artho 'rthyate mokṣa-upāya-kāmair iti kṛtvā  
0016610 -āgata-upakāritvaṃ ca vyavahitam itarac ca,  
0004208 -deśaṃ hitvā antara-antara-deśa-varti na  
0000905 — āśayo jagad-dhitaiṣitā iti. sā punaḥ  
0000103 kṛpā-ātmā dharmo nairyāṅikaḥ sadā jayati |  
0001210 evaṃ-vidho 'bhyāsaḥ kartavyaḥ, a-parijñāta-  
0001514 -a-samāhitatvena vā a-vyākṛta-avasthāyām na  
0012600 ity arthaḥ. ekam indriyam an-ekam arthaṃ  
0005814 -ādy-eka-kāryatayā tad-anyebhyo bhinnānām  
0003415 ācaṣṭe. nanu ca pūrva-grhītasya arthasya  
0003413 iti darśayati. punaḥ punar ity anena a-  
0003416 api grahaṇe na pramāṇam, tat kim ucyate — a-  
0004609 -pātiṣv api tarhi teṣu lāghavyaśya tulyatvāt,  
0004607 tila-māṣa-ādīnām vicchinna-deśa-avasthitānām  
0003502 tan-matām darśayitum evam uktam, na punaḥ  
0002910 kathaṃ na pramāṇa-antaram ity arthaḥ. a-  
0003301 ity etat pramāṇam eva na bhavati. tadā ca a-  
0015006 vācyam. saktu-lavaṇa-saṃsarge tu gṛhyata eva  
0015006 -bhāvam āha. evam indriya-antare 'pi vācyam.  
0015008 lavaṇasya rasa upalabhyate, anyādṛśaḥ  
0014910 vyapadiśyante. yad utkaṭam iti yathā sv-alpa-  
0002904 ādi sva-lakṣaṇam, a-nityatā sāmānyam. anayoḥ  
0004105 ūrdhvaṃ kiñcid vikalpayan sa citta-dhārām  
0008014 so 'rthaḥ smaryeta. tataś ca tena arthena  
0005712 manyate — yatra viśaye yaj jñānam śabda-  
0005912 -ādayas tu sva-upādānād anye na santy eva.  
0005906 tad evaṃ prabhedataḥ śabda-kalpanā eva  
0005908 sā na an-udaka-vyavacchedāya udake kṛtam  
0003903 śabdā jāty-ādi-viśeṣaṇa-vṛtti-nir-apekṣā eva  
0005807 utpadyate kalpanā. saṃvṛti-satsv ity-ādīnā  
0005910 a-sad eva udaka-ādikaṃ tatra bhūta-saṅghāte  
0005806 hy a-sad eva udaka-ādikaṃ artha-antaram  
0005909 saṅketa-mātram āśritya pravartate, yena  
0013007 rūpa-ādiṣv anubhava-puraḥ-saro ghaṭa iti  
0005815 niyojana-arthaṃ tatra lokasya yaḥ śabda-  
0000413 ity-ādeḥ ślokasya pūrva-ardhena su-dhiya eva  
0000410 -prasaṅgaḥ. vigata-vistaram ca tat  
0002008 mukhaṃ hi dvāram diṅ-mātra-darśanam  
0000509 pramāṇa-vyutpattiḥ kṛtā. tasmāt sva-matāt  
0001708 nirodha-prāptir bhavati. tat sarvaṃ prāg eva  
0006302 a-spaṣṭa-nīla-ādy-ākāram, yad api nau-yāna-  
0002404 prati kasyacid vipratipattiḥ. atha dvitīyaḥ,  
0009211 -aṅṣu dravya-sad-ākāro labhyate. dravya-  
0012806 -buddhīnām iti sambandhanīyam. na hi dravya-  
0012600 -vat tasya śaktiḥ syād eva ity a-parihāraḥ.  
0002314 -vad iti phala-vyutpattiḥ. tan na apārthikā  
0002216 ca ity-ādi. pramāṇa-vyutpādane kartavye  
0009212 samūha-ākārasya parama-artha-sattvam, dravya-  
0003508 pramāṇam iti sāmānyena pramāṇa-lakṣaṇam.  
0003011 ity ekam eva pramāṇam syāt. na api try-ādi-  
0003008 sa na asti iti pratipāditam. na tāvad eka-  
0012600 ity a-parihāraḥ. saṅkhyā-ādi-bhedena ca iti,  
0002214 śāstram iti. tatra phala-sva-rūpa-viśaya-  
0002215 -saṅkhyā-vipratipattayaś catasraḥ. tāsām  
0002301 -nivartana-paratvāt prakaraṇasya. tatra yadi  
0002307 anena na vyutpāditam ity āśānkā syāt. atah  
0018008 so 'sti. yad artha-vyabhicāri, na tat pratyakṣam,  
0004311 so 'sya asti iti cakṣur-vijñāna-samaṅgī, cakṣur-  
0000309 so 'sya asti iti tāyī. sarva-prekṣā-pūrva-kāriṇām  
0001409 so 'sya asti iti tena arthena bhagavatasya tātvyam.  
0016610 so 'sya sva-bhāvaḥ. taṃ ca pratyutpannam bhāvaṃ  
0004208 **sakala**-cakra-ābhāsaṃ deśaṃ vyāpnoti iti tatra  
0000905 **sakala**-jagad-ātyantika-duḥkha-viyoga-prārthana-  
0000103 **sakala**-tri-bhuvana-pūjyaḥ prathita-guṇo jayati ca  
0001210 **sakala**-vipakṣa-pratipakṣeṇa parebhyo vipakṣa-  
0001514 **sakala**-sattva-artha-karaṇa-samarthaḥ syāt, na vā  
0012600 **sakalam** na alam avagantum iti indriya-antaram  
0005814 **sakṛt** samuditānām sva-kārye niyojana-arthaṃ tatra  
0003415 **sakṛd** api grahaṇe na pramāṇam, tat kim ucyate — a  
0003413 **sakṛd** ity asya artham ācaṣṭe. nanu ca pūrva-  
0003416 **sakṛd** iti. para-mata-upapradarśana-arthatvād a-  
0004609 **sakṛd** eva gṛhṇāmi ity adhyavasāyaḥ syāt. kim ca  
0004607 **sakṛd** grahaṇam iti. na hi tair a-samyuktatvād  
0003502 **sakṛd**-grahaṇāt pramāṇam iti kṛtvā. vivāda-āspadī-  
0002910 **sakṛd** vā ity anena api — viśeṣa-dṛṣṭa-ākhyam  
0003301 **sakṛd** vā ity anena asya sādharmaṇaḥ parihāro  
0015006 **saktu**-rasaḥ. tathā hy anyādṛśaḥ kevalasya  
0015006 **saktu**-lavaṇa-saṃsarge tu gṛhyata eva saktu-rasaḥ.  
0015008 **saktu**-saṃsarge. samānaś ca sparśa-ādiṣv iti  
0014910 **saktuḥ** pracura-lavaṇa-saṃsarge lavaṇa-rasa eva  
0002904 **saṅkareṇa** grahaṇān na tat sāmānyam eva sva-  
0004105 **saṅkalayaty** evaṃ ca evaṃ ca kalpanā mama āsīd iti.  
0008014 **saṅkalayya** tat-pratibhāsitvena bhrāntena  
0005712 **saṅketa**-grāhi, tat tatra śabda-dvāreṇa tasya  
0005912 **saṅketa**-mātra-nimittā eva tad-adhyāropiṇī kalpanā  
0005906 **saṅketa**-mātra-samāśrayam. dvitīyam etat kalpanā-  
0005908 **saṅketa**-mātram āśritya pravartate, yena saṅketa-  
0003903 **saṅketa**-vaśāt sva-artham abhidadhati, tathā gava-  
0005807 **saṅketa**-samāśraya-samāropa-kalpanā-pravṛttam  
0005910 **saṅketa**-samāśrayāt pūrva-dṛṣṭam anyad eva artham  
0005806 **saṅketa**-samāśrayān mṛga-tṛṣṇā-ādiṣv  
0005909 **saṅketa**-samāśrayāyām eva antar-bhāvān na pṛthag-  
0013007 **saṅketaḥ**, tat-samudāye punar uttara-kālam rūpaṃ  
0005815 **saṅketaḥ**, tam āśrayam kṛtvā artha-antareṇa ghaṭa-  
0000413 **saṅkṣipta**-rucer upakārāya idam kṛtam iti su-  
0000410 **saṅkṣiptam**. tena ya eva udghāṭita-jño diṅ-mātra-  
0002008 **saṅkṣiptam**. na ca tena vistara-pratipādyānām  
0000509 **saṅkṣiptād** a-kṛta-prakṛṣṭa-pramāṇa-vyutpatter  
0001708 **saṅksepato** darśitam. tasmād bhavati satya-  
0006302 **saṅkṣobha**-āhita-vibhramam sthiresv api vṛkṣa-  
0002404 **saṅkhyā**-avadhāraṇam na kṛtam syāt. tataś ca dvi-  
0009211 **saṅkhyā**-ādy-ākāreṣv api tu prāpnoti iti. yadi  
0012806 **saṅkhyā**-ādi-karmasv iti. ādi-grahaṇād bhāva-  
0012600 **saṅkhyā**-ādi-bhedena ca iti, saṅkhyā-parimāṇāni  
0002314 **saṅkhyā**-ādi-vyutpattiḥ. dvayor api sva-viśaye  
0002216 **saṅkhyā**-ādi-vyutpattir apārthikā iti cet, na,  
0009212 **saṅkhyā**-ādīnām api parama-aṅv-ākāratvāt parama-  
0003508 **saṅkhyā** dve trīṇi vā ity evam-ādi tan na prāpnoti.  
0003011 **saṅkhyā**-nirāsaḥ, prameya-antara-sambhavāt. prameya  
0003008 **saṅkhyā**-nirāso viśaya-a-niyamāt. yadā na sāmānya-  
0012600 **saṅkhyā**-parimāṇāni pṛthaktvaṃ saṃyoga-vibhāgau  
0002214 **saṅkhyā**-vipratipattayaś catasraḥ. tāsām saṅkhyā-  
0002215 **saṅkhyā**-vipratipattiṃ nirākartum āha —  
0002301 **saṅkhyā**-vipratipattir na nirākriyeta kevalam  
0002307 **saṅkhyā**-vyutpattiḥ. gocara-a-vyutpādane tv a-



0011210	na nirdīśyata iti. etac ca na. anya-indriya-	<b>saṅkhyā</b> -sva-bhāva-nirākaraṇād ghrāṇa-ādīni
0003506	āha — a-niṣṭhā-āsakter iti.	<b>saṅkhyāto</b> lakṣaṇataś ca pramāṇānām iyattā-
0005310	'nena iti saṃvedanam. grāhaka-ākāra-	<b>saṅkhyātam</b> anubhava-sva-bhāvatvam. anubhava-sva-
0015309	indriyam saṃvedayate prāpnoti, tena saha	<b>saṅgacchata</b> ity artha iti, so 'py anena eva
0004311	iti cakṣur-vijñāna-samaṅgī, cakṣur-vijñānena	<b>saṅgata</b> iti yāvat. nīlaṃ vijānāti iti nīlam artha
0004310	abhidharṇe 'pi ity-ādi. samaṅganam samaṅgaḥ	<b>saṅgatih</b> ity arthaḥ. cakṣur-vijñānena samaṅgaḥ so
0001511	vipakṣa-prahāṇa-viśeṣaḥ phala-sampat-	<b>saṅgrhīta</b> uktaḥ. tasminn a-saty utplutya-ādi-
0005010	apekṣaḥ pratyakṣam kalpanā-apoḍham ity anena	<b>saṅgrhītasya</b> apy a-pañca-indriya-jasya
0015812	abhyupeyate, sā api tarhi lakṣaṇena a-	<b>saṅgrhītā</b> iti sā eva nyūnatā. nanu ca śāstreṇa
0005003	ca pratyakṣam kalpanā-apoḍham ity anena eva	<b>saṅgrhītāḥ</b> . tathā hi nyāya-mukhena eṣaṃ pṛthag-
0015201	-ādi-vṛttīś ca ity atra ca-śabdo mano-vṛtti-	<b>saṅgraha</b> -artha iti. ato mano-vṛttes tāvat
0005107	kalpanā-apoḍham ity anena eva sarva-lakṣya-	<b>saṅgrahaḥ</b> . mānasaṃ ca ity-ādi. ca-śabdaḥ
0011107	sukha-ādi-jñānasya pratyakṣa-lakṣaṇena a-	<b>saṅgrahāt</b> . tataś ca sukha-ādīnām prameyatva-
0015413	vṛtti-grahaṇasya a-pramāṇatvān na tasya a-	<b>saṅgrahān</b> nyūnatvam. yathā-uktam iti. vṛtti-
0004604	-vijñāna-kāryatvena eka-rūpa-āyatana-ādi-	<b>saṅgraha</b> 'pi na an-ekam dravyam yugapad grhyate,
0014513	iti. evam anyatra api jñeyam. nanu trayāṇām	<b>saṅghas</b> trikam. tatra eka-vacanena bhāvyaṃ. tat
0010009	tathā hy an-udaka-ādi-sva-bhāvam api bhūta-	<b>saṅghātam</b> udaka-ādi-rūpeṇa adhyavasyanty
0005910	kiṃ tarhy a-sad eva udaka-ādikaṃ tatra bhūta-	<b>saṅghāte</b> saṅketa-samāśrayāt pūrva-dṛṣṭam anyad
0017213	utpadyeta iti. na evaṃ bhaviṣyati ity-ādīnā	<b>sac</b> -chabda indriya-artha eva rūḍhaḥ, tad-
0017105	anyad apy atra iti. yathā hy asty-arthaḥ	<b>sac</b> -chabda indriya-artha-vyabhicārān na alam
0016413	samprayogād gamyate, na tasya pratyāyanāya	<b>sac</b> -chabda upādeyaḥ. samprayoga-vat. tathā ca a-
0017201	prasaṅgaḥ. uktam atra — asty artha iva	<b>sac</b> -chabdaḥ sadana-ādy-artho 'pi na alam viśeṣa-
0016507	vā. pratiyogy atha ity-ādi. anya-arthatvāt	<b>sac</b> -chabdasya siddha-sādhanam āha. kim-arthaṃ
0017104	darśayati. yo vā yasya iti. praśamsāyām api	<b>sac</b> -chabdo vartate, sat-puruṣa iti yathā. tat
0017303	hi viśeṣam āśritya vyutpattiḥ kriyate. na ca	<b>sac</b> -chrutir indriya-arthe rūḍhā ity a-sad etat.
0005804	uttaratra āviṣ-kariṣyāmaḥ. bhrānti-saṃvṛti-	<b>saj</b> -jñānam ity-ādi. anena catur-vidham pratyakṣa-
0009113	iti samūha-ālambanatvāt sañcitam	<b>sañcaya</b> iti kṛtvā. sañcayaś ca samūhaḥ. sañcita-
0009113	-ālambanatvāt sañcitam sañcaya iti kṛtvā.	<b>sañcayaś</b> ca samūhaḥ. sañcita-ālambanatvam tu
0004402	sañcayaḥ samudāya iti hi paryāyāḥ. sa ca	<b>sañcayo</b> na ekasya eva parama-aṇoḥ, api tu bahūnām
0004402	bhāve niṣṭhā-vidhānāt. sañcitiḥ sañcitam	<b>sañcayaḥ</b> samudāya iti hi paryāyāḥ. sa ca sañcayo
0008412	tathā sati ko doṣa ity āha — viśaya-antara-	<b>sañcāra</b> ity-ādi. viśaya-antare jñānasya pravṛttir
0008413	na syāt. iṣyate ca. tatra yato jñānāt	<b>sañcārah</b> , tasya sva-saṃvedanam syāt. syād etat
0008502	a-smṛtam eva ca āstām. ato viśaya-antara-	<b>sañcārah</b> syād iti. a-yuktam etat. tathā hi yady
0010906	iva cakṣur-āder adhiṣṭhāna-sthasya eva nāḍī-	<b>sañcāreṇa</b> cikitsā-prayogāt. anyathā tatra a-
0004505	iti sañcita-ālambanā ity uktāḥ, sarvāṃs tān	<b>sañcita</b> -ākhyāna-viśeṣeṇa ālambante, na ekam eva
0009114	sañcaya iti kṛtvā. sañcayaś ca samūhaḥ.	<b>sañcita</b> -ālambanatvam tu teṣāṃ samūha-
0009113	tathā api ity api-śabdasya arthaḥ.	<b>sañcita</b> -ālambanatvād iti samūha-ālambanatvāt
0004504	vidhair an-ekaiḥ sva-pratibhāsā janyanta iti	<b>sañcita</b> -ālambanā ity uktāḥ, sarvāṃs tān sañcita-
0004316	-sañjñī ity arthaḥ. katham tarhi ity-ādi.	<b>sañcita</b> -ālambanāḥ pañca vijñāna-kāyā ity yo 'yam
0004514	cāturvarṇya-vat. tad etad uktaṃ bhavati —	<b>sañcita</b> -gocaram āyatana-sva-lakṣaṇa-gocaram ca
0004601	sambandhaḥ. na tu bhinneṣv a-bheda-kalpanayā	<b>sañcita</b> -viśayam āyatana-sva-lakṣaṇa-viśayam ca
0004511	gocaravtam upapadyate. na eṣa doṣaḥ. yat tat	<b>sañcita</b> -śabdena āyatana-sva-lakṣaṇa-śabdena ca
0004414	santaḥ pratyekaṃ vijñāna-upajanana-samarthāḥ	<b>sañcita</b> -śabdena uktāḥ. sañjātam citam caya-
0004401	ālambanam na vikalpayanti. evaṃ manyate —	<b>sañcita</b> -śabdena samudāya ucyate, bhāve niṣṭhā-
0009114	tu teṣāṃ samūha-pratibhāsatvāt. atha vā	<b>sañcitatva</b> -ālambanatvād iti. samūha-ābhāsatvād
0009113	sañcita-ālambanatvād iti samūha-ālambanatvāt	<b>sañcitam</b> sañcaya iti kṛtvā. sañcayaś ca samūhaḥ.
0004402	ucyate, bhāve niṣṭhā-vidhānāt. sañcitiḥ	<b>sañcitam</b> sañcayaḥ samudāya iti hi paryāyāḥ. sa ca
0004501	uktāḥ. sañjātam citam caya-paryāyam eṣām iti	<b>sañcitāḥ</b> . pra-ādibhyo dhātu-jasya vā iti bahu-
0014604	-parama-aṇavaś ca veditavyāḥ. ta eva a-	<b>sañcitāḥ</b> prakṣṛteḥ pradhānam ity ucyante. yadā
0004503	eva. paraspara-upasarpaṇa-pratyayair hi te	<b>sañcitāḥ</b> saṃhatī-kṛtāḥ. tais tathā-vidhair an-
0004402	samudāya ucyate, bhāve niṣṭhā-vidhānāt.	<b>sañcitiḥ</b> sañcitam sañcayaḥ samudāya iti hi
0004414	-upajanana-samarthāḥ sañcita-śabdena uktāḥ.	<b>sañjātam</b> citam caya-paryāyam eṣām iti sañcitāḥ.
0005610	uktam etaj jñāna-viśeṣasya pāribhāṣikī iyam	<b>sañjñā</b> iti. atha vā manaso 'py akṣatvāt pakṣa-
0003913	tv a-taj-jānānaḥ — akṣa-nimitto 'yam a-	<b>sañjñā</b> -śabda iti matvā pṛṣṭavān. ācāryas tv
0005509	jñānam sukham duḥkham ity-ādikā yathā-iṣṭam	<b>sañjñāḥ</b> kriyantām. na atra kaścin nivārayitā.
0003912	vyutpādyā so '-vikalpe sarvatra samyag-jñāne	<b>sañjñātvena</b> pāribhāṣyata ity ācārya-matam. paras
0012811	icchā-mātra-vṛttīnām kvacid arthe hasta-ādi-	<b>sañjñānām</b> . na asti ca niyama-kāraṇam indriyāṇām
0000302	'tra a-bhāvaḥ, trṇ-tr̥cau śaṃsi-kṣad-ādibhyaḥ	<b>sañjñāyām</b> ca anītau. bahulam anyatra api iti
0004314	na tv arthe dharma-sañjñī iti na arthe nāma-	<b>sañjñī</b> ity arthaḥ. katham tarhi ity-ādi. sañcita-

0004314	pada-dvayena spaṣṭayati. arthe 'rtha-	<b>sañjñī</b> ity arthe sva-rūpa-sañjñī. na tv arthe
0004314	arthe sva-rūpa-sañjñī. na tv arthe dharma-	<b>sañjñī</b> iti na arthe nāma-sañjñī ity arthaḥ.
0004314	arthe 'rtha-sañjñī ity arthe sva-rūpa-	<b>sañjñī</b> . na tv arthe dharma-sañjñī iti na arthe
0000213	eva nyāyyā. yathā tathā eva prāpta-karma-	<b>sañjñī</b> ena śayanena abhipreyamānatvāt patyulḥ
0016515	satyam, gamyate, tathā api yeṣāṃ pareṣāṃ a-	<b>sat</b> -kalpanā-atīta-an-āgata-viṣayaṃ yogi-jñānam a-
0001104	ātmīya-sneham prasūte, sa dveṣā-ādīn ity	<b>sat</b> -kāya-darśana-jāḥ sarve tṛṣṇā-ādayo doṣāḥ. tad
0001810	śaikṣebhyaḥ, teṣāṃ an-abhisamśkārikāyāḥ	<b>sat</b> -kāya-dṛṣṭer a-prahāṇāt, tat-samudācāra-kāleṣu
0014904	-jāti-bheda-prasaṅgād ity arthaḥ. tataś ca a-	<b>sat</b> -kārya-vādaḥ syād ity abhyupeta-hāniḥ. atha vā
0014007	dvi-grāhyam iti. nanu samsthānam a-dravya-	<b>sat</b> . tat kutas tasya dvi-grāhyatā. na eṣa doṣaḥ.
0007401	yathā-tattvam iti. katham punar a-vibhaktam	<b>sat</b> tathā pratibhāsate. yathā mantra-ādy-upapluta
0017405	jñāna-viśeṣa-utpādāt. anyad ity-ādīnā yad a-	<b>sat</b> , na tat pratyakṣam, kha-puṣpa-vat. tathā ca
0011701	-phalaṃ bhavitum arhati ity arthaḥ. yad a-	<b>sat</b> , na tat pramāṇa-phalam, atyanta-a-bhāva-vat.
0017104	iti. praśamsāyāṃ api sac-chabdo vartate,	<b>sat</b> -puruṣa iti yathā. tat sīdaty anyad apy atra
0016505	yukta iti sambandhaḥ kartavyaḥ, na eva	<b>sat</b> -prayogo yukta ity evaṃ vā. pratiyogy atha ity
0016505	samprayogo bhavati iti. atha ca niyamān na	<b>sat</b> -prayogo yukta iti sambandhaḥ kartavyaḥ, na
0006710	eva kārakam. ato vyāhatam etad iti. tad a-	<b>sat</b> , yato vastuno '-bhede 'pi yo 'yaṃ dharma-
0016405	atīśayo vā, yatra utpanne buddhir utpadyate.	<b>sat</b> -samprayoga ity asya indriyāṇām ity anena
0016310	anyathā prāpta-kaivalye 'pi puṃsi syād iti.	<b>sat</b> -samprayoga ity-ādi. asya sambandhaḥ — atha
0016312	dharmo na upalabhyata iti darśayann āha —	<b>sat</b> -samprayoga ity-ādi. sataḥ satā vā samprayoga
0004405	vikalpena anubadhyate. na hi sāmānyam vastu-	<b>sat</b> siddha-anta iṣyate. tasmāt sā eva tad
0007813	ca iti. viṣaya-ākāra-viṣaya-jñāna-ābhāsam	<b>sat</b> sva-rūpeṇa api pratibhāsata ity arthaḥ.
0006602	viṣaya-ākāratām dadhānam nir-vyāpāram api	<b>sat</b> sva-viṣaye 'dhigama-ātmanā vyāpāreṇa khyāti,
0003201	-pratyāyaka-liṅga-āśrayeṇa utpanno vastunaḥ	<b>sata</b> eva ākārān adhyavasyati. ato varṇa-sāmānye
0016501	tasya anyatara-a-bhāve '-sambhavāt. nanu	<b>sata</b> eva ity eva-kārād eva niyamasya gatavān
0016414	ca a-sad-vyudāsa iti vyāpaka-viruddham āha.	<b>sata</b> eva iti. dvi-ṣṭhatvāt tasya anyatara-a-bhāve
0016508	siddha-sādhanam āha. kim-arthaṃ punaḥ prak	<b>sata</b> eva iti bruvatā ṣaṣṭhī-samāso darśitaḥ,
0016503	vākya-bhedaṃ ca kṛtvā evaṃ vyākhyeyam —	<b>sata</b> eva iti yo 'yaṃ niyamaḥ, asmān niyamāt sata
0002207	-sāmarthya-lakṣaṇam tu yat prāmānyam tasya	<b>sata</b> eva pramāṇa-paridṛṣṭa-vastu-sādhyā-artha-
0016504	sata eva iti yo 'yaṃ niyamaḥ, asmān niyamāt	<b>sata</b> eva samprayogo bhavati iti. atha ca niyamān
0002102	-siddhiḥ. tatra para-pramāṇasya a-pramāṇasya	<b>sato</b> 'py āropita-pramāṇa-sva-bhāvasya na etat
0005811	-pravṛttatvād iti. tad dhi tān samvṛti-	<b>sato</b> 'rtha-antaratvena kalpayad utpadyate.
0016512	bhāvena bhāva-lakṣaṇam ity anena vā. na ca a-	<b>sato</b> nimittatvaṃ lakṣaṇatvaṃ ca sambhavati. tataś
0016401	darśayann āha — sat-samprayoga ity-ādi.	<b>sataḥ</b> satā vā samprayoga iti vighrahaḥ.
0017809	-upacāra-buddhayo 'py evam-prakāra eva. a-	<b>satā</b> api vā a-bheda-upacāraṃ kurvanti, yathā
0008611	api prathamam an-upajāta-prajñā-atīśayena	<b>satā</b> . paścād vyavadāta-buddher asya tatra a-sāra-
0016401	āha — sat-samprayoga ity-ādi. sataḥ	<b>satā</b> vā samprayoga iti vighrahaḥ. sampragrahaṇam
0000807	a-tad-darśinaḥ pratikṣepaḥ sambhavati,	<b>satām</b> apy eṣāṃ a-jñānāt, ata eva virodha-a-
0017002	tasya a-vṛttir ity a-sad etat. tathā hy a-	<b>satām</b> api mṛga-tṛṣṇā-ādīnām samprayogo dṛṣṭaḥ.
0009203	vyāpaka-viruddham prasaṅgam āha. nanu dravya-	<b>satām</b> eva sa parama-aṇūnām ākāraḥ. ta eva hi
0009507	tad adhikṛtya ucyate. prak teṣāṃ eva dravya-	<b>satām</b> tad rūpam ity an-eka-ākāra-artha-vādino
0000104	anugrḥṇan prāptaiḥ parato 'pi hi vastubhiḥ	<b>satām</b> ślāghyaḥ   labdhair anya-matair api tat
0005102	para-mata-apekṣam etad viśeṣaṇam uktam, evaṃ	<b>saty</b> a-kriyamāṇe 'smin para-mata-apekṣe viśeṣaṇe
0018201	-pramāṭṛ-avasthā-upamardena ity arthaḥ. evaṃ	<b>saty</b> a-nitya iti. yad vikāri, tad a-nityam, ghaṭa
0013412	anyathā, indriya-bhede grahaṇa-bhede ca	<b>saty</b> a-bhede na eva iti yāvat. yatra ca ity-ādīnā
0006913	tatra viṣaya-vyavahārāt. tasya ity-ādi.	<b>saty</b> a-sati vā bāhye 'rtha ubhaya-ābhāsam jñānam
0003612	pūrva-apara-kāla-dṛṣṭāv arthau bhinnau, evaṃ	<b>saty</b> atasmimṣ tad-bhāva-adhyāropo viparyāsa eva,
0010408	niṣ-prayojanasya api nirdeśaḥ kriyate, evaṃ	<b>saty</b> atiprasaṅga iti darśayann āha — jñāna-sva-
0015912	manasā eva anubhūtasya smaraṇam iṣyate, evaṃ	<b>saty</b> an-anubhūte 'rthe smaraṇam syāt, tasya
0014401	-anyatve 'pi kārya-kāraṇa-bhāva iṣyate, evaṃ	<b>saty</b> an-iṣṭam idam āpadyata iti darśayann āha
0009207	-ābhāseṣu vijñāneṣu. tat-samudāye prajñapti-	<b>saty</b> api iti nīla-ādi-parama-aṇu-samudāye. sa hi
0011001	vaktu-kāmo bahir-nirgatim abhyupetya āha —	<b>saty</b> api ca ity-ādi. anyathā ity-ādīnā bahir-
0009509	-abhidhitasayā pratyakṣatā anujñātā. samprati	<b>saty</b> api tasmimṣ tasya apy a-dṛṣyatvena an-
0012505	-eka-indriya-grāhyatvaṃ nibandhanam. yadi ca	<b>saty</b> api tasmin dravye bhede na iṣyate, rūpa-
0007314	jñānasya grāhaka-ākāra-ādi-vibhāgaḥ, yena a-	<b>saty</b> api bāhye 'rthe pramāṇa-ādi syād iti. atas
0012509	grahaṇa-bhedena bhāvyaṃ. nanu dravye	<b>saty</b> api bhinna-indriya-grāhyatve na bhavati
0016516	kalpanā-atīta-an-āgata-viṣayaṃ yogi-jñānam a-	<b>saty</b> api samprayoge bhavati iti, tan-nirākaraṇa-
0001011	-vaśena utpatti-deśa-gamanād ānantaryāc ca.	<b>saty</b> api hy a-jñāne vāñchā-antareṇa pravṛtter a-
0015301	ca manaso bāhye 'rthe sāksād-vṛttiḥ, evaṃ	<b>sati</b> itareṣāṃ indriyāṇām tatra vṛttir apārthikā
0009215	yathā ity-ādi pakṣa-antara-upanyāsaḥ. evaṃ	<b>sati</b> ity-ādi. dravya-ādiṣu yaj jñānam, tasya

0016510	tathā hi śabareṇa sati samprayoge, na a-	<b>sati</b> iti bruvatā karma-dhārayo 'yam iti
0016008	-vṛtti-kṛtam anugrahaṃ na apekṣate, evaṃ	<b>sati</b> indriyāṇaṃ sarvathā eva ānarthakyam syāt,
0001706	'vasthitasya pūrva-duḥkha-hetu-nirodhe	<b>saty</b> uttara-duḥkha-hetv-an-utpatti-lakṣaṇo 'vasthā
0001512	phala-sampat-saṅgrhīta uktaḥ. tasminn a-	<b>saty</b> utplutya-ādi-gamana-vad vāk-prāpaṇīyasya
0013014	tad-buddhy-a-bhāvād iti. yo yad-a-grahe	<b>saty</b> upalabdhi-lakṣaṇa-prāpto na upalabhyate, na
0009307	pratyekaṃ parama-aṇuṣu jñānaṃ syāt, evaṃ	<b>saty</b> eka-ekena parama-aṇunā tad vyapadiśyeta.
0001602	-mārga-prakāśana-pāṭavam syāt. tasmims tu	<b>saty</b> ete doṣa na bhavanti iti darśayitum prahāṇa-
0016902	vaktavyam. syād etat — sva-rūpa-nirdeśe	<b>saty</b> evaṃ-lakṣaṇaṃ pratyakṣam iti sva-rūpa-
0006503	ity etat siddhaṃ bhavati. na ca evaṃ	<b>sati</b> kaścīd virodhaḥ, kalpanā-jñāna-vat. yathā hi
0008411	an-antāni prasajyanta ity arthaḥ. tathā	<b>sati</b> ko doṣa ity āha — viśaya-antara-sañcāra
0012907	-ādinā eva nirākṛtam. yukty-anuvidhāyitve hi	<b>sati</b> tathā-vyākhyānaṃ śobheta. yukti-virodhe tu
0004911	vā anubhūtam, tādrśa-darśanād asya prabodhe	<b>sati</b> tad eva idam iti smṛti bhavati. tato
0017903	vā pratyakṣa-śruteḥ pravṛtti-nimittam. a-	<b>sati</b> tasmin sā na pravartata iti. yasyā
0017409	iti vyāpaka-viruddham. syād etat — a-	<b>sati</b> tasminn a-buddhi-janma-hetor api
0010012	a-vyabhicāri-grahaṇaṃ kartavyam. nanv a-	<b>sati</b> tasminn akṣa-upaghāta-jaṃ yad vyabhicāri-
0017002	eva sādhanam sūcayati. syād etat — a-	<b>sati</b> tasya a-vṛttir ity a-sad etat. tathā hy a-
0007908	jñānaṃ yathā-ukta-ākāra-viśiṣṭam syāt. a-	<b>sati</b> tv asmin yathā viśayaḥ sva-jñānaṃ na
0015607	na etad asti. evaṃ bāhya-artha-grahaṇe	<b>sati</b> dvayor apy eka-artha-kāritvād ānarthakyam
0013006	rūpa-sparśayoḥ sahadhara-upalakṣaṇatve 'pi	<b>sati</b> na gandha-ādi-samudāya-mātra-viśayatā uktā
0010310	nāma. yadi tato 'nyatra bhāvaḥ, evaṃ	<b>sati</b> nīlatvaṃ bhramarasya viśeṣaṇaṃ syād a-
0010908	atha cikitsā-kāle pāda-ādau sannihitam, evaṃ	<b>sati</b> pāda-āde rūpa-grahaṇa-prasaṅgaḥ. tasmāt sva-
0010304	-artha-sannikarṣa-utpannam iṣyate, evaṃ	<b>sati</b> pūrva-anubhūta-smaraṇa-an-antaraṃ niścaya-
0006311	ca. yathā-uktāc ca jñānāt pravṛttaḥ puruṣo '	<b>sati</b> pratibandhe niyamena abhīṣṭam śāṅkha-ādi-
0006310	ca vaktum — yato jñānāt pravṛttaḥ puruṣo '	<b>sati</b> pratibandhe niyamena abhīṣṭam artham
0006305	eva nyāyayam. tathā hi tataḥ pravartamāno '	<b>sati</b> pratibandhe niyamena śāṅkha-ādi-vastu-mātra-
0016901	ity etāvad eva dharmasya a-nimittatvaṃ, evaṃ	<b>sati</b> pratyakṣam a-nimittam, vidyamāna-
0004202	-anusmṛta-vikalpa-antara-sammukhī-bhāve ca	<b>sati</b> pratyupasthita-viśaya-grāhi vikalpakaṃ jñānaṃ
0011603	artha-antara-phala-vādina idam an-iṣṭam evaṃ	<b>sati</b> prasajyata ity āha — yady artha-antare 'pi
0015904	syād etat — tasmims tv indriya-vyavasāye	<b>sati</b> bāhya eva arthe mano 'nuvyavasāyaṃ kuruta
0007114	grāhaka-ākāraḥ pramāṇam iṣṭam, tathā	<b>sati</b> bāhye 'rthe prameye grāhaka-ākāra eva
0007113	-ākārasya pramāṇyaṃ vakṣyati. tataś ca a-	<b>sati</b> bāhye 'rthe prameye yathā sva-saṃvedana-
0007112	api tu yadā api viśayam, tadā api iti. iha a-	<b>sati</b> bāhye 'rthe sva-saṃvedana-phala-vyavasthāyām
0002003	ucyate — sāmānyā-viśeṣaḥ, yasmin	<b>sati</b> bhagavān an-adhigatam arthaṃ gamayati tatra
0012207	na upādhyāya iti. so 'pi bhavan niścayo '	<b>sati</b> bhrānti-kāraṇe bhavati. tasmān na anubhūta
0013413	grahaṇa-bhedān nīla-ādiṣu bhedaḥ, evaṃ	<b>sati</b> yatra indriya-bhedo grahaṇa-bhedaś ca asti,
0017203	tataḥ samprayoga-śabdena na arthaḥ,	<b>sati</b> yad buddhi-janma tat pratyakṣam ity etāvātā
0010601	iti prasiddham etat. prāpti-grahaṇe tu	<b>sati</b> yāvātā bhāgena prāptiḥ, tāvat eva grahaṇaṃ
0013001	tena yady api kalpita-viśayam, tathā api	<b>sati</b> rūpa-ādy-upalambhe tasya bhāvān marīcikā-
0006913	viśaya-vyavahārāt. tasya ity-ādi. saty a-	<b>sati</b> vā bāhye 'rtha ubhaya-ābhāsaṃ jñānaṃ
0011911	iti sambandhaḥ. sāmānyā-pratyakṣiṇaḥ saṃśaye	<b>sati</b> vicārayato viśeṣa-rūpeṇa artha-avadhāraṇam
0006702	ata eva. na apy artha-ālocanam, a-	<b>sati</b> viśaya-sārūpye 'rtha-ālocanasya eva a-
0000810	medha-āder guṇa-viśeṣasya darśanāt tadvat	<b>sati</b> saṃskāre 'nyasya api sambhāvāt sambhavad-
0017006	sad-grahaṇaṃ yuktam iti. syād etat — a-	<b>sati</b> sad-grahaṇe dvi-candra-ādi-jñānasya api
0016514	tad-bhāvena vā tad-bhāvo lakṣyate, evaṃ	<b>sati</b> samprayogaḥ sann ity etad gamyata eva. syād
0016510	doṣa iti sūcana-artham. tathā hi śabareṇa	<b>sati</b> samprayoge, na a-sati iti bruvatā karma-
0012016	'bhidhāsyati. yadi indriya-artha-sambandhe	<b>sati</b> sarva-ātmanā grahaṇaṃ prasajyate, tadā
0000908	ye mano-guṇāḥ, te 'tyanta-abhyāsa-sambhave	<b>sati</b> sātmi-bhavanti, śrotriya-joṭiṅga-nairgrhṇya-
0016004	kāryam eka-artha-kāritvam iṣyate, evaṃ	<b>sati</b> sāmānyam indriyāṇaṃ na syāt, arthavattā na
0003110	-sāmānyena a-nityatva-ādīn yojayati, evaṃ	<b>sati</b> sāmānyasya eva a-vastuno 'nityatva-ādayo
0011702	tat pramāṇa-phalam, atyanta-a-bhāva-vat. a-	<b>sati</b> ca nivṛttiḥ. viruddha-vyāptaḥ. pradīpasya
0017716	sarva-prakāreṇa artha-adhigame vartamānā	<b>sati</b> na pratyakṣa-dhīr bhaved iti sambandhaḥ. na
0011616	jñānaṃ. vyāpaka-viruddham āha. nivṛttir na a-	<b>sati</b> phalam iti. a-jñāna-ādy-a-bhāvo hy a-jñāna-
0006006	pūrva-anubhūta-artha-kalpanā-jñānaṃ tṛtīyam.	<b>sataimiram</b> ity anena indriya-upaghāta-jaṃ ca
0017608	anusandhāne tu viśeṣaṇa-viśeṣyayor vastu-	<b>sator</b> api na indriya-dhiyaḥ śaktiḥ. tathā hi
0009606	arthāḥ pañca gandha-ādayas tad-āśrayāḥ karma	<b>sattā</b> -ādayaś ca. teṣāṃ sannikarṣaḥ sambandhaḥ. sa
0018013	kāryasya samavāyo buddher janma iṣṭam, yadi	<b>sattā</b> -ādīnāṃ jñāne kārye samavāyaḥ, ubhayathā api
0005503	tasya te vedyā eva na syuḥ. na hi jñāna-	<b>sattā</b> eva arthānāṃ saṃvedanā yuktā, tasyaḥ
0018005	ātmani sva-kāraṇe buddheḥ samavāyaḥ	<b>sattā</b> -guṇatva-buddhitva-samavāyo vā jñāne kārye.
0012306	iti. atra sāmānyā-grahaṇena mahā-sāmānyam	<b>sattā</b> grhyate. viśeṣa-grahaṇena dravyatva-ādīni

0012308	sāmānyāny eva etāni viśeṣa-śabdena ucyante.	<b>sattā</b> sāmānyam eva, na viśeṣaḥ. śeṣāṇi sāmānyāni
0005905	-samayam āśritya artha-antara-bhūtaṃ karma	<b>sattām</b> ghaṭatva-ādi saṃyoga-ādi ca yathā-kramam
0009708	śrotreṇa. śabda-jātau tu samaveta-samavāyāt.	<b>sattāyām</b> tu dravya-samavētāyām saṃyukta-samavāyāt,
0001514	vā a-vyākṛta-avasthāyām na sakala-	<b>sattva</b> -artha-karaṇa-samarthaḥ syāt, na vā pātava-
0001502	suta-pathya-bhojanāya prasādhita-āhārā mātā.	<b>sattva</b> -artha-karaṇāya sattva-kṛpayā duḥkha-kṣaya-
0000305	vartate. tac chāsanaṃ kurvan bhagavān bodhi-	<b>sattva</b> -avasthāyām śāstrī-śabdena uktaḥ. sugatāya
0001607	ataḥ kārya-viśeṣo darśitaḥ. karuṇā tu bodhi-	<b>sattva</b> -avasthāyām eva yā sva-rasa-vāhiny abhūt,
0014403	tad a-bhinnaṃ, śabda-sva-rūpa-vat. tathā ca	<b>sattva</b> -ādayaḥ. yad an-ekasmāt sattva-āder a-bhinna
0014703	-ādinā eka-indriya-prasaṅgaṃ pariharati, ye	<b>sattva</b> -ādayaḥ śabde tebhyo 'nya eva rūpa-ādy-
0014109	yathā caitanya-a-bhede 'pi bhidyamānaḥ	<b>sattva</b> -ādayo na tad-ātmakāḥ. saṃsthāna-a-bhede
0013815	-bheda-vyavacchedāya. na hi śabda-ādinām	<b>sattva</b> -ādi-guṇa-sva-bhāvānām sva-rūpa-bhedo 'sti.
0014406	sva-bhāvam. yathā bahavaḥ pumāṃsaḥ. tathā ca	<b>sattva</b> -ādi. yad ekam, na tat sattva-ādibhyo '-
0015003	āha. an-eka-rūpe hi iti śabdātva-guṇatva-	<b>sattva</b> -ādi-rūpa-bhedena. sa ca eka eva iti sukha-
0014414	apy an-citra-ākārā iṣyate sā api, citratvāt	<b>sattva</b> -ādi-samudāyasya. na bhinna ity-ādinā sādhyā
0014406	tathā ca sattva-ādi. yad ekam, na tat	<b>sattva</b> -ādibhyo '-bhinna-sva-bhāvam. yathā ekā
0014402	an-iṣṭam idam āpadyata iti darśayann āha —	<b>sattva</b> -ādinām vā ity-ādi. yad ekasmāc chabdād a-
0014104	-kāraṇānām ca śabda-ādinām tat-kāraṇānām ca	<b>sattva</b> -ādinām. nanu mātra-ādinām eva tulya-
0014403	-vat. tathā ca sattva-ādayaḥ. yad an-ekasmāt	<b>sattva</b> -āder a-bhinna-sva-bhāvam, tad an-ekam,
0001503	prasādhita-āhārā mātā. sattva-artha-karaṇāya	<b>sattva</b> -kṛpayā duḥkha-kṣaya-upāyaṃ sādhitavān a-
0013202	-viśayāḥ. tad yathā daṇḍa-daṇḍinaḥ. tathā ca	<b>sattva</b> -tadvanto guṇatva-tadvantaś ca. sva-bhāva-
0014313	-ādi sarvaṃ pūrvavat. ayaṃ tu viśeṣaḥ. rajaḥ	<b>sattva</b> -tamasoḥ śabda-bhāvāya pravṛttiṃ karoti.
0001009	-pūrvako 'śuci-sthāna-parigrahaḥ. an-anya-	<b>sattva</b> -neyasya abhirati-pūrvakaś ca garbha-ādi-
0001006	eva prādhānyena evam avagatavān. yo 'n-anya-	<b>sattva</b> -neyasya abhirati-pūrvako hīna-sthāna-
0014314	śabda-bhāvāya pravṛttiṃ karoti. tamaḥ	<b>sattva</b> -rajasoḥ śabda-bhāvāya pravṛttiṃ
0000916	-abhyāso jagac-chāsana-śabdena uktaḥ, tasya	<b>sattva</b> -śāsana-yogya-upāyatvena tad-anya-upāya-
0009212	-aṅv-ākāratvāt samūha-ākārasya parama-artha-	<b>sattvam</b> , dravya-saṅkhyā-ādinām api parama-aṅv-
0010006	yathā asāv upalabhyate, tathā tasya a-	<b>sattvam</b> , yathā marīcikā-āder viśayasya. sa ca
0014311	uktam ity-ādinā hetutva-abhyupagamam āha.	<b>sattvam</b> śabda-kāryaṃ praty ākhyāya śabda-ātmanā
0009212	ādinām api parama-aṅv-ākāratvāt parama-artha-	<b>sattvam</b> syāt. tataś ca tad-ākāra-vijñānaṃ
0001408	ācaṣṭe. tāryante saṃsāra-sāgaram anena	<b>sattvā</b> iti tāraṇaḥ sva-dṛṣṭa-mārga-upadeśaḥ. sa
0009303	na ca tatas tad utpadyate, teṣāṃ tattvato '-	<b>sattvāt</b> . ato na taj-jñānasya pratyakṣatā-
0009117	-sad-ālambanatvaṃ tu samūhasya a-dravya-	<b>sattvāt</b> . anena yat saṃvṛti-sad-ālambanam, na tat
0012018	sannikarṣo hetur iṣyate, tasya a-dravya-	<b>sattvāt</b> . api ca asmākaṃ cakṣur-ādinā api sarvathā
0003712	prṭhak-karaṇam. a-tulya-kakṣatvaṃ tu nāmnaḥ	<b>sattvāt</b> , jāty-ādinām tu tad-viparyayāt.
0016707	eva, parama-arthato 'tīta-an-āgatayor a-	<b>sattvāt</b> , tathā api tasya sphuṭa-atīta-an-āgata-
0008909	vyapadiśyante tasmād utpadyante, tasya a-	<b>sattvāt</b> . na etad asti, pāramparyeṇa api tata
0009813	āśraye bhavati taṃ ca vyabhicarati, tatra a-	<b>sattvāt</b> , yathā nīlatvam utpalasya. na ca asti
0008915	-ādinām viśayasya vyapadeśa-hetos tadānīm a-	<b>sattvād</b> a-janakatvam, tad idam anumāne 'py a-
0009002	viśayo vyapadeśa-hetuḥ, tac ca saṃvṛti-	<b>sattvād</b> a-janakam. tato na teṣāṃ pratyakṣatā iti
0017611	sva-matena tu jāti-dravyayor apy a-	<b>sattvād</b> a-sad-ālocanam iti darśanāya tvan-matyā
0008709	na tu tat tebhyo bhavati, teṣāṃ saṃvṛti-	<b>sattvena</b> ākāraṇatvāt. rūpa-ādibhya eva hi tathā-
0001613	-satya-upadeśaḥ. taṃ duḥkha-upāśama-hetuṃ	<b>sattvebhyo</b> deśitavān bhagavān iti sa teṣāṃ tad-
0001914	śiṣyāya upadiśann upādhyāyo viduṣā śiṣyeṇa.	<b>sattvebhyaḥ</b> śreyo-bhūtam ācaṣṭe ca tad-ākhyāne ca
0001612	vyākhyā kriyate. atha vā tāyo 'viparīta-	<b>satya</b> -upadeśaḥ. taṃ duḥkha-upāśama-hetuṃ
0001708	prāg eva saṅkṣepato darśitam. tasmād bhavati	<b>satya</b> -catuṣṭaya-darśanān muktiḥ. tataś ca tad-
0005701	-arthaḥ. tena yad bhūta-artha-viśayam ārya-	<b>satya</b> -darśanavat, tad eva pramāṇam, na a-bhūta-
0001803	-a-vyāhatyā sarvatra pravacane catur-ārya-	<b>satya</b> -deśanāyā eka-vākyatvāt. śeṣaṃ punar atra
0001805	a-śeṣa-jñānam anumīyate citrair upāyair	<b>satya</b> -prakāśanāt. śrāvakāṇāṃ tu kiñcin-mātraṃ
0000204	paraḥ puruṣa-arthaḥ pratibaddhaś catur-ārya-	<b>satya</b> -lakṣaṇe tattve tad-viśayaṃ jñānam āśādyā
0001415	tadā a-nṛtaṃ vakti. tad yathā anyāḥ kaścit	<b>satya</b> -vacana-kāle. na santi ca sugata-avasthā-kāle
0016712	-balāt, karma-devatā-ādy-adhiṣṭhāna-balāt	<b>satya</b> -svapna-darśana-vat. tato niṣ-prayojanaṃ sad
0015011	yāvataś śabda-ādīṣu guṇānām bhedo 'bhyupetaḥ.	<b>satyam</b> , abhyupagataḥ. sa tu vyakti-bhedo na sva-
0001214	-lakṣaṇo 'vasthā-viśeṣaḥ, yasya nirodha-	<b>satyam</b> ity ākhyā, sa eva viśeṣaṇa-traya-viśiṣṭaṃ
0001207	sva-bhāvaḥ. ayam eva ca upāya-abhyāso mārga-	<b>satyam</b> ity ucyate. tasya evaṃ-vidhād upāya-
0001010	sā eva ca tṛṣṇā prādhānyena śāstre samudaya-	<b>satyam</b> ity ucyate prādhānyam punas tat-
0003406	na idam pramāṇam iti yuktaṃ vaktuṃ syāt.	<b>satyam</b> etat, kiṃ tu pareṇa pramāṇa-antaram iti
0005703	apavādāl labhyate, tat kiṃ mātra-grahaṇena.	<b>satyam</b> etat, tathā api prādhānya-jñāpana-artham
0002707	-lakṣaṇābhyām anyat prameyam asti iti.	<b>satyam</b> etat. sva-lakṣaṇam eva prameyam yat puruṣa
0005711	vat. tathā ca kalpanā-jñānam iti sva-bhāvaḥ.	<b>satyam</b> etad ity-ādinā iṣṭa-siddhiṃ darśayati.

0001513	kuryāt, vṛṣālī-vāda-ādi-vad anyad apy a-	<b>satyaṃ</b> kadācid abhidhadyāt, nitya-a-samāhitatvena
0016515	sann ity etad gamyata eva. syād etat —	<b>satyaṃ</b> , gamyate, tathā api yeṣāṃ pareṣāṃ a-sat-
0011301	atiprasaṅgaḥ syāt. tat kutas tasya phalatā.	<b>satyaṃ</b> , tathā api yasya a-nīscaya-ātmakaṃ
0000210	— evaṃ-guṇaṃ sāsṭāraṃ praṇamya iti.	<b>satyaṃ</b> , śiṣṭa-prayoga-anusāritvād vivakṣāyā yadā
0004010	sarva-artha-pratyāyana-yogyā ity uktam.	<b>satyaṃ</b> , sā eva tv icchā lokasya a-sādhāraṇena
0001704	kathitavāṃś ca bhagavān. sva-bhāvaḥ. tāni ca	<b>satyāni</b> leśato darśitāni. yathā duḥkhaṃ pañca-
0008005	etaḥ jñānam ity eṣā smṛtir bhavati. tasyāṃ	<b>satyāṃ</b> anubhava-jñāna-hetur apy arthaḥ smaryate.
0016102	tatra — yathā pradīpa-prabhāyāṃ	<b>satyāṃ</b> cakṣuṣo vṛttiḥ, pradīpa-prabhā tu saha-
0012011	darśanāt kim etad ity a-viśeṣeṇa jighrkṣāyāṃ	<b>satyāṃ</b> tatra gatvā paśyati, tadā ayaṃ doṣa
0001909	uktā. na tu tathā-vidhāyāṃ phala-sampadi	<b>satyāṃ</b> tasyāḥ kaścana-upayogaḥ. yadi hi vinā api
0001804	eka-vākyatvāt. śeṣaṃ punar atra caturṣv ārya-	<b>satyeṣv</b> adhigatesv api jñānasya pratipādana-a-
0000702	prakaraṇa-ārambhe gauravam bhavati. yataḥ	<b>satsv</b> apy anyeṣu guṇeṣu prāmānyena guṇena stuvatā
0006808	vakṣyati. yad api idaṃ kalpyate —	<b>satsv</b> apy anyeṣu hetuṣu jñāna-kārya-a-niṣpattiḥ
0005807	adhyāropayanty utpadyate kalpanā. saṃvṛti-	<b>satsv</b> ity-ādinā saṅketa-samāśraya-samāropa-
0013811	tair hi ity-ādi. yathā-uktam — badhiraḥ	<b>satsv</b> indriyeṣu navasu śabdaṃ na śṛṇoti. tasmāc
0005903	-niveśinī. tathā deśa-antara-utpādiṣu, evaṃ	<b>satsu</b> , tathā bahuṣv eka-kāryeṣu samudāyeṣu, evaṃ
0006012	yathā ghaṭa-ādiṣu jñānaṃ saṃvṛti-	<b>satsu</b> mṛga-tṛṣṇā-ādiṣu ca udaka-ādi-jñānaṃ
0005808	dvitīyam. kiṃ punaḥ kāraṇaṃ saṃvṛti-	<b>satsu</b> yaj jñānaṃ tat pratyakṣa-ābhāsam ity āha
0013106	tato 'rtha-antara-vyavaccheda-viṣayam a-	<b>sad</b> -a-guṇa-vyāvṛtti-lakṣaṇam, yat sāmānyam tad-
0001013	karmaṇo 'pi tṛṣṇā eva pradhānam. tathā hi	<b>sad</b> api karma yāvad a-vidyā-pāṃsv-avacchāditaṃ na
0016601	etat, saptamy-antena eva samprayoga-śabdena	<b>sad</b> -artha-a-vyabhicāriṇā asyāḥ kalpanāyā
0000412	tathā hi tatra eva mukha-mātram idaṃ	<b>sad</b> -artha-nīter ity-ādeḥ ślokasya pūrva-ardhena
0009209	-san, tathā api nīla-pīta-ādi-jñāneṣu dravya-	<b>sad</b> -ākāro labhyate tvad-abhimatayā yuktyā. atha
0009210	vā teṣv iti nīla-ādi-parama-aṅguṣu dravya-	<b>sad</b> -ākāro labhyate. dravya-saṅkhyā-ādy-ākāreṣv
0009305	-aṅuṇām ālambanatva indriya-jñānasya saṃvṛti-	<b>sad</b> ālambanaṃ bhavati. kas tarhi doṣa ity āha
0009117	ity a-pratyakṣatā iti śeṣaḥ. saṃvṛti-	<b>sad</b> -ālambanatvaṃ tu samūhasya a-dravya-sattvāt.
0009304	taj-jñānasya pratyakṣatā-prasaṅgaḥ. saṃvṛti-	<b>sad</b> -ālambanatvam apy a-siddham. na hi sva-rūpeṇa
0009201	a-dravya-sattvāt. anena yat saṃvṛti-	<b>sad</b> -ālambanam, na tat pratyakṣam, smṛty-ādi-vat.
0017611	sva-matena tu jāti-dravyayor apy a-sattvād a-	<b>sad</b> -ālocanam iti darśanāyā tvan-matyā ity uktam.
0016412	tadā buddhi-viśiṣṭaṃ janma pratyakṣam. tatra	<b>sad</b> ity a-sad-vyudāsāya ity-ādinā yat samprayogād
0016712	-svapna-darśana-vat. tato niṣ-prayojanaṃ	<b>sad</b> ity etad a-kāryam eva. nanu ca na eva idaṃ
0006508	-upacāra-nibandhanam. pramāṇaṃ phalam eva	<b>sad</b> iti. pramāṇasya adhigamaḥ phalam. tac ca
0015705	bhavati. ato gaty-antara-a-bhāvād idaṃ apy a-	<b>sad</b> uttaraṃ brūyād ity āsaṅkya evam uktam.
0017002	syād etat — a-sati tasya a-vṛttir ity a-	<b>sad</b> etat. tathā hy a-satām api mṛga-tṛṣṇā-ādinām
0017303	na ca sac-chrutir indriya-arthe rūdhā ity a-	<b>sad</b> etat. tan nairantaryasya bādhakam iti.
0017410	-viśeṣaṇa-arthaṃ tat kartavyam iti. a-	<b>sad</b> etat. na hi sannikarṣasya buddhi-janma-a-
0008306	'sti. ato vivekena smṛtir bhaviṣyati iti. a-	<b>sad</b> etat. spaṣṭo hi bhedaḥ smṛti-nibandhanam.
0009116	akṛtvā ābhāsa ālambana-śabdena uktaḥ. saṃvṛti-	<b>sad</b> eva ālambanam ity a-pratyakṣatā iti śeṣaḥ.
0009003	eva uttaram. tathā hy anumānasya api saṃvṛti-	<b>sad</b> eva ālambanam. tataś ca tad a-yuktaṃ syāt,
0005910	na pṛthag-vacanaṃ tasyāḥ syāt, kiṃ tarhy a-	<b>sad</b> eva udaka-ādikaṃ tatra bhūta-saṅghāte saṅketa
0005805	-kalpanā-jñānam ekaṃ tāvad uktam. tathā hy a-	<b>sad</b> eva udaka-ādikaṃ artha-antaraṃ saṅketa-
0013105	upanyāsaḥ. viśeṣyā rūpa-ādayaḥ. tān bhinnān	<b>sad</b> guṇa iti ca anena viśeṣaṇena a-sambaddhān eva
0017005	samprayogaḥ. tataś ca na tan-niṣedhāya	<b>sad</b> -grahaṇaṃ yuktaṃ iti. syād etat — a-sati sad
0016516	bhavati iti, tan-nirākaraṇa-arthaṃ	<b>sad</b> -grahaṇaṃ iti. a-yuktaṃ etat, saptamy-antena
0016910	na śakyate vaktum. atas tat-pratītaye	<b>sad</b> -grahaṇaṃ iti. indriyāṅām iti tu vacanam
0017007	pratyakṣatā syāt. atas tan-nivṛttaye	<b>sad</b> -grahaṇaṃ iti. na etad asti, tasya samprayoga-
0017006	-grahaṇaṃ yuktaṃ iti. syād etat — a-sati	<b>sad</b> -grahaṇe dvi-candra-ādi-jñānasya api
0013013	— samudāya-viṣayaṃ tat, na punar vastu-	<b>sad</b> -ghaṭa-ādi-dravya-viṣayam ity āha — rūpa-ādy
0012309	bhavanti. tatra sāmānya-apekṣaṃ dravye	<b>sad</b> dravyam iti, viśeṣa-apekṣaṃ dravyaṃ pṛthivī
0001908	ca prāmānyam sa-hetukam. tato 'sya yuktaḥ	<b>sad</b> -bhāva iti hetu-sampad uktā. na tu tathā-
0017308	-vijñānam antareṇa api cakṣur-vijñānasya	<b>sad</b> -bhāvāt. atha prakāśanam, cakṣuṣa eva
0012102	grhīte 'pi tasmimś tathā bhrānti-nimitta-	<b>sad</b> -bhāvāt kvacid aṃśe nīscayo na bhavati ity a-
0007508	-itara-vyavasthā. upaplava-vāsanā-viśeṣa-	<b>sad</b> -bhāvāt. yato jala-ādi-pratibhāsino jñānāt
0013406	bhavati. tac ca a-yuktaṃ, hetv-antarasya api	<b>sad</b> -bhāvād ity ata āha — na ca ity-ādi. na ca
0000609	stotra-abhidhānam. stūyate 'nena iti stotraṃ	<b>sad</b> -bhūta-guṇa-udbhāvana-vacanam. abhidhānam iha
0016403	yogaḥ sa-saṃskāra upagrhīto bhavati. anyathā	<b>sad</b> -yoga ity etāvad eva brūyāt. samprayoga
0016602	nivāritatvāt. api ca asmākaṃ yogi-jñānaṃ	<b>sad</b> -viṣayam eva prāg eva ākhyātām. yad apy atīta-
0016413	-chabda upādeyaḥ. samprayoga-vat. tathā ca a-	<b>sad</b> -vyudāsa iti vyāpaka-viruddham āha. sata eva
0016412	-viśiṣṭaṃ janma pratyakṣam. tatra sad ity a-	<b>sad</b> -vyudāsāya ity-ādinā yat samprayogād gamyate,

0017106	na alam indriya-artha-pratyāyanāya, tathā	<b>sadana</b> -artho 'pi. tathā hi indriya-antara-arthā
0017202	pratipādanāya iti. yadi ca evam-prakāram iha	<b>sadana</b> -ādy abhipretam, tataḥ samprayoga-śabdena
0017201	uktam atra — asty artha iva sac-chabdaḥ	<b>sadana</b> -ādy-artho 'pi na alaḥ viśeṣa-pratipādanāya
0017204	api labdhatvāt. na hi tena vinā evam-vidhaḥ	<b>sadana</b> -ādi tvan-matyā sambhavati. tasmāt
0017113	eva vaktum iṣṭam. na ca evam-prakāram	<b>sadana</b> -ādi rajaḥ-prabhṛtūnām asti. tat kuto 'yaḥ
0017214	vyutpattau viśiṣṭasya eva artha-sambandhinaḥ	<b>sadana</b> -āder āśrayaṇāt. yathā go-śabdo go-jātāv
0017111	indriyasya viśaya-bhāva-upagamana-lakṣaṇam	<b>sadanam</b> atra vivakṣitam. praśamsā-artho 'py atra
0017204	-ādi tvan-matyā sambhavati. tasmāt saṃśleṣaḥ	<b>sadanam</b> upakāritvaḥ ca praśastatvam eṣṭavyam.
0000102	jayati sugataḥ kṛpā-ātmā dharmo nairyāṇikaḥ	<b>sadā</b> jayati   sakala-tri-bhuvana-pūjyaḥ prathita-
0003304	kācic calād vastunaḥ. tena antyaḥ kṣaṇam	<b>sadṛśa</b> -apara-a-pratisandhāyinaḥ pratyakṣeṇa
0003315	api siddhatvād iti cet, na, a-niścayāt.	<b>sadṛśa</b> -apara-utpattiyā hi sa eva ayam iti
0017013	sādṛśya-avasāyī mano-vikalpaḥ. tato jala-ādi-	<b>sadṛśa</b> -vastu-smaraṇam. tad-an-antaram tad eva
0009208	-aṇu-samudāye. sa hi yady api prajñapti-	<b>san</b> , tathā api nīla-pīta-ādi-jñāneṣu dravya-sad-
0017001	dadhi rakṣyatām iti yathā iti maniyate.	<b>san</b> -mātram ity-ādīnā pūrvakam eva sādhanam
0017004	-viśayatvāt pratyakṣa-ābhāsāḥ. ata eva a-	<b>santaḥ</b> . tato na taiḥ saha kasyacit samprayogaḥ.
0004413	te 'nyonya-sannidhāna-avasthā-prāptā eva	<b>santaḥ</b> pratyekaḥ vijñāna-upajana-samarthāḥ
0003915	— a-sādhāraṇa-hetuvād iti. akṣaṇi hi sva-	<b>santati</b> -patitasya api mano-vijñānasya indriya-
0015109	a-doṣa ity āha — antareṇa ity-ādi. yadā sva-	<b>santati</b> -patitām vṛtīm saṃvedayate, tadā līnga-a-
0015910	anyaḥ smarati iti. asmākaḥ tu — eka-	<b>santatau</b> jñāna-antara-anubhūtam api smaryata iti
0013108	dhi mānasam sāmānya-ākāra-anuraktam jñānam	<b>santam</b> api teṣāḥ bhedaḥ antar-dhāpya sva-ākāram
0015709	na tatra smārtaḥ pratyayo bhavati. tad yathā	<b>santāna</b> -antariyeṣv an-anubhūteṣu kāma-ādiṣu. an-
0004004	-sādhāraṇāḥ, nava-candra-ādi-prekṣāsv an-eka-	<b>santāna</b> -cakṣur-ādi-vijñāna-kāraṇatvāt tat-prṣṭha-
0004003	tathā hi viśayā mano-vijñāna-anya-	<b>santāna</b> -vijñāna-sādhāraṇāḥ, nava-candra-ādi-
0007602	-janana-vāsanā-viśeṣa-anugata eva hi citta-	<b>santāno</b> dhūma-ābhāsāḥ dhīyam utpādayati, na tu
0017010	na sarvadā, kiṃ tarhi yadā sūrya-raśmibhiḥ	<b>santāpitā</b> bhavanti, tadā kāraṇam bhavanti, na
0014714	eva parama-aṇavo 'parisaṅkhyātāḥ sarvatra	<b>santi</b> . eka-jātyāḥ teṣāḥ pradhānam ity ākhyātāḥ
0004103	tac ca kalpanā-rahitam pratyakṣam eva.	<b>santy</b> eva indriya-dhiyaḥ kalpanāḥ, kiṃ tu tā na
0005912	iti. ghaṭa-ādayas tu sva-upādānād anye na	<b>santy</b> eva. saṅketa-mātra-nimittā eva tad-
0014908	ādi. pānaka-ādayo 'pi na eva parama-arthataḥ	<b>santi</b> , kevalam vyavahāra-lāghava-arthaḥ ta eva
0001415	tad yathā anyaḥ kaścit satya-vacana-kāle. na	<b>santi</b> ca sugata-avasthā-kāle tasya a-nṛta-kāraṇāni.
0009302	na hi te nīla-ādi-parama-aṇu-vat tattvataḥ	<b>santi</b> . taiś ca jñānam vyapadiśyate ghaṭa-jñānam
0001414	brūyāt. yasya yadā a-nṛta-vacana-kāraṇāni na	<b>santi</b> , na sa tadā a-nṛtam vakti. tad yathā anyaḥ
0003713	parikalpitā hi jāty-ādayo na tattvataḥ	<b>santi</b> . nāma-jāty-ādīnām yojanā nāma-jāty-ādi-
0011012	cakṣur api. na hi tasya avayavāḥ	<b>santi</b> , yato bhāgena adhiṣṭhāne 'pi varteta. tataś
0002013	eva pramāṇa-prameya-tad-ābhāsa-ādi-nimittāḥ	<b>sandarbhāḥ</b> pramāṇa-prasaṅgena āyātavāt pramāṇa-
0008206	yasya hi jñānasya sannikṛṣṭo viśayaḥ, tatra	<b>sandeho</b> jāyate — kim ayam nīla-ākāro viśayasya,
0000812	tasmāc cheṣavad anumānam etat, vyatirekasya	<b>sandehād</b> a-samartham a-darśane 'pi vipakṣa-vṛtteḥ.
0003107	varṇa-ādi tasmād a-nityam ity evam manasā	<b>sandhatte</b> yojayati varṇatva-ādi-sāmānyam sāmānyena
0006904	yathā-sva-bhāvam niścayaḥ śakyate kartum iti	<b>sandhāno</b> bāhya-itara-pakṣayor ekena eva sūtreṇa
0003103	na tat pramāṇa-antaram. katham punas tat-	<b>sandhānam</b> ity āha — sva-sāmānya-lakṣaṇābhīyam
0012315	viśeṣaṇam viśeṣyam ca na gṛhṇāti tayoś ca	<b>sandhānam</b> na karoti, so 'pi tathā gṛhṇīyād iti
0012313	viśaya-ālocana-arthatvād ity asya vivaraṇam.	<b>sandhānam</b> yojanam. tasya sva-rūpaḥ darśayati idam
0003101	tasya ity a-nitya-āder varṇa-ādeś ca.	<b>sandhānam</b> yojanam. yat tat-sandhāne pravartate
0017613	ayam arthaḥ — viśaya-ālocana-arthatvān na	<b>sandhānam</b> viśeṣaṇair iti. tat kiṃ punar uktaḥ.
0003014	iti. na idam apahnūyate, kiṃ tu tasya	<b>sandhāne</b> na pramāṇa-antaram. ayam tāvat pūrvasya
0003102	varṇa-ādeś ca. sandhānam yojanam. yat tat-	<b>sandhāne</b> pravartate tan-nimittam jñānam, na tat
0012600	-arthatvena eva ity-ādi. rūpa-sparśayor hi	<b>sann</b> api bhedo yāvad bhinnena indriyeṇa na
0016514	vā tad-bhāvo lakṣyate, evam sati samprayogaḥ	<b>sann</b> ity etad gamyata eva. syād etat — satyam,
0011111	upadeśa-a-bhāvān na āgamaḥ, indriya-artha-	<b>sannikarṣa</b> -a-bhāvān na pratyakṣam, tathā katham
0017504	iti saṃskāra-sahitaḥ. mana-indriya-	<b>sannikarṣa</b> indriya-artha-sannikarṣaś ca akṣam
0010509	-vijñānāyor api pratyakṣatā iṣṭā tayoś ca	<b>sannikarṣa</b> -utpatty-a-sambhavaḥ. tam a-sambhavam
0010103	eva vyabhicāritvāt. dvi-candra-ādi-jñānam tu	<b>sannikarṣa</b> -utpanna-grahaṇena eva nirastam.
0010407	gamayati. tac ca lakṣyam indriya-artha-	<b>sannikarṣa</b> -utpannam ity anena eva siddham iti
0010501	-eka-deśena mānasam lakṣyate. indriya-artha-	<b>sannikarṣa</b> -utpannam ity anena tv indriya-artha-
0009604	ākṣapādānām iti gamyate. indriya-artha-	<b>sannikarṣa</b> -utpannam ity-ādi. indriyāṇi ghrāṇa-
0010015	ity evam vācyam syāt, na tv indriya-artha-	<b>sannikarṣa</b> -utpannam iti, tasya vyavacchedya-a-
0010304	kāryam yasya taj jñānam indriya-artha-	<b>sannikarṣa</b> -utpannam iṣyate, evam sati pūrva-
0010204	-śabdaḥ, tathā api prakaraṇād indriya-artha-	<b>sannikarṣa</b> -utpannāyām eva vartate. a-vyabhicārād
0009807	iti vīgrahaḥ. indriya-artha-grahaṇam tat-	<b>sannikarṣa</b> -upalakṣaṇa-artham. na asti vyapadeśya-

0017505	kalpayed iti. tasya abhiprāyaḥ — indriya-	<b>sannikarṣa</b> eva jñānasya a-sādhāraṇam kāraṇam. ataḥ
0006101	-jñāna-nivṛty-arthaṃ tad iti cet, na, artha-	<b>sannikarṣa</b> -grahaṇād eva an-artha-sambhūtasya dvi-
0010014	tad avaśyam kartavyam. na etad asti, artha-	<b>sannikarṣa</b> -grahaṇena eva tasya pratikṣepāt.
0010102	ca a-vyabhicāra iti. na hi indriya-artha-	<b>sannikarṣa</b> -jaṃ jñānaṃ vyabhicāri, mano-jñānasya
0009810	-ādi-sva-bhāvam itara-sva-bhāvaṃ ca indriya-	<b>sannikarṣa</b> -jaṃ jñānaṃ syāt, tata idam viśeṣaṇa-
0017810	'yam iti. na ca evaṃ-vidham indriya-ādi-	<b>sannikarṣa</b> -jaṃ jñānaṃ iṣyate. pratipāditam ca
0010305	bhavati ity anusmarāṇa-jñānam indriya-artha-	<b>sannikarṣa</b> -jaṃ prāpnoti. sāksād-grahaṇam
0012210	viśaya-ālocana-mātra-arthaṃ hi catuṣṭaya-	<b>sannikarṣa</b> -jam iti. pramāṇa-siddham indriya-
0010502	-utpannam ity anena tv indriya-artha-	<b>sannikarṣa</b> -jam. tataś ca indriya-artha-udbhava na
0010413	yas tu manyate — na eva indriya-artha-	<b>sannikarṣa</b> -jasya pratyakṣasya a-vyapadeśyatva-ādi
0017313	tena ayam pakṣo 'tyantam a-yukta iti	<b>sannikarṣa</b> -pakṣa eva āśraṇīyaḥ. tataś ca yathā-
0012012	gatvā paśyati, tadā ayam doṣa āpadyate.	<b>sannikarṣa</b> -vādinaś ca imam doṣam udbhāvayatā ayam
0006701	-sva-bhāvatvāt sarva-jñāna-hetutvāc na api	<b>sannikarṣaḥ</b> , ata eva. na apy artha-ālocanam, a-
0012013	-vādīno 'py udbhāvita eva bhavati. tathā hi	<b>sannikarṣo</b> 'rtha-grahaṇa-hetur ity eṣa doṣa
0017504	mana-indriya-sannikarṣa indriya-artha-	<b>sannikarṣaś</b> ca akṣam prati vartata ity ataḥ sā
0011810	guṇa-karma-jñānasya kāraṇam indriya-artha-	<b>sannikarṣaḥ</b> . tasya kāraṇam dravyam ghaṭa-ādi
0012302	sarva-jñānānām eka-viśayatā syāt. ātma-manaḥ-	<b>sannikarṣas</b> tv an-ālambanaḥ. tasya samavāyi-
0011816	smṛty-ādi-jñāna-sādhāraṇāḥ. indriya-artha-	<b>sannikarṣas</b> tu pratyakṣasya eva kāraṇam.
0011805	api bhāṣya-kāra-uktam asti indriya-artha-	<b>sannikarṣaḥ</b> pratyakṣam ātma-manaḥ-sannikarṣo vā
0011805	-artha-sannikarṣaḥ pratyakṣam ātma-manaḥ-	<b>sannikarṣo</b> vā iti. ataḥ sautram ity āha. dravya-
0016404	samprayoga indriyānām arthena sambandhaḥ	<b>sannikarṣo</b> vyāpāra-atīśayo vā, yatra utpanne
0009606	tad-āśrayāḥ karma sattā-ādayaś ca. teṣāṃ	<b>sannikarṣaḥ</b> sambandhaḥ. sa tu pañca-vidhaḥ
0012018	grahaṇam bhavati iti cet, na asmābhis tasya	<b>sannikarṣo</b> hetur iṣyate, tasya a-dravya-sattvāt.
0011814	'rtha-antarām. ataḥ śrāyasaka-ādayaḥ	<b>sannikarṣam</b> icchanti. a-sādhāraṇa-kāraṇatvād iti.
0011212	syāt. jñānasya ca ity-ādi. indriya-	<b>sannikarṣayoḥ</b> pramāṇatve na syāt phala-a-bhāvaḥ,
0011901	prādhānyād iti. ātma-manasoḥ prādhānyāt tat-	<b>sannikarṣasya</b> api prādhānyam. ataḥ sārāsvata-
0017411	-arthaṃ tat kartavyam iti. a-sad etat. na hi	<b>sannikarṣasya</b> buddhi-janma-a-hetutvaṃ sambhavati.
0011815	a-sādhāraṇa-kāraṇatvād iti. itare hi	<b>sannikarṣaḥ</b> smṛty-ādi-jñāna-sādhāraṇāḥ. indriya-
0013507	ādi-śabdena traya-sannikarṣād dvaya-	<b>sannikarṣāc</b> ca yathā-sambhavam. tataḥ ko doṣa ity
0013509	-sannikarṣād rūpa-ādiṣu karmasu ca. traya-	<b>sannikarṣāc</b> chabde. tatra dravyeṇa saha
0016909	atha api syād iti. ātma-indriya-mano- 'rtha-	<b>sannikarṣāj</b> jñānam utpadyate. sa ca rūpa-ādi-
0013511	chabdasya. dvaya-sannikarṣād ātma-manaḥ-	<b>sannikarṣāt</b> sukha-ādiṣu. tad evaṃ guṇa-karmasv a-
0013509	ca na sarvatra ity-ādi. tatra catuṣṭaya-	<b>sannikarṣād</b> ātma-mana-indriya-dravya-sannikarṣād
0013511	tatra eva ca samavāyāc chabdasya. dvaya-	<b>sannikarṣād</b> ātma-manaḥ-sannikarṣāt sukha-ādiṣu.
0011812	eka-artha-samaveta-kāraṇatvāc ca ātma-manaḥ-	<b>sannikarṣād</b> utpadyate. indriya-mano- 'rtha-
0013506	vācyam. kim ca tad api catuṣṭaya-ādi-	<b>sannikarṣād</b> eva utpadyata iti idam darśanam. ādi-
0013507	iti idam darśanam. ādi-śabdena traya-	<b>sannikarṣād</b> dvaya-sannikarṣāc ca yathā-sambhavam.
0011802	na ity ucyate. ātma-indriya-mano- 'rtha-	<b>sannikarṣād</b> yan niṣpadyate, tad anyat. pratyakṣam
0011710	iti. ucyate — ātma-indriya-mano- 'rtha-	<b>sannikarṣād</b> yan niṣpadyate, tad anyat. yad yato
0013509	-sannikarṣād ātma-mana-indriya-dravya-	<b>sannikarṣād</b> rūpa-ādiṣu karmasu ca. traya-
0011812	-sannikarṣād utpadyate. indriya-mano- 'rtha-	<b>sannikarṣās</b> tu tasya anugrahakāḥ. kecit tv iti.
0017802	śabdas triṣv eva vartate. pramāṇe mukhya iti	<b>sannikarṣe</b> pratyakṣa-pramitatvād iti prastha-
0012008	'rthasya yathā-yogaṃ pañca-vidhena	<b>sannikarṣeṇa</b> . tataś ca arthād a-vyatiriktatvāt
0008206	syāt. na etad asti. yasya hi jñānasya	<b>sannikṛṣṭo</b> viśayaḥ, tatra sandeho jāyate — kim
0011807	asti iti darśayati. tat punar guṇa-karmasu	<b>sannikṛṣṭeṣu</b> jñāna-niṣpatter dravyam kāraṇam
0013512	sukha-ādiṣu. tad evaṃ guṇa-karmasv a-	<b>sannikṛṣṭeṣu</b> jñāna-niṣpatter dravyam kāraṇam
0012007	na asty eva so 'mśaḥ, ya indriyeṇa na	<b>sannikṛṣṭyate</b> 'rthasya yathā-yogaṃ pañca-vidhena
0004413	ye parama-aṇavo jāyante, te 'nyonya-	<b>sannidhāna</b> -avasthā-prāptā eva santaḥ pratyekam
0010216	-an-antarām hi sāmānya-ākāreṇa artho buddhau	<b>sanniviśate</b> . tathā tatra a-sanniviṣṭasya nāma-
0007215	tathā hi yathā yathā-artha-ākāro jñāne	<b>sanniviśate</b> śubha-a-śubha-ādi-rūpeṇa, tathā tathā
0010301	artho buddhau sanniviśate. tathā tatra a-	<b>sanniviṣṭasya</b> nāma-jāty-ādi-yojanā na sambhavati.
0014215	ca iti. sukha-ādaya eva śabda-ādy-ātmanā	<b>sanniviṣṭā</b> ity ataḥ praśnaḥ. na tāvat pratyekam
0008710	ākāraṇatvāt. rūpa-ādibhya eva hi tathā-	<b>sanniviṣṭebhyas</b> tad bhavati. anumāna-jñānam apy
0014304	ity āha — na hi ity-ādi. pañca trayāṇām	<b>sanniveśa</b> -viśeṣā ity abhyupagamān na etat samasti.
0014003	-gandhāḥ pañca trayāṇām sukha-duḥkha-mohānām	<b>sanniveśa</b> -viśeṣā iti. tasmāc chabda-ākāra-
0006802	dhārayati, buddhyā grhṇāti iti na ayam vastu-	<b>sanniveśi</b> sādhyā-sādhana-vyavahāra ity a-codyam
0011011	-ātmanā viśayeṇa samprayuktatvāt tatra eva	<b>sannihito</b> na adhiṣṭhāne, tad-a-vyatiriktatvāc
0010908	cikitsyeta. atha cikitsā-kāle pāda-ādau	<b>sannihitam</b> , evaṃ sati pāda-āde rūpa-grahaṇa-
0010907	-sañcāreṇa cikitsā-prayogāt. anyathā tatra a-	<b>sannihitam</b> tena sambandham an-anubhavat katham

0008814	uktā. viṣaya-mātram ity atra yā tadānīm	<b>sannihitā</b> rūpa-ādi-vyaktiḥ, vijñānasya
0004201	-pratyakṣa-vādino 'pi tarhi gava-ādau	<b>sannihite</b> viṣaye tatra ca pratyakṣe pravṛtte
0007405	iti, yato 'n-upapluta-darśanaḥ tad-deśa-	<b>sannihitais</b> tathā na dṛśyante. evam iti yathā-
0016601	-artham sad-grahaṇam iti. a-yuktam etat,	<b>saptamy</b> -antena eva samprayoga-śabdena sad-artha-a
0016511	tatra api ca ayam a-nivāryo doṣaḥ, yat	<b>saptamy</b> eṣā nimitta-arthā syāt, yasya ca bhāvena
0014105	-ādīnām tu katham. tad-a-vyatirekāt te 'pi	<b>sama</b> -saṁsthānā ity a-codyam etat. sva-viṣaya-
0000607	ṣaṅṅam bhaga iti śrutih    iti. etac ca	<b>sagram</b> tathā-gata eva asti iti sa eva bhagavān.
0000605	-ādiṣu vartate, yathā-uktam — aiśvarya-	<b>samagrasya</b> vairasya yaśasaḥ śriyaḥ   jñānasya
0004310	āha — abhidharme 'pi ity-ādi. samaṅganam	<b>samaṅgaḥ</b> saṅgatir ity arthaḥ. cakṣur-vijñānena
0004311	saṅgatir ity arthaḥ. cakṣur-vijñānena	<b>samaṅgaḥ</b> so 'sya asti iti cakṣur-vijñāna-samaṅgī,
0004310	iti darśayann āha — abhidharme 'pi ity-ādi.	<b>samaṅganam</b> samaṅgaḥ saṅgatir ity arthaḥ. cakṣur-
0004311	samaṅgaḥ so 'sya asti iti cakṣur-vijñāna-	<b>samaṅgī</b> , cakṣur-vijñānena saṅgata iti yāvat.
0009513	āpater a-jñānatva-prasaṅgaḥ. atha dvitīyaḥ,	<b>samanantara</b> -atītam jñānam anya-viṣayasya api
0017101	api tad-arthena iti jala-ādīnā kalpītena,	<b>samanantara</b> -pratyaya-viśeṣa-vaśena eva utpatteḥ.
0005215	niyata-viṣayatā iti cet, yatas tasya yaḥ	<b>samanantara</b> -pratyaya-viśeṣaḥ sa sva-viṣaya-
0005305	etat uktam bhavati — indriya-jñānāt	<b>samanantara</b> -pratyayād utpannam iti. anena yad
0005213	bhavati — indriya-jñāna-viṣaya-janīta-	<b>samanantara</b> -rūpa-ādi-kṣaṇa-ālambanam iti. anena a
0011905	-virodham āha. yathā hy ātmano 'gny-ādi-	<b>samanusmṛti</b> -mataḥ pratyakṣam liṅgam ālocya-a-
0013902	bheda-bhinnāḥ, te bhinna-indriya-grāhya-jāti-	<b>samanvitāḥ</b> , śabda-sparśa-ādi-vat. tathā ca
0015910	jñāna-antara-anubhūtam api smaryata iti	<b>samaya</b> ity a-doṣaḥ. an-anubhūte vā smārta iti.
0006104	-jñānam tu siddham eva yathā-pūrva-anubhūta-	<b>samaya</b> -smṛti-bala-pravṛttam a-pratyakṣam ca iti.
0006106	a-pratyakṣatva-sādhanāya. yat pūrva-anubhūta-	<b>samaya</b> -smṛti-bala-bhāvi, na tat pratyakṣam. yathā
0005409	ca rāga-ādy-ātmani tat-saṁvedanena śabda-	<b>samayaḥ</b> . kāraṇa-a-bhāvaḥ. atra kecd āhur āśraya-
0005407	na āviṣṭa-abhilāpā. yena yatra śabdasya	<b>samayo</b> na gṛhītaḥ, na tac chabdena tam saṁyojya
0005402	tu tasya a-śakya-samayatvāt. viṣayī-kṛte hi	<b>samayaḥ</b> śakyate kartum. na ca an-utpannam rāga-
0005401	a-vikalpakatvam tu tasya a-śakya-	<b>samayatvāt</b> . viṣayī-kṛte hi samayaḥ śakyate kartum.
0005406	rāga-ādaya iti kiṁ kena vojyeta iti. a-śakya-	<b>samayatvād</b> rāga-ādīnām saṁvittir na āviṣṭa-
0005905	avastheṣu, a-tathā-bhūta-vyavacchedāya śabda-	<b>samayam</b> āśritya artha-antara-bhūtam karma sattām
0005713	sa-vikalpakam bhavati, sva-rūpaṁ ca a-śakya-	<b>samayam</b> yathā-uktam prāk. atas tatra adhigantavye
0002207	-siddhi-mātram bhavati. īpīta-artha-kriyā-	<b>samartha</b> -vastu-prāpaṇa-sāmarthya-lakṣaṇam tu yat
0017712	-viṣayaḥ, na sa tena a-bheda-upacāram kartum	<b>samarthaḥ</b> . tad yathā cakṣur-vijñānam śabdena. a-
0000411	-darśanena apy an-uktam abhyūhitum artham	<b>samarthaḥ</b> , tasya eva vyutpattir bhavati, na
0001514	-avasthāyām na sakala-sattva-artha-kāraṇa-	<b>samarthaḥ</b> syāt, na vā pāṭava-vipakṣasya sa-
0002602	-lakṣaṇam, keśa-ādi-sādhyā-artha-kriyāyām a-	<b>samarthatvāt</b> , na api sāmānya-lakṣaṇam, spaṣṭa-
0013113	tulya-gocaratā iṣṭā ced ity anaikāntikatva-	<b>samarthanāya</b> upanyāsaḥ. tulya-gocaratve hetum āha
0000812	anumānam etat, vyatirekasya sandehād a-	<b>samartham</b> a-darśane 'pi vipakṣa-vṛttech. na ca
0006306	śāṅkha-ādi-vastu-mātra-āyāta-artha-kriyā-	<b>samartham</b> artham abhisamīhitam āśādayati. atha
0002516	-ādīnā. tatra sva-lakṣaṇam yad artha-kriyā-	<b>samartham</b> . tad eva vastu. sāmānya-lakṣaṇam punas
0011008	pihita-adhiṣṭhānam eva hi tad viṣaya-grahaṇa-	<b>samartham</b> , na anyathā iti. śrotra-indriyam prati
0012600	an-ekam indriyam ekam artham paricchettum	<b>samartham</b> , na punar ekam an-ekam artham. an-ekē
0004615	nirākurvams tad eva nir-vikalpatvam	<b>samarthayate</b> — dharmiṇo 'n-eka-rūpasya iti. artha
0017711	ato na tena a-bheda-upacāram kartum sā	<b>samarthā</b> iti su-ucitam. yo yasya a-viṣayaḥ, na sa
0004414	eva santaḥ pratyekam vijñāna-upajanana-	<b>samarthāḥ</b> sañcita-śabdena uktāḥ. sañjātam citam
0011608	iṣyata eva, tac ca tvayā ātma-nidarśanena	<b>samarthitam</b> iti. evam tarhi ity-ādīnā yathā
0004906	-nirdeśena api pratyakṣasya a-vikalpatā	<b>samarthitā</b> bhavati. katham tarhi idānīm a-niścaya
0006308	tasmāt teṣām api samīhita-artha-kriyā-	<b>samarthe</b> śāṅkha-ādi-vastu-mātre yatra saṁvādas
0014004	chabda-ākāra-pariṇatāḥ sukha-ādayo yena	<b>samavasthitāḥ</b> saṁsthāna-bhedena, tataḥ saṁsthāna-
0014005	saṁsthāna-bhedena, tataḥ saṁsthāna-antareṇa	<b>samavasthitāḥ</b> sparśa-ādaya iti vyapadiśyante.
0010701	-ādīnām api nairantaryam. asti ca saṁyukta-	<b>samavāya</b> -lakṣaṇam ity a-doṣaḥ. yat tu uktam —
0018013	janma iṣtam, yadi sattā-ādīnām jñāne kārye	<b>samavāyaḥ</b> , ubhayathā api pratyakṣatvam na yujyate.
0009608	-samaveta-samavāyaḥ samavāyaḥ samaveta-	<b>samavāyaś</b> ca. tatra indriyasya dravyeṇa saṁyoga-
0018010	-janma tat pratyakṣam, evam api nityatvāt	<b>samavāyo</b> na kutaścid utpadyata iti nir-viṣayam
0018007	eva āśritam. sa vā yasmād bhāṣya-kṛto matena	<b>samavāyaḥ</b> pratyakṣam prāpnoti. na ca yuktam tasya
0018012	-matena. atha vā yadi sva-kāraṇe kāryasya	<b>samavāyo</b> buddher janma iṣtam, yadi sattā-ādīnām
0018005	buddheḥ samavāyaḥ sattā-guṇatva-buddhitva-	<b>samavāyo</b> vā jñāne kārye. mīmāṃsakair api tan-
0018009	tat pratyakṣam, mithyā-jñāna-vat. tathā ca	<b>samavāyaḥ</b> . viruddha-vyāptaḥ. atha vṛtti-kāra-
0009607	sa tu pañca-vidhaḥ saṁyogaḥ saṁyukta-	<b>samavāyaḥ</b> saṁyukta-samaveta-samavāyaḥ samavāyaḥ
0018005	ca kaṇabhujām ātmani sva-kāraṇe buddheḥ	<b>samavāyaḥ</b> sattā-guṇatva-buddhitva-samavāyo vā
0009607	saṁyukta-samavāyaḥ saṁyukta-samaveta-	<b>samavāyaḥ</b> samavāyaḥ samaveta-samavāyaś ca. tatra



0009608	-samavāyah saṃyukta-samaveta-samavāyah	<b>samavāyah</b> samaveta-samavāyaś ca. tatra indriyasya
0011903	'pi sarva-ṣiṣayatvāj jñānena eka-artha-	<b>samavāyāc</b> ca. evaṃ ca ity-ādinā śāstra-virodham
0012600	-vibhāgau paratva-a-paratve karma ca rūpi-	<b>samavāyāc</b> cākṣuṣāṇi iti siddha-antāt. na tv
0013511	na asti, vyomnaḥ śrotravāt tatra eva ca	<b>samavāyāc</b> chabdasya. dvaya-sannikarṣād ātma-maṇaḥ
0009708	sattāyām tu dravya-samavetāyām saṃyukta-	<b>samavāyāt</b> , guṇa-karma-samavetāyām saṃyukta-
0009701	-samavāyāt. rūpatva-ādiṣu saṃyukta-samaveta-	<b>samavāyāt</b> , tathā guṇatva-karmatvayoḥ. śabde tu
0012217	ca artha-ṣiṣayatvāt. nanu jñānam apy ātmani	<b>samavāyāt</b> tad-ṣiṣayam eva. na etad asti. jñānasya
0005412	-rūpāṇām. te hy ekasminn ātmani jñānena saha	<b>samavāyāt</b> tena eka-artha-samavāyīnā gr̥hyanta iti
0009701	-ādiṣu sāmānya-ṣiṣeṣu karmaṇi ca saṃyukta-	<b>samavāyāt</b> . rūpatva-ādiṣu saṃyukta-samaveta-
0009709	guṇa-karma-samavetāyām saṃyukta-samaveta-	<b>samavāyāt</b> , śabda-samavetāyām tu samaveta-
0009702	tathā guṇatva-karmatvayoḥ. śabde tu	<b>samavāyāt</b> . sa hi śravaṇa-śaṣkulī-paricchinna-
0009707	mano 'pi śrotreṇa. śabda-jātau tu samaveta-	<b>samavāyāt</b> . sattāyām tu dravya-samavetāyām
0009709	-samavāyāt, śabda-samavetāyām tu samaveta-	<b>samavāyād</b> iti. tad evaṃ pañca-prakārah sambandho
0009706	-indriye yaḥ samavaiti śabdaḥ, tasya indriya-	<b>samavāyād</b> grahaṇaṃ bhavati, yad ātmā manasā
0012301	jñānasya hi jñeyam ṣiṣayatvena abhimatam, na	<b>samavāyi</b> -kāraṇam. anyathā sarva-jñānānām eka-
0012302	-maṇaḥ-sannikarṣas tv an-ālabanaḥ. tasya	<b>samavāyi</b> -kāraṇāt ko 'nyo ṣiṣayaḥ syād ity an-
0003810	te 'rthā ucyante. daṇḍi ṣiṣāṇi iti samyogi-	<b>samavāyi</b> -dravya-bhedena udāharaṇa-dvayam. atra
0005412	ātmani jñānena saha samavāyāt tena eka-artha-	<b>samavāyīnā</b> gr̥hyanta iti svayaṃ prameya-rūpā eva.
0011811	ity ucyate. atra ca prādhānyād eka-artha-	<b>samaveta</b> -kāraṇatvāc ca ātma-maṇaḥ-sannikarṣād
0009607	-vidhaḥ saṃyogaḥ saṃyukta-samavāyah saṃyukta-	<b>samaveta</b> -samavāyah samavāyah samaveta-samavāyaś
0009608	saṃyukta-samaveta-samavāyah samavāyah	<b>samaveta</b> -samavāyaś ca. tatra indriyasya dravyeṇa
0009701	saṃyukta-samavāyāt. rūpatva-ādiṣu saṃyukta-	<b>samaveta</b> -samavāyāt. tathā guṇatva-karmatvayoḥ.
0009709	-samavāyāt, guṇa-karma-samavetāyām saṃyukta-	<b>samaveta</b> -samavāyāt, śabda-samavetāyām tu samaveta
0009707	mano 'pi śrotreṇa. śabda-jātau tu	<b>samaveta</b> -samavāyāt. sattāyām tu dravya-
0009709	-samaveta-samavāyāt, śabda-samavetāyām tu	<b>samaveta</b> -samavāyād iti. tad evaṃ pañca-prakārah
0013210	āśrayaḥ, yathā ghaṭaḥ. sa hy an-ekatra	<b>samavetaḥ</b> . atra apy ekaṃ dravyam bhāvasya
0009703	-ākāśa-deśa-lakṣaṇe śrotra-indriye	<b>samaveto</b> gr̥hyate. yas tu śrotra-ādi-vicchinna-deśa
0009704	-ādi-vicchinna-deśa utpadyate, sa tatra a-	<b>samavetatvān</b> na gr̥hyata eva. tena tu śabda-
0010712	iti cet, syād etat —rūpa-ādayo yatra	<b>samavetaḥ</b> , tad dravyam aṇu mahad vā. tad-dvāreṇa
0010613	-ādāv ity-ādi. yatra dravye gandha-ādayaḥ	<b>samavetaḥ</b> , tad dravyam atra indriya-nir-antaram
0009709	saṃyukta-samaveta-samavāyāt, śabda-	<b>samavetāyām</b> tu samaveta-samavāyād iti. tad evaṃ
0009708	tu samaveta-samavāyāt. sattāyām tu dravya-	<b>samavetāyām</b> saṃyukta-samavāyāt, guṇa-karma-
0009708	-samavetāyām saṃyukta-samavāyāt, guṇa-karma-	<b>samavetāyām</b> saṃyukta-samaveta-samavāyāt, śabda-
0009611	dravyam atra artho 'bhipretaḥ. dravya-	<b>samavetesu</b> tu rūpa-ādiṣu guṇeṣu tathā dravyatva-
0009706	ārabdha-śabda-paramparayā śrotra-indriye yaḥ	<b>samavaiti</b> śabdaḥ, tasya indriya-samavāyād
0005411	sādhyam. sā ca jñānasya api tāvan na	<b>samasti</b> . kutaḥ punaḥ sukha-ādinām a-jñāna-rūpāṇām.
0016410	tu janma-vyatirekeṇa vyāpāra-antaram tasyāḥ	<b>samasti</b> , kṣaṇikatvād iti jñāpana-arthaṃ janma-
0014304	sanniveśa-ṣiṣeṣā ity abhyupagamān na etat	<b>samasti</b> . tad etad uktaṃ bhavati — yac chabda-
0003714	nāma-jāty-ādi-yojanā. kṛd-yogā ca ṣaṣṭhī	<b>samasyata</b> iti samāsaḥ sādhanam kṛtā iti vā. kā
0009912	'pi doṣa uktaḥ. pakṣilas tv āha — jñānasya	<b>samākhyā</b> -śabdo na asti, yena pratīyamānam
0009915	a-vyapadeśyam ity āha. artha-grahaṇa-kāle tu	<b>samākhyā</b> -śabdo na vyāpriyate, tadā tasya a-
0001311	-māna-a-bhāve 'pi vṛṣālī-vāda-ādi nitya-a-	<b>samādhānena</b> a-samāhita-citta-avasthānam ca. atha
0016702	nir-avayavatvāt. evaṃ paricchinne tasmin	<b>samādhi</b> -vyutthitānām yoginām ye tasya bhāvasya
0011008	iti. śrotra-indriyam prati tāvad ayam a-	<b>samādhiḥ</b> , tasya adhiṣṭhāna-pidhāne 'pi bahir-
0005612	pratyakṣam tathā yoginām api. yogaḥ	<b>samādhiḥ</b> . sa yeṣām asti te yoginaḥ. guru-nirdeśa-
0017414	katham ca bhinna-vibhakti-ṣiṣeṣaṇam	<b>samāna</b> -adhikaraṇam syāt samprayoge buddhi-janma
0001103	uparodha-pratighātini ca tad-a-bhāvāt. tat	<b>samāna</b> -jātya-abhyāsa-jam ātma-darśanam ātmīya-
0014711	-dharmakatvam āha. pṛthag ity a-saṃhataḥ	<b>samāna</b> -jātyair a-sambaddhā viprakīrṇā ity arthaḥ.
0014018	śabda-jāty-an-atikramaṇa avasthānāt	<b>samāna</b> -deśatvam syāt. tac ca a-yuktam. na hi
0015008	rasa upalabhyate, anyādrśaḥ saktu-samsarge.	<b>samānaś</b> ca sparśa-ādiṣu iti tulyaḥ. etena tam eva
0012014	api ca sa eva jñānasya hetur iṣyata iti	<b>samāno</b> doṣaḥ. tathā hi imam eva doṣam anumāne
0003602	grahaṇād iti. na iyatā ṣiṣeṣa-samāśrayeṇa	<b>samānatā</b> hīyate. tathā hy a-guru-dhūma-ādinā taj-
0003404	tatra pravartanāya anumānam pramānam ity a-	<b>samānam</b> . atha dvitīye kalpe na pramāna-antaram
0008915	tad idam anumāne 'py a-janakatvam	<b>samānam</b> iti idaṃ vacanam a-yujyamānam syāt. atha
0004513	sādharmyeṇa paraspara-apekṣayā samānam.	<b>samānam</b> eva sāmānyam, sva-arthe taddhita-vidhānāc
0004512	-sāmarthyena sādharmaṇa paraspara-apekṣayā	<b>samānam</b> . samānam eva sāmānyam, sva-arthe taddhita
0018211	-varjitam    iti. prathamāḥ paricchedaḥ	<b>samāptaḥ</b> .
0013408	sarvaṃ sādhyam ity-ādinā dvitīyām upalabdhi-	<b>samām</b> apākaroti. na buddhi-bhedo 'py anyatva ity-
0013401	taru-caitanye svāpa-vad dvitīyām upalabdhi-	<b>samām</b> . grahaṇa-bhedād iti ca hetv-antara-

0013311	-eka-antaḥ. dr̥ṣṭo hi ity anena artha-āpatti-	<b>samām</b> jātim upanyasyati. an-antareṇa api ca ity-
0013403	anyathā uktam ity-ādinā artha-āpatti-	<b>samām</b> nirasyati. syād etat — an-eka-anta ity
0005807	saṃvṛti-satsv ity-ādinā saṅketa-samāśraya-	<b>samāropa</b> -kalpanā-pravṛttam dvitīyam. kiṃ punaḥ
0008310	bhavati, kiṃ tarhi tayoḥ parasparam	<b>samāropaḥ</b> . tasmād a-spaṣṭa-bhede 'rthe na
0005807	kalpanā. saṃvṛti-satsv ity-ādinā saṅketa-	<b>samāśraya</b> -samāropa-kalpanā-pravṛttam dvitīyam.
0006707	siddheḥ. tac ca tasya sādhanatvam vyavasthā-	<b>samāśrayatvena</b> , na tu nirvartakatvena, a-bhedāt.
0005907	prabhedataḥ śabda-kalpanā eva saṅketa-mātra-	<b>samāśrayam</b> . dvitīyam etat kalpanā-jñānam. mṛga-
0005910	udaka-ādikam tatra bhūta-saṅghāte saṅketa-	<b>samāśrayāt</b> pūrva-dr̥ṣṭam anyad eva artham
0005806	a-sad eva udaka-ādikam artha-antaram saṅketa-	<b>samāśrayān</b> mṛga-tṛṣṇā-ādiṣv adhyāropayanty
0005909	-mātram āśritya pravartate, yena saṅketa-	<b>samāśrayāyām</b> eva antar-bhāvān na pṛthag-vacanam
0002702	artha-antara-vyāvṛtta-pada-artha-	<b>samāśrayeṇa</b> utpadyamānā pratyavamarśa-buddhir a-
0005903	samuccaya-ādi-vyavaccheda-phala-śabda-niveśa-	<b>samāśrayeṇa</b> ekatva-ādi-niveśinī. tathā deśa-
0017103	atha ity-ādinā viśiṣṭa eva vyutpatti-	<b>samāśrayeṇa</b> kathita iti darśayati. yo vā yasya
0004616	'n-eka-rūpasya iti. artha-antara-vyāvṛtti-	<b>samāśrayeṇa</b> kalpitā ye dharma-bhedāḥ sāmānya-rūpā
0010902	tatra doṣa ukte 'gatyā parama-artha-pakṣa-	<b>samāśrayeṇa</b> bahir-vṛttitvam kadācit paraḥ
0003602	-deśa-vartino grahaṇād iti. na iyatā viśeṣa-	<b>samāśrayeṇa</b> samānatā hīyate. tathā hy a-guru-
0016509	tu kena samprayoga iti tṛtīya-a-samāsaḥ.	<b>samāsa</b> -antare 'py eṣa doṣa iti sūcana-artham.
0005209	bahu-vṛhīr uttara-pada-lopaś ca iti vacanāt	<b>samāsa</b> uttara-pada-lopaś ca suvarṇa-alaṅkāra iti
0003814	-ādi-sambandhe bhavati. yathā-uktam —	<b>samāsa</b> -kṛt-taddhiteṣu sambandha-abhidhānam iti.
0003705	ity-ādi. pratigatam akṣam pratyakṣam pra-ādi-	<b>samāsaḥ</b> . etal lakṣyam. kalpanā-apoḍham iti
0016411	-artham janma-grahaṇam. yadā tu ṣaṣṭhī-	<b>samāsaḥ</b> , tadā buddhi-viśiṣṭam janma pratyakṣam.
0016508	punaḥ prak sata eva iti bruvatā ṣaṣṭhī-	<b>samāso</b> darśitaḥ, idānīm tu kena samprayoga iti
0016509	idānīm tu kena samprayoga iti tṛtīya-a-	<b>samāsaḥ</b> . samāsa-antare 'py eṣa doṣa iti sūcana-
0003715	ādi-yojanā. kṛd-yogā ca ṣaṣṭhī samasyata iti	<b>samāsaḥ</b> sādhanam kṛtā iti vā. kā punar asau. nāma
0001311	'pi vṛṣālī-vāda-ādi nitya-a-samādhānena a-	<b>samāhita</b> -citta-avasthānam ca. atha vā tathā-
0001514	apy a-satyam kadācid abhidadyāt, nitya-a-	<b>samāhitatvena</b> vā a-vyākṛta-avasthāyām na sakala-
0005103	pratyakṣasya kiṃ syāt. etac codyam a-	<b>samāhitam</b> syād ity a-yuktam etat. sarve tv a-
0002011	sva-prakaranebhya iti bahu-vacanam.	<b>samāhr̥tya</b> ity-ādi. pūrva-kṛtam ca kiñcid anyac ca
0010002	prasajyate, kiṃ tarhi vācyatvam ity a-	<b>samīkṣita</b> -abhidhānam etat. na ca vyabhicāri-
0006314	eva ity abhyupeyam. yat kalpanā-apoḍham	<b>samīhita</b> -artha-a-visaṃvādi, tat pratyakṣam. tad
0006308	ata eva. na ca na iṣyate. tasmāt teṣām api	<b>samīhita</b> -artha-kriyā-samarthe śaṅkha-ādi-vastu-
0006212	-jasya api ca kasyacij jñānasya kvacit	<b>samīhite</b> '-visaṃvādanam pravartakatvam ca asty
0006213	keśa-ādi-pratibhāsi-taimira-ādi-jñānam yasya	<b>samīhite</b> keśa-ādi-vastuni saṃvādo na asti, tasya
0006401	syād etat — śaṅkha-ādi-mātre vastuni	<b>samīhite</b> saṃvādād iṣṭam eva tasya pratyakṣatvam,
0005108	-saṅgrahaḥ. mānasam ca ity-ādi. ca-śabdaḥ	<b>samuccaya</b> -arthaḥ. artha-śabdo 'yam jñeya-paryāyaḥ.
0015207	śrotra-ādi-vṛttiś ca iti. mano-vṛtti-	<b>samuccaya</b> -arthe tu ca-śabde '-viśeṣeṇa sarvasyā
0015206	asti. ca-śabdāś tāvad iha pramāṇa-antara-	<b>samuccaya</b> -artha 'numānam pramāṇam śrotra-ādi-
0006415	smārta-abhilāṣikam ca iti ca ayam ca-śabdaḥ	<b>samuccaya</b> -artha bhinna-kramaś ca sa-taimiraṃ ca
0005902	kalpanā ghaṭaḥ paṭa ity-ādikā. tathā	<b>samuccaya</b> -ādi-vyavaccheda-phala-śabda-niveśa-
0002316	api sva-viśaye tulya-balatā-ākhyāpanāya	<b>samuccaya</b> -vacanaś ca-śabdaḥ. kaḥ punar asya
0000301	iti mano vāk-kāyāiḥ praṇāmanam kṛtvā. asya ca	<b>samuccayaḥ</b> kariṣyata ity anena sambandhaḥ. etena
0000512	-ekasmin prakaraṇe 'para-grantha-prakṣepeṇa	<b>samuccayaḥ</b> kariṣyata iti praśna-avasara āha —
0000511	prakṣṭaḥ pramāṇa-vyutpattaye pramāṇa-	<b>samuccayaḥ</b> kariṣyate. tat kiṃ tatra eva nyāya-
0000514	ekasmin prakaraṇe sukha-avabodha-artham	<b>samuccayaḥ</b> kariṣyate. viprakīrṇo hi granthaḥ
0002012	-pūrvaṃ buddhi-stham samyag ānīya pramāṇānām	<b>samuccayaḥ</b> samuccitiḥ kariṣyate. atra ca sarva
0013304	dharmaś ca-śabdena samuccīyate. anyathā	<b>samuccayāya</b> ca-kāro na yujyeta. dravya-vṛtteś ca
0002012	-stham samyag ānīya pramāṇānām samuccayaḥ	<b>samuccitiḥ</b> kariṣyate. atra ca sarva eva pramāṇa-
0013304	prakṛtasya eva bhāvasya dharmaś ca-śabdena	<b>samuccīyate</b> . anyathā samuccayāya ca-kāro na
0001011	-satyam ity ucyate prādhānyam punas tat-	<b>samutthāpita</b> -prayatna-vaśena utpatti-deśa-gamanād
0000707	eva lakṣaṇam gamyate. yathā yat kiñcit	<b>samudaya</b> -dharmakam, tan nirodha-dharmakam ity-
0001010	kāryam. sā eva ca tṛṣṇā prādhānyena śāstre	<b>samudaya</b> -satyam ity ucyate prādhānyam punas tat-
0001705	pañca-upādāna-skandha-lakṣaṇam. tasya ca	<b>samudayas</b> tṛṣṇā. tataś ca duḥkhasya utpattir
0001810	sat-kāya-dr̥ṣṭer a-prahāṇāt, tat-	<b>samudācāra</b> -kāleṣu parāvṛtti-sambhavāt. a-śeṣatva-
0007315	-parihārāya āha — evam ity-ādi. asya ayam	<b>samudāya</b> -arthaḥ. na eva tattvatas tasya vibhāgo
0009311	tasya vyapadiśyate. parama-aṇavaś ca	<b>samudāya</b> -avasthā eva paraspara-anugṛhītā hetavo
0009314	-jñānānām ity āha — pratyekam ca ity-ādi.	<b>samudāya</b> -avasthāyām apy eka-ekasya eva kāraṇa-
0009311	ity etan na prāpnoti. atha matam —	<b>samudāya</b> -ābhāsatvāt tasya vyapadiśyate. parama-
0004402	niṣṭhā-vidhānāt. sañcitiḥ sañcitam sañcayāḥ	<b>samudāya</b> iti hi paryāyāḥ. sa ca sañcayo na ekasya
0004401	evam manyate — sañcita-śabdena	<b>samudāya</b> ucyate, bhāve niṣṭhā-vidhānāt. sañcitiḥ

0013006	-upalakṣaṇatve 'pi sati na gandha-ādi-	<b>samudāya</b> -mātra- <b>viṣayatā</b> uktā bhavati. smārtam a-
0005208	vikārah, sa ālambanam yasya tat tathā-uktam.	<b>samudāya</b> -vikāra- <b>ṣaṣṭhyāś</b> ca bahu-vrīhir uttara-
0013012	-mālā iti smaraṇam syāt. kuta etat —	<b>samudāya</b> - <b>viṣayaṃ</b> tat, na punar vastu-sad-ghaṭa-
0013003	eva tad utpadyata iti sūcayati. tat-sahacara-	<b>samudāya</b> - <b>viṣayam</b> iti. sa cakṣuḥ-sparśana-
0013009	ity a-bheda-jñānam utpadyate. yas tv āha —	<b>samudāyo</b> '-vastutvān na kenacij jñānena
0013004	-saṃvijñāno bahu-vrīhiḥ. punas tat-sahacaraḥ	<b>samudāyo</b> viṣayo 'sya iti bahu-vrīhir eva. evaṃ
0013010	tatra smṛtir iti, tasya idam a-codyam.	<b>samudāyo</b> hi kalpitaḥ. yaś ca kalpitaḥ pada-arthaḥ,
0009314	apy eka-ekasya eva kāraṇa-bhāvaḥ, na	<b>samudāyasya</b> ity arthaḥ. tataḥ sa eva prasaṅgo
0014415	-ākārā iṣyate sā api, citratvāt sattva-ādi-	<b>samudāyasya</b> . na bhinna ity-ādinā sādhya-a-bhāve
0012415	idānīm dravyam eva na kiñcid asti, rūpa-ādi-	<b>samudāye</b> tad-upacārāt. tat kutas tatra pratyakṣam
0013007	anubhava-puraḥ-saro ghaṭa iti sañketaḥ, tat-	<b>samudāye</b> punar uttara-kālam rūpaṃ sparśam ca
0009207	teṣu iti nīla-ādy-ābhāseṣu vijñāneṣu. tat-	<b>samudāye</b> prajñapti-saty api iti nīla-ādi-parama-
0009208	prajñapti-saty api iti nīla-ādi-parama-aṅu-	<b>samudāye</b> . sa hi yady api prajñapti-san, tathā api
0005904	evaṃ tasya, tathā bahuṣv eka-kāryeṣu	<b>samudāyeṣu</b> , evaṃ nairantarya-ādy-avastheṣu, a-
0005814	-eka-kāryatayā tad-anyebhyo bhinnānām sakṛt	<b>samuditānām</b> sva-kārye niyोजना-artham tatra
0000113	-bhūtāya ity-ādi. yathā —tvamṃ merus tvamṃ	<b>samudro</b> 'si nātha tvamṃ kalpa-pādapah   tvamṃ su-
0009506	artha uktaḥ. idānīm tu teṣām eva yat sthūlam	<b>samūha</b> -ākāram, tad adhikṛtya ucyate. prāk teṣām
0009211	tu prāpnoti iti. yadi parama-aṅv-ākāratvāt	<b>samūha</b> -ākārasya parama-artha-sattvam, dravya-
0009108	ādi-parama-aṅv-nām sva-rūpeṇa a-pratibhāsanāt	<b>samūha</b> -ākāreṇa ca teṣu vijñānasya pratibhāsanād
0009401	prāpnoti iti. yad-ābhāsam na tat tasmād iti.	<b>samūha</b> -ābhāsam kasmān na syād ity āha — cita-
0009115	atha vā sañcitatva-ālambanatvād iti.	<b>samūha</b> -ābhāsatvād ity arthaḥ. ālambyate 'nena iti
0009402	ity āha — cita-ālambam hi pañcakam iti.	<b>samūha</b> -ābhāsam ity arthaḥ. karaṇam kārakam kṛtvā
0009110	-ādi-sva-lakṣaṇena. anya-ābhāsasya api iti	<b>samūha</b> -ābhāsasya api. yady api sva-ābhāsam
0009113	-śabdasya arthaḥ. sañcita-ālambanatvād iti	<b>samūha</b> -ālambanatvāt sañcitam sañcaya iti kṛtvā.
0009114	ca samūhaḥ. sañcita-ālambanatvam tu teṣām	<b>samūha</b> -pratibhāsatvāt. atha vā sañcitatva-
0009114	sañcitam sañcaya iti kṛtvā. sañcayaś ca	<b>samūhaḥ</b> . sañcita-ālambanatvam tu teṣām samūha-
0009117	iti śeṣaḥ. saṃvṛti-sad-ālambanatvam tu	<b>samūhasya</b> a-dravya-sattvāt. anena yat saṃvṛti-sad-
0001211	upāya-abhyāsaḥ pūrva-nirdiṣṭā ca karuṇā hetu-	<b>sampat</b> . asyāḥ phalam sva-para-artha-sampat. tatra
0001212	hetu-sampat. asyāḥ phalam sva-para-artha-	<b>sampat</b> . tatra sva-artha-sampat — yathā-uktād
0001407	yathā-uktasya śeṣasya a-prahāṇāt. para-artha-	<b>sampat</b> tāraṇa-arthena ity anena tāya-śabdasya
0001714	prahāṇa-sampat phalam uktam. samprati jñāna-	<b>sampat</b> — praśastam avabuddhavan yāvad a-śeṣam
0001713	pūrvam prāpty-artham gamim āśritya prahāṇa-	<b>sampat</b> phalam uktam. samprati jñāna-sampat —
0001212	sva-para-artha-sampat. tatra sva-artha-	<b>sampat</b> — yathā-uktād upāya-abhyāsād duḥkha-
0001511	tasya jñānasya vipakṣa-prahāṇa-viśeṣaḥ phala-	<b>sampat</b> -saṅgrhīta uktaḥ. tasminn a-saty utplutya-
0001216	-artha-sampadam darśayann āha — sva-artha-	<b>sampat</b> sugatatvena ity-ādi. su-śabdo 'yam iha
0001909	yadi hi vinā api hetu-sampadā sā phala-	<b>sampat</b> syāt, syād eva prāmāṇyam. sā tu tayā vinā
0000612	— hetu-phala-sampattyā iti. hetu-phalayoḥ	<b>sampattiḥ</b> prakarṣaḥ, tena hetunā. yat pramāṇa-
0000612	guṇaḥ kena hetunā ity āha — hetu-phala-	<b>sampattyā</b> iti. hetu-phalayoḥ sampattiḥ prakarṣaḥ,
0000904	darśayann āha — tatra hetur āśaya-prayoga-	<b>sampad</b> iti. āśayaṃ darśayati — āśayo jagad-
0001908	hetukam. tato 'sya yuktaḥ sad-bhāva ity hetu-	<b>sampad</b> uktā. na tu tathā-vidhāyām phala-sampadi
0001510	na vinā hetunā niṣpadyata iti darśayatā hetu-	<b>sampad</b> uktā. sugata-śabdena tu tasya jñānasya
0001215	sugatattvam ity ucyate. tam sva-artha-	<b>sampadam</b> darśayann āha — sva-artha-sampat
0001904	na anyāḥ. tad evaṃ-vidhayā hetu-phala-	<b>sampadā</b> bhagavan pramāṇam. tathā hi kṛpayā artham
0001909	kaścana-upayogaḥ. yadi hi vinā api hetu-	<b>sampadā</b> sā phala-sampat syāt, syād eva prāmāṇyam.
0001908	hetu-sampad uktā. na tu tathā-vidhāyām phala-	<b>sampadi</b> satyām tasyāḥ kaścana-upayogaḥ. yadi hi
0013911	tatra yady ekena eva indriyeṇa puruṣa-arthaḥ	<b>sampadyeta</b> , eka-indriya-ātmanā eva prakṛter
0013702	yathā tapta-avasthāyām ayo-golakas tejaḥ-	<b>samparkād</b> a-tat-sva-bhāvo 'pi tejaḥ-sva-bhāvātām
0013705	iva kevalam viṣaya-prakāśikā, na tu caitanya-	<b>samparkād</b> āsādita-tad-rūpā iva, sā a-pratyayā ity
0015302	prāpnoti, manasā eva puruṣa-arthasya	<b>sampāditatvāt</b> . atha indriya-vyavasāyas tasya
0014805	śabdo bhavati. tathā sukha-parama-aṅava eva	<b>sampinditāḥ</b> sva-saṃvedyam sukham bhavati. na tu
0015601	sva-viṣaya-ābhāso mano-vyavasāyena	<b>sampṛktaḥ</b> pauraṣeṇa pratyayena sa-pratyayo
0015511	an-adhiṣṭhitāḥ pauraṣeṇa caitanyena a-	<b>sampṛktā</b> a-pratyayāḥ syuḥ. tataś ca katham
0016010	mānasair avyavasāyair an-adhyavasitās tair a-	<b>sampṛktā</b> a-pratyayāḥ syuḥ. yac ca idam dvāra-
0013701	tena pauraṣeṇa pratyayena saha yā	<b>sampṛktā</b> tad-eka-rūpatām iva āpannā, sā sa-
0016104	-kāriṇy eva. sā ca mano-vṛtṭyā a-grhyamāṇa-a-	<b>sampṛktā</b> tayā a-pratyayā eva sarvadā syāt.
0016107	pauraṣeṇa saṃvedyante. tataś ca tena	<b>sampṛktās</b> tad-rūpatām iva āpannāḥ prāmāṇyam
0016401	-ādi. sataḥ satā vā samprayoga ity vigrahaḥ.	<b>sampragrahaṇam</b> sampraty utkarṣeṇa ca yo yogas
0016401	vā samprayoga ity vigrahaḥ. sampragrahaṇam	<b>sampraty</b> utkarṣeṇa ca yo yogas tasya jñāpana-
0008202	eka-eka ākāro 'dhika upalabhyata ity anena	<b>sampraty</b> eva ākhyātām. tat kim iti vismaryate.

0001714	gamim āśritya prahāṇa-sampat phalam uktam.	<b>samprati</b> jñāna-sampat — praśastam avabuddhavān
0009509	-antara-abhidhitasyaḥ pratyakṣatā anujñātā.	<b>samprati</b> saty api tasmims tasya apy a-ḍṣyatvena
0000213	-sañjñena śayanena abhipreyamānatvāt patyuh	<b>sampradāna</b> -vivakṣāyām patye śeta ity atra caturthy
0000212	vyapadeśayā prañati-kriyayā abhipreyamānasya	<b>sampradānatvaṃ</b> vivakṣyate, tadā caturthy eva
0011404	ca apāyād apādānāt, yasmai ca dātum, tac ca	<b>sampradānam</b> , etad api sarvaṃ viśeṣya-jñāna-
0011101	evam api yas tasya pradeśo viśayeṇa	<b>samprayukto</b> jñāna-upajanana-hetuḥ, tatra sa eva
0011011	-avayavī nirgatya sarva-ātmanā viśayeṇa	<b>samprayuktatvāt</b> tatra eva sannihito na adhiṣṭhāne,
0016908	-ādi. ata evaṃ vaktuṃ yuktam — rūpa-ādi-	<b>samprayoga</b> iti. atha api syād iti. ātma-indriya-
0016405	vā, yatra utpanne buddhir utpadyate. sat-	<b>samprayoga</b> ity asya indriyāṇām ity anena
0016310	prāpta-kaivalye 'pi pumsī syād iti. sat-	<b>samprayoga</b> ity-ādi. asya sambandhaḥ — atha ato
0016312	na upalabhyata iti darśayann āha — sat-	<b>samprayoga</b> ity-ādi. sataḥ satā vā samprayoga iti
0016508	śaṣṭhī-samāso darśitaḥ, idāniṃ tu kena	<b>samprayoga</b> iti ṭṭīya-a-samāsaḥ. samāsa-antare
0016401	— sat-samprayoga ity-ādi. sataḥ satā vā	<b>samprayoga</b> iti vīgrahaḥ. sampragrahaṇaṃ sampraty
0016403	anyathā sad-yoga ity etāvad eva brūyāt.	<b>samprayoga</b> indriyāṇām arthena sambandhaḥ
0017415	viśeṣaṇaṃ rājā iva puruṣasya, tadā	<b>samprayoga</b> eva buddhi-janmano viśeṣaṇaṃ syād ity
0017310	-sva-bhāvasya niṣ-kriyatvāt kuto vyāpāraḥ.	<b>samprayoga</b> -grahaṇaṃ ca vyartham. avaśyaṃ hi
0017007	sad-grahaṇam iti. na etad asti, tasya	<b>samprayoga</b> -grahaṇena eva nivartitavād ity uktam
0016413	na tasya pratyāyanāya sac-chabda upādeyaḥ.	<b>samprayoga</b> -vat. tathā ca a-sad-vyudāsa iti
0017410	api samprayogasya pratyakṣatā syāt. ataḥ	<b>samprayoga</b> -viśeṣaṇa-arthaṃ tat kartavyam iti. a-
0014802	pratyakṣī-bhavanti, tathā parama-aṇavaḥ.	<b>samprayoga</b> -viśeṣād iti viśeṣa-grahaṇaṃ dvi-parama
0017202	-prakāram iha sadana-ādy abhipretam, tataḥ	<b>samprayoga</b> -śabdena na arthaḥ, sati yad buddhi-
0016601	iti. a-yuktam etat, saptamy-antena eva	<b>samprayoga</b> -śabdena sad-artha-a-vyabhicāriṇā asyāḥ
0017312	karaṇānām vyāpāreṇa bhāvyaṃ. na ca loke	<b>samprayoga</b> -śrutir vyāpāra-arthā pratīṭā.
0017305	nairantaryam. yadi hi ity-ādinā sarva-artha-	<b>samprayoga</b> -śruter artham āha. nanu ca samprayoga-
0017305	-artha-samprayoga-śruter artham āha. nanu ca	<b>samprayoga</b> -śrutyā vyāpāra-viśeṣaḥ pratyāyyate,
0017008	ity uktam etat. yadi tarhi tair na	<b>samprayogaḥ</b> , kathaṃ jala-ādi-pratibhāsaṃ vijñānam
0017005	ata eva a-santaḥ. tato na taiḥ saha kasyacit	<b>samprayogaḥ</b> . tataś ca na tan-niṣedhāya sad-
0017003	etat. tathā hy a-satām api mṛga-ṭṣṇā-ādīnām	<b>samprayogo</b> ḍṛṣṭaḥ. tataś ca a-siddho hetur ity
0017304	a-sad etat. tan nairantaryasya bādhakam iti.	<b>samprayogo</b> nairantaryam. yadi hi ity-ādinā sarva-
0016504	iti yo 'yaṃ niyamaḥ, asmān niyamāt sata eva	<b>samprayogo</b> bhavati iti. atha ca niyamān na sat-
0016514	tad-bhāvena vā tad-bhāvo lakṣyate, evaṃ sati	<b>samprayogaḥ</b> sann ity etad gamyata eva. syād etat
0017203	buddhi-janma tat pratyakṣam ity etāvātā eva	<b>samprayogasya</b> api labdhatvāt. na hi tena vinā
0017409	— a-sati tasminn a-buddhi-janma-hetur api	<b>samprayogasya</b> pratyakṣatā syāt. ataḥ samprayoga-
0014803	iti viśeṣa-grahaṇaṃ dvi-parama-aṇv-ādikasya	<b>samprayogasya</b> vyavaccheda-artham. sva-jāty-an-
0017209	na eṣa doṣaḥ. na hy atra rajaḥ-prabhṛtibhiḥ	<b>samprayogāt</b> tad-viśaya-indriya-jñānasya
0017601	iti. tad apy a-yuktam iti, indriya-ādi-	<b>samprayogād</b> a-sambhavād evaṃ-vidha-jñānasya.
0016412	tatra sad ity a-sad-vyudāsāya ity-ādinā yat	<b>samprayogād</b> gamyate, na tasya pratyāyanāya sac-
0016406	-śabdena mano 'pi gṛhyate. tena ātma-manaḥ-	<b>samprayogād</b> yad ātma-viśayaṃ buddhi-janma, tasya
0017206	hi rajaḥ-prabhṛtibhiḥ cakṣur-ādi-indriya-	<b>samprayogād</b> rajaḥ-prabhṛti-viśayā buddhir na
0017208	-janma pratyakṣam iti vacanāt. yac ca tat-	<b>samprayogād</b> vijñānaṃ jāyate tad-viśayam, tad
0017515	etat uktaṃ bhavati — yata indriya-ādi-	<b>samprayogān</b> niścaya-jñānaṃ jāyate gaur eva ayam
0005607	ye tarhi pañca vijñāna-kāyās tat-	<b>samprayoginaś</b> ca rāga-ādayaḥ, teṣāṃ sva-
0014905	jāti-bhedāt sukha-ādīnām. na hi te bhinnāḥ	<b>samprayoge</b> 'py eka-sva-bhāvatayā pariṇantum
0017212	rajaḥ-prabhṛtayo 'py evaṃ-vidhāḥ. tat tat-	<b>samprayoge</b> 'pi pratyakṣaṃ jñānam utpadyeta iti.
0017108	ca upakāritvāt praśastatā vidyate. atas tat-	<b>samprayoge</b> 'pi pratyakṣatā syāt. nanu yo yasminn
0016510	iti sūcana-artham. tathā hi śabareṇa sati	<b>samprayoge</b> , na a-sati iti bruvatā karma-dhārayo
0017414	-vibhakti-viśeṣaṇaṃ samāna-adhikaraṇaṃ syāt	<b>samprayoge</b> buddhi-janma iti. atha vyadhikaraṇaṃ
0016516	-an-āgata-viśayaṃ yogi-jñānam a-saty api	<b>samprayoge</b> bhavati iti, tan-nirākaraṇa-arthaṃ sad
0016513	lakṣaṇatvaṃ ca sambhavati. tataś ca yadi	<b>samprayogena</b> nimittena buddhi-janma bhavati, tad-
0014711	āha. pṛthag ity a-saṃhataḥ samāna-jātyair a-	<b>sambaddhā</b> viprakīrṇā ity arthaḥ. ta evaṃ-vidhāḥ
0013106	bhinnān sad guṇa iti ca anena viśeṣaṇena a-	<b>sambaddhān</b> eva prāg upalabdhavataḥ. tato 'rtha-
0014801	kārya-rūpās tv ity-ādi. yathā paraspareṇa a-	<b>sambaddhās</b> tuṣāra-leśā viyataḥ patanto na
0007710	-upādāna-sāmarthyād guṇa-bhūto 'pi viśayaḥ	<b>sambadhyate</b> , anyasya iha a-prakṛtatvāt. tad etad
0012017	tadā bhavato 'pi tribhir indriyaiḥ	<b>sambadhyamāne</b> viśaye kim iti na sarva-ātmanā
0007708	jñānam. atra yadi tac-chabdena viśaya-jñānaṃ	<b>sambadhyeta</b> , tasya upādānam an-arthakaṃ syāt,
0003003	-ḍṛṣṭe na sambhavati, viśeṣeṇa liṅgasya	<b>sambandha</b> -a-yogāt. tad evaṃ dvābhyām ākāraḥbyām
0003814	yathā-uktam — samāsa-kṛt-taddhiteṣu	<b>sambandha</b> -abhidhānam iti. śabda-pravṛtti-nimitte
0005915	liṅgam. tatra sa eva ayaṃ dhūma iti	<b>sambandha</b> -kāla-anubhūta-artha-kalpanā-pravṛttaṃ
0008904	-mātrād utpadyate, api tu pakṣa-dharmatva-	<b>sambandha</b> -jñānād api. tat kuto 'yaṃ prasaṅga ity

0013504	ca. sva ādhāro yasya, tat sva-ādhāram. tat-	<b>sambandha</b> -dvāreṇa. utpadyata ity anena saha
0013505	ity anena saha sambandhaḥ, viśeṣaṇa-	<b>sambandha</b> -dvāreṇa utpadyata iti yāvat. tataś ca
0011505	ity ucyate. na eṣa doṣaḥ. na eva iyam	<b>sambandha</b> -lakṣaṇā ṣaṣṭhī, kiṃ tarhi kṛd-yoga-
0012001	anumānena. syād etat — vidyamāna-artha-	<b>sambandha</b> -vaśād utpatti-mātram atidiśyata iti.
0011908	saṃśayasya niṣpattiḥ. yathā ca bhūta-artha-	<b>sambandha</b> -vaśena ayam arthasya sva-bhāva ity
0012105	pratyakṣam iti vacanāt, tathā bhūta-artha-	<b>sambandha</b> -vaśena ayam asya sva-bhāva ity
0011909	ity utpadyate pratyakṣam, tathā bhūta-artha-	<b>sambandha</b> -vaśena ayam eva na anya ity utpadyate
0008912	na agnita eva iti. anena hi dhūma-jñāna-	<b>sambandha</b> -smṛtibhyām api-śabdād agnito 'pi tad
0008711	-jñānam apy anena eva nirastam. dhūma-jñāna-	<b>sambandha</b> -smṛtibhyām api hi tad bhavati, na
0008911	-jñānam apy anena eva nirastam. dhūma-jñāna-	<b>sambandha</b> -smṛtibhyām api hi tad bhavati, na
0009004	tad a-yuktam syāt, yad uktam — dhūma-jñāna-	<b>sambandha</b> -smṛtibhyām api hi tad bhavati, na
0016310	pūṃsi syād iti. sat-samprayoga ity-ādi. asya	<b>sambandhaḥ</b> — atha ato dharma-jijñāsā iti
0000301	asya ca samuccayaḥ kariṣyata ity anena	<b>sambandhaḥ</b> . etena praṇamataḥ pūjā vihītā. śāstra
0016505	atha ca niyamān na sat-prayogo yukta iti	<b>sambandhaḥ</b> kartavyaḥ, na eva sat-prayogo yukta
0009710	-samavāyād iti. tad evam pañca-prakāraḥ	<b>sambandho</b> jñāna-hetuḥ. tasmād utpannam na
0013510	chabde. tatra dravyeṇa saha indriyasya	<b>sambandho</b> na asti, vyomnaḥ śrotatvāt tatra eva
0004515	kalpanād iti sāmānya-viśayam uktam ity anena	<b>sambandhaḥ</b> . na tu bhinneṣv a-bheda-kalpanayā
0017716	vartamānā satī na pratyakṣa-dhīr bhaved iti	<b>sambandhaḥ</b> . na pratyakṣa-śabda-vācyā syād ity
0009608	tatra indriyasya dravyeṇa saṃyoga-lakṣaṇaḥ	<b>sambandhaḥ</b> , na rūpa-ādibhiḥ. anyathā ubhaya-
0006805	'vaśyam abhyupeyaḥ. anyathā tasya arthena	<b>sambandho</b> na syāt. na ca tasmāt tad-ākāram a-tad-
0016405	sat-samprayoga ity asya indriyāṇām ity anena	<b>sambandhaḥ</b> . puruṣasya ity asya api buddhi-janma
0012711	-a-grahaṇam iti. an-eka-indriyatve hetur iti	<b>sambandhaḥ</b> . yadi hi indriya-antara-artha indriya-
0013504	-sambandha-dvāreṇa. utpadyata ity anena saha	<b>sambandhaḥ</b> , viśeṣaṇa-sambandha-dvāreṇa utpadyata
0009606	karma sattā-ādayaś ca. teṣām sannikarṣaḥ	<b>sambandhaḥ</b> . sa tu pañca-vidhaḥ saṃyogaḥ saṃyukta-
0003812	-śabdeṣu. kriyā-dravyābhyām tadvatām yaḥ	<b>sambandhaḥ</b> , sa śabda-pravṛtti-nimittam. tathā hi
0016404	eva brūyāt. samprayoga indriyāṇām arthena	<b>sambandhaḥ</b> sannikarṣo vyāpāra-atīśayo vā, yatra
0011911	vicāra-pūrvakatvān nirṇayasya iti	<b>sambandhaḥ</b> . sāmānya-pratyakṣiṇaḥ saṃśaye sati
0012806	sva-viśeṣe niyāmakāḥ. indriya-buddhīnām iti	<b>sambandhanīyam</b> . na hi dravya-saṅkhyā-ādi-karmasv
0010907	-prayogāt. anyathā tatra a-sannihitam tena	<b>sambandham</b> an-anubhavat katham cikitsyeta. atha
0011801	-lakṣaṇam idaṃ sūtram na upapadyate. apare	<b>sambandham</b> ācakṣate — laingikaṃ pramāṇam uktam.
0011707	kenacit sambandhena ity āha. tatra kecit	<b>sambandham</b> āhuḥ — prasiddhi-liṅga ātmā.
0006706	upayoge 'py asya arthasya iyam adhigatir iti	<b>sambandhasya</b> tata eva a-vyavadhānena siddheḥ. tac
0011705	iti. vṛtti-kāra-mata-bhedena an-eka-	<b>sambandhāḥ</b> . tatra kvacit sambandhe pratyakṣa-
0011014	-avayavas tasya adhiṣṭhānam na bhavaty eva a-	<b>sambandhāt</b> , indriya-antara-vad iti prasaṅgo vā,
0011407	śrūyate. prathamasya tu yat-tador nitya-	<b>sambandhād</b> a-śrūyamāṇo 'py anumīyate. yathā gati-
0017603	ca-śabdo hetau. yasmād gotva-ādi-viśeṣaṇa-	<b>sambandhād</b> artho gotva-ādītvena niścīyate, na ca
0008506	-anubhūtam yajñadattena. parokṣaś ca ātma-	<b>sambandhi</b> -pūrva-kāla-bhāvi-jñāna-upalambhaḥ
0009408	kaḥ punar atra abhiprāyaḥ. viśayasya	<b>sambandhitayā</b> artha-rūpa-viviktaṃ na śakyam
0008810	tad a-codyam. yasya ālambana-pratyayasya	<b>sambandhitayā</b> jñānam vyapadiśyate, na tat tata
0017214	rūḍhaḥ, tad-vyutpattau viśiṣṭasya eva artha-	<b>sambandhinaḥ</b> sadana-āder āśrayaṇāt. yathā go-
0002507	api buddhi-vikalpe saṃśayāt. na enam anya-	<b>sambandhinaṃ</b> puruṣa-mātra-pratyakṣam adhyeti.
0008115	syād iti cet, yatas tasya viśaya-jñāna-	<b>sambandhinau</b> tad-dvāra-āyātau viśaya-ākāra-
0011406	-ādi. iha dvau tac-chabdau. tatra dvitīyasya	<b>sambandhī</b> yac-chabdo yasya iti ṣaṣṭhy-antaḥ
0011803	pratyakṣam pramāṇam iti vākya-śeṣaḥ. atra	<b>sambandhe</b> pratyakṣa-lakṣaṇam idaṃ sūtram
0011705	mata-bhedena an-eka-sambandhāḥ. tatra kvacit	<b>sambandhe</b> pratyakṣa-lakṣaṇam idaṃ sūtram na
0011713	apy anena eva darśitam ātma-ādi. asmin	<b>sambandhe</b> pratyakṣa-lakṣaṇam idaṃ sūtram na
0003814	iti bhāva-pratyayaḥ kriyā-kāraka-ādi-	<b>sambandhe</b> bhavati. yathā-uktam — samāsa-kṛt-
0003817	daṇḍī iti ca kṛt-taddhitau. tasmād atra	<b>sambandhe</b> bhāva-pratyayaḥ. anye tv artha-sūnyair
0012016	anumāne 'bhidhāsyati. yadi indriya-artha-	<b>sambandhe</b> sati sarva-ātmanā grahaṇam prasajyate,
0011706	idaṃ sūtram na sambhavati ity ataḥ kenacit	<b>sambandhena</b> ity āha. tatra kecit sambandham āhuḥ
0011705	pramāṇa-phala-a-bhāva-doṣa iti. kenacit	<b>sambandhena</b> iti. vṛtti-kāra-mata-bhedena an-eka-
0017701	vakṣyamāṇena nyāyena. syād etat — vinā api	<b>sambandhena</b> niścayo bhaviṣyati ity āha — na ca
0009808	-upalakṣaṇa-artham. na asti vyapadeśya-ādi-	<b>sambhava</b> iti. ādi-grahaṇād vyabhicāritvasya
0010201	-buddhāv a-yathā-arthatvasya. kutaḥ punar a-	<b>sambhava</b> ity āha — sarvā hi ity-ādi. mātra-
0015811	tu tathā teṣām an-abhyupagāmāt, tad-a-	<b>sambhava</b> eva. atha sva-saṃvittir abhyupeyate, sā
0001611	vyākhyā, yatra kṛpā-ādibhiḥ śāstrtva-ādīnām	<b>sambhavo</b> 'numīyate. idānīm prātilomyena vyākhyā
0010004	abhidhānam etat. na ca vyabhicāri-viśayatve,	<b>sambhavo</b> 'sti ity anuvartate, mano-bhrānti-
0010309	indriya-jñāne yathā-a-yogyaṃ vyabhicāraḥ	<b>sambhavaś</b> ca iti vyāpaka-a-bhāvam darśayati. kaḥ
0010307	tad anena prapañcena yasya yatra vyabhicāraḥ	<b>sambhavaś</b> ca na asti, na tat tasya viśeṣaṇam. tad

0007509	jñānāt sparśana-āhlāda-trṭty-ādi-pratyayānām	<b>sambhavaḥ</b> , tad vyavahāra-a-viṣaṃvāda-apekṣayā
0010509	iṣṭā tayoś ca sannikarṣa-utpatty-a-	<b>sambhavaḥ</b> . tam a-sambhavam darśayann āha — sa-
0000503	ity artha-gateḥ. katham-śabdena hy atra a-	<b>sambhavo</b> dyotyate. ye tu udghaṭita-dhī-viṣayam
0013803	na anyathā iti. yady api vikalpane 'syāḥ	<b>sambhavo</b> na asti, tathā api jaiminīya-ādibhir
0017604	viśeṣaṇa-viśeṣya-yojane sāmāthyam, ato '-	<b>sambhavo</b> lakṣaṇasya ity a-yuktam. tvan-matyā iti.
0010110	-a-kuśala-ghrāṇa-ādi-vijñāna-vad ity a-	<b>sambhavo</b> viśeṣaṇasya. nir-vikalpatvam a-siddham
0016017	yasmād evam iṣyamāṇe sa-pratyayāyā vṛtter a-	<b>sambhavaḥ</b> syāt. indriya-vṛtttau pradīpa-prabhāyām
0009910	na nirdiśyate, tad a-vyapadeśyam. evam apy a-	<b>sambhavaḥ</b> syāt. sarvam eva hi jñānam sāmānya-
0015713	saṃvedane tāsu vṛttiṣu smārtaḥ pratyayaḥ	<b>sambhavy</b> an-antaram. evam ca iti. viṣaya
0007506	an-eka-ākāra-darśana-ātmako vyavahāraḥ	<b>sambhavati</b> , ākāraṇām a-pariniṣpannatvāt. bhrāntir
0011706	sambandhe pratyakṣa-lakṣaṇam idam sūtram na	<b>sambhavati</b> ity ataḥ kenacit sambandhena ity āha.
0006916	kāraṇam iti kayā yuktyā. na hi sva-saṃvittih	<b>sambhavati</b> ity eva phalātvena kalpayitum yujyate.
0001910	syāt, syād eva prāmānyam. sā tu tayā vinā na	<b>sambhavati</b> iti tad-upādānam. tāyitvena avaśyam
0011304	pratyakṣam iṣṭam, tasya kalpanā apy eṣā na	<b>sambhavati</b> iti darśana-artham evam uktam. tad
0009415	bhavati. ato yena vyapadiśyata iti etan na	<b>sambhavati</b> iti darśayann āha — tasmān na
0003606	dārṣṭāntikau, tatra tayoḥ sāmānyena anumānam	<b>sambhavati</b> . iha punar ya eva dṛṣṭāntaḥ, sa eva
0010203	nivartayitum iṣyate, tad indriya-jñāne na	<b>sambhavy</b> eva. indriya-buddhir iti ca yady api
0009812	na vyabhicarati. vyavasāya-ātmakatvam tu na	<b>sambhavy</b> eva. tad eva ca viśeṣaṇam bhavati, yat
0009811	a-vyabhicāri iti ca viśeṣaṇa-dvayam	<b>sambhavy</b> eva, na vyabhicarati. vyavasāya-
0017411	na hi sannikarṣasya buddhi-janma-a-hetutvam	<b>sambhavati</b> . kāryeṇa hi tasya astitvam anumīyate.
0001106	eva ātma-darśanam. yato doṣa-hetuḥ, tataḥ	<b>sambhavati</b> tat-kṣayāt tṛṣṇāyās tad-anyeṣāṃ ca
0000901	yat-sādhanam a-viparītam anuṣṭhātī, tasya	<b>sambhavati</b> tat-prāptih. tad yathā ārogya-sādhanam
0016513	vā. na ca a-sato nimittatvam lakṣaṇatvam ca	<b>sambhavati</b> . tataś ca yadi samprayogena nimittena
0010301	a-sanniviṣṭasya nāma-jāty-ādi-yojanā na	<b>sambhavati</b> . tad-an-antaram kim etad ity abhyūha-
0000903	yat-sādhanā-anuṣṭhānāc ca prāmānya-prāptih	<b>sambhavati</b> , tad darśayann āha — tatra hetur
0003012	-dvitvam uktam. yadā tu prameya-antaram	<b>sambhavati</b> , tadā tasya pratyāyakaṃ pramāṇa-
0011513	-antara-a-bhāvāt, na sāmānyasya viśeṣaṇam	<b>sambhavati</b> , tadā viśeṣaṇa-jñānasya pramāṇatvam vā
0017204	tena vinā evam-vidham sadana-ādi tvan-matyā	<b>sambhavati</b> . tasmāt saṃśleṣaḥ sadanam upakāritvam
0006811	vijñāna-vāsanā-paripāka-vaikalyād api	<b>sambhavati</b> . tasmān na vijñāna-vyatiriktasya
0015805	parasparam. na hy anyathā viṣaya-viṣayitvam	<b>sambhavati</b> . na ca yugapad-utpannāyor nimitta-
0015810	kāma-ādīnām abhyupagamāt, tatra smārtaḥ	<b>sambhavati</b> . bhavatas tu tathā teṣāṃ an-
0000007	bhavati. abhyāsāc ca sātmi-bhāvas tasyāḥ	<b>sambhavati</b> . ye mano-guṇāḥ, te 'tyanta-abhyāsa-
0015902	darśayati. indriya-arthe 'pi smārto na	<b>sambhavati</b> yo 'nubhūtaḥ, kiṃ punar vṛttiṣv an-
0006811	na vijñāna-vyatiriktasya kasyacit saṃvittih	<b>sambhavati</b> . vijñānam eva tu sva-saṃviditam
0003003	iṣṭam tal-lakṣaṇam ca viśeṣa-dṛṣṭe na	<b>sambhavati</b> , viśeṣeṇa līngasya sambandha-a-yogāt.
0000807	na hy atīndriyeṣv a-tad-darśinaḥ pratikṣepaḥ	<b>sambhavati</b> , satām apy eṣāṃ a-jñānāt, ata eva
0000811	tadvat sati saṃskāre 'nyasya api sambhāvāt	<b>sambhavad</b> -viśeṣe ca sāmānya-a-siddheḥ. tasmāc
0010106	vyavasāyo 'pi hi ity-ādinā viśeṣaṇasya a-	<b>sambhavam</b> āha. no vikalpya iti. niścayo hy evam-
0013508	traya-sannikarṣād dvaya-sannikarṣāc ca yathā-	<b>sambhavam</b> . tataḥ ko doṣa ity āha — yathā ca na
0010202	-nirāsa-arthaḥ. sva-artha-grahaṇa-mātreṇa a-	<b>sambhavam</b> darśayati. a-yathā-arthatvam hi yan
0010509	ca sannikarṣa-utpatty-a-sambhavaḥ. tam a-	<b>sambhavam</b> darśayann āha — sa-antara-grahaṇam ity
0012316	matub-lopād a-bheda-upacārād vā iti yathā-	<b>sambhavam</b> draṣṭavyam. tathā hi guṇa-vacanebhyo
0010206	ity anena etad darśayati — yady api mūḍhaḥ	<b>sambhavam</b> manyate, tathā api tat pūrvam eva
0000808	api itara-puruṣa-sāmānya-siddhiḥ, viśeṣa-a-	<b>sambhavya</b> jñātum a-śakyatvāt, idrṣeṣu ca an-
0010117	āha — a-vyabhicārāc ca iti. ca-śabdād a-	<b>sambhavāc</b> ca indriya-buddhāv a-yathā-arthatvasya.
0002908	grahaṇāt, vinā api līngena tathā-pratīteḥ	<b>sambhavāc</b> ca. tat katham iti. tad-grahaṇam katham
0001810	a-prahāṇāt, tat-samudācāra-kāleṣu parāvṛtti-	<b>sambhavāt</b> . a-śeṣatva-viśeṣaṇa-viśiṣṭena a-
0001811	a-śaikṣebhyaḥ, teṣāṃ yathā-ukta-śeṣa-	<b>sambhavāt</b> . evam-vidha-jñānāt para-artho mārga-
0001012	api hy a-jñāne vāñchā-antareṇa pravṛtter a-	<b>sambhavāt</b> karmaṇo 'pi tṛṣṇā eva pradhānam. tathā
0000806	a-gamakam, pratikṣepa-sāmānya-sādhanayor a-	<b>sambhavāt</b> . na hy atīndriyeṣv a-tad-darśinaḥ
0016414	iti. dvi-ṣṭhatvāt tasya anyatara-a-bhāve '-	<b>sambhavāt</b> . nanu sata eva ity eva-kārād eva
0003012	api try-ādi-saṅkhyā-nirāsaḥ, prameya-antara-	<b>sambhavāt</b> . prameya-dvitvena hi pramāṇa-dvitvam
0016110	-uktena prakāreṇa sa-pratyayāyā vṛtter a-	<b>sambhavāt</b> phala-a-bhāvaḥ. tad-a-bhāvāc ca
0008610	-niścayo bhavati, artham antareṇa api tasya	<b>sambhavāt</b> . yady api ca tena sa viracitaḥ, tathā
0000813	a-sambhāvanīyam, tat-sādhanā-anuṣṭhāna-	<b>sambhavāt</b> . yo yat-sādhanam a-viparītam
0017602	apy a-yuktam iti, indriya-ādi-samprayogād a-	<b>sambhavād</b> evam-vidha-jñānasya. katham ity āha
0010208	-ātmaka-vacanena iti. atha vā na kevalam a-	<b>sambhavān</b> na yuktam, kiṃ tv a-vyabhicārāc ca. tam
0003205	sa tv ayam anumāna-vikalpo yady api	<b>sambhavina</b> eva ākārān arthasya adhyavasyati,
0000908	ye mano-guṇāḥ, te 'tyanta-abhyāsa-	<b>sambhave</b> sati sātmi-bhavanti, śrotriya-joṭiṅga-

0003004	evam dvābhyām ākārābhyām pramāṇa-bahutvaṃ	<b>sambhavet</b> , prameya-bahutvād vā, ekasminn eva vā
0011303	-antaram phalaṃ syād iti kalpanā api tāvat	<b>sambhavet</b> . yasya tu vyavasāya-ātmakam eva
0009816	tadā idam uktam. anena vyapadeśyatvasya a-	<b>sambhavena</b> a-vyapadeśyatvasya a-vyabhicāraṃ
0000801	itaresām. tad-gauravāc ca upacita-puṇya-	<b>sambhārānām</b> prakaraṇa-udgrahaṇāya pravṛttānām na
0000508	tīrthya-tarkair unmārgena nīyanta ity a-	<b>sambhāvanīyam</b> etat. tad evam evam-vidhaṃ yataḥ
0006917	kalpayitum yujyate. bāhya-artha-pakṣe tv a-	<b>sambhāvanīyam</b> eva etat. viśayasya hy adhigamāya
0000813	tasya tathā-vidha-jñāna-lakṣaṇaṃ prāmāṇyam a-	<b>sambhāvanīyam</b> , tat-sādhana-anuṣṭhāna-sambhavāt.
0015002	deśena viśayatve 'n-eka-ātmakatva-nivṛttim a-	<b>sambhāvayan</b> pṛcchati — kiṃ kāraṇam iti. indriya
0017707	sva-bhāvaḥ. kiṃ kāraṇam iti vyāptim a-	<b>sambhāvayan</b> pṛcchati. sva-saṃvedyam hi ity-ādinā
0008605	sa-dośasya vāda-vidhes tat-praṇītātām a-	<b>sambhāvayann</b> āha — na vāda-vidhir ācāryasya iti.
0000810	darśanāt tadvat sati saṃskāre 'nyasya api	<b>sambhāvāt</b> sambhavad-viśeṣe ca sāmānya-a-siddheḥ.
0001411	-tāraṇam. na ca tasya viparīta-upadeśatā	<b>sambhāvayate</b> , tat-kāraṇa-a-bhāvāt kṛpā-ātmakatvān
0006102	na, artha-sannikarṣa-grahaṇād eva an-artha-	<b>sambhūtasya</b> dvi-candra-ādi-jñānasya nivṛtteḥ.
0004202	'rtha-antara-nāma-anusmṛta-vikalpa-antara-	<b>sammukhī</b> -bhāve ca sati pratyupasthita-viśaya-grāhi
0007502	sva-rūpam uktam atra api vipratipannānām	<b>sammoha</b> -nirāsāya. loka-uttaram eva tu vibhrama-
0002011	ca kiñcid anyac ca a-pūrvam buddhi-sthaṃ	<b>samyag</b> ānīya pramāṇānām samuccayaḥ samuccitiḥ
0000107	ācāryānām matāny aśaknuvataḥ   ālocayitum	<b>samyag</b> janasya matto 'pi manda-mateḥ    āhṛtya
0003912	-śabdāṃ vyutpādya so 'vikalpe sarvatra	<b>samyag</b> -jñāne sañjñātvena paribhāṣyate ity ācārya-
0004612	ca krama-bhedāc chruti-bhedo na syād rasaḥ	<b>sara</b> ity evam-ādiṣu śabdeṣu. āśu-bhramaṇa-udaka-
0013007	-jñānam iti. yeṣu rūpa-ādiṣv anubhava-puraḥ-	<b>saro</b> ghaṭa iti saṅketāḥ, tat-samudāye punar
0006202	atra apy etad eva uttaram. api ca icchayā	<b>sarpa</b> -ādi-bhrānti-vad eva tan nivartyeta.
0005504	saṃvedanā yuktā, tasyaḥ sarvatra a-viśeṣāt	<b>sarva</b> -artha-grahaṇa-prasaṅgāt. yaj jñānam yad-
0004010	iti. nanu ca icchā-adhīna-vṛttayaḥ śabdāḥ	<b>sarva</b> -artha-pratyāyana-yogyā ity uktam. satyam,
0017305	samprayogo nairantaryam. yadi hi ity-ādinā	<b>sarva</b> -artha-samprayoga-śruter artham āha. nanu ca
0016306	ity-ādinā atra eva hetum. tri-kāla-viśayam	<b>sarva</b> -arthaṃ ca mana ity uktam. tac ced bāhya-
0016208	ca pratipādya evam uktam. tathā — manaḥ	<b>sarva</b> -artheṣu traikālyam pravartate. bāhyeṣv
0012207	-kāraṇe bhavati. tasmān na anubhūta ity eva	<b>sarva</b> -ākāra-niścayaḥ. yadi tarhi paraḥ sa-
0012006	tasya eva grahaṇam bhaviṣyati ity āha —	<b>sarva</b> -ātmanā ity-ādi. nir-avayavatvān na asty eva
0016701	-jena jñānena yoginaḥ paricchindantaḥ	<b>sarva</b> -ātmanā eva paricchindanti, tasya nir-
0012201	anyathā eka-ākāre 'pi tan na syāt. kiṃ punaḥ	<b>sarva</b> -ātmanā gṛhīte 'pi tathā niścayo na bhavati.
0012016	yadi indriya-artha-sambandhe sati	<b>sarva</b> -ātmanā grahaṇam prasajyate, tadā bhavato
0012017	indriyair sambadhyamāne viśaye kim iti na	<b>sarva</b> -ātmanā grahaṇam bhavati iti cet, na
0010605	yo yasmād adhiko gṛhyate, na tasya tena saha	<b>sarva</b> -ātmanā nairantaryam. tad yathā parvatasya
0011011	cakṣuṣa ātma-bhūtaḥ prabhā-avayavī nirgatya	<b>sarva</b> -ātmanā viśayeṇa samprayuktatvāt tatra eva
0006112	ucyate. sa-taimiram ity atra tu timiram	<b>sarva</b> -indriya-upaghāta-pratyaya-upalakṣaṇa-mātram
0006404	kevalam tatra sa-taimira-vacane timiram	<b>sarva</b> -indriya-upaghāta-pratyaya-upalakṣaṇa-mātram
0003909	eva ucyate, na viśayeṇa. āloka tu na	<b>sarva</b> -indriya-jñāna-nimittam, cakṣur-vijñānasya
0005001	codyam āsaṅkate. tatra idaṃ codyam — nanu	<b>sarva</b> eva amī pratyakṣa-bhedā nir-vikalpā eva,
0002012	samuccayaḥ samuccitiḥ kariṣyate. atra ca	<b>sarva</b> eva pramāṇa-prameya-tad-ābhāsa-ādi-nimittāḥ
0012600	indriya-antara-arthe 'pi pravarteta, tataḥ	<b>sarva</b> eva sa tasya sva-arthaḥ syāt. sva-arthe ca
0006705	tatas tad eva sādhanam artha-adhigateḥ,	<b>sarva</b> -kāra-ka-upayoge 'py asya arthasya iyam
0007206	sva-saṃvedyam iti viśrahaḥ. yady api	<b>sarva</b> -kālam sva-saṃvedyam asti sva-rūpam, tathā
0014713	-gatānām iti. na ekam eva parama-aṇu-dravyam	<b>sarva</b> -gatam asti, kiṃ tu ta eva parama-aṇavo '-
0014712	parama-aṇavaḥ pradhānam ity ucyante. jātitaḥ	<b>sarva</b> -gatānām iti. na ekam eva parama-aṇu-dravyam
0006701	iti cet, na, tasya a-jñāna-sva-bhāvavāt	<b>sarva</b> -jñāna-hetutvāc na api sannikarṣaḥ, ata eva.
0005314	-grahaṇam spaṣṭa-saṃvedana-darśana-artham.	<b>sarva</b> -jñānānām ātma-saṃvedanasya pratyakṣatvāt. a-
0006815	-sva-rūpas tathā śakyeta niścetum,	<b>sarva</b> -jñānānām eka-ākāra-prasaṅgāt. an-eka-ākārās
0012301	abhimatam, na samavāyi-kāraṇam. anyathā	<b>sarva</b> -jñānānām eka-viśayatā syāt. ātma-manaḥ-
0008301	anubhava-mātreṇa pratyartham a-viśiṣṭeṣu	<b>sarva</b> -jñāneṣu bhedenā an-anubhūteṣu rūpa-jñānam
0009704	na gṛhyata eva. tena tu śabda-antarāṇi	<b>sarva</b> -dikkāny ārabhyante, tair apy anyāni. evam
0004209	-deśa-pratibhāsy eva vijñānam syāt, na	<b>sarva</b> -dig-anugata-pratibhāsam. atha ca cakra-
0008805	eva sarva-śabdena uktaḥ. katham punas tasya	<b>sarva</b> -dharma-ātmakatvam. ālambanam sarva-dharmā
0008804	arthaḥ, yas tvayā parikalpitaḥ, yasmād iha	<b>sarva</b> -dharma-ātmakatvād ālambana-pratyaya eva
0008808	tataś ca ayam artho bhavati — yadi	<b>sarva</b> -dharma-sva-bhāvaḥ pratyaya ucyate, yady
0008806	sarva-dharmā iti lakṣaṇāt. na ca anyaḥ	<b>sarva</b> -dharma-sva-bhāvo vijñānasya pratyayo
0007504	gocaro bhūtam prameyam iti. nir-vyāpārās tu	<b>sarva</b> -dharmā iti. etena tasya jñāna-saṃvedanasya
0008805	tasya sarva-dharma-ātmakatvam. ālambanam	<b>sarva</b> -dharmā iti lakṣaṇāt. na ca anyaḥ sarva-
0017506	ataḥ sa eva yato buddhi-janma ity atra	<b>sarva</b> -nāmnā hetutvena parāmṛṣṭaḥ. tasya ca akṣam
0017715	ity-ādi. sarvathā artha-vijñāne sthitā	<b>sarva</b> -prakāreṇa artha-adhigame vartamānā satī na

0015107	uktam. tasya pratyakṣatvena a-vidhānato na	<b>sarva</b> -prameya- <b>viṣayaṃ</b> pramāṇam uktam ity a-
0000307	sugatāya iti. suṣṭhu gataḥ prāptaḥ sarvathā	<b>sarva</b> -praheya-prahāṇam iti sugataḥ. tāyina iti.
0000310	drṣṭa-mārga-upadeśaḥ. so 'sya asti iti tāyī.	<b>sarva</b> -prekṣā-pūrva-kāriṇām ārambhasya prayojanena
0005107	pratyakṣam kalpanā-apoḍham ity anena eva	<b>sarva</b> -lakṣya-saṅgrahaḥ. mānasam ca ity-ādi. ca-
0006410	taimiraḥ. vyavaccheda-phalatvāc ca vākyasya	<b>sarva</b> -vākyaṃ sa-avadhāraṇam iti timira eva bhava
0011903	liṅgatvāt phala-upabhokṣtvāc ca. manaso 'pi	<b>sarva</b> -viṣayatvāj jñānena eka-artha-samavāyac ca.
0004101	eva ātmānaṃ paricchindat utpadyate. tathā hi	<b>sarva</b> -viṣayebhyo vikalpān apanīya pratyastamita-a
0013914	-anugama-nimittam sādṛśyaṃ nāma jātiḥ. sā ca	<b>sarva</b> -śabda-bhedeṣv anuvartamānā vyāvartate
0008807	anena ucyate. tasmād ālambana-pratyaya eva	<b>sarva</b> -śabdena ukta ity veditavyam. tataś ca ayam
0008804	-dharma-ātmakatvād ālambana-pratyaya eva	<b>sarva</b> -śabdena uktaḥ. katham punas tasya sarva-
0002705	a-tad-rūpatvāt. yadi tarhi sāmānyam	<b>sarva</b> -sāmarthya-rahitam tan māna-arham eva na
0018209	yady a-nityatā   na cet sā asti na tad vastu	<b>sarva</b> -sāmarthya-varjitam    iti. prathamah
0009505	pūrvaṃ hi parama-aṅūnām parama-aṅu-rūpam eva	<b>sarva</b> -sūkṣmam adhikṛtya ayam artha uktaḥ. idānīm
0008803	tat kuta iyam āśānkā. yadi tata ity anena	<b>sarvaś</b> catur-vidho 'pi pratyaya ucyata iti na
0008715	tāvad adhikṛtya āha — tato 'rthād iti	<b>sarvaś</b> ced iti. yadi tata ity-ādy asya eva
0010803	āśraya-dvāreṇa guṇā gunavantah pratīyante,	<b>sarvaḥ</b> śabda mahān ity eva pratīyeta, tad-
0014502	-viṣayatvena abhimate. nanu ca ity-ādi.	<b>sarvatra</b> a-bhede 'pi sukha-ādi-jāter na eka-
0005503	-sattā eva arthānām samvedanā yuktā, tasyaḥ	<b>sarvatra</b> a-viśeṣāt sarva-artha-grahaṇa-prasaṅgāt.
0013508	tataḥ ko doṣa ity āha — yathā ca na	<b>sarvatra</b> ity-ādi. tatra catuṣṭaya-sannikarṣād
0011611	a-vyāpītvam āha. kuta etat — na	<b>sarvatra</b> ity āha — kvacid ity-ādi. ābhoga-
0013107	sāmānyam tad-viṣayam iti yāvat. a-bhedena	<b>sarvatra</b> iti. tad dhi mānasam sāmānya-ākāra-
0011611	-bhedo 'py atra na asti ity upanyāsaḥ. na	<b>sarvatra</b> iti phala-vyavasthānasya a-vyāpītvam āha.
0010508	-siddheḥ pūrva-lakṣaṇa-vaiyarthya-prasaṅgaḥ.	<b>sarvatra</b> ca ity-ādinā lakṣaṇasya a-vyāpītvam āha,
0014510	-rūpā eva sarvatra sukha-ādayaḥ, mādhasvas tu	<b>sarvatra</b> teṣāṃ bhedam icchati. ye sukha-ādayaḥ
0013905	iṣyate, prāptam ekam eva indriyam,	<b>sarvatra</b> traiguṇyasya a-bhedāt. ye 'bhinna-
0014710	kriyā-ādi-parama-aṅavo veditavyāḥ. te ca	<b>sarvatra</b> deśe kāle ca. etena pradhāna-dharmakatvam
0012317	matub-lopaḥ, a-bheda-upacāro 'pi na	<b>sarvatra</b> . na hi kriyā-dravya-rūpeṇa āśraya-
0001803	a-vicalasya vā pūrva-apara-vacana-a-vyāhatyā	<b>sarvatra</b> pravacane catur-ārya-satya-deśānāyā eka-
0017907	-ādīnām sāmānya-dharmānām rūpa-śabda-ādau	<b>sarvatra</b> bhāvād yathā cakṣuṣā grāhyatvam, tathā
0014714	kiṃ tu ta eva parama-aṅavo 'parisaṅkhyātāḥ	<b>sarvatra</b> santi. eka-jātīyās teṣāṃ pradhānam ity
0003912	pratyakṣa-śabdaṃ vyutpādyā so '-vikalpe	<b>sarvatra</b> samyag-jñāne sañjñātvena paribhāsyata
0006513	sādhanam vā, pratīti-rūpa-anupātitvāt	<b>sarvatra</b> sādhya-sādhana-vyavahārasya. iha api ca
0014509	iti. pūrveṣāṃ kāpilānām eka-rūpā eva	<b>sarvatra</b> sukha-ādayaḥ, mādhasvas tu sarvatra teṣāṃ
0015011	sa tu vyakti-bhedo na sva-bhāva-bhedaḥ,	<b>sarvatra</b> sukha-ādīnām prakāśakatva-ādi-rūpasya a-
0014301	-vṛttīnām sva-viṣaya eva niveśo na syāt,	<b>sarvatra</b> sukha-ādīnām a-viśeṣāt. sa ca iṣyate.
0012005	iti jñānam tasya api sādharmyasya a-bhāvāt.	<b>sarvathā</b> a-grahaṇa-prasaṅga iti. sarvair ākair
0017806	yathā siṃho mānavaka iti. yadi ca ity-ādinā	<b>sarvathā</b> artha-vijñāne sthitā ity etad vyācāṣṭe,
0017715	tatra ko doṣa ity āha — sarvathā ity-ādi.	<b>sarvathā</b> artha-vijñāne sthitā sarva-prakāreṇa
0009512	vā ākāreṇa. yadi prathama-vikalpaḥ, jñānasya	<b>sarvathā</b> artha- <b>sva</b> -bhāvata-āpatter a-jñānatva-
0017715	api ity arthaḥ. tatra ko doṣa ity āha —	<b>sarvathā</b> ity-ādi. sarvathā artha-vijñāne sthitā
0017714	atha punar ity a-siddhatām āśānkate.	<b>sarvathā</b> iti jñeyatva-ādy-ākāreṇa api ity arthaḥ.
0016008	anugrahaṃ na apekṣate, evaṃ sati indriyāṇām	<b>sarvathā</b> eva ānarthakyaṃ syāt, manasā eva bāhya-
0004703	itarasya iti darśayann āha — na indriyāt	<b>sarvathā</b> gatiḥ iti. indriyād iti hetau pañcamī
0012101	-sattvāt. api ca asmākaṃ cakṣur-ādinā api	<b>sarvathā</b> grhyate 'rtha iti matam. kevalam grhīte
0017906	-śruter yathā-ukte jñāne. kāraṇa-a-bhāvaḥ.	<b>sarvathā</b> ca ity-ādinā doṣa-antaram āha. guṇatva-
0009511	punas tasya apy a-drṣyatvam. evaṃ manyate —	<b>sarvathā</b> vā sva-ākāra-vijñāna-janakatvam
0000307	uktaḥ. sugatāya iti. suṣṭhu gataḥ prāptaḥ	<b>sarvathā</b> sarva-praheya-prahāṇam iti sugataḥ.
0001203	ca kālam abhyasyatas tatra tad-vipakṣe ca	<b>sarvathā</b> sarve guṇa-doṣāḥ prakāśatām īyuh. yo yat
0017010	maru-jāṅgala-ādau deśa-viśeṣe. tatra api na	<b>sarvadā</b> , kiṃ tarhi yadā sūrya-raśmibhiḥ santāpitā
0016104	a-grhyamāṇa-a-samprkṭā tayā a-pratyayā eva	<b>sarvadā</b> syāt. indriya-vyavasāyānām ca manasy ekī-
0003106	ca a-nityatva-ādi yat kiñcit kṛtakam, tat	<b>sarvam</b> a-nityam ity evaṃ grhītvā tataḥ kṛtakam ca
0014702	srṣṭeḥ. na te vyakty-ātmanā. mādhasvena tu	<b>sarvam</b> anyathā abhyupagatam. ata eva asau sānkhya
0008601	-a-siddhāv api vastu pratyakṣam iṣyate,	<b>sarvam</b> idaṃ jagat pratyakṣam syāt, a-pratyakṣa-
0007507	tathā paśyanti. yadi tarhy a-tattva-vidām	<b>sarvam</b> eva jñānam upaplutam, katham pramāṇa-itarā
0009910	a-vyapadeśyam. evam apy a-sambhavaḥ syāt.	<b>sarvam</b> eva hi jñānam sāmānya-rūpeṇa vyapadiśyate.
0005713	yathā-uktaṃ prak. atas tatra adhigantavye	<b>sarvam</b> jñānam pratyakṣam eva iti. evaṃ tāvat
0003509	trīṇi vā ity eva-ādi tan na prāpnoti. yadi	<b>sarvam</b> jñānam pramāṇatvena iṣyata ity anena prak-
0006609	iti vibhāgena vyavasthā kriyate. anyathā	<b>sarvam</b> jñānam sarvasya arthasya syāt, na vā
0009908	buddhir ity-ādi. a-nirdeśya- <b>sva</b> -rūpam eva hi	<b>sarvam</b> jñānam. na eva a-nirdeśyatve vyabhicāro



0004916	prthag vakṣyamāṇa ity etat su-ucitam. tac ca	<b>sarvaṃ</b> nir-vikalpam eva iti nyāya-mukha eva
0014313	rajaḥ śabda-kāryaṃ praty ākhyāya ity-ādi	<b>sarvaṃ</b> pūrvavat. ayaṃ tu viśeṣaḥ. rajaḥ sattva-
0001708	yathā ca tato nirodha-prāptir bhavati. tat	<b>sarvaṃ</b> prāg eva saṅkṣepato darśitam. tasmād
0004614	na syāt. tasmād yāvad gocārī-bhūtaṃ tat	<b>sarvaṃ</b> yugapad eva pratīyata iti. āhuḥ ca iti.
0011404	ca dātum, tac ca sampradānam, etad api	<b>sarvaṃ</b> viśeṣya-jñāna-hetutvād viśeṣaṇa-jñāna-vat
0006604	na kriyā-sādhanam ity eva sarvasyāḥ kriyāyāḥ	<b>sarvaṃ</b> sādhanam sarvā vā kriyā sarvasya sādhyā,
0013408	iti na ayaṃ niyamo vyabhicārī ity arthaḥ. na	<b>sarvaṃ</b> sādhyam ity-ādinā dvitīyām upalabdhi-samām
0006609	vyavasthā kriyate. anyathā sarvaṃ jñānam	<b>sarvasya</b> arthasya syāt, na vā kasyacit kiñcit, a-
0005603	iti na asty āśraya-a-siddhiḥ. nanu	<b>sarvasya</b> eva jñānasya indriya-jasya api mana
0007106	phala-vyavasthānam iti kasyacid āśānkā syāt.	<b>sarvasya</b> ca pramāṇasya idaṃ phalam iti. ata
0006605	kriyāyāḥ sarvaṃ sādhanam sarvā vā kriyā	<b>sarvasya</b> sādhyā, an-avasthā-prasaṅgāt, kiṃ tarhi
0009405	avadhāritatvāt. artha-rūpa-viviktam ity-ādi.	<b>sarvasya</b> hi jñānasya viśayeṇa vyapadeśo dṛśyate
0015208	vṛtti-samuccaya-arthe tu ca-śabde ' -viśeṣeṇa	<b>sarvasyā</b> mano-vṛttheḥ pratyakṣatva-prasaṅgo viśeṣa
0006604	ca etat. tathā hi na kriyā-sādhanam ity eva	<b>sarvasyāḥ</b> kriyāyāḥ sarvaṃ sādhanam sarvā vā kriyā
0013804	kalpitam. tad-apekṣayā etad viśeṣaṇam.	<b>sarvā</b> eva tu vṛttir grahaṇa-mātre vartate, na
0006605	ity eva sarvasyāḥ kriyāyāḥ sarvaṃ sādhanam	<b>sarvā</b> vā kriyā sarvasya sādhyā, an-avasthā-
0014414	bhidante, na ca indriya-dhiyā avasīyante.	<b>sarvā</b> syāc citra-ākārā iti. yā apy a-citra-ākārā
0010211	ity arthaḥ. katham a-vyabhicāra ity āha —	<b>sarvā</b> hi ity-ādi. nanu ca vyavasāya-ātmakam ity
0010201	kutaḥ punar a-sambhava ity āha —	<b>sarvā</b> hi ity-ādi. mātra-śabdo ' -yathā-artha-
0010209	-vyabhicārāc ca. tam a-vyabhicāraṃ darśayati	<b>sarvā</b> hi ity-ādinā. kvacic ca-śabdo na paṭhyate.
0008503	hi yady antyaṃ jñānam na anubhūyeta, tataḥ	<b>sarvāṇi</b> pūrva-kāla-bhāvīni jñānāny an-anubhūtāni
0000602	uktāni visarpāṇam praśāntaye   ekatas tāni	<b>sarvāṇi</b> rakta-mokṣaṇam ekataḥ    iti. atra iti
0004504	janyanta iti sañcita-ālambanā ity uktāḥ,	<b>sarvāṃs</b> tān sañcita-ākhyāna-viśeṣeṇa ālambante,
0000406	an-eka-śakter vā asya eva ayam aparo 'rthaḥ.	<b>sarve</b> gaty-arthā jñāna-arthā iti sṛtam avagamaḥ
0001203	abhyasyatas tatra tad-vipakṣe ca sarvathā	<b>sarve</b> guṇa-doṣāḥ prakāśatām īyuh. yo yat-prājño
0018110	-uktāc ca kāraṇāt pratyakṣatva-a-bhāvaḥ.	<b>sarve</b> tīrthyā ātmānam pramātāram icchanti. atas
0005105	codyam a-samāhitam syād ity a-yuktam etat.	<b>sarve</b> tv a-vikalpakā eva iti tu-śabdena na sva-
0001105	sa dveṣa-ādīn ity sat-kāya-darśana-jāḥ	<b>sarve</b> tṛṣṇā-ādayo doṣāḥ. tad eva ca a-jñānam ity
0014603	-ādīnām ekatvena piṇḍī-bhūtatvāt. īdṛśāḥ	<b>sarve</b> śabda-parama-aṇavaḥ. tathā sparśa-ādi-
0004705	-lope vā. indriyād dhetor indriyaṃ vā prāpya	<b>sarveṇa</b> prakāreṇa sva-sāmānya-lakṣaṇābhyāṃ
0004017	-vedyo hi sva-saṃvedanena jñāna-antareṇa vā	<b>sarveṣāṃ</b> abhilāpa-saṃsarga-yogyo vikalpaḥ. a-
0000508	evam evaṃ-vidhaṃ yataḥ sva-matam, na tena	<b>sarveṣāṃ</b> pramāna-vyutpattiḥ kṛtā. tasmāt sva-matāt
0002205	dṛśyante. yadi tu siddhāny eva	<b>sarveṣāṃ</b> pramāṇāni syuh, na kaścic vipralabhyet.
0013109	asya ekatvam iva āpādayat tān a-bhedena	<b>sarveṣu</b> teṣu upajāyate, na ekatra eva. na bhāva-
0012005	a-bhāvāt. sarvathā a-grahaṇa-prasaṅga iti.	<b>sarvair</b> ākārair bhāhuleyatva-ādibhir api grahaṇam
0010606	-ātmanā nairantaryam. tad yathā parvatasya	<b>sarṣapeṇa</b> . sva-indriya-adhikau ca gṛhyete rūpa-
0013307	doṣāḥ syāt, etac ca sūtram virudhyet —	<b>sal</b> -liṅga-a-viśeṣād viśeṣa-liṅga-a-bhāvāc ca eko
0013606	tena saha ekatra viśaye pravṛttā ity arthaḥ.	<b>saha</b> -artho 'tra adhiṣṭhāna-arthaḥ. tad yathā rāja
0013607	rāja-puruṣeṇa adhiṣṭhitaḥ pravṛttas tena	<b>saha</b> iti gamyate. anye tv āhuḥ — manasā
0010611	ādihikya-grahaṇam. na ca paro gandha-ādibhiḥ	<b>saha</b> indriyasya nairantaryam icchati, tais tasya
0010614	atra indriya-nir-antaram jñeyam, tena	<b>saha</b> indriyasya saṃyogāt. tad-dvāreṇa ca gandha-
0013510	ca. traya-sannikarṣāc chabde. tatra dravyeṇa	<b>saha</b> indriyasya sambandho na asti, vyomnaḥ
0015214	vā. yadi pūrvaḥ, dvāra-dvāri-bhāvo na syāt,	<b>saha</b> -utpannasya upakāritva-a-yogād an-upakāriṇaś
0013606	-upacārād evam uktam. adhiṣṭhitā iti tena	<b>saha</b> ekatra viśaye pravṛttā ity arthaḥ. saha-
0016201	-adhika-vyavasāya-pradarśana-artham. na	<b>saha</b> eva, api tu paścād api smārto vyavasāyo
0016204	prāg eva jñātatvāt. tasmād gamyate — kiṃ	<b>saha</b> eva kriyante, prthag na kriyanta eva ity
0015504	jñāpyate. tathā hi kim indriya-manobhyāṃ	<b>saha</b> eva bāhyeṣv artheṣu vyavasāyāḥ kriyanta
0017004	-ābhāsāḥ. ata eva a-santaḥ. tato na taiḥ	<b>saha</b> kasyacit samprayogaḥ. tataś ca na tan-
0005216	-viśaya-upajanita-an-antara-rūpa-ādi-kṣaṇa-	<b>saha</b> -kāry eva taj janayati, atas tad yathā-ukta-
0012201	-ātmanā gṛhīte 'pi tathā nīścayo na bhavati.	<b>saha</b> -kāri-vaikalyāt. anubhavo hi yathā-vikalpa-
0016102	satyaṃ cakṣuṣo vṛttiḥ, pradīpa-prabhā tu	<b>saha</b> -kāriṇy eva kevalam, tathā indriya-vṛttau
0016103	'rthe grahaṇāya vṛttiḥ, indriya-vṛttis tu	<b>saha</b> -kāriṇy eva. sā ca mano-vṛttyā a-gṛhyamāṇa-a-
0016101	indriya-vṛttau pradīpa-prabhāyāṃ iva hi	<b>saha</b> -kāritvena avasthitāyāṃ mana eva bāhye 'rthe
0016206	na tu kiṃ saha kriyante, āhosvin na	<b>saha</b> kriyanta iti. kuta etat — saha tu siddha
0016205	ity evam ayaṃ praśnaḥ pravṛttaḥ, na tu kiṃ	<b>saha</b> kriyante, āhosvin na saha kriyanta iti. kuta
0008105	-jñānena hi ghaṭa-ākāraṃ jñānam ālambamānaḥ	<b>saha</b> ghaṭa-ākāreṇa ghaṭa-ākāraṃ jñānam āsīd iti
0008107	ālambamāno ghaṭa-jñāna-jñānam āsīd iti	<b>saha</b> ghaṭa-jñāna-ākāreṇa ghaṭa-jñāna-jñānam. evam
0015913	kṣaṇe mānasa iṣyata iti. ata indriya-vṛtti-	<b>saha</b> -ja ity āha. yad uktam ity-ādi. śāstra uktam.
0016304	ca na kalpayitavyam — indriya-pravṛtti-	<b>saha</b> -jo bāhye 'rthe manaso 'nubhavaḥ paścāt

0016203	smārto vyavasāyo `dhiko manasā kriyata iti.	<b>saha</b> tu siddha eva ity-ādinā etad āha. niyama-
0016206	āhosvin na saha kriyanta iti. kuta etat —	<b>saha</b> tu siddha eva vyavasāye praśna ity āha —
0006413	saṃvāditvāt. prasiddhataraṃ ca etal loke.	<b>saha</b> tena taimireṇa vartata iti sa-taimiram,
0015505	bāhyeṣv artheṣu vyavasāyāḥ kriyanta āhosvit	<b>saha</b> na eva kriyanta iti saṃśaya idam uktam —
0010604	yataḥ sa-antara iti ḡṛhyate, na tasya tena	<b>saha</b> nairantaryam. tad yathā pārasya apareṇa. sva
0015611	iti. tad evam — na indriya-manobhyāṃ	<b>saha</b> bāhyeṣv artheṣu vyavasāyāḥ kriyanta ity asya
0000808	ata eva virodha-a-siddher a-virodhiṇā ca	<b>saha</b> -bhāva-a-virodhāt. na api itara-puruṣa-
0004301	etat sa-vikalpakam, indriya-jñānaṃ tu tena	<b>saha</b> -bhāvi krama-bhāvi vā nir-vikalpakam eva iti
0013701	a-cetanatvāt. tena pauruṣeṇa pratyayena	<b>saha</b> yā saṃprkṭā tad-eka-rūpatām iva āpannā, sā
0009105	malla iva nihate tad-anye mallā iti tair eva	<b>saha</b> vicāraṃ karoti. ālabhana-artha ity ālabhana-
0007006	-saṃvittih phalaṃ yujyate. sa-viṣayam iti.	<b>saha</b> viṣayeṇa sa-viṣayam. tatra antar-jñeya-pakṣe
0004112	a-darśanād darśanena vā a-vikalpanāt tayor a-	<b>saha</b> -vṛtṭeś ca. asti ca a-vicchinnaṃ darśanam.
0016114	na iti yo `yaṃ pratiśedhaḥ, tena na	<b>saha</b> -vyavasāya-kriyā-mātraṃ pratiśidhyate, kiṃ tu
0016115	-mātraṃ pratiśidhyate, kiṃ tu niyamavafī yā	<b>saha</b> -vyavasāya-kriyā, sā pratiśidhyate manasaḥ
0016203	eva ity-ādinā etad āha. niyama-rahitāṃ	<b>saha</b> -vyavasāya-kriyāṃ prati praśna eva na
0016212	eva saha-vyavasāyāḥ. tato — niyamavafīm	<b>saha</b> -vyavasāya-kriyām ārabhya praśnaḥ.
0016212	yuktaṃ yadā iti vacanāt siddhaḥ pūrvam eva	<b>saha</b> -vyavasāyāḥ. tato — niyamavafīm saha-
0016001	uktam. kiṃ bāhyeṣv artheṣv indriya-manobhyāṃ	<b>saha</b> -vyavasāyāḥ. na ity ucyate. kasmāt. na eka-
0006507	ity asman-mate. sa-vyāpāra-pratītatvād iti	<b>saha</b> vyāpāreṇa pratītyatvād ity arthaḥ. etat
0015209	yo `py āha — manasā adhiṣṭhitā iti manasā	<b>saha</b> śrotra-ādi-vṛtṭih pratyakṣam ity artha iti,
0015309	indriyaṃ saṃvedayate prāpnoti, tena	<b>saha</b> saṅgacchata ity artha iti, so `py anena eva
0005412	jñāna-rūpāṇām. te hy ekasminn ātmani jñānena	<b>saha</b> samavāyāt tena eka-artha-samavāyinā ḡṛhyanta
0013504	tat-sambandha-dvāreṇa. utpadyata ity anena	<b>saha</b> sambandhaḥ, viśeṣaṇa-sambandha-dvāreṇa
0010605	yo yasmād adhiko ḡṛhyate, na tasya tena	<b>saha</b> sarva-ātmanā nairantaryam. tad yathā
0013005	iti bahu-vrīhir eva. evaṃ rūpa-sparśayoḥ	<b>sahacara</b> -upalakṣaṇatve `pi sati na gandha-ādi-
0013003	niyamena eva tad utpadyata iti sūcayati. tat-	<b>sahacara</b> -samudāya-viṣayam iti. sa cakṣuḥ-sparśana
0013004	sa cakṣuḥ-sparśana-upalabdho bhinno viṣayaḥ	<b>sahacaro</b> `sya iti tad-guṇa-saṃvijñāno bahu-vrīhiḥ.
0013004	tad-guṇa-saṃvijñāno bahu-vrīhiḥ. punas tat-	<b>sahacarah</b> samudāyo viṣayo `sya iti bahu-vrīhir
0015711	hetor a-siddhatvam iṣyate. evaṃ hi	<b>sahabhūbhyām</b> indriya-mano-vyavasāyābhyām
0001610	-vipakṣa-prahāṇa-viśeṣaṃ sa-kārya-viśeṣaṃ sa-	<b>sahāya</b> -bhūtaṃ ca udbhāsitam iti iyaṃ tāvad
0001609	utsaheta iti sā api tasya para-arthaṃ prati	<b>sahāya</b> -bhūtā veditavyā. tad evaṃ bhagavato jñāna-
0017503	-a-bhāvam āha. saṃskāravān iti saṃskāra-	<b>sahitaḥ</b> . mana-indriya-sannikarṣa indriya-artha-
0013611	mano-vṛtṭyā saṃvedyate, na tv indriya-vṛtṭi-	<b>sahitayā</b> bāhyo `rtha iti pratipāditam. tasmād yā
0015605	pravartata iti. nanu ca indriya-vyavasāya-	<b>sahitasya</b> bāhye `py arthe pravṛttasya sāmprate
0004507	api tair eva yathā-uktaiḥ parama-aṇubhiḥ	<b>sahitena</b> eva cakṣur-ādi-vijñānaṃ janyate, na
0013705	tu caitanya-samparkād āsādita-tad-rūpā iva,	<b>sā</b> a-pratyayā ity ucyate. tatra a-pratyaya-vṛtṭi-
0003306	iti sā eva ca a-nityatā iti pratyakṣa-siddhā	<b>sā</b> . atha punar a-nityatā bhāvād artha-antaram,
0004901	indriya-viṣaye. tasmād ekas tayor viṣaya iti	<b>sā</b> apy a-kalpanā eva. tattva-vicāra-vyāpṛtā hi
0014414	citra-ākārā iti. yā apy a-citra-ākārā iṣyate	<b>sā</b> api, citratvāt sattva-ādi-samudāyasya. na
0015811	eva. atha sva-saṃvittir abhyupeyate,	<b>sā</b> api tarhi lakṣaṇena a-saṅgrhitā iti sā eva
0001608	hi vinā na eva hitam upadeṣṭum utsaheta iti	<b>sā</b> api tasya para-arthaṃ prati sahāya-bhūtā
0011010	yadi nāma ayaṃ parihāra iti pratyāśā syāt,	<b>sā</b> api tyajyatām, yataś cakṣuṣa ātma-bhūtaḥ
0003801	prati na vyāpṛtā tatra ca yogya-pratibhāsā	<b>sā</b> api. yo hi yatra yogyaḥ, sa tad a-kurvāṇo `pi
0005404	saṃvittir abhilāpaṃ na yojayati. tathā hi	<b>sā</b> abhilāpaṃ ādāya tatra yojayet. abhilāpa-
0018209	-kriyā-kāle vikṛtir yady a-nityatā   na cet	<b>sā</b> asti na tad vastu sarva-sāmarthya-varjitam
0017806	artha-vijñāne sthitā ity etad vyācāṣṭe,	<b>sā</b> ity-ādinā tu na pratyakṣa-dhīr bhaved ity etat.
0017402	idam āha — buddhi-kāraṇa-sāmagrīm ity-ādi.	<b>sā</b> iti guṇa-bhūtā api buddhiḥ parāmṛṣyate, na tu
0002808	tv artha-ākārasya jñānasya sva-saṃvedanaṃ	<b>sā</b> eva artha-saṃvittih. artha-pratibhāse hi jñāne
0017504	-sannikarṣaś ca akṣaṃ prati vartata ity atah	<b>sā</b> eva ity āha —yo `pi hi kalpayed iti. tasya
0013012	sva-saṃvittiyā eva anubhūyate. anyathā kathaṃ	<b>sā</b> eva iyaṃ mahatī prāsāda-mālā iti smaraṇaṃ syāt.
0003305	naśvaratām api tasya sva-bhāvaṃ pratyeti iti	<b>sā</b> eva ca a-nityatā iti pratyakṣa-siddhā sā. atha
0006606	sādhanaḥ a-vyavadhānena prasiddhim upayāti.	<b>sā</b> eva ca tasya kriyā sādhyā. tatra rūpa-ādau
0002105	a-viparīta-lakṣaṇa-abhidhānena vyutpādanam.	<b>sā</b> eva ca tasya siddhiḥ. yasmād ity-ādinā puruṣa-
0002103	-bhāvam iti yad vyutpādanam sa pratiśedhaḥ.	<b>sā</b> eva ca tasya siddhiḥ. sva-pramāṇam eva guṇaḥ,
0001010	-hīna-sthāna-parigrahaḥ prāṇina iti kāryam.	<b>sā</b> eva ca ṛṣṇā prādhānyena śāstre samudāya-
0004405	vastu-sat siddha-anta iṣyate. tasmāt	<b>sā</b> eva tad vikalpayati iti kṛtvā yac ca ity-ādi.
0006603	-ātmanā vyāpāreṇa khyāti, na anyathā. tasmāt	<b>sā</b> eva tasya ātma-bhūtā viṣaya-ākāratā pramāṇam
0004011	-artha-pratyāyana-yogyā ity uktam. satyam,	<b>sā</b> eva tv icchā lokasya a-sādhāraṇena vyapadeśe
0015807	smārtaḥ pratyayaḥ, sa pramāṇam na ukta iti	<b>sā</b> eva nyūnatā. kāma-ādiṣu tarhi kathaṃ smārta

0015812	sā api tarhi lakṣaṇena a-saṅgrhītā iti	sā eva nyūnatā. nanu ca sāsṭreṇa smārtatvaṃ
0013915	anuvartamānā vyāvartate sparśa-ādibhyaḥ.	sā eva śrotra-indriyeṇa grhyate. tena na kaścīd
0007216	tathā sva-saṃvittiḥ prathate. yathā yathā ca	sā khyāti, tathā tathā artho niścīyate śubha-a-
0007304	sādhanaṭvaṃ pratipādayitum iṣṭam. ato yasmāt	sā khyāti tad-vaśād iti vaktavye kim-artham —
0005410	hi sva-saṃvitter nir-vikalpakatvaṃ sādhyam.	sā ca jñānasya api tāvan na samasti. kutaḥ punaḥ
0016104	vṛttiḥ, indriya-vṛttis tu saha-kāriṇy eva.	sā ca mano-vṛtṭyā a-grhyamāṇa-a-samprkṭā tayā a-
0000913	tathā prayujyate, yathā mātuḥ putre dayā,	sā ca yathā tasya artho bhavati tathā prayujyate.
0013914	buddhy-anugama-nimittam sādrśyam nāma jātiḥ.	sā ca sarva-śabda-bhedeṣv anuvartamānā vyāvartate
0004107	saṃhṛta-vikalpa-avasthāyām upalakṣyate. tena	sā tatra na asti iti gamyate. syād etat — yad
0017904	śruter yatra nimittam na asti, na	sā tatra pravartate. tad yathā daṇḍa-rahite
0013612	yā śrotra-ādi-vṛttir mano-vṛtṭyā grhyate,	sā tayā adhiṣṭhitā ity uktā. vṛttir indriyāṅgām
0001910	sā phala-sampat syāt, syād eva prāmānyam.	sā tu tayā vinā na sambhavati iti tad-upādānam.
0007310	upacāreṇa tu kāryato 'rtha-saṃvittir eva	sā draṣṭavyā ity a-viruddham. ita vijñapti-
0005908	mṛga-tṛṣṇā-ādiṣu yā toya-ādi-kalpanā,	sā na an-udaka-vyavacchedāya udake kṛtam saṅketa-
0005405	yojayet. abhilāpa-grahaṇe ca kṣaṇikatvān na	sā, na api rāga-ādaya iti kiṃ kena yojyeta iti. a
0010808	siddhir abhisamhitā. bahir-vṛttitve tu	sā na upapadyate. yasmād indriyaṃ bahir nirgatya
0017903	-śruteḥ pravṛtti-nimittam. a-sati tasmin	sā na pravartata iti. yasyā naimittikyāḥ śruter
0008303	na rūpa-jñānam iti yā iyaṃ vivekena smṛtiḥ,	sā na syāt. syād etat — yathā-anubhava-ātmatve
0000905	darśayati — āśayo jagad-dhitaṣītā iti.	sā punaḥ sakala-jagad-ātyantika-duḥkha-viyoga-
0013613	-sānnidhye tad-ākāreṇa pariṇāmo jñeyah.	sā punar dvi-prakārā sa-pratyayā ca a-pratyayā ca.
0016201	kiṃ tu niyamavati yā saha-vyavasāya-kriyā,	sā pratiśidhyate manasaḥ smārta-adhika-vyavasāya-
0003716	tadvatā arthena yayā yojyante saṃsṛjyante,	sā pratītiḥ kalpanā. na ca atra yojanaṃ prati
0001909	-upayogaḥ. yadi hi vinā api hetu-sampadā	sā phala-sampat syāt, syād eva prāmānyam. sā tu
0007506	ākārāṅgām a-pariṇiṣpannatvāt. bhrāntir eva tu	sā, yad a-vidyā-andhās tad a-vedya-vedaka-ākāram
0005111	saṃvitteḥ pratyekam abhisambandhaḥ.	sā vikalpikā mānasaṃ pratyakṣam. tatra mano-
0008815	rūpa-ādi-vyaktiḥ, vijñānasya ālambanatvena	sā viśaya-śabdena ucyate. mātra-śabda ālambana-
0013702	saha yā samprkṭā tad-eka-rūpatām iva āpannā,	sā sa-pratyayā. yathā tapta-avasthāyām ayo-
0014212	viśeṣaṇa-vyavacchinna-artha-grāhiṇī buddhiḥ,	sā sa-vikalpikā. tad yathā citra-gur ayam iti
0017711	ato na tena a-bheda-upacāraṃ kartum	sā samarthā iti su-ucitam. yo yasya a-viśayaḥ, na
0001607	-avasthāyām eva yā sva-rasa-vāhiny abhūt,	sā sugata-avasthāyām an-ukta-siddhā eva iti na
0007305	tena mīyata ity uktam. asti prayojanam.	sā hi sva-saṃvid, artha-saṃvido yat kāryam artha-
0007108	ca ayam prameya-vacanaḥ. sa-viśayam iti ca	sā <b>sākalye</b> 'vyayī-bhāvaḥ. ata etad uktam bhavati
0000910	tayā para-arthaṃ prati preryamāṇaḥ svayam a-	<b>sākṣāt</b> -kṛtya na pāryate parebhyo deśayitum duḥkha
0016609	ye 'n-antaraṃ tato bhavanti bhāvāḥ, teṣāṃ	<b>sākṣāt</b> . tad-uttara-kāla-bhāvinām tu pāramparyeṇa.
0007212	agnir anumīyata ity ucyate, na ca asau	<b>sākṣāt</b> tena anumīyate, kiṃ tarhi tad-dhetukena
0016606	hi bhāvo 'tītānām hetu-pratyayānām	<b>sākṣāt</b> pāramparyeṇa ca upakāryaḥ. yad-an-antaraṃ
0016306	ca mana ity uktam. tac ced bāhya-arthe	<b>sākṣāt</b> pravartate, tena eva puṃso 'rthaḥ kṛta iti
0016607	yad-an-antaraṃ yasya utpādah, tasya	<b>sākṣāt</b> , yebhyas tu vyavadhānena, teṣāṃ
0012104	evaṃ brūyāt, na arhati sa evaṃ vaktum, yat	<b>sākṣād</b> -ālocanam arthānām yathā gaur eva ayam aśva
0010305	indriya-artha-sannikarṣa-jaṃ prāpnoti.	<b>sākṣād</b> -grahaṇaṃ viprakṛṣṭa-a-yathā-artha-jñāna-
0015301	dvāraṃ syāt. yadi ca manaso bāhye 'rthe	<b>sākṣād</b> -vṛttiḥ, evaṃ sati itareṣāṃ indriyāṅgām
0001410	tāyateḥ paraḥ pālana-artho yad uta saṃsāra-	<b>sāgara</b> -tāraṇam. na ca tasya viparīta-upadeśatā
0001407	-śabdasya artham ācaṣṭe. tāryante saṃsāra-	<b>sāgaram</b> anena sattvā iti tāraṇaḥ sva-dṛṣṭa-mārga-
0011204	iti darśayati. asti hy ekeṣāṃ iti	<b>sāṅkhyā</b> -ādīnām. anya-indriya-rutaṃ vṛthā iti.
0014702	tu sarvam anyathā abhyupagatam. ata eva asau	<b>sāṅkhyā</b> -nāśakaḥ. na eva hi ity-ādīnā eka-indriya-
0005212	-antara-nivṛtttau dharma-antara-āvir-bhāvaḥ,	<b>sāṅkhyā</b> -parikalpitasya pariṇāmasya niṣiddhatvāt.
0017809	bheda-upacāraṃ kurvanti, yathā pradhānamayaḥ	<b>sāṅkhyā</b> -puruṣo 'yam iti. na ca evaṃ-vidham indriya
0015614	ukta iti. na ca idaṃ vṛtti-saṃvedanam	<b>sāṅkhyasya</b> smārtam jñānam abhiṣṭam. anubhūta-
0003416	para-mata-upapradarśana-arthatvād a-doṣaḥ.	<b>sāṅkhyena</b> hi viśeṣa-dṛṣṭa-anumānasya lakṣaṇam
0005508	sukha-ādi jñāna-rūpam. bodha-rūpaṃ hi vastu	<b>sāta</b> -ādi-rūpaṃ teṣāṃ api siddham. tatra jñānam
0000908	mano-guṇāḥ, te 'tyanta-abhyāsa-sambhave sati	<b>sātmī</b> -bhavanti, śrotriya-joṅga-nairghṛṇya-vat.
0000007	dhi jagad-dhitaṣī bhavati. abhyāsāc ca	<b>sātmī</b> -bhāvas tasyāḥ sambhavati. ye mano-guṇāḥ, te
0001413	prayojanaṃ vā kiñcit. tac ca na asti.	<b>sātmī</b> -bhūta-kṛpāś ca para-artham eva duḥkha-kṣaya
0001307	ākāśasya. na staś ca ātma-darśana-snehau	<b>sātmī</b> -bhūta-nairātmya-darśanasya. kāraṇa-a-bhāvaḥ.
0000905	-prārthana-ākāra-an-alpa-kalpa-abhyāsena	<b>sātmī</b> -bhūta karuṇā. śloke jagad-dhitaṣīṇa ity
0001213	pūrvasya sva-rasaṃ nirodhe nairātmya-darśana-	<b>sātmī</b> 'vasthitasya uttara-duḥkha-hetu-an-utpatti-
0001706	utpattir yathā prayujyate. nirodho mārga-	<b>sātmī</b> 'vasthitasya pūrva-duḥkha-hetu-nirodhe
0011110	sveṣu tu yadā liṅga-a-bhāvān na anumānam,	<b>sādrśya</b> -a-bhāvān na upamānam, upadeśa-a-bhāvān na
0017013	kramaṇa iti. prāg indriya-jñānam. tataḥ	<b>sādrśya</b> -avasāyī mano-vikalpaḥ. tato jala-ādi-

0006607	tatra rūpa-ādau karmaṇy anubhava-ātmanā	<b>sādrśya</b> -ātmano jñānasya tena sva-bhāvena karaṇa-
0013913	tasya eva pariṇāmo buddhy-anugama-nimittam	<b>sādrśyam</b> nāma jātiḥ. sā ca sarva-śabda-bhedeṣv
0000804	-vidha-puruṣa-pratiṣedhāya puruṣatva-ādi-	<b>sādhana</b> -anīkaṃ prayuktam. tat kathaṃ tatra stotra
0000813	-lakṣaṇam prāmānyam a-sambhāvanīyam, tat-	<b>sādhana</b> -anuṣṭhāna-sambhavāt. yo yat-sādhanam a-
0000903	anuṣṭhitavāṃś ca bhagavān. sva-bhāvaḥ. yat-	<b>sādhana</b> -anuṣṭhānāc ca prāmānya-prāptiḥ sambhavati,
0001907	upadiśati iti jñānasya api prāmānyam prati	<b>sādhana</b> -bhāvaḥ. tac ca prāmānyam sa-hetukam. tato
0006712	vastuni vijñāna-pratibhāsa-bhedena sādhyā-	<b>sādhana</b> -vyavasthā-darśanāc ca. yathā nipīyamānam
0006802	grhṇāti iti na ayam vastu-sanniveśī sādhyā-	<b>sādhana</b> -vyavahāra ity a-codyam etat. kathaṃ yathā
0006513	vā, pratīti-rūpa-anupātitvāt sarvatra sādhyā-	<b>sādhana</b> -vyavahārasya. iha api ca asti. jñānasya
0007207	na sva-ābhāsatā, bāhye ṛthe tasyāḥ	<b>sādhanatva</b> -a-yogāt. a-yogas tv a-para-arthatvāt.
0007303	nanu ca iha viśaya-sārūpyasya saṃvidam prati	<b>sādhanatvam</b> pratipādayitum iṣṭam. ato yasmāt sā
0006707	eva a-vyavadhānena siddheḥ. tac ca tasya	<b>sādhanatvam</b> vyavasthā-samāśrayatvena, na tu
0001709	ca tad-upadeśaḥ saṃsāra-arṇava-uttāraṇa-	<b>sādhanatvāt</b> tāyaḥ. etāvad eva ca para-hitaiṣiṇā
0002001	codyate — yadi jñānam api prāmānyasya	<b>sādhanatvena</b> vyavasthāpyate, tat kiṃ punas tat
0002005	yuktasya bhavati, na itarasya iti tasya	<b>sādhanatvena</b> vyavasthāpyate. sva-prakaraṇebhya
0000813	tat-sādhana-anuṣṭhāna-sambhavāt. yo yat-	<b>sādhanam</b> a-vīparītam anuṣṭhāti, tasya
0000901	sambhavati tat-prāptiḥ. tad yathā ārogya-	<b>sādhanam</b> a-vīparītam anuṣṭhān āturaḥ. prāmānya
0000902	a-vīparītam anuṣṭhān āturaḥ. prāmānya-	<b>sādhanam</b> a-vīparītam anuṣṭhitavāṃś ca bhagavān.
0006705	-sārūpyād anyato na sidhyati. tatas tad eva	<b>sādhanam</b> artha-adhigateḥ, sarva-kāraka-upayoge ṛpy
0016507	ity-ādi. anya-arthatvāt sac-chabdasya siddha-	<b>sādhanam</b> āha. kim-arthaṃ punaḥ prak sata eva iti
0014902	eka-svābhāvyena pariṇaṃsyanti. ataḥ siddha-	<b>sādhanam</b> ity abhiprāyaḥ. vijāti-pariṇāmo
0006604	iti. yuktaṃ ca etat. tathā hi na kriyā-	<b>sādhanam</b> ity eva sarvasyāḥ kriyāyāḥ sarvaṃ
0010403	tat-sva-bhāva-pradarśanāya. tasmāt siddha-	<b>sādhanam</b> iti. tan na ity-ādinā etad āha —
0002002	kiṃ punas tat prāmānyam yasya karuṇā-ādayaḥ	<b>sādhanam</b> iti vaktavyam. ucyate — sāmārthya-
0002407	ucyate, tathā api pratyakṣa-apekṣayā siddha-	<b>sādhanam</b> eva. na eṣa doṣaḥ. atra hi dve vākya.
0003715	kr̥d-yogā ca ṣaṣṭhī samasyata iti samāsaḥ	<b>sādhanam</b> kṛtā iti vā. kā punas asau. nāma-ādīni
0004911	paṭīyān smṛti-bījam ādhatte yādṛśam ca sukha-	<b>sādhanam</b> duḥkha-sādhanam vā anubhūtam, tādrśa-
0007307	-phalayoḥ viśaya-bhedo na bhavati, yatra eva	<b>sādhanam</b> bāhye, tatra eva saṃvid ity kṛtvā.
0006606	-prasaṅgāt, kiṃ tarhi tasyāḥ kriyāyās tat	<b>sādhanam</b> , yā yataḥ sādhanād a-vyavadhānena
0004911	ādhatte yādṛśam ca sukha-sādhanam duḥkha-	<b>sādhanam</b> vā anubhūtam, tādrśa-darśanād asya
0006513	vyavasthita-sva-bhāvaṃ kiñcid asti sādhyam	<b>sādhanam</b> vā, pratīti-rūpa-anupātitvāt sarvatra
0008205	vijñeyam. nanv evaṃ taj-jñāna-ādiṣv api	<b>sādhanam</b> vācyam ity an-avasthā syāt. na etad asti.
0013506	-apekṣam, na tat pratyakṣam ity-ādi pūrvavat	<b>sādhanam</b> vācyam. kiṃ ca tad api catuṣṭaya-ādi-
0008204	yad yad-ākāraṃ sva-jñānena ālambyata ity-ādi	<b>sādhanam</b> vijñeyam. nanv evaṃ taj-jñāna-ādiṣv api
0006605	-sādhanam ity eva sarvasyāḥ kriyāyāḥ sarvaṃ	<b>sādhanam</b> sarvā vā kriyā sarvasya sādhyā, an-
0017001	manyate. san-mātram ity-ādinā pūrvakam eva	<b>sādhanam</b> sūcayati. syād etat — a-sati tasya a-
0007214	ṛthas tena mīyata ity ucyate, tathā api tat-	<b>sādhanayā</b> sva-saṃvidā iti veditavyam. tathā hi
0000806	yatas tad a-gamakam, pratikṣepa-sāmānya-	<b>sādhanayoḥ</b> a-sambhavāt. na hy atīndriyeṣv a-tad-
0004908	niścinvan hi idantayā sukha-duḥkha-	<b>sādhanayoḥ</b> prāpti-parihārāya pravartate. na eṣa
0003113	vastuna eva a-nitya-ādibhir ākārais tathā-	<b>sādhanāt</b> . yady api vikalpa-pratibhāsināḥ
0006606	tarhi tasyāḥ kriyāyās tat sādhanam, yā yataḥ	<b>sādhanād</b> a-vyavadhānena prasiddhim upayāti. sā
0004212	-vikalpayoḥ a-vicchinna-darśana-adhyavasāya-	<b>sādhanāya</b> paryāptam eva nir-vikalpa-pratyakṣa-
0006106	pūrvayoḥ eva kalpanā-jñānayoḥ a-pratyakṣatva-	<b>sādhanāya</b> . yat pūrvā-anubhūta-samaya-smṛti-bala-
0003202	ato varṇa-sāmānye ṛ-nityatā-ādi-	<b>sādhane</b> ṛpi tatra tad-ākāra-siddhyā vastuna eva
0001501	yo yad-artha-karaṇāya yat-kṛpayā yam arthaṃ	<b>sādhayati</b> , na sa tad-artha-ṇiṣpattāv a-parityakta
0003314	tathā hi na a-siddhe dharmiṇi dharmāḥ śakyaḥ	<b>sādhayitum</b> , tat-siddhau ca tad-ātmatayā dharmasya
0001414	kṛpāś ca para-arthaṃ eva duḥkha-kṣaya-upāyam	<b>sādhayitvā</b> katham anyathā brūyāt. yasya yadā a-
0005602	para-parikalpitasya. tac ca sva-saṃvedanam	<b>sādhayīṣyamānam</b> iti na asty āśraya-a-siddhiḥ.
0012004	an-atideśa eva iti jñānam tasya api	<b>sādharmyasya</b> a-bhāvāt. sarvathā a-grahaṇa-
0002503	kuryāt, na anyathā. tac ca yathā-dṛṣṭa-	<b>sādharmyāt</b> tathā paricchidyamānam na anumeyatām
0017902	utpattāv akṣa-pāratantryam pratyakṣa-	<b>sādharmyāt</b> pratyakṣa-upacāro vā pratyakṣa-śruteḥ
0000205	prakāśako ṛ-visaṃvādakaś ca. tasmāt pramāna-	<b>sādharmyāt</b> pramānam. bhūto jātaḥ, utpanna ity
0004512	eva pratiniyata-vijñāna-janana-sāmārthyena	<b>sādharmyena</b> paraspara-apekṣayā samānam. samānam
0017804	iti phale. akṣam prati vṛtter ity anena	<b>sādharmyena</b> pramāna-tulyatvāt pratyakṣa-upacāro
0002806	tv a-sādhāraṇa-bhūtena iti. tasmāt	<b>sādhāraṇa</b> -a-sādhāraṇa-bhūtābhyām para-rūpābhyām
0004002	tasya tatra a-gamaktvāt, tat punaḥ	<b>sādhāraṇa</b> -kāraṇatvāt. tathā hi viśayā mano-
0011815	śrāyasaka-ādayaḥ sannikarṣam icchanti. a-	<b>sādhāraṇa</b> -kāraṇatvād iti. itare hi sannikarṣāḥ
0002806	a-sādhāraṇa-bhūtena iti. tasmāt sādāraṇa-a-	<b>sādhāraṇa</b> -bhūtābhyām para-rūpābhyām adhigateḥ
0002806	-rūpeṇa arthasya grahaṇam, pratyakṣeṇa tv a-	<b>sādhāraṇa</b> -bhūtena iti. tasmāt sādāraṇa-a-

0002805	eva adhigatiḥ. ayaṃ tu viśeṣo 'numānena	<b>sādhāraṇa</b> -bhūtena para-rūpeṇa arthasya grahaṇam,
0009903	agny-ādy-anumānāt, na pratyakṣasya, tasya a-	<b>sādhāraṇa</b> -viśayatvāt. atha api syād — yadi
0003916	-vijñāna-nirdeśas tair eva nyāyāḥ, tad-a-	<b>sādhāraṇa</b> -hetutvāt. evaṃ hi cakṣur-ādi-vijñānam
0003914	ācāryas tv abhyupagamyā parihāram āha — a-	<b>sādhāraṇa</b> -hetutvād iti. akṣāṇi hi sva-santati-
0001509	hi bhagavato jñāna-lakṣaṇam prāmānyam a-	<b>sādhāraṇo</b> guṇa udbhāvitaḥ, yatas tad-yogāt sa
0000613	tena hetunā. yat pramāṇa-bhūtatvam a-	<b>sādhāraṇo</b> guṇaḥ, tena karaṇena hetunā vā stotra-
0004403	na ekasya eva parama-aṇoḥ, api tu bahūnām	<b>sādhāraṇo</b> dharmāḥ. tatra sāmānye yady akṣa-dhīḥ
0003301	bhavati. tadā ca a-sakṛd vā ity anena asya	<b>sādhāraṇaḥ</b> parihāro vakṣyamāṇo 'niṣṭhā-āsakter
0017506	— indriya-sannikarṣa eva jñānasya a-	<b>sādhāraṇam</b> karaṇam. ataḥ sa eva yato buddhi-janma
0017509	-ṣṭhatvam. anena ca tasya na indriyam eva a-	<b>sādhāraṇam</b> karaṇam iti darśitam. tathā hi dvi-
0017301	yathā go-śabdo go-jātāv eva an-anya-	<b>sādhāraṇam</b> gamanam āśritya vyutpādita iti
0017709	atra antare vyākhyātam. a-sādhāraṇena iti.	<b>sādhāraṇasya</b> kvacid an-upayogād ity uktam. tad
0011816	iti. itare hi sannikarṣāḥ smṛty-ādi-jñāna-	<b>sādhāraṇāḥ</b> . indriya-artha-sannikarṣas tu
0004003	hi viśayaḥ mano-vijñāna-anya-santāna-vijñāna-	<b>sādhāraṇāḥ</b> . nava-candra-ādi-prekṣāsv an-eka-
0001208	tasya evaṃ-vidhād upāya-abhyāsād an-anya-	<b>sādhāraṇād</b> duḥkha-hetor vāsanā api na avaśiṣyate.
0017709	'n-eka-rūpasya ity atra antare vyākhyātam. a-	<b>sādhāraṇena</b> iti. sādhāraṇasya kvacid an-upayogād
0004012	'sti, na sādhāraṇena. tathā hi loko '-	<b>sādhāraṇena</b> eva vyapadiśati, yad darśayaty a-
0017511	apy anyena a-viśayeṇa api ity a-viśeṣaḥ. a-	<b>sādhāraṇena</b> ca loke vyapadeśo dṛṣṭa ity uktam
0004012	sādhāraṇena eva vyapadiśati, yad darśayaty a-	<b>sādhāraṇena</b> ca vyapadeśo dṛṣṭa ity-ādi.
0004011	lokasya a-sādhāraṇena vyapadeśe 'sti, na	<b>sādhāraṇena</b> . tathā hi loko 'sādhāraṇena eva
0004011	ity uktam. satyam, sā eva tv icchā lokasya a-	<b>sādhāraṇena</b> vyapadeśe 'sti, na sādhāraṇena. tathā
0000402	-mukha-ādinā eva sva-matena tvayā prāḡ eva	<b>sādhitavāt</b> . yat sādhitam, na tat-siddhaye
0008211	viśaya-sārūpyeṇa viśeṣeṇa dvairūpyam	<b>sādhitam</b> . idānīm jñānānām paraspara-vivekena
0000402	sva-matena tvayā prāḡ eva sādhitavāt. yat	<b>sādhitam</b> , na tat-siddhaye prekṣāvata ārambhaḥ
0001503	-karaṇāya sattva-kṛpayā duḥkha-kṣaya-upāyam	<b>sādhitavān</b> a-parityakta-tad-viśaya-dayaś ca
0000403	prekṣāvata ārambhaḥ kartavyaḥ. tad yathā	<b>sādhitasya</b> odanasya. sādhitā ca pramāṇa-siddhiḥ.
0000403	kartavyaḥ. tad yathā sādhitasya odanasya.	<b>sādhitā</b> ca pramāṇa-siddhiḥ. vyāpaka-viruddhaḥ.
0014016	-a-bhāvam, samsthānam na tri-gocara iti	<b>sādhya</b> -a-bhāve hetv-a-bhāvam āha. samsthāna-kṛtam
0014415	sattva-ādi-samudāyasya. na bhinna ity-ādinā	<b>sādhya</b> -a-bhāve hetor a-bhāvam āha. tad-vaśena ity
0008314	ca ity anena an-antara-uktāyā eva upapatteḥ	<b>sādhya</b> -antaram āha. na kevalam smṛter uttara-
0012409	gacchati iti. vyāpaka-viruddham, dvitīya-	<b>sādhya</b> -apekṣayā tu sva-bhāvam āha. na ca arhati
0002803	an-upayogāt. pravartate ca sva-lakṣaṇe tat-	<b>sādhya</b> -artha-kriyā-prāptaye 'numānāt. tena
0002208	tasya sata eva pramāṇa-paridṛṣṭa-vastu-	<b>sādhya</b> -artha-kriyā-viśaya-pramāṇa-antara-vṛtṭyā
0002601	keśa-ādayo na sva-lakṣaṇam, keśa-ādi-	<b>sādhya</b> -artha-kriyāyām a-samarthatvāt, na api
0012704	vyāpaka-viruddham prasaṅgam āha. asya eva	<b>sādhya</b> -viparyaye 'n-iṣṭam prasaṅgayann āha —
0012410	sva-bhāvam āha. na ca arhati iti. dṛṣṭānte	<b>sādhya</b> -vaikalya-āśaṅkāṃ apākaroti. bhinna-indriya
0013409	hetv-antare 'pi sādhyaḥ vṛtṭim darśayan	<b>sādhya</b> -vyabhicāra-pradarśanāt prathamām. bhedo '-
0010312	prayatna-anantarīyakatvena a-nityatve sādhye	<b>sādhya</b> -vyabhicāro na syāt. na hi prayatna-
0006712	'pi vastuni vijñāna-pratibhāsa-bhedena	<b>sādhya</b> -sādhana-vyavasthā-darśanāc ca. yathā
0006802	buddhyā grhṇāti iti na ayaṃ vastu-sanniveśi	<b>sādhya</b> -sādhana-vyavahāra ity a-codyam etat.
0006513	vā, pratīti-rūpa-anupātivāt sarvatra	<b>sādhya</b> -sādhana-vyavahārasya. iha api ca asti.
0008405	-antareṇa anubhavo 'bhīṣṭa eva. ataḥ siddha-	<b>sādhya</b> iti para-abhiprāyam āviṣ-karoti. jñāna-
0002406	tad eva na pratipāditaṃ syāt, siddha-	<b>sādhya</b> ca tayoh prāmānyasya siddhatvāt. atha vā
0008406	āviṣ-karoti. jñāna-antareṇa ity-ādinā siddha-	<b>sādhya</b> pariharati. yena hi jñānena jñānam
0007714	buddher anubhava-ākārasya siddhatvāt sa na	<b>sādhya</b> . na hi sa kaścid vādī, yo jñānasya jñāna
0008212	idānīm jñānānām paraspara-vivekena smṛteḥ	<b>sādhya</b> . yathā hi paraspara-vilakṣaṇeṣu rūpa-
0007802	tu na siddhaḥ parasya iti. tena dvairūpyam	<b>sādhya</b> . viśaye hi iti. hi-śabdo 'vadhāraṇe
0006514	iha api ca asti. jñānasya adhigama-rūpatvāt	<b>sādhya</b> -pratītir iti phalattvam upacaryate.
0013408	ayaṃ niyamo vyabhicārī ity arthaḥ. na sarvaṃ	<b>sādhya</b> ity-ādinā dvitīyām upalabdhi-samām
0003607	ato na sāmānyena anumānam iti. yadi yad eva	<b>sādhya</b> sa eva dṛṣṭāntaḥ, evaṃ tarhi tena grhīta-
0005410	tathā hi sva-saṃvitter nir-vikalpakatvam	<b>sādhya</b> . sā ca jñānasya api tāvan na samasti.
0006513	na eva vyavasthita-sva-bhāvam kiñcid asti	<b>sādhya</b> sādhanaṃ vā, pratīti-rūpa-anupātivāt
0007817	kim-artham idam uktam. viśaya-ākāre jñāne	<b>sādhya</b> kvacid iyam āśaṅkā syāt — viśaya-
0013409	-bhedo 'py anyatva ity-ādinā hetv-antare 'pi	<b>sādhya</b> vṛtṭim darśayan sādhya-vyabhicāra-
0010313	-anantarīyake tan na asti, yato vyabhicāraḥ	<b>sādhya</b> syāt. prayatna-anantarīyakatvam eva tu
0006605	sarvaṃ sādhanaṃ sarvā vā kriyā sarvasya	<b>sādhya</b> , an-avasthā-prasaṅgāt, kiṃ tarhi tasyāḥ
0006607	prasiddhim upayāti. sā eva ca tasya kriyā	<b>sādhya</b> . tatra rūpa-ādau karmaṇy anubhava-ātmanā
0007914	tad-ākāra-nibandhanatvāt. tasyām	<b>sādhya</b> idam kāryam. tad-ākāratve tu sva-bhāvaḥ.
0008204	tatra api viśaya-anurūpa-jñāna-ākāratayā	<b>sādhye</b> yad yad-ākāram sva-jñānena ālambyata ity-

0010312	api prayatna-anantarīyakatvena a-nityatve	<b>sādhye</b> sādhyā-vyabhicāro na syāt. na hi prayatna-
0003512	ka-vidhānāt. tad yathā ity evam-ādinā hetoḥ	<b>sādhyena</b> anugamaṃ dr̥ṣṭānte darśayati, tadvad iti
0000710	āśrayo 'vinābhāvi liṅgam. anena ca prayogena	<b>sādhyena</b> nirodhena utpādasya liṅgasya sphuṭam eva
0013613	ity uktā. vṛttir indriyāṇāṃ sva-viśaya-	<b>sānnidhye</b> tad-ākāreṇa pariṇāmo jñeyah. sā punar
0000215	dhitaṣiṇa iti. jagad-dhitaṃ heya-upādeyayoḥ	<b>sābhuyupāyayor</b> ātyantike hāna-upādāne, tadā iṣāṇa-
0017502	-a-pratyakṣa-vat. tathā ca yathā-uktā	<b>sāmagrī</b> iti vyāpaka-a-bhāvam āha. saṃskāravān iti
0008305	bhavati, tathā prativiśayam apara-apara-	<b>sāmagrī</b> -kṛto bhedaḥ sūkṣmo 'stī. ato vivekena
0008308	-vāhi, tasya apy apara-apara-indriya-ādi-	<b>sāmagrī</b> . tathā api na bhedena smaraṇam yathā
0017402	guṇa-bhūtaḥ api buddhiḥ parāmṛṣyate, na tu	<b>sāmagrī</b> , tad-vyatirikṭasya strī-liṅgasya
0008304	syād etat — yathā-anubhava-ātmatve tulye	<b>sāmagrī</b> -bhedaṭ sukha-ādi-bhedo bhavati, tathā
0003203	eva sa ākāraḥ sidhyati ity avagantavyam,	<b>sāmagrī</b> -viśeṣa-janmano mukha-pratibimba-jñānasya
0017406	na tat pratyakṣam, kha-puṣpa-vat. tathā ca	<b>sāmagrī</b> -vyatirikto hetur iti vyāpaka-a-bhāvam āha.
0017402	vyācaṣṭa ity ata idam āha — buddhi-kāraṇa-	<b>sāmagrīm</b> ity-ādi. sā iti guṇa-bhūtaḥ api buddhiḥ
0002510	tasya bhāva-viśayatvāt. tat punar artha-	<b>sāmarthya</b> -apekṣaṇāt, an-apekṣāyāṃ vyavadhāna-ādi-
0004603	-nirākaraṇam śāstraṃ kṛtam draṣṭavyam, na	<b>sāmarthya</b> -ākṣiptam sāmānya-viśayatvam ity a-
0008102	ādyasya eva jñānasya. tatas tad eva artha-	<b>sāmarthya</b> -bhāvi saṃyojya-arthena tad-ākāratayā
0004909	-mātre 'pi hi pratyakṣe 'nubhava-āhita-	<b>sāmarthya</b> -bhāvi-smaraṇa-pūrvakābhyaṃ abhilāṣa-
0002705	a-tad-rūpatvāt. yadi tarhi sāmānyam sarva-	<b>sāmarthya</b> -rahitaṃ tan māna-arham eva na bhavati
0002207	īpsita-artha-kriyā-samartha-vastu-prāpaṇa-	<b>sāmarthya</b> -lakṣaṇam tu yat prāmānyam tasya sata
0018209	-nityatā   na cet sā asti na tad vastu sarva-	<b>sāmarthya</b> -varjitam    iti. prathamah paricchedah
0002004	tatra ca a-visaṃvādako bhavati. sa tu	<b>sāmarthya</b> -viśeṣah karuṇa-ādibhir yuktasya bhavati,
0002003	-ādayah sādhanam iti vaktavyam. ucyate —	<b>sāmarthya</b> -viśeṣah, yasmin sati bhagavān an-
0017604	na ca indriya-dhiyo viśeṣaṇa-viśeṣya-yojane	<b>sāmarthyam</b> , ato '-sambhavo lakṣaṇasya ity a-
0017609	api na tayoḥ paraspara-anusandhāne tasyāḥ	<b>sāmarthyam</b> abhyupeyate. surabhi dravyam iti hi
0004005	hy asya śabdasya asminn abhidheye pratyāyana-	<b>sāmarthyam</b> asti iti gamakatvam abhisamīkṣya
0016214	— na eka-artha-kāriṇor indriyayoḥ kalpane	<b>sāmarthyam</b> asti iti tat-pratiśedham eva prati iti
0010109	na ca ghrāṇa-ādi-jñānāṇāṃ sāmānya-ādi-yojane	<b>sāmarthyam</b> asti, nir-vikalpatvāt, vyavahāra-a-
0016112	na ete eka-artha-kāriṇī kalpayitum asmākaṃ	<b>sāmarthyam</b> asti, yugapad-eka-artha-kāritve dvayor
0016003	na eka-artha-kāriṇor indriyayoḥ kalpane	<b>sāmarthyam</b> iti. etad uktaṃ bhavati — yadi
0015608	— na eka-artha-kāriṇor indriyayoḥ kalpane	<b>sāmarthyam</b> iti. yata evaṃ smṛti-pratyakṣa-
0016004	kāryam eka-artha-kāritvam iṣyate, evaṃ sati	<b>sāmarthyam</b> indriyāṇāṃ na syāt, arthavattā na syād
0017112	ca iha indriyasya viśaya-bhāva-upagamana-	<b>sāmarthyam</b> eva vaktum iṣtam. na ca evam-prakāram
0012703	-arthaḥ, sparśa-vat. sparśana-indriyasya	<b>sāmarthyam</b> ca dravya iti vyāpaka-viruddham
0011004	-nirgatasya a-pratibaddham viśaya-grahaṇa-	<b>sāmarthyam</b> na asti, tvag-ādi-indriya-vat. na asti
0012702	tad etena yatra sparśana-indriyasya	<b>sāmarthyam</b> , na sa cakṣur-indriya-arthaḥ, sparśa-
0012600	-indriya-arthaḥ, na tatra tvag-indriyasya	<b>sāmarthyam</b> , rūpa-ādi-vat. tathā ca dravyam iti
0016016	ity ucyate, evam api na eva indriyāṇāṃ	<b>sāmarthyam</b> syāt, yasmād evam iṣyamāṇe sa-
0011103	iṣyate, sa eva tarhi cakṣu rūpa-darśana-	<b>sāmarthyāt</b> tal-lakṣaṇatvāc ca cakṣuṣah. tatra api
0007405	na ca śakyate kalpayitum — mantra-ādi-	<b>sāmarthyāt</b> te tathā eva utpannā iti, yato 'n-
0004408	-dravya-śva-lakṣaṇa-viśayatva-pratiśedhena	<b>sāmarthyāt</b> teṣāṃ yat sāmānyam a-bhinnaṃ, sa
0017812	viśaya iti. na akṣa-para-tantrā syād iti.	<b>sāmarthyāt</b> pratyakṣa-śabda-abhidhānaṃ prati iti
0016016	bāhye 'rthe manaḥ pravartate na kevalam a-	<b>sāmarthyād</b> ity ucyate, evam api na eva indriyāṇāṃ
0007709	jñānasya pratīteḥ. tasmāt tac-chabda-upādāna-	<b>sāmarthyād</b> guṇa-bhūto 'pi viśayaḥ sambadhyate,
0011002	-ādinā bahir-nirgatasya viśaya-upalambha-a-	<b>sāmarthyē</b> hetum āha. yasya indriyasya adhiṣṭhāna-
0004512	aṇu-vastu tad eva pratiniyata-vijñāna-janana-	<b>sāmarthyena</b> sādharmyeṇa paraspara-apekṣayā
0011409	sa nāv ity atra. sa ca karmaṇi ity anena	<b>sāmānādhikaraṇye</b> vyākhyeyah. tena ayam artho
0000811	'nyasya api sambhāvāt sambhavad-viśeṣe ca	<b>sāmānya</b> -a-siddheḥ. tasmāc cheṣavad anumānam etat,
0012309	viśeṣāś ca apekṣayā bhavanti. tatra	<b>sāmānya</b> -apekṣam dravye sad dravyam iti, viśeṣa-
0002710	prameyam sva-lakṣaṇam. tasya eva anumānena	<b>sāmānya</b> -ākāra-anurakta-grāhya-amśa-ātmakena para-
0013108	a-bhedena sarvatra iti. tad dhi mānasam	<b>sāmānya</b> -ākāra-anuraktaṃ jñānaṃ santam api teṣāṃ
0002613	keśa-ādi-vat keśa-ādi idam iti, tadā	<b>sāmānya</b> -ākāreṇa a-sphuṭena pratyavabhāsamānāṇāṃ
0010216	asti ity-ādi. indriya-buddhy-an-antaraṃ hi	<b>sāmānya</b> -ākāreṇa artho buddhau sannivīṣate. tathā
0012003	apy evam utpattis tulyā prāpnoti, teṣāṃ api	<b>sāmānya</b> -ādi-bhūta-artha-abhisambandha-vaśena
0010109	na upajāyata eva. na ca ghrāṇa-ādi-jñānāṇāṃ	<b>sāmānya</b> -ādi-yojane sāmarchyam asti, nir-
0017014	tad eva idam iti bhrāntam mano-vijñānam	<b>sāmānya</b> -ālambi bhavati. vinā api tad-arthena iti
0004510	parama-aṇv-ākhyam an-ekaṃ vastu. tat katham	<b>sāmānya</b> -gocaratvam upapadyate. na eṣa doṣah. yat
0004508	eva. tasmād an-eka-artha-janyatvāt sva-arthe	<b>sāmānya</b> -gocaram ity uktam. sāmānyam gocaro 'sya
0012305	-guṇa-karma-apekṣam ca dravyeṣv iti. atra	<b>sāmānya</b> -grahaṇena mahā-sāmānyam sattā grhyate.
0013112	anubhava-jñānam. tatas tat-pūrvakaṃ mānasam	<b>sāmānya</b> -jñānam ity asya bhedasya an-upalakṣaṇāt.

0015005	na gr̥hyate na sa tasya arthaḥ, caitanya-vat	<b>sāmānya</b> -dharma-jñeyatva-ādi-vac ca, tathā ca rūpa
0017906	ity-ādinā doṣa-antaram āha. guṇatva-ādinām	<b>sāmānya</b> -dharmāṇām rūpa-śabda-ādau sarvatra bhāvād
0011911	-pūrvakatvān nirṇayasya iti sambandhaḥ.	<b>sāmānya</b> -pratyakṣiṇaḥ saṁśaye sati vicārayato
0004404	-dhīḥ pravarteta, tadā asau vikalpikā syāt.	<b>sāmānya</b> -buddhir hi niyatam vikalpena anubandhyate.
0017807	dhīr bhaved ity etat. indriya-nir-apekṣā iti	<b>sāmānya</b> -buddhīnām atīta-ādāv api bhāvād andha-
0011907	arthe, tathā asya eva viśeṣa-smṛtimataḥ	<b>sāmānya</b> -mātra-ālocanād viśeṣeṣv a-gr̥hyamāneṣu
0003601	dr̥ṣṭam eva. syād etat — na tatra agni-	<b>sāmānya</b> -mātra-grahaṇam kevalam, pratiniyata-deśa-
0002905	sāmānyam eva sva-lakṣaṇam eva vā. ato viśeṣa-	<b>sāmānya</b> -rūpaṁ prameya-antaram eva etan na
0002701	tad api sva-lakṣaṇam iṣṭam ity a-doṣaḥ.	<b>sāmānya</b> -rūpatvaṁ tu tasya viśaya-apekṣayā
0002613	-ākāreṇa a-sphuṭena pratyavabhāsamānānām	<b>sāmānya</b> -rūpatvaṁ vyavasthāpyate. yadi teṣām jñāna
0002610	tasya jñeyatvena te na gr̥hyanta iti teṣām a-	<b>sāmānya</b> -rūpatvam ucyate. yadi te na vastu, kathaṁ
0002609	antareṇa jñeyatvena grahaṇam, tadā iṣṭam eva	<b>sāmānya</b> -rūpatvam. kevalam yasmīn jñāne te
0011512	viśeṣaḥ, tatra saṁśayād gava-ādi-mātrasya ca	<b>sāmānya</b> -rūpatvāt tasya ca viśeṣaṇa-antara-a-
0004701	-samāśrayeṇa kalpitā ye dharma-bhedāḥ	<b>sāmānya</b> -rūpā jñeyatva-ādayaḥ, tad-apekṣayā an-eka
0009909	na eva a-nirdeśyatve vyabhicāro 'sti. atha	<b>sāmānya</b> -rūpeṇa api yan na nirdiśyate, tad a-
0009412	bhaviṣyati ity āha — viśayo 'sya ca iti.	<b>sāmānya</b> -rūpeṇa rūpatva-ādinā vyapadiśyeta.
0009910	apy a-sambhavaḥ syāt. sarvam eva hi jñānam	<b>sāmānya</b> -rūpeṇa vyapadiśyate. tad anena tat-puruṣa
0002813	-arthaḥ, sva-lakṣaṇa-viśayam pratyakṣam eva,	<b>sāmānya</b> -lakṣaṇa-viśayam anumānam eva, na pramāṇa-
0003105	lakṣaṇena sa-vikalpena mano-vijñānena. tataḥ	<b>sāmānya</b> -lakṣaṇam ca a-nityatva-ādi yat kiñcit
0002516	yad artha-kriyā-samartham. tad eva vastu.	<b>sāmānya</b> -lakṣaṇam punas tad-viparītam. yady evam,
0007413	iva a-spaṣṭa-pratibhāso gr̥hya-ākāraḥ	<b>sāmānya</b> -lakṣaṇam prameyam iti. upacaryata iti
0002711	-tad-bhāvatayā adhigamāt, dvitīyam	<b>sāmānya</b> -lakṣaṇam. kathaṁ punar etad gamyate —
0002602	sādhyartha-kriyāyām a-samarthatvāt, na api	<b>sāmānya</b> -lakṣaṇam, spaṣṭa-pratibhāsītvd iti teṣām
0004705	indriyam vā prāpya sarveṇa prakāreṇa sva-	<b>sāmānya</b> -lakṣaṇabhīyam grahaṇam na bhavati ity
0002901	yat tarhi ity-ādi. yadi prameya-niyamaḥ sva-	<b>sāmānya</b> -lakṣaṇabhīyam anyat prameyam na asty eva
0002706	viśaya-dvaividhyam uktam — na hi sva-	<b>sāmānya</b> -lakṣaṇabhīyam anyat prameyam asti iti.
0003103	kathaṁ punas tat-sandhānam ity āha — sva-	<b>sāmānya</b> -lakṣaṇabhīyam ity-ādi. prak tāvad rūpa-
0003105	pratyakṣeṇa. paścāt tad eva varṇatva-ādinā	<b>sāmānya</b> -lakṣaṇena sa-vikalpena mano-vijñānena.
0012304	ādinā abhyupeta-bādhām āha. śāstra uktam —	<b>sāmānya</b> -viśeṣa-apekṣam dravya-guṇa-karmasu
0009612	tu rūpa-ādiṣu guṇeṣu tathā dravyatva-ādiṣu	<b>sāmānya</b> -viśeṣeṣu karmaṇi ca samyukta-samavāyāt.
0002906	ca. tasmād a-nityam rūpam ity-ādi-viśeṣa-	<b>sāmānya</b> -viśayam grahaṇam pramāṇa-antaram. tathā
0004603	kṛtam draṣṭavyam, na sāmārthya-ākṣiptam	<b>sāmānya</b> -viśayatvam ity a-viruddham. ye tu — eka
0004515	iti. na tu bhinneṣv a-bheda-kalpanād iti	<b>sāmānya</b> -viśayam uktam ity anena sambandhaḥ. na tu
0003008	eka-saṅkhyā-nirāso viśaya-a-niyamāt. yadā na	<b>sāmānya</b> -viśayam eva anumānam, kiṁ tarhi pramāṇa-
0010204	eva. indriya-buddhir iti ca yady api	<b>sāmānya</b> -śabdaḥ, tathā api prakaraṇād indriya-
0000806	bhavati. yatas tad a-gamakam, pratikṣepa-	<b>sāmānya</b> -sādhanayor a-sambhavāt. na hy atīndriyeṣv
0000808	saha-bhāva-a-virodhāt. na api itara-puruṣa-	<b>sāmānya</b> -siddhiḥ, viśeṣa-a-sambhavasya jñātum a-
0003601	tu pūrva-dr̥ṣṭa-sāmānyena uttarasya grahaṇāt	<b>sāmānyato</b> dr̥ṣṭam eva. syād etat — na tatra agni
0003002	-dr̥ṣṭa-ākhyam agni-grahaṇam pramāṇa-antaram	<b>sāmānyato</b> dr̥ṣṭād anumānāt. tad eva ca atra
0004509	sāmānyam gocaro 'sya iti vighrahaḥ. nanu ca	<b>sāmānyam</b> a-bhinna-kalpitam, indriya-jñānasya ca
0004409	-viśayatva-pratiṣedhena sāmārthyāt teṣām yat	<b>sāmānyam</b> a-bhinnaṁ, sa viśaya ity uktam bhavati.
0017710	lakṣaṇam indriya-dhiyo viśayaḥ, na nirdeśyam	<b>sāmānyam</b> . ato na tena a-bheda-upacāram kartum sā
0002904	tathā hi nīla-ādi sva-lakṣaṇam, a-nityatā	<b>sāmānyam</b> . anayoḥ saṅkareṇa grahaṇān na tat
0009902	-lakṣaṇam, tasya pūrvam a-dr̥ṣṭatvāt. tac ca	<b>sāmānyam</b> anumānasya eva viśayaḥ, dhūma-ādibhiḥ
0002801	sva-lakṣaṇa eva pravartate. anyathā yadi	<b>sāmānyam</b> anumānena paricchinnam syāt, artha-kriyā
0003515	-dr̥ṣṭa eva viśeṣas tena gr̥hyate, kiṁ tu tat-	<b>sāmānyam</b> iti. na tarhi viśeṣa-dr̥ṣṭam tad anumānam,
0017811	-jam jñānam iṣyate. pratipāditam ca — na	<b>sāmānyam</b> indriya-dhiyo viśaya iti. na akṣa-para-
0017713	-vijñānam śabdena. a-viśayaś ca gotva-ādi-	<b>sāmānyam</b> indriya-buddeḥ. vyāpaka-viruddhaḥ.
0012308	eva etāni viśeṣa-śabdena ucyante. sattā	<b>sāmānyam</b> eva, na viśeṣaḥ. śeṣāni sāmānyāni
0003603	taj-jananam vahniṁ pratipannam apy agni-	<b>sāmānyam</b> eva pratyeti, na tu pratiniyatam bhedaṁ
0002904	sāmānyam. anayoḥ saṅkareṇa grahaṇān na tat	<b>sāmānyam</b> eva sva-lakṣaṇam eva vā. ato viśeṣa-
0003209	na sa tam a-nityatayā yojayati, api tu varṇa-	<b>sāmānyam</b> eva sva-viśayam. ato na pramāṇa-antaram.
0013503	hi ity-ādi. sva-ādhāram guṇa-karmaṇoḥ sva-	<b>sāmānyam</b> guṇatvam karmatvam ca. sva ādhāro yasya,
0004508	sva-arthe sāmānya-gocaram ity uktam.	<b>sāmānyam</b> gocaro 'sya iti vighrahaḥ. nanu ca
0009413	sāmānya-rūpeṇa rūpatva-ādinā vyapadiśyeta.	<b>sāmānyam</b> ca kalpitam buddhy-ārūḍham eva na
0013107	-viśayam a-sad-a-guṇa-vyāvṛtti-lakṣaṇam, yat	<b>sāmānyam</b> tad-viśayam iti yāvat. a-bhedena
0010107	eva ayam, na aśva iti. sa ca yāvad gotva-ādi-	<b>sāmānyam</b> na vikalpayati tena ca tadvantaṁ na
0009901	anumāna-viśayatvād ity-ādi. vyapadeśyam hi	<b>sāmānyam</b> , na sva-lakṣaṇam, tasya pūrvam a-
0002606	viśayatvena adhimucyante. a-bhāvas tarhi	<b>sāmānyam</b> mā bhūt. na hi tad-viśayatvena

0004405	hi niyatam vikalpena anubadhyate. na hi	<b>sāmānyam</b> vastu-sat siddha-anta iṣyate. tasmāt sā
0012307	-gahaṇena dravyatva-ādīni śeṣāṇi sāmānyāni.	<b>sāmānyam</b> viśeṣa iti ca apekṣā-kṛtam etat. ataḥ
0009001	-yujyamānaṃ syāt. atha smṛty-ādīnām kalpitam	<b>sāmānyam</b> viśayo vyapadeśa-hetuḥ, tac ca saṃvṛti-
0002703	darśayati iti sa buddhi-gata ākāro `rthānām	<b>sāmānyam</b> vyavasthāpyate. a-vastutvam apy asya ata
0012306	ca dravyeṣv iti. atra sāmānya-gahaṇena mahā-	<b>sāmānyam</b> sattā grhyate. viśeṣa-gahaṇena
0002705	adhyavasitasya a-tad-rūpatvāt. yadi tarhi	<b>sāmānyam</b> sarva-sāmarthya-rahitam tan māna-arham
0003108	evaṃ manasā sandhatte yojayati varṇatva-ādi-	<b>sāmānyam</b> sāmānyena eva a-nityatvena. tasmān na
0004513	paraspara-apekṣayā samānam. samānam eva	<b>sāmānyam</b> , sva-arthe taddhita-vidhānāc cāturvarṇya
0002907	pramāṇa-antaram. tathā hi na tat pratyakṣam,	<b>sāmānyasya</b> api grahaṇāt, na apy anumānam,
0003110	a-nityatva-ādīn yojayati, evaṃ sati	<b>sāmānyasya</b> eva a-vastuno `nityatva-ādayo dharmāḥ
0003114	-sādhanāt. yady api vikalpa-pratibhāsinaḥ	<b>sāmānyasya</b> eva tathā vastv-adhyavasāyena grahaḥ,
0002803	arthī ghaṭe pravartate na eva vā pravarteta,	<b>sāmānyasya</b> kvacid an-upayogāt. pravartate ca sva-
0011512	tasya ca viśeṣaṇa-antara-a-bhāvāt, na	<b>sāmānyasya</b> viśeṣaṇam sambhavati, tadā viśeṣaṇa-
0002009	iti prasiddham eva etat. bahuṣv api mata-	<b>sāmānyāc</b> chloke sva-matād ity eka-vacanam. vṛttau
0012307	viśeṣa iti ca apekṣā-kṛtam etat. ataḥ	<b>sāmānyāny</b> eva etāni viśeṣa-śabdena ucyante. sattā
0012309	sattā sāmānyam eva, na viśeṣaḥ. śeṣāṇi	<b>sāmānyāni</b> viśeṣāś ca apekṣayā bhavanti. tatra
0012307	viśeṣa-gahaṇena dravyatva-ādīni śeṣāṇi	<b>sāmānyāni</b> . sāmānyam viśeṣa iti ca apekṣā-kṛtam
0003202	sata eva ākārān adhyavasyati. ato varṇa-	<b>sāmānye</b> `nityatā-ādi-sādhanē `pi tatra tad-ākāra
0000809	an-upalabdher hetutva-a-yogāt, puṃstva-ādi-	<b>sāmānye</b> `pi kasyacin medha-āder guṇa-viśeṣasya
0002614	yadi teṣām jñāna-rūpatvād vastutvam,	<b>sāmānye</b> `pi prasaṅgaḥ. tathā tad api sva-lakṣaṇam
0003010	viśaye `pi pravartate, tadā pratyakṣasya api	<b>sāmānye</b> pravṛtty-a-virodhān na a-pratyakṣa-viśaye
0004403	api tu bahūnām sādharmaṇo dharmāḥ. tatra	<b>sāmānye</b> yady akṣa-dhīḥ pravarteta, tadā asau
0003110	tena a-grahaṇāt. syād etat — yadi varṇa-	<b>sāmānyena</b> a-nityatva-ādīn yojayati, evaṃ sati
0009903	eva viśayaḥ, dhūma-ādibhiḥ pūrva-dṛṣṭa-	<b>sāmānyena</b> agny-ādy-anumānāt, na pratyakṣasya,
0003605	bhinnau dṛṣṭānta-dārṣṭāntikau, tatra tayoh	<b>sāmānyena</b> anumānam sambhavati. iha punar ya eva
0003607	sa eva ayam iti pradarśanāt. ato na	<b>sāmānyena</b> anumānam iti. yadi yad eva sādhyam sa
0005916	anubhūta-kalpanā asti, sa eva atra agnir iti	<b>sāmānyena</b> anumānāt. smārte `pi pūrva-anubhūta-
0003516	-dṛṣṭam tad anumānam, api tu pūrva-dṛṣṭa-	<b>sāmānyena</b> uttarasya grahaṇāt sāmānyato dṛṣṭam eva.
0003108	sandhatte yojayati varṇatva-ādi-sāmānyam	<b>sāmānyena</b> eva a-nityatvena. tasmān na pramāṇa-
0009102	tulyaḥ paryanuyoga iti pratividheyam. tasmāt	<b>sāmānyena</b> eva bāhya-artha-āśrayiṇī pramāṇa-ādi-
0005608	katham mānasam pratyakṣam. sva-saṃvitti-	<b>sāmānyena</b> taj-jātiyatvāt. katham punar indriya-an
0003508	an-adhigata-artha-adhiganṭr pramāṇam iti	<b>sāmānyena</b> pramāṇa-lakṣaṇam. saṅkhyā dve trīṇi vā
0014812	-vrīhiḥ. sva-bhāva eva svābhāvyam, vartamāna-	<b>sāmīpya</b> -vaj jñāna-ākāra-vaśena hi viśaya- <b>sva-</b>
0016208	śāstre śrotra-ādīnām sva-viśaya-viniveṣam	<b>sāmprata</b> -kāla-vṛttitvam ca pratipādyā evam uktam.
0016207	tu siddha eva vyavasāye praśna ity āha —	<b>sāmprate</b> kāla ity-ādi. śāstre śrotra-ādīnām sva-
0016209	traikālyam pravartate. bāhyeṣv artheṣu	<b>sāmprate</b> kāle kenacid indriyeṇa yuktam yadā mano
0015514	-vyavasāya-viśeṣa upapadyate. tathā hi	<b>sāmprate</b> kāle bāhyeṣv artheṣv indriya-vyavasāyam
0015605	-sahitasya bāhye `py arthe pravṛttasya	<b>sāmprate</b> kāle manasaḥ pratyakṣa-vyavasāyo
0008309	vyatītā iti. yathā ca yamalakayor ākāra-	<b>sāmye</b> `py asti bhāvato bhedaḥ, tathā apy a-
0008613	punar etad avagamyate yathā tasya tatra a-	<b>sāra</b> -niścaya ity āha — anyathā avayava-prokter
0008615	yad-doṣa-darśanāc ca ācāryeṇa vāda-vidhāv a-	<b>sāra</b> -niścayād vāda-vidhāne `nyathā avayavāḥ
0008612	satā. paścād vyavadāta-buddher asya tatra a-	<b>sāra</b> -niścayo jāta iti. katham punar etad
0008608	na vāda-vidhir ācāryasya ity āha — a-	<b>sāro</b> vā iti niścaya iti. prakṛtatvād ācāryasya
0017416	eva buddhi-janmano viśeṣaṇam syād ity a-	<b>sāram</b> etat. kiṃ ca ity-ādīnā yad akṣam prati na
0012909	-a-bhāvena ca bhāva-upādānam a-yuktam ity a-	<b>sāram</b> etat. pūrvake tu vyākhyāne na asty ayam
0011902	tat-sannikarṣasya api prādhānyam. ataḥ	<b>sārasvata</b> -ādayaḥ tam icchanti. tatra ātmanaḥ
0007704	ity abhiprāyāt. dvairūpye hi siddhe viśaya-	<b>sārūpyam</b> ātma-bhūtam jñānasya saṃvedyata ity
0008312	vivekena smṛtir bhavati iti icchatā artha-	<b>sārūpyam</b> eṣṭavyam. tataś ca siddham dvi-rūpam
0008114	yatas tad-vaśena viśaya-jñānasya viśaya-	<b>sārūpyam</b> syād iti cet, yatas tasya viśaya-jñāna-
0007303	viśaya-ābhāsatā pramāṇam. nanu ca iha viśaya-	<b>sārūpyasya</b> saṃvidam prati sādhanatvam
0006705	pītasya eva ca ity-ādikaḥ, so `rtha-	<b>sārūpyād</b> anyato na sidhyati. tatas tad eva
0006702	eva. na apy artha-ālocanam, a-sati viśaya-	<b>sārūpye</b> `rtha-ālocanasya eva a-siddheḥ. viśeṣaṇa-
0008210	-ādi. pūrvam ekasya viśaya-jñānasya viśaya-	<b>sārūpyeṇa</b> viśeṣeṇa dvairūpyam sādhitam. idānīm
0007909	yathā viśayaḥ sva-jñānam na viśeṣayati, sva-	<b>sārūpyeṇa</b> viśeṣeṇa viśiṣṭam na utpādayati, tathā
0012802	sārvendriyatvam pratyekaṃ syāt, dravya-vat.	<b>sārvendriya</b> -gahaṇam ca atra eka-indriya-grāhyatā
0013213	tasya ekaṃ dravyam viśeṣaṇam. na ca asau	<b>sārvendriyaḥ</b> , kiṃ tarhi guṇa-vṛttiḥ. tato `yam a-
0012801	na syād indriyāṇām. ataś ca rūpa-ādīnām	<b>sārvendriyatvam</b> pratyekaṃ syāt, dravya-vat.
0012514	rūpa-ādayaḥ sārvendriyāḥ. tatas tayor api	<b>sārvendriyatvam</b> . yathā-uktam — etena guṇatve
0013201	tad-viśeṣaṇayor api bhāva-guṇatvayoh	<b>sārvendriyatvam</b> sidhyati. ye hi viśeṣaṇa-viśeṣya-



0013115 ity arthaḥ. tataś ca rūpa-ādīnām viśeṣyānām  
 0012514 yathā-uktam — etena guṇatve bhāve ca  
 0013211 sārvendriyasya viśeṣaṇam iti dravyam  
 0013210 samavetaḥ. atra apy ekaṁ dravyam bhāvasya  
 0012513 āha. bhāva-guṇatvayor āśrayā rūpa-ādayaḥ  
 0007808 eva tena ālambyata ity etad yuktam. tathā hi  
 0007912 -ādīmad-ākāraḥ sva-jñānena ālambyamāno gauḥ  
 0007912 ālambyate, tad-ākāraṁ tad bhavati. tad yathā  
 0004812 śabda-indriya-jñānayor na eko viśayo yaḥ  
 0017805 -tulyatvāt pratyakṣa-upacāro yuktaḥ, yathā  
 0004802 -rūpa-jñāna-grāhyatvān na indriya-viśayaḥ  
 0004804 bhinna-rūpa-jñāna-grāhyaś ca śabda-viśayaḥ  
 0004405 anubadhyate. na hi sāmānyam vastu-sat  
 0008812 iti vacanāt. tad evaṁ pratyaya-niyama-pakṣe  
 0015101 a-yukta ity-ādī. tasmād varam ity-ādī. nanu  
 0004316 -ālabanāḥ pañca vijñāna-kāyā iti yo 'yam  
 0012600 karma ca rūpi-samavāyāc cākṣuṣāṇi iti  
 0010505 vā iti, ya ukto 'n-antaro 'pi hetur a-  
 0016203 vyavasāyo 'dhiko manasā kriyata iti. saha tu  
 0016206 na saha kriyanta iti. kuta etat — saha tu  
 0000712 eva siddham. tasmād bhagavad-upadeśa-  
 0016507 atha ity-ādī. anya-arthatvāt sac-chabdasya  
 0014901 samyuktā eka-svabhāvyaena pariṇaṁsyanti. ataḥ  
 0010403 atas tat-sva-bhāva-pradarśanāya. tasmāt  
 0002407 etad ucyate, tathā api pratyakṣa-apekṣayā  
 0008405 jñāna-antareṇa anubhavo 'bhīṣṭa eva. ataḥ  
 0002406 tad eva na pratipāditam syāt,  
 0008406 āviṣ-karoti. jñāna-antareṇa ity-ādīnā  
 0008511 paratra vā iti syād vibhāgaḥ. sa eva tv a-  
 0007801 jñāna-rūpaṁ na icchati. viśaya-ākāras tu na  
 0016212 kenacid indriyeṇa yuktam yadā iti vacanāt  
 0008510 iti. sa tarhy ātma-anubhavaḥ kutaḥ  
 0017003 -trṣṇā-ādīnām samprayogo dṛṣṭaḥ. tataś ca a-  
 0010607 -viruddha-dvayam etat. iti-śabda-upādānam a-  
 0017714 eva idam iti sthitam. atha punar ity a-  
 0011313 ādir dṛṣṭāntaḥ. viśeṣya-jñāna-hetutvād ity a-  
 0009204 ity an-eka-ākāra-artha-vādīnaḥ kadācid a-  
 0015711 ity-ādī. yadi smārtatva-prasiddhaye hetor a-  
 0002406 syāt, siddha-sādhyatā ca tayoh prāmāṇyasya  
 0010111 a-siddham iti cet, na, tasya pratyakṣa-  
 0011205 ghrāṇa-ādīnām api indriyatvasya tata eva  
 0002403 kalpaḥ, niṣ-phalaṁ vacanam, tayor dvitvasya  
 0016809 etac ca prāg eva pratipāditam. api ca yadi  
 0016808 mātram eva idaṁ kriyata iti. tad a-yuktam, a-  
 0007714 'py asti. atra ca buddher anubhava-ākārasya  
 0016807 idaṁ pratyakṣa-sūtram. pratyakṣasya  
 0003315 tat-siddhau ca tad-ātmatayā dharmasya api  
 0004309 kevalam pratyakṣeṇa eva kalpanā-apoḍhatvam  
 0015905 iti śāstra-arthaḥ. tato 'n-anubhūtatvam a-  
 0010110 a-sambhavo viśeṣaṇasya. nir-vikalpatvam a-  
 0010407 -artha-sannikarṣa-utpannam ity anena eva  
 0012210 hi catuṣṭaya-sannikarṣa-jam iti. pramāṇa-  
 0006104 ity eva vācyaṁ syāt. anumāna-ādī-jñānaṁ tu  
 0008315 na kevalam smṛter uttara-kālam dvairūpyam  
 0016904 tasya sva-rūpaṁ na jñāyate, na tarhi tat  
 0005508 -rūpaṁ hi vastu sāta-ādī-rūpaṁ teṣāṁ api  
 0000711 'numāna-lakṣaṇam api bhagavad-upadeśād eva  
 0005601 -nītyā hlāda-ādy-ākāra-bodha-ātmakam vastu  
 0012511 ca. dṛṣṭam ced ity-ādīnā pratyakṣa-  
**sārvendriyatvāt** tad-viśeṣaṇayor api bhāva-  
**sārvendriyam** jñānaṁ vyākhyātam iti. a-bheda-  
**sārvendriyam** syāt. na ca iṣyate. tasmād an-eka-  
**sārvendriyasya** viśeṣaṇam iti dravyam api  
**sārvendriyāḥ**. tatas tayor api sārvendriyatvam.  
**sāsna**-ādy-ākāreṇa gauḥ sva-jñāne pratibhāsamānas  
**sāsna**-ādīmad-ākāraḥ. viśaya-ākāraṁ ca viśaya-  
**sāsna**-ādīmad-ākāraḥ sva-jñānena ālambyamāno gauḥ  
**sāsna**-ādīmān sa gaur ity upadeśād gāṁ pratipadya  
**siṁho** māṇavaka iti. yadi ca ity-ādīnā sarvathā  
**sitatva**-ādī-nirdeśya iti. yad yato bhinna-rūpa-  
**sitatva**-ādīḥ. vyāpaka-viruddhaḥ. syād etat —  
**siddha**-anta iṣyate. tasmāt sā eva tad vikalpayati  
**siddha**-anta-virodha udbhāvitaḥ. ālabana-niyamam  
**siddha**-anta-vyāpādād ayam api duṣṭa eva pakṣaḥ,  
**siddha**-antaḥ, sa katham yujyate, yadi tad ekata  
**siddha**-antāt. na tv indriya-antara-artha ity  
**siddha** iti, tena manasa indriyatvam vaktavyam  
**siddha** eva ity-ādīnā etad āha. niyama-rahitām  
**siddha** eva vyavasāye praśna ity āha — sāmprate  
**siddha**-pramāṇa-lakṣaṇa-anuvidhāy etat prakaraṇam  
**siddha**-sādhanam āha. kim-arthaṁ punaḥ prāk sata  
**siddha**-sādhanam ity abhiprāyaḥ. vijāti-pariṇāmo  
**siddha**-sādhanam iti. tan na ity-ādīnā etad āha  
**siddha**-sādhanam eva. na eṣa doṣaḥ. atra hi dve  
**siddha**-sādhyata iti para-abhiprāyam āviṣ-karoti.  
**siddha**-sādhyatā ca tayoh prāmāṇyasya siddhatvāt.  
**siddha**-sādhyatām pariharati. yena hi jñānena  
**siddhaḥ**. tasya a-siddhāv ubhayatra api  
**siddhaḥ** parasya iti. tena dvairūpyam sādhyate.  
**siddhaḥ** pūrvam eva saha-vyavasāyaḥ. tato —  
**siddhaḥ**. yadi hy anubhavaḥ sidhyet, tadā ātmani  
**siddho** hetur ity āha — ye 'pi hi ity-ādī.  
**siddhatā**-parihārāya. nanu ca indriyam atīndriyam.  
**siddhatām** āśaṅkate. sarvathā iti jñeyatva-ādy-  
**siddhatām** āha. evaṁ manyate — yathā cchedanaṁ  
**siddhatām** udbhāvayeyur ity āśaṅkya āha — kāmam  
**siddhatvam** iṣyate. evaṁ hi sahabhūbhyām indriya-  
**siddhatvāt**. atha vā cārvākam praty etad ucyate,  
**siddhatvāt**. api ca artha-antaram vikalpayann api  
**siddhatvāt** tad-vacana-vaiarthyaṁ syāt. tasmāt  
**siddhatvāt**. na hi pratyakṣa-anumānayor dvitvam  
**siddhatvāt** pratyakṣasya na anena lakṣaṇam  
**siddhatvāt** pramāṇānām. etac ca prāg eva  
**siddhatvāt** sa na sādhyate. na hi sa kaścid vādī,  
**siddhatvād** anuvāda-mātram eva idaṁ kriyata iti.  
**siddhatvād** iti cet, na, a-nīścayāt. sadṛśa-apara-  
**siddham**, api tv āgamena api iti darśayann āha —  
**siddham** ity āha — hānir vā ity-ādī. hāniḥ  
**siddham** iti cet, na, tasya pratyakṣa-siddhatvāt.  
**siddham** iti vṛthā sva-bhāva-kathanam. anena hetur  
**siddham** indriya-jñānasya a-vikalpakatvam iti  
**siddham** eva yathā-pūrva-anubhūta-samaya-smṛti-  
**siddham** jñānasya, api tu sva-saṁvedanam api, yat  
**siddham**. tataś ca tasya lakṣaṇa-vidhir eva āśrita  
**siddham**. tatra jñānaṁ sukhaṁ duḥkham ity-ādīkā  
**siddham**. tasmād bhagavad-upadeśa-siddha-pramāṇa-  
**siddham**. tasya eva ca sva-saṁvedanam pratyakṣam  
**siddham** dravyasya ekatvam rūpa-ādeś ca an-ekatvam.

0008312	icchatā artha-sārūpyam eṣṭavyam. tataś ca	<b>siddham</b> dvi-rūpaṃ jñānam iti. sva-saṃvedyatā ca
0008112	tad apy artha-ābhāsam eṣṭavyam. ataś ca	<b>siddham</b> dvairūpyam. viśaya-jñāne tu yaj jñānam,
0000704	-pramāṇa-lakṣaṇam, tad bhagavad-upadeśād eva	<b>siddham</b> , na idānīm svayam utprekṣya mayā
0009304	-prasaṅgaḥ. saṃvṛti-sad-ālabhanatvam apy a-	<b>siddham</b> . na hi sva-rūpeṇa parama-aṅūnām
0006503	tu viśaṃvādas tatra tad-ābhāsatvam ity etat	<b>siddham</b> bhavati. na ca evaṃ sati kaścid virodhaḥ,
0003803	nāma-ādi-saṃsarga-a-bhāve 'pi sa-vikalpakam	<b>siddham</b> bhavati. yadṛcchā-śabdeṣv ity-ādi. an-
0011507	eva tena pramīyate, na viśeṣyam iti. tasmāt	<b>siddham</b> bhinna-viśayatvam. tatra ca ity-ādi. nanu
0005507	-paritāpa-ādy-ākāra-anugataṃ sukha-ādi iti	<b>siddham</b> sukha-ādi jñāna-rūpam. bodha-rūpaṃ hi
0000402	prāḡ eva sādhitatvāt. yat sādhitam, na tat-	<b>siddhaye</b> prekṣāvata ārambhaḥ kartavyaḥ. tad yathā
0002108	yataḥ pramāṇa-āyattā, tasmāt pramāṇa-	<b>siddhaye</b> yatnaḥ sa-phala ity abhiprāyaḥ. atra
0003905	kena cāryante. jāty-ādayas tv a-	<b>siddhā</b> iti kutas teṣāṃ śabda-pravṛtti-nimitta-
0001608	-vāhiny abhūt, sā sugata-avasthāyām an-ukta-	<b>siddhā</b> eva iti na uktā. tayā hi vinā na eva hitam
0009313	tad vyapadiśyate, tata eva utpadyata iti	<b>siddhā</b> pratyakṣatā nīla-ādi-jñānām ity āha —
0003306	iti sā eva ca a-nityatā iti pratyakṣa-	<b>siddhā</b> sā. atha punar a-nityatā bhāvād artha-
0002204	kecid vipralabhyamānā dṛṣyante. yadi tu	<b>siddhāny</b> eva sarveṣāṃ pramāṇāni syuḥ, na kaścid
0002110	abhiprāyaḥ. atra kecid āhuḥ — svata eva	<b>siddhāni</b> pramāṇāni iti. tan-mata-anusāriṇaś ca
0002206	svataḥ pramāṇasya sva-saṃvedanāt sva-rūpa-	<b>siddhi</b> -mātraṃ bhavati. īpsita-artha-kriyā-samartha
0003204	viśaye lakṣmy-ādi-siddhyā mukha-lakṣmy-ādi-	<b>siddhi</b> -vad arthataḥ. sa tv ayam anumāna-vikalpo
0002014	para-pramāṇa-pratiśedhāya ity-ādinā pramāṇa-	<b>siddhi</b> -śabdasya artham ācaṣṭe. sva-pramāṇam ca
0010112	yugapad abhyupeyate saṃvedyate vā iti kuto '-	<b>siddhiḥ</b> . atha ity-ādi. a-yathā-arthaṃ jñānam
0010808	āśrītya sa-antara-adhika-grahaṇayor hetvoḥ	<b>siddhir</b> abhisamhitā. bahir-vṛttitve tu sā na
0006809	'rthaḥ syāt. tasmād vyatirekato bhāya-artha-	<b>siddhir</b> iti, tad apy a-yuktam, yato vijñāna-kārya
0002101	tayor yathā-svaṃ sva-rūpa-parijñānam pramāṇa-	<b>siddhiḥ</b> . tatra para-pramāṇasya a-pramāṇasya sato
0005410	kāraṇa-a-bhāvaḥ. atra kecid āhur āśraya-a-	<b>siddhiḥ</b> . tathā hi sva-saṃvittir nir-vikalpakatvam
0000706	ity uktam. yuktam tāvat pratyakṣasya tataḥ	<b>siddhiḥ</b> , tad-upadeśa-darśanāt. an-upadiṣṭasya tv
0005602	sādhyaīṣyamāṇam iti na asty āśraya-a-	<b>siddhiḥ</b> . nanu sarvasya eva jñānasya indriya-jasya
0000314	āha — pramāṇa-siddhyā iti. pramāṇa-	<b>siddhiḥ</b> pramāṇa-vyutpattiḥ. tad-artham idam.
0002105	-abhidhānena vyutpādanam. sā eva ca tasya	<b>siddhiḥ</b> . yasmād ity-ādinā puruṣa-artha-
0000808	-a-virodhāt. na api itara-puruṣa-sāmānya-	<b>siddhiḥ</b> , viśeṣa-a-sambhavasya jñātum a-śakyatvāt,
0000403	sādhitasya odanasya. sādhitā ca pramāṇa-	<b>siddhiḥ</b> . vyāpaka-viruddhaḥ. asya nirāsāya āha —
0002103	vyutpādanam sa pratiśedhaḥ. sā eva ca tasya	<b>siddhiḥ</b> . sva-pramāṇam eva guṇaḥ, artha-kāmair
0002117	yadi hi pramāṇam idam iti niścaya-lakṣaṇā	<b>siddhiḥ</b> svataḥ pramāṇasya syāt, na paraspara-
0010807	api iti. bahir-vṛttitvād ity-ādinā hetvor a-	<b>siddhim</b> āha. tathā hy adhiṣṭhāna-a-bahir-
0014307	iti vyāpaka-a-bhāvaḥ. na, an-anyatvād ity a-	<b>siddhim</b> āha. yac chabda-ādibhyo 'n-anyat, tac
0000313	ca asya tat. vyāpaka-an-upalambhaḥ. asya a-	<b>siddhim</b> udbhāvitum āha — pramāṇa-siddhyā iti.
0005711	iti sva-bhāvaḥ. satyam etad ity-ādinā iṣṭa-	<b>siddhim</b> darśayati. evaṃ manyate — yatra viśaye
0006105	a-pratyakṣam ca iti. tasya a-pratyakṣatve	<b>siddhe</b> 'pi yad iha upādānam, tat pūrvayor eva
0003314	anumānam api na pramāṇam syāt. tathā hi na a-	<b>siddhe</b> dharmiṇi dharmāḥ śakyāḥ sādhyaitum, tat-
0007704	api sidhyati ity abhiprāyāt. dvairūpye hi	<b>siddhe</b> viśaya-sārūpyam ātma-bhūtam jñānasya
0007703	praṣṭavye dvi-rūpatā-praśnaḥ. dvairūpye	<b>siddhe</b> sva-saṃvittir api sidhyati ity abhiprāyāt.
0000807	satām apy eṣām a-jñānāt, ata eva virodha-a-	<b>siddher</b> a-virodhinā ca saha-bhāva-a-virodhāt. na
0011211	ghrāṇa-ādīni bhūtebhya iti ca bhautikatva-	<b>siddher</b> indriya-grahaṇa-ānarthakyaṃ syāt.
0016009	bāhya-artha-upasaṃhārāt puruṣasya upabhoga-	<b>siddheḥ</b> . indriya-vṛttayaś ca bhāya-artha-ābhāsā
0002202	pramāṇa-utpattāv eva pramāṇa-sva-rūpa-	<b>siddher</b> eka-ākāram eva lakṣaṇa-praṇayanam syāt.
0006706	iti sambandhasya tata eva a-vyavahānena	<b>siddheḥ</b> . tac ca tasya sādhanatvam vyavasthā-
0000811	api sambhāvāt sambhavad-viśeṣe ca sāmānya-a-	<b>siddheḥ</b> . tasmāc cheṣavad anumānam etat,
0000401	idam ārabhyate, na ārabdhavyam, pramāṇa-	<b>siddher</b> nyāya-mukha-ādinā eva sva-matena tvayā
0010507	astu. anena eva pūrvasya api pratyakṣatva-	<b>siddheḥ</b> pūrva-lakṣaṇa-vaiyarthya-prasaṅgaḥ.
0006702	a-sati viśaya-sārūpye 'rtha-ālocanasya eva a-	<b>siddheḥ</b> . viśeṣaṇa-jñānam api, ata eva. tasmād yo
0002507	-viśayatvāt. na ca śārīram eva buddhiḥ, tat-	<b>siddhāv</b> api buddhi-vikalpe saṃśayāt. na enam anya
0008513	ātma-anubhavaḥ. yadi hi grāhya-upalambha-a-	<b>siddhāv</b> api vastu pratyakṣam iṣyate, sarvam idam
0008512	syād vibhāgaḥ. sa eva tv a-siddhaḥ. tasya a-	<b>siddhāv</b> ubhayatra api parokṣatvena a-viśeṣād
0018206	vakṣyamāṇasya ca sva-bhāva-hetor vyāpti-	<b>siddhau</b> . evaṃ tu ślokaḥ pāṭhitavyaḥ — vastuno
0003314	dharmiṇi dharmāḥ śakyāḥ sādhyaitum, tat-	<b>siddhau</b> ca tad-ātmatayā dharmasya api siddhatvād
0000314	asya a-siddhim udbhāvitum āha — pramāṇa-	<b>siddhyā</b> iti. pramāṇa-siddhiḥ pramāṇa-vyutpattiḥ.
0003204	mukha-pratibimba-jñānasya viśaye lakṣmy-ādi-	<b>siddhyā</b> mukha-lakṣmy-ādi-siddhi-vad arthataḥ. sa
0003202	'-nityatā-ādi-sādhane 'pi tatra tad-ākāra-	<b>siddhyā</b> vastuna eva sa ākāraḥ sidhyati ity
0004303	pratyakṣam kalpanā-apoḍham pratyakṣeṇa eva	<b>sidhyati</b> ity atra kaścid āha — yadi pratyakṣa-
0007704	-praśnaḥ. dvairūpye siddhe sva-saṃvittir api	<b>sidhyati</b> ity abhiprāyāt. dvairūpye hi siddhe

0003203	tad-ākāra-siddhyā vastuna eva sa ākāraḥ	<b>sidhyati</b> ity avagantavyam, sāmāgrī-viśeṣa-janmano
0013414	grahaṇa-bhedaś ca asti, tatra sutarām bhedaḥ	<b>sidhyati</b> , indriya-a-bheda-kṛtāyā a-bheda-āśānkāyā
0004015	pratyakṣam kalpanā-apoḍham pratyakṣeṇa eva	<b>sidhyati</b> . kim atra anyayā ukytā ity abhiprāyaḥ.
0006705	ca ity-ādikaḥ, so 'rtha-sārūpyād anyato na	<b>sidhyati</b> . tatas tad eva sādhanam artha-adhigateḥ,
0011605	-antare prameye viśeṣaṇa-jñānam ubhayathā	<b>sidhyati</b> , dṛṣṭānta-dārṣṭāntikayor vaiśamyāt, kim
0016903	iti sva-rūpa-vijñānāt tasya a-nimittatvam	<b>sidhyati</b> , na anyathā iti. yadi sva-rūpa-nirdeśam
0013201	api bhāva-guṇatvayoḥ sārvendriyatvam	<b>sidhyati</b> . ye hi viśeṣaṇa-viśeṣya-bhūtāḥ, te tulya
0007705	saṃvedyata ity arthād ātma-saṃvedanam	<b>sidhyati</b> . viśaya-jñāna-taj-jñāna-viśeṣāt tv ity-
0008511	-anubhavaḥ kutaḥ siddhaḥ. yadi hy anubhavaḥ	<b>sidhyet</b> , tadā ātmani paratra vā iti syād vibhāgaḥ.
0017110	pratyakṣatā syāt. nanu yo yasminn indriye	<b>sidati</b> , anyatra a-vṛtter iti vacanāt tasya eva
0017105	-chabdo vartate, sat-puruṣa ity yathā. tat	<b>sidaty</b> anyad apy atra iti. yathā hy asty-arthaḥ
0017211	etad uktaṃ bhavati — yadi ya indriye	<b>sidati</b> tasya vā praśastaḥ, sa indriya-arthaḥ,
0017107	-antara-arthā api rajaḥ-prabhṛtaya indriye	<b>sidanti</b> . prabhṛti-śabdena karṇa-ādi-mala-ādayo
0001303	tac ca duḥkha-an-āśrayaṇam nairātmya-dṛṣṭeḥ	<b>sv</b> -abhyastatvāt. atha vā an-antara-uktena upāyena
0014910	śabdena vyapadiśyante. yad utkṛtam iti yathā	<b>sv</b> -alpa-saktuḥ pracura-lavaṇa-samsarge lavaṇa-
0006512	doṣaḥ. tasya eva tv ity-ādinā ayam arthaḥ	<b>su</b> -ucitaḥ — na eva vyavasthita-sva-bhāvam
0000703	anyeṣu guṇeṣu prāmānyena guṇena stuvatā etat	<b>su</b> -ucitam ācāryeṇa — yad etat pratyakṣa-ādi-
0000413	eva saṅkṣipta-rucer upakārāya idam kṛtam iti	<b>su</b> -ucitam, ku-sṛtīr ity-ādinā tu uttara-ardhena
0004916	lakṣaṇa-viśeṣaḥ pṛthag vakṣyamāṇa ity etat	<b>su</b> -ucitam. tac ca sarvaṃ nir-vikalpam eva iti
0008701	-prokter ity anena doṣavattvam vāda-vidheḥ	<b>su</b> -ucitam. pramāṇa-ādiṣv iti pramāṇa-avayava-tad-
0017711	tena a-bheda-upacāram kartum sā samarthā iti	<b>su</b> -ucitam. yo yasya a-viśayaḥ, na sa tena a-bheda
0018206	ity atra yad bhūta-grahaṇam, tatra yuktiḥ	<b>su</b> -ucitā. vakṣyamāṇasya ca sva-bhāva-hetor vyāpti
0000507	-darśanena svayam utprekṣitum kṣamāḥ, te	<b>su</b> -upalakṣya-sthūlatara-doṣais tīrthya-tarkair
0000412	-artha-nīter ity-ādeḥ ślokasya pūrva-ardhena	<b>su</b> -dhiya eva saṅkṣipta-rucer upakārāya idam kṛtam
0001412	-kāraṇa-a-bhāvāt kṛpā-ātmakatvān mārgasya ca	<b>su</b> -pratividdhatvāt. rāga-ādayo hi doṣā mithyā-
0000114	samudro 'si nātha tvam kalpa-pādapah   tvam	<b>su</b> -vaidyaḥ pradīpas tvam tvam eva paramaḥ plavaḥ
0001216	— sva-artha-sampat sugatatvena ity-ādi.	<b>su</b> -śabdo 'yam iha praśastatva-āder arthasya
0000513	iha ekata iti. iha asminn ekasmin prakaraṇe	<b>sukha</b> -avabodha-arthaṃ samuccayaḥ kariṣyate.
0014215	'pi tam eva doṣam āha. sukha-ādīṃś ca iti.	<b>sukha</b> -ādaya eva śabda-ādy-ātmanā sanniviṣṭā ity
0014510	pūrveṣāṃ kāpilānām eka-rūpā eva sarvatra	<b>sukha</b> -ādayaḥ, mādhasvas tu sarvatra teṣāṃ bhedaṃ
0014510	tu sarvatra teṣāṃ bhedaṃ icchati. ye	<b>sukha</b> -ādayaḥ śabda-ātmanā pariṇamanti na sparśa-
0005512	na pratanyate. yo 'py āha — nāntārāḥ	<b>sukha</b> -ādayo na api cetanāḥ, kim tarhi tad-
0014004	-viśeṣā iti. tasmāc chabda-ākāra-pariṇatāḥ	<b>sukha</b> -ādayo yena samavasthitāḥ saṃsthāna-bhedena,
0005505	tat tasya saṃvedakam. go-jñānam iva aśvasya.	<b>sukha</b> -ādy-ākāra-rahitaṃ ca sukha-ādi-jñānam.
0014810	aṅūnām tv ity-ādi. sukha-ādi-vyatirekeṇa iti	<b>sukha</b> -ādy-ākāram antareṇa ity arthaḥ. yā a-bhinnā
0005502	punar ātmana iti. tais taj jñānam avaśyam	<b>sukha</b> -ādy-ākāram abhyupeyam, anyathā tasya te
0014310	tat tasya kāraṇam, śabda-ādi-vat. tathā ca	<b>sukha</b> -ādi iti viruddha-vyāptam āha. tataś ca
0005507	tad eva hlāda-paritāpa-ādy-ākāra-anugataṃ	<b>sukha</b> -ādi iti siddham sukha-ādi jñāna-rūpam.
0005510	yathā jñāta-hlāda-ādika ākāro 'jñāna-rūpa-	<b>sukha</b> -ādi-kṛto na bhavati, tathā anyatra
0014111	vā iti saṃsthāna-mātra-grāhikā. mātra-śabdaḥ	<b>sukha</b> -ādi-grahaṇa-vyavaccheda-arthaḥ. jāti-viśiṣṭa
0014112	-sukha-ādi-grāhikā vā iti saṃsthāna-viśiṣṭa-	<b>sukha</b> -ādi-grāhikā. artha-sva-bhāva-a-grahaṇam iti
0014112	ādi-grahaṇa-vyavaccheda-arthaḥ. jāti-viśiṣṭa-	<b>sukha</b> -ādi-grāhikā vā iti saṃsthāna-viśiṣṭa-sukha-
0014302	a-viśeṣāt. sa ca iṣyate. tasmān na pratyekaṃ	<b>sukha</b> -ādi-grāhyam, kim tarhi śabda-ādi. ta eva
0014502	nanu ca ity-ādi. sarvatra a-bhede 'pi	<b>sukha</b> -ādi-jāter na eka-indriyatva-prasaṅgaḥ,
0005507	-ādy-ākāra-anugataṃ sukha-ādi iti siddham	<b>sukha</b> -ādi jñāna-rūpam. bodha-rūpaṃ hi vastu sāta-
0011112	atha ayaṃ na iṣyate doṣaḥ, evaṃ tarhi	<b>sukha</b> -ādi-jñānaṃ pañcamaṃ pramāṇam upasāṅkhyeyam
0008705	jñānaṃ pratyakṣam. tad yathā rūpa-ādi-jñānaṃ	<b>sukha</b> -ādi-jñānam iti. etena bhrānti-jñānaṃ
0005505	iva aśvasya. sukha-ādy-ākāra-rahitaṃ ca	<b>sukha</b> -ādi-jñānam. vyāpaka-viruddhaḥ. bhavatu
0011106	-ādi prameyaṃ vā iti lakṣaṇa-nyūnatām āha,	<b>sukha</b> -ādi-jñānasya pratyakṣa-lakṣaṇena a-saṅgrahāt.
0011108	-virodhaḥ. tatra etat syāt — yady api	<b>sukha</b> -ādi pratyakṣa-viśayo na bhavati, tathā apy
0010504	-vijṛmbhitam. ata eva so 'py a-doṣo na	<b>sukha</b> -ādi prameyaṃ vā iti, ya ukto 'n-antaro 'pi
0011106	-tvak-śrotrāṇi indriyāṇi iti sūtrāt. na	<b>sukha</b> -ādi prameyaṃ vā iti lakṣaṇa-nyūnatām āha,
0008304	yathā-anubhava-ātmatve tulye sāmāgrī-bhedāt	<b>sukha</b> -ādi-bhedo bhavati, tathā prativiśayam aparā
0014404	-āder a-bhinna-sva-bhāvam, tad an-ekam,	<b>sukha</b> -ādi-vat. tathā ca śabda iti sva-bhāvau
0014810	bhaviṣyati ity āha — aṅūnām tv ity-ādi.	<b>sukha</b> -ādi-vyatirekeṇa iti sukha-ādy-ākāram
0014210	ity api pakṣo hīyate, yato mātra-śabdena	<b>sukha</b> -ādi vyavacchidyate, na śabda-ādi-jāti-
0009711	jñānaṃ pratyakṣam. jñāna-grahaṇam	<b>sukha</b> -ādi-vyavaccheda-artham. vyapadiśyate
0014306	caitanya-vat. na bhavati ca pratyekaṃ	<b>sukha</b> -ādi śabda-ādi-sva-bhāvam iti vyāpaka-a-
0014113	artha-sva-bhāva-a-grahaṇam iti śabda-ādīnām	<b>sukha</b> -ādi-sva-bhāva-a-grahaṇam. syād etat —

0014308	-ādi-vṛtti-grāhyam, śabda-ādi-vat. tathā ca	<b>sukha-ādi.</b> sva-bhāvaḥ. na anyac ced ity-ādi. yac
0013511	dvaya-sannikarṣād ātma-manaḥ-sannikarṣāt	<b>sukha-ādiṣu.</b> tad evaṃ guṇa-karmasv a-sannikṛṣṭeṣu
0014215	-ādīnāṃ pakṣa-antare 'pi tam eva doṣam āha.	<b>sukha-ādīmś</b> ca iti. sukha-ādaya eva śabda-ādy-
0014503	-prasaṅgaḥ, yataḥ saṃsthāna-viśiṣṭān	<b>sukha-ādīn</b> gṛhṇāti. tac ca saṃsthānam viśaya-
0015011	vyakti-bhedo na sva-bhāva-bhedaḥ, sarvatra	<b>sukha-ādīnām</b> prakāśakatva-ādi-rūpasya a-
0015015	trikānām hi śabda-ādi-bhāvena bhedaḥ, na tu	<b>sukha-ādīnām</b> pratyekam, śabda-ādīnām tri-rūpatva-
0011107	pratyakṣa-lakṣaṇena a-saṅgrahāt. tataś ca	<b>sukha-ādīnām</b> prameyatva-abhyupagama-virodhaḥ.
0005411	jñānasya api tāvan na samastī. kutaḥ punaḥ	<b>sukha-ādīnām</b> a-jñāna-rūpāṇām. te hy ekasminn
0014301	sva-viśaya eva niveśo na syāt, sarvatra	<b>sukha-ādīnām</b> a-viśeṣāt. sa ca iṣyate. tasmān na
0015004	-sattva-ādi-rūpa-bhedena. sa ca eka eva iti	<b>sukha-ādīnām</b> anyatamaḥ. tad etena yac chrotreṇa
0014602	-aṅgur eva ekas trikas tri-dravya-ātmakaḥ,	<b>sukha-ādīnām</b> ekatvena piṇḍī-bhūtatvāt. Tṛṣṣāḥ
0014904	ity abhyupeta-hāniḥ. atha vā jāti-bhedāt	<b>sukha-ādīnām.</b> na hi te bhinnāḥ samprayoge 'py eka
0005601	pratyakṣam uktam, na tad-vyatirikṭasya	<b>sukha-ādeḥ</b> para-parikalpitasya. tac ca sva-
0014216	na tāvat pratyekam ity-ādi. eka-ekasya	<b>sukha-āder</b> grahaṇe hi indriya-vṛttinām sva-viśaya
0001007	-sthāna-parigrahaḥ, sa ātma-snehavato duḥkha-	<b>sukha-tyāga-āpti-vāñchā-pūrvakaḥ.</b> tad yathā
0014003	-sparśa-rūpa-rasa-gandhāḥ pañca trayāṇām	<b>sukha-duḥkha-mohānām</b> sanniveśa-viśeṣā iti. tasmāc
0004907	pratyakṣād vyavahāraḥ. niścinvan hi idantayā	<b>sukha-duḥkha-sādhanayoḥ</b> prāpti-parihārāya
0014805	śrotra-indriya-grāhyaḥ śabdo bhavati. tathā	<b>sukha-parama-aṇava</b> eva sampiṇḍitāḥ sva-saṃvedyam
0004911	paṭiyān smṛti-bījam ādhatte yādṛśam ca	<b>sukha-sādhanam</b> duḥkha-sādhanam vā anubhūtam,
0014709	prakarṣa-pratyayaḥ. eka-eka-rūpā iti. kecit	<b>sukha-sva-bhāvā</b> eva, kecit chabda-rūpā eva. evaṃ
0000515	viprakīrṇo hi granthaḥ prakaraṇa-bhedena na	<b>sukham</b> ālocayituṃ śakyate. ekata ity ādya-āditvāt
0000506	hi doṣas tīrthya-tarkānām te tathā-vidhaiḥ	<b>sukham</b> eva upalakṣyante. ye 'n-uktam api nāma dur
0001302	punar duḥkhasya a-punar-āsrayatvena. loke hi	<b>sukham</b> tad-anubandhi ca praśastam ity ucyate. tac
0005508	-ādi-rūpaṃ teṣām api siddham. tatra jñānam	<b>sukham</b> duḥkham ity-ādikā yathā-iṣṭam sañjñāḥ
0014806	-parama-aṇava eva sampiṇḍitāḥ sva-saṃvedyam	<b>sukham</b> bhavati. na tu saṃhatā vijātiya-kārya-
0001415	anyaḥ kaścit satya-vacana-kāle. na santi ca	<b>sugata-</b> avasthā-kāle tasya a-nṛta-kāraṇāni. kāraṇa-
0001607	-avasthāyām eva yā sva-rasa-vāhiny abhūt, sā	<b>sugata-</b> avasthāyām an-ukta-siddhā eva iti na uktā.
0001511	niṣpadyata iti darśayatā hetu-sampad uktā.	<b>sugata-</b> śabdena tu tasya jñānasya vipakṣa-prahāna-
0001305	sa praśasyate. a-punar-āvṛtti-gamanāt	<b>sugataḥ.</b> a-punar-āvṛtṭis tu janma-doṣa-an-utpādaḥ.
0001314	tad api bhagavataḥ prahīnam ity ato 'sau	<b>sugataḥ.</b> artha-trayaṃ ca etad ity-ādi. tatra
0000102	namo buddhāya. jayati	<b>sugataḥ</b> kṛpā-ātmā dharmo nairyānikaḥ sadā jayati
0000307	prāptaḥ sarvathā sarva-praheya-prahānam iti	<b>sugataḥ.</b> tāyina iti. tāyate 'nena iti tāyaḥ. sa
0001309	darśanasya. kāraṇa-a-bhāvaḥ. niḥ-śeṣam gataḥ	<b>sugataḥ.</b> nirgataṃ śeṣam asya iti vigrahaḥ. śeṣam
0001301	upādāya ity-ādi. praśastam gataḥ prāptaḥ	<b>sugataḥ.</b> praśastatvam punar duḥkhasya a-punar-
0001215	ity ākhyā, sa eva viśeṣaṇa-traya-viśiṣṭam	<b>sugatatvam</b> ity ucyate. tāṃ sva-artha-sampadaṃ
0001714	yāvad a-śeṣam avabuddhāvān ity evaṃ	<b>sugatatvam</b> veditavyam. tatra praśastatvam tasya
0001216	-sampadaṃ darśayann āha — sva-artha-sampat	<b>sugatatvena</b> ity-ādi. su-śabdo 'yam iha
0001404	punar-utpāda iti te 'pi na dvitīyena arthena	<b>sugataḥ.</b> a-śaikṣāḥ punaḥ kāmam artha-dvayena
0001405	sugataḥ. a-śaikṣāḥ punaḥ kāmam artha-dvayena	<b>sugataḥ,</b> na tu niḥ-śeṣa-arthena, yathā-uktasya
0000307	bodhi-sattva-avasthāyām śāstr-śabdena uktaḥ.	<b>sugatāya</b> iti. suṣṭhu gataḥ prāptaḥ sarvathā sarva
0001502	-viśaya-dayas taṃ tatra vañcayati. tad yathā	<b>suta-</b> pathya-bhojanāya prasādhitā-āhārā mātā.
0013414	indriya-bhedo grahaṇa-bhedaś ca asti, tatra	<b>sutarām</b> bhedaḥ sidhyati, indriya-a-bheda-kṛtāyā a
0017610	-anusandhāne tasyāḥ sāmartyam abhyupeyate.	<b>surabhi</b> dravyam iti hi yadi cakṣur-vijñānam etat,
0012414	tad yathā rūpam amlam iti jñānam. tathā ca	<b>surabhi</b> madhuram ity etaj jñānam iti. pūrvavad
0012408	pratyakṣam, mānasam eva vā tat. tad yathā	<b>surabhi</b> madhuram iti jñānam. yathā-ukta-prakāram
0011110	parakīyeṣu mukha-prasāda-ādi-līngasya	<b>sulabhatvāt.</b> sveṣu tu yadā līnga-a-bhāvān na
0005209	ca iti vacanāt samāsa uttara-pada-lopaś ca	<b>suvarṇa-</b> alaṅkāra iti yathā. kaḥ punar viśayasya
0014110	-ātmakāḥ. saṃsthāna-a-bhede 'pi ca bhidyante	<b>suvarṇa-</b> ādaya iti vyāpaka-viruddham āha. jāti-
0014103	ca teṣu tulyatvād āpannam ekatvam	<b>suvarṇa-</b> ādi-jātīnām tat-kāraṇānām ca śabda-ādīnām
0014101	saṃsthāna-bheda-kṛtam jāti-bhedam icchataḥ	<b>suvarṇa-</b> ādīmayeṣu ghaṭa-ādiṣu tulya-saṃsthāneṣu
0014105	eva tulya-saṃsthānānām yuktam ekatvam,	<b>suvarṇa-</b> ādīnām tu katham. tad-a-vyatirekāt te 'pi
0000307	śāstr-śabdena uktaḥ. sugatāya iti.	<b>suṣṭhu</b> gataḥ prāptaḥ sarvathā sarva-praheya-
0008305	prativīṣayam apara-apara-sāmagrī-kṛto bhedaḥ	<b>sūkṣmo</b> 'sti. ato vivekena smṛtir bhaviṣyati iti.
0014009	saṃsthānam upalabhya tayor vijñānayoḥ	<b>sūkṣmatara-</b> kāla-bhedasya dur-avadhāratvāt, tad
0009506	hi parama-aṅūnām parama-aṅū-rūpam eva sarva-	<b>sūkṣmam</b> adhikṛtya ayam artha uktaḥ. idānīm tu
0006010	te hi pratyakṣasya saṃvṛttinī. tasmāt	<b>sūkṣmam</b> utpāda-kāla-vibhāgaṃ dur-avadhāratvād an-
0001512	vad vāk-prāpaṇīyasya arthasya a-yuktasya api	<b>sūcakaṃ</b> kāya-ceṣṭitaṃ kuryāt, vṛṣālī-vāda-ādi-vad
0016509	-a-samāsaḥ. samāsa-antare 'py eṣa doṣa iti	<b>sūcana-</b> artham. tathā hi śabareṇa sati samprayoge,
0007414	iti. upacaryata iti vyavahriyate. etena etat	<b>sūcayati</b> —vyāvahārikasya pramāṇasya prameyasya

0012600	ca dravyam iti vyāpaka-viruddham prasaṅgam	<b>sūcayati.</b> indriya-antara-arthatvena eva ity-ādi.
0015808	āha — sva-saṃvedyatvād ity-ādi. etena etat	<b>sūcayati</b> — kāma-ādy-upanyāsaḥ sva-bādhāya kṛtya-
0013002	-vad deśa-ādi-niyamena eva tad utpadyata iti	<b>sūcayati.</b> tat-sahacara-samudāya-viṣayam iti. sa
0008609	tatra iti gamyate. anena etam artham	<b>sūcayati</b> — na tāvat prasiddhi-mātreṇa artha-
0006809	jñāna-kārya-a-niṣpattiḥ kāraṇa-antaram	<b>sūcayati.</b> sa bāhyo 'rthaḥ syāt. tasmād
0017001	san-mātram ity-ādinā pūrvakam eva sādhanam	<b>sūcayati.</b> syād etat — a-sati tasya a-vṛttir ity
0007307	saṃvid eva kāryato draṣṭavyā ity amum artham	<b>sūcayitum</b> evam uktam. evam hi pramāṇa-phalayor
0010502	artha-udbhava na asti ity-ādi yad uktam, tat	<b>sūtra</b> -artha-a-parijñāna-vijṛmbhitam. ata eva so
0010415	a-vyabhicāri vyavasāya-ātmakam ity anena hi	<b>sūtra</b> -eka-deśena mānasaṃ lakṣyate. indriya-artha-
0018011	-viṣayam lakṣaṇam. tasmād ubhayathā api yadi	<b>sūtra</b> -kāra-matena yadi vṛtti-kāra-matena. atha vā
0012812	indriyāṇaṃ dravya-ādiṣu. kāraṇa-a-bhāvaḥ.	<b>sūtra</b> -virodha iti. abhyupeta-bādhām āha. yuktyā
0012903	antareṇa a-grahaṇam. vyāpaka-viruddhaḥ. anye	<b>sūtram</b> anyathā vyācakṣate — tad-grahaṇena sva-
0011714	ādi. asmin sambandhe pratyakṣa-lakṣaṇam idaṃ	<b>sūtram</b> na upapadyate. apare sambandham ācakṣate
0011706	kvacit sambandhe pratyakṣa-lakṣaṇam idaṃ	<b>sūtram</b> na sambhavati ity ataḥ kenacit sambandhena
0016807	pratyakṣa-lakṣaṇa-pradhānam idaṃ pratyakṣa-	<b>sūtram.</b> pratyakṣasya siddhatvād anuvāda-mātram
0013307	ca ayam an-antara-ukto doṣaḥ syāt, etac ca	<b>sūtram</b> virudhyet — sal-liṅga-a-viśeṣād viśeṣa-
0011804	atra sambandhe pratyakṣa-lakṣaṇam idaṃ	<b>sūtram</b> vyākhyāyate. a-sautram api bhāṣya-kāra-
0011105	-rasana-cakṣus-tvak-śrotrāṇi indriyāṇi iti	<b>sūtrāt.</b> na sukha-ādi prameyam vā iti lakṣaṇa-
0017312	-arthā pratīti. prasiddha-artha-grahaṇam ca	<b>sūtre</b> 'bhyupetam. tena ayam pakṣo 'tyantam a-
0018003	-viṣayāḥ. buddheś ca ity-ādi. buddhi-janma	<b>sūtre</b> pratyakṣam uktam. tac ca buddher anyad an-
0006905	iti sandhāno bāhya-itara-pakṣayor ekena eva	<b>sūtreṇa</b> phala-viśeṣa-vyavasthām cikīrṣur āha —
0010414	eva etat paraspara-āsaṅkīrṇa-rūpam ekena	<b>sūtreṇa</b> lakṣyate. a-vyapadeśyam a-vyabhicāri
0017011	kāraṇam bhavanti, na anyadā, yad āha —	<b>sūrya</b> -upatāpād iti. a-vyapadeśyā iti sva-
0017010	viśeṣe. tatra api na sarvadā, kiṃ tarhi yadā	<b>sūrya</b> -raśmibhiḥ santāpitā bhavanti, tadā kāraṇam
0000406	'rthaḥ. sarve gaty-arthā jñāna-arthā iti	<b>sṛtam</b> avagamaḥ parijñānam. prakṛṣṭam sṛtam
0000407	iti sṛtam avagamaḥ parijñānam. prakṛṣṭam	<b>sṛtam</b> prasṛtam. vigaṭam prasṛtam yatas tad
0000502	manda-dhiyo vistareṇa pratipādyāḥ ku-	<b>sṛtir</b> apavidhya katham artha-tattva-bhājaḥ syuḥ,
0000413	rucer upakārya idaṃ kṛtam iti su-ucitam, ku-	<b>sṛtir</b> ity-ādinā tu uttara-ardhena na itareṣām
0014604	prāk sṛṣṭeḥ pradhānam ity ucyante. yadā tu	<b>sṛṣṭi</b> -kāle saṃhanyante, tadā vikāra-vyapadeśam
0014611	ātmanā. nir-avayavam ca. na ca karma-pūrvikā	<b>sṛṣṭiḥ,</b> api tu pradhāna-pūrvikā. saṃsāraś ca
0014609	-ādimat pradhānam sa-avayavam karma-pūrvikā	<b>sṛṣṭiḥ</b> saṃsāraś ca an-ādir vyākhyā-bhedaḥ sva-
0014701	-pūrvikā. saṃsāraś ca śakty-ātmanā prak	<b>sṛṣṭeḥ.</b> na te vyakty-ātmanā. mādhavena tu sarvam
0014604	aṇavaś ca veditavyāḥ. ta eva a-saṅcitatāḥ prak	<b>sṛṣṭeḥ</b> pradhānam ity ucyante. yadā tu sṛṣṭi-kāle
0011805	-lakṣaṇam idaṃ sūtram vyākhyāyate. a-	<b>sautram</b> api bhāṣya-kāra-uktam asti indriya-artha-
0011806	ātma-manah-sannikarṣo vā iti. ataḥ	<b>sautram</b> ity āha. dravya-grahaṇena guṇa-karmaṇor
0011806	ity āha. dravya-grahaṇena guṇa-karmaṇor api	<b>sautram</b> pratyakṣa-lakṣaṇam aparam asti iti
0001003	-sva-bhāvam śāstṛtvam iti. sa pañca-upādāna-	<b>skandha</b> -lakṣaṇam duḥkham kādācitkatvena hetunā a-
0001704	darśitāni. yathā duḥkham pañca-upādāna-	<b>skandha</b> -lakṣaṇam. tasya ca samudayas tṛṣṇā. tataś
0001307	-ādi-doṣa-utpādaḥ. tad yathā ākāśasya. na	<b>staś</b> ca ātma-darśana-snehau sātmī-bhūta-nairātmya
0001306	a-bhāvāt. yasya ātma-darśana-snehau na	<b>staś,</b> na tasya janma-rāga-ādi-doṣa-utpādaḥ. tad
0003208	paraspara-vilakṣaṇāv ākārāv ekasya vastunaḥ	<b>staś,</b> yena a-spaṣṭena gṛhyeta na itareṇa. tasmād
0003802	vyapadeśam arhati, pācaka-vat pākena. tena	<b>stana</b> -pāna-ādiṣu bāla-dāraka-āder yat kalpanā-
0001508	tad evam pramāṇa-bhūtāya ity etad eva	<b>stuti</b> -padam. anena hi bhagavato jñāna-lakṣaṇam
0000610	abhisamhitam. stotreṇa abhidhānam	<b>stuti</b> -padena guṇavattayā prakāśanam ity arthaḥ.
0000614	tena karaṇena hetunā vā stotra-abhidhānam,	<b>stuti</b> -padena bhagavato guṇavattayā śrotṛbhyah
0000715	prakaraṇa-ādau bhagavataḥ stotra-abhidhānam	<b>stutye</b> bhagavati gaurava-utpādana-artham. katham
0000703	satsv apy anyeṣu guṇeṣu prāmānyena guṇena	<b>stuvatā</b> etat su-ucitam ācāryeṇa — yad etat
0000608	nairuktana vidhinā. tasya stotra-abhidhānam.	<b>stūyate</b> 'nena iti stotram sad-bhūta-guṇa-
0000715	atha vā atra prakaraṇa-ādau bhagavataḥ	<b>stotra</b> -abhidhānam stutye bhagavati gaurava-
0000614	a-sādhāraṇo guṇaḥ, tena karaṇena hetunā vā	<b>stotra</b> -abhidhānam, stuti-padena bhagavato
0000608	iti bhagavān nairuktana vidhinā. tasya	<b>stotra</b> -abhidhānam. stūyate 'nena iti stotram sad-
0000805	-sādhana-anīkam prayuktam. tat katham tatra	<b>stotra</b> -abhidhānena gauravam bhavati. yatas tad a-
0000702	utpādana-artham iti. katham punar bhagavataḥ	<b>stotra</b> -abhidhānena prakaraṇa-ārambhe gauravam
0000609	tasya stotra-abhidhānam. stūyate 'nena iti	<b>stotram</b> sad-bhūta-guṇa-udbhāvana-vacanam.
0000610	arthaya śabdena pratyāyanam abhisamhitam.	<b>stotreṇa</b> abhidhānam stuti-padena guṇavattayā
0017403	na tu sāmagrī, tad-vyatiriktasya	<b>strī</b> -līngasya upanyāsād vṛttau ca tathā-vivaraṇāt.
0017508	-ṣṭhatvād iti. indriya-viṣaya-vartitvād dvi-	<b>ṣṭhatvam.</b> anena ca tasya na indriyam eva a-
0016414	iti vyāpaka-viruddham āha. sata eva iti. dvi-	<b>ṣṭhatvāt</b> tasya anyatara-a-bhāve 'sambhavāt. nanu
0017509	kāraṇam iti darśitam. tathā hi dvi-	<b>ṣṭhatvāt</b> tasya yathā indriya-antaram na kāraṇam,

0017508	-vyapadeśo yujyata iti. tasya api dvi-	<b>ṣṭhatvād</b> iti. indriya- <b>viṣaya</b> -vartitvād dvi-
0010909	-grahaṇa-prasaṅgaḥ. tasmāt sva-adhiṣṭhāna-	<b>stham</b> eva yathā-uktena prakāreṇa cikitsyata ity
0002011	-kṛtaṃ ca kiñcid anyac ca a-pūrvam buddhi-	<b>stham</b> samyag ānīya pramāṇānām samucyayaḥ
0000505	artha-tattva-bhāja iti, teṣāṃ tad a-yuktam.	<b>sthaviyāṃso</b> hi doṣās tīrthya-tarkāṇām te tathā-
0010906	kumārakasya iva cakṣur-āder adhiṣṭhāna-	<b>sthasya</b> eva nāḍī-sañcāreṇa cikitsā-prayogāt.
0001008	tad yathā makṣikāṇām abhirati-pūrvako ' -śuci-	<b>sthāna</b> -parigrahaḥ. an-anya-sattva-neyasya
0001009	neyasya abhirati-pūrvakaś ca garbha-ādi-hīna-	<b>sthāna</b> -parigrahaḥ prāṇina iti kāryam. sā eva ca
0001007	'n-anya-sattva-neyasya abhirati-pūrvako hīna-	<b>sthāna</b> -parigrahaḥ, sa ātma-snehavato duḥkha-sukha
0008307	-nibandhanam. tathā hi kasmimścid upekṣā-	<b>sthāna</b> -parigrahaḥ, sa ātma-snehavato duḥkha-sukha
0009005	hi tad bhavati, na agnita eva iti. tasmāt	<b>sthāniye</b> viṣaye yaj jñānaṃ dhārā-vāhi, tasya apy
0003201	anumāna-vikalpe pratibhāsante. sa hi yathā-	<b>sthita</b> eva ativyāpitā-doṣaḥ. iha dvaye vādino
0004102	pratyastamita-a-śeṣa-vikalpena manasā	<b>sthita</b> -vastu-pratyāyaka-liṅga-āsrāyeṇa utpanno
0017713	-viruddhaḥ. tataś ca mānasam eva idam iti	<b>sthito</b> 'pi cakṣur-vijñānena rūpam īkṣate prāṇī.
0012713	śakyate kalpayitum iti darśayati. tad evaṃ	<b>sthitam</b> . atha punar ity a-siddhatām āśaṅkate.
0009601	tasmād a-yuktaṃ grāhya-lakṣaṇam. ataś ca	<b>sthitam</b> etat — na dravyam an-eka-indriya-
0004302	-bhāvi krama-bhāvi vā nir-vikalpakam eva iti	<b>sthitam</b> etat — na bāhya-artha-āsrāyā pramāṇa-
0017806	yadi ca ity-ādina sarvathā artha-vijñāne	<b>sthitam</b> etat. pratyakṣam kalpanā-apoḍham
0017715	sarvathā ity-ādi. sarvathā artha-vijñāne	<b>sthitā</b> ity etad vyācāṣṭe, sā ity-ādina tu na
0014813	-sva-bhāvo 'vadhāryate. yadi punar anyathā-	<b>sthitā</b> sarva-prakāreṇa artha-adhigame vartamānā
0001806	tad api tad-anuśikṣaṇataḥ. atas tattva-	<b>stHITE</b> 'pi viṣaye tad-upagrāhi jñānam anya-ākāram
0001809	pramāṇa-saṃvādi-heya-upādeya- <b>viṣayaṃ</b> jñānam.	<b>sthiratva</b> -a-śeṣatva- <b>viśeṣaṇa</b> - <b>viśiṣṭeṇa</b> jñānena
0001801	mārgasya anumīyate. a-punar-āvṛttitvaṃ	<b>sthiratva</b> - <b>viśeṣaṇa</b> - <b>viśiṣṭeṇa</b> śaikṣebhyaḥ, teṣāṃ
0006302	yad api nau-yāna-saṅkṣobha-āhita-vibhramam	<b>sthiratvāt</b> . tat punar mārgasya tan-niścitasya
0011302	a-niścaya-ātmakam pramāṇam iṣṭam, tasya	<b>sthireṣv</b> api vṛkṣa-ādiṣu gami-kriyā-āviṣṭa-pāda-
0000507	svayam utprekṣitum kṣamāḥ, te su-upalakṣya-	<b>sthūla</b> -darśitayā niścayo 'rtha-antaram phalaṃ
0009506	ayam artha uktaḥ. idānīm tu teṣāṃ eva yat	<b>sthūlatara</b> -doṣais tīrthya-tarkair unmārgeṇa
0001013	a-vidyā-pāmsv-avacchāditam na bhavati tṛṣṇā-	<b>sthūlaṃ</b> samūha-ākāram, tad adhikṛtya ucyate. prak
0001201	vyādhes tan-nidāna-viruddham tailam. ātma-	<b>sneha</b> -abhiśyanditam ca, na tāvat phalavad bhavati,
0001112	ca nairātmya-darśanam tat-pūrvakasya ātma-	<b>sneha</b> -ādi-nidāna-ātma-darśana-viruddham ca
0001102	mama iti paśyataḥ parigraham antareṇa kvacit	<b>sneha</b> -āder api doṣa-gaṇasya viruddham eva ity
0001104	-jātīya-abhyāsa-jam ātma-darśanam ātmīya-	<b>snehaḥ</b> , na ca a-snehavataḥ kvacid dveṣaḥ, ātma-
0001102	parigraham antareṇa kvacit snehaḥ, na ca a-	<b>sneham</b> prasūte, sa dveṣa-ādīn ity sat-kāya-
0001006	'sya hetur iti vicārayan duḥkha-hetum ātma-	<b>snehavataḥ</b> kvacid dveṣaḥ, ātma-ātmīya-an-
0001007	-pūrvako hīna-sthāna-parigrahaḥ, sa ātma-	<b>snehavatas</b> tṛṣṇām eva prādhānyena evam avagatavān.
0001306	pūrvaka-uktasya a-bhāvāt. yasya ātma-darśana-	<b>snehavato</b> duḥkha-sukha-tyāga-āpti-vāñchā-pūrvakaḥ.
0001307	tad yathā ākāśasya. na staś ca ātma-darśana-	<b>snehau</b> na staḥ, na tasya janma-rāga-ādi-doṣa-
0014512	śabda-lakṣaṇam trikam ity ucyante. evaṃ ye	<b>snehau</b> sātmi-bhūta-nairātmya-darśanasya. kāraṇa-a-
0014005	tataḥ saṃsthāna-antareṇa samavasthitāḥ	<b>sparśa</b> -ātmanā eva pariṇamanti na artha-antara-
0013906	-grāhyāḥ, ṣaḍja-ādi-vat. tathā ca śabda-	<b>sparśa</b> -ādaya ity vyapadiśyante. tato niyata-
0014511	ye sukha-ādayaḥ śabda-ātmanā pariṇamanti na	<b>sparśa</b> -ādayaḥ. sa eva prasaṅgaḥ. nanu karma-vaśād
0014506	-bhedād bhinna-indriya-grāhyatvaṃ śabda-	<b>sparśa</b> -ādy-ātmanā, te śabda-lakṣaṇam trikam ity
0014603	īdrśāḥ sarve śabda-parama-aṇavaḥ. tathā	<b>sparśa</b> -ādi-jātīnām iṣṭam ekasyām eva ca rūpa-
0013902	bhinna-indriya-grāhya-jāti-samanvitāḥ, śabda-	<b>sparśa</b> -ādi-parama-aṇava indriya-parama-aṇavaś ca
0013914	sarva-śabda-bhedeṣv anuvartamānā vyāvartate	<b>sparśa</b> -ādi-vat. tathā ca dhaivata-ādayaḥ śabda-
0015008	anyādrśaḥ saktu-samsarge. samānaś ca	<b>sparśa</b> -ādibhyaḥ. sā eva śrotra-indriyeṇa gr̥hyate.
0012706	dravya-vat. tataś ca sva-arthatvāt tasya	<b>sparśa</b> -ādiṣv ity tulyaḥ. etena tam eva eka-
0014003	-jātayo bhidyante. tathā hy uktam — śabda-	<b>sparśa</b> -rasa-ādi-bhedena bhinnasya api nīla-āder
0013706	-nivṛttaye grahaṇe vartamānā ity āha. śabda-	<b>sparśa</b> -rūpa-rasa-gandhāḥ pañca trayāṇām sukha-
0013603	-ghrāṇānām manasā adhiṣṭhitā vṛttih śabda-	<b>sparśa</b> -rūpa-rasa-gandhānām yathā-kramam ity anena
0014512	eva pariṇamanti na artha-antara-ātmanā, te	<b>sparśa</b> -rūpa-rasa-gandheṣu yathā-kramam grahaṇe
0012702	sāmarthyam, na sa cakṣur-indriya-arthaḥ,	<b>sparśa</b> -lakṣaṇam trikam iti. evam anyatra api
0013310	dr̥ṣṭvā agnim uṣṇo 'yam iti gr̥hṇāti, tadā	<b>sparśa</b> -vat. sparśana-indriyasya sāmarthyam ca
0012600	tathā rūpa-sparśayor api syāt. tataś ca	<b>sparśo</b> 'py agni- <b>viśeṣaṇatvāc</b> cākṣuṣaḥ syāt. na ca
0012107	śabdo 'yam rūpam idam raso 'yam gandho 'yam	<b>sparśo</b> 'pi cakṣuṣā gr̥hyeta. yataś cakṣuṣā a-
0012904	viśeṣa-antaram abhipretam. tad-a-bhāvāt	<b>sparśo</b> 'yam iti vacanāt, yato niścaya-ātmakam
0012905	rūpe cakṣur-indriyam pravartate. tena ca	<b>sparśatva</b> -ādy-a-bhāvād rūpe cakṣur-indriyam
0007509	-bhāvāt. yato jala-ādi-pratibhāsino jñānāt	<b>sparśatva</b> -ādy-a-bhāvena rūpatva-bhāvo lakṣyate. a
0012702	na sa cakṣur-indriya-arthaḥ, sparśa-vat.	<b>sparśana</b> -āhlāda-tṛpty-ādi-pratyayānām sambhavaḥ,
0012702	antara-a-grahaṇam darśayati. tad etena yatra	<b>sparśana</b> -indriyasya sāmarthyam ca dravya iti
		<b>sparśana</b> -indriyasya sāmarthyam, na sa cakṣur-

0013003	tat-sahacara-samudāya-viṣayam iti. sa cakṣuḥ-	<b>sparšana</b> -upalabdho bhinno viṣayaḥ sahacaro 'sya
0012411	ghrāṇa-rasana-grāhyatvād dravyasya ca cakṣuḥ-	<b>sparšana</b> -grāhyatvāt. tad etad uktaṃ bhavati —
0012705	āha — tad yadi ity-ādi. yadi punaś cakṣuḥ	<b>sparšana</b> -grāhyam api dravyam grhṇāti iti iṣyate,
0014010	dur-avadhāratvāt, tad eva idam cakṣuḥ-	<b>sparšana</b> -vijñānaṃ dīrgha-ādi-saṃsthāna-grāhi iti
0012502	-indriya-grāhyatvaṃ tu dravyasya, darśanaṃ	<b>sparšanaṃ</b> ca dravyam ity abhyupagamāt. rūpa-ādy-a
0012807	-ādayo grhyante. na syād ity-ādi. dravyasya	<b>sparšana</b> ca grahaṇaṃ na syāt. śeṣāṇaṃ
0013008	tat-samudāye punar uttara-kālaṃ rūpaṃ	<b>sparšana</b> ca upalabdhavataḥ smārtaṃ sa eva ayam
0012916	darśayati. bhinnaṃ viṣayam ity-ādi. rūpaṃ	<b>sparšana</b> ca parasparato vyāvṛttaṃ viṣayam
0012600	cakṣur-gocaratvena a-bhedas tathā rūpa-	<b>sparšana</b> api syāt. tataś ca sparśo 'pi cakṣuṣā
0013005	viṣayo 'sya iti bahu-vrīhir eva. evaṃ rūpa-	<b>sparšana</b> sahacara-upalakṣaṇatve 'pi sati na
0012600	indriya-antara-arthatvena eva ity-ādi. rūpa-	<b>sparšana</b> hi sann api bhedo yāvad bhinnena
0004710	yac ca aindriyam anayor bhinnāḥ pratibhāsaḥ,	<b>sparšana</b> -a-spaṣṭatvāt. na hi yathā vyāpṛta-
0005706	-niṣpatti-phalaṃ jñānaṃ, tan nir-vikalpaṃ	<b>sparšana</b> -avabhāsi ca bhavati. tad yathā kāma-śoka-
0005705	-hetutvāt. nir-vikalpakatvaṃ punas tasya	<b>sparšana</b> -avabhāsitvaṃ ca bhāvanā-niṣpatti-phalatvāt.
0005614	tena a-vyavakīrṇaṃ rahitam ity arthaḥ. etena	<b>sparšana</b> -avabhāsitvam api tasya labdham, nir-
0006301	viprakṣṭatvād vā spaṣṭeṣu nīla-ādiṣv a-	<b>sparšana</b> -nīla-ādy-ākāram, yad api nau-yāna-
0002602	a-samarthatvāt, na api sāmānya-lakṣaṇam,	<b>sparšana</b> -pratibhāsitvād iti teṣaṃ prameya-
0007413	pramāṇam, vyakti-bheda-anuyāyī iva a-	<b>sparšana</b> -pratibhāso grāhya-ākāraḥ sāmānya-lakṣaṇam
0007412	-ākāraḥ kalpanā-apoḍhaṃ pratyakṣam pramāṇam,	<b>sparšana</b> -pratibhāso grāhya-ākāraḥ sva-lakṣaṇam
0008310	tarhi tayoḥ parasparaṃ samāropaḥ. tasmād a-	<b>sparšana</b> -bhede 'rthe na vivekinī smṛtir bhavati.
0005314	ātmā tu teṣaṃ prameyaḥ. rāga-ādi-grahaṇam	<b>sparšana</b> -saṃvedana-darśana-artham. sarva-jñānāṇam
0008306	vivekena smṛtir bhaviṣyati iti. a-sad etat.	<b>sparšana</b> hi bhedaḥ smṛti-nibandhanam. tathā hi
0017614	iti. tat kiṃ punar uktaḥ. tasya eva	<b>sparšana</b> -karaṇāya sva-saṃvedyam ity-ādinā an-
0014706	sa ca a-bhinna ity-ādinā anantya-prasaṅgam.	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0005615	api tasya labdham, nir-vikalpasya	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0014708	-pratyaya-vidhānāt. atha vā para-parikalpita-	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0008309	-sāmye 'py asti bhāvato bhedaḥ, tathā apy a-	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0014707	etat. mādharma-ukta-kramasya dūṣyatvena a-	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0004710	anayor bhinnāḥ pratibhāsaḥ, spaṣṭa-a-	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0003206	a-grhītam eva tena. anyathā darśana-vat	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0004313	iti jānāti. etad eva uttarena pada-dvayena	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0012714	an-eka-indriya-grāhyam asti. punar asya eva	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0003208	ākārāv ekasya vastunaḥ staḥ, yena a-	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0006301	-timira-āvṛta-nayanatvād viprakṣṭatvād vā	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0012515	-jñānaṃ punar yad eva mayā drṣṭam, tad eva	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0012912	na asti, yad aham a-drākṣam, tad eva a-	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0016707	'tīta-an-āgatayor a-sattvāt, tathā api tasya	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0016710	api yathā-uktāt karaṇāt tasya pratyakṣatvam.	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0007104	iti sva-saṃvedanaṃ tasya eva phalaṃ iti	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0000710	sādhyena nirodhena utpādasya līngasya	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0002007	eva ca pūrva-uktaḥ prasṛta-śabdasya arthaḥ	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0002611	-rūpatvam ucyate. yadi te na vastu, katham	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0004711	vyāpṛta-indriyasya artha-rūpaṃ indriya-jñāne	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0002613	keśa-ādi idam iti, tadā sāmānya-ākāreṇa a-	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0001107	iti matvā ātma-darśana-pratipakṣam parīkṣate	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0010304	-utpannam iṣyate, evaṃ sati pūrva-anubhūta-	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0015411	ca hetumaṇ-ñij iha veditavyaḥ. indriyam hi	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0004909	hi pratyakṣe 'nubhava-āhita-sāmarthya-bhāvi-	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0015906	vā ity-ādi. hāniḥ śāstrasya anya-darśane	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0015911	vā smārta itī. atha manasā eva anubhūtasya	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0017013	mano-vikalpaḥ. tato jala-ādi-sadrśa-vastu-	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0008308	-indriya-ādi-sāmagrī. tathā api na bhedenā	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0013012	katham sā eva iyaṃ mahatī prāsāda-mālā iti	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0015912	smaraṇam iṣyate, evaṃ sati an-anubhūte 'rthe	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0015412	upakāraṃ kurvat tat prayukta iva iti.	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0015909	idam matam — na anyena anubhūtam anyāḥ	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0015907	na hi devadatta-anubhūtaṃ yajñadattaḥ	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0015908	tarhi katham indriya-jñāna-anubhūtaṃ manasā	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.
0015910	— eka-santatau jñāna-antara-anubhūtam api	<b>sparšana</b> ity-ādi-ānā anantya-prasaṅgam.

0008006	satyām anubhava-jñāna-hetur apy arthaḥ	<b>smaryate.</b> tataḥ paścād bhrāntyā anubhava-jñānam
0015701	smārtam jñānam abhīṣtam. anubhūta-pūrvaḥ hi	<b>smaryate.</b> vṛtti-saṃvedanam ca idam a-pūrva eva
0015406	hi tat. yathā kāma-krodha-dveṣa-bhaya-ādayaḥ	<b>smaryante,</b> tathā indriya-vṛttayo mano-vṛttiś ca
0015907	indriya-vṛtṭyā anubhūtatvān manasā ca	<b>smaryamānatvāt.</b> tac ca a-yuktam. na hi devadatta-
0008014	smṛtiḥ syāt. tatas teṣām api hetuḥ so 'rthaḥ	<b>smaryeta.</b> tataś ca tena arthena saṅkalayya tat-
0015410	evaṃ mānasam vyavasāyam indriyam saṃvedayate	<b>smārayati</b> ity arthaḥ, an-eka-arthatvād dhātūnām.
0016201	-vyavasāya-kriyā, sā pratiśidhyate manasaḥ	<b>smārta</b> -adhika-vyavasāya-pradarśana-artham. na
0006415	upādānād idam nir-vikalpam avasīyate.	<b>smārta</b> -abhilāṣikam ca iti ca ayam ca-śabdaḥ
0012406	eva tad upapadyate. anyathā hi iti yadi	<b>smārta</b> -ākṛṣṭatvaṃ viśeṣaṇasya na iṣyate. tad
0008816	mātra-śabda ālambana-antaram vyavacchinatti.	<b>smārta</b> -ādi-jñānam api rūpa-ādibhir vyapadiśyate
0015911	iti samaya ity a-doṣaḥ. an-anubhūte vā	<b>smārta</b> itī. atha manasā eva anubhūtasya smaraṇam
0016304	-saha-jo bāhye 'rthe manaso 'nubhavaḥ paścāt	<b>smārta</b> itī. apārthikā prāpnoti iti doṣa-antaram
0015808	iti sā eva nyūnatā. kāma-ādiṣu tarhi katham	<b>smārta</b> ity āha — sva-saṃvedyatvād ity-ādi.
0015708	-vṛtti-grahaṇena mano-vṛttir api gṛhyate.	<b>smārto</b> na an-anubhūtatvād ity-ādinā — yad an-
0015902	andha-padatvaṃ darśayati. indriya-arthe 'pi	<b>smārto</b> na sambhavati yo 'nubhūtaḥ, kiṃ punar
0015807	yo 'sāv indriya-vṛtṭy-anubhavo yat-pūrvakaḥ	<b>smārtaḥ</b> pratyayaḥ, sa pramāṇam na ukta iti sā eva
0015712	parasaram saṃvedane tāsu vṛtṭiṣu	<b>smārtaḥ</b> pratyayaḥ sambhavaty an-antaram. evaṃ ca
0015708	ity-ādinā — yad an-anubhūtam, na tatra	<b>smārtaḥ</b> pratyayo bhavati. tad yathā santāna-
0016202	-artham. na saha eva, api tu paścād api	<b>smārto</b> vyavasāyo 'dhiko manasā kriyata itī. saha
0015810	kāma-ādinām abhyupagamāt, tatra	<b>smārtaḥ</b> sambhavati. bhavatas tu tathā teṣām an-
0015613	smārtatva-pratipādanāya. tat katham — tat-	<b>smārtatva</b> -jñāpakatvena ukta itī. na ca idam vṛtti
0015501	yathā-uktam itī. vṛtti-saṃvedanasya	<b>smārtatva</b> -jñāpakam āha — smṛti-pratyakṣa-
0015613	grantha upanyastaḥ, na tu vṛtti-saṃvedanasya	<b>smārtatva</b> -pratipādanāya. tat katham — tat-
0015711	-viruddham āha. yugapad dve ity-ādi. yadi	<b>smārtatva</b> -prasiddhaye hetor a-siddhatvam iṣyate.
0015503	granthaḥ śāstra upanyastaḥ. tat katham anena	<b>smārtatvaṃ</b> jñāpyate. tathā hi kim indriya-
0015812	iti sā eva nyūnatā. nanu ca śāstreṇa	<b>smārtatvaṃ</b> pratipāditam ity āha — andha-padam eva
0013006	-ādi-samudāya-mātra-viśayatā uktā bhavati.	<b>smārtam</b> a-bheda-jñānam itī. yeṣu rūpa-ādiśv
0015614	itī. na ca idam vṛtti-saṃvedanam sāṅkhyasya	<b>smārtam</b> jñānam abhīṣtam. anubhūta-pūrvaḥ hi
0015408	mano 'nuvyavasāyam kuruta ity an-antaram	<b>smārtam.</b> yathā ca indriya-vyavasāye mano
0013008	uttara-kālam rūpaṃ sparśam ca upalabdhavataḥ	<b>smārtam</b> sa eva ayam ghaṭa ity a-bheda-jñānam
0015405	eva idam vṛtti-saṃvedanam pramāṇam iṣyate.	<b>smārtam</b> hi tat. yathā kāma-krodha-dveṣa-bhaya-
0015702	tat katham idam para-abhiprāyeṇa uktam —	<b>smārtam</b> hi tad vṛtti-saṃvedanam itī. parasya gaty
0006001	sa eva atra agnir itī sāmānyena anumānāt.	<b>smārte</b> 'pi pūrva-anubhūta-ākāro vikalpa itthaṃ
0012405	tadā ca indriya-jñānam cira-niruddham itī	<b>smārtena</b> ākrṣya viśeṣaṇam manasā eva yojanam
0003510	āha, an-avasthayā vyavasthāyā nirākaraṇāt.	<b>smārta</b> -ādi-vad itī drṣṭāntam āha. viśaye 'py evan-
0003511	'py evan-nirdeśo 'sti ity āha — smṛtir eva	<b>smṛtam</b> itī bhāve kta-vidhānāt. tad yathā ity evam
0008502	smṛtiś ca. tad ekam an-anubhūtam a-	<b>smṛtam</b> eva ca āstām. ato viśaya-antara-saṅcārah
0017912	phalam itī kalpayitum yuktam, udaka-ādi-	<b>smṛty</b> -antaritatvāt. vyavahita-a-vyavahitayoś ca a
0011815	-kāraṇatvād itī. itare hi sannikarṣaḥ	<b>smṛty</b> -ādi-jñāna-sādhāraṇāḥ. indriya-artha-
0005114	tasya prāmāṇyam eva na syāt, gṛhīta-grahaṇāt	<b>smṛty</b> -ādi-vat. atha dvitīyā, tadā andha-āder apy
0009201	saṃvṛti-sad-ālambanam, na tat pratyakṣam,	<b>smṛty</b> -ādi-vat. tathā ca indriya-jñānam itī
0003513	-adhigata-artha-viśayam, na tat pramāṇam,	<b>smṛty</b> -ādi-vat. tathā ca viśeṣa-drṣtam. vyāpaka-
0009001	itī idam vacanam a-yujyamānam syāt. atha	<b>smṛty</b> -ādinām kalpitam sāmānyam viśayo vyapadeśa-
0008914	apy atra janakatvam abhimatam. anyathā yadi	<b>smṛty</b> -ādinām viśayasya vyapadeśa-hetos tadānīm a-
0005302	sa punar an-anubhava-rūpo 'py asti, yaḥ	<b>smṛty</b> -ādinām ity atas tad-vyavacchedāya anubhava-
0008908	ity eṣo 'py atra niyamo 'bhimataḥ. na ca	<b>smṛty</b> -ādīni yena ālambanena vyapadiśyante tasmād
0003402	api tu yatra ākāre niścayam ādadhat	<b>smṛti</b> -dvāreṇa pravartayati tatra eva. kutaḥ.
0008306	bhaviṣyati itī. a-sad etat. spaṣṭo hi bhedaḥ	<b>smṛti</b> -nibandhanam. tathā hi kasmīṃscid upekṣā-
0015507	'nuvyavasāyam kurute. kasmāt. asti hy ayam	<b>smṛti</b> -pratyakṣa-vyavasāya-viśeṣa itī. etad uktaṃ
0015501	-saṃvedanasya smārtatva-jñāpakam āha —	<b>smṛti</b> -pratyakṣa-vyavasāya-viśeṣa itī. viśeṣa-
0015513	-vyavasāye mano 'nuvyavasāyam kurute, tadā	<b>smṛti</b> -pratyakṣa-vyavasāya-viśeṣa upapadyate. tathā
0015508	vyavasāya-viśeṣa itī. etad uktaṃ bhavati —	<b>smṛti</b> -pratyakṣa-vyavasāya-viśeṣo 'sti. na ayam
0015609	indriyayoḥ kalpane sāmartyam itī. yata evaṃ	<b>smṛti</b> -pratyakṣa-vyavasāya-viśeṣo bāhya-arthe
0006104	tu siddham eva yathā-pūrva-anubhūta-samaya-	<b>smṛti</b> -bala-pravṛttam a-pratyakṣam ca itī. tasya a
0006106	-sādhanaṇāya. yat pūrva-anubhūta-samaya-	<b>smṛti</b> -bala-bhāvi, na tat pratyakṣam. yathā idam
0004910	vastu-dharmo hy eṣa yad anubhavaḥ paṭīyān	<b>smṛti</b> -bījam ādhatte yādṛśam ca sukha-sādhanaṃ
0015606	-vyavasāyo bhaviṣyati, kevalasya tu paścāt	<b>smṛti</b> -vyavasāyaḥ. na etad asti. evaṃ bāhya-artha-
0015603	kevalasya tu pratyakṣa-vyavasāyāt paścāt	<b>smṛti</b> -vyavasāyo manaso bhavati itī. tathā ca
0015512	pramāṇam bhavanti. pratyakṣa-a-bhāvāc ca	<b>smṛtir</b> api tat-pūrvikā na syāt. yadā tv indriya-



0008316	asti tāvaj jñānasya kutaścīd anubhavaḥ. ataḥ	<b>smṛtir</b> api syāt. tāvatā tu kutaḥ sva-saṃvedyata
0008816	-jñānam api rūpa-ādibhir vyapadiśyate rūpa-	<b>smṛtiḥ</b> , āmla-abhilāṣaḥ, agny-anumānam ity
0008404	tatra anubhavaḥ, rūpa-ādi-vat. asti ca	<b>smṛtir</b> iti kāryam. syād etad ity-ādinā jñāna-
0013009	kenacij jñānena anubhūyate. tat katham tatra	<b>smṛtir</b> iti, tasya idam a-codyam. samudāyo hi
0003511	viśaye 'py evan-nirdeśo 'sti ity āha —	<b>smṛtir</b> eva smṛtam iti bhāve kta-vidhānāt. tad
0003703	-ākāra-adhyavasāyaḥ. tad asya apy asti iti	<b>smṛtir</b> eva. sva-bhāva-vipratipatti-nirākaraṇāya
0008409	tad-ālambanena jñānena bhāvyaṃ. tatra api ca	<b>smṛtiḥ</b> . tatas tatra apy anyena iti. ato jñāna-
0008403	hy asāv ity-ādi. asya ayam arthaḥ — yatra	<b>smṛtiḥ</b> , tatra anubhavaḥ, rūpa-ādi-vat. asti ca
0008407	jñānam anubhūyate, tatra apy uttara-kālam	<b>smṛtir</b> dṛṣṭā. na ca an-anubhūte smṛtir yuktā.
0008311	tasmād a-spaṣṭa-bhede 'rthe na vivekinī	<b>smṛtir</b> bhavati. ato 'rtha-kṛtaḥ kaścīd
0008312	anubhavasya asti viśeṣaḥ, yato vivekena	<b>smṛtir</b> bhavati iti icchatā artha-sārūpyam
0004912	darśanād asya prabodhe sati tad eva idam iti	<b>smṛtir</b> bhavati. tato 'bhilāṣa-itarayor anyatarāḥ.
0008213	rūpa-ādiṣv anubhūteṣv anyonya-vivekena	<b>smṛtir</b> bhavati, tathā jñāneṣv api. tasmād asti
0008005	-kāryatayā artha-kāryam etaj jñānam ity eṣā	<b>smṛtir</b> bhavati. tasyām satyām anubhava-jñāna-
0008305	-krto bhedaḥ sūkṣmo 'sti. ato vivekena	<b>smṛtir</b> bhaviṣyati iti. a-sad etat. spaṣṭo hi
0008408	uttara-kālam smṛtir dṛṣṭā. na ca an-anubhūte	<b>smṛtir</b> yuktā. tato 'nyena tad-ālambanena jñānena
0008303	vā na rūpa-jñānam iti yā iyaṃ vivekena	<b>smṛtiḥ</b> , sā na syāt. syād etat — yathā-anubhava-
0008013	artha-kāryāny etāni jñānāni ity eṣā	<b>smṛtiḥ</b> syāt. tatas teṣām api hetuḥ so 'rthaḥ
0008912	eva iti. anena hi dhūma-jñāna-sambandha-	<b>smṛtibhyām</b> api-śabdād agnito 'pi tad bhavati ity
0008711	anena eva nirastam. dhūma-jñāna-sambandha-	<b>smṛtibhyām</b> api hi tad bhavati, na agnita eva.
0008911	anena eva nirastam. dhūma-jñāna-sambandha-	<b>smṛtibhyām</b> api hi tad bhavati, na agnita eva iti.
0009004	syāt, yad uktam — dhūma-jñāna-sambandha-	<b>smṛtibhyām</b> api hi tad bhavati, na agnita eva iti.
0011906	anumānam arthe, tathā asya eva viśeṣa-	<b>smṛtimataḥ</b> sāmānya-mātra-ālocanād viśeṣeṣv a-
0008501	antyasya jñānasya jñāna-antara-saṃvedyatvaṃ	<b>smṛtiś</b> ca. tad ekam an-anubhūtam a-smṛtam eva ca
0008210	saṃśayo na bhavaty eva iti na an-avasthā.	<b>smṛter</b> uttara-kālam ca ity-ādi. pūrvam ekasya
0008315	eva upapatteḥ sādhyā-antaram āha. na kevalam	<b>smṛter</b> uttara-kālam dvairūpyaṃ siddham jñānasya,
0003701	iti niścayo viśeṣa-dṛṣṭatvena abhimato na	<b>smṛter</b> bhidyate. idam hi smṛteḥ sva-rūpaṃ yad uta
0008211	sādhitam. idānīm jñānānām paraspara-vivekena	<b>smṛteḥ</b> sādhyate. yathā hi paraspara-vilakṣaṇeṣu
0003702	abhimato na smṛter bhidyate. idam hi	<b>smṛteḥ</b> sva-rūpaṃ yad uta a-bhraṣṭa-darśana-
0014414	na ca indriya-dhiyā avasīyante. sarvā	<b>syāc</b> citra-ākārā iti. yā apy a-citra-ākārā iṣyate
0007817	-ākāre jñāne sādhyamāne kvacid iyam āśānkā	<b>syāt</b> — viśaya-ākāraṃ cej jñānaṃ pratipadyate, sva
0008601	iṣyate, sarvam idam jagat pratyakṣam	<b>syāt</b> , a-pratyakṣa-upalambhatvena a-viśeṣāt. na ca
0010602	yāvatā bhāgena prāptiḥ, tāvat eva grahaṇam	<b>syāt</b> . a-vicchinā iti grhyeran. rūpa-grahaṇam ca
0007908	jñānam yathā-ukta-ākāra-viśiṣṭam	<b>syāt</b> . a-sati tv asmin yathā viśayaḥ sva-jñānam na
0002306	astitve tad anena na vyutpāditam ity āśānkā	<b>syāt</b> . ataḥ saṅkhyā-vyutpattiḥ. gocara-a-
0017410	-janma-hetor api samprayogasya pratyakṣatā	<b>syāt</b> . ataḥ samprayoga-viśeṣaṇa-arthaṃ tat
0007115	grāhaka-ākāra eva pramānam ity āśānkā	<b>syāt</b> . atas tan-nirāsāya āha — yadā tv ity-ādi.
0017007	-ādi-jñānasya api bhrāntasya pratyakṣatā	<b>syāt</b> . atas tan-nivṛttaye sad-grahaṇam iti. na
0016014	-ādinām api ca rūpa-ādi-viśayaṃ pratyakṣam	<b>syāt</b> . atha api — indriya-kṛtam anugraham
0008916	samānam iti idam vacanam a-yujyamānam	<b>syāt</b> . atha smṛty-ādinām kalpitam sāmānyam viśayo
0015314	yadi indriya-vṛttāv eva mānaso vyavasāyaḥ	<b>syāt</b> , anu-śabda-prayogo 'n-arthakaḥ syāt, indriya
0006103	nivṛtteḥ. anyathā indriya-jam ity eva vācyam	<b>syāt</b> . anumāna-ādi-jñānam tu siddham eva yathā-
0002801	anyathā yadi sāmānyam anumānena paricchinnaṃ	<b>syāt</b> , artha-kriyā-arthī tatra eva pravarteta. na
0016005	iṣyate, evaṃ sati sāmartyam indriyāṇām na	<b>syāt</b> , arthavattā na syād ity arthaḥ. tayor api
0012302	kāraṇam. anyathā sarva-jñānānām eka-viśayatā	<b>syāt</b> . ātma-maṇaḥ-sannikarṣas tv an-ālambanaḥ.
0005115	dvitīyā, tadā andha-āder apy artha-grahaṇam	<b>syāt</b> . indriya-jñāna-nir-apekṣam hi mano-vijñānam
0015314	syāt, anu-śabda-prayogo 'n-arthakaḥ	<b>syāt</b> , indriya-vṛtteḥ kenacit prāg an-anubhūtatvāt.
0016017	iṣyamāṇe sa-pratyayāyā vṛtter a-sambhavaḥ	<b>syāt</b> . indriya-vṛttau pradīpa-prabhāyām iva hi
0016104	-a-sampṛktā tayā a-pratyayā eva sarvadā	<b>syāt</b> . indriya-vyavasāyānām ca manasy ekī-bhāvād
0008413	ity-ādi. viśaya-antare jñānasya pravṛttir na	<b>syāt</b> . iṣyate ca. tatra yato jñānāt sañcāraḥ,
0013307	syāt. tatas ca ayam an-antara-ukto doṣaḥ	<b>syāt</b> , etac ca sūtram virudhyet — sal-liṅga-a-
0005103	eva syāt. tatas ca lakṣaṇam pratyakṣasya kiṃ	<b>syāt</b> . etac codyam a-samāhitam syād ity a-yuktam
0012600	indriya-bahutva-kalpanā nir-nimittā	<b>syāt</b> . etad uktaṃ bhavati — kārya-bhedena
0009307	āha. yadi pratyekaṃ parama-aṇuṣu jñānam	<b>syāt</b> , evaṃ saty eka-ekena parama-aṇunā tad
0016007	ca dvābhyām api indriyāṇām arthavattā na	<b>syāt</b> . katham. yadi tāvad viśaye pravartamānam
0013302	dravya-sva-bhāva-pratiśedhe kṛte guṇas tarhi	<b>syāt</b> karma ca ity āśānkā-apanodāya idam uktam —
0004610	sakṛd eva grhṇāmi ity adhyavasāyaḥ	<b>syāt</b> . kiṃ ca repha-sa-kāra-ādiṣu varṇeṣu laghu-
0005910	eva antar-bhāvān na pṛthag-vacanam tasyāḥ	<b>syāt</b> , kiṃ tarhy a-sad eva udaka-ādikaṃ tatra
0012201	yo niścayaḥ. anyathā eka-ākāre 'pi tan na	<b>syāt</b> . kiṃ punaḥ sarva-ātmanā grhīte 'pi tathā

0010511	-grahaṇam indriya-atirikta-grahaṇam. tan na	<b>syāt.</b> kuta ity āha — na hi ity-ādi. etena yad
0014206	ity-ādi. arthaḥ sva-viṣayaḥ, tatra vikalpikā	<b>syāt.</b> kuta ity āha — sva-artha-viśiṣṭasya ity-
0013012	sā eva iyaṃ mahatī prāsāda-mālā iti smaraṇam	<b>syāt.</b> kuta etat — samudāya-viṣayaṃ tat, na
0009511	vā sva-ākāra-vijñāna-janakatvaṃ grāhyatvaṃ	<b>syāt</b> kenacid vā ākāreṇa. yadi prathama-vikalpaḥ,
0005114	yadi pūrvā, tatas tasya prāmānyam eva na	<b>syāt,</b> grhīta-grahaṇāt smrty-ādi-vat. atha dvitīyā,
0018004	tatra yady anyad iṣyate, tad eva pramāṇam	<b>syāt.</b> janma ca kaṇabhujām ātmani sva-kāraṇe
0011211	-siddher indriya-grahaṇa-ānarthakyam	<b>syāt.</b> jñānasya ca ity-ādi. indriya-sannikarṣayoḥ
0017307	iti vijñānam eva vijñānāj jāyata ity uktam	<b>syāt.</b> tac ca a-yuktam, cakṣur-vijñānam antareṇa
0015303	viṣayaḥ, evam apy a-viṣaya-nimitto viṣayī	<b>syāt.</b> tac ca a-yuktam. na hy a-nimittasya
0014018	-an-atikrameṇa avasthānāt samāna-deśatvaṃ	<b>syāt.</b> tac ca a-yuktam. na hi dīrgha-hrasva-ādi-
0014814	iṣyate, na tad-vaśena viṣaya-avadhāraṇam	<b>syāt.</b> tac ca iṣṭam. tad etena yad eka-ākāraṃ
0009503	syād etad evam, yadi bāhyaṃ kiñcid drīṣyam	<b>syāt.</b> tac ca na asti, ālambana-lakṣaṇa-a-yogād ity
0002513	tasmān na ekatvaṃ pramāṇasya. bahutvaṃ tu	<b>syāt.</b> tac ca viṣaya-bahutvād vā, ekasminn api
0011301	phalatvaṃ yuktam, anyathā atiprasaṅgaḥ	<b>syāt.</b> tat kutas tasya phalatā. satyam, tathā api
0001604	-drīṣṭa-mārga-upadeśo darśitaḥ. sa yadi na	<b>syāt,</b> tat-prāmānyam eva na syāt. tathā-vidhaṃ hi
0009810	-sva-bhāvam ca indriya-sannikarṣa-jaṃ jñānam	<b>syāt,</b> tata idam viśeṣaṇa-trayaṃ yujyate. iha ca a
0013306	viruddha-dharma-adhyāsa iṣyate, tato bhinnah	<b>syāt.</b> tataś ca ayam an-antara-ukto doṣaḥ syāt,
0004611	darśanasya a-krama-grahaṇa-adhyavasāyaḥ	<b>syāt.</b> tataś ca krama-bhedāc chruṭi-bhedo na syād
0009213	parama-aṅv-ākāratvāt parama-artha-sattvaṃ	<b>syāt.</b> tataś ca tad-ākāra-vijñānam pratyakṣa-
0007301	syāt, tadā tādṛśasya ātmanaḥ saṃvittiḥ	<b>syāt.</b> tataś ca tad-vaśād viṣaya-niścayo bhavet,
0002404	atha dvitīyaḥ, saṅkhyā-avadhāraṇam na kṛtam	<b>syāt.</b> tataś ca dvi-vidham eva pramāṇam iti yat
0016307	’rthaḥ kṛta iti śrotra-ādīnām vaiyarthyaṃ	<b>syāt.</b> tataś ca na eva tad-ātmanā prakṛteḥ
0016303	-antara-kalpane hi yathā-ukta-doṣa-prasaṅgaḥ	<b>syāt.</b> tataś ca na kalpayitavyam — indriya-
0005103	viśeṣaṇe sva-matena lakṣaṇam an-uktam eva	<b>syāt.</b> tataś ca lakṣaṇam pratyakṣasya kiṃ syāt.
0012600	a-bhedas tathā rūpa-sparśayor api	<b>syāt.</b> tataś ca sparśo ’pi cakṣuṣā grhyeta. yataś
0010013	dvi-candra-ādi-jñānam, tasya api pratyakṣatā	<b>syāt.</b> tatas tan-nirāsāya tad avaśyaṃ kartavyam.
0008013	artha-kāryāny etāni jñānāni ity eṣā smrṭiḥ	<b>syāt.</b> tatas teṣām api hetuḥ so ’rthaḥ smaryeta.
0009213	pratyakṣa-ābhāsa-abhimataṃ pratyakṣam	<b>syāt.</b> tatra api śakyata iyaṃ yuktir vaktum, yad
0003616	tayoḥ sva-bhāva-bheda-āśraya iti nānā-bhāvaḥ	<b>syāt.</b> tatra ca ukto doṣaḥ. tasmāt tad eva idam
0018004	uktam. tac ca buddher anyad an-anyad vā	<b>syāt.</b> tatra yady anyad iṣyate, tad eva pramāṇam
0014201	iti śabda-āder arthasya viśeṣa-upalabdhir na	<b>syāt,</b> tatra saṃsthāna-antara-a-bhāvād iti. śabda-
0013206	guṇaḥ pāñca-indriyaḥ, tathā dravyam api	<b>syāt.</b> tathā eka-dravyatvād ity-ādi. dravyaṃ hy a-
0001604	sa yadi na syāt, tat-prāmānyam eva na	<b>syāt.</b> tathā-vidhaṃ hi yadi tasya kāryaṃ bhavati,
0011813	iti. jñānasya hi pramānatve phalam anyan na	<b>syāt.</b> tathā hy adhigamaḥ phalam. na ca jñānād
0015608	eka-artha-kāritvād ānarthakyam indriyāṇam	<b>syāt.</b> tathā hy uktam — na eka-artha-kāriṇor
0002501	idam a-pramāṇam ity eṣā vyavasthā na	<b>syāt.</b> tathā hi kāsāñcij jñāna-vyaktīnām pravṛttau
0003314	dharmah, nanv evam anumānam api na pramāṇam	<b>syāt.</b> tathā hi na a-siddhe dharmiṇi dharmah
0002903	a-nityaṃ rūpam ity evam-ādi grahaṇam na	<b>syāt.</b> tathā hi nīla-ādi sva-lakṣaṇam, a-nityatā
0017901	-nir-apekṣā akṣa-para-tantrā ca iti virodhaḥ	<b>syāt.</b> tad etad uktam bhavati — jñānasya
0010404	-sva-bhāva-pradarśanasya iti. tatra etat	<b>syāt</b> — tad eva pratyakṣa-lakṣaṇam na śakyate
0008012	a-viṣayatvāt. yadi sa teṣām api viṣayaḥ	<b>syāt,</b> tadā tad-utpanneṣu teṣv artha-kāryatayā
0007301	-ādi-rūpa-ādiḥ. yadi hi tad-ākāram utpannam	<b>syāt,</b> tadā tādṛśasya ātmanaḥ saṃvittiḥ syāt.
0012600	jñātum. yadi punar ekena indriyeṇa grahaṇam	<b>syāt,</b> tadā yathā nīla-ādīnām cakṣur-gocaratvena a
0010805	-ādi-śabdānām parimāṇa-bheda-pratītir na	<b>syāt.</b> tasmāc ca te ’pi guṇavanto ’bhyupeyāḥ, na
0011501	utpattyā. anyathā viśeṣaṇa-jñānam eva tan na	<b>syāt.</b> tasmāt tasya eva viśeṣaṇasya tat pramāṇam,
0006110	udāharaṇam. anyathā lakṣaṇa-vyabhicāraḥ	<b>syāt.</b> tasmāt tena apavāda-vacanena bāhya-
0011206	tata eva siddhatvāt tad-vacana-vaiyarthyaṃ	<b>syāt.</b> tasmāt punar-vacanād avasīyate — anyeṣām
0004613	grhṇāmi iti bhāve grahaṇa-adhyavasāyo na	<b>syāt.</b> tasmād yāvad gocarī-bhūtam tat sarvaṃ
0006809	kāraṇa-antaraṃ sūcayati. sa bāhyo ’rthaḥ	<b>syāt.</b> tasmād vyatirekato bāhya-artha-siddhir iti,
0001602	asya adhigata-mārga-prakāśana-pāṭavam	<b>syāt.</b> tasmimś tu saty ete doṣā na bhavanti iti
0015912	iṣyate, evaṃ saty an-anubhūte ’rthe smaraṇam	<b>syāt,</b> tasya manasā pūrvam an-anubhūtatvāt —
0008401	jñānasya kutaścid anubhavaḥ. ataḥ smrṭir api	<b>syāt.</b> tāvatā tu kutaḥ sva-saṃvedyata iti matvā
0012911	na tat tatra bhavati iti yuktam, yad āha —	<b>syāt</b> tv ity-ādi. yadi tarhi dravyaṃ na asti, yad
0009206	tato ’rthād ity ato lakṣaṇāt pratyakṣatā	<b>syāt</b> tvan-matena. kuta ity āha — tathā hi ity-
0004608	dravya-antaraṃ ekam ārabdham, yasya grahaṇam	<b>syāt.</b> darśanasya laghu-vṛttitvād bhrāntīyā
0006011	pratyakṣe eva ete iti kasyacin matiḥ	<b>syāt.</b> drīṣyate ca keṣāñcid vipratipattiḥ. yathā
0012706	’pi cakṣuṣaḥ sva-artha ity abhyanuñātam	<b>syāt,</b> dravya-vat. tataś ca sva-arthatvāt tasya
0012802	ca rūpa-ādīnām sārvendriyatvaṃ pratyekaṃ	<b>syāt,</b> dravya-vat. sārvendriya-grahaṇam ca atra
0003011	anumānam kalpayitavyam ity ekam eva pramāṇam	<b>syāt.</b> na api try-ādi-saṅkhyā-nirāsaḥ, prameya-

0008205	-ādiṣv api sādhanam vācyam ity an-avasthā	<b>syāt.</b> na etad asti. yasya hi jñānasya sannikrṣṭo
0016502	atha etad ucyate, eva-śrutir apārthikā	<b>syāt.</b> na eṣa doṣaḥ. niyamasya eva hi sva-rūpam
0002603	-pratibhāsivād iti teṣāṃ prameya-antaratvam	<b>syāt.</b> na eṣa doṣaḥ. yatra hi vyavahartṛṇām
0013211	viśeṣaṇam iti dravyam api sārvendriyam	<b>syāt.</b> na ca iṣyate. tasmād an-eka-antaḥ. dravya-
0013310	tadā sparśo 'py agni-viśeṣaṇatvāc cākṣuṣaḥ	<b>syāt.</b> na ca evam iti ato 'py an-eka-antaḥ. drṣṭo
0006805	anyathā tasya arthena sambandho na	<b>syāt.</b> na ca tasmāt tad-ākāram a-tad-ākāram vā
0015704	-upalambho 'pi na syād ity andha-mūkaṃ jagat	<b>syāt.</b> na ca vṛtti-saṃvedanaṃ pratyakṣa-ādiṣv
0010014	anyathā indriya-jam ity evaṃ vācyam	<b>syāt.</b> na tv indriya-artha-sannikarṣa-utpannam iti,
0005206	tu taj-jātīyatayā viśaya-vyapadeśaḥ	<b>syāt.</b> na tu mukhya-viśayatvam. kasya punas te
0011215	iṣṭam, tasya niścayaḥ phalam artha-antaram	<b>syāt.</b> na tu vyavasāya-ātmakam pramāṇam icchato
0003311	sa sva-bhāvo bhāvika iti saṃvṛtyā a-nityaḥ	<b>syāt.</b> na parama-arthaṭaḥ. tasmād bhāva eva a-
0002201	niścaya-lakṣaṇā siddhiḥ svataḥ pramāṇasya	<b>syāt.</b> na paraspara-virodhi-lakṣaṇam lakṣaṇa-
0006610	anyathā sarvaṃ jñānam sarvasya arthasya	<b>syāt.</b> na vā kasyacit kiñcit, a-viśeṣāt. indriya-
0001514	na sakala-sattva-artha-karaṇa-samarthaḥ	<b>syāt.</b> na vā pāṭava-vipakṣasya sa-vāsanasya a-
0017309	abhimatatvāt tasya eva prakāśanam	<b>syāt.</b> na śeṣāṇām. śrotṛasya vā ākāśa-sva-bhāvasya
0004209	tatra viniyata-deśa-pratibhāsy eva vijñānam	<b>syāt.</b> na sarva-dig-anugata-pratibhāsam. atha ca
0007209	hy ātma-viśayaḥ katham bāhye 'rthe pramāṇam	<b>syāt.</b> na hy anya-viśayasya anyatra prāmāṇyam
0003307	artha-antaram, tadā na sva-bhāvo naśvaraḥ	<b>syāt.</b> na hy anyasya bhāve 'nyo naṣṭo nāma. tato
0010313	a-nityatve sādhye sādhyā-vyabhicāro na	<b>syāt.</b> na hi prayatna-anantarīyake tan na asti,
0008906	-utpattivāt kena tasya pratyakṣatvam na	<b>syāt.</b> nanu ca yena viśayena yaj jñānam
0012009	artha-vat teṣv api grahaṇa-utpādana-śaktiḥ	<b>syāt.</b> nanu ya eva aṃśo jighṛkṣitaḥ, sa eva
0017109	vidyate. atas tat-samprayoge 'pi pratyakṣatā	<b>syāt.</b> nanu yo yasminn indriye sīdati, anyatra a-
0002303	sva-rūpam vyutpādyeta, tadā pareṣām evam	<b>syāt.</b> nūnam etad-viśayā eva asmākaṃ vipratipattiḥ,
0002504	anumānasya a-prāmāṇye śāstra-praṇayanam na	<b>syāt.</b> para-avabodha-arthaṃ hi śāstraṃ kriyate. sa
0016308	ca na eva tad-ātmanā prakṛteḥ parinātiḥ	<b>syāt.</b> pauraṣa-autsukya-nivṛttaye hi tasyāḥ
0002107	vyutpādanam vyartham ity a-kartavyam eva	<b>syāt.</b> prameye punar atra heyam upādeyam ca. tat-
0010314	tan na asti, yato vyabhicārah sādhyasya	<b>syāt.</b> prayatna-anantarīyakatvam eva tu kvacid a-
0004107	-sva-rūpā eva. tad yadi indriya-vijñāne	<b>syāt.</b> prāg apy upalakṣyeta, na ca saṃhṛta-vikalpa-
0011212	ity-ādi. indriya-sannikarṣayoḥ pramāṇatve na	<b>syāt.</b> phala-a-bhāvaḥ, jñānasya phalativāt. jñānād
0011513	tadā viśeṣaṇa-jñānasya pramāṇatvam vā	<b>syāt.</b> phalatvam vā. anyatara-abhyupagame
0017909	tato 'n-eka-indriya-kalpanāyā vaiarthyam	<b>syāt.</b> phalam anyan na labhyata iti. adhigamo hi
0016008	sati indriyāṇām sarvathā eva ānarthakyam	<b>syāt.</b> manasā eva bāhya-artha-upasaṃhārāt
0009513	jñānam anya-viśayasya api jñānasya grāhyam	<b>syāt.</b> yatas tasya api jñānata-ādinā kenacid
0007512	kāraṇa-anumānam, tat katham. katham ca na	<b>syāt.</b> yato dhūma-pratibhāsi jñānam pūrvam eva
0012005	ākārair bāhuleyatva-ādibhir api grahaṇam	<b>syāt.</b> yatra aṃśe śaktiḥ, tasya eva grahaṇam
0013817	ṣaḍja-ādi-bhedena anantyād an-antam indriyam	<b>syāt.</b> yathā hi śabda-ādi-jāti-bhedo guṇa-utkarṣa-
0009003	-sad eva ālambanam. tataś ca tad a-yuktaṃ	<b>syāt.</b> yad uktam — dhūma-jñāna-sambandha-
0015513	-a-bhāvāc ca smṛtir api tat-pūrvikā na	<b>syāt.</b> yadā tv indriya-vyavasāye mano
0011107	prameyatva-abhyupagama-virodhaḥ. tatra etat	<b>syāt.</b> — yady api sukha-ādi pratyakṣa-viśayo na
0013305	a-vṛtter guṇa-karmasv a-bhāva-nirāso na	<b>syāt.</b> yadi ca ity-ādi. yady ayam viruddha-dharma-
0015215	-vyavasāyo 'pi indriya-vyavasāyasya dvāram	<b>syāt.</b> yadi ca manaso bāhye 'rthe sākṣād-vṛttiḥ,
0015305	-vyavasāyo 'pi indriya-vyavasāyasya viśayaḥ	<b>syāt.</b> yas tu mano-vṛttyā api indriya-vṛtteḥ
0016016	evam api na eva indriyāṇām sāmartyam	<b>syāt.</b> yasmād evam iṣyamāṇe sa-pratyayāyā vṛtter a
0016511	nivāryo doṣaḥ, yat saptamy eṣā nimitta-arthā	<b>syāt.</b> yasya ca bhāvena bhāva-lakṣaṇam ity anena
0016108	anyathā teṣāṃ prāmāṇyam eva na	<b>syāt.</b> yeṣām apy a-pratyayā vṛttiḥ prāmāṇyena
0007708	sambadhyeta, tasya upādānam an-arthakam	<b>syāt.</b> vinā api tena viśaya-jñāna-ālambanasya
0002202	-siddher eka-ākāram eva lakṣaṇa-praṇayanam	<b>syāt.</b> vyavahartāro 'pi vipratipannā viparītam
0004712	yadi punar indriya-gocara eva nirdeśyaḥ	<b>syāt.</b> śābde 'pi tathā eva pratibhāseta, na ca
0012808	dravyasya sparśanena cakṣuṣā ca grahaṇam na	<b>syāt.</b> śeṣāṇām cakṣuṣā iti yojanīyam. evam tarhi
0003615	dharmo yaḥ prān na āsīt paścād bhavati. yadi	<b>syāt.</b> sa eva tayoh sva-bhāva-bheda-āśraya iti nānā
0003406	tato na idaṃ pramāṇam iti yuktaṃ vaktum	<b>syāt.</b> satyam etat, kiṃ tu pareṇa pramāṇa-antaram
0017414	bhinna-vibhakti-viśeṣaṇam samāna-adhikaraṇam	<b>syāt.</b> samprayoge buddhi-janma iti. atha
0014301	hi indriya-vṛttīnām sva-viśaya eva niveśo na	<b>syāt.</b> sarvatra sukha-ādīnām a-viśeṣāt. sa ca
0009910	tad a-vyapadeśyam. evam apy a-sambhavaḥ	<b>syāt.</b> sarvam eva hi jñānam sāmānya-rūpeṇa
0007106	idaṃ phala-vyavasthānam iti kasyacid āśaṅkā	<b>syāt.</b> sarvasya ca pramāṇasya idaṃ phalam iti. ata
0015214	vā. yadi pūrvaḥ, dvāra-dvāri-bhāvo na	<b>syāt.</b> saha-utpannasya upakāritva-a-yogād an-
0011010	prati yadi nāma ayam parihāra iti pratyāśā	<b>syāt.</b> sā api tyajyatām, yataś cakṣuṣa ātma-bhūtaḥ
0004404	akṣa-dhīḥ pravarteta, tadā asau vikalpikā	<b>syāt.</b> sāmānya-buddhir hi niyataṃ vikalpena
0002405	pratipipādayiṣtam tad eva na pratipāditam	<b>syāt.</b> siddha-sādhyatā ca tayoh prāmāṇyasya

0008902	-nir-apekṣaṃ ca. tatas tasya api pratyakṣatā	<b>syāt.</b> syād etat — anumeya- <i>viṣayaṃ jñānaṃ</i> na
0008413	yato jñānāt sañcāraḥ, tasya sva-saṃvedanaṃ	<b>syāt.</b> syād etat — mā bhūd antyasya jñānasya
0008303	-jñānaṃ iti yā iyaṃ vivekena smṛtiḥ, sā na	<b>syāt.</b> syād etat — yathā-anubhava- <i>ātmatve tulye</i>
0001910	hi vinā api hetu-sampadā sā phala-sampat	<b>syāt.</b> syād eva prāmānyam. sā tu tayā vinā na
0012600	tataḥ sarva eva sa tasya sva-arthaḥ	<b>syāt.</b> sva-arthe ca bhinne 'pi nīla- <i>ādi-vat tasya</i>
0010311	evaṃ sati nīlatvaṃ bhramarasya viśeṣaṇaṃ	<b>syād</b> a-vyapadeśyatvaṃ ca jñānasya, <i>dāha-duḥkha-</i>
0008502	eva ca āstām. ato viṣaya-antara-sañcāraḥ	<b>syād</b> iti. a-yuktam etat. tathā hi yady antyaṃ
0005104	kiṃ syāt. etac codyam a-samāhitaṃ	<b>syād</b> ity a-yuktam etat. sarve tv a-vikalpakā eva
0017416	tadā samprayoga eva buddhi-janmano viśeṣaṇaṃ	<b>syād</b> ity a-sāram etat. kiṃ ca ity- <i>ādinā yad akṣaṃ</i>
0007314	yena a-saty api bāhye 'rthe pramāṇa- <i>ādi</i>	<b>syād</b> iti. atas tat-parihārāya āha — evam ity- <i>ādi.</i>
0012303	tasya samavāyi-kāraṇāt ko 'nyo viṣayaḥ	<b>syād</b> ity an-uttaram etat. viṣaya-bhede ko doṣa
0015704	tad-an-upalambhe 'rtha-upalambho 'pi na	<b>syād</b> ity andha-mūkaṃ jagat syāt. na ca vṛtti-
0012600	-antare pramāṇam asti iti tan na kalpanīyaṃ	<b>syād</b> iti. apārthikā iti nir-nimittā ity arthaḥ.
0014203	saṃsthānam asti yena vīṇā- <i>śabda</i> iti grahaṇaṃ	<b>syād</b> ity abhyupeta-hānam. atha mā bhūd eṣa doṣa
0014904	ity arthaḥ. tataś ca a-sat-kārya- <i>vādaḥ</i>	<b>syād</b> ity abhyupeta-hāniḥ. atha vā jāti-bhedāt
0017801	iti sambandhaḥ. na pratyakṣa- <i>śabda-vācyā</i>	<b>syād</b> ity arthaḥ. kuta etad ity āha — pratyakṣa-
0016005	sāmarthyam indriyāṇāṃ na syāt, arthavattā na	<b>syād</b> ity arthaḥ. tayor api bāhya-artha-grahaṇaṃ
0007906	-ākāratvena viśeṣeṇa viśiṣṭaṃ na utpāditaṃ	<b>syād</b> ity arthaḥ. yadi hy ālambanena ātmīya- <i>ākāra-</i>
0016909	yuktam — rūpa- <i>ādi-samprayoga</i> iti. atha api	<b>syād</b> iti. ātma-indriya-mano- 'rtha-sannikarṣāj
0012807	bhāva-guṇatva-prthaktva- <i>ādayo</i> gr̥hyante. na	<b>syād</b> ity- <i>ādi.</i> dravyasya sparśanena cakṣuṣā ca
0009401	na tat tasmād iti. samūha- <i>ābhāsaṃ</i> kasmān na	<b>syād</b> ity āha — cita- <i>ālambaṃ</i> hi pañcakam iti.
0012600	iti nir-nimittā ity arthaḥ. atha api	<b>syād</b> iti. evaṃ manyate — an-ekam indriyam ekam
0007514	saṃvedyate. tato 'n-agni-janya eva dhūmaḥ	<b>syād</b> iti katham tena agner anumānam. na eṣa doṣaḥ.
0011302	-darśitayā nīscayo 'rtha- <i>antaraṃ</i> phalaṃ	<b>syād</b> iti kalpanā api tāvat sambhavet. yasya tu
0012506	dravye bhedo na iṣyate, rūpa- <i>ādiṣv</i> api sa na	<b>syād</b> iti. grahaṇa-bhedād rūpa- <i>ādinām</i> an-ekatva-
0008114	tad-vaśena viṣaya-jñānasya viṣaya-sārūpyaṃ	<b>syād</b> iti cet, yatas tasya viṣaya-jñāna-
0007904	jñāna-jñānaṃ api viṣaya-jñānena a- <i>viśiṣṭaṃ</i>	<b>syād</b> iti. jñāna-jñānaṃ viṣaya-jñāna- <i>ālambanam,</i>
0005306	yad uktam — andha- <i>āder</i> apy artha-grahaṇaṃ	<b>syād</b> iti, tan nirastam. yasmān na tad bāhyeṣv
0007815	yadi viṣaya-anurūpam eva viṣaya-jñānaṃ	<b>syād</b> iti na anubhava-rūpam api. nanu ca na eva
0003013	tadā tasya pratyāyakaṃ pramāṇa- <i>antaraṃ</i>	<b>syād</b> iti na dve eva pramāṇe. asty etad grahaṇaṃ
0016309	iṣyate. anyathā prāpta- <i>kaivalye</i> 'pi pūṃsi	<b>syād</b> iti. sat-samprayoga ity- <i>ādi.</i> asya sambandhaḥ
0017811	-dhiyo viṣaya iti. na akṣa- <i>para-tantrā</i>	<b>syād</b> iti. sāmarthyāt pratyakṣa- <i>śabda-abhidhānaṃ</i>
0015213	iṣyate, tasya viṣayo bāhya- <i>arthaḥ</i>	<b>syād</b> indriya-vyavasāyo vā. yadi pūrvaḥ, <i>dvāra-</i>
0012801	gr̥hṇīyāt, tataḥ sva- <i>viṣaya-niyamo</i> na	<b>syād</b> indriyāṇāṃ. ataś ca rūpa- <i>ādinām</i>
0010711	mahad rūpam iti gr̥hyate. upacārād iti cet,	<b>syād</b> etat — rūpa- <i>ādayo</i> yatra samavetāḥ, tad
0017409	buddhi-janma-grahaṇaṃ iti vyāpaka- <i>viruddham.</i>	<b>syād</b> etat — a-sati tasminn a-buddhi-janma- <i>hetor</i>
0017002	ity- <i>ādinā</i> pūrvakam eva sādhanam sūcayati.	<b>syād</b> etat — a-sati tasya a- <i>vṛttir</i> ity a-sad
0017006	ca na tan-niṣedhāya sad-grahaṇaṃ yuktam iti.	<b>syād</b> etat — a-sati sad-grahaṇe dvi- <i>candra-ādi-</i>
0013403	ity- <i>ādinā</i> artha- <i>āpatti-samām</i> nirasyati.	<b>syād</b> etat — an-eka- <i>anta</i> ity anena na hetor
0008903	ca. tatas tasya api pratyakṣatā syāt.	<b>syād</b> etat — anumeya- <i>viṣayaṃ jñānaṃ</i> na agni-
0015108	pramāṇam uktam ity a-vyāpitā lakṣaṇasya.	<b>syād</b> etat — āgama-anumānābhyaṃ tad- <i>ubhaya-</i>
0004805	- <i>viṣayaḥ</i> sitatva- <i>ādiḥ.</i> vyāpaka- <i>viruddhaḥ.</i>	<b>syād</b> etat — aindriyasya jñānasya cakṣur- <i>ādir</i>
0015904	an-anubhūtāsv ity api- <i>śabdasya</i> arthaḥ.	<b>syād</b> etat — tasmimś tv indriya-vyavasāye sati
0014808	vijātīya-kārya-rūpatām pratipadyante.	<b>syād</b> etat — tri-rūpatve 'pi parama- <i>aṇūnām</i> eka-
0003601	uttarasya grahaṇāt sāmānyato dṛṣṭam eva.	<b>syād</b> etat — na tatra agni-sāmānya- <i>mātra-</i>
0013912	anyathā anyathā iti yuktam codyam.	<b>syād</b> etat — na brūmas traiguṇyam eva śrotra-
0003515	tathā ca viśeṣa-dṛṣṭam. vyāpaka- <i>viruddhaḥ.</i>	<b>syād</b> etat — na sa yathā-dṛṣṭa eva viśeṣas tena
0008004	- <i>ākārā</i> cintā āsīd iti sva-jñānena gr̥hyate.	<b>syād</b> etat — nir- <i>ākāram</i> eva viṣaya-jñānaṃ
0008501	jñānāt sañcāraḥ, tasya sva-saṃvedanaṃ syāt.	<b>syād</b> etat — mā bhūd antyasya jñānasya jñāna-
0003605	tu pratiniyataṃ bhedaṃ iti yat- <i>kiñcid</i> etat.	<b>syād</b> etat — yatra bhinnau dṛṣṭānta- <i>dārṣṭāntikau,</i>
0008304	iti yā iyaṃ vivekena smṛtiḥ, sā na syāt.	<b>syād</b> etat — yathā-anubhava- <i>ātmatve tulye</i>
0008509	- <i>upalambhaṃ</i> jñānaṃ. viruddha- <i>vyāptaḥ.</i>	<b>syād</b> etat — yad ātmanā anubhūtaṃ jñānaṃ, tad
0004109	tena sā tatra na asti iti gamyate.	<b>syād</b> etat — yad etad vyāpṛta- <i>indriyasya</i> jñānaṃ
0003110	viśeṣeṇa na yojayati. tasya tena a-grahaṇāt.	<b>syād</b> etat — yadi varṇa-sāmānyena a-nityatva-
0006709	na tu nirvartakatvena, a-bhedāt.	<b>syād</b> etat — vastuno 'bhedāj jñāna- <i>aṃśayor</i>
0004205	darśanaṃ bhavati iti tulyaṃ codyam	<b>syād</b> etat — vijātīya- <i>vikalpa-kāle</i> na asti
0012001	nirṇayasya tulya- <i>utpattiḥ,</i> yathā anumānena.	<b>syād</b> etat — vidyamāna- <i>artha-sambandha-vaśād</i>
0017701	ity- <i>ādinā</i> an-antaraṃ vakṣyamāṇena nyāyena.	<b>syād</b> etat — vinā api sambandhena nīscayo
0006401	tathā ca prakṛtaṃ jñānaṃ. sva- <i>bhāvaḥ.</i>	<b>syād</b> etat — śaṅkha- <i>ādi-mātre</i> vastuni samihite

0014114	śabda-ādīnām sukha-ādi-sva-bhāva-a-grahaṇam.	<b>syād</b> etat — samsthānād a-vyatirekāḍ artha-sva-
0016515	sati samprayogaḥ sann ity etad gamyata eva.	<b>syād</b> etat — satyam, gamyate, tathā api yeṣāṃ
0016902	-upalambhanatvād ity etāvad eva vaktavyam.	<b>syād</b> etat — sva-rūpa-nirdeṣe saty evaṃ-lakṣaṇam
0008405	rūpa-ādi-vat. asti ca smṛtir iti kāryam.	<b>syād</b> etad ity-ādīnā jñāna-antareṇa anubhavo
0009503	etad abhyupeyam, anyathā vyavahāra-a-yogāt.	<b>syād</b> etad evam, yadi bāhyam kiñcid drśyam syāt.
0012600	ca bhinne 'pi nīla-ādi-vat tasya śaktiḥ	<b>syād</b> eva ity a-parihāraḥ. sañkhyā-ādi-bhedena ca
0001910	vinā api hetu-sampadā sā phala-sampat syāt,	<b>syād</b> eva prāmānyam. sā tu tayā vinā na sambhavati
0009904	tasya a-sādhāraṇa-viṣayatvāt. atha api	<b>syād</b> — yadi viṣayo na vyapadiśyate, na nāma.
0004611	syāt. tataś ca krama-bhedāc chruti-bhedo na	<b>syād</b> rasaḥ sara ity evam-ādiṣu śabdeṣu. āśu-
0002314	a-jñāna-rūpasya ca pramāṇa-sva-rūpatā na	<b>syād</b> rūpa-ādi-vad iti phala-vyutpattiḥ. tan na
0004112	eva iṣṭavyam. anyathā vicchinnaṃ darśanam	<b>syād</b> vikalpaś ca, vikalpena a-darśanād darśanena
0008511	sidhyet, tadā ātmani paratra vā iti	<b>syād</b> vibhāgaḥ. sa eva tv a-siddhiḥ. tasya a-
0010314	eva tu kvacid a-nitye na asti iti tasya eva	<b>syād</b> vyabhicāraḥ. na eṣa doṣaḥ. an-ekadhā hi
0012804	iti. na niyamena eka-indriya-grāhyāḥ	<b>syur</b> ity arthaḥ. sva-viṣeṣa-niyamakā iti sva-
0015511	caitanyaena a-samprkṛtā a-pratyayāḥ	<b>syuḥ</b> . tataś ca katham pratyakṣam pramāṇam ucyeran.
0008504	pūrva-kāla-bhāvīni jñānāny an-anubhūtāni	<b>syuḥ</b> , tad-upalambhasya parokṣatvāt. yasya yad-
0000502	-sr̥tir apavidhya katham artha-tattva-bhājah	<b>syuḥ</b> , na eva ity artha-gateḥ. katham-śabdena hy
0002205	yadi tu siddhāny eva sarveṣāṃ pramāṇāni	<b>syuḥ</b> , na kaścid vipralabhyet. tasmāt svataḥ
0005503	abhyupeyam, anyathā tasya te vedyā eva na	<b>syuḥ</b> . na hi jñāna-sattā eva arthānām samvedanā
0009609	-āśrayatvāt samyogasya te 'pi guṇavantah	<b>syuḥ</b> . nir-guṇāś ca guṇāḥ. tasmād indriya-samyogād
0016010	an-adhyavasitās tair a-samprkṛtā a-pratyayāḥ	<b>syuḥ</b> . yac ca idaṃ dvāra-dvāri-vicāre paṭhyate
0007607	darśayati. ya ābhāso 'sya iti vigrahaḥ.	<b>sva</b> -amśasya ca mānatvena vidhānād iha viṣaya-
0006504	kalpanā-jñāna-vat. yathā hi kalpanā-jñānasya	<b>sva</b> -adhigama-apekṣayā pratyakṣatvam bāhya-viṣaya-
0005313	pramāṇam. yat punar bhāva-rūpaṃ samvedanam	<b>sva</b> -adhigama-ātmakam, tat tasya phalaṃ veditavyam.
0011606	drṣṭānta-dārṣṭāntikayor vaiśamyāt, kiṃ tu	<b>sva</b> -adhigama eva jñānasya ubhaya-bhāvaḥ. sva-
0005709	asya ayam arthaḥ — yat sva-samvedyam, tat	<b>sva</b> -adhigamaṃ prati pratyakṣam, rāga-ādi-jñāna-
0011606	tu sva-adhigama eva jñānasya ubhaya-bhāvaḥ.	<b>sva</b> -adhigame ca jñānam ubhayathā pramāṇam
0011604	ity āha — yady artha-antare 'pi ity-ādi.	<b>sva</b> -adhigame tu jñānasya ity-ādy anena etad
0011004	na asti, tvag-ādi-indriya-vat. na asti ca	<b>sva</b> -adhiṣṭhāna-pidhāne cakṣuḥ-śrotrayor viṣaya-
0010909	sati pāda-āde rūpa-grahaṇa-prasaṅgaḥ. tasmāt	<b>sva</b> -adhiṣṭhāna-satham eva yathā-uktena prakāreṇa
0010911	tat tatra eva vartate, ghrāṇa-ādi-vat.	<b>sva</b> -adhiṣṭhāne ca cikitsyete cakṣuḥ-śrotre iti
0010910	tad etad uktaṃ bhavati. yad indriyam	<b>sva</b> -adhiṣṭhāne cikitsyate, tat tatra eva vartate,
0006914	jñānam samvedyate. tasya yat sva-samvedanam	<b>sva</b> -anubhavaḥ, tat phalaṃ bhaviṣyati. kiṃ kāraṇam
0012706	tadā indriya-antara-artha 'pi cakṣuṣaḥ	<b>sva</b> -artha ity abhyanuñātam syāt, dravya-vat.
0012709	kalpanāyām hetur ity arthaḥ, yato bhinnō 'pi	<b>sva</b> -artha ekena eva indriyeṇa paricchidyate.
0014706	-ādīnā anantya-prasaṅgam. spaṣṭatareṇa iti.	<b>sva</b> -artha eva tarap-pratyayo 'lpāctaram iti yathā.
0010202	-śabdo '-yathā-artha-grahaṇa-nirāsa-arthaḥ.	<b>sva</b> -artha-grahaṇa-mātreṇa a-sambhavam darśayati.
0012109	pratyakṣam icchati. iyam eva ca niścayānām	<b>sva</b> -artha-pratipattiḥ, yat tan-niścayanam. tac
0012312	kuto na yujyate ity āha — yasmād ity-ādi.	<b>sva</b> -artha-mātra-grāhikatvād ity etad viṣaya-
0014206	tatra vikalpikā syāt. kuta ity āha —	<b>sva</b> -artha-viśiṣṭasya ity-ādi. śabda-jāti-
0001212	asyāḥ phalaṃ sva-para-artha-sampat. tatra	<b>sva</b> -artha-sampat — yathā-uktād upāya-abhyāsād
0001215	tām sva-artha-sampadam darśayann āha —	<b>sva</b> -artha-sampat sugatatvena ity-ādi. su-śabdo
0001215	-traya-viśiṣṭam sugatatvam ity ucyate. tām	<b>sva</b> -artha-sampadam darśayann āha — sva-artha-
0012600	'pi pravarteta, tataḥ sarva eva sa tasya	<b>sva</b> -arthaḥ syāt. sva-arthe ca bhinne 'pi nīla-ādi
0012706	ity abhyanuñātam syāt, dravya-vat. tataś ca	<b>sva</b> -arthatvāt tasya sparśa-rasa-ādi-bhedena
0003903	-viṣeṣaṇa-vṛtti-nir-apekṣā eva sañketa-vaśāt	<b>sva</b> -artham abhidadhāti, tathā gava-ādi-śabdā api.
0012600	tataḥ sarva eva sa tasya sva-arthaḥ syāt.	<b>sva</b> -arthe ca bhinne 'pi nīla-ādi-vat tasya śaktiḥ
0004513	-apekṣayā samānam. samānam eva sāmānyam,	<b>sva</b> -arthe taddhita-vidhānāc cāturvarnya-vat. tad
0012600	indriya-bahutva-kalpanā-vaiyarthyam iti.	<b>sva</b> -arthe bhinne 'pi ity-ādi. yadi hy ekam
0004508	svakena eva. tasmād an-eka-artha-janyatvāt	<b>sva</b> -arthe sāmānya-gocaram ity uktam. sāmānyam
0009511	apy a-drīśyatvam. evaṃ manyate — sarvathā vā	<b>sva</b> -ākāra-vijñāna-janakatvam grāhyatvam syāt
0013108	jñānam santam api teṣāṃ bhedam antar-dhāpya	<b>sva</b> -ākāram ca a-bhinnaṃ eṣu praty asya ekatvam
0013502	katham ity āha — tad api hi ity-ādi.	<b>sva</b> -ādhāram guṇa-karmaṇoḥ sva-sāmānyam guṇatvam
0013503	guṇatvam karmatvam ca. sva ādhāro yasya, tat	<b>sva</b> -ādhāram. tat-sambandha-dvāreṇa. utpadyata ity
0013503	karmaṇoḥ sva-sāmānyam guṇatvam karmatvam ca.	<b>sva</b> ādhāro yasya, tat sva-ādhāram. tat-sambandha-
0009514	tasya api jñānatva-ādīnā kenacid ākāreṇa	<b>sva</b> -ābhāsa-jñāna-jananam asty eva iti. tasmād a-
0008201	viṣaya-ākāra-anubhava-ākārau tṛtīyaś ca	<b>sva</b> -ābhāsa-lakṣaṇa ākāra ity ete traya ākārah sva
0008113	yaj jñānam, tad viṣaya-anurūpa-jñāna-ābhāsam	<b>sva</b> -ābhāsam ca ity etad eva kutaḥ, yatas tad-
0007813	ālambyata ity eṣa hetv-artha labhyate.	<b>sva</b> -ābhāsam ca iti. viṣaya-ākāra-viṣaya-jñāna-

0009111	api iti samūha-ābhāsasya api. yady api	sva-ābhāsaṃ vijñānaṃ na janayanti, tathā api ity
0006908	vā-śabdaḥ. atra iti pūrva-ukte pratyakṣe.	sva-ābhāsaṃ viśaya-ābhāsaṃ ca iti. svam ābhāso
0006908	viśaya-ābhāsaṃ ca iti. svam ābhāso 'sya iti	sva-ābhāsaṃ sva-rūpa-ābhāsaṃ grāhaka-ākāram ity
0007207	prameye viśaya-ābhāsatā eva pramāṇam, na	sva-ābhāsatā, bāhye 'rthe tasyāḥ sādhanatva-a-
0007804	tatra artha-ābhāsaṃ viśaya-ākāratvāt,	sva-ābhāsam anubhava-ākāratvāt. viśaya-anurūpa-
0007803	śabdo 'vadhāraṇe bhinna-kramaś ca. tad artha-	sva-ābhāsam eva ity etat pramāṇa-phalam. tatra
0011808	dravyaṃ kāraṇaṃ kāraṇa-kāraṇaṃ ca ity etat.	sva-āśrayeṇa an-abhivyakteṣu guṇa-karmasu jñānaṃ
0010606	tad yathā parvatasya sarṣapeṇa.	sva-indriya-adhikau ca gr̥hyete rūpa-śabdāv iti
0005912	-kalpanā-pravṛttatvād iti. ghaṭa-ādayas tu	sva-upādānād anye na santy eva. saṅketa-mātra-
0018012	-matena yadi vṛtti-kāra-matena. atha vā yadi	sva-kāraṇe kāryasya samavāyo buddher janma iṣṭam,
0018005	pramāṇaṃ syāt. janma ca kaṇabhujām ātmani	sva-kāraṇe buddheḥ samavāyaḥ sattā-guṇatva-
0005815	tad-anyebhyo bhinnānām sakṛt samuditanām	sva-kārye niyojana-arthaṃ tatra lokasya yaḥ śabda
0011109	bhaviṣyati iti. ata āha — yad dhi ity-ādi.	sva-grahaṇaṃ parakīyeṣu mukha-prasāda-ādi-
0010604	nairantaryam. tad yathā pārasya apareṇa.	sva-grāhakād indriyāt sa-antarāv iti ca gr̥hyete
0014804	-ādikasya samprayogasya vyavaccheda-artham.	sva-jāty-an-atikrameṇa iti śabda-ādi-jāty-an-
0014905	'py eka-sva-bhāvatayā pariṇantum arhanti,	sva-jāty-an-atikrameṇa kārya-ārambhāt. nanu ca
0002605	-ādibhir upalabdhāḥ keśa-ādayat, taiḥ	sva-jñāna-pratibhāsino viśayatvena adhimucyante.
0007908	viśiṣṭaṃ syāt. a-sati tv asmin yathā viśayaḥ	sva-jñānaṃ na viśeṣayati, sva-sārūpyeṇa viśeṣeṇa
0007910	na utpādayati, tathā viśaya-jñānaṃ api	sva-jñānaṃ na viśeṣayet. viśeṣayati ca. tasmād
0007907	yadi hy ālambanena ātmīya-ākāra-anugataṃ	sva-jñānaṃ utpādayati ity etad asti, tadā viśaya-
0007809	etat yuktam. tathā hi sāsna-ādy-ākāraṇa gauḥ	sva-jñāne pratibhāsamānas tad-ākāra eva tena
0008204	-jñāna-ākāratayā sādhye yad yad-ākāraṃ	sva-jñānena ālambyata ity-ādi sādhanam vijñeyam.
0007812	tasmād viśaya-ākāraṃ viśaya-jñānaṃ	sva-jñānena ālambyata ity eṣa hetv-artho labhyate.
0007807	arthaḥ. anena viśaya-ākāraṃ viśaya-jñānaṃ	sva-jñānena ālambyata ity eṣa hetur uktaḥ. yatra
0007911	apy asti viśaya-ākāraḥ. yad yad-ākāraṃ	sva-jñānena ālambyate, tad-ākāraṃ tad bhavati.
0007913	-ākāraḥ. viśaya-ākāraṃ ca viśaya-jñānaṃ	sva-jñānena ālambyate, tad-ākāro 'yam ālambyata
0008201	-ābhāsa-lakṣaṇa ākāra ity ete traya ākāraḥ	sva-jñānena ālambyante. etac ca — uttara-
0007912	tad bhavati. tad yathā sāsna-ādima-d-ākāraḥ	sva-jñānena ālambyamāno gauḥ sāsna-ādima-d-ākāraḥ.
0007916	yathā-cintita-artha-ākāraṃ jñāna-ākāraṃ ca	sva-jñānena upalabhyate. tathā hi yathā viśaya-
0008003	tathā idṛg-artha-ākāra-cintā āsīd iti	sva-jñānena gr̥hyate. syād etat — nir-ākāraṃ eva
0005307	tan nirastam. yasmān na tad bāhyeṣv artheṣu	sva-tantraṃ pravartate, kiṃ tarhi indriya-
0000910	parebhyo deśayitum duḥkha-prasāma-upāya iti	sva-duḥkha-uparama-upāya-bhāvanā-arthaṃ tāvat
0000914	dayā. sva-bhāvaḥ. jagac-chāsanam mukhyam	sva-dr̥ṣṭa-duḥkha-upasāma-upāya-upadeśaḥ. iha tu
0001408	saṃsāra-sāgaram anena sattvā iti tāraṇaḥ	sva-dr̥ṣṭa-mārga-upadeśaḥ. sa eva artho 'rthyate
0000308	tāyina iti. tāyate 'nena iti tāyaḥ. sa punaḥ	sva-dr̥ṣṭa-mārga-upadeśaḥ. so 'sya asti iti tāyī.
0001212	nirdiṣṭā ca karuṇā hetu-sampat. asyāḥ phalaṃ	sva-para-artha-sampat. tatra sva-artha-sampat
0002006	iti tasya sādhanatvena vyavasthāpyate.	sva-prakaraṇebhya ity etat sva-matād ity asya
0002010	ity eka-vacanam. vṛttau tu bheda-vivakṣāyām	sva-prakaraṇebhya ity bahu-vacanam. samāhṛtya ity
0004504	saṃhatī-kṛtāḥ. tais tathā-vidhair an-ekaiḥ	sva-pratibhāsā janyanta iti sañcita-ālambanā ity
0002014	ādīnā pramāṇa-siddhi-śabdasya artham ācaṣṭe.	sva-pramāṇaṃ ca atra mukhyam. para-pramāṇaṃ tu
0002103	sa pratiśedhaḥ. sā eva ca tasya siddhiḥ.	sva-pramāṇam eva guṇaḥ, artha-kāmair guṇyata iti
0015809	etena etat sūcayati — kāma-ādy-upanyāsaḥ	sva-bādhāya kṛtya-utthāpanam. tathā hy asmākaṃ
0014113	saṃsthāna-viśiṣṭa-sukha-ādi-grāhikā. artha-	sva-bhāva-a-grahaṇam iti śabda-ādīnām sukha-ādi-
0014113	-bhāva-a-grahaṇam iti śabda-ādīnām sukha-ādi-	sva-bhāva-a-grahaṇam. syād etat — saṃsthānād a-
0013101	-lakṣaṇa-prāptam ghaṭa-ādi-dravyam iti	sva-bhāva-an-upalabdhim āha. yatra āloka-a-grahaḥ,
0014505	-eka-saṃsthāna-a-bhāva-vyavahārāya	sva-bhāva-an-upalambham āha. sa eva ity-ādi.
0003308	na hi svayam a-cala-sva-bhāvasya anyena	sva-bhāva-antaram ādhātum śakyate. prakṛtyā ca
0001701	duḥkha-prasāma-arthine āturāya vyādhi-duḥkha-	sva-bhāva-ādikaṃ yathā-bhūtam kathayan tasya
0001703	-prasāma-arthine puruṣāya saṃsāra-duḥkha-	sva-bhāva-ādikaṃ yathā-bhūtam kathitavāms ca
0014903	vilakṣaṇa-an-eka-sva-bhāvanām a-bhinna-eka-	sva-bhāva-āpattiḥ. jāti-bhedād iti kārya-kāraṇa-
0003307	anyasya bhāve 'nyo naṣṭo nāma. tato nāsitā-	sva-bhāva-āpattir bhāvasya iti cet, a-yuktam etat.
0012105	tathā bhūta-artha-sambandha-vaśena ayam asya	sva-bhāva ity utpadyate pratyakṣam iti vacanāt,
0011908	bhūta-artha-sambandha-vaśena ayam arthasya	sva-bhāva ity utpadyate pratyakṣam, tathā bhūta-
0014116	yasya saṃsthāna-mātra-upalabdhīḥ, na tasya	sva-bhāva upalabhyate. tad yathā manda-prakāśe
0014812	an-ekaṃ svābhāvyam asya iti bahu-vṛthiḥ.	sva-bhāva eva svābhāvyam, vartamāna-sāmīpya-vaj
0010407	-utpannam ity anena eva siddham iti vṛthā	sva-bhāva-kathanam. anena hetur āviṣ-kṛtāḥ. atha
0011210	iti. etac ca na. anya-indriya-saṅkhyā-	sva-bhāva-nirākaraṇād ghr̥ṇa-ādīni bhūtebhya iti
0010409	saty atiprasaṅga iti darśayann āha — jñāna-	sva-bhāva-nirdeśyatve ca ity-ādi. anena dr̥ṣṭāntāḥ.
0010402	-ādi-grahaṇam, kiṃ tu pramāṇa-ādīnām	sva-bhāva-parijñānān niḥ-sreyasa-prāptiḥ, atas

0003212	naṣṭo 'yam iti, tadā pratyakṣeṇa a-nityatā-	sva-bhāva-pratipatter grhītam eva niścinoti ity
0013203	ca sattva-tadvanto guṇatva-tadvantaś ca.	sva-bhāva-pratirūpakaḥ. an-iṣṭam anuśajyata iti.
0013302	— tathā hy uktam ity-ādi. bhāvasya dravya-	sva-bhāva-pratiṣedhe kṛte guṇas tarhi syāt karma
0010404	pratyakṣa-lakṣaṇe vivakṣite ko 'vasaro jñāna-	sva-bhāva-pradarśanasya iti. tatra etat syāt —
0010402	-parijñānān niḥ-śreyasa-prāptiḥ, atas tat-	sva-bhāva-pradarśanāya. tasmāt siddha-sādhnam
0010405	-lakṣaṇam na śakyate vaktum vinā tat-	sva-bhāva-pradarśanena ity āha — tasya ca ity-
0003615	āsīt paścād bhavati. yadi syāt sa eva tayoh	sva-bhāva-bheda-āśraya iti nānā-bhāvaḥ syāt. tatra
0013815	ādhiḥyam, apakarṣo nyūnatā. mātra-śabdaḥ	sva-bhāva-bheda-vyavacchedāya. na hi śabda-ādīnām
0015011	satyam, abhyupagataḥ. sa tu vyakti-bhedo na	sva-bhāva-bhedaḥ, sarvatra sukha-ādīnām
0004214	ca yugapad dve vijñāne vartete, tayoh	sva-bhāva-bhedam an-avadhārayan pratipattā mohād
0009804	ātmā asya iti vyavasāya-ātmakam. ātma-śabdaḥ	sva-bhāva-vacanaḥ kārya-vacano vā. indriya-artha-
0003704	tad asya apy asti iti smṛti eva.	sva-bhāva-vipratipatti-nirākaraṇāya āha —
0014815	yad eka-ākāraṃ jñānam na tad bhinna-an-eka-	sva-bhāva-viśayam, caitanya-jñānavat, tathā ca
0018206	tatra yuktiḥ su-ucitā. vakṣyamāṇasya ca	sva-bhāva-hetor vyāpti-siddhau. evaṃ tu ślokaḥ
0006512	ayam arthaḥ su-ucitaḥ — na eva vyavasthita-	sva-bhāvaṃ kiñcid asti sādhyam sādhanam vā,
0009810	-ādi. yady a-vyapadeśya-ādi-sva-bhāvam itara-	sva-bhāvaṃ ca indriya-sannikarṣa-jaṃ jñānam syāt,
0001614	yad-duḥkha-praśama-arthine yasmai tad-duḥkha-	sva-bhāvaṃ ca tad-duḥkha-hetum ca tad-duḥkha-
0001110	-bhāvaṃ tailam vāyoh. ātma-darśana-viparīta-	sva-bhāvaṃ ca nairātmya-darśanam iti sva-bhāvaḥ.
0004707	ākhyeyam. atha vā sva-saṃvedyam ity ukte kiṃ-	sva-bhāvaṃ tad iti vaktavyam ity āha — a-
0001110	tasya pratipakṣaḥ. tad yathā vāyu-viparīta-	sva-bhāvaṃ tailam vāyoh. ātma-darśana-viparīta-
0014305	tad etad uktam bhavati — yac chabda-ādi-	sva-bhāvaṃ na bhavati, na tac chrotra-ādi-vṛtti-
0006904	an-ekatva-prasaṅgāt. ato na arthasya yathā-	sva-bhāvaṃ niścayaḥ śakyate kartum iti sandhāno
0003305	paricchindan naśvaratām api tasya	sva-bhāvaṃ pratyeti iti sā eva ca a-nityatā iti
0001003	tathā jagac-chāsanāc chāśṛtvam ity ukte tat-	sva-bhāvaṃ śāśṛtvam iti. sa pañca-upādāna-
0010911	-adhiṣṭhāne ca cikitsyete cakṣuḥ-śrotre iti	sva-bhāvaḥ. ata indriyād eva iti. nipāto bhinna-
0001915	ācaṣṭe ca tad-ākhyāne ca yatnavān bhagavān.	sva-bhāvaḥ. atra vyākhyā-prakāre codyate — yadi
0001207	-darśanam bahuśo bahudhā dīrgham ca kālam.	sva-bhāvaḥ. ayam eva ca upāya-abhyāso mārga-
0001111	-sva-bhāvaṃ ca nairātmya-darśanam iti	sva-bhāvaḥ. ātma-darśana-viruddham ca nairātmya-
0013615	bodha ucyate caitanya-rūpo viśaya-anubhava-	sva-bhāvaḥ. etac ca ātmanaḥ sva-rūpaṃ na anyasya
0001201	-darśana-viruddham ca nairātmya-darśanam iti	sva-bhāvaḥ. evaṃ jñātvā tasya tan nairātmya-
0005707	priyā-viśayam jñānam. tathā ca yogi-jñānam.	sva-bhāvaḥ. kalpanā-jñānam api nāma iti. asya
0017706	-vat. tathā ca gaur eva ayam ity-ādi-jñānam.	sva-bhāvaḥ. kiṃ kāraṇam iti vyāptim a-sambhāvayan
0000914	prayujyate. āśic ca bhagavato jagati dayā.	sva-bhāvaḥ. jagac-chāsanam mukhyam sva-dṛṣṭa-
0016610	upakāritvaṃ ca vyavahitam itarac ca, so 'sya	sva-bhāvaḥ. taṃ ca pratyutpannam bhāvaṃ bhāvanā-
0001507	-upāyam a-viparītam kathitavāṃś ca bhagavān.	sva-bhāvaḥ. tad evaṃ pramāṇa-bhūtāya ity etad eva
0001703	ādikam yathā-bhūtam kathitavāṃś ca bhagavān.	sva-bhāvaḥ. tāni ca satyāni leśato darśitāni.
0014308	-grāhyam, śabda-ādi-vat. tathā ca sukha-ādi.	sva-bhāvaḥ. na anyac ced ity-ādi. yac chabda-āder
0006312	śaṅkha-ādi-vastu-mātram āśādayati iti	sva-bhāvaḥ. na ca idam anumānam, a-liṅga-jatvān
0008808	ca ayam artho bhavati — yadi sarva-dharma-	sva-bhāvaḥ pratyaya ucyate, yady ālambana-pratyaya
0018202	tad a-nityam, ghaṭa-vat. tathā ca ātmā.	sva-bhāvaḥ prasaṅgaḥ. atha a-vikṛtir ity-ādīnā yo
0014213	tathā ca śabda-ādi-viśeṣa-viśayā buddhir iti	sva-bhāvaḥ prasaṅgaḥ. atha ity-ādīnā pakṣa-antare
0013903	tathā ca dhaivata-ādayaḥ śabda-viśeṣā iti	sva-bhāvaḥ prasaṅgaḥ. tatas ca abhyupeta-bādhaḥ.
0000902	a-viparītam anuṣṭhitavāṃś ca bhagavān.	sva-bhāvaḥ. yat-sādhana-anuṣṭhānac ca prāmānya-
0010709	ca grhyete vivāda-āspadī-bhūtau rūpa-śabdau.	sva-bhāvaḥ. yad apy uktam — na ca rūpa-ādīnām
0000316	upadeṣṭari. sa-prayojanam ca idam.	sva-bhāvaḥ. yadi tarhy etad-artham idam ārabhyate,
0007915	sādhyāyām idam kāryam. tad-ākāratve tu	sva-bhāvaḥ. viśaya-anubhava-jñānam ca atra
0000909	-nairgrhṇya-vat. mano-guṇaś ca karuṇā.	sva-bhāvaḥ. sa tayā para-artham prati preryamāṇaḥ
0001109	pratipakṣam evam avajagāma. yo yad-viparīta-	sva-bhāvaḥ, sa tasya pratipakṣaḥ. tad yathā vāyu-
0005710	-ādi-jñāna-vat. tathā ca kalpanā-jñānam iti	sva-bhāvaḥ. satyam etad ity-ādīnā iṣṭa-siddhim
0006315	pratyakṣam. tathā ca prakṛtam jñānam.	sva-bhāvaḥ. syād etat — śaṅkha-ādi-mātre
0008109	-uktayā nītyā tathā grhyeran. tasmāt tāni	sva-bhāvata eva tad-ākārāṇi bhavanti ity
0014905	-ādīnām. na hi te bhinnāḥ samprayoge 'py eka-	sva-bhāvatayā pariṇantum arhanti, sva-jāty-an-
0009512	prathama-vikalpaḥ, jñānasya sarvathā artha-	sva-bhāvatā-āpatter a-jñānatva-prasaṅgaḥ. atha
0014907	bhinnā api guḍa-udaka-ādayaḥ pānaka-ādy-eka-	sva-bhāvatām pratipadyanta ity āha — eka-śabda-
0013703	tejaḥ-samparkād a-tat-sva-bhāvo 'pi tejaḥ-	sva-bhāvatām iva āpadyate, tathā vṛttir an-
0005310	grāhaka-ākāra-saṅkhyātam anubhava-	sva-bhāvatvam. anubhava-sva-bhāvatvād eva hi rāga-
0014911	vā iti yathā śvabhīḥ pramadā-tanau bhakṣya-	sva-bhāvatvam eva upalabhyate. tathā śabda-ādāv
0014102	ghaṭa-ādiṣu tulya-saṃsthāneṣu saṃsthāna-	sva-bhāvatvāj jāti-bhedānām saṃsthānasya ca teṣu
0006611	-bhedo niyāmaka iti cet, na, tasya a-jñāna-	sva-bhāvatvāt sarva-jñāna-hetutvāc na api

0005310	-saṅkhyātam anubhava-sva-bhāvātvaṃ. anubhava-	sva-bhāvātvaḍ eva hi rāga-ādayo 'nubhava-ātmatayā
0006814	iti tad eva phalaṃ yuktam. na hi yathā-	sva-bhāvam anubhavo 'rthasya, yato yathā asau
0010009	sa tathā pratibhāsate. tathā hy an-udaka-ādi-	sva-bhāvam api bhūta-saṅghātam udaka-ādi-rūpeṇa
0012409	-viruddham, dvitīya-sādhyā-apekṣayā tu	sva-bhāvam āha. na ca arhati iti. drṣṭānte sādhyā
0009810	viśeṣaṇam hi ity-ādi. yady a-vyapadeśya-ādi-	sva-bhāvam itara-sva-bhāvam ca indriya-sannikarṣa
0010116	vyavasāya-ātmakam iti bhūta-artha-grahaṇa-	sva-bhāvam ity arthaḥ. kasmād a-yuktam viśeṣaṇam
0002102	āropita-pramāṇa-sva-bhāvasya na etat pramāṇa-	sva-bhāvam iti yad vyutpādanam sa pratiśedhaḥ. sā
0014306	na bhavati ca pratyekaṃ sukha-ādi śabda-ādi-	sva-bhāvam iti vyāpaka-a-bhāvah. na, an-anyatvād
0014402	vā ity-ādi. yad ekasmāc chabdād a-bhinna-	sva-bhāvam, tad a-bhinnaṃ, śabda-sva-rūpa-vat.
0014404	-ādayaḥ. yad an-ekasmāt sattva-āder a-bhinna-	sva-bhāvam, tad an-ekam, sukha-ādi-vat. tathā ca
0015307	anubhava-ātmakam uktam, kiṃ tarhi prāpti-	sva-bhāvam. yathā indriya-vyavasāyo mano-
0014407	yad ekam, na tat sattva-ādibhyo 'bhinna-	sva-bhāvam. yathā ekā caitanya-vyaktiḥ. tathā ca
0014405	yad an-ekam, na tad ekasmāc chabdād a-bhinna-	sva-bhāvam. yathā bahavaḥ pumāṃsaḥ. tathā ca
0003308	iti cet, a-yuktam etat. na hi svayam a-cala-	sva-bhāvasya anyena sva-bhāva-antaram ādhātum
0014114	syād etat — saṃsthānād a-vyatirekād artha-	sva-bhāvasya tad-upalabdhaḥ so 'py upalabdha eva
0002102	a-pramāṇasya sato 'py āropita-pramāṇa-	sva-bhāvasya na etat pramāṇa-sva-bhāvam iti yad
0017310	syāt, na śeṣāṇām. śrotrasya vā ākāśa-	sva-bhāvasya niṣ-kriyatvāt kuto vyāpārah.
0013805	na vikalpana iti. grahaṇe vartamānā iti tat-	sva-bhāvā ity arthaḥ. anye tv a-pratyayām eva
0014709	-pratyayaḥ. eka-eka-rūpā iti. keci sukha-	sva-bhāvā eva, keci chabda-rūpā eva. evaṃ kriyā-
0001002	yathā kāṭhinyāt pṛthivī ity ukte kāṭhinya-	sva-bhāvā pṛthivī iti gamyate, tathā jagac-
0014303	ta eva tarhi pratyekaṃ parinatāḥ śabda-ādi-	sva-bhāvā bhaviṣyanti ity āha — na hi ity-ādi.
0005512	ādayo na api cetanāḥ, kiṃ tarhi tad-viparīta-	sva-bhāvāḥ prameyā eva iti, tasya api yathā-ukta-
0013815	na hi śabda-ādīnām sattva-ādi-guṇa-	sva-bhāvānām sva-rūpa-bhedo 'sti. tataś ca śānta-
0014902	abhiprāyaḥ. vijāti-pariṇāmo vilakṣaṇa-an-eka-	sva-bhāvānām a-bhinna-eka-sva-bhāva-āpattiḥ. jāti-
0006608	anubhava-ātmanā sādṛśya-ātmano jñānasya tena	sva-bhāvena karaṇa-bhūtena bhāvyaṃ, yena idaṃ
0013703	avasthāyām ayo-golakas tejaḥ-samparkād a-tat-	sva-bhāvo 'pi tejaḥ-sva-bhāvātām iva āpadyate,
0014813	-sāmīpya-vaj jñāna-ākāra-vaśena hi viśaya-	sva-bhāvo 'vadhāryate. yadi punar anyathā-ssthite
0003306	a-nityatā bhāvād artha-antaram, tadā na	sva-bhāvo naśvaraḥ syāt. na hy anyasya bhāve 'nyo
0003310	a-vācyatve 'py a-vastutvān na sa	sva-bhāvo bhāvika iti saṃvṛtyā a-nityaḥ syāt, na
0008806	iti lakṣaṇāt. na ca anyāḥ sarva-dharma-	sva-bhāvo vijñānasya pratyayo vyapadeśa-hetur
0014404	an-ekam, sukha-ādi-vat. tathā ca śabda iti	sva-bhāvau prasaṅgau. tad-viparyayaṇa tu — yad
0005105	sarve tv a-vikalpakā eva iti tu-śabdena na	sva-mata-apekṣo 'yam pṛthag-lakṣaṇa-viśeṣa ucyate,
0003901	bhāva-pratyayaḥ. anye tv artha-sūnyair iti	sva-mataṃ darśayati. arthena jāty-ādīnā
0000407	vigataṃ prasṛtaṃ yatas tad viprasṛtam.	sva-mataṃ nyāya-mukha-ādi vigata-prasṛta-pramāṇa-
0000508	etat. tad evam evaṃ-vidham yataḥ	sva-matam, na tena sarveṣāṃ pramāṇa-vyutpattiḥ
0000509	sarveṣāṃ pramāṇa-vyutpattiḥ kṛtā. tasmāt	sva-matāt saṅkṣiptād a-kṛta-prakṛṣṭa-pramāṇa-
0002006	vyavasthāpyate. sva-prakaraṇebhya ity etat	sva-matād ity asya vyākhyānam. mukha-śabdena eva
0002009	eva etat. bahuṣv api mata-sāmānyāc chloke	sva-matād ity eka-vacanam. vṛttau tu bheda-
0000404	vyāpaka-viruddhaḥ. asya nirāsāya āha —	sva-matād viprasṛtād iti. hetāv iyaṃ pañcamī.
0015908	hi devadatta-anubhūtaṃ yajñadattaḥ smarati.	sva-mate tarhi katham indriya-jñāna-anubhūtaṃ
0011213	an-artha-antara-phala-vādīnaś ca yathā	sva-mate darśitam iti manyate. niścaya-ātmakam hi
0017611	-vijñānam, dravya-viśayatva-an-upapattiḥ.	sva-matena tu jāti-dravyayor apy a-sattvād a-sad-
0000402	pramāṇa-siddher nyāya-mukha-ādīnā eva	sva-matena tvayā prāg eva sādhitatvāt. yat
0005102	a-kriyamāṇe 'smin para-mata-apekṣe viśeṣaṇe	sva-matena lakṣaṇam an-uktam eva syāt. tataś ca
0009104	tatra api bāhya-artha-vādiṣu balinaḥ	sva-yūthyāḥ. teṣu nihateṣv itare nihatā eva
0014609	sṛṣṭiḥ saṃsāraś ca an-ādir vyākhyā-bhedaḥ	sva-yūthyair mata iti. pūrveṣāṃ kapila-śiṣyāṇām
0001607	karuṇā tu bodhi-sattva-avasthāyām eva yā	sva-rasa-vāhiny abhūt, sā sugata-avasthāyām an-
0001213	-uktād upāya-abhyāsād duḥkha-hetoḥ pūrvasya	sva-rasaṃ nirodhe nairātmya-darśana-sātmye
0002709	adhigateḥ. tasya eva hi vastunaḥ pratyakṣeṇa	sva-rūpa-adhigamāt, ekaṃ prameyaṃ sva-lakṣaṇam.
0003809	iti jñāpana-artham. dīttha iti. dīttha-śabda-	sva-rūpa-ātmanā kila so 'rthas tad-a-bhinna-
0006908	ca iti. svam ābhāso 'sya iti sva-ābhāsam	sva-rūpa-ābhāsam grāhaka-ākāram ity arthaḥ. sva-
0013802	vartamānā iti. etad uktam bhavati —	sva-rūpa-grahaṇa-mātre vartamānā pratyakṣam
0016903	a-nimittatvaṃ sidhyati, na anyathā iti. yadi	sva-rūpa-nirdeśam antareṇa tasya sva-rūpaṃ na
0016902	ity etāvad eva vaktavyam. syād etat —	sva-rūpa-nirdeśe saty evaṃ-lakṣaṇam pratyakṣam
0002708	viśaya-dvaividhyam uktam, tat tasya eva	sva-rūpa-para-rūpābhyām adhigateḥ. tasya eva hi
0002101	iti pramāṇam ity uktam. tayor yathā-svam	sva-rūpa-parijñānam pramāṇa-siddhiḥ. tatra para-
0007901	—viśaya-ākāram cej jñānam pratipadyate,	sva-rūpa-parityāgena eva pratipadyata iti. atas
0013816	hi śabda-ādīnām sattva-ādi-guṇa-sva-bhāvānām	sva-rūpa-bhedo 'sti. tataś ca śānta-ghora-mūḍha-
0014403	a-bhinna-sva-bhāvam, tad a-bhinnaṃ, śabda-	sva-rūpa-vat. tathā ca sattva-ādayaḥ. yad an-



0016902	-nirdeṣe saty evaṃ-lakṣaṇaṃ pratyakṣam iti	<b>sva-rūpa-vijñānāt</b> tasya a-nimittatvaṃ sidhyati, na
0002214	-nirāsāya śāstram iti. tatra phala-	<b>sva-rūpa-viṣaya-saṅkhyā-vipratipattayaś</b> catasrah.
0004306	gamyate katham    iti. tad etat kalpanā-	<b>sva-rūpa-saṃvarṇanena</b> eva nirastam. na hy
0002210	-vṛttim antareṇa api prājñas tathā-vidhānām	<b>sva-rūpa-saṃvedana-mātrād</b> eva prāmānyam vyavasyati,
0004314	spaṣṭayati. arthe 'rtha-sañjñī ity arthe	<b>sva-rūpa-sañjñī</b> . na tv arthe dharma-sañjñī iti na
0002206	tasmāt svataḥ pramāṇasya sva-saṃvedanāt	<b>sva-rūpa-siddhi-mātraṃ</b> bhavati. īpsita-artha-kriyā
0002202	praṇīyeta. pramāṇa-utpattāv eva pramāṇa-	<b>sva-rūpa-siddher eka-ākāram</b> eva lakṣaṇa-
0005713	tasya viṣaya-grahaṇāt sa-vikalpakam bhavati,	<b>sva-rūpaṃ</b> ca a-śākya-samayaṃ yathā-uktam prak.
0012314	ity asya vivaraṇam. sandhānaṃ yojanam. tasya	<b>sva-rūpaṃ</b> darśayati idam asya ity-ādinā. avaśyam
0013615	viṣaya-anubhava-sva-bhāvaḥ. etac ca ātmanaḥ	<b>sva-rūpaṃ</b> na anyasya kasyacit, a-cetanatvāt. tena
0016904	iti. yadi sva-rūpa-nirdeśam antareṇa tasya	<b>sva-rūpaṃ</b> na jāyate, na tarhi tat siddham. tataś
0003702	abhimatī na smṛter bhidyate. idaṃ hi smṛteḥ	<b>sva-rūpaṃ</b> yad uta a-bhraṣṭa-darśana-saṃskārasya
0007903	anukaroti iti darśana-artham etad uktam.	<b>sva-rūpaṃ</b> vā iti. anubhava-ākāram eva vā, na
0002302	na nirākriyeta kevalam pratyakṣa-anumānayoḥ	<b>sva-rūpaṃ</b> vyutpādyeta, tadā pareṣām evaṃ syāt.
0002311	yadā na vyutpādyate, tadā pramāṇasya pramāṇa-	<b>sva-rūpatā</b> eva hīyate. tathā hi phalasya tāvad
0002314	-rūpeṇa bhāvyaṃ. a-jñāna-rūpasya ca pramāṇa-	<b>sva-rūpatā</b> na syād rūpa-ādi-vad iti phala-
0007902	eva pratipadyata iti. atas tāṃ nirākartuṃ	<b>sva-rūpaṃ</b> a-jahad eva tad viṣaya-ākāram anukaroti
0007501	vyāvahārikasya pramāṇasya prameyasya ca idaṃ	<b>sva-rūpaṃ</b> uktam atra api vipratipannānām sammoha-
0006909	sva-rūpa-ābhāsam grāhaka-ākāram ity arthaḥ.	<b>sva-rūpaṃ</b> eva asya jñānasya ābhāsaḥ, yad eva hi
0016502	syāt. na eṣa doṣaḥ. niyamasya eva hi	<b>sva-rūpaṃ</b> eva śabdena dyotyate. vākya-bhedaṃ ca
0007103	sva-saṃvedanaṃ pramāṇam uktam, tena ca jñāna-	<b>sva-rūpaṃ</b> eva saṃvedyate ity sva-saṃvedanaṃ tasya
0009908	na hi indriya-buddhir ity-ādi. a-nirdeśya-	<b>sva-rūpaṃ</b> eva hi sarvaṃ jñānam. na eva a-
0007206	yady api sarva-kālam sva-saṃvedyam asti	<b>sva-rūpaṃ</b> , tathā api tad an-apekṣya jñānasya
0002306	asmad-abhimatāt sva-rūpād anyad eva	<b>sva-rūpaṃ</b> , tathā teṣām apy astitve tad anena na
0006814	'rthasya, yato yathā asau vyavasthita-	<b>sva-rūpas</b> tathā śakyeta niścetum, sarva-jñānānām
0009917	a-vyabhicāra iti, vyavahāra-kāle 'pi jñāna-	<b>sva-rūpasya</b> vyapadeṣṭum a-śakyatvāt. so 'pi hi
0004106	mama āsīd iti. tad iyaṃ kalpanā upalakṣya-	<b>sva-rūpā</b> eva. tad yadi indriya-vijñāne syāt prāg
0010514	grahaṇam. tathā hi indriya-parimāṇa-atirikta-	<b>sva-rūpā</b> vicchinnā iti ca śaila-ādayaḥ śabdāś ca
0002305	yathā pratyakṣa-anumānayoḥ asmad-abhimatāt	<b>sva-rūpād</b> anyad eva sva-rūpaṃ, tathā teṣām apy
0009108	ity anena pratyekam rūpa-ādi-parama-aṇūnām	<b>sva-rūpeṇa</b> a-pratibhāsanāt samūha-ākāreṇa ca teṣu
0007813	iti. viṣaya-ākāra-viṣaya-jñāna-ābhāsam sat	<b>sva-rūpeṇa</b> api pratibhāsata ity arthaḥ. anyathā
0004312	iti yāvat. nīlam vijānāti iti nīlam artha-	<b>sva-rūpeṇa</b> jānāti, no tu nīlam iti na tan-nāmato
0009714	ity a-vyapadeśyam. atha vā tad eva jñānam	<b>sva-rūpeṇa</b> na vyapadiśyate na nirdiśyate ity a-
0009304	-sad-ālambanatvam apy a-siddham. na hi	<b>sva-rūpeṇa</b> parama-aṇūnām ālambanatva indriya-
0010006	marīcikā-āder viṣayasya. sa ca yatra jñāne	<b>sva-rūpeṇa</b> pratibhāsate, tad-apekṣayā vyabhicārī
0009906	viśeṣaṇam. iha ca tad eva jñānam,	<b>sva-rūpeṇa</b> yan na nirdiśyate, tad a-vyapadeśyam
0010001	a-śakyatvāt. so 'pi hi tāvad viṣayaḥ	<b>sva-rūpeṇa</b> vyapadeṣṭum a-śakyaḥ. kutaḥ punas tena
0002714	adhyavasāya puruṣo 'rtha-kriyā-arthī	<b>sva-lakṣaṇa</b> eva pravartate. anyathā yadi sāmānyam
0004514	uktam bhavati — sañcita-gocaram āyatana-	<b>sva-lakṣaṇa-gocaram</b> ca uktam iti. na tu bhinneṣv
0002811	prameya-dvityāt pramāṇa-dvityam ity āha —	<b>sva-lakṣaṇa-viṣayaṃ</b> ca ity-ādi. ca-śabdo
0004601	a-bheda-kalpanayā sañcita-viṣayaṃ āyatana-	<b>sva-lakṣaṇa-viṣayaṃ</b> ca uktam ity arthaḥ. na
0002812	ca ity-ādi. ca-śabdo 'vadhāraṇa-arthaḥ,	<b>sva-lakṣaṇa-viṣayaṃ</b> pratyakṣam eva, sāmānya-
0004408	dravyaṃ nīla-ādi-bhedāḥ. nīla-ādi-dravya-	<b>sva-lakṣaṇa-viṣayatva-pratiśedhena</b> sāmartyāt
0003807	tat punar abhilāpavat kalpanā-jñānam api na	<b>sva-lakṣaṇa-viṣayaṃ</b> , ato na tat pratyakṣatvena
0018002	tāsām phalatvam. pratyakṣam hi rūpa-ādi-	<b>sva-lakṣaṇa-viṣayaṃ</b> , tās tu hāna-ādi-kriyā-
0004407	cakṣur-vijñāna-grāhyatva-ādi, tat praty ete	<b>sva-lakṣaṇa-viṣayāḥ</b> pañca vijñāna-kāyāḥ, na
0004511	eṣa doṣaḥ. yat tat sañcita-śabdena āyatana-	<b>sva-lakṣaṇa-śabdena</b> ca uktam an-ekam parama-aṇu-
0004406	iti kṛtvā yac ca ity-ādi. āyatana-	<b>sva-lakṣaṇam</b> cakṣur-vijñāna-grāhyatva-ādi, tat
0004506	dravyam iti kṛtvā. yac ca uktam — āyatana-	<b>sva-lakṣaṇam</b> praty eta ity-ādi, atra api tair eva
0007412	pramāṇam, spaṣṭa-pratibhāso grāhya-ākārah	<b>sva-lakṣaṇam</b> prameyam. liṅga-je 'pi grāhaka-ākāro
0002515	etad vivṛṇoti — na hi ity-ādinā. tatra	<b>sva-lakṣaṇam</b> yad artha-kriyā-samartham. tad eva
0002611	katham sphuṭam pratibhāsante. jñāna-rūpatayā	<b>sva-lakṣaṇatvāt</b> . yadā tu pratyavamarśa-jñānena
0002713	pratyavabhāsamānam aṃśam a-sva-lakṣaṇam api	<b>sva-lakṣaṇatvena</b> adhyavasāya puruṣo 'rtha-kriyā-
0002903	evaṃ-ādi grahaṇam na syāt. tathā hi nīla-ādi	<b>sva-lakṣaṇam</b> , a-nityatā sāmānyam. anayoḥ
0002814	na pramāṇa-antaram. ayaṃ ca artho vistareṇa	<b>sva-lakṣaṇam</b> a-nirdeśyaṃ grāhya-bhedād ity-ādinā
0002713	bāhyatayā pratyavabhāsamānam aṃśam a-	<b>sva-lakṣaṇam</b> api sva-lakṣaṇatvena adhyavasāya
0004602	-viṣayaṃ ca uktam ity arthaḥ. na dravya-	<b>sva-lakṣaṇam</b> ity anena apy eka-parama-aṇu-dravya-
0004407	-viṣayāḥ pañca vijñāna-kāyāḥ, na dravya-	<b>sva-lakṣaṇam</b> iti. dravyaṃ nīla-ādi-bhedāḥ. nīla-
0017710	ity uktam. tad etena a-nirdeśyam eva	<b>sva-lakṣaṇam</b> indriya-dhiyo viṣayaḥ, na nirdeśyaṃ

0002614	sāmānye 'pi prasaṅgaḥ. tathā tad api	<b>sva-lakṣaṇam iṣṭam ity a-doṣaḥ. sāmānya-rūpatvam</b>
0002712	kathaṃ punar etad gamyate — para-rūpeṇa	<b>sva-lakṣaṇam eva adhigamyata iti. yasmād anumāna-</b>
0002707	anyat prameyam asti iti. satyam etat.	<b>sva-lakṣaṇam eva prameyam yat puruṣa-artha-</b>
0002904	saṅkareṇa grahaṇān na tat sāmānyam eva	<b>sva-lakṣaṇam eva vā. ato viśeṣa-sāmānya-rūpaṃ</b>
0002601	evam, taimirika-ādy-upalabdihāḥ keśa-ādayo na	<b>sva-lakṣaṇam, keśa-ādi-sādhya-artha-kriyāyām a-</b>
0002709	sva-rūpa-adhigamāt, ekaṃ prameyam	<b>sva-lakṣaṇam. tasya eva anumāna sāmānya-ākāra-</b>
0009901	ity-ādi. vyapadeśyaṃ hi sāmānyam, na	<b>sva-lakṣaṇam, tasya pūrvam a-dṛṣṭatvāt. tac ca</b>
0017012	āha — sūrya-upatāpād iti. a-vyapadeśyā iti	<b>sva-lakṣaṇasya a-vyapadeśyatvāt. krameṇa iti.</b>
0003111	'nityatva-ādayo dharmāḥ prāpnuvanti, na	<b>sva-lakṣaṇasya, tatra a-vṛtṭeḥ. ye hi vastuni na</b>
0003206	eva ākārān arthasya adhyavasyati, tathā api	<b>sva-lakṣaṇasya rūpaṃ a-grhītam eva tena. anyathā</b>
0002816	darśanena eka-try-ādi-pramāṇa-nirāsaḥ kṛtaḥ.	<b>sva-lakṣaṇād anyad api prameyam darśayatā a-</b>
0002803	sāmānyasya kvacid an-upayogāt. pravartate ca	<b>sva-lakṣaṇe tat-sādhya-artha-kriyā-prāptaye</b>
0009110	kāraṇa-artham. yathā vidyamānā iti nīla-ādi-	<b>sva-lakṣaṇena. anya-ābhāsasya api iti samūha-</b>
0003104	-ādi. prakṛtāvād rūpa-ādikam a-vyapadeśyena	<b>sva-lakṣaṇena grhṇāti pratyakṣeṇa. paścāt tad eva</b>
0012805	eka-indriya-grāhyāḥ syur ity arthaḥ.	<b>sva-viśeṣa-niyāmakā iti sva-viśeṣe niyāmakāḥ.</b>
0012903	sūtram anyathā vyācakṣate — tad-grahaṇena	<b>sva-viśeṣa-vyatiriktaṃ viśeṣa-antaram abhipretam.</b>
0012908	tu kaṣṭha-kalpanā a-kalpanā eva. api ca	<b>sva-viśeṣānām prakṛtatvāt tat-śrutyaḥ teṣām eva</b>
0012805	syur ity arthaḥ. sva-viśeṣa-niyāmakā iti	<b>sva-viśeṣe niyāmakāḥ. indriya-buddhīnām iti</b>
0015515	anvadhavasyati. manasi indriya-vyavasāyaḥ	<b>sva-viśaya-ābhāso mano-vyavasāyena samprkṛtaḥ</b>
0005215	tasya yaḥ samanantara-pratyaya-viśeṣaḥ sa	<b>sva-viśaya-upajanita-an-antara-rūpa-ādi-kṣaṇa-saha</b>
0014216	sukha-āder grahaṇe hi indriya-vṛttīnām	<b>sva-viśaya eva niveśo na syāt, sarvatra sukha-</b>
0012801	artham an-ekam indriyaṃ grhṇīyāt, tataḥ	<b>sva-viśaya-niyamo na syād indriyānām. ataś ca</b>
0013707	-rūpa-rasa-gandhānām yathā-kramam ity anena	<b>sva-viśaya-viniveśa-vacanān niyata-viśayatvam.</b>
0014012	vastutas tad dvi-grāhyaṃ dṛṣṭam iti	<b>sva-viśaya-viniveśa-vyāghāta iti. śabda-ādayaś ca</b>
0016207	sāmprate kāla ity-ādi. śāstre śrotra-ādīnām	<b>sva-viśaya-viniveśam sāmprata-kāla-vṛttitvam ca</b>
0013812	eva śabda-viśayam. anena tvag-ādīnām	<b>sva-viśaya-viniveśo boddhavya iti. trayo guṇās</b>
0014107	te 'pi sama-samsthānā ity a-codyam etat.	<b>sva-viśaya-vṛtty-a-bhāva iti cakṣuṣā ghaṭa-ādi-</b>
0013613	tayā adhiṣṭhitā ity uktā. vṛttir indriyānām	<b>sva-viśaya-sānnidhye tad-ākāreṇa pariṇāmo jñeyah.</b>
0014206	darśayann āha — arthe vā ity-ādi. arthaḥ	<b>sva-viśayaḥ, tatra vikalpikā syāt. kuta ity āha</b>
0008109	-artha-ākārāni grhyante. na ca teṣām	<b>sva-viśayaḥ, yatas tvad-uktayā nītyā tathā</b>
0003209	yojayati, api tu varṇa-sāmānyam eva	<b>sva-viśayam. ato na pramāṇa-antaram. evam idam</b>
0006602	-ākāratam dadhānam nir-vyāpāram api sat	<b>sva-viśaye 'dhigama-ātmanā vyāpāreṇa khyāti, na</b>
0002309	bhavati, tadā tatra tasya viśaṃvāde tadvat	<b>sva-viśaye 'py a-prāmānyam avagacchet pratipattā</b>
0002316	apārthikā saṅkhyā-ādi-vyutpattiḥ. dvayor api	<b>sva-viśaye tulya-balatā-ākhyāpanāya samuccaya-</b>
0005109	-paryāyaḥ. rāga-ādīnām svaṃ rāga-ādi-svam.	<b>sva-śabdo 'yam ātma-vacanaḥ. arthaś ca rāga-ādi-</b>
0005607	sva-saṃvedanam kathaṃ mānasam pratyakṣam.	<b>sva-saṃvitti-sāmānyena taj-jātīyatvāt. kathaṃ</b>
0002810	iti manyate. ata eva bāhye 'py arthe prameye	<b>sva-saṃvittiṃ phalatvena vyavasthāpāyisyati ity</b>
0007215	śubha-a-śubha-ādi-rūpeṇa, tathā tathā	<b>sva-saṃvittiḥ prathate. yathā yathā ca sā khyāti,</b>
0007005	pratipattā iṣṭam an-iṣṭam vā. tasmāt	<b>sva-saṃvittiḥ phalaṃ yujyate. sa-viśayam iti.</b>
0006905	phala-viśeṣa-vyavasthāṃ cikīrṣur āha —	<b>sva-saṃvittiḥ phalaṃ vā atra iti. pūrvam viśaya-</b>
0007110	-saṃvedana-anurūpam arthaṃ pratipadyata iti	<b>sva-saṃvittiḥ phalam, api tu yadā api viśayam,</b>
0007309	phalam uktam. parama-arthatas tādātmyāt	<b>sva-saṃvittiḥ phalam uktam. upacāreṇa tu kāryato</b>
0007309	tatra eva saṃvid ity kṛtvā. kathaṃ tarhi	<b>sva-saṃvittiḥ phalam uktam. parama-arthatas</b>
0005110	-ādi-svaṃ ca, tasya saṃvittir artha-rāga-ādi-	<b>sva-saṃvittiḥ. saṃvedyate jñāyate 'nayā iti</b>
0006916	kiṃ kāraṇam iti kayā yuktyā. na hi	<b>sva-saṃvittiḥ sambhavati ity eva phalatvena</b>
0007703	dvi-rūpatā-praśnaḥ. dvairūpye siddhe	<b>sva-saṃvittir api sidhyati ity abhiprāyāt.</b>
0015811	an-abhyupagamāt, tad-a-sambhava eva. atha	<b>sva-saṃvittir abhyupeyate, sā api tarhi lakṣaṇena</b>
0006812	vijñānam eva tu sva-saṃviditam utpadyata iti	<b>sva-saṃvittir eva phalam. ,bhavatu nāma bāhya-</b>
0007001	-upalabdhīḥ, vijñānād viśaya-bhedāt. ataḥ	<b>sva-saṃvitteḥ phalatvam an-upapannam iti</b>
0007701	prṛthak-kāraṇam. iha dvi-rūpatām aṅgī-kṛtya	<b>sva-saṃvitteḥ phalatvam uktam. na ca tad</b>
0005410	atra kecid āhur āśraya-a-siddhīḥ. tathā hi	<b>sva-saṃvitter nir-vikalpakatvam sādhyam. sā ca</b>
0013011	sa vijñānasya grāhya-aṃśatayā ātma-bhūta iti	<b>sva-saṃvityā eva anubhūyate. anyathā kathaṃ sā</b>
0007305	mīyata ity uktam. asti prayojanam. sā hi	<b>sva-saṃvid, artha-saṃvido yat kāryam artha-</b>
0007214	mīyata ity ucyate, tathā api tat-sādhanayā	<b>sva-saṃvidā iti veditavyam. tathā hi yathā yathā-</b>
0006812	saṃvittiḥ sambhavati. vijñānam eva tu	<b>sva-saṃviditam utpadyata iti sva-saṃvittir eva</b>
0007104	eva phalam iti sphuṭam avasīyate. tataś ca	<b>sva-saṃvedana-anurūpaṃ hy arthaṃ pratipadyata</b>
0007110	jñānam pramāṇasya prameyam apekṣate, tadā	<b>sva-saṃvedana-anurūpam arthaṃ pratipadyata iti</b>
0007101	-artham anubhava iti prāg eva uktam. atha	<b>sva-saṃvedana-anurūpam arthaṃ pratipadyata iṣṭam</b>
0007004	yasmād yadā sa-viśayam jñānam arthaḥ, tadā	<b>sva-saṃvedana-anurūpam arthaṃ pratipadyate</b>

0007113	tataś ca a-sati bāhye 'rthe prameye yathā	<b>sva-saṃvedana-phala-vyavasthāne</b> grāhaka-ākārah
0007112	tadā api iti. iha a-sati bāhye 'rthe	<b>sva-saṃvedana-phala-vyavasthāyām</b> grāhaka-ākārasya
0007201	āha — yadā tv ity-ādi. bāhye prameye	<b>sva-saṃvedana-phala-vyavasthāyām</b> api viśaya-
0005607	tat-samprayoginaś ca rāga-ādayaḥ, teśāṃ	<b>sva-saṃvedanaṃ</b> kathaṃ mānaśaṃ pratyakṣam. sva-
0007104	tena ca jñāna-sva-rūpaṃ eva saṃvedyata iti	<b>sva-saṃvedanaṃ</b> tasya eva phalaṃ iti sphuṭam
0005601	-bodha-ātmakaṃ vastu siddham. tasya eva ca	<b>sva-saṃvedanaṃ</b> pratyakṣam uktam, na tad-
0007103	tadā ity anena. asti prayojanam, yasmāt prak	<b>sva-saṃvedanaṃ</b> pramāṇam uktam, tena ca jñāna-sva-
0002808	yad eva tv artha-ākārasya jñānasya	<b>sva-saṃvedanaṃ</b> sā eva artha-saṃvittiḥ. artha-
0005602	sukha-ādeḥ para-parikalpitasya. tac ca	<b>sva-saṃvedanaṃ</b> sādhaiṣyamāṇam iti na asty āśraya
0008413	iṣyate ca. tatra yato jñānāt sañcārah, tasya	<b>sva-saṃvedanaṃ</b> syāt. syād etat — mā bhūd
0006914	ubhaya-ābhāsaṃ jñānaṃ saṃvedyate. tasya yat	<b>sva-saṃvedanaṃ</b> sva-anubhavaḥ, tat phalaṃ
0008315	-kālaṃ dvairūpyaṃ siddhaṃ jñānasya, api tu	<b>sva-saṃvedanaṃ</b> api, yat pramāṇa-phalatvena iṣtam.
0005309	na asti iti na asti tat. rāga-ādiṣu ca	<b>sva-saṃvedanaṃ</b> iti. svasya saṃvedanaṃ sva-
0007105	iṣtam an-iṣtam vā iti iyaty ucyaṃāne	<b>sva-saṃvedanaṃ</b> eva pratyakṣam adhikṛtya idaṃ
0005309	ca sva-saṃvedanam iti. svasya saṃvedanaṃ	<b>sva-saṃvedanaṃ</b> . saṃvedyate 'nena iti saṃvedanam.
0002206	vipralabhyet. tasmāt svataḥ pramāṇasya	<b>sva-saṃvedanāt</b> sva-rūpa-siddhi-mātraṃ bhavati.
0004016	yuktyā ity abhiprāyaḥ. pratyātma-vedyo hi	<b>sva-saṃvedanena</b> jñāna-antareṇa vā sarveśāṃ
0009013	eva ayam ārambha iti, teśāṃ yad uktam —	<b>sva-saṃvedyaṃ</b> tv a-nirdeśyaṃ rūpaṃ indriya-gocara
0014806	tathā sukha-parama-aṇava eva sampiṇḍitāḥ	<b>sva-saṃvedyaṃ</b> sukhaṃ bhavati. na tu saṃhatā
0017707	kāraṇam iti vyāptim a-sambhāvayan pṛcchati.	<b>sva-saṃvedyaṃ</b> hi ity-ādinā hetum āha. etac ca
0008401	ataḥ smṛtir api syāt. tāvatā tu kutaḥ	<b>sva-saṃvedyata</b> iti matvā pṛcchati — kiṃ kāraṇam
0008314	tataś ca siddhaṃ dvi-rūpaṃ jñānam iti.	<b>sva-saṃvedyatā</b> ca ity anena an-antara-uktāyā eva
0008602	a-viśeṣāt. na ca bhavati. tasmāt	<b>sva-saṃvedyatā</b> jñānasya abhyupeyā iti. iha ācārya
0007204	tadā api grāhaka-ākāro 'bhimata eva, tasya	<b>sva-saṃvedyatvāt</b> . tat kim iti tadā pramāṇatvena
0015808	kāma-ādiṣu tarhi kathaṃ smārta ity āha —	<b>sva-saṃvedyatvād</b> ity-ādi. etena etat sūcayati
0015809	-bādhāya kṛtya-utthāpanam. tathā hy asmākaṃ	<b>sva-saṃvedyatvena</b> kāma-ādinām abhyupagamāt, tatra
0004904	vyavaharanti ity alam atiprasaṅgena. evaṃ	<b>sva-saṃvedyam</b> a-nirdeśyaṃ rūpaṃ pratyakṣasya
0004706	ālambanam ity āha — sva-saṃvedyam ity-ādi.	<b>sva-saṃvedyam</b> an-āgamikam. a-nirdeśyam an-ākhyeyam.
0007205	na vyavasthāpyata ity āha — tadā hi jñāna-	<b>sva-saṃvedyam</b> api ity-ādi. jñānasya sva-saṃvedyam
0007206	saṃvedyam iti vighrahaḥ. yady api sarva-kālaṃ	<b>sva-saṃvedyam</b> asti sva-rūpaṃ, tathā api tad an-
0004706	tasya tarhi kīḍṣam ālambanam ity āha —	<b>sva-saṃvedyam</b> ity-ādi. sva-saṃvedyam an-āgamikam.
0017614	punar uktaḥ. tasya eva spaṣṭatarī-karaṇāya	<b>sva-saṃvedyam</b> ity-ādinā an-antaraṃ vakṣyamāṇena
0004707	-āgamikam. a-nirdeśyam an-ākhyeyam. atha vā	<b>sva-saṃvedyam</b> ity ukte kiṃ-sva-bhāvaṃ tad iti
0007205	hi jñāna-sva-saṃvedyam api ity-ādi. jñānasya	<b>sva-saṃvedyam</b> iti vighrahaḥ. yady api sarva-kālaṃ
0005709	api nāma iti. asya ayam arthaḥ — yat	<b>sva-saṃvedyam</b> , tat sva-adhigamaṃ prati pratyakṣam,
0003915	āha — a-sādhāraṇa-hetutvād iti. akṣāṇi hi	<b>sva-santati-patitasya</b> api mano-vijñānasya indriya
0015109	a-doṣa ity āha — antareṇa ity-ādi. yadā	<b>sva-santati-patitāṃ</b> vṛttim saṃvedyate, tadā
0004705	dhetor indriyaṃ vā prāpya sarveṇa prakāreṇa	<b>sva-sāmānya-lakṣaṇābhyāṃ</b> grahaṇaṃ na bhavati ity
0002901	yat tarhi ity-ādi. yadi prameya-niyamaḥ	<b>sva-sāmānya-lakṣaṇābhyāṃ</b> anyat prameyaṃ na asty
0002706	ācāryeṇa viśaya-dvaividhyaṃ uktam — na hi	<b>sva-sāmānya-lakṣaṇābhyāṃ</b> anyat prameyam asti iti.
0003103	kathaṃ punas tat-sandhānam ity āha —	<b>sva-sāmānya-lakṣaṇābhyāṃ</b> ity-ādi. prak tāvad rūpa
0013503	api hi ity-ādi. sva-ādhāraṃ guṇa-karmaṇoḥ	<b>sva-sāmānyaṃ</b> guṇatvaṃ karmatvaṃ ca. sva ādhāro
0007909	yathā viśayaḥ sva-jñānaṃ na viśeṣayati,	<b>sva-sārūpyeṇa</b> viśeṣeṇa viśiṣṭam na utpādayati,
0004412	ity an-eka-parama-aṇu-janyatvād ity arthaḥ.	<b>sva-hetu-pratyayebhyo</b> ye parama-aṇavo jāyante, te
0004507	sahitena eva cakṣur-ādi-vijñānaṃ janyate, na	<b>svakena</b> eva. tasmād an-eka-artha-janyatvāt sva-
0002110	sa-phala ity abhiprāyaḥ. atra kecid āhuḥ —	<b>svata</b> eva siddhāni pramāṇāni iti. tan-mata-
0002117	hi pramāṇam idam iti niścaya-lakṣaṇā siddhiḥ	<b>svataḥ</b> pramāṇasya syāt, na paraspara-virodhi-
0002206	syuḥ, na kaścid vipralabhyet. tasmāt	<b>svataḥ</b> pramāṇasya sva-saṃvedanāt sva-rūpa-siddhi-
0002807	-dvayam uktam. na hi vijñāna-vad arthasya	<b>svataḥ</b> saṃvittiḥ. yad eva tv artha-ākārasya
0016712	karma-devatā-ādy-adhiṣṭhāna-balāt satya-	<b>svapna</b> -darśana-vat. tato niṣ-prayojanaṃ sad ity
0007009	vastuno 'bhāvād buddhir eva yadā iṣtam	<b>svam</b> ākāram anubhavati, tadā iṣtam arthaṃ
0006908	sva-ābhāsaṃ viśaya-ābhāsaṃ ca iti.	<b>svam</b> ābhāso 'sya iti sva-ābhāsaṃ sva-rūpa-ābhāsaṃ
0005110	-śabdo 'yam ātma-vacanaḥ. arthaś ca rāga-ādi-	<b>svam</b> ca, tasya saṃvittir artha-rāga-ādi-sva-
0005109	artha-śabdo 'yam jñeya-paryāyaḥ. rāga-ādinām	<b>svam</b> rāga-ādi-svam. sva-śabdo 'yam ātma-vacanaḥ.
0002101	iti pramāṇam ity uktam. tayor yathā-	<b>svam</b> sva-rūpa-parijñānaṃ pramāṇa-siddhiḥ. tatra
0005109	jñeya-paryāyaḥ. rāga-ādinām svam rāga-ādi-	<b>svam</b> . sva-śabdo 'yam ātma-vacanaḥ. arthaś ca rāga
0003308	bhāvasya iti cet, a-yuktam etat. na hi	<b>svayam</b> a-cala-sva-bhāvasya anyena sva-bhāva-
0010101	adhikṛtya uktam. yadā tu tad eva jñānaṃ	<b>svayam</b> a-vyabhicāri iti tat-puruṣaḥ parair
0000909	sa tayā para-arthaṃ prati preryamāṇaḥ	<b>svayam</b> a-sākṣāt-kṛtya na pāryate parebhyo

0000109	khalu matāt kiñcit   tad-darśitayā ca diśā	<b>svayam</b> abhyūhya prayatnena    udbhāvita-artha-
0000507	dur-avabodham arthaṃ diñ-mātra-darśanena	<b>svayam</b> utprekṣitum kṣamāḥ, te su-upalakṣya-
0000704	tad bhagavad-upadeśād eva siddham, na idānīm	<b>svayam</b> utprekṣya mayā vyavasthāpyata iti. ata eva
0006509	sad iti. pramāṇasya adhigamaḥ phalam. tac ca	<b>svayam</b> eva tad-ātmakam iti tato na vyatiriktam.
0005412	tena eka-artha-samavāyinā gr̥hyanta iti	<b>svayam</b> prameya-rūpā eva. atas te parasya api na
0013710	-vad ūrdhva-ākṣipta-jala-vad vā viṣaye	<b>svasminn</b> a-pratiṣṭhitā vṛttir ucyate. pratiṣṭhitā
0005309	asti tat. rāga-ādiṣu ca sva-samvedanam iti.	<b>svasya</b> samvedanam sva-samvedanam. samvedyate
0000110	prayatnena    udbhāvita-artha-tattva-	<b>svādu</b> -raso 'yaṃ mayā upakārāya   diñnāga-nīti-
0013401	-bheda-a-bhāvaṃ darśayan taru-caitanye	<b>svāpa</b> -vad dvitīyām upalabdhi-samām. grahaṇa-
0014811	eka-rūpā. kuto na yujyata ity āha — an-eka-	<b>svābhāvya</b> iti. atha vā bhinnam an-ekam svābhāvyaṃ
0014811	eka-svābhāvya iti. atha vā bhinnam an-ekam	<b>svābhāvyaṃ</b> asya iti bahu-vr̥hiḥ. sva-bhāva eva
0014812	asya iti bahu-vr̥hiḥ. sva-bhāva eva	<b>svābhāvyaṃ</b> , vartamāna-sāmīpya-vaj jñāna-ākāra-
0014901	āha. kiṃ kāraṇam iti. trayāḥ saṃyuktā eka-	<b>svābhāvyaena</b> pariṇaṃsyanti. ataḥ siddha-sādhanam
0006910	yad eva hi jñānasya jñāna-rūpatvam, tena eva	<b>svena</b> rūpeṇa ābhāsata iti kṛtvā. viṣaya-ābhāsam
0011110	mukha-prasāda-ādi-liṅgasya sulabhatvāt.	<b>sveṣu</b> tu yadā liṅga-a-bhāvān na anumānam, sādr̥śya
0014801	na upalakṣyante, paraspara-saṃyuktās tu	<b>harita</b> -pattra-ādau patitāḥ pratyakṣī-bhavanti,
0012811	tad yathā icchā-mātra-vṛttinām kvacid arthe	<b>hasta</b> -ādi-sañjñānām. na asti ca niyama-kāraṇam
0007402	-ādy-upapluta-akṣāṇām mṛc-chakala-ādayo	<b>hasty</b> -ādi-rūpa-rahitā api hasty-ādi-rūpāḥ
0007403	mṛc-chakala-ādayo hasty-ādi-rūpa-rahitā api	<b>hasty</b> -ādi-rūpāḥ pratibhāsante, yathā ca dūre
0010805	nabhaso mahā-parimāṇatvāt. tataś ca	<b>hasti</b> -maśaka-ādi-śabdānām parimāṇa-bheda-pratītir
0018002	hi rūpa-ādi-sva-lakṣaṇa-viṣayam, tās tu	<b>hāna</b> -ādi-kriyā-viṣayāḥ. buddheś ca ity-ādi.
0017911	cet pramāṇam, phala-antara-a-bhāvaḥ. na ca	<b>hāna</b> -upādāna-upekṣā-buddhayaḥ phalam iti
0000215	heya-upādeyayoḥ sābhyupāyayor ātyantike	<b>hāna</b> -upādāne, tadā iṣaṇa-śīlāya. praṇamya iti mano
0014203	vīṇā-śabda iti grahaṇam syād ity abhyupeta-	<b>hānam</b> . atha mā bhūd eṣa doṣa iti śabda-jāter api
0014904	ca a-sat-kārya-vādaḥ syād ity abhyupeta-	<b>hāniḥ</b> . atha vā jāti-bhedāt sukha-ādīnām. na hi te
0011514	vā. anyatara-abhyupagame 'nyatarasya	<b>hānir</b> ity abhyupeta-bādhā. dvayaṃ tac ced iti tat
0016215	eva prati iti gamyate. tato na śāstra-	<b>hāniḥ</b> . tasya vyāghāta iti katham kṛtvā. yato
0015905	tato 'n-anubhūtatvam a-siddham ity āha —	<b>hānir</b> vā ity-ādi. hāniḥ śāstrasya anya-darśane
0015906	a-siddham ity āha — hānir vā ity-ādi.	<b>hāniḥ</b> śāstrasya anya-darśane smarāṇam, indriya-
0003603	viśeṣa-samāśrayeṇa samānatā hīyate. tathā	<b>hy</b> a-guru-dhūma-ādinā taj-jananam vahniṃ
0011616	na a-satī phalam iti. a-jñāna-ādy-a-bhāvo	<b>hy</b> a-jñāna-ādi-nivṛttiḥ. na ca a-bhāvasya kiñcana
0001012	utpatti-deśa-gamanād ānantaryāc ca. saty api	<b>hy</b> a-jñāne vāñchā-antareṇa pravṛtter a-sambhavāt
0013207	syāt. tathā eka-dravyatvād ity-ādi. dravyam	<b>hy</b> a-dravyam an-eka-dravyam ca iṣyate, na tv eka-
0015304	-nimitto viṣayī syāt. tac ca a-yuktam. na	<b>hy</b> a-nimittasya viṣayatvam upapadyate. anyathā
0015511	ca katham pratyakṣam pramāṇam ucyeran. na	<b>hy</b> a-pratyayā vṛttayaḥ pratyakṣam pramāṇam
0015211	artha 'py anyāḥ samvedanād a-yuktaḥ. prāptir	<b>hy</b> a-bhinna-kālayor eva bhavati, na bhinna-kālayoḥ.
0004104	na upalakṣyanta iti cet, vārttam etat. tathā	<b>hy</b> a-vikalpa-avasthāyā ūrdhvaṃ kiñcid vikalpayan
0005205	-ālambyamāna-rūpa-ādi-vyavaccheda-arthaṃ, na	<b>hy</b> a-vijñāyamāna-viṣayā bhavanti. upacāreṇa tu
0017002	a-sati tasya a-vṛttir ity a-sad etat. tathā	<b>hy</b> a-satām api mṛga-tṛṣṇā-ādīnām samprayogo dr̥ṣṭaḥ.
0005805	artha-kalpanā-jñānam ekaṃ tāvad uktam. tathā	<b>hy</b> a-sad eva udaka-ādikam artha-antaram saṅketa-
0008904	api. tat kuto 'yaṃ prasaṅga ity āha — na	<b>hy</b> agny-ādi-jñānam ity-ādi. yady api tad artha-
0000806	-sāmānya-sādhanayor a-sambhavāt. na	<b>hy</b> atīndriyeṣv a-tad-darśinaḥ pratikṣepaḥ
0000503	syuḥ, na eva ity artha-gateḥ. katham-śabdena	<b>hy</b> atra a-sambhavo dyotyate. ye tu udghāṭita-dhī-
0006511	eva tad-ātmakam iti tato na vyatiriktam. na	<b>hy</b> atra bāhyakānām iva pramāṇād artha-antaram
0017209	tad iṣyate eva pratyakṣam. na eṣa doṣaḥ. na	<b>hy</b> atra rajaḥ-prabhṛtibhiḥ samprayogāt tad-viṣaya
0011813	hi pramāṇatve phalam anyan na syāt. tathā	<b>hy</b> adhigamaḥ phalam. na ca jñānād adhigamo 'rtha-
0006917	pakṣe tv a-sambhāvanīyam eva etat. viṣayasya	<b>hy</b> adhigamāya cakṣur-ādayo vyāpāryante, na tu
0010807	ity-ādinā hetvor a-siddhim āha. tathā	<b>hy</b> adhiṣṭhāna-a-bahir-vṛttitvam āśrītya sa-antara
0010009	ca mano-vijñāne sa tathā pratibhāsate. tathā	<b>hy</b> an-udaka-ādi-sva-bhāvam api bhūta-saṅghātam
0013210	an-ekam dravyam āśrayaḥ, yathā ghaṭaḥ. sa	<b>hy</b> an-ekatra samavetaḥ. atra apy ekaṃ dravyam
0008510	sa tarhy ātma-anubhavaḥ kutaḥ siddhaḥ. yadi	<b>hy</b> anubhavaḥ sidhyet, tadā ātmani paratra vā iti
0009003	iti matam. atra apy etad eva uttaram. tathā	<b>hy</b> anumānasya api saṃvṛti-sad eva ālambanam.
0007209	viṣayaḥ katham bāhye 'rthe pramāṇam syāt. na	<b>hy</b> anya-viṣayasya anyatra pramāṇyam yuktam.
0011312	anyatra phalam yuktam iti pramāṇa-phalam. na	<b>hy</b> anya-viṣayasya ity-ādir vyāptiḥ yathā ity-ādir
0008701	tena ity-ādi. tena itī doṣavattvena. tathā	<b>hy</b> anyathā avayava-prokter ity anena doṣavattvam
0003608	tena gr̥hīta-a-vismṛtena bhavitavyam. na	<b>hy</b> anyathā dr̥ṣṭānto bhavitum arhati. tataś ca
0015804	nimitta-nimitti-bhāva iṣyate parasparam. na	<b>hy</b> anyathā viṣaya-viṣayitvam sambhavati. na ca
0004815	ity ukta indriya-viṣaya eva pravartate. na	<b>hy</b> anyam upalabdhavato 'nyatra sa eva ayam iti

0003307	antaram, tadā na sva-bhāvo naśvaraḥ syāt. na	<b>hy</b> anyasya bhāve 'nyo naṣṭo nāma. tato nāsitā-sva
0015007	-saṃsarge tu grhyata eva saktu-rasaḥ. tathā	<b>hy</b> anyādṛśaḥ kevalasya lavaṇasya rasa upalabhyate,
0017413	-viśeṣo 'pi buddhi-kārya-avaseyaḥ. tathā	<b>hy</b> anyeṣāṃ api tāvad bhāvānām jaiminiyāiḥ kriyā
0004306	-sva-rūpa-saṃvarṇanena eva nirastam. na	<b>hy</b> abhidheyatā kalpanā, yato 'bhidhīyamānasya
0015507	mano 'nuvyavasāyaṃ kurute. kasmāt. asti	<b>hy</b> ayam smṛti-pratyakṣa-vyavasāya-viśeṣa iti.
0015612	ity asya arthasya pratipādanāya — asti	<b>hy</b> ayam ity-ādir grantha upanyastāḥ, na tu vṛtti-
0007003	upapannam iti manyamānasya praśnaḥ. tad-rūpo	<b>hy</b> artha-niścaya iti kāraṇam. yadā hi ity-ādy
0007105	avasiyate. tataś ca sva-saṃvedana-anurūpaṃ	<b>hy</b> arthaṃ pratipadyata iṣṭam an-iṣṭaṃ vā iti
0008402	yuktaḥ, na anyena iti niścitya āha — na	<b>hy</b> asāv ity-ādi. asya ayam arthaḥ — yatra smṛtiḥ,
0017105	yathā. tat sīdaty anyad apy atra iti. yathā	<b>hy</b> asty-arthaḥ sac-chabda indriya-artha-
0010215	vigrahaḥ. katham pratyuktaḥ ity āha — na	<b>hy</b> asti ity-ādi. indriya-buddhy-an-antaram hi
0015809	sva-bādhāya kṛtya-utthāpanam. tathā	<b>hy</b> asmākaṃ sva-saṃvedyatvena kāma-ādīnām
0004005	-kāraṇatvāc ca. ayam atra abhiprāyaḥ. lokena	<b>hy</b> asya śabdasya asminn abhidheye pratyāyana-
0007014	tatra tathā-vyavahāro na virudhyate. prakāśo	<b>hy</b> ātma-prakāśanaṃ bhavati, na pradīpa-antaram
0007208	a-yogas tv a-para-arthatvāt. grāhaka-ākāro	<b>hy</b> ātma-viśayaḥ katham bāhye 'rthe pramāṇaṃ syāt.
0011905	evaṃ ca ity-ādīnā śāstra-virodhān āha. yathā	<b>hy</b> ātmano 'gny-ādi-samanusmṛti-mataḥ pratyakṣaṃ
0006210	pravartakaṃ jñānaṃ pramāṇam abhimatam, na	<b>hy</b> ābhyām arthaṃ paricchidya pravartamāno 'rtha-
0007906	viśiṣṭaṃ na utpāditaṃ syād ity arthaḥ. yadi	<b>hy</b> ālambanena ātmīya-ākāra-anugataṃ sva-jñānaṃ
0013311	na ca evam iti ato 'py an-eka-antaḥ. dṛṣṭo	<b>hi</b> ity anena artha-āpatti-samām jātim upanyasyati.
0009214	iyam yuktir vaktum, yad āha — ta eva	<b>hi</b> ity-ādi. atha yathā ity-ādi pakṣa-antara-
0012303	etat. viśaya-bhede ko doṣa ity āha — na	<b>hi</b> ity-ādi. api ca ity-ādīnā abhyupeta-bādhām āha.
0007003	tad-rūpo hy artha-niścaya iti kāraṇam. yadā	<b>hi</b> ity-ādy asya eva vivaraṇam. hi-śabdo yasmād-
0010511	-grahaṇam. tan na syāt. kuta ity āha — na	<b>hi</b> ity-ādi. etena yad indriyeṇa nir-antaram, na
0009207	syāt tvan-matena. kuta ity āha — tathā	<b>hi</b> ity-ādi. teṣv iti nīla-ādy-ābhāseṣu vijñāneṣu.
0010212	katham a-vyabhicāra ity āha — sarvā	<b>hi</b> ity-ādi. nanu ca vyavasāya-ātmakam ity atra
0014303	-ādi-sva-bhāvā bhaviṣyanti ity āha — na	<b>hi</b> ity-ādi. pañca trayāṇām sanniveśa-viśeṣā ity
0017003	tataś ca a-siddho hetur ity āha — ye 'pi	<b>hi</b> ity-ādi. pratyakṣa-ābhāsa-viśayatvāt pratyakṣa
0010201	kutaḥ punar a-sambhava ity āha — sarvā	<b>hi</b> ity-ādi. mātra-śabdo 'yathā-artha-grahaṇa-
0017801	kuta etad ity āha — pratyakṣa-śabdo	<b>hi</b> ity-ādi. yato bhāṣya-kāra-matena pratyakṣa-
0013811	ity arthaḥ. katham ity āha — tair	<b>hi</b> ity-ādi. yathā-uktam — badhirah satsv
0009809	iti viśeṣaṇam a-yuktam ity āha — viśeṣaṇam	<b>hi</b> ity-ādi. yady a-vyapadeśya-ādi-sva-bhāvam itara
0011214	-mate darśitam iti manyate. niścaya-ātmakam	<b>hi</b> ity-ādi. yasya a-niścaya-ātmakam pramāṇam
0013502	pratyākhyātam. katham ity āha — tad api	<b>hi</b> ity-ādi. sva-ādhāraṃ guṇa-karmaṇoḥ sva-
0011109	prameyaṃ bhaviṣyati iti. ata āha — yad	<b>dhi</b> ity-ādi. sva-grahaṇam parakīyeṣu mukha-
0009306	tarhi doṣa ity āha — evaṃ tv ity-ādi. na	<b>hi</b> ity-ādīnā atra eva upapattim āha. yadi
0015901	-arthāni yatra vākye, tat tathā-uktam. tathā	<b>hi</b> ity-ādīnā andha-padatvam darśayati. indriya-
0014703	ata eva asau sāṅkhyā-nāśakaḥ. na eva	<b>hi</b> ity-ādīnā eka-indriya-prasaṅgaṃ pariharati, ye
0010209	ca. tam a-vyabhicāraṃ darśayati sarvā	<b>hi</b> ity-ādīnā. kvacic ca-śabdo na paṭhyate. tatra
0002515	-dvayaṃ prameyam iti. etad vivṛṇoti — na	<b>hi</b> ity-ādīnā. tatra sva-lakṣaṇam yad artha-kriyā-
0010106	-anusāreṇa gamyata iti kṛtvā. vyavasāyo 'pi	<b>hi</b> ity-ādīnā viśeṣaṇasya a-sambhavam āha. no
0017304	bādhakam iti. samprayogo nairantaryam. yadi	<b>hi</b> ity-ādīnā sarva-artha-samprayoga-śruter artham
0017707	a-sambhāvayan pṛcchati. sva-saṃvedyam	<b>hi</b> ity-ādīnā hetum āha. etac ca dharmiṇo 'n-eka-
0015002	— kiṃ kāraṇam iti. indriya-artha viśiṣṭo	<b>hi</b> iti kāraṇam āha. an-eka-rūpe hi iti śabdatva-
0011914	ity arthaḥ. viśaya-ālocana-mātra-arthaṃ	<b>hi</b> iti. mātra-śabdo 'dhika-vyavaccheda-arthaḥ.
0012406	atas tatra eva tad upapadyate. anyathā	<b>hi</b> iti yadi smārta-ākṛṣṭatvam viśeṣaṇasya na
0008811	pratyaya-antarād api, caturbhiś citta-caittā	<b>hi</b> iti vacanāt. tad evaṃ pratyaya-niyama-pakṣe
0015003	viśiṣṭo hi iti kāraṇam āha. an-eka-rūpe	<b>hi</b> iti śabdatva-guṇatva-sattva-ādi-rūpa-bhedena.
0007803	iti. tena dvairūpyam sādhyate. viśaye	<b>hi</b> iti. hi-śabdo 'vadhāraṇe bhinna-kramaś ca. tad
0004907	-ātmanaḥ pratyakṣād vyavahāraḥ. niścinvan	<b>hi</b> idantayā sukha-duḥkha-sādhanayoḥ prāpti-
0012711	an-eka-indriyatve hetur iti sambandhaḥ. yadi	<b>hi</b> indriya-antara-artha indriya-antareṇa na
0017106	-pratyāyanāya, tathā sadana-artha 'pi. tathā	<b>hi</b> indriya-antara-arthā api rajaḥ-prabhṛtaya
0010102	— a-vyabhicāritve ca a-vyabhicāra iti. na	<b>hi</b> indriya-artha-sannikarṣa-jaṃ jñānaṃ vyabhicāri,
0010612	-a-bhāvāt. tat katham idaṃ yuktam — na	<b>hi</b> indriya-nir-antare gandha-ādāv ity-ādi. yatra
0010514	asti ca tat tathā-vidhaṃ grahaṇam. tathā	<b>hi</b> indriya-parimāṇa-atirikta-sva-rūpā vicchinā
0009907	ca a-vyabhicāra iti. kasmād ity āha — na	<b>hi</b> indriya-buddhir ity-ādi. a-nirdeśya-sva-rūpam
0014216	ity-ādi. eka-ekasya sukha-āder grahaṇe	<b>hi</b> indriya-vṛttīnām sva-viśaya eva niveśo na syāt,
0010914	na kevalam indriyāt. adhiṣṭhāna-dvāreṇa eva	<b>hi</b> indriyād arthasya sa-antara-grahaṇam pratīyate,
0012014	hetur iṣyata iti samāno doṣaḥ. tathā	<b>hi</b> imam eva doṣam anumāne 'bhidhāsyati. yadi
0014002	-bhedāc chabda-ādi-jātayo bhidyante. tathā	<b>hy</b> uktam — śabda-sparśa-rūpa-rasa-gandhāḥ pañca

0013301	na punar bhinna ity āha — tathā	<b>hy</b> uktam ity-ādi. bhāvasya dravya-sva-bhāva-
0015608	-kārītvād ānarthakyam indriyāṇām syāt. tathā	<b>hy</b> uktam — na eka-artha-kāriṇor indriyayoḥ
0008104	ca tāny apy artha-ākāra-anukāritayā. tathā	<b>hy</b> uttara-uttarasya jñānasya eka-eka ākāro 'dhika
0012600	iti. sva-arthe bhinne 'pi ity-ādi. yadi	<b>hy</b> ekam indriyam indriya-antara-arthe 'pi
0005412	kutaḥ punaḥ sukha-ādīnām a-jñāna-rūpāṇām. te	<b>hy</b> ekasminn ātmani jñānena saha samavāyāt tena
0006901	an-eka-ākārās tu vijñaptayaḥ. tathā	<b>hy</b> ekasminn eva vastuni pratipattī-bhedena paṭu-
0011203	śāstre mana indriyatvena iti darśayati. asti	<b>hy</b> ekeṣām iti sāṅkhya-ādīnām. anya-indriya-ruṭam
0010107	a-sambhavam āha. no vikalpya iti. niścayo	<b>hy</b> evaṃ-rūpaḥ — gaur eva ayam, na aśva iti. sa
0004910	-itarābhyāṃ vyavahāro bhavati. vastu-dharmo	<b>hy</b> eṣa yad anubhavaḥ paṭīyān smṛti-bījam ādhatte
0006504	kaścid virodhaḥ, kalpanā-jñāna-vat. yathā	<b>hi</b> kalpanā-jñānasya sva-adhigama-apekṣayā
0003805	-nimittā yadṛcchā-śabdāḥ. jñāna-dharmo	<b>hi</b> kalpanā, na śabda-dharmaḥ. tato nāmnā viśiṣṭo
0006202	ādi-bhrānti-vad eva tan nivartyeta. śakyante	<b>hi</b> kalpanāḥ pratisaṅkhyāna-balena nivartayitum.
0017505	virtata ity atah sā eva ity āha —yo 'pi	<b>hi</b> kalpayed iti. tasya abhiprāyaḥ — indriya-
0013010	smṛtir iti, tasya idam a-codyam. samudāyo	<b>hi</b> kalpitaḥ. yaś ca kalpitaḥ pada-arthaḥ, sa
0008306	spaṣṭo hi bhedaḥ smṛti-nibandhanam. tathā	<b>hi</b> kasmimścid upekṣā-sthānīye viṣaye yaj jñānam
0003813	sa śabda-pravṛtti-nimittam. tathā	<b>hi</b> kāratvam daṇḍītvam iti bhāva-pratyayaḥ kriyā
0002501	a-pramāṇam ity eṣā vyavasthā na syāt. tathā	<b>hi</b> kāsāncij jñāna-vyaktīnām pravṛttau saṃvādam
0015504	tat katham anena smārtatvam jñāpyate. tathā	<b>hi</b> kim indriya-manobhyāṃ saha eva bāhyeṣv artheṣu
0001904	hetu-phala-sampadā bhagavān pramāṇam. tathā	<b>hi</b> kṛpayā artham eva upadeṣṭum icchati. niṣ-
0012317	-lopaḥ, a-bheda-upacāro 'pi na sarvatra. na	<b>hi</b> kriyā-dravya-rūpeṇa āśraya-pratītir asti.
0018104	-artham iti. tad a-yuktam uktam. tathā	<b>hi</b> kṣaṇikatvena uttara-kāle 'n-avasthānād buddher
0017608	-sator api na indriya-dhiyaḥ śaktiḥ. tathā	<b>hi</b> gandho rūpi-indriya-viṣayo dravyam ca para-
0012317	vā iti yathā-sambhavam draṣṭavyam. tathā	<b>hi</b> guṇa-vacanebhyo matub-lopaḥ, a-bheda-upacāro
0000514	-artham samuccayaḥ kariṣyate. viprakīrṇo	<b>hi</b> granthaḥ prakaraṇa-bhedena na sukham
0013610	mano 'nuvyavasāyam kuruta iti. anena	<b>hi</b> granthena indriya-vṛttir eva bāhya-viṣaya-
0008513	dur-jñānam. tat kuta ātma-anubhavaḥ. yadi	<b>hi</b> grāhya-upalambha-a-siddhāv api vastu
0008105	'dhika upalabhyate. ghaṭa-jñāna-jñānena	<b>hi</b> ghaṭa-ākāram jñānam ālambamānaḥ saha ghaṭa-
0002801	artha-kriyā-arthī tatra eva pravarteta. na	<b>hi</b> ghaṭam paricchidya ghaṭa-avasāye 'vasthitas
0004001	eva nyāyayā, tad-a-sādharmaṇa-hetuvāt. evaṃ	<b>hi</b> cakṣur-ādi-vijñānam eva pratipādayitum śakyate,
0012210	tad uktam — viṣaya-ālocana-mātra-artham	<b>hi</b> catuṣṭaya-sannikarṣa-jam iti. pramāṇa-siddham
0007602	ākāra-jñāna-janana-vāsanā-viśeṣa-anugata eva	<b>hi</b> citta-santāno dhūma-ābhāsām dhiyam utpādayati,
0000906	-dhitaiṣiṇa ity anena darśitā. tad-yogād	<b>dhi</b> jagad-dhitaiṣī bhavati. abhyāsac ca sātmi-
0016409	janma-viśiṣṭā buddhiḥ pratyakṣam. buddhir	<b>hi</b> janmanā eva viṣayam prakāśayati. na tu janma-
0003713	jāty-ādīnām tu tad-viparyayāt. parikalpitā	<b>hi</b> jāty-ādayo na tattvataḥ santi. nāma-jāty-
0005503	anyathā tasya te vedyā eva na syuḥ. na	<b>hi</b> jñāna-sattā eva arthānām saṃvedanā yuktā,
0007205	na vyavasthāpyata ity āha — tadā	<b>hi</b> jñāna-sva-saṃvedyam api ity-ādi. jñānasya sva-
0009910	evam apy a-sambhavaḥ syāt. sarvam eva	<b>hi</b> jñānam sāmānya-rūpeṇa vyapadiśyate. tad anena
0006909	sva-rūpam eva asya jñānasya ābhāsaḥ, yad eva	<b>hi</b> jñānasya jñāna-rūpatvam, tena eva svena rūpeṇa
0017910	syāt. phalam anyan na labhyata iti. adhigamo	<b>hi</b> jñānasya phalam. sa cet pramāṇam, phala-antara
0009405	artha-rūpa-viviktam ity-ādi. sarvasya	<b>hi</b> jñānasya viṣayeṇa vyapadeśo dṛṣyate rūpa-
0008206	ity an-avasthā syāt. na etad asti. yasya	<b>hi</b> jñānasya sannikṛṣṭo viṣayaḥ, tatra sandeho
0002809	sā eva artha-saṃvittiḥ. artha-pratibhāse	<b>hi</b> jñāne 'nubhūte 'rtho 'dhigata iti manyate. ata
0007807	jñānena ālambyata ity eṣa hetur uktaḥ. yatra	<b>hi</b> jñāne yad vastu yena ākāreṇa pratibhāsate, tat
0008407	ity-ādīnā siddha-sādhyatām pariharati. yena	<b>hi</b> jñānena jñānam anubhūyate, tatra apy uttara-
0012217	tad-viṣayam eva. na etad asti. jñānasya	<b>hi</b> jñeyam viṣayatvena abhimatam, na samavāyi-
0006601	upacaryate, vyavahriyata ity arthaḥ. tathā	<b>hi</b> taj jñānam viṣaya-ākāratām dadhānam nir-
0007513	āvīr-bhavati, paścād anala-pratibhāsi. na	<b>hi</b> tat prāg dhūma-pratibhāsino jñānāt saṃvedyate.
0015405	vṛtti-saṃvedanam pramāṇam iṣyate. smārtam	<b>hi</b> tat. yathā kāma-krodha-dveṣa-bhaya-ādayaḥ
0006304	kvacit prāmānyam eva nyāyayam. tathā	<b>hi</b> tataḥ pravartamāno 'sati pratibandhe niyamena
0007505	-saṃvedanasya bhrāntatvam udbhāvitam. na	<b>hi</b> tattvataḥ kasyacid dharmasya an-eka-ākāra-
0000412	eva vyutpattir bhavati, na itarasya. tathā	<b>hi</b> tatra eva mukha-mātram idam sad-artha-nīter
0000408	vigata-prasṛta-pramāṇa-vyutpattikam. tathā	<b>hi</b> tatra pratyakṣam kalpanā-apoḍham ity asya
0008709	-sattvena ākāraṇatvāt. rūpa-ādibhya eva	<b>hi</b> tathā-sanniviṣṭebhyas tad bhavati. anumāna-
0007216	niścīyate śubha-a-śubha-ādi-rūpa-ādīḥ. yadi	<b>hi</b> tad-ākāram utpannam syāt, tadā tadṛśasya
0008708	saṃvṛti-jñānam apy anena apāstam. tathā	<b>hi</b> tad ghaṭa-ādibhir vyapadiśyate, ghaṭa-jñānam
0008911	dhūma-jñāna-sambandha-smṛtibhyām api	<b>hi</b> tad bhavati, na agnita eva iti. anena hi dhūma
0009004	— dhūma-jñāna-sambandha-smṛtibhyām api	<b>hi</b> tad bhavati, na agnita eva iti. tasmāt sthita
0008711	dhūma-jñāna-sambandha-smṛtibhyām api	<b>hi</b> tad bhavati, na agnita eva. tato bhavaty eva,
0011007	tato 'yam a-doṣaḥ. a-pihita-adhiṣṭhānam eva	<b>hi</b> tad viṣaya-grahaṇa-samartham, na anyathā iti.

0007711	-ākāraṃ jñānaṃ iti. tad eva viśeṣaḥ. tathā	<b>hi</b> tad viśaya-jñānād adhikena viśaya-ākāreṇa
0002606	a-bhāvas tarhi sāmānyam mā bhūt. na	<b>hi</b> tad-viśayatvena adhyavasīyata iti cet, na,
0015702	idaṃ para-abhiprāyeṇa uktaṃ — smārtaṃ	<b>hi</b> tad vṛtti-saṃvedanaṃ iti. parasya gaty-antara-
0015803	indriya-vyavasāyasya. paraspara-saṃvedane	<b>hi</b> taylor apekṣayā viśayitvaṃ ca bhavati
0011012	tad-a-vyatirikatvāc caṣur api. na	<b>hi</b> tasya avayavāḥ santi, yato bhāgena adhiṣṭhāne
0017411	buddhi-janma-a-hetutvaṃ sambhavati. kāryeṇa	<b>hi</b> tasya astitvaṃ anumīyate. tad-a-bhāve kutas
0007011	ātmanā eva ātmānam anubhavati jñānaṃ. na	<b>hi</b> tasya eva karma-kartṛ-karaṇa-bhāvo yujyata iti
0006012	udaka-ādi-jñānaṃ pratyakṣam eva iti. tathā	<b>hi</b> tasya eva mṛga-tṛṣṇā-ādau toya-ādi-jñānasya
0016308	pariṇatiḥ syāt. paura-a-sukya-nivṛttaye	<b>hi</b> tasyāḥ pariṇāma iṣyate. anyathā prāpta-
0005811	— tad-rūpa-kalpanā-pravṛttatvād iti. tad	<b>dhi</b> tān saṃvṛti-sato 'rtha-antaratvena kalpayad
0004810	eka-viśayatvaṃ na caṣur-vijñāna-ādīnām. na	<b>hi</b> tāni parasparam arthasya kañcana-ākāraṃ
0001410	tena arthena bhagavatas tāyitvaṃ. ayam eva	<b>hi</b> tāyateḥ paraḥ pālana-artho yad uta saṃsāra-
0010001	-sva-rūpasya vyapadeṣṭum a-śakyatvāt. so 'pi	<b>hi</b> tāvad viśayaḥ sva-rūpeṇa vyapadeṣṭum a-śakyah.
0009301	-ādi-rūpeṇa. teṣāṃ iti dravya-ādīnām. na	<b>hi</b> te nīla-ādi-parama-aṅu-vat tattvataḥ santi.
0014905	-hāniḥ. atha vā jāti-bhedāt sukha-ādīnām. na	<b>hi</b> te bhinnāḥ samprayoge 'py eka-sva-bhāvatayā
0004503	karmany eva. paraspara-upasarpaṇa-pratyayair	<b>hi</b> te sañcitāḥ saṃhatī-kṛtāḥ. tais tathā-vidhair
0012213	tulya-utpattir ity etad yujyate. na	<b>hi</b> tena eva tasya tulya-utpattir iti yuktam
0017204	etāvata eva samprayogasya api labdhatvāt. na	<b>hi</b> tena vinā evaṃ-vidham sadana-ādi tvaṅ-matyā
0004607	-deśa-avasthitānām sakṛd grahaṇam iti. na	<b>hi</b> tair a-samyuktatvād vijātyatvāc ca dravya-
0013915	grhyate. tena na kaścid doṣa ity āha na	<b>hi</b> traiguṇya-vyatirekeṇa ity-ādi. katham na asti
0014001	-ātmikā jātiḥ. traiguṇya-a-bhede 'pi	<b>hi</b> traiguṇya-saṃsthāna-mātra-bhedāc chabda-ādi-
0014018	samāna-deśatvaṃ syāt. tac ca a-yuktam. na	<b>hi</b> dīrgha-hrasva-ādi-saṃsthānam eka-deśam dṛṣṭam
0015907	ca smaryamānatvāt. tac ca a-yuktam. na	<b>hi</b> devadatta-anubhūtaṃ yajñadattaḥ smarati. sva-
0001412	mārgasya ca su-pratividdhatvāt. rāga-ādayo	<b>hi</b> doṣā mithyā-abhidhāna-hetavaḥ. prayojanaṃ vā
0000505	-bhāja iti, teṣāṃ tad a-yuktam. sthavīyāṃso	<b>hi</b> doṣās fīrthya-tarkāṇāṃ te tathā-vidhaiḥ sukham
0012806	indriya-buddhinām iti sambandhanīyam. na	<b>hi</b> dravya-sañkhyā-ādi-karmasv iti. ādi-grahaṇād
0010715	aupacārikatvaṃ eva a-yuktam. yādṛśo	<b>hi</b> dravye mahad dravyam alpaṃ vā iti pratyayaḥ,
0002007	sphuṭam eva gamyata iti na vibhaktaḥ. mukham	<b>hi</b> dvāraṃ diṅ-mātra-darśanaṃ sañkṣiptam. na ca
0017509	eva a-sādhāraṇam kāraṇam iti darśitam. tathā	<b>hi</b> dvi-ṣṭhatvāt tasya yathā indriya-antaram na
0002408	siddha-sādhanaṃ eva. na eṣa doṣaḥ. atra	<b>hi</b> dve vākye. pratyakṣam anumānaṃ ca ity eka-
0008912	api hi tad bhavati, na agnita eva iti. anena	<b>hi</b> dhūma-jñāna-sambandha-smṛtibhyām api-śabdād
0003314	evam anumānaṃ api na pramāṇam syāt. tathā	<b>hi</b> na a-siddhe dharmiṇi dharmāḥ śakyāḥ sādhayitum,
0001101	darśanaṃ eva prabhavaṃ evaṃ vyavasitavān. na	<b>hi</b> na aham na mama iti paśyataḥ parigraham
0014913	śabda-grahaṇa-nir-apekṣā iti. śabdo	<b>hi</b> na eka-guṇa-ātmakaḥ, kiṃ tarhi tri-guṇa-
0006604	-ākāratā pramāṇam iti. yuktam ca etat. tathā	<b>hi</b> na kriyā-sādhanaṃ ity eva sarvasyāḥ kriyāyāḥ
0002907	-viśayaṃ grahaṇam pramāṇa-antaram. tathā	<b>hi</b> na tat pratyakṣam, sāmānyasya api grahaṇāt, na
0001808	jñānena bāhya-vīta-rāgebhyo 'dhikaḥ. tathā	<b>hi</b> na teṣāṃ pramāṇa-saṃvādi-heya-upādeya-viśayaṃ
0010406	ity āha — tasya ca ity-ādi. lakṣaṇam	<b>hi</b> nāma, yad artha-antara-vyāvṛttena rūpeṇa
0018008	pratyakṣatvaṃ, artha-vyabhicārāt. tathā	<b>hi</b> nityatvād artha-a-bhāve 'pi so 'sti. yad artha
0004404	tadā asau vikalpikā syāt. sāmānyā-buddhir	<b>hi</b> niyataṃ vikalpena anubadhyate. na hi sāmānyam
0016111	tad-a-bhāvāc ca pramāṇasya apy a-bhāvaḥ. na	<b>hi</b> niṣ-phalaṃ pramāṇam yuktam ity eke. caṣur-
0002903	rūpam ity evam-ādi grahaṇam na syāt. tathā	<b>hi</b> nīla-ādi sva-lakṣaṇam, a-nityatā sāmānyam.
0005003	-apodham ity anena eva saṅgrhītāḥ. tathā	<b>hi</b> nyāya-mukhena eṣāṃ pṛthag-lakṣaṇam praṇītam.
0009402	kasmān na syād ity āha — cita-ālambaṃ	<b>hi</b> pañcakam iti. samūha-ābhāsam ity arthaḥ.
0001903	uktaṃ etat. tato 'pi dayā anumīyate. dayāvān	<b>hi</b> para-arthe prayujyate, na anyāḥ. tad evaṃ-
0009505	arthaṃ punar ucyate. asti prayojanaṃ. pūrvam	<b>hi</b> parama-aṅūnām parama-aṅu-rūpam eva sarva-
0006205	apy aindriyam eva. uktaṃ ca ācāryeṇa te 'pi	<b>hi</b> parama-arthato 'nyathā vidyamānā dvi-candra-
0009203	-satām eva sa parama-aṅūnām ākāraḥ. ta eva	<b>hi</b> paraspara-anugrhitās tathā pratibhāsanta ity
0008212	paraspara-vivekena smṛteḥ sādhyate. yathā	<b>hi</b> paraspara-vilakṣaṇeṣu rūpa-ādiṣv anubhūteṣv
0014017	ca ity-ādi. vīṇā-panava-ādi-śabda-jātīnām	<b>hi</b> parasparato bhinnānām śabda-jāty-an-atikrameṇa
0004402	sañcitāḥ sañcītaṃ sañcīyāḥ samudāya iti	<b>hi</b> paryāyāḥ. sa ca sañcīyo na ekasya eva parama-
0004207	kāle pratisandhīyamānatvād alāta-vat. alātam	<b>hi</b> pūrva-pūrva-deśam hitvā antara-antara-deśa-
0005809	ity āha — artha-antara-adhyāropād iti. tad	<b>dhi</b> prajñapti-vastuṣu rūpa-ādiṣv artha-antara-
0002403	vacanaṃ, taylor dvitvasya siddhatvāt. na	<b>hi</b> pratyakṣa-anumānāyor dvitvaṃ prati kasyacid
0000202	iti bhagavān pramāṇam iva pramāṇam. yathā	<b>hi</b> pratyakṣa-ādi-pramāṇam puruṣa-artha-upayogino
0017812	-śabda-abhidhānaṃ prati iti gamyate. tathā	<b>hi</b> pratyakṣa-śabda-abhidheyatā pratipādyatvena
0006009	yena tan-nivṛttaye yatnaḥ kriyate. te	<b>hi</b> pratyakṣasya saṃvṛttinī. tasmāt sūkṣmam utpāda
0004909	na eṣa doṣaḥ. artha-ālocana-mātre 'pi	<b>hi</b> pratyakṣe 'nubhava-āhita-sāmarthya-bhāvi-
0002204	pramāṇatvena adhyavasitā ity arthaḥ. tathā	<b>hi</b> pramāṇa-ābhāseṇa pravṛttāḥ kecid

0003012	prameya-antara-sambhavāt. prameya-dvivena	<b>hi</b> pramāṇa-dvītvam uktam. yadā tu prameya-antarām
0007307	ity amum arthaṃ sūcayitum evam uktam. evam	<b>hi</b> pramāṇa-phalayoḥ viśaya-bhedo na bhavati,
0011813	tu tasya anugrahakāḥ. kecit tv iti. jñānasya	<b>hi</b> pramāṇatve phalam anyan na syāt. tathā hy
0002117	paraspara-viruddha-lakṣaṇa-praṇayanāt. yadi	<b>hi</b> pramāṇam idam iti nīścaya-lakṣaṇā siddhiḥ
0010313	sādhye sādhyā-vyabhicāro na syāt. na	<b>hi</b> prayatna-anantarīyake tan na asti, yato
0002311	pramāṇa-śva-rūpatā eva hīyate. tathā	<b>hi</b> phalasya tāvad artha-adhigama-rūpatvam
0015509	bāhya-artha-pravṛttāv ayam upapadyate. yadi	<b>hi</b> bāhye 'rthe manaḥ pravartate na indriya-
0017311	samprayoga-grahaṇam ca vyartham. avaśyam	<b>hi</b> buddhi-janmani karaṇānām vyāpāreṇa bhāvyaṃ. na
0001508	-bhūtāya ity etad eva stuti-padam. anena	<b>hi</b> bhagavato jñāna-lakṣaṇam prāmānyam a-sādhāraṇo
0016708	ca pratyakṣatvam a-viruddham eva. yathā	<b>hi</b> bhavadbhiḥ codanā-janitāyā buddher an-āgata-
0003815	bhavati. tathā ca āhur — yasya guṇasya	<b>hi</b> bhāvād dravye śabda-niveśaḥ, tad-abhidhāne tva
0016606	-viśayam eva. kathaṃ kṛtvā. pratyutpanno	<b>hi</b> bhāvo 'tītānām hetu-pratyayānām sāksāt
0012508	grahaṇa-bhedo 'py ākṣipta eva. avaśyam	<b>hi</b> bhinna-indriya-grāhyatve grahaṇa-bhedena
0008306	smṛtir bhaviṣyati iti. a-sad etat. spaṣṭo	<b>hi</b> bhedaḥ smṛti-nibandhanam. tathā hi kasmimścid
0005115	-grahaṇam syāt. indriya-jñāna-nirapekṣam	<b>hi</b> mano-vijñānam yadi bāhye 'rthe pravartate, tadā
0009012	vaktavya iti. avaśyam ca etad vijñeyam. ye	<b>hi</b> manyante — vāda-vidhi-dūṣaṇa-para eva ayam
0013108	iti yāvat. a-bhedena sarvatra iti. tad	<b>dhi</b> mānasam sāmānya-ākāra-anuraktam jñānam santam
0004709	tasya jñānayo rūpa-bhedād iti manyate. tathā	<b>hi</b> yac ca śabdaṃ jñānam yac ca aindriyam anayor
0003801	vyāpṛtā tatra ca yogya-pratibhāsā sā api. yo	<b>hi</b> yatra yogyaḥ, sa tad a-kurvāno 'pi tena
0007017	'pi yathā-saṃvedanam eva artho 'vasīyate. na	<b>hi</b> yathā-artham anubhava iti prāg eva uktam. atha
0016303	ca etad evam vijñeyam. artha-antara-kalpane	<b>hi</b> yathā-ukta-doṣa-prasaṅgaḥ syāt. tataś ca na
0015203	mano-vṛtti-saṃvedikāḥ śāstreṇa uktāḥ. tathā	<b>hi</b> yathā ca indriya-vyavasāye mano 'nuvyavasāyam
0007214	-sādhanayā sva-saṃvidā iti veditavyam. tathā	<b>hi</b> yathā yathā-artha-ākāro jñāne sannivīśate
0012202	na bhavati. saha-kāri-vaikalyāt. anubhavo	<b>hi</b> yathā-vikalpa-abhyāsam nīścayān janayati,
0007916	-ākāram ca sva-jñānena upalabhyate. tathā	<b>hi</b> yathā viśaya-jñāna-jñānam viśaya-anubhava-
0004710	bhinnāḥ pratibhāsaḥ, spaṣṭa-a-spaṣṭatvāt. na	<b>hi</b> yathā vyāpṛta-indriyasya artha-rūpam indriya-
0003115	eva ākāra anumāna-vikalpe pratibhāsante. sa	<b>hi</b> yathā-sthita-vastu-pratyāyaka-līnga-āśrayeṇa
0006814	nīścīyata iti tad eva phalaṃ yuktam. na	<b>hi</b> yathā-śva-bhāvam anubhavo 'rthasya, yato yathā
0008503	-sañcāraḥ syād iti. a-yuktam etat. tathā	<b>hi</b> yady antyaṃ jñānam na anubhūyeta, tataḥ
0009208	api iti nīla-ādi-parama-aṇu-samudāye. sa	<b>hi</b> yady api prajñapti-san, tathā api nīla-pīta-ādi
0017610	sāmarthyam abhyupeyate. surabhi dravyam iti	<b>hi</b> yadi cakṣur-vijñānam etat, na gandha-viśayam.
0001604	tat-prāmānyam eva na syāt. tathā-vidham	<b>hi</b> yadi tasya kāryam bhavati, evam tad-yogād
0006412	bhavati. kaḥ punar asau. viśaṃvādaḥ, sa	<b>hi</b> yadi bhavaty a-jñāna eva bhavati, na jñāne,
0010202	a-sambhavam darśayati. a-yathā-arthatvam	<b>hi</b> yan nivartayitum iṣyate, tad indriya-jñāne na
0009409	śakyam ākhyātum ity ayam abhiprāyaḥ. tathā	<b>hi</b> yasya arthasya yaj jñānam vyapadiśyate, yadi
0012910	tu vyākhyāne na asty ayam doṣaḥ. yatra	<b>hi</b> yasya hetur na asti, na tat tatra bhavati iti
0010802	tulya-pratyaya-paricchedyatvam. na	<b>hi</b> yādṛṣena pratyayena mukhyo gauḥ paricchidyate,
0001304	yukti-dṛṣṭena gamanāt praśastam gataḥ. loke	<b>hi</b> yo yukti-pūrvakam pravartate, sa praśasyate. a
0011602	tad yathā ity-ādi-dṛṣṭāntaḥ. yoginām	<b>hi</b> yoga-niṣpattāv ātmānam paśyatām sa grāhyaś ca
0017206	prasaṅgaḥ. kiṃ punar atra an-iṣṭam. yadi	<b>hi</b> rajaḥ-prabhṛtibhiḥ cakṣur-ādi-indriya-
0008706	yathā śuktikāyām rajata-jñānam. tad	<b>dhi</b> rajatena vyapadiśyate rajata-jñānam iti. na
0005311	-śva-bhāvatvam. anubhava-śva-bhāvatvād eva	<b>hi</b> rāga-ādayo 'nubhava-ātmatayā prakāśamānā
0012803	-niyama-nirāsa-param, yad āha — evam	<b>hi</b> rūpa-ādayo 'n-eka-indriya-grāhyāḥ prāpnuvanti
0018001	ca a-yuktam tāsām phalatvam. pratyakṣam	<b>hi</b> rūpa-ādi-śva-lakṣaṇa-viśayam, tās tu hāna-ādi-
0014008	eṣa doṣaḥ. para-abhiprāyeṇa evam uktam. paro	<b>hi</b> rūpi-indriya-vijñāna-anvayena mano-vijñānena
0001401	gatā ity atas te na praśastam gatāḥ. tathā	<b>hi</b> loke yo duḥkham āśrayaty a-yukti-pūrvakam ca
0004011	vyapadeśe 'sti, na sādhanānena. tathā	<b>hi</b> loko 'sādhanānena eva vyapadiśati, yad
0005507	siddham sukha-ādi jñāna-rūpam. bodha-rūpam	<b>hi</b> vastu sāta-ādi-rūpam teṣām api siddham. tatra
0002709	śva-rūpa-para-rūpābhyām adhigateḥ. tasya eva	<b>hi</b> vastunaḥ pratyakṣeṇa śva-rūpa-adhigamāt, ekaṃ
0003112	na śva-lakṣaṇasya, tatra a-vṛtṭeḥ. ye	<b>hi</b> vastuni na vartante, na te vastu-dharmāḥ. tad
0000104	gaṇaḥ    param anugṛhṇan prāptaiḥ parato 'pi	<b>hi</b> vastubhiḥ satām ślāghyaḥ   labdhair anyā-
0002807	rūpābhyām adhigateḥ prameya-dvayam uktam. na	<b>hi</b> vijñāna-vad arthasya svataḥ saṃvittīḥ. yad eva
0001909	sampadi satyām tasyāḥ kaścana-upayogaḥ. yadi	<b>hi</b> vinā api hetu-sampadā sā phala-sampat syāt,
0001608	an-ukta-siddhā eva iti na uktā. tayā	<b>hi</b> vinā na eva hitam upadeṣṭum utsaheta iti sā
0016906	viśiṣṭo 'kṣasya kathyatām iti. indriyasya	<b>hi</b> viśiṣṭa eva viśayaḥ pratiyogī, yathā cakṣuṣo
0003416	-upapradarśana-arthatvād a-doṣaḥ. sāṅkhyena	<b>hi</b> viśeṣa-dṛṣṭa-anumānasya lakṣaṇam uktam —
0013201	-guṇatvayogḥ sārvendriyatvam sidhyati. ye	<b>hi</b> viśeṣaṇa-viśeṣya-bhūtāḥ, te tulya-indriya-
0017302	-darṣṭāntikayor vaiśamyāt. rūḍhi-balena	<b>hi</b> viśeṣam āśritya vyutpattiḥ kriyate. na ca sac-
0007712	viśiṣyate. para-abhiprāyeṇa evam uktam. paro	<b>hi</b> viśaya-jñānasya anubhava-ākāram kevalam icchati.



0014813	vartamāna-sāmīpya-vaj jñāna-ākāra-vaśena	<b>hi</b> viṣaya-sva-bhāvo 'vadhāryate. yadi punar
0004002	tat punaḥ sādharma-kāraṇatvāt. tathā	<b>hi</b> viṣayā mano-vijñāna-anya-santāna-vijñāna-
0015703	iti. parasya gaty-antara-a-bhāvāt. tathā	<b>hi</b> vṛtty-upalambhas tāvan niyatam abhyupeyaḥ,
0010315	syād vyabhicārah. na eṣa doṣaḥ. an-ekadhā	<b>hi</b> vyabhicāra-śabdasya arthaḥ. kvacid anyathā-
0002604	prameya-antaratvaṃ syāt. na eṣa doṣaḥ. yatra	<b>hi</b> vyavahartṛṇām viṣayatva-adhyavasāyas tatra
0004902	sā apy a-kalpanā eva. tattva-vicāra-vyāpṛtā	<b>hi</b> vyākhyātārah khalv evaṃ viṣaya-vivekaṃ
0004807	bhinna-arthāni iti vo niścayaḥ. tatra api	<b>hi</b> śakyate vaktum — eka eva teṣāṃ viṣayaḥ,
0016509	antare 'py eṣa doṣa iti sūcana-artham. tathā	<b>hi</b> śabareṇa satī samprayoge, na a-satī iti
0013817	anantyād an-antam indriyaṃ syāt. yathā	<b>hi</b> śabda-ādi-jāti-bhedo guṇa-utkarṣa-apakarśād
0015014	-bhāvena api bhedaḥ. na etad asti. trikāṇām	<b>hi</b> śabda-ādi-bhāvena bhedaḥ, na tu sukha-ādīnām
0013815	-śabdaḥ sva-bhāva-bheda-vyavacchedāya. na	<b>hi</b> śabda-ādīnām sattva-ādi-guṇa-sva-bhāvānām sva-
0014509	tad eva indriya-anantyaṃ prasajyate. na eva	<b>hi</b> śabda-lakṣaṇebhya iti. pūrveṣāṃ kāpilānām eka-
0003904	-ādi-śabdā api. icchā-mātra-āyatta-vṛttayo	<b>hi</b> śabdās te puruṣair icchayā yatra yatra yathā-
0007803	tena dvairūpyaṃ sādhyate. viṣaye hi iti.	<b>hi</b> -śabdo 'vadhāraṇe bhinna-kramaś ca. tad artha-
0007003	kāraṇam. yadā hi ity-ādy asya eva vivaraṇam.	<b>hi</b> -śabdo yasmād-arthe. yasmād yadā sa-viṣayaṃ
0002505	-praṇayanam na syāt. para-avabodha-artham	<b>hi</b> śāstraṃ kriyate. sa ca para-avabodho na
0000515	śakyate. ekata ity ādya-āditvāt tasiḥ. tathā	<b>hi</b> śiṣṭa-prayogaḥ caraka-saṃhitāyām — yāni iha
0009702	guṇatva-karmatvayoḥ. śabde tu samavāyāt. sa	<b>hi</b> śravaṇa-śaṣkūlī-paricchinnā-dharma-a-dharma-
0003316	cet, na, a-niścayāt. sadṛśa-apara-utpattiyā	<b>hi</b> sa eva ayam iti bhrāntasya na tatra pratyakṣam
0007714	-ākārasya siddhatvāt sa na sādhyate. na	<b>hi</b> sa kaścid vādī, yo jñānasya jñāna-rūpaṃ na
0007107	iti. ata āśānkā-nivāraṇa-artham — yadā	<b>hi</b> sa-viṣayaṃ jñānam artha ity uktam. artha-
0007102	vā ity etāvad eva kiṃ na uktam. kiṃ yadā	<b>hi</b> sa-viṣayaṃ jñānam arthaḥ, tadā ity anena. asti
0014202	saṃsthāna-antara-a-bhāvād iti. śabda-ādayo	<b>hi</b> saṃsthāna-ātmikā jātayaḥ. na ca tatra aparā-
0014804	-an-atikrameṇa iti. śabda-parama-aṇava eva	<b>hi</b> saṃhatāḥ śrotra-indriya-grāhyaḥ śabdo bhavati.
0012906	ity-ādīnā eva nirākṛtam. yukty-anuvidhāyitve	<b>hi</b> satī tathā-vyākhyānaṃ śobheta. yukti-virodhe
0001013	karmaṇo 'pi tṛṣṇā eva pradhānam. tathā	<b>hi</b> sad api karma yāvad a-vidyā-pāṃsv-avacchāditaṃ
0012600	-arthatvena eva ity-ādi. rūpa-sparśayor	<b>hi</b> sann api bhedo yāvad bhinnena indriyeṇa na
0017410	-artham tat kartavyam iti. a-sad etat. na	<b>hi</b> sannikarṣasya buddhi-janma-a-hetutvaṃ
0011815	icchanti. a-sādharma-kāraṇatvād iti. itare	<b>hi</b> sannikarṣāḥ smṛty-ādi-jñāna-sādharmaṇāḥ. indriya
0012013	-vādino 'py udbhāvita eva bhavati. tathā	<b>hi</b> sannikarṣo 'rtha-grahaṇa-hetur ity eṣa doṣa
0005402	tu tasya a-śakya-samayatvāt. viṣayī-kṛte	<b>hi</b> samayaḥ śakyate kartum. na ca an-utpannam rāga
0004101	eva ātmānaṃ paricchindat utpadyate. tathā	<b>hi</b> sarva-viṣayebhyo vikalpān apanīya
0009908	-buddhir ity-ādi. a-nirdeśya-sva-rūpam eva	<b>hi</b> sarvaṃ jñānam. na eva a-nirdeśyatve vyabhicāro
0016017	syāt. indriya-vṛttau pradīpa-prabhāyām iva	<b>hi</b> saha-kāritvena avasthitāyām mana eva bāhye
0015711	-prasiddhaye hetor a-siddhatvam iṣyate. evaṃ	<b>hi</b> sahabhūbhyām indriya-mano-vyavasāyābhyām
0005404	saṃvittir abhilāpaṃ na yojayati. tathā	<b>hi</b> sā abhilāpaṃ ādāya tatra yojayet. abhilāpa-
0010216	hy asti ity-ādi. indriya-buddhy-an-antaram	<b>hi</b> sāmānya-ākāreṇa artho buddhau sanniviśate.
0004405	buddhir hi niyatam vikalpena anubadhyate. na	<b>hi</b> sāmānyam vastu-sat siddha-anta iṣyate. tasmāt
0009901	— anumāna-viṣayatvād ity-ādi. vyapadeśyam	<b>hi</b> sāmānyam, na sva-lakṣaṇam, tasya pūrvam a-
0015514	pratyakṣa-vyavasāya-viśeṣa upapadyate. tathā	<b>hi</b> sāmprate kāle bāhyeṣv artheṣv indriya-
0007808	eva tena ālambyata ity etad yuktam. tathā	<b>hi</b> sāsna-ādy-ākāreṇa gauḥ sva-jñāne
0007704	api sidhyati ity abhiprāyāt. dvairūpye	<b>hi</b> siddhe viṣaya-sārūpyam ātma-bhūtam jñānasya
0001302	punar duḥkhasya a-punar-āśrayatvena. loke	<b>hi</b> sukhaṃ tad-anubandhi ca praśastam ity ucyate.
0010415	a-vyabhicāri vyavasāya-ātmakam ity anena	<b>hi</b> sūtra-eka-deśena mānasam lakṣyate. indriya-
0015411	ca hetumaṇ-ṇij iha veditavyaḥ. indriyam	<b>hi</b> smarāna-anukūlam manasa upakāram kurvāt tat
0015701	smārtam jñānam abhīṣtam. anubhūta-pūrvam	<b>hi</b> smaryate. vṛtti-saṃvedanam ca idam a-pūrva eva
0003701	drṣṭatvena abhimato na smṛter bhidyate. idam	<b>hi</b> smṛteḥ sva-rūpaṃ yad uta a-bhraṣṭa-darśana-
0016502	apārthikā syāt. na eṣa doṣaḥ. niyamasya eva	<b>hi</b> sva-rūpam eva-śabdena dyotyate. vākya-bhedaṃ
0009304	saṃvṛti-sad-ālambanatvam apy a-siddham. na	<b>hi</b> sva-rūpeṇa parama-añūnām ālambanatva indriya-
0006916	bhaviṣyati. kiṃ kāraṇam iti kayā yuktyā. na	<b>hi</b> sva-saṃvittih sambhavati ity eva phalatvena
0005410	atra kecid āhur āśraya-a-siddhiḥ. tathā	<b>hi</b> sva-saṃvittir nir-vikalpakatvaṃ sādhyam. sā ca
0007305	tena mīyata ity uktam. asti prayojanam. sā	<b>hi</b> sva-saṃvid, artha-saṃvido yat kāryam artha-
0004016	yuktyā ity abhiprāyaḥ. pratyātma-vedyo	<b>hi</b> sva-saṃvedanena jñāna-antareṇa vā sarveṣāṃ
0003915	āha — a-sādharma-hetutvād iti. akṣāṇi	<b>hi</b> sva-santati-patītasya api mano-vijñānasya
0002706	ācāryeṇa viṣaya-dvaividhyam uktam — na	<b>hi</b> sva-sāmānya-lakṣaṇābhyām anyat prameyam asti
0003308	-āpattir bhāvasya iti cet, a-yuktam etat. na	<b>hi</b> svayam a-cala-sva-bhāvasya anyena sva-bhāva-
0007604	bhaviṣyantīm pratipattur gamayati. atra	<b>hi</b> hetu-dharma-anumānena rasa-āde rūpa-ādi-vad
0001608	-siddhā eva iti na uktā. tayā hi vinā na eva	<b>hitam</b> upadeṣṭum utsaheta iti sā api tasya para-
0000105	l labdhair anya-matair api tat kartum para-	<b>hitam</b> yuktam    tad atīva viprakīrṇāny ācāryāṇām

0000215	api ity a-doṣaḥ. jagad-dhitaṣiṇa iti. jagad-	<b>dhitam</b> heya-upādeyayoḥ sābhyaupāyayor ātyantike
0000906	-abhyāsena sātmi-bhūtā karuṇā. śloke jagad-	<b>dhitaṣiṇa</b> ity anena darśitā. tad-yogād dhi jagad
0000215	bhavati. tathā iha api ity a-doṣaḥ. jagad-	<b>dhitaṣiṇa</b> iti. jagad-dhitam heya-upādeyayoḥ
0001710	-sādhanatvāt tāyaḥ. etāvad eva ca para-	<b>hitaṣiṇā</b> kāryam. yad uta heya-upādeya-tattvasya
0000904	sampad iti. āśayaṃ darśayati — āśayo jagad-	<b>dhitaṣitā</b> iti. sā punaḥ sakala-jagad-ātyantika-
0000007	ity anena darśitā. tad-yogād dhi jagad-	<b>dhitaṣi</b> bhavati. abhyāsac ca sātmi-bhāvas tasyāḥ
0004207	alāta-vat. alātam hi pūrva-pūrva-deśam	<b>hitvā</b> antara-antara-deśa-varti na sakala-cakra-
0001009	-neyasya abhirati-pūrvakaś ca garbha-ādi-	<b>hīna</b> -sthāna-parigrahaḥ prāṇina iti kāryam. sā eva
0001007	yo 'n-anya-sattva-neyasya abhirati-pūrvako	<b>hīna</b> -sthāna-parigrahaḥ, sa ātma-snehavato duḥkha-
0003603	iti. na iyatā viśeṣa-samāśrayeṇa samānatā	<b>hīyate</b> . tathā hy a-guru-dhūma-ādinā taj-jananaṃ
0002311	tadā pramāṇasya pramāṇa-sva-rūpatā eva	<b>hīyate</b> . tathā hi phalasya tāvad artha-adhigama-
0014210	abhyupagame jāti-mātra-grāhikā ity api pakṣo	<b>hīyate</b> , yato mātra-śabdena sukha-ādi
0014408	iti vyāpaka-viruddhau. tataś ca abhyupetaṃ	<b>hīyate</b> . vikalpa-artho vā-śabda iti kārya-kṛṇ na
0009312	ca samudāya-avasthā eva paraspara-anugrhitā	<b>hetavo</b> jñānasya. tato yasya tad vyapadīśyate,
0012204	ity-ādayo 'nubhāvān niścaya-utpatti-	<b>hetavaḥ</b> . teṣāṃ eva tu tāratamya-ādi-viśeṣāt
0001412	rāga-ādayo hi doṣā mithyā-abhidhāna-	<b>hetavaḥ</b> . prayojanaṃ vā kiñcit. tac ca na asti.
0014016	saṃsthānaṃ na tri-gocara iti sādhyā-a-bhāve	<b>hetv-a</b> -bhāvam āha. saṃsthāna-kṛtaṃ ca ity-ādi.
0001706	pūrva-duḥkha-hetu-nirodhe saty uttara-duḥkha-	<b>hetv-an</b> -utpatti-lakṣaṇo 'vasthā-viśeṣaḥ. mārgo
0001214	-darśana-sātmye 'vasthitasya uttara-duḥkha-	<b>hetv-an</b> -utpatti-lakṣaṇo 'vasthā-viśeṣaḥ, yasya
0013401	upalabdhi-samām. grahaṇa-bhedād iti ca	<b>hetv-antara</b> -upadarśanāt prathamām. anyathā uktam
0013405	-indriya-grāhyatvād eva ity avadhārayatā	<b>hetv-antara</b> ṃ na asti iti pratijñātaṃ bhavati. tac
0013406	iti pratijñātaṃ bhavati. tac ca a-yuktam,	<b>hetv-antarya</b> ṃ api sad-bhāvād ity ata āha — na
0013409	na buddhi-bhedo 'py anyatva ity-ādinā	<b>hetv-antare</b> 'pi sādhyasya vṛttim darśayan sādhyā-
0007812	viśaya-jñānaṃ sva-jñānena ālambyata ity eṣa	<b>hetv-artho</b> labhyate. sva-ābhāsaṃ ca iti. viśaya-
0001004	ata eva ca a-nitya-hetukam. śakyam etad	<b>dhetu</b> -kṣayeṇa kṣapayituṃ nidāna-kṣayeṇa vyādhir
0007604	bhaviṣyantīm pratipattur gamayati. atra hi	<b>hetu</b> -dharma-anumānena rasa-āde rūpa-ādi-vad
0001706	mārga-sātmye 'vasthitasya pūrva-duḥkha-	<b>hetu</b> -nirodhe saty uttara-duḥkha-hetv-an-utpatti-
0016606	kathaṃ kṛtvā. pratyutpanno hi bhāvo 'tītānām	<b>hetu</b> -pratyayānām sāksāt pāramparyeṇa ca upakāryaḥ.
0004412	an-eka-parama-aṇu-janyatvād ity arthaḥ. sva-	<b>hetu</b> -pratyayebhyo ye parama-aṇavo jāyante, te
0000612	iti. sa punar guṇaḥ kena hetunā ity āha —	<b>hetu</b> -phala-sampattiyā iti. hetu-phalayoḥ sampattiḥ
0001904	arthe prayujyate, na anyāḥ. tad evaṃ-vidhayā	<b>hetu</b> -phala-sampadā bhagavān pramāṇam. tathā hi
0000612	hetunā ity āha — hetu-phala-sampattiyā iti.	<b>hetu</b> -phalayoḥ sampattiḥ prakarṣaḥ, tena hetunā.
0012414	madhuram ity etaj jñānam iti. pūrvavad	<b>dhetu</b> -bhedo yojyaḥ. idānīm dravyam eva na kiñcid
0001211	ayam upāya-abhyāsaḥ pūrva-nirdiṣṭā ca karuṇā	<b>hetu</b> -sampad. asyāḥ phalaṃ sva-para-artha-sampad.
0001908	sa-hetukam. tato 'sya yuktaḥ sad-bhāva iti	<b>hetu</b> -sampad uktā. na tu tathā-vidhāyām phala-
0001510	guṇo na vinā hetunā niṣpadyata iti darśayatā	<b>hetu</b> -sampad uktā. sugata-śabdena tu tasya
0001909	tasyāḥ kaścana-upayogaḥ. yadi hi vinā api	<b>hetu</b> -sampadā sā phala-sampad syāt, syād eva
0010504	-ādi prameyaṃ vā iti, ya ukto 'n-antaro 'pi	<b>hetur</b> a-siddha iti, tena manasa indriyatvaṃ
0008005	smṛtir bhavati. tasyām satyām anubhava-jñāna-	<b>hetur</b> apy arthaḥ smaryate. tataḥ paścād bhrāntiyā
0001001	-jñāpana-artham. jagac-chāsanād iti lakṣaṇa-	<b>hetur</b> ayam. tena yathā kāthinyāt pṛthivī ity ukte
0008806	-sva-bhāvo vijñānasya pratyayo vyapadeśa-	<b>hetur</b> asti, yas tata ity anena ucyate. tasmād
0010408	siddham iti vṛthā sva-bhāva-kathanam. anena	<b>hetur</b> āviṣ-kṛtaḥ. atha niṣ-prayojanasya api
0000903	sambhavati, tad darśayann āha — tatra	<b>hetur</b> āśaya-prayoga-sampad iti. āśayaṃ darśayati
0012708	hetuḥ, na an-eka-indriya-kalpanāyām	<b>hetur</b> ity arthaḥ, yato bhinno 'pi sva-artha ekena
0017003	-ādīnām samprayogo dṛṣṭaḥ. tataś ca a-siddho	<b>hetur</b> ity āha — ye 'pi hi ity-ādi. pratyakṣa-
0012013	bhavati. tathā hi sannikarṣo 'rtha-grahaṇa-	<b>hetur</b> ity eṣa doṣa udbhāvyaṭe. jñāna-pramāṇa-
0010316	viśaya iti, kvacid anyatra-bhāvo vyabhicārī	<b>hetur</b> iti, kvacit tatra a-bhāvo vyabhicārī
0001005	iva na anyathā iti ca niścitya ko 'sya	<b>hetur</b> iti vicārayan duḥkha-hetum ātma-snehavatas
0017406	kha-puṣpa-vat. tathā ca sāmāgri-vyatirikto	<b>hetur</b> iti vyāpaka-a-bhāvam āha. buddhi-janma iti
0012711	-artha-a-grahaṇam iti. an-eka-indriyatve	<b>hetur</b> iti sambandhaḥ. yadi hi indriya-antara-artha
0012014	jñāna-pramāṇa-vādinā api ca sa eva jñānasya	<b>hetur</b> iṣyata iti samāno doṣaḥ. tathā hi imam eva
0012018	iti cet, na asmābhis tasya sannikarṣo	<b>hetur</b> iṣyate, tasya a-dravya-sattvāt. api ca
0007807	viśaya-jñānaṃ sva-jñānena ālambyata ity eṣa	<b>hetur</b> uktaḥ. yatra hi jñāne yad vastu yena
0009001	-ādīnām kalpitaṃ sāmānyam viśayo vyapadeśa-	<b>hetuḥ</b> , tac ca saṃvṛti-sattvād a-janakam. tato na
0001106	tasya. tad eva ātma-darśanam. yato doṣa-	<b>hetuḥ</b> , tataḥ sambhavati tat-kṣayāt tṛṣṇāyās tad-
0011101	pradeśo viśayeṇa samprayukto jñāna-upajana-	<b>hetuḥ</b> , tatra sa eva doṣaḥ. atha artha-antaratvaṃ
0009710	iti. tad evaṃ pañca-prakāraḥ sambandho jñāna-	<b>hetuḥ</b> . tasmād utpannaṃ na abhivyaktaṃ jñānaṃ
0012708	ato na bhinnatvam an-eka-indriya-grāhyatve	<b>hetuḥ</b> , na an-eka-indriya-kalpanāyām hetur ity
0012910	vyākhyāne na asty ayam doṣaḥ. yatra hi yasya	<b>hetur</b> na asti, na tat tatra bhavati iti yuktam,

0011310	-viruddhaḥ. anya-viṣayasya pramāṇasya iti	<b>hetuḥ.</b> pramāṇasya iti ca etat karaṇatva-
0017404	-a-dharmau, ātma-guṇo vā jñāna-jo jñāna-	<b>hetuḥ,</b> saṃskāra-viśeṣeṇa jñāna-viśeṣa-utpādāt.
0008014	jñānāni ity eṣā smṛtiḥ syāt. tatas teṣāṃ api	<b>hetuḥ</b> so 'rthaḥ smaryeta. tataś ca tena arthena
0001907	prati sādhana-bhāvaḥ. tac ca pramāṇyaṃ sa-	<b>hetukam.</b> tato 'sya yuktaḥ sad-bhāva iti hetu-
0001004	hetunā a-nityam. ata eva ca a-nitya-	<b>hetukam.</b> śakyam etad dhetu-kṣayeṇa kṣapayitum
0001610	evam bhagavato jñāna-lakṣaṇaṃ pramāṇyaṃ sa-	<b>hetukam</b> sa-vipakṣa-prahāna-viśeṣaṃ sa-kārya-
0007213	ca asau sāksāt tena anumīyate, kiṃ tarhi tad-	<b>dhetukena</b> dhūma-jñānena, tathā yady api — so
0000809	jñātum a-śakyatvāt, īdṛṣeṣu ca an-upalabdher	<b>hetutva-a-yogāt,</b> puṃstva-ādi-sāmānye 'pi kasyacin
0014311	ca abhyupeta-bādḥā. yad uktaṃ ity-ādinā	<b>hetutva-abhyupagamam</b> āha. sattvaṃ śabda-kāryaṃ
0017411	sad etat. na hi sannikarṣasya buddhi-janma-a-	<b>hetutvaṃ</b> sambhavati. kāryeṇa hi tasya astitvam
0006701	na, tasya a-jñāna-sva-bhāvatvāt sarva-jñāna-	<b>hetutvāc</b> na api sannikarṣaḥ, ata eva. na apy
0004001	-nirdeśas tair eva nyāyyaḥ, tad-a-sādhāraṇa-	<b>hetutvāt.</b> evaṃ hi cakṣur-ādi-vijñānam eva
0005704	arthāḥ paridīpitaḥ. prādhānyaṃ punar mokṣa-	<b>hetutvāt.</b> nir-vikalpakatvaṃ punas tasya spaṣṭa-
0011313	yathā ity-ādir dṛṣṭāntaḥ. viśeṣya-jñāna-	<b>hetutvād</b> ity a-siddhatām āha. evaṃ manyate —
0003914	abhyupagamyā parihāram āha — a-sādhāraṇa-	<b>hetutvād</b> iti. akṣāni hi sva-santati-patitasya api
0011405	sampradānam, etad api sarvaṃ viśeṣya-jñāna-	<b>hetutvād</b> viśeṣaṇa-jñāna-vat karaṇaṃ prasajyata
0017506	eva yato buddhi-janma ity atra sarva-nāmnā	<b>hetutvena</b> parāmrṣṭaḥ. tasya ca akṣaṃ prati vṛtṭeḥ
0001004	-skandha-lakṣaṇaṃ duḥkhaṃ kādācitkatvena	<b>hetunā</b> a-nityam. ata eva ca a-nitya-hetukam.
0000612	pramāṇa-bhūtatvena iti. sa punar guṇaḥ kena	<b>hetunā</b> ity āha — hetu-phala-sampattiyā iti. hetu
0011710	api karaṇaṃ vācyam anyatvaṃ ca jñātur anena	<b>hetunā</b> iti. ucyate — ātma-indriya-mano- 'rtha-
0001510	sa pramāṇaṃ bhavati. sa tu guṇo na vinā	<b>hetunā</b> niṣpadyata iti darśayatā hetu-sampad uktā.
0000613	iti. hetu-phalayoḥ sampattīḥ prakarṣaḥ, tena	<b>hetunā.</b> yat pramāṇa-bhūtatvam a-sādhāraṇo guṇaḥ,
0000613	-bhūtatvam a-sādhāraṇo guṇaḥ, tena karaṇeṇa	<b>hetunā</b> vā stotra-abhidhānam, stuti-padena
0001006	niścitya ko 'sya hetur iti vicārayan duḥkha-	<b>hetum</b> ātma-snehavatas tṛṣṇāṃ eva prādhānyena evam
0017707	prcchati. sva-samvedyaṃ hi ity-ādinā	<b>hetum</b> āha. etac ca dharmiṇo 'n-eka-rūpasya ity
0013114	-samarthanāya upanyāsaḥ. tulya-gocaratve	<b>hetum</b> āha — tad-a-grahe tad-buddhy-a-bhāvād iti.
0014417	sa viśayaḥ pratīyate. dṛṣṭaṃ ca ity-ādinā	<b>hetum</b> āha. yad a-bhinna-ākāraṃ grahaṇam, na tac
0011002	-nirgatasya viśaya-upalambha-a-sāmarthyē	<b>hetum</b> āha. yasya indriyasya adhiṣṭhāna-pidhāne
0001614	yasmai tad-duḥkha-sva-bhāvaṃ ca tad-duḥkha-	<b>hetum</b> ca tad-duḥkha-prasāmaṃ ca tad-duḥkha-
0016305	doṣa-antaram āha. manasā ity-ādinā atra eva	<b>hetum.</b> tri-kāla-viśayaṃ sarva-artham ca mana ity
0001613	-viparīta-satya-upadeśaḥ. taṃ duḥkha-upaśama-	<b>hetum</b> sattvebhyo deśitavān bhagavān iti sa teṣāṃ
0015411	an-eka-arthatvād dhātūnām. dvitīyaś ca	<b>hetumaṇ-</b> ñij iha veditavyaḥ. indriyaṃ hi smaraṇa-
0006808	yad api idam kalpyate — satsv apy anyeṣu	<b>hetuṣu</b> jñāna-kārya-a-niṣpattīḥ karaṇa-antaram
0014415	na bhinna ity-ādinā sādhyā-a-bhāve	<b>hetor</b> a-bhāvam āha. tad-vaśena ity-ādi. yadā
0015711	dve ity-ādi. yadi smārtatva-prasiddhaye	<b>hetor</b> a-siddhatvam iṣyate. evaṃ hi sahabhūbhyām
0017409	syād etat — a-sati tasminn a-buddhi-janma-	<b>hetor</b> api samprayogasya pratyakṣatā syāt. ataḥ
0004704	iti hetau pañcamī lyab-lope vā. indriyād	<b>dhetor</b> indriyaṃ vā prāpya sarveṇa prakāreṇa sva-
0008913	tad etat kathaṃ yujyate, yadi vyapadeśa-	<b>hetoḥ</b> pāraparyeṇa apy atra janakatvam abhimatam.
0001306	-āvṛttis tu janma-doṣa-an-utpādaḥ. sa ca tad-	<b>dhetōḥ</b> pūrva-uktasya a-bhāvāt. yasya ātma-darśana
0001213	sampat — yathā-uktād upāya-abhyāsād duḥkha-	<b>hetoḥ</b> pūrvasya sva-rasaṃ nirodhe nairātmya-
0000509	a-kṛta-prakṛṣṭa-pramāṇa-vyutpatter	<b>hetor</b> manda-dhiyām api vistara-rucīnām upakārya
0001208	upāya-abhyāsād an-anya-sādhāraṇād duḥkha-	<b>hetor</b> vāsanā api na avaśiṣyate. ayam eva ca
0008801	asya eva vivaraṇam. nanu vijñāna-vyapadeśa-	<b>hetor</b> viśayasya prakṛtatvāt tata ity anena
0013404	syād etat — an-eka-anta ity anena na	<b>hetor</b> vyabhicāra uktaḥ, kiṃ tarhi pratijñā-doṣaḥ,
0018206	yuktiḥ su-ucitā. vakṣyamāṇasya ca sva-bhāva-	<b>hetor</b> vyāpti-siddhau. evaṃ tu ślokaḥ paṭhitavyaḥ
0003512	bhāve kta-vidhānāt. tad yathā ity evam-ādinā	<b>hetoḥ</b> sādhyena anugamaṃ dṛṣṭānte darśayati,
0008914	yadi smṛty-ādīnām viśayasya vyapadeśa-	<b>hetos</b> tadānīm a-sattvād a-janakatvam, tad idam
0000404	nirāsāya āha — sva-matād viprasṛtād iti.	<b>hetāv</b> iyaṃ pañcamī. prasṛtam prasaraṇaṃ vistara
0004704	na indriyāt sarvathā gatir iti. indriyād iti	<b>hetau</b> pañcamī lyab-lope vā. indriyād dhetoḥ
0000304	phala-avasthāyām iha tu tasya eva śāsanasya	<b>hetau</b> mārga-abhyāse phala-upacārāc śāsana-śabdo
0017603	āha — gotva-ādi-yogād ity-ādi. ca-śabdo	<b>hetau.</b> yasmād gotva-ādi-viśeṣaṇa-sambandhād artho
0010807	dravyam api iti. bahir-vṛttitvād ity-ādinā	<b>hetvor</b> a-siddhim āha. tathā hy adhiṣṭhāna-a-bahir
0010808	āśrītya sa-antara-adhika-grahaṇayor	<b>hetvoḥ</b> siddhir abhisamhitā. bahir-vṛttitve tu sā
0001710	etāvad eva ca para-hitaiṣiṇā kāryam, yad uta	<b>heya</b> -upādeya-tattvasya sa-abhyupāyasya upadeśaḥ.
0001808	'dhikaḥ. tathā hi na teṣāṃ pramāṇa-samvādi-	<b>heya</b> -upādeya-viśayaṃ jñānam. sthira-tva-viśeṣaṇa-
0000215	a-doṣaḥ. jagad-dhitaiṣiṇa iti. jagad-dhitam	<b>heya</b> -upādeyayoḥ sādhyupāyayor ātyantike hāna-
0002107	ity a-kartavyam eva syāt. prameye punar atra	<b>heyam</b> upādeyaṃ ca. tat-pratipattir yataḥ pramāṇa-
0014019	deśatvaṃ syāt. tac ca a-yuktam. na hi dīrgha-	<b>hrasva</b> -ādi-samsthānam eka-deśaṃ dṛṣṭam iṣṭaṃ ca
0005513	prameyā eva iti, tasya api yathā-ukta-nītyā	<b>hlāda</b> -ādy-ākāra-bodha-ātmakaṃ vastu siddham.


0005509 na atra kaścin nivārayitā. yathā jñāta- **hlāda**-ādika ākāro 'jñāna-rūpa-sukha-ādi-kṛto na  
0005506 tataḥ kim iti cet, idaṃ tato yat tad eva **hlāda**-paritāpa-ādy-ākāra-anugataṃ sukha-ādi iti

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