

CHINA TIBETOLOGY RESEARCH CENTER

AUSTRIAN ACADEMY OF SCIENCES

Dharmottara's
Pramāṇaviniścayatīkā

Chapter 3

Diplomatic Edition

by

Pascale Hugon

in collaboration with

Takashi Iwata and Toshikazu Watanabe

CHINA TIBETOLOGY PUBLISHING HOUSE
AUSTRIAN ACADEMY OF SCIENCES PRESS

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Another product of this successful collaboration is the critical edition of Dharmakīrti's *Pramāṇaviniścaya*, the text that Dharmottara is commenting on in his *Pramāṇaviniścayaṭīkā*, published earlier in the series "Sanskrit Texts from the Tibetan Autonomous Region" (vols. 2 and 8). The first two chapters of the *Pramāṇaviniścaya* were critically edited by Prof. Ernst Steinkellner, while Dr. Toru Tomabechi and I edited the third chapter. As a follow-up to the latter, I was asked by Ernst Steinkellner and Tom Tillemans to be in charge of the edition of the third chapter of the *Pramāṇaviniścayaṭīkā*, with which I had already become familiar in the course of editing the root text. I would like to thank them for their trust and support throughout the course of this project.

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As the coordinator and main contributor to the diplomatic edition, I take responsibility for any remaining errors. Mistakes or typos that are subsequently spotted will be recorded in a list of errata accessible on the IKGA’s website. Although preliminary work towards a critical edi-

tion has been done for the whole chapter, it is to be expected that some better readings may suggest themselves upon a more thorough examination of the text's contents. As a finalized comprehensive critical edition of the third chapter is not scheduled for the near future, this diplomatic edition makes the Sanskrit version of this important text available to the scholarly community without further delay.

Pascale Hugon
Vienna, February 2019

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Introduction

I

Editorial signs, abbreviations and bibliographical references

1. Editorial signs and conventions

'	<i>avagraha</i>
>	<i>a-chung</i> (in Tibetan words)
*	<i>virāma</i>
0	absence of expected <i>virāma</i>
‡	stylized final <i>t</i> (often found instead of <i>t+virāma</i>)
ṁ	<i>anusvāra</i>
ṁ̄	right-placed <i>anusvāra</i>
ṁ*	right-placed <i>anusvāra</i> with <i>virāma</i>
ṁ̄	<i>anunāsika</i>
	<i>danda</i>
/	short <i>danda</i> (see II.2.c.iii)
	double <i>danda</i>
:	slashed <i>danda</i> and broken <i>danda</i> (see II.2.a)
—	“hasty stroke” (see II.2.c.iv)
○	string-hole
†	<i>siddham</i>
#	gap-filling sign and circle-like character interpreted as a gap-filling sign
×	empty space equivalent to the size of approximately one <i>akṣara</i>
•	illegible part of an <i>akṣara</i>
··	illegible <i>akṣara</i>
··...··	uncertain number of illegible <i>akṣaras</i>
{ }	contain <i>akṣara(s)</i> deleted by means of one or two small strokes above the <i>akṣara(s)</i> , or by crossing out
{ { } }	contain erased <i>akṣara(s)</i>

{ { } }	contain <i>akṣara(s)</i> deleted by means of parentheses
< >	contain <i>akṣara(s)</i> added in a marginal note, an interlinear note, or within the line
<< >>	contain <i>akṣara(s)</i> added to a marginal note
ˇ	downward-pointing <i>kākapada</i>
^	upward-pointing <i>kākapada</i>
+ (followed by a numeral)	(editor's marginal explanation) cipher added after <i>akṣara(s)</i> in the margin to indicate the line of insertion
()	contain <i>akṣara(s)</i> whose reading is unclear
<u>underlined?</u>	indicates <i>akṣara(s)</i> whose reading is uncertain
<u>double underlined</u>	indicates unfinished <i>akṣara(s)</i>
<i>italics</i>	transformed <i>akṣara(s)</i> (see II.2.f.iii)
x → y	(editor's marginal explanation) <i>akṣara(s)</i> x was transformed into <i>akṣara(s)</i> y
GLOSS (followed by a numeral when there are several glosses)	indicates the place of insertion for a marginal addition that is taken to constitute a gloss rather than an integral part of the text to be inserted. The content of the gloss is transcribed in a footnote.
¶	line break (used only when transcribing marginal notes)
[4a3]	indicates folio and line number when a passage of the Sanskrit text is cited in the introduction

2. General abbreviations

f., ff.	folio, folios
l.	line
akṣ.	<i>akṣara(s)</i>
insert.	insertion
a	recto
b	verso
D	sDe dge <i>bstan 'gyur</i>
P	Peking <i>bstan 'gyur</i>

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- (Sanskrit Texts from the Tibetan Autonomous Region 1/II), ix–xxxvi.
- NBT Dharmottara, *Nyāyabinduṭīkā*. Ed. by Dal-sukh Bhai Malvana in *Nyāyabindu with Dharmottara's Nyāyabinduṭīkā and Durveka Miśra's Dharmottarapra-dīpa*. Patna, 1955: Kashi Prasad Jayaswal Research Institute [2nd ed. 1971].
- PVinT_{Tib} Dharmottara, *Pramāṇaviniścayaṭīkā*. Tib. in D4227, P5727.
- rNam nges nor bu* Grags pa rgya mtsho bde legs 'byung gnas, *Tshad ma rnam par nges pa'i sbyor phreng yid bzhin nor bu. bKa' gdams gsung 'bum phyogs bsgrigs thengs gnyis pa*, vol. 46. Chengdu, 2007, 225–399.
- rNam nges ṭīkā* Chu mig pa seng ge dpal, *Tshad ma rnam par nges pa'i ṭīkā*. *dBu med* manuscript, BDRC Resource ID: W1CZ2155.
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II

Introduction to the text, manuscript description and editorial principles

1. Dharmottara's *Pramāṇaviniścayaṭīkā*

Dharmakīrti (7th c. or earlier), the main figure of the Buddhist epistemological school, had a major influence on the development of Indian philosophy in general, and of Buddhist thought in particular.¹ He is known to have authored nine works (two of which are auto-commentaries).² Among them, the *Pramāṇaviniścaya* can be considered his second major work, the first being the *Pramāṇavārttika*. Tibetan scholars commonly refer to Dharmakīrti's works—all of which are preserved in Tibetan translation—as “the seven-fold collection” (*sde bdun*).³ They often classify the seven treatises into two groups: three major treatises, referred to as the “body”—distinguished as ‘extended,’ ‘medium,’ and ‘condensed,’ respectively—and four minor treatises, referred to as the “limbs,” characterized as appendices on specific issues related to inference.⁴

MAJOR WORKS		MINOR WORKS
Extended (<i>rgyas</i>)	<i>Pramāṇavārttika</i>	<i>Hetubindu</i>
Medium (<i>'bring</i>)	<i>Pramāṇaviniścaya</i>	<i>Sambandhaparīkṣā</i>
Condensed (<i>bsdus pa</i>)	<i>Nyāyabindu</i>	<i>Santānāntarasiddhi</i> <i>Vādanyāya</i>

This classification explains in part the central role the *Pramāṇaviniścaya* played during the first phase of the development of Tibetan epistemology at the time of the Later Diffusion of Buddhism.⁵ Its size and the fact that it combines verses and prose make it easier to study than the longer and

¹ See Eltschinger 2010 and 2019 and Tillemans 2011.

² Cf. Steinkellner and Much 1985: 23–44.

³ They do not count the two *vṛttis* (*Pramāṇavārttikavṛtti* and *Sambandhaparīkṣāvṛtti*) as distinct works.

⁴ The earliest evidence for this classification dates from the second part of the 12th century. Cf. Hugon 2008: 64, n. 184 for references.

⁵ Cf. van der Kuijp 1989 on the periodization of Tibetan epistemology.

more complex *Pramānavārttika*. Its being designated a “body”-like work in the abovementioned classification suggests that its contents cover the same range of topics as the *Pramānavārttika* (although this is actually not the case) and merely differs from the latter in view of its length, and thus legitimized its use as the main, if not the only source of reference for Tibetan scholars of the 11th–13th c. who were composing their own epistemological treatises. The *Pramānaviniścaya* was Dharmakīrti's most commented upon work until the 13th century, when the *Pramānavārttika* began to take precedence and, within a few centuries, supplanted it as the principal reference.

There are two extant Indian commentaries on the *Pramānaviniścaya*, both entitled *Pramānaviniścayaṭīkā*: one by Dharmottara (ca. 740–800, fl. 760–790),⁶ the other by Jñānaśrībhadra (second half of the 11th c.). The impact these commentaries had in India remains to be investigated.⁷

⁶ Cf. Krasser 1992: 157. Dharmottara's date falls between Śāntarakṣita (ca. 725–788) and Kamalaśīla (ca. 740–795). On Dharmottara, see Frauwallner 1961: 147–148, Sakai 2019, and Hugon (forthcoming).

⁷ Dharmottara's *Pramānaviniścayaṭīkā* was consulted by Karṇakagomin (ca. 800) when the latter commented on Dharmakīrti's *Pramānavārttika* in his *Pramānavārttikasvavṛttiṭīkā*. It was cited in Jaina works, namely, the *Syādvādaratnākara* by Abhayadeva (1057–1135) and the *Dravyālaṅkāraṭīkā* by Rāmacandra and Guṇacandra (12th c.). Cf. Sakai 2010: xiii and Ishida 2011: xxxvi for references. Ishida (2011: xxxvi) remarks that the *Pramānaviniścayaṭīkā* is cited less often by later authors discussing Dharmottara's views than his smaller works, such as the *Apohaprakarana*.

While Dharmottara's *Nyāyabinduṭīkā* was the object of a subcommentary, it is questionable whether this was the case for his larger *Pramānaviniścayaṭīkā*. One finds a mention by Abhinavagupta (950–1020), in his *Dhvanyālokalocana*, of a *Pramānaviniścayaṭīkāvivṛtti* with the surname *Dharmottamā* ascribed to the Kashmiri poet Ānandavardhana (second half of the 9th century). But another remark by Abhinavagupta suggests that this *Dharmottamā* was a polemical work against Dharmottara rather than a commentary on the *Pramānaviniścayaṭīkā* (Steinkellner and Much 1985: xvi). Frauwallner (1933: 241), based on two passages in Devasūri's *Syādvādaratnākarah*, mentions a possible commentary on the *Pramānaviniścayaṭīkā* by Devabala (10th c.). The Sa skya scholar Nor bzang dpal (fl. end of the 13th/first half of the 14th c.) suggests that Yamāri (middle of the 11th c.) authored a subcommentary in twelve thousand *ślokas* to

Dharmottara profiles himself as an influential thinker (Frauwällner speaks of him as “the first important personality after Dharmakīrti in the field of logic”⁸) and his views on, for instance, valid cognition, concept formation and language, are frequently discussed by later Indian, Kashmiri, and Tibetan authors. In addition to his two commentaries on Dharmakīrti’s works (the *Pramānaviniścayaṭīkā* and the *Nyāya-binduṭīkā*), Dharmottara’s extant works include five monographs preserved only in Tibetan translation.⁹

The two extant Indian commentaries on the *Pramānaviniścaya* were translated roughly in the same period, viz., the second half of the 11th c. Dharmottara’s work was translated by rNgog Blo Idan shes rab and Parahitabhadra, the same team that also translated the *Pramānaviniścaya* when rNgog Blo Idan shes rab was studying in Kashmir, from 1076 to 1092.¹⁰ Although the Tibetan title of the work is translated as *Tshad ma rnam par nges pa'i 'grel bshad*, Tibetans more

“the large Dharmottara,” i.e., Dharmottara’s *Pramānaviniścayaṭīkā* (van der Kuijp 1994a: 387). The same attribution is found already in the *bsTan pa rgyan gyi me tog* of bCom Idan ral gri (1227–1305) (van der Kuijp 1994b: 25, n. 11) as well as in his *Tshad ma'i byung tshul* (f. 3a8), where its size is also given as twelve thousand *ślokas*. bCom Idan ral gri adds in this text the mention of a commentary on the *Pramānavārttikālaṅkāra* and the *Pramānaviniścayaṭīkā* by Dza yan ta (=Jayanta, or *Jina) (reported as Dza ya a nan ta, i.e., Jayānanda by Nor bzang dpal, cf. van der Kuijp 1994a: 387). But bCom Idan ral gri does not mention these commentaries among the translated Buddhist works listed in his *bsTan pa rgyas pa rgyan gyi nyi 'od* (see Schaeffer and van der Kuijp 2009). Yamāri himself refers to a *Tshad ma rnam nges kyi rgyan* (**Pramānaviniścayaṭīkālaṅkāra*) but does not name its author (van der Kuijp 1994a: 388, n. 33).

⁸ Frauwällner 1961: 147.

⁹ Cf. Steinkellner and Much 1985: 67–72. Sakai 2010: xlivi–xliv investigates the chronological relation of Dharmottara’s *Pramānaviniścayaṭīkā* and *Kṣaṇabhaṅgasiddhi* and determines the former to have been composed after the latter. Sakai suggests that the *Pramānaviniścayaṭīkā* was Dharmottara’s final work.

¹⁰ In Hugon 2016 I argue that the *Pramānaviniścaya* and the *Pramānaviniścayaṭīkā* were translated together, and that Dharmottara’s interpretation of the root text in his commentary influenced the translation of the *Pramānaviniścaya*.

commonly refer to it as the '*Thad ldan*, i.e., "The Correct One,"¹¹ often also as the *Chos mchog chen* "The Large Dharmottara" (the "Small Dharmottara," *chos mchog chung ba* or *chos mchog chung ngu*, being Dharmottara's commentary on the *Nyāyabindu*).¹²

Jñānaśrībhadra's commentary was translated by the author himself and Khyung po Chos kyi brtson 'grus.¹³ It was not unknown to Tibetan scholars and was even referred to in some Tibetan commentaries on the *Pramānaviniścaya*,¹⁴ but

¹¹ This is the expression used in the colophon of the Tibetan text. Cf. PVinT_{Tib} D178a1; P209b5: *slob dpon chos mchog gis sbyar ba rnam par nges pa'i tī ka 'thad ldan zhes bya ba rdzogs so //*. The 13th-century scholar Chu mig pa refers to this work using the same appellation in the colophon of his own commentary on the *Pramānaviniścaya* (*rNam nges tīkā* 152a4: *slob dpon chos mchog gis mdzad pa'i ti ka 'thad ldan*).

¹² Evidence of these appellations is found, for instance, in a 13th-century survey of Buddhist literature by bCom ldan Rigs pa'i ral gri (1227–1305) (see Schaeffer and van der Kuijp 2009: 272) and in a number of epistemological works dating from the 12th–13th centuries. The nickname for the *Nyāyabinduṭīkā* probably comes from the colophon of the Sanskrit version of the text, which reads: *nyāyabinduḥ samāptah // laghudhar-mottarasūtram samāptam iti //* (NBT 255,8).

¹³ Khyung po Chos brtson attended the religious council of 1076 together with rNgog Blo ldan shes rab, and he and rNgog were among the young men sent to Kashmir to study and become translators. Jñānaśrībhadra, together with rMa dge ba'i blo gros, also contributed to the initial translation, around 1050, of Dharmakīrti's *Vādanyāya* into Tibetan. It was revised by Dar ma grags and Dīpamṛkara before 1054.

¹⁴ rNgog Blo ldan shes rab does not mention Jñānaśrībhadra's commentary. It does appear, for instance, in the list of commentaries on Dharmakīrti's works by Glo bo mkhan chen (1456–1532) in his *rTags rigs* (cf. Hugon 2002: 39). Earlier yet, the 13th-century scholar Chu mig pa seng ge dpal mentions it as a source of reference in the colophon to his own commentary on the *Pramānaviniścaya* (*rNam nges tīkā* 152a4: *kha che dznya na shri'i ti ka*) and refers explicitly to Jñānaśrībhadra's interpretation several times, referring to his source as *dznya na shri'i ti ka* (cf. f. 32a4, f. 80b8, f. 90b6, f. 90b9, f. 95b2, f. 96b9), or without naming a source text (f. 103b4, f. 103b8, f. 127b1). He also discusses Jñānaśrībhadra's translation of the *Pramānaviniścaya* (*dznya na shri'i 'gyur*) on f. 43b9. Another commentary on the *Pramānaviniścaya* that takes into account the interpretation of Jñānaśrībhadra is the one by Grags pa rgya mtsho bde legs 'byung gnas (cf. for instance *rNam nges nor bu*, f. 3a1, f. 4a4).

the impact of Dharmottara's commentary clearly prevailed. The reason for this is probably that the mainstream tradition of epistemology originally issued from rNgog Blo ldan shes rab and primarily revolved around gSang phu ne'u thog monastery and its "satellites."¹⁵ rNgog Blo ldan shes rab not only translated the *Pramānaviniścaya* and Dharmottara's *tīkā*, but also authored the first Tibetan exegesis on the *Pramāna-viniścaya-cum-tīkā*.¹⁶ There is a great deal of evidence attesting to the impact of Dharmottara's thought on Tibetan scholars, even though he was also openly criticized. It would appear that it was not so much the translation of Dharmottara's works, but rather the syntheses provided by the pioneer exegete rNgog Blo ldan shes rab, who was also their translator, that were instrumental in diffusing Dharmottara's views. I know of a single (non-extant) Tibetan work that appears to be a commentary on the *Pramānaviniścayatīkā*. It is referred to by A khu shes rab rgya mtsho (1803–1875) in his list of rare works under the title *rNam nges 'thad ldan gyi 'grel bshad* and ascribed to Zhang zhung Chos dbang grags pa (1404–1469/71), a disciple of mKhas grub rje (1385–1438).¹⁷

¹⁵ See Hugon 2016, where I discuss in terms of "satellites" the various vehicles of diffusion for the learning tradition at gSang phu. I distinguish "itinerant satellites" (scholars of gSang phu going on teaching tours) and "fixed satellites," which include establishments founded as extensions of gSang phu, study centers established within other monasteries, and teaching institutions led by scholars schooled in a teacher-student lineage going back to a gSang phu scholar.

¹⁶ Gro lung pa's list of rNgog Blo ldan shes rab's works ascribes to him two works on the "*tshad ma rnam par nges pa ti ka dang bcas pa*," an expression generally understood by modern scholars to refer to the *Pramānaviniścaya* together with Dharmottara's commentary. Only one work by rNgog Blo ldan shes rab on the *Pramānaviniścaya* is currently available, an "explanation of the difficult points of the *Pramānaviniścaya*" (*tshad ma rnam nges kyi dka' gnas rnam bshad*). In this work, the author systematically examines Dharmottara's commentary on the selected passages of the *Pramānaviniścaya* being explained. Preliminary remarks on this work can be found in van der Kuijp 2003 and Hugon 2008: 27–28.

¹⁷ See Chandra 1963 (part 3): 675–676 (No. 11864).

Whereas Jñānaśrībhadra's commentary is only available in Tibetan, a Sanskrit version of part of Dharmottara's commentary has fortunately surfaced among the Sanskrit manuscripts preserved in Tibet. It is thus at present the only Indian commentary on Dharmakīrti's second major work that is extant in Sanskrit, in the form of a *codex unicus* described in Section 2 below. Although the first chapter of the *Pramānaviniścayatīkā* remains lost, the last part of the second chapter is extant in an incomplete manuscript; this has been briefly described by Steinkellner in his introduction to the edition of chapters 1 and 2 of the *Pramānaviniścaya* (pp. xxx–xxxi, Dh2). Part of the extant Sanskrit text was edited and translated in two University of Vienna dissertations, by Masamichi Sakai (2010) and Hisataka Ishida (2011).¹⁸ The colophon of the third chapter was edited and translated in Steinkellner 2006. Portions of the third chapter are in the process of being critically edited: the portions on *prasaṅga* (ff. 5b–11b) and on *hetvābhāṣa* (ff. 110b–126b) by Toshikazu Watanabe, selected sections on *anupalabdhī* (ff. 83b5–89a7, 111a5f.) by Birgit Kellner, and the opening section (ff. 1–5) by myself. I hope that the present publication will serve as incentive for contributions to the establishment of the critical edition of the entire third chapter.

2. Manuscript description

The incomplete palm-leaf manuscript of the third chapter of Dharmottara's *Pramānaviniścayatīkā* is kept in the Potala Tanjur collection in a bundle labeled 'no. 024' together with another incomplete manuscript containing the second chapter of this work. Microfilms of these manuscripts were made in the 1980s in Lhasa, and Photostat copies of them are kept

¹⁸ The manuscript of the second chapter contains 71 folios, numbered 65–74, 76–103, and 105–137. Sakai's dissertation contains an edition and translation of ff. 83a5–91a4, Ishida's an edition and translation of ff. 110b1–116b7.

at the China Tibetology Research Center (CTRC) in Beijing.¹⁹ The manuscripts of the second and third chapters are mentioned in the descriptive catalogue of this collection that was prepared by Luo Zhao in 1984 and 1985.²⁰ A preliminary description of the two manuscripts was provided in Steinkellner 2007: xxx–xxxiii. The script and corrections made to the text by the scribe and other hands in the second chapter are discussed in Sakai 2010: iv–vii and in Ishida 2011: xxv–xxxiii. Watanabe (2020) offers a paleographic analysis of the script of the third chapter and of its marginal notes.

a. Extant leaves

120 leaves of the third chapter's original 160 leaves are extant, namely, ff. 1–90, 101–126 and 157–160.

According to Luo Zhao's catalogue, the folios measure 28.6 cm by 5.8 cm.

The leaves are generally well preserved, but some of the folios are marred by partial (e.g., f. 109a) or extensive blurring (e.g. ff. 6a, 33a, 47b, 48a, 67b, 68a, 79b, 83b, 84a, 86b, 97a, 108a). The ink has frequently faded in the margins, making the insertions difficult to decipher.

The recto of the first folio bears 3 lines (illegible) that are not part of the chapter. The text of the chapter starts on f. 1b (after a *siddham* sign), and runs up to f. 159b7. It is followed by a colophon (ff. 159b7–160a3) consisting of a series of five

¹⁹ See Steinkellner 2007: xii–xiv. Steinkellner (2007: xxxii) notes: “The 40 photocopies of the third chapter of the *Pramāṇaviniścayaṭīkā* (Box 109/2) bear three recto and three verso pages each, in the correct order. The first copy bears only folios 1 and 2. The last folio (160) was microfilmed together with the first two folios of Dh2.” [Dh2=the manuscript of the second chapter].

²⁰ Steinkellner (2007: xxx, n. 33) reports that Luo Zhao notes the following about the manuscript of the second chapter: “71 leaves. Incomplete, only nos. 65–137 (of which two leaves missing) available. 28.6 by 5.8 cm. Black ink, Dhārikā script, 7 lines.” And about the manuscript of the third chapter (Steinkellner 2007: xxxii, n. 38): “120 leaves, incomplete, only fols. 1–90, 101–126 and 157–160 available. 28.6 by 5.7 cm. Black ink, Dhārikā script, 7–8 lines.”

strophes in different meters and the beginning of a sixth, which ends abruptly at the end of f. 160a.²¹ On f. 160b, one finds a note to the right of the string-hole that consists of one illegible line and 14 *akṣaras* in the line below: (tasmā) •īreh? •• (yatnena) ••(smai)ram? •i••.

Ff. 1b–87 have 7 lines of 62–68 *akṣaras*. Ff. 88–160 have 8 lines of 70–78 *akṣaras*, but f. 126a has only 7 lines, and f. 160a (the incomplete end of the text) has 3 lines.

From f. 64 on, the left margin becomes wider.

On f. 73a, the characters from the end of l. 4 to the last third of l. 6 are written in a smaller and tighter script, possibly replacing a deleted portion of the text. The same phenomenon can be observed in the last part of l. 3 on f. 85a.

The string-hole has been punched to the left of the center of the folio. The space that has been left blank around it is more or less square up to f. 63—extending from the third to the fifth lines, with a length of ca. 5 *akṣaras*. From f. 64 on the blank space is oblong—extending from the third to the fifth lines up to f. 87, and from the third to the sixth line from f. 88 on, with a length of 3 to 4 *akṣaras*.

Slashed *dandas* and broken *dandas* (see section c.i below) are often used at the end of lines and before the string-hole, for the sake of providing the text with even borders.

b. Numbering of the folios

All the leaves are numbered on the left side of the versos, except for f. 160, which is not numbered.

The number appears at approximately the level of the fourth line. Up to f. 63 it is located close to the left border of the leaf. From f. 64 on, where the right and left margins are wider on both the rectos and the versos, the number is more indented and closer to the text.

All folio numbers are indicated by figure numerals, except for the first folio, which is marked with the word *śrīḥ*.

On f. 4, there is an illegible marking next to the number 4.

²¹ The colophon was edited and translated in Steinkellner 2006.

On the recto of f. 59, one finds the number 5 followed by a small horizontal stroke. It is likely that the scribe started writing the folio number on the wrong side of the folio.

On f. 107b, the number 107 is written as usual on the left-hand side, and also appears upside-down on the right-hand side of the folio, in somewhat faded ink. The folio was possibly placed upside-down when it was first numbered.

On 111b and 112b, respectively, another number has been written above “111” and “112,” but is crossed out. On 110b there is faded ink above “110” (maybe also a deleted number).

On f. 123b, lines 1–3 have been written slightly more to the left than lines 4–8. The folio number has been written at the level of line 4. The scribe must have started writing l. 1 too far to the left and had to indent once he reached the line where the number was located. This would suggest that the number was written before the text on this side of the folio, or before writing line 4.

c. Script

Luo Zhao identified the script as “Dhārikā script.” Stein-kellner (2007: xxxii) describes the script as Proto Bengālī, flat-topped, clear and upright.²²

i. Multi-formed characters

A number of *akṣaras* are represented in alternative ways:

- Medial *ā*, as well as the right part of medial *o*, usually appears in its regular form, i.e., a vertical stroke on the right of the *akṣara* (e.g., *dhā* on f. 1b2:). It is also written as a short, straight or flowing stroke attached to the upper right of the *akṣara* (e.g., *nā* on f. 13b2: ; *syo* on f. 1b6:), notably before the string-hole and at the end of a line.

²² See also MacDonald 2005 for the description of the manuscripts of Jinendrabuddhi’s *Pramāṇasamuccayaṭikā*, which are also written in Proto Bengālī script, and Ishida (2011: xxvi–xxviii) for a description of the particularities of the script used in the manuscript of the second chapter of the *Pramāṇaviniścayaṭikā*, most of which are similar to those described below for the third chapter.

It is, in most other cases, not possible to decide whether this form has been employed to make corrections or is merely an alternate form. Such medial *ā*-s are, by default, never noted as insertions in the edition.²³

- Medial *o* is usually written with a *prsthāmātrā* and a stroke to the right of the *akṣara* (as noted above, the right stroke is sometimes written as a straight or flowing stroke) but on some occasions (maybe *a posteriori* corrections?) it is written with a stroke on the right side of the *akṣara* and a *śiromātrā* above the *akṣara*. Both are exemplified for instance in [°]*yogyo* on f. 49a7: योग्यो.
- Initial *i* is found in several forms: शा (f. 4a4), शि (f. 13b3), शे (f. 80b4).
- Medial *i* is written as in modern Devanāgarī and as a curved stroke above the *akṣara* (but no vertical stroke on the left of the *akṣara*). Both are found for instance in *siddhir bhi*[°] on f. 125a1: सिद्धिर्भि.
- Medial *e* is commonly written as *prsthāmātrā*, e.g., in [°]*eve*[°] on f. 125a: एवे. On some occasions one also finds a flowing diagonal above the *akṣara*, in particular in the first line (e.g., *ghaṭena* on f. 17a1: घटेन). The same flowing form is frequently found for the top stroke of *ai* and *au* in the first line (e.g., [°]*lenai*[°] on f. 17a1: लैनै, *kau* on f. 11a1: कौ). Some cases of “*e*” written on top of the consonant can be understood as the being representative of corrections, as in *kriyeta* on f. 31b5: क्रियेत् (the scribe probably initially wrote *kriyate*, which was subsequently corrected to *kriyeta* by deleting the *prsthāmātrā* medial *e* before “*t*” and adding a “*e*” on top of “*y*”). But as this cannot be decided in most cases, such medial *e*-s are, by default, never noted as insertions.

²³ Sakai (2010: vi), in his edition of the second chapter, notes such medial *ā*-s as insertions except when they occur before the string-hole or at the end of the line.

- Initial *e* has a different form before f. 64 (at the exception of one instance on f. 30a5) and from f. 64 to f. 125. As noted in Watanabe 2020: 432, the first looks like an F-clef and touches the vertical line at its upper part (e.g., on 18a1: ፩); the second has a rounded top and a hook-like bottom part slanting upward (e.g., on 65a4: ፪). From f. 126a initial *e* returns to the form used before f. 64.
- The cluster *kta* is written as *ka* with a subscribed *ta*—e.g., in *kta_{m̄}* on f. 105b2: ፫—or in a shape resembling that of *ku* or *kr*, e.g., ፬ (f. 1b6).
- The cluster *jñā* is written as ፭ (f. 18a1), but in one case differently, as ፮ (in *jñā*, f. 54b6).
- There is a single occurrence of *tha* similar to its form in modern Bengali script (*thā* on f. 61b6: ፯), which is different than the form used elsewhere in this manuscript, e.g., ፱ (f. 13b1).
- The *akṣara tha* is written as an oval—ঔଠିତ୍ (°*t paṭhitā_{m̄}*, f. 50a6)—and as a small circle: ୟାଧାଦ୍ (māṭharād i°, f. 122b6).
- The *akṣara ha* up to f. 63b is written differently than from f. 64a to f. 125b. As noted by Watanabe (2020: 432), the first has a rather large s-curved part and a dilated form, the second is somewhat simplified.
- *r* before a consonant appears in the form of a hook—e.g., ୟୀ (in *rvvo*, f. 9a1)—or as the horizontal line of the *māṭrā* with the next consonant written below, in particular for the clusters *rtha* (ର୍ଥ, in *rthā* f. 1b1), *rthyā*, *rṇya*, and *rśa*.
- *anusvāra* is written as a dot above the *akṣara* (e.g., *vam̄*, f. 9a5: ୟୁ). This sign on the Photostat copies is in many cases indistinguishable from dots that appear as the result of irregularities on the surface of the palm leaf. Uncertain cases have been decided according to expectation. When occurring in the first line, it is sometimes written as a small (or large) circle above the *akṣara* (e.g., *ṇan̄*, f. 1b1: ୟୁ). *anusvāra* also appears as a small circle written on the

right of the *akṣara* (e.g. *ṇa_m*, f. 1b4: णः; *rya_m*, f. 78b1: र्णः). This kind of *anusvāra* plus *virāma* (also called stylized *m* with *virāma*, cf. Steinkellner 2007: xii) occurs regularly (e.g., *na_{m*}*, f. 1b2: न्णः).²⁴ *anunāsika* (e.g., *yamst*, f. 9a2: यं॑स्त्) is found eighteen times: before *s* (ff. 6a5, 9a2, 61a6, 71a2, 82b2), before *ś* (ff. 56b2, 64a5, 77b3, 86b5, 119a8), before *śc* (f. 121a1), before *c* (ff. 67a5, 104a5), before *cch* (f. 104a5), twice before *kṣ* (f. 158a2), once before *t* (f. 115a5), once before *n* (f. 125b3), and once in an unallocated marginal note on f. 68b.

- *visarga* is formed in a figure eight—॥ (f. 2a3)—and as two dots aligned vertically in insertions, e.g., तत्त्वं॒॥ (*tata<ḥ>* *sā°*, f. 2a6).
- *avagraha* is written as ॲ (f. 4a6) or ॲ (f. 69a6).
- The line-filling *dandas* appear in two different forms: slashed *danda* ↗ (f. 4b5) and broken *danda* ↗ (f. 119a5). Up to f. 63 only the first form is found. From f. 64 on, the second form is used in the majority of cases up to f. 111, but the first is more frequent from f. 112b on.

ii. Undistinguished characters

- Initial *ī* is distinguished from initial *i* by a stroke below on f. 19a5 (ঃ) and f. 38b1 (ঃ), but does not include this stroke on ff. 101b6 (ঃ), 102a8, 106b3, 119b4, 121a8, 124a4 and 126b6. On f. 50b2 it is unclear whether the *akṣara* is undistinguished from *i*, or if the stroke below has merged with the medial *i* of the line below. The *ī* in the correction in tighter script on f. 85a3 seems to have a stroke. No additional stroke is visible for the expected *ī* in the marginal note at the bottom of f. 85a, but the note's *akṣaras* are not entirely clear.
- The cluster *jjñā* is sometimes recognizably written as it would be expected (e.g., *jjñā* on f. 1b5: जঃ), but is often not

²⁴ On f. 52b1, an *akṣara* which looks like a stylized *m* appears in an insertion to represent “ma.” It has been transcribed as <ma?>.

distinguished from *jñā* (e.g., expected *yaj jñā°* on f. 72a5: यज्ञा).

- In words in which the cluster *dya* is expected—*kudya* (ff. 16b4, 16b6, 20a4, 72b7, 74b7, 75a7); *jādya* (ff. 83a1, 83a7)—the relevant *akṣara* is not distinguished from *dya*.
- There is a single occurrence of a word in which the cluster *dva* is expected—*nāḍvaloddake* (f. 114b7)—where the relevant *akṣara* is not distinguished from *dva*.

These cases have been transcribed according to the expected reading.

iii. Punctuation

Punctuation takes the shape of

- full-size single *dandas*—॥ (after *ha* on f. 1b1)—or shorter *dandas*—॥ (after *ti* on f. 1b4);
- short *dandas* written as dots: ॥ (after *te* on f. 1b7);
- some rare double *dandas*—॥ (f. 1b1)—indicating the end of a discussion on a given topic (several of them on f. 28a mark the boundaries of the commentary on a sequence of verses of the *Pramāṇaviniścaya*); one double *danda* on f. 48b5 has a small circle on the right: ॥०.

iv. Other signs

- A stylized final *t*—॥ (f. 1b3), ॥ (f. 90a8)—is frequently found in place of *t* plus *virāma*.
- Vertical strokes—called “hasty strokes” in the Section “Editorial signs and conventions” (I.1)—occur as the result of scribal mistakes (falsely anticipated vowel stroke or *danda*) that are not always corrected: e.g., विरुद्धम् (uncorrected hasty stroke in *viruddham iti* on f. 47a5; the scribe probably started to write *viro°*), नोचनि (deleted hasty stroke in °*sambhavi* on f. 8a2).
- Clearly identifiable gap-filling signs are only used once: ॥ (f. 85a1). Unusual circle-like characters found only on f. 67a5 (अङ्का) and f. 67b5 (क्रूङ्का) have been understood to

be gap-filling signs as well. They resemble the *tha* on f. 122b6, but not that on f. 50a6 (see above, c.ii). A deleted circle-like character on f. 73a2 has, on the other hand, been interpreted to be an incomplete *akṣara* rather than a gap-filling sign, as the direction of the stroke is different from the latter (it could have been a large in-line *anusvāra* or the beginning of a *visarga*).

- A *siddham* is found at the beginning of the text on f. 1b1.
- A large black mark is found at the beginning of f. 87b1, probably intended to indicate that the whole folio has to be considered “deleted” (cf. II.2.g).
- A marking of unknown meaning, resembling a Roman-script capital L and an inverted L-like sign, occurs on f. 114b above the first words of l. 1.
- An unidentified side-stroke occurs before *tathā* in the area of the string-hole on f. 120b4 (↗↖). It has been noted as an illegible *akṣara* in the edition.

d. Orthographic particularities

- Gemination of consonants after a semi-vowel (most frequently after *r*), e.g., *sarvva*, *varttate*, *dharma*, etc. (by mistake *satvva* on ff. 47a5, 52a7, and 60b2).
- Degemination (notably of *t*) before a semi-vowel (most frequently before *v*), e.g., *satva*.
- Non-application of the classical rules of *sandhi* (unsolved *sandhi*).
- Regular omission of *avagraha*.
- Use of the *avagraha* to indicate an initial *a* or *ā* in *sandhi* with a preceding *ā* (e.g., *tathā'paro*) or an initial *a* following a final *ā* in hiatus (e.g. *jñānaśabdā'nupalambha-nimittāḥ*).
- Omission of *virāma* (the quality of the copy does not allow for distinguishing cases where *virāma* is missing and cases where it is illegible).

- Use of *anusvāra* for homorganic nasal and vice-versa.
- Use of class sibilant before sibilant instead of *visarga*.

e. Scribal mistakes

- **Forward eye-skip.** For instance, on the very first line of the text (f. 1b1), an eye-skip from °*nā*° to the next *nā* generates the mistaken reading *svenā* for *svenātmanā*; f. 55a2: an eye-skip from *avyabhicāri*° to a later °*āvyabhicāri*° (ca. 100 *akṣaras* in-between); f. 89a4: eye-skip from °*pratiṣedha*° to a later °*pratiṣedha*° (ca. 118 *akṣaras* in-between); f. 101a3: eye-skip from *niścītaḥ* to an almost immediately following *niścītaḥ*.²⁵
- **Backward eye-skip.** For instance, f. 31b2: an eye-skip from *abhidhānasya* back to the °*sya* of *asiddhasya* and repetition of *hetor āgamadrṣṭasya* (uncorrected); f. 71a5: eye-skip from *sādhyadharmmasāmānye*° to the almost immediately preceding *sādhyadharmmasāmānye*°, the repeated *akṣaras* are deleted;²⁶ f. 59a6–7: eye-skip from *tirodhānā*° to a previous *tirodhānam* (f. 59a3) (ca. 180 *akṣaras* in-between), the repeated *akṣaras* are partially deleted; f. 90a1: eye-skip from °*virodhah* to a preceding °*virodhah* (f. 89b7) (ca. 150 *akṣaras* in-between), the repeated *akṣaras* are deleted.
- On f. 85b4, a 46-*akṣara* passage was omitted (the omitted passage is added in the bottom margin). The first 33 *akṣaras* are found, misplaced, at the end of f. 85b7 and the beginning of f. 86a1 (this is corrected by deletion).

Conversely, on f. 102a3, a forward eye-skip led the scribe to write 13 *akṣaras* of a later passage, which are

²⁵ In the last three cases, the scribe realizes his mistake after writing several *akṣaras* of the later passage (respectively, 11, 26 and 8 *akṣaras*). He deletes them and continues with the correct part of the sentence in the last two cases. On f. 55a, the scribe makes another mistake after deleting the *akṣaras* from the later passage; he skips 11 *akṣaras*, which are inserted on top of the folio.

²⁶ Same phenomenon on ff. 72a7, 76b5, 77a5.

corrected by deletion. When copying the later passage (f. 102a5), the scribe only writes part of these 13 *akṣaras*, and a (partially illegible) insertion corrects the text.

- **Haplography.** For instance, f. 3b4: *abhyupagantavyatiriktena* for *abhyupagantavyavyatiriktena*; f. 16a2: *viparyasiddham* for *viparyayasiddham* (or \circ *siddhim*).
- **Dittography** of an *akṣara* or part of it. Primarily the repetition of an *akṣara* which occurs at the end of a line (or folio) at the beginning of the next line (or next folio). For instance, the *na* at the end of f. 2b5 and *vyā \circ* at the end of f. 15a3 are repeated at the beginning of f. 2b6 and f. 15a4; *sa* at the end of f. 46a7 is repeated at the beginning of f. 46b1. There is sometimes the dittography of a *pr̥ṣṭhamātrā* medial *e* which occurs before the string-hole immediately after it. For instance on f. 22a5, in *ity etad*, the medial *e* of *tye* is found once before the string-hole area, once after; this appears (somewhat unclearly) as “*ie!* \odot *ty etad*” in the edition (the medial *e* before the string-hole is marked as unfinished inasmuch as the *akṣara* it is part of [namely, *tye*] was not written completely before the string-hole).
- **Omission.** Extremely frequent omission of one *akṣara* in a word. For instance f. 4a1: *parityas tenādūṣaṇaśravaṇam* for *parityaktaś tenāpi dūṣaṇaśravaṇam*. Frequent omission of final *r* before consonant (due to the quality of the copy, it is sometimes difficult to determine if the expected hooked *r* is omitted or illegible).
- **Orthographical mistakes** (often due to homophony). For instance, *āgamakau* for *agamakau* (f. 10b7–11b1); *rupa* for *rūpa* (f. 16a4, f. 87b3), *śabda \circ* for *śābda \circ* (f. 50a5), *karanena \circ* for *kāraṇena \circ* (f. 58b4), *dhanuddhara \circ* for *dhanurdhara \circ* (f. 63a1–2), *nyuno* for *nyūno* (f. 68b1), *nyāyo* for *nyāyyo* (f. 30b7), *sahakari \circ* for *sahakāri \circ* (f. 79a5), *dukhe* for *duḥkhe* (f. 106a7), *mūmūrṣutayā* for *mumūrṣutayā* (f. 110b6).

- **Confusion** due to words' similarity. For instance, f. 4a7: $\circ\text{śramana}^\circ$ for $\circ\text{śravāṇa}^\circ$; f. 58a3: $aśrāmaṇa^\circ$ for $aśrāva-$
 $ṇa^\circ$; f. 51b1: $pakṣābhāvaseṣu$ for $pakṣābhāṣeṣu$; f. 58a6–7: $pratipakṣepe$ for $pratikṣepe$; f. 102b8: $darśayatitum$ for
 $darśayitum$.
- **Metathesis.** For instance, f. 10a3 and f. 47a2: $dhābakam$ for $bādhakam$; f. 10a6: $sampraga^\circ$ for $prasaṅga^\circ$; f. 56a7: $śabdavācyasyatva$ for $śabdavācyatvasya$.
- **Confusion of sibilants.** For instance, f. 4b1: $avaśyat�ak-$
 $tavyah$ for $avaśyat�aktavyah$; f. 18a6: $vipratisiddham$ for
 $vipratiśiddham$; ff. 28b5, 31a2, 43a6: $sāstra^\circ$ for $śāstra^\circ$;
f. 42a4: $śādrśah$ for $sādrśah$; f. 42b6: $\circ\text{sodhanīyatvam}$ for
 $\circ\text{śodhanīyatvam}$; f. 47a7: $doso$ for $doṣo$; f. 51b7: $śāmar-$
 $thyād$ for $sāmarthyād$; f. 89a1: $dṛṣyo^\circ$ for $dr̥ṣyo^\circ$; f. 90a4: $vināśa^\circ$ for $vināśa$; f. 106a7: $yoniso^\circ$ for $yoniśo^\circ$; f. 114b2: $praśaktam$ for $prasaktam$; f. 121a8: $bhāśita^\circ$ for $bhāṣita^\circ$.
In several cases the mistake has been corrected. For instance on f. 27b1, *sāstropagame* was corrected to *śāstropagame* by deletion of “*sā*” and insertion of “*śā*,” and on f. 35a2 *sāstropagamād* was corrected to *śāstropagamād* in the same way; on f. 82a5, *dṛṣyā* $^\circ$ was corrected to *dr̥ṣyā* $^\circ$. On ff. 47b1, 51b5, 53a2, 101b6, 114a5, 126b7, the mistake (in several cases due to anticipation of the next sibilant) is corrected by transformation of the *akṣara*.
- **Misreading** of *akṣaras*. For instance, f. 47a2, the two strokes of a medial *o* were copied as two *pr̥ṣṭhamātrā e-s*, i.e.: *pakṣe dueṣṭa* instead of *pakṣo duṣṭa*; f. 107b3, confusion of *pr̥ṣṭhamātrā e* with *t*, i.e.: *masye* $^\circ$ for *matsya*.

f. Corrections

A large number of the mistakes pointed out above (but far from all) have been corrected by the scribe himself or by someone else.²⁷ Up to f. 63b, one finds two sets of corrections

²⁷ Corrections that can be presumed to be by the scribe himself are, typically, the deletion of a later *akṣara* written as the result of an eye-skip. For instance, f. 4a2: a{ya}vayavasambandhavad.

by different hands, one set written in large *akṣaras* just above the first line and below the last line, another set in smaller *akṣaras* at the upper and lower edges, respectively, of the top and bottom margins (e.g., ff. 14b, 39a, 40ab, 42a, 45a, 55a, 59a).²⁸

The corrections are made by means of deletion, insertion, and transformation of characters. The intended correction is not always entirely explicit. Not all of the mistakes have been corrected, and some corrections are actually mistaken.

i. Deletion

Deletion (over 1,400 cases), by way of the following methods:

(1) **Strokes.** One or two small strokes above an *akṣara* (the stroke is often hardly distinguishable from the *mātrā*) indicate the deletion of:

- an entire *akṣara*. For instance, double-stroke deletion of *re* (f. 76b5):
- an unfinished *akṣara*. For instance, deletion of an unfinished *tva* (f. 37b4):
- part of an *akṣara* (in such cases, the stroke is sometimes located diagonally below the part to be deleted). For instance, deletion of *i* and *ti* in *miti* to obtain the reading *ma* (f. 14b5):
- Partial.** Partial deletion of an *akṣara* includes deleting the right line of a medial *o* to obtain the reading *e* (but the stroke can also in such cases intend the deletion of the whole medial *o*, cf. f. 50a7), or deleting the left stroke to obtain the reading *ā*.²⁹ A deleting stroke on a medial *i* can indicate the deletion of the *i*, or the deletion of only the upper hook of the *i*, in order to generate the reading *e* (*pr̥ṣṭhamātrā*) (e.g. f. 52b6: [°]*vācyatven{i}ety*). On f. 104a3, the scribe wrote *vyāvṛttau hetuh* instead of *vyāvṛtto hetuh*. He could have deleted the top stroke of the *au*, but instead marked the *e* in *hetuh* as deleted.

²⁸ See Watanabe 2020: 436–439 for some observations regarding the styles and hands in the marginal notes. He notably identifies notes written in Proto-Bengali, Old-Bengali and Modern-Bengali.

²⁹ Our transcription method does not allow us to note the partial deletion of *o*. Such cases are thus noted “{o}e,” respectively “{o}ā.”

As strokes constitutive of medial vowels can sometimes be interpreted as belonging to the following *aksara*, the intended reading is obtained by reading the right line of the *au* as *pr̥ṣṭhamātrā e* in *he*, leaving the left and top lines to be read as *o* in *tto*. This correction is marked as a “transformation” (see below section iii) in the edition.

(2) **Crossing** out *aksara*(s). With the exception of one occurrence on f. 37b (crossing out of two *aksaras* written in the bottom margin) and f. 51b4 (crossing out of the seven first *aksaras* of a 13-*aksara* mistaken expression), crossing out is used as a means of deletion mainly from f. 74a onward: f. 74a7 (1 *aksara* crossed out), f. 75a3 (5 *aksaras* crossed out), f. 78b2 (3), f. 82b (3 *aksaras* in an insertion), f. 83a4 (2), f. 83a7 (3), f. 87b6 (6), f. 107b5 (1), f. 117a8 (1), f. 120a7 (1), f. 122a2 (1), f. 122b3 (2), f. 123b7 (2), f. 125b8 (1), f. 157b6 (5), f. 159a6 (1). Such deletion mainly takes the form of a horizontal line through the *aksara*(s) to be deleted, but one also finds scribbling over the *aksara* (f. 74a7), and a vertical stroke through single *aksaras* (ff. 107b5, 117a8, 120a7, 122a2, 125b8).

(3) **Erasure.** Erasure of an *aksara* or part of an *aksara* usually leaves some faint traces of the original *aksara*. In several cases, it was not possible to decide whether a space containing some black marking was the result of the erasure of an *aksara* or blotting on the manuscript or the Photostat copy. Ambivalent cases (cf. ff. 3b7, 6a4, 16a3, 51b4, 83a4 and 83a5) have been noted in the edition as a “space” (×) rather than a deletion.

(4) **Parentheses.** Parenthesis-like marking at the beginning and the end of a sequence of *aksaras* to be deleted; or only at the beginning (f. 71a5). This means of deletion is found only 12 times from f. 71a onward.

ii. Insertions

Method

Insertions (over 1,000 instances) supply *akṣaras* that the scribe forgot to write or *akṣaras* meant to replace erroneously written *akṣaras* (these may or may not be explicitly deleted).

In the former case, the forgotten *akṣara* is generally to be inserted between two *akṣaras*. For instance, f. 6a7: *e<ka>sya*. Sometimes it is to be inserted between the consonant and the vowel of an *akṣara*; for instance, on f. 51a2, the insertion *tva* is meant to correct *śabdavācyā* to *śabdavācyā-tvā*, and is thus to be read as *tv⁰* and inserted between *cy* (to which the default vowel *a* needs to be added) and *ā*, e.g., *śabdavācyā<tv⁰>ā*.

In the case of an *akṣara* meant to replace an erroneously written *akṣara*, the insertion can replace a whole *akṣara* or (less often) part of it (typically, only the consonant). For instance, on f. 26b6, to correct *upapattibāditam* to *upapatti-bādhitam*, only the *d* of *di* is marked as deleted, and a consonant (illegible, but presumably *dh⁰*) is to be inserted before *i*.

Location

The *akṣaras* to be inserted are generally found in the top and bottom margins (above the first line and below the last line, or in the upper or lower edges of the folios), on occasion in the right margin after the last *akṣara* of the line (ff. 76a, 80b, 81a, 158ab, 159b), less often in the left margin before the first *akṣara* of the line (f. 5a, f. 120b), and in the blank area around the string-hole (ff. 39a, 62a, 68a, 157b). Some *akṣaras* such as *visarga* (numerous cases), *avagraha* (f. 87b8), *danda*, but also *t* (ff. 66b2, 87b2, 118b8, 124a1), *n* (f. 23b3), *ra* (f. 90a8), etc., are inserted in the body of the text or just above/below the line.

The location of material to be inserted in the top or bottom margins tends to be horizontally aligned with the place of insertion.

On a few occasions, an *akṣara* to be inserted that has been written below the last line is partly circled—e.g., the inserted

ma in *ya<m a>prāmānyam* on f. 45a7: —or completely circled (ff. 29a7, 121b8, 124b8). On one occasion, a circled *akṣara* is found above the first line (f. 123b1).

Insertion Marks

For insertions found in the margins, the place of insertion within the text can be indicated by an upward-pointing *kākāpada* below the line (e.g., f. 5a6) or a downward-pointing *kākapada* above the line (e.g., f. 23b2). These two marks are not always consistent with the actual required points of insertion, e.g. f. 52b4: *yata^<tas tat^>smān* instead of *ya^<tas tat^>tasmān*.

References to the place of insertion

Akṣaras written in the margins are frequently followed by a numeral (unfortunately often unclear or illegible) indicating the line into which they are to be inserted. Sometimes the line number indicated is wrong (e.g., on f. 40a, the numeral indicates l. 6 for a *na* which is needed in l. 5). On rare occasions, the number is written to the left of the *akṣara* (in these cases another correction follows, and there was not enough space to the right of the final *akṣara* for the numeral, e.g., f. 107b7).

iii. Transformations

Transformations (ca. 200 identified cases), which are often combined with deletion and insertion, refer to modifications of an *akṣara* that had already been written or had been started (the original *akṣara* is not always identifiable) in order to obtain a shape that corresponds to the intended reading (the result can be more or less successful). For instance on f. 51b5, when copying *samsaya*, the scribe inadvertently wrote *śa* (eye-skip) for the initial *sa*; *śa* was then corrected to *sa* by adding a horizontal line, but retained a trace of the wave of the left part of the *śa*:

iv. Implicit corrections

Many corrections are not made explicit, but were obviously intended.

When several *akṣaras* should be deleted, only the first or some of the beginning *akṣaras* are effectively marked as deleted. For instance, on f. 8a1, only *na viparyaya* is marked as deleted, whereas the following *ity uktam̄* should be deleted as well.

Similar-looking *akṣaras* are also left to stand for one another without an explicit correction. For instance, on f. 54b4, the scribe mistakenly wrote *pakṣa* for *yathā* (due to an eye-skip to the following word). *kṣa* is corrected to *thā* via the deletion of *kṣa* and the insertion of an *akṣara* (although illegible on the Photostat copy, one can surmise that it is *thā*), and *pa* is left to be read as *ya*.

Unfinished *akṣaras* (which the scribe obviously stopped writing upon realizing his mistake) are often left undeleted. For instance, on f. 57b3 the scribe started writing *evo* instead of *evā*. He did not complete the left line of the *o* and left it undeleted (this is recorded as *evoārtha_m* in the edition). Similarly, on f. 10b3, the scribe started writing *ceṣyanto* instead of *ceṣyante*; there is a faint trace of the right line of the *o*, which was not completed and left undeleted (this is marked *ceṣyantoe* in the edition).

When an *akṣara* is inserted in the margin to correct a mistaken *akṣara* in the text, the latter is not always marked as deleted (but it may also be the case that no deletion mark is visible due to the quality of the Photostat copy).

v. Mistaken corrections

(1) **Mistaken deletion.** On occasion, one finds an *akṣara* marked as “deleted” when no deletion is necessary. For instance, f. 9b3: *abhyupt{e}anaikatvādinā*, yet the correct reading is *abhyuptenaikatvādinā*; f. 50b5 *granth{e}ana*, yet the correct reading is *granthena*; on f. 103a3, the *ti* in *vyatireka* is marked as deleted. In some of these cases, it is possible that the scribe or someone else was not satisfied with the shape of the *akṣara* and replaced it with an *akṣara* written in the margin, but the marginal *akṣara* is not visible on the Photostat copy.

Sometimes the deletion mark has been placed on the wrong *aksara*. For instance, on f. 88b8, to correct *nopalabhe i upalambha*^o to *nopalabhe ity upalambha*, *tyu* was inserted, but the initial *i* is mistakenly deleted instead of the initial *u*, generating the mistaken reading *nopalabhetyu upalambha*^o. On f. 103a3, the corrector meant to change ^o*deśavṛtter hetoh* to ^o*deśavṛtter hetoh*, but instead of marking *ra* as deleted, he placed the deletion stroke on *tte*.

(2) **Mistaken insertion.** For instance, the redundant insertion of *ddhe* at the end of f. 55a2 (^o*viru<ddh(e)>*). The *aksara ddhe* is not missing (it is written at the beginning of f. 55a3). On f. 103a4, a *na* is inserted into the correct reading *balavān anvayah*, generating the (logically) incorrect reading *balavān ananvayah*.

g. Hands

Steinkellner assessed that the manuscript was copied by one scribe, or possibly two scribes with very similar hands, based on the change in the number of lines per folio and the style of writing at f. 88a: “clear, upright, with regular lines (first hand), and tighter and less regular lines (second hand)” (Steinkellner 2007: xxxii). One may add that initial long *ī* is not distinguished from initial *i* in the latter part of the manuscript. In his in-depth paleographical investigation, Watanabe (2020) identifies at least four different hands (the change of scribes being unrelated to the contents of the text), the first that of the scribe who also copied the second chapter.

i. Change of hands at f. 64a

Watanabe locates the first scribe change at f. 64a based on the following elements:

- the shape of initial *e* and the *aksara ha*;
- the presence of stylized final *t*, found more than 200 times until f. 63a4, but occurring only three times afterwards;
- the presence of notes at the very edges of the folios only until f. 63b.

Further observations hint at a change of hand taking place around f. 70:

- Change in the shape of numeral “2” in the units between f. 62 and f. 72. Compare  (f. 2b),  (f. 22b) and  (f. 62b) to  (f. 72b) and  (f. 82b). On f. 122b, the decimal “2” differs from the unit “2”: 
- *jñ* and *jjñ* are distinguished in the first part of the manuscript, where one finds two expected occurrences of *jjñ* (f. 1b5, f. 49b3). But from f. 72a onward, *jñ* is used when *jjñ* is expected.
- Deletion by crossing out is used after f. 74a (with two exceptions) and deletion by means of parentheses from f. 71a on.
- There are frequent eye-skips after f. 76b.
- Line-filling *dandas* of another form are used from f. 64 on.

The different shapes of the rare *akṣaras* initial *i* and *tha* (see II.2.c.i) also support a change of hands around this point.

ii. Change of hands at f. 88a

Regarding the change of hands at f. 88a, I have noted in the introduction to the edition of the third chapter of the *Pramāṇaviniścaya* (Hugon and Tomabechi 2011: xx) that the text on f. 87b ends in the middle of a sentence and that f. 88a does not continue on from there, but instead starts with the text at the very beginning of f. 87b, repeating what was already written on f. 87b and only then continues on. A big black mark visible at the beginning of f. 87b1 could indicate that this whole side of the folio has to be deleted. This contrasts with the other changes of hands, where the text just continues from one hand to the next. One can only wonder whether this was coincidental, or whether the copy of f. 87b was judged to be of such poor quality that the subsequent scribe opted for starting anew.

The diplomatic edition of the two folios is presented below in parallel, sentence by sentence, for the sake of comparison. Line numbers are not reported (the pagination of the two folios differs); the capital letters A to P in the left column are given for the sake of reference in the subsequent discussion. Unclear and uncertain characters, as well as line numbers and the string-hole, are not reported.

The variations regarding the punctuation and *sandhi* between the two folios are marked with wavy underlines. The expressions being compared in the subsequent discussion appear in italics. Uncorrected mistakes are marked in bold. Corrected mistakes are underlined.³⁰

	87b	88a
	syāt tatra caitat pramāṇam syāt ⁰	syāt tatra caitat pramāṇam syāt [*]
A	na <i>tāvata</i> abhāvād bhavati	na <i>tāvad</i> abhāvād bhavati
B	yasmān nābhāvah kasyacit kāraṇam sāksāt <i>paramparayā</i> vā	yasmān nābhāvah kasyacit kāraṇam sāksāt <i>paramparāyā</i> vā
	kut <u>o</u> 'samarthatvāt*	kut <u>o</u> ̄asamarthatvāt*
	samarthas tarhi bhaviṣyati	samarthas tarhi bhaviṣyati
C	bhāva <i>e</i> ̄< <i>va</i> > tarhi syāt [*]	bhāva <i>eva</i> tarhi syāt ⁰
D	sāmarthyarūpatvād< <i>t</i> ⁰ > <i>bhāvaya</i>	sāmarthyarūpatvād <i>abhāvaya</i>
	cākāro nte vakṣyamāṇo bhinnakramah	cākāro nte vakṣyamāṇo bhinnakramah
E	kiñ cānyat <i>tasyā</i> ̄< <i>bhā</i> > <i>vasyānapāyāt</i> < <i>t</i> > <i>atkāryan</i> nitya _m bhavet ⁰	kiñ cānyat <i>tasyābhāvaya</i> ̄ <i>napāyāt</i> [*] <i>atkāryan</i> nitya _m bhavet ⁰
F	na <i>ca</i> < <i>ca</i> > sahakāryanurodhān nityo pi kadācit karoti	na <i>ca</i> sahakāryānnarodhān nityo pi kadācit karoti
	anapekṣatvāt ⁰	anapekṣatvāt [*]
G	katham <i>anape{so}<kso></i>	katham <i>anapekṣo</i>

³⁰ See also the analysis of these two folios in Watanabe 2020: 428–430.

H	<u>{ {pi vā vadi</u> <u>śe(s)akātarupatvāt*}}</u> } <apeksā yā viśesalābhārūpatvāt ⁰ >	peksāyā viśesalābhārūpatvāt [*]
	tasyāpi višeṣo bhaviṣyati	tasyāpi višeṣo bhaviṣyati
	bhavatu abhāvas tu na syāt ⁰	bhavatu abhāvas tu na syāt [*]
I	<u>kuta</u> <s ta> <u>lakṣaṇatvād</u> iti	<u>kutas</u> <u>ta</u> <u>lakṣaṇatvād</u> iti
J	<u>pūrvvarūpatyāgo</u> rūpāntarasambandhaś ca bhāvasvabhāvo	<u>pūrvvatyāgo</u> rūpāntarasambandhaś ca bhāvasvabhāvo
	yadi tāv abhāve stah bhāva evāsau nābhāvah	yadi tāv abhāve stah bhāva evāsau nābhāvah
	tasmān nābhāvād aya _m pratyayo yo sya viṣayah	tasmān nābhāvād aya _{m*} pratyayo yo sya viṣayah
	ayañ ca tatra pramāṇa _m syāt [*]	ayañ ca tatra pramāṇam syāt [*]
	abhāva ity apīty api samuccaye 'yañ ca doṣah	abhāva ity apīty api samuccaye 'yañ ca doṣah
K	abhbāsa <u>sabden{o}a</u> na bhāvō abhbāva iti bhāvapratīṣedha ucyate	abhbāva <u>sabdena</u> na bhāvō 'bhāva iti bhāvapratīṣedha ucyate
	tathā ca saty abhāvād bhavati bhāvapratīṣedhād bhavati bhāvān na bhavatīti sāmarthyād vākyārthah syāt ⁰	tathā ca saty abhāvād bhavati bhāvapratīṣedhād bhavati bhāvān na bhavatīti sāmarthyād vākyārthah syāt [*]
L	nañ [*] samāso hi yenārthena sāmānādhikarāṇyena vaiyadhiκarāṇyena vā saṁbadhyate tato rthāt tathaivottarapa <dā>rthan nivarttayati	nañ ⁰ samāso hi yenārthena sāmānādhikarāṇyena vaiyadhiκarāṇyena vā saṁbadhyate tato rthāt tathaivottarapadārthan nivarttayati
M	yathā abhbāvo 'brāhmaṇo bhāvo na bhavatīt gatir abhāvena kṛta _m <u>{bhām iti</u> <u>pratīti}</u> <bhāvena <<na>> kṛtam iti> {s}<•>	yathā abhbāvo 'brāhmaṇo bhāvo na bhavatīt gatir abhāvena kṛtam bhāvena kṛtam iti pratītis
N	tathā 'bhāvād bhavati bhāvān na bhavatīt uktau hetur asya <u>pratyasya</u> niśiddhah syāt [*]	tathā 'bhāvād bhavati bhāvān na bhavatīt uktau hetur asya <u>pratyasya</u> niśiddhah syāt ⁰
O	tato <'>hevukatvam ukta _m	tato 'hetukatvam ukta _{m*}

P	atha nañ ⁰ samāsa uttarapadārthābhāvopalakṣite dravye varttate tato <'>bhā	atha nañ ⁰ samāsa uttarapadārthābhāv <u>op/ā}ala-</u> kṣite dravye varttate tato <i>bhāva</i> eva kaścid abhāvah
		evam̄ tarhi nāmāntareṇa bhāva evoktaḥ syāt* tato bhāvapratyaya evāyam iti katham abhāvavisayah anena śabdārtho pi nābhiprāyānugata iti darśita _{m̄} bhavati tasmān nāsyābhāvapratyayasya viṣayābhāvād anutpatter asti sambhavaḥ kiñ ca pratyaksagr̄

The variations regarding the punctuation and *sandhi* between the two versions are puzzling. Notably, the scribe of f. 88a uses more punctuation, and favors *t* with *virāma* for final *t*, whereas the scribe of f. 87b favors *t* without *virāma*. These differences may reflect the scribes' preferences, or may suggest that the scribes were not copying from an exemplar but were being dictated to by someone reading the source manuscript (but not reciting from memory, as reciting would not account for the eye-skip phenomenon). The fact that some scribal mistakes involve a confusion of *akṣaras* does not necessarily speak against the possibility of dictation, as they could be explained as the mistakes of the (unskilled) person dictating.

On f. 87b one finds 4 uncorrected mistaken readings (in A, M, N and O) and 13 mistakes that have been corrected (in C, D, 2 in E, D, G, H, I, K, 2 in L, M, O).

Of the 4 uncorrected mistakes, only one (*pratyasya* in N, for *pratyayasya*) is also found on f. 88a. It is likely that this mistake was already present in the exemplar being copied. The other 3 uncorrected mistakes of f. 87b are not mirrored on f. 88a, which has instead a correct reading. These can thus be understood as copying mistakes of the scribe of f. 87b.

Among the 13 mistakes that were corrected on f. 87b, 7 cases involve an omitted *akṣara* corrected by a marginal insertion (C, 2 in E, F, I, L, O); 1 case a wrongly written *akṣara*

corrected by deletion and marginal insertion of the correct one (G); 1 a wrongly written *akṣara* deleted to obtain the correct reading (K); 1 the transformation of a wrongly written *akṣara* (L); 1 case *akṣaras* wrongly written due to confusion caused by the shape of the *akṣaras* being copied (H), which were corrected by deletion of the wrong *akṣaras* and a marginal insertion that, however, contains two mistakes (*viśeṣalābhārūpatvāt* for *viśeṣalābhārūpatvāt*).

As for D, the scribe of f. 87b wrote the mistaken reading *sāmarthyarūpatvād abhāvasya* (the correct reading being *sāmarthyarūpatvād bhāvasya*), but it is likely that this was the reading of the exemplar being copied, as the mistake is repeated by the scribe of f. 88a. But on f. 87b this mistake is first corrected, it seems, by adding a *virāma* to *d* at the end of *°tvād*, then (maybe for the sake of additional clarity) by indicating in the margin the insertion of *t̪* intended to replace *d* (for which there is not a clear sign of deletion).

The reading of f. 87b for M can be explained as follows: the exemplar being copied probably had the mistaken reading reflected on f. 88a:

...*abhāvena kṛtam bhāvena kṛtam iti pratītis*,

which should be emended for the sake of the sense of the passage's logic to:

...*abhāvena kṛtam bhāvena na kṛtam iti pratītis*.

The scribe of f. 87b omitted the second occurrence of the *akṣaras vena kṛta* during his copying and wrote:

...*abhāvena kṛta_m bhām iti pratītis*.

This mistake could have been corrected by inserting missing *akṣaras* between *bhā* and *m*. Instead, *bhām iti pratītis* was marked as deleted (by crossing out the *akṣaras* “*bhām iti pratīti*” at the end of l. 7 and marking the *s* of *sta* as deleted at the beginning of l. 8) and *bhāvena kṛtām iti* was added in

the lower margin (misspelling *kṛtam* as *kṛtām*). Note that this correction implies the elimination of *pratīti*.³¹

The corrected reading

...*abhāvena kṛtām* (sic!) *bhāvena kṛtam iti*

is further changed to the (logically more correct) reading

...*abhāvena kṛtām* (sic!) *bhāvena na kṛtam iti*

by the insertion of the negation (*na*) written above the inserted sentence.³²

With the exception of the three mistakes that were presumably already present in the exemplar being copied (D, N and M), the scribe of f. 88a does not repeat any of the other 14 copying mistakes made by the scribe of f. 87b (he may have been more careful, or less tired than his predecessor). However, the scribe of f. 88a makes errors that the scribe of f. 87b did not, two left uncorrected (*paramparāyā* for *paramparayā* in B and the omission of *rūpa* in J), and two corrected (in I and P). The reading *tato bhāva* in P, found on f. 88a, is the correct reading; it is wrongly corrected to *tato 'bhā...* on f. 87b with the insertion of an *avagraha* in the line.

Given that the text on f. 87b ends in the middle of a sentence, the presence of corrections on this folio could indicate

³¹ Since the corrector took the trouble to delete the final *s* of *pratīti* on the next line, one cannot understand the crossing out of *pratīti* as an involuntary over-extension of the line that crosses out *bhām iti*.

³² The Tibetan translation reads (D91b5, P108b5): *dngos po med pas byas pa* (P add. *dang*) *ni dngos pos ma byas pa zhes bya ba yin pa bzhin no //*. It includes the negation, which is necessary for the passage's logic, and has no equivalent for *pratītiḥ*. This could indicate that the translating team had a Sanskrit text which contained the negation, or that they supplied it to obtain a logical meaning. The absence of an equivalent for *pratītiḥ* may indicate that this word was not there in their Sanskrit version, but could also suggest that the translators deemed it to be an intrusive gloss parallel to the expression “*gatiḥ*” (Tib. *rtogs pa*) in the previous sentence (*abhāvo brāhmaṇo bhāvo na bhavatīti gatiḥ*), or that they chose not to mirror this word in their translation (maybe because *gatiḥ* and *pratītiḥ* are both translated as *rtogs pa*).

that proof-reading was done on a folio-basis rather than content-basis, either by the scribe himself or by someone else (or both). That the scribe of f. 88a copied D and M without modifying or correcting the reading of the exemplar being copied seems to indicate that he did not check what was written on f. 87b. Watanabe (2020: 431) concludes that it is possible that the copy of f. 88a was made before the marginal notes were written on f. 87b.

iii. Change of hands at f. 126a

Watanabe locates a further change of scribe at f. 126a based on the change of the form of initial *e* (but not of *ha*), and the observation that “the handwriting of the scribe of folios 126a–160a is often more angulated” (Watanabe 2020: 433).

3. Editorial principles

The present edition is a diplomatic edition of a single incomplete manuscript. Our reading is based on Photostat copies of photographs of the extant palm leaves (which were not available for consultation), and is thereby dependent on the quality of these copies. In the case of blotted folios or portions of folios (cf. II.2.a), the marking of *aksaras* as “unclear” has been accordingly adjusted. Excessive blotting on occasion prevented even the determination of the number of *aksaras* to be read; in such cases an approximate number is given in the right margin. When dealing with blotted passages, we have attempted to avoid using what the team of contributing editors jokingly called “the *divyacaksuh*.” That is, *aksaras* that are in fact illegible have been marked as such despite being arguably decipherable when the Tibetan translation is used to guess at probable Sanskrit readings.

Ink fading in the margins posed a similar problem when it came to reading insertions, or merely deciding whether a mark on the Photostat copy is indeed an *aksara* to be inserted. Border-line cases have been dealt with according to the degree of possibility and presumption of correction: If an insertion is expected at a location vertically aligned with that of

the (possible) *akṣara* in the margin, we have reported an inserted illegible *akṣara* (<••>) in the corresponding place in the transcribed text. If no insertion is expected, at least according to our present understanding of the meaning of the passage, the presence of a possible but unallocated *akṣara* (or several *akṣaras*) has been recorded in a footnote.

Marginal notes that we interpret to be glosses rather than corrections are not transcribed as insertions in the text. The indication “GLOSS” is added in the text after the *kākapada*, and the gloss is recorded in a footnote.

Akṣaras that are occasionally written in similar ways (such as *pa* and *ya*) or those not distinguished by the scribe (see II.2.c.ii) have been read according to expectation and transcribed accordingly.

The text in the manuscript has been transcribed with all its orthographic and scribal peculiarities (see II.2.d). For the reader’s convenience, the editors have separated out the words of the text, following their present understanding of the meaning of the text. Hyphenation at the end of the lines is purely editorial and as a rule is made between *akṣaras*.

When an *avagraha* is used for *a* or *ā* in unresolved *sandhi* with a preceding *ā*, we insert a space before it, except in compounds. For example: *muktvā' dṛśyāvasthām*, *pratijñayā' gamarūpayā*, but *anupakāryāpekṣā'yogād*, *tadekadesā'yavāh*.

Each folio side appears on one page in the edition (except ff. 102a, 102b, 104a, 104b and 111b). Each page is structured as follows:

	A		
B	C		D
	(E)		
F			

- A** Folio number and side
- B** Line number
- C** Diplomatic edition of line B

- D Indication of a) transformation marked with italics in C; b) location of *akṣara*(s) to be inserted in C; when required, the cipher indicating the line of insertion; c) approximate number of illegible *akṣara*(s) marked with ellipse in C. These are recorded in the order they appear in C. When more than one of the aforementioned indicators pertains to the same line in the edition, they are separated by commas.
- E Reference to the beginning of the passage corresponding to this folio in the Tibetan translation in D and P.
- F Footnote recording a) unallocated (potential) *akṣaras* in the margins or presumption thereof; b) transcription of glosses; c) other remarks.

4. Notes on the Tibetan translation

A careful comparison of the Sanskrit text with the Tibetan translation was carried out during the preparation of the present diplomatic edition. Exhaustive remarks on the Tibetan translation exceed, however, the scope of the present publication.³³ I will limit myself here to briefly discussing a few passages in the Sanskrit text that have no equivalent in the Tibetan translation and some passages in the Tibetan translation which lack any correspondence in the Sanskrit. The range of situations they suggest should be kept in mind for the establishment of the critical edition.

a. Sanskrit without equivalent in Tibetan

i. Entire sentences present in the manuscript's Sanskrit text of the third chapter are not found in the Tibetan translation. For some of these, the omission can be explained as due to the nature of the Sanskrit sentence, which, although not completely untranslatable, may have been considered as making

³³ Sakai (2010: viii–xii) discusses the Tibetan translation for the second chapter of the *Pramāṇaviniścayaṭīkā*. See also Hugon 2016, which discusses the Tibetan translation of the third chapter of the *Pramāṇaviniścaya* and explores some connected aspects of the translation of the *Pramāṇaviniścayaṭīkā*.

little sense for Tibetan readers who did not know the Sanskrit text. They are, notably, etymological explanations:

- f. 68b3–4: sa_[68b4]ndheṇa sahitā satī sandeha ucyate
- f. 81a3: antara_m vyavādhānam̄ karoty antarayati | antarayitum̄ śakyam antaryam (e)^ˇ<vā>nātaryaka_m nāntaryakam a^ˇ<nāntaryaka(m) a>vyavādheyā_m

and grammatical explanations:³⁴

- f. 37a3–5: ihākṣepaśabdaprayoge yadi sāmānyam̄ ka_[37a4]rmma višeṣah kartta bhedo tayoḥ prayoge saty ubhayaprā○ptau karmmaṇīti ṣaṭṭī | karmmaṇī ceti pratiṣedhān na samasyate tataś ca višeṣena sāmānyasyākṣepād iti syā_[37a5] samāsa{••}prayuktas tataḥ ṣeṣavi(ś)eṣa / tasyāñ ca satyā○m višeṣah karttā ṣaṣṭyanto pi na virudhyate
- f. 74b1–2: sahakāriśabdaś ca sāmānyavisaye kṛtavyutpatt{ī}e²{ḥ}r na-pumsakaliṅgo bahuvrīhau nity{u}am̄ <•••>ttarapadatvā yogyatāśabdena višeṣyamāṇaḥ sa{nni}vešeṣanali_[74b2]ngam upā-datte |

Other entire passages or sentences not found in the Tibetan translation include, for instance:

- f. 8a3–4: etad uktam̄ bhavati na vayam̄ brūma ekatvasyānekatvam avaśyam evan tu brūmo nekatvavyāptai_[8a4]sya sambhave vyāpakasambhava eṣitavyo vyāpābhāv{o}e¹ ^<vā> ○ vyā-pyābhāva iti |
- f. 22b5: iṣṭaśabdasyānyad vyavacchedyan darśayati |
- f. 123b2: idam iṣṭam eva |

ii. More frequently, it is only part of a sentence that is not found in the Tibetan translation. For instance (the part missing in the translation appears in bold):

- f. 17b2: yasyārthasya yena sādhanena siddhir āksipyate so rthas tatsā-marthyena vyāptas
- f. 19a6: dvayoś ca bhojanīyam[?]tvavišeṣayoh prativedhe bhojanīyat-vasāmānya^<(m a)>py a[•]nyataraśabdārthaviṣayo na sambha-vaty eva

³⁴ In contrast, the grammatical discussion of the compound *pakṣadharma* on f. 62b was integrally translated. Sakai (2010: viii–xii) notes that not all grammatical explanations are duly translated in rNgog Blo Idan shes rab’s translation of the second chapter and explains in detail five examples.

- f. 22b5–6: eteneṣṭasya **sādhyatvechayā vyāptasya** sā_[22b6]dhyatava-canena dharmmadharmmiṇau dharmmidharmmābhyaṁ viśiṣṭau dharmmiviśiṣṭam dharmmaṇ **dh{ā}armmaviśiṣṭa_m** ca **dharmmiṇam** kṛta{t}katvena hetunā nirākurvvan vādī nistarāḥ
- f. 28b5: yaś ca sāstra! ○ dṛṣṭaviparītavyāptaḥ sa **viruddha** iti na kaścid dhetuh ||
- f. 35b2: nanu **ceṣṭāabdo varttamānām** icchām āha
- f. 72b2: yadi prāg api **prayatnāc** chabdo 'sti tasya **prāk⁰sataḥ śabdasya** jñān{e}a_m niyamena prayatnānantara_m bhavan na yujyate | kadāci tu syāt
- f. 78b7: **tathopakārād** eva jñānotpattir iti **śabdasyākārakatvam** iti dvitīye pariccheda ukta_m
- f. 103a3: **asparśatvasya hy anvayo** vya{ti}rekasahāyaḥ | anitye ○ bhyo hi **ghaṭādibhyo** sparśatva_{m*} vyāvṛttam na punar yathānityatvam
- f. 107a4: tad eva <ca> **svakāryā{nu}bhimukhyam rasopādānasya** rū-popādānahetūnām pravṛtteḥ | kāraṇam
- f. 124a8–b1: **tathā hi sat⁰ pradhānam mameṣṭatvād** iti nokta_m kim tv itaradviparītavinirmuktatvād iti [124b1] vacanām

iii. More frequently, a single word in the Sanskrit text lacks an equivalent in the Tibetan canonical translation. For example (the word that is not translated appears in bold):

- | | | |
|-----------|--|---|
| f. 1b2–3: | khyāpakas tu trirūpasya
liṅga_[1b3]sya yah śabdāḥ
sa evānumānam iti | (D1b2–3, P2b3): sgra gang zhig
tshul gsum ston par byed pa de
nyid rjes su dpag pa yin no // |
| f. 3a4: | api tu parīksāyā eva
sakāśad abhyupagamah
karttavya[h] | (D3b5, P4a7): 'on kyang brtags
(P brtag) pa nyid las khas blang
par (DP bar) bya ba yin no // |

This phenomenon must be distinguished from cases where the Sanskrit word or expression was taken into account by the translator, but rendered in Tibetan with an unusual or unexpected expression.

Various reasons can be suggested to explain these omissions, some of which consider them from the perspective of the translation process—the translator's choice (for instance, a stylistic choice leading to omission of a calque translation of a final “*iti*” or of a “*ca*,” the decision to ignore a given word/passage as an intrusive gloss, etc.), the translator's mistake, reliance of the translator on an alternative manuscript

which lacks the given word/passage—or others which view them from the perspective of the transmission and revision of the Tibetan translation and the compilation of the canonical versions. These will have to be evaluated on a case-by-case basis.

b. Tibetan without Sanskrit correspondence

i. A number of cases where the Tibetan features words or expressions absent in the Sanskrit version can be understood as additions for the sake of clarity by the translator. It is not necessary to postulate the translator's reliance on a version of the Sanskrit text different than that in our manuscript. Typically, the addition in the Tibetan (in bold in the table below) repeats an expression present in the previous sentence (underlined), for instance:

- | | | |
|----------|---|--|
| f. 39b2: | saṃdigdhe rthe yato hetur
ucyate tato vyastah pramā-
ṇena nirākṛto 'nāśrayo hetor
nna sa pakṣo | (D41a7, P48b1): gang gi phyir
gtan tshigs the tshom za ba'i don
la brjod pa de'i phyir bsal ba tshad
mas bzlog pa ni <u>gtan tshigs kyi</u>
<u>rten ma yin la / gtan tshigs kyi</u>
<u>rten ma yin pa gang yin pa de</u>
yang phyogs ma / yin te / |
| f. 75b7: | tasya bhāvas tāratamyam
prakarṣah tena tāv indriya-
viśayāv atiśayavantau ku-
ryād api | (D79b6, P94a8): de'i ngo bo ni
ches cher te <u>rab tu gyur pa'o</u> // rab
tu gyur pa des yul dang dbang po
de gnyis la khyad par byed pa
yang yin no// |
| f. 90a7: | svahetūnām sākalyaniya-
tam apratibandho niyato yas
tasyābhāvāt* katham abhā-
vo | (D94a3, P111b2): rgyu rnam
tshang par nges pa dang gegs
byed pa med par <u>nges pa</u> gang yin
pa de med pa'i phyir ro // ci ltar
nges pa med ce na / |

ii. Clearly qualifying as the translator's additions are cases where the Tibetan provides additional verse lines when a verse is partially cited in the Sanskrit (or not cited at all), or has a longer excerpt than the one in the Sanskrit version. For instance (the cited passage appears in italics and the addition in Tibetan is marked in bold):

f. 37b2: *asmābhīr ucyate kaiścīt* (D39b6, P45b8): *gnas skabs 'ga'*
prakaraṇair ityādinā | yis'dod'gyur dang // de ni de yis
rtoṣs bya'ang yin // zhes bya ba
la sogs kho bo cag gis brjod do //

In the same vein, longer excerpts are frequently found in Tibetan when the beginning of a prose passage in the *Pramāṇaviniścaya* is cited to refer to the text portion starting with these words. For instance:

f. 51a6: *tan na | yatrāpītyādeḥ pra-* (D54a2, P63a7): *de ni ma yin te /*
krāntatvād gang la thun mong ma yin pa'i
phyir zhes bya ba la sogs pa'i
skabs yin pa'i phyir ro //

iii. Examples of complete sentences without correspondence in the Sanskrit text that appear to be additions (rather than translations of a part of the Sanskrit text missing in our manuscript) are:

f. 32a7: between “...teṣv” and “arthah...” (D34b4, P39b7): *gzhan yang ji*
lta bur gyur pa zhig ce na /

f. 112a3: between “...sarvvasyeti” (D123a1, P144a3): *'dis ni rjes*
su'gro ldog gi nye bar sbyor ba
bstan to //

iv. One case, on the other hand, seems better explainable as the translation of a passage omitted in our Sanskrit manuscript in the passage commenting on PVin 3 17,3–4: *api ca dvayor api sambhavāvirodha etad evam syāt* / (Tib. *gzhan yang gnyi gar yang srid pa mi 'gal na de de ltar 'gyur gyi*). The gloss on “etad” is found in both the Sanskrit and Tibetan of PVinT,³⁵ but the gloss on “evam syāt” is found only in the Tibetan.

f. 20b5: between “...anyataratvam” (D22a7, P25b7): *de ltar 'gyur*
and “anyathā...” gyi zhes bya ba ni grub par
'gyur gyi'o //

³⁵ Both D and P have the reading *de ltar zhes bya ba* for *etad iti*, which should be corrected to *de zhes bya ba*.

v. Additional words in the Tibetan are indicative in certain cases of a mistaken reading of our Sanskrit manuscript. For instance:

f. 3a2: tasmāt tadviṣṭā_{m*}

(D3b3, P4a5): des na de ni
khyad par **med** pa yin no //

Emendation: tasmāt tad aviṣṭam

f. 35b7–8: atah kramavatīm api siddha-
_{{35b7}tveṣṭim} nivarttayaty
avadhāraṇam iti yukta_m |

(D38a4, P44a1): des na nges
par gzung ba ni rim gyis kyang
grub pa **dang bsgrub par bya ba**
nyid du 'dod pa sel bar byed pa
yin no zhes 'thad pa yin no //

Emendation: ... api siddhatvasādhyatveṣṭim³⁶...

³⁶ In the preceding sentence, *grub pa dang bsgrub par bya ba nyid du* translates *siddhatvasādhyatva*.

III

Concordance between *Pramāṇaviniścaya* 3 and *Pramāṇaviniścayaṭīkā* 3

In order to provide the reader some orientation with regard to the contents of the third chapter of the *Pramāṇaviniścaya-*
ṭīkā, I provide below the correspondences between the sections and subsections of the *Pramāṇaviniścaya* as delineated by the editors of the critical edition of the latter and, in the right-hand column, references to the folio and line number in the *Pramāṇaviniścayaṭīkā* where Dharmottara starts commenting on the corresponding source text (provided that the relevant portion of the Sanskrit text is extant in the manuscript).

For the details of the divisions in the *Pramāṇaviniścaya*, I refer the reader to Hugon and Tomabechi 2011: 141–161 and only provide here the number of each section, the reference to the page and line number in the critical edition of the *Pramāṇaviniścaya*, and, for the sake of convenience, a few key-words for the subdivisions.

<i>I The definition of inference-for-others</i>	F. in PVinT Ms
I (1,1) <i>parārthānumāna</i>	1b1
I.1 (1,1)	1b1
I.2 (1,5)	2a1
I.2.1 (1,5) <i>svadrṣṭārtha</i>	2a1
I.2.1.1 (1,8) <i>svadrṣṭa</i>	2a5
I.2.1.1.i (1,8)	2a5
I.2.1.1.ii (4,4) <i>prasaṅga</i>	5b7
I.2.1.2 (7,1) <i>artha</i>	11b2
I.2.1.2.i (7,1)	11b2
I.2.1.2.ii (7,11)	12a7
I.2.2 (8,7) <i>prakāśana</i>	12b6
I.2.2.1 (8,10)	13a1
I.2.2.2 (9,5)	13a4
 <i>II The thesis</i>	
II (11,1) <i>pakṣa</i>	14a2
II.1 (11,1)	14a2
II.2 (11,6)	14a5

II.2.1 (11,6)	14a5
II.2.2 (12,1) <i>iṣṭa</i>	14b3
II.2.2.1 (12,1)	14b3
II.2.2.1.i (12,1)	14b3
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II.2.2.1.iii (13,1)	15b2
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Diplomatic edition

1b

1. † namo buddhāya || trirūpaṁ liṅgam jñātam api vaktum aviduṣo bālasya vyutpādanārthaṁ parārthānumānam trirūpa-liṅgākhyānalakṣaṇam prastotum āha | parasmai parārthaṁ svenā yo dṛṣṭo rthas tasya pra
2. kāśyate 'neneti prakāśanam khyāpakam (v)acana_{m*} | abhidhāyi yad iti na kṛta_m yasmān na vāca eva śabdo numānaṁ dvayo rūpayor abhidhānād ekasya gamānatvāt khyāpakas tu trirū- ॥→epasya liṅga
3. sya yaḥ śabdaḥ sa evānumānam iti | yady api ca svadr̥ṣṭo rtho ⊖ liṅgam anumeyaś ca tathāpy anumeyasya anumānatvanidhāt vakṣyamāṇāt svadr̥ṣṭhārthagrahaṇam sāmarthyāl liṅge vya-vatiṣṭhate
4. yady evam trirūpaliṅgākhyānam ity eva vācyam syāt svadr̥ṣṭā! ⊖ Orthagrahaṇa_m katham ity āha | yathaiva hīti | yathaiva yenaivārthakrameṇa trirūpāt trīṇi rūpāṇi yasya tasmāl liṅgi-ni !
5. parokṣe rthe ātmano jñānam utpannam tathā tenaivartha-kra! ⊖ meṇa paratra parasantāne liṅgino rthasya yaj jñānan tasyotpipādayiṣyā trirūpaliṅgasya yad ākhyānam prakāśana_m tat pa
6. rārtham anumānam hīti yasmāt tasmāt svadr̥ṣṭārthaprakāśanam ity evan tad eva trirūpaliṅgākhyānam ukta_m | katham vacanam anumānam yāvata jñānam anumānam uktam ity āha | kāraṇe vacane kāryasya jñānasyo
7. pacārād āropāt* / etad ukta_m bhavati | vacanam api trirūpa_m liṅgam smārayat parokṣārthajñānasya paramparayā kāraṇam bhavad upacārād anumānam ucyate | tenāyam arthaḥ khyāpyate / anumā!

(D1a1; P1a1)

2a

1. ne vyākhyātavye yathā trirūpaṁ liṅgaṁ nibandhanam ākhyāyate tadvat tadvacanam apy ākhyātavyam iti | yady evam dṛṣṭaprakāśanam ity eva karttavyam svagrahanam arthagrahaṇañ cānarthakam ity āha |
 2. atra parārthānumānalakṣaṇe svadṛṣṭārthagrahaṇam iti samudāyena svaśabdām arthaśabdañ ca vyākhyāyam upasthāpayati | anayor eva yato vyavacchedyam vakṣyate na dṛṣṭaśabdasya / svagrahaṇena pa
 3. radṛṣṭam vyavacchidyate | nanu ca pramāṇād dṛṣṭam vastubhāvā{?t}? {O} pramāṇañ ca sādharaṇam iti kutah paradigm ity āha | āgamād yad dṛṣṭā_m tat pareṇaiv{ā}a dṛṣṭā_m na svayam | tathārthaśabda|
 4. vyavacchedyam darśayati nānarthataḥ siddhir iti / syād e!{O}tat kathām vipratipattim adṛṣṭvā svayam evāśāṃkyāśāṃkyavyavacchedārtha_m višeṣaṇam upādīyata iti vipratipa!
 5. tti_m darśayitum āha | yathāhur iti | parasya pratipādya{O}tvād ity{ {i} } ayam abhiprāyah sādhanasya yā siddhiḥ sā pratipattavyārtha pratipattinibandhana_m na ca vādinaiva tataḥ
 6. sādhanād arthaḥ pratipattavyah | kin tu prativādī pratipādayitavyah / tata<ḥ> sādhanasya yā siddhiḥ sā prativādipratipattāv upayujyate na vādipratipattau tena prativādina eva
 7. (sā) <(s)i>ddhir yady asti tāvatā tat sādhanam eveti kim vādiprasiddhiparīkṣayā{sa} tasya sādhanasyeti parair dṛṣṭam sādhanam atrodāhaṇā_m | acetanā iti sādhye caitanyābhāvah sādhyah
- ti→ty{ {i} }
in l. 6
below l. 7

2b

1. sukhādayo buddhir vveti dharmmī utpatter anityatvād veti
hetuh | rūpādivad iti vyāptivिशयapradarśanam etat* | ihāsata
utpāda u²tpattimattvasataś ca nira(n)vayo vināśo 'nitya
 2. tva_m yo hetur upāttah sa sāṃkhyasya svayam asiddhaḥ sa hi
sata evāvirbhāvatirobhāvāt utpādavināśāv āha | parasya tu
siddhas tasmād gamakah | tad etat* parasya matam ayukta_m |
kuta ity āha |
 3. anumānasya vastubalapravṛttapratipā-
○dyo rtho yad vā 'numānaviṣayo yato numānasya sambhavaḥ
pramāṇadrṣṭāc ca traīrūpyāt sambhavaḥ | tatra ca pramā-
ṇa{si}<••>(s)te traī|
 4. rūpye pr²atipādye cā{ dye } na vacanasya vyāpāro sti | ava-
l○śyañ caitad abhyupagantavya_m prānye tu vacanasyānu-
mānasya pravṛttir eva na syāt pratijñālakṣaṇena vacanamā-
trenā
 5. rthasya sādhyalakṣaṇasiddhatvād dhetor ādigrahaṇāt⁰ drṣṭā-
l○ntādeś copādānam vyartham syāt | syād etad eva_m yadi
sarvvam vacana_{m*} pramāṇa syāt* | ki_mn tu viśiṣṭam eva kiñcid
vacana
 6. nam pramāṇam ity āha | vacanam eva višeṣo viśisyate | tada-
nyasmāt tasya prāmāṇyād a{ so }<••>ṣa iti param āśamkyāha |
uktam iti atra va'navišeṣe yad vaktavya_m nirākaraṇa_m tad
ukta_m | kvokta
 7. m ity āha / āgamasya prāmāṇyacintāyām tatra hy ukta_m
nākṛta<(ka)>tva({})_m)lakṣaṇo višeṣa āgamasya nāpauruṣे-
yārthalakṣaṇo nāpy āptapraṇītatvalakṣaṇah śakyo vijñātu_m |
kiñ ca kim ehir vi
- above l. 1+3²
- t→s below l. 7
- sya→ma below l. 7

3a

1. ūśaiḥ sadbhīr asadbhir vvā yadi tasya vaca{sa} nasya pramāṇāsaṅgato bhavaty arthaḥ tadā satsv apy eṣu viśeṣeṣu na kaścid viśeṣo vidyamāno pi viśeṣo <'>satkalpa eva | samvā- above l. 1
de vā na te pramāṇapra
2. saṅgatārthena vacanena yat siddha_m tat parasyaiva siddha_m kin tu vādino pi siddham eva | tenāpi hi vādinā yat* pramāṇavad vacanam abhyupagata_m tasmāt tadviśiṣṭa_{m*} yadi vā yat pramāṇadṛṣṭam vastu ta
3. tra kim vacasā pramāṇenaiva tad{v?} abhyupagantavya_{m*} | pramāṇañ ca ⊖ dvayor apy aviśiṣṭam ataḥ parasya{ra} yat siddha_m tad vādino pi | yasmād apramāṇa_m vacana_{m*} tasmān nābhypagamāt* na vacana!
4. m abhyupagamya parīkṣā aparīkṣitasya pramāṇasamvādarahi ⊖tasyā(bhyu)pagamābhāvād api tu parīkṣāyā eva sakāśād abhyupagamah karttavya itis tasmād yasmā••rīkṣitasyai-vābhyyu!
5. pagamah / tasmān na paropagatena sādhanam siddhiḥ kasyaci ⊖t sādhyasyārthasya parīkṣita[?]<••>pramāṇapariśuddhasya dvābhym apy abhyupagamārhatvād aparīkṣitasya dvābhym apy ana••pa! below l. 7
6. gamāt | syād etat* nyāyyā pravṛttir īdṛśī kin tu kaścin mūḍho bhiniveśād āgama[?]<m a>bhyupagacchati tadapekṣayābhyupagatasādhananimi{ _ }ttā parīkṣā kriyate | satyam bhavatv abhyupagamāt* prā! below l. 7+••
7. (mānya)_m yady abhyupagamah syāt sa eva tu parīkṣākāle 'vaśyatyaktavya iti darśayitum āha | tad iti nirācikīrṣitadharmmāśrayasyāgamsya bādhanāya nirākarākaṇāya param uddiṣya !

3b

1. sādhanasyokteḥ kāraṇāt tadeti yadā tasya bādhanam ucyate /
tadā<'>sya niyamenāprāmāṇyam tasmād aprāmāṇyāt tenāga-
mena yat siddha_m tad asiddham itis tasmāt tato 'pramāṇaga-
masiddhād asiddhā^{above l. 1}
2. t katham arthatasiddhiḥ / syād etad vādina {sma} āgamo si-
ddhas tenaiva tannirākarttavyadharmmādhikaraṇenāgamena
ya āgamavān* prativādī tasya prativādinas tadāgamasiddha_m
siddham eva / tad aya!
3. m arthaḥ | yady apy asāv āgamo vādino na siddhas tathāpi
ya!○syā siddhaḥ sa cet(*) prativādī bhav{e}ati tasya tadā-
gamasiddha_m sādhanam pratipattyaṅgam eveti tathābhūtam
prasiddhāgamaṁ prati!
4. vādinam āśritya tadāgamasiddhasādhanopanyāse viro○dho
na kaścid ity āśaṅkyāha | kasyeti ayam abhiprāyo na kaścid
āgamaḥ | kasyacid abhyupagantavyatirktena samba
5. ndhena samba~~o~~ndhī abhyupagamaś ca yady api vyāmohāt
pūrvva_mkṛta ○ āśittathāpi pareṇa saha yadaiva parīkṣām
karttukāmo bhavati tadaiva tasminn āgame 'nāśvāsa{sta}-
bhyupagama_m tyaja!^{•→tta}
6. ti / tato yathā vādino siddhaḥ sa āgamas tadvat* prativādino py
asiddhaḥ / kiñ ca tadāgamaprasiddha_m sukhādīnām caitanyam
yadā pareṇa bādhyate tadā bādhyamānah sa pramāṇena
katham āgama!
7. h | etad ukta_m bhavati | abhyupagatāgamadūṣaṇa_m pareṇa
kriyamāxṇam sahamāna eva parityaktam āgamasambandha_m
nirākarttum ā<•••(s•ā)bhyupagama••• hi ta>sya āgamasya
dūṣaṇam ākarṇṇayann asamśayito nāma yatra ca samśaya!^{bottom f.+7}

4a

1. s tasya prāmānyābhypagamatyāgo niyata/s tasmād yenāpi
graḥāt* parīkṣitukāmena tadabhyupagamo na parityas tenā-
dūṣaṇāśravaṇam sahamānenā parityaktavyah | abhyupagama-
vyatirkitam āgamasa
2. mbandha_m nirākarttum āha riktaṣety a{ya}vayavasamban-
dhavad āgamarahitasya guṇāś ca doṣāś ca tān apaśyataḥ |
anenābhypagamanibandhanābhāvam āha guṇadoṣadarśa-
nena kaścid āgamo bhyupaga
3. ntavyah kaścit parityaktavyah sa cāya_m mūḍhaḥ svayaṁ
draṣṭum aśaktaḥ pareṇa pratipādyate | yadā ca pareṇa prati-
pādyamānam ātmānam abhyupagacchati tadaiva sve�chayā
kṛtam abhyupagamam tya!
4. jati | evam {dva} tasya vilabdha vibhaktāḥ keneme na ke-
nacid ity arthaḥ siddhāntā eva viṣamagrahā iva (du)styā-
jatvād viṣamagrahāḥ vataśabdo nukampāyā_{m*} anukampa-
nīyā hi vi
5. ṣamagr{e}ahaiḥ siddhāntaiḥ kṛtāveśāḥ pumāṁso nyāya_m
pratiḥ pattum asamarthā vilabdhaḥ puruṣārthād bhraṣṭā iti /
ki_m ca tasminn āgame yac caitanyam ukta_m sukhādīnān tena ñca→ca
viruddham acaita
6. nyām tasyābhypagamah kathaṁ tenaiva | ko virodha ity āha |
tasya viruddhasya dharmmasyopagame karttavye 'neka<••>
kālaviśeṣo darśitah parābhypagamakāle 'nena tṛṭīyo bhyu-
pagamapari! below l. 7
7. tyāgakālo darśitah | yady api nāma vyāmohād anenāgamasya
prāmānyam pūrvvam abhyupagata_m tathāpi parītukāmena
tyaktavyah | yady api dṛḍhābhiniveśāt tadā na parityakto
dūṣaṇāśramaṇa!

4b

1. kāle tv avasyatyaktavyah | yad āha bādhyamānaś ca sa iti |
atha tadāpy aparityaktaḥ evam api viruddhābhupaga(m)e
karttavye 'vaśyatyaktavya āgamaḥ | na hi tasya prāmāṇyam
atyajam̄s tadviruddha!
2. m artham abhyupagacchatī tasmāt tasmiṁ kāle āgamas tyā-
gasyāṅgam jātaḥ | tasya ca tyāgāṅgasya pratipattāv ayogya-
tvān na tenaivābhupagamāḥ | yasmād yadaiva tyā{ṅga}gā-
ṅgam jāta āgamas tadaivāpra
3. māṇatayā ca na tataḥ pratipattiḥ | na ca yathā bīja_m ni○ro-
dhābhimukham aṅkuram janayati tadval liṅgam asiddhī-
bhavat sādhyā_m gamayati | yasmāl liṅgasya (s)ādhyārthanā-
ntarīyakatva!
4. ni{ka}<(<śca)>ya eva sādhyapratipādana_m tena yadaiva tal top f. +(4)
liṅga○m asan niścitan t{e}adaiva tadrūpaniścayasāmarthya-
prāptasya sādhyaniścayasya nivṛttis tasmād abhyupagama-
kṛtam api !
5. prāmāṇyam āgamasya naivāsti parīksākāle yataḥ si○ddhiḥ
syāt* | kiñ ca tasya vādino bhyupagamād āgamaḥ samjātas taś
cāgamāt sādhanadharmmo vyvasthāpitaḥ / tasmā!
6. c ca vastusthitir ya`<••>s tasmāt susthitāni vastūni ity upa-
hasann a{pa}bhyupagamakṛtāt sādhanād yā siddhis sā asa-
tkalpeti darśayati | ceti doṣāntaram api samuccinoti | puru-
ṣecchayeti yady a below I. 7
7. bhyupagamād āgamas tataḥ sādhanadharmmas tataḥ puru-
ṣecchayā hetur jātaḥ yadā ca punaḥ puruṣenāgamo nābhyu-
pagamyate tadā hetvābhāsa iti puruṣecchāniba<••••>n(dh)ā
hetutadābhāsatvavya! below I. 7,
nā→ndhā

5a¹

1. vasthā syāt | tato na kaścid idānīm hetur vastusthityā 'hetur
vvā puruṣecchāyā anyathā tv asambhavāt syād etad yathā-
`<•••> puruṣasyecchā tataś cecchayā yad ahētutvā_m hetutvā_m above l. 1
vā tad vāstavam eve
2. ty āha | tasyā icchāyā vastuni yā vṛttis tasyā niyamābhāvāt |
icchā hi na vastuni niyatavṛttih kin tu vastunirapeksā
tadvaśāc ca vyavasthā na vāstavī syā{sa}t tasmād vāsta-
vāya hetos tadā
3. bhāsasya cābhāvaprasāṅgān na paropagata_m sādhana_m kiñ
cā○sato py arthasya kalpanānirmmitasya sādhanabhāva-
prasāṅgān na paropagata_m sādhanam iti darśayitum samu-
ccinvann āha | sa¹
4. <n⁰ kha>t khalv apy artha iti pratyayāpekṣo niścayasāpekṣo
na yo○gyatayā pradīpavad gamaka_m liṅga_{m*} kin tu sādhyā-
nāntarīyakatayā niścīyamāna_m vastusādhanā_m sad eva na
punar asann a¹ left margin
5. rthah pratītimātreṇa sthitāḥ yataḥ pratītimātrakṛtā○t sādhanā-
mātrāt paropagatena sādhanena siddhiḥ syāt tat pratīti-
mātrakṛta_m sādha{na}natvā_m naivāsti nanu ca sādha¹
6. nam arthapratītyupāya upāyaś ca heya iti ^<satā 'satā
copāyena sann arthaḥ pratipattavyaḥ sādhyāḥ | iha ca yadi
nāma utpattimattva[?] <••> na nityatvam vā 'sad eva kin tu
tasmād yat^{*} pratipattavyam tat⁰ ! below l. 7+6
7. sad evety āśaṅkyāha | sato pīti | ayam abhiprāyah | asato
tyantam avidyamānasyārthasya yā pratipattiḥ sattādhyava-
sāyah kutaścid vibhramakāraṇāt tān nātiśete tato na vi!

(D5b1; P6a6)

¹ Possibly one *aksara* with a number above *purusasye*^o in l. 1.
One unallocated *aksara* at the bottom of the folio, aligned with *asato* in l. 7: pa[?] or
ya[?].

5b

1. (ś)e(śyati |) sa(to pi) pratipattir a(vastunā kalpa)nāsamāropi-
tena kṛtā yā | tathā hi vibhramakāraṇāt* pratipattir utpadyate
yā sā yathā sandigdhaviṣayā tadvad avastukṛtāpi sato rthasya
sandi
 2. gdha(viṣayā eta)• e(vā)••(viśe)•• darśayitu(m āha) | apratyaya-
tvād apramāṇatvāt sākṣādarthagrahaṇā_m vā pramāṇā_{m*} pra-
(tya)kṣam nāntarīyaka(darśana)pūrvvikā cotprekṣā pramā-
ṇam anumāna_m (yā pun)ah
 3. pratipa(tti) nna pratya)••••• nān(t)••(yakadarśanapū)rvvi?
(kā) sā !○ khalv apramāṇā_m bhavantī asato vibhramakṛtām
pratipatti_m nātiśete / kiñ ca uktam asmāḥ yathā na kāryāt
svabhāvād anu
 4. pa(la)••(viśeṣā)••(dṛśyānupala)•āt pa(ra)(m anyat⁰) pratipa-
Otteh parokṣārthasam(b)andhinyā aṅgam asti tal (l)iṅga(m)
vas(tu)•••ā siddha(la)kṣaṇā_m siddharūpam parasyevātma(n)o
pi •i(m) asiddha_m
 5. (nāma | sy)ād etat pa(r)o nyenaiva (h)e<tu>nā pratipadyata
ity ā○ha | pareṇāpīti | yady asau yuktinirapekṣas ta_m prati
kim iti •e(tu)r••ā(d)•y(a(te) | (athā)•i••(ro)•••(nu)sārī
 6. yata(h) pramāṇeṇāiv {e} a bodhayitum i(ṣṭ)o bhavataḥ sa
kathaṁ sādhyavyabhicāriṇo nyasmād artha_m pratipadyeta /
tasmāt tri•• liṅge(śv a)nantarbhāvān na paropa(gata_m) ••••-
••i•i (||) •••••(ro)pagata_m
 7. na liṅgam tvayā pūrvvācāryaiś ca katha_m paraiḥ parikalpitair
ddharmmair ddharmmāntarasya prasaṅgah kṛta ity āha |
ya{di}s tv iti prasaṅgasādhane ca vyāpyadharmaṁ para-
syeṣṭa(m) dṛ(ṣṭv)ā vyāpako dharmmo ('niṣṭo) •i prasa
- below l. 7+5

6a

1. ktaḥ ka(th)yate vyāpakam antareṇa vyāpyasyābhāvāt | yathā sāmānyāder anekavṛttive iṣṭe 'nekatvam {i}aniṣṭam āśam(jy)ate / ātmādeś ca satve kṣaṇikatvam asiddha(ś cān)eka•vṛtti-(tvā)•r vyā
 2. (pyo dharmmo dharmmiṇo) siddhatvā(t t)at ku(t)o (vyā)pa-kadharmmaprasāṅgo na cāpramāṇakaṁ vak(tu)ṁ yujyate | tasmād atra vyāpakābhāvād vyāpyābhāvo bhipreto vaktuṁ sa ca vyāpākābhāvah sā(mā)••••••(bh)•
 3. ••• (eva) tato bhipre(tasya gakatv)āt sa evā(tr) a maulo he! ○ tur ucyate na tu paraiḥ sāmānyādisiddhaye yo (h)etur upanya-s(t)ah (sa mau)la iti pi(nd)ā(rthah | yas t)• (pra)sāṅga(h) sa (i)ti (vakṣya)
 4. (mānena sambandha)h (k)īdṛśah prasāṅgo (ya)theti / yathā-ya(m) tathā! ○ ny(o) pi prasāṅga | ity arthaḥ deśaxś ca kālaś cāvasthā ca tā eva viśeṣā viśiṣyante 'nyābhya) •(ti tā)••i-•••••(kena) dra
 5. vyēṇa (saha) •sa•••••••••••••••• deśādeś ca dra(vya)sya niya○tat-tvāt saṃsargo pi niyatas tena saṃsarggeṇāvyavacchinnam aviśaṣṭaṁ yat* svabhāvāntaram tena viraha(h) śūnyatvan tasya vā •i(ra)
 6. •• ('')•••••(smān niyata)••(pavyakti)sa•••••āt svabhāvād anya-sya svabhāvāsyābhāvād iti hetvarthah<h> deśādīnām viśeṣah sambandh(i) yasya dravyasya tenaikasmāt sa₃sarggiṇo niyatadeśāder a(nyen)a dra
 7. •e•••••(yo)•n•sa(mbhandha iti s)ā••••(sya sva)bhāvāntaravি-rahād anyenāyoga e<ka>syeti | ekaṁ hi deśāntarādīviśiṣṭena sambaddhaṁ deśa•dyantararasambaddhenānyena na yujyate na tv anekam iti | a
- in 1. 6 below I. 7

6b

1. nekasmin vṛttir yasyety anena prasaṅginam arthaṁ darśa-
yati yo hy eko nekavṛttir iṣṭas tasyāyam prasaṅga ity arthaḥ |
bhavatv ekasya svabhāvāntaraviraho nyenāyoga ekasyeti
<----->ty āha | tatheti ekasvabhā
2. vasya bhinnā deśādayo yeśām dravyāṇāṁ tair yogena
bhinnadeśair yogo nekātmakatvena vyāptah tatraikatvasya
nānābhāvena vyāpakena virodhād vyāpyenāpi nānādravya-
yogena vastuto virodo
3. sty eveti virod ity āha | tad iha vyāpakanānātvābhāvena ⊖
vyāpyasyānekavṛttitvasyābhāva ucyate | vyāptih kuta iti ced
ucyate | deśādibhedanne 'n{o}ekasmin vṛttaṁ bhinnesu
4. deśādiṣu vṛttaṁ bhavati | nānādeśādivṛttasya ca viruddha-
ḥ ⊖dharmaśaṁsarggā{nna}n nānātvāṁ | tathā hi yasmin
paricchidyamāne yad avacchidyatē tayoh paraspareto nānā-
tvāṁ vyavacchidya
5. mānasya vastutve 'nyathā tv ekabhāva eva na nānātvāṁ
nī ⊖lānīlavad bhāvābhāvavac ca | deśaviśeṣādheyatve kasyacit
paricchidyamāne tādrūpyapracyutis taddeśānādheya'
6. tvarūpāvacchidyatē | yac ca yaddeśābhāvāvyabhicāristhitam*
rūpa{ va }n tat t{ e } addeśānāhitatvāt tadrūpapracyutimad atas
tat* pariḥṛtyābhimat{ e } adeśādheyatvāṁ paricchidyatē | eka-
deśasa'
7. mbaddhañ ca rūpaṁ* { _ } deśāntarābhāvāvyabhicāristhitaṁ* |
anyadeśavyacchedena tasya deśasyāvasthānād ataḥ tatpari-
hāreṇa deśāntarasambaddhatvāṁ paricchidyatē iti | taddeśā-
nyadeśa'

top f.

7a

1. yos taddeśādh{i}eyatvānādh{i}eyatve virodhinī tato yad ucyate | taddeśatvam apratis?idhyaivānyadeśatva_m samuccīyate taddeśāś cānyadeśāś cānyam iti | ekasya ca vidhiniśedhau virodhinau nā
2. nābhūtayoh samuccaya iti tan nirastam ekadeśasthatvānyā-nyadeśasthatvaparihārenāvasthānāt | evam avasthāntarasa-mbandhe py unneyo virodhaḥ | kālāntarasambandhe tu bhāvābhāvābhāhyām !
3. sphuṭa eva virodhaḥ | deśādikṛtañ ca virodhan darśaya! ○ tā deśādiviśeṣanopādān{ā}am kṛtam itarathā nānāsvabhā{bha}-vābhāvād iti etāvad ucyeteti nānāde!
4. śādivṛtttatva_m viruddhadharmmasaṃsarggeṇa vyāpta_m sa ca nānā ○ tvam iti nānātmakatayāpi vyāpyate × iyañ ca vyāpa-kānupala{ya}bdhiḥ prasaṅgaviparyayahetuḥ siddhatvāt* prasa
5. ṅaghetus tv ata evonneyo y{ā}ad anekadeśādivṛtti tad a○ne-ka_m tathā ca sāmānyam ity aneka_m syān na cānekam iti pra-saṅgaviparyayo 'nekatvābhāvamātra_m cāsaty api sā!
6. mānye siddham ata evokta_m tadabhāvāt tatrāvṛtter nnāva-śyam ihāśraya iṣṭa iti paraparikalpi{ta}taiś ca yaḥ prasaṅgo na sa svata(ntr)ah karttavyo hetor asiddhatvād api tu pra-saṅgaviparyayā!
7. yaniṣṭha iti darśayitum unneya_m prasaṅgaviparyayam udā-hṛtyodā{ta}harttavyaḥ prasaṅg{e}a unnīyamānam kṛtah | prasaṅgaprayojanam āha | sa prasaṅga ekasya vyāpyasya dharmmasya nānāvṛ!

7b²

1. ttitvasyopagame 'parasya nānātvasya vyāpak{e}asyopaga-
madarśanāya tasya <••> vyāpakasyānabhyupagame ubha-
yor vyāpyavyāpakayor nnivṛttir iti viparyayārthaḥ | ata eva
nāyām prasaṅgahetur i above l. 1
2. tarathānekavṛtter anekātmatva_m sāmānyasyeti svabhāvo vi-
paryaye vidhāyakah syān na nivarttaḥ tataś cāyam asamgtatā-
rtho granthaḥ | ekopagama ityādir iha hi vidhyarthā <••> above l. 1+2
prasaṅgo nivarttakah
3. prasaṅgaviparyaya ukta iti | yo py ekasvabhāvatvam eva
svabhāvāntaravirahād upalakṣita_m matvā{pya} vyāpa-
ka^{GLOSS1}viruddhopalabdhi_m karoti tasyāpy a{ha}ya_m grantho
nātiśliṣṭārthaḥ | ta'
4. syāpi hy anekavṛttive ekatvābhāva iti / ekatvaviro!○dhi-
nānekatvena vyāptasyānekavṛttitvasyopalabdhīḥ prasaṅga-
viparyayah / tatra ca nobhayor ddharmayoh vidhir vvā niṣe'
5. dho {ye}<•ā> yenāyām granthaḥ suśliṣṭo bhavet* tasmād
vyāpakānu!○palabdhī iyam akṣarārūḍhā prasaṅgaviparyaya-
yahetuś ca | kasmāt punar vvidhau prativedhe ca dharmmayor
avyabhicāra ity āha | vi! top f. +•
6. vekasyeti pṛthagvarttanasya naikasmād vyāpakād vyāpyam
pṛthagvarttitum utsahata ity arthaḥ | kasmād evam ity āha |
tasyāvyāpyasyānyatra vyāpake dharmme pratibaddhatvād
vastuta iti svabhāvena tādātmya
7. tadutpattilakṣaṇena yan nāma traya svabhāvena prati-
baddham̄ tat tato nyatra katham varttet* | evañ ca bruvatā
aprasī^{GLOSS2}ddhapratiba{ddhā}<ndhā>bhyām na prasaṅgo
na viparya ity uktam̄ bhavatidānīm iti | yady ayam prasa below l. 8+7

(D8a4; P9b1)

² GLOSS1 below l. 7: vyāpakaviruddhopalabdhiḥ prasaṅgaprayoge | viparyaye viruddho-
palambhaḥ |

GLOSS2 below l. 7+7: anvayavyatirekābhyām

8a

1. ṅ(e) {na viparyaya} ity ukta_m <dharma ihāpi sāmānya>syāne-
kavṛtyabhyupagame nānātvābhupagamārtha prasaṅge eka-
syāsambhavi yad{e} anekatvan tasya pratipattiḥ prasaktā |
kathañ caiśā syād iti param āśaṅkyāha | na kevala
top f.
2. m ekasyānekatvam asam{ }bhavi so pi dharmmo nānāde-
śādidravyavṛttir nnāma tatraikasmin sāmānyādāv asambhavī¹
yas tena nānātvenaikāsambhavinā vyāpta/s tasmāt tasya
vyāpyasyānekadeśasthatva!
3. syābhupagame paro nānātvākhyo niyatā prāptir asye! ○ti
nivārayitum aśakyah | etad ukta_m bhavati na vayaṁ brūma
ekatvasyānekatvam avaśyam evan tu brūmo nekatvavyāpta!
4. sya sambhave vyāpakasambhava eşitavyo vyāpakābhā-
v{o}e !^<vā> ○ vyāpyābhāva iti | nanu yady api dharmmayor
nnivṛttir darśayitum iṣyate / tathāpi prasaṅgahetor asiddhiḥ /
yac cāneka
below l. 7+5
5. tva_m pratijñāta_m tasyāpy abhyupetenāikatvena bādhā ādi-
○gru²haṇād bahuṣv ekākārapratyayadarśanā{na}numitam
ekatvam ato numānabādhā / avayavidravya ca sthūlatva_m
pratyakṣa!
6. siddham atah pratyakṣabā<dh(ā)> gṛhītā / kutah svayam
ātmanas tasya vādino bhyupagamāntare viruddhābhupagame
vasthānāt | bauddho hi sāmānyābhāvavāde sthitah prasaṅga-
sādhanam āha !
below l. 7+6
7. tadāśrayāsiddher asiddham anekavṛttitva_m nāma hetuh |
pūrvvañ ca prasaṅgahetau siddhe paścāt* prasaṅgavipary-
yah karttu_m śakyate nāsiddhe | tathānekavṛttitve grhyamāne
sāmānyavāda

8b³

1. āśrito bhavati tatra caikaṁ sāmānyam iti anekavṛttitvāt pra-
tiṣṭhāyamānasyānekatvasyābhuyup<e>{ga}<ta?>tenaikatvena
bādhā tad evam hetvasiddhāv abhyupagamāntaram sāmā-
nyābhāvavādah | abhyu!
above l. 1,
above l. 1
2. petabādhāyām tv ekatvavādah | tatra dvividham apy abhyu-
pagamāntarāvasthānam nirākarttum āha | neti āgamārthasya
parīkṣākale kasyacid āgamāntarasya anabhyupetavād ayam
hi samīkṣā!
sa→ra
3. kārī vaiśeṣikāgama_m nirūpya tyaktvā prayojanābhāvā○t* | na
punas tatparīkṣāyām yatnam avadhatte 'nirūpya cāgāmānta-
re sambhavati śuddhārthe naiva bauddhāgama_h pratipanno :
m→h
4. yenābhuyupagamāntarāvasthitah syād yadi na viruddhā-
bhuyupa○masthaḥ kathān tarhi tad vāviruddhaṁ• ane-
katva_m sāmānyasya prasamjayatīty āha | sa vādī yam artha-
{ •• }<••>nekavṛttitva_m nāma tam
below l. 7+•
5. pratipadyamāno vyāpyadharmaśravaṇād vastunah sāma-
rthyād a○nyathānupapatter ddharmaṁtaravacanam ape-
kṣya tvarita iva vyāpakam anekatva_m pratipadyate | yathā
pradīpasya prabhām a
6. nīgīkāryamāṇah tadaiva kāryakāraṇabhbāvāt kāraṇam aviśikhā-
rūpam pradīpam abhyupagacchati tadvat tasmād āgamārtha-
syā vyāpakavataḥ pratipattiḥ sā na tv abhyupagamāntareṇa
nirākarāṇam
7. katha_m pratipattir eva / sā <|> yāvatā yam artha{va}<••>sau
pratipādyate / tato nyam api pratipādyata ity āha | sa hīti
yasmāt sa evāsyābhuyupagamakālah / tasmāt tatrābhuyupaga-
makāle yuktivāśa
in l. 7,
below l. 7

(D9a3; P10b4)

³ Possibly one *akṣara* with a number at the top of the folio, aligned with °ānekatvasyā° in l. 1.

9a

1. d anyathānupapatter yāvānārtha ekasminn abhyupagamyamāne abhimukhībhavati sa sarvvo na tu kaścid ekatyāge vā sarvvatyāgah | etad ukta_m bhavaty abhyupagamakāle parīkṣya preksāvatā yu!
2. ktyārtho bhyupagantavyo na ca vacanamātrād vyāpyañ ca vyāpakā{bhā}vi{_}nābhāvi tato sau tam eva yuktyā pratiyarīns tannāntarīyakam anyam api pratyeti | tata upadiṣṭapratītir eva sā tādṛśī
3. dvitīyapratiपत्त्यापेक्षणी nādhikārthapratipattir i|○ nāsiddhir abhyupagamāntarānavasthānāt tasyaiva ca sāmānyasya abhyupagamyamānatvān nābhuyetabādhā dharmmāntarasyā
4. dyāpy anabhyupagamatvāt* | evam abhyupagamāntarābhāvā○n nāsiddhyādayo pi cābhuyupagamāntarāvasthāne pi nāsiddhyādayah | kuta ity āha | dharmmayoḥ sambandhasya kathanāt* |
5. yady evam anekavṛttitvam idam apy anekatvam api | anekatvābhāve vā ubhayam api na syād ity evam dharmmayor avyabhicārah pradarśyate 'yam artho na kaścid dharmmāḥ sādhanāḥ
6. sādhyo vā niyata ucyate yenāsiddhir abhyupetabādhā ^<vā> above l. 1+6
syād api tu dvāv api dharmmau sandi{dhe}gdhau darśitau yadi evam iti sandehenābhidhānā{va}d iti | yat punar ukta_m pūrvva_m prasaṅgahetuḥ si
7. ddha eṣṭavya iti tad ayukta_m | niścāyako hi siddha iṣyate | na ca prasaṅgahetor nniścaya iṣṭo pi tu sambandhapradā{na}rśanamātrā_m tac chandehe pi śakyam iti / kadā tarhi prasaṅgahetor asiddhatā!

9b

1. doṣa ity āha | ekānto niyato bhāvas tasya parigrahe sādhanasya
sādhyasya vā syād asiddhyādidoṣah | kathan tarhi prasaṅga-
viparyaya aikāntiko gṛhyate ity āha | na vaikāntaparigrahe
pi do!
2. sah satīti siddhe hetau avastuni ca sāmānyādāv anekatvā-
bhāvah siddhah | na kevalam viparyayahetau siddhe na doṣo
'pi tu prasaṅgahetāv api | yathā nityavādibhir abhyupetenā
satvena śa
3. bdasyānityatvaprasaṅgah kriyate | kathaṁ abhyupe-
t{e}anaika! ○tvādinā viruddha_m śakyam pratipattu_m yato
bhyupagamāntarāvasthāne py ekāntaparigraho na duṣyed
viparyaye prasamge ca kvaci
4. d ity āha | yuktyāyātasyāvāsyam iti | tadaparigrahe 'nya○syā
parigrahayogyasyābhāvād āgamo pi hi yuktiyukta iti kṛtvā
gṛhyate tathānyo pi grāhya eva | nanu ca yatrābhyupaga
5. māvirodhah sa grāhyo yuktyābhyupagamena tu viruddhena
yu○ktir bbādhyata ity āha | na ceti vakṣyā(m)ah pakṣa-
lakṣaṇapraśtāve | yadi (y)asya hetuh siddhas tasya parigraho
nyāyyah katham asi
6. ddhenābhyupagatamātrenānekavṛttitvenānekatvaparigraho
'vāsyakartta ukta ity āha | abhyupagata ekadharmmārtho yena
tasyāvāsyam eva yaḥ parābhyupagamah sa yuktyaiva kṛtaḥ
drṣṭe vyā
7. pye vyāpako 'nyathānupapattyā yathāngīkarttavyas tathāsti-
tvenābhyupagatam apramāṇakam abhyupagamayati vyāpa-
kam avaśyam ity arthaḥ | yadi siddhe hetāv ekāntaparigraho
niścayākhyo nānyathā ki

10a⁴

1. m aniścayāṅgena sambandhapradarśanena kṛtenānyena vā |
niśc{ā}ayāṅgam eva hi bruvāṇo 'vadheyavacano vāty āha |
asati tv iti | mūle ārambhe bhava ārambhanimitta_m yadarthaṁ
{sva} prasaṅgaḥ sa maulo
 2. vaśyam eva hi prasaṅgam kurvvato rthah kaścin niścāya-
yitum iṣṭo niścayaś ca siddhahetunimitta iti yas tatra siddho
hetur iṣṭasya vyāpyavyāpakabhāvasya sādhanabhedah | yad
anekavṛttim tad aneka!
 3. m iti vyāptipradarśanamātram api bā{va}<dh>kasya pra-
māṇasyākṣe!○pāt sādhana_m prasaṅgadvareṇāpi tv ākṣipyate
dhābakam ity anyo ya_m sādhanaprakāraḥ | tatreha maulo
hetuh prasaṅgaviparyya
 4. yaḥ / kvacit tu na prasaṅg{o}e nāpi viparyaye hetur maulo
si○ddhatvād yathā kaścit brūyād yady eka_m sāmānyam
ekatvād anekatvād anekavṛttir na syāt | anekavṛtti ca tasmād
eka_m na bhava
 5. tīty atra prasaṅge vyāpakaviruddhopalabdhīr vviparyaye
ca !○ viruddhavyāptopālabdhīr asiddhā | tathā yadi dvitī-
yasvabhāvarahitarūpam sāmānyam ekadeśādinā ekena
sambadhyate |
 6. nānādeśādi vānekena sambadhyate | tasmād anekasvabhā-
vam ity atra dvāv api svabhāvahetū / asiddhāv evaṃprakāre-
śv apyenekavṛttitvam anekatvena vyāpta_{m*} sādhyate sampra-
gataadviparyya{ya}
 7. yābhyaṁ vyāptau siddhāyā_{m*} vyāp{ā}akānupalabdhīr evā-
paro maulo hetur upapl{u}a{te}<va>te | na tv asiddhena
prasaṅgahetunā viparyayahetunā vā / abhyupagamaviparīta_m
sādhyate / yatra hetunā ni
- above l. 1+3
bottom f. +7

(D10b4; P12b5)

⁴ Marking (*akṣara?*) in the bottom left corner.

10b

1. ścitenāiva prayojanām syād dhetoḥ pramāṇābhāvān nāpy asādhanāṅgavacanam anenāpi prakāreṇa vyāpyavyāpaka-bhāvasā(dha)napramāṇākṣepāt⁰ maulasya hetor iti | ihāpi sāṃkhīye prayo!
2. ge sāṃkhyena hetor utpatter anityatvasya vā 'siddhatvāt*' prasaṅgaviparyayeṇānityatāyā utpatteś ca niṣedhah kriyata iti yadi matam na k{ {i} } aścid evam iti | sukhādayo hi na sāṃkhyaī ceta!
3. nā iṣyante {bai}<bau>ddhaiś cotpattimanto 'nityāś ceṣyantoe | top f. +(3)
 ○ tat ka evam kuryāt na cecchāpi śakyam eva_m kartu_m kuta
 ity āha | prasaṅgavipary{e}ayo sādhane taylor agamakatvāt |
 n{u}anu
4. ca niṣedhe prasaṅgahetor ggamatva_m neṣyata eva | satyam
 ○ maulahetuव्याप्तिसाधने tu gamaka iṣyate / tatrāgamaka
 ucyate 'gamakatva_m kutaś caitanyenotpattyanityayo'
5. r vvirodhasyāsiddher evam hy acetanatvenaite vyāpte syā-
 ○ tām yadi caitanyenānayor vvirodhaḥ syān nānyathā viro-
 dhasiddhis tarhi kuta ity āha | ekasya dṛṣyasya vahner bhāve |
6. 'vikalāni kāraṇāni yasya tasya prāg itarasannidhānād
 bhavataḥ prabandhena pravarttamānasyābhāvād virodhaḥ
 sidhyati parasparasya parihāreṇa vyavacchedena sthita_m
 lakṣaṇām rūpaṁ
7. yasya tadbhāvena ca virodhaḥ sidhyati dvitīye paricchede
 vistareṇaitau virodhau vyākhyātau na cāya_m dviprakāro pi
 virodhaś caitanyasya hetubhyām saha sidhyati | tasmād
 āgama!

11a

1. kau prasaṅgaviparyayahetū <|> bhavatas tarhi katham gamakāv
ity āha | ekasya tv iti | yathokta{m} samsarggā{[_]} vyava-
cchinnam̄ yat svabhāvāntaram̄ tena virahād eva bhinnā
deśādayo yeśām̄ dravyāṇām̄ tai above l. 1
2. r yogābhāḥvah̄ | kutas tad iti svabhāvāntarābhāvasya tadbhā-
vasya cānyonya{he} tu{bhyām*}<•••(cche)> dena sthita_{m̄} rūpa_{m̄}
tatvena virodhāt | nānādeśādiyogo hi pūrvvavan nānatvena
vyāptah̄ | top f. +•
3. ekasya ca nānātvābhāvo nānātvā_{m̄} cānekavṛttāv astī○ti ga-
makāḥ prasaṅgas tadgamakatve{na} ca viparyayahetur api
gamaka ukto bhavatīti punar nnoktaḥ | etam eva prasa'
4. ḥārthaṁ pūrvvācāryaprasaṅgeśv api darśayati / pratisi-
dhya○te 'nenety avavinaḥ pratīṣedho grantha ādir yeśā_{m̄} sā-
mānyapratīṣedhādigranthānām̄ teṣu / tathāvidhasye!
5. ty ekasya anekavṛtter athā<'>bhyupagate <śāstre> śāstrabā-
dhana<••>bhyu○pagate dhikaraṇābhāvāt* kadā niṣedhah̄ |
siddhāntopagamasyāspadeṣu vicāreṣu prakṛteṣu satsv abhyupa-
below l. 5,
below l. 7+5
in l. 5
6. gamakāle niṣedha ity arthaḥ | anyatheti teṣv asatsv abhyupa-
gamya vicāraḥ syāc chāstrasiddhāvayavivrahaṇāt tasya cā-
yogāt te(ṣ)v eva satsu niṣedhah̄ | nanu ca taduktārthaparivra-
ha
7. s tadabhyupagamakāle <|> na tadarthanīṣedha ity āha | ane-
kavṛtitvāsyābhyupagama ekatvāya tyāgāvinābhāvī yatas
tasmād ubhayadharmanīṣedhah̄ | abhyupaga{dva} madvā-
reṇāivāyam̄ ī below l. 7

11b

1. dṛśo niṣedhas tenābhuyupagamakālabhāvīty arthaḥ | ekopaga-
mo 'paratyāgo vā śāstram vinā kuta{ḥ} ekānekav{ya};^{vya→v[ya]r} ittyor
virodhed etadutadukta_m bhavati | anayor ddharmmayor nnā-
nātvā_m vastu
2. ny eva siddha_m Śāstropagamakāle nugamyate / ekopagamā-
paratyāgābhyaṁ / na tu tau śāstraprasiddhāv iti || svaśabde
vyāvarttyam ākhyāyārthaśabde darśayitum āha | anarthaḥ
kīdṛśāḥ kalpan{ā}ayā <••>
3. māropitah pakṣasapakṣayor anyataratvam | tatsamudā○yai-
kadeśatva_m / katham punah pakṣasapakṣānyatarabhā••vah
kalpanāropito na hīti yasmād anityatve sādhye śabda!
4. ghaṭayor yā nityatve vā sādhye / śabdākā{ra}<śa>yor yā sā na
○ vastuniṣṭhā anyataratva••vayavatva_m pratyāsattih / kīdṛśī
tarhīty āha | va{sta}ktur vvivakṣ{ī}ayā kṛtā kutas tasyā vi
5. vakṣāyā abhāve vivakṣitasya pratyāsannatayā ita○rasya
cāpratyāsannasyāsat(t)iviprakarsayor abhāvāt* | tāvad dhi
ghaṭah pratyāsannah śabdasya ekasamudāyāvayava'
6. tvāt* | viprakṛṣṭāñ cākāśam tat(*)samudāyā^<(t*)> bāhyatvād
yāvad anityatva_m sādhayitu_m vivakṣyati ^<ntyatva_m s[?]ādhā-
yitu_m vivakṣya[?]h> tadā taylor āsattivipra{ya}karṣau viniva-
rttyete | syād etad vastusvabhāvo pi nivṛtti
below l. 7+(6)
bottom f.
7. dharmmety āha | vastusvabhāvatve cāsattiviprakarsayoh punah
paścād vivakṣ{y}āntare nityatvaviṣaye sati ghaṭo vipra-
kṛṣyate | ākāśam pratyāśīdaī{tī}dṛśyāḥ parāvṛtteḥ tayo!
••→ī

12a

1. r ayogād ayam artho vastusv{ā} abhāvo nivarttatām kāmaṇ na tu vivakṣāmātreṇa tasya nivṛttir yuktā vivakṣāpratibandhābhāvād vastusvabhāvānām iti | kiñ ca yadā dvābhyaṁ yuga-pa{da}t* paraspa'
2. raviruddhe <ni••••>nityatve sādhayitum işyete tadā sa eva ghaṭaḥ pratyāsanno viprakṛṣṭaś cākāśam api na ca Yugapad ekatra vastuni viruddhonor gguṇayor āsattyanāsattyor upasamhāram yogas ta above l. 1+(2)
3. smād vivakṣākṛtāv āsattiviprakarṣau | yata evamprakā○rāḥ karttuḥ sādhanavākyasya icchāmātram anurundhanti tasmān na vastunah svabhāvāyat(t)ā bhavanti / kuta ity āha | vastu
4. na evam | icchāmātrānurodhenāvṛtter anavasthānāt* | ○ anicchāvṛttivastv iti pratyakṣasiddham i{ra}tarathā hi na kaścid daridraḥ syāt* tasmān na tata icchāghaṭītāt pakṣa'
5. tvāder vvastunor bbāhyasya niścayah kutah vastusvabhāva!○yor āsattyanāsattyor asiddheḥ siddhau syād arthatā siddhiḥ yatheti yādrś{y}am rūpam sādharmmyam viśānitva_m na vyabhicarati |
6. tādrśam kvacit piṇḍavišeṣe samīkṣya eṣa piṇḍa iti dharmmī piṇḍah viśānitva_m sādhya_m gogavayayor anyataratvād iti hetuh / tatra sādharmmyavišeṣah gogavayasamudāy{o}ai?ka
7. deśatva_m vāstavaṁ pratyakṣ{e}am eva tena sidhyaty eva viśānitva_m | atha punar iti | vivakṣitatva_m vivakṣayā viṣayīkṛtatva_m siddha_m nānyataratvam iti | anayor bhedo vivakṣārūḍhañ ca

12b

1. rūpam vivakṣāmātrasattvāt* sidhyati </> vāstav eva hetau in 1. 1
siddhe vivakṣārūḍhasiddhyā bāhyo rthah sidhyaty abhedā-
dhyavasāyena na tv iha | tad āhārthaśūnyam iti tato hetor
nna bāhyasyā
2. rthasya siddhiḥ | nanu ca yathāvastu vaktur icchā | tat
katham asiddhiḥ vastuni vṛtter nniyamasyābhāvāt| kuta etat
tathā hīti | aśakyadarśanā_m eva_m draṣṭum aśakyā_m pratyā-
kṣenā viruddham iti
3. yāvat kin tad yatra tasya vaktur icchā tatra vastubhāva i!○ty
etad aśakyatve ca vyāpter icchāyā vastubhāvenāsiddher
icch{ā}ayā vastuno vyabhicārah | etena vivakṣitativ{e}a'
4. nirāsena mamopagamād ityādayo n{e}a hetava i!○ti vyā-
khyātāḥ | āgam{e}adṛṣṭāś ca | icchākṛtasyāstu nirāsah āga-
masiddhasya tu katham vacanasyeti | āgamo va
5. canātmakah | icchādhīna icchā ca na vastunibaddheti ni○rā-
sah | kalpaneti kalpanāropito dharmma āgamaś ca tau taylor
eva kartur icchām anurundhāte | vastu cecchām anta'
6. reṇa bhavati | atas tad iti kalpanāgamakṛtā bāhyavyabhi-
cāriṇah || nanu {sā} sādhy{ā}am api svadṛṣṭā_m sādhanam ca
tat katha_m svadṛṣṭāśabdena sādhanam eva gṛhyata ity āha |
sāmarthyāt trirūp({ }ā{})a
7. li{kh}ṅgākhyānam sādhanam ity ukta_m | {va} pakṣavacana_m
na sādhanam iti | svadṛṣṭārthaprakāśanam anumānam ity
ukta_{m*} trirūpaliṅgākhyāna_m cānumāna_m na sādhyavacanam
iti sāmarthyam | katha_{m*}

13a

1. na sādhanam pakṣavacanam yataḥ sākṣat̄ pakṣahetvor vacanayor nārthe śaktir asti | arthād arthasya gate<r?> kā-
ra{ ra }ṇāt* tatas tayoḥ svataḥ svarūpāt sādhanatvavyavasthā
nāsti | arthād arthagatim ā above l. 1
2. ha | artha eva nābhidhānam sambandhād avyabhicāro niyamas tasyābhāvād dhīti yasmāt tato na svataḥ svarūpād eva sādhanam arthasiddher vvacana_m | kiñ ca yady asya sādhanan tatas tasya niścayah pakṣa
3. vacanāt tu sādhyasya samśayo dṛṣṭo na niścayah | asādha! ○ na-tva_m prati pakṣavacanasya hetuvacanād aya_m viśeṣaḥ tuśa-
bdāt sādhyasyārthasya / abhidhānāt pāramparyeṇāpi
4. nāla_m pratipatti_m karttu_m tasmān na sādhana_m pakṣoktiḥ | ○
hetuvacanan tu śaktasya sūcaka_m smaraṇibandhanam tenānumānam bhavet | etad eva vivṛṇvann āha | nāpīti sā
5. dhyasyaiva sandigdhasyābhidhānāt | yadi ca tāvaraṇa niśca ○ yah
syād dhetu_m vināpi bhavet hetuvacane pi tasyaivābhidhānāt
hetuvacana_m śaktasyāvyabhicāritvāt sā{ m } ..→tā
sam!→sā{ m }
6. dhyād anyasya vācaka_m tasmāt sādhanam upacāreneti sādhanasmṛtihetutvāt sādhanatvopacāro vacasi | yadi sākṣād asādhanasya tatsmṛtihetutvāt* sādhanatvāt{ ā } an tataḥ pakṣa!
bottom f. +7
7. vacanā{ he }<(d dh)e>tuvacasah pravṛttes tad api śaktasmṛti-
hetutvena śakta_m sādhana_m | prāk tāvat pratipattā samśete
śabdo nitya āhosvid anitya iti samśayena jñātukāmo bhavati ta!

13b

1. smāj jijñāsor hetuprayogaprastāvo 'bhilāśātmakah pravartta-te tato hetuvacanam atah saṃśayajijñāsāprakaraṇeṣv anumānatvaprasaṅgas tebhyo hi hetuvacanapravṛtter atha vaca'! above l. 1
2. nam evaikaprayukta_m parā<••>numānam evam api yadā sa
eva vādī vakti kaścid āha { mi } <ni>tyah ūabda i{ smā } <(ty
a)>smād vādinā prayuktāt sa_mśaye sati pārśvasthasya tanni-
vṛttaye sa eva vādī hitakā top f., top f.
3. mah pratipakṣasyānityatvasya hetum vakti ity asti sa○mbhavas
tasmāt tad api pakṣavacana_{m*} tena hetuvacanena sahaika-
puru(ś)ādhikaraṇa_{m*} sādhana_m yato tiprasaṅgas tasmād a
4. ntara_mgam avyavahitativāt tatra ca trirūpe liṅge smṛte!○ḥ
samādhātṛtvā{ pra }m antaraṅgam eva hetuvacasi | ayam
artho jñāto rtho gamako na pradīpavad yogyatayā tato ye!
5. na vacanena sa cetasi niveṣyate tat sādhanam nānya{ de }○d
iti | akhyāpīte pi hetuvyāpāraviṣaye hetor vyāpārasyāsambha-
vāt tat⁰khyāpanād eva sāmarthya_m pa
6. kṣavacanasya na tu śaktasmṛtikar{ ī }aṇād atreti | yathā hy
asati gamye na gamako hetus tathā 'sati saṃśayite prati-
pādye tataḥ saṃśayādiṣu sādhanatvaprasaṅga iti yad ukta_m
tad i
7. hāpi tulyam atha vacanam evaikaprayuktam anumānam
evam apy anena viṣayakhyāpanena vināpy arthād viṣayo
gamyate | yāvān ityādinā vyāptivākyenānityatvaniyata_m
kṛtakā!

14a⁵

1. tva_{m̄} darśayitvā kṛtakaś ca śabda iti pakṣadharmmoktyā
śabde darśitam itīdam eva sāmārthyam tat tasmād avaśyam
na nirdeśyah | tena ca pakṣam vinā gamya gamakatvena
pakṣasyānuktāv api !
2. siddher apratibandhād yeśām eva trayāṇām ^<rūpāṇā>m a-
nuktau siddhipratibandhas teṣv evānyatamasyānukti nyūnā-
tāsādhanadoṣah | tannirdeśasya nāntarīyakatvam avyabhicā-
ritva_{m̄} tasyābhā above I. 1
3. vāt | tena vināpi sādhanatvān na vākyā{_{m̄}} <vācyam> vācyan
na tu sā' ⊙dhanāvayavatvāt* kin tu sādhyasya prakṛtasya vi-
paryayo sādhyatvam asādhyatvasyāprakṛtasya ākāśaguna-
tvasya above I. 1
4. viparyayaḥ sādhyatva_{m̄} tena viparyayena yuktāyā vipra! ⊙ti-
patter darśanāt tasyā nirāsāya / svarūpenety anumeyasya
sādhyasya svarūpam tena sādhyatvena ya iṣṭah sādhya!
5. tveneṣṭo pi yadā sādhanatvenoktas tadāpi na pakṣa ! ⊖ ity
evaśabdah svayam ity ātmana i(ṣ)ṭo 'nirākṛtaḥ pratyakṣādi-
bhir atra pakṣalakṣaṇe svarūpañ ca nipātaś ca !
6. iṣṭañ ca svayañ ca svarūpapadārthānām upādāne svarūpa-
nipāteṣṭasvayam* iti vākyam bhavati | etāny eva padāni taiś
caturbhiḥ svarūpanipāteṣṭasvaya_{m̄}padair asiddhasyāsādhana
7. syārthoktasya vādyabhyupagamasya ca graho vedi{ vya }ta-
vyah | tena graheṇa <(ś)rā(v)anā••> śrāvanatvā_{m̄} pratyakṣeṇa
siddha_{m̄} nirastam iti sambandhaḥ svarū(^)<pam> grahanē-
nāsiddhagrahaṇāt siddhasya nirāso 'siddha! below I. 7
below I. 7

(D15a2; P17b5)

⁵ One unallocated akṣara below *ca graho* in l. 7: na?

14b

1. m api yat sādhanatveneṣṭam tan nirastam evaśabdāt* kin tad asiddhau hetudṛṣṭāntau yathāṇityah śabdaḥ kṛtakatvād ghaṭavad ity abhivyaktivādino hetur asiddho dṛṣṭānto pi sāṃkhyasya
 2. iṣṭa{gra}ṣṭagrahaṇenāniṣte nirākṛte prakaraṇasya sādhyatveṣṭer anāśrayo nirastah na śāstre sthitvā vā~<(dah)> karttavya×ḥ / śāstrābhupagame pi tu śāstre dṛṣṭasyānāntarīyakasya sādhyenā top f.
 3. sambaddhasyākāśaguṇatvādeḥ sādhyatvābhupagamo ! ⊖ vādino nirastah yady arthokto pi sādhyah / katham aśrūya-māṇah śabdenānupāttatvāt sādhyatvena vādina iṣṭa
 4. ḥ prakaraṇāt sādhanopanyāsāśrayatvena prakṛta! ⊖tvād iti yāvat* | kīdr̥śā_{m*} tat* sa_mghātānām ~<ca(kṣ)•••> pārārthyē sā- mānyena siddhe sati / ātm{y}aiva para iti p(ā)rārthyā below l. 7
 5. m ātmārthatvam eva tad ātmārthatvam anuktam {i}a{ti}<(pi)> tadarthā ⊖t sādhanopanyāsāt sādhyecchayā vyāptam prakṛta_m sādhyan tat* pratī<••>ya i{ }_ṣṭagrahaṇam aya_m prakara- nāśrayah sādhyā! above l. 1+5
 6. dharmmo dharmmadharmmiṇor vvišeṣo vyapekṣātah | na hi vāstavo višeṣyavišeṣaṇasambandhah kin tu śabdaviṣaya evātaś cānupātto rthaḥ śabdena na kasyacid višeṣah | śabde
 7. na tu yadi dharmmaviṣaya upādīyate tadā dharmmaviṣeṣo yadā tu dharmmiviṣayas tadā dharmmiviṣeṣa iti śabdo-pādānavyapekṣāyā ubhiyor višeṣah | eṣām iti cakṣu!
- taye→tīya,
below l. 7

15a⁶

1. rādīnām dharmmiṇām pārārthyam dharmmo 'saṃhataviṣayatvaṁ dharma{tva} sya višeṣo dharmmeṇa sāmānādhikaraṇyād iha ca prābandhikaṁ cakṣurādīnām pārārthyam saṃhatatvāñ ca kālavišeṣāna'
2. pekṣaṁ tena yu<(kra)>meṇa yugapad* vā yat* saṃhatam tad iha saṃha<(ta)>rūpaṁ vijñānañ ca krameṇānekarūpaṁ | ato saṃhatarūpaṁ pārārthyam ātmaviṣayan evāsaṃhatāy{ā}amī asaṃhatārthā etasmi! top f. +2 above l. 2
3. n vākye asaṃhatatvaṁ dharmmiṇāś cakṣurāder višeṣanam upādīyata iti evaṁ śabdopādānād dharmmadharmmivišeṣ{ā}avyavastāmātraṁ bhidyate | artha<s?> tv eka eva sādhyatvechayā vyā above tve in l. 2
4. vyāpto rtho dharmmadharmmivišeṣo bhipreta ācāryasyeti | kuṄto rthāntare cāsmāt prakṛtāt sādhyāt višeṣe s tayoh sambandho yena sambandhenānuktaṁ višeṣa{ṇa}m uktaḥ sā
5. dhyadharmmo nvākarsati | sādhyam karoti / sa na kaścit tasmi!Ṅnn apratisiddhatvān na tam dharmy anvākarsati | nāpi tasyā<sā(dha)>naṁ tasyātādarthyāt pāriṣeṣyāt uktasā-dhyo dharmmo prakṛtaṁ* below l. 7+•
6. dharmmaṁ sādhyam kuryāt sa cāsambandhān nānvākarṣati | atipratiprasaṅgāt* | sarvvāprakṛtaviś{o}eṣasādhyatvaṁ prasajyetāvišeṣāt* | astu tathā ca sati sarvveṣ aprakṛtemṣu dharmmeṣu sādhyeṣu !
7. hetuḥ sarvvo vaṣyaṁ kasyacid dharmmasya viparyayena (vy)āptatvād viruddhah syād dṛṣṭāntaś ca sarvvaḥ sādhyena vikalāḥ kutas tāvato 'dṛṣṭāvasānasya kvacid dharmmiṇy abhāvāt | viparya{vya}ya

(D16a3; P18b8)

⁶ Possibly one or two akṣaras at the top of the folio, aligned with *prābandhi*° in l. 1.

15b⁷

1. vyāptiś ca kvacit sādhyavaikalyam̄ ca | iha ca sādhyavikalatvena hetuh̄ sandigdhānvayatvād anaikāntikah̄ syāt tato hetudṛṣṭāntadoṣān na kutaścid dhetoḥ kasyacit sādhyasya gatiḥ syā
2. d uktasyaiva dharmmasyānanvaye saty eṣa doṣo nānyasya dharmmamanvaye naiva_{m̄} | sādhyatvasyāviśeṣāt⁰ yaḥ kaścit sādhyo rthaḥ ta•syā vaikalyāt sādhyavikalō dr̄ṣṭāntas tadviparyayasādhanā
3. c ca viruddho hetuh̄ sādhyatva_{m̄} coktānuktānām aviśiṣṭa[○]m̄ iti doṣa eva | kiñ ca yady uktāśrayam eva viruddhatvam iṣṭasya vighāto pi viraddhatva_{m̄} na syāt / kutas tasya viru
4. ddhatvasya sādhyaviparyaya eva {vyā}tyā hetos tad iti sā-[○]dhyaviparyayasādhanām lakṣaṇa_{m̄} rūpaṁ yasmāt tasmān na syād iṣṭavighāto viruddhatvam iṣyate ca tasmād anuktānanvaye
5. pi viruddhatādidoṣah̄ | tasmād do(s)advayāt prakara[!][○]ṇā-śraya iṣṭo dharmmadharmmiviśeṣas tatra cānanvayadoṣa iṣṭa evātaś ceṣṭo yad ācāryavasubandhur āha | parārthā i
6. ty atra yadi paraḥ paraśabdābhidheya ātmā iṣṭah̄ sa ātmā na siddhah̄ | sādhyasya cāsiddha{ḥ} sya iṣṭatvād eva dr̄ṣṭānta-dharmmiṇy anvayāsiddhatvam ukta_{m̄} ato na sarvvah̄ sādhyavikalāḥ tasya ca pra[!]
7. kṛtasyeṣṭasya vighātakṛd dharmmo viruddha iti na sarvvo hetuviruddhah̄ | na kevam aprakṛto višeṣo na sādhyah̄ pra-kṛto py anuktatvāt parārthe numāne <|> na <|> sādhyah̄ | yasyātmano <'>satvavādavi

below l. 7,
below l. 7
below l. 7

(D16b4; P19b3)

⁷ Possibly one akṣara below viruddha in l. 7 (maybe to be inserted for the deleted vyā in l. 4).

16a

1. ruddham̄ sattvavādām̄ hetūkṛtya <|> satvam̄ pratijñāya above I. 1
sādhayitu_{m̄} sādhanam upanyastam̄ tac cet sādhanopanyā-
sāspadam̄ na sādhyam̄ syāt na kiñcit sādhyam̄ syāt / tathety
uktamātrasya ca sādhyatve viparyaya!
2. siddhiḥ sādhanasya vā vaiphalyam̄ syā viparyasiddham̄ āha |
samjñinābhisaṁbandhāt prāk* <|> samjñāśabdasyārthavattva_{m̄} above I. 2
sādhyam̄ vibhaktidarśanād iti hetuh | bāhyapadārthako
vibhaktyantah̄ śabde dṛṣṭā
3. ntah̄ | iha vyutpattivādino yathā gama×nād gaur iti jā○ti-
śabdaḥ kriyānimittas ta<|>thā de{va}vair dattatvād deva-
datta iti samjñāśabdo pi avyutpattivādinas tu samjñāśabdah̄ in I. 3
4. prāk* samjñ{i}asambandhāt* svarupamātraniṣṭhas tatra para-
syā bā○hyo rthaḥ siddho na svarūpam arthamātra_{m̄} cokta_{m̄}
na viśeṣas tato na svarūpamātreṇārthavat⁰ śabdaruṇam
arthavac ca <|> vi above cca
5. bhaktidarśanāt* tato bāhyenaivārthenārthavatvam aniṣṭa○m
avyutpattivādinah̄ sidhyati | uktamātrasya sādhyatve vai-
phalyam̄ darśayitum̄ āha | parārthāḥ siddhā api samghāta!
6. tvān nātmārthā gamyante | par{ā}a<tvā>rthāvišeṣe 'viśiṣṭe below I. 7+6
pārārthyā upādīyamāne nā{rtha}tmārthatva_{m̄} gamyate | yadi
nātmārthatva_{m̄} katha_{m̄} pārārthyam̄ samḥatasya parasya
vivijñānasyārthakaranopā
7. gamād eṣām ātmārthatvalakṣaṇāc ca pārārthyād anya<sya>
pārārthyasyeṣṭatvād vādino na viparyayasiddhir api tu sā-
dhanavaiphalyam̄ | aniṣṭeh sādhanavaiphalyāc cānukto pi
dharmma icchayā vyāptaḥ below I. 7
rtha→rthya

16b

1. prakṛtadvāt sādhyah / tadvaikalyam ādir yeśāṁ tadviparyāsa-nādīnāṁ te dṛṣṭāntādidośās tadvaikalyadr̄ṣṭāntadośas tadviparyāsanāṁ viruddhatva_m hetudoṣah | eteneṣṭasādhyā{ {•i} }-nimittānava
2. yadoṣapratipādanena sadvitīyatve sādhye / ye hetuprayogāḥ kṛtāś cārvvakeṇa teṣv ananvayadoṣo vyākhyātaḥ | teṣv eka_m prayoga_m darśayitum āha | abhivyakta_m vyaktirūpeṇāvā!
3. sthita_m / caitanyam yasya śarīrasya tallakṣaṇam svabhāvo yasya ☺ puruṣasya sa ca ghaṭaś ca taylor anyatareṇa sadvitīyah sasahāyah | anyatareṇa sadvitīyatva_m sādhyam ghatasyānu
4. tpalatvāt* | utpalād anyatvād iti hetvarthah | sataś cā ☺ kāśāder { { (e) } } avastunah ghaṭapurushānyatarasadvitīyatva_m vyātt[?]am tato nutpalatvam api vasturūpa_{m*} vyāvṝtta_{m*} kuḍye ca !
5. dvayor api sambhava ity anvayavyatirekcasiddhiḥ anu ☺ Otpalatva_m pakṣadharma eva | sāmānyena ca s{ { i } } advitīyatvena vyāptir ato nā^<na>nvayadoṣah (/) ghaṭas tu n{ā}a below I. 7+5 ghaṭenaiva dvi!
6. tīya iti sāmārthyāt tathābhūtena puruṣeṇa bhaviṣyati tad iheṣṭena tathābhūtenety abhivyaktacaitanyena sadvitīyatvam arthāntaravattva_m kudyasya yato na sidhyati tato '^<na>nvyado! below I. 7+6
7. saḥ | atha sāmānyena sāmānyavat* ^<sa>dvitīyatva_m sādhyā_{m*} na viśeṣasya puruṣagatadvitīyatvasyā{ p }kṣepah | tasya viśeṣasya anākṣepe sādhanasya na kiñcit phala_m yena kenacit sa! below I. 7+7

17a⁸

1. dvitīyatva_m yataḥ siddham{i} aniṣṭañ ceti yādṛśam kevale-naiva ghaṭena sadvitīyatva_m dṛṣṭante si{_)ddha_m tādṛṣenaiva kevalena ghaṭena sadvitīyatva_m virodhād aniṣṭam prāpnoti | viṣeṣānākṣe
2. pe doṣāntaram api darśa{m}<(y)⁰>āha | yadi ceti | na viṣaya-yīkṛtam eva {{()}} tad iti puruṣaviṣeṣasadvitīyatva_m na vyāpārāspada_m kṛta_m hetunā katham etasmād dheto{_)s tatsiddhiḥ na hy aya_m hetus tada above l. 1+(2)
3. rthah | athāyam pakṣaḥ siddhya{tva}ty evāsmād dhetos tat sādhyam ka○than tarhi sa sidhyann aviṣayah sa eva hi tasya hetor viṣayo yo yataḥ sidhyati | astu kāma_{m*} viṣaya{m}ḥ viṣayaś cet svā ddha→ddhya
4. śrayām ātmapratisiddhān doṣagati_m doṣaprakāram katha_{m*} ○ na svīkuryāt | sādhanasya kaści(d d)oṣaḥ svāśrayaḥ yathā pakṣadharmaṃmatvagataḥ kaścit sādhyāpekṣo yathānyanvatvādi{_)ḥ ()
5. tam ātmāśraya_{m*} sādhyadharma upasamḥ{e}aret sāmarthyāt tad iha ○ sādhyam na punaḥ śabdopāttā_m sāmānyasya śabdopāttavāt | yaś ca śapādāno rthas tadviṣayam dūṣaṇam upādeya_m viṣeṣa
6. ś ca sāmarthyaprāptas tena na dūṣya ity āha | sa ca vād{i}ī nāma tadāśrayā̄<m i>ti puruṣagatadvitīyatvāśrayām siddhi_m niścayam sādhanād upajīvati pratilabhate | paras tu prativādī na dūṣaṇam u below l. 7+6
7. pājīṣat(i) / śabdavācyo {rtha} hy arthas tena dūṣya ity e-va_{m*}jātīyā sphuṭa_{m*} rājakule yuktiparīkṣāvikale balād vy{ā}avasthā | yuktivādikulam caitat* | iha ca yasyai sādhanena siddhiḥ ka dī→jī

(D18b1; P21b2)

⁸ Possibly one akṣara below sādhanena in 1. 7 (maybe to be inserted after yasyai in 1. 7).

17b

1. rtum abhipretā tasyaivārthasya dūṣakeṇa siddhir nnirāka-
rttavyā | tataś ca sādhanapratib{ā} addhāyāḥ siddher yāvān
eva viṣayas tāvān eva dūṣaṇāya{ {••} } ttasya tatsiddhiprati-
bandhasya viṣa{ {••} }ya ity āha | ta
2. smād yāvatīm arthagatih̄ arthaprakāram abheda_m sāma-
rthyena gamakatvena vi(ś)ayīkaroti kutaḥ siddher ākṣepāt* /
yasyārthasya yena sādhanena siddhir ākṣipyate so rthas ta-
tsāmarthyena vyāptas tā
3. vatīn tasya sādhanasya dūṣaṇam sāmarthyena vyāpnōnatī pte→pno
tasyā○rthagatē siddheḥ pratibandhād dūṣaṇena tāvān artho
vyāptaḥ | tasmān na śabdopādeya evārthas tena dūṣayitavyaḥ
kin tu
4. yāvān arthaḥ sāmarthyaprāptaḥ sādhanena sā{ vya }<dhya>-
te tāvān dū○ṣayitavyaḥ | tataś ca višeṣākṣepe ' <na>nva- above l. 1+4
yadoṣaḥ | uktamātre sādhye siddhasādhyatā dṛṣṭāntadrṣṭena
tu ghaṭena sadvitī below l. 7+4
5. yatve sādhye 'niṣṭaprasaṅgaḥ kiñ ca sāmānye sādhye si!○-
ddhasādhanam ity uktam etasmiṁs tu viṣaye na sāmānyam
api sādhyam bhavatīti darśayitum āha | tathāvidhasyābhī-
vyaktacaitanya
6. sya ghaṭād arthāntarabhbāvasyānya{tva}<tva>syānabhyupa-
game sāmānyenāpi dvitīyatvasya na siddhiḥ | yadi nārthā-
ntaratava_m dehasya tathāpi katha_m na {?sā}?mānyam sādhyam
anyatarasya arthāntarabhbāvābhāvā!
7. d etad eva grahaṇakavākyam vivṛṇvann āha | dvayos tathā-
bhāvasyārthāntarabhbāvasya sambhave saty anyatarāśabdāḥ
saṅgatārthaḥ syād anyatarāśabdo hi dvayor ekam aniyatam
āha | na ca deho dvi below l. 7

18a

1. tīya ity asamarthaḥ | yathetyādi devadattayajñadattaylor api bhojanavidhisambhave hy aniyata ekasmin⁰ bhojanam̄ vidhī-
yate | tato nyataroktiḥ saṅgatārthā na punar ekatarasya kutaḥ
2. ścin nimittād bhojanāsambhave 'nākāṃksāyām̄ vā stur {e} e-
katrabhojanasya tad anenānvayakāle prativādino nyatareṇa
sadvitīyatva_{m̄} na siddham ato na sāmānya_{m̄} sādhyam anva-
yād ity u!
3. kta_{m̄} | samprati tu sādhyadharmmiṇi vādino 'nyatareṇa sa-
dvi○tīyatva_{m̄} nābhimatam iti darśayitum āha | ito pi kāraṇād
anyatarasya arthāntarabhbāvānupapattiḥ kutah |
4. ghaṭasya svata ātmano nyatvasya anabhyupagata< m⁰⁷>{tv}ād abhyupa○game vā virodha ity āha | virodhāś ceti / katham anabhyupagamaḥ ghaṭād ghaṭo nārthāntara{dde}smād deha evā! above I. 4
5. rthāntarabhbūta iti dvitīyatvaniyamo vākyārtho vati○ṣṭhate tasmān nānyataraddvitīyatva_{m̄} sādhyam̄ yataḥ sāmānyam̄ sādhyam̄ syād atah sāmānyābhidhāyy anyataragrahaṇam apā
6. rthakam anyathety abhyupagamyamāne 'nyataradvitīyatve tadarthe cānyataragrahaṇe sati virodhaḥ syāt tad āha vipratisiddha_{m̄} viruddhārtha_{m̄} sādhyā{ka}vākyam̄ cārvvākasya syāt | kutaḥ |
7. ity āha | ghaṭasyātmanā svarūpeṇa saha virodhāt tadbhāvaś ca ghaṭatva_{m̄} arthāntarabhbāvāś cānyatava_{m̄} tayoh | yadi tasyaiva ghaṭasya sa eva ghaṭo dvitīyas tadā ghaṭatvam api tasyānya-
tva_{m̄} ca |

18b

1. syād etac caikasmīnna ātmani viruddhaṁ / katham ekasmād
vākyādeyam viruddho rthah pratiyate ya{ vā }to sāmarthyād
dehenaiva sadvitīyatvam ghaṭasyety āha | yadi dehād evā-
rthāntaratvam asya vaktur a
yāvātā→
ya{vā}to
2. bhipreta_m syāt | tathety arthānta<ra>m anyataraśabdāt tu na
dehasyaivāpi tu ghaṭasyāpi sa ity arthā^<nta>rabbhāvo syā-
bhimatas tato virodhah | itaś ceti×kāraṇāntarād api dvitīya-
tvāsāmūanyānā
above l. 1
above l. 1+2
3. śrayah / pūrvva_m ghaṭapuruṣasamudāyo dṛṣṭāntāt sādhyā-
dha! ⊖ rmmiṇāś ca nārthāntaram atah sāmānyasādhyābhāvā
uktah sampraty eko pi ghaṭah puruṣo pi vā na dvitīyah tataḥ
sā
4. mānyānāśrayah sarvvasyā vyakteḥ saṃbhavābhāve tasyāḥ :
⊖ sāmānyāyogāt | iha ca dvitīyatvaviśeṣasya ghaṭagatasya
puruṣagatasya vā 'bhāvāt' dvitīyatvasāmānyā!
5. yogo / dṛṣṭānta iha / abrahmaṇāditve brāhmaṇatvādī ⊖ nām
caturṇām varṇnaviśeṣānām abhāve kasyāmcid vyaktau
yathā varṇnatvavyāyogaḥ nitīraṇājñāna iti vikalpa!
6. jñāne vā indriy{ o }āśritatvasya yathā na yogah | kathan tathā
hi tad vikalpavijñānam na cākṣuṣan tad iti cakṣurjñānavat
tadarth{ā}asyāpratipatteḥ yan nāma cakṣurāśrita_m jñāna_m
tadd rūpa_m prati
ti→hi
7. pad�ate na ca vikalpagrāhyaṁ rūpam tasyākārāntareṇa
cakṣuṣā grahaṇād itaś ca na tac cākṣuṣa_m tad iti cakṣurvikkā-
rasyānanukārāt yan nāma yadāśrayan tat tadvikāram a-
{ rtham }<nu>vidhatte |
below l. 7+7

19a⁹

1. yathā dṛṣṭam cakṣurvijñānam nai{ta}tad vikalpajñānam tathā | kiñ ca tat tā?dāśrayam ucyate yad yasya kārya_m na ca vikalpajñānam cakṣuṣkārya tad iti cakṣuso 'bhāve pi bhāvāt vikalpajñānasya / ta!
2. theti etair eva tribhir hetubhiḥ śr{e}(ā)vaṇādy api tan nitīraṇājñāna_m na bhavatīti naindriya_{m*} | tathāśabdo bhinna-kramah tathā sa ca na <(sa)>rīrasyexti | ghaṭāśarīrayor anyatarad arthāntarabhūta above l. 1+..
3. m ity evam sāmānyena sāmānyavān arthāntarabhāvah syāt ⊙ sādhyas taylor ghaṭāśarīrayor ekasyāpi tatheti bhāvānta-rābhupagame sati sa ity arthāntarabhāvo na śarīrasya ta
4. thābhūtasya dṛṣṭante nanvayaśāṅkayā svayam abhyupagataḥ gha⊗tasyāpi ghaṭād arthāntarabhāvo virodhān nābhupagata itis tasmāt sāmānyavad api sādhyam na sambhavati / tam e!
5. vāsam̄bhavam dṛṣṭāntena sphutayann āha | asti nāma loka ī⊗drśasya vākyārtha(<sya>) sa_mbhavah | naivāstīty arthah kīdṛśasya devadattasya yajñā^<••••>yor i<••>noktasya iha hi devadatta! below l. 7+..
6. gata_m bhojanīyatva_m bhojanī{t}yatvavišeṣas tathā yajñā-dattagata_m dvayoś ca bhojanīyam[?]tvavišeṣayoh pratiṣedhe bhojanīyatvasāmānya^<(m a)>py a'nyataraśabdārthaviṣayo na sambhavaty eva da→tta below l. 7+..
7. / syād etad idam aviruddhārtha_m yasmān na vidhimātrani-vṛttyartham ida_m vacanam devadatto (^)<na> yajñadatta iti / kin tu niyamanivṛttyartha_m tam eva nivṛttyam{rtham} niyamam darśayitum āha / na deva below l. 7

(D20b2; P23b5)

⁹ Possibly one *akṣara* above *nai{ta}tad* in l. 1.One illegible unallocated *akṣara* at the top of the folio, aligned with *nai{ta}tad* in l. 1.

19b

1. datta eva bhojayitavya iti niyamo vyāvarttyate | 'yam abhi-prāyah | vidhānapratiśedhator ekavirodhā{ {••} }t | anyata-raviṣayabhojaviṣayabhojanavidhau pratiśedho niyamaviṣa e
above l. 1+2
2. veti | nānya^<tara>grahaṇenāprasāṅgān niyamasya niyama-prasāṅge hi tannivṛtyarthā_m vacana_m syād anyataraśabdasya ca vikalpārthasyopādānāṄprasāṅgo niyamasya </> yato nya-taraśabdasyopādāne niyama
in l. 2
3. syāprasāṅgah | tasmād idam anyatam anyataragrahaṇā_{m*} { {••} } na ke!○vala_m dvayoh parigrahe ekaparigrahe pi saṅga-tārtha_{m*} kadāvirodhe saty ekaparigrahasya virodhe tv asaṅga!
below l. 7
4. tārthatva<(m)e*****>m āha | yatheti | anyatarasya bhojanacodanā○yām ekabhojane pi anyataragrahaṇāṁ samartha_m nanu ca dvayoh prakrāntayoh ekasya sambhave dvayaviṣayo 'nya
below l. 7
5. taraśabdāyo na yukta ity āha | vikalpavi{ka}ṣayatvād anya-!○taraśabdasya | anyatarabhojanavidhāne hi vikalpārtho gamyate / na niyamah | tataś caikasyāsambhave pi dvītī syase→syāsa
6. yas tadvidhiviṣayo gṛhyatān na hy ataraśabdopādāne yam arthaḥ yatraivāsau na sambhavati tatraiva vidhiḥ | {tena yatra sambhavati viḥ |} texna yatra sambhavati sa eva gṛhyate evan dārṣṭā
7. ntike pi ya eva sambhavati | sa eva gṛ{ha}hyata iti yojayitum āha | tatra <hi> sadvitīyapravoge ghaṭenaiva dehenai<va> veti niyamo neṣyate | yato yasya sambhavo sti sa eva gṛhyate i!
below l. 7,
below l. 7

20a

1. ti syād anyataraśabdaprayogah pūrvvoktena tu krameṇa naikasyāpi sambhavatīti anyataraśabdasyāśāmarthyāt tada-pekṣam sadvitīyatvasamānyam api na sādhyu_m anyatara-grahaṇam ca yadā vi
2. dhiviṣa<•>saṁbhavakhyāpanārtha_m devadattayajñadattayor anyataro bhojanīyo nyataraṄ<sya> bhojanīyo<na> vidhiḥ sambhavatīty arthaḥ | tadaikasyāpi bhojanasambhave nyata-raśabdah sa{rtha}marthaḥ / above I. 1
above I. 1+2,
above I. 1+•
(ya)→va
3. dvayor bhojanavidhisambhave tv aniyamena bhojane vidhe-'○'ye nyataraśabdo vidheyabhojanaviṣayāniyamakhyāpane varttate | tadā dvayor api bhojanavidhānasambhave sama
4. rthah | ayañ ca pravibhāgo laukike prayoge 'rthapraka○ra-ṇāder a•nugantavyah | iha tu sadvitīyaprayoge ghaṭena kuḍyasya dehena ghaṭasya sādhyadharmināḥ sadvitīyatva_m
5. vādina iṣṭam tena dvayor apy arthāntaratvam abhyupagantavyam a○niyamena tu tad arthāntaratvam anyataratra pratipattavya_m drṣṭāntadharminī ghaṭe sādhyadharminī ca dehe | tasmād dvayoḥ
6. sambhave 'niyamena dvitīyatvavidhāne pūrvva_m doṣa uktah samprati tv anabhipretam api vidhiviṣayasambhavakhyāpanārtham anyataraśabdām abhyupagamyānyatarasya dvitīyatva_m ghaṭasya de
7. hasya vā na sambhavatīti darśitam evam cāyam atiśaya uktah dvayos tāvat tvayārthāntarabhāva eṣṭavyah | na kevala_m dvayor nna sambhavati ekasyāpi na saṁbhavati | yasmāt sambhavakhyāpane cari!

20b

1. tārtham anyataragrahaṇam dṛṣṭam kvacid iti | dvitīyatva-
vidher ayogāc ca na sāmānyāśrayah dvayor arthayoh
sambandhitvena yad ekam̄ vastu vidhīyate / tasya vikalpo
vā syād asya vā etad a{rtha}sya veti |
2. samuccayo vā | asya cāsyā ca | taylor ayoge vidhir ajñātajñā-
panam asaṅgata_{m̄} syāt na hi dvitīyatva_{m̄} dehasya ghaṭasya
vāsti nāpi dehasya ca ghaṭasya ca dehasyānanvayāt | ghaṭa-
sy{ā}a ghaṭād arthānta!
3. ratvavirodhāt | na ca prakārāntareṇa vidhir asti tasmād ri \odot ktā-
bidheyavācyavastuśūnyā? vācoyuktir vvākyā_{m̄} tasmān na
sāmānyasādhyam eteneti vidhyasambhavāt sāmā<ny•>śra-
yanirāka! below l. 7+**
4. raṇena | śabdākhyo hi dharmmī na pakṣāś ca sapakṣāś ca
nāpi pa \odot kṣo vā sapakṣo veti | śa bd asyaikasya pakṣasapa-
kṣatvavidhir nna samuccayena na vikalpeneti taylor anyata-
ratva_{m̄} {sa }bde pra
5. tyākhyātā_{m̄} | dvayor iti paksasapaksayoh sambhavāviro \odot dhe
ekasmin dharmmiṇi etad iti dvayor anyataratvam anyathā
sambhavavirodhe tu anyata{ta}ratva_{m̄} śabde 'siddha_{m̄} kuto
yataḥ | top f. +**
6. pakṣa eva sa nānyatara iti | pakṣatve sati <(katham)> nānyat-
aratva_{m̄} vikalpasyaikaprāṇya<(ti)>niyamasy{ā}a ca viro-
dhāt^{*} | niyamo hi dvitīyāsattvāt vikalpaś ca tatsattvād ekasya
ca satvāsatvayor vvirodha i below l. 7+**
7. ti vikalpaniyameyor vvirodhas tad evam̄ prasaṅgāt pakṣasa-
pakṣānyataratva_{m̄} <(vi)āt⁰> virodhāc cāsiddha_{m̄} śabde
darśita_{m̄} | prakṛta_{m̄} sadvitīyatva_{m̄} nirākarttum āha | sāmānye-
nāviśiṣṭena rūpena śabdena below l. 7+**

21a¹⁰

1. jñāpīte(ṣ)v artheṣu sāmarthyād viśeṣe sthiteś ca śabdārthasya kāraṇād dehe sampratyayo na ghaṭē ghaṭād ghaṭasyārthāntarabhāvānupapatter deha evārthāntarabhūtaḥ pratijñāvākyāt sādhyo vasīya
 2. te na ghaṭa{ta} iti sāmarthyam ayam artho n{ā}a kevala_m sāmānyāśrayo 'yukto 'niṣṭāś ca api tu śabdārtho pi na bhavatī tathā hi sām{ā}arthyādayaḥ śabdaśaktiprabodhahetava iṣyante na pu
 3. naḥ śabdasyārthasya upasthāpakāḥ / ata evāha sāmā○nyā-śabdānā_m viśes<ā><(va)>sthitihetur iti viśeṣāvasthānam eva drṣṭāntenāha×| ko pīty ayam ki_mśabdāḥ sarvvanāmata
 4. yā sāmānyavacanāḥ san* vṛkṣādyabhidhāyy api śaṅkyeta×|○ āyātāśabdasya tu samānādhikaraṇasya prayogāt | āgamana-kriyāsamarthe vṛtto gamyate na parvvate vṛkṣe vā "
 5. gamanarahite syād etat* sāmānyaśabdasyārtho yadi !○ viśeṣaśabdenopāttah syād viśeṣavṛttitva_m yathā rāmo jāmadagnya iti rāma{ ya }śabdasya sāmānyārthasya jāmada
 6. gnyāśabdasaṁnidhānād viśeṣavṛttitva_m bhavatīty āśaṅkyāha | na hīti yasmān na viśeṣaśabdasya jāmadagnyādisadṛśasya sannidhir aivaikāḥ sāmānyābhidhāyināḥ <śa(bdā)••> viśeṣe vasthiter vvācakatva!
 7. sya hetuh / kas tarhy anyo hetur ity āha | api tv iti prakaraṇam a{••}śabda_m s{r}ambhāvamātra_m yathā mṛgayāprakaraṇa_m bhojanaprakaraṇa_m ca saindhavaśasya lavaṇaviśeṣe 'svavi-šeṣe ca pravṛttihe
- ra→ḥ
top f., above
l. 1+••
- below l. 7
pra→s{r}a

(D22b3; P26a3)

¹⁰ One illegible unallocated *akṣara* above *evārthā°* in 1. 1.

21b¹¹

1. tuḥ / sāmārthyam punaḥ śabdārthāśrayam yathā āyātaśabdā-
rthasāmarthyāt kiṁśabdasya viśeṣavṛttitva/m ādigrahaṇāt
savatsā dhenur iti samprayogo 'vatsā dhenur iti viprayoga
ityādayo gṛhyante
2. tasmāt sāmarthyād api viśeṣāvṛttiḥ śabda iti viśeṣa eva
dehagata_m dvitīyatvam iha sādhyam na sāmānyam iti sadvi-
tīyaprayogam nirākṛtyopasam̄hartum āha | tasmān nānya-
tarat sāmānyena
3. viśeṣāśrayeṇārthāntarabhūta_{m*} śarīram ghaṭo vā 'rthāntara-
bhūtasya dvayasyānupapatteḥ dr̄ṣṭānte hi ghaṭo rthānta-
ra_{m*} sādhyadharmaṇī ca dehas tena viśi{ }ṣṭam evārthā-
ntara_m na sāmānyam
4. tad api vā viśiṣṭam ubhayadharmaṇivyāpyarthāntaram nopa-
pa! ○ dyata ity{i} āha | na vā kaścid iti ekasyāpīti ghaṭasya
ghaṭād arthāntarabhāvavirodhād dehasya nanvayād arthā-
ntarabhā ti→ty{i}ā
5. vānabhypagamāt* | samprati sadvitīyaprayogenābhima○ta_m
prayoga_m tulyam apādayann āha | śabdaghāṭabhedenānitya-
tāyām api kalpyamānāyā_{m*} yat sadvitīyaprayoga ukta_{m*} !
6. tat sarvva_m tulya_m tathā hi yena kenacid dvitīyatve sādhye
sādhanavaiphalyam iti deho rthāntarabhūtaḥ sādhyo na
ghaṭa iti dehaghāṭabhedenā dvitīyatvasāmānyam sādhyam
nir{ {ā} } adhyam ananvayā
7. t* dehagatasya dvitīyatvāyānanvayaḥ tathā na ghaṭena
dvitīyatva_m sādhyā_m virodhān na dehānānvayaḥ / evam ihāpi
sāmānye sādhye sādhavaiphalyāt śabdānityava_m sādhyam{ }
tasyānva'

(D23a4; P26b4)

¹¹ Marking below *sādhyam{ }_§* in l. 7 (maybe a correction of *nir{ {ā} } adhyam* in l. 6 above).

22a¹²

1. yābhāv{ā}as tathā sa{ta}bdagatam api na sādhyam anvayāt*
ghaṭagatam api śabde virodhād iti sarvva_m {lyā} tulyaṁ
pariharttum āha | neti kutaḥ siddhayeti jñātayā tad ity anitya-
tvavataḥ pratipāda!
2. nād ayam arthaḥ | anityatvam anavasthā{ya}yitva_m vastunas
tāvat siddha_m na ca śabdo ghaṭo vā śabdavad viśeṣanām
iṣṭa_m vādinas tat sāmānyenānityatva_m sādhyan tasya śabda-
ghaṭabhedena vikalpo na !
3. yuktaḥ | doṣopanyāsaś ca | de{gha}haghaṭābhyām tu viśiṣṭāṁ
⊙ śabdopātta_m sadvitīyatva_m sādhyan tato dehaghahedena
vikalpo doṣopanyāsaś ca | yadi tv anityatvavan nirvviše
4. ṣaṇāṁ sadvitīyatvam upādīyeta naiva {vi}<(vi)>śeṣāśrayo
do⊙ṣaś codyeta | nanv evam api ghadehasādhāraṇa_m dvitī-
yatvam upātta_m yadi dehaniyata_m ghaṭaniyatañ ca tvayā ka
5. {•}lpyate mayāpy anityatv{e } a_m viśeṣaniyata_m kalpyata
ie|⊙ty etad api na tulyaṁ | tatra hi dehaghaṭasādhāraṇa_m
sadvitīyatva_m kathaṁ syāt yadi ghaṭasya dehasya vā
sambhavet ya!
6. dā tu na ghaṭasya na dehasya sambhāavati tadā katha_m
sādhāraṇam syāt tato dvitīyatvaviśeṣāsambhavena sāmā-
nyam evāsiddha(m) pratipādyate | na tv ihaivam anityatva-
viśeṣāsambhavenā!
7. nityatvasāmānyam asiddha_m śakya_m pratipādayitu_m yat* krta-
{t}ka(m) tat sarvvam anityam iti vyāptiprasādhanena sarvva-
vyaktiniṣṭhāniṣṭhānityatvapratipādanena viśeṣāsa(m)mbha-
vasya nirasta!

(D23a5; P27a6)

¹² Possibly one *akṣara* above *tathā sa{ta}*° in l. 1.
Possibly one *akaṣara* at the top of the folio, aligned with *pariharttum* in l. 1.

22b

1. tvād yadi tu viśeṣaparigra{gra}he tadasambhavakhyāpanena sāmānyam evāsiddham darśayitu śakyetāśabdo pi viśo gṛhyete na tv evam tasmāṁn nānityatvasya śabdavad viśeṣaṇam vādina iṣṭam na ca !
2. tatparigrahenānityatvasāmānyam asiddhīkarttu_m śakyam ity aviśeṣenāivānityatā siddhā tayā^{v?} Śabdasya tadvattā sādhyate na cā<na>nvayadoṣah pratijñāprayogābhāvān nāpi siddha-sādhyatāyoga!
above l. 1+2
3. vyavacchedasyāsiddhatvāt | nanu ca yathā 'nityatā nirvvi-
še \odot ṣaṇā siddhā tathā dvitīyatvamātra_m siddham ity āha |
tatheti yathā 'nityatā siddhā tathā yadi dehaghaṭayoh kasyaci
4. d arthā{o}ntarabhūtasyābhupagamaḥ syāt syāt sāmānyavad
a \odot rthā{ra tva}<nta>ratva_m sādhyam dvayor api tv arthā-
ntaratvābhāvāt na sāmānya_m sādhyam ubhayasādhāraṇa_m
hi dvitīyatva_m viśeṣa
above l. 1+•
5. m eva na gṛhṇīyān na tu nirāśraya_m dvitīyatvamātra_m bha-
val \odot ti na caikatrāpi tat siddham ity arthah | iṣṭāśabdasyā-
nyad vyavacchedyan darśayati | eteneṣṭasya sādhyatvecchayā
vyāptasya sā
6. dhyatvavacanena dharmmadharmmiṇau dharmmidharmmā-
bhyām viśiṣṭau dharmmiviśiṣṭam dharmmaṁ dh{ā}arma-
viśiṣṭa_m ca dharmmiṇam kṛta{t}katvena hetunā nirākurvvan
vādī nirastah dharmmaviśiṣṭadharminirākaranam u
7. dāharati | yatheti nānityaśabdah śabda iti | anityah śabdo
yasya śabdasya so nityaśabdah | anityena śabdāntareṇa yukta
ity arthah | a<••>dṛśo na bhavatīti sādhyam dharmmiviśiṣṭa-
dharmma
below l. 7

23a

1. nirākaraṇam darśayati na śabdānityatvavān iti śabdasyānya-syānityatva_m yat tadvān anyah śabdo na bhavaſīt̄ etad api sādhyam kṛtakatvād iti {rgha} hetur ghaṭavad iti dṛṣṭāntah | katham ayam gamaka
2. ucyate | sarvv{o}eṣā_m svavabhāvavyavasthiter yaḥ kṛtaktaḥ sa{mba}n vā na sa rūpāntareṇa tadvān astīti kṛtakatvena satvena vā śabdāntarasyānitya<ḥ> śabdah śabdāntarānitya-tvāñ ca nirākarttu_m śakya_m in 1. 2
3. na tu śabdāntarayuktatva_m tadanityatvayuktatva_m vā sādhyam iṣṭā○m atas tannirākaraṇe hetur vviruddha iti bruvāṇo hetutva_m kṛtakatvasya yo nirākaroti sa nirastah | sādhyā
4. viparyāsanād viruddho na caitat sādhyam iti nirāsaḥ ○ | nanu ca tannirākaraṇe prakṛtam apy anityatva_m nirākṛta_m syāt | na nirākṛtam | śabdākhye (h)i dharmmiṇi samudā
5. ya evam apoditah syān na tu dharmmamātra_m tasya ca samudā○yāpavādasya dharmmamā~<••>nirākaraṇāt* dharmminy avirodhas tasmāt pratyākhyātas tathāvādī | katham samudāyanirāka<sup>••→sya,
below l. 7+5</sup>
6. raṇo na dharmmamātra_m nirākṛtam ity āha | anityo hīti | yasmād anityatvaviśiṣṭah śabdo nānityaśabdah śabda iti nānityaśabdāntarasambandhī atah sambandhidharmmyantaranirāka'
7. raṇe pi nānityatvaviśiṣṭah śabdo nirasto nāpy anitya_m śabda_m sādhayitum icchato vādino 'nityaśabdah {sa} śabdah sādhayitum abhipreta iti darśayati | tadbhāvasyānityaśabdā

23b

1. ntarasambandhitvasya iṣṭau śabdo 'nityaḥ siddho na syāt / kuta ity āha | śabde 'dhikaraṇe 'nityaśabdāntarasambandhitvaprasādhānāt kāraṇāc cchadbasyānityyatvasya asādhanā<••>n
nityaḥ {ity a} <siddha> ! above l. 1+1
top f. +1
2. ity arthaḥ | katham t{i}arhi siddhah syād ity āha | anitya-śabda iti anityaśabdāntarayuktaḥ śabda<ḥ> siddho bhavet | yadi gamako hetuḥ sahāyo bhavet* | yasmā̄<d ya>c ceṣṭā_m dharmmamātra_m tat samudāyanirā in l. 2
above l. 1+2
3. karaṇe py anirākṛta_m sa cānityaśabdārayukte neṣṭo vā○dino pi <ya>n<n>irākaraṇe | iṣṭavighātāḥ syād iti tasmān neṣṭa-vighātāḥ kaścid eva_m śabdānityyatvavān iti dharmmivi below l. 7+3,
below l. 3
4. śiṣṭasya nirākaraṇe iṣṭavighātābhāvo yojyah | ta!○smād iti yasmāc chabdasya rūpam anitya_m sādhayitavya_m na punaḥ śabdāntarasambandhitva_m śabdā{ra}ntarasambandhi<••>nirākaraṇe below l. 7
5. ca na nirūpagatam anityatva_m śabdasya nirākṛta_m bhavati ta○smāt kevala eva dharmmo dharmmiṇi sādhyah sādhana-nena viparyāsanīyaś ca viruddhena | nanu ca samudāyah sādhyo yaś ca sā
6. dhya<ḥ> sa viparyāsaṁnīyah tat katham dharmma eva ta-thety āśa_mkyāha | tatheti | tena prakāreṇeṣṭasya samudāyasya siddhiḥ <••••> bhavati ayogavyavacchedasya sādhanāt* vighāto vā kṛto bhavati / prakṛ in l. 6
below l. 7+•
7. tadharmaṁyogavyavacchedasya nirākaranāt* nanu ca na saṁmudāyaviparyāsana eva viruddho dharmmivišeśaviruddhādīnām darśanād ity āha | sarvvatra hīti yasmāt sarvvatra dharmmivišeśaviruddhādau

24a

1. tad{ {ī} } i{ ṣṭa } tīṣṭasya samudāyasya viparyāsanāt nirākara-
ṇād ev{ {i} }a viruddha<s (ta>smāt samudāyaviparyāsana above l. 1+1
e{ _ }va viruddhaḥ | kathaṁ tarhi dharmmivišeṣaviruddhā-
daya ity āha | sa samudāyaviparyā
2. saḥ kadācid dharmmamukheṇa dharmmanirākaraṇadvāreṇa
kriyate tadā dharmmasvarūpaviruddha ucyate / na tu samu-
dāyaviparyāsas tadānīm api yadā tu dharmminirākaraṇa-
dvāreṇa samudāyo !
3. nirākriyate tadā dharmmisvarūpaviruddhaḥ | prakṛtasya |○
tv iṣṭasya viparyāsane śabdopādānānurodhā{ _ }d dharmma-
višeṣaviruddho dharmmivišeṣaviruddhaś cocyate | sarvvathā
ye
4. na dharmmeṇa dharmmiṇā { _ } vā nirākṛtena samudāyo
nirā○kṛto bhavati tena viruddho vyavahriyate | dharmma-
svarūpavi{ (ṣ)a }yo<(ru)••> yathā nityaḥ śabdah kṛt{ ā }a-
k{ ā }a<tvā>d ākāśavad iti | top f. +4)
above l. 1+(4)
5. kṛtakatvākhyo | dharmmisvarūpaviruddho yathā sadākā!○śa-
vādino nityam ākāśam akṛta{ tva }katvād ity aya_{m*} hi śaśa-
viṣāṇādāv asati dṛṣṭa ākāśasyāpi dharmmiṇo 'bhā'
6. vām sādhayati | asaṃhataviṣayam pārārthyam eṣāmm am?-
saṃhatāḥ santāḥ parārthā iti dharmmadharmmivišeṣaviru-
ddhau || yadi tarhi ya ev{ ā }a v{ i }ādina iṣṭo dharmmaḥ sa eva
sādhyāḥ kathān tarhi svayamgraha di→v{i}ā
7. ḷam ity āha | svayamśrutiḥ punar iti punah / śabdaś tuśabda-
syārthe saty apīṣtagrahaṇe asti svayamśabdasya pratipādyo
višeṣa ity arthaḥ | tam eva višeṣam āha | ekasyeti nānābhū-
tasya |

24b¹³

1. dharmmasyānityatvakṛtakatvākāśaguṇ{ā}atvādeḥ | ātmanai-
veti svayam{grahaṇam i}tyā<•••••(rth)o> na śāstrakārasya top f. +1
yavan dharmma i_ṣṭah sa sarvvah sādhyah kiṁ n tu svayam
eva śāstropagame pīti śāstram eva nābhyu
2. pagantavya_m vādakāle sati tūpagame ya eva svayam iṣṭah sa
eva sādhyo na para ity asyārthasya jñāpanārthā svayamśru-
tiḥ | tatretīṣṭaśabde sati vādina iṣṭāt sarvvam anyad yad iṣṭa_m
tasya nirākaraṇe :
3. pi saty āśa_mkāyāḥ sthānasya sambhavasya bā{ka}dhakatva_m
svayam!○śabdasya vṛttāv āha svaya_mkṛtāyām | sūtr{ā}a-
kāreṇāpy ayam arthaḥ pratijñāta ity arthaḥ / vṛttigranthan
darśayati svayam iti svaya_m*
4. śabdo bhyupagaman darśayatī sambandhaḥ kuta āśaṅkety
āha !○ śāstropagamā{sta}t tadṛṣṭah śāstradrṛṣṭah śāstrakāra-
sya ya iṣṭo dharmmāḥ so bhyupagant(u)r api | {ya} tato ya-
thaiko dharmmāḥ sādhyā
5. s tathānyo pīti syād āśaṅkā<sambhavas ta••> sambhāvyā-
māśaṅkyā svaya_mgraha!○ṇam yady api vipratipatti na syāt
vipratipattir api tu dṛśyata eva tatas tannivṛtyartham api
svaya_mgrahaṇā_m* bhavaty eveti × below l. 7
6. naitad yad uta śāstradrṛṣṭa_m sādhyam iti | tasya ca śāstradrṛ-
ṣṭasya bādhāyā_m sarvvasya śāstrārthasya sādhyatvād ākāśa-
guṇatve kṛtakatvena bādhite pratijñāyā anumānabādhā viru-
ddhaś ca hetur ity eke |
7. teṣāṁ sarvvaśāstradrṛṣṭasādhyavādināṁ kṛtakatvena liṅgena
gandhākhye dharmmiṇi pṛthivyā guṇaviparyāsanāt kṛtaka-
tva_m viruddham bhavet* | kṛtakatva_m hi {_} pṛthivīguṇatva_m
viparyāsayitu_m śakno

(D26b4; P30a2)

¹³ Ca. 6 akṣaras above °tvādeḥ | ātma° in l. 1 and ca. 9. akṣaras below pṛthivyā in l. 7.

One illegible unallocated akṣara below sarvva° in l. 7.

Possibly one akṣara at the bottom of the folio, aligned with viparyā° in l. 7.

25a

1. ti | āśrayāśrayibhāvo hi guṇaguṇibhāvah na ca kṣaṇikasya padārthasya kaścid āśrayah | aniśpannasyāsattvān niśpannasya ca sarvvanirākāmkṣatvāt | tena kṛtakatva_m kṣaṇikatva_m sādhayad guṇatvam ā!
 2. śritatva_m sarvvasya nirākuryāt⁰ | ~~••~~ata eva śabdasyāpy ākāguṇatva_m nirākaroti yat sat kṛta{t}kam vā tad anākāśaguṇo pṛthivīguṇo vā ghaṭavat* / ghaṭo hi dravya_m na guṇah | kṛtakaś ca śabdo gandho !
 3. ceti na kaścid api viśeṣo sti śabdagatasyākāśaguṇatva○syā gandhagatasya ca pṛthivīguṇa<••>syā sāstradrśṭatvena tato yadi śabdasya ākāśaguṇatvaviparyāsanād viruddho gandhasya !
 4. pṛthivīguṇatvaviparyāsanāt kin na viruddha iṣyate | a○prakāraṇād aprakṛtatvāt pṛthivīguṇatvasya prakṛtasya ca bādh{ā}anāt viruddho hetuh | yukta_m yad aprakaraṇāt pṛthivī
 5. guṇatvam asādhyam bādhamāno na hetur viruddha iti kevala_{m*} ○ tad aprakaraṇam any{ā}atrāpy ākāś{u} aguṇatve sa-māna_m tatas tasyāprakṛtas�ākāśaguṇasya bādh{ā}anāt viruddho mā bhūd dhetu
 6. <||>r nna samānam | asminn ākāśaguṇatve viṣaye yo dharmmī {vi} śabdākhyas tasya prakṛtatvād yasya hi dharmasya dharmmī prakṛtah sa āśrayasya prakṛtatvāt prakṛtas tataḥ sādhyah syāt tadviparyāsanāc ca viru
 7. ddho hetuh pṛthivīguṇatvasya tu na dharmmī prakṛta iti na sādhyatva_m | atas tadviparyāsano na viruddhaḥ | neti samānam eva na tu dharmmīnah prakra<••>pṛakramābhya_m viśeṣaḥ kuto yasmād dharmmipra
- above l. 1+•
left margin
below l. 7,
ma→pra

25b

1. krame pi saty anityatve sādhye yasya vāstavaḥ / pratibandho sti tasyānuktasyāpi sādhyatva_m syād yathā nairātmyāder nna tathākāśaguṇatvasya vāstavaḥ pratibandho sti / tasyābhāvāt kāraṇāc chā!
2. stropagamopāyen{o}eṣāṁ kevala_m sādhyatvānugamaḥ sa ca śastropagamaḥ sarvvatra pṛthivīguṇatvādau tulyas tasmān nānayor ākā{ra}<śa>guṇatvapṛthivīguṇatvayor āgamadvā- rāyāta_m sādhyatva_m pra above l. 1+2
3. ti bhedo sti tasmād atiprasaṅga eva sati cātiprasaṅge ā○kāśaguṇatvaviparyāsanād api na viruddho bhyapaganta- vyah | syād etan na śāstropagamāt sādhyam api tu vādina iṣṭatvā!
4. t prakṛte ca dharmmiṇi yāvān dharmmaviṣayā vādinaḥ sādhyai(^)<tve>○ṣṭir vvidyate | tatas tasyaiva sādhyatva_m vidyate nānyadharmmigatasya sādhyatveṣṭar abhāvāt* | ihāpi na siddhā sādhyeṣṭih | above l. 1+(4)
5. atha paro vādinah prakṛtadharmmigatānāṁ dharmmāṇāṁ sādhye○ṣṭi_m sādhayet tādā syāt sādhyatva_m na tu sādhanam asti katha_m nāsti yāvatā sādhyasya dharmmadharmmisamu- dāyasya / ekadeśa(?)
6. ś cāsau viśeṣaś ca viśeṣya^<(tvam)> tadanyasmād iti | eta- smād dhetor yo py aya_m dharmmiṇo viśeṣa ākāśaguṇatvā- khyah so pi sādhyā iṣṭah | sādhyadharmmavad ity ayam asti hetuḥ nirākarttum āha×| above l. 1+5
7. netyādi na samudāyasya ekadeśaviśeṣa ity etasmād eva kāraṇād aprakaraṇā prakaraṇarahitā sādhyecchā bhavati vādinaḥ kasmān naivam ity āha | arthasyety ākā{ka}śagu- nasya ta

26a

1. dbhāvasya samudāyaikadeśatvasyāparityāgāt kāraṇād icchāyā aviratiḥ prasajyet* | icchāmātrapratibaddhā cāvikalakaraṇasya vaktu_m jānānasya sādhanopanyāsam[?] prati pravṛttiḥ tasyā
2. apy anivṛttiḥ na ca sta icchāpravṛttī katham icchābhāvaniśca yaḥ svasantānue dṛṣyānupalambhāt | parasantāne numānāt | icchāmātrapratibaddhayā pravṛtyā satyām icchāyām avaśyabhāvyam tadbhā!
3. vāc cecchābhāvo gamyate | atah prakaraṇanirapekṣā nā○stīcchā | yataś ca na samudāyaikadeśat�ā sādhyecchā pravr̄ttate | tasmāt prakaraṇāt kutaścit* pareñāpi nityatva_m yadā
4. śabdasya śamkita_m pariññāna_m vā jijñās{ā}amānena śabda-syā○nityatva_m sa paryanuyuktaḥ tadā sādhyecchā tasya bhaved iti | praśnādivākyā_m jijñāsānumāna_m prakaraṇam tasmāt praka
5. rāṇāt sā tasya bhavantī tenaiva prakaraṇena vādinaḥ pra-○rair ggamyate / nanu ca prakaraṇan nāma hetur icchāyā na ca tad apratibaddhasāmarthyā_m kāraṇā_m | yasmāt saty api prakaraṇe !
6. kvacid deśe kāle vā tasyaiva vādina icchā na bhavati | yasyaiva tatprakaraṇanimittānyatra deśe kāle vā dṛṣṭā 'tas tatprakaraṇā_m na kevalam eva samarthaṁ tat kāraṇena kāraṇāntarasā!
7. pekṣeṇa katham kāryam anumīyate | satya_m naivam anumānam asti kevalam sādhanopa{●}nyāsād vacanātmakāt sādhyecchāyāḥ kārya{m}bhūtāt sādhyecchānumīyate sādhanopanyāsāt* kim apy asya !

26b

1. sādhyam abhipretam iti / tasmāt kāryāt jñātāyā icchāyā viṣayah paricche {ta}ttavyah prakaraṇena tadviṣayaś cātra vivāda iti tenaiva prakaraṇena gamyate / yathā sāṃkhyasya ātmāni sādhye !
2. prakṛte sādhanām kurvatas tadviṣayecchā gamyate ātmārthatva_m sādhyam iti | tān tu prakaraṇarahitām icchām viparītajñānavedane nirākṛtā satā yasyā icchā hi {sva}samvedanapratyakṣā tataḥ svai!
3. samvedanagamyasyānyasyānubhavenaiva niścitenā{ śca }<ni?>-
ści○tas tasyā abhāva ity abhanubhavena niścitābhāvā viparītānubhavapratisiddhavṛttir bbalād iti upapatter abhāvād a
top f. +•
4. stīti sādhayan⁰ pratyakṣaviruddha_m pratijānāti | etad e!○va { de } va kārikayā darśayitum āha | kaiścit prakaraṇaiḥ śabda-
nityatvābhupagamādibhir icchā samutpadyate / sā ca tai
bha→bhyu
5. r eva prakaraṇaiḥ kāryabhūtasādhanopanyāsas•ahāyair vvi-
śi○ṣṭaviṣayecchā vyavasthāpyeta yasyās tv icchāyāḥ pra-
karaṇam eva nāsti sā yadi balāt taveyam iccheti vyapadiṣyate
tadā yu
6. ktāyuktavicāraṇārahitam upapattibā{d}<•>itam īśvarasyeva
ceştitam ida_m syād viṣay{ā}aparicchedahetunā prakaraṇena
saha sādhano<•••>liṅgam tadrāhitām aprakaraṇām icchā_{m*}
vada(n v)yabhicāreṇa
top f. +6 below l. 7
7. pratyakṣakṛtena bādhyate pratyaksasiddhenābhāvena tasyā
bādhanāt | tato na sādhyasamudāyaikadeśatvenāprakṛto
dharmmo vādinah sādhyā iṣṭa iti sādhayitu_m śakyas tasmād
ga{ sve }ndhe pr!

27a

1. thivīguṇatvaviparyāsanād viruddhatva_m </> syād etad yady
apy ākāśa<guna>tvam aprakṛta_m tathāpi tadbādhane sādhyā-
bādhanāt </> tatsiddhisahāyā sādhyasiddhir ataḥ sādhyam
ity āha | 'nāntarīyaka i above I. 1
2. ti śrotrajñānaparicchedyah śabdo dharmmī sādhyadharmaś
ca vināśo nākāśaguṇatvapratibaddhaḥ </> tatas tasminn
anāntarīyake {sādhyā} sādhyasyākāśaguṇatve bādhite saty
anyasyānityyatva above I. 1+1
3. sya kā kṣatir yan na si{•ya}ddhyed yas tu nāntarīyako dha-
rmmo ya@thā kṣaṇikatvasya nairātmya_m na hy ātmani nitye
sati kṣaṇikatva_m sarvvavastugata_m sambhavatīti nairātmāsi-
ddhau kṣa nta→nna
4. ḡitva_m na siddhyed ākāśagu{tva}ṇatvan tu naivam nāntarī-
ya!@kam iti || syād etad āgamam abādhamāno hetuh sādhyā_{m*}
gamayed iha tv āgamabādhayā he{du}tur duṣṭo <(')>nityatva below I. 4
5. m api na gamayatīti agatir eva tasya kṣatir ity āha | ⊖ ukta_m
ca kim ukta_m nāgamāpekṣam anumāna_m svagocara ity etad
anumānaviṣaye vācaḥ prāmāṇyābhāvād ity a
6. tra vastubalapravṛttā_m svaviṣaye pravarttamāna_m pramāṇa-
siddhatrairūpyatvān nāgamāt kiñcit prārthayate | tatas tenā-
gamanirapekṣatvād āgamabādhanenāpi yat siddhan tat
siddha_m | na tasya
7. kṣatih | cecchabda uttarakārikāyām paṭhito pīha draṣṭavyah |
yadi na tadā śāstram īkṣyate vādatyāgas tadā syān na bhavati
tadā ^<vadi?>balapravṛttānumānakāle 'nabhyupagamād aṅgī below I. 7

27b¹⁴

1. kṛta_{m̄} hi tyakta_{m̄} bhavati tadā ca nāngīkṛtam eva śāstram |
 n{ā}anu ca {sā}<sā>stropagame vāda iṣṭo yadartham sva-
 yamgrahaṇam satyam sa tu śāstropagamas tadety anumāna-
 kāle sann apy anaṅgam {sa} tyā^{GLOSS}gasya <||> katham
 bādhya! top f.
 above l. 1+1
2. mānas tyakto na syād ity āha | upāyo hīti | yasmād abhyupa-
 game śāstrasyāyam evopāyo yad uta taduktārthaparīkṣā
 nāma tasmād abhyupāyo vidyamāno py avidyamānakalpas
 tadānī_{m̄} na tyāgā
3. īgam na tyakto <'>sattvāt yadaiva hi vaiśeṣikah pareṇa saha
 sva○siddhāntoktam anumeyam artham anumānenā vicāra-
 yitu_{m̄} prakrāntas tadaiva kṛtābhupagamo pi pareṇa yadi
 siddhānto! below l. 3
4. kto rtho nirākṛtaḥ kathañcit tadāyam anāgama iti khyā○pa-
 ya_{m̄}s tulārūḍhaḥ pravarttamānah saty apy abhyupagame
 numānakāle 'bhupagamahetvavasthāprāptah parityaktā-
 bhupaga!
5. ma iva pravṛtto bhavati tasmād vidyamān{o}ābhupagamah
 ta○dānīm apūrvvakarttavyatayā dṛṣṭatvāt parityāgasyā-
 viṣayah | yadi nāsti parīkṣākāle siddhāntah kadā tarhi sā
6. strabādhety āha | tatheti śāstrānapekṣayā pratyakṣānumānā-
 bhym viśuddhe nirṇyīte viṣayasya dvaye śāstre trayo viṣa-
 yā'bhidheyarūpāḥ pratyakṣo rūpādir anumeyah kṣaṇikatvādir
 a!
7. tīndriyaś ca svarggādis tatra pratyakṣe numeye ca viṣaye
 nirṇyīte śāstrasya prarigraha_{m̄} cikīrṣoh parigrahasya sa kālah
 cikīrṣayā caitad darśayati na viṣayadvayapariśuddhāv api
 niḥśaṅkam ce! stra→sya

(D29b1; P33b5)

¹⁴ GLOSS above l. 1+1: ••••••••

28a¹⁵

1. to 'tīndriya iti nāvaśyam parigrahaḥ | yayidi tv apravartta-māno duḥkham āśīt tasya niścīte viṣayadvaye śāstrapari-grahaḥ karttavyas tadā viṣayadvayaviśuddhisamāptikāle śāstreṇa !
2. bādhanam bhavati na tu pūrvvaṁ || yadi nāma viṣayadvayaviśuddhitas tadāpi ^<(ka)>tham̄ śāstrābhugamah̄ kathaṁ vā tena bādhety āha | tadviro^<dhe>neti śāstrasiddhārtha-virodhena yā cintā tad iti śāstrasiddhe above I. 1+2
3. ṣv artheṣu tasyā ayogataḥ nātīndriyeṣv artheṣv āśrayābhā-
○vāc cintā yujyate | yatas tas/t/māt tṛtīye• sthāne 'tīndriye
rthe samkrāntau śāstraparigraho nyāyah | avaśyakarttavyah |
śā stā→s{t}māt
4. strānabhyupagame vicā^<rā>dhikaraṇ{e}asyaivābhāvād a-
bhyupaga!○te ca ^<śāstre> tadviruddho rtho nābhyupaga-
ntavyah | tadabhyupagame tu śāstrabādhā yathā śāstrapra-si-
ddhaṁ dharmmam• bhyupamgamya asukha above I. 1
5. pradatvaṁ tadviruddham̄ bruvāṇah̄ śāstreṇa bādhyate || ta-
trapi ○ śāstraparigrahe sādhyadharmmasya yaḥ sambandhī¹
dharmmāḥ kṣaṇīkatvasya nairātmyaṁ sambaddhan tasyaiva
sambaddhasya yad bādhakan ta below I. 7+4
6. t pariharttavyaṁ* | tasya hi bādhako vastutah̄ sādhyadharmma-
syāpi bādhakatvād viruddho bhavet* na tv anyeṣān dh{e}a-
rmmānām anavasthāprasaṅgāt | na hi dṛṣṭānte sarvveṇa śā-
stradr̄^?ṣṭena vyāptam̄ āgamika
7. m̄ api kiñcīl liṅgam̄ śakyan darśiyituṁ tasmād ava-
sthit{e}am etat* anumānapravṛttikāle vidyamāno pi śāstrā-
bhyupagamo <(')>avidyamānakalpo na parityāgāṅgam̄ nāpi
bādhakah̄ || kathan na below I. 7

(D30a2; P34a7)

¹⁵ Marking below *nāpi bādhakah̄* in l. 7 (possibly a gloss corresponding to the insertion mark in l. 6).

28b

1. bādhako yāvatā cakṣuṣo pi paraṁmaṁ pratyayasthānam
āgamam bādhamāno na hetur iti nirūpya śāstraviruddham
liṅgam upādeyam ity āha | keneyam sthitir vyavasthā kṛtā
kīdṛśī sarvveṣām pratyakṣā
 2. numānātīndriyāṇām cintāsu śāstr{ā}am grāhyam apekṣa-
ṇīyam itīdṛśī na kenacit karttu_m śakyā satyā_m hy asyām
idānīm asiddhāntair gopālādibhir ggrāhyo dhūmenānalo na
syāt gṛhyate ca ta!
 3. smāt ^<na> siddhānto numānasya sahāyah || avaśyañ cāga-
mani○rapekṣ{y}am anumānam{ā} abhyupagantavyam ita-
rathā yady ekasmin sādhane sarvvaśāstra_m śāstradrṣṭam
dharmma_m nidarśane darśayed vyāpa
 4. kam evam sādhana_m syād ity e{te}sā vyavasthā lokātikrāntā
○ bhavet(*) / loke hi kiñcit sādhanām asty eva | evams tu na
kiñcit sādhana_m syāt | na hi kaścit sa dharmmo sti ya ekasyā'
 5. pi śāstradrṣṭasya viparyayeṇa vyāpto na bhaved yaś ca sā-
stra!○dṛṣṭaviparītavyāptah sa viruddha iti na kaścid dhe-
tuḥ || kiñ ca sādhyadharmaṇēśambaddhasyāgamiκyā^<si-
ddhau> {pi} sādhyadharma
 6. ḥ kin na sidhyati sambaddhasya nāmāsiddhau na siddhyet* |
tatra cābhiprete sidhyati dharmme / āgamasya bādhako he-
{tu}tuḥ ki_m kasmād duṣṭah sa hi tasyaivaikasya dharmmasya
sādhanāyopanyasta!
 7. ḥ sa cet siddhaḥ asiddhe py anyasminn aduṣṭa eva tasmāt
sarvv{ā}atrānumāna āgamā^<s c²ā>śrayah | gopālādibhir
vyabhicārī sarvva_m § śāstra_m nidarśana ity anena ca krame-
ṇāśakya ity uktaḥ || syād ei'
- above l. 1+3
- below l. 7+5
- below l. 7+7

29a¹⁶

1. tan na sarvva_m śāstram nidarśane darśayitavyaṁ ki_m tu { {••} } sādhyadharmaṁiṇi yāvanto dharmmāḥ śāstradṛṣṭāḥ tair eva vyāpto hetur dṛṣṭānte darśayitavyaḥ na sarvair eva sā(dh)yadṛṣṭais tena kiñcit sādhā!
2. nam syād iti na lokottarā sthitir āgamajñāś cāgamabādhanād dheto(r) na kiñcit pratyeti cakṣurbhūto (hy) āgamo yena nirākriyate sa tasya heyah̄ san katha_m pratipattyaṅgam syād anāgamikas tu
3. kim iti dhūmāder vvahnyādi na pratipadyate | nanu yadi ⊖ loke pi sādhyadharmaṁigatair eva dharmmair vyāptor hetur ggamakah̄ syān nānyathā evam āgamajñasyāpi gamakas tathaiva !
4. śobheta na tv eva_m yasmād dharmmiṇo dharmmān nikhi-1{o}ān dṛṣṭā ⊖ nte sthita_m hetum anupanīyaiva tair vyāptam hetum anupadarśyai{ja}va jano <'>nāgamajñah̄ vā{ {ś} } caś caitanya_m dhūmādeś ca da below I. 4
5. hanādikam anveti tasmād āgamajñasyāpi hetuh̄ sā! ⊖ dhyenaiva kevalena vyāpto dṛṣṭānte darśito gamako stu / na hy anyasya janasya tasya cāsti viśeṣah̄ | na ca gamako !
6. hetur āgamajñā_m praty anyathā gamakah̄ anāgamajñā_m prati cānyathā kin tu tādātmyatadutpattibhyāṁ dvayor apy aviśiṣṭo gamakah̄ || ataś cāviśiṣṭo {sma} yasmāt svabhāva_m vyāpa^{••}_m kāraṇa_{m*} !
7. cārtho vyāpyah̄ svabhāvah̄ kāryākhyāś ca svabhāvapratibandhanimittenāvyabhicāreṇāvinābhāvitvena gamayat< n⁰> kasyacid vāda_m bādhamāno pi svabhāvāt tādātmyāt tatkāryatvāc ca na vyā! below I. 7

(D31a3; P35b2)

¹⁶ One illegible akṣara at the top of the folio, aligned with sā(dhy)a° in l. 1.
Marking above kiñcit at the end of l. 1 (maybe ink from the marginal note on f. 28b).

29b¹⁷

1. varttate | yadi tu vyāvartteta svabhāvād āgamam̄ bādhamānah̄ syād āgama{syā}<jñā>syānya{ṣ} <s?>ya cāhetuh̄ syād etad yady api svabhāvān na nivṛttas tathāpy āgamam̄ bādhamāna āgamajñā_{m̄} na pratipādayitu_{m̄} śa
2. knoti hetur ity āśaṅkām̄ nirākarttum āha | prapadyamān* <ḥ> <sup>top f. +1,
above l. 1</sup> in l. 2
- pratip{ā}adyamānaś ca tam̄ hetu_{m̄} nāntarīyakam avinābhā-
vina_{m̄} kair īpsitair āptu_{m̄} jñāpayitum iṣṭair hetunā tena sa
pratipattā !
3. katham̄ sādhyān arthānn apratipāditah̄ | na hi hetur yogya-
①tayā pradīpavād anumeyasya gamakah̄ | kin tv anumeyā-
rthanāntarīyakatvaniścayena na tu nāntarīyakatvaniścayād a
4. paro vahnipratipādanavyāpāro nāma tañ ca dhūmam̄
vahni②nāntarīyaka_{m̄} sva{sva}bhāvapratibandhena pratipa-
dyamānas tāvatā vahni_{m̄} pratipanna eva tathāgamajño pi
svabhāvapratī!
5. bandha_{m̄} liṅgam̄ pratipadyamāna eva sādhyam̄ pratipannas
tat ki③m ucyate āgamabādhanād dhetor āgamajñāh̄ sādhyā_{m̄}
na pratipadyata iti || syād etad āgamajñasya pakṣo bhimatas
te!
6. na hetunā nirākṛtas tasmān nāntarīyaka_{m̄} kenacid arthena
paśyann apy āgamajñas tam̄ hetu_{m̄} dr̄ṣṭavyabhicāratvān nā-
ṅgīkarot{i}ity āśaṅkām̄ nirākarttum āha | yadi kvacic chā-
stre ki_{m̄}cid va
7. stu na yukta_{m̄} tatas tena hetunā pratiśidhyate | etāvatā yuktam
anyad bruvāṇah̄ | sa hetuh̄ kim iti pratiśidhyate tvayā rāja-
kule hi sthitir eṣā yad ekam ayuktam īśvarasya bhāṣita_{m̄*} !

(D31b3; P36a4)

¹⁷ Possibly one akṣara below *bruvāṇah̄* in l. 7.

30a

1. {bhā} yena nirākṛta_{m̄} tasyeśvarasya dvesyah sa ^<(ca)> yu-
ktaśatam api bruvāṇo nirākriyate | na ca śāstrabhā-
dh{ā}an{ā} am hetu_{m̄} parihaarata āgamajñasya kiñcit*
sādhanam syāt* | yasmād ekasyāpy āgamadṛṣṭa
above l. 1
2. sya viparyayeṇa vyāptam yadi tatsādhanam bhavaty āgama_{m̄}
bādhate tad āgama_{m̄} nābādhīṣṭeti iti sarvair vyāptam darśa-
nīya_{m*} na caitac chakyaṁ karttum ity āha | sarvvāñ śāstradṛ-
ṣṭān arthān samīkṛtyeti dṛṣṭāntava
3. rttina upadarśya liṅgam na śakyam vaktu_{m̄} na hi kiñcit
sarvvaiḥ ⊖ śāstradṛṣṭair ddharmaṁair vyāpyate tataś ca sa-
rvvatra hetau āgamajñasya sādhyasādhanasamṣṭhitir utsannā
syāt tasmād āgama_{m̄} bādha
4. māno pi hetur āgamas(th)asyānāgamajñasya ca tasmāc
cāgamā ⊖ napekṣa iti || tasmād iti | yasmād āgamānapekṣo
hetuh samarthaś tasmāt sādhyam̄ prakṛtam eva / tasya ca sā-
dhyam̄{ba}sya bā!
5. dhako viruddho nāsādhyasya | ata evaikasmāt sādhanād a-
! ⊖ bādhyabādhakayor anityatvānākāśaguṇatvayoḥ siddhir
nna viruddhā prakṛtasya sādhyasya abādhanād aviruddhāpi
yadi !
6. {ya} śāstrabādhāyām̄ viruddhābhupagamyate nyaviṣaya ity
arthadvayam anyasya he{tu}tor viṣayaḥ / anyena hetunā
kṛta_{m̄} śāstrabādhanam anyasya ca gandhāder ddharmaṁīo
viṣaye yac chāstrabādhanam̄ tasmin sa!
7. ty api sā śāstrabādhā'viśiṣṭeti hetur viruddhaḥ syāt | anye-
nāpi hi hetunā prayatnānantaryakatvādinā tasminn eva śa-
bdākhye dharmmiṇy ākāśaguṇatvādau bādhite kṛtakatvam
anitya

30b¹⁸

1. tvārtham upādīyamānam / yathā svabādhanāt tathā para-
kṛtabādhām{ā} ahanā<t⁰> viruddham syād yathā ca prakṛte dharmmiṇi śāstram bādhamānan tathā 'prakṛte dharmmiṇi gandhādau pṛthivīguṇatvādi{t}ka_m dharmmam bādhamā-
nam¹ above l. 1
2. viruddha_m syāt | anyahetukṛtāyām api śāstrabādhāyām {vi}
hetur viruddha ity ayam atisayo nigamanavyājena darśitas tenāpunarukta{ma}tvam ata evāha | tena tatraiva bādhanam ity evaśabdah !
3. pratyekam abhisambadhyate | tenaiva hetunā bādhane bha-
vati ○ viruddho hetur anyabādhāyān tu tasyāviruddhatā ta-
thā tatraiva prakṛte dharmmiṇi bādhane hetur viruddho na
dharmmyantare ta
4. sya dharmmyantarasya gandhāder asādhyatve taddharmma-
syā^{GLOSS}sādhyatvā○t^{*} / asādhyabādhanasyāviruddhatvān ni-
rākarttum āha | neti kutah sarvvasya hetor yau guṇadoṣau
tayoh svasādhye ci
5. ntyatvāt svasādhyasādhanād eva guṇavān^{*} hetus tannirākā-
○raṇāc ca duṣṭas tasya sādhanasya svasādhyānuparodhe pi
{sa} śāstrasya bādhanā^<t^{*}> viruddhatve bhyupagamyamāne
sa śāstroparodha below l. 7+5
6. h anyeśām api hetunā kṛte sati tasya kṛta{tva}katvasyāstīti
viruddhatā syād itara āha | anyahetukṛte pi śāstrabādhane
bhavaty eva pratijñādoṣo na hetudoṣa iti yāvat tad a
7. yam samkṣepaḥ pratijñā yadi tenaiva hetu tad{e}anyena vā
nirākriyate sānumānam[?] bādhitā bādhakas tu viruddho no-
dāśina iti nyāyo yam ity āha | astu pratijñādoṣa eva na hetu-
doṣah ne→te

(D32b3; P37a6)

¹⁸ GLOSS below l. 7+•: dharmmasya sādhyatvāt vā
Possibly one akṣara below *prati*^o at the beginning of l. 7.

31a¹⁹

1. kevalam yathā tasminn eva dharmmiṇi prakṛte hetvantare-
ṇākāśaguṇatve bādhite pratijñādoṣas tadvad gandhe pi pṛ-
thivīguṇatve viparyāsane kṛte hetvantareṇa śabdāṇityatva-
prasādhanā!
2. yopanyastasya bhavatu pratijñādoṣah śāstrasyobhayatrāpi
bādhanā{bā}d bādhanīyo dharmmo yasya dharmmiṇas ta-
syābhidhānād ihaiva prakṛte dharmmiṇi sāstrabādhane pra-
tijñādoṣo nānyatrāprakṛ e→n
3. te gandhādau hetvantareṇa pṛthivīguṇatve bādhite / pra-
kṛto hi dharmmī sādhyas tasmāt tasyāpi yāvān dhammaḥ
sa sarvāḥ sādhyāḥ sādhyāś ca yo dharmmaḥ sa eva prati-
jñāyā bādhakena
4. pratyakṣenānumānena vā bādhanīyah | aprakṛtasya tu ⊖
dharmmiṇo sādhyatvāt taddharmmo pi asādhyā{tvā}s tataś
ca pratijñāyā bādhakena sa na bādhanīyas tena dharmmya-
ntaragatasya dharmma
5. sya hetvantareṇa bādhāyām satyām api ^<na> pratijñādo-
ṣa ! ⊖ ity āśaṅkyāha | bādhanīyo rtho yasya śāstrasya tasyā-
bhyupagamād anyatrāpy aprakṛte stu pratijñādoṣas tathā hi
na dharmmī sā→dhā, below l. 7
6. prakṛta ity eva sarvvas taddharmmas sādhyāḥ kin tu ya eva
prakṛtaḥ | śāstropagamāt tv aprakṛto pi sādhyo jātaḥ sā ca
śāstropagamo nyatrāviśiṣṭa iti sādhyas tato hetva{re}ṇa
ākāśatve bādhī!
7. te śāstram bādhitam iti pratijñābādhā evam śambe pi
pṛthivīguṇatve bādhite śāstrabādhitam iti pratijñābādhā kin
na bhavati abhyupagataśāstrārthabādhāyā aviśeṣāt* | yato
pra{ti}kṛ!

(D33a4; P38a1)

¹⁹ Marking above °renākāśa° in l. 1.

31b

1. te pi dharmmiṇi śāstrabādhane pratijñādoṣaprasaṇgas ta-
smān nedam pratipratijñādoṣalakṣaṇam nyayyam {i}atipra-
sāṃgāt* / ativyāpitvāt⁰ | doṣāntaram api śātradṛṣṭasya sā-
dhyatve :
 2. samuccetum āha | api cetyādi | asiddhasya hetor āgamadṛ-
ṣṭasya abhidhānasya hetor āgamadṛṣṭasya abhidhānam api
pratijñā syāt* pratijñālakṣaṇayogāt | yathā 'nityah śabdah
samyo
 3. gavibhāgajatvād iti samyogavibhāgajatva_m sādhanam a!⁰si-
ddham asyāpi ca vacana_m pratijñā syāt | eveti nipātoccāra-
ṇena sādhanatveneṣṭasya nirākaranān nāyam doṣa
 4. h | saṃdigdho vādinaḥ sādhayitum iṣṭo nyāyyah sādhyah ⊖
śātradṛṣṭa{sya}ś ca parasyāsiddho rthah / śāstropagamāś
ca sādhayitum iṣṭo vādina iti na kasyacid vacanenānyathā
 5. karttu_m śakyo yena {kri}<•(i)>rākriye{ {•} }ta | tato nipāta-
graha! ⊖nam anarthakam syāt nyāyena vacan{ {y} }asya
bādhanāc chāstradṛṣṭasya ca sādhyatve svayaṃśabdo pi nā-
rthavān* | pakṣalakṣaṇā!
 6. d bāhyābhidheyatvān na hy asyābhidheya_{m*} pakṣasya rūpam
api tv adhikam ato nihprayojano | nānarthakah kin tu sāstreṣu
bahuṣv icchayā vādinaḥ pravṛttiarthah | aṅgīkṛtam api śā-
stram pari
 7. tyajyānyad aṅgī{kṛ}karttavyam icchayā vādakāla iti nida-
rśanārthaḥ svayaṃśabda ity arthaḥ | nirākarttum āha | kutah
punar iyam anicchayā pravṛttiśāṅkā jātā yena { {_ } } tad
icchayāpravṛttiarthā_{m*} |
- above l. 1

32a

1. na ca śaṅkām antareṇa vyavacchedaparam lakṣaṇavākyam
na cedṛśā(m) śaṅkābījam asti tathā hi pramāṇam evāgama-
viṣayam pariśodhayat* pravarttaka_m prekṣāvato nirāku-
rvva{na}c ca niva!
2. rtta_m tataḥ pramāṇena viṣayam śodhayatā so 'nivārito
vā{(rth)e}<cā> na kenacī nivāryate nivārito vā nirākurvva-
tā pramāṇena ca vacanena pravartt{ {i} }ayitum aśakyah va-
canasya ! top f. +2
3. pravarttakatvāyogād ity anarthakah svayaṁśabdah / syā! ○d
etat* svayam ātmanā yaḥ siddhaḥ sa dharmmī nānyah |
anubhavaḥ pa{ra}dārthaśvarūpādhīnas tenānubhavaśiddhaḥ
svayaṁ si
4. ddhah | kalpanā tu padārthaśvarūpādhīnā na bhav{ _ }atīti ta-
! ○tsiddho na svayaṁ siddhaḥ svayaṁśiddhe dharmmiṇi ya
iṣṭo dharmmaḥ s{ā}a sādhyā ity evamarthaḥ svayaṁśabdah
yad āha | sama!
5. yetyādi | siddhāntalakṣaṇena vidiτaviśeṣo yo ○ dharmmī ā-
kāśaguṇah samyogavibhāgajah śabda ity eva_m tan dharmmi-
ṇa_m parihiṭya svayaṁ siddho grāhya { {••} } ity prasi!
6. ddhadharmmiparigrahārthām aparo vyācaṣṭe | tatrāpi vyā-
khyāne svayaṁśabdo narthakah yasmād vicārasya prastāvād
āśrayo dharmmī prasiddho nubhavaśiddhaḥ siddho jñātas
tasmād etat* pra!
7. yojana_{m*} na saṅgatam iti / vicārāspadam artho dharmmī na
ca siddhāntaprasiddho vicārāspada_m | kuta ity āha | na hīti
svecchākalpito višeṣo yeṣān teṣv arthaḥ prayojana!

32b²⁰

1. n tantram pradhānam yeśām upayoginām na tathā{na}rtha-tantropayoginah | etad ukta_m ye puruṣārthopayogino rth{o}ās teṣu prekṣāvatā vicāraḥ kriyate 'rthakriyopayo{ni}<gi>naś cānubhavasiddhā top f. +1
2. eva śabdādayaḥ na svecchayā kalpitabhedas tatas teṣu vyavasthām nityatvāder ddharmaṃasya kurvvan* na kaścid vini-vāryate kenacid iti | nanu ya{se}d evārthakāri ta{ya}d eva siddhāntे viśiṣṭa_m ka'
3. Ipita_m tat katham avicā{dha}ryam ity āha | na hīti yasmā! ⊙t tathā hi svecchayā upacarito yo dharmy aprasiddham anubhavena rūpasāmānyam ubhav or vvādiprativādinor yasya vi'
4. śeṣa āśrayo yasya vyavahārasya viruddhadharmmābhypsā ⊙gamalakṣaṇasya tan nāśrayate | etad ukta_m bhavati | yadi rūpasāmānyam anubhavasiddha_m kiñcid akalpitam iṣyeta
5. syāt tatra nityo yam artho 'nityo veti ayam bhedāśra! ⊙yo vyavahāraḥ </> yadā tu śrotragamyam api rūpaṁ pareṇānu-bhavam atikramyānyathā kalpita_m tadā tasyaiva parikalpi above I. 5
6. tasya asiddhatvāt kuto višeṣasyāṇtyatvādeś cinteti | tad ayam artho rthakriyākṣamam ubhayasiddha_m vicāryan nānyan na cāgamikan tatheti | atha svaya_mśabdena prasiddho dharmma-padiṣya
7. te tasya tu prasiddhasya apadeśena ^GLOSS <|> na samayaprasiddho dharmmī vyavacchidyate | tasya vicāra^<ñā>{mā}-śrayatvād eva vyavacchedād kin tu tasyaiva prasiddhasya dharmmiṇo <'>sādhyatva_m kathyate | sva below I. 7 below I. 7 below I. 7

(D34b5; P39b7)

²⁰ GLOSS below I. 7+7: kalpanenety arthaḥ

33a

1. *yam eva prasiddho dharmmī na sādhayitavya iti yāvat̄ | etad
api na kutaḥ svarūpeṇaivetyādi | anenaiva lakṣaṇaikadeśena
gatatvāt jñātatvāt siddhāsādhyatvasya kuto gatatvam ity
āha |*
2. *hīti yasmāt siddhaṁ ca sādhanañ ca tayo rūpeṇa nirddeśa-
sambhave sati pakṣasya sādhyatvenaiva nirdd{i}eṣya itīdaṁ^{above l. 1+3}
vākyam̄ siddhasādhanayoh̄ sādhyatvasya nivarttakaṁ {va}
phalavat̄* syāt tasmād an{ai}e!*
3. *naiva siddhasya dharmmiṇah̄ sādhyatve niraste siddha-
sādhyatva!○syā prasaṅgāsambh{ā}a<vā>t tannivṛttyartham̄^{above l. 1}
svayaṁgrahanam̄ anaṄ<(rtha)>kaṁ | prayojanāntaram̄ āha |
svayaṁś{ {r} } abdena svayaṁsiddhadharmnipari^{gra→ś{ {r} }a}*
4. *_grahasya anuktau dharmmiṇam̄ eva kaścid vādī sādhyam̄
kuryā!○t tasmān na prasiddhāpadeśenāyam artha ukto yah
prasi{ ddha }ddho dharmmī sa na sādhyā iti kin tu prasiddha
eva yah̄ sa dharmmī na*
5. *sādhyā •ty āśaṅkya neti | nirākaroti | kuto numāna○syā
sāmānyaviṣayatvena gato rtho bhidheyaṁ prayojanam̄ vā
yasya tataḥ kāraṇād yadi nā<(ma sā>mānyaviṣayam^{below l. 7}
anumānam̄*
6. *•i•(i)••••• dharmmiṇah̄ sādhyatvam ity āha | dharmmīti sva-
lakṣaṇaṁ sādhyam̄ syād iti nanu svalakṣaṇam̄ eva {bā} sā-
dhyam̄* yad uktaṁ prāmānyaṁ vastuviṣayadvayor iti | satyaṁ
kevalam anumānasya !*
7. *viṣayo •āp•ipradarśanaviṣayesu dha(rmmi)ṣu dṛṣṭ(rū)pam̄
svalakṣaṇaṁ anvayinā rūpeṇa dṛṣṭāntasādharanena uṣṇa-
sparśaviṣeṣo yam indhanavikārahetuḥ kaścid yādṛśo nyatra
dṛṣṭā i!*

33b

1. ti pratīyate tasya tu santānāntaravyāvīttah svasantānānu-
varttī yah pratiniyato viśeṣah so numāna{mā}kāle <|> na
gamyate | tena sāmānyam ucyate | dharmmiṇi tu sādhye
tyantam adṛṣṭe dṛṣṭā above I. 1
2. ntānvayino rūpasyābhāvāt* pratiniyataviśeṣam eva svala-
kṣaṇā_{m*} sādhyam syāt* tat⁰ svalakṣaṇam sādhyam pratikṣi-
ptam ananvayasya liṅgābhāvāt tasmān nātra pakṣalakṣaṇe
evam iti dharmmisā
3. dhyatvanirākaraṇārthasya svayamśabdasyānuktāv api i!¹○ṣte
pakṣe kiñcid virudhyate | niyataviśesa{sva}pakṣatvapra-
saṅgasāyānumānasāmānyaviśayatvenaiva nivarttitatvā
4. t* tathāpi na nirākṛta_{m*} syād dharmmiṇah sādhayatva_m pra-
kā!○rāntareṇa tathāpi na tannirākaraṇārtham pakṣalakṣaṇe
svayamśabdaḥ karttavyah yasmād dharmmiṇah sādhaya-
tva_m na pakṣado
5. šo yat* pakṣalakṣaṇena nirākarttavya_{m*} syād iti darśa○yi-
tum āha | atha dharmmiṇam eva sādhyam kaścit kuryāt tataḥ
sādhyatvāt ki_m syāt* itara āha | etac ca dharmmiṇah sā!
6. dhyatvam aśakyam karttu_m kasmād ity āha | hetor viśeṣena
dharmmyantarāsambhanānvayasyābhāvād yady evam nanv
iti hetor ananvayadoṣah sādhyavikalaś ca dṛṣṭānta uttaram
avayava_m pra!
7. tijñālakṣaṇād avayavād yato peksate tasmād uttarāvayava-
doṣo <|> na pratijñāyā anyatheti | yady anenāpi doṣena prati-
jñārthasiddhiḥ pratibadhyata iti pratijñādoṣa below I. 7

34a

1. ucyate tadā sarvva eva hetor dṛṣṭāntasya ca doṣāḥ pakṣa-syaiva doṣāḥ syur yasmāt sarvvatra pakṣasyaiva siddhir uparudhyate / na ca sarvve pakṣadoṣā iṣṭāḥ tasmāt tanmā-trasya pakṣamātrasyo
 2. ttarāvayavaniरapeक्षasya ye 'nuṣajyamte | ta eva pakṣadoṣāḥ yathā 'śrāvaṇaḥ śabdo nityo ghaṭa ity uktamātre pratyakṣā-numānabā(~)<••> prasajatīti na svayaṁśabdasyāyam artho above I. 1 nyenaiva ga
 3. {••}tatvān nāpi yukta iti vpratipattinirākar{ {ā} }aṇārtha e'①va svayaṁśabda etam evārtham āha | hetvādīnām laksā-{na}nair bbādhyam vyavacchedyam parityajyāvyāpter iṣṭasya viṣayasya vyati
 4. rekasya cātivyāpter aniṣṭasy{ā}a vyāvṛttyartham pakṣala-kṣa①nam ucyā̄ yaiś ca padair avyā{vyā}ptir ativyāptir vvā nivarttyate | tāny āha | svayañ ca nipātaś ca rūpañ ca etā ākhyāś tā
 5. vyatirekasyātivyāpter bbādhikāḥ / sahānirākṛtaśa!①bdena siddhasyāsiddhasya ca sādhanatvenopanyastasya śāstra-dṛṣṭasya nirākṛtasya cānabhipreta_m pakṣatva_m mā prasām!
 6. kṣid iti eṣām eva padārthānām upādānam kṛta_m | iṣṭaśrutis tv avyāpter bbādhanī iṣṭagrahaṇam evamartham anukto pi prakaṇāśrayo dharmmaḥ sādhyo yathā vijñāyetokta eva tu sādhyo bhi
 7. pretah parasyety avyāpter bbādhā | yady etāni padāny avyā-pte<r ati•••>ś ca bādhakāni ki_m puna'r <pakṣa>lakṣaṇam abhipretam ācāryasyety āha | sādhyasyābhuyupagama ity etat pakṣalakṣaṇam ata eva nyāya!
- below I. 7,
below I. 7+7

34b

1. mukhe sādhy{ {(e)} }atvenepsitaḥ pakṣa iti pakṣalakṣaṇam uktam ihaḥīṣṭarūpaśabdābhyaṁ arthasya labdhavāt | etad eveṣṭam na punar evaṁ vyākhyeyam ācāryadharmmakīrtter kh→e etarl lakṣaṇam iti / yasmā
2. d avyāptyativyāptyor nivṛttiarthāni cet padāni ki_m punas tasya lakṣaṇam abhipretam iti | lakṣaṇatattve praśno jāyata eva | katham punar etal lakṣaṇa_{m*} paramārthataḥ | teṣu vyāvarttyeṣ a{la}pakṣatā !
3. yataḥ | katham apakṣatva_m nirākṛte viṣaye sādhyābhyps-
①gamyasya bādhanāt śeṣe śiddhe 'siddhe pi sādhanatvenokta ś→e uktamātre svayam aniṣte lakṣaṇavṛtter abhāvād apakṣa_m !
4. tasmāt sādhyābhypagamo lakṣaṇatattva_m | etaiś cāvyāptya-
②tivyāptī nivarttayadbhi×ḥ sādhyatvābhypagamah pakṣa iti sāmarthyād vyavasthāpita_m bhavati tenaivamartha_m nāparam !
5. vākyam upādīyata iti | yady avyāptyativyāptiniṣ्ठ^o③tvyartham pakṣalakṣaṇam iṣṭagrahanenaiva tarhi sarvvāniṣṭanirākaraṇe siddhe svaya_mśabdo nirarthaka ity āha | vil oo→o
6. pratipattidarśanād atra pakṣalakṣaṇe svayamśrutim akāraśīd ācāryaḥ | aniṣte pi sāstradṛṣṭe dharmme sāstrāpagamād iṣṭa-
{ma}tvam iṣṭatvāc ca sādhyatva_m kecī manyanta iti vipratipattir atha
7. ki_m darśayan* svayamgrahan{ {e} }am kṛtavān yenopadarśi-
tena vipratipattir nirākṛtā bhavet | iṣṭakṣatin darśayan na hi tac chāstradṛṣṭam {sa} prakṛtasādhyanāntarīyaka_m yathā 'nityatvasya nairātmyam

35a

1. nāpi hetus tadapekṣa<••> samarthaḥ yadbādhane prakṛtasā-
dhyakṣatiḥ syād athāgamadṛṣṭam pṛthag eva sādhyam
matam {da} tad asādhyatvan darśayan na hi śāstram abhyu-
pagataṁ dharmmī vā prakṛta ity eva vivādānadhika
above l. 1
2. raṇam sādhyam atha tathābhūtaṁ sādhyam {sā}<sā>stropa-
gamād iṣṭam evam anavasthāñ ca darśayan kathaṁ śāstropa-
gamāt sarvvaṁ śāstradṛṣṭam sādhyam na ca sa dharmmo sti
ya ākāśaguṇatvavat kiñcid viparītaṁ n{ā}a sādhaye!
top f.
3. d iti na kaścid dhetuh sarvvasya viruddhatvād evam iṣṭākṣa-
ti○m ākāśaguṇatvāsādhyatvaṁ sādhyatve cānavasthām sva-
yamśabdena darśayatā vipratipattir nnirākṛteti | nanu ca
svayam i!
4. ṣṭaśrutibhyām asiddhahetvabhidhānam nirastam | na hy asi-
ddho he○tur vvādinah svayam sādhayitum iṣṭa iti nirarthakam
avadhāraṇam ity eu<ta>d anudya pariharttum āha | atre-
tyādi | yady a
above l. 1
5. py atra pakṣalakṣaṇe svayamiṣṭaśrutibhyām niścitābhidheyo
○ vadhbhāraṇārtha evaśabdās tathāpi kṛtyasamjñakas tavyā-
diḥ pratyayah ante yasya nirddeśyaśabdasya tenābhisamba-
ndhāt kā
6. raṇād iṣṭaśabdasya mā bhūn nirdekṣyamāne py arthe pakṣa-
tvaprasaṅga ity ālocyāvadhāraṇam ahācāryas tathā hi nirde-
śārha bhūtabhaviṣyadvarttamāno rtho nirdeśya ucyate ni-
rdeśyaśabdārthaś ca
7. pradhān{ā}an tasya svayamiṣṭaśabdārtho viśeṣaṇan tataḥ |
svayamiṣṭaśabdārtho pi bhavi{tka}ṣyatkālārthaviṣayah syāt
tenāyam vākyārthaḥ svarūpena nirdeśyah svayam iṣṭo yas
tasya vacanam

35b

1. pakṣa iti tataś cāsiddhahetuvacanam̄ asiddhadṛṣṭāntavacanañ ca pratijñā syāt tau hy asiddhahetuḍṛṣṭāntau sādhyatvena nirdeśyau vādinah̄ sādhyatvenāpy upanyāsakāle iṣṭā{ i } < v above l. 1+• i?>ti pakṣatvapra!
2. saṅgah̄ | nanu ceṣṭāabdo varttamānām icchām āha matya- rthebhyo varttamāne ktavidhānānu ca hetau dṛṣṭānte cāsiddhe varttamānā <(i)ṣṭā> vādinah̄ sādhyatvecchā sādhanatvenā- bhidhānāt tat kathām nirdekṣyamā above l. 1+2
3. ne pakṣatvaprasaṅga ity āha | anaṅgam animitta_{m̄} nirdekṣya- !○māṇapakṣatvanivṛtter iṣer ddhātor niṣṭhāpratyayo varttamānakālo py atra pakṣalakṣaṇe ca tathā hi nirdeśyaśabdena yo
4. rtha upāttah̄ sa iṣṭāśabdārthena vi{ se }syे nirdeśyo ya ○ iṣṭah̄ sa pakṣa iti nirdekṣyamāṇo pi ca nirdeśyas tatas tasyāpi pa- kṣatvaprasaṅgāt / anaṅgam niṣṭhā evaśabde tv a!
5. yam arthaḥ svarūpeṇaiva nirdeśyo yah svayam iṣṭa iti | ○ na cāsiddhau hetudṛṣṭāntau sādhyatvenaiva nirdeśyāv iṣṭau sādhanatvena tadānī_{m̄} nirdeśyatayeṣṭatvān nanu sādhyā!
6. tvenaiva nirdekṣyamāṇa iṣṭo hetvādih satya_{m̄} kevalam eka- smin kāle na siddhatvasādhyatvanirdeśasambhavo yato ni- rdekṣyamāṇaviṣayam avadhāraṇam̄ syāt atah̄ kramavatīm̄ api siddha
7. tveṣṭim̄ nivarttayaty avadhāraṇam̄ iti yukta_{m̄} | ye tv āhur ya- daiṣisyate tadā nirdekṣyata iti pratīyeteti teṣām̄ kriyamāṇe py avadhāraṇe svarūpeṇaiva yadaiṣisyate | tadā nirdekṣya!

36a²¹

1. te yaḥ sa pakṣ{y}as tasya vacanam pratijñeti pratīyeṭ dṛṣyate
hi yugapad yadāyam asiddham udbhāvayiṣyati tadā sādha-
yiṣyāmīti | sādhanatva bhaviṣyat sādhyatvecche tannivṛttya-
rtham avadhā!
2. raṇam syād iti heyam etat | nyāyamukhe pi tarhy evaśabdah
karttavyaḥ sādhyatvenepsitah pakṣa ity atrāpi sādhyasabdah
kṛtyānto stīty āha | īpsitapade ^<punah> ḥgem eva niṣṭhā | above l. 1+2
na hy atra sambhavad bha!
3. viṣyatid artha_{m*} śabdāntaram asti višeṣya(_m) niṣṭhante~~•~~[•]na
pa^l dena yatsambandhād bhaviṣyadvisaye iṣṭaśabdārthaḥ
sambhāvyeta | sādhyatveneti tu višeṣaṇapadam evaitat tasmāt
tayā !
4. niṣṭhayā asiddho hetur dṛṣṭāntaś ca pratiṣi{sya}dhyate /
yathā ⊖ 'nityaḥ śabdah kṛta{t}katvād ghaṭavād iti kṛtakatva_m
mīmāṃsakasya sādhyam api nedānī_m sādhyatayeṣṭa_m vādino
5. dṛṣṭāntah sāṃkhyasyāsiddho pi na sādhyatveneṣṭa iti na
ta^lyor vvacanam pakṣah | iṣṭaśabdasyāparam api vyāva-
rtyan darśayaty etenetyādi | aniṣṭena sa_mṛṣṭasyāsādhyatva_{m*} ;
6. śuddham eva hi sādhyam iṣṭa_m na tv aniṣṭa<(sam)sṛṣṭ>m ata
eva tasya bādhāyām na viruddhatā doṣo hetor nnāpi pakṣasya
śāstrabādhety ayam artha uktah kuto yathāsādhyā_{m*} sādhyā-
natikrameṇābādhanād ya below l. 7
7. d eva sādhyā(n ta)•sya bādhane doṣo nānyasa_ms{y}iṣṭasya
saṃsarggibādhanena prakṛtābādhanāt | aniṣṭasamṛṣṭam udā-
harati | ākāśaguṇatvenāniṣṭena saha ekasminn arthe yaḥ sa
sya→s{y}i

(D38a6; P44a3)

²¹ One unallocated akṣara below doṣo nānya° in l. 7: n?i

36b

1. mavāyah sa yasyāsty*{i}* anityatvasya tad aniṣṭasamsṛṣṭam
tasyābhāvam sādhayati gunasyāṣṭarūpasya kasyacid abhāvād
ity uktaprāyam | yady etat svayamśabdaprasaṅgenānumāna-
kāle 'nānt{__}arīya sti→sty{i)a
2. katvāc chāstram anāśrayaṇīyam uktam anenaivāprastuta-
pakṣanirdeśo nirasto prakaraṇāpannam āha | yathā nityah
śabdo 'nityo veti / śabde nubhavamātr{e}asiddhe sthāyitva_m
nāśitvañ ca |
3. lokapratīta_m jñātum iṣṭam jijñāsā ca { niṣṭa }<•ra••>raṇa_{m*} ta-
tra śuṄḍhe 'nityatve prakṛte vyatirkītam śabdād indriyeṇa
śrotreṇa grāhya_m śabdatva_m sāmānyam tena saha ekasmīn
arthe sa above l. 1+•
4. mavāyo syāsty anenānityatvena yuktaḥ śabda iti savi⊙se-
ṣṇam aprakṛtam īdṛśam anityatva_m | nanu ca vaiśeṣikasye-
dṛśam evānityatvam iṣṭam tat kim aprastutapakṣīkara
5. nam ity āha | sati hīti yasmāc chāstraprasiddhasya dharmmā-
de!⊙(r ddh)armmiṇah parigrahāc chāstrāśraye sati dvayor
api śāstraprasiddhārthapakṣīkaraṇa_m yukta_m syāt | tasya vā
śāstrasi
6. ddh{e}asy{o}ānityatvasyāvabodhārthhitve sati kīdṛśam bha-
vato 'nityatvam iti praśnāt prativādino {'}vidite | anyathetī |
asati tu śāstrāśraye tadavabodhārthhitve vā śāstraparigraho
7. sambaddhārthah pralāpaḥ prakṛtānupayogitvād anavadh{i}e-
yah syāt parasya | tasmād dvayor vvādinoḥ śāstraprasiddha-
sya dharmmiṇo 'nāśrayād anāśritaś{r}āstrayoh kasyacil lo-
kataḥ si

37a²²

1. ddhasyānityatvādeḥ parīkṣāyām aprastutasyaivāprasiddha-sya na parīkaraṇapraṣṭāv{ {e} } ah | etad ukta_m bhavati na yad ekākino vādina iṣṭam tat praṣṭutam pareṇānavadhiyatayā 'sādhyatvā'
2. t sādhyasya ca praṣṭāvacintānād yas tu prativādino jijñāsita_m tat* praṣṭutam avadheyatvena sādhyatvāt tasmāt* taylor āśri-taśāstrayoḥ śāstrārthaḥ praṣṭuto bhavati na vādini ke
3. valam iti | samprati parah prativādinaḥ sāmānyāvabo ○ dhārthite višeṣāvabodhārthitva_m darśayitum āha | višeṣasyeti | ihākṣepaśabdaprayoge yadi sāmānya_m ka
4. rmma višeṣah kartta bhedo tayoh prayoge saty ubhayaprā- ○ ptau karmmaṇīti şaṣṭī | karmmaṇī ceti pratiṣedhān na sa-masyate tataś ca višeṣeṇa sāmānyasyākṣepād iti syā
5. t samāsa{ •• }prayuktas tataḥ śeṣavi(ś)eṣa / tasyāñ ca satyā ○ m višeṣah karttā şaṣṭyanto pi na virudhyate tad ayam arthaḥ yasmād višeṣah sāmānyam ākṣipati tasmāt tasya :
6. višeṣasya siddhāv iṣṭam sāmānya_m siddham bhavati višeṣa-siddhyā ca sāmānyasiddhau sāmānye 'nityatvamātre jijñāsite višeṣo pi aniṣṭasamṛṣṭo jijñāsito bhavatīty āśam
7. kyāha na pratipattur vvāñchāyā arthitvasya prakaraṇāt pra-kṛtavāt* pratipatvāñchānām⁰ kim nityaḥ śabda utānitya iti prakṛtavākyānumeyatvāt prakṛta(m) { | kṛ } gṛhyate | na |

(D39a6; P45a7)

²² Two illegible unallocated *akṣaras* (or one consonant with medial vowel *o*) with a number at the top of the folio, aligned with *aprastuta*^o in l. 1.

37b²³

1. ca viśe_śaviṣayah śabdo stīti katham aprakṛtāviśeṣayā prati-
patr̄vāñchā yathākathañcit kalpyate | yataś ca prakṛtaiva
pratipatr̄vāñchā nānyā ata eva pratipa{tti}<tr>vāñchāyāḥ above l. 1+1
praka!
 2. raṇena sādhyadharmaṣṭipratītir vvādina ity asmābhīr
ucyate kaiścit prakaraṇair ityādinā | yadi tv aprakṛtāpi patr̄-
vāñchā bhavet pratipattur vvāñchitasya sādhyatvāt* na pra-
karanenai kevale!
 3. na vādinaḥ sādhyadharmaṣṭigatir yujyetety abhiprāyah |
nanu ⊖ yady apy aprakṛtā viśeṣavāñchā prakṛtena vākye-
{na}nāpratipattes tathāpi vastuto vasīyate | sāmānyam hi
viśe!
 4. ṣaṇiṣṭham arthakriyāyāṁ yathā vṛ{tv}kṣatvaṁ śiṁśapādini-
ṣṭham ta⊕tah sāmānyārthitve viśārthitvam ity āha | na h{i}īti
sāmānyenārthī višeṣa eva pratiniyamas tenārthy avaśyam
na !
 5. bhavati tathā hy aviśeṣārthitvaṁ sāmānyārthitvaṁ tadviru-
!⊕ddhañ ca višeṣārthitvaṁ na hi vṛkṣamātrārthī kiṁ tv aniya-
tenaivārthī aniyatasādhyakriyārthitvāt* | tasya niyatavi!
 6. ūśārthitvaṁ viruddhaṁ na sāmā<•••>rthino višeṣārthitvam a-
!⊕nayor virodhād ity arthaḥ | na kevalaṁ pratipatr̄vāñchāyāḥ
prak{ā}raṇād višeṣāntare vivādāsambhavāc ca | yasmād a-
tiv→rthi,
below l. 7
••→e
 7. nekaviṣaṄ<{•••}>yaṁ* sāmānyam tatra ca kasmiścid više-
ṣāntare pratipattur avivādo pi sambhava tasmān na sāmā-
nyāvabodhārthitve višeṣārthitvaṁ tasya siddhatvasambha-
vāt* / kiñ ca siddhena kasyaci!
- below l. 7+7

(D39b4; P45b6)

²³ Marking below *kiñ ca* in l. 7.

38a

1. d arthitvam īdr̄śāś ca viśeṣah ūāstrāt sidhyet* na ca ūāstradvāreṇa vivādah tadā vivādakāle tasya ūāstrasyāsamba{ {••} }ndhāsyā parīkṣāto bhyupagamāt pramāṇayor vviśayavicāre <••> na!
 2. pekṣaṇīyatvāc cānāntarīyaka_m ūāstra_m vivādakāle tataḥ ūāstrasiddham asiddham eva / lokaprasiddhas tarhi bhaviṣyatīty āha | na cai[?]vamvidhāḥ ūāstrasiddhā dharmmāḥ / siddhāntastho yo na
 3. bhavati tasya kvacid vastuny anvayināḥ santāḥ prasiddhāḥ ta! ⊙ kutaḥ siddhis tad evam aprakaraṇā viśeṣāḥ pratipatrvāñchāyā abhāvād avivādasambhavād asiddhatvāc ca | yady api
 4. viśeṣasiddhau sāmānya_m sidhyati tathāpi na sāmānyā! ⊙ vaborthitve viśeṣāvabodhārthithvam ity ukta_m / sa_mprati sa eva viśeṣo duḥsādha ity āha | avyabhicārī vā
 5. na ca hetur asti vyāptisādhanapramāṇābhāvāt kṣaṇika ⊙ tvasya tv asty avyabhicārī bādhak{e}asa_mbhavāt | nanv asty {ā}avyabhicārī hetus tathā hi ghaṭavyatiriktendriyagrāhya-sā
 6. mānyaikārthasamavāhya <(yya)>nityatvayukta{••} śabdator anyatareṇa sadvitīyo ghaṭāḥ kṛtakatvāt stambhavad iti dr̄ṣṭānte sām{o}ānyenānvayaḥ sādhyadharmaṇi ca ghaṭād ghaṭasyānarthaṇtaratvāt |
 7. tathābhūtaḥ śabdaḥ sidhyatīty āha | sadvitīyaprayogāś ceti | ekasmim sadvitīyaprayoge niraste eva_mprakārāḥ sarvve nirastā bhavantīti bahuvacana_m* | tad eva_m sāmānyasiddher ana
- below l. 7

38b²⁴

1. īngatvāt* aprakṛta īdṛśo viśeṣa<ḥ> śāstrasyānāśrayaṇāt apra-
kṛtavam ukta_m | sam{pra}ti tu praty api śāstrāśra_yatve
'prakṛta evety āha | śāstrāśraye pi prastutasya dharmma-
syātikrame 'tipra'
2. saṅga uktaḥ tatrāpi sādhyadharmaṃasyetyādinā | tasmād iti
yasmāt sāmānyajijñāsā̄<.....> tasmāt prakaraṇāpa-
nna_m ki_m nitya ityādivākyārūḍha_m pratipattur vvāñchita_m
dharmmamātram aviśeṣanam a!
3. viśeṣaṇatvād dharmmamātram ity arthaḥ | ta{ smā }t sādhyan
tad evā' ⊙ karnṇānīyam anyathā 'prakaraṇāpānnasādhyāṅgī-
karaṇe rthāntarābhupagamād avasādaḥ syād vādi_nāḥ
pratipattur arthi
4. ta_m ^ sādhyā{ pa }bhupagamā ca pakṣam ācārya-
'Orthāntaragamanam avasādo vādināḥ prativādino pi pra-
kṛtadoṣānudbhāva_nād avasādaḥ | anirākṛtaśabdā
5. rthā_m va{ktu} sādhyā{ pa }bhupagamā ca pakṣam ācārya-
sya iṣṭam gṛhītvāḥ ⊙ sa cāyam anantaro()nta()ktah sā-
dhyābhupagamo 'nirākṛto nirddeśyah | kena pratyakṣārthaś
cānumānañ cāptau cāptaśa!
6. bdas tadvacane vṛttah prasiddhaś ca prasiddhenārthe^<na>
prasiddhir uktā visaye{ ye }ṇa arthena viṣayiṇo jñānasya ni-
rddeśād etai{ ni }rākṛtaḥ | { va } nanu ca pakṣavacanam asā-
dhanāngam ukta_m tat kathaṁ ni!
7. rddeśya<m oty>ḥ paraiḥ sambhāvyamte tadaiva_m ni-
rddeśyah | asmākan tu na nirdeśya eva / anena ca lakṣaṇasūtre
nirdeśyaśabdo vyākhyātaḥ paramukheṇāya_m yeṣām pakṣo
nirddeśyas teṣām īdṛ'

(D40b5; P47a2)

²⁴ Ca. 4 *aksaras* below °vyamte tadaiva_m in 1. 7 (maybe to correct pakṣam to
pakṣa<lakṣaṇa>m in 1. 5, or a gloss corresponding to the insertion mark in 1. 4. It
could also be a continuation of the insertion in 1. 7).

39a

1. ū (e)va nirdeśyah | āṣṭā<ptā>{ mi } bhyām iti | ātmā paraś cā-
ptau | i{§}hāpy āptaśabda āptavacane prasiddhaśabdaś ca
prasiddha<(•)e> śabde×<|>?<ddh(au) hetu>m apekṣate | he-
tuvyāpārasya viśayo bhavati | nanu above l. 1
2. ca sarvvam eva pramāṇam arthāntarasya bādhakam artha-
dvāreṇaiva bhavati | na svarūpeṇa na hi jñānam bāhyenārthe-
na virudhyate kin tu tatsādhitam arthāntara_m | tat ki_m / pra-
tyakṣe rthagrahaṇam il above l. 1,
above l. 1,
top f. +1
3. ty āha | pratyakṣe / pratyakṣam viśeṣayitu_m yad arthagraha-
ṇam ta○d asatyaviśayatvāt kasyacit tasyāsatyārthasya pari-
hāra_m hetūkṛtya pramāṇaviśayasya vastuno grahaṇārtha_m |
4. akṣāśrita_m hi yad vijñāna_m tat pratyakṣa_m tac ca vitathā-
rtha<m a><vitathārtha>○ñ ca tatra vitathārtham keśādījñā-
nam na bādhakam iti darśayitum arthagrahaṇam kṛta_m | nanu
ca pratyakṣa_m pramāṇam u' right of *rtha*,
below l. 7+4
5. kta_m tat katham apramāṇa_m pratyakṣa_m satyam kevalam ihā-
ptava○canam api apramāṇa_{m*} prasiddhiś ca bādhikoktā
pratyakṣaśabdaś ca vyutpattyā sādhāraṇas tataḥ pratyakṣā-
bhāsa
6. m apy apramāṇam bādhaka_m manyetety arthagrahaṇa_{m*} | na-
nū ev{e}am apy anyad evārthagrahaṇaprayojanam vakṣyati
tadarthā cārthoktir iti satya_{m*} kevalam anyair arthagrahaṇa-
prayojanam ī below l. 7+7
7. dr̥śam ākhyātam etac ca na yuktam iti darśayitum u^<pa>-
nyastam etat* yathā 'sati nāstiteti tṛṭīyasya rūpasya niya-
ma{h} lakṣaṇaprayojanam ākhyātam anyair ūpanyasya dū-
śitan tadvat*

39b²⁵

1. kasmāt punar nirākṛto na pakṣo yadi hetuh sādhayitusamārthaḥ tenāvyāptatvād dhetudoṣas tahi ayam na pratijñādoṣah tatas tallakṣaṇenaiva nivartyo na pakṣalakṣaṇena | yathokta_{m̄} |
 2. hetvādilakṣaṇair bbādhyam ityādy etad āśaṅkyāha | samṛdi-
gdhe rthe yato hetur ucyate tato vyastah pramāṇena nirākṛto
'nāśrayo hetor nna sa pakṣo hetuvyāpāraviṣa{t}yatvā'
 3. t pakṣasya kasmāt punar vyaste hetu nocyate | yato heto ○ r
anāśraya ity āha | vyastah pratipramāṇasya anāśrayah ka-
smād anāśrayah pratipramāṇasādhyasya viparyā'
 4. yo viruddhe pramāṇasya vyatteḥ | yasya viruddhe pramāṇam
| ○ vṛttā_{m̄} / ta₂2d vyastam aśravaṇatvam iva | nanu ca viryaye
pramāṇavṛttāv api viruddhāvyabhicāriṇo hetor āśra
 5. yo drṣṭa ity āha | pramāṇābhyaṁ nirākṛto vyasto nā! ○ nyah
viruddhāvyabhicāriṇas tv aprāmāṇyād ekatra vṛttir aviru-
ddhā | kasmād viparyaye pramāṇavṛttau prati!
 6. pramāṇasya anāśrayo viruddhayo{dha}r ddharmmayoh sa-
myagjñānasyāyogāt | na hy eka_{m̄} vastu viruddhānekasvabhā-
vam svabhāvabhedā2lakṣaṇatvāt vastubheda samyagjñā-
notpattay{o}e ca
 7. hetuprayoga iti na vyaste hetuvacana_{m̄*} | yady eva_{m̄} hetus ta_{m̄}
sādhayitum aśakta iti hetur duṣṭo na pakṣa ity āha | he<(to)>r
vviṣayakhyāpa{pa}nāya ca pakṣya ucyate tato hetu
- dye
below yady in
l. 7+•

(D41b5; P48a7)

²⁵ Unallocated akṣara below yady eva_{m̄} in 1. 7: ti? or te? +(5)

40a²⁶

1. vyāpāraviṣayaḥ pakṣo nānyas tathā ca sati {vya} sa vyasto pakṣa eva | kuto nirākṛte viṣaye viṣayino hetor abhāvāt* he-tuvyāpāraviṣayatvād ity arthaḥ | kim ato 'taś ca
2. yad ukta_{m̄} yadi hetus ta_{m̄} sādhayitum aśaktaḥ sa duṣṭo na paṄ<(kṣa)> iti tad asad yadi h{i}etuviṣayād anyah pakṣaḥ syāt | syātām̄ hetuvyāpāranirapeksāv eva pakṣasya guṇado-
shau tato śakte sā above I. 1
3. dhye hetur duṣṭaḥ syān na pakṣo dya punar hetuvyāpāra-heviṣaya ⊖ eva pakṣaḥ | tato {{•ā}} {sādhya} <hetunā> sā-
dhayitu_{m̄} śakyo hetuvyāpāraviṣayatvāt pakṣo śakyo 'viṣaya-
tvād apakṣa iti hetu top of f. +•
4. nā sādhayitum aśakyah tanmātrabhāvitvāt pakṣadosaḥ | tathā hi ⊖ na pratijñādoṣā vācyās te hi sarvva eva vyāptidarśana-
kālopanipātino hetudoṣam ativarttanta ity ukta_{m̄*} prati_ī na→tra
5. jñāprayoga_{m̄} tv abhyuṄ<pa>gamyā pratiṄ<(jñ)ā>doṣas tanmā{nta}trabhāvī hetudo! ⊖ṣas tūttarāvayavāpeksa ucyate | nirastaś cārtho śrāvanatvādir gṛhyamāṇa eva ṣ<na>ca sā-
dhayituyogyo dṛṣyata iti ! below I. 7+5,
below I. 7
6. tanmātrabhāvī nottarāvayavāpeksaḥ | yadi viparyaye prati-
pramāṇavṛtter vyasto he{tu}tor aviṣayaḥ | katham samdigdha
eva hetuvyāpāraviṣayo {he} tas tatraiva hetu ucyate | siddhe
pi hi below I. 7+6
7. samdigdha iva na viparyāṄ<(y)e> pratiprāmāṇam asty atah siddho pi hetuviṣayaḥ syād ity āha | tasmād vyastasya hetu-
vyāpāraviṣayatvāt | samdigdho hetuvyāpāraviṣayo na vipa-
ryaye ! below I. 7+(7)
ravi→rāvi

(D41b6; P49a2)

²⁶ Unallocated akṣara at the top of the folio, aligned with °aviṣaya° in l. 1: ti?

40b

1. pratipramāṇāvṛtter yataḥ siddho pi hetuvyāpāraviṣayaḥ syāt
tataś ca yathā sati pra{mā} <ti>pramāṇe niṣphalo hetus tadvat
pūrvvam pramāṇe vṛtte nī{vṛtte}<śpha>lo hetur ato nai-
ṣphalyāt prayuhymā

top f. +++,
na→pra
top f. +1
2. n{ā}avyāpāraviṣayatva_m siddhasya vyastasya ^<ca> tulyam
iti vaiphalyakṛto vyastasya hetvaviṣayatvāt siddhasādhāra-
ṇāt samṛdigdha eva hetuvyāpāraviṣayas tataḥ pakṣaḥ siddhas
tu pakṣābhāsas tanmātra

above l. 1
3. bhāvitvād vyastavad iti / ye tu nirākṛto na pakṣa iti ki⊙m
vācanikam āhosvin nyāyapraptam ity avatārya grantha_{m*}
gamayanti teṣā_m etāvad vaktavyam jāyate viruddhazor eka!
4. tra samyagjñānāyogān nirākṛto na pakṣaḥ samṛdigdhe hetu-
va⊙canād ity etac ca vivaraṇam ca kiñcid duḥśliṣṭa_m syāt
tasmād dhe<••>viṣayaḥ pakṣo nirākṛtaś cāviṣayatvāt tanmā-
tra!

below l. 7
5. bhāvī pakṣadoṣa ity evam eveti | yadi pramāṇābhyām e!⊙va
vyastasyāpakṣatva_m kathañ caturvidhā bādhoktety āhānu-
mānasya bhedena bheda_m hetūkṛtya pratyaksānumāna!
6. bādhā caturvidhoktā tridhānumāna_m bhītveti | vāstavam anu-
mānam ekam abhyupagata_m dvipra{pre}bheda_m kalpitakā-
ryasvabhāvāśrayatvād yathā ca vāstava_m bādhaka_m tathā-
bhyu<pa>gatam abhyupagamānta

below l. 7
7. rasya bādhā<••>kan tatra pratyakṣādiṣ abhyupāya iti abhyu-
pagamena viṣayinābhyupagata_m śāstra_m lakṣyate | abhyupa-
gata_m śāstram kāryāṅgam arthasya kārya_m bhūtvā liṅga sva-
bhāvāṅgam iti svabhāvasam

ka→dha,
below l. 7+(7)

41a²⁷

1. jñaka_m pratyaṅgam jagat⁰sthitir vyavasthā prasiddhir vvivṛṇvann āha | āptavacanam kāryalakṣaṇam liṅgam svabhāvalakṣaṇam tu liṅgam prasiddhiḥ | prasiddhir vi-kalpārūḍhatva_m nāma svabhāvo rthasyeti nīrṇye
2. syate | kah punar āpto yadvacana_m kāryaliṅgam ātmā paro vāptah kimvi{§}śiṣṭah yathāsthitaḥ satyo rtho ^<••(sya)> darśanasya tasmāt* pravṛttā tādṛśī vāg ya(^)<••> sa tathā- {ga}bhimata iṣṭa āptah | avitathārthava above l. 1
3. cana ātmā paro vā āpta ity arthas tasya vacana_m arthasya ta! ⊖ thābhāvam aviparītatvam antareṇa na pravarttate | yatasmāt tasyārthasya tat kāryam iṣṭa_m sa cārthah svenā- ptavacanalakṣa above l. 1
4. ḡena kāryeṇa saṃsūcitaḥ svarūpaviparyayasya svarūpa- vil! ⊖ ruddhasyārthasyābhuyupagama_m pratibadhnātīti pra- tibandha evātra sthitah pakṣo bhaviṣyati | sa_mprati tu bādhata ity artho
5. mataḥ śāstram ity āptavacanam sāmyād dhetor artha- kāryatvala! ⊖ kṣaṇād abhisamasya miśrīkṛtya bādhakam e(k)am euktam āc{o}āryeṇa | nanu cānyair ete bhinne ukte saty apy arthakāryata!
6. yā dvayoh sāmye tat katham āc{o}āryeṇaika_m bādhakam uktam ity āha | yathetyādi | evam atrābhisambandhaḥ svavacanenāsyāptavacanasya kāryatvāvišeṣāt* | yā saho- ktir abhedoktiḥ sā !
7. sāmyadṛṣṭaye kasyacit sādṛśyasya pratipattaye / ki_m punas tat sādṛśyan ity āha | yatheti ātmāno prāmāṇya iti vaktā hi yady abhidheyārthanāntarīyaka_m madvacanam iti param praty abhyupagaccha

(D43a7; P50a7)

²⁷ One illegible akṣara above *prasiddhiḥ* in l. 1 (maybe to correct *yatasmāt* in l. 3).

41b²⁸

1. ty evam vacanam uccārayet* nānyathā prayojanābhāvāt* madvacanād etam arthaṁ pratipadyasveti param brūyāt pratipattavyārthaṁ vacanam ātmano darśayatā vacanam artha-kāryan darśita_{m*} | evam hi pra
2. tipattavyārtha_m tad yady abhidheyavastavyabhicāri syāt* <|> vacana_m cārthakārya_m katham bhavati yady arth(ā)vinā- bhāvidarśan{ o }āt pravartteta <|> tasmād vaktā vacanoccā- rāṇasāmarthyād arthanāntarīyakam ā above 1. 2
3. tmīya_m vacanam ātmānañ ca yathārthadarśanam prakāśayati | ya○di tv asatyadarśanam ātmāna_m vacana_{m*} cāsatyārthaṁ parah pratipādayitu_m iṣṭo bhaven naiva vacanam uccārayet* | vaca above 1. 2
4. naprayojanasyārthapratipattirūpasya anabhimatativāt* ○ tad ihānetmano prāmāṇyanimittatvād vacanaprāmāṇyasya tadbhāve tasyāpy abhāvāt | tathā śāstrasyānāśrayaṇe
5. prāmāṇyā<na>bhyupagame tat^oprasadidhe dharmmiṇi nāsti vicā!○rasya pravṛttir itīda_m {ta}tsādr̥ṣya_{m*} yatpratiyateye sahoktiḥ kṛtā | kim vaktu_m sādr̥ṣya{vi}pratip{r}attir iṣṭā | below I. 7+**
6. prastāvasya dha{ _ }rmmaviśeṣavi<|>cārasyādhikaraṇatve śāstrasya bādhaka_mtva_m yatra viśeṣavicāre dharm(m)ī śāstra- pra(t)ipābaddhaḥ tatra śāstram āśraya āśrita_m ca bādhaka_m nānyad ity etam artha_{m*} | above I. 6
7. vaktu_m sā{mā}myam pratipādayitum iṣṭam vacanam apy uccāraṇaprstāvāśrayatvād eva bādhaka_m / yataś cānayoḥ prastāvāśrayatvena bādhakatva_m saman darś{i}ayitum abhe- da ukto ta evodāha

(D44a1; P51a2)

²⁸ One illegible unallocated akṣara above *prati*^o in l. 1.Marginalia below °vāśrayatvād...prastāvā° in l. 7, in three or four groups of letters: ••i----- (maybe or a correction of *yatpratiyateye* in l. 5 and of other mistakes, or the insertion of a passage that could be missing in l. 4).

42a

1. raṇam apy atraikīkṛte svavacanāgamavirodhe sadṛśam abhinnam darśita_m | na santīti prameyārthāny arthavanti pramāṇāni na santi yo rthas taiḥ pratipādyate sa naivāstīty arthaḥ pratiṣidhyate
2. na svarūpamāṭra_m tasyā^{v?}<>bhūyamānatvāt | kathaṁ punar e{va} tad udāharanam ubhaylor api sadṛśam ity āha | pramāṇānām iti | pramāṇam na vidyata iti bruvatā abhidheyārthā-sambandha_m vacanam u above l. 1+2
3. kta_m | abhidheyārthāvinābhāvitve tu vacanam eva pramāṇam ⊙ syāt / abhidheyārtharahite vacane darśite taduccāraṇam nirarthaka_m tathā śāstram apy arthāvinābhāvi na syād iṣṭa_{m*}
4. ca tad anayor ayogād ābhya_{m*} pratijñārtho bādhyaḥ śa-dṛśa ⊙ h nanu ca na pramāṇa_{m*} śāstrapratiṣṭhāpita_m dharmmīti katham iha {sādhya}<śāstra>bādhety āha | sva-top f. +4 vacanavirodhe spaṣṭam udāha
5. raṇam vacanoccāraṇasāmarthyāyātēna prāmāṇyenāprāmā ⊙ nyasya bādhanāt | āgame tu virodhodāharanasya diñmā-tram etat⁰ | atra hi vacanasyāvaśyakarttavyābhyupa
6. gamam prāmāṇyam virodhī pratijñārthasya tad anayā diśā yatra niyatābhyupagamam śāstraprāmānyam tac chāstrodā-haraṇam anugantavya_{m*} | tad āhātrāgamavirodh{i}e spaṣṭam avaśyam evābhyupaga!
7. ntavyaprāmāṇyatvāc chāstrasya / pretya dūram gatvety arthaḥ | dūragamanañ ca paralokas tatra na sukha_m pradadā-tīti | atra śāstrabādhā katham ity āha | dharmmītyādi | tasy{ā}a śāstrasya bādhāyām na

42b

1. viśeṣasya sukhapradatvāsukha<••>datvalakṣaṇasya cintā-
pravṛttir asti | adhikaraṇasyāśrayasya pratyastamayāt⁰ nivṛ-
tter viśeṣo hi sāmānye sati cintyate | sāmānyam eva nivṛ-
{ {••} }ttam iti above I. 1
2. kimviśayā viśeṣacintā | na hi śaśaviśāṇasyātyantam asatas
tyaikṣṇyādicintā | yadi nāma śāstram bādhita_m tathāpi ka-
tham adhikaraṇapratyastamaya ity āha | dharmiṇo vyava-
sthiteḥ sattā
3. yās tadāśrayat̄ śāstrāśrayatvāt̄ śāstreṇa hi dharmmī sāmā-
ṇyarūpo vyavasthāpitah | tasyā ca śāstrasya bādhane dha-
rmmiṇo 'bhāvād viśeṣacintā niva{va}rtteta | tasmād e
4. vāmvidhe viśaya iti / śāstraprasiddhivicārāśraye śāstraOm
avaśyam eva pramāṇayitavya_m | yadi śāstraprasiddhe dha-
rmmiṇi śāstraviruddha_m bruvāṇah śāst(r)eṇa bādhyate sampra-
5. ti katha_m nābhypetena bādhā | tīrthe snāna_m tad ādir yasya
prapātaOpatanādeḥ so 'dharmmasya śodhako na bhavatīty
evam bruvāṇasyādharmaṁ hi dharmmī śātraprasiddhaḥ
tatra dharmmiṇam abhyupagacchatā
6. śāstra_m pramāṇīkṛta_m tat*pramāṇīkaraṇe snānādisodhanīya-
tvam adharmmasyābhyupagatan tasya ca niṣedha ity abhyu-
pagamabādhā | saty api (s)nānādi×nirākarttavyatvapratīṣe-
dhe 'dharmmasya na doṣāḥ | katha_m sa
7. rvveṣām adṛṣṭasya dharmmādharmaṁkhyā<••> pratipatte /
nibandhanānā_{m*} śāstrāṇā_m snānādir adharmmaśodhana ity
evam ānabhidhānād yadi nāma na sarvva_m śāstram eva_{m*}
vakty api tu kiñcid eva tathāpi śātraprasiddho dharmmī ta!
below I. 7

43a²⁹

1. t katham adoṣa ity āha | svo<••>gamasyāśrayā <m a>bhyu-
pagamataśāstram nirākurvvan⁰ bādhyate | dharmmiṇam cā-
dharmmam̄ pratiṣṭhāpayatā ya×c chāstram̄ pratiṣṭhāpita_{m̄} tat
tenābhypagata_{m̄} nānyat⁰ na sarvvatrādharmmopa
above l. 1,
above l. 1+1
2. deśāśāstre snānādiśodhanavādyo ya<tas (t)a>s tasmasmād
adharma_{m̄} svaśāstreṇa pratiṣṭhāpayatodbauddhasya dha-
rmmisamāśrayasyābhyupagatasya śāstrasyābādhanāt nā-
bhypetabādhanādoṣah | samprati te
top f. +•
3. nāpi śāstreṇa dharmmiṇo bhyupaga(m)e virodho nāstīti da-
rśa○yitum āha | tasyāpi śāstrasya ki_{m̄}viśiṣṭasya snānāc chud-
dhī_{m̄} vad{ā} atīti tadvādinah / svavacanam̄ śāstrasyaikade¹
4. śas tenaiva snānaśodhanīyatvārthasya pratibādhanāt ta-
ni!○shedhe na doṣa iti sambandhah | etad ukta_{m̄} bhavati / yaḥ
pramāṇikṛtya śāstram̄ tadviruddha_{m̄} vakti tasya vacana_{m̄}
śāstre¹
5. ḡa bādhyate | iha tu śāstram eva svārthaviruddha_{m̄} vakti na
puru○ṣa iti kasya śāstrabādheti | ki_{m̄} punas tadvacana_{m̄} yena
snānāc chuddhir bbādhyata ity āha | lobha ādir yeṣāṁ dve-
śādī
6. nām te mūlam̄ {tva_{m̄}} nidānam̄ yasyādharmmasyety eva_{m̄}
sarvvāśtreṣu / yatrāpi snānāc chuddhir ucyate tatrāpi yāvad
iyam̄ vyavasthā ayam̄ śāstrārthah | nanu sarvvatra sākṣād
evam̄ nocyste | lobhādimūlo !
bh→lo
7. 'dharmma iti {_} tat katham iyam̄ vyavasthā / yenaiva snā-
nāc chuddhir uktā tenaiva śāstreṇālubdhānām adviṣṭānām
amūḍhānāñ ca pāpasyāniṣṭeh sāmarthyāl lobhādinimitta_{m̄}
pāpam ukta_{m̄} bhavati na

(D45a7; P52b7)

²⁹ One illegible akṣara above °nām̄ cādha° in l. 1 (possibly to correct the mistaken db in dbauddhasya in l. 2).

43b³⁰

1. sākṣāt sā vyavasthā snānādīnām pāpaśodhanavāda_{m̄} nirāka-
roti | kuto nidānasyānirākaraṇena nidāninah phalasya vi-
cchedābhāvāt | yadi snānādi^<••...••>rūpam̄ nidānam̄ bādhē-
ta tatphala 3 or 4 akṣ.
above l. 1
2. m̄ api pāpam̄ śodhayet na tu bādhate nidāna_{m̄} snānādāv apy
anubhūyamānā_{m̄*} lobhādīnāmm̄ anivṛtte nidaśanam̄ āha |
madhuretyādi | śleṣmaṇah samānaguṇānā_{m̄} madhurādīnām̄
upa(‘)<••••>hetvā(c chl)e! above l. 1
3. śmasamutthasya vyādher nna tair evopaśamah | tadvid ihā_pīti
○ tasmāt snānāc chuddhivādo lobhādimūlādharmavaca-
nena bādhyate sāmārthyāt | ataś ca śāstram eva svārtha-
viruddham̄ va
4. kti na puru^<••>ṣah | yataḥ śāstraprasiddhe dharmmiṇi gṛhī-
te na | ○ śāstraviruddha_{m̄} puruṣena vācyā_{m̄} eva_{m̄}bhūte ca vi-
ruddhābhidhāne na śāstrabādhā ata eva śāstrebāṇa drṣṭeṣu
prasiddhe top f. +4
5. ṣv arthesv atīndriyeṣu virodhasya parasparavacanavyāghā-
tasyo○dbhāvanam̄ prakāśana_{m̄} tad eva prāyo dhika_{m̄} yasyā_{m̄}
parasparavacanam̄ vyāghātaprakāśanena hy artho yam
ucyate | nāha_{m̄}
6. bravīmi tad etad evam̄ yathā śāstram̄ vaktīti kin tv etad
eva(m̄) śā○stra_{m̄} vaktīti katham̄ pumṣah śāstrabādhā | kima-
rtham̄ punar eva_{m̄} cintā kriyata ity āha | yac chāstram̄ ityādi |
vastubalāt* pramā
7. ḷabalāt pravṛttēma pramāṇen(ā)bādhita_{m̄} drṣye pratyākṣā-
numeyākhye viṣaye 'numeyam̄ api hi kadācid drṣṭam̄ vahnī-
vat⁰ drṣṭādhikaraṇa vā cakṣurvvat | cakṣuṣo hy anumāne
dharmmī drṣṭā iti dr̄!

(D46a1; P53b1)

³⁰ One illegible unallocated akṣara below °vṛttema in l. 7 (maybe a correction for the faulty ma in °vṛttema).

44a³¹

1. śyam ucyate | atyantāndriye tv adṛṣye viṣaye svavacane-nābādhita_m yac chāstram tad grāhyam pratipattavyam iti vā-kyāśeṣah | etasyārthasya pratipattyartham cintā kriyata iti yāvat* | yadi tarhi
2. Śāstraprasiddhe dharmmiṇi sāstraviruddha_m bruvāṇasya sā-strabādhā aśāstraprasiddhe dharmmiṇi śrāstraviruddha_m bruvāṇasya (^)<••>dṛśo doṣo / na khalu kaścic chāstrasyā-nabhyupagatavāt / yas tarhy abhyupagata! above I. 1
3. Śāstrakas tasya katha_m | tasyāpi śāstravataḥ | atadālambane! ⊙ aśāstrāśraye vastuni viruddhasya dharmmasyoktāv api na bādhā sāstreṇa | ki_m tarhi bhavatīty āha pratibandha-s•syāḥ ḥ→s•
4. tathā hi tad api pratijñāta_m sāstran tasya svavacanam eva e! ⊙ tad api svavaṄ<ca>nam iti | pratibandhas tayoḥ kuta ity āha | dvayoh śāstravacanayoh tulyā kakṣyā bala(_{m*}) | tasmād dṛṣṭā! above I. 1
5. ntam āha | yathā svavacane pratibandhaḥ na bādhyabādha-kabhā ⊙ vah tadeti | anubhavaprasiddhadharmmiparigraha-kāle na sāstreṇa bādhāsyā vaktur api tu svavacanenaiva virodha!
6. ḥ | abhyupagamād dhi sāstram svavacanatulyam yatra tu sā-straprasiddho dharmmī tatra sāstram avaśyam eva pramā-nayitavyam atah sāstrabādhā | evan tarhi yadi vaiśeṣiko brūyād anākāśagunah
7. śabda iti tadāsyā sāstraprasiddham ākāśaguṇatva_m svoktam anākāśaguṇatva_m pratibadhnyāt kutakatvahetuprasiddhañ cā<na>kāśaguṇatva_m katham sāstraprasiddha_m pratibadhna-tīty āha | ta! below I. 7

(D46a7; P54a3)

³¹ One illegible unallocated akṣara above *atyantā*° in l. 1.

44b

1. yor yasya pramāṇam astīti | apramāṇakayoh pratijñāmātra-
yoh parasparapratibandha ucyate | yadi tv ekasya pramāṇam sa→ka
asti tad eva bādhakam anyatheti | yady apramāṇayor nna
pratibandhaḥ pra
2. māṇavatā cāpramāṇasya na bādhā ki(n) tu śāstram eva
bādhakam iṣyate | {sva} tathā svavacanam apr{ā}amāṇam
anumān{ā}am vā <?> yathārtha_m vastvanatikrameṇa pra-
vrddha_m<••> yat svavacana_m pramāṇavat t[?]ad apetayu above I. 2
3. ktikā pratijñā āgamarūpā bādh{i}eta katham̄ naiva | kim
u'○cyate 'petayuktikā yāvatāgamo pi pramāṇam ity āha |
pratisiddha_m ceti dvitīye paricchede 'kṛtakena rū! above I. 1
4. peṇā{va} pauruṣeyenārthenāptoktatvena prāmāṇyam āga○mā-
nām nirākṛta_m / yataś cāśāstrālambane vastuni śāstraviru-
ddha_m bruvāṇasya n{ā}a śāstr{ā}abādhā tasmād abhyupetya
śāstrasya
5. prāmāṇyam ye vicārā yeśām dharmmī śāstraprasiddho yathā
dha!○rmmādis teṣu vicāreṣv ayam śāstrabādhādoṣah nā-
nyatrāśāstraprasiddhadharmmiṇi vicāre yataś ca yasmin*
vicāre śāstra
6. m avaśyā({})_({})śrayitavyam / tatraiv{ā}a śāstrabādhā | ata
evānumānā○d abahirbhūto py abhyupagamaḥ śāstram anu-
mānāt* pṛthak⁰kṛtaḥ kimartham̄ viṣayasya bhedo nānātvam
anumānasya hi śā bhū→bhyu
7. strasy{ā}a ca bhinno bādhakatvaviṣayah sarvvatra bādhakam
anumānam śāstrāśraye dharmmiṇi śāstra_m bādhakam asya
viṣayabhedasya pratītyartham̄ pṛthakkaraṇam apr̄thakkaraṇe
yathānumāna_m sarvvaviṣamya ta!

45a

1. thā śāstram api viṣayaṁ bādhakaṁ śaṅkyeta | katham abāhirbhūto yāvatā pramāṇam anumānaṁ nāgamah | bādhānābhyupagamāt | śāstram api hi bādhakam abhyupagataṁ bādhakañ ca pramāṇam | pramā
2. ḥañ cāpratyakṣatvād anumāna{va }<styā?>to bādha{tvā}-<•>tvābhyupagamāt śāstram anumāna_{m?}m anyatheti viṣaya{vi }<(bhe)>dapradarśanārthatvābhāve 'numānabheda-pradarśanārtham etat syāt tathā cāparo above l. 1+•
above l. 1
top f. +•
3. pi kāryasvabhāvānupalambhaprabhedo vācyā ity ati-pr{ā}asaṅga○ḥ | atha sad api bhedāntaran noktaṁ śāstra-pr̥thakkaraṇasya vyarthatā syāt | tathā hi kāryahetuḥ śāstram ity ukta(m*) |
4. yady avaśyam p{r}̥thakkaraṇanimittam āstheya_{m*} / śāstrāt tarhi sva○vacanap्र̥thakkaraṇasya kin nimittaṁ vāñmātra_m vacanam̄ prāmāṇyarahita_m yat tad vacanamātra_m vacanam̄ tasmīm̄ prati'
5. bandho na bādheti | ayam artho nimittam etatpratītaye pr̥tha○kkaraṇam ity arthaḥ | yady apramāṇam̄ vacanam̄ pratibandhaka_m na bādhaka_m śāstre py apramāṇatva_m tuliyam yatas tasmāt tatrāpi
6. śāstravirodhe pratibandho stu na bādhakatva_m | nirākārttum āha | pratibandho hīti | anyo{syे}nyaṄ<(s)ya> pratibandhakatva_m dharmmayor vviśiṣṭayor ekasminn āśraye dharmmiṇi sati bhavati | yad vakṣyati sa below l. 7+•
7. dharmmagata iti nidarśanaṁ siddhe nubhavā<•>vacane ekasmin dha(r)m̄miṇi | uccāraṇapra{ṣṭā}<(st)ā>vāśrayo vacanasya prāmāṇyam̄ nānumāna_m pramāṇam̄ iti abhidheya<m a>prāmāṇyam̄ anayor apramāṇaka(y)o above vāśraya l. 7
below l. 7+7
below l. 7

45b³²

1. r anyonyapratibandho dharmmagataḥ | siddhāyāṁ pratya-
kṣeṇa prasavaś ce<(ta)>radharmmatvañ ca taylor anyonya-
pratibandho dharmmāśritaḥ siddhe hi dharmmiṇi bhavita-
vyam eva kenacid dharmme{ṇa}ṇaikasya viru<••>yo•
above l. 1
2. r ayogāc ca | ekeneṣṭena dvitīyah pratibadhyata iti dharmma-
gataḥ pratibandhaḥ | yatra tu vicāre dharmy evāsiddhaḥ tatra
f'kva]? kasmin* āśraye kena dharmmeṇābhypaga{ma}tena
kiṁ dharmmāntaram prati
above l. 1
3. badhyate / pratibandhakayor āśray{o}ābhāve sati pratiba-
ndhapra⊙stāvasyaivābhāvāt ya{ {(e)} }ta eva nāsiddhe dha-
rmmiṇi pratibandhas tasmāt pratibandhādhiṣṭhānam dha-
rmmam apayan dharmmiṇam prati
4. ṣṭhāpay{ {(e)} }ati satvenābhypagacchatat⁰pratiṣṭhāpanāc
ca śā⊙straṁ pramāṇikaro | taduktaṁ hi dharmmalakṣaṇam
arthaṁ santam abhyupacchan* śāstram abhidheyārthāvya-
bhicāri kāryam artha!
5. syābhypaiti tataḥ prāmāṇyāt tad bāxdhaxkam asukhapra-
dattvasya ⊖ saṁprati svavacanena tulyam ś{r}āstram ka-
rttum upakramate | tat tarhi śāstram apramāṇakam apramā-
ṇam katham dharmmiṇam sa!
6. ntaṁ gamayati | prāmāṇyenārthāvinābhāvitvenābhypagata-
tvāt | yady evam svopagama eva dharmmiṇam santaṁ sthā-
payati na tu śāstraṁ / katham prāmāṇyam ādadhad iti yataḥ
śāstrasya prāmā!
7. ḥyam abhyupagamaḥ karoti tasmāt sa eva dharmmi-
ṇ{ {(i)} }am vyavasthāpayati dharmmāntarañ ca prāmāṇyam
ādadhad eva sthāpayati sa eva punar uttarakālaṁ nirākaroti
tasmāt svavacanaviro

(D48a2; P56a2)

³² Possibly one *akṣara* at the top of the folio, aligned with *bhavita*^o in l. 1.Possibly one *akṣara* below *uttara*^o in l. 7 (maybe *ga* to be inserted between *pa* and *cchan** in l. 4).

46a

1. dhād iti | yathā svavacanavirodho bhyupā <ga> taprāmānya-
kṛtas tadvac chāstraviro{pa} dho pīty abhedah | tato yathā
svavacanavirodhe pratibandhas tathā śāstravirodhe pi na
punas tulyakakṣayor bbā^{top f.}
2. dheti | yadi dvayor api pratibandho na bādhakas tarhīdānīm
anayor bhedah dvayor api pratibandhakatve saty aviśeṣat
kah punar vvišeṣam āhānayoh | yadi na višeṣah kathaṁ
śāstrāt sva
3. vacanam pṛthak* kriyate | vokyabhedād etat pṛthagva-
canam | ○ bhinnayor vvākyayoḥ śāstravirodha• ekavākye
svavacanavirodhaḥ yad āha pūrvveṇa vākyena vyavasthā-
pitam a!
4. rtham yadottaro vākyārtho nivarttayati tadābhyupa-
ga{ta}ma!○virodha evañ ca mātā me yā sā vandhyeti
bruvāṇasya pūrvva_m lakṣaṇavākyam uttareṇa laksā^<••>vā-
kyena vyāhanyata i!^{above l. 1}
5. ti evāmprakāro bhyupagamavi{ma}rodha evāta evācāryo ○
pi pūrvvābhupagamena b{e}ā^<dhe>ti pūrvvaśa{rvva}bdam
āha | asati tu vākyabhede tad evoccārita_m vākyam svārtha_m
nirāku!^{below l. 7+5}
6. rvvat* svavācā viruddham udāharanam anumānam na
pramānam iti | tad dhi vākyamuccāryamāṇam svābhidhe-
yārthāvy{i} abhicāri sāmarthyāt* khyāpita_m | tādṛśañ ca pra-
mānam āanumānam vaktur abhimā^{bhi→vy{i}a}
7. nāt tenoccāraṇasāmarthāyātām abhyupagatam asya prāmā-
nya_m svābhidheyam aprāmānyam virunḍaddhi | nanu ca vaca-
nam vaktur abhiprāyakāryatvād vāstavam anumāna_m tat ka-
tha_{m*} pratibandhaḥ sa

46b³³

1. satyam na tv abhiprāyaviṣayam asya prāmāṇyam uccāra-
ṇa{syā} <••>marthyād āyātam api tu bāhyārthaviṣayam
tathā hy asaty abhiprāyaprāmāṇye bā(hy)am arthaṁ gama-
yetum uccārayed vākyam anabhimate tu bāhyavastu
2. prāmāṇyakhyāpane naivoccārayet yac coccāraṇasāmarthyā-
yāta_m tad eveṣṭam anyat tu niśidhyamānatvād aniṣṭam yac
coccāranakā{ra}la iṣṭa_m tenābhīdheyasya pratibandhe sva-
vacanaviruddham e
3. keṣṭenāparasyeṣṭasya viruddhyamānatvāt tasmāt svavana-
vi○rodhe pratibandha eva bāhyaviṣayeneṣṭena prāmāṇye-
na na bādhā | ata eva yathārthadarśanapravṛttavāg ātmā paro
4. vā āptas tadvacanam cārthakāryam ity abhyupagamaprasि-
ddha_m bā{kyā}<••>○rthakāryatvam ucyate | abhiprāyakārya-
tvan tu sarvvasyaiva vacanasyāmstīti viśeṣanam anartham eva
syāt | pratibandho pī
5. ti niścitārth{ā}am vacana_m svenārthenārthāntara_m pratiba-
dhnīyā○d apramāṇāñ ca sam̄digdhartham ata evāpramāṇa-
tvād eva tulyabalatva_m tulyabalatvāt pratibandhaḥ / dvayor
api hy apramāṇa
6. yor arthaḥ sam̄dihyate virodhinor eka(t)rāsaṁbhavāt ubhaya-
prakāra^{GLOSS}sūnyāyogāc ca sandehāc cānyonyapratibandhaḥ |
aprāmāṇyād eveti kuta ity āha | yasmād yadi tatra vākyā-
yo{ka}r ekasya
7. prāmāṇyam syāt tataḥ siddhir eva syāt dvayor na tu kenacit
kasyacit pratibandhas tato prāmāṇyād eva / yatra hi dvayor
api bhāvābhāvasaṁśayah tatra pratibandhaḥ saṁśayaphala-
tvātasya dvayoś cātra!

above l. 1

below l. 7

rayār→yor
svā→ccā

re→yo

(D49a2; P57a6)

³³ Possibly one *akṣara* above *tva* in *na tv abhi*^o in l. 1 (maybe to be inserted after *ke* at the beginning of l. 3).

GLOSS below l. 7: ekatarām hi vastu ubhayaśūnyaṁ syāt

47a

1. bhāvābhāvau niścitāv ato na pratibandhaḥ | kuto dvayor api siddhir yato 'pratibandha ity āha | pramāṇena vacanenā-pramāṇasya bādhanāt(*)| yo bādhito rtho yaś ca siddho yatra tatra dvayor api
2. bhāvābhāvau niścitāv iti kutah pratibandhaḥ | yadi pramāṇenāpramāṇaṁ bādhyate na tarhi śāstraṁ pratibandhaṁkam api tu dhābakam tathā hi tena vādinopagatavāt sarvvava-stu<(<)u> śāstrasiddhā
3. nubhavasiddheṣu pramāṇaṁ śāstram ata eva tad bādhakaṁ sarvvatra va'○stubalaprvṛttam api hi pramāṇam̄ pramāṇam̄ iti jñātāṁ bādhakam bhavati śāstrañ̄ ca pramāṇam̄ abhyupaga-taṁ kathaṁ na bādhakaṁ
4. bhavet kasmāt punar abhyupagamasyāviśeṣa ekaṁ vacanaṁ pra○māṇaṁ prāmāṇyāny'a bādhakam aparaṁ punar nna pramāṇam̄ abhyupagamakṛte prāmāṇye dvayor abhyupagamāviśeṣe prāmāṇyā
5. viśesāt dvayor api bādhakatvaṁ na caikasmin viṣaye dvayo○r bbādhakatvaṁ yujyate | sattayā hi bādhakatvam̄ asattayā ca bādhyatvam̄ ekasya caikatra yugapat satvvam̄ asattvañ̄ ca vi_ruddham̄ iti
6. pratibandha eva yuktaḥ kiñ cābhupagamāt̄ prāmāṇyaṁ bādhakatvaṁ ca bruvati tvayy asya śāstrasya pramāṇatā pu-ruṣecchayā kṛtā 'paripūrṇā 'nicchatā | pūrvvaṁ tvayāpīṣṭer adhunā {'}pūrṇeti | yadi'
7. śāstrasvavacanayoh̄ samśayaphalaḥ pratibandho na tarhi pratijñādoṣa iti darśayati yadīti svavacanābhupagamā-bhyāṁ yau virodhau tayoh̄ satoś cet* pratibandho doso bhavati bhava

above l. 1+2

47b

1. tu tathāpi (ka)thām naiva pa(kṣ)adoṣah katham yasmād atah pratibandhāt sādhyasya samśaya eva na nirāsaḥ sa ca samśayo 'navadyasyāpy anirākṛtasyāpi nirdeśe sattvāt(*) sa→sa
tulyas tasmān na pakṣadoṣa(h) |
2. samśayo h(i) •••••••(kṣasya) •a doṣah (s)a(m)dīgdhe hetu-(vy)āpā?rā(t)* | (ka) āha samśayaphalāt* pratibandho (p)akṣe due(ṣṭa) iti (na) v(ai) ta(sya) va(ktur vva)canān niścaya-syānupatteḥ kāraṇād (d)uṣṭa_m vacana!
3. m asya (yadi) (y)•••••(n)•••(ścayas ta)darthe (no)tpadyata ta(d) va)cana(m) ⊙ (d)•ṣṭam bhavet* syāt* samśayād apakṣo na two•(m i)••rtha(h) | kutas tarh(i) duṣṭavacanah | yad vastu sādhyam anyad vā sādhanavā'
4. kyasya (par)i••••h (prat)ijñāda(y)o (bh)ā(g)ās (t)e(ṣ)• (y)ā-vatā (bh)āge ⊙na yat¹⁹parimāṇena sama(rth){ī}a{ya}nīyam a(va)yavā(nta)ravācyenārthena samsarggayogya_m pratipā-danīyam ity arthaḥ tāvatā
5. vacan²e(na) •••••••••(ṣṭa)••(ca)•(o)••• p(r)ati(jñ)ā(v)aca-ne ⊙na yādṛśo rthah samarthan(ī)yo yathā ca na pratipāditas tadubhaya(m) darśayitum āha | sambhav(ī)ti | svābhiprāyo bhipreto!
6. (rtha)••viṣa•••••••••(syā)••(sya) n(i)•deśāt* pratijñā-vacanena darśanīyo na ca darśito yasmāt sa ca pratijñā(rth)o yathā pramāṇena bā(dh)āyā(m) satyām nopa(d)yate | tadvad ekasmin dha(r)m(mi):
7. nī? v•(r)uddhayo••pasa(m)hāre pi na (hy) e(ka)sya dha•mi-ṇah paraspaviruddhau dvāv arthau sambhavata iti | tasmāt pratijñāvacanenāsambhāvyasyārthasya samarthanāt duṣṭa-vacanah | nanu ca yady api vak(tur do)

48a³⁴

1. (şah) | va?•••••••••(pradatva_m) ta(trā) saṁdi(gdha)m a(ta)s ta(t sā)dh(ya)tvam aviruddham i{ha}ty āha | parārthe numāne vacanasya g(u)ṇadoṣāv adhikṛtau prastutau nirūpayitavya-tayā / ūabdābhidheyārthā!
2. (pe)••...•• (nānabhidhe)yasya vastumātrasyety arthaḥ | aduṣṭo ca. 14 akṣ. py artho yadi viparīto bhi(dhī)yate so py abhi(dh)ey(e)na rūpeṇa duṣṭatvād duṣṭo na tu vastu
3. ••...••○(r)o vaktu(r) vvi(parī)tā•ābhi(dh)āne(n)o••••(mbh)ā- ca. 21 akṣ. •••••dānāt | parārthānumāne hi (puru)ṣaprabhā (n)irū(pya)te
4. na va(stumā)•••••ā(bhidhāne) ••r•sa?••...••○vam api nā- ca. 8 akṣ. numānam •••••m ity eka•••••••••(pr)e(tyā)su(kha)do (dha)rmma iti tat katham asa_mbhavino
5. ••...••○••••vitva_m prāmānyam a(bh)i(h)i(t)am•(ccā)- ca. 21 akṣ. ••...••tyu?(kta)prāya(m) ta(th)ā dharmmo sukhaprada iti ca. 7 akṣ. (dha)rmmam? dharmi
6. ••...•••o(kta)_m ••...••kasya (sādhayi)••m aśakyasyābhidhā- ca. 32 akṣ., nād i! ca. 21 akṣ.
7. (ti)••...••(vati) | (yadi sva)••...••bhyā•••••(yor nna^)<ka>(ści)d bhedāḥ (pratibandha)mā••••••••viṣayabhedas tarhi na kaści••r(vvābhypagama) āgas te(n)a vi ca. 12 akṣ., ca. 5 akṣ., below l. 7+7

(D50b3; P59a4)

³⁴ One akṣara below the five illegible akṣaras between mā° and °vi in l. 7: rtha? +6 Two illegible unallocated akṣaras below °viṣaya° in l. 7.

48b³⁵

1. rodhasya viṣayabhedābhāvāt pṛthakkaraṇam ayuktam iti <•ru?•> doṣah | viṣayabhedam kaścid āha | yatra dharmmi-
ṇi na pravarttate vicāraḥ | kasmīmścit samaye <'>nāśrite sa
samayaḥ samāśrayaṇya eva | ta above l. 1
2. tra nāntarīyakatvāt yatas tasmāt sa eva dharmmī tasya sama-
yasya pratibandhaviṣayaḥ | svavācā viruddhasya tv abhidhā-
na_m sarvatra sambhavati <> vacanoccāraṇaprasṭāvāgata_m
hi yad vacanasyārthanāntarīya above l. 1
3. katvena prāmāṇyam abhimata_m tena viruddham abhidheyam
bā' ◎dhyam sarvvatreti | atrābhypagamavirodhe pi / ava-
śyam yah parasya samayasyāśrayaḥ sa na kaścit sa eva hi
vādī tam evā
4. rtha_m parasya samayakṛto mukhena svaya_m vyavāsthāpya
punar vvākyā ◎ntareṇa vyutthāpayati yatas tasmāt pūrvva-
ka eva viṣayabhedah pūrvveṇa vākyenābhypagatam artha_m
yadottara_m viruṇa'
5. ddhi tadābhypagamavirodhaḥ | ekasmiṁs tu vākye svava-
canā ◎virodha iti || abhyupāyam kāryāṅgam vyākh(y)āya
prasiddhi_m vyākhyātum āha | prasiddhiḥ khalv apīti prasi-
ddhiḥ prati'
6. tir vyavahāravīṣay{ m }ārūḍha_m vikalpajñāna_m sā svaviro-
dhinam artha_m bādhate / kuta ity āha | artheṣv abhidheyeṣu /
iṣṭena śabdena yad abhidheyatva_m nāma tasyāśakyaprati-
ṣedhatvād aśakyapratiṣe
7. dhatvam eva kuta ity āha | puruṣecchām anuruṇaddhi yata
iṣṭāśabdābhidheyatva_m tato yad iṣṭāśabdābhidheyatvam aśa-
kyaniṣedha_m tad evesṭāśabdābhidheyatva_m bādhata_m prasi-
ddhis tu katham bādhata ii

(D51a3; P59b6)

³⁵ The three *akṣaras* inserted above l. 1 are written vertically one above the other.

49a

1. ty āha | sa iṣṭāśabdābhidheyatvalakṣaṇo dharmmo vyavakṛtir vyavahārah prati॒tir vikalpaviṣayatva_m tasmād vikalpa-jñānaviṣayatvād vyavahārāt prasiddhasvabhāvāt(*) jāto dharmmaḥ prasi
2. ddhijatvāt prasiddhiśabdenoktaḥ | prasiddhimātrād eva siddho yo rthaḥ sa iha bādhaka iti darśayitu_m sa eva dharmmaḥ kvacit prasiddhisiddhatvāt prasiddhaśabdenocyate prasiddhenānirākṛta iti |
3. atheṣṭāśabdābhidheyatva_m katham sarvveṣv evārtheṣv aśa-kyaniḥ ○ṣedham ity āha | yogyam hīti | yasmād viśvam kṛtā-kṛtānām samketitā^<samketitā>nām śabdānām abhidheya-tvāya samarthaṁ svabhāva
4. ta iti vikalpavijñānārūḍhena svabhāvena na tv indri-ya○grāhyenā | vastunirapekṣecchā×icchāmātran tasmād icchāmātrād vṛtte vikalpārūḍhe svabhāve śabdānān tato yo
5. gyatā vikalpavijñānārūḍharūpaniṣṭhā śabda_m prati vastū-○nām tayā śabday{o}āgyatayā bhūtayā samketitaśabda_m prati yathā candraśabda_m prati candrasya bhāvinyā 'samketi
6. taśabda_m prati yathā ghaṭādīnām candraśabdām eva prati / arthamātrānurodhinyeti katham yogyatā arthamātr{ānu-ro}a<m⁰²>āruṇaddhi icchānirmmitā ucyate | na bāhyo rtho rthamātra_m kin tu vika
7. lpaviṣayo rthaḥ sa vyadhīya×<hy abhidhā?>yamānah śabda-yogyo na pu^<na>r bbāhyas tato vikalpārūḍhārthamātrā-nurodhinī sā yogyatecchānirmmitāpi tayā tā{yā}m eva yogyatām pratirundhāno yo rtha iṣṭa

above l. 1+3

below l. 7+(6)

below l. 7+7

below l. 7+7

49b

1. {śā} ṣṭāśabdānabhidheyatvalakṣaṇas tam eva cārtham bru-
vāṇah puruṣo bādhyate | tad ayam pramāṇārthaḥ yo rtho
vikalpavijñānaviṣayaḥ sa sāṃketikena śabdenābhidhātu_m
śakyo yathā vikalpaviṣa!
2. yaḥ śākhādimān artho vṛkṣaśabdena tathā ca vikalpaviṣayāḥ
sarvve bhāvā iti vṛkṣaśabdo nābhidhātu_m śakyaḥ | śabdenā-
bhidhātum aśakyatva_m vāstave sati śabdārthasambandhe
syāt sa ca pratiṣiddhah
3. pāriśeṣyāj jñānātmāny ārūḍhasyārthasya śabdasambandhaḥ
karttu_m ○ kasyārthasya na śakyaḥ yaḥ śabdākāreṇa saha
naikasmin(*) vijñāne samsṛṣyate | aniyatārthañ ca vikalpa-
jñānam i!
4. ti tadārūḍho rtho bhidhānākārasamsarggayoga eva ta-
smā○d abhidhātum aśakyatvam abhidhānākārasamsarggā-
yogyatayā vyāptam / vyāpakaviruddha_m cābhidhānākāra-
samsarggayo
5. gyatva_m tena ca vikalpavijñānaviṣayatva_m vyāptam tad evam
vi○kalpavijñānaviṣayatva_m tadvyāpakaviruddhavyāptatvāt
tenāpi virudhyate | tataś ca tadviruddhena śakyatve!
6. na vyāpyata iti svabhāvahetuḥ | tasmād vikalpavijñānavi-
ṣaya <••>m eva ja<ga>tsthitiḥ prasiddhir vyavahāraś cocya-
te / sa cāyam svabhāvahetu/r anayā prasiddhyā yat sādhita_m
etasmād vyavahārāj jātam i
7. ṣṭāśabdābhidheyatva_m nāma viruddhasyeṣṭāśabdānabhidhe-
yatvasya bādhaka_m bhavati | ācāryasyāpi viśvam vikalpa-
grāhyatvalakṣaṇāyāḥ prasiddheḥ sakāśāt* sarvvaśabdavā-
cyam iṣṭam ity āha | tad i

above l. 6,
above l. 6

50a³⁶

1. ti arthamātrārodhinī śabdayogyatā tasyāḥ sāmarthyād yata
 ^<i>cchāghaṭitārthamātrānurodhinī tata ity arthaḥ | asyām above l. 1+1
 eva gh{e}atīto jo<yo>_jito viniyukto vācabhāvena śabdo above l. 1+1
 niḥśe!
2. saḥ | nanu ca kvacid arthe kaścid eva śabdo ghaṭito dṛṣṭas tat
 kim ucyate sarvvo ghaṭita ity ā(^)<(ha)> | vastuta iti loke above l. 1
 'kṛtam api samagrasāmagrīkayā tay?ā 'pratibandham va•stu-
 tah kṛtam ucyate | i
3. hāpi vastu ca śabdaś ca vikalpārūḍho yogya iti ghaṭanā ! ○
 s{ā}amagrasāmagrīkā satyu?ā pratiba{ndham va}<ddham
 va?>stuto rūpān nirvṛttocyate | yata iti tasmād apratīte pi
 tasmiṁ sarvvaśabdavā
4. cyatve sarvvasya sarvvatrāsa_mketitatvāt tasya prasiddha-
 {sya}tva○m āhācāryadignāgo yatrāpītyādinā | apiśabdo bhi-
 nnakramah so pi na pakṣa iti yatra sādhyanirddeśe s{y}a-
 rvva!
5. sya hetor asādhāraṇatvād anumānābhāve sati artho ! ○ po-
 dyate śabdaprasiddhenā na sa pakṣaḥ śabda iṣṭāśabdābhī-
 dheyatvalakṣaṇo rthaḥ | śābdatvāt kvacid apratīto pi i
6. cchāmātrādhīnatvāt prasiddha itīdam evātra jñāpaka_m sa-
 rvvaśabdavācyatvasya pariśiṣṭān tu prasaṅgāt paṭhitā_m | yata
 iṣṭāśabdābhīdheyatvā_m sarvvatra prasiddham^<m iṣṭa> tata below l. 7+6
 eveṣṭāśabdavācyatvabādhāhe
7. tor asādhāraṇatvā_m kutah kvacid acandre 'siddhe na kaścid
 acandro sty artho yatra sattv{o}am anvayi syād acandravene-
 nety asādhāraṇā_{m*} sapakṣe vṛtyabhāvāt na tv anaikāntika-
 tvād yato vikalpā

(D52b3; P61b2)

³⁶ Vertical stroke below l. 7 between *acandravene*^o and ^o*ty*.

50b

1. rūḍham sattva_m viruddham eva sataḥ sarvvasya candraṭvāt |
atha śābdaprasiddh{ i }ena viruddhenāpodyate yo na sa pakṣa
iti vaktavye {kimartha} kimartham etad ucyate yatrāpy asā-
dhāraṇatvād anumānābhāva
2. ity asya granthasya prayojana_m darśayitum āha | aśakyaniṣe-
dhatām anumānābhāvāt | aśakyaniṣedhaḥ / śā²bda^{→bda}prasiddho dharmma
iti īdṛśīm asya śābdaprasiddhasya darśayann evam īdṛśa{ ? m* }? grantha
3. m āha | prayojanāntaram apra(^)<ti>māṇatayā niścayam veti |
atra kecid āhur apratipramāṇatayā niścayam āha candra-
tvasyeti atra vicāryate | yady apratipramāṇatayā niścayaniḥ above I. 1
4. ścaya<ś> candraṭvasya pramāṇaniścayābhidhābhidhānānād
viruddhā!○vyabhicāriṇo 'bhāvam arthāpa(tt)yā darśyatī-
dṛśī ca vakṣyamāṇā viruddhāvyabhicāroṇo <'>bhāvasūcanā above I. 4
yatrāpy a below I. 4
5. numānābhāva ity anena granth{ e }ana kriyata ity eṣa pakṣo
<⟩ na ! ○ tarhi viruddhāvyabhicāriṇo 'bhāvah sūcito yatrāpy
anumānābhāva ity evam api tv abhihitā eva sāmarthyo! below I. 5
h→i
6. kto hi sūcito rtha ucyate | 'thāpy ayam abhiprāyaś candra-
tvānumāne viruddhāvyabhicā{ ri }ryabhāva ukto nānumānā-
ntare tenānumānāntare viruddhāvyabhicāryabhāvah sūcita
iti | eva!
7. m tarhy apratipramāṇatayā niścayo numānāntare yojayitavyo
na candraṭvānumāne yata ubhayatrāpy asādhāraṇatvād anu-
mānābhāva ity asyārtho varṇṇyata ity eṣa pakṣaḥ prastutah |
athā!

51a

1. pi vakṣyamāṇam caitac ca śābdaprasiddhenety anenaivocyata ity eṣa pakṣas tatrāpi śabdavācyatvānumāne viruddhāvyabhicāriṇo 'bhāvam yatrāpy anumānabhāva ity ayam eva grantho bruvann anu
2. mānāntare pi sūcayati yathā śabdavācyā^<tv^0>ānumānam asati pratipakṣe bhavati tadvat anyad apīti ki_m śābdaprasiddhagrahaṇena karttavya_{m*} | ata eva pramāṇān niścayābhi{ }dhānād ityādi va above I. 1+..
3. kṣyamāṇa_m śābdaprasiddhenety a^<ne>nokta_m | apratipramāṇatayā ⊖ tu niścayo yatrāpy anumānabhāva ity anenokta ity eṣa pakṣo na yuktah | yasmād aprati^<p(r)a>māṇatayā niścayam{ā}⁹ above I. 1+..
4. vety asyai(^)<va> granthasya vakṣyamāṇah prapañco laksyate | kiñ ca | ⊖ yatrāpy anumānabhāva ity anenaiva śabdavācyatvānumāne viruddhāvyabhicāriṇo 'bhāvam bruvatānumānānta he→ve, above I. 1+4
5. re 'bhāvah sūcita eveti śābdaprasiddhagrahaṇena na śabdāvācyatve 'nyatra vā viruddhāvyabhicāriṇo 'bhāvah sūcānīyah | triṣṭ api caiteṣu pakṣeṣu nigamanagranthaḥ ka tra→nya
6. thām neyāḥ tad eva_m pramāṇe bādhake bruvāṇa iti kva pramāṇe bādhake ukte | kecid āhu[?]r aśrāvanāḥ śabdo nityāḥ śabda ity atreti | tan na | yatrāpītyādeḥ prakṛāntatvād anye tv āhuḥ | u→hu[?]
ti→tre
7. śābdaprasiddhenāpodyata iti śābdaprasiddha_m bādhaka_m bruvatā praty{ā} akṣānumāne apy (u)kte bhavata iti | yady evam iḥāpi pramāṇān niścayābhidhānād ity atra cāyam evārthah | śābdaprasī ⇔→po

51b

1. ddhaṁ bādhaka_m bruvatā pramāṇān niścaya ukto niścayāt pratipramā<(nā)>bhāvā iti | tathā ca sati pakṣābhāvaseṣu pratyakṣānumāne api bādhake bruvatā niścaya uktaḥ | tat ko tiśayo sya ya above l. 1+1
2. d anena niścaya uktaḥ pratipramāṇābhāva_m darśayet* na tu pratyakṣānumānābhyaṁ iti yat kiñcid etad ayam tv atrārthaḥ pratipramā<nā>bhāvena pramāṇīn niścaya_m darśayann evam̄ grantham āha yatrāpy anu above l. 1+2
3. mānābhāva ity anena hy anumāna_{m*} pariḥṛtya śābdaprasiddha_m bādha_m bruvatā yady anumāna_m bhavet chābda-prasiddhasya bādhaka_m syād ity ukta_m bhavati | bādhakasyāpi ca śābdaprasiddhasya |
4. bādhakatvavacanāt {anumānam niścāya}katvavacanāt anumādha_m niścāyaka{va}m ukta_m bhavati na tu bādhakatvāmātra{ma}vacanāt | āptavacanam api hi bādhakam u×kta_m | na ca ta
5. n niścāyaka_m samśayaphalasya pratibandhasya tena karaṇāt ta!dhat pakṣābhāsēv anumānam bādhakam uktam apy a-niścāyaka_m śamkyetety āha p^unah śābdaprasiddhasya tat(*)sa{dr}śadṛśa! śa→sa
6. sya cāptavacanāder bbādha{s•}kasyāpi bādhakatvadarśānān niścāyakam ukta_m bhavati | tathā ca prāmāṇyāviśeṣāt pratyakṣam api bādhaka_m tato niścāyakam uktam eva <> kevala_{m*} yogyatāni above l. 6
7. ṣedhe vyāpārābhāvāt pratyakṣam āśamkya na pariḥṛtam na ca pratipramāṇe sati niścayah sambhavatīti | evam̄ śāma-rthyād anumāna_{m*} śābdaprasiddhasya bādhaka_m darśayatā 'pratipramāṇata'

52a

1. tayā pramāṇam niścāyakaṁ uktaṁ draṣṭavyaṁ | tathā cotta-
ra<ḥ> prabandha upapadyam[?]te | vārttikan tarhi katham
a<>numānaprasiddheṣu viruddhāvyabhicāriṇah | abhāvam
darśayaty evam pratīter anumātvata ! in l. 1
above l. 1
2. ity atrāpy ayam evārtho yasmāt* pratītir a(^)<••>numāṇam
tasmād evam ity anumāṇam pratīter bbādhakaṁ sambhāvaya-
tā viruddhāvyabhicāryabhāva ukta iti | vṛttis tv āryā<(c)ā>-
ryābhiprāyam ativṛttā ata e top f.
3. va viniścayagrānthaḥ eva gamyatām ativarttamānā ca vṛtti! ○
ācāryaṁ dvitīye paricchede sūciteti | aśakyaniśedhatān tāvad
darśayitum āha | tad iti yogyatāniśedho numā
4. nāt sambhavat* kutaḥ pratyakṣeṇa yogyatāniśedhasyāniśca-
○yāt kāraṇāt pratyakṣagamyasya ghaṭādeḥ kevalapradeśa-
niścayasāmarthyād abhāvo niṄ<•i>tah | dṛṣyānupalambhena
vya below l. 7
5. vaharttavyaḥ śabdayogyatvan tu vikalpārūḍhasya rūpasya
vyava! ○sthitaṁ nendrigamyasya tato pratyakṣasasya śabda-
yogyatvasya niśedho na praty{ā} akṣat̄ kin tv anumānād eva
tasya ca hetor asā
6. dhāraṇatvād asambhava ity aśakyaniśedhatvam iṣṭāśabdā-
bhidheyasyasya | nanu ca satvam ekam asādhāraṇam uktaṁ |
na sarvvo hetur ity āha | tatra ca sādhye sarvveṣām eva he-
tūnām asādharanatvaṁ yatra sādhye
7. satvvam eva nānvayi ta{sa}d dhi sattvaṁ sarvvavyāpy api
sādhyena nānvitaṁ | tat ko nyah sādhyenānvitah syat̄ hetur
etat* phalaṁ hetūdāharanam sattvād ity anyathā 'śrāvanah
śabdo nityo ghaṭa iti yathā !

52b

1. tathehāpy ahetukam eva pakṣābhāsodāhaṇam syād acandraḥ
śa{ta}śīti tasmāt sarvva<_m^a?>sādhāraṇam iṣṭan tad evam
bādhakābhāvā{t}d aśakyaniṣedhatām āha | yathā ca bādhake
sati naitad iheti rūpaniṣedhas tathā sā above I. 1
2. dhakābhāve naitad iha siddham iti siddhiniṣedhas tataḥ sā-
dh{ā}ak{ā}abhāvād apy aśakyaniṣedhatām āhāryaḥ śābd-
prasiddhapadeneti darśayati | saṃketetyādinā śabdād āgataḥ
siddhaḥ sa sarvvatra śābda! above I. 3
3. tvāt prasiddha ity etad āha nāsiddhiḥ | śabd{ā}a{t}siddhānām
iti '○ nāsiddhir iti prasiddhir uktā śabdāsiddhānām iti {••}
śābdatva_m kutah̄ ūaṅketād vācakatvāt <> saṃketāśrayaḥ
śāṅketas tu va! below I. 3
4. stunirapekṣatvād icchāmātrādhīno yata^<tas tat*>smān nā-
siddhir etad u;○kta_m bhavatīcchādhīnasamketakṛtāḥ śabda-
vācyatvalakṣaṇā dharmmāḥ | icchākṛtarūpaniṣṭhatvād avya-
{hr} vahṛtā api prasi! below I. 7
5. ddhāḥ sar(v)vatretya tad evam yadi kalpanārūḍha_{m*} tad icchā-
dhīnasa○ṅketanibandhanaśabdena śakya vaktum iti | evam
sādhaka_m pramāṇam darśayan cchābdaprasiddhenety āhā-
cāryadignāgah̄ | tā→syā
6. yadi tu sādhakapradarśanam nābhipretam syāc chabdavā-
cyatven{i}ety eva_{m*} brūyāt sādhakadarśanena cāśakyaniṣe-
dhatām āha | samprati yad uktam apratipramāṇatayā niśca-
yam iti tad vyākhyātum āha !
7. pramāṇāt pūrvvoktena nyāyena niścayābhidhānād anumā-
naviṣaye pramāṇasiddhe rūpatraye viruddhāvyabhicāriṇo
saṃbhavan darśayaty arthā{h}pattyeti sāmarthyena | nanu
ca niścayo pi bhavet !

53a³⁷

1. viruddhāvyabhicāry api kuta etad anumānān niścayābhīdhānād viruddhāvyabhicāriṇo 'bhāva ity āha śaṅkitah pratibandho ye(s)ām pratipramāṇasam̄bhave hi tadupanītena viruddhānārthena !
2. sarveśām anumānasiddhānā_m pratibandhaḥ śamkyate | śamkyamānapratibandhānāñ ca samśayah | samśayā{__}d asiddher aniścayād ata etasmāt kāraṇān niścayābhīdhānād viruddhāvyabhicāryabhāvah | nanu ca śa→sa
3. dvidhījam anumāna_m sapratipakṣam itarac ca tatra yad{i} apratipakṣa!Om anumānam tasmān niścayo bhaviṣyati | tat kim ucyate | pramāṇān niścayābhi<•>ā{vā}nād viruddhāvyabhicāryabhāvā ity āha v→dh above l. 1
4. sati sambhave pratipakṣasya viruddhāvyabhicāriṇa ekasminn apy a!Omānē lakṣaṇayukte numānāntare tasya viruddhāvyabhicāriṇo yo bhāvas tasya puruṣamātreṇāsarvvajñenāni!
5. ścayād ata etasmād dhetoḥ pramāṇād i~ nanu yasya pratipra!Omāṇam asti tat pratibhāty eva / kim ity anyasya (m)ama vā kālāntare yena pratibhātavya_{m*} tat sampraty eva na pratibhā!
6. ti | apratibhānāt tarhi nāsti viruddhā nāsti vyabhicārti nirākarttum āha | ciram ityādi | adṛṣṭo rtho yaś teṣām̄m api punah kālāntare tasminn adṛṣṭe pratibhā utpadyate | pratipuruṣa
7. ñ ca pratibhātiśa{ va } yavatī dṛṣyate / tan naivam̄ śakyam vaktu_m yat sampraty eva m?a(m)a na pratibhāti tan nāsty evāto nāsty apratipakṣānumānāniścayo 'taś ca pramāṇān niścayābhīdhānād ityādi sthita_{m*} ||

(D55b6; P65b1)

³⁷ Possibly one or two akṣaras above *ity āha* in l. 1, and below *tan naivam̄ śakya°* in l. 7.

53b

1. etenānumānān niścayābhidhā<(n)•>d anumānaviṣaye viruddhāvyabhicārino saṃbhavapradarśanena pratyakṣād api niścayābhidhānād anumānaviṣaye viruddhā{ } vyabhicāriṇo saṃbhava iti niścaya
 2. hetutvenānumānūaviṣaye viruddhāvyabhicāry[?]asambhavas tasya pradarśake pratyakṣānumāne vyākhyāte | katham punah pratyakṣān niścayābhidhānād anumānaviṣaye viraddhāvyabhicāryasam̄bhavaḥ kathi
 3. taḥ pratyakṣam eva hi nihpratipakṣā_m kathita_m bhaved ity āha ○ dvayor apīti pratyakṣānumānayoḥ prāmānyāsyāviśiṣṭatvād aviśiṣṭe hi prāmānye yady anumānasya pratipa!
 4. kṣo bhavet pratyakṣayāpi bhavet yad āha / ekasyānumāna-○syā pramāṇalakṣaṇā<rthā>vinābhāvitvam ato hy avismāvādah pramāṇānān tena yoge{na} <pi> p•atipakṣasya bhāvāt pratyakṣasyā
 5. py evam̄bhāvāḥ sapratipakṣatva_m tato na niścāya{t}katva_m syāt | ○ syād etat⁰ pramāṇalakṣaṇāvīšeṣe py ubhavasty anyo viśeṣaḥ pratyakṣasya yena tan niścāyaka pratipakṣatvā
 6. t* bhaviṣyatīty āha | na ceti | pramāṇalakṣaṇatvād vyatirikto yo viśeṣaḥ sa ekānte niścayasādhanatva_m na vyavasthāpayati | kutas tad iti tasmād ekāntasādhanād viśeṣād ba{r}hi-rbhūta
 7. m anumānam niścayanimittaviśeṣāśūnyatvād apramāṇam syāt sa_mdehahetutvāt yato yasmāt tato na viśeṣa ekāntasādhanāḥ pramāṇalakṣaṇād anyas tasmād anumānaviṣaye pratipa!
- nani→nānni,
above l. 1+1
- ॥→nye
- below l. 7+4
above l. 1+4

54a³⁸

1. kṣasaṁbhave pratyaksasyāpi (s)a durnivāras tataḥ pratyakṣā<sya> niścayahetutvād apy anumānaviṣaye pratipakṣābhāvo jñāyet | ekasya saṁkhyā ekatvam advitīyatvaṁ tasyā vivakṣā tayā niḥprā above l. 1
2. tipakṣo hetur yad āha | apradarśitaḥ pratidvandvī hetur yasya hetos tasya prāmāṇya{m ā}tom ato yad ucyate sa viruddhāvyabhicāriṇah saṁbhave kvacid aviśeṣat sarvavatrānumāne śaṅkate
3. tathā ca prāmāṇyāviśeṣat pratyakṣe pīti tad adoṣaḥ vivā-
◎kṣitaikasamkhyo hy anumānahetus traīrūpyamātrayukto viruddhāvyabhicārī tato višeṣān na sarvvatra viruddhāśaṅkā </> right margin
4. tat tarhi vivakṣitaikasamkhyatvaṁ kim asambhavatprati-
pakṣatva! ◎m āhosvid adṛṣṭapratipakṣatvam ubhayathāpi lakṣaṇam etan niścetavyaṁ tatra pūrvvam aśakyaṁ niścetuṁ / yad āha / ī
5. dr̥ṣṭasyārthasya viniścaye saṁbhavo sti nāmeti kākṣāpra-
śna ◎ḥ prayukto nāstīty āha | kīdṛśo sau yasya na niścaya-
saṁbhavo nāsyānumānasya pratipakṣo stīḍṛśah ku
6. to sya ni<ścayā>saṁbhava ity āha | aviśiṣṭaṁ lakṣaṇaṁ traī-
rūpyākhyāṁ* yasya liṅgasya tasmin dr̥ṣṭe sya pratipakṣasyā-
paratra traīrūpyavati yo bhāvah | tanniścayasya karttum
aśakyatvād ity etad ukta_{m*} ! below l. 7+(6)
7. dvitīye paricchede tasmād asaṁbhavat* pratipakṣatvam ani-
ścitam athādṛṣṭapratipakṣatvaṁ vivakṣitaikasamkhyatvam
etad api na yuktaṁ lakṣaṇam yady api niścetuṁ śakyam yad
āha na ceti yā!

(D56b6; P66b5)

³⁸ Two unallocated akṣaras and possibly a number (2, 3, or 5?) below *asaṁbhavat** in
l. 7: diñna?

54b

1. vat* puruṣasya pratipakṣo na pratibhāti tāvat⁰ pramāṇam
pratipakṣadarśane tv apramāṇam iti na kṣaṇam {sa} śakyam
karttu_m evam hi puruṣasya pratibhāvaśāt pramāṇasya lakṣa-
ṇam ukta_m syān na ca pra
2. tibhāvaśāt pramāṇasya lakṣaṇam ucyate kin tu vastusthityā
vāstava_{m(*)} yad rūpa_m tal lakṣaṇa{m}{m} ucyate pramāṇasya
na pratibhārūḍha_m rūpa_m | sā ca nihpratipakṣā pramāṇasya
vastusthitir eva
3. m iti traīrūpyavato pi ^<prati>pakṣadarśanānād aśakyani-
ścayā ! ○ itis tasmāt kāraṇāt samṛdigdham tad iti hetulakṣa-
ṇam vivakṣitaikasamkhyatva_m yasya sa hetuvyavamhārāyā-
yogyah ! below l. 7+3
ksi→mvi
4. ya{kṣa}<••> pakṣadharmmatvādīnām rūpāṇā_m samde<••>-
hetuer hetur il○ti vyavahattum ayogyo bhavati | liṅgam hi
svasādhyāvyabhicāritayā niścīyamāna_m pratipādaka_m bhavati
na yogya above l. 1,
above l. 1
he→tue
5. tayā pradīpava{va}l lakṣaṇaniścaya eva cāvyabhicāritva_{m*}
○ niścayas tallakṣaṇeṣv aniścita ekasminn apy avyabhicāri
tal liṅgam aniścita_m na gamaka_m vyavahriyate || heto lakṣa!
6. ne traīrūpye pranīyamāne jñānam apy āttam evātra jñāpa-
{'ko}'dhikṛto yata iti | ya eva tūbhayaniści{ya}tavācīti bru-
vatā jñāna_{m*} gṛhītan tato pi samṛdigdhalakṣaṇo pi hetur nna
vyavahā above l. 1,
t→vā
7. rayogyaḥ / na kevalam askmākam ācāryasyāpi na vyavahā-
rayogyo bhimataḥ | tat{au}o vivakṣitaikasamkhyatvam aśa-
kyaniścaya_{m*} / na lakṣaṇam iṣṭam ācāryasyāpīty ayam
arthah | yady aśakyani

55a

1. ūcayaṁ bhavadbhīr apy anumāne kathāṁ pratipakṣasyā-
s{u}am̄bhavo niśceya ity āha | asmābhīr evoktalakṣane nu-
mānaviśaye tad ev{o}ānumānalakṣaṇam yasya pratiyoginas
tasyāsambhavād a
nu→s{u}am̄
ye→de
2. numāne viruddhāvyabhicāriṇo sambhava iti | tathā hi kasyacid
avyabhicāri{ṇo sambhavo siddhādayas tu pramā}vati <kvacit
(t)ādātmyatadutpatti(bhyā(ñ ca)> | anyathā 'vyabhicāritvā-
yogāt na caikasya padārthasya parasparaviru<ddh(e)>
top f. +2
3. ddhe rūpe stah | tat* ekasmin dharmmiṇi parasparaviruddha-
svābhā○vāvyabhicānor ddharmmayor atyantam asaṁbha-
vah | tataḥ p(r)amāṇasiddhe numāne 'p(r)amāṇakasya viru-
ddhāvyabhicāriṇo
right margin
4. saṁbhavo siddhādayas tu pramāṇasiddhāḥ sambhavinah /
nanu cai○kasa_{m̄}khyāvivakṣotcāryena tat kathāṁ vivakṣi-
taikasam̄khyatvam aśakyaniścayatvād anīṣṭa_{m̄} satyam uktā |
atra :
ca→rye
_{m̄}→ma
5. tv anumānaviśaye neṣṭaiva kas tarhi tasyā viśaya ity āha ○ |
viśayañ cāsyāḥ prakṛtam upasa_{m̄}harttum āha | yato viru-
ddhāvyabhicāriṇi sa_{m̄}bhavati | na kutaścin niścayas ta!
below l. 7
6. smād evam ity anantarapradarśite krameṇa pramāṇe pra-
tya<••>ānumāne bādhake bruvāṇas tataḥ pramāṇābhyā ni-
ścayam āha | niścito hy artho 'rthāntarasya bādhako bhavati
niścayakañ ca
7. tasyārthasya bādhakam ucyate tasmāt pramāṇayor bbādhaka-
tva_{m̄} bruvatā bādhakatvanibandhanam niścāyakatvam ā-
khyāta_{m̄} bhavati pūrvvoktaś cātra bādhakatvābhidhānakra-
maḥ niścayābhidhānā

55b

1. c ca tataḥ {kā}<sa>ha pratipakṣeṇa varttate yas tasya sambhāvanām apākaroti | na hi sapratipakṣo niścayahetur iti | pratipakṣābhāvapradanāt | anumāne viṣaye pratipakṣābhāvam sūcaya!^{above l. 1+1}
2. t{i}̄ti | viruddhāvyabhicāriṇāś ca katham asambhavaḥ syāt yadi na darśanādarśanābhyaṁ anvayavyatirekau kin tu tādātmyatadutpattibhyaṁ iti viruddhāvyabhicāriṇo sambhave tādātmyatadutpa
3. ttinibandhano 'nvayavyatirekaniścayo 'bhipreta ācā! ○ rya-syety api sāmarthyād ukta_m bhavati | evam yatrāpy asādhāraṇatvād anumānābhāva{syā} <••>ty asya grantha{stha} sya artham ākhyāya^{top f. +3}
4. punar anyathā vyākhyātum āha | atha veti yatra pareṇa prati- ○ jñāte viruddhe rtha itarasya nirākarttur vviparyayasādhā-nānumānābhāvaḥ asādhāraṇatvād ananvayāt s³arvvahetū
5. nā_{m*} sa katham nirākriyate pramāṇam antareṇety āha | śābdapra ○ siddhenāpodyate nānumāneneti | evam hi lokeṣyeṣṭa- śabdābhidheyatva_m bruvataḥ anumānābhāvam yatrāpy a!
6. sādhāraṇatvād anumānābhāva ity anena granthenāha | kim iṣṭāśabdābhidheyatva_m praty anumānābhāvena | tenānumānābhāvena kathitenānyo rtho numānasya pratip{r}ādyah pratīte
7. ś cānyo viṣayah pratipādya ity anenāpi kim uktenety āha | tenoktena vastuno bhāvābhāvād anuruṇaddhi ya{§}t tasmād bhinnaviṣayāyā pratīter nna vastuno vaśāt* pravṛttir bhavatī

56a

1. ti sāmarthyāt { } kathita_m bhavati / vastuny anumānasya pravṛttiḥ pratītir liṅgam samāropite padārtharupe pravarttata iti vastunirapekṣam | katham anumānābhāva ity āha | sa hīti yasm<(ā)>c chaśina candra above l. 1
2. tvam candraśabdavācyatvam atiprasiddham apalaman na kāñcit pratīti_m nāpalapet tathā hi śaśino vāstava_m candraśabdavācyatvam apalapan* viśeṣābhāvād anyaśabdavācyatvasya vāstavī_m sarvvam eva pratīti
3. m apalapati tato vāstaśvasarvvapratītyapalāpino na kaści ○ d dharmmaś candraśabdavācyatvena vāstavena prayuktah kvacid api siddho sty ato vāstave candraśabdavācyatve numānam adṛṣṭānta! b→śca
4. m ataś cāśadhāraṇam āhānumān{u}a_m liṅgam ity arthah | nanu pra! ○ titisiddha_m candraśabdavācyatva(m) eva kevalam apalapantam ami praty asādhāraṇam eva liṅgam dvitī-yasya candrasyābhāvāt ta!
5. t kim ucyate / vāstavasarvvapratītyapalāpino sādhāraṇa_{m*} ○ sarvvam eva liṅgam ity āha | yasmād iti yadi hy acandrah śaśity etak ekam udāharāṇa_m prati yatrāpy asādhāraṇatvā
6. d anumānābhāvāt a itīdam ucyeta pratītisiddhasyāpi candraśabdavācyatvasya sādhako hetur asādhāraṇah syād yasmāt tu nāsyā vākyasya idam ekam udāharāṇa_{m*} viśayo lakṣaṇāvākyatvād a
7. sya yāvānc cha śabdavācyasyatva prati{pa}kṣepaḥ sarvatra viparyasādhane 'sādhāraṇatvanumānābhāvah pratipādanīyo na ca śi_mśapā na vṛkṣa iti pratijñayā bādhakam anumānam asādhāraṇa_{m*} |

56b³⁹

1. śimśapāyā anya<sy> khadirāder vṛkṣaśabdavācyasya bhāvān
na kevalam udāharaṇāntare sādhāraṇo hetur atrāpi prakṛta-
candraśabdavācyatve nāsādhāraṇatānumānasya syāt kuto
lokagandhaśā above l. 1
2. stre karppūre kriyāvāde ca rajate 'nyatrāsmiṁś candraśa-
bdavācyatvasya dṛṣṭatvāt* | bhavatu vā śaśina eva candra-
śabdavācyatva_m na ca samayād varttamānasya sāmayika_m
śabdārthasambandham abhyupagacchataḥ prati
3. pattur yad gamakam i(ś)taśabdābhi{dhe}yatvasya tasya asā-
dhāraṇa○tā | samayād dhi varttamānasya candraśabdavā-
cyatvam anyad vā samayādhīnam aviśiṣṭam vikalpārūḍhe
rūpe tato hetuh sādhā! ye→dhe
4. raṇah śakyo vijñātu_m yad vikalpārūḍha_m tad iṣṭena śabde
va○ktu_m śakyam yathā ghaṭo ghaṭaśabdena vikalpārūḍhaś ca
śaśīti vyāptih | purastād upadarśiteti vikalpārūḍhatva_m sama'
5. yāt pravṛttasya <'>sādhāraṇa_{m*} | nanu ca samayād api vartta-
mānasya ke○nacid eva śabdena kiñcid vācyam iṣṭa_m na sa-
rvva_m sarvveṇa tato yathā pācakaśabdena vācyatva_m ne-
cchatī tathā candraśabdenāpi above l. 1
6. tat katha_{m*} nāsādhāraṇ{e}atety āha | yadi tasya pratipattuh
pācakaśabdavācyatva_m kvacid eva sidhyet* | na sarvvatra va-
stubalena vast(v)apekṣam eva tat kvacit siddha_m na samaya-
balena kutah pratītyā
7. siddhe sati | aviśeṣāc chaśiny api tacchabdavācyatvasya ni-
vārayitum aśakyatvāt* | atha yad vastvapekṣam vācyatva_m tac
chaśini nivāryam eva | śaśiny api tad anivārya_{m*}? katha_{m*}
vastuni sati ni!

(D59a5; P69b3)

³⁹ Possibly some akṣaras above °śabdavācyasya in l. 1.

57a

1. mitte siddham̄ sannimi{mi}tte sati siddhatvād anivāryam
ity artho yathā prakāśanāt prakāśakatvavācyatva_{m̄} śaśinas tad
iti nimittavastvabhāve tu vāraṇe tu saty apekṣitavastukasya
na doṣo ya!
 2. thā pācakaśabdavācyatvasya ity eva_{m̄} naimittikaśabdavā-
cyatva_{m̄} kvacit sidhyati cānyatra ca niṣeddh(u)_{m̄} śakyam̄ na
sāmayikam̄ ity ukta_{m̄} bhavati | tasmād iti / hīti yasmān nai-
mittikena vācyatva_{m̄} ni
 3. yataviṣayam̄ na sā{_}mayikena tasmād vastuny aniyato
vastvanape ⊙ kṣatvāt saṃketo yeṣām_{m*} śabdānān tebhyo bha-
vanti vācyatvadharmaṁ ye teṣām̄ dhamitvāya yogyā icchāyā
nirodhasya prati!
 4. bandhasyābhāvāt icchāpekṣaṇāc ca yogyatvasya samayāt*
sa! ⊙ rvva(_{m̄}) sarvvavācyā_{m*} | nimittāt tu kiñcit kenacid vācyam̄ ::→tke
iti yāvat* tataḥ samayānusāriṇo na kiñcid gamak{ā}am asā
 5. dhāraṇam̄ ity ukta_{m*} bhavati tasmād udāharanāntare prakṛ-
te ! ⊙ codāharane samayānusāriṇo sādhāraṇatvāyogād vāsta-
vasarvapratītyapalāpino sādhāraṇam̄ anumānam̄ | pa!
 6. {pi}<•i>kalpitarūpavācyatvaniṣedhasya śābdapra{ta}siddho
dharmmo bādhakah̄ kim anena vasturūpavācyatvasādh{ā}a-
nānubhāvenoktena | eteneti | yadā hīṣṭavācyatva_{m̄} na vāsta-
vam anumānābhāvāt tadā
 7. saṃketānuvidhāyitva_{m*} śabdānān tataś cārthāniyama icchā-
dhīnatvāt saṃketasyety uktam bhavati | vāstavavācyatvā-
bhāvāc cā(tr)a saṃketike rthe viṣaye śabdānām̄ yo vācaka-
tvaniṣedhas tannimitte vi
- below l. 7+6,
tīsa→{ta} si

57b

1. rodha ity ukta_m bhavati | ye tv āhuḥ sāṃketikam eva śabda-
vācyatva_m sarvvam apalapanta praty anumāna<{ḥ}m a>sā-
dhāraṇam ukta_m ta idam praṣṭavyāś candraśabdavācyatva_m
śaśino pratītavād deśāntarād āyato pa!
above l. 1
2. lapitum kāmo yas tasya śābdaprasiddhena bādhāstu vyava-
hārajñas tu katham vyavaharann eva sarvvām pratīti_m nirā-
kuryāt katham vā śābdaprasiddhena sa bādhyate yasya sa na
siddha iti yat kiñcid etat | a_!
3. nyo py atra granthaḥ parair nnātiśliṣṭo vyākhyāta iti vipaści-
ta○ḥ pramāṇa_m | uktam evoārtha_m samgrahītum āha nimitta_m
prayojanam yasyām sā naimittikī śrutiḥ | tasyā artham
abhidheyam pā!
4. ramārthika_m vā śabdānām abhidheyam vinivārayan* na bā-
dhyo na ! ○ pratītyā nirākarttu_m śakyo varṇitas teneti yenā-
saṅketikārthaniyame virodhas tenety arthaḥ || yasmāc ca
sāmayikā/
5. rthanirākarane pratītibādhā tasmāt* viṣayabheda_m darśayi-
○tu_m pratītir anumānād abahirbhūtā^? pṛthak⁰kṛtā saṅketi-
tārthavisayā pratītir vvastuvিষয়am anumānam ity aya_m vi!
6. ḫayabhedaḥ katham abahirbhāvah pūrvvavad yathā pūrvvam
āptavacanam anumānābahirbhūta_m bādhakatvābhyupagamāt
tathā pratītir bbādhikeṣṭā na ca pratyakṣa_m tad anumānam
eva pramāṇasya bādhakatvāt !
7. ity eva_m svabhāvāṅga_m jagatsthitim abhidhāya pratyakṣabā-
dhām āha pratyakṣavirodhe prasiddhe viṣaye nānā bahūni
vyāvṛttyapekṣayā rūpāṇi kalpanājñānakṛtāni yasya tasya
śabdasya te!

58a

1. (s)u rūpeṣu yad eva rūpaṁ śrotravijñāne pratibhāti advaya(m) avayavadvayaśūnyam na hi tad rūpa{m}dvayam yad eka_m vyakter aparam sāmānyasya kalpayitvā sāmānyarūpani(s)e-dhe pi pratyakṣabādhā śam!
2. kyeta {•ukta}<kuta>ḥ sambandhyantarasya tasyā eva vya-ktes tatrābhāvāt* kutaḥ śabalaḥ vyā(m)iśra ābhāso yasyā bu-ddhes tasyā adarśanāt dṛśyasya sattva_m tābhāsājñānān nānat-tva_m ca pratibhāsanānātvā top f. +2
3. t* tad iha dṛśyānupalabdher anyasya sattva_m nānātva_m vā ni-rasta_{m*} ○ veditavya_m | yac ca tad advayam tasyai<••> prati-kṣepanimitto virodhah nānyaniśedhanimitto yathety udāha-raṇam aśrāmaṇa above l. 1
4. śabdena śrotragrāhya_m rūpasthāyim advayam pratikṣipyate | ta!○darthā ceti / śrotragrāhyam eva samastasambandhira-hita_m rūpa_m nirākurvvataḥ pratyakṣabādhety evamartha_{m*} pratyakṣārthene!
5. ty atra lakṣaṇasūtre rthaśabdasyopādāna_m | katha_m punas tad eva rū○pam arthaśabdena vyapadiśyata ity āha | yad indri-yavijñānagrāhyam advayam rūpaṁ tad eva tatra śabde 'rthaḥ paramārthaḥ śeṣa!
6. n tu rūpaṁ vyāvṛttinimi{ }tta_m kalpanājñānaghāṭita_m sāmā-nyan tad yato na vasturūpa_{m*} tasmān nendriyagrāhyam tenā-nindriyagrāhyatve sāmānyarūpāṇā_m teṣām apratyakṣatva-prasiddheḥ kāraṇāt* pra ka_m→kā
7. tipakṣepe pi kriyamāne nāsti bādheti etad vastu śrāvaṇaśa-bdena prakāśitam ācāryeṇa tathā hi tathā hi na śabdo stīty evam api bruvā{va}ṇasyāsti pratyakṣe bādhā kevala_m śa-bdaviṣayo niśedhah ni→ti

58b

1. anekamārggah na śabdo sti kṣanikatvena vyāptitayā nityatayā cetyādih | tatrāsatī śrāvaṇaśabde sarvvasyai_ va niṣedhe praty{ā} akṣabādhā śaṃkyeta śrāvaṇaśabdena tu śrutigrādyam eva yad rūpan tanni
 2. ṣedhe pratyakṣabādhā na tu sāmānyadharma(m)aniṣedha iti khyāpyate | nanu śrāvaṇaśabdo pi sāmānyavācīti tat katham anenendriyagocaro rtha ukta ity āha | sarvvathā sabdeṇa śabdaprakāreṇa tasyāsādhā
 3. raṇasyāvācyarūpatvāt śrāvaṇaśabdenoktaḥ śabdaśabde hi ○ kevale sarvvatrāśāṅkā śrāvaṇaśabdenādhike sāmarthyād višeṣāvagatiḥ na tu (^)<••>syā svalakṣaṇavācivād yady avam̄ śabdasya
 4. svalakṣaṇam ityādinā višeṣaśabdena kasmān nokta ity ā-śa○ṅkyā śrāvaṇaśabdaprayojanam āha | tasyā śrotrajñānasya samāśrayā^<d yā> siddhiḥ | śabdasyalakṣaṇasya tayā siddhyā karāṇena tad i
 5. ti śrāvanapramāṇabalena bādhanāt (k)āraṇāt śrāvaṇaśabde ○nindriyagocara uktaḥ || prasiddho rtho bādhakaḥ śravaṇa-siddhaś ca śabdah | tasmāt siddhinimittapradarśanena bā-dhaka_m pra
 6. māṇam̄ darśayatā śrāvaṇaśabda upāttā ity arthaḥ | kecid āhuḥ siddhyā tasya samāśrayād bādhanāt tadb{e} ale{ti} neti {ca} dvāv etau hetū yasmāc chravaṇabalenaśyam arthaḥ siddho yasmāc ca śravaṇabalena viru
 7. ddha_m bādhate | tasmāc chrāvaṇaśabdenokta iti || anumāne-nāpi pratijñārthasya virodhe udāharāṇam nityo ghaṭa iti kathaṁ punar vvinaśyanta_m ghaṭam paśyann api nityam̄ manyata ity āha | abhighātasahatva_m
- below I. 7 above I. 1+4

59a

1. paśyato yady ayam vinivṛttidharmmā bhaved abhihanyamā-
no nivartteta na ca nivṛtt{i}as (t)at⁰ sthāyī ghaṭa iti bhrā-
ntyaitat* syā nityo ghaṭa iti / tac caitan nityatvam utpatteḥ
kṛtakatvāt* sattvād vetyādi | graha
2. ḥā(d dr̥s(t)o yo ghaṭah pūrvvam paścād avarugṇas tasya
yathā nāsti tadvat sarvvasya | dr̥ṣṭāntam api pratibandhu_m
sāṃkhya āha | na kaścin naiva kaścid anityo gha{gho}<••> above I. 1
yaś ca vinaṣṭo yaś cāvinaṣṭa sarvva eva nityah
3. anityatva_m hi niravayā nivṛttiḥ na ca kasyacid api nirav-
Oyāsti nivṛttis tasmān na kaścid anityo nāma | katham tarhy
avarugṇo ghaṭah | tatrāpi vyakter upalabdhatvasya tirodhā-
nam āvara
4. ḥām | tasmān nānityatva_m dr̥syatvāvasthām muktvā 'dr̥syā-
vasthām ga>Oto na tv atyanta_m nivṛtto 'varugṇo ghaṭah | atā-
davasthyam iti saiva prāktanī dr̥syārthakriyāviniyogayogya-
vasthā nta→tya
5. yasya ^<tasya> bhāvo na tad atad atādavasthya_m nanu cāva-
sthanātaram atā! O d{e} avasthya_m ghaṭas tu sthitas tādava-
sthyāñ ca tattva_m ghaṭah | yādṛsyā ākṛtimaty avasthā kāryayo-
gyā saiva ghaṭah kim anyenāval below I. 7+5
6. sthātrā 'dr̥ṣṭenārtha(kr)iyānupayoginā / tac ca tādavasthyām
nivṛtta_m cet kim a{ {••} } nyad ani(vṛ)tta_m nāma tad atādava-
sthyam evānityatva_m tad avarugṇe sti ghaṭe vināśāt tirodhā-
nā<(d v)eti phalan⁰ atādavasthyam a>{m āvaraṇā_{m*} | ta-
smā_n nāni} ketka→cetki top f. +6
7. tyatva_m viśiṣṭam āvator ato nimittenāpy aviśiṣṭena bhāvyam
iti vināśatirodhānaśabdayor nna nirbbandhah | tad evan tā-
davasthye ghaṭe 'sati <(t)i>rodhānaśabdena vināśa evoktaḥ
kiñ cānyat ! below I. 7

59b

1. tac ca ghaṭarūpaṁ tattva_m upalabhyam̄ madhyam̄ eva pūrvvā-
pa<rayo>r āvasthayoh̄ rūpaṁ yasya tat*svabhāvam̄ anupala-
bhyamānam̄ api pūrvvaparayor avasthayor astīty evam̄
brūvāṇah̄ padārthānām̄ vyavasthām̄ bhedaniyamām̄ bādhate
above l. 1
2. tathā hi yad rūpaṁ yasmin rūpāntare nopalabhyate tat tatra
nāstīti bhidyante bhāvah̄ tvayā tu sarvva_m sarvvātmakam̄ iti
bruvatā yad api yatra nopalabhyate tad api tatrāstīty upaga-
myate / tataḥ padārthānām̄ bhe
3. davyavasthā bādhitā | syād etan neśyat{e}a evāsmābhīr bhe-
davya○sthety āha | evañ ca sati sattvarajastamasām̄ caita-
nyasya ca bhedavyavasthā_{m*} bādhate paraspā{te} rato rūpasya
vivekena vyā
4. vāsthāyā ayogāt | katham ayoga ity āha | na hīti tatrāpi ○ s{ā}a-
dhyatvvarajastamaścaitanyeśu nānupalambham̄ muk(tv)ā
'nyaḥ kaścid bhedavyavasthāyā / āśrayah̄ śakyah̄ kalpayitu_m
na ca sali'
5. lārthī sākhyo pi vahnim anudhāvatītī laukiko pi bhedavya-
○vahāro 'bhīṣṭah̄ tasmād idam upalabhyaru<•>pa_{m*} dadhyā-
di kārya_m kṣīrādiśu kāraṇeśv anupalamānam̄ nāsti kṣīram̄ vā
tatra da
above ru
6. dhyādāv anupalabhyamānam̄ nāstīty ayam asadvyavahāro
nyāyyah̄ | pramāṇopapannaḥ | yo hi yadrūpo nopalabhyate |
na sa tadrūpas tad yathā sukhām̄ duḥkharūpenānupalabhyamāna_{m*} na tadrūpaṁ tathā ca da'
7. dhirūpena nopalabhyate kṣīram̄ iti na tadrūpaṁ sat(t)va_m hi
tādṛśasya dṛśyasyopalabhyamānatayā vyāpta_m tanmātrani-
mittatvād upalambhasyopala_m bhābhāvāc ca vyāptasyāpi sa-
tvasya nivṛttih̄ | i:
sta→pta

60a

1. tararūpolambhaś ca tadrūpānupalambhas tad iyam upala-bhyānupalabdhir eva sarvvatraivamjātīyake viṣaye prayuktā draṣṭavyā | asty evopalambhaḥ ko ṣā<(sā)>v anumānam na pratyakṣam eka upalambhaḥ | kim tad a above I. 1
2. śaktād anutpatter iti kutaścid evotpatteḥ sat kāryam ity arthaḥ | asad dhy utpady{ā}mānam asattayā višeśābhāvāt sarvva-smād utpadyeta kutaścid evotpadyate | tasmāc chaktirūpeṇa śakte kāraṇe kā
3. {ka}ryaṁ sad iti janakatvaṁ niyamena vyāptam asati ca kā(r)ye niya○mābhāvo {} vyāpakaviruddh{e}as tato sata(h) kāryān niyamavaj janaṄ<••>tvaṁ vyāvṛttaṁ kāryātmata�ā vyāpta iti svabhāvo hetuh | tā above I. 1
4. dr̥śān (dr̥)syānām* bhāvah sattānumānasya na viṣayah kuta ity ā○ha | yadi bhaved bhavat sa dr̥syā eva bhavati yathā madhyā{sthā}<(va)>sthāyām tadrūpan dr̥syam bhavati | atha tasya dr̥syasya lakṣaṇasya rūpasya top f. +4
5. tyā{da}gah | na tu vas(tv a)tyantaṁ vin{ā}a(ś)am evan ta(r)hi tallakṣaṇatyāga ○ eva vināśo lakṣaṇāntarayogaś cāparabhāvo nyatvaṁ viruddhasvabhāvātmakatvān nānātvasya (e)kasya rūpasya sadasattve vi
6. ruddhe iha (sta) uktaṁ hi viruddhaviruddhadharmmasargga (e)va bheda iti | nanu coktaṁ niyatajanakatvadarśanāt kāryātmam ity āha | tasmāt kāraṇād utpatteḥ kāryasya tatkāraṇasya tad iti kāryajananah
7. svabhāvah | (a)syaivaitajjananasamarthaḥ svabhāvo nānyasya na tadbhāvo na kāryātmavaṁ* yadi kāraṇe <?>saxtah kāryasyotpatti(h) kṣīrāt tarhi ūśaviṣāṇam api kiṁ notpadyate | eva(m u)tpatti! below I. 7

60b

1. dharmmā aṅkuraḥ kasmān notpadyate | kṣīre hi dadhi śaśa-
viṣāṇam aṅkuraś ca na santi tato satāṁ sarvveṣāṁ utpādaḥ
ko hīti na kaścid aṅkuraśaśaviṣāṇādibhyo višeṣo dadhnah |
abhāvā
2. nām avišeṣe sati | bhāvo hi bhāvād viśisyate na tv abhāvād
abhāvah rūpātmakatvād viśesyah / naivam / kuto hetoh sva-
bhāvasya bhedāt* na nāma kāryāṇy asatvvāt parasparato
bhidyamte | kāraṇā
3. ni (p)i tu santi kin na viśisyante | grahaṇavākyam eva vivṛ-
ṇo ○ti atad ity akāryātmatve pi sa eva tasyāsti svabhāvo yo
dadhnō janako na śaśaviṣāṇasya | yadi kāryātmatvenam na
sva!
4. bhāvo viśiṣṭah kutas tarhityādi | svahetoh samutthāna_m sa-
○muttho yasya sa viśiṣṭa eva svakāraṇair janitah | yasya
na_tādr̄śā hetavas tasya na tādr̄śah svabhāva iti evam anādir
a!
5. vidyamānapūrvvamaryādo hetusvabhāvaparamparā praba-
ndhaḥ | ta ○smāt tasyāpi kuta i(ty) a•avakāśam codya_{m*} | tato
hetuparampayā | anāditvāt* śaśaviṣāṇasya janana{tvā}sva-
bhāvahē!
6. tvābhāvāt* śaśaviṣāṇasyānupattih | dadhijananasvabhāvasya
tu bhāvād itarasya dadhna utpattis tadvayam virodhinaṁ
sva{sva}bhāvam ekasmāt kāraṇāt pratikṣipāmaḥ nirahetu-
kam vāta eva nā!
7. nyakāryasyānyo hetur janaka iti | yat punar idam aśaktād
anupatteḥ śaktirupeṇa kārya_m kāraṇe sad iti | tatra keyam
kṣī dadhiśaktih ki_m dadhnō nyā {ta} uta dadhy eva tādrūpye
yathā dadhi

61a

1. ta{tha}dvat sāpi śaktir upalabhyate | ta(s)mādadahno viśeṣā-
bhāvāc chakter višeṣe coktam aparabhāvaś ca vailakṣaṇyam
iti | anyatve tv anyasyāḥ śakter bhāve katham sa bhāvo
{kti?tham} <(na)> hi puruṣe sati pradhāna top f.
2. m astīti manyate | nanva ca kāraṇe sati kāryam astīty ucyate
loka ity āha | upacāra āropamātra_m kāryā<••> syāt | yogye
kāraṇe na mukhyaṁ sattva_m na copacāro vāryate ihāpīti na
kiñcid e! above I. 1
3. tat* | etena kāraṇe kāryābhāvapradarśanena parasmin kārye
⊙ kāra{syā}ṇasya bhāvāḥ pratyākhyātaḥ sarvvaś ca pakṣaś
caturbhi prakārair nnirākriy{e}ate | tasmād dha(r)mmaviše-
ṣanirākaraṇādi!
4. r apy anenaiva vyākhyāta iti na pṛthag ucyate | tad evam
prāsaṅgi ⊙ka_m pakṣalakṣaṇam vyākhyāya prakṛta_m trirūpa-
liṅgākhyāna_m pakṣadha<••>prabheda pūrvvakam āha | syād
etat* sādhanavākye da below I. 7
5. rśayitavye pakṣadharma prabhedaḥ kimarthah | na caivam
sambhavī pakṣa ⊙dharmma ukto nyēśam apy ekadeśāsi-
ddhādīnām sambhavād ity āha | heto prakaraṇa_m prastāvah
sambhavas triṣu pakṣadharma me!
6. ṣu hetor ggama<••>syā sambhavaḥ sapakṣe sadasadvividheṣu
sapakṣe sat kṛtakatva_m hetur dvividhañ ca prayatnāna{''}nta-
ryakatvam asaṁs tu sapakṣe pakṣadharma mo vi_ruddho vi-
ruddhaś ca gamaka eva{va} | tasmād yāvatsu ! below I. 7
7. pakṣadharma me gamakasya sambhavo sti ta eva pakṣa-
dharmmā hetuprakaraṇam īdṛśasya hetuprakaraṇasya
pakṣadharma prabheda lakṣitaḥ tatsvabhāva<ḥ> s(ū)treṇa
sa_mkṣepa ucyate | hetusambhavavanta eva pakṣai in I. 7

61b⁴⁰

1. dharmmā nirdiṣṭā na tu sambhavina ity arthaḥ kimartham
hetuprakaraṇasya sukha{pra}kara<•••>ñārtham saṃkṣe-
(~)<••>pāṇa hi vistīrṇo py artha upadarśitā sukhāñ gṛhya-
te | tatraitāvantāḥ pakṣadharmaṇaprakārāḥ sambhavaddhetu
above l. 1
above l. 1
2. bhāvā iti hetusamṛbhavaḥ sukha_m gṛhyate | sūtrasakṣepam
āha | pakṣadharmaṇas tridhā sapakṣe sann asan^{*} dvidhā ca
punar bhūyah sa pakṣadharmaṇaḥ pratyekam ekaiko pi
{dvi}<tri>dhā kathām sapakṣe sac cāsac ca dvidhañ ca |
above l. 1
3. teṣāṁ bhāvas tataḥ yo hi sapakṣe sti sa vipakṣe sann asan^{*}
dvi○vidhaś ca eva_m yaḥ sapakṣe nāsti dvividhaś ca sa
^<vi>pakṣe tridheti iha sādhya dharmmadharmaṇisamudā-
yaḥ pakṣas tasya yadi yo
above l. 1+(3)
4. dharmma sa hetur evan tarhi dharmmadharmaṇisamudāye
'siddhe sarvvo he○tur asiddhaḥ syāt siddhe ca kim apara_m
sādhya_m yasya hetur ucyet | tasmān na mukhyārthavṛttir iha
pakṣaśabdo bhipreto
5. gaṇaś cārthaḥ kīdrśa ity āha | pakṣo dharmmī pakṣaśabde-
nā○tra dharmmy abhidhīyate / prayojanasya nimittasyā-
bhāvān nopacāraḥ kenacid dhi prayojanena rūpāntarāropala
6. kṣaṇa upacāro bhidhānaviṣayah karttavyaḥ | tathā hi na rtte
prayojanād iṣṭa_m mukhyāśabdārthalaṅghanam ity āha | na
yasmāt tad iti pakṣasamāropaṇāya yogyasya pariññānārtham
upacārakaraṇam
7. kutaḥ punaḥ kaścid dharmmī tadupacāro yogyo nānya ity
āha | tasya pakṣasyaikadeśatva_m tato yasya hi ya ekadeśas
tatra tādrūpyopacāro na hi paṭasyaikadeśe dagdhe kambalo
dagdha ity u'

(D64b2; P75b8)

⁴⁰ Ca. 17 unallocated akṣaras above l. 1 (probably a gloss): pakṣe?i...sya?...u...
.....

62a

1. pacārah | athopacārayogyapratipattiḥ kimarthety āha | sa-rvvadharmaṁīṇah sarvvaśabdo 'viśiṣṭavacanas tasmād ayam arthaḥ yasya kasyacid dharmmiṇo yo dharmmas tasya hetu-tvapratishedhaḥ prayojaḥ
2. nam upacārayogyadharmaṁipratipatte{thā}s tathā copacāra-yogyadharmaṁipratipattau satyām cākṣuṣatvādīnām pariḥāras tataḥ / prayojanasambhavāt gauṇaḥ dharmmiśabdo na mukhya{h} | itarah samprati da_m→dī
3. mukhyadharmaṁīśabdopādāne pi sādhyadharmaṁiparigraha_m darśayi<••>○m āha | dharmmasya paratantrasya abhidhā-nena sambandhi{sa}śabdavat̄ dharmmiṇah svatantrasyā-śrayaṇasiddhau punar ddharmaṁīśa right of yi
4. bdopādānas({})y({})āmarthyāt siddhe sati hi punar ddharmaṁivacanān ni○{ }yato dharmmivišeṣo gamyate | syād etan niyato dṛṣṭāntaś ca sādhyadharmaṁī ca tato {ta} pi sandeha evety āha | pratyāsa
5. tyeti | sādhyadharmaṁī hy anumānakāle sādhyadharmaṁāśrabyabhāvena ○ buddhau vyavasthāpitah pratyāsannas tato viśiṣṭasyaikasya pratipattau karttavyāyā_{m*} ya eva ca pratyā-sanno dharmmī sa e
6. va grahīṣyate | tena nārtha upacaritenā pakṣaśabdenety āha | na sādhyadharmaṁisiddhir yasmāt* dṛṣṭāntadharmmy api pratyāsanna eva so pi prakṛta_m sādhyā(m) sādhayitu_m buddhau vyavasthita eva pratipaḥ
7. ttus tatas tasyāpi pratyāsatter grāhaṇaprasaṅgah | dṛṣṭānta-dharmaṁiparigrahe hi dharmmidharmaṁmo hetur iti dṛṣṭānta-dharmaṁīṇi yo sti sa hetur ity ayam artha ucyate 'yañ ca sa-pakṣe sattvavacanenaiv(o)ktah |

62b⁴¹

1. etasmāt kāraṇād dharmmidharmmavacanena yatra hetoḥ sattvam asiddhi_m sādhyadharmaṁīni tasya parigraho bhaviṣyati | evam tarhy anayā codyaparihārapa{s•}rasparayā dharmmiśabdo yam sādhyadharmaṁīni gra!
2. hīsyata iti vyākhyāne vyākhyātrā yatnah karttavyah sa cāyam pratipādanagauravalakṣeṇo yatnah pakṣaśabdopādānamātrenopacaritārthena pariḥṛtaḥ | na kevalam ayam doṣah pari!
3. hṛtaḥ etasmād anantaroktāt sāmarthyād arthasya sādhyadharmaṁīno ⊖ gatau kriyamāṇāyām pratipattigauravam jāyate | tad api ca pratipattigaurava_m pakṣavacanena pariḥṛta_m bhavati
4. samānaś ca nirdeśah | upacām•ramātrāc ca pratipādanagaura⊖vam pratipattirauravañ ca pariḥṛta_m bhavatī / upacāra eva nyāyyah | sa_mprati nāyam dvandvah samāso napumsa-kaliṅga
5. dvivacanaprasaṅgāt nāpi bahuvrīhiḥ samāsāntasyāniprā⊖tyaya({})sya({})prasaṅgāt | artha⁷virodhāc ca na hi sa eva dharmmī sa eva dharmmo *ta* eva nāyam karmmadhārayah _{c→ta} pārišeṣyāt ṣaṣṭhīsa!
6. māsaṁ matvāha | pakṣasya dharmmatve iti ṣaṣṭhīsamāse ca rājapurūṣādau svāmyantaravyavacchedo dṛṣṭo rājñāḥ pu-ruṣo nānyasyeti / tadvad ihaḥapi pakṣasya dharmmo nānyasye anyayogavyavacchedah
7. syād iti | tena dharmmiṇā vyavacched{y}am apekṣamāṇa-syānyatra dṛṣṭāntadharmaṁīni ananuvṛtteḥ kāraṇān nirākārttum āha | neti | nāsādhāraṇatā kuto sambandhanirākaranena hetunā višeṣaṇā

(D65b3; P77a5)

⁴¹ Possibly one akṣara below the *ṣa* of *višeṣaṇā* in 1. 7.

63a

1. d vyavacchedād dharmmasya sa hi pakṣa ātmanā asambandham ūaṅkitam nirākarttum dharmma viśinaṣṭi | kim asti kvacid ayoga(vya)vacchedena višeṣaṇam astīty āha | yatheti caitro dhanuddharatvayāsa'
2. mbandham ātmanā ūaṅkita_m nirākarttun dhanuddharatva_m viśinaṣṭi na punar anyena saha sambandha_m nirākarttum iṣṭa_m pratipād(yā)niṣṭa_m višeṣaṇam pariharttum āha nānyayogavyavacchedeneti yathā !
3. pārtha iti pārthasya dhanuddharatva_m prasiddha_m ūakyate ki_m tv anya○sambaddham ato nyayogavyavacchedārtha_m dhanu({})dha({})rddharatvam iha mūḍhamater āśaṅkāsthānasya vyavacchedyatvād yogānirjñānā
4. d yadāyogaḥ ūaṅkitah tadā 'yogo vyavacchettavyaḥ yadā : ○ tu sambandhajñānād ayogavyavacchedo jñātas tadā yo-
gaśaṅkāsambhavāt anyayogo vyavacchetattavya({})h({})s
tathā ca puruṣasya !
5. kutaścīt* prakaraṇāt* svāminini jñāte rājā sāmānye○na
svāmī jñāto višeṣapratipattyartha_m punar upātta iti yukto
nyayogavyavaccheda iha tu pakṣadharmmo hetur ity a!
6. tyantāpratītavād ayogaḥ ūaṅkito vyavacchedyas tady(u)ktasya
cānyayogaḥ ūaṅkanīyas tenāyogavyavacchedāt* prā{ñ}g
aśaṅkyo na vyavacchedya ity aya_{m*} prasaṅgo dvitīye pari-
cchede u!
7. ktah | yaḥ pakṣadharmmo 'yo~<ga>vyavacchedena pakṣavi-
šeṣaṇah sa eṣa triprakāras traividhyaṁ sapakṣe sann asan*
dvedhā ceti | cakārah prakārāntarasamuccayārthah | itarathā
sadasator e{to}va dvai^{da→dyā}
^{below I. 7+7}
^{e?→m}

63b

1. vidhyañ gamyeta | sa cāyam trividhaḥ pratyekam ekaiko pi
tridhā yaḥ sapakṣe sti so 'sapakṣe sann asan*' dvedhā ceti |
evam asam dvividhaś ca yaḥ sa{ vi} pakṣe sa vipakṣe tridhā |
ka(h pu)nah sa!
2. pakṣo vā ya{pra}<tra> (pa)kṣadharmaḥ pravibhajyata ity top f. +2
āha | samāno yo rthaḥ kaści_t pakṣena sa sa{kṣa}pakṣah / pa→sa
tathā hi pakṣasādṛṣyāt sa evārthaḥ pakṣa ucyate sādṛṣyā-
rthaś ca saśabdah samānah pa
3. kṣah sapa iti pa_kṣasapakṣayoś ca sāmye hetunimi pi
sa!○mbhavatīha sādhyanimitta_m sāmyam abhipretam āha |
sādhyāś ca sandigdhatvād dharmmaś cāśritatvād anena ca
paratantram eva sādhyā
4. m iti darśita_m na ca višeṣo nāma sādhyah tasmān na sādhyā-
dhā!○rmasya sāmānyam iti vigraho pi tu sādhyadharmma
eva sāmānya_{m*} pakṣasapakṣayoh samānatva_m sāmyan tena
kr̥taḥ samā
5. no rtha iti yāvat* tasya sādhyadharmmasyābhāvo sapakṣah |
ya○dy abhāvo sapakṣah katha_{m*} san pakṣadharmaś tatra
sambhavet(*) | asat kāmam asati bhavet* satvan tu vastu-
dharmmo nāsaty upapa
6. dyate | kaḥ punar asati sann ity āha | yasmān na tasya sā-
dhyadharmmasyāsattāmātram asapakṣo pi tu sarvvah pratī-
yogī pakṣa{tva}śūnyo rho sapakṣah etad ukta_m bhavati |
asapakṣaśabdābhidhe!
7. yo yāvān arthaḥ sa sarvvo sapakṣa iti kaḥ punar asau pratī-
yogī sādhyaniṣedho yathāṇityatvasya nityam ākāśam abhāvo
'sadākāśavādinah paryudastaś cārthas tena sādhyarūpeṇa
pari!

64a

1. (ty)akto 'nyo vi(ddh)aś ca | uṣṇena hi sādhyena śītaspaśau
'n(u)ṣṇāśītaś ca tyaktah | eso 'sapakṣ{ā}aśabdābhidheyah |
katham ity āha | atatvalakṣaṇatvāt* | pakṣābhāvarūpālakṣa-
ṇatvād ity arthaḥ | asa(pakṣa)śa'
2. bdasya pakṣābhāvo 'bhidheyah | etac cārthatrayam api pa-
kṣābhātmaka_{m*} | nanu viruddho 'nyaś ca bhāva {na} eva na
pakṣābhāva ity ā(ha) tad iti pakṣābhāvatva_m vivakṣite 'sa-
pakṣāśabdavācye (prati)yogini vi
3. ruddhe 'nyasmimś ca tulyam aviśiṣṭ{ā}am | ya?thā 'bhāvo na
pakṣas tathā ⊖ viruddho 'nyaś ca pakṣo na bhavatīti paksā-
bhāva ity arthaḥ | yadi nāma pakṣo na bhavati abhāvo pi na
bhavati viruddho 'nyaś ca bhā
4. va eva tu bhavati | katham abhāvābhidhāyinā śabdenocyata
⊖ ity āha | vyatirekagateḥ pakṣābhāvapratipatteḥ sarvvatrā-
bhāvānyaviruddheśu sadṛśatvāt* | ayam abhiprāyo nābhāvo
bhā → trā
5. nāma pakṣasya rūpavān api tu buddhyā kalpikayā vyava-
hartavya ⊖ | sa ca yathā atyantāsatī pratīyamāne vyavahri-
yate tathā viruddhe 'nyasmimś ca pratīyamāne | tato yathā
'tyantābhāvah pakṣā
6. bhāvas tathā bhāvo pi tasmin pratīyamāne 'bhāvavyahārāt* |
nanu cāsat* pratīyamānam eva pakṣābhāvātmaka_m pratītam
bhavati | nīrūpatvāt tasya | anyaviruddhayos tu svenaiva rū-
peṇa pratīyamāna!
7. yoḥ katham pakṣābhāvarūpatvapratītir ity āha | sākṣād arth?ā-
patyā veti niṣedhaḥ pakṣābhāva eva tataḥ tat⁰pratītih | anya-
viruddhau tu na pakṣābhāvāv evāpi tu anyarūpātas tayoh
pratīti(r) na?

64b⁴²

1. sākṣāt* pakṣābhāvapratītiḥ | api tu sāmarthyāt* | evam hi sa viruddho 'nyo vā bhāvah pakṣāt* yadi na pakṣ{ā}a{ta}ḥ | tasmāt pakṣatvam eva vyavacchindann anyaviruddhau pari-cchinattīti | anyaviruddhazor vi
2. śiṣṭarūpapratiptitir eva sāmarthyāt* pakṣābhāvagatih yataś ca niṣedhapratītiḥ sākṣāt* anyaviruddhapratītiḥ sāmarthyāt⁰ pakṣābhāvapratītis tasmāt pratītigamyam sarvvatra pakṣā-bhāvarū
3. patvam aviśiṣṭam iti sarvvo 'pakṣābhidheyah | yo ya_m pa-○kṣadharmmo 'sya pakṣadharmmatva_m sapakṣavipakṣayoś ca sadasatva_m kin niścitam eva gamaka_m grāhyam ut* sanmātram ity āha | yo
4. yan navadhā pakṣadharma uktas tasya tatvam iti pakṣa-dharmavatvam ○ niścitam grāhyam | sapakṣavipakṣayoh satvam asatva_m ca hetvādiṣu hetuviruddhānaikāntikesu | asi-ddhas tv iha na gr̥hya
5. te yasya hi pakṣadharmmatva_m niścitam na tasyāsiddhatā-do○ṣah | yathāyogam iti sadasatvāpekṣa_m hetos sapakṣe satvam asapakṣe cāsatvan niśceya_{m*} | viruddhasya tu sap{e}a-kṣe cā
6. asatva_{m*} sapakṣe cāsatvan niśceya_{m*} | pakṣadharmmatvādīnām pakṣasya yat pratipattisādhanam taiḥ pramāṇair nniścita_m gamaka_m grāhyam | kutah sandigdharūpayor vviparyastarū-payoś ceṣṭāniṣṭa
7. prakāśakayor hetu{r vvi}<vi?>ruddhazor apratipatter iti | niścayasyāsādhakatvāt* | ayam abhiprāyah | hetur vviruddhaś ca gamakah | na ca pradīvapava(?)<••> yogyat{ā}ayā hetur arthasya prakāśakah | ki

below l. 7

below l. 7

(D67b6; P79b7)

⁴² Possibly one or two akṣaras above °viruddhau in l. 1.

65a⁴³

1. n tarhi tadarthanāntarīyakatayā niścitasya kvacit pradeśe dṛṣṭasya nāntarīyakatvaniścayasmaraṇam eva sādhyapratipādanavyāpāro hetoh | tathā smaraṇād eva sādhyapratipatteḥ | ato nāntarī
2. yakarūpasamdehaviparyāsayo gamakatva_{m*} | viparītā sandigdhā prati{rya}pattir yasyām śrutai tadvac chabdo hi viśiṣṭarūpas samketakāle kenacid arthena samketānurodhād arthanāntarīyako dṛṣṭah
3. punas tenaivārthena nāntarīyako 'vasīyamāno rthapratipa-
①tyaṅgam | yadi tu sa śabdah sandigdho viparītarūpo vāvā-
sito niścito pi | yadā samketakāladṛṣṭenārthe(ˇ)<(na)> nānta-
rīyaka above I. 1
4. tayā sandigdho 'rthāntarasambaddho vā viparyastas tadā na
ga②mako 'rthanāntarīyakarūpa eva hi niścaya {e}va hi śa-
bdasya gamakatā nāparo vyāpārah | śabde tathāpratīyamāne '
5. rthapratīteḥ | tasmān niścita eveṣṭaprakāśano va'niṣṭaprā-
①kāśano vā | hetvādiṣ iti vacanād anaikāntikasyāpi sap-
akṣavipakṣayoh satvam asatvasyāniścita_{m*} śamkyate |
6. asti ca vipratipattiḥ | ubhayatra yasya satvam niścita_m sa
sāvā<(dh)•>rāṇah yathā prameyatva_{m*} | yasyāsatvam so 'sā-
dhāraṇah | yathā śrāvaṇatva_{m*} | tad āhānaikāntika{pa}syā
pakṣadharmaṁmatvam eva ni above I. 1
7. śce(t)avya_{m*} | kuto 'sambaddhād dharmmāt saśayāyogāt* | yo
hi vastudharmaḥ samastavyāpinor ddharmmayor ekatrāpy
aniścitaḥ sa yatra niṣṭas tatra tayoḥ samśayam utpādayet* |
yathā śrāva

(D68a7; P80b2)

⁴³ Possibly marginalia below *utpādaye* in 1. 7.

65b⁴⁴

1. ḥatvam̄ nityatvānityatvayor ekatrāpy aniścitam̄ śabde satvāt
saṁśayam utpādayati na rūpe 'satvā' <••...••> tathāpi na
<(sa)>pakṣavipakṣavṛdtiniścayadvāreṇa śabde saṁśayahe-
tuḥ | api tv ekasya śabdasya vi
2. ruddharūpadvayāyogāt⁰ prakārāntarā{ta}yogāc ca kin nitye
śabde prameyatvam āhosvid anitya iti dharmminy eva ni-
tyānityavṛtti{ḥ}saṁśayāt^{*} | sa ca dharmminy ekataravṛtti-
saṁśayo 'ni{tya}'!
3. ścaye pi sapakṣavipakṣasadasatvayos tulyaḥ śrāvaṇa○tvam
api hi pūrvvat ki_{m̄} nitye śabde utānitya[?] iti saṁśayāt⁰ sa_{m̄}śa-
yahetuḥ | tasmātathāvidhasya sandigdhasapakṣavipakṣa
4. sadasatva({ye()}syodbhāvanam apy atrānaikāntike udbhā-
va○yitavye dūṣanām evānaikāntikasyyodbhāvitvāt^{*} | anyatra
hetau viruddhe vā prati{va} pādye vādiprativādino
5. r yathākramam̄ ²nu? sādhān²am̄ na dūṣanām hetor vviru-
ddhasya ca pra○kṛtasyāpratipādanāt⁰ | kadā na sādhana_{m̄} na
prakṛta_{m̄} dūṣanām ity āha | saṁśaye dvayoh sadasatvayor
yathā prāṇādi
6. matvasya śrāvaṇatvasya vā ekasya vā sapakṣe satvasya vā
sarvvajñah sa kaścit puruṣo vacanād ity asya sapakṣe satva_{m̄}
sandigdham̄ | vipakṣe 'satvasya caikasya saṁdehe yathā 'sa-
rvvajñō vacanā
7. d ity asya vipakṣe satvam̄ sandigdh{ā}am̄ viparyaye caika-
syeti vipakṣe 'satvasya na sādhana_{m̄*} na prakṛta_{m̄} dūṣanām
yathā prameyatvasya ubhay{o}e viparyaye viruddhaḥ syāt⁰
tenaikasya vety āha |

below l. 7
(two lines)
above l. 1

(D68b6; P81a4)

⁴⁴ One illegible unallocated *akṣara* above °vṛdti° in l. 1.One illegible unallocated *akṣara* above °dvāreṇa in l. 1.Possibly one *akṣara* above *rūpe* in l. 1 and one or two *akṣaras* above °vipakṣa° in l. 1.

66a

1. vastudharmmasya ca vipakṣād vyāvṛttasya sapakṣe viparyayo na śakyah pratipādayitum || avaśyam hi tenaikatra varttavyam iti vipakṣe niścītāsatvasya ((vi{})<••>pakṣe viparyayo na yojayitavyah | kasmāt punah sandi above I. 1
2. gdhakathanam na sādhanam nāpi viruddhābhidhānalakṣaṇam dūṣaṇam ity āha | tathā 'niścītāsatvasya pratipattyaṅgasyāsa-marthatvāt* | nāntarīyakatvanīścayanam eva hi tasya pratipādanasāmarthyam ity ukta_{m*} | na ke'
3. vala_m sā(dh)āraṇo 'sā(dh)āraṇo pi prāṇādimatvaśrāvan{ā}a-tvā○dir ūbhayoh sapakṣavipakṣayoh pravṛttinivṛttyor ity anvayavyatirek{e}ayoh sa_mśayād eva samśayahetuh | kutah punah |
4. sapakṣavipakṣayor atyantam adṛṣṭah śrāma<••>ṇatvādis tayo○ḥ samśayahetur ity āha | bhayasmād vyāvṛtter nniścāyāsambhavāt* | katham aniścaya ity āha | ubhayasmād bahirbhūtasyābhāvāt tābhyaṁ pa below I. 7
5. rasparaparihāreṇa sthitā<bhya?>m dvābhyaṁ prakārābhyaṁ sarvvasya sam!○gṛhatītatvān nāparaḥ prakāro yatra varttāmāna ubhayanivṛtto niścītyeta vastudharmmas tasmād adṛṣṭo pi tayoḥ sāmarthyād eka below I. 7+(5)
6. trāvaśyava<rt•>yitavyam iti vipakṣe ni<ścayā>yāt* samśayahetur ity ukta_m bhavati | yady atraiya varttityavyam iti niścaya katham anvayavyatirekāniścaya ity āha | tayoś cobha{ya}yor ekasminn yo bhāvas tatra | below I. 7, below I. 7+6
7. tra niścayasya sādhanābhāvāt* | anayor eva varttityavyam iti sāmānyenāsti niścayo na (c)a tāvatā kvaci{di}d anvayo ni-vṛtti<••>kutaścin niścītā | yadi tv ekatra vṛttiniyamasādhanam vyāpti below I. 7

66b⁴⁵

1. pradarśanam bhavet* | syād anvayavyatirekayor niścayah | na
tv astīti samśayah yathā ca śrāvaṇatvam asādhāraṇatvatvā-
<••>gamakam tathā 'sakṛd uktam | nidaśanam āha (p)ara-
smāt puruṣantarād bhāvo janma parabhāvo ni above l. 1
2. ścito 'parabhāvo yasya garbbhasya sa tathābhūtaḥ samāno
guṇo yayoḥ puruṣayo{ḥ}s <t>au samānaguṇau rūpaṁ yau-
vanam strīgar(b)bhādhānayogyatvaṁ rāgitvañ ca guṇas tayoḥ
sam(bh)āvitah strīgarbbha sa itare in l. 2
3. ṣu puruṣeṣu pratipatṛṣu samśayam utpādayati | anayor aṄnya-
tareṇāyam āhito garbbha iti tathā hy anyenāhita sa garbbha
tayoś ca garbbhādhānaṁ prati samānah | sarvvo guṇah | tataḥ
samśaya
4. utpadyate | atra drṣṭānte 'nyasmād bhāvanikār{e}aṇena ga-
rbbha!Ṅsyā niyatam ubhayasambandhitva(m) samānaguṇa-
tvena ca dvayor ekatrāpy aniyamam āha | tenobhayasamba-
ndhitve ekasambandhaniśca
5. yābhāve ca samśayahetutvāṁ kasyacid dārśtāntike pi nānyā-
Ṅthety uktaṁ bhavati | etam evārtham ācāryo py āha | yathā
sādhya(s)ya dharmmiṇo dharmmo 'sādhāraṇah sa yāvatā
bhedeneti prakāra
6. bhedena sarveṣāṁ padārthānāṁ samgrahah tatra sarvvasya
samgrāhake prakārabhede samśayahetuḥ | kutas tadvatām
ity asā(dh)āraṇa{ma}vatāṁ* tad iti tena sarvvagrāhiṇā bhedena
saṁgr̥hītatvāt(*) na ca yato
7. bhedena sarvvasaṅgraham {maha}<••••>s tataḥ samśaya iti
dvitīyaṁ hetum āha | ekāntaniścayasya vyāvṛter abhāvāc ca
pūrvvaṁ hetvarthaṁ darśayitum āha | tadvatām tatsaṁgrahād
ity anena prabhedābhyāṁ nityatvā^ below l. 7

(D70a3; P82b3)

⁴⁵ One illegible unallocated akṣara below °niścaya° in l. 7.

One unallocated akṣara below darśayitum in l. 7: tra

Ca. 11 akṣaras below tadvatām...anena in l. 7 (maybe a gloss).

67a⁴⁶

1. nityatvābhyaṁ bāhyasya tasyābhāvam āha | yam arthaṁ prakārābhya(m b)āhya{syā}m ayam asādhāraṇo vastudharma āśrayet* bāhyam tr̄tīya{sa}m āśrayamāṇo hi naiva davyoh prakārayoḥ samśayam utpādayet⁰ ubhayā
 2. sāy[?]alam(ba)no hi samśayah paryāyeṇaikam arthan niyatam avasthāpayati nityo vā syād ayan niyamenāsaty anityatve nityatvābhāve vā niyamenānityo 'yam iti | yatra paryāyā-(n)tarābhāve pi
 3. na paryāyāntaran niyatam avasthāpyate sa na samśayo 'pi tv a①pratipattir eva sā | ata eva tr̄tīyam iti bruvatā yāvatā bhedeneti parasparaparihāreṇa sthitau dvāv eva prakārau sam
 4. śayaviṣaya ukta iti darśita_m dvayor eva hi prakārayo!①r ekaparityāgo dvitīyo niyataprāptikah pañcānāṁ ṣaṇṇāṁ vā prakārāṇāṁ parigrahe{na} na teṣv ekasya tyāge kasyacid a
 5. pi dvitīyo niyataprāpti<ka[?]>ḥ | pañcānāṁ prakārāṇāṁ prakṛ①tavtā* | kiñ ca kasmi(m)cit sādhyadharma mme pra#krānte hetur ukto 'sādhāraṇa itaro vā cintyah | tatra ca sādhyadharma viparye
 6. na sarvo dvitīyo rāśir iti sarvvasya samgrāhakau dvāv eva prakārau sambhavata iti yukta_{m*} | dvitīyam hetum vyākhyātum āha | evāntam vyāvṛttiyā ceti | anenaikasmi{•}<•>āsau nitye 'nitye vā pra
 7. tīteḥ pramāṇasyābhāvam āha | kimartham etad dhetudvayam asādhāraṇasya samśayahetutvasādhanam uktan naikam eventy āha | asya hetudvayasya yasmād ekasmin[?] dha(r)mme 'sādhāraṇe samuccayāt* sarve
- below l. 7+5
prā→prak
below l. 7+6²

(D70b3; P83a5)

⁴⁶ Possibly one akṣara with a number above *prakārābhya*[°] in 1. 1.

67b⁴⁷

1. śv asādhāraṇadharmaśrayeṣu vastuṣu prabhedeṣu samśā-
yas tasmād ubhayam ukta_{m*} | samśayālambanābhyaṁ hi
dvābhyaṁ prakārābhyaṁ sarvvasaṅgrahād vyāpter ddha-
rmmīni varttamānas tābhyaṁ sambaddha ekapratītisādha-
nābhā
2. vāc ca sandigdhānvayavyatireka(s) tayoḥ samśayahetur iti
dvayor apy ekatra dharmme samuccayo 'pekṣaṇīyah | eva-
••...•(nva)yavyatirekasamśayāt (samś)ayahetuḥ | vyatireka-
niścayetuḥ niśca
3. yahetur eva syād ity āha | uktañ cā{bhi}smābhī d(dv)itīye
pari○ccchede (ku)ta{ni}ścid vyāvṛttiniścaye vi(s)eṣasya(ā)-
sādhāraṇasya | yato vyāvṛto niścitas tasya vyavaccheda-
hetutva_m svasa
4. dbhāvaviṣaye kena vāryate <iti?> e<kavyavaceda-----
••r iti (gamaka_m) ••• ś•āva(ṇa)tva_m> tasmād anvayavyatire-
kasam!○śayād eva sādhāraṇavad asādhāraṇam api samśaya-
hetuḥ | etena yad ukta_m na pratipatti r asādhāraṇan na sa_mśa-
yahetu!
5. r iti tan nirasta_{m*} | pakṣadharmmo niścitaḥ sapakṣavipakṣa-
!○yoḥ sadasatvasamśayamātrād anaikāntika(h) ka(tham)
yāvatā niścayahe#tāv api prayukte vaktus trai(rū)pyasama-
rtha_m pra
6. ty apratibhāvāt syāt pratipattuḥ samśayah | na ca sa niścaya-
hetus tāvatānaikāntiko bhavati | ekāntena niścayena tā?dānīn
tāvat traīrūpyāsamarthanāt sa_mśayahetu(tv)ena pratipattu
7. h syād anaikāntikah | paramārthas tu samyagghetur evāsau |
tasmān niścitas tadbhāvo 'naikāntikatva_m yasya pakṣadhā-
rmmasya s{au}o 'naikāntikah | kutah punar asau niścita-
ta(dbh)āva ity ā

3 or 4 akṣ.

above l. 1,
below l. 7+**nā→tā,
syai→strai

(D71a3; P83b6)

⁴⁷ Unallocated akṣara above °ālambanā° in l. 1: ti +3

68a⁴⁸

1. (ha) | nirddi(ṣṭ)asya kathitasya guṇasyānaikāntikadharma-sya niścayād eva na kāraṇāntarāt* | sādhāraṇasya sapakṣavi-pakṣayoh sa(tv)am anaikāntikatvam guṇa<••> | asādhāraṇa-sya sapakṣavipakṣayor asatvam above I. 1
2. guṇah | sandigdhānvayavyatirekasya ca sadasatvayoh sapakṣavipakṣādhikaraṇayos tad eva_m sandigdhatva_m guṇah | na? caiva_m mantavya_m sandehe sati katham niścayo yasmāt sandigdhatva_mm anvayavyati
3. rekayor yadi pramāṇo{vedho} papādita_m tadā 'nvaya○vyatirekau sandigdhatvenaiva niścitaḥ bhavataḥ tasmāt sarvva-syānaikāntikasya yo guṇa uktah sa sa(r)vvo niścetavyah
4. | tasmād aniścitasvarūpeṇa sadasatvasaṁśayo 'stī○ti | etāvatā nānaikāntiko mā bhūd dhetur asya ?<py a>n(ai)kāntika ita-rasya kaścid doṣo vāstavo 'paro vaktrddoṣa e' below I. 7+(4)
5. va | tato nāma yadi samyagghetor vvāstavo doṣo ○ nāsti tena tu vaktrā yādr̄ś{y}an tasya rūp[?]a_m (pra)kāśitam sandigdham tena rūpeṇa samśayahetuḥ | tasmād vāstavenāpi do!
6. ṣeṇa duṣṭo hetuḥ | prakāśakadoṣeṇāpy aniścīyamāno duṣṭa iti darśitum āha | na vai vastuno dharmmāḥ ••bhāvo hetutatva_m tatsamāśrayena parārthe 'numāna iti vaktāpy atra
7. prakāś{e}ako '(dh)ikṛtaḥ pra(kā)ṣya(ś c)a hetuḥ | tatra vastuni viparīte nibandhane sādhanasya doṣodbhāvana_{m*} | vaktrā tu viparīte darśite vaktu<h?> pratibhādoṣeṇa svārthe tv anu-(māne) ! below I. 7

(D71b3; P84a8)

⁴⁸ Unallocated note (ca. 3 akṣaras) above tasya guṇasyā° in 1. 1.
Two akṣaras or one akṣara with a number below pra(kā)ṣya° in 1. 7.

68b⁴⁹

1. (rtha)doṣa eva kevalaś cintyāḥ nidaśayitum āha nyuno 'nvayo viparītānvayaś ca puruṣapratibhānibandhanā ete doṣās tathā yathāvasaram nivedayiṣyate | yathā caite vaktuḥ prati
2. bhādoṣās tathāyam anaikāntikāḥ | yady evam iha na ny(ū)nam nānanvita_m na viparītānvayam uktam ato na doṣāḥ | katham adoso yasmāt tena vādinā nirṛṇyītaḥ pratipattinibandhas traīrūpyam guṇo
3. yasya tasmin⁰ vaktavy{ o }e 'nyathety anirṛṇyītatrairūpyagu-
①nasyāpratipattyāngasyābhidhānad(d)oṣa eva hetoh samśā-
yahetutvād anaikāntikatvalakṣaṇāḥ | pakṣadharmm({)o()}e
pi tarhi sa
4. ndehena sahitā satī sandeha ucyate | sandehaś cā^{v?}nyata②rā-
siddhaś ca | sandehe sati vādiprativādinor anyatarasyāsiddhau
vāduṣte pi vastutatve sandigdhāsiddhatvānyatarā
5. siddhatvodbhāvanām dūṣaṇām syāt* | ubhayāsiddhe tu cā-
kṣu③<••>tvādau vastv api duṣṭam iti | tan nopāttā_{m*} | ayam
abhiprāyah | sādhyasyārtha^v<sya> viparyayasya prāptiviru-
ddhād anaikāntikā!
6. c ca sādhyārthaniścayaviparyayasya samśayasya | sandi-
gdhānyatarāsiddhatve tv arthaniścayor nna viparyayaḥ ka-
ścid avā{(s)tā}<••>ḥ | yathā ca vādinaḥ sādhanam iṣṭaprā-
ptyartham eva_m prativādino pi !
7. tadviparyayaprāptyarthā_m dūṣaṇām iti | itaras tv āha | evam
etat* | iṣṭam etat* iṣṭam eva sandigdhā'nyatarāsiddhatvodbhā-
vana_m dūṣaṇām | kutah^v | iṣṭasya sādhyaniścayasyāprāpteh^v |
aya

left of *tvā*
above l. 1+5

below l. 7

(D72a3; P85a1)

⁴⁹ Unallocated akṣaras above *nyuno* in l. 1: nām^{v?}••Unallocated akṣaras above *puruṣa*^o in l. 1: darthā^{v?}

69a

1. m abhiprāyah | iṣṭasādhyaniścayo dūṣaṇena pratibadhyo na punar apūrvva_m kiñcit sādhyam niścayapratibandhaś ca sandigdhānyatarāśiddh{e}atvodbhāvan{o}ena kṛta iti dūṣaṇam eva itaratvas tv avidita
2. parābhīprāya āha | nanu ca viparyaprāptir api nāsti | na ke-va<••>m iṣṭāprāpteḥ sādhanavādinah | sādhanam mā bhūd above l. 1
viparītāprāptes tu dūṣaṇavādino pi dūṣaṇam na bhavatīti | kim ucyate iṣṭā
3. prāpter dūṣaṇam iti | itara<ḥ> svābhīprāyam āha | na in l. 3
viparyaya○yaprāptyā pratīvādino vacanam dūṣaṇam apि tu parasyeṣṭapratibandhāt* | sa ca sādhana{ma}syā niścayaka-
raṇasāmarthyavighā
4. tād bhavati | na hi dūṣaṇavacanena kiñci<••>pūrvva_m sā-
dhayi○tavyam apि tu sādhyaniścayah pratiba({})tva({})vyah | tañ ca viparyayasādhanāt* sa_mśayajananā({})rtha({})<t⁰> vi-
rūddhānaikāntikodbhāva below l. 7+4
5. nam pratiba•dhāti | asiddhatodbhāvanam punah sādhanasā-
○dhyaniścayakaraṇasāmarthyam vighnat⁰ pratibadh•āti he-
tvābhāve niścayābhāvāt* | avaśyañ caitad evam abhyupaga-
ntavya
6. m anyathā kim arthasya viparyayo dūṣaṇasādhyā iṣṭā āhosvin
niścayasya | yady a{(ca)}<(rtha)>viparyayaḥ prameyatvādi-
śv anaikāntikeṣu nāsty arthaviparyayaḥ atha niścayavipa-
ryayo 'naikā below l. 7+(6)
7. ntikeṣu saṃśayo stu niścayaviparyayaḥ kin tu cākṣuṣatve ko
viparyayaḥ | cākṣuṣatvād dhi na nityatvāṇītyatvasaṃśayah
śabde 'pratibandhāt* | itara āha | ubhayo siddhyā siddhatve

69b⁵⁰

1. na nirddeşavyasya hetor ūbhayor asiddhatvam anubhayasi-
ddhir hetuniścayasya viparyayah | yady evam ihāpi prakṛte
hetuniścaye viparyayas tvayā svavacanenābhypagata ity
āha | ihāpi tarhi sandigdhānyatarā
2. siddhe niścitatvena nirddeśārhasya dūṣaṇenāniścayah prati-
pādito 'stu viparyayaprāptih | tathā ca sādhyaniścayavipa-
ryayo niścayābhāvah | kin nābhypagamyata iti sādhyā-
niścayaviparyayo
3. py astīty •kta_m draṣṭavyam | tasmāt* pratibhāvaikalyād anva-
yavya ○tirekasamśaye saty anaikāntikah | tathāvidhodbhā-
vanañ ca pratipādano dūṣaṇam ity avasthita_{m*} | yataś caiva_m
tasmāt⁰ heto
4. dvirūddhasya ca sadasatvaniścaye sati vādinah sādhana_{m*} ○
prativādino dūṣanam | anaikāntikasya tu sadasatvasamśaye
dūṣaṇa_{m*} | te ca yathāyoga_m niścetavyāḥ | pakṣadharmmā-
nvaya
5. vyatirekāḥ | sapakṣavipakṣayoh sadasanto navai pakṣa-
○dharmmā nirddiśyante | prameyatva(m) nitye sapakṣe sad
vipakṣe 'sti | kṛtakatva_{m*} sapakṣe sad vipakṣe nāsti | anityatva_m
prayatnānantarī
6. yake siddhipakṣe dvidhā bhavaty aprayatnānantarīyake vi-
dyudāv asty ākāśādau nāsti | kṛtakatva_m nitye sādhye sapakṣe
'siddhapakṣe 'sti prāṇādimatva_m sapakṣe sātmake 'sad vipa-
kṣe nāsti | nitya'
7. tve sādhye prayatnāntīyakatva_m sapakṣe 'sad vipakṣe
ghaṭādāv asti vidyudād{au}ai neti dvidhā | aprayatnāanta-
rīyakatve? {dvai} tu sādhye 'nityatva_m sapakṣe dvidhā ākā-
śādau nāsti vidyudādau tv a

(D73a1; P86a5)

⁵⁰ One or two illegible unallocated akṣaras below *tve* {dvai} in l. 7 (maybe a correction of 'siddha' in l. 6 above).

70a

1. prayatnānantarīyake 'sti | vipakṣe prayatnānantarīyake sarvatra varttate | anityatve <tu> sādhye prayatnānantarīyakatvam̄ sapakṣe dvidhā vipakṣe nāsti | nityatve sādhye sparśatvam̄ amūrttatvalakṣaṇanityeṣu paramāṇuṣu above l. 1+1
2. nāsti | ākāśādāv astīti sapakṣe dvidhā vipakṣe ghaṭāv anitye nāsti karmmaṇy anitye vidyata iti dvidhā ete nava pakṣadharmaṁ nirddiṣṭāḥ | vipakṣāpekṣayā bheda<m a>sambhāvayann āha | katham asapakṣāpekṣa above l. 1+•
3. yā bhede karttavye sati | bhedam̄ kartum̄ pakṣadharmaṁsya satvam asaṄtva_m {vā} naidhā<vā naivā>stīty arthaḥ | kutaḥ īty āhāsato 'dhikaraṇatvasyādhāraśakter ayogāt* | sato hi śaktiyogaḥ | śaktiś cādhikara above l. 1+3
4. ḡnatvam̄ iti / katham asataḥ syāt* | codyam ida_m prakṛtam e-Ṅvety āha | atra codye yathā'sati niṣedha iti tathoktam̄ | yathā cāsapakṣo 'tatvalakṣaṇa iti tathoktam̄ anantaram eva | asati ni
5. śe(dh)ād dhetor asatvam abhāve vipakṣe | anyaviruddhayor aṄpi vā | tatvalakṣaṇavipakṣatvabhāvād asapakṣe heto<ḥ> satva(m*) | yasya codyasya prasaṅgajananārtha{ḥ}m etad uktam apy upanyastam tac co in 1. 5
6. dyam̄ darśayitum āha | nanv etasminn iti | atatvalakṣaṇatvād anyasmin* asapakṣe sati hetva{pa}bhāvaprasaṅgah | katham̄ sarvvasya dharmmiṇo 'ghaṭādeḥ sādhyād anityatvāder anyena cākṣuṣatvādinā yukttatvā*
7. | na hy ekenaiva dharmmeṇa yuktaḥ | kaścit sambhavati | na ca dharmmamātre dharmmo varttate | kin tu dharmminy eva | tasmāt sādhyadharmmād anyena dhammeṇa yukto 'nyo dharmmī sa eva vāsapakṣa iti cākṣuṣatvena yukto |

70b

1. ghato py anyo 'sapakṣah | tadvṛttiś ca hetur asa{ksa}pakṣa-vṛttih | atah sarvvo dṛṣṭāntavarttī hetur anaikāntikah syāt(*) | itaras tu {śa}śabdārthavyavasthāyā lokaṁ pramāṇam paśyann āha na bhavati hetvabh?āvaprasaṅga :
2. iti | yasmāl laukikam śabdārthasambandham atikramya śā-strakṛto varttante | na ca loke prakṛtād dharmmā{dha}d dharmmāntarayogini naño vṛttir asti | (ya)thā 'brāhmaṇa iti | na hi brāhmaṇaśabdasya pravṛttinimittād brā
3. hmaṇyajāter anyena dharmmeṇa yukte pu(ms)y abrāhmaṇa iti vyapa○deśahāt kuta etad ity āha | na hīti | yadi brāhmaṇyād anyena dharmm(e)ṇa yukte pumsi abrāhmaṇaśabdo vartteta sa eva tadā pumā
4. n° brāhmaṇas tad iti brāhmaṇasya jātyā yogāt* | abrāhmaṇa○ś ca brāhmaṇyād dharmmāntareṇa samāveśāt° loke vyapadiṣyeta | na ca evaiko brāhmaṇābrāhmaṇaśabdābhyaṁ vyapadiṣṭah pratīyate
5. | katham tarhi abrāhmaṇa iti vyapadiṣṭah pratīyata ity āha | ○ vivakṣitasya brāhmaṇaśabdapravṛttinimittasya | brāhmaṇyadharmmasyāna(dh)ikaraṇam̄ vastu | nanu cānyābhidhāyī nañ iṣyate | dharmmā
6. ntarañ ca bhavaty anyat°brāhmaṇyāt tad api kim abrāhmaṇo nocyata ity āha | anyābhidheye pi nañi sati viṣayavibhāgena samketasya vṛtteḥ | niyogānuvidhāyī hi vācakah | śabdo na vastusvabhbā
7. vānuvidhāyī | na ca dharmmāntarayuktamātre naño niyogaḥ | api tu nañ°samās{e}asyottarapadapravṛttinimittasya brāhmaṇyasya pratiṣe(dh)ena viśiṣṭe dravyāntare niyogas tenottara-padapravṛtti

71a

1. nimittam pratikṣipyā tanniṣedhavaty anyasmin nañ va-
 {to}<rtta>te | tathā cāsapakṣaśabdo pi sapakṣaśabdavācyam
 artham pratikṣipyā sādhyayogam anyatra var(tt)ate | lakṣa-
 ḡāntaranirddeśasāmarthyād api tathābhūtam asapakṣam ni
above I. 1+1
2. rākattum āha | sapakṣetyādi | tādṛṣo hy a{pa}sapakṣo ni-
 rddeṣtavyo yasmin ni{dṛ}<rde>ṣyamāne prakṛtasya sap-
 kṣalakṣaṇasya virodho na syāt(*) | etasmīṁ tv asapakṣe
 'bhimūte 'sti virodhaḥ sapakṣalakṣaṇasyāsaṁbha
above I. 1+2
3. vo nāma | tataḥ pūrvvasmāl lokānuro{de}dhād etasmāc ca
 viro○dhā naivam asapakṣāpratītiḥ | sapakṣavirodhalakṣaṇa
 darśayitum āha | sādhyadharmaṁtyādi | atra vākye vyava-
 cchedaphalatvāt(*) | sarvvavā
↔→la
4. kyānām | yadi sādhyadharmaṁsāmānyenaiva samāna iti
 samāno ○ rtho niyamaye naiva kaścit* sapakṣaḥ syāt⁰ | kuta
 ity āha tathāvidhasya kevalenaiva sādhyadharmaṁṇa samā-
 nasya kasyacid asambha
5. vāt* | tato 'nyena vastutvenāpi tasya sāmyāt tasmān naivam
 a○vadhāraṇām | kin tu sādhyadharmaṁsāmānyena yaḥ sa-
 māna eveti sādhyadharmaṁsāmānye{{na yaḥ samānye eve-
 ti nāsambandhaḥ pratikṣi
6. pyate | anenāsambaddho na sapakṣo na tu dharmmāntara-
 sambaddhaḥ | tad apratikṣiptan dharmmāntara_m pakṣasya
 sambandhi yena sādhyadharmaṁsāmānyena ta ghaṭādika_m
 samāviśad ātmānā sambadhnat sapakṣīkaroti |
7. tena kāraṇenāsapakṣaśabdān na sarvvasminn anyadharma-
 yogini pratītiḥ | sapakṣābhāvaprasaṅgāt* | kin tūttarapadasya
 pravṛttinimittadharmaṁbhāvavati dharmmiṇi | tasmān nañ⁰sa-
 māsenā prakṛtadharma!

71b

1. rahitād anyagrahaṇād anyasyāsapakṣasya grahaṇe pi na hetvabhāvaprasaṅgadōṣah kaścit* | idam ca viruddhatō vya-vacchedaprasaṅgād dhetvabhāvaprasaṅgāc ceti samuccaya-grantham gamayatām tīkākārāṇām a
2. sambaddhābhidhāyitvakhyaḥ pānārtham upanyastam iti | yadi hetuprakaraṇasamkṣepo vaktum iṣṭo yāvatsu gamakatva_m tad eva nirddeṣṭavyam tat kim ete naca nirddiṣyanta ity āha | dvau pakṣadharmau nirddi
3. śṭau hetu dvau nirddiṣṭau viparyayau kimartha_m svabhāva-kārya○yoḥ prasiddhyartha_m svabhāvakāryañ ca hetur vviruddham ca nānyad iti pratipattyartha_m catvārahā pakṣa-dharmaṁ nirddi(s)tāḥ | bhedaś ca sāmā
4. nyañ ca bhedasām[?]mānye sādhāraṇāsādhāraṇau pakṣa-dharmau ○ vivādāspadatvān nirddiṣṭau prāṇādimatvam asādhāraṇā_m vyatirekī hetur iṣyate paraiḥ | prameyatvam anvayīti vivādah |
5. śeṣas tu pakṣadharma mo vyāvṛtteḥ sādhaka iti | hetur vipa-kṣa○vyāvṛttim gamayan⁰ prakṛtasya sādhyasya gamako bhavati nānyatheti śeṣaiḥ pakṣadharma mair ayam arthaḥ kathyate | tasmād gamakā
6. ḥ pakṣadharmaṁ vivādā~<dhi>karaṇabhūtau ca ^<gama-nā•••••> vyāvṛttiviṣayagamakatvapratipattihetuvo nirddiṣṭā na punah prakaraṇānupayoginah | kārikārtham eva vivṛṇvann āha | svabhāvakāryayor eva sva
7. bhāvapratibandhād vastuni gamakatva_{m*} sādhyaviparīte vā svabhāpratibandād viparyāsanam viruddhatvam iti prati-pādanārtha_{m*} | anitye sādhye kṛtakatvaprayatnānantarīyatve dvau pakṣadharmau hetū |

tu→he

below l. 7+6,
below l. 7+6

72a

1. ni(rdd)iṣṭau | nityatve tu sādhye śabdasyaitāv eva viruddhau
bhavataḥ | kṛtakatva_m svabhāvah prayatnānadyamgi?{ ma }ka-
tva_m kārya_m kṛtaḥ | ete kṛtakatva_m svabhāvo 'bhipretah | pra-
yatnānantarīyaka{ tva }ñ ca kāryam ity āha
2. na hīti | na hi sādhyasvabhāvād anyasya hetoh | sarvvatra
sapakṣe satvam anyasya sādhyavyāpitvānupapatteḥ | kuta ity
āha | kāryasya ^?<••>kāraṇena vināpi kāryam bhavatā vya-
bhicārāt* | na hy avaśyam kāraṇāni above l. 1
3. kāryavanti bhavantītī kāryan na sādhyavyāpi tasmāt sapakṣe
dvi○dhā dviprakārā vṛttih kāryasya prayatnānantarīyaka-
tva_m dvidhāvṛttītī tatkārya_{m*} | katham punah prayatnānanta-
rīyakasya sapakṣe
4. dvidhāvṛttir ity āha | na hy anityā ity evam nānityavo<tvā>d
eva ○ sarvve prayatnāḥ puruṣavyāpāras tasyānantarabha-
vanaśīlasya jñānakāryasyārambhiṇa ārambhakāḥ tasmāt
prayatnā^<na>ntarabhāvi below l. 7+4
5. jñānakārītva_m | keśucid evānityeṣu | tad eva ca prayatnā○na-
ntarayakatva_{m*} | atas tat <sa>pakṣe dvidhā { va } bhāvābhā-
vābhym varttate | katham eva tad avasīyate prayatnasyāna-
ntarabhāvi yaj jñāna_m above l. 1+4
6. tad anityasya viṣayasya kāryam iti | yadi hi viṣaya eva pra-
{ tna }yatnādhīnah syāt* | anityo bhavet⁰ jñānam eva tu pra-
yatnakārya_m tadanantarabhbāvitayā na viṣayah | tasmāt⁰ pra-
yatnabhava_{m*} | below l. 7+5
7. jñānam anitya_m nityasya viṣayasya kārya_m yujyate | ghaṭo pi
tarh(i) nitya{ { nityasya viṣayasya kārya_m yujyate } } } | praya-
tnajanyajñānaviṣayah | naivam ghaṭo hi niṣpadyamānah |
prayatnānvayavya!

72b

1. tirekānuvidhāyi rūpaḥ | pratyakṣo niśpannah prayatnanira-
peksajñānagrāhyah | na tu śabdakrameṇa prayatnāniśpadya-
mānaु dṛṣṭo 'pi tu nityam prayatne sati sampūrṇarūpo
gr̥hyate | tasmāc chabda eva ni bda→tu
2. tyah | prayatnotkajñānagrāhya iti mīmāmsakāḥ | yadi prāg api
prayatnāc chabdo 'sti tasya prāk⁰sataḥ śabdasya jñān{e}a_m
niyamena prayatnānantara_m bhavan na yujyate | kadāci tu
syāt tasyāyogāt* | pūrvvoktam avasī
3. yate | tad ayam artho yadi nitya<ḥ> śabdasya tajjñāna_m pray-
tnām nāpekṣe○teti | kathaṁ nityajñānam prayatnāpekṣam
{ } na syād ity āhāvaraṇam śabdasya indriya_m śabdaś ca
eteṣu prayatnasyānupayogāt* | na prayatna in I. 3
4. kārya_m nnyajñānam | vijñānasya hi viṣayo pi hetur indriya_m
cā○nvayavyatirekābhyaṁ vyavasthāpita_{m*} evañ ca prayatno
pi tasya vijñānasya hetur bhaved yadīndriyaviṣayāv upaku-
ryāt* | viṣayāvara
5. ḥa_m vā apanayet* <•••āma viṣayam i(ndr)i(ya)m copa-
••ryī²{ta}d āvaraṇan tu katha_{m*} nāpanay(e)t⁰> | yasmān na
tasya nityasyopalambhāvaraṇam sa○mbhavati | kathaṁ
punar aṄ<dṛṣṭa>m āvaraṇam tvayā śakyam pratikṣeptum ity
āha sato pi kasyacid āvaraṇasyāsmābhīr adṛṣṭasyāvaritavyā-
tmānam below I. 7+5
6. viparītam akurvato | jñānotpādanāsāmarthyasya vasturūpād
abhinnasya tiraskārāyogāt* na sambhavati | (ku)ta etat* |
yasmān na tatra vastuny atiśayam akurvavat* kiñcitkara_m
nāma anādheyatiśaya_m vā below I. 7+5
7. nityam | tasyākiñcitkaram āvaraṇa_{m*} | yac cākiñcitkaran tat
kasyāvaraṇam anyad vā viruddham sahakāry atiśayādhāyi
vā | itaro py akiñcitkaram apy āvaraṇam dṛṣṭam aśakyāpa-
hnavam ity āha | kuḍyādaya ā

73a

1. varāṇatvena prasiddhāḥ santo ghaṭādīnāṁ kam atiśayam utpādayanti jñānotpādanasāmarthyaparipanthināṁ jñāno-tpādanasāmarthyarūpām pūrva{vata}m avasthitām vā kam apāna{nti}yanti | yenāpanayanena vānena {•ā} ā
 2. varāṇām bhavam̄ti | kiñcitkarāṇām hy ayanvayavyatirekāv avidhānād gamyate | na ca teṣv anvayavyatirekau | athā-kiñcitkarā apy āvaraṇām iṣyante | nityasyā{•}py akiñcitka-ram iṣyatām iti nirākattum āha
 3. | na brūma iti | kathām tahi āvaraṇām ity āha | api tv iti | na sa○rve ghaṭakṣaṇāḥ sarvvasyeti pratipattuh | parasparena sahitāḥ | saṅgatāḥ viṣayaś cendriya_m {ś}cālokaś cānyonya-smād viśi(ṣṭasya)
 4. kṣaṇāntarasya pūrvakṣaṇasvarasanirodhe saty (u)tpatter indri○yavijñānahetavah | kuta etad anyonyasmād atiśaya ity āhānu<pa>kāryasyendriyenālokena viṣayasya tadubha-yāpekṣāyogād e
 5. vam itarayor apītarābhyaṁm anupakāryayos tadapekṣāyo-gān na hy anupakarttavyo 'pakṣyate 'nu○•pakārakam̄ (na-nu ca) bijādīnāṁ (upasarppaṇa)hetubhya evādyātiśayotpatteye samarthā(nā)m utpādān na parasparato 'tiśayāpekṣā nāpi kevalānāṁ kriyā tadva(c cakṣu)rādīnāṁ apy anyo-(ny)āpekṣā kevalā'
 6. kriye syātām evam̄ ca hetur dvividham̄ kāryam sahakāryātiśayajanma(kam) anya(c c)a ta(trādyo) 'tiśayah sahakāribhir a(nā)hitāśayāt⁰ kāra(ṇād bha)vati ki(ñcic cakṣurvi)jñānam̄ (dvit)īyādikṣaṇa(bhā)vino 'tiśayah sahāṅkureṇa (pa)bhāsva-rād avavarakapravīṣṭasya ca cakṣuvvijñāna sahakāribhir ā'
 7. hitāti{|}śayāt* kāraṇād bhavatīti / satya_m | kevalam̄ samudit-tebhyo yaddeśebhyah kāryam utpadyate taddheśāny eva sa-muditāni kāraṇāni bhavanti teṣām̄ kādāci{da}tkam̄ kāraṇātvām na svasantānamā!
- nyo
above l. 1

73b

1. trād eva | tasya santānasya prāg api satvāt kāraṇatvaprasaṅgāt* | anyah pūrvvah kṣaṇo 'nyaś ca para iti kaścit kvacit⁰ samartha iti cet⁰ | na kṣaṇ{ e } abhede pi bhinnasantānakāryābhedāt* | yat*bhede pi yasya
2. na bhedo na tat tadadhīnaṁ | yathā bījabhede py abhinno dhūmaḥ | tathā ca kṣaṇabhede pi na bhidyate kāryam bhinnaṁ nām api cakṣuhkṣaṇānām samānām?kāracakṣurvijñānakāryadarśanāt* | tato bhinna{kārya}sa
3. ntānakāryakāritva_m kādācit*ka_m santānāntarāhi◎taprabodham eva | yadavasthānāñ ca kāryakāritva_m | tadvasthāprāptini-mitta_m santānāntara_m śaktiprabodhahetuḥ | tato yat kā
4. ryam saṅgagatamātrāny evārambhante tatkāryasāmarthyā_m para◎sparopasarpaṇahetavaḥ prabodhayanti | yat tu kāryam saṅgatyāpi kiyantam kālam sthitvā janayanti tatkāryasāmarthyā_m parasparopasa
5. rppaṇahetubhir aprabodhita(_m) sat kāraṇāntar(ai)r eva prabodha!◎yitavya_{m*} | yathā ca kāryekāraṇāny anvayavyatirekābhyām kalpante tathā kāryasāmarthyaprabodhakāraṇāny api anvayavyatire
6. kābhyā{m}m anugantavyāni | na ca kāraṇāntaram dṛṣyata iti tāny eva janakāni parasparasya kāryasāmarthyaprabodhasamarthāny anumīyante | yathā ca yadavasthebhyaḥ kāryotpatti tadavasthānām kāraṇa
7. tvam anvayavyatirekāt⁰ tathā yadavasthānām kāraṇatvaprabodhas tadavasthānām eva parasparaprabodhakāraṇāsāmarthyā_{m*} | ato na dūrasthānām parasparaprabodhaśaktih | tadā kāraṇatvaprabodh

74a

1. dhādarśanāt* | aprabodhaś ca svakāryādarśanāt⁰ | ato yad ukta_m
kaiścit* | dūravarttinām apy upakāryopakārakabhāvas tad
apāstam̄ | yadi na lakṣaṇabhedād bhedah | kathaṁ bijādi-
bhyah sannihitamātrebhyo nānū
2. rotpattiḥ | pari(hṛ)tam etat⁰ sahakāripratyāhita{dvi}<••>śe-
ṣaparamparo tpattiḥ | janmakām̄ kiñcid iti vacanāt* | tathā hi
santānāntaram eva svahetubhyas (t)athotpanna_m yathā na
sakṝd atiśāyayitum̄ śaknoti
3. santānāntara_m* | ata<ḥ> kramenātiśāyayati | mūśikada_mśa ⊕ s tu sākṣād asamarthapari{ma}ṇāmāpeksa_m santānāntare
'tiśayam ādhatte | svasantānas tu kṣaṇabhedē pi kāryabhedā
na kādāci
4. t*kah prabodhahetuḥ | tatra prabhāsvarād avavarakām̄ pravi-
ṣṭasya ⊕ parasparātiśayādhānāt⁰ parasparānapeksāstīti | anu-
pakāryāpeksā'yogād ity ukta_m | na tu sarvadaivāpeksā 'satīti
5. paribodhah | anyathā yadi na para[?]d atiśayah śaktasva-
bhā ⊕ vasyeti parasparosarpa(m)ṇāhetupratibaddhaśakteḥ |
sannidhānāvasthāyām hetvaviśeṣāt⁰ sāmarthyam aviśiṣṭam
iti nitya
6. jananam ajanana_m vā syāt* | yadi parasparam upakurvvanti
sarvvadaivopakuryus tatas tadupakārāt sarvvadaiv{o}a jñā-
notpada ity āha | te ca viṣayendriyālokā avyavahitā | anye-
nāntarālava!
7. rtinā pratighātineti darśanapratibandhinā parasparesyopa-
kā{••}rakā{ḥ} bhavanti | kasmād ity āha | na vidyate cāva-
dhānam indriyālokavिशयान्याम yasmin⁰ deśe so 'vyavadhānas
tasya yogya

74b

1. tā saiva sahakāri yeśāṁ sahakāriśabdaś ca sāmānyaviṣaye kṛtavyutpatt{i}e²{ḥ}r napumsakaliṅgo bahuvrīhau ni-ty{u}am <•••>ttarapadatvā yogyatāśabdena višeṣyamāṇah sa{nni}veśeṣaṇali

•i→tt{i}e²
 above l. 1,
 tva→tta,
 ṣa→ṣya
2. ṅam upādatte | te hi paraspararam upakāra_m kurvvanto 'vyavadhānadeśam sahakāriṇam apekṣante | yathā jñānotpa-ttau | tato na vyavahitānām anyonyopakārah | yathā ca sam̄gatebhya!
3. ḥ kālaparivāsāpekṣebhyo 'vyavadhānadeśebhyah kāryo-tpattidarśanāt* samgatāvyavahitadeśakārīṇi samarthakārīṇi sahakārikāraṇāni | tathā samgatamātrebhyo
4. 'vyavadhānadeśebhyah kāryotpattidarśanāt* parasparopa-ṣarppaṇakārāṇy api samgatāvyavadhānadeśakārīṇi sama-rthakārīṇi | nānyāni tathā vyavadhāne 'sati hetubhā
5. vah | avyavadhānadeśānām samgatānām janako hetur yā-ṣvat tāvat samarthahetuḥ | te(s)ām eva samarthatvāt* | vyavadvadhanā <tu> kāryānutpatteḥ samarthakāraṇābhāvah | he-tvabhāvāt*
6. | yathānyasminn avyavadhānakāle samartham kṣaṇāntaram utpannam upasarppaṇahetubhyah sahakāribhyo vā | tathā vyavadhan{ā}akāle samartham kṣaṇāntaram notpannem tebhyo 'nutpatter jñānānūtpattiḥ
7. | na kuḍyādibhi višeṣādhānād viśayasya | yady evam āvṛteṣu ghaṭādiṣu kāraṇābhāvāt* | prathamato jñānānūtpattir astu dṛṣyamāne tu v{ā}astuni samartheṣu jñānakāraṇeṣv āvara-no !

75a⁵¹

1. panipāte sati kuto jñānānutpattir yadi nāvaraṇād ity āha | kāraṇavaikalyāj jñānānutpattiḥ kutah kāraṇavaikalyam vyavadhānasannidhānāt pūrvvotpannasya samarthasya nirodhāt | sati vyavadhāna iti
2. vyavadhānasattākāle 'nyasya pūrvvasmān niruddhād utpitsoḥ samarthasya jñānakāraṇasyānutpatteḥ kāraṇavaikalyam | yāvān savyavadvadhānadeśah kṣanas tāvān asamartha evety abhiprāyah | kasmin saty anutpatti<ḥ>
3. kāraṇasyābhāve na hi jñānajananasamartho pi pūrvvah kṣaṇo ○ | jñānajananasamartha {jñānakāraṇā} <kṣaṇā>ntarakāraṇam yatas tasmāt* kāraṇābhāvah | tathā hi sahakāri{ṇa}raṇāni parasparopasarpnaḥ
4. kārīṇi vā yathā prathame kṣaṇe samgatāvyavadvadhānadeśakārīny e○va samarthakārīṇi tathā dvitīyādikṣaṇeṣu vyavadhānavadati tu kṣaṇe vyavahitendiyadijananatvāt⁰ pūrvvah sahakārikāra
5. ḡnakṣaṇah parasparopasarpnākāraṇakṣaṇo vā prabhāsvārād a○vavaraka_m praviṣṭasyānyasya ca na samarthahetuḥ | tad a{va}<ya>²m arthah | vyavavānavati kṣaṇe pūrvvasyākāraṇatvāj jñānakāraṇānupapa
6. ttiḥ | atah pūrvvah nirodhāc ca kāraṇavaikalya_{m*} | tato jñānānutpattiḥ na tu svakāraṇād yogyasyo{nu}tpa{ttiḥ}nnasyāvaraṇena pratibandhāj jñānajanana_{m*} | kuto yogyasya yah svabhāvas tasyānivṛtte
7. h | na hi yo yogyah sa svabhāvāt pr{ā}acyāvayitum śakyah | tat* kāraṇābhāvāj jñāna_m notpannam | tasmān na kuḍyādayah | kasyacit* kiñcit*karāḥ santa āvaraṇam api tu | teṣu satsu yasya kāraṇavai

vāt s→vān s
in l. 2

below l. 7+3

above l. 1

(D78b7; P93a5)

⁵¹ Unallocated note above °vaikalyam in l. 1: •āra² +5

75b⁵²

1. kalyād anupalambhas tasyopalambhavibandhahetutvāropād āvaraṇam ucyante | evam akiñcitkaram apy āvaraṇam upalambhavibandhahetu<(tvā)>ropād āvaritasamarthībhavati pratiṣṭāyah samprati kiñcit*karam evā ri→vi
above l. 1+1
2. varāṇam̄ darśi(^)<yī?>tum atha veti pakṣāntaram āha | saṁbhavaty apī{ksa}ti kṣaṇikānām anyonyopakāro na sthirai-kasvabhāvānām akṣanikānām̄ nanv āvaraṇam indriyavi-ṣayābhyā_{m̄} dūrava(r)tti katham̄ tāv upakarttu_{m̄} śa above l. 1
3. knotīty āha | acintyatvān naivam̄ śaky{e}am̄ c{ī}intayitu_{m̄} vidūravartti ⊖ tad viṣayasya katham upakāraka_{m*} | vidūra-varttināpy ayaskāntenāyasah samākarṣaṇāt* | hetur ūpādāna-karaṇam̄ | prayatya sa
4. hakārikāraṇam̄ | yatsantānanivṛttyā yatsantānodayah | ⊖ sa-rvvasahakāripṛatyayādheyātisayānām svabhāvabhūta ātmā kāryasya yatas tad upādānam anyah pratyaya iti tadasadrū-piṇo
5. bhāvā ity{i} atra nirūpita_{m̄} yady apy asarvvavidā na ciṁtyam sarvvajñas tu ⊖ pratyakṣikṛtaviśvākāra{ḥ}bhāgaḥ śaknoti cintayittum | etāvac chakyam vaktum yasya bhāvābhāvānu-vidhāyi yat svarūpamātre vā iti→ity{i}a
6. 'tiśayalābhe vā tat tasya kāraṇam̄ | tathā ca {sa}dūrastham api kāraṇam̄ tata indriyaviṣayor mmadhye yat shitam āvaraṇam̄ tad vijñānotpādane vai{va} gunyam asāmarthyān taratama-śabdaḥ prakṛṣṭābhi naīva→vai{va}
7. dhāyī tasya bhāvas tāratamyam̄ prakarṣah | tena tāv indriya-viṣayāv atiśayavantau kuryād api | asāmarthyaprakarṣaṇ ku-ryād ity arthaḥ | āvṛttendriyasyaiva pumsa indriyajñānotpa-tti{ḥ} sāmarthyā_{m*} |

(D79a7; P93b7)

⁵² Two or three illegible unallocated akṣaras above *kiñcit** in l. 1.

76a

1. pratihāmty āvaraṇam viśayasyendriyasy{ {e} }a{ndri} vā
nāsyā tato 'nyāvṛttendriyasya sa viśayo dṛṣya iti da-
rś{ i }a<yi>tum { va } madhyamgrahaṇam kṛtam | acintya-
tayā cāvaraṇopasarpāṇāśrayeṇaiva pratyayenāvaraṇopādā^{above l. 1+1}
2. nena ca yena dravyasyāvaraṇam utpādyate prathame kṣaṇe
tenaiva tadāvṛttam dravyam svajñānotpādan{ o }āsamartham
utpādyate | yasmāt tenāpi sannihitenāvaraṇenopa{ sa }hata-
jñā{ ta }nasāmarthyam dravyamm utpā
3. dyate svasantānā{ sa }ntarbhūta_m cāvaraṇadravyam utpāde-
ya_{m*} dvi○tīyādiṣu { pa }kṣaṇeṣu | tathopasarpāṇapratyaya-
syāpā āvaraṇopā{ na }dānasya tādṛśī śaktih | tena yad ucyate
ya{ dyā }<d²ā>varaṇena <tat⁰>^{•o→tho}
<sup>above l. 1+3,
right margin</sup>
4. dravyasamartham karttavyam yasmin kṣaṇe tadāvaraṇam
sannihita_m ta○smi^{*} kṣaṇe svahetubhya utpannasya dra-
vyasya sāmarthyāpratibandhād ekasmin⁰ kṣaṇe vyavahitam
api dṛṣyet* | na cāsannihitam e
5. vāvaraṇam mā bhūd iti prasaṅga iti | tat pariḥṛta_m bhavati
○ | yato nāsannihitam āvaraṇam na cāvṛt(t)asyāsti darśa-
nam | tāratamyagrahaṇenācāsamartha upadarśitah | vaigu-
ṇyam ādāv a
6. rthasyāvaraṇakāraṇenāpi kṛta_m dvitīyādiṣu tu kṣaṇeṣu tadā-
varaṇam atiśayam ādhatta iti | syād etad āvaraṇasya vaigu-
ṇyādhāne sāmarthyam anvayavyatirekābhyaṁ anuganta-
vya_m | na cātra
7. tau sta ity āha | āvaraṇasya bhedeneti | kaṭapa{ tu }<ta[?]>ku-
tyādivyavadhānabhedaḥ śabdagrahaṇe | sparśagrahaṇe |
gandhagrahaṇe ca tanukarpaṭadviguṇīkṛtavastrakambalādi-
vyavadhānabhedaḥ | rasagraha^{below l. 7+7}

76b⁵³

1. ḥe tu <na> vyavadhānahe { tu } bhedah | anenāvaraṇabhedena
śabdādau viṣaye śrutigrahaṇa{ m }m upalakṣaṇam śrutida-
rśanādīnām mā{ •ya }<••>pāṭavayor darśanād āvaraṇasāma-
rtham anugamyate | yadi kṣā<•ā>varaṇam ki above l. 1
2. īcit⁰karam eva kim iti tadbhedena śrutir bhidyet* | tad eram
āvaraṇabhedānuvidhānāt sāmarthyaviśeṣasya pratibandha-
hetur āvā^<ra>ṇam | a^?nyathety akiñcit*karatve saty asyā-
kiñcit*karasy{ ā}a yat kva above l. 1+1
3. cit⁰ sanni{ vā }<••>ṇam tad asannidhānatulyam sannihitā-
sannihi○taylor aki_mcit(*)karatvemna tulyatvāt* | tasyāvidya-
mānakalpatvāt* | tato 'syedam āraṇam iti vikalpaghaṭitāḥ eva
syā above l. 1
4. d upasamhāraḥ sambandho na punar āvaraṇasya yat kartta-
vya_{m*} | ○ tad anuṣṭhānanimittakah | yad āha na vastvāśrayaḥ
āvaraṇavastunah kasyacid abhāvāt* syād etad āvaraṇatvenā-
ropād ā ra→va
5. varāṇam tad ity āha | na ceti | samāropa ā(v)aranatvāro-
!○pah | āvaraṇatvam jñānotpādaśaktivibandha{ re }hetutvam
{ { { jñānotpādaśaktivibandhahetutvam } } }| sā cārthakriyā na
ca bhāvānā
6. m arthakriyāsamāropānusāriṇī bhavati | a_taś caivaṁ yasmān
<na> māṇavako vahnirūpeṇāropitā pākakriyāniśpattaye va-
hnivan niyujyate | yataś ca dahānādirūpeṇa samāropyamā above l. 6
7. ḥā api māṇavakādayo dṛśyamānā na tadarthakriyāsamarthā?
tasmād vidyamānāyām apy āvaraṇadahanādirūpasamāropa-
lakṣaṇāyām kalpanā{ nā } yā_{m*} tasyāḥ kalpanāyā ^<na> p{ ā }a-
rāvṛtti below l. 7+7

(D80a6; P95a2)

⁵³ One illegible akṣara +1 above *darśanād* in l. 1 (maybe to be read with the insertion mark in *a^?nyathety* in l. 2).

Unallocated akṣara below ⁰dahanādi° in l. 7: na

77a⁵⁴

1. r anyarthotpattir api tu svabhāvānatikrameñārthakriyānu-vṛttir bhāvānām | yataś caivam̄ tasmāt saty apy āvaraṇe madhyavarttini jñāpayeyur evendriyādayo vijñānam utpāda-yejur iti yāvat* | tena hy āva
 2. raṇena teṣām na kiñcid atiśayo vihita iti jñānajanana-sā{m} marthyam pūrvvavad eva teṣām kṣaṇikeṣv api hi saṃskāre{bhye}ṣu yebhyo yādṛṣa utpadyamān{n}o dr̄ṣṭas tebhyaś tādṛṣa utpadyetaiva na t(u) kṣa
 3. ḡabhedābhe{ {••} }dah | itarathā { ya } cakṣuṣa ekasmāt kadāci○j jñānotpat(t)au punar anyadā jñānotpattir nna syāt* | kṣaṇabhedasya tulyatvāt* | tena yaddeśā evendriyādayor jñānam utpāda
 4. yanto dr̄ṣṭāḥ saty apy āvaraṇe tade{vā_}śā evāviśiṣṭa-he○tutvāt* samarthā janayeyuh | na ca tatheti | jñāpayanti | tasmā{vāṇa}d āvaraṇasahāyebhyah kāraṇebhya indriyādayo
 5. 'samarthā { { { ja?tānayeyuh | na ca tatheti jñāpayanti | ta-smā○d āvaraṇasahāyebhyah | kāraṇebhya indriyādayo 'samarthā} } } jātāḥ | tasmāj janakam evāvaraṇam | ata eva cāvyavadhānade
 6. sānām hetavah | samarthānām hetavah vyavahitadeśānān tu prathamakṣaṇabhāvinām vyavadhānakāraṇasa{yā}hāyā dvi-(t)īyādau vyavadhānadrvyasyahāyām janakā asamarthā hetavah | kṣa
 7. ḡikeṣv api kāraṇāntarasambandhāt* kutaścit* prakṛtakāryā-samarthānām utpatteḥ | vyavasthitakāraṇavaikalyād vā | tathā hy andhakārād aparo ndhakārakṣaṇa ālokāt sahaka'
- n→tu
tu→ta

(D80b6; P95b3)

⁵⁴ Unallocated note above *api tu svabhāvā°* in l. 1: (kṣaṇike)

77b⁵⁵

1. riṇo 'tiśayam prāpto 'ndhakārājananāsamartho bhavati | evam
śītasparśahetuḥ | svahetor uṣṇasparśasahāyād utpadyamāno
asamartho bhavati | tathendriyādayo py anāvaraṇe(bhy)o
hetabhyā
2. ḥ samarthāḥ | āvaraṇasahāyebhya{ḥ}s tv asamarthāḥ jā-
yante | tasmāt pūrvvasmi(n) pakṣe kāraṇavaikalyasūcanam
āvaraṇam {mā} na tu kiñcit*kara_{m*} | etasmim tu pakṣendri-
yādijananakāraṇa
3. sahakārisvabhāvam āvaraṇam kiñcitkaram | na tv evam
e_○va śabdānām kasmīrīscit sati hetvabhāvād atiśayasya
yogatvalakṣaṇasya hānir yathā | ^<pūrva>vikalpe kṣaṇikā-
nām nā{pu}<py u>tpa
4. ttir atiśayasya yathā dvitīye vikalpe | tasmād yadi ○ teṣām
janakah svabhāvah <(jñ)ānasya> sarvvasya pratipattuh
sarvvadā sāvaraṇānāvaraṇāvasthāsu sarvvāṇi jñānāni yāni
kramaya<••>
5. nti dṛṣṭāny ātmālambanāni tāni kuryāt* | abhimata○kārya-
karaṇakālavat⁰ | atha ^<vā> kadāci{tte}n na kuryāt⁰ | anya-
dāpi na kadācid āvaraṇābhāve pi kasyacid yogyadesa
6. sthasyāpi pumsaḥ kiñcid ity ekam api jñānām jana-
{na}<ka>m ek{o}ānto niścayah pramāṇasiddha iti yāvat⁰ |
syād {i}etad iti na kenacid āvaraṇena yogyasvabhāvasya
tiraskṛtavād aśrava!
7. ṣa_m śabdānām api tv eṣām sahakāri pratipa{?ttau}? kartta-
vyāyām asti prayatnākhyam anyad vā tasmi_ms tarhi saha-
kāriṇi sannihite sarvve api yugapac chrūyeravi<nn i>ty āha
pratiniya

above l. 1+3

above l. 1+3

below l. 7+4

right margin

below l. 7+5

below l. 7

below l. 7

(D81a5; P96a3)

⁵⁵ Two or three unallocated akṣaras below *pratipa{?ttau}?* *karttavyāyām* in l. 7, left of the insertion <ka> in l. 6: tp•••

78a

1. tam iti | prayatno hi vyāñjakaḥ pratiśabdaṁ bhinno niyatas
tena yasya yathā niyatam upavyañjanam sannihitam̄ sa eva
tadā śr(ū)yate | tatraitā* syā({})ta({})t* sahakāri ki_{m̄} ku?rvvat*
sahakāri bhavatīty ā
 2. ha | indriyopakār{i}̄ti | tad vyāñjakam̄ indriyam upaku-
ryāt* | indriyam̄ ca śabdasya sahakārīti tad api śabdasya
sahakāri syāt* | anyad veti tasyaiva śabdasyopakāri | pratyā-
sattimātram evo
 3. pakārah | tathā hi śaktyādhānam āhi<ta>śaktiparipākah | ○
sannidhānam vā vyāñjakānām upakārah | pareśā{m}m iṣṭah |
{ta}<a?>tra nityasya śabdasya śaktyādhānaparipāk{ā}ayor
ayogāt⁰ sannidhā
 4. namātreṇa vyāñjaka{h}m upakārakam̄ | tat sahakāri ka-
syāñci○d avasthāyām kasyacic chabdasya bhavati yataḥ |
tasmāt tenaiva sahakāriṇā kṛta_{m̄} śabdānām kā<dā>citkam̄
śravaṇam ity evam āvā
 5. rañapakṣāt⁰ sahakāripakṣam aparavādarśya nirākattum ā-
○ha | na vai vayam iti | na hy apeksitasahakārisannidhīn
bijādīn paśyanto pi sahakāriprati{pe}kṣepa_{m̄} kurmmaḥ kin
tv a
 6. pekṣante kāraṇānīti | tasyāḥ kāryajanānāvasthāyā upakāra-
ka{sa}m artham anupakārakavyapekṣayā kāryajanane 'ti-
prasāṅgāt⁰ | tadavasthopakāriṇam̄ api kim apekṣanta ity ā
 7. ha | tataḥ prāpyasyeti | tato labdhenātiśayena kāryañ janyate
na tu pūrvvenaiva svabhāvena | tatra yathā sahakārivy-
pekṣāni bijādīni tathā śabdo pi yadi kiñcit sahakāry ape
- below I. 7+3
hā→kā
below I. 7
- below I. 7+4

78b

1. kṣyam kārya_m jñānākhyam karoti | karotu nāyam kramo bā-
dhye sāpekṣas tv anyah svabhāva ity āha | pūrvvasmin⁰
svabhāve niyataḥ svabhāva ity etad ayuktam sahakāribhyo
hy atiśayavān⁰ sa tasya
 2. svabhāva utpannah pūrvvāś ca niratiśayo nivṛttah | {nivṛ-
tta}ḥ svabhāvabhedalakṣaṇatvād vastubhedasya | yad āha
tasya pūrvvasya svabhāvasya pracyute | {a}<••>pekṣāc ca above I. 1+2
prayatnāt* sākṣād upakā
 3. rapakṣe para_mparopakāre prayatnasamṣkṛtād indriyāt⁰ ⊖ |
anyato veti sannikarsād ātmano vā svabhāvāntarasya prati-
lambhāt⁰ kāraṇāt pūrvvasvabhāvaniyatatvam anupapannam
 4. na(n)u ca sannidhānamātram upakāro vyāñjakānām ity āha
⊖ | na hy anupakārīti | na hy akiñcitkara_m sannihitam apy
asannihitakalpam̄ śakyam apekṣitu_m | tasmād yad anyad ape
 5. kṣyate tad upakārakam eva na sannihitamātram itarathā ⊖
viśvam apekṣam syāt⁰ | syād e{sta}<ta>d asti tasmāt sanni-
hitād upakārah kaścit* | sa tv a{mā}<nātma>bhūta<h> | ta-
smāt* sa<ty a>py upakāre (pūrvvā)<••••>sva!
 6. bhāvaniyata eva bhāva ity āha | śabdopakārasya tato 'rthā-
ntare tatve tasya śabdasyāyam upakāra iti sambandho na
syād vāstavaḥ | ādigrahaṇād upakārāntarakalpanāyām ana-
vasthāprasaṅga
 7. h̄ tathopakārād eva jñānotpattir iti śabdasyākārakatvam iti
dvitīye pariccheda ukta_m doṣāntaram api tasya ca śabdasyā-
jñeyatva_m syāt* | janako hy artho jñātavyo na ca śabdo janaka
- below I. 7+5
hā→kā,
below I. 7+5,
in I. 5
below I. 7+5,
below I. 7+5

79a

1. u(pa)kārād eva sahakāripratyayāhitāj jñānasyotpatteḥ | tathā hy anvayavyatirekāv anuvidhatte jñānam upakārasyaiva ta-tkālabhāvino na sadātana{ta}sya śabdasyeti vyatirktopakārapakṣe duṣṭah |
2. avyatirktaś copakārah svabhāva_evāsvabhāvāntarakaraṇena pūrvvasvabhāvapracyutih | tasmād yo nityah śabdo 'bhuy-pagataḥ sa eva nāpeksate | sannikarṣa{ye}viṣayendriyayoḥ samyogah | ātmā
3. puruṣah | anyad iti prayatnādi <|> tasmāt* sarvvasyendriyā-de[○]s tasmin* śabdā(t)many akiñcit*karatvān nityatayā 'vyatirkasyātmanah katum aśakyatvāt* | akiñcit[○]karasy{ā}a cānapekṣa[!] above l. 3
4. nīyatvāt* | etena nityasya śabdasya jñānotpattau sahakā!○riniṛakaraṇena śabdendriye copayogāt prayatnasya (ya)t sāphalyam pareṇokta_m | tat pratyukta_{m*} | yathā nityasya na sahakāri tathā
5. nopakāraka_{m*} | nanu ca mā bhūc chabdopakārī prayatnas tasyā○napekṣatvāt* | indriyopayoga{ḥ}s tu katham pratyuktaḥ prayatnasyety āha | indriyo{ka}pakāreṇāpi śabdasya sahakārikāra!
6. ḡam upasamḥare{dupa}d apekṣyatvāt prayatna iti | indriyo-pakāritay{o}ā hi śabdasyāpekṣanīyah prayatnah syāt* | yadi śabdasya sahakāri syāt* | itarathendriyasyopakārakah prayatnah śabdena !
7. cāpeksata iti kva ki_m ghaṭate | tac cāsya śabdasyānapekṣatvāt* sahakāri nirastah | tasmād indriyopakāreṇāpi na prayatnah sahakārti prakaraṇam upasamharann āha | tad ayam śakyopa!

79b⁵⁶

1. lambhasvabhāvah śabdaḥ svasmāt* svabhāvāt kadācid⁰ <••> above l. 1
pracyavate | yatas tasmān nityam dṛṣyet* | tathā hi jñānotpā-
danasāmarthyād artho dṛṣyeta dṛṣyato ca kadācic cha{śa}-
bdah | tasmāj jñānajananasamarthah |
2. eva(m) sa nityah syā(d y)adi tat sāmarthyān na kutaścil la- •i→dyā
{bhya?} bhet* tato vā sāmarthyān na pracyaveta kasmāt* | ta-
ta<(h)> śabdāt jñānotpattau yogyatvasyābhedāt* | abhinna_m in l. 2
hi sāmarthyam yady (u)tpādapracyati(mat*) śabda
3. svabhāvo pi tadrūpo 'nityah syāt* | athāpi sāmarthyā○d vya-
tiriktam iṣṭa_{m*} | arthāntarative da {sa} sāmarthyasya doṣāt* |
asa<(na)>rthāntarativam eva doṣā ca samba(ndh)ānupapattir above l. 1+(3)
ūpakārānta!
4. rakalpanāyām anavasthopakārāj jñānotpatteḥ | śabda○syā-
janakatvam iti nityopalambhaprasaṅgah | na {ka}cāsyā ka-
dācid apy upalambhaḥ | prayatnasyānāram(bh)akā(le) vi-
(r)āmakā dā→cā
5. le ca | yena ca prayatnānantarabhāvy upalambho 'sye tena ○
śabdātmānam praty asya prayatnasya kaścid upakāra upa-
kār{i} akatva_m kiñcit* | na jñānam eva praty upakārakah | pra-
ya(tn)o '(nt)āsyā
6. prāk (s)ataḥ | prayatnādhīnajñānānupatter api tu tasyaiva
prayatnānantarajñānasyārthasya prayatna upakārakah sa-
mbhāvyate | kuta ity āha kāraṇasya yo dharmmas tasya
darśa(n)ā(t*) | ••(yatna)sya
7. hi śabda_m prati kāradharmmo dṛṣyate | na jñāpakadharmaḥ |
jñāvako hy arthaḥ pra{ti}<(d)ī>pādi{_}r nirvṛttarūpe va-
stuni santānena pravṛtte svaviṣayam vijñānam ku(rv)an⁰
jñāna_m karoti | yad āha jñānenā below l. 7+7

(D83a4; P98b1)

⁵⁶ Unallocated akṣara above °svabhāva in l. 1: tu? +2 (maybe to be inserted after eva in l. 2 below).

Unallocated akṣara below jñāna_m in l. 7: ka +6 (maybe to correct kāraṇasya in l. 6 above).

80a⁵⁷

1. nyadhīhetur iti | prayatnas tu na prasiddhe śabde svajñānena jñānahetuḥ | kin tu tat* svarūpa{hetu} nivṛtti{ḥ} hetuḥ | yathā ghaṭe nivṛttihetuḥ | kumbhakāraprayatnah | lokaś ca nivṛtt{i}am arthātmā
2. na_m jñāpyamānam anivṛtta_{m*} nivṛt̄t̄yamānam anubhavād eva nivecayati | tasmāt* pradīpena vyamjyamāno {pa} ghaṭah kumbhakāraprayatnena ca nivṛtyamānah pradīpasya vyamgya(ḥ) | kumbhakāra above l. 1+2
dā→vā
3. kā(r)ye vijñātah | tadvac chabdo pi prayatnasya kāryah ita⊙rathā{pi} ghaṭo pi kumbhakāraprayatnavya_{m*}gya iti | viśvam vyāṅg{ā}am syāt* | ata<ḥ> kāraṇadharmaśadarśanāt prayatna({ḥ})ni(r)vartita(ḥ) in l. 3
4. śab(d)a iti prayatnānantara{iti}bhāvi śabdajñāna_m śa⊙bdasyāṇityasvabhāvasya kāraṇasya kāryam ity etad avasthitā_{m*} kāraṇasya ca yatra rūpam anumeyam tatrānyo dharmmī pradeśādir ya
5. tra tu višeṣo{ḥ} 'numeyas tatra sa eva dharmmī | janyā(t tu) | ⊖ sambandhino jñānavišeṣās tasyāṇityyatva_m višeṣah sādhyata iti | etam evārtham saṅgrahītum āha | prayatnasyānantara_m
6. niyamena bhaven na vijñānam prayatnaprārambhāt* prāg api sato 'rthasya | svarūpeṇaiva hy artho vijñānam kurvvan* pāg api kuryād eva prayatnānapekṣatvāt tasya | prayatnasyā-(vṛ)ttāvaraṇe ⁵⁷kṣe śa
7. bde{ścā} ^<cā>nupayogāt* | sarvvatheti na śabdam upakaroti nāpi śabdasahakāriṇam iti | vyāñjakas tu dhvanir iha prakaraṇe nopakārako grāhyah | sa eva hi śabdo nā(nyo) nupalambhāt* ! below l. 7+7

(D83b3; P99a3)

⁵⁷ Possibly one akṣara below *nupalambhāt** in l. 7.

80b⁵⁸

1. tathānupayoge pi kasmān na prayatnānantarabhāvah̄ nirape-kṣasya kadācit kāryākāraṇam yato virudhyate | tasmāt prayatnasahāyasya na kāryakaraṇam yuktam dṛśyate cedrśam prayatnānantara
2. bh(ā)vi jñānam | tasmāt kādācitkasyārthasya prayatnādhī-na<sya> phalaṇ siddham īdṛśam jñānam tasya liṅgam bhavati | etenaiva codāharaṇena nidarśite hetor yal lakṣaṇam pakṣadharmmatvādi tasya vi!
3. ṣaya^<sya> hetau ^<(p)akṣa>dharmmasy{ā}a ^<(sva)bhā•••> pṛthakkaraṇam kāryahetūdāharaṇā Opekṣadharmmāt(*) | ki-marthaṇam nidarśite pi sarvvasya hetos tādātmyasya sapakṣaikadeśavṛtti{ḥ} tvasya ya eva sapakṣaikadeśavṛtti<ḥ ()>
4. svabhā{ka}va<ḥ> kārya_m vā sa eva gamaka iti pratitir mā bhūd i Oty arthah | yadi hetubheda ākhyātō lakṣaṇam apy ākhyeyam | atha svārthānumānāl lakṣaṇam avasyanti sapakṣavyāpinam api svabhā
5. vam hetulakṣaṇayukta_m | tata evāvasyantīty āha | vyutpat(t)ya O rthañ ca bālānām hetuvākyam punar vvaktum adhikriyate parārthe 'numāne kathitābhidheyam api | tad ayam arthah | uktārtham (^)<vacana_{m*} na> punar vyu
6. tpādayitavyo vyutpannah | avyutpannas tv artha_m pratipanno pi | yathā vaktum na jānātīti vyutpādayitavyas tathā lakṣaṇa-jño pi | ya eva pakṣadharmma udāhṛtas tanniṣṭham eva lakṣaṇam pratipadyeta |
7. tatas tadvyutpattyartham prabhedo vaktavyah | lakṣaṇan tu nāpara_m vaktavya_{m*} | teneha prabhedamātram ākhyātam ācāryadignāgena mayā vā la lakṣaṇa_m punas tad eva yat svārthānumāne darśita_{m*} | yadi

above l. 1+2

below l. 7+3,
below l. 7+3,
below l. 7+3right margin
tpa→sva,
in l. 4

below l. 7+(5)

(D84a2; P99b4)

⁵⁸ Possibly a note (3 or 4 akṣaras) above prayatnānantara at the end of l. 1.

81a⁵⁹

1. vyutptyartham dvayor epi bhedakathanam evan tarhi sa-pakṣavyāpī svabhāva udāhṛto na tv ekadeśavṛttis tatas tam gamakam na pratipādi<ta?>ty āha | etenaivodāharanena sapakṣaikadeśavṛttir api svabhāva udā above l. 1
2. hṛto veditavyah | ata eva ca dvayor ekadeśavṛttypor udāharanam sādhāranam āha | prayatnānantaryakatvād iti | katham punar anena śabdena svabhāvah kāryam vā śakyate vaktum ity āha prayatnānantaram
3. bhavator vyaktijanmanoh prayatnānantaryakatvād ity anena
 ⊙ śabdenābhidhānāt* | antara_m vyavadhānam karoty antarayati | antarayitum śakyam antaryam (e)◦<vā>ntaryaka_m nāntaryakam a◦<nāntaryaka(m a)>vyavadheya_m above l. 1+3
 above l. 1
4. | tac ca prayatnasyāvyavadheyam yat prayatnena janyate vyajya! Ote vā | tathā ca prayatnānantarabhāvī hi prayatnāntaryakah bhāvāś ca svarūpeṇa vyaktatvena vā 'vyaktasyābhūtakalpa'
5. tvāt* | vyaktis cārthasya jñānam tat* | prayatnānantarabhāvi! ⊙no bhāvo jñānam utpattir vvā jñānam kāryam utpattiḥ svabhāva iti dvayor abhidhānam kimartha_{m*} | kāryasvabhāvayor bhedakatha<na> right margin
6. m ity āha | yannānantarīy({})i({})akā yat kārya_m yā sattā sā tena kāraṇenārthenāvyabhicāreti sambandhaḥ </>? yo vā ātmā sva ātmīyo hetoḥ kimviśiṣṭah | avibhāgamā(rth)ā<vā>n° | anekade ya**→yā above l. 6
 below l. 7
7. śavṛttiḥ | yathā prayatnānantarīyakatvasyāṇityatva_{m*} sa hetus tenāvibhāgavatā svenātmanā{}vyabhicāry a<••>kṛtapari-tyāgaḥ | yaś ca yenākṛta◦<pari>tyāgaḥ sa tasya gamaka iti pratipatta below l. 7
 below l. 7+6

(D84b3; P100a6)

⁵⁹ One unallocated akṣara below pratipatta at the end of l. 7: na +••

81b

1. ye hetuprabhedakathanaṁ | anena ca ye parair h{i}etavaḥ
kalpitā na te hetur⁰ ity ukta_m | ke punas te | samyogyādayah |
samyogī dhūmo vahneḥ | ekārthasamabhā<vā>yi kṛtkatvam
anityatvasya | eva above I. 1+1
2. m anye pi samyuktaḥ | samavetādayah | parais tu ^<sa>ma-
vā(y)i viśāṇaṁ gor ekārthasamavāyino rūpasparśādayah
udāhṛtāḥ | ete ca ^<na> sarve na hetavaḥ | kin (tv) e(s)ām
madhye yeṣu tādṛṣa uktalakṣa! above I. 1+2
3. ḥam pratibandho n(ā)sti ta eva na heta{vye}vo vyabhicā-
rasya sambha○vād apratiba(ddh)ānām sati tu teṣu pratiba-
ndhe sa eva pratibandho 'stu niścayasādhanah kim anyaiḥ
samavāyaikārthasamavāyādibhi
4. r uktair nirnibandhanaiḥ | syād etat saty eca samyogādau
ni○yamakāraṇe pratibandho niścayahe^<tu>r nāsatī | tad
ayukta_m | yasmād ya evāsāv a(v)inābhāvah pratibandho liṅga-
sya sa eva ni below I. 7+4
5. yamo niyatatva_m svasādhye yaś ca niyato 'rthaḥ sa sādha-
nam ○ ani^<ya>tas tu samyukto pi sādhanam | tena prati-
bandhalakṣaṇe sati niyame sādhanatve kim aparenāpi
samyogādinām | kā above I. 1+5
6. ryasvabhāvābhyām anyas tṛṭīyah kācin na sarvvā yathokta-
lakṣaṇā dṛṣyānupala(bdh)ir iti yāvat* | so pi svabhāvahetāv
antarbhavati | tasmāt tadudāharanenaivodāhṛta iti | na sva-
bhāvasā
7. dhano 'nupalambhaḥ | na cābhāvah kasyacit svabhāva ity
āha | yasmād anupalabhyeṣv iti upalambhārheṣu dṛṣyeṣ
asatsv abhāv(ā)ḥ nupalambhān (n)ānyo <'nu>palambhaś ca
siddhas tasmān nābhāvah sādhyā below I. 7+7

82a

1. h | kin tarhi sādhyam yasyāyaṁ svabhāva ity āha | ta-
 {?sm}?<••>āsatvasya jñānāni śabdāś ca nāsti ghaṭa ityeva-
 mādyākārāḥ | kim tu? tā anupalambhanibandhanāś tanmātra-
 nimittāś tasyānupalambhasya bhāvād dheto above I. 1+(1)
2. h sādhyante | uktam eta dvitīye paricchede naivānyā 'nupa-
 labdheḥ sakāśā dṛśyasvabhāvasyārthasyāsattā ki(m) tv anu-
 palabdhir eva | jñānajñeya{h}svabhāvā | sā c{ā}a siddhā |
 tayā siddhayā | na saiva sādhyā !
3. kin tv asato jñānaśabdā 'nupalambhanimittāḥ | sādhyanta
 i@ty ukta_m | yady asadvyahāro 'nupalambhanimittāḥ | ka-
 tham evam ity anupalambhān nimittāt pratītir naimittikasya
 syāt⁰ dvitī
4. ye paricchede naivānyā 'nupalabdheḥ | sākāśād dṛśyasva-
 bhā@vāsyārthasyāsattā kin tv anupalarbdhir evah | kathañ
 ca na sya na syāt* | kāraṇabhāve pi kāryāniyamāt* | yasmāt
 siddho yam ai!
5. sann iti vyavahāro dṛ{syā}<syā>dṛṣṭau dṛśyādṛṣṭinimittāḥ | above I. 1+5
 ta!@smād anupalambhakārye{ti}tve pi jñānaśabdāv asandi-
 gdhau tasyā dṛśyādṛṣṭe | siddhau satyām | avṛtta_m kārya_m
 kāraṇadarśanā
6. n na śakyam sādhyitum idam tu pravṛttam eva tato niyatam
 ity arthaḥ | kathaṁ niyataḥ | yasmād eva na vyutpattavyo{h}
 yena sambandhājñānād aniyataḥ syāt* | kin tarhi siddha eva
 jñānasambandhā
7. d asann ity ayam vyavahāro dṛśyasyādṛṣṭiniyamittāḥ yadi pra-
 <tipa>ttur{i} api dṛśyādṛṣṭinimitt{eh}avyavahārah siddhah below I. 7+7
 kasya tarhi sa sādhyata ity āha | sa tv iti | ye tasya prasiddhā
 nirūpākhyās te

82b⁶⁰

1. (ṣ)u pravarttetāsadvyahārō pi sa pratipattā saty api dṛśyā-
nupalambhe jñānajñeyātmake viṣaye tannimiṄ<t(t)a>tva_m above I. 1
vyavahāran⁰ smarati kathamcid iti nimittāntarāropat̄* | na
dṛśyānupalam(bhā)d api
2. tv anyata evāham vyavahṛtavān iti nimitte muhyati | sa
nimittapradarśanena viṣaye smaryate 'ta eva nimittād vya-
vahṛ{ya}tavāṁs tvam iti | yadi nimitte mūḍhas tasya tanni-
mitto vyavahārah sā
3. dhyo na siddhas tat katham̄m a{bhi}vyabhicāra ity āha | nā-
sadvyahārō rasya kvacid api visaye 'para_m dṛśyānupala-
mbhān nibandhanam asti sa cānenāsakṛt̄*Ṅ<pra>varttitapū-
rvvah | niyamavatīti above I. 1+3
4. hi pravṛttir abhipretarūpaparicchedanibandhanā | abhi!○pre-
tarūpaparicchedas cānaṄ<bhi>matavyavacche sati | sa cāyam
dṛśyānupalambhe ^<na tato 'dṛśyānupalambhā{nimitta}>nim-
ittāsadvyahārasahitā sarvaiva pravṛ below I. 7+4
5. ttih | ata ācarito 'sadvyahārah sarvvai{smaryā}<r yasmā>t⁰
ta!○smāt siddha evānupalambhāsadvyahārayoh samba-
ndho na sādhanīyah | tato 'sandigdhaiva jñānaśabde yogyatā
'nupala!
6. mbhasya sādhyā | icchāpratibandho hi vyavahārah saty api
nimitte kvac{c}in na pravarttyetāpi tena {mi} nimittasya
yogyatā sādhyate na vyavahārah | icchākṛtavāc ca naimitt-
naimittikasa
7. imbandhasya yogyatvam api na sādhyam | yatra tu vāstavaḥ |
sambandhas tatra yogyān nimittād antyāvasthāprāptād
anantaram eva kāryam pratyakṣibhavatīti na kārya_m nāpi
yogyatva_m sādhyam bhavati | below I. 7+5

(D86a2; P102a2)

⁶⁰ Unallocated akṣara at the top of the folio above *sa pratipattā* in l. 1: ta

83a

1. udāharaṇam gau{ya}r ayam sāsnādisamudāyā<tmaka>tvāt* | above l. 1
iha viśālamahokṣādau pravarttitagovyava{ha} vahāro pi yadā
jādyād viśālāditva_{m*} nimittam āropya viśāṅkate nimittābhā-
vam mat(v)ā na pravarttaya
2. ti govayavahāras tadā sāsnādimatvamātra_m govayavahārani-
mitta_m prardaśya samayaṁ smaryate sāsnādimātranimitto
yaṁ vyavahāra iti | yadi siddhasambandho nimittam dṛṣṭ(v)ā
vyavahāram kin na pravarttaya!
3. ti yathā śākhyādimati vṛkṣavyavahāra{iti}m iti | vidya-
Omāne pi sannihite viṣaye pravarttitanimittavyavahāro pi
nimittamo<(h)ā>d atra prakṛte viṣaye 'nanubruvann avya-
vahārann a below l. 7+(3)
4. pratipadyamāno vā siddhena pravarttīsadvyavahāreṇa vi-
ṣaOmāne sadṛśatvāt* | prakṛtaviṣaye kevalam anupalambha-
nimitta_m samaya_m mūḍhaḥ sm(ā)ryate katha{(v)ami}<m
iva> ka{{••}} ya{{••}} thā kāryakāraṇatā below l. 7+(4)
5. sādhyate | bhāvābhāvau pratyaksānupalamabhābhyaṁ siddhau
d{ā}arśaOmāne dṛṣṭyadṛṣṭiśabdenocye tābhyaṁ kāryakā-
raṇavyavahārayogyatva_m smaryate | nanu ca dvayo<ḥ> sa-
{ {{••}} } mbandhitva_m kāryakāra in l. 5
6. ḡnatvan na bhāvābhāvamātram tat katham vyavahārayogy-
tva_{m*} sādhyate | yasmāt kāryakāraṇajanyajanakādiśabdās taylor
eva dṛṣṭyadṛṣṭyor vyavahārāya niveśitās tasmān na kāryakā-
raṇatvam anya
7. t sādhyate | kāraṇabhāvābhāvānuvidhāyinai kāryabhāvā-
bhāvāv {i}e••<(v)a> sambandhau nānya<ḥ> kaścit* | tasmāt*
ihāpi kṛtasamketo nimittāntara_m jādyād āropya viṣayinam
asmaran* {svabhāvā} below L 7+(7),
in l. 7

83b

1. {pya} sm{ā}aryate nimittapradarśanena | prasaṅgam upa-
saṁhṛtya prakṛtam āha | iyam kāraṇāt kāryasiddhir na hetu-
prabhedakathane pṛthak(*) pradarśitodāharan{ā}am⁷ sva-
bhāvahetāv antarggata{sva}tvāt(*) | kuto yogyatāyāḥ
2. sādhyatvāt(*) | bhavatu kāraṇāt kāryasiddhir asa(m)ddigdhā
svabhāvantarbhāvas tu katham ity āhāadvayavahārayogyatā
deśajñānasvabhāvāyā anupalabdher vyāpakaḥ svabhāvāḥ |
kva punar vyāpyavyāpakabhāvāḥ si
3. ddhir ity āha | vyāptiś cānyatreti | viṣayāntare pravarttitasya
○ vyavahārasyānupalambhabhāvamātrā(t) siddhir (y)ā tayā
siddhyā hetubhūta{••}yā vyāptih sidhyati | ekatrāpi hi ta•ni-
mittatve siddhe
4. nimittasya yogyatva_m vyāpaka_m siddha_m bhavati | tad evam
svabhā○vahetāv evāntarbhāvo 'nupala{mbha}b(dh)e<r i>ti |
anupalambha eva ghaṭābhāvāḥ | sa ca siddhas tena siddhenā-
nupalambharūpenāsatvenā
5. sadvyavahārayogyatva_m sādhyata iti dvitīye pariccheda i○ha
cokta_{m*} | sa evānupalambho 'bhāvātmakah | katham siddhaḥ
katha{ñ cā}<m vā>bhāvo jñānābhāvaniścayakāraṇām yato
'bhāvavyahārah^{above I. 4}
6. syāt(*) | yādṛśo 'nupalambho 'bhipretas tam aviduśāha_m pṛṣṭa-
ity āha | naiṣa doṣaḥ | yasmād ekasyānanyasamsṛṣṭasyārtha-
syopalambhānubhāvāt(*) | ida_m vastv iti (u)palambhavidhi-
niṣedhavikalpau bhava
7. taḥ | ekā(nu)bhavād iti | kuto yasmān na bhāvānām svālamba-
na_m jñānābhāvād eva_m bhavatīti jñānābhāvaniścayah | yato
jñānābhāvaniścayāt tata eva jñānābhāvād asadvayavahārah^{below I. 7+(5)}
syāt* | kuta!

84a

1. s tarhi jñānābhāva{ḥ}niścayo {ya}<ya>to 'sadvyavahāra ity āha | svabhāvānām svasmād rūpād viśiṣṭasya vyāvṛttasya pradeśāder ekajñānasamṣarggiṇo jñānāt* | yata{svā}<s cā>yam jñānābhāvaniścayo bhavatī{ti}da_m no

ta→ya,
above l. 1+1
above l. 1+1
2. pala(bdh)ir iti tata evāsa(dvy)avahārah | upalambhābhāvena hi niścitenā pravarttate | so 'sadvyavahāro na jñānābhāvād api tu jñānāntarabhāvād iti kutah kvacid iti svāpādiṣu sarvavasā<rthasyā?>pratī

above l. 1
3. tau satyā(m) jñānābhāvāpratipatter na jñānābhāvāpratītih ⊖ | tadā jñānābhāvāpratipattih kutah smaraṇābhāvāt* | yato jñānābhāvāj jñānābhāvaprat{i}tis tasmād arthasya pratyakṣatāyām
4. tadartha pratyaksapramāṇasāmarthyād upalambhānupalambhavikalpau ⊖ bhavataḥ | pratyakṣenopalambhābhāva eva vyavaharttavyaḥ | padārthābhāvas tu na vyavahartu_m śakyo 'nupalabdhā{bhā}nām api sattādarśa
5. nā•• | ato dṛṣyānupalabdho? vyavaharttavya iti asadvaya-⊖hārayogyadṛṣyopalambhābhāvaniścayam āha pratyakṣād ida_m nopalabhe {di} iti | yato jñānāmātrābhāvaniścayo 'nya-sm{i}ā
6. d a i •••vati eva | kasmāt punar ekajñānānubhāvād a(rth)ā-ntaropalambhābhāvāsāyaḥ | yasmād arthaviṣeṣa{ṣa}sya gatiḥ | samvedanād viśiṣṭād bhavati | tathāvidhasya viśiṣṭasya nīlākārasyātmā
7. naḥ •••vedanēnānyasmā(t) samvedanāntarād viṣeṣa(pr)a-tītih | tathā ca sati tat samvedanam ātmāna eva siddharūpa-viṣeṣa{ḥ}m arthāntarād artham api grāhya_m bhinatti jñānaviśiṣṭāniścayādhīna

84b

1. tvā{ta}d arthaviśeṣaniścayasya tasmād viśiṣṭajñānaniścaya-sya rūpo jñānāntarābhāvaniścayo jñānād yuktaḥ kim ucyate 'rtham arthād avacchinnattīti | uktam idam ekajñānasamsar-ggi(ṇ)ī dṝṣṭe ••
2. ṭāder asato yadi bhāvo bhavet(*) dṝṣya eva bhāved ity eva_m dṝṣyatvasambhāvaneti | tato dṝṣyānupalabdhiniścayahetvād arthāvyavaccheda ihoktaḥ | ataś ca jñānajñeyarūpānupala-bdhi
3. rūktās tatra tatra | nanu ca yathā jñānād arthaviśeṣaniśca-
○yo na svatas tathā jñānasyāpi jñānāntarā{pi}d ity āhānya-theti | yadi jñānasya viśeṣaniyata ākāro jñānānta
4. rān niścetavyas tasyā<pi> jñānāntarasya jñānāntarād iti | ○ jñānaviśeṣapratipatti{ḥ} nibandhanāntarānivasthānāt⁰ | na ka-syacid arthasya jñānasya vā viśeṣaḥ sidhyeta | below I. 7+(4)
5. katham punar arthaviśeṣo jñānaviśeṣavan na svataḥ si-
○dhyatīty āha | arthasya tu svasattāyāḥ svaviśeṣād vā sattā-viśeṣayor na niścayo 'rhasambandhinos taylor{e} asa_mvi
6. drūpatvāt⁰ | yā hi saṃvidrūpā sattāviśeṣāś ca tayoḥ svataḥ siddhiḥ etad ukta_m bhavati | yasya sattā svataḥ sidhyati | tasya viśeṣo py arthasya tv{e} asamvidrūpatvāt⁰ sattāmātram api |
7. svato na siddham kuto viśeṣaḥ sidhyed iti | ātmano yaj jñānam tasya sattāviśeṣābhyaṁ sattāviśeṣayoh siddhir nna svatantrā | na tathā samvedanasya samvedanāntarasattāviśeṣābhyaṁ

85a⁶¹

1. sattāviśeṣayor niścayaḥ | sarvvasyaiva jñānasya jñeyasya
cāprati##pattiprasaṅgāt* | yasmāj jñānānantaram evābhāva-
niścayakāraṇān na jñānābhā(v)as tasmād dṛṣyopalambhā-
{va}bhāvaniścaya(h)e
 2. tutvā••d anantaroktād viśiṣṭasyaikajñānasamsarggiṇo rūpā-
nubhāvān nānyo 'nyasyaikajñānasamsarggiṇo 'bhāvah | pa-
ryudāsavṛtyā sa evānubhavo 'bhāvah | ato dṛṣyānupalambha-
niścayahetu
 3. tvāt* | na kevalam abhāvah | kin tu tasya ghaṭasyānupala-
mbho ⊖ pi | te²smām{dvya}<d•a>tād vyāvṛttasyaikajñāna-
samsarggiṇa upalambhah <īdṛśa-----pra-----> īdṛśa(y)ā-
(nupalambhah pratyakṣeṇaiva s)iti | tasmād ayam artha ukto
yasmād anyajñānā
 4. { m artha } dṛṣyasyopalambhā{ va }bhāvaniścayas tasmāt tad
eva viśi⊖ṣṭajñānam tasyābhāvaś cānupalambhaś ca sa ca
pratyakṣasiddhau vastutvāc ca kāraṇam api | bhavatu dṛṣyo-
palambhābhāvaniścayo :|
 5. smāt sa eva tv abhāvo 'nupalambhaś ceti kuta ity āha | ya-
smād asamsarggiṇo '••<rtha>syā yo 'nubhavo samsarggi-
viṣayatvād evaikākāra{ h }pratiniyataḥ | tasmān nānyo
nyasyārthasyābhāvo
 6. 'pi tu sa eva | yasmāt⁰ sa evā(nu)bhavaḥ tad eva nīlam upala-
bdham astīti niścāyayan⁰ tasyākārasya niyata{ h }tvād anya-
sya ^<anyānubhavasya> cābhāvan niścāyayati | tasmāt⁰ sa
evābhāvah | iha ca tad evāstī
 7. ti | kadā niścayo yadānyābhāvo vyavahṛto 'nyābhāvavyava-
hāraś ca dṛṣyānupalabdheḥ | tasmān naīṣa pratyakṣavyāpā-
raḥ | prakaraṇānurodhārtheva_m draṣṭavya_{m*} | tad evopalab-
dham asti
- above l. 1+••
below l. 7
- below l. 7+••
- above l. 1+6

(D88b5; P105a4)

⁶¹ One unallocated akṣara above °ṇān na jāñā° in l. 1: na²

85b

1. nānyat⁰ ayam hi pratyakṣavyāpārah prakṛta idam upalabhe
ida_m nopalabhe iti | tathā viśiṣṭasvarūpaniścaya evāparānu-
bhavābhāvaniścayah | yad ukta_m tataḥ svataḥ siddharūpaviśe
 2. ṣam iti | tasmān na parānubhavo stīti niścāpayatīty atra na
sāmarthyā_m yojanīyam api tu nāparo stīty atra | na hi pratyā-
kṣam aparābhāva_m vyavahārayati | tat kathaṁ niścāpayati
sāma
 3. rthyāt* | yadi tatra dṛṣyo 'nyo bhaven na kevalaḥ prade○śa
upalabdho bhavet tasyāpy upalambhāt⁰ | tasmād ekopala-
mbhaniścayasāmarthyād eva dṛṣyābhāvo niścitaḥ sa tv a
 4. dṛṣṭānām api satvā<đ?> dṛṣyānupalabdhyā vyavaharttavyah |
○ tasmād anyopalambhābhāvaniścayahetur eva sāmarthyād
anyābhāvaniścayahetuḥ tasmāt⁰ sa evābhāva{ḥ | } <ity ukta_m
(bha)vati tasmād evābhāvaniścayaheturtvāt⁰ (dṛ)ṣyāpa(la-
mbhābh)āvaniścayasāma(rthy)•kr̥tāt sa (e)va tasyānupala-
mbho •••••••> tasmānu
 5. palambhāḥ | yato hi yasyābhāvaniścayah | sa tasyonu○pa-
lambho yukto nānyoh | tasya cānyasya dṛṣyasyopalambhā-
bhāvaniścayaheturtvāt⁰ 'bhāva{ḥ}vyavahārasiddher hetur ya-
tas tu na
 6. jñānābhāvaniścayo na ^<ta>syā vyavahārahetutvam aniścite-
nānupalambhenābhāvavyavahār<ā>yogāt⁰ | sa ca svasa(m)ve-
danasiddhatvān nāsiddha ity anyajñānam kāraṇam ca pra-
tyakṣasiddhañ ceti codya!
 7. dvaya_{m*} pariḥṛta_m | atra ca yataḥ pratyakṣād ekajñāmna-
samsarggivastuviṣayād dṛṣyāny<o?>palambhābhāvaniścayas
ta{ {ity ukta_m bhavati | tasmād evābhāvaniścayaheturtvād
dṛṣyopalambhābhāvaniśca!
- above l. 4
|→ḥ,
h→va,
below l. 7+**
- in l. 6,
ya→sa
- below l. 7+(6)
- in l. 7,
nu→ny

86a⁶²

1. yasāmarthyakṛtāt sa eva} } } to dṛśyāsyānyasyābhāvavyava-hāra ity artho vyavasth{i}ā{ta}pitah | e{va}<ta>m arthaṁ vyabhicārayann āha | nanu svasmād viśiṣṭasyaikajñāna-saṁsarggiṇah pratyayam vināpy abhāvavyavahārabuddhir bha above l. 1
2. vati kvacit⁰ yathā santamase santate tamasi hastasaṁcā-reṇāsty abhāvapratītir ghaṭādīnām | na / kuto / yatas tatrāpi santamase tatheti kasyacit* 'bhāvapratipattaye saṁcarato hastasyāntara :
3. ātmī(y)o viśiṣṭah | sparśa upalabhyate rūpātmanā ca dṛśyo ghaṭah sprśyah | sparśātmanā tasya sprśasyaikajñānasama-(rggy)ā{ḥ}ntarasparśopalambhād abhāvagatih | kutah punar etad ānta
4. rasparśopalambhas tadāstīty āha | yata iti | nanu ca hasta-{i[?]}samcāravyāpāra{ḥ}viṣayād eva buddhir ghatātaya-prayatnāt(*) phalabhūto hastah samcārapratīyata ity āhāsatī prayatn^e hetau
5. na phalena niyamena bhavitavya_{m*} | tāvan na ca samcārapra-tyayo 'numānam tataḥ | sparśavišeṣe pratyakṣe deśād deśāntarasamcārī hastah pratyakṣah | asati vā prayatne utkṣiptabāho
6. ḥ santamase nīdrārambhakāle '{vo}<dho>gacchato hasta-syopalambho 'stīty apratītyaṅga_m { } vyabhicārī ca prayatnah | tasmād eva sparśavišeṣād ekajñānasamaṁsarggiṇo 'bhāvapratītih | tad ity ekajñāna:
7. saṁsarggivastupratyayābhāve 'bhāvāpratipatteḥ | svāpādiṣu | śabdādyabhāvapratītir nirṇyesyate paścāt⁰ | nanu upala-bhyād anyeṣu kāraṇeṣu sa•(v)e tasya dṛśyasyānupalambhād abhāvapratītih ki below l. 7+6

(D89b4; P106a6)

⁶² Possibly one akṣara above °vyavahāra° at the end of l. 1.

86b⁶³

1. m ato (te)•••ā(p)amadamūrcchāvasthāyāṁ mā bhūt(*) kasyacid abhāvapratipattiḥ ataḥ indriyasya sā(dgu)ṇyāṁ kār•akaraṇasāma(rthya)m yogyo mana(sk)ā(ra u)palam(bha)-p(r)atyaya(s ta)syaivābhāvāt(*) | ta•••(vi) ••ṣ(ṭaika)
 2. jñāna(sam)sa(rgg)i(jñ)ānā(bh)āvāt tatra (sv)āpādiṣu? kā-⁷<sy>cid abhāvāpratītiḥ | kutas tarhi (t)ādṛṣā iti | samagra-kāraṇasyo<palabhyānu>palambhasyai(v)ā(bh)ā•ā•• | (ta)-smād (ya)••• (v)iśiṣṭa(jñānā)d abhā? (vapratipatti)ḥ (sv)āpā above l. 1+2
 3. diṣ• (ta)dabhāvād iti tad aṣ⁷ādhanām { { yato anupalambhā-vād e○va svāpādiṣu tadabhāvād iti tad asādhanām } } yato n(u)palambhābhāvād eva (sv)āpādiṣ(u) tadabhāvā•ti(patt)i• na (vi)•••jñāna above l. 1+2
 4. ••ā(t⁰) ••(y)āpi (vi)śiṣṭam eva jñānam prakārāntareṇa kathi-ta○m iti darśayitum āha | a⁷trāpy anupalambhe vaktavye (satsu) kāraṇāntare(sv) iti bru?•• •t••ām ev•(nd)riyā(d)••••-••••(nye)
 5. (na he)•••palambh•janya(n) darśayati | yasmātadā tāni kā-○ryā(nugu)ṇāni yadaiṣā(m) kārya_m bhavati | anyathātiprasaṅgāt* | ta<ya>smiṁ⁷s ca pratibhāsamāne yaḥ san ni-(ya)••...•• below l. 7+5
 6. ••...••(rggi)ṇa upalambho dṛṣṭavastujñānasamarthāni kāra-ṇāny anumāpayati | tataḥ sāmsargijñānam kārya(m) sā ca? kāryavṛttir ūpalabdhiḥ | upalabhyasyānupala••...•• 7 akṣ.
 7. ••...••(pra)tibhāsaniyama_m darśayati bhavān⁰ | tathā hi saty upalambhe evam anupalabdho nāma ghaṭo yady asāv ākāre ta ekārthaniyato bhavet⁰ | tasmā(tva)yāpi (vi)<śi>(ṣṭa)•••m ca. 8 akṣ.
- e<va> ca. 6 akṣ. ca. 9 akṣ. below l. 7 right margin

(D90a4; P106a8)

⁶³ Illegible note above the end of l. 1 (3 or 4 akṣaras) (maybe to be inserted in the last part of l. 4).

Possibly one or two akṣaras below *satya upalambhe* in l. 7.

87a

1. nyān(u)pala(bdh)ir uktā | anyathā (y)ady upalabdhir neṣyate
tadārthābhāvo 'nupalambhena ˘<tadabhāvo py anyenānupalabhye>ty anavasthā syāt* | etad eva vivṛṇvann āha | anyatheti | yadi svajñānābhāvād abhāvasiddhis tadā 'siddhasyā-sādhanaty?āj jñā above I. 1
2. nābhā(vo) 'ny(e)nān(u)palambhena sādhanīya ity anavasthānād gamakāsiddher apratipattir eva syād a<rtha>bhāvasya | syād etaj jñānavat tadabhāvah svataḥ sidhyati tat (ku)to navasthety āha | yasmā••sa•ed²an²ābhāva below I. 7+2
3. h̄ svato niścā?yati ?bhāvarūpatvāviśesāt* | viśayasyā○pi svata evābhāvaniścayaprasaṅgāt* | yad ūkta_m jñānavaj jñānābhāvo pi svata iti tan na | yasmāt* sa(mv)edanam ātmāno više
4. śāt* samvidrūpatvāt | svata ē<va> samvidita_m na param rūpam sādha○nam apekṣyate | na tv ē<va>m abhāvas tasya rūpā-bhāvād asam̄vidrūpatvāt* | kecid ā••ryā<hu>r nātmagrāhi(jñānābhāvād abhāvaniśca above I. 1+4
below I. 7+4
below I. 7+4
5. yo yato yā<m a>navasthādoṣah syāt* nāpi svasmād anya-jñā○nabhāvāt* bhāvatkān* kutas tarhi yo ya_m vidito 'bhāvopalambho nā{pi}<sti> ghaṭa ityevamākāras tasmād bhāvajñānād abhāva below I. 7+5
below I. 7+5
6. vyavahāraḥ pratyakṣa{ca}syā c²ābhāvaviśayatvavirodhād agr̄hītagrāhy eva tat svatantra_m na smārtta_m | ataś ca pramāṇam abhāvākhyam iti | iha svaviśaye pramāṇam bhavat kiñcit* sākṣād arthād bhavati ya
7. thā pratyakṣa_m paramparayā vā yathānumāna_{m*} | na cābhāvapratyayo 'numānam abhāvasya liṅgāyogāt* hetubindūktāt* | sa tarhy abhāvapratyayah | kuto rthāt sākṣād bhavati | yo 'sya viśayaḥ

87b⁶⁴

1. syāt tatra caitat pramāṇam syāt⁰ na tāvataḥ abhāvād bhavati |
yasmān nābhāvah kasyacit kāraṇam sākṣat paramparayā vā
kuto 'samarthatvāt* | sama(rth)as tarhi bhaviṣyati | bhāva
e<va> tarhi syāt* | sāmarthyarūpatvā below I. 7+1
2. d[?]<t⁰> bhāvasya cākāro nte vakṣyamāṇo bhinnakramah kiñ
cānyat tasyā~<bhā>vāsyānapāyāt <t>atkāryan nityā_m bha-
vet⁰ | na ~<(ca)> sahakāryanurodhān nityo pi kadācit karoti |
anapekṣatvāt⁰ | ka(th)am anape{ṣo}<kṣo> | above I. 1
3. {{pi yā yadi śe(s)akātarupatvāt*}} } } <apekṣāyā viśesa-
lābharupatvāt⁰* | tasyāpi viśeṣo bhavi○(s)yati | bhavatu
abhāvas tu na syāt⁰ kuta~<s ta?>llakṣaṇatvād iti | pūrvva-
rūpatyāgo rūpāntarasambandhaś ca bhāvasvabhāvo yadi tāv
abhā below I. 7+2
- below I. 7+3?
4. ve stah bhāva evāsau nābhāvah | tasmān n(ā)bhāvād aya_m
pratyā○y^o yo sya viṣayah | ayañ ca tatra pramāṇa_m syāt* |
abhāva ity apīty api samuccaye 'yañ ca doṣah abhāvaśa-
bden{o}a na bhāvo below I. 7+3?
5. abhāva iti bhāvapratīṣedha ucyate | tathā ca saty abhāvā○d
bhavati bhāvapratīṣedhād bhavati bhāvān na bhavatītī
sāmarthyād vākyārthaḥ syāt⁰ | nañ* samāśo hi yenārthena sā
6. mānādhikaraṇyena vaiyadhiκaraṇyena vā sambadhyate tato
ṛthāt tathaivottarapa~<dā>rthan nivarttayati | yathā abhāvo
'brāhmaṇo bhāvo na bhavatī gatir abhāvena kṛta_m {bhām iti
pratīti} <bhāvena <<na>> kṛtām iti> below I. 7+6
7. {s} tathā 'bhāvād bhavati bhāvān na bhavatīty uktau hetur
asya pratyasya niṣiddhaḥ syāt* | tato <(')>hevukatvam ukta_m |
atha nañ⁰ samāśa uttarapadārthābhāvopalaksite dravye va-
rttate tato <(')>bhā in I. 7

(D91a5; P108a4)

⁶⁴ Illegible unallocated akṣara below {s}ta° in I. 7.

88a

1. syāt tatra caitat pramāṇam syāt* | na tāvad abhāvād bhavati | yasmān nābhāvah kasyacit kāraṇam sākṣāt paramparāyā vā kuto asamarthatvāt* | samarthaś tarhi bhaviṣyati | bhāva eva tarhi syāt⁰ | sāmarthyarūpatvād abhā
2. vasya cākāro nte vakṣyamāṇo bhinnakramah | kiñ cānyat tasyābhāvasyānapāyāt* tatkāryan nityam bhavet⁰ | na ca sahakāryānnarodhān nityo pi kadācit karoti | anapekṣatvāt* | katham anapekṣo peksāyā
3. viśeṣalābhārūpatvāt* | tasyāpi viśeṣo bhaviṣyati ||○| bhavatu abhāvas tu na syāt* kutas tallaksāṇatvā{t}*d iti | pūrvvatyāgo rūpāntarasambandhaś ca bhāvasvabhāvo yadi tāv abhāve stah | bhāva
4. evāsau nābhāvah | tasmān nābhāvād aya_{m*} | pratyayo yo sya vi○ṣayah | ayañ ca tatra pramāṇam syāt* | abhāva ity apīty api samuccaye 'yañ ca doṣah | abhāvaśabdena na bhāvo 'bhāva iti bhāvapratīṣe
5. dha ucyate | tathā ca saty abhāvād bhavati bhāvapratī(s)e-dhād bhavati ○ bhāvān na bhavatīti sāmarthyād vākyārthah syāt* | nañ⁰samāso hi yenārthena sāmānādhikarāṇyena vai-yadhikarāṇyena vā sa_mbadhyate
6. tato rthāt tathaivottarapadārthan nivarttayati | yathā abhāvo '○brāhmaṇo bhāvo na bhavatīti gatir abhāvena kṛtam bhā-vena kṛtam iti pratītis tathā 'bhāvād bhavati bhāvān na bhavatīty uktau hetur a
7. sya pratyasya niṣiddhah syāt⁰ | tato 'hetukatvam ukta_{m*} | atha nañ⁰samāsa uttarapadārthābhāvop{ā} alakṣite dravye varttate tato bhāva eva kaścid abhāvah | evam tarhi nāmāntareṇa bhāva evoktaḥ syāt* | ta'
8. to bhāvapratīyaya evāyam iti katham abhāvavिषayah | anena śabdārtho pi nābhīprāyānugata iti darśita_m bhavati | tasmān nāsyābhāvapratīyasya viṣayābhāvād anutpatter asti sambhāvah kiñ ca pratyakṣagr

88b⁶⁵

1. h(ī)tagrahitvābhāvāt* svatantrasya darśanā{bhāva}nanta-
r{ā}abḥāvitva_m na syāt* | pratyakṣasāmarthy{o}ā<d u>tpa-
ttau satyām tasyaiva darśanasyābhāve jñātavye sāma-
rthy{e}am abhyupaga{ma}tam iti tad eva pramāṇam syāt⁰
nābhāvapratyayah | nanu ca above l. 1+1
2. pratyakṣam {sa} <(n)ā>bhāvaviṣayam na cāviṣaye pramāṇam
ity āha | pratyakṣākārasya nīlāder nniyamaḥ sāmarthyān
tenāparasyārthasya pratiṣedhāt* pratyakṣam eva pramāṇam |
na hy abhāvo nāma rūpavān(*) | yatas tadābhāsena jñā above l. 1+*
3. nena grāhyatvāt* pratyakṣasyātadābhā{ta}satvād aviṣayah
syāt* | api tu vyavahartavyo vikalpena | yathā ca pratyak-
ṣagṛhīte pratyakṣasāmarthyād vyavahriyamāne pratyakṣa_m
pramāṇam tathā pratyā¹
4. kṣākārasāmarthyād vyavahriyamāne 'bhāve pratyakṣa_m pra-
tītīmāṇan tadākāraniyamād iti | kutah | ya ekajñānasamsa-
rggibhāvākāro niyato yasya samsarggiṇah pratikṣepasama¹
5. rthas tata ākārāntarasamsargge sati tadartha-prati{pra}kṣe-
pa¹syābhāvāt* tadākāraniyamād anyasya samsarggiṇah pra-
tikṣepah | yataḥ pratyakṣam evābhāve pramāṇam tasmād {e}a¹
6. yām pratyayo niyatākāradarśanatva<(ba)>lotpanno 'svata-
ntratvā¹On na pramāṇam yato nākṣāśrayo 'bhāvasyājana-
katvād arthakāryatvāc ca pratyakṣasya pramāṇa{tvā}syā-
liṅgāśrayaś cābhāvasya liṅgā below l. 8+*
7. bhāvāt(*) | ajanakatvāc cā{da}rthajanyatvā~<c cā>numāna-
syā kim ucyate pratyakṣabalotpanno ya_m vikalpo nāstīha
ghaṭa iti yāvatā dṛṣyānupalambhāl liṅgād eṣa pratyaya ity
āha | pratyakṣam eva tat tathety ā below l. 8+7
8. kāraniyamenotpanna_m yena niyamena pratyakṣasyānanta-
ram evedam upalabhe<ti> ida_{m*} nopalabhe{i}<ty u>upala-
mbhavidhipratiṣedhavikalp(au) bhavataḥ | yathā nīladarśa-
nān nīlam uidam upalabdhan na pītam u below l. 8+8,
below l. 8+*

(D92a1; P109a1)

⁶⁵ Two unallocated akṣaras below °syānantaram in l. 8: •ya ccā² +7
Unallocated akṣara below °da_{m*} nopa° in l. 8: ma³ +6

89a⁶⁶

1. palabdha(ṣ)iti | kim ato yat pratyakṣam evopalambhavidhi-pratiṣedhavikalpau janayaty ataś ca dṛsyopalambhaniṣedham kurvvatā pratyakṣeṇa sāmarth(y)at* pūrvvoktādṛṣyābhāvo niścito nāsti ghaṭa{ḥ} ity asya pra
2. tyayasya viṣaya iti darśanam eva ghaṭābhāve pramāṇam adṛṣṭānām api tu satvasambhavāt kim anena pratyakṣeṇa kevalā_m pradeśam gṛhnatā 'gṛhīto ghaṭo nirasto na veti pratyakṣaniścitasyāpy abhāva
3. sya vyavahārasamśaye sati dṛṣyānupalambhaḥ | pratyakṣa-niści○to ghaṭābhāvam vyavahārayati na svayam eva niścā-payati | ata eva yady atra dṛṣyo ghaṭo bhavet(*) ekajñāna-saṃsarggitayā na ke'
4. valaḥ pradeśo {bhāve} dṛṣṭo bhaved iti darśanasaskāram abhraṣṭa○m anuvarttayan* darśanasāmarthyagamyam abhāva_{m*} vyavahārayati | yasmāc copalambhavidhipratiṣedha-{{ }}(vikalpasyaiva prakṛantatvād vidhi
5. vikalpagrahaṇam anarthaka_m syāt* | prati } } } samartha_m pratyakṣan tasmā○{vu}t tāv upalabdhānupalabdhavastuvidhi-pratiṣedhavikalpau na pramāṇam | yathā vi{dhi}kalpa upalambha{ni}<niśca>y{aśc}ānusāritvān na svatantra_{m*} below l. 8+5
6. pramāṇan tathā nāsti ghaṭa iti pratiṣedhavikalpo pi pratyā!○kṣayattadṛṣyānupalambhābhāvaniścayānusaraṇān nābhāve svatantra_m pramāṇam iti darśayitum ubhayam upanya-sta_{m*} | itarathā pratiṣe
7. dhavikalpasyaiva prakṛantatvād vidhivikalpagrahaṇam anarthaka_m syāt⁰ | tad eva_m dṛṣyeṣu vastuṣu (s)vaviśiṣṭajñānād abhāvapratītir uktā 'dṛṣyeṣu katham abhāvapratītir ity āha | adṛṣye anupalambhād a
8. bhāvaniścayāyogāt sthitih sadvyavahārah | anyatrādṛṣyā-nupalabdhu pratiṣidhyate | katham iva niścayāyogo yathānyasantāneṣu mānaso 'nubhūtavikalpo rāgādiś cādṛṣyatvāl liṅgarahi!

(D92b2; P109b4)

⁶⁶ One illegible unallocated akṣara above °ktādṛṣyā° in l. 1.
Unallocated note above janayaty atas ca in l. 1:ti?

89b⁶⁷

1. to na niścīyate | yasmāc cāniścayāphalā tasmān na sama(rth)ā
vipakṣād dhetor vyāvṛttisādhanāya | kā tarhi samarthā
hetau | ādyā dṛsyānupalabdhir adhikṛtā | kuto niścitenāiva
trirūpena sādhyasya sā
2. dhanāt(*) niścayasādhanī c?ādyā | atha katham iya_m dṛsyā-
nupa{ bdhi } labdhiḥ prayoktavyā tasyā ātmanah prayoges(u)
svarūpa_m pratisedhadvāreṇa prayujyamte | atha bādhanarū-
pam vā vidhidvāreṇa yadā prayujyate |
3. katham arthāntarasyānyad bādhakam | virodhāt tayoh | kuto
viro○dhaḥ | avikalakāraṇasya bhāve saty anyabhāvāt punar
abhāvataḥ | yaḥ san yasmin sati niravarttate tayoh ūtōṣṇayor
iva vi
4. rodhah | etad vivṛṇvāmīn āha | yeyam abhāvābhāvavyavahā-
rani○ścayahetur vipakṣā{(rth)a}<d dhetu>vyatirekasādhanī
yadā (s)vayam abhāva_m sādhayitu_m prayujyate | tadā svarū-
peṇa vā prasajyate svabhānu
5. palabdhivyāpakānupalabdhikāraṇānupalabdhish(v) anupala-
bdhi○r iti svabhāvādīnām anupalabdhirūpam eva prayu-
jyate yadi vā prativedhyasya ūtāsparśāder[?] bādhakava-
{kṣā}<hn̄yā>dirūpe <(no)>panyāse
6. na s{au}ovānupalabdhīḥ prativedhasya prayujyate | nātra ūtā-
spārśārśo 'gner iti svabhāvaviruddhopabdhir evamādi co-
dāhṛta_m prapañcitañ ca pūrvvam eva | arthabādhananimitta_m
virodhabhedam da(rś)a
7. yitum āha | sa virodhaḥ | katham yenārtho 'rtham bādhate |
avikalāni {rā}karaṇāni yasya tasya prabandhena bhavato
'nyasya sannidhāne 'bhāvāt taylor nnivarttyanivarttakayor
ekadeśasthānaviro'
8. dho gamyate ūtōṣṇasparśayor iva | ayañ ca virodo vyā-
khyātaḥ | prapañcena tathā 'paro virovo<dho> 'nyonyabhe-
dena rūpaniścayād bhavati | yathā dhruvabhāvasya parihā-
reṇa vināśa

below l. 8+4[?]below l. 8,
below l. 8

below l. 8

(D93a3; P110a7)

⁶⁷ Unallocated akṣara below *bhavati* in l. 8: •i +6[?]

90a⁶⁸

1. iti taylor virodhah | etad evāha | anyonyasya parihāreṇa sthitarūpatayaikātmatvavirodhah { {ka{tham yenā}rtho 'rtham bādhate | avikalānirākaraṇāni yasya tasya prabandhena bhavate 'nyasya sannidhā
2. ne '{bhāvā}t ta } } | tathā ca sati nānena sahānavasthānavirodhah samgrhyate rūpadvayādhiṣṭhānatvāt* | sahānavasthānasyāsyā caikamātrābhāvaphalatvād iti bhedenopanyāsaḥ | nityatvānityatvayor iva
3. | pramāṇena bā{dba}dhamn{^{*}}ād bādhyasyārthasya bādhakapramāṇaniba○ndhanena liṅgena virodhah | sāpekṣadhruvabhbhāvayor iva | etad eva darśayann āha | pramāṇam (v)ā yadi kasyacin tatve bādhaka_m bhava
4. ti talliṅgenāpi bādhyasya virodhah | yathā apeksāyā sa○ha dhruvabhbhāvitvasya virodhah pramāṇam | punar vvināsakāraṇam astīti bruvatotpattimanto na vināśaniyatā abhyupaganta|
5. vyā iti sādhyam vināśabhāve hetvantarāpeksatvenopaga-○tatvāt* | anvayam darśayati | ye yasya bhāvārtha_m svahetor a^<nya>t kāraṇam apeksante te tatra niyatā na bhavantī | yathā rāge vā below l. 8+5
6. sāmsi sāpekṣatvā^n <na tatra> niyatāni tad atra sāpeksat-tva{ni}m ani○yamena dhruvabhbhāvitvaviruddhena vyāptam sat tena virudhyate | vyabhicāram āha | vināśahetūnām api tatrāpeksake bhāve ni tvā→ksa, below l. 8+6
7. yatvatā^<n na> sāpekṣatvenādhruvabhbhāvitvadoṣah | naivam | kuto svahetūnām sākalyaniyatam apratibandho niyato yas tasyābhāvāt* | katham abhāvo yasmān na tasmin vastuni bhavati svakāraṇasāmagrīpra below l. 8+7
8. tibaddhair anye<r a>pi ta• padārthonmukhair vvināśādhā-yibhir bhavit{i}avya_{m*} | hetum āha | tasmin vastuni vi{śā}nāśākānām anāyatt{e}atvāt | atha vināśaśyāyatvatvadharmmāno te→tt{e}a vināśakā na kāraṇā in l. 8

(D93b4; P111a2)

⁶⁸ Unallocated note below *padārtho*[°] in l. 8: •ita +6Unallocated *akṣara* below *°śādhāyi*[°] in l. 8: na[?]

90b⁶⁹

1. ntarādhīnāś taddharmmatāyām tata evātmāyattā <••>d vi-
nāśakāraṇākṣaṇikatvam̄ padārthasyeṣṭam̄ syāt* | tathā hi
ya{śca}<••>sau vināśahetuḥ kāraṇāntarasāpeksah̄ syātadā
pratibandhavaikalyasambhavād aniyata
2. eva | tanmātrāpeksas tu tata eva niśpannād arthād dvitīye
kṣaṇe vināśahetur nniśpedyeta | tṛtiye ca kṣaṇe bhāvas tata
eva nivartteta | nanv evam api kṣaṇadvayāvasthāyitva_{m̄} syān
na kṣaṇikatva_{m̄*} | •••• !
3. Ipam̄ kālopalakṣaṇam̄ gra{hyaṇa} grahaṇam̄ māsavarsaka-
(lpā)vasthāyi ⊙tva_{m̄*} bhāvānirākṛta_{m̄} bhavati | atha vā vinā-
śayitavyahetubhyā eva vināśaka utpadyate tato dvitīya eva
kṣaṇe padārtha_{m̄}
4. vināśayed iti kṣaṇikatvam eva | vināśamātrāt paścā ⊙d utpa-
tsyante vināśakāḥ | tat(*){h} kutah̄ kṣaṇikatva_{m̄} ucyate padā-
rthatvatasya viśeṣabhāvāt* | pūrvvam abhūtasya paścad
asya |
5. bhāva{h} prasaṅgād ānantarye sati kṣaṇikatvam̄_{m̄*} | yadā tu
bhā ⊙vajananasāmagryā vināśahetus tadā sa tatva_{m̄} sāma-
grīsvabhā{u}va ucyate | uttaraś ca prabandhas tatraiva yoja-
nīyah syād eta
6. d evam api kṣaṇidvayāvasthāpitva_{m̄} kṣaṇamātrāvasthāne pi
⊙ sahetuko vināśo 'nabhipretah̄ praśakto | naivam̄ yasmād
evam̄ bhavato 'niṣṭam ukta_{m̄*} | anyac ca svapakṣa ucyate | sa
cetyādi
7. | yadā ghaṭā{(d) e}<d e>va vināśakas tadā sa iti ghaṭo yadā
tu taddhetor utpadyate tadā ghaṭahetur anityatāhetor nniyā-
makasvabhāva iṣṭah̄ sa <na> ghaṭo 'nityasvabhāvas taddhe-
tur ani<(tya)>svabhāvajā!
8. nano vā kin neṣyate | ghaṭasya taddhetor vvā svāvena { sa
•i }<hi sa vi>nāśako hetur ghaṭanāśaniyataśaktir u{dayati}-
<pādi> | tathā ca ghaṭa ātmanā<śan⁰>{sa} nni{ccha}ya-
cchann eva svarūpeṇeva nivṛttidharmmā hetu

(D94a5; P111b4)

⁶⁹ Unallocated note below ghaṭasya in 1. 8: de²+(7)

---- Missing: ff. 91-100 ----

---- Missing: ff. 91-100 ----

101a⁷⁰

1. d ubhaylor nityānityayor ddharmaatve pi nānaikāntikatvadoṣah | tathā hi yadā nityatva_m sādhyam tadā nityā ākāśādayah sapakṣah pakṣasapakṣānyataratva_m ca tadā na vipakṣe varttate | evam anityatve sā(dh)ye !
2. | syād etad ubhayatrāpi | ya eva {sa} śabdah pakṣabhūtaḥ | sa eva nityānityatayā sandigdhah tatra ca varttamānah pakṣasapakṣānyataratva_m vyabhicāri ūnkyetety ā~<••••>ha | na hi pakṣa eva hetor vyabhicāraviṣayah | (s)a above l. 1+2
3. hi sandigdhah sādhyate | tadā na vipakṣa{tvā}tayā niścitatā { {ta}○tra na varttata e{va} } } yas tu vipakṣo niścitatā? tatra na varttata eva~ | tena nāsau vyabhicāraviṣayah | itaras•asya kīdr̥śo vipakṣo '
4. bhipretah ki_m vāstavah sādhyābhāvah | āhosvit* puruṣaka-!○lpitah | yadi vāstavah | puruṣecchayā paksikṛto pi vastu-sthityām sādhyābhāvayuktah vipakṣo vyabhicāraviṣaya{h} eva | tat kim ā tā→tah
5. ha | na pakṣa eva vyabhicāraviṣaya iti | atha tu puruṣecchāka○lpita eva pakṣasapakṣābhyaṁ vyatirikto vipakṣah | tadā na hetor avyabhicāro vāstavah syāt* | na cānumāna_m pramāṇa_{m*} syād i
6. yaitart sarvva_m prasam{ñji}<gi>ta_{m*} param iṣṭam vipakṣam prēchhati ka_m punar bh{ā}a!○vā(n) iti | itaram sādhyābhāva{h}m ity āha | vāstavam eva sādhyābhāvam gṛhītvāham katham idānīm vastusthityā sādhyaviparyayād vyāvṛitta! below l. 8+6
7. tvāt(*)| avipakṣavṛttir ekarāśiniyata ubhayadharmmaḥ syāt(*) | yasmān na •i pakṣavipakṣayoh pravibhāgam apekṣate hetor avyabhicārah | yena vipakṣā~<••>vṛtter avyabhicāro vastutaś cobhayah below l. 8+7
8. dharmmaḥ syāt* | katham anapekṣo vāstavatvāt(*) | pakṣo hi puruṣecchākṛtas tadapekṣatvāt* | vipakṣo pi vipakṣāpekṣayā ca sādhyāvyabhicārah kalpyamānah puru(s)ecchākṛtaḥ syāt* | na vāstavo

(D108a2; P127a1)

⁷⁰ Unallocated note below *sādhyā*^o in l. 8: cā••i••••• (maybe to be read with the insertion mark in l. 3).

101b⁷¹

1. yadaiva vyabhicāraviṣayam na pakṣīkuryāt⁰ | tadaiva vyabhicārah | vāstavo pi tarhi katham yasmān na vyavasth{ā}ayā pakṣā_m pṛthag vyavasthāpya sapakṣā_m vipakṣā_m ca punah {sa}pakṣavarjite viṣaye viṣaye vyā
 2. ptir upadarṣyate pakṣavarjitah kṛtako 'nitya iti | katham tarhi vastubalā^m<••>yātā vyāptih | puruṣakṛta_m pakṣavipakṣavibhāgam anapekṣāmāṇā pramāṇair ūpadarṣyate | kīdr̄śī sā sarvva_{m*} kṛ
 3. takā_m pakṣo nyo vā sarvvaśabdo niyamārthaḥ | kṛtakam aṄṇityam eveti īdr̄śī pramāṇair upadarṣyate | kasmād evam ity āh{ā}a | tatheti kṛtaka{tva}mātrasyāṇityatvasiddhau satyā_{m*}
 4. kṛtakatvākhyo dharmmo gamakah syān nānyathet | na pa!○kṣād anyatra vyāptisiddhau gamako yasmād yam eva sādhayitum icchati sa pakṣah | s²a caiva_m svecchayā pakṣā_m kurvvan* hetor avya
 5. bhicāra{h} pratipattyarthā_m sarvvavyabhicāraviṣayam pakṣīku!○ryāt⁰ | kutah puruṣapravṛttter icchālakṣaṇāyā 'vastuparatantratvāt⁰ | na hi yathāvastv[?] icchā puruṣāṇā_m | yena ca pa!
 6. rītam apy a<(rtham) a>nyathā sādhayitu_m necchet* | tādr̄śāc ca pakṣā○t* | anyatra sādhyaena vyāpto dharmma īdr̄śo nai-kāntiko na gamakah | nanu ca yatra sādhyaadharmmaḥ pratyakṣe{nā}<ñā>numānena vā
 7. bādhitaḥ sa vyabhicāraviṣayah | sa ca pakṣābhāso na pakṣah | tat katham vyabhicāraviṣayah | pakṣo yenāyam atiprasaṅga ity āha | na cānumānaviṣayasya pratyakṣabādhāsti | traīrūpyavato
 8. liṅgasya viṣayo 'numānaviṣayah pakṣavipakṣapratibhāgāpekṣe vāvyabhicāre traīrūpyavān evāyam hetur yaḥ | puruṣecchayā vyabhicāraviṣayesu pakṣīkṛteṣu parihṛtavyabhicā
- m→h
above l. 1+2
- below l. 8+6,
s→s
- below l. 8+6

(D108b4; P127b5)

⁷¹ Unallocated akṣara below pakṣīkṛteṣu in l. 8: di +(4)

102a⁷²

1. rāḥ | katham abādhā pramāṇasyānyena bādhane <'>pramāṇya-
prasaṅgān nanu yasya bādhāsti tad apramāṇam eva yat tu na
bādhita_m tat pramāṇam astv ity āha | uktam atra dvitīye pari-
cchede | ki_mm ukta_m pramāṇalakṣaṇena yukte | ekasmin(*)
bādhāyāḥ
2. sambhave tallakṣaṇam saṃki{ti}tavyabhicāra_{m*} asatyām api
bādhāyā{ḥ}m anāśvāsatvād duśita_m syāt tasmād aprāmā-
ṇyaprasaṅgah | syād etad abādhitiṣayatva_m nāmāpara_m tri-
rūpyāl lakṣaṇam iṣṭam tad yasya viṣayo bādhyate | tan
nānumāna
3. lakṣaṇayukta_m { { tato na pramāṇena vyāptam avyāpta_{m*} } }
^<tat⁰ kuto> lakṣaṇayuktasya bādhe ○ty āha | abādhana-
syāpi lakṣaṇatve tasya liṅgasyāśaky{e} aniscayalakṣaṇatā
syān (n)a hy evam śakyam niścettu_m nāsyā bādhakam
sambhavatīti bādhābhā
4. vaniscaye vā kut*ścit* pramāṇāt* | tata eva sādhyasiddhir iti
vyartho ○ hetuḥ syāt* | aniscitalakṣaṇatve ca gamakatva_m
na syād iti na kiñcit* kasyacit sādhanam astīti | yasya
sādhanasyārthe 'vyabhicāraś cintya
5. te | yasmāt pakṣād anyatra vyāptisādhane na gamako 'nena
nyāyena ta!○smād vastuto yad ye{śam}<na> ^<pramāṇe-
nā*****> vyāpta_m { { yathāsādhye } } ca tad eva tasya gama-
ka{tva_{m*}}<m a>gamaka{tva}ñ ca | tato na vastudharmmo
^<vā(stava)>vyabhicāraḥ puruṣecchayā vyavatiṣṭhate
6. | sarvvasyāgamakatvaprasaṅgāt* | evam asmākam{m} kiñcit* |
agamakatva_m ○ ca | ye tu paksavipakṣapratibhāgavyāptivā-
dināḥ tesām yathā vyabhicāraviṣaya_m paksīkaroti | tadā na
vyabhicāraḥ | yadā tu na paksīkaro
7. ti | tadā tena sādhanena ^<*****> vyabhicāraḥ sādhyasyeti
vastuto bruvatām s(u)vyavadātam iti upahāsa | evam ubhaya-
dharmmam anaikāntika_m | upapādyābhāvadharma_m viru-
ddham vaktum āha | abhāvadharma_m tu {da}{va}<(vada)>-
to sya viruddho hetu

⁷² Unallocated akṣara below bhāvamātravyāpino in l. 8: ddhe[?] or ddhi[?]

8. ह स्यात् किद्रशम् व्यावच्छेदाम्* | ननु च व्यावच्छेदा उभायसाध्हारणो प्य अस्ति एहा | भावमात्रव्यापिनो वस्तुत्वादेह | इद्रशस्या हि व्यावच्छेदो 'भावनियतः तस्या व्यावच्छेदस्या भावे क्वाचिद् भावाद् अभावे च सर्वत्रा भावाः

102b⁷³

1. d viruddhatva_{m*} tasmād ayaṁ triprakāro pi bhāvābhāvo pi
bhāvābhāvobhayasamba(ndh)ī sattāyāḥ sādhane na het(u)-
lakṣaṇayukto na ca triprakārād dharmmād anyā gatiḥ |
anya<ḥ> prakāro sti yatas tasmān na sattā sādhyate sādha- in l. 1
natve katham a
2. doṣaḥ | tad iti sattāmātravyāpini kṣaṇikatvādau vastudha-
rmme sādhye sādhanatve punar asyāḥ sattāyā{ḥ} sāmā-
nyena rūpeṇa nāsiddhidharmmiṇi siddhasattāke tena ca
vastumātravyāpinā sādhyadharmaṇa yadi vyāpti
3. r asya sattāmātrasya pramāṇena kathač<•(i)>n niścīyet{e} a | below l. 8
tadā virodro na ○ syāt* | yady api viparyayavyāptisiddhāv
eva virodhās tadasiddhau na virodhah | tathāpy asi(ddh)ā-
yām vyāp*tau virodhah śa(m)kyate na siddhāyām ato
4. vyāptisiddhāv {e} avirodhah | sandigdhavipakṣavyāvṛttikas
tu vyāptyasi ○ ddhimātranibandhanaḥ | tatsiddhau nivarttata
evety avyabhicāro yatas tasmāt satve sādhane nāsiddha-
viruddhā{na}naikāntika(pra)sāṅgo sti yathā
5. sādhye | eva_m prasaṅgāgata_{m*} parisamāpapya pra{saṅga}-
kṛtam upasa_mha' ○ rtum āha | eṣa dvividho hetuh | sa eva ca
svavyāpakasya viparyaye sādhye viruddho nāparah | kaścit
(pr)a(~)<ti>bandhapūrvvaka_m hi gamakatva_{m*} | tac ca hetuvi above l. 1+5
6. ruddhator aviśiṣṭam ato yādṛśapratisibandho hetus tādṛśa eva
viruddha ○ ity eva_m darśayann ācāryaś caturaṄ pakṣadha-
rmānā āha | te ca pūrvv{o}a<m evo>dāhṛtāḥ | bhedasya ca
prāṇādi~<••>tvasya sāmānyasya ca prameyatvasya saty apy below l. 8
a
7. naikāntikatvenaikāntikatāṁ gamakatva(m) bruvāṇam prati-
vādina_m prativahanā ācāryo dvāv āha | tac cānaikāntika-
tva_{m*} | hetvābhāseṣu vyākhyāyamāne(ś)v avasaraprāptā_m
vakṣyāmo vyāvṛtter vvipakṣavyavacchedasya prāsadha'

⁷³ Two or three illegible unallocated akṣaras at the top of the folio, aligned with sādhyate in l. 1.

One unallocated akṣara below vidheyo in l. 8: ca[?] or da[?] +(7)

Two illegible unallocated akṣaras below °yatī in l. 8 (maybe to be read after catura in l. 6).

8. nyasādhanārtha_m hetu{vya}r vipakṣavyāvṛttim eva gama-
yan⁰ sādhya_m gamayati | na punah {va} sādhya_m vidheyo
nyan nivarttayatī darśyatitu_m trīn pakṣadharmmān* katham
ity āha | tathā hīti anvaya eva mukham upāyas tena {na} {rga}

103a

1. na hetur gamako 'nityatvād dhetoḥ | aprayatnānantarīyaka-
tvasyāpratipatteḥ | tad dhy anityatvam aprayatnānantarīya-
ketve sādhye vidyudādau ḍṛṣṭam evānvayamukhena ced
dhetur ggamako 'nityam api gamayet⁰ | mā bhū a?→pra
2. d ato 'nityatvāt pratipattiḥ sādhyasya yasmāt samāhāyo nva-
yo gamakah | kevalaś cātrānvayo vyatirekaśūnyatayety
āśāṅkyodāharanāntaram upanyastam | iha tarhi sādhyapratipattiḥ syāt⁰ | asparśatvān nitya
3. śabda iti | asparśatvasya hy anvayo vya{ti} rekasahāyah | ani-
tye ○ bhyo hi ghaṭādibhyo sparśatva_{m*} vyāvṛttam na punar
yathānityatvam syād etad atrāpy anvayasyāprādhānyam
sapakṣaikadeśavṛ{tte}rar hetos tato !
4. nāsti pratipattir ityāśāṅkyodāharanāntaram upanyastam
iha ! ○ tarhi ca balavān a<na>nvayah sarvvasapakṣavyāpi-
tvāt^{*} | durbbalas tu vyatirekah | vipakṣe kvacid eva vyatire-
kasya darśanāt⁰ | prayatnānta! below l. 8+4
5. rīyakatve hi sādhye {hi} anityatvā_m sapakṣe sarvvatrāsti vi-
pakṣai○kadeśāc cākāśāder vyāvarttate | syād etan na bhavaty
atrāpi prati(p)attir yataḥ sarvvasmād vipakṣād vyāvṛttir
nāsti | yadi sarvvasmād vyāvṛt!
6. (tt)o hetuh | evaṁ tarhi yaḥ kaścit^{*} kṛtakah | so anitya eva | na
○ nitya ity anena vākyena yādṛśo rtho bhidh{e}<ī>yate vi-
pakṣād vyāvṛttas tādṛśa eva sādhyapratipattiḥ kale dharmmi-
ṇi niścito varttamāno above l. 6
7. hetur iṣṭaḥ syāt tathā ca sati vipakṣavyavacchedena he-
tu<nā> gamaketeṣṭā syāt^{*} | anyatheti vipakṣavyavacchedā-
bhāve sarvvasmād vipakṣād vyāvṛtter ddarśayitum aśakya-
tvāt⁰ kāraṇāt⁰ | tathā hi sādhyapratipādana! below l. 8+7
8. kāle sarvvasmāt^{*} vipakṣād vyāvṛtto niścito gamaka iṣyate |
na ca śabdapradeśādau dharmmiṇi nityānagnivyavacchedam
akurvvan(*) sarvvasmād vipakṣād vyāvarttamāno niścito
bhavati | sa eva hi śabdapradeśādir vvipa!

103b

1. kṣatayā sandihyate tatra sandihyamānavipakṣabhāve dharmaṁīni cattamāno hetur vvipakṣavṛttih ūa(ñky)ate | tasmāt sarvvasmād eva vipakṣat* | vyāvṛtte hetur evam darśitah syāt* dṛṣṭaś ca pratipat* yadi vipakṣavyavacche!
 2. dam eva (ku)rvvan* sādhyam gamayet⁰ | nanu ca yathā nityatvayathāvyavacchede tad vyavacchedar(ū)pasyānityatvasya gatis tadvad anityatve pratipādite sāmarthyānityatvasyāgatiḥ | satyam kevalasyām avasthāyām vidhi!
 3. r anityatvasya pratipatavyah | tada sāmarthyagamyo vipakṣavya○vacchedo na pratīyate | apratīyamāne ca tasmin hetuh sandihyamāna{ vyāvṛ } vipakṣavyāvṛttih ūabdapradeśā- dāv eva dharmmiṇi katham
 4. niyatam anityatvād upasam̄haret* | tasmād evam anityatva<niya••>m upasam○harttu_m ūakyam yady avipakṣavṛtta eva hetur avasito bhavet⁰ | vipakṣa{ tvā } vyavacchedam eva ca sādhyadharmaṁīni kurvvan yatrāyam tatra na vipakṣaga
 5. ndho stīty avipakṣavṛttir nniścito bhavati | tato vidhisāmarthyā○t⁰ | vipakṣavyavacchede karttavye vidhipratipattir eva na syād dhetor aniścitavāt⁰ | vyavacchedam eva tu pratipādayann anapahatasa
 6. rvvavipakṣavyāvṛttiniścayo hetuh | tasmād asyānvayasya na bhāva○mātreṇa sādhyagatir bhavati | a[?]nityatvād aprayatnānantarī(y)akatvasyāgateḥ | nāpi sāmyenāsparśatvān nityatvasyāpratipatteḥ |
 7. nāpi prādhānye nānityatvāt* | prayatnānantarīyakatvasyāgateḥ | tathānvayasyāprādhānye py avyāpakatvena vyatirekasya vyāptāv asti gatih | ya(th)eṭy udāharanām darśayati | iha hi prayatnānaryakatvasya |
 8. sapakṣaikadeśe vṛttir vyatirekas tv asya vipakṣam vyāpnoti gamakatva_m dṛṣṭam || yataś cānvaya{ tya[?] } syāprādhānye pi vipakṣavyāpini ca vyatireke hetur gamakas (th)asmād evam iti | ittham eva_m jñāto hetur bha!
- ā→tu
below l. 8+**
tra→ta
na→ra

104a⁷⁴

1. vati katham jñāto yat prayatnānantarīyakam {tva} tad ani-tyam eveti sarvvasmad vipakṣād vyāvṛttih | sapakṣe niya-{masyā}<•••> evañ ca hetur bhavan nityatvavyavacchede-naiva hetunā gamako bhavaty anityatvasya na punar vidhi-m{i}ukhena | above l. 1
2. yadi nāma samastavipakṣavyāvṛtyo niścito hetur gamakas tathāpi katham nityatvavyavacchedamukhena gamaka ity āha | (a)sya vākyasya sāmarthyam samgatārthatvam̄ yat tasya vyatirekagatau satyām̄ parisamāpteh | asya hi
3. vākyārthaḥ sarvvasmād vyāvṛtto he{e}tuh | sa ca vyatireka-gatau satyām̄ ⊖ sangatah {||} samāpto bhavati | sa cedr̄s{y}o vyatirekah śabde nityatvavyavacchede sati gamyate prayo-gāntare tu pradeśādiṣu anagnivya ttau he→ tto he{e}
4. vacchede sati | tasmāc chabde pradeśe {sa} ca nityā<na>gni-vyavacchedam̄ kurvva⊖n* hetuh | sakalavipakṣavyatireka-vān* jñāyate | tathā ca gamako nānyathā vidhau gamayitavye sa,̄ketavipakṣabhāve sādhya! above l. 4
5. dharmmiṇi vipakṣavṛttih śamkyāmān*ḥ sakalavipakṣavyā-vṛtto ⊖ na niścītaḥ syāt* | itaram̄ pratibattum āha | na ce teśām nityatvādīnām bhedamātra,̄ tasmmimic chabdapradeśādau dharmmiṇi gamyate | te
6. na bhedamātreṇa pratipattuh prayojanābhāvāt* ki_{m?} (tv a)nityatvā⊖disāmānyam evāpratipa{tti}kṣa,̄ vipakṣavya-vacchinna,̄ gamyate | ayam abhiprāyo vidhau <(pra)>tipā-dite sāmarthyād vyavacchedo duḥkarah below l. 7
7. | tasmād vidhivyavacchedau yugapad eva karttavyau vyava-cchedamātreṇa {te} na kiñcid api prayojanam astīti darśa-yatīdam eve{hi}ha nānyad iti | yady avaśyam iti | yadi hi tat sāmānya,̄ pratipakṣavyavacchinnaṁ gamyate |

⁷⁴ Unallocated *akṣara* below *kṛte* in l. 8: •(i)

Possibly three *akṣaras* below [°]vati in l. 8 (maybe to correct the mistaken *na ce teśām* in l. 5).

Possibly one *akṣara* below sāmānyasya in l. 8 and one *akṣara* below sāmānyena in l. 8.

Two *akṣaras* above *yat prayatnā*° in l. 1: •o he[?] (maybe for the problematically transformed *ttau he* in l. 3).

8. 'bhipretam eva na syād avasita_{m*} | tasyaivāṇītyatvādeḥ sāmā-
nyasya sandigdhatvāt* | anyavyavacchede ca kṛte niyamavati
tadvyavacchedarūpasyetarasya pratipatteḥ | kim apareṇa
sāmānyena niścīte

104b

- na karttavyam iti darśayitum āha | yady avaśyam ete vahnyādayah | anyena vahnivyatirekena yaḥ samsarggah | tadrahitā eva pratipādayitavyāḥ | sa eva tarhy eşām agnivyatirekenā-saṃsarggah pratipādyo stu | nanu
 - cāgnivavacchede pratipādite agnir apratipādita eva syādity āha | tāvatā itaravyavacchedena pratipāditena kāryasyābhīpretaviśayasyāniścayasya parisamāpteh | niśpatter vvahni-niścaya iha
 - karttavyah | agneś ca vyavacchedo nagni(‘)<r ana(gni)>vyavacchedo gnir iti | ana○gnivavacchede vasite gnir evāvāsito bhavati | gatyantarasyābhāvāt(*) | tat kim ucyate | na teṣām vahnādīnām anagnivavaccheda!
 - mātra_m gantavyam iti yady eva_m kas tarhy āvayor vviśeṣah | tvayāpi ○ hi sa eva vahnir gamayitavya<h> | anagnivavacchedanāmā | mayāpi sa eveti | tvayā vahnim̄ vidhāya tatsāmarthyāt* pratipatyanta
 - reñānāgnivavaccheda<(h)> karttavyah | mayā tv anagnivavacchedarū○pa evaikayā pravṛttiā vahnir gamayitavyonā hi vipakṣābhāvah | sādhyād anya iti mahān viśeṣah | kevalan tu tvayāpi vi
 - pakṣavyavacchedo vaśyakarttavyah | tāvatedam ucyate sa evānya○vyavacchedo gamyo stv iti | yathā tu bhavato darśana_m tathānyavyavaccheda eva {na}<na> sa śakyah karttu_m tathā hi yāvān nānyavyavaccheda<s tāvān(*) sa eva vi•(r)•y•••••••• y(ā)vāc ca na v•dh•s tāvān nānyavyavacchedas tasmād etāva(d u)cyate ya(di) tvayā 'nya(vyava)cchedo 'vaśyakar(tta)vyas tat••••••••p(r)a•••••(nt•)ri•••••ti• () •••••v•••••e••••••••¶ (kim) a•ye•••••t•nā<<••>>(dbh)āva••- <<na>>m eva •i ta(t) sāmānya_m sāma(gr)•madhyabhāvām̄ s(th)ita •• •• eva •ātam iti na tena (k)i(ñc)id•t(i) ••••ya•••- ••••>
 - sādhanenāvaśyakarttavyena darśayati tad eva_m navapakṣā-dharmmanirddeśaprayojanakathanaprasaṅgena trividho gamaka uktah | svabhāvakāryam uktam anuupalabdhiś ca | etebhyo vyatirikta_m gamaka_m paśya
- above l. 1+3
in l. 4
in l. 5
right margin
+6, ka→kyā
bottom f. +6
below insert.
below insert.

8. <n⁰> para āha yas tarhīti kāryotpādaḥ sa katham svabhāva-
kāryānupalambh{o}eṣu triṣv antararbhavati trividhāhetuni-
mittam kāryotpādānumānan na bhavatītī yāvat⁰ | yaḥ kāryo-
tpādo numīyate samarthe

105a⁷⁵

1. neti yāvadbhyo yadeśebhyas tat* kāryam utpadyamānaṁ drṣṭam teṣāṁ yogyadeśasthānāṁ sāmagrī samartha hetur iha na {ntya} tv antyāvasthāprāptā kāraṇasāmagrī tatra liṅgā-nusaraṇāt* prāg eva kāryasya pratyakṣatvād apratyakṣatve
2. vā kāryasyāntyāvasthāniścayāyogāt* | ayam kāryotpādah | svabhāvo hetor vvarṇṇitah | {kuto} arthāntarā{••}<na>pe-
kṣatvāt* | tanmātrānuban(dh)itvāt kath[?]am anyānapekṣah kā-
ryotpādo yadāntyakṣaṇāpekṣa ity ā above I. 1+2
3. hāsāv apīti kāryotpād{i}o yathā sādṛṣye yādṛṣah sannihita[?] kāraṇasā{ma}tvas tādṛṣāt sahinnihitān nānyam artham
apekṣate | tādṛṣāmātrānubandhī svabhāvo bhāvasya kṣaṇa-
bhedo nāśrita i
4. ha | santānās tu tāva<ta> eva janakās tato napekṣā ity arthah |
a[?]napekṣo pi kāryotpādo rthāntaratvāt katham sāmagryāḥ svabhāvo yasmāt tatra kāryotpādānumāne samagrāṇāṁ yogyadeśānāṁ kā! below I. 8+4
5. ryotpādanām prati kevalam yogyatānumīyate | sā ca śaktis sā![?]magrīmātram anubadhnāti | yatas tasmāt* svabhāva-
bhūtaiva tasyāḥ yadi tarhi kāryotpādanaśaktis tanmātrānu-
bandhanī niyatas tarhi kā
6. ryotpadas tat ki_m niyata_m kāryam eva nānumīyata ity āha |
yasmā[?]na samagrāṇīty eva <••••••••> kāraṇadravyāṇi svakārya_m janayanti | kasmāt* sāmagryā janma yāsāṁ śaktī-
nām tāsāṁ pariṇāmam uttarottara_{m*} viśe tpā→tpad below I. 8+6
7. ṣam apekṣamāṇatvāt* | kāryotpādasyottarottaravīśeṣāt pa-
kṣasyāpi kāryasya katham a{nu}nanumānam ity āhātrāntare ca śaktipariṇāmotpādāntarāle pratibandhasyāsambhavāt* | yadi tarhi kāryotpā
8. dapratibandhaḥ sambhāvyate yogyatāyā api na syād aikānti-
kam anumānam ity āha | yogyatāyās tu sannihitād dravya-
kalāpāt* | dravyāntarānapekṣatvāt* | anumānam avi(r)uddha_{m*}
tad evānumāna_m darśayi

(D113b1; P133a5)

⁷⁵ Unallocated note below *sannihitād dravyakalāpāt* in 1. 8: ••(ru)ddhe?••(tvā)•• +(8)

105b⁷⁶

1. tu?m āha | uttarottaro yaḥ śakte<ḥ> pariṇāmo tiśayah | tena in l. 1
hetubhūtena samartheyam kāryotpādana iti sādhyanirddeśāḥ
kāraṇasāmagrī<t> dharmmī śakteḥ | pariṇāmasyātiśaya- above l. 1
{ḥ}sya pratyayaḥ sahakārī ta!
2. syānyasyāpekṣaṇīyasyābhāvād iti hetuh | etad ukta_m bhavati |
yato dravyāntaranirapekṣ{ō}ā kāraṇasāmagrī tasmāt* kā-
ryotpādanam̄ prati yogyāḥ | nanu ca na sā dṛṣṭā kāraṇasā-
magrī yā yogyā yataḥ
3. sā (yogyā)^{v?}<(t)ā> tat^{0^}<ḥ> sāmagr(ī)nibandhanam uttaram
avasthāntaram apekṣat(e) ⊙ | tat kathāṁ nira{kṣe}pekṣety
āha | pūrvveti pūrvvāś cāsaū svajāti<s ca> saiva tanmātra_m
hetuh śakti{ḥ}prasūteḥ | taddhetutvāc ca kāraṇā above l. 1+3,
above l. 1+3
4. t⁰? sāmagryāḥ śaktir ananyāpekṣaṇībhavati | ^<••>tad ukta_m
bhavati | ⊙ yogyāvasthāprabhavati••viṣayatvam iha sādhyam
anyānapekṣatvena santāne na kṣaṇe tāsāṁ ca samuditānāṁ
santat(ī)nām a<(na)>pekṣa! below l. 8+•
5. tvam asty eva yogyatāviṣayatve tathā hi ne kārya_m niyata_{m*}
nā! ⊙py a{ntyā} yogyāvasthā na ca sandigdhaviṣayam anu-
māna{••}<(m a)>to yad asandigdham̄ tad anumeyam
tatrāsatī pratibandhe kāryam utpadyete below l. 8+5
6. ti pākṣikakārya{ḥ}bhāva ucyate 'yam eva ca sambhavo nā-
ma tata⊗ḥ | pākṣikayogyāvasthābhāvaviṣayatva_m niyata_m
samagrānām | yadi hi tāni samagrāṇi yogyāvasthājanmanah
kādācitka →
7. syāpi na niyataviṣayabhāvāni {sy•}<syu>r asaty api prati-
bandhe na {ḥ} tebhyāḥ kārya_{m*} prabhavo nyebhya iva {ka}
syāt⁰ | tasmāt kādācitkasya yogyatvasya niyatam ātmānukū-
lya(m) viṣayabhāvo niyataḥ sa cā below l. 8+6
8. numeyāḥ idam eva ca sarvvajñavairāgyasambhavānumāne
rthāntarā{nu}napekṣatva_{m*} liṅga(m) yadi kādātakatvabhāva-
viṣayatvam anumeya_m kasmāt samagrānām eva na tv eka-
kasyāpi | ayamagrasyārthasya

(D114a2; P134a2)

⁷⁶ One illegible unallocated akṣara below *rthāntarā*° in l. 8.One unallocated akṣara below *liṅga(m)* in l. 8: •• +4One unallocated akṣara below *samagrānām* in l. 8: •• +3?One unallocated illegible akṣara with a number below *ekaikasyāpi* in l. 8.

106a⁷⁷

1. ekāntasāmagryāt* | samagrāny eva yogyatām {viṣaya}sa-
mbhavaviṣayatvākhyām anumāpaya{ttih}<nti> na hy ekako
janako nāpi yogyāvasthāprabhavaviṣayah samudāyasyai-
{ka}va yogyatvāt tasya caikasmāt saṃmbhavā above l. 1+1
2. yogāt(*) | {ya}<••>smā{••}d atyanta^<m a>samarthah | ta-
smān naikasmāt kāryānumānam yadā punar eva_m vivakṣā
yathā ghaṭasya saty api sahakārisannidhāne naiva sāma-
rthyam na tathā bījasya bīja_m hi sahakārisannidhāne sama above l. 1+(2),
above l. 1+2
3. rtham bhavatīty evam bhavaty eva sāmarthyānumān{u}a_m
<na> ca tāvatā kāryotpā ⊙ danayogyatāyā(h) prabhavavi-
ṣayo traiva yogyatā nānyatretīdṛśo numito bhavaty a(t)a eva
vipakṣa<kṣe> vṛtter adarśane pi śeṣava! above l. 1+3
4. d etad anaikāntika_m syād anumāna_{m*} | iha hi yogyatve sādhye
⊙ 'yogyatva_m nāma vipakṣah | yady api ca kiñcit⁰'>sama-
gram ayogyatve varttamāna_{m*} | na {ni}drṣṭam tathāpi | ya-
smān na sākṣāt samartha_m below l. 8+4
5. nāpi tanmātrajātipratibaddham kārya_m tasmāt(*) | śeṣavad
anu! ⊙ māna_{m*} liṅgam udāharanam āha | dehaś cindriyam ca
buddhiś ca tābhyo rāgāder anumāna_m śeṣavad draṣṭavya_{m*} |
yasmād ātmātmīyā
6. bhiniveśah | kāraṇam kuta ity āhāha_m mameti cāpaśyato
nu ⊙ nayapratighayor abhāvāt kasmāt* punar aha_mkāram
antareṇa taylor abhāva ity āhāyonisah iti yonih padārtha-
tatva_m yo
7. nau <yonau> manas(k)ā(ro) yonisomanaskārah | padārtha-
tvālambanan tadviparītas (tv) ayoniśomanaskārah | sa ca ca-
turvidhah | asthire sthirākārah dukhe ca sukhākārah | anā-
tmany ātmātmīyākārah | a!
8. śucau śaucagrāhī evambhūtam antareṇa na doṣām a<u>tpa-
dyate | sthairyaviparyāsaḥ sukhaviparyāsaḥ | śuciviparyāsaś
ca sarvvatrānubandhī ātmaviparyāsaś ca sthairyamātrā-
v{i}asthāno sty eva sarvve below l. 8+8

(D114b4; P134b5)

⁷⁷ Unallocated note below °viparyāsaḥ sukha in l. 8: •••• +7

106b⁷⁸

1. ṣām | na śrutijanitah | tad īdṛśam ayoniśomanaskāram vinā
doṣāṇām anu<••>{t}patteḥ | ahamkārapūrvvakatva_{m*} | tatra
de<ha•••••>hetu | indriyañ ca buddhis tu kācid eva tasmāt⁰ | nāsām hetubhāvo sti saty api tu kathañci
above l. 1
above l. 1
2. d dhetutve deho hi puṣṭo yauvanāvasthāprāpto vā ātmātmī-
yābhiniveśavāsanāprabodhahetuḥ | paramparayā rāgahetur
api bhavati tathendriyāny api prañītā{bhi}ni prabodhahetava
iti yathāvārttikam a
3. nugantavya_{m*} | sāksāt punar ddehendriyāṇām na hetubhāva iti
ni○ścayah | tasmāt pāramparayena saty api hetutve na keva-
l{o}ānām ātmātmī{pa}yābhiniveśarahitānām sāmarthyam
asti | tasmād vipa
4. kṣe vairāgye vṛtter adṛṣṭāv api śeśavad etad anumāna_{m*}
li○ṅgam śeśavataḥ svarūpam āha vyabhicārīti vipakṣe 'da-
rśanamātreṇa vyatirekāniścayāt(*) | vyabhicāri tasmād dehe-
ndriya
5. buddhi{•u}ṣu na yogyatva_{m*} niyata_m kāraṇāntarasyopādāna-
bhū○tasyāpekṣaṇīyasya sambhavāt* | atas tābhyo na sambha-
vānumāna_{m*} | yā tarhy akāraṇenākāryena ca viśiṣṭena rasādinā
6. 'nyeneti | asvabhāvena rūpāder gatih | yathā sa{tta}<••>ma-
se ○ na a<••>bījapūrakarasāsvādanāt tatsahacārirūpaviše-
ṣapratipattir jjātigandh{ā•rā}a<(gh)rā>ṇāt tatsahacārirūpa-
pratipatti<h> | below l. 8
below l. 8
below l. 8+6
right margin
7. sā katham anumāne ntarbhavati | na cāpramāṇām tato liṅgā-
ntarapras{ā}aṅgga iti | āha sāpi rūpāder ekasāmagryām āya-
ttasya rasādinā saha <ra>sāder gamakād gatih | hetor ddha-
rmmasyānumāl | below l. 8+7
8. neneti hetudharmmānumānabhūtā sā gatir iti yāvat* | yathā
dhūmād agnyādisāmagryānumitau bhasmāṅgārādī{n•ā}ndha-
navikārānumitis tadvat* | nanu ca hetor apakāryānumānam
ida_m na tu dha
rā→ṅg

(D115a6; P135b1)

⁷⁸ Possibly one *akṣara* at the bottom of the folio, aligned with *nanu* in l. 8: (na)

107a⁷⁹

1. rmmānumānam | tatrāpi hetor apakāryānumāne pi hetur eva tathābhūta iti rūpajananasamartho numīyate | yasminn anumīyamāne kāryāntar{ā}am apy anumitām bhavati | na tu hetor anumitād bhinnayā pratītyā
2. kāryāntaram anumeyam kuta ity āha | yasmāt* pravṛttāśakti-rūpopādānakāraṇam sahakāripratyayo yasya rasaheto sa rasam janayati {sa} rasasya hy upādānahetuḥ | svakāryajananasamartham rūpopādānam
3. sahakāritvenāpekṣate | indhana^<vi>kāro bhasmadhūmā-ṅgārākhyā○s tasyendhanam upādānam tasya sahakāripratyayo gnis tasya yathā dhūmajanana_m tadvat kuta esa ekasmād anekotpād{i}a{h} niyama ity ā above l. 1+3
4. ha | yasmād rasasya yat {kā} svakāraṇam tasya phalotpādanam praty ānu○gunyam vinā na rasa utpadyate | tad eva <ca> svakāryā{nu}bhimukhyam rasopādānasya rūpopādānahetūnam pravṛtteḥ | kāraṇam sāpi ra below l. 8+4
5. sopādānasya pravṛttiḥ kāryotpādānuguṇyalakṣaṇo {pāpā} ○ rūpopādānakāraṇapravṛttiḥ | sahakāri yasyā sā rasopādānopravṛttis tathoktā rūpodānopravṛttisahakāriṇikety a^t dā→pā
6. rthaḥ | tasmān niyatajanmāno rūpādayo yas(m)ād yathābhūtāt svakā○ryābhīmukharūpopādānakāraṇena sahakāriṇā | yuktād rasa utpanna tathābhūtam eva hetūm gamayad rūpam gamayati na tu hetor anu
7. mitād rūpānumānam pṛthak⁰ hetupratipattir evedṛśī na tv a{ma}nyā tato hetudharmmānumānam evaitad iti sthita_{m*} | rasadarśanāgatarūpagati tarhi katham hetudharmmānumānam ity āha | tatrāpi rasāde
8. rūpādyanumāne titānām ekakālānāñ ca gatir nnānāgatānām yo hi rasādir dṛśyamāno rūpopādānāt sākṣāt paramparayā co{vya}<tpa>nno gamyate | sa yathāyoga_m varttamānam atīta_m ca rūpā below l. 8+(8)

(D116a; P136a4)

⁷⁹ Unallocated *akṣara* below °mnāgatā° in l. 8: (ta) +7? (maybe a correction for *yas(m)ād* in l. 6).

One illegible unallocated *akṣara* below {vya}nno in l. 8.

107b

1. di gamayen na tv anāgatam varttamānenānāgatasya vyabhi-cārād anāgata_m hi kāraṇāntarapratibaddham pratibandha-vaikalyasambhavād a<••>nubhaved api | yas tu rātrau sū-ryodayādhyavasāyo yaś ca nakṣatradarśane <na?>kṣatrānta' above I. 1
2. rodayādhyavasāyo nāsāv a{bha}<••>mānam niyāmakam antareṇāniścayarūpatvāt* niyāmakābhāv{ā}aś codayasyā- nāgatativā<t> tasmād iyam api rasāde rūpādipratipattiḥ kā- ryaliṅgejety anumāna_{m*} above I. 1
3. | ettena rasāde rūpādyanumānasya kāryaliṅgajatvakathane- Oṇa pipīlikotsaraṇān masyevikārād anyasmāc ceva_mbhūtād varṣādyanumāna_m hetudharmmā(̄)mānena kāryaliṅgajam ukta_{m*} katha above I. 2
4. m ity āha | tatrāpi pīlikotsaraṇād varṣānumāne bhūtānām a○vasthāviśeṣah kaścid varṣasy{ā}a pipīlikāsaṁkṣo{syā}- bhasya ca matsyavikārasya ca hetus tatra matsyavikāra_m pipīlikāsa_{m*}
5. kṣobhañ ca dṛṣṭvā hetudharmmam anuminvanto titā_m varṣā_m anumi○matte sati vāti{ma}śayavataḥ pipīlikā- saṁkṣobha<(syā)> matsyavikārasya ^<(ca)> {da}darśane {na} bhūmigṛhāvasthitā | anyathā vā varṣam a below I. 8+(5), below I. 8+(5)
6. paśyanto vattamānam api tatra pipīlikānām sāñḍānām gama○nam utsaraṇām mātsyānām puṣkiriṇī_m tyak(tv)ā gamana_m vikārahā anāgata_m tu vyabhicārān n(ā)^<nu>mimate yan tu rūpā<t*?> sparśānumāna_{m*} | below I. 8+(6), below I. 8
7. tat kāryaliṅgajam kuta ity āha | rūpādīnāñ ca catṛmmahā- bhūtasamāśrayatvāt samudāyā eva hi rūpādimanto rthakri- yākāriṇas te ca caturmmahābhūtā{ni•i}<vi?>bhāgavarttinah | tasmād rū below I. 8+(7)
8. pā(t) sparśah kāraṇam eva sahakāry anumīyate | sparśādi rūpādyanumāna_m hetudharmmānumāna_m<m idam punah> rūpādeḥ kāraṇānumānam eveti viśeṣah | loke cānāntarī- yakatvagrahaṇāt pa! below I. 8

108a⁸⁰

1. rokṣānusaranām anumānaṁ rūparasādīnāñ ca ekasamudā-
yānta{rbhāra}rbhāvād ekasāmagryadhīna{m}tva[?]m niścitam
eva | yat tarhīdanumānam viśāny ayam piṇḍo gotvā{ti}d iti |
vicaraparyastadṛśā hi piṇḍaikadeśam
2. dr̄ṣṭvā viśānipradeśo dr̄ṣṭo gamyate {sa} <••> ca gotva_m nāma above I. 1+•
viśānaṄ<(va)>ta ekadeśasya kārya_m svabhāvo vā nāpy ayam above I. 1+2
anupalambhaprayoga ity āha | tatrāpi samudāyasya gaur iti
yā vyavasthā govyavahāra!
3. yogyatvam asyās tadekadeśā'vayavāḥ samudāyināḥ kāra-
ṇām bhavanti | ku[?]ta<ḥ> kāraṇabhbāva ity āha | asats(u)
teṣu vayaveṣ(u) samudāyavyavasthā{pa} na syāt tasmād
gotvāt kāryād viśāṇitā kāraṇa ta→ku,
in l. 3
4. m anumīyate | kathām samudāyavyavasthāyāḥ samudāyināḥ ka→tka
kāraṇām ⊖ yasmāt sāsnā ka_mbala ādigrahaṇāt ka(ku)dakhu-
rādayas teṣām samudāyo gaur ity ucyate | tasmād iya_m gaur
iti samudāyavyavasthā
5. samudāyiṣ(v) avayavesu nibaddhatvāt teṣām samudāyinām
abhāve | ⊖ na syād ity anvayavyatirekānuvidhāyinī kvacid
bhavantī svanimittasannidh(i)_m sūcayatītī gotvād viśānipra-
tipattir yā sā
6. pi kāryaliṅgāj jātā iha ca gotvavyavasthāvyabhicārī dr̄ṣṭo ⊖
bhūyān bhāgo dharmmī | tasya ca samudāy{o}avyavasthā-
yogyatva_m dharmmāḥ | tatkāraṇām viśāny ekadeśāḥ kārya-
kāraṇabhbāvaś cātra lā!
7. kṣaniko na tu vāstavo viśāṇādiṣ avayavesu gośabda{ḥ} vini-
veśanā^{*} govyavahāra{ḥ} yogyatva_m viśāṇādinimitta_{m*} | dr̄ṣya-
mānasya dharmmī{i} ah sādhyasya viśāniṄ<(tva)>sya caika-
sāmagrīpratibandhāt⁰ below I. 8+•
8. sambandhāḥ | tatra yadā dr̄ṣṭeṣv avayavesu govyavahārayo-
gyatva_(m*) sādhyate | tadā svabhāvahetuḥ yadā tu govy-
vahārayogyatvāvyabhicāriṇam avayave dr̄ṣṭvā viśāṇādy-
vayavāntaram adṛṣṭam anugamyate |
- (D117b4; P137b4)

⁸⁰ Possibly one akṣara above vicara° in I. 1.

One illegible unallocated akṣara with a number below govyavahāra° in I. 8.

One illegible unallocated akṣara with a number below °vyabhicāriṇam in I. 8.

108b

1. tadā kāryahetuḥ | atha kasmād yathā rūpadarśanāt* sparśā-
numānam pāramārthikam evam.govyavahārayogaikadeśa-
darśanād avayavāntaram ekasāmagrīpratibaddham nānu-
m{i}<ī>yate | atha viśāṇarahitaḥ | so vaya in l. 1
2. vah̄ sambhaved iti nānumānaṁ gotvād api tarhi na syā{ta}d
anumānam athāsaty api viśāṇe tadviśāṇajananayogyo vaya-
vah̄ sarvvasyāvyabhicāry asti | yady evam<m a>vayavānta-
radarśanād api viśāṇasyānumānam yuktam eva above l. 1+2
3. evam tarhy eva_mjātīyaka•numānaṁ pāramārthika_m rūpā-
dyupanyāse ○ naivopanyastam idan ta vyavahārayogyatvāt
kāraṇānumānam avāstava_m pr̄thag e{rtho}^<vo>panyastam
iyam api dig anugantavyety evamartham anya below l. 8+3
4. syāpy avyabhicāriṇo niścayasya yathokta evānumāne
'ntarbhāva_m ○ darśayitum āha | tādr̄sasya niścalasyāmbhasa
ātmana ādhārād a{p}bhinivṛtttes tad ambha{sta}ḥ | kārya_m
tasyādhārasya yasmāt tasmād yo (p)i
5. sthira_m niścalam <••••>bho dṛṣṭvā tasyādhastād adr̄sto py
ādhāraḥ sambhavo nu! ○ miyate tad api kāryalingāj jāta_{m*} |
nanu ca hetvantarapratibaddhasantater j(j)alasya nādhāro
hetuh̄ | satya_m na sa{mbhavanti}<nta>tipratiba(ndh)ahe!
below l. 8+5
6. •u→nu
6. tur ādhāraḥ | kin tu praba{pra}ndhasya rūṣ?ātiśayahetus
t?ādr̄s{y}asya ni○ścalasyātmanas tata | ādhārād abhini-
vṛttter abhinirvṛttiḥ | kuto yasmāt tata ādhārād upakāram
a<na><na>nubhavataḥ | tasmād avasthā{da}vi¹ below l. 8+5,
above l. 6
7. {sthā}śeṣo niścalatvākhyo na labdu(m) yujyate | tasmād
ātmabhūtopakāralābhāt tato 'bhinivṛttir jalasya <|> upakāra-
syā tv anyatve jalād abhyupagamyamāne yad vaktavya_{m*}
(t)ad ukta_m tasyeti sambandhānupapattiḥ sambal
in l. 7
8. ndhā^<nta>rābhupagame anavasthā upakārād eva tasya
niścalāvasthotpattir ity ādhāro nā^<nā>dhāra iti | na caitat*
ādhārāt* viśiṣṭātmotpattes tatheti niścalā sthitir jalasya kin
tu tenādhāreṇa saha sa_myogāt* below l. 8
below l. 8

109a

1. saṃyogo nāma sambandhātmako guṇo dviṣu utpadyate |
 {ta}<ya>to {r}jalam niścalam bhavati <yady e(va)> sa{m} samyogah | taylor jalādhārayoh sambandhī katham bhavati |
 kin tābhyaṁ tasya samyogasya janitativāt* | ahosvit tayoh tayoh samave
 above l. 1+1,
 above l. 1+1
2. tatvān na cānyah prakāra<ḥ> sambhavati | tatra yadi sama-va{ya}vāyāt tayoh sambandhī {sa} samyoga ekatra ādhāra-nirapekṣe jale kin na samavaiti | atha jananād evam api kevalena kin na janyate | yenākāśakṣiptam api ni
 in l. 2
3. scala_m tiṣṭhet tesya jalasya kevalasya samyogajananasama-vāyau ⊖ prati <pṛ̥tha>g a'samarthatvāt* | yady eva_m tatra janane samavāye vā taj jalādi pṛ̥thag asamartha_m <sahitam api tādṛ̥(sa)••••••> yādr̥śam pūrvva_m dr̥ṣṭa_m tasmān na sa_myogena sa_myogavat syā
 te→tte
 below l. 8+3,
 a→ga²
 below l. 8+•
4. t⁰ | kuto anupakārakatvād yena tasya jalasya sāhityam tat tasyānu! ⊖ upakārakam eva yatat tasmāt tasmin saty api na bhavet⁰ sam{mba} yogavan nanu sahitasya tena sahāyeno-pakārāt sāmarthyam iṣṭam tat katham anupa!
 above l. 1+5
5. kārakatvād ity uktam ity āha | ajanyajanakabhūtār²nā {dha} jalādhārā ⊖ dīnām na ka{ci}<ści>d upakāro nāma yata upakārāt* (sāmarthyā_m) syāt* sa hy upakāro 'kāryasya na svarūpam eva svarūpasya niśpa(nn)atayā akāryatvā
6. t* pararūpātmako pi na pararūpakriyāyām satyā{m}m api tatropakart(t)a ⊖ vye vastuny upakārābhāvād ya<dy a>pi nānyānanyopak••••(th)āpi samnidhānam evopakāra ity āha | ubhayatheti ananyānanyayor akāraka!
 above l. 1+6
7. kasyākiñcit*karatvenānupakāratvān nopakārah kaścid etac ca śabdopakāracintāyām ukta_{m*} prāyenā yasmāt siddhirūpāṇām na kiñci<ści>d upakārah | tasmāt sarvva eva vastu-sambandhāḥ | vāstavāḥ sambandhāḥ yon² āśrityā
 above l. 1+7
8. rthakriyāviśeso 'vatiṣṭhate | yathādhārasambandhāj jalām sthira_m bhavati | kāryakāraṇabhbāvād eva vyavasthāpya<n?²te | kathan tarhy ādhārādheyabhbāvo vyamgyavyañjakabhāvo janyajanyakabhāvaś ceti | viśeṣavyavahāra i!
 above l. 8

109b⁸¹

1. ty āha | janakavyāpāraviśeṣasya pravibhāgena bhedena vyā-
ñgyavyañjakabhāvādayo vyavasthāpyante | tasmād ayam
apī ādhārabhāvah | kuṇḍasya badaram̄ prati bhūtalasya uda-
kādi<••>{(su)} ta jalanaśaktir eva <••...••><••••••••>vādhā-
rabhāvasvabhātā {to} bhi→vi
above l. 1,
above l. 1
(ca. 7 akṣ.),
right margin
2. tasmād {i}eteṣu kuṇḍabadarādi{ra}ṣu tadātmanā ādhārā-
dheyātmanā vyapadeśo buddhir arthakriyā ca janyajana-
kabhāvakṛtā eva bhavantu samyogasyābhāvāt* | saty api vā
samyoge janyajanakabhāvātā {ā} anāntarīyakatvād eṣā
3. m ete janyajanakabhāvabhūtā eva kiñ ca janyajanakabhāvād
anyo○nyopakāras tasmāt samyogo 'taś cādhārādheyabhāva
iti janyajanakabhāvād eva saṁyogaparaṁparayā ādhārādhe-
yabhāvah kalpayi
4. tavyah | paramparākalpanāyāś ca vaiyarthīād vyapadeśā-
dayo janya○janakabhāvakṛtā eva | punah pratibandham āha |
ni(ś)pannasya rūpasya sthāpakatvād ādhāro na tv anispa-
nnasya janakatvāt* | yady eva_{m*} sthite
5. k{ā}araṇāt* | sthāpaka<h?> sthiteś cānyatvānanyatve upakā-
reñānupapa○nneñānupapanne vyākhyāte pātasya gama-
{ra}<na>syā pratibandhakaraṇāt⁰ sthāpako na tu sthitika-
raṇāt* pratibandhaś cāvastutvān na tatvānya! above l. 1
below l. 8+5
6. tvābhyaṁ vikalpyah kaḥ pratibandho nāma ya(s)ya kārako
na janakah ○ syāt⁰ | bhāvasyābhāvō{r} hy akarttavyah pra-
titandhas tu karttavyatvād bhāvas tasya ca kārako janaka
eva <pata>tato | yasmāt tasya patataḥ sthāpayi below l. 8+6
7. trā yaḥ kriyate pātapratibandhaḥ sa tasmād eva patato
nā{nye}<nya>ḥ kriyeta sati tv anyatve yasmāt tatraiva pāta-
pratibandhākhye vastuni sthāpakasyopayogas tasmāt{ka} |
na kaścit patataḥ pratibandhaḥ syād gamana••(rmma) below l. 8+7
8. ḡo rūpasyāvikṛtatvāt tasmāt pratibandhāt sthāpayitrā kṛtāt
pātābhāve py abhypagamyamāne tulyaḥ paryanuyogaḥ | kī-
dṛśa ity āha | kṛto nāma sa tu gamanadharmmā 'pracyu-
t{o}ā'nutpannaś ca svabhāvabhūto viśe na→ga

(D119a5; P140a1)

⁸¹ The insertion after *eva* in l. 1 is written partly above l. 1, then continues in the margin, where the *akṣaras* are written vertically one above the other.

110a⁸²

1. sa?•tasya yasmāt tasmāt ki_m na patatīdṛśah {pra}<pa>ryanu-
yogo yenaiva hi svabhāvena pūrvva_m patann āśīt sa evā-
dyāpīti kasmān na patet* | atha pratibandhākhyād bhāvād
atiśayam patanadharmaṁbhāvah | pratipadyate | evam tarhi
na ke above l. 1+1
2. valam pratibandhasy{ā}a<•••ā>py atiśayasyānyatve tad eva
punar vvastunah patanam anivṛttam sa hy ātmā patana-
dharmmā bhinnātiśayakaraṇe pi ta{dva}<••>sthavāt patet* |
athāpy atiśayena pratibandhākṛtenāparo tiśayah kriyata e above l. 1+2
3. vam apy anavasthā syāt* | apatanadharmaṇas tarhy
ātmanah karaṇam<sya?> prati○bandha ity āha | na cāpata-
nadharmaṇa ātmanah karaṇam pratibandham abhyupaiti
paraḥ | apātakāriṇo janakatva{m}prasaṅgāt* | tasmāt* pāta above l. 1+(2)
4. nivṛtti pratibandho na cāsau kenacit karttu_m śakyate ato
vākye○nāpi abhāvasya karttā bhāvasyākarttocyate | pātā-
bhāvam karotīti vākyasya yasmān nābhāvo nāma kaścit
kāryah tasmād bhāvakarāṇa below l. 8+3
5. pratiśedha evārthaḥ | katham abhāvo na kāryo 'bhāvasya
kathaṁcid iti ○ bhedenābhedenā vā karttavya{cai}<tve>
bhavanasyāsatvasyāyogāt* | karaṇam sattvā vyāptam abhā-
vasya cāsti karaṇam ato vastutva_m vastunaś ca ta below l. 8+5
6. tve bhāvakaraṇam anyatve patanam anavasthā ceti pūrvva-
vatprasaṅgā○c ca nābhāvah kaścit kāryah bhāva_m na karo-
tīti yāvad ukta_m bhavati sa bhāvakriyāpratiśedhas tenāyam
sthāpako hetur eva_m sphuṭa_m pa
7. reṇa vaktavyah syāt* pāta_m na karoti | pātakriyāyām asama-
rtha iti | etac ceṣṭam eva yasmān na tasya patataḥ sthāpakaḥ
kṛtaḥ pātaḥ ātmanah | patanasvabhāvatayā pātāt⁰ | yathākā-
śakṣiptasya loṣṭasya bā
8. {yu}<••>vegavasād udgacchato pi svabhāvād eva patana_{m*} |
tathā ca saty aya_m sthāpakābhimato bhāvo 'kiñcitkaraḥ {sva-
ra} <sya> badarādeḥ katham sthāpayitās tasmāt sthāpaka-
bhāvād aya_m badarādir na kenavid bhāvāntare below l. 8+(8)
- below l. 8+8

(D119b7; P140b5)

⁸² Two illegible akṣaras and a number (5 or 8) below *sthāpayitās tasmāt* in l. 8.

110b⁸³

1. na pata<na>tpratibaddho yatas tasmān na kadācid api tiṣṭhed { (o) } ākāśakṣipta (i)va | tiṣṭhati ca kadācin na { va } <ca?> svabhāvavišeṣam vinā sthiti yukteti tasmāt pātaprati-bandha ity anena śabdena sthāpyasya yad upādānakāraṇam tena above l. 1+1
2. sahaikasmi<n⁹> deśe utpāda ucyate | ya eva hy upādāna- { se } deśa utpādas tad evāvasthāna_m svopādānadeśotpādaś ca kṣaṇikānām eva bhāvānām sambhavati na sthiraika^<sva>- bhāvānām tasmād iti prakṛtopasamāhārah | a above l. 2
śco→svo
3. tha kiṁ toyasya balākā bhavati | yatas ta { smā } <syā'>nu- mānam ity āha | balā<••>○pi kārya_{m*} tasya toyasya kuto ^<vṛtti>r varutta{mā}nasya toyasamāśritatvād balākāyā | etad evāha | toyāśritā yato vṛttis tasmāt tata! below l. 1+2
below l. 8+3
right of lā
4. s toyāc charīrasthiti_m pratibala_m?bhāmānā bhā{kā}va tatkā- ryatā○rūpeṇa pratibandhena toyam anumāpayati deśa ādir yeṣān tān apekṣamānā gamikā na nirvvišeṣānā grīṣmaḥ kālah a! below l. 8+3
5. nekayojanaparicchinnanirjala{pra}paryanto marūr dd(e)śa- višeṣa○ḥ | svātantryam anupa{sa}hatavṛttitvāñ ca balākā- yāḥ | avasthāvišeṣāḥ | varṣāsamaye tu sarvvatra jalasambha- vā{r}d (v)arttata paryamnte jalasa
6. mbhave kenacid⁰ {vopa}<••>kṣiptā mūmūrṣutayā para- tantravṛttiś ca ni○rjale pi vartteta tataḥ | savišeṣānā liṅgam atha balākāyās toyānumāne ko dharmmī balākaiva jala- sambandhiny eṣām | balākātvā below l. 8+6
7. d iti višeṣo dharmmī sāmānyam hetuḥ | tathā hi dhūmād vahnyanumāne py ayam eva kra{rmma}<ma>ḥ | agnimān a{m}yam deśo dhūmavatvān mahānasavad iti svabhāva evāya_m kāryahetur uktaḥ | kāraṇa{ma}<syā>numānāt⁰ | yathā kā below l. 8+7
8. dācitkatvāc cakṣurvijñānasya kāraṇāntarāpekṣatva_m sva- bhāvah sādhyate kāraṇā{t* sā}<nu>mānāt tu kāryahetur ayam iṣṭas tadvat sarvvatra kāryahetāv itara{•ā}thā pradeśe dharmminīṣṭe yatra dhū{m}mo dṛṣṭe na sa below l. 8+8

(D120b3; P141b1)

⁸³ Unallocated note above °kṣipta iva in l. 1: •••• +(4)

IIIa⁸⁴

1. vahnimān* yaś ca vahnimān na ta<(tra)> dhūma {eva} iti vyadhikaraṇo hetu syād iti kecij jalavati tarhi pradeśe pramānenāviṣayīkṛte na balākāt*s toyārthī pravartteta | katham cāviṣayīkṛto dṛṣṭanumitābhyaṁ hi ! above l. 1+1
2. toyabalakārābhyaṁ pradeśo bhinna eva | nirādhārasya toyasyāyogāt toye ntarbhūt*h | pradeśa iti ced astu yathā{tra} gopālaghaṭikāsu dhūmam̄ niku_m(j)eṣu cāniyata_m kekāyitam upalabhyāniyatā{pi} dhāram āśī
3. d asti ceti vahni_m mayūra_{m*} ca pratipadyate | tadv²ad ihāpi pratipa○ttau niyate deśe vṛrttir na syāt* | caksurvvijñānād anumitasya hy aniyata{ nirdde }<(de)>śasya cakṣuṣo pi deśaniyamaḥ pramāṇāntarād eva na tra→dv²a, hi→di below l. 8+3
4. ca vyadhikaraṇo hetur yasmān na dhūmasaṃsṛṣṭa evāloka-deś<ī> dharmmī ○ kas tarhi samudāya upary ālokātmako dṛṣṭo dhastāt sambhāvyamānah kutaścin nimittāt ta deśo dṛṣṭapūrvvo vā smaryamānah | sarvvathā pra! in l. 4
5. māṇāntareṇa viṣayīkṛtaḥ samudāyo dṛṣṭaikadeśe {ta}<u?>nnī-ya!○māṇāparabhāgaś ca dharmmī na tv ekadarśanaviṣayah | tathā hi sam{b} andh{ā} akāre 'avaratkapradīpakārya_m pratibhāsam anupalabdhatvā sa below l. 8++
6. rvvāvavarakasthapradīpbhāvo jñāto bhavati jñānañ ca pratibhā○sakāryavivikta_m saṃvidita_{m*} smaryamānas ta{ddha}<d dṛ>ṣṭapūrvvah spr̄ṣṭo vā sa<••>stāvavarako deśo 'nubhūyamāṇajñānasamīpavarttī dharmmī e! below l. 8+6 below l. 8+6
7. tena śabdābhāvaniścayah kāryānupalambhād (v)yākhyātaḥ tatra ca samudāyātmake dharmmiṇi niyate dhūmād vahnimān ekadeśaḥ sādhyate | yaś ca dharmmaikadeśo vahnimān sādhyā sa vahneḥ | sākṣād dhūma! tate→taḥ ta
8. sya tu sākṣāt para_mparayā vā hetur iti samānādhikaraṇyaṁ sādhyasādhanayor na hi kāraṇād anyad adhikaraṇa(_m) nāma ata na <e>va dhūmasaṃsarggiṇā deśena vahni(ma)to {na} deś{e}asya sa<ha> dharmmītvā_{m*} dvābhyaṁ ! below l. 8+8 below l. 8+(8)

(D121a5; P142a5)

⁸⁴ One illegible unallocated *akṣara* with number 5 above *hetu* in l. 1.
Two or more illegible unallocated *akṣaras* above *katham* cā° in l. 1.

111b⁸⁵

1. m ekadeśadhūmasantānopakārād dharmmiṇā ca deśena dhū-
masya kāryasya kāryatvam eva sambandha uktaḥ | kārya-
hetucintāyām ācāryeṇa sa ca pradeśo dhūmasyetyādinā
granthena pareṇa jāṇk? iti dhik (sv)ā sa→jā
2. tantryam evam dṛṣyamānakatipayavyā(p)akālokānugatādhō-
bhāgo deśo dharmmī tadekadeśasya ca jalavato balākā pā-
ra_mparyā kāryam iti sāmānādhikarāṇyam dhūma(b)alākādi-
deśāś ca dṛṣṭo dharmmi
3. ny eva prakṣeptavya itarathā niyato vahnimān⁰ deśo na jñā-
○taḥ syād iti samudāyadharmmiparigrahaḥ | ādhārānumāne
jala_{m*} dharmmi rasānumāne rūpa_m taylor ādhāraḥ hetur viśe-
ṣasam(b)andha rā→rah
4. ś ca svabhāvah sādhya(m) tena cātrāniyatadeśatvasambhavo
yathā ○ cakṣuṣaś cakṣurvijñānasya tu kādācitkatvā{tva}-
<•e ••>ntaram {ā}apekṣatva_m svabhāvah | deśaniyamaś ca above l. 1+•
pramāṇāntarāt⁰ | evam prasiddhānām
5. gamaka(tv)āsaṅkitabhedānāmrm antarbhāva_m pratipādyā-
nyeṣv a○py atidiśann āha | {eva}m anyeṣv ityādi kutah |
punar vyatirikto 'hetur ity āha | tatrāpratibaddhasya tadavya-
bhicāraniyamābhāvā
6. t⁰ na gamakatvam anyasyeti | evam saprapaṇcaṁ hetusvarū-
pam ākhyā○ya hetvābhāsānuvyākhyātukāmaḥ samastahe-
tvā{ de }bhās{ r }ānāñ cāgamakatvakāraṇasādhāraṇam darśa-
yitum āha | asiddha_m jñāpana prā→s{r}ā
7. syāṅgam nimitta_m traīrūpyam yasya tasya jñāpanam praty-
aśakter ajñāpakatvā traīrūpyasyāsiddho samdehe ca prati-
pattīñām asādhana_m liṅgam etad eva darśayati jñāpako hīti
dvidho hetuh | kārakaś ca bījā

⁸⁵ Illegible unallocated akṣara with a number above *sambandha uktaḥ* in l. 1.Illegible unallocated akṣara with a number above *pradeśo* in l. 1.Illegible unallocated akṣara with a number above *dhūmasyety*⁰ in l. 1.Illegible unallocated akṣara with a number (5 or 8) above the *pa* of *pareṇa* in l. 1.Illegible unallocated akṣara with a number (?) above the *reṇa* of *pareṇa* in l. 1.

8. di^<.....pakaś ca liṅgam (ta)• kārako (he)•••- below l. 8
 (gya)•••ryam janayat{i}ti na jñānam a(p)ekṣate | jñā-
 pa••a(s tu) hetur na yogyatayaiva jñānam utpādayati pradī-
 pa(v)at | kin tu yan niścitasanbandhasya (kv)acid dharmmiṇi
 dr̥ṣṭasya sādhyanāntarīyaka¶niścayasmaraṇam ayam eva
 parokṣā(rth)asā(dh)a(m) ata eva sākṣat⁰ parokṣajñānasyākā-
 rakatvāt jñāpako hetur na kāraka(h) | na hi smaraṇe sākṣad
 upayogo dhūmasya so •(ś cā)tmatayā>(r) jñāpako hetus
 ta{sta}syā trirūpasyāsiddhau viparyayaniśca^<•e> samśa-
 yai?va naiva jñāpakah yogyatayā jñāpaketvābhāvāt⁰ | śabda-
 vad iti śabdo hi na yogyatayā gamako? rthasya kin tu
 varṇānupūrvṛ̥tyu above l. 1+7'

112a⁸⁶

1. ktena rūpevišeṣeṇa kecid arthena nāntarīyakah saṃketitas tadrūpasyaṛthanāntarīyakatva<syā ca> kalpitasyāsiddhau samdehe vā na jñāpakah śabdah tathā liṅgam tatra yathā 'nupūrvvyavato rūpasya nāntarīyakatvasya (vā) ka above l. 1
2. Ipitasyāsiddhau sandehe vā {na} śabdo na gamakas tathā liṅgam {ta} | traīrūpyād gamakam ity etad eva kutaḥ sā-dhyadharmm(i)nā sahāsambaddhāt⁰ | sādhyāpratipatter yathā mahānasadṛṣṭāt⁰ dharmmād udadhāv agner apratipattir ane
3. na pakṣadharmmopayo{gye}<go> darśitah | na vidyate sā-dhye vā pratibandho ⓧ yasya tasmād apratipatter anenā-nvayavyatirekopayogo darśitah kuta<ḥ> sarvato dharmāt> sarvvasyeti yadi hy apratibaddho gamaka syāt⁰{ḥ} | kas ta below l. 8+3
4. sya višeṣo yena sarvva_m na gamayen na ca sarvvasmāt⁰ sarvvapratipatti{ḥ} ⓧ asti tasmāt pratibandha eva niyā-makah | sa cānvayavyatirekalakṣaṇa iti | traīrūpyānugato hetus tasmāt(*) prativādino!
5. vādina{ḥ}ś ca apratibaddhāḥ sandhigdhāś ca dharmmiṇo sambandhaś cānvaya ⓧ ś ca vyatirekaś ca t{o}e yeṣāṁ dharmmāṇāṁ te hetuvad ābhāsanta iti hetvābhāsāḥ | na hetava iti | tatra triṣu rūpeṣu ekasya rūpa
6. sya pakṣadharmmatvasyāprasiddhau viparyayasiddhau samśaye vāprasi ⓧ ddha iti | asiddha hetvābhāsāḥ tathaikasya vipakṣe vyatirekasyāsiddhau sandeh(e) ca vyabhicār{ai} abhāk⁰ | anaikāntiko he naikā→ ra{ai}bhā
7. tvābhāsāḥ | dvayor asiddhau viparyayasiddhau viruddho hetvābhāsāḥ | cakārasyārtha_m svayam eva vakṣyati | sandeha iti dvayor iti vartate dvayoh sandehe vyabhicārabhāk⁰ anaikāntikah | udā
8. haraṇāni svayam eva vakṣyati | etad eva darśayati | ekaikasyetyādi | asiddha iti asiddhanāmā | anaikāntikaś ca sa_mśayahetutayā kasya punar ekasyāsiddhau asiddha ity āha | dharmmi(n)ā

(D122b5; P143b7)

⁸⁶ Faint marking below the beginning of l. 8. Possibly one note consisting of 3 akṣaras with the number 8, and a second note consisting of two akṣaras with the number 8.

112b

1. sambandhāsiddhāv asiddho hetvābhāsa | udāharaṇam darśa-
yati | anitya iti cākṣuṣatvasya hi śabdena dharmmiṇā samba-
ddho na siddha ity ubhayāsiddho hetvabhāsah | cetanā caita-
nyavastu iti sādhyā_{m*} | sarvvasyā
 2. s tvaco panayane maraṇāt^(*) puruṣavan maraṇā_m cātra śoṣa-
lakṣa{na}^<ṇa>m abhipretam ayam hetur vṛkṣādiṣu jīva-
siddhaye digambaropanyasto bauddhe{sya}na prativādinā
'<ṇa>bhyupagataḥ | kasmāt punar mmarañam nā
 3. bhyupeyate prasiddha{r i}<m i>ty āha | vijñānam indriyam
jñānāvyabhicāryūṣmā ⊖ āyuḥ prāṇā eṣām nirodhā ta-
{••}<lla>kṣaṇam maraṇam bauddhasya prasiddham iha ca
āyurindriye lokaprasiddhe mayākhyāte | śāstraprasiddhayo
 4. r yuktrī mmārggānavatārāt* | tathāvidhañ ca maraṇam abhyu-
pagacchan bauṄddhah | kathām caitanyam nābhyupaga-
cchet⁰ | nirodho hi vināśah | sattāpūrvvako yatrāsti yasya
tasya tatra kathām sattā {na}<••> bhavet⁰ | tan maraṇā
 5. siddhau vijñānam api na sādhyam syāt* | tadasiddhau vā
kutaś cai<ta>!Ṅnyam iti bhāva<ḥ> syād ettaruṣ api mara-
ṇāśabda_m varttayaty eva bauddhah | tato maraṇāśabdānuga-
mād artho nugataḥ prasiddho vācyā
 6. ity āha | icchātaḥ | śabdā{m?} varttante yatas tasmān na ta-
dvaśād vijñāṄnyabhicārimaraṇavastusthitih sarvvasya
sarvvasiddhiprasaṅgāt⁰ | yat prāṇimaraṇam taruṣ asiddham
tasmād ayam loka śoṣa mara
 7. ṣaṇam taruṣ āha | śoṣa eva tarhi prāṇitvahetur ity āha | na
cedrśam prāṇino maraṇam prāṇitvenāsyā śoṣasya samba-
ndhādṛṣṭes tasmāt siddhe pi taruṣu śoṣe neda_m prāṇitva_m teṣu
sidhyati | nanu ca !
 8. maraṇamātrām tāvat sāmānyena siddha{s ta}<m ta>c ca
prāṇitvasamba{ddha_m}<ndha_m> dṛṣṭām tat* eva prāṇitva_m
setsyati | śoṣo vijñānādinirodha iti kim viśeṣacintayety āha |
yasmād icchāmātravṛttitvād ana!
- above l. 1+•
above l. 1
below l. 8+3
below l. 8+3
ya→ta
above l. 1
below l. 8+4,
above l. 5
- below l. 8+8
below l. 8+8

113a

1. pekṣitavastuka_m śabdamātram astīty etāvatā vastunā prati-
pattavya_{m*} yad vastu tan na sidhyati | tasmān na śoṣato
prāṇitvasiddhir etad ukta_m bhavati | mara`<••>śabdamātra-
kam evātra sādhāraṇam na tu marañavastu śo
above l. 1
2. ṣasyendriy[?]ādinirodhasya cātyantavaidharmmāt* vakṣamā-
ṇān na ca śabdād arthagatir ato na sāmānyāc chabdarūpāt*
siddhir iti etena marañaviśeṣasya vya vijñānāvyabhicāriṇah |
taruṣv asi
3. ddhatvajñāpanenānityatva_m ca buddh{ai}er acetanatvasya
sādhanam ⊖ sāṃkhyenopanyasta_{m*} samsthānaviśeṣaś ca ta-
nukaraṇabhuvanādīnām viśiṣṭabuddhikāraṇatvasya sādha-
^<nam u>{u}(pa)nyasto vaiśeṣikai!
below l. 8+3
4. s tāv ādī yeṣām tāni buddhabhuvanādīnām dharmmiṇā sa-
mibandhi ⊖ no ye 'cetanatvādayaḥ | sādhyās teṣām sādhanāny
asiddhāny ākhyātāni ādigrahaṇāt* sthitvāpravṛttir ityevamā-
daya
ka→va
5. h̄ hetavo gṛhyante kathan te py asiddhā yāvatā 'nityatva_m
bu ⊖ ddheḥ | samsthānaviśeṣaś ca bhuvanādīnām siddho
yasmātatrāp{ī}i (bu)ddhibhuvanādiṣu śabda eva prasiddho
rthas tu yādr̄śo vācyā!
6. h̄ sāṃkhyasya sa na siddha eva buddhipūrvvatvāvyabhicārī
ca sam ⊖ sthānaviśeṣo siddhah | sāṃkhyāye tāvad buddher
acetatvasādhane katha_m śabda eva siddho nārtho yasmān na
pare saugatā
7. 'pracyuta{h̄}rūpasyopalayanam adṛśyātmatvan anityatām
icchanti | na hy apracyutaiḍṛśyarūpam vastv adṛśyam bha-
vati yad anitya_m syād ato niravayām eva nivṝm[?]ttim
abhyupetās tataḥ |
8. śabdaḥ siddha ubhayo^ sādhāraṇo na tv arthaḥ kaścit⁰ | avi-
vakṣito višeṣo yasminn ātmapracyutitirodhānarūpe addha-
śyatvam arthakriyāviniyogā^<yo>gyatvañ cānityatvaśa!
below l. 8+8

113b

1. bdavācyam niranvayapracyutes tirohitasyam cāviśiṣṭam tad evam sāmānyam anāśritam višeṣam siddham tasya siddhau satyām višeṣam vikalpya siddhatvacodanā upalayanam pratīvādino 'siddham iti jā{(hy)a}<tya>ttara_m bhavati

above l. 1+1
2. ācāryas tu jātyuttaravam asya nirākarttu_m jātyuntara- viṣaya_m darśayati syān mithyottara_m yadi dvayor api vādi-pratīvādinor iṣṭam kiñcid vastv iti vastusat* sāmānyam bhavet(*) | yad{i}abhidheyo yam anitya
3. śabdaḥ dvayor api siddhaḥ syāt* | syān mithyottara_m kṛtakatvā○divat* | kṛtakatva_m hi sādhāraṇam vastu siddha_m na kṛtakaśabdasya ghaṭo vābhidheya<ḥ> śabdo vā kevalam hetujanyatva_m vastuno abhidheyam !

above l. 1+3
4. tac cobhaylor api siddha_m* | yadi ca tanmātram sādhyena vyāpta_m na bhave○t⁰ sāmarthyād višeṣa ākṣipyetāśabdo pi tanmātram eva tv anityatvena vyāpta_m tataḥ śabdābhidhe-(y)e kṛtakatvasāmānye sādhy

pe→pye
5. vyāpte siddhe sati | sādhyasāmarthyānākṣipto śabdopādānaś ca ○ višeṣo vikalpyamāno bhavati | jātyuttaram iha tv anityatvaśabdavācyo rtho ya ekasya siddho na so ca? parasya anityatāsa

ipa→lpya
6. bdavācyā{m}tvā_m kevalam aviśiṣṭam ast{v}i <a>rtha{sya}<s tv a>tyantabhinnah | tasmā○n nehārthavišeṣavikalpo jatyuttara_m | nanv ihāpi tirodhānan nāma {dṛ} adṛsyātmatva_m* | arthakriyāviniyogyayogyatva!

stva→sti,
below l. 8,
below l. 8
7. ñ ca sādhāraṇam ō<(ā)>vayoh | na vai paro bauddhastu²tti- rodhānam avasthitasyārtha{h} syānityatvam āha | kin tarhi nira{nva}?<nva>yanirvṛttivināśam anityatvam āha | punaḥ sāmānyam sādhayitum āha | nanv iti

below l. 8+(7)
8. vinaṣṭasyeti niranvayanivṛttasya tirohitasya ca avasthitasyaiva śaktirūpeṇa dvayor iti vādipratīvādinoḥ | avyaktir adṛsyātmatārthakriyāviniyogāyogyatvañ ca sādhāraṇam a

114a

1. nityaśabdavācyam asty eva | yathā kṛtakaśabdavācyam hetu-janyatva_m nāma | syād avyaktih sādhāraṇī yadi sambhavet⁰ | akṛtarūpasya tv avyaktim evāsamṛbhāvayann āha | keyam iti | anena lakṣaṇeneti adṛśyātmata
 2. avyakti sā cānitya{tve}<te>ti | pradhānam̄ triguṇātmikā pra-kṛtiḥ puruṣaś cidrūpah | ādigrahaṇād avasthāviśeṣā 'dṛśyātmāno 'nityā prāpnuvanti | athādṛśyāvasthāyāḥ prāk⁰ anyeti dṛśyātmata dharmmaṇo 'vyā
 3. ktir adṛśyātmata 'nityatā na tv adṛśyātmatāmātra_m bhavatv īdṛśī ○ nāmāvyaktir yat punar anyadharmmā prāk* | apracyutarūpaś cet y etad ekam iha s(u)vyāhṛta_m vākyam̄ bhava-dbhīr yady apracyutātma(m) katha_m dṛśy{ā}a
 4. tādharmaṇivṛttis tad apracyutātmano nāvyaktir idṛśī sambhavatī○ty arthah | etenāpracyutātmanah pūrvvadha-rmmānivṛttikathanena prāktanyā avasthāyā nivṛttir apyanu-^<••>papadyamānā vyākhyātā :
 5. tām eva vyākhyām̄ darśayati | yo <••>vasthānivṛttisāṁnvayatayā '○vyaktisadṛśīm anityatāśabdasya viśayam āha śāṁkhyah | kaścid abhivyaktivādī śaktirūpenāvasthitah sarvvo '{ va }(stho) rtho vyā
 6. jyata iti | anyas tv avasthāntaravādī sarvvātmanā hi sarvve bhāḥ○vā<ḥ> pradhānaprasevake vyavasthi^<••>tā na dṛśya-ante | pratyayayavasāttu? prasevakān niṣkāsitā iva dṛśyā bhavanti | tato na vyaktir nivā!
 7. rtate | śaktiś cāvatiṣṭhate | api stva<tv a>vasthāntaraprāptih | kevalā bhavatītī tatra prathamah | sāṁkhyo vyaktivādī nirā-kṛto vasthāvādī sa_mpraty anubadhyate | tathā ca prasaṅgapari-samāptau vakṣyati | evam̄
 8. hi sukhādīnām asandigdhabhedo bhavatīti | etasmī_{m?}s tu ni-rākṛte bhavatu vaibhāsikapakṣanirākāraṇam̄ na tu tam evo-ddiśyāyam̄ granthah pravṛttah | tasyāpi sāṁkhyasya saivā-vasthā katha_{m*} nivṛttā
- above l. 1+2
anyā→apya
below l. 8+(4)
above l. 5
śa→sa
in l. 6,
above l. 1
below l. 8+7

114b⁸⁷

1. yena na dṛṣyate | {••} apracyutā ca pradhānaprasevakāva-
sthānāt* | avasthās tasya ghaṭasya cakṣurvvijñānagocarāḥ |
paṭa(pr)āvṛt(ta)<ta>syeva nivattante avasthātā punar dṛṣyo
bhāvo 'vasthita eva vivekam avasthāntara above l. 1
2. m avasthānāñ ca praśaktam asahamāna āha | keyam iti itaro
rthakriyayā darśanena ca tām avasthām darśayati yasyā
nivṛttir anityatā yeyam avasthā udakadhāraṇānayanādya-
rthakriyām upa<ni>dhīyate | vini below l. 8+2
3. yu•te kā punaḥ sadṛṣīty āha | yām aya_m jantur adhyakṣam
akṣeṣv a○dhyakṣanimittam adhya^<(va)>syati katham a-
dhyavasyati | ghaṭo yam iti vācak{o}ena samsṛṣṭāt tad evam
arthakriyayā pratyakṣena ca pramāṇena below l. 8+3
4. vyapadeśena copalakṣitāvasthā kathām punar ete 'rtha-
kriyāda○yo 'vasthānibandhanās tad ity avasthāyā nivṛttāv
anivṛttāv apy aparasyāvasthāntarasyārthakriyādeḥ sarvva-
syaivābhāvāt⁰ | avasthā
5. nibandhanā arthakriyādayo niāvasthātñibandhanāḥ | yady
evam ○ saiva tarhy avasthā vyapadeśādiviṣayo ghaṭāḥ kuta
ity āha | yathokta_m vyipadiṣyamānaniyujyamānādhyavasīya-
māna_m lakṣa vi→vyi
6. •svabhāvo yasya ghaṭasya sa ca tadavasthātmako vinivṛttas
ta○smād anivṛtto yo 'vasthātānyas tasyāvasthāyāḥ sa pa-
ryanuyojyāḥ | satva_m prati kathām punar asāv arthakriyā
pramāṇena vā
7. vinā vidyamāno bhaved iti bhavatu vā vidyamāno na tv asau
ghaṭo bhāvikāḥ | pāramārthi{ri}ka aupacārikāḥ tu bhavet⁰ saty
upacāranibandhane | yathā nadvalodake pādarogavyapadeśāḥ
cā→rthi
8. | kathām na vāstavo ghaṭa ity āha | atallakṣaṇatvāt tasyāva-
sthātuḥ ghaṭo hi viśiṣṭā{yā}rthakriyāyogyo viśiṣṭākāraś ca
dṛṣyāio rthaḥ sa cāvasthātā na tathety atatsvabhāvāḥ | katham
atallakṣaṇo yāva

(D125b6; P147b2)

⁸⁷ Marking above *yena na dṛṣyate* in l. 1: Roman-L-like sign top left of *ye*, inverted L-like sign above *te*. Meaning unknown.

Unallocated *aksaras* above °*prasevakāvasthānāt** in l. 1 preceded by an *anunāsika*-like sign: tasma²•ākata +7

Possibly a note below °*stavo ghaṭa ity āha* in l. 8.

115a⁸⁸

1. tā vastu dṛṣṭam adṛṣṭam caikarūpam eva tena vinivṛtte pi
ghaṭe ya evāvasthitah | sa eva ghaṭātmā bhedadarśanam kuta
iti ced avasthāntareṇa samsarggād bhedadrṣṭir bhavati | va-
stunas tu na bhedaḥ | yadi tahi avasthābheda
2. iṣṭa sa evā<•>sthābhedo {bhe} vastubhedasya lakṣaṇam | above I. 1
svabhāvah ki_m n{y}esyate | evam hi sukhaduhkham[?]ohānām
parasparato bhedo 'sandigdho bhavati | yadi avasthābheda-
lakṣaṇa eva vastubheda iṣyet{e}a | sukhā
3. sya hi hlādārthakriyāyogyā cākāraviśeṣavatī ca yādṛ○sy
avasthā sā duḥkhe na dṛṣyata iti taylor vāstavo bhedaḥ saty
api tv avasthā{va}bhede yadi vastubhedo na syāt* | tadā
sukhādīnā
4. m api bhedo na sidhyati | sāṃkhya āha kasyacid rūpasya su-
khā○dilakṣaṇasya an(u){pa}kārā{du}<d a>nugamāt sarvve-
ṣām bhāvānām avasthāyāḥ | saty api bhede abhedaḥ | ekatvam
ācāryaḥ na {tv e}<(n)v (e)>tat su above I. 1+4
5. khaduhkhamohānā(m) tulyam kasyacid rūpasyānukaraṇam
nāma ta○thā hi kartṛtvā_m pariṇāmitvā_m ca trayānām apy
asti | puruṣānā ca bhoktṛtvam a{ktr}kartṛtvam aparīṇāmi-
ta{m}tvañ ca ekarūpānū
6. kara(ṇ)am tulyan tataś ca sukhādīnām puruṣānām caikya-
prasaṅgaḥ ○ | sāṃkhyo bhāvānām bhede sati krameṇābhī-
vyakter vvirodhah syāt tata aikya_m parasparānāyattānā_m hi
yugapad abhivyaktir yathā
7. (pu)•śasukhādīnām abhede tu kiñcit⁰ kathaṁcit pariṇata_{m*}
sat* punar anyathā pariṇam{y}ata iti syāt* kramābhīvyaktih
tat tasmāt tarhi virodhād akramābhīvyakter ghaṭadadhīyādīḥ
kim aneko
8. stu abhedād dhi kramābhīvyaktyā bhavitavya_{m*} bhedāc cā-
kramābhīvyaktyā ghaṭādayaś cākrameṇābhīvyajyate | tasmād
bhinnair bhavitavya_{m*} | atha nābhedamātrā<t> kramābhī-
vyaktyām bhedamātrā<(t)> vānyayā bhavita below I. 8
below I. 8

(D126b1; P148a6)

⁸⁸ One illegible unallocated *akṣara* with a number above °dah | yadi in I. 1.
One illegible *akṣara* below °mātrā<(t)> vānya° in I. 8, possibly with number 8.

115b

1. vyām | evan tarhi <••> vā virodhaḥ kramābhivyakter abhe-
dena vyāpanasyāsiddhau satyām na hi kramābhivyakter
bhedasya ca sahāvasthānavirodho nāpy aikātmyavirodhaḥ |
paraspara{vi}parihārasthitalakṣaṇas ta!
2. to bhedaviruddhenābhedenā yadi vyāptih sidhyet⁰ kramā-
bhivyakter eva_m viruddhavyāptyā bhedenā virodha syāt* | na
cāsty abhedenā vyāptir nāpi pūrvvakrama iti kuto virodho
bhede pi tarhi kathaṁ kra
3. mah | yasya paścād yo bhavati tat tasya pūrvvasya kāryan
takāryatvā○ca ca tadaniśpattau na niśpadyate | aniśpatte ca
kramo bhavati | abhede tu saty atiśayenākra{mya}matva-
prasaṅgo yathā ekasya su
4. khādyātmānah | akramo 'bhedāt*{h} | kramadarśanāt tu bhedo
○ gamyate | yataḥ kṣīrasya dadhi kārya_m tatkāryatvād eva
{sta}<(t)a>tas tasyābheda iti cet⁰ yukto yam abhedo yadi below I. 8+4
tatkāryatv{ā}asya
5. bhede pratibandha<(h)> siddho bhaven nanu ca siddhah_m above I. 5
pratibandhaḥ | ta!○thā hi bhedā vipakṣah | parasya ca ghaṭa-
padādir bhedaḥ | tasmāt kāryatvā_m vyāvṛttam abhede prati-
baddham anvayas tv asya nāsti !
6. abhedasya pareñānabhyupagatatvād ity āha | sa ca pratiba-
○ndho yasyānvayo nāsti | tasya na sidhyati | vyatirekasyāpi
samdehād ī<ti> vyatirekicintāyām vakṣyāmah | tasmān na below I. 8+••
kārya
7. tvān•a kramābhivyakter naikarūpānugamād abhedaḥ | bhedas
tv avasthābheda{h} lakṣaṇa{h} eva vastunas tasyām nivṛttā-
yām nivṛttā_m vastu vastuny anivṛtte tu nāvasthānivṛtti{ra}<r
nā>bhivyaktir iti | sarvvathāvasthā below I. 8
8. nivṛt(t)yā 'vyaktyā caikavyāvṛttisamāśrayasya kalpanayāpi ktā→kyā
sambandhibhedasya vyadāse tyāge pi naikah kathañcid dha-
rrmmo 'drśyatvam anyo vā yam anityaśabdo brūyāt* | yathai-
kavyāvṛttisa(m)śrayāvyu

116a⁸⁹

1. dastasambandhibhedāṁ hetubhya utpatti_m bhāvānāṁ kṛta-
 <••>śabdo 'bhinnām āha | yathā dhvaste{ṭha}^<ta>ra{ta}yor
 na samāna eko dharmmaḥ | tathā vṛkṣapuruṣayoh | saty api
 mṛtaḥ puruṣayo mṛto vṛkṣa iti ca vyapadeś{e} amātre vastu
above l. 1,
above l. 1+1
2. punar yādṛśam maraṇasāmānyam caitanyena vyāptam si-
 ddham tādṛśam nāsti kīdṛśam tat* yasya maraṇasya vijñāna-
 kāryaśvāśoṣmapariṣpandavigamalakṣaṇasya <••>rśanāt⁰ prā-
 nyantara iti | ekatra mriyamā
above l. 1
3. ṇe maraṇam dr̄ṣṭam vāstam tato 'nyatrāpi prāṇini mriyamāne
 ○ tad evaitat⁰ prāṇimaraṇam ity avasyati | iha {da}śvāśo-
 smarudhiramāṅgāpūtibhāvo vijñānā(dh)īno yato nivarttate |
 tatrā!
above l. 1+4
4. nadhiṣṭhātṛtvād vijñānam api niruddham avasīyate | tat sā-
 dhāraṇam ○ caitanyāvyāpta_m pratyakṣataḥ | siddharūpa-
 višeṣam tac ca yadi taruṣu syāt* syāc caita{da}nyapratiṣpattir
 nnanu ca śoṣalakṣaṇam ^<maraṇam> tatrāsti vṝ!
above l. 1+4
5. kṣādau | satya_m kevalam yadi śoṣādika maraṇāśabdena vaded
 di○gambarah | tadā tasyāpi pratibandhaś caitanyena nirū-
 pyah | yato nirūpitapratibandhāmaraṇāc caitanyam sidhyet* |
 tasmād diga
6. mbaropanyaste pi hetau śabdamātra_m sādhāraṇam siddha_m na
 tv artha○ḥ | sādhyavyāpto maraṇāśabdavācyah siddhaḥ | tathā
 vaiśeṣikopanyaste pi hetau sādhyavyāpt{o}am artham
 aprasiddha_m darśayitu
7. m āha | tathe<t•> saṁsthānam api yādṛśam buddhipūrvva-
 ka_m dr̄ṣṭam anuvṛttimat* prāśādagopurādiṣu anena sāmā-
 ny{e} arūpatva_{m*} darśita_m saṁsthānasya kīdṛśam punas tad
 (bu)ddhipūrvvaka_m saṁsthānam ity āha | yasya!
below l. 8
8. saṁsthānasya darśanāt* | yenāpi na prāśādīnām karanaṁ
 dr̄ṣṭa_m tasyāpy akriyādarśi{ta}nah kṛtabuddhir bhavati | ta-
 thā hi prāśādādayah saṁsthānaviśeṣānugatāḥ kṛtannispānā
 api dr̄ṣṭāḥ kṛ!

(D127b5; P149b5)

⁸⁹ One illegible *akṣara* below °viśeṣān° in l. 8 (maybe to be read with *pratibandhā-*
maraṇāc in l. 5 above).

116b⁹⁰

1. tab{e}uddhihetavo bhavanti | tasmāt tādṛśam samsthānasā-
mānyam kṛtaniścayanimitta_m pratyakṣarūpam buddhipū-
rvvaka_m prasiddha_m loke yadi ca tādṛśam syāt tanukara-
<•>bhuvaneṣu tadā sarvve hetavaḥ samsthānavišeṣā
above l. 1+(1)
 2. t⁰ sthitvāpravṛtter ityevamādayah | tatheti gamakāḥ syur iti na
buddhipūrvvakatvena yamād vyāpta_m samsthāna_m tat tanu-
bhuvanakaraṇeṣu siddha_{m*} | etam evārtha_m śloke^{v?}<•> sāti-
rekam āhāpi ceti | yādṛk sannive!
above l. 1
 3. śādy ādigrahaṇāt* sthitvāpravṛtyādi | adhiṣṭāntarbhāvābhā-
va! ○yor anuvṛttimat* siddha_m tasmāt tādṛśo yad anumīyate |
buddhipūrvvakatva_m tad yukta_m vastubheda iti kṛtabuddhi-
hetvād anyad eva hi !
 4. prāsādādisamsthānavastu ahe<•>tvartheḥ | anyad eva bhu-
vanādi ○samsthānavastu pratyakṣeṇa prasiddha_{m*} | tatra prā-
sādādisamsthānavastubhede prasiddhasya buddhipūrvvaka-
tvasya samsthānaśabdā{ tra } myamātrā
below l. 8+•
 5. t⁰ | yad abhedikalpita_m samsthānam tasmān na yuktam anu-
māna_{m*} | na hi ○ dhūma ^<syāt> pāṇḍudravyam(ṛ) iti | yataḥ
kutaścit pāṇḍudravyād dhutāsane ••numāna_{m*} yukta_{m*} | mā
bhūt⁰ pāṇḍumātrād anumāna_{m*} janyadravya_m !
below l. 8+7
 6. hi niyatārūpam avayavasanniveśas tu sādhāraṇo dravyesv?
ity ā○ha | anyathābhypagame mr̄dvikārasya kasyacid gha-
tādeḥ kumbhakāreṇa karaṇād va{mmī}<lmī>kasyāpi tena
kumbhakāreṇa kṛti siddhye
below l. 8
 7. t⁰ | yo mr̄dvikāraḥ sa kumbhakāra{ḥ} kṛtaḥ sanniveśamātra-
syā viśeṣāt* | syād etat sāmānyavati sādhane siddhe viśeṣa-
vikalpaḥ kāryasa{ma}jātyuttaram ity āśaṅkyā jātyuttara-
viṣaya_{m*} darśayitu!
 8. m āha | sādhyenānugamāt* vyāptatvāt⁰ | kāryakṛtakatve sā-
dhāranyena sādhane siddhe nāśri {t(y)a}taviśe<(sa_m)> hi
kṛtakatva_{m*} sādhanam śabdatvāt* | tac ca sādhyena vyāpta_{m*}
siddha_{m*} tad asāmarthyākṣiptasyāśabdo
below l. 8+8?
- (D128b1; P150b2)

⁹⁰ One illegible unallocated akṣara with a number below sādhāranyena in l. 8.
One or two illegible unallocated akṣaras with a number (maybe 5) under °viśe° in l. 8.
Possibly one akṣara under °sāmarthyākṣipta° in l. 8.

117a⁹¹

1. pādānasya ca sambandhin{i}ah | śabdaghāṭāder bhedāt* | kṛtakatvasya tadbhedoktinimitti doṣo na ghaṭakṛtakatva_m śabde siddha_m śabdakṛtakatva_{m*} tv ananvayam iti tat kāryasamaṁ nāma jātyuttaram mata iha
2. tu yaḥ sādhyavyāptaḥ | saṃsthānaviśeṣādiḥ | sa na siddho yaḥ siddho na sa vyāpta ity avaśyam eva gamako nirūpyo yadi tu vyāpto na nirūpyo dharmmas tadā yāvaty arthe ekaḥ śabdah sa eko hetus tatrai
3. kadeśe siddhasya dharmmasya sarvvatra śabdamātrād anumāna_{m*} syād i①ty āha | jātyantare 'nyajātīye saṃsthāne kṛta-buddhiniścayanimitte prasiddhasya śabdasāmānyam samā-naśabdatva_m taddarśanān na yu'
4. kta_m sādhanam karttu_{m*} | katham iva yathā gośabdavācyatva_m vāgā{mā} ②dīnām na śakya_m viśāṇam anumāttu_m gośabdavācye jātyantare hi viśāṇam prasiddha_m kasmāt punar vva-stusiddhi(r) na śabdād ity āha | vi
5. vakṣāpratibaddhatvāt sarvvatraiva śabdā<ḥ> santi teṣāñ ca bhāvāt* | ③arthasyāsambandhasya siddhāv abhyupagamyamānāyā_{m*} sarvva_m vastu sarvva<••> sidhyati | tasmān na sādhyāvyāptahetuvikalpo jātyuttaram śabda in 1. 5
6. mātrasya hetutvaprasāṅgāt* vastusvarūpe vastvātmake hetāv a④siddhe 'dr̥ṣṭasādhyavyāptike 'yam asiddhatānyāyah siddhe punar hetau sādhyena vyāpte na kevalam aśabdopādāna_{m*} ā→_{m*} viśeṣanam
7. vikalpitam adoṣakṛt* | upāttam api viśeṣanam na sādhanadoṣam ācaty asiddhāv api tasya yathākāśaguṇatva_{m*} śabdasya kṛtakatvaviśeṣanam asiddham api na kṛtakatva_{m*} vibadhnāti (ā)kāśaguṇa
8. tvaikārthasamavāyinah kṛtakatvād anityah śabda iti | tathā hy anvayavān yaḥ sa hetur ākā{ra}śaguṇatva_m ca śabdamātraniṣṭha_(m) vinā kṛtakatva_mm anvayi tad ākāśaguṇarahitam evāsyābhipreta

(D129a3; P151a7)

⁹¹ Unallocated note below *ca śabda*^o in line 8: (di)ḥ[?] + 7[?]Possibly one akṣara below *anvayavān yaḥ* in l. 8.Possibly one or two akṣaras below ^oguṇatva_m in l. 8.

117b⁹²

1. m iti | tad eva sādhanaṁ tac ca siddha_{m̄} tathā 'siddhatvo-dbhāvanam jātyuram eva tad evam asiddhe rthe sādhyavyā-
pte śabdavācyavastumātrasiddhāv api na sādhanabhāvah
samp(r)ati tu viśiṣṭaśabdavācyatvāprasiddhe?
2. ⁹²pi vastusiddhau gamako hetur iti darśayati | asiddhāv api vācakasya śabda vācye hetuvastuni siddhe sidhyati sādhyā_{m̄}
yathā bauddhenokta_{m̄} mūrtyādisādhanam aulūkasya vaiśeṣi-
kasya gamakam e!
3. vā(s)arvvagatadravya{_{m̄}}parimāṇa_{m̄*} mūrttir aulūkyasya
sprśyatva_{m̄} na ⊖ sprśya^<ta>tve mūrttiśabdaḥ prayuktas tad
aya_{m̄} vaiśeṣikasya śabdo prasiddhah | sprśatva_{m̄} prasiddham
ato bhavaty eva sādhana_{m̄} (t)ad eka_{m̄} sā below l. 8+3
4. dhya(vy)apto yo rtha<ḥ> (s)a pramāṇenaiva na siddha iti
anyatarāsiddhi⊖(ḥ) | yā punah sāstre{ḥ} hetor asiddhatvād
anyatarasyāsiddhir udbhāvyate | kīdr̄śam̄ punas tad anyata-
rasiddham ity āha | yathābhi in l. 4
5. vyaktivādino mīmā_{m̄s}?akasya vaiyākaraṇasya vā kṛtakatva_{m̄*}
⊖ yad vaiśeṣikenopanyasta_{m̄*} | tad asiddha_{m̄*} | śabdo 'bhivy-
jyate | na krita iti hi sāstram̄ vyākaraṇe tv anityam api tad
anyatarā!
6. siddhodbhāvana_{m̄} na sarvvatra vastubalapravṛtye py anumā-
ne kutah | ⊖ yo hetupramāṇam̄ dṛṣṭas tasya pratijñayā 'ga-
marūpayā 'siddhacodanayayogād anapekṣaṇīyatvād dhetor
anadhikāro '(num)ā
7. ne vastvāśraye sāstrasyānadhikārāc ca na tat* sarvvatrānu-
māne | atha syāt* pramāṇenaiva bādhana_{m̄*} kṛtakatv{e}asya
^<(hi)> kim abhivyaktivādaparigraheṇa tarhi atha tadbhāvī
'bhivyaktih śabdasya pra(m)ā below l. 8
8. ••n(ā)••(tī)taḥ () ta••i•i••bhi{pra(v)i}(vy)aktivādenāpramā-
ṇakena / yata evan tasmāc chāstra{pramā(śra)}pratibaddha_{m̄}
yasya traīrūpya tasminn anyatarāsiddhiḥ | sāstreṇodbhāvyate |
anyatra tv a(nu)!

(D129b5; P152a3)

⁹² Unallocated note (or two notes) above *evam asiddhe rthe* in l. 1, ca. 10 akṣaras.

118a⁹³

1. mān(e) 'jñānāt(*) | anya(t)arāsiddhir udbhāvyate | maraṇam
saṃsthānaviśeṣaś ca pramāṇenaiva bādhito vādina{ḥ}s tu
hetusvarūpāvijñānāt* prativādyasiddha ucyate | anityatva-
pramāṇam tu sākhyasya vādino
2. na (si)••••• 'nityatva_m vādyasiddham ato 'dr̄ṣṭasya heto rū-
pānirṇayād adṛṣṭasya pramāṇanirṇayād anyatarāsiddhir
udbhāvyate | tasmān na vāda udāharttavyah | katham
ācāryeṇa kṛ{ta}tkatvam evābhi(vy)a
3. •i•d(i)no 'siddham udāhṛtam udāharanasya diśam ācā-
rya○ḥ prāha yathā sāstraprasiddham v[?]astu itarasvyātacchā-
strakasyāprasiddha_m eva_m pramāṇasiddha_m vastu yad yatra
na vidyate prati(jñā)yate ca (v)ā
4. din(ā) ••t• tat⁰ prativādyasiddha_{m*} prativādino vā yat⁰ pra-
○māṇasiddha_m tad vādinah pramāṇena na jñātam iti vādy-
siddham ucyate | na tu sāstrāśrayeṇa | pratijñārthaikadeśa-
syāsiddhatvam asam
5. •••••••(m*) prāha | ••(ḥ) (p)unah pratijñārthaikadeśo dharmmī
dharmmo ○ vā 'siddhah | dharmmī tāvad yathā anityah śa-
bdah śabdatvād iti | samudāyaikadeśo dharmmī śabdākhyo
hetuh | ••••• siddha evety ā
6. (h)a | (so pī)ti sādhya•••••yor bhedāt* | (n)a yad eva sādhya_{m*}
tad e○va sādhanamata_m sādhyasya dharmmiṇah svarūpasā-
dhane siddhau karttavyāyām yat sādhanatva_m tasyāsiddheḥ
sa dharmmī ātmasādhane he ḥ→m
7. (tu) •e•āsiddha ucyate | etad uktan bhavati na śabdo 'tyantam
asiddha ātmanas tv anityatve sādhye gamakatvenāsiddha iti |
yasmān na sa evātmanah sādhana_m | kuta etaṄ | bhāvanm[?]ā-
trasyeti śabdāmā
8. tra•••(nuṣ)āṅgiṇi sādhye sati ^<sādhye> pratijñānirdeśādervā below l. 8
siddheḥ puna{ḥ}s tasya śabdasya nirdeśavaiyarthīyat* | na
tad eva sādhana_{m*} | syād etat^{*} pūrvva_{m*} sādhyarūpeṇa nirdi-
ṣṭa_m paścāt⁰ sādhana(rūpe)ṇa

(D130a7; P132b7)

⁹³ One akṣara below ⁹(nuṣ)āṅgiṇi in l. 8: tyā (maybe an emendation for prā in l. 5 above).
Unallocated akṣara below pratijñānirdeśād in line 8: yo⁷ + 5

118b

1. tat⁰ kuto vaiyarthym ity āha | na hīti na hi tatra śabdātmani sādhyatv{ō}ena nirdiṣṭe punah sādhanatvena nirdiṣyamāne kaścid arthaleśo py anirdiṣṭo nirdeśyate saivāśabdavyāvṛttir ubhayabhbā
 2. ve kathyate | śabda tv ekatra sādhyanirdeše 'nyathā sādhana-nirdeše vānyathā | na ca śabdabhedo vastubhed{ē}am anvākarṣa{ya}ti | atiprasaṅgāt* | tasmāt⁰ sa hetu{prasaṅgah}ni-rdeś{y}akāve śabdatvenāni
 3. tyo bhavataḥ śabda(h) pakṣanirdeśakāla eva tathā siddheḥ
 ○ punar api hetunirdeśakāla eva svataḥ svarūpād eva tathety anityatvasiddhibhbhāvāt* | na cāsti svarūpād eva siddhisādhyani
 4. rdeśakāle tasmāt⁰ svayam ātmano hetur asiddhaḥ | itaras tu
 ○ śabdāmātrasy{ā}a siddhatvam apaśyann āha | kathām vai śabdo 'siddha{h} iti | sa siddha<h> kevalam ātm{y}any anityatve sādhye hetutayā
 5. 'siddhe{h}r asiddhaḥ | ^<••••> sa ca pakṣīkṛto na ca tasmāt* paksīkṛtād apār²ah śabdo sti yo hetuh syāt* sādhyena vyāptaḥ san* tasyaiva tu hetutve dharmmi{ni}nirdeśād etva sādhyasi!
 6. •e(h pun)arnirdeśo nir²a{tva}<rtha>ka ity ukta_m na tu śabdatvamātra○pratibaddhe 'nityatve kasyacid vivādo yuktaḥ | nityam eva śabda{tvasya} sitvatvāt* | tad ity anityatvasya siddheḥ | syād etac chabda
 7. syānityatvenānvayo na dṛṣṭo nvayā••dṛṣṭer adṛṣṭir anityatvasya tato vivādāt(*) sādhanopanyāso yady evam a{dṛ}-^<nva>yāpekṣa(h) śabdo lingam syād astu tat* ki_m dharmmī dharmmyantare nvayībhavitā na !
 8. sambhavaty etad ity artha{h}s tato nadi śabdo gamakah svarūmātrā^<d² eva> gamaka iṣṭah syād iti vivādābhāvah | syād eta(t t)vayāpi dharmmiṇo py ātmanah pratipa<t>tyaṅgatva_{m*} katham asiddha(m u)cyate |
- above l. 4
below l. 8
ca→va
below l. 8+**
below l. 8+•
below l. 8+7
- in l. 8

119a⁹⁴

1. yāvatā ātmano pi prakāśakāḥ pradīpapādayo dṛṣṭā ity āha |
 pradī{pa}pādayah svabhāvena yogyāḥ santah ātmani jñānam
 utpādayantah jñānaviṣaya<•••>prakāśamānāḥ ātmanah above I. 1
 prakāśakā ucyante | n(ai)vam liṅgaliṅgino
2. | naikātmyād ātmaprakāśanām śakyam vijñātu_{m*} bhedani-
 bandhanatvāt tad iti liṅgaliṅgibhāvasya kathaṁ bhedāśrayo
 yasmān na{ḥ} svaya_{m*} jñānaviṣayatāpattir eva liṅgasya liṅga-
 pratipādanām yad abhedena liṅgaliṅgibhāvah syāt^(*) / ya
3. sminn eva hi pratīyamāne yan na pratīta_m bhavati | tat tasya dī→tī
 liṅgam yathā dhūma○pratītāv apratīyamānasya vagner
 (dh)ūmo liṅgam yat⁰pratipattor eva ta{gna}sya pratītir nna
 tat tasya liṅgam yathā ghaṭaviviktadeśapratipattor evā!
4. bhāvapratipattir iti na ghatavivikto deśo liṅgam abhāvasya |
 ○ tasmād yanniścaye yadaniści[?]ta_{m*} taylor nniści<to niści-
 (ta)>tatvābhyaṁ bhede niścitam anvayajñānāpekṣam itara-
 sysa liṅgam na pradīvad ātmaprakāśana_{m*} dha below I. 8
5. rmmapi bhedenaiva liṅgam syāt⁰ | ity āha | dharmmiṇas tu
 svabhāvasādha!○ne abhyugamyamāne ayam ātmaprakāśa-
 naprasaṅgah | anvayasyātrābhāvāt{ā}⁰<(t⁰)> | svabhāveṇaiva below I. 8+(5)
 niścīyamāno dharmmī ātmagatasyānitya
6. tvasya prakāśakatva_m {t^{*}} | pradīpavat^{*} tasmimś ca sati
 śabdasya svarū○peṇa nityam siddhatvāt^{*} anyatyatvasyāpi
 siddhau na syāt^{*} vivāda<ḥ> syād etad yadi hatusādhyayor
 bhedāt⁰ {d}ehatutvāna svātmani sādhyadharmmyasi tvā→tva_m in I. 6
7. ddhatvācā{te} sarvvabhbāveṣu tarhi dharmmiṇo dharmmasya
 sādhyasya sādhanasya vā bhedāsiddheḥ sarvatra svabhā-
 vahetau{ḥ} eṣa pratijñārthaikadeśatvadoṣas tulyaḥ na hi
 śabdāt kṛtkatva_{m*} vyatiricyate tasmāt kṛtkatvam api prati
8. _{(jñā)rthaikadeśa ity āha | (a)smimś codye yad vaktavya_m
 tat⁰ svabhāvahetulakṣaṇacintāyām evokta_{m*} bhaven⁰ | tatas
 tato vyāvarttamānānām vyāvṛrtt(i)samāśrayeṇa niścayavi-
 śayasya svabhāvasya vyāvahārabhedāt^{*} sā

(D131b2; P154a6)

⁹⁴ Illegible unallocated akṣara below °rthaikadeśa in I. 8 with a number (7?).
 Possibly one akṣara with a number (6?) below niścayaviśayasya in I. 8.

119b⁹⁵

1. dhyasādhanayor bheda ekavyāvṛttinibandhanaḥ svabhāvah
sādhyo siddha itaravyāvṛttinibandhanas tu siddhaḥ svabhā-
va{ (i) } sādhanam iti | yadi dharmmadharmmiṇor abhedah
paramārthataḥ kalpitaś ca bheda{ h }s tat katham anyatra ta
 2. tvam anyatvañ ca pratisiddhyata ity āha | tātvikasya rūpasya
vicāreṣu prakrānteṣu tathābhūtasya dharmmadharmmirūpa-
syāsiddheḥ kāraṇāt⁰ samvṛteṣu dharmmadharmmipādārtheṣu
tatvam anyatvañ ca prati{ ddha } dhyate | ta'
 3. thā hi | yadi dharmmiṇo{ r eka } vyatirekah parasparataś ca
dharmmāṇā ⊖ sāmānādhikaraṇya_{m*} na bhāve na hi devada-
ttayajñadattādiśabdānām bhinnārthā { • } nām sāmānādhika-
raṇyam atha dharmmiṇah parasparataś cā!
 4. bhedah | evam tarhi dharmmavācinā śabdānām paryāya{ s }-
tvaprasaṅgah | ⊖ vyatirekanibandhanā ca paṣṭhī na syāc
chabdasya kṛtakatvam iti | tasmān na pāramārthika īdrś{ y }ā-
nā_{m*} śabdānām artha iti paramā
 5. rth' avicāreṣu dharmmiṇo dharmmāṇām cāpāramārthikatvān
na tatva_{m*} nā ⊖ py anyatvam iti prati{ ba } śidhyate | anumā-
nānumeyavyavahāras tarhi pāramārthikaviṣayaḥ san⁰ katha_{m*}
paramārthatas tatvānyatvarahitau
 6. dharmmadharmmibhedāv āśritya pravarttata ity āha | pra-
tyayasiddha_{m*} bheda{ m } ⊖ m iti etad ukta_{m*} bhavati | anu-
mānānumeyavyavahāro gamyagamakabhāvah | gamyagama-
kabhāvaś ca ^<niścaya>viṣaye svabhāve ghaṭate |
 7. na vastuni ^<ne>ścayānārūḍhe tatra ca niścayārūḍhe sva-
bhāve parikalpito bhedo sty eva vyāvṛttibhedenety upapa-
dyate | anumānānumeyavyavahārah kathan tarhi svalakṣaṇa-
niṣṭhatvam anumānasya
 8. yasmād yaḥ parikalpitasvabhāvo numānād avasīyate | sa bā-
hyatvātmatayā 'tadrūpavyāvṛttiādhyavasitah | yādṛśaś cāśāv
adhyavasitas tādṛśo vidyate bāhya iti pratipatau samvādād
bāhyā
- above l. 1+6
below l. 8+7

(D132a5; P155a2)

⁹⁵ One unallocated akṣara above *siddha* i° in l. 1: m? + 1One illegible akṣara above *itaravyā* ° in l. 1.

Half-circle-like sign at the level of l. 3 in the string-hole area.

120a⁹⁶

1. rthaniṣṭham anumānam etam arthaṁ kārikābhyaṁ darśayitum
 āha | yasya pratyayasya ya ātmīyo <(bhe)da> itarasmād vya-
 vacchedas tatra ca bhede niṣṭhā parisamāptir eṣām pratyayā-
 nām | te hi vidhirūpaṁ sam{praktā}<(spā)>ṣṭum asaktā ita-
 ravyāvṛt̄ below I. 8+1
2. ttyā kevalayā ātmapratinibhāsabāhya?tvenādhyavasanti | tasmād
 bhedamātranisṭhāḥ bāhyārtha^<rūpa>nirapeksāḥ | teṣu pratyaya-
 yeṣu vivekino bhāsante dharmmī ca dharmmāś ca tadvive-
 kyāśrayaś cānumānānumeyavyava above I. 1
3. hāro yaś ca vyavahāram vikalpapratyayam upanīyat{o}e tra
 dharmminī ⊖ sādhane sādhyo dharmmī sa eva sādhanatān
 nītaḥ | kathaṁ sa eva bhedasya vyāvṛt̄tyantarasya yā dhīḥ sā
 aśriṣṭā yena dharmminē asamṣr
4. ṣṭā sa tathokto vyāvṛt̄tyantaranibandhanayā buddhyā sa dha-
 rmmī he ⊖ tubhāvena gr̄hiṭo ya eva bhedo śabdato sādhyarūpo
 nīṣṭha sa eva sādhanarūpa iti asiddho hetutvenāyaṁ dharmmi-
 vyavadi
5. ṣṭāḥ | etena dharmmiṇo siddhatv{e} akathanena dharmmo py
 asiddho ⊖ vyākhyāta so pi hy ātmani sādhye hetutvenāsiddha
 eva tatrāpi hi yadi tata eva sādhyarūpāt siddhiḥ syāt⁰ <(s)a>
 prāg eva sāḥ below I. 8+5
6. dhyakāle nīṣṭam iti tataḥ siddhiḥ syāt⁰ vivādaś ca na bha-
 ve ⊖ t⁰ kvacid anityatvasya dṛṣṭatvād evamādiḥ pūrvvakāḥ
 prasāmgo {yathā} yathāyogaṁ* vācyā | athāpi syād anitya-
 tvasya ātmanā
7. nvayo siddha iti na tanmātrā{śa}c chabdānityatvaniścaya ite
 <> tasminn apy anvayāsiddhivacane ca tad evāsambaddham
 āyāttāṁ sa evānityatvalakṣaṇo dharmma katham ātmānam
 anvetīti | tatra yady asā in I. 7
8. v eva dharmmaḥ sādhanaṁ syāt⁰ svarūpadarśanamātreṇaivā-
 rthaṁ* niś(c)āyayed iti | tad evaṁ sādhye dharmminī dharmme
 vā 'siddhatvam upayādyā yad apy avipakṣatvaṁ* nāma hetu-
 tvenopādīyate tad apy asiddha
 śrā→ś(c)ā,
 h̄→m

(D132b6; P155b6)

⁹⁶ Possibly 2 akṣaras (or one akṣara with a number) below °naivārtha_{m*} ni° in I. 8 (maybe related to ite | in I. 7 above).

Possibly one akṣara below °tvenopādī° in I. 8.

120b⁹⁷

1. m iti darśayitum āha | yadā tarhi vipakṣ{ā}a<syā>bhāvo above l. 1+1
hetur ucyate | taddā kathan tatrāpi vipakṣavyatireke hetau sā-
dhyasyābhāvo vipakṣo yatas tasmāt tad iti vipakṣavyatireko
yah sa sādhyadharma eva
2. sādhyadharmaś cāsiddha iti itara^<(s)tu> pakṣasapakṣavi- above l. 1+2
pakṣānām bhedād vipakṣād anyah sādhyadharmaṁ dṛṣṭānta-
dharmmī ca tato na kevalah sādhyadharmaḥ kim tu jijñā-
sitaviśeṣatvam apy avipakṣatva_m pakṣe !
3. <?>sty eva {•ta}<ta>t katham ucyate 'siddha itaro 'siddha- left margin,
tvam eva drūdha!○yitu_{m*} prcchati ka<h> pakṣa itih | anyah
pakṣavipakṣalakṣaṇam āha | yatretyādi | sa tahīcchayā kṛta-
lakṣaṇatvāt pakṣo vastu in l. 3
4. vaśāt kṛtāpi paksasya yā vyavasthā tā(_{m*}) katham apanudet⁰ | in l. 4
○ •tathā hi paramārthato {hi} yah sādhyarahita<(h)> sa
vipakṣo yatra tu kaścid dharmmaḥ sādhayitum iṣṭah sa
pakṣa{vipakṣa}s tataś ca !
5. {so}<yo?> pi paksikṛtaḥ so pi kadācid vipakṣaḥ syāt para- above l. 1,
mārtha○ta iti | yāvat* p{ā}a(kṣ)īkṛtas tāvad avipakṣa iti na
śakyate jñātu_m tasmān na {na} pakṣo vipakṣatva_m pratihanti |
yadi tu ī→h
6. pratihanyāt⁰ dharmmo na kaścid anaikāntikaḥ syāt⁰ vi-
○kṣasyāpīcchākṛtav{a_m}ād icchayā pakṣikṛtād anyo vi-
paksas tad asāv apīcchākṛtas tato na kaścid vipakṣāvyāvṛtyā-
naikā
7. ntikaḥ syād ity etat⁰ prām eva nirloṣṭita_m kiñ ca sādhyasya
vyatireko vipakṣas tasya ca vipakṣasya vyatireko 'bhāvah
yadi dharmmiṇi siddho bhavet⁰ pratiṣedhapratisedhasya
vidhi!
8. rūpatvāt* tkim asiddham asti yasya sādhanāya hetu<(h)> ^<r in l. 8,
itaras tu?> sapakṣādīn bhinnān pa{sya}<śya?>n* punar āha | below l. 8+8
na vai sādhyasyosiddhimātreṇa | hetunā sarvvo vipakṣaḥ
kutas tarhīty āha | tasya sādhyasya vyatire below l. 8+8

(D133a7; P156b2)

⁹⁷ Unallocated akṣara below yasya in l. 8: ścā? +8

121a⁹⁸

1. keñābhāvenobhaylor vvādiprativādinor yor niścitaḥ sa eva
vipakṣas tataś ca tasmi(m){śca} dharmmiṇi sādhy{o}ābhāvo
'niścitas tenāvipakṣatva_{m̄} tāvatā siddha_{m̄} na ca sādhyasiddhi_{m̄}r
asti tat kim ucyate | 'vi
2. pakṣatve siddhe kim aparam sādhyata iti | yady evam sandi-
gdhasādhyadharmaṁ pi dṛṣṭānto nena lakṣaṇenāvipakṣah
syāt* | tatrāpi hi sādhyābhāvo na niścitas tataḥ ki_{m̄} tu tasmād
iti <ta>d idam avipakṣatva_{m̄}* above l. 1+2*
3. kathaṁ sādhanam syāt kathaṁ ca na syāt* aniścitam sādhy-
vyatire⊙kāksā<d vyā>vṛ{r}ttirūpam asyāvipakṣatvaya
yatas tasmā{rtha}^<n na syā>d aniścayo pi sādhyavyatire-
ka{vyā}vyāvṛtteh katham asādhanam aniścitan ta below l. 8+3
4. d iti sādhanalakṣaṇam asya yataḥ sādhyavyatirekān nivṛ-
tti⊙s tṛṭī{e}a(m) rūpa_{m̄*} | sādhanasya tac cāsyāniścitam iti
saṃdigdhavipakṣavyāvṛttikam aliṅgam eva | tenaivāvipa-
kṣatvenopā!
5. t(t)ena sādhyavyatirekavyāvṛttiniścayam<ḥ> kriyate | yady
evam ka!⊙tham aniścayād eva kāraṇān niścayo bhavati | ka-
tham avi^<(pa)>kṣatvān niścaya ucyamāno aniścayād evokto
bhavatīty āha | sādhyā! below l. 8+5*
6. vyatirekasyāniścayo yasmā^<d a>{d}vipakṣaśabdenocyate |
tasmāt tata eva sādhyābhāvasaṃdehāt katha_{m̄*} sādhyavya-
tirekābhāvaniścaya<ḥ> sādhyaniścaya ity arthaḥ sādhyā-
bhāvābhāvaya sādhyatvād e in l. 6
7. vam[?]vidhe pakṣādilakṣaṇe 'vipakṣatva_{m̄} hetu_{m̄*} bruvatā(m)
yādṛśam atyantāsambaddham ukta_{m̄} bhavati tatsopahāsam
darśayati | yasmād ida_{m̄*} vastu sādhyavyatirekalakṣaṇam iha |
dharmmiṇi saṃdigdham tasmād i
8. heda_{m̄*} nāstīti niścitat iti | īdṛśam bhāsita{tisi}<m a>ti-
{bho}^<(śo)>bhanam eva bhavādṛśasya yato na kaścid anai-
kāntikah syāt⁰ saṃdigdhavipakṣavyāvṛttikaś ca hetu_ḥ syāt* |
asambaddhābhidhānañ ca below l. 8
below l. 8+8
_{m̄}→ḥ

(D132a2; P157a6)

⁹⁸ Unallocated akṣara below *asambaddhā*[°] in line 8: na[?] +••

121b⁹⁹

1. tasmād anapekṣitā pakṣavyavasthā yābhyaṁ {ā}<tā>dṛśau dharmmāṇāṁ sādhyānāṁ bhāvābhāvāv anyonyaparihāreṇa sthitatvān na ṭṛtyam rāśim anityatvāder bhāvābhāvavini-muktaṁ ^<vyati>(r)evayataḥ pṛthakkaruta evañ ca above l. 1
2. sati {na} taylor vṛttivyatirekayor ekasya bhāvasya abhāvasya vā yā nivṛttiḥ saivetarasya pratiyogino bhāvo yatas tasmād anityatvābhāvasya vyatireko 'bhāvo {sya} 'nityatvātmaka eva ka above l. 1
3. tham anityatayā sādhye dharmmiṇi prakrānte siddho ^<he-tuh> bhavet* | ○ yadi pakṣe 'vipakṣatvam {i}asiddhan tata eva tadi<ṛhi> ji{kṣā}<jñā>{ta} sitaviśeṣatvāt* pakṣo pi vastu-taḥ sādhyavika{lyā}<la>tvāt ki below l. 8+3
4. m vipakṣah syāt* | na ^<••> pakṣavipakṣayor aikyam yuktaṁ ita!○ra āha | syā{pa}d api pakṣo pi kenacit paryāyena kramena vipakṣo {ye}na ca kiñcid anisṭaṁ* śabdasya hi nityatve sā below l. 8
5. dhye kṛtakatvena pra{ja}<ya>tnānantaryakatvena vā pakṣo {vipa}○{kṣo} <pi> vipakṣo bhavati | lakṣaṇasāṃkaryaprasaṅgas ta(r)hīty āśaṅkyāha | lakṣaṇabhedā<(h)> svarūpe-naiveṣṭo vādinah | pratyakṣādi below l. 8+5
6. bhi ca nirākṛta<ḥ> pakṣ{ā} ah sādhyābhāvo vipakṣa iti kathi○tas tat kutah sāṅkaryam | śaṅkyate pakṣo pi vipakṣah sarvvair yasmāt* vipakṣasāṃkāyām asatyām na hetur ucyate kuta e in l. 6
7. tat* sādhyābhāvo vipakṣas tadvavyacchedārthaṁ* yato hetuh yujyate tata etat ki_{m*} ca yah sādhyenānvi^<to> bādhakena pramāṇena dṛṣṭah sa hetu{ḥ}r na ca hetoh sambandhasya bādhakena pramāṇ{o}e below l. 8+7
8. nopadarśanakāle pakṣādīnām vikalpo bhedo sti yataḥ pakṣādivikalpasaṁbhavād aya_{m*} pakṣasyāpi vipakṣatvadoṣah syāt⁰ kathām pakṣādivikalpyābhāvo yasmāt <••> kevalah pakṣā! below l. 8

(D134b5; P158a3)

⁹⁹ Possibly marginalia (3 akṣaras?) below *nopada*° in l. 8.

122a¹⁰⁰

1. dipravibhāgarahitaḥ kṛtakatvādiddharmaḥ kasyacid anitya-
tvādeḥ bhāvābhāvayor vṛ{r}ttivyatirekavān bhāvābhāvavān
upadarśitaḥ | anapekṣitapakṣavipakṣavibhāga eva hi sā- śra→e
dhy{o}ena hetor a
2. nvayo vāstavo yasmāt sarvvapadārthopasamphāreṇaivānvā-
yah pramāṇena da_rśayitu_m śakya eka{sta}smīnī api vastuni
vyatirecī samśayasyānivṛttir evam kevalo darśitānvayah
svayam dharmmi!
3. ni bhavat(s)āmarthyeneti sādhyadharmmam antareṇa tasyā-
nupapaṄtyā ta_mm dharmminam yathābhūte dharmme
svaya_{m*} pratibaddhaḥ tathābhūtena dharmmeṇa yukta_m
pratipādayati yatas tasmāt tasya hetoh sā
4. marthyasyānyathānupap{e}atter vviṣayo yaḥ sa pāscātya
anvaṄyadarśanottarakālabhāvī tatas t(ā)dṛśasya pakṣasya
kuto vipakṣatv{ā}am yena pakṣo pi vipakṣa{ḥ} iti doṣah
syād yena cā
5. nvayasya paścādbhāvī pakṣas tena pakṣalakṣaṇadvāreṇāyā-
to ḥ 'vipakṣatvarūpo dharmmaḥ pakṣābhāvo hi {(p)i}<(vi)>- below l. 8+5
pakṣo vipakṣābhāv{o}a{pa}ś cāvipakṣatvam atas ta<(t)>la-
kṣaṇadvārāyāta_m tanniśca below l. 8+5
6. ye niścitam syāt⁰ | na {•e} hetupratyāy{ā}anakāle pakṣo ni-
Ṅscitah paścāttanatvād ity avipakṣatva_m sutarā_{m*} | na pratyā-
yanakālabhāvī | pratibandhadarśa<na••>kālo hetupratyāya-
nakā! myā→syā below l. 8
7. lo niścitapratibandhasya hetutvāt tasmād aliṅga_{m*} pūrvva_m
pratijñāpūrvvaka_m prayogam abhyupagamyāvipakṣatva_m
samṛdigdham uktā_m samprati pakṣasyāvipakṣatva_m niścitam
api na liṅgam vyāptikāle !
8. pakṣatvavipakṣatvayor abhāvād ity uktam iti bhedo yat
tarhīda_{m*} liṅgam sat* pradhānam itaratadviparī(^)<ta>vini-
rmmuktatvād iti || tat katham asiddha_m vyāptikālo saṃbhavi
vā | pradhānād itarat⁰ tad(v)i below l. 8+(8)

(D135a7; P158b7)

¹⁰⁰ Unallocated akṣara below asiddha_m in line 8: •i +7

122b

1. parīta_m asat⁰ pradhānam kila parasyeṣṭam asat^{*}_m tato yad anyad asat t{o}ena vinirmuktam pradhānam | tasmāt sad abhyupagantavyam ghaṭādivat⁰ pradhānā_(d dh)y asato yo nyo san⁰ ghaṭābhāvo nāma tena vinim(u)k(t)o <gha•o> (v)i above l. 1
2. dyamāno <(gh)ata(h)> yathā tathā pradhānam apīti na tatra liṅge eṣo siddhatvadoṣo sti katham itaragrahaṇāt^{*} | pratijñā-rthaikadeśatayā hy asiddhatva_m na cetareta{ddhi}<••(p)•-r(i)ta••>nirmuktatva_m nāma pratijñārtho yasmāt^{*} satve left margin +(2)
3. sādhye {sa} kevalo višeṣaṇarahaḥ sattāviparītena vi○rahitah sādhyadharma syāt^{*} | na tu punah kutaścid evāsato vi{hara}<••ha>ḥ śaśaviṣāṇābhāvo hy a{sva}<(śva)>viṣāṇā-bhāvena vinirmm(u) above l. 1+(2)
4. kto na tāvat{_m}ā san⁰ tasmād itaragrahaṇena kutaści{ta}d asa○to vyāvṛttir hetu{sa}r asanmātrān nivṛttiḥ satva_m sādhyan tato asti sādhyasādhanayor vvišeṣo trāpi tu pramāṇe yad višeṣa ta→ku
5. ḥam itaragra(h)anam <(graha)η•••> tad iṣṭasyaiva satvasya sādhyasya bādhaka_{m*} ○ | tat⁰ katham bādhaka_m yasmāt tasya pradhānasyāsatva_m <(t)•••>{nā} abhyupagame netaragrahaṇām samartha_m saṅgatrārtha_{m*} bhavati yathā māṭharasya_{m*} above l. 1+5
6. brāhmaṇye māṭharād itaro brāhmaṇo bhojanīya itītara○gra-haṇā_{m*} | anyathā brāhmaṇo <bhojanīya itīya?>yad vācyā_{m*} māṭhareti prasamgābhāvāt⁰ | {s}tasmād iṣṭasya satvasya bādhakam itaragrahaṇām sā(m)khyai below l. 8
7. i(s)ṭabādhanām pariharttum āha | parasyeti prativādinah | asat⁰ pradhānam iti abhipreta_m tadabhiprāyānurodhād itaratadviparītavinirmuktatvād ity ukta_{m*} | yena tenāyam he-tvartha ita below l. 8
8. rad yad asat tadvirahēṇa tato nyatvena tvayā prativādi-nopagatatvād iti tad ayam arthaḥ parasya yādr̄śam asad iṣṭā_m tādr̄śād evāsatvāt^{*} pradhānam sat⁰ paraḥ pratipādyate | na tv asmābhi<ḥ> in l. 8

123a¹⁰¹

1. abhiprāya evam ucyate | tatrāpi stasminn api hetvarthe 'satāṁ parasparataḥ pāramārthi{•e} ko vibhāga iṣṭo na saṁbhavaty eva kaścid āha hi bhavān itara{darśi}sato 'sat⁰ pradhānam bhinnam* yato
 2. tas tat⁰ sad iti na cāsatā bhedam pāramārthikād eva hi vibhāgāt satva_m syāt* | katham avibhāgo yasmād ekasya rūpam ākāraviśeṣamukta_m nīlam anyatrākārāntaramuktarūpe pīt(e) nupalabha
 3. mānā buddhi | tat (tu) dṛśyamāna_{m*} rūpa_m tasmād aparasmād ida○m asmāt⁰ pravibhaktam iti pratyeti / tad īdrśa_m vibhakta_mtvam arūpāñā_{m*} śāśaviśāñādī{(n)ī}nām anākāratvād eva kuta |
 4. ākāravato rūpasya bhinnasya bhāvānām santah syus tathā ○bhūtarūpās tallakṣaṇatvād ity ākāravivekavadrūpalakṣaṇatvāt satvasya {ma}nu cārthakāritva_(m) satva_m satya_{m*} yeśān tu jñānā
 5. d anyad rūpan te {tva}santau jñāne {(cc)a} ca kāraṇām bhavanto rtha○kāriṇa eva | yadi tarhi nāsatā² | paramārthato vibhāgah katham ghaṭābhāvah śāśaviśāñābhāva iti lokavyavahāra
 6. ity āha | kevalam iti | vikalpajñānenā (^)<vi(ra)••>tam eśām i○mam asantam apy ātmāna_{m*} vibhāgavantam iva vikalpa-jñānārūḍham evānyena cā^<nyena ca> vyapadeśena vaktāro vyavaharanti | na ca
 7. yāvatā kenacit⁰ prakaraṇena vikalpais tadanusāribhiś ca śabdair vvibhāgo 'satāṁ kṛtas tāvatā^<va>stuna<(h)> satvasya sa vibhāgah samāśrayo yena itasmād asato vinivṛttitvāt satva_m ta
 8. sya {ta}syāt* | kuto tiprasaṅgod yena yathā sa_m_kalpitan tasya tathā saṁpadyetety atiprasaṅgah syād ity ukta_m prāk* </> doṣāntaram api samuccetu{itya}m āha | itarasyetarasmād vibhāga_{m*} vā!
- below l. 8
below l. 8
below l. 7
below l. 8, in l. 7
below l. 8

(D136b3; P160a7)

¹⁰¹ One unallocated akṣara below °saigod yena in l. 8: •i

123b

1. sta~<va>m avāstavam vā sattānuṣaṅginām{h} sattāvyāpta_{m*} |
darśayatā 'sattaiva sarvvatrotsāditā bhavet⁰ || tathā hi catu-
rvividho abhāva itaretaravibhakta iṣṭah | ghaṭā(bh)āvāda-
<ya>ś ca parasparavyāvṛ
above l. 1
to→tro
ve→re
above l. 1
2. ttā eva vyavahriyante | vibhāgamātranibandhañ ca sattvam
iti sarvvesām asatā_{m*} satva_m syā_{nna}nn idam iṣṭam eva |
yady apī(s)ṭa{•ta}{n ta}>thāpīdam asiddham itaras(m)ād
asato virahād iti | yadi kiñcid anyad asad bha
above l. 1
3. vet tato sya syād virahaḥ tena na ca tad astīti asiddho hetur
a○thāpi saty eva vibhāge kvacit⁰ satva_m kvacid asatvam
evam a{bhi}<pi> vyabhicāry etal liṅgan tathā hi saty apīta-
rasmād asato vi{ha}r{e}a¹
above l. 1++
4. he kiñcit sad asac cānyat tasmāt* taylor api vibhāgasya
darśa○nād a{nya}naikāntika{h}tva_m satyam eta{tkice}d⁰
^<(k)iñcid asato vyāvṛtta(m s)at⁰ kiñcid_a?>sat kevala_{m*}
yady ekasmāt kutaści{ta}d asataḥ | pradhānam nivṛtta_{m*} gr-
hyet⁰ ^<••>dā syāt⁰
below l. 8+4
bottom f. 4
5. satvam asya saṃdigdham tathā hi śaśaviṣāṇābhāvād vyāva-
rttate '○śavaviṣāṇābhāvo na ca tāvatā bhāvah kin tu tad iti
vādino bhimatāt kutaścid iti sarvvābhāvān nānābhāve vyā-
vṛttitve
bottom f. +6
6. sa{tve}^<(ty) e>vaṁbhāva iti satva_{m*} | sarvvābhāvah pra-
dhānavyāvṛttyava○dhir abhi{ra}pretas tena nāsti vyabhi-
cāra ity arthaḥ | yady e{ka}m na tarhi tasmān nānābhāvād
itītarasmād asato virahāt* ku
bottom f. +6
7. tas tarhi tasya vādino mater icchāyā{me} ^<••>va satva_m
sarvvo abhāvah pradhānavyāvṛttya{•i(v)i}<(va)dhi>tvena
gṛhītas tena {sta}<••>syā na satva_m kiñcid vicchāmātrāt⁰
kuta etad ity āha | punar icchāyā viṣayāntarasa
bottom f. +(7)
below l. 8+7
bottom f. +(7)
8. mbandhena vyāvṛtau satyām anyatrāpi sarvvābhāvavyā-
vṛtte abhāve eva_mbhāvāya satvāyābhimater abhimatavāt*
aya_m hy eva_m gamako hetuh syāt* | yadi yatra kvacit sa_mbha-
vet⁰ tasyaiva satva_m kuryā

124a

1. t* | tathā ca sati yadā<(p)•> va { sa }<śā>śaviṣāñ{ā}am itara-smāt sarvvābhāvāt* | vyāvṛttatvā(~)<t sa>d iti bruyāt tadā śaśaviṣāñ{ā}am api sat* pradhānava<t> syāt⁰ | evam ca ya-decch{e}ati tadā sarvv{ā}am abhāvaṁ vastu karoti | tena vādīcchāyā evābhā

above l. 1+(1),
above l. 1+(1)
above l. 1+1
in l. 1
2. v{o}e vadhir nna svataḥ | tato na vibhāgā(t⁰) satva_m kin tu tadicchāyā eva | tat tasmād iha hetau icchā~<yā>m eva sā-dhyasādhanāya sāmarthyam avasthita_{m*} dr̄syate { tu }<(ta)>-smād iṣṭasya vastusvabhāvasyānukarṣaṇī gamikā saivecchā proktā s(y)āt⁰

bottom f. +2
bottom f. +••
3. tataś ca { mi }<•i>m eśām asatām parasparaviraheṇa hetu-tvenopanyas/y/te○na saivecchā{yā} hetutayā vācyā syāt⁰ astu saiva hetur iti cet tatra cecchāyā_{m*} vastu{ye}<ni>sādhye pratibandho vaktavyaḥ kuto nyatheti pratiba

bottom f. +••
sye→s(y)te
bottom f. +3
nā→sā
4. ndham antareṇa hetutvāsiddheḥ | tasmā{pi}<d i>ha na ki-ñcid vastusama~<(rth)am> vi○dyate | icchā ca pratibandh{o}ābhāvāt⁰ na gamiketi | īdṛśo hetuḥ sarvau anaikāntika | etenecchāmātratvasya hetor vyabhicāritvaka

bottom f. +4
syā→smā,
bottom f. +4
bottom f. +4
5. thanena mayābhyupaga{ma}<ta>tvāt⁰ | tvayābhyupagata-tvād āvābhyām abhyupa○gatatvād ityādayaḥ sākṣād icchā-bhidhāyino vyabhicāriṇa uktāḥ ye pi na ākṣād icchāvācino pi tu puruṣasya ~<••(s)•rūpa>vyavasthā k{ā}a

bottom f. +5
bottom f. +5
6. lpanā samāśrayo yeśām te sarvve hetuvo? vyabhicāriṇo vyā-○khyātāḥ yathā 'vipakṣatvāt sādhyasamudāyaikadeśatvād ityādayaḥ | tathā hi sādhayitum iṣṭāḥ samud{o}āyah sādhyāḥ tasyai

bottom f. +5
7. kade(s)atva_{m*} | pakṣasapaksānyataratvam avipakṣatvam apī-cchayā pakṣikaraṇād āyā<(ta)>m icchānirmmatam evamā-dayo pi hetavaḥ puruṣavyavasthāsamāśrayāḥ puruṣeccha-mātraparamārthā vyabhicāriṇo !

bottom f. +7
8. vyākhyātāḥ iyañ ca dik* pradarśitā anayā sarvvesv eva prayo-geṣu vacanasya parāvṛttir anyathātvan tatkṛto vibhramas tathā hi sat⁰ pradhānam mameṣṭatvād iti nokta_m kim tv itaradviparītavinirmuktatvād iti

bottom f. +7

124b

1. vacanam tato vibhrama | itaradviparītavinirmuktatva_m nāma
vāstavam liṅgam iti | paramārtha{ sta } tas tu mameśatvād ity
ayam eva hetvartha ihecchayā vyavasthāpitatvā⁰ | tasmāc
chabdānyatvakṛta_{m*} vibhramam utsṛjyārtha
 2. vyavasthāpane nītiḥ paramārthaḥ | kim ihārtha icchayā
vyavasthāpita āhosvid vastubalenety aya_{m*} nyāyo nuganta-
vyah || tad evam hetvabhimatānām pratijñārthaikadeśatve
darśite samyagghetu_{m*} pratijñārthaika
 3. deśam saṁbhāvayann āha | anitya ityāī<di> sādhyadha-
mmanirdeśah pra○yatnāntarīyaka iti dharmmiviśeṣaṇa_{m*}
śabda iti dharmmī {tad eva (s)ādhananti•i|} <pray-
tnāī<<na>>ntarī>yakatvād iti hetuh | ayan tu kathām na
pratijñārthai
 4. kadeśah pratijñārthaikadeśa{h}tvam asyāpanetukāmah |
ta'○d eva tatvato darśayati tasyaiva sādhyasya dharmmiṇo
vyavahāropanītasya vikalpa{vya}viṣāī<yo> yo vyavahāro-
panītas tasya sādhanatve | below l. 8+4
 5. pratijñārthaikadeśatva{yu}<m u>kta_m sa eva dharmmī tad
eva sādhanam iti ○ kuto abhinnet্য {ā}ekākārasya praty-
yasya viśayatvād ekākāratva_m kutah | abhinnaikā vyāvyā-
rttiḥ samāśrayo yasya pratyaya!
 6. sya | ekavyāvṛttiniṣṭhatvād ekākāratva_{m*} | yathānityah śa-
bda○ḥ śabdavatvād višeṣan tu sādhyadharmmiṇam kṛtvā
sāmānya_{m*} hetu_m kurvvataḥ sādhyāt⁰ sādhanadharmmasya
bhedāt⁰ gamyagamakatā{va} <na> virudhya
 7. ta iha ca višeṣo dharmmī sāmānyam hetus tathā hi dharmmi-
višeṣaṇam aprayatnānantaryakatvanivṛttir anyā {sa}śabda-
mātraniṣṭhatvād anyā tu śabdaghāṭādisādhāraṇī hetur ata
ekavyāvṛttisamāśrayai
 8. tvābhāvān na pratijñārthaika<tva>m iti gamyagamakabhāvo
sty eva | etam evārtha_{m*} ślokena darśayati | bhedasya sāmā-
nyasya vāṅgāṅgitā dharmmayor bhinnatvād (u)dāharaṇam
āha | yatheti prayatnasamustha
- ti→tyāī,
bottom f. +3
- bottom f. +3
above insert.
- below l. 8+4
- bottom f. +5
- bhā→tā, bot-
tom f.+{5}(6)
- below l. 8

125a

1. ह शब्दो अनियाह प्रयत्नसमुद्धारवाद् एवेत्य अथा वा पक्षास्या विशेषानवे प्य अबाधा{का}त्वाद् अवि_रुद्धधर्वा{रे}^<दधे>{ना} तुत्वास्या हेतो (नन)ासिद्धिर् भिन्ने धर्ममिनि | यस्माद् भीन्नो धर्ममी{ना} तस्मात्० प्रयत्नानान्तर्याकात्वाम् तस्या विशे
above l. 1+1
2. शानम् विशेषानस्या च प्रसिद्धहत्वात् साध्याधर्ममेणा सा(म)बाध्यमानात्वाच् च हेतुत्वम् अविरुद्धम् अतो यम् अर्था उक्तो यद्य अपि धर्ममाभेदो ना स्यात् ताऽथापि साध्यास्या धर्ममास्या धर्ममिनो वा हेतुत्वाविरोधो ना विशेषानस्या प्रसि
bottom f. +3,
3. त्वाद् इति | निदर्शनम् आहा | यथेति | एषा पिंडा इति धर्ममी विशेषानवा{मि}<•ि>ति तद्विशेषाना_{m*}^<विशेषानम्> ततः तस्या विशेषानवाद् इति हेतुत्वम् अविरुद्धम् तेनावा हि रूपेणा पिंडा_{m*} विशिष्टाति विशेषानवा_m हे
bottom f. +3,
bottom f. +3
4. तु स्त्रि च भवत्य अनास्वत्वे साध्ये तद्वत्० प्रयत्नानान्तरीयाकात्वा_{m*} | सिद्धरूपम् साध्यासम्बन्ध{ओ}े योग्यम् धर्ममिना_m विशिष्टाति तेनावा च सिद्धेना रूपेणा हेतुत्वा_m प्रतिपद्यते अथा वा साध्याकाले अयो
bottom f. +5,
above l. 5
5. गव्यावाच्छेदे प्रतिपादयितु_m प्राकृन्ते याह सन्निहिताह सा अ एवा साध्याधर्ममी ना च प्रयत्नानान्तरीयाकात्वा_m नामा साध्याप्रतिपा^<००>नकाले न्गा{म्}{ह} धर्ममिनो विशेषानम् भवति | यस्मात् ता_m धर्ममिनम् उपा
below l. 8+7
6. लक्ष्या निरुत्ता_m तत्० प्रयत्नानान्तरीयाकात्वा_m | तथाहि तस्यावा अ शब्दास्या स्वरूपोपलक्षणार्था_{m*} प्रयत्ना{न्ता}नान्तरीयत्वम् उपात्ता_{m*} यो यम् प्रयत्नानान्तरभावी द्रष्टाह शब्दाह सो नित्या इति या
bottom f. +8
7. च च विशेषानम् क्रिया{ना}न्तरोपलक्षणे करितर्था_m तन नावास्या_{m*} क्रियाकालोपानिपाति | यथाहि याह शुक्लवासा द्रष्टास तम अनायेति शुक्ले वासासी नावा{स्या}<स्या>m अनायानक्रिया{या}-याम अन्तरभावाताह |
bottom f. +8
8. तथाहि धर्ममिविशेषोपलक्षणे चा^<रितर्था_m> प्रयत्नानान्तरीयाकात्वा_m ना प्रतिज्ञानार्थास्या धर्ममाधर्ममिसमुदायास्या परिग्राहाकाले न्तरभावति | ततो ए{वा}^<००>प्रतिज्ञानार्थो विशेषाह शब्दाक्षयाद् धर्ममिन{ि}स तस्या वि
bottom f. +8
bottom f. +8

125b

1. śeśalakṣaṇasya dharmmasya bhedād asati tu bhede na syād
e<ad i>ti {yiti} yāvat⁰ | a{na}ntaraślokā{di} <i>ti prāyiko
nirdeśah | eṣu hi prathamāḥ samgraha<>śloka eva | tad
evam pakṣadharmmasyāsiddhāv asiddho |
above l. 1+1,
above l. 1+1
above l. 1
2. hetvābhāsa iti pradarśya sandehe py asiddha iti darśayitum
āha svaya{sa}m ātmanas tasya vā hetor āśra{ma}<ya>syā
dharmminah samdehe asiddho hetvābhāsaḥ kīdr̥śo {sv²ā}-
<sā>v ity āha | yathā bhūtasamghāto
above l. 1+2
3. dhūmākhyo bāspāditvena sam̥digdhaḥ sann agnisiddhaye
prayuktah ○ sim̥digdhāsiddhas tathāśra{maśa}<ya>sam̥de-
<he py asiddho> hetvābhāso yathāśmīm nikuñja <i²iti>
dharmmī | mayūra iti sādhyā_{m*} | kekāyita_{m*} mayūra•vo he
bottom f. +2
4. tuḥ katham amyām sam̥digdhaḥ tasya kekāyitasya āpāta
āga○mana_m tasya deśo vadhibhūtaḥ | tasya vibhrame sati
bahuṣu nikuñj{o}eṣu sats(u) kekāyita_{m*} śrutvā yadā viśi-
ṣṭā_{m*} nikumjā
bottom f. +3,
5. dhikaranām nādhyavasyati viśiṭe cādhikaranā{am}e mayū-
ram sādha!○yitum icchatī | tadāśraye sa_mdehāt⁰ sa_mdigdho
hetvābhāsaḥ svarūpan tu niścitam eva {sta}<ta>thā dha-
rmmīnah sādhyasyāsiddhau |
bottom f. +5
6. | asiddho hetvābhāsaḥ | udāha{ṇa}raṇam āha | yathā sarvvatra
sukhā○di²sambhavāt⁰ vibhur vyā<py ā>tmeti sarvvaga-
{me}<te> •<ma²> hy ātmani sādhye sarvvatra tadguṇānām
sukhādīnām upalambho hetur ūpā<(h)i>tas tasya cā ātmī
<dharmaī>
bottom f. +6
bottom f. +6,
in l. 6
bottom f. +6
7. na siddham iti so py asiddha evam ity ukta_m nigamayati
pakṣadharmmasyāsiddhi_m sandehe 'siddhasamjñako hetvā-
bhāso pratipattihetur asambandhād apratipatter iti | tathā-
parasyaikasya rūpasya vyā
right margin
8. tirekasyāsiddhau sandehe vānaikāntika{ḥ} samjñakah ūamśa-
yahetus ratrāsiddhau tāvac caturvividhāḥ sā•dhā{ha}raṇ{e} a
udāharttavyas tathā hi vipakṣe <'>satva_m ta{thā}dā <'>si-
ddha_m bhavati yadā hetur vvipakṣe |
ta→sta
below l. 8,
below l. 8

126a

1. varttate caturvidhasya ca sādhāraṇasya ^<sa>pakṣavipakṣayor vṛttiḥ sa cāyam pakṣadharma prabheda eva nirdṛṣṭah /
nityah śabdaḥ prameyatvād iti | prameyatvam ubhayavyā-
pya / <'>prayatnānantaryaka<ḥ> śabdo ni
above l. 1+1
2. tyatvād iti | anityatva_m sapakṣaikadeśavṛtti vipakṣavyāpi </>
prayatnāntaryakaḥ śabdo ^<'>nityatvād iti | anityatva_m
sapakṣavyāpi </> vipakṣaikadeśavṛtti </> nityah śabdo 'mū-
rttatvād ity ubha
below l. 1,
above l. 1+1
below l. 2
below l. 2
above l. 2,
above l. 2
3. yaikadeśavṛtty amūrttatvam esa caturvidhaḥ sādharaṇo
vyaṄtirekasyaiva samdehe naikāntiko yathā<'>sarvvajñā
ity asarvvajñatva_m sādhyam vivakṣitah puruṣo dharmmī rā-
gādi×mā
below l. 3
4. n vety aparah sādhyah / vacanāder iti / ubhayasādhyasādhhā-
Ṅraṇo hetuh | ādigrahanād ākuñcanaprasāraṇonmeṣunime-
śādayo gr̥hyante / atra hetau vyatire
below l. 1.8+5
5. ka^<ḥ> sandigdho | nanu ca sarvvajñe vacanam nopala-
(bdh)am ity anuṄpalambhāt* vyatireka ity āha | sarvv{e}ajñō
vaktā nopalabhyata ity eva_mprakāro yo nupalambhaḥ so dr̥-
śyapadā
below l. 1.8+5
6. rthavisayo yady api vacanam dr̥śyam adhikaranabhbūtas tu
sarvvajño dr̥śyah jñānavišeṣatvāt sarvvajñā{tva}syādr̥śya-
rūpaviṣayatvād ayam anupalambhaḥ sandehe hetur iti |
anupalambhaprastāva
7. uktas tena nānupalambhāt sar(vv)ajñe vacanābhāvaniścayah |
nāpi vacanam sarvvajñatvena viruddha_m yena viruddhopa-
labdhyā sarvvajñatva_m vyāvarttyeta yasmāt ko tra virodha
iti syād etat sahāvasthā!

126b¹⁰²

1. nādarśanād eva virodh{au}o yo yenāviruddhaḥ sa{ha} tena saha dṛṣyate ta<d ya>thā ghaṭena {gha}<pa>ṭah / na dṛṣyate {ca} sarvvajñe vacanam iti | asti virodaḥ ity āha | atra jagati bhavān* mandabuddhi
above l. 1+1,
above l. 1+1
2. r dṛṣṭān apy arthān akṣaṇikatvādibhir ākārair avasyati vyavasýantikṣaṇād eva sarvvākārān mahādhiyo nānye manda-
cakṣuś ca dūrasūkṣmavyavahitān ā<rthān*? na> paśyati | top f. +2
tatra bhavato mandabu
3. ddhicakṣuṣo yady anupalabdhir arthān* dṛṣṭān (d)ānace-
tanā ⊙ dīn* sukhahetutvādibhir adṛṣṭān atyantam apakuryād
dh{e}atu hato si lokāvagītyā | kutah / pitur yad vyapadeśani
4. bandhanām mātari garbhādhānam | tasyānupalabdhasya
vyāvṛtti ⊙ prasaṅgāt⁰ / tato yaḥ piteti pitaram vyapades(tu)m
nārhaty ajñā{tya}<ta>janakah sa iti hata t(v)am ato na sahā-
vasthānādarśa!
bottom f. +4
5. namātrāt sahāvasthānāni vṛttir yena virodhaḥ syāt⁰ ⊙ nāsti
ced virodro vacanasarvvajñatvayoh / dvividhasyāpi viro-
dhasyābhāvāt* | yaḥ kaścit sarvvajñah sa vaktā na bha
6. vatīti īdṛśo vyatireko na siddhyaty adarśā<(ne)> pi sati ⊙
dar(s)ane kām{e}am mā bhūt siddhir adarśane {tu} katham
na sidhyatīty āha | sandehāt⁰ | adarś{e}ā<ne> pi sarvvajñe
vaktr̄tvā_m sam
bottom f. +6
below l. 8+6
7. dihyate | sandeham eva samarthayitum āha | bādhakasya
bhāve hy aparasy(ā)bhāvo niścīyate | yadi vacanasya sarva-
jñā(m){sya} bādhanatvā_m gamyeta syād vaktari sarvvajñā-
tvasya nivṛtti
sa→sa
8. h / vacana_m katham abādhaka_m yasmād atīndriya_m vastu na su-
jñānabādhā{<na>}<ka>m aśakyajñānabādham ity arthaḥ |
nanu cātīndriyasyāpi nityatvasyānityatvā_m bādhaka_m jñā-
nam anyathā śabdasya ni!
bottom f. +8,
below l. 8

(D141a1; P165a5)

¹⁰² Unallocated akṣara at the bottom of the folio below *jñānam anyathā* in l. 8: ya? +6

---- Missing: ff. 127a-156b ----

---- Missing: ff. 127a-156b ----

157a

1. mātram tena na svabhāvāntaraniyamo sti yena svabhāvāntaraniyamenopamānāt kasyacid arthasya siddhiḥ syāt kasmān na sādṛśyāt svabhāvāntaraniyamo <na> yasmād yasya { _ } above I. 1
kasyacid a
2. rthasya yena kenacid arthena kathañcid ity antato jñeyatvena na {na} sāmyam api tu sāmyam eva tataḥ sāmyād yena yena samāno rthah / tat tadātmate rthasya sarvva_{m*} sarvvasvabhāva_m syāt⁰ !
3. pratyakṣaviruddha_m caitad ato na svabhāvāntaraniyamas tasmāt^{*} sādṛśyamātreṇa svabhāvāntarāniyamāt tena sādhyenānya{h}tvādinā vyāpto yo dharmmaḥ / kṛtakatvādi!
4. s tadyogād eva śabdādayaḥ sādhyavantaḥ syu nnānyata! Os tasmāt sādhyapratītyaṅgam sādhyābhivyāptir asya hetor dr̥ṣṭāntena vyāptipramāṇapradarśanāt⁰ khyāpyate | ata
5. eva na sādhyasādhanayogaprasiddhimātreṇa dr̥ṣṭānto | vyāptipramāṇaviṣayo yathā vaktṛtvāsarvajñatvayukto pīṣṭah puruṣo na dr̥ṣṭānto nāpi sādhyāprasiddhyā
6. na dr̥ṣṭāntaḥ sādhanayukte hi siddhaḥ vyāptisādhanapra- | Omāṇagocaro yadi bhaved dr̥ṣṭānto yathā satvakṣaṇi- k{e}a<tva>yoh / ghaṭa ity atrārthād ukta_m bhavati | yasmāt sādhyā below I. 8+6
7. vyāptadharma-yogāt sādhyasiddhir nopamānāt ta{ta}smād aya_m na svatantra na sā{khyā}<kṣā>t sādhyopakārī tasya hetuor asambandhī apārthakah syān mā bhūt sākṣād upakāry asambandhe tu below I. 8
8. katham apārthakah / tenaiva hetunārthasya sādhyasiddhirū- pasya parisamāptatvāt^{*} tasmād dhetvarthānta{ra}rbhūta eva dr̥ṣṭāntaḥ | hetau sābhāse pratipādite dūṣaṇa_{m*} ^<sa>pratipa- kṣam avas{e}a below I. 8+8

157b

1. raprāptam vakt(u)m āha | nyūnādīnām anaikāntikaparyantā-nām yā uktir ucyate 'nayeti vacanam sā dūṣaṇā | etad eva vivṛṇvann āha | ye pūrv(v)am iti | ubdhāvyate 'neneti vacana{m}m ubdhāva×
 2. na_m katham punas (t)a^č<t⁰> dūṣaṇa_{m*} tena vacanena parasya yā i(st)ārthasiddhi{ḥ}s tasyāḥ pratibandhāt* | nanv anudbhā-vite pi doṣe hetvarthasyaiva duṣṭatvād asāmarthyāt tato na bhavati parasyeṣṭārtha
 3. siddhis tat kim ucyate doṣodbhāvana_m dūṣaṇam iti | eva⊙m etat⁰ | arthasyaivāsāmarthyād iṣṭāsiddhiḥ kevalam ^<nā•e>na sādhyasya rūpanispattiḥ kriyate ^<na> dūṣaṇena ni
 4. ṣpattinivṛttiḥ | kutah teṣā_m kṛtakatvāṇītyatvādīnā_{m*} ⊖ sarvva-dā prāktanyāvasthayā yuktatvāt kin tarhi kriyate sādhanena vādino dūṣaṇena prativādino 'vasthi
 5. tavastu pra^<tay(o)• pra>kāśanaśaktisiddhi<ḥ> kriyat{o}e <> vādinā hi !⊖ kiñcīl liṅgam sādhyasiddhau samartha_m pratipādanīya_m prativādinā tv asamartha_m | tac ca sāmarthyam asāmarthyam vā sva!
 6. to 'vasthitā_m {sā cāvaxsthitu_m} sā cāvasthitapratipāda⊙na-śaktisiddhir na vinā vacana_{m*}× yatas tasmāt tathābhūta_m liṅgam darśayan vādī tasya sādhyasya karttā sādhaka ucyā
 7. te | tadvacana_m ca sādhanam tathābhūtam eva vāx liṅgam asamartha_m khyā^č<paya>n⁰ prativādīx tasya sādhyāniścaya-sya karttā dūṣakas tadvacanañ ca dūṣaṇam ucyate | na tv anavasthitasya karaṇāt⁰ yady e
 8. va_m {••} yady ud*bhāvite doṣe sa_m{•ū} pūrṇavacanena si-ddhavacanena ca pratisamādadhiṭa tad vākyā_{m*} tadā nāstīsta-pratibandha iti tat* pūrvvoktam adūṣaṇa_m syāt* | etac cāyu-kta_m | × ya
- above l. 1+2
above l. 1+3
above l. 1+3
- below l. 8+5,
in l. 5
above l. 5
- above l. 7 in
the string-
hole area +7

158a

1. smāt* yat saṃpūrṇavacanādinā samāhitam tat sādhanāntaram eva pūrvvakan tu sādhanaṁ dūṣitam eva | yady evam aparisamāptavākyā eva sādhanavādini dūṣako yat⁰ kiñcid brūyate ta
2. d dūṣanām syān naiva_m yasmād yadi pūrvvapakṣavādī sākāmkṣah̄ <syāt⁰> | × na dūṣanāvasarāḥ kutah̄ sākāmkṣatvam? pratipattir ity āha | asamāptavākyatvāt⁰ | kadā tarhi dūṣanāva<sa>ra ity āha | sthi above I. 1+2
3. teti nivṛttā_m vacane tasmin̄ <nī?> doṣa(m) udbhāvaya{m}<n⁰> dūṣaka eva kṝte pi punar vādinā samādhānamate dūṣitam eva tat* pūr(vv)a_{m*} sādhanā_{m*} sādhanāntaram eva tu paścād ukta_m × syāt⁰ /× ta above I. 1+3
4. dābhāsā iti dūṣanābhāsā dūṣanāvad ābhāṣanta i○ti jāyata iti {yā}<jā>tyuttarāṇi jātiśabdah̄ sādr̄ṣyavacanāḥ | tenottarasadr̄ṣāni <yāni> vacanāni tāni jā{ya}t{e}a<ya> below I. 8+4
5. ucyante kāh punas tā ity āha | mithyottarāṇām āna○ntyāt* kāraṇāt tā iha na pratanyante | etad eva {vṛ} vivṛṇoti jātayo pi mithyottarāṇi jātinimittā below I. 8+4, right margin
6. nām mithyāvikalpānā̄m apratiṣṭhānād aparisamāpter ānāntyam eva darśayitu_m parikalpitāsu jātiś(v) anantarbhūta_m mithyottara_m darśayati | yathā(“)<ha> naiyāyiko nāsty ātmeti prati below I. 8+(6)
7. jñādoṣah̄ pratijñārthasyaivātra parasparavirodhāt* pratijñā-virodho nāma | tam eva virodha_m darśayati / arthasyātmāśabda-vācyasya apahnave ātmaśabdasya prayogāsambhavāt(“) :
8. ātmaśabda_m prayuñjāno vādī tadartham upasthāpayati nāstīti ca punar apahnute | tataś caikasminn eva vākye tasyaivārthasya vidhiḥ pratīṣedhaś ca viruddhas tataḥ pratijñāpadayo!

158b

1. r dvayor vviruddhat(v)ād ayaṁ pratijñādoṣo yathā cāha paro hetudoṣam aparam | prayatnānantaryakah śabdo anityah prayatnānantaryakatvād iti hetudharmmaṇi viśeṣatvenopā-dānāt⁰ |
2. pratijñārthaikadeśa iti | evamādayah pratijñādoṣasādhana-doṣā | vāstavā na bhavantīti | jātayo hi nirdiṣṭalakṣaṇāsu ca jātisu nāntabhadvantī | syād etad dūṣaṇāny eva tarhy evam
3. bhūtānīty āha | na ca dūṣaṇāni | katham śabdārthasyāna ○ pa-hnave^<ne>ti yadi hy ātmāśabdavācyo rthaḥ kathamcid apahnuyate tadā syād virodhah śabdārtha_m punar anapahnu-tya tadupā
4. dānabhūta_m svalakṣaṇam evāpahnuyata ity ukta_m sadasa ○ t⁰ | paksabhedeni | atrāntare tathā na pratijñārthaikadeśā-siddha ukto hetuh kutah sādhyadharmmiṇo bahirbhā
5. vāt* śabdas tatra sādhyadharmmī prayatnānantaryakatva_m tūpala ○ kṣaṇam sādhyakāle nopattiṣṭhata ity ukta_m syād etad antarbhavantī eva tāni kenacil leśena sādṛśyasya | ku-ta' { <h> }
6. ci{t*} sādṛśyād iti yāvat* | āsām api tarhi jātīnā ○ m uktānā_m kenacit sādṛśyales{o} enānyonyam eṣa ity antarbhāvaprā-saṁgaḥ / tasmāj jātyuttarānā_m bhedaprakra
7. me ānantya_m sādṛśyaleśaprakrame tv aikyaprasaṅga iti kiñcīt* sāmānyalakṣaṇam vācyā_m viśeṣalakṣaṇe kriyamāṇe 'nantabhadvāt kāraṇād ucyatām tarhi sāmānyalakṣaṇam i
8. ty āha | tac coktam eva jāyata iti uttarasadṛśāny asatyado-śodbhāvanānīti yāvat* | syād etad asati viśeṣalakṣaṇe katha_{m*} jātayo jñātu_m Śakyanta ity āha | sādhanadūṣa

above l. 1+3

right margin

159a

1. ḥnayo lakṣaṇād eva jñātād uttarābhāsatvena sukhām jñāyate
jā{yata}<taya>ḥ kathaṁ sādhanadūṣaṇalakṣaṇajñānād utta-
rābhāsatvagatir aviṣaye triṄ<(rū)>paliṅgākhyāna{ya}<tva>-
rahite trīrūpali above I. 1+1
2. ḥngākhyānatvasya sādhanalakṣaṇasyāpravṛtter asādhanam
asādhanābhāsāś ca jñātāḥ | dūṣaṇalakṣaṇā viṣayābhūtāḥ sa-
tya{ḥ} sādhyapratipatter apratibandhāsāmānye na dūṣaṇā_{m*} above I. 1+1,
above I. 1+1
3. pratibandhasya yad viśiṣṭam lakṣaṇam uktā_m tasyābhāvāc ca
vi○šeṣeṇādūṣaṇā_{m*} jñātā gatyantarābhāvāt svayam evotta-
rābhāsatvenotprekṣam jñātu_m śakyante | prabhedo te→nte
4. viśeṣavibhāgah | punar āsām ayoniśomanax!○skārāṇām ana-
ntatayā ananta ānanyāc cāśakyanirdeśaḥ | yathā ca samya-
gjñāne vyutpādayitavye li
5. ḥngābhidhānam api vyutpādyate tathābhīhitaliṅgani!○rāka-
raṇām nirākaraṄ<ṇa>jātiñ ca vyutpādyate bālo mā bhūt
samyagukte pi liṅge pareṇa kathañcid āksipta ukte below I. 8+5
6. samādhānavyāmoho vādino 'samyagukte vādyapra○tipa-
tyaṅgatvodbhāvanājñānā_m mā bhūt* praṄ<ti>vādinaḥ samya-
g(jñ)ānā{śo}<ṅgā>bhidhānam apratipakṣā_m vādinā anaṅga bottom f.
below I. 6+6
7. tvābhidhānañ ca sapratipakṣā_m prativādinā jñātavyam iti
sābhāsaṁ dūṣaṇam uktam atha yadi samuccayo gamayitum
iṣṭaḥ sa eva kathaṁ kvacid apāsyate yathāha | etat* punar ni!
8. yamārtha_m bhaviṣyati | asatyi {m eva} <ca>nāstītā nānyatra
viruddha iti niyamārtham tṛtīyarūpābhidhānam uktā_m tvayā
punar anvayavyatirekayoh prayogajñānārtham uktam evam
anyad api ! below I. 8

159b

1. yojyam ity āha | sūtram ma{pa}yāgamitam na tu vṛttih | vṛttiś
caīṣā vṛttau hīśvarasenena tadeśīyaiś ca ci(tt)antanair gra-
nthalvipariṇā•ā{māda}dhire sūtrasya tu vṛttānur[?]odhān na?
(granth)***
 2. thātvā_m śakyañ kartum atah | tad e(v)a gamita_m katham ācā-
ryasyāpy asau grantho na syād yasmāt^{*} | amoghā avandhyā
yā nīti tar•anyāyas tasmād draṣṭu^s tat sūtran tasmān na tasya
vir•ddhā vṛtti<r vṛ>
 3. ttāv apy anāśvāsaś cet⁰ kuta āgamam prāpya vyākhyāta_m na
⊙ kutaścid āgamam adhyupe(kṣa)vyākhyātibhyo? rtham ā-
ga^v<ta_m> tyaktvā vyākhyātam teṣām apy ana^v<••>yuktatayā
bu(ddh)iviplavāt* / na darśa
 4. na_m samyag yady āgamatyaktaḥ katham gamitam ity āha |
yam a!Ortha yukta ity evam āgamo ca va[?]•mā vā bhūd
ayam asyārthaḥ pramāṇopapanna iti gamitam tavaiva tarhy
ayam abhiprā(y)o
 5. nācā(r)yasya vicchi(nna)śiṣyaparamparā{sā}ma<yā a>bhā-
vāt(*) syā⊙py ācāryasyāyam evābhiprāyah | avadātadhiya iti
avadātabuddhitayā (^)<na hy a?> vadā[?]tadhiyām apramāṇa-
kārthe (gatam yadi)
 6. tasyāpy ayam evābhiprāyah katham iyatām ṭīkā_m kārā! ⊙ṇā_m
na vidita ity āha | avibhāvitā asphuṭārthā dhīr yasya tena ja-
nena vidito 'yam abhiprāyo vibhāvitapra'
 7. jñatayā 'yam eva tv ācāryābhiprāyah sthira iti | iti pravaca-
nodadher vvitatayuktisetur ggalat⁰pradeśapariśāṅkayā cali-
tadṛṣṭipātair aya_m gato hi na viniścayas tad ayam adya
ja(tn)o
 8. māyā svaśaktisadrśaḥ kṛtaḥ kṛtibhir eva vijñāsyate | <||> ma-
hadbhīr avivecita_m kiyad api pramityā mayā vivṛtya sukṛta_m
kṛta_m yad uta[?] muktisampatphalam avāpya padam acyuta_m
sakala
- right margin
- above l. 1+3
- above l. 1+3
- below l. 8+5
- below l. 8+5
- below l. 8

160a¹⁰³

1. bodhidharmmottaram tarantu bhavasāgaram sucaritād ato
jantavah̄ /<||> mittraiḥ samākramya viniśca<ya>syā tīkām
anicchann̄ api kārito haṁ mitram̄ hi samśliṣya kareṇa loka_{m̄}
kā[?]rye nirudyogam̄ api <prayu(ñj)e>
above l. 1,
above l. 1
2. t⁰ | <a[?]•yop[?]ārth[?]am̄><•ā(ya){ ••• }><••samsta[?]> sumahatī
cintāpravāsasthitir vyā{khye}<kṣe>pāyatanāni sūktakanikā
tasmād iha syād yadi | sā dhammākaradatta ity avihatapra-
khyā{tā}tayo bhūtale pādā ye śubhagupta ity api laghus te
right margin
right margin
above l. 1+•
3. śām prabodhāṅkurah̄ || suśliṣṭapakṣasthitir anyayātā_{m̄} ⊙ dū-
ra_{m̄} samutsṛjya bhuva_{m̄} pravṛttā | teṣā_{m̄} ^<gatā du(ringga)m[?]a-
gamyā>{prati}<dve>ṣṭhā(m̄) prajñā vihamgādhipateś ca
sāmyam̄ || sūryāgamadyutim usātighanena yu
above l. 1+3
below l. 3

(D177b4; P209a7)

¹⁰³ One unallocated *akṣara* at the top of the folio in the middle: nā[?] or rā[?]
The insertion after t⁰ | in l. 2 is written in the margin on two lines (the first aligned with l. 2, the second with l.3; they are separated from these lines by a vertical stroke) and 3 *akṣaras* written vertically one above the other.

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