

T 1 (ASS, p. 112/1)¹ : *atha pramāṇa-pārāyaṇam nāma śaṣṭhaṃ prakaraṇam*

T 2 (ASS, p. 112/3-6 ; B § 1)² :

svarūpasamkhyārthaphaleṣu vāḍibhiḥ yato vivādā bahudhā vitenire |

tato vayaṃ tatpratibodhasiddhaye pramāṇapārāyaṇam ārabhāmahe ||

T 3 (ASS, p. 113/1-2 ; B § 2 ; P, p. 96) : *kiṃ punar idaṃ pramāṇam nāma ? na tāvad avisaṃvādi-jñānam pramāṇam, smṛter api tathābhāva-prasakteḥ |*

T 4 (ASS, p. 113/2-3 ; B § 3 ; P, p. 96) : *atha smṛtir vikalpa-rūpatayā paramārthasat svalakṣaṇam agrhṇantī saṃvṛtisantam ākāram avastubhūtam ullikhaṇtī dvicandrādi-bodhavan na _avisaṃvādinī _iti matam |*

T 5 (ASS, p. 114/1 ; B § 4 ; P, p. 96) : *evam api na _anumānam pramāṇam syāt, tasyāpi vikalpa-rūpatvāt |*

T 6 (ASS, p. 114/1-3 ; B § 5 ; P, p. 97) : *tarhi vikalpa-rūpam anumānam avastu-
viśayam api vastu-viśayam iva _adhyavasīyate : ity-adhyavasīyamāna-vastu-
bhūta-svalakṣaṇa-avisaṃvāditayā tat pramāṇam |*

T 7 (ASS, p. 114/3-4 ; B § 6 ; P, p. 98) : *smṛtir api tathā syāt ; sāpi hi svalakṣaṇa-
adhyavasāyiny eva jāyate |*

T 8 (ASS, pp. 114/4-5 - 115/1-3 ; B §§ 7-8 ; P, p. 98) : *api ca _avastubhūtam
svaviśayaṃ vastutayā _adhyavasyac chuktikā-rajata-bodhavat katham anumānam
avisaṃvādi ? | kiṃ ca yady anumānam vikalpa-rūpatayā svalakṣaṇam na grhṇāti,
katham tarhy adhyavasyaty api ? na hi grahaṇād anyo 'dhyavasāyo nāma ; yo hy
ākāro na grhyate sa katham adhyavasīyeta _api ? |*

T 9 (ASS, p. 115/3-5 ; B § 9) : *pratīti-viruddhaṃ ca _idam ucyate smṛtir
anumānavad bāhyaṃ vastu na viśayīkurute _iti, vikalpa-bhūtayor api tayor
pratyakṣa-pratīta-vastu-grāhakatva-pratīteḥ |*

T 10A (ASS, p. 115/5-6 ; B § 10 ; P, p. 99) : *atha _ucyeta : na vayaṃ
yathāvasthitārtha-grāhakam avisaṃvādakam abhidadhmahe, kiṃ tv arthakriyā-
samartha-vastu-pariprāpakam |*

¹ T signifie « Texte », c'est-à-dire la transcription latine du texte sanskrit (avec une segmentation et une ponctuation en facilitant la lecture) suivi de sa traduction ; entre parenthèses figurent les références à la page et aux lignes de l'édition d'A. Subrahmanya Sastri (ASS), aux paragraphes de la division du texte de BANDYOPADHYAY 2003 (B) qui s'arrête à T 46 (cf. son édition pp. 48-52), et à la page de l'anthologie de PANDURANGI 2004 (P) quand elle fournit le texte.

² Avant celle-ci, l'édition ASS intercale le mot-titre *prakaraṇārtha-pratijñā*, « énoncé des objets du chapitre ». Celui-ci est précédé dans l'encodage électronique du texte (GRETEL) des mots *prathamah pratyakṣaparicchedah*, absents chez ASS, qui ressemblent à une glose maladroite parce qu'incomplète pour préciser le contenu du chapitre, lequel traite d'abord du *pramāṇa*.

T 10B (ASS, p. 115/6-7 ; B § 10 ; P, p. 99) : *yathābhūtaṃ hi yena vastu_upadarśitam, pravṛtto 'pi yadi tathābhūtaṃ eva pratilabhate, tadā tad avisaṃvādi-jñānaṃ pramāṇam ucyate* |

T 11 (ASS, pp. 115/7-8 - 116/1-4 ; B §§ 10-11) : *tathā ca_uktam* : “*pramāṇam avisaṃvādi-jñānaṃ arthakriyā-sthitiḥ / avisaṃvādanam*” *iti tathā “na hy ābhyāma arthaṃ paricchidya pravartamāno 'rtha-kriyāyāṃ viśaṃvādyate” iti ca, evam api smṛteḥ prāmāṇyāpattiḥ* |

T 12 (ASS, p. 116/5 ; B § 12) : *atha mataṃ smṛtvā_arthaṃ pravartamāno niyamena_arthaṃ na pratilabhate_iti* |

T 13 (ASS, p. 116/5-6 ; B § 13 ; P, p. 99) : *evam api bhūtārtha-viśayam anumānam apramāṇam syāt, na hi tad upadarśitārthasya pratilambho 'sti* |

T 14 (ASS, p. 116/7-8 ; B § 14 ; P, p. 100) : *atha yady apy anumāma-pratītasya bhūtasya vastunaḥ prāptir na_asti, tathāpi tatpratibaddhalinga-janmatayā tasya prāpti-yogyatā tāvad asty eva, tāvatā ca tasya prāmāṇyam iti* |

T 15 (ASS, pp. 116/9-11 - 117/1 ; B § 15 ; P, p. 100) : *evam api smṛtiḥ pramāṇam āpadyate* : *smṛtir api hy anumānavad arthe pāraṃparyeṇa pratibaddhā_eva* | *yathā vahni-svalakṣaṇād dhūma-svalakṣam ; tataś ca dhūma-darśanam, tataś ca dhūma-vikalpaḥ ; tasmāc ca_anumānam ity anumānam arthena pāraṃparyeṇa pratibaddhatvād arthāvisaṃvādi, artha-prāpaṇasamarthaṃ* |

T 16 (ASS, p. 117/1-2 ; B § 15 ; P, p. 100) : *tathā smṛtir api* : *arthād anubhavaḥ, tataḥ saṃskāraḥ, saṃskārāc ca smṛtir ity arthapratibaddhā_eva_iti tat-prāpti-yogyatayā pramāṇam āpadyeta* |

T 17 (ASS, p. 117/3-7 ; B §§ 16-17 ; P, p. 101) : *yadi manvīta* : *satyāṃ api prāpti-yogyatāyāṃ smṛter yat tayā prāpayitavyaṃ svalakṣaṇam, tad anubhavena_eva prāpitam iti na pramāṇam smṛtiḥ, anumānam tv aprāpta-svalakṣaṇa-prāpakatayā pramāṇam iti* | *evam apy arthakriyā-samartha-vastu-pariprāpakatā-mātraṃ na pramāṇa-lakṣaṇam, kiṃ tu viśeṣaṇam upādeyam : aprāpta-prāpakam avisaṃvādi-jñānaṃ pramāṇam iti* |

T 18 (ASS, p. 117/7-8 ; B §§ 18-19 ; P, p. 101) : *atha_ucyate* : *prāptaṃ prati prāpakatvam eva_aparasya na_asti_iti* | *tad asat* : *arthapratibaddhatā hi prāpakatā, sā ca jñānāntarasya_api na_anupapannā* |

T 19 (ASS, p. 117/8-11 ; B §§ 20-21 ; P, p. 101) : *yady ucyeta* : *na prāpakatāmātreṇa prāmāṇyam, api tu pravartakatayā_api, tathā sati yat prāpayati pravartayati ca tat pramāṇam iti* | *etad api na kiṃ cit : pravartakatā_api jñānāntarasya_api ghaṭata eva* |

T 20 (ASS, p. 117/11-12 ; B § 21 ; P, p. 101) : *pravṛtti-yogyārthopadarśakatvam eva pravartakatvam ; tac ca bhūtārtha-viśayānumānasya_eva smaraṇasya_apy asti* |

T 21 (ASS, p. 117/12-15 ; B § 22 ; P, p. 102) : *pravartakatve ca pramāṇa-lakṣaṇa-anupraveśini nirvikalpaka-jñānānām apramāṇatā syāt, svayaṃ vyavahāra-pravartakatva-abhāvāt ; tad-utthās tu vikalpā eva prāpakatayā pravartakatayā ca pramāṇabhūtāḥ syuḥ* |

T 22A (ASS, p. 117/16 ; B § 23 ; P, p. 102) : *dhārāvāhika-jñāneṣu ca pūrvajñāna-viśayārthatvād uttareṣāṃ pramītitvaṃ na syāt* |

T 22B (ASS, pp. 117/17 - 118/1 ; B §§ 24-25) : *atha_ucyeta : iṣyata eva teṣāṃ apramāṇatā_iti, tad ayuktam ; loke teṣu pūrvasmād aviśiṣṭatvāt pramāṇa-bhāvasya, laukikam ca prāmāṇyam parīkṣakair_apy anusaraṇīyam* |

T 23 (ASS, p. 118/2-4 ; B §§ 26-27 ; P, p. 102) : *atha bhinnatvād artha-kṣaṇānām sarveṣāṃ_apy aprāpta-prāpakatvam asti_iti, tad asat ; kṣaṇa-bhedasya_aparāmarśān na tad-apekṣā pramāṇatā_ucitā_iti, kṣaṇikatā ca mīmāṃsājīvarakṣāyāṃ pratikṣiptā_eva_iti kṛtam ativistareṇa* |

T 24 (ASS, p. 119/2-5 ; B § 28 ; P, p. 104) : *na_api dṛḍham avisamvādy agrhītārtha-grāhakaṃ pramāṇam iti pramāṇa-lakṣaṇam upapadyate, dhārāvāhika-jñānānām uttareṣāṃ purastāttanapratītārtha-viśayatayā prāmāṇya-apākaraṇāt | na ca kālabhedāvasāyitayā prāmāṇyopapattiḥ, sato 'pi kālabhedasya_atisaukṣmyād anavagrahāt* |

T 25 (ASS, p. 120/1-2 ; B § 29) : *api ca dṛḍham iti kiṃ nivartyam ? saṃśaya-jñānam iti cet, kaḥ punar_ayaṃ saṃśayaḥ ?* |

T 26 (ASS, pp. 120/2-3 - 121/1 ; B § 30) : *sādhāraṇa-dharma-darśanād ekatra_aneka-dharmāvagamād vādinām adhyavasīyamāna-viśeṣāṇāṃ vipratipatteś ca_anadhyavasita-viśeṣe vastuṇy aniyataviśeṣa-viśayaṃ vijñānaṃ saṃśaya iti tārkikāḥ* |

T 27A (ASS, p. 121/1-2 ; B § 30) : *yathā saṃtamasa-tirohita-viśeṣe vastuṇy ūrdhvatā-mātra-darśanena, kim_ayaṃ sthānura_uta_puruṣa iti* |

T 27B (ASS, p. 121/2-3 ; B § 30) : *tathā pratyakṣo_vāyur sparśavattvāt prthivīvat, tathā_apratyakṣo_vāyur arūpavattvād gaganavad iti* |

T 27C (ASS, p. 121/3-4 ; B § 30) : *ke_cin nityaṃ śabdāṃ āhuḥ, ke_cid anityaṃ iti vādināṃ vivādāt, jijñāsos tattve saṃśayo bhavati_iti* |

T 28A (ASS, p. 121/5-6 ; B § 31 ; P, p. 106) : *tad asat : yau hi dharmau saṁśayyete, tayor ekam idaṁ jñānaṁ na_uḍṭyate, kiṁ tu dve ete vijñāne viśeṣaṇa-smaraṇe* |

T 28B (ASS, p. 121/6-8 ; B § 31 ; P, p. 106) : *tayoś ca viśeṣaṇayor ekasya_apī tasmin dharmiṇi niścayo na_asti_ity ekāntato vyavahāraṁ pratipattā pravartayitum aśaknuvan saṁśeta iva bhavati_iti, bhavati saṁśaya-vyavahāraḥ* |

T 29 (ASS, pp. 121/8 - 122/1 ; B § 31) : *ye ca smaraṇe tayor grhīta-grāhitayā_eva prāmāṇyaṁ nirastam iti kiṁ dṛḍha-grahaṇena ?* |

T 30 (ASS, p. 122/1-5 ; B §§ 32-34 ; P, p. 106) : *avisaṁvādi-grahaṇam api sarvajñānānām arthāvyabhicārād aviśeṣakam* | *nanu śūktikāyāṁ rajatam idaṁ iti jñānam, pratibimba-jñānaṁ ca vyabhicāri dṛśyate* | *na_etad evam : yadi rajata-jñānaṁ rajata-viśayaṁ na syāt, tato vyabhicaraty artham ; rajata-viśayatve tu ko vyabhicāraḥ ?* |

T 31 (ASS, p. 122/5-10 ; B §§ 35-38 ; P, pp. 106-107) : *nanu na_idaṁ jñānaṁ rajata-viśayam, kiṁ tu śūktikā-viśayam eva* | *ucyate : śūktikā-viśayam ity asya ko 'rthaḥ ? kiṁ yā_asau śūktikā-vyaktis tām eva viśayīkaroti, uta śūktikātvam eva ? na tāvac chukti-vyaktir anena viśayīkartuṁ śakyā, bhinnatvād ākārasya_ākāriṇaś ca ; na ca samīcīna-rajata-vyaktir api na rajatatva-buddhyā gocarībhavati, kiṁ punaḥ śūktikā-vyaktiḥ ? śūktikātvam punar abhāsamānam eva viśaya iti na_upapadyate* |

T 32 (ASS, pp. 122/10 - 123/1-2 ; B §§ 39-40 ; P, p. 107) : *atha_ucyeta : vyavahāra-yogyatā-āpattir viśayatvam iti ; tathāpi śūktikātvam aviśaya eva : na hi tad vyavahāra-yogyatām āpadyate* |

T 33 (ASS, p. 123/2-4 ; B § 40 ; P, p. 107) : *avabhāsamānatā_eva viśayatvam ; tena rajatatvam eva viśayaḥ* | *tac ca purovartini na saṁbhavati_iti tad-viśayiṇī smṛtir eva_iyam ; kuto 'syā vyabhicāraḥ ?* |

T 34A (ASS, p. 123/5-6 ; B § 41 ; P, p. 108) : *pratibimba-jñānaṁ tu mukhādy-avabhāsaṁ mukhādi-viśayam eva, bhāsvare hi darpaṇādau nayana-raśmīr nipatitaḥ pratihataḥ parāvṛtto mukhādinā saṁyuktas tad eva mukhādi grhṇāti* |

T 34B (ASS, p. 123/7-8 ; B § 42 ; P, p. 108) : *nanv evam api savya-dakṣiṇa-viparyāso deśa-viśeṣa-anyatva-parimāṇa-alpatva-mahattva-pratibhāsaś ca nirnibandhanaḥ* |

T 35 (ASS, p. 124/1-5 ; B § 43 ; P, p. 108) : *atra_abhidhīyate : mukhāder deśo na grhyate darpaṇādīnāṁ tu grahaṇam iti mukhādayas taddeśā iva bhānti* | *abhimukhena mukhādinā nayana-raśmiḥ saṁyukta iti tathaiva tad-avagamāt*

savya-dakṣiṇa-viparyāso yukta eva | alpatva-mahattve ca darpaṇāde raśmi-pratighāta-hetor alpatayā mahattayā ca doṣabhūtayā mukhādi-parimāṇa-agrahaṇād darpaṇādi-parimāṇa-grahaṇāc ca mukhādiṣv avabhāsete | tena na_asti vyabhicāraḥ |

T 36 (ASS, p. 124/6-7 ; B § 43) : *evamādi ca nayavīthyāṃ nipuṇataram upapāditam ity anayā_eva diśā sarvatra vyabhicāro varjanīya iti na_idam api pramāṇa-lakṣaṇam |*

T 37 (ASS, pp. 124/9-11 - 125/1-2 ; B §§ 44-46 ; P, pp. 108-109) : *idānīm svābhīmatam prāmāṇa-lakṣaṇam³ āha : “pramāṇam anubhūtiḥ” ; na ca smṛteḥ prāmāṇyāpattir iti darśayati, “sā smṛter anyā” iti | atha kā smṛtiḥ ? “smṛtiḥ punaḥ pūrvavijñāna-saṃskāramātrajaṃ jñānam ucyate” | na ca_evaṃ dhārāvāhika-jñānānam smṛtitvam, indriyārthasaṃnikarṣa-jatvāt pūrvavat ; mātra-grahaṇāc ca pratyabhiñjānasya na smṛtitvam, indriyasacivasamskāra-jatvāt |*

T 38A (ASS, p. 125/2-5 ; B §§ 47-48) : *atha katham smṛtir na pramāṇam ? tatra_āha : “na pramāṇam smṛtiḥ pūva-pratipatter apekṣaṇāt” ; smṛtir hi tad ity upajāyamānā prācīṇ pratītim anurudhyamānā na svātantryeṇa_artham paricchinnati_iti na pramāṇam |*

T 38B (ASS, pp. 125/5 - 126/1 ; B §§ 49-50) : *smṛti-pramoṣas tarhi pramāṇam ? na, so 'pi pūrvapratīti-savyapekṣa eva, tajjanya-saṃskāramātrādhīna-janmatvāt |*

T 39 (ASS, p. 126/1-6 ; B §§ 51-52 ; P, p. 109) : *dhārāvāhika-vijñāneṣu tarhy uttara-vijñānāni smṛti-pramoṣād aviśiṣṭāni katham pramāṇāni_ity atra_āha : “anyonya-nirapekṣās tu dhārāvāhika-buddhayaḥ” | vyāpriyamāne hi pūrvavijñāna-kāraṇa-kalāpe uttareṣām apy utpattir iti, na utpattitaḥ pratītito vā dhārāvāhika-vijñānāni parasparasya_atiśerata iti yuktā sarveṣām api pramāṇatā |*

T 40 (ASS, p. 126/7-11 ; B §§ 53-54 ; P, p. 110) : *yady anubhūtimātram pramāṇam, tato rajatam idam iti yad bhrānti-vijñānam tad api pramāṇam syāt | atra_ucyate : rajatam idam iti na_idam ekaṃ vijñānam, kiṃ tu dve ete vijñāne grahaṇa-smaraṇa-rūpe | tatra rajatam iti smaraṇam ; tasya_anubhavarūpatva-abhāvān na prāmāṇya-prasaṅgaḥ | idam iti vijñānam anubhava-rūpaṃ pramāṇam iṣyate eva | bhrānti-rūpatā rajata-jñānasya_eva, grahaṇa-vyavahāra-pravartakatayā vyavahāre viśaṃvādakavāt |*

³ Version (correction ?) de B. ASS a *pratyakṣa-lakṣaṇam*. L'édition Chowkhamba de la PP (1903-4), p. 42/15, donne, au lieu de *idānīm... āha*, simplement *tatra_āha*.

T 41 (ASS, p. 126/12-15 ; B § 55 ; P, p. 111) : *ye 'pi ca_ekam idam vijñānaṃ mithyābhūtaṃ ity āsthiṣata, te 'pi bādhaka-pratyayādhīnaṃ mithyātvam abhyupagacchanto na_idam-aṃśasya mithyā-bhāvaṃ vaditum īśate tatra bādhaka-pratyaya-abhāvāt, bādhaka-pratyaya-daśāyāṃ api_idam-aṃśasya_anuvṛtteḥ | ekam api vijñānaṃ arthāvaccheda-samāśrita-bhedaṃ pramāṇaṃ apramāṇaṃ ca yuktaṃ eva |*

T 42 (ASS, pp. 126/15 - 127/1-3 ; B § 56) : *pītaśaṅkhādi-jñānaṃ tarhi pramāṇaṃ prasaktaṃ ; tatra hi pītimā śaṅkha-svarūpaṃ ca dvayaṃ anubhūyata eva | nayana-gata-pittadravya-vartī hi pītimā_apy anubhūyata eva_iti nayavīthyāṃ nipuṇataram upapāditam |*

T 43 (ASS, p. 127/3-4 ; B §§ 56-57 ; P, p. 111) : *śaṅkhasvarūpe ca_anubhūtir avisaṃvādā_eva, na_ayaṃ doṣaḥ ; ko nāma pītaśaṅkha-jñānaṃ apramāṇaṃ āha ? pramāṇaṃ eva hi tad yathārtha-viśayaṭvāt |*

T 44 (ASS, p. 127/4-7 ; B § 57) : *vijñāna-dvayaṃ tv etad ekavijñāna-sādhāraṇarūpaṃ ; tatra_ekavijñāna-sādhāraṇarūpāvamarsād ekavijñāna-sadṛśa-vyavahāra-pravartakatayā vyavahāra-daśāyāṃ viśaṃvādam āvahaṭ pramāṇaṃ api sad bhrāntaṃ ity ucyate |*

T 45 (ASS, p. 127/7-13 ; B § 58 ; P, pp. 111-112) : *yatra tu vyavahāra-viśaṃvādo na_asti, tatra bhrāntir api na vyapadiśyate, yathā_uṣṇajala-jñāne ; tatra_api na jala-gataṃ auṣṇyaṃ anubhūyate, kiṃ tu vahny-avayava-gataṃ eva | jalagatasya_auṣṇyasya ca vahny-asamyogena_utpādana-anabhyupagamāt : pākajo hi guṇaḥ pākāntareṇa_eva nivartate | jalagatasya_auṣṇyasya_anapekṣita-pākasya_eva_agni-samyoga-vicchedena_eva nivṛttiḥ : gatvarā hi tatra tejo'vayavāḥ saṃcāritās teṣv anyatra gateṣv aparatejo'vayava-saṃcaraṇa-vicchede yuktā_eva_apākajātve pākāntara-anapekṣā auṣṇyasya nivṛttir iti |*

T 46 (ASS, pp. 127/13 - 128/1-2 ; B §§ 58-59) : *na pītaśaṅkhādi-jñāna-tulyatvaṃ uṣṇajala-jñānasya ; tasmāt pītaśaṅkhādi-jñānaṃ pramāṇaṃ eva bhrāntaṃ ca_ity anavadyam | yas tu viparītakhyātivādī uṣṇajala-jñānaṃ apramāṇaṃ bhrāntaṃ ca_āha, tasya sarvalokavirodhaḥ |*

T 47 (ASS, p. 128/4-7 ; P, p. 112) : *katividhaṃ punaḥ pramāṇaṃ ity atra_āha : “tatra pañcavidhaṃ mānaṃ” ; anena_ekādi-saṃkhyā śaḍādi-saṃkhyā ca vyavacchinā | kālḥ punas tā vidhā ity atra_āha : “pratyakṣaṃ anumā tathā / śāstraṃ tathā_upamāna-arthāpattī iti guror matam” |*

T 48A (ASS, p. 128/9-10 ; P, p. 113) : *kiṃ punaḥ pratyakṣasya lakṣaṇam ? ke cid āhuḥ : “indriyārtha-saṃnikarṣa-utpannam jñānam avyapadeśyam avyabhicāri vyavasāyātmakam pratyakṣam” iti* |

T 48B (ASS, pp. 128/10-11 - 129/1-2) : *indriyasya arthena saṃnikarṣād yad utpadyate jñānam tat pratyakṣam ; tatra sa ca saṃnikarṣaḥ śodhā bhidyate : saṃyogaḥ, saṃyukta-samavāyaḥ, saṃyukta-samaveta-samavāyaḥ, samavāyaḥ, samaveta-samavāyaḥ, saṃyukta-viśeṣaṇatā ca iti* |

T 48C (ASS, p. 129/2-7 ; P, pp. 116-117) : *tatra saṃyogāt pārthiva-āpya-taijasa-vāyavīyānām dravyānām cakṣuḥ-sparśanābhyām grahaṇam | prāpyakāri cakṣuḥ bahir-indriyatvāt tvag-indriyavat ; taijasaṃ tad rūpa-pratītihetutvād dīpavat ; tasya raśmayāḥ prasaranto dravyeṇa saṃyujyante, te ca prthvagrā iti prthūny api dravyāṇi prāpnuvanti | nanv evaṃ dūre artha iti sāntarāla-graṇam na syāt, prāptau satyām dūratva-asambhavāt prāpyakāritvāt sparśanavat* |

T 49 (ASS, p. 129/7-9 ; P, p. 117) : *kiṃ ca saṃyogasya gati-nibandhanatvād gatimatām ca krameṇa āsanna-dūra-gamanāt samakālam āseduṣām davīyasām ca arthānām grahaṇam na upapadyate | ucyate : bhogāyatana-apekṣayā sāntarāla-graṇam tāvad upapannam* |

T 50A (ASS, p. 130/1 ; P, p. 117) : *samasamaya-saṃvedane tu ke cit parihāram evaṃ varṇayanti* |

T 50B (ASS, p. 130/1-3 ; P, p. 117) : *sakalān arthān prāpya yugapad-upasthitena bāhyena tejasā saha ekībhūtās te cākṣuṣā raśmayo yugapadgrahaṇa-hetava iti* |

T 50C (ASS, p. 130/4-5 ; P, p. 117) : *tad anye dūṣayanti : itthaṃ prāptāv abhyupagamyamānāyām atidūra-vyavahitānām apy arthānām grahaṇam durnivāram* |

T 50D (ASS, p. 130/6-7 ; P, p. 118) : *anye tv āhuḥ : kṣepīyastāya teṣām raśmīnām kālabheda-anavagrahād yaugapadya-abhimāna iti* |

T 50E (ASS, p. 130/8-9 ; P, p. 118) : *tad apare na anumanyante : atisaṃnikṛṣṭeṣu vastuṣu gatikāla-bhedaḥ padmapatraśata-bhedavad mā nāma avasāyi* |

T 50F (ASS, p. 130/9-10 ; P, p. 118) : *anekayojanasahasra-antariteṣu bhūmi-ṣṭheṣv artheṣu dhruve ca sadā eva kālabheda-anavasāyo na buddhim anurañjayati* |

T 51 (ASS, p. 130/11-13 ; P, p. 119) : *vayaṃ tu vadāmaḥ : adrṣṭa-sāpekṣatvād adoṣaḥ ; nayana-raśmibhir ekībhūte 'pi bāhye tejasi yāvān eva tasya bhāgo*

'dr̥ṣṭa-vaśena_upalabdhi-hetutayā_upāttaḥ, tāvān eva_upalabdhaye prabhavati, na sarva iti ; na sarva-upalambho yugapad bhauma-dhruvādi-siddhiś ca |

T 52A (ASS, p. 131/1-2 ; P, p. 118) : nanu prāpyakāriṇi nayane tejasi kāca-abhra-paṭala-timira-antariteṣu katham upalabdhīḥ, tair nayana-raśmer apratighātāt |

T 52B (ASS, p. 131/2-5 ; P, pp. 118-19) : ye punar aprāpyakāri cakṣur āhus teṣāṃ vyavahita-viprakṛṣṭa-artha-grahaṇaṃ durnivāram | saṃnidhāna iva viprakarṣe 'pi sphuṭataram aṇṭyāṃso 'py arthā grhyeran | prāpya grahaṇe tu tejo'vayavānāṃ apracuratayā yuktam asphuṭa-darśanaṃ davṭyasāṃ, kṣodiṣṭhānāṃ adarśanam |

T 53 (ASS, p. 131/5-7) : atha kasmād aṇu pārthivādy ākāśa-kāla-dig-ātmānaś ca na pratyakṣeṇa grhyante | ucyate : mahatvam aneka-dravyatvaṃ rūpa-viśeṣaś ca saṃnikarṣa iva pratyakṣa-hetuḥ |

T 54 (ASS, p. 131/7-9) : anekadravyābhāvāt paramāṇor adarśanam ; amahattvād dvyānukasya ; ākāśādīnāṃ tv arūpatvād adravyadravyatvāc ca_iti veditavyam |

T 55 (ASS, p. 132/1-6) : tatra_idaṃ bodhyam : trividhaṃ dravyaṃ saṃyogād darśana-sparśanābhyāṃ grhyate | saṃyukta-samavāyāc ca tad-gata-guṇānāṃ rūpādīnāṃ karmaṇāṃ ca grahaṇam | saṃyukta-samaveta-samavāyāc ca guṇatva-karmatva-rūpatvādīnāṃ | samavāyāc chabda-grahaṇam ; karṇaśaṣkuṭi-paricchinnā-gaganam eva śrotram, tadguṇaḥ śabda iti tattvāloke nipuṇataram uktam | samaveta-samavāyāc ca śabdatva-pratītiḥ | saṃyukta-viśeṣanatayā_abhāva-grahaṇam aphalavatī śākhā_iti |

T 56 (ASS, pp. 132/8-11 - 133/1-4 ; P, p. 120) : tad ayuktam : yadi mahattva-anekadravyatva-rūpavattvāny eva pratyakṣa-nimittam, tadā vāyor apratyakṣatā syāt ; na ca vācyam iṣyata eva_iti sparśanena tad-upalambhāt | sparśa-mātraṃ tena_upalabhyate na vāyu-dravyam iti cet, śītoṣṇa-anuśāśīta-sparśeṣu_upalabhyamāneṣu pratyabhijñāyamānatvād dravyasya : yadā hi taijasam uṣṇatvaṃ jala-gataṃ ca śītatvaṃ vāyoś ca_anuṣṇāśītatvaṃ sparśanena vāyau vāti sati pratīyate, tadā pratyabhijñāyate dravyaṃ tad eva_idam iti ; tena na sparśamātra-pratītiḥ | tasmād rūpavattvam iva sparśavattā_āpi pratyakṣe hetur ity upasaṃkhyānaṃ kartavyam |

T 57 (ASS, p. 133/5-7 ; P, p. 120) : yac ca saṃyukta-samavetatvāt karmaṇāṃ pratyakṣatvam uktam, tad apy ayuktam ; tasya saṃyoga-vibhāga-lakṣaṇa-phala-anumeyatvāt | etac ca pañcikādvaye prapañcitam, atra_āpi ca_anumāna-paricchede vakṣyāmaḥ |

T 58 (ASS, p. 133/7-9) : *yac ca saṃyukta-samaveta-samavāyād guṇatvādīnām grahaṇam iṣṭam, tad api teṣām abhāvād eva_ayuktam | samaveta-samavāyāc ca śabdatva-grahaṇam apy evam eva_anupapannam |*

T 59 (ASS, pp. 133/9 - 134/1-5 ; P, p. 116) : *saṃyukta-viśeṣaṇatayā_abhāva-grahaṇam atra_eva nirākariṣyāmaḥ | anyac ca samavāya-viśeṣaṇatā nāma saṃnikarṣāntaram kim iti na_iṣyate | yathā gor aśvasya ca_anyonyābhāva-pratītaye saṃyukta-viśeṣaṇatā nāma saṃnikarṣāntaram āśrīyate ; tathā kakāra-khakārayor api_itaretarābhāva-avagamāya samaveta-viśeṣaṇatā-lakṣaṇam saṃnikarṣāntaram abhyupagantum ucitam | tasmāt trividha eva saṃnikarṣaḥ pratyakṣa-hetuḥ : saṃyogaḥ, saṃyukta-samavāyaḥ, samavāyaś ca_iti |*

T 60A (ASS, pp. 134/6 - 135/1-2 - 136/1-2 ; P, p. 121) : *avyapadeśyam iti kimartham ? indriyārthasaṃnikarṣa-utpannasya śabdatāśaṅkā-nirākaraṇārtham ; yadā hi rūpaṃ rūpam iti jñāti, rasaṃ rasa iti jñāti, tadā śabdasaṃjalpa-sambhavāt, śabdatā-śaṅkā kasya cit syāt | tan nirākaraṇāya_avyapadeśyam ity uktam ; na hi_indriyārthasaṃnikarṣa-je jñāne śabdasya vyāpṛtiḥ asti yataḥ śabdatā syād iti |*

T 60B (ASS, p. 136/2-6 ; P, p. 121) : *tad idam asaṃgatam ; lakṣaṇam hi pratyakṣasya vaktavyam, yena rūpeṇa sajātīya-vijātīyebhyo bhedas tad eva lakṣaṇam : tatra tāvac chābdād bheda indriyārthasaṃnikarṣa-jatvena_eva siddhaḥ | śabdasaṃjalpana-anuviddhasya pratyakṣasya śabdatva-āśaṅkā śabdaparīkṣāparvaṇi nirākartum ucitā_anumāna-śaṅkā_iva sarvasya śabdasya |*

T 61A (ASS, p. 136/6-8 ; P, p. 122) : *avyabhicāri-padam ca viparyaya-nirākaraṇāya yad uktam, tat sarvajñānānām avyabhicāritvād aviśeṣakam ity uktam |*

T 61B (ASS, p. 136/8-10 ; P, p. 122) : *vyavasāyātmakatā_api saṃśayanivṛttyartham na vaktavyā ; sthānūr vā puruṣo vā_iti hi smṛtijñāna-dvayam, etac ca na_indriyārthasaṃnikarṣa-jam iti na tasya pratyakṣatā-prasaktiḥ |*

T 61C (ASS, p. 136/10 - 137/1-2 ; P, p. 122) : *kiṃ ca_avyabhicāri-padena_eva saṃśayasya_api vyāvṛtṭiḥ siddhā, tasya_api yathājñāyamānārtha-vyabhicāratvāt | api ca_avyabhicāritā vyavasāyātmakatā ca na pratyakṣa-lakṣaṇam, kiṃ tu pramāṇa-lakṣaṇam |*

T 61D (ASS, p. 137/2-6) : *tena sāmānyataḥ pramāṇa-lakṣaṇam kṛtvā, tadviśeṣasya pratyakṣasya prātisvikaṃ sajātīyavijātīya-vyāvṛttisamartham lakṣaṇam vācyam | indriyārthasaṃnikarṣotpannam pratyakṣam ity asminn api*

lakṣaṇe 'numānādi-pramitiḥ svātmani pramātari ca na pratyakṣā syād anindriyajatvāt |

T 62 (ASS, pp. 137/8 - 138/1-2 ; P, p. 123) : *apare punar āhuḥ : “kalpanāpoḍham abhrāntaṃ pratyakṣam” iti | kalpanā jātyādi-yojanā ; tayā rahitaṃ yad vijñānaṃ tat pratyakṣam | tathābhūtaṃ eva taimirikādīnāṃ keśoṇḍrakādi-vijñānaṃ pratyakṣam mā prasāṅkṣīd ity uktam abhrāntam iti* |

T 63 (ASS, pp. 138/3-6 - 139/1-2 ; P, p. 124) : *tac caturvidham : indriya-jñānam, sarva-cittacaittānāṃ svasaṃvedanam, mānasam, yogi-jñānaṃ ca iti | yad indriyānāṃ arthena saṃnikarṣād upajāyate, tad indriyajñānaṃ pañcasu rūpādiṣu pañcavidham | sarvajñānānāṃ svasaṃvedanam vikalpa-virahāt pratyakṣam ; sukhādayas tu vijñāna-abhinna-hetukatayā na tasmād bhidyanta iti, te 'pi svasaṃviditā eva | mānasam tv indriyajñānena svavijñeyakṣaṇa-anantarakṣana-sahakārinā janyate ; tasya ca indriyajñānagrāhyasya anantarara eva kṣaṇo grāhyah |*

T 64 (ASS, p. 139/3-6 ; P, pp. 124-125) : *nanu janyajñāna-samaye janakasya arthakṣaṇasya atītāt tvāt katham arthasya pratyakṣa-grāhyatā ? | ucyate : etad eva grāhyatvam arthānāṃ yad utpādatvam svarūpārpakatvam ca iti | arthākāraṃ pratyakṣam jñānam ; anyathā nirākārā saṃvittiḥ katham rūpādi-saṃvitti-vyavasthāṃ labheta ? |*

T 65 (ASS, p. 139/6-10 ; P, p. 125) : *ata eva artha-sārūpyaṃ pramāṇam, tasya eva vyavasthā-hetutvāt ; arthena sārūpyaṃ vijñānaṃ ghaṭayati na indriyādi iti na tat pramāṇam | nanv ekasya ākāraṣya pratītes tasya ca jñāna eva avasthitatvāt, katham arthasya pratyakṣatā ? | ucyate : yo 'rtho jñānasya ākāraṃ ātmano 'nvaya-vyatirekāv anukārayati, sa pratyakṣa iti na doṣah |*

T 66 (ASS, p. 140/1-6 ; P, p. 125) : *kiṃ ca sākāratā jñānasya āśrayaṇīyā ; anyathā svapnādiṣv asati bahirarthe kasya ākāraḥ prakāśeta ? | prakāśātmaka-jñānād bahirbhūtaś ca ākāraḥ katham prakāśeta, jaḍasya prakāśa-ayogāt ? | api ca arthasya vitteś ca sahopalambho niyataḥ ; sa ca bhedād aniyamavyāptād vyāpaka-viruddhopalabdhyā nivṛtto 'bhede 'vatiṣṭhamāno 'bhedam anumāpayati | bheda-avabhāsas tu dvicandrādi-pratītivad anādivāsanā-nibandhana iti parikalpanīyam |*

T 67 (ASS, p. 140/7-10) : *bhūtārtha-bhāvanā-prakarṣa-paryanta-jaṃ ca yogi-jñānam | pramāṇa-pratītam artham parokṣam api bhāvayato yad bhāvanāyāḥ parame prakarṣe saty aparokṣa-avabhāsaṃ jñānaṃ jāyate, tat pratyakṣam*

spaṣṭa-pratibhāsatvena nirvikalpakatvāt ; na hi vikalpānuviddhasya pratyayasya spaṣṭārtha-pratibhāsatā_asti_iti |

T 68 (ASS, p. 141/2-8 ; P, p. 126) : *etad anupapannam, savikalpaka-vijñānānām jātyādi-yojanayā_udīyamānānām indriya-jñānānām pratyakṣatā-apakāraṇāt | atha_ucyeta : jātiguṇayor dravyāt prthaktvena_agrahaṇād bheda eva na_asti | tena tābhyām avidyamānābhyām yojayitvā jāyamānam jātiguṇa-kalpanā-jñānam na pratyakṣam iti, tad apy asat : ekaikadravya-vyatirekeṇa dravyāntare grahaṇāt prthaktvena_agrahaṇasya_asiddheḥ ; ekasminn api dravye dravyāntarād vyāvartamāne anuvartamānayor jātiguṇayor bheda-avagamād iti jātīnirṇaye nirṇītam* |

T 69 (ASS, p. 141/8-10 ; P, p. 126) : *karma-kalpanā tu na pratyakṣam ity anumatatam eva, anumeyatvāt karmaṇaḥ | dravya-kalpanā tu viṣaṇī daṇḍī_iti ca na pratyakṣatām ativartate, indriyavyāpāra-anuvidhāyitvāt* |

T 70 (ASS, pp. 141/11-14 - 142/1-6 ; P, pp. 126-127) : *nāma-kalpanā_api devadatto 'yam iti pratyakṣā, indriyavyāpāra-anuvidhāyitvāt | tatra yady api varṇātmakam nāma smaraṇa-niviṣtam, tena saha vācyavācaka-bhāvo 'pi smṛti-samārūḍha eva, tathāpi saṁjñī pratyakṣatām na muñcati | na hi saṁjñā tatsaṁbandho vā tadānīm ekavijñāne viśeṣaṇatvena pratibhātaḥ ; kiṁ tv etau smṛti-samārūḍhāv eva : saṁjñīni hi dṛśyamāne prāganubhūtau tau smṛtim ārohataḥ | ata eva_uktam : “saṁjñā hi smaryamānā-api pratyakṣatvam na bādhati / saṁjñīnaḥ sā taṭasthā hi na rūpācchadanakṣamā //” iti ; ato nāma-yojanayā jāyamānam jñānam na pratyakṣam iti ye vadanti, te 'py anayā_eva diśā nirākṛtāḥ, aindriyake jñāne nāma-yojanāyāḥ saṁbhavāt* |

T 71 (ASS, p. 142/7-13 ; P, p. 127) : *api ca jātiguṇayor apratyakṣatvam icchato na kiṁ cit pratyakṣam avakalpate, na hi rūpa-śūnyā kā cid rūpi-buddhir asti ; jātiguṇau ca rūpiṇām rūpe : sarvā hi pratītir evam iti upajāyate, prakāśa ca_evam_śabdārthaḥ ; jātiguṇau ca_arthānām prakāra-bhūtau | atas tābhyām yojayanty eva sarvā indriya-pratītiḥ samutpadyata iti nirviṣayam kalpanāpoḍha-padam | abhrānta-padam api sarva-jñānānām sthūlābhabhāsītṛvād grāhyagrāhakasaṁvitti-bhedayogitvāt saugatānām nirviṣayam eva* |

T 72 (ASS, p. 142/14-17 ; P, p. 128) : *yac ca mānasam nāma pratyakṣam uktam, tad dhārāvāhikavijñānān na_atiriktam manyāmahe | syān matam : anuparate indriya-vyāpāre indriya-jñānam, uparate tv anantarakṣaṇa-prabhavam mānasam iti | tad ayuktam : indriyavyāpāra-uparamasya_apy aparokṣārtha-pratīti-phala-saṁbhave saty asiddhatvāt* |

T 73 (ASS, p. 143/1-4 ; P, p. 128) : *yac ca_atītārtha-viṣayaṃ mānasam ity uktam, tad apy ayuktam, vartamānasya ākārasya pratīteḥ | na ca_ayam ākāro vitter eva, vedyatayā vitteḥ prthagavabhāsanāt ; vittir hi vittitayā vedyaś ca_ākāro vedyatayā avabhāti iti, na tayos tadātmakatā upapadyate |*

T 74 (ASS, p. 143/5-7) : *yac ca_uktam bhedāvabhāso bhrama iti, tad api kāraṇābhāvād ayuktam ; na ca_arthavitti-vyavasthā_eva bheda-hetuḥ, nirākārāṇām api vṛttināṃ svabhāvata eva viśiṣṭārtha-saṃbandhitāya sphuraṇāt |*

T 75A (ASS, p. 143/8-9 ; P, p. 128) : *artha-sārūpyam ca yad vyavasthā-kāraṇam uktam, tad asiddham, sthūlāvabhāsitvāj jñānānām aṇurūpatvāc ca_arthasya |*

T 75B (ASS, p. 143/9-10 ; P, p. 128) : *kiṃ ca yadi tatsārūpyam tadutpatti-saṃvedyatālakṣaṇam, tataḥ samānākārasya samanantara-pratyayasya_api vedyatā syāt |*

T 76 (ASS, p. 143/11 ; P, p. 129) : *svapnādiṣv api bāhyasya_arthasya ākāraḥ smṛtau prathata iti nayavīthyāṃ sādhitam |*

T 77A (ASS, pp. 143/12-14 - 144/1 ; P, p. 129) : *yac ca jaḍasya prakāśāyogād ity abheda-kāraṇam uktam, tad apy ayuktam : jaḍasya_eva prakāśa-saṃbandho ghaṭate, tadātmakatā tu na_iṣyata eva ; api ca yadi jñānānatiriktasya_eva prakāśaḥ, tadā grāhya-grāhaka-vittināṃ bhedasya katham prakāśaḥ ? tasya_alikasya jñānasvarūpānanupraviṣṭatvāt |*

T 77B (ASS, p. 144/2-4 ; P, p. 129) : *yac ca sahopalambha-niyamād abhinnatvam ākārasya vitteś ca_uktam, tad apy asāram, vitter bhede 'py arthasya niyamopapatteḥ : yā_eva hi saṃvittiḥ sā_eva tasya_arthasya upalabdhir iti, katham asau tāṃ vinā prakāśeta |*

T 78 (ASS, p. 144/5-8) : *yac ca svasaṃvedanaṃ sarvavittināṃ pratyakṣam uktam, tad anumanyāmahe eva | sukhādīnāṃ yat tad abhinna-hetutayā tad-abhedāt svasaṃvedanam iṣṭam, tad anupapanam, hetv-abhedasya_asiddheḥ ; arthasya jñāna-hetutvāt, jñānasya sukhādi-nimittatvāt, asaṃnihite 'py arthe jñānamātrāt svapnādiṣu sukhādy-upapatteḥ |*

T 79 (ASS, p. 144/9-13) : *yac ca yogijñānaṃ pratyakṣam iti matam, tad apy asat : pramāṇa-viśeṣo hi pratyakṣam, na ca bhūtārtha-bhāvanā-prakarṣa-paryanta-jasya yogijñānasya pramāṇatā_eva saṃbhavati, smṛti-rūpatvāt ; pramāṇena hi bhūtārthaṃ paricchidya yā bhāvanā, sā smṛti-saṃtatir eva | tat-prakarṣa-jam api jñānaṃ smṛtiviśeṣa eva_iti na pramāṇam, na vā pratyakṣam ity alam ativistareṇa |*

T 80 (ASS, p. 145/2-5 ; P, p. 130) : *yad api ke cin manyante “tatsamprayoge puruṣasya_indriyāṇām buddhijanma sat pratyakṣam” iti pratyakṣa-lakṣaṇam, tad apy avyāpakatvād alakṣaṇam : svātmani liṅgādijā_api pratītiḥ pratyakṣatvena_iṣyate, sakala-pratītinām ca svarūpaṁ prati pratyakṣatā abhimatā_iti* |

T 81 (ASS, pp. 145/5-11 - 146/1) : *kim idam ucyate tatsamprayoga iti ? ucyate : ye śūktikārajatādi-jñānādiṣv api pratyakṣatām āhuḥ, te nirākriyante | prameyeṣu hi loke tad eva pratyakṣam ity ucyate yadviṣayaṁ jñānam ; tena_eva_indriyāṇām samprayoge puruṣasya yaj jñānam jāyate | na ca śūktikā-samprayukte cakṣuṣi yad rajata-jñānam jāyate tad evaṁvidham ; tasmān na rajata-jñānam pratyakṣam : rajata-jñānam hi rajata-viṣayam, na ca rajatena_indriyaṁ samprayuktaṁ rajatasya tatra_asaṁnihitatvāt ; tasmān na rajata-jñānam pratyakṣam | kiṁ tarhi smaraṇam tad iti darśayituṁ sūtram idam iti varṇanīyam ?* |

T 82 (ASS, pp. 146/3 - 147/1-6) : *svābhimatam idānīm pratyakṣa-lakṣaṇam āha : “sākṣāt-pratītiḥ pratyakṣam” iti | nanu bhāvanā-prakarṣa-paryanta-jā smṛtir api sākṣātkāravatī pratyakṣam prasajyate | na pramāṇādhikārāt : “anubhūtiḥ pramāṇam”, tad-viśeṣaś ca pratyakṣam iti na smṛteḥ pratyakṣatva-āpattiḥ | pratyakṣasya viṣayam āha : “meya-mātr-pramāsu sā” ; tatra vibhāgam āha : “meyeṣv indriya-yogotthā” | “dravya-jāti-guṇeṣv” indriyasamyogotthā “sā” pratyakṣā pratītiḥ, meyeṣv indriya-samyogena, tatsamyuktasamavāyena samavāyena ca jāyate* |

T 83 (ASS, pp. 147/7-9 - 148/1) : *kāni punar indriyāṇi ? ghrāṇa-rasana-nayana-tvak-śrāvaṇāni bāhyāni, āntaraṁ ca manah | kiṁ punar eṣām astitve bhede ca pramāṇam ? ucyate : viṣayāvabodhas tāvat kādācitko dṛśyate, tasya ca_ātmā samavāyikāraṇam, asaṁavāyikāraṇena vinā kāryaṁ na jāyate* |

T 84A (ASS, p. 148/1-8) : *tac ca_asamavāyikāraṇam samavāyikāraṇa-pratyāsannaṁ bhavati ; pratyāsattiś ca dvidhā dṛṣṭaḥ : kārya-samavāyas tatkāraṇa-samavāyaś ca | agni-samyogo hi pākyadravya-samaveto ’samavāyikāraṇa-bhūtas tatra_eva gandhādikam ārabhate | tantu-rūpāṇi paṭakāraṇa-bhūteṣu tantuṣu samavetāni paṭarūpa-ārambhe ’samavāyikāraṇāni | tatra tāvad ātmano nityatvāt tatkāraṇa-samavetam asaṁavāyikāraṇam na bhavati_ity ātma-samavetam eva guṇāntaram asaṁavāyikāraṇam āśrayanīyam ; tatra nityadravya-samavāyino vaiśeṣika-guṇasya dravyāntara-samyoga eva_asamavāyikāraṇatvena_avadhāritah |*

T 84B (ASS, p. 148/8-13): *pārthiva-paramāṇuṣu rūpādayo 'gni-saṃyogam eva_aśamavāyikāraṇam āśritya_utpadyamānāḥ pratītā iti, ātmano 'pi bodhākhya dharmo dravyāntara-saṃyogam eva_aśamavāyikāraṇam āśrayate | tasya ca dravyasya_aśrayabhūta-dravyāntara-sadbhāve pramāṇa-abhāvād adravya-dravyatvaṃ niścīyate | dvividhaṃ ca_adravyadravyam: paramamahad-ākāśādikam paramāṇu-rūpaṃ ca | tatra_asya dravyāntarasya paramamahattva-upagame saṃyoga eva_anupapannaḥ, saṃyoga-kāraṇa-abhāvāt |*

T 84C (ASS, pp. 148/13 - 149/1-4 - 150/1-2): *yo hi saṃyogaḥ sākṣāt pratīyate, so 'nyatarakarmajaḥ, ubhayakarmajaḥ, saṃyogajo vā | tena niyatakāraṇatvena saṃyogasya_avagatatvāt, tad-abhāve saṃyoga eva na_asti_iti niścīyate | na ca paramamahatoḥ sākṣātsaṃyogo bhavati na vā_anumātuṃ śakyata iti, pāriśeṣyād aṇutvaṃ eva tasya dravyasya_aśrīyate | aṇutve ca tat karma-vaśād eva saṃyoga-udayo na_anupapannaḥ; tat karma-utpattau ca prayatnavad ātmanaḥ saṃyoga eva kāraṇam śarīrakarmavat |*

T 84D (ASS, p. 151/1-5; P, p. 134): *prayatnābhāve ca_adrṣṭavad ātmasaṃyoga-kāraṇatā vāyu-tiryakpavanavat; tad uktam: "agner ūrdhvajvalanaṃ vāyos tiryakpavanam aṇūnāṃ manasaś ca_ādyam karma_adrṣṭakāritam" iti | sukhaduḥkhecchādveṣaprayatnānubhave yat tad dravyāntaraṃ manaḥ-śabdābhidheyaṃ nirapekṣam kāraṇam, sarva-smṛtiṣu pūrvagrahaṇa-janitasamskāra-udbodha-sahakāryanugrhitam iti vivektavyam |*

T 84E (ASS, pp. 151/6-8 - 152/1-2): *etena yad āhuḥ: "saṃnām anantarātītaṃ vijñānaṃ yad dhi tan manaḥ" iti, tad api nirākṛtam, dravyāntara-saṃyogasya_eva nityadravya-gatavaiśeṣikaguṇārambhe 'samavāyikāraṇatvena drṣṭatvāt |*

T 85 (ASS, p. 152/3-6): *rūpa-graḥaṇe rūpavad-ālokasya nimittatva-darśanād rūpavad eva_indriyam rūpagrahaṇa-nimittam iti kalpanīyam; tathā gandhavad eva gandhagraḥaṇe nimittam, tathā sparśavac ca sparśagrahaṇe nimittam, rasavac ca rasagrahaṇe nimittam, śabdavad eva śabdagrahaṇe nimittam iti veditavyam |*

T 86 (ASS, pp. 152/6 - 153/1-4): *tena gandhavat pārthivaṃ ghrāṇam gandhagrahaṇa-kāraṇam; rasavac ca_āmbhasam rasanam rasānubhava-nimittam; rūpavac ca taijasaṃ cakṣu rūpadarśana-hetuḥ; vāyavīyam sparśavat tvagindriyam sparśagrahaṇa-hetuḥ; śabdaguṇavac ca_ākāśam śrotrendriyam śabdagrahaṇa-hetuḥ |*

T 87 (ASS, pp. 153/5-8 - 154/1-2) : *indriya-saṁbandhāpannasya_ api ca_ arthasya viśayāntarāsaktacittasya_ apratipatteḥ, manañ-saṁyogāpekṣā indriyāṇāṁ āśrīyate | tena_ abhyantarāṇāṁ sukhādīnāṁ grahaṇe saṁnikarṣa- dvayaṁ kāraṇam : ātmamanañ-saṁyogākhyāḥ saṁnikarṣaḥ, sukhādimanāḥ- saṁnikarṣaś ca saṁyukta-samavāya-lakṣaṇaḥ | bāhyarūpādi-grahaṇe ca saṁnikarṣa-catuṣṭyaṁ kāraṇam : ātmamanañ-saṁnikarṣaḥ, manāindriya- saṁnikarṣaḥ, dravyendriya-saṁnikarṣaḥ, rūpendriya-saṁnikarṣaś ca |*

T 88 (ASS, pp. 154/3-6 - 155/1-3, 160/1-2) : *prameya-vibhāgam āha : “dravyajātiguṇeṣu sā” iti ; “sā” indriya-saṁyogotthā pratītiḥ “dravya-jāti- guṇeṣu” bhavati | sparśavan mahattva-yuktaṁ dravyaṁ pārthivam, āpyam, taijasam, vāyavīyaṁ ca ; caturvidham aindriyakaṁ tathāvidhadravya- udayakāraṇam | tatra pramāṇam ca jātinirṇaye nirṇītam ; jāti-sadbhāvo ’pi jātinirṇaya eva_ uktaḥ | guṇāḥ tu rūpa-rasa-gandha-sparśāḥ saṁkhyā-parimāṇa- prthaktvāni saṁyoga-vibhāgau paratvāparatve buddhi-sukhaduḥkhecchā- prayatnāś ca pratyakṣa-grāhyāḥ | kva cid dravya-agrahaṇe ’pi rūpādīnāṁ grahaṇam, rūpādy-agrahaṇe ’pi dravyasya_ iti, na_ asti dravya-guṇayor grahaṇaṁ prati niyamaḥ |*

T 89 (ASS, pp. 160/3-4 - 161/1-5 ; P, pp. 136-137) : *dvividhā ca_ iyaṁ dravyādi- pratītiḥ : “savikalpāvikalpā ca pratyakṣā buddhir iṣyate” iti, vibhajati “ādyā viśiṣṭaviśayā svarūpaviśayā_ itarā” iti | prathamam hi svarūpamātra-grahaṇam dravyajātiguṇeṣu_ upapadyate, tac ca svānubhava-siddham ; samāhitamanasko hi viśayāntarānusaṁdhāna-śūnya indriya-saṁyuktaṁ vastu sāksād upalabhata iti svasaṁvid eva_ atra pramāṇam |*

T 90 (ASS, p. 162/2-3 ; P, p. 137) : *tasya na svalakṣaṇamātraṁ viśayaḥ, jātyādy- ākārābhabhāsasya spaṣṭatvāt ; na_ api sāmānyamātraṁ viśayaḥ, bheda- grahaṇasya pratīti-siddhatvāt |*

T 91 (ASS, p. 163/1-4) : *“labdharūpe kva cit kiṁ cid” ityādi yad ucyate, tad itaretarābhāva-viśayam, na tu vastubheda-viśayam vastubheda-pratīty- uttarakālaṁ hi parasparābhāvo ’vasīyate | ghaṭam ghaṭākāratayā paṭam ca paṭākāratayā viditvā_ ayaṁ sa na bhavati_ iti tayor itaretarābhāvaṁ pratipadyate |*

T 92 (ASS, pp. 163/4-6 - 164/1-4 ; P, p. 138) : *ghaṭādi-vijñānaṁ ca vastvantara- grahaṇānapekṣam ity apratīte ’pi vastvantare tad-graho na_ anupapannaḥ | tasmāt sāmānya-viśeṣau dve vastunī pratipadyamānaṁ pratyakṣam prathamam upapadyate ; kiṁ tu vastvantarānusaṁdhāna-śūnyatayā sāmānya-viśeṣatayā na*

pratīyate : anugataṃ hi sāmānyam ucyate, vyāvṛttiś ca viśeṣaḥ ; na ca vastvantarānusaṃdhānam antareṇa_anugati-vyāvṛtī pratyeturṃ śakyate | apratipadyamāno 'pi ca te, śaknoty eva svarūpaṃ tayoḥ pratipattum iti |

T 93 (ASS, p. 164/4-9) : *nirvikalpakaṃ asāmānyaviśeṣaviśayaṃ ; savikalpaṃ tu tatprṣṭhabhāvi ta eva vastunī sāmānyaviśeṣātmanā pratipadyate | nanu vastvantarānusaṃdhāne na_indriyaṃ samartham ; indriyasāmarthya-samuttham ca pratyakṣam iti, katham sāmānyaviśeṣātmakaṃ pratyakṣasya viśayaḥ ? | ucyate : bhaved etad evaṃ yadi_indriyāṇy eva cetanāni syuḥ, jñānāni vā |*

T 94A (ASS, pp. 164/9 - 165/1-6 ; P, pp. 138-39) : *ātmā tv ekaḥ sarvānubhāvitavyānubhavitā : saṃskāra-vāśena vastvantaram anusaṃdadhad indriyeṇa sāmānyaviśeṣātmanā vastu śaknoty eva pratyeturṃ | tathā nirvikalpakena sāmānyaviśeṣau dve vastunī pratipadyamānena_api tayoḥ bhedo grhītum na śakyate | na hi vastubheda-mātreṇa bhedabuddhiḥ, kiṃ tu dharmāntara-graho 'pi bhedabuddhau saḥakārī | tena_anugati-vyāvṛtī dharmāntara-bhūte 'grhṇataḥ, saty api sāmānyaviśeṣayor bhedo bhedabuddhir na_āśīt |*

T 94B (ASS, p. 165/6-9 ; P, p. 139) : *uttarakāle ca vastvantarānusaṃdhānena te pratipadya bhinnatvam avasīyate ; bhedo sati viśeṣaṇa-viśeṣya-bhāvāvasāya iti, na nirvikalpaka-daśāyāṃ viśiṣṭabuddhiḥ, savikalpaka-daśāyāṃ tu viśeṣaṇa-viśeṣya-bhāvam avagacchati |*

T 95 (ASS, p. 165/10-14 ; P, p. 139) : *guṇa-pratītāv api nirvikalpakaṃ na viśiṣṭatayā dravyam avacchinatti, dravya-guṇayor bhedānavagamāt | anvayavyatirekābhyāṃ hi guṇa-jātyor dravyād bhedo 'vagamyate ; na ca nirvikalpake 'nvayavyatirekādy-anusaṃdhānam asti_iti, tena na bhedha-grahaḥ ; agrhīta-bhedaṃ ca tan na viśiṣṭatām grahītum īṣṭe iti, savikalpaka eva viśiṣṭa-pratyayaḥ |*

T 96 (ASS, p. 166/1-3 ; P, p. 140) : *nāma-kalpanāyāṃ api śabda-vācya-tāyāḥ smaryamānāyā eva viśeṣaṇatvam | karma-kalpanā_apy eva eva vyākhyeyā | pratyayāntaropasthāpīte 'pi viśeṣaṇe viśiṣṭa-pratyayo bhavaty eva |*

T 97 (ASS, pp. 166/3-6 - 167/1-2 ; P, p. 141) : *ātmanaḥ pramāṭṛtvān nirvikalpaka-prṣṭhabhāviṇaś ca savikalpakasya grhītagrāhitve 'pi dhārāvāhika-nyāyena pramāṇatvam veditavyam | viśeṣyaviśeṣana-bhāvātirekeṇa_agrhīta-grāhakatā_api saṃbhavaty eva savikalpakasya ; asya ca bāhyavastu-viśayatvaṃ jātinirṇaye nirṇītam ; na ca_idam anindryajaṃ jñānam, indriyādhīna-*

pravṛttitvāt : aparokṣārthāvabhāso hy ayaṃ savikalpaka-pratyayaḥ ; sa tādṛśo na indriya-vyāpāram antareṇa asti |

T 98 (ASS, p. 167/4-6 ; P, p. 141) : *saṃprati mātari mitau ca pratyakṣaṃ vyākhyātum āha : “sarvavijñāna-hetūtthā mitau mātari ca pramā / sākṣātkarṭṛtva-sāmānyāt pratyakṣatvena saṃmatā ||” iti |*

T 99 (ASS, pp. 168/1-4 - 169/1-2) : *yā kā cid grahaṇasmarāṇa-rūpa-arthapratītiḥ, tatra sākṣād ātmā bhāti : na hy artha-avabhāsinī ātmany anavabhāsamāne viśayā bhāsanī | sarvā hi pratītiḥ evaṃ upajāyate ’ham idaṃ jñāmi iti, na punar jñāti ity evaṃ kā cid buddhiḥ asti ; tadā ca svaparasaṃvedyayor anatiśaya-prasaṅgaḥ syāt | na ca pratyayāntara-viśayatvena niyamaḥ sambhavati ; ekapratīti-viśayatve yukta eva sahopalambha-niyamaḥ | tasmāt sarvair eva jñāna-hetubhir ātmani sākṣātkāraṇatī dhīr utpadyate |*

T 100 (ASS, p. 170/2-6 ; P, p. 143) : *nanv evaṃ tarhi sarvaṃ pratyakṣaṃ prasaktaṃ ? | yadi mātrabhiprāyaṃ, iṣṭaṃ eva ; prameyābhiprāyaṃ iti cet, na, sarvatra prameyasya aparokṣatva-niyamābhāvāt ; smṛtiḥ sv anumānādiḥ ca na prameyaṃ aparokṣaṃ | tena prameyāpekṣayā eva pramāṇāntaratva-vyapadeśa iti mantavyaṃ, sarvāś ca pratītiḥ svayaṃ pratyakṣāḥ prakāśante ; tena tāsāṃ svātmani yuktā eva pratyakṣatvaṃ pramāṇatvaṃ ca |*

T 101 (ASS, pp. 170/8-9 - 171/1-3 ; P, pp. 143-44) : *meva mātr-pramāṇānāṃ pratītau viśeṣaḥ kaḥ ? | ucyate : meva mātari ca vyatirikṭā pratītiḥ sākṣātkāraṇatī, mitau tv avyatirikṭā ; idaṃ ahaṃ grhṇāmi iti vā, idaṃ ahaṃ smarāmi iti vā tritayaṃ eva avabhāśate : meva mātr-avabhāsarūpā saṃvid ekā | na tu tasyāṃ saṃvid-antaraṃ cakāsti ; na ca sā na avabhāti, tad-anavabhāse sarva-anavabhāsa-prasaṅgāt |*

T 102 (ASS, pp. 172/1-3 - 173/1-7 ; P, p. 144) : *kiṃ ca aprakāśasvabhāvāni mevaṇi mātā ca prakāśaṃ apekṣantāṃ, prakāśas tu prakāśātmakatvān na anyam apekṣate | jāgrato hi mevaṇi mātā ca prakāśante ; suṣuptasya tadā na tad dvayaṃ api prakāśate, na ca tadānīm tad dvayaṃ api na asty eva prabodhe pratyabhiññānāt ; tatra prakāśātmakatve tu suṣupti-daśāyāṃ api tad dvayaṃ prakāśeta ; tasmād aprakāśātmakaṃ tad dvayaṃ apy aṅgīkṛiyate ; prakāśasya tv aprakāśamānasya sattā eva na abhyupeyate ; tasmāt svayaṃprakāśa-samaya eva meva mātr-prakāśaḥ | kiṃ ca svata eva yad upapadyate, na tatra parāpekṣā yuktā ; mevaṇāṃ mātus ca svayaṃprakāśo na upapadyate iti, yuktā tayoh parāpekṣā ; mitau ca kā cid anupapattir na asti iti, svayaṃprakāśā eva mitiḥ |*

T 103A (ASS, p. 173/9-11 ; P, p. 146) : *tatra_āhuḥ : svayaṃ-prakāśā cen mitir abhyupeyate, tadā nirākārasya prakāśāyogād avaśyam ākāro 'bhyupagamanīyaḥ ; ekaś ca_ayam ākāro 'vabhāsate, tena prakāśa eva tad-ākāra iti yuktam* |

T 103B (ASS, p. 174/1-3 ; P, p. 147) : *kiṃ ca nirākāratve prakāśasya pratikarmavyavasthā na_upapadyate, na hi tasya sarvārtheṣu kaś cid viśeṣaḥ ; arthākāratve tu "yasya_ākāro 'sau, tasya" iti ghaṭate prativīṣayavyavasthā* |

T 104A (ASS, p. 174/3-7 ; P, p. 147) : *tad āhuḥ : "na hi saṃvittisattayā_eva tadvedanā yuktā, tasyāḥ sarvatra_aviśeṣād aviśeṣaprasaṅgāt ; tāṃ tu sārūpyam āviśat tatsarūpayad ghaṭayet" iti | ata arthasārūpyam eva pramāṇam iti yuktam, vyavasthāpakatayā hi pramāṇānāṃ pramāṇatvam ; arthasārūpyaṃ ca vyavasthāhetuḥ, na cakṣurādikam, tasya_anekārthasādhāraṇatvāt* |

T 104B (ASS, pp. 174/8-9 - 175/1-5 ; P, p. 147) : *kiṃ ca vittisaṃvedyayoḥ sahopalambho niyata upalabhyate, na kadā cid api vittim antareṇa vedyasya_upalabdhiḥ, na_api vitter vedyā-rahitāyāḥ | ye ca parasparaṃ vyatibhinnāvabhāsā bhāvāḥ, teṣāṃ na sahopalambha-niyamaḥ ; na ghaṭasya paṭasya niyameṇa sahopalambhaḥ | tena bhedaṃ aniyamavyāptād niyamo vyāvartamāno 'bheda eva_avaśiṣṭhamāno 'bhedaṃ sādhayati | tad uktam : "sahopalambhaniyamād abhedo nīlataddhiyoḥ /" ity etena_eva nyāyena_aham ity ākāraḥ_ālayavijñānasya vittiś ca_abhedaḥ samarthanīyaḥ* |

T 105 (ASS, pp. 175/6-9 - 176/1-7 - 177/1-3 ; P, pp. 147-148) : *katham tarhi grāhyagrāhakākāra-buddhayaḥ parasparaṃ bhinnāḥ pratibhāsanta iti, tad āhuḥ : "bhedaś ca bhrānti-vijñānair dṛśyeta_īndāv iva_advaye /" iti | tathā_aparam uktam : "paricchedo 'ntaranyo 'yaṃ bhāgo bahir avasthitaḥ / jñānasya_abhedino bhinna-pratibhāso hy upaplavaḥ /" iti ; bheda-bhrāntau ca_anādi-bheda-vāsanā_eva nimittam | etad vicāraṇīyam : yā_īyam ākāra-viśeṣa-yoginī pratītiḥ, sā kiṃ bāhyād arthād upajāyate, kiṃ vā samanantara-pratyayād iti ; tad uktam : "yadi buddhis tadākārā sā_asty ākāra-viśeṣinī / sā bāhyād anyato vā_iti vicāram idam arhati /" iti |*

T 106 (ASS, p. 177/4-11 ; P, p. 148) : *tatra sautrāntikā manyante : samantara-pratyaya-mātrād ākāra-viśeṣa iti na ghaṭate, deśakāla-pratiniyama-ayogāt | ghaṭa-jñānānantaram api paṭa-jñānaṃ jāyate ; yatra ca yadā bahirdeśe ghaṭo 'sti, tatra yadi ghaṭajñāna-mātram eva paṭajñānotpattau hetuḥ, tarhi yadā yatra paṭo na_asti, tatra tadā_api paṭajñānaṃ syāt, na ca_evam asti ; ato 'sti samanantara-pratyayād apy adhiko 'rtho jñānākārotpatti-hetuḥ | kiṃ ca yathā*

marīcikājala-jñāne jalārthinah pravṛttasya_arthakriyā na saṁbhavati, tathā samyagjala-jñāne 'pi na syāt | na hy arthaśūnyatvā-viśeṣe samyagjala-jñānam idam, idaṁ na_iti vibhāgo 'vakalpate ; tasmād bāhyo 'rtho 'py aṅgīkartum ucitaḥ |

T 107 (ASS, pp. 177/13 - 178/1-10 ; P, p. 149) : *tad apare bhrāntam iti manyante ; tathā hi : na tāvat kva cid arthasya_ākāraviśeṣādhāyakatvaṁ sākṣād-avagatam ; kalpanīyaṁ tu tat ; tac ca dr̥ṣṭe samantara-pratyaya eva varaṁ kalpyam | kāryabhūta-jñānānāṁ vailakṣanye samanantarapratyaya-vailakṣaṇyaṁ hetur astu ; tena kiṁ cid eva jñānaṁ kasya cid eva kutra cid eva kadā cid eva hetur iti pratiniyama-siddhiḥ | vijñānavādī ca_arthakriyām api jñāna-rūpām eva manyate ; tena kiṁ cid eva jalajñānam arthakriyā-janana-samarthaṁ, kiṁ cic ca na_ity api pratiniyama-siddhiḥ | avaśyaṁ ca_artham antareṇa viśiṣṭākāra-jñānotpattau samanantara-pratyayasya sāmartyam āstheyam ; anyathā svapnādiṣv ākārapratibhāsa-pratiniyamo na syāt ; na ca deśāntara-kālāntara-vartinām eva tatra sāmartyam, avidyamānasya sāmartyāyogāt |*

T 108 (ASS, pp. 178/11 - 179/1-9 ; P, pp. 149-150) : *atha_anubhava-janita-saṁskārāt tatra_ākāra-pratibhāsa-niyama iti cet, astu tāvad evam : yo 'sāv anubhavaḥ, so 'pi tarhy atra_anubhavāntara-janita-saṁskārād eva_astv ity anayā diśā kim arthābhyupagamena ? | saṁskāro 'pi ca saṁskārād iti anubhava-pūrvakam eva vijñānaṁ kāryakāraṇa-bhāvena pravartate ; tena_arthānubhava-ākārāj jñānād yad aparaṁ vijñānaṁ jāyate, tad viśiṣṭa-svabhāvam ; tato 'pi yad aparaṁ, tad api vijñānaṁ viśiṣṭa-svabhāvam eva_iti, vijñāna-svabhāva-viśeṣa eva bhāvanā, vāsanā, saṁskāra ityādibhiḥ śabdair vyapadiśyate | arthakriyā-saṁvāda-yogyam ca jñānaṁ pramāṇam, itarac ca na_iti, pramāṇāpramāṇa-bhedo 'py upapannaḥ | tasmād vijñānāny ākāraviśeṣa-yogīni hetuphala-bhāvena_anādisaṁtāna-vāhīni santu ; tad-atirekī na kaś cid artho nāma_iti |*

T 109 (ASS, pp. 179/11-16 - 180/1-6 ; P, pp. 150-151) : *atra_ucyate : yat tāvad uktaṁ jñānasya sākāratva-siddhaye na_artha-sārūpyam antareṇa pratikarmavyavasthā-siddhir iti, tad ayuktam | na hi kasya cid apy arthasya svarūpam anubhūtaṁ sākāravijñānavādinā, jñānākāra-paryavasita-vṛttitvāt sarva-jñānānām ; yasya ca svarūpam eva na_avasitam, na tena saha kasya cit sārūpya-parikalpanam ; na ca_api jñānākārodaya-vaśena_artho vyavasthāpyamānaḥ sarūpatayā parikalpayitum śakyate, asarūpād api kāryagatākāropapatteḥ | lākṣā-rakta-bījāṅkurāvasthāyā viśeṣānavagame 'pi rakta-kāryasya_utpattir dr̥śyate ; na hi yad-ākāraṁ jñānaṁ utpadyate, tad-ākāra eva_artho jñānasya_utpattau*

nimittam ity atra kiṃ cit pramāṇaṃ prakramate | api ca sthūlākāraṃ jñānam utpadyate, paramāṇvākāraś ca arthaḥ ; sādharmaṇākārā buddhiḥ, asādharmaṇākāraś ca arthaḥ iti, sārūpyaṃ kiṃ bhavati ? kiṃ ca sārūpya-mātreṇa vedyatve vedyavedakabhāva-vyavasthā na upapadyate, ekārtha-viśayāṇāṃ saṃtatyantara-vijñānānāṃ vedyavedakatvānupapatteḥ |

T 110A (ASS, p. 180/7-10 ; P, p. 151) : *atha utpādakaṃ svarūpārpakaṃ ca vedyam ; tathā 'pi dhārāvāhika-jñānam pūrvaṃ pūrvam uttarasya uttarasya vedyam syāt | atha ākāra-viśeṣādhāyakaṃ vedyam ; evam api pūrvapūrva-vijñāna-mātraṃ vedyam āpadyate, pūrvaṃ pūrvaṃ hi vijñānam ākāra-viśeṣodaya-kāraṇam ity uktam |*

T 110B (ASS, p. 180/11-14 ; P, p. 152) : *api ca nirākāratve saṃvidāṃ pratikarma-vyavasthā na anupapannā ; artha-pratibaddha-vyavahāra-viśeṣa-pravṛtṭy-anuṇaḥ hi puruṣasya dharmaviśeṣaḥ saṃvedanam, tac ca svayaṃprakāśam ; yad artha-pratibaddha-vyavahārānugūṇatayā prakāśate, tat tadartha-saṃvedanam iti vyavasthāpyate |*

T 110C (ASS, pp. 180/15 - 181/1-4 - 182/1-3) : *sahopalambhaniyamaś ca bhede 'py upapadyate : yā eva hi nīla-dhīḥ, sā eva nīlasya upalambhaḥ ; katham nīlopalambham antareṇa nīlam upalabhyate ? | kiṃ ca anena idam apy aniṣṭam āpadyate, upalambham antareṇa apy upalabhyeta iti : sarvasya eva hi vastuno na upalambham antareṇa upalambha iṣyate ; na hy upalambhata eva upalambhaḥ | kiṃ ca upalambhopalabhyayor bhedo 'sahopalambhaniyama-vyāpta iti, niyamas tato nivartamāno 'bheda eva avatiṣṭhamānas tena vyāptas taṃ gamayet | upalabhyopalambhayos tu bhede 'pi niyama upapadyate, upalabhyam antareṇa upalambha-asambhavāt | tena tayoṃ bhede 'pi sahopalambhaniyamo drṣṭo na abhedam sādhayitum kṣamaḥ |*

T 111 (ASS, p. 182/4-5) : *kiṃ ca vitti-vedyayor bhedenā api sahopalambhaniyamo 'sti iti, tasya api vittirūpatvāpatter vitter ekatvaṃ hīyate ; tataś ca bheda eva sahopalambhaniyama ity upapadyate |*

T 112 (ASS, pp. 182/6-10 - 183/1-5 ; P, p. 152) : *kiṃ ca yo 'pi vitter vedyasya abhedam āha, so 'pi tāvad vedyā-pratibhāsaṃ na avajānīte ; tathā sati katham anumānam utpadyate : na hi pratīti-viparyayaṇa anumānasya ātma-lābho 'sti | yad api jvālādiṣv abhedānumānam, tad api na pratītiṃ svārthāt pracyāvayati ; kiṃ tu sā eva iyaṃ jvālā iti grahaṇa-smaraṇa-rūpe dve pratīti vyavasthita-viśaye darśayati : iha tu bheda-pratītiḥ pratyetavyād eva vyāvartanīyā iti, na tad-virodhena anumānam utpadyate | “bhedaś ca bhrānti-*

vijñānair dr̥śyeta_indāv iva_advaye” iti ca_anupapannam : na hi tatra bhedo dr̥śyate, kiṃ tv ekasminn eva candramasi netravr̥tti-bhedena dve pratīti jāyete ; taylor indriyavr̥tti-bhedād abhinne ’pi candramasy arthadvaya-viśayaṃ vyavahāraṃ vimūḍhāḥ pravartayanti_iti, tatra tatra_uktam |

T 113 (ASS, pp. 183/6-10 - 184/1-2 ; P, p. 153) : *yac ca_idam uktam : svayaṃprakāśāyāḥ saṃvido ’bhyupagatāyā nīlādyākāro ’sti_iti, tad apy ayuktam, saṃvid-abhinnatayā_avabhāsamānasya_ākārasya saṃvidrūpatvānupapatteḥ | nirākārā saṃvit katham prakāśeta_iti cet, nirākārā_iti kim uktam ? niḥsvabhāvā_iti cet, tad asat, saṃvidāḥ saṃvit-svabhāvatvābhyupagamāt | atha nīlādyākārā_iti cet, kā_iyaṃ rājājñā nīlādyākāreṇa_eva prakāśitavyam, na_anyena_iti ? prakāśe tu sati yad yathābhūtaṃ pratīyate, tat tathābhūtaṃ ity abhyupagamo yuktaḥ |*

T 114 (ASS, p. 184/3-12 ; P, p. 154) : *yac ca_uktam : svapne jñānasya_ākāro ’vabhāśata iti, tad apy ayuktam, tatrāpi bahir-avabhāśitvāt saṃvidāḥ ; na ca sā bahir-viśayā na bhavati, tasyāḥ pūrvānubhavāhita-saṃskārodbodha-vaśena pūrvānubhūta-vastu-viśayatvāt | katham tarhi pūrvānubhūtatvaṃ na_anusaṃdhīyate, katham vā_anubhūyamānatvādhyavasānam iti ? | ucyate : saṃskārodbodha-nimittā_iyaṃ smṛtir iṣyate, saṃskārodbodhaś ca_adr̥ṣṭa-nibandhanaḥ, tasya sukhaduḥkha-hetutvāt svapne ’pi sukhaduḥkhanubhavāt | tena tāvaty eva_aṃśe tad adr̥ṣṭaṃ saṃskāram udbodhayati, yāvaty eva sukhaṃ duḥkhaṃ vā_upapadyate | na ca_anubhūtaṃśa-smaraṇe sukhaduḥkhodaya iti, na ca tatra saṃskārodbodhaḥ, na_api smṛtiḥ | ata eva ca gr̥hītāṃśānavadhāraṇe ’nubhava-mātram eva_āśiṣyate ity anubhavādhyavasāyo ’pi samarthitaḥ |*

T 115 (ASS, pp. 184/13-15 ; P, p. 154) : *yat punar āhuḥ : jaḍasya prakāśāyogāt prakāśātmaka eva_ākāra iti, tad api na caturasram | jaḍa iti kim uktam ? aprakāśātmaka iti cet, na | aprakāśātmakasya_eva prakāśād vyatiriktasya_eṣa prakāśa iti prakāśād eva siddham |*

T 116 (ASS, pp. 185/1-12 - 186/1-2) : *kiṃ ca citrapaṭa-jñāne nānābhūtānām ākāraṇām ekaprakāśātmakatva-virodhād asad-bhūtatvaṃ eva_abhyupagatam | “citrāvabhāseṣv artheṣu yady ekatvaṃ na yuhyate / sā_eva tāvat katham buddhir ekā citrāvabhāsinī //” iti codayitvā_uktam : “idaṃ vastubalāyātaṃ yad vadanti vipaścitaḥ / yathā yathā_arthāś cintyante vivicyante tathā tathā //” iti | yathā yathā_ākārā vicāryante, tathā tathā_ghaṭamānā vivicyante, śūnyā bhavanti, asad-bhūtā bhavanti_ity arthaḥ | evaṃ ca te tāvad ākāra asad-bhūtāḥ prakāśātmāno na bhavanti_iti, katham prakāśante ? tathā grāhya-grāhaka-*

saṃvittīnām bhedo 'tyantāsadbhūtaḥ prakāśānanupraveśī katham prakāśeta ? | tathā prameya-vimarśotthās tu bāhyārthāpahnava-prakārā jātīnirṇaya eva prāyaśo vikalpya nirākṛtā iti, te na_iha prastūyante |

T 117 (ASS, pp. 186/3-6 - 187/1 ; P, p. 155) : *ye punar jāgrat-pratyayānām svapna-pratyaya-drṣṭāntena pratyayatvād ity anena hetunā bāhyārtha-sūnyatvaṃ pratipādayanti, teṣāṃ bāhyaviśaya-sakalapratīti-viruddhaḥ pakṣaḥ | drṣṭāntīkṛtasya_api svapnādi-pratyayasya bāhyagrāhya-samarthanena hetor viruddhatvaṃ doṣaḥ ; drṣṭāntasya sādhyā-vikalatvaṃ ca_udbhāvanīyam | tasmāt svayaṃprakāśatve 'pi saṃvido na bāhyagrāhyāpahnava iti sthitam |*

T 118 (ASS, pp. 187/3-7 - 188/1-2 ; P, p. 156) : *ye tv āhuḥ : “aṅgulyagraṃ yathā_ātmanāṃ na_ātmanā spraṣṭum arhati / svāmśena jñānam apy evaṃ na_ātmanā jñātum arhati ||” iti, tatra yadi karmakartṛtvānupapattir ucyate, tato na kiṃ cid avahīyate ; na hi vayaṃ karmakartṛbhāvam abhyupemaḥ | atha_arthaprakāśarūpāyāḥ svayaṃprakāśatā vinivāryate, tataḥ pratīti-virodhaḥ | kiṃ ca pratītibalena yair ekasya_ātmanaḥ kartṛkarmabhāvo 'bhyupagamya, katham iva te saṃvido 'pahnuvīran ? |*

T 119 (ASS, pp. 188/3-5 - 189/1-6 ; P, pp. 156-57) : *api ca jñānam anumeyam iṣyate ; tad-anumāne na_arthasattā-mātram liṅgam, tasya tad-avinābhāva-niyamābhāvāt | atha_artha-jñānam ity ucyate, tad api na_utpatti-mātreṇa liṅgam, anavabhāsamāne_utpannānutpannāyor aviśeṣāt | na hy anavabhāsamānam liṅgaṃ liṅginam anumāpayati ; na ca_artha-jñānasya jñānāntarādhīnam avabhāsanam ; na ca jñānāntarād avagamaḥ, jñānāntarād avagamena_avagame ca_anavasthā-prasaṅgāt ; tasmād artha-jñānaṃ svayaṃprakāśam eva_abhyupetavyam | etena ye sukhādivan mānasa-pratyakṣaṃ jñānāntaram eva jñāna-sadbhāve pramāṇam āhuḥ, te 'pi nirākṛtāḥ ; svayaṃprakāśatvena_apy upapattau parādhīnatva-kalpanā_anupapannā_ity uktam eva |*

T 120 (ASS, p. 190/1-3) : *kiṃ tarhy anumīyate ? jñānam | nanu na tat saṃvidaḥ svayaṃprakāśāyā bhinnam upalabhyate | satyam, ata eva_anumīyate | nanu kiṃ tad iti na vidmaḥ ; saṃvidutpatti-kāraṇam ātmamanaḥ-saṃnikarṣākhyam tad ity avagamyā parituṣyatām āyuṣmatā |*

T 121 (ASS, pp. 191/1-3 -192/1-4 ; P, p. 158) : *pramāṇa-phala-bhāvaṃ vivṛṇoti : “mānatve saṃvido bāhyaṃ hānādānādikaṃ phalam | jñānasya tu phalaṃ sū_eva vyavahāropayoginī ||” iti | yadā pramītiḥ pramāṇam iti bhāva-sāadhanam āśrīyate, tadā saṃvid eva pramāṇam, tasyāś ca vyavahārānugūṇa-svabhāvatvād dhānopādānopekṣāḥ phalam | “pramīyate 'nena” iti karaṇa-sādhane pramāṇa-*

śabde, ātmamanah-saṁnikarṣādy ātmano jñānasya pramāṇatve tadbalaabhāvinī saṁvid eva ; bāhyavyavahāropayoginī satī phalam ।

T 122 (ASS, pp. 192/5-8 - 193/1-4) : “*āpekṣikaṁ ca karaṇaṁ mana indriyam eva vā / tad-artha-saṁnikarṣo vā mānaṁ cet pūrvakaṁ phalam //*” *iti । yadā tu sādhatamasya karaṇatvāt tamapaścātiśaya-arthakatvād atiśayasya bāhyāpekṣatvād ālokādy-apekṣam indriyam eva pramāṇam, tasya viśaya-saṁnikarṣaḥ, tasya vā manaḥ-saṁnikarṣaḥ pramāṇam, tadā_ api saṁvid eva phalam, tadartha-pravṛttatvāt sādhanānām । ye punaḥ pramāṇād abhinnaṁ phalam āhuh, te 'pi vādinaḥ kāryakāraṇayor aikya-abhāvād eva_ upekṣaṇīyāḥ ।*