

KEYWORD IN CONTEXT INDEX TO
DHARMAKĪRTI'S *PRAMĀNAVINIŚCAYA*

Keyword In Context Index to Dharmakīrti's *Pramāṇaviniścaya*

Masamichi SAKAI
Jun TAKASHIMA



ILCAA

Tokyo 2015

First published 2015

Copyright © 2015
Masamichi SAKAI & Jun TAKASHIMA

ISBN 978-4-86337-213-9
(This is an electric publication in PDF format)

Published by



Research Institute for
Languages and Cultures of
Asia and Africa (ILCAA)
Tokyo University of Foreign Studies
3-11-1, Asahi-cho, Fuchu-shi,
183-8534, Tokyo

Introductory Notes

- 1) This is a KWIC (= KeyWord In Context) index to the Sanskrit text of all three chapters of the *Pramāṇaviniścaya* by Dharmakīrti. (In: *Dharmakīrti's Pramāṇaviniścaya Chapter 1 and 2, Critically edited by Ernst Steinkellner*, China Tibetology Publishing House/Austrian Academy of Sciences Press, Beijing–Vienna 2007; *Dharmakīrti's Pramāṇaviniścaya Chapter 3, Critically edited by Pascale Hugon and Toru Tomabechi with a preface by Tom J.F. Tillemans*, China Tibetology Publishing House/Austrian Academy of Sciences Press, Beijing–Vienna 2011.)
- 2) We have incorporated Steinkellner's revisions to the first two chapters, published online in 2013 (http://www.ikga.oeaw.ac.at/Mat/steinkellner07_corrigena.pdf), as well as two additional corrections which Prof. Ono proposed and which were accepted by Prof. Steinkellner.
- 3) Half *daṇḍas* in the original text are replaced by commas, normal *daṇḍas* and double *daṇḍas* by periods without distinction.
- 4) The location where the relevant keyword appears in the original text is indicated by an abbreviation for the chapter (e.g., PVin1 for the first chapter of the *Pramāṇaviniścaya*), followed by a seven-digit number on the left. The first five digits indicate the page number, and the last two indicate the line number.
- 5) Sentences are artificially divided into word-units, although they involve phonetic fusion or union in the basic text. Further, compound words are divided into their shortest constitutive elements, that is, into those elements that would make sense when found in a sentence by themselves. Prefixes such as *a*, *dus*, *sa*, *su*, *niḥ* etc. are separated by hyphens. The hyphen indicates that hyphenated elements originally formed a compound word.
- 6) All terms, including the relevant keywords, are as a rule indicated as they stand in the text, which means that they appear in their inflected forms.
- 7) Terms subject to initial Sandhi (for example, **d dhetu-*; **e 'pi*) are listed under their original form (for example, *hetu-*; *api*).

The Institute for the Cultural and Intellectual History of Asia of the Austrian Academy of Sciences (IKGA-AAS) and the Research Institute for Languages and Cultures of Asia and Africa of the Tokyo University of Foreign Studies (ILCAA-TUFS) have exchanged a Memorandum of Understanding for Scientific Cooperation. This KWIC index is one of the results of the academic collaboration between these two institutes.

We would like to acknowledge the editors of the *Pramāṇaviniścaya*, Prof. Ernst Steinkellner and Dr. Pascale Hugon, both of IKGA-AAS, and Dr. Toru Tomabechi, of the International Institute for Digital Humanities, Tokyo, for their valuable suggestions during the production of this index. We are also grateful to the late Dr. Helmut Krasser, IKGA-AAS, Prof. Motoi Ono, University of Tsukuba, and Dr. Patrick McAllister, University of Heidelberg, for their kind support.

July 2015, Osaka / Tokyo
Masamichi SAKAI / Jun TAKASHIMA

PVin1_0003411	pāny-ādi-kampe sarvasya kampa-prāpṭeḥ.	a-kampane vā cala-a-calayoḥ pṛthak-siddhi-
PVin1_0003109	sato 'pi vā viśeṣasya tad-an-aṅgatayā	a-karaṇatvāt. tasmād yato 'sya ātma-bhedād asya
PVin2_0008215	na anya-kāri. tena ayam tad-a-tad-rūpa-	a-karaṇād a-kiñcit-karo na apekṣyate. katham
PVin2_0008003	kartuḥ sva-sattā-mātreṇa kṣepa-a-yogāt, prāg	a-kartuḥ paścād api sva-bhāva-a-parāvṛtṭeḥ.
PVin1_0000102	sa śrīmān	a-kalaṅka-dhīḥ svayam upetya āryo 'nujagrāha yam
PVin1_0002805	bhāvanā-pariniṣpattau tat sphuṭa-	a-kalpa-dhī-phalam. ity antara-ślokaḥ. tathā hy a
PVin1_0002708	yaj jñānam a-visaṃvādi tat pratyakṣam	a-kalpakam. yoginām api śruta-mayena jñānena
PVin1_0003209	sva-karmaṇi. tad-vaśāt tad-vyavasthānād	a-kārakam api svayam. ity antara-ślokaḥ. etena
PVin3_0008705	-kriyāyām api tatra an-upakārāt. ubhayathā	a-kārakasya a-kiñcit-karatvena an-upakāratvād
PVin2_0008604	-niyama-a-bhāvān na hetu-bhedo bhedaka ity	a-kāraṇam viśvasya vaiśvarūpyam syāt. tatra ca
PVin1_0001701	na an-anukṛta-anvaya-vyatirekam kāraṇam, na	a-kāraṇam viśayaḥ. tasmān na vastu-viśayāḥ śābda-
PVin2_0008508	-darśanāt tat-kāryaḥ siddhaḥ. a-kāryatve	'karaṇāt sakṛd apy a-bhāvāt. nanv araṇi-
PVin2_0007912	a-sāmarthyam eva, kasyacit karaṇāt.	a-kāriṇo 'pi pratyaya-vaikalye syāt. sākalye tu
PVin2_0007909	apy a-jñāne para-artha-vṛtṭeḥ kārya-	a-kārya-an-avabodhāt, sarvatra śaṅkā-utpatteḥ,
PVin3_0011901	sidhyati. uktaṃ hi prak — na an-upalabdḥāv	a-kārya-kāraṇa-pratiśedho gamaka iti. sa ca
PVin3_0011813	nairātmyād ghaṭa-ādi-vad iti, tad apy	a-kārya-kāraṇa-bhāve na sidhyati. uktaṃ hi prak
PVin3_0008404	api śeṣavad etad vyabhicāri liṅgam. yā tarhy	a-kārya-kāraṇa-bhūtena anyena rasa-ādinā rūpa-ādi
PVin3_0011611	tatra prāna-ādinām api. artha-antarād	a-kārya-bhūtād a-siddheś ca. na hi kārya-kāraṇa-
PVin1_0002005	sarvāsām tad-artha-hetūnām buddhinām, anyair	a-kārya-bhedasya apekṣa-a-yogād an-apekṣāc ca
PVin3_0002011	iyam iti vyaktam īśvara-ceṣṭitam. vadann	a-kārya-liṅgām tām vyabhicāreṇa bādhyate. a-
PVin3_0008704	-bhūtānām upakāraḥ, sva-rūpasya siddher	a-kāryatvāt. para-rūpa-kriyāyām api tatra an-
PVin2_0008508	sakṛd api tathā-darśanāt tat-kāryaḥ siddhaḥ.	a-kāryatve 'karaṇāt sakṛd apy a-bhāvāt. nanv
PVin2_0008509	-nirmathana-ādiṣv a-saty apy agnau bhāvād	a-kāryam. na, indhana-vikāra-hetor uṣṇa-sparśa-
PVin3_0005008	atiśayam an-utpādayat kiñcit-karam nāma.	a-kiñcit-karam ca kiṃ kasya āvaraṇam anyad vā.
PVin3_0008904	pātāt, ākāśa-kṣipta-vat. tathā ca ayam atra	a-kiñcit karaḥ katham asya sthāpayitā. tad ayam
PVin2_0008304	-pratiśedho 'sya kṛtaḥ syāt. tathā apy ayam	a-kiñcit-karaḥ kim ity apekṣyate iti siddhā
PVin2_0006708	-prasaṅgāt. na api para-apekṣā, tasya tatra	a-kiñcit-karatvāt, anya-karaṇe tasya iti
PVin3_0005310	sva-vijñāna-janane 'pekṣeta, sarvasya tatra	a-kiñcit-karatvāt. etena prayatnasya indriya-
PVin3_0008705	api tatra an-upakārāt. ubhayathā a-kārakasya	a-kiñcit-karatvena an-upakāratvād ity ukta-
PVin2_0006104	utpādana-lakṣaṇatvāt pratibandhasya, anyathā	a-kiñcit-karasya a-pratibandhāt. bhavaty eva
PVin3_0005201	-māndya-pāṭava-darśanāt. anyathā kvacid apy	a-kiñcit-karasya sannidhānasya apy a-sannidhāna-
PVin2_0008216	-kāri. tena ayam tad-a-tad-rūpa-a-karaṇād	a-kiñcit-karo na apekṣyate. katham kriyā-
PVin3_0003506	uktaḥ. योग्याम hi viśvam sva-bhāvataḥ kṛta-	a-kṛtānām śābdānām, icchā-mātra-vṛtṭeḥ. tayā
PVin2_0008812	api tu sva-bhāva-antaram api. kṛtrima-	a-kṛtrimānām iva maṇi-muktā-pravāla-ādinām.
PVin3_0009408	-virodhād aikyam iti cet, tat kim idānīm	a-krama-abhivyakter ghaṭa-dadhy-ādir an-ekaḥ, ko
PVin2_0008008	-artha-sat. a-santo 'kṣaṇikās tasyām krama-	a-krama-virodhataḥ. iti saṅgraha-ślokaḥ. skandha-
PVin2_0008002	kriyā sambhavati, krama-yaugapadya-virodhāt.	a-kramaḥ, an-apekṣasya kartuḥ sva-sattā-mātreṇa
PVin3_0009411	-niṣpattāv a-niṣpatteḥ. a-bheda eva atitarām	a-kramatva-prasaṅgaḥ, eka-ātmatva-vat. kāryatvād
PVin3_0012908	-deśa-sannidhir iṣyata eva iti kim an-iṣṭam.	a-kriyasya eka-vyakti-sambandhino deśa-antare '-
PVin2_0008005	yugapat kriyā, tat-sva-bhāvasya paścād apy	a-kriyā-a-yogāt. tad ayam bhāvo nivṛtta-sarva-
PVin3_0009508	buddhi-pūrvakam drṣṭam yad-drṣṭer	a-kriyā-darśino 'pi kṛta-buddhir bhavati, yadi
PVin1_0000904	sāmarthya-a-viśeṣān na ekasya ekatra kriyā-	a-kriye syātām. tena syād artha-apāye 'pi netra-
PVin2_0008001	sarvathā a-sambhavāt. na hi tasya	a-kṣaṇikasya artha-kriyā sambhavati, krama-
PVin2_0008001	syāt. sākalye tu karoty eva. na evam	a-kṣaṇikasya, sarvathā a-sambhavāt. na hi tasya a
PVin2_0008008	yat tad atra parama-artha-sat. a-santo	'kṣaṇikās tasyām krama-a-krama-virodhataḥ. iti
PVin3_0002606	atra ākāṣīt svayam-śrutim. iṣṭa-	a-kṣatim a-sādhyatvam an-avasthām ca darśayan.
PVin2_0007911	upakārāt, tad-a-jñāne tad-aṅga-vikalatvād	a-kṣūṇa-vidhāna-a-yogāt. na api caramasya a-
PVin2_0006308	vyabhicāra iti cet, na, tataḥ kārya-utpatter	a-kṣepāt. ā antya-kṣaṇa-utpatteḥ pratibandhaḥ
PVin3_0005007	sambhavati. sato 'pi vā kasyacit tad-ātmānam	a-khaṇḍayataḥ sāmarthya-tiras-kāra-a-yogāt. na hi
PVin3_0002205	dharmān an-upaniya eva drṣṭānte dharmiṇo	'-khilān. vāg-dhūma-āder jano 'nveti caitanya-
PVin3_0001004	-samādhānam tad-vacasi iti tad eva sādhanam.	a-khyāpīte viśaye hetu-pravṛtṭer a-sambhavād
PVin2_0010111	ca an-upalabdhir iti sa tat-tad-viruddha-ādy-	a-gati-gati-prayoga-bhedena an-eka-prakāra uktaḥ.
PVin3_0010901	unneyam. rāga-ādinām apy artha-antaravād	a-gatir vacanād anumāna-lakṣaṇād abhyūhyā, a-
PVin3_0008010	a-nityatvād a-prayatna-anantariyakatvasya	a-gateḥ. mā bhūd ato gatih, kevalatvād a-
PVin3_0012910	sidhyati. tad eka-sambandhino deśa-antare	'-gatvā a-tad-deśair a-pūrvair abhisambandha
PVin2_0006110	-sāmānyam abhipretya kārya-an-upalambho	'-gamaka ucyate, yathā — na agnir atra dhūma-a-
PVin3_0007904	yena vyāptam a-vyāptam vā, tat tasya gamakam	a-gamakam ca iti na puruṣa-icchayā vastu-dharmo
PVin3_0007902	tasya a-niścaya-lakṣaṇatā. tathā ca	a-gamakativam iti kiṃ kasya sādhanam, yad-artham a
PVin3_0000604	-a-siddheḥ prasaṅga-viparyaya-sādhanayor	a-gamakativāt. ekasya bhāve 'vikala-kāraṇasya

PVin2_0007505	-samāśraye vā tat-sva-bhāvataiyā gamakasya	a-gamakativāt. na hi prakāśatayā prakāśayan
PVin2_0005301	syād iti. nanu śrāvaṇatvam vyatireky apy	a-gamakam. na, a-vyatirekāt. na hi śrāvaṇatvam
PVin2_0009213	sva-bhāva-pratibandho 'py eṣṭavyaḥ. anyathā	a-gamako hetuḥ syāt. hetos triṣv api rūpeṣu
PVin1_0001111	yasmād a-vidyamāna-a-bhede 'pi tad-akṣa-	a-gocarativataḥ. sprśato 'py asti sā buddhiḥ ko hi
PVin1_0001009	ca atīta-an-āgata-vastu-prabheda-grahaṇa-	a-grahaṇa-ūha-an-ūha-artha-bhāva-apekṣa-an-apekṣa
PVin1_0000813	smṛtir yuktā, tasyā a-tat-kṛtatve tan-nāma-	a-grahaṇa-prasaṅgāt. tataḥ smṛtyā vyavadhānān na
PVin1_0001012	-jñānam pratyeti iti cet, na, yathā-ukta-	a-grāhiṇas tathā-pratipatty-a-yogād a-viṣaye '-
PVin1_0002103	-pratyastam-ayāt tad-a-vivekena saṃvido 'py	a-grāhya-grāhakasya ca samayasya a-bhāvāt, anyena
PVin3_0003512	tata eva bādha-hetor a-sādharmaṇatvam, kvacid	a-candre '-siddheḥ. a-śakya-niṣedhatām asya
PVin1_0003411	sarvasya kampa-prāpteḥ. a-kampane vā cala-	a-calayoḥ pṛthak-siddhi-prasaṅgād vastra-udaka-vat.
PVin2_0009103	a-nityatā iti kim anyayā, sva-bhāvena vā	a-calasya artha-antara-yoge 'pi tad-bhāva-an-
PVin3_0005107	api bhāvānām kṣaṇikānām anyonya-upakārah,	a-cintyatvād dhetu-pratyaya-sāmarthyasya a-sarva-
PVin3_0009209	etena a-nityatva-saṃsthāna-viśeṣa-ādayo	'-cetanatva-viśiṣṭa-buddhi-pūrvakatva-ādi-sādhanā
PVin3_0011106	-a-siddher na kārya-kāraṇatā-siddhiḥ.	a-cetanā vyatireka-viṣaya iti cet, na evaṃ-vidhād
PVin3_0000109	drṣṭam api parair drṣṭam sādhanam, yathā —	a-cetanāḥ sukha-ādayo buddhir vā, utpatter a-
PVin3_0011108	anumāpayati. na ca evaṃ-vidho vyatireko	'-cetaneṣu sambhavati. caitanya-karaṇa-guṇa-āder
PVin1_0002501	niṣṭhās ca viṣaya-vyavasthitayaḥ. tāḥ katham	a-cetano 'rtho vyavasthāpayet, atiprasaṅgāt.
PVin1_0000902	antara-vyāpāra-phalaḥ syāt. ataś ca yaḥ prāg	a-janako buddher upayoga-a-viśeṣataḥ. sa paścād
PVin1_0000402	nimitta-a-bhāvāt sad-vyavahāra-pratiśedhaḥ,	a-janana-khyātyā a-pitṛtva-vat. tasmāt sarvaṃ
PVin3_0005101	-a-yogāt. śakta-sva-bhāvasya nityaṃ jananam	a-jananaṃ vā anyathā syāt. te ca a-vyavahitāḥ
PVin2_0008601	sva-bhāvād bhavet. svayam a-tat-sva-bhāvasya	a-jananāt tasya a-hetutā syāt. na vai sa eva
PVin3_0008703	upakārād viśeṣa-utpatteḥ sāmartyam. ko 'yam	a-janya-janaka-bhūtānām upakārah, sva-rūpasya
PVin3_0006813	artheṣu darśana-antara-bhediṣu. atīta-	a-jātayor vā api na ca syād an-rta-arthatā. vācaḥ
PVin2_0005602	drṣṭim bheda-āśrayais te 'pi tasmād	a-jñāta-viplavāḥ. ity antara-ślokaḥ. etal-
PVin3_0011809	a-drṣṭaḥ sa ghaṭa-ādau na iti kutaḥ. tena	a-jñāta-vyatirekasya vyāvṛtti-vyāptir a-siddhā.
PVin1_0001509	ca enām pratyakṣeṇa katham ātmany anvīyāt.	a-jñāte 'rthe buddher a-siddhes taj-jñāne
PVin1_0002112	tad-a-tad-rūpa-hetu-jāḥ. tat sukha-ādi kim	a-jñānaṃ vijñāna-a-bhinna-hetu-jam. tad-a-tat-sva
PVin3_0009710	'nyatara-a-siddhiḥ śāstreṇa. anyatra tv	a-jñānād iti na vāda-udāharaṇam. udāharaṇa-diśam
PVin2_0007910	sarvasya kvacid kathañcid upakārāt, tad-	a-jñāne tad-aṅga-vikalatvād a-kṣūṇa-vidhāna-a-
PVin2_0007909	na, an-ābhoga-a-sambhavāt, eka-dharmasya apy	a-jñāne para-artha-vṛtṭeḥ kārya-a-kārya-an-
PVin3_0005307	sambandha-a-bhāva-ādayo 'py uktāḥ. tasya ca	a-jñeyatvam, upakārād eva jñāna-utpatteḥ. tasmād
PVin2_0008209	vyavasthāpyate, vikāra-darśanena iva viṣam	a-jñāniḥ. tad ayaṃ sattā-a-vyatirekeṇa na anyat
PVin2_0008514	agnau bhavati iti. katham ca tato 'nyato vā	a-taj-janana-sva-bhāvād bhavet. svayam a-tat-sva-
PVin1_0000813	vikāre śabda-viśeṣe smṛtir yuktā, tasyā	a-tat-kṛtatve tan-nāma-a-grahaṇa-prasaṅgāt. tataḥ
PVin2_0005209	doṣaḥ syāt. na ca tat-tulya eva vṛttir ity	a-tat-tulyo viruddha eva, yena tata eva
PVin3_0005204	ādhiyate pāke. tasmāt satyām api kalpanāyām	a-tat-parāvṛttayo bhāvā yathā-sva-bhāva-vṛttaya
PVin2_0005712	dvāv anumeya-pratyayau sāksād an-utpatter	a-tat-pratibhāsitve 'pi tad-utpattes tad-a-
PVin2_0006513	'py arthe phalasya an-antarya-a-bhāvād	a-tat-phala-sādharmyāt tad-viparyāsa eṣaḥ.
PVin2_0005517	bādhanā 'rtham na laukikam. tat-phalo	'-tat-phalaś ca artho bhinna ekas tatas tataḥ.
PVin3_0012605	sad-a-sad-ubhaya-an-ubhaya-vyavasthās ca tad-	a-tat-samayavatām a-niścita-sādhanā na eka-anta-
PVin2_0007808	sva-bhāvaḥ sva-hetor iti yo na tad-dhetuḥ so	'-tat-sva-bhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ
PVin2_0009005	'pi bhāva-kāle '-nityatā-a-niṣpattes tulya-	a-tat-sva-bhāvata. na vai kācid a-nityatā nāma
PVin2_0008514	vā a-taj-janana-sva-bhāvād bhavet. svayam	a-tat-sva-bhāvasya a-jananāt tasya a-hetutā syāt.
PVin1_0002113	kim a-jñānaṃ vijñāna-a-bhinna-hetu-jam. tad-	a-tat-sva-bhāvānām bhāvānām tādrūpyam a-tādrūpyam
PVin3_0004804	— yathā '-sati niṣedhaḥ, a-sapakṣaś ca	a-tattva-lakṣaṇa iti. nanv etasminn a-sapakṣe
PVin3_0004408	sarvaḥ pratiyogī niṣedhaḥ paryudastaś ca,	a-tattva-lakṣaṇatvād a-sapakṣasya. tad vivakṣite
PVin2_0005104	ca viśeṣaṇa ekasya tad-bhāve 'nyasya	a-tattvaṃ syād viśeṣaṇa-viśeṣya-yoginaś ca
PVin1_0001612	pratibhāsanād etāvan-mātra-nibandhanatvāc ca	a-tattvasya. vastv-a-bhāve 'pi śabda-pratibhāsa-a-
PVin3_0006910	samādhātī vā, yathā-abhiniveśam	a-tattvāt, yathā-tattvaṃ ca a-samīhitatvāt.
PVin2_0008811	a-vyabhicārah. na apy ākāra-bheda eva tad-	a-tattve nibandhanam, api tu sva-bhāva-antaram
PVin2_0006812	tais tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat.	a-tad-āgamebhyo na tatra pratitir ākāśād iva
PVin1_0001613	artha-pratibhāsa-a-viśeṣāt saty api pratitir	a-tad-ātma-grāhiṇī, tad-bhāva-a-bhāvayor an-
PVin2_0007609	anvayas tv artha-āpattyā siddhaḥ. na hy	a-tad-ātma-niyatasya tan-nivṛtṭyā nivṛtṭiḥ.
PVin3_0004201	-viśeṣa iti cet, na, hetoḥ sva-bhāva-bhedāt.	a-tad-ātmatve 'pi kṣirasya sa tasya sva-bhāvaḥ,
PVin1_0002311	eva tad-vedana-lakṣaṇam. sārūpyam apy	a-tad-ātmanāḥ prak paścād apy ātma-a-pracyuteś
PVin1_0003905	-darśanāl loke bhrāntir nāma upajāyate.	a-tad-ātmani tādātmya-vyavasāyena na iha tat. a-
PVin3_0003201	viṣayayoḥ, tad grāhyam iti. śāstravato 'py	a-tad-ālabane vastuni viruddha-uktāv api na
PVin2_0008402	tu gamye kāryaṃ hetuḥ, a-vyabhicārāt. na hy	a-tad-utpatter a-vyabhicārah, an-āyatta-rūpānām
PVin3_0011409	upakāra-sādhanam. upakārasya artha-antaratve	'-tad-upakāra-ādayo 'py uktāḥ. an-ubhaya-kāriṇām

PVin3_0012910 tad eka-sambandhino deśa-antare 'gatvā
 PVin2_0008215 atas tan-nāsano na anya-kārī. tena ayam tad-
 PVin1_0002306 eva prajñā-ādi-vat. cetanās ca api vedyatvād
 PVin2_0004905 liṅgād anyataḥ sva-lakṣaṇasya ity āha –
 PVin1_0002114 te 'py ālamberan tad-rūpa-hetu-jās tad-rūpā
 PVin1_0002111 eke. teṣām api tad-a-tad-rūpiṇo bhāvās tad-
 PVin2_0008011 vā kṛtakasya a-nityatā-sādhanād a-doṣaḥ,
 PVin1_0002114 -rūpa-hetu-jās tad-rūpā a-tad-rūpa-hetu-jā
 PVin1_0002111 jñānena samvedyanta ity eke. teṣām api tad-
 PVin2_0009904 a-samānam para-bhūtasya ca vākya-viśeṣasya
 PVin1_0001003 ghaṭana-a-yogāt kṣīra-udaka-vad
 PVin2_0005601 tair upaplavair nīta-sañcaya-apacayair iva.
 PVin3_0001101 uktam veditavyam. na tarhi idānīm sādhanasya
 PVin3_0009404 paryanuyojyaḥ. san vā na ghaṭo bhāvikaḥ,
 PVin2_0004606 -vad asya phala-vikalpo vijñeyaḥ. tad etad
 PVin3_0004013 tatra api vyakti-tiro-dhānād iti cet,
 PVin1_0002113 tad-a-tat-sva-bhāvānām bhāvānām tādrūpyam
 PVin1_0003301 sarva-jñāna-hetutvāt. na artha-ālocanam,
 PVin1_0001908 viśaya-antarasya. sva-jñāna-kāla-bhāvī tad-
 PVin1_0003503 yugapad draṣṭum a-śakyatvāt sarvadā ca asya
 PVin3_0011712 tasmād viśeṣasya na vyatireko na anvayaḥ.
 PVin2_0009210 vṛttir āśaṅkhyate. vyatireka-sādhanasya
 PVin2_0007210 apy āgama-lakṣaṇam āhuḥ. tad vipakṣe
 PVin2_0009801 pratiśedhaḥ. api ca yadi kathañcid vipakṣe
 PVin2_0009713 sambhavāc chaṅkayā bhavitavyam iti sarvatra
 PVin2_0009708 ca asya nivedayīṣyāmaḥ. yad apy āha – yady
 PVin2_0009208 vyabhicāri. kiṃ punar etac cheṣavat. yasya
 PVin2_0009309 sapakṣa-vipakṣayoḥ. a-saty api pratibandhe
 PVin2_0006908 iva rūpe. tad-bhāva-a-bhāvayor darśana-
 PVin2_0006909 hi śabda-liṅge sva-viśayam pratipādayataḥ,
 PVin2_0009311 anaikāntika-pratipakṣeṇa, yadi tena vipakṣe
 PVin2_0007001 dramaḍa-ārya-deśayoḥ. tasmād ime darśanam
 PVin2_0009314 iti yuktaṃ tatra smarāṇa-arthaṃ vacanam.
 PVin2_0009702 -pratiśedhāy virodhāt. na tarhi idānīm
 PVin2_0009113 na a-nityatā-a-bhāve kvacid utpattir drṣṭā,
 PVin1_0003906 -tad-ātmani tādātmya-vyavasāyena na iha tat.
 PVin3_0011105 darśanāt. rāga-utpatti-yogyatā-rahite vacana-
 PVin2_0009612 āha. śrāvaṇatvasya api nitya-a-nityayor
 PVin1_0002208 niyama iti cet, na, tasya sāmārthya-
 PVin1_0002803 parokṣa-gati-sañjñāyām tathā-vṛtter
 PVin1_0003809 avabhāsante tad-rūpa-rahitā api. tathā eva
 PVin1_0002204 -ādy-anuśaṅgiṇām tad-viśaya-indriya-virahe
 PVin1_0002102 -vṛtter ātmani virodhāt, tad-rūpasya prāg
 PVin3_0011902 -pratiśedho gamaka iti. sa ca kāraṇa-bhāvo
 PVin2_0008907 sva-bhāvād vā niyāmakāt. avinābhāva-niyamo
 PVin2_0009407 api tv an-upalambhena svayam. yukto drṣyasya
 PVin1_0001308 tat-sambandhasya a-svābhāvikatvāt, samaya-
 PVin3_0011011 -anumāna iha a-vyabhicāra iti kuto niścayaḥ.
 PVin3_0010708 -jñāḥ, sa vaktā na bhavati iti vyatireko
 PVin3_0008309 iti na tataḥ kārya-anumānam. vipakṣe vṛtty-
 PVin3_0011113 tat-pratibandhāt. na anyad vipakṣe
 PVin2_0009313 yā vacanena nivartyeta. smṛtir vācā
 PVin3_0013003 vyakter a-vyakta-rūpa-virahaḥ. a-vyavadhānam
 PVin2_0009513 -nivṛttāu vyāpy-a-nivṛtter ātma-gatiḥ syāt.
 PVin1_0000401 mūḍhṃ prati, janana-khyātyā pītṛva-vat.
 PVin3_0010703 ity evam-prakārasya an-upalambhasya
 PVin3_0013005 -samāna-deśa-rūpasya a-bheda-virodhaḥ. drṣya-
 PVin3_0009306 asty eva sāmānyam. atha kā iyam a-vyaktiḥ.
 PVin3_0010806 ātmanor virodha-upalabdhir ity a-sādhyatvam.

a-tad-deśair a-pūrvair abhisambandha ekasya tad-
 a-tad-rūpa-a-karaṇād a-kiñcit-karo na apekṣyate.
 a-tad-rūpa-a-pravedanāt. cetanās ca ete sukha-
 a-tad-rūpa-parāvṛtta-vastu-mātra-prasādhānāt.
 a-tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-bija-
 a-tad-rūpa-hetu-jāḥ. tat sukha-ādi kim a-jñānam
 a-tad-rūpasya a-pramānatayā a-siddher anvaya-
 a-tad-rūpāḥ, yathā śāli-bija-ādibhyas tat-
 a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ. tat
 a-tad-viśeṣatvāt. tad a-bhinna-sva-bhāvānām
 a-tad-vedini. yatra api viveka-pratipattir asti,
 a-tadvān api sambandhāt kutaścid upanīyate.
 a-tan-nirdeśa-nāntariyakatvāt pakṣasya lakṣaṇam
 a-tal-lakṣaṇatvāt. vastv ekam eva avasthā-antara-
 a-tasmimś tad-grahād bhrāntir api sambandhataḥ
 a-tādavasthyam a-nityatām brūmaḥ, tādavasthyam ca
 a-tādrūpyam ca paryanuyuktā hetu-prakṛtim eva te
 a-tādrūpye tasya eva tad-artha-ālocanatva-a-
 a-tulya-kriyā-kālo na arthaḥ saha-kārī iti cet,
 a-darśana-prasaṅgaḥ. katipaya-avayava-pratipattau
 a-darśana-mātram āśritya ācāryeṇa śrāvaṇatve
 a-darśana-mātrasya tasya samśaya-hetutvāc
 'darśana-mātrād a-vyabhicāra-a-siddhyā a-niścita
 'darśana-mātreṇa a-pratibaddhasya api tad-a-
 a-darśana-mātreṇa a-yuktaḥ pratiśedhaḥ. api ca
 a-darśana-mātreṇa drṣṭebhyaḥ pratiśedhaḥ kriyate,
 a-darśana-mātreṇa vyatirekaḥ pradarśyate. sa
 'darśana-mātreṇa vyatireke yad āha – eṣa tāvan
 a-darśana-smṛtyapekṣe hi śabda-liṅge sva-viśayam
 a-darśana-smṛti-vipramoṣayor a-pratipattheḥ,
 'darśanam khyāpyate, tad an-ukte 'pi gamyate. na
 a-darśanam ca apekṣamānās tat-sādhanam a-
 a-darśanam tu darśana-a-bhāvaḥ. sa darśanena
 a-darśanam pramāṇam, bādha-sambhavāt. tathā
 a-darśanāc ca vipakṣe vyatirekaḥ, tato '-
 a-darśanāj jagaty asminn ekasya api tad-ātmanaḥ.
 a-darśanāt tad-anumāne vyatireka-a-siddher na
 a-darśanāt tad-vyāvṛttir iti tad-vyavaccheda-
 a-darśanāt. tan-mātra-bhāvino 'nya-hetutva-
 a-darśanāt. tasmād bhūtam a-bhūtam vā yad yad eva
 a-darśanāt teṣām an-upapluta-cakṣuṣā. dūre yathā
 'darśanād an-upahata-indriya-upanidhau ca punaḥ
 a-darśanād abhilāpa-ābhoge ca viśaya-pratyastam-
 'darśanād ātmano na sidhyati ity uktam. darśane
 'darśanān na na darśanāt. avaśyam-bhāva-niyamaḥ
 a-darśane 'bhāvaḥ, sa tad-a-bhāve na yuktaḥ.
 a-darśane 'bhāvāt. puruṣa-icchāto 'rthānām sva-
 a-darśane 'py uktam. drṣya-ātmanor nāma ayam
 'darśane 'pi na sidhyati, sandehāt. bādha-
 a-darśane 'pi śeṣavat, yathā deha-indriya-
 'darśane 'pi. sarva-darśino hi darśana-vyāvṛtṭiḥ
 a-darśane kriyata iti cet, darśanam khalv a-
 a-dūra-sthānam drṣya-ātmatā indriyasya sva-
 a-drṣya-an-upalambhād a-bhāva-a-siddhau ghaṭa-
 a-drṣya-an-upalambhe 'pi nimitta-a-bhāvāt sad-
 a-drṣya-ātma-viśayatvena sandeha-hetutvād ity
 a-drṣya-ātmatā-ādi-virodhā api vācyaḥ. tad ayam
 a-drṣya-ātmatā. nanv anena lakṣaṇena pradhāna-
 a-drṣya-ātmanām tu sva-pratiyogibhir virodho 'pi

arhatvāt. na evaṃ vākyaṇi, dṛṣya-viśeṣatvāt. a-dṛṣyatve 'py a-dṛṣṭa-viśeṣānām vijātiyatva-
 pramāṇena sva-vacanena ca a-bādhitam dṛṣya- a-dṛṣyayor viṣayayoḥ, tad grāhyam iti. śāstravato
 etan na pītam iti. tasmān na tau pramāṇam. a-dṛṣye niścaya-a-yogāt sthitir anyatra vāryate.
 -prasaṅgaḥ. avayava-dvāreṇa tad-darśanād a-dṛṣṭa-avayavasya asya a-pratipattir iti cet, na,
 -hetv-a-bhāve tu syād anumānam. yathā – a-dṛṣṭa-kartṛkam api vākyaṃ puruṣa-samskāra-
 -śodhana iti na abhyupeta-bādhā. sarveṣāṃ a-dṛṣṭa-pratipatti-śāstrānām evam a-vacanān na
 vākyaṇi, dṛṣya-viśeṣatvāt. a-dṛṣyatve 'py a-dṛṣṭa-viśeṣānām vijātiyatva-upagama-virodhāt,
 a-vipralambha-artham. tad yathā- a-dṛṣṭa-sādharṃyāt tathā prasādhitam na
 a-bhāvena vyāptāḥ. ghaṭa-ādayaś cet, anyatra a-dṛṣṭaḥ sa ghaṭa-ādaḥ na iti kutaḥ. tena a-jñāta
 āhur eke – parasya pratipādyatvāt svayam a-dṛṣṭam api parair dṛṣṭam sādhanam, yathā – a-
 lakṣaṇa-antarasya a-vācyaṭvāt. yat kvacid a-dṛṣṭam, tasya yatra pratibandhas tad-vidas
 katham na pramāṇa-antaram. te tarhi tatra a-dṛṣṭāḥ kam artham upanayanty apanayanti vā. yat
 iti. nir-ātmakānām ghaṭa-ādīnām dṛṣṭa- a-dṛṣṭānām prāṇa-ādy-a-bhāvena vyāptes tan-
 -pratibandhānām saṃśayād a-siddheḥ, ciram a-dṛṣṭānām api punaḥ pratibhā-utpatti-dṛṣṭeḥ sati
 kām anyām pratītim icched iti taṃ praty a-dṛṣṭāntam anumānam. tena a-sādhāraṇam āha.
 vyatirekaḥ, tato 'vyabhicāra iti. na yukṭā a-dṛṣṭi-mātreṇa vipakṣe 'vyabhicāritā. sambhavy-
 vacana-udāhāraḥ. tasmān na asya api vipakṣe 'dṛṣṭi-mātreṇa vyāvṛttir a-sandigdā. tena ayam
 anayoḥ sambandhaḥ sādhanīyaḥ. tasmād dṛṣya- a-dṛṣṭi-siddhāv a-sandigdā eva tan-nimittatve
 paraḥ. kārya-kāraṇatā yadvat sādhyate dṛṣṭy- a-dṛṣṭitaḥ. kārya-ādi-śabdā hi tayor vyavahārya
 -ātmā dṛṣya-ātmano vā vikalpasya darśane 'dṛṣṭir vikalpa-kalpanām indriya-jñāne
 -antara-a-bhāvāc chabala-ābhāsāyā buddher a-dṛṣṭeḥ, tasya eva pratikṣepe virodhaḥ, yathā
 pārthiva-a-loha-lekhyā-vat. virodhasya ca a-dṛṣṭeḥ sandeha eva. nairātmyena prāṇa-ādīnām
 bādhaka-hetv-a-sambhavāt, vairāgya-a-dṛṣṭer a-dṛṣṭena ca bādhya-bādhaka-bhāva-a-siddheḥ, rāga
 ca bādhaka-hetv-a-sambhavāt, vairāgya- a-dṛṣṭer a-dṛṣṭena ca bādhya-bādhaka-bhāva-a-
 vivādāś ca, nityam tad-bhāva-siddheḥ. anvaya- a-dṛṣṭer a-siddhir iti cet, tat kim idānīm dharmī
 hi kvacid dṛṣṭe 'bhāva-siddhāv api syād eva a-dṛṣṭeṣu saṃśayaḥ. tathā hy a-sakala-vyakti-
 kāryam tasya yo 'pi sthiram ambho dṛṣṭvā a-dṛṣṭo 'py adhastād ādhāra-sambhavo 'numīyate,
 -pratītiḥ. siddho hi vyavahāro 'yam dṛṣya- a-dṛṣṭāv a-sann iti. tasyāḥ siddhāv a-sandigdau
 kim tarhi siddha eva dṛṣyasya sva-bhāvasya a-dṛṣṭāv a-sann iti. sa tu pratipanna-tad-
 kevalānām sāmartyam asti iti vipakṣa-vṛtter a-dṛṣṭāv api śeṣavad etad vyabhicāri lūgam. yā
 vyāvṛttiḥ. uktam atra kiñcit. api ca yady a-dṛṣṭyā nivṛttiḥ syāc cheśavad vyabhicāri kim.
 kim tarhi tat-tulya-vyatireko 'pi. tena ayam a-doṣa ity a-vācyam eva tṛtiyaṃ rūpaṃ syāt.
 a-pradarśita-pratidvandvinaḥ prāmānyād a-doṣa iti cet, asti nāma idṛśasya viniścaye
 -ādi-vaiyarthīyāt. vacana-viśeṣasya prāmānyād a-doṣa iti cet, uktam atra āgama-prāmānya-
 iti. na devadatta eva ity abhiprāyād a-doṣa iti cet, na, anyatara-grahaṇena a-
 iva rāge. tad-dhetūnām api tatra niyamād a-doṣa iti cet, na, teṣāṃ sākalya-a-pratibandha-
 -vacanena sādhanatvena iṣṭasya pratikṣepād a-doṣa iti cet, na, nyāya-prāptasya sādhyasya
 -rūpe 'siddhe 'yam nyāyaḥ siddhe viśeṣaṇam. a-doṣa-kṛd a-siddhāv apy ākāśa-āśraya-vad dhvaneḥ.
 rūpaṃ syāt. prayoga-darśana-arthatvād a-doṣaḥ – anvaya-vyatirekayor niścita-vyāptikam
 -lakṣaṇasya vā kṛtakasya a-nityatā-sādhanād a-doṣaḥ, a-tad-rūpasya a-pramānatayā a-siddher
 ādīnām a-vipakṣa-vṛtter ubhaya-dharmatve 'py a-doṣaḥ. na hi pakṣa eva vyabhicāra-viśayaḥ. kam
 -hetutvāt. sā eva rāga iti cet, iṣṭatvād a-doṣaḥ. nitya-sukha-ātma-ātmiya-darśana-ākṣiptam
 iṣṭasya apy a-sādhyatvam, tad-bādhāyām ca a-doṣaḥ pakṣa-hetvor ukto veditavyaḥ, yathā-
 na anyatra iti cet, na, sādhyatva-a-viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi na syāt, tasya sādhyā-
 pratītiḥ, kim tarhi tad-dharma-virahīṇi ity a-doṣo 'nya-grahaṇe 'pi. kim punaḥ kāraṇam evam
 kṛtam eva, anyathā-abhidhāne gamaka-dharma- a-dyotanāt. na hi ye yathā yam artham vidanti
 -rūpasya yad eva śrutau rūpaṃ pratibhāsate 'dvayaṃ sambandhy-antara-a-bhāvāc chabala-
 iti sarva-śāstreṣu vyavasthā, a-lubdha- a-dviṣṭa-a-mūdhānām pāpa-an-abhyupagamāt. sā
 asya arthasya pratibādhānāt. lobha-ādi-mūlo 'dharma iti sarva-śāstreṣu vyavasthā, a-lubdha-a-
 katham idānīm na tīrtha-snāna-ādir a-dharma-śodhana iti na abhyupeta-bādhā. sarveṣāṃ
 iti sakṛd api na janayet. na vā sa dhūmaḥ, a-dhūma-janana-sva-bhāvād bhāvāt. tat-sva-
 -sva-bhāvo hi vahnis tac-chakti-bhedavān. a-dhūma-hetor dhūmasya bhāve sa syād a-hetukaḥ.
 sāmāgryo dṛṣyante. tatra kācit syād api yā a-naśvara-ātmānam janayet. na, artha-kriyā-śakti-
 -dharmasya sarva-ātma-vidhāna-pratiśedhanam. a-nānā-ātmatayā bhede nānā-vidhi-niśedha-vat. eka
 ekatva-a-niścayād a-nānātva-pratipatter a-nānā-ekam jagat syāt. atha api syāt,
 atiprasaṅgaḥ. sarva-ātmāsv ekatva-a-niścayād a-nānātva-pratipatter a-nānā-ekam jagat syāt.
 upalambhayor api sukha-ādi-nīla-ādy-ākārayor a-nānātvāt kam bata ayam āśritya hetuṃ bheda-a-
 siddhau hetu-dṛṣṭāntau, a-prakarāṇa-āśrayaḥ, a-nāntariyaka-abhyupagamaś ca śāstra-upagame 'pi
 ca. na ca śāstra-dvāreṇa vivādāḥ, tadā tasya a-nāntariyakatvāt. na ca evaṃ-vidhā dharmāḥ

PVin3_0002101	a-kārya-liṅgām tām vyabhicāreṇa bādhyate.	a-nāntariyake ca arthe bādHITE 'nyasya kā kṣatiḥ.
PVin2_0007902	sarva-sāmagri-janmāno naśyanti iti, tāsām	a-niḥ-śeṣa-darśanāt. vicitra-śaktayo hi sāmagryo
PVin3_0010205	ekasya nivṛttir aparasya vṛttir iti katham	a-nitya-a-bhāva-vyatireko 'nitye sādhye dharmiṇi
PVin3_0001006	-nityaḥ, śabdaś ca kṛtaka ity ukte 'pi śabdo	'nitya ity arthād gamyata eva. tan na avaśyam
PVin3_0007804	darśyate — sarvo 'pakṣaḥ kṛtako	'nitya iti, kiṃ tarhi vastu-bala-āyātā eva khalu
PVin2_0007611	vaktavyā. katham idānīm kṛtako 'vaśyam	a-nitya iti pratyetyaḥ, yena evam ucyate.
PVin3_0008111	gamakaḥ — yaḥ prayatna-anantariyaḥ so	'nitya eva iti nitya-vyavacchedena, asya
PVin3_0008105	vyāvṛtter iti cet, evaṃ tarhi yaḥ kṛtakaḥ so	'nitya eva iti nitya-vyavacchedena gamakatā iṣṭā
PVin3_0005003	— prayatna-an-antara-bhāvi-jñānam	a-nitya-kāryam iti. prayatna-an-antaram jñānasya
PVin3_0009303	vastu sāmānyam syāt, yan-nibandhano 'yam	a-nitya-śabdaḥ, kṛtakatva-ādi-vat. nanv asty eva
PVin3_0001805	dharmiṇy a-virodhāt. a-nityo hi śabdaḥ, na	a-nitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na a-nityaḥ
PVin3_0001807	syāt, śabde 'nitya-śabdatva-prasādhānāt,	a-nitya-śabdaḥ śabdaḥ syāt. sa ca na iṣṭa iti na
PVin3_0001804	nirākurvan pratyākhyātaḥ, yathā — na	a-nitya-śabdaḥ śabdo na śabda-a-nityatvavān vā
PVin3_0009413	-itarayor a-bheda-kalpanāyām api, yam ayam	a-nitya-śabdaḥ samāviśet, yathā-utpattim hetubhyaḥ
PVin3_0001806	-bhāva-iṣṭau na a-nityaḥ śabdaḥ syāt, śabde	'nitya-śabdatva-prasādhānāt, a-nitya-śabdaḥ
PVin3_0005407	ataḥ prayatna-an-antara-bhāvi-jñānam	a-nitya-sva-bhāva-kāraṇa-kāryam iti siddham.
PVin3_0013304	-vad iti. tathā viparīta-anvayaḥ — yad	a-nityam tat kṛtakam iti. sādharmyeṇa.
PVin2_0010010	yaḥ kṛtaka-sva-bhāvam janayati, so	'nityam sva-bhāvam santam janayati iti pramānam
PVin3_0004712	— prameyatvān nityaḥ, kṛtakatvād	a-nityaḥ, a-nityatvāt prayatna-anantariyakaḥ,
PVin3_0004909	viparyaye vā viparyāsanam iti darśana-artham	a-nityaḥ kṛtakatvāt prayatna-anantariyakatvāc ca
PVin3_0010502	artha-vyavasthāpana-nitir anusartavyā.	a-nityaḥ prayatna-anantariyakaḥ śabdaḥ, prayatna-
PVin3_0013608	ca āha — dharmi-viśeṣaṇatvena upādānād	a-nityaḥ prayatna-anantariyakaḥ śabdaḥ prayatna-
PVin3_0004801	a-nityatvād a-prayatna-anantariyakaḥ,	a-nityaḥ prayatna-anantariyakatvāt, nityo '
PVin3_0008109	anvayasya vyatireka-vyāptāv asti, yathā —	a-nityaḥ prayatna-anantariyakatvād iti. tasmād
PVin3_0010508	dharmā-bhedād aṅga-aṅgitā iṣyate. yathā	a-nityaḥ prayatna-utthaḥ prayatna-utthatayā
PVin2_0007604	ca kṛtaka ity anvayī. sāmānyād eva atra	a-nityaḥ śabda iti bhavati. tasmān na avaśyam
PVin3_0013013	-mātra-darśanāya idam udāharaṇam uktam —	a-nityaḥ śabdaḥ kṛtakatvāt, nityaḥ śrāvaṇatvād
PVin3_0013303	yo vaktā sa rāga-ādimān iṣṭa-puruṣa-vat.	a-nityaḥ śabdaḥ kṛtakatvād ghaṭa-vad iti. tathā
PVin3_0009802	-artha-eka-deśo 'siddha ucyate, yathā —	a-nityaḥ śabdaḥ śabdatvād iti, so 'pi, sādhyā-
PVin3_0001806	na a-nitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na	a-nityaḥ śabdaḥ syāt, śabde 'nitya-śabdatva-
PVin3_0001006	vinā apy anena yāvān kaścit kṛtakaḥ sa sarvo	'nityaḥ, śabdaś ca kṛtaka ity ukte 'pi śabdo '
PVin3_0009201	-sambandha-a-siddhāv a-siddhaḥ, yathā —	a-nityaḥ śabdaś cākṣuṣatvāt. cetanās taravaḥ
PVin3_0000702	liṅgam, yathā — pakṣa-sapakṣa-anyataratvād	a-nityaḥ śabdo nityo vā iti. na hy atra śabda-
PVin3_0002706	-āpanna-pakṣi-karaṇam api pratyuktam. yathā	'nityaḥ śabdo nityo vā iti prakaraṇe vyatirikta-
PVin3_0001713	-nityatāyām api tulyam iti cet, na, siddhayā	a-nityatayā tadvataḥ śabdasya sādhanāt. tathā
PVin2_0009005	nanv an-artha-antara-hetutve 'pi bhāva-kāle	'nityatā-a-niṣpattes tulya-a-tat-sva-bhāvatā. na
PVin2_0009113	tad-anumānam. katham na anumānam yāvātā na	a-nityatā-a-bhāve kvacid utpattir dṛṣṭā, a-
PVin2_0009104	-an-upapatteḥ. sa ca artha-antarād bhavann	a-nityatā anyo vā dharmo hetuḥ phalaṃ vā syāt, a-
PVin2_0009007	sa eva hi bhāvaḥ kṣaṇa-sṭhiti-dharmā	a-nityatā ity ukta-prāyam. vacana-bhede 'pi
PVin2_0009103	upayoge vā sa eva asya sva-ātma-bhūtā	a-nityatā iti kim anyayā, sva-bhāvena vā a-
PVin3_0009307	prasajanti. prāg anya-dharmaṇo 'vyaktir	a-nityatā iti cet, anya-dharmā ca prāg a-pracyuta
PVin3_0000602	a-pramānatvāt. iha api yadi viparyayeṇa evam	a-nityatā-utpatti-niṣedhaḥ kriyate, na kaścid
PVin2_0009006	tulya-a-tat-sva-bhāvatā. na vai kācid	a-nityatā nāma anyā yā paścān niṣpadyeta. sa eva
PVin2_0009012	a-sṭhiti-pratipatter niścaya-kāla iti tadā	a-nityatā vyavasthāpyata ity apy uktam. anyathā
PVin2_0008010	-dhātv-āyatana-lakṣaṇasya vā kṛtakasya	a-nityatā-sādhanād a-doṣaḥ, a-tad-rūpasya a-
PVin2_0009101	ity apy uktam. anyathā artha-antaram eva	a-nityatā syād anya-nimittatve 'nimittatve vā.
PVin3_0006606	apy a-bhāva-prasaṅgāt. sa ca tad-dhetur vā	a-nityatā-hetu-niyamana-sva-bhāvas tat-sva-bhāvas
PVin3_0004101	vyakti-tiro-dhānād iti cet, a-tādavasthyam	a-nityatām brūmaḥ, tādavasthyam ca tattvam. tad
PVin3_0009212	na hi pare 'pracyuta-ātmana upalayanam	a-nityatām icchanti, nanv a-vivakṣita-viśeṣam
PVin3_0001713	an-abhyupagamāt. śabda-ghaṭa-bhedena kalpane	'nityatāyām api tulyam iti cet, na, siddhayā a-
PVin3_0002703	yathā ākāśa-guṇatva-eka-artha-samavāyā-	a-nityatva-a-bhāvam api sādhayati iti. anena eva
PVin2_0010013	tathā prasiddhe tad-bhāve hetu-bhāve vā	a-nityatva-a-bhāve kṛtakatvam na bhavati dahana-a
PVin2_0007606	pakṣa-nirdeśaḥ kartavyaḥ. vyatireky api na	a-nityatva-a-bhāve kṛtakatvam bhavati, śabdaś ca
PVin3_0013207	yatra kṛtakatvam tatra a-nityatvam,	a-nityatva-a-bhāve kṛtakatvasya a-sambhavaḥ,
PVin2_0007411	-bhāvo hetur ucyate, kvacid an-apekṣo yathā	a-nityatva eva sattvam, kvacit sva-bhāva-bhūta-
PVin3_0002707	-indriya-grāhya-sāmānya-eka-artha-samavāyā-	a-nityatva-yuktaḥ śabda iti. sati hi śāstra-
PVin2_0006008	-vyatireka-sṭhita-lakṣaṇatā vā virodho nitya-	a-nityatva-vat. tatra apy eka-upalabdhyā anya-an-
PVin3_0006506	-sṭhita-lakṣaṇatayā vā virodhaḥ, nitya-	a-nityatva-vat. pramāṇa-bādhanād vā api sa-apekṣa
PVin3_0009209	iti vastu-gamyam vastu sidhyati. etena	a-nityatva-samsthāna-viśeṣa-ādayo 'cetanatva-

PVin2_0008107
 PVin3_0013207
 PVin3_0009304
 PVin3_0001804
 PVin3_0004712
 PVin3_0004801
 PVin3_0008010
 PVin3_0008104
 PVin3_0000109
 PVin3_0007101
 PVin2_0005303
 PVin3_0007806
 PVin2_0007603
 PVin2_0009612
 PVin3_0005001
 PVin2_0008102
 PVin3_0009307
 PVin2_0008107
 PVin3_0010205
 PVin3_0004013
 PVin3_0001805
 PVin3_0006811
 PVin2_0009101
 PVin1_0000806
 PVin2_0006505
 PVin3_0005703
 PVin3_0005602
 PVin3_0005610
 PVin2_0006306
 PVin3_0006610
 PVin3_0001105
 PVin3_0002809
 PVin3_0002602
 PVin3_0002811
 PVin1_0003202
 PVin2_0004806
 PVin3_0007110
 PVin3_0007406
 PVin1_0000412
 PVin1_0001608
 PVin3_0003901
 PVin2_0007213
 PVin2_0009609
 PVin3_0002405
 PVin2_0009608
 PVin3_0003902
 PVin1_0003004
 PVin2_0009610
 PVin2_0009601
 PVin3_0007611
 PVin2_0009513
 PVin3_0009402
 PVin3_0009401
 PVin1_0001805
 PVin3_0003407
 PVin3_0006405
 PVin3_0007901
 PVin3_0003607
 PVin3_0003602

eva hetubhir a-nityāḥ sādhyante. keṣāñcid mahānasa-itarayoḥ. yatra kṛtakatvaṃ tatra nanv asty eva tiro-dhānam. na vai paras tad yathā — na a-nitya-śabdaḥ śabda na śabda-prameyatvān nityaḥ, kṛtakatvād a-nityaḥ, prayatna-anantariyakatvān nityaḥ, tathā hi na anvaya-mukhena hetur gamakaḥ, a-bhāvāt, yathā — prayatna-anantariyako a-cetanāḥ sukha-ādayo buddhir vā, utpatter vyāhato hetu-sādhyayoḥ. yadi sattvam ca sandeha-a-yogāt kṛtakatva-ādinā pramāṇair upadarśyate — sarvaṃ kṛtakam tau punar hetū yat kiñcit kṛtakaṃ tat sarvam tat-pratiśedham āha. śrāvaṇatvasya api nitya-tasmāt sapakṣe dvidhā-vṛtti kāryam. na hy ca pratividitā eva upayanty apayanti ity anena lakṣaṇena pradhāna-puruṣa-ādayo 'py yāvataḥ skandha-ādayo 'nyair eva hetubhir vṛttir iti katham a-nitya-a-bhāva-vyatiरेको -vad utpatty-āder na sambhavati. na kaścīd samudāya-apavādasya dharmiṇy a-virodhāt. bhāvāt. parama-artha-eka-tānatve śābdānām -antaram eva a-nityatā syād anya-nimittatve -an-apekṣaṃ vikalpa-vāsanā-utthāpitam -niyatāḥ kāścana puruṣāṇām cetovṛttayo na hy eṣa pravartaniyo vyavahāro yena sa eva gati-sādhanāḥ. niyamo hy avinābhāvo katham nimitta-bhāve 'pi naimittika-bhāva- 'tra kāṣṭhād iti. kāraṇānām kārya-ārambha-parihāra-sthita-lakṣaṇatayā eva virodhaḥ, sva-rūpeṇa eva nirdeśyaḥ svayam iṣṭo pratyakṣa-artha-anumāna-āpta-prasiddhena -rūpa-ākhyā vyatirekasya bādhikāḥ. saha -arthena anumānena āptābhyaṃ prasiddhena ca na idam idantayā śakyam nirdeṣṭum. niruddhe 'py artha-sādhane vastuni tasya 'rtho 'sti kaścīd dharmī iti prasādhayato -sambandha-ākhyāna-mātrād iṣṭa-siddheḥ. tad a-pramāṇaṃ vā 'nyatra anubhūta-viśayābhyo a-pratibhāsanāt. arthasya dṛṣṭāv iva tad tat, pratīti-siddha-abhyupagame śāśiny apy etat, kiṃ tu tathā prasiddhāv api icchāyā 'nivāryaḥ syāt. yathā-yoga-vacanād śāñkā, yena tad-arthaṃ yatnaḥ kriyate. so an-upalambhāc ca vyatireka iti saṃśayito a-nivāraṇāt. tad vastuni siddham śāśiny apy -prasaṅgāt, tathā akṣa-vikāra-nivṛttāv apy -ādi-vacanāt. tena an-upalambhe 'pi saṃśayād ghaṭa-ādinām nairātmya-a-siddheḥ prāṇa-āder tasya sa-uras-tāḍaṃ krando 'pi lokasya -ādy-a-bhāvena vyāptes tan-nivṛttau vyāpy-ukta-lakṣaṇatvād asya. sa ca nivṛtta ity adhyavasyati ghaṭo 'yam iti, tan-nivṛttāv -matayaḥ pratyāviśanti. katham tarhi idānim iti katham pakṣa-doṣaḥ. na vai tad-vacanād 'nya-sattveṣu vikalpa-ādir na sidhyati. ity uktam. a-bādhānasya api lakṣaṇatve tasya sati sambhave tad-a-bhāvasya puruṣa-mātreṇa hy anumānāt syāt, pratyakṣeṇa yogyatā a-nityatva-siddhau tathā-vidhānām tad-vyāptir an-a-nityatvam, a-nityatva-a-bhāve kṛtakatvasya a-a-nityatvam āha, kiṃ tarhi vināsam. nanu vināṣṭa-a-nityatvān vā iti, samudāya-apavādasya a-nityatvāt prayatna-anantariyakaḥ, kṛtakatvān a-nityatvād a-prayatna-anantariyakaḥ, a-nityaḥ a-nityatvād a-prayatna-anantariyakatvasya a-gateḥ. 'nityatvād iti. na bhavati, sarvato vipakṣād a-a-nityatvād vā, rūpa-ādi-vad iti, tad a-yuktam, a-nityatve 'nyatra vā hetuḥ syāt, sādhyam api a-nityatve, vastu-dharmasya sarva-vastuno a-nityam iti. tathā-siddhāv eva hi sa dharmas a-nityam, yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka a-nityayor a-darśanāt tad-vyāvṛttir iti tad-a-nityā ity eva sarve prayatna-an-antara-bhāvi-a-nityāḥ. ta evam-prakṛtayaḥ sva-hetu-prakṛtim a-nityāḥ prasajanti. prāḅ anya-dharmaṇo 'vyaktir a-nityāḥ sādhyante. keṣāñcid a-nityatva-siddhau 'nitye sādhye dharmiṇi sidhyet. tat kim idānim a-nityo ghaṭaḥ, tatra api vyakti-tiro-dhānād iti a-nityo hi śabdaḥ, na a-nitya-śabdaḥ śabdaḥ. tad-a-nibandhanā. na syāt pravṛttir artheṣu darśana-'nimittatve vā. tathā ca bhāvas tadvān na syāt, a-niyata-indriya-artha-grāhi kutaścīd anubhava-'niyata-nimitta-bhāvinyo deśa-kāla-vyavahitā vā a-niyataḥ syāt, kiṃ tarhi siddha eva dṛṣyasya sva 'niyataś ca na sādhanam. ity antara-ślokaḥ. nanu a-niyamād evam-pratītiḥ. siddho hi vyavahāro 'yam a-niyamān na avāśyam śīta-bādhako 'gniḥ, yatas a-niyamena niyama-bādhānāt. pramāṇaṃ pratiyoginam 'nirākṛtaḥ. atra caturbhiḥ sva-rūpa-nipāta-iṣṭa-a-nirākṛtaḥ. nirdeśyaḥ. yadi nāma nirdeśyaḥ, a-nirākṛtena iṣṭa-śrutir a-vyāpti-bādhānī. sādhyā a-nirākṛto 'bhyupagamo hetum apekṣate. pratyakṣe a-nirūpitena nāma ayam ātmanā bhāvān a-nirodhāt tataś ca kasyacid arthasya a-siddheḥ. 'nirdiṣṭa-sva-bhāva-viśeṣasya kasyacid sattā-a-nirdeśe vā katham tad-viśiṣṭena anvayaḥ. tad 'nirdeśya-lakṣaṇābhyo jñāna-vyaktibhyaḥ. na ca a-nirdeśyasya vedakam. tac ca idam pratyakṣam an-a-nivāraṇāt. tad vastuni siddham śāśiny apy a-a-nivāraṇād anyathā api loke vyavahāro dṛṣṭa iti a-nivārita eva iti cet, na, ya eva tu ubhaya-'nivāritaḥ pramāṇena pravartamānaḥ kena 'nivāryaḥ syāt. yathā-yoga-vacanād a-nivārita a-nivāryam eva. tad-vastv-a-bhāve śāśini nivāraṇe a-nivṛtti-prasaṅgāt. tasmād indriya-jam apy etad a-nivṛttim manyamānas tat-pratiśedham āha. a-nivṛttiḥ. abhyupagamāt siddham iti cet, katham a-nivṛtteḥ. yathā-sāñketam pratipatteḥ, tan-mātra-a-nivṛtter ātma-gatiḥ syāt. a-dṛṣya-an-upalambhād a-nivṛtto 'vasthātā-avasthitaḥ paryanuyojyaḥ. san a-nivṛttāv apy aparasya asya sarvasya a-bhāvāt. a-niścaya-ātmanāḥ pratyakṣād vyavahāraḥ. niścinvan a-niścaya-utpatter duṣṭa-vacanāḥ, kiṃ tarhi yad a-niścaya-phalā hy eṣā na alaṃ vyāvṛtti-sādhane. a-niścaya-lakṣaṇatā. tathā ca a-gamakatvam iti kiṃ a-niścayāt, ataḥ pramāṇān niścaya-abhidhānād 'niścayāt. tatra ca sarva-hetūnām a-sādhāraṇatā,

PVin3_0011602	sandehād anaikāntikaḥ, sādhya-itarayor ato	'-niścayāt. na apy a-pratipattiḥ, kenacit
PVin2_0009614	a-vyavacchedas tu kutaścīd vyāvṛtter eva	a-niścayāt. yo hi yatra na asti iti niścitaḥ, sa
PVin3_0010108	kiṃ tarhi tad-vyatirekeṇa ubhaya-niścita ity	a-niścayāt siddham a-vipakṣatvaṃ dharmiṇi.
PVin1_0001710	kalpanāyām atiprasaṅgaḥ. sarva-ātmasv ekatva-	a-niścayād a-nānātva-pratipatter a-nānā-ekaṃ
PVin3_0010110	tena eva niścayaḥ kriyata iti cet, katham	a-niścayān niścayaḥ. vyatireka-a-niścayo hy a-
PVin3_0004507	niścaye 'pi sandeha-mukhena eva doṣāt. so	'-niścaye 'pi tulya iti tathā-vidha-udbhāvanam
PVin3_0004708	iha api tarhi niścayena nirdeṣṭavyasya	a-niścayo 'stu viparyayaḥ. tasmād dhetu-
PVin3_0010111	cet, katham a-niścayān niścayaḥ. vyatireka-	a-niścayo hy a-vipakṣa-śabdena ucyate. tata eva
PVin2_0007211	'-darśana-mātrād a-vyabhicāra-a-siddhyā	a-niścita-artham. nanu prayoga-sāmarthyād eva
PVin2_0009209	vyatirekaḥ pradarśyate. sa tasya vyatireko	'-niścita iti vipakṣe vṛttir āśaṅkhyate.
PVin2_0007313	vyatireka-darśana-ādāv upayujyate, saṃśayāt,	a-niścita-jñāpana-aṅgād a-pratīteḥ. prathamā tv
PVin3_0010110	-vyatireka-vyāvṛtti-rūpaṃ katham sādhanam,	a-niścita-tal-lakṣaṇatvāt. tena eva niścayaḥ
PVin3_0012605	-ubhaya-vyavasthās ca tad-a-tat-samayavatām	a-niścita-sādhanā na eka-anta-grāhiṇyaḥ syuḥ.
PVin3_0010109	apy evam a-vipakṣa iti tad a-vipakṣatvaṃ	a-niścita-sādhyā-vyatireka-vyāvṛtti-rūpaṃ katham
PVin2_0007504	yadi pramāṇena niścīyate, tadā gamakaḥ,	a-niścitāyām tu vyāptau dharmi-samāśraye vā tat-
PVin3_0004610	-tad-bhāvo nirdiṣṭa-guṇa-niścayād eva ity	a-niścito na anaikāntikaḥ syāt. na vai vastu-
PVin3_0010902	a-sati rāge vacanaṃ na asti ity	a-niścito vyatirekaḥ. na hi rāga-ādinām eva
PVin2_0007901	api na asti ity a-samānam. nanv idam apy	a-niśceyam eva – sarva-sāmagrī-janmāno naśyanti
PVin2_0006009	anya-an-upalabdhir eva ucyate, anyathā hy	a-niśiddha-upalabdher a-bhāva-a-siddheḥ. eka-
PVin3_0007108	-dharmiṇi. na kaścīd arthaḥ siddhaḥ syād	a-niśiddham ca tādrśam. na sarvathā sattā-sādhane
PVin1_0004310	satsu samartheṣu anyeṣu hetuṣu jñāna-kārya-	a-niṣpattiḥ kāraṇa-antara-vaikalyaṃ sūcayati. sa
PVin3_0013505	evam etat. kiṃ tu na arthānām niṣpatty-	a-niṣpatti sādhanā-dūṣaṇābhyaṃ kriyete, teṣām
PVin3_0009410	tu tat-kāryatvāt tasya tad-a-niṣpattāv	a-niṣpatteḥ. a-bheda eva atitarām a-kramatva-
PVin2_0009005	-antara-hetutve 'pi bhāva-kāle '-nityatā-	a-niṣpattes tulya-a-tat-sva-bhāvatā. na vai kācid
PVin3_0009410	a-siddhau. kramas tu tat-kāryatvāt tasya tad-	a-niṣpattāv a-niṣpatteḥ. a-bheda eva atitarām a-
PVin2_0008913	syād anya eva saḥ. na hi tasmin niṣpanne	'-niṣpanno bhinna-hetuko vā tat-sva-bhāvo yuktaḥ.
PVin3_0012308	hetur ato 'nvayī. na anvayy a-vyatirekī ced	a-nairātmyaṃ na sa-ātmakam. iti saṅgraha-ślokaḥ.
PVin3_0012304	-bhāve ca nairātmya-vyāvṛttiḥ, tathā api na	a-nairātmyād ātmā jīvac-charīre sidhyati, yena
PVin3_0002905	ucyate. sa nirākṛte viṣayiṇo '-sambhavād	a-pakṣa eva. tasmāt sandigdho hetu-vyāpāra-
PVin3_0007804	hetor vyavasthayā darśyate – sarvo	'-pakṣaḥ kṛtako '-nitya iti, kiṃ tarhi vastu-bala
PVin3_0002603	sādhyā-abhyupagamaḥ pakṣa-lakṣaṇaṃ teṣv	a-pakṣatā. nirākṛte bādhanataḥ ṣeṣe '-lakṣaṇa-
PVin1_0002308	saṃvedanaṃ na bhavati, tat tasya vedakam,	a-paraspara-rūpaṃ iva sukha-ādi-saṃvedanam, idam
PVin3_0007202	tu tathā asti kaścīd iti kañcana asya bhedam	a-parāmṛśan bruvāṇaḥ kaṃ sva-arthaṃ puṣṇāti.
PVin3_0007501	-sādhanā-vat sattā-sādhanam apy an-a-vadyam.	a-parāmṛṣṭa-tad-bhede vastu-mātre tu sādhanē. tan
PVin2_0008003	-a-yogāt, prāg a-kartuḥ paścād api sva-bhāva-	a-parāvṛtteḥ. apekṣāyām ca uktam. na api yugapat
PVin1_0001309	'-bhāvāt. puruṣa-icchāto 'rthānām sva-bhāva-	a-parāvṛtter na samaya-kāla-utpattiḥ sva-bhāvasya.
PVin3_0007503	sādhane punaḥ sattve sva-bhāva-viṣeṣa-	a-parigraheṇa vastu-mātra-vyāpini sādhyā-dharme
PVin3_0011605	kiṃ-sambaddho 'yam iti katham na vimṛśet.	a-parijñāta-sambandhād garbhāt puruṣa-viṣeṣa-
PVin3_0007103	an-anvayāt. yathā āha – pramāṇa-viṣaya-	a-parijñānād iti. so 'yam viṣeṣo na sādhyā eva
PVin1_0001001	anyathā, artha-sambandha-abhidhāna-vyavasthā-	a-parijñāne '-bhāvāt. jāti-guṇa-kriyāvatām etan
PVin3_0002006	ity eva a-prakarāṇa-icchā bhavati, tad-bhāva-	a-parityāgād arthasya icchā-pravṛtṭyor a-virāma-
PVin2_0006006	antareṇa virodha-a-pratipattiḥ. tathā hy	a-paryanta-kāraṇasya bhavato 'nya-bhāve '-bhāvād
PVin2_0008802	-āśrayaḥ kāryasya. ata eva saha-kāriṇām apy	a-paryāyeṇa jananam. yad api kiñcid vijātiyād
PVin3_0007604	ubhaya-dharmaṃ brūyāt, an-āśrita-vastuno	'-paryudāsena vyatireka-mātrasya a-bhāve 'py a-
PVin1_0001304	-vat. na ca ayam a-śabdakam arthaṃ paśyati,	a-paśyamaṣ ca na śabda-viṣeṣam anusmarati, an-
PVin3_0013009	-kāro viruddha-dharma-nāntariyakatām dvayor	a-paśyamaṣ tayor a-virodha-darśitayā prāha iti
PVin3_0000301	āgamaḥ. riktasya jantor jātasya guṇa-doṣam	a-paśyataḥ. vilabdhā vata kena ime siddha-anta-
PVin2_0007112	dhvaneḥ. avaśyaṃ śaṅkayā bhāvyaṃ niyāmakam	a-paśyatām. eṣa sthāṇur ayam mārga iti vakti iti
PVin3_0008311	-pūrvakā hi rāga-ādayaḥ, ahaṃ mama iti ca	a-paśyato 'nunaya-pratigha-a-bhāvāt. a-yoniśo-
PVin3_0010309	vibhāgaḥ. ekasya hi rūpaṃ anyatra	a-paśyantī buddhir idam asmād vibhaktam iti
PVin3_0008805	iti kaḥ patataḥ pratibandhaḥ. pratibandhād	a-pāte 'pi tulyaḥ paryanuyogaḥ – kṛto nāma sa
PVin1_0000402	sad-vyavahāra-pratiṣedhaḥ, a-janana-khyātyā	a-pitṛtva-vat. tasmāt sarvaṃ svato '-siddham
PVin3_0009811	śabdaḥ, yo hetuḥ syāt. tasya eva ca hetutve	'-punar-nirdeśya ity uktam. a-vivadaś ca, nityam
PVin1_0002104	anyena apy atīta-rūpasya a-saṃvedanāt,	a-punar-bhāvinī samayasya vaiarthyaś ca. teṣām
PVin3_0006605	tasya iṣṭā syāt. tattve viṣeṣa-a-bhāvād	a-pūrva-bhāviṇaḥ paścād apy a-bhāva-prasaṅgāt. sa
PVin3_0012908	-kriyasya eka-vyakti-sambandhino deśa-antare	'-pūrva-vyakti-prādūr-bhāve prak tatra a-satas tat
PVin3_0012911	sambandhino deśa-antare '-gatvā a-tad-deśair	a-pūrvair abhisambandha ekasya tad-antarāla-
PVin3_0011312	ity ucyate, na punar lakṣaṇa-bhedāt. ata eva	a-pṛthag-nirdeśa ity uktam. nanu saṃhatānām a-
PVin2_0004503	na para-apara-pratipatti-nibandhane.	a-pṛthag-vacanaṃ śabdasya viṣeṣa-a-bhāvād iti cet,

PVin2_0006704 vacanam āgamaḥ, praṇetur dur-anvayatvāt.
 PVin2_0007204 niyame hetuḥ saṅketas tat-prakāśanaḥ.
 PVin3_0002705 ca anumāna-kāle śāstra-an-āśraya-vacanena
 PVin3_0001109 iṣṭam yathā 'siddhau hetu-drṣṭāntau,
 PVin3_0002005 na sādhyā-samudāya-eka-deśa-viśeṣa ity eva
 PVin3_0001909 -guṇatva-viparyāsanād dhetur viruddhaḥ syāt.
 PVin3_0002007 prakaraṇād bhavanti tena eva gamyate. tām
 PVin3_0008806 pada-arthaḥ, sa tu bhāvaḥ prasarpaṇa-dharma-
 PVin3_0009212 eva kevalaḥ siddhaḥ, na arthaḥ. na hi pare
 PVin3_0009308 a-nityatā iti cet, anya-dharmā ca prāg
 PVin3_0009310 -viśayam āha, tasya api sā katham nivṛttā
 PVin2_0009111 ca. tato 'pi kasyacid bhāve tad-an-upayogād
 PVin3_0005106 prāg yogyasya pratibandhāt, tasya sva-bhāva-
 PVin1_0001613 vastv-a-bhāve 'pi śābda-pratibhāsa-
 PVin1_0002311 apy a-tad-ātmanaḥ prāk paścād apy ātma-
 PVin1_0000414 ayam param vyavahārayitum īśa ity
 PVin3_0004901 sapakṣaḥ, tathā-vidhasya a-sambhavāt. tasmād
 PVin2_0009813 'pi viśeṣānām draṣṭum a-śakyatvāt teṣāṃ ca
 PVin3_0006808 -upādānatve sādhye sa ca pratyātma-vedyatvād
 PVin2_0006516 ata eva saṃśayo 'stu, bhaved vā pramāṇam ity
 PVin3_0010512 vā na nivṛtter upalakṣya tat. tata eva
 PVin3_0008201 -mātram gamyate, kiṃ tu tad eva sāmānyam
 PVin1_0002411 -karaṇatva-ādayo 'pi tan-nibandhanā na vā
 PVin3_0006001 -antara-sattā-viśeṣābhyāṃ tat-siddhiḥ, sarva-
 PVin1_0003502 iti cet, na, bheda-a-bhāvena sarvathā
 PVin3_0000305 āgamasya tyāga-aṅgasya a-pramāṇatvena
 PVin3_0004503 viparyasta-rūpayor iṣṭa-an-iṣṭa-prakāśanayor
 PVin3_0011608 ubhaya-bahir-bhāve syāt, antar-bhāve katham
 PVin3_0006108 -upalambha-a-bhāvāt tatra kasyacid a-bhāva-
 PVin3_0011603 sādhyā-itarayor ato 'nīcayāt. na apy
 PVin2_0006005 apy an-upalabdhim antareṇa virodha-
 PVin2_0005804 an-upalabdhyā sādhyata ity an-avasthānād
 PVin3_0011606 api sarva-an-antar-bhāva-a-yogāt saṃśayaḥ.
 PVin1_0003501 dvāreṇa tad-darśanād a-drṣṭa-avayavasya asya
 PVin3_0006205 an-upalambhena sādhanīya ity an-avasthānād
 PVin3_0001604 hi na tac cākṣuṣaṃ taj-jñānavat, tad-artha-
 PVin3_0005903 -bhāvāt, sarva-a-pratipattau kvacid a-bhāva-
 PVin2_0006413 -nivṛtter atra a-liṅgatvāt, ātma-parayor
 PVin3_0006104 eva anya-a-bhāva-gatiḥ, tad-a-bhāve 'bhāva-
 PVin3_0009104 ca hetur arthaṃ gamayati, a-sambaddhād
 PVin2_0006910 pratipādayataḥ, a-darśana-smṛti-vipramoṣayor
 PVin2_0007002 liṅga-vad avalambante, an-upadeśād
 PVin3_0005902 kiṃ tarhi sva-viśiṣṭa-jñāna-bhāvāt, sarva-
 PVin2_0007506 hi prakāśatayā prakāśayan pradīpas tad-rūpa-
 PVin2_0005811 api prativyūdhā, viśaya-pratipattāv apy
 PVin2_0006907 rūpe. tan na ayam doṣaḥ pratibandha-a-bhāvād
 PVin3_0002210 īpsitaiḥ. sādhyā-arthair hetunā tena katham
 PVin3_0003601 a-śakya-niṣedhatām asya darśayann evam āha,
 PVin3_0011803 -nivṛttau prāṇa-ādi-nivṛttir iti cet, na,
 PVin3_0011404 -ādi-sambhavād iti vyabhicāra eva.
 PVin2_0010105 bhāvasya nivṛttir hetutvena ākhyeyā. anyathā
 PVin2_0006106 kārya-vivekā a-bhāva-gatiḥ, yathā – na iha
 PVin2_0006109 tad-viruddha-upalambhaḥ, yathā – na iha
 PVin3_0009002 tan na tri-vidhād dhetero anyo gamako 'sti,
 PVin2_0006606 sarvā yathā-artha-bhāvīyaḥ. na ca tad-
 PVin2_0008203 na vā yasya yatra kiñcit pratibaddham
 PVin3_0011711 api, yato vyatirekī ity ucyate. na hy
 PVin2_0009801 ca yadi kathañcid vipakṣe 'darśana-mātreṇa
 PVin2_0009509 an-upalambhāt tu kvacid a-bhāva-siddhāv apy

a-pauruṣeyam a-vitatham syāt. na, tasya a-yogād
 a-pauruṣe sā na asti tasya sā eka-arthatā kutaḥ.
 a-prakaraṇa-āpanna-pakṣi-karaṇam api pratyuktam.
 a-prakaraṇa-āśrayaḥ, a-nāntariyaka-abhyupagamaś ca
 a-prakaraṇa-icchā bhavati, tad-bhāva-a-parityāgād
 a-prakaraṇān na iti cet, tad anyatra api samānam.
 a-prakaraṇām api viparīta-anubhava-pratiśiddha-
 a-pracyuta-an-utpanna-ātma-bhūta-viśeṣaḥ kiṃ na
 'pracyuta-ātmana upalayanam a-nityatām icchanti,
 a-pracyuta-ātmā iti ca su-vyāhrtam. etena tad-
 a-pracyutā ca. avasthā nivartate, na avasthātā
 a-pracyutir iti pūrvaḥ prasaṅgaḥ. tan na a-viṇāśa
 a-pracyuteḥ. atha vā sambhavaty api bhāvānām
 a-pracyuter a-sad-artha-pratibhāsa-a-viśeṣāt saty
 a-pracyuteś caitanyasya katham iti cet, ayam
 a-praṇayanam eva śāstrasya. praṇayan vā svām eva
 a-pratikṣipta-dharma-antaram sādhyā-dharma-
 a-pratikṣepa-arhatvāt. na evaṃ vākyāni, drṣya-
 a-pratikṣepa-arho 'rtho dharmī. na ca sa eva
 a-pratikṣepaḥ. tad atra keṣāñcit sva-bhāvānām
 a-pratijñā-artho viśeṣo dharma-bhedataḥ. ity
 a-pratipakṣam – idam eva iha na anyad iti. yady
 a-pratipatty-aṅgam ity anughoṣyāḥ, tathā-vidhasya
 a-pratipatti-prasaṅgāt. tasmāt – viśiṣṭa-rūpa-
 a-pratipatti-prasaṅgāt. sarva-avayavānām ca
 a-pratipatti-yogyatvāt. tad-upagamād āgamaḥ,
 a-pratipatti-sādhanatvāt, viparīta-sandigdha-
 a-pratipattiḥ. evaṃ tarhi cākṣuṣatvād apy astu.
 a-pratipattiḥ, kiṃ tarhi tādrṣo 'n-upalambhasya
 a-pratipattiḥ, kenacit sambandhāt. a-sambandhād
 a-pratipattiḥ. tathā hy a-paryanta-kāraṇasya
 a-pratipattiḥ syāt. atha upalabdhy-a-bhāvo vinā an
 a-pratipattir an-ubhaya-pratipatti-saṃśaya-rūpā
 a-pratipattir iti cet, na, bheda-a-bhāvena
 a-pratipattir eva a-bhāvasya. na hi saṃvedana-a-
 a-pratipatteḥ, tad-vikāra-an-anukārāt, tad-a-bhāve
 a-pratipatteḥ. tasmāt kasyacid pratyakṣatāyāṃ tat
 a-pratipatteḥ. tasmād ayam ātma-upalambha-
 a-pratipatteḥ. nanu satsu upalambha-kāraṇeṣv
 a-pratipatteḥ, mahānasa-ādi-drṣṭa-dhūmād iva
 a-pratipatteḥ, sandehe sandehād bahuṣu darśane ca,
 a-pratipatter upadeśe ca śābdānām artheṣv an-
 a-pratipattau kvacid a-bhāva-a-pratipatteḥ.
 a-pratipattau svām artha-kriyāṃ karoti. tasmān
 a-pratipanna-viśayīnām darśanāt. bhāva-vyatireko
 a-pratipādaka iti, na, sva-bhāvataḥ pratipatter a
 a-pratipāditaḥ. yadi kiñcit kvacic chāstre na
 a-pratipramāṇatayā nīcayam vā. tan-niṣedho hy
 a-pratibaddha-a-bhāvena an-upayogino 'bhāvasya
 a-pratibaddha-upakārāś cakṣur-ādayaḥ para-
 a-pratibaddha-nivṛttyā anya-nivṛtty-a-siddheḥ.
 a-pratibaddha-sāmarthyāni dhūma-kāraṇāni santi
 a-pratibaddha-sāmarthyāni śīta-kāraṇāni santi
 a-pratibaddha-sva-bhāvasya avinābhāva-niyama-a-
 a-pratibaddha-sva-bhāvo bhāvo 'nyam gamayati.
 a-pratibaddham vā. sā iyaṃ sattā a-pratibandhini
 a-pratibaddhaḥ kasyacin nivṛttau niyamena
 a-pratibaddhasya api tad-a-vyabhicāraḥ, kvacid
 a-pratibaddhasya tad-a-bhāve sarvatra-a-bhāva-a-

PVin3_0011613	upalambha-an-upalambha-āśrayatvāt. tena na	a-pratibaddhasya bhāve bhāva iti samśayaḥ. gamakā
PVin3_0006603	niyamād a-doṣa iti cet, na, teṣāṃ sākalya-	a-pratibandha-niyama-a-sambhavāt. na hi tasmin
PVin2_0006309	pratibandhaḥ sambhāvya, antya-kṣaṇo	'pratibandhaḥ. tal-liṅga-darśanāt sambandha-
PVin3_0009105	mahānasa-ādi-dṛṣṭa-dhūmād iva udadhāv agneḥ,	a-pratibandhāc ca, sarvataḥ sarva-pratipatti-
PVin3_0010901	a-gatir vacanād anumāna-lakṣaṇād abhyūhyā,	a-pratibandhāt. a-sati rāge vacanaṃ na asti ity a
PVin2_0006012	vā niṣedho hetuḥ. tatra apy an-ubhayasya	a-pratibandhāt tad-a-bhāve 'nya-a-bhāvo na yuktaḥ.
PVin3_0001007	nirdeśaḥ. tena an-uktāv api pakṣasya siddher	a-pratibandhāt triṣv anyatama-rūpasya eva an-
PVin3_0013705	jñānād eva a-viṣaye 'pravṛtteḥ, pratipatter	a-pratibandhāt, pratibandha-lakṣaṇa-virahāc ca,
PVin2_0006105	pratibandhasya, anyathā a-kiñcit-karasya	a-pratibandhāt. bhavaty eva tādrśasya kāraṇasya
PVin2_0009408	kvacid yad-ṛccchayā tathā-bhāve 'pi tayor	a-pratibandhād vyāpty-a-siddheḥ. na api tena na
PVin2_0008203	a-pratibaddham vā. sā iyam sattā	a-pratibandhini cet, na niyamavatī syāt. tasmān
PVin3_0004609	asya kena nivāryata iti. niścaya-hetāv apy	a-pratibhānāt syāt samśayaḥ, sa ca na eka-antena
PVin1_0001607	iti. śabdena a-vyāpṛta-akṣasya buddhāv	a-pratibhāsanāt. arthasya dṛṣṭāv iva tad a-
PVin1_0001610	-indriyasya darśana-vad buddhau śabdena	a-pratibhāsanāt. na hi sa śabda-arthaḥ, yaḥ śabde
PVin1_0001804	sarvā eva idriya-jā matiḥ. tatra sāmānya-	a-pratibhāsanāt pratibhāsinām ca an-anvayād
PVin1_0001002	na sambhavaty eva, rūpa-viveka-sambandhayor	a-pratibhāsanena ghaṭana-a-yogāt kṣīra-udaka-vad
PVin1_0001403	'pi cakṣuṣā rūpam iḥṣate sā akṣa-jā matiḥ.	a-pratibhāsamāna-abhijalpā pratibhāsamānā
PVin3_0006803	-jananāc ca. na ca upādāna-kārya-pratyaya-	a-pratibhāsi rūpam śakyam tad-viṣayatvena
PVin3_0007606	-upākhye 'pi syāt. nir-upākhyasya a-bhāvād	a-pratiśedha-ṣayātā iti cet, tat kim idānim
PVin2_0009701	-rūpānām eka-vyavacchedena anya-vidhānād	a-pratiśedhaḥ, vidhi-pratiśedhayor virodhāt. na
PVin2_0006005	-viruddhasya api saha-bhāva-virodha-a-bhāvād	a-pratiśedhaḥ. viruddhasya apy an-upalabdhim
PVin2_0007303	-pratiśedho yuktaḥ, na ca sarvam evam ity	a-pratiśedhaḥ sarvatra. pravṛtter buddhi-
PVin3_0010712	sa eva hy evam sarva-jñāḥ syād ity	a-pratiśedhaḥ. sva-ātmani sva-samviditena anena
PVin2_0009711	na yuktaḥ, dṛśya-tat-sva-bhāva-ṣaya-mātra-	a-pratiśedhāt. pṛthivy-ādi sāmānyena grhītvā ayam
PVin2_0005404	vā doṣam imam parihartum. a-sati hetor	a-pratiśedhe vidhiḥ prāptaḥ, a-bhāva-vyatiṛeka-
PVin2_0004908	iti sāmānya-ṣayam proktam, tato bheda-	a-pratiśṭhānāt, na vastu-sattā-viprakarṣāt, liṅga
PVin3_0013605	teṣāṃ ca na antaḥ, a-yoniśo-vikalpānām	a-pratiśṭhānāt. yathā āha paraḥ — na asty ātmā
PVin2_0007110	yuktir atyakṣeṣu na ca itarā. tad-arthasya	a-pratiśṭhānād yukter atra na sambhavaḥ. anyathā
PVin2_0004906	sāmānya-ṣayam proktam liṅgam bheda-	a-pratiśṭhiteḥ. yat-prayojanā hy arthā jñātum
PVin1_0001404	atra anyena sādhanena. na ca imāḥ kalpanā	a-pratisamviditā eva udayante vyayante vā, yena
PVin1_0003702	buddhaya iti cet, na, tatra apy a-riṣṭa-ādāv	a-pratisandhāna-darśanāt, anyatra api śabda-
PVin3_0007701	chabda-prayogasya. iṣṭa-a-viśeṣād ubhayatra-	a-pratīti-prasaṅgāt. tato 'pi pratīteḥ samāśrayāt.
PVin1_0000801	artheṣu tan-niyojanāt, tato 'rthānām	a-pratīti-prasaṅgāt. tasmād ayam upanipatya
PVin3_0010909	bravīti, tathā virakto 'pi iti vacana-mātrād	a-pratītiḥ. na api viśeṣāt, abhiprāyasya dur-
PVin3_0003509	eva vastuto ghaṭito 'syām sarvaḥ śabda ity	a-pratīte 'pi tasmims tat-siddhatām āha — yatra
PVin2_0007401	samśayāt, a-niścita-jñāpana-aṅgād	a-pratīteḥ. prathamā tv atra pramāṇam, niścaya-
PVin3_0009709	pramāṇena eva bādhanā tad-bhāva-pramāṇa-	a-pratītau vā kim abhivyakti-vādena. tasmāc
PVin2_0009313	a-darśane kriyāta iti cet, darśanaṃ khalv	a-pratīyamānam an-aṅgam iti yuktaṃ tatra smarāṇa-
PVin1_0004013	prāg upalambhaḥ paścāt samvedanasya iti cet,	a-pratyakṣa-upalambhasya na artha-dṛṣṭiḥ
PVin2_0009902	api śakya-kriyatvāt, pratyakṣānām śabdānām	a-pratyakṣa-sva-bhāva-a-bhāvāt. bhrānti-nimitta-a
PVin1_0000403	a-vyabhicāry-ātma-sambandham apekṣata iti na	a-pratyakṣam pramāṇam anumānād vyatiriktam asti.
PVin1_0000405	pramāṇam anumānād vyatiriktam asti. na	a-pratyakṣam pramāṇam asti ity aparāḥ. tad a-
PVin1_0002509	tad-a-pratyakṣatve 'nya-pratyakṣa-vat sarva-	a-pratyakṣatva-prasaṅgāt. viṣayo 'sti iti ca
PVin3_0004005	tan na akṣa-gocaraḥ. tena sāmānya-dharmānām	a-pratyakṣatva-siddhitaḥ. pratikṣepe 'py a-bādha
PVin1_0002510	ca viṣaya-upabhogaḥ prāptaḥ, tad-bhogasya	a-pratyakṣatvād a-siddheḥ sato 'py a-sad-a-
PVin1_0002509	iti cet, pratyakṣo viṣaya-upabhogaḥ, tad-	a-pratyakṣatve 'nya-pratyakṣa-vat sarva-a-
PVin1_0003005	tasmād indriya-jam apy etad bhrānter	a-pratyakṣam. ata eva-iti-kāraṇa-vyavacchinnād
PVin1_0000206	eva sadrśa-ātmanā.	a-pratyakṣasya sambandhād anyataḥ pratipattitaḥ.
PVin1_0001503	-a-yogāc ca. buddhir atra vivarteta, sā ca	a-pratyakṣā vivṛttā api na prakāseta. na ca
PVin1_0002508	tatra yathā-iṣṭam sañjñāḥ kriyantām.	a-pratyakṣā samvit pratyakṣo buddhi-vivarta iti
PVin2_0006311	antaravād utpannam pratyakṣi-bhavati. na ca	a-pratyakṣe kārye kāraṇa-bhāva-gatiḥ, yataḥ
PVin3_0000310	pratipattir a-sat-pratipattim na atīsete,	a-pratyayatvāt. uktaṃ ca — na kārya-sva-bhāva-
PVin3_0013302	rathyā-puruṣa-vad ity-ādayaḥ. an-anvayo	'pradarśita-anvayaś ca, yathā — yo vaktā sa
PVin3_0003702	anumānam syāt. eka-sañkhyā-vivakṣayā	a-pradarśita-pratidvandvinaḥ prāmānyād a-doṣa iti
PVin1_0004314	-a-bhāvāt. upaplava-vāsanā-a-visandhi-doṣād	a-prabuddhasya apy an-āśvāsikam vyavahāram
PVin1_0000412	tac ca a-siddham iti na kiñcit pramāṇam	a-pramāṇam vā 'nyatra anubhūta-ṣayābhyo '-
PVin3_0003304	tatas tad bādhakam iti. tat tarhi śāstram	a-pramāṇakam katham dharminam pratiśṭhāpayati.
PVin3_0013101	nityaḥ śrāvaṇatvād iti. atra hi trayam	a-pramāṇakam abhyupeyam — vyatireki-śabdatva-
PVin2_0008011	a-nityatā-sādhanād a-doṣaḥ, a-tad-rūpasya	a-pramāṇatayā a-siddher anvaya-vidhāna-a-yogāt.

PVin3_0003211	-nimittam vān-mātra-vacane pratibandhaḥ.	a-pramānatvaṃ śāstre 'pi tulyam iti tatra api
PVin3_0000601	-prakāra eṣaḥ. na viparyaya-sādhanam, hetor	a-pramānatvāt. iha api yadi viparyayaṇa evam a-
PVin2_0007104	kalpane kiṃ nibandhanam. prasiddher	a-pramānatvāt tad-grahe kiṃ nibandhanam. utpādita
PVin3_0000305	bhavet, tad-upagama āgamasya tyāga-aṅgasya	a-pramānatvena a-pratipatti-yogyatvāt. tad-
PVin3_0003701	yatas tad-viśeṣa-bahir-bhāvād	a-pramānam anumānam syāt. eka-saṅkhyā-vivakṣayā a
PVin1_0004401	apy an-āśvāsikam vyavahāram utpaśyann ekam	a-pramānam ācakṣita, aparam āsaṃsāram a-viśiṣṭa-
PVin2_0006515	-virodha-a-bhāvād atra an-upalabdhi-mātram	a-pramānam. bhāve kiṃ pramānam iti cet, ata eva
PVin3_0003312	pramānam iti. pratibandho 'pi katham	a-pramānasya. ata eva tulya-kakṣatvāt. yadi hi
PVin3_0003401	syāt siddhir eva, na pratibandhaḥ, pramānena	a-pramānasya bādhanāt. tena upagamāt pramānam
PVin3_0012201	syāt. na ca pareṇa tathā upagata ity	a-pramānād abhyupagamāt tathā eva bhavati,
PVin2_0009602	cet, katham idānīm ātma-siddhiḥ. parasya apy	a-pramānikā nairātmya-siddhiḥ. abhyupagamena ca sa
PVin3_0004801	-anantariyakatvān nityaḥ, a-nityatvād	a-prayatna-anantariyakaḥ, a-nityaḥ prayatna-
PVin3_0008010	na anvaya-mukhena hetur gamakaḥ, a-nityatvād	a-prayatna-anantariyakatvasya a-gateḥ. mā bhūd
PVin2_0007212	-anubandhaḥ siddhaḥ śabdānām, a-sati viśaye	'prayogāt. yuktam etat, kiṃ tu tathā prasiddhāv
PVin3_0006706	na syāt. tad-artha-pratiśedhe dharmi-vācino	'prayogād abhidhānasya, tasya pratiśedhāt, nir-
PVin2_0005011	kriyayā ca saha-uditaḥ. vivakṣāto	'prayoge 'pi tasya artho 'yaṃ pratiyate.
PVin2_0007305	sarvatra. pravṛtter buddhi-pūrvatvāt so	'pravṛtti-phalo mataḥ. so 'yaṃ viprakṛṣṭa-
PVin3_0003004	uktam. yathā ātmano 'pramānye vacanasya	a-pravṛtṭiḥ, tathā śāstra-an-āśraye tat-prasiddhe
PVin2_0006612	vyasanena. tasya puruṣa-parikṣayā pravṛttāv	a-pravṛtṭir eva, tathā-bhūtasya jñātum a-
PVin3_0013704	sādhana-dūṣaṇa-lakṣaṇa-jñānād eva a-viśaye	'pravṛtteḥ, pratipatter a-pratibandhāt,
PVin1_0001012	a-grāhiṇas tathā-pratipatty-a-yogād a-viśaye	'pravṛtter jāty-ādi-sambandha-atita-śabda-
PVin1_0002306	ādi-vat. cetanās ca api vedyatvād a-tad-rūpa-	a-pravedanāt. cetanās ca ete sukha-ādayaḥ
PVin3_0003108	-ādīnām pāpa-śodhana-vādam bādhat, nidāna-	a-prāśamanena nidānino 'vicchedāt, madhura-
PVin3_0001611	a-doṣa iti cet, na, anyatara-grahaṇena	a-prasaṅgāt. tasmād idam anyatara-grahaṇam eka-
PVin2_0007014	-antareṣu tādrkṣu tādrśy eva astu kalpanā.	a-prasiddha-artha-yogasya tat-prasiddhi-
PVin3_0012404	nairātmyād vyatirekasya upayogaḥ. katham vā	a-prasiddha-ātma-niyamāḥ prāṇa-ādaya ātmānam
PVin3_0002410	kaścin nivāryate. na hi tathā-uparacito	'prasiddha-rūpa-sāmānyo viśeṣa-āśrayaṃ vicāram
PVin3_0009109	vyatirekā dharmā hetv-ābhāsāḥ. tatra, eka-	a-prasiddhi-sandehe 'prasiddho vyabhicāra-bhāk.
PVin1_0004103	anurūnaddhi. tad-a-prasiddhau viśayasya apy	a-prasiddhir ity astau-gataṃ viśvaṃ syāt. sato
PVin3_0009109	hetv-ābhāsāḥ. tatra, eka-a-prasiddhi-sandehe	'prasiddho vyabhicāra-bhāk. dvayor viruddho '-
PVin1_0004102	-nibandhanān vyavahārān anurūnaddhi. tad-	a-prasiddhau viśayasya apy a-prasiddhir ity astau
PVin3_0002710	-śāstrayoḥ kasyacit parikṣāyāṃ kaḥ prastāvo	'prastuta-pakṣi-karaṇasya. nanu viśeṣasya
PVin2_0009511	syāt. na idam nir-ātmakam jīvac-charīram	a-prāṇa-ādimattva-prasaṅgād iti. nir-ātmakānām
PVin3_0008102	sparśatvān nitya iti. na, atra apy anvayasya	a-prādhānyād iti cet, iha tu balavān anvayo
PVin3_0008109	-mātreṇa na sāmyena na prādhānyena gatiḥ.	a-prādhānye 'py anvayasya vyatireka-vyāptāv asti,
PVin3_0004704	-a-siddher dūṣaṇam syāt. evam etat, iṣṭa-	a-prāpteḥ. nanu viparyaya-prāptir api na eva asti.
PVin1_0004102	kiṃ tarhi tad-upalambha-sattayā. sā ca	a-prāmānikā na sattā-nibandhanān vyavahārān
PVin3_0007810	pramānasya pramāṇa-antareṇa bādhyāyāṃ tasya	a-prāmānya-prasaṅgāt. lakṣaṇa-yukte bādhyā-
PVin3_0000207	paraṃ prati sādhanā-uktes tadā asya	a-prāmānyāt tat-siddham a-siddham iti katham
PVin2_0006503	pravartate, anyathā a-sambaddha-pralāpasya	a-prāmānyāt. tatra ca prakaraṇe bahavo 'rthā na
PVin3_0003004	abhisamasya sāmyād ekam uktam. yathā ātmano	'prāmānye vacanasya a-pravṛtṭiḥ, tathā śāstra-an
PVin1_0000502	anumānam pratikṣipati ity a-yuktam, tasya	a-prāmānye vṛtti-vaiphalyāt. na ca śarīram eva
PVin3_0003910	-bhedasya darśanāya prthak-kṛtā. anumāna-	a-bahir-bhūta pratitir api pūrva-vat. ity antara-
PVin3_0003207	bheda-pradarśana-arthaṃ prthak-kṛto 'numānād	a-bahir-bhūto 'py abhyupāyaḥ, bādhanā-
PVin3_0010509	-utthatayā dhvaniḥ. pakṣa-aṅgatve 'py	a-bādhatvān na a-siddhir bhinna-dharmini. yathā
PVin3_0007901	tal-lakṣaṇam eva dūṣitam syād ity uktam.	a-bādhanasya api lakṣaṇatve tasya a-niścaya-
PVin3_0002702	pakṣa-hetvor ukto veditavyaḥ, yathā-sādhyam	a-bādhanāt. yathā ākāśa-guṇatva-eka-artha-samavāyy
PVin3_0004006	a-pratyakṣatva-siddhitaḥ. praktikṣepe 'py	a-bādhyā iti śrāvaṇa-uktyā prakāśitam. sarvathā '-
PVin3_0003110	-bala-pravṛttena pramānena sva-vacanena ca	a-bādhitam dr̥śya-a-dr̥śyayor viśayayoḥ, tad grāhyam
PVin3_0002302	ślokaḥ. tasmāt sādhyā-bādhyā eva viruddhaḥ.	a-bādhyā-bādhyakayor ekataḥ siddhir a-viruddhā api
PVin2_0005504	śabda-arthaṃ bhāva-a-bhāva-samāśrayam.	a-bāhya-āśrayam atra iṣṭam sarvaṃ vidhi-
PVin1_0001602	vyaktir buddhir artha-ātmā iti cet, sa kim	a-buddhi-janmā buddhiṃ gamayet, pratibandha-a-
PVin1_0001715	śabda-vṛtter anyatra tato na an-upalakṣaṇam.	a-buddhi-śabda-anvaya-bhājo hi bhedaṃ ayaṃ
PVin3_0001603	-sambhava-a-bhāve tat-sāmānya-a-yogāt, yathā	'brāhmaṇa-āditve varnatvasya aindriyakatvasya
PVin3_0004806	anya-dharma-yogāt. na bhavati, yathā —	a-brāhmaṇa iti. na hi sa eva brāhmaṇas taj-jāti-
PVin3_0004807	iti. na hi sa eva brāhmaṇas taj-jāti-yogād	a-brāhmaṇas ca dharma-antara-samāveśāl loke
PVin3_0010305	itaro brāhmaṇo bhojanīya iti. māṅharasya	a-brāhmaṇye brāhmaṇo bhojanīya ity eva vācyam
PVin2_0005403	iti vyaktam etad rāja-śāsanam. na ca svayam	a-bruvan paraṃ bodhayitum īso bruvan vā doṣam
PVin1_0000605	tasmād ātma-lābhāt, anyato bhavato	'bhavato vā bhāve niyamena tat-saṃvāda-a-yogāt.

PVin3_0006108 na viśiṣṭa-upalambha-a-bhāvāt tatra kasyacid
 PVin3_0005903 -jñāna-bhāvāt, sarva-a-pratipattau kvacid
 PVin3_0006104 tata eva anya-a-bhāva-gatiḥ, tad-a-bhāve
 PVin3_0008901 nāma kaścit kāryaḥ, tasya kathañcit kāryatve
 PVin3_0004114 kiṃ na kṣīrāc chaśa-viśānam, ko hi viśeṣo
 PVin2_0007302 sakala-kāraṇasya asya artha-sattāyām
 PVin3_0010805 iti cet, tulyā vṛtti-tat-sandehābhyām
 PVin2_0005901 katham a-bhāvaḥ, kārya-vyatireke 'pi kāraṇa-
 PVin2_0006009 eva ucyaṭe, anyathā hy a-niṣiddha-upalabdher
 PVin2_0009509 apy a-pratibaddhasya tad-a-bhāve sarvatra-
 PVin2_0009601 ātma-gatiḥ syāt. a-dṛśya-an-upalambhād
 PVin1_0003001 indriya-ja ity eke. tan na, aindriye bhāva-
 PVin3_0009601 syuḥ. api ca, siddham yādṛg adhiṣṭhātr-bhāva-
 PVin3_0005307 ca artha-antaratve tasya iti sambandha-
 PVin3_0006304 tal-lakṣaṇatvāc ca bhāvasya a-bhāvo na syāt.
 PVin2_0006401 virodhāc chīta-vicchede tat-kāryasya apy
 PVin3_0012108 yas tad-viśayam pratiśedham na icchaty a-sad
 PVin2_0005612 -ātmatvāt. tad-ātmatve sādhyā-sādhana-bheda-
 PVin3_0006305 kṛtaḥ syāt. tataś ca a-hetukatvam. anyathā
 PVin3_0006209 'yam upalambho na asti ghaṭa iti, tata eva
 PVin3_0012510 'nvaya-a-yogaḥ. tri-vidho hi dharmo bhāva-
 PVin3_0006709 śabda-arthaś tri-vidho dharmo bhāva-
 PVin3_0006805 pratibhāsy-ākāra-adhyavasāya-vaśena ca bhāva-
 PVin1_0001505 vṛtṭiḥ. na apy anyaḥ kaścīd iha anuṣāṅgī ity
 PVin2_0006114 -an-upalabdhya vyāpya-a-bhāvam āha, tadā apy
 PVin3_0011706 avinābhāva eva ukto bhavati. tathā hy ātma-
 PVin2_0006301 -a-bhāva-virodha-a-siddheḥ. dṛśyasya darśana-
 PVin2_0008213 vināśa iti. a-sāmarthyāc ca tad-dhetoḥ
 PVin2_0008612 bhāvād iṣṭa-kāla-vat. tadā api vā na bhavet,
 PVin2_0008613 apekṣayā hi bhāvāḥ kādācitkā bhavanti, bhāva-
 PVin1_0004312 'rthaḥ syāt, yady atra kaścīd upādāna-viśeṣa-
 PVin3_0006103 me hasta iti bhavati, tata eva anya-
 PVin2_0006105 eva tādrśasya kāraṇasya kārya-vivekāc
 PVin3_0011713 śrāvaṇatve vyatireka uktaḥ. na tāvatā
 PVin2_0006402 iti. etena tat-kāryād api tad-viruddha-kārya-
 PVin3_0006102 antara-sparśa-viśeṣa-upalambhād anya-
 PVin3_0007907 tena vyabhicāra iti su-vyavadātam prāmānyam.
 PVin2_0009506 tathā śāṅkayām atiprasaṅgaḥ, anyatra apy
 PVin3_0011012 itaram vā paśyēt, viprakṛṣṭe punar arthe
 PVin1_0000507 bhāva-prasaṅgāt. pratyakṣasya eva nivṛtter
 PVin3_0006410 -rūpaṃ vā bhāve bhāvād a-bhāvataḥ. sā iyam
 PVin3_0010201 hy a-vipakṣa-śabdena ucyaṭe. tata eva katham
 PVin2_0005904 syād vyabhicāro 'pi iti cet, na, kārya-kāle
 PVin2_0009212 tad udāhṛtam. na hi sarva-an-upalabdhir
 PVin3_0012106 eva nivṛtter nivṛtṭir a-sataḥ katham iṣṭā.
 PVin3_0006106 tan mā bhūt svāpa-ādy-avasthāyām kasyacid
 PVin3_0006211 tac ca sva-tantram pramāṇam iti. sa tarhy
 PVin1_0002211 -anuvīdhānāt. hetu-sāmyāt sukha-ādi-bheda-
 PVin3_0004805 -lakṣaṇa iti. nanv etasmīn a-sapakṣe hetv-
 PVin2_0006708 tad-ātmatāyām kadācid upalambha-an-upalambha-
 PVin3_0006606 viśeṣa-a-bhāvād a-pūrva-bhāvinaḥ paścād apy
 PVin3_0006011 sva-viśiṣṭa-pratyayam antareṇa api bhavaty
 PVin2_0007311 dvayor apy an-upalabdhyoḥ sva-viparyaya-hetv-
 PVin3_0012612 śāśa-viśānayoś ca ayam bhāvāc chaśa-viśāna-
 PVin2_0006211 ca veditavyā, anyeṣāṃ hetu-phala-bhāva-
 PVin1_0000505 na pratyakṣeṇa kartum arhati iti, tasya
 PVin2_0005404 a-sati hetor a-pratiśedhe vidhiḥ prāptaḥ,
 PVin3_0010205 nivṛtṭir aparasya vṛtṭir iti katham a-nitya-
 PVin3_0010207 kathita eva. na hy a-vipakṣa-śāṅkayām sādhyā-
 a-bhāva-a-pratipattiḥ, kiṃ tarhi tādrśo 'n-
 a-bhāva-a-pratipatteḥ. tasmāt kasyacid
 'bhāva-a-pratipatteḥ. nanu satsu upalambha-
 'bhāva-a-yogāt, pūrva-vat-prasaṅgāc ca. tasmād
 'bhāva-a-viśeṣa iti cet, na, hetoḥ sva-bhāva-
 a-bhāva-a-sambhavāt. tatra arvāg-darśanasya ātma-
 a-bhāva-a-siddhir ity an-upanayaḥ. dṛśyatayā ca
 a-bhāva-a-siddheḥ. upalambha-nibandhanā hi
 a-bhāva-a-siddheḥ. eka-niśedhena anya-a-bhāva-
 a-bhāva-a-siddheḥ samśayād a-vyatireko
 a-bhāva-a-siddhau ghaṭa-ādinām nairātmya-a-
 a-bhāva-anurodhasya tattva-lakṣaṇatvāt tasya iha
 a-bhāva-anuvṛtṭimat. sanniveśa-ādi tad yuktaṃ
 a-bhāva-ādayo 'py uktāḥ. tasya ca a-jñeyatvam,
 a-bhāva ity api bhāva-pratiśedhaḥ. tad a-bhāvād
 a-bhāva iti. etena tat-kāryād api tad-viruddha-
 a-bhāva ity-evam-ādi ca vyavaharati. nirloṭhitaś
 a-bhāva iti cet, na, dharmā-bheda-parikalpanāt.
 a-bhāva iti bhāva eva kaścīn nāma-antareṇa uktaḥ
 a-bhāva-upalambhāt, tac ca sva-tantram pramāṇam
 a-bhāva-ubhaya-āśraya ity uktam. na a-bhāvasya
 a-bhāva-ubhaya-āśrayaḥ. tasmin bhāva-an-upādāne
 a-bhāva-ubhaya-dharma ity ucyaṭe. tad atra
 a-bhāva eva artha-abhilāpa-anukāriṇo 'nubhava-
 a-bhāva eva. tad evaṃ vidhi-pratiśedhābhyām
 a-bhāva eva na bhavaty eva ity arthād an-anya-
 a-bhāva-kāraṇa-a-sambhave sati. bhāvasya an-
 a-bhāva-kāriṇaḥ kriyā-pratiśedhāc ca iti ca-
 a-bhāva-kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ
 a-bhāva-kālayoś tad-bhāva-yogyatā-a-yogyatā-a-
 a-bhāva-kṛtaṃ kārya-vyatirekaṃ na brūyāt. so 'pi
 a-bhāva-gatiḥ, tad-a-bhāve 'bhāva-a-pratipatteḥ.
 a-bhāva-gatiḥ, yathā – na iha a-pratibaddha-
 a-bhāva-gatir ity uktam. anyathā samśaya-hetur eva
 a-bhāva-gatir uktā veditavyā, yathā – na roma-
 a-bhāva-gateḥ. yato hi sparśa-viśeṣa-upalambhāt
 a-bhāva-dharmaṃ tu bhāva-mātra-vyāpino 'rthasya
 a-bhāva-niyama-a-bhāvāt. vṛtṭam pramāṇam bādhakam.
 'bhāva-nirṇayo 'naikāntikaḥ. tasmāt karaṇa-guṇa-
 a-bhāva-niścaya iti cet, vyāhatam etat – tac ca
 a-bhāva-niścaya-phalā vyatireka-sādhanā an-
 a-bhāva-niścayaḥ. yasmād idam iha sandigdham,
 'bhāva-pratipatteḥ, anya-upalambhe tad-an-
 a-bhāva-pratipādikā. tasmād eka-nivṛtṭyā anya-
 a-bhāva-pratiśedho hi bhāvo 'saty apy asti,
 a-bhāva-pratītiḥ, tatra indriya-sādgūṇya-āder
 a-bhāva-pratyayaḥ kuto bhavati. na hy a-bhāvāḥ
 a-bhāva-prasaṅga iti cet, na, tasyāḥ sāmagryā eva
 a-bhāva-prasaṅgaḥ, sarvasya anya-dharma-yogāt. na
 a-bhāva-prasaṅgāt. na api para-apekṣā, tasya
 a-bhāva-prasaṅgāt. sa ca tad-dhetur vā a-niyatā-
 a-bhāva-buddhiḥ, yathā santamase hasta-sāñcāreṇa.
 a-bhāva-bhāvābhyām sad-vyavahāra-pratiśedha-
 a-bhāva-vādinam upahasann ātmānam eva upahasati.
 a-bhāva-virodha-a-siddheḥ. dṛśyasya darśana-a-
 a-bhāva-viśayatva-virodhād artha-sāmarthyā-
 a-bhāva-vyatireka-lakṣaṇatvād asya. sā eva tāvad
 a-bhāva-vyatireko 'nitye sādhye dharmiṇi sidhyet.
 a-bhāva-vyavaccheda-arthaṃ hetur ucyaṭe. na ca

PVin2_0006209	vṛkṣa-a-bhāvād iti. sarvatra ca asyām	a-bhāva-vyavahāra-sādhanyām an-upalabdḥau dṛśya-
PVin3_0006009	eka-niyata-upalambho 'nya-an-upalambhas tad-	a-bhāva-vyavahāra-siddhi-hetuś ca. sa ca sva-
PVin3_0005902	evam bhavati idaṃ na upalabha iti yato	'bhāva-vyavahāraḥ, kiṃ tarhi sva-viśiṣṭa-jñāna-
PVin2_0005503	tasmād āsṛitya śabda-artham bhāva-	a-bhāva-samāśrayam. a-bāhya-āśrayam atra iṣṭam
PVin3_0006410	vyatireka-sādhany an-upalabdhir yadā svayam	a-bhāva-sādhanāya prayujyate, tadā sva-rūpeṇa vā
PVin2_0007301	pratyakṣa-nivṛttir eva an-upalabdhir	a-bhāva-sādhanī, sakala-kāraṇasya asya artha-
PVin1_0000309	tad-bhāva-bhāva-an-upalabdhī tarhi prabhava-	a-bhāva-sādhane na anumānam, an-anvayāt. na hy
PVin2_0006010	a-bhāva-a-siddheḥ. eka-niṣedhena anya-	a-bhāva-sādhane siddhā eva an-upalabdhīḥ,
PVin2_0006304	-ślokaḥ. yadi viruddha-kārya-upalabdhī apy	a-bhāva-siddhiḥ, tat-kāraṇa-upalabdhīyā kiṃ na
PVin3_0006105	-kāraṇeṣv anyeṣu upalabhyasya an-upalambhād	a-bhāva-siddhiḥ. tan mā bhūt svāpa-ādy-avasthāyām
PVin3_0006208	evam a-bhāvaḥ. na sva-viṣaya-jñāna-a-bhāvād	a-bhāva-siddhiḥ, yato 'yam doṣaḥ. na api sva-
PVin3_0006204	anyathā yadi sva-viṣaya-jñāna-a-bhāvena	a-bhāva-siddhiḥ syāt, tad-a-bhāvo 'py anyena an-
PVin2_0009709	'pi yukta iti katham a-yuktaḥ, an-upalambhād	a-bhāva-siddheḥ. nanu upalabdhī-lakṣaṇa-prāpteḥ
PVin2_0009509	niścayam apekṣate. an-upalambhāt tu kvacid	a-bhāva-siddhāv apy a-pratibaddhasya tad-a-bhāve
PVin3_0012207	-nivartanam sidhyet. anyathā hi kvacid dṛṣṭe	'bhāva-siddhāv api syād eva a-dṛṣṭeṣu saṃśayaḥ.
PVin3_0011806	-a-bhāvo nairātmyam vyāpnuyāt. tad-a-bhāve	'bhāva-siddhyā vyāptir iti sā na sidhyati,
PVin2_0008302	-a-bhāvaṃ manyante. tad ayaṃ vināśa-hetur	a-bhāvaṃ karoti iti prāptam. tatra yady a-bhāvo
PVin2_0008303	sa eva bhāva iti na a-bhāvaḥ syāt. tad	a-bhāvaṃ karoti iti bhāvaṃ na karoti iti kriyā-
PVin3_0008810	pratibandhaḥ sa katham kenacit kriyate.	a-bhāvaṃ karoti iti hi na a-bhāvo nāma kaścit
PVin2_0007214	tasmān na āgamasya api nivṛttir artha-	a-bhāvaṃ gamayati. pratyakṣa-nivṛttir eva an-
PVin2_0006410	-sva-bhāva-viprakaṣair na teṣv an-upalambho	'bhāvaṃ gamayati. sad avaśyaṃ kenacid
PVin2_0006111	dhūma-a-bhāvād iti. kāraṇa-an-upalabdhir	a-bhāvaṃ gamayati. sva-bhāva-an-upalabdhis tu
PVin3_0011201	sarva-darśino hi darśana-vyāvṛttiḥ sarva-	a-bhāvaṃ gamayet. kvacit tathā-dṛṣṭānām api deśa-
PVin2_0009615	na asti iti niścitaḥ, sa bhavan katham tad-	a-bhāvaṃ na gamayet. pramāṇa-antara-bādhanān na
PVin1_0000510	eva a-vyabhicāro 'n-upalabdher iti sā tena	a-bhāvaṃ pratipādayanti liṅgam eva. kasyacit
PVin3_0012305	-charīre sidhyati, yena ayaṃ na vyatirekasya	a-bhāvaṃ bhāvam icchati, yathā vyatireka-a-bhāve
PVin2_0008301	kriyā-pratiśedhaḥ. vināśa iti hi bhāva-	a-bhāvaṃ manyante. tad ayaṃ vināśa-hetur a-bhāvaṃ
PVin2_0009405	eva khyāpayati. na ca eka-an-upalambho 'nya-	a-bhāvaṃ sādhayati, atiprasaṅgāt. na sa tena
PVin3_0003801	tato 'numāna-viṣaye viruddha-a-vyabhicāriṇo	'bhāvaṃ sūcayati iti. atha vā lokasya bruvato
PVin2_0008110	kvacit kadācic ca bhāva-virodhinī tad-	a-bhāvaṃ sva-bhāvena sādhayati. yo hi sva-bhāvo
PVin2_0005813	-viṣayinām darśanāt. bhāva-vyatireko hy	a-bhāvaḥ, an-upalabdhir upalabdheḥ. sā katham a-
PVin3_0012008	iti. nanv evam asya sapakṣe 'nuvṛtṭy-	a-bhāvaḥ kathyate. so 'parasya api tulya iti
PVin3_0012611	-lakṣaṇam asti iti prameyo 'bhāvaḥ. na eva	a-bhāvaḥ kaścit, sarveṣāṃ kathañcid bhāvād iti
PVin3_0005809	an-upalambhaḥ katham siddhaḥ, katham vā so	'bhāvaḥ kasyacit kāraṇam. na eṣa doṣaḥ, yasmāt
PVin3_0006211	tarhy a-bhāva-pratyayaḥ kuto bhavati. na hy	a-bhāvaḥ kasyacin nimittam. a-sāmarthyāt,
PVin2_0005814	sattā bhāvasya, upalambha-nivṛtṭyā vā katham	a-bhāvaḥ, kārya-vyatireke 'pi kāraṇa-a-bhāva-a-
PVin1_0003305	pratiśiddhaḥ. sakṛd-bhāve sādhyā-sādhanatā-	a-bhāvaḥ, jñāna-aṃśayos tu sādhyā-sādhana-bhāvo
PVin3_0000607	viraha-upagamād eva bhinna-deśa-ādibhir yoga-	a-bhāvaḥ, tad-a-bhāvasya tad-bhāvasya ca anyonya-
PVin3_0012610	tad asya pramāṇa-lakṣaṇam asti iti prameyo	'bhāvaḥ. na eva a-bhāvaḥ kaścit, sarveṣāṃ
PVin2_0006412	-upalambham vā. tat katham na an-upalambhād	a-bhāvaḥ. na, sarva-upalambha-nivṛtṭer atra a-
PVin3_0006207	hy ātma-viśeṣād apara-sādhanam, na evam	a-bhāvaḥ. na sva-viṣaya-jñāna-a-bhāvād a-bhāva-
PVin2_0006602	ca bhavej jñāpaka-a-siddhiḥ. na iyatā tad-	a-bhāvaḥ. punaḥ paryāyeṇa keṣāñcid abhivyakteḥ.
PVin3_0008809	-kriyāṃ pratibandham abhyupaiti. tasmāt pāta-	a-bhāvaḥ pratibandhaḥ sa katham kenacit kriyate.
PVin2_0006302	sati. bhāvasya an-upalabdhasya bhāva-	a-bhāvaḥ pratiyate. iti saṅgraha-ślokaḥ. yadi
PVin2_0006102	kāraṇāni tadvanti bhavanti iti kutas tad-	a-bhāvaḥ. śaktaṃ kāraṇam na a-śaktam. na ca
PVin3_0006711	an-upalambhanam. tathā hetur na tasya eva	a-bhāvaḥ śabda-prayogataḥ. na ete śabdāḥ sva-
PVin3_0012612	iti cet, yathā te na santi, sa prakāro	'bhāvaḥ. śāśa-viśāṇayoś ca ayaṃ bhāvāc chaśa-
PVin2_0009407	upalambhena svayam. yukto dṛśyasya a-darśane	'bhāvaḥ, sa tad-a-bhāve na yuktaḥ. kvacid yad-
PVin2_0009314	-artham vacanam. a-darśanam tu darśana-	a-bhāvaḥ. sa darśanena bādhyate. tad-a-bhāve tu
PVin2_0007306	so 'yam viprakṛṣṭa-viṣayaḥ pratyakṣa-anumāna-	a-bhāvaḥ saj-jñāna-śabda-vyavahāra-pratiśedha-
PVin3_0012710	yo vā sambandho na asti ity ucyate, sa eva	a-bhāvaḥ. sambandhī vidyate na sambandha iti ca
PVin2_0008303	kāryaḥ syāt sva-bhāvaḥ, sa eva bhāva iti na	a-bhāvaḥ syāt. tad a-bhāvaṃ karoti iti bhāvaṃ na
PVin3_0006206	-pratipattir eva a-bhāvasya. na hi saṃvedana-	a-bhāvaḥ svataḥ sidhyati, tad-a-viśeṣād viṣaye
PVin3_0006409	artha-bādhanā-rūpaṃ vā bhāve bhāvād	a-bhāvataḥ. sā iyam a-bhāva-niścaya-phalā
PVin3_0002703	ākāśa-guṇatva-eka-ārtha-samavāyy-a-niyatva-	a-bhāvam api sādhayati iti. anena eva ca anumāna-
PVin3_0004605	-anta-vyāvṛtṭyā ca eka-bhāve pratīti-sādhana-	a-bhāvam āha. asya hi dvayasya ekatra samuccayāt
PVin2_0006114	yadā api vyāpaka-dharma-an-upalabdhī vyāpya-	a-bhāvam āha, tadā apy a-bhāva eva. tad evam
PVin3_0003802	iti. atha vā lokasya bruvato 'numāna-	a-bhāvam āha. tena bhinna-viṣayā pratītir
PVin3_0004604	tadvatam tat-saṅgrahād iti prabheda-bāhyasya	a-bhāvam āha, yam ayaṃ vastu-dharmas tṛtīyam

PVin3_0007802	punar atra bhavān vipakṣam pratyeti. sādhyā-	a-bhāvam. katham idānīm hetur a-vipakṣa-vṛttir
PVin1_0001614	api pratitir a-tad-ātma-grāhiṇī, tad-bhāva-	a-bhāvayor an-anukārāt, rasa-buddhi-vad gandhasya
PVin2_0006908	a-bhāvāt pradīpād iva rūpe. tad-bhāva-	a-bhāvayor darśana-a-darśana-smṛty-apekṣe hi śabda
PVin3_0010210	doṣaḥ syāt. sa hi kevala eva kasyacid bhāva-	a-bhāvayor vṛtti-vyatirekavān upadarśitaḥ svayam
PVin2_0005407	tu vidhir vastu-bhāvo 'sato 'pi san. vastv-	a-bhāvas tu na asti iti paśya bāndhya-vijṛmbhitam.
PVin2_0005406	iti nivṛtter nivṛtṭiḥ katham iṣṭā. nivṛtṭy-	a-bhāvas tu vidhir vastu-bhāvo 'sato 'pi san.
PVin3_0012511	bhāva-a-bhāva-ubhaya-āśraya ity uktam. na	a-bhāvasya kaścīd dharma iti cet, nanv ayam eva
PVin3_0000607	eva bhinna-deśa-ādibhir yoga-a-bhāvaḥ, tad-	a-bhāvasya tad-bhāvasya ca anyonya-parihāra-sthita
PVin3_0006205	ity an-avasthānād a-pratipattir eva	a-bhāvasya. na hi saṃvedana-a-bhāvaḥ svataḥ
PVin3_0003607	pratibhā-utpatti-dṛṣṭeḥ sati sambhave tad-	a-bhāvasya puruṣa-mātreṇa a-nīścayāt, ataḥ
PVin3_0011803	na, a-pratibaddha-a-bhāvena an-upayogino	'bhāvasya vyāpty-a-siddheḥ. yadi prāṇa-ādayas
PVin2_0007602	-gatiḥ, a-sati tasmin sādhyā-a-bhāve hetv-	a-bhāvasya sandehād iti vakṣyāmaḥ tau punar hetū
PVin3_0007508	vyabhicāry ubhaya-āśrayaḥ. dharmo viruddho	'bhāvasya sā sattā sādhyate katham. sattāyām hi
PVin2_0006602	-a-bhāvāt kāraṇānām kārya-utpādana-niyama-	a-bhāvāc ca bhavej jñāpaka-a-siddhiḥ. na iyatā
PVin3_0004001	rūpaṃ pratibhāsate 'dvayaṃ sambandhy-antara-	a-bhāvāc chabala-ābhāsāyā buddher a-dṛṣṭeḥ, tasya
PVin3_0004204	tasmāt taj-janana-sva-bhāvasya hetor	a-bhāvāc chaśa-viśāṇa-an-utpattiḥ, tad-bhāvād
PVin3_0008311	ahaṃ mama iti ca a-paśyato 'nunaya-pratigha-	a-bhāvāt. a-yoniśo-manas-kāram antareṇa doṣāṇām an
PVin3_0006108	kiṃ tarhi tādrśo 'n-upalambhasya eva	a-bhāvāt. atra api satsu upalambha-kāraṇeṣv iti
PVin2_0009608	an-upalambha eva saṃśayāt, upalambhe tad-	a-bhāvāt. an-upalambhāc ca vyatireka iti
PVin1_0002103	saṃvido 'py a-grāhya-grāhakasya ca samasya	a-bhāvāt, anyena apy atīta-rūpasya a-saṃvedanāt,
PVin1_0001603	a-buddhi-janmā buddhiṃ gamayet, pratibandha-	a-bhāvāt. artha-ātmanāś ca sādharmaṇatvād anya-
PVin1_0003113	etad ghaṭayati, tatra pratyāsatti-nibandhana-	a-bhāvāt. asty anubhava-viśeṣo 'rtha-kṛtaḥ, yata
PVin1_0004313	-itarayoḥ pramāṇa-itaratām brūyāt, viśeṣa-	a-bhāvāt. upaplava-vāsanā-a-visandhi-doṣād a-
PVin3_0004510	niścaya-a-yogāt, ubhaya-bahir-bhūtasya	a-bhāvāt. ubhaya ekatra bhāve ca pratīti-sādhana
PVin1_0003407	sthūla-ākārasya pratyekaṃ parama-aṇuṣv	a-bhāvāt. ekaś ca ayam jñāna-sanniveśī iti na ca
PVin1_0002205	-sannidhāv api middha-ādi-vipluta-dhiyo	'bhāvāt. etāvān eva vijñāna-utpatter api kāraṇa-
PVin3_0003904	yogyāḥ sarva-pada-arthāḥ, icchāyā nirodha-	a-bhāvāt. etena saṅketa-anuvidhāyinām śabdānām na
PVin3_0009401	a-nivṛttāv apy aparasya asya sarvasya	a-bhāvāt. evaṃ tarhi sā eva avasthā ghaṭo 'stu,
PVin2_0008310	tathā anyatra api sva-bhāva-bhāvi, viśeṣa-	a-bhāvāt. evam anye 'pi sva-bhāva-hetavo yathā-
PVin2_0009505	-vyabhicāra ity eke. na, pakṣi-kṛta-viśaye	'bhāvāt. kadācid bhaved iti cet, tathā śaṅkāyām
PVin1_0003212	karma-sambandha-a-siddheḥ, a-vyavadhāna-	a-bhāvāt kāraka-atīśaya-a-siddheḥ, sarva-kāraka-
PVin2_0006601	sva-bhāvānām arthānām vā darśana-pāṭava-	a-bhāvāt kāraṇānām kārya-utpādana-niyama-a-bhāvāc
PVin3_0011006	na evaṃ rāga-ādayaḥ, viparyāsa-a-bhāve	'bhāvāt. kāruṇikasya api niṣ-phala ārambho
PVin3_0002002	na, dharmi-prakrame 'pi vastu-pratibandha-	a-bhāvāt. kevalaṃ śāstra-upagama-dvāreṇa eṣām
PVin2_0006103	śakyate, antya-avasthāyām pariṇāma-	a-bhāvāt kṣaṇasya-a-vivekāt. kārya-utpatti-viguṇa-
PVin1_0001001	-sambandha-abhidhāna-vyavasthā-a-parijñāne	'bhāvāt. jāti-guṇa-kriyāvatām etan na sambhavaty
PVin1_0000310	na hy atra dṛṣṭānto 'sti, sādhana-antara-	a-bhāvāt tat-sādhanatve ca nidarśana-an-avasthā-
PVin1_0004113	iti tad-anye 'pi tathā syuḥ, viśeṣa-hetv-	a-bhāvāt. tat siddhaḥ saha-upalambha-niyamaḥ, eka
PVin3_0000903	na abhidhānam, sambandha-niyama-	a-bhāvāt. tato na pakṣasya hetor vā vacanaṃ
PVin3_0006107	eva a-bhāvāt. tan na viśiṣṭa-upalambha-	a-bhāvāt tatra kasyacid a-bhāva-a-pratipattiḥ,
PVin2_0007601	-gatiḥ, a-sati tasmin sādhyena hetor anvaya-	a-bhāvāt. tathā vaidharmyeṇa apy anvaya-gatiḥ, a-
PVin3_0000712	-siddhiḥ, tad-icchāyā vastuni vṛtti-niyama-	a-bhāvāt. tathā hy a-śakya-darśanam etat —
PVin1_0000601	ca tasya vyabhicāraḥ, tad-a-bhāve sva-bhāva-	a-bhāvāt. tathā hi arthasya a-sambhave 'bhāvāt
PVin3_0007001	arthaḥ samarthaḥ, tad-anubhava-āptāv api tad-	a-bhāvāt. tad ayam artha-kriyā-arthī tad-a-
PVin3_0006107	-sādguṇya-āder upalambha-pratyayasya eva	a-bhāvāt. tan na viśiṣṭa-upalambha-a-bhāvāt tatra
PVin3_0006301	sāmarthya-lakṣaṇatvāc ca bhāvasya. tad-apāya-	a-bhāvāt tan-mātra-bhāvino nityaṃ bhāva-prasaṅgāt.
PVin2_0008409	na, tad-a-bhāve bhavatas tad-utpatti-niyama-	a-bhāvāt. tasmāt kāryaṃ sva-bhāvair yāvadbhir
PVin3_0006310	-pratīkṣepāt, ākāra-antara-saṃsarge tasya	a-bhāvāt. tasmād ayam pramāṇa-antara-bala-utpanno
PVin1_0001312	-bhedaḥ, nairātmya-prasaṅgāt, ātma-sthiter	a-bhāvāt. tasmād ayam a-śabda-saṃyojanam eva
PVin3_0003302	kva kena kiṃ pratibadhyate, prastāvasya eva	a-bhāvāt. tasmād dharmināṃ pratiṣṭhāpayaṅ śāstraṃ
PVin3_0001506	na sambhavati, anyatara-artha-antara-bhāva-	a-bhāvāt. dvayor hi tathā-bhāva-sambhave 'nyatara-
PVin1_0002203	sukha-ādīnām tat-sannidhāna-a-bhāve	'bhāvāt. na apy an-indriyāḥ, rūpa-ādy-
PVin3_0006412	'n-upalabdheḥ, na asti iha śiṃśapā vṛkṣa-	a-bhāvāt, na asti iha dhūmo 'n-agner iti.
PVin3_0002508	a-śakyam etat. kasmāt. hetor viśeṣeṇa anvaya-	a-bhāvāt. nanv ayam hetu-dṛṣṭāntayor doṣaḥ, na
PVin2_0008508	siddhaḥ. a-kāryatve 'kāraṇāt sakṛd apy	a-bhāvāt. nanv araṇi-nirmathana-ādiṣv a-saty apy
PVin2_0006910	sandehād bahuṣu darśane ca, ekatra draṣṭur	a-bhāvāt, punar darśane ca bhāvāt, viśeṣa-antara-
PVin1_0001309	a-svābhāvikatvāt, samaya-a-darśane	'bhāvāt. puruṣa-icchāto 'rthānām sva-bhāva-a-
PVin1_0000602	bhāva-a-bhāvāt. tathā hi arthasya a-sambhave	'bhāvāt pratyakṣe 'pi pramāṇatā. pratibaddha-sva
PVin2_0006908	iti, na, sva-bhāvataḥ pratipatter	a-bhāvāt pradīpād iva rūpe. tad-bhāva-a-bhāvayor

PVin3_0004511	ubhayor ekatra bhāve ca pratīti-sādhana-	a-bhāvāt pravṛtti-nivṛttoyoh saṁśayād eva saṁśaya-
PVin3_0000110	tad a-yuktam, anumāna-viṣaye vācaḥ prāmānya-	a-bhāvāt. prāmānye vā na anumāna-pravṛtṭiḥ syāt,
PVin2_0007815	kaścīd dhetoḥ sva-bhāva-pravibhāgaḥ. tad-	a-bhāvāt phalasya api na asti ity a-samānam. nanv
PVin2_0009902	-sva-bhāva-a-bhāvāt. bhrānti-nimitta-	a-bhāvāt, bādhaka-a-bhāvād bhrānty-a-siddheḥ.
PVin1_0000509	nivṛtter vā asya a-sad iti kutaḥ, niyama-	a-bhāvāt. bhāve vā sa eva a-vyabhicāro 'n-
PVin2_0009902	pratyakṣāṅgāṁ śabdānām a-pratyakṣa-sva-bhāva-	a-bhāvāt. bhrānti-nimitta-a-bhāvāt, bādhaka-a-
PVin3_0010707	-sarva-jñatvayor dvi-vidhasya api virodhasya	a-bhāvāt, yaḥ sarva-jñāḥ, sa vaktā na bhavati iti
PVin3_0008104	hetoḥ sapakṣa-vyāpter vipakṣe ca kvacid	a-bhāvāt, yathā — prayatna-anantariyako '-
PVin2_0008403	an-āyatta-rūpāṅgāṁ saha-bhāva-niyama-	a-bhāvāt. yady artha-antaraṁ hetuḥ, katham tarhi
PVin1_0004003	sva-bhāva-viveke yuktam, pratibandha-kāraṇa-	a-bhāvāt. rūpa-ālokayos tu taj-jñāna-utpādana-
PVin3_0000704	a-bhāve vivakṣita-itarayor āsatti-viprakarṣa-	a-bhāvāt. vastu-sva-bhāvavate ca punar vivakṣā-
PVin2_0009706	an-āśvāsa-prasaṅga iti cet, na, yathā-ukte	'-bhāvāt. viruddha-a-vyabhicārya-vacanam iti cet,
PVin3_0004207	sa eva cet, tathā eva upalabhyeta, viśeṣa-	a-bhāvāt. viśeṣe ca uktam. anyac cet, katham anya
PVin2_0009507	atiprasaṅgaḥ, anyatra apy a-bhāva-niyama-	a-bhāvāt. vṛtṭam pramāṇam bādhakam. a-vṛtṭa-
PVin2_0008703	taj-janyo 'sya sva-bhāvaḥ, anyathā sakṛd apy	a-bhāvāt. sa tat-pratiniyato 'nyatra katham
PVin1_0000401	-vat. a-dṛśya-an-upalambhe 'pi nimitta-	a-bhāvāt sad-vyavahāra-pratiśedhaḥ, a-janana-
PVin3_0000308	-hetur vā vastutaḥ, tasyā vastu-vṛtṭi-niyama-	a-bhāvāt. san khalv apy arthaḥ pratītya-apekṣaḥ
PVin3_0005103	yogyatā-saha-kāritvāt teṣām. vyavadhāne hetv-	a-bhāvāt samartha-kṣaṇa-antara-an-utpatter jñāna-
PVin2_0009807	puruṣa-saṁskāra-pūrvakam iti, vākyeṣu viśeṣa-	a-bhāvāt, sarva-prakārāṅgāṁ puruṣaiḥ karaṇa-
PVin1_0000909	krte ca buddhi-janmany abhilāpa-smṛty-antara-	a-bhāvāt siddham a-vikalpakam pratyakṣam. kiṁ ca
PVin3_0005807	vyavahārasya tan-mātra-siddhyā, viśeṣa-	a-bhāvāt. siddhena an-upalambha-ātmanā a-sattvena
PVin1_0003607	ity antara-śloka. tadā anya-saṁvido	'-bhāvāt sva-saṁvit phalam iṣyate. yeṣāṁ buddhir
PVin1_0003609	-ākārā utpadyate, teṣām anyasya saṁvedyasya	a-bhāvāt sva-saṁvedanam phalam, tat-sva-bhāvavād
PVin2_0006513	iti. pratyakṣe 'py arthe phalasya an-antarya-	a-bhāvād a-tat-phala-sādharmyāt tad-viparyāsa
PVin3_0006605	kṣaṇikatā tasya iṣṭā syāt. tattve viśeṣa-	a-bhāvād a-pūrva-bhāvinaḥ paścād apy a-bhāva-
PVin2_0006907	iva rūpe. tan na ayam doṣaḥ pratibandha-	a-bhāvād a-pratipādaka iti, na, sva-bhāvataḥ
PVin3_0007606	nir-upākhye 'pi syāt. nir-upākhyasya	a-bhāvād a-pratiśedha-viśayatā iti cet, tat kim
PVin2_0006005	vā. a-viruddhasya api saha-bhāva-virodha-	a-bhāvād a-pratiśedhaḥ. viruddhasya apy an-
PVin3_0006208	na evam a-bhāvaḥ. na sva-viśaya-jñāna-	a-bhāvād a-bhāva-siddhiḥ, yato 'yam doṣaḥ. na api
PVin3_0010911	-saṅkareṇa sarveṣāṁ vyabhicārāt. prayojana-	a-bhāvād a-vyāhāra iti cet, na, para-arthatvāt.
PVin2_0006510	iti śakyante 'dhyavasātum. yo 'pi jñāpaka-	a-bhāvād atīndriyaḥ pratikṣipyate 'rthaḥ sva-
PVin2_0006515	-alarka-viśa-vikāra-vat. tad-bhāva-virodha-	a-bhāvād atra an-upalabdhi-mātram a-pramāṇam.
PVin1_0001605	'pi hi liṅge '-siddhayā buddhyā sambandha-	a-bhāvād an-anumānam. tasmāt pratyakṣā iyam an-
PVin3_0010804	-mātreṇa, kiṁ tarhi vyatirekād api. tad-	a-bhāvād an-anya-upanaya iti cet, tulyā vṛtṭi-tat
PVin3_0004304	sad-dvi-vidhatvataḥ. pakṣo dharmī. prayojana-	a-bhāvād an-upacāra iti cet, na, sarva-dharmi-
PVin3_0011401	saṁhatānām a-saṁhata-para-upakāra-niyama-	a-bhāvād anaikāntika eva ity a-viruddhaḥ. ko hy
PVin3_0012011	prakṛta-gamanāt. anyathā vyavacchedya-	a-bhāvād avadhāraṇasya kiṁ phalaṁ syāt. an-
PVin3_0009003	a-pratibaddha-sva-bhāvasya avinābhāva-niyama-	a-bhāvād iti. a-siddha-jñāpana-aṅgasya jñāpanam
PVin2_0006111	-gamaka ucyate, yathā — na agnir atra dhūma-	a-bhāvād iti. kāraṇa-an-upalabdhir a-bhāvam
PVin2_0004504	nibandhane. a-prthag-vacanam śabdasya viśeṣa-	a-bhāvād iti cet, na, pravṛtti-bhedāt. artho hi
PVin2_0006106	-samarthyāni dhūma-kāraṇāni santi dhūma-	a-bhāvād iti. tat kāryam hetu-vyāptya-vyatirekāt
PVin2_0008208	vyavasyanti, na prak, darśane 'pi pāṭava-	a-bhāvād iti tad-vaśena paścād vyavasthāpyate,
PVin3_0008306	-pariṇāma-pratyayasya anyasya apekṣānyasya	a-bhāvād iti. pūrva-sva-jāti-mātra-hetutvāc chakti
PVin2_0006209	veditavyā, yathā — na atra śiṁśapā vṛkṣa-	a-bhāvād iti. sarvatra ca asyām a-bhāva-vyavahāra
PVin2_0008611	na kadācin na bhavet, tad-bhāve vaikalya-	a-bhāvād iṣṭa-kāla-vat. tadā api vā na bhavet, a-
PVin3_0005901	samudbhavaḥ. na hi bhāvānām sva-viśaya-jñāna-	a-bhāvād evam bhavati idaṁ na upalabha iti yato
PVin3_0006304	syāt. a-bhāva ity api bhāva-pratiśedhaḥ. tad	a-bhāvād bhavati iti bhāvān na bhavati iti hetu-
PVin2_0009903	-a-bhāvāt. bhrānti-nimitta-a-bhāvāt, bādhaka-	a-bhāvād bhrānty-a-siddheḥ. puruṣeṣu viśeṣa-
PVin3_0006504	kvacid a-vikala-kāraṇasya bhavato 'nya-bhāve	'-bhāvād virodha-gatiḥ, yathā śīta-uṣṇa-sparśayoḥ.
PVin2_0006006	hy a-paryanta-kāraṇasya bhavato 'nya-bhāve	'-bhāvād virodha-gatiḥ. sa ca an-upalabdheḥ.
PVin3_0000605	ekasya bhāve '-vikala-kāraṇasya prāg-bhavato	'-bhāvād virodhaḥ, paraspara-parihāra-sṭhita-
PVin3_0007201	bhāva-viśeṣasya kasyacit sattā-mātre virodha-	a-bhāvān na iha sattā-sādhane pratiśedhaḥ, kiṁ tu
PVin2_0006802	pauruṣeyaḥ. anyathā api nāntariyakatā	a-bhāvān na para-ātmanāḥ pratipattir arthasya. na
PVin2_0008604	api tādrśa-udbhava tac-chakti-niyama-	a-bhāvān na hetu-bhedo bheda ity a-kāraṇam
PVin2_0007111	yukter atra na sambhavaḥ. anyathā a-sambhava-	a-bhāvān nānā-śakteḥ svayam dhvaneḥ. avaśyam
PVin3_0007302	-ādi-śabda-vācyasya eva kasyacid arthasya	a-bhāvān nir-viśeṣaṅ eva sā. katham a-bhāvo
PVin2_0006814	iti. sā api tatra pratibaddhā bhāva-	a-bhāvābhyām kāryatām na atipatati, tan-mātra-
PVin3_0006103	bhavati, tata eva anya-a-bhāva-gatiḥ, tad-	a-bhāve '-bhāva-a-pratipatteḥ. nanu satsu
PVin3_0011806	prāṇa-ādy-a-bhāvo nairātmyam vyāpnuyāt. tad-	a-bhāve '-bhāva-siddhyā vyāptir iti sā na

PVin3_0011006	-vr̥ttayaḥ. na evaṃ rāga-ādayaḥ, viparyāsa-	a-bhāve 'bhāvāt. kārūṅikasya api niṣ-phala
PVin1_0002203	upanibandhanānām sukha-ādinām tat-sannidhāna-	a-bhāve 'bhāvāt. na apy an-indriyāḥ, rūpa-ādy-
PVin3_0005104	vā sati vyavadhāne 'nyasya utpitsoḥ kāraṇa-	a-bhāve 'n-utpatteḥ kāraṇa-vaikalyāḥ jñāna-an-
PVin2_0009414	iti gamyate. iti saṅgraha-slokaḥ. nanu tad-	a-bhāve 'n-upalambhāt siddhā vyāvṛtīḥ. uktam
PVin2_0009503	-vyatirikta-pakṣī-karaṇe hetoḥ sādhyā-	a-bhāve 'n-upalambho 'sti iti katham vyabhicāraḥ.
PVin2_0006012	tatra apy an-ubhayasya a-pratibandhāt tad-	a-bhāve 'nya-a-bhāvo na yuktaḥ. kārya-an-
PVin3_0007605	-vastuno 'paryudāseṇa vyatireka-mātrasya	a-bhāve 'py a-virodhāt, yathā na bhavati mūrta
PVin2_0008513	iti cet, na, tatra api tulyatvāt – tad-	a-bhāve 'py agnau bhavati iti. katham ca tato
PVin2_0005505	tābhyāṃ sa dharmī sambaddhaḥ khyāty-	a-bhāve 'pi tādr̥ṣaḥ. śabda-pravṛtter asti iti so
PVin2_0008506	an-upalabdham yad upalabhyate, tatra eka-	a-bhāve 'pi na upalabhyate, tat tasya kāryam. tac
PVin1_0001612	mātra-nibandhanatvāc ca a-tattvasya. vastv-	a-bhāve 'pi śabda-pratibhāsa-a-pracyuter a-sad-
PVin3_0012305	a-bhāvaṃ bhāvam icchati, yathā vyatireka-	a-bhāve 'pi sapakṣe prāṇa-ādir na iṣṭaḥ. sapakṣa-
PVin2_0006809	janma syāt, syād yogyatā-niyamaḥ. tad-	a-bhāve 'sya idam iti na sidhyati. na apy
PVin2_0010013	prasiddhe tad-bhāve hetu-bhāve vā a-nityatva-	a-bhāve kṛtakatvaṃ na bhavati dahana-a-bhāve ca
PVin2_0007606	kartavyaḥ. vyatireky api na a-nityatva-	a-bhāve kṛtakatvaṃ bhavati, śabdaś ca kṛtaka iti.
PVin3_0013207	kṛtakatvaṃ tatra a-nityatvam, a-nityatva-	a-bhāve kṛtakatvasya a-sambhavaḥ, yathā ghaṭa-
PVin2_0009113	katham na anumānam yāvataḥ na a-nityatā-	a-bhāve kvacid utpattir dṛṣṭā, a-darśanāc ca
PVin2_0010013	-a-bhāve kṛtakatvaṃ na bhavati dahana-	a-bhāve ca dhūmaḥ. tathā hi sa tasya sva-bhāvo
PVin3_0007908	hetuḥ syāt, tasya bhāve kvacid a-sambhavāt,	a-bhāve ca sarvatra bhāva-vyavacchedasya bhāvāt.
PVin2_0004609	a-bhedād ātma-niṣpatteś ca. tathā tayor	a-bhāve taj-jaṃ jñānam tat-prabhavā vā bhāva-
PVin3_0001602	ca na sāmānya-āśrayaḥ, sarva-vyakti-sambhava-	a-bhāve tat-sāmānya-a-yogāt, yathā 'brāhmaṇa-
PVin3_0006906	buddhāv upasthāpanāya śabda-prayogāt, tad-	a-bhāve tad-a-yogāt. kiṃ ca, sad-a-sat-pakṣa-
PVin1_0002908	ucyate. vastu-pratibhāsam hi pratyakṣam, tad-	a-bhāve tad-ābhāsa-pracyuter ity uktam. na ca
PVin1_0001211	-dṛṣṭes tad-dhvanau smṛtiḥ. yuktā tad-gaty-	a-bhāve tu śabda-bhede smṛtiḥ katham. tad-a-
PVin2_0009401	darśana-a-bhāvaḥ. sa darśanena bādhyate. tad-	a-bhāve tu siddha eva ity apārthakam tat-siddhaye
PVin2_0009806	-hetūnām guṇa-antara-sambhavāt. viśeṣa-hetv-	a-bhāve tu syād anumānam. yathā – a-dṛṣṭa-
PVin2_0007607	ca kṛtaka iti. siddha-tat-sva-bhāvatayā tad-	a-bhāve na bhavataḥ kṛtakatvasya śabde ca bhāva-
PVin2_0007509	ayam asya vyāpakāḥ siddho bhavati, yady asya	a-bhāve na bhavet. tad anena dvi-vidhasya api
PVin2_0009407	yukto dṛśyasya a-darśane 'bhāvaḥ, sa tad-	a-bhāve na yuktaḥ. kvacid yad-ṛcchayā tathā-bhāve
PVin1_0003405	āśritya draṣṭur eṣa viniścayaḥ. sa tad-	a-bhāve na syāt. na ca viśaya-sārūpyam vijñānasya,
PVin3_0008602	-vyavasthā samudāyi-nibandhanatvāt tad-	a-bhāve na syāt. bhavanti sva-nimitta-sannidhiṃ
PVin2_0008409	sarvathā janya-janaka-bhāvāt. na, tad-	a-bhāve bhavatas tad-utpatti-niyama-a-bhāvāt.
PVin3_0001605	-a-pratipatteḥ, tad-vikāra-an-anukārāt, tad-	a-bhāve bhāvāc ca. tathā śrāvaṇa-ādy api iti
PVin3_0000704	api tu vaktur vivakṣā-kṛtā, tad-	a-bhāve vivakṣita-itarayor āsatti-viprakaṣa-a-
PVin3_0003902	siddham śāśiny apy a-nivāryam eva. tad-vastv-	a-bhāve śāśini nivāraṇe 'pi na kaścid doṣaḥ.
PVin3_0003510	āha – yatra apy a-sādhāraṇatvād anumāna-	a-bhāve śabda-prasiddhena viruddhena arthena
PVin3_0003008	pramāṇāni prameya-arthāni iti, pramāṇānām	a-bhāve śāstra-sva-vacanayor a-yogāt. sva-vacana-
PVin3_0004407	tad-a-bhāvo 'sapakṣaḥ. katham idānīm	a-bhāve sann ity ucyate. na vai tan-niṣedha-
PVin2_0009509	a-bhāva-siddhāv apy a-pratibaddhasya tad-	a-bhāve sarvatra-a-bhāva-a-siddheḥ saṃśayād a-
PVin1_0000601	liṅga-lakṣaṇam. na ca tasya vyabhicāraḥ, tad-	a-bhāve sva-bhāva-a-bhāvāt. tathā hi arthasya a-
PVin2_0007602	apy anvaya-gatiḥ, a-sati tasmin sādhyā-	a-bhāve hetv-a-bhāvasya sandehād iti vakṣyāmaḥ
PVin3_0006204	an-avasthitiḥ. anyathā yadi sva-viśaya-jñāna-	a-bhāvena a-bhāva-siddhiḥ syāt, tad-a-bhāvo 'py
PVin3_0011803	-ādi-nivṛttir iti cet, na, a-pratibaddha-	a-bhāvena an-upayogino 'bhāvasya vyāpty-a-
PVin2_0009604	ca sa-ātmaka-an-ātmakau vibhajya tatra	a-bhāvena gamakatvaṃ kathayatā āgamikatvam ātmani
PVin3_0011802	-upalabdhyā tatra saṃśayo yuktaḥ. prāṇa-ādy-	a-bhāvena nairātmyasya vyāpter ātma-nivṛttau
PVin2_0006113	'bhāvo vā tad-bhāva-vyāpinaḥ kāryasya	a-bhāvena. yadā api vyāpaka-dharma-an-upalabdhyā
PVin3_0011808	na sidhyataḥ. ke ca nir-ātmānaḥ prāṇa-ādy-	a-bhāvena vyāptāḥ. ghaṭa-ādayaś cet, anyatra a-
PVin2_0009512	ghaṭa-ādinām dṛṣṭa-a-dṛṣṭānām prāṇa-ādy-	a-bhāvena vyāptes tan-nivṛttau vyāpy-a-nivṛtter
PVin1_0003501	asya a-pratipattir iti cet, na, bheda-	a-bhāvena sarvathā a-pratipatti-prasaṅgāt. sarva-
PVin3_0004406	dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ. tad-	a-bhāvo 'sapakṣaḥ. katham idānīm a-bhāve sann
PVin2_0010101	prasidhyati vyatirekaḥ. hetu-sva-bhāva-	a-bhāvo 'taḥ pratiśedhe ca kasyacit. hetuḥ tāv
PVin2_0005803	liṅgād a-sattāyāṃ sādhyāyāṃ upalabdher	a-bhāvo 'py anyayā an-upalabdhyā sādhyata ity an-
PVin3_0006204	-jñāna-a-bhāvena a-bhāva-siddhiḥ syāt, tad-	a-bhāvo 'py anyena an-upalambhena sādhanīya ity
PVin2_0005805	a-bhāvo vinā an-upalabdhyā syāt, tathā sattā	a-bhāvo 'pi syād ity apārthikā an-upalabdhiḥ.
PVin2_0005907	tadā api tathā-vidha-indriya-grāhyā-	a-bhāvo 'sty eva. tasmāḥ jñānam tad-yogyatā vā
PVin2_0006307	na avāśyam śīta-bādhako 'gniḥ, yatas tad-	a-bhāvo gamyeta. antyasya avasthā-viśeṣasya a-
PVin3_0007302	a-bhāvān nir-viśeṣaṇā eva sā. katham	a-bhāvo jñeya-abhidheya-prameyatvaiḥ so 'pi
PVin2_0006012	an-ubhayasya a-pratibandhāt tad-a-bhāve 'nya-	a-bhāvo na yuktaḥ. kārya-an-upalabdhyā api na
PVin3_0006303	-lakṣaṇatvāt, tal-lakṣaṇatvāc ca bhāvasya	a-bhāvo na syāt. a-bhāva ity api bhāva-

PVin3_0008810	kenacit kriyate. a-bhāvaṃ karoti iti hi na	a-bhāvo nāma kaścit kāryaḥ, tasya kathañcit
PVin2_0008302	a-bhāvaṃ karoti iti prāptam. tatra yady	a-bhāvo nāma kaścit kāryaḥ syāt sva-bhāvaḥ, sa
PVin3_0010709	sidhyati, sandehāt. bādhaka-bhāve hy aparā-	a-bhāvo niścīyate. na ca a-viruddha-lakṣaṇam
PVin3_0011805	te tan-nivṛtṭyā nivarateran. tadā prāṇa-ādy-	a-bhāvo nairātmyaṃ vyāpnuyāt. tad-a-bhāve 'bhāva-
PVin2_0006112	a-sattā eva. tatra kevalaṃ viṣayī sādhyate	'bhāvo vā tad-bhāva-vyāpinaḥ kāryasya a-bhāvena.
PVin3_0012707	-sva-bhāva-bhedāt. tat ko 'yaṃ sambandha-	a-bhāvo vācya ity upālambhaḥ. asti viṣāṇinām
PVin2_0005804	a-pratipattiḥ syāt. atha upalabdhy-	a-bhāvo vinā an-upalabdhyā syāt, tathā sattā a-
PVin3_0010012	hetur ucyate, tadā katham. tatra api sādhya-	a-bhāvo vipakṣa ity tad-vyatirekaḥ sādhyā-dharma
PVin1_0003107	hetuṣu vidyamāno 'pi bhedo bhinne karmaṇy	a-bhinna-ātmano jñānasya na bhedena niyāmakāḥ,
PVin1_0002613	sita-duḥkha-ādir a-bhinno buddhi-vedane.	a-bhinna-ābhe vibhinne ced bheda-a-bhedau kim
PVin1_0003304	-viṣayatve dvayaṃ vyartham. krama-bhāvaś ca	a-bhinna-nimittayoḥ pratiśiddhaḥ. sakṛd-bhāve
PVin3_0010503	tasya eva a-bhinna-vyāvṛtti-samāśrayatvād	a-bhinna-pratyaya-viṣayasya vyavahāra-upanitasya
PVin1_0003303	kriyā-sādhanayor viṣaya-nānātva-virodhāc ca.	a-bhinna-viṣayatve dvayaṃ vyartham. krama-bhāvaś
PVin1_0002610	āśritya hetuṃ bheda-a-bhedau vyavasthāpayet.	a-bhinna-vedanasya aikye yan na evaṃ tad
PVin3_0010503	na pratijñā-artha-eka-deśaḥ. tasya eva	a-bhinna-vyāvṛtti-samāśrayatvād a-bhinna-pratyaya
PVin2_0009904	ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad	a-bhinna-sva-bhāvānām sarveṣāṃ puruṣa-kriyā na vā
PVin1_0002112	hetu-jāḥ. tat sukha-ādi kim a-jñānaṃ vijñāna-	a-bhinna-hetu-jam. tad-a-tat-sva-bhāvānām
PVin1_0004308	bhavati. yadi bhāsamāno viṣaya-ākāro buddher	a-bhinnaḥ, tato bhinnam asti iti kutaḥ. bāhya-
PVin1_0003214	sādhakatamatvāt. satsv api indriya-ādiṣv	a-bhinnasya prativīṣayaṃ bhedakam asya karaṇam
PVin1_0003307	iti cet, na, dharmā-bheda-abhyupagamāt.	a-bhinne 'pi vastuni śakti-bhedena vyavasthā-
PVin1_0003702	anyatra api śabda-gandha-rasa-viśeṣair	a-bhinnaiḥ prāṇi-viśeṣāṇām aindriyakasya eva
PVin1_0002612	-sādhanam. bhinna-ābhaḥ sita-duḥkha-ādir	a-bhinno buddhi-vedane. a-bhinna-ābhe vibhinne
PVin1_0001201	atitād api darśanāt. tad ayam a-viṣayatvād	a-bhūta-a-viśiṣṭam api sprṣṭvā ayam ghaṭa iti
PVin3_0010905	-darśana-ākṣiptaṃ sa-āsrava-dharma-viṣayam	a-bhūta-guṇa-abhinandanam rāgam āhuḥ. tad-ānanda-
PVin1_0002807	tathā hy a-śubha-prṛthivī-kṛtsna-ādikam	a-bhūta-viṣayam api spaṣṭa-pratibhāsam nir-
PVin1_0002804	tathā-vṛtter a-darśanāt. tasmād bhūtam	a-bhūtaṃ vā yad yad eva atibhāvayate. bhāvanā-
PVin2_0007403	-anurodhiny eva, na anya-āyatte, tad-bhāve	'bhūtasya paścāt tādātmya-virodhāt kāraṇānām ca
PVin1_0002801	-bhaya-unmāda-caura-svapna-ādy-upaplutāḥ.	a-bhūtān api paśyanti purato 'vasthitān iva.
PVin3_0009406	kasyacid rūpasya anukārād avasthā-bhede 'py	a-bheda iti cet, nanv etat sukha-ādīnām puruṣāṇām
PVin3_0009411	-prasaṅgaḥ, eka-ātmatva-vat. kāryatvād eva	a-bheda iti cet, yukto yadi pratibandhaḥ sidhyet.
PVin3_0009410	kāryatvāt tasya tad-a-niṣpattāv a-niṣpatteḥ.	a-bheda eva atitarām a-kramatva-prasaṅgaḥ, eka-
PVin3_0009413	na asti samāno dharmo dhvasta-itarayor	a-bheda-kalpanāyām api, yam ayam a-nitya-śabdaḥ
PVin2_0004814	-vyāpāra-viṣaya-bhedāt. bheda ity apy asya	a-bheda-pratiśedha eva draṣṭavyaḥ, na nānā-
PVin1_0001008	vicāra katve ca indriya-mano-vijñānayor	a-bheda-prasaṅgāt. a-bhede ca atīta-an-āgata-
PVin3_0013005	āśraya-samāna-a-samāna-deśa-rūpasya	a-bheda-virodhaḥ. dr̥ṣya-a-dr̥ṣya-ātmatā-ādi-virodhā
PVin1_0002606	vahneḥ, tad-rūpa-sparśa-adhyavasāyāt. bheda-	a-bheda-vyavasthā evam utsannā sarva-vastuṣu.
PVin3_0009409	an-ekaḥ, ko vā virodhaḥ karma-abhivyakter	a-bheda-vyāpāna-a-siddhau. kramas tu tat-
PVin1_0003901	-darśanāt. rūpa-a-bhedaṃ hi paśyanti dhīr	a-bhedaṃ vyavasyati. bhāvā yena nirūpyante tad-
PVin1_0003901	-hāneś ca na a-bhedo '-rūpa-darśanāt. rūpa-	a-bhedaṃ hi paśyanti dhīr a-bhedaṃ vyavasyati.
PVin1_0001707	na tasmād bhinnam asty anyat sāmānyam buddhy-	a-bhedataḥ. na hi vyakty-ātmano vyatiriktam
PVin1_0003306	-sādhanā-bhāvo vyavasthā-āśrayatvāt. vastv-	a-bhedāt kriyā-karaṇayor aikya-virodha iti cet,
PVin1_0003412	ca āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ,	a-bhedāt. na vā kasyacid āvaraṇam ity a-vikalpaṃ
PVin3_0011303	viruddhaḥ. sa kasmān na uktaḥ. sādhyatā-	a-bhedāt. na hy ayam ābhyāṃ sādhyā-viparyaya-
PVin2_0004609	kāryaṃ vā bhāva-kāraṇa-vyatireke bhavataḥ,	a-bhedād ātma-niṣpatteś ca. tathā tayor a-bhāve
PVin3_0013002	upalabdhi-lakṣaṇa-prāptir abhivyaktiḥ.	a-bhedād eka-vyaktyā sarva-vyakter a-vyakta-rūpa-
PVin3_0013004	-ātmatā indriyasya sva-āśrayeṇa sambandhaḥ,	a-bhedād eva, āśraya-a-samaveta-rūpa-virahaś ca.
PVin2_0008606	ca sarvasmāj jāyeta. tasmāt kāraṇa-bheda-	a-bhedābhyāṃ kārya-bheda-a-bhedau. tan na dhūmo
PVin3_0009603	vastu-bhede prasiddhasya śabda-sāmyād	a-bhedinaḥ. na yuktā anumitiḥ pāṇḍu-dravyād iva
PVin1_0001709	buddhi-nānātvaṃ dr̥ṣṭam bhūta-guṇa-vat. tad-	a-bhede 'py artha-bheda-kalpanāyām atiprasaṅgaḥ.
PVin1_0001111	na etad asti, yasmād a-vidyamāna-	a-bhede 'pi tad-akṣa-a-gocaravataḥ. spr̥ṣāto 'py
PVin1_0001009	indriya-mano-vijñānayor a-bheda-prasaṅgāt.	a-bhede ca atīta-an-āgata-vastu-prabheda-grahaṇa-
PVin3_0013204	vipakṣāc ca sarvato vyāvṛtṭi rūpam uktam	a-bhedena. punar viśeṣeṇa kārya-sva-bhāvayor
PVin1_0000904	-a-viśeṣataḥ. sa paścād api syāt. ātma-	a-bhedena sāmārthya-a-viśeṣān na ekasya ekatra
PVin1_0003815	hānitaḥ. anyasya anyatva-hāneś ca na	a-bhedo '-rūpa-darśanāt. rūpa-a-bhedaṃ hi
PVin1_0003914	-a-yogād iti. api ca saha-upalambha-niyamād	a-bhedo nīla-tad-dhiyoḥ. na hi bhinna-avabhāsitve
PVin1_0004303	ity antara-ślokaḥ. bāhye 'py arthe tato	'bhedo bhāsamāna-artha-tad-vidoḥ. saty api bāhye
PVin1_0002613	-vedane. a-bhinna-ābhe vibhinne ced bheda-	a-bhedau kim āśrayau. iti saṅgraha-ślokaḥ. ayo-
PVin2_0008606	tasmāt kāraṇa-bheda-a-bhedābhyāṃ kārya-bheda-	a-bhedau. tan na dhūmo 'rthād dr̥ṣṭa-ākāra-
PVin1_0002608	a-nānātvaṃ kaṃ bata ayam āśritya hetuṃ bheda-	a-bhedau vyavasthāpayet. a-bhinna-vedanasya aikye

PVin1_0002511	'py a-sad-a-višeṣāl laingika-upabhogasya ca	a-bhogatvād anya-bhoga-vat. līṅga-a-yogād ato 'py
PVin1_0002002	pramāṇasya, anyathā ca atiprasaṅgāt,	a-bhraṣṭa-darśana-samskārasya grhīta-grahaṇasya
PVin1_0002904	-ābhaṃ pratyakṣaṃ bhavatu a-vikalpanāt. na,	a-bhrāntam iti nirdeśāt. ata eva vikalpo '-vastu-
PVin1_0000702	na anveti. tatra pratyakṣaṃ kalpanā-apoḍham	a-bhrāntam timira-āsu-bhramaṇa-nauyāna-samkṣobha-
PVin1_0003614	yena ekaṃ rūpam ekasya mana-āpam anyasya	a-mana-āpam dṛṣṭam. iṣṭa-an-iṣṭa-avabhāsinyāḥ
PVin1_0002205	indriya-upanidhau ca punaḥ sambhavāt. na apy	a-manas-kārāḥ, ubhaya-sannidhāv api middha-ādi-
PVin3_0003106	sarva-śāstreṣu vyavasthā, a-lubdha-a-dviṣṭa-	a-mūḍhānām pāpa-an-abhyupagamāt. sā vyavasthā
PVin3_0007609	pratiśedha-vṛttir iṣṭā, tan na an-upākhyeṣv	a-mūrtatva-ādikam iti cet, duḥkhaṃ vata ayaṃ
PVin3_0007605	'py a-virodhāt, yathā na bhavati mūrta ity	a-mūrtatvaṃ nir-upākhye 'pi syāt. nir-upākhyasya
PVin3_0013301	api nirastā bhavanti, yathā — nityāḥ śabda	'mūrtatvāt karma-vat parama-aṇu-vad ghaṭa-vad
PVin3_0013707	na nirdiśyate. yukto 'yam artha iti sūtram	a-mogha-nīter draṣṭur mayā āgamitam āgamam
PVin3_0003411	'dhikriyete, na arthasya, vaktur upālambhād	a-yathā-artha-abhidhānena. yadi sva-vacana-
PVin2_0004711	'pi viśeṣo 'rtha-kriyām prati. yathā tathā	a-yathā-arthatve 'py anumāna-tad-ābhayoḥ. artha-
PVin1_0000209	sākṣāt sva-bhāva-upadhāna-sāmarthyā-rahito	'yukta-pratipattir eva. na ca anya-darśane 'nya-
PVin2_0005312	-a-yogād ity aparāḥ. paśavo 'pi hi tāvad yad	a-yuktaṃ paśyanti, na tadā eva tad ācaranti. so
PVin2_0009709	kriyate, na ca so 'pi yukta iti katham	a-yuktaḥ, an-upalambhād a-bhāva-siddheḥ. nanu
PVin2_0009714	bhavitavyam iti sarvatra a-darśana-mātreṇa	a-yuktaḥ pratiśedhaḥ. api ca yadi kathañcid
PVin3_0000110	a-nityatvād vā, rūpa-ādi-vad iti, tad	a-yuktam, anumāna-viśaye vācaḥ prāmāṇya-a-bhāvāt.
PVin3_0000403	kim ātmanaḥ. pareṇa apy anyataḥ pratipattum	a-yuktam eva. yas tu para-parikalpitaiḥ prasaṅgaḥ,
PVin1_0000502	śāstraṃ praṇayann anumānaṃ praktikṣipati ity	a-yuktam, tasya a-prāmāṇye vṛtti-vaiphalyāt. na
PVin1_0001713	-upalakṣaṇān na vivekena niściyata iti. tad	a-yuktam, yasmāt dhī-śabda-vṛtter anyatra tato na
PVin1_0000405	a-pratyakṣaṃ pramāṇam asti ity aparāḥ. tad	a-yuktam, yasmāt pramāṇa-itara-sāmānya-sthiter
PVin3_0012904	-vijñāna-utpādana-yogyatā-lakṣaṇam. yuta-	a-yuta-siddhayoḥ sambandhau saṃyoga-samavāyāv iti
PVin3_0007401	a-siddham iti sādhyate. nanu ca atra api tad-	a-yoga-virahinā sāmānyena anvayo na siddha eva.
PVin2_0005107	ca sādhyam. na ca siddha-sādhanam, tad-	a-yoga-vyavacchedasya a-siddheḥ. tat-tulya eva
PVin2_0005101	sāmarthyād vivakṣā-anugamād dhvaneḥ. tad	a-yoga-vyavacchedād dharmī dharmā-viśeṣaṇam. tad-
PVin3_0007212	tasmāt tatra sāmānyam eva sādhyate tad-	a-yoga-vyavacchedena. na tathā iha api kvacit
PVin2_0005007	viśeṣaṇe vā na anumeya-dharmatā iti cet, na,	a-yoga-vyavacchedena viśeṣaṇāt. a-yogaṃ yogam
PVin3_0004402	-an-anuvṛtter a-sādhāraṇatā iti cet, na,	a-yoga-vyavacchedena viśeṣaṇāt, yathā — caitro
PVin3_0007211	na vai sa ādhāras taṃ viśeṣi-karoti,	a-yoga-vyavacchedena viśeṣaṇād ity uktam. tasmāt
PVin2_0005402	-samāveśibhiḥ padair a-satsu vyavahāra-	a-yogaṃ darśayan paraṃ pratirunaddhi iti vyaktam
PVin2_0005008	iti cet, na, a-yoga-vyavacchedena viśeṣaṇāt.	a-yogaṃ yogam aparair atyanta-a-yogaṃ eva ca.
PVin3_0007407	siddhaḥ. arthād eva agnes tat-pradeśa-	a-yogaṃ vyavacchinatti iti sa tathā sādhyā ucyate.
PVin3_0012909	-bhāve prak tatra a-satas tat-sambandha-	a-yogaḥ. tasmād bhinna-deśair yugapat-sambandhaḥ
PVin3_0012510	nāma. na ca prameyatvasya vipakṣe 'nvaya-	a-yogaḥ. tri-vidho hi dharmo bhāva-a-bhāva-ubhaya-
PVin3_0002108	tad-virodhena cintāyās tat-siddha-artheṣv	a-yogataḥ. tṛtīya-sthāna-saṅkrāntau nyāyyāḥ
PVin2_0004811	jagau. pratibhāsasya bhinnatvād ekasmiṃs tad-	a-yogataḥ. na hy ekasya tāv anyonya-vilakṣaṇāv
PVin2_0005008	viśeṣaṇāt. a-yogaṃ yogam aparair atyanta-	a-yogaṃ eva ca. vyavacchinatti dharmasya nipāto
PVin3_0000705	yugapat ekatra viruddha-guṇa-upasaṃhāra-	a-yogāc ca. tasmād ete kartur icchā-mātra-
PVin3_0001701	-dviṭīyo dehena eva vā iti na iṣyate. vidher	a-yogāc ca dvayor ekasya vidhiyamānasya vikalpa-
PVin1_0001503	parisyandād ihā-vaśena udaya-astam-aya-	a-yogāc ca. buddhir atra vivarteta, sā ca a-
PVin3_0009708	pramāṇa-dṛṣṭasya pratijñayā '-siddhi-codanā-	a-yogāt, an-adhikārāc ca śāstrasya anumāne.
PVin3_0000612	-prastāveṣu, anyathā abhyupagamya vicāra-	a-yogāt. an-arthaḥ khalv api kalpanā-samāropito
PVin1_0002005	apekṣa-a-yogād an-apekṣāc ka krama-utpatty-	a-yogāt. ādheya-bhedatve ca anyatvam. kṣaṇikatvād
PVin2_0006709	-karatvāt, anya-karaṇe tasya iti sambandha-	a-yogāt. upakārasya tat-sambandhe kaḥ sambandho
PVin3_0004510	a-sādhāraṇo 'py ubhaya-vyāvṛtter niścaya-	a-yogāt, ubhaya-bahir-bhūtasya a-bhāvāt. ubhayor
PVin3_0006906	śabda-prayogāt, tad-a-bhāve tad-	a-yogāt. kiṃ ca, sad-a-sat-pakṣa-bhedena śabda-
PVin2_0005303	sandeha-sādhanāt. vyatirekiṇāś ca sandeha-	a-yogāt kṛtakatva-ādinā a-nityatve, vastu-
PVin1_0001002	viveka-sambandhayor a-pratibhāsanena ghaṭana-	a-yogāt kṣīra-udaka-vad a-tad-vedini. yatra api
PVin1_0002201	iti, ākasmikatve deśa-kāla-prakṛti-niyama-	a-yogāt. tatra sukha-ādy-utpattir na a-viśayā,
PVin2_0007810	yuktaḥ, an-apekṣasya deśa-kāla-dravya-niyama-	a-yogāt. tathā atra api kaścin niyama-hetur
PVin2_0008005	kriyā, tat-sva-bhāvasya paścād apy a-kriyā-	a-yogāt. tad ayaṃ bhāvo nivṛtta-sarva-sāmarthyāḥ
PVin2_0008011	a-pramāṇatayā a-siddher anvaya-vidhāna-	a-yogāt. tad eva ca naḥ kṛtakam yathā-uktam
PVin2_0008702	tat-kṛta-upakāra-an-apekṣasya tan-niyama-	a-yogāt. tan niyata-deśa-kālatvād dhūmo yatra
PVin3_0011703	nivartante, na sapakṣāt, a-sato nivṛtity-	a-yogāt. tasmād aikāntika-anvaya-vad aikāntika-
PVin1_0004201	saha-upalambha-niyamaḥ, eka-vyāpāre krama-	a-yogāt, tasya a-viśeṣāt. saṃvedanam ity api
PVin2_0008614	-a-bhāva-kālayos tad-bhāva-yogyatā-a-yogyatā-	a-yogāt, tulya-yogyatā-a-yogyatayor deśa-kālayos
PVin2_0007911	-a-jñāne tad-aṅga-vikalatvād a-kṣūṇa-vidhāna-	a-yogāt. na api caramasya a-sāmarthyam eva,
PVin1_0000605	'bhavato vā bhāve niyamena tat-saṃvāda-	a-yogāt. na artha-a-vyabhicārād artha-saṃvādanam

PVin3_0006707	pratiśedhāt, nir-ṣayasya ca pratiśedhasya	a-yogāt. na eṣa doṣaḥ, yasmāt —an-ādi-vāsanā-
PVin3_0004505	pakṣa-dharmatvam eva, a-sambaddhād vimarśa-	a-yogāt. na tu sapakṣa-vipakṣayoḥ sattvam a-
PVin3_0001711	-antara-bhūtam, artha-antara-bhūta-dvaya-	a-yogāt. na vā kaścīd artha-antara-bhūtaḥ, dvayor
PVin1_0000213	iti dve eva pramāṇe, anyathā-pratipatty-	a-yogāt. na vai pratibandha eva liṅga-lakṣaṇam,
PVin3_0005007	-ātmānam a-khaṇḍayataḥ sāmārthya-tiras-kāra-	a-yogāt. na hi tatra atīśayam an-utpādayat kiñcit
PVin3_0004105	ca evaṃ paraspara-rūpa-vivekena vyavasthā-	a-yogāt. na hi tatra apy an-upalambham antareṇa
PVin3_0008901	kāryaḥ, tasya kathañcit kāryatve ’bhāva-	a-yogāt, pūrva-vat-prasaṅgac ca. tasmād bhāva-
PVin3_0005004	-an-antarām jñānasya prak sato niyamena	a-yogāt, prayatnasya āvaraṇa-indriya-śabdeṣv an-
PVin2_0008003	an-apekṣasya kartuḥ sva-sattā-mātreṇa kṣepa-	a-yogāt, praḅ a-kartuḥ paścād api sva-bhāva-a-
PVin3_0001602	sarva-vyakti-sambhava-a-bhāve tat-sāmānya-	a-yogāt, yathā ’-brāhmaṇa-āditve varṇatvasya
PVin3_0000705	-bhāvātve ca punar vivakṣā-antare parāvṛtty-	a-yogāt. yugapad ekatra viruddha-guṇa-upasaṃhāra-
PVin3_0002904	viruddhayor ekatra samyag-jñāna-	a-yogāt. viśaya-upadarśana-arthaṃ ca pakṣa ucyate.
PVin3_0005013	vijñāna-hetavaḥ. an-upakāryasya apekṣā-	a-yogāt. śakta-sva-bhāvasya nityaṃ jananam a-
PVin2_0006902	anyeṣv apy asyāḥ, tad-vyatikrame ca niyama-	a-yogāt. śakteś ca an-artha-antaratvāt sa eva sva
PVin3_0011606	saṃśete, tathā iha api sarva-an-antar-bhāva-	a-yogāt saṃśayaḥ. a-pratipattir an-ubhaya-
PVin1_0001303	-vijñāna-vārttā, abhidhāna-viśeṣe smṛter	a-yogāt. sati hy artha-darśane ’rtha-sannidhau
PVin2_0008615	deśa-kālayos tadvattā-itarayor niyama-	a-yogāt. sā ca yogyatā hetu-bhāvāt kim anyat.
PVin3_0006403	iti. tasmān na tau pramāṇam. a-dṛṣye niścaya-	a-yogāt sthitir anyatra vāryate. yathā ’-liṅgo
PVin3_0003008	iti, pramāṇānām a-bhāve śāstra-sva-vacanayor	a-yogāt. sva-vacana-virodhe spaṣṭam udāharaṇam,
PVin1_0001012	na, yathā-ukta-a-grāhiṇas tathā-pratipatty-	a-yogād a-ṣaye ’-pravṛtter jāty-ādi-sambandha-
PVin3_0012406	a-saṃskṛta-apavādīno ’-saty anvaya-	a-yogād a-vyabharita-anvayaṃ sapakṣa eva asti
PVin1_0002511	ca a-bhogatvād anya-bhoga-vat. liṅga-	a-yogād ato ’py a-siddhir eva, yathā uktaṃ prak.
PVin2_0005906	-indriyayor ekasya dvayor vā an-anyathātve	’-yogād adhiṣṭhānasya. tat-saṃskāre tu syād an-
PVin1_0002005	buddhīnām, anyair a-kārya-bhedasya apekṣa-	a-yogād an-apekṣac ca krama-utpatty-a-yogāt.
PVin2_0008014	-vikāra-darśanāt, tādavasthye ca teṣāṃ tad-	a-yogād apekṣā-virodhac ca. tathā viśayāḥ sukha-
PVin2_0006705	a-pauruṣeyam a-vitathaṃ syāt. na, tasya	a-yogād artha-abhidhāne puruṣa-upadeśa-apekṣatvāc
PVin3_0012503	tat punar idam āyātā — a-sato vyatireka-	a-yogād iti. atra idam eva punar vācyam —
PVin2_0005311	nāstitā-siddhiḥ, a-sato hy adhikaraṇatva-ādy-	a-yogād ity aparāḥ. paśavo ’pi hi tāvad yad a-
PVin1_0003912	uktam atra — grāhya-grāhaka-lakṣaṇa-	a-yogād iti. api ca saha-upalambha-niyamād a-
PVin3_0012508	pratiśedha-ṣaya-upadarśanīnām vibhaktīnām	a-yogād iti cet, ukta-uttaram etat. tasmān na
PVin3_0011605	garbhāt puruṣa-viśeṣa-sambandhe ’-sambandha-	a-yogād yathā saṃśete, tathā iha api sarva-an-
PVin3_0001701	ekasya vidhīyamānasya vikalpa-samuccaya-	a-yoge kim idānīm vidheḥ sāmārthyam iti riktā
PVin2_0006706	-upadeśa-apekṣatvāc ca. upalambha-yogya-	a-yogya-ātmanoḥ prāpti-parityāgayoḥ sva-bhāva-
PVin2_0008614	-yogyatā-a-yogyatā-a-yogāt, tulya-yogyatā-	a-yogyatayor deśa-kālayos tadvattā-itarayor
PVin2_0008614	bhāva-a-bhāva-kālayos tad-bhāva-yogyatā-	a-yogyatā-a-yogāt, tulya-yogyatā-a-yogyatayor
PVin1_0004104	syāt. sato ’py a-siddhau sattā-vyavahāra-	a-yogyatvāt. tasmān na an-upalabhamānaḥ kasyacit
PVin1_0001305	anusmarati, an-anusmaran na yojayati,	a-yojayan na pratyeti ity āyātā āndhyam a-
PVin3_0008401	iti ca a-pāśyato ’nunaya-pratigha-a-bhāvāt.	a-yoniśo-manas-kāram antareṇa doṣānām an-utpatteḥ.
PVin3_0011204	rāga-utpatti-pratyaya-viśeṣeṇa ātma-darśana-	a-yoniśo-manas-kāreṇa yogāt. tadā apy apārthako
PVin3_0013604	mithyā-uttarāṇi jātayaḥ. teṣāṃ ca na antaḥ,	a-yoniśo-vikalpānām a-pratiṣṭhānāt. yathā āha
PVin1_0003505	-rāge vā avayavi-rūpam a-raktam iti rakta-	a-raktaṃ dṛṣyeta. tasmān na ekaḥ kaścīd arthaḥ,
PVin1_0003505	vā gatiḥ. avayava-rāge vā avayavi-rūpam	a-raktaṃ iti rakta-a-raktaṃ dṛṣyeta. tasmān na
PVin1_0003505	darśanaṃ syāt. rakte ca ekasmin rāgaḥ,	a-raktasya vā gatiḥ. avayava-rāge vā avayavi-
PVin1_0003702	na indriya-buddhaya iti cet, na, tatra apy	a-riṣṭa-ādāv a-pratisandhāna-darśanāt, anyatra
PVin2_0007012	vivecitaḥ. svarga-urvaśy-ādi-śabdaś ca dṛṣṭo	’-rūḍha-artha-vācakaḥ. śabda-antareṣu tādrkṣu
PVin1_0003815	hānitaḥ. anyasya anyatva-hāneś ca na a-bhedo	’-rūpa-darśanāt. rūpa-a-bhedam hi paśyantī dhīr a
PVin3_0010310	idam asmād vibhaktam iti pratyeti. tad	a-rūpānām kutaḥ. bhāve vā na a-santaḥ syuḥ, tal-
PVin3_0002604	teṣv a-pakṣatā. nirākṛte bādhanataḥ ṣeṣe	’-lakṣaṇa-vṛttitaḥ. dṛṣṭer vipratipattīnām atra
PVin1_0001405	eva udayante vyayante vā, yena satyo ’py	a-lakṣitāḥ syuḥ. tathā hi punar vikalpayan kiñcid
PVin1_0000413	na ca tābhiḥ sva-santāna-bhāvinībhir	a-lakṣitābhir ayaṃ paraṃ vyavahārayitum īśa ity a
PVin2_0006412	a-bhāvaḥ. na, sarva-upalambha-nivṛtter atra	a-liṅgatvāt, ātma-parayor a-pratipatteḥ. tasmād
PVin3_0006404	-a-yogāt sthitir anyatra vāryate. yathā	’-liṅgo ’nya-sattveṣu vikalpa-ādir na sidhyati. a
PVin3_0003106	-mūlo ’-dharma iti sarva-śāstreṣu vyavasthā,	a-lubdha-a-dviṣṭa-a-mūḍhānām pāpa-an-abhyupagamāt.
PVin3_0012208	kecit taj-jāti-sambhavinō dṛṣṭāḥ, pārthiva-	a-loha-lekhya-vat. virodhasya ca a-dṛṣṭeḥ sandeha
PVin2_0009706	yathā-ukte ’-bhāvāt. viruddha-a-vyabhicāry-	a-vacanam iti cet, anumāna-ṣaye ’-vacanād iṣṭam.
PVin2_0009707	vyabhicāry-a-vacanam iti cet, anumāna-ṣaye	’-vacanād iṣṭam. viśayaṃ ca asya nivedayiṣyāmaḥ.
PVin2_0004512	-vyatirekābhyām nigadanto dṛṣṭāḥ, avinābhāva-	a-vacanād upamāna-sādhyā-tad-āvṛtti-vacanānām ca
PVin3_0003103	sarveśām a-dṛṣṭa-pratipatti-śāstrānām evam	a-vacanān na pratiśedhe doṣaḥ. sva-upagama-
PVin3_0002506	syāt, tac ca pratikṣiptam iti na atra evam	a-vacane ’pi pakṣe kiñcid virudhyate. atha

PVin3_0002504 syāt. svayaṃ-siddhasya dharmināḥ parigraha-
 PVin2_0004708 -śūnyāyās tad-rūpa-adhyavasāyataḥ. tad-rūpa-
 PVin2_0004706 pratibandhāt tad-ābhāsa-śūnyayor apy
 PVin3_0003406 tathā apy ato 'rtha-saṃśaya eva. so 'n-
 PVin3_0007412 agny-ādi-sādhana-vat sattā-sādhanam apy an-
 PVin3_0000310 yataḥ para-upagatena siddhiḥ syāt. sato 'py
 PVin3_0012804 na ca anyo 'vyabhicāri. tasmād
 PVin3_0003903 śāśini nivāraṇe 'pi na kaścid doṣaḥ. tasmād
 PVin1_0002906 na, a-bhrāntam iti nirdeśāt. ata eva vikalpo
 PVin3_0007807 gamakaḥ syāt, na anyathā. puruṣa-pravṛtter
 PVin3_0004004 rūpaṃ tatra arthaḥ śeṣaṃ vyāvṛtti-lakṣaṇam.
 PVin3_0007704 api khalu jñeyatva-ādayo dharmāḥ kathañcid
 PVin2_0006903 tato 'rtheṣu jñāna-utpattir iti śabda
 PVin3_0004007 bādhā iti śrāvaṇa-uktyā prakāśitam. sarvathā
 PVin2_0004901 -vat sāmānyasya ca vastuno 'nyatvena
 PVin2_0004505 tal-lingaṃ śabda iti. na, lakṣaṇa-antarasya
 PVin2_0005211 -tulya-vyatireko 'pi. tena ayam a-doṣa ity
 PVin3_0000604 -sādhanayor a-gamakavāt. ekasya bhāve
 PVin3_0006503 punar ayam virodhaḥ katham gamyate. kvacid
 PVin2_0004610 kāraṇa-pratipattiḥ. tathā sati dṛṣye vastuny
 PVin1_0003413 a-bhedāt. na vā kasyacid āvaraṇam ity
 PVin1_0002903 tan na viplavo 'nyo vā vikalpaṃ sphuṭayati.
 PVin1_0000703 -nauyāna-saṃkṣobha-ādy-an-āhita-vibhramam
 PVin1_0000909 abhilāpa-smṛty-antara-a-bhāvāt siddham
 PVin1_0002710 yat spaṣṭa-avabhāsi bhaya-ādāv iva, tad
 PVin1_0002904 jñānaṃ tarhi viśada-ābhaṃ pratyakṣam bhavtv
 PVin2_0005515 prakalpayati dhīr yathā. taṃ tathā eva
 PVin3_0011912 -ādi-darśanāt. mano-vijñānasya pūrvakam
 PVin3_0011910 yathā-svam indriya-viśayau hetū. pūrvakam ca
 PVin3_0006110 upalambha-vṛtṭim darśayati. tadā hi tāny
 PVin1_0001008 samartham, sannihita-viśaya-balena utpatter
 PVin3_0012903 laukikaṃ tu pradeśam āsṛitya brūmo vicchinna-
 PVin3_0003108 vādaṃ bādhatē, nidāna-a-prasāmanena nidānino
 PVin2_0006613 jñātum a-śakyatvāt. na an-iṣṭeḥ, tādrśām
 PVin1_0002711 -avabhāsi bhaya-ādāv iva, tad a-vikalpakam
 PVin2_0006705 praṇetur dur-anvayatvāt. a-pauruṣeyam
 PVin3_0013710 -dhiyo 'yam eva bhāvo '-vibhāvita-dhiyā
 PVin1_0000106 niyamaṇa samyag-jñāna-pūrvakatvād
 PVin1_0001111 -niścaya-lakṣaṇatvāt. na etad asti, yasmād
 PVin1_0003812 ca iyaṃ meya-māna-phala-sṭhitiḥ. kriyate
 PVin1_0001113 arthasya tad-indriya-jñāna-utpattāv
 PVin2_0009112 a-pracyutir iti pūrvaḥ prasaṅgaḥ. tan na
 PVin2_0008109 tathā-bhāve 'py anyatra hetor vaikalpād
 PVin3_0010108 dharmini. sandigdha-sādhyā-dharmā apy evam
 PVin3_0007802 sādhyā-a-bhāvam. katham idānīm hetur
 PVin3_0007708 tat-pakṣa-sapakṣa-anyataratva-ādīnām
 PVin3_0010207 lakṣaṇa-bhedas tu kathita eva. na hy
 PVin3_0010111 a-niścayān niścayaḥ. vyatireka-a-niścayo hy
 PVin3_0010108 ubhaya-niścita ity a-niścayāt siddham
 PVin3_0010101 nanu pakṣa-ādīnām parasparato bhedaḥ
 PVin3_0010109 -sādhyā-dharmā apy evam a-vipakṣa iti tad
 PVin3_0010410 sarve hetavo vyākhyātāḥ, yathā —
 PVin3_0011003 -abhinandinaḥ pratisandhi-bandhāt. ata eva
 PVin1_0000410 kathayed yathā-upadeśaṃ pravartamānasya
 PVin1_0002703 dṛṣyate, na nānā-rūpayor dravyayoḥ saṃsargād
 PVin3_0005507 yan-nāntariyakā sattā yo vā ātmā svo
 PVin1_0002603 na anyā buddhir anyo 'nubhavaḥ. saṃsargād
 PVin1_0003805 -lakṣaṇam eva iyaṃ meya-māna-phala-sṭhitiḥ.
 PVin3_0013710 apy avaśyam avadāta-dhiyo 'yam eva bhāvo
 a-vacane dharmināṃ eva sādhyam kuryād iti cet, na,
 a-vañcakatve 'pi kṛtā bhrānti-vyavasthitiḥ. mañi-
 a-vañcanam. tasyās tad-rūpa-śūnyāyās tad-rūpa-
 a-vadya-pakṣa-nirdeśe 'pi tulya iti katham pakṣa-
 a-vadyam. a-parāmrṣṭa-tad-bhede vastu-mātre tu
 a-vastu-kṛtā pratipattir a-sat-pratipattim na
 a-vastu-darśana-bala-pravṛttam āgama-āśrayam
 a-vastu-niyata-saṅketa-śabda-bhāvinām dharmānām
 '-vastu-nirbhāsād visamvādād upaplavaḥ. pratyakṣa
 a-vastu-pāratantryāt. yaṃ hi puruṣaḥ sādhyatam
 a-vastu-rūpaṃ sāmānyam atas tan na akṣa-gocaraḥ.
 a-vastūnām api buddhyā vyavasthāpanāt sādharānāḥ
 '-vācakaḥ syāt tasya iti sambandhaś ca na
 '-vācya-rūpatvāt siddhyā tasya samāśrayāt.
 a-vācyatvāt. katham idānīm dvayor api prāmānyasya
 a-vācyatvāt. yat kvacid a-dṛṣṭam, tasya yatra
 a-vācyam eva trṭiyam rūpaṃ syāt. prayoga-darśana-
 '-vikala-kāraṇasya prāg-bhavato '-bhāvād virodhaḥ,
 a-vikala-kāraṇasya bhavato 'nya-bhāve '-bhāvād
 a-vikala-tad-anya-kāraṇasya darśanasya vyāvṛtṭiḥ.
 a-vikalaṃ dṛṣyeta. avayavasya āvaraṇam, na
 a-vikalpaka eva sphuṭa-avabhāsa iti. svapna-
 a-vikalpakaṃ jñānaṃ pratyakṣam. kā punar iyaṃ
 a-vikalpakaṃ pratyakṣam. kiṃ ca viśeṣaṇam
 a-vikalpakaṃ a-vitatha-viśayaṃ pramāṇam
 a-vikalpanāt. na, a-bhrāntam iti nirdeśāt. ata
 a-vikalpya-artha-bheda-āśrayam upāgatāḥ. an-ādi-
 a-viguṇam vijñānam. indriya-ādīnām api pūrvaḥ
 a-viguṇam vijñānam, tasya viśaya-antara-vikṣepa-
 a-viguṇāni bhavanti, yadā eṣāṃ kārya-vṛtṭiḥ syāt.
 a-vicāratvāt. vicāratve ca indriya-mano-
 a-vicchinna-avabhāsi-vijñāna-utpādana-yogyatā-
 '-vicchedāt, madhura-śītala-snigdhair iva vyādheḥ
 a-vitatha-abhidhānāt. tathā hi na anya-guṇa-doṣa-
 a-vitatha-viśayaṃ pramāṇam pratyakṣam, ārya-satyā
 a-vitathaṃ syāt. na, tasya a-yogād artha-
 a-vidito janena. pramāṇa-viniścaye para-artha-
 a-viduṣāṃ tad-vyutpādana-artham idam ārabhyate.
 a-vidyamāna-a-bhede 'pi tad-akṣa-a-gocaravataḥ.
 '-vidyamānā api grāhya-grāhaka-saṃvidām. anyathā
 a-vidyamānād bhedaḥ, tat-sāmarthyasya tataḥ
 a-vināśa-sva-bhāve bhāve tad-anumānam. katham na
 a-vināśo 'pi syād ity a-vyāptiḥ. sā iyaṃ nir-
 a-vipakṣa iti tad a-vipakṣatvam a-niścita-sādhyā-
 a-vipakṣa-vṛtṭir ubhaya-dharmaś ca. na hi pakṣa-
 a-vipakṣa-vṛtṭer ubhaya-dharmatve 'py a-doṣaḥ. na
 a-vipakṣa-śaṅkāyāṃ sādhyā-a-bhāva-vyavaccheda-
 a-vipakṣa-śabdena ucyate. tata eva katham a-bhāva
 a-vipakṣatvam dharmini. sandigdha-sādhyā-dharmā
 a-vipakṣatvam pakṣe 'sty eva. kaḥ pakṣaḥ ko vā
 a-vipakṣatvam a-niścita-sādhyā-vyatireka-vyāvṛtṭi
 a-vipakṣatvāt, tat-samudāya-eka-deśatvād ity-
 a-viparyāsa-udbhavā sā na doṣaḥ. a-saty ātma-
 a-vipralambha-artham. tad yathā-a-dṛṣṭa-
 a-vibhāgaḥ. punas tad-dravya-santāna-sṭhiti-kāraṇa
 '-vibhāgavān. sa tena a-vyabhicāri syād ity
 a-vibhāgaś ced ayo-golaka-vahni-vat. vibhaktāv
 a-vibhāgo 'pi buddhy-ātmā viparyāsita-darśanaḥ.
 '-vibhāvita-dhiyā a-vidito janena. pramāṇa-

PVin1_0001411	-bhāvinyaḥ katham saṃhr̥ta-vikalpe darśane	'-vibhāvitā nāma. tad ayam a-saṃsr̥ṣṭa-vikalpo vā
PVin3_0002006	bhāva-a-parityāgād arthasya icchā-pravṛtṭyor	a-virāma-prasaṅgāt. tasmād iyaṃ kutaścic
PVin3_0010709	-bhāve hy apara-a-bhāvo niścīyate. na ca	a-viruddha-lakṣaṇam atindriyaṃ su-jñāna-bādhanam.
PVin3_0011401	-upakāra-niyama-a-bhāvād anaikāntika eva ity	a-viruddhaḥ. ko hy eṣa niyamaḥ — saṃhatāḥ para-
PVin3_0008304	yogyatāyās tu dravya-antara-anapekṣatvād	a-viruddham. uttara-uttara-śakti-pariṇāmena
PVin2_0006004	vidhau viruddho vā vidhīyeta a-viruddho vā.	a-viruddhasya api saha-bhāva-virodha-a-bhāvād a-
PVin3_0002303	a-bādhya-bādhakayor ekataḥ siddhir	a-viruddhā api śāstra-bādhāyāṃ yadi viruddhā
PVin2_0006004	vā. vidhau viruddho vā vidhīyeta	a-viruddho vā. a-viruddhasya api saha-bhāva-
PVin3_0001703	api pratyuktam. api ca dvayor api sambhava-	a-virodha etad evaṃ syāt. anyathā tv a-siddham eva
PVin3_0013009	dharmā-nāntariyakatām dvayor a-paśyaṃs tayor	a-virodha-darśitayā prāha iti sambhavo viruddha-a
PVin3_0001805	vā iti, samudāya-apavādasya dharṃiṇy	a-virodhāt. a-nityo hi śabdaḥ, na a-nitya-śabdaḥ
PVin3_0007605	'-paryudāsenā vyatireka-mātrasya a-bhāve 'py	a-virodhāt, yathā na bhavati mūrta ity a-
PVin3_0001612	idam anyatara-grahaṇam eka-parigrahe 'py	a-virodhe samartham bhavati, yathā anyatara-
PVin3_0009212	-ātmana upalayanam a-nityatām icchanti, nanv	a-vivakṣita-viśeṣam sāmānyam siddham eva. tat-
PVin3_0009812	eva ca hetutve '-punar-nirdeśya ity uktam.	a-vivādāś ca, nityam tad-bhāva-siddheḥ. anvaya-a-
PVin1_0004305	bhāsamānasya nila-ādes tat-saṃvidāś ca	a-vivekaḥ siddhaḥ. dvairūpyam tad-dhiyaḥ viśaya-
PVin2_0006103	antya-avasthāyāṃ pariṇāma-a-bhāvāt kṣaṇasya-	a-vivekāt. kārya-utpatti-viguṇa-utpādana-
PVin1_0002103	-ābhoge ca viśaya-pratyastam-ayāt tad-	a-vivekena saṃvido 'py a-grāhya-grāhakasya ca
PVin3_0003704	sambhavo na asya pratidvandvī vidyata iti.	a-viśiṣṭa-lakṣaṇe dr̥ṣṭasya aparatra vyatireka-
PVin2_0008502	liṅga-viśeṣa-upādhīnām ca sāmānyānām.	a-viśiṣṭa-sāmānya-vivakṣāyāṃ vyabhicārān na
PVin1_0001201	api darśanāt. tad ayam a-viśayatvād a-bhūta-	a-viśiṣṭam api spr̥ṣṭvā ayam ghaṭa iti pratipadan
PVin2_0006107	hetu-vyāpty-a-vyatirekāt tat-sva-bhāva-	a-viśiṣṭam iti tad-an-upalambhaḥ sva-bhāva-an-
PVin1_0002003	smārtād a-viśeṣāt. niṣpādita-kriye karṃany	a-viśeṣa-ādhyāi sādhanam ity api sādhanā-nyāyam
PVin3_0004201	kṣīrāc chaśa-viśāṇam, ko hi viśeṣo '-bhāva-	a-viśeṣa iti cet, na, hetoḥ sva-bhāva-bhedāt. a-
PVin3_0003403	bādhakam eva iti cet, katham punar upagama-	a-viśeṣa ekam pramāṇam bādhakam ca na aparam iti
PVin2_0005105	syād viśeṣaṇa-viśeṣya-yogināś ca nipātasya	a-viśeṣaḥ. etena sādhyā-dharme 'pi viśeṣaṇa-
PVin3_0002806	uktaḥ. tasmāt prakaraṇa-āpannam eva	a-viśeṣaṇam dharmā-mātram sādhyam ākarṇaniyam vā.
PVin2_0005006	ca. dharmi-viśiṣṭasya anyatra vṛtti-virodho	'-viśeṣaṇe vā na anumeya-dharmatā iti cet, na, a-
PVin1_0002911	viplavaś ca akṣa-jatve 'pi tad-anyebhyo	'-viśeṣataḥ. yo 'pi kaścic viplava indriya-jaḥ,
PVin1_0000902	ataś ca yaḥ prāg a-janako buddher upayoga-	a-viśeṣataḥ. sa paścād api syāt. ātma-a-bhedena
PVin3_0001301	eṣa doṣo na anyatra iti cet, na, sādhyatva-	a-viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi na syāt,
PVin2_0008612	-vat. tadā api vā na bhavet, a-bhāva-kāla-	a-viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā bhavanti,
PVin1_0002912	viplava indriya-jaḥ, tad-anya-indriya-ja-	a-viśeṣāt, asāv api vastv-an-anurodhi-pratibhāso
PVin2_0006803	artha-viśeṣe pratibaddhā, tasyāḥ sarvatra-	a-viśeṣāt. indriya-viśaya-vat paraspara-yogyatā
PVin3_0003609	-anumāne vyākhyāte, dvayor api prāmānya-	a-viśeṣāt. ekasya tal-lakṣaṇa-yoge 'pi
PVin1_0002003	-saṃskārasya gr̥hīta-grahaṇasya smārtād	a-viśeṣāt. niṣpādita-kriye karṃany a-viśeṣa-
PVin1_0004201	-niyamaḥ, eka-vyāpāre krama-a-yogāt, tasya	a-viśeṣāt. saṃvedanam ity api tasya tādātmyāt
PVin1_0001613	-a-pracyuter a-sad-artha-pratibhāsa-	a-viśeṣāt saty api pratītir a-tad-ātma-grāhīnī,
PVin1_0002313	-sattā eva tad-vedanā yuktā, tasyāḥ sarvatra-	a-viśeṣāt sarva-vedana-prasaṅgāt. tām tu sārūpyam
PVin3_0007612	-mātra-prayojanatvāc chabda-prayogasya. iṣṭa-	a-viśeṣād ubhayatra-a-pratīti-prasaṅgāt. tato 'pi
PVin2_0009502	pakvāny etāni phalāny evaṃ-rasāni vā rūpa-	a-viśeṣād eka-śākhā-prabhavatvād vā, upayukta-
PVin3_0006206	hi saṃvedana-a-bhāvāḥ svataḥ sidhyati, tad-	a-viśeṣād viśaye 'pi prasaṅgāt. saṃvedanam hy
PVin1_0003302	-kr̥ta-viśeṣasya viśeṣaṇa-jñāna-viśeṣya-jñāna-	a-viśeṣād vyavasthā-a-siddheḥ. kriyā-sādhanayor
PVin1_0000904	sa paścād api syāt. ātma-a-bhedena sāmārthya-	a-viśeṣān na ekasya ekatra kriyā-a-kriye syātām.
PVin1_0002511	a-pratyakṣatvād a-siddheḥ sato 'py a-sad-	a-viśeṣāl laiṅgika-upabhogasya ca a-bhogatvād
PVin1_0003309	api kaiścic eva dharmaiḥ pratipatteḥ. tad-	a-viśeṣe 'py eṣa viśeṣo buddhi-pratibhāsa-kr̥ta
PVin1_0002301	tad-anubhava-khyātir ity aparaḥ. tasya api	a-viśeṣe 'pi bāhyasya viśeṣāt prīti-tāpayoḥ.
PVin2_0004710	maṇi-buddhyā abhidhāvataḥ. mithyā-jñāna-	a-viśeṣe 'pi viśeṣo 'rtha-kriyāṃ prati. yathā
PVin1_0002406	ca asya ayam ātmā para-upadhāno yuktaḥ, tad-	a-viśeṣe 'pi sva-bhāva-abhyāsa-viśeṣāt tad-ātma-
PVin1_0003108	kriyā-nibandhanatvāt karaṇa-tattvasya tad-	a-viśeṣe tasyā api viśeṣa-a-siddheḥ, sato 'pi vā
PVin2_0008903	kāraṇam vyabhicarati. hetu-viśeṣe 'pi kārya-	a-viśeṣe doṣāt. anvaya-vyatireka-ādya yasya dr̥ṣṭo
PVin3_0001401	-ādayaḥ saṅghātāt siddhā api pārārthya-	a-viśeṣe na ātma-arthāḥ. saṃhata-para-artha-kriyā
PVin1_0002303	-ādy-ātmānaḥ sukha-ādayaḥ syuḥ, śabda-ādy-	a-viśeṣe bhāvanā-viśeṣāt prīti-paritāpa-viśeṣo na
PVin3_0011306	vācyaḥ syāt. ekasya eva tu vacanena sādhyatā-	a-viśeṣo darśitaḥ. tata eva tad-viparyaya-sādhanā
PVin1_0004401	ekam a-pramāṇam ācakṣita, aparam āsaṃsāram	a-viśiṣṭa-anubandham dr̥ḍha-vāsanatvād iha
PVin1_0003302	ālocanatva-a-siddheḥ. tathā viśeṣaṇa-jñānam,	a-viśaya-kr̥ta-viśeṣasya viśeṣaṇa-jñāna-viśeṣya-
PVin3_0001411	katham atas tat-siddhiḥ. sidhyan vā katham	a-viśayaḥ. viśayaś cet, sva-āśrayam doṣa-gatiṃ
PVin1_0001013	-atīta-śabda-vyavahāra-ādinām indriya-jñāna-	a-viśayatvāt. tasmān na indriya-jñānam artha-
PVin1_0001201	-upayogasya atītād api darśanāt. tad ayam	a-viśayatvād a-bhūta-a-viśiṣṭam api spr̥ṣṭvā ayam

PVin1_0001113	sprśato 'py asti sā buddhiḥ ko hi indriya-	a-ṣayasya arthasya tad-indriya-jñāna-utpattāv a
PVin1_0002202	-niyama-a-yogāt. tatra sukha-ādy-utpattir na	a-ṣayā, yathā-svaṃ ṣayā-upanibandhanānām
PVin3_0013704	iti. tāḥ sādhana-dūṣaṇa-lakṣaṇa-jñānād eva	a-ṣayā 'pravr̥tṭeḥ, pratipatter a-pratibandhāt,
PVin1_0001012	-ukta-a-grāhiṇas tathā-pratipatty-a-yogād	a-ṣayā 'pravr̥tṭer jāty-ādi-sambandha-atīta-
PVin1_0004402	-anubandhaṃ dṛḍha-vāsanatvād iha vyavahāra-	a-ṣaṃvāda-apekṣayā pramāṇam. sāmvyavahārikasya
PVin3_0012607	vaktavyāḥ. na hi bhāva-ṣayam eva pramāṇam,	a-ṣaṃvāda-lakṣaṇatvāt pramāṇasya. tat sad-a-satī
PVin2_0007210	asya yogyatām. ity antara-ślokaḥ. eka-deśa-	a-ṣaṃvādanam apy āgama-lakṣaṇam āhuḥ. tad
PVin2_0004807	api sāmānyam na arthaḥ. tasmād vastu-rūpa-	a-ṣaṃvādanam eva asya api prāmānyam, tat-
PVin1_0000604	apy artha-a-ṣaṃvādād eva pramāṇam. sa ca	a-ṣaṃvādas tasmād ātma-lābhāt, anyato bhavato '-
PVin2_0004912	-aṅgāt pratitīḥ, tasya a-sāmarthyāt. artha-	a-ṣaṃvādas tu dvayor api tulya iti vastu-
PVin1_0000604	-dhetutve samaṃ dvayam. pratyakṣam apy artha-	a-ṣaṃvādād eva pramāṇam. sa ca a-ṣaṃvādas
PVin1_0002708	spaṣṭam bhaya-ādāv iva bhāsate. yaj jñānam	a-ṣaṃvādi tat pratyakṣam a-kalpakam. yoginām
PVin1_0004314	brūyāt, viśeṣa-a-bhāvāt. upaplava-vāsanā-	a-ṣaṃvādī tat pratyakṣam a-kalpakam. yoginām
PVin2_0006608	-guṇa-yuktaḥ puruṣa āptaḥ, tat-praṇīta āgamo	a-ṣaṃvādī iti cet, iṣṭo 'yam arthaḥ śakyeta
PVin2_0009507	-niyama-a-bhāvāt. vṛtṭam pramāṇam bādhakam.	a-vṛtṭa-bādhane sarvatra an-āśvāsaḥ. vyatirekas
PVin3_0000205	eva siddham. tan na abhyupagamāt parikṣā-	a-vṛtṭīḥ, api tu parikṣyāy abhyupagama iti na
PVin2_0005109	tat-tulya eva ity avadhāraṇād dharminy	a-vṛtṭir iti cet, na, anya-niṣedha-arthatvāt.
PVin3_0000707	na vastu-sva-bhāvam anuvidadhati, tasya evam	a-vṛtṭeḥ. tasmān na tato 'rtha-siddhiḥ, vastu-
PVin1_0003602	anubhava ity api tat-sva-bhāvo 'nubhava eva.	a-vedya-vedaka-ākārā yathā bhrāntair nirikṣyate.
PVin3_0013002	a-bhedād eka-vyaktyā sarva-vyakter	a-vyakta-rūpa-virahaḥ. a-vyavadhānam a-dūra-
PVin3_0009306	tulyā ity asty eva sāmānyam. atha kā iyam	a-vyaktiḥ. a-dṛṣya-ātmatā. nanv anena lakṣaṇena
PVin3_0009307	'py a-nityāḥ prasajanti. prāg anya-dharmaṇo	'vyaktir a-nityatā iti cet, anya-dharmā ca prāg
PVin3_0009305	nanu vinaṣṭa-tiro-hitayor dvayor apy	a-vyaktis tulyā ity asty eva sāmānyam. atha kā
PVin3_0012410	vyavacchidyeta. vyavacchede vā katham	a-vyatirekaḥ. na hi sattā-pratiśedhād anyo
PVin3_0008101	a-gateḥ. mā bhūd ato gatiḥ, kevalatvād	a-vyatirekatayā anvayasya iti cet, iha tarhi
PVin2_0006107	dhūma-a-bhāvād iti. tat kāryam hetu-vyāpty-	a-vyatirekāt tat-sva-bhāva-a-viśiṣṭam iti tad-an-
PVin2_0005301	śrāvaṇatvaṃ vyatireky apy a-gamakam. na,	a-vyatirekāt. na hi śrāvaṇatvaṃ kutaścid
PVin3_0013306	-aṇu-vat karma-vad ākāśa-vad iti sādhyā-ādy-	a-vyatirekiṇaḥ. tathā sandigdha-vyatireka-ādayo
PVin3_0012308	ced dhetur hetur ato 'nvayī. na anvayy	a-vyatirekī ced a-nairātmyam na sa-ātmakam. iti
PVin3_0012307	'pi sapakṣe prāṇa-ādir na iṣṭaḥ. sapakṣa-	a-vyatirekī ced dhetur hetur ato 'nvayī. na
PVin3_0012204	siddha ātmā syāt, na anumāna-siddhaḥ. tasmād	a-vyatireke 'py a-sataḥ sapakṣād vyatirekaḥ
PVin2_0008209	-darśanena iva ṣiṣam a-jñaiḥ. tad ayam sattā-	a-vyatirekeṇa na anyat kiñcid vināśo 'pekṣata iti
PVin3_0012408	ity anvayinam eva hetum āha. atra api katham	a-vyatireko vipakṣāt, katham vā sapakṣa eva asti
PVin2_0009510	-a-bhāve sarvatra-a-bhāva-a-siddheḥ saṃśayād	a-vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ ca
PVin3_0012406	a-saṃskṛta-apavādino 'saty anvaya-a-yogād	a-vyabhicarita-anvayam sapakṣa eva asti ity
PVin3_0012012	syāt. an-avadhāraṇe ca vākyasya vyatirekasya	a-vyabhicāra-a-siddheḥ. tata eva sapakṣa eva asti,
PVin2_0007211	-lakṣaṇam āhuḥ. tad vipakṣe '-darśana-mātrād	a-vyabhicāra-a-siddhyā a-niścita-artham. nanu
PVin3_0011010	'py uktaḥ. vyabhicārād an-anya-anumāna iha	a-vyabhicāra iti kuto niścayaḥ. a-darśane 'py
PVin2_0006307	-a-bhāvo gamyeta. antyasya avasthā-viśeṣasya	a-vyabhicāra iti cet, na, tataḥ kārya-utpatter a-
PVin2_0009201	a-darśanāc ca vipakṣe vyatirekaḥ, tato	'vyabhicāra iti. na yuktā a-dṛṣṭi-mātreṇa
PVin3_0013401	syād a-sambandhād apārthakaḥ. yadi na hetor	a-vyabhicāra-dharmatā dṛṣṭāntena pradarśyeta, kaḥ
PVin2_0008708	bhāvāt. tat-sva-bhāvavate ca sa eva agnir ity	a-vyabhicāraḥ. agni-sva-bhāvaḥ śakrasya mūrdhā
PVin2_0008402	hetuḥ, a-vyabhicārāt. na hy a-tad-utpatter	a-vyabhicāraḥ, an-āyatta-rūpānām saha-bhāva-niyama
PVin2_0009910	bhāvavād iti tasya sva-bhāva-pratibandhād	a-vyabhicāraḥ. kāraṇam vā kāryam a-vyabhicārataḥ.
PVin2_0009801	'-darśana-mātreṇa a-pratibaddhasya api tad-	a-vyabhicāraḥ, kvacid deśe kānicid dravyāni
PVin2_0008811	tu hetu-paramparāyām an-anumānam eva ity	a-vyabhicāraḥ. na apy ākāra-bheda eva tad-a-
PVin3_0007803	hi pakṣa-vipakṣa-pravibhāga-apekṣayā hetor	a-vyabhicāraḥ, vāstavatvāt. na hy avinābhāvo
PVin2_0009911	a-vyabhicāraḥ. kāraṇam vā kāryam	a-vyabhicārataḥ. nivartayet. kāraṇam api
PVin2_0009203	-mātreṇa vipakṣe '-vyabhicāritā. sambhāv-	a-vyabhicāratvāt sthālī-taṇḍula-pāka-vat. na hi
PVin3_0007707	'nyatra apy asya vṛtṭim bhāṣate sattāyām ca	a-vyabhicāram iti katham na unmattaḥ. vipakṣa-
PVin2_0007001	a-darśanam ca apekṣamānās tat-sādhanam	a-vyabhicāram eva pratipādane liṅga-vad
PVin3_0007902	iti kiṃ kasya sādhanam, yad-artham	a-vyabhicāraś cintyate. tasmād vastuto yad yena
PVin3_0007410	sādhanād apākaroti. tathā ca āha —liṅgasya	a-vyabhicāras tu dharmeṇa anyatra darśyate. tatra
PVin2_0005902	-yogya-sva-bhāvasya anya-hetu-sākalye tad-	a-vyabhicārāc ca upalambhaḥ sattā ucyate. sāmagrī
PVin2_0005802	-vyabhicārī, siddhe vyavahāre sato ṣayasya	a-vyabhicārāt. an-upalabdher liṅgād a-sattāyām
PVin2_0008402	iti. artha-antare tu gamye kāryam hetuḥ,	a-vyabhicārāt. na hy a-tad-utpatter a-vyabhicāraḥ,
PVin1_0004006	-āloko rūpa-upalambhaḥ syāt, kāryasya kāraṇa-	a-vyabhicārāt. nāntariyakatayā ālokaḥ saha rūpeṇa
PVin2_0004608	bhrāntir apy artha-sambandhena tad-	a-vyabhicārāt pramāṇam. na hi sva-bhāvaḥ kāryam
PVin1_0000606	bhāve niyamena tat-saṃvāda-a-yogāt. na artha-	a-vyabhicārād artha-saṃvādanam pratyakṣasya, kiṃ

PVin2_0009706 iti cet, na, yathā-ukte 'bhāvāt. viruddha-
 PVin3_0012801 devānām priyaḥ syād iti. viruddha-
 PVin1_0000403 tasmāt sarvaṃ svato '-siddham anyat sādhanam
 PVin2_0009812 ca bādhyā-bādhaka-bhāva-a-siddheḥ, rāga-ādy-
 PVin3_0003709 '-sambhavād a-sambhavo 'numāne viruddha-
 PVin3_0013010 -darśitayā prāha iti sambhavo viruddha-
 PVin3_0003801 astaṅ-gamayati. tato 'numāna-ṣṣaye viruddha-
 PVin3_0003608 niścaya-abhidhānād anumāna-ṣṣaye viruddha-
 PVin2_0005713 a-tat-pratibhāsitve 'pi tad-utpattes tad-
 PVin2_0009202 iti. na yuktā a-dṛṣṭi-mātreṇa vipakṣe
 PVin3_0012803 ukta-lakṣaṇayor an-upalambhasya vā viruddha-
 PVin3_0013012 iti na tāv ekatra staḥ. tan na atra viruddha-
 PVin3_0012803 vā viruddha-a-vyabhicāritāyām. na ca anyo
 PVin3_0002804 kvacid a-samaya-sthāyinaṃ praty anvayinaḥ,
 PVin3_0012805 anumānam āśritya tad-artha-vicāreṣu viruddha-
 PVin2_0005801 vyavahāra-pravartana-phalo 'n-upalambhas tad-
 PVin3_0005508 sattā yo vā ātmā svo '-vibhāgavān. sa tena
 PVin1_0001513 liṅgam, kiṃ tarhi indriya-arthāv iti cet,
 PVin3_0002207 -dahana-ādikam. sva-bhāvaṃ kāraṇam vā artho
 PVin3_0012103 -pradarśanam āha. tasmād idr̥ṣo vyatireka-
 PVin1_0000509 iti kutaḥ, niyama-a-bhāvāt. bhāve vā sa eva
 PVin3_0013105 ca pratibandho yac chrāvaṇam tan nityam ity
 PVin3_0000405 -avasthā-viśeṣa-niyata-eka-dravya-saṃsarga-
 PVin3_0007704 labhyaṃ gamakatvaṃ katham ātmasāt kuryāt.
 PVin2_0009613 hi tad-vyāvṛtter anyat tad-vyavacchedanam.
 PVin1_0003212 tataḥ karma-sambandha-a-siddheḥ,
 PVin3_0005102 pratighātinā anyena anyonyasya upakāriṇaḥ,
 PVin3_0013003 vyaktyā sarva-vyakter a-vyakta-rūpa-virahaḥ.
 PVin1_0003010 idānīm pramāṇam. yata iyaṃ prameya-adhigatir
 PVin2_0007707 -sambhavāt. etena vyabhicāritvam uktaṃ kārya-
 PVin3_0012601 -patham upanīyante. anyathā hi tatra
 PVin2_0007801 kadācid apekṣā. tatra apy antyā sāmagrī yā
 PVin3_0005101 jananam a-jananaṃ vā anyathā syāt. te ca
 PVin1_0001607 iyaṃ an-abhilāpā ca pratibhāti iti. śabdena
 PVin1_0001609 tac ca idaṃ pratyakṣam an-abhilāpya-ṣṣayam,
 PVin3_0007903 cintyate. tasmād vastuto yad yena vyāptam
 PVin3_0002602 bādhiḥ. saha a-nirākṛtena iṣṭa-śrutir
 PVin3_0002513 pakṣasya lakṣaṇam. ucyate parihāra-artham
 PVin2_0004511 yathā-vastu-pratipadyamānā api tad-dharma-
 PVin2_0008109 hetor vaikalayād a-vināśo 'pi syād ity
 PVin3_0008105 -nityatvād iti. na bhavati, sarvato vipakṣād
 PVin3_0010911 sarveṣāṃ vyabhicārāt. prayojana-a-bhāvād
 PVin3_0000907 eva abhidhānāt. hetu-vacanaṃ tu svayam
 PVin3_0000906 na apy alam. śaktasya sūcakam hetu-vaco
 PVin2_0006102 iti kutas tad-a-bhāvaḥ. śaktaṃ kāraṇam na
 PVin3_0004108 upalambho dadhy-ādinām kṣīra-ādiṣv anumānam,
 PVin3_0009101 iti. a-siddha-jñāpana-aṅgasya jñāpanam praty
 PVin3_0000801 vastuni vṛtti-niyama-a-bhāvāt. tathā hy
 PVin3_0013706 su-jñānāḥ. prabhedāḥ punar āsām ānantiyād
 PVin3_0003706 ucyate, kiṃ tarhi vastu-sthityā. sā ca evam
 PVin3_0003512 a-sādhāraṇatvam, kvacid a-candre '-siddheḥ.
 PVin3_0003505 bādhatē, puruṣa-icchā-anurodhino 'rtheṣv
 PVin1_0002107 ataḥ sva-saṃvittir na abhijalpa-anuṣaṅgiṇī.
 PVin1_0002013 ātma-saṃvedane vikalpaḥ sambhavati, yasmād
 PVin3_0008107 sarvato vipakṣād vyāvṛtter darśayitum
 PVin3_0000408 ca ubhaya-nivṛttil, vivekasya kartum
 PVin2_0009813 -a-sambhavāt, sambhave 'pi viśeṣānām draṣṭum
 PVin2_0006613 a-pravṛttir eva, tathā-bhūtasya jñātum
 PVin3_0002402 -prāptasya sādhyasya vacanena nivartayitum
 a-vyabhicārya-a-vacanam iti cet, anumāna-ṣṣaye '-
 a-vyabhicārya api saṃśaya-hetur uktaḥ, sa iha na
 a-vyabhicārya-ātma-sambandham apekṣata iti na a-
 a-vyabhicāri-kārya-a-sambhavāt, sambhave 'pi
 a-vyabhicāriṇaḥ. tad eka-saṅkhyā-vivakṣā apy atra
 a-vyabhicāriṇaḥ. vastv-anurodhini punar anumāne
 a-vyabhicāriṇo '-bhāvaṃ sūcayati iti. atha vā
 a-vyabhicāriṇo '-sambhavam artha-āpattyā
 a-vyabhicāriṇāv iti pramāṇam pratyakṣa-vat. a-
 '-vyabhicāritā. sambhāvya-a-vyabhicāratvāt sthāli-
 a-vyabhicāritāyām. na ca anyo '-vyabhicāri.
 a-vyabhicāri. tad ayam abhyupagama-bala-pravṛttaḥ.
 '-vyabhicāri. tasmād a-vastu-darśana-bala-
 a-vyabhicāri vā hetur asti. sa-dvitiya-prayogās
 a-vyabhicāri sādhanā-doṣa uktaḥ, śāstra-kārāṇām
 a-vyabhicāri, siddhe vyavahāre sato ṣṣayasya a-
 a-vyabhicāri syād ity arthaṃ tat-prabhedanam.
 a-vyabhicāri hetuḥ. mana iti cet, tad api
 '-vyabhicāreṇa sādhyam. kasyacid vāda-bādhāyām
 a-vyabhicāro 'n-anvayeṣu na sidhyati. sidhyamś ca
 a-vyabhicāro 'n-upalabdher iti sā tena a-bhāvaṃ
 a-vyabhicāro 'pi na sidhyati iti. hetos tri-
 a-vyavacchinna-sva-bhāva-antara-virahād an-eka-
 a-vyavaccheda-rūpā api khalu jñeyatva-ādayo
 a-vyavacchedas tu kutaścid vyāvṛtter eva a-
 a-vyavadhāna-a-bhāvāt kāraka-atiśaya-a-siddheḥ,
 a-vyavadhāna-deśa-yogyatā-saha-kāritvāt teṣām.
 a-vyavadhānam a-dūra-sthānam dṛṣya-ātmatā
 a-vyavadhānā tattvaṃ pratilabhate. tatra arthena
 a-vyavasthiteḥ. sarveṣāṃ nāśa-hetūnām hetuman-
 a-vyavahāra eva syāt. na ca satām api parama-
 a-vyavahitā kārya-utpatteḥ, sā phalavaty eva. sā
 a-vyavahitāḥ pratighātinā anyena anyonyasya
 a-vyāpṛta-akṣasya buddhāv a-pratibhāsanāt.
 a-vyāpṛta-indriyasya darśana-vad buddhau śabdena
 a-vyāptam vā, tat tasya gamakam a-gamakam ca iti
 a-vyāpti-bādhanī. sādhyā-abhyupagamaḥ pakṣa-
 a-vyāpti-vyatirekayoḥ. svayaṃ-nipāta-rūpa-ākhyā
 a-vyāpti-vyatirekābhyāṃ nigadanto dṛṣṭāḥ,
 a-vyāptiḥ. sā iyaṃ nir-apekṣatā vināśasya kvacit
 a-vyāvṛtter iti cet, evaṃ tarhi yaḥ kṛtakaḥ so '-
 a-vyāhāra iti cet, na, para-arthatvāt. na yuktaḥ,
 a-śaktam api śaktasya vācakam iti sādhanam iṣṭam
 '-śaktam api svayam. na api pāramparyeṇa,
 a-śaktam. na ca śaktiḥ kenacit pratibandhuṃ
 a-śaktād an-utpatteḥ. na tādr̥ṣāṃ bhāvo 'numāna-
 a-śaktiḥ. trairūpya-a-siddhi-sandehe
 a-śakya-darśanam etat — yatra tad-icchā tatra
 a-śakya-nirdeśa iti na nirdiśyate. yukto 'yam
 a-śakya-niścayā iti na tat sandigdha-lakṣaṇam
 a-śakya-niṣedhatām asya darśayann evam āha, a-
 a-śakya-pratiśedhatvād iṣṭa-śabda-abhidheyatvasya.
 a-śakya-samayatvān na sukha-ādinām ātma-saṃvittir
 a-śakya-samayo hy ātmā sukha-ādinām an-anya-bhāk.
 a-śakyatvāt. tad asya na bhāva-mātreṇa na sāmyena
 a-śakyatvāt, tasya anyatra vastutaḥ pratibandhāt.
 a-śakyatvāt teṣāṃ ca a-pratikṣepa-arhatvāt. na
 a-śakyatvāt. na an-iṣṭeḥ, tādr̥ṣāṃ a-vitatha-
 a-śakyatvāt. pakṣa-lakṣaṇa-bāhya-arthaḥ svayaṃ-

PVin3_0010711	sarva-vakṛ-dharmatā-paricchedasya ca kartum	a-śakyatvāt. sa eva hy evaṃ sarva-jñāḥ syād ity a-
PVin1_0003502	sarva-avayavānām ca yugapad draṣṭum	a-śakyatvāt sarvadā ca asya a-darśana-prasaṅgaḥ.
PVin3_0003704	aparatra vyatireka-niścayasya kartum	a-śakyatvād ity uktam. na ca puruṣa-pratibhā-vaśāt
PVin3_0002507	eva sādhyam kuryāt, tataḥ kiṃ syāt.	a-śakyam etat. kasmāt. hetor viśeṣeṇa anvaya-a-
PVin1_0000304	prāḡ dṛṣṭam tatra smṛtim ādadhati. sā kim	a-śabda-lingā svayam kathañcid anusmarato na
PVin1_0001312	ātma-sthiter a-bhāvāt. tasmād ayam	a-śabda-saṃyojanam eva arthaṃ paśyati darśanāt.
PVin1_0001304	smṛtiḥ syāt, agni-dhūma-vat. na ca ayam	a-śabdakam arthaṃ paśyati, a-paśyamś ca na śabda-
PVin2_0006407	anyathā vyabhicāri syād bhasma iva	a-śīta-sādhane. ity antara-ślokaḥ. na a-sattā-
PVin3_0011002	iṣṭam na nāma nivāryate. rūpaṃ tu bhinnam,	a-śubha-abhinandinaḥ pratisandhi-bandhāt. ata eva
PVin3_0011103	-bhāva-siddher anyatra anumānāt. na tv evam	a-śubha-abhinandena viparyāseṇa ca vacanasya tat-
PVin1_0002807	-dhī-phalam. ity antara-ślokaḥ. tathā hy	a-śubha-pṛthivī-kṛtsna-ādikam a-bhūta-viśayam api
PVin1_0001306	a-yojayan na pratyeti ity āyātam āndhyam	a-śeṣasya jagataḥ. abhipatann eva arthaḥ
PVin3_0004002	tasya eva pratikṣepe virodhaḥ, yathā —	a-śrāvaṇaḥ śabda iti. tad-arthā ca artha-uktiḥ.
PVin3_0001201	-upagame 'pi vādino nirastaḥ. katham idānim	a-śrūyamāṇaḥ sādhyatvena iṣṭa iti gamyate.
PVin1_0002312	iti cet, ayam aparo 'sya doṣo 'stu. na tv	a-sa-rūpaṃ vedakaṃ nāma. na hi vitti-sattā eva
PVin3_0000204	cintāyām. na apy asya kaścīd viśeṣaḥ pramāṇa-	a-saṃvāde. saṃvāde vā na tat-siddham parasya eva
PVin1_0002409	-ākāraḥ pada-artho '-saṃvedano 'nyā saṃvit.	a-saṃvedanaṃ sārūpyam buddhi-lakṣaṇam ity anyasya
PVin1_0002403	viśaya-sārūpyāt saṃvedanasya tādātmye	'saṃvedanaḥ sukha-ādaya iti cet, na, tvat-pakṣe
PVin1_0002104	samayasya a-bhāvāt, anyena apy atīta-rūpasya	a-saṃvedanāt, a-punar-bhāviṇi samayasya
PVin1_0002409	ko 'naylor bhedaḥ. viśaya-ākāraḥ pada-artho	'saṃvedano 'nyā saṃvit. a-saṃvedanaṃ sārūpyam
PVin3_0006006	eva sidhyati. na hy eka-ākāra-pratiniyatād	a-samsargiṇo 'nubhavād anyo 'nya-pratikṣepaḥ. sa
PVin3_0008203	ete 'n-anya-samsargiṇo gamyāḥ, sa eva eṣām	a-samsargo gamyo 'stu, tāvatā kārya-parisamāpteḥ.
PVin1_0001411	-vikalpe darśane '-vibhāvitā nāma. tad ayam	a-samsṛṣṭa-vikalpo vā pratyakṣo darśana-ātmā dṛṣya
PVin3_0012406	prāṇa-ādīḥ. sādharmaṇam api khalu prameyatvam	a-samskṛta-apavādino '-saty anvaya-a-yogād a-
PVin1_0000712	te 'pi pratibhāseran. na ca ayam artha-	a-saṃsparśi saṃvedana-dharmaḥ, artheṣu tan-
PVin3_0013310	eṣām nirāso veditavyaḥ. yadi punar hetu-rūpa-	a-saṃsparśi sva-tantra eva dṛṣṭāntaḥ sādhanā-
PVin3_0001205	viśeṣaḥ. para-arthāḥ santaś cakṣur-ādayo	'saṃhata-arthā iti dharmaṇo viśeṣa iti vyavasthā-
PVin3_0011401	a-pṛthag-nirdeśa ity uktam. nanu saṃhatānām	a-saṃhata-para-upakāra-niyama-a-bhāvād
PVin3_0011302	chayana-āsana-ādy-aṅga-vad iti. tad iṣṭa-	a-saṃhata-pārārthya-viparyaya-sādhanād viruddhaḥ.
PVin3_0001204	dharmā-dharminor viśeṣa ukto vyapekṣataḥ.	a-saṃhata-viśayam pārārthyam eṣām iti vacane
PVin2_0005510	bhede nānā-vidhi-niśedha-vat. eka-dharminy	a-saṃhāro vidhāna-pratiśedhayoḥ. ekaṃ dharminam
PVin3_0012207	api syād eva a-dṛṣṭeṣu saṃśayaḥ. tathā hy	a-sakala-vyakti-bheda-vyāpino 'py arthāḥ keci taj
PVin3_0005707	aparaṃ kiñcin nibandhanam asti. sa ca anena	a-sakṛd ācarita-pūrva iti na anayoḥ sambandhaḥ
PVin3_0006911	tasmād ayam pravartamānaḥ sarvadā sad-	a-sac-cintāyām avadhīta-vikalpa-pratibhāso
PVin2_0007309	darśanāt. pūrvakaḥ punar an-upalambho	'saj-jñāna-śabda-vyavahāra-pravartana-phalo 'pi,
PVin2_0005809	a-sattā, tadā siddhena viśayeṇa viśayiṇo	'saj-jñāna-śabda-vyavahārān pratipadyate
PVin3_0005708	-siddhāv a-sandigdha eva tan-nimittatve 'py	a-saj-jñāna-śabdāyos tad-yogyatā, sāsna-ādi-
PVin3_0005608	dṛṣya-sva-bhāva-a-sattā, tayā siddhayā	a-saj-jñāna-śabdās tan-nimittāḥ sādhyanta iti.
PVin3_0006907	tad-a-bhāve tad-a-yogāt. kiṃ ca, sad-	a-sat-pakṣa-bhedena śabda-artha-an-apavādibhiḥ.
PVin3_0000310	syāt. sato 'py a-vastu-kṛtā pratipattir	a-sat-pratipattim na atīsete, a-pratyayatvāt.
PVin3_0010302	sādhyā-dharmaḥ syāt, na punaḥ kutaścīd	a-sata ity asti sādhyā-sādhanayor viśeṣaḥ. atra
PVin3_0004114	-sva-bhāvaḥ sidhyet, na tad-bhāvaḥ. yady	a-sata utpattiḥ kiṃ na kṣīrāc chaśa-viśāṇam, ko
PVin3_0012106	iti cet, na iti sā eva nivṛtter nivṛttir	a-sataḥ katham iṣṭā. a-bhāva-pratiśedho hi bhāvo
PVin1_0001909	-kāri iti cet, na, ubhayos tulya-kālatvāt.	a-sataḥ prāḡ a-sāmarthyāt sāmarthya-kāle ca kārya
PVin3_0012204	na anumāna-siddhaḥ. tasmād a-vyatireke 'py	a-sataḥ sapakṣād vyatirekaḥ sandigdhaḥ syāt prāṇa
PVin3_0012105	pratiśedha-niśedhasya vidhāna-rūpatvāt.	a-sataḥ sapakṣān na nivṛttir ity a-sapakṣa eva na
PVin3_0012909	'pūrva-vyakti-prādur-bhāve prak tatra	a-satas tat-sambandha-a-yogaḥ. tasmād bhinna-
PVin1_0002007	kṣaṇikatvād arthānām atipātāc ca na	a-satām grahaṇam. tasmād artha-antaram eva
PVin3_0010308	ity arthaḥ. tatra api kaḥ pāramārthiko	'satām parasparato vibhāgaḥ. ekasya hi rūpam
PVin2_0005808	yadā punar evaṃ-vidhā an-upalabdhir eva	a-satām a-sattā, tadā siddhena viśayeṇa viśayiṇo
PVin3_0013206	ca darśayatā — yatra dhūmas tatra agniḥ,	a-saty agnau na kvacid dhūmaḥ, yathā mahānasa-
PVin3_0012406	api khalu prameyatvam a-samskṛta-apavādino	'saty anvaya-a-yogād a-vyabhicarita-anvayam
PVin2_0005306	yas tu gamakaḥ, sa saṃvarṇita eva. sa ca na	a-saty anvaye śakyo darśayitum, tad-bhāva-hetu-
PVin2_0008509	apy a-bhāvāt. nanv araṇi-nirmathana-ādiṣv	a-saty apy agnau bhāvād a-kāryam. na, indhana-
PVin3_0012107	katham iṣṭā. a-bhāva-pratiśedho hi bhāvo	'saty apy asti, bhāva-pratiśedhas tu na
PVin2_0009309	śeṣavad-a-sādharmaṇayoḥ sapakṣa-vipakṣayoḥ.	a-saty api pratibandhe '-darśana-mātreṇa
PVin3_0011003	ata eva a-viparyāsa-udbhavā sā na doṣaḥ.	a-saty ātma-grahe duḥkha-viśeṣa-darśana-mātreṇa
PVin2_0005206	vyatireke siddhe '-sati nāstitā-abhidhānam	a-saty eva nāstitā na anyatra na viruddha iti
PVin2_0007602	bhāvāt. tathā vaidharmyeṇa apy anvaya-gatiḥ,	a-sati tasmin sādhyā-a-bhāve hetv-a-bhāvasya

PVin2_0007601 api hi prayoge 'rthād vaidharmya-gatiḥ,
 PVin3_0000511 'vaśyam apara-abhyupagama yukti-kṛta iti.
 PVin2_0005206 tat-tulya eva asti iti vyatireke siddhe
 PVin3_0012109 ca vyavaharati. nirloṭhitaś ca ayam artho
 PVin2_0005201 tasya sādhyā-sa-jāṭiā-vṛttino liṅgasya
 PVin2_0005311 vā anyatareṇa ubhaya-pradarśanād iti. na
 PVin2_0005002 anumeye 'tha tat-tulye sad-bhāvo nāstitā
 PVin3_0004804 sattvaṃ vā iti cet, uktam atra — yathā
 PVin2_0009304 -viparīta-artha-vyabhicāri-vipakṣataḥ. na hy
 PVin3_0012505 -pratiśedha iti. vastu-rūpa-anukarṣi khalv
 PVin1_0003801 api idṛśam. ity antara-ślokaḥ. katham punar
 PVin3_0010902 anumāna-lakṣaṇād abhyūhyā, a-pratibandhāt.
 PVin3_0006102 gateḥ. yato hi sparśa-viśeṣa-upalambhāt saty
 PVin3_0012506 tarhi prasajya-pratiśedho 'pi. na hi tasya
 PVin2_0007212 eva artha-anubandhaḥ siddhaḥ śabdānām,
 PVin2_0005404 īśo bruvaṇ vā doṣam imaṃ parihartum.
 PVin3_0012608 a-visamvāda-lakṣaṇatvāt pramāṇasya. tat sad-
 PVin3_0004803 iti. katham a-sapakṣa-apekṣayā bhede
 PVin3_0012504 iti. atra idam eva punar vācyam — katham
 PVin2_0005406 iṣṭā. nivṛtṭy-a-bhāvas tu vidhir vastu-bhāvo
 PVin2_0005405 -vyatireka-lakṣaṇatvād asya. sā eva tāvad
 PVin3_0011702 eva hi prāṇa-ādayo nivartante, na sapakṣāt,
 PVin3_0012606 syuḥ. tasmād yathā kathaṅcid apy anena
 PVin3_0010403 bhavati. tathā api idam a-siddham eva
 PVin3_0012503 eva vyatireka iti. tat punar idam āyātam —
 PVin2_0005311 -pradarśanād iti. na a-sati nāstitā-siddhiḥ,
 PVin3_0010303 -upādānam iṣṭasya eva bādhakam. na hi tasya
 PVin3_0003803 ity uktam bhavati. tena anumānād vastu-sad-
 PVin2_0006112 gamayati. sva-bhāva-an-upalabdhis tu svayam
 PVin3_0010402 ca anena sattā-anuṣaṅginam prathayatā
 PVin2_0005807 -siddhā na an-upalabdheḥ. tathā anya-sattayā
 PVin2_0005808 punar evaṃ-vidhā an-upalabdhir eva a-satām
 PVin2_0005908 vā asya sattā, tad-vyatireko 'n-upalabdhir
 PVin3_0005608 na anyā eva an-upalabdher dṛśya-sva-bhāva-
 PVin2_0005714 -a-vyabhicāriṇāv iti pramāṇam pratyakṣa-vat.
 PVin2_0006409 iva a-śīta-sādhane. ity antara-ślokaḥ. na
 PVin2_0005813 -bhāvaḥ, an-upalabdhir upalabdheḥ. sā katham
 PVin2_0005803 a-vyabhicārāt. an-upalabdher liṅgād
 PVin3_0011811 pratiyante, na ca evaṃ ātmā iti na tasya sad-
 PVin3_0004501 -dharmasya tattvaṃ sapakṣa-vipakṣayoḥ sad-
 PVin3_0006806 ucyate. tad atra dharminī vyavasthitāḥ sad-
 PVin2_0008609 a-hetutva-prasaṅgāt. tathā ca nityam sattvaṃ
 PVin3_0004506 -a-yogāt. na tu sapakṣa-vipakṣayoḥ sattvaṃ
 PVin3_0011506 viprakarṣād vacana-ādes tatra sattvaṃ
 PVin3_0011208 nityatva-sādhane, tayoh sapakṣe
 PVin3_0004803 -apekṣayā bhede '-sato 'n-adhikaraṇatvād
 PVin3_0013209 na hy anyathā sapakṣa-vipakṣayoḥ sad-
 PVin3_0005808 -a-bhāvāt. siddhena an-upalambha-ātmanā
 PVin1_0000812 śabda-antara iva. na ca artha-abhipāta-kṛte
 PVin2_0005514 ca tad-anyeṣām apekṣakam. vyavahāram
 PVin3_0012603 ity uktam vārttike. buddhi-kṛtā ca ghaṭanā
 PVin2_0005412 atra mūkatā. satām ca na niśedho 'sti so
 PVin3_0008509 samudāya-vyavasthāyāḥ kāraṇam samudāyinaḥ.
 PVin2_0005411 śabda 'sti na aparaḥ. vyavahāraḥ sa ca
 PVin2_0005401 tair eva artha-vyatireka-samāveśibhiḥ padair
 PVin3_0012108 yas tad-viśayaṃ pratiśedham na icchaty
 PVin1_0002511 -bhogasya a-pratyakṣatvād a-siddheḥ sato 'py
 PVin1_0001613 -a-bhāve 'pi śabda-pratibhāsa-a-pracyuter
 PVin1_0000509 tena ca pratipattir iti. nivṛtṭter vā asya
 a-sati tasmin sādhyena hetor anvaya-a-bhāvāt.
 a-sati tu hetau maulasya hetor vyāpya-vyāpaka-
 'sati nāstitā-abhidhānam a-saty eva nāstitā na
 'sati nāstitā ity atra antare. tena na iha
 a-sati nāstitā tṛtīyam rūpam. sā ca niścītā. ante
 a-sati nāstitā-siddhiḥ, a-sato hy adhikaraṇatva-
 a-sati. niścītā anumeyo 'tra jīṅāsita-viśeṣo
 'sati niśedhaḥ, a-sapakṣaś ca a-tattva-lakṣaṇa
 a-sati pratibandhe 'nvaya-vyatireka-niścayo 'sti.
 a-sati pratiśedho na sambhavet. na hi paryudāsa
 a-sati bāhye 'rthe pramāṇa-prameya-phala-sthitiḥ.
 a-sati rāge vacanam na asti ity a-niścito
 a-sati vā prayatne sañcarati me hasta iti bhavati,
 a-sati virodhaḥ. so 'pi na sambhavati, adhikaraṇa
 a-sati viśaye 'prayogāt. yuktam etat, kiṃ tu
 a-sati hetor a-pratiśedhe vidhiḥ prāptaḥ, a-bhāva
 a-sati tad-bhāvena vyavasthāpayan na cet sva-
 'sato 'n-adhikaraṇatvād a-sattvaṃ sattvaṃ vā iti
 a-sato 'nvaya-pratiśedha iti. vastu-rūpa-anukarṣi
 'sato 'pi san. vastv-a-bhāvas tu na asti iti
 a-sato na nivṛtṭtir iti nivṛtṭter nivṛtṭiḥ katham
 a-sato nivṛtṭy-a-yogāt. tasmād aikāntika-anvaya-
 a-sato niścinvatā prameyā vaktavyāḥ. na hi bhāva-
 a-sato virahād iti, vyabhicāri vā. atha api tad-
 a-sato vyatireka-a-yogād iti. atra idam eva punar
 a-sato hy adhikaraṇatva-ādy-a-yogād ity aparaḥ.
 a-sattā-an-abhyupagama itara-grahaṇam samartham
 a-sattā-anurodhino bhinna-viśayāyāḥ pratīter na
 a-sattā eva. tatra kevalam viśayī sādhyate '-
 a-sattā eva sarvatra utsāditā bhavati. tathā api
 a-sattā kiṃ na sidhyati. yadā punar evaṃ-vidhā an-
 a-sattā, tadā siddhena viśayena viśayiṇo '-saj-
 a-sattā. tayā viśayī sādhyate. etena iha
 a-sattā, tayā siddhayā a-saj-jñāna-śabdās tan-
 a-sattā-niścaya-phalo 'n-upalambhaḥ a-sad-
 a-sattā-niścayo viprakarṣiṇām. tri-vidhā hi
 a-sattā bhāvasya, upalambha-nivṛtṭyā vā katham a-
 a-sattāyāṃ sādhyāyāṃ upalabdher a-bhāvo 'py
 a-sattva-pratītiḥ. yad apy āha — yadi na sa-
 a-sattvaṃ ca yathā-yogaṃ hetv-ādiṣu yathā-svam
 a-sattvaṃ cintayanti — kim ayaṃ pradhāna-śabda-
 a-sattvaṃ vā a-hetor anya-an-apekṣaṇāt. apekṣāto
 a-sattvaṃ vā niścaya-apekṣam, niścaye 'pi sandeha
 a-sattvaṃ vā sandigdham. sandehe vyabhicāra-bhāk.
 'sattvaṃ vipakṣe bhāvaś ca iti dvayo rūpayor a-
 a-sattvaṃ sattvaṃ vā iti cet, uktam atra —
 a-sattve yathā-ukta-prakāre śakye darśayitum, tat
 a-sattvena a-sad-vyavahāraḥ sādhyata ity uktam.
 'satya-antare vikāre śabda-viśeṣe smṛtir yuktā,
 a-satya-arthaṃ prakalpayati dhīr yathā. tam tathā
 a-satsu kena nivāryate. sad-a-sad-ubhaya-an-
 'satsu ca na vartate. jagaty anena nyāyena nañ-
 a-satsu teṣu sā na syād iti gotvād viśānitā.
 a-satsu na iti prāptā atra mūkatā. satām ca na
 a-satsu vyavahāra-a-yogaṃ darśayan param
 a-sad a-bhāva ity-evam-ādi ca vyavaharati.
 a-sad-a-viśeṣāl laingika-upabhogasya ca a-
 a-sad-artha-pratibhāsa-a-viśeṣāt saty api
 a-sad iti kutaḥ, niyama-a-bhāvāt. bhāve vā sa eva

ity eva vācyaṃ syāt. parasya ayam abhiprāyo
 -kṛtā ca ghaṭanā a-satsu kena nivāryate. sad-
 viṣayatvena adhyavasātum. sa tu vikalpaḥ sad-
 punas tridhā. pratyekam a-sapakṣe 'pi sad-
 tad-abhiprāya-vaśād evam uktam. tena itara-
 -vat. a-sattā-niścaya-phalo 'n-upalambhaḥ
 darśita-udāhṛtiḥ prthak. ity antara-ślokāḥ.
 -ādāyo 'n-upalabder iti. tatra katham
 siddhena an-upalambha-ātmanā a-sattvena
 kathañcid viṣayaṇam a-smaran smāryate. na hy
 punas tridhā bhavati — a-sapakṣe sann
 -dharmaḥ tridhā bhidyate — sapakṣe sann
 sūtra-saṅkṣepa ucyate — sapakṣe sann
 apy arthaḥ pratītya-apekṣaḥ sādhanam. na
 phala-udayaḥ. na hi śabda-arthaḥ sann
 prāṇa-ādāyo 'pi hi kvacid darśanād eva sad-
 pratyeti. tad a-rūpāṇāṃ kutaḥ. bhāve vā na
 sattvasya. kevalaṃ vikalpa-viracitam
 -samarthaṃ yat tad atra parama-artha-sat.
 dharmāḥ. na hi vastu-rūpam eva dharmāḥ,
 sādhanīyaḥ. tasmād dṛśya-a-dṛṣṭi-siddhāv
 asya api vipakṣe '-dṛṣṭi-mātreṇa vyāvṛttir
 lakṣaṇaṃ kiṃ na iṣyate. evaṃ hi sukha-ādīnām
 dṛśya-a-dṛṣṭāv a-sann iti. tasyāḥ siddhāv
 atra antare. tena na iha pratanyate. na ca
 yā apy a-siddhi-yojanā — tathā sapakṣe sann
 siddho hi vyavahāro 'yaṃ dṛśya-a-dṛṣṭāv
 siddha eva dṛśyasya sva-bhāvasya a-dṛṣṭāv
 apy a-kiñcit-karasya sannidhānasya apy
 idantayā iti cet. na hy ayam gaur ity
 nityo '-sparśatvād iti. katham
 samāviśad ghaṭa-ādikaṃ sapakṣayati. tena
 api tulya iti katham a-samaḥ prāṇa-ādīḥ.
 -rūpatvāt. a-sataḥ sapakṣān na nivṛttir ity
 -a-siddheḥ. tata eva sapakṣa eva asti,
 samāno 'rthaḥ sapakṣaḥ. tad-a-bhāvo
 sann ity ucyate. na vai tan-niṣedha-mātram
 cet, uktam atra — yathā '-sati niṣedhaḥ,
 paryudastaś ca, a-tattva-lakṣaṇatvād
 vyabhicārāt. katham vyabhicāraḥ. na hi tasya
 dvedhā pakṣa-dharmaḥ punas tridhā. pratyekam
 -vidhaḥ pratyekam punas tridhā bhavati —
 ca a-tattva-lakṣaṇa iti. nanv etasminn
 atiprasaṅgāt. na ca upagama-balena sapakṣa-
 kathyate. so 'parasya api tulya iti katham
 eva kāraṇāni yogyatām apy anumāpayanti,
 parāvṛttau ca tasya tādātmyād anyasya
 na ca evaṃ-vidhā dharmāḥ kvacid
 janyate vā. tasya a-sāmarthyāt. tad
 tad-a-bhāvāt. tad ayam artha-kriyā-arthī tad-
 sva-bhāva-guṇasya śaktāv upacārāt. yatra so
 yad yāvataḥ vacanena samarthaniyaṃ tasya
 -āśrayeṇa sambandhaḥ, a-bhedād eva, āśraya-
 -āśraya-indriya-yoga-apekṣāyām āśraya-samāna-
 puruṣeṣu viśeṣa-darśanasya bādhatvād
 tad-a-bhāvāt phalasya api na asti ity
 yadi pūrva-pakṣa-vādī sa-ākāṅkṣaḥ syād
 -abhiniveśam a-tattvāt, yathā-tattvaṃ ca
 sad avāśyaṃ kenacid upalabhyate vyatita-
 '-sad iti. tad-abhiprāya-vaśād evam uktam. tena
 a-sad-ubhaya-an-ubhaya-vyavasthāś ca tad-a-tat-
 a-sad-ubhaya-pratyaya-āhita-vāsanā-prabhava iti
 a-sad-dvi-vidhatvataḥ. pakṣo dharmī. prayojana-a-
 a-sad-virahēṇa tvayā upagatatvād ity arthaḥ. tatra
 a-sad-vyavahāra-pravartana-phalo 'n-upalambhas
 a-sad-vyavahāra-yogyatā vā an-upalabdher vyāpakāḥ
 a-sad-vyavahāra-vidhiḥ sad-vyavahāra-pratiśedho vā.
 a-sad-vyavahāraḥ sādhyata ity uktam. sa eva an-
 a-sad-vyavahārasya kvacid aparāṃ kiñcin
 a-san dvedhā ca ity evam. sādhyā-dharma-sāmānyena
 a-san dvedhā ca iti. sa tri-vidhaḥ pratyekam
 a-san dvedhā pakṣa-dharmaḥ punas tridhā.
 a-san-pratīti-mātreṇa, yataḥ para-upagatena
 a-san vā kañcit puruṣa-arthaṃ uparuñaddhi
 a-santaḥ pratiyante, na ca evam ātmā iti na tasya
 a-santaḥ syuḥ, tal-lakṣaṇatvāt sattvasya. kevalaṃ
 a-santam apy eṣām ātmānaṃ vibhāgavantam iva anya-
 a-santo '-kṣaṇikās tasyām krama-a-krama-
 a-santo 'pi kenacid prakaraṇena imaṃ vyavahāra-
 a-sandigdha eva tan-nimittatve 'py a-saj-jñāna-
 a-sandigdha. tena ayam apy ekasya rūpasya
 a-sandigdho bhedo bhavati. kasyacid rūpasya
 a-sandigdho tat-kāryatve 'pi dhī-dhvanī. na hy
 a-sann ātmā, sattā-sādhanā-vṛtteḥ. sandigdhaḥ
 a-sann ity evam-ādiṣv api yathā-yogam udāhāryam
 a-sann iti. tasyāḥ siddhāv a-sandigdho tat-
 a-sann iti. sa tu pratipanna-tad-vyavahāro 'pi
 a-sannidhāna-tulyatvād asya idam ity upasamhāro
 a-sannihite 'rthe bhavati. idam ca naḥ pratyakṣam,
 a-sapakṣa-apekṣayā bhede '-sato 'n-adhikaraṇatvād
 a-sapakṣa iti na sarva-anya-dharma-yogini pratītiḥ,
 a-sapakṣa eva na asti iti ca asya sapakṣe 'stitā
 a-sapakṣa eva na asti iti cet, na iti sā eva
 a-sapakṣa eva na asti iti dṛṣṭāntayor anyatareṇa
 '-sapakṣaḥ. katham idānim a-bhāve sann ity ucyate.
 a-sapakṣaḥ, kiṃ tarhi sarvaḥ pratiyogī niṣedhaḥ
 a-sapakṣaś ca a-tattva-lakṣaṇa iti. nanv etasminn
 a-sapakṣasya. tad vivakṣite pratiyogini ca tulyam.
 a-sapakṣād eva vyatireka iti. nanv evam asya
 a-sapakṣe 'pi sad-a-sad-dvi-vidhatvataḥ. pakṣo
 a-sapakṣe sann a-san dvedhā ca ity evam. sādhyā-
 a-sapakṣe hetv-a-bhāva-prasaṅgaḥ, sarvasya anya-
 a-sapakṣau vyavasthāpya pramāṇa-pravartanaṃ
 a-samaḥ prāṇa-ādīḥ. a-sapakṣa eva na asti iti ca
 a-samagrasya eka-anta-a-sāmarthyād iti na tataḥ
 a-samaya-darśino 'pi syāt. na hi pratipurūṣam
 a-samaya-sthāyinaṃ praty anvayinaḥ, a-vyabhicāri
 a-samarthaṃ prthak tatra sahitaṃ api tādrśam eva
 a-samarthaṃ prati na datta-anuyogo bhavitum
 '-samarthaḥ, na tatra śakteḥ sāmarthyam asti iti.
 a-samarthanāt. sambhavī sva-abhiprāyaḥ pratijñā-
 a-samaveta-rūpa-virahāś ca. samāna-deśa-āśraya-
 a-samāna-deśa-rūpasya a-bheda-virodhaḥ. dṛśya-a-
 a-samānaṃ para-bhūtasya ca vākya-viśeṣasya a-tad-
 a-samānam. nanv idam apy a-niśceyam eva — sarva-
 a-samāpta-vākya eva iti na dūṣaṇa-avasaraḥ,
 a-samīhitatvāt. tasmād ayam pravartamānaḥ sarvadā
 a-sampṛāpta-upalambhaṃ vā. tat katham na an-

PVin3_0010307
 PVin3_0012605
 PVin3_0006804
 PVin3_0004303
 PVin3_0010307
 PVin2_0005801
 PVin3_0005806
 PVin3_0006704
 PVin3_0005808
 PVin3_0005706
 PVin3_0004405
 PVin3_0004404
 PVin3_0004302
 PVin3_0000309
 PVin3_0006909
 PVin3_0011811
 PVin3_0010310
 PVin3_0010311
 PVin2_0008008
 PVin3_0012512
 PVin3_0005708
 PVin3_0011206
 PVin3_0009406
 PVin3_0005702
 PVin3_0012111
 PVin2_0009606
 PVin3_0005701
 PVin3_0005704
 PVin3_0005201
 PVin1_0001109
 PVin3_0004803
 PVin3_0004902
 PVin3_0012010
 PVin3_0012105
 PVin3_0012101
 PVin3_0004406
 PVin3_0004407
 PVin3_0004804
 PVin3_0004408
 PVin3_0012007
 PVin3_0004303
 PVin3_0004405
 PVin3_0004805
 PVin3_0012202
 PVin3_0012009
 PVin3_0008308
 PVin1_0001310
 PVin3_0002803
 PVin3_0008701
 PVin3_0007002
 PVin3_0011111
 PVin3_0003408
 PVin3_0013004
 PVin3_0013005
 PVin2_0009903
 PVin2_0007815
 PVin3_0013510
 PVin3_0006910
 PVin2_0006411

PVin3_0006809	eva arthaḥ sva-lakṣaṇam iti śakyam vaktum,	a-samprāpta-vinaṣṭayor apy arthayos tasya an-
PVin3_0002709	-avabodha-arthitve vā prativādināḥ, anyathā	'sambaddha-pralāpa eva ayam ity an-avadheyāḥ
PVin2_0006503	kañcid upāyam āsṛitya pravartate, anyathā	a-sambaddha-pralāpasya a-prāmāṇyāt. tatra ca
PVin3_0010010	-vacane 'pi, na hi sa eva ātmānam anveti ity	a-sambaddham. yadā tarhi vipakṣa-vyatireko hetur
PVin3_0002203	sādhanaṃ syād ity eṣā loka-uttarā sthitiḥ.	a-sambaddhasya dharmasya kim a-siddhau na
PVin1_0000609	syāt. jñāna-bhāvaś cet, katham anyasya bhāve	'sambaddhasya bhāva-niyamaḥ. darśanād bhāva-
PVin3_0009104	-vat. trairūpyāc ca hetur arthaṃ gamayati,	a-sambaddhād a-pratipatteḥ, mahānasa-ādi-dṛṣṭa-
PVin3_0004505	vat. anaikāntikasya tu pakṣa-dharmatvam eva,	a-sambaddhād vimarśa-a-yogāt. na tu sapakṣa-
PVin3_0011605	-sambandhād garbhāt puruṣa-viśeṣa-sambandhe	'sambandha-a-yogād yathā saṃśete, tathā iha api
PVin2_0009105	dharmo hetuḥ phalaṃ vā syāt, a-hetu-phalasya	a-sambandhāt tatra bhāva-anumānasya a-sambhavāt.
PVin3_0013402	kaḥ sādhyā-sādhane tasya upayogaḥ,	a-sambandhāt. na hi kathañcit sādṛśya-mātreṇa
PVin3_0013312	syāt, tadā tad-rūpa-a-sparśane ca syād	a-sambandhād apārthakaḥ. yadi na hetor a-
PVin3_0011608	evam tarhi cākṣuṣatvād apy astu. na,	a-sambandhād ity uktam. tasmāt saṃśaya-hetur a-
PVin3_0011603	na apy a-pratipattiḥ, kenacit sambandhāt.	a-sambandhād vimarśo na jāyate, yathā cākṣuṣatvāc
PVin3_0013407	pradarśyate. tad ayam na sva-tantraḥ. tad-	a-sambandhī ca apārthakaḥ, tena eva artha-
PVin2_0007111	yukter atra na sambhavaḥ. anyathā	a-sambhava-a-bhāvān nānā-śakteḥ svayam dhvaneḥ.
PVin2_0009811	-pratipatteḥ, tad-vad anyasya api sambhavād	a-sambhava-anumāne ca bādha-hetv-a-sambhavāt,
PVin3_0012401	sa hi tatra a-sambhavan sva-sambhavena tad-	a-sambhavam sādhyati iti tato vyatirekī varṇyeta.
PVin3_0013011	punar anumāne yathā virodhinor ekatra	a-sambhavaḥ, tathā tad-abhivyāptayor api iti na
PVin3_0013208	a-nityatvam, a-nityatva-a-bhāve kṛtakatvasya	a-sambhavaḥ, yathā ghaṭa-ākāśayor iti darśaniyam.
PVin2_0007710	-apekṣas tad-bhāvaṃ prati tad-bhāva-niyataḥ,	a-sambhvat-pratibandhā iva kāraṇa-sāmagrī sva-
PVin2_0009808	prakārāṇaṃ puruṣaiḥ karaṇa-darśanāt. na evam	a-sambhavad-viśeṣa-hetavaḥ puruṣāḥ, yena vacana-
PVin3_0012401	nairātmyād vyatirekasya phalam. sa hi tatra	a-sambhavan sva-sambhavena tad-a-sambhavam
PVin3_0003608	anumāna-viśaye viruddha-a-vyabhicāriṇo	'sambhavam artha-āpattyā darśayati. etena
PVin3_0002802	-arthī bhavati, viśeṣa-antare vivāda-	a-sambhavāc ca. na ca śāstra-dvāreṇa vivādaḥ,
PVin3_0007908	'sya viruddho hetuḥ syāt, tasya bhāve kvacid	a-sambhavāt, a-bhāve ca sarvatra bhāva-
PVin2_0007908	-ābhoge 'sāmarthyam iti cet, na, an-ābhoga-	a-sambhavāt, eka-dharmasya apy a-jñāne para-artha
PVin2_0007302	sakala-kāraṇasya asya artha-sattāyām a-bhāva-	a-sambhavāt. tatra arvāg-darśanasya ātma-
PVin2_0009105	phalasya a-sambandhāt tatra bhāva-anumānasya	a-sambhavāt. tatra paścād bhāvān na hetutvam
PVin3_0004901	tadā na eva kaścit sapakṣaḥ, tathā-vidhasya	a-sambhavāt. tasmād a-pratikṣipta-dharma-antaram
PVin3_0006603	cet, na, teṣāṃ sākalya-a-pratibandha-niyama-	a-sambhavāt. na hi tasmin bhavati sva-kāraṇa-
PVin2_0008001	karoty eva. na evam a-kṣaṇikasya, sarvathā	a-sambhavāt. na hi tasya a-kṣaṇikasya artha-kriyā
PVin3_0012802	hetur uktaḥ, sa iha na uktaḥ, anumāna-viśaye	'sambhavāt. na hi sambhavo 'sti kārya-sva-
PVin3_0013606	pratiñā-doṣaḥ, artha-apahnave śabda-prayoga-	a-sambhavāt. prayuñjāno 'rtham upasthāpayati,
PVin2_0009811	sambhavād a-sambhava-anumāne ca bādha-hetv-	a-sambhavāt, vairāgya-a-dṛṣṭer a-dṛṣṭena ca
PVin3_0011109	kāraṇa-guṇa-āder eva dṛṣṭa-śakter hetos teṣv	a-sambhavāt saṃśayaḥ. rāgasya an-upayoge katham
PVin2_0009812	bhāva-a-siddheḥ, rāga-ādy-a-vyabhicāri-kārya-	a-sambhavāt, sambhave 'pi viśeṣāṇaṃ draṣṭum a-
PVin3_0002905	arthaṃ ca pakṣa ucyate. sa nirākṛte viśayaṇo	'sambhavād a-pakṣa eva. tasmāt sandigdho hetu-
PVin3_0003708	-lakṣaṇe 'numāne tal-lakṣaṇasya pratiyogino	'sambhavād a-sambhavo 'numāne viruddha-a-
PVin2_0005207	na viruddha iti niyama-arthaṃ ity āha. tatra	a-sambhavād eva na anya-dharma-vṛtti-niśedha-
PVin3_0001004	sādhanaṃ. a-khyāpīte viśaye hetu-pravṛtter	a-sambhavād viśaya-khyāpanād eva sāmarthyam iti
PVin3_0000411	iti cet, so 'pi tatra a-sambhavī yo	'sambhavinā vyāpta iti tad-abhyupagame 'paro
PVin3_0000410	anyatra vastutaḥ pratibandhāt. katham idānim	a-sambhavo 'rthasya pratipattir iti cet, so 'pi
PVin3_0000410	'rthasya pratipattir iti cet, so 'pi tatra	a-sambhavī yo 'sambhavinā vyāpta iti tad-
PVin1_0000602	-bhāve sva-bhāva-a-bhāvāt. tathā hi arthasya	a-sambhave 'bhāvāt pratyakṣe 'pi pramāṇatā.
PVin3_0001508	anyataram bhojayeti, na ekasya bhojana-	a-sambhave 'n-ākāñkṣāyām vā. ito 'pi na anyatara-
PVin2_0006301	-a-siddheḥ. dṛśyasya darśana-a-bhāva-kāraṇa-	a-sambhave sati. bhāvasya an-upalabdhasya bhāva-a-
PVin3_0003709	tal-lakṣaṇasya pratiyogino 'sambhavād	a-sambhavo 'numāne viruddha-a-vyabhicāriṇaḥ. tad
PVin3_0010710	-bādhanaṃ. tan na vyāpti-siddhiḥ sarvo vaktā	a-sarva-jña iti. sarva-vakṛ-dharmatā-
PVin3_0010610	-prabhede nirdiṣṭaḥ. sandehe, yathā —	a-sarva-jñaḥ kaścīd vivakṣitaḥ puruṣo rāga-ādimān
PVin3_0005108	a-cintyatvād dhetu-pratyaya-sāmarthyasya	a-sarva-vidā. tena yad indriya-viśaya-madhya-
PVin3_0001107	sva-rūpa-nipāta-iṣṭa-svayam-padaīḥ, a-siddha-	a-sādhana-artha-ukta-vādy-abhyupagama-grahaḥ.
PVin1_0002611	aikye yan na evam tad vibhedavat. sidhyed	a-sādhanatve 'sya na siddham bheda-sādhanaṃ.
PVin3_0009102	trairūpya-a-siddhi-sandehe prapattīṇaṃ	a-sādhanaṃ. jñāpako hi hetur yad-ātmatayā
PVin3_0012405	iti vaktavyam. atiprasaṅgo hy evam syād ity	a-sādhāraṇa-anaikāntika eva prāṇa-ādīḥ.
PVin1_0000208	ātmano 'nukārayati, sa pratyakṣaḥ. tad	a-sādhāraṇaṃ vastu-rūpaṃ sva-lakṣaṇam. anyas tu
PVin3_0011609	a-sambandhād ity uktam. tasmāt saṃśaya-hetur	a-sādhāraṇaḥ. viśeṣataḥ prāṇa-ādayaḥ. viprakarṣād
PVin3_0004602	-garbha iva puruṣeṣu. yathā āha — yo hy	a-sādhāraṇaḥ sādhyā-dharmaḥ, sa yāvatā bhedena
PVin3_0004401	tad-viśeṣaṇa-apekṣasya anyatra-an-anuvṛtter	a-sādhāraṇatā iti cet, na, a-yoga-vyavacchedena

PVin3_0003603	yogyatā 'niścayāt. tatra ca sarva-hetūnām	a-sādhāraṇatā, yatra sattvam eva na anvayi ity
PVin3_0003810	syāt. na ca samayād vartamānasya kācid	a-sādhāraṇatā. yadi hi tasya kvacit sidhyet,
PVin3_0003809	api loke karpūra-rajata-ādiṣu dṛṣṭatvān na	a-sādhāraṇatā syāt. na ca samayād vartamānasya
PVin3_0003512	na sa pakṣa iti. tata eva bādhā-hetor	a-sādhāraṇatvam, kvacid a-candre '-siddheḥ. a-
PVin3_0003510	'pi tasmims tat-siddhatām āha — yatra apy	a-sādhāraṇatvād anumāna-a-bhāve śabda-prasiddhena
PVin3_0003806	iti taṃ praty a-dṛṣṭāntam anumānam. tena	a-sādhāraṇam āha. yasmān na etad eva ekam
PVin2_0009307	prasiddha iti sandigdhayoḥ śeṣavad-	a-sādhāraṇayoḥ sapakṣa-vipakṣayoḥ. a-saty api
PVin3_0004510	tathā-pratipatty-aṅgasya a-sāmarthyāt.	a-sādhāraṇo 'py ubhaya-vyāvṛtter niścaya-a-yogāt,
PVin3_0001102	pakṣasya lakṣaṇam vācyam. vācyam, sādhyā-	a-sādhyā-viparyayeṇa vipratipatti-darśanāt tan-
PVin3_0002501	atha prasiddha-apadeśena dharmiṇaḥ siddhasya	a-sādhyatām āha. na, sva-rūpeṇa eva nirdeśya ity
PVin3_0010806	ca tayor ātmanor virodha-upalabdhir ity	a-sādhyatvam. a-dṛśya-ātmanām tu sva-
PVin3_0002606	atra ākāṛṣīt svayaṃ-śrutim. iṣṭa-a-kṣatim	a-sādhyatvam an-avasthām ca darśayan. ity antara-
PVin3_0002701	-vacanena an-iṣṭa-saṃsṛṣṭasya iṣṭasya apy	a-sādhyatvam, tad-bādhāyām ca a-doṣaḥ pakṣa-
PVin2_0007908	antare tv an-eka-upakāra eva syāt. an-ābhoge	'sāmarthyam iti cet, na, an-ābhoga-a-sambhavāt,
PVin2_0007911	a-kṣūṇa-vidhāna-a-yogāt. na api caramasya	a-sāmarthyam eva, kasyacit karaṇāt. a-kāriṇo 'pi
PVin2_0008213	kriyā-pratiśedhāc ca iti ca-śabdāt. katham	a-sāmarthyam. siddhe hi bhāve kārako na taṃ
PVin2_0008212	punar etad gamyate — nir-apekṣo vināśa iti.	a-sāmarthyāc ca tad-dhetoḥ a-bhāva-kāriṇaḥ kriyā-
PVin3_0004509	na dūṣaṇam, tathā-pratipatty-aṅgasya	a-sāmarthyāt. a-sādhāraṇo 'py ubhaya-vyāvṛtter
PVin2_0004912	na tv evaṃ para-aṅgāt pratītiḥ, tasya	a-sāmarthyāt. artha-a-visaṃvādas tu dvayor api
PVin3_0008701	sa kim ekatra na samavaiti janyate vā. tasya	a-sāmarthyāt. tad a-samarthaṃ pṛthak tatra
PVin1_0001909	na, ubhayos tulya-kālatvāt. a-sataḥ prāg	a-sāmarthyāt sāmarthya-kāle ca kārya-niṣpatter an
PVin3_0006301	bhavati. na hy a-bhāvaḥ kasyacin nimittam.	a-sāmarthyāt, sāmarthya-lakṣaṇatvāc ca bhāvasya.
PVin1_0000804	vā tad-ātmana indriya-antara-jñāna-utpattāv	a-sāmarthyād atiprasaṅgāc ca. vikalpakam tu mano-
PVin3_0008308	apy anumāpayanti, a-samagrasya eka-anta-	a-sāmarthyād iti na tataḥ kārya-anumānam. vipakṣe
PVin3_0013504	nanv an-udbhāvite 'pi doṣe 'rthasya eva	a-sāmarthyān na bhavati prasiddhiḥ. evam etad.
PVin3_0001107	sva-rūpa-nipāta-iṣṭa-svayam-padaiḥ,	a-siddha-a-sādhana-artha-ukta-vādy-abhyupagama-
PVin3_0002113	śāstraṃ grāhyam iti sthitiḥ. kṛtā idānīm	a-siddha-antair grāhyo dhūmena na analaḥ. yadi
PVin2_0007015	-artha-yogasya tat-prasiddhi-prasādhane. na	a-siddha-arthaḥ svayaṃ śaktas tulyaḥ
PVin3_0001304	-anvaya-doṣaḥ. yad āha — ātmā paraś cet so	'siddha iti. tasya eva ca iṣṭasya vighāta-kṛd
PVin3_0009804	-sādhane sādhanatva-a-siddher hetu-bhāvena	a-siddha ucyate. na hi sa eva tasya sādhanam
PVin3_0009802	prāha. yaḥ punaḥ pratijñā-artha-eka-deśo	'siddha ucyate, yathā — a-nityaḥ śabdaḥ
PVin3_0009810	śabdaḥ. sa ātmani hetu-rūpo na siddha ity	a-siddha ucyate. sa ca śabdaḥ pakṣi-kṛtaḥ, na ca
PVin3_0007308	upādāna-dharmas teṣu upacaryate. tad	a-siddha-upādāneṣu na sambhavati. tad ime nir-
PVin1_0001602	sā vyaktir buddhir eva. tad-upādhiḥ so 'py	a-siddha eva. na vyaktir buddhir artha-ātmā iti
PVin3_0009101	sva-bhāvasya avinābhāva-niyama-a-bhāvād iti.	a-siddha-jñāpana-aṅgasya jñāpanam praty a-
PVin2_0009303	triṣṭv api rūpeṣu niścayas tena varṇitaḥ.	a-siddha-viparīta-artha-vyabhicāri-vipakṣataḥ. na
PVin3_0007511	yadi bhāva-dharmo hetur ucyate, sa katham	a-siddha-sattāke syāt. yo hi bhāva-dharmaṃ hetum
PVin3_0009106	-prasaṅgāt. tasmāt pratipādyā-pratipādakayor	a-siddha-sandigdha-dharmi-sambandha-anvaya-
PVin3_0002311	śāstra-dṛṣṭaḥ sādhyatvena ipsitāś cet,	a-siddha-hetv-abhidhānam api pratijñā syāt. nipāta
PVin3_0002610	atra, ipsita-pade punar aṅgam eva. tayā	a-siddha-hetv-ādiḥ pratiśidhyate. etena svayaṃ
PVin3_0000402	aṅgam asti iti. tad vastutaḥ siddha-lakṣaṇam	a-siddham kim ātmanaḥ. pareṇa apy anyataḥ
PVin3_0009808	tathā-bhāvāt. tasmāt sa svayam ātmano hetur	a-siddhaḥ. katham vai śabda 'siddhaḥ. siddhaḥ
PVin3_0010012	iti tad-vyatirekaḥ sādhyā-dharma eva ity	a-siddhaḥ. nanu pakṣa-ādinām parasparato bhedād a
PVin3_0010005	-bheda-dhiḥ. sādhyāḥ sādhanatām nitas tena	a-siddhaḥ prakāśitaḥ. iti saṅgraha-śloka. tasmān
PVin3_0009201	-ābhāso bhavati. dharmi-sambandha-a-siddhāv	a-siddhaḥ, yathā — a-nityaḥ śabdaś cākṣuṣatvāt.
PVin1_0004109	anyena api saṃvedana-upalambhe so 'py	a-siddhaḥ saṃvedanam na sādhyati ity upalambha-
PVin3_0011505	sarva-jño vā vacanād iti. vyatireko 'tra	a-siddhaḥ, sandigdho 'nvayaḥ. sarva-jña-vīta-
PVin3_0009809	ātmano hetur a-siddhaḥ. katham vai śabda	'siddhaḥ. siddhaḥ śabdaḥ. sa ātmani hetu-rūpo na
PVin1_0000305	avasthayor viśeṣaḥ. tad ime kvacit kiñcid	a-siddham an-upanayanto 'n-apanayanto vā katham
PVin1_0000402	-khyātyā a-pitṛtva-vat. tasmāt sarvaṃ svato	'siddham anyat sādhanam a-vyabhicāry-ātma-
PVin3_0001108	tena siddham yathā — śrāvaṇaḥ śabda iti,	a-siddham api sādhanatvena iṣṭam yathā 'siddhau
PVin3_0000207	-uktes tadā asya a-prāmānyāt tat-siddham	a-siddham iti katham tataḥ siddhiḥ. tad-
PVin1_0000411	prasādhitam na anumeyatām atipatati. tac ca	a-siddham iti na kiñcit pramāṇam a-pramāṇam vā
PVin3_0009707	yathā abhivyakti-vādiṇaḥ kṛtakatvam	a-siddham iti, na tat sarvatra anumāne, pramāṇa-
PVin3_0007311	anyatra tu tad eva agni-sāmānyam tatra	a-siddham iti sādhyate. nanu ca atra api tad-a-
PVin3_0010403	sarvatra utsāditā bhavati. tathā api idam	a-siddham eva a-sato virahād iti, vyabhicāri vā.
PVin3_0001704	-a-virodha etad evaṃ syāt. anyathā tv	a-siddham eva tac chabde. tathā hi pakṣa eva sa
PVin3_0010106	tad-vyatireko yadi dharmiṇi siddhaḥ, kim	a-siddham, yad-arthaṃ hetur ucyate. na vai sādhyā
PVin1_0001601	vaigūnye 'nyatra vijñāna-an-utpatteḥ. tac ca	a-siddham. vyakto viśaya iti cet, nanu sā vyaktir

PVin1_0001604	apy anumāna-prasaṅgaḥ. siddhe 'pi hi liṅge	'siddhayā buddhyā sambandha-a-bhāvād an-anumānam.
PVin3_0003302	sa dharma-gataḥ. yatra tu dharmy eva	a-siddhas tatra kva kena kiṃ pratibadhyate,
PVin3_0011810	tena a-jñāta-vyatirekasya vyāvṛtti-vyāptir	a-siddhā. prāṇa-ādayo 'pi hi kvacid darśanād eva
PVin3_0000507	'bhyupagantavyaḥ, na vā kaścīd iti. na apy	a-siddhy-ādayaḥ, yady evam idam api syān na vā
PVin3_0009707	anumāne, pramāṇa-dr̥ṣṭasya pratijñayā	'siddhi-codanā-a-yogāt, an-adhikārīc ca śāstrasya
PVin2_0005811	-samudāya-ātmakatvād iti. tathā ca dr̥ṣṭānta-	a-siddhi-codanā api prativyūdhā, viśaya-
PVin3_0009301	siddham eva. tat-siddhau viśeṣa-vikalpena	a-siddhi-codanā mithyā-uttaram eva bhavati. syān
PVin3_0010107	yad-arthaṃ hetur ucyate. na vai sādhyā-	a-siddhi-mātreṇa sarvo vipakṣaḥ, kiṃ tarhi tad-
PVin2_0009606	pratipannaṃ syāt, na anumeyatvam. yā apy	a-siddhi-yojanā – tathā sapakṣe sann a-sann ity
PVin3_0010009	iti pūrva-vat prasaṅgo vācyaḥ. anvaya-	a-siddhi-vacane 'pi, na hi sa eva ātmānam anveti
PVin3_0009102	aṅgasya jñāpanaṃ praty a-śaktitaḥ. trairūpya-	a-siddhi-sandehe prapattīṅām a-sādhanam. jñāpako
PVin3_0007509	tad-dhetur na trayiṃ doṣa-jātim ativartate,	a-siddhiṃ vyabhicāraṃ virodhaṃ ca. tatra yadi
PVin3_0008003	vastu-dharme siddha-sattāke dharmiṇi na	a-siddhiḥ. tena ca sādhyā-dharmeṇa vyāptir yadi
PVin2_0006602	-utpādana-niyama-a-bhāvāc ca bhavej jñāpaka-	a-siddhiḥ. na iyatā tad-a-bhāvaḥ. punaḥ paryāyeṇa
PVin3_0006904	-upalambho dharmo 'sti iti na sādhana-dharma-	a-siddhiḥ. na tu punar atra ayam eva śabda-
PVin3_0007210	ādhāra-viśeṣaṅgasya tv abhimatasya an-anvayād	a-siddhiḥ. na vai sa ādhāras taṃ viśeṣī-karoti, a
PVin3_0003604	śabdāḥ, sa ca icchā-mātra-āśrayaḥ. tan na	a-siddhiḥ śabda-siddhānām iti darśayan, śabda-
PVin3_0009710	tasmāc chāstra-āśraya eva anumāne 'nyatara-	a-siddhiḥ śāstreṇa. anyatra tv a-jñānād iti na
PVin2_0006211	ca sannihita-anya-upalambha-kāraṇād	a-siddhiḥ siddhiś ca veditavyā, anyeṣāṃ hetu-
PVin3_0010805	cet, tulyā vṛtti-tat-sandehābhyām a-bhāva-	a-siddhir ity an-upanayaḥ. dr̥ṣyatayā ca tayor
PVin3_0009812	nityaṃ tad-bhāva-siddheḥ. anvaya-a-dr̥ṣṭer	a-siddhir iti cet, tat kim idānīm dharmī dharmy-
PVin2_0006208	'n-upalabdher iti. etena vyāpaka-sva-bhāva-	a-siddhir uktā veditavyā, yathā – na atra
PVin3_0009706	-ślokaḥ. yā punaḥ śāstra-āśrayeṇa anyatara-	a-siddhir udbhavyate, yathā abhivyakti-vādināḥ
PVin1_0002512	anya-bhoga-vat. liṅga-a-yogād ato 'py	a-siddhir eva, yathā uktaṃ prāk. tatra ca
PVin3_0010509	dhvaniḥ. pakṣa-aṅgatve 'py a-bādhatvān na	a-siddhir bhinna-dharmiṇi. yathā aśvo na
PVin3_0011209	-sattvaṃ vipakṣe bhāvaś ca iti dvayo rūpayor	a-siddhir viparyaya-siddhir iti yāvat. tad etau
PVin3_0000501	-prāptir iti dur-nivāraḥ. nanu tathā apy	a-siddhir hetoḥ pratijñāyāś ca abhyupeta-ādi-
PVin3_0009701	tu sarvaṃ sarvasya sidhyati. vastu-sva-rūpe	'siddhe 'yaṃ nyāyaḥ siddhe viśeṣaṅgam. a-doṣa-kṛd
PVin3_0007507	na sādhyatve, vaiphalyāt. api ca, na	a-siddhe bhāva-dharmo 'sti vyabhicāry ubhaya-
PVin1_0003212	-jñānāni pratyuktāni, tataḥ karma-sambandha-	a-siddheḥ, a-vyavadhāna-a-bhāvāt kāraṇa-atīśaya-a
PVin3_0003512	bādha-hetor a-sādharāṇatvam, kvacid a-candre	'siddheḥ. a-śakya-niṣedhatām asya darśayann evam
PVin3_0011601	na tatra anveti, eka-ātmāny apy	a-siddheḥ. ata eva anvaya-vyatirekayoḥ sandehād
PVin2_0004806	tasya a-nirodhāt tataś ca kasyacid arthasya	a-siddheḥ. ata eva sad api sāmānyam na arthaḥ.
PVin3_0010812	-mātreṇa an-upasaṃhāraḥ, tāvatā vyāpty-	a-siddheḥ. ataḥ sandigdho vyatirekaḥ. pūrva-uktāc
PVin1_0004107	sva-upalambha-kāle na siddhaḥ siddher	a-siddheḥ, anya-upalambha-kāle tu siddha ity
PVin3_0011807	iti sā na sidhyati, viparyaye pratibandha-	a-siddheḥ. upalambha-an-upalambhābhyām hi tayoḥ
PVin2_0005901	a-bhāvaḥ, kārya-vyatireke 'pi kāraṇa-a-bhāva-	a-siddheḥ. upalambha-nibandhanā hi tādr̥ṣāṃ sattā-
PVin2_0006009	anyathā hy a-niṣiddha-upalabdher a-bhāva-	a-siddheḥ. eka-niṣedhena anya-a-bhāva-sādhane
PVin3_0010409	tatra ca vastu-pratibandho vācyaḥ, anyathā	a-siddheḥ. etena ātma-para-upagama-ādayaḥ puruṣa-
PVin3_0010007	-ślokaḥ. tasmān na dharmī hetuḥ, ubhaya-	a-siddheḥ. etena dharmo 'pi vyākhyātaḥ. tatra api
PVin3_0001407	iti. tathā-bhūtena puruṣeṇa sa-dvītyatva-	a-siddheḥ kuḍyasya. atha sāmānyena sādhyam iṣṭam
PVin1_0003302	-jñāna-viśeṣya-jñāna-a-viśeṣād vyavasthā-	a-siddheḥ. kriyā-sādhanayor viśaya-nānātva-
PVin3_0003606	ity āha. śānkita-pratibandhānām saṃśayād	a-siddheḥ, ciraṃ a-dr̥ṣṭānām api punaḥ pratibhā-
PVin2_0005108	siddha-sādhanam, tad-a-yoga-vyavacchedasya	a-siddheḥ. tat-tulya eva ity avadhāraṇād dharmiṇy
PVin3_0012012	ca vākyasya vyatirekasya a-vyabhicāra-	a-siddheḥ. tata eva sapakṣa eva asti, a-sapakṣa
PVin1_0003301	a-tādrūpye tasya eva tad-artha-ālocanatva-	a-siddheḥ. tathā viśeṣaṇa-jñānam, a-viśaya-kṛta-
PVin3_0011511	ekatra vṛtti-niścayaḥ, tādātmyena prasiddhe	'siddheḥ. tasmāj jīvac-charīra-sambandhī prāṇa-
PVin2_0006211	anyeṣāṃ hetu-phala-bhāva-a-bhāva-virodha-	a-siddheḥ. dr̥ṣyasya darśana-a-bhāva-kāraṇa-a-
PVin2_0009408	tathā-bhāve 'pi tayor a-pratibandhād vyāpty-	a-siddheḥ. na api tena na asti iti vacanāt tathā
PVin1_0004111	-niṣṭhāṃ pratikṣamāṇaḥ, eka-a-siddhau sarva-	a-siddheḥ. na ca upalambhānām utpatti-niṣṭhā ity
PVin2_0008405	kārya-kāraṇa-bhāvaḥ. ata eva, anyathā āśraya-	a-siddheḥ. nanu ca pradeśa āśrayo 'gniḥ kāraṇam
PVin2_0009903	-nimitta-a-bhāvāt, bādha-a-bhāvād bhrānty-	a-siddheḥ. puruṣeṣu viśeṣa-darśanasya bādhatkvād
PVin3_0000603	evaṃ kartum, caitanyena anayor virodha-	a-siddheḥ prasaṅga-viparyaya-sādhanayor a-
PVin2_0009601	a-bhāva-a-siddhau ghaṭa-ādīnām nairātmya-	a-siddheḥ prāṇa-āder a-nivṛtīḥ. abhyupagamāt
PVin3_0011803	-a-bhāvena an-upayogino 'bhāvasya vyāpty-	a-siddheḥ. yadi prāṇa-ādayas tad-ātmatayā tad-
PVin2_0010105	anyathā a-pratibaddha-nivṛtītyā anya-nivṛtīty-	a-siddheḥ. yukta-upalambhasya tasya ca an-
PVin2_0009812	-a-dr̥ṣṭer a-dr̥ṣṭena ca bādhyā-bādha-a-bhāva-	a-siddheḥ, rāga-ādy-a-vyabhicāri-kārya-a-
PVin1_0000307	'rtha-siddhiḥ, teṣāṃ tatra pratibandha-	a-siddheḥ. vaktur abhipretam tv arthaṃ sūcayeyur
PVin2_0009509	-pratibaddhasya tad-a-bhāve sarvatra-a-bhāva-	a-siddheḥ saṃśayād a-vyatireko vyabhicāraḥ

PVin1_0002510	prāptaḥ, tad-bhogasya a-pratyakṣatvād	a-siddheḥ sato 'py a-sad-a-viśeṣāl laingika-
PVin1_0003108	-tattvasya tad-a-viśeṣe tasyā api viśeṣa-	a-siddheḥ, sato 'pi vā viśeṣasya tad-an-aṅgatayā
PVin3_0012210	prāṇa-ādinām ukta-lakṣaṇasya virodhasya	a-siddheḥ sandigdho nairātmyād vyatirekaḥ. ātma-
PVin1_0003212	a-vyavadhāna-a-bhāvāt kāraka-atīśaya-	a-siddheḥ, sarva-kāraka-upayoge 'pi kriyāyām
PVin3_0009906	prasaṅgaḥ. sarva-bhāveṣu dharmi-dharma-bheda-	a-siddheḥ sarvatra eṣa doṣas tulya iti cet, uktam
PVin3_0000708	vastu-rūpayoḥ pratyāsatti-viprakaṣayor	a-siddheḥ. siddhau tu syāt, yathā tādrśam rūpa-
PVin2_0008011	a-doṣaḥ, a-tad-rūpasya a-pramāṇatayā	a-siddher anvaya-vidhāna-a-yogāt. tad eva ca naḥ
PVin3_0004704	eva. pakṣa-dharme 'pi tarhi sandeha-anythinga-	a-siddher dūṣaṇam syāt. evam etat, iṣṭa-a-prāpteḥ.
PVin3_0011105	vacana-a-darśanāt tad-anumāne vyatireka-	a-siddher na kārya-kāraṇatā-siddhiḥ. a-cetanā
PVin3_0011903	na sidhyati ity uktam. darśane 'pi vyatireka-	a-siddher na sidhyati. ghaṭa-ādayo vyatireka-
PVin3_0000802	yatra tad-icchā tatra vastu-bhāva iti vyāpty-	a-siddher vyabhicārah. etena mad-upagama-ādayo
PVin3_0009804	sādhyasya dharmināḥ sva-sādhane sādhanatva-	a-siddher hetu-bhāvena a-siddha ucyate. na hi sa
PVin3_0011611	-ādinām api. artha-antarād a-kārya-bhūtād	a-siddheś ca. na hi kārya-kāraṇa-bhāvaḥ prāṇa-
PVin1_0001509	katham ātmany anvīyāt. a-jñāte 'rthe buddher	a-siddhes taj-jñāne 'numānād anveti iti cet,
PVin3_0009908	bheda iti. parama-artha-vicāreṣu tathā-bhūta-	a-siddhes tattva-anythingam pada-artheṣu sāmvrteṣu
PVin3_0011610	-ādayaḥ. viprakaṣād ātmano vṛtti-vyatireka-	a-siddhes tatra prāṇa-ādinām api. artha-antarād a
PVin3_0009111	eka-ekasya rūpasya a-siddhau sandehe vā	a-siddho 'naikāntikaś ca hetv-ābhāso bhavati.
PVin3_0010606	-dharmasya hetu-rūpasya a-siddhau sandehe vā	a-siddho hetv-ābhāsaḥ. tathā ekasya rūpasya a-
PVin3_0009201	ca hetv-ābhāso bhavati. dharmi-sambandha-	a-siddhāv a-siddhaḥ, yathā — a-nityaḥ śabdaś
PVin3_0011503	iti viruddhaḥ. ca-śabdo dvayor ekasya	a-siddhāv aparasya ca sandehe vyabhicāra-bhāg iti
PVin3_0009702	'yaṃ nyāyaḥ siddhe viśeṣaṇam. a-doṣa-kṛd	a-siddhāv apy ākāśa-āśraya-vad dhvaneḥ. a-siddhāv
PVin3_0010605	iti tad-āpāta-deśa-vibhrame. dharmy-	a-siddhāv api, yathā — sarvatra sukha-ādi-
PVin3_0009703	-kṛd a-siddhāv apy ākāśa-āśraya-vad dhvaneḥ.	a-siddhāv api śabdasya siddhe vastuni sidhyati.
PVin3_0009409	virodhaḥ karma-abhivyakter a-bheda-vyāpana-	a-siddhau. kramas tu tat-kāryatvāt tasya tad-a-
PVin2_0009601	-gatiḥ syāt. a-dṛśya-an-upalambhād a-bhāva-	a-siddhau ghaṭa-ādinām nairātmya-a-siddheḥ prāṇa-
PVin3_0011207	sandehād anaikāntikaḥ. dvayor viruddho	'-siddhau ca, yathā kṛtakatva-prayatna-
PVin3_0009110	'-prasiddho vyabhicāra-bhāk. dvayor viruddho	'-siddhau ca sandehe vyabhicāra-bhāk. eka-ekasya
PVin3_0002203	uttarā sthitiḥ. a-sambaddhasya dharmasya kim	a-siddhau na sidhyati. hetus tat-sādhanāya uktaḥ
PVin3_0010609	katamasya ekasya. vyatirekasya.	a-siddhau, yathā catur-vidhaḥ sādhanāḥ pakṣa-
PVin1_0004103	ity astau-gataṃ viśvaṃ syāt. sato 'py	a-siddhau sattā-vyavahāra-a-yogyatvāt. tasmān na
PVin3_0009111	sandehe vyabhicāra-bhāk. eka-ekasya rūpasya	a-siddhau sandehe vā a-siddho 'naikāntikaś ca
PVin3_0010606	evam ekasya pakṣa-dharmasya hetu-rūpasya	a-siddhau sandehe vā a-siddho hetv-ābhāsaḥ. tathā
PVin3_0010607	a-siddho hetv-ābhāsaḥ. tathā ekasya rūpasya	a-siddhau sandehe vā anaikāntikaḥ. katamasya
PVin3_0009103	jñāpako hi hetur yad-ātmatayā jñāpayati, tad-	a-siddhau sandehe vā na jñāpakaḥ, śabda-vat.
PVin1_0004111	upalambha-niṣṭhāṃ pratīkṣamāṇaḥ, eka-	a-siddhau sarva-a-siddheḥ. na ca upalambhānām
PVin3_0001109	iti, a-siddham api sādhanatvena iṣṭam yathā	'-siddhau hetu-dṛṣṭāntau, a-prakarāṇa-āśrayaḥ, a-
PVin2_0007211	tad vipakṣe 'darśana-mātrād a-vyabhicāra-	a-siddhyā a-nīścita-artham. nanu prayoga-
PVin2_0006404	ayam pradeśo dhūmād iti. iyam ca hetv-	a-siddhyā eva tad-viruddha-siddhiḥ prāg eva
PVin2_0006207	- na dhūmo 'tra an-agner iti. sva-bhāva-	a-siddhyā, yathā - na atra dhūmo 'n-upalabdher
PVin2_0006206	- na śīta-sparśo 'tra dhūmād iti. hetv-	a-siddhyā, yathā - na dhūmo 'tra an-agner iti.
PVin3_0003010	-darśanam etat. atra udāharaṇam —pretya	a-sukha-prado dharmā iti. dharmi-vyavasthites tad
PVin1_0003703	prāṇi-viśeṣānām aindriyakasya eva sukha-	a-sukhasya utpatteḥ. tasmāt sva-saṃvedana-rūpā
PVin3_0012107	asti, bhāva-pratiśedhas tu na sambhavati ity	a-skhalita-prajño devānām priyaḥ, yas tad-viṣayam
PVin2_0009011	-darśinām niścayāt paścād asya an-upalabdhyā	a-sthiti-pratipatter niścaya-kāla iti tadā a-
PVin3_0004802	a-nityaḥ prayatna-anantariyakatvāt, nityo	'-sparśatvād iti. katham a-sapakṣa-apekṣayā bhede
PVin3_0008102	anvayasya iti cet, iha tarhi bhavaty	a-sparśatvān nitya iti. na, atra apy anvayasya a-
PVin3_0013312	sādhana-avayavaḥ syāt, tadā tad-rūpa-	a-sparśane ca syād a-sambandhād apārthakaḥ. yadi
PVin1_0000811	hi saṅketa-kāla-bhāvitam abhilāpa-sāmānyam	a-smaratas tad-yojanā sambhavati, śabda-antara
PVin3_0005706	saty api viśaye kathaṅcid viśayiṇam	a-smaran smāryate. na hy a-sad-vyavahārasya
PVin1_0001212	-a-bhāve tu śabda-bhede smṛtiḥ katham. tad-	a-smṛtau ca tena arthaṃ saṃśṛṣṭam vetty asau
PVin1_0001308	artha-darśanād iti cet, na, tat-sambandhasya	a-svābhāvikatvāt, samaya-a-darśane 'bhāvāt.
PVin1_0000106	iti kṛpayā tan-nītir uddyotyate. hita-	a-hita-prāpti-parihārayor niyamena samyag-jñāna-
PVin2_0009105	nityatā anyo vā dharmo hetuḥ phalaṃ vā syāt,	a-hetu-phalasya a-sambandhāt tatra bhāva-
PVin3_0010602	tathā svayaṃ tad-āśrayasya vā sandehe	'-hetuḥ, yathā bāṣpa-ādi-bhāvena sandigdho bhūta-
PVin2_0008513	tan na tad-dhetuḥ syāt. anya-hetukatvān na	a-hetuka iti cet, na, tatra api tulyatvāt - tad-
PVin2_0008712	a-dhūma-hetor dhūmasya bhāve sa syād	a-hetukaḥ. iti saṅgraha-ślokaḥ. katham tarhi
PVin2_0008113	-sva-bhāvo nir-apekṣa ity a-hetukaḥ syāt. na	a-hetukaḥ, sattā-hetor eva bhāvāt tathā-utpatteḥ,
PVin2_0008113	sa tarhi vinaśvara-sva-bhāvo nir-apekṣa ity	a-hetukaḥ syāt. na a-hetukaḥ, sattā-hetor eva
PVin3_0006305	hetu-pratiśedho 'sya kṛtaḥ syāt. tataś ca	a-hetukatvam. anyathā a-bhāva iti bhāva eva

PVin2_0008204	na iyam ākasmiki kvacit. katham tarhi idānim	a-hetuko vināsaḥ, jātasya tad-bhāve 'nya-an-
PVin2_0008511	agnivāt. kāryasya ca kāraṇam antareṇa bhāve	'hetutā eva syāt. na hi yasya yam antareṇa
PVin2_0009110	-mātra-bhāvitve siddha-anya-an-apekṣaṇād	a-hetutā tan-mātra-anubandhaś ca. tato 'pi
PVin2_0008601	svayam a-tat-sva-bhāvasya a-jananāt tasya	a-hetutā syāt. na vai sa eva bhavati, tadṛśasya
PVin2_0008607	dhūmo 'rthād dṛṣṭa-ākāra-vijātiyād bhavati,	a-hetutva-prasaṅgāt. tathā ca nityam sattvam a-
PVin2_0007613	iti pratyetavyaḥ, yena evam ucyate. yasmād	a-hetutvād vināśasya sva-bhāvād anubandhitā. na
PVin2_0008611	bhāvānām kādācitkatva-sambhavaḥ. sa hi dhūmo	'hetur bhavan nir-apekṣatvān na kadācin na
PVin3_0000307	ābhāsayos tattva-vyavasthāne ka idānim hetur	a-hetur vā vastutaḥ, tasyā vastu-vṛtti-niyama-a-
PVin2_0007814	na vai janma nāśi-sva-bhāvasya hetuḥ, na ca	a-hetoh sva-bhāva-niyamaḥ. tasmān na atra kaścid
PVin2_0008609	tathā ca nityam sattvam a-sattvam vā	a-hetur anya-an-apekṣaṇāt. apekṣāto hi bhāvānām
PVin1_0003305	sakṛd-bhāve sādhya-sādhanatā-a-bhāvaḥ, jñāna-	amśayos tu sādhya-sādhana-bhāvo vyavasthā-
PVin2_0008414	tair eva dharmair ye tair vinā na bhavanti.	amśena janya-janakatva-prasaṅga iti cet, na, taj-
PVin1_0001111	asti, yasmād a-vidyamāna-a-bhede 'pi tad-	akṣa-a-gocaravataḥ. sprṣato 'py asti sā buddhiḥ
PVin3_0004008	bādhanāt tad-balena uktaḥ śrāvāṇena	akṣa-gocaraḥ. ity antara-ślokaḥ. anumāna-virodhe
PVin3_0004004	lakṣaṇam. a-vastu-rūpaṃ sāmānyam atas tan na	akṣa-gocaraḥ. tena sāmānya-dharmānām a-
PVin1_0002911	tasmāt pratyakṣa-ābhāsaḥ. viplavaś ca	akṣa-jatve 'pi tad-anyebyho '-viśeṣataḥ. yo 'pi
PVin1_0001402	-ātmanā. sthito 'pi cakṣuśā rūpaṃ ikṣate sā	akṣa-jā matiḥ. a-pratibhāsamāna-abhijalpā
PVin1_0000810	-upayoge 'pi punaḥ smārtaṃ śabda-anuyojanam.	akṣa-dhīr yady apekṣeta so 'rtho vyavahito bhavet.
PVin3_0006311	tasmād ayam pramāṇa-antara-bala-utpanno 'n-	akṣa-linga-āśrayo 'n-upalambha-vikalpo na
PVin1_0003004	akṣa-vikṛtāv api nivṛtti-prasaṅgāt, tathā	akṣa-vikāra-nivṛttāv apy a-nivṛtti-prasaṅgāt.
PVin1_0003004	sthiteḥ, sarpa-ādi-bhrānti-van mano-bhrānter	akṣa-vikṛtāv api nivṛtti-prasaṅgāt, tathā akṣa-
PVin1_0001903	-vāsanā-vivṛttir ato vṛttīś ca. mānaśam ca	akṣa-vijñāna-an-antara-pratyaya-udbhavam. tad-
PVin3_0005409	jñānaṃ prak sato niyamena na. tasya āvṛty-	akṣa-śabdeṣu sarvathā an-upayogataḥ. kadācin nir-
PVin1_0001607	ca pratibhāti iti. śabdena a-vyāpṛta-	akṣasya buddhāv a-pratibhāsanāt. arthasya dṛṣṭāv
PVin1_0003807	-bhedavān iva lakṣyate. mantra-ādy-upapluta-	akṣānām yathā mṛc-chakala-ādayaḥ. anyathā eva
PVin3_0007412	yuktaṃ dharminam gamayiṣyati. iti. tasmān na	agny-ādi-sādhanā-vat sattā-sādhanam apy an-a-
PVin3_0007209	anveti, na tena siddhena kiñcit. nanv evam	agny-ādiṣv api prasaṅgaḥ. tatra api hi na agni-
PVin3_0008410	-vikāra-upādāna-hetu-saha-kāri-pratyaya-	agni-dhūma-janana-vat. tathā hi sva-kāraṇasya
PVin1_0001304	-sannidhau dṛṣṭe śabde tataḥ smṛtiḥ syāt,	agni-dhūma-vat. na ca ayam a-śabdakam artham
PVin3_0007403	anvayaṃ karoti. pratipādayatā hi paraṃ dhūmo	'gni-nāntariyako darśaniyaḥ — yatra dhūmas
PVin3_0007404	— yatra eva svayaṃ dṛśyate, tatra eva	agni-buddhiṃ janayati. tatra sādhyā-nirdeśena na
PVin3_0007403	— yatra dhūmas tatra agnir iti. sa tathā	agni-mātreṇa vyāptaḥ siddhaḥ — yatra eva svayaṃ
PVin3_0008112	asya vākyasya śabda-pradeśa-ādiṣu nitya-an-	agni-vyavacchedena vyatireka-gatau sāmārthya-
PVin3_0007209	agny-ādiṣv api prasaṅgaḥ. tatra api hi na	agni-sattāyām kaścid vivādaḥ. viśiṣṭa-ādhāra-
PVin3_0007311	-sādhanam ity apārthakam. anyatra tu tad eva	agni-sāmānyam tatra a-siddham iti sādhyate. nanu
PVin3_0010603	bāṣpa-ādi-bhāvena sandigdho bhūta-samhāto	'gni-siddhau. yathā ca — iha nikuñje mayūraḥ,
PVin2_0008709	-bhāvavte ca sa eva agnir ity a-vyabhicāraḥ.	agni-sva-bhāvaḥ śakrasya mūrdhā yady agnir eva
PVin2_0008710	śakrasya mūrdhā yady agnir eva saḥ. atha an-	agni-sva-bhāvo 'sau dhūmas tatra katham bhavet.
PVin2_0007008	vedo 'pi veda-arthasya kuto gatiḥ. tena	agni-hotraṃ juhuyāt svarga-kāma iti śrutau.
PVin3_0013206	tac ca darśayatā — yatra dhūmas tatra	agniḥ, a-saty agnau na kvacid dhūmaḥ, yathā
PVin2_0006110	-an-upalambho '-gamaka ucyate, yathā — na	agnir atra dhūma-a-bhāvād iti. kāraṇa-an-
PVin2_0005609	syān na anyathā iti, vṛkṣo 'yam śiṃśapātvat,	agnir atra dhūmāt. atra dvau vastu-sādhanāv ekaḥ
PVin2_0008707	-bhāvād bhāvāt. tat-sva-bhāvavte ca sa eva	agnir ity a-vyabhicāraḥ. agni-sva-bhāvaḥ śakrasya
PVin3_0007403	darśaniyaḥ — yatra dhūmas tatra	agnir iti. sa tathā agni-mātreṇa vyāptaḥ siddhaḥ
PVin2_0008709	agni-sva-bhāvaḥ śakrasya mūrdhā yady	agnir eva saḥ. atha an-agni-sva-bhāvo 'sau dhūmas
PVin2_0005210	tulyo viruddha eva, yena tata eva vyatirekād	agnir auṣṇyam na gamayet. kiṃ tarhi tat-tulya-
PVin2_0008406	āśraya-a-siddheḥ. nanu ca pradeśa āśrayo	'gniḥ kāraṇam dhūmasya. so 'pi hi dhūmasya tat-
PVin2_0006306	-ārambha-a-niyamān na avaśyam śīta-bādhako	'gniḥ, yatas tad-a-bhāvo gamyeta. antyasya
PVin2_0008510	indhana-vikāra-hetur uṣṇa-sparśa-viśeṣasya	agnivāt. kāryasya ca kāraṇam antareṇa bhāve '-
PVin3_0007406	vā katham tad-viśiṣṭena anvayaḥ. tad ayam	agninā avinābhāvi siddhaḥ. arthād eva agnes tat-
PVin2_0008512	sa tasya hetur bhavati. bhavati ca dhūmo	'gnim antareṇa, tan na tad-dhetuḥ syāt. anya-
PVin2_0008504	na iṣyate. katham idaṃ gamyate — na dhūmo	'gnim vyabharati iti. tad-vyabhicāre 'sya
PVin3_0009105	mahānasa-ādi-dṛṣṭa-dhūmād iva udadhāv	agneḥ, a-pratibandhāc ca, sarvataḥ sarva-
PVin3_0006502	vā prayujyate, yathā — na atra śīta-sparśo	'gner ity udāharaṇāni pūrva-vat. sa punar ayam
PVin2_0006204	-siddhyā, yathā — na śīta-sparśo 'tra	agner iti. etena vyāpaka-viruddha-siddhir ukta
PVin2_0006109	-pratibaddha-sāmārthyāni śīta-kāraṇāni santy	agner iti kāraṇa-dravya-sāmānyam abhipretya kārya-
PVin3_0006413	śiṃśapā vṛkṣa-a-bhāvāt, na asti iha dhūmo 'n-	agner iti. pratiśedhya-artha-bādhaka-rūpa-
PVin2_0006205	veditavyā, yathā — na tuṣāra-sparśo 'tra	agner iti. viruddha-kārya-siddhyā, yathā — na
PVin2_0006207	hetv-a-siddhyā, yathā — na dhūmo 'tra an-	agner iti. sva-bhāva-a-siddhyā, yathā — na atra

PVin2_0006401	-ādi-viśeṣa-viruddhasya paritāpasya hetor	agneḥ śītena virodhāc chīta-vicchede tat-kāryasya
PVin3_0007407	ayam agninā avinābhāvī siddhaḥ. arthād eva	agnes tat-pradeśa-a-yogaṃ vyavacchinatti iti sa
PVin3_0013206	— yatra dhūmas tatra agniḥ, a-saty	agnau na kvacid dhūmaḥ, yathā mahānasa-itarayoḥ.
PVin2_0008513	na, tatra api tulyatvāt – tad-a-bhāve 'py	agnau bhavati iti. katham ca tato 'nyato vā a-taj
PVin2_0008509	nanv araṇi-nirmathana-ādiṣv a-saty apy	agnau bhāvād a-kāryam. na, indhana-vikāra-hetor
PVin3_0006912	yatra ayam puruṣa-arthaḥ pratibaddhaḥ, yathā	agnau śīta-vinodana-ādiḥ. na hy atra śabda-arthaḥ
PVin2_0007712	bhūmi-bija-udaka-sāmagryām api kadācid	aṅkura-an-utpatteḥ. na, tatra api santāna-
PVin2_0007801	-utpatteḥ, sā phalavaty eva. sā eva tatra	aṅkura-hetuḥ, pūrvaḥ pariṇāmas tad-arthaḥ. na ca
PVin2_0006808	vācyam, ya evaṃ bhavanti. tathā hi na yava-	aṅkuraḥ śāli-bijād bhavati, api tu yava-bijāt.
PVin2_0007803	ukta-prāyam. nanu yava-bija-ādayo 'pi śāly-	aṅkure janye 'n-apekṣāḥ, tad-utpatti-pratyāyānām
PVin3_0010507	virudhyate. bheda-sāmānyayor dharma-bhedād	aṅga-aṅgitā iṣyate. yathā a-nityaḥ prayatna-
PVin3_0010506	sāmānyam hetuṃ bruvāṇasya dharma-bhedād	aṅga-aṅgitā na virudhyate. bheda-sāmānyayor
PVin3_0011302	caḥsur-ādayaḥ saṅghātavāc chayana-āsana-ādy-	aṅga-vad iti. tad iṣṭa-a-samhata-pārārthya-
PVin2_0007910	kvacit kathaṅcid upakārāt, tad-a-jñāne tad-	aṅga-vikalatvād a-kṣūṇa-vidhāna-a-yogāt. na api
PVin1_0003109	-a-siddheḥ, sato 'pi vā viśeṣasya tad-an-	aṅgatayā a-karaṇatvāt. tasmād yato 'sya ātma-
PVin3_0010511	viśāṅnitvād eṣa piṅdo viśāṅnavān. sādhyā-kāla-	aṅgatā vā na nivṛtter upalakṣya tat. tata eva a-
PVin3_0007408	-pūrvako 'nvayaḥ, sādhyā-ukter iha an-	aṅgatvāt. tat-pūrvakatve vā kaḥ pratijñam
PVin3_0010509	-utthaḥ prayatna-utthatayā dhvaniḥ. pakṣa-	aṅgatve 'py a-bādhatvān na a-siddhir bhinna-
PVin3_0001002	sādhanam syāt. tasmāt triṣv eva rūpeṣv antar-	aṅgam artha-siddhau sāmārthyaṃ avasthitam, tatra
PVin3_0000401	-an-upalambha-viśeṣebhyo 'param pratipatty-	aṅgam asti iti. tad vastutaḥ siddha-lakṣaṇam a-
PVin1_0002411	-ādayo 'pi tan-nibandhanā na vā a-pratipatty-	aṅgam ity anughoṣyāḥ, tathā-vidhasya anyatra api
PVin2_0009314	iti cet, darśanam khalv a-pratīyamānam an-	aṅgam iti yuktam tatra smarāṇa-arthaṃ vacanam. a-
PVin3_0002609	iti tad-vyavaccheda-arthaṃ āha. tena an-	aṅgam iṣer niṣṭhā atra, īpsita-pade punar aṅgam
PVin3_0002610	an-aṅgam iṣer niṣṭhā atra, īpsita-pade punar	aṅgam eva. tayā a-siddha-hetv-ādiḥ pratiśidhyate.
PVin3_0002909	tatra abhyupāyaḥ kārya-aṅgam sva-bhāva-	aṅgam jagat-sthitiḥ. āpta-vacanam kārya-lakṣaṇam
PVin3_0007105	-doṣatvāt. na hi hetur an-anvayaḥ siddher	aṅgam, tataḥ saṃśayāt. na eṣa doṣaḥ, yasmāt—
PVin3_0010212	āyāto dharmo na pratyāyana-kāla-bhāvī ity an-	aṅgam. yat tarhi idam itara-tad-viparīta-
PVin3_0002105	an-abhyupāyataḥ. upāyo hy abhyupāye 'yam an-	aṅgam sa tadā api san. tathā viśuddhe viśaya-
PVin3_0002909	-anumānam bhittvā. tatra abhyupāyaḥ kārya-	aṅgam sva-bhāva-aṅgam jagat-sthitiḥ. āpta-vacanam
PVin3_0000305	katham bhavet, tad-upagama āgamasya tyāga-	aṅgasya a-pramāṇatvena a-pratipatti-yogyatvāt.
PVin3_0004509	na sādhanam na dūṣaṇam, tathā-pratipatty-	aṅgasya a-sāmārthyāt. a-sādhāraṇo 'py ubhaya-
PVin3_0009101	-niyama-a-bhāvād iti. a-siddha-jñāpana-	aṅgasya jñāpanam praty a-śaktitaḥ. trairūpya-a-
PVin2_0004911	aparasmād artha-pratipatteḥ. na tv evaṃ para-	aṅgāt pratītiḥ, tasya a-sāmārthyāt. artha-a-
PVin2_0007401	ādāv upayujyate, saṃśayāt, a-niścita-jñāpana-	aṅgād a-pratīteḥ. prathamā tv atra pramāṇam,
PVin3_0010507	bheda-sāmānyayor dharma-bhedād aṅga-	aṅgitā iṣyate. yathā a-nityaḥ prayatna-utthaḥ
PVin3_0010506	sāmānyam hetuṃ bruvāṇasya dharma-bhedād aṅga-	aṅgitā na virudhyate. bheda-sāmānyayor dharma-
PVin3_0012711	na sambandha iti ca nipuṇā vāco yuktiḥ.	aṅgī-kṛta-sambandham dravyam api na iti cet,
PVin1_0002412	anughoṣyāḥ, tathā-vidhasya anyatra api sv-	acchatva-āder viśeṣasya bhāvāt. saṃvin-niṣṭhāś ca
PVin3_0013306	sādharmyeṇa. vaidharmyeṇa api — parama-	aṅgu-vat karma-vad ākāśa-vad iti sādhyā-ādy-a-
PVin3_0013301	nityaḥ śabda 'mūrtatvāt karma-vat parama-	aṅgu-vad ghaṭa-vad iti sādhyā-ādi-vikalāḥ.
PVin1_0003407	sthūla-ākāśasya pratyekaṃ parama-	aṅguṣv a-bhāvāt. ekaś ca ayam jñāna-sanniveśī iti
PVin1_0003007	-sūcana-arthaṃ, anyatra caḥsur-ādi-parama-	aṅgūnām dvi-candra-ṇīla-ādy-ābhāsa-vijñāna-hetutva-
PVin2_0005213	artha-āpattyā dvitīyam gamayati iti.	ata ekasya prayogaḥ syād iti. nanu śrāvaṇatvam
PVin3_0011312	-kṛd ity ucyate, na punar lakṣaṇa-bhedāt.	ata eva a-pṛthag-nirdeśa ity uktam. nanu
PVin3_0011003	a-śubha-abhinandinaḥ pratisandhi-bandhāt.	ata eva a-viparyāsa-udbhavā sā na doṣaḥ. a-saty
PVin2_0008405	tad-āśrayāt. katham kārya-kāraṇa-bhāvaḥ.	ata eva, anyathā āśraya-a-siddheḥ. nanu ca
PVin3_0011601	na tatra anveti, eka-ātmany apy a-siddheḥ.	ata eva anvaya-vyatirekayoḥ sandehād anaikāntikaḥ,
PVin1_0003005	indriya-jam apy etad bhrānter a-pratyakṣam.	ata eva-iti-kāraṇa-vyavacchinnād vikalpa-vargāt
PVin3_0003006	vacanena asya saha uktiḥ sāmānyā-drṣṭaye kṛtā.	ata eva udāharaṇam apy atra sadṛśam āha — na
PVin1_0001906	antara-kṣaṇa-saha-kāriṇā janitam pratyakṣam.	ata eva ca na an-indriya-drṣṭir na api viśaya-
PVin3_0003312	iti. pratibandho 'pi katham a-pramāṇasya.	ata eva tulya-kakṣatvāt. yadi hi tatra ekasya
PVin1_0003507	ekaḥ kaścid arthaḥ, yo vijñānam sarūpayati.	ata eva na anyo 'nubhāvyo buddhyā asti tasyā na
PVin1_0003706	api iyam artha-vid eva kāryato draṣṭavyā.	ata eva na pramāṇa-phalayor viśaya-bhedaḥ. sva-
PVin3_0003310	uttaram pratihanti ity abhyupagama-virodhaḥ.	ata eva pūrva-abhyupagamena ity āha. tad eva
PVin3_0002712	na, pratipatṭi-vāñchāyāḥ prakaraṇāt.	ata eva prakaraṇena sādhyā-dharma-iṣṭi-gatir ity
PVin2_0004801	vyavasthitam. iti saṅgraha-ślokaḥ.	ata eva pramāṇyam vastu-viśayam dvayoḥ pratyakṣa-
PVin1_0002905	a-vikalpanāt. na, a-bhrāntam iti nirdeśāt.	ata eva vikalpo 'vastu-nirbhāsād viśamvādād
PVin3_0012205	syāt prāṇa-ādīnām, ātmanāḥ sandehāt.	ata eva vipakṣād api. ekatra hi niyame siddhe
PVin3_0003207	tasmād abhyupetya vicāreṣv ayam doṣaḥ.	ata eva viśaya-bheda-pradarśana-arthaṃ pṛthak-

PVin2_0010008	sa eva avinābhāvo dr̥ṣṭāntābhyāṃ pradarsyate.	ata eva vaidharmya-dr̥ṣṭānte 'vaśyam iha āśrayo na
PVin3_0003109	-snigdhair iva vyādheḥ ślaiṣmikasya iti.	ata eva śāstra-dr̥ṣṭeṣv artheṣu virodha-udbhāvana-
PVin2_0006516	a-pramāṇam. bhāve kiṃ pramāṇam iti cet,	ata eva saṃśayo 'stu, bhaved vā pramāṇam ity a-
PVin2_0004807	tataś ca kasyacid arthasya a-siddheḥ.	ata eva sad api sāmānyam na arthaḥ. tasmād vastu-
PVin2_0008802	sāmagrī sva-bhāva-sthity-āśrayaḥ kāryasya.	ata eva saha-kāriṇām apy a-paryāyeṇa jananam. yad
PVin3_0011602	sandehād anaikāntikaḥ, sādhyā-itarayor	ato 'niścayāt. na apy a-pratipattiḥ, kenacit
PVin3_0012307	iṣṭaḥ. sapakṣa-a-vyatirekī ced dhetur hetur	ato 'nvayī. na anvayy a-vyatirekī ced a-
PVin1_0002512	ca a-bhogatvād anya-bhoga-vat. liṅga-a-yogād	ato 'py a-siddhir eva, yathā uktaṃ prāk. tatra ca
PVin3_0003405	-virodhayoḥ pratibandho doṣaḥ, tathā apy	ato 'rtha-saṃśaya eva. so 'n-a-vadya-pakṣa-
PVin3_0013102	-śabdatva-sāmānyam indriya-gamyam nityam ca.	ato 'sya pramāṇasya vṛttili. tan na etad vastu-
PVin2_0009913	anyathā tat tasya kāryam eva na syāt.	ataḥ kārya-kāraṇa-bhāvo 'pi sva-bhāvaṃ niyamayati
PVin3_0008101	prayatna-anantariyakatvasya a-gateḥ. mā bhūd	ato gatiḥ, kevalatvād a-vyatirekatayā anvayasya
PVin1_0000901	artha-upayogo 'n-antara-vyāpāra-phalaḥ syāt.	ataś ca yaḥ prāg a-janako buddher upayoga-a-
PVin3_0001411	ca na viṣayī-kṛtam eva tat sādhanena, katham	atas tat-siddhiḥ. sidhyan vā katham a-viṣayaḥ.
PVin3_0004004	vyāvṛtti-lakṣaṇam. a-vastu-rūpaṃ sāmānyam	atas tan na akṣa-gocaraḥ. tena sāmānya-dharmāṇām
PVin2_0008215	anya-kriyāyāṃ tasya kiñcit, tādavasthyāt.	atas tan-nāśano na anya-kāri. tena ayaṃ tad-a-tad
PVin3_0006004	na anya-nirākriyā. tad-viśiṣṭa-upalambho	'tas tasya apy an-upalambhanam. tasmād an-
PVin1_0004307	dvoirūpyam tad-dhiyaḥ viṣaya-jñāna-rūpābhyāṃ	ato dvi-rūpā buddhiḥ siddhā bhavati. yadi
PVin2_0010101	vyatirekaḥ. hetu-śva-bhāva-a-bhāvo	'taḥ pratiśedhe ca kasyacit. hetuḥ tāv eva hi
PVin3_0003607	tad-a-bhāvasya puruṣa-mātreṇa a-niścayāt,	ataḥ pramāṇān niścaya-abhidhānād anumāna-viṣaye
PVin3_0005407	sambhāvyaṭe, kāraṇa-dharma-darśanāt.	ataḥ prayatna-an-antara-bhāvi-jñānam a-nitya-śva-
PVin2_0008905	'nuvartakaḥ. sva-bhāvas tasya tad-dhetur	ato bhinnān na sambhavaḥ. kārya-kāraṇa-bhāvād vā
PVin1_0001902	asya prabodho 'bhilāṣa-vāsanā-vivṛttir	ato vṛttili ca. mānaśaṃ ca akṣa-vijñāna-an-antara-
PVin3_0010812	an-upasaṃhāraḥ, tāvatā vyāpty-a-siddheḥ.	ataḥ sandigdho vyatirekaḥ. pūrva-uktāc ca an-
PVin1_0002106	-bhāviṇi samayasya vaiyarthyaḥ ca. teṣāṃ	ataḥ sva-saṃvittir na abhijalpa-anuṣaṅgiṇi. a-
PVin3_0002805	ca pratyuktāḥ. śāstra-āśraye 'pi prastāva-	atikrame 'tiprasaṅga uktaḥ. tasmāt prakaraṇa-
PVin3_0009410	tad-a-niṣpattāv a-niṣpatteḥ. a-bheda eva	atitarām a-kramatva-prasaṅgaḥ, eka-ātmatva-vat.
PVin1_0002004	-ādhyāi sādhanam ity api sādhanā-nyāyam	atipatati . krama-bhāva-virodhaś ca sarvāsāṃ tad-
PVin2_0008005	nivṛtta-sarva-sāmarthyāḥ sattā-lakṣaṇam	atipatati. artha-kriyā-samartham yat tad atra
PVin1_0000411	-sādharṃyāt tathā prasādhitam na anumeyatām	atipatati. tac ca a-siddham iti na kiñcit
PVin2_0006901	pratibaddhā bhāva-a-bhāvābhyāṃ kāryatām na	atipatati, tan-mātra-lakṣaṇatvād anyeṣv apy asyāḥ,
PVin1_0002007	-bhedatve ca anyatvam. kṣaṇikatvād arthānām	atipātāc ca na a-satām grahaṇam. tasmād artha-
PVin3_0002805	śāstra-āśraye 'pi prastāva-atikrame	'tiprasaṅga uktaḥ. tasmāt prakaraṇa-āpannam eva a
PVin2_0009506	kadācid bhaved iti cet, tathā śaṅkayām	atiprasaṅgaḥ, anyatra apy a-bhāva-niyama-a-bhāvāt.
PVin3_0011009	rāga-ādi-darśanena anyatra tad-anumāne	'tiprasaṅgo 'py uktaḥ. vyabhicārād an-anya-
PVin3_0010801	nanv evam ātmani dr̥ṣṭasya aparatra-upanaye	'tiprasaṅgaḥ. dr̥ṣṭa-viruddhasya an-upanaya iti
PVin1_0002209	tan-mātra-bhāvino 'nya-hetutva-kalpanāyām	atiprasaṅgaḥ. saṃskāra ity api pūrvakam eva
PVin1_0001710	-vat. tad-a-bhede 'py artha-bheda-kalpanāyām	atiprasaṅgaḥ. sarva-ātmasv ekatva-a-niścayād a-
PVin3_0003208	abhyupāyaḥ, bādhanā-abhyupagamāt. anyathā	atiprasaṅgaḥ syāt, vyarthatā vā pṛthak-karaṇasya.
PVin3_0012405	prāṇa-ādaya ātmānaṃ vidadhāti iti vaktavyam.	atiprasaṅgo hy evaṃ syād ity a-sādhāraṇa-
PVin1_0000804	indriya-antara-jñāna-utpattāv a-sāmarthyād	atiprasaṅgāc ca. vikalpakam tu mano-vijñānam
PVin1_0002002	-adhigata-viṣayatvāt pramāṇasya, anyathā ca	atiprasaṅgāt, a-bhraṣṭa-darśana-saṃskārasya
PVin1_0002502	tāḥ katham a-cetano 'rtho vyavasthāpayet,	atiprasaṅgāt. atiśayavac ca bauddham sukham an-
PVin3_0002310	na idaṃ pratijñā-doṣa-lakṣaṇam nyāyām,	atiprasaṅgāt. api ca śāstra-upagamāt sarvaḥ
PVin3_0001208	yena evam uktaḥ sādhyā-dharmo 'nvākarṣati,	atiprasaṅgāt. tathā ca sarvo hetur viruddho
PVin3_0009205	pravartante. na tad-vaśād vastu-sthitiḥ,	atiprasaṅgāt. tasmāc choṣam ayaṃ taruṣu maraṇam
PVin2_0009409	api tena na asti iti vacanāt tathā bhavati,	atiprasaṅgāt. tasmād vyāvṛttim icchatā tatra
PVin1_0000210	eva. na ca anya-darśane 'nya-kalpanā yuktā,	atiprasaṅgāt. tasya nāntariyakatāyām tu syāt. sa
PVin3_0012201	a-pramāṇād abhyupagamāt tathā eva bhavati,	atiprasaṅgāt. na ca upagama-balena sapakṣa-a-
PVin2_0009406	ca eka-an-upalambho 'nya-a-bhāvaṃ sādhyati,	atiprasaṅgāt. na sa tena sādhyate, api tv an-
PVin3_0010401	-kṛto vibhāgo vastu-vyavasthāyāḥ samāśrayaḥ,	atiprasaṅgād ity uktam. itara-itara-vibhāgam ca
PVin1_0002804	tasmād bhūtam a-bhūtam vā yad yad eva	atibhāvyaṭe. bhāvanā-pariniṣpattau tat sphuṭa-a-
PVin3_0007509	sarvas tad-dhetur na trayiṃ doṣa-jātim	ativartate, a-siddhiṃ vyabhicāram virodham ca.
PVin1_0003212	-a-siddheḥ, a-vyavadhāna-a-bhāvāt kāraka-	atiśaya-a-siddheḥ, sarva-kāraka-upayoge 'pi
PVin3_0008807	-viśeṣaḥ kiṃ na patati iti. pratibandhād	atiśaya-pratipattau tasya apy ātma-antaratve tad
PVin2_0006913	kali-māry-ādi-śabdānām iva matta-kāla-	atiśaya-varṣa-upasarga-ādiṣu dramāḍa-ārya-deśayoḥ.
PVin1_0002407	'pi sva-bhāva-abhyāsa-viśeṣāt tad-ātma-	atiśaya-siddheḥ. buddhir atiśayavati na
PVin3_0005207	na tv evaṃ nityānām śabdānām kasmim̐scit saty	atiśaya-hānir utpattir vā. tad yadi teṣāṃ jñāna-
PVin2_0006610	iti cet, iṣṭo 'yam arthaḥ śakyeta jñātum so	'tiśayo yadi. sarva eva āgamam an-āgamam vā

PVin3_0005007	sāmarthya-tiras-kāra-a-yogāt. na hi tatra	atiśayam an-utpādayat kiñcit-karam nāma. a-kiñcit
PVin3_0005009	anyad vā. kuḍya-ādayo ghaṭa-ādinām kam	atiśayam utpādayanti khaṇḍayanti vā, yena
PVin3_0011502	tasmād upakurvānās cakṣur-ādaya ādheya-	atiśayam eva upakurvate. sa tasmād eka-sva-bhāvo
PVin1_0002502	a-cetano 'rtho vyavasthāpayet, atiprasaṅgāt.	atiśayavac ca bauddham sukham an-atiśaye 'pi
PVin1_0002407	-viśeṣāt tad-ātma-atiśaya-siddheḥ. buddhir	atiśayavatī na saṃvedanam iti cet, kā iyaṃ
PVin1_0002504	anayor virodhāt. tasmān na caitanyād anya-	atiśayavatī buddhiḥ. tad-rūpa-vyatirekeṇa buddher
PVin3_0005302	-avasthā-upakāriṇam artham, tato labhyasya	atiśayasya kārya-upayogāt. tathā śabda 'pi yadi
PVin1_0002305	-ādy-ābhāsa-viśeṣa-vat. te 'n-apekṣita-tad-	atiśayā bhāvanā-anurodhino bauddhā eva prajñā-ādi
PVin1_0002502	atiśayavac ca bauddham sukham an-	atiśaye 'pi śabda-ādi-sukhā ity api vārttā-mātram,
PVin3_0005010	āvaraṇam iṣyante. na brūmaḥ — te kiñcid	atiśayayanti iti. api tu na sarve ghaṭa-kṣaṇāḥ
PVin3_0005109	tau vijñāna-utpādana-vaiguṇya-tāratamyena	atiśayayed api, āvaraṇa-bhedena śabda-ādau śruti-
PVin3_0000310	-vastu-kṛtā pratipattir a-sat-pratipattim na	atiśete, a-pratyayavāt. uktaṃ ca — na kārya-
PVin3_0006813	pravṛttir artheṣu darśana-antara-bhediṣu.	atīta-a-jātayor vā api na ca syād an-rta-arthatā.
PVin1_0001009	-vijñānayor a-bheda-prasaṅgāt. a-bhede ca	atīta-an-āgata-vastu-prabheda-grahaṇa-a-grahaṇa-
PVin3_0008502	anumāpayan rūpam anumāpayati. tatra apy	atīta-eka-kālānām gatiḥ, na an-āgatānām,
PVin1_0002104	grāhakasya ca samayasya a-bhāvāt, anyena apy	atīta-rūpasya a-saṃvedanāt, a-punar-bhāvinī
PVin1_0001012	a-viśaye 'pravṛtter jāty-ādi-sambandha-	atīta-śabda-vyavahāra-ādinām indriya-jñāna-a-
PVin1_0001114	sākṣād vinivṛtteḥ, parampara-upayogasya	atītād api darśanāt. tad ayam a-viśayatvād a-
PVin2_0007010	kā pramā. prasiddho loka-vādaś cet tatra ko	'tīndriya-artha-drk. an-eka-artheṣu śabdeṣu yena
PVin2_0006510	'dhyavasātum. yo 'pi jñāpaka-a-bhāvāt	atīndriyaḥ praktikṣipyate 'rthaḥ sva-bhāva-viśeṣo
PVin2_0006614	-niścaye liṅgam asti. te hi ceto-dharmatvena	atīndriyatvāt sva-prabhava-kāya-vāg-vyavahāra-
PVin3_0010709	a-bhāvo niścīyate. na ca a-viruddha-lakṣaṇam	atīndriyaṃ su-jñāna-bādhanam. tan na vyāpti-
PVin2_0007202	eka-artha-dyotane niyatih kutaḥ. jñātā vā	atīndriyaḥ kena vivakṣā-vacanād rte. vivakṣā
PVin2_0007109	na bādhitam. āgama-artha-āśrayā yuktir	atyakṣeṣu na ca itarā. tad-arthasya a-
PVin2_0005008	viśeṣanāt. a-yogaṃ yogaṃ aparair	atyanta-a-yogaṃ eva ca. vyavacchinatti dharmasya
PVin3_0011808	hi tayoḥ pratibandham jānīyāt, tau ca	atyanta-parokṣasya na sidhyataḥ. ke ca nir-
PVin1_0003912	-mātratāyām sā eva katham sidhyati. uktam	atra — grāhya-grāhaka-lakṣaṇa-a-yogād iti. api
PVin3_0001409	sādhyam iṣṭam iti na viśeṣa-ākṣepaḥ. uktam	atra — tad-an-ākṣepe kiṃ sādhana-phalam, an-iṣṭam
PVin1_0003801	'rthe pramāṇa-prameya-phala-sthitiḥ. uktam	atra — yathā-darśanam iyaṃ vyavasthā, na tu yathā
PVin3_0008904	pātāt, ākāśa-kṣipta-vat. tathā ca ayam	atra a-kiñcit karaḥ katham asya sthāpayitā. tad
PVin2_0007604	śabdaś ca kṛtaka ity anvayī. sāmarthyād eva	atra a-nityaḥ śabda iti bhavati. tasmān na avāśyaṃ
PVin2_0006412	a-bhāvaḥ. na, sarva-upalambha-nivṛtter	atra a-liṅgatvāt, ātma-parayor a-pratipatteḥ.
PVin3_0011505	-rāgaḥ sarva-jño vā vacanād iti. vyatireko	'tra a-siddhaḥ, sandigdho 'nvayaḥ. sarva-jña-vīta
PVin2_0006204	viruddha-siddhyā, yathā — na śīta-sparśo	'tra agner iti. etena vyāpaka-viruddha-siddhir
PVin2_0006205	uktā veditavyā, yathā — na tuṣāra-sparśo	'tra agner iti. viruddha-kārya-siddhyā, yathā —
PVin2_0006207	iti. hetv-a-siddhyā, yathā — na dhūmo	'tra an-agner iti. sva-bhāva-a-siddhyā, yathā —
PVin3_0005710	go-vyavahāraḥ. vidyamāne 'pi viśaye mohād	atra an-anubruvan. kevalam siddha-sādharmyāt
PVin2_0006515	-viśa-vikāra-vat. tad-bhāva-virodha-a-bhāvāt	atra an-upalabdhi-mātram a-pramāṇam. bhāve kiṃ
PVin3_0008303	pariṇāma-apekṣatvāt kārya-utpādasya.	atra antare ca pratibandha-sambhāvanā na kārya-
PVin3_0012109	nirloṭhitaś ca ayam artho 'sati nāstitā ity	atra antare. tena na iha pratanyate. na ca a-sann
PVin1_0001404	eva sarva-prāṇinām indriya-buddhir iti kim	atra anyena sādhanena. na ca imāḥ kalpanā a-
PVin2_0005909	iha kāraṇasya kārya-vyabhicāraḥ pratyuktaḥ.	atra apy an-upalabdhyā tan-nimittaḥ siddho
PVin3_0008102	tarhi bhavatv a-sparśatvān nitya iti. na,	atra apy anvayasya a-prādhānyād iti cet, iha tu
PVin2_0009503	-śākhā-prabhavatvād vā, upayukta-phala-vat.	atra apy upayukta-vyatirikta-pakṣi-karaṇe hetoḥ
PVin3_0011101	-guṇa-vaktu-kāmate vacanam anumāpayet. nanv	atra apy eṣa tulyaḥ prasaṅgaḥ — na ātmani
PVin3_0012408	eva asti ity anvayinam eva hetum āha.	atra api katham a-vyatireko vipakṣāt, katham vā
PVin2_0007811	deśa-kāla-dravya-niyama-a-yogāt. tathā	atra api kaścin niyama-hetur vaktavyo yata ime
PVin3_0003502	sarvatra sva-vāg-viruddha-abhidhānam.	atra api ko 'yam avāśyaṃ para-āśrayaḥ. sa eva tam
PVin3_0001005	-khyāpanād eva sāmarthyam iti cet, uktam	atra. api ca vinā apy anena yāvān kaścit kṛtakaḥ
PVin3_0007401	tatra a-siddham iti sādhyate. nanu ca	atra api tad-a-yoga-virahiṇā sāmānyena anvayo na
PVin1_0004403	ca etat pramāṇasya rūpam uktam,	atra api pare mūḍhā viśaṃvādayanti lokam iti.
PVin3_0003809	na vṛkṣaḥ śiṃśapā ity uktāv api bādhanāt.	atra api loke karpūra-rajata-ādiṣu drṣṭatvān na a
PVin3_0010303	a-sata ity asti sādhyā-sādhanayor viśeṣaḥ.	atra api viśeṣaṇa-upādānam iṣṭasya eva bādhakam.
PVin3_0011405	-upakārāś cakṣur-ādayaḥ para-upakāriṇaś cet,	atra api saṃhata-upakāriṇa eva iti kaḥ
PVin3_0006109	tarhi tādrśo 'n-upalambhasya eva a-bhāvāt.	atra api satsu upalambha-kāraṇeṣv iti teṣām
PVin3_0007006	vastv-āśraya-an-upalambho dharma ity ayam	atra abhiprāyaḥ. sthitam etat — sva-bhāva-an-
PVin3_0006905	iti na sādhanā-dharma-a-siddhiḥ. na tu punar	atra ayam eva śabda-vikalpa-pratibhāsy artho
PVin3_0002605	'lakṣaṇa-vṛttitaḥ. drṣṭer vipratipattinām	atra ākāśit svayaṃ-śrutim. iṣṭa-a-kṣatim a-
PVin3_0000203	-viśeṣasya prāmāṇyād a-doṣa iti cet, uktam	atra āgama-prāmāṇya-cintāyām. na apy asya kaścid

PVin3_0012503 āyātam — a-sato vyatireka-a-yogād iti.
 PVin2_0005504 bhāva-a-bhāva-samāśrayam. a-bāhya-āśrayam
 PVin3_0002609 -artham āha. tena an-aṅgam iṣer niṣṭhā
 PVin3_0003009 āgame tu diṅ-mātra-darśanam etat.
 PVin1_0000201 -ādikaṃ pramāṇam asti, pramāṇasya sato
 PVin3_0002506 sādhyam syāt, tac ca pratikṣiptam iti na
 PVin1_0004311 sūcayati. sa bāhyo 'rthaḥ syāt, yady
 PVin2_0007814 na ca a-hetoḥ sva-bhāva-niyamaḥ. tasmān na
 PVin2_0007812 yata ime kecin naśvara-ātmāno jātāḥ. na ca
 PVin2_0007009 khādec chva-māmsam ity eṣa na artha ity
 PVin2_0006305 na, tad-vyabhicārāt, yathā — na śīta-sparśo
 PVin2_0009414 -bhāve 'n-upalambhāt siddhā vyāvṛttiḥ. uktam
 PVin2_0006516 bhaved vā pramāṇam ity a-pratikṣepaḥ. tad
 PVin3_0003905 śabdānām na kaścīd artha-niyamaḥ,
 PVin3_0001106 eva nirdeśyaḥ svayam iṣṭo 'nirākṛtaḥ.
 PVin2_0005004 sad-bhāvo nāstiti a-sati. niścītā anumeyo
 PVin3_0004507 'pi tulya iti tathā-vidha-udbhāvanam apy
 PVin1_0000310 bhāva-sādhanā na anumānam, an-anvayāt. na hy
 PVin2_0005609 vṛkṣo 'yaṃ śiṃśapātvāt, agnir atra dhūmāt.
 PVin3_0002001 na iti cet, tad anyatra api samānam. na,
 PVin3_0006806 bhāva-a-bhāva-ubhaya-dharma ity ucyate. tad
 PVin2_0006111 upalambho 'gamaka ucyate, yathā — na agnir
 PVin2_0005609 anyathā iti, vṛkṣo 'yaṃ śiṃśapātvāt, agnir
 PVin2_0006206 -kārya-siddhyā, yathā — na śīta-sparśo
 PVin2_0006207 -agner iti. sva-bhāva-a-siddhyā, yathā — na
 PVin2_0007110 ca itarā. tad-arthasya a-pratiṣṭhānād yukter
 PVin3_0004102 avarugne 'sti, vināśāt tiro-dhānād vā iti na
 PVin2_0008007 atipatati. artha-kriyā-samarthaṃ yat tad
 PVin3_0006908 -artha-an-apavādibhiḥ. vastv eva cintyate hy
 PVin2_0007401 -jñāpana-aṅgād a-pratīteḥ. prathamā tv
 PVin3_0010704 yadi vaktā ca syāt sarva-jñāś ca. yady
 PVin3_0007801 hi pakṣa eva vyabhicāra-ṣayaḥ. kaṃ punar
 PVin3_0009906 sarvatra eṣa doṣas tulya iti cet, uktam
 PVin2_0005411 vyavahāraḥ sa ca a-satsu na iti prāptā
 PVin3_0004804 a-sattvaṃ sattvaṃ vā iti cet, uktam
 PVin3_0004810 pratītiḥ. sādhyā-dharma-sāmānyena samāna ity
 PVin2_0006807 -vat. tena eva kasmād upakriyata iti cet,
 PVin1_0003404 iti cet, nanu sā eva tayoḥ pratyāsattir
 PVin3_0013012 api iti na tāv ekatra staḥ. tan na
 PVin3_0010704 sandeha-hetutvād ity uktam. ko hy
 PVin1_0001503 -vaśena udaya-astam-aya-a-yogāc ca. buddhir
 PVin3_0003709 a-vyabhicāriṇaḥ. tad eka-saṅkhyā-vivakṣā apy
 PVin3_0010702 rāga-ādimān vā, vacana-āder iti. sandigdho
 PVin3_0007001 yathā agnau śīta-vinodana-ādīḥ. na hy
 PVin3_0000702 a-nityaḥ śabda nityo vā iti. na hy
 PVin2_0006208 -bhāva-a-siddhir uktā veditavyā, yathā — na
 PVin3_0006501 -rūpa-upanyāsenā vā prayujyate, yathā — na
 PVin3_0010004 vyavahāras tad-āśrayaḥ. vyavahāra-upanīto
 PVin3_0003007 sāmya-dṛṣṭaye kṛtā. ata eva udāharaṇam apy
 PVin3_0000105 para-artham anumānam, kāraṇe kārya-upacārāt.
 PVin3_0002608 an-avasthām ca darśayan. ity antara-ślokaḥ.
 PVin3_0013101 śabdaḥ kṛtakatvāt, nityaḥ śrāvaṇatvād iti.
 PVin2_0008710 -bhāvaḥ śakrasya mūrdhā yady agnir eva saḥ.
 PVin2_0005806 -bhāvo 'pi syād ity apārthikā an-upalabdhiḥ.
 PVin3_0010404 eva a-sato virahād iti, vyabhicāri vā.
 PVin1_0001712 -nānātva-pratipatter a-nānā-ekaṃ jagat syāt.
 PVin2_0005804 ity an-avasthānād a-pratipattiḥ syāt.
 PVin1_0003201 yata iyaṃ pratītiḥ, na sārūpyād iti cet,
 PVin3_0004206 viṣṇa-an-utpattiḥ, tad-bhāvād itarasya iti.

atra idam eva punar vācyam — katham a-sato
 atra iṣṭam sarvaṃ vidhi-niṣedhanam. tābhyāṃ sa
 atra, īpsita-pade punar aṅgam eva. tayā a-siddha-
 atra udāharaṇam —pretya a-sukha-prado dharma iti.
 'tra eva antar-bhāvāt
 atra evam a-vacane 'pi pakṣe kiñcid virudhyate.
 atra kaścīd upādāna-viśeṣa-a-bhāva-kṛtaṃ kārya-
 atra kaścīd dhetoḥ sva-bhāva-pravibhāgaḥ. tad-a-
 atra kaścīn niyāmakaḥ sva-bhāvasya asti, sarva-
 atra kā pramā. prasiddho loka-vādaś cet tatra ko
 'tra kāṣṭhād iti. kāraṇānām kārya-ārambha-a-
 atra kiñcit. api ca yady a-dṛṣṭyā nivṛttiḥ syāc
 atra keṣāñcit sva-bhāvānām arthānām vā darśana-
 atra ca eṣāṃ pratiśedhe virodha ity uktam bhavati.
 atra caturbhiḥ sva-rūpa-nipāta-iṣṭa-svayam-padaiḥ,
 'tra jijñāsita-viśeṣo dharmī. tatra darśanam
 atra dūṣaṇam eva. anyatra tu saṃśaye dvayor
 atra dṛṣṭānto 'sti, sādhanā-antara-a-bhāvāt tat-
 atra dvau vastu-sādhanāv ekaḥ pratiśedha-hetuḥ.
 atra dharmināḥ prakṛtatvād iti cet, na, dharmi-
 atra dharmini vyavasthitāḥ sad-a-sattvaṃ
 atra dhūma-a-bhāvād iti. kāraṇa-an-upalabdhir a-
 atra dhūmāt. atra dvau vastu-sādhanāv ekaḥ
 'tra dhūmād iti. hetv-a-siddhyā, yathā — na
 atra dhūmo 'n-upalabdher iti. etena vyāpaka-sva-
 atra na sambhavaḥ. anyathā a-sambhava-a-bhāvān
 atra nirbandhaḥ. tac ca upalabhya-madhya-rūpaṃ
 atra parama-ārtha-sat. a-santo 'kṣaṇikās tasyāṃ
 atra pratibaddhaḥ phala-udayaḥ. na hi śabda-
 atra pramāṇam, niścaya-phalatvāt. tad-bhāva-mātra
 atra bhavato manda-buddhi-cakṣuṣo 'n-upalabdhir
 atra bhavān vipakṣam pratyeti. sādhyā-a-bhāvam.
 atra — bhāvānām vyāvṛtti-samāśraya-vyavahāra-
 atra mūkatā. satām ca na niśedho 'sti so 'satsu
 atra — yathā 'sati niśedhaḥ, a-sapakṣaś ca a-
 atra yadi sādhyā-dharma-sāmānyena eva iti, syāt
 atra vastu-sva-bhāvair uttaraṃ vācyam, ya evaṃ
 atra vicāryate — katham tat tasya darśanam iti.
 atra viruddha-a-vyabhicāri. tad ayam abhyupagama-
 atra virodho yadi vaktā ca syāt sarva-jñāś ca.
 atra vivarteta, sā ca a-pratyakṣā vivṛttā api na
 atra viṣaye na iṣṭā eva. viṣayaṃ ca asyā
 'tra vyatirekaḥ, sarva-jño vaktā na upalabdha ity
 atra śabda-ārthaḥ samarthaḥ, tad-anubhava-āptāv
 atra śabda-ghaṭayoḥ śabda-ākāśayor vā vāstavi
 atra śiṃśapā vṛkṣa-a-bhāvād iti. sarvatra ca
 atra śīta-sparśo 'gner ity udāharaṇāni pūrva-vat.
 'tra sa eva āśliṣṭa-bheda-dhiḥ. sādhyāḥ
 atra sadṛśam āha — na santi pramāṇāni prameya-
 atra sva-dṛṣṭa-ārtha-grahaṇam āgamāt para-dṛṣṭam
 atra svayam-iṣṭa-śrutibhyāṃ gata-arthe 'py
 atra hi trayam a-pramāṇakam abhyupeyam —
 atha an-agni-sva-bhāvo 'sau dhūmas tatra katham
 atha anya-upalabdhyā an-upalabdhi-siddhir iti
 atha api tad-abhimatāt kutaścīn nānā-bhāva evam-
 atha api syāt, pratibhāsamānam api sāmānyam an-
 atha upalabdhy-a-bhāvo vinā an-upalabdhyā syāt,
 atha katham idānīm sato rūpaṃ na nirdiśyate. na
 atha kā iyaṃ śaktiḥ. sa eva bhāva uta anyad eva

PVin3_0009306 apy a-vyaktis tulyā ity asty eva sāmānyam.
 PVin1_0003311 -kṛta iti tasya eva prāmānyam yukta.
 PVin2_0005002 prāmānyam. tat punas traīrūpyam anumeye
 PVin3_0002507 evam a-vacane 'pi pakṣe kiñcid virudhyate.
 PVin3_0007604 'sti iti nirloṭhitam etat pramāṇa-vārttike.
 PVin3_0000711 piṇḍo viṣṇāṇi go-gavayayor anyataratvād iti.
 PVin3_0002501 -sāmānyo viśeṣa-āśrayam vicāram āśrayate.
 PVin2_0007103 bhūyo 'rtha-gatiḥ kim etad dviṣṭa-kāmitam.
 PVin3_0006704 yathā ayam eva an-antara-udāhṛtaḥ prayogaḥ.
 PVin1_0001314 -saṃyojanam eva artham paśyati darśanāt.
 PVin3_0003802 -a-vyabhicāriṇo 'bhāvam sūcayati iti.
 PVin3_0005107 pratibandhāt, tasya sva-bhāva-a-pracyuteḥ.
 PVin3_0002004 sa ca sarvatra tulya iti na anayor bhedaḥ.
 PVin3_0009504 tādr̥ṣam yadi taruṣu upalabhyeta, syād etat.
 PVin3_0001409 puruṣeṇa sa-dvitiyatva-a-siddheḥ kuḍyasya.
 PVin3_0008606 yo 'pi sthiram ambho dr̥ṣtvā a-dr̥ṣto 'py
 PVin3_0012507 tasya a-sati virodhaḥ. so 'pi na sambhavati,
 PVin3_0003011 -vyavasthites tad-āśrayāt tat-prabādhane
 PVin2_0005311 iti. na a-sati nāstitā-siddhiḥ, a-sato hy
 PVin3_0004803 katham a-sapakṣa-apekṣayā bhede '-sato 'n-
 PVin3_0003212 tatra api pratibandho 'stu. pratibandho hy
 PVin3_0009708 pratijñayā '-siddhi-codanā-a-yogāt, an-
 PVin2_0006502 vṛttir iti cet, na, śāstrasya kvacid an-
 PVin3_0003807 āha. yasmān na etad eva ekam udāharaṇam
 PVin3_0005503 ca hetu-vacanam ukta-artham apy anumāne
 PVin3_0006406 -phalā hy eṣā na alam vyāvṛtti-sādhane. ādya
 PVin3_0003410 'pi. vacana-guṇa-doṣau hi para-arthe 'numāne
 PVin1_0002001 na ca idam pūrva-pramāṇa-viśaya-grāhi, an-
 PVin1_0003010 iti kim idānīm pramāṇam. yata iyaṃ prameya-
 PVin1_0003110 tasmād yato 'sya ātma-bhedād asya iyaṃ
 PVin1_0003009 kim punar asya pramāṇasya phalam. prameya-
 PVin1_0003102 na hi muktva artha-rūpatām. tasmāt prameya-
 PVin1_0003204 na iti su-vyavasthitā bhāvāḥ. tasmāt prameya-
 PVin1_0003207 phalam. dadhānam tac ca tām ātmany artha-
 PVin3_0009601 hetavas tathā syuḥ. api ca, siddham yādṛg
 PVin2_0005906 ekasya dvayor vā an-anyathātve '-yogād
 PVin2_0005905 tad-an-upalambha-siddheḥ. prabhāvavato
 PVin3_0006912 avadhīrita-vikalpa-pratibhāso vastv eva
 PVin2_0007705 -kāraṇāni santi, teṣām api sva-pratyaya-
 PVin3_0008406 -ādī-gatiḥ, sā katham. sā api eka-sāmagry-
 PVin3_0006604 na hi tasmin bhavati sva-kāraṇa-sāmagry-
 PVin3_0002008 -pratiśiddha-vṛtṭim balād asti iti sādhyann
 PVin3_0009312 artha-kriyāyām upanidhīyate, yām ayaṃ jantur
 PVin2_0006509 -traya-nivṛttāv api na santi iti śakyante
 PVin3_0006803 -a-pratibhāsi rūpaṃ śakyam tad-viśayatvena
 PVin3_0006805 -vāsanā-prabhava iti tat-pratibhāsy-ākāra-
 PVin1_0002408 na saṃvedanam iti cet, kā iyaṃ buddhiḥ.
 PVin2_0004707 -vañcanam. tasyās tad-rūpa-sūnyāyās tad-rūpa-
 PVin1_0002605 ayo-golakam iva vahneḥ, tad-rūpa-sparśa-
 PVin1_0002607 artha-upalambheṣu saṃsarga-śāṅkayā ekatva-an-
 PVin2_0004607 pramā. sva-pratibhāse 'n-arthe 'rtha-
 PVin1_0002604 ayo-golaka-vahni-vat. vibhaktāv api cetanā-
 PVin3_0009312 upanidhīyate, yām ayaṃ jantur adhyakṣam
 PVin1_0001502 antar-bhāvyyatām arthe buddhau vā. na arthe,
 PVin2_0008914 -hetur vā bhāvānām yad uta viruddha-dharma-
 PVin3_0013708 a-mogha-nīter draṣṭur mayā āgamitam āgamam
 PVin3_0003406 doṣaḥ, tathā apy ato 'rtha-saṃśaya eva. so
 PVin3_0007412 na agny-ādī-sādhana-vat sattā-sāadhanam apy
 PVin3_0006311 tasmād ayaṃ pramāṇa-antara-bala-utpanno

atha kā iyaṃ a-vyaktiḥ. a-dr̥ṣya-ātmatā. nanv
 atha kā iyaṃ artha-saṃvid yā pramāṇa-phalam. yad
 'tha tat-tulye sad-bhāvo nāstitā a-sati. niścītā
 atha dharmaṇam eva sādhyam kuryāt, tataḥ kim syāt.
 atha punar ubhaya-dharmaṃ brūyāt, an-āsrita-
 atha punar mayā evam-vivakṣitatvād ity āha, tadā
 atha prasiddha-apadeśena dharmaṇaḥ siddhasya a-
 atha prasiddhim ullaṅghya kalpane kim nibandhanam.
 atha yad idam na santi pradhāna-ādayo 'n-
 atha vā pratyakṣa-sādhana eva indriya-dhiyaḥ
 atha vā lokasya bruvato 'numāna-a-bhāvam āha.
 atha vā sambhavaty api bhāvānām kṣaṇikānām
 atha vādino 'pi iṣṭim sādhyat sādhyā-dharma-vat,
 atha śoṣa-ādikam eva maraṇa-śabdena vadet, tasya
 atha sāmānyena sādhyam iṣṭam iti na viśeṣa-
 adhastād ādhāra-sambhavo 'numīyate, tad api kārya
 adhikaraṇa-ādy-arthānām pratiśedha-viśaya-
 'dhikaraṇa-pratyastam-ayān na viśeṣa-cintā-
 adhikaraṇatva-ādy-a-yogād ity aparāḥ. paśavo 'pi
 adhikaraṇatvād a-sattvaṃ sattvaṃ vā iti cet,
 adhikaraṇe sati bhavati, yathā siddhe vacane
 adhikārāc ca śāstrasya anumāne. pramāṇena eva
 adhikārāt. śāstram hi pravartamānam puruṣa-artha-
 adhikṛtya idam ucyate, sarva-pratīti-virodhānām
 'dhikriyate. tena iha prabheda-mātram ākhyātam,
 adhikriyate hetau niścītina eva sādhanāt. ity
 'dhikriyete, na arthasya, vaktur upālambhād a-
 adhigata-viśayatvāt pramāṇasya, anyathā ca
 adhigatir a-vyavahānā tattvaṃ pratilabhte.
 adhigatir ity ayam asyāḥ karmaṇi niyamaḥ, tat
 adhigatiḥ. sā hi jñānam, tac ca phalam iti kim
 adhigateḥ pramāṇam meya-rūpatā. na hi kriyā-
 adhigateḥ sādhanam meya-rūpatā. sādhanē 'nyatra
 adhigamana-ātmanā. sa-vyāpāram iva ābhāti
 adhiṣṭhāṭṭṛ-bhāva-a-bhāva-anuvṛttimat. sanniveśa-
 adhiṣṭhānasya. tat-saṃskāre tu syād an-upalambhaḥ.
 'dhiṣṭhānāt sato 'py an-upalabdhir iti cet, na,
 adhiṣṭhānī-karoti, yatra ayaṃ puruṣa-arthaḥ
 adhīna-sannidhitvān na avāśyam sannidhānam iti
 adhīnasya rūpa-āde rasato gatiḥ. hetu-dharma-
 adhīnair anyair api tad-unmukhair bhavitavyam, an
 adhyakṣa-viruddham ācarati. kaiścit prakaraṇair
 adhyakṣam adhyavasyati ghaṭo 'yam iti, tan-
 'dhyavasātum. yo 'pi jñāpaka-a-bhāvād atīndriyaḥ
 adhyavasātum. sa tu vikalpaḥ sad-a-sad-ubhaya-
 adhyavasāya-vaśena ca bhāva-a-bhāva-ubhaya-dharma
 adhyavasāyaḥ. kim idam saṃvedanam. anubhavaḥ. ko
 adhyavasāyataḥ. tad-rūpa-a-vañcakatve 'pi kṛtā
 adhyavasāyāt. bheda-a-bheda-vyavasthā evam
 adhyavasāyād bhinna-upalambhayor api sukha-ādi-
 adhyavasāyena pravartanād bhrāntir apy artha-
 adhyavasāyau saṃsarga-vipralabdho 'yam na
 adhyavasyati ghaṭo 'yam iti, tan-nivṛttāv a-
 adhyātmaṃ parisyandād ihā-vaśena udaya-astam-aya-a
 adhyāsaḥ kāraṇa-bhedaś ca. tataś cen na bheda-
 adhyupekṣya. tasya apy avāśyam avadāta-dhiyo 'yam
 'n-a-vadya-pakṣa-nirdeśe 'pi tulya iti katham
 an-a-vadyam. a-parāmr̥ṣṭa-tad-bhede vastu-mātre tu
 'n-akṣa-liṅga-āśrayo 'n-upalambha-vikalpo na

PVin3_0008112 asya vākyasya śabda-pradeśa-ādiṣu nitya-
 PVin2_0008710 śakrasya mūrdhā yady agnir eva saḥ. atha
 PVin3_0006413 śiṃśapā vṛkṣa-a-bhāvāt, na asti iha dhūmo
 PVin2_0006207 iti. hetv-a-siddhyā, yathā – na dhūmo 'tra
 PVin3_0002105 an-abhyupāyataḥ. upāyo hy abhyupāye 'yam
 PVin1_0003109 viśeṣa-a-siddheḥ, sato 'pi vā viśeṣasya tad-
 PVin3_0007408 upanyāsa-pūrvako 'nvayaḥ, sādhyā-ukter iha
 PVin2_0009314 iti cet, darśanam khalv a-pratīyamānam
 PVin3_0002609 iti tad-vyavaccheda-artham āha. tena
 PVin3_0010212 āyāto dharmo na pratyāyana-kāla-bhāvī ity
 PVin1_0002502 atiprasaṅgāt. atīśayavac ca bauddham sukham
 PVin3_0004803 iti. katham a-sapakṣa-apekṣayā bhede '-sato
 PVin3_0009708 dṛṣṭasya pratijñayā '-siddhi-codanā-a-yogāt,
 PVin2_0006502 ekasya vṛttir iti cet, na, śāstrasya kvacid
 PVin1_0002001 na ca idam pūrva-pramāṇa-viśaya-grāhi,
 PVin1_0002607 -artha-upalambheṣu saṃsarga-śāṅkayā ekatva-
 PVin3_0001605 tad-artha-a-pratipatteḥ, tad-vikāra-
 PVin1_0001614 a-tad-ātma-grāhiṇī, tad-bhāva-a-bhāvayor
 PVin1_0001615 -kṣamaḥ hi kāraṇam vijñānasya viśayaḥ. na
 PVin3_0005710 -vyavahāraḥ. vidyamāne 'pi viśaye mohād atra
 PVin3_0008608 ādhārād abhinirvṛtteḥ. na hi tasmād upakāram
 PVin2_0008811 viprakṛṣṭāyām tu hetu-paramparāyām
 PVin1_0001605 liṅge '-siddhayā buddhyā sambandha-a-bhāvād
 PVin1_0001507 tataḥ syātām, puruṣa-antara-saṃvedana-vat.
 PVin1_0002909 ca evaṃ vikalpaḥ, tat-pratibhāsasya vastuny
 PVin1_0002913 -anya-indriya-ja-a-viśeṣāt, asāv api vastv-
 PVin2_0004901 sva-viśaya-sammata-anvaya-vyatireka-
 PVin3_0004401 dharmatve tad-viśeṣaṇa-apekṣasya anyatra-
 PVin1_0001305 a-paśyam ca na śabda-viśeṣam anusmarati,
 PVin3_0011606 -a-yogād yathā saṃśete, tathā iha api sarva-
 PVin3_0013703 kiñcit sāmānya-lakṣaṇam vācyaṃ syāt, viśeṣe
 PVin3_0006703 darśana-artham etad uktam, yathā ayam eva
 PVin1_0001906 -jñānena samanantara-pratyayena sva-viśaya-
 PVin1_0001904 -an-antara-pratyaya-udbhavam. tad-artha-
 PVin1_0001903 ato vṛttis ca. mānasam ca akṣa-vijñāna-
 PVin3_0005001 kāryam. na hy a-nityā ity eva sarve prayatna-
 PVin3_0005003 vartate. katham idam avagamyate — prayatna-
 PVin3_0005407 kāraṇa-dharma-darśanāt. ataḥ prayatna-
 PVin1_0001514 hetuḥ. mana iti cet, tad api pūrvakam eva
 PVin1_0000814 tataḥ smrtyā vyavadhānān na artha-upayogo
 PVin3_0005408 -bhāva-kāraṇa-kāryam iti siddham. prayatna-
 PVin3_0005004 -bhāvi-jñānam a-nitya-kāryam iti. prayatna-
 PVin1_0003312 artha-vedanam kena. utpatti-sārūpyābhyām.
 PVin2_0008807 tādrśam bhedaṃ loko vivecayaty ākāra-bhedāt.
 PVin3_0006312 darśanam eva hi tat tathā utpannam, yena
 PVin3_0005505 tena eva ca sadṛśam udāharaṇam āha, prayatna-
 PVin2_0006310 tad-utpatteḥ prak kāryam eva antya-kṣaṇa-
 PVin2_0006512 -hetutā iti. pratyakṣe 'py arthe phalasya
 PVin3_0011010 -anumāne 'tiprasaṅgo 'py uktaḥ. vyabhicārād
 PVin3_0008307 -hetutvāc chakti-prasūteḥ sāmagryā yogyatā
 PVin3_0010804 kiṃ tarhi vyatirekād api. tad-a-bhāvād
 PVin1_0002013 yasmād a-śākya-samayo hy ātmā sukha-ādīnām
 PVin3_0010809 tad ayam puruṣa ātmānam āntaraiḥ kaiścid
 PVin3_0011706 ātma-a-bhāva eva na bhavaty eva ity arthād
 PVin3_0008202 idam eva iha na anyad iti. yady avaśyam ete
 PVin2_0005906 cet, na, viśaya-indriyayor ekasya dvayor vā
 PVin3_0001301 tato na kutaścid gatiḥ syāt. ukta-dharma-
 PVin3_0001303 yathā-ukte tu dharma-dharmi-viśeṣa iṣṭa eva
 PVin3_0004702 udbhāvanam, api tu vakṛ-doṣeṇa api, nyūnatā-
 an-agni-vyavacchedena vyatireka-gatau sāmārthya-
 an-agni-sva-bhāvo 'sau dhūmas tatra katham bhavet.
 'n-agner iti. pratiśedhya-artha-bādhaka-rūpa-
 an-agner iti. sva-bhāva-a-siddhyā, yathā – na
 an-aṅgam sa tadā api san. tathā viśuddhe viśaya-
 an-aṅgatayā a-kāranatvāt. tasmād yato 'sya ātma-
 an-aṅgatvāt. tat-pūrvakatve vā kaḥ pratijñam
 an-aṅgam iti yuktaṃ tatra smarāṇa-arthaṃ vacanam.
 an-aṅgam iṣer niṣṭhā atra, īpsita-pade punar
 an-aṅgam. yat tarhi idam itara-tad-viparīta-
 an-atīśaye 'pi śabda-ādi-sukhā ity api vārttā-
 'n-adhikāraṇatvād a-sattvaṃ sattvaṃ vā iti cet,
 an-adhikārāc ca śāstrasya anumāne. pramāṇena eva
 an-adhikārāt. śāstraṃ hi pravartamānam puruṣa-
 an-adhigata-viśayatvāt pramāṇasya, anyathā ca
 an-adhyavasāyād bhinna-upalambhāyor api sukha-ādi
 an-anukārāt, tad-a-bhāve bhāvāc ca. tathā śrāvaṇa
 an-anukārāt, rasa-buddhi-vad gandhasya cakṣur-
 an-anukṛta-anvaya-vyatirekaṃ kāraṇam, na a-
 an-anubruvan. kevalam siddha-sādharmyāt smāryate
 an-anubhavatas tato 'vasthā-viśeṣa-pratīlambho
 an-anumānam eva ity a-vyabhicāraḥ. na apy ākāra-
 an-anumānam. tasmāt pratyakṣā iyam an-abhilāpā ca
 an-anuyam ca enām pratyakṣeṇa katham ātmany
 an-anurodhāt. tasmāt pratyakṣa-ābhāsaḥ. viplavaś
 an-anurodhi-pratibhāso vipralambhāt pratyakṣa-
 an-anuvidhānāt pratyakṣa-vat sāmānyasya ca
 an-anuvṛtter a-sādhāraṇatā iti cet, na, a-yoga-
 an-anusmaran na yojayati, a-yojayan na pratyeti
 an-antar-bhāva-a-yogāt saṃśayaḥ. a-pratipattir an
 'n-antar-bhāvāt. tac ca sāmānya-lakṣaṇam uktam
 an-antara-udāhṛtaḥ prayogaḥ. atha yad idam na
 an-antara-kṣaṇa-saha-kāriṇā janitam pratyakṣam.
 an-antara-grāhi pratyakṣam iti vartate. mānasam
 an-antara-pratyaya-udbhavam. tad-artha-an-antara-
 an-antara-bhāvi-jñāna-kārya-ārambhiṇaḥ. tena tat
 an-antara-bhāvi-jñānam a-nitya-kāryam iti.
 an-antara-bhāvi-jñānam a-nitya-sva-bhāva-kāraṇa-
 an-antara-vijñāna-hetuṃ vijñānam vidmaḥ, tasya
 'n-antara-vyāpāra-phalaḥ syāt. ataś ca yaḥ prāg a
 an-antaram jñānam prak sato niyamena na. tasya
 an-antaram jñānasya prak sato niyamena a-yogāt,
 an-antaram tarhi vijñānam tulya-viśayaṃ viśayaḥ
 an-antaram vā kāraṇam kāryam anumāpayati. tat-
 an-antaram vidhi-pratiśedha-vikalpau bhavataḥ,
 an-antaram vyakti-janmanos tathā-abhidhānāt. yan-
 an-antaravād utpannam pratyakṣi-bhavati. na ca a
 an-antarya-a-bhāvād a-tat-phala-sādharmyāt tad-
 an-anya-anumāna iha a-vyabhicāra iti kuto
 an-anya-apekṣaṇī ity ucyate. samagrāny eva
 an-anya-upanaya iti cet, tulyā vṛtti-tat-
 an-anya-bhāk. na an-uditaḥ pratiniyataḥ sukha-ādy
 an-anya-vedyair dharmair yuktaṃ
 an-anya-saṃsargiṇy ātma-vṛttiḥ sūcitā bhavati. sā
 'n-anya-saṃsargiṇo gamyāḥ, sa eva eṣām a-saṃsargo
 an-anyathātve '-yogād adhiṣṭhānasya. tat-saṃskāre
 an-anvaya eṣa doṣo na anyatra iti cet, na,
 an-anvaya-doṣaḥ. yad āha — ātmā paraś cet so '-
 an-anvaya-viparīta-anvaya-vat. tena hi nirṇīta-

PVin3_0001608	tathā-abhyupagame syāt. sa ca na śārīrasya,	an-anvaya-śāṅkayā, na ghaṭasya, virodhād iti
PVin2_0005106	-bhāva unneyaḥ. tena saty api viśeṣaṇe na	an-anvayaḥ. tathā sāmānyam ca sādhyam. na ca
PVin3_0007204	upātta-bhede sādhye 'smin bhaved dhetur	an-anvayaḥ. sattāyām tena sādhyāyām viśeṣaḥ
PVin3_0007105	tarhi hetāv api, tulya-doṣatvāt. na hi hetur	an-anvayaḥ siddher aṅgam, tataḥ saṁśayāt. na eṣa
PVin3_0009412	cet, yukto yadi pratibandhaḥ sidhyet. sa ca	an-anvayasya na sidhyati iti vakṣyāmaḥ. sarvathā
PVin3_0001209	vikalaḥ syāt, tāvato dharma-kalāpasya kvacid	an-anvayāt. tato na kutaścīd gatiḥ syāt. ukta-
PVin1_0000309	tarhi prabhava-a-bhāva-sādhane na anumānam,	an-anvayāt. na hy atra drṣṭānto 'sti, sādhana-
PVin3_0007103	-bhavati. na ca viśeṣaḥ sādhayitum śakyate,	an-anvayāt. yathā āha — pramāṇa-viśaya-a-
PVin3_0007210	viśiṣṭa-ādhāra-viśeṣaṇasya tv abhimatasya	an-anvayād a-siddhiḥ. na vai sa ādhāras taṁ
PVin1_0001804	sāmānya-a-pratibhāsanāt pratibhāsinām ca	an-anvayād viśiṣṭam eva an-abhilāpyam vastu-rūpam
PVin3_0012103	āha. tasmād idr̥ṣo vyatireka-a-vyabhicāro	'n-anvayeṣu na sidhyati. sidhyamś ca balād
PVin3_0013302	ādimān vacanād rathyā-puruṣa-vad ity-ādayaḥ.	an-anvayo 'pradarśita-anvayaś ca, yathā — yo
PVin3_0007012	-bhāvo hetuś cen na sattā sādhyate katham.	an-anvayo hi bhedānām vyāhato hetu-sādhyayoḥ.
PVin1_0000306	ime kvacit kiñcid a-siddham an-upanayanto	'n-apanayanto vā katham kasyacit sādhanam. na ca
PVin3_0006907	kiṁ ca, sad-a-sat-pakṣa-bhedena śabda-artha-	an-apavātibhiḥ. vastv eva cintyate hy atra
PVin3_0013611	antar-bhavanti. na ca dūṣaṇāni, śabda-artha-	an-apahnavena sva-lakṣaṇa-pratiśedhāt, sādhyā-
PVin3_0006809	a-samprāpta-vinaṣṭayor apy arthayos tasya	an-apāyāt. vastu-viparīta-ākāra-niveśiṣv api
PVin1_0004405	anuśīlayanto vibhrama-viveka-nir-malam	an-apāyi pāramārthika-pramāṇam abhimukhī-kurvanti.
PVin1_0001009	-a-grahaṇa-ūha-an-ūha-artha-bhāva-apekṣa-	an-apekṣa-ādi-prasaṅgaḥ. mano-vijñāna-
PVin1_0000805	tu mano-vijñānam artha-śakti-sannidhāna-	an-apekṣam vikalpa-vāsanā-utthāpitam a-niyata-
PVin2_0008205	a-hetuko vināśaḥ, jātasya tad-bhāve 'nya-	an-apekṣaṇāt. api ca na vināśo nāma anya eva
PVin2_0008609	ca nityam sattvam a-sattvam vā a-hetor anya-	an-apekṣaṇāt. apekṣāto hi bhāvānām kādācitkatva-
PVin2_0009110	bhāva-mātra-bhāvitve siddha-anya-	an-apekṣaṇād a-hetutā tan-mātra-anubandhaś ca.
PVin3_0006609	sāmarthyāt. etena kādācitka-sva-bhāvātā-	an-apekṣatayor virodho vyākhyātaḥ. nanv evam api
PVin2_0008305	kim ity apekṣyata iti siddhā vināśam praty	an-apekṣatā bhāvasya. tasmād bhavaty eṣa sva-
PVin3_0006302	tan-mātra-bhāvino nityam bhāva-prasaṅgāt.	an-apekṣatvāt, apekṣāyā viśeṣa-pratilambha-
PVin3_0008208	kārya-utpādo 'numiyate. artha-antara-	an-apekṣatvāt sa sva-bhāvo 'nuvarṇitaḥ. asāv api
PVin2_0008309	sva-bhāvataḥ. so 'yam kvacid bhavan dr̥ṣto	'n-apekṣatvāt sva-bhāvata eva bhavati. tathā
PVin3_0008304	kārya-anumānam. yogyatāyās tu dravya-antara-	an-apekṣatvād a-viruddham. uttara-uttara-śakti-
PVin3_0005312	-kāri-kāraṇam śabdasya upasaṁharet. tac ca	an-apekṣatvād asya nirastam. tad ayam upalabhya-
PVin3_0001905	śruter āha sūtra-kāraḥ — svayam iti śāstra-	an-apekṣam abhyupagamam darśayati iti. śāstra-
PVin2_0007709	-vādinām. ity antara-ślokaḥ. tad ayam bhāvo	'n-apekṣas tad-bhāvam prati tad-bhāva-niyataḥ, a-
PVin2_0008002	krama-yaugapadya-virodhāt. a-kramaḥ,	an-apekṣasya kartuḥ sva-sattā-mātreṇa kṣepa-a-
PVin2_0008701	hi tathā-vṛttir eva apekṣā, tat-kṛta-upakāra-	an-apekṣasya tan-niyama-a-yogāt. tan niyata-deśa-
PVin2_0007810	sva-bhāva-niyamo 'rthānām ākasmiko yuktaḥ,	an-apekṣasya deśa-kāla-dravya-niyama-a-yogāt.
PVin2_0006712	'n-avasthā ca. janya-janaka-bhāve so	'n-apekṣasya nityam syāt. apekṣāyām ca pūrva-vat
PVin2_0006806	jñānam janayati iti, anyathā an-upakāriṇo	'n-apekṣā syād viśaya-antara-vat. tena eva kasmād
PVin2_0007803	nanu yava-bīja-ādayo 'pi śāly-aṅkure janye	'n-apekṣāḥ, tad-utpatti-pratyayānām kadācit tatra
PVin1_0002005	anyair a-kārya-bhedasya apekṣa-a-yogād	an-apekṣāc ca krama-utpatti-a-yogāt. ādheya-
PVin2_0007711	iva kāraṇa-sāmagrī sva-kārya-utpādane. nanv	an-apekṣānām api keṣāñcit kvacin na avaśyam tad-
PVin1_0000506	-virodhād artha-sāmarthya-apekṣaṇāt,	an-apekṣāyām vyavadhāna-ādi-bhāve 'pi bhāva-
PVin2_0008106	sattā vyākhyātā. kiṁ tarhi idānim vināśe	'n-apekṣāyāḥ sāmarthyam, yāvataḥ skandha-ādayo
PVin2_0008108	-nityatva-siddhau tathā-vidhānām tad-vyāptir	an-apekṣāyāḥ. hetu-sattve tu vināśasya kasyacit
PVin1_0002304	na syān nila-ādy-ābhāsa-viśeṣa-vat. te	'n-apekṣita-tad-atiśayā bhāvanā-anurodhino bauddhā
PVin3_0010203	idam iha na asti iti ca su-bhāṣitam. tasmād	an-apekṣita-pakṣa-vyavasthau dharmānām vṛtti-
PVin3_0009207	-maraṇam iti na idaṁ taruṣu sidhyati. na hy	an-apekṣita-vastukam śabda-mātram icchā-vṛtti
PVin1_0003909	-udbhavāt prakṛtyā sā vitatha-pratibhāsinī.	an-apekṣita-sādharmya-dṛg-ādis taimira-ādi-vat.
PVin2_0007411	kvacit sva-bhāvo hetur ucyate, kvacid	an-apekṣo yathā a-nityatva eva sattvam, kvacit
PVin1_0001605	-a-bhāvād an-anumānam. tasmāt pratyakṣā iyam	an-abhilāpā ca pratibhāti iti. śabdena a-vyāpṛta-
PVin1_0001609	-nirdeśyasya vedakam. tac ca idaṁ pratyakṣam	an-abhilāpya-viśayam, a-vyāpṛta-indriyasya
PVin1_0001804	pratibhāsinām ca an-anvayād viśiṣṭam eva	an-abhilāpyam vastu-rūpam indriya-matayaḥ
PVin3_0009202	sarva-tvag-apaharaṇe maraṇād iti prativādy-	an-abhyupagataḥ, vijñāna-indriya-āyur-nirodha-
PVin3_0010303	iṣṭasya eva bādhakam. na hi tasya a-sattā-	an-abhyupagama itara-grahaṇam samartham bhavati,
PVin3_0003104	hi śāstram virundhāno vihanyate, na aparam,	an-abhyupagamāt. tasya api snānac chuddhi-vādināḥ
PVin3_0001712	artha-antara-bhūtaḥ, dvayor ekasya apy	an-abhyupagamāt. śabda-ghaṭa-bhedena kalpane '-
PVin3_0000502	antara-avasthānāt. na, parikṣā-kāle kasyacid	an-abhyupagamāt. sa yam artham pratipadyate, taṁ
PVin3_0003107	vyavasthā, a-lubdha-a-dviṣṭa-a-mūḍhānām pāpa-	an-abhyupagamāt. sā vyavasthā snāna-ādinām pāpa-
PVin3_0001510	bhāvaḥ, ghaṭasya svato 'rtha-antara-bhāvasya	an-abhyupagamād virodhāc ca deha eva artha-antara
PVin3_0000407	'para-dharma-upagama-san-darśana-arthaḥ. tad-	an-abhyupagame ca ubhaya-nivṛttiḥ, vivekasya

PVin3_0001505	ca dehasya ghaṭād artha-antara-bhāva-	an-abhyupagame sāmānyena api sādhanam na
PVin3_0002104	ikṣyate. vāda-tyāgas tadā syāc cen na tadā	an-abhyupāyataḥ. upāyo hy abhyupāye 'yam an-aṅgam
PVin2_0009005	-bhedam abhyupagamyā tathā-abhidhānāt. nanv	an-artha-antara-hetutve 'pi bhāva-kāle 'nityatā-
PVin3_0005403	vā, tato jñāna-janana-sāmarthyasya	an-artha-antaratvāt, artha-antaratve ca doṣāt. na
PVin2_0006902	tad-vyatikrame ca niyama-a-yogāt. śakteś ca	an-artha-antaratvāt sa eva sva-bhāva-niyamaḥ.
PVin3_0008801	na janakatvād iti cet, sthiter artha-antara-	an-artha-antaratve upakāreṇa vyākhyāte. pāta-
PVin1_0004204	-vat. tato 'pi na tad artha-antare yuktaṃ.	an-artha-antaratve tu nīla-āder anubhavāt tad-
PVin2_0005702	na artho 'pi, vikalpa-bhedānām sva-tantrānām	an-artha-āśrayatvāt. tat-kalpita-viśayād artha-
PVin1_0000104	tatra upāsita-loka-bhartari kṛtā sv-alpā apy	an-artha-udayā sammohād avadhīraṇā iti kṛpayā tan
PVin3_0002409	kiñcid etat. na hi sva-icchā-kalpita-bhedeṣv	an-artha-tantra-upayogīṣu pada-artheṣu vyavasthām
PVin2_0005703	tat-kalpita-viśayād artha-pratitāv	an-artha-pratilambhaḥ syāt. sarva-bhāvāḥ sva-
PVin3_0000701	anyathā abhyupagamyā vicāra-a-yogāt.	an-arthaḥ khalv api kalpanā-samāropito na lingam,
PVin3_0000106	āgamāt para-dṛṣṭam na sādhanam na apy	an-arthataḥ. siddhir iti jñāpana-artham. yathā
PVin2_0004607	api sambandhataḥ pramā. sva-pratibhāse	'n-arthe 'rtha-adhyavasāyena pravartanād bhrāntir
PVin3_0012012	-a-bhāvād avadhāraṇasya kiṃ phalaṃ syāt.	an-avadhāraṇe ca vākyaśya vyatirekasya a-
PVin3_0002709	anyathā 'sambaddha-pralāpa eva ayam ity	an-avadheyaḥ syāt. dvayor an-āśrita-śāstrayoḥ
PVin2_0007909	apy a-jñāne para-artha-vṛtteḥ kārya-a-kārya-	an-avabodhāt, sarvatra śaṅkā-utpatteḥ, sarvasya
PVin3_0012002	'nvaya-vyatireka-bhāg ity ayam eva hetuḥ.	an-avasthā-anya-kalpane syāt. yasmin sati bhavaty
PVin2_0006711	na sidhyati. para-ātmani tulyaḥ paryanuyogo	'n-avasthā ca. janya-janaka-bhāve so 'n-apekṣasya
PVin3_0008808	antaratve tad eva vastunas tādātmyāt patanam	an-avasthā ca. na ca tathā-bhūta-ātma-kriyām
PVin3_0002111	eva bādhanam. parihāryam na ca anyeṣām	an-avasthā-prasaṅgataḥ. kena iyam sarva-cintāsu
PVin1_0000311	-antara-a-bhāvāt tat-sādhanatve ca nidarśana-	an-avasthā-prasaṅgāt. na, tatra viśaya-darśanena
PVin3_0002606	svayam-śrutim. iṣṭa-a-kṣatim a-sādhyatvam	an-avasthām ca darśayan. ity antara-ślokaḥ. atra
PVin2_0005804	-bhāvo 'py anyayā an-upalabdhyā sādhyata ity	an-avasthānād a-pratipattiḥ syāt. atha upalabdhy-
PVin3_0006205	'py anyena an-upalambhena sādhanīya ity	an-avasthānād a-pratipattir eva a-bhāvasya. na hi
PVin3_0005908	viśeṣād viśeṣa-siddhiḥ, tasya apy anyata ity	an-avasthānān na kasyacid viśeṣa-siddhiḥ syāt.
PVin3_0006203	upalambhasya nāstitvam anyena ity	an-avasthitiḥ. anyathā yadi sva-viśaya-jñāna-a-
PVin3_0012004	kalpane. tad-dhetutvena sarvatra hetūnām	an-avasthitiḥ. iti saṅgraha-ślokaḥ. tulyaś ca
PVin3_0001508	bhojayeti, na ekasya bhojana-a-sambhave	'n-ākāṅkṣāyām vā. ito 'pi na anyatara-artha-
PVin3_0001410	iti na viśeṣa-ākṣepaḥ. uktam atra —tad-	an-ākṣepe kiṃ sādhanā-phalaṃ, an-iṣṭam ca iti.
PVin2_0009008	-dharmatayā nimittam bheda-antara-ākṣepa-	an-ākṣepāv ity-ādi-prasaṅgaḥ pramāṇa-vārttike
PVin1_0001009	a-bheda-prasaṅgāt. a-bhede ca atīta-	an-āgata-vastu-prabheda-grahaṇa-a-grahaṇa-ūha-an-
PVin3_0008503	tatra apy atīta-eka-kālānām gatiḥ, na	an-āgatānām, vyabhicārāt. tasmād iyam api kārya-
PVin3_0013104	pratibadhnāti. kṛtakatva-prastāve ca	an-āgama-āśrayān na āgama-upanyāsaḥ. sādhyāś ca
PVin2_0006611	jñātum so 'tisāyo yadi. sarva eva āgamam	an-āgamam vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-
PVin2_0005401	'pi mahīyaso yad avamanyata iti kim anyad	an-ātma-jñatāyāḥ. so 'yam tair eva artha-
PVin1_0000801	tasmād ayam upanipatyā vijñānam janayan na	an-ātma-nāntarīyakam pratibhāsam puras-kartum
PVin1_0003105	yena asya idam iti pratikarma vibhajyate.	an-ātma-bhūtaś ca asya indriya-artha-sannikarṣa-
PVin3_0011509	prāṇa-ādimmattvād iti. na hi sa-ātmaka-	an-ātmakābhyām anyo rāśir asti, yatra prāṇa-ādir
PVin2_0009603	-siddhiḥ. abhyupagamena ca sa-ātmaka-	an-ātmakau vibhajya tatra a-bhāvena gamakatvam
PVin3_0006712	na ete śabdāḥ sva-lakṣaṇa-viśayāḥ,	an-ādi-kāla-vāsanā-prabhava-vikalpa-pratibhāsinam
PVin3_0006708	a-yogāt. na eṣa doṣaḥ, yasmāt —	an-ādi-vāsanā-udbhūta-vikalpa-pariniṣṭhitaḥ.
PVin2_0005516	eva a-vikalpya-artha-bheda-āśrayam upāgataḥ.	an-ādi-vāsanā-udbhūtam bādhanāte 'rtham na
PVin3_0004203	sa tasya kuta iti cet, sva-hetu-samuttha ity	an-ādi-hetu-prakṛti-paramparā, tasmāt taj-janana-
PVin2_0007908	syāt. an-ābhoge '-sāmarthyam iti cet, na,	an-ābhoga-a-sambhavāt, eka-dharmasya apy a-jñāne
PVin2_0007908	dhātv-antare tv an-eka-upakāra eva syāt.	an-ābhoge '-sāmarthyam iti cet, na, an-ābhoga-a-
PVin2_0008403	na hy a-tad-utpatter a-vyabhicāraḥ,	an-āyatta-rūpānām saha-bhāva-niyama-a-bhāvāt.
PVin3_0006604	anyair api tad-unmukhair bhavitavyam,	an-āyattatvāt. tad-dharmatāyām vā tataḥ kṣaṇikatā
PVin3_0005405	-antaratve ca doṣāt. na ca asya prayatna-	an-ārambha-virāme kadācid upalambhaḥ. tena tad-
PVin1_0004008	na vā kevalasya apy ālokasya darśanād	an-ālokasya vā rūpasya kaiścit prāṇi-viśeṣair iti
PVin1_0004005	indriya-yogyatā-utpatti-lakṣaṇo vā iti na	an-āloko rūpa-upalambhaḥ syāt, kāryasya kāraṇa-a-
PVin2_0007003	a-pratipatter upadeśe ca śabdānām artheṣv	an-āvaraṇāt tad evam puruṣa-icchāyāḥ svāntanryam
PVin1_0003414	na avayavina iti cet, ardha-āvaraṇe 'py	an-āvṛtatvāt prāg-vad asya darśana-prasaṅgaḥ.
PVin3_0002705	iti. anena eva ca anumāna-kāle śāstra-	an-āśraya-vacanena a-prakaraṇa-āpanna-pakṣi-
PVin3_0002903	nirākṛto viparyaye pramāṇa-vṛtter	an-āśrayaḥ pratipramāṇasya. viruddhāyor ekatra
PVin3_0002902	pakṣaḥ. sandigdhe hetu-vacanād vyasto hetor	an-āśrayaḥ. vyastāḥ pramāṇābhyām nirākṛto
PVin3_0007306	kiṃ tv asāv api pradhāna-ādi-lakṣaṇa-bheda-	an-āśrayaḥ śabda-artha-mātratāyām avatiṣṭhate.
PVin3_0003005	prāmāṇye vacanasya a-pravṛttiḥ, tathā śāstra-	an-āśraye tat-prasiddhe vicārasya iti prastāva-
PVin3_0004808	loke pratiyate, kiṃ tarhi vivakṣita-dharma-	an-āśrayo vastu. anyā-viśaye 'pi nañi vibhāgena

PVin3_0007604	-vārttike. atha punar ubhaya-dharmam brūyāt,	an-āsrita-vastuno 'paryudāsena vyatireka-mātrasya
PVin3_0002709	eva ayam ity an-avadheyaḥ syāt. dvayor	an-āsrita-śāstrayoḥ kasyacit pariḥśāyām kaḥ
PVin3_0003413	-bhedah pūrva-upagama-virodhasya. yatra	an-āsrite kasmimścīt samaye na pravartate vicārah,
PVin1_0000511	'pi taj-jātiyasya vyabhicāra-darśanād	an-āśvāsa iti cet, na, tad-rūpa-an-upalakṣaṇāt.
PVin2_0009705	'pi pratyakṣa-anumāna-virodha-darśanād	an-āśvāsa-prasaṅga iti cet, na, yathā-ukte '-
PVin2_0009704	tal-lakṣaṇam eva dūṣitaṃ syād iti sarvatra	an-āśvāsaḥ. anumāna-viṣaye 'pi pratyakṣa-anumāna-
PVin2_0009507	pramāṇam bādhakam. a-vṛtta-bādhane sarvatra	an-āśvāsaḥ. vyatirekas tu siddha eva sādhanam iti
PVin1_0004314	-vāsanā-a-visandhi-doṣād a-prabuddhasya apy	an-āśvāsikam vyavahāram utpaśyann ekam a-pramāṇam
PVin1_0000703	timira-āsu-bhramaṇa-nauyāna-samkṣobha-ādy-	an-āhita-vibhramam a-vikalpakam jñānam pratyakṣam.
PVin3_0003805	sūcitaṃ bhavati. sa hi śaśinaś candratvam	an-icchān kām anyam pratītim icched iti tam praty
PVin1_0001906	-kāriṇā janitaṃ pratyakṣam. ata eva ca na	an-indriya-dṛṣṭir na api viṣaya-antarasya. sva-
PVin1_0002203	tat-sannidhāna-a-bhāve 'bhāvāt. na apy	an-indriyāḥ, rūpa-ādy-anuṣaṅginām tad-viṣaya-
PVin1_0003701	mana-āpam anyasya a-mana-āpam dṛṣṭam. iṣṭa-	an-iṣṭa-avabhāsinyāḥ kalpanā na indriya-buddhaya
PVin1_0003610	pratipatteḥ. yadi hi iṣṭa-ākāraḥ so 'nubhavo	'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo vā viṣayaḥ
PVin3_0004503	grāhyam, sandigdha-viparyasta-rūpayor iṣṭa-	an-iṣṭa-prakāśanayor a-pratipatti-sādhanatvāt,
PVin3_0002701	svayam vādinā iṣṭasya anumeyatva-vacanena	an-iṣṭa-samsrṣṭasya iṣṭasya apy a-sādhyatvam, tad
PVin3_0001410	atra —tad-an-ākṣepe kiṃ sādhanā-phalam,	an-iṣṭam ca iti. yadi ca na viṣayī-kṛtam eva tat
PVin3_0001310	ca. tato bāhyena arthena arthavattvam	an-iṣṭam syāt. tathā para-arthāś cakṣur-ādayaḥ
PVin3_0012907	api tad-deśa-sannidhir iṣyata eva iti kim	an-iṣṭam. a-kriyasya eka-vyakti-sambandhino deśa-
PVin2_0006613	eva, tathā-bhūtasya jñātum a-śakyatvāt. na	an-iṣṭeḥ, tādrṣām a-vitatha-abhidhānāt. tathā hi
PVin1_0003610	so 'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo	'n-iṣṭo vā viṣayaḥ pratividito bhavati. vidyamāne
PVin3_0011310	bhinna iti cet, kaḥ pratiṣeddhā vibhettuḥ.	an-ukta-sāmarthya-ākṣiptam iṣṭam paro 'bhipraiti
PVin3_0001306	vighāta-kṛd viruddhaḥ. tad api na sādhyam	an-uktatvād iti cet, yad-vivādena sādhanam
PVin3_0001202	pārārthe sādhyā ātma-arthatvam. tad	an-uktam api icchayā vyāptam sādhyam iti darśana-
PVin3_0001008	a-pratibandhāt triṣv anyatama-rūpasya eva	an-uktir nyūnatā-sādhanā-doṣa ity uktam
PVin2_0009312	yadi tena vipakṣe 'darśanam khyāpyate, tad	an-ukte 'pi gamyate. na hi tasya prāg darśana-
PVin3_0001403	-upagamād eṣām sādhanā-vaiphalyam. tasmād	an-ukto 'pi icchayā vyāptaḥ sādhyāḥ. tad-vaikalya
PVin3_0001007	eva. tan na avāśyam asya nirdeśaḥ. tena	an-uktāv api pakṣasya siddher a-pratibandhāt
PVin3_0011911	-vikṣepa-pratighāta-ādāv uttara-vijñāna-	an-utpatti-vyākulata-ādi-darśanāt. mano-
PVin3_0011905	satsu samartheṣv anyeṣu hetuṣu kārya-	an-utpattiḥ kāraṇa-antara-bhāvam gamayati ity
PVin3_0011108	hi samartheṣu tad-anyeṣu kāraṇeṣu kārya-	an-utpattiḥ kāraṇa-antaram anumāpayati. na ca
PVin3_0004204	-sva-bhāvasya hetor a-bhāvāc chaśa-viṣāṇa-	an-utpattiḥ, tad-bhāvād itarasya iti. atha kā
PVin3_0005103	samartha-kṣaṇa-antara-an-utpatter jñāna-	an-utpattiḥ. pūrva-utpanna-samartha-nirodhād vā
PVin3_0005105	-a-bhāve 'n-utpatteḥ kāraṇa-vaikalyāj jñāna-	an-utpattir iti kuḍya-ādaya āvaraṇam ucyante. na
PVin3_0005104	vyavadhāne 'nyasya utpitsoḥ kāraṇa-a-bhāve	'n-utpatteḥ kāraṇa-vaikalyāj jñāna-an-utpattir
PVin1_0001515	-antara-avadhāna-vaiguṇye 'nyatra vijñāna-	an-utpatteḥ. tac ca a-siddham. vyakto viṣaya iti
PVin3_0008401	a-yoniśo-manas-kāram antareṇa doṣāṇām	an-utpatteḥ. deha-ādinām hetutve 'pi na kevalānām
PVin2_0007712	-bija-udaka-sāmagryām api kadācid anūra-	an-utpatteḥ. na, tatra api santāna-pariṇāma-
PVin3_0004108	dadhy-ādinām kṣīra-ādiṣv anumānam, a-śaktād	an-utpatteḥ. na tādrṣām bhāvo 'numāna-viṣayaḥ. sa
PVin3_0000809	sākṣāt pāramparyeṇa vā tataḥ siddher	an-utpatteḥ. sākṣāt tāvat —arthād artha-gateḥ
PVin2_0005712	iti. etau dvāv anumeya-pratyayau sākṣād	an-utpatter a-tat-pratibhāsitve 'pi tad-utpattes
PVin3_0005103	hetv-a-bhāvāt samartha-kṣaṇa-antara-	an-utpatter jñāna-an-utpattiḥ. pūrva-utpanna-
PVin3_0008806	sa tu bhāvāḥ prasarpaṇa-dharma-a-pracyuta-	an-utpanna-ātma-bhūta-viśeṣaḥ kiṃ na patati iti.
PVin3_0001406	-puruṣa-ghaṭa-anyatara-sa-dvitiyo ghaṭaḥ,	an-utpalatvāt, kuḍya-vad iti. tathā-bhūtena
PVin3_0005008	-tiras-kāra-a-yogāt. na hi tatra atīśayam	an-utpādayat kiñcit-karam nāma. a-kiñcit-karam ca
PVin1_0002014	sameva hy ātmā sukha-ādinām an-anya-bhāk. na	an-uditāḥ pratiniyataḥ sukha-ādy-ātmā viṣayī-
PVin3_0013504	para-iṣṭa-artha-siddhi-pratibandhāt. nanv	an-udbhāvite 'pi doṣe 'rthasya eva a-sāmarthyān
PVin3_0008705	ubhayathā a-kāraṇasya a-kiñcit-karatvena	an-upakāratvād ity ukta-prāyam. tasmāt sarva
PVin3_0008702	prthak tatra sahitaṃ api tādrṣām eva ity	an-upakāratvān na samyogena tadvat syāt.
PVin3_0008705	a-kāryatvāt. para-rūpa-kriyāyām api tatra	an-upakārāt. ubhayathā a-kāraṇasya a-kiñcit-
PVin3_0005306	vā sva-bhāva-antara-pratīlambhāt. na hy	an-upakārya apekṣyata ity ukta-prāyam. tad-
PVin2_0006806	indriyam jñānam janayati iti, anyathā	an-upakāriṇo 'n-apekṣā syād viṣaya-antara-vat.
PVin1_0000907	smṛti-prabodhe ca upayuktatvān na asya	an-upakāriṇo buddhir bhāvam apekṣeta. artha-
PVin2_0006711	ādihāra-ādheya-bhāvaś cet, so 'pi tad-ātma-	an-upakāre na sidhyati. para-ātmani tulyāḥ
PVin2_0006710	upakārasya tat-sambandhe kaḥ sambandho	'n-upakārya-upakārayoḥ. ādhāra-ādheya-bhāvaś
PVin3_0005013	-kṣaṇa-antara-utpādād vijñāna-hetavaḥ.	an-upakāryasya apekṣā-a-yogāt. śakta-sva-bhāvasya
PVin3_0004304	pakṣo dharmī. prayojana-a-bhāvād	an-upacāra iti cet, na, sarva-dharmi-dharma-
PVin2_0007002	eva pratipādane liṅga-vad avalambante,	an-upadeśād a-pratipatter upadeśe ca śabdānām
PVin3_0010802	-upanaye 'tiprasaṅgaḥ. dṛṣṭa-viruddhasya	an-upanaya iti cet, tulye nyāye kiṃ na upanayaḥ.

PVin3_0010805 vṛtti-tat-sandehābhyām a-bhāva-a-siddhir ity
 PVin1_0000305 viśeṣaḥ. tad ime kvacit kiñcid a-siddham
 PVin3_0002205 uktaḥ kiṃ duṣṭas tatra sidhyati. dharmān
 PVin2_0009104 vā a-calasya artha-antara-yoge 'pi tad-bhāva-
 PVin1_0003809 -rūpa-rahitā api. tathā eva a-darśanāt teṣām
 PVin3_0005409 na. tasya āvṛty-akṣa-śabdeṣu sarvathā
 PVin1_0001910 sāmarmyāt sāmarmya-kāle ca kārya-niṣpatter
 PVin2_0009102 vā. tathā ca bhāvas tadvān na syāt,
 PVin3_0005005 a-yogāt, prayatnasya āvaraṇa-indriya-śabdeṣv
 PVin1_0000907 'pi netra-dhiḥ. arthasya sāksād buddhāv
 PVin2_0009111 -anubandhaś ca. tato 'pi kasyacid bhāve tad-
 PVin3_0011803 iti cet, na, a-pratibaddha-a-bhāvena
 PVin2_0006506 -bhāvinyo deśa-kāla-vyavahitā vā prakaraṇa-
 PVin3_0011110 hetos teṣv a-sambhavāt saṃśayaḥ. rāgasya
 PVin3_0002305 sva-sādhye cintyatvāt. tasya sva-sādhyā-
 PVin1_0001801 ayam sāmānya-darśana-balena anvayan katham
 PVin1_0001714 yasmāt dhī-śabda-vṛtter anyatra tato na
 PVin1_0002505 buddhiḥ. tad-rūpa-vyatirekeṇa buddher
 PVin1_0000512 -darśanād an-āśvāsa iti cet, na, tad-rūpa-
 PVin1_0001712 atha api syāt, pratibhāsamānam api sāmānyam
 PVin1_0001801 na hi yato yatra jñāna-abhidhāna-vṛttiḥ, tad-
 PVin3_0006704 atha yad idaṃ na santi pradhāna-ādayo
 PVin2_0008506 -vyatikramāt. yeṣām upalambhe tal-lakṣaṇam
 PVin2_0006302 -a-bhāva-kāraṇa-a-sambhave sati. bhāvasya
 PVin2_0006515 -vikāra-vat. tad-bhāva-virodha-a-bhāvād atra
 PVin2_0006010 sādhanē siddhā eva an-upalabdhiḥ, niṣedhasya
 PVin3_0010813 ataḥ sandigdho vyatikrekaḥ. pūrva-uktāc ca
 PVin2_0005806 an-upalabdhiḥ. atha anya-upalabdhyā
 PVin2_0005806 tathā sattā a-bhāvo 'pi syād ity apārthikā
 PVin3_0006201 tasmād viśiṣṭa-upalabdhir eva anya-
 PVin2_0006405 nirdiṣṭā iti iyaṃ prayoga-bhedād deśa-vidha-
 PVin2_0005912 sādhyate, anya-naimittika-vat. sā eva tāvad
 PVin2_0006010 -niṣedhena anya-a-bhāva-sādhanē siddhā eva
 PVin2_0006203 pratiṣedha-hetuḥ. sā iyaṃ pratiṣedha-viṣayā
 PVin3_0007007 atra abhiprāyaḥ. sthitam etat — sva-bhāva-
 PVin2_0005606 -ātma-kārya-ākhyā hetavas trayāḥ. eva.
 PVin2_0006005 -a-bhāvād a-pratiṣedhaḥ. viruddhasya apy
 PVin2_0009212 -hetutvāc cheṣavat tad udāhṛtam. na hi sarva-
 PVin2_0007301 -a-bhāvaṃ gamayati. pratyakṣa-nivṛttir eva
 PVin2_0006111 — na agnir atra dhūma-a-bhāvād iti. kāraṇa-
 PVin2_0005908 tad-yogyatā vā asya sattā, tad-vyatireko
 PVin3_0005604 ity antara-ślokaḥ. nanu yathā-ukta-lakṣaṇa-
 PVin3_0010705 ca. yady atra bhavato manda-buddhi-cakṣuṣo
 PVin2_0005905 -siddheḥ. prabhāvavato 'dhiṣṭhānāt sato 'py
 PVin2_0010110 -bhāva-niścaye vyāpakasya sva-ātmanaś ca
 PVin2_0005813 darśanāt. bhāva-vyatireko hy a-bhāvaḥ,
 PVin2_0010108 pratiṣedha-rūpatvāt. hetu-vyāpaka-
 PVin2_0005808 sattā kiṃ na sidhyati. yadā punar evaṃ-vidhā
 PVin2_0006008 -nityatva-vat. tatra apy eka-upalabdhyā anya-
 PVin3_0007004 avadhatte. yat punar etad uktaṃ kalpitasya
 PVin3_0006410 iyaṃ a-bhāva-niścaya-phalā vyatireka-sādhanī
 PVin2_0006111 -an-upalabdhir a-bhāvaṃ gamayati. sva-bhāva-
 PVin1_0000309 -pratipādyamāna āśrayo 'stu. tad-bhāva-bhāva-
 PVin2_0006201 kasyacin niṣedhe sarva-gamakānām
 PVin2_0006007 'nya-bhāve '-bhāvād virodha-gatiḥ. sa ca
 PVin2_0005807 an-upalabdhi-siddhir iti pratyakṣa-siddhā na
 PVin2_0006002 -bhedāt. yāvān kaścit pratiṣedhaḥ sa sarvo
 PVin3_0006412 vā prayujyate, yathā — na asti iha dhūmo
 PVin3_0006702 sva-bhāvena arthato virodhāt. tad-upanyāsenā
 an-upanayaḥ. dṛṣyatayā ca taylor ātmanor virodha-
 an-upanayanto 'n-apanayanto vā katham kasyacid
 an-upaniya eva dṛṣṭānte dharmino ' -khilān. vāg-
 an-upapatteḥ. sa ca artha-antarād bhavann a-
 an-upapluta-cakṣuṣā. dūre yathā vā maruṣu mahān
 an-upayogataḥ. kadācin nir-apekṣasya kārya-ākṛti-
 an-upayogāj jñāna-hetor viṣayasya saha-bhāvo
 an-upayogāt. upayoge vā sa eva asya sva-ātma-bhūta
 an-upayogāt. na hi tasya upalambha-āvaraṇam
 an-upayogāt smṛti-prabodhe ca upayuktatvān na
 an-upayogād a-pracyutir iti pūrvaḥ prasaṅgaḥ. tan
 an-upayogino ' -bhāvasya vyāpty-a-siddheḥ. yadi
 an-upayogino dravya-viśeṣaḥ. na tāñ śāstram
 an-upayoge katham tac-chaktir upayujyate, sva-
 an-uparodhe 'pi śāstra-uparodhād virodhe so ' nya-
 an-upalakṣako nāma. na hi yato yatra jñāna-
 an-upalakṣaṇam. a-buddhi-śabda-anvaya-bhājo hi
 an-upalakṣaṇāt. ekam eva idaṃ samvid-rūpaṃ harṣa-
 an-upalakṣaṇāt. sva-bhāva-pratibandho hi liṅga-
 an-upalakṣaṇān na vivekena niścīyate iti. tad a-
 an-upalakṣaṇe tasya tathā-pratitir danḍi-vat.
 'n-upalabder iti. tatra katham a-sad-vyavahāra-
 an-upalabdham yad upalabhyate, tatra eka-a-bhāve
 an-upalabdhasya bhāva-a-bhāvaḥ pratiyate. iti
 an-upalabdhi-mātram a-pramāṇam. bhāve kiṃ
 an-upalabdhi-rūpatvāt. tatra apy artha-antara-
 an-upalabdhi-lakṣaṇād idṛṣṭam prayogaṇām sandeha-
 an-upalabdhi-siddhir iti pratyakṣa-siddhā na an-
 an-upalabdhiḥ. atha anya-upalabdhyā an-upalabdhi-
 an-upalabdhiḥ. anyathā arthasya nāstitvaṃ gamyate
 an-upalabdhiḥ. iṣṭam viruddha-kārye 'pi deśa-kāla
 an-upalabdhiḥ katham siddhā iti cet, etad
 an-upalabdhiḥ, niṣedhasya an-upalabdhi-rūpatvāt.
 an-upalabdhiḥ prayoga-bhedena caturdhā bhavati.
 an-upalabdhiḥ sva-bhāva-hetāv antar-bhavati iti,
 an-upalabdhiḥ sva-bhāvaḥ kāryam ca iti trīṇy eva
 an-upalabdhim antareṇa virodha-a-pratipattiḥ.
 an-upalabdhir a-bhāva-pratipādikā. tasmād eka-
 an-upalabdhir a-bhāva-sādhanī, sakala-kāraṇasya
 an-upalabdhir a-bhāvaṃ gamayati. sva-bhāva-an-
 'n-upalabdhir a-sattā. tayā viṣayī sādhyate.
 an-upalabdhir api kācit trītyo hetuḥ, sa kiṃ na
 'n-upalabdhir arthān apākuryāt, hanta hato 'si,
 an-upalabdhir iti cet, na, viṣaya-indriyayor
 an-upalabdhir iti sa tat-tad-viruddha-ādy-a-gati-
 an-upalabdhir upalabdheḥ. sā katham a-sattā
 an-upalabdhir ubhayasya api hetur iti. eṣa tri-
 an-upalabdhir eva a-satām a-sattā, tadā siddhena
 an-upalabdhir eva ucyate, anyathā hy a-niṣiddha-
 an-upalabdhir dharma iti tasya ko 'rthaḥ. kalpanā
 an-upalabdhir yadā svayam a-bhāva-sādhanāya
 an-upalabdhis tu svayam a-sattā eva. tatra
 an-upalabdhī tarhi prabhava-a-bhāva-sādhanē na
 an-upalabdhī rūpam. na aparāḥ pratiṣedha-hetuḥ.
 an-upalabdheḥ. anyonya-vyatireka-sthita-lakṣaṇatā
 an-upalabdheḥ. tathā anya-sattayā a-sattā kiṃ na
 'n-upalabdheḥ. tathā hi sa dvidhā kriyate,
 'n-upalabdheḥ, na asti iha śiṃśapā vṛkṣa-a-bhāvāt,
 an-upalabdheḥ prayogaḥ syād iti darśana-artham

PVin2_0005607 kvacin na ghaṭa upalabdhi-lakṣaṇa-prāptasya
 PVin2_0006207 sva-bhāva-a-siddhyā, yathā – na atra dhūmo
 PVin1_0000509 -a-bhāvāt. bhāve vā sa eva a-vyabhicāro
 PVin3_0005608 tan-nibandhanāḥ. uktam etat – na anyā eva
 PVin1_0000314 na asti ity āhuḥ. tan nimitta-upadarśanena
 PVin2_0005803 vyavahāre sato viṣayasya a-vyabhicārāt.
 PVin3_0005806 antara-ślokaḥ. a-sad-vyavahāra-yogyatā vā
 PVin3_0011901 -bhāve na sidhyati. uktam hi prak – na
 PVin2_0006101 tad-a-bhāve 'nya-a-bhāvo na yuktaḥ. kārya-
 PVin2_0005204 -viṣayayā siddhā, na itarayā iti yāvat.
 PVin2_0006209 ca asyām a-bhāva-vyavahāra-sādhanyām
 PVin2_0009011 antya-kṣaṇa-darśinām niścayāt paścād asya
 PVin2_0005204 -tan-mātra-anubandha-siddhau kāraṇa-bhāva-
 PVin2_0005909 kārya-vyabhicāraḥ pratyuktaḥ. atra apy
 PVin2_0006113 kāryasya a-bhāvena. yadā api vyāpaka-dharma-
 PVin2_0005803 sādhyāyām upalabdher a-bhāvo 'py anyayā
 PVin2_0005805 syāt. atha upalabdhy-a-bhāvo vinā
 PVin2_0007310 vyavahārasya sādhanāt. dvayor apy
 PVin1_0004104 sattā-vyavahāra-a-yogyatvāt. tasmān na
 PVin2_0009403 eva ity apārthakam tat-siddhaye vacanam. na
 PVin1_0000313 -phalayos tad-bhāvaḥ. tathā yukta-upalambham
 PVin2_0009404 asti iti bhavati. tad-arthaṃ vacanam. yady
 PVin3_0004106 upalabhya-lakṣaṇam dadhy-ādi kṣīra-ādiṣv
 PVin3_0005606 ity udāhṛta eva. tathā hi –na hy anyā
 PVin2_0006707 nityam tad-ātmatāyām kadācid upalambha-
 PVin2_0005605 ity antara-ślokaḥ. etal-lakṣaṇā
 PVin3_0005807 tan-mātra-siddhyā, viśeṣa-a-bhāvāt. siddhena
 PVin1_0002207 tat prakṛtes tat-kārya-sva-bhāva-niyame na
 PVin3_0011612 -ādīnām ātmanāś ca sidhyati, tasya upalambha-
 PVin2_0006108 -a-viśiṣṭam iti tad-an-upalambhaḥ sva-bhāva-
 PVin2_0009607 yathā-yogam udāhāryam iti, sā api na vācyā,
 PVin3_0006311 -antara-bala-utpanno 'n-akṣa-liṅga-āśrayo
 PVin3_0000401 uktam ca – na kārya-sva-bhāva-
 PVin2_0005904 kāle 'bhāva-pratipatteḥ, anya-upalambhe tad-
 PVin2_0005714 pratyakṣa-vat. a-sattā-niścaya-phalo
 PVin3_0005809 a-sad-vyavahāraḥ sādhyata ity uktam. sa eva
 PVin2_0005906 'yogād adhiṣṭhānasya. tat-saṃskāre tu syād
 PVin2_0006108 -vyatirekāt tat-sva-bhāva-a-viśiṣṭam iti tad-
 PVin3_0013007 -ātmatā-ādi-virodhā api vācyāḥ. tad ayam
 PVin3_0006202 anyathā arthasya nāstitvam gamyate
 PVin3_0006710 āśrayaḥ. tasmin bhāva-an-upādāne sādhye 'sya
 PVin3_0006004 tad-viśiṣṭa-upalambho 'tas tasya apy
 PVin2_0010106 -a-siddheḥ. yukta-upalambhasya tasya ca
 PVin3_0005606 hi –na hy anyā an-upalabhyeṣu nāstitā-
 PVin3_0004105 -vivekena vyavasthā-a-yogāt. na hi tatra apy
 PVin2_0009405 vacanād api na eva pratyeṣyati. tad api hy
 PVin2_0005913 cet, etad uttaratra vakṣyāmaḥ. sa ca ayam
 PVin3_0006009 sāmartyāt. tasmād eka-niyata-upalambho 'nya-
 PVin2_0005801 -upalambhaḥ a-sad-vyavahāra-pravartana-phalo
 PVin3_0010703 -jño vaktā na upalabdha ity evam-prakārasya
 PVin3_0006108 a-bhāva-a-pratipattiḥ, kiṃ tarhi tādrśo
 PVin2_0010108 tad-dhetur ity uktaḥ, svayam tathā-bhūta-
 PVin3_0012803 'sti kārya-sva-bhāvayor ukta-lakṣaṇayor
 PVin2_0009608 eva saṃśayāt, upalambhe tad-a-bhāvāt.
 PVin3_0013001 upalabdhi-lakṣaṇa-prāptasya tad-antarāleṣv
 PVin2_0009508 sādhanam iti tathā-bhāve niścayam apekṣate.
 PVin2_0009414 iti saṅgraha-ślokaḥ. nanu tad-a-bhāve
 PVin2_0009513 vyāpy-a-nivṛtter ātma-gatiḥ syāt. a-dṛśya-
 PVin3_0006105 satsu upalambha-kāraṇeṣv anyeṣu upalabhya-
 an-upalabdheḥ, yadi hi syāt, upalabhya-sattva eva
 'n-upalabdher iti. etena vyāpaka-sva-bhāva-a-
 'n-upalabdher iti sā tena a-bhāvaṃ pratipādayanti
 an-upalabdher dṛśya-sva-bhāva-a-sattā, tayā
 an-upalabdher na asti ity vyavahāraḥ sādhyate
 an-upalabdher liṅgād a-sattāyām sādhyāyām
 an-upalabdher vyāpakaḥ sva-bhāvaḥ sādhyate.
 an-upalabdhyā a-sthiti-pratipatter niścaya-kāla
 an-upalabdhyā grāhya-viṣayayā siddhā, na itarayā
 an-upalabdhyā tan-nimittaḥ siddho vyavahāro 'pi
 an-upalabdhyā vyāpya-a-bhāvam āha, tadā apy a-
 an-upalabdhyā sādhyata ity an-avasthānād a-
 an-upalabdhyā syāt, tathā sattā a-bhāvo 'pi syād
 an-upalabdhyoḥ sva-viparyaya-hetv-a-bhāva-
 an-upalabhamānaḥ kasyacit saṃvedanam vedayate
 an-upalabhamānasya tāvatā na asti iti bhavati.
 an-upalabhamānā na asti ity āhuḥ. tan nimitta-
 an-upalabhamāno 'pi na asti ity na pratiyāt,
 an-upalabhyamānaḥ kṣīram vā tatra na asti ity
 an-upalabhyeṣu nāstitā-an-upalambhanāt. taj jñāna
 an-upalambha-a-bhāva-prasaṅgāt. na api para-apekṣā,
 an-upalambha-ātma-kārya-ākhyā hetavas trayāḥ. eva.
 an-upalambha-ātmanā a-sattvena a-sad-vyavahāraḥ
 an-upalambha-ātmānaḥ sukha-ādayaḥ. saṃskārān
 an-upalambha-āśrayatvāt. tena na a-pratibaddhasya
 an-upalambha eva uktaḥ. tathā tad-viruddha-
 an-upalambha eva saṃśayāt, upalambhe tad-a-bhāvāt.
 'n-upalambha-vikalpo na pramāṇam. darśanam eva hi
 an-upalambha-viśeṣebhyo 'param pratipatty-aṅgam
 an-upalambha-siddheḥ. prabhāvavato 'dhiṣṭhānāt
 'n-upalambhaḥ a-sad-vyavahāra-pravartana-phalo 'n
 an-upalambhaḥ katham siddhaḥ, katham vā so '-
 an-upalambhaḥ. tadā api tathā-vidha-indriya-
 an-upalambhaḥ sva-bhāva-an-upalambha eva uktaḥ.
 an-upalambhaḥ sva-bhāvaś ca paraspara-viruddha-
 'n-upalambhataḥ. upalambhasya nāstitvam anyena
 an-upalambhanam. tathā hetur na tasya eva a-
 an-upalambhanam. tasmād an-upalambho 'yam
 an-upalambhanam. pratiṣedha-hetuḥ. pratiṣedha-
 an-upalambhanāt. taj jñāna-śabdāḥ sādhyante tad-
 an-upalambham antareṇa anyaḥ kaścid vyavasthā-
 an-upalambham eva khyāpayati. na ca eka-an-
 an-upalambhaś catur-vidhaḥ. pravṛtti-bhedāt.
 an-upalambhas tad-a-bhāva-vyavahāra-siddhi-hetuś
 'n-upalambhas tad-a-vyabhicārī, siddhe vyavahāre
 an-upalambhasya a-dṛśya-ātma-viṣayatvena sandeha-
 'n-upalambhasya eva a-bhāvāt. atra api satsu
 an-upalambhasya pratiṣedha-rūpatvāt. hetu-vyāpaka
 an-upalambhasya vā viruddha-a-vyabhicāritāyām. na
 an-upalambhāc ca vyatireka ity saṃśayito '-
 an-upalambhāt. upalabdhi-lakṣaṇa-prāptir
 an-upalambhāt tu kvacid a-bhāva-siddhāv apy a-
 'n-upalambhāt siddhā vyāvṛttiḥ. uktam atra kiñcit.
 an-upalambhād a-bhāva-a-siddhau ghaṭa-ādīnām
 an-upalambhād a-bhāva-siddhiḥ. tan mā bhūt svāpa-

na ca so 'pi yukta iti katham a-yuktaḥ, an-upalambhād a-bhāva-siddheḥ. nanu upalabdhi-
 -a-samprāpta-upalambham vā. tat katham na an-upalambhād a-bhāvaḥ. na, sarva-upalambha-
 viparyaye pratibandha-a-siddheḥ. upalambha- an-upalambhābhyām hi tayoh pratibandham jānīyāt,
 dvi-candra-ādi-vat. na hy anayor eka-ākāra- an-upalambhe 'nya-upalambho 'sti. na ca etat sva-
 prati, janana-khyātyā pitṛtvā-vat. a-ḍṛśya- an-upalambhe 'pi nimitta-a-bhāvāt sad-vyavahāra-
 tu ubhaya-nīscita-vāci-ity-ādi-vacanāt. tena an-upalambhe 'pi saṁśayād a-nivṛtīm manyamānas
 syāt. sā ca upalabdhir eva. upalabhyasya an-upalambhena api tasyā eva viśiṣṭa-upalabdher
 a-bhāva-siddhiḥ syāt, tad-a-bhāvo 'py anyena an-upalambhena sādhanīya ity an-avasthānād a-
 atiprasaṅgāt. na sa tena sādhyate, api tv an-upalambhena svayam. yukto ḍṛśyasya a-darśane
 yathā-avasthita-vastu-sthitiṣv ātma-kārya- an-upalambheṣu. tatra udāharaṇam — sarva-gaṭam
 iti kāraṇa-dravya-sāmānyam abhipretya kārya- an-upalambho 'gamaka ucyate, yathā — na agnir
 deśa-kāla-sva-bhāva-viprakaṣair na teṣv an-upalambho 'bhāvaṃ gamayati. sad avaśyaṃ
 tan-nimittasya darśanāt. pūrvakaḥ punar an-upalambho 'saj-jñāna-śabda-vyavahāra-
 hy an-upalambham eva khyāpayati. na ca eka- an-upalambho 'nya-a-bhāvaṃ sādhyati, atiprasaṅgāt.
 'tas tasya apy an-upalambhanam. tasmād an-upalambho 'yaṃ pratyakṣeṇa eva sidhyati. na hy
 vyatirikta-pakṣi-karaṇe hetoh sādhyā-a-bhāve 'n-upalambho 'sti iti katham vyabhicāraḥ.
 -artha eva kalpitaḥ. tasya vastv-āśraya- an-upalambho dharmo ity ayam atra abhiprāyaḥ.
 -samihita-rūpa-an-upādānatve sādhye tathā- an-upalambho dharmo 'sti iti na sādhanā-dharma-a-
 na avagāhate. tasmād ātmani darśana-mātreṇa an-upasamhāraḥ, tāvatā vyāpty-a-siddheḥ. ataḥ
 tad-viśaya-indriya-virahe 'darśanād an-upahata-indriya-upanidhau ca punaḥ sambhavāt.
 hi nir-upākhyam. caramasya tarhi kṣaṇasya an-upākhyatā-prasaṅgaḥ. na, sattva-saṅkhyāta-
 eva pratiśedha-vṛttir iṣṭā, tan na an-upākhyeṣv a-mūrtatva-ādikam iti cet, duḥkham
 prasaṅgaḥ. na, sattva-saṅkhyāta-kṣaṇa-antara- an-upādānatā-lakṣaṇatvāc caramatvasya. bhavaty
 -śloka. tasya ca yathā-samihita-rūpa- an-upādānatve sādhye tathā-an-upalambho dharmo
 artho bhāva-upādāno na vā iti. tasya bhāva- an-upādānatve sādhye sa ca pratyātma-vedyatvād a-
 bhāva-a-bhāva-ubhaya-āśrayaḥ. tasmin bhāva- an-upādāne sādhye 'sya an-upalambhanam. tathā
 tasmāj jīvac-charīra-sambandhī prāṇa-ādir an-ubhaya-ātmatā-bahir-bhāvāt tābhyām na
 -antaratve 'tad-upakāra-ādayo 'py uktāḥ. an-ubhaya-kāriṇām ānarthakyāt tādarthya-sādhanam
 -antar-bhāva-a-yogāt saṁśayaḥ. a-pratipattir an-ubhaya-pratipatti-saṁśaya-rūpā sā ubhaya-bahir
 a-satsu kena nivāryate. sad-a-sad-ubhaya- an-ubhaya-vyavasthās ca tad-a-tat-samayavatām a-
 ko viparyayaḥ. ubhaya-siddhyā nirdeṣṭavyasya an-ubhaya-siddhiḥ. iha api tarhi nīscayena
 an-ubhayasya a-pratibandhāt tad-a-bhāve 'nya-a-
 artha-antara-nīśedhe sādhye kārya-kāraṇayor an-ubhayasya vā nīśedho hetuḥ. tatra apy an-
 -āgata-vastu-prabheda-grahaṇa-a-grahaṇa-ūha- an-ūha-artha-bhāva-apekṣa-an-apekṣa-ādi-prasaṅgaḥ.
 -bhediṣu. atīta-a-jātayor vā api na ca syād an-ṛta-arthatā. vācaḥ kasyāścid ity eṣā bauddha-
 loka-vādaś cet tatra ko 'tindriya-artha-ḍṛk. an-eka-artheṣu śabdeṣu yena artho 'yaṃ vivecitaḥ.
 ekam eva idaṃ saṃvid-rūpaṃ harṣa-viśāda-ādy- an-eka-ākāra-vivartaṃ paśyāmaḥ. tatra yathā-iṣṭam
 sarva-jñānānām eka-ākāratva-prasaṅgāt. an-eka-ākārās tu vijñaptayaḥ, yena ekaṃ rūpaṃ
 virūpe 'pi dhātau. dhātṽ-antare tv an-eka-upakāra eva syāt. an-ābhoge 'sāmarthyam
 sva-bhāva-upakāra-sādhanam etat. na eka-kāla- an-eka-upakāra-sādhanam. upakārasya artha-
 tad-viruddha-ādy-a-gati-gati-prayoga-bhedena an-eka-prakāra uktaḥ. sva-artha-anumāna-
 -a-vyavacchinna-sva-bhāva-antara-virahād an-eka-vṛtter ekasya na deśa-ādi-viśeṣavatā
 -ādiṣu bahu-mukhair upanyāsair ekatva- an-eka-vṛtṭyor virodhāt tathā-vidha-sva-bhāva-
 tad-rūpaṃ na asti tattvataḥ. yasmād ekam an-ekaṃ ca rūpaṃ teṣāṃ na vidyate. sādharmya-
 idānīm a-krama-abhivyakter ghaṭa-dadhy-ādir an-ekaḥ, ko vā virodhaḥ karma-abhivyakter a-bheda
 evam eva hetur gamakaḥ — yaḥ prayatna- anantariyaḥ so 'nitya eva iti nitya-
 nityaḥ, a-nityatvād a-prayatna- anantariyakaḥ, a-nityaḥ prayatna-anantariyakatvāt,
 ca kvacid a-bhāvāt, yathā — prayatna- anantariyako 'nityatvād iti. na bhavati, sarvato
 kṛtakatvād a-nityaḥ, a-nityatvāt prayatna- anantariyakaḥ, kṛtakatvān nityaḥ, sa-ātmakaṃ
 -nītir anusartavyā. a-nityaḥ prayatna- anantariyakaḥ śabdaḥ, prayatna-anantariyakatvād
 -viśeṣaṇatvena upādānād a-nityaḥ prayatna- anantariyakaḥ śabdaḥ prayatna-anantariyakatvād
 hetur gamakaḥ, a-nityatvād a-prayatna- anantariyakatvasya a-gateḥ. mā bhūd ato gatiḥ,
 darśana-artham a-nityaḥ kṛtakatvāt prayatna- anantariyakatvāc ca iti dvau hetū, nityaḥ
 ca iti dvau hetū, nityaḥ kṛtakatvāt prayatna- anantariyakatvāc ca iti viruddhau dvau ca
 a-prayatna-anantariyakaḥ, a-nityaḥ prayatna- anantariyakatvāt, nityo 'sparsātṽd iti. katham
 prayatna-anantariyakaḥ śabdaḥ, prayatna- anantariyakatvād ity eṣa katham na pratijñā-artha
 -vyāptāv asti, yathā — a-nityaḥ prayatna- anantariyakatvād iti. tasmād evam eva hetur
 prayatna-anantariyakaḥ śabdaḥ prayatna- anantariyakatvād iti pratijñā-artha-eka-deśa iti,
 jīvac-charīraṃ prāṇa-ādimattvāt, prayatna- anantariyakatvān nityaḥ, a-nityatvād a-prayatna-

PVin2_0009709
 PVin2_0006412
 PVin3_0011807
 PVin1_0004002
 PVin1_0000401
 PVin2_0009610
 PVin3_0006111
 PVin3_0006205
 PVin2_0009406
 PVin3_0012807
 PVin2_0006110
 PVin2_0006410
 PVin2_0007309
 PVin2_0009405
 PVin3_0006005
 PVin2_0009504
 PVin3_0007005
 PVin3_0006903
 PVin3_0010811
 PVin1_0002204
 PVin2_0007905
 PVin3_0007609
 PVin2_0007906
 PVin3_0006903
 PVin3_0006807
 PVin3_0006710
 PVin3_0011512
 PVin3_0011409
 PVin3_0011607
 PVin3_0012605
 PVin3_0004708
 PVin2_0006012
 PVin2_0006011
 PVin1_0001009
 PVin3_0006813
 PVin2_0007011
 PVin1_0002506
 PVin1_0003613
 PVin2_0007907
 PVin3_0011408
 PVin2_0010111
 PVin3_0000405
 PVin3_0000609
 PVin1_0003903
 PVin3_0009409
 PVin3_0008111
 PVin3_0004801
 PVin3_0008104
 PVin3_0004712
 PVin3_0010502
 PVin3_0013608
 PVin3_0008010
 PVin3_0004909
 PVin3_0004910
 PVin3_0004801
 PVin3_0010502
 PVin3_0008110
 PVin3_0013609
 PVin3_0004713

PVin3_0011207	'-siddhau ca, yathā kṛtakatva-prayatna-	anantariyakatve nityatva-sādhane, tayoh sapakṣe '-
PVin2_0007501	-bheda-parigraheṇa yathā tatra eva utpattiḥ.	anayā diśā anye 'pi sva-bhāva-hetu-pravibhāgā
PVin3_0009001	toyam gamayati deśa-ādyapekṣayā.	anayā diśā anyeṣv api gamakeṣu pratibandhaḥ
PVin3_0010411	tat-samudāya-eka-deśatvād ity-ādayaḥ.	anayā diśā sarva-prayogeṣu vacana-parāvṛtti-kṛtam
PVin1_0000305	kathañcid anusmarato na bhavati. asti vā	anayor avasthayor viśeṣaḥ. tad ime kvacit kiñcid
PVin1_0004002	-upalambha-niyamād dvi-candra-ādi-vat. na hy	anayor eka-ākāra-an-upalambhe 'nya-upalambho 'sti.
PVin3_0011510	-vyavacchedābhyaṃ sarvasya saṅgrahāt. na apy	anayor ekatra vṛtti-niścayaḥ, tādātmyena prasiddhe
PVin3_0002003	eṣāṃ anuṣaṅgaḥ, sa ca sarvatra tulya iti na	anayor bhedaḥ. atha vādino 'pi iṣṭim sādhyat
PVin3_0003308	pratibandha eva, na bādhā. kas tarhi idānim	anayor bhedaḥ. na kaścit. katham tarhi pṛthag-
PVin1_0002408	kim idaṃ saṃvedanam. anubhavaḥ. ko	'nayor bhedaḥ. viśaya-ākāraḥ pada-artho '-
PVin2_0007511	sādharmyavān vaidharmyavāṃś ca. na	anayor vastutaḥ kaścid bhedo 'nyatra prayoga-
PVin3_0000603	karoti. na ca śakyam evaṃ kartum, caitanyena	anayor virodha-a-siddheḥ prasaṅga-viparyaya-
PVin1_0002503	-sukhā ity api vārttā-mātram, ekatra yugapad	anayor virodhāt. tasmān na caitanyād anya-
PVin3_0005707	sa ca anena a-sakṛd ācarita-pūrva iti na	anayoḥ sambandhaḥ sādhanīyaḥ. tasmād dr̥śya-a-
PVin3_0002113	idānim a-siddha-antair grāhyo dhūmena na	analaḥ. yadi sādhana ekatra sarvaṃ śāstram
PVin3_0010407	avasthitam iti sā eva iṣṭa-vastu-sva-bhāva-	anukarṣiṇī proktā syāt. tat kim eṣāṃ paraspara-
PVin3_0012504	a-sato 'nvaya-pratiśedha iti. vastu-rūpa-	anukarṣi khalv a-sati pratiśedho na sambhavet. na
PVin1_0000208	jñāna-pratibhāsam anvaya-vyatirekāv ātmano	'nukārayati, sa pratyakṣaḥ. tad a-sādhāraṇam
PVin3_0001605	tad-artha-a-pratipatteḥ, tad-vikāra-an-	anukārāt, tad-a-bhāve bhāvāc ca. tathā śrāvaṇa-
PVin1_0001614	a-tad-ātma-grāhiṇī, tad-bhāva-a-bhāvayor an-	anukārāt, rasa-buddhi-vad gandhasya cakṣur-buddhi
PVin3_0009406	a-sandigdho bhedo bhavati. kasyacid rūpasya	anukārād avasthā-bhede 'py a-bheda iti cet, nanv
PVin1_0001505	iha anuṣaṅgī ity a-bhāva eva artha-abhilāpa-	anukāriṇo 'nubhava-ātmano vikalpasya. sukha-ādi-
PVin1_0000710	artha-sāmarthyena utpadyamānaṃ tad-rūpam eva	anukuryāt. na hy arthe śabdāḥ santi tad-ātmāno vā,
PVin1_0001615	-kṣamaṃ hi kāraṇam vijñānasya viśayaḥ. na an-	anukṛta-anvaya-vyatirekaṃ kāraṇam, na a-kāraṇam
PVin2_0004507	-lakṣaṇa-vidhānena pratipipādayiṣor vacana-	anukrama-darśanaṃ kṛtam eva, anyathā-abhidhāne
PVin1_0004110	saṃvedanaṃ na sādhyati ity upalambha-antara-	anugamaḥ. tan na tāvad ayam puruṣaḥ kañcid arthaṃ
PVin3_0009607	sidhyed valmikasya api tat-kṛtiḥ. sādhyena	anugamāt kārye sāmānyena api sādhanē. sambandhi-
PVin2_0005015	gamyate. tathā prasiddheḥ sāmarthyād vivakṣā-	anugamād dhvaneḥ. tad a-yoga-vyavacchedād dharmī
PVin1_0001506	-saṃvedanaṃ ca buddhiḥ. sā ca parokṣā iti na	anugraha-upaghātau tataḥ syātām, puruṣa-antara-
PVin1_0002411	tan-nibandhanā na vā a-pratipatty-aṅgam ity	anughoṣyāḥ, tathā-vidhasya anyatra api sv-
PVin1_0000102	sa śrīmān a-kalaṅka-dhiḥ svayam upetya āryo	'nujagrāha yaṃ vyaktaṃ tasya na vetty ayam jaḍa-
PVin1_0003811	vā maruṣu mahān alpo 'pi dr̥śyate. yathā-	anudarśanaṃ ca iyaṃ meya-māna-phala-sthitiḥ.
PVin1_0001709	anvayinaṃ arthaṃ paśyāmaḥ, yaṃ śabda	'nudhāvet. artha-nānātve hi buddhi-nānātvaṃ
PVin3_0008311	hi rāga-ādayaḥ, ahaṃ mama iti ca a-paśyato	'nunaya-pratigha-a-bhāvāt. a-yoniśo-manas-kāram
PVin1_0002811	nir-vikalpakam tu katham. yasmān na vikalpa-	anubaddhasya spaṣṭa-artha-pratibhāsītā.
PVin2_0008311	hetavo yathā-svaṃ pramāṇaiḥ siddha-tan-mātra-	anubandha eva sādhyā-dharme gamakā veditavyāḥ. yo
PVin2_0005203	artha-antara-sva-bhāvayoḥ prabhava-tan-mātra-	anubandha-siddhau kāraṇa-bhāva-an-upalabdhyā
PVin2_0010011	tena ca pramāṇena sādhyā-dharmasya tan-mātra-	anubandho gamyate. hetu-bhāvo vā tasmin saty eva
PVin2_0009111	siddha-anya-an-apekṣanād a-hetutā tan-mātra-	anubandhaś ca. tato 'pi kasyacid bhāve tad-an-
PVin2_0007211	-artham. nanu prayoga-sāmarthyād eva artha-	anubandhaḥ siddhaḥ śabdānām, a-sati viśaye '-
PVin1_0004401	ācakṣīta, aparam āsaṃsāram a-viśliṣṭa-	anubandham dr̥ḍha-vāsanatvād iha vyavahāra-a-
PVin2_0007613	yasmād a-hetutvād vināśasya sva-bhāvād	anubandhitā. na hi bhāvā vīnaśyantas tad-bhāve
PVin2_0007405	ca kārya-vyabhicārāt. tasmāt tad-bhāva-mātra-	anubandhina eva ātmanaḥ sva-bhāvo gamakaḥ. sa ca
PVin3_0012905	'pi vyavasthā. tad iyaṃ sva-sattā-mātra-	anubandhini tad-deśa-sannidhau sādhye tat-
PVin3_0008211	-yogyatā anumīyate. yogyatā ca sāmāgrī-mātra-	anubandhinī iti sva-bhāva-bhūtā eva. kiṃ punaḥ
PVin3_0012810	ākāśa-vad iti. tat-sambandhi-sva-bhāva-mātra-	anubandhinī tad-deśa-sannihita-sva-bhāvātā. na hi
PVin2_0008312	-dharme gamakā veditavyāḥ. yo hi bhāva-mātra-	anubandhī sva-bhāvaḥ, tatra eva avinābhāvo
PVin3_0008209	-sannihitān na anyam apekṣata iti tan-mātra-	anubandhī sva-bhāvo bhāvasya. tatra hi kevalam
PVin2_0010009	hi sādhyā-dharmasya tad-bhāvas tan-mātra-	anubandhena khyāpyate. yaḥ kṛtaka-sva-bhāvaṃ
PVin3_0013205	viśeṣeṇa kārya-sva-bhāvayor janma-tan-mātra-	anubandhau darśaniyāv uktau. tac ca darśayatā
PVin1_0003402	anubhavaḥ. nanv asya eva rūpaṃ vyaṃ apy	anububhutsavaḥ. idaṃ dr̥ṣṭam śrutam vā iti darśana
PVin3_0005710	vidyamāne 'pi viśaye mohād atra an-	anubruvan. kevalam siddha-sādharmyāt smāryate
PVin1_0004212	saṃyojyā māna-meya-phala-sthitiḥ. tatra apy	anubhava-ātmavāt te yogyāḥ sva-ātma-saṃvidi. iti
PVin1_0001505	ity a-bhāva eva artha-abhilāpa-anukāriṇo	'nubhava-ātmano vikalpasya. sukha-ādi-saṃvedanaṃ
PVin3_0007001	ādīḥ. na hy atra śabda-arthaḥ samarthaḥ, tad-	anubhava-āptāv api tad-a-bhāvāt. tad ayam artha-
PVin1_0003601	ity apy ucyate prakāśa-vat. nīla-ādy-	anubhava ity api tat-sva-bhāvo 'nubhava eva. a-
PVin1_0003403	yatra avasāya-pratyayaḥ, te tasya	anubhava iti cet, nanu sā eva tayoh pratyāsattir
PVin1_0003601	vat. nīla-ādy-anubhava ity api tat-sva-bhāvo	'nubhava eva. a-vedya-vedaka-ākāra yathā
PVin1_0002214	tad-ātmanam śabda-ādīnam anubhavāt tad-	anubhava-khyātir ity aparāḥ. tasya api a-viśeṣe

PVin3_0002008
 PVin1_0003104
 PVin1_0003113
 PVin1_0000806
 PVin1_0001810
 PVin1_0003610
 PVin1_0003508
 PVin1_0002408
 PVin1_0003510
 PVin1_0003401
 PVin1_0001901
 PVin3_0006007
 PVin1_0003511
 PVin1_0002602
 PVin1_0004205
 PVin3_0008608
 PVin1_0002213
 PVin1_0004205
 PVin1_0004001
 PVin3_0006003
 PVin3_0006006
 PVin3_0005811
 PVin1_0003508
 PVin1_0001810
 PVin1_0000412
 PVin1_0002901
 PVin3_0003910
 PVin2_0007306
 PVin3_0003802
 PVin3_0003510
 PVin3_0009909
 PVin2_0005613
 PVin2_0006501
 PVin3_0002809
 PVin3_0011010
 PVin3_0002705
 PVin2_0004711
 PVin3_0013711
 PVin2_0010112
 PVin2_0004805
 PVin3_0000201
 PVin1_0001604
 PVin3_0010901
 PVin2_0004814
 PVin2_0009705
 PVin3_0004010
 PVin3_0004109
 PVin2_0009706
 PVin3_0012801
 PVin2_0009704
 PVin3_0007809
 PVin3_0000110
 PVin3_0003801
 PVin3_0003607
 PVin3_0012203
 PVin2_0005004
 PVin3_0004108
 PVin1_0000309
 PVin3_0008310

eva gamyate. tām a-prakaraṇām api viparīta-
 kriyāyāḥ sādhanam, kiṃ tu yā yataḥ. tatra
 tatra pratyāsatti-nibandhana-a-bhāvāt. asty
 a-niyata-indriya-artha-grāhi kutaścīd
 artha-ālocana-mātre 'pi pratyakṣe
 artha-pratipatteḥ. yadi hi iṣṭa-ākāraḥ so
 eva na anyo 'nubhāvyo buddhyā asti tasyā na
 buddhiḥ. adhyavasāyaḥ. kim idaṃ saṃvedanam.
 vyastam hi viṣaya-lakṣaṇam iti na kvacid
 viṣayaḥ prāpnoti. kva tarhi idānim ayam
 vyavahāro bhavati. vastu-dharmo hy eṣa yad
 eva asti iti niścāyayan na aparo 'sty aparā-
 -lakṣaṇa-vaidhuryāt. tasmād ātmā eva buddher
 -rūpam eva paśyāma iti na anyā buddhir anyo
 tad-ātma-bhūtaḥ prakāśate tathā iti nila-ādy-
 abhinirvṛtteḥ. na hi tasmād upakāram an-
 na api cetanāḥ. tad-ātmanām śabda-ādīnām
 yuktam. an-artha-antaratve tu nila-āder
 'py artha-antaram eva rūpam nilasya
 pratipatti-prasaṅgāt. tasmāt —viśiṣṭa-rūpa-
 na hy eka-ākāra-pratiniyatād a-samsargiṇo
 na eṣa doṣaḥ, yasmāt —eka-upalambha-
 yo vijñānam sarūpayati. ata eva na anyo
 'pi pratyakṣe 'nubhava-sāmarthya-bhāvino
 iti na kiñcit pramāṇam a-pramāṇam vā 'nyatra
 tat tādṛg-arthavat. middha-upaplūtānām apy
 viṣaya-bhedasya darśanāya pṛthak-kṛtā.
 mataḥ. so 'yaṃ viprakṛṣṭa-viṣayaḥ pratyakṣa-
 bhāvaṃ sūcayati iti. atha vā lokasya bruvato
 -siddhatām āha — yatra apy a-sādhāraṇatvād
 pada-artheṣu sāmvrteṣu pratiśidhyate.
 parikalpanāt. tathā ca āha — sarva eva ayam
 ca te na santy eva. tatra api sati pratyakṣa-
 ca ayam sādhyā-abhyupagamaḥ pratyakṣa-artha-
 'tiprasaṅgo 'py uktaḥ. vyabhicārād an-anya-
 -a-bhāvam api sādhayati iti. anena eva ca
 prati. yathā tathā a-yathā-arthatve 'py
 -vidito janena. pramāṇa-viniścaye para-artha-
 -bhedenā an-eka-prakāra uktaḥ. sva-artha-
 prekṣā-pūrva-kāriṇaḥ, na vyasanitayā. na ca
 vācaḥ prāmāṇya-a-bhāvāt. prāmāṇye vā na
 -ātmanaś ca sādāraṇatvād anya-buddher apy
 -ādīnām apy artha-antaratvād a-gatir vacanād
 pratiśedha eva draṣṭavyaḥ, na nānā-viṣayatā,
 an-āśvāsaḥ. anumāna-viṣaye 'pi pratyakṣa-
 śrāvaṇena akṣa-gocaraḥ. ity antara-ślokāḥ.
 a-śaktād an-utpatteḥ. na tādrśam bhāvo
 viruddha-a-vyabhicārya-a-vacanam iti cet,
 api saṃśaya-hetur uktaḥ, sa iha na uktaḥ,
 eva dūṣitam syād iti sarvatra an-āśvāsaḥ.
 viṣayaṃ paśyati, tam eva pakṣi-kuryāt. na ca
 vā, rūpa-ādi-vad iti, tad a-yuktam,
 -pratipakṣa-sambhāvanām astaṅ-gamayati. tato
 a-niścayāt, ataḥ pramāṇān niścaya-abhidhānād
 yuktam. evaṃ hy āgama-siddha ātmā syāt, na
 -viśeṣo dharmī. tatra darśanam pratyakṣato
 asty eva upalambho dadhy-ādīnām kṣira-ādiṣv
 -upalabdhi tarhi prabhava-a-bhāva-sādhanā na
 yathā deha-indriya-buddhibhyo rāga-ādy-

anubhava-pratiśiddha-vṛttiṃ balād asti iti
 anubhava-mātreṇa sadṛśa-ātmano jñānasya sarvatra
 anubhava-viśeṣo 'rtha-kṛtaḥ, yata iyaṃ pratītiḥ,
 anubhava-sambandhāt saha pṛthag vā grhṇīyāt. api
 'nubhava-sāmarthya-bhāvino 'nubhūta-
 'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo vā
 anubhavo 'paraḥ. grāhya-grāhaka-vaidhuryāt svayaṃ
 anubhavaḥ. ko 'nayo bhedāḥ. viṣaya-ākāraḥ pada-
 anubhavo na apy asya kaścit, tatra api grāhya-
 anubhavaḥ. nanv asya eva rūpam vayam apy
 anubhavaḥ paṭiyān smṛti-bijam ādhatte, tādrśa-
 anubhavo vā iti niścāyayati sāmarthyāt. tasmād
 anubhavaḥ. sa ca na anyasya kasyacit. pratyakṣa-
 'nubhavaḥ. saṃsargād a-vibhāgaś ced ayo-golaka-
 anubhavaḥ syāt. sa ca tādātmyāt tathā prakāśamāno
 anubhavasato 'vasthā-viśeṣa-pratilambho
 anubhavāt tad-anubhava-khyātir ity aparāḥ. tasya
 anubhavāt tad-ātma-bhūtaḥ prakāśate tathā iti
 anubhavāt tayoḥ saha-upalambha-niyamād dvi-candra
 anubhavād anyā na anya-nirākriyā. tad-viśiṣṭa-
 'nubhavād anyo 'nya-pratikṣepaḥ. sa eva hi tan-
 anubhavād idaṃ na upalabhe iti. buddher upalabhe
 'nubhāvyo buddhyā asti tasyā na anubhavo 'paraḥ.
 'nubhūta-pratisandhāyinaḥ smaraṇāt tad-dṛṣṭāv eva
 anubhūta-viṣayābhyo 'nirdeśya-lakṣaṇābhyo jñāna-
 anubhūta-smaraṇa-ākāra vikalpā bhavanti. na ca te
 anumāna-a-bahir-bhūta pratītir api pūrva-vat. ity
 anumāna-a-bhāvaḥ saj-jñāna-śabda-vyavahāra-
 'numāna-a-bhāvam āha. tena bhinna-viṣayā pratītir
 anumāna-a-bhāve śabda-prasiddhena viruddhena
 anumāna-anumeya-vyavahāraḥ punaḥ pratyaya-siddham
 anumāna-anumeya-vyavahāro buddhy-ārūḍhena dharmā-
 anumāna-āgamānām ekasya vṛttir iti cet, na,
 anumāna-āpta-prasiddhena a-nirākṛtaḥ. nirdeśyaḥ.
 anumāna iha a-vyabhicāra iti kuto niścayaḥ. a-
 anumāna-kāle śāstra-an-āśraya-vacanena a-
 anumāna-tad-ābhayoḥ. artha-kriyā-anurodhena
 anumāna-paricchedas ṭṭīyaḥ. samāptaś ca ayam
 anumāna-paricchedo dvitīyaḥ. para-artham anumānam
 anumāna-pratibhāsa eva artha-sādhanam, niruddhe
 anumāna-pravṛttiḥ syāt, vacana-mātreṇa artha-
 anumāna-prasaṅgaḥ. siddhe 'pi hi liṅge 'siddhayā
 anumāna-lakṣaṇād abhyūhyā, a-pratibandhāt. a-sati
 anumāna-vikalpasya nir-viṣayatvāt, tat-
 anumāna-virodha-darśanād an-āśvāsa-prasaṅga iti
 anumāna-virodhe 'pi, yathā — nityo ghaṭa iti,
 'numāna-viṣayaḥ. sa hi san drśya eva bhavati. sa
 anumāna-viṣaye 'vacanād iṣṭam. viṣayaṃ ca asya
 anumāna-viṣaye 'sambhavāt. na hi sambhavo 'sti
 anumāna-viṣaye 'pi pratyakṣa-anumāna-virodha-
 anumāna-viṣaye pratyakṣa-ādi-bādha asti,
 anumāna-viṣaye vācaḥ prāmāṇya-a-bhāvāt. prāmāṇye
 'numāna-viṣaye viruddha-a-vyabhicāriṇo 'bhāvam
 anumāna-viṣaye viruddha-a-vyabhicāriṇo 'sambhavam
 anumāna-siddhaḥ. tasmād a-vyatireke 'py a-sataḥ
 'numānato vā. tathā tat-tulya eva ca. dharmi-
 anumānam, a-śaktād an-utpatteḥ. na tādrśam bhāvo
 anumānam, an-anvayāt. na hy atra dṛṣṭānto 'sti,
 anumānam. ātma-ātmiya-abhiniveśa-pūrvakā hi rāga-

PVin3_0012804	a-vastu-darśana-bala-pravṛttam āgama-āśrayam	anumānam āśritya tad-artha-vicāreṣu viruddha-a-
PVin3_0000807	-ślokaḥ. tri-rūpa-liṅga-ākhyānam para-artham	anumānam ity arthān na pakṣa-vacanam sādhanam ity
PVin1_0000213	ca sambandhino 'rthasya pratipattir	anumānam iti dve eva pramāṇe, anyathā-pratipatty-
PVin3_0011102	eṣa tulyaḥ prasaṅgaḥ — na ātmani darśanena	anumānam iti. na, tayor iha anvaya-vyatirekābhyām
PVin1_0000408	ca kasyacit. sa khalu pratyakṣam pramāṇam na	anumānam iti bruvāṇaḥ kāsāñcij jñāna-vyaktinām
PVin2_0008811	viprakṛṣṭāyām tu hetu-paramparāyām an-	anumānam eva ity a-vyabhicāraḥ. na apy ākāra-
PVin2_0009112	tan na a-vināśa-sva-bhāve bhāve tad-	anumānam . katham na anumānam yāvata na a-nityatā-
PVin3_0000103	tri-rūpa-liṅga-ākhyānam para-artham	anumānam , kāraṇe kārya-upacārāt. atra sva-dṛṣṭa-
PVin3_0008506	-saṅkṣobha-ādi-hetuś ca iti. rūpāt sparsā-	anumānam kārya-liṅga-jam, rūpa-ādinām bhūta-
PVin1_0000109	tad dvi-vidham samyag-jñānam pratyakṣam	anumānam ca iti. na hy ābhyām artham paricchidya
PVin1_0001605	'-siddhayaḥ buddhyaḥ sambandha-a-bhāvād an-	anumānam . tasmāt pratyakṣā iyam an-abhilāpā ca
PVin3_0000101	-anumāna-paricchedo dvitīyaḥ. para-artham	anumānam tu sva-dṛṣṭa-artha-prakāśanam. yathā eva
PVin3_0003806	pratītim icched iti taṃ praty a-dṛṣṭāntam	anumānam . tena a-sādhāraṇam āha. yasmān na etad
PVin2_0004501	-viniścaye pratyakṣa-paricchedaḥ prathamāḥ.	anumānam dvidhā sva-artham para-artham ca. jñāna-
PVin1_0000612	anumāne 'pi tulya iti na pramāṇa-lakṣaṇam	anumānam na anveti. tatra pratyakṣam kalpanā-
PVin1_0000501	para-avabodha-artham ca śāstram prañayann	anumānam pratikṣipati ity a-yuktam, tasya a-
PVin2_0004603	yad anumeye 'rthe jñānam, tat sva-artham	anumānam . pratyakṣa-vad asya phala-vikalpo
PVin3_0003311	virundhānam sva-vāg-viruddham, yathā — na	anumānam pramāṇam iti. pratibandho 'pi katham a-
PVin3_0002908	pakṣasya bādhā catur-vidhā darśitā tridhā-	anumānam bhittvā. tatra abhyupāyaḥ kārya-aṅgam
PVin2_0009806	-sambhavāt. viśeṣa-hetv-a-bhāve tu syād	anumānam . yathā — a-dṛṣṭa-kartṛkam api vākyam
PVin2_0009113	-sva-bhāve bhāve tad-anumānam. katham na	anumānam yāvata na a-nityatā-a-bhāve kvacid
PVin3_0008304	antare ca pratibandha-sambhavān na kārya-	anumānam . yogyatāyās tu dravya-antara-an-
PVin3_0003204	anyathā katham pratijñām tulya-kakṣyām	anumānam vā yathā-artham apeta-yuktikā pratijñā
PVin3_0008309	eka-anta-a-sāmarthyād iti na tataḥ kārya-	anumānam . vipakṣe vṛtṭy-a-darśane 'pi śeṣavat,
PVin2_0009206	pāka-hetavaḥ pakvā iti. anyathā śeṣavad etad	anumānam vyabhicāri. kiṃ punar etac cheṣavat.
PVin3_0008504	-utsaraṇa-matsya-vikāra-āder varṣa-ādy-	anumānam vyākhyātam. tatra api bhūta-pariṇāma eva
PVin3_0003701	yatas tad-viśeṣa-bahir-bhāvād a-pramāṇam	anumānam syāt. eka-saṅkhyā-vivakṣayā a-pradarśita
PVin3_0002102	'nyasya kā kṣatiḥ. uktaṃ ca na āgama-apekṣam	anumānam sva-gocare. siddham tena su-siddham tan
PVin2_0004803	eva prāmāṇyam vastu-viśayam dvayoḥ pratyakṣa-	anumānayoḥ , artha-kriyā-yogya-viśayatvād
PVin2_0009105	a-hetu-phalasya a-sambandhāt tatra bhāva-	anumānasya a-sambhavāt. tatra paścād bhāvān na
PVin3_0002907	eva. tasmāt sandigdho hetu-vyāpāra-vaśyaḥ.	anumānasya bhedenā sā bādhā ukta catur-vidhā. sā
PVin3_0002504	dharminam eva sādhyam kuryād iti cet, na,	anumānasya sāmānya-vaśyatvena eva gata-arthatvāt.
PVin3_0011103	kārya-kāraṇa-bhāva-siddher anyatra	anumānāt . na tv evam a-śubha-abhinandena
PVin3_0003602	pratipramāṇatayā niścayam vā. tan-niṣedho hy	anumānāt syāt, pratyakṣeṇa yogyatā '-niścayāt.
PVin3_0003207	viśaya-bheda-pradarśana-artham pṛthak-kṛto	'numānād a-bahir-bhūto 'py abhyupāyaḥ, bādhana-
PVin1_0001509	a-jñāte 'rthe buddher a-siddhes taj-jñāne	'numānād anveti iti cet, jitaṃ jaḍair jaya-
PVin3_0003803	-a-bhāvam āha. tena bhinna-vaśyā pratītir	anumānād ity uktaṃ bhavati. tena anumānād vastu-
PVin3_0003803	pratītir anumānād ity uktaṃ bhavati. tena	anumānād vastu-sad-a-sattā-anurodhino bhinna-
PVin1_0000403	apekṣata iti na a-pratyakṣam pramāṇam	anumānād vyatiriktam asti. na a-pratyakṣam
PVin3_0011009	ātmani rāga-ādi-darśanena anyatra tad-	anumāne 'tiprasaṅgo 'py uktaḥ. vyabhicārād an-
PVin3_0005503	-artham ca hetu-vacanam ukta-artham apy	anumāne 'dhikriyate. tena iha prabheda-mātram
PVin3_0003410	'pi. vacana-guṇa-doṣau hi para-arthe	'numāne 'dhikriyete, na arthasya, vaktur
PVin3_0009710	abhivyakti-vādena. tasmāc chāstra-āśraya eva	anumāne 'nyatara-a-siddhiḥ śāstreṇa. anyatra tv a
PVin1_0000612	vācyāḥ. sa ca kārya-sva-bhāvayor liṅgayor	anumāne 'pi tulya iti na pramāṇa-lakṣaṇam
PVin2_0009811	tad-vad anyasya api sambhavād a-sambhava-	anumāne ca bādhaka-hetv-a-sambhavāt, vairāgya-a-
PVin3_0003708	vat. lakṣaṇe jñāna-grahaṇāc ca. ukta-lakṣaṇe	'numāne tal-lakṣaṇasya pratiyogino '-sambhavād a-
PVin3_0009707	kṛtakatvam a-siddham iti, na tat sarvatra	anumāne , pramāṇa-dṛṣṭasya pratijñayā '-siddhi-
PVin3_0009708	-codanā-a-yogāt, an-adhikārāc ca śāstrasya	anumāne . pramāṇena eva bādhane tad-bhāva-pramāṇa-
PVin3_0013010	-a-vyabhicāriṇaḥ. vastv-anurodhini punar	anumāne yathā virodhinor ekaṭra a-sambhavaḥ,
PVin2_0007513	api pratipattau tathā syād iti sva-arthe 'py	anumāne vibhajya ucyate. sādharmyeṇa api hi
PVin3_0003709	pratiyogino '-sambhavād a-sambhavo	'numāne viruddha-a-vyabhicāriṇaḥ. tad eka-saṅkhyā
PVin3_0011105	utpatti-yogyatā-rahite vacana-a-darśanāt tad-	anumāne vyatireka-a-siddher na kārya-kāraṇatā-
PVin3_0003609	artha-āpattyā darśayati. etena pratyakṣa-	anumāne vyākhyāte, dvayor api prāmāṇya-a-viśeṣāt.
PVin3_0004701	vai vastu-dharma-samāśrayeṇa eva para-arthe	'numāne sādhana-doṣa-udbhāvanam, api tu vakṛ-
PVin3_0002810	yadi nāma nirdeśyaḥ, pratyakṣa-arthena	anumānena āptābhyām prasiddhena ca a-nirākṛto
PVin3_0008407	adhīnasya rūpa-āde rasato gatīḥ. hetu-dharma-	anumānena dhūma-indhana-vikāra-vat. tatra api
PVin2_0008807	ākāra-bhedāt. an-antaram vā kāraṇam kāryam	anumāpayati . tat-tulya-rūpāṇām kārya-dravyāṇām
PVin3_0011112	iti. tasmān nāntariyakam eva kāryam kāraṇam	anumāpayati , tat-pratibandhāt. na anyad vipakṣe
PVin3_0008502	rasa utpannas tathā-bhūtam anumāpayan rūpam	anumāpayati . tatra apy atīta-eka-kālānam gatīḥ,

PVin3_0011108 kārāṇeṣu kārya-an-utpattiḥ kārāṇa-antaram
 PVin3_0008502 -bhūtād dheto rasa utpannas tathā-bhūtam
 PVin3_0008308 ucyate. samagrāny eva kārāṇāni yogyatām apy
 PVin3_0011101 tasmāt karaṇa-guṇa-vaktu-kāmate vacanam
 PVin3_0009604 śabda-sāmyād a-bhedinaḥ. na yuktā
 PVin3_0008207 -bhavati. hetunā yaḥ samarthena kārya-utpādo
 PVin3_0008606 dr̥ṣṭvā a-dr̥ṣṭo 'py adhastād ādhāra-sambhavo
 PVin3_0008408 -vikāra-vat. tatra api hetur eva tathā-bhūto
 PVin3_0008301 kiṃ punaḥ kārāṇam sāmāgryāḥ kāryam eva na
 PVin3_0008211 samagrāṇām kārāṇānām kārya-utpādāna-yogyatā
 PVin3_0009602 sanniveśa-ādi tad yuktam tasmād yad
 PVin2_0008810 tad yato yādṛśam dr̥ṣṭam, tatas tādṛśam
 PVin3_0008205 yas tarhi samarthena hetunā kārya-utpādo
 PVin2_0008801 kiṃ tu sāmāgri janikā tat-sva-bhāvā. sā eva
 PVin2_0009809 kiñcin-mātra-sādharmyāt sarva-ākāra-sāmyam
 PVin2_0006508 na ca avāśyam eṣām kārya-upalambho yena
 PVin2_0005006 anyatra vṛtti-virodho '-viśeṣaṇe vā na
 PVin2_0006310 tal-liṅga-darśanāt sambandha-smṛtya-apekṣiṇo
 PVin2_0005712 tat-sva-bhāvāsya tad-utpatter iti. etau dvāv
 PVin2_0007608 sato bhāva iti sāmāthyāt tat-siddher na
 PVin3_0009909 -artheṣu sāmvr̥teṣu pratiśidhyate. anumāna-
 PVin2_0005613 tathā ca āha – sarva eva ayam anumāna-
 PVin2_0005004 tat-tulye sad-bhāvo nāstitā a-sati. niścita
 PVin3_0001104 -darśanāt tan-nirāsa-artham. sa ca
 PVin1_0000411 -a-dr̥ṣṭa-sādharmyāt tathā prasādhitam na
 PVin3_0002701 pratiśidhyate. etena svayam vādinā iṣṭasya
 PVin2_0009605 āgamikatvam ātmani pratipannaṃ syāt, na
 PVin2_0006701 sva-prabhava-kāya-vāg-vyavahāra-
 PVin2_0005002 -viśayam prāmānyam. tat punas traīrūpyam
 PVin2_0004603 liṅgato 'rtha-dr̥k. tri-lakṣaṇāl liṅgād yad
 PVin1_0001507 syātām, puruṣa-antara-samvedana-vat. an-
 PVin1_0001706 dr̥ṣyate. na hi vyakty-ātmānaḥ parasparam
 PVin3_0007002 -kriyā-arthī tad-a-samarthaṃ prati na datta-
 PVin1_0000809 api ca artha-upayoge 'pi punaḥ smṛtam śabda-
 PVin1_0004102 a-prāmāṇikā na sattā-nibandhanān vyavahārān
 PVin3_0000804 kalpanā-āgamayoḥ kartur icchā-mātra-
 PVin1_0003002 -ja ity eke. tan na, aindriye bhāva-a-bhāva-
 PVin1_0002909 evaṃ vikalpaḥ, tat-pratibhāsasya vastuny an-
 PVin1_0002913 anya-indriya-ja-a-viśeṣāt, asāv api vastv-an-
 PVin3_0003504 pratijñā-artham bādhat, puruṣa-icchā-
 PVin3_0000706 -a-yogāc ca. tasmād ete kartur icchā-mātra-
 PVin1_0002305 -vat. te 'n-apekṣita-tad-atīśayā bhāvanā-
 PVin3_0003803 bhavati. tena anumānād vastu-sad-a-sattā-
 PVin3_0007610 vata ayam tapasvī sāṅketikam icchā-mātra-
 PVin2_0007403 ātmani. tādātmyam hy arthasya tan-mātra-
 PVin3_0013010 iti sambhavo viruddha-a-vyabhicāriṇaḥ. vastv-
 PVin3_0003507 icchā-mātra-vṛttheḥ. tayā artha-mātra-
 PVin2_0008313 tatra eva avinābhāvo bhāvāsya. bhāva-mātra-
 PVin2_0004712 'py anumāna-tad-ābhayoḥ. artha-kriyā-
 PVin3_0008208 artha-antara-an-apekṣatvāt sa sva-bhāvo
 PVin2_0008904 doṣāt. anvaya-vyatireka-ādyo yasya dr̥ṣṭo
 PVin3_0008909 api vṛttes toya-samāśrayāt. kāryam tasya ity
 PVin3_0000707 -mātra-anurodhino dharmā na vastu-sva-bhāvam
 PVin2_0004901 sva-viśaya-sammata-anvaya-vyatireka-an-
 PVin1_0002211 vijñāna-bhāvanā-ṣaṭu-mandatā-ādi-bheda-
 PVin3_0003905 icchāyā nirodha-a-bhāvāt. etena saṅketa-
 PVin3_0005203 eva syāt, na vastv-āśrayaḥ. na ca samāropa-
 PVin2_0006801 ātmā, sa ca puruṣa-vyāpāra-anvaya-vyatireka-
 PVin3_0012008 eva vyatireka iti. nanv evam asya sapakṣe
anumāpayati. na ca evaṃ-vidho vyatireko '-
anumāpayan rūpam anumāpayati. tatra apy atīta-eka
anumāpayanti, a-samagrasya eka-anta-a-sāmāthyād
anumāpayet. nanv atra apy eṣa tulyaḥ prasaṅgaḥ
anumitiḥ pāṇḍu-dravyād iva huta-aśane. anyathā
'numiyate. artha-antara-an-apekṣatvāt sa sva-
'numiyate, tad api kārya-liṅga-jam eva, tādṛśasya
'numiyate. pravṛtta-śakti-rūpa-upādāna-kārāṇa-saha
anumiyate. yena na samagrāṇi ity eva kārāṇa-
anumiyate. yogyatā ca sāmāgri-mātra-anubandhini
anumiyate. vastu-bhede prasiddhasya śabda-sāmyād
anumiyate. viprakṛṣṭāyām tu hetu-paramparāyām an-
'numiyate, sa katham tri-vidhe hetāv antar-
anumiyate. sā eva ca sāmāgri sva-bhāva-sthity-
anumiyeta, sarva-guṇeṣu viśeṣa-darśanāt, saṃskāra
anumiyeran. na ca te pramāṇa-traya-nivṛttāv api
anumeya-dharmatā iti cet, na, a-yoga-
'numeya-pratipattau tad-utpattēḥ prak kāryam eva
anumeya-pratyayau sāksād an-utpatter a-tat-
anumeya-vacanam. anvayas tv artha-āpattyā siddhaḥ.
anumeya-vyavahāraḥ punaḥ pratyaya-siddham bhedam
anumeya-vyavahāro buddhy-ārūḍhena dharmā-dharmi-
anumeyo 'tra jijñāsita-viśeṣo dharmī. tatra
anumeyaḥ sva-rūpeṇa eva nirdeśyaḥ svayam iṣṭo '-
anumeyatām atipatati. tac ca a-siddham iti na
anumeyatva-vacanena an-iṣṭa-saṃsr̥ṣṭasya iṣṭasya
anumeyatvam. yā apy a-siddhi-yojanā – tathā
anumeyāḥ syuḥ. vyavahārās ca prāyaśo buddhi-
anumeye 'tha tat-tulye sad-bhāvo nāstitā a-sati.
anumeye 'rthe jñānam, tat sva-artham anumānam.
anuyam ca enām pratyakṣeṇa katham ātmany anvīyāt.
anuyanti, śakti-pratibhāsa-ādi-bhedāt. na tasmād
anuyogo bhavitum yuktaḥ. na hi vṛṣasyanti
anuyojanam. akṣa-dhīr yady apekṣeta so 'rtho
anuruṇaddhi. tad-a-prasiddhau viśayasya apy a-
anurodhataḥ. vastunaś ca anyathā-bhāvāt tat-kṛtā
anurodhasya tattva-lakṣaṇatvāt tasya iha api
anurodhāt. tasmāt pratyakṣa-ābhāsaḥ. viplavaś ca
anurodhi-pratibhāso vipralambhāt pratyakṣa-
anurodhino 'rtheṣv a-śakya-pratiśedhatvād iṣṭa-
anurodhino dharmā na vastu-sva-bhāvam anuvidadhati,
anurodhino bauddhā eva prajñā-ādi-vat. cetanāś ca
anurodhino bhinna-viśayāyāḥ pratīter na vastu-
anurodhinam arthaṃ niyantū-kāmo jīvati, tasya sa-
anurodhiny eva, na anya-āyatte, tad-bhāve '-
anurodhini punar anumāne yathā virodhinor ekatra
anurodhinyā bhāvinyā bhūtayā vā śabda-yogyatayā
anurodhī sva-bhāva iti sa eva svayam vastuto
anurodhena pramāṇatvam vyavasthitam. iti saṅgraha
'nuvarṇitaḥ. asāv api yathā-sannihitān na anyam
'nuvartakaḥ. sva-bhāvas tasya tad-dhetur ato
anuvartate. toya-āśritā hi balākāyā vṛttiḥ. tataḥ
anuvidadhati, tasya eva a-vṛttheḥ. tasmān na tato
anuvidhānāt pratyakṣa-vat sāmānyasya ca vastuno
anuvidhānāt. hetu-sāmyāt sukha-ādi-bheda-a-bhāva-
anuvidhāyinām śabdānām na kaścid artha-niyamaḥ,
anuvidhāyinyo 'rtha-kriyāḥ. na hi māṇavako dahana
anuvidhāyī pauruṣeyaḥ. anyathā api nāntariyakatā-a
'nuvṛttya-a-bhāvaḥ kathyate. so 'parasya api tulya

PVin3_0009601 ca, siddham yādr̥g adhiṣṭhātr̥-bhāva-a-bhāva-
 PVin3_0009507 samsthānam api, yādr̥sam prāsāda-ādi-bhedeṣv
 PVin3_0004401 dharmatve tad-višeṣaṇa-apekṣasya anyatra-an-
 PVin1_0004404 lokam iti. cintāmayim eva tu prajñām
 PVin3_0002003 -bhāvāt. kevalam śāstra-upagama-dvāreṇa eṣām
 PVin3_0002510 pakṣasya eva uparodhāt. tasmāt tan-mātra-
 PVin3_0010402 uktam. itara-itara-vibhāgam ca anena sattā-
 PVin1_0002203 bhāve 'bhāvāt. na apy an-indriyāḥ, rūpa-ādy-
 PVin3_0009805 eva tasya sādhanam bhavati, tad-bhāva-mātra-
 PVin1_0002106 ca. teṣām ataḥ sva-samvittir na abhijalpa-
 PVin1_0001504 'rthas tathā-vṛtṭiḥ. na apy anyaḥ kaścīd iha
 PVin3_0012712 -sambandham dravyam api na iti cet, priyam
 PVin3_0010501 vibhramam utsrjya artha-vyavasthāpana-nītir
 PVin1_0000803 tad-balena udiyamānam vijñānam artha-antaram
 PVin1_0000304 sā kim a-śabda-lingā svayam kathañcid
 PVin1_0001305 paśyati, a-paśyamś ca na śabda-višeṣam
 PVin1_0001305 a-paśyamś ca na śabda-višeṣam anusmarati, an-
 PVin3_0005707 kvacid aparam kiñcin nibandhanam asti. sa ca
 PVin3_0012606 -grāhīnyaḥ syuḥ. tasmād yathā kathañcid apy
 PVin3_0010712 a-pratiṣedhaḥ. sva-ātmani sva-samviditena
 PVin3_0007203 bruvāṇaḥ kam sva-arthaṁ puṣṇāti. tasmād
 PVin3_0002502 āha. na, sva-rūpeṇa eva nirdeśya ity
 PVin3_0002705 -a-nityatva-a-bhāvam api sādhayati iti.
 PVin2_0007509 bhavati, yady asya a-bhāve na bhavet. tad
 PVin1_0001105 -vat. śakyante hi kalpanāḥ pratisaṅkhyā
 PVin2_0005413 'sti so '-satsu ca na vartate. jagaty
 PVin3_0001005 iti cet, uktam atra. api ca vinā apy
 PVin3_0009306 atha kā iyam a-vyakṭiḥ. a-dr̥śya-ātmatā. nanv
 PVin3_0010402 ity uktam. itara-itara-vibhāgam ca
 PVin3_0011401 a-samhata-para-upakāra-niyama-a-bhāvād
 PVin3_0012405 atiprasaṅgo hy evam syād ity a-sādharmaṇa-
 PVin2_0009310 tāvan nyāyo yad ubhayaṁ vaktavyam viruddha-
 PVin2_0009311 -pratipakṣeṇa iti, yad vaidharmya-vacanam
 PVin3_0010607 tathā ekasya rūpasya a-siddhau sandeḥ vā
 PVin3_0009111 ekasya rūpasya a-siddhau sandeḥ vā a-siddho
 PVin3_0004609 syāt samśayaḥ, sa ca na eka-antena
 PVin3_0011012 viprakṛṣṭe punar arthe '-bhāva-nirṇayo
 PVin3_0011206 tena ayam apy ekasya rūpasya sandehād
 PVin3_0011601 ata eva anvaya-vyatirekayoḥ sandehād
 PVin3_0004610 nirdiṣṭa-guṇa-niścayād eva ity a-niścito na
 PVin3_0010104 vyavasthām apanudet. hetuś ca evam na kaścīd
 PVin2_0009110 na avaśyam hetau bhāva iti tad-bhāva-hetor
 PVin3_0008007 pakṣa-dharmān āha. bheda-sāmānyayoś ca
 PVin3_0004505 viparīta-sandigdha-pratipatti-śruti-vat.
 PVin2_0009306 -tat-pakṣyāṇām nirāsaḥ, vyatireka-niścayena
 PVin3_0008308 yogyatām apy anumāpayanti, a-samagrasya eka-
 PVin3_0000611 na ubhaya-dharmā asti iti. siddha-
 PVin3_0005209 na cet, na kadācit kasyacit kiñcid ity eka-
 PVin3_0012606 -a-tat-samayavatām a-niścita-sādhanā na eka-
 PVin3_0000508 iti dharmayoḥ sambandha-upadarśanāt. eka-
 PVin3_0000302 a-paśyataḥ. vilabdhā vata kena ime siddha-
 PVin3_0004603 samśaya-hetuḥ, tadvatām tat-saṅgrahād eka-
 PVin3_0004605 ayam ayam vastu-dharmas tṛtīyam āśrayet. eka-
 PVin3_0003701 'nyo 'sti višeṣaḥ pratyakṣasya, ya eka-
 PVin3_0013604 tā iha. mithyā-uttarāṇi jātayaḥ. teṣām ca na
 PVin1_0002210 api pūrvakam eva yogyaṁ vijñānam utpaśyāmaḥ,
 PVin1_0002411 tat-sa-rūpasya tat-prāptir višeṣo vā vācyāḥ.
 PVin2_0009107 paścād bhāvān na hetutvaṁ phale 'py eka-
 PVin3_0001002 saha sādhanam syāt. tasmāt triṣv eva rūpeṣv

anuvṛttimat. sanniveśa-ādi tad yuktaṁ tasmād yad
 anuvṛttimad buddhi-pūrvakam dr̥ṣṭam yad-dr̥ṣṭer a-
 anuvṛtter a-sādharmaṇatā iti cet, na, a-yoga-
 anuśīlayanto vibhrama-viveka-nir-malam an-apāyi
 anuṣaṅgaḥ, sa ca sarvatra tulya iti na anayor
 anuṣaṅgiṇa eva pakṣa-doṣaḥ, pratyakṣa-ādi-virodha
 anuṣaṅgiṇam prathayatā a-sattā eva sarvatra
 anuṣaṅgiṇām tad-viṣaya-indriya-virahe '-darśanād
 anuṣaṅgiṇi punas tan-nirdeśasya vaiyarthyaṭ. na
 anuṣaṅgiṇi. a-śakya-samayatvān na sukha-ādinām
 anuṣaṅgi ity a-bhāva eva artha-abhilāpa-anukāriṇo
 anuṣṭhitam. yadi idam eva prathamam ucyeta, na
 anusartavyā. a-nityaḥ prayatna-anantariyakaḥ
 anusartum yuktaṁ rasa-ādi-jñāna-vat. sato 'pi vā
 anusmarato na bhavati. asti vā anayor avasthayor
 anusmarati, an-anusmaran na yojayati, a-yojayan
 anusmaran na yojayati, a-yojayan na pratyeti ity
 anena a-sakṛd ācarita-pūrva iti na anayoḥ
 anena a-sato niścinvatā prameyā vaktavyāḥ. na hi
 anena aparatra pariccheda iti cet, nanv evam
 anena upātta-bheda eva sādhyāḥ. upātta-bhede
 anena eva gatavāt. siddha-sādhanā-rūpeṇa hi
 anena eva ca anumāna-kāle śāstra-an-āśraya-
 anena dvi-vidhasya api hetor gamya-gamakātā-
 anena nivartayitum, na indriya-buddhiḥ, sāmagri-
 anena nyāyena nañ-arthaḥ pralayaṁ gataḥ. deśa-
 anena yāvān kaścīd kṛtakaḥ sa sarvo '-nityaḥ,
 anena lakṣaṇena pradhāna-puruṣa-ādayo 'py a-nityāḥ
 anena sattā-anuṣaṅgiṇam prathayatā a-sattā eva
 anaikāntika eva ity a-viruddhaḥ. ko hy eṣa
 anaikāntika eva prāṇa-ādih. sādharmaṇam api khalu
 anaikāntika-pratipakṣeṇa iti, yad vaidharmya-
 anaikāntika-pratipakṣeṇa, yadi tena vipakṣe '-
 anaikāntikaḥ. katamasya ekasya. vyatirekasya. a-
 'naikāntikaś ca hetv-ābhāso bhavati. dharmi-
 anaikāntikaḥ. tan niścita-tad-bhāvo nirdiṣṭa-guṇa
 'naikāntikaḥ. tasmāt karaṇa-guṇa-vaktu-kāmate
 anaikāntikaḥ. dvayor viruddho '-siddhau ca, yathā
 anaikāntikaḥ, sādhyā-itarayor ato '-niścayāt. na
 anaikāntikaḥ syāt. na vai vastu-dharma-
 anaikāntikaḥ syāt. vipakṣasya api icchā-kṛtatvād
 anaikāntikatvam. bhāva-mātra-bhāvitve siddha-anya
 anaikāntikayor aikāntikatām bruvāṇam prativahan
 anaikāntikasya tu pakṣa-dharmatvam eva, a-
 anaikāntikasya. dvayor ity eka-prasiddha-
 anta-a-sāmarthyād iti na tataḥ kārya-anumānam.
 anta-upagama-nibandhaneṣu vicāra-prastāveṣu,
 anta eṣaḥ. syād etat, na āvaraṇān nityam sarve
 anta-grāhīnyaḥ syuḥ. tasmād yathā kathañcid apy
 anta-parigrahe syād eṣa doṣaḥ. na vā sati hetau,
 anta-viṣama-grahāḥ. ity antara-ślokaḥ. tad-āgama-
 anta-vyāvṛtteś ca iti. tadvatām tat-saṅgrahād iti
 anta-vyāvṛtṭyā ca eka-bhāve pratīti-sādhanā-a-
 anta-sādhanatvaṁ vyavasthāpayati, yatas tad-
 antaḥ, a-yoniśo-vikalpānām a-pratiṣṭhānāt. yathā
 antaḥ-karaṇa-abhipātinām sukha-ādinām vijñāna-
 antaḥ-karaṇatva-ādayo 'pi tan-nibandhanā na vā a-
 antatā kutaḥ. sa hi niṣpanne bhāve 'rtha-
 antar-aṅgam artha-siddhau sāmarthyam avasthitam,

PVin1_0003907
 PVin3_0008203
 PVin2_0009204
 PVin3_0005803
 PVin3_0005605
 PVin3_0007007
 PVin3_0008206
 PVin3_0013701
 PVin3_0013610
 PVin3_0011606
 PVin3_0013703
 PVin1_0000202
 PVin3_0011607
 PVin1_0001501
 PVin3_0004001
 PVin1_0000310
 PVin1_0000909
 PVin3_0008208
 PVin3_0008304
 PVin3_0008801
 PVin3_0005103
 PVin2_0007905
 PVin1_0004110
 PVin1_0001515
 PVin3_0000501
 PVin3_0000504
 PVin2_0009008
 PVin1_0001401
 PVin3_0009404
 PVin1_0000812
 PVin2_0006706
 PVin3_0011407
 PVin3_0005012
 PVin3_0006703
 PVin1_0001906
 PVin3_0002806
 PVin1_0001904
 PVin1_0000804
 PVin2_0006911
 PVin2_0008909
 PVin2_0008912
 PVin2_0006011
 PVin2_0006912
 PVin3_0013403
 PVin3_0005305
 PVin1_0001903
 PVin3_0006311
 PVin2_0009615
 PVin2_0009703
 PVin3_0001506
 PVin3_0001505
 PVin3_0001512
 PVin3_0011905
 PVin3_0001802
 PVin3_0001509
 PVin3_0001513
 PVin3_0001607
 PVin3_0001509
 PVin3_0005002

ekasya api tad-ātmanah. asti iyam api yā tv gamyo 'stu, tāvatā kārya-parisamāpteḥ. kim -vat. na hi bahulam pāka-darśane 'pi sthāly-kalpitāḥ. kāraṇāt kārya-samsiddhiḥ sva-bhāva-sa kim na udāhṛtaḥ. so 'pi sva-bhāva-hetāv – sva-bhāva-an-upalabdhīḥ sva-bhāva-hetāv -utpādo 'numīyate, sa katham tri-vidhe hetāv ity uktam. tāny api kenacil leśena āsv eva na hy evam-ādini yathā-ukta-lakṣaṇāsu jātiṣv -yogād yathā samśete, tathā iha api sarva-an-sāmānya-lakṣaṇam vācyam syāt, viśeṣe 'n-pramāṇam asti, pramāṇasya sato 'tra eva -samśaya-rūpā sā ubhaya-bahir-bhāve syāt, vikalpaḥ samvidita upayann apayamś ca kva śrutau rūpaṁ pratibhāsate '-dvayam sambandhy-anvayāt. na hy atra dṛṣṭānto 'sti, sādhanā-kṛte ca buddhi-janmany abhilāpa-smṛtya-yaḥ samarthena kārya-utpādo 'numīyate. arthana kārya-anumānam. yogyatāyās tu dravyana janakatvād iti cet, sthiter arthavyavadhāne hetv-a-bhāvāt samartha-kṣaṇa-prasaṅgaḥ. na, sattva-saikhyāta-kṣaṇa-samvedanam na sādhyati ity upalambha-vijñāna-hetum vijñānam vidmaḥ, tasya viśaya-ca abhyupeta-ādi-bādhā, svayam abhyupagama-vad iti pratipattir eva sā, na darśana-bhede 'pi dharmi-dharmatayā nimittam bhedyataḥ samhṛtya sarvataś cintām stimitena a-tal-lakṣaṇatvāt. vastv ekam eva avasthā-a-smaratas tad-yojanā sambhavati, śabda-yogya-ātmanoḥ prāpti-parityāgayoḥ sva-bhāva-pratyupayogaṁ tebhya upakāryasya sva-bhāva-indriya-ālokāḥ parasparato viśiṣṭa-kṣaṇa-darśana-artham etad uktam, yathā ayam eva an-jñānena samanantara-pratyayena sva-viśaya-an-mātram sādhyam ākarṇaniyam vā. anyathā arthā-an-antara-pratyaya-udbhavam. tad-artha-an-jñāna-vat. sato 'pi vā tad-ātmana indriya-a-bhāvāt, punar darśane ca bhāvāt, viśeṣa-niyamaḥ kaḥ parasya anyathā paraiḥ. arthaiti saṅgraha-ślokaḥ. api ca arthā-an-upalabdhī-rūpatvāt. tatra apy arthadarśana-pratiter darśana-parāvṛttau ca arthasādṛśya-mātreṇa arthānam kenacid ātma-samskṛtād indriyād anyato vā sva-bhāva-ato vṛttiś ca. mānasam ca akṣa-vijñāna-an-samsarge tasya a-bhāvāt. tasmād ayam pramāṇa-katham tad-a-bhāvaṁ na gamayet. pramāṇa-bādhā-sambhavāt. tathā anyatra api pramāṇa-api sādhanam na sambhavati, anyatara-artha-api. tathā-vidhasya ca dehasya ghaṭād arthasyāt, ghaṭasya ātmanā tad-bhāva-artha-anyeṣu hetuṣu kārya-an-utpattiḥ kāraṇa-antara-bhūtasya upagame syād anyatara-artha-'n-ākāṅkṣāyām vā. ito 'pi na anyatara-artha-antara-bhāva-virodhāt. yadi dehād eva artha-antara-bhūtam iti sāmānyena anyatara-artha-antara-bhāvāḥ, ghaṭasya svato 'rthana hy a-nityā ity eva sarve prayatna-an-

antar-upaplava-samudbhavā. doṣa-udbhavāt prakṛtyā antar-gaḍunā sāmānyena iti vyāvṛtti-sādhanena antar-gata-mātreṇa pākaḥ sidhyati, vyabhicāra-antar-gamād iyam. hetu-prabheda-ākhyāne na antar-bhavati ity udāhṛta eva. tathā hi –na hy antar-bhavati iti, sā tad udāharāṇena eva udāhṛtā. antar-bhavati. hetunā yaḥ samarthena kārya-utpādo antar-bhavanti iti cet, āsām api parasparam eṣa antar-bhavanti. na ca dūṣaṇāni, śabda-artha-an-antar-bhāva-a-yogāt samśayaḥ. a-pratipattir an-antar-bhāvāt. tac ca sāmānya-lakṣaṇam uktam eva antar-bhāvāt pramāṇe antar-bhāve katham a-pratipattiḥ. evam tarhi antar-bhāvvyatām arthe buddhau vā. na arthe, antara-a-bhāvāc chabala-ābhāsāyā buddher a-dṛṣṭeḥ, antara-a-bhāvāt tat-sādhanatve ca nidarśana-an-antara-a-bhāvāt siddham a-vikalpakam pratyakṣam. antara-an-apekṣatvāt sa sva-bhāvo 'nuvarṇitaḥ. antara-an-apekṣatvād a-viruddham. uttara-uttara-antara-an-artha-antaratve upakāreṇa vyākhyāte. antara-an-utpatter jñāna-an-utpattiḥ. pūrva-antara-an-upādānatā-lakṣaṇatvāc caramatvasya. antara-anugamaḥ. tan na tāvad ayam puruṣaḥ kañcid antara-avadhāna-vaiguṇye 'nyatra vijñāna-an-antara-avasthānāt. na, parikṣā-kāle kasyacid an-antara-avasthitasya doṣa-udbhāvanam. sa hi tasya antara-ākṣepa-an-ākṣepāv ity-ādi-prasaṅgaḥ antara-ātmanā. sthito 'pi cakṣuṣā rūpam ikṣate sā antara-āveśād bheda-dṛṣṭir iti cet, sa eva antara iva. na ca artha-abhipāta-kṛte '-satya-antara-utpatti-hāni-nāntariyakatvāt, nityam tad-antara-utpattes tathā upayoginām nānā-sva-bhāva-antara-utpādād vijñāna-hetavaḥ. an-upakāryasya antara-udāhṛtaḥ prayogaḥ. atha yad idaṁ na santi antara-kṣaṇa-saha-kāriṇā janitam pratyakṣam. ata antara-gamanād avasādaḥ syāt. sa ca ayam sādhyā-antara-grāhi pratyakṣam iti vartate. mānasam api antara-jñāna-utpattāv a-sāmarthyād atiprasaṅgāc antara-dṛṣṭāv anyathā prayoge viparyayāt, yathā-antara-nimitte vā dharme vāsasi rāga-vat. iti antara-nimitto hi dharmāḥ syād anya eva saḥ. na antara-niṣedhe sādhye kārya-kāraṇayor an-antara-parigrahāt, kali-māry-ādi-śabdānām iva antara-pratiniyamāḥ, yena upamānāt sādhanam syāt. antara-pratilambhāt. na hy an-upakārya-apekṣyata antara-pratyaya-udbhavam. tad-artha-an-antara-antara-bala-utpanno 'n-akṣa-liṅga-āśrayo 'n-antara-bādhanān na ubhaya-vyavacchedaḥ. anyonya-antara-bādhā sambhavyeta. lakṣaṇa-yukte bādhā-antara-bhāva-a-bhāvāt. dvayor hi tathā-bhāva-antara-bhāva-an-abhyupagame sāmānyena api antara-bhāva-virodhāt. yadi dehād eva artha-antara-bhāvaṁ gamayati ity uktam. buddhy-ādayo antara-bhāvāḥ. etena iṣṭa-sādhyatva-vacanena antara-bhāvāḥ, ghaṭasya svato 'rtha-antara-antara-bhāvāḥ syāt, sa eva tathā ucyeta. anyatara antara-bhāvas taylor ekasya tathā-abhyupagame syāt. antara-bhāvasya an-abhyupagamād virodhāc ca deha antara-bhāvi-jñāna-kārya-ārambhiṇaḥ. tena tat

PVin3_0005003	katham idam avagamyate — prayatna-an-	antara-bhāvi-jñānam a-nitya-kāryam iti. prayatna-
PVin3_0005407	kāraṇa-dharma-darśanāt. ataḥ prayatna-an-	antara-bhāvi-jñānam a-nitya-sva-bhāva-kāraṇa-
PVin3_0001510	an-abhyupagamād virodhāc ca deha eva artha-	antara-bhūta iti sāmartyena vākya-artha-
PVin3_0001711	sāmānyena artha-antara-bhūtam, artha-	antara-bhūta-dvaya-a-yogāt. na vā kaścīd artha-
PVin3_0001712	-bhūta-dvaya-a-yogāt. na vā kaścīd artha-	antara-bhūtaḥ, dvayor ekasya apy an-abhyupagamāt.
PVin3_0001711	api iti. tasmān na anyatarat sāmānyena artha-	antara-bhūtam, artha-antara-bhūta-dvaya-a-yogāt.
PVin3_0001606	tathā ghaṭa-śarīrayor anyatarad artha-	antara-bhūtam iti sāmānyena anyatara-artha-antara-
PVin3_0001801	śabdasya sādhanāt. tathā kasyacid artha-	antara-bhūtasya upagame syād anyatara-artha-
PVin3_0006812	na syāt pravṛttir artheṣu darśana-	antara-bhediṣu. atīta-a-jātayor vā api na ca syād
PVin2_0009103	kim anyayā, sva-bhāvena vā a-calasya artha-	antara-yoge 'pi tad-bhāva-an-upapatteḥ. sa ca
PVin2_0006806	anyathā an-upakāriṇo 'n-apekṣā syād viṣaya-	antara-vat. tena eva kasmād upakriyata iti cet,
PVin3_0011910	pūrvakam ca a-viṣayam vijñānam, tasya viṣaya-	antara-vikṣepa-pratighāta-ādāv uttara-vijñāna-an-
PVin1_0001514	hetuḥ. mana iti cet, tad api pūrvakam eva an-	antara-vijñāna-hetuḥ vijñānam vidmaḥ, tasya
PVin2_0004910	anvaya-apekṣānc ca. itarat punar bheda-	antara-vimarśa-vivekena pratiṣṭhitena eva rūpeṇa
PVin3_0000607	prasidhyati. ekasya tu yathā-ukta-sva-bhāva-	antara-viraha-upagamād eva bhinna-deśa-ādibhir
PVin3_0000405	eka-dravya-saṃsarga-a-vyavacchinna-sva-bhāva-	antara-virahād an-eka-vṛtter ekasya na deśa-ādi-
PVin1_0002212	-prasaṅga iti cet, na, tasyāḥ sāmāgryā eva	antara-viśeṣa-kṛtatvāt saṃśaya-nirṇaya-ādi-bheda-
PVin3_0005907	anyathā saṃvedanasya api saṃvedana-	antara-viśeṣād viśeṣa-siddhiḥ, tasya apy anyata
PVin1_0004310	anyeṣu hetuṣu jñāna-kārya-a-niṣpattiḥ kāraṇa-	antara-vaikalyam sūcayati. sa bāhyo 'rthaḥ syāt,
PVin1_0000814	tataḥ smṛtyā vyavadhānān na artha-upayogo 'n-	antara-vyāpāra-phalaḥ syāt. atāc ca yaḥ prāg a-
PVin2_0007709	nāśa-hetūnām hetuman-nāśa-vādinām. ity	antara-ślokaḥ. tad ayaṃ bhāvo 'n-apekṣas tad-
PVin3_0000303	vata kena ime siddha-anta-viśama-grahāḥ. ity	antara-ślokaḥ. tad-āgama-viruddha-abhyupagamaś ca
PVin2_0006408	syād bhasma iva a-śīta-sādhanē. ity	antara-ślokaḥ. na a-sattā-niścayo viprakarṣiṇām.
PVin1_0001913	eva yukti-jñā jñāna-ākāra-arpaṇa-kṣamam. ity	antara-ślokaḥ. na ca idam pūrva-pramāna-viśaya-
PVin3_0005805	-ākhyāne na darśita-udāhṛtiḥ pṛthak. ity	antara-ślokaḥ. a-sad-vyavahāra-yogyatā vā an-
PVin3_0002607	a-sādhyatvam an-avasthām ca darśayan. ity	antara-ślokaḥ. atra svayam-iṣṭa-śrutibhyām gata-
PVin3_0004009	tad-balena uktaḥ śrāvaṇena akṣa-gocaraḥ. ity	antara-ślokaḥ. anumāna-virodhe 'pi, yathā —
PVin2_0005103	dharmo na nir-anvaya-doṣa-bhāk. ity	antara-ślokaḥ. anya-yoga-vyavacchedena ca
PVin2_0007209	tena saṅketo na iṣṭām eva asya yogyatām. ity	antara-ślokaḥ. eka-deśa-a-visaṃvādanam apy āgama-
PVin2_0005603	āśrayais te 'pi tasmād a-jñāta-viplavāḥ. ity	antara-ślokaḥ. etal-lakṣaṇā an-upalambha-ātma-
PVin1_0003210	tad-vyavasthānād a-kāraṇam api svayam. ity	antara-ślokaḥ. etena indriya-sannikarṣa-artha-
PVin2_0005710	tato 'nyena tena bhinnā vyavasthitiḥ. ity	antara-ślokaḥ. kāryasya api sva-bhāva-
PVin3_0010601	a-pratijñā-artho viśeṣo dharmā-bhedaḥ. ity	antara-ślokaḥ. tathā svayam tad-āśrayasya vā
PVin1_0002806	tat sphuṭa-a-kalpa-dhī-phalam. ity	antara-ślokaḥ. tathā hy a-śubha-pṛthivī-kṛtsna-
PVin3_0002301	utsannā iyaṃ sādhyā-sādhanā-saṃsthiḥ. ity	antara-ślokaḥ. tasmāt sādhyā-bādhaka eva
PVin3_0005603	hy avinābhāvo 'niyataś ca na sādhanam. ity	antara-ślokaḥ. nanu yathā-ukta-lakṣaṇa-an-
PVin1_0004302	ca proktaṃ pramāṇam sva-ātma-vedanam. ity	antara-ślokaḥ. bāhye 'py arthe tato 'bhedo
PVin1_0003910	-sādharṃyā-dṛg-ādis taimira-ādi-vat. ity	antara-ślokaḥ. bhavatu nāma yathā-darśanam
PVin3_0009705	bauddhena uktaṃ mūrty-ādi-sādhanam. ity	antara-ślokaḥ. yā punaḥ śāstra-āśrayeṇa anyatara-
PVin1_0003712	katham satyam na jāne 'ham api idṛśam. ity	antara-ślokau. katham punar a-sati bāhye 'rthe
PVin1_0003606	tadā na sañcodya-grāhya-grāhaka-lakṣaṇā. ity	antara-ślokau. tadā anya-saṃvido 'bhāvāt sva-
PVin2_0010005	eva martyena bhāvyaṃ aśvavatā api kim. ity	antara-ślokau. tasmāt sva-bhāva-pratibandhād eva
PVin3_0006407	hetau niścītena eva sādhanāt. ity	antara-ślokau. tasyāḥ svayam prayogeṣu sva-rūpaṃ
PVin3_0003911	-a-bahir-bhūtaḥ pratītir api pūrva-vat. ity	antara-ślokau. pratyakṣa-virodhe 'pi nānā-rūpasya
PVin1_0001507	na anugraha-upaghātau tataḥ syātām, puruṣa-	antara-saṃvedana-vat. an-anuyamś ca enām
PVin3_0006310	-niyama-sāmartyena apara-pratikṣepāt, ākāra-	antara-saṃsarge tasya a-bhāvāt. tasmād ayaṃ
PVin3_0005910	siddhiḥ. na evaṃ saṃvedanasya saṃvedana-	antara-sattā-viśeṣābhyām tat-siddhiḥ, sarva-a-
PVin1_0000407	-sāmānyā-sthiter anya-dhiyo gateḥ. pramāṇa-	antara-sad-bhāvāḥ pratiśedhāc ca kasyacid. sa
PVin3_0004807	taj-jāti-yogād a-brāhmaṇaś ca dharmā-	antara-samāveśāl loke pratīyate, kiṃ tarhi
PVin2_0009806	bhavanti, sambhavad-viśeṣa-hetūnām guṇa-	antara-sambhavāt. viśeṣa-hetv-a-bhāve tu syād
PVin3_0006101	na, tatra api tathā-sañcāriṇo hastasya	antara-sparśa-viśeṣa-upalambhād anya-a-bhāva-
PVin2_0005203	triṣv api rūpeṣu draṣṭavyam. artha-	antara-sva-bhāvayor prabhava-tan-mātra-anubandha-
PVin2_0009005	abhyupagamya tathā-abhidhānāt. nanv an-artha-	antara-hetutve 'pi bhāva-kāle 'nityatā-a-
PVin1_0003803	iti. viśaya-ākāraḥ kaścīc paricchedaś ca	antaraḥ sva-saṃvidita-rūpo jāyamāno lakṣyate.
PVin2_0009108	eka-antatā kutaḥ. sa hi niṣpanne bhāve 'rtha-	antaraḥ paścād bhavan katham tasya hetuḥ syāt.
PVin3_0005403	vā, tato jñāna-janana-sāmartyasya an-artha-	antaravāt, artha-antaratve ca doṣāt. na ca asya
PVin3_0013509	iti na dūṣaṇam syāt. na, tasya sādhanā-	antaravāt. yadi pūrva-pakṣa-vādī sa-ākāṅkṣaḥ
PVin2_0006902	ca niyama-a-yogāt. śakteś ca an-artha-	antaravāt sa eva sva-bhāva-niyamaḥ. artha-
PVin3_0010901	-hetutvam unneyam. rāga-ādinām apy artha-	antaravād a-gatir vacanād anumāna-lakṣaṇād

PVin2_0006310 PVin3_0011409 PVin3_0008609 PVin3_0008801 PVin3_0005403 PVin2_0006903 PVin3_0008804 PVin3_0008807 PVin3_0005306 PVin1_0004204 PVin3_0011108 PVin1_0000803 PVin2_0008812 PVin2_0004509 PVin2_0009101 PVin1_0002702 PVin1_0002008 PVin3_0008803 PVin1_0004001 PVin3_0003306 PVin3_0005408 PVin3_0005004 PVin1_0003312 PVin1_0000302 PVin1_0003206 PVin2_0009003 PVin2_0008807 PVin3_0006312 PVin3_0005505 PVin3_0004901 PVin2_0008404 PVin2_0004505 PVin2_0010012 PVin1_0001907 PVin1_0002213 PVin3_0011611 PVin2_0009104 PVin3_0012911 PVin3_0013001 PVin3_0006810 PVin3_0012910 PVin3_0012908 PVin3_0009901 PVin3_0002307 PVin3_0001207 PVin3_0008303 PVin2_0007907 PVin2_0008402 PVin3_0012109 PVin3_0000705 PVin3_0009609 PVin3_0009503 PVin1_0004204 PVin1_0000812 PVin3_0002802 PVin3_0004105 PVin3_0006011 PVin2_0010015 PVin3_0003001

tad-utpatteḥ prak karyam eva antya-kṣaṇa-an-an-eka-upakāra-sādhanam. upakārasya artha-viśeṣa-pratilambho yuktaḥ. upakārasya artha-iti cet, sthiter artha-antara-an-artha-sāmarthyasya an-artha-antaravāt, artha-antaravāt sa eva sva-bhāva-niyamaḥ. artha-antaram eva, yaḥ sthāpayitrā kriyate. artha-atisāya-pratipattau tasya apy ātma-ity ukta-prāyam. tad-upakārasya ca artha-'pi na tad artha-antare yuktaḥ. an-artha-tad-anyeṣu kāraṇeṣu kārya-an-utpattiḥ kāraṇa-na api tad-balena udiyamānaḥ vijñānam artha-tad-a-tattve nibandhanam, api tu sva-bhāva-jñāḥ, te tat-pratipādane punar upadeśa-vyavasthāpyata ity apy uktam. anyathā artha-ayo-golake 'pi vahni-sambandhād artha-ca na a-satām grahaṇam. tasmād artha-sa hi tasya pāta-pratibandho na artha-dhiyoḥ. na hi bhinna-avabhāsitve 'py artha-ādadhā dharminam pratiṣṭhāpayati. dharma-bhāva-kāraṇa-kāryam iti siddham. prayatna-an-bhāvi-jñānam a-nitya-kāryam iti. prayatna-an-artha-vedanam kena. utpatti-sārūpyābhyām. an-ca etac chabdānām asti iti katham na pramāṇa-sā ca tasya ātma-bhūtā eva tena na artha-syāt. anyathā ekam ity eva na syān nāma-bhedam loko vivecayaty ākāra-bhedāt. an-darśanam eva hi tat tathā utpannam, yena an-eva ca sadṛśam udāharaṇam āha, prayatna-an-a-sambhavāt. tasmād a-pratiksīpta-dharma-saha-bhāva-niyama-a-bhāvāt. yady artha-gamayati, tal-liṅgam śabda iti. na, lakṣaṇa-bhāvo vā tasmin saty eva bhāvād ity artha-eva ca na an-indriya-dṛṣṭir na api viśaya-kṛtatvāt saṃśaya-nirṇaya-ādi-bheda-vat. na -a-siddhes tatra prāṇa-ādinām api. artha-yoge 'pi tad-bhāva-an-upatpateḥ. sa ca artha-deśair a-pūrvair abhisambandha ekasya tad-sāmānyam, upalabdhi-lakṣaṇa-prāptasya tad-vastu-viparīta-ākāra-niveśiṣv api tūrtha-vyāpini sidhyati. tad eka-sambandhino deśa-a-kriyasya eka-vyakti-sambandhino deśa-iti cet, tat kim idānīm dharmī dharmy-kṛte 'pi pratijñā-doṣa iti cet, astu, viśaya-vyavasthā-mātram bhidyate, na arthaḥ. artha-pariṇāma-apekṣatvāt kārya-utpādasya. atra 'ntaśaḥ sāmartyam virūpe 'pi dhātau. dhātvarityajya katham anyatra bhaved iti. artha-ca ayam artho 'sati nāstitā ity atra -bhāvāt. vastu-sva-bhāvate ca punar vivakṣā-bheda-ukti-doṣaḥ kārya-samo mataḥ. jāty-sāmānyam vṛkṣa-puruṣayoḥ. yad-darśanāt prāny-ātma-samvedana-vat. tato 'pi na tad artha-iva. na ca artha-abhipāta-kṛte 'satya-viśeṣa-pratinīyama-arthī bhavati, viśeṣa-a-yogāt. na hi tatra apy an-upalambham -siddhaḥ. nanu sva-viśiṣṭa-pratyayam -bhāvam hetum vā antareṇa bhaved ity āśrayam -pravṛtta-vāg-abhimata āptaḥ. tad-vacanam na

antaravād utpannam pratyakṣi-bhavati. na ca a-antaravate 'tad-upakāra-ādayo 'py uktāḥ. an-antaravate 'py uktam. na vai tata ātma-viśeṣa-antaravate upakāreṇa vyākhyāte. pāta-pratibandhāt antaravate ca doṣāt. na ca asya prayatna-an-antaravate tato 'rtheṣu jñāna-utpattir iti śabdo antaravate tatra eva upayoga iti kaḥ patataḥ antaravate tad eva vastunas tādātmyāt patanam an-antaravate tasya iti sambandha-a-bhāva-ādayo 'py antaravate tu nīla-āder anubhavāt tad-ātma-bhūtaḥ antaram anumāpayati. na ca evam-vidho vyatikreko antaram anusartum yuktaḥ rasa-ādi-jñāna-vat. sato antaram api. kṛtrima-a-kṛtrimānām iva maṇi-muktā-antaram apekṣante. satyam etat, tathā api bāla-antaram eva a-nityatā syād anya-nimittatve '-antaram eva tat tathā-utpannam ekaḥ dṛṣyate, na antaram eva pratyaya-viśeṣa-utpatter manaḥ antaram eva, yaḥ sthāpayitrā kriyate. artha-antaram eva rūpam nilasya anubhavāt tayoḥ saha-antaram ca sa eva punaḥ prativahati iti na antaram jñānam prak sato niyamena na. tasya āvṛty antaram jñānasya prak sato niyamena a-yogāt, antaram tarhi vijñānam tulya-viśayam viśayaḥ antaram. te tarhi tatra a-dṛṣṭāḥ kam artham antaram phalam. dadhānam tac ca tām ātmany artha-antaram vā, artha-bhedam abhyupagamya tathā-antaram vā kāraṇam kāryam anumāpayati. tat-tulya-antaram vidhi-pratiśedha-vikalpau bhavataḥ, yathā antaram vyakti-janmanos tathā-abhidhānāt. yan-antaram sādhyā-dharma-sāmānyam samāviśād ghaṭa-antaram hetuḥ, katham tarhi idānīm sa tasya antarasya a-vācyatvāt. yat kvacid a-dṛṣṭam, tasya antarasya. tathā prasiddhe tad-bhāve hetu-bhāve antarasya. sva-jñāna-kāla-bhāvi tad-a-tulya-kriyā antarāḥ sukha-ādayo na api cetanāḥ. tad-ātmanām antarād a-kārya-bhūtād a-siddheś ca. na hi kārya-antarād bhavann a-nityatā anyo vā dharmo hetuḥ antarāla-vyāpti-nāntariyakāḥ, ātapa-āder iva antarāleṣv an-upalambhāt. upalabdhi-lakṣaṇa-antariya-pratyayeṣu bhāvāt. parama-artha-eka-antare '-gatvā a-tad-deśair a-pūrvair antare '-pūrva-vyakti-prādūr-bhāve prak tatra a-antare 'nvayī-bhavitā. pradīpa-ādayas tu sva-antare 'pi kim na bhavati. bādhanīya-dharmaṇo antare ca prakṛtād viśeṣe sādhye kas tayoḥ antare ca pratibandha-sambhavān na kārya-anumānam. antare tv an-eka-upakāra eva syāt. an-ābhoge '-antare tu gamye kāryam hetuḥ, a-vyabhicārāt. na antare. tena na iha pratanyate. na ca a-sann ātmā, antare parāvṛtṭy-a-yogāt. yugapad ekatra viruddha antare prasiddhasya śabda-sāmānya-darśanāt. na antare mṛta-pratipattiḥ, tādṛśam yadi taruṣu antare yuktaḥ. an-artha-antaravate tu nīla-āder antare vikāre śabda-viśeṣe smṛtir yukta, tasyā a-antare vivāda-a-sambhavāc ca. na ca śāstra-antareṇa anyāḥ kaścid vyavasthā-āśrayaḥ. tad idam antareṇa api bhavaty a-bhāva-buddhiḥ, yathā antareṇa api vaidharmya-dṛṣṭānte prasidhyati antareṇa artha-tathā-bhāvam pravartata iti kāryam

PVin3_0006306	anyathā a-bhāva iti bhāva eva kaścīn nāma-	antareṇa uktaḥ syāt. tasmān na asya pratyayasya
PVin2_0008512	tasya hetur bhavati. bhavati ca dhūmo 'gnim	antareṇa, tan na tad-dhetuḥ syāt. anya-hetukatvān
PVin1_0001611	na ca śabda-viśaya eva vastu, ākāra-	antareṇa darśane pratibhāsanād etāvan-mātra-
PVin3_0008401	-pratigha-a-bhāvāt. a-yoniśo-manas-kāram	antareṇa doṣānām an-utpatteḥ. deha-ādinām hetutve
PVin3_0013507	tarhi puruṣa-sāmarthya-siddhiḥ. sāvacanam	antareṇa na sidhyati iti sa tathā-bhūtam eva
PVin3_0007810	pratyakṣa-ādi-bādhā asti, pramānasya pramāna-	antareṇa bādhāyām tasya a-prāmānya-prasaṅgāt.
PVin2_0010014	-bhāvo hetur vā. katham sva-bhāvaṃ hetuṃ vā	antareṇa bhaved ity āśrayam antareṇa api
PVin2_0008511	bhāve 'hetutā eva syāt. na hi yasya yam	antareṇa bhāvaḥ, sa tasya hetur bhavati. bhavati
PVin2_0008510	-viśeṣasya agnitvāt. kāryasya ca kāraṇam	antareṇa bhāve 'hetutā eva syāt. na hi yasya yam
PVin2_0006005	a-pratiśedhaḥ. viruddhasya apy an-upalabdhim	antareṇa virodha-a-pratipattiḥ. tathā hy a-
PVin2_0007013	śabdaś ca dṛṣṭo 'rūḍha-artha-vācakaḥ. śabda-	antareṣu tādrkṣu tādrśy eva astu kalpanā. a-
PVin2_0006512	-hetutā iti. pratyakṣe 'py arthe phalasya an-	antarya-a-bhāvād a-tat-phala-sādharmyāt tad-
PVin2_0007907	bhavaty eva hi tasya api jñeya-vyāpini jñāne	'ntaśaḥ sāmartyaṃ virūpe 'pi dhātau. dhāt-
PVin3_0011701	ātmanaḥ prāṇa-ādayaḥ, tad-vyatirekasya eka-	antikavād ity aparāḥ. vipakṣād eva hi prāṇa-
PVin3_0006608	-bhāvo vā kiṃ na iṣyate. kiṃ pāraparyeṇa,	ante 'pi tat-sva-bhāvasya eva tad-bhāve
PVin2_0005202	a-sati nāstitā tṛtīyaṃ rūpam. sāvāniścītā.	ante vacanān niścītatvaṃ triṣv api rūpeṣu
PVin3_0004609	a-pratibhānāt syāt saṃśayaḥ, sa ca na eka-	antena anaikāntikaḥ. tan niścīta-tad-bhāvo
PVin3_0002608	-śrutibhyām gata-arthe 'py avadhāraṇe kṛtya-	antena abhisambandhān mā bhūn nirdeksyamāṇe 'pi
PVin3_0002113	grāhyam iti sthitiḥ. kṛtā idānīm a-siddha-	antair grāhyo dhūmena na analaḥ. yadi sādhana
PVin2_0006103	na ca śaktiḥ kenacit pratibandhuṃ śakyate,	antya-avasthāyām pariṇāma-a-bhāvāt kṣaṇasya-a-
PVin2_0006310	-pratipattau tad-utpatteḥ prakāryam eva	antya-kṣaṇa-an-antaravād utpannam pratyakṣi-
PVin2_0006308	cet, na, tataḥ kārya-utpatter a-kṣepāt. ā	antya-kṣaṇa-utpatteḥ pratibandhaḥ sambhāvya-
PVin2_0009011	sadrśa-apara-utpatti-vipralabdho vā.	antya-kṣaṇa-darśinām niścayāt paścād asya an-
PVin2_0006309	-kṣaṇa-utpatteḥ pratibandhaḥ sambhāvya-	antya-kṣaṇo 'pratibandhaḥ. tal-liṅga-darśanāt
PVin2_0006307	-bādhako 'gniḥ, yatas tad-a-bhāvo gamyeta.	antyaṣya avasthā-viśeṣasya a-vyabhicāra iti cet,
PVin1_0003213	a-siddheḥ, sarva-kāraka-upayoge 'pi kriyāyām	antyaṣya tasya eva bhedakasya sādhatamatvāt.
PVin2_0007713	na evaṃ bhāvasya kadācid apekṣā. tatra apy	antya sāmāgrī yā a-vyavahitā kārya-utpatteḥ, sāvā-
PVin1_0004112	na ca upalambhānām utpatti-niṣṭhā ity	andha-mūkaṃ jagat syāt. kvacin niṣṭhāyām sa
PVin3_0006103	sañcarati me hasta iti bhavati, tata eva	antya-a-bhāva-gatiḥ, tad-a-bhāve 'bhāva-a-
PVin3_0006102	hastasya antara-sparśa-viśeṣa-upalambhād	antya-a-bhāva-gateḥ. yato hi sparśa-viśeṣa-
PVin2_0006010	-upalabdher a-bhāva-a-siddheḥ. eka-niṣedhena	antya-a-bhāva-sādhane siddhā eva an-upalabdhiḥ,
PVin2_0009405	eva khyāpayati. na ca eka-an-upalambho	'nya-a-bhāvaṃ sādhyati, atiprasaṅgāt. na sa tena
PVin2_0006012	apy an-ubhayasya a-pratibandhāt tad-a-bhāve	'nya-a-bhāvo na yuktaḥ. kārya-an-upalabdhyā api
PVin1_0002504	yugapad anayor virodhāt. tasmān na caitanyād	antya-atīśayavati buddhiḥ. tad-rūpa-vyatirekeṇa
PVin2_0008205	idānīm a-hetuko vināśaḥ, jātasya tad-bhāve	'nya-an-apekṣānāt. api ca na vināśo nāma anya eva
PVin2_0008609	tathā ca nityaṃ sattvam a-sattvaṃ vā a-hetor	antya-an-apekṣānāt. apekṣāto hi bhāvānām
PVin2_0009110	anaikāntikatvam. bhāva-mātra-bhāvitve siddha-	antya-an-apekṣānād a-hetutā tan-mātra-anubandhaś ca.
PVin3_0006201	-pratiniyamaḥ. tasmād viśiṣṭa-upalabdhir eva	antya-an-upalabdhiḥ. anyathā arthasya nāstitvaṃ
PVin2_0006008	-a-nityatva-vat. tatra apy eka-upalabdhyā	antya-an-upalabdhir eva ucyate, anyathā hy a-
PVin3_0006009	sāmartyāt. tasmād eka-niyata-upalambho	'nya-an-upalambhas tad-a-bhāva-vyavahāra-siddhi-
PVin3_0011010	'tiprasaṅgo 'py uktaḥ. vyabhicārād an-	antya-anumāna iha a-vyabhicāra iti kuto niścayaḥ.
PVin3_0010312	a-santam apy eṣām ātmānaṃ vibhāgavantam iva	antya-anyair vyapadeśair vaktāraḥ pradarśayanti.
PVin3_0008307	hetutvāc chakti-prasūteḥ sāmāgrīyā yogyatā an-	antya-apekṣāṇi ity ucyate. samāgrāny eva kāraṇāni
PVin2_0007403	hy arthasya tan-mātra-anurodhiny eva, na	antya-āyatte, tad-bhāve 'bhūtasya paścāt tādātmya
PVin1_0002115	śāli-bija-ādibhyas tat-prasavās tad-anyebyo	'nya iti, ākasmikatve deśa-kāla-prakṛti-niyama-a-
PVin1_0002912	yo 'pi kaścīd viplava indriya-jaḥ, tad-	antya-indriya-ja-a-viśeṣāt, asāv api vastv-an-
PVin3_0001904	'pi na itara iti darśana-arthā. tatra sarva-	antya-iṣṭa-nirākaraṇe 'py āśāṅkā-āsthāna-vāraṇam
PVin3_0008703	na saṃyogena tadvat syāt. sahitasya tad-	antya-upakārād viśeṣa-utpatteḥ sāmartyam. ko 'yam
PVin3_0010804	kiṃ tarhi vyatirekād api. tad-a-bhāvād an-	antya-upanaya iti cet, tulyā vṛtti-tat-
PVin2_0005806	'pi syād ity apārthikā an-upalabdhiḥ. atha	antya-upalabdhyā an-upalabdhi-siddhir iti
PVin2_0006210	eva teṣām tad-viruddhānām ca sannihita-	antya-upalambha-kāraṇād a-siddhiḥ siddhiś ca
PVin1_0004107	upalambha-kāle na siddhaḥ siddher a-siddheḥ,	antya-upalambha-kāle tu siddha ity upalambhe 'pi
PVin2_0005904	iti cet, na, kārya-kāle 'bhāva-pratipatteḥ,	antya-upalambhe tad-an-upalambha-siddheḥ.
PVin1_0004003	ādi-vat. na hy anayor eka-ākāra-an-upalambhe	'nya-upalambho 'sti. na ca etat sva-bhāva-viveke
PVin2_0008206	'nya-an-apekṣānāt. api ca na vināśo nāma	antya eva kaścīd bhāvāt, kiṃ tu bhāva eva vināśaḥ,
PVin2_0008912	api ca artha-antara-nimitto hi dharmāḥ syād	antya eva saḥ. na hi tasmin niṣpanne 'niṣpanno
PVin2_0006709	para-apekṣā, tasya tatra a-kiñcit-karatvāt,	antya-karaṇe tasya iti sambandha-a-yogāt.
PVin1_0000210	'yukta-pratipattir eva. na ca anya-darśane	'nya-kalpanā yuktā, atiprasaṅgāt. tasya
PVin3_0012002	-bhāg ity ayam eva hetuḥ. an-avasthā-	antya-kalpane syāt. yasmin sati bhavaty eva yat

PVin2_0004701
 PVin2_0008215
 PVin3_0002306
 PVin3_0002307
 PVin2_0008214
 PVin2_0006613
 PVin3_0004903
 PVin1_0000210
 PVin2_0008616
 PVin3_0004805
 PVin3_0004902
 PVin2_0005208
 PVin3_0009307
 PVin3_0009308
 PVin1_0000406
 PVin2_0009101
 PVin3_0006003
 PVin3_0012206
 PVin2_0010105
 PVin2_0009212
 PVin2_0005109
 PVin2_0005911
 PVin3_0006006
 PVin1_0002509
 PVin1_0001604
 PVin1_0002013
 PVin3_0006504
 PVin2_0006006
 PVin3_0004208
 PVin1_0002511
 PVin2_0005104
 PVin3_0004402
 PVin1_0001104
 PVin2_0009701
 PVin2_0010001
 PVin3_0002303
 PVin3_0004808
 PVin3_0010809
 PVin1_0003607
 PVin3_0011706
 PVin3_0008202
 PVin2_0005807
 PVin3_0006404
 PVin1_0000504
 PVin2_0005902
 PVin2_0008512
 PVin1_0002208
 PVin3_0012803
 PVin1_0002602
 PVin1_0003508
 PVin3_0006006
 PVin3_0003611
 PVin1_0001504
 PVin3_0004105
 PVin3_0009002
 PVin3_0002209
 PVin1_0000209
 PVin3_0011708
 PVin2_0007308

tathā sati dṛṣye vastuny a-vikala-tad-kiñcit, tādavasthyāt. atas tan-nāśano na -an-uparodhe 'pi śāstra-uparodhād virodhe so 'pi tulya iti virodhaḥ syāt. bhavaty eva siddhe hi bhāve kārako na taṃ karoti. na apy tādṛśām a-vitatha-abhidhānāt. tathā hi na kiṃ tarhi tad-dharma-virahiṇi ity a-doṣo -rahito 'yukta-pratipattir eva. na ca kim anyat. tasmād eka-deśa-kāla-parihāreṇa a-sapakṣe hetv-a-bhāva-prasaṅgaḥ, sarvasya sapakṣayati. tena a-sapakṣa iti na sarva-artham ity āha. tatra a-sambhavād eva na -puruṣa-ādayo 'py a-nityāḥ prasajanti. prāg anya-dharmaṇo 'vyaktir a-nityatā iti cet, yuktam, yasmāt pramāṇa-itara-sāmānya-sthiter anyathā artha-antaram eva a-nityatā syād tasmāt —viśiṣṭa-rūpa-anubhavād anyā na eva vipakṣād api. ekatra hi niyame siddhe ākhyeyā. anyathā a-pratibaddha-nivṛtṭyā a-bhāva-pratipādikā. tasmād eka-nivṛtṭyā avadhāraṇād dharmiṇy a-vṛtṭir iti cet, na, vyavahāro 'pi tan-nimitta-sattayā sādhyate, -pratiniyatād a-saṃsargiṇo 'nubhavād anyo viṣaya-upabhogaḥ, tad-a-pratyakṣatve -a-bhāvāt. artha-ātmanaś ca sādharmaṇatvād a-śakya-samayo hy ātmā sukha-ādinām an-gamyate. kvacid a-vikala-kāraṇasya bhavato tathā hy a-paryanta-kāraṇasya bhavato a-bhāvāt. viśeṣe ca uktam. anyac cet, katham -viśeṣāl laiṅgika-upabhogasya ca a-bhogatvād na nir-anvaya-doṣa-bhāk. ity antara-ślokaḥ. yathā — caitro dhanur-dharaḥ, na -sāmagrikā punar icchayā nivartyeta tad-anyonya-vyavacheda-rūpāṇām eka-vyavacchedena eva nivṛtṭiḥ. anyathā eka-nivṛtṭyā api śāstra-bādhāyāṃ yadi viruddhā iṣyate, sā kiṃ tarhi vivakṣita-dharma-an-āśrayo vastu. tad ayaṃ puruṣa ātmānam āntaraiḥ kaiścid an-grāhaka-lakṣaṇā. ity antara-ślokaḥ. tadā -a-bhāva eva na bhavaty eva ity arthād an-eva iha na anyad iti. yady avaśyam ete 'n-iti pratyakṣa-siddhā na an-upalabdheḥ. tathā yogāt sthitiḥ anyatra vāryate. yathā 'liṅgo siddhāv api buddhi-vikalpe saṃśayāt. na enam -prajñaptir upalabdhī-yogyā-śva-bhāvasya 'gnim antareṇa, tan na tad-dhetuḥ syāt. sāmārthya-a-darśanāt. tan-mātra-bhāvino vā viruddha-a-vyabhicāritāyām. na ca ca eka-rūpam eva paśyāma iti na anyā buddhir arthaḥ, yo vijñānaṃ sarūpayati. ata eva na -ākāra-pratiniyatād a-saṃsargiṇo 'nubhavād syāt. na ca pramāṇa-lakṣaṇa-vyatirikto na ca prakāśo 'rthas tathā-vṛtṭiḥ. na apy na hi tatra apy an-upalambham antareṇa sādhyāḥ. tan na tri-vidhād dhetor śva-bhāvān na nivartate. prapadyamānaś ca tad a-sādharmaṇam vastu-rūpaṃ śva-lakṣaṇam. ātma-pratibandhas tādātmya-tad-utpattibhyām -phalaḥ, upalabdhī-pūrvakatvāt teṣām.

anya-kāraṇasya darśanasya vyāvṛtṭiḥ. na ca sa eva anya-kārī. tena ayaṃ tad-a-tad-rūpa-a-kāraṇād a-'nya-kṛte 'pi tulya iti virodhaḥ syāt. bhavaty anya-kṛte 'pi pratijñā-doṣa iti cet, astu, viṣaya anya-kriyāyāṃ tasya kiñcit, tādavasthyāt. atas anya-guṇa-doṣa-niścaye liṅgam asti. te hi ceto-'nya-grahaṇe 'pi. kiṃ punaḥ kāraṇam evaṃ navadhā anya-darśane 'nya-kalpanā yuktā, atiprasaṅgāt. anya-deśa-kālayor vartamāno bhāvas tat-sa-apekṣo anya-dharma-yogāt. na bhavati, yathā — a-anya-dharma-yogini pratītiḥ, kiṃ tarhi tad-dharma-anya-dharma-vṛtṭi-niśedha-āśaṅkā. viruddha-anya-dharmaṇo 'vyaktir a-nityatā iti cet, anya-anya-dharmā ca prāg a-pracyuta-ātmā iti ca su-anya-dhiyo gateḥ. pramāṇa-antara-sad-bhāvāḥ anya-nimittatve 'nimittatve vā. tathā ca bhāvas anya-nirākriyā. tad-viśiṣṭa-upalambho 'tas tasya 'nya-nivartanaṃ sidhyet. anyathā hi kvacid dṛṣṭe anya-nivṛtṭy-a-siddheḥ. yukta-upalambhasya tasya anya-nivṛtṭim icchatā tayoḥ kaścit śva-bhāva-anya-niśedha-arthatvāt. tatra vṛtṭtau labdhāyāṃ anya-naimittika-vat. sā eva tāvad an-upalabdhīḥ 'nya-pratikṣepaḥ. sa eva hi tan-niyamāt tad eva 'nya-pratyakṣa-vat sarva-a-pratyakṣatva-prasaṅgāt. anya-buddher apy anumāna-prasaṅgaḥ. siddhe 'pi hi anya-bhāk. na an-uditaḥ pratiniyataḥ sukha-ādy-'nya-bhāve 'bhāvād virodha-gatiḥ, yathā śīta-'nya-bhāve 'bhāvād virodha-gatiḥ. sa ca an-anya-bhāve so 'sti, upacāra-mātraṃ tu syāt. etena anya-bhoga-vat. liṅga-a-yogād ato 'py a-siddhir anya-yoga-vyavacchedena ca viśeṣaṇa ekasya tad-anya-yoga-vyavacchedena, yathā — pārtho dhanur-anya-vikalpa-vat. śakyante hi kalpanāḥ anya-vidhānād a-pratiśedhaḥ, vidhi-pratiśedhayor anya-vinivṛtṭiḥ katham bhavet. na aśvavān iti anya-viśaye 'pi tulyā iti viruddhaḥ syāt. tena anya-viśaye 'pi nañi vibhāgena niyoga-vṛtṭeḥ. anya-vedyair dharmair yuktam pratisaṃvedayamānas anya-saṃvido 'bhāvāt śva-saṃvit phalam iṣyate. anya-saṃsargiṇy ātma-vṛtṭiḥ sūcitā bhavati. sā anya-saṃsargiṇo gamyāḥ, sa eva eṣām a-saṃsargo anya-sattayā a-sattā kiṃ na sidhyati. yadā punar 'nya-sattveṣu vikalpa-ādir na sidhyati. a-niścaya anya-sambandhinam puruṣa-mātra-pratyakṣam anveti. anya-hetu-sākalye tad-a-vyabhicārāc ca upalambhaḥ anya-hetukatvān na a-hetuka iti cet, na, tatra 'nya-hetutva-kalpanāyām atiprasaṅgaḥ. saṃskāra anyo 'vyabhicārī. tasmād a-vastu-darśana-bala-anything 'nubhavaḥ. saṃsargād a-vibhāgaś ced ayo-anything 'nubhāvyo buddhyā asti tasyā na anubhavo anything 'nya-pratikṣepaḥ. sa eva hi tan-niyamāt tad 'nyo 'sti viśeṣaḥ pratyakṣasya, ya eka-anta-anything kaścid iha anuśaṅgī ity a-bhāva eva artha-anything kaścid vyavasthā-āśrayaḥ. tad idam upalabhya anything gamako 'sti, a-pratibaddha-śva-bhāvasya anyas taṃ nāntarīyakam īpsitaiḥ. sādhyā-arthair anyas tu buddhau sāksāt śva-bhāva-upadhāna-anything na asti ity uktam. te ca darśanena vinā na anything pravartana-phalas tan-nimittasya darśanāt.

PVin3_0011509 iti. na hi sa-ātmaka-an-ātmakābhyām
 PVin3_0007206 pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-ātmako
 PVin2_0009104 sa ca artha-antarād bhavann a-nityatā
 PVin1_0002902 tathā-avabhāsinaḥ smaryante. tan na viplavo
 PVin3_0012410 katham a-vyatirekaḥ. na hi sattā-pratiśedhād
 PVin2_0007114 sthānur ayam mārga iti vakti iti kaścana.
 PVin1_0000312 smaraṇāt. na hy anvaya-vyatirekābhyām
 PVin3_0004207 viśeṣa-a-bhāvāt. viśeṣe ca uktam.
 PVin2_0008209 a-jñaiḥ. tad ayam sattā-a-vyatirekeṇa na
 PVin2_0009613 vyavaccheda-hetutā syāt. na hi tad-vyāvṛtter
 PVin2_0008615 -a-yogāt. sā ca yogyatā hetu-bhāvāt kim
 PVin1_0000402 a-pitṛtva-vat. tasmāt sarvaṃ svato 'siddham
 PVin1_0001707 -ādi-bhedāt. na tasmād bhinnam asty
 PVin3_0005908 -antara-viśeṣād viśeṣa-siddhiḥ, tasya apy
 PVin2_0008706 api tathā-bhūta-kārya-janana-śva-bhāvaḥ.
 PVin1_0003111 na ca iyam artha-ghaṭanā artha-sārūpyād
 PVin2_0007006 rāga-ādimān na arthaṃ vetti vedasya na
 PVin1_0000206 eva sadṛśa-ātmanā. a-pratyakṣasya sambandhād
 PVin3_0000402 -lakṣaṇam a-siddham kim ātmanaḥ. pareṇa apy
 PVin1_0000605 sa ca a-vaṣaṃvādas tasmād ātma-lābhāt,
 PVin2_0008514 -bhāve 'py agnau bhavati iti. katham ca tato
 PVin3_0005305 ca prayatnāt prayatna-saṃskṛtād indriyād
 PVin2_0004904 -viśayatve sāmānyasya pratipattir liṅgād
 PVin3_0001008 api pakṣasya siddher a-pratibandhāt triṣv
 PVin3_0009710 -vādena. tasmāc chāstra-āśraya eva anumāne
 PVin3_0009706 ity antara-ślokāḥ. yā punaḥ śāstra-āśrayeṇa
 PVin3_0004704 doṣa eva. pakṣa-dharme 'pi tarhi sandeha-
 PVin3_0001506 sāmānyena api sādhanam na sambhavati,
 PVin3_0001802 kasyacid artha-antara-bhūtasya upagame syād
 PVin3_0001509 -a-sambhave 'n-ākāṅkṣāyām vā. ito 'pi na
 PVin3_0001606 anyatarad artha-antara-bhūtam iti sāmānyena
 PVin3_0001507 -a-bhāvāt. dvayor hi tathā-bhāva-sambhave
 PVin3_0001511 vākya-artha-vyavasthāpanād apārthakam
 PVin3_0001611 anyatara-grahaṇena a-prasaṅgāt. tasmād idam
 PVin3_0001611 eva ity abhiprāyād a-doṣa iti cet, na,
 PVin3_0001612 'py a-virodhe samartham bhavati, yathā
 PVin3_0001513 -antara-bhāvaḥ syāt, sa eva tathā ucyeta.
 PVin3_0001406 -caitanya-śarīra-lakṣaṇa-puruṣa-ghaṭa-
 PVin3_0001609 sambhavaḥ — devadatta-yajñadattayor
 PVin3_0001705 sa tathā-vidhaḥ śabdah, na pakṣa-sapakṣayor
 PVin3_0001711 -sāmarthyā-ādikam api iti. tasmān na
 PVin3_0007708 -vṛtṭyā vyabhicārah. tat-pakṣa-sapakṣa-
 PVin3_0001703 iti riktā vāco-yuktiḥ. etena pakṣa-sapakṣa-
 PVin3_0000702 samāropito na liṅgam, yathā — pakṣa-sapakṣa-
 PVin3_0000710 āhuḥ — eṣa piṇḍo viśāṇi go-gavayayor
 PVin3_0001606 api iti naindriyam. tathā ghaṭa-śarīrayor
 PVin3_0001508 bhavati, yathā — devadatta-yajñadattayor
 PVin3_0012102 asti, a-sapakṣa eva na asti iti drṣṭāntayor
 PVin2_0005310 -samāsaḥ. tathā hy āha — artha-āpattiyā vā
 PVin3_0011809 -ādy-a-bhāvena vyāptāḥ. ghaṭa-ādayaś cet,
 PVin3_0010309 -satām parasparato vibhāgaḥ. ekasya hi rūpam
 PVin3_0004401 pakṣasya dharmatve tad-viśeṣaṇa-apekṣasya
 PVin1_0000412 siddham iti na kiñcit pramāṇam a-pramāṇam vā
 PVin3_0011103 -vyatirekābhyām kārya-kāraṇa-bhāva-siddher
 PVin2_0009802 kānicid dravyāṇi kathaṅcid drṣṭāṇi punar
 PVin2_0009506 bhaved iti cet, tathā śaṅkāyām atiprasaṅgaḥ,
 PVin3_0002309 cet, bādhanīya-arthasya śāstrasya upagamād
 PVin3_0007706 ca sva-vāco-ubhaya-dharmatām bruvāṇaḥ sato
 PVin3_0010406 kiṃ tarhi tan-mateḥ, punar icchā-parāvṛtṭāv

anyo rāsir asti, yatra prāṇa-ādir varteta, ātma-
 'nyo vā iti, yathā-kathaṅcid api viśeṣitas tat-sva
 anyo vā dharmo hetuḥ phalaṃ vā syāt, a-hetu-
 'nyo vā vikalpaṃ sphuṭayati. a-vikalpaka eva
 anyo vyatirekaḥ. vipratīśiddham ca etat — na
 anyah svayaṃ bravīmi iti tayor bhedaḥ parikṣyatām.
 anyo hetu-phalayos tad-bhāvaḥ. tathā yukta-
 anyac cet, katham anya-bhāve so 'sti, upacāra-
 anyat kiñcid vināśo 'pekṣata iti tad-vyāpī.
 anyat tad-vyavacchedanam. a-vyavacchedas tu
 anyat. tasmād eka-deśa-kāla-parihāreṇa anya-deśa-
 anyat sādhanam a-vyabhicāry-ātma-sambandham
 anyat sāmānyam buddhy-a-bhedataḥ. na hi vyakty-
 anyata ity an-avasthānān na kasyacid viśeṣa-
 anyato 'pi bhāve na sa tasya sva-bhāva iti sakṛd
 anyato jñānasya sambhavati. na hi paṭu-mandatā-
 anyataḥ. na vedayati vedo 'pi veda-arthasya kuto
 anyataḥ pratipattitaḥ. dvi-vidha eva hy arthaḥ
 anyataḥ pratipattum a-yuktam eva. yas tu para-
 anyato bhavato 'bhavato vā bhāve niyamena tat-
 'nyato vā a-taj-janana-śva-bhāvād bhavet. svayam
 anyato vā sva-bhāva-antara-pratīlambhāt. na hy an
 anyataḥ sva-lakṣaṇasya ity āha — a-tad-rūpa-
 anyatama-rūpasya eva an-ukṭir nyūnatā-sādhanā-
 'nyatara-a-siddhiḥ śāstreṇa. anyatra tv a-jñānād
 anyatara-a-siddhir udbhāvayate, yathā abhivyakti-
 anyatara-a-siddher dūṣaṇam syāt. evam etat, iṣṭa-
 anyatara-artha-antara-bhāva-a-bhāvāt. dvayor hi
 anyatara-artha-antara-bhāvaḥ. etena iṣṭa-
 anyatara-artha-antara-bhāvaḥ, ghaṭasya svato
 anyatara-artha-antara-bhāvas tayor ekasya tathā-
 'nyatara-uktiḥ samarthā bhavati, yathā —
 anyatara-grahaṇam. anyathā vipratīśiddham etad
 anyatara-grahaṇam eka-parigrahe 'py a-virodhe
 anyatara-grahaṇena a-prasaṅgāt. tasmād idam
 anyatara-bhojana-codanāyām eka-bhojane. vikalpa-
 anyatara-vacana-sāmarthyād ghaṭasya api sa iti
 anyatara-sa-dvitiyo ghaṭaḥ, an-utpalatvāt, kuḍya-
 anyataro bhojanīyaḥ, na devadatto na yajñadatta
 anyatarah, vikalpa-eka-pratīnyamayor virodhāt.
 anyatarat sāmānyena artha-antara-bhūtam, artha-
 anyataratva-ādinām a-vipakṣa-vṛtṭer ubhaya-
 anyataratvam api pratyuktam. api ca dvayor api
 anyataratvād a-nityaḥ śabdo nityo vā iti. na hy
 anyataratvād iti. atha punar mayā evaṃ-
 anyatarad artha-antara-bhūtam iti sāmānyena
 anyataram bhojayeti, na ekasya bhojana-a-sambhave
 anyatareṇa artha-āpattiyā ubhaya-pradarśanam āha.
 anyatareṇa ubhaya-pradarśanād iti. na a-sati
 anyatra a-drṣṭaḥ sa ghaṭa-ādaḥ na iti kutaḥ. tena
 anyatra a-pāśyantī buddhir idam asmād vibhaktam
 anyatra-an-anuvṛtṭer a-sādhāraṇatā iti cet, na, a
 'nyatra anubhūta-viśayābhyo 'nirdeśya-
 anyatra anumānāt. na tv evam a-śubha-abhinandena
 anyatra anyathā drṣyante. yathā kāścid ośadhayaḥ
 anyatra apy a-bhāva-niyama-a-bhāvāt. vṛtṭam
 anyatra apy astu. tasmān na idam pratījñā-doṣa-
 'nyatra apy asya vṛtṭim bhāṣate sattāyām ca a-
 anyatra apy evam-bhāvasya abhimateḥ. tad iha

PVin3_0007702 tato 'pi pratīteh samāśrayāt. tasya
 PVin2_0009703 a-darśanam pramāṇam, bādhā-sambhāvāt. tathā
 PVin2_0009901 vijātiyatva-upagama-virodhāt, tad-viśeṣāṇām
 PVin1_0003702 apy a-riṣṭa-ādāv a-pratisandhāna-darśanāt,
 PVin3_0002001 viruddhaḥ syāt. a-prakaraṇān na iti cet, tad
 PVin1_0002412 -aṅgam ity anughošyāḥ, tathā-vidhasya
 PVin2_0008309 'n-apekṣatvāt sva-bhāvata eva bhavati. tathā
 PVin2_0008308 eṣa sva-bhāvataḥ. yatra nāma bhavaty asmād
 PVin3_0001301 syāt. ukta-dharma-an-anvaya eṣa doṣo na
 PVin3_0002304 syāt. tena tatra eva bādhane bhavati, na
 PVin3_0002309 dharmiṇo 'bhidhānād iha eva bhavati, na
 PVin2_0008704 sakṛd apy a-bhāvāt. sa tat-pratinīyato
 PVin1_0003007 -ābhāsam āha sa-apavādatva-sūcana-artham,
 PVin1_0003205 -adhigateḥ sādhanam meya-rūpatā. sādhanam
 PVin1_0001714 iti. tad a-yuktam, yasmāt dhī-śabda-vṛtter
 PVin2_0009804 viśiṣṭa-rasa-vīrya-vipākā bhavanti, na
 PVin3_0011009 phalasya. vaktary ātmani rāga-ādi-darśanena
 PVin3_0009710 eva anumāne 'nyatara-a-siddhiḥ śāstreṇa.
 PVin3_0007310 na artha-viśeṣa-sādhanam ity apārthakam.
 PVin3_0004508 tathā-vidha-udbhāvanam apy atra dūṣaṇam eva.
 PVin3_0007410 ca āha —liṅgasya a-vyabhicāras tu dharmeṇa
 PVin1_0001705 tathā hi ekatra dṛṣṭo bhedo hi kvacin na
 PVin2_0007205 tasya sā eka-arthatā kutaḥ. sva-bhāva-niyame
 PVin2_0005207 nāstitā-abhidhānam a-saty eva nāstitā na
 PVin2_0007512 ca. na anayor vastutaḥ kaścīd bhedo
 PVin2_0008314 bhāvaḥ. sa ca ātmānam parityajya katham
 PVin3_0000408 vivekasya kartum a-śakyatvāt, tasya
 PVin3_0007101 hetu-sādhyayoḥ. yadi sattvam a-nityatve
 PVin3_0006403 pramāṇam. a-dṛṣṭe niścaya-a-yogāt sthitir
 PVin1_0001515 tasya viśaya-antara-avadhāna-vaiguṇye
 PVin2_0007312 pratiśedha-phalatvaṃ tulyam, ekatra saṃśayād
 PVin2_0005006 tathā tat-tulya eva ca. dharmi-viśiṣṭasya
 PVin3_0005807 vyāpakāḥ sva-bhāvaḥ sādhyate. vyāptiś ca
 PVin2_0008109 sattve tu vināśasya kasyacit tathā-bhāve 'py
 PVin1_0003815 syur ākārās tad-ekatvasya hānitaḥ. anyasya
 PVin1_0002007 ca krama-utpatty-a-yogāt. ādheya-bhedatve ca
 PVin3_0009908 -artha-vicāreṣu tathā-bhūta-a-siddhes tattva-
 PVin2_0004901 pratyakṣa-vat sāmānyasya ca vastuno
 PVin2_0006104 -viguṇa-utpādana-lakṣaṇatvāt pratibandhasya,
 PVin2_0009213 kaścīd sva-bhāva-pratibandho 'py eṣṭavyaḥ.
 PVin2_0010105 vā sva-bhāvasya nivṛttir hetutvena ākhyeyā.
 PVin3_0006305 'sya kṛtaḥ syāt. tataś ca a-hetukatvam.
 PVin3_0002709 syāt, tad-avabodha-arthitve vā prativādināḥ,
 PVin2_0006503 -sādhanam kañcid upāyam āsṛitya pravartate,
 PVin2_0007111 a-pratiṣṭhānād yukter atra na sambhavaḥ.
 PVin3_0010409 syāt. tatra ca vastu-pratibandho vācyaḥ,
 PVin3_0003208 -bhūto 'py abhyupāyaḥ, bādhana-abhyupagamāt.
 PVin2_0006806 tad-upakṛtam indriyaṃ jñānam janayati iti,
 PVin2_0006701 syuḥ. vyavahārās ca prāyaśo buddhi-pūrvam
 PVin2_0006801 -anvaya-vyatireka-anuvīdhāyī pauruṣeyaḥ.
 PVin3_0010907 viparyāso moḥaḥ. na evaṃ karuṇā-ādayaḥ,
 PVin2_0007213 tu tathā prasiddhāv api icchāyā a-nivāraṇād
 PVin3_0004703 -anvaya-vat. tena hi nirṇīta-guṇe vaktavye
 PVin2_0004508 vacana-anukrama-darśanam kṛtam eva,
 PVin3_0000612 anta-upagama-nibandhaneṣu vicāra-prastāveṣu,
 PVin3_0002806 dharmā-mātraṃ sādhyam ākaraṇīyaṃ vā.
 PVin2_0009012 tadā a-nityatā vyavasthāpyata ity apy uktam.
 PVin1_0000914 tat-saṅkalanena grhyate daṇḍy-ādi-vat. na
 PVin3_0006202 viśiṣṭa-upalabdhir eva anyā-an-upalabdhiḥ.

anyatra api tulyatvāt. tad etad vyavaccheda-
 anyatra api pramāṇa-antara-bādhā sambhavyeta.
 anyatra api śakya-kriyatvāt, pratyakṣāṇām
 anyatra api śabda-gandha-rasa-viśeṣair a-bhinnaiḥ
 anyatra api samānam. na, atra dharmiṇaḥ
 anyatra api sv-acchatva-āder viśeṣasya bhāvāt.
 anyatra api sva-bhāva-bhāvī, viśeṣa-a-bhāvāt.
 anyatra api sva-bhāvataḥ. so 'yaṃ kvacid bhavan
 anyatra iti cet, na, sādhyatva-a-viśeṣāt. a-doṣe
 anyatra iti cet, na, hetoḥ sarvasya guṇa-doṣayoḥ
 anyatra iti cet, bādhaniya-arthasya śāstrasya
 'nyatra katham bhavet. bhavan vā na dhūmaḥ syāt.
 anyatra cakṣur-ādi-parama-aṅūnām dvi-candra-ñila-
 'nyatra tat-karma-sambandho na prasidhyati. sā ca
 anyatra tato na an-upalakṣaṇam. a-buddhi-śabda-
 anyatra. tathā kāla-saṃskāra-bhedāt. na ca tad-
 anyatra tad-anumāne 'tiprasaṅgo 'py uktaḥ.
 anyatra tv a-jñānād iti na vāda-udāharaṇam.
 anyatra tu tad eva agni-sāmānyam tatra a-siddham
 anyatra tu saṃśaye dvayor ekasya vā viparyaye ca
 anyatra darśyate. tatra prasiddham tad-yuktam
 anyatra dṛṣyate. na hi vyakty-ātmānaḥ parasparam
 'nyatra na yojyeta tayā punaḥ. saṅketās ca nir-
 anyatra na viruddha iti niyama-artham ity āha.
 'nyatra prayoga-bhedāt. tad-darśanāt svayam api
 anyatra bhaved iti. artha-antare tu gamye kāryam
 anyatra vastutaḥ pratibandhāt. katham idānim a-
 'nyatra vā hetuḥ syāt, sādhyam api kasmān na
 anyatra vāryate. yathā '-liṅgo 'nya-sattveṣu
 'nyatra vijñāna-an-utpatteḥ. tac ca a-siddham.
 anyatra viparyayāt. tatra dvitīyā sad-vyavahāra-
 anyatra vṛtti-virodho '-viśeṣaṇe vā na anumeya-
 anyatra vyavahārasya tan-mātra-siddhyā, viśeṣa-a-
 anyatra hetor vaikalyād a-vināśo 'pi syād ity a-
 anyatva-hāneś ca na a-bhedo '-rūpa-darśanāt. rūpa
 anyatvam. kṣaṇikatvād arthānām atipātāc ca na a-
 anyatvam pada-artheṣu saṃvṛteṣu pratiśidhyate.
 'nyatvena a-vācyaṭvāt. katham idānim dvayor api
 anyathā a-kiñcit-karasya a-pratibandhāt. bhavaty
 anyathā a-gamako hetuḥ syāt. hetos triṣv api
 anyathā a-pratibaddha-nivṛtṭiyā anya-nivṛtṭy-a-
 anyathā a-bhāva iti bhāva eva kaścīd nāma-
 anyathā '-sambaddha-pralāpa eva ayam ity an-
 anyathā a-sambaddha-pralāpasya a-prāmānyāt. tatra
 anyathā a-sambhava-a-bhāvān nānā-śakteḥ svayam
 anyathā a-siddheḥ. etena ātma-para-upagama-ādayaḥ
 anyathā atiprasaṅgaḥ syāt, vyarthatā vā pṛthak-
 anyathā an-upakāriṇo 'n-apekṣā syād viśaya-antara
 anyathā api kartum śakyante, puruṣa-icchā-
 anyathā api nāntarīyakatā-a-bhāvān na para-ātmanaḥ
 anyathā api bhāvād iti vyākhyātam vārttiḥ. tatra
 anyathā api loke vyavahāro dṛṣṭa iti saṃśayaḥ.
 'nyathā-abhidhānād doṣa eva. pakṣa-dharme 'pi
 anyathā-abhidhāne gamaka-dharma-a-dyotanāt. na hi
 anyathā abhyupagamya vicāra-a-yogāt. an-arthāḥ
 anyathā artha-antara-gamaṇād avasādaḥ syāt. sa ca
 anyathā artha-antaram eva a-nityatā syād anya-
 anyathā, artha-sambandha-abhidhāna-vyavasthā-a-
 anyathā arthasya nāstitvaṃ gamyate 'n-

PVin3_0012402	sādhayati iti tato vyatireki varṇyeta.	anyathā ātma-sannidhāyane ko nairātmīyād
PVin2_0008405	katham kārya-kāraṇa-bhāvaḥ. ata eva,	anyathā āsraya-a-siddheḥ. nanu ca pradeśa āsrayo
PVin2_0005608	yadi hi syāt, upalabhya-sattva eva syān na	anyathā iti, vṛkṣo 'yaṃ śiṃśapātvāt, agnir atra
PVin1_0001108	-ādi-vikalpo 'rtha-sannidhāv eva bhavati. na	anyathā idantayā iti cet. na hy ayaṃ gaur ity a-
PVin2_0010001	sva-bhāva-pratibandhād eva nivṛtṭiḥ.	anyathā eka-nivṛtṭyā anya-vinivṛtṭiḥ katham
PVin2_0009003	-vināśau sarvasya ca sarvatra upayogaḥ syāt.	anyathā ekam ity eva na syān nāma-antaram vā,
PVin1_0003813	'-vidyamānā api grāhya-grāhaka-saṃvidām.	anyathā ekasya bhāvasya nānā-rūpa-avabhāsināḥ.
PVin1_0003808	-upapluta-akṣāṇām yathā mṛc-chakala-ādayaḥ.	anyathā eva avabhāsante tad-rūpa-rahitā api.
PVin3_0003204	asti, tad aparasya bādhakam bhavati.	anyathā katham pratijñam tulya-kakṣyam anumānam
PVin1_0000912	grhītvā saikalayya etat tathā pratyeti na	anyathā. kiñcit kenacid viśiṣṭam grhyamānam
PVin3_0009605	yuktā anumitiḥ pāṇḍu-dravyād iva huta-aśane.	anyathā kumbha-kāreṇa mṛd-vikārasya kasyacit.
PVin3_0005110	śabda-ādau śruti-māndya-pāṭava-darśanāt.	anyathā kvacid apy a-kiñcit-karasya sannidhānasya
PVin1_0002002	-grāhi, an-adhigata-viśayatvāt pramānasya,	anyathā ca atiprasaṅgāt, a-bhraṣṭa-darśana-
PVin2_0009912	kāraṇam api nivartamānam kāryam nivartayati.	anyathā tat tasya kāryam eva na syāt. ataḥ kārya-
PVin3_0001704	api sambhava-a-virodha etad evam syāt.	anyathā tv a-siddham eva tac chabde. tathā hi
PVin3_0011201	kvacit tathā-dṛṣṭānām api deśa-kāla-bhedena	anyathā-darśanāt, yathā āmalakyaḥ kṣīra-avasekena
PVin2_0004702	'rtho yuktaḥ, tasya punaḥ pratyakṣeṇa	anyathā darśanāt. yo hi bhāvo yathā-bhūtaḥ sa
PVin3_0011104	ca vacanasya tat-siddhiḥ, ātmany eva	anyathā-darśanāt. rāga-utpatti-yogyatā-rahite
PVin2_0009802	dravyāṇi kathaṅcid dṛṣṭāni punar anyatra	anyathā dṛṣyante. yathā kāścid ośadhayaḥ kṣetra-
PVin2_0008908	darśanāt. avaśyam-bhāva-niyamaḥ kaḥ parasya	anyathā paraiḥ. artha-antara-nimitte vā dharme
PVin3_0007807	eva hi sa dharmas tasya gamakaḥ syāt, na	anyathā. puruṣa-pravṛtter a-vastu-pāratantryāt.
PVin1_0000213	pratipattir anumānam iti dve eva pramāne,	anyathā-pratipatty-a-yogāt. na vai pratibandha
PVin2_0006911	darśane ca bhāvāt, viśeṣa-antara-dṛṣṭāv	anyathā prayoge viparyayāt, yathā-darśana-
PVin3_0000805	kartur icchā-mātra-anurodhataḥ. vastunaś ca	anyathā-bhāvāt tat-kṛtā vyabhicāriṇaḥ. iti
PVin3_0006204	nāstitvam anyena ity an-avasthitiḥ.	anyathā yadi sva-viśaya-jñāna-a-bhāvena a-bhāva-
PVin3_0001511	vyavasthāpanād apārthakam anyatara-grahaṇam.	anyathā vipraśiḍdham etad vacanam syāt,
PVin2_0006407	viruddha-kārye 'pi deśa-kāla-ādy-apekṣaṇam.	anyathā vyabhicāri syād bhasma iva a-śīta-sādhane.
PVin3_0012011	ucyate, pratiśedha-dvayena prakṛta-gamanāt.	anyathā vyavacchedya-a-bhāvād avadhāraṇasya kiṃ
PVin2_0009206	-bhāvā etat samāna-pāka-hetavaḥ pakvā iti.	anyathā śeṣavad etad anumānam vyabhicāri. kiṃ
PVin3_0005907	siddha-viśeṣam artham arthād viśeṣayati.	anyathā saṃvedanasya api saṃvedana-antara-viśeṣād
PVin3_0011713	uktaḥ. na tāvatā a-bhāva-gatir ity uktam.	anyathā saṃśaya-hetur eva na syāt. na hi yo yatra
PVin2_0008703	punar na dṛṣṭaḥ, taj-janyo 'sya sva-bhāvaḥ,	anyathā sakṛd apy a-bhāvāt. sa tat-pratinīyato
PVin3_0013208	yathā ghaṭa-ākāśayor iti darśaniyam. na hy	anyathā sapakṣa-vipakṣayoḥ sad-a-sattve yathā-ukta
PVin3_0008106	iti nitya-vyavacchedena gamakatā iṣṭā syāt,	anyathā sarvato vipakṣād vyāvṛtter darśayitum a-
PVin3_0002509	na pakṣasya, uttara-avayava-apekṣatvāt.	anyathā sarve hetv-ādi-doṣāḥ pakṣa-doṣāḥ syuḥ,
PVin3_0005101	-sva-bhāvasya nityam jananam a-jananam vā	anyathā syāt. te ca a-vyavahitāḥ pratighātinā
PVin2_0005507	asti iti so 'pi iṣṭo vyavahāra-bhāk.	anyathā syāt pada-arthānām vidhāna-pratiśedhane.
PVin2_0006008	-upalabdhyā anya-an-upalabdhir eva ucyate,	anyathā hy a-niśiddha-upalabdher a-bhāva-a-
PVin3_0012206	hi niyame siddhe 'nya-nivartanam sidhyet.	anyathā hi kvacid dṛṣṭe '-bhāva-siddhāv api syād
PVin3_0012601	imaṃ vyavahāra-patham upanīyante.	anyathā hi tatra a-vyavahāra eva syāt. na ca
PVin2_0005906	na, viśaya-indriyayor ekasya dvayor vā an-	anyathātve '-yogād adhiṣṭhānasya. tat-saṃskāre tu
PVin2_0005313	mahato 'pi mahīyaso yad avamanyata iti kim	anyad an-ātma-jñatāyāḥ. so 'yaṃ tair eva artha-
PVin1_0000201	'rtha-kriyāyām viśamvādyate. nanv	anyad api śabda-upamāna-ādikaṃ pramānam asti,
PVin3_0008202	sāmānyam a-pratipakṣam —idam eva iha na	anyad iti. yady avaśyam ete 'n-anya-saṃsargiṇo
PVin3_0002212	na yuktam pratiśidhyate. bruvāṇo yuktam apy	anyad iti rāja-kula-sṭhitiḥ. sarvān arthān samī-
PVin3_0004206	iti. atha kā iyaṃ śaktiḥ. sa eva bhāva uta	anyad eva kiñcit. sa eva cet, tathā eva
PVin3_0005309	śabdo na indriyam na sannikarṣam na ātmānam	anyad vā kiñcij jñāna-utpatti-samāśrayam sva-
PVin3_0005008	nāma. a-kiñcit-karam ca kiṃ kasya āvaraṇam	anyad vā. kuḍya-ādayo ghaṭa-ādīnām kam atīśayam
PVin3_0005212	saha-kāri pratiniyatam asti indriya-upakāry	anyad vā. tat kadācit kasyacid bhavati iti tat-
PVin3_0011113	kāraṇam anumāpayati, tat-pratibandhāt. na	anyad vipakṣe '-darśane 'pi. sarva-darśīno hi
PVin2_0005110	vṛttau labdhāyām samucciyamāna-avadhāraṇam	anyad vyavacchinatti, naram ca nārāyaṇam eva ca
PVin3_0007905	yadā ayaṃ pakṣi-karoti, tadā na vyabhicāraḥ.	anyadā tena vyabhicāra iti su-vyavadātām
PVin1_0004108	tu siddha ity upalambhe 'pi tadā na siddho	'nyadā viparyaye siddha ity su-vyāhṛtam. anyena
PVin3_0008209	'nuvarṇitaḥ. asāv api yathā-sannihitān na	anyam apekṣata iti tan-mātra-anubandhī sva-bhāvo
PVin2_0006607	na ca tad-a-pratibaddha-sva-bhāvo bhāvo	'nyam gamayati. yathā-artha-darśana-ādi-guṇa-
PVin2_0005803	a-sattāyām sādhyāyām upalabdher a-bhāvo 'py	anyayā an-upalabdhyā sādhyata ity an-avasthānād a
PVin2_0009103	sa eva asya sva-ātma-bhūtā a-nityatā iti kim	anyayā, sva-bhāvena vā a-calasya artha-antara-
PVin2_0005104	-vyavacchedena ca viśeṣaṇa ekasya tad-bhāve	'nyasya a-tattvam syād viśeṣaṇa-viśeṣya-yogināś
PVin1_0003614	yena ekaṃ rūpam ekasya mana-āpam	anyasya a-mana-āpam dṛṣṭam. iṣṭa-an-iṣṭa-

PVin1_0001310	sva-bhāvasya. parāvṛttau ca tasya tādātmyād	anyasya a-samaya-darśino 'pi syāt. na hi
PVin1_0003815	katham syur ākārās tad-ekatvasya hānitaḥ.	anyasya anyatva-hāneś ca na a-bhedo 'rūpa-
PVin1_0002410	a-saṃvedanam sārūpyam buddhi-lakṣaṇam ity	anyasya api tat-sa-rūpasya tat-prāptir viśeṣo vā
PVin2_0009810	saṃskāra-bhedena viśeṣa-pratipatteḥ, tad-vad	anyasya api sambhavād a-sambhava-anumāne ca
PVin3_0008306	kārya-utpādane, śakti-pariṇāma-pratyayasya	anyasya apekṣānyasya a-bhāvād iti. pūrva-sva-
PVin3_0005104	utpanna-samartha-nirodhād vā sati vyavadhāne	'nyasya utpitsoḥ kāraṇa-a-bhāve 'n-utpatteḥ
PVin3_0012003	syāt. yasmin sati bhavaty eva yat tato	'nyasya kalpane. tad-dhetutvena sarvatra hetūnām
PVin1_0003512	tasmād ātmā eva buddher anubhavaḥ. sa ca na	anyasya kasyacit. pratyakṣa-prativedyatvam apy
PVin1_0004203	api tasya tādātmyāt tathā-prathanam, na tad	anyasya kasyacid ātma-saṃvedana-vat. tato 'pi na
PVin3_0002101	bādhyate. a-nāntariyake ca arthe bādHITE	'nyasya kā kṣatiḥ. uktaṃ ca na āgama-apekṣam
PVin1_0000609	sarva-darśi syāt. jñāna-bhāvas cet, katham	anyasya bhāve '-sambaddhasya bhāva-niyamaḥ.
PVin1_0003608	-grāhya-grāhaka-ākārā utpadyate, teṣām	anyasya saṃvedyasya a-bhāvāt sva-saṃvedanam
PVin2_0010003	api kim. sannidhānāt tathā ekasya katham	anyasya sannidhiḥ. gomān ity eva martyena bhāvyam
PVin3_0004911	dvau ca nirdiṣṭau. na hi sva-bhāvād	anyasya sarvatra sapakṣe sattvam, kārya-
PVin3_0005606	-bhavati ity udāhrta eva. tathā hi —na hy	anyā an-upalabhyeṣu nāstitā-an-upalambhanāt. taj
PVin3_0005608	-bhāvāt tan-nibandhanāḥ. uktam etat — na	anyā eva an-upalabdher dr̥śya-sva-bhāva-a-sattā,
PVin3_0007910	sattā-sādhane na hetu-lakṣaṇa-bhāk, na ca	anyā gatir asti. tasmān na sattā sādhyate.
PVin3_0006003	-prasaṅgāt. tasmāt —viśiṣṭa-rūpa-anubhavād	anyā na anya-nirākriyā. tad-viśiṣṭa-upalambho
PVin1_0002602	taṃ ca eka-rūpam eva paśyāma iti na	anyā buddhir anyo 'nubhavaḥ. saṃsargād a-vibhāgāś
PVin2_0009006	tat-sva-bhāvātā. na vai kācid a-nityatā nāma	anyā yā paścān niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa
PVin1_0002409	bhedah. viśaya-ākāraḥ pada-artho '-saṃvedano	'nyā saṃvit. a-saṃvedanam sārūpyam buddhi-
PVin1_0003708	phalam ucyate. tathā avabhāsamānasya tādṛśo	'nyādr̥śo 'pi vā. jñānasya hetur artho 'pi ity
PVin2_0008603	tādṛśaḥ. tādṛśād dhi bhavaṃs tādṛśaḥ syāt.	anyādr̥śād api tādṛśa-udbhava tac-chakti-niyama-a-
PVin2_0008602	na vai sa eva bhavati, tādṛśasya bhāvāt.	anyādr̥śād bhavan katham tādṛśaḥ. tādṛśād dhi
PVin3_0003805	sa hi śaśinaś candratvam an-icchan kām	anyāṃ pratītim icched iti taṃ praty a-dr̥ṣṭāntam
PVin1_0004113	viśaya-ākāraṃ ca yugapad upalabhata iti tad-	anye 'pi tathā syuḥ, viśeṣa-hetv-a-bhāvāt. tat
PVin2_0008311	api sva-bhāva-bhāvī, viśeṣa-a-bhāvāt. evam	anye 'pi sva-bhāva-hetavo yathā-svam pramāṇaiḥ
PVin2_0007502	yathā tatra eva utpattiḥ. anayā diśā	anye 'pi sva-bhāva-hetu-pravibhāgā draṣṭavyāḥ.
PVin3_0006205	a-bhāva-siddhiḥ syāt, tad-a-bhāvo 'py	anyena an-upalambhena sādhanīya ity an-avasthānād
PVin3_0005101	syāt. te ca a-vyavahitāḥ pratighātinā	anyena anyonyasya upakāriṇaḥ, a-vyavadhāna-deśa-
PVin1_0002104	a-grāhya-grāhakasya ca samayasya a-bhāvāt,	anyena apy atīta-rūpasya a-saṃvedanāt, a-punar-
PVin1_0004108	'nyadā viparyaye siddha iti su-vyāhr̥tam.	anyena api saṃvedana-upalambhe so 'py a-siddhaḥ
PVin3_0006203	'n-upalambhataḥ. upalambhasya nāstitvam	anyena ity an-avasthitiḥ. anyathā yadi sva-viśaya
PVin1_0004106	vedayate nāma kiñcit. upalabhyate saṃvedanam	anyena iti cet, sa tāvad viśayaḥ sva-upalambha-
PVin2_0005709	viśeṣaḥ sampratīyate. na sa śakyas tato	'nyena tena bhinnā vyavasthitiḥ. ity antara-
PVin3_0000406	an-eka-vṛtter ekasya na deśa-ādi-viśeṣavatā	anyena yogaḥ, tathā-bhūta-sva-bhāvasya virodhād
PVin3_0008404	liṅgam. yā tarhy a-kārya-kāraṇa-bhūtena	anyena rasa-ādinā rūpa-ādi-gatiḥ, sā katham. sā
PVin1_0001404	sarva-prāṇinām indriya-buddhir iti kim atra	anyena sādhanena. na ca imāḥ kalpanā a-
PVin1_0002911	-ābhāsaḥ. viplavaś ca akṣa-jatve 'pi tad-	anyebhyo '-viśeṣataḥ. yo 'pi kaścid viplava
PVin1_0002115	yathā śāli-bija-ādibhyas tat-prasavās tad-	anyebhyo 'nya iti, ākasmikatte deśa-kāla-prakṛti-
PVin3_0002111	sambaddhasya eva bādhanam. pariḥāryam na ca	anyeṣām an-avasthā-prasaṅgataḥ. kena iyaṃ sarva-
PVin2_0005513	upekṣakam. niṣedhe tad-viviktaṃ ca tad-	anyeṣām apekṣakam. vyavahāram a-satya-arthaṃ
PVin2_0005512	-samāśrayam. vidhāv ekasya tad-bhājam iva	anyeṣām upekṣakam. niṣedhe tad-viviktaṃ ca tad-
PVin3_0011908	-ādayo nairātmnye na syur iti cet, na, tatra	anyeṣām eva sāmārthya-darśanāt. cakṣur-ādi-
PVin2_0008103	evaṃ-rūpām sādhayantas tathā-vidha-janmanām	anyeṣām ca sva-bhāvam enam ālagayanti. etena
PVin2_0006211	-kāraṇād a-siddhiḥ siddhiś ca veditavyā,	anyeṣām hetu-phala-bhāva-a-bhāva-virodha-a-siddheḥ.
PVin2_0006901	kāryatām na atipatati, tan-mātra-lakṣaṇatvād	anyeṣv apy asyāḥ, tad-vyatikrame ca niyama-a-
PVin3_0009001	toyaṃ gamayati deśa-ādy-apekṣayā. anayā diśā	anyeṣv api gamakeṣu pratibandhaḥ sādhyāḥ. tan na
PVin3_0006105	a-pratipatteḥ. nanu satsu upalambha-kāraṇeṣv	anyeṣu upalabhyasya an-upalambhād a-bhāva-siddhiḥ.
PVin3_0011107	-śakti-siddhiḥ. satsu hi samartheṣu tad-	anyeṣu kāraṇeṣu kārya-an-utpattiḥ kāraṇa-antaram
PVin3_0011905	kāraṇa-sāmārthya-siddhiḥ. satsu samartheṣv	anyeṣu hetuṣu kārya-an-utpattiḥ kāraṇa-antara-
PVin1_0004310	-siddhiḥ syād vyatirekataḥ. satsu samartheṣu	anyeṣu hetuṣu jñāna-kārya-a-niṣpattiḥ kāraṇa-
PVin1_0002005	ca sarvāsām tad-artha-hetūnām buddhinām,	anyair a-kārya-bhedasya apekṣa-a-yogād an-apekṣāc
PVin3_0006604	tasmin bhavati sva-kāraṇa-sāmagry-adhīnair	anyair api tad-unmukhair bhavitavyam, an-
PVin2_0008107	-apekṣayāḥ sāmārthyam, yāvatā skandha-ādayo	'nyair eva hetubhir a-nityāḥ sādhyante. keṣāñcid
PVin3_0010312	apy eṣām ātmānaṃ vibhāgavantam iva anya-	anyair vyapadeśair vaktarāḥ pradārśayanti. na ca
PVin3_0005107	atha vā sambhavaty api bhāvānām kṣaṇikānām	anyonya-upakāraḥ, a-cintyatvād dhetu-pratyaya-
PVin3_0006506	-bheda-siddher vā dhruva-bhāva-vināśa-vat.	anyonya-parihāra-sthita-lakṣaṇatayā vā virodhaḥ,
PVin3_0000608	-a-bhāvaḥ, tad-a-bhāvasya tad-bhāvasya ca	anyonya-parihāra-sthita-lakṣaṇatvena virodhāt.

PVin3_0006505 virodha-gatiḥ, yathā śīta-uṣṇa-sparśayoḥ.
 PVin2_0004812 ekasmiṃs tad-a-yogataḥ. na hy ekasya tāv
 PVin2_0006007 'bhāvād virodha-gatiḥ. sa ca an-upalabdheḥ.
 PVin2_0009701 -antara-bādhānān na ubhaya-vyavacchedaḥ.
 PVin3_0003212 yathā siddhe vacane prāmānya-itarayor
 PVin3_0005101 syāt. te ca a-vyavahitāḥ pratighātinā anyena
 PVin3_0009812 a-vivādaś ca, nityam tad-bhāva-siddheḥ.
 PVin2_0007601 -gatiḥ, a-sati tasmin sādhyena hetor
 PVin3_0002508 syāt. a-śakyam etat. kasmāt. hetor viśeṣeṇa
 PVin3_0012510 anvayī nāma. na ca prameyatvasya vipakṣe
 PVin3_0012406 prameyatvam a-saṃskṛta-apavādino 'saty
 PVin3_0010009 eva nirdiṣṭa iti pūrva-vat prasaṅgo vācyaḥ.
 PVin2_0004909 līṅga-pratipatter api tathā-rūpatvād
 PVin3_0001301 tato na kutaścid gatiḥ syāt. ukta-dharma-an-
 PVin2_0007602 anvaya-a-bhāvāt. tathā vaidharmyeṇa apy
 PVin2_0005102 -viśeṣaṇam. tad-viśiṣṭatayā dharmo na nir-
 PVin3_0001303 ukte tu dharmo-dharmi-viśeṣa iṣṭa eva an-
 PVin3_0001405 -ādi-doṣaḥ. etena sa-dvitiya-prayogeṣu nir-
 PVin2_0009305 prasiddhas tu dvayor api sādhanam iti. tatra
 PVin3_0012504 atra idam eva punar vācyam — katham a-sato
 PVin3_0012501 anvayo na vyatireka iti. ya eva khalu na ity
 PVin1_0001715 tato na an-upalakṣaṇam. a-buddhi-śabda-
 PVin3_0008009 hetos trīn pakṣa-dharmān āha. tathā hi na
 PVin3_0004702 vakṛt-doṣeṇa api, nyūnatā-an-anvaya-viparīta-
 PVin3_0011703 a-sato nivṛtṭy-a-yogāt. tasmād aikāntika-
 PVin2_0008011 doṣaḥ, a-tad-rūpasya a-pramānatayā a-siddher
 PVin3_0004702 api tu vakṛt-doṣeṇa api, nyūnatā-an-
 PVin2_0004815 tat-pratibhāsasya sva-viśaya-sammata-
 PVin2_0006801 upalambha-yogyā ātmā, sa ca puruṣa-vyāpāra-
 PVin2_0008904 hetu-viśeṣe 'pi kārya-a-viśeṣe doṣāt.
 PVin2_0009304 -vipakṣataḥ. na hy a-sati pratibandhe
 PVin3_0012002 ca pratyaya ity etāvato 'yam ātma-bhāvo
 PVin1_0001615 hi kāraṇam vijñānasya viśayaḥ. na an-anukṛta-
 PVin2_0005308 -sādhanatvāt. dvi-rūpaṃ tarhi līṅgam. na,
 PVin3_0011601 anveti, eka-ātmany apy a-siddheḥ. ata eva
 PVin2_0005212 syāt. prayoga-darśana-arthatvād a-doṣaḥ —
 PVin3_0009106 a-siddha-sandigdha-dharmi-sambandha-
 PVin3_0011102 ātmani darśanena anumānam iti. na, tayor iha
 PVin1_0000312 viśayaṇo vṛtta-sambandhasya smaraṇāt. na hy
 PVin1_0000207 parokṣaś ca. tatra yo jñāna-pratibhāsam
 PVin3_0007504 vastu-mātra-vyāpini sādhyā-dharme na
 PVin3_0001608 -abhyupagame syāt. sa ca na śarīrasya, an-
 PVin3_0011707 sūcitā bhavati. sā eva avinābhavaḥ. tata eva
 PVin3_0011712 nivartate. tasmād viśeṣasya na vyatireko na
 PVin3_0013302 vacanād rathyā-puruṣa-vad ity-ādayaḥ. an-
 PVin3_0013302 -vad ity-ādayaḥ. an-anvayo 'pradarśita-
 PVin2_0005106 -bhāva unneyaḥ. tena saty api viśeṣeṇa na an-
 PVin3_0007406 tad-a-nirdeśe vā katham tad-viśiṣṭeṇa
 PVin2_0007609 sāmartyāt tat-siddher na anumeya-vacanam.
 PVin2_0005304 -virodhāt. vṛtti-śāṅkayā eva tataḥ saṃśayaḥ.
 PVin3_0007502 tu sādhanē. tan-mātra-vyāpinaḥ sādhyasya
 PVin3_0012501 vyatirekaḥ. vipratīṣiddham ca etat — na
 PVin3_0007401 ca atra api tad-a-yoga-virahinā sāmānyena
 PVin1_0001207 pratyavabhāsanāt. tena rūpa-sparśa-vijñāna-
 PVin3_0013304 kṛtakatvād ghaṭa-vad iti. tathā viparīta-
 PVin3_0008103 a-prādhānyād iti cet, iha tu balavān
 PVin3_0011507 vyabhicāra-bhāk. dvayor iti vartate. yatra
 PVin3_0007204 upātta-bhede sādhye 'smin bhaved dhatur an-
 PVin3_0011505 iti. vyatireko 'tra a-siddhaḥ, sandigdho
 anyonya-bheda-siddher vā dhruva-bhāva-vināśa-vat.
 anyonya-vilakṣaṇāv ākarau yujyete. tad ālambana-
 anyonya-vyatireka-sthita-lakṣaṇatā vā virodho
 anyonya-vyavacheda-rūpānām eka-vyavacchedena anya
 anyonyam, siddhāyām vā yoṣiti prasava-itara-
 anyonyasya upakāriṇaḥ, a-vyavadhāna-deśa-yogyatā-
 anvaya-a-dṛṣṭer a-siddhir iti cet, tat kim idānīm
 anvaya-a-bhāvāt. tathā vaidharmyeṇa apy anvaya-
 anvaya-a-bhāvāt. nanv ayam hetu-dṛṣṭāntayor doṣaḥ,
 'nvaya-a-yogaḥ. tri-vidho hi dharmo bhāva-a-bhāva
 anvaya-a-yogād a-vyabharita-anvayaṃ sapakṣa eva
 anvaya-a-siddhi-vacane 'pi, na hi sa eva ātmānam
 anvaya-apekṣaṇāc ca. itarat punar bheda-antara-
 anvaya eṣa doṣo na anyatra iti cet, na, sādhyatva
 anvaya-gatiḥ, a-sati tasmin sādhyā-a-bhāve hetv-a
 anvaya-doṣa-bhāk. ity antara-ślokaḥ. anya-yoga-
 anvaya-doṣaḥ. yad āha — ātmā paraś cet so '
 anvaya-doṣo vyākhyātaḥ, yathā — abhivyakta-
 anvaya-niścayena viruddha-tat-pakṣyānām nirāsaḥ,
 'nvaya-pratiśedha iti. vastu-rūpa-anukarṣi khalv
 anvaya-pratiśedhaḥ, sa eva vyatireka iti. tat
 anvaya-bhājo hi bhedaṇ ayam sāmānya-darśana-
 anvaya-mukhena hetur gamakaḥ, a-nityatvād a-
 anvaya-vat. tena hi nirṇīta-guṇe vaktavye 'nyathā-
 anvaya-vad aikāntika-vyatireko 'pi gamaka eva. na
 anvaya-vidhāna-a-yogāt. tad eva ca naḥ kṛtakam
 anvaya-viparīta-anvaya-vat. tena hi nirṇīta-guṇe
 anvaya-vyatireka-an-anuvidhānāt pratyakṣa-vat
 anvaya-vyatireka-anuvidhāyī pauruṣeyaḥ. anyathā
 anvaya-vyatireka-ādya yasya dṛṣṭo 'nuvartakaḥ.
 'nvaya-vyatireka-niścayo 'sti. tena tam eva
 'nvaya-vyatireka-bhāg ity ayam eva hetuḥ. an-
 anvaya-vyatirekaṃ kāraṇam, na a-kāraṇam viśayaḥ.
 anvaya-vyatirekayoḥ pṛthag-rūpatvāt. te tv ekena
 anvaya-vyatirekayoḥ sandehād anaikāntikaḥ, sādhyā
 anvaya-vyatirekayor niścita-vyāptikam ekam api
 anvaya-vyatirekā dharmā hetv-ābhāsāḥ. tatra,
 anvaya-vyatirekābhyām kārya-kāraṇa-bhāva-siddher
 anvaya-vyatirekābhyām anyo hetu-phalayos tad-
 anvaya-vyatirekāv ātmano 'nukārayati, sa
 anvaya-vyāghātaḥ. na hi tatra avaśyam viśeṣa-
 anvaya-śāṅkayā, na ghaṭasya, virodhād iti
 anvaya-siddhir iti na vyatirekī. pratibandhaś ca
 anvayaḥ. a-darśana-mātram āśrityā ācāryeṇa
 anvayo 'pradarśita-anvayaś ca, yathā — yo
 anvayaś ca, yathā — yo vaktā sa rāga-ādimān
 anvayaḥ. tathā sāmānyam ca sādhyam. na ca siddha-
 anvayaḥ. tad ayam agninā avinābhāvī siddhaḥ.
 anvayas tv artha-āpattyaḥ siddhaḥ. na hy a-tad-
 anvayas tu na dṛṣṭa iti vyatirekī kathyate. na ca
 anvayo na vihanyate. sādhanē punaḥ sattve sva-
 anvayo na vyatireka iti. ya eva khalu na ity
 anvayo na siddha eva. na vai kaścit tathā-bhūtena
 anvayo mānasam eṣa smārto vikalpaḥ. api
 anvayaḥ — yad a-nityam tat kṛtakam iti.
 anvayo vyatirekaś ca dur-balaḥ, hetoḥ sapakṣa-
 anvayo vyatirekaś ca sandigdhaḥ, yathā — sa-
 anvayaḥ. sattāyām tena sādhyāyām viśeṣaḥ sādhitō
 'nvayaḥ. sarva-jña-vīta-rāgayor viprakarṣād

PVin3_0007408 ucyate. na punas tathā asya upanyāsa-pūrvako
 PVin3_0007105 hetāv api, tulya-doṣatvāt. na hi hetur an-
 PVin3_0007012 bhāvo hetuś cen na sattā sādhyate katham. an-
 PVin2_0006704 puruṣa-āśrayaṃ vacanam āgamaḥ, praṇetur dur-
 PVin1_0001715 bhājo hi bhedān ayaṃ sāmānya-darśana-balena
 PVin3_0012103 'n-anvayeṣu na sidhyati. sidhyamś ca balād
 PVin3_0007402 eva. na vai kaścit tathā-bhūtena ātmanā
 PVin3_0012407 'saty anvaya-a-yogād a-vyabharita-
 PVin3_0008102 bhavatv a-sparśatvān nitya iti. na, atra apy
 PVin3_0008101 bhūd ato gatiḥ, kevalatvād a-vyatirekatayā
 PVin3_0009412 yukto yadi pratibandhaḥ sidhyet. sa ca an-
 PVin3_0008109 na prādhānyena gatiḥ. a-prādhānye 'py
 PVin3_0001209 syāt, tāvato dharma-kalāpasya kvacid an-
 PVin1_0000309 prabhava-a-bhāva-sādhane na anumānam, an-
 PVin3_0007103 na ca viśeṣaḥ sādhyatūṃ śakyate, an-
 PVin3_0007210 viśiṣṭa-ādhāra-viśeṣaṇasya tv abhimatasya an-
 PVin1_0001804 sāmānya-a-pratibhāsanāt pratibhāsinām ca an-
 PVin3_0012308 -a-vyatirekī ced dhetur hetur ato 'nvayī. na
 PVin3_0003603 -hetunām a-sādhāranatā, yatra sattvam eva na
 PVin3_0002804 dharmāḥ kvacid a-samaya-sthāyinaṃ praty
 PVin1_0001708 -a-bhedataḥ. na hi vyakty-ātmano vyatiriktam
 PVin3_0012407 a-vyabharita-anvayaṃ sapakṣa eva asti ity
 PVin2_0007402 pramānam, niścaya-phalatvāt. tad-bhāva-mātra-
 PVin3_0012307 sapakṣa-a-vyatirekī ced dhetur hetur ato
 PVin3_0012508 ukta-uttaram etat. tasmān na hetuḥ kaścid
 PVin3_0009901 iti cet, tat kim idāniṃ dharmī dharmy-antare
 PVin1_0001703 ca śabdāḥ prayujyante. na ca indriya-artho
 PVin2_0007604 yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka ity
 PVin2_0005306 gamakaḥ, sa saṃvarṇita eva. sa ca na a-saty
 PVin3_0012103 āha. tasmād idṛśo vyatireka-a-vyabharitāro 'n-
 PVin3_0001208 sambandhaḥ, yena evam uktaḥ sādhyā-dharmo
 PVin1_0001508 an-anuyamś ca enām pratyakṣeṇa katham ātmany
 PVin3_0010010 -a-siddhi-vacane 'pi, na hi sa eva ātmānam
 PVin1_0001509 'rthe buddher a-siddhes taj-jñāne 'numānād
 PVin3_0011512 -bhāvāt tābhyām na vyatiricyate. na tatra
 PVin3_0002206 dharmiṇo 'khiḷān. vāg-dhūma-āder jano
 PVin1_0000612 tulya iti na pramāna-lakṣaṇam anumānam na
 PVin3_0007208 sa ca tathā na anveti. yad api sattā-mātram
 PVin1_0000504 anya-sambandhinam puruṣa-mātra-pratyakṣam
 PVin3_0007207 -sva-bhāvaḥ sādhitō bhavati. sa ca tathā na
 PVin2_0006611 sarva eva āgamam an-āgamam vā pravṛtti-kāmo
 PVin2_0005518 tataḥ. tais tair upaplavair nīta-sañcayā-
 PVin3_0002501 -āśrayam vicāram āśrayate. atha prasiddha-
 PVin1_0000306 ime kvacid kiñcid a-siddham an-upanayanto 'n-
 PVin1_0000303 tarhi tatra a-dṛṣṭāḥ kam artham upanayanty
 PVin3_0010104 katham vipakṣasya vastu-vaśād vyavasthām
 PVin1_0001501 sa eva tāvad ayaṃ vikalpaḥ saṃvidita upayann
 PVin2_0008102 -upalambhaś ca pratividitā eva upayanty
 PVin3_0010708 'pi na sidhyati, sandehāt. bādha-bhāve hy
 PVin3_0006007 tad eva asti iti niścāyayan na aparo 'sty
 PVin3_0000510 vakṣyāmaḥ. abhyupagata-eka-dharmaṇo 'vaśyam
 PVin2_0009010 sarvadā tad-bhāva-śaṅkā-vipralabdhaḥ sadṛśa-
 PVin1_0002705 upādāna-kāraṇa-apekṣiṇāś ca śīta-sparśa-āder
 PVin3_0000611 niśedhaḥ kriyate. viruddhāyor eka-upagamasya
 PVin3_0000407 -deśa-ādi-yogena, sa eka-dharma-upagame
 PVin1_0001006 -upāyam dṛṣṭa-saṅkalana-ātmakam. pūrva-
 PVin3_0006310 pramānam syāt. tad-ākāra-niyama-sāmarthyena
 PVin2_0004503 -artham ca. jñāna-abhidhāna-rūpatvān na para-
 PVin3_0004601 saṃśayād eva saṃśaya-hetuḥ, viniścita-

'nvayaḥ, sādhyā-ukter iha an-āngatvāt. tat-
 anvayaḥ siddher āngam, tataḥ saṃśayāt. na eṣa
 anvayo hi bhedānām vyāhato hetu-sādhyayoḥ. yadi
 anvayatvāt. a-pauruṣeyam a-vitatham syāt. na,
 anvayan katham an-upalakṣako nāma. na hi yato
 anvayaṃ āpādayati, pratiśedha-niśedhasya vidhāna-
 anvayaṃ karoti. pratipādayatā hi param dhūmo 'gni
 anvayaṃ sapakṣa eva asti ity anvayinam eva hetum
 anvayasya a-prādhānyād iti cet, iha tu balavān
 anvayasya iti cet, iha tarhi bhavatv a-sparśatvān
 anvayasya na sidhyati iti vakṣyāmaḥ. sarvathā na
 anvayasya vyatireka-vyāptāv asti, yathā — a-
 anvayāt. tato na kutaścid gatiḥ syāt. ukta-dharma
 anvayāt. na hy atra dṛṣṭānto 'sti, sādhanā-antara
 anvayāt. yathā āha — pramāna-viśaya-a-
 anvayād a-siddhiḥ. na vai sa ādhāras taṃ viśeṣi-
 anvayād viśiṣṭam eva an-abhilāpyam vastu-rūpam
 anvayy a-vyatirekī ced a-nairātmyam na sa-ātmakam.
 anvayī ity udāharaṇam evam-phalam. saiketa-
 anvayinaḥ, a-vyabharitā vā hetur asti. sa-dvītiya
 anvayinam artham paśyāmaḥ, yaṃ śabda 'nudhāvet.
 anvayinam eva hetum āha. atra api katham a-
 anvayini sva-bhāvo hetur ātmani. tādātmyam hy
 'nvayī. na anvayy a-vyatirekī ced a-nairātmyam na
 anvayī nāma. na ca prameyatvasya vipakṣe 'nvaya-a
 'nvayī-bhavitā. pradīpa-ādayas tu sva-bhāva-
 'nvayī, yataḥ śabdena dṛṣṭa-sambandho vyavahāre
 anvayī. sāmarthyād eva atra a-nityaḥ śabda iti
 anvaye śakyo darśayitum, tad-bhāva-hetu-bhāvayor
 anvayeṣu na sidhyati. sidhyamś ca balād anvayaṃ
 'nvākārṣati, atiprasaṅgāt. tathā ca sarvo hetur
 anvayāt. a-jñāte 'rthe buddher a-siddhes taj-
 anveti ity a-sambaddham. yadā tarhi vipakṣa-
 anveti iti cet, jitaṃ jaḍair jaya-ghoṣaṇām
 anveti, eka-ātmany apy a-siddheḥ. ata eva anvaya-
 'nveti caitanya-dahana-ādikam. sva-bhāvaṃ kāraṇam
 anveti. tatra pratyakṣam kalpanā-apoḍham a-
 anveti, na tena siddhena kiñcit. nanv evam agny-
 anveti. pratiśedham ca ayaṃ kvacid kurvāno na
 anveti. yad api sattā-mātram anveti, na tena
 'nveṣate prekṣā-pūrva-kārī, na vyasanena. tasya
 apacayair iva. a-tadvān api sambandhāt kutaścid
 apadeśena dharmiṇaḥ siddhasya a-sādhyatām āha. na,
 apānāyanto vā katham kasyacit sādhanam. na ca
 apānāyanti vā. yat prāg dṛṣṭam tatra smṛtim
 apānudet. hetuś ca evam na kaścid anaikāntikaḥ
 apāyamaś ca kva antar-bhāvayatām arthe buddhau vā.
 apāyanti ity a-nityāḥ. ta evam-prakṛtayaḥ sva-
 apāra-a-bhāvo niścīyate. na ca a-viruddha-lakṣaṇam
 apāra-anubhavo vā iti niścāyayati sāmarthyāt.
 apāra-abhyupagamo yukti-kṛta iti. a-sati tu hetau
 apāra-utpatti-vipralabdho vā. antya-kṣaṇa-
 apāra-utpattiḥ. tasmād āntarāḥ sukha-ādayaḥ
 apāra-tyāga-nāntariyakatvān na ubhaya-dharmā asti
 'para-dharma-upagama-san-darśana-arthāḥ. tad-an-
 apāra-parāmarśa-sūnye tac cākṣuṣe katham. na hi
 apāra-pratikṣepāt, ākāra-antara-samsarge tasya a-
 apāra-pratipatti-nibandhane. a-prthag-vacanam
 apāra-bhāva-samāna-guṇa-puruṣa-sambhāvita-strī-

PVin3_0004208	bhāve so 'sti, upacāra-mātram tu syāt. etena	apara-bhāvaḥ pratyukta iti. pakṣa-dharma-
PVin3_0004111	tal-lakṣaṇa-tyāga eva hi tasya vināśaḥ,	apara-bhāvaś ca vailakṣaṇyam, viruddha-sva-bhāva-
PVin3_0006207	'pi prasāṅgāt. samvedanam hy ātma-viśeṣād	apara-sādhanam, na evam a-bhāvaḥ. na sva-viśaya-
PVin3_0006007	tan-niyamāt tad eva asti iti niścāyayan na	aparo 'sty apara-anubhavo vā iti niścāyayati
PVin1_0002312	a-pracyuteś caitanyasya katham iti cet, ayam	aparo 'sya doṣo 'stu. na tv a-sa-rūpam vedakam
PVin1_0003508	'nubhāvyo buddhyā asti tasyā na anubhavo	'paraḥ. grāhya-grāhaka-vaidhuryāt svayam sā eva
PVin1_0000405	asti. na a-pratyakṣam pramāṇam asti ity	aparaḥ. tad a-yuktam, yasmāt pramāṇa-itarā-
PVin1_0002214	-ādinām anubhavāt tad-anubhava-khyātir ity	aparaḥ. tasya api a-viśeṣe 'pi bāhyasya viśeṣāt
PVin3_0000411	yo '-sambhavinā vyāpta iti tad-abhyupagame	'paro niyata-prāptir iti dur-nivāraḥ. nanu tathā
PVin2_0005311	a-sato hy adhikaraṇatva-ādy-a-yogād ity	aparaḥ. paśavo 'pi hi tāvad yad a-yuktam paśyanti,
PVin2_0006202	sarva-gamakānām an-upalabdhi rūpam. na	aparaḥ pratiśedha-hetuḥ. sā iyam pratiśedha-
PVin3_0002408	-dharmi-parigraha-artham svayam-śrutim	aparaḥ prāha. tatra api vicāra-prastāvād eva
PVin3_0003001	liṅgam, sva-bhāva-lakṣaṇam prasiddhiḥ. ātmā	aparo vā yathā-artha-darśana-pravṛtta-vāg-
PVin3_0011701	-ādayaḥ, tad-vyatiṛekasya eka-antikavād ity	aparaḥ. vipakṣād eva hi prāṇa-ādayo nivartante,
PVin3_0009806	tan-nirdeśasya vaiarthyaḥ. na hi tatra	aparo viśeṣo nirdiśyate. sa śabdatayā tathā-
PVin2_0005410	vidhānam pratiśedham ca muktavā śabda 'sti na	aparaḥ. vyavahāraḥ sa ca a-satsu na iti prāptā
PVin3_0009810	ucyate. sa ca śabdaḥ pakṣi-kṛtaḥ, na ca	aparaḥ śabdaḥ, yo hetuḥ syāt. tasya eva ca
PVin3_0010801	iti cet, nanv evam ātmani drṣṭasya	aparatra-upanaye 'tiprasaṅgaḥ. drṣṭa-viruddhasya
PVin3_0010712	sva-ātmani sva-samviditena anena	aparatra pariccheda iti cet, nanv evam ātmani
PVin3_0003704	vidyata iti. a-viśiṣṭa-lakṣaṇe drṣṭasya	aparatra vyatiṛeka-niścayasya kartum a-śakyatvād
PVin3_0003104	-āśrayam hi śāstram virundhāno vihanyate, na	aparam, an-abhyupagamāt. tasya api snānāc chuddhi
PVin3_0000503	yam artham pratipadyate, taṁ pratipadyamāno	'param api sāmārthya-āyātām abhyupagacchati,
PVin1_0004401	utpaśyann ekam a-pramāṇam ācakṣita,	aparam āsaṁsāram a-viśiṣṭa-anubandham dṛḍha-
PVin3_0003403	-a-viśeṣa ekam pramāṇam bādhakam ca na	aparam iti yat kiñcid etat. puruṣa-icchā-kṛtā ca
PVin3_0005706	smāryate. na hy a-sad-vyavahārasya kvacid	aparam kiñcin nibandhanam asti. sa ca anena a-
PVin1_0002601	-upalambhe samāpto vyavahāra ity apārthakam	aparam caitanyam. taṁ ca eka-rūpam eva paśyāma
PVin3_0005904	dvau vikalpau bhavataḥ — idam upalabhe ,	aparam na upalabhe ca iti. yasmād artha-viśeṣa-
PVin3_0000401	na kārya-sva-bhāva-an-upalambha-viśeṣebhyo	'param pratipatty-aṅgam asti iti. tad vastutaḥ
PVin3_0004103	tac ca upalabhya-madhya-rūpam pūrva-	aparayoḥ koṭyor asti iti bruvāṇaḥ pada-artha-
PVin2_0004911	eva rūpeṇa ākriyata iti sva-lakṣaṇa-viśayam,	aparasmād artha-pratipatteḥ. na tv evam para-
PVin3_0012008	asya sapakṣe 'nivrṭty-a-bhāvaḥ kathyate. so	'parasya api tulya iti katham a-samaḥ prāṇa-ādiḥ.
PVin3_0009401	ghaṭo 'yam iti, tan-nivrṭtāv a-nivrṭtāv apy	aparasya asya sarvasya a-bhāvāt. evam tarhi sā
PVin3_0011503	viruddhaḥ. ca-śabda dvayor ekasya a-siddhāv	aparasya ca sandehe vyabhicāra-bhāg iti sūcana-
PVin3_0003203	na śāstreṇa. tayor yasya pramāṇam asti, tad	aparasya bādhakam bhavati. anyathā katham
PVin3_0010204	rāśim vyatiṛecayataḥ. tayor ekasya nivrṭtir	aparasya vṛttir iti katham a-nitya-a-bhāva-
PVin2_0005008	-yoga-vyavacchedena viśeṣaṇāt. a-yogaṁ yogam	aparair atyanta-a-yogam eva ca. vyavacchinatti
PVin1_0003007	viplavam pratyakṣa-ābhāsam āha sa-	apavādatva-sūcana-artham, anyatra cakṣur-ādi-
PVin3_0001805	na śabda-a-nityatvavān vā iti, samudāya-	apavādasya dharmiṇy a-virodhāt. a-nityo hi śabdaḥ,
PVin3_0012406	sādhāraṇam api khalu prameyatvam a-saṁskṛta-	apavādino 'saty anvaya-a-yogād a-vyabhicarita-
PVin3_0006907	ca, sad-a-sat-pakṣa-bhedena śabda-artha-an-	apavādibhiḥ. vastv eva cintyate hy atra
PVin3_0009202	cākṣuṣatvāt. cetanās taravaḥ sarva-tvag-	apaharaṇe maraṇād iti prativādy-an-abhyupagataḥ,
PVin3_0013606	pratiññā-virodho nāma pratiññā-doṣaḥ, artha-	apahnave śabda-prayoga-a-sambhavāt. prayuñjāno
PVin3_0013611	-bhavanti. na ca dūṣaṇāni, śabda-artha-an-	apahnavena sva-lakṣaṇa-pratiśedhāt, sādhyā-dharmi
PVin3_0013607	-sambhavāt. prayuñjāno 'rtham upasthāpayati,	apahnute ca iti pratiññā-padayor virodhāt
PVin3_0012703	ca ity uttarasya. na hy ayam viśāṇa-mātram	apahnute, yatas tena pratirudhyeta, kiṁ tarhi
PVin3_0006905	atra ayam eva śabda-vikalpa-pratibhāsy artho	'pahnūyate, tasya buddhāv upasthāpanāya śabda-
PVin3_0007409	tat-pūrvakatve vā kaḥ pratiññam sādhanād	apākaroti. tathā ca āha —liṅgasya a-vyabhicāras
PVin3_0010705	manda-buddhi-cakṣuṣo 'n-upalabdhir arthān	apākuryāt, hanta hato 'si, pitṛ-vyapadeśa-
PVin3_0006301	sāmārthya-lakṣaṇatvāc ca bhāvasya. tad-	apāya-a-bhāvāt tan-mātra-bhāvino nityam bhāva-
PVin3_0006809	a-samprāpta-vinaṣṭayor apy arthayos tasya an-	apāyāt. vastu-viparita-ākāra-niveśiṣv api tirtha-
PVin1_0004405	anuśīlayanto vibhrama-viveka-nir-malam an-	apāyi pāramārthika-pramāṇam abhimukhī-kurvanti.
PVin1_0000906	ekatra kriyā-a-kriye syātām. tena syād artha-	apāye 'pi netra-dhīḥ. arthasya sāksād buddhāv an-
PVin3_0013407	tad ayam na sva-tantraḥ. tad-a-sambandhi ca	apārthakaḥ, tena eva artha-parisamāpter iti.
PVin3_0013312	tad-rūpa-a-sparśane ca syād a-sambandhād	apārthakaḥ. yadi na hetor a-vyabhicāra-dharmatā
PVin3_0011204	-a-yoniśo-manas-kāreṇa yogāt. tadā apy	apārthako vacana-udāhāraḥ. tasmān na asya api
PVin3_0001511	iti sāmārthyena vākya-artha-vyavasthāpanād	apārthakam anyatara-grahaṇam. anyathā
PVin3_0007310	-sādhanam eva, na artha-viśeṣa-sādhanam ity	apārthakam. anyatra tu tad eva agni-sāmānyam
PVin1_0002601	viśaya-upalambhe samāpto vyavahāra ity	apārthakam aparām caitanyam. taṁ ca eka-rūpam eva
PVin2_0009401	bādhyate. tad-a-bhāve tu siddha eva ity	apārthakam tat-siddhaye vacanam. na an-

PVin2_0005805 syāt, tathā sattā a-bhāvo 'pi syād ity
 PVin3_0010706 hato 'si, pitṛ-vyapadeśa-nibandhanasya apy
 PVin3_0011813 prasaṅgaḥ, nairātmyād ghaṭa-ādi-vad iti, tad
 PVin3_0005110 śruti-māndya-pāṭava-darśanāt. anyathā kvacid
 PVin2_0008005 api yugapat kriyā, tat-sva-bhāvasya paścād
 PVin2_0005301 syād iti. nanu śrāvaṇatvaṃ vyatireky
 PVin1_0002103 -pratyastam-ayāt tad-a-vivekena samvido
 PVin2_0007909 na, an-ābhoga-a-sambhavāt, eka-dharmasya
 PVin1_0002311 sārūpyam eva tad-vedana-lakṣaṇam. sārūpyam
 PVin3_0003201 viṣayayoḥ, tad grāhyam iti. śāstravato
 PVin2_0009814 evaṃ vākyāni, dr̥śya-viśeṣatvāt. a-dr̥śyatve
 PVin3_0007708 -ādīnām a-vipakṣa-vṛtter ubhaya-dharmatve
 PVin3_0009307 nanv anena lakṣaṇena pradhāna-puruṣa-ādayo
 PVin3_0003901 tat, pratīti-siddha-abhyupagame śaśiny
 PVin3_0003902 apy a-nivāraṇāt. tad vastuni siddham śaśiny
 PVin1_0003004 -prasaṅgāt, tathā akṣa-vikāra-nivṛttāv
 PVin2_0007901 api na asti ity a-samānam. nanv idam
 PVin2_0008802 -āśrayaḥ kāryasya. ata eva saha-kāriṇām
 PVin3_0011603 sādhyā-itarayor ato 'niścayāt. na
 PVin2_0005811 -codanā api prativyūdhā, viṣaya-pratipattāv
 PVin2_0009509 an-upalambhāt tu kvacid a-bhāva-siddhāv
 PVin3_0004609 asya kena nivāryata iti. niścaya-hetāv
 PVin2_0009602 iti cet, katham idānim ātma-siddhiḥ. parasya
 PVin1_0004103 anurūpaddhi. tad-a-prasiddhau viṣayasya
 PVin3_0010509 prayatna-utthatayā dhvaniḥ. pakṣa-aṅgatve
 PVin3_0004006 a-pratyakṣatva-siddhiḥ. praktikṣe
 PVin2_0006401 śītena virodhac chīta-vicchede tat-kāryasya
 PVin2_0006114 -an-upalabdhyā vyāpya-a-bhāvam āha, tadā
 PVin2_0009506 cet, tathā śaṅkāyām atiprasaṅgaḥ, anyatra
 PVin3_0006606 viśeṣa-a-bhāvād a-pūrva-bhāvinaḥ paścād
 PVin2_0006304 -ślokaḥ. yadi viruddha-kārya-upalabdhyā
 PVin2_0008508 -kāryaḥ siddhaḥ. a-kāryatve 'kāraṇāt sakṛd
 PVin2_0008703 taj-janyo 'sya sva-bhāvaḥ, anyathā sakṛd
 PVin3_0009406 kasyacid rūpasya anukārād avasthā-bhede
 PVin1_0002205 -indriya-upanidhau ca punaḥ sambhavāt. na
 PVin1_0003701 na indriya-buddhaya iti cet, na, tatra
 PVin1_0001405 eva udayante vyayante vā, yena satyo
 PVin2_0004706 vastuni. pratibandhāt tad-ābhāsa-śūnyayor
 PVin3_0000310 yataḥ para-upagatena siddhiḥ syāt. sato
 PVin3_0007605 'paryudāseṇa vyatireka-mātrasya a-bhāve
 PVin3_0001612 tasmād idam anyatara-grahaṇam eka-parigrahe
 PVin1_0002214 tad-anubhava-khyātir ity aparāḥ. tasya
 PVin3_0009305 vināśam. nanu vinaṣṭa-tiro-hitayor dvayor
 PVin3_0005708 dr̥ṣṭi-siddhāv a-sandigdha eva tan-nimittatve
 PVin3_0012204 syāt, na anumāna-siddhaḥ. tasmād a-vyatireke
 PVin1_0002511 tad-bhogasya a-pratyakṣatvād a-siddheḥ sato
 PVin3_0005201 kvacid apy a-kiñcit-karasya sannidhānasya
 PVin3_0003510 'pi tasmims tat-siddhatām āha — yatra
 PVin3_0002701 -vacanena an-iṣṭa-samsr̥ṣṭasya iṣṭasya
 PVin1_0001602 nanu sāvyaṅgī buddhir eva. tad-upādhiḥ so
 PVin1_0004109 -vyāhṛtam. anyena api samvedana-upalambhe so
 PVin3_0000507 sarvo 'bhyupagantavyaḥ, na vā kaścīd iti. na
 PVin2_0009606 ātmani pratipannaṃ syāt, na anumeyatvam. yā
 PVin1_0002512 -bhogavād anya-bhoga-vat. līṅga-a-yogād ato
 PVin3_0000501 niyata-prāptir iti dur-nivāraḥ. nanu tathā
 PVin3_0011601 na vyatiricyate. na tatra anveti, eka-ātmany
 PVin1_0004103 prasiddhir ity astaṅ-gataṃ viśvaṃ syāt. sato
 PVin2_0008513 cet, na, tatra api tulyatvāt — tad-a-bhāve
 PVin2_0008509 a-bhāvāt. nanv araṇi-nirmathana-ādiṣv a-saty

apārthikā an-upalabdhiḥ. atha anya-upalabdhyā an-
 apāvṛtti-prasaṅgāt. vacana-sarva-jñatvayor dvi-
 apy a-kārya-kāraṇa-bhāve na sidhyati. uktaṃ hi
 apy a-kiñcit-karasya sannidhānasya apy a-
 apy a-kriyā-a-yogāt. tad ayaṃ bhāvo nivṛtta-sarva
 apy a-gamakam. na, a-vyatirekāt. na hi
 'py a-grāhya-grāhakasya ca samayasya a-bhāvāt,
 apy a-jñāne para-artha-vṛttech kārya-a-kārya-an-
 apy a-tad-ātmanaḥ prak paścād apy ātma-a-
 'py a-tad-ālambane vastuni viruddha-uktāv api na
 'py a-dr̥ṣṭa-viśeṣānām vijātiyatva-upagama-virodhāt,
 'py a-doṣaḥ. na hi pakṣa eva vyabhicāra-viśayaḥ.
 'py a-nityaḥ prasajanti. praḅ anya-dharmaṇo '-
 apy a-nivāraṇāt. tad vastuni siddham śaśiny apy a
 apy a-nivāryam eva. tad-vastv-a-bhāve śaśini
 apy a-nivṛtti-prasaṅgāt. tasmād indriya-jam apy
 apy a-niśceyam eva — sarva-sāmagrī-janmāno
 apy a-paryāyeṇa jananam. yad api kiñcid vijātiyād
 apy a-pratipattiḥ, kenacit sambandhāt. a-
 apy a-pratipanna-viśayinām darśanāt. bhāva-
 apy a-pratibaddhasya tad-a-bhāve sarvatra-a-bhāva
 apy a-pratibhānāt syāt saṃśayaḥ, sa ca na eka-
 apy a-pramāṇikā nairātmya-siddhiḥ. abhyupagamena
 apy a-prasiddhir ity astaṅ-gataṃ viśvaṃ syāt.
 'py a-bādhatvān na a-siddhir bhinna-dharmini.
 'py a-bādha iti śrāvaṇa-uktyā prakāśitam.
 apy a-bhāva iti. etena tat-kāryād api tad-viruddha
 apy a-bhāva eva. tad evaṃ vidhi-pratiśedhābhyām
 apy a-bhāva-niyama-a-bhāvāt. vṛttam pramāṇam
 apy a-bhāva-prasaṅgāt. sa ca tad-dhetur vā a-
 apy a-bhāva-siddhiḥ, tat-kāraṇa-upalabdhyā kim na
 apy a-bhāvāt. nanv araṇi-nirmathana-ādiṣv a-saty
 apy a-bhāvāt. sa tat-pratiniyato 'nyatra katham
 'py a-bheda iti cet, nanv etat sukha-ādīnām
 apy a-manas-kārāḥ, ubhaya-sannidhāv api middha-
 apy a-riṣṭa-ādāv a-pratisandhāna-darśanāt,
 'py a-lakṣitāḥ syuḥ. tathā hi punar vikalpayan
 apy a-vañcanam. tasyās tad-rūpa-śūnyāyās tad-rūpa
 'py a-vastu-kṛtā pratipattir a-sat-pratipattiṃ na
 'py a-virodhāt, yathā na bhavati mūrta ity a-
 'py a-virodhe samartham bhavati, yathā anyatara-
 api a-viśeṣe 'pi bāhyasya viśeṣāt priti-tāpayoḥ.
 apy a-vyaktis tulyā ity asty eva sāmānyam. atha
 'py a-saj-jñāna-śabdāyos tad-yogyatā, sāsnā-ādi-
 'py a-sataḥ sapakṣād vyatirekaḥ sandigdhaḥ syāt
 'py a-sad-a-viśeṣāl laiṅgika-upabhogasya ca a-
 apy a-sannidhāna-tulyatvād asya idam ity
 apy a-sādharmaṇatvād anumāna-a-bhāve śabda-
 apy a-sādhyatvam, tad-bādhāyām ca a-doṣaḥ pakṣa-
 'py a-siddha eva. na vyaktir buddhir artha-ātmā
 'py a-siddhaḥ samvedanam na sādhyati ity
 apy a-siddhy-ādayaḥ, yady evam idam api syān na
 apy a-siddhi-yojanā — tathā sapakṣe sann a-sann
 'py a-siddhir eva, yathā uktaṃ prak. tatra ca
 apy a-siddhir hetoḥ pratijñāyās ca abhyupeta-ādi-
 apy a-siddheḥ. ata eva anvaya-vyatirekayoḥ
 'py a-siddhau sattā-vyavahāra-a-yogyatvāt. tasmān
 'py agnau bhavati iti. katham ca tato 'nyato vā a
 apy agnau bhāvād a-kāryam. na, indhana-vikāra-

PVIn3_0008502	-bhūtam anumāpayan rūpam anumāpayati. tatra	apy atīta-eka-kālānām gatiḥ, na an-āgatānām,
PVIn1_0002104	-grāhakasya ca samayasya a-bhāvāt, anyena	apy atīta-rūpasya a-samvedanāt, a-punar-bhāvini
PVIn3_0003405	-virodhayoḥ pratibandho doṣaḥ, tathā	apy ato 'rtha-saṁśaya eva. so 'n-a-vadya-pakṣa-
PVIn3_0004507	niścaye 'pi tulya iti tathā-vidha-udbhāvanam	apy atra dūṣaṇam eva. anyatra tu saṁśaye dvayor
PVIn3_0003709	-a-vyabhicāriṇaḥ. tad eka-saṅkhyā-vivakṣā	apy atra viṣaye na iṣṭā eva. viṣayaṃ ca asyā
PVIn3_0003007	uktiḥ sāmya-dṛṣṭaye kṛtā. ata eva udāharaṇam	apy atra sadṛśam āha — na santi pramāṇāni
PVIn3_0008606	tasya yo 'pi sthiram ambho dṛṣṭvā a-dṛṣṭo	'py adhastād ādhāra-sambhavo 'numiyate, tad api
PVIn3_0007412	na agny-ādi-sādhanā-vat sattā-sādhanam	apy an-a-vadyam. a-parāmrṣṭa-tad-bhede vastu-
PVIn3_0001712	vā kaścīd artha-antara-bhūtaḥ, dvayor ekasya	apy an-abhyupagamāt. śabda-ghaṭa-bhedena kalpane
PVIn1_0000104	tatra upāsita-loka-bhartari kṛtā sv-alpā	apy an-artha-udayā sammohād avadhiraṇā iti kṛpayā
PVIn3_0000106	-grahaṇam āgamāt para-dṛṣṭam na sādhanam na	apy an-arthataḥ. siddhir iti jñāpana-artham.
PVIn1_0003414	na avayavina iti cet, ardhā-āvaraṇe	'py an-āvṛtatvāt prāg-vad asya darśana-prasaṅgaḥ.
PVIn1_0004314	-vāsanā-a-visandhi-doṣād a-prabuddhasya	apy an-āśvāsikam vyavahāram utpāsyann ekam a-
PVIn1_0002203	-ādīnām tat-sannidhāna-a-bhāve 'bhāvāt. na	apy an-indriyāḥ, rūpa-ādy-anuṣaṅginām tad-viṣaya-
PVIn2_0006005	-virodha-a-bhāvād a-pratiśedhaḥ. viruddhasya	apy an-upalabdhim antareṇa virodha-a-pratipattiḥ.
PVIn2_0005905	-siddheḥ. prabhāvavato 'dhiṣṭhānāt sato	'py an-upalabdhir iti cet, na, viṣaya-indriyayor
PVIn2_0005909	kāraṇasya kārya-vyabhicāraḥ pratyuktaḥ. atra	apy an-upalabdhyā tan-nimittaḥ siddho vyavahāro
PVIn2_0007310	prasiddhasya vyavahārasya sādhanāt. dvayor	apy an-upalabdhyoḥ sva-viparyaya-hetv-a-bhāva-
PVIn3_0006004	-nirākriyā. tad-viśiṣṭa-upalambho 'tas tasya	apy an-upalambhanam. tasmād an-upalambho 'yam
PVIn3_0004105	rūpa-vivekena vyavasthā-a-yogāt. na hi tatra	apy an-upalambham antareṇa anyaḥ kaścīd vyavasthā
PVIn2_0006012	an-ubhayasya vā niśedho hetuḥ. tatra	apy an-ubhayasya a-pratibandhāt tad-a-bhāve 'nya-
PVIn3_0011510	-vyavacchedābhyām sarvasya saṅgrahāt. na	apy anayor ekatra vṛtti-niścayaḥ, tādātmyena
PVIn1_0003402	ayam anubhavaḥ. nanv asya eva rūpaṃ vayam	apy anububhutsavaḥ. idaṃ dṛṣṭam śrutam vā iti
PVIn1_0004212	saṃyojyā māna-meya-phala-sthitiḥ. tatra	apy anubhava-ātmatvāt te yogyāḥ sva-ātma-saṃvidi.
PVIn1_0002901	na ca tat tādr̥g-arthavat. middha-upaplūtānām	apy anubhūta-smaraṇa-ākārā vikalpā bhavanti. na
PVIn2_0004711	-kriyām prati. yathā tathā a-yathā-arthatve	'py anumāna-tad-ābhayoḥ. artha-kriyā-anurodhena
PVIn1_0001604	artha-ātmanas ca sādharmaṇatvād anya-buddher	apy anumāna-prasaṅgaḥ. siddhe 'pi hi liṅge '-
PVIn3_0005503	vyutpatty-arthaṃ ca hetu-vacanam ukta-artham	apy anumāne 'dhikriyate. tena iha prabheda-mātram
PVIn2_0007513	api pratipattau tathā syād iti sva-arthe	'py anumāne vibhajya ucyate. sādharmyeṇa api hi
PVIn3_0008308	ity ucyate. samagrāṇy eva kāraṇāni yogyatām	apy anumāpayanti, a-samagrasya eka-anta-a-
PVIn3_0012606	-anta-grāhīnyaḥ syuḥ. tasmād yathā kathañcid	apy anena a-sato niścinvatā prameyā vaktavyāḥ. na
PVIn3_0001005	sāmarthyam iti cet, uktam atra. api ca vinā	apy anena yāvān kaścīd kṛtakāḥ sa sarvo 'nityaḥ,
PVIn2_0007713	na evaṃ bhāvasya kadācid apekṣā. tatra	apy antyā sāmagrī yā a-vyavahitā kārya-utpatteḥ,
PVIn2_0008214	siddhe hi bhāve kārako na taṃ karoti. na	apy anya-kriyāyām tasya kiñcit, tādavasthyāt.
PVIn1_0001504	na ca prakāśo 'rthas tathā-vṛttiḥ. na	apy anyaḥ kaścīd iha anuṣaṅgī ity a-bhāva eva
PVIn3_0005908	-antara-viśeṣād viśeṣa-siddhiḥ, tasya	apy anyata ity an-avasthānān na kasyacid viśeṣa-
PVIn3_0000402	-lakṣaṇam a-siddham kim ātmanaḥ. pareṇa	apy anyataḥ pratipattum a-yuktam eva. yas tu para
PVIn2_0008109	-sattve tu vināśasya kasyacid tathā-bhāve	'py anyatra hetor vaikalyād a-vināśo 'pi syād ity
PVIn3_0002212	na yuktam pratiśidhyate. bruvāno yuktam	apy anyad iti rāja-kula-sthitiḥ. sarvān arthān
PVIn2_0005803	a-sattāyām sādhyāyām upalabdher a-bhāvo	'py anyayā an-upalabdhyā sādhyata ity an-
PVIn3_0006205	-a-bhāvena a-bhāva-siddhiḥ syāt, tad-a-bhāvo	'py anyena an-upalambhena sādhanīya ity an-
PVIn2_0007602	hetor anvaya-a-bhāvāt. tathā vaidharmyeṇa	apy anvaya-gatiḥ, a-sati tasmin sādhyā-a-bhāve
PVIn3_0008102	bhavatv a-sparśatvān nitya iti. na, atra	apy anvayasya a-prādhānyād iti cet, iha tu
PVIn3_0008109	na sāmyena na prādhānyena gatiḥ. a-prādhānye	'py anvayasya vyatireka-vyāptāv asti, yathā — a
PVIn3_0009401	ghaṭo 'yam iti, tan-nivṛttāv a-nivṛttāv	apy aparasya asya sarvasya a-bhāvāt. evaṃ tarhi
PVIn3_0011204	-darśana-a-yoniśo-manas-kāreṇa yogāt. tadā	apy apārthako vacana-udāhāraḥ. tasmān na asya api
PVIn3_0010706	hanta hato 'si, piṭṛ-vyapadeśa-nibandhanasya	apy apāvṛtti-prasaṅgāt. vacana-sarva-jñatvayor
PVIn3_0003208	-arthaṃ pṛthak-kṛto 'numānād a-bahir-bhūto	'py abhyupāyaḥ, bādhana-abhyupagamāt. anyathā
PVIn2_0008304	iti kriyā-pratiśedho 'sya kṛtaḥ syāt. tathā	apy ayam a-kiñcit-karaḥ kim ity apekṣyata iti
PVIn1_0000604	tad-dhetutve samam dvayam. pratyakṣam	apy artha-a-visaṃvādād eva pramāṇam. sa ca a-
PVIn2_0006011	niśedhasya an-upalabdhī-rūpatvāt. tatra	apy artha-antara-niśedhe sādhye kārya-kāraṇayor
PVIn3_0010901	sandeha-hetutvam unneyam. rāga-ādīnām	apy artha-antaravād a-gatir vacanād anumāna-
PVIn1_0004001	nīla-tad-dhiyoḥ. na hi bhinna-avabhāsitve	'py artha-antarām eva rūpaṃ nīlasya anubhavāt
PVIn3_0011611	vṛtti-vyatireka-a-siddhes tatra prāṇa-ādīnām	api. artha-antarād a-kārya-bhūtād a-siddheś ca.
PVIn1_0001710	-nānātvaṃ dṛṣṭam bhūta-guṇa-vat. tad-a-bhede	'py artha-bheda-kalpanāyām atiprasaṅgaḥ. sarva-
PVIn2_0004607	'rtha-adhyavasāyena pravartanād bhrāntir	apy artha-sambandhena tad-a-vyabhicārāt pramāṇam.
PVIn2_0004806	-pratibhāsa eva artha-sādhanam, niruddhe	'py artha-sādhane vastuni tasya a-nirodhāt tataś
PVIn3_0000308	tasyā vastu-vṛtti-niyama-a-bhāvāt. san khalv	apy arthaḥ pratītyapekṣaḥ sādhanam. na a-san-
PVIn3_0006809	iti śakyaṃ vaktum, a-sampṛāpta-vinaṣṭayor	apy arthayos tasya an-apāyāt. vastu-viparīta-

PVin2_0006810 tad-a-bhāve 'sya idam iti na sidhyati. na
 PVin3_0012208 tathā hy a-sakala-vyakti-bheda-vyāpino
 PVin1_0004303 sva-ātma-vedanam. ity antara-slokāḥ. bāhye
 PVin2_0006512 -cetanānām abhyudaya-hetutā iti. pratyakṣe
 PVin2_0005014 iti vā yathā. pratiyogi-vyavacchedas tatra
 PVin3_0001707 -pratiniyamayor virodhāt. sāmānyena vihiteṣv
 PVin3_0000905 -abhidhānāt pakṣa-uktiḥ pāramparyeṇa na
 PVin3_0002608 atra svayam-iṣṭa-śrutiḥ gata-arthe
 PVin1_0001510 jaya-ghoṣaṇām avaghuṣya, yena evaṃ-vādino
 PVin3_0013709 mayā āgamitam āgamam adhyupekṣya. tasya
 PVin3_0009309 etena tad-avasthā-nivṛtṭiḥ vyākhyātā. yo
 PVin3_0007307 tathā ca pūrva-vad abhidheyam kim
 PVin2_0008804 -ādeḥ śālūka-ādīḥ, tatra api tathā-abhidhāne
 PVin2_0006414 eva pramāṇayan pratikṣipati. sā viprakṛteṣv
 PVin3_0012107 iṣṭā. a-bhāva-pratiṣedho hi bhāvo 'saty
 PVin3_0012702 na asti ity abhidhātari kaḥ prastāvaḥ śāso
 PVin2_0008507 upalabhyate, tat tasya kāryam. tac ca dhūme
 PVin1_0001112 a-bhede 'pi tad-akṣa-a-gocaravataḥ. sprṣato
 PVin1_0002404 sukha-ādaya iti cet, na, tvat-pakṣe
 PVin3_0002309 -arthasya śāstrasya upagamād anyatra
 PVin3_0011608 katham a-pratipattiḥ. evaṃ tarhi cākṣuṣatvād
 PVin2_0004814 na pramāṇa-vyāpāra-viṣaya-bhedāt. bheda ity
 PVin3_0003105 chuddhi-vādināḥ śāstrasya sva-vacanena
 PVin1_0003510 hi viṣaya-lakṣaṇam iti na kvacid anubhavo na
 PVin3_0000204 cet, uktam atra āgama-prāmāṇya-cintāyām. na
 PVin3_0007706 -vāco-ubhaya-dharmatām bruvāṇaḥ sato 'nyatra
 PVin1_0003512 anyasya kasyacit. pratyakṣa-prativedyatvam
 PVin2_0006901 na atipatati, tan-mātra-lakṣaṇatvād anyeṣv
 PVin2_0008811 an-anumānam eva ity a-vyabhicāraḥ. na
 PVin3_0009702 siddhe viśeṣaṇam. a-doṣa-kṛd a-siddhāv
 PVin2_0007210 ity antara-slokāḥ. eka-deśa-a-visaṃvādanam
 PVin1_0002311 sārūpyam apy a-tad-ātmanāḥ prak paścād
 PVin3_0008807 iti. pratibandhād atisāya-pratipattau tasya
 PVin3_0008708 tad ayaṃ kuṇḍa-bhūtala-ādīnām
 PVin3_0001708 ca deha eva pratyayaḥ, na ghaṭe. yathā ko
 PVin1_0002114 ca paryanuyuktā hetu-prakṛtiḥ eva te
 PVin1_0004007 grāhya-lakṣaṇatvād grhyeta. na vā kevalasya
 PVin3_0005109 -utpādana-vaiguṇya-tāratamyena atisāyayed
 PVin3_0005205 bhāvā yathā-sva-bhāva-vṛttaya eva. tat saty
 PVin3_0001904 -arthā. tatra sarva-anya-iṣṭa-nirākaraṇe
 PVin2_0009708 iṣṭam. viṣayaṃ ca asya nivedayiṣyāmaḥ. yad
 PVin3_0011812 ātmā iti na tasya sad-a-sattva-pratītiḥ. yad
 PVin3_0001202 sādhyā ātma-arthatvam. tad an-uktam
 PVin3_0001403 eṣāṃ sādhanā-vaiphalyam. tasmād an-ukto
 PVin3_0010105 evaṃ na kaścīd anaikāntikaḥ syāt. vipakṣasya
 PVin2_0007213 yuktam etat, kiṃ tu tathā prasiddhāv
 PVin1_0003709 tādrṣo 'nyādrṣo 'pi vā. jñānasya hetur artho
 PVin2_0005903 sāmāgrī-pariṇāma-apekṣatvāt syād vyabhicāro
 PVin3_0001710 -hetuḥ, api tu prakaraṇa-sāmarthya-ādīkam
 PVin3_0013011 ekatra a-sambhavaḥ, tathā tad-abhivyāptayor
 PVin3_0001605 tad-a-bhāve bhāvāc ca. tathā śrāvaṇa-ādy
 PVin3_0010908 tatra yathā rakto bravīti, tathā virakto
 PVin3_0010403 a-sattā eva sarvatra utsāditā bhavati. tathā
 PVin1_0003112 hi paṭu-mandatā-ādibhiḥ sva-bhedair bhedakam
 PVin1_0003214 tasya eva bhedakasya sādhanatmatvāt. satsv
 PVin1_0001905 antara-grāhi pratyakṣam iti vartate. mānasam
 PVin1_0003705 artha-sthiteḥ sva-saṃvedana-rūpatvāt sva-vid
 PVin1_0001106 buddhim aśvam api kalpayato gor-darśanāt. na
 PVin3_0011301 viparyaya-sādhanād viruddhau. nanu ṛtīyo
 apy arthavattā. arthebhyo jñāpana-icchā, tayā
 'py arthāḥ kecit taj-jāti-sambhavo dṛṣṭāḥ,
 'py arthe tato 'bhedo bhāsamāna-artha-tad-vidoh.
 'py arthe phalasya an-antarya-a-bhāvād a-tat-phala
 apy artheṣu gamyate. tathā prasiddheḥ sāmartyād
 apy artheṣu sāmartyād viśeṣa-sthiteṣu ca deha eva
 apy alam. śaktasya sūcakaṃ hetu-vaco 'śaktam api
 'py avadhāraṇe kṛtya-antena abhisambandhān mā
 'py avadheya-vacaso loke. artha-jñānam ca nāma
 apy avāśyam avadāta-dhiyo 'yam eva bhāvo '-
 'py avasthā-nivṛtṭiḥ tiro-dhāna-sadrṣiṃ śabda-
 apy asti iti sādhyam syāt. na hi śabda-arthāḥ
 'py asty eva sva-bīja-prabhavāt sva-bhāva-bhedo
 apy asti, na ca te na santy eva. tatra api sati
 apy asti, bhāva-pratiṣedhas tu na sambhavati ity
 'py asti viśāṇam ca ity uttarasya. na hy ayaṃ
 'py asti. sa sakṛd api tathā-darśanāt tat-kāryaḥ
 'py asti sā buddhiḥ ko hi indriya-a-viśayasya
 'py asti sukha-ādi-saṃvedanam iti darśana-
 apy astu. tasmān na idam pratijñā-doṣa-lakṣaṇam
 apy astu. na, a-sambandhād ity uktam. tasmāt
 apy asya a-bheda-pratiṣedha eva draṣṭavyaḥ, na
 apy asya arthasya pratibādhānāt. lobha-ādi-mūlo
 apy asya kaścīd, tatra api grāhya-grāhaka-lakṣaṇa
 apy asya kaścīd viśeṣaḥ pramāṇa-a-saṃvāde.
 apy asya vṛtṭiḥ bhāṣate sattāyām ca a-vyabhicāram
 apy asyām tad-ātmā eva. sā ca tādātmyāt svayam
 apy asyāḥ, tad-vyatikrame ca niyama-a-yogāt.
 apy ākāra-bheda eva tad-a-tattve nibandhanam, api
 apy ākāśa-āśraya-vad dhvaneḥ. a-siddhāv api
 apy āgama-lakṣaṇam āhuḥ. tad vipakṣe '-darśana-
 apy ātma-a-pracyuteḥ caitanyasya katham iti cet,
 apy ātma-antaratve tad eva vastunas tādātmyāt
 apy ādhāra-bhāvo badara-udaka-ādiṣu janana-śaktir
 'py āyāta iti na parvate vṛkṣe vā śānkā bhavati.
 'py ālambran tad-rūpa-hetu-jās tad-rūp a-tad-
 apy ālokasya darśanād an-ālokasya vā rūpasya
 api, āvaraṇa-bhedena śabda-ādau śruti-māndya-
 apy āvaraṇe jñāpayeyur eva indriya-ādayaḥ, na ca
 'py āśānkā-āsthāna-vāraṇam sva-vṛttau svayam-
 apy āha – yady a-darśana-mātreṇa dṛṣṭebhyaḥ
 apy āha – yadi na sa-ātmakaṃ jīvac-charīram,
 api icchayā vyāptam sādhyam iti darśana-artham
 'pi icchayā vyāptaḥ sādhyāḥ. tad-vaikalya-ādayaḥ
 api icchā-kṛtatvād ity ukta-prāyam. sādhyā-
 api icchayā a-nivāraṇād anyathā api loke
 'pi ity arthasya iṣṭa-prameyatā. yathā kathañcit
 'pi iti cet, na, kārya-kāle '-bhāva-pratipatteḥ,
 api iti. tasmān na anyatarat sāmānyena artha-
 api iti na tāv ekatra staḥ. tan na atra viruddha-
 api iti naindriyam. tathā ghaṭa-śarīrayor
 'pi iti vacana-mātrād a-pratītiḥ. na api viśeṣāt,
 api idam a-siddham eva a-sato virahād iti,
 api indriya-ādy-arthena etad ghaṭayati, tatra
 api indriya-ādiṣv a-bhinnaṣya prativiśayaṃ
 api indriya-jñānena samanantara-pratyayena sva-
 api iyam artha-vid eva kāryato draṣṭavyā. ata eva
 api iyam artha-sannidhim apekṣeta. na hi gava-ādi
 'pi iṣṭa-vighāta-kṛd viruddho 'sti, yathā –

PVin3_0009302
 PVin3_0008903
 PVin3_0002004
 PVin2_0005506
 PVin1_0003711
 PVin3_0011009
 PVin2_0009012
 PVin3_0011011
 PVin3_0008609
 PVin3_0011409
 PVin3_0005307
 PVin1_0003513
 PVin2_0009503
 PVin3_0004510
 PVin2_0009107
 PVin2_0006008
 PVin3_0011307
 PVin3_0005504
 PVin2_0006804
 PVin3_0008405
 PVin3_0012205
 PVin3_0011206
 PVin3_0012709
 PVin1_0003005
 PVin3_0007705
 PVin3_0011309
 PVin3_0010108
 PVin3_0003610
 PVin3_0010406
 PVin3_0011101
 PVin1_0003309
 PVin3_0010311
 PVin2_0009213
 PVin3_0010308
 PVin1_0004312
 PVin3_0003312
 PVin3_0012408
 PVin2_0007712
 PVin2_0006702
 PVin3_0000701
 PVin3_0005204
 PVin1_0001106
 PVin1_0002912
 PVin2_0007811
 PVin3_0007101
 PVin2_0009111
 PVin3_0005604
 PVin2_0005814
 PVin1_0002206
 PVin2_0008903
 PVin3_0008607
 PVin3_0008503
 PVin3_0002308
 PVin3_0004904
 PVin3_0007303
 PVin2_0008803
 PVin2_0010004
 PVin2_0010002
 PVin3_0009508

eva bhavati. syān mithyā-uttaram yadi dvayor
 vācyah syāt — pātaṃ na karoti iti. tad
 tulya iti na anayor bhedaḥ. atha vādino
 'pi tādrśah. śabda-pravṛtter asti iti so
 artha-grahaḥ katham satyaṃ na jāne 'ham
 -darśanena anyatra tad-anumāne 'tiprasaṅgo
 -kāla iti tadā a-nityatā vyavasthāpyata ity
 a-vyabhicāra iti kuto niścayaḥ. a-darśane
 yuktaḥ. upakārasya artha-antaratve
 artha-antaratve 'tad-upakāra-ādayo
 -antaratve tasya iti sambandha-a-bhāva-ādayo
 svayaṃ prakāśate. tena ātmanaḥ prakāśikā ity
 -prabhavatvād vā, upayukta-phala-vat. atra
 pratipatty-aṅgasya a-sāmarthyāt. a-sādhāraṇo
 tatra paścād bhāvān na hetuṃ phale
 vā virodho nitya-a-nityatva-vat. tatra
 tata eva tad-viparyaya-sādhano viruddho
 eva. etena kārya-liṅga-udāharaṇena sva-bhāvo
 -yogyatā niyāmikā iti cet, na, tatra
 rasa-ādinā rūpa-ādi-gatiḥ, sā katham. sā
 -ādinām, ātmanaḥ sandehāt. ata eva vipakṣād
 -mātreṇa vyāvṛtṭir a-sandigdha. tena ayam
 bhinna-sva-bhāvaṃ viśāṇam iti cet, vayam
 apy a-nivṛtti-prasaṅgāt. tasmād indriya-jam
 buddhyā vyavasthāpanāt sādharmaṇāḥ santi, te
 viśeṣaṇatvena upādānāt. viruddha-vad dhetur
 dharmiṇi. sandigdha-sādhyā-dharmā
 -yoge 'pi pratidvandvi-darśanāt pratyakṣasya
 tan-mateḥ, punar icchā-parāvṛtṭāv anyatra
 -vaktu-kāmate vacanam anumāpayet. nanv atra
 eva dharmaiḥ pratipatteḥ. tad-a-viśeṣe
 kevalam vikalpa-viracitam a-santam
 icchatā tayoḥ kaścit sva-bhāva-pratibandho
 virahaṇa tvayā upagatatvād ity arthaḥ. tatra
 a-bhāva-kṛtaṃ kārya-vyatirekaṃ na brūyāt. so
 — na anumānam pramāṇam iti. pratibandho
 eva asti ity anvayinam eva hetum āha. atra
 tad-bhāvaḥ, bhūmi-bija-udaka-sāmagryām
 vyavahārāś ca prāyaśo buddhi-pūrvam anyathā
 abhyupagamyā vicāra-a-yogāt. an-arthaḥ khalv
 dahana-upacārād ādhīyate pāke. tasmāt satyām
 -sākalye 'pi vinivartya go-buddhim aśvam
 akṣa-jatve 'pi tad-anyebhyo 'viśeṣataḥ. yo
 deśa-kāla-dravya-niyama-a-yogāt. tathā atra
 a-nityatve 'nyatra vā hetuḥ syāt, sādhyam
 a-hetutā tan-mātra-anubandhaś ca. tato
 nanu yathā-ukta-lakṣaṇa-an-upalabdhir
 nirvṛtyā vā katham a-bhāvaḥ, kārya-vyatireke
 -dhiyo 'bhāvāt. etāvān eva vijñāna-utpatter
 kāryam kāraṇam vyabhicarati. hetu-viśeṣe
 'py adhastād ādhāra-sambhavo 'numīyate, tad
 na an-āgatānām, vyabhicārāt. tasmād iyam
 pratijñā-doṣa iti cet, astu, viśaya-antare
 tad-dharma-virahiṇi ity a-doṣo 'nya-grahaṇe
 idānīm jñeyam asti iti siddhir astu. tathā
 saha-kāriṇām apy a-paryāyeṇa jananam. yad
 gomān ity eva martyena bhāvyaṃ aśvavatā
 na aśvavān iti martyena na bhāvyaṃ go-matā
 -pūrvakaṃ drṣṭam yad-drṣṭer a-kriyā-darśino

api iṣṭam kiñcid vastu sāmānyam syāt, yan-
 api iṣṭam eva. na hi tasya tat-kṛtaḥ pātaḥ,
 'pi iṣṭim sādhyat sādhyā-dharma-vat, sādhyā-
 'pi iṣṭo vyavahāra-bhāk. anyathā syāt pada-
 api idrśam. ity antara-śloka. katham punar a-
 'py uktaḥ. vyabhicārād an-anya-anumāna iha a-
 apy uktam. anyathā artha-antaram eva a-nityatā
 'py uktam. drśya-ātmanor nāma ayam arvāg-darśanaḥ
 'py uktam. na vai tata ātma-viśeṣa-utpatter
 'py uktāḥ. an-ubhaya-kāriṇām ānarthakyāt
 'py uktāḥ. tasya ca a-jñeyatvam, upakārād eva
 apy ucyate prakāśa-vat. nila-ādy-anubhava ity api
 apy upayukta-vyatirikta-pakṣi-karaṇe hetoḥ sādhyā
 'py ubhaya-vyāvṛtṭer niścaya-a-yogāt, ubhaya-
 'py eka-antatā kutaḥ. sa hi niṣpanne bhāve 'rtha-
 apy eka-upalabdhyaḥ anya-an-upalabdhir eva ucyate,
 'py eka eva. prayoga-bhedāt tu tad-bhedaḥ, kvacid
 'py eka-deśa-bhāg ukto veditavyaḥ. tena eva ca
 apy eka-pratiniyamasya taj-janma-lakṣaṇatvāt tad-
 api eka-sāmagry-adhīnasya rūpa-āde rasato gatiḥ.
 api. ekaṭra hi niyame siddhe 'nya-nivartanam
 apy ekasya rūpasya sandehād anaikāntikaḥ. dvayor
 apy etad eva brūmaḥ. yo vā sambandho na asti ity
 apy etad bhrānter a-pratyakṣam. ata eva-iti-karaṇa
 'py etena vyākhyātāḥ. sa ca sva-vāco-ubhaya-
 apy evam kiṃ na bhinna iti cet, kaḥ pratiśeddha
 apy evam a-vipakṣa iti tad a-vipakṣatvam a-
 apy evam-bhāvaḥ syāt. na ca pramāna-lakṣaṇa-
 apy evam-bhāvasya abhimateḥ. tad iha icchāyām eva
 apy eṣa tulyaḥ prasaṅgaḥ — na ātmani darśanena
 'py eṣa viśeṣo buddhi-pratibhāsa-kṛta iti tasya
 apy eṣām ātmānam vibhāgavantam iva anya-anyair
 'py eṣavyaḥ. anyathā a-gamako hetuḥ syāt. hetos
 api kaḥ pāramārthiko 'satam parasparato vibhāgaḥ.
 'pi katham sarva-jñānānam viśayaṃ vyatirecayann
 'pi katham a-pramāṇasya. ata eva tulya-kakṣatvāt.
 api katham a-vyatireko vipakṣāt, katham vā
 api kadācid aṅkura-an-utpatter. na, tatra api
 api kartum śakyante, puruṣa-icchā-vṛttitvāt teṣām
 api kalpanā-samāropito na liṅgam, yathā — pakṣa-
 api kalpanāyām a-tat-parāvṛtṭtayo bhāvā yathā-sva-
 api kalpayato gor-darśanāt. na api iyam artha-
 'pi kaścid viplava indriya-jaḥ, tad-anya-indriya-
 api kaścīn niyama-hetur vaktavyo yata ime kecin
 api kasmān na iṣyate. tat kila evam
 'pi kasyacid bhāve tad-an-upayogād a-pracyutir
 api kācit tṛtiyo hetuḥ, sa kiṃ na udāhṛtaḥ. so
 'pi kāraṇa-a-bhāva-a-siddheḥ. upalambha-nibandhanā
 api kāraṇa-kalāpaḥ. tat prakṛtes tat-kārya-sva-
 'pi kārya-a-viśeṣe doṣāt. anvaya-vyatireka-ādyo
 api kārya-liṅga-jam eva, tādrśasya ātmano
 api kārya-liṅga-jā. etena pipilikā-utsaraṇa-
 'pi kiṃ na bhavati. bādhanīya-dharmaṇo dharmiṇo
 'pi. kiṃ punaḥ kāraṇam evam navadhā pakṣa-dharmo
 api kiṃ siddham syāt. nanu bauddho vikalpa-
 api kiñcid vijātiyād bhavad drṣṭam go-maya-ādeḥ
 api kim. ity antara-śloka. tasmāt sva-bhāva-
 api kim. sannidhānāt tathā ekasya katham anyasya
 'pi kṛta-buddhir bhavati, yadi tādrśam syāt,

PVin2_0004708	-rūpa-adhyavasāyataḥ. tad-rūpa-a-vañcakatve	'pi kṛtā bhrānti-vyavasthitih. maṇi-pradipa-
PVin2_0008812	tattve nibandhanam, api tu sva-bhāva-antaram	api. kṛtrima-a-kṛtrimānām iva maṇi-muktā-pravāla-
PVin3_0012512	na hi vastu-rūpam eva dharmah, a-santo	'pi kenacit prakaraṇena imaṃ vyavahāra-patham
PVin3_0013701	-dharmi-bahir-bhāvāc ca ity uktam. tāny	api kenacil leśena āsv eva antar-bhavanti iti cet,
PVin2_0007711	sva-kārya-utpādane. nanv an-apekṣānām	api keṣāñcit kvacin na avaśyaṃ tad-bhāvaḥ, bhūmi-
PVin2_0007806	tat-sva-bhāva-apekṣāḥ. evaṃ tarhi kṛtakānām	api keṣāñcit satām vā sa eva sva-bhāvo na asti yo
PVin1_0003309	pramāṇam, sarva-ātmanā sannikṛṣṭasya	api kaiścid eva dharmaiḥ pratipatteḥ. tad-a-
PVin3_0003502	sarvatra sva-vāg-viruddha-abhidhānam. atra	api ko 'yam avaśyaṃ para-āśrayaḥ. sa eva tam
PVin1_0003213	-atiśaya-a-siddheḥ, sarva-kāraka-upayoge	'pi kriyāyām antyasya tasya eva bhedakasya
PVin3_0011402	— samhatāḥ para-upakāriṇa iti. yady	api kvacit kārye 'vadhānavatām arthānām sāmagrī
PVin3_0007301	tad-a-yoga-vyavacchedena. na tathā iha	api kvacit sattāyāḥ sādhanam. pradhāna-ādi-śabda-
PVin3_0008906	kadācit tiṣṭhet. tasmāt pāta-pratibandha ity	api kṣaṇikānām bhāvānām upādāna-samāna-deśa-
PVin3_0004201	na, hetoḥ sva-bhāva-bhedāt. a-tad-ātmatve	'pi kṣīrasya sa tasya sva-bhāvaḥ, yo dadhi-janano
PVin3_0007704	katham ātmasāt kuryāt. a-vyavaccheda-rūpā	api khalu jñeyatva-ādayo dharmāḥ kathañcid a-
PVin3_0012406	-anaikāntika eva prāṇa-ādiḥ. sādharmaṇam	api khalu prameyatvam a-saṃskṛta-apavādino 'saty
PVin3_0011703	aikāntika-anvaya-vad aikāntika-vyatiरेको	'pi gamaka eva. na ca evaṃ śrāvāṇatvam, ubhayato
PVin3_0009001	deśa-ādy-apekṣayā. anayā diśā anyeṣv	api gamakeṣu pratibandhaḥ sādhyāḥ. tan na tri-
PVin2_0009312	vipakṣe 'darśanam khyāpyate, tad an-ukte	'pi gamyate. na hi tasya prāg darśana-bhrāntiḥ,
PVin1_0001003	yatra api viveka-pratipattir asti, tasya	api grahaṇam. saṅketa-smaraṇa-upāyam dṛṣṭa-
PVin1_0003511	na kvacid anubhavo na apy asya kaścit, tatra	api grāhya-grāhaka-lakṣaṇa-vaiddhuryāt. tasmād
PVin1_0003812	meya-māna-phala-sthitiḥ. kriyate 'vidyamānā	api grāhya-grāhaka-saṃvidām. anyathā ekasya
PVin2_0008911	dharme vāsasi rāga-vat. iti saṅgraha-ślokaḥ.	api ca artha-antara-nimitto hi dharmah syād anya
PVin1_0000808	anubhava-sambandhāt saha prthag vā grhṇīyāt.	api ca artha-upayoge 'pi punaḥ smṛtam śabda-
PVin1_0001103	icchayā matiḥ. na artha-sannidhim ikṣeta	api ca iyaṃ viśeṣaṇa-ādi-vikalpa-utthāpitā satī
PVin3_0001703	pakṣa-sapakṣa-anyataratvam api pratyuktam.	api ca dvayor api sambhava-a-virodha etad evaṃ
PVin3_0007506	-sāmarthyāt. na sādhyatve, vaiphalyāt.	api ca, na a-siddhe bhāva-dharmo 'sti vyabhicāry
PVin2_0008205	jātasya tad-bhāve 'nya-an-apekṣaṇāt.	api ca na vināso nāma anya eva kaścid bhāvāt, kiṃ
PVin1_0001209	-vijñāna-anvayo mānasam eṣa smārto vikalpaḥ.	api ca yat-sannidhāne yo dṛṣṭas tad-dṛṣṭes tad-
PVin2_0009501	siddhā vyāvṛttiḥ. uktam atra kiñcit.	api ca yady a-dṛṣṭyā nivṛttiḥ syāc cheśavad
PVin2_0009801	a-darśana-mātreṇa a-yuktaḥ pratiśedhaḥ.	api ca yadi kathañcid vipakṣe 'darśana-mātreṇa a
PVin3_0001005	eva sāmarthyam iti cet, uktam atra.	api ca vinā apy anena yāvān kaścit kṛtakaḥ sa
PVin3_0002311	-doṣa-lakṣaṇam nyāyāyā, atiprasaṅgāt.	api ca śāstra-upagamāt sarvaḥ śāstra-dṛṣṭaḥ
PVin1_0003913	atra — grāhya-grāhaka-lakṣaṇa-a-yogād iti.	api ca saha-upalambha-niyamād a-bhedo nila-tad-
PVin3_0009510	tādṛṣaṃ syāt, sarva eva hetavas tathā syuḥ.	api ca, siddham yādrg adhiṣṭhātr-bhāva-a-bhāva-
PVin1_0001402	cintām stimitena antara-ātmanā. sthito	'pi cakṣuṣā rūpam ikṣate sā akṣa-jā matiḥ. a-
PVin2_0007911	-aṅga-vikalatvād a-kṣūṇa-vidhāna-a-yogāt. na	api caramasya a-sāmarthyam eva, kasyacit karaṇāt.
PVin1_0002604	vibhāgaś ced ayo-golaka-vahni-vat. vibhaktāv	api cetanā-adhyavasāyau saṃsarga-vipralabdho 'yam
PVin1_0002213	-ādi-bheda-vat. na antarāḥ sukha-ādayo na	api cetanāḥ. tad-ātmanām śabda-ādinām anubhavāt
PVin2_0006510	api na santi iti śakyante 'dhyavasātum. yo	'pi jñāpaka-a-bhāvād atīndriyaḥ pratikṣipyate
PVin2_0007906	caramatvasya. bhavaty eva hi tasya	api jñeya-vyāpini jñāne 'ntaśaḥ sāmarthyam virūpe
PVin1_0000511	pratipādayanti liṅgam eva. kasyacit saṃvāde	'pi taj-jātiyasya vyabhicāra-darśanād an-āśvāsa
PVin3_0009606	ghaṭa-ādeḥ karaṇāt sidhyed valmikasya	api tat-kṛtiḥ. sādhyena anugamāt kārye sāmānyena
PVin1_0002410	sārūpyam buddhi-lakṣaṇam ity anyasya	api tat-sa-rūpasya tat-prāptir viśeṣo vā vācyāḥ.
PVin3_0006608	vā kiṃ na iṣyate. kiṃ pāramparyeṇa, ante	'pi tat-sva-bhāvasya eva tad-bhāve sāmarthyāt.
PVin1_0003601	ucyate prakāśa-vat. nila-ādy-anubhava ity	api tat-sva-bhāvo 'nubhava eva. a-vedya-vedaka-
PVin3_0000410	-sambhavino 'rthasya pratipattir iti cet, so	'pi tatra a-sambhavi yo 'sambhavinā vyāpta iti
PVin3_0008704	siddher a-kāryatvāt. para-rūpa-kriyāyām	api tatra an-upakārāt. ubhayathā a-kārakasya a-
PVin2_0005208	-vṛtti-niśedha-āśaṅkā. viruddha-niśedhe	'pi tatra eva niśedhe doṣaḥ syāt. na ca tat-tulya
PVin3_0006602	iṣyante, vāsāmsi iva rāge. tad-dhetūnām	api tatra niyamād a-doṣa iti cet, na, teṣāṃ
PVin2_0006814	-śaktir ayam asya eva pratipādaka iti. sā	api tatra pratibaddhā bhāva-a-bhāvābhyām kāryatām
PVin2_0008803	dṛṣṭam go-maya-ādeḥ śalūka-ādiḥ, tatra	api tathā-abhidhāne 'py asty eva sva-bija-
PVin1_0003808	anyathā eva avabhāsante tad-rūpa-rahitā	api. tathā eva a-darśanāt teṣāṃ an-upapluta-
PVin2_0008507	kāryam. tac ca dhūme 'py asti. sa sakṛd	api tathā-darśanāt tat-kāryaḥ siddhaḥ. a-kāryatve
PVin2_0008705	hi sva-bhāva-viśeṣo dhūma iti. tathā hetur	api tathā-bhūta-kārya-janana-sva-bhāvaḥ. anyato
PVin3_0009502	kṛtaka-śabdaḥ sambandhi-bheda-vyudāse	'pi. tathā maraṇa-sāmānyam vṛkṣa-puruṣayoḥ. yad-
PVin2_0004909	vastu-sattā-viprakarṣāt, liṅga-pratipatter	api tathā-rūpatvād anvaya-apekṣaṇāc ca. itarat
PVin2_0005907	tat-saṃskāre tu syād an-upalambhaḥ. tadā	api tathā-vidha-indriya-grāhya-a-bhāvo 'sty eva.
PVin3_0001504	siddher ākṣepāt, tāvatim tad-dūṣaṇam	api. tathā-vidhasya ca dehasya ghaṭād artha-
PVin3_0006101	yathā santamase hasta-sañcāreṇa. na, tatra	api tathā-sañcāriṇo hastasya antara-sparśa-viśeṣa

PVin1_0003504 -pratipattau darśane 'lpa-avayava-darśane
 PVin1_0004113 -ākāraṃ ca yugapad upalabhata iti tad-anye
 PVin1_0002110 tu jñānena samvedyanta ity eke. teṣāṃ
 PVin3_0007001 śabda-arthaḥ samarthaḥ, tad-anubhava-āptāv
 PVin3_0010804 na darśana-mātreṇa, kiṃ tarhi vyatirekād
 PVin3_0007401 tatra a-siddham iti sādhyate. nanu ca atra
 PVin2_0009801 vipakṣe 'darśana-mātreṇa a-pratibaddhasya
 PVin1_0001111 na etad asti, yasmād a-vidyamāna-a-bhede
 PVin1_0002911 pratyakṣa-ābhāsaḥ. viplavaś ca akṣa-jatve
 PVin3_0010404 eva a-sato virahād iti, vyabhicāri vā. atha
 PVin2_0006710 -upakāraḥ. ādhāra-ādheya-bhāvaś cet, so
 PVin1_0003906 na iha tat. a-darśanāj jagaty asminn ekasya
 PVin2_0005712 sākṣād an-utpatter a-tat-pratibhāsitve
 PVin3_0006604 bhavati sva-kāraṇa-sāmagry-adhīnair anyair
 PVin3_0012907 hetuḥ. nanu sva-āśraya-vyāpti-vādinā
 PVin2_0004511 'yam ārambhaḥ. yathā-vastu-pratipadyamānā
 PVin1_0000803 -kartuṃ yukto rasa-ādaya iva parasparam. na
 PVin2_0009103 sva-bhāvena vā a-calasya artha-antara-yoge
 PVin2_0006402 -kāryasya apy a-bhāva iti. etena tat-kāryād
 PVin1_0004108 anya-upalambha-kāle tu siddha ity upalambhe
 PVin1_0002411 viśeṣo vā vācyaḥ. antaḥ-karaṇatva-ādayo
 PVin2_0005910 an-upalabdhyā tan-nimittaḥ siddho vyavahāro
 PVin2_0009408 na yuktaḥ. kvacid yad-ṛcchayā tathā-bhāve
 PVin3_0004708 nirdeṣṭavyasya an-ubhaya-siddhiḥ. iha
 PVin3_0004704 'nyathā-abhidhānād doṣa eva. pakṣa-dharme
 PVin2_0005602 kutaścid upanīyate. dṛṣṭiṃ bheda-āśrayasi te
 PVin3_0003509 ghaṭito 'syāṃ sarvaḥ śabda ity a-pratīte
 PVin2_0005011 kriyayā ca saha-uditaḥ. vivakṣāto 'prayoge
 PVin1_0004203 -a-yogāt, tasya a-viśeṣāt. samvedanam ity
 PVin3_0006111 upalabdhir eva. upalabhyasya an-upalambhena
 PVin2_0008603 tādrśād dhi bhavaṃs tādrśaḥ syāt. anyādrśād
 PVin2_0005505 tābhyāṃ sa dharmī sambaddhaḥ khyāty-a-bhāve
 PVin3_0008702 tad a-samarthaṃ pṛthak tatra sahitam
 PVin3_0006810 an-apāyāt. vastu-viparīta-ākāra-niveśiṣv
 PVin2_0009406 atiprasaṅgāt. na sa tena sādhyate,
 PVin3_0005211 na āvaraṇān nityaṃ sarve śabdā na śrūyante,
 PVin3_0005010 na brūmaḥ — te kiñcid atīśāyayanti iti.
 PVin3_0000206 tan na abhyupagamāt parikṣā-a-vṛttiḥ,
 PVin3_0001709 eva sāmānya-śabdānāṃ viśeṣa-avasthiti-hetuḥ,
 PVin2_0006808 tathā hi na yava-aṅkuraḥ śāli-bijād bhavati,
 PVin2_0006906 nāntariyakatayā śabdād artha-pratipattiḥ,
 PVin3_0000703 śabda-ākāśayor vā vāstavi pratyāsattiḥ,
 PVin3_0004702 para-arthe 'numāne sādhana-doṣa-udbhāvanam,
 PVin2_0008812 ākāra-bheda eva tad-a-tattve nibandhanam,
 PVin3_0003406 -samśaya eva. so 'n-a-vadya-pakṣa-nirdeṣe
 PVin3_0012008 'nuvṛtṭy-a-bhāvaḥ kathyate. so 'parasya
 PVin3_0004507 'pi sandeha-mukhena eva doṣāt. so '-niścaye
 PVin1_0000612 sa ca kārya-sva-bhāvayor liṅgayor anumāne
 PVin2_0004912 a-sāmarthyāt. artha-a-visaṃvādas tu dvayor
 PVin3_0002306 'pi śāstra-uparodhād virodhe so 'nya-kṛte
 PVin3_0007104 na sādhyā eva vyāhanyate, kiṃ tarhi hetāv
 PVin3_0008805 patataḥ pratibandhaḥ. pratibandhād a-pāte
 PVin2_0008513 -hetukatvān na a-hetuka iti cet, na, tatra
 PVin1_0003002 -anurodhasya tattva-lakṣaṇatvāt tasya iha
 PVin3_0007702 tato 'pi pratīteḥ samāśrayāt. tasya anyatra
 PVin3_0001713 śabda-ghaṭa-bhedena kalpane 'nityatāyām
 PVin3_0003211 -vacane pratibandhaḥ. a-pramāṇatvaṃ śāstre
 PVin3_0002303 yadi viruddhā iṣyate, sā anya-viṣaye
 PVin2_0005211 na gamayet. kiṃ tarhi tat-tulya-vyatireko
 'pi tathā sthūlasya darśanaṃ syāt. rakte ca
 'pi tathā syuḥ, viśeṣa-hetv-a-bhāvāt. tat siddhaḥ
 api tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-
 api tad-a-bhāvāt. tad ayam artha-kriyā-arthī tad-
 api. tad-a-bhāvād an-anya-upanaya iti cet, tulyā
 api tad-a-yoga-virahiṇā sāmānyena anvayo na
 api tad-a-vyabhicāraḥ, kvacid deṣe kānicid
 'pi tad-akṣa-a-gocaravataḥ. sprśato 'py asti sā
 'pi tad-anyebhyo '-viśeṣataḥ. yo 'pi kaścid
 api tad-abhimatāt kutaścin nānā-bhāva evam-bhāvaḥ
 'pi tad-ātma-an-upakāre na sidhyati. para-ātmani
 api tad-ātmanaḥ. asti iyam api yā tv antar-
 'pi tad-utpattes tad-a-vyabhicāriṇāv iti pramāṇam
 api tad-unmukhair bhavitavyam, an-āyattatvāt. tad
 api tad-deśa-sannidhir iṣyate eva iti kim an-iṣtam.
 api tad-dharma-a-vyāpti-vyatirekābhyām nigadanto
 api tad-balena udīyamānaṃ vijñānam artha-antaram
 'pi tad-bhāva-an-upapatteḥ. sa ca artha-antarād
 api tad-viruddha-kārya-a-bhāva-gatir uktā
 'pi tadā na siddho 'nyadā viparyaye siddha iti su
 'pi tan-nibandhanā na vā a-pratipatty-aṅgam ity
 'pi tan-nimitta-sattayā sādhyate, anya-naimittika
 'pi tayor a-pratibandhād vyāpty-a-siddheḥ. na api
 api tarhi niścayena nirdeṣṭavyasya a-niścayo 'stu
 'pi tarhi sandeha-anyatara-a-siddher dūṣaṇam syāt.
 'pi tasmād a-jñāta-viplavāḥ. ity antara-ślokāḥ.
 'pi tasmims tat-siddhatām āha — yatra apy a-
 'pi tasya artho 'yam pratīyate. vyavaccheda-
 api tasya tādātmyāt tathā-prathanam, na tad
 api tasyā eva viśiṣṭa-upalabdher eka-ākāra-
 api tādrśa-udbhava tac-chakti-niyama-a-bhāvān na
 'pi tādrśaḥ. śabda-pravṛtter asti iti so 'pi iṣṭo
 api tādrśam eva ity an-upakāratvān na samyogena
 api tīrtha-antariya-pratyayeṣu bhāvāt. parama-
 api tv an-upalambhena svayam. yukto dṛṣyasya a-
 api tu kiñcid eṣāṃ pratipattau saha-kāri
 api tu na sarve ghaṭa-kṣaṇāḥ sarvasya indriya-
 api tu parikṣāyā abhyupagama iti na para-
 api tu prakaraṇa-sāmarthya-ādikam api iti. tasmān
 api tu yava-bijāt. evaṃ śabdānām api yady
 api tu yogyatayā pradīpād iva rūpe. tan na ayam
 api tu vaktur vivakṣā-kṛtā, tad-a-bhāve vivakṣita
 api tu vaktṛ-doṣeṇa api, nyūnatā-an-anvaya-
 api tu sva-bhāva-antaram api. kṛtrima-a-
 'pi tulya iti katham pakṣa-doṣaḥ. na vai tad-
 api tulya iti katham a-samaḥ prāṇa-ādīḥ. a-
 'pi tulya iti tathā-vidha-udbhāvanam apy atra
 'pi tulya iti na pramāṇa-lakṣaṇam anumānam na
 api tulya iti vastu-viṣayaṃ prāmāṇyam. tat punas
 'pi tulya iti virodhaḥ syāt. bhavaty eva anya-
 api, tulya-doṣatvāt. na hi hetur an-anvayaḥ
 'pi tulyaḥ paryanuyogaḥ — kṛto nāma sa tena
 api tulyatvāt — tad-a-bhāve 'py agnau bhavati
 api tulyatvāt, indriya-vikāre ca vikārāt, tan-
 api tulyatvāt. tad etad vyavaccheda-mātram dvayor
 api tulyam iti cet, na, siddhayā a-nityatayā
 'pi tulyam iti tatra api pratibandho 'stu.
 'pi tulyā iti viruddhaḥ syāt. tena tatra eva
 'pi. tena ayam a-doṣa ity a-vācyaṃ eva tṛtīyam

PVin2_0009408 taylor a-pratibandhād vyāpty-a-siddheḥ. na
 PVin3_0001001 -hetu-vacana-pravṛtteḥ sambhavāt tad
 PVin1_0001201 vinivṛtteḥ, parampara-upayogasya atītād
 PVin1_0003810 -cakṣuṣā. dūre yathā vā maruṣu mahān alpo
 PVin2_0006406 -vidha-an-upalabdhiḥ. iṣṭam viruddha-kārye
 PVin3_0011201 -a-bhāvaṃ gamayet. kvacit tathā-dṛṣṭānām
 PVin3_0013504 artha-siddhi-pratibandhāt. nanv an-udbhāvite
 PVin3_0013508 tasya kartā ity ucyate. yadi punar udbhāvite
 PVin1_0001204 tat-spārśanam yadi. tan na. spārśanam
 PVin3_0007910 -vyavacchedasya bhāvāt. tad ayam tri-prakāro
 PVin3_0004307 ca cākṣuṣatva-ādi-parihāraḥ. dharma-vacanena
 PVin2_0009007 a-nityatā ity ukta-prāyam. vacana-bhede
 PVin2_0007907 -vyāpini jñāne 'ntaṣaḥ sāmartyam virūpe
 PVin3_0005702 tasyāḥ siddhāv a-sandigdhaḥ tat-kāryatve
 PVin2_0007606 avāśyam pakṣa-nirdeśaḥ kartavyaḥ. vyatireky
 PVin3_0012304 tad-bhāve ca nairātmya-vyāvṛttiḥ, tathā
 PVin3_0001509 bhojana-a-sambhave 'n-ākāṅkṣāyāṃ vā. ito
 PVin3_0002403 pakṣa-lakṣaṇa-bāhya-arthaḥ svayam-śabdo
 PVin3_0011403 arthānām sāmāgrī saṅghātaḥ, tathā
 PVin2_0006101 'nya-a-bhāvo na yuktaḥ. kārya-an-upalabdhāv
 PVin2_0007815 sva-bhāva-pravibhāgaḥ. tad-a-bhāvāt phalasya
 PVin2_0009404 tad-arthaṃ vacanam. yady an-upalabhamāno
 PVin3_0001903 ātmanā eva iṣṭaḥ sādhyāḥ, śāstra-upagame
 PVin3_0007607 cet, tat kim idānīm vidhi-ṣṭayo 'stu. tad
 PVin3_0012711 vāco yuktiḥ. aṅgi-kṛta-sambandhaṃ dravyam
 PVin2_0008506 yad upalabhyate, tatra eka-a-bhāve
 PVin3_0004705 etat, iṣṭa-a-prāpteḥ. nanu viparyaya-prāptir
 PVin2_0009404 'pi na asti iti na pratiyāt, vacanād
 PVin3_0003903 eva. tad-vastv-a-bhāve śāśini nivāraṇe
 PVin3_0008402 doṣānām an-utpatteḥ. deha-ādinām hetutve
 PVin3_0006813 darśana-antara-bhediṣu. atīta-a-jātyor vā
 PVin2_0008706 'pi bhāve na sa tasya sva-bhāva itī sakṛd
 PVin1_0004204 anyasya kasyacid ātma-saṃvedana-vat. tato
 PVin2_0005502 niṣidhyate. na tathā na yathā so 'sti tathā
 PVin1_0001503 atra vivarteta, sā ca a-pratyakṣā vivṛttā
 PVin2_0005409 yadi tasmin na hetor vṛttiḥ kim iṣyate. sā
 PVin3_0003201 'py a-tad-ālambane vastuni viruddha-uktāv
 PVin2_0009607 evam-ādiṣv api yathā-yogam udāhāryam iti, sā
 PVin2_0009009 tam asya sva-bhāvaṃ manda-buddhiḥ paśyann
 PVin2_0006509 anumīyeran. na ca te pramāṇa-traya-nivṛttāv
 PVin3_0012506 'pi. na hi tasya a-sati virodhaḥ. so
 PVin3_0001608 śāṅkayā, na ghaṭasya, virodhād itī sāmānyena
 PVin3_0001306 eva ca iṣṭasya vighāta-kṛd viruddhaḥ. tad
 PVin3_0013105 yac chrāvaṇam tan nityam ity a-vyabhicāro
 PVin3_0010708 sa vaktā na bhavati itī vyatireko '-darśane
 PVin3_0001302 sādhyatva-a-ṣeṣāt. a-doṣe ca iṣṭa-vighāto
 PVin2_0007705 avāśyam sannidhānam itī kaścin na vinaśyed
 PVin3_0012506 naṅo viṣayaḥ, kiṃ tarhi prasajya-pratiṣedho
 PVin3_0010009 -vat prasaṅgo vācyāḥ. anvaya-a-siddhi-vacane
 PVin3_0004808 -dharma-an-āśrayo vastu. anya-ṣṭaye
 PVin3_0003912 -vat. ity antara-ślokaḥ. pratyakṣa-virodhe
 PVin2_0006801 -vyatireka-anuvidhāyī pauruṣeyaḥ. anyathā
 PVin2_0009612 tat-pratiṣedham āha. śrāvaṇatvasya
 PVin1_0000401 -khyātyā pitṛtva-vat. a-dṛśya-an-upalambhe
 PVin3_0013212 -rūpatvāt tasya. etena eva dṛṣṭānta-doṣā
 PVin2_0009912 kāryam a-vyabhicārataḥ. nivartayet. kāraṇam
 PVin1_0003004 -ādi-bhrānti-van mano-bhrānter akṣa-vikṛtāv
 PVin2_0007214 dṛṣṭa itī saṃśayaḥ. tasmān na āgamasya
 PVin3_0011007 viparyāsa-a-bhāve '-bhāvāt. kāruṅikasya
 api tena na asti itī vacanāt tathā bhavati,
 api tena saha sādhanam syāt. tasmāt triṣv eva
 api darśanāt. tad ayam a-ṣṭayavād a-bhūta-a-
 'pi dṛśyate. yathā-anudarśanam ca iyam meya-māna-
 'pi deśa-kāla-ādy-apekṣanam. anyathā vyabhicāri
 api deśa-kāla-bhedena anyathā-darśanāt, yathā
 'pi doṣe 'rthasya eva a-sāmartyān na bhavati
 'pi doṣe sampūrṇa-vacana-ādinā pratisamādadhīta
 api dravyam sprṣṭvā grhṇāti itī cet, na ayam
 'pi dharmāḥ sattā-sādhanē na hetu-lakṣaṇa-bhāk,
 api dharmy-āśraya-siddhau dharmi-grahaṇa-
 'pi dharmi-dharmatayā nimittam bheda-antara-ākṣepa
 'pi dhātāu. dhātv-antare tv an-eka-upakāra eva
 'pi dhī-dhvanī. na hy eṣa pravartanīyo vyavahāro
 api na a-nityatva-a-bhāve kṛtakatvam bhavati,
 api na a-nairātmyād ātmā jīvac-charīre sidhyati,
 'pi na anyatara-artha-antara-bhāvaḥ, ghaṭasya
 'pi na arthaṃ kañcana puṣṇāti. śāstreṣv icchayā
 api na avāśyam kāraṇāni kāryavanti bhavanti,
 api na avāśyam kāraṇāni tadvanti bhavanti itī
 api na asti ity a-samānam. nanv idam apy a-
 'pi na asti itī na pratiyāt, vacanād api na eva
 'pi na itara itī darśana-arthā. tatra sarva-anya-
 api na itī cet, katham idānīm na pratiṣedha-
 api na itī cet, priyam anuṣṭhitam. yadi idam eva
 'pi na upalabhyate, tat tasya kāryam. tac ca
 api na eva asti. na vai viparyaya-prāptyā eva
 api na eva pratyesyati. tad api hy an-upalambham
 'pi na kaścid doṣaḥ. tasmād a-vastu-niyata-
 'pi na kevalānām sāmartyam asti itī vipakṣa-
 api na ca syād an-ṛta-arthatā. vācaḥ kasyāścid
 api na janayet. na vā sa dhūmaḥ, a-dhūma-janana-
 'pi na tad artha-antare yuktam. an-artha-
 api na niṣidhyate. tasmād āśritya śabda-arthaṃ
 api na prakāśeta. na ca prakāśo 'rthas tathā-
 api na pratiṣedho 'yam nivṛttiḥ kiṃ niṣidhyate.
 api na bādhā, pratibandhas tu syāt, dvayos tulya-
 api na vācyā, an-upalambha eva saṃśayāt,
 api na vyavasyati sattā-upalambhena sarvadā tad-
 api na santi itī śakyante 'dhyavasātum. yo 'pi
 'pi na sambhavati, adhikarāṇa-ādy-arthānām
 api na sambhavati. asti nāma idṛśasya sambhavaḥ
 api na sādhyam an-uktatvād itī cet, yad-vivādena
 'pi na sidhyati itī. hetos tri-lakṣaṇatvān na
 'pi na sidhyati, sandehāt. bādhaka-bhāve hy apara
 'pi na syāt, tasya sādhyā-vipakṣa eva vṛttyā tad-
 api. na hy avāśyam hetavaḥ phalavantaḥ, vaikalya-
 'pi. na hi tasya a-sati virodhaḥ. so 'pi na
 'pi, na hi sa eva ātmānam anveti ity a-sambaddham.
 'pi nañi vibhāgena niyoga-vṛtteḥ. sapakṣa-lakṣaṇa-
 'pi nānā-rūpasya yad eva śrutau rūpaṃ
 api nāntariyakatā-a-bhāvān na para-ātmanāḥ
 api nitya-a-nityayor a-darśanāt tad-vyāvṛttir itī
 'pi nimitta-a-bhāvāt sad-vyavahāra-pratiṣedhaḥ, a-
 api nirastā bhavanti, yathā — nityaḥ śabdo '-
 api nivartamānam kāryam nivartayati. anyathā tat
 api nivṛtti-prasaṅgāt, tathā akṣa-vikāra-nivṛttāv
 api nivṛttir artha-a-bhāvaṃ gamayati. pratyakṣa-
 api niṣ-phala ārambho viparyāsād itī cet, na,

PVin1_0000906	kriyā-a-kriye syātām. tena syād artha-apāye	'pi netra-dhīḥ. arthasya sāksād buddhāv an-
PVin3_0005610	nimittāḥ sādhyanta iti. katham nimitta-bhāve	'pi naimittika-bhāva-a-niyamād evam-pratitīḥ.
PVin3_0004702	sādhana-doṣa-udbhāvanam, api tu vaktr-doseṇa	api, nyūnatā-an-anvaya-viparīta-anvaya-vat. tena
PVin3_0001007	tan na avaśyam asya nirdeśaḥ. tena an-uktāv	api pakṣasya siddher a-pratibandhāt triṣv
PVin3_0002506	ca pratikṣiptam iti na atra evam a-vacane	'pi pakṣe kiñcid virudhyate. atha dharṇam eva
PVin2_0006708	upalambha-an-upalambha-a-bhāva-prasaṅgāt. na	api para-apekṣā, tasya tatra a-kiñcit-karatvāt,
PVin2_0009109	bhavan katham tasya hetuḥ syāt. phalasya	api para-upaskāra-apekṣiṇo na avaśyam hetau bhāva
PVin2_0007409	iyam kṛtaka-śrutīḥ sva-bhāva-abhidhāyiny	api para-upādhim enam ākṣipati. etena pratyaya-
PVin3_0013306	tat kṛtakam iti. sādharṇyeṇa. vaidharṇyeṇa	api — parama-aṇu-vat karma-vad ākāśa-vad iti
PVin3_0012602	hi tatra a-vyavahāra eva syāt. na ca satām	api parama-arthataḥ kaścid dharma-dharmi-bhāvaḥ.
PVin3_0013701	leśena āsv eva antar-bhavanti iti cet, āsām	api parasparam eṣa prasaṅga ity ekam eva kiñcit
PVin1_0004403	ca etat pramāṇasya rūpam uktam, atra	api pare mūḍhā viśamvādayanti lokam iti.
PVin3_0000108	— parasya pratipādyatvāt svayam a-dṛṣṭam	api parair dṛṣṭam sādhanam, yathā — a-cetanāḥ
PVin3_0010206	tat kim idānīm pakṣo 'pi vipakṣaḥ. syād	api paryāyeṇa. lakṣaṇa-bhedas tu kathita eva. na
PVin2_0005313	na tadā eva tad ācaranti. so 'yam paśor	api paśuḥ. mahato 'pi mahīyaso yad avamanyata iti
PVin1_0002801	-unmāda-caura-svapna-ādy-upaplutāḥ. a-bhūtān	api paśyanti purato 'vasthitān iva. yathā-
PVin2_0008208	bhāvam ūrdhvaṃ vyavasyanti, na prak, darśane	'pi pātava-a-bhāvād iti tad-vaśena paścād
PVin3_0000907	sūcakam hetu-vaco 'śaktam api svayam. na	api pāramparyeṇa, sādhyasya eva abhidhānāt. hetu-
PVin3_0001401	-arthās cakṣur-ādayaḥ saṅghātāt siddhā	api pārārthya-a-viśeṣe na ātma-arthāḥ. samhata-
PVin3_0003606	saṃśayād a-siddheḥ, ciram a-dṛṣṭānām	api punaḥ pratibhā-utpatti-dṛṣṭeḥ sati sambhave
PVin1_0000809	vā grhṇīyāt. api ca artha-upayoge	'pi punaḥ smṛtam śabda-anuyojanam. akṣa-dhīr
PVin3_0003910	pṛthak-kṛtā. anumāna-a-bahir-bhūtā pratitir	api pūrva-vat. ity antara-śloka. pratyakṣa-
PVin3_0011912	pūrvakam a-viguṇam vijñānam. indriya-ādinām	api pūrvaḥ pūrvaḥ sa-bhāga-avasthā-bheda upādāna-
PVin1_0001514	cet, a-vyabhicāri hetuḥ. mana iti cet, tad	api pūrvakam eva an-antara-vijñāna-hetuṃ vijñānam
PVin1_0002209	-kalpanāyām atiprasaṅgaḥ. saṃskāra ity	api pūrvakam eva yogyaṃ vijñānam utpaśyāmaḥ,
PVin3_0003209	vyarthatā vā pṛthak-karaṇasya. sva-vacanasya	api pṛthak-karaṇa-nimittam vān-mātra-vacane
PVin3_0011305	ity uktam. viśeṣe tu viruddha-vad dhetur	api pṛthag iṣṭa-sādhano vācyāḥ syāt. ekasya eva tu
PVin3_0012706	viśaṇeṣu, na dravya-sva-bhāvaḥ. sva-bhāvo	'pi, pratikāryam kāraṇa-sva-bhāva-bhedāt. tat ko
PVin3_0002307	iti virodhaḥ syāt. bhavaty eva anya-kṛte	'pi pratijñā-doṣa iti cet, astu, viśaya-antare
PVin3_0002312	īpsitā cet, a-siddha-hetv-abhidhānam	api pratijñā syāt. nipāta-vacanena sādhanatvena
PVin3_0003610	prāmānya-a-viśeṣāt. ekasya tal-lakṣaṇa-yoge	'pi pratidvandvi-darśanāt pratyakṣasya apy evam-
PVin2_0007512	'nyatra prayoga-bhedāt. tad-darśanāt svayam	api pratipattau tathā syād iti sva-arthe 'py
PVin3_0009505	śoṣa-ādikam eva maraṇa-śabdena vadet, tasya	api pratibandhas caitanyena sampradhāryaḥ, yataḥ
PVin2_0009309	-a-sādhāraṇayoḥ sapakṣa-vipakṣayoḥ. a-saty	api pratibandhe '-darśana-mātreṇa vyatireke yad
PVin3_0003211	a-pramāṇatvaṃ śāstre 'pi tulyam iti tatra	api pratibandho 'stu. pratibandho hy adhikarāṇe
PVin1_0000711	tad-ātmāno vā, yena tasmin pratibhāsamāne te	'pi pratibhāseran. na ca ayam artha-a-saṃsparśī
PVin2_0005811	iti. tathā ca dṛṣṭānta-a-siddhi-codanā	api prativyūḍhā, viśaya-pratipattāv apy a-
PVin1_0001613	a-sad-artha-pratibhāsa-a-viśeṣāt saty	api pratitir a-tad-ātma-grāhiṇī, tad-bhāva-a-
PVin3_0007701	-viśeṣād ubhayatra-a-pratīti-prasaṅgāt. tato	'pi pratiteḥ samāśrayāt. tasya anyatra api
PVin2_0009705	syād iti sarvatra an-āśvāsaḥ. anumāna-viśaye	'pi pratyakṣa-anumāna-virodha-darśanād an-āśvāsa-
PVin1_0002010	sva-vedanam. sukha-ādinām sva-saṃvedanam	api pratyakṣam. sukha-ādi-grahaṇam spaṣṭa-
PVin1_0001810	vyavahāraḥ pravartate. artha-ālocana-mātre	'pi pratyakṣe 'nubhava-sāmarthya-bhāvino 'nubhūta
PVin2_0007912	a-sāmarthyam eva, kasyacit karaṇāt. a-kāriṇo	'pi pratyaya-vaikalpe syāt. sākalye tu karoty eva.
PVin1_0001207	-jam yuktam, tathā samanvāhāre varṇasya	api pratyavabhāsanāt. tena rūpa-sparśa-vijñāna-
PVin3_0004308	-siddhir iti cet, na, dṛṣṭānta-dharṇiṇo	'pi pratyāsatteḥ. sapakṣe sattva-vacanena
PVin3_0001703	-yuktiḥ. etena pakṣa-sapakṣa-anyataratvam	api pratyuktam. api ca dvayor api sambhava-a-
PVin3_0002705	-vacanena a-prakaraṇa-āpanna-pakṣi-karaṇam	api pratyuktam. yathā 'nityaḥ śabda nityo vā iti
PVin3_0007306	-upādānatā sādhyate. sādhyatām, kiṃ tv asāv	api pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ śabda-
PVin2_0009703	pramāṇam, bādha-sambhavāt. tathā anyatra	api pramāṇa-antara-bādha sambhavyeta. lakṣaṇa-
PVin1_0000602	hi arthasya a-sambhave '-bhāvāt pratyakṣe	'pi pramāṇatā. pratibaddha-sva-bhāvasya tad-
PVin3_0012913	ātapa-āder iva ghaṭa-ādibhir iti. dvitīyo	'pi prayogaḥ — na sarva-gataṃ sāmānyam,
PVin3_0002609	-antena abhisambandhān mā bhūn nirdeksyamāṇe	'pi prasaṅga ity tad-vyavaccheda-artham āha. tena
PVin3_0007209	tena siddhena kiñcit. nanv evam agny-ādiṣv	api prasaṅgaḥ. tatra api hi na agni-sattāyām
PVin3_0000910	saṃśayena jijñāsoḥ prakaraṇa-pravṛttes teṣv	api prasaṅgaḥ. vipakṣa-vacana-mātrād api saṃśaye
PVin3_0006206	bhāvaḥ svataḥ sidhyati, tad-a-viśeṣād viśaye	'pi prasaṅgāt. saṃvedanam hy ātma-viśeṣād apara-
PVin1_0002309	abhivyakti-nimittatvāt. indriya-ādiṣv	api prasaṅgāt sārūpyam eva tad-vedana-lakṣaṇam.
PVin3_0005705	a-sann iti. sa tu pratipanna-tad-vyavahāro	'pi prasiddheṣu nir-upākhyeṣu saty api viśaye
PVin3_0002805	-prayogās ca pratyuktāḥ. śāstra-āśraye	'pi prastāva-atikrame 'tiprasaṅga uktaḥ. tasmāt
PVin3_0003609	etena pratyakṣa-anumāne vyākhyāte, dvayor	api prāmānya-a-viśeṣāt. ekasya tal-lakṣaṇa-yoge

PVin2_0004807 tasmād vastu-rūpa-a-visamvādanam eva asya
 PVin2_0004903 'nyatvena a-vācyatvāt. katham idānīm dvayor
 PVin2_0007704 ghaṭa-ādinām keṣāñcin nityatā api syāt. yady
 PVin3_0003808 tathā na vṛkṣaḥ śiṃśapā ity uktāv
 PVin2_0004510 -antaram apekṣante. satyam etat, tathā
 PVin1_0002301 -khyātir ity aparahaḥ. tasya api a-viśeṣe
 PVin1_0004304 tato 'bhedo bhāsamāna-artha-tad-vidoḥ. saty
 PVin1_0003805 eva iyam meya-māna-phala-sthitiḥ. a-vibhāgo
 PVin3_0011907 sandigdha-sāmarthya ātmano vyatirekaḥ. te
 PVin1_0000503 na ca śarīram eva buddhiḥ, tat-siddhāv
 PVin3_0007704 jñeyatva-ādayo dharmāḥ kathañcid a-vastūnām
 PVin3_0006011 siddhaḥ. nanu sva-viśiṣṭa-pratyayam antareṇa
 PVin2_0009005 -abhidhānāt. nanv an-artha-antara-hetutve
 PVin3_0006304 ca bhāvasya a-bhāvo na syāt. a-bhāva ity
 PVin1_0000507 apekṣānāt, an-apekṣāyām vyavahāna-ādi-bhāve
 PVin3_0010907 moḥaḥ. na evaṃ karuṇā-ādayaḥ, anyathā
 PVin3_0005107 sva-bhāva-a-pracyuteḥ. atha vā sambhavaty
 PVin2_0008706 tathā-bhūta-kārya-janana-śva-bhāvaḥ. anyato
 PVin3_0008505 -āder varṣa-ādy-anumānam vyākhyātam. tatra
 PVin1_0003106 -artha-sannikarṣa-ādiṣu hetuṣu vidyamāno
 PVin2_0005313 ācaranti. so 'yam paśor api paśuḥ. mahato
 PVin3_0010807 a-dṛśya-ātmanām tu sva-pratiyogibhir virodho
 PVin1_0002205 na apy a-manas-kārāḥ, ubhaya-sannidhāv
 PVin3_0011710 tata eva na ātma-nivṛttāv asya nivṛttir
 PVin2_0008809 tu sāksād dhetu-bhedaḥ, tatra rūpa-bhedo
 PVin3_0004010 -gocaraḥ. ity antara-ślokāḥ. anumāna-virodhe
 PVin2_0009606 – tathā sapakṣe sann a-sann ity evam-ādiṣv
 PVin3_0008209 an-apekṣatvāt sa sva-bhāvo 'nuvarṇitaḥ. asāv
 PVin3_0010605 tad-āpāta-deśa-vibhrame. dharmy-a-siddhāv
 PVin2_0006809 bhavati, api tu yava-bījāt. evaṃ śabdānām
 PVin3_0005303 atīśayasya kārya-upayogāt. tathā śabda
 PVin3_0010008 -siddheḥ. etena dharmo 'pi vyākhyātaḥ. tatra
 PVin3_0000602 viparyaya-sādhanam, hetor a-pramānatvāt. iha
 PVin3_0009413 dharmo dhvasta-itarayor a-bheda-kalpanāyām
 PVin2_0007903 hi sāmagryo dṛśyante. tatra kācit syād
 PVin1_0003907 asminn ekasya api tad-ātmanaḥ. asti iyam
 PVin3_0009507 yataḥ sidhyet. tathā samsthānam
 PVin2_0009709 dṛṣṭebhyaḥ pratiṣedhaḥ kriyate, na ca so
 PVin2_0008004 -bhāva-a-parāvṛtṭeḥ. apekṣāyām ca uktam. na
 PVin3_0008412 ca rūpa-upādāna-hetūnām pravṛtti-kāraṇam. sā
 PVin2_0005212 anvaya-vyatirekayor niścita-vyāptikam ekam
 PVin2_0005202 ca niścita. ante vacanān niścitatvaṃ triṣv
 PVin2_0009302 anyathā a-gamako hetuḥ syāt. hetos triṣv
 PVin3_0007901 eva dūṣitaṃ syād ity uktam. a-bādhanasya
 PVin1_0004405 -pramāṇam abhimukhi-kurvanti. tad
 PVin3_0007611 -kāmo jīvati, tasya sa-uras-tādaṃ krando
 PVin3_0003809 vṛkṣaḥ śiṃśapā ity uktāv api bādhanāt. atra
 PVin2_0007213 prasiddhāv api icchāyā a-nivāraṇād anyathā
 PVin3_0003410 tathā ekatra viruddhayor upasamhāre
 PVin1_0002913 -jaḥ, tad-anya-indriya-ja-a-viśeṣāt, asāv
 PVin3_0002002 prakṛtatvād iti cet, na, dharmi-prakrame
 PVin1_0003307 cet, na, dharmā-bheda-abhyupagamāt. a-bhinne
 PVin1_0002702 kim āśrayau. iti saṅgraha-ślokau. ayo-golake
 PVin3_0005006 hi tasya upalambha-āvaraṇam sambhavati. sato
 PVin1_0003708 tathā avabhāsamānasya tādrīśo 'nyādrīśo
 PVin1_0000804 anusartuṃ yuktam rasa-ādi-jñāna-vat. sato
 PVin2_0008612 -bhāve vaikalya-a-bhāvād iṣṭa-kāla-vat. tadā
 PVin1_0003108 -a-viśeṣe tasyā api viśeṣa-a-siddheḥ, sato
 PVin2_0009807 tu syād anumānam. yathā – a-dṛṣṭa-kartṛkam
 api prāmānyam, tat-pratibaddha-vasṭu-liṅga-
 api prāmānyasya vasṭu-ṣayatve sāmānyasya
 api bahulaṃ vināśa-kāraṇāni santi, teṣāṃ api sva-
 api bādhanāt. atra api loke karpūra-rajata-ādiṣu
 api bāla-vyutpatti-nimitto 'yam ārambhaḥ. yathā-
 'pi bāhyasya viśeṣāt prīti-tāpayoḥ. bhāvanāyā
 api bāhye 'rthe saha-upalambha-vedanābhyām
 'pi buddhy-ātmā viparyāsita-darśanaḥ. grāhya-
 'pi buddhy-ādayo nairātmye na syur iti cet, na,
 api buddhi-vikalpe saṃśayāt. na enam anya-
 api buddhyā vyavasthāpanāt sādharmaṇaḥ santi, te
 api bhavaty a-bhāva-buddhiḥ, yathā santamase
 'pi bhāva-kāle 'nityatā-a-niṣpattes tulya-a-tat-
 api bhāva-pratiṣedhaḥ. tad a-bhāvād bhavati iti
 'pi bhāva-prasaṅgāt. pratyakṣasya eva nivṛtṭer a-
 api bhāvād iti vyākhyātam vārttike. tatra yathā
 api bhāvānām kṣaṇikānām anyonya-upakāraḥ, a-
 'pi bhāve na sa tasya sva-bhāva iti sakṛd api na
 api bhūta-pariṇāma eva kaścid varṣa-hetuḥ
 'pi bhedo bhinne karmaṇy a-bhinna-ātmano jñānasya
 'pi mahīyaso yad avamanyata iti kim anyad an-ātma
 'pi mā bhūt, yena nirasta-pratipakṣā niyamena
 api middha-ādi-vipluta-dhiyo 'bhāvāt. etāvān eva
 api, yato vyatirekī ity ucyate. na hy a-
 'pi, yathā tayor eva bīja-kanda-udbhavayoḥ. tad
 'pi, yathā – nityo ghaṭa iti, abhighāta-
 api yathā-yogam udāhāryam iti, sā api na vācyā, an
 api yathā-sannihitān na anyam apekṣata iti tan-
 api, yathā – sarvatra sukha-ādi-sambhavād
 api yady arthebhyo janma syāt, syād yogyatā-
 'pi yadi kiñcid apekṣya kāryam kuryāt, karotu.
 api yadi tata eva siddhiḥ, sa prāg eva nirdiṣṭa
 api yadi viparyayeṇa evam a-nityatā-utpatti-
 api, yam ayam a-nitya-śabdaḥ samāviśet, yathā-
 api yā a-naśvara-ātmānam janayet. na, artha-kriyā
 api yā tv antar-upaplava-samudbhavā. doṣa-
 api, yādrīśam prāsāda-ādi-bhedeṣv anuvṛttimad
 'pi yukta iti katham a-yuktaḥ, an-upalambhād a-
 api yugapat kriyā, tat-sva-bhāvasya paścād apy a-
 api rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-
 api rūpaṃ prayuktam artha-āpattyā dvitīyam
 api rūpeṣu draṣṭavyam. artha-antara-sva-bhāvayoḥ
 api rūpeṣu niścayas tena varṇitaḥ. a-siddha-
 api lakṣaṇatve tasya a-niścaya-lakṣaṇatā. tathā ca
 api leśataḥ sūcitam eva iti. pramāṇa-viniścaye
 'pi lokasya a-nivṛtṭeḥ. yathā-saṅketam pratipatteḥ,
 api loke karpūra-rajata-ādiṣu dṛṣṭatvān na a-
 api loke vyavahāro dṛṣṭa iti saṃśayaḥ. tasmān na
 'pi. vacana-guṇa-doṣau hi para-arthe 'numāne
 api vastv-an-anurodhi-pratibhāso vipralambhāt
 'pi vasṭu-pratibandha-a-bhāvāt. kevalam śāstra-
 'pi vastuni śakti-bhedena vyavasthā-bheda-
 'pi vahni-sambandhād artha-antaram eva tat tathā-
 'pi vā kasyacit tad-ātmānam a-khaṇḍayataḥ
 'pi vā. jñānasya hetur artho 'pi ity arthasya
 'pi vā tad-ātmana indriya-antara-jñāna-utpattāv a
 api vā na bhavet, a-bhāva-kāla-a-viśeṣāt.
 'pi vā viśeṣasya tad-an-aṅgatayā a-kāraṇatvāt.
 api vākyam puruṣa-saṃskāra-pūrvakam iti, vākyeṣu

PVin2_0005309	-vyatirekayoḥ prthag-rūpātāt. te tv ekena	api vākyena śakye darśayitum iti prayoga-samāsa
PVin3_0013006	-virodhaḥ. dr̥śya-a-dr̥śya-ātmatā-ādi-virodhā	api vācyāḥ. tad ayam an-upalambhaḥ sva-bhāvaś ca
PVin3_0001110	a-nāntarīyaka-abhyupagamaś ca śāstra-upagame	'pi vādino nirastaḥ. katham idānim a-śrūyamāṇaḥ
PVin1_0002503	sukham an-atiśaye 'pi śabda-ādi-sukhā ity	api vārttā-mātram, ekatra yugapad anayor virodhāt.
PVin3_0005202	-tulyatvād asya idam ity upasamhāro	'pi vikalpa-nirmita eva syāt, na vastv-āśrayaḥ.
PVin2_0005701	dharmitayā bhedo buddhi-parikalpito na artho	'pi, vikalpa-bhedānām sva-tantrānām an-artha-
PVin3_0002408	-artham svayam-śrutim aparahaḥ prāha. tatra	api vicāra-prastāvād eva āśrayaḥ prasiddhaḥ
PVin1_0001106	na indriya-buddhiḥ, sāmagrī-sākalye	'pi vinivartya go-buddhim āsvam api kalpayato gor
PVin3_0010206	dharmiṇi sidhyet. tat kim idānim pakṣo	'pi vipakṣaḥ. syād api paryāyena. lakṣaṇa-bhedas
PVin3_0011205	apārthako vacana-udāhāraḥ. tasmān na asya	api vipakṣe 'dr̥ṣṭi-mātreṇa vyāvṛttir a-sandigdā.
PVin3_0002007	bhavanti tena eva gamyate. tām a-prakaraṇām	api viparīta-anubhava-pratiśiddha-vṛttim balād
PVin3_0004706	-vighātāt. tathā hi na prameyatva-ādiṣv	api viparyaya-prāptir asti, cākṣuṣatve vā ko
PVin2_0005204	siddhā, na itarayā iti yāvat. an-upalabdḥāv	api viparyaye pratyakṣa-vṛttir vyatireka-niścayaḥ.
PVin1_0002914	vipralambhāt pratyakṣa-ābhāsaḥ. etena mānaso	'pi viplavo vyākhyātaḥ. na eva dvi-candra-ādi-
PVin3_0006508	vā yadi tattve bādhaḥ syāt tal-liṅgena	api virodhaḥ, yathā sa-apekṣa-dhruva-bhāvayoḥ.
PVin3_0010707	vacana-sarva-jñatvayor dvi-vidhasya	api virodhasya a-bhāvāt, yaḥ sarva-jñāḥ, sa vaktā
PVin3_0003504	punar vyutthāpayati iti. prasiddhiḥ khalv	api virodhinam pratijñā-arthaḥ bādhaḥ, puruṣa-
PVin3_0006610	an-apekṣatayor virodho vyākhyātaḥ. nanv evam	api virodhinoḥ paraspara-parihāra-sṭhita-
PVin1_0001003	-a-yogāt kṣīra-udaka-vad a-tad-vedini. yatra	api viveka-pratipattir asti, tasya api grahaṇam.
PVin3_0010810	-āśrama-phalaḥ, yaḥ strī-śūdra-sādhāraṇam	api vivekaḥ na avagāhate. tasmād ātmani darśana-
PVin1_0003108	kaṛaṇa-tattvasya tad-a-viśeṣe tasyā	api viśeṣa-a-siddheḥ, sato 'pi vā viśeṣasya tad-
PVin3_0010303	ity asti sādhyā-sādhānāyor viśeṣaḥ. atra	api viśeṣaṇa-upādānam iṣṭasya eva bādhaḥ. na hi
PVin2_0005106	ca nipātasya a-viśeṣaḥ. etena sādhyā-dharme	'pi viśeṣaṇa-viśeṣya-bhāva unneyaḥ. tena saty api
PVin2_0005106	viśeṣaṇa-viśeṣya-bhāva unneyaḥ. tena saty	api viśeṣaṇe na an-anvayaḥ. tathā sāmānyam ca
PVin2_0009813	ādy-a-vyabhicāri-kārya-a-sambhavāt, sambhave	'pi viśeṣānām draṣṭum a-śakyatvāt teṣāḥ ca a-
PVin3_0010909	virakto 'pi iti vacana-mātrād a-pratītiḥ. na	api viśeṣāt, abhiprāyasya dur-bodhatvād vyavahāra
PVin3_0007207	-ādy-ātmako 'nyo vā iti, yathā-kathañcid	api viśeṣitas tat-sva-bhāvaḥ sādhitō bhavati. sa
PVin2_0004710	-buddhyā abhidhāvataḥ. mithyā-jñāna-a-viśeṣe	'pi viśeṣo 'rtha-kriyām prati. yathā tathā a-
PVin1_0001907	ata eva ca na an-indriya-dr̥ṣṭir na	api viśaya-antarasya. sva-jñāna-kāla-bhāvi tad-a-
PVin2_0007309	'saj-jñāna-śabda-vyavahāra-pravartana-phalo	'pi, viśaya-darśanena prasiddhasya vyavahārasya
PVin3_0005705	vyavahāro 'pi prasiddheṣu nir-upākhyeṣu saty	api viśaye kathañcid viśayīnam a-smaran smāryate.
PVin3_0005710	-ādi-siddhāv iva go-vyavahāraḥ. vidyamāne	'pi viśaye mohād atra an-anubruvan. kevalam
PVin3_0012705	kim vai sambandha-mātram viśiṣyate viśaṇinām	api viśaṇeṣu, na dravya-sva-bhāvaḥ. sva-bhāvo 'pi,
PVin3_0011001	yuktaḥ, vīta-rāgatvād iti cet, na, karuṇayā	api vṛtṭeḥ. sā eva rāga iti cet, iṣṭam na nāma
PVin3_0008908	tādṛśo 'mbhasa ādhārād utpattiḥ. balākā	api vṛtṭes toya-samāśrayāt. kāryam tasya ity
PVin2_0007007	vetti vedasya na anyataḥ. na vedayati vedo	'pi veda-arthasya kuto gatiḥ. tena agni-hotram
PVin1_0002306	bauddhā eva prajñā-ādi-vat. cetanāś ca	api vedyatvād a-tad-rūpa-a-pravedanāt. cetanāś ca
PVin2_0010015	vā antareṇa bhaved ity āśrayam antareṇa	api vaidharmya-dr̥ṣṭānte prasidhyati vyatirekaḥ.
PVin3_0004013	sambhavati. na kañcid a-nityo ghaṭaḥ, tatra	api vyakti-tiro-dhānād iti cet, a-tādavasthyam a-
PVin3_0011903	ātmano na sidhyati ity uktam. darśane	'pi vyatireka-a-siddher na sidhyati. ghaṭa-ādayo
PVin3_0012904	sambandhau samyoga-samāvayāv iti śāstre	'pi vyavasthā. tad iyam sva-sattā-mātra-
PVin3_0010008	dharmi hetuḥ, ubhaya-a-siddheḥ. etena dharmo	'pi vyākhyātaḥ. tatra api yadi tata eva siddhiḥ,
PVin2_0007410	etena pratyaya-bheda-bheditva-ādayo	'pi vyākhyātāḥ. evam upādhi-bheda-apekṣaḥ kvacit
PVin2_0006113	tad-bhāva-vyāpinaḥ kāryasya a-bhāvena. yadā	api vyāpaka-dharma-an-upalabdhyā vyāpya-a-bhāvam
PVin3_0000909	upacāreṇa. tato hetu-vacana-pravṛttes tad	api śaktam eva iti cet, saṁśayena jijñāsoḥ
PVin3_0000908	abhidhānāt. hetu-vacanam tu svayam a-śaktam	api śaktasya vācakam iti sādhanam iṣṭam upacāreṇa.
PVin2_0009901	-upagama-virodhāt, tad-viśeṣānām anyatra	api śakya-kriyatvāt, pratyakṣānām śabdānām a-
PVin1_0002502	atiśayavac ca bauddham sukham an-atiśaye	'pi śabda-ādi-sukhā ity api vārttā-mātram, ekatra
PVin1_0003702	riṣṭa-ādāv a-pratisandhāna-darśanāt, anyatra	api śabda-gandha-rasa-viśeṣair a-bhinnaḥ prāṇi-
PVin3_0009703	apy ākāśa-āśraya-vad dhvaneḥ. a-siddhāv	api śabdasya siddhe vastuni sidhyati. aulūkyasya
PVin2_0006604	punaḥ paryāyena keṣāñcid abhivyakteḥ. na	api śabdā yathā-bhāvam vartante, yatas tebhyo
PVin3_0001006	sa sarvo 'nityaḥ, śabdaś ca kṛtaka ity ukte	'pi śabdo 'nitya ity arthād gamyata eva. tan na
PVin1_0000201	'rtha-kriyāyām viśaṁvadyate. nanv anyad	api śabda-upamāna-ādikaḥ pramāṇam asti,
PVin1_0001612	nibandhanatvāc ca a-tattvasya. vastv-a-bhāve	'pi śabda-pratibhāsa-a-pracyuter a-sad-artha-
PVin2_0007803	ity ukta-prāyam. nanu yava-bija-ādayo	'pi śāly-aṅkure janye 'n-apekṣaḥ, tad-utpatti-
PVin3_0002306	cintyatvāt. tasya sva-sādhyā-an-uparodhe	'pi śāstra-uparodhād virodhe so 'nya-kṛte 'pi
PVin3_0002303	-bādhyā-bādhaḥ ekataḥ siddhir a-viruddhā	api śāstra-bādhyām yadi viruddhā iṣyate, sā anya
PVin3_0008309	kārya-anumānam. vipakṣe vṛtṭy-a-darśane	'pi śeṣavat, yathā deha-indriya-buddhibhyo rāga-
PVin3_0008402	sāmartyam asti iti vipakṣa-vṛtṭer a-dr̥ṣṭāv	api śeṣavad etad vyabhicāri liṅgam. yā tarhy a-

PVin1_0002709	visamvādi tat pratyakṣam a-kalpakam. yoginām	api śruta-mayena jñānena arthān grhītvā yukti-
PVin3_0006507	nitya-a-nityatva-vat. pramāṇa-bādhanād vā	api sa-apekṣa-dhruva-bhāva-vat. pramāṇam vā yadi
PVin3_0001601	ucyeta. anyatara-vacana-sāmarthyād ghaṭasya	api sa iti virodhaḥ. itaś ca na sāmānya-āśrayaḥ,
PVin2_0007808	-apekṣatvān na naśvarāḥ. śāly-ādi-bījānām	api sa sva-bhāvaḥ sva-hetur iti yo na tad-dhetuḥ
PVin3_0008710	janya-janaka-bhāva-kṛtā eva bhavantu, saty	api samyoge tan-nāntarīyakatvād eṣām, paramparā-
PVin3_0005907	arthād viśeṣayati. anyathā samvedanasya	api samvedana-antara-viśeṣād viśeṣa-siddhiḥ,
PVin1_0004109	viparyaye siddha iti su-vyāhṛtam. anyena	api samvedana-upalambhe so 'py a-siddhaḥ
PVin1_0002405	iti darśana-arthatvād upakṣepasya. tatra	api samvedanam eva ekam āntaram pṛiti-paritāpa-
PVin3_0012801	priyaḥ syād iti. viruddha-a-vyabhicāry	api samśaya-hetur uktaḥ, sa iha na uktaḥ, anumāna
PVin2_0009610	-vāci-ity-ādi-vacanāt. tena an-upalambhe	'pi samśayād a-nivṛttiṃ manyamānas tat-
PVin3_0000910	teṣv api prasaṅgaḥ. vipakṣa-vacana-mātrād	api samśaye pratipakṣa-hetu-vacana-pravṛtṭeḥ
PVin1_0002812	-artha-vaiśadyo hi sarva eva vipluta-dhiyo	'pi samśṛṣṭa-abhilāpaḥ pratyayaḥ. tan na ayaṃ
PVin3_0011405	cakṣur-ādayaḥ para-upakāriṇāś cet, atra	api samhata-upakāriṇa eva iti kaḥ pratibandha-
PVin2_0006501	apy asti, na ca te na santy eva. tatra	api sati pratyakṣa-anumāna-āgamānām ekasya vṛttir
PVin3_0007208	sādhito bhavati. sa ca tathā na anveti. yad	api sattā-mātram anveti, na tena siddhena kiñcit.
PVin3_0006109	tādṛṣo 'n-upalambhasya eva a-bhāvāt. atra	api satsu upalambha-kāraṇeṣv iti teṣām indriya-
PVin3_0004303	-dharmāḥ punas tridhā. pratyekam a-sapakṣe	'pi sad-a-sad-dvi-vidhatvataḥ. pakṣo dharmī.
PVin3_0002105	upāyo hy abhyupāye 'yam an-aṅgaṃ sa tadā	api san. tathā viśuddhe viśaya-dvaye śāstra-
PVin2_0005406	-a-bhāvas tu vidhir vastu-bhāvo 'sato	'pi san. vastv-a-bhāvas tu na asti iti paśya
PVin2_0007712	api kadācid aṅkura-an-utpatteḥ. na, tatra	api santāna-pariṇāma-apekṣatvāt. na evaṃ bhāvasya
PVin3_0004506	a-sattvaṃ vā niścaya-apekṣam, niścaye	'pi sandeha-mukhena eva doṣāt. so 'niścaye 'pi
PVin1_0003308	ca na ayaṃ vastu-sanniveśī vyavahāraḥ. na	api sannikarṣaḥ pramāṇam, sarva-ātmanā
PVin2_0007804	tad-utpatti-pratyayānām kadācit tatra	api sannidhānāt. katham na sa-apekṣāḥ. yāvatā sa
PVin3_0012305	bhāvam icchati, yathā vyatireka-a-bhāve	'pi sapakṣe prāṇa-ādir na iṣṭaḥ. sapakṣa-a-
PVin1_0001103	viśeṣaṇa-ādi-vikalpa-utthāpitā satī pravṛttā	api samagra-sāmagrikā punar icchayā nivartyeta tad
PVin3_0002001	syāt. a-prakaraṇān na iti cet, tad anyatra	api samānam. na, atra dharmiṇaḥ prakṛtatvād iti
PVin3_0008507	idaṃ viśāṇī gotvād iti tat katham. tatra	api, samudāya-vyavasthāyāḥ kāraṇam samudāyinaḥ. a
PVin2_0004606	tad etad a-tasmims tad-grahād bhrāntir	api sambandhataḥ pramā. sva-pratibhāse 'n-arthe
PVin2_0005601	nīta-sañcaya-apacayair iva. a-tadvān	api sambandhāt kutaścid upaniyate. dṛṣṭiṃ bheda-
PVin3_0001703	-anyataratvam api pratyuktam. api ca dvayor	api sambhava-a-virodha etad evaṃ syāt. anyathā tv
PVin3_0007702	tad etad vyavaccheda-mātram dvayor	api sambhavad-vipakṣa-pracāra-śāṅkā-vyavacchedena
PVin2_0009713	'pi sparśa-bheda-darśanāt. kvacid viśeṣasya	api sambhavāc chaṅkāyā bhavitavyam iti sarvatra a
PVin2_0009811	-bhedena viśeṣa-pratipatteḥ, tad-vad anyasya	api sambhavād a-sambhava-anumāne ca bādha-hetv-
PVin3_0011606	'sambandha-a-yogād yathā samśete, tathā iha	api sarva-an-antar-bhāva-a-yogāt samśayaḥ. a-
PVin3_0011113	tat-pratibandhāt. na anyad vipakṣe 'darśane	'pi. sarva-darśino hi darśana-vyāvṛttiḥ sarva-a-
PVin1_0004009	rūpasya kaiścit prāṇi-viśeṣair iti na tayor	api saha-upalambha-niyamaḥ. nila-ākāra-
PVin3_0005311	sāphalyaṃ pratyuktam. indriya-upakāreṇa	api saha-kāri-kāraṇam śabdasya upasamharet. tac
PVin2_0006004	vā vidhiyeta a-viruddho vā. a-viruddhasya	api saha-bhāva-virodha-a-bhāvād a-pratiśedhaḥ.
PVin3_0009310	tiro-dhāna-sadrṣiṃ śabda-viśayam āha, tasya	api sā katham nivṛttā a-pracyutā ca. avasthā
PVin1_0002004	-kriye karmaṇy a-viśeṣa-ādhyāi sādhanam ity	api sādhanā-nyāyam atipatati. krama-bhāva-
PVin3_0007505	viśeṣa-parigrahaḥ kāryaḥ, san-mātra-āśraye	'pi sādhanā-sāmarthyāt. na sādhyatve, vaiphalyāt.
PVin3_0001505	artha-antara-bhāva-an-abhyupagame sāmānyena	api sādhanam na sambhavati, anyatara-artha-antara
PVin3_0001108	yathā — śrāvāṇaḥ śabda iti, a-siddham	api sādhanatvena iṣṭam yathā 'siddhau hetu-
PVin2_0009305	niścayam āha — prasiddhas tu dvayor	api sādhanam iti. tatra anvaya-niścayena viruddha
PVin3_0009607	tat-kṛtiḥ. sādhyena anugamāt kārye sāmānyena	api sādhanē. sambandhi-bhedād bheda-ukti-doṣaḥ
PVin3_0002703	-eka-artha-samavāyy-a-nityatva-a-bhāvam	api sādhyati iti. anena eva ca anumāna-kāle
PVin2_0010104	iti kasyacid arthasya pratiśedham	api sādhyaitu-kāmena hetor vyāpakasya vā sva-
PVin3_0010011	-vyatireko hetur ucyate, tadā katham. tatra	api sādhyā-a-bhāvo vipakṣa iti tad-vyatirekaḥ
PVin3_0002110	-saṅkrāntau nyāyāḥ śāstra-parigrahaḥ. tatra	api sādhyā-dharmasya sambaddhasya eva bādhanam.
PVin3_0009803	yathā — a-nityaḥ śabdaḥ śabdatvād iti, so	'pi, sādhyā-sādhanayor bhedāt sādhyasya dharmiṇaḥ
PVin3_0000503	pratipadyate, taṃ pratipadyamāno 'param	api sāmārthya-āyātām abhyupagacchati, prabhā-
PVin2_0004807	ca kasyacid arthasya a-siddheḥ. ata eva sad	api sāmānyam na arthaḥ. tasmād vastu-rūpa-a-
PVin1_0001712	jagat syāt. atha api syāt, pratibhāsamānam	api sāmānyam an-upalakṣaṇān na vivekena niścīyata
PVin3_0007303	a-bhāvo jñeya-abhidheya-prameyatvaiḥ so	'pi siddha eva. tat kim idāniṃ jñeyam asti iti
PVin1_0002412	aṅgam ity anughosyāḥ, tathā-vidhasya anyatra	api sv-acchatva-āder viśeṣasya bhāvāt. samvin-
PVin1_0002607	ekatva-an-adhyavasāyād bhinna-upalambhayor	api sukha-ādi-nīla-ādy-ākārayor a-nānātvāt kaṃ
PVin2_0008104	-āyatane vyākhyāte. dharma-dhāt-āyatane	'pi skandha-traya-sva-bhāva eva iti na virodhaḥ.
PVin2_0009204	taṇḍula-pāka-vat. na hi bahulam pāka-darśane	'pi sthāly-antar-gata-mātreṇa pākāḥ sidhyati,
PVin3_0008606	ātmanas tādṛṣo 'mbhasaḥ. kāryam tasya yo	'pi sthiram ambho dṛṣtvā a-dṛṣṭo 'py adhasṭād

PVin1_0003410 -vidho na asti iti na tayoh sārūpyam. na
 PVin3_0003104 vihanyate, na aparam, an-abhyupagamāt. tasya
 PVin2_0009712 tatra ca tūla-upala-pallava-ādiṣu tad-bhāve
 PVin1_0002807 -śubha-prthivī-kṛtsna-ādikam a-bhūta-aiṣāyam
 PVin1_0001201 tad ayam a-aiṣayatvād a-bhūta-a-aiṣiṣṭam
 PVin1_0002814 vikalpako bhavitum arhati. tathā hi svapne
 PVin1_0000903 buddher upayoga-a-aiṣeṣataḥ. sa paścād
 PVin1_0001311 ca tasya tādātmyād anyasya a-samaya-darśino
 PVin3_0007606 na bhavati mūrta ity a-mūrtatvaṃ nir-upākhye
 PVin1_0001712 -pratipatter a-nānā-ekam jagat syāt. atha
 PVin2_0007703 -apekṣatve hi ghaṭa-ādinām keṣāncin nityatā
 PVin2_0008109 -bhāve 'py anyatra hetor vaikalpād a-vināso
 PVin2_0005805 vinā an-upalabdhyā syāt, tathā sattā a-bhāvo
 PVin3_0012207 anyathā hi kvacid dṛṣṭe 'bhāva-siddhāv
 PVin3_0000507 iti. na apy a-siddhy-ādayaḥ, yady evam idam
 PVin1_0004207 syāt. sa ca tādātmyāt tathā prakāśamāno
 PVin2_0007704 api bahulam vināśa-kāraṇāni santi, teṣām
 PVin2_0008003 -mātreṇa kṣepa-a-yogāt, prāg a-kartuḥ paścād
 PVin1_0002406 ayam ātmā para-upadhāno yuktaḥ, tad-a-aiṣeṣe
 PVin2_0005711 vyavasthiṭiḥ. ity antara-ślokāḥ. kāryasya
 PVin2_0008309 sva-bhāvata eva bhavati. tathā anyatra
 PVin2_0008311 sva-bhāva-bhāvī, aiṣeṣa-a-bhāvāt. evam anye
 PVin2_0007502 yathā tatra eva utpattiḥ. anyā diśā anye
 PVin3_0005605 kācit tṛtīyo hetuḥ, sa kiṃ na udāhṛtaḥ. so
 PVin2_0009913 kāryam eva na syāt. ataḥ kārya-kāraṇa-bhāvo
 PVin2_0008308 -bhāvataḥ. yatra nāma bhavaty asmād anyatra
 PVin3_0006701 -bādhanād virodhaḥ. satyam, virodhi-vyāptena
 PVin3_0006208 -bhāvād a-bhāva-siddhiḥ, yato 'yam doṣaḥ. na
 PVin3_0009807 pakṣa-nirdeśa eva tathā sidhyati, punar
 PVin3_0001902 dharmināḥ śāstre nānā-dharma-vyavasthāyām
 PVin1_0003209 tad-vaśāt tad-vyavasthānād a-kārikam
 PVin3_0000906 alam. śaktasya sūcakam hetu-vaco 'śaktam
 PVin2_0009405 vacanād api na eva pratyeṣyati. tad
 PVin3_0011810 vyāvṛtti-vyāptir a-siddhā. prāṇa-ādayo
 PVin2_0005312 adhikaraṇatva-ādy-a-yogād ity aparāḥ. paśavo
 PVin2_0008406 ca pradeśa āśrayo 'gniḥ kāraṇam dhūmasya. so
 PVin3_0007209 nanv evam agny-ādiṣv api prasaṅgaḥ. tatra
 PVin2_0007513 'py anumāne vibhajya ucyate. sādharmyeṇa
 PVin3_0011906 -bhāvaṃ gamayati ity uktam. buddhy-ādayo
 PVin1_0003611 vā aiṣayaḥ pratividito bhavati. vidyamāne
 PVin1_0001604 anya-buddher apy anumāna-prasaṅgaḥ. siddhe
 PVin3_0009210 buddhi-bhuvana-ādinām vyākhyātāḥ. tatra
 PVin2_0006513 -sādharmyāt tad-viparyāsa eṣaḥ. vyavahitānām
 PVin3_0005501 -ślokau. etena eva udāharāṇena nidarśite
 PVin2_0009511 vyabhicāraḥ śeṣavataḥ. kiṃ ca vyatireky
 PVin2_0010109 hetu-vyāpaka-an-upalabdhir ubhayasya
 PVin3_0008408 -anumānena dhūma-indhana-vikāra-vat. tatra
 PVin2_0007509 a-bhāve na bhavet. tad anena dvi-vidhasya
 PVin1_0002005 -hetūnām buddhinām, anyair a-kārya-bhedasya
 PVin1_0001009 -grahāna-a-grahāna-ūha-an-ūha-artha-bhāva-
 PVin1_0001009 -a-grahāna-ūha-an-ūha-artha-bhāva-apekṣa-an-
 PVin2_0008113 na syāt. sa tarhi vinaśvara-sva-bhāvo nir-
 PVin2_0008112 kadācid bhavet kvacid vā tat-kāla-dravya-
 PVin2_0008112 kvacid vā tat-kāla-dravya-apekṣa iti nir-
 PVin3_0006507 -a-niyatva-vat. pramāṇa-bādhanād vā api sa-
 PVin3_0006508 syāt tal-liṅgena api virodhaḥ, yathā sa-
 PVin3_0007008 eva udāhṛtā. sa punar upādhi-bheda-
 PVin2_0007410 -ādayo 'pi vyākhyātāḥ. evam upādhi-bheda-
 PVin2_0007709 ity antara-ślokāḥ. tad ayam bhāvo 'n-
 api sthūla eko aiṣayas tathā-avabhāsi, pāṇy-ādi-
 api snānāc chuddhi-vādināḥ śāstrasya sva-vacanena
 'pi sparśa-bheda-darśanāt. kvacid aiṣeṣasya api
 api spaṣṭa-pratibhāsam nir-vikalpakaṃ ca bhāvanā-
 api sprṣṭvā ayam ghaṭa iti pratipadan na
 'pi smaryate smārtaṃ na ca tat tādr̥g-arthavat.
 api syāt. ātma-a-bhedena sāmārthya-a-aiṣeṣān na
 'pi syāt. na hi pratipurūṣam arthānām ātma-bhedaḥ,
 'pi syāt. nir-upākhyasya a-bhāvād a-pratiṣedha-
 api syāt, pratibhāsamānam api sāmānyam an-
 api syāt. yady api bahulam vināśa-kāraṇāni santi,
 'pi syād ity a-vyāptiḥ. sā iyam nir-apekṣatā
 'pi syād ity apārthikā an-upalabdhīḥ. atha anya-
 api syād eva a-dṛṣṭeṣu saṃśayaḥ. tathā hy a-
 api syān na vā ubhayam iti dharmayoḥ sambandha-
 'pi sva-para-ātmanoḥ prakāśakaḥ syāt, prakāśa-vat.
 api sva-pratyaya-adhīna-sannidhitvān na avāṣyam
 api sva-bhāva-a-parāvṛtṭeḥ. apekṣāyām ca uktam.
 'pi sva-bhāva-abhyāsa-aiṣeṣāt tad-ātma-aiṣeṣa-
 api sva-bhāva-pratibandhaḥ, tat-sva-bhāvasya tad-
 api sva-bhāva-bhāvī, aiṣeṣa-a-bhāvāt. evam anye
 'pi sva-bhāva-hetavo yathā-svam pramāṇaiḥ siddha-
 'pi sva-bhāva-hetu-pravibhāgā draṣṭavyāḥ. tasya
 'pi sva-bhāva-hetāv antar-bhavati ity udāhṛta eva.
 'pi sva-bhāvaṃ niyamayati ity ubhayathā sva-bhāva
 api sva-bhāvataḥ. so 'yam kvacid bhavan dṛṣṭo 'n-
 api sva-bhāvena arthato virodhāt. tad-upanyāseṇa
 api sva-aiṣiṣṭa-jñāna-bhāvāt, kiṃ tarhi yo 'yam
 api svata eva tathā-bhāvāt. tasmāt sa svayam
 api svayam ātmanā eva iṣṭaḥ sādhyāḥ, śāstra-
 api svayam. ity antara-ślokāḥ. etena indriya-
 api svayam. na api pāramparyeṇa, sādhyasya eva
 api hy an-upalambham eva khyāpayati. na ca eka-an
 'pi hi kvacid darśanād eva sad-a-santaḥ
 'pi hi tāvad yad a-yuktaṃ paśyanti, na tadā eva
 'pi hi dhūmasya tat-kāraṇānām vā pratiṣṭhānād
 api hi na agni-sattāyām kaścid vivādaḥ. aiṣiṣṭa-
 api hi prayoge 'rthād vaidharmya-gatiḥ, a-sati
 'pi hi prāṇa-āder hetavo ghaṭa-ādaḥ na santi.
 'pi hi bāhye 'rthe yathā-sva-saṃvedanam eva artha
 'pi hi liṅge 'siddhayā buddhyā sambandha-a-
 api hi śabda eva kevalaḥ siddhaḥ, na arthaḥ. na
 api hi hetoḥ phalānām utpatti-darśanān mūṣika-
 'pi hetu-lakṣaṇa-aiṣeṣa sva-bhāvasya pṛthak-
 api hetuḥ syāt. na idam nir-ātmakaṃ jīvac-
 api hetur iti. eṣa tri-vidha eva pratiṣedha-hetur
 api hetur eva tathā-bhūto 'numiyate. pravṛtta-
 api hetor gamya-gamakatā-lakṣaṇam uktam
 apekṣa-a-yogād an-apekṣāc ca krama-utpatty-a-yogāt.
 apekṣa-an-apekṣa-ādi-prasaṅgaḥ. mano-vijñāna-
 apekṣa-ādi-prasaṅgaḥ. mano-vijñāna-abhisamkr̥tam
 apekṣa ity a-hetukaḥ syāt. na a-hetukaḥ, sattā-
 apekṣa iti nir-apekṣa eva na syāt. sa tarhi
 apekṣa eva na syāt. sa tarhi vinaśvara-sva-bhāvo
 apekṣa-dhruva-bhāva-vat. pramāṇam vā yadi tattve
 apekṣa-dhruva-bhāvayoḥ. pramāṇam punaḥ — na
 apekṣaḥ kevalo vā kṛtakatva-sattva-van nāse
 apekṣaḥ kvacid sva-bhāvo hetur ucyate, kvacid an-
 apekṣas tad-bhāvaṃ prati tad-bhāva-niyataḥ, a-

PVin2_0008616
 PVin2_0007703
 PVin2_0007411
 PVin2_0008211
 PVin2_0007407
 PVin2_0008111
 PVin3_0000308
 PVin2_0005513
 PVin2_0006406
 PVin2_0004808
 PVin2_0004909
 PVin1_0000506
 PVin2_0008205
 PVin2_0008609
 PVin2_0009110
 PVin3_0008307
 PVin3_0008306
 PVin2_0008210
 PVin3_0008209
 PVin1_0000403
 PVin3_0006609
 PVin2_0008305
 PVin2_0008109
 PVin2_0009508
 PVin3_0002811
 PVin2_0006705
 PVin3_0002509
 PVin3_0006302
 PVin3_0008303
 PVin2_0007713
 PVin3_0008208
 PVin2_0005903
 PVin2_0008309
 PVin3_0008304
 PVin3_0005312
 PVin2_0008611
 PVin2_0007807
 PVin2_0007703
 PVin3_0006511
 PVin3_0006511
 PVin3_0005301
 PVin2_0004509
 PVin2_0007614
 PVin3_0002102
 PVin3_0001905
 PVin3_0004506
 PVin1_0000805
 PVin2_0007001
 PVin3_0008911
 PVin3_0007601
 PVin1_0004402
 PVin3_0004803
 PVin2_0008613
 PVin3_0007803
 PVin3_0004401
 PVin2_0008002
 PVin3_0005410
 PVin2_0008701
 PVin2_0007810

anya-deśa-kālayor vartamāno bhāvas tat-sa-
 hi dharmānām na avaśyam-bhāvītā ikṣyate. nir-
 kvacit sva-bhāvo hetur ucyate, kvacid an-
 tad-vyāpī. katham punar etad gamyate – nir-
 sa ca ayam hetutvena upādīyamāna upādhy-
 sva-bhāvena sādhayati. yo hi sva-bhāvo nir-
 -a-bhāvāt. san khalv apy arthaḥ pratity-
 niśedhe tad-viviktaṃ ca tad-anyeṣām
 iṣṭam viruddha-kārye 'pi deśa-kāla-ādy-
 api prāmāṇyam, tat-pratibaddha-vastu-līnga-
 līnga-pratipatter api tathā-rūpatvād anvaya-
 a-bhāva-viśayatva-virodhād artha-sāmarthya-
 a-hetuko vināśaḥ, jātasya tad-bhāve 'nya-an-
 nityam sattvam a-sattvam vā a-hetor anya-an-
 bhāva-mātra-bhāvitve siddha-anya-an-
 chakti-prasūteḥ sāmagryā yogyatā an-anya-
 utpādane, śakti-pariṇāma-pratyayasya anyasya
 sattā-a-vyatirekeṇa na anyat kiñcid vināśo
 asāv api yathā-sannihitān na anyam
 anyat sādhanam a-vyabhicāry-ātma-sambandham
 sāmarthyāt. etena kādācitka-sva-bhāvātā-an-
 ity apekṣyata iti siddhā vināśam praty an-
 a-vināśo 'pi syād ity a-vyāptiḥ. sā iyaṃ nir-
 siddha eva sādhanam iti tathā-bhāve niścayam
 prasiddhena ca a-nirākṛto 'bhyupagamo hetum
 tasya a-yogād artha-abhidhāne puruṣa-upadeśa-
 doṣaḥ, na pakṣasya, uttara-avayava-
 tan-mātra-bhāvino nityam bhāva-prasaṅgāt. an-
 sāmagrī-janmanām śaktinām pariṇāma-
 -an-utpatteḥ. na, tatra api santāna-pariṇāma-
 kārya-utpādo 'numīyate. artha-antara-an-
 ca upalambhaḥ sattā ucyate. sāmagrī-pariṇāma-
 sva-bhāvataḥ. so 'yaṃ kvacid bhavan dṛṣṭo 'n-
 -anumānam. yogyatāyās tu dravya-antara-an-
 kāri-kāraṇam śabdasya upasaṃharet. tac ca an-
 -sambhavaḥ. sa hi dhūmo '-hetur bhavan nir-
 -bhāvo na asti yo vinaśvaraḥ. tat-sva-bhāva-
 bhāvītā ikṣyate. nir-apekṣo bhāvo vināśe. sa-
 utpattimanto 'bhyupeyāḥ, tad-bhāve para-
 -apekṣatvena upagatatvāt. ye yad-bhāve para-
 -apekṣanta eva kāraṇāni tad-avasthā-upakāriṇam
 apekṣante. satyam etat, tathā api bāla-vyutpatti-
 apekṣante, sva-hetor eva naśvarāṇām bhāvāt.
 apekṣam anumānam sva-gocare. siddham tena su-
 apekṣam abhyupagamam darśayati iti. śāstra-
 apekṣam, niścaye 'pi sandeha-mukhena eva doṣāt. so
 apekṣam vikalpa-vāsanā-utthāpitam a-niyata-indriya
 apekṣamānās tat-sādhanam a-vyabhicāram eva
 apekṣayā. anayā diśā anyeṣu api gamakeṣu
 apekṣayā dharma iti vyatirekī iva dharmiṇo
 apekṣayā pramānam. sāmvyavahārikasya ca etat
 apekṣayā bhede '-sato 'n-adhikaraṇatvād a-sattvam
 apekṣayā hi bhāvāḥ kādācitkā bhavanti, bhāva-a-
 apekṣayā hetor a-vyabhicārah, vāstavatvāt. na hy
 apekṣasya anyatra-an-anuvṛtter a-sādhāraṇatā iti
 apekṣasya kartuḥ sva-sattā-mātreṇa kṣepa-a-yogāt,
 apekṣasya kārya-ākṛti-virodhataḥ. kādācitka-
 apekṣasya tan-niyama-a-yogāt. tan niyata-deśa-
 apekṣasya deśa-kāla-dravya-niyama-a-yogāt. tathā

PVin2_0006712 'n-avasthā ca. janya-janaka-bhāve so 'n-
 PVin3_0005013 -utpādād vijñāna-hetavaḥ. an-upakāryasya
 PVin1_0001301 yady eṣa niyamaḥ – sva-abhidhāna-viśeṣa-
 PVin2_0008701 nāma bhavati. tathā hi tathā-vṛttir eva
 PVin2_0007713 -apekṣatvāt. na evaṃ bhāvasya kadācid
 PVin2_0006708 -an-upalambha-a-bhāva-prasaṅgāt. na api para-
 PVin2_0008014 -darśanāt, tādavasthye ca teṣāṃ tad-a-yogād
 PVin2_0006806 jñānaṃ janayati iti, anyathā an-upakāriṇo 'n-
 PVin2_0007805 tad-utpādanaḥ śāli-bijasya iti tat-śāli-bhāva-
 PVin2_0007803 yava-bija-ādayo 'pi śāly-ānkure janye 'n-
 PVin2_0007804 kadācit tatra api sannidhānāt. katham na sa-
 PVin1_0002005 anyair a-kārya-bhedasya apekṣa-a-yogād an-
 PVin2_0007711 kāraṇa-sāmagrī sva-kārya-utpādane. nanv an-
 PVin2_0007702 sa prakṛtyā eva naśvaraḥ. tathā hi sa-
 PVin2_0008610 a-sattvaṃ vā a-hetor anya-an-apekṣanāt.
 PVin3_0006302 nityaṃ bhāva-prasaṅgāt. an-apekṣatvāt,
 PVin2_0008106 sattā vyākhyātā. kiṃ tarhi idānim vināṣe 'n-
 PVin2_0008108 -siddhau tathā-vidhānām tad-vyāptir an-
 PVin3_0013005 -virahaś ca. samāna-deśa-āśraya-indriya-yoga-
 PVin2_0008004 a-kartuḥ paścād api sva-bhāva-a-parāvṛttheḥ.
 PVin2_0006712 -janaka-bhāve so 'n-apekṣasya nityaṃ syāt.
 PVin1_0000506 -virodhād artha-sāmarthya-apekṣanāt, an-
 PVin2_0006309 tal-liṅga-darśanāt sambandha-smṛty-
 PVin1_0002704 -vicchedāt tan-nivṛttis tad-upādāna-kāraṇa-
 PVin2_0009109 tasya hetuḥ syāt. phalasya api para-upakāra-
 PVin1_0002304 na syān nila-ādy-ābhāsa-viśeṣa-vat. te 'n-
 PVin3_0010203 iha na asti iti ca su-bhāṣitam. tasmād an-
 PVin2_0007408 vā nāṣe kāryatva-sattva-vat. upādīyate.
 PVin3_0009207 iti na idaṃ taruṣu sidhyati. na hy an-
 PVin1_0003909 prakṛtyā sā vitatha-pratibhāsinī. an-
 PVin2_0006909 tad-bhāva-a-bhāvayor darśana-a-darśana-smṛty-
 PVin1_0000908 na asya an-upakāriṇo buddhir bhāvam
 PVin1_0001107 gor-darśanāt. na api iyam artha-sannidhim
 PVin3_0005309 jñāna-utpatti-samāśrayaṃ sva-vijñāna-janane
 PVin1_0000810 smṛtaṃ śabda-anuyojanam. akṣa-dhīr yady
 PVin3_0005303 kārya-upayogāt. tathā śabda 'pi yadi kiñcid
 PVin3_0005306 -bhāva-antara-pratilambhāt. na hy an-upakāry
 PVin2_0008305 syāt. tathā apy ayam a-kiñcit-karaḥ kim ity
 PVin2_0008216 tad-a-tad-rūpa-a-karaṇād a-kiñcit-karo na
 PVin3_0005304 -niyata ity etan na syāt, tasya pracyuteḥ,
 PVin3_0003205 tulya-kakṣyām anumānaṃ vā yathā-arthaṃ
 PVin3_0005401 -sva-bhāvaḥ svasmāt sva-bhāvāt kadācin na
 PVin1_0000702 anumānaṃ na anveti. tatra pratyakṣaṃ kalpanā-
 PVin3_0003511 a-bhāve śabda-prasiddhena viruddhena arthena
 PVin3_0004010 -virodhe 'pi, yathā — nityo ghaṭa iti,
 PVin1_0002106 vaiyarthyaḥ ca. teṣāṃ ataḥ sva-saṃvittir na
 PVin1_0001403 ikṣate sā akṣa-jā matiḥ. a-pratibhāsamāna-
 PVin2_0008012 -a-yogāt. tad eva ca naḥ kṛtakaṃ yathā-uktam
 PVin3_0012702 śāśa-avayava-bhūtaṃ viśānaṃ na asti ity
 PVin2_0004503 dvidhā sva-arthaṃ para-arthaṃ ca. jñāna-
 PVin1_0001301 vetty asau katham. yady eṣa niyamaḥ – sva-
 PVin1_0001302 iti, nivṛttā idānim indriya-vijñāna-vārttā,
 PVin1_0001801 an-upalākṣako nāma. na hi yato yatra jñāna-
 PVin1_0001001 daṇḍy-ādi-vat. na anyathā, artha-sambandha-
 PVin2_0005206 eva asti ity vyatireke siddhe 'sati nāstitā-
 PVin3_0003502 -viśayaḥ, sarvatra sva-vāg-viruddha-
 PVin3_0002312 sādhyatvena īpsitā cet, a-siddha-hetv-
 PVin3_0000902 eva hy arthaṃ gamayati, nāntariyakatvāt. na
 PVin3_0000811 —arthād artha-gateḥ śaktiḥ pakṣa-hetv-

apekṣasya nityaṃ syāt. apekṣāyāṃ ca pūrva-vat
 apekṣā-a-yogāt. śakta-sva-bhāvasya nityaṃ jananam
 apekṣā eva arthā vijñānair vyavasīyanta iti,
 apekṣā, tat-kṛta-upakāra-an-apekṣasya tan-niyama-
 apekṣā. tatra apy antyā sāmagrī yā a-vyavahitā
 apekṣā, tasya tatra a-kiñcit-karatvāt, anya-
 apekṣā-virodhāc ca. tathā viśayaḥ sukha-duḥkhe
 apekṣā syād viśaya-antara-vat. tena eva kasmād
 apekṣāḥ. evaṃ tarhi kṛtakānām api keṣāñcit satām
 apekṣāḥ, tad-utpatti-pratyayānām kadācit tatra
 apekṣāḥ. yāvata sa eva eṣāṃ sva-bhāvo na asti yas
 apekṣāc ca krama-utpatti-a-yogāt. ādheya-bhedatve
 apekṣānām api keṣāñcit kvacin na avaśyaṃ tad-
 apekṣānām hi dharmānām na avaśyaṃ-bhāvitā ikṣyate.
 apekṣāto hi bhāvānām kadācitkatva-sambhavaḥ. sa
 apekṣāyā viśeṣa-pratilambha-lakṣaṇatvāt, tal-
 apekṣāyāḥ sāmānyam, yāvata skandha-ādayo 'nyair
 apekṣāyāḥ. hetu-sattve tu vināśasya kasyacit
 apekṣāyāṃ āśraya-samāna-a-samāna-deśa-rūpasya a-
 apekṣāyāṃ ca uktam. na api yugapat kriyā, tat-śāli-
 apekṣāyāṃ ca pūrva-vat prasaṅgaḥ. tasmāt
 apekṣāyāṃ vyavadhāna-ādi-bhāve 'pi bhāva-
 apekṣiṇo 'numeya-pratipattau tad-utpatteḥ prak
 apekṣiṇaś ca śīta-sparśa-āder apara-utpattiḥ.
 apekṣiṇo na avaśyaṃ hetau bhāva iti tad-bhāva-
 apekṣita-tad-atiśayā bhāvanā-anurodhino bauddhā
 apekṣita-pakṣa-vyavasthau dharmānām vṛtti-
 apekṣita-para-vyāpāro hi sva-bhāva-niṣpattau
 apekṣita-vastukaṃ śabda-mātram icchā-vṛtti
 apekṣita-sādharma-dṛg-ādis taimira-ādi-vat. ity
 apekṣe hi śabda-liṅge sva-viśayaṃ pratipādayataḥ,
 apekṣeta. artha-abhipāta-kṛte ca buddhi-janmany
 apekṣeta. na hi gava-ādi-vikalpo 'rtha-sannidhāv
 'pekṣeta, sarvasya tatra a-kiñcit-karatvāt. etena
 apekṣeta so 'rtho vyavahito bhavet. na hi saṅketa
 apekṣya kāryaṃ kuryāt, karotu. pūrva-sva-bhāva-
 apekṣyata ity ukta-prāyam. tad-upakāryasya ca
 apekṣyata iti siddhā vināśaṃ praty an-apekṣatā
 apekṣyate. katham kriyā-pratiśedhaḥ. vināśa iti
 apekṣyāc ca prayatnāt prayatna-saṃskṛtād indriyād
 apeta-yuktikā pratijñā bādhetā. pratiśiddham ca
 apaiti iti nityaṃ upalabhyeta. evaṃ hi sa nityaḥ
 apodham a-bhrāntam timira-āśu-bhramaṇa-nauyāna-
 apodyate, na sa pakṣa iti. tata eva bādha-hetor a
 abhigāta-sahatvaṃ paśyato bhrāntyaḥ etat syāt.
 abhijalpa-anuṣaṅginī. a-śakya-samayatvān na sukha
 abhijalpā pratibhāsamānā pratyakṣā eva sarva-
 abhidharme – katame dharmāḥ saṃskṛtāḥ. pañca-
 abhidhātari kaḥ prastāvaḥ śāśo 'py asti viśānaṃ
 abhidhāna-rūpatvān na para-apara-pratipatti-
 abhidhāna-viśeṣa-apekṣā eva arthā vijñānair
 abhidhāna-viśeṣe smṛter a-yogāt. sati hy artha-
 abhidhāna-vṛttiḥ, tad-an-upalākṣaṇe tasya tathā-
 abhidhāna-vyavasthā-a-parijñāne 'bhāvāt. jāti-
 abhidhānam a-saty eva nāstitā na anyatra na
 abhidhānam. atra api ko 'yam avaśyaṃ para-āśrayaḥ.
 abhidhānam api pratijñā syāt. nipāta-vacanena
 abhidhānam, sambandha-niyama-a-bhāvāt. tato na
 abhidhānayoḥ. na arthe tena tayor na asti svataḥ

PVin3_0006706 -artha-pratiṣedhe dharmi-vācino 'prayogād
 PVin2_0006613 a-śakyatvāt. na an-iṣṭeḥ, tādrśām a-vitatha-
 PVin2_0009004 -antaram vā, artha-bhedam abhyupagamyā tathā-
 PVin3_0000905 na niścaya iti sāksān na sādhanam. sādhyā-
 PVin3_0005506 prayatna-an-antaram vyakti-janmanos tathā-
 PVin3_0000907 svayam. na api pāramparyeṇa, sādhyasya eva
 PVin3_0003607 -mātreṇa a-niścayāt, ataḥ pramāṇān niścaya-
 PVin3_0002308 kiṃ na bhavati. bādhanīya-dharmaṇo dharmiṇo
 PVin3_0004703 -vat. tena hi nirṇīta-guṇe vaktavye 'nyathā-
 PVin2_0008804 go-maya-ādeḥ śālūka-ādiḥ, tatra api tathā-
 PVin2_0004508 vacana-anukrama-darśanam kṛtam eva, anyathā-
 PVin2_0006705 a-vitatham syāt. na, tasya a-yogād artha-
 PVin3_0003411 na arthasya, vaktur upālambhād a-yathā-artha-
 PVin2_0007409 kṛtakaḥ. tena iyaṃ kṛtaka-śrutiḥ sva-bhāva-
 PVin2_0004709 maṇi-pradīpa-prabhayor maṇi-buddhyā
 PVin3_0007302 nir-viśeṣāṇā eva sā. katham a-bhāvo jñeya-
 PVin3_0003505 'rtheṣv a-śakya-pratiṣedhatvād iṣṭa-śabda-
 PVin3_0007307 -mātratāyām avatiṣṭhate. tathā ca pūrva-vad
 PVin3_0010905 sa-āsrava-dharma-viśayam a-bhūta-guṇa-
 PVin3_0011002 na nāma nivāryate. rūpaṃ tu bhinnam, a-śubha-
 PVin3_0011103 siddher anyatra anumānāt. na tv evam a-śubha-
 PVin3_0008604 -pratipattiḥ kārya-liṅga-jā. ādhārato
 PVin3_0008607 eva, tādrśasya ātmano 'mbhasas tata ādhārād
 PVin3_0008310 -buddhibhyo rāga-ādy-anumānam. ātma-ātmīya-
 PVin3_0006910 -artham uparuṇaddhi samādadhāti vā, yathā-
 PVin1_0001307 ity āyātam āndhyam a-śeṣasya jagataḥ.
 PVin1_0000812 sambhavati, śabda-antara iva. na ca artha-
 PVin1_0000908 an-upakāriṇo buddhir bhāvam apekṣeta. artha-
 PVin1_0002210 eva योग्याṃ vijñānam utpaśyāmaḥ, antaḥ-karaṇa-
 PVin3_0011311 -ākṣiptam iṣṭam paro 'bhipraiti iti tad-
 PVin3_0010307 syāt. parasya ayam abhiprāyo 'sad iti. tad-
 PVin3_0010307 bhojaniya ity eva vācyam syāt. parasya ayam
 PVin3_0003408 tasya a-samarthanāt. sambhavī sva-
 PVin3_0007006 -āsraya-an-upalambho dharma ity ayam atra
 PVin3_0010909 vacana-mātrād a-pratītiḥ. na api viśeṣāt,
 PVin3_0001610 na yajñadatta iti. na devadatta eva ity
 PVin1_0000307 teṣāṃ tatra pratibandha-a-siddheḥ. vaktur
 PVin2_0006110 santy agner iti kāraṇa-dravya-sāmānyam
 PVin3_0011310 an-ukta-sāmarthya-ākṣiptam iṣṭam paro
 PVin3_0003001 aparō vā yathā-artha-darśana-pravṛtta-vāg-
 PVin2_0008501 iti cet, na, taj-janya-viśeṣa-grahaṇe
 PVin3_0007210 vivādaḥ. viśiṣṭa-ādhāra-viśeṣānasya tv
 PVin3_0010404 virahād iti, vyabhicāri vā. atha api tad-
 PVin3_0010406 icchā-parāvṛttāv anyatra apy evam-bhāvasya
 PVin1_0004405 -nir-malam an-apāyī pāramārthika-pramāṇam
 PVin1_0001505 kaścīd iha anuṣāṅgī ity a-bhāva eva artha-
 PVin1_0002102 ātmani virodhāt, tad-rūpasya prāg a-darśanād
 PVin1_0000707 abhilāpinī. pratītiḥ kalpanā
 PVin1_0000811 bhavet. na hi saṅketa-kāla-bhāvitam
 PVin1_0000908 artha-abhipāta-kṛte ca buddhi-janmany
 PVin1_0002812 hi sarva eva vipluta-dhiyo 'pi saṃsrṣṭa-
 PVin1_0001605 bhāvād an-anumānam. tasmāt pratyakṣā iyaṃ an-
 PVin1_0002107 na sukha-ādinām ātma-saṃvittir āviṣṭa-
 PVin1_0000705 jñānam pratyakṣam. kā punar iyaṃ kalpanā.
 PVin1_0002101 tasyās tad-ātma-rūpatvāt. na enam iyaṃ
 PVin1_0001609 vedakam. tac ca idaṃ pratyakṣam an-
 PVin1_0001804 pratibhāsinām ca an-anvayād viśiṣṭam eva an-
 PVin1_0001811 smaraṇāt tad-dṛṣṭāv eva dṛṣṭeṣv
 PVin1_0001902 bijam ādhatte, tādrśa-darśanād asya prabodho
 abhidhānasya, tasya pratiṣedhāt, nir-viśayasya ca
 abhidhānāt. tathā hi na anya-guṇa-doṣa-niścaye
 abhidhānāt. nanv an-artha-antara-hetutve 'pi
 abhidhānāt pakṣa-uktiḥ pāramparyeṇa na apy alam.
 abhidhānāt. yan-nāntariyakā sattā yo vā ātmā svo
 abhidhānāt. hetu-vacanam tu svayam a-śaktam api
 abhidhānād anumāna-viśaye viruddha-a-vyabhicāriṇo
 'bhidhānād iha eva bhavati, na anyatra iti cet,
 abhidhānād doṣa eva. pakṣa-dharme 'pi tarhi
 abhidhāne 'py asty eva sva-bija-prabhavāt sva-
 abhidhāne gamaka-dharma-a-dyotanāt. na hi ye
 abhidhāne puruṣa-upadeśa-apekṣatvāc ca. upalambha
 abhidhānena. yadi sva-vacana-upagama-virodhayor
 abhidhāyiny api para-upādhim enam ākṣipati. etena
 abhidhāvataḥ. mithyā-jñāna-a-viśeṣe 'pi viśeṣo
 abhidheya-prameyatvaih so 'pi siddha eva. tat kim
 abhidheyatvasya. sa dharmo vyavahāra-jaḥ
 abhidheyam kim apy asti iti sādhyam syāt. na hi
 abhinandanam rāgam āhuḥ. tad-ānanda-viśaya-
 abhinandinaḥ pratisandhi-bandhāt. ata eva a-
 abhinandena viparyāseṇa ca vacanasya tat-siddhiḥ,
 'bhinirvṛtter ātmanas tādrśo 'mbhasaḥ. kāryam
 abhinirvṛtteḥ. na hi tasmād upakāram an-
 abhiniveśa-pūrvakā hi rāga-ādayaḥ, ahaṃ mama iti
 abhiniveśam a-tattvāt, yathā-tattvam ca a-
 abhipatann eva arthaḥ prabodhayaty āntaram
 abhipāta-kṛte 'satya-antare vikāre śabda-viśeṣe
 abhipāta-kṛte ca buddhi-janmany abhilāpa-smṛty-
 abhipātinām sukha-ādinām vijñāna-bhāvanā-ṣaṭu-
 abhiprāya-vaśād iṣṭa-vighāta-kṛd ity ucyate, na
 abhiprāya-vaśād evam uktam. tena itara-a-sad-
 abhiprāyo 'sad iti. tad-abhiprāya-vaśād evam
 abhiprāyaḥ pratijñā-vacanena darśaniyaḥ. sa ca
 abhiprāyaḥ. sthitam etat — sva-bhāva-an-
 abhiprāyasya dur-bodhatvād vyavahāra-saṅkareṇa
 abhiprāyād a-doṣa iti cet, na, anyatara-grahaṇena
 abhipretam tv artham sūcayeyur iti sa eva ca
 abhipretya kārya-an-upalambho 'gamaka ucyate,
 'bhipraiti iti tad-abhiprāya-vaśād iṣṭa-vighāta-
 abhimata āptaḥ. tad-vacanam na antareṇa artha-
 'bhimatatvāl liṅga-viśeṣa-upādhinām ca sāmānyānām.
 abhimatasya an-anvayād a-siddhiḥ. na vai sa
 abhimatāt kutaścīn nāna-bhāva evam-bhāvaḥ syāt.
 abhimateḥ. tad iha icchāyām eva sāmārthyam
 abhimukhī-kurvanti. tad api leśataḥ sūcitam eva
 abhilāpa-anukāriṇo 'nubhava-ātmano vikalpasya.
 abhilāpa-ābhoge ca viśaya-pratyastam-ayāt tad-a-
 abhilāpa-samsarga-yogya-pratibhāsā pratītiḥ
 abhilāpa-sāmānyam a-smaratas tad-yojanā
 abhilāpa-smṛty-antara-a-bhāvāt siddham a-
 abhilāpaḥ pratyayaḥ. tan na ayam sphuṭa-
 abhilāpā ca pratibhāti iti. śabdena a-vyāpṛta-
 abhilāpā. sā pratyakṣam pramāṇam. na eva sukha-
 abhilāpinī. pratītiḥ kalpanā abhilāpa-samsarga-
 abhilāpena saṃsrjati, tathā-vṛtter ātmani
 abhilāpya-viśayam, a-vyāpṛta-indriyasya darśana-
 abhilāpyam vastu-rūpam indriya-matayaḥ
 abhilāsa-itarābhyam vyavahāro bhavati. vastu-
 'bhilāsa-vāsanā-vivṛttir ato vṛttī ca. mānasam

PVin1_0001809 dr̥ṣṭeṣu saṃvit-sāmarthya-bhāvīnaḥ. smaraṇād
 PVin3_0001406 nir-anvaya-doṣo vyākhyātaḥ, yathā —
 PVin1_0002309 idam asya saṃvedanam iti sambandhasya
 PVin3_0009706 anyatara-a-siddhir udbhāvyaṭe, yathā
 PVin3_0009709 bādhane tad-bhāva-pramāṇa-a-pratītau vā kim
 PVin3_0009408 -ādinām puruṣāṇām ca tulyam. bhede krama-
 PVin3_0013002 an-upalambhāt. upalabdhi-lakṣaṇa-prāptir
 PVin3_0009409 -dadhy-ādir an-ekaḥ, ko vā virodhaḥ karma-
 PVin3_0009408 aikyam iti cet, tat kim idānim a-krama-
 PVin2_0006603 iyatā tad-a-bhāvaḥ. punaḥ paryāyeṇa keṣāñcid
 PVin3_0013405 -ātmakam syāt. na ca etad yuktam. tasmāt tad-
 PVin3_0013011 virodhinor ekatra a-sambhavaḥ, tathā tad-
 PVin3_0013406 -dharma-yogād eva bhāvās tadvantaḥ syur ity
 PVin1_0001011 apekṣa-an-apekṣa-ādi-prasaṅgaḥ. mano-vijñāna-
 PVin2_0006702 puruṣa-icchā-vṛttitvāt teṣāṃ ca citra-
 PVin3_0003003 tad evaṃ sva-vacanaṃ śāstraṃ ca
 PVin3_0000709 syāt, yathā tādr̥ṣaṃ rūpa-sādharmyaṃ kvacid
 PVin3_0012911 deśa-antare 'gatvā a-tad-deśair a-pūrvair
 PVin3_0001308 vaiphalyam eva vā. yathā prak̄ sañjñinā
 PVin3_0002608 gata-arthe 'py avadhāraṇe kr̥tya-antena
 PVin3_0011004 ātma-grahe duḥkha-viśeṣa-darśana-mātreṇa
 PVin1_0002406 -upadhāno yuktaḥ, tad-a-viśeṣe 'pi sva-bhāva-
 PVin3_0011006 -ādayaḥ sūtre deśitāḥ. etās ca sa-jātiya-
 PVin2_0006512 vā, na asti dāna-hiṃsā-ādi-virati-cetanānām
 PVin3_0000503 pratipadyamāno 'param api sāmārthya-āyātam
 PVin3_0000510 yukti-bādhane samārtha iti vakṣyāmaḥ.
 PVin3_0009202 -tvag-apaharaṇe maraṇād iti prativādy-an-
 PVin3_0000506 artho yukti-sāmārthyād āpatati, sa sarvo
 PVin3_0000501 pratijñāyās ca abhyupeta-ādi-bādhā, svayam
 PVin3_0010304 iṣṭasya eva bādhakam. na hi tasya a-sattā-an-
 PVin3_0000206 parikṣā-a-vṛttiḥ, api tu parikṣāyā
 PVin3_0001107 -padaiḥ, a-siddha-a-sādhana-artha-ukta-vādy-
 PVin3_0013012 tan na atra viruddha-a-vyabhicārī. tad ayam
 PVin3_0000504 abhyupagacchati, prabhā-abhyupagame pradīpa-
 PVin3_0003309 pratiṣṭhāpitam uttaram pratihanti ity
 PVin3_0003405 ca asya paripūrṇā pramāṇatā. yadi sva-vacana-
 PVin3_0000304 ity antara-ślokaḥ. tad-āgama-viruddha-
 PVin3_0001110 a-prakaraṇa-āśrayaḥ, a-nāntarīyaka-
 PVin3_0002603 iṣṭa-srutir a-vyāpti-bādhani. sādhya-
 PVin3_0002808 -gamanād avasādaḥ syāt. sa ca ayam sādhya-
 PVin3_0000510 abhyupagata-eka-dharmaṇo 'vaśyam apara-
 PVin3_0000509 -prāptasya avaśyam parigraha-arhatvāt. na ca
 PVin3_0002811 āptābhyāṃ prasiddhena ca a-nirākṛto
 PVin3_0001905 sūtra-kāraḥ — svayam iti śāstra-an-apekṣam
 PVin1_0003306 aikya-virodha iti cet, na, dharma-bheda-
 PVin3_0003208 a-bahir-bhūto 'py abhyupāyaḥ, bādhana-
 PVin3_0012201 na ca pareṇa tathā upagata ity a-pramāṇād
 PVin3_0003104 śāstraṃ virundhāno vihanyate, na aparam, an-
 PVin3_0000205 na tat-siddham parasya eva siddham. tan na
 PVin3_0001712 artha-antara-bhūtaḥ, dvayor ekasya apy an-
 PVin3_0000502 -avasthānāt. na, parikṣā-kāle kasyacid an-
 PVin3_0003107 a-lubdha-a-dviṣṭa-a-mūḍhānām pāpa-an-
 PVin2_0009602 nairātmya-a-siddheḥ prāṇa-āder a-nivṛttiḥ.
 PVin3_0003304 katham dharminam pratiṣṭhāpayati. prāmānyena
 PVin3_0001510 ghaṭasya svato 'rtha-antara-bhāvasya an-
 PVin3_0000411 a-sambhavi yo 'sambhavinā vyāpta ity tad-
 PVin3_0000407 -dharma-upagama-san-darśana-arthaḥ. tad-an-
 PVin3_0000504 api sāmārthya-āyātam abhyupagacchati, prabhā-
 PVin3_0003901 siddham vastu-balena tat, pratīti-siddha-

abhilāṣeṇa vyavahāraḥ pravartate. artha-ālocana-
 abhivyakta-caitanya-śārīra-lakṣaṇa-puruṣa-ghaṭa-
 abhivyakti-nimittatvāt. indriya-ādiṣv api
 abhivyakti-vādinah kṛtakatvam a-siddham iti, na
 abhivyakti-vādena. tasmāc chāstra-āśraya eva
 abhivyakti-virodhād aikyam iti cet, tat kim
 abhivyaktiḥ. a-bhedād eka-vyaktyā sarva-vyakter a
 abhivyakter a-bheda-vyāpana-a-siddhau. kramas tu
 abhivyakter ghaṭa-dadhy-ādir an-ekaḥ, ko vā
 abhivyakteḥ. na api śabdā yathā-bhāvaṃ vartante,
 abhivyāpta-dharma-yogād eva bhāvās tadvantaḥ syur
 abhivyāptayor api iti na tāv ekatra staḥ. tan na
 abhivyāptir asya dr̥ṣṭāntena pradarsyate. tad ayam
 abhisamskṛtam indriya-jñānam pratyeti iti cet, na,
 abhisandhitvāt. tad ayam liṅga-saṅkarāt kathama
 abhisamasya sāmāyād ekam uktam. yathā ātmano '-
 abhisamīkṣya āhuḥ — eṣa piṇḍo viśāṇī go-
 abhisambandha ekasya tad-antarāla-vyāpti-
 abhisambandhād arthavac chabda-rūpaṃ vibhakti-
 abhisambandhān mā bhūn nirdeksyamāṇe 'pi prasaṅga
 abhyāsa-bala-utpādinī bhavaty eva karuṇā. tathā
 abhyāsa-viśeṣāt tad-ātma-atiśaya-siddheḥ. buddhir
 abhyāsa-vṛttayaḥ. na evaṃ rāga-ādayaḥ, viparyāsa-
 abhyudaya-hetutā iti. pratyakṣe 'py arthe
 abhyupagacchati, prabhā-abhyupagame pradīpa-
 abhyupagata-eka-dharmaṇo 'vaśyam apara-
 abhyupagataḥ, vijñāna-indriya-āyur-nirodha-
 'bhyupagantavyaḥ, na vā kaścid iti. na apy a-
 abhyupagama-antara-avasthānāt. na, parikṣā-kāle
 abhyupagama itara-grahaṇam samārtham bhavati,
 abhyupagama iti na para-upagatena sādhanam. tad-
 abhyupagama-grahaḥ. veditavyaḥ. tena siddham
 abhyupagama-bala-pravṛttaḥ. ācāryeṇa punar diṅ-
 abhyupagama-vad iti pratipattir eva sā, na
 abhyupagama-virodhaḥ. ata eva pūrva-abhyupagamena
 abhyupagama-virodhayoḥ pratibandho doṣaḥ, tathā
 abhyupagamaś ca tena eva katham bhavet, tad-
 abhyupagamaś ca śāstra-upagame 'pi vādino
 abhyupagamaḥ pakṣa-lakṣaṇam teṣv a-pakṣatā.
 abhyupagamaḥ pratyakṣa-artha-anumāna-āpta-
 abhyupagamo yukti-kṛta iti. a-sati tu hetau
 abhyupagamo yukti-bādhane samārtha iti vakṣyāmaḥ.
 'bhyupagamo hetum apekṣate. pratyakṣe 'rtha-
 abhyupagamam darśayati iti. śāstra-upagamāt
 abhyupagamāt. a-bhinne 'pi vastuni śakti-bhedena
 abhyupagamāt. anyathā atiprasaṅgaḥ syāt,
 abhyupagamāt tathā eva bhavati, atiprasaṅgāt. na
 abhyupagamāt. tasya api snānāc chuddhi-vādinah
 abhyupagamāt parikṣā-a-vṛttiḥ, api tu parikṣāyā
 abhyupagamāt. śabda-ghaṭa-bhedena kalpane '-
 abhyupagamāt. sa yam artham pratipadyate, tam
 abhyupagamāt. sā vyavasthā snāna-ādinām pāpa-
 abhyupagamāt siddham iti cet, katham idānim ātma-
 abhyupagamāt. sva-upagama eva tarhi prāmānyam
 abhyupagamād virodhāc ca deha eva artha-antara-
 abhyupagame 'paro niyata-prāptir iti dur-nivāraḥ.
 abhyupagame ca ubhaya-nivṛttiḥ, vivekasya kartum
 abhyupagame pradīpa-abhyupagama-vad iti
 abhyupagame śaṣīny apy a-nivāraṇāt. tad vastuni

PVin3_0001505	ca dehasya ghaṭād artha-antara-bhāva-an-	abhyupagame sāmānyena api sādhanam na sambhavati,
PVin3_0001607	-artha-antara-bhāvas tayor ekasya tathā-	abhyupagame syāt. sa ca na śarīrasya, an-anvaya-
PVin3_0003310	ity abhyupagama-virodhaḥ. ata eva pūrva-	abhyupagamena ity āha. tad eva vākyam sva-arthaṃ
PVin2_0009603	parasya apy a-pramāṇikā nairātmya-siddhiḥ.	abhyupagamena ca sa-ātmaka-an-ātmakau vibhajya
PVin2_0009003	eva na syān nāma-antarām vā, artha-bhedam	abhyupagamya tathā-abhidhānāt. nanv an-artha-
PVin3_0000612	-nibandhaneṣu vicāra-prastāveṣu, anyathā	abhyupagamya vicāra-a-yogāt. an-arthaḥ khalv api
PVin3_0009203	-lakṣaṇatvān maraṇasya. katham ca maraṇam	abhyupayan na caitanyam abhyupeyāt. maraṇa-śabda-
PVin3_0002909	vidhā darśitā tridhā-anumānam bhittvā. tatra	abhyupāyaḥ kārya-aṅgam sva-bhāva-aṅgam jagat-
PVin3_0003208	prṥthak-kṛto 'numānād a-bahir-bhūto 'py	abhyupāyaḥ, bādhana-abhyupagamāt. anyathā
PVin3_0002104	vāda-tyāgas tadā syāc cen na tadā an-	abhyupāyataḥ. upāyo hy abhyupāye 'yam an-aṅgam sa
PVin3_0002105	syāc cen na tadā an-abhyupāyataḥ. upāyo hy	abhyupāye 'yam an-aṅgam sa tadā api san. tathā
PVin3_0000501	tathā apy a-siddhir hetoḥ pratijñāyās ca	abhyupeta-ādi-bādḥā, svayam abhyupagama-antara-
PVin3_0003102	na tirtha-snāna-ādir a-dharma-śodhana iti na	abhyupeta-bādḥā. sarveṣām a-dṛṣṭa-pratipatti-
PVin3_0003206	pratiśiddham ca āgamānām prāmānyam. tasmād	abhyupetya vicāreṣv ayam doṣaḥ. ata eva viśaya-
PVin3_0013101	śrāvaṇatvād iti. atra hi trayam a-pramāṇakam	abhyupeyam — vyatireki-śabdatva-sāmānyam
PVin3_0006511	-niyatās tat-kāraṇa-vādinā utpattimanto	'bhyupeyāḥ, tad-bhāve para-apekṣatvena
PVin3_0009204	katham ca maraṇam abhyupayan na caitanyam	abhyupeyāt. maraṇa-śabda-pravṛtṭeḥ siddham eva
PVin3_0008809	na ca tathā-bhūta-ātma-kriyāṃ pratibandham	abhyupaiti. tasmāt pāta-a-bhāvaḥ pratibandhaḥ sa
PVin3_0010901	-antaravād a-gatir vacanād anumāna-lakṣaṇād	abhyūhyā, a-pratibandhāt. a-sati rāge vacanam na
PVin3_0003006	iti prastāva-āśrayatve śāstraṃ bādhakam ity	amum arthaṃ vaktum sva-vacanena asya saha ukṭiḥ
PVin3_0008606	tādṛśo 'mbhasaḥ. kāryam tasya yo 'pi sthiram	ambho dṛṣṭvā a-dṛṣṭo 'py adhastād ādhāra-sambhavo
PVin3_0008907	-deśa-utpāda ucyate. tasmāt siddhā tādṛśo	'mbhasa ādhārād utpattiḥ. balākā api vṛtṭe toya-
PVin3_0008604	-jā. ādhārato 'bhinirvṛtṭer ātmanas tādṛśo	'mbhasaḥ. kāryam tasya yo 'pi sthiram ambho
PVin3_0008607	api kārya-liṅga-jam eva, tādṛśasya ātmano	'mbhasas tata ādhārād abhinirvṛtṭeḥ. na hi tasmād
PVin3_0008610	'py uktam. na vai tata ātma-viśeṣa-utpatter	ambhasas tathā-sthitiḥ, kiṃ tarhi saṃyogāt. kiṃ
PVin1_0001503	adhyātmaṃ parisyandād ihā-vaśena udaya-astam-	aya-a-yogāc ca. buddhir atra vivarteta, sā ca a-
PVin1_0002603	anyo 'nubhavaḥ. saṃsargād a-vibhāgās ced	ayo-golaka-vahni-vat. vibhaktāv api cetana-
PVin1_0002605	saṃsarga-vipralabdho 'yam na vivecayaty	ayo-golakam iva vahneḥ, tad-rūpa-sparśa-
PVin1_0002702	-a-bhedau kim āśrayau. iti saṅgraha-ślokaḥ.	ayo-golake 'pi vahni-sambandhād artha-antarām eva
PVin2_0008304	kriyā-pratiśedho 'sya kṛtaḥ syāt. tathā apy	ayam a-kiñcit-karaḥ kim ity apeksyata iti siddhā
PVin3_0008703	anya-upakārād viśeṣa-utpatteḥ sāmartyam. ko	'yam a-janya-janaka-bhūtānām upakāraḥ, sva-rūpasya
PVin2_0005211	kiṃ tarhi tat-tulya-vyatireko 'pi. tena	ayam a-doṣa ity a-vācyam eva tṛtīyam rūpaṃ syāt.
PVin3_0009303	kiñcid vastu sāmānyam syāt, yan-nibandhano	'yam a-nitya-śabdaḥ, kṛtakatva-ādi-vat. nanv asty
PVin3_0009413	dhvasta-itarayor a-bheda-kalpanāyām api, yam	ayam a-nitya-śabdaḥ samāviśet, yathā-utpattiṃ
PVin1_0001201	-upayogasya atitād api darśanāt. tad	ayam a-viśayatvād a-bhūta-a-viśiṣṭam api sprṣṭvā
PVin1_0001312	-prasaṅgāt, ātma-sthiter a-bhāvāt. tasmād	ayam a-śabda-saṃyojanam eva arthaṃ paśyati
PVin1_0001304	tataḥ smṛtiḥ syāt, agni-dhūma-vat. na ca	ayam a-śabdakam arthaṃ paśyati, a-paśyamś ca na
PVin1_0001411	-vikalpe darśane '-vibhāvitā nāma. tad	ayam a-saṃsṛṣṭa-vikalpo vā pratyakṣo darśana-ātmā
PVin3_0007406	nirdeśe vā katham tad-viśiṣṭena anvayaḥ. tad	ayam agninā avinābhāvi siddhaḥ. arthād eva agnes
PVin3_0008904	dharmatayā pātāt, ākāśa-kṣipta-vat. tathā ca	ayam atra a-kiñcit karaḥ katham asya sthāpayitā.
PVin3_0007006	tasya vastv-āśraya-an-upalambho dharma ity	ayam atra abhiprāyaḥ. sthitam etat — sva-bhāva-
PVin3_0002105	na tadā an-abhyupāyataḥ. upāyo hy abhyupāye	'yam an-aṅgam sa tadā api san. tathā viśuddhe
PVin3_0013007	-a-dṛṣṭya-ātmata-ādi-virodhā api vācyāḥ. tad	ayam an-upalambhaḥ sva-bhāvas ca paraspara-
PVin2_0005913	iti cet, etad uttaratra vakṣyāmaḥ. sa ca	ayam an-upalambhaś catur-vidhaḥ. pravṛtti-bhedāt.
PVin1_0003401	-viśayam viśayaḥ prāpnoti. kva tarhi idānīm	ayam anubhavaḥ. nanv asya eva rūpaṃ vayam apy
PVin2_0005613	-parikalpanāt. tathā ca āha — sarva eva	ayam anumāna-anumeya-vyavahāro buddhy-ārūḍhena
PVin1_0002312	ātma-a-pracyuteś caitanyasya katham iti cet,	ayam aparo 'sya doṣo 'stu. na tv a-sa-rūpaṃ
PVin3_0011206	'-dṛṣṭi-mātreṇa vyāvṛtṭir a-sandigdḥā. tena	ayam apy ekasya rūpasya sandehād anaikāntikaḥ.
PVin3_0010307	bhojanīya ity eva vācyam syāt. parasya	ayam abhiprāyo '-sad iti. tad-abhiprāya-vaśād
PVin3_0013012	staḥ. tan na atra viruddha-a-vyabhicārī. tad	ayam abhyupagama-bala-pravṛtṭaḥ. ācāryeṇa punar
PVin1_0000712	pratibhāsamāne te 'pi pratibhāseran. na ca	ayam artha-a-saṃsparśi saṃvedana-dharmaḥ, artheṣu
PVin3_0013707	a-śakya-nirdeśa ity na nirdiśyate. yukto	'yam artha ity sūtram a-mogha-nīter draṣṭur mayā
PVin3_0007002	tad-anubhava-āptāv api tad-a-bhāvāt. tad	ayam artha-kriyā-arthī tad-a-samarthaṃ prati na
PVin2_0006610	tat-praṇīta āgamo '-visamvādī iti cet, iṣṭo	'yam arthaḥ śakyeta jñātum so 'tiśayo yadi. sarva
PVin3_0012109	ity-evam-ādi ca vyavaharati. nirloṭhitaś ca	ayam artho '-sati nāstitā ity atra antare. tena
PVin3_0011011	a-darśane 'py uktam. dṛṣṭya-ātmanor nāma	ayam arvāg-darśanaḥ saha-bhāvam itaram vā paśyet,
PVin3_0003502	sva-vāg-viruddha-abhidhānam. atra api ko	'yam avaśyam para-āśrayaḥ. sa eva tam arthaṃ para
PVin2_0007004	vyavasthām vidhurayati. vistareṇa ca	ayam asmābhir vādaḥ pramāṇa-vārtṭike pratiśiddha
PVin2_0006814	yatas tad-utpattiḥ. kiṃ tarhi jñāpana-śaktir	ayam asya eva pratipādaka iti. sā api tatra

PVin2_0007508	vyāpaka-dharmah svayam nivartamānaḥ. evaṃ hy	ayam asya vyāpakaḥ siddho bhavati, yady asya a-
PVin1_0003110	'sya ātma-bhedād asya iyam adhigatir ity	ayam asyāḥ karmaṇi niyamaḥ, tat sādhanam. na ca
PVin2_0006413	ātma-parayor a-pratipatteḥ. tasmād	ayam ātma-upalambha-nivṛttim eva pramāṇayan
PVin3_0012001	-hetuḥ, buddhiś ca pratyaya ity etāvato	'yam ātma-bhāvo 'nvaya-vyatireka-bhāg ity ayam
PVin1_0003202	idantayā śakyam nirdeṣṭum. a-nirūpitena nāma	ayam ātmanā bhāvān vyavasthāpayati idam asya idam
PVin1_0002405	prīti-paritāpa-rūpaṃ paśyāmaḥ. na ca asya	ayam ātmā para-upadhāno yuktaḥ, tad-a-viśeṣe 'pi
PVin3_0011304	sa kasmān na uktaḥ. sādhyatā-a-bhedāt. na hy	ayam ābhyāṃ sādhyā-viparyaya-sādhanatvena
PVin2_0004510	etat, tathā api bāla-vyutpatti-nimitto	'yam ārambhaḥ. yathā-vastu-pratipadyamānā api tad
PVin1_0002608	-ādi-ñila-ādy-ākārayor a-nānāvāt kaṃ bata	ayam āsṛitya hetuṃ bheda-a-bhedau vyavasthāpayet.
PVin3_0002709	anyathā 'sambaddha-pralāpa eva	ayam ity an-avadheyaḥ syāt. dvayor an-āsṛita-
PVin3_0011604	cākṣuṣatvāc chabde. sambandhāt kiṃ-sambaddho	'yam iti katham na vimṛśet. a-parijñāta-
PVin3_0009401	yām ayam jantur adhyakṣam adhyavasyati ghaṭo	'yam iti, tan-nivṛttāv a-nivṛttāv apy aparasya
PVin3_0000606	-parihāra-sthita-lakṣaṇatayā vā. na ca	ayam utpatti-vināśābhyāṃ caitanyasya prasidhyati.
PVin1_0000801	tato 'rthānām a-pratiti-prasaṅgāt. tasmād	ayam upanipatyā vijñānam janayan na an-ātma-
PVin3_0005401	tac ca an-apekṣatvād asya nirastam. tad	ayam upalabhya-sva-bhāvāḥ svasmāt sva-bhāvāt
PVin3_0006209	api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi yo	'yam upalambho na asti ghaṭa iti, tata eva a-bhāva
PVin3_0006703	syād iti darśana-artham etad uktam, yathā	ayam eva an-antara-udāhṛtaḥ prayogaḥ. atha yad
PVin3_0012511	na a-bhāvasya kaścīd dharma iti cet, nanv	ayam eva asya dharma-viraho dharmah. na hi vastu-
PVin3_0000609	-parihāra-sthita-lakṣaṇatvena virodhāt.	ayam eva ca ācāryair avayavi-pratiśedha-ādiṣu
PVin3_0001203	sādhyam iti darśana-artham iṣṭa-grahaṇam.	ayam eva dharma-dharminor viśeṣa ukto vyapekṣātaḥ.
PVin3_0013709	adhyupekṣya. tasya apy avāśyam avadāta-dhiyo	'yam eva bhāvo '-vibhāvita-dhiyā a-vidito janena.
PVin3_0006905	sādhana-dharma-a-siddhiḥ. na tu punar atra	ayam eva śabda-vikalpa-pratibhāsy artho
PVin3_0012002	'yam ātma-bhāvo 'nvaya-vyatireka-bhāg ity	ayam eva hetuḥ. an-avasthā-anya-kalpane syāt.
PVin3_0008902	eṣa bhāvam na karoti iti yāvat. tena	ayam evaṃ vācyāḥ syāt — pātam na karoti iti.
PVin3_0008707	kārya-kāraṇa-bhāvād vyavasthāpyante. tad	ayam kuṇḍa-bhūtala-ādinām apy ādhāra-bhāvo badara
PVin1_0000505	-mātra-pratyakṣam anveti. pratiśedham ca	ayam kvacit kurvāṇo na pratyakṣeṇa kartum arhati
PVin2_0008309	bhavaty asmād anyatra api sva-bhāvataḥ. so	'yam kvacid bhavan dṛṣṭo 'n-apekṣatvāt sva-
PVin1_0001109	bhavati. na anyathā idantayā iti cet. na hy	ayam gaur ity a-sannihite 'rthe bhavati. idam ca
PVin1_0001206	iti jñāne varṇa-pratyavabhāsanāt. na hy	ayam ghaṭa iti jñānam sparśana-indriya-jaṃ yuktam,
PVin1_0001205	api dravyam sprṣtvā grhṇāti iti cet, na	ayam ghaṭa iti jñāne varṇa-pratyavabhāsanāt. na
PVin1_0001201	a-viśayatvād a-bhūta-a-viśiṣṭam api sprṣtvā	ayam ghaṭa iti pratipadan na pratyakṣi-bhavitum
PVin1_0000103	āryo 'nujagrāha yaṃ vyaktaṃ tasya na vetty	ayam jaḍa-matir loko garīyāḥ padam. tatra upāsita
PVin3_0009312	dhāraṇa-ādy-artha-kriyāyām upanidhiyate, yām	ayam jantur adhyakṣam adhyavasyati ghaṭo 'yam iti,
PVin1_0003407	pratyekam parama-aṇuṣv a-bhāvāt. ekaś ca	ayam jñāna-sanniveśi iti na ca bahūni rūpāṇi
PVin2_0008215	atas tan-nāśano na anya-kārī. tena	ayam tad-a-tad-rūpa-a-karaṇād a-kiñcit-karo na
PVin3_0007610	a-mūrtatva-ādikam iti cet, duḥkham vata	ayam tapasvī sāṅketikam icchā-mātra-anurodhanam
PVin3_0009205	vastu-sthitiḥ, atiprasaṅgāt. tasmāc choṣam	ayam taruṣu maraṇam āha. na ca idṛśam prāṇi-
PVin2_0005401	iti kim anyad an-ātma-jñatāyāḥ. so	'yam tair eva artha-vyatireka-samāveśibhiḥ padair
PVin3_0007910	ca sarvatra bhāva-vyavacchedasya bhāvāt. tad	ayam tri-prakāro 'pi dharmah sattā-sādhane na
PVin3_0005701	a-niyamād evam-pratītiḥ. siddho hi vyavahāro	'yam dṛśya-a-dṛṣṭāv a-sann iti. tasyāḥ siddhāv a-
PVin3_0003206	prāmāṇyam. tasmād abhyupetya vicāreṣv	ayam doṣaḥ. ata eva viśaya-bheda-pradarśana-
PVin3_0006208	-viśaya-jñāna-a-bhāvād a-bhāva-siddhiḥ, yato	'yam doṣaḥ. na api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ
PVin2_0006907	api tu yogyatayā pradipād iva rūpe. tan na	ayam doṣaḥ pratibandha-a-bhāvād a-pratipādaka iti,
PVin1_0001807	-sādhanayoḥ prāpti-parihārāya pravartate. na	ayam doṣaḥ, yasmāt tad-dṛṣṭāv eva dṛṣṭeṣu samvit-
PVin3_0010209	upadarśana-kāle pakṣa-ādi-vikalpo 'sti, yato	'yam doṣaḥ syāt. sa hi kevala eva kasyacid bhāva-
PVin3_0008905	a-kiñcit karaḥ katham asya sthāpayitā. tad	ayam na kenacit pratibaddha iti na kadācit
PVin1_0002604	api cetanā-adhyavasāyau samsarga-vipralabdho	'yam na vivecayaty ayo-golakam iva vahneḥ, tad-
PVin3_0012304	nairātmyād ātmā jīvac-charīre sidhyati, yena	ayam na vyatirekasya a-bhāvam bhāvam icchati,
PVin3_0013406	abhivyāptir asya dṛṣṭāntena pradarśyate. tad	ayam na sva-tantraḥ. tad-a-sambandhī ca
PVin2_0007507	gamako vyāpako gamyāḥ. tasya vyāpyasya	ayam nivartako vyāpaka-dharmah svayam nivartamānaḥ.
PVin2_0005409	vṛttiḥ kim iṣyate. sā api na pratiśedho	'yam nivṛttiḥ kiṃ niśidhyate. vidhānam
PVin3_0009701	sarvasya sidhyati. vastu-sva-rūpe 'siddhe	'yam nyāyāḥ siddhe viśeṣaṇam. a-doṣa-kṛd a-
PVin3_0007904	-icchayā vastu-dharmo vyavatiṣṭhate. yadā	ayam pakṣi-karoti, tadā na vyabhicāraḥ. anyadā
PVin1_0000413	tābhiḥ sva-santāna-bhāvinibhir a-lakṣitābhir	ayam paraṃ vyavahārayitum īśa ity a-praṇayanam
PVin2_0005313	paśyanti, na tadā eva tad ācaranti. so	'yam paśor api paśuḥ. mahato 'pi mahiyaso yad
PVin3_0006912	vastv eva adhiṣṭhāni-karoti, yatra	ayam puruṣa-arthaḥ pratibaddhaḥ, yathā agnau śīta
PVin3_0010808	nirasta-pratipakṣā niyamena niściyante. tad	ayam puruṣa ātmānam āntaraiḥ kaiścīd an-anya-
PVin1_0004110	ity upalambha-antara-anugamaḥ. tan na tāvad	ayam puruṣaḥ kañcid arthaṃ pratyety upalambha-
PVin2_0009711	a-pratiśedhāt. pṛthivy-ādi sāmānyena grhītvā	ayam pratiśedham āha. tatra ca tūla-upala-pallava

-uditaḥ. vivakṣāto 'pi prayoge 'pi tasya artho
 apy an-upalambhanam. tasmād an-upalambho
 ca ghaṭa-ādīn vyāpnuvanti. āstām tāvad
 – na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān
 sad-a-sattvaṃ cintayanti – kim
 ākāra-antara-samsarge tasya a-bhāvāt. tasmād
 -anumāna-paricchedas tṛtīyaḥ. samāptaś ca
 yathā-tattvaṃ ca a-samīhitatvāt. tasmād
 tadā na virodha-vyabhicārāv iti na
 līngi-pratipādanam. dharmiṇas tu sva-sādhane
 sa prakāro 'bhāvaḥ. śaśa-viśāṇayoś ca
 hetuman-nāśa-vādinām. ity antara-ślokaḥ. tad
 sva-bhāvasya paścād apy a-kriyā-a-yogāt. tad
 bhāvyaṃ niyāmakam a-paśyatām. eṣa sthānur
 vṛttitvāt teṣāṃ ca citra-abhisandhitvāt. tad
 iti prabheda-bāhyasya a-bhāvam āha, yam
 śakti-bhedena vyavasthā-bheda-darśanāc ca na
 vikalpa-upagame bādha syāt. sa eva tāvad
 vināśa iti hi bhāva-a-bhāvam manyante. tad
 -pūrvatvāt so 'pravṛtti-phalo mataḥ. so
 'gner ity udāharaṇāni pūrva-vat. sa punar
 artha-dṛk. an-eka-artheṣu śabdeṣu yena artho
 āha – pramāṇa-viśaya-a-parijñānād iti. so
 'py asti viśāṇam ca ity uttarasya. na hy
 -vacanāt sādhyā-dharmi-parigrahaḥ. karaṇīyo
 -sattva eva syān na anyathā iti, vṛkṣo
 vikāra-darśanena iva viśam a-jñaiḥ. tad
 pratikāryam kāraṇa-śva-bhāva-bhedāt. tat ko
 artha-antara-gamanād avasādaḥ syāt. sa ca
 a-buddhi-śabda-anvaya-bhājo hi bhedaṅ
 samaye pravartanāt, yathā – gaur
 'pi samsṛṣṭa-abhilāpaḥ pratyayaḥ. tan na
 bhinna-hetuko vā tat-sva-bhāvo yuktaḥ.
 kasmāt. hetor viśeṣeṇa anvaya-a-bhāvāt. nanv
 eva ātmanaḥ sva-bhāvo gamakaḥ. sa ca
 abhilāpa-ābhoge ca viśaya-pratyastam-
 āśrayāt tat-prabādhane 'dhikaraṇa-pratyastam-
 -kāryatve 'karaṇāt sakṛd apy a-bhāvāt. nanv
 tathā hi na tac cākṣuṣam taj-jñānavat, tad-
 samśayaḥ. tasmān na āgamasya api nivṛttir
 para-aṅgāt pratītiḥ, tasya a-sāmarthyāt.
 tad-dhetutve samaṃ dvayam. pratyakṣam apy
 vā bhāve niyamena tat-samvāda-a-yogāt. na
 te 'pi pratibhāseran. na ca ayam
 -antaram phalam. dadhānam tac ca tām ātmany
 sambandhataḥ pramā. sva-pratibhāse 'n-arthe
 -vijñāna-an-antara-pratyaya-udbhavam. tad-
 yogāt. kim ca, sad-a-sat-pakṣa-bhedena śabda-
 jātiṣv antar-bhavanti. na ca dūṣaṇāni, śabda-
 -niścita-artham. nanu prayoga-sāmarthyād eva
 sa ca ayam sādhyā-abhyupagamaḥ pratyakṣa-
 a-vidito janena. pramāṇa-viniścaye para-
 -prayoga-bhedena an-eka-prakāra uktaḥ. sva-
 yaḥ samarthena kārya-utpādo 'numiyate.
 ādhāraḥ, na janakatvād iti cet, sthiter
 -mātram sādhyam ākarṇaniyam vā. anyathā
 -bhāva-niyamaḥ kaḥ parasya anyathā paraiḥ.
 iti saṅgraha-ślokaḥ. api ca
 niṣedhasya an-upalabdhi-rūpatvāt. tatra apy
 'yam pratīyate. vyavaccheda-phalam vākyam yataś
 'yam pratyakṣeṇa eva sidhyati. na hy eka-ākāra-
 ayam pradeśa-pradeśi-bhāvo yaḥ samyoga-
 ayam pradeśo dhūmād iti. iyam ca hetv-a-siddhyā
 ayam pradhāna-śabda-pratibhāsy artho bhāva-upādāno
 ayam pramāṇa-antara-bala-utpanno 'n-akṣa-līnga-
 ayam pramāṇa-viniścayaḥ.
 ayam pravartamānaḥ sarvadā sad-a-sac-cintāyām
 ayam prasaṅga iti. eṣa dvi-vidho hetuḥ sva-bhāva-
 'yam prasaṅgaḥ. sarva-bhāveṣu dharmi-dharma-bheda
 ayam bhāvāc chaśa-viśāṇa-a-bhāva-vādinam upahasann
 ayam bhāvo 'n-apekṣas tad-bhāvam prati tad-bhāva-
 ayam bhāvo nivṛtta-sarva-sāmarthyāḥ sattā-
 ayam mārga iti vakti iti kaścana. anyāḥ svayam
 ayam līnga-saṅkarāt kathama niścinvan
 ayam vastu-dharmas tṛtīyam āśrayet. eka-anta-
 ayam vastu-sanniveśī vyavahāraḥ. na api
 ayam vikalpaḥ samvidita upayann apayamś ca kva
 ayam vināśa-hetur a-bhāvam karoti iti prāptam.
 'yam viprakṛṣṭa-viśayaḥ pratyakṣa-anumāna-a-
 ayam virodhaḥ katham gamyate. kvacid a-vikala-
 'yam vivecitaḥ. svarga-urvaśy-ādi-śabdaś ca drṣṭo
 'yam viśeṣo na sādhyā eva vyāhanyate, kim tarhi
 ayam viśāṇa-mātram apahnute, yatas tena
 'yam vyākhyāne yatnaḥ sa pakṣa-vacanena samāhitaḥ.
 'yam śimśapātvāt, agnir atra dhūmāt. atra dvau
 ayam sattā-a-vyatirekeṇa na anyat kiñcid vināśo
 'yam sambandha-a-bhāvo vācya ity upālambhaḥ. asti
 ayam sādhyā-abhyupagamaḥ pratyakṣa-artha-anumāna-
 ayam sāmānya-darśana-balena anvayan katham an-
 ayam sāsna-ādi-samudāya-ātmakatvād iti. tathā ca
 ayam sphuṭa-pratibhāso vikalpako bhavitum arhati.
 ayam hi bhedo bheda-hetur vā bhāvānām yad uta
 ayam hetu-dṛṣṭāntayor doṣaḥ, na pakṣasya, uttara-
 ayam hetutvena upādiyamāna upādhyapekṣaḥ śuddho
 ayāt tad-a-vivekena samvidito 'py a-grāhya-
 ayān na viśeṣa-cintā-pravṛttir ity avaśyam evam-
 arāṇi-nirmathana-ādiṣv a-saty apy agnau bhāvād a-
 artha-a-pratipatteḥ, tad-vikāra-an-anukārāt, tad-a
 artha-a-bhāvam gamayati. pratyakṣa-nivṛttir eva
 artha-a-visamvādas tu dvayor api tulya iti vastu-
 artha-a-visamvādād eva pramāṇam. sa ca a-
 artha-a-vyabhicārād artha-samvādanam pratyakṣasya,
 artha-a-samsparsī samvedana-dharmaḥ, artheṣu tan-
 artha-adhigamana-ātmanā. sa-vyāpāram iva ābhāti
 'rtha-adhyavasāyena pravartanād bhrāntir apy
 artha-an-antara-grāhi pratyakṣam iti vartate.
 artha-an-apavādibhiḥ. vastv eva cintyate hy atra
 artha-an-apahnavena sva-lakṣaṇa-pratiśedhāt,
 artha-anubandhaḥ siddhaḥ śabdānām, a-sati viśaye
 artha-anumāna-āpta-prasiddhena a-nirākṛtaḥ.
 artha-anumāna-paricchedas tṛtīyaḥ. samāptaś ca
 artha-anumāna-paricchedo dvtīyaḥ. para-artham
 artha-antara-an-apekṣatvāt sa sva-bhāvo
 artha-antara-an-artha-antaratve upakāreṇa
 artha-antara-gamanād avasādaḥ syāt. sa ca ayam
 artha-antara-nimitte vā dharme vāsasi rāga-vat.
 artha-antara-nimitto hi dharmāḥ syād anya eva saḥ.
 artha-antara-niṣedhe sādhye kārya-kāraṇayor an-

PVin2_0005011
 PVin3_0006005
 PVin3_0012901
 PVin2_0006403
 PVin3_0006806
 PVin3_0006311
 PVin3_0013712
 PVin3_0006910
 PVin3_0008004
 PVin3_0009904
 PVin3_0012612
 PVin2_0007709
 PVin2_0008005
 PVin2_0007113
 PVin2_0006703
 PVin3_0004604
 PVin1_0003308
 PVin1_0001501
 PVin2_0008301
 PVin2_0007306
 PVin3_0006503
 PVin2_0007011
 PVin3_0007103
 PVin3_0012703
 PVin3_0004310
 PVin2_0005608
 PVin2_0008209
 PVin3_0012707
 PVin3_0002808
 PVin1_0001715
 PVin2_0005810
 PVin1_0002813
 PVin2_0008914
 PVin3_0002508
 PVin2_0007406
 PVin1_0002103
 PVin3_0003011
 PVin2_0008509
 PVin3_0001604
 PVin2_0007214
 PVin2_0004912
 PVin1_0000604
 PVin1_0000606
 PVin1_0000712
 PVin1_0003207
 PVin2_0004607
 PVin1_0001904
 PVin3_0006907
 PVin3_0013611
 PVin2_0007211
 PVin3_0002809
 PVin3_0013711
 PVin2_0010112
 PVin3_0008208
 PVin3_0008801
 PVin3_0002806
 PVin2_0008909
 PVin2_0008912
 PVin2_0006011

PVin2_0006912 yathā-darśana-pratiter darśana-parāvṛttau ca
 PVin3_0001506 api sādhanam na sambhavati, anyatara-
 PVin3_0001505 api. tathā-vidhasya ca dehasya ghaṭād
 PVin3_0001512 etad vacanam syāt, ghaṭasya ātmanā tad-bhāva-
 PVin3_0001802 artha-antara-bhūtasya upagame syād anyatara-
 PVin3_0001509 'n-ākāṅkṣāyām vā. ito 'pi na anyatara-
 PVin3_0001513 -artha-antara-bhāva-virodhāt. yadi dehād eva
 PVin3_0001607 artha-antara-bhūtam iti sāmānyena anyatara-
 PVin3_0001509 anyatara-artha-antara-bhāvaḥ, ghaṭasya svato
 PVin3_0001510 an-abhyupagamād virodhāc ca deha eva
 PVin3_0001711 na anyatarat sāmānyena artha-antara-bhūtam,
 PVin3_0001712 -antara-bhūta-dvaya-a-yogāt. na vā kaścīd
 PVin3_0001711 api iti. tasmān na anyatarat sāmānyena
 PVin3_0001606 naindriyam. tathā ghaṭa-śarīrayor anyatarad
 PVin3_0001801 tadvataḥ śabdasya sādhanāt. tathā kasyacid
 PVin2_0009103 iti kim anyayā, sva-bhāvena vā a-calasya
 PVin2_0005203 niścitatvam triṣv api rūpeṣu draṣṭavyam.
 PVin2_0009005 abhyupagamya tathā-abhidhānāt. nanv an-
 PVin1_0003206 sā ca tasya ātma-bhūtā eva tena na
 PVin2_0008404 -rūpāṅam saha-bhāva-niyama-a-bhāvāt. yady
 PVin2_0009108 'py eka-antatā kutaḥ. sa hi niṣpanne bhāve
 PVin3_0005403 vā, tato jñāna-janana-sāmarthyasya an-
 PVin2_0006902 -vyatikrame ca niyama-a-yogāt. śakteś ca an-
 PVin3_0010901 sandeha-hetutvam unneyam. rāga-ādinām apy
 PVin3_0011409 eka-kāla-an-eka-upakāra-sādhanam. upakārasya
 PVin3_0008609 -viśeṣa-pratilambho yuktaḥ. upakārasya
 PVin3_0008801 janakatvād iti cet, sthiter artha-antara-an-
 PVin3_0005403 -janana-sāmarthyasya an-artha-antaravāt,
 PVin2_0006903 -artha-antaravāt sa eva sva-bhāva-niyamaḥ.
 PVin3_0008804 artha-antaram eva, yaḥ sthāpayitrā kriyate.
 PVin3_0005306 apekṣyata ity ukta-prāyam. tad-upakārasya ca
 PVin1_0004204 vat. tato 'pi na tad artha-antare yuktam. an-
 PVin1_0000803 na api tad-balena udīyamānam vijñānam
 PVin2_0009101 vyavasthāpyata ity apy uktam. anyathā
 PVin1_0002702 -śloka. ayo-golake 'pi vahni-sambandhād
 PVin1_0002008 atipātāc ca na a-satām grahaṇam. tasmād
 PVin3_0008803 sa hi tasya pāta-pratibandho na
 PVin1_0004001 -tad-dhiyoḥ. na hi bhinna-avabhāsitve 'py
 PVin2_0010012 hetu-bhāvo vā tasmin saty eva bhāvād ity
 PVin3_0011611 -vyatireka-a-siddhes tatra prāna-ādinām api.
 PVin2_0009104 -yoge 'pi tad-bhāva-an-upapatteḥ. sa ca
 PVin3_0001207 iti vyavasthā-mātram bhidyate, na arthaḥ.
 PVin2_0008402 parityajya katham anyatra bhaved iti.
 PVin1_0004204 kasyacid ātma-saṃvedana-vat. tato 'pi na tad
 PVin3_0013606 iti pratijñā-virodho nāma pratijñā-doṣaḥ,
 PVin1_0000906 ekatra kriyā-a-kriye syātām. tena syād
 PVin2_0006705 a-vitatham syāt. na, tasya a-yogād
 PVin3_0003411 na arthasya, vaktur upāmbhād a-yathā-
 PVin1_0000812 -yojanā sambhavati, śabda-antara iva. na ca
 PVin1_0000908 asya an-upakāriṇo buddhir bhāvam apekṣeta.
 PVin1_0001505 anyaḥ kaścīd iha anuṣāṅgī ity a-bhāva eva
 PVin1_0001603 janmā buddhiṃ gamayet, pratibandha-a-bhāvāt.
 PVin1_0001602 so 'py a-siddha eva. na vyaktir buddhir
 PVin3_0012102 eva na asti iti drṣṭāntayor anyatareṇa
 PVin3_0013308 viśeṣa-lakṣaṇam vā śakyam darśayitum. tad
 PVin3_0003608 -viśaye viruddha-a-vyabhicāriṇo 'sambhavam
 PVin2_0005213 niścita-vyāptikam ekam api rūpaṃ prayuktam
 PVin2_0005310 ucyate na rūpa-samāsaḥ. tathā hy āha –
 PVin3_0004410 vyatireka-gateḥ sarvatra tulyatvāt sāksād
 artha-antara-parigrahāt, kali-māry-ādi-śabdānām
 artha-antara-bhāva-a-bhāvāt. dvayor hi tathā-bhāva
 artha-antara-bhāva-an-abhyupagame sāmānyena api
 artha-antara-bhāva-virodhāt. yadi dehād eva artha
 artha-antara-bhāvaḥ. etena iṣṭa-sādhyatva-
 artha-antara-bhāvaḥ, ghaṭasya svato 'rtha-antara-
 artha-antara-bhāvaḥ syāt, sa eva tathā ucyeta.
 artha-antara-bhāvas tayor ekasya tathā-
 'rtha-antara-bhāvasya an-abhyupagamād virodhāc ca
 artha-antara-bhūta iti sāmānyena vākya-artha-
 artha-antara-bhūta-dvaya-a-yogāt. na vā kaścīd
 artha-antara-bhūtaḥ, dvayor ekasya apy an-
 artha-antara-bhūtam, artha-antara-bhūta-dvaya-a-
 artha-antara-bhūtam iti sāmānyena anyatara-artha-
 artha-antara-bhūtasya upagame syād anyatara-artha
 artha-antara-yoge 'pi tad-bhāva-an-upapatteḥ. sa
 artha-antara-sva-bhāvayoḥ prabhava-tan-mātra-
 artha-antara-hetutve 'pi bhāva-kāle 'nityatā-a-
 artha-antaram phalam. dadhānam tac ca tām ātmany
 artha-antaram hetuḥ, katham tarhi idānīm sa tasya
 'rtha-antarataḥ paścād bhavan katham tasya hetuḥ
 artha-antaravāt, artha-antaratve ca doṣāt. na ca
 artha-antaravāt sa eva sva-bhāva-niyamaḥ. artha-
 artha-antaravād a-gatir vacanād anumāna-lakṣaṇād
 artha-antaratve 'tad-upakāra-ādayo 'py uktāḥ. an
 artha-antaratve 'py uktam. na vai tata ātma-
 artha-antaratve upakāreṇa vyākhyāte. pāta-
 artha-antaratve ca doṣāt. na ca asya prayatna-an-
 artha-antaratve tato 'rtheṣu jñāna-utpattir iti
 artha-antaratve tatra eva upayoga iti kaḥ patataḥ
 artha-antaratve tasya iti sambandha-a-bhāva-ādayo
 artha-antaratve tu nīla-āder anubhavāt tad-ātma-
 artha-antaram anusartum yuktam rasa-ādi-jñāna-vat.
 artha-antaram eva a-nityatā syād anya-nimittatve
 artha-antaram eva tat tathā-utpannam ekam drṣyate,
 artha-antaram eva pratyaya-viśeṣa-utpatter manaḥ
 artha-antaram eva, yaḥ sthāpayitrā kriyate. artha
 artha-antaram eva rūpaṃ nīlasya anubhavāt tayoh
 artha-antarasya. tathā prasiddhe tad-bhāve hetu-
 artha-antarād a-kārya-bhūtād a-siddheś ca. na hi
 artha-antarād bhavann a-nityatā anyo vā dharmo
 artha-antare ca prakṛtād viśeṣe sādhye kas tayoh
 artha-antare tu gamye kāryam hetuḥ, a-vyabhicārāt.
 artha-antare yuktam. an-artha-antaratve tu nīla-
 artha-apahnavē śabda-prayoga-a-sambhavāt.
 artha-apāye 'pi netra-dhīḥ. arthasya sāksād
 artha-abhidhāne puruṣa-upadeśa-apekṣatvāc ca.
 artha-abhidhānena. yadi sva-vacana-upagama-
 artha-abhipāta-kṛte 'satya-antare vikāre śabda-
 artha-abhipāta-kṛte ca buddhi-janmany abhilāpa-
 artha-abhilāpa-anukāriṇo 'nubhava-ātmano
 artha-ātmanāś ca sādharmaṇatvād anya-buddher apy
 artha-ātmā iti cet, sa kim a-buddhi-janmā buddhiṃ
 artha-āpattyā ubhaya-pradarśanam āha. tasmād
 artha-āpattyā eṣāṃ nirāso veditavyaḥ. yadi punar
 artha-āpattyā darśayati. etena pratyakṣa-anumāne
 artha-āpattyā dvitīyam gamayati iti. ata ekasya
 artha-āpattyā vā anyatareṇa ubhaya-pradarśanād
 artha-āpattyā vā. tasya asya pakṣa-dharmasya

PVin2_0007609	tat-siddher na anumeya-vacanam. anvayas tv	artha-āpattyā siddhaḥ. na hy a-tad-ātma-niyatasya
PVin1_0001810	smaraṇād abhilāṣeṇa vyavahāraḥ pravartate.	artha-ālocana-mātre 'pi pratyakṣe 'nubhava-
PVin1_0003211	ity antara-ślokaḥ. etena indriya-sannikarṣa-	artha-ālocana-viśeṣaṇa-jñānāni pratyuktāni, tataḥ
PVin1_0003301	na artha-ālocanam, a-tādrūpye tasya eva tad-	artha-ālocanatva-a-siddheḥ. tathā viśeṣaṇa-jñānam,
PVin1_0003215	bhedakāni, sarva-jñāna-hetutvāt. na	artha-ālocanam, a-tādrūpye tasya eva tad-artha-
PVin2_0005702	artho 'pi, vikalpa-bhedānām sva-tantrānām an-	artha-āśrayatvāt. tat-kalpita-viśayād artha-
PVin2_0007109	-putriyaṃ kiṃ na yuktyā na bādhitam. āgama-	artha-āśrayā yuktir atyakṣeṣu na ca itarā. tad-
PVin2_0007009	iti śrutau. khādec chva-māmsam ity eṣa na	artha ity atra kā pramā. prasiddho loka-vādaś cet
PVin3_0002404	kañcana puṣṇāti. śāstreṣv icchayā pravṛtty-	artha iti cet, kutaḥ punar iyaṃ śaikā, yena tad-
PVin3_0013707	-śakya-nirdeśa ity na nirdiśyate. yukto 'yam	artha iti sūtram a-mogha-nīter draṣṭur mayā
PVin3_0001107	-iṣṭa-svayam-padaih, a-siddha-a-sādhana-	artha-ukta-vādy-abhyupagama-grahaḥ. veditavyaḥ.
PVin3_0004002	yathā — a-śrāvaṇaḥ śabda ity. tad-arthā ca	artha-uktiḥ. tad eva rūpaṃ tatra arthaḥ śeṣaṃ
PVin1_0000104	upāsita-loka-bhartari kṛtā sv-alpā apy an-	artha-udayā sammohād avadhīraṇā ity kṛpayā tan-
PVin1_0000809	vā gṛhṇīyāt. api ca	artha-upayoge 'pi punaḥ smārtaṃ śabda-anuyojanam.
PVin1_0000814	-prasaṅgāt. tataḥ smṛtyā vyavahānān na	artha-upayogo 'n-antara-vyāpāra-phalaḥ syāt. ataś
PVin1_0002607	-vyavasthā evam utsannā sarva-vastuṣu. sarva-	artha-upalambheṣu saṃsarga-śaikayā ekatva-an-
PVin3_0007309	na sambhavati. tad ime nir-viśeṣaṇāḥ. teṣv	artha-upādānatva-sādhanaṃ artha-sattā-mātra-
PVin3_0006811	tīrtha-antariya-pratyayeṣu bhāvāt. parama-	artha-eka-tānatve śabdānām a-nibandhanā. na syāt
PVin3_0013609	prayatna-anantariyakatvād iti pratijñā-	artha-eka-deśa ity, na hy evam-ādini yathā-ukta-
PVin3_0010503	-anantariyakatvād ity eṣa kathaṃ na pratijñā-	artha-eka-deśaḥ. tasya eva a-bhinna-vyāvṛtti-
PVin3_0010504	sādhya-dharmināḥ sādhanatve pratijñā-	artha-eka-deśatvam uktam. viśeṣaṃ punaḥ sādhya-
PVin3_0009802	-diśaṃ tv ācāryaḥ prāha. yaḥ punaḥ pratijñā-	artha-eka-deśo 'siddha ucyate, yathā — a-
PVin3_0007005	tasya ko 'rthaḥ. kalpanā-viśayatvāc chabda-	artha eva kalpitaḥ. tasya vastv-āśraya-an-
PVin3_0000902	tayor na asti svataḥ sādhanā-saṃsthitih.	artha eva hy arthaṃ gamayati, nāntariyakatvāt. na
PVin1_0003113	-nibandhana-a-bhāvāt. asty anubhava-viśeṣo	'rtha-kṛtaḥ, yata iyaṃ pratītiḥ, na sārūpyād iti
PVin2_0004712	a-yathā-arthatve 'py anumāna-tad-ābhayoḥ.	artha-kriyā-anurodhena pramāṇatvaṃ vyavasthitam.
PVin3_0007002	-anubhava-āptāv api tad-a-bhāvāt. tad ayam	artha-kriyā-arthī tad-a-samarthaṃ prati na datta-
PVin3_0001401	-a-viśeṣe na ātma-arthāḥ. saṃhata-para-	artha-kriyā-upagamād eṣaṃ sādhanā-vaiphalyam.
PVin2_0004803	vastu-viśayaṃ dvayoḥ pratyakṣa-anumānayoḥ,	artha-kriyā-yogya-viśayatvād vicārasya. sukha-
PVin2_0007903	syād api yā a-naśvara-ātmānaṃ janayet. na,	artha-kriyā-śakti-lakṣaṇatvād vastunaḥ. sarva-
PVin2_0008007	-sarva-sāmarthyāḥ sattā-lakṣaṇam atipatati.	artha-kriyā-samarthaṃ yat tad atra parama-artha-
PVin2_0008001	a-sambhavāt. na hi tasya a-kṣaṇikasya	artha-kriyā sambhavati, krama-yaugapadya-virodhāt.
PVin2_0007506	pradīpas tad-rūpa-a-pratipattau svām	artha-kriyāṃ karoti. tasmān niścito vyāpyo gamako
PVin2_0004710	mithyā-jñāna-a-viśeṣe 'pi viśeṣo	'rtha-kriyāṃ prati. yathā tathā a-yathā-arthatve
PVin3_0005203	vastv-āśrayaḥ. na ca samāropa-anuvīdhāyinyo	'rtha-kriyāḥ. na hi mānavako dahana-upacārād
PVin1_0000110	na hy ābhyām arthaṃ paricchidya pravartamāno	'rtha-kriyāyāṃ viśaṃvādyate. nanv anyad api śabda
PVin3_0009312	kā iyaṃ avasthā. yā iyaṃ udaka-dhāraṇa-ādy-	artha-kriyāyāṃ upanidhiyate, yāṃ ayaṃ jantur
PVin3_0001503	iyaṃ rāja-kula-sthitih. tasmād yāvatiṃ	artha-gatiṃ sādhanam sāmarthyena vyāpnoti siddher
PVin2_0007102	pramāṇam sa ca na iṣyate. tataś ca bhūyo	'rtha-gatiḥ kim etad dviṣṭa-kāmitam. atha
PVin3_0000811	an-utpatteḥ. sāksāt tāvat —arthād	artha-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ. na
PVin3_0004311	sa pakṣa-vacanena samāhitaḥ. sāmarthyād	artha-gatau pratipatti-gauravaṃ ca pariḥṛtaṃ
PVin1_0003711	tasya artha-rūpaṃ muktva avabhāsināḥ.	artha-grahaḥ kathaṃ satyaṃ na jāne 'ham api
PVin3_0000105	kāraṇe kārya-upacārāt. atra sva-dṛṣṭa-	artha-grahaṇam āgamāt para-dṛṣṭaṃ na sādhanam na
PVin3_0002811	'bhyupagamo hetum apekṣate. pratyakṣe	'rtha-grahaṇam indriya-jñānasya kasyacid vitatha-
PVin1_0000806	vikalpa-vāsanā-utthāpitam a-niyata-indriya-	artha-grāhi kutaścid anubhava-sambandhāt saha
PVin1_0003110	karmaṇi niyamaḥ, tat sādhanam. na ca iyaṃ	artha-gḥaṇā artha-sārūpyād anyato jñānasya
PVin1_0001511	yena evaṃ-vādino 'py avadheya-vacaso loke.	artha-jñānaṃ ca nāma buddhi-sādhanam pratyeti na
PVin1_0001513	iti ślāghaniya-prajñō devānām priya ity. na	artha-jñānaṃ buddher liṅgam, kiṃ tarhi indriya-
PVin2_0006811	arthavattā. arthebhyo jñāpana-icchā, tayā	artha-jñāpanāya prayujyanta ity tais tadvantaḥ
PVin3_0003002	-vāg-abhimata āptaḥ. tad-vacanam na antareṇa	artha-tathā-bhāvaṃ pravartata ity kāryam tasya.
PVin1_0004303	bāhye 'py arthe tato 'bhedo bhāsamāna-	artha-tad-vidoḥ. saty api bāhye 'rthe saha-
PVin3_0002409	etat. na hi sva-icchā-kalpita-bhedeṣv an-	artha-tantra-upayogiṣu pada-artheṣu vyavasthām
PVin2_0006608	-sva-bhāvo bhāvo 'nyam gamayati. yathā-	artha-darśana-ādi-guṇa-yuktaḥ puruṣa āptaḥ, tat-
PVin3_0003001	-lakṣaṇam prasiddhiḥ. ātmā aparō vā yathā-	artha-darśana-pravṛtta-vāg-abhimata āptaḥ. tad-
PVin1_0000607	kiṃ tarhy artha-darśanād iti cet, tat punar	artha-darśanam artha-bhāvo jñāna-bhāvo vā syāt.
PVin1_0000606	artha-saṃvādanam pratyakṣasya, kiṃ tarhy	artha-darśanād iti cet, tat punar artha-darśanam
PVin1_0001307	āntaram saṃskāram. tena smṛtiḥ, na	artha-darśanād iti cet, na, tat-sambandhasya a-
PVin1_0001303	abhidhāna-viśeṣe smṛter a-yogāt. sati hy	artha-darśane 'rtha-sannidhau dṛṣṭe śabde tataḥ
PVin2_0007010	prasiddho loka-vādaś cet tatra ko 'indriya-	artha-dṛk. an-eka-artheṣu śabdeṣu yena artho 'yaṃ

PVin2_0004602 prayogāt tatra sva-arthaṃ tri-rūpāl līngato
 PVin1_0004013 iti cet, a-pratyakṣa-upalambhasya na
 PVin2_0007201 bhedaḥ parīkṣyatām. sarvatra yogyasya eka-
 PVin1_0001709 arthaṃ paśyāmaḥ, yaṃ śabda 'nudhāvet.
 PVin3_0003905 saṅketa-anuvīdhāyinām śabdānām na kaścid
 PVin1_0001109 bhavati. idaṃ ca naḥ pratyakṣam, sannihita-
 PVin2_0007105 utpādītā prasiddhyā eva śaṅkā śabda-
 PVin1_0003612 'pi hi bāhye 'rthe yathā-sva-saṃvedanam eva
 PVin3_0002708 -yuktaḥ śabda iti. sati hi śāstra-āśraye tad-
 PVin3_0013407 tad-a-sambandhī ca apārthakaḥ, tena eva
 PVin3_0000101 dvitīyaḥ. para-arthaṃ anumānam tu sva-dṛṣṭa-
 PVin2_0006604 śabdā yathā-bhāvaṃ vartante, yatas tebhyo
 PVin1_0001703 tasmān na vastu-viśayāḥ śabda-vikalpāḥ.
 PVin2_0006906 eva dīpayati. na vai nāntarīyakatayā śabdād
 PVin2_0004911 ākriyāta iti sva-lakṣaṇa-vaśyam, aparasmād
 PVin1_0003609 sva-saṃvedanam phalam, tat-sva-bhāvātvād
 PVin1_0001613 bhāve 'pi śabda-pratibhāsa-a-pracyuter a-sad-
 PVin1_0002811 yasmān na vikalpa-anubaddhasya spaṣṭa-
 PVin2_0005703 tat-kalpita-vaśyād artha-pratītvān an-
 PVin3_0006706 -pratiśedho vā. katham ca na syāt. tad-
 PVin1_0003704 utpatteḥ. tasmāt sva-saṃvedana-rūpā eva
 PVin3_0013202 ucyate. tri-lakṣaṇo hetur uktaḥ. tāvatā ca
 PVin2_0005702 an-artha-āśrayātvāt. tat-kalpita-vaśyād
 PVin3_0006501 na asti iha dhūmo 'n-agner iti. pratiśedhya-
 PVin3_0006409 svayaṃ prayogeṣu sva-rūpaṃ vā prayujyate.
 PVin1_0001009 -vastu-prabheda-grahaṇa-a-grahaṇa-ūha-an-ūha-
 PVin1_0000611 idaṃ darśanam nāma iti. tasmā jñāna-bhāvād
 PVin1_0000607 -darśanam artha-bhāvo jñāna-bhāvo vā syāt.
 PVin2_0006606 gamayeyuḥ. na ca puruṣa-icchāḥ sarvā yathā-
 PVin1_0000607 -darśanād iti cet, tat punar artha-darśanam
 PVin2_0004810 -vastu-līnga-apekṣānaḥ ca. ācāryaḥ punar
 PVin2_0005515 dhīr yathā. taṃ tathā eva a-vikalpya-
 PVin1_0001710 dṛṣṭam bhūta-guṇa-vat. tad-a-bhede 'py
 PVin2_0009003 ekam ity eva na syān nāma-antaram vā,
 PVin3_0003507 a-kṛtānām śabdānām, icchā-mātra-vṛtteḥ. tayā
 PVin3_0007306 pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ śabda-
 PVin2_0004907 jñātum iṣṭāḥ, tad-viparyaya-vyatirekiṇo
 PVin2_0007014 tādrkṣu tādrśy eva astu kalpanā. a-prasiddha-
 PVin1_0003710 iṣṭā prameyatā. yathā kathañcit tasya
 PVin1_0003101 tatra arthena ghaṭayaty enām na hi muktavā
 PVin1_0002302 viśeṣāt prīti-tāpayoḥ. bhāvanāyā viśeṣeṇa na
 PVin2_0007012 svarga-urvaśy-ādi-śabdaś ca dṛṣṭo 'rūḍha-
 PVin3_0009908 -bhedaṭ sādhyā-sādhanā-bheda iti. parama-
 PVin3_0012805 pravṛttam āgama-āśrayam anumānam āśrītya tad-
 PVin1_0003706 sva-saṃvedana-rūpatvāt sva-vid api iyam
 PVin3_0005905 upalabhe, aparaṃ na upalabhe ca iti. yasmād
 PVin3_0007310 -sādhanam artha-sattā-mātra-sādhanam eva, na
 PVin2_0006803 pratipattir arthasya. na hi sattā śabdasya
 PVin3_0006901 ṛta-arthatā. vācaḥ kasyāścid ity eṣā bauddha-
 PVin2_0007106 eva śaṅkā śabda-artha-nīścaye. yasmān nānā-
 PVin2_0007909 -a-sambhāvāt, eka-dharmasya apy a-jñāne para-
 PVin1_0003312 prativedanam. asti idaṃ vedanam, tad
 PVin1_0002812 spaṣṭa-artha-pratibhāsitā. pratyastam-ita-
 PVin2_0005401 kim anyad an-ātma-jñātāyāḥ. so 'yaṃ tair eva
 PVin2_0009303 nīścayas tena varṇitaḥ. a-siddha-viparīta-
 PVin3_0004103 pūrva-aparayoḥ koṭyor asti iti bruvāṇaḥ pada-
 PVin3_0010501 vacana-parāvṛtti-kṛtaṃ vibhramam utśrījya
 PVin3_0001511 eva artha-antara-bhūta iti sāmartyena vākya-
 PVin1_0000805 atiprasaṅgāc ca. vikalpakam tu mano-vijñānam

'rtha-dṛk. tri-lakṣaṇāl līngād yad anumeye 'rthe
 artha-dṛṣṭiḥ prasidhyati. na hi viśaya-sattayā
 artha-dyotane niyatīḥ kutaḥ. jñātā vā atīndriyāḥ
 artha-nānātve hi buddhi-nānātvaṃ dṛṣṭam bhūta-
 artha-niyamaḥ, atra ca eṣāṃ pratiśedhe virodha
 artha-nīścaya-lakṣaṇātvāt. na etad asti, yasmād a
 artha-nīścaye. yasmān nānā-artha-vṛttitvaṃ
 artha-nīṣpattes tad eva phalaṃ yuktaṃ. na hy
 artha-pakṣi-karaṇam yuktaṃ syāt, tad-avabodha-
 artha-parisamāpter iti. dūṣaṇā nyūnatā-ādy-uktiḥ
 artha-prakāśanam. yathā eva hi svayaṃ tri-rūpāl
 'rtha-prakṛtir nīścīyeta. te hi vaktur vivakṣā-
 artha-pratipattaye ca śabdāḥ prayujyante. na ca
 artha-pratipattīḥ, api tu yogyatayā pradīpād iva
 artha-pratipatteḥ. na tv evaṃ para-aṅgāt pratītiḥ,
 artha-pratipatteḥ. yadi hi iṣṭa-ākāraḥ so
 artha-pratibhāsa-a-viśeṣāt saty api pratītir a-
 artha-pratibhāsitā. pratyastam-ita-artha-vaiśadyo
 artha-pratīlambhaḥ syāt. sarva-bhāvāḥ sva-bhāvena
 artha-pratiśedhe dharmi-vācino 'prayogād
 artha-pratītiḥ. tasyāś ca viśaya-ākāratā eva
 artha-pratītir iti na pṛthag dṛṣṭānto nāma kaścit
 artha-pratītvān an-artha-pratīlambhaḥ syāt. sarva-
 artha-bādhaka-rūpa-upanyāseṇa vā prayujyate,
 artha-bādhana-rūpaṃ vā bhāve bhāvād a-bhāvataḥ.
 artha-bhāva-apekṣa-an-apekṣa-ādi-prasaṅgaḥ. mano-
 artha-bhāvaṃ icchatā jñānasya tat-pratibandho
 artha-bhāvaś cet, sarve 'rthāḥ pratyakṣā iti
 artha-bhāvīnyaḥ. na ca tad-a-pratibaddha-sva-
 artha-bhāvo jñāna-bhāvo vā syāt. artha-bhāvaś cet,
 artha-bhidam jagau. pratibhāsaḥ bhinnatvād
 artha-bheda-āśrayam upāgataḥ. an-ādi-vāsanā-
 artha-bheda-kalpanāyām atiprasaṅgaḥ. sarva-ātmasv
 artha-bhedam abhyupagamyā tathā-abhidhānāt. nanv
 artha-mātra-anurodhīnyā bhāvīnyā bhūtayā vā śabda
 artha-mātratāyām avatiṣṭhate. tathā ca pūrva-vad
 'rtha-mātrasya upanīdhāyakaṃ līngam iti sāmānya-
 artha-yogasya tat-prasiddhi-prasādhane. na a-
 artha-rūpaṃ muktavā avabhāsiṇaḥ. artha-grahaḥ
 artha-rūpatām. tasmāt prameya-adhigateḥ pramāṇam
 artha-rūpāḥ sukha-ādayaḥ. yadi hi śabda-ādy-
 artha-vācakaḥ. śabda-antareṣu tādrkṣu tādrśy eva
 artha-vicāreṣu tathā-bhūta-a-siddhes tattva-
 artha-vicāreṣu viruddha-a-vyabhicāri sādhanā-doṣa
 artha-vid eva kāryato draṣṭavyā. ata eva na
 artha-viśeṣa-gatiḥ saṃvedana-viśeṣāt.
 artha-viśeṣa-sādhanam ity apārthakam. anyatra tu
 artha-viśeṣe pratibaddhā, tasyāḥ sarvatra-a-
 artha-vaśyā matā. iti saṅgraha-ślokaḥ. tasya ca
 artha-vṛttitvaṃ śabdānām tatra dṛśyate. na yukti-
 artha-vṛtteḥ kārya-a-kārya-an-avabodhāt, sarvatra
 artha-vedanam kena. utpatti-sārūpyābhyām. an-
 artha-vaiśadyo hi sarva eva vīpluta-dhīyo 'pi
 artha-vyatireka-samāveśibhiḥ padair a-satsu
 artha-vyabhicāri-vipakṣataḥ. na hy a-sati
 artha-vyavasthāṃ bādhate. sattva-rajās-tamasāṃ
 artha-vyavasthāpana-nītir anusartavyā. a-nityaḥ
 artha-vyavasthāpanād apārthakam anyatara-grahaṇam.
 artha-śakti-sannidhāna-an-apekṣam vikalpa-vāsanā-

PVin3_0000711 evam-vivakṣitatvād ity āha, tadā sidhyaty
 PVin1_0001013 jñāna-a-viṣayatvāt. tasmān na indriya-jñānam
 PVin1_0000606 tat-saṃvāda-a-yogāt. na artha-a-vyabhicārād
 PVin1_0003311 iti tasya eva prāmāṇyam yuktaṃ. atha kā iyam
 PVin1_0003707 viṣaya-bhedaḥ. sva-bhāva-cintāyām tādātmyād
 PVin3_0003406 -virodhayoḥ pratibandho doṣaḥ, tathā apy ato
 PVin2_0008007 artha-kriyā-samarthaṃ yat tad atra parama-
 PVin3_0007310 -viśeṣaṇāḥ. teṣv artha-upādānatva-sādhanam
 PVin2_0007301 a-bhāva-sādhanī, sakala-kāraṇasya asya
 PVin1_0003106 vibhajyate. an-ātma-bhūtaś ca asya indriya-
 PVin1_0001107 api kalpayato gor-darśanāt. na api iyam
 PVin1_0001102 utthāpitā sā ca nivartyeta icchayā matiḥ. na
 PVin1_0001107 -sannidhim apekṣeta. na hi gava-ādi-vikalpo
 PVin1_0001303 viśeṣe smṛter a-yogāt. sati hy artha-darśane
 PVin3_0002703 -sādhyam a-bādhanāt. yathā ākāśa-guṇatva-eka-
 PVin3_0002707 vyatirikta-indriya-grāhya-sāmānya-eka-
 PVin1_0002109 na eva sukha-ādayaḥ saṃvedana-rūpāḥ. eka-
 PVin1_0000914 grhyate danḍy-ādi-vat. na anyathā,
 PVin2_0004607 'rtha-adhyavasāyena pravartanād bhrāntir apy
 PVin2_0006502 -adhikārāt. śāstram hi pravartamānaṃ puruṣa-
 PVin2_0004805 na vyasanitayā. na ca anumāna-pratibhāsa eva
 PVin2_0004806 -pratibhāsa eva artha-sādhanam, niruddhe 'py
 PVin3_0013007 -upalambhaḥ sva-bhāvaś ca paraspara-viruddha-
 PVin1_0000506 arhati iti, tasya a-bhāva-viṣayatva-virodhād
 PVin1_0000710 arthasya sāmartyena samudbhavāt. tad dhy
 PVin1_0003111 tat sādhanam. na ca iyam artha-ghaṭanā
 PVin3_0013503 teṣām udbhāvanam dūṣaṇam, tena para-iṣṭa-
 PVin3_0000712 artha-sūnyam vivakṣā-mātram. tato na
 PVin1_0000306 vā katham kasyacit sādhanam. na ca tebhyo
 PVin3_0000707 tasya evam a-vṛtthe. tasmān na tato
 PVin3_0000903 na pakṣasya hetor vā vacanam sādhanam svato
 PVin3_0000201 vā na anumāna-pravṛtṭiḥ syāt, vacana-mātreṇa
 PVin3_0009612 na śabdāḥ santi kutra vā. tad-bhāvād
 PVin3_0001002 syāt. tasmāt triṣv eva rūpeṣv antar-aṅgam
 PVin1_0003705 eva sādhanam, yathā-ākāram asyaḥ prathanāt.
 PVin1_0002004 . krama-bhāva-virodhaś ca sarvāsām tad-
 PVin3_0002207 -dahana-ādikam. sva-bhāvam kāraṇam vā
 PVin1_0002409 ko 'nayoḥ bhedaḥ. viṣaya-ākāraḥ pada-
 PVin3_0012109 evam-ādi ca vyavaharati. nirloṭhitaś ca ayam
 PVin1_0001703 ca śabdāḥ prayujyante. na ca indriya-
 PVin3_0006905 punar atra ayam eva śabda-vikalpa-pratibhāsy
 PVin1_0003709 tādrśo 'nyādrśo 'pi vā. jñānasya hetur
 PVin2_0005701 -dharmitayā bhedo buddhi-parikalpito na
 PVin2_0005011 saha-uditaḥ. vivakṣāto '-prayoge 'pi tasya
 PVin2_0007011 -artha-dṛk. an-eka-artheṣu śabdeṣu yena
 PVin3_0001206 viśeṣa iti vyavasthā-mātram bhidyate, na
 PVin2_0005610 -hetuḥ. sva-bhāva-pratibandhe hi saty
 PVin3_0007110 sādhitō bhavati. bhāva-mātra-viśeṣaṇo
 PVin3_0007004 kalpitasya an-upalabdhir dharma iti tasya ko
 PVin3_0000701 anyathā abhyupagamya vicāra-a-yogāt. an-
 PVin3_0010308 itara-a-sad-virahena tvayā upagatatvād ity
 PVin1_0001504 vivṛttā api na prakāśeta. na ca prakāśo
 PVin3_0000407 -upagame 'para-dharma-upagama-san-darśana-
 PVin2_0004807 a-siddheḥ. ata eva sad api sāmānyam na
 PVin3_0007304 syāt. nanu bauddho vikalpa-pratibhāsaḥ śabda-
 PVin3_0006709 -vāsanā-udbhūta-vikalpa-pariniṣṭhitaḥ. śabda-
 PVin3_0006808 sa ca pratyātma-vedyatvād a-pratikṣepa-arho
 PVin2_0007802 eva tatra aṅkura-hetuḥ, pūrvaḥ pariṇāmas tad-
 PVin3_0009211 tatra api hi śabda eva kevalaḥ siddhaḥ, na

artha-sūnyam vivakṣā-mātram. tato na artha-
 artha-saṃyojanam kalpanam āviśati. vikalpa-
 artha-saṃvādanam pratyakṣasya, kiṃ tarhy artha-
 artha-saṃvid yā pramāṇa-phalam. yad eva idaṃ
 artha-saṃvidāḥ sva-saṃvit phalam ucyate. tathā
 'rtha-saṃśaya eva. so 'n-a-vadya-pakṣa-nirdeśe
 artha-sat. a-santo '-kṣaṇikās tasyām krama-a-
 artha-sattā-mātra-sādhanam eva, na artha-viśeṣa-
 artha-sattāyām a-bhāva-a-sambhavāt. tatra arvāg-
 artha-sannikarṣa-ādiṣu hetuṣu vidyamāno 'pi bhedo
 artha-sannidhim apekṣeta. na hi gava-ādi-vikalpo
 artha-sannidhim ikṣeta api ca iyam viśeṣaṇa-ādi-
 'rtha-sannidhāv eva bhavati. na anyathā idantayā
 'rtha-sannidhau dṛṣṭe śabde tataḥ smṛtiḥ syāt,
 artha-samavāy-a-nityatva-a-bhāvam api sādhayati
 artha-samavāy-a-nityatva-yuktaḥ śabda iti. sati
 artha-samavāyinā tu jñānena saṃvedyanta ity eke.
 artha-sambandha-abhidhāna-vyavasthā-a-parijñāne '-
 artha-sambandhena tad-a-vyabhicārāt pramāṇam. na
 artha-sādhanam kañcid upāyam āśritya pravartate,
 artha-sādhanam, niruddhe 'py artha-sādhanam
 artha-sādhanam vastuni tasya a-nirodhāt tataś ca
 artha-sādhanāv ekaṃ saṃśayam janayataḥ. śāstra-
 artha-sāmartya-apekṣanāt, an-apekṣāyām
 artha-sāmartyena utpadyamānam tad-rūpam eva
 artha-sārūpyād anyato jñānasya sambhavati. na hi
 artha-siddhi-pratibandhāt. nanv an-udbhāvite 'pi
 artha-siddhiḥ, tad-icchāyā vastuni vṛtti-niyama-a
 'rtha-siddhiḥ, teṣām tatra pratibandha-a-siddheḥ.
 'rtha-siddhiḥ, vastu-rūpayoḥ pratyāsatti-
 'rtha-siddheḥ. saṃśayas tu pakṣa-vacanād arthe
 artha-siddher hetv-ādi-vaiarthyaḥ. vacana-
 artha-siddhau tu sarvaṃ sarvasya sidhyati. vastu-
 artha-siddhau sāmartyam avasthitam, tatra ca
 artha-sthiteḥ sva-saṃvedana-rūpatvāt sva-vid api
 artha-hetūnām buddhīnām, anyair a-kārya-bhedasya
 artho '-vyabhicāreṇa sādhyam. kasyacid vāda-
 artho '-saṃvedano 'nyā saṃvit. a-saṃvedanam
 artho '-sati nāstiti ity atra antare. tena na iha
 artho 'nvayī, yataḥ śabdena dṛṣṭa-sambandho
 artho 'pahnūyate, tasya buddhāv upasthāpanāya
 artho 'pi ity arthasya iṣṭā prameyatā. yathā
 artho 'pi, vikalpa-bhedānām sva-tantrānām an-
 artho 'yam pratiyate. vyavaccheda-phalam vākyam
 artho 'yam vivecitaḥ. svarga-urvaśy-ādi-śabdaś ca
 arthah. artha-antare ca prakṛtād viśeṣe sādhye
 artho 'rtham na vyabhicarati. sa ca tad-ātmatvāt.
 'rtho 'sti kañcid dharmī iti prasādhayato '-
 'rthah. kalpanā-viṣayatvāc chabda-artha eva
 arthah khalv api kalpanā-samāropito na liṅgam,
 arthah. tatra api kaḥ pāramārthiko '-satām
 'rthas tathā-vṛtṭiḥ. na apy anyāḥ kañcid iha
 arthah. tad-an-abhyupagame ca ubhaya-nivṛtṭiḥ,
 arthah. tasmād vastu-rūpa-a-visaṃvādanam eva asya
 arthah, tasya ca sva-lakṣaṇa-upādānatā sādhyate.
 arthas tri-vidho dharmo bhāva-a-bhāva-ubhaya-
 'rtho dharmī. na ca sa eva arthah sva-lakṣaṇam
 arthah. na ca tāṃ kañcit pratibanddham samartha
 arthah. na hi pare '-pracyuta-ātmana upalayanam a

PVin3_0006912 eva adhiṣṭhāni-karoti, yatra ayam puruṣa-
 PVin3_0000308 vastu-vṛtti-niyama-a-bhāvāt. san khalv apy
 PVin1_0000207 anyataḥ pratipattitaḥ. dvi-vidha eva hy
 PVin1_0001307 āndhyam a-śeṣasya jagataḥ. abhipatann eva
 PVin2_0005413 ca na vartate. jagaty anena nyāyena nañ-
 PVin3_0006807 – kim ayam pradhāna-śabda-pratibhāsy
 PVin2_0005517 na laukikam. tat-phalo 'tat-phalaś ca
 PVin1_0001610 śabdena a-pratibhāsanāt. na hi sa śabda-
 PVin3_0011504 ca sandehe vyabhicāra-bhāg iti sūcana-
 PVin2_0004701 vyāvṛttiḥ. na ca sa eva pratibhāso
 PVin3_0000506 sa hi tasya upagama-kālah. tatra yāvān
 PVin1_0003506 -a-rakṭam dṛśyeta. tasmān na ekaḥ kaścid
 PVin3_0010512 nivṛtter upalakṣya tat. tata eva a-pratijñā-
 PVin1_0002501 viśaya-vyavasthitayaḥ. tāḥ katham a-cetano
 PVin1_0000810 śabda-anuyojanam. akṣa-dhīr yady apekṣeta so
 PVin2_0006610 praṇīta āgamo 'visamvādī iti cet, iṣṭo 'yam
 PVin3_0004003 -arthā ca artha-uktiḥ. tad eva rūpaṃ tatra
 PVin3_0008806 kṛto nāma sa tena pratibandha-ākhyāḥ pada-
 PVin3_0006909 atra pratibaddhaḥ phala-udayaḥ. na hi śabda-
 PVin3_0004406 ca ity evam. sādhyā-dharma-sāmānyena samāno
 PVin3_0007001 agnau śīta-vinodana-ādīḥ. na hy atra śabda-
 PVin1_0001908 -jñāna-kāla-bhāvī tad-a-tulya-kriyā-kālo na
 PVin3_0007108 -mātre tu sādhye sāmānyā-dharmiṇi. na kaścid
 PVin1_0004311 kāraṇa-antara-vaikalyaṃ sūcayati. sa bāhyo
 PVin2_0007206 na yojyeta tayā punaḥ. saṅketas ca nir-
 PVin2_0006510 jñāpaka-a-bhāvād atindriyāḥ praktikṣipyate
 PVin3_0006808 a-pratikṣepa-arho 'rtho dharmī. na ca sa eva
 PVin2_0007015 tat-prasiddhi-prasādhane. na a-siddha-
 PVin3_0002403 a-śakyatvāt. pakṣa-lakṣaṇa-bāhya-
 PVin2_0004504 -a-bhāvād iti cet, na, pravṛtti-bhedāt.
 PVin3_0012602 a-vyavahāra eva syāt. na ca satām api parama-
 PVin3_0006702 satyam, virodhi-vyāptena api sva-bhāvena
 PVin3_0000106 āgamāt para-dṛṣṭam na sādhanam na apy an-
 PVin2_0007204 a-pauruṣeye sā na asti tasya sā eka-
 PVin3_0006813 atīta-a-jātayor vā api na ca syād an-ṛta-
 PVin3_0001202 yathā saṃhatānām pārārthye sādhyā ātma-
 PVin3_0002812 grahaṇam indriya-jñānasya kasyacid vitatha-
 PVin2_0005109 dharmiṇy a-vṛtṭir iti cet, na, anya-niṣedha-
 PVin3_0004305 iti cet, na, sarva-dharmi-dharma-pratiśedha-
 PVin3_0002505 na, anumānasya sāmānyā-viśayatvena eva gata-
 PVin3_0010911 -a-bhāvād a-vyāhāra iti cet, na, para-
 PVin3_0013203 tena na asya lakṣaṇam prthag ucyate, gata-
 PVin2_0005212 eva tṛtīyaṃ rūpaṃ syāt. prayoga-darśana-
 PVin1_0002404 'py asti sukha-ādi-saṃvedanam iti darśana-
 PVin2_0004711 'rtha-kriyāṃ prati. yathā tathā a-yathā-
 PVin3_0004909 viparyaye vā viparyāsanam iti darśana-
 PVin3_0007902 ca a-gamakṭvam iti kiṃ kasya sādhanam, yad-
 PVin3_0002513 muktva pakṣasya lakṣaṇam. ucyate parihāra-
 PVin3_0000101 sva-artha-anumāna-paricchedo dvitīyaḥ. para-
 PVin3_0000807 -ślokaḥ. tri-rūpa-liṅga-ākhyānaṃ para-
 PVin3_0000103 utpipādayiṣayā tri-rūpa-liṅga-ākhyānaṃ para-
 PVin2_0004603 liṅgād yad anumeye 'rthe jñānam, tat sva-
 PVin1_0003007 pratyakṣa-ābhāsam āha sa-apavādatva-sūcana-
 PVin3_0005503 iti. vyutpatty-artham ca hetu-vacanam ukta-
 PVin3_0003204 pratijñāṃ tulya-kakṣyaṃ anumānaṃ vā yathā-
 PVin3_0003907 ity uktam bhavati. naimittikyāḥ śruter
 PVin3_0005906 -pratītiḥ. tat svayaṃ svataḥ siddha-viśeṣam
 PVin3_0002609 'pi prasaṅga iti tad-vyavaccheda-
 PVin2_0005207 nāstitā na anyatra na viruddha iti niyama-
 arthaḥ pratibaddhaḥ, yathā agnau śīta-vinodana-
 arthaḥ pratīty-apekṣaḥ sādhanam. na a-san-pratīti
 arthaḥ pratyakṣaḥ parokṣaś ca. tatra yo jñāna-
 arthaḥ prabodhayaty āntaram saṃskāram. tena
 arthaḥ pralayam gataḥ. deśa-kāla-niṣedhaś ced
 artho bhāva-upādāno na vā iti. tasya bhāva-an-
 artho bhinna ekas tatas tataḥ. tais tair
 arthaḥ, yaḥ śabde na pratibhāsatē. na ca śabda-
 arthaḥ, yathā – vīta-rāgaḥ sarva-jño vā vacanād
 'rtho yuktaḥ, tasya punaḥ pratyakṣeṇa anyathā
 artho yukti-sāmarthyād āpatati, sa sarvo
 arthaḥ, yo vijñānam sarūpayati. ata eva na anyo
 artho viśeṣo dharma-bhedataḥ. ity antara-ślokaḥ.
 'rtho vyavasthāpayet, atiprasaṅgāt. atīśayavac ca
 'rtho vyavahito bhavet. na hi saṅketa-kāla-
 arthaḥ śakyeta jñātum so 'tīśayo yadi. sarva eva
 arthaḥ śeṣam vyāvṛtti-lakṣaṇam. a-vastu-rūpaṃ
 arthaḥ, sa tu bhāvaḥ prasarpaṇa-dharma-a-pracyuta
 arthaḥ sann a-san vā kañcit puruṣa-artham
 'rthaḥ sapakṣaḥ. tad-a-bhāvo 'sapakṣaḥ. katham
 arthaḥ samarthaḥ, tad-anubhava-āptāv api tad-a-
 arthaḥ saha-kārī iti cet, na, ubhayos tulya-
 arthaḥ siddhaḥ syād a-niṣiddham ca tādrśam. na
 'rthaḥ syāt, yady atra kaścid upādāna-viśeṣa-a-
 arthaḥ syād vyaktau ca niyamaḥ kutaḥ. yatra
 'rthaḥ sva-bhāva-viśeṣo vā, yathā – na asti
 arthaḥ sva-lakṣaṇam iti śakyam vaktum, a-
 arthaḥ svayaṃ śaktas tulyaḥ paryanuyogataḥ.
 arthaḥ svayaṃ-śabdo 'pi na artham kañcana puṣṇāti.
 artho hi liṅginam gamayati, tal-liṅgam śabda iti.
 arthataḥ kaścid dharma-dharmi-bhāvaḥ. kevalam
 arthato virodhāt. tad-upanyāseṇa an-upalabdheḥ
 arthataḥ. siddhir iti jñāpana-artham. yathā āhur
 arthatā kutaḥ. sva-bhāva-niyame 'nyatra na
 arthatā. vācaḥ kasyāścid ity eṣā baudha-artha-
 arthatvam. tad an-uktam api icchayā vyāptam
 arthatvāt tat-parihāreṇa pramāna-viśaya-parigraha
 arthatvāt. tatra vṛttau labdhāyām samuccīyamāna-
 arthatvāt. tad-eka-deśatvāt tad-upacāra-yogya-
 arthatvāt. dharmi-sattāyām sādhyāyām sva-lakṣaṇam
 arthatvāt. na yuktaḥ, vīta-rāgatvād iti cet, na,
 arthatvāt. hetoḥ sapakṣa eva sattvaṃ vipakṣāc ca
 arthatvād a-doṣaḥ – anvaya-vyatirekayor niścita-
 arthatvād upakṣepasya. tatra api saṃvedanam eva
 arthatve 'py anumāna-tad-ābhayoḥ. artha-kriyā-
 artham a-nityaḥ kṛtakṭvāt prayatna-
 artham a-vyabhicāras cintyate. tasmād vastuto yad
 artham a-vyāpti-vyatirekayoḥ. svayaṃ-nipāta-rūpa-
 artham anumānaṃ tu sva-dṛṣṭa-artha-prakāśanam.
 artham anumānaṃ ity arthān na pakṣa-vacanam
 artham anumānaṃ, kāraṇe kārya-upacārāt. atra sva-
 artham anumānaṃ. pratyakṣa-vad asya phala-vikalpo
 artham, anyatra cakṣur-ādi-parama-añunām dvi-
 artham apy anumāne 'dhikriyate. tena iha prabheda
 artham apeta-yuktikā pratijñā bādheta.
 artham artham vā pāramārthikam. śabdānām
 artham arthād viśeṣayati. anyathā saṃvedanasya
 artham āha. tena an-aṅgam iṣer niṣṭhā atra,
 artham ity āha. tatra a-sambhavad eva na anya-

PVin1_0000107	-jñāna-pūrvakatvād a-viduṣāṃ tad-vyutpādana-	artham idam ārabhyate. tad dvi-vidhaṃ samyag-
PVin3_0001203	api icchayā vyāptam sādhyam iti darśana-	artham iṣṭa-grahaṇam. ayam eva dharma-dharminor
PVin1_0000303	pramāṇa-antaram. te tarhi tatra a-dṛṣṭāḥ kam	artham upanayanty apanayanti vā. yat prāḡ dṛṣṭam
PVin3_0006909	hi śabda-arthāḥ sann a-san vā kañcit puruṣa-	artham uparuṇaddhi samādadhāti vā, yathā-
PVin3_0013607	śabda-prayoga-a-sambhavāt. prayuñjāno	'rtham upasthāpayati, apahnute ca iti pratijñā-
PVin3_0006703	an-upalabdheḥ prayogaḥ syād iti darśana-	artham etad uktam, yathā ayam eva an-antara-
PVin3_0002403	-lakṣaṇa-bāhya-arthāḥ svayaṃ-śabdo 'pi na	artham kañcana puṣṇāti. śāstreṣv icchayā pravṛtti
PVin3_0002812	tat-parihāreṇa pramāṇa-viśaya-parigraha-	artham. kiṃ punar nirākṛto na pakṣaḥ. sandigdhe
PVin3_0009104	na jñāpakaḥ, śabda-vat. trairūpyāc ca hetur	artham gamayati, a-sambaddhād a-pratipatteḥ,
PVin3_0000902	asti svataḥ sādhana-samsthitiḥ. artha eva hy	artham gamayati, nāntariyakatvāt. na abhidhānam,
PVin2_0004502	anumānaṃ dvidhā sva-artham para-	artham ca. jñāna-abhidhāna-rūpatvān na para-apara
PVin3_0002904	samyag-jñāna-a-yogāt. viśaya-upadarśana-	artham ca pakṣa ucyate. sa nirākṛte viśayaṇo '
PVin1_0000501	vṛtṭim sva-vācā viḍambayati. para-avabodha-	artham ca śāstraṃ praṇayanm anumānaṃ pratikṣipati
PVin3_0005502	tādātmya-pratītir mā bhūd iti. vyutpatty-	artham ca hetu-vacanam ukta-artham apy anumāne
PVin3_0005508	'-vibhāgavān. sa tena a-vyabhicāri syād ity	artham tat-prabhedanam. samyogya-ādiṣu yeṣv asti
PVin3_0005302	eva kāraṇāni tad-avasthā-upakāriṇam	artham, tato labhyasya atīśayasya kārya-upayogāt.
PVin3_0004305	deśatvāt tad-upacāra-yogya-dharmi-pratipatty-	artham. tathā ca cākṣuṣatva-ādi-parihārah. dharma
PVin1_0000410	yathā-upadeśam pravartamānasya a-vipralambha-	artham. tad yathā-a-dṛṣṭa-sādharmyāt tathā
PVin2_0004602	-tad-āvṛtti-vacanānām ca prayogāt tatra sva-	artham tri-rūpāl liṅgato 'rtha-dṛk. tri-lakṣaṇāl
PVin3_0004906	-dharma vibhajyate. sva-bhāva-kārya-siddhy-	artham dvau dvau hetu-viparyayau. vivādād bheda-
PVin2_0005516	upāgataḥ. an-ādi-vāsanā-udbhūtam bādhante	'rtham na laukikam. tat-phalo 'tat-phalaś ca
PVin2_0005610	-hetuḥ. sva-bhāva-pratibandhe hi saty artho	'rtham na vyabhicarati. sa ca tad-ātmatvāt. tad-
PVin2_0007211	-mātrād a-vyabhicāra-a-siddhya a-nīcīta-	artham. nanu prayoga-sāmarthyād eva artha-
PVin3_0007610	tapasvī sāṅketikam icchā-mātra-anurodhinam	artham niyantu-kāmo jīvati, tasya sa-uras-tādam
PVin2_0004502	anumānaṃ dvidhā sva-	artham para-artham ca. jñāna-abhidhāna-rūpatvān
PVin3_0003503	api ko 'yam avaśyaṃ para-āśrayaḥ. sa eva tam	artham para-mukhena vyavasthāpya punar
PVin1_0000110	pratyakṣam anumānaṃ ca iti. na hy ābhyām	artham paricchidya pravartamāno 'rtha-kriyāyām
PVin1_0001304	syāt, agni-dhūma-vat. na ca ayam a-śabdakam	artham paśyati, a-paśyaṃś ca na śabda-viśeṣam
PVin1_0001312	a-bhāvāt. tasmād ayam a-śabda-samyojanam eva	artham paśyati darśanāt. atha vā pratyakṣa-
PVin1_0001708	na hi vyakty-ātmano vyatiriktam anvayinam	artham paśyāmaḥ, yaṃ śabdo 'nudhāvet. artha-
PVin3_0007202	asya bhedaṃ a-parāmṛśan bruvāṇaḥ kaṃ sva-	artham puṣṇāti. tasmād anena upātta-bheda eva
PVin3_0003207	ayaṃ doṣaḥ. ata eva viśaya-bheda-pradarśana-	artham pṛthak-kṛto 'numānād a-bahir-bhūto 'py
PVin2_0005514	ca tad-anyeṣāṃ apekṣakam. vyavahāram a-satya-	artham prakalpayati dhīr yathā. taṃ tathā eva a-
PVin3_0000502	-kāle kasyacid an-abhyupagamāt. sa yam	artham pratipadyate, taṃ pratipadyamāno 'param
PVin1_0004110	-anugamaḥ. tan na tāvad ayaṃ puruṣaḥ kañcid	artham pratyety upalambha-niṣṭhām pratikṣamāṇaḥ,
PVin3_0003504	prasiddhiḥ khalv api virodhinam pratijñā-	artham bādhate, puruṣa-icchā-anurodhino 'rtheṣv a
PVin2_0005503	api na niśidhyate. tasmād āsṛitya śabda-	artham bhāva-a-bhāva-samāśrayam. a-bāhya-āśrayam
PVin3_0002404	iti cet, kutaḥ punar iyaṃ śānkā, yena tad-	artham yatnaḥ kriyate. so 'nivāritāḥ pramāṇena
PVin3_0000107	na apy an-arthataḥ. siddhir iti jñāpana-	artham. yathā āhur eke — parasya pratipādyatvāt
PVin3_0003006	prastāva-āśrayatve śāstraṃ bādhakam ity amum	artham vaktuṃ sva-vacanena asya saha ukṭiḥ sāmya-
PVin2_0009314	an-aṅgam iti yuktaṃ tatra smarāṇa-	artham vacanam. a-darśanaṃ tu darśana-a-bhāvaḥ. sa
PVin2_0009403	tāvata na asti iti bhavati. tad-	artham vacanam. yady an-upalabhamāno 'pi na asti
PVin3_0003907	uktaṃ bhavati. naimittikyāḥ śruter artham	artham vā pāramārthikam. śābdānām pratirundhāno
PVin2_0004508	gamaka-dharma-a-dyotanāt. na hi ye yathā yam	artham vidanti vacana-jñāḥ, te tat-pratipādane
PVin3_0003310	-abhyupagamena ity āha. tad eva vākyaṃ sva-	artham virundhānaṃ sva-vāg-viruddham, yathā —
PVin3_0006801	-kāla-vāsanā-prabhava-vikalpa-pratibhāsinam	artham viśayatvena ātmasāt kurvanti. vaktuḥ
PVin2_0007006	iti na iha pratanyate. svayaṃ rāga-ādimān na	artham vetti vedasya na anyataḥ. na vedayati vedo
PVin3_0001103	viparyayeṇa vipratipatti-darśanāt tan-nirāsa-	artham. sa ca anumeyaḥ sva-rūpeṇa eva nirdeśyaḥ
PVin1_0001212	-bhede smṛtiḥ katham. tad-a-smṛtau ca tena	artham saṃśṛṣṭam vetty asau katham. yady eṣa
PVin1_0002011	-ādi-grahaṇam spaṣṭa-saṃvedana-pradarśana-	artham, sarva-jñānānām ātma-saṃvedanasya
PVin1_0000307	pratibandha-a-siddheḥ. vaktur abhipretaṃ tv	artham sūcayeyur iti sa eva ca tathā-
PVin3_0004301	iti. pakṣa-dharma-prabhedena sukha-grahaṇa-	artham hetu-prakaraṇasya sūtra-sāṅkṣepa ucyate
PVin3_0010207	-vipakṣa-śānkāyām sādhyā-a-bhāva-vyavaccheda-	artham hetur ucyate. na ca hetoḥ sambandha-
PVin3_0010106	yadi dharmiṇi siddhaḥ, kim a-siddham, yad-	artham hetur ucyate. na vai sādhyā-a-siddhi-
PVin3_0008009	vakṣyāmaḥ. vyāvṛtti-prādhānya-sādhanā-	artham hetos trīn pakṣa-dharmān āha. tathā hi na
PVin3_0006809	śakyaṃ vaktum, a-samprāpta-vinaṣṭayor apy	arthayos tasya an-apāyāt. vastu-viparīta-ākāra-
PVin3_0001309	sādhyam. na ca sva-rūpa-mātra-arthavat.	arthavac ca. tato bāhyena arthena arthavattvam an
PVin3_0001308	eva vā. yathā prak sañjñinā abhisambandhād	arthavac chabda-rūpaṃ vibhakti-darśanāt sādhyam.
PVin3_0001309	-darśanāt sādhyam. na ca sva-rūpa-mātra-	arthavat. arthavac ca. tato bāhyena arthena

PVin1_0002814	svapne 'pi smaryate smārtaṃ na ca tat tādr-	arthavat. middha-upaplūtānām apy anubhūta-smaraṇa
PVin2_0006810	-a-bhāve 'sya idam iti na sidhyati. na apy	arthavattā. arthebhyo jñāpana-icchā, tayā artha-
PVin3_0001310	-arthavat. arthavac ca. tato bāhyena arthena	arthavattvam an-iṣṭaṃ syāt. tathā para-arthās
PVin2_0007110	-āśrayā yuktir atyakṣeṣu na ca itarā. tad-	arthasya a-pratiṣṭhānād yukter atra na sambhavaḥ.
PVin3_0007302	pradhāna-ādi-śabda-vācyasya eva kasyacid	arthasya a-bhāvān nir-viśeṣaṇā eva sā. katham a-
PVin1_0000602	tad-a-bhāve sva-bhāva-a-bhāvāt. tathā hi	arthasya a-sambhave 'bhāvāt pratyakṣe 'pi
PVin2_0004806	vastuni tasya a-nirodhāt tataś ca kasyacid	arthasya a-siddheḥ. ata eva sad api sāmānyam na
PVin3_0002006	-icchā bhavati, tad-bhāva-a-parityāgād	arthasya icchā-pravṛttoy a-virāma-prasaṅgāt.
PVin1_0003709	'pi vā. jñānasya hetur artho 'pi ity	arthasya iṣṭā prameyatā. yathā kathañcit tasya
PVin3_0013504	-pratibandhāt. nanv an-udbhāve 'pi doṣe	'rthasya eva a-sāmarthyān na bhavati prasiddhiḥ.
PVin3_0011007	-phala ārambho viparyāsād iti cet, na, para-	arthasya eva phalatvena iṣṭatvāt, tal-lakṣaṇatvāc
PVin2_0007007	na anyataḥ. na vedayati vedo 'pi veda-	arthasya kuto gatiḥ. tena agni-hotraṃ juhuyāt
PVin3_0013403	yena upamānāt sādhanam syāt. na hy	arthasya kenacit kathañcin na sāmānyam. tatas tad-
PVin1_0001113	asti sā buddhiḥ ko hi indriya-a-ṣayasya	arthasya tad-indriya-jñāna-utpattāv a-vidyamānād
PVin2_0007403	sva-bhāvo hetur ātmani. tādātmyam hy	arthasya tan-mātra-anurodhiny eva, na anya-āyatte,
PVin3_0005908	-avasthānān na kasyacid viśeṣa-siddhiḥ syāt.	arthasya tu sva-sattā-viśeṣābhyaṃ na tat-siddhiḥ,
PVin1_0001608	a-vyāpṛta-akṣasya buddhāv a-pratibhāsanāt.	arthasya drṣṭāv iva tad a-nirdeśyasya vedakam.
PVin2_0006802	-a-bhāvān na para-ātmanah pratipattir	arthasya. na hi sattā śabdasya artha-viśeṣe
PVin3_0006202	-upalabdhir eva anya-an-upalabdhiḥ. anyathā	arthasya nāstitvam gamyate 'n-upalambhataḥ.
PVin1_0000212	sūcayati. sāmānyena ca sambandhino	'rthasya pratipattir anumānam iti dve eva pramāṇe,
PVin3_0000410	pratibandhāt. katham idānim a-sambhavino	'rthasya pratipattir iti cet, so 'pi tatra a-
PVin3_0003105	-vādinaḥ śāstrasya sva-vacanena apy asya	arthasya pratibādhānāt. lobha-ādi-mūlo 'dharma
PVin2_0010103	sva-pratibaddham nivartayata iti kasyacid	arthasya pratiṣedham api sādhayitu-kāmena hetor
PVin1_0003612	artha-niṣpattes tad eva phalaṃ yuktam. na hy	arthasya yathā-sva-bhāvam vyavasthitiḥ, sarva-
PVin3_0003411	-doṣau hi para-arthe 'numāne 'dhikriyete, na	arthasya, vaktur upālambhād a-yathā-artha-
PVin3_0007907	a-bhāva-dharmaṃ tu bhāva-mātra-vyāpino	'rthasya vyavacchedam hetuṃ sattāyāṃ vadato 'sya
PVin3_0002309	eva bhavati, na anyatra iti cet, bādhanīya-	arthasya śāstrasya upagamād anyatra apy astu.
PVin1_0000907	tena syād artha-apāye 'pi netra-dhiḥ.	arthasya sāksād buddhāv an-upayogāt smṛti-
PVin1_0000709	rahitam. na hi sā indriya-jñāne sambhavati,	arthasya sāmartyena samudbhavāt. tad dhy artha-
PVin3_0001206	para-arthāḥ santaś cakṣur-ādayo 'samhata-	arthā iti dharmino viśeṣa iti vyavasthā-mātram
PVin3_0004002	yathā — a-śrāvaṇaḥ śabda iti. tad-	arthā ca artha-uktiḥ. tad eva rūpaṃ tatra arthāḥ
PVin2_0004907	bheda-a-pratiṣṭhiteḥ. yat-prayojanā hy	arthā jñātum iṣṭāḥ, tad-viparyaya-vyatiṛekīṇo
PVin3_0001903	śāstra-upagame 'pi na itara iti darśana-	arthā. tatra sarva-anya-iṣṭa-nirākaraṇe 'py āsaṅkā
PVin2_0006504	a-prāmāṇyāt. tatra ca prakaraṇe bahavo	'rthā na avāśyam nirdeśyāḥ, yathā pratyātma-
PVin1_0001301	niyamaḥ — sva-abhidhāna-viśeṣaṇa-apekṣā eva	arthā vijñānair vyavasiyanta iti, nivṛttā idānim
PVin3_0003904	-śabda-bhāvinām dharmāṇāṃ yogyāḥ sarva-pada-	arthāḥ, icchāyā nirodha-a-bhāvāt. etena saṅketa-
PVin3_0012208	tathā hy a-sakala-vyakti-bheda-vyāpino 'py	arthāḥ kecit taj-jāti-sambhavino drṣṭāḥ, pārthiva
PVin1_0000608	jñāna-bhāvo vā syāt. artha-bhāvaś cet, sarve	'rthāḥ pratyakṣā iti sarvaḥ sarva-darśī syāt.
PVin3_0001401	siddhā api pārārthya-a-viśeṣe na ātma-	arthāḥ. samhata-para-artha-kriyā-upagamād eṣāṃ
PVin3_0001205	-viśeṣaṇatvena upādānāt tasya viśeṣaḥ. para-	arthāḥ santaś cakṣur-ādayo 'samhata-arthā iti
PVin3_0007307	kim apy asti iti sādhyam syāt. na hi śabda-	arthāḥ svataḥ kañcid guṇa-viśeṣam āviśanti.
PVin3_0011706	tathā hy ātma-a-bhāva eva na bhavaty eva ity	arthād an-anya-saṃsargiṇy ātma-vṛttiḥ sūcitā
PVin3_0000811	an-utpatteḥ. sāksāt tāvat —	arthād artha-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ.
PVin3_0007407	anvayaḥ. tad ayam agninā avinābhāvī siddhaḥ.	arthād eva agnes tat-pradeśa-a-yogaṃ
PVin3_0001006	ca kṛtaka ity ukte 'pi śabdo 'nitya ity	arthād gamyata eva. tan na avāśyam asya nirdeśaḥ.
PVin2_0008606	kārya-bheda-a-bhedau. tan na dhūmo	'rthād drṣṭa-ākāra-vijātiyād bhavati, a-hetutva-
PVin3_0005906	tat svayam svataḥ siddha-viśeṣam artham	arthād viśeṣayati. anyathā samvedanasya api
PVin2_0007601	vibhajya ucyate. sādharmaṇa api hi prayoge	'rthād vaidharmya-gatiḥ, a-sati tasmin sādhyena
PVin3_0010705	bhavato manda-buddhi-cakṣuṣo 'n-upalabdhir	arthān apākuryāt, hanta hato 'si, piṭṭ-vyapadeśa-
PVin1_0002709	a-kalpakam. yoginām api śruta-mayena jñānena	arthān grhītvā yukti-cintā-mayena vyavasthāpya
PVin3_0000807	rūpa-liṅga-ākhyānaṃ para-artham anumānam ity	arthān na pakṣa-vacanāṃ sādhanam ity uktaṃ
PVin3_0002213	apy anyad iti rāja-kula-sthitiḥ. sarvān	arthān samī-kṛtya vaktuṃ śakyam na sādhanam.
PVin1_0000801	-dharmāḥ, artheṣu tan-niyojanāt, tato	'rthānām a-pratīti-prasaṅgāt. tasmād ayam
PVin1_0002007	ādheya-bhedatve ca anyatvam. kṣaṇikatvād	arthānām atipātāc ca na a-satāṃ grahaṇam. tasmād
PVin2_0007810	-rūpeṇa pratīta eva. na ca sva-bhāva-niyamo	'rthānām ākasmiko yuktaḥ, an-apekṣasya deśa-kāla-
PVin1_0001311	-samaya-darśino 'pi syāt. na hi pratipurūṣam	arthānām ātma-bhedaḥ, nairātmya-prasaṅgāt, ātma-
PVin3_0013402	-sambandhāt. na hi kathañcit sādrśya-mātreṇa	arthānām kenacid ātma-antara-pratīniyamaḥ, yena
PVin3_0013505	na bhavati prasiddhiḥ. evam etat. kim tu na	arthānām niṣpatty-a-niṣpattī sādhanā-dūṣaṇābhyaṃ
PVin3_0012507	so 'pi na sambhavati, adhikaraṇa-ādy-	arthānām pratiṣedha-ṣaya-upadarśanīnām

PVin2_0006601	-pratikṣepaḥ. tad atra keṣāñcit sva-bhāvānām	arthānām vā darśana-pātava-a-bhāvāt kāraṇānām
PVin2_0005507	'pi iṣṭo vyavahāra-bhāk. anyathā syāt pada-	arthānām vidhāna-pratiśedhane. eka-dharmasya
PVin2_0005706	yasmād vyāvṛtti-bhāginah. tasmād yato yato	'rthānām vyāvṛttis tan-nibandhanāḥ. jāti-bhedāḥ
PVin3_0011403	iti. yady api kvacit kārye 'vadhānavatām	arthānām sāmāgrī saṅghātaḥ, tathā api na avāśyam
PVin1_0001309	samaya-a-darśane 'bhāvāt. puruṣa-icchāto	'rthānām sva-bhāva-a-parāvṛtter na samaya-kāla-
PVin3_0003007	sadrśam āha — na santi pramānāni prameya-	arthāni iti, pramānānām a-bhāve śāstra-sva-
PVin3_0002407	parihāreṇa prasiddha-dharmi-parigraha-	arthām svayaṃ-śrutim aparāḥ prāha. tatra api
PVin3_0011301	-vighāta-kṛd viruddho 'sti, yathā — para-	arthāś cakṣur-ādayaḥ saṅghātātvaḥ chayana-āsana-
PVin3_0001310	arthavattvam an-iṣṭam syāt. tathā para-	arthāś cakṣur-ādayaḥ saṅghātātvaḥ siddhā api
PVin3_0002708	-pakṣi-karaṇam yuktaṃ syāt, tad-avabodha-	arthitve vā prativādinah, anyathā 'sambaddha-
PVin3_0007002	āptāv api tad-a-bhāvāt. tad ayam artha-kriyā-	arthī tad-a-samarthaṃ prati na datta-anuyogo
PVin3_0002801	hy avāśyam sāmānya-arthī viśeṣa-pratiniyama-	arthī bhavati, viśeṣa-antare vivāda-a-sambhavāc
PVin3_0002801	iṣṭi-gatir ity ucyate. na hy avāśyam sāmānya-	arthī viśeṣa-pratiniyama-arthī bhavati, viśeṣa-
PVin3_0011012	-bhāvam itaram vā paśyēt, viprakṛṣṭe punar	arthe 'bhāva-nirṇayo 'naikāntikaḥ. tasmāt karaṇa
PVin1_0001502	ca kva antar-bhāvyatām arthe buddhau vā. na	arthe, adhyātmaṃ parisyandād ihā-vaśena udaya-
PVin3_0003410	upasaṃhāre 'pi. vacana-guṇa-doṣau hi para-	arthe 'numāne 'dhikriyete, na arthasya, vaktur
PVin3_0004701	na vai vastu-dharma-samāśrayeṇa eva para-	arthe 'numāne sādhana-doṣa-udbhāvanam, api tu
PVin2_0007513	svayam api pratipattau tathā syād iti sva-	arthe 'py anumāne vibhajya ucyate. sādharṃyeṇa
PVin3_0002608	-ślokaḥ. atra svayam-iṣṭa-śrutibhyāṃ gata-	arthe 'py avadhāraṇe kṛtya-antena abhisambandhān
PVin2_0004607	api sambandhataḥ pramā. sva-pratibhāse 'n-	arthe 'rtha-adhyavasāyena pravartanād bhrāntir
PVin2_0004603	'rtha-dṛk. tri-lakṣaṇāl līṅgād yad anumeye	'rthe jñānam, tat sva-artham anumānam. pratyakṣa-
PVin1_0004303	-ātma-vedanam. ity antara-ślokaḥ. bāhye 'py	arthe tato 'bhedo bhāsamāna-ārtha-tad-vidoḥ.
PVin3_0000901	-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ. na	arthe tena tayor na asti svataḥ sādhana-
PVin3_0013210	pratiniyamaḥ sva-bhāva-vyāptir vā. asmiṃś ca	arthe darśite darśita eva drṣṭānto bhavati,
PVin3_0000904	'rtha-siddheḥ. saṃśayas tu pakṣa-vacanād	arthe drṣṭaḥ, na niścaya iti sākṣān na sādhanam.
PVin1_0003801	ity antara-ślokaḥ. katham punar a-sati bāhye	'rthe pramāna-prameya-phala-sthitiḥ. uktaṃ atra
PVin2_0006512	abhyudaya-hetutā iti. pratyakṣe 'py	arthe phalasya an-antarya-a-bhāvād a-tat-phala-
PVin3_0002101	tām vyabhicāreṇa bādhyate. a-nāntariyake ca	arthe bādHITE 'nyasya kā kṣatiḥ. uktaṃ ca na
PVin1_0001509	pratyakṣeṇa katham ātmany anviyāt. a-jñāte	'rthe buddher a-siddhes taj-jñāne 'numānād anveti
PVin1_0001502	upayann apayamś ca kva antar-bhāvyatām	arthe buddhau vā. na arthe, adhyātmaṃ parisyandād
PVin1_0001109	iti cet. na hy ayam gaur ity a-sannihite	'rthe bhavati. idaṃ ca naḥ pratyakṣam, sannihita-
PVin1_0003611	pravividito bhavati. vidyamāne 'pi hi bāhye	'rthe yathā-sva-saṃvedanam eva artha-niṣpattes
PVin1_0000710	utpadyamānaṃ tad-rūpam eva anukuryāt. na hy	arthe śabdāḥ santi tad-ātmāno vā, yena tasmin
PVin1_0004304	bhāsamāna-ārtha-tad-vidoḥ. saty api bāhye	'rthe saha-upalambha-vedanābhyāṃ bhāsamānasya
PVin3_0002810	nirdeśyaḥ. yadi nāma nirdeśyaḥ, pratyakṣa-	arthena anumānena āptābhyāṃ prasiddhena ca a-
PVin3_0003511	anumāna-a-bhāve śabda-prasiddhena viruddhena	arthena apodyate, na sa pakṣa iti. tata eva bādha
PVin3_0001309	-mātra-arthavat. arthavac ca. tato bāhyena	arthena arthavattvam an-iṣṭam syāt. tathā para-
PVin1_0003112	ādibhiḥ sva-bhedair bhedakam api indriya-ādy-	arthena etad ghaṭayati, tatra pratyāsatti-
PVin1_0003101	a-vyavadhānā tattvaṃ pratilabhate. tatra	arthena ghaṭayaty enām na hi muktavā artha-rūpatām.
PVin2_0006809	api tu yava-bījāt. evaṃ śabdānām api yady	arthebhyo janma syāt, syād yogyatā-niyamaḥ. tad-a
PVin2_0006810	idaṃ iti na sidhyati. na apy arthavattā.	arthebhyo jñāpana-icchā, tayā artha-jñāpanāya
PVin3_0002108	bādhanam. tad-virodhena cintāyās tat-siddha-	artheṣv a-yogataḥ. ṛṭiya-sthāna-saṅkrāntau
PVin3_0003505	-artham bādHITE, puruṣa-icchā-anurodhino	'rtheṣv a-śakya-pratiśedhatvād iṣṭa-śabda-
PVin2_0007003	-upadeśād a-pratipatter upadeśe ca śabdānām	artheṣv an-āvaraṇāt tad evaṃ puruṣa-icchāyāḥ
PVin2_0005014	vā yathā. pratiyogi-vyavacchedas tatra apy	artheṣu gamyate. tathā prasiddheḥ sāmartyād
PVin2_0006903	eva sva-bhāva-niyamaḥ. artha-antaratve tato	'rtheṣu jñāna-utpattir iti śabda 'vācakaḥ syāt
PVin1_0000712	ca ayam artha-a-saṃsparśī saṃvedana-dharmaḥ,	artheṣu tan-niyojanāt, tato 'rthānām a-pratiti-
PVin3_0006812	śabdānām a-nibandhanā. na syāt pravṛttir	artheṣu darśana-antara-bhediṣu. atīta-a-jātayor
PVin3_0012805	sādhana-doṣa uktaḥ, śāstra-kāraṇām	artheṣu bhrāntyā viparīta-sva-bhāva-upasaṃhāra-
PVin2_0006813	ghaṭa-ādiṣu. na vai śabda-sva-bhāvo niyato	'rtheṣu, yatas tad-utpattiḥ. kiṃ tarhi jñāpana-
PVin3_0003109	ślaiṣmikasya iti. ata eva śāstra-drṣṭeṣv	artheṣu virodha-udbhāvana-prāyā cintā. yac
PVin3_0002409	-bhedeṣv an-ārtha-tantra-upayogiṣu pada-	artheṣu vyavasthām uparacayan kaścīn nivāryate.
PVin2_0007011	cet tatra ko 'tindriya-ārtha-dṛk. an-eka-	artheṣu śabdeṣu yena artho 'yam vivecitaḥ. svarga
PVin3_0009908	tathā-bhūta-a-siddhes tattva-anythingam pada-	artheṣu sāmvr̥teṣu pratiśidhyate. anumāna-anumeya-
PVin3_0001707	virodhāt. sāmānyena vihiteṣv apy	artheṣu sāmartyād viśeṣa-sthiteś ca deha eva
PVin3_0002210	ca anyas taṃ nāntariyakam īpsitaiḥ. sādhya-	arthair hetunā tena katham a-pratipāditāḥ. yadi
PVin1_0001513	-jñānam buddher līṅgam, kiṃ tarhi indriya-	arthāv iti cet, a-vyabhicāri hetuḥ. mana iti cet,
PVin1_0003414	avayavasya āvaraṇam, na avayavina iti cet,	ardha-āvaraṇe 'py an-āvṛtatvāt prāg-vad asya
PVin1_0001615	cakṣur-buddhi-vac ca rūpasya. ākāra-	arpaṇa-kṣamaṃ hi kāraṇam vijñānasya viśayaḥ. na

PVin1_0001912	viduḥ. hetutvam eva yukti-jñā jñāna-ākāra-	arpana-kṣamam. ity antara-ślokaḥ. na ca idaṃ
PVin3_0011011	a-darśane 'py uktam. dr̥śya-ātmanor nāma ayam	arvāg-darśanaḥ saha-bhāvam itaraṃ vā paśyet,
PVin2_0007302	artha-sattāyām a-bhāva-a-sambhavāt. tatra	arvāg-darśanasya ātma-pratyakṣa-nivṛtti-
PVin3_0006808	sa ca pratyātma-vedyatvād a-pratikṣepa-	arho 'rtho dharmī. na ca sa eva arthaḥ sva-
PVin1_0000505	ca ayam kvacit kurvāṇo na pratyakṣeṇa kartum	arhati iti, tasya a-bhāva-viśayatva-virodhād artha
PVin1_0002813	na ayam sphuṭa-pratibhāso vikalpako bhavitum	arhati. tathā hi svapne 'pi smaryate smārtaṃ na
PVin1_0001202	ghaṭa iti pratipadan na pratyakṣi-bhavitum	arhati. dravyaṃ tat-spārśanaṃ yadi. tan na.
PVin2_0009813	draṣṭum a-śakyatvāt teṣāṃ ca a-pratikṣepa-	arhatvāt. na evaṃ vākyāni, dr̥śya-viśeṣatvāt. a-
PVin3_0000509	hetau, yukti-prāptasya avaśyaṃ parigraha-	arhatvāt. na ca abhyupagamo yukti-bādhane
PVin2_0004804	vicārasya. sukha-duḥkha-sādhane jñātvā yathā-	arhaṃ pratipitsavo hi kiñcit parikṣante prekṣā-
PVin3_0006405	-ādir na sidhyati. a-nīścaya-phalā hy eṣā na	alam vyāvṛtti-sādhane. ādya adhikriyate hetau
PVin3_0000905	-abhidhānāt pakṣa-uktiḥ pāramparyeṇa na apy	alam. śaktasya sūcakaṃ hetu-vaco 'śaktam api
PVin2_0006514	hi hetoḥ phalānām utpatti-darśanān mūsika-	alarka-viśa-vikāra-vat. tad-bhāva-virodha-a-bhāvād
PVin1_0003503	katipaya-avayava-pratipattau darśane	'lpa-avayava-darśane 'pi tathā sthūlasya darśanaṃ
PVin1_0003810	upapluta-cakṣuṣā. dūre yathā vā maruṣu mahān	alpo 'pi dr̥śyate. yathā-anudarśanaṃ ca iyaṃ meya-
PVin1_0000104	padam. tatra upāsita-loka-bhartari kṛtā sv-	alpā apy an-artha-udayā sammohād avadhīraṇā iti
PVin3_0005003	tena tat sapakṣe dvidhā vartate. katham idaṃ	avagamyate — prayatna-an-antara-bhāvi-jñānam a-
PVin3_0010811	yaḥ stri-śūdra-sādhāraṇam api vivekaṃ na	avagāhate. tasmād ātmani darśana-mātreṇa an-
PVin2_0005707	jāti-bhedāḥ prakalpyante tad-viśeṣa-	avagāhinaḥ. tasmād yo yena dharmeṇa viśeṣaḥ
PVin1_0001510	anveti iti cet, jitaṃ jaḍair jaya-ghoṣaṇām	avaghuṣya, yena evaṃ-vādino 'py avadheya-vasaso
PVin3_0007306	-bheda-an-āśrayaḥ śabda-artha-mātratāyām	avatiṣṭhate. tathā ca pūrva-vad abhidheyaṃ kim
PVin3_0013709	āgamam adhyupekṣya. tasya apy avaśyaṃ	avadāta-dhiyo 'yam eva bhāvo '-vibhāvita-dhiyā a-
PVin3_0007003	ṣaṅghasya rūpa-vairūpya-parikṣāyām	avadhatte. yat punar etad uktaṃ kalpitasya an-
PVin1_0001515	-hetuṃ vijñānaṃ vidmaḥ, tasya viśaya-antara-	avadhāna-vaiguṇye 'nyatra vijñāna-an-utpatteḥ.
PVin3_0011403	para-upakāriṇa iti. yady api kvacit kārye	'vadhānavatām arthānām sāmagrī saṅghātaḥ, tathā
PVin2_0005110	tatra vṛttau labdhāyām samucciyamāna-	avadhāraṇam anyad vyavacchinatti, naraṃ ca
PVin3_0012011	-gamanāt. anyathā vyavacchedya-a-bhāvād	avadhāraṇasya kiṃ phalaṃ syāt. an-avadhāraṇe ca
PVin3_0012409	kathaṃ vā sapakṣa eva asti iti. kiṃ hy asya	avadhāraṇasya phalaṃ yadi na vipakṣe 'stivam
PVin2_0005109	-vyavacchedasya a-siddheḥ. tat-tulya eva ity	avadhāraṇād dharminy a-vṛttir iti cet, na, anya-
PVin3_0002608	atra svayam-iṣṭa-śrutibhyām gata-arthe 'py	avadhāraṇe kṛtya-antena abhisambandhān mā bhūn
PVin3_0012012	-a-bhāvād avadhāraṇasya kiṃ phalaṃ syāt. an-	avadhāraṇe ca vākyasya vyatirekasya a-vyabhicāra-
PVin1_0000105	kṛtā sv-alpā apy an-artha-udayā sammohād	avadhīraṇā iti kṛpayā tan-nītir uddyotyate. hita-
PVin3_0006911	pravartamānaḥ sarvadā sad-a-sac-cintāyām	avadhīrita-vikalpa-pratibhāso vastv eva
PVin1_0001510	-ghoṣaṇām avaghuṣya, yena evaṃ-vādino 'py	avadheya-vasaso loke. artha-jñānaṃ ca nāma buddhi
PVin3_0002709	anyathā '-sambaddha-pralāpa eva ayam ity an-	avadheyaḥ syāt. dvayor an-āśrita-śāstrayoḥ
PVin1_0000501	svām eva vṛttiṃ sva-vācā viḍambayati. para-	avabodha-arthaṃ ca śāstraṃ praṇayann anumānaṃ
PVin3_0002708	tad-artha-pakṣi-karaṇam yuktaṃ syāt, tad-	avabodha-arthitve vā prativādināḥ, anyathā '-
PVin2_0007909	a-jñāne para-artha-vṛtteḥ kārya-a-kārya-an-	avabodhāt, sarvatra śānkā-utpatteḥ, sarvasya
PVin1_0002903	vikalpaṃ sphuṭayati. a-vikalpaka eva sphuṭa-	avabhāsa iti. svapna-jñānaṃ tarhi viśada-ābhaṃ
PVin1_0003808	yathā mṛc-chakala-ādayaḥ. anyathā eva	avabhāsante tad-rūpa-rahitā api. tathā eva a-
PVin1_0003708	-samvidāḥ sva-samvit phalam ucyate. tathā	avabhāsamānasya tādr̥šo 'nyādr̥šo 'pi vā. jñānasya
PVin1_0002710	bhāvayatām tan-nispattau yat spaṣṭa-	avabhāsi bhaya-ādāv iva, tad a-vikalpakam a-
PVin3_0012903	pradeśam āśritya brūmo vicchinna-a-vicchinna-	avabhāsi-vijñāna-utpādana-yogyatā-lakṣaṇam. yuta-
PVin1_0004001	a-bhedo nila-tad-dhiyoḥ. na hi bhinna-	avabhāsitve 'py artha-antaram eva rūpaṃ nīlasya
PVin1_0003710	yathā kathañcit tasya artha-rūpaṃ muktvā	avabhāsinaḥ. artha-grahaḥ kathaṃ satyaṃ na jāne
PVin1_0003813	-samvidām. anyathā ekasya bhāvasya nānā-rūpa-	avabhāsinaḥ. satyaṃ kathaṃ syur ākārās tad-
PVin1_0002902	-ākārā vikalpā bhavanti. na ca te tathā	avabhāsinaḥ smaryante. tan na viplavo 'nyo vā
PVin1_0003701	anyasya a-mana-āpaṃ dr̥ṣṭam. iṣṭa-an-iṣṭa-	avabhāsinyaḥ kalpanā na indriya-buddhaya iti cet,
PVin1_0003410	sārūpyam. na api sthūla eko viśayas tathā	avabhāsi, paṇy-ādi-kampe sarvasya kampa-prāpteḥ.
PVin2_0005313	paśor api paśuḥ. mahato 'pi mahīyaso yad	avamanyata iti kim anyad an-ātma-jñātāyāḥ. so
PVin3_0002509	hetu-dr̥ṣṭāntayor doṣaḥ, na pakṣasya, uttara-	avayava-apekṣatvāt. anyathā sarve hetv-ādi-doṣaḥ
PVin1_0003503	katipaya-avayava-pratipattau darśane 'lpa-	avayava-darśane 'pi tathā sthūlasya darśanaṃ syāt.
PVin1_0003414	-āvṛtatvāt prāg-vad asya darśana-prasaṅgaḥ.	avayava-dvāreṇa tad-darśanād a-dr̥ṣṭa-avayavasya
PVin1_0003503	ca asya a-darśana-prasaṅgaḥ. katipaya-	avayava-pratipattau darśane 'lpa-avayava-darśane
PVin3_0012701	upahasann ātmānam eva upahasati. śāsa-	avayava-bhūtaṃ viśaṇam na asti ity abhidhātari
PVin1_0003505	rakte ca ekasmin rāgaḥ, a-raktasya vā gatīḥ.	avayava-rāge vā avayavi-rūpaṃ a-raktam iti rakta-
PVin3_0013203	iti na pṛthag dr̥ṣṭānto nāma kañcit sādhana-	avayavaḥ. tena na asya lakṣaṇam pṛthag ucyate,
PVin3_0013310	a-saṃsparśī sva-tantra eva dr̥ṣṭāntaḥ sādhana-	avayavaḥ syāt, tadā tad-rūpa-a-sparśane ca syād a
PVin1_0003501	avayava-dvāreṇa tad-darśanād a-dr̥ṣṭa-	avayavasya asya a-pratipattir iti cet, na, bheda-

PVin1_0003413	vā kasyacid āvaraṇam ity a-vikalam dṛṣyeta.	avayavasya āvaraṇam, na avayavina iti cet, ardha-
PVin1_0003502	sarvathā a-pratipatti-prasaṅgāt. sarva-	avayavānām ca yugapad draṣṭum a-śakyatvāt sarvadā
PVin3_0000609	-lakṣaṇatvena virodhāt. ayam eva ca ācāryair	avayavi-pratiśedha-ādiṣu bahu-mukhair upanyāsair
PVin1_0003505	rāgaḥ, a-raktasya vā gatiḥ. avayava-rāge vā	avayavi-rūpam a-raktam iti rakta-a-raktaṃ dṛṣyeta.
PVin1_0003413	a-vikalam dṛṣyeta. avayavasya āvaraṇam, na	avayavina iti cet, ardha-āvaraṇe 'py an-āvṛtatvāt
PVin3_0004011	paśyato bhrāntyā etat syāt. tac ca dṛṣṭa-	avarugṇa-ghaṭa-vad utpatty-āder na sambhavati. na
PVin3_0004101	brūmaḥ, tādavasthyam ca tattvam. tad	avarugṇe 'sti, vināśāt tiro-dhānād vā iti na atra
PVin2_0007002	a-vyabhicāram eva pratipādane līnga-vad	avalambante, an-upadeśād a-pratipatter upadeśe ca
PVin3_0009909	-vyavahāraḥ punaḥ pratyaya-siddham bhedaṃ	avalambya prakalpyate. yathā-svam bheda-niṣṭheṣu
PVin2_0007611	nivṛttir vaktavyā. katham idānīm kṛtako	'vaśyam a-nitya iti pratyetyaḥ, yena evam
PVin3_0000510	iti vakṣyāmaḥ. abhyupagata-eka-dharmaṇo	'vaśyam apara-abhyupagamo yukti-kṛta iti. a-sati
PVin3_0013709	mayā āgamitam āgamam adhyupekṣya. tasya apy	avaśyam avadāta-dhiyo 'yam eva bhāvo '-vibhāvita-
PVin3_0001007	śabdo '-nitya ity arthād gamyata eva. tan na	avaśyam asya nirdeśaḥ. tena an-uktāv api pakṣasya
PVin3_0003501	kasmimścit samaye na pravartate vicāraḥ, so	'vaśyam āśrayaṇīyaḥ, nāntarīyakatvād iti sa eva
PVin2_0010008	pradarśyate. ata eva vaidharṃya-dṛṣṭānte	'vaśyam iha āśrayo na iṣṭaḥ. dṛṣṭānte hi sādhya-
PVin3_0008202	—idam eva iha na anyad iti. yady	avaśyam ete 'n-anya-saṃsargaṇo gamyāḥ, sa eva
PVin3_0003101	-ayān na viśeṣa-cintā-pravṛttir ity	avaśyam evaṃ-vidhe viśaye śāstram pramāṇayitavyam.
PVin2_0006508	-upadhānāj jñāna-utpādana-śaktiḥ. na ca	avaśyam eṣāṃ kārya-upalambho yena anumīeran. na
PVin3_0011403	arthānām sāmāgrī saṅghātaḥ, tathā api na	avaśyam kāraṇāni kāryavanti bhavanti, pratibandha
PVin2_0006101	-bhāvo na yuktaḥ. kārya-an-upalabdhyā api na	avaśyam kāraṇāni tadvanti bhavanti iti kutas tad-
PVin2_0006411	na teṣu an-upalambho '-bhāvam gamayati. sad	avaśyam kenacid upalabhyate vyatīta-a-samprāpta-
PVin2_0007711	nanv an-apekṣānām api keśāñcit kvacin na	avaśyam tad-bhāvaḥ, bhūmi-bija-udaka-sāmagryām api
PVin2_0006504	tatra ca prakaraṇe bahavo 'rthā na	avaśyam nirdeśyāḥ, yathā pratyātma-niyatāḥ
PVin2_0007605	atra a-nityaḥ śabda iti bhavati. tasmān na	avaśyam pakṣa-nirdeśaḥ kartavyaḥ. vyatireky api
PVin3_0003502	-vāg-viruddha-abhidhānam. atra api ko 'yam	avaśyam para-āśrayaḥ. sa eva tam artham para-
PVin3_0000509	eṣa doṣaḥ. na vā sati hetau, yukti-prāptasya	avaśyam parigraha-arhatvāt. na ca abhyupagamo
PVin2_0008908	avinābhāva-niyamo '-darśanān na na darśanāt.	avaśyam-bhāva-niyamaḥ kaḥ parasya anyathā paraiḥ.
PVin2_0007702	tathā hi sa-apekṣānām hi dharmānām na	avaśyam-bhāvitā ikṣyate. nir-apekṣo bhāvo vināśe.
PVin3_0007504	-dharma na anvaya-vyāghātaḥ. na hi tatra	avaśyam viśeṣa-parigrahaḥ kāryaḥ, san-mātra-
PVin2_0007112	-a-bhāvān nānā-śakteḥ svayam dhvaneḥ.	avaśyam śāṅkayā bhāvyaṃ niyamakam a-paśyatām. eṣa
PVin2_0006306	iti. kāraṇānām kārya-ārambha-a-niyamān na	avaśyam śīta-bādhako 'gnih, yatas tad-a-bhāvo
PVin2_0008201	sato hi bhavatas tādrśasya eva bhāvāt. na	avaśyam sataḥ kutaścid bhāva iti cet, ākasmikī
PVin2_0007705	api sva-pratyaya-adhīna-sannidhitvān na	avaśyam sannidhānam iti kaścin na vinaśyed api.
PVin3_0002801	sādhyā-dharma-iṣṭi-gatir ity ucyate. na hy	avaśyam sāmānya-arthī viśeṣa-pratinīyama-arthī
PVin2_0007706	iti kaścin na vinaśyed api. na hy	avaśyam hetavaḥ phalavantaḥ, vaikalya-pratibandha
PVin2_0009109	syāt. phalasya api para-upaskāra-apekṣiṇo na	avaśyam hetau bhāva iti tad-bhāva-hetor
PVin3_0008008	prativahan dvau. tac ca hetv-ābhāseṣv eva	avasara-prāptaṃ vakṣyāmaḥ. vyāvṛtti-prādhānya-
PVin3_0013510	syād a-samāpta-vākya eva iti na dūṣaṇa-	avasaraḥ, sthita-vacane tu tasmin doṣam
PVin3_0002807	ākaraṇīyam vā. anyathā artha-antara-gamaṇād	avasādaḥ syāt. sa ca ayam sādhyā-abhyupagamaḥ
PVin1_0003403	śrutam vā iti darśana-śravaṇābhyām yatra	avasāya-pratyayaḥ, te tasya anubhava iti cet,
PVin3_0011202	anyathā-darśanāt, yathā āmalakyaḥ kṣīra-	avasekena madhura-phalā bhavanti, na ca evam
PVin1_0000305	anusmarato na bhavati. asti vā anayor	avasthāyor viśeṣaḥ. tad ime kvacit kiñcid a-
PVin3_0009404	bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv ekam eva	avasthā-antara-āveśād bheda-dṛṣṭir iti cet, sa
PVin3_0012002	'nvaya-vyatireka-bhāg ity ayam eva hetuḥ. an-	avasthā-anya-kalpane syāt. yasmin sati bhavaty
PVin3_0005302	kiṃ tv apekṣanta eva kāraṇāni tad-	avasthā-upakāriṇam artham, tato labhyasya
PVin3_0009402	asya sarvasya a-bhāvāt. evaṃ tarhi sā eva	avasthā ghaṭo 'stu, yathā-ukta-lakṣaṇatvād asya.
PVin2_0006711	sidhyati. para-ātmani tulyaḥ paryanuyogo 'n-	avasthā ca. janya-janaka-bhāve so 'n-apekṣasya
PVin3_0008808	tad eva vastunas tādātmyāt patanam an-	avasthā ca. na ca tathā-bhūta-ātma-kriyām
PVin3_0009311	tasya api sā katham nivṛttā a-pracyutā ca.	avasthā nivartate, na avasthātā iti cet, kā iyam
PVin3_0009309	etena tad-avasthā-nivṛttir vyākhyātā. yo 'py	avasthā-nivṛttim tiro-dhāna-sadr̥ṣim śabda-viśayam
PVin3_0009309	-pracyuta-ātmā iti ca su-vyāhṛtam. etena tad-	avasthā-nivṛttir vyākhyātā. yo 'py avasthā-
PVin3_0002111	eva bādhanam. parihāryam na ca anyeṣāṃ an-	avasthā-prasaṅgataḥ. kena iyam sarva-cintāsu
PVin1_0000311	-a-bhāvāt tat-sādhanatve ca nidarśana-an-	avasthā-prasaṅgāt. na, tatra viśaya-darśanena
PVin3_0011912	indriya-ādīnām api pūrvaḥ pūrvaḥ sa-bhāga-	avasthā-bheda upādāna-hetuḥ, buddhiś ca pratyaya
PVin3_0009406	bhedo bhavati. kasyacid rūpasya anukārād	avasthā-bhede 'py a-bheda iti cet, nanv etat
PVin3_0009405	-antara-āveśād bheda-dṛṣṭir iti cet, sa eva	avasthā-bhedo vastu-bheda-lakṣaṇam kiṃ na iṣyate.
PVin3_0009311	nivartate, na avasthātā iti cet, kā iyam	avasthā. yā iyam udaka-dhāraṇa-ādy-artha-kriyāyām
PVin3_0004110	san dṛṣya eva bhavati. sa ced bhaven madhya-	avasthā-vad upalabhyeta. tal-lakṣaṇa-tyāga eva hi
PVin3_0000404	parikalpitaiḥ prasaṅgaḥ, yathā — deśa-kāla-	avasthā-viśeṣa-niyata-eka-dravya-saṃsarga-a-

PVin3_0008608 na hi tasmād upakāram an-anubhavasato
 PVin2_0006307 'gniḥ, yatas tad-a-bhāvo gamyeta. antyasya
 PVin3_0009403 asya. sa ca nivṛtta ity a-nivṛtto
 PVin3_0009311 nivṛttā a-pracyutā ca. avasthā nivartate, na
 PVin3_0000502 -ādi-bādhā, svayam abhyupagama-antara-
 PVin2_0005804 'py anyayā an-upalabdhyā sādhyata ity an-
 PVin3_0006205 'py anyena an-upalambhena sādhanīya ity an-
 PVin3_0005908 viśeṣa-siddhiḥ, tasya apy anyata ity an-
 PVin3_0002606 svayam-śrutim. iṣṭa-a-kṣatim a-sādhyatvam an-
 PVin1_0001408 me kalpanā idrśī. iti vetti na pūrva-ukta-
 PVin3_0006106 a-bhāva-siddhiḥ. tan mā bhūt svāpa-ādy-
 PVin2_0006103 śaktiḥ kenacit pratibandhum śakyate, antya-
 PVin3_0012806 -sambhāvāt. na hy asti sambhavo yathā-
 PVin3_0009403 asya. sa ca nivṛtta ity a-nivṛtto 'vasthātā-
 PVin3_0010407 abhimateḥ. tad iha icchāyām eva sāmartyam
 PVin3_0001002 rūpeṣv antar-aṅgam artha-siddhau sāmartyam
 PVin3_0000505 iti pratipattir eva sā, na darśana-antara-
 PVin1_0002801 -ādy-upaplutāḥ. a-bhūtān api paśyanti purato
 PVin3_0001709 -śabda-sannidhir eva sāmānya-śabdānām viśeṣa-
 PVin3_0006203 upalambhasya nāstitvam anyena ity an-
 PVin3_0012004 kalpane. tad-dhetutvena sarvatra hetūnām an-
 PVin3_0012808 — sarva-gataṃ sāmānyam, sarva-deśa-
 PVin2_0004512 -a-vyāpti-vyatiṛkābhyaṃ nigadanto drṣṭāḥ,
 PVin3_0011705 iti. tena evam-prakāram vyatiṛkāṃ varṇayātā
 PVin3_0009002 anyo gamako 'sti, a-pratibaddha-sva-bhāvasya
 PVin2_0008907 -kāraṇa-bhāvād vā sva-bhāvād vā niyamakāt.
 PVin3_0005602 'stu sa eva gati-sādhanāḥ. niyamo hy
 PVin3_0011707 ātma-vṛttiḥ sūcitā bhavati. sā eva
 PVin2_0010006 -lakṣaṇas tad-utpatti-lakṣaṇo vā. sa eva
 PVin2_0008313 bhāva-mātra-anubandhī sva-bhāvaḥ, tatra eva
 PVin3_0011708 -siddhir iti na vyatiṛkī. pratibandhaś ca
 PVin3_0007803 hetor a-vyabhicāraḥ, vāstavatvāt. na hy
 PVin2_0008411 -bhāvāt. tasmāt kāryam sva-bhāvair yāvadbhir
 PVin3_0011709 ca darśanena vinā na sidhyataḥ. tan na ātma-
 PVin3_0007406 tad-viśiṣṭena anvayaḥ. tad ayam agninā
 PVin3_0009604 na yuktā anumitiḥ paṇḍu-dravyād iva huta-
 PVin3_0010510 na a-siddhir bhinna-dharmini. yathā
 PVin1_0001106 sāmāgrī-sākalye 'pi vinivartya go-buddhim
 PVin2_0010004 sannidhiḥ. gomān ity eva martyena bhāvyaṃ
 PVin2_0010002 -nivṛtṭyā anya-vinivṛtṭiḥ katham bhavet. na
 PVin3_0010705 'n-upalabdhir arthān apākuryāt, hanta hato
 PVin3_0007305 -upādānatā sādhyate. sādhyatām, kiṃ tv
 PVin3_0008209 -an-apekṣatvāt sa sva-bhāvo 'nuvarṇitaḥ.
 PVin1_0002913 indriya-jaḥ, tad-anya-indriya-ja-a-viśeṣāt,
 PVin1_0001212 tad-a-smṛtau ca tena artham samsṛṣṭam vetty
 PVin2_0008710 yady agnir eva saḥ. atha an-agni-sva-bhāvo
 PVin1_0004103 -a-prasiddhau viśayasya apy a-prasiddhir ity
 PVin3_0003711 āha. tataḥ sa-pratipakṣa-sambhāvanām
 PVin1_0001502 adhyātmaṃ parisyandād ihā-vaśena udaya-
 PVin3_0009002 tan na tri-vidhād dhetor anyo gamako
 PVin3_0012101 a-vyabhicāra-a-siddheḥ. tata eva sapakṣa eva
 PVin1_0003113 tatra pratyāsatti-nibandhana-a-bhāvāt.
 PVin1_0001707 -pratibhāsa-ādi-bhedāt. na tasmād bhinnam
 PVin3_0006007 niyamāt tad eva asti iti nīścāyayan na aparo
 PVin3_0013605 a-pratiṣṭhānāt. yathā āha paraḥ — na
 PVin3_0010902 a-pratibandhāt. a-sati rāge vacanam na
 PVin2_0007815 -pravibhāgaḥ. tad-a-bhāvāt phalasya api na
 PVin3_0012407 -a-yogād a-vyabhicarita-anvayam sapakṣa eva
 PVin1_0000405 vyatiriktam asti. na a-pratyakṣam pramāṇam
 'vasthā-viśeṣa-pratilambho yuktaḥ. upakāryasya
 avasthā-viśeṣasya a-vyabhicāra ity cet, na, tataḥ
 'vasthātā-avasthitaḥ paryanuyojaḥ. san vā na
 avasthātā ity cet, kā iyam avasthā. yā iyam udaka
 avasthānāt. na, parikṣā-kāle kasyacid an-
 avasthānād a-pratipattiḥ syāt. atha upalabdhy-a-
 avasthānād a-pratipattir eva a-bhāvasya. na hi
 avasthānān na kasyacid viśeṣa-siddhiḥ syāt.
 avasthām ca darśayan. ity antara-ślokaḥ. atra
 avasthāyām indriyād gatau. sa punaḥ pratisamhārād
 avasthāyām kasyacid a-bhāva-pratitiḥ, tatra
 avasthāyām pariṇāma-a-bhāvāt kṣaṇasya-a-vivekāt.
 avasthita-vastu-sthitiṣv ātma-kārya-an-upalambheṣu.
 avasthitaḥ paryanuyojaḥ. san vā na ghaṭo
 avasthitam iti sā eva iṣṭa-vastu-sva-bhāva-
 avasthitam, tatra ca smṛti-samādhānam tad-vacasi
 avasthitasya doṣa-udbhāvanam. sa hi tasya upagama
 'vasthitān iva. yathā-viplavam āvega-pratipatti-
 avasthiti-hetuḥ, api tu prakaraṇa-sāmartya-
 avasthitiḥ. anyathā yadi sva-viśaya-jñāna-a-
 avasthitiḥ. iti saṅgraha-ślokaḥ. tulyaś ca
 avasthitaḥ sva-sambandhibhir yugapat-sambandhāt,
 avinābhāva-a-vacanād upamāna-sādhyā-tad-āvṛtti-
 avinābhāva eva ukto bhavati. tathā hy ātma-a-
 avinābhāva-niyama-a-bhāvād iti. a-siddha-jñāpana-
 avinābhāva-niyamo 'darśanān na na darśanāt.
 avinābhāvo 'niyataś ca na sādhanam. ity antara-
 avinābhāvaḥ. tata eva anvaya-siddhir iti na
 avinābhāvo drṣṭāntābhyaṃ pradarśyate. ata eva
 avinābhāvo bhāvasya. bhāva-mātra-anurodhī sva-
 avinābhāvaḥ. sa ca ātma-pratibandhas tādātmya-tad
 avinābhāvo hetor vyavasthayaḥ darśyate — sarvo
 avinābhāvi kāraṇe. teṣāṃ
 avinābhāvī prāṇa-ādiḥ. tata eva na ātma-nivṛttāv
 avinābhāvī siddhaḥ. arthād eva agnes tat-pradeśa-
 aśane. anyathā kumbha-kāreṇa mṛd-vikāryasya
 aśvo na viśāṇitvād eṣa piṇḍo viśāṇavān. sādhyā-
 aśvam api kalpayato gor-darśanāt. na api iyam
 aśvavatā api kim. ity antara-ślokaḥ. tasmāt sva-
 aśvavān iti martyena na bhāvyaṃ go-matā api kim.
 'si, pitṛ-vyapadeśa-nibandhanasya apy apāvṛtti-
 aśāv api pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ
 aśāv api yathā-sannihitān na anyam apekṣata iti
 aśāv api vastv-an-anurodhi-pratibhāso
 asau katham. yady eṣa niyamaḥ — sva-abhidhāna-
 'sau dhūmas tatra katham bhavet. dhūma-hetu-sva-
 astaṅ-gataṃ viśvam syāt. sato 'py a-siddhau sattā
 astaṅ-gamayati. tato 'numāna-viśaye viruddha-a-
 astam-aya-a-yogāc ca. buddhir atra vivarteta, sā
 'sti, a-pratibaddha-sva-bhāvasya avinābhāva-niyama
 asti, a-sapakṣa eva na asti iti drṣṭāntayor
 asty anubhava-viśeṣo 'rtha-kṛtaḥ, yata iyam
 asty anyat sāmānyam buddhy-a-bhedataḥ. na hi
 'sty apara-anubhavo vā iti nīścāyayati sāmartyāt.
 asty ātmā iti pratijñā-virodho nāma pratijñā-
 asti ity a-nīścito vyatiṛkaḥ. na hi rāga-ādīnām
 asti ity a-samānam. nanv idam apy a-nīśceyam eva
 asti ity anvayinam eva hetum āha. atra api katham
 asti ity aparāḥ. tad a-yuktam, yasmāt pramāṇa-

upahasati. śaśa-avayava-bhūtam viṣṇaṃ na
 tathā yukta-upalambham an-upalabhamānā na
 tādātmya-tad-utpattibhyām anyo na
 apy etad eva brūmaḥ. yo vā sambandho na
 dharminī ca darśanam. na ca etac chabdānām
 -karaṇe hetoḥ sādhyā-a-bhāve 'n-upalambho
 a-vyatireko vipakṣāt, katham vā sapakṣa eva
 viṣaya-ākāro buddher a-bhinnaḥ, tato bhinnam
 yadi. na asti sa khyāpyate nyāyas tadā na
 katham a-samaḥ prāṇa-ādīḥ. a-sapakṣa eva na
 -vat sarva-a-pratyakṣatva-prasaṅgāt. viṣayo
 idam iha sandigdham, tasmād idam iha na
 sapakṣān na nivṛttir ity a-sapakṣa eva na
 upalambha-viśeṣebhyo 'param pratipatty-aṅgam
 so '-samarthaḥ, na tatra śakteḥ sāmartyam
 tata eva sapakṣa eva asti, a-sapakṣa eva na
 bhāhulya-virodhāt. bahuṣu ca tathā-vidho na
 -artham vacanam. yady an-upalabhamāno 'pi na
 -upādānatve sādhye tathā-an-upalambho dharmo
 -dharmi-vācinoḥ śabdayor vācye kaścīd viśeṣo
 -pratikṣepaḥ. sa eva hi tan-niyamāt tad eva
 vyāvṛtter eva a-niścayāt. yo hi yatra na
 -ādiṣv an-upalabhyamānaṃ kṣīraṃ vā tatra na
 -bhāvo '-sato 'pi san. vastv-a-bhāvas tu na
 pareṇa bādhyate. tad asya pramāṇa-lakṣaṇam
 upalabhya-madhya-rūpaṃ pūrva-aparayoḥ kotyor
 vacanam. na an-upalabhamānasya tāvatā na
 tarhi śaśa-sambandhi. yady evaṃ sambandho na
 vyāpty-a-siddheḥ. na api tena na
 yato 'sya vyāvṛttam iti bhavati. na ca na
 -ādīnām hetutve 'pi na kevalānām sāmartyam
 -vṛttir vyatireka-niścayaḥ. tat-tulya eva
 tan nimitta-upadarśanena an-upalabdher na
 viparīta-anubhava-pratiśiddha-vṛttim balād
 tathā ca pūrva-vad abhidheyam kim apy
 apara-tyāga-nāntariyakatvān na ubhaya-dharmā
 so 'pi siddha eva. tat kim idānim jñeyam
 khyāty-a-bhāve 'pi tādrśaḥ. śabda-pravṛtter
 yad eva idam pratyakṣam prativedanam.
 eṣāṃ pratipattau saha-kāri pratiniyatam
 jagaty asminn ekasya api tad-ātmanaḥ.
 na asti iha śiṃśapā vṛkṣa-a-bhāvāt, na
 tadā sva-rūpeṇa vā prayujyate, yathā — na
 — na asti iha dhūmo 'n-upalabdheḥ, na
 ca uktam. anyac cet, katham anya-bhāve so
 kṣīraṃ vā tatra na asti iti nyāyā eṣaḥ.
 parasparato bhedād a-vipakṣatvaṃ pakṣe
 tadā api tathā-vidha-indriya-grāhya-a-bhāvo
 'yam a-nitya-śabdaḥ, kṛtakatva-ādi-vat. nanv
 bhavati. na ca na asti iti vacanāt tan na
 -tiro-hitayor dvayor apy a-vyaktis tulyā ity
 śālūka-ādīḥ, tatra api tathā-abhidhāne 'py
 iha sattā-sādhane pratiśedhaḥ, kiṃ tu tathā
 sādhitō bhavati. bhāva-mātra-viśeṣaṇo 'rtho
 anumāna-viśaye '-sambhavāt. na hi sambhavo
 jñāna-bhāvāt, kiṃ tarhi yo 'yam upalambho na
 hi na prameyatva-ādiṣv api viparyaya-prāptir
 bhāvā yena nirūpyante tad-rūpaṃ na
 asti sa niśidhyate. na tathā na yathā so

asti ity abhidhātari kaḥ prastāvaḥ śaśo 'py asti
 asti ity āhuḥ. tan nimitta-upadarśanena an-
 asti ity uktam. te ca darśanena vinā na sidhyataḥ.
 asti ity ucyate, sa eva a-bhāvaḥ. sambandhī
 asti iti katham na pramāṇa-antaram. te tarhi
 'sti iti katham vyabhicāraḥ. pratyakṣa-bādhā-
 asti iti. kiṃ hy asya avadhāraṇasya phalaṃ yadi
 asti iti kutaḥ. bhāya-siddhiḥ syād vyatirekataḥ.
 asti iti gamyate. iti saṅgraha-ślokaḥ. nanu tad-a
 asti iti ca asya sapakṣe 'stītā ucyate,
 'sti iti ca viṣaya-upabhogaḥ prāptaḥ, tad-
 asti iti ca su-bhāṣitam. tasmād an-apekṣita-pakṣa
 asti iti cet, na iti sā eva nivṛtter nivṛttir a-
 asti iti. tad vastutaḥ siddha-lakṣaṇam a-siddham
 asti iti. tasmān nāntariyakam eva kāryam kāraṇam
 asti iti drṣṭāntayor anyatareṇa artha-āpattyā
 asti iti na tayoḥ sārūpyam. na api sthūla eko
 asti iti na pratiyāt, vacanād api na eva
 'sti iti na sādhana-dharma-a-siddhiḥ. na tu punar
 'sti iti nirloṭhitam etad pramāṇa-vārttike. atha
 asti iti niścāyayan na aparo 'sty apara-anubhavo
 asti iti niścitaḥ, sa bhavan katham tad-a-bhāvaṃ
 asti iti nyāyā eṣaḥ. asty eva upalambho dadhy-
 asti iti paśya bāndhya-vijṛmbhitam. nivṛttir yadi
 asti iti prameyo '-bhāvaḥ. na eva a-bhāvaḥ kaścit,
 asti iti bruvāṇaḥ pada-artha-vyavasthām bādhatē.
 asti iti bhavati. tad-artham vacanam. yady an-
 asti iti vaktavyam, na viṣṇam. kiṃ vai sambandha
 asti iti vacanāt tathā bhavati, atiprasaṅgāt.
 asti iti vacanāt tan na asty eva yathā yadi. na
 asti iti vipakṣa-vṛtter a-drṣṭāv api śeṣavad etad
 asti iti vyatireke siddhe '-sati nāstitā-
 asti iti vyavahāraḥ sādhyate mūḍhm prati, janana-
 asti iti sādhyann adhyakṣa-viruddham ācarati.
 asti iti sādhyam syāt. na hi śabda-arthāḥ svataḥ
 asti iti. siddha-anta-upagama-nibandhaneṣu vicāra
 asti iti siddhir astu. tathā api kiṃ siddham syāt.
 asti iti so 'pi iṣṭo vyavahāra-bhāk. anyathā syāt
 asti idam vedanam, tad artha-vedanam kena.
 asti indriya-upakāry anyad vā. tat kadācit
 asti iyam api yā tv antar-upaplava-samudbhavā.
 asti iha dhūmo 'n-agner iti. pratiśedhya-artha-
 asti iha dhūmo 'n-upalabdheḥ, na asti iha śiṃśapā
 asti iha śiṃśapā vṛkṣa-a-bhāvāt, na asti iha
 'sti, upacāra-mātraṃ tu syāt. etena apara-bhāvaḥ
 asty eva upalambho dadhy-ādīnām kṣīra-ādiṣv
 'sty eva. kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra kaścīd
 'sty eva. tasmāj jñānaṃ tad-yogyatā vā asya sattā,
 asty eva tiro-dhānam. na vai paras tad a-
 asty eva yathā yadi. na asti sa khyāpyate nyāyas
 asty eva sāmānyam. atha kā iyam a-vyaktiḥ. a-
 asty eva sva-bīja-prabhavāt sva-bhāva-bhedo hetu-
 asti kaścīd iti kañcana asya bhedaṃ a-parāmrśan
 'sti kaścīd dharmī iti prasādhayato '-nirdiṣṭa-
 'sti kārya-sva-bhāvayor ukta-lakṣaṇayor an-
 asti ghaṭa ity, tata eva a-bhāva-upalambhāt, tac
 asti, cākṣuṣatve vā ko viparyayaḥ. ubhaya-siddhyā
 asti tattvataḥ. yasmād ekam an-ekam ca rūpaṃ
 'sti tathā api na niśidhyate. tasmād āsṛitya

PVin3_0012702
 PVin1_0000313
 PVin3_0011709
 PVin3_0012710
 PVin1_0000302
 PVin2_0009504
 PVin3_0012408
 PVin1_0004308
 PVin2_0009412
 PVin3_0012010
 PVin1_0002510
 PVin3_0010201
 PVin3_0012105
 PVin3_0000402
 PVin3_0011111
 PVin3_0012101
 PVin1_0003409
 PVin2_0009404
 PVin3_0006904
 PVin3_0007602
 PVin3_0006007
 PVin2_0009614
 PVin3_0004107
 PVin2_0005407
 PVin3_0012609
 PVin3_0004103
 PVin2_0009403
 PVin3_0012704
 PVin2_0009409
 PVin2_0009411
 PVin3_0008402
 PVin2_0005206
 PVin1_0000314
 PVin3_0002008
 PVin3_0007307
 PVin3_0000611
 PVin3_0007303
 PVin2_0005506
 PVin1_0003312
 PVin3_0005212
 PVin1_0003907
 PVin3_0006412
 PVin3_0006411
 PVin3_0006412
 PVin3_0004208
 PVin3_0004108
 PVin3_0010101
 PVin2_0005907
 PVin3_0009304
 PVin2_0009411
 PVin3_0009305
 PVin2_0008804
 PVin3_0007201
 PVin3_0007110
 PVin3_0012802
 PVin3_0006209
 PVin3_0004707
 PVin1_0003902
 PVin2_0005502

PVin3_0003203	virodhaḥ, na śāstreṇa. taylor yasya pramāṇam	asti, tad aparasya bādhaḥ bhavati. anyathā
PVin2_0007107	śabdānām tatra dṛśyate. na yukti-bādhā yatra	asti tad-grāhyam laukikam yadi. gr̥hyate vāta-
PVin3_0008001	na hetu-lakṣaṇa-bhāk, na ca anyā gatir	asti. tasmān na sattā sādhyate. sādhanatve punar
PVin1_0001003	a-tad-vedini. yatra api viveka-pratipattir	asti, tasya api grahaṇam. saṅketa-smaraṇa-upāyam
PVin2_0007204	saṅketas tat-prakāśanaḥ. a-pauruṣeṣyā sā na	asti tasya sā eka-arthatā kutaḥ. sva-bhāva-niyame
PVin1_0003508	ata eva na anyo 'nubhāvyo buddhyā	asti tasyā na anubhavo 'paraḥ. grāhya-grāhaka-
PVin2_0006614	tathā hi na anya-guṇa-doṣa-niścaye liṅgam	asti. te hi ceto-dharmatvena atīndriyatvāt sva-
PVin1_0000508	-niścaya iti cet, vyāhatam etat – tac ca na	asti tena ca pratipattir iti. nivṛtter vā asya a-
PVin2_0009304	a-sati pratibandhe 'nvaya-vyāhāreka-niścayo	'sti. tena tam eva darśayan niścayam āha –
PVin2_0006511	na asti viraktaṁ ceto devatā-viśeṣo vā, na	asti dāna-himsā-ādi-virati-cetanānām abhyudaya-
PVin1_0000404	a-pratyakṣam pramāṇam anumānād vyatiriktam	asti. na a-pratyakṣam pramāṇam asti ity aparāḥ.
PVin2_0005410	vidhānam pratiśedham ca muktā śabda	'sti na aparāḥ. vyavahāraḥ sa ca a-satsu na iti
PVin1_0004003	anayor eka-ākāra-an-upalambhe 'nya-upalambho	'sti. na ca etat sva-bhāva-viveke yuktam,
PVin2_0006414	pramāṇayan pratikṣipati. sā viprakṛṣṭeṣv apy	asti, na ca te na santy eva. tatra api sati
PVin3_0004705	a-prāpteḥ. nanu viparyaya-prāptir api na eva	asti. na vai viparyaya-prāptyā eva dūṣaṇam, kim
PVin3_0003703	-pratidvandvinaḥ prāmāṇyād a-doṣa iti cet,	asti nāma idr̥śasya viniścaye sambhavo na asya
PVin3_0001609	virodhād iti sāmānyena api na sambhavati.	asti nāma idr̥śasya sambhavaḥ – devadatta-
PVin1_0004005	-jñāna-utpādana-yogyatā-pratilambha-lakṣaṇo	'sti pratibandha indriya-yogyatā-utpatti-lakṣaṇo
PVin3_0005509	artham tat-prabhedanam. saṃyogya-ādiṣu yeṣv	asti pratibandho na tādr̥śaḥ. na te hetava ity
PVin3_0007809	na ca anumāna-viśaye pratyakṣa-ādi-bādhā	asti, pramāṇasya pramāṇa-antareṇa bādhyāṃ tasya a
PVin1_0000201	nanv anyad api śabda-upamāna-ādikaṃ pramāṇam	asti, pramāṇasya sato 'tra eva antar-bhāvāt
PVin3_0012107	iṣṭā. a-bhāva-pratiśedho hi bhāvo 'saty apy	asti, bhāva-pratiśedhas tu na sambhavati ity a-
PVin3_0010209	sambandha-upadarśana-kāle pakṣa-ādi-vikalpo	'sti, yato 'yam doṣaḥ syāt. sa hi kevala eva
PVin3_0011509	na hi sa-ātmaka-an-ātmakābhyām anyo rāśir	asti, yatra prāṇa-ādir varteta, ātma-vṛtti-
PVin3_0008109	a-prādhānye 'py anvayasya vyāhāreka-vyāptāv	asti, yathā – a-nityaḥ prayatna-
PVin3_0011301	nanu tṛtīyo 'pi iṣṭa-vighāta-kṛd viruddho	'sti, yathā – para-arthāś cakṣur-ādayaḥ
PVin2_0007805	sa-apekṣāḥ. yāvata sa eva eṣām sva-bhāvo na	asti yas tad-utpādanaḥ śāli-bijasya iti tat-sva-
PVin1_0001110	sannihita-artha-niścaya-lakṣaṇatvāt. na etad	asti, yasmād a-vidyamāna-a-bhede 'pi tad-akṣa-a-
PVin2_0007807	api keṣāñcit satām vā sa eva sva-bhāvo na	asti yo vinaśvaraḥ. tat-sva-bhāva-apekṣatvān na
PVin1_0000305	svayam kathañcid anusmarato na bhavati.	asti vā anayor avasthayor viśeṣaḥ. tad ime kvacit
PVin3_0004102	tādavasthyam ca tattvam. tad avarugṇe	'sti, vināśāt tiro-dhānād vā iti na atra
PVin2_0006511	'rthaḥ sva-bhāva-viśeṣo vā, yathā – na	asti viraktaṁ ceto devatā-viśeṣo vā, na asti dāna
PVin3_0003611	syāt. na ca pramāṇa-lakṣaṇa-vyatirikto 'nyo	'sti viśeṣaḥ pratyakṣasya, ya eka-anta-
PVin3_0012702	asti ity abhidhātari kaḥ prastāvāḥ śāso 'py	asti viśāṇam ca ity uttarasya. na hy ayam viśāṇa-
PVin3_0012708	'yam sambandha-a-bhāvo vācya ity upālabhaḥ.	asti viśāṇinām viśāṇa-sva-bhāva-bhedaḥ, na tad-
PVin3_0007507	vaiphalyāt. api ca, na a-siddhe bhāva-dharmo	'sti vyabhicāry ubhaya-āśrayaḥ. dharmo viruddho
PVin2_0009412	iti vacanāt tan na asty eva yathā yadi. na	asti sa khyāpyate nyāyas tadā na asti iti gamyate.
PVin3_0005707	kvacid aparām kiñcin nibandhanam	asti. sa ca anena a-sakṛd ācarita-pūrva iti na
PVin3_0012811	-sannihita-sva-bhāvātā. na hi yo yatra na	asti, sa tad-deśam ātmanā vyāpnoti. nanu na ākāśa
PVin3_0002804	praty anvayinaḥ, a-vyabhicāri vā hetur	asti. sa-dvitiya-prayogāś ca pratyuktāḥ. śāstra-
PVin2_0005501	pralayaṃ gataḥ. deśa-kāla-niśedhaś ced yathā	asti sa niśidhyate. na tathā na yathā so 'sti
PVin2_0008507	tat tasya kāryam. tac ca dhūme 'py	asti. sa sakṛd api tathā-darśanāt tat-kāryaḥ
PVin3_0009413	na sidhyati iti vakṣyāmaḥ. sarvathā na	asti samāno dharmo dhvasta-itarayor a-bheda-
PVin3_0012806	-sva-bhāva-upasamhāra-sambhavāt. na hy	asti sambhavo yathā-avasthita-vastu-sthitiṣv ātma-
PVin2_0007812	na ca atra kañcin niyāmakaḥ sva-bhāvasya	asti, sarva-janminām vināśa-siddheḥ. janmi-sva-
PVin1_0001112	'pi tad-akṣa-a-gocaravataḥ. spr̥śato 'py	asti sā buddhiḥ ko hi indriya-a-viśayasya
PVin1_0000310	na anumānam, an-anvayāt. na hy atra dṛṣṭānto	'sti, sādhana-antara-a-bhāvāt tat-sādhanatve ca
PVin3_0010302	-dharmāḥ syāt, na punaḥ kutaścid a-sata ity	asti sādhyā-sādhanayor viśeṣaḥ. atra api viśeṣaṇa
PVin1_0002404	sukha-ādaya iti cet, na, tvat-pakṣe 'py	asti sukha-ādi-saṃvedanam iti darśana-arthatvād
PVin2_0005412	iti prāptā atra muktā. satām ca na niśedho	'sti so '-satsu ca na vartate. jagaty anena
PVin3_0000901	-hetv-abhidhānayoḥ. na arthe tena taylor na	asti svataḥ sādhanā-saṃsthiṭiḥ. artha eva hy
PVin3_0012010	a-sapakṣa eva na asti ity ca asya sapakṣe	'stītā ucyate, pratiśedha-dvayena prakṛta-gamanāt.
PVin3_0012409	hy asya avadhāraṇasya phalaṃ yadi na vipakṣe	'stītvam vyavacchidyeta. vyavacchede vā katham a-
PVin2_0007013	-vācakaḥ. śabda-antareṣu tādr̥kṣu tādr̥śy eva	astu kalpanā. a-prasiddha-artha-yogasya tat-
PVin3_0007303	eva. tat kim idānīm jñeyam asti ity siddhir	astu. tathā api kim siddham syāt. nanu bauddho
PVin3_0007607	ity cet, tat kim idānīm vidhi-viśayo	'stu. tad api na iti cet, katham idānīm na
PVin1_0000308	ity sa eva ca tathā-pratipādyamāna āśrayo	'stu. tad-bhāva-bhāva-an-upalabdhi tarhi prabhava
PVin3_0002309	-arthasya śāstrasya upagamād anyatra apy	astu. tasmān na idaṃ pratijñā-doṣa-lakṣaṇam
PVin3_0008203	gamyāḥ, sa eva eṣām a-saṃsargo gamyo	'stu, tāvatā kārya-parisamāpteḥ. kim antar-gaḍunā

PVin3_0011608	a-pratipattiḥ. evaṃ tarhi cākṣuṣatvād apy	astu. na, a-sambandhād ity uktam. tasmāt saṃśaya-
PVin1_0002312	katham iti cet, ayam aparo 'sya doṣo	'stu. na tv a-sa-rūpaṃ vedakaṃ nāma. na hi vitti-
PVin3_0012303	virodhaḥ syāt. sa ca na sidhyati ity uktam.	astu nāma nir-ātmakebhyo vyatirekaḥ prāṇa-ādinām
PVin1_0002809	vikalpakaṃ ca bhāvanā-bala-niṣpannam iṣyate.	astu nāma bhāvanā-balena spaṣṭa-ābham, nir-
PVin3_0003211	śāstre 'pi tulyam iti tatra api pratibandho	'stu. pratibandho hy adhikaraṇe sati bhavati,
PVin2_0006516	bhāve kiṃ pramāṇam iti cet, ata eva saṃśayo	'stu, bhaved vā pramāṇam ity a-pratikṣepaḥ. tad
PVin3_0009402	a-bhāvāt. evaṃ tarhi sā eva avasthā ghaṭo	'stu, yathā-ukta-lakṣaṇatvād asya. sa ca nivṛtta
PVin3_0004708	api tarhi niścayena nirdeṣṭavyasya a-niścayo	'stu viparyayaḥ. tasmād dhetu-viruddhāyor eva
PVin3_0002307	eva anya-kṛte 'pi pratijñā-doṣa iti cet,	astu, viśaya-antare 'pi kiṃ na bhavati. bādhanīya
PVin3_0005601	vyabhicārasya sambhavāt. sati vā pratibandhe	'stu sa eva gati-sādhanāḥ. niyamo hy avinābhāvo
PVin2_0008308	bhavaty eṣa sva-bhāvataḥ. yatra nāma bhavaty	asmād anyatra api sva-bhāvataḥ. so 'yam kvacid
PVin3_0010309	hi rūpam anyatra a-paśyantī buddhir idam	asmād vibhaktam iti pratyeti. tad a-rūpānām kutaḥ.
PVin1_0002712	ārya-satya-darśana-vad yathā nirṇītam	asmābhiḥ pramāṇa-vārttike. kāma-śoka-bhaya-unmāda
PVin2_0007004	vyavasthām vidhurayati. vistareṇa ca ayam	asmābhir vādaḥ pramāṇa-vārttike pratiśiddha iti
PVin3_0013210	-kāryatā-pratinīyamaḥ sva-bhāva-vyāptir vā.	asmimś ca arthe darśite darśita eva drṣṭānto
PVin3_0007204	-bheda eva sādhyāḥ. upātta-bhede sādhye	'smin bhaved dhetur an-anvayaḥ. sattāyām tena
PVin1_0003906	-vyavasāyena na iha tat. a-darśanāj jagaty	asminn ekasya api tad-ātmanaḥ. asti iyam api yā
PVin1_0003503	ca yugapad draṣṭum a-śakyatvāt sarvadā ca	asya a-darśana-prasaṅgaḥ. katipaya-avayava-
PVin1_0003501	-dvāreṇa tad-darśanād a-drṣṭa-avayavasya	asya a-pratipattir iti cet, na, bheda-a-bhāvena
PVin3_0000207	-bādhanāya param prati sādhanā-uktes tadā	asya a-prāmāṇyāt tat-siddham a-siddham iti katham
PVin2_0007509	hy ayam asya vyāpakaḥ siddho bhavati, yady	asya a-bhāve na bhavet. tad anena dvi-vidhasya
PVin2_0004814	pramāṇa-vyāpāra-viśaya-bhedāt. bheda ity apy	asya a-bheda-pratiśedha eva draṣṭavyaḥ, na nānā-
PVin1_0000508	na asti tena ca pratipattir iti. nivṛtter vā	asya a-sad iti kutaḥ, niyama-a-bhāvāt. bhāve vā
PVin1_0000907	-upayogāt smr̥ti-prabodhe ca upayuktatvān na	asya an-upakāriṇo buddhir bhāvam apekṣeta. artha-
PVin2_0009011	vā. antya-kṣaṇa-darśinām niścayāt paścād	asya an-upalabdhyā a-sthiti-pratipatter niścaya-
PVin3_0006710	-āśrayaḥ. tasmin bhāva-an-upādāne sādhye	'sya an-upalambhanam. tathā hetur na tasya eva a-
PVin2_0004807	arthaḥ. tasmād vastu-rūpa-a-visaṃvādanam eva	asya api prāmāṇyam, tat-pratibaddha-vasṭu-liṅga-
PVin3_0011205	apy apārthako vacana-udāhāraḥ. tasmān na	asya api vipakṣe 'drṣṭi-mātreṇa vyāvṛttir a-
PVin1_0002405	āntaram pṛīti-paritāpa-rūpaṃ paśyāmaḥ. na ca	asya ayam ātmā para-upadhāno yuktaḥ, tad-a-viśeṣe
PVin2_0007301	upalabdhir a-bhāva-sādhanī, sakala-kāraṇasya	asya artha-sattāyām a-bhāva-a-sambhavāt. tatra
PVin3_0003105	chuddhi-vādināḥ śāstrasya sva-vacanena apy	asya arthasya pratibādhanāt. lobha-ādi-mūlo '-
PVin3_0012409	katham vā sapakṣa eva asti iti. kiṃ hy	asya avadhāraṇasya phalaṃ yadi na vipakṣe
PVin1_0003109	tad-an-aṅgatayā a-kāraṇatvāt. tasmād yato	'sya ātma-bhedād asya iyam adhigatir ity ayam
PVin1_0003203	nāma ayam ātmanā bhāvān vyavasthāpayati idam	asya idam na iti su-vyavasthitā bhāvāḥ. tasmāt
PVin3_0005201	sannidhānasya apy a-sannidhāna-tulyatvād	asya idam ity upasaṃhāro 'pi vikalpa-nirmita eva
PVin2_0006810	syāt, syād yogyatā-niyamaḥ. tad-a-bhāve	'sya idam iti na sidhyati. na apy arthavattā.
PVin1_0003105	karmaṇi tena ātmanā bhavitavyam, yena	asya idam iti pratikarma vibhajyate. an-ātma-
PVin1_0003106	iti pratikarma vibhajyate. an-ātma-bhūtaś ca	asya indriya-artha-sannikarṣa-ādiṣu hetuṣu
PVin1_0003109	a-kāraṇatvāt. tasmād yato 'sya ātma-bhedād	asya iyam adhigatir ity ayam asyāḥ karmaṇi
PVin3_0007408	iti sa tathā sādhyā ucyate. na punas tathā	asya upanyāsa-pūrvako 'nvayaḥ, sādhyā-ukter iha
PVin2_0006814	tad-utpattiḥ. kiṃ tarhi jñāpana-śaktir ayam	asya eva pratipādaka iti. sā api tatra
PVin1_0003402	kva tarhi idānīm ayam anubhavaḥ. nanv	asya eva rūpaṃ vāyam apy anububhutsavaḥ. idam
PVin1_0003214	-ādiṣv a-bhinnasya prativiśayaṃ bhedakam	asya kāraṇam iti. na hi indriyāṇi bhedakāni,
PVin1_0003510	-lakṣaṇam iti na kvacid anubhavo na apy	asya kaścit, tatra api grāhya-grāhaka-lakṣaṇa-
PVin3_0005405	kadācid upalambhaḥ. tena tad-ātmānam praty	asya kaścicid upakāraḥ sambhāvyyate, kāraṇa-dharma-
PVin3_0000204	uktam atra āgama-prāmāṇya-cintāyām. na apy	asya kaścicid viśeṣaḥ pramāṇa-a-saṃvāde. saṃvāde vā
PVin3_0006305	iti bhāvān na bhavati iti hetu-pratiśedho	'sya kṛtaḥ syāt. tataś ca a-hetukatvam. anyathā a
PVin2_0008304	iti bhāvaṃ na karoti iti kriyā-pratiśedho	'sya kṛtaḥ syāt. tathā apy ayam a-kiñcit-kāraḥ kim
PVin3_0004607	-niścaye viśeṣasya vyavaccheda-hetutā	asya kena nivāryata iti. niścaya-hetāv apy a-
PVin3_0001613	-codanāyām eka-bhojane. vikalpa-viśayatvād	asya. tatra hi ghaṭena eva sa-dvītyo dehena eva
PVin1_0003414	cet, ardha-āvaraṇe 'py an-āvṛtatvāt prāg-vad	asya darśana-prasaṅgaḥ. avayava-dvāreṇa tad-
PVin3_0003601	a-candre '-siddheḥ. a-śakya-niṣedhatām	asya darśayann evam āha, a-pratipramāṇatayā
PVin3_0013406	eva bhāvās tadvantaḥ syur ity abhivyāptir	asya drṣṭāntena pradarśyate. tad ayaṃ na sva-
PVin1_0002312	caitanyaṃ katham iti cet, ayam aparo	'sya doṣo 'stu. na tv a-sa-rūpaṃ vedakaṃ nāma. na
PVin3_0012511	kaścicid dharma iti cet, nanv ayam eva	asya dharma-viraho dharmāḥ. na hi vastu-rūpam eva
PVin3_0008107	vyāvṛtter darśayitum a-śakyatvāt. tad	asya na bhāva-mātreṇa na sāmyena na prādhānyena
PVin1_0002611	na evaṃ tad vibhedavat. sidhyed a-sādhanatve	'sya na siddham bheda-sādhanam. bhinna-ābhaḥ sita
PVin3_0005312	śabdasya upasaṃharet. tac ca an-apekṣatvād	asya nirastam. tad ayam upalabhya-sva-bhāvāḥ
PVin3_0001007	nitya ity arthād gamyata eva. tan na avaśyam	asya nirdeśaḥ. tena an-uktāv api pakṣasya siddher

PVin3_0011710 prāna-ādih. tata eva na ātma-nivṛttāv
 PVin2_0009707 anumāna-viṣaye 'vacanād iṣṭam. viṣayaṃ ca
 PVin3_0004501 tulyatvāt sāksād artha-āpattyaṃ vā. tasya
 PVin3_0003404 iti yat kiñcid etat. puruṣa-icchā-kṛtā ca
 PVin3_0003703 asti nāma idṛśasya viniścaye sambhavo na
 PVin3_0006306 kaścīn nāma-antareṇa uktaḥ syāt. tasmān na
 PVin1_0001902 paṭiyān smṛti-bijam ādhatte, tādrśa-darśanād
 PVin3_0012609 na cet sva-viṣaye pareṇa bādhyate. tad
 PVin1_0003009 -ābhāsa-vijñāna-hetutva-vacanāt. kiṃ punar
 PVin3_0013103 -sāmānyam indriya-gamyam nityam ca. ato
 PVin3_0005405 -antaravāt, artha-antaratve ca doṣāt. na ca
 PVin2_0004604 tat sva-artham anumānam. pratyakṣa-vad
 PVin3_0007202 kiṃ tu tathā asti kaścīd iti kañcana
 PVin2_0008207 vināśaḥ, sa eva kṣaṇa-sthāyī jāta iti. tam
 PVin2_0007208 kaḥ. dyotayet tena sañketo na iṣṭām eva
 PVin2_0006313 punar virodhe gamikā eva, yathā – na
 PVin3_0013203 nāma kaścīd sādhanā-avayavaḥ. tena na
 PVin3_0008111 so 'nitya eva iti nitya-vyavacchedena,
 PVin3_0007908 'rthasya vyavacchedam hetuṃ sattāyām vadato
 PVin3_0007706 -ubhaya-dharmatām bruvāṇaḥ sato 'nyatra apy
 PVin2_0007508 -dharmaḥ svayaṃ nivartamānaḥ. evaṃ hy ayam
 PVin2_0009410 icchatā tatra nyāyo vaktavyaḥ, yato
 PVin3_0009402 avasthā ghaṭo 'stu, yathā-ukta-lakṣaṇatvād
 PVin1_0002309 -rūpam iva sukha-ādi-saṃvedanam, idam
 PVin2_0005908 bhāvo 'sty eva. tasmāj jñānam tad-yogyatā vā
 PVin3_0012008 a-sapakṣād eva vyatireka iti. nanv evam
 PVin3_0012010 prāna-ādih. a-sapakṣa eva na asti iti ca
 PVin3_0009401 iti, tan-nivṛttāv a-nivṛttāv apy aparasya
 PVin3_0003006 bādhakam ity amum artham vaktuṃ sva-vacanena
 PVin2_0005404 prāptaḥ, a-bhāva-vyatireka-lakṣaṇatvād
 PVin3_0008904 tathā ca ayam atra a-kiñcit karaḥ katham
 PVin2_0009102 na syāt, an-upayogāt. upayoge vā sa eva
 PVin2_0009009 ādi-prasaṅgaḥ pramāna-vārttike nirṇītaḥ. tam
 PVin2_0008703 sakṛd vaikalye ca punar na dṛṣṭaḥ, taj-janyo
 PVin3_0003202 tulya-kakṣatvāt, yathā sva-vacane. tadā ca
 PVin3_0004606 ca eka-bhāve pratīti-sādhanā-a-bhāvam āha.
 PVin2_0008505 dhūmo 'gniṃ vyabharati iti. tad-vyabhicāre
 PVin3_0003710 apy atra viṣaye na iṣṭā eva. viṣayaṃ ca
 PVin1_0003110 ātma-bhedād asya iyam adhigatir ity ayam
 PVin2_0006901 atipatati, tan-mātra-lakṣaṇatvād anyeṣv apy
 PVin1_0003705 ca viṣaya-ākāratā eva sādhanam, yathā-ākāram
 PVin3_0008002 tasmān na sattā sādhyate. sādhanatve punar
 PVin2_0006209 atra śiṃśapā vṛkṣa-a-bhāvād iti. sarvatra ca
 PVin1_0003512 kasyacit. pratyakṣa-prativedyatvam apy
 PVin3_0003509 tad-yogyatā-balād eva vastuto ghaṭito
 PVin1_0004209 -ākāraḥ sva-saṃvidah sādhanam iṣṭam, tato
 PVin1_0003711 artha-grahaḥ katham satyam na jāne
 PVin3_0008311 -ātmiya-abhiniveśa-pūrvakā hi rāga-ādayaḥ,
 PVin2_0006308 iti cet, na, tataḥ kārya-utpatter a-kṣepāt.
 PVin3_0002806 eva a-viśeṣaṇam dharma-mātram sādhyam
 PVin2_0007810 pratīta eva. na ca sva-bhāva-niyamo 'rthānām
 PVin1_0002115 ādibhyas tat-prasavās tad-anyebhyo 'nya iti,
 PVin2_0008204 cet, na niyamavatī syāt. tasmān na iyam
 PVin2_0008201 na avāśyam sataḥ kutaścīd bhāva iti cet,
 PVin3_0013510 sādhanā-antaravāt. yadi pūrva-pakṣa-vādī sa-
 PVin3_0001508 bhojayeti, na ekasya bhojana-a-sambhave 'n-
 PVin3_0006805 -āhita-vāsanā-prabhava iti tat-pratibhāsy-
 PVin1_0004002 niyamād dvi-candra-ādi-vat. na hy anayor eka-
 PVin3_0006310 -ākāra-niyama-sāmarthyena apara-pratikṣepāt,
 asya nivṛttir api, yato vyatireki ity ucyate. na
 asya nivedayīṣyāmaḥ. yad apy āha – yady a-
 asya pakṣa-dharmasya tattvaṃ sapakṣa-vipakṣayoḥ
 asya paripūrṇā pramāṇatā. yadi sva-vacana-
 asya pratidvandvī vidyata iti. a-viśiṣṭa-lakṣaṇe
 asya pratyayasya sambhavaḥ. darśana-ānantaryam ca
 asya prabodho 'bhilāṣa-vāsanā-vivṛttir ato vṛttis
 asya pramāna-lakṣaṇam asti iti prameyo 'bhāvaḥ.
 asya pramāṇasya phalam. prameya-adhigatiḥ. sā hi
 'sya pramāṇasya vṛttil. tan na etad vastu-bala-
 asya prayatna-an-ārambha-virāme kadācid
 asya phala-vikalpo vijñeyaḥ. tad etad a-tasmims
 asya bhedaṃ a-parāmṛṣan bruvāṇaḥ kaṃ sva-artham
 asya mandāḥ sva-bhāvam ūrdhvaṃ vyavasyanti, na
 asya yogyatām. ity antara-ślokaḥ. eka-deśa-a-
 asya roma-harṣa-ādi-viśeṣāḥ santi sannihita-
 asya lakṣaṇam pṛthag ucyate, gata-arthatvāt.
 asya vākyasya śabda-pradeśa-ādiṣu nitya-an-agni-
 'sya viruddho hetuḥ syāt, tasya bhāve kvacid a-
 asya vṛttil bhāṣate sattāyām ca a-vyabhicāram iti
 asya vyāpakaḥ siddho bhavati, yady asya a-bhāve
 'sya vyāvṛttam iti bhavati. na ca na asti iti
 asya. sa ca nivṛtta ity a-nivṛtto 'vasthātā-
 asya saṃvedanam iti sambandhasya abhivyakti-
 asya sattā, tad-vyatireko 'n-upalabdhir a-sattā.
 asya sapakṣe 'nuvṛtty-a-bhāvaḥ kathyate. so
 asya sapakṣe 'stīti ucyate, pratiśedha-dvayena
 asya sarvasya a-bhāvāt. evaṃ tarhi sā eva avasthā
 asya saha uktil. sāmya-dṛṣṭaye kṛtā. ata eva
 asya. sā eva tāvad a-sato na nivṛttir iti
 asya sthāpayitā. tad ayam na kenacit pratibaddha
 asya sva-ātma-bhūtā a-nityatā iti kim anyayā, sva-
 asya sva-bhāvam manda-buddhiḥ paśyann api na
 'sya sva-bhāvaḥ, anyathā sakṛd apy a-bhāvāt. sa
 asya sva-vacanena virodhaḥ, na śāstreṇa. tayor
 asya hi dvayasya ekatra samuccayāt sarveṣu
 'sya hetumattā-vyatikramāt. yeṣāṃ upalambhe tal-
 asyā nivedayīṣyāmaḥ. tad evaṃ pramāṇe bādhaḥ
 asyāḥ karmaṇi niyamaḥ, tat sādhanam. na ca iyam
 asyāḥ, tad-vyatikrame ca niyama-a-yogāt. śakteś
 asyāḥ prathanāt. artha-sthiteḥ sva-saṃvedana-
 asyāḥ sāmānyena tan-mātra-vyāpini vastu-dharme
 asyām a-bhāva-vyavahāra-sādhanāyām an-upalabdha
 asyām tad-ātmatā eva. sā ca tādātmyāt svayaṃ
 'syām sarvaḥ śabda ity a-pratīte 'pi tasmims tat-
 'syās tad-bhāva-vyavasthāpanāt. tatra ātma-viṣaye
 'ham api idṛśam. ity antara-ślokaḥ. katham punar
 aham mama iti ca a-paśyato 'nunaya-pratigha-a-
 ā antya-kṣaṇa-utpatteḥ pratibandhaḥ sambhavyate,
 ākarṇanīyam vā. anyathā artha-antara-gamanād
 ākasmiko yuktaḥ, an-apekṣasya deśa-kāla-dravya-
 ākasmikatve deśa-kāla-prakṛti-niyama-a-yogāt.
 ākasmiki kvacit. katham tarhi idānīm a-hetuko
 ākasmiki tarhi sattā iti na iyam kasyacit kvacit
 ākāṅkṣaḥ syād a-samāpta-vākya eva iti na duṣaṇa-
 ākāṅkṣāyām vā. ito 'pi na anyatara-artha-antara-
 ākāra-adhyavasāya-vaśena ca bhāva-a-bhāva-ubhaya-
 ākāra-an-upalambhe 'nya-upalambho 'sti. na ca
 ākāra-antara-samsarge tasya a-bhāvāt. tasmād ayam

PVin1_0001611 pratribhāsate. na ca śabda-*viṣaya* eva vastu,
 PVin1_0001615 -vad gandhasya cakṣur-buddhi-vac ca rūpasya.
 PVin1_0001912 viduḥ. hetutvam eva yukti-jñā-jñāna-
 PVin3_0006309 sāmartyam iti tad eva pramāṇam syāt. tad-
 PVin3_0006810 apy arthayos tasya an-apāyāt. vastu-viparīta-
 PVin3_0006006 'yam pratyakṣeṇa eva sidhyati. na hy eka-
 PVin3_0006112 api tasyā eva viśiṣṭa-upalabdher eka-
 PVin2_0008811 an-anumānam eva ity a-vyabhicārah. na apy
 PVin2_0008806 sphuṭam eva tādr̥ṣam bhedaṃ loko vivecayaty
 PVin3_0006802 -vastu-pratipādana-samihā-prayogāt, tad-
 PVin2_0008606 -bheda-a-bhedau. tan na dhūmo 'rthād dr̥ṣṭa-
 PVin1_0003603 nirikṣyate. vibhakta-lakṣaṇa-grāhya-grāhaka-
 PVin1_0002506 idaṃ samvid-rūpaṃ harṣa-*viśāda-ādy*-an-eka-
 PVin1_0004009 na tayor api saha-upalambha-niyamaḥ. nila-
 PVin1_0004214 mānam ātmā meyaḥ phalaṃ sva-vit. grāhaka-
 PVin2_0009809 vacana-ādeḥ kiñcin-mātra-sādharṃyāt sarva-
 PVin1_0003802 vyavasthā, na tu yathā-tattvam iti. *viṣaya*-
 PVin1_0002409 anubhavaḥ. ko 'nayor bhedaḥ. *viṣaya*-
 PVin1_0004308 siddhā bhavati. yadi bhāsamāno *viṣaya*-
 PVin1_0003610 yadi hi iṣṭa-ākārah so 'nubhavo 'n-iṣṭa-
 PVin1_0003610 -bhāvadvād artha-pratipatteḥ. yadi hi iṣṭa-
 PVin1_0004208 prakāśakaḥ syāt, prakāśa-vat. tasmād grāhaka-
 PVin1_0003704 -rūpā eva artha-pratītiḥ. tasyāś ca *viṣaya*-
 PVin1_0003613 -sva-bhāvaṃ vyavasthitiḥ, sarva-jñānānam eka-
 PVin1_0003705 tasyāś ca *viṣaya*-ākāratā eva sādhanam, yathā-
 PVin1_0004112 kvacin niṣṭhāyāṃ sa svayam ātmānam *viṣaya*-
 PVin1_0002307 -ādayaḥ samvedyatvāt. na hi yad yad-*viṣaya*-
 PVin1_0002608 bhinna-upalambhayor api sukha-ādi-nīla-ādy-
 PVin1_0003406 vijñānasya, tat-pratribhāsināḥ sthūla-
 PVin1_0003608 yeṣāṃ buddhir eva upadarśita-grāhya-grāhaka-
 PVin1_0003602 tat-sva-bhāvo 'nubhava eva. a-vedya-vedaka-
 PVin1_0002901 middha-upaplūtānam apy anubhūta-smaraṇa-
 PVin1_0003814 nānā-rūpa-avabhāsināḥ. satyaṃ kathaṃ syur
 PVin1_0003613 -jñānānam eka-ākāratva-prasaṅgāt. an-eka-
 PVin2_0004812 yogataḥ. na hy ekasya tāv anyonya-vilakṣaṇāv
 PVin3_0002605 -vṛttitaḥ. dr̥ṣṭer vipratipattīnam atra
 PVin3_0009702 siddhe viśeṣaṇam. a-doṣa-kr̥d a-siddhāv apy
 PVin3_0008904 kṛtaḥ pātaḥ, svayaṃ patina-dharmatayā pātāt,
 PVin3_0002703 veditavyaḥ, yathā-sādhyam a-bādhanāt. yathā
 PVin3_0012811 asti, sa tad-deśam ātmanā vyāpnoti. nanu na
 PVin3_0012809 sva-sambandhibhir yugapat-sambandhāt,
 PVin3_0013306 api — parama-aṇu-vat karma-vad
 PVin3_0013208 -bhāve kṛtakatvasya a-sambhavaḥ, yathā ghaṭa-
 PVin3_0000703 vā iti. na hy atra śabda-ghaṭayoḥ śabda-
 PVin2_0006812 -ādi-vat. a-tad-āgamebhyo na tatra pratitir
 PVin3_0005410 an-upayogataḥ. kadācin nir-apekṣasya kārya-
 PVin2_0004910 -vimarśa-vivekena pratiṣṭhita eva rūpeṇa
 PVin2_0007409 sva-bhāva-abhidhāyiny api para-upādhim enam
 PVin3_0011310 kaḥ pratiṣeddhā vibhettuḥ. an-ukta-sāmartya-
 PVin3_0010905 a-doṣaḥ. nitya-sukha-ātma-ātmīya-darśana-
 PVin2_0009008 'pi dharmi-dharmatayā nimittaṃ bheda-antara-
 PVin3_0001409 atha sāmānyena sādhyam iṣṭam iti na viśeṣa-
 PVin3_0002711 -pakṣi-karaṇasya. nanu viśeṣasya sāmānya-
 PVin3_0001503 -gatim sādhanam sāmartyena vyāpnoti siddher
 PVin3_0001410 iti na viśeṣa-ākṣepaḥ. uktam atra — tad-an-
 PVin2_0009008 -dharmatayā nimittaṃ bheda-antara-ākṣepa-an-
 PVin3_0008806 — kr̥to nāma sa tena pratibandha-
 PVin3_0002601 a-vyāpti-vyatirekayoḥ. svayaṃ-nipāta-rūpa-
 PVin2_0005605 ślokaḥ. etal-lakṣaṇān an-upalambha-ātma-kārya-
 ākāra-antareṇa darśane pratribhāsanād etāvan-mātra
 ākāra-arpaṇa-kṣamam hi kāraṇam vijñānasya *viṣaya*ḥ.
 ākāra-arpaṇa-kṣamam. ity antara-ślokaḥ. na ca
 ākāra-niyama-sāmartyena apara-pratikṣepāt, ākāra-
 ākāra-niveśiṣv api tīrtha-antarīya-pratyayeṣu
 ākāra-pratiniyatād a-samsargiṇo 'nubhavad anyo
 ākāra-pratiniyamaḥ. tasmād viśiṣṭa-upalabdhir eva
 ākāra-bheda eva tad-a-tattve nibandhanam, api tu
 ākāra-bhedāt. an-antaram vā kāraṇam kāryam
 ākāra-vikalpa-jananāc ca. na ca upādāna-kārya-
 ākāra-vijātiyād bhavati, a-hetutva-prasaṅgāt.
 ākāra-viplavā. tathā-kr̥ta-vyavasthā iyaṃ keśa-ādi
 ākāra-vivartam paśyāmaḥ. tatra yathā-iṣṭam
 ākāra-samvedanayos tu niyama eva. na sa nānātv
 ākāra-saṅkhyātā pariccheda-ātmatā ātmani. sā
 ākāra-sāmyam anumiyeta, sarva-guṇeṣu viśeṣa-
 ākārah kaścic paricchedaś ca antarah sva-
 ākārah pada-artho 'samvedano 'nyā samvit. a-
 ākāro buddher a-bhinnaḥ, tato bhinnam asti iti
 ākāro vā, tadā iṣṭo 'n-iṣṭo vā *viṣaya*ḥ
 ākārah so 'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo 'n
 ākārah sva-samvidāḥ sādhanam iṣṭam, tato 'syās
 ākāratā eva sādhanam, yathā-ākāram asyāḥ
 ākāratva-prasaṅgāt. an-eka-ākārās tu vijñaptayaḥ,
 ākāram asyāḥ prathanāt. artha-sthiteḥ sva-
 ākāram ca yugapat upalabhata iti tad-anye 'pi
 ākāram samvedanam na bhavati, tat tasya vedakam,
 ākārayor a-nānātvāt kam bata ayam āsṛitya hetum
 ākārasya pratyekam parama-aṇuṣv a-bhāvāt. ekaś ca
 ākāra utpadyate, teṣāṃ anyasya samvedyasya a-
 ākāra yathā bhrāntair nirikṣyate. vibhakta-
 ākāra vikalpā bhavanti. na ca te tathā-
 ākāras tad-ekatvasya hānitaḥ. anyasya anyatva-
 ākāras tu vijñaptayaḥ, yena ekaṃ rūpam ekasya
 ākārau yujyete. tad ālambana-*viṣaya*-bhedāt
 ākārsit svayaṃ-śrutim. iṣṭa-a-kṣatim a-sādhyatvam
 ākāśa-āsraya-vad dhvaneḥ. a-siddhāv api śabdasya
 ākāśa-kṣipta-vat. tathā ca ayam atra a-kiñcit
 ākāśa-guṇatva-eka-artha-samavāyy-a-nityatva-a-
 ākāśa-deśe rūpa-ādayas tad-deśāś ca ghaṭa-ādīn
 ākāśa-vad iti. tat-sambandhi-sva-bhāva-mātra-
 ākāśa-vad iti sādhyā-ādy-a-vyatirekiṇaḥ. tathā
 ākāśayor iti darśaniyam. na hy anyathā sapakṣa-
 ākāśayor vā vāstavi pratyāsattiḥ, api tu vaktur
 ākāśād iva ghaṭa-ādiṣu. na vai śabda-sva-bhāvo
 ākr̥ti-virodhataḥ. kadācitka-phalaṃ siddham tal-
 ākr̥iyata iti sva-lakṣaṇa-*viṣaya*ṃ, aparasmād artha
 ākṣipati. etena pratyaya-bheda-bheditva-ādayo 'pi
 ākṣiptam iṣṭam paro 'bhīpraiti iti tad-abhīprāya-
 ākṣiptam sa-āsrava-dharma-*viṣaya*ṃ a-bhūta-guṇa-
 ākṣepa-an-ākṣepāv ity-ādi-prasaṅgaḥ pramāṇa-
 ākṣepaḥ. uktam atra — tad-an-ākṣepe kiṃ sādhana-
 ākṣepāt tat-siddhau siddham eva iṣṭam bhavati. na,
 ākṣepāt, tāvatim tad-dūṣaṇam api. tathā-vidhasya
 ākṣepe kiṃ sādhana-phalam, an-iṣṭam ca iti. yadi
 ākṣepāv ity-ādi-prasaṅgaḥ pramāṇa-vārttike
 ākhyāḥ pada-arthaḥ, sa tu bhāvaḥ prasarpaṇa-
 ākhyā vyatirekasya bādhiḥ. saha a-nirākṛtena
 ākhyā hetavas trayāḥ. eva. an-upalabdhiḥ sva-

PVin3_0005503	'dhikriyate. tena iha prabheda-mātram	ākhyātam, lakṣaṇam tu tad eva. etena kārya-liṅga-
PVin3_0007405	nirdeśena na kiñcit, tatra darśana-sambandha-	ākhyāna-mātrād iṣṭa-siddheḥ. tad-a-nirdeśe vā
PVin3_0000807	iti saṅgraha-ślokaḥ. tri-rūpa-liṅga-	ākhyānam para-artham anumānam ity arthān na pakṣa
PVin3_0000103	liṅgi-jñāna-utpipādayiṣayā tri-rūpa-liṅga-	ākhyānam para-artham anumānam, kāraṇe kārya-
PVin3_0005804	sva-bhāva-antar-gamād iyam. hetu-prabheda-	ākhyāne na darśita-udāhṛtiḥ pṛthak. ity antara-
PVin2_0010105	vā sva-bhāvasya nivṛttir hetutvena	ākhyeyā. anyathā a-pratibaddha-nivṛtṭyā anya-
PVin1_0001009	a-bheda-prasaṅgāt. a-bhede ca atīta-an-	āgata-vastu-prabheda-grahaṇa-a-grahaṇa-ūha-an-ūha
PVin3_0008503	tatra apy atīta-eka-kālānām gatiḥ, na an-	āgatānām, vyabhicārāt. tasmād iyam api kārya-
PVin3_0002102	arthe bādhithe 'nyasya kā kṣatiḥ. uktam ca na	āgama-apekṣam anumānam sva-gocare. siddham tena
PVin2_0007109	vāta-putriyam kiṃ na yuktyā na bādhitam.	āgama-artha-āśrayā yuktir atyakṣeṣu na ca itarā.
PVin3_0012804	tasmād a-vastu-darśana-bala-pravṛttam	āgama-āśrayam anumānam āsṛitya tad-artha-vicāreṣu
PVin3_0013104	pratibadhnāti. kṛtakatva-prastāve ca an-	āgama-āśrayān na āgama-upanyāsaḥ. sādhyāś ca
PVin3_0013104	kṛtakatva-prastāve ca an-āgama-āśrayān na	āgama-upanyāsaḥ. sādhyāś ca pratibandho yac
PVin3_0000203	prāmāṇyād a-doṣa iti cet, uktam atra	āgama-prāmāṇya-cintāyām. na apy asya kaścīd
PVin3_0000207	iti na para-upagatena sādhanam. tad-	āgama-bādhanāya paraṃ prati sādhanā-uktes tadā
PVin2_0007210	antara-ślokaḥ. eka-deśa-a-visamvādanam apy	āgama-lakṣaṇam āhuḥ. tad vipakṣe 'darśana-mātrād
PVin3_0000304	-anta-viśama-grahāḥ. ity antara-ślokaḥ. tad-	āgama-viruddha-abhyupagamaś ca tena eva katham
PVin3_0012203	pramāṇa-pravartanam yuktam. evaṃ hy	āgama-siddha ātmā syāt, na anumāna-siddhaḥ.
PVin3_0000803	mad-upagama-ādayo hetu-prayogā vyākhyātāḥ,	āgama-siddhāś ca. vacanasya vaktur icchā-mātreṇa
PVin2_0006608	-ādi-guṇa-yuktaḥ puruṣa āptaḥ, tat-praṇīta	āgamo '-visamvādī iti cet, iṣṭo 'yam arthaḥ
PVin3_0000305	a-pratipatti-yogyatvāt. tad-upagamād	āgamaḥ, tataḥ sādhanā-dharmaḥ, tasmād vastu-
PVin2_0006704	pratipadyeta. mā bhūt puruṣa-āśrayam vacanam	āgamaḥ, praṇetur dur-anvayatvāt. a-pauruṣeyam a-
PVin3_0000209	tad-āgamavatas tat-siddham iti cet, kasya ka	āgamaḥ. bādhyamānaś ca pramāṇena sa katham āgamaḥ.
PVin3_0000209	āgamaḥ. bādhyamānaś ca pramāṇena sa katham	āgamaḥ. riktasya jantor jātasya guṇa-doṣam a-
PVin3_0013708	sūtram a-mogha-nīter draṣṭur mayā āgamitam	āgamam adhyupekṣya. tasya apy avaśyam avadāta-
PVin2_0006611	śakyeta jñātum so 'tiśayo yadi. sarva eva	āgamam an-āgamam vā pravṛtti-kāmo 'nveṣate prekṣā
PVin2_0006611	jñātum so 'tiśayo yadi. sarva eva āgamam an-	āgamam vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-
PVin3_0000804	vaktur icchā-mātreṇa pravṛtṭeḥ. kalpanā-	āgamayoḥ kartur icchā-mātra-anurodhataḥ. vastunaś
PVin3_0000208	a-siddham iti katham tataḥ siddhiḥ. tad-	āgamavatas tat-siddham iti cet, kasya ka āgamaḥ.
PVin2_0007214	loke vyavahāro drṣṭa iti saṃśayaḥ. tasmān na	āgamasya api nivṛttir artha-a-bhāvaṃ gamayati.
PVin3_0000304	ca tena eva katham bhavet, tad-upagama	āgamasya tyāga-aṅgasya a-pramāṇatvena a-
PVin3_0000106	-upacārāt. atra sva-drṣṭa-artha-grahaṇam	āgamāt para-drṣṭam na sādhanam na apy an-arthataḥ.
PVin2_0006501	santy eva. tatra api sati pratyakṣa-anumāna-	āgamānām ekasya vṛttir iti cet, na, śāstrasya
PVin3_0003205	-yuktikā pratijñā bādhetā. pratiśiddham ca	āgamānām prāmāṇyam. tasmād abhyupetya vicāreṣv
PVin2_0009604	tatra a-bhāvena gamakatvam kathayatā	āgamikatvam ātmani pratipannam syāt, na
PVin3_0013708	artha iti sūtram a-mogha-nīter draṣṭur mayā	āgamitam āgamam adhyupekṣya. tasya apy avaśyam
PVin3_0003009	sva-vacana-virodhe spaṣṭam udāharaṇam,	āgame tu diṅ-mātra-darśanam etat. atra udāharaṇam
PVin2_0006812	tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat. a-tad-	āgamebhyo na tatra pratītir ākāśād iva ghaṭa-
PVin1_0004401	vyavahāram utpaśyann ekam a-pramāṇam	ācakṣita, aparam āsaṃsāram a-viśliṣṭa-anubandham
PVin3_0002008	balād asti iti sādhyann adhyakṣa-viruddham	ācarati. kaiścīc prakaraṇair icchā bhavet sā
PVin2_0005312	tāvad yad a-yuktaṃ paśyanti, na tadā eva tad	ācaranti. so 'yam paśor api paśuḥ. mahato 'pi
PVin3_0005707	kiñcin nibandhanam asti. sa ca anena a-sakṛd	ācarita-pūrva iti na anayoḥ sambandhaḥ sādhanīyaḥ.
PVin2_0004809	tat-pratibaddha-vastu-liṅga-apekṣaṇāc ca.	ācāryaḥ punar artha-bhidāṃ jagau. pratibhāsasya
PVin3_0009801	iti na vāda-udāharaṇam. udāharaṇa-diśam tv	ācāryaḥ prāha. yaḥ punaḥ pratijñā-artha-eka-deśo
PVin3_0013013	tad ayam abhyupagama-bala-pravṛttaḥ.	ācāryeṇa punar diṅ-mātra-darśanāya idam
PVin3_0011712	na anvayaḥ. a-darśana-mātram āsṛitya	ācāryeṇa śrāvaṇatve vyatireka uktaḥ. na tāvatā a-
PVin3_0000609	-sthita-lakṣaṇatvena virodhāt. ayam eva ca	ācāryair avayavi-pratiśedha-ādiṣu bahu-mukhair
PVin3_0001604	varṇatvasya aindriyakatvasya iva vā nitīraṇa-	ājñāne. tathā hi na tac cākṣuṣam taj-jñānavat,
PVin3_0012911	ekasya tad-antarāla-vyāpti-nāntariyakaḥ,	ātapa-āder iva ghaṭa-ādibhir iti. dvitīyo 'pi
PVin1_0002311	sārūpyam apy a-tad-ātmanaḥ prak paścād apy	ātma-a-pracyuteś caitanyasya katham iti cet, ayam
PVin3_0011706	avinābhāva eva ukto bhavati. tathā hy	ātma-a-bhāva eva na bhavaty eva ity arthād an-
PVin1_0000904	upayoga-a-viśeṣataḥ. sa paścād api syāt.	ātma-a-bhedena sāmārthya-a-viśeṣān na ekasya
PVin1_0002407	-a-viśeṣe 'pi sva-bhāva-abhyāsa-viśeṣāt tad-	ātma-atiśaya-siddheḥ. buddhir atiśayavatī na
PVin2_0006711	ādihāra-ādheya-bhāvaś cet, so 'pi tad-	ātma-an-upakāre na sidhyati. para-ātmani tulyaḥ
PVin3_0013403	kathañcit sādrśya-mātreṇa arthānām kenacid	ātma-antara-pratiniyamāḥ, yena upamānāt sādhanam
PVin3_0008807	pratibandhād atiśaya-pratipattau tasya apy	ātma-antaratve tad eva vastunaś tādātmyāt patanam
PVin3_0001202	yathā saṃhatānām pārārthye sādhyā	ātma-arthatvam. tad an-uktam api icchayā vyāptam
PVin3_0001401	siddhā api pārārthya-a-viśeṣe na	ātma-arthāḥ. saṃhata-para-artha-kriyā-upagamād
PVin3_0011709	te ca darśanena vinā na sidhyataḥ. tan na	ātma-avinābhāvī praṇa-ādīḥ. tata eva na ātma-

PVin3_0008310	deha-indriya-buddhibhyo rāga-ādy-anumānam.	ātma-ātmiya-abhiniveśa-pūrvakā hi rāga-ādayaḥ,
PVin3_0010904	rāga iti cet, iṣṭatvād a-doṣaḥ. nitya-sukha-	ātma-ātmiya-darśana-ākṣiptaṃ sa-āsrava-dharma-
PVin2_0006413	ātma-parayor a-pratipatteḥ. tasmād ayam	ātma-upalambha-nivṛttim eva pramāṇayan
PVin3_0012807	asti sambhavo yathā-avasthita-vastu-sthitiṣv	ātma-kārya-an-upalambheṣu. tatra udāharaṇam –
PVin2_0005605	ity antara-ślokāḥ. etal-lakṣaṇā an-upalambha-	ātma-kārya-ākhyā hetavas trayaḥ. eva. an-
PVin3_0008808	patanam an-avasthā ca. na ca tathā-bhūta-	ātma-kriyāṃ pratibandham abhyupaiti. tasmāt pāta-
PVin3_0012310	prāṇa-ādi-sambhavana nairātmya-vyāvartanād	ātma-gatiḥ, kiṃ tarhi vidhi-mukhena eva prāṇa-
PVin2_0009513	vyāptes tan-nivṛttau vyāpy-a-nivṛtter	ātma-gatiḥ syāt. a-dṛśya-an-upalambhād a-bhāva-a-
PVin3_0011003	eva a-viparyāsa-udbhavā sā na doṣaḥ. a-saty	ātma-grahe duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-
PVin1_0001613	pratibhāsa-a-viśeṣāt saty api pratitir a-tad-	ātma-grāhiṇī, tad-bhāva-a-bhāvayor an-anukārāt,
PVin2_0005401	'pi mahīyaso yad avamanyata iti kim anyad an-	ātma-jñatāyāḥ. so 'yaṃ tair eva artha-vyatireka-
PVin3_0011204	rāgi iti, rāga-utpatti-pratyaya-viśeṣeṇa	ātma-darśana-a-yoniśo-manas-kāreṇa yogāt. tadā
PVin1_0000802	ayam upanipatyā vijñānam janayan na an-	ātma-nāntariyakam pratibhāsam puras-kartuṃ yukto
PVin2_0007609	tv artha-āpattyā siddhaḥ. na hy a-tad-	ātma-niyatasya tan-nivṛtṭyā nivṛtṭiḥ. tasmān
PVin3_0012404	vyatirekasya upayogaḥ. katham vā a-prasiddha-	ātma-niyamāḥ prāṇa-ādaya ātmānam vidadhāti iti
PVin3_0011710	na ātma-avinābhāvī prāṇa-ādiḥ. tata eva na	ātma-nivṛttāv asya nivṛttir api, yato vyatirekī
PVin3_0011802	prāṇa-ādy-a-bhāvena nairātmyasya vyāpter	ātma-nivṛttau prāṇa-ādi-nivṛtṭir iti cet, na, a-
PVin2_0004609	vā bhāva-kāraṇa-vyatireke bhavataḥ, a-bhedād	ātma-niṣpattes ca. tathā tayor a-bhāve taj-jaṃ
PVin3_0010409	pratibandho vācyāḥ, anyathā a-siddheḥ. etena	ātma-para-upagama-ādayaḥ puruṣa-vyavasthā-
PVin2_0006412	sarva-upalambha-nivṛtter atra a-lingatvāt,	ātma-parayor a-pratipatteḥ. tasmād ayam ātma-
PVin3_0009902	jñānam utpādayantas tathā prakāśamānāḥ sva-	ātma-prakāśakā ity ucyante. na evaṃ liṅga-
PVin3_0012210	a-siddheḥ sandigdho nairātmyād vyatirekaḥ.	ātma-pratiniyame hi tat-kārya-ātmatayā prāṇa-
PVin3_0011804	prāṇa-ādayas tad-ātmatayā tad-utpattyā vā	ātma-pratibaddhāḥ syuḥ, te tan-nivṛtṭyā nivarteran.
PVin3_0011708	pratibandhaś ca avinābhāvaḥ. sa ca	ātma-pratibandhas tādātmya-tad-utpattibhyām anyo
PVin3_0004908	vyāvṛtti-sādhanāḥ. sva-bhāva-kāryayor eva	ātma-pratibandhād gamakatvaṃ viparyaye vā
PVin2_0007302	a-bhāva-a-sambhavāt. tatra arvāg-darśanasya	ātma-pratyakṣa-nivṛtti-pramāṇayatas tad-grahaṇa-
PVin3_0012001	-hetuḥ, buddhiś ca pratyaya ity etāvato 'yam	ātma-bhāvo 'nvaya-vyatireka-bhāg ity ayam eva
PVin3_0008806	prasarpaṇa-dharma-a-pracyuta-an-utpanna-	ātma-bhūta-viśeṣaḥ kiṃ na patati iti.
PVin1_0004205	-artha-antaratve tu nila-āder anubhavāt tad-	ātma-bhūtaḥ prakāśate tathā iti nila-ādy-
PVin1_0003105	yena asya idam iti pratikarma vibhajyate. an-	ātma-bhūtaś ca asya indriya-artha-sannikarṣa-ādiṣu
PVin2_0009102	an-upayogāt. upayoge vā sa eva asya sva-	ātma-bhūtā a-nityatā iti kim anyayā, sva-bhāvena
PVin1_0003206	-karma-sambandho na prasidhyati. sā ca tasya	ātma-bhūtā eva tena na artha-antaram phalam.
PVin1_0001311	'pi syāt. na hi pratipurūṣam arthānām	ātma-bhedāḥ, nairātmya-prasaṅgāt, ātma-sthiter a-
PVin1_0003109	-an-aṅgatayā a-karaṇatvāt. tasmād yato 'sya	ātma-bhedād asya iyaṃ adhigatir ity ayam asyāḥ
PVin1_0002101	-ātmā viśayī-kriyate saṃvittiyā, tasyās tad-	ātma-rūpatvāt. na enam iyaṃ abhilāpena saṃsṛjati,
PVin1_0000604	eva pramāṇam. sa ca a-visaṃvādas tasmād	ātma-lābhāt, anyato bhavato 'bhavato vā bhāve
PVin2_0005508	vidhāna-pratiśedhane. eka-dharmasya sarva-	ātma-vidhāna-pratiśedhanam. a-nānā-ātmatayā bhede
PVin3_0008610	artha-antaratve 'py uktam. na vai tata	ātma-viśeṣa-utpatter ambhasas tathā-sthitiḥ, kiṃ
PVin3_0006207	-viśeṣād viśaye 'pi prasaṅgāt. saṃvedanam hy	ātma-viśeṣād apara-sādhanam, na evaṃ a-bhāvaḥ. na
PVin3_0010703	ity evam-prakārasya an-upalambhasya a-dṛśya-	ātma-viśayatvena sandeha-hetutvād ity uktam. ko
PVin1_0004210	tato 'syās tad-bhāva-vyavasthāpanāt. tatra	ātma-viśaye māne yathā rāga-ādi-vedanam. iyaṃ
PVin3_0011510	anyo rāṣir asti, yatra prāṇa-ādir varteta,	ātma-vṛtti-vyavacchedābhyāṃ sarvasya saṅgrahāt.
PVin3_0011706	na bhavaty eva ity arthād an-anya-samsargiṇy	ātma-vṛtṭiḥ sūcitā bhavati. sā eva avinābhāvaḥ.
PVin1_0004301	sā yogyatā iti ca proktaṃ pramāṇam sva-	ātma-vedanam. ity antara-ślokāḥ. bāhye 'py arthe
PVin1_0002107	a-śakya-samayativān na sukha-ādinām	ātma-saṃvittir āviṣṭa-abhilāpā. sā pratyakṣam
PVin1_0004212	tatra apy anubhava-ātmatvāt te yogyāḥ sva-	ātma-saṃvidi. iti sā yogyatā mānam ātmā meyaḥ
PVin1_0004204	tathā-prathanam, na tad anyasya kasyacid	ātma-saṃvedana-vat. tato 'pi na tad artha-antare
PVin1_0002011	-saṃvedana-pradarśana-artham, sarva-jñānām	ātma-saṃvedanasya pratyakṣatvāt. na hi sukha-
PVin3_0005905	-viśeṣāt. saṃvedanasya tu tathā-vidha-	ātma-saṃvedanād eva bheda-pratitīḥ. tat svayaṃ
PVin1_0002012	pratyakṣatvāt. na hi sukha-ādinām	ātma-saṃvedane vikalpaḥ sambhavati, yasmād a-
PVin3_0012402	iti tato vyatirekī varṇyeta. anyathā	ātma-sannidhāyane ko nairātmyād vyatirekasya
PVin1_0000403	svato 'siddham anyat sādhanam a-vyabhicāry-	ātma-sambandham apekṣata iti na a-pratyakṣam
PVin2_0009602	abhyupagamāt siddham iti cet, katham idānim	ātma-siddhiḥ. parasya apy a-pramāṇikā nairātmya-
PVin1_0001312	arthānām ātma-bhedāḥ, nairātmya-prasaṅgāt,	ātma-sthiter a-bhāvāt. tasmād ayam a-śabda-
PVin3_0011509	-chariṇam prāṇa-ādimitvād iti. na hi sa-	ātmaka-an-ātmakābhyām anyo rāṣir asti, yatra
PVin2_0009603	nairātmya-siddhiḥ. abhyupagamena ca sa	ātmaka-an-ātmakau vibhajya tatra a-bhāvena
PVin3_0007206	dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-	ātmako 'nyo vā iti, yathā-kathaṅcid api viśeṣitas
PVin2_0005810	yathā – gaur ayam sāsnā-ādi-samudāya-	ātmakatvād iti. tathā ca dṛṣṭānta-a-siddhi-codanā
PVin3_0012308	na anvayy a-vyatirekī ced a-nairātmyaṃ na sa-	ātmakam. iti saṅgraha-ślokaḥ. na prāṇa-ādi-

PVin3_0004713 -anantariyakah, kṛtakatvān nityaḥ, sa-
 PVin3_0011508 vyatirekaś ca sandigdhaḥ, yathā — sa-
 PVin2_0009511 kim ca vyatireky api hetuḥ syāt. na idaṃ nir-
 PVin3_0011812 -sattva-pratītiḥ. yad apy āha — yadi na sa-
 PVin1_0001005 saṅketa-smaraṇa-upāyaṃ dṛṣṭa-saṅkalana-
 PVin3_0013404 na sāmyam. tatas tad-ātmatāyāṃ sarvaṃ sarva-
 PVin2_0009512 a-prāṇa-ādimattva-prasaṅgād iti. nir-
 PVin3_0011509 prāṇa-ādimattvād iti. na hi sa-ātmaka-an-
 PVin3_0012303 sa ca na sidhyati ity uktam. astu nāma nir-
 PVin2_0009603 -siddhiḥ. abhyupagameṇa ca sa-ātmaka-an-
 PVin3_0009103 prapattīṅṅam a-sādhanam. jñāpako hi hetur yad-
 PVin3_0011804 vyāpty-a-siddheḥ. yadi prāṇa-ādayas tad-
 PVin3_0012301 vyatirekaḥ. ātma-pratīnyame hi tat-kārya-
 PVin2_0005509 sarva-ātma-vidhāna-pratīṣedhanam. a-nānā-
 PVin1_0004214 sva-vit. grāhaka-ākāra-saṅkhyātā pariccheda-
 PVin3_0013006 deśa-rūpasya a-bheda-virodhaḥ. dṛśya-a-dṛśya-
 PVin3_0013003 -virahaḥ. a-vyavahānam a-dūra-sthānam dṛśya-
 PVin1_0003512 pratyakṣa-prativedyatvam apy asyāṃ tad-
 PVin3_0009306 sāmānyam. atha kā iyam a-vyaktiḥ. a-dṛśya-
 PVin3_0011512 jīvac-charīra-sambandhī prāṇa-ādir an-ubhaya-
 PVin2_0006707 -utpatti-hāni-nāntariyakatvāt, nityaṃ tad-
 PVin3_0013404 kenacit kathañcin na sāmyam. tatas tad-
 PVin3_0009411 bheda eva atitarāṃ a-kramatva-prasaṅgaḥ, eka-
 PVin2_0005610 saty artho 'rthaṃ na vyabhicarati. sa ca tad-
 PVin1_0004212 māna-meya-phala-sthitiḥ. tatra apy anubhava-
 PVin3_0004201 iti cet, na, hetoḥ sva-bhāva-bhedāt. a-tad-
 PVin2_0005612 na vyabhicarati. sa ca tad-ātmavāt. tad-
 PVin1_0000804 yuktam rasa-ādi-jñāna-vat. sato 'pi vā tad-
 PVin3_0009212 siddhaḥ, na arthaḥ. na hi pare '-pracyuta-
 PVin3_0003004 ca abhisamasya sāmyād ekam uktam. yathā
 PVin1_0000208 tatra yo jñāna-pratibhāsam anvaya-vyatirekāv
 PVin3_0008607 tad api kārya-liṅga-jaṃ eva, tādṛśasya
 PVin1_0003906 tat. a-darśanāj jagaty asminn ekasya api tad-
 PVin2_0010110 hetos tathā-bhāva-nīscaye vyāpakasya sva-
 PVin1_0001603 buddhiṃ gamayet, pratibandha-a-bhāvāt. artha-
 PVin3_0011612 ca. na hi kārya-kāraṇa-bhāvaḥ prāṇa-ādinām
 PVin1_0003107 vidyamāno 'pi bhedo bhinne karmaṇy a-bhinna-
 PVin1_0003104 tu yā yataḥ. tatra anubhava-mātreṇa sadṛśa-
 PVin3_0008604 kārya-liṅga-jā. ādhārato 'bhinirvṛtter
 PVin3_0011902 gamaka iti. sa ca kāraṇa-bhāvo '-darśanād
 PVin3_0000402 tad vastutaḥ siddha-lakṣaṇam a-siddham kim
 PVin1_0003513 eva. sā ca tādātmyāt svayaṃ prakāśate. tena
 PVin2_0006802 anyathā api nāntariyakatā-a-bhāvān na para-
 PVin1_0001806 pratyāviśanti. kathaṃ tarhi idānīm a-nīscaya-
 PVin1_0002311 eva tad-vedana-lakṣaṇam. sārūpyam apy a-tad-
 PVin3_0011701 bhāve bhāva iti saṃśayaḥ. gamakā eva
 PVin1_0001412 -vikalpo vā pratyakṣo darśana-ātmā dṛśya-
 PVin1_0001505 -bhāva eva artha-abhilāpa-anukāriṇo 'nubhava-
 PVin3_0011610 viśeṣataḥ prāṇa-ādayaḥ. viprakarṣād
 PVin1_0001708 sāmānyam buddhy-a-bhedataḥ. na hi vyakty-
 PVin3_0011907 -ādaḥ na santi. tasmāt sandigdha-sāmarthya
 PVin2_0007608 kṛtakatvasya śabde ca bhāva-khyātau tad-
 PVin3_0012205 vyatirekaḥ sandigdhaḥ syāt prāṇa-ādinām,
 PVin2_0007405 tasmāt tad-bhāva-mātra-anubandhina eva
 PVin3_0009807 api svata eva tathā-bhāvāt. tasmāt sa svayaṃ
 PVin1_0000205 pramāṇe eva sadṛśa-
 PVin3_0005808 viśeṣa-a-bhāvāt. siddhena an-upalambha-
 PVin3_0007402 na siddha eva. na vai kaścit tathā-bhūtena
 PVin3_0001903 śāstre nānā-dharma-vyavasthāyāṃ api svayaṃ
 ātmakam jīvac-charīram prāṇa-ādimattvāt, prayatna
 ātmakam jīvac-charīram prāṇa-ādimattvād iti. na
 ātmakam jīvac-charīram a-prāṇa-ādimattva-prasaṅgād
 ātmakam jīvac-charīram, prāṇa-ādi-viraha-
 ātmakam. pūrva-apara-parāmarśa-sūnye tac cākṣuṣe
 ātmakam syāt. na ca etad yuktam. tasmāt tad-
 ātmakānām ghaṭa-ādinām dṛṣṭa-a-dṛṣṭānām prāṇa-ādy
 ātmakābhyām anyo rāśir asti, yatra prāṇa-ādir
 ātmakebhyo vyatirekaḥ prāṇa-ādinām tad-bhāve ca
 ātmakau vibhajya tatra a-bhāvena gamakatvam
 ātmatayā jñāpayati, tad-a-siddhau sandehe vā na
 ātmatayā tad-utpattayā vā ātma-pratibaddhāḥ syuḥ,
 ātmatayā prāṇa-ādinām nairātmyena saha virodhaḥ
 ātmatayā bhede nānā-vidhi-niśedha-vat. eka-
 ātmatā ātmani. sā yogyatā iti ca proktaṃ pramāṇam
 ātmatā-ādi-virodhā api vācyāḥ. tad ayam an-
 ātmatā indriyasya sva-āśrayeṇa sambandhaḥ, a-
 ātmatā eva. sā ca tādātmyāt svayaṃ prakāśate.
 ātmatā. nanv anena lakṣaṇena pradhāna-puruṣa-ādayo
 ātmatā-bahir-bhāvāt tābhyām na vyatiricyate. na
 ātmatāyām kadācid upalambha-an-upalambha-a-bhāva-
 ātmatāyām sarvaṃ sarva-ātmakam syāt. na ca etad
 ātmatva-vat. kāryatvād eva a-bheda iti cet, yukto
 ātmatvāt. tad-ātmatve sādhyā-sādhana-bheda-a-
 ātmatvāt te yogyāḥ sva-ātma-saṃvidi. iti sā
 ātmatve 'pi kṣīrasya sa tasya sva-bhāvaḥ, yo
 ātmatve sādhyā-sādhana-bheda-a-bhāva iti cet, na,
 ātmana indriya-antara-jñāna-utpattāv a-sāmarthyād
 ātmana upalayanam a-nityatām icchanti, nanv a-
 ātmano '-pramāṇye vacanasya a-pravṛttiḥ, tathā
 ātmano 'nukārayati, sa pratyakṣaḥ. tad a-
 ātmano 'mbhasas tata ādhārād abhinirvṛtteḥ. na hi
 ātmanaḥ. asti iyam api yā tv antar-upaplava-
 ātmanaś ca an-upalabdhir iti sa tat-tad-viruddha-
 ātmanaś ca sādharmaṇatvād anya-buddher apy anumāna
 ātmanaś ca sidhyati, tasya upalambha-an-upalambha
 ātmano jñānasya na bhedenā niyāmakaḥ, kriyā-
 ātmano jñānasya sarvatra karmaṇi tena ātmanā
 ātmanas tādṛśo 'mbhasaḥ. kāryam tasya yo 'pi
 ātmano na sidhyati ity uktam. darśane 'pi
 ātmanaḥ. pareṇa apy anyataḥ pratipattum a-yuktam
 ātmanaḥ prakāśikā ity apy ucyaṭe prakāśa-vat. nila
 ātmanaḥ pratipattir arthasya. na hi sattā
 ātmanaḥ pratyakṣād vyavahāraḥ. nīscinvan hi
 ātmanaḥ prak paścād apy ātma-a-pracyuteś
 ātmanaḥ prāṇa-ādayaḥ, tad-vyatirekasya eka-
 ātmano vā vikalpasya darśane '-dṛṣṭir vikalpa-
 ātmano vikalpasya. sukha-ādi-saṃvedanam ca buddhiḥ.
 ātmano vṛtti-vyatireka-a-siddhes tatra prāṇa-
 ātmano vyatiriktam anvayinam arthaṃ paśyāmaḥ, yaṃ
 ātmano vyatirekaḥ. te 'pi buddhy-ādayo nairātmye
 ātmanaḥ sato bhāva iti sāmarthyāt tat-siddher na
 ātmanaḥ sandehāt. ata eva vipakṣād api. ekatra hi
 ātmanaḥ sva-bhāvo gamakaḥ. sa ca ayam hetutvena
 ātmano hetur a-siddhaḥ. kathaṃ vai śabdo '-
 ātmanā. a-pratyakṣasya sambandhād anyataḥ
 ātmanā a-sattvena a-sad-vyavahāraḥ sādhyata ity
 ātmanā anvayaṃ karoti. pratipādayatā hi param
 ātmanā eva iṣṭaḥ sādhyāḥ, śāstra-upagame 'pi na

PVin3_0001512	vipraṭiṣiddham etad vacanaṃ syāt, ghaṭṭasya	ātmanā tad-bhāva-artha-antara-bhāva-virodhāt.
PVin1_0003105	sadṛśa-ātmano jñānasya sarvatra karmaṇi tena	ātmanā bhavitavyam, yena asya idam iti pratikarma
PVin1_0003202	śakyam nirdeṣṭum. a-nirūpitenā nāma ayam	ātmanā bhāvān vyavasthāpayati idam asya idam na
PVin3_0008709	-ādiṣu janana-śaktir eva. tasmād eteṣu tad-	ātmanā vyapadeśa-ādayo janya-janaka-bhāva-kṛtā
PVin3_0012811	na hi yo yatra na asti, sa tad-deśam	ātmanā vyāpnoti. nanu na ākāśa-deśe rūpa-ādayas
PVin1_0003207	dadhānaṃ tac ca tām ātmany artha-adhigamana-	ātmanā. sa-vyāpāram iva ābhāti vyāpāreṇa sva-
PVin1_0003308	na api sannikarṣaḥ pramāṇam, sarva-	ātmanā sannikṛṣṭasya api kaiścid eva dharmaiḥ
PVin1_0001401	saṃhṛtya sarvataś cintāṃ stimitena antara-	ātmanā. sthito 'pi cakṣuṣā rūpam iṣṭate sā akṣa-
PVin2_0006210	-vyavahāra-sādhanyām an-upalabdḥau dṛśya-	ātmanām eva teṣāṃ tad-viruddhānāṃ ca sannihita-
PVin3_0010806	virodha-upalabdhir ity a-sādhyatvam. a-dṛśya-	ātmanām tu sva-pratīyogibhir virodho 'pi mā bhūt,
PVin1_0002213	na antarāḥ sukha-ādayo na api cetanāḥ. tad-	ātmanām śabda-ādīnāṃ anubhavāt tad-anubhava-
PVin1_0001507	-vat. an-anuyamś ca enām pratyakṣeṇa katham	ātmany anvīyāt. a-jñāte 'rthe buddher a-siddhes
PVin3_0011601	na vyatiricyate. na tatra anveti, eka-	ātmany apy a-siddheḥ. ata eva anvaya-vyatirekayoḥ
PVin1_0003207	na artha-antaraṃ phalam. dadhānaṃ tac ca tām	ātmany artha-adhigamana-ātmanā. sa-vyāpāram iva
PVin3_0011104	viparyāseṇa ca vacanasya tat-siddhiḥ,	ātmany eva anyathā-darśanāt. rāga-utpatti-yogyatā
PVin3_0009902	pradīpa-ādayas tu sva-bhāva-yogyatayā	ātmani jñānam utpādayantas tathā prakāśamānāḥ sva
PVin1_0003905	darśanāl loke bhrāntir nāma upajāyate. a-tad-	ātmani tādātmya-vyavasāyena na iha tat. a-
PVin2_0007402	tad-bhāva-mātra-anvayini sva-bhāvo hetur	ātmani. tādātmyam hy arthasya tan-mātra-
PVin2_0006711	so 'pi tad-ātma-an-upakāre na sidhyati. para-	ātmani tulyaḥ paryanuyogo 'n-avasthā ca. janya-
PVin3_0010811	sādhāraṇam api vivekaṃ na avagāhate. tasmād	ātmani darśana-mātreṇa an-upasamhāraḥ, tāvatā
PVin3_0011102	nanv atra apy eṣa tulyaḥ prasaṅgaḥ — na	ātmani darśanena anumānam iti. na, tayor iha
PVin3_0010801	anena aparatra pariccheda iti cet, nanv evam	ātmani dṛṣṭasya aparatra-upanaye 'tiprasaṅgaḥ.
PVin2_0009604	a-bhāvena gamakatvaṃ kathayātā āgamikatvam	ātmani pratipannaṃ syāt, na anumeyatvam. yā apy a
PVin3_0011009	tal-lakṣaṇatvāc ca phalasya. vaktary	ātmani rāga-ādi-darśanena anyatra tad-anumāne
PVin1_0002101	enam iyam abhilāpeṇa saṃsṛjati, tathā-vṛtter	ātmani virodhāt, tad-rūpasya prāg a-darśanād
PVin1_0004214	grāhaka-ākāra-saṅkhyātā pariccheda-ātmatā	ātmani. sā yogyatā iti ca proktaṃ pramāṇam sva-
PVin3_0010712	evaṃ sarva-jñāḥ syād ity a-pratiṣedhaḥ. sva-	ātmani sva-saṃviditena anena aparatra pariccheda
PVin3_0009809	vai śabdo '-siddhaḥ. siddhaḥ śabdaḥ. sa	ātmani hetu-rūpo na siddha ity a-siddha ucyate.
PVin3_0011011	kuto niścayaḥ. a-darśane 'py uktam. dṛśya-	ātmanor nāma ayam arvāg-darśanaḥ saha-bhāvam
PVin1_0004207	ca tādātmyāt tathā prakāśamāno 'pi sva-para-	ātmanoḥ prakāśakaḥ syāt, prakāśa-vat. tasmād
PVin2_0006706	-apekṣatvāc ca. upalambha-yogya-a-yogya-	ātmanoḥ prāpti-parityāgayoḥ sva-bhāva-antara-
PVin3_0010806	-siddhir ity an-upanayaḥ. dṛśyatayā ca tayor	ātmanor virodha-upalabdhir ity a-sādhyatvam. a-
PVin3_0007703	-vyavacchedena labhyaṃ gamakatvaṃ katham	ātmasāt kuryāt. a-vyavaccheda-rūpā api khalu
PVin3_0006801	-vikalpa-pratibhāsinam arthaṃ viṣayatvena	ātmasāt kurvanti. vaktuḥ śrotuś ca tad-vikalpa-
PVin1_0001710	artha-bheda-kalpanāyām atiprasaṅgaḥ. sarva-	ātmasv ekatva-a-niścayād a-nānātva-pratīpatter a-
PVin3_0003001	liṅgam, sva-bhāva-lakṣaṇam prasiddhiḥ.	ātmā aparo vā yathā-artha-darśana-pravṛtta-vāg-
PVin3_0010605	— sarvatra sukha-ādi-sambhavād vibhur	ātmā iti. evam ekasya pakṣa-dharmasya hetu-
PVin3_0009308	iti cet, anya-dharmā ca prāg a-pracyuta-	ātmā iti ca su-vyāhṛtam. etena tad-avasthā-
PVin1_0001602	'py a-siddha eva. na vyaktir buddhir artha-	ātmā iti cet, sa kim a-buddhi-janmā buddhiṃ
PVin3_0011811	eva sad-a-santaḥ pratīyante, na ca evam	ātmā iti na tasya sad-a-sattva-pratītiḥ. yad apy
PVin3_0013605	a-pratiṣṭhānāt. yathā āha paraḥ — na asty	ātmā iti pratijñā-virodho nāma pratijñā-doṣaḥ,
PVin1_0003511	grāhya-grāhaka-lakṣaṇa-vaiddhuryāt. tasmād	ātmā eva buddher anubhavaḥ. sa ca na anyasya
PVin3_0012304	-vyāvṛttiḥ, tathā api na a-nairātmyād	ātmā jīvac-charīre sidhyati, yena ayam na
PVin1_0001412	ayam a-saṃsṛṣṭa-vikalpo vā pratyakṣo darśana-	ātmā dṛśya-ātmano vā vikalpasya darśane '-dṛṣṭir
PVin1_0002406	-paritāpa-rūpaṃ paśyāmaḥ. na ca asya ayam	ātmā para-upadhāno yuktaḥ, tad-a-viśeṣe 'pi sva-
PVin3_0001304	viśeṣa iṣṭa eva an-anvaya-doṣaḥ. yad āha —	ātmā paraś cet so '-siddha iti. tasya eva ca
PVin1_0004213	sva-ātma-saṃvidi. iti sā yogyatā mānam	ātmā meyaḥ phalaṃ sva-vit. grāhaka-ākāra-
PVin1_0003805	-māna-phala-sthitiḥ. a-vibhāgo 'pi buddhy-	ātmā viparyāsita-darśanaḥ. grāhya-grāhaka-
PVin1_0002014	-bhāk. na an-uditaḥ pratīyantaḥ sukha-ādy-	ātmā viṣayī-kriyate saṃvittiyā, tasyās tad-ātma-
PVin2_0006713	tasmāt kādācitkaḥ śabdasya upalambha-yogya	ātmā, sa ca puruṣa-vyāpāra-anvaya-vyatireka-
PVin3_0012111	antare. tena na iha pratanyate. na ca a-sann	ātmā, sattā-sādhana-vṛttech. sandigdhaḥ syāt. na
PVin1_0002013	sambhavati, yasmād a-śakya-samayo hy	ātmā sukha-ādīnāṃ an-anya-bhāk. na an-uditaḥ
PVin3_0012203	-pravartanaṃ yuktam. evaṃ hy āgama-siddha	ātmā syāt, na anumāna-siddhaḥ. tasmād a-vyatireke
PVin3_0005507	-abhidhānāt. yan-nāntariyakā sattā yo vā	ātmā svo '-vibhāgavān. sa tena a-vyabhicārī syād
PVin2_0007811	niyama-hetur vaktavyo yata ime kecin naśvara-	ātmāno jātāḥ. na ca atra kaścin niyāmakāḥ sva-
PVin1_0001706	hi kvacin na anyatra dṛśyate. na hi vyakty-	ātmānaḥ parasparam anuyanti, śakti-pratibhāsa-ādi
PVin3_0011808	atyanta-parokṣasya na sidhyataḥ. ke ca nir-	ātmānaḥ prāṇa-ādy-a-bhāvena vyāptāḥ. ghaṭa-ādayaś
PVin1_0000711	eva anukuryāt. na hy arthe śabdāḥ santi tad-	ātmāno vā, yena tasmin pratibhāsamāne te 'pi
PVin1_0002207	tat-kārya-sva-bhāva-niyame na an-upalambha-	ātmānaḥ sukha-ādayaḥ. saṃskārān niyama iti cet,

artha-rūpāḥ sukha-ādayaḥ. yadi hi śabda-ādy-
 sambhavati. sato 'pi vā kasyacit tad-
 eṣa śabda na indriyaṃ na sannikarṣaṃ na
 anvaya-a-siddhi-vacane 'pi, na hi sa eva
 niyamena niścīyante. tad ayaṃ puruṣa
 chaśa-viśāṇa-a-bhāva-vādinam upahasann
 kiṃ tarhi vidhi-mukhena eva prāṇa-ādaya
 dr̥śyante. tatra kācīt syād api yā a-naśvara-
 iti sa eva svayaṃ vastuto bhāvaḥ. sa ca
 -ārambha-virāme kadācid upalambhaḥ. tena tad-
 vā a-prasiddha-ātma-niyamāḥ prāṇa-ādaya
 kevalaṃ vikalpa-viracitam a-santam apy eṣāṃ
 mūkaṃ jagat syāt. kvacin niṣṭhāyāṃ sa svayam
 -indriya-buddhibhyo rāga-ādy-anumānam. ātma-
 iti cet, iṣṭatvād a-doṣaḥ. nitya-sukha-ātma-
 apanayanti vā. yat prāḡ dr̥ṣṭaṃ tatra smṛtim
 sva-upagama eva tarhi prāmānyam
 -gatiḥ, kiṃ tarhi vidhi-mukhena eva prāṇa-
 kathaṃ vā a-prasiddha-ātma-niyamāḥ prāṇa-
 vipraṭiṣiddham. tasmād upakurvānās cakṣur-
 kāraṇa-vaikaljyā jñāna-an-utpattir iti kuḍya-
 saṃvedanasya tādātmye 'saṃvedanāḥ sukha-
 pratibhāsaṃ puras-kartuṃ yukto rasa-
 sidhyati. etena a-nityatva-saṃsthāna-viśeṣa-
 tasya viśeṣaḥ. para-arthāḥ santaś cakṣur-
 rāga-ādimān vacanād rathyā-puruṣa-vad ity-
 prayogaḥ. atha yad idam na santi pradhāna-
 a-vipakṣatvāt, tat-samudāya-eka-deśatvād ity-
 pūrvako viparyāso mohaḥ. na evaṃ karuṇā-
 -ādy-upapluta-akṣānāṃ yathā mṛc-chakala-
 'n-apekṣāyāḥ sāmānyam, yāvata skandha-
 ātmata. nanv anena lakṣaṇena pradhāna-puruṣa-
 upakārasya artha-antaratve 'tad-upakāra-
 artha-antaratve tasya iti sambandha-a-bhāva-
 -prāptir viśeṣo vā vācyaḥ. antaḥ-karaṇatva-
 enam akṣipati. etena pratyaya-bheda-bheditva-
 samartha ity ukta-prāyam. nanu yava-bija-
 vyāvṛtti-vyāptir a-siddhā. prāṇa-
 -antara-bhāvaṃ gamayati ity uktam. buddhy-
 ātma-ātmīya-abhiniveśa-pūrvakā hi rāga-
 -karaṃ ca kiṃ kasya āvaraṇam anyad vā. kuḍya-
 'pi icchayā vyāptaḥ sādhyāḥ. tad-vaikaljya-
 -ātmānaḥ prāṇa-ādy-a-bhāvena vyāptāḥ. ghaṭa-
 yat sātāṃ saṃvedanam iti siddhāḥ sukha-
 eva. tasmād eteṣu tad-ātmanā vyapadeśa-
 '-bhāvasya vyāpty-a-siddheḥ. yadi prāṇa-
 ātmanā vyāpnoti. nanu na ākāśa-deśe rūpa-
 bhāva iti saṃśayaḥ. gamakā eva ātmanaḥ prāṇa-
 dharmī dharmy-antare 'nvayī-bhavitā. pradīpa-
 a-vyavaccheda-rūpā api khalu jñeyatva-
 -nirṇaya-ādi-bheda-vat. na antarāḥ sukha-
 tat saty apy āvaraṇe jñāpayeyur eva indriya-
 antikavād ity aparāḥ. vipakṣād eva hi prāṇa-
 -sāmānyam ātmano vyatirekaḥ. te 'pi buddhy-
 eva. a-pratibaddha-upakāraś cakṣur-
 anyathā a-siddheḥ. etena ātma-para-upagama-
 dr̥ṣṭaṃ sādhanam, yathā — a-cetanāḥ sukha-
 bhavaty eva karuṇā. tathā hi dharmā-ālambana-
 na vā kācīt iti. na apy a-siddhy-

ātmānaḥ sukha-ādayaḥ syuḥ, śabda-ādy-a-viśeṣe
 ātmānam a-khaṇḍayataḥ sāmānyam-tiras-kāra-a-
 ātmānam anyad vā kiñcij jñāna-utpatti-samāśrayam
 ātmānam anveti ity a-sambaddham. yadā tarhi
 ātmānam āntarāḥ kaiścid an-anya-vedyair dharmair
 ātmānam eva upahasati. śāśa-avayava-bhūtaṃ
 ātmānam gamayanti iti cet, kim idānīm nairātmyād
 ātmānam janayet. na, artha-kriyā-śakti-
 ātmānam parityajya katham anyatra bhaved iti.
 ātmānam praty asya kācīt upakāraḥ sambhāvyaḥ,
 ātmānam vidadhati iti vaktavyam. atiprasaṅgo hy
 ātmānam vibhāgavantam iva anya-anyair vyapadeśair
 ātmānam viśaya-ākāraṃ ca yugapad upalabhata iti
 ātmīya-abhiniveśa-pūrvakā hi rāga-ādayaḥ, ahaṃ
 ātmīya-darśana-ākṣiptaṃ sa-āsrava-dharma-viśayam a
 ādadhati. sā kim a-śabda-liṅgā svayaṃ kathañcid
 ādadhad dharmināṃ pratiṣṭhāpayati. dharmā-antarāṃ
 ādaya ātmānam gamayanti iti cet, kim idānīm
 ādaya ātmānam vidadhati iti vaktavyam.
 ādaya ādheya-atīśayam eva upakurvate. sa tasmād
 ādaya āvaraṇam ucyante. na prāḡ yogyasya
 ādaya iti cet, na, tvat-pakṣe 'py asti sukha-ādi-
 ādaya iva parasparam. na api tad-balena
 ādayo '-cetanatva-viśiṣṭa-buddhi-pūrvakatva-ādi-
 ādayo '-saṃhata-arthā ity dharmino viśeṣa ity
 ādayaḥ. an-anvayo '-pradarśita-anvayaś ca, yathā
 ādayo 'n-upalabder iti. tatra katham a-sad-
 ādayaḥ. anayā diśā sarva-prayogeṣu vacana-
 ādayaḥ, anyathā api bhāvād iti vyākhyātam
 ādayaḥ. anyathā eva avabhāsante tad-rūpa-rahitā
 ādayo 'nyair eva hetubhir a-nityāḥ sādhyante.
 ādayo 'py a-nityāḥ prasajanti. prāḡ anya-dharmanō
 ādayo 'py uktāḥ. an-ubhaya-kāriṇāṃ ānarthakyāt
 ādayo 'py uktāḥ. tasya ca a-jñeyatvam, upakārad
 ādayo 'pi tan-nibandhanā na vā a-pratipatty-aṅgam
 ādayo 'pi vyākhyātāḥ. evam upādhi-bheda-apekṣāḥ
 ādayo 'pi śāly-aṅkure janye 'n-apekṣāḥ, tad-
 ādayo 'pi hi kvacid darśanād eva sad-a-santaḥ
 ādayo 'pi hi prāṇa-āder hetavo ghaṭa-ādayo na
 ādayaḥ, ahaṃ mama iti ca a-paśyato 'nunaya-
 ādayo ghaṭa-ādināṃ kam atīśayam utpādayanti
 ādayaś ca dr̥ṣṭānta-ādi-doṣaḥ. etena sa-dvītiya-
 ādayaś cet, anyatra a-dr̥ṣṭāḥ sa ghaṭa-ādayo na iti
 ādayaś cetanāḥ. viśaya-sārūpyāt saṃvedanasya
 ādayo janya-janaka-bhāva-kṛtā eva bhavantu, saty
 ādayaś tad-ātmatayā tad-utpattiyā vā ātma-
 ādayaś tad-deśāṃś ca ghaṭa-ādin vyāpnuvanti.
 ādayaḥ, tad-vyatirekasya eka-antikavād ity
 ādayaś tu sva-bhāva-yogyatayā ātmani jñānam
 ādayo dharmāḥ kathañcid a-vastūnām api buddhya
 ādayo na api cetanāḥ. tad-ātmanāḥ śabda-ādinām
 ādayaḥ, na ca tathā. tasmāt tena ādheya-viśeṣā
 ādayo nivartante, na sapakṣāt, a-sato nivṛtṭy-a-
 ādayo nairātmye na syur iti cet, na, tatra
 ādayaḥ para-upakāriṇāś cet, atra api saṃhata-
 ādayaḥ puruṣa-vyavasthā-samāśrayāḥ sarve hetavo
 ādayo buddhir vā, utpatter a-nityatvād vā, rūpa-
 ādayo maitrya-ādayaḥ sūtre deśitāḥ. etāś ca sa-
 ādayaḥ, yady evam idam api syān na vā ubhayaṃ iti

PVin1_0002303
 PVin3_0005006
 PVin3_0005308
 PVin3_0010010
 PVin3_0010808
 PVin3_0012701
 PVin3_0012311
 PVin2_0007903
 PVin2_0008314
 PVin3_0005405
 PVin3_0012404
 PVin3_0010311
 PVin1_0004112
 PVin3_0008310
 PVin3_0010904
 PVin1_0000303
 PVin3_0003305
 PVin3_0012311
 PVin3_0012404
 PVin3_0011501
 PVin3_0005105
 PVin1_0002403
 PVin1_0000802
 PVin3_0009209
 PVin3_0001205
 PVin3_0013302
 PVin3_0006704
 PVin3_0010411
 PVin3_0010907
 PVin1_0003807
 PVin2_0008106
 PVin3_0009307
 PVin3_0011409
 PVin3_0005307
 PVin1_0002411
 PVin2_0007410
 PVin2_0007803
 PVin3_0011810
 PVin3_0011906
 PVin3_0008311
 PVin3_0005009
 PVin3_0001403
 PVin3_0011809
 PVin1_0002402
 PVin3_0008709
 PVin3_0011804
 PVin3_0012901
 PVin3_0011701
 PVin3_0009901
 PVin3_0007704
 PVin1_0002213
 PVin3_0005205
 PVin3_0011702
 PVin3_0011908
 PVin3_0011405
 PVin3_0010409
 PVin3_0000109
 PVin3_0011005
 PVin3_0000507

PVin1_0002302 bhāvanāyā viśeṣeṇa na artha-rūpāḥ sukha-
 PVin3_0010903 na hi rāga-ādinām eva kāryaṃ spanda-vacana-
 PVin3_0013307 -a-vyatiṛeḱiṇaḥ. tathā sandigdha-vyatiṛeka-
 PVin3_0011006 ca sa-jāṭiya-abhyāsa-vṛttayaḥ. na evaṃ rāga-
 PVin3_0011610 saṃśaya-hetur a-sādhāraṇaḥ. viśeṣataḥ prāṇa-
 PVin2_0008101 sukha-duḥkhe nimitta-upalakṣaṇaṃ rāga-
 PVin3_0011903 'pi vyatiṛeka-a-siddher na sidhyati. ghaṭa-
 PVin2_0007604 kṛtakaṃ tat sarvam a-nityam, yathā ghaṭa-
 PVin1_0002109 sā pratyakṣaṃ pramāṇam. na eva sukha-
 PVin1_0002706 -āder apara-utpattiḥ. tasmād āntarāḥ sukha-
 PVin1_0002307 -tad-rūpa-a-pravedanāt. cetanās ca ete sukha-
 PVin1_0002207 -bhāva-niyame na an-upalambha-ātmānaḥ sukha-
 PVin3_0011302 viruddho 'sti, yathā — para-arthās cakṣur-
 PVin3_0001310 an-iṣṭaṃ syāt. tathā para-arthās cakṣur-
 PVin3_0013502 dūṣaṇā nyūnatā-ādy-uktiḥ ye pūrvam nyūnatā-
 PVin3_0011005 tathā hi dharmā-ālambana-ādayo maitrya-
 PVin1_0002303 -ādayaḥ. yadi hi śabda-ādy-ātmānaḥ sukha-
 PVin3_0000802 -a-siddher vyabhicāraḥ. etena mad-upagama-
 PVin2_0010111 ca an-upalabdhir iti sa tat-tad-viruddha-
 PVin3_0011802 tad-upalabdhyā tatra saṃśayo yuktaḥ. prāṇa-
 PVin3_0011808 na sidhyataḥ. ke ca nir-ātmānaḥ prāṇa-
 PVin2_0009512 ghaṭa-ādinām drṣṭa-a-drṣṭānām prāṇa-
 PVin3_0011805 syuḥ, te tan-nivṛṭtyā nivarṭerān. tadā prāṇa-
 PVin2_0005311 nāstitā-siddhiḥ, a-sato hy adhikaraṇatva-
 PVin1_0002303 śabda-ādy-ātmānaḥ sukha-ādayaḥ syuḥ, śabda-
 PVin3_0013306 -aṇu-vat karma-vad ākāśa-vad iti sādhyā-
 PVin2_0009812 ca bādhyā-bādhaka-bhāva-a-siddheḥ, rāga-
 PVin3_0011302 cakṣur-ādayaḥ saṅghātavāc chayana-āsana-
 PVin1_0000703 timira-āśu-bhramaṇa-nauyāna-saṃkṣobha-
 PVin1_0002506 ekam eva idam saṃvid-rūpaṃ harṣa-viśāda-
 PVin1_0003601 prakāśikā ity apy ucyate prakāśa-vat. nila-
 PVin1_0004205 tad-ātma-bhūtaḥ prakāśate tathā iti nila-
 PVin3_0008504 pipīlikā-utsaraṇa-matsya-vikāra-āder varṣa-
 PVin3_0008310 śeṣavat, yathā deha-indriya-buddhibhyo rāga-
 PVin1_0002203 -a-bhāve 'bhāvāt. na apy an-indriyāḥ, rūpa-
 PVin3_0001605 tad-a-bhāve bhāvāc ca. tathā śrāvaṇa-
 PVin2_0006406 iṣṭaṃ viruddha-kārye 'pi deśa-kāla-
 PVin3_0008911 -kāryatayā pratibandhena toyam gamayati deśa-
 PVin3_0009312 cet, kā iyam avasthā. yā iyam udaka-dhāraṇa-
 PVin3_0012507 virodhaḥ. so 'pi na sambhavati, adhikaraṇa-
 PVin1_0003112 -ādibhiḥ sva-bhedair bhedakam api indriya-
 PVin3_0006106 a-bhāva-siddhiḥ. tan mā bhūt svāpa-
 PVin1_0002608 bhinna-upalambhayaḥ api sukha-ādi-nila-
 PVin3_0007206 hi dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-
 PVin1_0002014 -anya-bhāk. na an-uditaḥ pratiniyataḥ sukha-
 PVin1_0002303 na artha-rūpāḥ sukha-ādayaḥ. yadi hi śabda-
 PVin1_0003008 cakṣur-ādi-parama-aṇūnām dvi-candra-nila-
 PVin1_0002304 -viśeṣāt prīti-paritāpa-viśeṣo na syān nila-
 PVin3_0013501 eva artha-parisaṃpṛter iti. dūṣaṇā nyūnatā-
 PVin1_0002202 -kāla-prakṛti-niyama-a-yogāt. tatra sukha-
 PVin1_0003807 -saṃvitti-bhedavān iva lakṣyate. mantra-
 PVin1_0002713 kāma-śoka-bhaya-unmāda-caura-svapna-
 PVin1_0003410 api sthūla eko viśayas tathā-avabhāsī, paṇy-
 PVin3_0006712 na ete śabdāḥ sva-lakṣaṇa-viśayāḥ, an-
 PVin1_0002112 bhāvās tad-a-tad-rūpa-hetu-jāḥ. tat sukha-
 PVin3_0004106 -āśrayaḥ. tad idam upalabhya-lakṣaṇaṃ dadhy-
 PVin3_0008404 -kārya-kāraṇa-bhūtena anyena rasa-ādinā rūpa-
 PVin2_0006608 bhāvo 'nyam gamayati. yathā-ārtha-darśana-
 PVin1_0002010 -ādinām sva-saṃvedanam api pratyakṣam. sukha-
 ādayaḥ. yadi hi śabda-ādy-ātmānaḥ sukha-ādayaḥ
 ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt. sā eva rāga
 ādayo vācyāḥ. na hy ebhir hetoḥ sāmānya-lakṣaṇaṃ
 ādayaḥ, viparyāsa-a-bhāve 'bhāvāt. kāruṇikasya
 ādayaḥ. viprakarṣād ātmano vṛtti-vyatiṛeka-a-
 ādayo viśaya-upalambhaḥ ca pratividitā eva
 ādayo vyatiṛeka-viśayā iti cet, na evaṃ-vidhād
 ādayaḥ, śabdaḥ ca kṛtaka ity anvayī. sāmartyād
 ādayaḥ saṃvedana-rūpāḥ. eka-ārtha-samavāyīnā tu
 ādayaḥ saṃvedanās ca. bhāvanā-balataḥ spaṣṭaṃ
 ādayaḥ saṃvedyatvāt. na hi yad yad-viśaya-ākāraṃ
 ādayaḥ. saṃskārān niyama iti cet, na, tasya
 ādayaḥ saṅghātavāc chayana-āsana-ādy-aṅga-vad
 ādayaḥ saṅghātavāt siddhā api pāṛārthya-a-viśeṣe
 ādayaḥ sādhana-doṣā uktāḥ, teṣāṃ udbhāvanam
 ādayaḥ sūtre deśitāḥ. etās ca sa-jāṭiya-abhyāsa-
 ādayaḥ syuḥ, śabda-ādy-a-viśeṣe bhāvanā-viśeṣāt
 ādayo hetu-prayogā vyākhyātāḥ, āgama-siddhās ca.
 ādy-a-gati-gati-prayoga-bhedena an-eka-prakāra
 ādy-a-bhāvena nairātmyasya vyāpter ātma-nivṛttau
 ādy-a-bhāvena vyāptāḥ. ghaṭa-ādayaḥ cet, anyatra
 ādy-a-bhāvena vyāptes tan-nivṛttau vyāpy-a-
 ādy-a-bhāvo nairātmyam vyāpnuyāt. tad-a-bhāve '-
 ādy-a-yogād ity aparaḥ. paśavo 'pi hi tāvad yad a
 ādy-a-viśeṣe bhāvanā-viśeṣāt prīti-paritāpa-
 ādy-a-vyatiṛeḱiṇaḥ. tathā sandigdha-vyatiṛeka-
 ādy-a-vyabhicāri-kārya-a-sambhavāt, sambhave 'pi
 ādy-aṅga-vad iti. tad iṣṭa-a-saṃhata-pāṛārthya-
 ādy-an-āhita-vibhramam a-vikalpakam jñānam
 ādy-an-eka-ākāra-vivartaṃ paśyāmaḥ. tatra yathā-
 ādy-anubhava ity api tat-sva-bhāvo 'nubhava eva.
 ādy-anubhavaḥ syāt. sa ca tādātmyāt tathā
 ādy-anumānam vyākhyātam. tatra api bhūta-pariṇāma
 ādy-anumānam. ātma-ātmīya-abhiniveśa-pūrvakā hi
 ādy-anuṣaṅgiṇām tad-viśaya-indriya-virahe '-
 ādy api iti naindriyam. tathā ghaṭa-śarīrayor
 ādy-apekṣaṇam. anyathā vyabhicāri syād bhasma iva
 ādy-apekṣayā. anayā diśā anyeṣv api gamakeṣu
 ādy-ārtha-kriyāyām upanidhiyate, yām ayaṃ jantur
 ādy-arthānām pratiśedha-viśaya-upadarśanīnām
 ādy-arthena etad ghaṭayati, tatra pratyāsatti-
 ādy-avasthāyām kasyacid a-bhāva-pratītiḥ, tatra
 ādy-ākārayor a-nānātvāt kaṃ bata ayam āśritya
 ādy-ātmako 'nyo vā iti, yathā-kathaṅcid api
 ādy-ātmā viśayī-kriyate saṃvittiyā, tasyās tad-
 ādy-ātmānaḥ sukha-ādayaḥ syuḥ, śabda-ādy-a-viśeṣe
 ādy-ābhāsa-vijñāna-hetutva-vacanāt. kiṃ punar
 ādy-ābhāsa-viśeṣa-vat. te 'n-apekṣita-tad-atiśayā
 ādy-uktiḥ ye pūrvam nyūnatā-ādayaḥ sādhana-doṣā
 ādy-utpattir na a-viśayā, yathā-svaṃ viśaya-
 ādy-upapluta-akṣānām yathā mṛc-chakala-ādayaḥ.
 ādy-upaplutaḥ. a-bhūtān api paśyanti purato
 ādi-kampe sarvasya kampa-prāpteh. a-kampane vā
 ādi-kāla-vāsanā-prabhava-vikalpa-pratibhāsinam
 ādi kim a-jñānam vijñāna-a-bhinna-hetu-jam. tad-a
 ādi kṣira-ādiṣv an-upalabhyamānam kṣīram vā tatra
 ādi-gatiḥ, sā katham. sā api eka-sāmagry-
 ādi-guṇa-yuktaḥ puruṣa āptaḥ, tat-praṇīta āgamo
 ādi-grahaṇam spaṣṭa-saṃvedana-pradarśana-artham,

PVin3_0012108	na icchaty a-sad a-bhāva ity-evam-	ādi ca vyavaharati. nirloṭhitaś ca ayam artho '-
PVin1_0003604	-viplavā. tathā-kṛta-vyavasthā iyaṃ keśa-	ādi-jñāna-bheda-vat. yadā tadā na sañcodya-grāhya
PVin1_0000803	vijñānam artha-antaram anusartuṃ yuktaṃ rasa-	ādi-jñāna-vat. sato 'pi vā tad-ātmana indriya-
PVin3_0009602	-bhāva-a-bhāva-anuvṛttimat. sanniveśa-	ādi tad yuktaṃ tasmād yad anumiyate. vastu-bhede
PVin3_0011911	-ādāv uttara-vijñāna-an-utpatti-vyākulatā-	ādi-darśanāt. mano-vijñānasya pūrvakam a-viguṇaṃ
PVin3_0011009	lakṣaṇatvāc ca phalasya. vaktary ātmani rāga-	ādi-darśanena anyatra tad-anumāne 'tiprasaṅgo 'py
PVin3_0009105	a-sambaddhād a-pratipatteḥ, mahānasa-	ādi-dṛṣṭa-dhūmād iva udadhāv agneḥ, a-
PVin3_0001403	sādhyāḥ. tad-vaikalya-ādayaś ca dṛṣṭānta-	ādi-doṣāḥ. etena sa-dvītya-prayogeṣu nir-anvaya-
PVin3_0002509	-avayava-apekṣatvāt. anyathā sarve hetv-	ādi-doṣāḥ pakṣa-doṣāḥ syuḥ, sarvatra pakṣasya eva
PVin3_0011802	nairātmyasya vyāpter ātma-nivṛttau prāṇa-	ādi-nivṛttir iti cet, na, a-pratibaddha-a-bhāvena
PVin1_0002608	-adhyavasāyād bhinna-upalambhayor api sukha-	ādi-nīla-ādy-ākārayor a-nānātvāt kaṃ bata ayam
PVin1_0003007	sa-apavādatva-sūcana-artham, anyatra cakṣur-	ādi-parama-aṇūnāṃ dvi-candra-nīla-ādy-ābhāsa-
PVin3_0004306	-pratipatty-artham. tathā ca cakṣuṣatva-	ādi-parihāraḥ. dharma-vacanena api dharmy-āśraya-
PVin2_0009008	nimittaṃ bheda-antara-ākṣepa-an-ākṣepāv ity-	ādi-prasaṅgaḥ pramāṇa-vārttike nirṇītaḥ. tam asya
PVin1_0001010	-ūha-an-ūha-artha-bhāva-apekṣa-an-apekṣa-	ādi-prasaṅgaḥ. mano-vijñāna-abhisamskṛtam indriya
PVin3_0007809	pakṣī-kuryāt. na ca anumāna-viṣaye pratyakṣa-	ādi-bādhā asti, pramāṇasya pramāṇa-antareṇa
PVin3_0000501	apy a-siddhir hetoḥ pratijñāyās ca abhyupeta-	ādi-bādhā, svayam abhyupagama-antara-avasthānāt.
PVin2_0007807	tat-sva-bhāva-apekṣatvān na naśvarāḥ. śaly-	ādi-bijñānām api sa sva-bhāvaḥ sva-hetor iti yo na
PVin3_0011909	tatra anyeṣām eva sāmārthya-darśanāt. cakṣur-	ādi-buddhīnām tāvad yathā-svam indriya-viṣayau
PVin1_0000506	sāmārthya-apekṣanāt, an-apekṣāyām vyavadhāna-	ādi-bhāve 'pi bhāva-prasaṅgāt. pratyakṣasya eva
PVin3_0010602	-āśrayasya vā sandehe '-hetuḥ, yathā bāṣpa-	ādi-bhāvena sandigdho bhūta-saṃhāto 'gni-siddhau.
PVin1_0002211	-ādi-bheda-anuvīdhānāt. hetu-sāmyāt sukha-	ādi-bheda-a-bhāva-prasaṅga iti cet, na, tasyāḥ
PVin1_0002211	sukha-ādīnām vijñāna-bhāvanā-ṣaṭu-mandatā-	ādi-bheda-anuvīdhānāt. hetu-sāmyāt sukha-ādi-
PVin1_0002212	eva antara-viśeṣa-kṛtatvāt saṃśaya-nirṇaya-	ādi-bheda-vat. na antarāḥ sukha-ādayo na api
PVin1_0001706	parasparam anuyanti, śakti-pratibhāsa-	ādi-bhedāt. na tasmād bhinnam asty anyat sāmānyam
PVin3_0009507	tathā saṃsthānam api, yādṛśaṃ prāsāda-	ādi-bhedeṣv anuvṛttimad buddhi-pūrvakam dṛṣṭam
PVin1_0003003	tan-nibandhanatvāc ca āśraya-sthiteḥ, sarpa-	ādi-bhrānti-van mano-bhrānter akṣa-vikṛtāv api
PVin1_0003001	'pi viplavo vyākhyātaḥ. na eva dvi-candra-	ādi-bhrāntir indriya-ja ity eke. tan na, aindriye
PVin3_0003106	apy asya arthasya pratibādhānāt. lobha-	ādi-mūlo '-dharma iti sarva-śāstreṣu vyavasthā, a
PVin3_0000406	-bhūta-sva-bhāvasya virodhād bhinna-deśa-	ādi-yogena, sa eka-dharma-upagame 'para-dharma-
PVin3_0007306	sādhyatām, kiṃ tv asāv api pradhāna-	ādi-lakṣaṇa-bheda-an-āśrayaḥ śabda-artha-
PVin3_0002512	pakṣa-doṣāḥ, pratyakṣa-ādi-virodha-vat. hetv-	ādi-lakṣaṇair bādhyam muktvā pakṣasya lakṣaṇam.
PVin2_0009610	cet, na, ya eva tu ubhaya-nīscita-vāci-ity-	ādi-vacanāt. tena an-upalambhe 'pi saṃśayād a-
PVin2_0006811	iti tais tadvantaḥ syuḥ kāya-vijñāpty-	ādi-vat. a-tad-āgamebhyo na tatra pratītir ākāśād
PVin1_0003909	an-apekṣita-sādharmya-dṛg-ādis taimira-	ādi-vat. ity antara-ślokaḥ. bhavatu nāma yathā-
PVin1_0002305	bhāvanā-anurodhino bauddhā eva prajñā-	ādi-vat. cetanās ca api vedyatvād a-tad-rūpa-a-
PVin1_0000914	-pratītau tat-saṅkalanena grhyate daṇḍy-	ādi-vat. na anyathā, artha-sambandha-abhidhāna-
PVin1_0004002	tayoḥ saha-upalambha-niyamād dvi-candra-	ādi-vat. na hy anayor eka-ākāra-an-upalambhe 'nya
PVin3_0009303	-nibandhano 'yam a-nitya-śabdaḥ, kṛtakatva-	ādi-vat. nanv asty eva tiro-dhānam. na vai paras
PVin3_0000110	buddhir vā, utpatter a-nityatvād vā, rūpa-	ādi-vad iti, tad a-yuktam, anumāna-viṣaye vācaḥ
PVin3_0011813	prāṇa-ādi-viraha-prasaṅgaḥ, nairātmyād ghaṭa-	ādi-vad iti, tad apy a-kārya-kāraṇa-bhāve na
PVin3_0006708	a-yogāt. na eṣa doṣāḥ, yasmāt — an-	ādi-vāsanā-udbhūta-vikalpa-pariṇiṣṭhitaḥ. śabda-
PVin2_0005516	a-vikalpya-artha-bheda-āśrayam upāgatāḥ. an-	ādi-vāsanā-udbhūtaṃ bādhanā rtham na laukikam.
PVin3_0013301	-vat parama-aṇu-vad ghaṭa-vad iti sādhyā-	ādi-vikalāḥ. sandigdhas ca — rāga-ādīmān
PVin1_0001103	artha-sannidhim ikṣeta api ca iyaṃ viśeṣaṇa-	ādi-vikalpa-utthāpitā satī pravṛttā api samagra-
PVin1_0001107	iyam artha-sannidhim apekṣeta. na hi gava-	ādi-vikalpo 'rtha-sannidhāv eva bhavati. na
PVin3_0010208	na ca hetoḥ sambandha-upadarśana-kāle pakṣa-	ādi-vikalpo 'sti, yato 'yaṃ doṣāḥ syāt. sa hi
PVin1_0002205	a-manas-kārāḥ, ubhaya-sannidhāv api middha-	ādi-vipluta-dhiyo '-bhāvāt. etāvān eva vijñāna-
PVin2_0006512	ceto devatā-viśeṣo vā, na asti dāna-hiṃsā-	ādi-virati-cetanānām abhyudaya-hetutā iti.
PVin3_0011812	yadi na sa-ātmakam jīvac-charīram, prāṇa-	ādi-viraha-prasaṅgaḥ, nairātmyād ghaṭa-ādi-vad
PVin3_0002511	-mātra-anuṣaṅgiṇa eva pakṣa-doṣāḥ, pratyakṣa-	ādi-virodha-vat. hetv-ādi-lakṣaṇair bādhyam
PVin3_0013006	a-bheda-virodhaḥ. dṛśya-a-dṛśya-ātmatā-	ādi-virodhā api vācyāḥ. tad ayam an-upalambhaḥ
PVin2_0006403	gatir uktā veditavyā, yathā — na roma-harṣa-	ādi-viśeṣa-yukta-puruṣavān ayam pradeśo dhūmād
PVin2_0006314	sannihita-dahana-viśeṣatvāt. roma-harṣa-	ādi-viśeṣa-viruddhasya paritāpasya hetor agneḥ
PVin3_0000406	-antara-virahād an-eka-vṛtter ekasya na deśa-	ādi-viśeṣavatā anyena yogaḥ, tathā-bhūta-sva-
PVin2_0006313	gamikā eva, yathā — na asya roma-harṣa-	ādi-viśeṣāḥ santi sannihita-dahana-viśeṣatvāt.
PVin1_0004210	tatra ātma-viṣaye māne yathā rāga-	ādi-vedanam. iyaṃ sarvatra saṃyojyā māna-meya-
PVin3_0000201	syāt, vacana-mātreṇa artha-siddher hetv-	ādi-vaiyarthīyāt. vacana-viśeṣasya prāmāṇyād a-
PVin1_0003911	-ślokaḥ. bhavatu nāma yathā-darśanaṃ pramāṇa-	ādi-vyavasthā, vijñāpti-mātratāyām sā eva katham

iha api kvacit sattāyāḥ sādhanam. pradhāna-
 yena artho 'yaṃ vivectiḥ. svarga-urvaśy-
 yadvat sādhyate drṣṭy-a-drṣṭitaḥ. kārya-
 ca artha-antara-parigrahāt, kali-māry-
 -anukāriṇo 'nubhava-ātmano vikalpasya. sukha-
 ādaya iti cet, na, tvat-pakṣe 'py asti sukha-
 tasya vedakam, a-paraspara-rūpam iva sukha-
 -lakṣaṇam vyavahāra-yogyam, pakṣa-dharmatva-
 samaye pravartanāt, yathā – gaur ayaṃ sāsna-
 sā na syād iti gotvād viṣṇiṇī. sāsna-viṣṇa-
 pratipatty-a-yogād a-viṣaye 'pravrṭter jāty-
 kāraṇāni kāryavanti bhavanti, pratibandha-
 -a-siddhāv api, yathā – sarvatra sukha-
 na sa-ātmakam. iti saṅgraha-ślokaḥ. na prāṇa-
 dharminam gamayisyati. iti. tasmān na agny-
 aulūkyasya yathā bauddhena uktaṃ mūrty-
 -ādayo 'cetanatva-viśiṣṭa-buddhi-pūrvakatva-
 -bhāva-viṣaya-mātra-a-pratiśedhāt. pṛthivy-
 'py a-saj-jñāna-śabdāy tad-yogyatā, sāsna-
 ca bauddham sukham an-atiśaye 'pi śabda-
 tasya kuta iti cet, sva-hetu-samuttha ity an-
 eva kaścid varṣa-hetuḥ pipilikā-saṅkṣobha-
 katham idānīm na tīrtha-snāna-
 bheda-sādhanam. bhinna-ābhaḥ sita-duḥkha-
 'parasya api tulya iti katham a-samaḥ prāṇa-
 -tasmāj jīvac-charīra-sambandhī prāṇa-
 kim idānīm a-krama-abhivyakter ghaṭa-dadhya-
 na sidhyataḥ. tan na ātma-avinābhāvī prāṇa-
 vijātyād bhavad drṣṭam go-maya-ādeḥ śālūka-
 yathā vyatireka-a-bhāve 'pi sapakṣe prāṇa-
 vāryate. yathā 'liṅgo 'nya-sattveṣu vikalpa-
 pratibaddhaḥ, yathā agnau śīta-vinodana-
 -pade punar aṅgam eva. tayā a-siddha-hetv-
 -an-ātmakābhyām anyo rāśir asti, yatra prāṇa-
 -ślokaḥ. tulyaś ca śrāvaṇatvena prāṇa-
 syād ity a-sādhāraṇa-anaikāntika eva prāṇa-
 -ślokaḥ. tathā hy a-śubha-pṛthivī-kṛtsna-
 -avasthiti-hetuḥ, api tu prakaraṇa-sāmarthya-
 -vrṭtir iṣṭā, tan na an-upākhyeṣv a-mūrtatva-
 taruṣu upalabhyeta, syād etat. atha śoṣa-
 visamvādyate. nanv anyad api śabda-upamāna-
 sādhyā-dharma-sāmānyam samāviśād ghaṭa-
 vāg-dhūma-āder jano 'nveti caitanya-dahana-
 -bhāve tat-sāmānya-a-yogāt, yathā 'brāhmaṇa-
 vyatirekiṇaś ca sandeha-a-yogāt kṛtakatva-
 punar udbhāve 'pi doṣe sampūrṇa-vacana-
 yā tarhy a-kārya-kāraṇa-bhūtena anyena rasa-
 -vyāpti-nāntariyakaḥ, ātapa-āder iva ghaṭa-
 bhāva-antara-viraha-upagamād eva bhinna-deśa-
 jñānasya sambhavati. na hi paṭu-mandatā-
 -rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-bija-
 na idam nir-ātmakam jīvac-charīram a-prāṇa-
 nityaḥ, sa-ātmakam jīvac-charīram prāṇa-
 yathā – sa-ātmakam jīvac-charīram prāṇa-
 vā. nivartayet yathā vṛkṣaḥ śiṃśapām, śākhā-
 -anvayaś ca, yathā – yo vaktā sa rāga-
 -iti na iha pratanyate. svayaṃ rāga-
 sādhyā-ādi-vikalāḥ. sandigdhaś ca – rāga-
 a-sarva-jñāḥ kaścid vivakṣitaḥ puruṣo rāga-
 ādi-śabda-vācyasya eva kasyacid arthasya a-bhāvān
 ādi-śabdaś ca drṣṭo 'rūḍha-artha-vācakaḥ. śabda-
 ādi-śabdā hi tayor vyavahārya kalpitāḥ. kāraṇāt
 ādi-śabdānām iva matta-kāla-atiśaya-varṣa-
 ādi-saṃvedanam ca buddhiḥ. sā ca parokṣā iti na
 ādi-saṃvedanam iti darśana-arthatvād upakṣepasya.
 ādi-saṃvedanam, idam asya saṃvedanam iti
 ādi-sandeha-vat. lakṣaṇe jñāna-grahaṇac ca. ukta-
 ādi-samudāya-ātmakatvād iti. tathā ca drṣṭānta-a-
 ādi-samudāyo hi gauḥ. tad iyaṃ samudāya-vyavasthā
 ādi-sambandha-atīta-śabda-vyavahāra-ādinām indriya
 ādi-sambhavād iti vyabhicāra eva. a-pratibaddha-
 ādi-sambhavād vibhur ātmā iti. evam ekasya pakṣa-
 ādi-sambhavana nairātmya-vyāvartanād ātma-gatiḥ,
 ādi-sādhanā-vat sattā-sādhanam apy an-a-vadyam. a
 ādi-sādhanam. ity antara-ślokaḥ. yā punaḥ śāstra-
 ādi-sādhanā buddhi-bhuvana-ādinām vyākhyātāḥ.
 ādi-sāmānyena grhītvā ayaṃ pratiśedham āha. tatra
 ādi-siddhāv iva go-vyavahāraḥ. vidyamāne 'pi
 ādi-sukhā ity api vārttā-mātram, ekatra yugapad
 ādi-hetu-prakṛti-paramparā, tasmāt taj-janana-sva
 ādi-hetuś ca iti. rūpāt sparśa-anumānam kārya-
 ādir a-dharma-śodhana iti na abhyupeta-bādhā.
 ādir a-bhinno buddhi-vedane. a-bhinna-ābhe
 ādir. a-sapakṣa eva na asti iti ca asya sapakṣe
 ādir an-ubhaya-ātmata-bahir-bhāvāt tābhyām na
 ādir an-ekaḥ, ko vā virodhaḥ karma-abhivyakter a-
 ādir. tata eva na ātma-nivṛttāv asya nivṛttir api,
 ādir, tatra api tathā-abhidhāne 'py asty eva sva-
 ādir na iṣṭaḥ. sapakṣa-a-vyatirekī ced dhetur
 ādir na sidhyati. a-niścaya-phalā hy eṣā na alam
 ādir. na hy atra śabda-arthaḥ samarthaḥ, tad-
 ādir pratiśidhyate. etena svayaṃ vādinā iṣṭasya
 ādir varteta, ātma-vṛtti-vyavacchedābhyām
 ādir vyabhicāreṇa. na, tad-vyatirekasya
 ādir. sādhanam api khalu prameyatvam a-saṃskṛta
 ādikam a-bhūta-viṣayam api spaṣṭa-pratibhāsam nir
 ādikam api iti. tasmān na anyatarat sāmānyena
 ādikam iti cet, duḥkham vata ayaṃ tapasvī
 ādikam eva maraṇa-śabdena vadet, tasya api
 ādikam pramānam asti, pramāṇasya sato 'tra eva
 ādikam sapakṣayati. tena a-sapakṣa iti na sarva-
 ādikam. sva-bhāvam kāraṇam vā artho '-
 āditve varṇatvasya aindriyatvasya iva vā
 ādinā a-nityatve, vastu-dharmasya sarva-vastuno
 ādinā pratisamādadhīta na tad iṣṭa-pratibandha
 ādinā rūpa-ādi-gatiḥ, sā katham. sā api eka-
 ādibhir iti. dvitīyo 'pi prayogaḥ – na sarva-
 ādibhir yoga-a-bhāvaḥ, tad-a-bhāvasya tad-bhāvasya
 ādibhiḥ sva-bhedair bhedakam api indriya-ādy-
 ādibhyas tat-prasavās tad-anyebhyo 'nya iti,
 ādimattva-prasaṅgād iti. nir-ātmakānām ghaṭa-
 ādimattvāt, prayatna-anantariyakatvān nityaḥ, a-
 ādimattvād iti. na hi sa-ātmaka-an-ātmakābhyām
 ādimad-viśeṣasya eva kasyacid tathā-prasiddheḥ.
 ādimān iṣṭa-puruṣa-vat. a-nityaḥ śabdaḥ
 ādimān na arthaṃ vetti vedasya na anyataḥ. na
 ādimān vacanād rathyā-puruṣa-vad ity-ādayaḥ. an-
 ādimān vā, vacana-āder iti. sandigdho 'tra

PVin3_0007301
 PVin2_0007012
 PVin3_0005802
 PVin2_0006913
 PVin1_0001506
 PVin1_0002404
 PVin1_0002308
 PVin3_0003707
 PVin2_0005810
 PVin3_0008601
 PVin1_0001012
 PVin3_0011404
 PVin3_0010605
 PVin3_0012310
 PVin3_0007412
 PVin3_0009704
 PVin3_0009209
 PVin2_0009711
 PVin3_0005709
 PVin1_0002502
 PVin3_0004203
 PVin3_0008505
 PVin3_0003102
 PVin1_0002612
 PVin3_0012009
 PVin3_0011512
 PVin3_0009409
 PVin3_0011710
 PVin2_0008803
 PVin3_0012306
 PVin3_0006404
 PVin3_0007001
 PVin3_0002610
 PVin3_0011509
 PVin3_0012006
 PVin3_0012405
 PVin1_0002807
 PVin3_0001710
 PVin3_0007609
 PVin3_0009504
 PVin1_0000201
 PVin3_0004902
 PVin3_0002206
 PVin3_0001603
 PVin2_0005303
 PVin3_0013508
 PVin3_0008404
 PVin3_0012912
 PVin3_0000607
 PVin1_0003111
 PVin1_0002115
 PVin2_0009512
 PVin3_0004713
 PVin3_0011508
 PVin2_0009908
 PVin3_0013303
 PVin2_0007006
 PVin3_0013302
 PVin3_0010610

PVin1_0003214	sādhakatamatvāt. satsv api indriya-	ādiṣv a-bhinnasya prativīṣayam bhedakam asya
PVin2_0008509	sakṛd apy a-bhāvāt. nanv araṇi-nirmathana-	ādiṣv a-saty apy agnau bhāvād a-kāryam. na,
PVin3_0004106	tad idam upalabhya-lakṣaṇam dadhy-ādi kṣīra-	ādiṣv an-upalabhyamānam kṣīram vā tatra na asti
PVin3_0004108	eṣaḥ. asty eva upalambho dadhy-ādinām kṣīra-	ādiṣv anumānam, a-śaktād an-utpatteḥ. na tādrśam
PVin3_0007209	na tena siddhena kiñcit. nanv evam agny-	ādiṣv api prasaṅgaḥ. tatra api hi na agni-
PVin1_0002309	sambandhasya abhivyakti-nimittatvāt. indriya-	ādiṣv api prasaṅgāt sārūpyam eva tad-vedana-
PVin2_0009606	yojanā – tathā sapakṣe sann a-sann ity evam-	ādiṣv api yathā-yogam udāhāryam iti, sā api na
PVin3_0004706	-sāmarthya-vinghātāt. tathā hi na prameyatva-	ādiṣv api viparyaya-prāptir asti, cākṣuṣatve vā ko
PVin3_0008708	bhūtala-ādinām apy ādhāra-bhāvo badara-udaka-	ādiṣu janana-śaktir eva. tasmād eteṣu tad-ātmanā
PVin2_0009712	pratiśedham āha. tatra ca tūla-upala-pallava-	ādiṣu tad-bhāve 'pi sparśa-bheda-darśanāt. kvacid
PVin3_0003809	api bādhanāt. atra api loke karpūra-rajata-	ādiṣu drṣṭatvān na a-sādhāraṇatā syāt. na ca
PVin2_0006913	iva matta-kāla-atīśaya-varṣa-upasarga-	ādiṣu dramaḍa-ārya-deśayoḥ. tasmād ime darśanam a
PVin2_0006812	āgamebhyo na tatra pratītir ākāśād iva ghaṭa-	ādiṣu. na vai śabda-sva-bhāvo niyato 'rtheṣu,
PVin3_0008112	-vyavacchedena, asya vākyaśya śabda-pradeśa-	ādiṣu nitya-an-agni-vyavacchedena vyatireka-gatau
PVin3_0000609	ayam eva ca ācāryair avayavi-pratiśedha-	ādiṣu bahu-mukhair upanyāsair ekatva-an-eka-
PVin3_0004502	vipakṣayoḥ sad-a-sattvaṃ ca yathā-yogaṃ hetv-	ādiṣu yathā-svaṃ pratipatti-sādhanaṃ niścitam
PVin3_0005509	syād ity arthaṃ tat-prabhedanam. saṃyogya-	ādiṣu yeṣv asti pratibandho na tādrśaḥ. na te
PVin1_0003106	ātma-bhūtaś ca asya indriya-artha-sannikarṣa-	ādiṣu hetuṣu vidyamāno 'pi bhedo bhinne karmany a
PVin1_0003909	-pratibhāsinī. an-apekṣita-sādharmya-dṛg-	ādis taimira-ādi-vat. ity antara-ślokāḥ. bhavatu
PVin3_0012901	ākāśa-deśe rūpa-ādayas tad-deśāmś ca ghaṭa-	ādin vyāpnvanti. āstām tāvad ayam pradeśa-pradeśi
PVin3_0007708	vyabhicāraḥ. tat-pakṣa-sapakṣa-anyataratva-	ādinām a-vipakṣa-vṛtter ubhaya-dharmatve 'py a-
PVin3_0009405	-bheda-lakṣaṇam kiṃ na iṣyate. evam hi sukha-	ādinām a-sandigdho bhedo bhavati. kasyacid
PVin1_0002013	yasmād a-śakya-samayo hy ātmā sukha-	ādinām an-anya-bhāk. na an-uditaḥ pratiniyataḥ
PVin1_0002213	-ādayo na api cetanāḥ. tad-ātmanām śabda-	ādinām anubhavāt tad-anubhava-khyātir ity aparāḥ.
PVin3_0010901	prayogānām sandeha-hetutvam unneyam. rāga-	ādinām apy artha-antaravād a-gatir vacanād
PVin3_0011610	ātmano vṛtti-vyatireka-a-siddhes tatra prāṇa-	ādinām api. artha-antarād a-kārya-bhūtād a-
PVin3_0008708	vyavasthāpyante. tad ayam kuṇḍa-bhūtala-	ādinām apy ādhāra-bhāvo badara-udaka-ādiṣu janana
PVin3_0011912	pūrvakam a-viguṇam vijñānam. indriya-	ādinām api pūrvāḥ pūrvāḥ sa-bhāga-avasthā-bheda
PVin1_0002107	-anuṣaṅginī. a-śakya-samayavān na sukha-	ādinām ātma-saṃvittir āviṣṭa-abhilāpā. sā
PVin1_0002012	ātma-saṃvedanasya pratyakṣatvāt. na hi sukha-	ādinām ātma-saṃvedane vikalpaḥ sambhavati, yasmād
PVin3_0012205	sapakṣād vyatirekaḥ sandigdhaḥ syāt prāṇa-	ādinām, ātmanāḥ sandehāt. ata eva vipakṣād api.
PVin3_0011612	-siddheś ca. na hi kārya-kāraṇa-bhāvaḥ prāṇa-	ādinām ātmanaś ca sidhyati, tasya upalambha-an-
PVin1_0001013	jāty-ādi-sambandha-atīta-śabda-vyavahāra-	ādinām indriya-jñāna-a-viṣayatvāt. tasmān na
PVin3_0012209	ca a-drṣṭeḥ sandeha eva. nairātmyena prāṇa-	ādinām ukta-lakṣaṇasya virodhasya a-siddheḥ
PVin3_0010903	na asti ity a-nīcīto vyatirekaḥ. na hi rāga-	ādinām eva kāryam spanda-vacana-ādayaḥ, vaktu-
PVin3_0005009	kasya āvaraṇam anyad vā. kuḍya-ādayo ghaṭa-	ādinām kam atīśayam utpādayanti khaṇḍayanti vā,
PVin2_0007703	-apekṣo bhāvo vināśe. sa-apekṣatve hi ghaṭa-	ādinām keṣāñcin nityatā api syāt. yady api
PVin2_0008813	kr̥trima-a-kr̥trimānām iva maṇi-muktā-pravāla-	ādinām. kvacit puṣpe bhedo nīla-itara-kusumayor
PVin3_0004108	iti nyāyā eṣaḥ. asty eva upalambho dadhy-	ādinām kṣīra-ādiṣv anumānam, a-śaktād an-utpatteḥ.
PVin1_0002202	yathā-svaṃ viśaya-upanibandhanānām sukha-	ādinām tat-sannidhāna-a-bhāve 'bhāvāt. na apy an
PVin3_0012303	astu nāma nir-ātmakebhyo vyatirekaḥ prāṇa-	ādinām tad-bhāve ca nairātmya-vyāvṛttiḥ, tathā
PVin2_0009512	ādimattva-prasaṅgād iti. nir-ātmakānām ghaṭa-	ādinām drṣṭa-a-drṣṭānām prāṇa-ādy-a-bhāvena
PVin2_0009601	-drṣṭya-an-upalambhād a-bhāva-a-siddhau ghaṭa-	ādinām nairātmya-a-siddheḥ prāṇa-āder a-nivṛttiḥ.
PVin3_0012301	ātma-pratiniyame hi tat-kārya-ātmatayā prāṇa-	ādinām nairātmyena saha virodhaḥ syāt. sa ca na
PVin3_0010101	sādhya-dharma eva ity a-siddhaḥ. nanu pakṣa-	ādinām parasparato bhedād a-vipakṣatvaṃ pakṣe
PVin3_0003107	pāpa-an-abhyupagamāt. sā vyavasthā snāna-	ādinām pāpa-śodhana-vādaṃ bādhatē, nidāna-a-
PVin3_0009407	-bhede 'py a-bheda iti cet, nanv etat sukha-	ādinām puruṣānām ca tulyam. bhede krama-
PVin3_0008506	rūpāt sparśa-anumānam kārya-liṅga-jam, rūpa-	ādinām bhūta-āśrayatvāt. yat tarhi idam viśāṇī
PVin1_0002210	utpaśyāmaḥ, antaḥ-kāraṇa-abhipātinām sukha-	ādinām vijñāna-bhāvanā-ṣaṭu-mandatā-ādi-bheda-
PVin3_0009610	-darśanāt. na yuktam sādhanaṃ gotvād vāg-	ādinām viśāṇī-vat. vivakṣā-para-tantratvān na
PVin3_0006109	satsu upalambha-kāraṇeṣv iti teṣām indriya-	ādinām vṛtti-sādgūnyena upalambha-vṛttim
PVin3_0009210	buddhi-pūrvakatva-ādi-sādhanaḥ buddhi-bhuvana-	ādinām vyākhyātāḥ. tatra api hi śabda eva kevalaḥ
PVin1_0002009	-viśeṣa-utpatter maṇaḥ pratyeti. sukha-	ādinām sva-vedanam. sukha-ādinām sva-saṃvedanam
PVin1_0002010	pratyeti. sukha-ādinām sva-vedanam. sukha-	ādinām sva-saṃvedanam api pratyakṣam. sukha-ādi-
PVin3_0008401	-kāram antareṇa doṣānām an-utpatteḥ. deha-	ādinām hetutve 'pi na kevalānām sāmarthyam asti
PVin3_0013610	iti pratijñā-artha-eka-deśa ity, na hy evam-	ādinī yathā-ukta-lakṣaṇāsu jātiṣv antar-bhavanti.
PVin3_0008406	sā katham. sā api eka-sāmagry-adhīnasya rūpa-	āde rasato gatiḥ. hetu-dharma-anumānena dhūma-
PVin2_0009601	ghaṭa-ādinām nairātmya-a-siddheḥ prāṇa-	āder a-nivṛttiḥ. abhyupagamāt siddham iti cet,
PVin1_0004205	-antare yuktam. an-artha-antaratve tu nīla-	āder anubhavāt tad-ātma-bhūtaḥ prakāśate tathā

PVin1_0002705	tad-upādāna-kāraṇa-apekṣiṇas ca śīta-sparśa-	āder apara-utpattiḥ. tasmād āntarāḥ sukha-ādayaḥ
PVin3_0010701	vivakṣitaḥ puruṣo rāga-ādimān vā, vacana-	āder iti. sandigdho 'tra vyatirekaḥ, sarva-jño
PVin3_0012911	tad-antarāla-vyāpti-nāntariyakaḥ, ātapa-	āder iva ghaṭa-ādibhir iti. dvitīyo 'pi prayogaḥ
PVin3_0006106	a-bhāva-pratītiḥ, tatra indriya-sādguṇya-	āder upalambha-pratyayasya eva a-bhāvāt. tan na
PVin3_0011109	'cetaneṣu sambhavati. caitanya-karaṇa-guṇa-	āder eva drṣṭa-śakter hetos teṣv a-sambhavāt
PVin3_0009606	kumbha-kāreṇa mṛd-vikārasya kasyacit. ghaṭa-	ādeḥ karaṇāt sidhyed valmīkasya api tat-kṛtiḥ.
PVin2_0009809	-viśeṣa-hetavaḥ puruṣāḥ, yena vacana-	ādeḥ kiñcin-mātra-sādharmyāt sarva-ākāra-sāmyam
PVin3_0002206	eva drṣṭānte dharmiṇo 'khilān. vāg-dhūma-	āder jano 'nveti caitanya-dahana-ādikam. sva-
PVin3_0004011	tac ca drṣṭa-avarugṇa-ghaṭa-vad utpatty-	āder na sambhavati. na kaścīd a-nityo ghaṭaḥ,
PVin3_0008504	-jā. etena pipilikā-utsaraṇa-matsya-vikāra-	āder varṣa-ādy-anumānaṃ vyākhyātam. tatra api
PVin2_0008714	saha-kāriṇaḥ kārya-utpattir yathā cakṣū-rūpa-	āder vijñānasya. na vai kiñcid ekam janakam tat-
PVin1_0002412	tathā-vidhasya anyatra api sv-acchatva-	āder viśeṣasya bhāvāt. saṃvin-niṣṭhās ca viśaya-
PVin2_0008803	api kiñcid vijātiyād bhavad drṣṭam go-maya-	ādeḥ śālūka-ādiḥ, tatra api tathā-abhidhāne 'py
PVin3_0011906	ity uktam. buddhy-ādayo 'pi hi prāṇa-	āder hetavo ghaṭa-ādaḥ na santi. tasmāt sandigdha
PVin1_0004304	saha-upalambha-vedanābhyāṃ bhāsamānasya nila-	ādes tat-saṃvidas ca a-vivekaḥ siddhaḥ.
PVin3_0011505	sarva-jñā-vīta-rāgayor viprakaṣād vacana-	ādes tatra sattvam a-sattvam vā sandigdham.
PVin1_0003702	-buddhaya iti cet, na, tatra apy a-riṣṭa-	ādāv a-pratisandhāna-darśanāt, anyatra api śabda-
PVin1_0002710	tan-niṣpattau yat spaṣṭa-avabhāsi bhaya-	ādāv iva, tad a-vikalpakam a-vitatha-viśayam
PVin1_0002707	saṃvedanās ca. bhāvanā-balataḥ spaṣṭam bhaya-	ādāv iva bhāsate. yaj jñānam a-visaṃvādi tat
PVin3_0011910	tasya viśaya-antara-vikṣepa-pratighāta-	ādāv uttara-vijñāna-an-utpatti-vyākūlatā-ādi-
PVin2_0007313	pramāṇam uktā. na tu vyatireka-darśana-	ādāv upayujyate, saṃśayāt, a-niścita-jñāpana-aṅgād
PVin3_0011809	ghaṭa-ādayaś cet, anyatra a-drṣṭaḥ sa ghaṭa-	ādaḥ na iti kutaḥ. tena a-jñāta-vyatirekasya
PVin3_0011906	buddhy-ādayo 'pi hi prāṇa-āder hetavo ghaṭa-	ādaḥ na santi. tasmāt sandigdha-sāmarthya ātmano
PVin3_0005110	atiśāyayed api, āvaraṇa-bhedena śabda-	ādaḥ śruti-māndya-pāṭava-darśanāt. anyathā kvacid
PVin2_0005112	vyavacchinatti, naraṃ ca nārāyaṇam eva ca	ādaḥ svataḥ sutau dvau janayāṃ babhūva. iti yathā.
PVin3_0006406	-phalā hy eṣā na alaṃ vyāvṛtti-sādhane.	ādya adhikriyate hetau niścitena eva sādhanāt.
PVin2_0008904	'pi kārya-a-viśeṣe doṣāt. anvaya-vyatireka-	ādya yasya drṣṭo 'nuvartakaḥ. sva-bhāvas tasya
PVin1_0001901	hy eṣa yad anubhavaḥ paṭiyān smṛti-bijam	ādhatte, tādrśa-darśanād asya prabodho 'bhilāṣa-
PVin1_0002003	a-viśeṣāt. niṣpādita-kriye karmaṇy a-viśeṣa-	ādhyāi sādhanam ity api sādhana-nyāyam atipatati .
PVin2_0006710	kaḥ sambandho 'n-upakārya-upakārayoḥ.	ādharma-ādheya-bhāvas cet, so 'pi tad-ātma-an-
PVin3_0008708	tad ayaṃ kuṇḍa-bhūtala-ādinām apy	ādharma-bhāvo badara-udaka-ādiṣu janana-śaktir eva.
PVin3_0007210	hi na agni-sattāyāṃ kaścīd vivādaḥ. viśiṣṭa-	ādharma-viśeṣaṇasya tv abhimatasya an-anvayād a-
PVin3_0008606	sthiram ambho drṣṭvā a-drṣṭo 'py adhastād	ādharma-sambhavo 'numiyate, tad api kārya-liṅga-
PVin3_0007211	abhimatasya an-anvayād a-siddhiḥ. na vai sa	ādharas taṃ viśeṣi-karoti, a-yoga-vyavacchedena
PVin3_0008801	-kalpanāyās ca vaiyarthyāt. sthāpakatvād	ādharāḥ, na janakatvād iti cet, sthiter artha-
PVin3_0008604	gotvād viśānitā-pratipattiḥ kārya-liṅga-jā.	ādharato 'bhinirvṛtter ātmanas tādrśo 'mbhasaḥ.
PVin3_0008607	-jam eva, tādrśasya ātmano 'mbhasas tata	ādharād abhinirvṛtteḥ. na hi tasmād upakāram an-
PVin3_0008907	-utpāda ucyate. tasmāt siddhā tādrśo 'mbhasa	ādharād utpattiḥ. balākā api vṛttes toya-
PVin3_0005204	'rtha-kriyāḥ. na hi mānavako dahana-upacārād	ādhiyate pāke. tasmāt satyām api kalpanāyām a-tat
PVin3_0011502	tasmād upakurvānās cakṣur-ādaya	ādheya-atiśayam eva upakurvate. sa tasmād eka-sva
PVin2_0006710	sambandho 'n-upakārya-upakārayoḥ. ādhāra-	ādheya-bhāvas cet, so 'pi tad-ātma-an-upakāre na
PVin1_0002007	a-yogād an-apekṣā ca krama-utpatty-a-yogāt.	ādheya-bhedatve ca anyatvam. kṣaṇikatvād arthānām
PVin3_0005206	eva indriya-ādayaḥ, na ca tathā. tasmāt tena	ādheya-viśeṣā iti gamyante. na tv evaṃ nityānām
PVin3_0006308	na asya pratyayasya sambhavaḥ. darśana-	ānantaryam ca sva-tantrasya na syāt. tad-bala-
PVin3_0013603	tad-ābhāsas tu jātayaḥ. mithyā-uttarāṇām	ānantyāt pratanyante na tā iha. mithyā-uttarāṇi
PVin3_0013706	-ābhāsatvena su-jñānāḥ. prabhedaḥ punar āsām	ānantyād a-śakya-nirdeśa iti na nirdiśyate. yukto
PVin3_0010905	a-bhūta-guṇa-abhinandanam rāgam āhuḥ. tad-	ānanda-viśaya-uparodhini tat-kṛtās cetaso vyāroṣo
PVin3_0011409	-upakāra-ādayo 'py uktāḥ. an-ubhaya-kāriṇām	ānarthakyāt tādarthya-sādhanam vipratīśiddham.
PVin1_0002405	upakṣepasya. tatra api saṃvedanam eva ekam	āntaram pṛīti-paritāpa-rūpaṃ paśyāmaḥ. na ca asya
PVin1_0001307	jaḡataḥ. abhipatann eva arthaḥ prabodhayaty	āntaram saṃskāram. tena smṛtiḥ, na artha-darśanād
PVin1_0002706	ca śīta-sparśa-āder apara-utpattiḥ. tasmād	āntarāḥ sukha-ādayaḥ saṃvedanās ca. bhāvanā-
PVin3_0010808	niyamena niściyante. tad ayaṃ puruṣa ātmānam	āntarāḥ kaiścīd an-anya-vedyair dharmair yuktaṃ
PVin1_0001306	yojayati, a-yojayan na pratyeti ity āyātam	āndhyam a-śeṣasya jaḡataḥ. abhipatann eva arthaḥ
PVin3_0000506	-kālaḥ. tatra yāvān artho yukti-sāmarthyād	āpatati, sa sarvo 'bhyupagantavyaḥ, na vā kaścīd
PVin3_0012102	eva na asti iti drṣṭāntayor anyatareṇa artha-	āpattyā ubhaya-pradarśanam āha. tasmād idrśo
PVin3_0013309	-lakṣaṇam vā śakyam darśayitum. tad artha-	āpattyā eṣāṃ nirāso veditavyaḥ. yadi punar hetu-
PVin3_0003608	viruddha-a-vyabhicāriṇo 'sambhavam artha-	āpattyā darśayati. etena pratyakṣa-anumāne
PVin2_0005213	-vyāptikam ekam api rūpaṃ prayuktam artha-	āpattyā dvitīyam gamayati iti. ata ekasya
PVin2_0005310	na rūpa-samāsaḥ. tathā hy āha – artha-	āpattyā vā anyatareṇa ubhaya-pradarśanād iti. na

PVin3_0004410	-gateḥ sarvatra tulyatvāt sākṣād artha-	āpattyā vā. tasya asya pakṣa-dharmasya tattvaṃ
PVin2_0007609	siddher na anumeya-vacanam. anvayas tv artha-	āpattyā siddhaḥ. na hy a-tad-ātma-niyatasya tan-
PVin3_0002705	-kāle śāstra-an-āśraya-vacanena a-prakarāṇa-	āpanna-pakṣi-karaṇam api pratyuktam. yathā '-
PVin3_0002805	atikrame 'tiprasaṅga uktaḥ. tasmāt prakaraṇa-	āpannam eva a-viśeṣaṇam dharmā-mātraṃ sādhyam
PVin1_0003614	tu vijñaptayaḥ, yena ekaṃ rūpam ekasya mana-	āpam anyasya a-mana-āpam drṣtam. iṣṭa-an-iṣṭa-
PVin1_0003614	ekaṃ rūpam ekasya mana-āpam anyasya a-mana-	āpam drṣtam. iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā na
PVin3_0010604	— iha nikuñje mayūraḥ, kekāyitād iti tad-	āpāta-deśa-vibhrame. dharmy-a-siddhāv api, yathā
PVin3_0010211	svayaṃ bhavat-sāmarthyena tat tathā-bhūtam	āpādayati iti sa tasya pāścāt yaḥ sāmārthya-
PVin3_0012103	na sidhyati. sidhyamś ca balād anvayam	āpādayati, pratiśedha-niśedhasya vidhāna-rūpatvāt.
PVin3_0002809	sādhyā-abhyupagamaḥ pratyakṣa-artha-anumāna-	āpta-prasiddhena a-nirākṛtaḥ. nirdeśyaḥ. yadi
PVin3_0002910	kārya-aṅgam sva-bhāva-aṅgam jagat-sthitiḥ.	āpta-vacanam kārya-lakṣaṇam liṅgam, sva-bhāva-
PVin2_0006608	yathā-artha-darśana-ādi-guṇa-yuktaḥ puruṣa-	āptaḥ, tat-praṇīta āgamo '-visamvādi iti cet,
PVin3_0003001	vā yathā-artha-darśana-pravṛtta-vāg-abhimata	āptaḥ. tad-vacanam na antareṇa artha-tathā-bhāvam
PVin3_0002810	nāma nirdeśyaḥ, pratyakṣa-arthena anumānena	āptābhyām prasiddhena ca a-nirākṛto 'bhyupagamo
PVin3_0007001	hy atra śabda-arthaḥ samarthaḥ, tad-anubhava-	āptāv api tad-a-bhāvāt. tad ayam artha-kriyā-
PVin1_0002907	-nirbhāsād viśamvādād upaplavaḥ. pratyakṣa-	ābhō dvi-vidha ucyate. vastu-pratibhāsam hi
PVin1_0002612	'sya na siddham bheda-sādhanam. bhinna-	ābhaḥ sita-duḥkha-ādir a-bhinno buddhi-vedane. a-
PVin1_0002809	iṣyate. astu nāma bhāvanā-balena spaṣṭa-	ābham, nir-vikalpakam tu katham. yasmān na
PVin1_0002904	-avabhāsa iti. svapna-jñānam tarhi viśada-	ābham pratyakṣam bhavtv a-vikalpanāt. na, a-
PVin2_0004711	yathā tathā a-yathā-arthatve 'py anumāna-tad-	ābhayoḥ. artha-kriyā-anurodhena pramānatvaṃ
PVin1_0003208	artha-adhigamana-ātmanā. sa-vyāpāram iva	ābhāti vyāpāreṇa sva-karmaṇi. tad-vaśāt tad-
PVin1_0002908	-pratibhāsam hi pratyakṣam, tad-a-bhāve tad-	ābhāsa-pracyuter ity uktam. na ca evaṃ vikalpaḥ,
PVin1_0003008	caḥsur-ādi-parama-aṅgānam dvi-candra-tila-ādy-	ābhāsa-vijñāna-hetutva-vacanāt. kiṃ punar asya
PVin1_0002304	prīti-paritāpa-viśeṣo na syān tila-ādy-	ābhāsa-viśeṣa-vat. te 'n-apekṣita-tad-atiśayā
PVin2_0004706	evaṃ pāramparyeṇa vastuni. pratibandhāt tad-	ābhāsa-sūnyayor apy a-vañcanam. tasyās tad-rūpa-
PVin1_0002913	-anurodhi-pratibhāso vipralambhāt pratyakṣa-	ābhāsaḥ. etena mānaso 'pi viplavo vyākhyātaḥ. na
PVin3_0010606	-rūpasya a-siddhau sandehe vā a-siddho hetv-	ābhāsaḥ. tathā ekasya rūpasya a-siddhau sandehe
PVin3_0009111	sandehe vā a-siddho 'naikāntikaś ca hetv-	ābhāso bhavati. dharmi-sambandha-a-siddhāv a-
PVin1_0002910	vastuny an-anurodhāt. tasmāt pratyakṣa-	ābhāsaḥ. viplavaś ca akṣa-jatve 'pi tad-anyebhyo
PVin3_0013705	pratibandha-lakṣaṇa-virahāc ca, uttara-	ābhāsatvena su-jñānāḥ. prabhedāḥ punar āsām
PVin1_0003006	taimira-upalakṣitaṃ viplavaṃ pratyakṣa-	ābhāsam āha sa-apavādatva-sūcana-artham, anyatra
PVin3_0000307	vastūni. puruṣa-icchayā ca hetu-tad-	ābhāsayos tattva-vyavasthāne ka idānim hetur a-
PVin3_0009107	-sambandha-anvaya-vyatirekā dharmā hetv-	ābhāsaḥ. tatra, eka-a-prasiddhi-sandehe '-
PVin3_0004001	'dvayaṃ sambandhy-antara-a-bhāvāc chabala-	ābhāsaḥ buddher a-drṣteḥ, tasya eva pratikṣepe
PVin3_0013703	tac ca sāmānya-lakṣaṇam uktam eva dūṣaṇa-	ābhāsaś tu jātaya iti. tāḥ sādhana-dūṣaṇa-lakṣaṇa
PVin3_0013602	udbhāvayan dūṣaka eva tasya sādhanasya. tad-	ābhāsaś tu jātayaḥ. mithyā-uttarāṇām ānanyat
PVin3_0008008	bruvāṇam prativahan dvau. tac ca hetv-	ābhāseṣv eva avasara-prāptam vakṣyāmaḥ. vyāvṛtti-
PVin3_0008411	tathā hi sva-kāraṇasya phala-utpādanam praty-	ābhīmukhyena vinā na rasaḥ. tad eva ca rūpa-
PVin1_0002613	duḥkha-ādir a-bhinno buddhi-vedane. a-bhinna-	ābhe vibhinne ced bheda-a-bhedau kim āśrayau. iti
PVin2_0007908	syāt. an-ābhoge '-sāmarthyam iti cet, na, an-	ābhoga-a-sambhavāt, eka-dharmasya apy a-jñāne
PVin2_0007908	dhāt-antare tv an-eka-upakāra eva syāt. an-	ābhoge '-sāmarthyam iti cet, na, an-ābhoga-a-
PVin1_0002102	tad-rūpasya prāg a-darśanād abhilāpa-	ābhoge ca viśaya-pratyastam-ayāt tad-a-vivekena
PVin1_0000110	-jñānam pratyakṣam anumānam ca iti. na hy	ābhyām artham paricchidya pravartamāno 'rtha-
PVin3_0011304	na uktaḥ. sādhyatā-a-bhedāt. na hy ayam	ābhyām sādhyā-viparyaya-sādhanatvena bhidyate. na
PVin3_0011202	deśa-kāla-bhedena anyathā-darśanāt, yathā	āmalakyaḥ kṣīra-avasekena madhura-phalā bhavanti,
PVin2_0008010	iti saṅgraha-ślokaḥ. skandha-dhāt-	āyatana-lakṣaṇasya vā kṛtakasya a-nityatā-
PVin2_0008104	etena dhāt-āyatane vyākhyāte. dharmā-dhāt-	āyatane 'pi skandha-traya-sva-bhāva eva iti na
PVin2_0008104	ca sva-bhāvam enam ālagayanti. etena dhāt-	āyatane vyākhyāte. dharmā-dhāt-āyatane 'pi
PVin2_0008403	na hy a-tad-utpatter a-vyabhicāraḥ, an-	āyatta-rūpāṇām saha-bhāva-niyama-a-bhāvāt. yady
PVin3_0006604	anyair api tad-unmukhair bhavitavyam, an-	āyattatvāt. tad-dharmatāyām vā tataḥ kṣaṇikatā
PVin2_0007403	arthasya tan-mātra-anurodhiny eva, na anya-	āyatte, tad-bhāve '-bhūtasya pāścāt tādātmya-
PVin3_0001708	deha eva pratyayaḥ, na ghaṭe. yathā ko 'py	āyāta iti na parvate vṛkṣe vā śaṅkā bhavati. na
PVin3_0010212	pakṣa ucyate. tena tal-lakṣaṇa-mukhena	āyāto dharmo na pratyāyana-kāla-bhāvi ity an-
PVin3_0012503	sa eva vyatireka iti. tat punar idam	āyātam — a-sato vyatireka-a-yogād iti. atra
PVin3_0000503	taṃ pratipadyamāno 'param api sāmārthya-	āyātam abhyupagacchati, prabhā-abhyupagame
PVin1_0001306	na yojayati, a-yojayan na pratyeti ity	āyātam āndhyam a-śeṣasya jagataḥ. abhipatann eva
PVin3_0013103	pramāṇasya vṛttiḥ. tan na etad vastu-bala-	āyātam kṛtakatvaṃ pratibadhnāti. kṛtakatva-
PVin3_0007805	kṛtakō '-nitya iti, kiṃ tarhi vastu-bala-	āyātā eva khalu vyāptiḥ pramāṇair upadarśyate
PVin3_0009203	prativādy-an-abhyupagataḥ, vijñāna-indriya-	āyur-nirodha-lakṣaṇatvān maraṇasya. katham ca

PVin1_0000107	a-viduṣāṃ tad-vyutpādana-artham idam	ārabhyate. tad dvi-vidhaṃ samyag-jñānaṃ
PVin2_0006306	-sparśo 'tra kāṣṭhād iti. kāraṇānāṃ kārya-	ārambha-a-niyamān na avaśyaṃ śīta-bādhako 'gniḥ,
PVin3_0005405	-antaratve ca doṣāt. na ca asya prayatna-an-	ārambha-virāme kadācid upalambhaḥ. tena tad-
PVin2_0004510	etat, tathā api bāla-vyutpatti-nimitto 'yam	ārambhaḥ. yathā-vastu-pratipadyamānā api tad-
PVin3_0011007	-a-bhāve 'bhāvāt. kāruṇikasya api niṣ-phala	ārambho viparyāsād iti cet, na, para-arthasya eva
PVin3_0005002	sarve prayatna-an-antara-bhāvi-jñāna-kārya-	ārambhinaḥ. tena tat sapakṣe dvidhā vartate.
PVin2_0005613	eva ayam anumāna-anumeya-vyavahāro buddhy-	ārūḍhena dharmā-dharmi-nyāyena iti. dharmā-
PVin2_0006913	-kāla-atīśaya-varṣa-upasarga-ādiṣu dramīda-	ārya-deśayoḥ. tasmād ime darśanam a-darśanam ca
PVin1_0002711	a-vitatha-viṣayaṃ pramāṇaṃ pratyakṣam,	ārya-satya-darśana-vad yathā nirṇītam asmābhiḥ
PVin1_0000102	sa śrīmān a-kalaṅka-dhīḥ svayam upetya	āryo 'nujagrāha yaṃ vyaktaṃ tasya na vetty ayam
PVin2_0008103	-vidha-janmanām anyeṣāṃ ca sva-bhāvam enam	ālagayanti. etena dhātṅ-āyatane vyākhyāte. dharmā
PVin3_0011005	utpādini bhavaty eva karuṇā. tathā hi dharmā-	ālambana-ādayo maitrya-ādayaḥ sūtre deśitāḥ. etās
PVin2_0004812	tāv anyonya-vilakṣaṇāv ākārāu yujyete. tad	ālambana-viṣaya-bhedāt pramāṇayor viṣaya-bhedam
PVin3_0003201	tad grāhyam iti. śāstravato 'py a-tad-	ālambane vastuni viruddha-uktāv api na bādhā,
PVin1_0002114	ca paryanuyuktā hetu-prakṛtiṃ eva te 'py	ālamberan tad-rūpa-hetu-jās tad-rūpā a-tad-rūpa-
PVin1_0004005	indriya-yogyatā-utpatti-lakṣaṇo vā iti na an-	āloko rūpa-upalambhaḥ syāt, kāryasya kāraṇa-a-
PVin1_0004007	kāraṇa-a-vyabhicārāt. nāntariyakatayā	ālokaḥ saha rūpeṇa grāhya-lakṣaṇatvād gr̥hyeta. na
PVin1_0004004	yuktam, pratibandha-kāraṇa-a-bhāvāt. rūpa-	ālokayos tu taj-jñāna-utpādana-yogyatā-
PVin1_0004007	-lakṣaṇatvād gr̥hyeta. na vā kevalasya apy	ālokasya darśanād an-ālokasya vā rūpasya kaiścit
PVin1_0004008	na vā kevalasya apy ālokasya darśanād an-	ālokasya vā rūpasya kaiścit prāṇi-viśeṣair iti na
PVin3_0005012	hetavaḥ. paraspara-sahitās tu viṣaya-indriya-	ālokaḥ parasparato viśiṣṭa-kṣaṇa-antara-utpādād
PVin1_0001810	abhilāṣeṇa vyavahāraḥ pravartate. artha-	ālocana-mātre 'pi pratyakṣe 'nubhava-sāmarthya-
PVin1_0003211	-ślokaḥ. etena indriya-sannikarṣa-artha-	ālocana-viśeṣaṇa-jñānāni pratyuktāni, tataḥ karma
PVin1_0003301	-ālocanam, a-tādrūpye tasya eva tad-artha-	ālocanatva-a-siddheḥ. tathā viśeṣaṇa-jñānam, a-
PVin1_0003215	bhedakāni, sarva-jñāna-hetutvāt. na artha-	ālocanam, a-tādrūpye tasya eva tad-artha-
PVin3_0005004	prāk sato niyamena a-yogāt, prayatnasya	āvaraṇa-indriya-śabdeṣv an-upayogāt. na hi tasya
PVin1_0003412	vastra-udaka-vat. ekasya ca āvaraṇe sarvasya	āvaraṇa-prasaṅgaḥ, a-bhedāt. na vā kasyacid
PVin3_0005110	-vaiguṇya-tāratamyena atīśayayed api,	āvaraṇa-bhedena śabda-ādau śruti-māndya-pāṭava-
PVin3_0005008	-karaṃ nāma. a-kiñcit-karaṃ ca kiṃ kasya	āvaraṇam anyad vā. kuḍya-ādayo ghaṭa-ādīnāṃ kam
PVin1_0003413	āvaraṇa-prasaṅgaḥ, a-bhedāt. na vā kasyacid	āvaraṇam ity a-vikalam dr̥syeta. avayavasya
PVin3_0005010	atīśayam utpādayanti khaṇḍayanti vā, yena	āvaraṇam iṣyante. na brūmaḥ — te kiñcid
PVin3_0005105	-vaikalayāj jñāna-an-utpattir iti kuḍya-ādaya	āvaraṇam ucyante. na prāg yogyasya pratibandhāt,
PVin3_0005109	vidā. tena yad indriya-viṣaya-madhya-sthitam	āvaraṇam, tau vijñāna-utpādana-vaiguṇya-
PVin1_0003413	āvaraṇam ity a-vikalam dr̥syeta. avayavasya	āvaraṇam, na avayavina iti cet, ardha-āvaraṇe 'py
PVin3_0005006	-śabdeṣv an-upayogāt. na hi tasya upalambha-	āvaraṇam sambhavati. sato 'pi vā kasyacit tad-
PVin2_0007003	a-pratipatter upadeśe ca śabdānām artheṣv an-	āvaraṇāt tad evaṃ puruṣa-icchāyāḥ svāntaryam
PVin3_0005211	kiñcid ity eka-anta eṣaḥ. syād etat, na	āvaraṇān nityam sarve śabdā na śrūyante, api tu
PVin1_0003414	āvaraṇam, na avayavina iti cet, ardha-	āvaraṇe 'py an-āvṛtatvāt prāg-vad asya darśana-
PVin3_0005205	yathā-sva-bhāva-vṛttaya eva. tat saty apy	āvaraṇe jñāpayeyur eva indriya-ādayaḥ, na ca
PVin1_0003412	siddhi-prasaṅgād vastra-udaka-vat. ekasya ca	āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt. na
PVin1_0002401	sarva-vedana-prasaṅgāt. tām tu sārūpyam	āviśat sarūpayantaṃ ghaṭayet. idam eva ca naḥ
PVin1_0001014	na indriya-jñānam artha-samyojanām kalpanām	āviśati. vikalpa-utthāpitā sā ca nivartyeta
PVin3_0007308	hi śabda-arthāḥ svataḥ kañcid guṇa-viśeṣam	āviśanti. upādāna-dharmas teṣu upacaryate. tad a-
PVin1_0002107	-samayatvān na sukha-ādīnām ātma-samvittir	āviṣṭa-abhilāpā. sā pratyakṣam pramāṇam. na eva
PVin1_0003414	na avayavina iti cet, ardha-āvaraṇe 'py an-	āvṛtatvāt prāg-vad asya darśana-prasaṅgaḥ.
PVin3_0005409	-antaram jñānaṃ prāk sato niyamena na. tasya	āvṛty-akṣa-śabdeṣu sarvathā an-upayogataḥ.
PVin2_0004512	avinābhāva-a-vacanād upamāna-sādhyā-tad-	āvṛtti-vacanānām ca prayogāt tatra sva-arthaṃ tri
PVin1_0002802	purato 'vasthitān iva. yathā-viplavam	āvega-pratipatti-pradarśanāt. parokṣa-gati-
PVin3_0009404	-lakṣaṇatvāt. vastv ekam eva avasthā-antara-	āveśād bheda-dr̥ṣṭir iti cet, sa eva avasthā-bhedo
PVin3_0001904	-arthā. tatra sarva-anya-iṣṭa-nirākarāṇe 'py	āśaṅkā-āsthāna-vāraṇam sva-vṛttau svayam-śruter
PVin2_0005208	a-sambhavād eva na anya-dharma-vṛtti-ṇiṣedha-	āśaṅkā. viruddha-ṇiṣedhe 'pi tatra eva ṇiṣedhe
PVin3_0001906	-upagamāt sarvas tad-dr̥ṣṭāḥ sādhyā iti syād	āśaṅkā-sambhavaḥ. vipratipattis tu dr̥syata eva.
PVin2_0009209	tasya vyatireko 'niścita iti vipakṣe vṛttir	āśaṅkhyate. vyatireka-sādhanasya a-darśana-
PVin1_0000703	pratyakṣam kalpanā-apoḍham a-bhrāntam timira-	āśu-bhramaṇa-nauyāna-samkṣobha-ādy-an-āhita-
PVin3_0010810	sarvatra vyavaharan prakāmam āsādita-vidyā-	āśrama-phalaḥ, yaḥ strī-śūdra-sādhanānam api
PVin3_0013004	sva-āśrayeṇa sambandhaḥ, a-bhedād eva,	āśraya-a-samaveta-rūpa-virahaś ca. samāna-deśa-
PVin2_0008405	kathaṃ kārya-kāraṇa-bhāvaḥ. ata eva, anyathā	āśraya-a-siddheḥ. nanu ca pradeśa āśrayo 'gniḥ
PVin3_0007005	chabda-artha eva kalpitāḥ. tasya vastv-	āśraya-an-upalambho dharmā ity ayam atra
PVin3_0012511	tri-vidho hi dharmo bhāva-a-bhāva-ubhaya-	āśraya ity uktam. na a-bhāvasya kaścit dharmā iti

PVin3_0013004 -a-samaveta-rūpa-virahaś ca. samāna-deśa-
 PVin3_0009709 vā kim abhivyakti-vādena. tasmāc chāstra-
 PVin3_0002705 iti. anena eva ca anumāna-kāle śāstra-an-
 PVin3_0009702 viśeṣaṇam. a-doṣa-kṛd a-siddhāv apy ākāśa-
 PVin3_0012907 sādhye tat-sambandhitā hetuḥ. nanu sva-
 PVin3_0013005 samāna-deśa-āśraya-indriya-yoga-apekṣāyām
 PVin3_0004307 -ādi-parihāraḥ. dharmā-vacanena api dharmy-
 PVin1_0003003 -vikāre ca vikārāt, tan-nibandhanatvāc ca
 PVin3_0001109 yathā '-siddhau hetu-dṛṣṭāntau, a-prakaraṇa-
 PVin2_0008406 anyathā āśraya-a-siddheḥ. nanu ca pradeśa
 PVin3_0006311 pramāṇa-antara-bala-utpanno 'n-akṣa-liṅga-
 PVin1_0000308 sūcayeyur iti sa eva ca tathā-pratipādyamāna
 PVin2_0008801 sā eva ca sāmāgrī sva-bhāva-sthity-
 PVin3_0004106 -upalambham antareṇa anyaḥ kaścid vyavasthā-
 PVin3_0003604 saṅketa-āśrayāḥ śabdāḥ, sa ca icchā-mātra-
 PVin3_0006709 arthas tri-vidho dharmo bhāva-a-bhāva-ubhaya-
 PVin3_0007507 a-siddhe bhāva-dharmo 'sti vyabhicāry ubhaya-
 PVin2_0010008 ata eva vaidharmya-dṛṣṭānte 'vaśyam iha
 PVin3_0005202 'pi vikalpa-nirmita eva syāt, na vastv-
 PVin3_0010906 -kṛtāś cetaso vyāroṣo dveṣaḥ. sa eva ubhaya-
 PVin3_0002903 nirākṛto viparyaye pramāna-vṛtter an-
 PVin3_0002408 aparāḥ prāha. tatra api vicāra-prastāvād eva
 PVin3_0004808 pratiyate, kiṃ tarhi vivakṣita-dharma-an-
 PVin3_0010003 dharmī dharmāś ca bhāsante vyavahāras tad-
 PVin3_0002902 sandigdhe hetu-vacanād vyasto hetor an-
 PVin3_0007306 tv asāv api pradhāna-ādi-lakṣaṇa-bheda-an-
 PVin3_0003502 -abhidhānam. atra api ko 'yam avāśyam para-
 PVin3_0001602 api sa iti virodhaḥ. itaś ca na sāmānya-
 PVin3_0003501 samaye na pravartate vicāraḥ, so 'vaśyam
 PVin3_0002411 -rūpa-sāmānyo viśeṣa-āśrayam vicāram
 PVin2_0005702 'pi, vikalpa-bhedānām sva-tantrānām an-artha-
 PVin3_0009903 ity ucyante. na evaṃ liṅga-liṅgiṇoḥ, bheda-
 PVin3_0011612 ca sidhyati, tasya upalambha-an-upalambha-
 PVin3_0008506 -anumānam kārya-liṅga-jam, rūpa-ādinām bhūta-
 PVin1_0003305 -amśayos tu sādhyā-sādhana-bhāvo vyavasthā-
 PVin3_0003005 -āśraye tat-prasiddhe vicārasya iti prastāva-
 PVin2_0005504 -arthaḥ bhāva-a-bhāva-samāśrayam. a-bāhya-
 PVin3_0012804 tasmād a-vastu-darśana-bala-pravṛttam āgama-
 PVin2_0010014 sva-bhāvaḥ hetuḥ vā antareṇa bhaved ity
 PVin2_0005515 yathā. taṃ tathā eva a-vikalpya-artha-bheda-
 PVin2_0006704 niścinvan pratipadyeta. mā bhūt puruṣa-
 PVin3_0002411 -uparacito 'prasiddha-rūpa-sāmānyo viśeṣa-
 PVin3_0003103 a-vacanān na pratiśedhe doṣaḥ. sva-upagama-
 PVin3_0010602 ity antara-ślokāḥ. tathā svayam tad-
 PVin2_0007109 kiṃ na yuktyā na bādhitam. āgama-artha-
 PVin3_0003604 anvayi ity udāharaṇam evam-phalam. saṅketa-
 PVin2_0008404 kathaḥ tarhi idānīm sa tasya dharmāḥ. tad-
 PVin3_0003011 -prado dharmā iti. dharmi-vyavasthites tad-
 PVin3_0013104 -kṛtakatva-prastāve ca an-āgama-
 PVin3_0001501 vā katham a-viśayaḥ. viśayaś cet, sva-
 PVin3_0001501 doṣa-gatiḥ katham na spr̥ṣet. sa ca nāma tad-
 PVin3_0002805 sa-dvitiya-prayogāś ca pratyuktāḥ. śāstra-
 PVin3_0007505 avāśyam viśeṣa-parigrahaḥ kāryaḥ, san-mātra-
 PVin3_0003005 vacanasya a-pravṛtīḥ, tathā śāstra-an-
 PVin3_0002707 -a-nityatva-yuktaḥ śabda iti. sati hi śāstra-
 PVin3_0009706 sādhanam. ity antara-ślokāḥ. yā punaḥ śāstra-
 PVin3_0013003 a-dūra-sthānam dṛśya-ātmatā indriyasya sva-
 PVin3_0004605 a-bhāvam āha, yam ayaṃ vastu-dharmas tṛtīyam
 PVin2_0005602 sambandhāt kutaścid upaniyate. dṛṣṭim bheda-
 āśraya-indriya-yoga-apekṣāyām āśraya-samāna-a-
 āśraya eva anumāne 'nyatara-a-siddhiḥ śāstreṇa.
 āśraya-vacanena a-prakaraṇa-āpanna-pakṣi-karaṇam
 āśraya-vad dhvaneḥ. a-siddhāv api śabdasya siddhe
 āśraya-vyāpti-vādinā api tad-deśa-sannidhir
 āśraya-samāna-a-samāna-deśa-rūpasya a-bheda-
 āśraya-siddhau dharmi-grahaṇa-sāmarthyāt
 āśraya-sthiteḥ, sarpa-ādi-bhrānti-van mano-
 āśrayaḥ, a-nāntariyaka-abhyupagamaś ca śāstra-
 āśrayo 'gniḥ kāraṇam dhūmasya. so 'pi hi dhūmasya
 āśrayo 'n-upalambha-vikalpo na pramāṇam. darśanam
 āśrayo 'stu. tad-bhāva-bhāva-an-upalabdhi tarhi
 āśrayaḥ kāryasya. ata eva saha-kāriṇām apy a-
 āśrayaḥ. tad idam upalabhya-lakṣaṇam dadhy-ādi
 āśrayaḥ. tan na a-siddhiḥ śabda-siddhānām iti
 āśrayaḥ. tasmin bhāva-an-upādāne sādhye 'sya an-
 āśrayaḥ. dharmo viruddho 'bhāvasya sā sattā
 āśrayo na iṣṭaḥ. dṛṣṭānte hi sādhyā-dharmasya tad-
 āśrayaḥ. na ca samāropa-anuvīdhāyinyo 'rtha-
 āśrayaḥ pūrvako viparyāso moḥaḥ. na evaṃ karuṇā-
 āśrayaḥ pratipramāṇasya. viruddhayor ekatra
 āśrayaḥ prasiddhaḥ siddha iti na kiñcid etat. na
 āśrayo vastu. anya-viśaye 'pi nañi vibhāgena
 āśrayaḥ. vyavahāra-upanīto 'tra sa eva āśliṣṭa-
 āśrayaḥ. vyastāḥ pramāṇābhyām nirākṛto viparyaye
 āśrayaḥ śabda-artha-mātratāyām avatiṣṭhate. tathā
 āśrayaḥ. sa eva tam arthaḥ para-mukhena
 āśrayaḥ, sarva-vyakti-sambhava-a-bhāve tat-
 āśrayaṇīyaḥ, nāntariyakatvād iti sa eva tasya
 āśrayate. atha prasiddha-apadeśena dharmiṇaḥ
 āśrayatvāt. tat-kalpita-viśayād artha-pratītāv an
 āśrayatvāt tad-bhāvasya. na hi svayam jñāna-
 āśrayatvāt. tena na a-pratibaddhasya bhāve bhāva
 āśrayatvāt. yat tarhi idam viśaṇi gotvād iti tat
 āśrayatvāt. vastv-a-bhedāt kriyā-karaṇayor aikya-
 āśrayatve śāstraḥ bādhakam ity amum arthaḥ vaktum
 āśrayam atra iṣṭam sarvaḥ vidhi-niśedhanam.
 āśrayam anumānam āśritya tad-artha-vicāreṣu
 āśrayam antareṇa api vaidharmya-dṛṣṭānte
 āśrayam upāgatāḥ. an-ādi-vāsanā-udbhūtaḥ bādhan-
 āśrayam vacanam āgamaḥ, praṇetur dur-anvayatvāt.
 āśrayam vicāram āśrayate. atha prasiddha-
 āśrayam hi śāstraḥ virundhāno vihanyate, na
 āśrayasya vā sandeḥ '-hetuḥ, yathā bāṣpa-ādi-
 āśrayā yuktir atyakṣeṣu na ca itarā. tad-arthasya
 āśrayāḥ śabdāḥ, sa ca icchā-mātra-āśrayaḥ. tan na
 āśrayāt. kathaḥ kārya-kāraṇa-bhāvaḥ. ata eva,
 āśrayāt tat-prabādhane 'dhikaraṇa-pratyastam-ayān
 āśrayān na āgama-upanyāsaḥ. sādhyāś ca
 āśrayām doṣa-gatiḥ katham na spr̥ṣet. sa ca nāma
 āśrayām siddhiḥ sādhanād upajīvati, na paro
 āśraye 'pi prastāva-atikrame 'tiprasaṅga uktaḥ.
 āśraye 'pi sādhanā-sāmarthyāt. na sādhyatve,
 āśraye tat-prasiddhe vicārasya iti prastāva-
 āśraye tad-artha-pakṣi-karaṇam yuktaḥ syāt, tad-
 āśrayeṇa anyatara-a-siddhir udbhāvayate, yathā
 āśrayeṇa sambandhaḥ, a-bhedād eva, āśraya-a-
 āśrayet. eka-anta-vyāvṛtītyā ca eka-bhāve pratiti-
 āśrayais te 'pi tasmād a-jñāta-viplavāḥ. ity

PVin1_0002613	-bhinna-ābhe vibhinne ced bheda-a-bhedau kim	āśrayau. iti saṅgraha-śloka. ayo-golake 'pi
PVin3_0007604	atha punar ubhaya-dharmaṃ brūyāt, an-	āsrita-vastuno 'paryudāsena vyatireka-mātrasya a-
PVin3_0002709	eva ayam ity an-avadheyāḥ syāt. dvayor an-	āsrita-śāstrayoh kasyacit pariḥśāyāṃ kaḥ prastāvo
PVin3_0008909	kāryaṃ tasya ity anuvartate. toya-	āsritā hi balākāyā vṛttiḥ. tataḥ śārīra-sthitim
PVin3_0003413	-bhedaḥ pūrva-upagama-virodhasya. yatra an-	āsrite kasmimścit samaye na pravartate vicārah,
PVin3_0011712	na vyatireko na anvayaḥ. a-darśana-mātram	āsritya ācāryeṇa śrāvaṇatve vyatireka uktaḥ. na
PVin3_0012804	-bala-pravṛttam āgama-āśrayam anumānam	āsritya tad-artha-vicāreṣu viruddha-a-vyabhicārī
PVin1_0003405	tat tasya darśanam iti. tayor hi sambandham	āsritya draṣṭur eṣa viniścayaḥ. sa tad-a-bhāve na
PVin2_0006503	puruṣa-artha-sādhanam kañcid upāyam	āsritya pravartate, anyathā a-sambaddha-
PVin3_0012902	saṃyoga-samavāyābhyām, laukikaṃ tu pradeśam	āsritya brūmo vicchinna-a-vicchinna-avabhāsi-
PVin2_0005503	so 'sti tathā api na niśidhyate. tasmād	āsritya śabda-arthaṃ bhāva-a-bhāva-samāśrayam. a-
PVin1_0002608	-nila-ādy-ākārayor a-nānāvāt kaṃ bata ayam	āsritya hetuṃ bheda-a-bhedau vyavasthāpayet. a-
PVin3_0010004	tad-āśrayaḥ. vyavahāra-upanīto 'tra sa eva	āśliṣṭa-bheda-dhīḥ. sādhyāḥ sādhanatām nītas tena
PVin1_0000511	'pi taj-jātīyasya vyabhicāra-darśanād an-	āśvāsa iti cet, na, tad-rūpa-an-upalakṣaṇāt. sva-
PVin2_0009705	'pi pratyakṣa-anumāna-virodha-darśanād an-	āśvāsa-prasaṅga iti cet, na, yathā-ukte 'bhāvāt.
PVin2_0009704	-lakṣaṇam eva dūṣitaṃ syād iti sarvatra an-	āśvāsaḥ. anumāna-viśaye 'pi pratyakṣa-anumāna-
PVin2_0009507	bādhakam. a-vṛtta-bādhane sarvatra an-	āśvāsaḥ. vyatirekas tu siddha eva sādhanam iti
PVin1_0004314	-a-visandhi-doṣād a-prabuddhasya apy an-	āśvāsikam vyavahāram utpaśyann ekam a-pramāṇam
PVin1_0004401	utpaśyann ekam a-pramāṇam ācakṣita, aparam	āsaṃsāram a-viśliṣṭa-anubandham ṛdha-vāsanatvād
PVin3_0000704	vivakṣā-kṛtā, tad-a-bhāve vivakṣita-itarayor	āsatti-viprakaṣa-a-bhāvāt. vastu-sva-bhāvātve ca
PVin3_0011302	-arthāś cakṣur-ādayaḥ saṅghātātvaḥ chayana-	āsana-ādy-aṅga-vad iti. tad iṣṭa-a-saṃhata-
PVin3_0010810	-upasaṃhāreṇa sarvatra vyavaharan prakāmam	āsādita-vidyā-āsrama-phalaḥ, yaḥ strī-śūdra-
PVin3_0013701	leśena āsv eva antar-bhavanti iti cet,	āsām api parasparam eṣa prasaṅga ity ekam eva
PVin3_0013706	-ābhāsatvena su-jñānāḥ. prabhedaḥ punar	āsām ānanyād a-śakya-nirdeśa iti na nirdiśyate.
PVin1_0001410	saṅkalayaty evaṃ ca evaṃ ca kalpanā mama	āsīd iti. tad imāḥ kalpanāḥ pratyakṣa-bhāvinyāḥ
PVin1_0001407	syuḥ. tathā hi punar vikalpayan kiñcid	āsīn me kalpanā idṛśī. iti vetti na pūrva-ukta-
PVin3_0013701	bhāvāc ca ity uktam. tāny api kenacil leśena	āsv eva antar-bhavanti iti cet, āsām api
PVin3_0012901	ādayas tad-deśāś ca ghaṭa-ādīn vyāpnuvanti.	āstām tāvad ayam pradeśa-pradeśi-bhāvo yaḥ saṃyoga
PVin3_0001904	tatra sarva-anya-iṣṭa-nirākaraṇe 'py āsaṅkā-	āsthāna-vāraṇam sva-vṛttau svayam-śruter āha
PVin3_0010905	nitya-sukha-ātma-ātmiya-darśana-ākṣiptam sa-	āsrava-dharma-viśayam a-bhūta-guṇa-abhinandanam
PVin2_0005310	-samāsa ucyaṭe na rūpa-samāsaḥ. tathā hy	āha – artha-āpattiyā vā anyatareṇa ubhaya-
PVin2_0009309	pratibandhe 'darśana-mātreṇa vyatireke yad	āha – eṣa tāvan nyāyo yad ubhayaṃ vaktavyam
PVin2_0009305	niścayo 'sti. tena tam eva darśayan niścayam	āha – prasiddhas tu dvayor api sādhanam iti.
PVin2_0009708	viśayam ca asya nivedayiṣyāmaḥ. yad apy	āha – yady a-darśana-mātreṇa drṣṭebhyaḥ
PVin3_0007409	kaḥ pratijñāṃ sādhanād apākaroti. tathā ca	āha – liṅgasya a-vyabhicāras tu dharmeṇa anyatra
PVin2_0005613	cet, na, dharma-bheda-parikalpanāt. tathā ca	āha – sarva eva ayam anumāna-anumeya-vyavahāro
PVin2_0004904	liṅgād anyataḥ sva-lakṣaṇasya ity	āha – a-tad-rūpa-parāvṛtta-vastu-mātra-prasādhanāt.
PVin3_0003601	a-śakya-niśedhatām asya darśayann evam	āha, a-pratipramāṇatayā niścayam vā. tan-niśedho
PVin3_0012407	sapakṣa eva asti ity anvayinam eva hetum	āha. atra api katham a-vyatireko vipakṣāt, katham
PVin3_0004606	ca eka-bhāve pratīti-sādhanā-a-bhāvam	āha. asya hi dvayasya ekatra samuccayāt sarveṣu
PVin3_0001304	-dharmi-viśeṣa iṣṭa eva an-anvaya-doṣaḥ. yad	āha – ātmā paraś cet so 'siddha iti. tasya eva
PVin3_0009304	tiro-dhānam. na vai paras tad a-nityatvam	āha, kiṃ tarhi vināśam. nanu vinaṣṭa-tiro-hitayor
PVin3_0003711	evaṃ pramāṇe bādhake bruvāṇas tato niścayam	āha. tataḥ sa-pratipakṣa-sambhāvanām astaṅ-
PVin2_0005207	na anyatra na viruddha iti niyama-arthaṃ ity	āha. tatra a-sambhavād eva na anya-dharma-vṛtti-
PVin2_0009712	-ādi sāmānyena grhītvā ayam pratiśedham	āha. tatra ca tūla-upala-pallava-ādiṣu tad-bhāve
PVin3_0008009	-sādhanā-arthaṃ hetos trīn pakṣa-dharmān	āha. tathā hi na anvaya-mukhena hetur gamakaḥ, a-
PVin3_0003310	-virodhaḥ. ata eva pūrva-abhyupagamena ity	āha. tad eva vākyam sva-arthaṃ virundhānam sva-
PVin2_0006114	vyāpaka-dharma-an-upalabdhyā vyāpya-a-bhāvam	āha, tadā apy a-bhāva eva. tad evaṃ vidhi-
PVin3_0000711	iti. atha punar mayā evaṃ-vivakṣitatvād ity	āha, tadā sidhyaty artha-śūnyam vivakṣā-mātram.
PVin3_0012102	anyatareṇa artha-āpattiyā ubhaya-pradarśanam	āha. tasmād idṛśo vyatireka-a-vyabhicāro 'n-
PVin3_0009310	-nivṛttim tiro-dhāna-sadṛśim śabda-viśayam	āha, tasya api sā katham nivṛttā a-pracyutā ca.
PVin3_0002609	'pi prasaṅga iti tad-vyavaccheda-arthaṃ	āha. tena an-aṅgam iṣer niṣṭhā atra, ipsita-pade
PVin3_0003802	atha vā lokasya bruvato 'numāna-a-bhāvam	āha. tena bhinna-viśayā pratitir anumānād ity
PVin3_0013608	padayor virodhāt pratijñā-doṣa iti. yathā ca	āha – dharmi-viśeṣaṇatvena upādānād a-nityāḥ
PVin3_0009206	tasmāc choṣam ayam taruṣu maraṇam	āha. na ca idṛśam prāṇi-maraṇam iti na idaṃ
PVin2_0004813	-viśaya-bhedāt pramāṇayor viśaya-bhedam	āha, na pramāṇa-vyāpāra-viśaya-bhedāt. bheda ity
PVin3_0003007	kṛtā. ata eva udāharaṇam apy atra sadṛśam	āha – na santi pramāṇāni prameya-arthāni iti,
PVin3_0002501	-apadeśena dharmiṇaḥ siddhasya a-sādhyatām	āha. na, sva-rūpeṇa eva nirdeśya ity anena eva
PVin3_0013605	a-yoniśo-vikalpānām a-pratiṣṭhānāt. yathā	āha paraḥ – na asty ātmā iti pratijñā-virodho

PVin3_0007103 sādhayitum śakyate, an-anvayāt. yathā
 PVin3_0005505 veditavyaḥ. tena eva ca sadṛśam udāharaṇam
 PVin3_0008006 viruddha iti darśayamś caturaḥ pakṣa-dharmān
 PVin3_0003510 ity a-pratite 'pi tasmims tat-siddhatām
 PVin3_0011812 iti na tasya sad-a-sattva-pratītiḥ. yad apy
 PVin3_0004604 tat-saṅgrahād iti prabheda-bāhyasya a-bhāvam
 PVin3_0003806 a-drṣṭāntam anumānam. tena a-sādhāraṇam
 PVin3_0004602 -sambhāvita-śrī-garbha iva puruṣeṣu. yathā
 PVin3_0003605 iti darśayan, śabda-prasiddhena ity
 PVin2_0009611 a-nivṛttim manyamānas tat-pratiśedham
 PVin1_0003007 -upalakṣitam viplavam pratyakṣa-ābhāsam
 PVin3_0001904 -āsthāna-vāraṇam sva-vṛttau svayam-śruter
 PVin3_0002407 vācā kena pravartyate. samaya-lakṣaṇa-
 PVin3_0006804 sa tu vikalpaḥ sad-a-sad-ubhaya-pratyaya-
 PVin1_0000703 timira-āsu-bhramaṇa-nauyāna-samkṣobha-ādy-an-
 PVin3_0000108 -arthataḥ. siddhir iti jñāpana-artham. yathā
 PVin3_0000709 tādrśam rūpa-sādharmyaṃ kvacid abhisamīkṣya
 PVin3_0010905 -viṣayam a-bhūta-guṇa-abhinandanam rāgam
 PVin2_0007210 eka-deśa-a-visamvādanam apy āgama-lakṣaṇam
 PVin1_0000313 yukta-upalambham an-upalabhamānā na asti ity
 PVin1_0000611 nāma iti. tasmāj jñāna-bhāvād artha-bhāvam
 PVin2_0009409 bhavati, atiprasaṅgāt. tasmād vyāvṛttim
 PVin2_0009213 tasmād eka-nivṛtṭyā anya-nivṛttim
 PVin3_0012108 priyaḥ, yas tad-viṣayam pratiśedham na
 PVin3_0012305 yena ayam na vyatirekasya a-bhāvam bhāvam
 PVin3_0007512 -sattāke syāt. yo hi bhāva-dharmaṃ hetum
 PVin3_0007808 -pāratantryāt. yaṃ hi puruṣaḥ sādhayitum
 PVin3_0003805 sūcitam bhavati. sa hi śaśinaś candratvam an-
 PVin3_0009212 pare 'pracyuta-ātmana upalayanam a-nityatām
 PVin3_0000307 iti ca su-vyavasthitāni vastūni. puruṣa-
 PVin1_0001104 satī pravṛttā api samagra-sāmagrikā punar
 PVin3_0002403 'pi na artham kañcana puṣṇāti. śāstreṣv
 PVin1_0001101 āviśati. vikalpa-utthāpitā sā ca nivartyeta
 PVin3_0007904 tat tasya gamakam a-gamakam ca iti na puruṣa-
 PVin3_0010103 sa pakṣaḥ. tad-vyatireko vipakṣaḥ. sa tarhi
 PVin3_0001202 sādhyā ātma-arthatvam. tad an-uktam api
 PVin3_0001403 eṣāṃ sādhanā-vaiphalyam. tasmād an-ukto 'pi
 PVin3_0003504 virodhinam pratijñā-artham bādhat, puruṣa-
 PVin3_0002010 icchā bhavet sā gamyate ca taiḥ. balāt tava
 PVin3_0002409 siddha iti na kiñcid etat. na hi sva-
 PVin3_0010105 na kaścid anaikāntikaḥ syāt. vipakṣasya api
 PVin3_0003404 ca na aparam iti yat kiñcid etat. puruṣa-
 PVin3_0000801 tathā hy a-śakya-darśanam etat — yatra tad-
 PVin2_0006810 na apy arthavattā. arthebhyo jñāpana-
 PVin3_0010406 -bhāvo bhavati, kiṃ tarhi tan-mateḥ, punar
 PVin3_0002006 bhavati, tad-bhāva-a-parityāgād arthasya
 PVin3_0002005 samudāya-eka-deśa-viśeṣa ity eva a-prakaraṇa-
 PVin3_0002009 -viruddham ācarati. kaiścit prakaraṇair
 PVin3_0000804 -mātreṇa pravṛtteḥ. kalpanā-āgamayoḥ kartur
 PVin3_0007610 cet, duḥkham vata ayam tapasvī śāketikam
 PVin3_0000706 -upasaṃhāra-a-yogāc ca. tasmād ete kartur
 PVin3_0003604 evam-phalam. śāketi-āśrayāḥ śabdāḥ, sa ca
 PVin3_0003507 viśvam sva-bhāvataḥ kṛta-a-kṛtānām śabdānām,
 PVin3_0000803 āgama-siddhāś ca. vacanasya vaktur
 PVin3_0009207 na hy an-apekṣita-vastukam śabda-mātram
 PVin2_0006702 -pūrvam anyathā api kartum śakyante, puruṣa-
 PVin2_0006606 nāntariyakās tām eva gamayeyuḥ. na ca puruṣa-
 PVin1_0001309 samaya-a-darśane 'bhāvāt. puruṣa-
 PVin3_0009204 maraṇa-śabda-pravṛtteḥ siddham eva iti cet,

āha — pramāna-viṣaya-a-parijñānād iti. so 'yam
 āha, prayatna-an-antarām vyakti-janmanos tathā-
 āha. bheda-sāmānyayoś ca anaikāntikayor
 āha — yatra apy a-sādhāraṇatvād anumāna-a-bhāve
 āha — yadi na sa-ātmakam jīvac-charīram, prāṇa-
 āha, yam ayam vastu-dharmas tṛtīyam āśrayet. eka-
 āha. yasmān na etad eva ekam udāharaṇam adhikṛtya
 āha — yo hy a-sādhāraṇaḥ sādhyā-dharmaḥ, sa
 āha. śānkita-pratibandhānām saṃśayād a-siddheḥ,
 āha. śrāvaṇatvasya api nitya-a-nityayor a-
 āha sa-apavādatva-sūcana-artham, anyatra cakṣur-
 āha sūtra-kāraḥ — svayam iti śāstra-an-apekṣam
 āhita-bhedasya dharmiṇaḥ parihāreṇa prasiddha-
 āhita-vāsanā-prabhava iti tat-pratibhāsy-ākāra-
 āhita-vibhramam a-vikalpakam jñānam pratyakṣam.
 āhur eke — parasya pratipādyatvāt svayam a-
 āhuḥ — eṣa piṇḍo viśāṇi go-gavayayor
 āhuḥ. tad-ānanda-viṣaya-uparodhini tat-kṛtāś
 āhuḥ. tad vipakṣe 'darśana-mātrād a-vyabhicāra-a
 āhuḥ. tan nimitta-upadarśanena an-upalabdher na
 icchatā jñānasya tat-pratibandho vācyāḥ. sa ca
 icchatā tatra nyāyo vaktavyaḥ, yato 'sya
 icchatā tayoh kaścit sva-bhāva-pratibandho 'py
 icchaty a-sad a-bhāva ity-evam-ādi ca vyavaharati.
 icchati, yathā vyatireka-a-bhāve 'pi sapakṣe
 icchati, sa katham bhāvam na icchet. sva-bhāva
 icchati, sa pakṣaḥ. sa yam evam vyabhicāra-
 icchan kām anyam pratītim icched iti tam praty a-
 icchanti, nanv a-vivakṣita-viśeṣam sāmānyam
 icchayā ca hetu-tad-ābhāsayos tattva-vyavasthāne
 icchayā nivartyeta tad-anya-vikalpa-vat. śakyante
 icchayā pravṛtṭy-artha iti cet, kutaḥ punar iyam
 icchayā matiḥ. na artha-sannidhim ikṣeta api ca
 icchayā vastu-dharmo vyavatiṣṭhate. yadā ayam
 icchayā vyavasthita-lakṣaṇaḥ katham vipakṣasya
 icchayā vyāptam sādhyam iti darśana-artham iṣṭa-
 icchayā vyāptaḥ sādhyāḥ. tad-vaikalya-ādayaś ca
 icchā-anurodhino 'rtheṣv a-śakya-pratiśedhatvād
 icchā iyam iti vyaktam īśvara-ceṣṭitam. vadann a-
 icchā-kalpita-bhedeṣv an-artha-tantra-upayogiṣu
 icchā-kṛtatvād ity ukta-prāyam. sādhyā-vyatireke
 icchā-kṛtā ca asya paripūrṇā pramānatā. yadi sva-
 icchā tatra vastu-bhāva ity vyāpty-a-siddher
 icchā, tayā artha-jñāpanāya prayujyanta iti tais
 icchā-parāvṛttāv anyatra apy evam-bhāvasya
 icchā-pravṛtṭyor a-virāma-prasaṅgāt. tasmād iyam
 icchā bhavati, tad-bhāva-a-parityāgād arthasya
 icchā bhavet sā gamyate ca taiḥ. balāt tava icchā
 icchā-mātra-anurodhataḥ. vastunaś ca anyathā-
 icchā-mātra-anurodhinam artham niyantū-kāmo
 icchā-mātra-anurodhino dharmā na vastu-sva-bhāvam
 icchā-mātra-āśrayaḥ. tan na a-siddhiḥ śabda-
 icchā-mātra-vṛtteḥ. tayā artha-mātra-anurodhinyā
 icchā-mātreṇa pravṛtteḥ. kalpanā-āgamayoḥ kartur
 icchā-vṛtti vidyata iti vastu-gamyam vastu
 icchā-vṛttitvāt teṣāṃ ca citra-abhisandhitvāt.
 icchāḥ sarvā yathā-artha-bhāvinyāḥ. na ca tad-a-
 icchāto 'rthānām sva-bhāva-a-parāvṛtṭer na samaya
 icchātaḥ śabdāḥ pravartante. na tad-vaśād vastu-

PVin2_0007213	yuktam etat, kiṃ tu tathā prasiddhāv api	icchāyā a-nivāraṇād anyathā api loke vyavahāro
PVin2_0007207	vyaktau ca niyamaḥ kutaḥ. yatra svātantryam	icchāyā niyamo nāma tatra kaḥ. dyotayet tena
PVin3_0003904	bhāvinām dharmānām yogyāḥ sarva-pada-arthāḥ,	icchāyā nirodha-a-bhāvāt. etena saṅketa-
PVin3_0000712	vivakṣā-mātram. tato na artha-siddhiḥ, tad-	icchāyā vastuni vṛtti-niyama-a-bhāvāt. tathā hy a
PVin2_0007003	śabdānām artheṣv an-āvaraṇāt tad evaṃ puruṣa-	icchāyāḥ svātantryam vyavasthām vidhurayati.
PVin3_0010406	anyatra apy evam-bhāvasya abhimateḥ. tad iha	icchāyām eva sāmartyam avasthitam iti sā eva
PVin3_0007512	-dharmaṃ hetum icchati, sa katham bhāvaṃ na	icchet. sva-bhāva eva hi kayācid apekṣayā dharmā
PVin3_0003805	candratvam an-icchan kām anyām pratītim	icched iti taṃ praty a-dṛṣṭāntam anumānam. tena a
PVin1_0002812	spaṣṭa-artha-pratibhāsītā. pratyastam-	ita-artha-vaiśadyo hi sarva eva vipluta-dhiyo 'pi
PVin3_0001509	ekasya bhojana-a-sambhave 'n-ākāṅkṣyām vā.	ito 'pi na anyatara-artha-antara-bhāvaḥ, ghaṭasya
PVin3_0001602	-sāmartyād ghaṭasya api sa iti virodhaḥ.	itaś ca na sāmānya-āśrayaḥ, sarva-vyakti-sambhava
PVin3_0010307	iti. tad-abhiprāya-vaśād evam uktam. tena	itara-a-sad-virahena tvayā upagatatvād ity arthaḥ.
PVin3_0010402	samāśrayaḥ, atiprasaṅgād ity uktam.	itara-itara-vibhāgaṃ ca anena sattā-anuṣaṅgiṇaṃ
PVin3_0001903	eva iṣṭaḥ sādhyāḥ, śāstra-upagame 'pi na	itara iti darśana-arthā. tatra sarva-anya-iṣṭa-
PVin2_0008813	-pravāla-ādinām. kvacit puṣpe bhedo nila-	itara-kusumayor iva sūryayoḥ, kvacit phale
PVin3_0010304	bādhakam. na hi tasya a-sattā-an-abhyupagama	itara-grahaṇaṃ samarthaṃ bhavati, yathā —
PVin3_0010214	-vinirmuktatvād iti. na tatra eṣa doṣaḥ,	itara-grahaṇāt. kevalo hi tad-viparīta-virahaḥ
PVin3_0010214	-kāla-bhāvī ity an-aṅgam. yat tarhi idam	itara-tad-viparīta-vinirmuktatvād iti. na tatra
PVin3_0003301	anyonyam, siddhāyām vā yoṣiti prasava-	itara-dharmatvayoḥ sa dharmā-gataḥ. yatra tu
PVin3_0010402	samāśrayaḥ, atiprasaṅgād ity uktam. itara-	itara-vibhāgaṃ ca anena sattā-anuṣaṅgiṇaṃ
PVin1_0000406	ity aparāḥ. tad a-yuktam, yasmāt pramāṇa-	itara-sāmānya-sthiter anya-dhiyo gateḥ. pramāṇa-
PVin3_0010304	samarthaṃ bhavati, yathā — mātharād	itara brāhmaṇo bhojanīya iti. mātharasya a-
PVin2_0004910	api tathā-rūpatvād anvaya-apekṣānc ca.	itarat punar bheda-antara-vimarśa-vivekena
PVin1_0004313	vyatirecayann upaplava-itarayoḥ pramāṇa-	itaratām brūyāt, viśeṣa-a-bhāvāt. upaplava-vāsanā
PVin3_0011011	ātmanor nāma ayam arvāg-darśanaḥ saha-bhāvam	itarām vā paśyēt, viprakṛṣṭe punar arthe '-bhāva-
PVin2_0005204	-an-upalabdhyā grāhya-viṣayayā siddhā, na	itarayā iti yāvat. an-upalabdhyā api viparyaye
PVin3_0009413	sarvathā na asti samāno dharmo dhvasta-	itarayor a-bheda-kalpanāyām api, yam ayam a-nitya-
PVin3_0011602	-vyatirekayoḥ sandehād anaikāntikaḥ, sādhyā-	itarayor ato '-niścayāt. na apy a-pratipattiḥ,
PVin3_0003212	sati bhavati, yathā siddhe vacane prāmānya-	itarayor anyonyam, siddhāyām vā yoṣiti prasava-
PVin3_0000704	vaktur vivakṣā-kṛtā, tad-a-bhāve vivakṣita-	itarayor āsatti-viprakarṣa-a-bhāvāt. vastu-sva-
PVin2_0008814	kusumayor iva sūryayoḥ, kvacit phale vandhya-	itarayor iva karkoṭakayoḥ, kvacid rase vanya-
PVin2_0008814	itarayor iva karkoṭakayoḥ, kvacid rase vanya-	itarayor iva trapuṣayoḥ, kvacit prabhāve sparśa-
PVin2_0008615	-yogyatā-a-yogyatayor deśa-kālayos tadvattā-	itarayor niyama-a-yogāt. sā ca yogyatā hetu-
PVin1_0004313	-jñānānām viṣayaṃ vyatirecayann upaplava-	itarayoḥ pramāṇa-itaratām brūyāt, viśeṣa-a-bhāvāt.
PVin3_0013207	-saty agnau na kvacid dhūmaḥ, yathā mahānasa-	itarayoḥ. yatra kṛtakatvam tatra a-nityatvam, a-
PVin3_0004204	-bhāvāc chaśa-viṣāṇa-an-utpattiḥ, tad-bhāvād	itarasya iti. atha kā iyaṃ śaktiḥ. sa eva bhāva
PVin2_0007109	āgama-artha-āśrayā yuktir atyakṣeṣu na ca	itarā. tad-arthasya a-pratiṣṭhānād yukter atra na
PVin1_0001811	smaraṇāt tad-dṛṣṭāv eva dṛṣṭeṣv abhilāṣa-	itarābhyām vyavahāro bhavati. vastu-dharmo hy eṣa
PVin2_0008604	chakti-niyama-a-bhāvān na hetu-bhedo bhedaka	ity a-kāraṇaṃ viśvasya vaiśvarūpyam syāt. tatra
PVin2_0005209	doṣaḥ syāt. na ca tat-tulya eva vṛttir	ity a-tat-tulyo viruddha eva, yena tata eva
PVin3_0004903	pratītiḥ, kiṃ tarhi tad-dharma-virahīṇi	ity a-doṣo 'nya-grahaṇe 'pi. kiṃ punaḥ kāraṇam
PVin2_0008102	ca pratividitā eva upayanty apayanti	ity a-nityāḥ. ta evam-prakṛtayaḥ sva-hetu-
PVin3_0009402	yathā-ukta-lakṣaṇatvād asya. sa ca nivṛtta	ity a-nivṛtto 'vasthātā-avasthitaḥ paryanuyojyaḥ.
PVin3_0010108	kiṃ tarhi tad-vyatirekeṇa ubhaya-niścita	ity a-niścayāt siddham a-vipakṣatvam dharmini.
PVin3_0004610	niścita-tad-bhāvo nirdiṣṭa-guṇa-niścayād eva	ity a-niścito na anaikāntikaḥ syāt. na vai vastu-
PVin3_0010902	a-pratibandhāt. a-sati rāge vacanaṃ na asti	ity a-niścito vyatirekaḥ. na hi rāga-ādinām eva
PVin1_0000414	a-lakṣitābhīr ayam paraṃ vyavahārayitum īśa	ity a-praṇayanam eva śāstrasya. praṇayan vā svām
PVin2_0006516	ata eva saṃśayo 'stu, bhaved vā pramāṇam	ity a-pratikṣepaḥ. tad atra keṣāñcīt sva-bhāvānām
PVin2_0007303	-yogya-pratiśedho yuktaḥ, na ca sarvam evam	ity a-pratiśedhaḥ sarvatra. pravṛtter buddhi-
PVin3_0010712	a-śakyatvāt. sa eva hy evaṃ sarva-jñāḥ syād	ity a-pratiśedhaḥ. sva-ātmani sva-saṃviditena
PVin3_0003509	balād eva vastuto ghaṭito 'syām sarvaḥ śabda	ity a-pratīte 'pi tasmimś tat-siddhatām āha —
PVin3_0012201	sandigdhaḥ syāt. na ca pareṇa tathā upagata	ity a-pramāṇād abhyupagamāt tathā eva bhavati,
PVin1_0001504	-vṛttiḥ. na apy anyāḥ kaścid iha anuṣaṅgī	ity a-bhāva eva artha-abhilāpa-anukāriṇo 'nubhava
PVin3_0007605	bhāve 'py a-virodhāt, yathā na bhavati mūrta	ity a-mūrtatvam nir-upākhye 'pi syāt. nir-
PVin1_0000502	ca śāstraṃ praṇayann anumānaṃ pratikṣipati	ity a-yuktam, tasya a-prāmāṇye vṛtti-vaiphalyāt.
PVin2_0005211	tat-tulya-vyatireko 'pi. tena ayam a-doṣa	ity a-vācyam eva tṛtīyaṃ rūpaṃ syāt. prayoga-
PVin1_0003413	prasaṅgaḥ, a-bhedāt. na vā kasyacid āvaraṇam	ity a-vikalāṃ dṛśyeta. avayavasya āvaraṇam, na
PVin3_0011401	para-upakāra-niyama-a-bhāvād anaikāntika eva	ity a-viruddhaḥ. ko hy eṣa niyamaḥ — samhatāḥ
PVin3_0003704	sambhavo na asya pratidvandvī vidyata	iti. a-viśiṣṭa-lakṣaṇe dṛṣṭasya aparatra

PVin2_0008708	bhāvāt. tat-sva-bhāvātve ca sa eva agnir	ity a-vyabhicārah. agni-sva-bhāvaḥ śakrasya
PVin2_0008811	tu hetu-paramparāyām an-anumānam eva	ity a-vyabhicārah. na apy ākāra-bheda eva tad-a-
PVin3_0013105	ca pratibandho yac chrāvaṇam tan nityam	ity a-vyabhicāro 'pi na sidhyati iti. hetos tri-
PVin2_0008109	anyatra hetor vaikalāyā a-vināso 'pi syād	ity a-vyāptih. sā iyaṃ nir-apekṣatā vināśasya
PVin3_0000511	'vaśyam apara-abhyupagamo yukti-kṛta	iti. a-sati tu hetau maulasya hetor vyāpya-
PVin1_0001109	na anyathā idantayā iti cet. na hy ayam gaur	ity a-sannihite 'rthe bhavati. idam ca naḥ
PVin3_0012105	-rūpatvāt. a-sataḥ sapakṣān na nivṛttir	ity a-sapakṣa eva na asti iti cet, na iti sā eva
PVin2_0007815	tad-a-bhāvāt phalasya api na asti	ity a-samānam. nanv idam apy a-niśceyam eva –
PVin3_0010010	-vacane 'pi, na hi sa eva ātmānam anveti	ity a-sambaddham. yadā tarhi vipakṣa-vyatireko
PVin3_0012405	iti vaktavyam. atiprasaṅgo hy evaṃ syād	ity a-sādhāraṇa-anaikāntika eva prāṇa-ādiḥ.
PVin3_0010806	ca tayor ātmanor virodha-upalabdhir	ity a-sādhyaṭvam. a-dṛśya-ātmanām tu sva-
PVin2_0008211	punar etad gamyate – nir-apekṣo vināśa	iti. a-sāmarthyāc ca tad-dhetoḥ a-bhāva-kāriṇaḥ
PVin3_0009810	śabdaḥ. sa ātmani hetu-rūpo na siddha	ity a-siddha ucyate. sa ca śabdaḥ pakṣi-kṛtaḥ, na
PVin3_0009003	-sva-bhāvasya avinābhāva-niyama-a-bhāvād	iti. a-siddha-jñāpana-aṅgasya jñāpanam praty a-
PVin3_0010012	vipakṣa iti tad-vyatirekaḥ sādhyā-dharma eva	ity a-siddhaḥ. nanu pakṣa-ādinām parasparato
PVin3_0001108	tena siddham yathā – śrāvaṇaḥ śabda	iti, a-siddham api sādhanatvena iṣṭam yathā '-
PVin3_0012107	apy asti, bhāva-pratiśedhas tu na sambhavati	ity a-skhalita-prajño devānām priyaḥ, yas tad-
PVin2_0008113	sa tarhi vinaśvara-sva-bhāvo nir-apekṣa	ity a-hetukaḥ syāt. na a-hetukaḥ, sattā-hetor eva
PVin2_0005213	prayuktam artha-āpattyā dvitīyaṃ gamayati	iti. ata ekasya prayogaḥ syād iti. nanu
PVin3_0003109	-śītala-snigdhair iva vyādheḥ ślaiṣmikasya	iti. ata eva śāstra-dṛṣṭeṣv artheṣu virodha-
PVin3_0012109	nirloṭhitas ca ayam artho '-sati nāstitā	ity atra antare. tena na iha pratanyate. na ca a-
PVin3_0012503	idam āyātām – a-sato vyatireka-a-yogād	iti. atra idam eva punar vācyam – katham a-sato
PVin2_0007009	śrutau. khādec chva-māṃsam ity eṣa na artha	ity atra kā pramā. prasiddho loka-vādaś cet tatra
PVin3_0004810	pratītiḥ. sādhyā-dharma-sāmānyena samāna	ity atra yadi sādhyā-dharma-sāmānyena eva iti,
PVin3_0013101	nityaḥ śabdaḥ kṛtakatvāt, nityaḥ śrāvaṇatvād	iti. atra hi trayam a-pramāṇakam abhyupeyam –
PVin3_0004205	-viśāna-an-utpattiḥ, tad-bhāvād itarasya	iti. atha kā iyaṃ śaktiḥ. sa eva bhāva uta anyad
PVin3_0000710	eṣa piṇḍo viśānī go-gavayayor anyataratvād	iti. atha punar mayā evaṃ-vivakṣitatvād ity āha,
PVin3_0003801	viruddha-a-vyabhicāriṇo '-bhāvam sūcayati	iti. atha vā lokasya bruvato 'numāna-a-bhāvam āha.
PVin3_0010212	āyāto dharmo na pratyāyana-kāla-bhāvī	ity an-aṅgam. yat tarhi idam itara-tad-viparīta-
PVin3_0002709	anyathā '-sambaddha-pralāpa eva ayam	ity an-avadheyāḥ syāt. dvayor an-āsrita-śāstrayoḥ
PVin2_0005804	a-bhāvo 'py anyayā an-upalabdhyā sādhyata	ity an-avasthānād a-pratipattiḥ syāt. atha
PVin3_0006205	-a-bhāvo 'py anyena an-upalambhena sādhanīya	ity an-avasthānād a-pratipattir eva a-bhāvasya.
PVin3_0005908	-viśeṣād viśeṣa-siddhiḥ, tasya apy anyata	ity an-avasthānān na kasyacid viśeṣa-siddhiḥ syāt.
PVin3_0006203	-upalambhataḥ. upalambhasya nāstitvam anyena	ity an-avasthitiḥ. anyathā yadi sva-viśaya-jñāna-
PVin3_0004203	sa tasya kuta iti cet, sva-hetu-samuttha	ity an-ādi-hetu-prakṛti-paramparā, tasmāt taj-
PVin3_0008702	pṛthak tatra sahitam api tādrśam eva	ity an-upakāratvān na saṃyogena tadvat syāt.
PVin3_0010805	vṛtti-tat-sandehābhyām a-bhāva-a-siddhir	ity an-upanayaḥ. dṛśyatayā ca tayor ātmanor
PVin1_0002411	'pi tan-nibandhanā na vā a-pratipatty-aṅgam	ity anughosyāḥ, tathā-vidhasya anyatra api sv-
PVin3_0008909	api vṛttes toya-samāśrayāt. kāryam tasya	ity anuvartate. toya-āsritā hi balākāyā vṛttiḥ.
PVin3_0002502	a-sādhyatām āha. na, sva-rūpeṇa eva nirdeśya	ity anena eva gatavāt. siddha-sādhana-rūpeṇa hi
PVin3_0002704	-samavāyy-a-nityatva-a-bhāvam api sādhyati	iti. anena eva ca anumāna-kāle śāstra-an-āśraya-
PVin2_0007709	sarveṣāṃ nāśa-hetūnām hetuman-nāśa-vādinām.	ity antara-ślokaḥ. tad ayam bhāvo 'n-apekṣas tad-
PVin3_0000303	vata kena ime siddha-anta-viśama-grahāḥ.	ity antara-ślokaḥ. tad-āgama-viruddha-
PVin2_0006408	vyabhicāri syād bhasma iva a-śīta-sādhane.	ity antara-ślokaḥ. na a-sattā-niścayo
PVin1_0001913	eva yukti-jñā jñāna-ākāra-arpaṇa-kṣamam.	ity antara-ślokaḥ. na ca idam pūrva-pramāṇa-
PVin3_0005805	prabheda-ākhyāne na darśita-udāhṛtiḥ pṛthak.	ity antara-ślokaḥ. a-sad-vyavahāra-yogyatā vā an-
PVin3_0002607	kṣatim a-sādhyatvam an-avasthām ca darśayan.	ity antara-ślokaḥ. atra svayam-iṣṭa-śrutibhyām
PVin3_0004009	tad-balena uktaḥ śrāvaṇena akṣa-gocaraḥ.	ity antara-ślokaḥ. anumāna-virodhe 'pi, yathā
PVin2_0005103	-viśiṣṭatayā dharmo na nir-anvaya-doṣa-bhāk.	ity antara-ślokaḥ. anya-yoga-vyavacchedena ca
PVin2_0007209	tena saṅketo na iṣṭam eva asya yogyatām.	ity antara-ślokaḥ. eka-deśa-a-visaṃvādanam apy
PVin2_0005603	-āśrayais te 'pi tasmād a-jñāta-viplavāḥ.	ity antara-ślokaḥ. etal-lakṣaṇā an-upalambha-ātma
PVin1_0003210	vaśāt tad-vyavasthānād a-kāraḥ api svayam.	ity antara-ślokaḥ. etena indriya-sannikarṣa-artha
PVin2_0005710	śakyas tato 'nyena tena bhinnā vyavasthitiḥ.	ity antara-ślokaḥ. kāryasya api sva-bhāva-
PVin3_0010601	eva a-pratijñā-artho viśeṣo dharmo-bhedataḥ.	ity antara-ślokaḥ. tathā svayam tad-āśrayasya vā
PVin1_0002806	pariṇipattau tat sphuṭa-a-kalpa-dhī-phalam.	ity antara-ślokaḥ. tathā hy a-śubha-pṛthivī-
PVin3_0002301	tena utsannā iyaṃ sādhyā-sādhana-saṃsthiḥ.	ity antara-ślokaḥ. tasmāt sādhyā-bādha eva
PVin3_0005603	hy avinābhāvo '-niyataś ca na sādhanam.	ity antara-ślokaḥ. nanu yathā-ukta-lakṣaṇa-an-
PVin1_0004302	iti ca proktaṃ pramāṇam sva-ātma-vedanam.	ity antara-ślokaḥ. bāhye 'py arthe tato '-bhedo
PVin1_0003910	apekṣita-sādharmya-dṛg-ādis taimira-ādi-vat.	ity antara-ślokaḥ. bhavatu nāma yathā-darśanam

PVin3_0009705	yathā bauddhena uktaṃ mūrty-ādi-sādhanaṃ.	ity antara-ślokaḥ. yā punaḥ śāstra-āśrayeṇa
PVin1_0003712	kathaṃ satyaṃ na jāne 'ham api idr̥śam.	ity antara-ślokau. kathaṃ punar a-sati bāhve
PVin1_0003606	tadā na sañcodya-grāhya-grāhaka-lakṣaṇā.	ity antara-ślokau. tadā anya-saṃvido 'bhāvāt sva
PVin2_0010005	ity eva martyena bhāvyaṃ aśvavatā api kim.	ity antara-ślokau. tasmāt sva-bhāva-pratibandhād
PVin3_0006407	adhikriyate hetau niścitena eva sādhanāt.	ity antara-ślokau. tasyaḥ svayaṃ prayogeṣu sva-
PVin3_0003911	-a-bahir-bhūtā pratītir api pūrva-vat.	ity antara-ślokau. pratyakṣa-virodhe 'pi nānā-
PVin1_0004112	a-siddheḥ. na ca upalambhānām utpatti-niṣṭhā	ity andha-mūkaṃ jagat syāt. kvacin niṣṭhāyām sa
PVin2_0006805	tad-upakṛtam indriyaṃ jñānaṃ janayati	iti, anyathā an-upakāriṇo 'n-apekṣā syād viśaya-
PVin2_0009206	-sva-bhāvā etat samāna-pāka-hetavaḥ pakvā	iti. anyathā śeṣavad etad anumānaṃ vyabhicāri.
PVin1_0002410	a-saṃvedanaṃ sārūpyaṃ buddhi-lakṣaṇam	ity anyasya api tat-sa-rūpasya tat-prāptir viśeṣo
PVin3_0012501	na anvayo na vyatireka iti. ya eva khalu na	ity anvaya-pratiśedhaḥ, sa eva vyatireka iti. tat
PVin3_0012407	a-vyabhicarita-anvayaṃ sapakṣa eva asti	ity anvayinam eva hetum āha. atra api katham a-
PVin2_0007604	nityam, yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka	ity anvayī. sāmartyād eva atra a-nityaḥ śabda iti
PVin1_0000405	asti. na a-pratyakṣam pramānaṃ asti	ity aparāḥ. tad a-yuktam, yasmāt pramāna-itarā-
PVin1_0002214	śabda-ādīnām anubhavāt tad-anubhava-khyātir	ity aparāḥ. tasya api a-viśeṣe 'pi bāhyasya
PVin2_0005311	siddhiḥ, a-sato hy adhikaraṇatva-ādy-a-yogād	ity aparāḥ. paśavo 'pi hi tāvad yad a-yuktam
PVin3_0011701	-ādayaḥ, tad-vyatirekasya eka-antikavād	ity aparāḥ. vipakṣād eva hi prāṇa-ādayo
PVin2_0009401	bādhyate. tad-a-bhāve tu siddha eva	ity apārthakam tat-siddhaye vacanam. na an-
PVin3_0007310	mātra-sādhanaṃ eva, na artha-viśeṣa-sādhanaṃ	ity apārthakam. anyatra tu tad eva agni-sāmānyam
PVin1_0002601	pratyakṣe viśaya-upalambhe samāpto vyavahāra	ity apārthakam aparāṃ caitanyaṃ. taṃ ca eka-rūpam
PVin2_0005805	syāt, tathā sattā a-bhāvo 'pi syād	ity apārthikā an-upalabdhiḥ. atha anya-upalabdhyā
PVin2_0004814	āha, na pramāna-vyāpāra-viśaya-bhedāt. bheda	ity apy asya a-bheda-pratiśedha eva draṣṭavyaḥ,
PVin2_0009012	-kāla iti tadā a-nityatā vyavasthāpyata	ity apy uktam. anyathā artha-antarām eva a-
PVin1_0003513	svayaṃ prakāśate. tena ātmanaḥ prakāśikā	ity apy ucyate prakāśa-vat. nila-ādy-anubhava ity
PVin3_0008906	na kadācit tiṣṭhet. tasmāt pāta-pratibandha	ity api kṣaṇikānām bhāvānām upādāna-samāna-deśa-
PVin1_0003912	uktam atra – grāhya-grāhaka-lakṣaṇa-a-yogād	iti. api ca saha-upalambha-niyamād a-bhedo nila-
PVin1_0003601	apy ucyate prakāśa-vat. nila-ādy-anubhava	ity api tat-sva-bhāvo 'nubhava eva. a-vedya-
PVin1_0004203	krama-a-yogāt, tasya a-viśeṣāt. saṃvedanam	ity api tasya tādātmyāt tathā-prathanam, na tad
PVin3_0005010	na brūmaḥ — te kiñcid atīśāyanti	iti. api tu na sarve ghaṭa-kṣaṇaḥ sarvasya
PVin1_0002209	-hetutva-kalpanāyām atiprasaṅgaḥ. saṃskāra	ity api pūrvakam eva yogaṃ vijñānaṃ utpaśyāmaḥ,
PVin3_0006304	ca bhāvasya a-bhāvo na syāt. a-bhāva	ity api bhāva-pratiśedhaḥ. tad a-bhāvād bhavati
PVin1_0002503	sukham an-atīśaye 'pi śabda-ādi-sukhā	ity api vārttā-mātram, ekatra yugapad anayor
PVin1_0002003	-kriye karmaṇy a-viśeṣa-ādhyāi sādhanam	ity api sādhana-nyāyam atipatati . krama-bhāva-
PVin2_0008305	syāt. tathā apy ayam a-kiñcit-karaḥ kim	ity apekṣyata iti siddhā vināśam praty an-
PVin3_0004010	anumāna-virodhe 'pi, yathā — nityo ghaṭa	iti, abhighāta-sahatvaṃ paśyato bhr̥ntyā etat
PVin3_0012702	śāśa-avayava-bhūtaṃ viśāṇam na asti	ity abhidhātari kaḥ prastāvaḥ śāśo 'py asti
PVin3_0001610	na yajñadatta iti. na devadatta eva	ity abhiprāyād a-doṣa iti cet, na, anyatara-
PVin3_0013406	-dharma-yogād eva bhāvās tadvantaḥ syur	ity abhivyāptir asya dṛṣṭāntena pradarśyate. tad
PVin3_0003309	pūrveṇa pratiṣṭhāpitam uttaraṃ pratihanti	ity abhyupagama-virodhaḥ. ata eva pūrva-
PVin3_0003005	iti prastāva-āśrayatve śāstraṃ bādhakam	ity amum arthaṃ vaktum sva-vacanena asya saha
PVin3_0007006	tasya vastv-āśraya-an-upalambho dharma	ity ayam atra abhiprāyaḥ. sthitam etat — sva-
PVin1_0003110	yato 'sya ātma-bhedād asya iyam adhigatir	ity ayam asyaḥ karmaṇi niyamaḥ, tat sādhanam. na
PVin3_0012002	'yam ātma-bhāvo 'nvaya-vyatireka-bhāg	ity ayam eva hetuḥ. an-avasthā-anya-kalpane syāt.
PVin2_0010012	hetu-bhāvo vā tasmin saty eva bhāvād	ity artha-antarasya. tathā prasiddhe tad-bhāve
PVin2_0008401	ca ātmānaṃ parityajya katham anyatra bhaved	iti. artha-antare tu gamye kāryaṃ hetuḥ, a-
PVin3_0005508	svo '-vibhāgavān. sa tena a-vyabhicāri syād	ity arthaṃ tat-prabhedanam. saṃyogya-ādiṣu yeṣu
PVin3_0010308	tena itara-a-sad-virahēṇa tvayā upagatatvād	ity arthaḥ. tatra api kaḥ pāramārthiko '-satām
PVin1_0003709	'nyādṛṣo 'pi vā. jñānasya hetur artho 'pi	ity arthasya iṣṭā prameyatā. yathā kathañcit
PVin3_0011706	tathā hy ātma-a-bhāva eva na bhavaty eva	ity arthād an-anya-saṃsargiṇy ātma-vṛttiḥ sūcitā
PVin3_0001006	śabdaś ca kṛtaka ity ukte 'pi śabdo '-nitya	ity arthād gamyata eva. tan na avaśyam asya
PVin3_0000807	tri-rūpa-liṅga-ākhyānaṃ para-arthaṃ anumānaṃ	ity arthān na pakṣa-vacanāṃ sādhanam ity uktaṃ
PVin2_0005109	yoga-vyavacchedasya a-siddheḥ. tat-tulya eva	ity avadhānaṃ dharmaṇy a-vṛttir iti cet, na,
PVin3_0003101	-pratyastam-ayān na viśeṣa-cintā-pravṛttir	ity avaśyam evaṃ-vidhe viśaye śāstraṃ
PVin1_0004103	tad-a-prasiddhau viśayasya apy a-prasiddhir	ity astaṅ-gataṃ viśvaṃ syāt. sato 'py a-siddhau
PVin3_0009305	-tiro-hitayor dvayor apy a-vyaktis tulyā	ity asty eva sāmānyam. atha kā iyam a-vyaktiḥ. a-
PVin3_0010302	-dharmāḥ syāt, na punaḥ kutaścīd a-sata	ity asti sādhyā-sādhanayor viśeṣaḥ. atra api
PVin1_0002115	bija-ādibhyas tat-prasavās tad-anyebyho 'nya	iti, ākasmikatve deśa-kāla-prakṛti-niyama-a-yogāt.
PVin3_0013302	ca — rāga-ādīmān vacanād rathyā-puruṣa-vad	ity-ādayaḥ. an-anvayo '-pradarśita-anvayaś ca,
PVin3_0010411	a-vipakṣatvāt, tat-samudāya-eka-deśatvād	ity-ādayaḥ. anayā diśā sarva-prayogeṣu vacana-

PVin2_0009008	nimittam bheda-antara-ākṣepa-an-ākṣepāv	ity-ādi-prasaṅgaḥ pramāṇa-vārttike nirṇītaḥ. tam
PVin2_0009610	iti cet, na, ya eva tu ubhaya-nīścita-vāci-	ity-ādi-vacanāt. tena an-upalambhe 'pi saṁśayād a
PVin1_0001306	anusmaran na yojayati, a-yojayan na pratyeti	ity āyātam āndhyam a-śeṣasya jagataḥ. abhipatann
PVin2_0010014	katham sva-bhāvaṁ hetuṁ vā antareṇa bhaved	ity āśrayam antareṇa api vaidharmya-drṣṭānte
PVin2_0004904	pratipattir liṅgād anyataḥ sva-lakṣaṇasya	ity āha –a-tad-rūpa-parāvṛtta-vastu-mātra-
PVin2_0005207	na anyatra na viruddha iti niyama-artham	ity āha. tatra a-sambhavād eva na anya-dharma-
PVin3_0003310	-virodhaḥ. ata eva pūrva-abhyupagamena	ity āha. tad eva vākyaṁ sva-arthaṁ virundhānam
PVin3_0000711	iti. atha punar mayā evaṁ-vivakṣitatvād	ity āha, tadā sidhyaty artha-śūnyaṁ vivakṣā-
PVin3_0003605	-siddhānām iti darśayan, śabda-prasiddhena	ity āha. śānkita-pratibandhānām saṁśayād a-
PVin1_0000313	yukta-upalambham an-upalabhamānā na asti	ity āhuḥ. tan nimitta-upadarśanena an-upalabdher
PVin3_0002503	hi nirdeśa-sambhave sādhyatvena eva nirdeśya	iti idaṁ phalavat syāt. svayaṁ-siddhasya
PVin2_0006403	-viśeṣa-yukta-puruṣavān ayaṁ pradeśo dhūmād	iti. iyaṁ ca hetv-a-siddhyā eva tad-viruddha-
PVin2_0006404	eva tad-viruddha-siddhiḥ prāḅ eva nirdiṣṭā	iti iyaṁ prayoga-bhedād daśa-vidha-an-upalabdhīḥ.
PVin3_0005306	-pratilambhāt. na hy an-upakārya apekṣyata	ity ukta-prāyāṁ. tad-upakārasya ca artha-
PVin3_0008706	a-kiñcit-karatvena an-upakāratvād	ity ukta-prāyāṁ. tasmāt sarva eva vastu-sambandhā
PVin3_0004111	viruddha-sva-bhāva-lakṣaṇatvād bhedasya	ity ukta-prāyāṁ. tasmād utpattes tat-kāraṇasya taj
PVin2_0007802	na ca tāṁ kaścit pratibanddhuṁ samartha	ity ukta-prāyāṁ. nanu yava-bīja-ādayo 'pi śāly-
PVin2_0009007	eva hi bhāvaḥ kṣaṇa-sṭhiti-dharmā a-nityatā	ity ukta-prāyāṁ. vacana-bhede 'pi dharmi-
PVin3_0004403	vyavacchedena, yathā – pārtho dhanur-dhara	ity ukta-prāyāṁ. sa eṣa pakṣa-dharmas tridhā
PVin3_0010105	syāt. vipakṣasya api icchā-kṛtatvād	ity ukta-prāyāṁ. sādhyā-vyatireke ca vipakṣe tad-
PVin3_0003803	āha. tena bhinna-viśayā pratītir anumānād	ity uktaṁ bhavati. tena anumānād vastu-sad-a-
PVin3_0003906	-niyamaḥ, atra ca eṣāṁ pratiṣedhe virodha	ity uktaṁ bhavati. naimittikyāḥ śruter artham
PVin3_0012603	kevalaṁ buddhir evaṁ-sambandham uparacayati	ity uktaṁ vārttike. buddhi-kṛtā ca ghaṭanā a-
PVin3_0000807	ity arthān na pakṣa-vacanāṁ sādhanam	ity uktaṁ veditavyam. katham na sādhanam. sāḅṣāt
PVin3_0001008	-rūpasya eva an-uktir nyūnatā-sādhanā-doṣa	ity uktaṁ veditavyam. na tarhi idānīm sādhanasya
PVin3_0005510	asti pratibandho na tādrṣaḥ. na te hetava	ity uktaṁ vyabhicārasya sambhavāt. sati vā
PVin2_0010107	pratiṣedha-viśaya-vyavahāra-hetus tad-dhetur	ity uktaḥ, svayaṁ tathā-bhūta-an-upalambhasya
PVin3_0007901	bādā-sambhave tal-lakṣaṇam eva dūṣitaṁ syād	ity uktam. a-bādhanasya api lakṣaṇatve tasya a-
PVin3_0009811	syāt. tasya eva ca hetutve 'punar-nirdeśya	ity uktam. a-vivādaś ca, nityaṁ tad-bhāva-siddheḥ.
PVin3_0011713	vyatireka uktaḥ. na tāvatā a-bhāva-gatir	ity uktam. anyathā saṁśaya-hetur eva na syāt. na
PVin3_0012302	saha virodhaḥ syāt. sa ca na sidhyati	ity uktam. astu nāma nir-ātmakebhyo vyatirekaḥ
PVin3_0010401	vastu-vyavasthāyāḥ samāśrayaḥ, atiprasaṅgād	ity uktam. itara-itara-vibhāgaṁ ca anena sattā-
PVin3_0010703	a-drṣya-ātma-viśayatvena sandeha-hetutvād	ity uktam. ko hy atra virodho yadi vaktā ca syāt
PVin3_0007009	vā kṛtakatva-sattva-van nāse nirdiśyata	ity uktam. tatra, sattā-sva-bhāvo hetuś cen na
PVin3_0007211	-karoti, a-yoga-vyavacchedena viśeṣaṇād	ity uktam. tasmāt tatra sāmānyam eva sādhyate tad
PVin3_0011609	tarhi cākṣuṣatvād apy astu. na, a-sambandhād	ity uktam. tasmāt saṁśaya-hetur a-sādharāṇaḥ.
PVin3_0013611	-pratiṣedhāt, sādhyā-dharmi-bahir-bhāvāc ca	ity uktam. tāny api kenacil leśena āsv eva antar-
PVin3_0011709	tādātmya-tad-utpattibhyāṁ anyo na asti	ity uktam. te ca darśanena vinā na sidhyataḥ. tan
PVin3_0011902	kāraṇa-bhāvo 'darśanād ātmano na sidhyati	ity uktam. darśane 'pi vyatireka-a-siddher na
PVin3_0012511	-vidho hi dharmo bhāva-a-bhāva-ubhaya-āśraya	ity uktam. na a-bhāvasya kaścid dharmā iti cet,
PVin1_0002909	pratyakṣam, tad-a-bhāve tad-ābhāsa-pracyuter	ity uktam. na ca evaṁ vikalpaḥ, tat-pratibhāsasya
PVin3_0003705	vyatireka-nīścayasya kartum a-śakyatvād	ity uktam. na ca puruṣa-pratibhā-vaśāt pramāṇayor
PVin3_0011312	lakṣaṇa-bhedāt. ata eva a-prthag-nirdeśa	ity uktam. nanu saṁhatānām a-saṁhata-para-upakāra
PVin3_0011906	-an-utpattīḥ kāraṇa-antara-bhāvaṁ gamayati	ity uktam. buddhy-ādayo 'pi hi prāṇa-āder hetavo
PVin3_0011305	na hi iṣṭa-uktayoḥ sādhyatve kaścīd viśeṣa	ity uktam. viśeṣe tu viruddha-vad dhetur api
PVin3_0005808	-ātmanā a-sattvena a-sad-vyavahāraḥ sādhyata	ity uktam. sa eva an-upalambhaḥ katham siddhaḥ,
PVin3_0001006	kṛtakaḥ sa sarvo 'nityaḥ, śabdaś ca kṛtaka	ity ukte 'pi śabdo 'nitya ity arthād gamyata eva.
PVin3_0003808	lakṣaṇatvāt. tathā na vṛkṣaḥ śiṁśapā	ity uktāv api bādhanāt. atra api loke karpūra-
PVin3_0006805	-vaśena ca bhāva-a-bhāva-ubhaya-dharma	ity ucyate. tad atra dharmiṇi vyavasthitāḥ sad-a-
PVin3_0011311	iti tad-abhiprāya-vaśād iṣṭa-vighāta-kṛd	ity ucyate, na punar lakṣaṇa-bhedāt. ata eva a-
PVin3_0004407	bhāvo 'sapakṣaḥ. katham idānīm a-bhāve sann	ity ucyate. na vai tan-niṣedha-mātram a-sapakṣaḥ,
PVin3_0011711	-nivṛttāv asya nivṛttir api, yato vyatirekī	ity ucyate. na hy a-pratibaddhaḥ kasyacin
PVin3_0002801	ata eva prakaraṇena sādhyā-dharma-iṣṭi-gatir	ity ucyate. na hy avaśyaṁ sāmānya-arthī viśeṣa-
PVin3_0013507	sa tathā-bhūtam eva khyāpayāms tasya kartā	ity ucyate. yadi punar udbhāvite 'pi doṣe
PVin3_0012710	apy etad eva brūmaḥ. yo vā sambandho na asti	ity ucyate, sa eva a-bhāvaḥ. sambandhī vidyate na
PVin3_0008307	-prasūteḥ sāmagryā yogyatā an-anya-apekṣaṇī	ity ucyate. samagrāny eva kāraṇāni yogyatām apy
PVin3_0009902	tathā prakāśamānāḥ sva-ātma-prakāśakā	ity ucyante. na evaṁ liṅga-liṅgiṇoḥ, bheda-
PVin3_0012702	kaḥ prastāvaḥ śaśo 'py asti viśāṇaṁ ca	ity uttarasya. na hy ayaṁ viśāṇa-mātram apahnute,
PVin3_0003603	a-sādharāṇatā, yatra sattvam eva na anvayi	ity udāharaṇam evaṁ-phalam. śānketa-āśrayāḥ

PVin3_0006502	yathā – na atra śīta-sparśo 'gner	ity udāharānāni pūrva-vat. sa punar ayam virodhaḥ
PVin3_0005605	so 'pi sva-bhāva-hetāv antar-bhavati	ity udāhṛta eva. tathā hi –na hy anyā an-
PVin1_0004109	so 'py a-siddhaḥ saṃvedanaṃ na sādhyati	ity upalambha-antara-anugamaḥ. tan na tāvad ayam
PVin1_0004107	a-siddheḥ, anya-upalambha-kāle tu siddha	ity upalambhe 'pi tadā na siddho 'nyadā viparyaye
PVin3_0005201	apy a-sannidhāna-tulyatvād asya idam	ity upasaṃhāro 'pi vikalpa-nirmita eva syāt, na
PVin3_0012707	-bhedāt. tat ko 'yam sambandha-a-bhāvo vācya	ity upālambhaḥ. asti viśāninām viśāna-sva-bhāva-
PVin2_0009914	kārya-kāraṇa-bhāvo 'pi sva-bhāvaṃ niyamayati	ity ubhayathā sva-bhāva-pratibandhād eva nivṛtṭiḥ.
PVin3_0005209	na cet, na kadācit kasyacit kiñcid	ity eka-anta eṣaḥ. syād etat, na āvaraṇān nityaṃ
PVin2_0009307	vyatireka-niścayena anaikāntikasya. dvayor	ity eka-prasiddha-pratiśedhaḥ, prasiddha iti
PVin2_0009001	na bheda-siddhiḥ, na kasyacit kutaścīd bheda	ity ekaṃ dravyaṃ viśvaṃ syāt. tataḥ saha-utpatti-
PVin3_0013702	iti cet, āsām api parasparam eṣa prasaṅga	ity ekaṃ eva kiñcit sāmānya-lakṣaṇaṃ vācyaṃ syāt,
PVin1_0003001	na eva dvi-candra-ādi-bhrāntir indriya-ja	ity eke. tan na, aindriye bhāva-a-bhāva-
PVin3_0001908	tat-prabādhane ca hetu-pratijñayor doṣa	ity eke. teṣāṃ kṛtakatvena śabda-nāṣe sādhye
PVin1_0002110	eka-artha-samavāyinā tu jñānena saṃvedyanta	ity eke. teṣāṃ api tad-a-tad-rūpiṇo bhāvās tad-a-
PVin2_0009505	pratyakṣa-bādhā-śāṅkā-vyabhicāra	ity eke. na, pakṣi-kṛta-viśaye 'bhāvāt. kadācid
PVin3_0005304	kuryāt, karotu. pūrva-sva-bhāva-niyata	ity etan na syāt, tasya pracyuteḥ, apekṣyāc ca
PVin3_0012001	-bheda upādāna-hetuḥ, buddhiś ca pratyaya	ity etāvato 'yam ātma-bhāvo 'nvaya-vyatireka-bhāg
PVin2_0006402	chīta-vicchede tat-kāryasya apy a-bhāva	iti. etena tat-kāryād api tad-viruddha-kārya-a-
PVin2_0006204	-siddhyā, yathā – na śīta-sparśo 'tra agner	iti. etena vyāpaka-viruddha-siddhir uktā
PVin2_0006208	yathā – na atra dhūmo 'n-upalabdher	iti. etena vyāpaka-sva-bhāva-a-siddhir uktā
PVin2_0005711	-pratibandhaḥ, tat-sva-bhāvasya tad-utpatter	iti. etau dvāv anumeya-pratyayau sākṣād an-
PVin3_0002005	na sādhyā-samudāya-eka-deśa-viśeṣa	ity eva a-prakaraṇa-icchā bhavati, tad-bhāva-a-
PVin3_0008302	kāryam eva na anumīyate. yena na samagrāṇi	ity eva kāraṇa-dravyāṇi sva-kāryaṃ janayanti,
PVin2_0009003	ca sarvatra upayogaḥ syāt. anyathā ekaṃ	ity eva na syān nāma-antaraṃ vā, artha-bhedam
PVin2_0010004	tathā ekasya katham anyasya sannidhiḥ. gomān	ity eva martyena bhāvyaṃ aśvavatā api kim. ity
PVin3_0010305	māṭharasya a-brāhmaṇye brāhmaṇo bhojanīya	ity eva vācyaṃ syāt. parasya ayam abhiprāyo 'sad
PVin1_0003103	pramāṇaṃ meya-rūpatā. na hi kriyā-sādhanam	ity eva sarvaṃ sarvasyāḥ kriyāyāḥ sādhanam, kiṃ
PVin3_0005001	sapakṣe dvidhā-vṛtti kāryam. na hy a-nityā	ity eva sarve prayatna-an-antara-bhāvi-jñāna-kārya
PVin3_0012108	viśayaṃ pratiśedhaṃ na icchaty a-sad a-bhāva	ity-evam-ādi ca vyavaharati. nirloṭhitaś ca ayam
PVin2_0009606	a-siddhi-yojanā – tathā sapakṣe sann a-sann	ity evam-ādiṣv api yathā-yogaṃ udāhāryam iti, sā
PVin3_0010605	sarvatra sukha-ādi-sambhavād vibhur ātmā	iti. evam ekasya pakṣa-dharmasya hetu-rūpasya a-
PVin3_0010702	vyatirekaḥ, sarva-jño vaktā na upalabdha	ity evam-prakārasya an-upalambhasya a-ḍṛśya-ātma-
PVin3_0004405	bhavati – a-sapakṣe sann a-san dvedhā ca	ity evam. sādhyā-dharma-sāmānyena samāno 'rthaḥ
PVin3_0010502	śabdaḥ, prayatna-anantariyakatvād	ity eṣa katham na pratijñā-artha-eka-deśaḥ. tasya
PVin2_0010109	-vyāpaka-an-upalabdhir ubhayasya api hetur	iti. eṣa tri-vidha eva pratiśedha-hetur upalabhya
PVin3_0008004	na virodha-vyabhicārāv iti na ayam prasaṅga	iti. eṣa dvi-vidho hetuḥ sva-bhāva-lakṣaṇaḥ kārya
PVin2_0007009	svarga-kāma iti śrutau. khādec chva-māmsam	ity eṣa na artha ity atra kā pramā. prasiddho
PVin3_0006901	na ca syād an-ṛta-arthatā. vācaḥ kasyāścīd	ity eṣā bauddha-artha-viśayā matā. iti saṅgraha-
PVin3_0002202	śāstraṃ nidarśane. darśayet sādhanam syād	ity eṣā loka-uttarā sthitiḥ. a-sambaddhasya
PVin3_0008804	kriyate. artha-antaratve tatra eva upayoga	iti kaḥ patataḥ pratibandhaḥ. pratibandhād a-pāte
PVin3_0011406	cet, atra api saṃhata-upakāriṇa eva	iti kaḥ pratibandha-niyamaḥ. pratyupayogaṃ tebhya
PVin3_0007202	pratiśedhaḥ, kiṃ tu tathā asti kaścīd	iti kañcana asya bhedaṃ a-parāmrśan bruvāṇaḥ kaṃ
PVin2_0008514	tulyatvāt – tad-a-bhāve 'py agnau bhavati	iti. katham ca tato 'nyato vā a-taj-janana-sva-
PVin3_0000208	tadā asya a-prāmānyāt tat-siddham a-siddham	iti katham tataḥ siddhiḥ. tad-āgamavatas tat-
PVin3_0007707	vṛtṭiṃ bhāṣate sattāyāṃ ca a-vyabhicāram	iti katham na unmattaḥ. vipakṣa-vṛtṭyā
PVin1_0000302	ca darśanam. na ca etac chabdānām asti	iti katham na pramāṇa-antaram. te tarhi tatra a-
PVin3_0011604	chabde. sambandhāt kiṃ-sambaddho 'yam	iti katham na vimṛśet. a-parijñāta-sambandhād
PVin3_0005609	a-saj-jñāna-śabdās tan-nimittāḥ sādhyanta	iti. katham nimitta-bhāve 'pi naimittika-bhāva-a-
PVin3_0003406	eva. so 'n-a-vadya-pakṣa-nirdeśe 'pi tulya	iti katham pakṣa-doṣaḥ. na vai tad-vacanād a-
PVin2_0009504	hetoḥ sādhyā-a-bhāve 'n-upalambho 'sti	iti katham vyabhicāraḥ. pratyakṣa-bādhā-śāṅkā-
PVin3_0010205	tayor ekasya nivṛtṭir aparasya vṛtṭir	iti katham a-nitya-a-bhāva-vyatireko 'nitye
PVin2_0009709	pratiśedhaḥ kriyate, na ca so 'pi yukta	iti katham a-yuktaḥ, an-upalambhād a-bhāva-
PVin3_0004802	-anantariyakatvāt, nityo 's-parśatvād	iti. katham a-sapakṣa-apekṣayā bhede 'sato 'n-
PVin3_0012008	-a-bhāvāḥ kathyate. so 'parasya api tulya	iti katham a-samaḥ prāṇa-ādiḥ. a-sapakṣa eva na
PVin1_0003005	-jam apy etad bhrānter a-pratyakṣam. ata eva-	iti-karaṇa-vyavacchinnād vikalpa-vargāt pṛthak
PVin3_0005812	idaṃ na upalabhe iti. buddher upalabhe vā	iti kalpikāyāḥ samudbhavaḥ. na hi bhāvānām sva-
PVin2_0007113	a-paśyatām. eṣa sthānur ayam mārga iti vakti	iti kaścana. anyaḥ svayaṃ bravīmi iti tayor
PVin2_0007705	-adhīna-sannidhitvān na avaśyaṃ sannidhānam	iti kaścīn na vinaśyed api. na hy avaśyaṃ hetavaḥ
PVin2_0010103	hi nivartamānu sva-pratibaddham nivartayata	iti kasyacid arthasya pratiśedham api sādhyaitu-

PVin2_0006111 yathā – na agnir atra dhūma-a-bhāvād
 PVin2_0006109 -sāmarthyāni śīta-kāraṇāni santy agner
 PVin2_0006305 yathā – na śīta-sparśo 'tra kāṣṭhād
 PVin3_0003002 na antareṇa artha-tathā-bhāvaṃ pravartata
 PVin3_0007902 a-nīścaya-lakṣaṇatā. tathā ca a-gamakatvam
 PVin3_0007804 darśyate — sarvo 'pakṣaḥ kṛtako 'nitya
 PVin3_0012408 vipakṣāt, katham vā sapakṣa eva asti
 PVin1_0001404 pratyakṣā eva sarva-prāṇinām indriya-buddhir
 PVin3_0012907 -vādinā api tad-deśa-sannidhir iṣyata eva
 PVin2_0005313 paśuḥ. mahato 'pi mahīyaso yad avamanyata
 PVin2_0009103 vā sa eva asya sva-ātma-bhūtā a-nityatā
 PVin1_0003010 -adhigatiḥ. sā hi jñānam, tac ca phalam
 PVin3_0005105 -utpatteḥ kāraṇa-vaikalyāj jñāna-an-utpattir
 PVin3_0011809 cet, anyatra a-drṣṭaḥ sa ghaṭa-ādaḥ na
 PVin1_0000509 ca pratipattir iti. nivṛtter vā asya a-sad
 PVin1_0004308 -ākāro buddher a-bhinnaḥ, tato bhinnam asti
 PVin2_0006101 api na avaśyaṃ kāraṇāni tadvanti bhavanti
 PVin3_0011010 vyabhicārād an-anya-anumāna iha a-vyabhicāra
 PVin1_0000105 -alpā apy an-artha-udayā sammohād avadhiraṇā
 PVin2_0008304 tad a-bhāvaṃ karoti iti bhāvaṃ na karoti
 PVin2_0009412 na asti sa khyāpyate nyāyas tadā na asti
 PVin3_0001201 katham idānīm a-śrūyamāṇaḥ sādhyatvena iṣṭa
 PVin3_0005206 na ca tathā. tasmāt tena ādheya-viśeṣā
 PVin3_0008603 bhavanti sva-nimitta-sannidhiṃ sūcayati
 PVin3_0008509 kāraṇaṃ samudāyinaḥ. a-satsu teṣu sā na syād
 PVin3_0008311 abhiniveśa-pūrvakā hi rāga-ādayaḥ, ahaṃ mama
 PVin3_0012010 a-samaḥ prāṇa-ādīḥ. a-sapakṣa eva na asti
 PVin3_0012711 eva a-bhāvaḥ. sambandhī vidyate na sambandha
 PVin1_0004301 pariccheda-ātmatā ātmani. sā yogyatā
 PVin1_0002510 sarva-a-pratyakṣatva-prasaṅgāt. viśayo 'sti
 PVin2_0008213 -dhetoḥ a-bhāva-kāriṇaḥ kriyā-pratiśedhāc ca
 PVin3_0010201 idam iha sandigdham, tasmād idam iha na asti
 PVin3_0000306 tataḥ sādhana-dharmaḥ, tasmād vastu-sthitir
 PVin3_0009308 iti cet, anya-dharmā ca prāg a-pracyuta-ātmā
 PVin1_0004404 atra api pare mūdhā viśamvādayanti lokam
 PVin3_0004013 a-nityo ghaṭaḥ, tatra api vyakti-tiro-dhānād
 PVin1_0004011 prāg upalambhaḥ paścāt samvedanasya
 PVin1_0001513 buddher liṅgam, kiṃ tarhi indriya-arthāv
 PVin2_0006515 -mātram a-pramāṇam. bhāve kiṃ pramāṇam
 PVin2_0006807 -antara-vat. tena eva kasmād upakriyata
 PVin1_0003201 'rtha-kṛtaḥ, yata iyaṃ pratitīḥ, na sārūpyād
 PVin2_0009706 'bhāvāt. viruddha-a-vyabhicārya-a-vacanam
 PVin3_0009307 prāg anya-dharmaṇo 'vyaktir a-nityatā
 PVin1_0002312 apy ātma-a-pracyuteś caitanyasya katham
 PVin1_0003414 dr̥śyeta. avayavasya āvaraṇam, na avayavina
 PVin3_0003703 -pradarśita-pratidvandvinaḥ prāmāṇyād a-doṣa
 PVin3_0002307 bhavaty eva anya-kṛte 'pi pratijñā-doṣa
 PVin2_0008201 eva bhāvāt. na avaśyaṃ sataḥ kutaścid bhāva
 PVin3_0013701 api kenacil leśena āsv eva antar-bhavanti
 PVin3_0009204 maraṇa-śabda-pravṛtteḥ siddham eva
 PVin3_0011001 cet, na, karuṇayā api vṛtteḥ. sā eva rāga
 PVin3_0010904 vaktu-kāmatā-sāmānya-hetutvāt. sā eva rāga
 PVin2_0006609 puruṣa āptaḥ, tat-praṇīta āgamo 'visamvādī
 PVin3_0008101 gatiḥ, kevalatvād a-vyatirekatayā anvayasya
 PVin3_0008102 iti. na, atra apy anvayasya a-prādhānyād
 PVin3_0012508 -viśaya-upadarśanīnām vibhaktinām a-yogād
 PVin3_0001004 a-sambhavād viśaya-khyāpanād eva sāmarthyam
 PVin3_0000203 vacana-viśeṣasya prāmāṇyād a-doṣa
 PVin3_0009906 -bheda-a-siddheḥ sarvatra eṣa doṣas tulya

iti. kāraṇa-an-upalabdhir a-bhāvaṃ gamayati. sva-
 iti kāraṇa-dravya-sāmānyam abhipretya kārya-an-
 iti. kāraṇānām kārya-ārambha-a-niyamān na avaśyaṃ
 iti kāryaṃ tasya. sa sva-kārya-samsūcitaḥ sva-
 iti kiṃ kasya sādhanam, yad-artham a-vyabhicāras
 iti, kiṃ tarhi vastu-bala-āyātā eva khalu vyāptiḥ
 iti. kiṃ hy asya avadhāraṇasya phalaṃ yadi na
 iti kim atra anyena sādhanena. na ca imāḥ kalpanā
 iti kim an-iṣṭam. a-kriyasya eka-vyakti-
 iti kim anyad an-ātma-jñatāyāḥ. so 'yaṃ tair eva
 iti kim anyayā, sva-bhāvena vā a-calasya artha-
 iti kim idānīm pramāṇam. yata iyaṃ prameya-
 iti kuḍya-ādaya āvaraṇam ucyante. na prāg
 iti kutaḥ. tena a-jñāta-vyatirekasya vyāvṛtti-
 iti kutaḥ, niyama-a-bhāvāt. bhāve vā sa eva a-
 iti kutaḥ. bāhya-siddhiḥ syād vyatirekataḥ. satsu
 iti kutas tad-a-bhāvaḥ. śaktaṃ kāraṇam na a-
 iti kuto niścayaḥ. a-darśane 'py uktam. dr̥śya-
 iti kṛpayā tan-nītir uddyotyate. hita-a-hita-
 iti kriyā-pratiśedho 'sya kṛtaḥ syāt. tathā apy
 iti gamyate. iti saṅgraha-ślokaḥ. nanu tad-a-
 iti gamyate. prakaraṇāt, yathā samhatānām
 iti gamyante. na tv evaṃ nityānām śabdānām
 iti gotvād viśānitā-pratipattiḥ kārya-liṅga-jā.
 iti gotvād viśānitā. sāsna-viśāna-ādi-samudāyo hi
 iti ca a-paśyato 'nunaya-pratigha-a-bhāvāt. a-
 iti ca asya sapakṣe 'stitā ucyate, pratiśedha-
 iti ca nipuṇā vāco yuktiḥ. aṅgī-kṛta-sambandham
 iti ca proktaṃ pramāṇam sva-ātma-vedanam. ity
 iti ca viśaya-upabhogaḥ prāptaḥ, tad-bhogasya a-
 iti ca-śabdāt. katham a-sāmarthyam. siddhe hi
 iti ca su-bhāṣitam. tasmād an-apekṣita-pakṣa-
 iti ca su-vyavasthitāni vastūni. puruṣa-icchayā
 iti ca su-vyāhṛtam. etena tad-avasthā-nivṛttir
 iti. cintāmayīm eva tu praññam anuśīlayanto
 iti cet, a-tādavasthyam a-nityatām brūmaḥ,
 iti cet, a-pratyakṣa-upalambhasya na artha-dr̥ṣṭiḥ
 iti cet, a-vyabhicārī hetuḥ. mana iti cet, tad
 iti cet, ata eva saṃśayo 'stu, bhaved vā pramāṇam
 iti cet, atra vastu-sva-bhāvair uttaram vācyam,
 iti cet, atha katham idānīm sato rūpaṃ na
 iti cet, anumāna-viśaye 'vacanād iṣṭam. viśayaṃ
 iti cet, anya-dharmā ca prāg a-pracyuta-ātmā iti
 iti cet, ayam aparo 'sya doṣo 'stu. na tv a-sa-
 iti cet, ardhā-āvaraṇe 'py an-āvṛtatvāt prāg-vad
 iti cet, asti nāma idṛśasya viniścaye sambhavo na
 iti cet, astu, viśaya-antare 'pi kiṃ na bhavati.
 iti cet, ākasmikī tarhi sattā iti na iyaṃ
 iti cet, āsām api parasparam eṣa prasaṅga ity
 iti cet, icchātaḥ śabdāḥ pravartante. na tad-
 iti cet, iṣṭam na nāma nivāryate. rūpaṃ tu
 iti cet, iṣṭatvād a-doṣaḥ. nitya-sukha-ātma-
 iti cet, iṣṭo 'yam arthaḥ śakyeta jñātum so
 iti cet, iha tarhi bhavaty a-sparśatvān nitya iti.
 iti cet, iha tu balavān anvayo vyatirekaś ca dur-
 iti cet, ukta-uttaram etat. tasmān na hetuḥ
 iti cet, uktam atra. api ca vinā apy anena yāvān
 iti cet, uktam atra āgama-prāmāṇya-cintāyām. na
 iti cet, uktam atra — bhāvānām vyāvṛtti-

PVin3_0004803 -sato 'n-adhikaraṇatvād a-sattvaṃ sattvaṃ vā
 PVin2_0005912 sā eva tāvad an-upalabdhiḥ katham siddhā
 PVin3_0008105 na bhavati, sarvato vipakṣād a-vyāvṛtter
 PVin3_0008802 vyākhyāte. pāta-pratibandhāt sthāpaka
 PVin3_0011310 viruddha-vad dhetur apy evaṃ kiṃ na bhinna
 PVin3_0003402 pramāṇaṃ sarva-vastuṣu śāstraṃ bādhakam eva
 PVin3_0010110 -tal-lakṣaṇatvāt. tena eva niścayaḥ kriyata
 PVin3_0007607 tat kim idānīm vidhi-viṣayo 'stu. tad api na
 PVin2_0009602 prāṇa-āder a-nivṛtṭiḥ. abhyupagamāt siddham
 PVin3_0000208 tataḥ siddhiḥ. tad-āgamavatas tat-siddham
 PVin1_0002407 -siddheḥ. buddhir atīśayavati na samvedanam
 PVin3_0009311 pracyutā ca. avasthā nivartate, na avasthātā
 PVin3_0012311 -mukhena eva prāṇa-ādaya ātmānaṃ gamayanti
 PVin3_0002404 puṣṇāti. śāstreṣv icchayā pravṛtṭy-artha
 PVin1_0001509 buddher a-siddhes taj-jñāne 'numānād anveti
 PVin3_0009812 tad-bhāva-siddheḥ. anvaya-a-dṛṣṭer a-siddhir
 PVin3_0007606 -upākhyasya a-bhāvād a-pratiṣedha-viṣayatā
 PVin3_0009408 bhede krama-abhivyakti-virodhād aikyam
 PVin1_0000606 pratyakṣasya, kiṃ tarhy artha-darśanād
 PVin2_0009506 pakṣi-kṛta-viṣaye 'bhāvāt. kadācid bhaved
 PVin3_0001909 dhetur viruddhaḥ syāt. a-prakaraṇān na
 PVin1_0001514 -arthāv iti cet, a-vyabhicāri hetuḥ. mana
 PVin3_0010804 vyatirekād api. tad-a-bhāvād an-anya-upanaya
 PVin3_0010802 'tiprasaṅgaḥ. dṛṣṭa-viruddhasya an-upanaya
 PVin2_0009313 nivartyeta. smṛtir vācā a-darśane kriyata
 PVin3_0007609 iṣṭā, tan na an-upākhyeṣv a-mūrtatva-ādikam
 PVin3_0011802 vyāpter ātma-nivṛttau prāṇa-ādi-nivṛttir
 PVin3_0004401 apekṣasya anyatra-an-anuvṛtter a-sādhāraṇatā
 PVin2_0005006 -virodho 'viśeṣaṇe vā na anumeya-dharmatā
 PVin2_0007908 eka-upakāra eva syāt. an-ābhoge 'sāmarthyam
 PVin3_0002504 -a-vacane dharmaṇam eva sādhyam kuryād
 PVin2_0005109 -tulya eva ity avadhāraṇād dharmaṇy a-vṛttir
 PVin3_0001610 iti. na devadatta eva ity abhiprāyād a-doṣa
 PVin1_0001204 na. spārśanam api dravyaṃ sprṣṭvā grhṇāti
 PVin3_0012105 na nivṛttir ity a-sapakṣa eva na asti
 PVin1_0001908 tad-a-tulya-kriyā-kālo na arthaḥ saha-kāri
 PVin3_0011904 na sidhyati. ghaṭa-ādayo vyatireka-viṣayā
 PVin3_0011106 -kāraṇatā-siddhiḥ. a-cetanā vyatireka-viṣaya
 PVin3_0011001 na, para-arthatvāt. na yuktaḥ, vīta-rāgatvād
 PVin2_0005903 -pariṇāma-apekṣatvāt syād vyabhicāro 'pi
 PVin2_0008501 na bhavanti. aṃśena janya-janakatva-prasaṅga
 PVin1_0001308 saṃskāram. tena smṛtiḥ, na artha-darśanād
 PVin2_0006307 antyasya avasthā-viśeṣasya a-vyabhicāra
 PVin3_0011908 te 'pi buddhy-ādayo nairātmye na syur
 PVin1_0003701 -avabhāsinyaḥ kalpanā na indriya-buddhaya
 PVin2_0006804 -viṣaya-vat paraspara-yogyatā niyāmikā
 PVin2_0008513 tad-dhetuḥ syāt. anya-hetukatvān na a-hetuka
 PVin1_0000511 taj-jātiyasya vyabhicāra-darśanād an-āśvāsa
 PVin1_0002207 -ātmānaḥ sukha-ādayaḥ. saṃskārān niyama
 PVin1_0002211 hetu-sāmyāt sukha-ādi-bheda-a-bhāva-prasaṅga
 PVin3_0006602 rāge. tad-dhetūnām api tatra niyamād a-doṣa
 PVin1_0002403 tādātmye 'samvedanāḥ sukha-ādaya
 PVin3_0004308 pratyāsattya sādhyā-dharmi-siddhir
 PVin1_0003306 vastv-a-bhedāt kriyā-karaṇayor aikya-virodha
 PVin2_0005612 tad-ātmatve sādhyā-sādhana-bheda-a-bhāva
 PVin3_0002001 api samānam. na, atra dharmaṇaḥ prakṛtatvād
 PVin3_0002401 sādhanatvena iṣṭasya pratikṣepād a-doṣa
 PVin3_0010911 vyabhicārāt. prayojana-a-bhāvād a-vyāhāra
 PVin3_0011007 kāruṇikasya api niṣ-phala ārambho viparyāsād
 iti cet, uktam atra — yathā '-sati niṣedhaḥ, a-
 iti cet, etad uttaratra vakṣyāmaḥ. sa ca ayam an-
 iti cet, evaṃ tarhi yaḥ kṛtakaḥ so '-nitya eva
 iti cet, kaḥ pratibandhaḥ. sa hi tasya pāta-
 iti cet, kaḥ pratiṣeddhā vibhettuḥ. an-ukta-
 iti cet, katham punar upagama-a-viśeṣa ekam
 iti cet, katham a-niścayān niścayaḥ. vyatireka-a-
 iti cet, katham idānīm na pratiṣedha-viṣayaḥ,
 iti cet, katham idānīm ātma-siddhiḥ. parasya apy
 iti cet, kasya ka āgamaḥ. bādhyamānaś ca
 iti cet, kā iyaṃ buddhiḥ. adhyavasāyaḥ. kim idaṃ
 iti cet, kā iyam avasthā. yā iyam udaka-dhāraṇa-
 iti cet, kim idānīm nairātmyād vyatirekasya
 iti cet, kutaḥ punar iyaṃ śānkā, yena tad-arthaṃ
 iti cet, jitaṃ jaḍair jaya-ghoṣaṇām avaghuṣya,
 iti cet, tat kim idānīm dharmī dharmy-antare
 iti cet, tat kim idānīm vidhi-viṣayo 'stu. tad
 iti cet, tat kim idānīm a-krama-abhivyakter ghaṭa
 iti cet, tat punar artha-darśanam artha-bhāvo
 iti cet, tathā śānkāyām atiprasaṅgaḥ, anyatra apy
 iti cet, tad anyatra api samānam. na, atra
 iti cet, tad api pūrvakam eva an-antara-vijñāna-
 iti cet, tulyā vṛtti-tat-sandehābhyām a-bhāva-a-
 iti cet, tulye nyāye kiṃ na upanayaḥ. na ca eṣa
 iti cet, darśanaṃ khalv a-pratīyamānam an-aṅgam
 iti cet, duḥkhaṃ vata ayaṃ tapasvī sāṅketikam
 iti cet, na, a-pratibaddha-a-bhāvena an-upayogino
 iti cet, na, a-yoga-vyavacchedena viśeṣaṇāt,
 iti cet, na, a-yoga-vyavacchedena viśeṣaṇāt. a-
 iti cet, na, an-ābhoga-a-sambhavāt, eka-dharmasya
 iti cet, na, anumānasya sāmānya-viṣayatvena eva
 iti cet, na, anya-niṣedha-arthatvāt. tatra vṛttau
 iti cet, na, anyatara-grahaṇena a-prasaṅgāt.
 iti cet, na ayaṃ ghaṭa iti jñāne varṇa-
 iti cet, na iti sā eva nivṛtṭer nivṛttir a-sataḥ
 iti cet, na, ubhayoḥ tulya-kālatvāt. a-sataḥ prāg
 iti cet, na evaṃ-vidhād vyatirekāt kāraṇa-
 iti cet, na evaṃ-vidhād vyatirekāt kāraṇa-śakti-
 iti cet, na, karuṇayā api vṛtṭeḥ. sā eva rāga iti
 iti cet, na, kārya-kāle 'bhāva-pratipatteḥ, anya
 iti cet, na, taj-janya-viśeṣa-grahaṇe
 iti cet, na, tat-sambandhasya a-svābhāvikatvāt,
 iti cet, na, tataḥ kārya-utpatter a-kṣepāt. ā
 iti cet, na, tatra anyeṣām eva sāmarthyā-darśanāt.
 iti cet, na, tatra apy a-riṣṭa-ādāv a-
 iti cet, na, tatra apy eka-pratiniyamasya taj-
 iti cet, na, tatra api tulyatvāt – tad-a-bhāve
 iti cet, na, tad-rūpa-an-upalakṣaṇāt. sva-bhāva-
 iti cet, na, tasya sāmarthyā-a-darśanāt. tan-
 iti cet, na, tasyāḥ sāmagryā eva antara-viśeṣa-
 iti cet, na, teṣāṃ sākalya-a-pratibandha-niyama-a-
 iti cet, na, tvat-pakṣe 'py asti sukha-ādi-
 iti cet, na, dṛṣṭānta-dharmaṇo 'pi pratyāsatteḥ.
 iti cet, na, dharmā-bheda-abhyupagamāt. a-bhinne
 iti cet, na, dharmā-bheda-parikalpanāt. tathā ca
 iti cet, na, dharmi-prakrame 'pi vastu-
 iti cet, na, nyāya-prāptasya sādhyasya vacanena
 iti cet, na, para-arthatvāt. na yuktaḥ, vīta-
 iti cet, na, para-arthasya eva phalatvena

PVin2_0004504	a-prthag-vacanam śabdasya viśeṣa-a-bhāvād	iti cet, na, pravṛtti-bhedāt. artho hi līnginam
PVin1_0003501	a-dṛṣṭa-avayavasya asya a-pratipattir	iti cet, na, bheda-a-bhāvena sarvathā a-pratipatti
PVin2_0009609	syāt. yathā-yoga-vacanād a-nivārita eva	iti cet, na, ya eva tu ubhaya-niścita-vāci-ity-ādi
PVin1_0001011	-abhisamśkr̥tam indriya-jñānam pratyeti	iti cet, na, yathā-ukta-a-grāhiṇas tathā-
PVin2_0009705	-anumāna-virodha-darśanād an-āśvāsa-prasaṅga	iti cet, na, yathā-ukte 'bhāvāt. viruddha-a-
PVin2_0005905	'dhiṣṭhānāt sato 'py an-upalabdhir	iti cet, na, viśaya-indriyayor ekasya dvayor vā
PVin2_0007813	vināśa-siddheḥ. janmi-śva-bhāvo nāśi	iti cet, na, vai janma nāśi-śva-bhāvasya hetuḥ, na
PVin2_0006501	pratyakṣa-anumāna-āgamānām ekasya vṛttir	iti cet, na, śāstrasya kvacid an-adhikārāt.
PVin3_0004304	pakṣo dharmī. prayojana-a-bhāvād an-upacāra	iti cet, na, sarva-dharmi-dharma-pratiśedha-
PVin3_0001301	ukta-dharma-an-anvaya eṣa doṣo na anyatra	iti cet, na, sādhyatva-a-viśeṣāt. a-doṣe ca iṣṭa-
PVin3_0001713	-bhedena kalpane 'nityatāyām api tulyam	iti cet, na, siddhayā a-nityatayā tadvataḥ
PVin1_0001108	-sannidhāv eva bhavati. na anyathā idantayā	iti cet. na hy ayam gaur ity a-sannihite 'rthe
PVin3_0002304	tena tatra eva bādhane bhavati, na anyatra	iti cet, na, hetoḥ sarvasya guṇa-doṣayoḥ sva-
PVin3_0004201	chaśa-viśāṅgam, ko hi viśeṣo 'bhāva-a-viśeṣa	iti cet, na, hetoḥ sva-bhāva-bhedāt. a-tad-
PVin3_0012511	ity uktam. na a-bhāvasya kaścic dharmā	iti cet, nanv ayam eva asya dharmā-viraho dharmāḥ.
PVin3_0009407	rūpasya anukārād avasthā-bhede 'py a-bheda	iti cet, nanv etat sukha-ādinām puruṣānām ca
PVin3_0010801	śva-saṃviditena anena aparatra pariccheda	iti cet, nanv evam ātmani dṛṣṭasya aparatra-
PVin1_0000609	bhāva-niyamaḥ. darśanād bhāva-siddhir	iti cet, nanu tad eva idam paryanuyuktam – kim
PVin1_0003403	yatra avasāya-pratyayaḥ, te tasya anubhava	iti cet, nanu sā eva tayoḥ pratyāsattir atra
PVin1_0001601	an-utpatteḥ. tac ca a-siddham. vyakto viśaya	iti cet, nanu sā vyaktir buddhir eva. tad-upādhiḥ
PVin1_0002508	a-pratyakṣā saṃvit pratyakṣo buddhi-vivarta	iti cet, pratyakṣo viśaya-upabhogaḥ, tad-a-
PVin3_0012712	yuktiḥ. aṅgī-kṛta-sambandham dravyam api na	iti cet, priyam anuṣṭhitam. yadi idam eva
PVin3_0002309	'bhidhānād iha eva bhavati, na anyatra	iti cet, bādhaniya-arthasya śāstrasya upagamād
PVin3_0012611	a-bhāvaḥ kaścic, sarveṣāṃ kathañcid bhāvād	iti cet, yathā te na santi, sa prakāro 'bhāvaḥ.
PVin3_0001306	viruddhaḥ. tad api na sādhyam an-uktatvād	iti cet, yad-vivādena sādhanam upanyastam tac cen
PVin3_0009411	eka-ātmatva-vat. kāryatvād eva a-bheda	iti cet, yukto yadi pratibandhaḥ sidhyet. sa ca
PVin3_0012709	kiñcic chaśasya bhinna-śva-bhāvaṃ viśāṅgam	iti cet, vāyam apy etad eva brūmaḥ. yo vā
PVin1_0000507	pratyakṣasya eva nivṛtter a-bhāva-niścaya	iti cet, vyāhatam etat – tac ca na asti tena ca
PVin3_0009404	ekam eva avasthā-antara-āveśād bheda-dṛṣṭir	iti cet, sa eva avasthā-bhedo vastu-bheda-
PVin1_0001602	a-siddha eva. na vyaktir buddhir artha-ātmā	iti cet, sa kim a-buddhi-janmā buddhiṃ gamayet,
PVin1_0004106	nāma kiñcic. upalabhyate saṃvedanam anyena	iti cet, sa tāvad viśayaḥ sva-upalambha-kāle na
PVin3_0000909	hetu-vacana-pravṛttes tad api śaktam eva	iti cet, saṃśayena jijñāsoḥ prakaraṇa-pravṛttes
PVin3_0000410	idānim a-sambhavinō 'rthasya pratipattir	iti cet, so 'pi tatra a-sambhavi yo 'sambhavinā
PVin3_0008801	sthāpakatvād ādhāraḥ, na janakatvād	iti cet, sthiter artha-antara-an-artha-antaratve
PVin3_0004203	janano na śāśa-viśāṅga-jananaḥ. sa tasya kuta	iti cet, sva-hetu-samuttha ity an-ādi-hetu-
PVin1_0001911	bhāvo viruddhaḥ. bhinna-kālam katham grāhyam	iti cet, grāhyatām viduḥ. hetutvam eva yukti-jñā
PVin1_0001206	varṇa-pratyavabhāsanāt. na hy ayam ghaṭa	iti cet, jñānam sparśana-indriya-jaṃ yuktam, tathā
PVin1_0001205	sprṣṭvā gr̥hṇāti iti cet, na ayam ghaṭa	iti cet, jñāne varṇa-pratyavabhāsanāt. na hy ayam
PVin3_0000107	na sādhanam na apy an-arthataḥ. siddhir	iti cet, jñāpana-artham. yathā āhur eke – parasya
PVin3_0003805	an-icchān kām anyam pratītim icched	iti cet, tam praty a-dṛṣṭāntam anumānam. tena a-
PVin3_0008507	-āśrayatvāt. yat tarhi idam viśāni gotvād	iti cet, tat katham. tatra api, samudāya-vyavasthāyāḥ
PVin2_0006107	dhūma-kāraṇāni santi dhūma-a-bhāvād	iti cet, tat kāryam hetu-vyāpty-a-vyatirekāt tat-sva-
PVin3_0005213	anyad vā. tat kadācit kasyacid bhavati	iti cet, tat-kṛtam eṣāṃ kadācit kvacic chravaṇam iti.
PVin3_0003303	śāstram pratiṣṭhāpayati, tatas tad bādhakam	iti cet, tat tarhi śāstram a-pramāṇakam katham
PVin3_0012502	na ity anvaya-pratiśedhaḥ, sa eva vyatireka	iti cet, tat punar idam āyātam – a-sato vyatireka-a
PVin3_0006804	-a-sad-ubhaya-pratyaya-āhita-vāsanā-prabhava	iti cet, tat-pratibhāsy-ākāra-adhyavasāya-vaśena ca
PVin3_0012809	-sambandhibhir yugapat-sambandhāt, ākāśa-vad	iti cet, tat-sambandhi-śva-bhāva-mātra-anubandhini
PVin2_0007805	bhāvo na asti yas tad-utpādanaḥ śāli-bijasya	iti cet, tat-sva-bhāva-apekṣāḥ. evam tarhi kṛtakānām
PVin3_0006209	kiṃ tarhi yo 'yam upalambho na asti ghaṭa	iti cet, tata eva a-bhāva-upalambhāt, tac ca sva-
PVin3_0003511	viruddhena arthena apodyate, na sa pakṣa	iti cet, tata eva bādhā-hetor a-sādhāraṇatvam, kvacid
PVin3_0012402	śva-sambhavana tad-a-sambhavaṃ sādhyati	iti cet, tato vyatirekī varṇyeta. anyathā ātma-
PVin2_0009305	āha – prasiddhas tu dvayor api sādhanam	iti cet, tatra anvaya-niścayena viruddha-tat-
PVin3_0003211	a-pramāṇatvam śāstre 'pi tulyam	iti cet, tatra api pratibandho 'stu. pratibandho hy
PVin3_0006704	idam na santi pradhāna-ādayo 'n-upalabder	iti cet, tatra katham a-sad-vyavahāra-vidhiḥ sad-
PVin2_0008012	– katame dharmāḥ saṃskṛtāḥ. pañca-skandhā	iti cet, tatra pañca-indriyāni sva-bhāva-cyutimanti,
PVin2_0005810	– gaur ayam sāsna-ādi-samudāya-ātmakatvād	iti cet, tathā ca dṛṣṭānta-a-siddhi-codanā api
PVin2_0009508	-āśvāsaḥ. vyatirekas tu siddha eva sādhanam	iti cet, tathā-bhāve niścayam apekṣate. an-upalambhāt
PVin3_0001407	-sa-dvitiyo ghaṭaḥ, an-utpalatvāt, kuḍya-vad	iti cet, tathā-bhūtena puruṣeṇa sa-dvitiyatva-a-
PVin3_0004507	-mukhena eva doṣāt. so 'niścaye 'pi tulya	iti cet, tathā-vidha-udbhāvanam apy atra dūṣaṇam eva.

PVin3_0013304 -vat. a-nityaḥ śabdaḥ kṛtakatvād ghaṭa-vad
 PVin3_0007806 upadarśyate — sarvaṃ kṛtakam a-nityam
 PVin2_0008705 syāt. taj-janito hi sva-bhāva-viśeṣo dhūma
 PVin3_0000110 vā, utpatter a-nityatvād vā, rūpa-ādi-vad
 PVin1_0001713 an-upalakṣaṇān na vivekena niścīyata
 PVin3_0010109 sandigdha-sādhyā-dharmā apy evam a-vipakṣa
 PVin2_0006107 vyāpty-a-vyatirekāt tat-sva-bhāva-a-viśiṣṭam
 PVin1_0004113 atmnāṃ viśaya-ākāraṃ ca yugapad upalabhata
 PVin3_0011813 -viraha-prasaṅgaḥ, nairātmyād ghaṭa-ādi-vad
 PVin3_0008902 ayam evaṃ vācyaḥ syāt — pātaṃ na karoti
 PVin3_0011311 -sāmarthya-ākṣiptam iṣṭam paro 'bhīpraiti
 PVin3_0010307 vācyaṃ syāt. parasya ayam abhiprāyo 'sad
 PVin3_0000411 'pi tatra a-sambhavī yo 'sambhavinā vyāpta
 PVin3_0004002 virodhaḥ, yathā — a-śrāvaṇaḥ śabda
 PVin3_0010604 yathā ca — iha nikuñje mayūrah, kekāyitād
 PVin1_0001410 evaṃ ca evaṃ ca kalpanā mama āsīd
 PVin3_0011302 saṅghātatvāc chayana-āsana-ādy-aṅga-vad
 PVin3_0006309 -bala-utpattau ca tasya eva tatra sāmarthyam
 PVin3_0001003 tatra ca smṛti-samādhānam tad-vacasi
 PVin2_0009109 -upaskāra-apekṣiṇo na avaśyaṃ hetau bhāva
 PVin2_0008208 na prak, darśane 'pi pāṭava-a-bhāvād
 PVin3_0000402 -viśeṣebhyo 'paraṃ pratipatty-aṅgam asti
 PVin3_0010012 katham. tatra api sādhyā-a-bhāvo vipakṣa
 PVin2_0008504 idaṃ gamyate — na dhūmo 'gñiṃ vyabharati
 PVin3_0002609 mā bhūn nirdekṣyamāne 'pi prasaṅga
 PVin2_0009612 nitya-a-nityayor a-darśanāt tad-vyāvṛttir
 PVin2_0008210 -vyatirekeṇa na anyat kiñcid vināśo 'pekṣata
 PVin2_0009012 upalabdhyā a-sthiti-pratipatter niścaya-kāla
 PVin3_0004603 tadvatām tat-saṅgrahād eka-anta-vyāvṛtteś ca
 PVin2_0006605 niścīyeta. te hi vaktur vivakṣā-vṛttaya
 PVin3_0009401 jantur adhyakṣam adhyavasyati ghaṭo 'yam
 PVin3_0008209 asāv api yathā-sannihitān na anyam apekṣata
 PVin2_0008207 bhāva eva vināśaḥ, sa eva kṣaṇa-sthāyī jāta
 PVin2_0007114 iti vakti iti kaścana. anyaḥ svayaṃ bravīmi
 PVin1_0003404 atra vicāryate — katham tat tasya darśanam
 PVin1_0000610 idaṃ paryanuyuktam — kim idaṃ darśanam nāma
 PVin3_0008110 yathā — a-nityaḥ prayatna-anantariyakatvād
 PVin3_0007412 prasiddham tad-yuktaṃ dharmināṃ gamayisyati.
 PVin3_0001710 hetuḥ, api tu prakaraṇa-sāmarthya-ādikam api
 PVin3_0006401 yathā nilaṃ paśyato nilam etan na pītam
 PVin3_0011111 'samarthaḥ, na tatra śakteḥ sāmarthyam asti
 PVin1_0000505 kvacit kurvaṇo na pratyakṣeṇa kartum arhati
 PVin3_0001304 yad āha — ātmā paraś cet so 'siddha
 PVin1_0003310 viśeṣe 'py eṣa viśeṣo buddhi-pratibhāsa-kṛta
 PVin3_0007004 etad uktaṃ kalpitasya an-upalabdhir dharma
 PVin3_0006807 -śabda-pratibhāsy artho bhāva-upādāno na vā
 PVin2_0009910 bhāvo bhavet, sva-bhāvasya eva bhāvatvād
 PVin3_0005701 hi vyavahāro 'yaṃ dr̥śya-a-dr̥ṣṭāv a-sann
 PVin3_0013704 -lakṣaṇam uktaṃ eva dūṣaṇa-ābhāsās tu jātaya
 PVin2_0007901 eva — sarva-sāmagrī-janmāno naśyanti
 PVin3_0011704 na ca evaṃ śrāvaṇatvam, ubhayato vyāvṛtter
 PVin3_0001901 dharmi-mukhena tad-viśeṣa-mukhena vā kriyata
 PVin3_0006109 a-bhāvāt. atra api satsu upalambha-kāraṇeṣv
 PVin2_0006811 -icchā, tayā artha-jñāpanāya prayujyanta
 PVin2_0005606 eva. an-upalabdhīḥ sva-bhāvaḥ kāryaṃ ca
 PVin1_0002404 na, tvat-pakṣe 'py asti sukha-ādi-saṃvedanam
 PVin3_0004908 gamakatvaṃ viparyaye vā viparyāsanam
 PVin3_0001203 tad an-uktaṃ api icchayā vyāptaṃ sādhyam
 PVin3_0006702 tad-upanyāseṇa an-upalabdheḥ prayogaḥ syād
 iti. tathā viparīta-anvayaḥ — yad a-nityaṃ tat
 iti. tathā-siddhāv eva hi sa dharmas tasya
 iti. tathā hetur api tathā-bhūta-kārya-janana-sva
 iti. tad a-yuktam, anumāna-viśaye vācaḥ prāmānya-
 iti. tad a-yuktam, yasmāt dhī-śabda-vṛtter
 iti tad a-vipakṣatvam a-niścita-sādhyā-vyatireka-
 iti tad-an-upalambhaḥ sva-bhāva-an-upalambha eva
 iti tad-anye 'pi tathā syuḥ, viśeṣa-hetv-a-bhāvāt.
 iti. tad apy a-kārya-kāraṇa-bhāve na sidhyati.
 iti. tad api iṣṭam eva. na hi tasya tat-kṛtaḥ
 iti tad-abhiprāya-vaśād iṣṭa-vighāta-kṛd ity
 iti. tad-abhiprāya-vaśād evam uktaṃ. tena itara-a
 iti tad-abhyupagame 'paro niyata-prāptir iti dur-
 iti. tad-arthā ca artha-uktiḥ. tad eva rūpaṃ
 iti tad-āpāta-deśa-vibhrame. dharmy-a-siddhāv api,
 iti. tad imāḥ kalpanāḥ pratyakṣa-bhāvīyaḥ katham
 iti. tad iṣṭa-a-saṃhata-pārārthya-viparyaya-
 iti tad eva pramāṇam syāt. tad-ākāra-niyama-
 iti tad eva sādhanam. a-khyāpīte viśaye hetu-
 iti tad-bhāva-hetur anaikāntikatvam. bhāva-mātra-
 iti tad-vaśeṇa paścād vyavasthāpyate, vikāra-
 iti. tad vastutaḥ siddha-lakṣaṇam a-siddham kim
 iti tad-vyatirekaḥ sādhyā-dharma eva ity a-
 iti. tad-vyabhicāre 'sya hetumattā-vyatikramāt.
 iti tad-vyavaccheda-artham āha. tena an-aṅgam
 iti tad-vyavaccheda-hetutā syāt. na hi tad-
 iti tad-vyāpī. katham punar etad gamyate — nir-
 iti tadā a-nityatā vyavasthāpyata ity apy uktaṃ.
 iti. tadvatām tat-saṅgrahād iti prabheda-bāhyasya
 iti tan-nāntariyakās tām eva gamayeyuḥ. na ca
 iti, tan-nivṛttāv a-nivṛttāv apy aparasya asya
 iti tan-mātra-anubandhī sva-bhāvo bhāvasya. tatra
 iti. tam asya mandāḥ sva-bhāvam ūrdhvaṃ
 iti tayor bhedaḥ parikṣyatām. sarvatra yogyasya
 iti. tayor hi sambandham āśritya draṣṭur eṣa
 iti. tasmā jñāna-bhāvād artha-bhāvam icchatā
 iti. tasmād evam eva hetur gamakaḥ — yaḥ
 iti. tasmān na agny-ādi-sādhana-vat sattā-
 iti. tasmān na anyatarat sāmānyena artha-antara-
 iti. tasmān na tau pramāṇam. a-dr̥śye niścaya-a-
 iti. tasmān nāntariyakam eva kāryaṃ kāraṇam
 iti, tasya a-bhāva-viśayatva-virodhād artha-
 iti. tasya eva ca iṣṭasya vighāta-kṛd viruddhaḥ.
 iti tasya eva prāmānyaṃ yuktam. atha kā iyam
 iti tasya ko 'rthaḥ. kalpanā-viśayatvāc chabda-
 iti. tasya bhāva-an-upādānatve sādhye sa ca
 iti tasya sva-bhāva-pratibandhād a-vyabhicārah.
 iti. tasyāḥ siddhāv a-sandigdhaḥ tat-kāryatve 'pi
 iti. tāḥ sādhanā-dūṣaṇa-lakṣaṇa-jñānād eva a-
 iti, tāsām a-niḥ-śeṣa-darśanāt. vicitra-śaktayo
 iti. tena evam-prakāraṃ vyatirekaṃ varṇayātā
 iti tena vyapadiśyate. svayaṃ-śrutiḥ punar ekasya
 iti teṣām indriya-ādināṃ vṛtti-sādgunyena
 iti tais tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat. a-
 iti trīṇy eva līṅgāni. yathā pradeśa-viśeṣe
 iti darśana-arthatvād upakṣepasya. tatra api
 iti darśana-artham a-nityaḥ kṛtakatvāt prayatna-
 iti darśana-artham iṣṭa-grahaṇam. ayam eva dharmā
 iti darśana-artham etad uktaṃ, yathā ayam eva an-

PVin3_0001903 iṣṭaḥ sādhyah, śāstra-upagame 'pi na itara
 PVin1_0003402 apy anububhutsavaḥ. idam dṛṣṭam śrūtam vā
 PVin3_0013208 a-sambhavaḥ, yathā ghaṭa-ākāśayor
 PVin3_0008006 sa eva sva-vyāpaka-viparyaye sādhye viruddha
 PVin3_0003605 -āśrayah. tan na a-siddhiḥ śabda-siddhānām
 PVin3_0000411 iti tad-abhyupagame 'paro niyata-prāptir
 PVin3_0013407 ca apārthakaḥ, tena eva artha-parisamāpter
 PVin3_0012101 eva sapakṣa eva asti, a-sapakṣa eva na asti
 PVin3_0011208 tayoh sapakṣe 'sattvaṃ vipakṣe bhāvaś ca
 PVin3_0012912 -nāntariyakaḥ, ātapa-āder iva ghaṭa-ādibhir
 PVin1_0000213 ca sambandhino 'rthasya pratipattir anumānam
 PVin3_0004909 kṛtakatvāt prayatna-anantariyakatvāc ca
 PVin2_0005701 buddhy-ārūdhena dharma-dharmi-nyāyena
 PVin3_0000507 yady evam idam api syān na vā ubhayam
 PVin3_0003010 udāharaṇam —pretya a-sukha-prado dharma
 PVin3_0001206 -arthāḥ santaś cakṣur-ādayo 'samhata-arthā
 PVin1_0000403 a-vyabhicāry-ātma-sambandham apekṣata
 PVin2_0008303 kaścit kāryaḥ syāt sva-bhāvaḥ, sa eva bhāva
 PVin2_0005310 -āpattiyā vā anyatareṇa ubhaya-pradarśanād
 PVin3_0008102 cet, iha tarhi bhavatu a-sparśatvān nitya
 PVin3_0002506 -lakṣaṇam sādhyam syāt, tac ca pratikṣiptam
 PVin3_0004102 tad avarugṇe 'sti, vināśāt tiro-dhānād vā
 PVin1_0004005 indriya-yogyatā-utpatti-lakṣaṇo vā
 PVin3_0005707 asti. sa ca anena a-sakṛd ācarita-pūrva
 PVin3_0002003 dvāreṇa eṣām anuṣaṅgaḥ, sa ca sarvatra tulya
 PVin1_0001506 -ādi-samvedanam ca buddhiḥ. sā ca parokṣā
 PVin1_0002602 caitanyam. taṃ ca eka-rūpam eva paśyāma
 PVin3_0000507 sa sarvo 'bhyupagantavyaḥ, na vā kaścic
 PVin3_0003102 idānīm na tūrtha-snāna-ādir a-dharma-śodhana
 PVin3_0008004 niścīyeta, tadā na virodha-vyabhicārāv
 PVin1_0001512 buddhim iti ślāghaniya-prajñō devānām priya
 PVin3_0009206 maraṇam āha. na ca idrṣam prāṇi-maraṇam
 PVin2_0008201 kutaścic bhāva iti cet, ākasmikī tarhi sattā
 PVin3_0001807 a-nitya-śabdaḥ śabdaḥ syāt. sa ca na iṣṭa
 PVin3_0001613 hi ghaṭena eva sa-dvitiyo dehena eva vā
 PVin2_0007004 asmābhir vādaḥ pramāṇa-vārttike pratiśiddha
 PVin3_0008905 sthāpaitā. tad ayaṃ na kenacit pratibaddha
 PVin1_0000411 na anumeyatām atipatati. tac ca a-siddham
 PVin3_0002408 -prastāvād eva āśrayaḥ prasiddhaḥ siddha
 PVin1_0003510 sā eva prakāśate. vyastam hi viśaya-lakṣaṇam
 PVin1_0003407 anuṣv a-bhāvāt. ekaś ca ayaṃ jñāna-sanniveśī
 PVin3_0003706 vastu-sthityā. sā ca evam a-śakya-niścayā
 PVin3_0009707 abhivyakti-vādinaḥ kṛtakatvam a-siddham
 PVin3_0008309 a-samagrasya eka-anta-a-sāmarthyād
 PVin3_0010214 tarhi idam itara-tad-viparīta-vinirmuktatvād
 PVin1_0003409 -virodhāt. bahuṣu ca tathā-vidho na asti
 PVin1_0004008 -ālokasya vā rūpasya kaiścit prāṇi-viśeṣair
 PVin3_0011102 prasaṅgaḥ — na ātmani darśanena anumānam
 PVin3_0011811 eva sad-a-santaḥ pratiyante, na ca evam ātmā
 PVin3_0013011 a-sambhavaḥ, tathā tad-abhivyāptayor api
 PVin3_0013510 -vādī sa-ākāṅkṣaḥ syād a-samāpta-vākya eva
 PVin3_0013509 pratisamādadhīta na tad iṣṭa-pratibandha
 PVin3_0001610 bhojanīyaḥ, na devadatto na yajñadatta
 PVin3_0013706 punar āsām ānantyād a-śakya-nirdeśa
 PVin3_0000206 -a-vṛttīḥ, api tu parikṣyā abhyupagama
 PVin3_0001708 eva pratyayaḥ, na ghaṭe. yathā ko 'py āyāta
 PVin3_0007904 a-vyāptam vā, tat tasya gamakam a-gamakam ca
 PVin3_0013202 hetur uktaḥ. tāvatā ca artha-pratītir
 PVin2_0009404 vacanam. yady an-upalabhamāno 'pi na asti

iti darśana-arthā. tatra sarva-anya-iṣṭa-
 iti darśana-śravaṇābhyām yatra avasāya-pratyayaḥ,
 iti darśanīyam. na hy anyathā sapakṣa-vipakṣayoh
 iti darśayamś caturaḥ pakṣa-dharmān āha. bheda-
 iti darśayan, śabda-prasiddhena ity āha. śānkita-
 iti dur-nivāraḥ. nanu tathā apy a-siddhir hetoh
 iti. dūṣaṇā nyūnatā-ādy-uktiḥ ye pūrvaṃ nyūnatā-
 iti dṛṣṭāntayor anyatareṇa artha-āpattiyā ubhaya-
 iti dvayo rūpayor a-siddhir viparyaya-siddhir iti
 iti. dvitiyo 'pi prayogaḥ — na sarva-gatam
 iti dve eva pramāṇe, anyathā-pratipatty-a-yogāt.
 iti dvau hetū, nityaḥ kṛtakatvāt prayatna-
 iti. dharma-dharmityā bhedo buddhi-parikalpito
 iti dharmayoḥ sambandha-upadarśanāt. eka-anta-
 iti. dharmi-vyavasthites tad-āśrayāt tat-
 iti dharmiṇo viśeṣa iti vyavasthā-mātram bhidyate,
 iti na a-pratyakṣam pramāṇam anumānād vyatiriktam
 iti na a-bhāvaḥ syāt. tad a-bhāvam karoti iti
 iti. na a-sati nāstitā-siddhiḥ, a-sato hy
 iti. na, atra apy anvayasya a-prādhānyād iti cet,
 iti na atra evam a-vacane 'pi pakṣe kiñcid
 iti na atra nirbandhaḥ. tac ca upalabhya-madhya-
 iti na an-āloko rūpa-upalambhaḥ syāt, kāryasya
 iti na anayoḥ sambandhaḥ sādhanīyaḥ. tasmād dṛṣya
 iti na anayor bhedaḥ. atha vādino 'pi iṣṭim
 iti na anugraha-upaghātau tataḥ syātām, puruṣa-
 iti na anyā buddhir anyo 'nubhavaḥ. saṃsargād a-
 iti. na apy a-siddhy-ādayaḥ, yady evam idam api
 iti na abhyupeta-bādhā. sarveṣām a-dṛṣṭa-
 iti na ayaṃ prasaṅga iti. eṣa dvi-vidho hetuḥ sva
 iti. na artha-jñānam buddher liṅgam, kiṃ tarhi
 iti na idam taruṣu sidhyati. na hy an-apekṣita-
 iti na iyaṃ kasyacit kvacit kadācid viramet. tad
 iti na iṣṭa-vighātaḥ kaścit. tasmāt kevala eva
 iti na iṣyate. vidher a-yogāc ca dvayor ekasya
 iti na iha pratanyate. svayaṃ rāga-ādimān na
 iti na kadācid tiṣṭhet. tasmāt pāta-pratibandha
 iti na kiñcit pramāṇam a-pramāṇam vā 'nyatra
 iti na kiñcid etat. na hi sva-icchā-kalpita-
 iti na kvacid anubhavo na apy asya kaścit, tatra
 iti na ca bahūni rūpāni sañcitāni tathā
 iti na tat sandigdha-lakṣaṇam vyavahāra-yogyam,
 iti, na tat sarvatra anumāne, pramāṇa-dṛṣṭasya
 iti na tataḥ kārya-anumānam. vipakṣe vṛtty-a-
 iti. na tatra eṣa doṣaḥ, itara-grahaṇāt. kevalo
 iti na tayoh sārūpyam. na api sthūla eko viśayas
 iti na tayor api saha-upalambha-niyamaḥ. nīla-
 iti. na, tayor iha anvaya-vyatirekābhyām kārya-
 iti na tasya sad-a-sattva-pratītiḥ. yad apy āha
 iti na tāv ekatra staḥ. tan na atra viruddha-a-
 iti na dūṣaṇa-avasaraḥ, sthita-vacane tu tasmin
 iti na dūṣaṇam syāt. na, tasya sādhanā-antaravāt.
 iti. na devadatta eva ity abhiprāyād a-doṣa iti
 iti na nirdiśyate. yukto 'yam artha iti sūtram a-
 iti na para-upagatena sādhanam. tad-āgama-
 iti na parvate vṛkṣe vā śānkā bhavati. na hi
 iti na puruṣa-icchayā vastu-dharmo vyavatiṣṭhate.
 iti na pṛthag dṛṣṭānto nāma kaścit sādhanā-
 iti na pratiyāt, vacanād api na eva pratyesyati.

PVin3_0006701
 PVin1_0000612
 PVin3_0008104
 PVin3_0003306
 PVin2_0009201
 PVin2_0004505
 PVin3_0009710
 PVin2_0008105
 PVin3_0001409
 PVin3_0005213
 PVin3_0011707
 PVin3_0004902
 PVin3_0006904
 PVin2_0006810
 PVin3_0005910
 PVin2_0006907
 PVin3_0000702
 PVin1_0000110
 PVin1_0003214
 PVin3_0013609
 PVin3_0011508
 PVin3_0004806
 PVin3_0004805
 PVin3_0012007
 PVin2_0005214
 PVin3_0008111
 PVin3_0008106
 PVin3_0005401
 PVin2_0005207
 PVin2_0008112
 PVin2_0009512
 PVin1_0002905
 PVin3_0007602
 PVin1_0001302
 PVin2_0005405
 PVin1_0000508
 PVin3_0004608
 PVin3_0006007
 PVin3_0006007
 PVin2_0009614
 PVin1_0004205
 PVin3_0001605
 PVin3_0004107
 PVin3_0004209
 PVin3_0009907
 PVin2_0005407
 PVin3_0010009
 PVin3_0008306
 PVin2_0009111
 PVin3_0002706
 PVin1_0003105
 PVin3_0013609
 PVin3_0013607
 PVin3_0013605
 PVin3_0000504
 PVin1_0001202
 PVin3_0008807
 PVin3_0003311
 PVin3_0009202

pratiyoginam sādhayati, bādha punas tata eva
 -sva-bhāvayor liṅgayor anumāne 'pi tulya
 yathā — prayatna-anantariyako 'nityatvād
 dharma-antaram ca sa eva punaḥ prativahati
 ca vipakṣe vyatirekaḥ, tato 'vyabhicāra
 artho hi liṅginam gamayati, tal-liṅgam śabda
 -a-siddhiḥ śāstreṇa. anyatra tv a-jñānād
 -āyatane 'pi skandha-traya-sva-bhāva eva
 kuḍyasya. atha sāmānyena sādhyam iṣṭam
 iti tat-kṛtam eṣāṃ kadācit kvacid chravaṇam
 sā eva avinābhāvaḥ. tata eva anvaya-siddhir
 ghaṭa-ādikaṃ sapakṣayati. tena a-sapakṣa
 sādhye tathā-an-upalambho dharmo 'sti
 syād yogyatā-niyamaḥ. tad-a-bhāve 'sya idam
 kiṃ tarhi sva-jñāna-sattā-viśeṣābhīyām
 doṣaḥ pratibandha-a-bhāvād a-pratipādaka
 sapakṣa-anyataratvād a-nityaḥ śabdo nityo vā
 -vidham samyag-jñānam pratyakṣam anumānam ca
 bhinnasya prativīṣayam bhedakam asya karaṇam
 anantariyakatvād iti pratijñā-artha-eka-deśa
 sa-ātmakam jīvac-charīram prāṇa-ādimattvād
 -yogāt. na bhavati, yathā — a-brāhmaṇa
 niṣedhaḥ, a-sapakṣaś ca a-tattva-lakṣaṇa
 na hi tasya a-sapakṣād eva vyatireka
 gamayati iti. ata ekasya prayogaḥ syād
 — yaḥ prayatna-anantariyaḥ so 'nitya eva
 cet, evaṃ tarhi yaḥ kṛtakaḥ so 'nitya eva
 -bhāvaḥ svasmāt sva-bhāvāt kadācin na apaiti
 a-saty eva nāstitā na anyatra na viruddha
 bhavet kvacid vā tat-kāla-dravya-apekṣa
 jīvac-charīram a-prāṇa-ādimattva-prasaṅgād
 bhavatv a-vikalpanāt. na, a-bhrāntam
 -vācinoḥ śabdāyor vācye kaścid viśeṣo 'sti
 -apekṣā eva arthā vijñānair vyavasīyanta
 asya. sā eva tāvad a-sato na nivṛttir
 etat — tac ca na asti tena ca pratipattir
 vyavaccheda-hetutā asya kena nivāryata
 niścāyayan na aparo 'sty apara-anubhavo vā
 sa eva hi tan-niyamāt tad eva asti
 eva a-niścāyāt. yo hi yatra na asti
 anubhavāt tad-ātma-bhūtaḥ prakāśate tathā
 tad-a-bhāve bhāvāc ca. tathā śrāvaṇa-ādy api
 an-upalabhyamānam kṣīram vā tatra na asti
 mātram tu syāt. etena apara-bhāvaḥ pratyukta
 -vyavahāra-bhedāt sādhyā-sādhana-bheda
 'sato 'pi san. vastv-a-bhāvas tu na asti
 yadi tata eva siddhiḥ, sa prāg eva nirdiṣṭa
 -pratyayasya anyasya apekṣānyasya a-bhāvād
 kasyacid bhāve tad-an-upayogād a-pracyutir
 pratyuktam. yathā 'nityaḥ śabdo nityo vā
 tena ātmanā bhavitavyam, yena asya idam
 śabdaḥ prayatna-anantariyakatvād
 prayuñjāno 'rtham upasthāpayati, apahnute ca
 yathā āha paraḥ — na asty ātmā
 prabhā-abhyupagame pradīpa-abhyupagama-vad
 a-bhūta-a-viśiṣṭam api sprṣṭvā ayam ghaṭa
 -an-utpanna-ātma-bhūta-viśeṣaḥ kiṃ na patati
 -viruddham, yathā — na anumānam pramāṇam
 cetanās taravaḥ sarva-tvag-apaharaṇe maraṇād
 iti na pramāṇa-bādhanād virodhaḥ. satyam, virodhi
 iti na pramāṇa-lakṣaṇam anumānam na anveti. tatra
 iti. na bhavati, sarvato vipakṣād a-vyāvṛtter iti
 iti na bhidyate sva-vacana-virodhāc chāstra-
 iti. na yuktā a-dṛṣṭi-mātreṇa vipakṣe '-
 iti. na, lakṣaṇa-antarasya a-vācyaṭvāt. yat
 iti na vāda-udāharaṇam. udāharaṇa-dīśam tv
 iti na virodhaḥ. etena sattā vyākhyātā. kiṃ tarhi
 iti na viśeṣa-ākṣepaḥ. uktam atra — tad-an-ākṣepe
 iti. na vai vyaṃ karaṇānām saha-kāriṇi
 iti na vyatirekī. pratibandhaś ca avinābhāvaḥ. sa
 iti na sarva-anya-dharma-yogini pratitih, kiṃ
 iti na sādhana-dharma-a-siddhiḥ. na tu punar atra
 iti na sidhyati. na apy arthavattā. arthebhyo
 iti na sva-tantrā siddhiḥ. na evaṃ samvedanasya
 iti, na, sva-bhāvataḥ pratipatter a-bhāvāt
 iti. na hy atra śabda-ghaṭayoh śabda-ākāśayor vā
 iti. na hy ābhīyām artham paricchidya pravartamāno
 iti. na hi indriyāṇi bhedakāni, sarva-jñāna-
 iti, na hy evam-ādini yathā-ukta-lakṣaṇāsu jātiṣv
 iti. na hi sa-ātmaka-an-ātmakābhīyām anyo rāśir
 iti. na hi sa eva brāhmaṇas taj-jāti-yogād a-
 iti. nanv etasminn a-sapakṣe hetv-a-bhāva-
 iti. nanv evam asya sapakṣe 'nuvṛtṭy-a-bhāvaḥ
 iti. nanu śrāvaṇatvaṃ vyatireky apy a-gamakam. na,
 iti nitya-vyavacchedena, asya vākyasya śabda-
 iti nitya-vyavacchedena gamakatā iṣṭā syāt,
 iti nityam upalabhyeta. evaṃ hi sa nityaḥ syād
 iti niyama-artham ity āha. tatra a-sambhavād eva
 iti nir-apekṣa eva na syāt. sa tarhi vinaśvara-
 iti. nir-ātmakānām ghaṭa-ādinām dṛṣṭa-a-dṛṣṭānām
 iti nirdeśāt. ata eva vikalpo 'vastu-nirbhāsād
 iti nirloṭhitam etat pramāṇa-vārttike. atha punar
 iti, nivṛttā idānim indriya-vijñāna-vārttā,
 iti nivṛtter nivṛtṭih katham iṣṭā. nivṛtṭy-a-
 iti. nivṛtter vā asya a-sad iti kutaḥ, niyama-a-
 iti. niścāya-hetāv apy a-pratibhānāt syāt
 iti niścāyayati sāmartyāt. tasmād eka-niyata-
 iti niścāyayan na aparo 'sty apara-anubhavo vā
 iti niścitaḥ, sa bhavan katham tad-a-bhāvaṃ na
 iti nīla-ādy-anubhavaḥ syāt. sa ca tādātmyāt
 iti naindriyam. tathā ghaṭa-śarīrayor anyatarad
 iti nyāyā eṣaḥ. asty eva upalambho dadhy-ādinām
 iti. pakṣa-dharma-prabhedenā sukha-grahaṇa-artham
 iti. parama-artha-vicāreṣu tathā-bhūta-a-siddhes
 iti paśya bāndhya-vijṛmbhitam. nivṛttir yadi
 iti pūrva-vat prasaṅgo vācyaḥ. anvaya-a-siddhi-
 iti. pūrva-sva-jāti-mātra-hetutvāc chakti-prasūteḥ
 iti pūrvaḥ prasaṅgaḥ. tan na a-vināśa-sva-bhāve
 iti prakaraṇe vyatirikta-indriya-grāhya-sāmānya-
 iti pratikarma vibhajyate. an-ātma-bhūtaś ca asya
 iti pratijñā-artha-eka-deśa iti, na hy evam-ādini
 iti pratijñā-padayor virodhāt pratijñā-doṣa iti.
 iti pratijñā-virodho nāma pratijñā-doṣaḥ, artha-
 iti pratipattir eva sā, na darśana-antara-
 iti pratipadan na pratyakṣi-bhavitum arhati.
 iti. pratibandhād atīśaya-pratipattau tasya apy
 iti. pratibandho 'pi katham a-pramāṇasya. ata eva
 iti prativādy-an-abhyupagataḥ, vijñāna-indriya-

PVin3_0006413 vṛkṣa-a-bhāvāt, na asti iha dhūmo 'n-agner
 PVin2_0005806 atha anya-upalabdhyā an-upalabdhi-siddhir
 PVin2_0006512 -himsā-ādi-virati-cetanānām abhyudaya-hetutā
 PVin2_0007611 katham idānīm kṛtako 'vaśyam a-nitya
 PVin3_0010310 a-paśyantī buddhir idam asmād vibhaktam
 PVin3_0004604 -vyāvṛtṭeś ca iti. tadvatām tat-saṅgrahād
 PVin1_0004406 -kurvanti. tad api leśataḥ sūcitam eva
 PVin2_0010010 so 'nityam sva-bhāvaṃ santam janayati
 PVin2_0005713 'pi tad-utpattes tad-a-vyabhicāriṇāv
 PVin3_0003007 āha — na santi pramāṇāni prameya-arthāni
 PVin3_0012609 bādhyate. tad asya pramāṇa-lakṣaṇam asti
 PVin3_0005003 -an-antara-bhāvi-jñānam a-nitya-kāryam
 PVin2_0005309 te tv ekena api vākyena śakye darśayitum
 PVin3_0007110 -mātra-viśeṣaṇo 'rtho 'sti kaścīd dharmī
 PVin3_0003503 -mukhena vyavasthāpya punar vyutthāpayati
 PVin3_0003005 śāstra-an-āśraye tat-prasiddhe vicāryasya
 PVin2_0008302 tad ayam vināśa-hetur a-bhāvaṃ karoti
 PVin2_0005411 'sti na aparāḥ. vyavahāraḥ sa ca a-satsu na
 PVin3_0005811 —eka-upalambha-anubhāvād idam na upalabhe
 PVin1_0000408 sa khalu pratyakṣam pramāṇam na anumānam
 PVin3_0004103 -madhya-rūpaṃ pūrva-aparayoḥ koṭyor asti
 PVin3_0006103 saty a-sati vā prayatne sañcarati me hasta
 PVin2_0009403 na an-upalabhamānasya tāvatā na asti
 PVin2_0007605 anvayī. sāmartyād eva atra a-nityaḥ śabda
 PVin2_0009410 tatra nyāyo vaktavyaḥ, yato 'sya vyāvṛttam
 PVin3_0006306 syāt. tataś ca a-hetukatvam. anyathā a-bhāva
 PVin2_0008303 iti na a-bhāvaḥ syāt. tad a-bhāvaṃ karoti
 PVin3_0006304 api bhāva-pratiśedhaḥ. tad a-bhāvād bhavati
 PVin2_0010002 anya-vinivṛttiḥ katham bhavet. na aśvavān
 PVin3_0010305 yathā — māṭharād itaro brāhmaṇo bhojaniya
 PVin3_0012501 ca etat — na anvayo na vyatireka
 PVin3_0003403 a-viśeṣa ekaṃ pramāṇam bādhaṃ ca na aparam
 PVin3_0005901 jñāna-a-bhāvād evaṃ bhavati idam na upalabha
 PVin3_0007206 -lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo vā
 PVin3_0013608 iti pratijñā-padayor virodhāt pratijñā-doṣa
 PVin2_0005113 ca ādau svataḥ sutau dvau janayām babhūva.
 PVin2_0009310 vaktavyam viruddha-anaikāntika-pratipakṣeṇa
 PVin3_0011402 hy eṣa niyamaḥ — samhatāḥ para-upakāriṇa
 PVin3_0008202 a-pratipakṣam —idam eva iha na anyad
 PVin3_0001410 -an-ākṣepe kiṃ sādhana-phalam, an-iṣṭam ca
 PVin3_0005904 — idam upalabhe , aparam na upalabhe ca
 PVin2_0005204 grāhya-viśayayā siddhā, na itarayā
 PVin3_0011209 dvayo rūpayor a-siddhir viparyaya-siddhir
 PVin3_0008902 bhāva-kriyā-pratiśedha eṣa bhāvaṃ na karoti
 PVin2_0009314 cet, darśanam khalv a-pratīyamānam an-aṅgam
 PVin1_0003408 ca bahūni rūpāni sañcitāni tathā pratibhānti
 PVin2_0007808 śāly-ādi-bijānām api sa sva-bhāvaḥ sva-hetor
 PVin1_0003505 avayava-rāge vā avayavi-rūpam a-raktam
 PVin3_0011203 syād yuktam vaktum — mādrśo vaktā rāgī
 PVin3_0002212 pratiśidhyate. bruvāno yuktam apy anyad
 PVin3_0001702 -a-yoge kim idānīm vidheḥ sāmartyam
 PVin3_0008505 varṣa-hetuḥ pipilikā-saṅkṣobha-ādi-hetuś ca
 PVin3_0012404 -ātma-niyamāḥ prāṇa-ādaya ātmānam vidadhāti
 PVin3_0012704 śāśa-sambandhi. yady evaṃ sambandho na asti
 PVin2_0007113 niyāmakam a-paśyatām. eṣa sthāṇur ayam mārga
 PVin3_0000510 na ca abhyupagamo yukti-bādhanā samartha
 PVin2_0007603 sādhyā-a-bhāve hetv-a-bhāvāsya sandehād
 PVin3_0009412 sidhyet. sa ca an-anvayāsya na sidhyati
 PVin3_0010908 tatra yathā rakto braviti, tathā virakto 'pi
 iti. pratiśedhya-artha-bādha-rūpa-upanyāsenā vā
 iti pratyakṣa-siddhā na an-upalabdheḥ. tathā anya
 iti. pratyakṣe 'py arthe phalasya an-antarya-a-
 iti pratyetavyaḥ, yena evam ucyate. yasmād a-
 iti pratyeti. tad a-rūpānām kutaḥ. bhāve vā na a-
 iti prabheda-bāhyāsya a-bhāvam āha, yam ayam
 iti. pramāṇa-viniścaye pratyakṣa-paricchedaḥ
 iti pramāṇam drṣṭāntena upadarśyate. tena ca
 iti pramāṇam pratyakṣa-vat. a-sattā-niścaya-phalo
 iti, pramāṇānām a-bhāve śāstra-śva-vacanayor a-
 iti prameyo 'bhāvaḥ. na eva a-bhāvaḥ kaścīd,
 iti. prayatna-an-antaram jñānasya prak sato
 iti prayoga-samāsa ucyate na rūpa-samāsaḥ. tathā
 iti prasādhayato 'nirdiṣṭa-śva-bhāva-viśeṣāsya
 iti. prasiddhiḥ khalv api virodhinam pratijñā-
 iti prastāva-āśrayatve śāstram bādhaṃ ity amum
 iti prāptam. tatra yady a-bhāvo nāma kaścīd
 iti prāptā atra mukatā. satām ca na niśedho 'sti
 iti. buddher upalabhe vā iti kalpikāyāḥ
 iti bruvānaḥ kāsāncij jñāna-vyaktinām pravṛttau
 iti bruvānaḥ pada-artha-vyavasthām bādhathe.
 iti bhavati, tata eva anya-a-bhāva-gatiḥ, tad-a-
 iti bhavati. tad-arthaṃ vacanam. yady an-
 iti bhavati. tasmān na avāśyam pakṣa-nirdeśaḥ
 iti bhavati. na ca na asti iti vacanāt tan na
 iti bhāva eva kaścīd nāma-antareṇa uktaḥ syāt.
 iti bhāvaṃ na karoti iti kriyā-pratiśedho 'sya
 iti bhāvān na bhavati iti hetu-pratiśedho 'sya
 iti martyena na bhāvyaṃ go-matā api kim.
 iti. māṭharasya a-brāhmaṇye brāhmaṇo bhojaniya
 iti. ya eva khalu na ity anvaya-pratiśedhaḥ, sa
 iti yat kiñcid etat. puruṣa-icchā-kṛtā ca asya
 iti yato 'bhāva-vyavahāraḥ, kiṃ tarhi sva-
 iti, yathā-kathāncid api viśeṣitas tat-sva-bhāvaḥ
 iti. yathā ca āha — dharmi-viśeṣaṇatvena
 iti yathā. tasya sādhyā-sa-jātiya-vṛttino
 iti, yad vaidharmya-vacanam anaikāntika-
 iti. yady api kvacit kārye 'vadhānavatām arthānām
 iti. yady avāśyam ete 'n-anya-samsargiṇo gamyāḥ,
 iti. yadi ca na viśayi-kṛtam eva tat sādhanena,
 iti. yasmād artha-viśeṣa-gatiḥ samvedana-viśeṣāt.
 iti yāvat. an-upalabdhyā api viparyaye pratyakṣa-
 iti yāvat. tad etau dvau hetū viparyaya-sādhanād
 iti yāvat. tena ayam evam vācyāḥ syāt — pātam
 iti yuktam tatra smarāṇa-arthaṃ vacanam. a-
 iti yuktam, eka-rūpasya bāhulya-virodhāt. bahuṣu
 iti yo na tad-dhetuḥ so 'tat-sva-bhāvaḥ syāt.
 iti rakta-a-raktam drśyeta. tasmān na ekaḥ kaścīd
 iti, rāga-utpatti-pratyaya-viśeṣeṇa ātma-darśana-a
 iti rāja-kula-sthitiḥ. sarvān arthān samī-kṛtya
 iti riktā vāco-yuktiḥ. etena pakṣa-sapakṣa-
 iti. rūpāt sparśa-anumānam kārya-liṅga-jam, rūpa-
 iti vaktavyam. atiprasaṅgo hy evam syād ity a-
 iti vaktavyam, na viśāṇam. kiṃ vai sambandha-
 iti vakti iti kaścāna. anyāḥ svayaṃ bravīmi iti
 iti vakṣyāmaḥ. abhyupagata-eka-dharmaṇo 'vaśyam
 iti vakṣyāmaḥ tau punar hetū yat kiñcid kṛtakam
 iti vakṣyāmaḥ. sarvathā na asti samāno dharmo
 iti vacana-mātrād a-pratitiḥ. na api viśeṣāt,

PVin2_0009409	vyāpty-a-siddheḥ. na api tena na asti	iti vacanāt tathā bhavati, atiprasaṅgāt. tasmād
PVin2_0009411	'sya vyāvṛttam iti bhavati. na ca na asti	iti vacanāt tan na asty eva yathā yadi. na asti
PVin3_0001204	a-saṃhata-viṣayaṃ pāraṅthyam eṣāṃ	iti vacane dharma-viśeṣaṇatvena upādānāt tasya
PVin1_0001905	tad-artha-an-antara-grāhi pratyakṣam	iti vartate. mānasam api indriya-jñānena
PVin3_0011507	sandigdham. sandehe vyabhicāra-bhāk. dvayor	iti vartate. yatra anvayo vyatirekaś ca
PVin2_0004506	tad-vidas tasya tad-gamakam tatra	iti vastu-gatiḥ. tatra gamaka-lakṣaṇa-vidhānena
PVin3_0009207	-vastukam śabda-mātram icchā-vṛtti vidyata	iti vastu-gamyam vastu sidhyati. etena a-nityatva
PVin3_0012504	vācyam — katham a-sato 'nvaya-pratiśedha	iti. vastu-rūpa-anukarṣi khalv a-sati pratiśedho
PVin2_0004913	artha-a-visaṃvādas tu dvayor api tulya	iti vastu-viṣayaṃ prāmāṇyam. tat punas traīrūpyam
PVin2_0005013	-dharah. pārtho dhanur-dharo nilam saro-jam	iti vā yathā. pratiyogi-vyavacchedas tatra apy
PVin2_0009807	kartṛkam api vākyam puruṣa-saṃskāra-pūrvakam	iti, vākyeṣu viśeṣa-a-bhāvāt, sarva-prakārāṇām
PVin3_0008402	hetutve 'pi na kevalānām sāmartyam asti	iti vipakṣa-vṛtter a-dṛṣṭāv api śeṣavad etad
PVin2_0009209	pradarśyate. sa tasya vyatireko 'niścita	iti vipakṣe vṛttir āśaṅkhyate. vyatireka-
PVin3_0012713	ucyeta, na parikleśito devānām priyaḥ syād	iti. viruddha-a-vyabhicāry api saṃśaya-hetur
PVin2_0006205	yathā — na tuṣāra-sparśo 'tra agner	iti. viruddha-kārya-siddhyā, yathā — na śita-
PVin3_0011502	sa tasmād eka-sva-bhāvo na bhavati	iti viruddhaḥ. ca-śabdo dvayor ekasya a-siddhāv
PVin3_0002303	viruddhā iṣyate, sā anya-viṣaye 'pi tulyā	iti viruddhaḥ syāt. tena tatra eva bādhane
PVin3_0004910	kṛtakatvāt prayatna-anantariyakatvāc ca	iti viruddhau dvau ca nirdiṣṭau. na hi sva-bhāvād
PVin3_0001601	anyatara-vacana-sāmartyād ghaṭasya api sa	iti virodhaḥ. itaś ca na sāmānya-āśrayaḥ, sarva-
PVin3_0002306	-uparodhād virodhe so 'nya-kṛte 'pi tulya	iti virodhaḥ syāt. bhavaty eva anya-kṛte 'pi
PVin1_0003802	darśanam iyaṃ vyavasthā, na tu yathā-tattvam	iti. viṣaya-ākāraḥ kaścit paricchedaś ca antaraḥ
PVin2_0005608	syāt, upalabhya-sattva eva syān na anyathā	iti, vṛkṣo 'yam śiṃśapātvāt, agnir atra dhūmāt.
PVin1_0001408	vikalpayan kiñcid āsin me kalpanā idṛśi.	iti vetti na pūrva-ukta-avasthāyām indriyād gatau.
PVin3_0001502	siddhiṃ sādhanād upajīvati, na paro dūṣaṇam	iti vyaktam iyaṃ rāja-kula-sthitiḥ. tasmād yāvattim
PVin3_0002010	sā gamyate ca taiḥ. balāt tava icchā iyaṃ	iti vyaktam iśvara-ceṣṭitam. vadann a-kārya-
PVin2_0005402	-a-yogaṃ darśayan paraṃ pratirunaddhi	iti vyaktam etad rāja-śāsanam. na ca svayam a-
PVin3_0007601	sva-bhāva eva hi kayācid apekṣayā dharma	iti vyatirekī iva dharmiṇo nirdiśyate. na hi
PVin2_0005304	eva tataḥ saṃśayaḥ. anvayas tu na dṛṣṭa	iti vyatirekī kathyate. na ca evaṃ-vidho
PVin2_0005206	vyatireka-niścayaḥ. tat-tulya eva asti	iti vyatireke siddhe 'sati nāstitā-abhidhānam a-
PVin3_0010707	-bhāvāt, yaḥ sarva-jñāḥ, sa vaktā na bhavati	iti vyatireko 'darśane 'pi na sidhyati, sandehāt.
PVin3_0011504	yathā — vīta-rāgaḥ sarva-jñō vā vacanād	iti. vyatireko 'tra a-siddhaḥ, sandigdho 'nvayaḥ.
PVin3_0011404	bhavanti, pratibandha-ādi-sambhavād	iti vyabhicāra eva. a-pratibaddha-upakārāś cakṣur-
PVin3_0010403	tathā api idam a-siddham eva a-sato virahād	iti, vyabhicāri vā. atha api tad-abhimatāt
PVin3_0001206	-ādayo 'saṃhata-arthā iti dharmiṇo viśeṣa	iti vyavasthā-mātram bhidyate, na arthaḥ. artha-
PVin1_0000314	nimitta-upadarśanena an-upalabdher na asti	iti vyavahāraḥ sādhyate mūḍhṃ prati, janana-
PVin3_0010907	na evaṃ karuṇā-ādayaḥ, anyathā api bhāvād	iti vyākhyātaṃ vārttike. tatra yathā rakto
PVin3_0000801	etat — yatra tad-icchā tatra vastu-bhāva	iti vyāpty-a-siddher vyabhicāraḥ. etena mad-
PVin3_0008204	-parisamāpteḥ. kim antar-gaḍunā sāmānyena	iti vyāvṛtti-sādhanena darśayati. yas tarhi
PVin3_0005502	sarvasya tādātmya-pratitir mā bhūd	iti. vyutpatty-arthaṃ ca hetu-vacanam ukta-artham
PVin3_0006809	dharmī. na ca sa eva arthaḥ sva-lakṣaṇam	iti śakyam vaktum, a-samprāpta-vinaṣṭayor apy
PVin2_0006509	na ca te pramāṇa-traya-nivṛttāv api na santi	iti śakyante 'dhyavasātum. yo 'pi jñāpaka-a-
PVin1_0001606	pratyakṣā iyaṃ an-abhilāpā ca pratibhāti	iti. śabdena a-vyāpṛta-akṣasya buddhāv a-
PVin2_0006903	artha-antaratve tato 'rtheṣu jñāna-utpattir	iti śabdo 'vācakaḥ syāt tasya iti sambandhaś ca
PVin3_0001905	svayaṃ-śruter āha sūtra-kāraḥ — svayam	iti śāstra-an-apekṣam abhyupagamam darśayati iti.
PVin3_0001905	iti śāstra-an-apekṣam abhyupagamam darśayati	iti. śāstra-upagamāt sarvas tad-dṛṣṭaḥ sādhyā iti
PVin3_0003111	dṛṣya-a-dṛṣyayor viṣaya-yoḥ, tad grāhyam	iti. śāstravato 'py a-tad-ālabane vastuni
PVin3_0012904	-yuta-siddhayoḥ sambandhau saṃyoga-samavāyāv	iti śāstre 'pi vyavasthā. tad iyaṃ sva-sattā-
PVin3_0004006	-siddhitaḥ. pratikṣepe 'py a-bādhā	iti śrāvāṇa-uktyā prakāśitam. sarvathā 'vācyā-
PVin2_0007008	gatiḥ. tena agni-hotram juhuyāt svarga-kāma	iti śrutau. khādec chva-māmsam ity eṣa na artha
PVin1_0001511	ca nāma buddhi-sādhanam pratyeti na buddhim	iti ślāghaniya-prajñō devānām priya iti. na artha
PVin1_0000307	vaktur abhipretam tv artham sūcayeyur	iti sa eva ca tathā-pratipādyamāna āśrayo 'stu.
PVin3_0003501	so 'vaśyam āśrayaniyaḥ, nāntariyakatvād	iti sa eva tasya pratibandha-viṣayaḥ, sarvatra
PVin2_0008313	bhāvasya. bhāva-mātra-anurodhī sva-bhāva	iti sa eva svayaṃ vastuto bhāvaḥ. sa ca ātmānam
PVin3_0011901	-upalabdhāv a-kārya-kāraṇa-pratiśedho gamaka	iti. sa ca kāraṇa-bhāvo 'darśanād ātmano na
PVin2_0010110	vyāpakasya sva-ātmanaś ca an-upalabdhir	iti sa tat-tad-viruddha-ādy-a-gati-gati-prayoga-
PVin3_0007403	darśaniyaḥ — yatra dhūmas tatra agnir	iti. sa tathā agni-mātreṇa vyāptaḥ siddhaḥ —
PVin3_0013507	-siddhiḥ. sā vacanam antareṇa na sidhyati	iti sa tathā-bhūtam eva khyāpayams tasya kartā
PVin3_0007407	eva agnes tat-pradeśa-a-yogaṃ vyavacchinatti	iti sa tathā sādhyā ucyate. na punas tathā asya
PVin3_0006210	-upalambhāt, tac ca sva-tantram pramāṇam	iti. sa tarhy a-bhāva-pratyayaḥ kuto bhavati. na

PVin3_0010211	-sāmarthyena tat tathā-bhūtam āpādayati	iti sa tasya pāścāt yaḥ sāmārthya-ṣṣayaḥ pakṣa
PVin3_0005704	eva dṛśyasya sva-bhāvasya a-dṛṣṭāv a-sann	iti. sa tu pratipanna-tad-vyavahāro 'pi
PVin3_0004404	bhidyate — sapakṣe sann a-san dvedhā ca	iti. sa tri-vidhaḥ pratyekam punas tridhā bhavati
PVin3_0011613	tena na a-pratibaddhasya bhāve bhāva	iti saṃśayaḥ. gamakā eva ātmanaḥ prāṇa-ādayaḥ,
PVin2_0007214	a-nivāraṇād anyathā api loke vyavahāro dṛṣṭa	iti saṃśayaḥ. tasmān na āgamasya api nivṛttir
PVin2_0009608	tad-a-bhāvāt. an-upalambhāc ca vyatireka	iti saṃśayito 'nivāryaḥ syāt. yathā-yoga-vacanād
PVin2_0008706	anyato 'pi bhāve na sa tasya sva-bhāva	iti sakṛd api na janayet. na vā sa dhūmaḥ, a-
PVin3_0012005	-dhetutvena sarvatra hetūnām an-avasthitiḥ.	iti saṅgraha-ślokaḥ. tulyaś ca śrāvaṇatvena prāṇa
PVin3_0000806	ca anyathā-bhāvāt tat-kṛtā vyabhicāriṇaḥ.	iti saṅgraha-ślokaḥ. tri-rūpa-liṅga-ākhyānam para
PVin3_0012309	a-vyatirekī ced a-nairātmyaṃ na sa-ātmakam.	iti saṅgraha-ślokaḥ. na prāṇa-ādi-sambhavana
PVin2_0009413	khyāpyate nyāyas tadā na asti iti gamyate.	iti saṅgraha-ślokaḥ. nanu tad-a-bhāve 'n-
PVin2_0006303	an-upalabdhasya bhāva-a-bhāvaḥ pratiyate.	iti saṅgraha-ślokaḥ. yadi viruddha-kārya-
PVin2_0008009	'kṣaṇikās tasyāṃ krama-a-krama-virodhataḥ.	iti saṅgraha-ślokaḥ. skandha-dhātū-āyatana-
PVin2_0004713	-kriyā-anurodhena pramāṇatvaṃ vyavasthitam.	iti saṅgraha-ślokaḥ. ata eva prāmāṇyaṃ vastu-
PVin2_0008910	-antara-nimitte vā dharme vāsasi rāga-vat.	iti saṅgraha-ślokaḥ. api ca artha-antara-nimitto
PVin1_0002701	vibhinne ced bheda-a-bhedau kim āśrayau.	iti saṅgraha-ślokaḥ. ayo-golake 'pi vahni-
PVin3_0005412	-phalaṃ siddham tal-liṅgaṃ jñānam idṛśam.	iti saṅgraha-ślokaḥ. etena eva udāharaṇena
PVin2_0008713	-hetor dhūmasya bhāve sa syād a-hetukaḥ.	iti saṅgraha-ślokaḥ. katham tarhi idānīm bhinnāt
PVin3_0010006	sādhanatām nitas tena a-siddhaḥ prakāśitaḥ.	iti saṅgraha-ślokaḥ. tasmān na dharmī hetuḥ,
PVin3_0006902	kasyāścid ity eṣā bauddha-artha-ṣṣayaḥ matā.	iti saṅgraha-ślokaḥ. tasya ca yathā-samihita-rūpa
PVin3_0002707	-eka-artha-samavāyy-a-nityatva-yuktaḥ śabda	iti. sati hi śāstra-āśraye tad-artha-pakṣi-
PVin2_0009307	ity eka-prasiddha-pratiśedhaḥ, prasiddha	iti sandigdhaḥ ṣeṣavad-a-sādhanayorḥ sapakṣa-
PVin3_0010701	puruṣo rāga-ādimān vā, vacana-āder	iti. sandigdho 'tra vyatirekaḥ, sarva-jñō vaktā
PVin3_0001805	nitya-śabdaḥ śabdo na śabda-a-nityatvavān vā	iti, samudāya-apavādasya dharminy a-virodhāt. a-
PVin3_0005307	tad-upakārasya ca artha-antaratve tasya	iti sambandha-a-bhāva-ādayo 'py uktāḥ. tasya ca a
PVin2_0006709	tatra a-kiñcit-karatvāt, anya-karaṇe tasya	iti sambandha-a-yogāt. upakārasya tat-sambandhe
PVin2_0006903	-utpattir iti śabdo 'vācakaḥ syāt tasya	iti sambandhaś ca na sidhyati. tasmāt sarvathā
PVin1_0002309	sukha-ādi-saṃvedanam, idam asya saṃvedanam	iti sambandhasya abhivyakti-nimittatvāt. indriya-
PVin3_0013010	a-pāśyaṃs tayor a-virodha-darśitayā prāha	iti sambhavo viruddha-a-vyabhicāriṇaḥ. vastv-
PVin3_0010710	na vyāpti-siddhiḥ sarvo vaktā a-sarva-jñā	iti. sarva-vakṛ-dharmatā-paricchedasya ca kartum
PVin3_0003106	pratibādhanāt. lobha-ādi-mūlo 'dharma	iti sarva-śāstreṣu vyavasthā, a-lubdha-a-dviṣṭa-a
PVin1_0000608	artha-bhāvaś cet, sarve 'rthāḥ pratyakṣā	iti sarvaḥ sarva-darśi syāt. jñāna-bhāvaś cet,
PVin2_0009713	viśeṣasya api sambhavāc chaṅkayā bhavitavyam	iti sarvatra a-darśana-mātrena a-yuktaḥ
PVin2_0009704	bādha-sambhave tal-lakṣaṇam eva dūṣitaṃ syād	iti sarvatra an-āśvāṣaḥ. anumāna-ṣṣaye 'pi
PVin2_0006209	yathā — na atra śiṃṣapā vṛkṣa-a-bhāvād	iti. sarvatra ca asyām a-bhāva-vyavahāra-
PVin2_0009805	-bhedāt. na ca tad-deśais tathā-dṛṣṭā	iti sarvās tattvena tathā bhavanti, sambhavad-
PVin2_0006814	jñāpana-śaktir ayam asya eva pratipādaka	iti. sā api tatra pratibaddhā bhāva-a-bhāvābhyāṃ
PVin2_0009607	ity evam-ādiṣv api yathā-yogam udāhāryam	iti, sā api na vācyā, an-upalambha eva saṃśayāt,
PVin3_0010407	tad iha icchāyām eva sāmārthyam avasthitam	iti sā eva iṣṭa-vastu-sva-bhāva-anukarṣiṇī proktā
PVin3_0012105	ity a-sapakṣa eva na asti iti cet, na	iti sā eva nivṛtter nivṛttir a-sataḥ katham iṣṭā.
PVin3_0007007	-an-upalabdhiḥ sva-bhāva-hetāv antar-bhavati	iti, sā tad udāharaṇena eva udāhṛtā. sa punar
PVin1_0000510	bhāve vā sa eva a-vyabhicāro 'n-upalabdher	iti sā tena a-bhāvam pratipādayanti liṅgam eva.
PVin3_0011806	tad-a-bhāve 'bhāva-siddhyā vyāptir	iti sā na sidhyati, viparyaye pratibandha-a-
PVin1_0004213	-ātmavāt te yogyaḥ sva-ātma-saṃvidi.	iti sā yogyatā mānam ātmā meyaḥ phalaṃ sva-vit.
PVin3_0000904	tu pakṣa-vacanād arthe dṛṣṭaḥ, na niścaya	iti sākṣān na sādhanam. sādhya-abhidhānāt pakṣa-
PVin3_0000908	tu svayam a-śaktam api śaktasya vācakam	iti sādhanam iṣṭam upacāreṇa. tato hetu-vacana-
PVin3_0002008	-anubhava-pratiśiddha-vṛttiṃ balād asti	iti sādhyann adhyakṣa-viruddham ācarati. kaiścit
PVin3_0013305	-anvayaḥ — yad a-nityaṃ tat kṛtakam	iti. sādharmyeṇa. vaidharmyeṇa api — parama-aṇu
PVin3_0013306	api — parama-aṇu-vat karma-vad ākāśa-vad	iti sādhya-ādy-a-vyatirekiṇaḥ. tathā sandigdha-
PVin3_0013301	mūrtatvāt karma-vat parama-aṇu-vad ghaṭa-vad	iti sādhya-ādi-vikalāḥ. sandigdhaś ca — rāga-
PVin3_0007307	tathā ca pūrva-vad abhidheyam kim apy asti	iti sādhyam syāt. na hi śabda-arthāḥ svataḥ
PVin3_0007311	tu tad eva agni-sāmānyam tatra a-siddham	iti sādhyate. nanu ca atra api tad-a-yoga-
PVin2_0007608	ca bhāva-khyātau tad-ātmanaḥ sato bhāva	iti sāmārthyāt tat-siddher na anumeya-vacanam.
PVin3_0001510	virodhāc ca deha eva artha-antara-bhūta	iti sāmārthyena vākya-artha-vyavasthāpanād
PVin2_0004908	'rtha-mātrasya upanidhāyakam liṅgam	iti sāmānyā-ṣṣayaṃ proktam, tato bheda-a-
PVin3_0001606	-śarīrayor anyatarad artha-antara-bhūtam	iti sāmānyena anyatara-artha-antara-bhāvas tayor
PVin3_0001608	an-anvaya-śaṅkayā, na ghaṭasya, virodhād	iti sāmānyena api na sambhavati. asti nāma
PVin3_0000611	-tyāga-nāntariyakatvān na ubhaya-dharmā asti	iti. siddha-anta-upagama-nibandhaneṣu vicāra-
PVin2_0007606	a-bhāve kṛtakatvam bhavati, śabdaś ca kṛtaka	iti. siddha-tat-sva-bhāvataḥ tad-a-bhāve na

PVin3_0005407	bhāvi-jñānam a-nitya-sva-bhāva-kāraṇa-kāryam	iti siddham. prayatna-an-antaram jñānam prāk sato
PVin2_0008305	apy ayam a-kiñcit-karaḥ kim ity apekṣyata	iti siddhā vināśam praty an-apekṣatā bhāvasya.
PVin1_0002402	idam eva ca naḥ sukhaṃ yat sātāṃ saṃvedanam	iti siddhāḥ sukha-ādayaś cetanāḥ. viśaya-sārūpyāt
PVin3_0007303	'pi siddha eva. tat kim idānīm jñeyam asti	iti siddhir astu. tathā api kiṃ siddham syāt.
PVin3_0007905	tadā na vyabhicāraḥ. anyadā tena vyabhicāra	iti su-vyavadātaṃ prāmāṇyam. a-bhāva-dharmaṃ tu
PVin1_0003203	bhāvān vyavasthāpayati idam asya idam na	iti su-vyavasthitā bhāvāḥ. tasmāt prameya-
PVin1_0004108	'pi tadā na siddho 'nyadā viparyaye siddha	iti su-vyāhṛtam. anyena api saṃvedana-upalambhe
PVin3_0011503	-siddhāv aparasya ca sandehe vyabhicāra-bhāg	iti sūcana-arthaḥ, yathā — vīta-rāgaḥ sarva-jño
PVin3_0003804	-viśayāyāḥ pratīter na vastu-vaśād vṛttir	iti sūcitam bhavati. sa hi śaśinaś candratvam an-
PVin3_0013707	-nirdeśa iti na nirdiśyate. yukto 'yam artha	iti sūtram a-mogha-nīter draṣṭur mayā āgamitam
PVin2_0005506	-a-bhāve 'pi tādrśaḥ. śabda-pravṛtter asti	iti so 'pi iṣṭo vyavahāra-bhāk. anyathā syāt pada
PVin3_0009803	ucyate, yathā — a-nityaḥ śabdaḥ śabdatvād	iti, so 'pi, sādhya-sādhanayoḥ bhedāt sādhyasya
PVin3_0007103	yathā āha — pramāṇa-viśaya-a-parijñānād	iti. so 'yam viśeṣo na sādhya eva vyāhanyate, kiṃ
PVin3_0002112	kena iyaṃ sarva-cintāsu śāstraṃ grāhyam	iti sthitiḥ. kṛtā idānīm a-siddha-antair grāhyo
PVin3_0004810	ity atra yadi sādhya-dharma-sāmānyena eva	iti, syāt tadā na eva kaścit sapakṣaḥ, tathā-
PVin3_0001906	śāstra-upagamāt sarvas tad-dṛṣṭaḥ sādhya	iti syād āśānkā-sambhavaḥ. vipratipattis tu
PVin2_0007513	-darśanāt svayam api pratipattau tathā syād	iti sva-arthe 'py anumāne vibhajya ucyate.
PVin2_0006207	-a-siddhyā, yathā — na dhūmo 'tra an-agner	iti. sva-bhāva-a-siddhyā, yathā — na atra dhūmo
PVin3_0008211	yogyatā ca sāmāgrī-mātra-anubandhini	iti sva-bhāva-bhūtā eva. kiṃ punaḥ kāraṇam
PVin2_0004911	-vivekena pratiṣṭhitena eva rūpeṇa ākriyata	iti sva-lakṣaṇa-viśayam, aparasmād artha-
PVin1_0002903	sphuṭayati. a-vikalpaka eva sphuṭa-avabhāsa	iti. svapna-jñānam tarhi viśada-ābham pratyakṣam
PVin3_0008810	sa katham kenacit kriyate. a-bhāvaṃ karoti	iti hi na a-bhāvo nāma kaścit kāryaḥ, tasya
PVin2_0008301	apekṣyate. katham kriyā-pratiśedhaḥ. vināśa	iti hi bhāva-a-bhāvaṃ manyante. tad ayaṃ vināśa-
PVin2_0006206	siddhyā, yathā — na śīta-sparśo 'tra dhūmād	iti. hetv-a-siddhyā, yathā — na dhūmo 'tra an-
PVin3_0006304	tad a-bhāvād bhavati iti bhāvān na bhavati	iti hetu-pratiśedho 'sya kṛtaḥ syāt. tataś ca a-
PVin3_0013105	tan nityam ity a-vyabhicāro 'pi na sidhyati	iti. hetos tri-lakṣaṇatvān na dṛṣṭāntaḥ pṛthag
PVin1_0001108	'rtha-sannidhāv eva bhavati. na anyathā	idantayā iti cet. na hy ayaṃ gaur ity a-sannihite
PVin1_0003201	idānīm sato rūpaṃ na nirdiśyate. na idam	idantayā śakyam nirdeṣṭum. a-nirūpitena nāma ayam
PVin1_0001806	-ātmanāḥ pratyakṣād vyavahāraḥ. niścinvan hi	idantayā sukha-duḥkha-sādhanayoḥ prāpti-
PVin3_0010403	eva sarvatra utsāditā bhavati. tathā api	idam a-siddham eva a-sato virahād iti, vyabhicāri
PVin3_0001611	na, anyatara-grahaṇena a-prasaṅgāt. tasmād	idam anyatara-grahaṇam eka-parigrahe 'py a-
PVin2_0007901	phalasya api na asti ity a-samānam. nanv	idam apy a-niśceyam eva — sarva-sāmāgrī-janmāno
PVin3_0000507	iti. na apy a-siddhy-ādayaḥ, yady evam	idam api syān na vā ubhayam iti dharmayoḥ
PVin3_0005003	tena tat sapakṣe dvidhā vartate. katham	idam avagamyate — prayatna-an-antara-bhāvi-
PVin3_0010309	ekasya hi rūpam anyatra a-paśyanti buddhir	idam asmād vibhaktam iti pratyeti. tad a-rūpāṇam
PVin1_0003203	nāma ayam ātmanā bhāvān vyavasthāpayati	idam asya idam na iti su-vyavasthitā bhāvāḥ.
PVin1_0002308	a-paraspara-rūpam iva sukha-ādi-saṃvedanam,	idam asya saṃvedanam iti sambandhasya abhivyakti-
PVin3_0012503	pratiśedhaḥ, sa eva vyatireka iti. tat punar	idam āyātam — a-sato vyatireka-a-yogād iti.
PVin1_0000107	-pūrvakatvād a-viduṣāṃ tad-vyutpādana-artham	idam ārabhyate. tad dvi-vidham samyag-jñānam
PVin3_0010214	-kāla-bhāvi ity an-aṅgam. yat tarhi	idam itara-tad-viparīta-vinirmuktatvād iti. na
PVin3_0005201	apy a-sannidhāna-tulyatvād asya	idam ity upasaṃhāro 'pi vikalpa-nirmita eva syāt,
PVin2_0006810	syāt, syād yogyatā-niyamaḥ. tad-a-bhāve 'sya	idam iti na sidhyati. na apy arthavattā.
PVin1_0003105	karmaṇi tena ātmanā bhavitavyam, yena asya	idam iti pratikarma vibhajyate. an-ātma-bhūtaś ca
PVin1_0003201	katham idānīm sato rūpaṃ na nirdiśyate. na	idam idantayā śakyam nirdeṣṭum. a-nirūpitena nāma
PVin1_0001007	-parāmarśa-śūnye tac cākṣuṣe katham. na hi	idam iyato vyāpārān kartuṃ samartham, sannihita-
PVin3_0010201	niścayaḥ. yasmād idam iha sandigdham, tasmād	idam iha na asti iti ca su-bhāṣitam. tasmād an-
PVin3_0010201	tata eva katham a-bhāva-niścayaḥ. yasmād	idam iha sandigdham, tasmād idam iha na asti iti
PVin3_0003807	yasmān na etad eva ekam udāharaṇam adhikṛtya	idam ucyate, sarva-pratīti-virodhānām sāmānyena
PVin3_0013013	ācāryeṇa punar diṅ-mātra-darśanāya	idam udāharaṇam uktam — a-nityaḥ śabdaḥ
PVin3_0005904	-pramāṇa-balena dvau vikalpau bhavataḥ —	idam upalabhe , aparāṃ na upalabhe ca iti. yasmād
PVin3_0004106	antareṇa anyāḥ kaścīd vyavasthā-āśrayaḥ. tad	idam upalabhya-lakṣaṇam dadhy-ādi kṣīra-ādiṣv an-
PVin3_0008202	kiṃ tu tad eva sāmānyam a-pratipakṣam —	idam eva iha na anyad iti. yady avaśyam ete 'n-
PVin1_0002401	tu sārūpyam āviśat sarūpayantaṃ ghaṭayet.	idam eva ca naḥ sukhaṃ yat sātāṃ saṃvedanam iti
PVin3_0012503	— a-sato vyatireka-a-yogād iti. atra	idam eva punar vācyam — katham a-sato 'nvaya-
PVin3_0012712	api na iti cet, priyam anuṣṭhitam. yadi	idam eva prathamam ucyeta, na parikleśito devānām
PVin2_0008504	-vivakṣyāṃ vyabhicārān na iṣyate. katham	idam gamyate — na dhūmo 'gnim vyabhicarati iti.
PVin1_0001109	hy ayaṃ gaur ity a-sannihite 'rthe bhavati.	idam ca naḥ pratyakṣam, sannihita-artha-niścaya-
PVin3_0009206	āha. na ca idrśam prāṇi-maraṇam iti na	idam taruṣu sidhyati. na hy an-apekṣita-vastukam
PVin1_0000610	cet, nanu tad eva idam paryanuyuktam — kim	idam darśanaṃ nāma iti. tasmāj jñāna-bhāvād artha

PVin1_0003402	asya eva rūpaṃ vayam apy anububhutsavaḥ.	idam dṛṣṭaṃ śrutam vā iti darśana-śravaṇābhyāṃ
PVin1_0003203	ayam ātmanā bhāvān vyavasthāpayati idam asya	idam na iti su-vyavasthita bhāvāḥ. tasmāt prameya
PVin3_0005901	sva-viśaya-jñāna-a-bhāvād evaṃ bhavati	idam na upalabha iti yato 'bhāva-vyavahāraḥ, kiṃ
PVin3_0005811	eṣa doṣaḥ, yasmāt —eka-upalambha-anubhavād	idam na upalabhe iti. buddher upalabhe vā iti
PVin3_0006704	eva an-antara-udāhṛtaḥ prayogaḥ. atha yad	idam na santi pradhāna-ādayo 'n-upalabder iti.
PVin2_0009511	kiṃ ca vyatireky api hetuḥ syāt. na	idam nir-ātmakam jīvac-charīram a-prāṇa-ādimattva-
PVin1_0000610	darśanād bhāva-siddhir iti cet, nanu tad eva	idam paryanuyuktam – kim idam darśanam nāma iti.
PVin1_0002001	-arpaṇa-kṣamam. ity antara-ślokaḥ. na ca	idam pūrva-pramāṇa-viśaya-grāhi, an-adhigata-
PVin3_0002310	upagamād anyatra apy astu. tasmān na	idam pratijñā-doṣa-lakṣaṇam nyāyayam, atiprasaṅgāt.
PVin1_0003311	iyam artha-saṃvid yā pramāṇa-phalam. yad eva	idam pratyakṣam prativedanam. asti idam vedanam,
PVin1_0001609	dṛṣṭāv iva tad a-nirdeśyasya vedakam. tac ca	idam pratyakṣam an-abhilāpya-viśayam, a-vyāpṛta-
PVin3_0002503	-sambhave sādhyatvena eva nirdeśya iti	idam phalavat syāt. svayaṃ-siddhasya dharmināḥ
PVin3_0008507	jam, rūpa-ādīnām bhūta-āśrayatvāt. yat tarhi	idam viśāṇi gotvād iti tat katham. tatra api,
PVin1_0003312	yad eva idam pratyakṣam prativedanam. asti	idam vedanam, tad artha-vedanam kena. utpatti-
PVin1_0002506	vyatirekeṇa buddher an-upalakṣaṇāt. ekam eva	idam saṃvid-rūpaṃ harṣa-viśāda-ādy-an-eka-ākāra-
PVin1_0002408	iti cet, kā iyaṃ buddhiḥ. adhyavasāyaḥ. kim	idam saṃvedanam. anubhavaḥ. ko 'nayor bhedaḥ.
PVin3_0009408	-abhivyakti-virodhād aikyam iti cet, tat kim	idānīm a-krama-abhivyakter ghaṭa-dadhy-ādir an-
PVin2_0009702	vidhi-pratiśedhayor virodhāt. na tarhi	idānīm a-darśanam pramāṇam, bādha-sambhavāt.
PVin1_0001805	indriya-matayaḥ pratyāviśanti. katham tarhi	idānīm a-niścaya-ātmanāḥ pratyakṣād vyavahāraḥ.
PVin3_0004407	sapakṣaḥ. tad-a-bhāvo 'sapakṣaḥ. katham	idānīm a-bhāve sann ity ucyate. na vai tan-
PVin3_0001201	śāstra-upagame 'pi vādino nirastaḥ. katham	idānīm a-śrūyamāṇaḥ sādhyatvena iṣṭa iti gamyate.
PVin3_0000410	tasya anyatra vastutaḥ pratibandhāt. katham	idānīm a-sambhavino 'rthasya pratipattir iti cet,
PVin3_0002113	-cintāsu śāstraṃ grāhyam iti sthitiḥ. kṛtā	idānīm a-siddha-antair grāhyo dhūmena na analaḥ.
PVin2_0008204	tasmān na iyam ākasmikī kvacit. katham tarhi	idānīm a-hetuko vināśaḥ, jātasya tad-bhāve 'nya-an
PVin3_0003308	tataḥ pratibandha eva, na bādha. kas tarhi	idānīm anayor bhedaḥ. na kaścit. katham tarhi
PVin1_0003401	tulya-viśayam viśayaḥ prāpnoti. kva tarhi	idānīm ayam anubhavaḥ. nanv asya eva rūpaṃ vayam
PVin2_0009602	abhyupagamāt siddham iti cet, katham	idānīm ātma-siddhiḥ. parasya apy a-pramāṇikā
PVin1_0001302	arthā vijñānair vyavasīyanta iti, nivṛttā	idānīm indriya-vijñāna-vārttā, abhidhāna-viśeṣe
PVin2_0007611	niyamam prasādhyā nivṛttir vaktavyā. katham	idānīm kṛtako 'vaśyam a-nitya iti pratyetavyaḥ,
PVin3_0007303	-prameyatvaiḥ so 'pi siddha eva. tat kim	idānīm jñeyam asti iti siddhir astu. tathā api
PVin2_0004903	ca vastuno 'nyatvena a-vācyatvāt. katham	idānīm dvayor api prāmānyasya vastu-viśayatve
PVin3_0009901	anvaya-a-dṛṣṭer a-siddhir iti cet, tat kim	idānīm dharmī dharmy-antare 'nvayī-bhavitā.
PVin3_0003102	vidhe viśaye śāstraṃ pramāṇayitavyam. katham	idānīm na tīrtha-snāna-ādir a-dharma-śodhana iti
PVin3_0007607	-viśayo 'stu. tad api na iti cet, katham	idānīm na pratiśedha-viśayaḥ, vidhi-nivṛtti-
PVin3_0012311	prāṇa-ādaya ātmānam gamayanti iti cet, kim	idānīm nairātmyād vyatirekasya phalam. sa hi
PVin3_0010206	'nitye sādhye dharmini sidhyet. tat kim	idānīm pakṣo 'pi vipakṣaḥ. syād api paryāyeṇa.
PVin1_0003010	sā hi jñānam, tac ca phalam iti kim	idānīm pramāṇam. yata iyaṃ prameya-adhigatir a-
PVin2_0008714	a-hetukaḥ. iti saṅgraha-ślokaḥ. katham tarhi	idānīm bhinnāt saha-kāriṇaḥ kārya-utpattir yathā
PVin3_0007607	a-pratiśedha-viśayatā iti cet, tat kim	idānīm vidhi-viśayo 'stu. tad api na iti cet,
PVin3_0001701	vidhiyamānasya vikalpa-samuccaya-a-yoge kim	idānīm vidheḥ sāmartyam iti riktā vāco-yuktiḥ.
PVin2_0008106	virodhaḥ. etena sattā vyākhyatā. kiṃ tarhi	idānīm vināśe 'n-apekṣāyāḥ sāmartyam, yāvata
PVin2_0008404	yady artha-antaram hetuḥ, katham tarhi	idānīm sa tasya dharmāḥ. tad-āśrayāt. katham
PVin1_0003201	pratītiḥ, na sārūpyād iti cet, atha katham	idānīm sato rūpaṃ na nirdiśyate. na idam idantayā
PVin3_0001101	-sādhana-doṣa ity uktaṃ veditavyam. na tarhi	idānīm sādhanasya a-tan-nirdeśa-nāntariyakatvāt
PVin3_0001307	sādhanam upanyastaṃ tac cen na sādhyam, kim	idānīm sādhyam. tathā ca viparyaya-siddhir
PVin3_0007802	vipakṣam pratyeti. sādhyā-a-bhāvam. katham	idānīm hetur a-vipakṣa-vṛttir ubhaya-dharmaś ca.
PVin3_0000307	ca hetu-tad-ābhāsayos tattva-vyavasthāne ka	idānīm hetur a-hetur vā vastutaḥ, tasyā vastu-
PVin1_0001803	daṇḍi-vat. tasmād viśeṣa-viśayā sarvā eva	idriya -jā matiḥ. tatra sāmānya-a-pratibhāsanāt
PVin1_0001113	sprśato 'py asti sā buddhiḥ ko hi	indriya -a-viśayasya arthasya tad-indriya-jñāna-
PVin1_0000804	rasa-ādi-jñāna-vat. sato 'pi vā tad-ātmana	indriya -antara-jñāna-utpattāv a-sāmartyād
PVin1_0000806	-apekṣam vikalpa-vāsanā-utthāpitam a-niyata-	indriya -artha-grāhi kutaścid anubhava-sambandhāt
PVin1_0003106	vibhajyate. an-ātma-bhūtaś ca asya	indriya -artha-sannikarṣa-ādiṣu hetuṣu vidyamāno
PVin1_0001703	-pratipattaye ca śabdāḥ prayujyante. na ca	indriya -artho 'nvayī, yataḥ śabdena dṛṣṭa-
PVin1_0001513	na artha-jñānam buddher liṅgam, kiṃ tarhi	indriya -arthāv iti cet, a-vyabhicārī hetuḥ. mana
PVin3_0005205	eva. tat saty apy āvaraṇe jñāpayeyur eva	indriya -ādayaḥ, na ca tathā. tasmāt tena ādheya-
PVin1_0003112	-mandatā-ādibhiḥ sva-bhedair bhedakam api	indriya -ādy-arthena etad ghaṭayati, tatra
PVin1_0003214	eva bhedakasya sādhakatamatvāt. tatsv api	indriya -ādiṣv a-bhinnasya prativiśayam bhedakam
PVin1_0002309	iti sambandhasya abhivyakti-nimittatvāt.	indriya -ādiṣv api prasaṅgāt sārūpyam eva tad-
PVin3_0006109	atra api satsu upalambha-kāraṇeṣv iti teṣāṃ	indriya -ādīnām vṛtti-sādguṇyena upalambha-vṛttim

PVin3_0011912 mano-vijñānasya pūrvakam a-viguṇaṃ vijñānam.
 PVin3_0009203 iti prativādy-an-abhyupagataḥ, vijñāna-
 PVin3_0005012 hetavaḥ. paraspara-sahitās tu viṣaya-
 PVin3_0005212 eṣāṃ pratipattau saha-kāri pratiniyatam asti
 PVin3_0005311 indriya-śabda-upayogāt sāphalyaṃ pratyuktam.
 PVin1_0002204 -viṣaya-indriya-virahe 'darśanād an-upahata-
 PVin3_0013102 abhyupeyam — vyatireki-śabdatva-sāmānyam
 PVin2_0005907 tu syād an-upalambhaḥ. tadā api tathā-vidha-
 PVin3_0002706 śabdo nityo vā iti prakaraṇe vyatirikta-
 PVin1_0002912 yo 'pi kaścid viplava indriya-jaḥ, tad-anya-
 PVin1_0003001 vyākhyātaḥ. na eva dvi-candra-ādi-bhrāntir
 PVin1_0001206 na hy ayam ghaṭa iti jñānaṃ sparśana-
 PVin1_0002912 -anyebhyo 'viśeṣataḥ. yo 'pi kaścid viplava
 PVin1_0003005 -nivṛttāv apy a-nivṛtti-prasaṅgāt. tasmād
 PVin1_0001013 -ādi-sambandha-atīta-śabda-vyavahāra-ādīnām
 PVin1_0001113 ko hi indriya-a-viṣayasya arthasya tad-
 PVin1_0001011 -ādi-prasaṅgaḥ. mano-vijñāna-abhisamśkr̥tam
 PVin1_0001013 ādīnām indriya-jñāna-a-viṣayatvāt. tasmān na
 PVin3_0002811 hetum apekṣate. pratyakṣe 'rtha-grahaṇam
 PVin1_0001414 pratihanti. na vai buddhiḥ pratyakṣā, yena
 PVin3_0005011 iti. api tu na sarve ghaṭa-kṣaṇāḥ sarvasya
 PVin1_0001413 vikalpasya darśane 'dr̥ṣtir vikalpa-kalpanām
 PVin1_0000708 pratītiḥ kalpanā. tayā rahitam. na hi sā
 PVin1_0001905 -grāhi pratyakṣam iti vartate. mānasam api
 PVin1_0001907 -kāriṇā janitaṃ pratyakṣam. ata eva ca na an-
 PVin1_0001314 darśanāt. atha vā pratyakṣa-sādhana eva
 PVin1_0003701 dr̥ṣtam. iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā na
 PVin1_0001105 kalpanāḥ pratisaṅkhyā anena nivartayitum, na
 PVin3_0008310 vṛṭty-a-darśane 'pi śeṣavat, yathā deha-
 PVin1_0001403 pratibhāsamānā pratyakṣā eva sarva-prāṇinām
 PVin1_0001805 viśiṣṭam eva an-abhilāpyaṃ vastu-rūpam
 PVin1_0001008 utpatter a-vicāraakatvāt. vicāraakatve ca
 PVin3_0013004 samaveta-rūpa-virahaḥ ca. samāna-deśa-āśraya-
 PVin1_0004005 yogyatā-pratilambha-lakṣaṇo 'sti pratibandha
 PVin1_0003002 tattva-lakṣaṇatvāt tasya iha api tulyatvāt,
 PVin1_0001302 vijñānair vyavasiyanta iti, nivṛttā idānīm
 PVin1_0002204 an-indriyāḥ, rūpa-ādy-anuṣaṅgiṇām tad-viṣaya-
 PVin3_0005108 pratyaya-sāmarthyasya a-sarva-vidā. tena yad
 PVin2_0006804 pratibaddhā, tasyāḥ sarvatra-a-viśeṣāt.
 PVin3_0011909 cakṣur-ādi-buddhinām tāvad yathā-svam
 PVin3_0005310 tatra a-kiñcit-karatvāt. etena prayatnasya
 PVin3_0005004 sato niyamena a-yogāt, prayatnasya āvaraṇa-
 PVin1_0003211 kārakam api svayam. ity antara-ślokaḥ. etena
 PVin3_0006106 -avasthāyāṃ kasyacid a-bhāva-pratītiḥ, tatra
 PVin2_0006805 taj-janma-lakṣaṇatvāt tad-upakṛtam
 PVin3_0005308 eva jñāna-utpatteḥ. tasmād eṣa śabdo na
 PVin2_0005905 sato 'py an-upalabdhir iti cet, na, viṣaya-
 PVin1_0001609 pratyakṣam an-abhilāpya-viṣayam, a-vyāpṛta-
 PVin3_0013003 a-vyavahānam a-dūra-sthānam dr̥ṣya-ātmatā
 PVin1_0002203 tat-sannidhāna-a-bhāve 'bhāvāt. na apy an-
 PVin1_0003215 bhedakam asya karaṇam iti. na hi
 PVin2_0008013 saṃskṛtāḥ. pañca-skandhā iti. tatra pañca-
 PVin3_0005305 apekṣyāc ca prayatnāt prayatna-saṃskṛtād
 PVin1_0001408 idṛṣī. iti vetti na pūrva-ukta-avasthāyāṃ
 PVin3_0008409 -kāri-pratyayo hi rasa-hetū rasam janayati,
 PVin3_0008407 rasato gatīḥ. hetu-dharma-anumānena dhūma-
 PVin2_0008509 -ādiṣv a-saty apy agnau bhāvād a-kāryam. na,
 PVin2_0005403 -bruvan param bodhayitum iṣo bruvan vā doṣam
 PVin3_0012601 eva dharmāḥ, a-santo 'pi kenacit prakaraṇena
 indriya-ādīnām api pūrvaḥ pūrvaḥ sa-bhāga-avasthā
 indriya-āyur-nirodha-lakṣaṇatvān maraṇasya.
 indriya-ālokāḥ parasparato viśiṣṭa-kṣaṇa-antara-
 indriya-upakāry anyad vā. tat kadācit kasyacid
 indriya-upakāreṇa api saha-kāri-kāraṇam śabdasya
 indriya-upanidhau ca punaḥ sambhavāt. na apy a-
 indriya-gamyam nityam ca. ato 'sya pramāṇasya
 indriya-grāhya-a-bhāvo 'sty eva. tasmāj jñānaṃ
 indriya-grāhya-sāmānya-eka-artha-samavāyy-a-
 indriya-ja-a-viśeṣāt, asāv api vastv-an-anurodhi-
 indriya-ja ity eke. tan na, aindriye bhāva-a-
 indriya-jaṃ yuktam, tathā samanvāhāre varṇasya
 indriya-jaḥ, tad-anya-indriya-ja-a-viśeṣāt, asāv
 indriya-jaṃ apy etad bhrānter a-pratyakṣam. ata
 indriya-jñāna-a-viṣayatvāt. tasmān na indriya-
 indriya-jñāna-utpattāv a-vidyamānād bhedaḥ, tat-
 indriya-jñānaṃ pratyeti iti cet, na, yathā-ukta-a-
 indriya-jñānam artha-saṃyojanām kalpanām āviśati.
 indriya-jñānasya kasyacid vitatha-arthatvāt tat-
 indriya-jñānasya vikalpa-upagame bādḥā syāt. sa
 indriya-jñānasya hetavaḥ. paraspara-sahitās tu
 indriya-jñāne pratihanti. na vai buddhiḥ
 indriya-jñāne sambhavati, arthasya sāmarthyena
 indriya-jñānena samanantara-pratyayena sva-viṣaya
 indriya-dr̥ṣtir na api viṣaya-antarasya. sva-jñāna
 indriya-dhiyaḥ kalpanā-virahaḥ. yataḥ saṃhr̥tya
 indriya-buddhaya iti cet, na, tatra apy a-riṣṭa-
 indriya-buddhiḥ, sāmagrī-sākalye 'pi vinivartya
 indriya-buddhibhyo rāga-ādy-anumānam. ātma-ātmīya
 indriya-buddhir iti kim atra anyena sādhanena. na
 indriya-matayaḥ pratyāviśanti. katham tarhi
 indriya-mano-vijñānāyor a-bheda-prasaṅgāt. a-
 indriya-yoga-apekṣāyām āśraya-samāna-a-samāna-deśa
 indriya-yogyatā-utpatti-lakṣaṇo vā iti na an-
 indriya-vikāre ca vikārāt, tan-nibandhanatvāc ca
 indriya-vijñāna-vārttā, abhidhāna-viśeṣe smṛter a
 indriya-virahe 'darśanād an-upahata-indriya-
 indriya-viṣaya-madhya-sthitam āvaraṇam, tau
 indriya-viṣaya-vat paraspara-yogyatā niyāmikā iti
 indriya-viṣayau hetū. pūrvakam ca a-viguṇaṃ
 indriya-śabda-upayogāt sāphalyaṃ pratyuktam.
 indriya-śabdeṣv an-upayogāt. na hi tasya
 indriya-sannikarṣa-artha-ālocana-viśeṣaṇa-jñānāni
 indriya-sādguṇya-āder upalambha-pratyayasya eva a
 indriyaṃ jñānaṃ janayati iti, anyathā an-
 indriyaṃ na sannikarṣam na ātmānam anyad vā
 indriyāyor ekasya dvayor vā an-anyathātve 'yogād
 indriyasya darśana-vad buddhau śabdena a-
 indriyasya sva-āśrayeṇa sambandhaḥ, a-bhedād eva,
 indriyāḥ, rūpa-ādy-anuṣaṅgiṇām tad-viṣaya-indriya
 indriyāṇi bhedakāni, sarva-jñāna-hetutvāt. na
 indriyāṇi sva-bhāva-cyutimanti, tat-kārya-vijñāna
 indriyād anyato vā sva-bhāva-antara-pratilambhāt.
 indriyād gatau. sa punaḥ pratisaṃhārād vyutthita-
 indhana-vikāra-upādāna-hetu-saha-kāri-pratyaya-
 indhana-vikāra-vat. tatra api hetur eva tathā-
 indhana-vikāra-hetor uṣṇa-sparśa-viśeṣasya
 imaṃ parihartum. a-sati hetor a-pratiśedhe vidhiḥ
 imaṃ vyavahāra-patham upaniyante. anyathā hi

buddhir iti kim atra anyena sādhanena. na ca
 evaṃ ca evaṃ ca kalpanā mama āsīd iti. tad
 atra api kaścīn niyama-hetur vaktavyo yata
 asti vā anayor avasthayor viśeṣaḥ. tad
 -upasarga-ādiṣu dramaḍa-ārya-deśayoḥ. tasmād
 tad a-siddha-upādāneṣu na sambhavati. tad
 guṇa-doṣam a-paśyataḥ. vilabdḥā vata kena
 -śūnye tac cākṣuṣe katham. na hi idam
 -a-bhāvāc ca bhavej jñāpaka-a-siddhiḥ. na
 bādhanā-rūpaṃ vā bhāve bhāvād a-bhāvataḥ. sā
 vyaktis tulyā ity asty eva sāmānyam. atha kā
 tasmād yato 'sya ātma-bhedād asya
 -a-bhāvād an-anumānam. tasmāt pratyakṣā
 gatiḥ, na an-āgatānām, vyabhicārāt. tasmād
 jagaty asminn ekasya api tad-ātmanāḥ. asti
 saṃvittiyā, tasyās tad-ātma-rūpatvāt. na enam
 asyāḥ karmaṇi niyamaḥ, tat sādhanam. na ca
 -sthiteḥ sva-saṃvedana-rūpatvāt sva-vid api
 kṛta iti tasya eva prāmānyam yuktam. atha kā
 aśvam api kalpayato gor-darśanāt. na api
 avasthā nivartate, na avasthātā iti cet, kā
 cet, na niyamavati syāt. tasmān na
 bhavet sā gamyate ca taiḥ. balāt tava icchā
 na avasthātā iti cet, kā iyam avasthā. yā
 a-vikalpakaṃ jñānam pratyakṣam. kā punar
 bhāva iti cet, ākasmikī tarhi sattā iti na
 uttara-uttara-śakti-pariṇāmena samarthā
 icchā-pravṛtṭyor a-virāma-prasaṅgāt. tasmād
 hi sva-bhāva-niṣpattau bhāvaḥ kṛtakaḥ. tena
 -grāhaka-ākāra-viplavā. tathā-kṛta-vyavasthā
 -yukta-puruṣavān ayaṃ pradeśo dhūmād iti.
 a-vināśo 'pi syād ity a-vyāptiḥ. sā
 bhedena sā bādḥā uktā catur-vidhā. sā
 rūpam. na aparāḥ pratiśedha-hetuḥ. sā
 asty anubhava-viśeṣo 'rtha-kṛtaḥ, yata
 tac ca phalam iti kim idānīm pramānam. yata
 tad-viruddha-siddhiḥ prāg eva nirdiṣṭā iti
 atīśayavati na saṃvedanam iti cet, kā
 jāyamāno lakṣyate. tatra yathā-lakṣaṇam eva
 mahān alpo 'pi dr̥śyate. yathā-anudarśanam ca
 upajīvati, na paro dūṣaṇam iti vyaktam
 matiḥ. na artha-sannidhim ikṣeta api ca
 -phala-sthitiḥ. uktam atra – yathā-darśanam
 -utpattiḥ, tad-bhāvād itarasya iti. atha kā
 icchayā pravṛtṭy-artha iti cet, kutaḥ punar
 kiñcit pratibaddham a-pratibaddham vā. sā
 sāsna-viśāna-ādi-samudāyo hi gauḥ. tad
 na ca anyeṣām an-avasthā-prasaṅgataḥ. kena
 ātma-viśaye māne yathā rāga-ādi-vedanam.
 śakyam na sādhanam. sarvatra tena utsannā
 -samavāyāv iti śāstre 'pi vyavasthā. tad
 kārya-saṃsiddhiḥ sva-bhāva-antar-gamād
 tais tair upaplavair nīta-saṅcaya-apacayair
 -apekṣaṇam. anyathā vyabhicāri syād bhasma
 a-santam apy eṣām ātmānam vibhāgavantam
 -dharma-samāśrayam. vidhāv ekasya tad-bhājam
 ātmany artha-adhigamana-ātmanā. sa-vyāpāram
 a-pratipatteḥ, mahānasa-ādi-dr̥ṣṭa-dhūmād
 iva sūryayoḥ, kvacit phale vandhya-itarayor
 imāḥ kalpanā a-pratiśamviditā eva udayante
 imāḥ kalpanāḥ pratyakṣa-bhāvinyāḥ katham saṃhr̥ta-
 ime kecin naśvara-ātmāno jātāḥ. na ca atra kaścīn
 ime kvacit kiñcid a-siddham an-upanayanto 'n-
 ime darśanam a-darśanam ca apekṣamānās tat-
 ime nir-viśeṣaṇāḥ. teṣv artha-upādānatva-sādhanam
 ime siddha-anta-viśama-grahāḥ. ity antara-ślokaḥ.
 iyato vyāpārān kartum samartham, sannihita-viśaya
 iyatā tad-a-bhāvaḥ. punaḥ paryāyeṇa keśāñcid
 iyam a-bhāva-niścaya-phalā vyatireka-sādhanā an-
 iyam a-vyaktiḥ. a-dr̥śya-ātmatā. nanv anena
 iyam adhigatir ity ayam asyāḥ karmaṇi niyamaḥ,
 iyam an-abhilāpā ca pratibhāti iti. śabdena a-
 iyam api kārya-liṅga-jā. etena pipilikā-utsaraṇa-
 iyam api yā tv antar-upaplava-samudbhavā. doṣa-
 iyam abhilāpena saṃsṛjati, tathā-vṛtṭer ātmani
 iyam artha-ghaṭanā artha-sārūpyād anyato jñānasya
 iyam artha-vid eva kāryato draṣṭavyā. ata eva na
 iyam artha-saṃvid yā pramāna-phalam. yad eva idam
 iyam artha-sannidhim apekṣeta. na hi gava-ādi-
 iyam avasthā. yā iyam udaka-dhāraṇa-ādy-artha-
 iyam ākasmikī kvacit. katham tarhi idānīm a-hetuko
 iyam iti vyaktam īśvara-ceṣṭitam. vadann a-kārya-
 iyam udaka-dhāraṇa-ādy-artha-kriyāyām upanidhiyate,
 iyam kalpanā. abhilāpinī. pratītiḥ
 iyam kasyacit kvacit kadācid viramet. tad dhi
 iyam kāraṇa-sāmagrī kārya-utpādane, śakti-pariṇāma
 iyam kutaścit prakaraṇād bhavanti tena eva
 iyam kṛtaka-śrutīḥ sva-bhāva-abhidhāyinyo api para
 iyam keśa-ādi-jñāna-bheda-vat. yadā tadā na
 iyam ca hetv-a-siddhyā eva tad-viruddha-siddhiḥ
 iyam nir-apekṣatā vināśasya kvacit kadācid ca
 iyam pakṣasya bādḥā catur-vidhā darśitā tridhā-
 iyam pratiśedha-viśayā an-upalabdhiḥ prayoga-
 iyam pratītiḥ, na sārūpyād iti cet, atha katham
 iyam prameya-adhigatir a-vyavadhānā tattvam
 iyam prayoga-bhedād daśa-vidhā-an-upalabdhiḥ.
 iyam buddhiḥ. adhyavasāyaḥ. kim idam saṃvedanam.
 iyam meya-māna-phala-sthitiḥ. a-vibhāgo 'pi
 iyam meya-māna-phala-sthitiḥ. kriyate '-vidyamānā
 iyam rāja-kula-sthitiḥ. tasmād yāvatim artha-gatiṃ
 iyam viśeṣaṇa-ādi-vikalpa-utthāpitā satī pravṛtṭā
 iyam vyavasthā, na tu yathā-tattvam iti. viśaya-
 iyam śaktiḥ. sa eva bhāva uta anyad eva kiñcit.
 iyam śānkā, yena tad-arthaṃ yatnaḥ kriyate. so '-
 iyam sattā a-pratibandhini cet, na niyamavati
 iyam samudāya-vyavasthā samudāyi-nibandhanatvāt
 iyam sarva-cintāsu śāstraṃ grāhyam iti sthitiḥ.
 iyam sarvatra saṃyojyā māna-meya-phala-sthitiḥ.
 iyam sādhyā-sādhanā-saṃsthiḥ. ity antara-ślokaḥ.
 iyam sva-sattā-mātra-anubandhini tad-deśa-
 iyam. hetu-prabheda-ākhyāne na darśita-udāhṛtiḥ
 iva. a-tadvān api sambandhāt kutaścid upaniyate.
 iva a-śīta-sādhane. ity antara-ślokaḥ. na a-sattā
 iva anya-anyair vyapadeśair vaktāraḥ
 iva anyeṣām upekṣakam. niśedhe tad-viviktaṃ ca
 iva ābhāti vyāpāreṇa sva-karmaṇi. tad-vaśāt tad-
 iva udadhāv agneḥ, a-pratibandhāc ca, sarvataḥ
 iva karkoṭakayoḥ, kvacit rase vanya-itarayor iva

PVin2_0007710	tad-bhāva-niyataḥ, a-sambhavat-pratibandhā	iva kāraṇa-sāmagrī sva-kārya-utpādane. nanv an-
PVin3_0005709	-śabdayos tad-yogyatā, sāsna-ādi-siddhāv	iva go-vyavahāraḥ. vidyamāne 'pi viṣaye mohād
PVin3_0012911	tad-antarāla-vyāpti-nāntariyakāḥ, ātapa-āder	iva ghaṭa-ādibhir iti. dviṭiyo 'pi prayogaḥ —
PVin2_0006812	a-tad-āgamebhyo na tatra pratitir ākāśād	iva ghaṭa-ādiṣu. na vai śabda-sva-bhāvo niyato
PVin1_0001608	buddhāv a-pratibhāsanāt. arthasya dṛṣṭāv	iva tad a-nirdeśyasya vedakam. tac ca idam
PVin1_0002710	tan-niṣpattau yat spaṣṭa-avabhāsi bhaya-ādāv	iva, tad a-vikalpakam a-vitatha-viṣayam pramāṇam
PVin2_0008901	iva karkoṭakayoḥ, kvacid rase vanya-itarayor	iva traṇuṣayoḥ, kvacit prabhāve sparśa-upayoga-
PVin3_0007601	eva hi kayācid apekṣayā dharma iti vyatirekī	iva dharmiṇo nirdiśyate. na hi dharma-dharmi-
PVin1_0000812	smaratas tad-yojanā sambhavati, śabda-antara	iva. na ca artha-abhipāta-kṛte 'satya-antare
PVin1_0000802	pratibhāsam puras-kartum yukto rasa-ādaya	iva parasparam. na api tad-balena udiyamānam
PVin3_0004602	-samāna-guṇa-puruṣa-sambhāvita-strī-garbha	iva puruṣeṣu. yathā āha — yo hy a-sādhāraṇaḥ
PVin1_0002707	ca. bhāvanā-balataḥ spaṣṭam bhaya-ādāv	iva bhāsate. yaj jñānam a-visamvādi tat
PVin2_0008812	sva-bhāva-antaram api. kṛtrima-a-kṛtrimāṇām	iva maṇi-muktā-pravāla-ādinām. kvacit puṣpe bhedo
PVin2_0006913	-antara-parigrahāt, kali-māry-ādi-śabdānām	iva matta-kāla-atiśaya-varṣa-upasarga-ādiṣu
PVin1_0002801	a-bhūtān api paśyanti purato 'vasthitān	iva. yathā-viplavam āvega-pratipatti-pradarśanāt.
PVin3_0006601	na te tad-bhāva-niyatā iṣyante, vāsāmsi	iva rāge. tad-dhetūnām api tatra niyamād a-doṣa
PVin2_0006908	sva-bhāvataḥ pratipatter a-bhāvāt pradīpād	iva rūpe. tad-bhāva-a-bhāvayor darśana-a-darśana-
PVin2_0006907	artha-pratipattiḥ, api tu yogyatayā pradīpād	iva rūpe. tan na ayam doṣaḥ pratibandha-a-bhāvād
PVin1_0003806	-darśanaḥ. grāhya-grāhaka-samvitti-bhedavān	iva lakṣyate. mantra-ādy-upapluta-akṣāṇām yathā
PVin1_0002605	-vipralabdho 'yam na vivecayaty ayo-golakam	iva vahneḥ, tad-rūpa-sparśa-adhyavasāyāt. bheda-a
PVin3_0001603	brāhmaṇa-ādितve varṇatvasya aindriyakatvasya	iva vā nitiraṇa-ājñāne. tathā hi na tac cākṣuṣam
PVin2_0008209	paścād vyavasthāpyate, vikāra-darśanena	iva viṣam a-jñaiḥ. tad ayam sattā-a-vyatirekeṇa
PVin3_0003108	'vicchedāt, madhura-śītala-snigdhair	iva vyādheḥ ślaiṣmikasya iti. ata eva śāstra-
PVin1_0002308	tat tasya vedakam, a-paraspara-rūpam	iva sukha-ādi-samvedanam, idam asya samvedanam
PVin2_0008813	kvacit puṣpe bhedo nīla-itara-kusumayor	iva sūryayoḥ, kvacit phale vandhya-itarayor iva
PVin2_0008901	kvacit prabhāve sparśa-upayoga-sraṃsinyor	iva haritakyayoḥ. tasmān na su-vivecitam kāryam
PVin3_0009604	a-bhedinaḥ. na yuktā anumitiḥ pāṇḍu-dravyād	iva huta-aśane. anyathā kumbha-kāreṇa mṛd-
PVin3_0002609	tad-vyavaccheda-artham āha. tena an-aṅgam	īṣer niṣṭhā atra, īpsita-pade punar aṅgam eva.
PVin3_0002606	vipratipattīnām atra ākārṣit svayam-śrutim.	iṣṭa-a-kṣatim a-sādhyatvam an-avasthām ca
PVin3_0004704	-anyatara-a-siddher dūṣaṇam syāt. evam etat,	iṣṭa-a-prāpṭeḥ. nanu viparyaya-prāptir api na eva
PVin3_0007612	tan-mātra-prayojanatvāc chabda-prayogasya.	iṣṭa-a-viśeṣād ubhayatra-a-pratīti-prasaṅgāt.
PVin3_0011302	chayana-āsana-ādy-aṅga-vad iti. tad	iṣṭa-a-samhata-pārārthya-viparyaya-sādhanād
PVin1_0003701	ekasya mana-āpam anyasya a-mana-āpam dṛṣṭam.	iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā na indriya-
PVin3_0004503	grāhyam, sandigdha-viparyasta-rūpayor	iṣṭa-an-iṣṭa-prakāśanayor a-pratipatti-
PVin3_0013503	uktāḥ, teṣām udbhāvanam dūṣaṇam, tena para-	iṣṭa-artha-siddhi-pratibandhāt. nanv an-udbhāvite
PVin1_0003701	-āpam anyasya a-mana-āpam dṛṣṭam. iṣṭa-an-	iṣṭa-avabhāsinyaḥ kalpanā na indriya-buddhaya iti
PVin1_0003610	tat-sva-bhāvadvād artha-pratipatteḥ. yadi hi	iṣṭa-ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro vā, tadā
PVin1_0003610	yadi hi iṣṭa-ākāraḥ so 'nubhavo 'n-	iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo vā viṣayaḥ
PVin3_0001201	katham idānim a-śrūyamāṇaḥ sādhyatvena	iṣṭa iti gamyate. prakaraṇāt, yathā samhatānām
PVin3_0001807	a-nitya-śabdaḥ śabdaḥ syāt. sa ca na	iṣṭa iti na iṣṭa-vighātaḥ kaścit. tasmāt kevala
PVin3_0011304	-viparyaya-sādhanatvena bhidyate. na hi	iṣṭa-uktayoḥ sādhyatve kaścīd viśeṣa ity uktam.
PVin3_0001303	yathā-ukte tu dharma-dharmi-viśeṣa	iṣṭa eva an-anvaya-doṣaḥ. yad āha — ātmā paraś
PVin2_0008612	na bhavet, tad-bhāve vaikalya-a-bhāvād	iṣṭa-kāla-vat. tadā api vā na bhavet, a-bhāva-
PVin3_0001203	icchayā vyāptam sādhyam iti darśana-artham	iṣṭa-grahaṇam. ayam eva dharma-dharmiṇor viśeṣa
PVin3_0001904	na itara iti darśana-arthā. tatra sarva-anya-	iṣṭa-nirākarāṇe 'py āśānkā-āsthāna-vāraṇam sva-
PVin3_0013303	ca, yathā — yo vaktā sa rāga-ādimān	iṣṭa-puruṣa-vat. a-nityaḥ śabdaḥ kṛtakatvād ghaṭa
PVin3_0004503	sandigdha-viparyasta-rūpayor iṣṭa-an-	iṣṭa-prakāśanayor a-pratipatti-sādhanatvāt,
PVin3_0013509	-vacana-ādinā pratisamādhātā na tad	iṣṭa-pratibandha iti na dūṣaṇam syāt. na, tasya
PVin3_0010407	eva sāmartyam avasthitam iti sā eva	iṣṭa-vastu-sva-bhāva-anukarṣiṇī proktā syāt. tat
PVin3_0011311	paro 'bhīpraiti iti tad-abhiprāya-vaśād	iṣṭa-vighāta-kṛd ity ucyate, na punar lakṣaṇa-
PVin3_0011301	-sādhanād viruddhau. nanu ṛṭiyo 'pi	iṣṭa-vighāta-kṛd viruddho 'sti, yathā — para-
PVin3_0001807	-śabdaḥ śabdaḥ syāt. sa ca na iṣṭa iti na	iṣṭa-vighātaḥ kaścit. tasmāt kevala eva dharmo
PVin3_0001302	iti cet, na, sādhyatva-a-viśeṣāt. a-doṣe ca	iṣṭa-vighāto 'pi na syāt, tasya sādhyā-vipakṣa
PVin3_0003505	-anurodhino 'rtheṣv a-śakya-pratiśedhatvād	iṣṭa-śabda-abhidheyatvasya. sa dharmo vyavahāra-
PVin3_0002608	ca darśayan. ity antara-ślokaḥ. atra svayam-	iṣṭa-śrutibhyām gata-arthe 'py avadhāraṇe kṛtya-
PVin3_0002602	vyatirekasya bādhiḥ. saha a-nirākṛtena	iṣṭa-śrutir a-vyāpti-bādhanī. sādhyā-abhyupagamāḥ
PVin3_0002701	svayam vādinā iṣṭasya anumeyatva-vacanena an-	iṣṭa-saṃsrṣṭasya iṣṭasya apy a-sādhyatvam, tad-
PVin3_0001810	dharmiṇi sādhyo viparyāsanīyo vā. tathā	iṣṭa-samudāyasya siddhir vighāto vā kṛto bhavati.
PVin3_0011305	viśeṣe tu viruddha-vad dhetur api pṛthag	iṣṭa-sādhanā vācyaḥ syāt. ekasya eva tu vacanena

syād anyatara-artha-antara-bhāvaḥ. etena
 tatra darśana-sambandha-ākhyāna-mātrād
 'nirākṛtaḥ. atra caturbhiḥ sva-rūpa-nipāta-
 ca anumeyaḥ sva-rūpeṇa eva nirdeśyaḥ svayam
 -ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro vā, tadā
 tat-praṇīta āgamo 'visamvādi iti cet,
 vaidharmya-drṣṭānte 'vaśyam iha āśrayo na
 so 'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-
 'pi tādrśaḥ. śabda-pravṛtter asti iti so 'pi
 vā vipakṣaḥ. yatra kaścīd dharmāḥ sādhyaitum
 vyatireka-a-bhāve 'pi sapakṣe prāṇa-ādir na
 -dharma-vyavasthāyām api svayam ātmanā eva
 iti cet, na, para-arthasya eva phalātvena
 -sāmānya-hetuvāt. sā eva rāga iti cet,
 api tad-deśa-sannidhir iṣyata eva iti kim an-
 -a-siddheḥ kuḍyasya. atha sāmānyena sādhyam
 a-śaktam api śaktasya vācakam iti sādhanam
 vācyaḥ syāt — pātaṃ na karoti iti. tad api
 bhavati. syān mithyā-uttaraṃ yadi dvayor api
 atra —tad-an-ākṣepe kiṃ sādhanā-phalam, an-
 -tasmād grāhaka-ākāraḥ sva-saṃvidāḥ sādhanam
 karuṇayā api vṛtṭeḥ. sā eva rāga iti cet,
 vibhettuḥ. an-ukta-sāmarthya-ākṣiptam
 sāmānya-ākṣepāt tat-siddhau siddham eva
 śabda iti, a-siddham api sādhanātvena
 prayoga-bhedād daśa-vidha-an-upalabdhiḥ.
 -a-vacanam iti cet, anumāna-viṣaye 'vacanād
 -an-eka-ākāra-vivartaṃ paśyāmaḥ. tatra yathā-
 -a-bhāva-samāśrayam. a-bāhya-āśrayam atra
 ca. tato bāhyena arthena arthavattvam an-
 -hetv-ādīḥ pratiśidhyate. etena svayaṃ vādinā
 anumeyatva-vacanena an-iṣṭa-saṃsrṣṭasya
 viśeṣaḥ. atra api viśeṣaṇa-upādānam
 pratijñā syāt. nipāta-vacanena sādhanātvena
 ātmā paraś cet so 'siddha iti. tasya eva ca
 iti sā eva nivṛtter nivṛttir a-sataḥ katham
 tad eka-saṅkhyā-vivakṣā apy atra viṣaye na
 parisāṅkhyāteṣv eva pratiśedha-vṛttir
 na nivṛttir iti nivṛtter nivṛtṭiḥ katham
 vā. jñānasya hetur artho 'pi ity arthasya
 'nitya eva iti nitya-vyavacchedena gamakatā
 tad-dharmatāyām vā tataḥ kṣaṇikatā tasya
 -pratiśṭhiteḥ. yat-prayojanā hy arthā jñātum
 nāma tatra kaḥ. dyotayet tena saṅketo na
 ata eva prakaraṇena sādhyā-dharma-
 tulya iti na anayor bhedaḥ. atha vādinō 'pi
 tathā-bhūtasya jñātum a-śakyatvāt. na an-
 -śabdaḥ, na a-nitya-śabdaḥ śabdaḥ. tad-bhāva-
 -āśraya-vyāpti-vādinā api tad-deśa-sannidhir
 nir-vikalpakam ca bhāvanā-bala-niṣpannam
 avasthā-bhedo vastu-bheda-lakṣaṇam kiṃ na
 a-viśiṣṭa-sāmānya-vivakṣāyām vyabhicārān na
 tat-sva-bhāva-janana-sva-bhāvo vā kiṃ na
 'nyatra vā hetuḥ syāt, sādhyam api kasmān na
 prasiddhiś ca nr̥ṇām vādaḥ pramāṇam sa ca na
 bheda-sāmānyayor dharma-bhedād aṅga-aṅgitā
 tadā anya-saṃvido 'bhāvāt sva-saṃvit phalam
 ghaṭeṇa eva sa-dvitiyo dehena eva vā iti na
 a-viruddhā api śāstra-bādhāyām yadi viruddhā

iṣṭa-sādhyatva-vacanena dharmi-dharmābhīyām
 iṣṭa-siddheḥ. tad-a-nirdeśe vā katham tad-
 iṣṭa-svayam-padaīḥ, a-siddha-a-sādhanā-artha-ukta
 iṣṭo 'nirākṛtaḥ. atra caturbhiḥ sva-rūpa-nipāta-
 iṣṭo 'n-iṣṭo vā viśayaḥ pratividito bhavati.
 iṣṭo 'yam arthaḥ śakyeta jñātum so 'tiśayo yadi.
 iṣṭaḥ. drṣṭānte hi sādhyā-dharmasya tad-bhāvas tan
 iṣṭo vā viśayaḥ pratividito bhavati. vidyamāne
 iṣṭo vyavahāra-bhāk. anyathā syāt pada-arthānām
 iṣṭaḥ, sa pakṣaḥ. tad-vyatireko vipakṣaḥ. sa
 iṣṭaḥ. sapakṣa-a-vyatirekī ced dhetur hetur ato
 iṣṭaḥ sādhyāḥ, śāstra-upagame 'pi na itara iti
 iṣṭatvāt, tal-lakṣaṇatvāc ca phalasya. vaktary
 iṣṭatvād a-doṣaḥ. nitya-sukha-ātma-ātmīya-darśana-
 iṣṭam. a-kriyasya eka-vyakti-sambandhino deśa-
 iṣṭam iti na viśeṣa-ākṣepaḥ. uktam atra —tad-an-
 -iṣṭam upacāreṇa. tato hetu-vacana-pravṛttes tad
 iṣṭam eva. na hi tasya tat-kṛtaḥ pātaḥ, svayaṃ
 iṣṭam kiñcid vastu sāmānyam syāt, yan-nibandhano
 iṣṭam ca iti. yadi ca na viśayī-kṛtam eva tat
 iṣṭam, tato 'syās tad-bhāva-vyavasthāpanāt. tatra
 iṣṭam na nāma nivāryate. rūpaṃ tu bhinnam, a-
 -iṣṭam paro 'bhipraiti iti tad-abhiprāya-vaśād
 iṣṭam bhavati. na, pratipatṭr-vāñchāyāḥ
 iṣṭam yathā 'siddhau hetu-drṣṭāntau, a-prakaraṇa
 iṣṭam viruddha-kārye 'pi deśa-kāla-ādyapekṣaṇam.
 iṣṭam. viśayaṃ ca asya nivedayīṣyāmaḥ. yad apy
 iṣṭam sañjñāḥ kriyantām. a-pratyakṣā saṃvit
 iṣṭam sarvaṃ vidhi-niṣedhanam. tābhyām sa dharmi
 iṣṭam syāt. tathā para-arthāś caḥsur-ādayaḥ
 iṣṭasya anumeyatva-vacanena an-iṣṭa-saṃsrṣṭasya
 iṣṭasya apy a-sādhyatvam, tad-bādhāyām ca a-doṣaḥ
 iṣṭasya eva bādhakam. na hi tasya a-sattā-an-
 -iṣṭasya pratikṣepād a-doṣa iti cet, na, nyāya-
 -iṣṭasya vighāta-kṛd viruddhaḥ. tad api na sādhyam
 iṣṭā. a-bhāva-pratiśedho hi bhāvo 'saty apy asti,
 iṣṭā eva. viśayaṃ ca asyā nivedayīṣyāmaḥ. tad
 iṣṭā, tan na an-upākhyeṣv a-mūrtatva-ādīkam iti
 iṣṭā. nivṛtṭy-a-bhāvas tu vidhir vastu-bhāvo '-
 -iṣṭā prameyatā. yathā kathañcit tasya artha-rūpaṃ
 iṣṭā syāt, anyathā sarvato vipakṣād vyāvṛtter
 iṣṭā syāt. tattve viśeṣa-a-bhāvād a-pūrva-bhāvināḥ
 iṣṭāḥ, tad-viparyaya-vyatirekiṇo 'rtha-mātrasya
 iṣṭām eva asya yogyatām. ity antara-ślokāḥ. eka-
 -iṣṭi-gatir ity ucyate. na hy avaśyaṃ sāmānya-arthī
 iṣṭim sādhyet sādhyā-dharma-vat, sādhyā-samudāya
 iṣṭeḥ, tādrśām a-vitatha-abhidhānāt. tathā hi na
 iṣṭau na a-nityaḥ śabdaḥ syāt, śabde 'nitya-
 -iṣyata eva iti kim an-iṣṭam. a-kriyasya eka-vyakti
 iṣyate. astu nāma bhāvanā-balena spaṣṭa-ābham,
 iṣyate. evaṃ hi sukha-ādinām a-sandigdho bhedo
 iṣyate. katham idaṃ gamyate — na dhūmo 'gnim
 iṣyate. kiṃ pāraparyeṇa, ante 'pi tat-sva-
 -iṣyate. tat kila evaṃ prasādhyamānam viśeṣi-
 -iṣyate. tataś ca bhūyo 'rtha-gatiḥ kim etad
 iṣyate. yathā a-nityaḥ prayatna-utthaḥ prayatna-
 -iṣyate. yeṣāṃ buddhir eva upadarśita-grāhya-
 -iṣyate. vidher a-yogāc ca dvayor ekasya
 iṣyate, sā anya-viṣaye 'pi tulyā iti viruddhaḥ

PVin3_0001803
 PVin3_0007405
 PVin3_0001106
 PVin3_0001105
 PVin1_0003610
 PVin2_0006610
 PVin2_0010008
 PVin1_0003610
 PVin2_0005506
 PVin3_0010102
 PVin3_0012306
 PVin3_0001903
 PVin3_0011008
 PVin3_0010904
 PVin3_0012908
 PVin3_0001409
 PVin3_0000908
 PVin3_0008903
 PVin3_0009302
 PVin3_0001410
 PVin1_0004208
 PVin3_0011002
 PVin3_0011310
 PVin3_0002711
 PVin3_0001109
 PVin2_0006406
 PVin2_0009707
 PVin1_0002507
 PVin2_0005504
 PVin3_0001310
 PVin3_0002701
 PVin3_0002701
 PVin3_0010303
 PVin3_0002312
 PVin3_0001304
 PVin3_0012106
 PVin3_0003710
 PVin3_0007609
 PVin2_0005405
 PVin1_0003709
 PVin3_0008106
 PVin3_0006605
 PVin2_0004907
 PVin2_0007208
 PVin3_0002712
 PVin3_0002004
 PVin2_0006613
 PVin3_0001806
 PVin3_0012907
 PVin1_0002808
 PVin3_0009405
 PVin2_0008503
 PVin3_0006607
 PVin3_0007101
 PVin2_0007101
 PVin3_0010507
 PVin1_0003607
 PVin3_0001613
 PVin3_0002303

PVin2_0005408	nivṛttir yadi tasmin na hetor vṛtṭiḥ kim	iṣyate. sã api na pratiṣedho 'yaṃ nivṛtṭiḥ kim
PVin3_0005010	utpādayanti khaṇḍayanti vā, yena āvaraṇam	iṣyante. na brūmaḥ — te kiñcid atiśāyayanti iti.
PVin3_0006601	upagamyante, na te tad-bhāva-niyatā	iṣyante, vāsāmsi iva rāge. tad-dhetunām api tatra
PVin2_0006106	kārya-vivekāḍ a-bhāva-gatiḥ, yathā — na	iha a-pratibaddha-sāmarthyāni dhūma-kāraṇāni
PVin2_0006109	tathā tad-viruddha-upalambhaḥ, yathā —na	iha a-pratibaddha-sāmarthyāni śīta-kāraṇāni santy
PVin3_0011010	'py uktaḥ. vyabhicārād an-anya-anumāna	iha a-vyabhicāra iti kuto niścayaḥ. a-darśane 'py
PVin3_0007408	asya upanyāsa-pūrvako 'nvayaḥ, sādhyā-ukter	iha an-aṅgatvāt. tat-pūrvakatve vā kaḥ pratijñam
PVin1_0001504	'rthas tathā-vṛtṭiḥ. na apy anyāḥ kaścīd	iha anuṣaṅgī ity a-bhāva eva artha-abhilāpa-
PVin3_0011102	na ātmani darśanena anumānam iti. na, tayor	iha anvaya-vyatirekābhyam kārya-kāraṇa-bhāva-
PVin3_0007301	sādhyate tad-a-yoga-vyavacchedena. na tathā	iha api kvacit sattāyāḥ sādhanam. pradhāna-ādi-
PVin3_0004708	-siddhyā nirdeṣṭavyasya an-ubhaya-siddhiḥ.	iha api tarhi niścayena nirdeṣṭavyasya a-niścayo
PVin1_0003002	a-bhāva-anurodhasya tattva-lakṣaṇatvāt tasya	iha api tulyatvāt, indriya-vikāre ca vikārāt, tan
PVin3_0000602	na viparyaya-sādhanam, hetor a-pramāṇatvāt.	iha api yadi viparyayaṇa evam a-nityatā-utpatti-
PVin3_0011606	'sambandha-a-yogād yathā saṃśete, tathā	iha api sarva-an-antar-bhāva-a-yogāt saṃśayaḥ. a-
PVin2_0010008	ata eva vaidharṃya-dṛṣṭānte 'vaśyam	iha āśrayo na iṣṭaḥ. dṛṣṭānte hi sādhyā-dharmasya
PVin3_0010406	anyatra apy evam-bhāvasya abhimateḥ. tad	iha icchāyām eva sāmarthyam avasthitam iti sã eva
PVin3_0002308	bādhanīya-dharmaṇo dharmīṇo 'bhidhānād	iha eva bhavati, na anyatra iti cet, bādhanīya-
PVin2_0005909	a-sattā. tayā viśayī sādhyate. etena	iha kāraṇasya kārya-vyabhicāraḥ pratyuktaḥ. atra
PVin1_0003905	a-tad-ātmani tādātmya-vyavasāyena na	iha tat. a-darśanāj jagaty asminn ekasya api tad-
PVin3_0008101	a-vyatirekatayā anvayasya iti cet,	iha tarhi bhavatv a-sparśatvān nitya iti. na,
PVin3_0008102	na, atra apy anvayasya a-prādhānyād iti cet,	iha tu balavān anvayo vyatirekaś ca dur-balaḥ,
PVin3_0006412	na asti iha śiṃśapā vṛkṣa-a-bhāvāt, na asti	iha dhūmo 'n-agner iti. pratiṣedhya-artha-bādhaka
PVin3_0006412	sva-rūpeṇa vā prayujyate, yathā — na asti	iha dhūmo 'n-upalabdheḥ, na asti iha śiṃśapā
PVin3_0008202	tad eva sāmānyam a-pratipakṣam —idam eva	iha na anyad iti. yady avaśyam ete 'n-anya-
PVin3_0010201	yasmād idam iha sandigdham, tasmād idam	iha na asti iti ca su-bhāṣitam. tasmād an-
PVin3_0012801	-a-vyabhicāry api saṃśaya-hetur uktaḥ, sa	iha na uktaḥ, anumāna-viśaye 'sambhavāt. na hi
PVin3_0010603	bhūta-saṃhāto 'gni-siddhau. yathā ca —	iha nikuñje mayūraḥ, kekāyitād iti tad-āpāta-deśa
PVin3_0012109	'sati nāstitā ity atra antare. tena na	iha pratanyate. na ca a-sann ātmā, sattā-sādhanā-
PVin2_0007004	vādaḥ pramāṇa-vārttike pratiśiddha iti na	iha pratanyate. svayam rāga-ādimān na artham
PVin3_0005503	ukta-artham apy anumāne 'dhikriyate. tena	iha prabheda-mātram ākhyātam, lakṣaṇam tu tad eva.
PVin3_0013603	mithyā-uttarāṇām ānantyāt pratanyante na tā	iha. mithyā-uttarāṇi jātayaḥ. teṣām ca na antaḥ,
PVin1_0004402	a-viśliṣṭa-anubandham dṛḍha-vāsanatvād	iha vyavahāra-a-visaṃvāda-apekṣayā pramāṇam.
PVin3_0006412	na asti iha dhūmo 'n-upalabdheḥ, na asti	iha śiṃśapā vṛkṣa-a-bhāvāt, na asti iha dhūmo 'n-
PVin3_0007201	kasyacit sattā-mātre virodha-a-bhāvān na	iha sattā-sādhane pratiśedhaḥ, kim tu tathā asti
PVin3_0010201	eva katham a-bhāva-niścayaḥ. yasmād idam	iha sandigdham, tasmād idam iha na asti iti ca su
PVin1_0001402	antara-ātmanā. sthito 'pi cakṣuṣā rūpam	ikṣate sã akṣa-jā matiḥ. a-pratibhāsamāna-
PVin1_0001102	nivartyeta icchayā matiḥ. na artha-sannidhim	ikṣeta api ca iyaṃ viśeṣaṇa-ādi-vikalpa-utthāpitā
PVin2_0007702	sa-apekṣāṇām hi dharmāṇām na avaśyam-bhāvitā	ikṣyate. nir-apekṣo bhāvo vināśe. sa-apekṣatve hi
PVin3_0002103	siddham tena su-siddham tan na tadā śāstram	ikṣyate. vāda-tyāgas tadā syāc cen na tadā an-
PVin3_0012102	artha-āpattiyā ubhaya-pradarśanam āha. tasmād	idr̥śo vyatireka-a-vyabhicāro 'n-anvayeṣu na
PVin1_0003711	artha-grahaḥ katham satyam na jāne 'ham api	idr̥śam. ity antara-ślokau. katham punar a-sati
PVin3_0005411	kādācitka-phalam siddham tal-liṅgam jñānam	idr̥śam. iti saṅgraha-ślokau. etena eva
PVin3_0009206	tasmāc choṣam ayaṃ taruṣu maraṇam āha. na ca	idr̥śam prāṇi-maraṇam iti na idam taruṣu sidhyati.
PVin3_0003703	prāmāṇyād a-doṣa iti cet, asti nāma	idr̥śasya viniścaye sambhavo na asya pratidvandvi
PVin3_0001609	iti sāmānyena api na sambhavati. asti nāma	idr̥śasya sambhavaḥ — devadatta-yajñadattayor
PVin3_0010813	pūrva-uktāc ca an-upalabdhi-lakṣaṇād	idr̥śam prayogaṇām sandeha-hetutvam unneyam. rāga-
PVin1_0001407	hi punar vikalpayan kiñcid āśin me kalpanā	idr̥śī. iti vetti na pūrva-ukta-avasthāyām
PVin3_0002610	-artham āha. tena an-aṅgam iṣer niṣṭhā atra,	ipsita-pade punar aṅgam eva. tayā a-siddha-hetv-
PVin3_0002311	-upagamāt sarvaḥ śāstra-dṛṣṭaḥ sādhyatvena	ipsitaś cet, a-siddha-hetv-abhidhānam api pratijñā
PVin3_0002209	prapadyamānaś ca anyas taṃ nāntariyakam	ipsitaiḥ. sādhyā-arthair hetunā tena katham a-
PVin1_0000414	a-lakṣitābhir ayaṃ paraṃ vyavahārayitum	iśa ity a-praṇayanam eva śāstrasya. praṇayan vā
PVin2_0005403	na ca svayam a-bruvan paraṃ bodhayitum	iśo bruvan vā doṣam imaṃ parihartum. a-sati hetor
PVin3_0002010	ca taiḥ. balāt tava icchā iyaṃ iti vyaktam	iśvara-ceṣṭitam. vadann a-kārya-liṅgam tām
PVin1_0001502	buddhau vā. na arthe, adhyātmaṃ parisyandād	iḥā-vaśena udaya-astam-aya-a-yogāc ca. buddhir
PVin1_0001011	indriya-jñānam pratyeti iti cet, na, yathā	ukta-a-grāhiṇas tathā-pratipatty-a-yogād a-viśaye
PVin3_0005503	bhūd iti. vyutpatty-artham ca hetu-vacanam	ukta-artham apy anumāne 'dhikriyate. tena iha
PVin1_0001408	āśin me kalpanā idr̥śī. iti vetti na pūrva-	ukta-avasthāyām indriyād gatau. sa punaḥ
PVin3_0012508	-upadarśanīnām vibhaktinām a-yogād iti cet,	ukta-uttaram etat. tasmān na hetuḥ kaścīd anvayī
PVin3_0001301	an-anvayāt. tato na kutaścīd gatiḥ syāt.	ukta-dharma-an-anvaya eṣa doṣo na anyatra iti cet,

PVin3_0013209	sapakṣa-vipakṣayoḥ sad-a-sattve yathā-	ukta-prakāre śakye darśayitum, tat-kāryatā-
PVin3_0005306	pratilambhāt. na hy an-upakārya apekṣyata ity	ukta-prāyam. tad-upakārasya ca artha-antaratve
PVin3_0008706	a-kiñcit-karatvena an-upakāratvād ity	ukta-prāyam. tasmāt sarva eva vastu-sambandhā
PVin3_0004111	viruddha-sva-bhāva-lakṣaṇatvād bhedasya ity	ukta-prāyam. tasmād utpattes tat-kāraṇasya taj-
PVin2_0007802	na ca tām kaścit pratibanddhum samartha ity	ukta-prāyam. nanu yava-bija-ādayo 'pi śāly-ankure
PVin2_0009007	hi bhāvah kṣaṇa-sthiti-dharmā a-nityatā ity	ukta-prāyam. vacana-bhede 'pi dharmi-dharmatayā
PVin3_0004403	yathā — pārtho dhanur-dhara ity	ukta-prāyam. sa eṣa pakṣa-dharmas tridhā bhidyate
PVin3_0010105	syāt. vipakṣasya api icchā-kṛtatvād ity	ukta-prāyam. sādhyā-vyatireke ca vipakṣe tad-
PVin3_0005604	na sādhanam. ity antara-ślokāḥ. nanu yathā-	ukta-lakṣaṇa-an-upalabdhir api kācit tṛtīyo hetuḥ,
PVin3_0009402	evam tarhi sā eva avasthā ghaṭo 'stu, yathā-	ukta-lakṣaṇatvād asya. sa ca nivṛtta ity a-nivṛtto
PVin3_0012802	na hi sambhavo 'sti kārya-sva-bhāvayor	ukta-lakṣaṇayor an-upalambhasya vā viruddha-a-
PVin3_0012209	drṣṭeḥ sandeha eva. nairātmyena prāṇa-ādīnām	ukta-lakṣaṇasya virodhasya a-siddheḥ sandigdho
PVin3_0013610	-artha-eka-deśa iti, na hy evam-ādīni yathā-	ukta-lakṣaṇāsu jātiṣv antar-bhavanti. na ca
PVin3_0003708	-ādi-sandeha-vat. lakṣaṇe jñāna-grahaṇac ca.	ukta-lakṣaṇe 'numāne tal-lakṣaṇasya pratiyogino
PVin3_0001107	iṣṭa-svayam-padaiḥ, a-siddha-a-sādhanā-artha-	ukta-vādy-abhyupagama-grahaḥ. veditavyaḥ. tena
PVin3_0011310	iti cet, kaḥ pratiśeddhā vibhettuḥ. an-	ukta-sāmarthya-ākṣiptam iṣṭam paro 'bhipraiti iti
PVin3_0000607	caitanya-sya prasidhyati. ekasya tu yathā-	ukta-sva-bhāva-antara-viraha-upagamād eva bhinna-
PVin3_0012801	api saṁśaya-hetur uktaḥ, sa iha na	uktaḥ, anumāna-viṣaye '-sambhavāt. na hi sambhavo
PVin3_0001403	-upagamād eṣaṁ sādhanā-vaiphalyam. tasmād an-	ukto 'pi icchayā vyāptaḥ sādhyāḥ. tad-vaikalya-
PVin3_0002204	a-siddhau na sidhyati. hetus tat-sādhanāya	uktaḥ kiṁ duṣṭas tatra sidhyati. dharmān an-
PVin2_0006108	tad-an-upalambhaḥ sva-bhāva-an-upalambha eva	uktaḥ. tathā tad-viruddha-upalambhaḥ, yathā -na
PVin3_0002805	-āśraye 'pi prastāva-atikrame 'tiprasaṅga	uktaḥ. tasmāt prakaraṇa-āpannam eva a-viśeṣaṇam
PVin3_0013202	drṣṭāntaḥ pṛthag ucyate. tri-lakṣaṇo hetur	uktaḥ. tāvatā ca artha-pratītir iti na pṛthag
PVin2_0008605	kāraṇam viśvasya vaiśvarūpyam syāt. tatra ca	ukto doṣaḥ. sarvaṁ ca sarvasmāj jāyeta. tasmāt
PVin3_0011713	mātram āśritya ācāryeṇa śrāvaṇatve vyatireka	uktaḥ. na tāvatā a-bhāva-gatir ity uktam. anyathā
PVin3_0011705	prakāram vyatirekam varṇayatā avinābhāva eva	ukto bhavati. tathā hy ātma-a-bhāva eva na
PVin3_0003506	sa dharmo vyavahāra-jaḥ prasiddhi-śabdena	uktaḥ. योग्याṁ hi viśvaṁ sva-bhāvataḥ kṛta-a-
PVin3_0005505	-udāharaṇena sva-bhāvo 'py eka-deśa-bhāg	ukto veditavyaḥ. tena eva ca sadṛśam udāharaṇam
PVin3_0002702	tad-bādhyāṁ ca a-doṣaḥ pakṣa-hetvor	ukto veditavyaḥ, yathā-sādhyam a-bādhanāt. yathā
PVin3_0001204	-grahaṇam. ayam eva dharmā-dharminor viśeṣa	ukto vyapekṣātaḥ. a-saṁhata-viśayaṁ pārārthyam
PVin3_0011009	anyatra tad-anumāne 'tiprasaṅgo 'py	uktaḥ. vyabhicārād an-anya-anumāna iha a-
PVin3_0012805	-vicāreṣu viruddha-a-vyabhicārī sādhanā-doṣa	uktaḥ, śāstra-kāraṇām artheṣu bhrāntīyā viparīta-
PVin3_0004008	tasya samāśrayāt. bādhanāt tad-balena	uktaḥ śrāvaṇena akṣa-gocaraḥ. ity antara-ślokāḥ.
PVin3_0012801	iti. viruddha-a-vyabhicārya api saṁśaya-hetur	uktaḥ, sa iha na uktaḥ, anumāna-viṣaye '-sambhavāt.
PVin3_0001207	sādhye kas tayoḥ sambandhaḥ, yena evam	uktaḥ sādhyā-dharmo 'nvākarṣati, atiprasaṅgāt.
PVin3_0011303	-viparyaya-sādhanād viruddhaḥ. sa kasmān na	uktaḥ. sādhyatā-a-bhedāt. na hy ayam ābhyām
PVin3_0006306	a-bhāva iti bhāva eva kaścīn nāma-antareṇa	uktaḥ syāt. tasmān na asya pratyaśyasya sambhavaḥ.
PVin2_0010111	-a-gati-gati-prayoga-bhedena an-eka-prakāra	uktaḥ. sva-artha-anumāna-paricchedo dvitīyaḥ.
PVin2_0010107	-viśaya-vyavahāra-hetus tad-dhetur ity	uktaḥ, svayaṁ tathā-bhūta-an-upalambhasya
PVin3_0001306	vighāta-kṛd viruddhaḥ. tad api na sādhyam an-	uktatvād iti cet, yad-vivādena sādhanam
PVin3_0013013	punar diṁ-mātra-darśanāya idam udāharaṇam	uktam — a-nityaḥ śabdaḥ kṛtakatvāt, nityaḥ
PVin3_0007901	-sambhava tal-lakṣaṇam eva dūṣitam syād ity	uktam. a-bādhanasya api lakṣaṇatve tasya a-nīścaya
PVin3_0013204	sattvaṁ vipakṣac ca sarvato vyāvṛtī rūpam	uktam a-bhedena. punar viśeṣeṇa kārya-sva-
PVin3_0009811	tasya eva ca hetutve '-punar-nirdeśya ity	uktam. a-vivādaś ca, nityam tad-bhāva-siddheḥ.
PVin1_0003912	vijñapti-mātratāyām sā eva katham sidhyati.	uktam atra — grāhya-grāhaka-lakṣaṇa-a-yogād iti.
PVin3_0001409	sādhyam iṣṭam iti na viśeṣa-ākṣepaḥ.	uktam atra — tad-an-ākṣepe kiṁ sādhanā-phalam, an
PVin1_0003801	bāhye 'rthe pramāṇa-prameya-phala-sthitiḥ.	uktam atra — yathā-darśanam iyaṁ vyavasthā, na tu
PVin3_0001005	viśaya-khyāpanād eva sāmarthyam iti cet,	uktam atra. api ca vinā apy anena yāvān kaścit
PVin1_0004403	sāṁvyavahārikasya ca etat pramāṇasya rūpam	uktam, atra api pare mūdhā viśaṁvādayanti lokam
PVin3_0000203	vacana-viśeṣasya prāmāṇyād a-doṣa iti cet,	uktam atra āgama-prāmāṇya-cintāyām. na apy asya
PVin2_0009414	tad-a-bhāve 'n-upalambhāt siddhā vyāvṛtītiḥ.	uktam atra kiñcit. api ca yady a-drṣṭyā nivṛtītiḥ
PVin3_0009906	-a-siddheḥ sarvatra eṣa doṣas tulya iti cet,	uktam atra — bhāvānām vyāvṛtī-samāśraya-
PVin3_0004804	adhikaraṇatvād a-sattvaṁ sattvaṁ vā iti cet,	uktam atra — yathā '-sati niśedhaḥ, a-sapakṣaś
PVin3_0004207	eva upalabhyeta, viśeṣa-a-bhāvāt. viśeṣe ca	uktam. anyac cet, katham anya-bhāve so 'sti,
PVin2_0009012	iti tadā a-nityatā vyavasthāpyata ity apy	uktam. anyathā artha-antaram eva a-nityatā syād
PVin3_0011713	vyatireka uktaḥ. na tāvatā a-bhāva-gatir ity	uktam. anyathā saṁśaya-hetur eva na syāt. na hi yo
PVin3_0001202	pārārthye sādhyā ātma-arthatvam. tad an-	uktam api icchayā vyāptaṁ sādhyam iti darśana-
PVin2_0008012	-a-yogāt. tad eva ca naḥ kṛtakam yathā-	uktam abhidharme — katame dharmāḥ saṁskṛtāḥ.
PVin3_0012302	saha virodhaḥ syāt. sa ca na sidhyati ity	uktam. astu nāma nir-ātmakebhyo vyatirekaḥ prāṇa-

PVin3_0010401	-vyavasthāyāḥ samāśrayāḥ, atiprasaṅgād ity	uktam. itara-itara-vibhāgam ca anena sattā-
PVin3_0005608	śabdāḥ sādhyante tad-bhāvāt tan-nibandhanāḥ.	uktam etat — na anyā eva an-upalabdher dṛśya-
PVin3_0013703	'n-antar-bhāvāt. tac ca sāmānya-lakṣaṇam	uktam eva dūṣaṇa-ābhāsās tu jātaya iti. tāḥ
PVin3_0007004	-parikṣāyām avadhatte. yat punar etad	uktam kalpitasya an-upalabdhir dharma iti tasya
PVin2_0007707	-pratibandha-sambhavāt. etena vyabhicāritvam	uktam kārya-a-vyavasthiteḥ. sarveṣāṃ nāśa-hetūnām
PVin3_0010703	-dṛśya-ātma-viśayatvena sandeha-hetutvād ity	uktam. ko hy atra virodho yadi vaktā ca syāt
PVin3_0002102	ca arthe bādHITE 'nyasya kā kṣatiḥ.	uktam ca na āgama-apekṣam anumānam sva-gocare.
PVin3_0000401	-sat-pratipattiṃ na atīsete, a-pratyayatvāt.	uktam ca — na kārya-sva-bhāva-an-upalambha-
PVin3_0004606	samuccayāt sarveṣu prabhedeṣu saṃśayaḥ.	uktam ca — vyāvṛtti-niścaye viśeṣasya
PVin3_0007009	vā kṛtakatva-sattva-van nāśe nirdiśyata ity	uktam. tatra, sattā-sva-bhāvo hetuś cen na sattā
PVin3_0007211	-karoti, a-yoga-vyavacchedena viśeṣaṇād ity	uktam. tasmāt tatra sāmānyam eva sādhyate tad-a-
PVin3_0011609	cākṣuṣatvād apy astu. na, a-sambandhād ity	uktam. tasmāt saṃśaya-hetur a-sādḥaraṇaḥ.
PVin3_0013611	sādhyā-dharmi-bahir-bhāvāc ca ity	uktam. tāny api kenacil leśena āsv eva antar-
PVin3_0011709	tādātmya-tad-utpattibhyām anyo na asti ity	uktam. te ca darśanena vinā na sidhyataḥ. tan na
PVin3_0010307	'-sad iti. tad-abhiprāya-vaśād evam	uktam. tena itara-a-sad-virahena tvayā upagatatvād
PVin3_0011902	-bhāvo '-darśanād ātmano na sidhyati ity	uktam. darśane 'pi vyatireka-a-siddher na
PVin3_0011011	-vyabhicāra iti kuto niścayaḥ. a-darśane 'py	uktam. dṛśya-ātmanor nāma ayam arvāg-darśanaḥ
PVin3_0012511	hi dharmo bhāva-a-bhāva-ubhaya-āśraya ity	uktam. na a-bhāvasya kaścīd dharma iti cet, nanv
PVin2_0008004	api sva-bhāva-a-parāvṛtṭeḥ. apekṣāyām ca	uktam. na api yugapat kriyā, tat-sva-bhāvasya
PVin1_0002909	tad-a-bhāve tad-ābhāsa-pracyuter ity	uktam. na ca evaṃ vikalpaḥ, tat-pratibhāsasya
PVin3_0003705	vyatireka-niścayasya kartum a-śakyatvād ity	uktam. na ca puruṣa-pratibhā-vaśāt pramāṇayor
PVin3_0008609	yuktaḥ. upakārasya artha-antaratve 'py	uktam. na vai tata ātma-viśeṣa-utpatter ambhasas
PVin3_0011312	lakṣaṇa-bhedāt. ata eva a-pṛthag-nirdeśa ity	uktam. nanu saṃhatānām a-saṃhata-para-upakāra-
PVin1_0002512	līṅga-a-yogād ato 'py a-siddhir eva, yathā	uktam prāk. tatra ca pratyakṣe viśaya-upalambhe
PVin3_0011906	-utpattiḥ kāraṇa-antara-bhāvaṃ gamayati ity	uktam. buddhy-ādayo 'pi hi prāna-āder hetavo
PVin3_0003803	tena bhinna-viśayā pratitir anumānād ity	uktam bhavati. tena anumānād vastu-sad-a-sattā-
PVin3_0003906	niyamaḥ, atra ca eṣāṃ pratiṣedhe virodha ity	uktam bhavati. naimittikyāḥ śruter artham artham
PVin3_0009704	vastuni sidhyati. aulūkyasya yathā bauddhena	uktam mūrty-ādi-sādhanam. ity antara-ślokaḥ. yā
PVin3_0006703	prayogaḥ syād iti darśana-artham etad	uktam, yathā ayam eva an-antara-udāhṛtaḥ prayogaḥ.
PVin3_0003004	-vacanam śāstram ca abhisamasya sāmyād ekam	uktam. yathā ātmano '-prāmāṇye vacanasya a-
PVin3_0012603	buddhir evaṃ-sambandham uparacayati ity	uktam vārttike. buddhi-kṛtā ca ghaṭanā a-satsu
PVin3_0010505	sādhanatve pratijñā-artha-eka-deśatvam	uktam. viśeṣaṃ punaḥ sādhyā-dharmināṃ kṛtvā
PVin3_0011305	hi iṣṭa-uktayoḥ sādhyatve kaścīd viśeṣa ity	uktam. viśeṣe tu viruddha-vad dhetur api pṛthag
PVin3_0000807	ity arthān na pakṣa-vacanam sādhanam ity	uktam veditavyam. katham na sādhanam. sāksāt
PVin2_0007510	-vidhasya api hetor gamya-gamakatā-lakṣaṇam	uktam veditavyam. dvi-vidho hi hetuḥ prayogataḥ
PVin3_0001008	eva an-uktir nyūnatā-sādhana-doṣa ity	uktam veditavyam. na tarhi idāniṃ sādhanasya a-
PVin3_0005510	pratibandho na tādrśaḥ. na te hetava ity	uktam vyabhicārasya sambhavāt. sati vā
PVin3_0005808	a-sattvena a-sad-vyavahāraḥ sādhyata ity	uktam. sa eva an-upalambhaḥ katham siddhaḥ,
PVin3_0011813	tad apy a-kārya-kāraṇa-bhāve na sidhyati.	uktam hi prāk — na an-upalabdḥāv a-kārya-kāraṇa
PVin3_0011304	-viparyaya-sādhanatvena bhidyate. na hi iṣṭa-	uktayoḥ sādhyatve kaścīd viśeṣa ity uktam. viśeṣe
PVin3_0002907	vyāpāra-viśayaḥ. anumānasya bhedenā sā bādḥā	uktā catur-vidhā. sā iyaṃ pakṣasya bādḥā catur-
PVin2_0007313	sad-vyavahāra-niṣedha-upayogāt pramāṇam	uktā. na tu vyatireka-darśana-ādāv upayujyate,
PVin2_0006208	iti. etena vyāpaka-sva-bhāva-a-siddhir	uktā veditavyā, yathā — na atra śiṃṣapā vṛkṣa-a-
PVin2_0006205	agner iti. etena vyāpaka-viruddha-siddhir	uktā veditavyā, yathā — na tuṣāra-sparśo 'tra
PVin2_0006402	-kāryād api tad-viruddha-kārya-a-bhāva-gatir	uktā veditavyā, yathā — na roma-harṣa-ādi-viśeṣa
PVin3_0011409	artha-antaratve '-tad-upakāra-ādayo 'py	uktāḥ. an-ubhaya-kāriṇām ānarthakyāt tādarthya-
PVin3_0005307	tasya iti sambandha-a-bhāva-ādayo 'py	uktāḥ. tasya ca a-jñeyatvam, upakārād eva jñāna-
PVin3_0013502	-uktiḥ ye pūrvaṃ nyūnatā-ādayaḥ sādhana-doṣā	uktāḥ, teṣāṃ udbhāvanam dūṣaṇam, tena para-iṣṭa-
PVin3_0010813	-a-siddheḥ. ataḥ sandigdho vyatirekaḥ. pūrva-	uktāc ca an-upalabdhi-lakṣaṇād idrśam prayogaṇām
PVin3_0009608	api sādhanē. sambandhi-bhedād bheda-	ukti-doṣaḥ kārya-samo mataḥ. jāty-antare
PVin3_0011308	eva. prayoga-bhedāt tu tad-bhedāḥ, kvacid	ukti-sāmarthyābhyām, kvacid vivakṣayā, dharmā-
PVin3_0004002	a-śrāvaṇaḥ śabda iti. tad-arthā ca artha-	uktiḥ. tad eva rūpaṃ tatra arthaḥ ṣeṣam vyāvṛtti-
PVin3_0001008	a-pratibandhāt triṣv anyatama-rūpasya eva an-	uktir nyūnatā-sādhana-doṣa ity uktam veditavyam.
PVin3_0000905	sāksān na sādhanam. sādhyā-abhidhānāt pakṣa-	uktiḥ pāramparyeṇa na apy alam. śaktasya sūcakam
PVin3_0013501	artha-parisamāpter iti. dūṣaṇā nyūnatā-ādy-	uktiḥ ye pūrvaṃ nyūnatā-ādayaḥ sādhanā-doṣā uktāḥ,
PVin3_0001507	dvayor hi tathā-bhāva-sambhave 'nyatara-	uktiḥ samarthā bhavati, yathā — devadatta-
PVin3_0003006	amum artham vaktum sva-vacanena asya saha	uktiḥ sāmya-dṛṣṭaye kṛtā. ata eva udāharaṇam apy
PVin2_0009706	an-āśvāsa-prasaṅga iti cet, na, yathā	ukte '-bhāvāt. viruddha-a-vyabhicārya-a-vacanam
PVin2_0009312	tena vipakṣe '-darśanam khyāpyate, tad an-	ukte 'pi gamyate. na hi tasya prāg darśana-

PVin3_0001006 sa sarvo 'nityaḥ, śabdaś ca kṛtaka ity
 PVin3_0001303 vṛtṭyā tad-viparyāsana-lakṣaṇatvāt. yathā-
 PVin3_0007408 tadā asya upanyāsa-pūrvako 'nvayaḥ, sādhya-
 PVin3_0000207 tad-āgama-bādhanāya paraṃ prati sādhanā-
 PVin3_0003201 'py a-tad-ālabhane vastuni viruddha-
 PVin3_0001007 eva. tan na avaśyam asya nirdeśaḥ. tena an-
 PVin3_0003808 lakṣaṇatvāt. tathā na vṛkṣaḥ śiṃśapā ity
 PVin3_0013205 janma-tan-mātra-anubandhau darśanīyāv
 PVin3_0004006 pratikṣepe 'py a-bādhā iti śrāvaṇa-
 PVin3_0004301 -artham hetu-prakarāṇasya sūtra-saṅkṣepa
 PVin2_0006008 apy eka-upalabdhyā anya-an-upalabdhir eva
 PVin3_0003705 ca puruṣa-pratibhā-vaśāt pramāṇayor lakṣaṇam
 PVin2_0007411 upādhi-bheda-apekṣaḥ kvacit sva-bhāvo hetur
 PVin3_0013203 -avayavaḥ. tena na asya lakṣaṇam pṛthag
 PVin3_0010111 vyatireka-a-nīścayo hy a-vipakṣa-śabdena
 PVin1_0003707 tādātmyād artha-saṃvidāḥ sva-saṃvit phalam
 PVin3_0006805 -vaśena ca bhāva-a-bhāva-ubhaya-dharma ity
 PVin3_0010011 yadā tarhi vipakṣa-vyatireko hetur
 PVin3_0008906 bhāvānām upādāna-samāna-deśa-utpāda
 PVin3_0010211 sa tasya pāścāt yaḥ sāmārthya-viśayaḥ pakṣa
 PVin3_0013201 hetos tri-lakṣaṇatvān na dṛṣṭāntaḥ pṛthag
 PVin3_0010208 sādhya-a-bhāva-vyavaccheda-artham hetur
 PVin3_0011311 iti tad-abhiprāya-vaśād iṣṭa-vighāta-kṛd ity
 PVin3_0007407 -a-yogaṃ vyavacchinatti iti sa tathā sādhya
 PVin2_0005309 vākyena śakye darśayitum iti prayoga-samāsa
 PVin3_0004407 'sapakṣaḥ. katham idānim a-bhāve sann ity
 PVin3_0010106 siddhaḥ, kim a-siddham, yad-artham hetur
 PVin3_0011711 asya nivṛttir api, yato vyatirekī ity
 PVin3_0002801 eva prakaraṇena sādhya-dharma-iṣṭi-gatir ity
 PVin3_0009804 sādhanatva-a-siddher hetu-bhāvena a-siddha
 PVin3_0002513 -lakṣaṇair bādhyam muktva pakṣasya lakṣaṇam.
 PVin1_0003513 prakāśate. tena ātmanaḥ prakāśikā ity apy
 PVin3_0012010 eva na asti iti ca asya sapakṣe 'stītā
 PVin2_0006110 abhipretya kārya-an-upalambho 'gamaka
 PVin3_0009802 yaḥ punaḥ pratijñā-arthā-eka-deśo 'siddha
 PVin3_0013507 tathā-bhūtam eva khyāpayamaṃ tasya kartā ity
 PVin2_0007611 'vaśyam a-nitya iti pratyetyavaḥ, yena evam
 PVin1_0002908 upaplavaḥ. pratyakṣa-ābho dvi-vidha
 PVin3_0012710 etad eva brūmaḥ. yo vā sambandho na asti ity
 PVin3_0007511 virodham ca. tatra yadi bhāva-dharmo hetur
 PVin3_0009810 sa ātmani hetu-rūpo na siddha ity a-siddha
 PVin3_0002905 -a-yogāt. viśaya-upadarśana-artham ca pakṣa
 PVin3_0008307 sāmāgrīyā yogyatā an-anya-apekṣāṇī ity
 PVin3_0003807 na etad eva ekam udāharaṇam adhikṛtya idam
 PVin2_0007513 syād iti sva-arthē 'py anumāne vibhajya
 PVin2_0005903 tad-a-vyabhicārāc ca upalambhaḥ sattā
 PVin3_0009903 tathā prakāśamānāḥ sva-ātma-prakāśakā ity
 PVin3_0005105 jñāna-an-utpattir iti kuḍya-ādāya āvaraṇam
 PVin3_0001513 eva artha-antara-bhāvaḥ syāt, sa eva tathā
 PVin3_0012712 priyam anuṣṭhitam. yadi idam eva prathamam
 PVin3_0004206 iti. atha kā iyaṃ śaktiḥ. sa eva bhāva
 PVin2_0008914 ayaṃ hi bhedo bheda-hetur vā bhāvānām yad
 PVin3_0002509 ayaṃ hetu-dṛṣṭāntayor doṣaḥ, na pakṣasya,
 PVin3_0013705 pratibandha-lakṣaṇa-virahāc ca,
 PVin3_0008304 tu dravya-antara-an-apekṣatvād a-viruddham.
 PVin3_0011911 tasya viśaya-antara-vikṣepa-pratighāta-ādāv
 PVin3_0008305 -antara-an-apekṣatvād a-viruddham. uttara-
 PVin2_0005912 an-upalabdhīḥ katham siddhā iti cet, etad
 PVin3_0012508 vibhaktinām a-yogād iti cet, ukta-

ukte 'pi śabdo 'nitya ity arthād gamyata eva.
 ukte tu dharma-dharmi-viśeṣa iṣṭa eva an-anvaya-
 ukter iha an-aṅgatvāt. tat-pūrvakatve vā kaḥ
 uktes tadā asya a-prāmāṇyāt tat-siddham a-siddham
 uktāv api na bādhā, pratibandhas tu syāt, dvayos
 uktāv api pakṣasya siddher a-pratibandhāt triṣv
 uktāv api bādhanāt. atra api loke karpūra-rajata-
 uktau. tac ca darśayatā — yatra dhūmas tatra
 uktyā prakāśitam. sarvathā 'vācya-rūpatvāt
 ucyate — sapakṣe sann a-san dvedhā pakṣa-dharmāḥ
 ucyate, anyathā hy a-nīśiddha-upalabdhir a-bhāva-
 ucyate, kiṃ tarhi vastu-sthityā. sā ca evam a-
 ucyate, kvacid an-apekṣo yathā a-nityatva eva
 ucyate, gata-arthatvāt. hetoḥ sapakṣa eva sattvaṃ
 ucyate. tata eva katham a-bhāva-nīścayaḥ. yasmād
 ucyate. tathā avabhāsamānasya tādrśo 'nyādrśo 'pi
 ucyate. tad atra dharmiṇi vyavasthitāḥ sad-a-
 ucyate, tadā katham. tatra api sādhya-a-bhāvo
 ucyate. tasmāt siddhā tādrśo 'mbhasa ādhārād
 ucyate. tena tal-lakṣaṇa-mukhena āyāto dharmo na
 ucyate. tri-lakṣaṇo hetur uktaḥ. tāvatā ca artha-
 ucyate. na ca hetoḥ sambandha-upadarśana-kāle
 ucyate, na punar lakṣaṇa-bhedāt. ata eva a-pṛthag
 ucyate. na punas tathā asya upanyāsa-pūrvako
 ucyate na rūpa-samāsaḥ. tathā hy āha — artha-
 ucyate. na vai tan-nīśedha-mātram a-sapakṣaḥ, kiṃ
 ucyate. na vai sādhya-a-siddhi-mātreṇa sarvo
 ucyate. na hy a-pratibaddhaḥ kasyacin nivṛttau
 ucyate. na hy avaśyam sāmānya-arthī viśeṣa-
 ucyate. na hi sa eva tasya sādhanam bhavati, tad-
 ucyate parihāra-artham a-vyāpti-vyatirekayoḥ.
 ucyate prakāśa-vat. nīla-ādy-anubhava ity api tat-
 ucyate, pratiśedha-dvayena prakṛta-gamanāt.
 ucyate, yathā — na agnir atra dhūma-a-bhāvād iti.
 ucyate, yathā — a-nityaḥ śabdaḥ śabdātvaḥ iti,
 ucyate. yadi punar udbhāvitē 'pi doṣe sampūrṇa-
 ucyate. yasmād a-hetutvād vināśasya sva-bhāvād
 ucyate. vastu-pratibhāsam hi pratyakṣam, tad-a-
 ucyate, sa eva a-bhāvaḥ. sambandhī vidyate na
 ucyate, sa katham a-siddha-sattāke syāt. yo hi
 ucyate. sa ca śabdaḥ pakṣi-kṛtaḥ, na ca aparāḥ
 ucyate. sa nirākṛte viśayaṇo 'sambhavād a-pakṣa
 ucyate. samagrāṇy eva kāraṇāni yogyatām apy
 ucyate, sarva-pratīti-virodhānām sāmānyena
 ucyate. sādharmaṇyā api hi prayoge 'rthād
 ucyate. sāmāgrī-pariṇāma-apekṣatvāt syād
 ucyante. na evaṃ liṅga-liṅgiṇoḥ, bheda-āśrayatvāt
 ucyante. na prāg yogyasya pratibandhāt, tasya sva
 ucyeta. anyatara-vacana-sāmārthyād ghaṭasya api sa
 ucyeta, na parikleśito devānām priyaḥ syād iti.
 uta anyad eva kiñcit. sa eva cet, tathā eva
 uta viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś ca.
 uttara-avayava-apekṣatvāt. anyathā sarve hetv-ādi
 uttara-ābhāsatvena su-jñānāḥ. prabhedāḥ punar
 uttara-uttara-śakti-pariṇāmena samarthā iyaṃ
 uttara-vijñāna-an-utpatti-vyākulata-ādi-darśanāt.
 uttara-śakti-pariṇāmena samarthā iyaṃ kāraṇa-
 uttaratra vakṣyāmaḥ. sa ca ayam an-upalambhāś
 uttaram etat. tasmān na hetuḥ kaścīd anvayī nāma.

PVin3_0009302
 PVin3_0003309
 PVin3_0009302
 PVin2_0006807
 PVin3_0012702
 PVin3_0002202
 PVin3_0013603
 PVin3_0013604
 PVin3_0010508
 PVin3_0010508
 PVin1_0000806
 PVin1_0001103
 PVin1_0001101
 PVin1_0002005
 PVin3_0004011
 PVin2_0006514
 PVin3_0003606
 PVin2_0008409
 PVin3_0000602
 PVin1_0004111
 PVin3_0011203
 PVin2_0007803
 PVin3_0011105
 PVin1_0004005
 PVin2_0010006
 PVin2_0006104
 PVin3_0000606
 PVin2_0009002
 PVin2_0009010
 PVin3_0011911
 PVin3_0005309
 PVin1_0003312
 PVin2_0006706
 PVin2_0007501
 PVin3_0005105
 PVin2_0006903
 PVin3_0011905
 PVin3_0011108
 PVin2_0006813
 PVin3_0004114
 PVin3_0004204
 PVin1_0002705
 PVin2_0009113
 PVin1_0002202
 PVin3_0005103
 PVin3_0008907
 PVin2_0008714
 PVin3_0005207
 PVin1_0001309
 PVin3_0011708
 PVin3_0009501
 PVin3_0006510
 PVin2_0006308
 PVin2_0005712
 PVin3_0000109
 PVin1_0001007
 PVin2_0008402
 PVin1_0002206
 PVin3_0008610

viśeṣa-vikalpena a-siddhi-codanā mithyā-
 -bhedād etat syāt. pūrveṇa pratiṣṭhāpitam
 mithyā-uttaram eva bhavati. syān mithyā-
 upakriyata iti cet, atra vastu-sva-bhāvair
 kaḥ prastāvaḥ śaśo 'py asti viśāṇam ca ity
 darśayet sādhanam syād ity eṣā loka-
 sādhanasya. tad-ābhāsas tu jātayaḥ. mithyā-
 ānantyāt pratanyante na tā iha. mithyā-
 aṅga-aṅgitā iṣyate. yathā a-nityaḥ prayatna-
 yathā a-nityaḥ prayatna-utthaḥ prayatna-
 -śakti-sannidhāna-an-apekṣam vikalpa-vāsanā-
 ikṣeta api ca iyaṁ viśeṣaṇa-ādi-vikalpa-
 artha-saṁyojanam kalpanam āviśati. vikalpa-
 -bhedasya apekṣa-a-yogād an-apekṣac ca krama-
 etat syāt. tac ca dṛṣṭa-avarugṇa-ghaṭa-vad
 eṣaḥ. vyavahitānām api hi hetoḥ phalānām
 siddheḥ, ciram a-dṛṣṭānām api punaḥ pratibhā-
 -janaka-bhāvāt. na, tad-a-bhāve bhavatas tad-
 iha api yadi viparyayeṇa evam a-nityatā-
 -siddhau sarva-a-siddheḥ. na ca upalambhānām
 vaktum — mādr̥ṣo vaktā rāgi iti, rāga-
 -ādayo 'pi śāly-aṅkure janye 'n-apekṣāḥ, tad-
 -siddhiḥ, ātmany eva anyathā-darśanāt. rāga-
 -lakṣaṇo 'sti pratibandha indriya-yogyatā-
 gamayati. sa ca tad-bhāva-lakṣaṇas tad-
 pariṇāma-a-bhāvāt kṣaṇasya-a-vivekāt. kārya-
 -parihāra-sthita-lakṣaṇatayā vā. na ca ayam
 ity ekaṁ dravyam viśvam syāt. tataḥ saha-
 tad-bhāva-śaṅkā-vipralabdhaḥ sadṛśa-apara-
 -vikṣepa-pratighāta-ādāv uttara-vijñāna-an-
 sannikarṣam na ātmānam anyad vā kiñcij jñāna-
 asti idaṁ vedanam, tad artha-vedanam kena.
 ātmanoḥ prāpti-parityāgayoḥ sva-bhāva-antara-
 -dharma-bheda-parigraheṇa yathā tatra eva
 -bhāve 'n-utpatteḥ kāraṇa-vaikalyāj jñāna-an-
 -niyamaḥ. artha-antaratve tato 'rtheṣu jñāna-
 satsu samartheṣv anyeṣu hetuṣu kārya-an-
 hi samartheṣu tad-anyeṣu kāraṇeṣu kārya-an-
 śabda-sva-bhāvo niyato 'rtheṣu, yatas tad-
 -bhāvaḥ sidhyet, na tad-bhāvaḥ. yady a-sata
 -sva-bhāvasya hetor a-bhāvāc chaśa-viśāṇa-an-
 -kāraṇa-apekṣiṇaś ca śita-sparśa-āder apara-
 anumānam yāvataḥ na a-nityatā-a-bhāve kvacid
 kāla-prakṛti-niyama-a-yogāt. tatra sukha-ādy-
 samartha-kṣaṇa-antara-an-utpatter jñāna-an-
 ucyate. tasmāt siddhā tādr̥ṣo 'mbhasa ādhārād
 tarhi idānīm bhinnāt saha-kāriṇaḥ kārya-
 śabdānām kasmim̐scit saty atīśaya-hānir
 sva-bhāva-a-parāvṛtter na samaya-kāla-
 sa ca ātma-pratibandhas tādātmya-tad-
 yam ayam a-nitya-śabdaḥ samāviśet, yathā
 — na vināśa-niyatās tat-kāraṇa-vādinā
 a-vyabhicāra iti cet, na, tataḥ kārya-
 iti. etau dvāv anumeya-pratyayau sāksād an-
 yathā — a-cetanāḥ sukha-ādayo buddhir vā,
 kartum samartham, sannihita-viśaya-balena
 kāryam hetuḥ, a-vyabhicārāt. na hy a-tad-
 -vipluta-dhiyo 'bhāvāt. etāvān eva vijñāna-
 antaratve 'py uktam. na vai tata ātma-viśeṣa-

uttaram eva bhavati. syān mithyā-uttaram yadi
 uttaram pratihanti ity abhyupagama-virodhaḥ. ata
 uttaram yadi dvayor api iṣṭam kiñcid vastu
 uttaram vācyam, ya evam bhavanti. tathā hi na
 uttarasya. na hy ayam viśāṇa-mātram apahnute,
 uttarā sthitiḥ. a-sambaddhasya dharmasya kim a-
 uttarānām ānantyāt pratanyante na tā iha. mithyā-
 uttarāṇi jātayaḥ. teṣāṁ ca na antaḥ, a-yoniśo-
 utthaḥ prayatna-utthatayā dhvaniḥ. pakṣa-aṅgatve
 utthatayā dhvaniḥ. pakṣa-aṅgatve 'py a-bādhatvān
 utthāpitam a-niyata-indriya-artha-grāhi kutaścid
 utthāpitā sati pravṛttā api samagra-sāmagrikā
 utthāpitā sā ca nivartyeta icchayā matiḥ. na
 utpatty-a-yogāt. ādheya-bhedatve ca anyatvam.
 utpatty-āder na sambhavati. na kaścid a-nityo
 utpatti-darśanān mūṣika-alarka-viśa-vikāra-vat.
 utpatti-dṛṣṭeḥ sati sambhave tad-a-bhāvasya
 utpatti-niyama-a-bhāvāt. tasmāt kāryam sva-
 utpatti-niṣedhaḥ kriyate, na kaścid evam karoti.
 utpatti-niṣṭhā ity andha-mūkaṁ jagat syāt. kvacin
 utpatti-pratyaya-viśeṣeṇa ātma-darśana-a-yoniśo-
 utpatti-pratyayānām kadācit tatra api sannidhānāt.
 utpatti-yogyatā-rahite vacana-a-darśanāt tad-
 utpatti-lakṣaṇo vā iti na an-āloko rūpa-
 utpatti-lakṣaṇo vā. sa eva avinābhāvo
 utpatti-viḡuṇa-utpādana-lakṣaṇatvāt
 utpatti-vināśābhyāṁ caitanyasya prasidhyati.
 utpatti-vināśau sarvasya ca sarvatra upayogaḥ
 utpatti-vipralabdho vā. antya-kṣaṇa-darśinām
 utpatti-vyākulata-ādi-darśanāt. mano-vijñānasya
 utpatti-samāśrayam sva-vijñāna-janane 'pekṣeta,
 utpatti-sārūpyābhyām. an-antarām tarhi vijñānam
 utpatti-hāni-nāntariyakatvāt, nityam tad-ātmatāyām
 utpattiḥ. anayā diśā anye 'pi sva-bhāva-hetu-
 utpattir iti kuḍya-ādaya āvaraṇam ucyante. na
 utpattir iti śabdo 'vācakaḥ syāt tasya iti
 utpattiḥ kāraṇa-antara-bhāvam gamayati ity uktam.
 utpattiḥ kāraṇa-antarām anumāpayati. na ca evam-
 utpattiḥ. kiṁ tarhi jñāpana-śaktir ayam asya eva
 utpattiḥ kiṁ na kṣīrāc chaśa-viśāṇam, ko hi
 utpattiḥ, tad-bhāvād itarasya iti. atha kā iyaṁ
 utpattiḥ. tasmād āntarāḥ sukha-ādayaḥ saṁvedanāś
 utpattir dṛṣṭā, a-darśanāc ca vipakṣe vyatirekaḥ,
 utpattir na a-viśayā, yathā-svam viśaya-
 utpattiḥ. pūrva-utpanna-samartha-nirodhād vā sati
 utpattiḥ. balākā api vṛttes toya-samāśrayāt.
 utpattir yathā cakṣū-rūpa-āder vijñānasya. na vai
 utpattir vā. tad yadi teṣāṁ jñāna-jananaḥ sva-
 utpattiḥ sva-bhāvasya. parāvṛttau ca tasya
 utpattiḥ anyo na asti ity uktam. te ca
 utpattiḥ hetubhyaḥ kṛtaka-śabdaḥ sambandhi-bheda-
 utpattimanto 'bhyupeyāḥ, tad-bhāve para-
 utpatter a-kṣepāt. ā antya-kṣaṇa-utpatteḥ
 utpatter a-tat-pratibhāsitve 'pi tad-utpattes tad
 utpatter a-nityatvād vā, rūpa-ādi-vad iti, tad a-
 utpatter a-vicāratvāt. vicāratatve ca indriya-
 utpatter a-vyabhicāraḥ, an-āyatta-rūpānām saha-
 utpatter api kāraṇa-kalāpaḥ. tat prakṛtes tat-
 utpatter ambhasas tathā-sthitiḥ, kiṁ tarhi

PVin2_0005711 sva-bhāva-pratibandhaḥ, tat-sva-bhāvasya tad-
 PVin3_0005104 'nyasya utpitsōḥ kāraṇa-a-bhāve 'n-
 PVin2_0008408 vā pratiṣṭhānād dhetur eva. yadi tad-
 PVin3_0005103 hetv-a-bhāvāt samartha-kṣaṇa-antara-an-
 PVin1_0001515 -antara-avadhāna-vaiguṇye 'nyatra vijñāna-an-
 PVin1_0003703 viśeṣānām aindriyakasya eva sukha-a-sukhasya
 PVin3_0005308 tasya ca a-jñeyatvam, upakārād eva jñāna-
 PVin3_0003407 pakṣa-doṣaḥ. na vai tad-vacanād a-niścaya-
 PVin3_0008401 a-yoniśo-manas-kāram antareṇa doṣānām an-
 PVin2_0007712 -bīja-udaka-sāmagryām api kadācid ānkura-an-
 PVin3_0004108 -ādinām kṣīra-ādiṣv anumānam, a-śaktād an-
 PVin2_0006308 tataḥ kārya-utpatter a-kṣepāt. ā antya-kṣaṇa-
 PVin2_0006310 -smṛty-apekṣiṇo 'numeya-pratipattau tad-
 PVin1_0002008 tasmād artha-antaram eva pratyaya-viśeṣa-
 PVin2_0008114 na a-hetukaḥ, sattā-hetor eva bhāvāt tathā-
 PVin2_0007910 kārya-a-kārya-an-avabodhāt, sarvatra śānkā-
 PVin2_0007801 tatra apy antyā sāmāgrī yā a-vyavahitā kārya-
 PVin3_0000809 sākṣāt pāramparyeṇa vā tataḥ siddher an-
 PVin3_0008703 syāt. sahitasya tad-anya-upakārād viśeṣa-
 PVin3_0004112 lakṣaṇatvād bhedasya ity ukta-prāyam. tasmād
 PVin3_0011407 tebhya upakāryasya sva-bhāva-antara-
 PVin2_0005712 an-utpatter a-tat-pratibhāsitve 'pi tad-
 PVin1_0001113 -a-viśayasya arthasya tad-indriya-jñāna-
 PVin1_0000804 sato 'pi vā tad-ātmana indriya-antara-jñāna-
 PVin3_0006308 ca sva-tantrasya na syāt. tad-bala-
 PVin3_0011804 -siddheḥ. yadi prāṇa-ādayas tad-ātmatayā tad-
 PVin1_0003608 buddhir eva upadarśita-grāhya-grāhaka-ākārā
 PVin1_0000710 samudbhavāt. tad dhy artha-sāmarthyena
 PVin3_0008806 sa tu bhāvaḥ prasarpaṇa-dharma-a-pracyuta-an-
 PVin3_0005103 -antara-an-utpatter jñāna-an-utpattiḥ. pūrva-
 PVin3_0006311 a-bhāvāt. tasmād ayaṃ pramāṇa-antara-bala-
 PVin3_0008501 -saha-kāriṇī. tasmād yathā-bhūtād dheto rasa
 PVin1_0002702 vahni-sambandhād artha-antaram eva tat tathā-
 PVin3_0000102 hi svayaṃ tri-rūpāl liṅgāl liṅgini jñānam
 PVin2_0006310 prāk kāryam eva antya-kṣaṇa-an-antaravād
 PVin3_0006312 na pramāṇam. darśanam eva hi tat tathā
 PVin3_0001406 -puruṣa-ghaṭa-anyatara-sa-dvitiyo ghaṭaḥ, an-
 PVin1_0004401 a-prabuddhasya apy an-āśvāsikam vyavahāram
 PVin1_0002209 ity api pūrvakam eva yogaṃ vijñānam
 PVin3_0008906 api kṣaṇikānām bhāvānām upādāna-samāna-deśa-
 PVin3_0008207 antar-bhavati. hetunā yaḥ samarthena kārya-
 PVin3_0008205 darśayati. yas tarhi samarthena hetunā kārya-
 PVin2_0006601 vā darśana-pāṭava-a-bhāvāt kāraṇānām kārya-
 PVin3_0008210 tatra hi kevalaṃ samagrānām kāraṇānām kārya-
 PVin1_0004004 -kāraṇa-a-bhāvāt. rūpa-ālokayos tu taj-jñāna-
 PVin3_0012903 brūmo vicchinna-a-vicchinna-avabhāsi-vijñāna-
 PVin2_0006104 kṣaṇasya-a-vivekāt. kārya-utpatti-viguṇa-
 PVin3_0005109 -viśaya-madhya-sthītam āvaraṇam, tau vijñāna-
 PVin2_0006508 viprakṣṭānām sva-sāmarthya-upadhānāj jñāna-
 PVin2_0007805 yāvata sa eva eṣāṃ sva-bhāvo na asti yas tad-
 PVin3_0008410 -janana-vat. tathā hi sva-kāraṇasya phala-
 PVin2_0007710 -pratibandhā iva kāraṇa-sāmāgrī sva-kārya-
 PVin3_0008305 samarthā iyaṃ kāraṇa-sāmāgrī kārya-
 PVin3_0005008 -tiras-kāra-a-yogāt. na hi tatra atīśayam an-
 PVin3_0009902 -ādayas tu sva-bhāva-yogyatayā ātmani jñānam
 PVin3_0005009 vā. kuḍya-ādayo ghaṭa-ādinām kam atīśayam
 PVin3_0008303 -janmanām śaktīnām pariṇāma-apekṣatvāt kārya-
 PVin3_0005012 -ālokāḥ parasparato viśiṣṭa-kṣaṇa-antara-
 PVin2_0007105 a-pramānatvāt tad-grahe kiṃ nibandhanam.

utpatter iti. etau dvāv anumeya-pratyayau sākṣād
utpatteḥ kāraṇa-vaikalpāj jñāna-an-utpattir iti
utpatteḥ kāryam gamakam, tadā sarvathā gamya-
utpatter jñāna-an-utpattiḥ. pūrva-utpanna-
utpatteḥ. tac ca a-siddham. vyakto viśaya iti cet,
utpatteḥ. tasmāt sva-saṃvedana-rūpā eva artha-
utpatteḥ. tasmād eṣa śabda na indriyam na
utpatter duṣṭa-vacanaḥ, kiṃ tarhi yad yāvata
utpatteḥ. deha-ādinām hetutve 'pi na kevalānām
utpatteḥ. na, tatra api santāna-pariṇāma-
utpatteḥ. na tādrśāṃ bhāvo 'numāna-viśayaḥ. sa hi
utpatteḥ pratibandhaḥ sambhavyate, antya-kṣaṇo '-
utpatteḥ prāk kāryam eva antya-kṣaṇa-an-
utpatter manaḥ pratyeti. sukha-ādinām sva-vedanam.
utpatteḥ, sato hi bhavatas tādrśasya eva bhāvāt.
utpatteḥ, sarvasya kvacit kathañcid upakārāt, tad
utpatteḥ, sā phalavaty eva. sā eva tatra ānkura-
utpatteḥ. sākṣāt tāvat —arthād artha-gateḥ
utpatteḥ sāmartyam. ko 'yam a-janya-janaka-
utpattes tat-kāraṇasya taj-janana-sva-bhāvaḥ
utpattes tathā upayoginām nānā-sva-bhāva-upakāra-
utpattes tad-a-vyabhicāriṇāv iti pramāṇam
utpattāv a-vidyamānād bhedaḥ, tat-sāmarthyasya
utpattāv a-sāmarthyād atiprasaṅgāc ca. vikalpakam
utpattau ca tasya eva tatra sāmartyam iti tad
utpattiyā vā ātma-pratibaddhāḥ syuḥ, te tan-
utpadyate, teṣāṃ anyasya saṃvedyasya a-bhāvāt sva
utpadyamānam tad-rūpam eva anukuryāt. na hy arthe
utpanna-ātma-bhūta-viśeṣaḥ kiṃ na patati iti.
utpanna-samartha-nirodhād vā sati vyavadhāne
utpanno 'n-akṣa-liṅga-āśrayo 'n-upalambha-vikalpo
utpannas tathā-bhūtam anumāpayan rūpam
utpannam ekaṃ drśyate, na nānā-rūpayor dravyayoḥ
utpannam, tathā paratra liṅgi-jñāna-utpīpādayiṣayā
utpannam pratyakṣi-bhavati. na ca a-pratyakṣe
utpannam, yena an-antaram vidhi-pratiśedha-
utpalatvāt, kuḍya-vad iti. tathā-bhūtena puruṣeṇa
utpaśyann ekaṃ a-pramāṇam ācakṣita, aparam
utpaśyāmaḥ, antaḥ-kāraṇa-abhipātinām sukha-ādinām
utpāda ucyate. tasmāt siddhā tādrśo 'mbhasa
utpādo 'numiyate. artha-antara-an-apekṣatvāt sa
utpādo 'numiyate, sa katham tri-vidhe hetāv antar
utpādāna-niyama-a-bhāvāc ca bhavej jñāpaka-a-
utpādāna-yogyatā anumiyate. yogyatā ca sāmāgrī-
utpādāna-yogyatā-pratilambha-lakṣaṇo 'sti
utpādāna-yogyatā-lakṣaṇam. yuta-a-yuta-siddhayoḥ
utpādāna-lakṣaṇatvāt pratibandhasya, anyathā a-
utpādāna-vaiguṇya-tāratamyena atīśayayed api,
utpādāna-śaktiḥ. na ca avaśyam eṣāṃ kārya-
utpādānaḥ śāli-bījasya iti tat-sva-bhāva-apekṣāḥ.
utpādānam praty ābhimukhyena vinā na rasaḥ. tad
utpādane. nanv an-apekṣānām api keṣāñcit kvacin
utpādane, śakti-pariṇāma-pratyayasya anyasya
utpādayat kiñcit-karam nāma. a-kiñcit-karam ca
utpādayantā tathā prakāśamānāḥ sva-ātma-
utpādayanti khaṇḍayanti vā, yena āvaraṇam iṣyante.
utpādasya. atra antare ca pratibandha-sambhāvān
utpādād vijñāna-hetavaḥ. an-upakāryasya apekṣā-a-
utpādītā prasiddhyā eva śānkā śabda-artha-niścaye.

PVin3_0011004	duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-bala-	utpādinī bhavaty eva karuṇā. tathā hi dharmā-
PVin3_0005104	samartha-nirodhād vā sati vyavadhāne 'nyasya	utpītoḥ kāraṇa-a-bhāve 'n-utpatteḥ kāraṇa-
PVin3_0000103	jñānam utpannam, tathā paratra liṅgi-jñāna-	utpīpādaiṣayā tri-rūpa-liṅga-ākhyānam para-
PVin3_0002214	vaktum śakyam na sādhanam. sarvatra tena	utsannā iyaṃ sādhyā-sādhana-samsthitīḥ. ity
PVin1_0002606	-adhyavasāyāt. bheda-a-bheda-vyavasthā evam	utsannā sarva-vastuṣu. sarva-artha-upalambheṣu
PVin3_0008504	iyam api kārya-liṅga-jā. etena pipīlikā-	utsaraṇa-matsya-vikāra-āder varṣa-ādy-anumānam
PVin3_0010402	-anuṣaṅginam prathayātā a-sattā eva sarvatra	utsāditā bhavati. tathā api idam a-siddham eva a-
PVin3_0010501	-prayogeṣu vacana-parāvṛtti-kṛtam vibhramam	utsrjya artha-vyavasthāpana-nītir anusartavyā. a-
PVin3_0008708	kuṇḍa-bhūtala-ādinām apy ādhāra-bhāvo badara-	udaka-ādiṣu janana-śaktir eva. tasmād eteṣu tad-
PVin3_0009311	avasthātā iti cet, kā iyam avasthā. yā iyam	udaka-dhāraṇa-ādy-artha-kriyāyām upanidhīyate, yām
PVin1_0003411	-a-calayoḥ pṛthak-siddhi-prasaṅgād vastra-	udaka-vat. ekasya ca āvaraṇe sarvasya āvaraṇa-
PVin1_0001003	a-pratibhāsanena ghaṭana-a-yogāt kṣīra-	udaka-vad a-tad-vedini. yatra api viveka-
PVin2_0007711	kvacin na avaśyam tad-bhāvaḥ, bhūmi-bija-	udaka-sāmagryām api kadācid ankura-an-utpatteḥ. na,
PVin3_0009105	a-pratipatteḥ, mahānasa-ādi-dṛṣṭa-dhūmād iva	udadhāv agneḥ, a-pratibandhāc ca, sarvataḥ sarva-
PVin1_0001502	na arthe, adhyātmanḥ parisyandād ihā-vaśena	udaya-astam-aya-a-yogāc ca. buddhir atra vivarteta,
PVin3_0006908	eva cintyate hy atra pratibaddhaḥ phala-	udayaḥ. na hi śabda-arthaḥ sann a-san vā kañcit
PVin1_0001405	na ca imāḥ kalpanā a-pratisamviditā eva	udayante vyayante vā, yena satyo 'py a-lakṣitāḥ
PVin1_0000104	-loka-bhartari kṛtā sv-alpā apy an-artha-	udayā sammohād avadhīraṇā iti kṛpayā tan-nītir
PVin3_0009801	anyatra tv a-jñānād iti na vāda-udāharaṇam.	udāharaṇa-diśam tv ācāryaḥ prāha. yaḥ punaḥ
PVin3_0003009	āgame tu diṅ-mātra-darśanam etat. atra	udāharaṇam —pretya a-sukha-prado dharmā iti.
PVin3_0003807	a-sādhāraṇam āha. yasmān na etad eva ekam	udāharaṇam adhikṛtya idam ucyate, sarva-pratiti-
PVin3_0003007	asya saha ukṭiḥ sāmāya-dṛṣṭaye kṛtā. ata eva	udāharaṇam apy atra sadṛśam āha — na santi
PVin3_0003009	a-yogāt. sva-vacana-virodhe spaṣṭam	udāharaṇam, āgame tu diṅ-mātra-darśanam etat.
PVin3_0005505	-bhāg ukto veditavyaḥ. tena eva ca sadṛśam	udāharaṇam āha, prayatna-an-antaraṃ vyakti-
PVin3_0013013	ācāryeṇa punar diṅ-mātra-darśanāya idam	udāharaṇam uktam — a-nityaḥ śabdaḥ kṛtakatvāt,
PVin3_0009710	śāstreṇa. anyatra tv a-jñānād iti na vāda-	udāharaṇam. udāharaṇa-diśam tv ācāryaḥ prāha. yaḥ
PVin3_0003603	sādhāraṇatā, yatra sattvam eva na anvayi ity	udāharaṇam evam-phalam. saṅketa-āśrayāḥ śabdāḥ,
PVin3_0012808	-sthitīṣv ātma-kārya-an-upalambheṣu. tatra	udāharaṇam — sarva-gataṃ sāmānyam, sarva-deśa-
PVin3_0005502	-viśaye sva-bhāvasya pṛthak-karaṇam kārya-	udāharaṇāt sarvasya tādātmya-pratītir mā bhūd iti.
PVin3_0006502	yathā — na atra śīta-sparśo 'gner ity	udāharaṇāni pūrva-vat. sa punar ayaṃ virodhaḥ
PVin3_0007008	sva-bhāva-hetāv antar-bhavati iti, sā tad	udāharaṇena eva udāhṛtā. sa punar upādhi-bheda-
PVin3_0005501	idrśam. iti saṅgraha-ślokaḥ. etena eva	udāharaṇena nidarśite 'pi hetu-lakṣaṇa-viśaye sva
PVin3_0005504	lakṣaṇam tu tad eva. etena kārya-liṅga-	udāharaṇena sva-bhāvo 'py eka-deśa-bhāg ukto
PVin3_0011205	-kāreṇa yogāt. tadā apy apārthako vacana-	udāhāraḥ. tasmān na asya api vipakṣe 'dṛṣṭi-
PVin2_0009607	sann a-sann ity evam-ādiṣv api yathā-yogam	udāhāryam iti, sā api na vācya, an-upalambha eva
PVin3_0005605	so 'pi sva-bhāva-hetāv antar-bhavati ity	udāhṛta eva. tathā hi —na hy anyā an-upalambheṣu
PVin3_0006703	-artham etad uktam, yathā ayaṃ eva an-antara-	udāhṛtaḥ prayogaḥ. atha yad idam na santi
PVin3_0005604	upalabdhir api kācit tṛṭīyo hetuḥ, sa kiṃ na	udāhṛtaḥ. so 'pi sva-bhāva-hetāv antar-bhavati
PVin2_0009211	mātrasya tasya saṃśaya-hetutvāc cheṣavat tad	udāhṛtam. na hi sarva-an-upalabdhir a-bhāva-
PVin3_0007008	antar-bhavati iti, sā tad udāharaṇena eva	udāhṛtā. sa punar upādhi-bheda-apekṣaḥ kevalo vā
PVin3_0005804	gamād iyaṃ. hetu-prabheda-ākhyāne na darśita-	udāhṛtiḥ pṛthak. ity antara-ślokaḥ. a-sad-
PVin1_0002014	hy ātmā sukha-ādinām an-anya-bhāg. na an-	uditāḥ pratiniyataḥ sukha-ādy-ātmā viśayī-kriyate
PVin2_0005010	viśeṣaṇa-viśeṣyābhyām kriyayā ca saha-	uditāḥ. vivakṣāto 'prayoge 'pi tasya artho 'yaṃ
PVin1_0000803	rasa-ādaya iva parasparam. na api tad-balena	udiyamānam vijñānam artha-antaram anusartum
PVin2_0005511	vidhāna-pratiśedhayoḥ. ekaṃ dharminam	uddiśya nānā-dharma-samāśrayam. vidhāv ekasya tad
PVin1_0000105	sammohād avadhīraṇā iti kṛpayā tan-nītir	uddiyotyate. hita-a-hita-prāpti-parihārayor
PVin2_0008808	tulyam, yathā pravṛddhayoḥ kadalyoḥ kanda-	udbhavaḥ. yatra tu sākṣād dhetu-bhedaḥ, tatra
PVin1_0001903	mānasam ca akṣa-vijñāna-an-antara-pratyaya-	udbhavam. tad-artha-an-antara-grāhi pratyakṣam
PVin2_0008809	rūpa-bhedo 'pi, yathā tayor eva bīja-kanda-	udbhavayoḥ. tad yato yādṛśam dṛṣṭam, tatas
PVin3_0011003	pratisandhi-bandhāt. ata eva a-viparyāsa-	udbhavā sā na doṣaḥ. a-saty ātma-grahe duḥkha-
PVin2_0008805	-sva-bhāva-bhedāt, yathā kadali bīja-kanda-	udbhavā. sphuṭam eva tādrśam bhedaṃ loko
PVin1_0003908	api yā tv antar-upaplava-samudbhavā. doṣa-	udbhavāt prakṛtyā sā vitatha-pratibhāsinī. an-
PVin2_0008603	bhavaṃs tādrśaḥ syāt. anyādṛśād api tādrśa-	udbhavā tac-chakti-niyama-a-bhāvān na hetu-bhedo
PVin3_0003109	iti. ata eva śāstra-dṛṣṭeṣv artheṣu virodha-	udbhāvāna-prāyā cintā. yac chāstraṃ vastu-bala-
PVin3_0004507	so 'niścaye 'pi tulya iti tathā-vidha-	udbhāvanam apy atra dūṣaṇam eva. anyatra tu
PVin3_0004702	eva para-arthe 'numāne sādhanā-doṣa-	udbhāvanam, api tu vakṛt-doṣeṇa api, nyūnatā-an-
PVin3_0013502	nyūnatā-ādayaḥ sādhanā-doṣa uktāḥ, teṣāṃ	udbhāvanam dūṣaṇam, tena para-iṣṭa-artha-siddhi-
PVin3_0000505	eva sā, na darśana-antara-avasthitasya doṣa-	udbhāvanam. sa hi tasya upagama-kālaḥ. tatra
PVin3_0013601	-avasaraḥ, sthita-vacane tu tasmin doṣam	udbhāvayan dūṣaka eva tasya sādhanasya. tad-

PVin3_0013504	para-iṣṭa-artha-siddhi-pratibandhāt. nanv an-	udbhāvite 'pi doṣe 'rthasya eva a-sāmarthyān na
PVin3_0013508	tasya kartā ity ucyate. yadi punar	udbhāvite 'pi doṣe sampūrṇa-vacana-ādinā
PVin3_0009706	yā punaḥ śāstra-āśrayeṇa anyatara-a-siddhir	udbhāvvyate, yathā abhivyakti-vādināḥ kṛtakatvam a
PVin3_0006708	yogāt. na eṣa doṣaḥ, yasmāt —an-ādi-vāsanā-	udbhūta-vikalpa-pariniṣṭhitaḥ. śabda-arthas tri-
PVin2_0005516	-artha-bheda-āśrayam upāgatāḥ. an-ādi-vāsanā-	udbhūtam bādhanā 'rtham na laukikam. tat-phalo
PVin2_0005106	sādhyā-dharme 'pi viśeṣaṇa-viśeṣya-bhāva	unneyaḥ. tena saty api viśeṣaṇe na an-anvayaḥ.
PVin3_0010813	-lakṣaṇād idṛśam prayogāṇam sandeha-hetutvam	unneyam. rāga-ādinām apy artha-antaravād a-gatir
PVin3_0007707	sattāyām ca a-vyabhicāram iti katham na	unmattaḥ. vipakṣa-vṛtṭyā vyabhicāraḥ. tat-pakṣa-
PVin1_0002713	asmābhiḥ pramāṇa-vārttike. kāma-śoka-bhaya-	unmāda-caura-svapna-ādy-upaplutaḥ. a-bhūtān api
PVin3_0006604	sva-kāraṇa-sāmagry-adhīnair anyair api tad-	unmukhair bhavitavyam, an-āyattatvāt. tad-
PVin2_0008701	tathā hi tathā-vṛttir eva apekṣā, tat-kṛta-	upakāra-an-apekṣasya tan-niyama-a-yogāt. tan
PVin3_0011409	-sādhanam. upakārasya artha-antaratve 'tad-	upakāra-ādayo 'py uktāḥ. an-ubhaya-kāriṇām
PVin2_0007907	virūpe 'pi dhātau. dhātva-antare tv an-eka-	upakāra eva syāt. an-ābhoge 'sāmarthyam iti cet,
PVin3_0011401	ity uktam. nanu samhatānām a-samhata-para-	upakāra-niyama-a-bhāvād anaikāntika eva ity a-
PVin3_0011408	-upakāra-sādhanam etat. na eka-kāla-an-eka-	upakāra-sādhanam. upakārasya artha-antaratve 'tad-
PVin3_0011408	-utpattes tathā upayoginām nānā-sva-bhāva-	upakāra-sādhanam etat. na eka-kāla-an-eka-upakāra
PVin3_0005107	sambhavaty api bhāvānām kṣaṇikānām anyonya-	upakāraḥ, a-cintyatvād dhetu-pratyaya-
PVin3_0005406	tena tad-ātmānam praty asya kaścīd	upakāraḥ sambhāvvyate, kāraṇa-dharma-darśanāt.
PVin3_0008704	sāmarthyam. ko 'yam a-janya-janaka-bhūtānām	upakāraḥ, sva-rūpasya siddher a-kāryatvāt. para-
PVin3_0008705	ubhayathā a-kārasya a-kiñcit-karatvena an-	upakāra-katvād ity ukta-prāyam. tasmāt sarva eva
PVin3_0008702	prṛthak tatra sahitam api tad-īśam eva ity an-	upakāra-katvān na samyogena tadvat syāt. sahitasya
PVin2_0006710	tat-sambandhe kaḥ sambandho 'n-upakārya-	upakāra-kayoḥ. ādhāra-ādheya-bhāvaś cet, so 'pi
PVin3_0008608	tata ādhārād abhinirvṛtteḥ. na hi tasmād	upakāram an-anubhavatas tato 'vasthā-viśeṣa-
PVin3_0011408	etat. na eka-kāla-an-eka-upakāra-sādhanam.	upakārasya artha-antaratve 'tad-upakāra-ādayo
PVin3_0008609	tato 'vasthā-viśeṣa-pratilambho yuktaḥ.	upakārasya artha-antaratve 'py uktam. na vai tata
PVin3_0005306	hy an-upakāry apekṣyata ity ukta-prāyam. tad-	upakārasya ca artha-antaratve tasya iti sambandha
PVin2_0006709	anya-karaṇe tasya iti sambandha-a-yogāt.	upakārasya tat-sambandhe kaḥ sambandho 'n-
PVin3_0008705	a-kāryatvāt. para-rūpa-kriyāyām api tatra an-	upakārāt. ubhayathā a-kārasya a-kiñcit-
PVin2_0007910	śānkā-utpatteḥ, sarvasya kvacit kathañcid	upakārāt, tad-a-jñāne tad-aṅga-vikalatvād a-kṣūṇa
PVin3_0005307	bhāva-ādayo 'py uktāḥ. tasya ca a-jñeyatvam,	upakārād eva jñāna-utpatteḥ. tasmād eṣa śabdo na
PVin3_0008703	na samyogena tadvat syāt. sahitasya tad-anya-	upakārād viśeṣa-utpatteḥ sāmarthyam. ko 'yam a-
PVin3_0011405	-sambhavād iti vyabhicāra eva. a-pratibaddha-	upakārās cakṣur-ādayaḥ para-upakāriṇaś cet, atra
PVin3_0005212	saha-kāri pratiniyatam asti indriya-	upakāry anyad vā. tat kadācit kasyacid bhavati
PVin3_0005306	vā sva-bhāva-antara-pratilambhāt. na hy an-	upakāry apekṣyata ity ukta-prāyam. tad-upakārasya
PVin3_0011402	ko hy eṣa niyamaḥ — samhatāḥ para-	upakāriṇa iti. yady api kvacit kārye
PVin3_0011405	ādayaḥ para-upakāriṇaś cet, atra api samhata-	upakāriṇa eva iti kaḥ pratibandha-niyamaḥ.
PVin3_0005102	a-vyavahitāḥ pratighātinā anyena anyonyasya	upakāriṇaḥ, a-vyavadhāna-deśa-yogyatā-saha-
PVin2_0006806	indriyam jñānam janayati iti, anyathā an-	upakāriṇo 'n-apekṣā syād viśaya-antara-vat. tena
PVin3_0011405	a-pratibaddha-upakārās cakṣur-ādayaḥ para-	upakāriṇaś cet, atra api samhata-upakāriṇa eva
PVin1_0000907	smṛti-prabodhe ca upayuktatvān na asya an-	upakāriṇo buddhir bhāvam apekṣeta. artha-abhipāta
PVin3_0005302	kiṃ tv apekṣanta eva kāraṇāni tad-avasthā-	upakāriṇam artham, tato labhyasya atīśayasya
PVin2_0006711	ādihāra-ādheya-bhāvaś cet, so 'pi tad-ātma-an-	upakāre na sidhyati. para-ātmani tulyaḥ
PVin3_0005311	śabda-upayogāt sāphalyam pratyuktam. indriya-	upakāreṇa api saha-kāri-kāraṇam śabdasya
PVin3_0008802	cet, sthiter artha-antara-an-artha-antaratve	upakāreṇa vyākhyāte. pāta-pratibandhāt sthāpaka
PVin2_0006710	upakārasya tat-sambandhe kaḥ sambandho 'n-	upakārya-upakāra-kayoḥ. ādhāra-ādheya-bhāvaś cet,
PVin3_0005013	-kṣaṇa-antara-utpādād vijñāna-hetavaḥ. an-	upakāryasya apekṣā-a-yogāt. śakta-sva-bhāvasya
PVin3_0011407	pratibandha-niyamaḥ. pratyupayogaṃ tebhya	upakāryasya sva-bhāva-antara-utpattes tathā
PVin3_0011502	upakurvānāś cakṣur-ādaya ādheya-atīśayam eva	upakurvate. sa tasmād eka-sva-bhāvo na bhavati
PVin3_0011501	tādarthya-sādhanam vipratīśiddham. tasmād	upakurvānāś cakṣur-ādaya ādheya-atīśayam eva
PVin2_0006805	eka-pratiniyamasya taj-janma-lakṣaṇatvāt tad-	upakṛtam indriyam jñānam janayati iti, anyathā an
PVin2_0006806	syād viśaya-antara-vat. tena eva kasmād	upakriyata iti cet, atra vastu-sva-bhāvair
PVin1_0002404	sukha-ādi-samvedanam iti darśana-arthatvād	upakṣepasya. tatra api samvedanam eva ekam
PVin3_0012201	-vṛtteḥ. sandigdhaḥ syāt. na ca pareṇa tathā	upagata ity a-pramāṇād abhyupagamāt tathā eva
PVin3_0006511	'bhyupeyāḥ, tad-bhāve para-apekṣatvena	upagatatvāt. ye yad-bhāve para-apekṣatvena
PVin3_0010308	evam uktam. tena itara-a-sad-virahena tvayā	upagatatvād ity arthaḥ. tatra api kaḥ
PVin3_0000206	api tu parikṣyā abhyupagama iti na para-	upagatena sādhanam. tad-āgama-bādhanāya param
PVin3_0000309	na a-san-pratīti-mātreṇa, yataḥ para-	upagatena siddhiḥ syāt. sato 'py a-vastu-kṛtā
PVin3_0003403	śāstraṃ bādhakam eva iti cet, katham punar	upagama-a-viśeṣa ekam pramāṇam bādhakam ca na
PVin3_0000304	-abhyupagamaś ca tena eva katham bhavet, tad-	upagama āgamasya tyāga-aṅgasya a-pramāṇatvena a-

PVin3_0010409 vācyah, anyathā a-siddheḥ. etena ātma-para-
 PVin3_0000802 iti vyāpty-a-siddher vyabhicārah. etena mad-
 PVin3_0003103 evam a-vacanān na pratiṣedhe doṣah. sva-
 PVin3_0003305 prāmānyena abhyupagamāt. sva-
 PVin3_0000505 -avasthitasya doṣa-udbhāvanam. sa hi tasya
 PVin3_0002002 vastu-pratibandha-a-bhāvāt. kevalam śāstra-
 PVin3_0000611 na ubhaya-dharmā asti iti. siddha-anta-
 PVin3_0012202 tathā eva bhavati, atiprasaṅgāt. na ca
 PVin3_0003412 a-yathā-artha-abhidhānena. yadi sva-vacana-
 PVin3_0003412 kaścid bhedaḥ, kas tarhi viśaya-bhedaḥ pūrva-
 PVin2_0009901 a-drśyatve 'py a-drṣṭa-viśeṣānām vijātiyatva-
 PVin3_0000407 -yogena, sa eka-dharma-upagame 'para-dharma-
 PVin3_0003003 tasya. sa sva-kārya-saṃsūcitaḥ sva-viparyaya-
 PVin3_0000610 -sva-bhāva-niṣedhaḥ kriyate. viruddhayor eka-
 PVin3_0003402 pramāṇena a-pramāṇasya bādhanāt. tena
 PVin3_0002311 nyāyayam, atiprasaṅgāt. api ca śāstra-
 PVin3_0001906 -apekṣam abhyupagamam darśayati iti. śāstra-
 PVin3_0002309 iti cet, bādhanīya-arthasya śāstrasya
 PVin3_0000305 a-pramāṇatvena a-pratipatti-yogyatvāt. tad-
 PVin3_0000607 ekasya tu yathā-ukta-sva-bhāva-antara-viraha-
 PVin3_0001401 na ātma-arthāḥ. saṃhata-para-artha-kriyā-
 PVin3_0000407 bhinna-deśa-ādi-yogena, sa eka-dharma-
 PVin3_0001903 api svayam ātmanā eva iṣṭaḥ sādhyah, śāstra-
 PVin3_0001110 a-nāntariyaka-abhyupagamaś ca śāstra-
 PVin1_0001414 pratyakṣā, yena indriya-jñānasya vikalpa-
 PVin3_0001802 tathā kasyacid artha-antara-bhūtasya
 PVin3_0006601 upagatatvāt. ye yad-bhāve para-apekṣatvena
 PVin1_0001506 ca buddhiḥ. sā ca parokṣā iti na anugraha-
 PVin3_0007308 guṇa-viśeṣam āviśanti. upādāna-dharmas teṣu
 PVin3_0004304 pakṣo dharmī. prayojana-a-bhāvād an-
 PVin3_0004208 uktam. anyac cet, katham anya-bhāve so 'sti,
 PVin3_0004305 -pratiṣedha-arthatvāt. tad-eka-deśatvāt tad-
 PVin3_0000104 -ākhyānam para-artham anumānam, kāraṇe kārya-
 PVin3_0011111 chaktir upayujyate, sva-bhāva-guṇasya śaktāv
 PVin3_0005203 'rtha-kriyāḥ. na hi mānavako dahana-
 PVin3_0000908 api śaktasya vācakam iti sādhanam iṣṭam
 PVin1_0003904 sādharṃya-darśanāl loke bhrāntir nāma
 PVin3_0001502 sa ca nāma tad-āśrayam siddhiṃ sādhanād
 PVin3_0002904 ekatra samyag-jñāna-a-yogāt. viśaya-
 PVin3_0010208 -artham hetur ucyate. na ca hetoḥ sambandha-
 PVin3_0000508 syān na vā ubhayam iti dharmayoḥ sambandha-
 PVin3_0012507 adhikarāṇa-ādy-arthānām pratiṣedha-viśaya-
 PVin1_0000313 -upalabhamānā na asti ity āhuḥ. tan nimitta-
 PVin1_0003608 sva-saṃvit phalam iṣyate. yeṣāṃ buddhir eva
 PVin3_0010210 kasyacid bhāva-a-bhāvayor vṛtti-vyatirekavān
 PVin2_0010010 santam janayati iti pramāṇam drṣṭāntena
 PVin3_0007805 vastu-bala-āyātā eva khalu vyāptiḥ pramāṇair
 PVin2_0004509 vacana-jñāḥ, te tat-pratipādane punar
 PVin2_0006705 na, tasya a-yogād artha-abhidhāne puruṣa-
 PVin1_0000410 tal lakṣaṇam vyāptyā kathayed yathā
 PVin2_0007002 eva pratipādane liṅga-vad avalambante, an-
 PVin2_0007002 -vad avalambante, an-upadeśād a-pratipatter
 PVin1_0000209 -lakṣaṇam. anyas tu buddhau sāksāt sva-bhāva-
 PVin1_0002406 rūpaṃ paśyāmaḥ. na ca asya ayam ātmā para-
 PVin2_0006507 ca teṣāṃ tathā viprakṣṭānām sva-sāmarthyā-
 PVin3_0010804 tarhi vyatirekād api. tad-a-bhāvād an-anya-
 PVin3_0010802 -upanaye 'tiprasaṅgaḥ. drṣṭa-viruddhasya an-
 PVin3_0010805 -tat-sandehābhyām a-bhāva-a-siddhir ity an-
 PVin3_0010802 an-upanaya iti cet, tulye nyāye kiṃ na

upagama-ādayaḥ puruṣa-vyavasthā-samāśrayāḥ sarve
 upagama-ādayo hetu-prayogā vyākhyātāḥ, āgama-
 upagama-āśrayam hi śāstraṃ virundhāno vihanyate,
 upagama eva tarhi prāmānyam ādadhad dharmiṇam
 upagama-kālah. tatra yāvān artho yukti-sāmarthyād
 upagama-dvāreṇa eṣāṃ anuṣaṅgaḥ, sa ca sarvatra
 upagama-nibandhaneṣu vicāra-prastāveṣu, anyathā
 upagama-balena sapakṣa-a-sapakṣau vyavasthāpya
 upagama-virodhayor na kaścid bhedaḥ, kas tarhi
 upagama-virodhasya. yatra an-āśrite kasmimścit
 upagama-virodhāt, tad-viśeṣānām anyatra api śakya
 upagama-san-darśana-arthaḥ. tad-an-abhyupagame ca
 upagamam pratibadhnāti. tad evam sva-vacanam
 upagamasya apara-tyāga-nāntariyakatvān na ubhaya-
 upagamāt pramāṇam sarva-vastuṣu śāstraṃ bādhakam
 upagamāt sarvaḥ śāstra-drṣṭaḥ sādhyatvena īpsitāś
 upagamāt sarvas tad-drṣṭaḥ sādhyā iti syād āśankā
 upagamād anyatra apy astu. tasmān na idaṃ
 upagamād āgamaḥ, tathaḥ sādhana-dharmaḥ, tasmād
 upagamād eva bhinna-deśa-ādibhir yoga-a-bhāvaḥ,
 upagamād eṣāṃ sādhana-vaiphalyam. tasmād an-ukto
 upagame 'para-dharma-upagama-san-darśana-arthaḥ.
 upagame 'pi na itara iti darśana-arthā. tatra
 upagame 'pi vādino nirastaḥ. katham idānīm a-
 upagame bādhaḥ syāt. sa eva tāvad ayam vikalpaḥ
 upagame syād anyatara-artha-antara-bhāvaḥ. etena
 upagamante, na te tad-bhāva-niyatā iṣyante,
 upaghātau tathaḥ syātām, puruṣa-antara-saṃvedana-
 upacaryate. tad a-siddha-upādāneṣu na sambhavati.
 upacāra iti cet, na, sarva-dharmi-dharma-
 upacāra-mātram tu syāt. etena apara-bhāvaḥ
 upacāra-yogya-dharmi-pratipatty-artham. tathā ca
 upacārāt. atra sva-drṣṭa-artha-grahaṇam āgamāt
 upacārāt. yatra so 'samarthaḥ, na tatra śakteḥ
 upacārād ādhiyate pāke. tasmāt satyām api
 upacāreṇa. tato hetu-vacana-pravṛttes tad api
 upajāyate. a-tad-ātmani tādātmya-vyavasāyena na
 upajīvati, na paro dūṣaṇam iti vyaktam iyaṃ rāja-
 upadarśana-artham ca pakṣa ucyate. sa nirākṛte
 upadarśana-kāle pakṣa-ādi-vikalpo 'sti, yato 'yam
 upadarśanāt. eka-anta-parigrahe syād eṣa doṣah.
 upadarśanīnām vibhaktinām a-yogād iti cet, ukta-
 upadarśanena an-upalabdher na asti iti vyavahārah
 upadarśita-grāhya-grāhaka-ākārā utpadyate, teṣāṃ
 upadarśitaḥ svayam bhavat-sāmarthyena tat tathā-
 upadarśyate. tena ca pramāṇena sādhyā-dharmasya
 upadarśyate — sarvaṃ kṛtakam a-nityam iti.
 upadeśa-antaram apekṣante. satyam etat, tathā api
 upadeśa-apekṣatvāc ca. upalambha-yogya-a-yogya-
 upadeśam pravartamānasya a-vipralambha-artham.
 upadeśād a-pratipatter upadeśe ca śabdānām
 upadeśe ca śabdānām artheṣv an-āvaraṇāt tad evam
 upadhāna-sāmarthyā-rahito 'yukta-pratipattir eva.
 upadhāno yuktaḥ, tad-a-viśeṣe 'pi sva-bhāva-
 upadhānāj jñāna-utpādana-śaktiḥ. na ca avaśyam
 upanaya iti cet, tulyā vṛtti-tat-sandehābhyām a-
 upanaya iti cet, tulye nyāye kiṃ na upanayaḥ. na
 upanayaḥ. drśyatayā ca tayor ātmanor virodha-
 upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-yukte virodha

PVin1_0000305 viśeṣaḥ. tad ime kvacit kiñcid a-siddham an-
 PVin1_0000303 antaram. te tarhi tatra a-dṛṣṭāḥ kam artham
 PVin3_0010801 iti cet, nanv evam ātmani dṛṣṭasya aparatra-
 PVin2_0004907 tad-viparyaya-vyatirekiṇo 'rtha-mātrasya
 PVin3_0009312 yā iyam udaka-dhāraṇa-ādy-artha-kriyāyām
 PVin1_0004011 nila-pīta-vat. viśayasya vijñāna-hetutayā
 PVin1_0002204 indriya-virahē 'darśanād an-upahata-indriya-
 PVin1_0000801 'rthānām a-pratīti-prasaṅgāt. tasmād ayam
 PVin1_0002202 -ādy-utpattir na a-viśayā, yathā-svam viśaya-
 PVin3_0010004 bhāsante vyavahāras tad-āśrayaḥ. vyavahāra-
 PVin3_0010504 a-bhinna-pratyaya-viśayasya vyavahāra-
 PVin3_0002205 uktaḥ kiṃ duṣṭas tatra sidhyati. dharmān an-
 PVin2_0005601 iva. a-tadvān api sambandhāt kutaścic
 PVin3_0012601 kenacit prakaraṇena imaṃ vyavahāra-patham
 PVin3_0001306 an-uktatvād iti cet, yad-vivādena sādhanam
 PVin3_0007408 sa tathā sādhyā ucyate. na punas tathā asya
 PVin3_0013104 -prastāve ca an-āgama-āśrayān na āgama-
 PVin3_0006702 api sva-bhāvena arthato virodhāt. tad-
 PVin3_0006501 'n-agner iti. pratiśedhya-artha-bādhaka-rūpa-
 PVin3_0000609 avayavi-pratiśedha-ādiṣu bahu-mukhair
 PVin2_0009104 a-calasya artha-antara-yoge 'pi tad-bhāva-an-
 PVin1_0004313 katham sarva-jñānānām viśayam vyatirecayann
 PVin1_0004314 pramāṇa-itaratām brūyāt, viśeṣa-a-bhāvāt.
 PVin1_0003907 api tad-ātmanaḥ. asti iyam api yā tv antar-
 PVin1_0002906 ata eva vikalpo 'vastu-nirbhāsād viśamvādād
 PVin2_0005518 ca artho bhinna ekas tatas tataḥ. tais tair
 PVin1_0003807 -saṃvitti-bhedavān iva lakṣyate. mantra-ādy-
 PVin1_0003809 -rahitā api. tathā eva a-darśanāt teṣām an-
 PVin1_0002713 kāma-śoka-bhaya-unmāda-caura-svapna-ādy-
 PVin1_0002901 smārtam na ca tat tādṛg-arthavat. middha-
 PVin1_0002508 buddhi-vivarta iti cet, pratyakṣo viśaya-
 PVin1_0002510 -prasaṅgāt. viśayo 'sti iti ca viśaya-
 PVin1_0002511 a-siddheḥ sato 'py a-sad-a-viśeṣāl laiṅgika-
 PVin1_0000201 kriyāyām viśamvādyate. nanv anyad api śabda-
 PVin2_0004512 nigadanto dṛṣṭāḥ, avinābhāva-a-vacanād
 PVin3_0013403 kenacid ātma-antara-pratiniyamaḥ, yena
 PVin2_0008102 -ādayo viśaya-upalambhāś ca pratividitā eva
 PVin1_0001501 syāt. sa eva tāvad ayam vikalpaḥ saṃvidita
 PVin2_0009503 vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād vā,
 PVin2_0009503 vā, upayukta-phala-vat. atra apy
 PVin1_0000907 sāksād buddhāv an-upayogāt smṛti-prabodhe ca
 PVin2_0007313 pramāṇam uktā. na tu vyatireka-darśana-ādāv
 PVin3_0011110 rāgasya an-upayoge katham tac-chaktir
 PVin1_0000902 syāt. ataś ca yaḥ prāg a-janako buddher
 PVin3_0008804 kriyate. artha-antaratve tatra eva
 PVin3_0008706 sarva eva vastu-sambandhā janakasya eva
 PVin2_0008901 iva trapaṣayoḥ, kvacit prabhāve sparśa-
 PVin3_0013402 pradarśyeta, kaḥ sādhyā-sādhane tasya
 PVin1_0000814 prasaṅgāt. tataḥ smṛtyā vyavahānān na artha-
 PVin3_0012403 ātma-sannidhāyane ko nairātmīyād vyatirekasya
 PVin2_0009002 saha-utpatti-vināśau sarvasya ca sarvatra
 PVin3_0005409 na. tasya āvṛty-akṣa-śabdeṣu sarvathā an-
 PVin1_0001114 tataḥ sarvathā sāksād vinivṛtteḥ, parampara-
 PVin1_0001910 sāmārthya-kāle ca kārya-niṣpatter an-
 PVin2_0009102 vā. tathā ca bhāvas tadvān na syāt, an-
 PVin3_0005303 artham, tato labhyasya atīśayasya kārya-
 PVin3_0005005 prayatnasya āvaraṇa-indriya-śabdeṣv an-
 PVin2_0007312 tatra dvitīyā sad-vyavahāra-niṣedha-
 PVin3_0005310 -karatvāt. etena prayatnasya indriya-śabda-
 upanayanto 'n-upanayanto vā katham kasyacit
 upanayanty apanayanti vā. yat prāg dṛṣṭam tatra
 upanaye 'tiprasaṅgaḥ. dṛṣṭa-viruddhasya an-
 upanidhāyakam liṅgam iti sāmānya-viśayam proktam,
 upanidhīyate, yām ayam jantur adhyakṣam
 upanidheḥ prāg upalambhaḥ paścāt saṃvedanasya iti
 upanidhau ca punaḥ sambhavāt. na apy a-manas-
 upanipatya vijñānam janayan na an-ātma-
 upanibandhanānām sukha-ādinām tat-sannidhāna-a-
 upanīto 'tra sa eva āśliṣṭa-bheda-dhiḥ. sādhyāḥ
 upanītasya sādhyā-dharmināḥ sādhanatve pratijñā-
 upanīya eva dṛṣṭānte dharmino 'khlān. vāg-dhūma
 upanīyate. dṛṣṭim bheda-āśrayais te 'pi tasmād a-
 upanīyante. anyathā hi tatra a-vyavahāra eva syāt.
 upanyastam tac cen na sādhyam, kim idānīm sādhyam.
 upanyāsa-pūrvako 'nvayaḥ, sādhyā-ukter iha an-
 upanyāsaḥ. sādhyāś ca pratibandho yac chrāvaṇam
 upanyāsena an-upalabdheḥ prayogaḥ syād iti
 upanyāsena vā prayujyate, yathā — na atra śīta-
 upanyāsair ekatva-an-eka-vṛttyor virodhāt tathā-
 upapatteḥ. sa ca artha-antarād bhavann a-nityatā
 upaplava-itarayoḥ pramāṇa-itaratām brūyāt, viśeṣa
 upaplava-vāsanā-a-visandhi-doṣād a-prabuddhasya
 upaplava-samudbhavā. doṣa-udbhavāt prakṛtyā sā
 upaplavaḥ. pratyakṣa-ābho dvi-vidha ucyate. vastu
 upaplavair nīta-saṅcaya-apacayair iva. a-tadvān
 upapluta-akṣānām yathā mṛc-chakala-ādayaḥ.
 upapluta-cakṣuṣā. dūre yathā vā maruṣu mahān alpo
 upaplutāḥ. a-bhūtān api paśyanti purato
 upaplutānām apy anubhūta-smaraṇa-ākārā vikalpā
 upabhogaḥ, tad-a-pratyakṣatve 'nya-pratyakṣa-vat
 upabhogaḥ prāptaḥ, tad-bhogasya a-pratyakṣatvād a
 upabhogasya ca a-bhogatvād anya-bhoga-vat. liṅga-
 upamāna-ādikaṃ pramāṇam asti, pramāṇasya sato
 upamāna-sādhyā-tad-āvṛtti-vacanānām ca prayogāt
 upamānāt sādhanam syāt. na hy arthasya kenacit
 upayanty apayanti ity a-nityāḥ. ta evam-
 upayann apayamś ca kva antar-bhāvyatām arthe
 upayukta-phala-vat. atra apy upayukta-vyatirikta-
 upayukta-vyatirikta-pakṣi-karaṇe hetoḥ sādhyā-a-
 upayuktatvān na asya an-upakāriṇo buddhir bhāvam
 upayujyate, saṃśayāt, a-nīcīta-jñāpana-āṅgād a-
 upayujyate, sva-bhāva-guṇasya śaktāv upacārāt.
 upayoga-a-viśeṣataḥ. sa paścād api syāt. ātma-a-
 upayoga iti kaḥ patataḥ pratibandhaḥ.
 upayoga-viśeṣa-vaśāt pravibhāgena kārya-kāraṇa-
 upayoga-sraṃsinyor iva harītakyoḥ. tasmān na su-
 upayogaḥ, a-sambandhāt. na hi kathañcit sādṛśya-
 upayogo 'n-antara-vyāpāra-phalaḥ syāt. ataś ca
 upayogaḥ. katham vā a-prasiddha-ātma-niyamāḥ
 upayogaḥ syāt. anyathā ekam ity eva na syān nāma-
 upayogataḥ. kadācin nir-apekṣasya kārya-ākṛti-
 upayogasya atītād api darśanāt. tad ayam a-
 upayogāj jñāna-hetor viśayasya saha-bhāvo
 upayogāt. upayoge vā sa eva asya sva-ātma-bhūtā a-
 upayogāt. tathā śabdo 'pi yadi kiñcid apekṣya
 upayogāt. na hi tasya upalambha-āvaraṇam
 upayogāt pramāṇam uktā. na tu vyatireka-darśana-
 upayogāt sāphalyam pratyuktam. indriya-upakāreṇa

PVin1_0000907	'pi netra-dhiḥ. arthasya sākṣād buddhāv an-	upayogāt smṛti-prabodhe ca upayuktatvān na asya
PVin2_0009111	ca. tato 'pi kasyacid bhāve tad-an-	upayogād a-pracyutir iti pūrvaḥ prasaṅgaḥ. tan na
PVin3_0011803	iti cet, na, a-pratibaddha-a-bhāvena an-	upayogino 'bhāvasya vyāpty-a-siddheḥ. yadi prāṇa
PVin2_0006506	bhāvinyo deśa-kāla-vyavahitā vā prakaraṇa-an-	upayogino dravya-viśeṣāḥ. na tāñ śāstram viṣayī-
PVin3_0011407	upakāryasya sva-bhāva-antara-utpattes tathā	upayoginām nānā-śva-bhāva-upakāra-sādhnam etat.
PVin3_0002409	hi sva-icchā-kalpita-bhedeṣv an-artha-tantra-	upayogiṣu pada-artheṣu vyavasthām uparacayan
PVin1_0003213	kāraka-atīśaya-a-siddheḥ, sarva-kāraka-	upayoge 'pi kriyāyām antyasya tasya eva
PVin1_0000809	vā gṛhṇīyāt. api ca artha-	upayoge 'pi punaḥ smṛtam śabda-anuyojanam. akṣa-
PVin3_0011110	hetos teṣv a-sambhavāt samśayaḥ. rāgasya an-	upayoge katham tac-chaktir upayujyate, sva-bhāva-
PVin2_0009102	tathā ca bhāvas tadvān na syāt, an-upayogāt.	upayoge vā sa eva asya sva-ātma-bhūtā a-nityatā
PVin3_0012603	-bhāvaḥ. kevalam buddhir evam-sambandham	uparacayati ity uktam vārttike. buddhi-kṛtā ca
PVin3_0002410	-tantra-upayogiṣu pada-artheṣu vyavasthām	uparacayan kaścīn nivāryate. na hi tathā-
PVin3_0002410	uparacayan kaścīn nivāryate. na hi tathā-	uparacito 'prasiddha-rūpa-sāmānyo viśeṣa-āśrayam
PVin3_0006909	-arthaḥ sann a-san vā kañcit puruṣa-artham	uparuṇaddhi samādadhāti vā, yathā-abhiniveśam a-
PVin3_0002510	pakṣa-doṣāḥ syuḥ, sarvatra pakṣasya eva	uparodhāt. tasmāt tan-mātra-anuṣaṅgiṇa eva pakṣa-
PVin3_0002306	tasya sva-sādhyā-an-uparodhe 'pi śāstra-	uparodhād virodhe so 'nya-kṛte 'pi tulya iti
PVin3_0010906	-abhinandanam rāgam āhuḥ. tad-ānanda-viśaya-	uparodhini tat-kṛtāś cetaso vyāroṣo dveṣāḥ. sa
PVin3_0002305	sva-sādhye cintyatvāt. tasya sva-sādhyā-an-	uparodhe 'pi śāstra-uparodhād virodhe so 'nya-
PVin2_0009712	gṛhītva ayam pratiśedham āha. tatra ca tūla-	upala-pallava-ādiṣu tad-bhāve 'pi sparśa-bheda-
PVin1_0001801	sāmānyā-darśana-balena anvayan katham an-	upalakṣako nāma. na hi yato yatra jñāna-abhidhāna
PVin1_0001714	yasmāt dhī-śabda-vṛtter anyatra tato na an-	upalakṣaṇam. a-buddhi-śabda-anvaya-bhājo hi
PVin2_0008101	ca. tathā viśayāḥ sukha-duḥkhe nimitta-	upalakṣaṇam rāga-ādayo viśaya-upalambhaś ca
PVin1_0002505	buddhiḥ. tad-rūpa-vyatirekeṇa buddher an-	upalakṣaṇāt. ekam eva idaṃ samvid-rūpam harṣa-
PVin1_0000512	-darśanād an-āśvāsa iti cet, na, tad-rūpa-an-	upalakṣaṇāt. sva-bhāva-pratibandho hi liṅga-
PVin1_0001712	api syāt, pratibhāsamānam api sāmānyam an-	upalakṣaṇān na vivekena niścīyata iti. tad a-
PVin1_0001801	hi yato yatra jñāna-abhidhāna-vṛttilḥ, tad-an-	upalakṣaṇe tasya tathā-pratītir danḍi-vat. tasmād
PVin1_0003006	-vyavacchinād vikalpa-vargāt prthak taimira-	upalakṣitam viplavam pratyakṣa-ābhāsam āha sa-
PVin3_0010511	viśānavān. sādhyā-kāla-aṅgatā vā na nivṛtter	upalakṣya tat. tata eva a-pratijñā-artho viśeṣo
PVin3_0006704	atha yad idaṃ na santi pradhāna-ādayo 'n-	upalabder iti. tatra katham a-sad-vyavahāra-vidhiḥ
PVin3_0010702	'tra vyatirekaḥ, sarva-jño vaktā na	upalabdha ity evam-prakāryasya an-upalambhasya a-
PVin2_0008506	vyatikramāt. yeṣām upalambhe tal-lakṣaṇam an-	upalabdham yad upalabhyate, tatra eka-a-bhāve 'pi
PVin2_0006302	-a-bhāva-kāraṇa-a-sambhave sati. bhāvasya an-	upalabdhasya bhāva-a-bhāvaḥ pratīyate. iti
PVin2_0005804	ity an-avasthānād a-pratipattilḥ syāt. atha	upalabdhy-a-bhāvo vinā an-upalabdhyā syāt, tathā
PVin2_0007307	saj-jñāna-śabda-vyavahāra-pratiśedha-phalaḥ,	upalabdhi-pūrvakatvāt teṣām. anyaḥ pravartana-
PVin2_0006515	-vat. tad-bhāva-virodha-a-bhāvād atra an-	upalabdhi-mātram a-pramāṇam. bhāve kiṃ pramāṇam
PVin2_0005901	-nibandhanā hi tādrśam sattā-prajñaptir	upalabdhi-yogya-śva-bhāvasya anya-hetu-sākalye tad
PVin2_0006010	siddhā eva an-upalabdhiḥ, niśedhasya an-	upalabdhi-rūpatvāt. tatra apy artha-antara-niśedhe
PVin2_0005607	yathā pradeśa-viśeṣe kvacin na ghaṭa	upalabdhi-lakṣaṇa-prāptasya an-upalabdheḥ, yadi
PVin3_0012913	'pi prayogaḥ — na sarva-gataṃ sāmānyam,	upalabdhi-lakṣaṇa-prāptasya tad-antarāleṣv an-
PVin3_0013002	-prāptasya tad-antarāleṣv an-upalambhāt.	upalabdhi-lakṣaṇa-prāptir abhivyaktiḥ. a-bhedād
PVin2_0009709	-yuktaḥ, an-upalambhād a-bhāva-siddheḥ. nanu	upalabdhi-lakṣaṇa-prāpteḥ sparśasya yukta eva
PVin3_0010813	ataḥ sandigdho vyatirekaḥ. pūrva-uktāc ca an-	upalabdhi-lakṣaṇād idrśam prayogaṇām sandeha-
PVin2_0005806	an-upalabdhiḥ. atha anya-upalabdhyā an-	upalabdhi-siddhir iti pratyakṣa-siddhā na an-
PVin2_0009212	cheṣavat tad udāhṛtam. na hi sarva-an-	upalabdhir a-bhāva-pratipādikā. tasmād eka-
PVin2_0007301	a-bhāvaṃ gamayati. pratyakṣa-nivṛttrir eva an-	upalabdhir a-bhāva-sādhani, sakala-kāraṇasya asya
PVin2_0006111	na agnir atra dhūma-a-bhāvād iti. kāraṇa-an-	upalabdhir a-bhāvaṃ gamayati. sva-bhāva-an-
PVin2_0005908	tad-yogyatā vā asya sattā, tad-vyatireko 'n-	upalabdhir a-sattā. tayā viśayī sādhyate. etena
PVin2_0005806	sattā a-bhāvo 'pi syād ity apārthikā an-	upalabdhiḥ. atha anya-upalabdhyā an-upalabdhi-
PVin3_0006201	tasmād viśiṣṭa-upalabdhir eva anya-an-	upalabdhiḥ. anyathā arthasya nāstitvaṃ gamyate 'n
PVin3_0005604	antara-ślokāḥ. nanu yathā-ukta-lakṣaṇa-an-	upalabdhir api kācit tṛtīyo hetuḥ, sa kiṃ na
PVin3_0010705	yady atra bhavato manda-buddhi-cakṣuṣo 'n-	upalabdhir arthān apākuryāt, hanta hato 'si, pitṛ
PVin3_0010806	upanayaḥ. drśyatayā ca tayor ātmanor virodha-	upalabdhir ity a-sādhyatvam. a-drśya-ātmanam tu
PVin2_0005905	prabhāvavato 'dhiṣṭhānāt sato 'py an-	upalabdhir iti cet, na, viśaya-indriyayor ekasya
PVin2_0010110	-bhāva-niścaye vyāpakasya sva-ātmanaś ca an-	upalabdhir iti sa tat-tad-viruddha-ādy-a-gati-gati
PVin2_0006405	iti iyaṃ prayoga-bhedād daśa-vidha-an-	upalabdhiḥ. iṣṭam viruddha-kārye 'pi deśa-kāla-
PVin2_0005813	darśanāt. bhāva-vyatireko hy a-bhāvaḥ, an-	upalabdhir upalabdheḥ. sā katham a-sattā bhāvasya,
PVin2_0010108	pratiśedha-rūpatvāt. hetu-vyāpaka-an-	upalabdhir ubhayasya api hetur iti. eṣa tri-vidha
PVin2_0005808	kiṃ na sidhyati. yadā punar evam-vidhā an-	upalabdhir eva a-satām a-sattā, tadā siddhena
PVin3_0006112	eka-ākāra-pratiniyamaḥ. tasmād viśiṣṭa-	upalabdhir eva anya-an-upalabdhiḥ. anyathā

PVin2_0006008 -vat. tatra apy eka-upalabdhyā anya-an-
 PVin3_0006111 bhavanti, yadā eṣaṃ kārya-vṛttiḥ syāt. sā ca
 PVin2_0005912 anya-naimittika-vat. sā eva tāvad an-
 PVin3_0007004 yat punar etad uktaṃ kalpitasya an-
 PVin2_0006010 niṣedhena anya-a-bhāva-sādhane siddhā eva an-
 PVin2_0006203 -hetuḥ. sā iyaṃ pratiṣedha-viṣayā an-
 PVin3_0006410 a-bhāva-niścaya-phalā vyatireka-sādhany an-
 PVin3_0007007 abhiprāyaḥ. sthitam etat — sva-bhāva-an-
 PVin2_0005606 -ātma-kārya-ākhyā hetavas trayāḥ. eva. an-
 PVin2_0006005 -a-bhāvād a-pratiṣedhaḥ. viruddhasya apy an-
 PVin2_0006111 -upalabdhir a-bhāvaṃ gamayati. sva-bhāva-an-
 PVin1_0000309 āśrayo 'stu. tad-bhāva-bhāva-an-
 PVin2_0006201 kasyacin niṣedhe sarva-gamakānām an-
 PVin2_0006009 upalabdhir eva ucyate, anyathā hy a-niṣiddha-
 PVin2_0005803 an-upalabdher līṅgād a-sattāyāṃ sādhyāyāṃ
 PVin2_0006007 'nya-bhāve 'bhāvād virodha-gatiḥ. sa ca an-
 PVin2_0006207 -bhāva-a-siddhyā, yathā — na atra dhūmo 'n-
 PVin1_0000509 -a-bhāvāt. bhāve vā sa eva a-vyabhicāro 'n-
 PVin3_0006112 an-upalambhena api tasyā eva viśiṣṭa-
 PVin2_0005807 upalabdhī-siddhir iti pratyakṣa-siddhā na an-
 PVin2_0006002 bhedāt. yāvān kaścit pratiṣedhaḥ sa sarvo 'n-
 PVin3_0005608 -nibandhanāḥ. uktaṃ etat — na anyā eva an-
 PVin1_0000314 asti ity āhuḥ. tan nimitta-upadarśanena an-
 PVin3_0006412 prayujyate, yathā — na asti iha dhūmo 'n-
 PVin3_0006702 -bhāvena arthato virodhāt. tad-upanyāsenā an-
 PVin2_0005607 na ghaṭa upalabdhī-lakṣaṇa-prāptasya an-
 PVin2_0005803 vyavahāre sato viṣayasya a-vyabhicārāt. an-
 PVin3_0005806 antara-ślokāḥ. a-sad-vyavahāra-yogyatā vā an-
 PVin2_0005813 bhāva-vyatireko hy a-bhāvaḥ, an-upalabdhir
 PVin3_0011901 -bhāve na sidhyati. uktaṃ hi prak — na an-
 PVin2_0006101 tad-a-bhāve 'nya-a-bhāvo na yuktaḥ. kārya-an-
 PVin2_0005204 -viṣayayā siddhā, na itarayā iti yāvat. an-
 PVin2_0006209 ca asyām a-bhāva-vyavahāra-sādhanyām an-
 PVin2_0009011 antya-kṣaṇa-darśinām niścayāt paścād asya an-
 PVin2_0005806 syād ity apārthikā an-upalabdhīḥ. atha anya-
 PVin2_0006008 virodho nitya-a-nityatva-vat. tatra apy eka-
 PVin2_0006304 iti saṅgraha-ślokaḥ. yadi viruddha-kārya-
 PVin2_0006304 -upalabdhyā apy a-bhāva-siddhiḥ, tat-kāraṇa-
 PVin2_0005204 -tan-mātra-anubandha-siddhau kāraṇa-bhāva-an-
 PVin3_0011714 na syāt. na hi yo yatra na sambhavati, tad-
 PVin2_0005909 kārya-vyabhicāraḥ pratyuktaḥ. atra apy an-
 PVin2_0006113 a-bhāvena. yadā api vyāpaka-dharma-an-
 PVin2_0005803 sādhyāyāṃ upalabdher a-bhāvo 'py anyayā an-
 PVin2_0005805 syāt. atha upalabdhī-a-bhāvo vinā an-
 PVin2_0007310 vyavahārasya sādhanāt. dvayor apy an-
 PVin3_0005901 -viṣaya-jñāna-a-bhāvād evaṃ bhavati idaṃ na
 PVin1_0004113 sa svayam ātmānaṃ viṣaya-ākāraṃ ca yugapad
 PVin2_0009404 iti bhavati. tad-arthaṃ vacanam. yady an-
 PVin1_0004104 sattā-vyavahāra-a-yogyatvāt. tasmān na an-
 PVin2_0009403 ity apārthakam tat-siddhaye vacanam. na an-
 PVin1_0000313 tad-bhāvaḥ. tathā yukta-upalambham an-
 PVin3_0005904 -balena dvau vikalpau bhavataḥ — idaṃ
 PVin3_0005811 yasmāt — eka-upalambha-anubhāvād idaṃ na
 PVin3_0005904 bhavataḥ — idaṃ upalabhe , aparaṃ na
 PVin3_0005812 -anubhāvād idaṃ na upalabhe iti. buddher
 PVin1_0000409 -vyaktinām pravṛtau saṃvādaṃ viśaṃvādaṃ ca
 PVin3_0004102 -dhānād vā iti na atra nirbandhaḥ. tac ca
 PVin3_0004106 anyaḥ kaścīd vyavasthā-āśrayaḥ. tad idaṃ
 PVin2_0005608 -prāptasya an-upalabdheḥ, yadi hi syāt,

upalabdhir eva ucyate, anyathā hy a-niṣiddha-
 upalabdhir eva. upalabhyasya an-upalambhena api
 upalabdhīḥ katham siddhā iti cet, etad uttaratra
 upalabdhir dharma iti tasya ko 'rthaḥ. kalpanā-
 upalabdhīḥ, niṣedhasya an-upalabdhī-rūpatvāt.
 upalabdhīḥ prayoga-bhedena caturdhā bhavati.
 upalabdhir yadā svayam a-bhāva-sādhanyā
 upalabdhīḥ sva-bhāva-hetāv antar-bhavati iti, sā
 upalabdhīḥ sva-bhāvaḥ kāryam ca iti trīṇy eva
 upalabdhim antareṇa virodha-a-pratipattiḥ. tathā
 upalabdhis tu svayam a-sattā eva. tatra kevalam
 upalabdhī tarhi prabhava-a-bhāva-sādhane na
 upalabdhī rūpam. na aparaḥ pratiṣedha-hetuḥ. sā
 upalabdher a-bhāva-a-siddheḥ. eka-niṣedhena anya-
 upalabdher a-bhāvo 'py anyayā an-upalabdhyā
 upalabdheḥ. anyonya-vyatireka-sthita-lakṣaṇatā vā
 upalabdher iti. etena vyāpaka-sva-bhāva-a-siddhir
 upalabdher iti sā tena a-bhāvaṃ pratipādayanti
 upalabdher eka-ākāra-pratiniyamaḥ. tasmād viśiṣṭa
 upalabdheḥ. tathā anya-sattayā a-sattā kiṃ na
 upalabdheḥ. tathā hi sa dvidhā kriyate, kasyacid
 upalabdher dr̥śya-sva-bhāva-a-sattā, tayā siddhayā
 upalabdher na asti iti vyavahāraḥ sādhyate mūḍhṃ
 upalabdheḥ, na asti iha śiṃśapā vṛkṣa-a-bhāvāt,
 upalabdheḥ prayogaḥ syād iti darśana-arthaṃ etad
 upalabdheḥ, yadi hi syāt, upalabhyā-sattva eva
 upalabdher līṅgād a-sattāyāṃ sādhyāyāṃ upalabdher
 upalabdher vyāpakaḥ sva-bhāvaḥ sādhyate. vyāptiś
 upalabdheḥ. sā katham a-sattā bhāvasya, upalambha
 upalabdhāv a-kārya-kāraṇa-pratiṣedho gamaka iti.
 upalabdhāv api na avāśyam kāraṇāni tadvanti
 upalabdhāv api viparyaye pratyakṣa-vṛttir
 upalabdhau dr̥śya-ātmanām eva teṣāṃ tad-
 upalabdhyā a-sthiti-pratipatter niścaya-kāla iti
 upalabdhyā an-upalabdhī-siddhir iti pratyakṣa-
 upalabdhyā anya-an-upalabdhir eva ucyate, anyathā
 upalabdhyā apy a-bhāva-siddhiḥ, tat-kāraṇa-
 upalabdhyā kiṃ na sidhyati. na, tad-vyabhicārāt,
 upalabdhyā gr̥hya-viṣayayā siddhā, na itarayā iti
 upalabdhyā tatra saṃśayo yuktaḥ. prāṇa-ādy-a-
 upalabdhyā tan-nimittāḥ siddho vyavahāro 'pi tan-
 upalabdhyā vyāpya-a-bhāvaṃ āha, tadā apy a-bhāva
 upalabdhyā sādhyata ity an-avasthānād a-
 upalabdhyā syāt, tathā sattā a-bhāvo 'pi syād ity
 upalabdhyoḥ sva-viparyaya-hetv-a-bhāva-bhāvābhyāṃ
 upalabha iti yato 'bhāva-vyavahāraḥ, kiṃ tarhi
 upalabhata iti tad-anye 'pi tathā syuḥ, viśeṣa-
 upalabhamāno 'pi na asti iti na pratīyāt, vacanād
 upalabhamānaḥ kasyacit saṃvedanaṃ vedayate nāma
 upalabhamānasya tāvatā na asti iti bhavati. tad-
 upalabhamānā na asti ity āhuḥ. tan nimitta-
 upalabhe , aparaṃ na upalabhe ca iti. yasmād
 upalabhe iti. buddher upalabhe vā iti kalpikāyāḥ
 upalabhe ca iti. yasmād artha-viśeṣa-gatiḥ
 upalabhe vā iti kalpikāyāḥ samudbhavaḥ. na hi
 upalabhya tal lakṣaṇam vyāptyā kathayed yathā-
 upalabhya-madhyā-rūpaṃ pūrva-aparayoḥ koṭyor asti
 upalabhya-lakṣaṇam dadhy-ādi kṣīra-ādiṣv an-
 upalabhya-sattva eva syān na anyathā iti, vṛkṣo

PVin2_0010109 iti. eṣa tri-vidha eva pratiṣedha-hetur
 PVin3_0005401 tac ca an-apekṣatvād asya nirastam. tad ayam
 PVin2_0008507 yad upalabhyate, tatra eka-a-bhāve 'pi na
 PVin2_0008506 upalambhe tal-lakṣaṇam an-upalabdham yad
 PVin2_0006411 'bhāvaṃ gamayati. sad avaśyaṃ kenacid
 PVin1_0004106 kasyacit saṃvedanaṃ vedayate nāma kiñcit.
 PVin3_0004106 upalabhya-lakṣaṇam dadhy-ādi kṣīra-ādiṣv an-
 PVin3_0006105 nanu satsu upalambha-kāraṇeṣv anyeṣu
 PVin3_0006111 kārya-vṛttiḥ syāt. sā ca upalabdhir eva.
 PVin3_0005401 sva-bhāvāt kadācin na apaiti iti nityam
 PVin3_0004110 bhavati. sa ced bhaven madhya-avasthā-vad
 PVin3_0004207 uta anyad eva kiñcit. sa eva cet, tathā eva
 PVin3_0009504 antare mṛta-pratipattiḥ, tādṛṣam yadi taruṣu
 PVin3_0005606 ity udāhṛta eva. tathā hi —na hy anyā an-
 PVin2_0006707 nityam tad-ātmatāyām kadācid upalambha-an-
 PVin3_0006107 -pratyayasya eva a-bhāvāt. tan na viśiṣṭa-
 PVin2_0006707 nityam tad-ātmatāyām kadācid
 PVin3_0011612 prāṇa-ādīnām ātmanaś ca sidhyati, tasya
 PVin3_0011807 sidhyati, viparyaye pratibandha-a-siddheḥ.
 PVin3_0005811 kāraṇam. na eṣa doṣaḥ, yasmāt —eka-
 PVin1_0004109 so 'py a-siddhaḥ saṃvedanaṃ na sādhyati ity
 PVin2_0005605 ity antara-ślokaḥ. etal-lakṣaṇā an-
 PVin3_0005807 -mātra-siddhyā, viśeṣa-a-bhāvāt. siddhena an-
 PVin1_0002207 prakṛtes tat-kārya-sva-bhāva-niyame na an-
 PVin3_0005006 -indriya-śabdeṣv an-upayogāt. na hi tasya
 PVin3_0011612 ātmanaś ca sidhyati, tasya upalambha-an-
 PVin2_0006108 -viśiṣṭam iti tad-an-upalambhaḥ sva-bhāva-an-
 PVin2_0009607 -yogam udāhāryam iti, sā api na vācyā, an-
 PVin2_0006210 eva teṣām tad-viruddhānām ca sannihita-anya-
 PVin3_0006105 -a-bhāve 'bhāva-a-pratipatteḥ. nanu satsu
 PVin3_0006109 'n-upalambhasya eva a-bhāvāt. atra api satsu
 PVin1_0004107 -kāle na siddhaḥ siddher a-siddheḥ, anya-
 PVin1_0004106 anyena iti cet, sa tāvad viśayaḥ sva-
 PVin2_0005901 -vyatireke 'pi kāraṇa-a-bhāva-a-siddheḥ.
 PVin1_0004201 syuḥ, viśeṣa-hetv-a-bhāvāt. tat siddhaḥ saha-
 PVin1_0004009 kaiścit prāṇi-viśeṣair iti na tayor api saha-
 PVin1_0003914 -grāhaka-lakṣaṇa-a-yogād iti. api ca saha-
 PVin1_0004002 eva rūpaṃ nilasya anubhavāt tayoh saha-
 PVin2_0006413 ātma-parayor a-pratipatteḥ. tasmād ayam ātma-
 PVin2_0006412 katham na an-upalambhād a-bhāvaḥ. na, sarva-
 PVin2_0005814 upalabdheḥ. sā katham a-sattā bhāvasya,
 PVin1_0004110 na tāvad ayam puruṣaḥ kañcid artham pratyety
 PVin3_0006107 -bhāva-pratītiḥ, tatra indriya-sādguṇya-āder
 PVin2_0006706 -abhidhāne puruṣa-upadeśa-apekṣatvāc ca.
 PVin2_0006713 -vat prasaṅgaḥ. tasmāt kadācitkaḥ śabdasya
 PVin3_0006311 -antara-bala-utpanno 'n-akṣa-liṅga-āśrayo 'n-
 PVin3_0000401 uktaṃ ca — na kārya-sva-bhāva-an-
 PVin3_0006110 iti teṣām indriya-ādīnām vṛtti-sādguṇyena
 PVin1_0004304 -artha-tad-vidoḥ. saty api bāhye 'rthe saha-
 PVin1_0004101 -sattayā viśaya-upalambhaḥ, kiṃ tarhi tad-
 PVin2_0005904 'bhāva-pratipatteḥ, anya-upalambhe tad-an-
 PVin2_0006110 kāraṇa-dravya-sāmānyam abhipretya kārya-an-
 PVin2_0006410 deśa-kāla-sva-bhāva-viprakaṣair na teṣv an-
 PVin2_0007309 tan-nimittasya darśanāt. pūrvakaḥ punar an-
 PVin2_0005714 pratyakṣa-vat. a-sattā-niścaya-phalo 'n-
 PVin3_0006004 anyā na anya-nirākriyā. tad-viśiṣṭa-
 PVin2_0009405 an-upalambham eva khyāpayati. na ca eka-an-
 PVin3_0006009 niścāyayati sāmartyāt. tasmād eka-niyata-
 PVin3_0006005 'tas tasya apy an-upalambhanam. tasmād an-

upalabhya-sattvasya hetos tathā-bhāva-niścaye
 upalabhya-sva-bhāvaḥ svasmāt sva-bhāvāt kadācin
 upalabhyate, tat tasya kāryam. tac ca dhūme 'py
 upalabhyate, tatra eka-a-bhāve 'pi na upalabhyate,
 upalabhyate vyatīta-a-samprāpta-upalambham vā.
 upalabhyate saṃvedanam anyena iti cet, sa tāvad
 upalabhyamānam kṣīram vā tatra na asti iti nyāyā
 upalabhyasya an-upalambhād a-bhāva-siddhiḥ. tan
 upalabhyasya an-upalambhena api tasyā eva viśiṣṭa
 upalabhyeta. evaṃ hi sa nityaḥ syād yadi na
 upalabhyeta. tal-lakṣaṇa-tyāga eva hi tasya
 upalabhyeta, viśeṣa-a-bhāvāt. viśeṣe ca uktaṃ.
 upalabhyeta, syād etat. atha śoṣa-ādikam eva
 upalabhyeṣu nāstitā-an-upalambhanāt. taj jñāna-
 upalambha-a-bhāva-prasaṅgāt. na api para-apekṣā,
 upalambha-a-bhāvāt tatra kasyacid a-bhāva-a-
 upalambha-an-upalambha-a-bhāva-prasaṅgāt. na api
 upalambha-an-upalambha-āśrayatvāt. tena na a-
 upalambha-an-upalambhābhyām hi tayoh pratibandham
 upalambha-anubhavād idaṃ na upalabhe iti. buddher
 upalambha-antara-anugamaḥ. tan na tāvad ayam
 upalambha-ātma-kārya-ākhyā hetavas trayāḥ. eva.
 upalambha-ātmanā a-sattvena a-sad-vyavahāraḥ
 upalambha-ātmānaḥ sukha-ādayaḥ. saṃskārān niyama
 upalambha-āvaraṇam sambhavati. sato 'pi vā
 upalambha-āśrayatvāt. tena na a-pratibaddhasya
 upalambha eva uktaḥ. tathā tad-viruddha-
 upalambha eva saṃśayāt, upalambhe tad-a-bhāvāt.
 upalambha-kāraṇād a-siddhiḥ siddhiś ca veditavyā,
 upalambha-kāraṇeṣv anyeṣu upalabhyasya an-
 upalambha-kāraṇeṣv iti teṣām indriya-ādīnām vṛtti
 upalambha-kāle tu siddha ity upalambhe 'pi tadā
 upalambha-kāle na siddhaḥ siddher a-siddheḥ, anya
 upalambha-nibandhanā hi tādṛṣam sattā-prajñaptir
 upalambha-niyamaḥ, eka-vyāpāre krama-a-yogāt,
 upalambha-niyamaḥ. nīla-ākāra-saṃvedanayor tu
 upalambha-niyamād a-bhedo nīla-tad-dhiyoḥ. na hi
 upalambha-niyamād dvi-candra-ādi-vat. na hy
 upalambha-nivṛttim eva pramāṇayan pratikṣipati.
 upalambha-nivṛtter atra a-liṅgatvāt, ātma-parayor
 upalambha-nivṛtityā vā katham a-bhāvaḥ, kārya-
 upalambha-niṣṭhām pratikṣamāṇaḥ, eka-a-siddhau
 upalambha-pratyayasya eva a-bhāvāt. tan na
 upalambha-yogyā-a-yogyā-ātmanoḥ prāpti-
 upalambha-yogyā ātmā, sa ca puruṣa-vyāpāra-anvaya
 upalambha-vikalpo na pramāṇam. darśanam eva hi
 upalambha-viśeṣebhyo 'paraṃ pratipatty-aṅgam asti
 upalambha-vṛttim darśayati. tadā hi tāny a-
 upalambha-vedanābhyām bhāsamānasya nīla-ādes tat-
 upalambha-sattayā. sā ca a-prāmāṇikā na sattā-
 upalambha-siddheḥ. prabhāvavato 'dhiṣṭhānāt sato
 upalambho 'gamaka ucyate, yathā — na agnir atra
 upalambho 'bhāvaṃ gamayati. sad avaśyaṃ kenacid
 upalambho 'saj-jñāna-śabda-vyavahāra-pravartana-
 upalambhaḥ a-sad-vyavahāra-pravartana-phalo 'n-
 upalambho 'tas tasya apy an-upalambhanam. tasmād
 upalambho 'nya-a-bhāvaṃ sādhyati, atiprasaṅgāt.
 upalambho 'nya-an-upalambhas tad-a-bhāva-
 upalambho 'yam pratyakṣeṇa eva sidhyati. na hy

PVin2_0009504 -pakṣi-karaṇe hetoḥ sādhyā-a-bhāve 'n-
 PVin1_0004003 na hy anayor eka-ākāra-an-upalambhe 'nya-
 PVin3_0005809 sad-vyavahāraḥ sādhyata ity uktam. sa eva an-
 PVin1_0004101 prasidhyati. na hi viśaya-sattayā viśaya-
 PVin2_0008101 duḥkhe nimitta-upalakṣaṇam rāga-ādayo viśaya-
 PVin2_0005913 cet, etad uttaratra vakṣyāmaḥ. sa ca ayam an-
 PVin3_0006009 tasmād eka-niyata-upalambho 'nya-an-
 PVin2_0005801 a-sad-vyavahāra-pravartana-phalo 'n-
 PVin2_0005906 yogād adhiṣṭhānasya. tat-samskāre tu syād an-
 PVin3_0005405 ca asya prayatna-an-ārambha-virāme kadācid
 PVin3_0004108 vā tatra na asti iti nyāyā eṣaḥ. asty eva
 PVin3_0007005 -artha eva kalpitaḥ. tasya vastv-āśraya-an-
 PVin3_0006903 -samihita-rūpa-an-upādānatve sādhye tathā-an-
 PVin3_0006209 sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi yo 'yam
 PVin1_0004011 viśayasya vijñāna-hetutayā upanidheḥ prāg
 PVin2_0006108 -an-upalambha eva uktaḥ. tathā tad-viruddha-
 PVin2_0006508 -utpādana-śaktiḥ. na ca avāśyam eṣām kārya-
 PVin2_0005902 anya-hetu-sākalye tad-a-vyabhicārāc ca
 PVin1_0004005 -utpatti-lakṣaṇo vā iti na an-āloko rūpa-
 PVin2_0006108 tat-sva-bhāva-a-viśiṣṭam iti tad-an-
 PVin3_0013007 -ātmata-ādi-virodhā api vācyāḥ. tad ayam an-
 PVin3_0006202 anyathā arthasya nāstitvam gamyate 'n-
 PVin3_0006710 tasmin bhāva-an-upādāne sādhye 'sya an-
 PVin3_0006004 tad-viśiṣṭa-upalambho 'tas tasya apy an-
 PVin2_0010106 -a-siddheḥ. yukta-upalambhasya tasya ca an-
 PVin3_0005606 hi -na hy anyā an-upalabhyeṣu nāstitā-an-
 PVin1_0000313 anyo hetu-phalayos tad-bhāvaḥ. tathā yukta-
 PVin3_0004105 vyavasthā-a-yogāt. na hi tatra apy an-
 PVin2_0009405 api na eva pratyēṣyati. tad api hy an-
 PVin2_0006411 kenacid upalabhyate vyatīta-a-samprāpta-
 PVin1_0002607 -śaṅkayā ekatva-an-adhyavasāyād bhinna-
 PVin3_0010703 vaktā na upalabdha ity evam-prakārasya an-
 PVin3_0006108 a-bhāva-a-pratipattiḥ, kiṃ tarhi tādr̥ṣo 'n-
 PVin2_0010106 -nivṛtṭyā anya-nivṛtṭy-a-siddheḥ. yukta-
 PVin1_0004013 paścāt samvedanasya iti cet, a-pratyakṣa-
 PVin3_0006203 arthasya nāstitvam gamyate 'n-upalambhataḥ.
 PVin2_0010108 tad-dhetur ity uktaḥ, svayam tathā-bhūta-an-
 PVin3_0012803 'sti kārya-sva-bhāvayor ukta-lakṣaṇayor an-
 PVin2_0009608 eva saṃśayāt, upalambhe tad-a-bhāvāt. an-
 PVin3_0013001 -lakṣaṇa-prāptasya tad-antarāleṣv an-
 PVin3_0006210 na asti ghaṭa iti, tata eva a-bhāva-
 PVin2_0009508 iti tathā-bhāve niścayam apekṣate. an-
 PVin3_0006102 anya-a-bhāva-gateḥ. yato hi sparśa-viśeṣa-
 PVin2_0009414 iti saṅgraha-ślokaḥ. nanu tad-a-bhāve 'n-
 PVin2_0009513 vyāpy-a-nivṛtṭer ātma-gatiḥ syāt. a-dr̥śya-an-
 PVin3_0006105 upalambha-kāraṇeṣv anyeṣu upalabhyasya an-
 PVin2_0009709 na ca so 'pi yukta iti katham a-yuktaḥ, an-
 PVin2_0006412 -a-samprāpta-upalambham vā. tat katham na an-
 PVin3_0006101 -sañcāriṇo hastasya antara-sparśa-viśeṣa-
 PVin1_0004111 eka-a-siddhau sarva-a-siddheḥ. na ca
 PVin3_0011807 pratibandha-a-siddheḥ. upalambha-an-
 PVin1_0004002 -candra-ādi-vat. na hy anayor eka-ākāra-an-
 PVin1_0004107 a-siddheḥ, anya-upalambha-kāle tu siddha ity
 PVin1_0000401 janana-khyātyā piṭṭva-vat. a-dr̥śya-an-
 PVin2_0009610 ubhaya-niścita-vāci-ity-ādi-vacanāt. tena an-
 PVin2_0009608 sā api na vācyā, an-upalambha eva saṃśayāt,
 PVin2_0005904 na, kārya-kāle 'bhāva-pratipatteḥ, anya-
 PVin2_0008506 vyabhicāre 'sya hetumattā-vyatikramāt. yeṣām
 PVin1_0002512 yathā uktaṃ prak. tatra ca pratyakṣe viśaya-
 upalambho 'sti iti katham vyabhicāraḥ. pratyakṣa-
 upalambho 'sti. na ca etat sva-bhāva-viveke
 upalambhaḥ katham siddhaḥ, katham vā so 'bhāvaḥ
 upalambhaḥ, kiṃ tarhi tad-upalambha-sattayā. sā
 upalambhaś ca pratividitā eva upayanty apayanti
 upalambhaś catur-vidhaḥ. pravṛtti-bhedāt. yāvān
 upalambhas tad-a-bhāva-vyavahāra-siddhi-hetuś ca.
 upalambhas tad-a-vyabhicāri, siddhe vyavahāre
 upalambhaḥ. tadā api tathā-vidha-indriya-grāhya-a
 upalambhaḥ. tena tad-ātmānam praty asya kaścid
 upalambho dadhy-ādinām kṣīra-ādiṣv anumānam, a-
 upalambho dharmo ity ayam atra abhiprāyaḥ.
 upalambho dharmo 'sti iti na sādhana-dharma-a-
 upalambho na asti ghaṭa iti, tata eva a-bhāva-
 upalambhaḥ paścāt samvedanasya iti cet, a-
 upalambhaḥ, yathā -na iha a-pratibaddha-
 upalambho yena anumīyeraṇ. na ca te pramāna-traya
 upalambhaḥ sattā ucyate. sāmagri-pariṇāma-
 upalambhaḥ syāt, kāryasya kāraṇa-a-vyabhicārāt.
 upalambhaḥ sva-bhāva-an-upalambha eva uktaḥ.
 upalambhaḥ sva-bhāvaś ca paraspara-viruddha-artha
 upalambhataḥ. upalambhasya nāstitvam anyena ity
 upalambhanam. tathā hetur na tasya eva a-bhāvaḥ
 upalambhanam. tasmād an-upalambho 'yam
 upalambhanam. pratiṣedha-hetuḥ. pratiṣedha-viśaya
 upalambhanāt. taj jñāna-śabdāḥ sādhyante tad-
 upalambham an-upalambhānā na asti ity āhuḥ. tan
 upalambham antareṇa anyāḥ kaścid vyavasthā-āśrayaḥ.
 upalambham eva khyāpayati. na ca eka-an-upalambho
 upalambham vā. tat katham na an-upalambhād a-
 upalambhayor api sukha-ādi-nīla-ādy-ākārayor a-
 upalambhasya a-dr̥śya-ātma-viśayatvena sandeha-
 upalambhasya eva a-bhāvāt. atra api satsu
 upalambhasya tasya ca an-upalambhanam. pratiṣedha
 upalambhasya na artha-dr̥ṣṭiḥ prasidhyati. na hi
 upalambhasya nāstitvam anyena ity an-avasthitiḥ.
 upalambhasya pratiṣedha-rūpatvāt. hetu-vyāpaka-an
 upalambhasya vā viruddha-a-vyabhicāritāyām. na ca
 upalambhāc ca vyatireka iti saṃśayito 'nivāryaḥ
 upalambhāt. upalabdhi-lakṣaṇa-prāptir abhivyaktiḥ.
 upalambhāt, tac ca sva-tantram pramānam iti. sa
 upalambhāt tu kvacid a-bhāva-siddhāv apy a-
 upalambhāt saty a-sati vā prayatne sañcarati me
 upalambhāt siddhā vyāvṛtṭiḥ. uktam atra kiñcit.
 upalambhād a-bhāva-a-siddhau ghaṭa-ādinām
 upalambhād a-bhāva-siddhiḥ. tan mā bhūt svāpa-ādy
 upalambhād a-bhāva-siddheḥ. nanu upalabdhi-lakṣaṇa
 upalambhād a-bhāvaḥ. na, sarva-upalambha-nivṛtṭer
 upalambhād anya-a-bhāva-gateḥ. yato hi sparśa-
 upalambhānām utpatti-niṣṭhā ity andha-mūkam jagat
 upalambhābhyām hi tayoḥ pratibandham jāniyāt, tau
 upalambhe 'nya-upalambho 'sti. na ca etat sva-
 upalambhe 'pi tadā na siddho 'nyadā viparyaye
 upalambhe 'pi nimitta-a-bhāvāt sad-vyavahāra-
 upalambhe 'pi saṃśayād a-nivṛtṭim manyamānas tat-
 upalambhe tad-a-bhāvāt. an-upalambhāc ca
 upalambhe tad-an-upalambha-siddheḥ. prabhāvavato
 upalambhe tal-lakṣaṇam an-upalabdham yad
 upalambhe samāpto vyavahāra ity apārthakam aparaṃ

PVin1_0004109	siddha iti su-vyāhrtam. anyena api saṃvedana-	upalambhe so 'py a-siddhaḥ saṃvedanam na
PVin3_0006111	syāt. sā ca upalabdhir eva. upalabhyasya an-	upalambhena api tasyā eva viśiṣṭa-upalabdher eka-
PVin2_0009010	-buddhiḥ paśyann api na vyavasyati sattā-	upalambhena sarvadā tad-bhāva-śaṅkā-vipralabdhaḥ
PVin3_0006205	-siddhiḥ syāt, tad-a-bhāvo 'py anyena an-	upalambhena sādhanīya ity an-avasthānād a-
PVin2_0009406	atiprasaṅgāt. na sa tena sādhyate, api tv an-	upalambhena svayam. yukto dṛśyasya a-darśane '-
PVin3_0012807	yathā-avasthita-vastu-sthitiṣv ātma-kārya-an-	upalambheṣu. tatra udāharaṇam — sarva-gataṃ
PVin1_0002607	evam utsannā sarva-vastuṣu. sarva-artha-	upalambheṣu saṃsarga-śaṅkayā ekatva-an-
PVin3_0009212	na arthaḥ. na hi pare 'pracyuta-ātmana	upalayanam a-nityatām icchanti, nanv a-vivakṣita-
PVin2_0008202	kvacit kadācid viramet. tad dhi kiñcid	upalīyeta na vā yasya yatra kiñcit pratibaddham a
PVin3_0005311	-upakāreṇa api saha-kāri-kāraṇam śabdasya	upasaṃharet. tac ca an-apekṣatvād asya nirastam.
PVin3_0000705	-a-yogāt. yugapad ekatra viruddha-guṇa-	upasaṃhāra-a-yogāc ca. tasmād ete kartur icchā-
PVin3_0012806	-kārāṇām artheṣu bhrāntīyā viparita-sva-bhāva-	upasaṃhāra-sambhavāt. na hy asti sambhavo yathā-
PVin3_0005201	apy a-sannidhāna-tulyatvād asya idam ity	upasaṃhāro 'pi vikalpa-nirmita eva syāt, na vastv
PVin3_0010811	avagāhate. tasmād ātmani darśana-mātreṇa an-	upasaṃhāraḥ, tāvatā vyāpty-a-siddheḥ. ataḥ
PVin3_0003410	na sambhavati, tathā ekatra viruddhayor	upasaṃhāre 'pi. vacana-guṇa-doṣau hi para-arthe
PVin3_0010809	dharmair yuktaṃ pratisaṃvedayamānas tad-	upasaṃhāreṇa sarvatra vyavaharan prakāmam āsādita
PVin2_0006913	-ādi-śabdānām iva matta-kāla-atīśaya-varṣa-	upasarga-ādiṣu dramaḍa-ārya-deśayoḥ. tasmād ime
PVin2_0009109	kathaṃ tasya hetuḥ syāt. phalasya api para-	upaskāra-apekṣiṇo na avāśyaṃ hetau bhāva iti tad-
PVin3_0006906	-pratibhāsy artho 'pahnūyate, tasya buddhāv	upasthāpanāya śabda-prayogāt, tad-a-bhāve tad-a-
PVin3_0013607	śabda-prayoga-a-sambhavāt. prayuñjāno 'rtham	upasthāpayati, apahnute ca iti pratijñā-padayor
PVin1_0002204	tad-viśaya-indriya-virahe '-darśanād an-	upahata-indriya-upanidhau ca punaḥ sambhavāt. na
PVin3_0012701	viśāna-a-bhāva-vādinam upahasann ātmānam eva	upahasati. śāsa-avayava-bhūtaṃ viśānaṃ na asti
PVin3_0012701	ca ayam bhāvāc chaśa-viśāna-a-bhāva-vādinam	upahasann ātmānam eva upahasati. śāsa-avayava-
PVin2_0007905	hi nir-upākhyam. caramasya tarhi kṣaṇasya an-	upākhyatā-prasaṅgaḥ. na, sattva-saṅkhyāta-kṣaṇa-
PVin2_0007904	-sāmarthya-upākhyā-viraha-lakṣaṇam hi nir-	upākhyam. caramasya tarhi kṣaṇasya an-upākhyatā-
PVin3_0007606	ity a-mūrtatvaṃ nir-upākhye 'pi syāt. nir-	upākhyasya a-bhāvād a-pratiśedha-viśayatā iti cet,
PVin2_0007904	-śakti-lakṣaṇatvād vastunaḥ. sarva-sāmarthya-	upākhyā-viraha-lakṣaṇam hi nir-upākhyam.
PVin3_0007605	yathā na bhavati mūrta ity a-mūrtatvaṃ nir-	upākhye 'pi syāt. nir-upākhyasya a-bhāvād a-
PVin3_0007609	eva pratiśedha-vṛttir iṣṭā, tan na an-	upākhyeṣv a-mūrtatva-ādīkam iti cet, duḥkhaṃ vata
PVin3_0005705	pratipanna-tad-vyavahāro 'pi prasiddheṣu nir-	upākhyeṣu saty api viśaye kathañcid viśayinaṃ a-
PVin2_0005515	taṃ tathā eva a-vikalpya-artha-bheda-āśrayam	upāgatāḥ. an-ādi-vāsanā-udbhūtaṃ bādhanāte 'rtham
PVin3_0007203	kaṃ sva-arthaṃ puṣṇāti. tasmād anena	upāta-bheda eva sādhyāḥ. upāta-bhede sādhye
PVin3_0007204	tasmād anena upāta-bheda eva sādhyāḥ.	upāta-bhede sādhye 'smin bhaved dhetur an-
PVin1_0002704	-sthitī-kāraṇa-vicchedāt tan-nivṛttis tad-	upādāna-kāraṇa-apekṣiṇas ca śīta-sparśa-āder apara
PVin3_0008412	sā api rasa-upādāna-kāraṇa-pravṛtti rūpa-	upādāna-kāraṇa-pravṛtti-saha-kāriṇī. tasmād yathā-
PVin3_0008412	-hetūnām pravṛtti-kāraṇam. sā api rasa-	upādāna-kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-
PVin3_0008408	tathā-bhūto 'numīyate. pravṛtta-śakti-rūpa-	upādāna-kāraṇa-saha-kāri-pratyayo hi rasa-hetū
PVin3_0006803	tad-ākāra-vikalpa-jananāc ca. na ca	upādāna-kārya-pratyaya-a-pratibhāsi rūpaṃ śakyaṃ
PVin3_0007308	-arthāḥ svataḥ kañcid guṇa-viśeṣam āviśanti.	upādāna-dharmas teṣu upacaryate. tad a-siddha-
PVin3_0007107	tataḥ saṃśayāt. na eṣa doṣaḥ, yasmāt—bhāva-	upādāna-mātre tu sādhye sāmānya-dharminī. na
PVin1_0004311	sa bhāyo 'rthaḥ syāt, yady atra kaścid	upādāna-viśeṣa-a-bhāva-kṛtaṃ kārya-vyatirekaṃ na
PVin3_0008906	pāta-pratibandha ity api kṣaṇikānām bhāvānām	upādāna-samāna-deśa-utpāda ucyate. tasmāt siddhā
PVin3_0008409	hi rasa-hetū rasam janayati, indhana-vikāra-	upādāna-hetu-saha-kāri-pratyaya-agni-dhūma-janana-
PVin3_0012001	api pūrvaḥ pūrvaḥ sa-bhāga-avasthā-bheda	upādāna-hetuḥ, buddhiś ca pratyaya ity etāvato
PVin3_0008411	ābhimukhyena vinā na rasaḥ. tad eva ca rūpa-	upādāna-hetūnām pravṛtti-kāraṇam. sā api rasa-
PVin3_0006807	ayam pradhāna-śabda-pratibhāsy artho bhāva-	upādāno na vā iti. tasya bhāva-an-upādānatve
PVin2_0007906	na, sattva-saṅkhyāta-kṣaṇa-antara-an-	upādānatā-lakṣaṇatvāc caramatvasya. bhavaty eva
PVin3_0007305	śabda-arthaḥ, tasya ca sva-lakṣaṇa-	upādānatā sādhyate. sādhyatām, kiṃ tv asāv api
PVin3_0007309	tad ime nir-viśeṣaṅgāḥ. teṣv artha-	upādānatva-sādhanam artha-sattā-mātra-sādhanam
PVin3_0006903	-ślokaḥ. tasya ca yathā-samihita-rūpa-an-	upādānatve sādhye tathā-an-upalambho dharmo 'sti
PVin3_0006807	bhāva-upādāno na vā iti. tasya bhāva-an-	upādānatve sādhye sa ca pratyātma-vedyatvād a-
PVin3_0010303	sādhyā-sādhanayor viśeṣaḥ. atra api viśeṣaṅ-	upādānam iṣṭasya eva bādhakam. na hi tasya a-
PVin3_0001205	eṣām iti vacane dharma-viśeṣaṅgatvena	upādānat tasya viśeṣaḥ. para-arthāḥ santaś cakṣur
PVin3_0011309	vivakṣayā, dharma-dharminor viśeṣaṅgatvena	upādānat. viruddha-vad dhetur apy evaṃ kiṃ na
PVin3_0013608	iti. yathā ca āha — dharmi-viśeṣaṅgatvena	upādānād a-nityaḥ prayatna-anantariyakāḥ śabdaḥ
PVin3_0006710	-a-bhāva-ubhaya-āśrayaḥ. tasmin bhāva-an-	upādāne sādhye 'sya an-upalambhanam. tathā hetur
PVin3_0007309	-dharmas teṣu upacaryate. tad a-siddha-	upādāneṣu na sambhavati. tad ime nir-viśeṣaṅgāḥ.
PVin2_0007408	-apekṣaḥ śuddho vā nāṣe kāryatva-sattva-vat.	upādīyate. apekṣita-para-vyāpāro hi sva-bhāva-
PVin2_0007406	sva-bhāvo gamakaḥ. sa ca ayam hetutvena	upādiyamāna upādhy-apekṣaḥ śuddho vā nāṣe

PVin2_0007407	gamakaḥ. sa ca ayam hetutvena upādīyamāna	upādhy-apekṣaḥ śuddho vā nāṣe kāryatva-sattva-vat.
PVin3_0007008	sā tad udāharaṇena eva udāhṛtā. sa punar	upādhi-bheda-apekṣaḥ kevalo vā kṛtakatva-sattva-
PVin2_0007410	-bheda-bheditva-ādayo 'pi vyākhyātāḥ. evam	upādhi-bheda-apekṣaḥ kvacit sva-bhāvo hetur
PVin1_0001601	iti cet, nanu sā vyaktir buddhir eva. tad-	upādhiḥ so 'py a-siddha eva. na vyaktir buddhir
PVin2_0007409	kṛtaka-śrutīḥ sva-bhāva-abhidhāyiny api para-	upādhiṃ enam ākṣipati. etena pratyaya-bheda-
PVin2_0008502	-viśeṣa-grahaṇe 'bhimatatvāl liṅga-viśeṣa-	upādhiṇām ca sāmānyānām. a-viśiṣṭa-sāmānya-
PVin3_0002105	tadā syāc cen na tadā an-abhyupāyataḥ.	upāyo hy abhyupāye 'yam an-aṅgaṃ sa tadā api san.
PVin2_0006503	pravartamānaṃ puruṣa-artha-sādhanam kañcid	upāyam āśritya pravartate, anyathā a-sambaddha-
PVin1_0001005	asti, tasya api grahaṇam. saṅketa-smaraṇa-	upāyam ḍṛṣṭa-saṅkalana-ātmakam. pūrva-apara-
PVin3_0012707	tat ko 'yam sambandha-a-bhāvo vācya ity	upālabhaḥ. asti viśāṇinām viśāṇa-sva-bhāva-
PVin3_0003411	'numāne 'dhikriyete, na arthasya, vaktur	upālabhād a-yathā-artha-abhidhānena. yadi sva-
PVin1_0000104	ayam jaḍa-matir loko garīyaḥ padam. tatra	upāsita-loka-bhartari kṛtā sv-alpā apy an-artha-
PVin2_0005512	vidhāv ekasya tad-bhājam iva anyeṣām	upekṣakam. niṣedhe tad-viviktaṃ ca tad-anyeṣām
PVin1_0000102	sa śrīmān a-kalaṅka-dhiḥ svayam	upetya āryo 'nujagrāha yaṃ vyaktaṃ tasya na vetty
PVin3_0010007	iti saṅgraha-ślokau. tasmān na dharmī hetuḥ,	ubhaya-a-siddheḥ. etena dharmo 'pi vyākhyātāḥ.
PVin3_0012605	ca ghaṭanā a-satsu kena nivāryate. sad-a-sad-	ubhaya-an-ubhaya-vyavasthās ca tad-a-tat-
PVin3_0011512	tasmāj jīvac-charīra-sambandhī prāṇa-ādir an-	ubhaya-ātmatā-bahir-bhāvāt tābhyām na
PVin3_0012511	-a-yogaḥ. tri-vidho hi dharmo bhāva-a-bhāva-	ubhaya-āśraya ity uktam. na a-bhāvasya kañcid
PVin3_0006709	śabda-arthaḥ tri-vidho dharmo bhāva-a-bhāva-	ubhaya-āśrayaḥ. tasmin bhāva-an-upādāne sādhye
PVin3_0007507	ca, na a-siddhe bhāva-dharmo 'sti vyabhicāry	ubhaya-āśrayaḥ. dharmo viruddho 'bhāvasya sā
PVin3_0010906	tat-kṛtāś cetaso vyāroṣo dveṣaḥ. sa eva	ubhaya-āśrayaḥ pūrvako viparyāso mohaḥ. na evaṃ
PVin3_0011409	-antaratve 'tad-upakāra-ādayo 'py uktāḥ. an-	ubhaya-kāriṇām ānarthakyāt tādarthya-sādhanam
PVin3_0006805	-ākāra-adhyavasāya-vaśena ca bhāva-a-bhāva-	ubhaya-dharma ity ucyate. tad atra dharmiṇi
PVin3_0007604	etat pramāṇa-vārttike. atha punar	ubhaya-dharmaṃ brūyāt, an-āśrita-vastuno '-
PVin3_0007706	te 'py etena vyākhyātāḥ. sa ca sva-vāco-	ubhaya-dharmatām bruvāṇaḥ sato 'nyatra apy asya
PVin3_0007708	-sapakṣa-anyataratva-ādinām a-vipakṣa-vṛtter	ubhaya-dharmatve 'py a-doṣaḥ. na hi pakṣa eva
PVin3_0007802	bhāvam. katham idānīm hetur a-vipakṣa-vṛttir	ubhaya-dharmaś ca. na hi pakṣa-vipakṣa-pravibhāga-
PVin3_0000611	-upagamasya apara-tyāga-nāntariyakatvān na	ubhaya-dharmā asti iti. siddha-anta-upagama-
PVin3_0000408	-san-darśana-arthaḥ. tad-an-abhyupagame ca	ubhaya-nivṛttiḥ, vivekasya kartum a-śakyatvāt,
PVin3_0010107	sarvo vipakṣaḥ, kiṃ tarhi tad-vyatirekeṇa	ubhaya-niścita ity a-niścayāt siddham a-
PVin2_0009609	a-nivārita eva iti cet, na, ya eva tu	ubhaya-niścita-vāci-ity-ādi-vacanāt. tena an-
PVin3_0011607	-bhāva-a-yogāt saṃśayaḥ. a-pratipattir an-	ubhaya-pratipatti-saṃśaya-rūpā sā ubhaya-bahir-
PVin3_0006804	adhyavasātum. sa tu vikalpaḥ sad-a-sad-	ubhaya-pratyaya-āhita-vāsanā-prabhava iti tat-
PVin3_0012102	iti ḍṛṣṭāntayor anyatareṇa artha-āpattyā	ubhaya-pradarśanam āha. tasmād idṛṣo vyatireka-a-
PVin2_0005310	tathā hy āha – artha-āpattyā vā anyatareṇa	ubhaya-pradarśanād iti. na a-sati nāstitā-siddhiḥ,
PVin3_0011607	an-ubhaya-pratipatti-saṃśaya-rūpā sā	ubhaya-bahir-bhāve syāt, antar-bhāve katham a-
PVin3_0004510	'py ubhaya-vyāvṛtter niścaya-a-yogāt,	ubhaya-bahir-bhūtasya a-bhāvāt. ubhayor ekatra
PVin2_0009615	na gamayet. pramāṇa-antara-bādhanān na	ubhaya-vyavacchedaḥ. anyonya-vyavacheda-rūpāṇām
PVin3_0012605	a-satsu kena nivāryate. sad-a-sad-ubhaya-an-	ubhaya-vyavasthās ca tad-a-tat-samayavatām a-
PVin3_0004510	-aṅgasya a-sāmarthyāt. a-sādhāraṇo 'py	ubhaya-vyāvṛtter niścaya-a-yogāt, ubhaya-bahir-
PVin1_0002205	ca punaḥ sambhavāt. na apy a-manas-kārāḥ,	ubhaya-sannidhāv api middha-ādi-vipluta-dhiyo '-
PVin3_0004708	viparyayaḥ. ubhaya-siddhyā nirdeṣṭavyasya an-	ubhaya-siddhiḥ. iha api tarhi niścayena
PVin3_0004707	-prāptir asti, cākṣuṣatve vā ko viparyayaḥ.	ubhaya-siddhyā nirdeṣṭavyasya an-ubhaya-siddhiḥ.
PVin3_0011704	'pi gamaka eva. na ca evaṃ śrāvaṇatvam,	ubhayato vyāvṛtter iti. tena evaṃ-prakāram
PVin3_0007701	chabda-prayogasya. iṣṭa-a-viśeṣād	ubhayatra-a-pratīti-prasaṅgāt. tato 'pi pratīteḥ
PVin3_0008705	para-rūpa-kriyāyām api tatra an-upakārāt.	ubhayathā a-kāraḥ a-kiñcit-karatvena an-
PVin2_0009914	-kāraṇa-bhāvo 'pi sva-bhāvaṃ niyamayati ity	ubhayathā sva-bhāva-pratibandhād eva nivṛttiḥ.
PVin3_0000507	siddhy-ādayaḥ, yady evam idam api syān na vā	ubhayam iti dharmayoḥ sambandha-upadarśanāt. eka-
PVin2_0009310	vyatireke yad āha – eṣa tāvan nyāyo yad	ubhayam vaktavyam viruddha-anaikāntika-
PVin2_0006012	an-ubhayasya vā niṣedho hetuḥ. tatra apy an-	ubhayasya a-pratibandhāt tad-a-bhāve 'nya-a-bhāvo
PVin2_0010108	-rūpatvāt. hetu-vyāpaka-an-upalabdhir	ubhayasya api hetur iti. eṣa tri-vidha eva
PVin2_0006011	-antara-niṣedhe sādhye kārya-kāraṇayor an-	ubhayasya vā niṣedho hetuḥ. tatra apy an-
PVin3_0004511	-a-yogāt, ubhaya-bahir-bhūtasya a-bhāvāt.	ubhayor ekatra bhāve ca pratīti-sādhana-a-bhāvāt
PVin1_0001909	-kriyā-kālo na arthaḥ saha-kārī iti cet, na,	ubhayos tulya-kālatvāt. a-sataḥ prāg a-sāmarthyāt
PVin3_0007611	arthaṃ niyantū-kāmo jīvati, tasya sa-	uras-tāḍam krandatō 'pi lokasya a-nivṛtteḥ. yathā
PVin2_0007012	śabdeṣu yena artho 'yam vivecitaḥ. svarga-	urvaśy-ādi-śabdaś ca ḍṛṣṭo 'rūḍha-artha-vācakaḥ.
PVin2_0007103	kim etad dviṣṭa-kāmitam. atha prasiddhim	ullaṅghya kalpane kiṃ nibandhanam. prasiddher a-
PVin2_0008510	bhāvād a-kāryam. na, indhana-vikāra-hetur	uṣṇa-sparśa-viśeṣasya agnitvāt. kāryasya ca
PVin3_0006504	-bhāve 'bhāvād virodha-gatiḥ, yathā śita-	uṣṇa-sparśayoḥ. anyonya-bheda-siddher vā dhruva-

PVin2_0008207	-sthāyī jāta iti. tam asya mandāḥ sva-bhāvam	ūrdhvaṃ vyavasyanti, na prāk, darśane 'pi pātava-
PVin1_0001009	-an-āgata-vastu-prabheda-grahaṇa-a-grahaṇa-	ūha-an-ūha-artha-bhāva-apekṣa-an-apekṣa-ādi-
PVin1_0001009	-vastu-prabheda-grahaṇa-a-grahaṇa-ūha-an-	ūha-artha-bhāva-apekṣa-an-apekṣa-ādi-prasaṅgaḥ.
PVin2_0009408	bhāvaḥ, sa tad-a-bhāve na yuktaḥ. kvacid yad-	rcchayā tathā-bhāve 'pi taylor a-pratibandhād
PVin3_0006813	atīta-a-jātayor vā api na ca syād an-	rta-arthatā. vācaḥ kasyāścid ity eṣā bauddha-
PVin2_0007202	jñātā vā atindriyāḥ kena vivakṣā-vacanād	rte. vivakṣā niyame hetuḥ saṅketas tat-prakāśanaḥ.
PVin3_0009109	vyatirekā dharmā hetv-ābhāsāḥ. tatra,	eka-a-prasiddhi-sandehe 'prasiddho vyabhicāra-
PVin2_0008506	an-upalabdham yad upalabhyate, tatra	eka-a-bhāve 'pi na upalabhyate, tat tasya kāryam.
PVin1_0004111	pratyety upalambha-niṣṭhām pratikṣamāṇaḥ,	eka-a-siddhau sarva-a-siddheḥ. na ca upalambhānām
PVin2_0009405	api hy an-upalambham eva khyāpayati. na ca	eka-an-upalambho 'nya-a-bhāvam sādhayati,
PVin3_0008308	yogyatām apy anumāpayanti, a-samagrasya	eka-anta-a-sāmarthyād iti na tataḥ kārya-anumānam.
PVin3_0005209	na cet, na kadācit kasyacit kiñcid ity	eka-anta eṣaḥ. syād etat, na āvaraṇān nityam
PVin3_0012605	tad-a-tat-samayavatām a-niścita-sādhanaḥ na	eka-anta-grāhīnyaḥ syuḥ. tasmād yathā kathañcid
PVin3_0000508	ubhayam iti dharmayoḥ sambandha-upadarśanāt.	eka-anta-parigrahe syād eṣa doṣaḥ. na vā sati
PVin3_0004603	tatra saṁśaya-hetuḥ, tadvatām tat-saṅgrahād	eka-anta-vyāvṛtṭeś ca iti. tadvatām tat-saṅgrahād
PVin3_0004605	āha, yam ayaṃ vastu-dharmas trītiyam āśrayet.	eka-anta-vyāvṛtṭyā ca eka-bhāve pratīti-sādhana-a
PVin3_0003701	'nyo 'sti viśeṣaḥ pratyakṣasya, ya	eka-anta-sādhanatvaṃ vyavasthāpayati, yatas tad-
PVin2_0009107	tatra paścād bhāvān na hetutvaṃ phale 'py	eka-antatā kutaḥ. sa hi niṣpanne bhāve 'rtha-
PVin3_0011701	eva ātmanaḥ prāṇa-ādayaḥ, tad-vyatirekasya	eka-antikavād ity aparāḥ. vipakṣād eva hi prāṇa-
PVin3_0004609	apy a-pratibhānāt syāt saṁśayaḥ, sa ca na	eka-antena anaikāntikaḥ. tan niścita-tad-bhāvo
PVin2_0007201	taylor bhedaḥ parikṣyatām. sarvatra yogyasya	eka-artha-dyotane niyatīḥ kutaḥ. jñātā vā
PVin3_0002703	-sādhyaṃ a-bādhanāt. yathā ākāśa-guṇatva-	eka-artha-samavāyy-a-niyatva-a-bhāvam api
PVin3_0002707	prakarāṇe vyatirikta-indriya-grāhya-sāmānya-	eka-artha-samavāyy-a-niyatva-yuktaḥ śabda iti.
PVin1_0002109	na eva sukha-ādayaḥ saṃvedana-rūpāḥ.	eka-artha-samavāyīnā tu jñānena saṃvedyanta ity
PVin2_0007204	-prakāśanaḥ. a-pauruṣeḥ sā na asti tasya sā	eka-arthatā kutaḥ. sva-bhāva-niyame 'nyatra na
PVin2_0007011	-vādaś cet tatra ko 'tindriya-artha-dṛk. an-	eka-artheṣu śabdeṣu yena artho 'yaṃ vivecitaḥ.
PVin1_0004002	-niyamād dvi-candra-ādi-vat. na hy anayor	eka-ākāra-an-upalambhe 'nya-upalambho 'sti. na ca
PVin3_0006006	'yaṃ pratyakṣeṇa eva sidhyati. na hy	eka-ākāra-pratinīyatād a-saṃsargiṇo 'nubhavād
PVin3_0006112	upalambhena api tasyā eva viśiṣṭa-upalabdher	eka-ākāra-pratinīyamaḥ. tasmād viśiṣṭa-upalabdhir
PVin1_0002506	eva idaṃ saṃvid-rūpaṃ harṣa-viśāda-ādy-an-	eka-ākāra-vivartam paśyāmaḥ. tatra yathā-iṣṭam
PVin1_0003613	-sva-bhāvam vyavasthitīḥ, sarva-jñānānām	eka-ākāratva-prasaṅgāt. an-eka-ākārās tu
PVin1_0003613	sarva-jñānānām eka-ākāratva-prasaṅgāt. an-	eka-ākārās tu vijñaptayaḥ, yena ekaṃ rūpam ekasya
PVin3_0009411	a-bheda eva atitarām a-kramatva-prasaṅgaḥ,	eka-ātmatva-vat. kāryatvād eva a-bheda iti cet,
PVin3_0011601	tābhyām na vyatiricyate. na tatra anveti,	eka-ātmany apy a-siddheḥ. ata eva anvaya-
PVin2_0007907	virūpe 'pi dhātau. dhātva-antare tv an-	eka-upakāra eva syāt. an-ābhoge 'sāmarthyam iti
PVin3_0011408	-bhāva-upakāra-sādhanam etat. na eka-kāla-an-	eka-upakāra-sādhanam. upakārasya artha-antaratve
PVin3_0000610	-sva-bhāva-niṣedhaḥ kriyate. viruddhayor	eka-upagamasya apara-tyāga-nāntariyakatvān na
PVin2_0006008	vā virodho nitya-a-niyatva-vat. tatra apy	eka-upalabdhyā anya-an-upalabdhir eva ucyate,
PVin3_0005811	kasyacit kāraṇam. na eṣa doṣaḥ, yasmāt —	eka-upalambha-anubhavād idaṃ na upalabhe iti.
PVin3_0009111	'siddhau ca sandehe vyabhicāra-bhāk.	eka-ekasya rūpasya a-siddhau sandehe vā a-siddho
PVin3_0011307	tata eva tad-viparyaya-sādhano viruddho 'py	eka eva. prayoga-bhedāt tu tad-bhedaḥ, kvacid ukti
PVin3_0011408	nānā-sva-bhāva-upakāra-sādhanam etat. na	eka-kāla-an-eka-upakāra-sādhanam. upakārasya
PVin3_0008502	rūpam anumāpayati. tatra apy atīta-	eka-kālānām gatiḥ, na an-āgatānām, vyabhicārāt.
PVin3_0006811	-antariya-pratyayeṣu bhāvāt. parama-artha-	eka-tānatve śabdānām a-nibandhanā. na syāt
PVin2_0007210	iṣṭām eva asya yogyatām. ity antara-ślokāḥ.	eka-deśa-a-visaṃvādanam apy āgama-lakṣaṇam āhuḥ.
PVin3_0013609	prayatna-anantariyakatvād iti pratijñā-artha-	eka-deśa iti, na hy evam-ādini yathā-ukta-
PVin2_0008616	sā ca yogyatā hetu-bhāvāt kim anyat. tasmād	eka-deśa-kāla-parihāreṇa anya-deśa-kālayor
PVin3_0005504	etena kārya-liṅga-udāharaṇena sva-bhāvo 'py	eka-deśa-bhāg ukto veditavyaḥ. tena eva ca sadṛśam
PVin3_0002005	-eka-deśa-viśeṣatvāt. na sādhyā-samudāya-	eka-deśa-viśeṣa ity eva a-prakarāṇa-icchā bhavati,
PVin3_0002004	sādhayet sādhyā-dharma-vat, sādhyā-samudāya-	eka-deśa-viśeṣatvāt. na sādhyā-samudāya-eka-deśa-
PVin3_0010503	ity eṣa katham na pratijñā-artha-	eka-deśaḥ. tasya eva a-bhinna-vyāvṛtṭi-
PVin3_0010504	sādhyā-dharmināḥ sādhanatve pratijñā-artha-	eka-deśatvam uktam. viśeṣam punaḥ sādhyā-dharminam
PVin3_0004305	-dharmi-dharma-pratiśedha-arthatvāt. tad-	eka-deśatvāt tad-upacāra-yogya-dharmi-pratipatty-
PVin3_0010411	yathā — a-vipakṣatvāt, tat-samudāya-	eka-deśatvād ity-ādayaḥ. anayā diśā sarva-
PVin3_0009802	tv ācāryaḥ prāha. yaḥ punaḥ pratijñā-artha-	eka-deśo 'siddha ucyate, yathā — a-nityaḥ
PVin3_0000405	yathā — deśa-kāla-avasthā-viśeṣa-niyata-	eka-dravya-saṃsarga-a-vyavacchinna-sva-bhāva-
PVin3_0000407	bhāvasya virodhād bhinna-deśa-ādi-yogena, sa	eka-dharma-upagame 'para-dharma-upagama-san-
PVin3_0000510	-bādhanā samartha iti vakṣyāmaḥ. abhyupagata-	eka-dharmaṇo 'vaśyam apara-abhyupagamo yukti-kṛta
PVin2_0007909	iti cet, na, an-ābhoga-a-sambhavāt,	eka-dharmasya apy a-jñāne para-artha-vṛtṭeḥ kārya

PVin2_0005508	syāt pada-arthānām vidhāna-pratiṣedhane.	eka-dharmasya sarva-ātma-vidhāna-pratiṣedhanam. a
PVin2_0005510	-nānā-ātmatayā bhede nānā-vidhi-niṣedha-vat.	eka-dharminy a-saṃhāro vidhāna-pratiṣedhayoḥ.
PVin3_0006009	vā iti niścāyayati sāmartyāt. tasmād	eka-niyata-upalambho 'nya-an-upalambhas tad-a-
PVin2_0009212	-an-upalabdhir a-bhāva-pratipādikā. tasmād	eka-nivṛtṭyā anya-nivṛtṭim icchatā tayoh kaścit
PVin2_0010001	sva-bhāva-pratibandhād eva nivṛtṭiḥ. anyathā	eka-nivṛtṭyā anya-nivṛtṭiḥ katham bhavet. na
PVin2_0006010	hy a-niṣiddha-upalabdher a-bhāva-a-siddheḥ.	eka-niṣedhena anya-a-bhāva-sādhane siddhā eva an-
PVin3_0001611	a-prasaṅgāt. tasmād idam anyatara-grahaṇam	eka-parigrahe 'py a-virodhe samartham bhavati,
PVin2_0010111	-viruddha-ādy-a-gati-gati-prayoga-bhedena an-	eka-prakāra uktaḥ. sva-artha-anumāna-paricchedo
PVin3_0001705	na pakṣa-sapakṣayor anyataraḥ, vikalpa-	eka-pratinīyamayor virodhāt. sāmānyena vihiteṣv
PVin2_0006804	-yogyatā niyāmikā iti cet, na, tatra apy	eka-pratinīyamasya taj-janma-lakṣaṇatvāt tad-
PVin2_0009307	-niścāyena anaikāntikasya. dvayor ity	eka-prasiddha-pratiṣedhaḥ, prasiddha iti
PVin3_0004605	tṛṭṭiyam āśrayet. eka-anta-vyāvṛtṭyā ca	eka-bhāve pratīti-sādhana-a-bhāvam āha. asya hi
PVin3_0001612	bhavati, yathā anyatara-bhojana-codanāyām	eka-bhojane. vikalpa-viṣayatvād asya. tatra hi
PVin1_0002601	ity apārthakam aparaṃ caitanyam. taṃ ca	eka-rūpam eva paśyāma iti na anyā buddhir anyo
PVin1_0003408	sañcitāni tathā pratibhānti iti yuktam,	eka-rūpasya bāhulya-virodhāt. bahuṣu ca tathā-
PVin3_0000405	-a-vyavacchinna-sva-bhāva-antara-virahād an-	eka-vṛtṭer ekasya na deśa-ādi-viśeṣavatā anyena
PVin3_0000609	-ādiṣu bahu-mukhair upanyāsair ekatva-an-	eka-vṛtṭyor virodhāt tathā-vidha-sva-bhāva-
PVin3_0012908	iṣyata eva iti kim an-iṣṭam. a-kriyasya	eka-vyakti-sambandhino deśa-antare 'pūrva-vyakti
PVin3_0013002	-lakṣaṇa-prāptir abhivyaktiḥ. a-bhedād	eka-vyakṭyā sarva-vyakṭer a-vyakṭa-rūpa-virahaḥ. a
PVin2_0009701	-vyavacchedaḥ. anyonya-vyavaccheda-rūpāṇām	eka-vyavacchedena anya-vidhānād a-pratiṣedhaḥ,
PVin1_0004201	-bhāvāt. tat siddhaḥ saha-upalambha-niyamaḥ,	eka-vyāpāre krama-a-yogāt, tasya a-viśeṣāt.
PVin2_0009502	etāni phalāny evaṃ-rasāni vā rūpa-a-viśeṣād	eka-śākhā-prabhavatvād vā, upayukta-phala-vat.
PVin3_0003702	-bahir-bhāvād a-pramāṇam anumānam syāt.	eka-saṅkhyā-vivakṣayā a-pradarśita-
PVin3_0003709	'numāne viruddha-a-vyabhicāriṇaḥ. tad	eka-saṅkhyā-vivakṣā apy atra viśaye na iṣṭā eva.
PVin3_0012910	-sambandhaḥ sarva-vyāpini sidhyati. tad	eka-sambandhino deśa-antare 'gatvā a-tad-deśair
PVin3_0008406	rasa-ādinā rūpa-ādi-gatiḥ, sā katham. sā api	eka-sāmagry-adhīnasya rūpa-āde rasato gatiḥ. hetu
PVin3_0011502	ādheya-atiśayam eva upakurvate. sa tasmād	eka-sva-bhāvo na bhavati iti viruddhaḥ. ca-śabdo
PVin1_0003506	raktam iti rakta-a-raktaṃ dr̥ṣyeta. tasmān na	ekaḥ kaścīd arthaḥ, yo vijñānam sarūpayati. ata
PVin3_0009409	a-krama-abhivyakṭer ghaṭa-dadhy-ādir an-	ekaḥ, ko vā virodhaḥ karma-abhivyakṭer a-bheda-
PVin1_0003407	-ākārasya pratyekaṃ parama-aṇuṣv a-bhāvāt.	ekaś ca ayaṃ jñāna-sanniveśī iti na ca bahūni
PVin2_0005517	tat-phalo 'tat-phalāś ca artho bhinna	ekas tatas tataḥ. tais tair upaplavair nīta-
PVin3_0012505	pratiṣedho na sambhavet. na hi paryudāsa eva	eko naṅo viśayaḥ, kiṃ tarhi prasajya-pratiṣedho
PVin3_0007206	bhavet. sa hi dharmī pradhāna-lakṣaṇa	eko nityaḥ sukha-ādy-ātmako 'nyo vā iti, yathā-
PVin2_0005609	agnir atra dhūmāt. atra dvau vastu-sādhānāv	ekaḥ pratiṣedha-hetuḥ. sva-bhāva-pratibandhe hi
PVin1_0003410	na asti iti na tayoh sārūpyam. na api sthūla	eko viśayas tathā-avabhāsī, pāny-ādi-kampe
PVin3_0002302	-bādhaka eva viruddhaḥ. a-bādhya-bādhakayor	ekataḥ siddhir a-viruddhā api śāstra-bādhāyām
PVin3_0013011	-anurodhini punar anumāne yathā virodhinor	ekatra a-sambhavaḥ, tathā tad-abhivyāptayor api
PVin1_0000904	ātma-a-bhedena sāmartya-a-viśeṣān na ekasya	ekatra kriyā-a-kriye syātām. tena syād artha-
PVin1_0001705	-sambandho vyavahāre pratiyeta. tathā hi	ekatra dr̥ṣṭo bhedo hi kvacin na anyatra dr̥ṣyate.
PVin2_0006910	sandehe sandehād bahuṣu darśane ca,	ekatra draṣṭur a-bhāvāt, punar darśane ca bhāvāt,
PVin3_0008701	tābhyām janānāt samavāyād vā, sa kim	ekatra na samavaiti janyate vā. tasya a-
PVin3_0004511	ubhaya-bahir-bhūtasya a-bhāvāt. ubhayor	ekatra bhāve ca pratīti-sādhana-a-bhāvāt pravṛtti
PVin1_0002503	'pi śabda-ādi-sukhā ity api vārttā-mātram,	ekatra yugapad anayor virodhāt. tasmān na
PVin3_0000705	vivakṣā-antare parāvṛtṭyā-a-yogāt. yugapad	ekatra viruddha-guṇa-upasaṃhāra-a-yogāc ca. tasmād
PVin3_0003409	yathā pramāṇa-bādhāyām na sambhavati, tathā	ekatra viruddhayor upasaṃhāre 'pi. vacana-guṇa-
PVin3_0011510	sarvasya saṅgrahāt. na apy anayor	ekatra vṛtṭi-niścayaḥ, tādātmyena prasiddhe '-
PVin3_0013007	-bhāvāś ca paraśpara-viruddha-artha-sādhānāv	ekatra saṃśayaṃ janayataḥ. śāstra-kāro viruddha-
PVin2_0007311	sad-vyavahāra-pratiṣedha-phalatvaṃ tulyam,	ekatra saṃśayād anyatra viparyayāt. tatra dvitīyā
PVin3_0004606	-sādhana-a-bhāvam āha. asya hi dvayasya	ekatra samuccayāt sarveṣu prabhedeṣu saṃśayaḥ.
PVin3_0002904	an-āśrayaḥ pratipramāṇasya. viruddhayor	ekatra samyag-jñāna-a-yogāt. viśaya-upadarśana-
PVin3_0002201	grāhyo dhūmena na analaḥ. yadi sādhana	ekatra sarvaṃ śāstraṃ nidarśane. darśayet
PVin3_0013011	tathā tad-abhivyāptayor api iti na tāv	ekatra staḥ. tan na atra viruddha-a-vyabhicāri.
PVin3_0012205	ātmanaḥ sandehāt. ata eva vipakṣād api.	ekatra hi niyame siddhe 'nya-nivartanaṃ sidhyet.
PVin1_0001710	-bheda-kalpanāyām atiprasaṅgaḥ. sarva-ātmav	ekatva-a-niścayād a-nānātva-pratipatter a-nānā-
PVin1_0002607	sarva-artha-upalambheṣu saṃsarga-śāṅkayā	ekatva-an-adhyavasāyād bhinna-upalambhayor api
PVin3_0000609	-pratiṣedha-ādiṣu bahu-mukhair upanyāsair	ekatva-an-eka-vṛtṭyor virodhāt tathā-vidha-sva-
PVin1_0003814	-avabhāsinaḥ. satyaṃ katham syur ākārās tad-	ekatvasya hānitaḥ. anyasya anyatva-hāneś ca na a-
PVin1_0004401	apy an-āśvāsikaṃ vyavahāram utpaśyann	ekam a-pramāṇam ācakṣīta, aparaṃ āsaṃsāram a-
PVin1_0003903	tad-rūpaṃ na asti tattvataḥ. yasmād	ekam an-ekam ca rūpaṃ teṣāṃ na vidyate. sādharma

PVin2_0005212 – anvaya-vyatirekayor niścita-vyāptikam
 PVin1_0002405 upakṣepasya. tatra api samvedanam eva
 PVin2_0009003 sarvasya ca sarvatra upayogaḥ syāt. anyathā
 PVin3_0003004 sva-vacanam śāstram ca abhisamasya sāmāyād
 PVin3_0003807 tena a-sādhāraṇam āha. yasmān na etad eva
 PVin3_0009404 na ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv
 PVin1_0002506 tad-rūpa-vyatirekeṇa buddher an-upalakṣaṇāt.
 PVin3_0013702 cet, āsām api parasparam eṣa prasaṅga ity
 PVin1_0003903 tad-rūpaṃ na asti tattvataḥ. yasmād ekam an-
 PVin1_0001711 -a-niścayād a-nānātva-pratipatter a-nānā-
 PVin2_0008715 cakṣū-rūpa-āder vijñānasya. na vai kiñcid
 PVin1_0002702 artha-antaram eva tat tathā-utpannam
 PVin2_0009001 -siddhiḥ, na kasyacit kutaścīd bheda ity
 PVin2_0005511 -dharminy a-samhāro vidhāna-pratiśedhayaḥ.
 PVin3_0003403 eva iti cet, katham punar upagama-a-viśeṣa
 PVin1_0003614 an-eka-ākārās tu vijñaptayaḥ, yena
 PVin2_0004811 artha-bhidam jagau. pratibhāsasya bhinnatvād
 PVin1_0003504 'pi tathā sthūlasya darśanam syāt. rakte ca
 PVin3_0011503 na bhavati iti viruddhaḥ. ca-śabdo dvayor
 PVin3_0001712 na vā kaścīd artha-antara-bhūtaḥ, dvayor
 PVin1_0003906 na iha tat. a-darśanāj jagaty asminn
 PVin1_0000904 syāt. ātma-a-bhedena sāmārthya-a-viśeṣān na
 PVin3_0011306 dhetur api prthag iṣṭa-sādhano vācyaḥ syāt.
 PVin2_0010003 bhāvyaṃ go-matā api kim. sannidhānāt tathā
 PVin1_0003412 pṛthak-siddhi-prasaṅgād vastra-udaka-vat.
 PVin3_0001607 sāmānyena anyatara-artha-antara-bhāvas tayor
 PVin3_0012911 'gatvā a-tad-deśair a-pūrvair abhisambandha
 PVin2_0005512 uddīśya nānā-dharma-samāśrayam. vidhāv
 PVin2_0005104 -ślokaḥ. anya-yoga-vyavacchedena ca viśeṣaṇa
 PVin3_0003609 vyākhyāte, dvayor api prāmānya-a-viśeṣāt.
 PVin3_0000606 utpatti-vināśābhyaṃ caitanyasya prasidhyati.
 PVin2_0004812 bhinnatvād ekasmimś tad-a-yogataḥ. na hy
 PVin2_0005905 an-upalabdhir iti cet, na, viśaya-indriyayor
 PVin3_0001902 iti tena vyapadiśyate. svayaṃ-śrutih punar
 PVin3_0000405 -sva-bhāva-antara-virahād an-eka-vṛtter
 PVin3_0004508 tu samśaye dvayor ekasya vā viparyaye ca
 PVin3_0010204 na tṛtīyaṃ rāśim vyatirecayataḥ. tayor
 PVin3_0010606 sukha-ādi-sambhavād vibhur ātmā iti. evam
 PVin2_0005213 artha-āpattyā dvitīyaṃ gamayati iti. ata
 PVin3_0003401 ata eva tulya-kakṣatvāt. yadi hi tatra
 PVin1_0003813 api grāhya-grāhaka-samvidam. anyathā
 PVin3_0000604 prasaṅga-viparyaya-sāadhanayor a-gamakativāt.
 PVin3_0001508 -yajñadattayor anyataram bhojayeti, na
 PVin1_0003614 -eka-ākārās tu vijñaptayaḥ, yena ekam rūpam
 PVin3_0009111 'siddhau ca sandehe vyabhicāra-bhāk. eka-
 PVin3_0010607 sandehe vā a-siddho hetv-ābhāsaḥ. tathā
 PVin3_0011206 mātreṇa vyāvṛttir a-sandigdha. tena ayam apy
 PVin3_0004508 atra dūṣaṇam eva. anyatra tu samśaye dvayor
 PVin3_0001701 vā iti na iśyate. vidher a-yogāc ca dvayor
 PVin2_0006501 tatra api satī pratyakṣa-anumāna-āgamānām
 PVin3_0010607 a-siddhau sandehe vā anaikāntikaḥ. katamasya
 PVin3_0010309 pāramārthiko 'satam parasparato vibhāgaḥ.
 PVin1_0003001 eva dvi-candra-ādi-bhrāntir indriya-ja ity
 PVin3_0001908 tat-prabādhane ca hetu-pratijñayor doṣa ity
 PVin1_0002110 -artha-samavāyinā tu jñānena samvedyanta ity
 PVin2_0009505 pratyakṣa-bādhā-śānkā-vyabhicāra ity
 PVin3_0000108 siddhir iti jñāpana-artham. yathā āhur
 PVin2_0005309 anvaya-vyatirekayoḥ pṛthag-rūpatvāt. te tv
 PVin1_0000302 grāhya-dharmaṇi dharmini ca darśanam. na ca
 ekam api rūpaṃ prayuktam artha-āpattyā dvitīyaṃ
 ekam āntaram pṛti-paritāpa-rūpaṃ paśyāmaḥ. na ca
 ekam ity eva na syān nāma-antaram vā, artha-
 ekam uktam. yathā ātmano 'prāmānye vacanasya a-
 ekam udāharaṇam adhikṛtya idam ucyate, sarva-
 ekam eva avasthā-antara-āveśād bheda-dṛṣṭir iti
 ekam eva idam samvid-rūpaṃ harṣa-viśāda-ādy-an-
 ekam eva kiñcit sāmānya-lakṣaṇam vācyaṃ syāt,
 ekam ca rūpaṃ teṣām na vidyate. sādharma-
 ekam jagat syāt. atha api syāt, pratibhāsamānam
 ekam janakam tat-sva-bhāvam vā. kiṃ tu sāmāgrī
 ekam dṛṣyate, na nānā-rūpayor dravyayoḥ samsargād
 ekam dravyaṃ viśvaṃ syāt. tataḥ saha-utpatti-
 ekam dharminam uddīśya nānā-dharma-samāśrayam.
 ekam pramāṇam bādhaḥ ca na aparam iti yat
 ekam rūpam ekasya mana-āpam anyasya a-mana-āpam
 ekasmimś tad-a-yogataḥ. na hy ekasya tāv anyonya-
 ekasmin rāgaḥ, a-raktasya vā gatiḥ. avayava-rāge
 ekasya a-siddhāv aparasya ca sandehe vyabhicāra-
 ekasya apy an-abhyupagamāt. śabda-ghaṭa-bhedena
 ekasya api tad-ātmanah. asti iyam api yā tv antar
 ekasya ekatra kriyā-a-kriye syātām. tena syād
 ekasya eva tu vacanena sādhyatā-a-viśeṣo darśitaḥ.
 ekasya katham anyasya sannidhiḥ. gomān ity eva
 ekasya ca āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ, a-
 ekasya tathā-abhyupagame syāt. sa ca na śarīrasya,
 ekasya tad-antarāla-vyāpti-nāntariyakaḥ, ātapa-
 ekasya tad-bhājam iva anyeṣām upekṣakam. niśedhe
 ekasya tad-bhāve 'nyasya a-tattvaṃ syād viśeṣaṇa-
 ekasya tal-lakṣaṇa-yoge 'pi pratidvandvi-darśanāt
 ekasya tu yathā-ukta-sva-bhāva-antara-viraha-
 ekasya tāv anyonya-vilakṣaṇāv ākārāu yujyete. tad
 ekasya dvayor vā an-anyathātve 'yogād
 ekasya dharminah śāstre nānā-dharma-vyavasthāyām
 ekasya na deśa-ādi-viśeṣavatā anyena yogaḥ, tathā
 ekasya na sādhanam na dūṣaṇam, tathā-pratipatty-
 ekasya nivṛttir aparasya vṛttir iti katham a-
 ekasya pakṣa-dharmasya hetu-rūpasya a-siddhau
 ekasya prayogaḥ syād iti. nanu śrāvaṇatvaṃ
 ekasya prāmānyaṃ syāt siddhir eva, na
 ekasya bhāvasya nānā-rūpa-avabhāsinah. satyaṃ
 ekasya bhāve 'vikala-kāraṇasya prāg-bhavato '
 ekasya bhojana-a-sambhave 'n-ākāṅkṣāyām vā. ito
 ekasya mana-āpam anyasya a-mana-āpam dṛṣṭam. iṣṭa
 ekasya rūpasya a-siddhau sandehe vā a-siddho
 ekasya rūpasya a-siddhau sandehe vā anaikāntikaḥ.
 ekasya rūpasya sandehād anaikāntikaḥ. dvayor
 ekasya vā viparyaye ca ekasya na sādhanam na
 ekasya vidhiyamānasya vikalpa-samuccaya-a-yoge
 ekasya vṛttir iti cet, na, śāstrasya kvacid an-
 ekasya. vyatirekasya. a-siddhau, yathā catur-
 ekasya hi rūpam anyatra a-pāśyantī buddhir idam
 eke. tan na, aindriye bhāva-a-bhāva-anurodhasya
 eke. teṣām kṛtakatvena śabda-nāśe sādhye gandhe
 eke. teṣām api tad-a-tad-rūpiṇo bhāvās tad-a-tad-
 eke. na, pakṣi-kṛta-viśaye 'bhāvāt. kadācid
 eke — parasya pratipādyatvāt svayam a-dṛṣṭam
 ekena api vākyena śakye darśayitum iti prayoga-
 etac chabdānām asti iti katham na pramāṇa-antaram.

PVin2_0009207	śeṣavad etad anumānam vyabhicāri. kiṃ punar	etac cheṣavat. yasya a-darśana-mātreṇa vyatirekaḥ
PVin1_0000508	nivṛtter a-bhāva-niścaya iti cet, vyāhatam	etat – tac ca na asti tena ca pratipattir iti.
PVin3_0003009	udāharaṇam, āgame tu diṅ-mātra-darśanam	etat. atra udāharaṇam —pretya a-sukha-prado
PVin3_0009504	tādṛśam yadi taruṣu upalabhyeta, syād	etat. atha śoṣa-ādikam eva maraṇa-śabdena vadet,
PVin3_0004704	-anyatara-a-siddher dūṣaṇam syāt. evam	etat, iṣṭa-a-prāpteḥ. nanu viparyaya-prāptir api
PVin3_0002507	eva sādhyam kuryāt, tataḥ kiṃ syāt. a-śakyam	etat. kasmāt. hetor viśeṣeṇa anvaya-a-bhāvāt.
PVin2_0007212	śābdānām, a-sati viṣaye 'prayogāt. yuktam	etat, kiṃ tu tathā prasiddhāv api icchāyā a-
PVin3_0013505	eva a-sāmarthyān na bhavati prasiddhiḥ. evam	etat. kiṃ tu na arthānām niṣpatty-a-niṣpatti
PVin2_0004510	punar upadeśa-antaram apeksante. satyam	etat, tathā api bāla-vyutpatti-nimitto 'yam
PVin1_0000912	laukikiṃ sthitim. gṛhītvā saikalayya	etat tathā pratyeti na anyathā. kiñcit kenacid
PVin3_0012508	vibhaktinām a-yogād iti cet, ukta-uttaram	etat. tasmān na hetuḥ kaścid anvayī nāma. na ca
PVin3_0005608	sādhyante tad-bhāvāt tan-nibandhanāḥ. uktam	etat — na anyā eva an-upalabdher dṛśya-sva-
PVin3_0012501	anyo vyatirekaḥ. vipratīṣiddham ca	etat — na anvayo na vyatireka iti. ya eva khalu
PVin3_0005211	kasyacit kiñcid ity eka-anta eṣaḥ. syād	etat, na āvaraṇān nityam sarve śābdā na śrūyante,
PVin3_0011408	upayoginām nānā-sva-bhāva-upakāra-sādhanam	etat. na eka-kāla-an-eka-upakāra-sādhanam.
PVin3_0002409	eva āśrayaḥ prasiddhaḥ siddha iti na kiñcid	etat. na hi sva-icchā-kalpita-bhedeṣv an-artha-
PVin3_0003404	bādhakaṃ ca na aparam iti yat kiñcid	etat. puruṣa-icchā-kṛtā ca asya paripūrṇā
PVin3_0007602	vācye kaścid viśeṣo 'sti iti nirloṭhitam	etat pramāṇa-vārttike. atha punar ubhaya-dharmam
PVin1_0004403	-apekṣayā pramāṇam. sāmvyavahārikasya ca	etat pramāṇasya rūpam uktam, atra api pare mūḍhā
PVin3_0000801	-niyama-a-bhāvāt. tathā hy a-śakya-darśanam	etat — yatra tad-icchā tatra vastu-bhāva iti
PVin2_0009205	-darśanāt. etāvāt tu syāt – evam-sva-bhāvā	etat samāna-pāka-hetavaḥ pakvā iti. anyathā
PVin3_0009407	avasthā-bhede 'py a-bheda iti cet, nanv	etat sukha-ādinām puruṣānām ca tulyam. bhede
PVin3_0004011	iti, abhighāta-sahatvaṃ paśyato bhrāntyā	etat syāt. tac ca dṛṣṭa-avarugṇa-ghaṭa-va-
PVin3_0003309	kathaṃ tarhi pṛthag-vacanam. vākya-bhedād	etat syāt. pūrveṇa pratiṣṭhāpitam uttaram
PVin3_0007007	dharma ity ayam atra abhiprāyaḥ. sthitam	etat — sva-bhāva-an-upalabdhiḥ sva-bhāva-hetāv
PVin1_0004003	-an-upalambhe 'nya-upalambho 'sti. na ca	etat sva-bhāva-viveke yuktam, pratibandha-kāraṇa-
PVin2_0004605	-vad asya phala-vikalpo vijñeyaḥ. tad	etat a-tasmimś tad-grahād bhrāntir api
PVin2_0009206	-pāka-hetavaḥ pakvā iti. anyathā śeṣavad	etat anumānam vyabhicāri. kiṃ punar etac cheṣavat.
PVin1_0001110	sannihita-artha-niścaya-lakṣaṇatvāt. na	etat asti, yasmād a-vidyamāna-a-bhede 'pi tad-
PVin3_0007004	-vairūpya-parikṣāyām avadhatte. yat punar	etat uktam kalpitasya an-upalabdhir dharma iti
PVin3_0006703	-upalabdheḥ prayogaḥ syād iti darśana-artham	etat uktam, yathā ayam eva an-antara-udāhṛtaḥ
PVin2_0005912	tāvād an-upalabdhiḥ kathaṃ siddhā iti cet,	etat uttaratra vakṣyāmaḥ. sa ca ayam an-
PVin3_0003807	anumānam. tena a-sādhāraṇam āha. yasmān na	etat eva ekam udāharaṇam adhikṛtya idam ucyate,
PVin3_0012709	bhinna-sva-bhāvam viśāṇam iti cet, vayam apy	etat eva brūmaḥ. yo vā sambandho na asti ity
PVin3_0001704	api ca dvayor api sambhava-a-virodha	etat evam syāt. anyathā tv a-siddham eva tac
PVin2_0008211	vināśo 'pekṣata iti tad-vyāpī. kathaṃ punar	etat gamyate – nir-apekṣo vināśa iti. a-
PVin1_0003112	sva-bhedair bhedakam api indriya-ādy-arthena	etat ghaṭayati, tatra pratyāsatti-nibandhana-a-
PVin2_0007102	ca na iṣyate. tataś ca bhūyo 'rtha-gatiḥ kim	etat dviṣṭa-kāmitam. atha prasiddhim ullaṅghya
PVin1_0003005	a-nivṛtti-prasaṅgāt. tasmād indriya-jam apy	etat bhrānter a-pratyakṣam. ata eva-iti-kāraṇa-
PVin3_0013405	-ātmatāyām sarvaṃ sarva-ātmakaṃ syāt. na ca	etat yuktam. tasmāt tad-abhivyāpta-dharma-yogād
PVin2_0005402	darśayan paraṃ pratirūṇadhi iti vyaktam	etat rāja-śāsanam. na ca svayam a-bruvan paraṃ
PVin3_0001512	anyatara-grahaṇam. anyathā vipratīṣiddham	etat vacanaṃ syāt, ghaṭasya ātmanā tad-bhāva-
PVin3_0013103	ca. ato 'sya pramāṇasya vṛttiḥ. tan na	etat vastu-bala-āyātām kṛtakatvaṃ pratibadhnāti.
PVin3_0008402	asti iti vipakṣa-vṛtter a-dṛṣṭāv api śeṣavad	etat vyabhicāri līṅgam. yā tarhy a-kārya-kāraṇa-
PVin3_0007702	samāśrayāt. tasya anyatra api tulyatvāt. tad	etat vyavaccheda-mātraṃ dvayor api sambhavad-
PVin3_0006401	vikalpau bhavataḥ, yathā nilaṃ paśyato nilam	etan na pītam iti. tasmān na tau pramāṇam. a-
PVin1_0001001	-a-parijñāne 'bhāvāt. jāti-guṇa-kriyāvātām	etan na sambhavaty eva, rūpa-viveka-sambandhayor
PVin3_0005304	kuryāt, karotu. pūrva-sva-bhāva-niyata ity	etan na syāt, tasya pracyuteḥ, apekṣyāc ca
PVin2_0005604	tasmād a-jñāta-viplavāḥ. ity antara-ślokāḥ.	etal-lakṣaṇā an-upalambha-ātma-kārya-ākhyā
PVin3_0004805	a-sapakṣaś ca a-tattva-lakṣaṇa iti. nanv	etasminn a-sapakṣe hetv-a-bhāva-prasaṅgaḥ,
PVin2_0009502	syāc cheṣavad vyabhicāri kim. yathā pakvāny	etāni phalāny evam-rasāni vā rūpa-a-viśeṣād eka-
PVin2_0009205	mātreṇa pākaḥ sidhyati, vyabhicāra-darśanāt.	etāvāt tu syāt – evam-sva-bhāvā etat samāna-pāka
PVin3_0012001	bheda upādāna-hetuḥ, buddhiś ca pratyaya ity	etāvato 'yam ātma-bhāvo 'nvaya-vyatireka-bhāg ity
PVin1_0001612	vastu, ākāra-antareṇa darśane pratibhāsanād	etāvan-mātra-nibandhanatvāc ca a-tattvasya. vastv
PVin3_0013211	arthe darśite darśita eva dṛṣṭānto bhavati,	etāvan-mātra-rūpatvāt tasya. etena eva dṛṣṭānta-
PVin1_0002206	api middha-ādi-vipluta-dhiyo 'bhāvāt.	etāvān eva vijñāna-utpatter api kāraṇa-kalāpaḥ.
PVin3_0011005	ālambana-ādayo maitrya-ādayaḥ sūtre deśitāḥ.	etāś ca sa-jātiya-abhyāsa-vṛttayaḥ. na evam rāga-
PVin3_0008202	—idam eva iha na anyad iti. yady avaśyam	ete 'n-anya-samsargiṇo gamyāḥ, sa eva eṣām a-
PVin3_0000706	viruddha-guṇa-upasamhāra-a-yogāc ca. tasmād	ete kartur icchā-mātra-anurodhino dharmā na vastu

PVin3_0004711 eva niścayāt sādhanam dūṣaṇam vā. ta
 PVin3_0006712 na tasya eva a-bhāvaḥ śabda-prayogataḥ. na
 PVin1_0002307 a-tad-rūpa-a-pravedanāt. cetanās ca
 PVin3_0009209 vidyata iti vastu-gamyam vastu sidhyati.
 PVin3_0004208 anya-bhāve so 'sti, upacāra-mātram tu syāt.
 PVin3_0010409 vastu-pratibandho vācyah, anyathā a-siddheḥ.
 PVin1_0003211 a-kārakam api svayam. ity antara-ślokāḥ.
 PVin3_0001803 upagame syād anyatara-artha-antara-bhāvaḥ.
 PVin2_0005909 'n-upalabdhir a-sattā. tayā viṣayī sādhyate.
 PVin3_0005501 -liṅgam jñānam idrśam. iti saṅgraha-ślokau.
 PVin3_0013212 bhavati, etāvan-mātra-rūpatvāt tasya.
 PVin3_0006608 tat-sva-bhāvasya eva tad-bhāve sāmartyāt.
 PVin3_0005504 -mātram ākhyātam, lakṣaṇam tu tad eva.
 PVin2_0006402 chīta-vicchede tat-kāryasya apy a-bhāva iti.
 PVin3_0009309 ca prāg a-pracyuta-ātmā iti ca su-vyāhṛtam.
 PVin3_0010008 tasmān na dharmī hetuḥ, ubhaya-a-siddheḥ.
 PVin2_0008104 anyeṣām ca sva-bhāvam enam ālagayanti.
 PVin3_0001703 vidheḥ sāmartyam iti riktā vāco-yuktiḥ.
 PVin3_0008504 vyabhicārāt. tasmād iyam api kārya-liṅga-jā.
 PVin3_0003609 'sambhavam artha-āpattyā darśayati.
 PVin2_0007410 -abhidhāyiny api para-upādhim enam ākṣipati.
 PVin3_0005310 'pekṣeta, sarvasya tatra a-kiñcit-karatvāt.
 PVin3_0000802 -bhāva iti vyāpty-a-siddher vyabhicārah.
 PVin1_0002913 -pratibhāso vipralambhāt pratyakṣa-ābhāsaḥ.
 PVin2_0007707 phalavantah, vaikalya-pratibandha-sambhavāt.
 PVin3_0007705 vyavasthāpanāt sādhanāṇaḥ santi, te 'py
 PVin2_0006204 yathā – na śīta-sparśo 'tra agner iti.
 PVin2_0006208 yathā – na atra dhūmo 'n-upalabdher iti.
 PVin3_0001405 tad-vaikalya-ādayaś ca drṣṭānta-ādi-doṣāḥ.
 PVin3_0003905 sarva-pada-arthāḥ, icchāyā nirodha-a-bhāvāt.
 PVin2_0008105 skandha-traya-sva-bhāva eva iti na virodhaḥ.
 PVin2_0005105 -višeṣya-yogināś ca nipātasya a-višeṣah.
 PVin3_0002701 eva. tayā a-siddha-hetv-ādiḥ pratiśidhyate.
 PVin3_0008201 -gatau sāmartya-parisamāpteḥ. na ca
 PVin3_0008709 badara-udaka-ādiṣu janana-śaktir eva. tasmād
 PVin2_0005712 tat-sva-bhāvasya tad-utpatter iti.
 PVin3_0011209 a-siddhir viparyaya-siddhir iti yāvat. tad
 PVin1_0000503 tat-siddhāv api buddhi-vikalpe saṁśayāt. na
 PVin2_0007409 sva-bhāva-abhidhāyiny api para-upādhim
 PVin2_0008103 tathā-vidha-janmanām anyeṣām ca sva-bhāvam
 PVin1_0002101 saṁvittiyā, tasyās tad-ātma-rūpatvāt. na
 PVin1_0003101 pratilabhate. tatra arthena ghaṭayaty
 PVin1_0001507 puruṣa-antara-saṁvedana-vat. an-anuyamś ca
 PVin3_0013308 sandigdha-vyatireka-ādayo vācyah. na hy
 PVin2_0007901 asti ity a-samānam. nanv idam apy a-niśceyam
 PVin1_0003809 eva avabhāsante tad-rūpa-rahitā api. tathā
 PVin3_0012207 hi kvacid drṣṭe 'bhāva-siddhāv api syād
 PVin2_0009101 ity apy uktam. anyathā artha-antaram
 PVin2_0009614 a-vyavacchedas tu kutaścīd vyāvṛtter
 PVin3_0011312 kṛd ity ucyate, na punar lakṣaṇa-bhedāt. ata
 PVin3_0002005 na sādhyā-samudāya-eka-deśa-višeṣa ity
 PVin3_0010512 -aṅgatā vā na nivṛtter upalakṣya tat. tata
 PVin3_0011404 pratibandha-ādi-sambhavād iti vyabhicāra
 PVin3_0006209 yo 'yam upalambho na asti ghaṭa iti, tata
 PVin3_0012611 -lakṣaṇam asti iti prameyo 'bhāvaḥ. na
 PVin3_0006711 'sya an-upalambhanam. tathā hetur na tasya
 PVin3_0012710 yo vā sambandho na asti ity ucyate, sa
 PVin3_0006205 sādhanīya ity an-avasthānād a-pratipattir
 PVin3_0006108 kiṁ tarhi tādrśo 'n-upalambhasya

ete nava pakṣa-dharmā nirdiśyante – prameyatvān
 ete śabdāḥ sva-lakṣaṇa-viṣayāḥ, an-ādi-kāla-
 ete sukha-ādayaḥ saṁvedyatvāt. na hi yad yad-
 etena a-nityatva-samsthāna-višeṣa-ādayo '-
 etena apara-bhāvaḥ pratyukta iti. pakṣa-dharma-
 etena ātma-para-upagama-ādayaḥ puruṣa-vyavasthā-
 etena indriya-sannikarṣa-artha-ālocana-višeṣaṇa-
 etena iṣṭa-sādhyatva-vacanena dharmi-dharmābhīyam
 etena iha kāraṇasya kārya-vyabhicārah pratyuktaḥ.
 etena eva udāharaṇena nidarśite 'pi hetu-lakṣaṇa-
 etena eva drṣṭānta-doṣā api nirastā bhavanti,
 etena kādācitka-sva-bhāvāt-an-apekṣatayor virodho
 etena kārya-liṅga-udāharaṇena sva-bhāvo 'py eka-
 etena tat-kāryād api tad-viruddha-kārya-a-bhāva-
 etena tad-avasthā-nivṛttir vyākhyātā. yo 'py
 etena dharmo 'pi vyākhyātah. tatra api yadi tata
 etena dhāt-āyatane vyākhyāte. dharmā-dhāt-
 etena pakṣa-sapakṣa-anythingam api pratyuktam.
 etena pipilikā-utsaraṇa-matsya-vikāra-āder varṣa-
 etena pratyakṣa-anumāne vyākhyāte, dvayor api
 etena pratyaya-bheda-bheditva-ādayo 'pi
 etena prayatnasya indriya-śabda-upayogāt
 etena mad-upagama-ādayo hetu-prayogā vyākhyātāḥ,
 etena mānaso 'pi viplavo vyākhyātah. na eva dvi-
 etena vyabhicāritvam uktaṁ kārya-a-vyavasthiteḥ.
 etena vyākhyātāḥ. sa ca sva-vāco-ubhaya-dharmatām
 etena vyāpaka-viruddha-siddhir ukta veditavyā,
 etena vyāpaka-sva-bhāva-a-siddhir ukta veditavyā,
 etena sa-dvitiya-prayogeṣu nir-anvaya-doṣo
 etena saṅketa-anuvidhāyinaṁ śabdānām na kaścīd
 etena sattā vyākhyātā. kiṁ tarhi idānīm vināśe 'n
 etena sādhyā-dharme 'pi višeṣaṇa-višeṣya-bhāva
 etena svayam vādinā iṣṭasya anumeyatva-vacanena
 eteṣām bheda-mātram gamyate, kiṁ tu tad eva
 eteṣu tad-ātmanā vyapadeśa-ādayo janya-janaka-
 etau dvāv anumeya-pratyayau sāksād an-utpatter a-
 etau dvaḥ hetū viparyaya-sādhanād viruddhau. nanu
 enam anya-sambandhinam puruṣa-mātra-pratyakṣam
 enam ākṣipati. etena pratyaya-bheda-bheditva-
 enam ālagayanti. etena dhāt-āyatane vyākhyāte.
 enam iyam abhilāpena saṁsrjati, tathā-vṛtter
 enām na hi muktavā artha-rūpatām. tasmād prameya-
 enām pratyakṣeṇa katham ātmany anvīyāt. a-jñāte
 ebhir hetoḥ sāmānya-lakṣaṇam višeṣa-lakṣaṇam vā
 eva – sarva-sāmagrī-janmāno naśyanti iti, tāsām
 eva a-darśanāt teṣām an-upapluta-cakṣuṣā. dūre
 eva a-drṣṭeṣu saṁśayaḥ. tathā hy a-sakala-vyakti-
 eva a-nityatā syād anya-nimittatve 'nimittatve
 eva a-niścayāt. yo hi yatra na asti iti niścitaḥ,
 eva a-prthag-nirdeśa ity uktam. nanu saṁhatānām a
 eva a-prakaraṇa-icchā bhavati, tad-bhāva-a-
 eva a-pratijñā-artho višeṣo dharmā-bhedataḥ. ity
 eva. a-pratibaddha-upakārāś cakṣur-ādayaḥ para-
 eva a-bhāva-upalambhāt, tac ca sva-tantram
 eva a-bhāvaḥ kaścīd, sarveṣām kathañcīd bhāvād
 eva a-bhāvaḥ śabda-prayogataḥ. na ete śabdāḥ sva-
 eva a-bhāvaḥ. sambandhī vidyate na sambandha iti
 eva a-bhāvasya. na hi saṁvedana-a-bhāvaḥ svataḥ
 eva a-bhāvāt. atra api satsu upalambha-kāraṇeṣv

PVin3_0006107	indriya-sādguṇya-āder upalambha-pratyayasya	eva a-bhāvāt. tan na viśiṣṭa-upalambha-a-bhāvāt
PVin3_0003302	kva kena kiṃ pratibadhyate, prastāvasya	eva a-bhāvāt. tasmād dharṃiṇaṃ pratiṣṭhāpayaṅ
PVin3_0010503	kathaṃ na pratijñā-artha-eka-deśaḥ. tasya	eva a-bhinna-vyāvṛtti-samāśrayatvād a-bhinna-
PVin3_0009411	-prasaṅgaḥ, eka-ātmatva-vat. kāryatvād	eva a-bheda iti cet, yukto yadi pratibandhaḥ
PVin2_0005515	-arthaṃ prakalpayati dhīr yathā. taṃ tathā	eva a-vikalpya-artha-bheda-āśrayam upāgatāḥ. an-
PVin3_0011003	-śubha-abhinandinaḥ pratisandhi-bandhāt. ata	eva a-viparyāsa-udbhavā sā na doṣaḥ. a-saty ātma-
PVin3_0002806	'tiprasaṅga uktaḥ. tasmāt prakaraṇa-āpannam	eva a-viśeṣaṇaṃ dharma-mātraṃ sādhyam ākarṇaniyam
PVin3_0013704	iti. tāḥ sādhana-dūṣaṇa-lakṣaṇa-jñānād	eva a-viṣaye '-pravṛtṭeḥ, pratipatter a-
PVin1_0003601	-ādy-anubhava ity api tat-sva-bhāvo 'nubhava	eva. a-vedya-vedaka-ākārā yathā bhrāntair
PVin1_0000509	-sad iti kutaḥ, niyama-a-bhāvāt. bhāve vā sa	eva a-vyabhicāro 'n-upalabdher iti sā tena a-
PVin2_0005808	yadā punar evaṃ-vidhā an-upalabdhir	eva a-satām a-sattā, tadā siddhena viṣayaṇa
PVin3_0010403	utsāditā bhavati. tathā api idam a-siddham	eva a-sato virahād iti, vyabhicāri vā. atha api
PVin3_0004505	-vat. anaikāntikasya tu pakṣa-dharmatvam	eva, a-sambaddhād vimarśa-a-yogāt. na tu sapakṣa-
PVin3_0013504	nanv an-udbhāvite 'pi doṣe 'rthasya	eva a-sāmarthyān na bhavati prasiddhiḥ. evam etat.
PVin3_0003302	sa dharma-gataḥ. yatra tu dharmy	eva a-siddhas tatra kva kena kiṃ pratibadhyate,
PVin3_0007404	siddhaḥ — yatra eva svayaṃ dr̥ṣyate, tatra	eva agni-buddhiṃ janayati. tatra sādhyā-nirdeśena
PVin3_0007311	-sādhanam ity apārthakam. anyatra tu tad	eva agni-sāmānyam tatra a-siddham iti sādhyate.
PVin2_0008707	-sva-bhāvād bhāvāt. tat-sva-bhāvātve ca sa	eva agnir ity a-vyabhicāraḥ. agni-sva-bhāvaḥ
PVin3_0007407	tad ayam agninā avinābhāvi siddhaḥ. arthād	eva agnes tat-pradeśa-a-yogaṃ vyavacchinatti iti
PVin3_0009410	tasya tad-a-niṣpattāv a-niṣpattēḥ. a-bheda	eva atitarām a-kramatva-prasaṅgaḥ, eka-ātmatva-
PVin1_0002804	-darśanāt. tasmād bhūtam a-bhūtam vā yad yad	eva atibhāvayate. bhāvanā-pariniṣpattau tat sphuṭa
PVin2_0007604	śabdaś ca kṛtaka ity anvayī. sāmarthyād	eva atra a-nityaḥ śabda iti bhavati. tasmān na
PVin3_0006912	cintāyām avadhīrita-vikalpa-pratibhāso vastv	eva adhiṣṭhānī-karoti, yatra ayam puruṣa-arthaḥ
PVin3_0006703	iti darśana-artham etad uktam, yathā ayam	eva an-antara-udāhṛtaḥ prayogaḥ. atha yad idam na
PVin1_0001514	hetuḥ. mana iti cet, tad api pūrvakam	eva an-antara-vijñāna-hetuṃ vijñānaṃ vidmaḥ,
PVin3_0001303	yathā-ukte tu dharma-dharmi-viśeṣa iṣṭa	eva an-anvaya-doṣaḥ. yad āha — ātmā paraś cet
PVin1_0001804	pratibhāsinām ca an-anvayād viśiṣṭam	eva an-abhilāpyam vastu-rūpam indriya-matayaḥ
PVin3_0001008	a-pratibandhāt triṣv anyatama-rūpasya	eva an-uktir nyūnatā-sādhanā-doṣa ity uktam
PVin2_0006010	eka-niṣedhena anya-a-bhāva-sādhanā siddhā	eva an-upalabdhiḥ, niṣedhasya an-upalabdhī-
PVin2_0005606	-upalambha-ātma-kārya-ākhyā hetavas trayāḥ.	eva. an-upalabdhiḥ sva-bhāvaḥ kāryam ca iti triṇy
PVin2_0007301	artha-a-bhāvaṃ gamayati. pratyakṣa-nivṛttir	eva an-upalabdhir a-bhāva-sādhanī, sakala-
PVin3_0005608	tan-nibandhanāḥ. uktam etat — na anyā	eva an-upalabdher dr̥ṣya-sva-bhāva-a-sattā, tayā
PVin3_0005809	a-sad-vyavahāraḥ sādhyata ity uktam. sa	eva an-upalambhaḥ kathaṃ siddhaḥ, kathaṃ vā so '-
PVin1_0000710	dhy artha-sāmarthyena utpadyamānaṃ tad-rūpam	eva anukuryāt. na hy arthe śabdāḥ santi tad-
PVin3_0009709	kim abhivyakti-vādena. tasmāc chāstra-āśraya	eva anumāne 'nyatara-a-siddhiḥ śāstreṇa. anyatra
PVin2_0008801	vā. kiṃ tu sāmagrī janikā tat-sva-bhāvā. sā	eva anumīyate. sā eva ca sāmagrī sva-bhāva-sthity
PVin3_0013701	ca ity uktam. tāny api kenacil leśena āsv	eva antar-bhavanti iti cet, āsām api parasparam
PVin1_0000201	-ādikam pramāṇam asti, pramāṇasya sato 'tra	eva antar-bhāvāt
PVin1_0002212	-bhāva-prasaṅga iti cet, na, tasyaḥ sāmagryā	eva antara-viśeṣa-kṛtatvāt saṃśaya-nirṇaya-ādi-
PVin2_0006310	'numeya-pratipattau tad-utpattēḥ prak kāryam	eva antya-kṣaṇa-an-antaravād utpannam pratyakṣi-
PVin3_0006103	sañcarati me hasta iti bhavati, tata	eva anya-a-bhāva-gatiḥ, tad-a-bhāve '-bhāva-a-
PVin3_0006201	-pratiniyamaḥ. tasmād viśiṣṭa-upalabdhir	eva anya-an-upalabdhiḥ. anyathā arthasya
PVin3_0002307	-kṛte 'pi tulya ity virodhaḥ syāt. bhavaty	eva anya-kṛte 'pi pratijñā-doṣa iti cet, astu,
PVin3_0004508	iti tathā-vidha-udbhāvanam apy atra dūṣaṇam	eva. anyatra tu saṃśaye dvayor ekasya vā
PVin2_0004508	vacana-anukrama-darśanaṃ kṛtam	eva, anyathā-abhidhāne gamaka-dharma-a-dyotanāt.
PVin2_0008405	tad-āśrayāt. kathaṃ kārya-kāraṇa-bhāvaḥ. ata	eva, anyathā āśraya-a-siddheḥ. nanu ca pradeśa
PVin3_0011104	viparyāseṇa ca vacanasya tat-siddhiḥ. ātmany	eva anyathā-darśanāt. rāga-utpatti-yogyatā-rahite
PVin3_0011601	tatra anveti, eka-ātmany apy a-siddheḥ. ata	eva anvaya-vyatirekayoḥ sandehād anaikāntikaḥ,
PVin3_0011707	sūcitā bhavati. sā eva avinābhāvaḥ. tata	eva anvaya-siddhir iti na vyatirekī. pratibandhaś
PVin2_0008701	-apekṣo nāma bhavati. tathā hi tathā-vṛttir	eva apekṣā, tat-kṛta-upakāra-an-apekṣasya tan-
PVin3_0000907	api svayam. na api pāraparyeṇa, sādhyasya	eva abhidhānāt. hetu-vacanaṃ tu svayam a-śaktam
PVin2_0005613	-bheda-parikalpanāt. tathā ca āha — sarva	eva ayam anumāna-anumeya-vyavahāro buddhy-
PVin3_0002709	vā prativādināḥ, anyathā '-sambaddha-pralāpa	eva ayam ity an-avadheyaḥ syāt. dvayor an-āśrita-
PVin2_0007211	a-niścita-artham. nanu prayoga-sāmarthyād	eva artha-anubandhaḥ siddhaḥ śabdānām, a-sati
PVin3_0001513	-artha-antara-bhāva-virodhāt. yadi dehād	eva artha-antara-bhāvaḥ syāt, sa eva tathā ucyeta.
PVin3_0001510	-bhāvasya an-abhyupagamād virodhāc ca deha	eva artha-antara-bhūta iti sāmarthyena vākya-artha
PVin1_0001505	na apy anyāḥ kaścid iha anuṣaṅgī ity a-bhāva	eva artha-abhilāpa-anukāriṇo 'nubhava-ātmano
PVin1_0003611	'pi hi bāhye 'rthe yathā-sva-saṃvedanam	eva artha-niṣpattes tad eva phalaṃ yuktam. na hy
PVin3_0013407	tantraḥ. tad-a-sambandhī ca apārthakaḥ, tena	eva artha-parisamāpter iti. dūṣaṇā nyūnatā-ādy-

PVin1_0003704	sukhasya utpatteḥ. tasmāt sva-saṃvedana-rūpā	eva artha-pratītiḥ. tasyās ca viśaya-ākāratā eva
PVin2_0005401	iti kim anyad an-ātma-jñatāyāḥ. so 'yaṃ tair	eva artha-vyatireka-samāveśibhiḥ padair a-satsu
PVin2_0004805	na vyasanitayā. na ca anumāna-pratibhāsa	eva artha-sādhanam, niruddhe 'py artha-sādhane
PVin1_0001312	a-bhāvāt. tasmād ayam a-śabda-saṃyojanam	eva arthaṃ paśyati darśanāt. atha vā pratyakṣa-
PVin1_0001307	āyātam āndhyam a-śeṣasya jagataḥ. abhipatann	eva arthaḥ prabodhayaty āntaram saṃskāram. tena
PVin3_0006808	a-pratikṣepa-arho 'rtho dharmī. na ca sa	eva arthaḥ sva-lakṣaṇam iti śakyam vaktum, a-
PVin1_0001301	eṣa niyamaḥ – sva-abhidhāna-viśeṣaṇa-apekṣā	eva arthā vijñānair vyavasiyanta iti, nivṛttā
PVin1_0003808	-akṣāṇam yathā mṛc-chakala-ādayaḥ. anyathā	eva avabhāsante tad-rūpa-rahitā api. tathā eva a-
PVin3_0008008	prativahan dvau. tac ca hetv-ābhāseṣv	eva avasara-prāptam vakṣyāmaḥ. vyāvṛtti-prādhānya
PVin3_0009404	bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv ekam	eva avasthā-antara-āveśād bheda-dṛṣṭir iti cet,
PVin3_0009402	asya sarvasya a-bhāvāt. evaṃ tarhi sā	eva avasthā ghaṭo 'stu, yathā-ukta-lakṣaṇatvād
PVin3_0009405	-antara-āveśād bheda-dṛṣṭir iti cet, sa	eva avasthā-bhedo vastu-bheda-lakṣaṇam kiṃ na
PVin3_0011707	-saṃsargiṇy ātma-vṛttiḥ sūcitā bhavati. sā	eva avinābhāvaḥ. tata eva anvaya-siddhir iti na
PVin2_0010006	-bhāva-lakṣaṇas tad-utpatti-lakṣaṇo vā. sa	eva avinābhāvo dṛṣṭāntābhyam pradarśyate. ata eva
PVin2_0008313	hi bhāva-mātra-anubandhī sva-bhāvaḥ, tatra	eva avinābhāvo bhāvasya. bhāva-mātra-anurodhī sva
PVin3_0012101	a-vyabhicāra-a-siddheḥ. tata eva sapakṣa	eva asti, a-sapakṣa eva na asti iti dṛṣṭāntayor
PVin3_0012407	-a-yogād a-vyabhicarita-anvayaṃ sapakṣa	eva asti ity anvayinam eva hetum āha. atra api
PVin3_0012408	a-vyatireko vipakṣāt, katham vā sapakṣa	eva asti iti. kiṃ hy asya avadhāraṇasya phalaṃ
PVin3_0006007	'nya-pratikṣepaḥ. sa eva hi tan-niyamāt tad	eva asti iti niścāyayan na aparo 'sty apara-
PVin2_0005206	-vṛttir vyatireka-niścayaḥ. tat-tulya	eva asti iti vyatireke siddhe '-sati nāstitā-
PVin3_0004705	-a-prāpteḥ. nanu viparyaya-prāptir api na	eva asti. na vai viparyaya-prāptyā eva dūṣaṇam,
PVin2_0007013	artha-vācakaḥ. śabda-antareṣu tādrkṣu tādrśy	eva astu kalpanā. a-prasiddha-artha-yogasya tat-
PVin2_0004807	na arthaḥ. tasmād vastu-rūpa-a-visaṃvādanam	eva asya api prāmānyam, tat-pratibaddha-vastu-
PVin3_0012511	a-bhāvasya kaścid dharma iti cet, nanv ayam	eva asya dharma-viraho dharmāḥ. na hi vastu-rūpam
PVin2_0007208	tatra kaḥ. dyotayet tena saṅketo na iṣṭām	eva asya yogyatām. ity antara-ślokāḥ. eka-deśa-a-
PVin2_0009102	tadvān na syāt, an-upayogāt. upayoge vā sa	eva asya sva-ātma-bhūtā a-nityatā iti kim anyayā,
PVin2_0006611	arthaḥ śakyeta jñātum so 'tiśayo yadi. sarva	eva āgamam an-āgamam vā pravṛtti-kāmo 'nveṣate
PVin3_0004908	śeṣo vyāvṛtti-sādhanāḥ. sva-bhāva-kāryayor	eva ātma-pratibandhād gamakatvam viparyaye vā
PVin3_0011701	bhāve bhāva iti saṃśayaḥ. gamakā	eva ātmanāḥ prāṇa-ādayaḥ, tad-vyatirekasya eka-
PVin2_0007405	tasmāt tad-bhāva-mātra-anubandhina	eva ātmanāḥ sva-bhāvo gamakaḥ. sa ca ayam
PVin3_0010010	vācyāḥ. anvaya-a-siddhi-vacane 'pi, na hi sa	eva ātmānam anveti ity a-sambaddham. yadā tarhi
PVin3_0013004	indriyasya sva-āśrayeṇa sambandhaḥ, a-bhedād	eva, āśraya-a-samaveta-rūpa-virahaś ca. samāna-
PVin3_0002408	aparaḥ prāha. tatra api vicāra-prastāvād	eva āśrayaḥ prasiddhaḥ siddha iti na kiñcid etat.
PVin3_0010004	tad-āśrayaḥ. vyavahāra-upanīto 'tra sa	eva āśliṣṭa-bheda-dhiḥ. sādhyāḥ sādhanatām nītas
PVin3_0004610	tan niścita-tad-bhāvo nirdiṣṭa-guṇa-niścayād	eva ity a-niścito na anaikāntikaḥ syāt. na vai
PVin3_0011401	-para-upakāra-niyama-a-bhāvād anaikāntika	eva ity a-viruddhaḥ. ko hy eṣa niyamaḥ –
PVin2_0008811	tu hetu-paramparāyām an-anumānam	eva ity a-vyabhicāraḥ. na apy ākāra-bheda eva tad
PVin3_0010012	vipakṣa iti tad-vyatirekaḥ sādhyā-dharma	eva ity a-siddhaḥ. nanu pakṣa-ādinām parasparato
PVin3_0008702	a-samarthaṃ pṛthak tatra sahitam api tādrśam	eva ity an-upakāratvān na saṃyogena tadvat syāt.
PVin2_0009401	sa darśanena bādhyate. tad-a-bhāve tu siddha	eva ity apārthakaṃ tat-siddhaye vacanam. na an-
PVin3_0001610	na devadatto na yajñadatta iti. na devadatta	eva ity abhiprāyād a-doṣa iti cet, na, anyatara-
PVin3_0011706	tathā hy ātma-a-bhāva eva na bhavaty	eva ity arthād an-anya-saṃsargiṇy ātma-vṛttiḥ
PVin2_0005109	-a-yoga-vyavacchedasya a-siddheḥ. tat-tulya	eva ity avadhāraṇād dharṃiṇy a-vṛttir iti cet, na,
PVin3_0011406	-upakāriṇaś cet, atra api saṃhata-upakāriṇa	eva ity kaḥ pratibandha-niyamaḥ. pratyupayogaṃ
PVin1_0003005	-jam apy etad bhrānter a-pratyakṣam. ata	eva-iti-karaṇa-vyavacchinnād vikalpa-vargāt pṛthak
PVin3_0012907	-vyāpti-vādinā api tad-deśa-sannidhir iṣyata	eva iti kim an-iṣṭam. a-kriyasya eka-vyakti-
PVin3_0009204	abhyupeyāt. maraṇa-śabda-pravṛtteḥ siddham	eva iti cet, icchātaḥ śabdāḥ pravartante. na tad-
PVin3_0003402	pramāṇam sarva-vastuṣu śāstraṃ bādhakam	eva iti cet, katham punar upagama-a-viśeṣa ekaṃ
PVin2_0009609	nivāryaḥ syāt. yathā-yoga-vacanād a-nivārita	eva iti cet, na, ya eva tu ubhaya-niścita-vāci-ity
PVin3_0000909	tato hetu-vacana-pravṛttes tad api śaktam	eva iti cet, saṃśayena jijñāsoḥ prakaraṇa-
PVin3_0013510	-pakṣa-vādī sa-ākāṅkṣaḥ syād a-samāpta-vākya	eva iti na dūṣaṇa-avasaraḥ, sthita-vacane tu
PVin3_0006701	pratiyoginam sādhyati, bādha punas tata	eva iti na pramāṇa-bādhanād virodhaḥ. satyam,
PVin2_0008105	-dhātṅ-āyatane 'pi skandha-traya-sva-bhāva	eva iti na virodhaḥ. etena sattā vyākhyatā. kiṃ
PVin3_0008111	– yaḥ prayatna-anantariyaḥ so '-nitya	eva iti nitya-vyavacchedena, asya vākyaṣya śabda-
PVin3_0008106	iti cet, evaṃ tarhi yaḥ kṛtakaḥ so '-nitya	eva iti nitya-vyavacchedena gamakatā iṣṭā syāt,
PVin1_0004406	abhimukhī-kurvanti. tad api leśataḥ sūcitam	eva iti. pramāṇa-viniścaye pratyakṣa-paricchedaḥ
PVin3_0004810	samāna ity atra yadi sādhyā-dharma-sāmānyena	eva iti, syāt tadā na eva kaścit sapakṣaḥ, tathā-
PVin1_0000610	darśanād bhāva-siddhir iti cet, nanu tad	eva idaṃ paryanuyuktam – kim idaṃ darśanaṃ nāma
PVin1_0003311	kā iyam artha-saṃvid yā pramāṇa-phalam. yad	eva idaṃ pratyakṣam prativedanam. asti idaṃ

PVin1_0002506	-vyatirekeṇa buddher an-upalakṣaṇāt. ekam	eva idaṃ saṃvid-rūpaṃ harṣa-viṣāda-ādy-an-eka-
PVin1_0001803	danḍi-vat. tasmād viśeṣa-viṣayā sarvā	eva idriya-jā matiḥ. tatra sāmānya-a-
PVin3_0005205	vṛttaya eva. tat saty apy āvaraṇe jñāpayeyur	eva indriya-ādayaḥ, na ca tathā. tasmāt tena
PVin1_0001314	paśyati darśanāt. atha vā pratyakṣa-sādhana	eva indriya-dhiyaḥ kalpanā-virahaḥ. yataḥ
PVin1_0003804	rūpo jāyamāno lakṣyate. tatra yathā-lakṣaṇam	eva iyaṃ meya-māna-phala-sthitiḥ. a-vibhāgo 'pi
PVin3_0010407	icchāyām eva sāmartyam avasthitam iti sā	eva iṣṭa-vastu-sva-bhāva-anukarṣiṇī proktā syāt.
PVin3_0002711	sāmānya-ākṣepāt tat-siddhau siddham	eva iṣṭaṃ bhavati. na, pratipattṛ-vāñchāyāḥ
PVin3_0001903	nānā-dharma-vyavasthāyām api svayam ātmanā	eva iṣṭaḥ sādhyāḥ, śāstra-upagame 'pi na itara
PVin3_0008202	tu tad eva sāmānyam a-pratipakṣam —idam	eva iha na anyad iti. yady avaśyam ete 'n-anya-
PVin2_0006108	iti tad-an-upalambhaḥ sva-bhāva-an-upalambha	eva uktaḥ. tathā tad-viruddha-upalambhaḥ, yathā
PVin3_0011705	-prakāram vyatirekaṃ varṇayātā avinābhāva	eva ukto bhavati. tathā hy ātma-a-bhāva eva na
PVin2_0006008	tatra apy eka-upalabdhyā anya-an-upalabdhir	eva ucyate, anyathā hy a-nisiddha-upalabdher a-
PVin2_0007501	-bhūta-dharma-bheda-parigraheṇa yathā tatra	eva utpattiḥ. anayā diśā anye 'pi sva-bhāva-hetu-
PVin1_0001405	na ca imāḥ kalpanā a-pratisaṃviditā	eva udayante vyayante vā, yena satyo 'py a-
PVin3_0003006	asya saha uktiḥ sāmāya-dṛṣṭaye krtā. ata	eva udāharaṇam apy atra sadṛśam āha — na santi
PVin3_0005501	jñānam idrśam. iti saṅgraha-ślokaḥ. etena	eva udāharaṇena nidarśite 'pi hetu-lakṣaṇa-viśaye
PVin3_0007008	-hetāv antar-bhavati iti, sā tad udāharaṇena	eva udāhrtā. sa punar upādhi-bheda-apekṣaḥ kevalo
PVin3_0011502	upakurvānāś cakṣur-ādāya ādheya-atiśayam	eva upakurvate. sa tasmād eka-sva-bhāvo na
PVin1_0003608	sva-saṃvit phalam iṣyate. yeṣāṃ buddhir	eva upadarśita-grāhya-grāhaka-ākārā utpadyate,
PVin2_0008101	rāga-ādāyo viśaya-upalambhāś ca pratividitā	eva upayanty apayanti ity a-nityāḥ. ta evam-
PVin3_0008804	sthāpayitrā kriyate. artha-antaratve tatra	eva upayoga iti kaḥ patataḥ pratibandhaḥ.
PVin3_0008706	tasmāt sarva eva vastu-sambandhā janakasya	eva upayoga-viśeṣa-vaśāt pravibhāgena kārya-kāraṇa
PVin3_0002510	-doṣāḥ pakṣa-doṣāḥ syuḥ, sarvatra pakṣasya	eva uparodhāt. tasmāt tan-mātra-anuṣaṅgiṇa eva
PVin3_0006111	eṣāṃ kārya-vṛttiḥ syāt. sā ca upalabdhir	eva. upalabhyasya an-upalambhena api tasyā eva
PVin3_0004207	uta anyad eva kiñcit. sa eva cet, tathā	eva upalabhyeta, viśeṣa-a-bhāvāt. viśeṣe ca uktam.
PVin3_0004108	vā tatra na asti iti nyāyā eṣaḥ. asty	eva upalambho dadhy-ādinām kṣīra-ādiṣv anumānam,
PVin3_0012701	-viśāṇa-a-bhāva-vādinam upahasann ātmānam	eva upahasati. śaśa-avayava-bhūtaṃ viśāṇam na
PVin3_0010906	tat-kṛtāś cetaso vyāroṣo dveṣaḥ. sa	eva ubhaya-āśrayaḥ pūrvako viparyāso mohāḥ. na
PVin1_0002405	-arthatvād upakṣepasya. tatra api saṃvedanam	eva ekam āntaraṃ prīti-paritāpa-rūpaṃ paśyāmaḥ.
PVin3_0003807	tena a-sādhāraṇam āha. yasmān na etad	eva ekam udāharaṇam adhikṛtya idam ucyate, sarva-
PVin3_0012505	pratiśedho na sambhavet. na hi paryudāsa	eva eko naṅo viśayaḥ, kiṃ tarhi prasajya-
PVin3_0005504	prabheda-mātram ākhyātam, lakṣaṇam tu tad	eva. etena kārya-liṅga-udāharaṇena sva-bhāvo 'py
PVin2_0007805	sannidhānāt. katham na sa-apekṣāḥ. yāvatā sa	eva eṣāṃ sva-bhāvo na asti yas tad-utpādanaḥ śāli
PVin3_0008203	avaśyam ete 'n-anya-saṃsargo gamyāḥ, sa	eva eṣāṃ a-saṃsargo gamyo 'stu, tāvatā kārya-
PVin3_0010101	parasparato bhedād a-vipakṣatvaṃ pakṣe 'sty	eva. kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra kaścīd
PVin3_0000304	tad-āgama-viruddha-abhyupagamaś ca tena	eva katham bhavet, tad-upagama āgamasya tyāga-
PVin1_0003911	-ādi-vyavasthā, vijñapti-mātratāyām sā	eva katham sidhyati. uktam atra – grāhya-grāhaka
PVin3_0010111	-a-niścayo hy a-vipakṣa-śabdena ucyate. tata	eva katham a-bhāva-niścayaḥ. yasmād idam iha
PVin3_0011004	-mātreṇa abhyāsa-bala-utpādinī bhavaty	eva karuṇā. tathā hi dharma-ālambana-ādāyo
PVin3_0007005	ko 'rthaḥ. kalpanā-viśayatvāc chabda-artha	eva kalpitaḥ. tasya vastv-āśraya-an-upalambho
PVin3_0004810	-dharma-sāmānyena eva iti, syāt tadā na	eva kaścīd sapakṣaḥ, tathā-vidhasya a-sambhavāt.
PVin2_0008206	-an-apekṣaṇāt. api ca na vināśo nāma anya	eva kaścīd bhāvāt, kiṃ tu bhāva eva vināśaḥ, sa
PVin3_0008505	vyākhyātam. tatra api bhūta-pariṇāma	eva kaścīd varṣa-hetuḥ pipilikā-saṅkṣobha-ādi-
PVin3_0006306	ca a-hetukatvam. anyathā a-bhāva iti bhāva	eva kaścīd nāma-antareṇa uktaḥ syāt. tasmān na
PVin2_0006806	'n-apekṣā syād viśaya-antara-vat. tena	eva kasmād upakriyata iti cet, atra vastu-sva-
PVin2_0007911	-a-yogāt. na api caramasya a-sāmartyam	eva, kasyacit karaṇāt. a-kāriṇo 'pi pratyaya-
PVin2_0009908	vṛkṣaḥ śiṃśapām, śākhā-ādima-d-viśeṣasya	eva kasyacit tathā-prasiddheḥ. sa tasyāḥ sva-
PVin1_0000510	iti sā tena a-bhāvaṃ pratipādayanti liṅgam	eva. kasyacit saṃvāde 'pi taj-jātiyasya
PVin3_0007301	sādhnam. pradhāna-ādi-śabda-vācyasya	eva kasyacid arthasya a-bhāvān nir-viśeṣaṇā eva
PVin3_0010209	'sti, yato 'yam doṣaḥ syāt. sa hi kevala	eva kasyacid bhāva-a-bhāvayor vṛtti-vyatirekavān
PVin3_0008302	eva na anumiyate. yena na samagrāṇi ity	eva kāraṇa-dravyāṇi sva-kāryaṃ janayanti, sāmagrī
PVin3_0005301	saha-kāriṇi pratikṣipāmaḥ, kiṃ tv apekṣanta	eva kāraṇāni tad-avasthā-upakāriṇam artham, tato
PVin3_0008308	an-anya-apekṣaṇi ity ucyate. samagrāṇy	eva kāraṇāni yogyatām apy anumāpayanti, a-
PVin3_0011112	sāmartyam asti iti. tasmān nāntariyakam	eva kāryaṃ kāraṇam anumāpayati, tat-pratibandhāt.
PVin3_0010903	ity a-niścito vyatirekaḥ. na hi rāga-ādinām	eva kāryaṃ spanda-vacana-ādāyaḥ, vaktu-kāmatā-
PVin1_0003706	-rūpatvāt sva-vid api iyaṃ artha-vid	eva kāryato draṣṭavyā. ata eva na pramāṇa-
PVin3_0008301	-mātra-anubandhinī iti sva-bhāva-bhūtā	eva. kiṃ punaḥ kāraṇam sāmagryāḥ kāryam eva na
PVin3_0004206	atha kā iyaṃ śaktiḥ. sa eva bhāva uta anyad	eva kiñcit. sa eva cet, tathā eva upalabhyeta,
PVin3_0013702	āsām api parasparam eṣa prasaṅga ity ekam	eva kiñcit sāmānya-lakṣaṇam vācyam syāt, viśeṣe

PVin3_0009210	-ādinām vyākhyātāḥ. tatra api hi śabda	eva kevalaḥ siddhaḥ, na arthaḥ. na hi pare '-
PVin2_0006904	ca na sidhyati. tasmāt sarvathā sarva	eva kvacin niyamaḥ sva-bhāva-bhūtaḥ sva-hetu-
PVin2_0008206	kaścīd bhāvāt, kiṃ tu bhāva eva vināśaḥ, sa	eva kṣaṇa-sthāyī jāta iti. tam asya mandāḥ sva-
PVin3_0012501	ca etat — na anvayo na vyatireka iti. ya	eva khalu na ity anvaya-pratiśedhaḥ, sa eva
PVin3_0007805	'nitya iti, kiṃ tarhi vastu-bala-āyātā	eva khalu vyāptiḥ pramāṇair upadarśyate —
PVin3_0013507	antareṇa na sidhyati iti sa tathā-bhūtam	eva khyāpayams tasya kartā ity ucyate. yadi punar
PVin2_0009405	na eva pratyēsyati. tad api hy an-upalambham	eva khyāpayati. na ca eka-an-upalambho 'nya-a-
PVin3_0002505	iti cet, na, anumānasya sāmānya-viśayatvena	eva gata-arthatvāt. dharmi-sattāyām sādhyāyām sva
PVin3_0002502	āha. na, sva-rūpeṇa eva nirdeśya ity anena	eva gatavāt. siddha-sādhana-rūpeṇa hi nirdeśa-
PVin3_0005601	sambhavāt. sati vā pratibandhe 'stu sa	eva gati-sādhanaḥ. niyamo hy avinābhāvo '-niyataś
PVin2_0006605	vivakṣā-vṛttaya iti tan-nāntariyakās tām	eva gamayeyuḥ. na ca puruṣa-icchāḥ sarvā yathā-
PVin3_0002007	iyam kutaścīt prakaraṇād bhavanti tena	eva gamyate. tām a-prakaraṇām api viparita-
PVin3_0002705	a-nityatva-a-bhāvam api sādhyati iti. anena	eva ca anumāna-kāle śāstra-an-āśraya-vacanena a-
PVin3_0000609	-parihāra-sthita-lakṣaṇatvena virodhāt. ayam	eva ca ācāryair avayavi-pratiśedha-ādiṣu bahu-
PVin2_0005112	anyad vyavacchinatti, naraṃ ca nārāyaṇam	eva ca ādau svataḥ sutau dvau janayām babhūva.
PVin3_0001304	— ātmā paraś cet so '-siddha iti. tasya	eva ca iṣṭasya vighāta-kṛd viruddhaḥ. tad api na
PVin1_0000307	vaktur abhipretaṃ tv arthaṃ sūcayeyur iti sa	eva ca tathā-pratipādyamāna āśrayo 'stu. tad-
PVin2_0005005	pratyakṣato 'numānato vā. tathā tat-tulya	eva ca. dharmi-viśiṣṭasya anyatra vṛtti-virodho
PVin1_0001906	-kṣaṇa-saha-kāriṇā janitaṃ pratyakṣam. ata	eva ca na an-indriya-dṛṣṭir na api viśaya-
PVin2_0008011	a-siddher anvaya-vidhāna-a-yogāt. tad	eva ca naḥ kṛtakaṃ yathā-uktam abhidharme –
PVin1_0002401	sārūpyam āviśat sarūpayantaṃ ghaṭayet. idam	eva ca naḥ sukhaṃ yat sātamaṃ saṃvedanam iti
PVin3_0008411	praty ābhimukhyena vinā na rasaḥ. tad	eva ca rūpa-upādāna-hetūnām pravṛtti-kāraṇam. sā
PVin2_0005008	a-yogaṃ yogam aparair atyanta-a-yogaṃ	eva ca. vyavacchinatti dharmasya nipāto
PVin3_0005505	'py eka-deśa-bhāg ukto veditavyaḥ. tena	eva ca sadṛśam udāharaṇam āha, prayatna-an-
PVin2_0008801	janikā tat-sva-bhāvā. sā eva anumiyate. sā	eva ca sāmāgrī sva-bhāva-sthity-āśrayaḥ kāryasya.
PVin3_0009811	na ca aparāḥ śabdaḥ, yo hetuḥ syāt. tasya	eva ca hetutve '-punar-nirdeśya ity uktam. a-
PVin3_0006908	-bhedenā śabda-artha-an-apavādibhiḥ. vastv	eva cintyate hy atra pratibaddhaḥ phala-udayaḥ.
PVin3_0004206	sa eva bhāva uta anyad eva kiñcit. sa	eva cet, tathā eva upalabhyeta, viśeṣa-a-bhāvāt.
PVin3_0005308	'py uktāḥ. tasya ca a-jñeyatvam, upakārād	eva jñāna-utpatteḥ. tasmād eṣa śabda na indriyaṃ
PVin3_0001704	virodha etad evaṃ syāt. anyathā tv a-siddham	eva tac chabde. tathā hi pakṣa eva sa tathā-
PVin3_0007303	jñeya-abhidheya-prameyatvaiḥ so 'pi siddha	eva. tat kim idānīm jñeyam asti iti siddhir astu.
PVin1_0002702	-golake 'pi vahni-sambandhād artha-antaram	eva tat tathā-utpannam ekaṃ dṛśyate, na nānā-
PVin3_0005205	-parāvṛttayo bhāvā yathā-sva-bhāva-vṛttaya	eva. tat saty apy āvaraṇe jñāpayeyur eva indriya-
PVin3_0001410	an-iṣṭam ca iti. yadi ca na viśayi-kṛtam	eva tat sādhanena, katham atas tat-siddhiḥ.
PVin3_0009301	nanv a-vivakṣita-viśeṣam sāmānyam siddham	eva. tat-siddhau viśeṣa-vikalpena a-siddhi-codanā
PVin2_0005304	-vastuno vyāvṛtti-virodhāt. vṛtti-śāṅkayā	eva tataḥ saṃśayaḥ. anvayas tu na dṛṣṭa iti
PVin2_0007801	kārya-utpatteḥ, sā phalavaty eva. sā	eva tatra aṅkura-hetuḥ, pūrvaḥ pariṇāmas tad-
PVin2_0006414	sā viprakṛṣṭeṣv apy asti, na ca te na santy	eva. tatra api sati pratyakṣa-anumāna-āgamānām
PVin2_0006112	sva-bhāva-an-upalabdhis tv svayam a-sattā	eva. tatra kevalam viśayī sādhyate '-bhāvo vā tad
PVin3_0006309	na syāt. tad-bala-utpattau ca tasya	eva tatra sāmāthyam iti tad eva pramāṇam syāt.
PVin3_0001513	yadi dehād eva artha-antara-bhāvaḥ syāt, sa	eva tathā ucyeta. anyatara-vacana-sāmāthyād
PVin3_0009807	-nirdeśa eva tathā sidhyati, punar api svata	eva tathā-bhāvāt. tasmāt sa svayam ātmano hetur a
PVin2_0006612	tasya puruṣa-parikṣayā pravṛttāv a-pravṛttir	eva, tathā-bhūtasya jñātum a-śakyatvāt. na an-
PVin3_0008408	dhūma-indhana-vikāra-vat. tatra api hetur	eva tathā-bhūto 'numiyate. pravṛtta-śakti-rūpa-
PVin3_0009806	sa śabdatayā tathā-bhavan pakṣa-nirdeśa	eva tathā sidhyati, punar api svata eva tathā-
PVin3_0005605	sva-bhāva-hetāv antar-bhavati ity udāhṛta	eva. tathā hi —na hy anyā an-upalabhyeṣu nāstitā
PVin2_0008811	eva ity a-vyabhicāraḥ. na apy ākāra-bheda	eva tad-a-tattve nibandhanam, api tu sva-bhāva-
PVin1_0003301	na artha-ālocanam, a-tādrūpye tasya	eva tad-artha-ālocanatva-a-siddheḥ. tathā
PVin2_0005312	'pi hi tāvad yad a-yuktaṃ paśyanti, na tadā	eva tad ācaranti. so 'yam paśor api paśuḥ. mahato
PVin1_0001601	viśaya iti cet, nanu sā vyaktir buddhir	eva. tad-upādhiḥ so 'py a-siddha eva. na vyaktir
PVin2_0006114	vyāpya-a-bhāvam āha, tadā apy a-bhāva	eva. tad evaṃ vidhi-pratiśedhābhyaṃ kasyacin
PVin3_0006608	kiṃ pāramparyeṇa, ante 'pi tat-sva-bhāvasya	eva tad-bhāve sāmāthyāt. etena kādācitka-sva-
PVin3_0003902	tad vastuni siddham śāśiny apy a-nivāryam	eva. tad-vastv-a-bhāve śāśini nivāraṇe 'pi na
PVin3_0011307	tu vacanena sādhyatā-a-viśeṣo darśitaḥ. tata	eva tad-viparyaya-sādhano viruddho 'py eka eva.
PVin2_0006404	pradeśo dhūmād iti. iyam ca hetv-a-siddhyā	eva tad-viruddha-siddhiḥ prāg eva nirdiṣṭā iti
PVin1_0002310	indriya-ādiṣv api prasaṅgāt sārūpyam	eva tad-vedana-lakṣaṇam. sārūpyam apy a-tad-
PVin1_0002313	a-sa-rūpaṃ vedakaṃ nāma. na hi vitti-sattā	eva tad-vedanā yuktā, tasyaḥ sarvatra-a-viśeṣāt
PVin3_0001006	ukte 'pi śabdo '-nitya ity arthād gamyata	eva. tan na avaśyam asya nirdeśaḥ. tena an-uktāv
PVin3_0005708	tasmād dṛśya-a-dṛṣṭi-siddhāv a-sandigdha	eva tan-nimitatve 'py a-saj-jñāna-śabdāyos tad-

PVin3_0003503 atra api ko 'yam avaśyaṃ para-āśrayaḥ. sa
 PVin3_0002610 iṣer niṣṭhā atra, īpsita-pade punar aṅgam
 PVin1_0003404 te tasya anubhava iti cet, nanu sā
 PVin3_0003305 prāmānyena abhyupagamāt. sva-upagama
 PVin2_0005907 api tathā-vidha-indriya-grāhya-a-bhāvo 'sty
 PVin3_0002905 sa nirākṛte viśayaṇo 'sambhavād a-pakṣa
 PVin3_0008708 -bhāvo badara-udaka-ādiṣu janana-śaktir
 PVin3_0003501 'vaśyam āśrayaṇīyaḥ, nāntariyakatvād iti sa
 PVin3_0009804 hetu-bhāvena a-siddha ucyaṭe. na hi sa
 PVin3_0013601 -vacane tu tasmin doṣam udbhāvayan dūṣaka
 PVin2_0008805 yathā kadali bija-kanda-udbhavā. sphuṭam
 PVin3_0008607 -sambhavo 'numīyate, tad api kārya-liṅga-jam
 PVin2_0006105 a-kiñcit-karasya a-pratibandhāt. bhavaty
 PVin2_0005405 a-bhāva-vyatireka-lakṣaṇatvād asya. sā
 PVin2_0005912 -sattayā sādhyate, anya-naimittika-vat. sā
 PVin1_0001501 -jñānasya vikalpa-upagame bādhā syāt. sa
 PVin3_0009304 a-nitya-śabdaḥ, kṛtakatva-ādi-vat. nanv asty
 PVin2_0009609 -yoga-vacanād a-nivārita eva iti cet, na, ya
 PVin1_0004404 mūḍhā viśaṃvādayanti lokam iti. cintāmayīm
 PVin3_0011306 api pṛthag iṣṭa-sādhano vācyaḥ syāt. ekasya
 PVin3_0003312 pratibandho 'pi katham a-pramāṇasya. ata
 PVin2_0005211 vyatireko 'pi. tena ayam a-doṣa ity a-vācyam
 PVin1_0002114 a-tādrūpyam ca paryanuyuktā hetu-prakṛtim
 PVin1_0003206 na prasidhyati. sā ca tasya ātma-bhūtā
 PVin2_0006210 -sādhanyām an-upalabdḥau dṛśya-ātmanām
 PVin2_0009304 'nvaya-vyatireka-niścayo 'sti. tena tam
 PVin2_0006905 sva-hetu-prakṛter niyāmakasya janakatām
 PVin3_0013703 -antar-bhāvāt. tac ca sāmānya-lakṣaṇam uktam
 PVin3_0004705 api na eva asti. na vai viparyaya-prāptyā
 PVin3_0007901 lakṣaṇa-yukte bādhā-sambhave tal-lakṣaṇam
 PVin2_0009704 lakṣaṇa-yukte bādhā-sambhave tal-lakṣaṇam
 PVin3_0005704 yena a-niyataḥ syāt, kiṃ tarhi siddha
 PVin3_0011109 sambhavati. caitanya-kāraṇa-guṇa-āder
 PVin3_0013212 bhavati, etāvan-mātra-rūpatvāt tasya. etena
 PVin3_0013310 yadi punar hetu-rūpa-a-saṃsparśi sva-tantra
 PVin3_0002205 duṣṭas tatra sidhyati. dharmān an-upaṇīya
 PVin3_0013210 -vyāptir vā. asmimś ca arthe darśite darśita
 PVin1_0001811 -pratisandhāyinaḥ smaraṇāt tad-dṛṣṭāv
 PVin1_0001808 pravartate. na ayam doṣaḥ, yasmāt tad-dṛṣṭāv
 PVin3_0004507 niścaya-apekṣam, niścaye 'pi sandeha-mukhena
 PVin2_0004814 bheda ity apy asya a-bheda-pratiśedha
 PVin1_0003001 etena mānaso 'pi viplavo vyākhyātaḥ. na
 PVin3_0001203 iti darśana-artham iṣṭa-grahaṇam. ayam
 PVin3_0012512 dharma-viraho dharmāḥ. na hi vastu-rūpam
 PVin1_0003309 sarva-ātmanā sannikṛṣṭasya api kaiścid
 PVin2_0008414 teṣāṃ hetuḥ tat-kāryatva-niyamāt. tair
 PVin3_0001809 iti na iṣṭa-vighātaḥ kaścit. tasmāt kevala
 PVin3_0008301 eva. kiṃ punaḥ kāraṇam sāmagryāḥ kāryam
 PVin2_0007403 tādātmyam hy arthasya tan-mātra-anurodhiny
 PVin2_0005208 iti niyama-artham ity āha. tatra a-sambhavād
 PVin1_0003507 kaścid arthaḥ, yo vijñānam sarūpayati. ata
 PVin3_0003603 sarva-hetūnām a-sādhāraṇatā, yatra sattvam
 PVin3_0007310 -sādhanam artha-sattā-mātra-sādhanam
 PVin3_0012010 iti katham a-samaḥ prāṇa-ādiḥ. a-sapakṣa
 PVin3_0012105 a-sataḥ sapakṣān na nivṛttir ity a-sapakṣa
 PVin3_0012101 tata eva sapakṣa eva asti, a-sapakṣa
 PVin3_0011710 tan na ātma-avinābhāvī prāṇa-ādiḥ. tata
 PVin2_0007913 pratyaya-vaikalye syāt. sākalye tu karoty
 PVin1_0000210 -sāmarthya-rahito 'yukta-pratipattir

eva tam arthaṃ para-mukhena vyavasthāpya punar
 eva. tayā a-siddha-hetv-ādiḥ pratiśidhyate. etena
 eva tayoh pratyāsattir atra vicāryate – katham
 eva tarhi prāmānyam ādadhad dharmaṇam
 eva. tasmāj jñānam tad-yogyatā vā asya sattā, tad
 eva. tasmāt sandigdho hetu-vyāpāra-viśayaḥ.
 eva. tasmād eteṣu tad-ātmanā vyapadeśa-ādayo
 eva tasya pratibandha-viśayaḥ, sarvatra sva-vāg-
 eva tasya sādhanam bhavati, tad-bhāva-mātra-
 eva tasya sādhanasya. tad-ābhāsas tu jātayaḥ.
 eva tādrśam bhedaṃ loko vivecayaty ākāra-bhedāt.
 eva, tādrśasya ātmano 'mbhasas tata ādhārād
 eva tādrśasya kāraṇasya kārya-vivekā a-bhāva-
 eva tāvad a-sato na nivṛttir iti nivṛtter
 eva tāvad an-upalabdhiḥ katham siddhā iti cet,
 eva tāvad ayam vikalpaḥ saṃvidita upayann apayamś
 eva tiro-dhānam. na vai paras tad a-nityatvam āha,
 eva tu ubhaya-niścita-vāci-ity-ādi-vacanāt. tena
 eva tu prajñām anuśīlayanto vibhrama-viveka-nir-
 eva tu vacanena sādhyatā-a-viśeṣo darśitaḥ. tata
 eva tulya-kakṣatvāt. yadi hi tatra ekasya
 eva tṛtīyam rūpam syāt. prayoga-darśana-arthatvād
 eva te 'py ālambaran tad-rūpa-hetu-jās tad-rūpā a
 eva tena na artha-antaram phalam. dadhānam tac ca
 eva teṣāṃ tad-viruddhānām ca sannihita-anya-
 eva darśayan niścayam āha – prasiddhas tu dvayor
 eva dīpayati. na vai nāntariyakatayā śabdād artha
 eva dūṣaṇa-ābhāsas tu jātaya iti. tāḥ sādhana-
 eva dūṣaṇam, kiṃ tarhi sādhana-sāmarthya-vighātāt.
 eva dūṣitaṃ syād ity uktam. a-bādhanasya api
 eva dūṣitaṃ syād iti sarvatra an-āśvāsaḥ. anumāna
 eva dṛśyasya sva-bhāvasya a-dṛṣṭāv a-sann iti. sa
 eva dṛṣṭa-śakter hetos teṣv a-sambhavāt saṃśayaḥ.
 eva dṛṣṭānta-doṣa api nirastā bhavanti, yathā
 eva dṛṣṭāntaḥ sādhana-avayavaḥ syāt, tadā tad-
 eva dṛṣṭānte dharmiṇo 'khilān. vāg-dhūma-āder
 eva dṛṣṭānto bhavati, etāvan-mātra-rūpatvāt tasya.
 eva dṛṣṭeṣv abhilāsa-itarābhyām vyavahāro bhavati.
 eva dṛṣṭeṣu saṃvit-sāmarthya-bhāvinaḥ. smaraṇād
 eva doṣāt. so 'niścaye 'pi tulya iti tathā-vidha
 eva draṣṭavyaḥ, na nānā-viśayatā, anumāna-
 eva dvi-candra-ādi-bhrāntir indriya-ja ity eke.
 eva dharma-dharmaṇor viśeṣa ukto vyapekṣātaḥ. a-
 eva dharmāḥ, a-santo 'pi kenacit prakaraṇena imam
 eva dharmāḥ pratipatteḥ. tad-a-viśeṣe 'py eṣa
 eva dharmair ye tair vinā na bhavanti. aṃśena
 eva dharmo dharmiṇi sādhyo viparyāsaṇīyo vā.
 eva na anumīyate. yena na samagrāṇī ity eva
 eva, na anya-āyatte, tad-bhāve 'bhūtasya paścāt
 eva na anya-dharma-vṛtti-niśedha-āśaṅkā. viruddha
 eva na anyo 'nubhāvyo buddhyā asti tasyā na
 eva na anvayi ity udāharaṇam evam-phalam. saṅketa
 eva, na artha-viśeṣa-sādhanam ity apārthakam.
 eva na asti iti ca asya sapakṣe 'stītā ucyaṭe,
 eva na asti iti cet, na iti sā eva nivṛtter
 eva na asti iti dṛṣṭāntayor anyatareṇa artha-
 eva na ātma-nivṛttāv asya nivṛttir api, yato
 eva. na evam a-kṣaṇikasya, sarvathā a-sambhavāt.
 eva. na ca anya-darśane 'nya-kalpanā yuktā,

PVin3_0011704 -anvaya-vad aikāntika-vyatireko 'pi gamaka
 PVin2_0007809 niyata-śaktiś ca sa hetuḥ sva-rūpeṇa pratīta
 PVin3_0003401 yadi hi tatra ekasya prāmānyam syāt siddhir
 PVin1_0003706 iyam artha-vid eva kāryato draṣṭavyā. ata
 PVin3_0003307 virodhāc chāstra-virodhaḥ. tataḥ pratibandha
 PVin3_0011706 eva ukto bhavati. tathā hy ātma-a-bhāva
 PVin3_0007401 -a-yoga-virahiṇā sāmānyena anvayo na siddha
 PVin1_0001602 buddhir eva. tad-upādhiḥ so 'py a-siddha
 PVin1_0004009 -niyamaḥ. nila-ākāra-samvedanayos tu niyama
 PVin2_0009913 kāryam nivartayati. anyathā tat tasya kāryam
 PVin3_0011714 bhāva-gatir ity uktam. anyathā saṁśaya-hetur
 PVin2_0008112 vā tat-kāla-dravya-apekṣa iti nir-apekṣa
 PVin2_0009003 ca sarvatra upayogaḥ syāt. anyathā ekam ity
 PVin3_0010207 api paryāyeṇa. lakṣaṇa-bhedas tu kathita
 PVin3_0008903 syāt — pātam na karoti iti. tad api iṣṭam
 PVin2_0007701 tasmād yaḥ kaścit kṛtakaḥ sa prakṛtyā
 PVin2_0007614 tad-bhāve hetum apekṣante, sva-hetor
 PVin2_0005207 siddhe '-sati nāstitā-abhidhānam a-saty
 PVin3_0010008 tatra api yadi tata eva siddhiḥ, sa prāg
 PVin2_0006404 hetv-a-siddhyā eva tad-viruddha-siddhiḥ prāg
 PVin3_0002501 siddhasya a-sādhyatām āha. na, sva-rūpeṇa
 PVin3_0002503 -rūpeṇa hi nirdeśa-sambhave sādhyatvena
 PVin3_0001105 artham. sa ca anumeyaḥ sva-rūpeṇa
 PVin2_0009914 ity ubhayathā sva-bhāva-pratibandhād
 PVin1_0000507 -ādi-bhāve 'pi bhāva-prasaṅgāt. pratyakṣasya
 PVin3_0012106 ity a-sapakṣa eva na asti iti cet, na iti sā
 PVin3_0010110 sādhanam, a-niścita-tal-lakṣaṇatvāt. tena
 PVin3_0004710 'stu viparyayaḥ. tasmād dhetu-viruddhayor
 PVin2_0005208 -niṣedha-āśaṅkā. viruddha-niṣedhe 'pi tatra
 PVin3_0012209 -lekhya-vat. virodhasya ca a-dṛṣṭeḥ sandeha
 PVin3_0002510 eva uparodhāt. tasmāt tan-mātra-anuṣaṅgiṇa
 PVin3_0004703 -guṇe vaktavye 'nyathā-abhidhānād doṣa
 PVin3_0007808 sa yam evaṁ vyabhicāra-viṣayam paśyati, tam
 PVin3_0004701 syāt. na vai vastu-dharma-samāśrayeṇa
 PVin1_0002601 aparāṁ caitanyam. tam ca eka-rūpam
 PVin3_0003306 pratiṣṭhāpayati. dharma-antarām ca sa
 PVin3_0012503 — a-sato vyatireka-a-yogād iti. atra idam
 PVin3_0003310 pratihanti ity abhyupagama-virodhaḥ. ata
 PVin3_0002712 na, pratipatṭr-vāñchāyāḥ prakaraṇāt. ata
 PVin1_0003509 'paraḥ. grāhya-grāhaka-vaidhuryāt svayam sā
 PVin1_0002305 -tad-atiśayā bhāvanā-anurodhino bauddhā
 PVin3_0004001 chabala-abhāsāyā buddher a-dṛṣṭeḥ, tasya
 PVin2_0006814 utpattiḥ. kiṁ tarhi jñāpāna-śaktir ayam asya
 PVin2_0007001 ca apekṣamānās tat-sādhanam a-vyabhicāram
 PVin2_0004701 -kāraṇasya darśanasya vyāvṛttiḥ. na ca sa
 PVin3_0007609 -rūpatvāt pratiṣedhasya. pariśaṅkhyāteṣv
 PVin2_0010109 ubhayasya api hetur iti. eṣa tri-vidha
 PVin2_0009710 upalabdhi-lakṣaṇa-prāpteḥ sparśasya yukta
 PVin1_0002008 ca na a-satām grahaṇam. tasmād artha-antarām
 PVin3_0001707 artheṣu sāmartyād viśeṣa-sthiteś ca deha
 PVin2_0009404 'pi na asti iti na pratiyāt, vacanād api na
 PVin3_0012712 api na iti cet, priyam anuṣṭhitam. yadi idam
 PVin3_0006309 ca tasya eva tatra sāmartyam iti tad
 PVin3_0012607 prameyā vaktavyāḥ. na hi bhāva-viṣayam
 PVin1_0000604 dvayam. pratyakṣam apy artha-a-visaṁvādād
 PVin2_0006413 tasmād ayam ātma-upalambha-nivṛttim
 PVin1_0000213 'rthasya pratipattir anumānam iti dve
 PVin3_0011307 eva tad-viparyaya-sādhanā viruddho 'py eka
 PVin3_0012311 ātma-gatiḥ, kiṁ tarhi vidhi-mukhena

eva. na ca evaṁ śrāvaṇatvam, ubhayato vyāvṛtter
 eva. na ca sva-bhāva-niyamo 'rthānām ākasmiko
 eva, na pratibandhaḥ, pramāṇena a-pramāṇasya
 eva na pramāṇa-phalayor viśaya-bhedaḥ. sva-bhāva-
 eva, na bādha. kas tarhi idānim anayor bhedaḥ. na
 eva na bhavaty eva ity arthād an-anya-samsargiṇy
 eva. na vai kaścit tathā-bhūtena ātmanā anvayaṁ
 eva. na vyaktir buddhir artha-ātmā iti cet, sa
 eva. na sa nānātve yuktaḥ, nila-pīta-vat.
 eva na syāt. ataḥ kārya-kāraṇa-bhāvo 'pi sva-
 eva na syāt. na hi yo yatra na sambhavati, tad-
 eva na syāt. sa tarhi vinaśvara-sva-bhāvo nir-
 eva na syān nāma-antarām vā, artha-bhedam
 eva. na hy a-vipakṣa-śaṅkāyām sādhyā-a-bhāva-
 eva. na hi tasya tat-kṛtaḥ pātaḥ, svayam patina-
 eva naśvaraḥ. tathā hi sa-apekṣānām hi dharmānām
 eva naśvarānām bhāvāt. tasmād yaḥ kaścit kṛtakaḥ
 eva nāstitā na anyatra na viruddha iti niyama-
 eva nirdiṣṭa iti pūrva-vat prasaṅgo vācyaḥ.
 eva nirdiṣṭā iti iyam prayoga-bhedād daśa-vidha-an
 eva nirdeśya ity anena eva gatavāt. siddha-
 eva nirdeśya ity idam phalavat syāt. svayam-
 eva nirdeśyaḥ svayam iṣṭo '-nirākṛtaḥ. atra
 eva nivrṫtiḥ. anyathā eka-nivrṫtyā anya-
 eva nivrṫtter a-bhāva-niścaya iti cet, vyāhatam
 eva nivrṫtter nivrṫtir a-sataḥ katham iṣṭā. a-
 eva niścayaḥ kriyata iti cet, katham a-niścayān
 eva niścayāt sādhanam dūṣaṇam vā. ta ete nava
 eva niṣedhe doṣaḥ syāt. na ca tat-tulya eva
 eva. nairātmyena prāṇa-ādinām ukta-lakṣaṇasya
 eva pakṣa-doṣaḥ, pratyakṣa-ādi-virodha-vat. hetv-
 eva. pakṣa-dharme 'pi tarhi sandeha-anyatara-a-
 eva pakṣi-kuryāt. na ca anumāna-viṣaye pratyakṣa-
 eva para-arthe 'numāne sādhanā-doṣa-udbhāvanam,
 eva paśyāma iti na anyā buddhir anyo 'nubhavaḥ.
 eva punaḥ prativahati iti na bhidyate sva-vacana-
 eva punar vācyam — katham a-sato 'nvaya-
 eva pūrva-abhyupagamena ity āha. tad eva vākyam
 eva prakaraṇena sādhyā-dharma-iṣṭi-gatir ity
 eva prakāśate. vyastam hi viśaya-lakṣaṇam iti na
 eva praññā-ādi-vat. cetanāś ca api vedyatvād a-
 eva pratikṣepe virodhaḥ, yathā — a-śrāvaṇaḥ
 eva pratipādaka iti. sā api tatra pratibaddhā
 eva pratipādane liṅga-vad avalambante, an-
 eva pratibhāso 'rtho yuktaḥ, tasya punaḥ
 eva pratiṣedha-vṛttir iṣṭā, tan na an-upākhyeṣv a
 eva pratiṣedha-hetur upalabhya-sattvasya hetos
 eva pratiṣedhaḥ. na yuktaḥ, dṛśya-tat-sva-bhāva-
 eva pratyaya-viśeṣa-utpatter manaḥ pratyeti.
 eva pratyayaḥ, na ghaṭe. yathā ko 'py āyāta iti
 eva pratyēṣyati. tad api hy an-upalambham eva
 eva prathamam ucyeta, na parikleśito devānām
 eva pramāṇam syāt. tad-ākāra-niyama-sāmartyena
 eva pramāṇam, a-visaṁvāda-lakṣaṇatvāt pramāṇasya.
 eva pramāṇam. sa ca a-visaṁvādas tasmād ātma-
 eva pramāṇayan pratikṣipati. sā viprakṛṣṭeṣv apy
 eva pramāṇe, anyathā-pratipatty-a-yogāt. na vai
 eva. prayoga-bhedāt tu tad-bhedaḥ, kvacid ukti-
 eva prāṇa-ādāya ātmānam gamayanti iti cet, kim

PVin3_0012405	hy evaṃ syād ity a-sādhāraṇa-anaikāntika	eva prāṇa-ādiḥ. sādharmaṇam api khalu prameyatvam
PVin1_0003310	eṣa viśeṣo buddhi-pratibhāsa-kṛta iti tasya	eva prāmānyam yuktam. atha kā iyam artha-saṃvid
PVin2_0004801	vyavasthitam. iti saṅgraha-ślokaḥ. ata	eva prāmānyam vastu-viśayam dvayoḥ pratyakṣa-
PVin1_0003612	yathā-sva-saṃvedanam eva artha-niṣpattes tad	eva phalaṃ yuktam. na hy arthasya yathā-sva-
PVin3_0011008	viparyāsād iti cet, na, para-arthasya	eva phalatvena iṣṭatvāt, tal-lakṣaṇatvāc ca
PVin3_0010303	viśeṣaḥ. atra api viśeṣaṇa-upādānam iṣṭasya	eva bādhakam. na hi tasya a-sattā-an-abhyupagama
PVin3_0002110	tatra api sādhyā-dharmasya sambaddhasya	eva bādhanam. parihāryam na ca anyeṣāṃ an-avasthā
PVin3_0009708	an-adhikārāc ca śāstrasya anumāne. pramāṇena	eva bādhanē tad-bhāva-pramāṇa-a-pratītau vā kim
PVin3_0002304	'pi tulyā iti viruddhaḥ syāt. tena tatra	eva bādhanē bhavati, na anyatra iti cet, na,
PVin3_0003512	arthena apodyate, na sa pakṣa iti. tata	eva bādha-hetor a-sādhāraṇatvam, kvacid a-candre
PVin2_0008809	-bhedaḥ, tatra rūpa-bhedo 'pi, yathā tayor	eva bīja-kanda-udbhavayoḥ. tad yato yādṛśaṃ
PVin1_0000503	a-prāmāṇye vṛtti-vaiphalyāt. na ca śarīram	eva buddhiḥ, tat-siddhāv api buddhi-vikalpe
PVin1_0003511	-grāhaka-lakṣaṇa-vaiddhuryāt. tasmād ātmā	eva buddher anubhavaḥ. sa ca na anyasya kasyacit.
PVin3_0004806	bhavati, yathā — a-brāhmaṇa iti. na hi sa	eva brāhmaṇas taj-jāti-yogād a-brāhmaṇas ca
PVin3_0012709	-sva-bhāvaṃ viśāṇam iti cet, vayam apy etad	eva brūmaḥ. yo vā sambandho na asti ity ucyate,
PVin3_0012201	upagata ity a-pramāṇād abhyupagamāt tathā	eva bhavati, atiprasaṅgāt. na ca upagama-balena
PVin3_0001907	āśānkā-sambhavaḥ. vipratipattis tu dṛṣyata	eva. bhavaty eva śāstra-dṛṣṭaṃ sādhyam, tat-
PVin2_0008309	bhavan dṛṣṭo 'n-apekṣatvāt sva-bhāvata	eva bhavati. tathā anyatra api sva-bhāva-bhāvī,
PVin2_0008602	a-jananāt tasya a-hetutā syāt. na vai sa	eva bhavati, tādṛśasya bhāvāt. anyādṛśād bhavan
PVin3_0002308	bādhanīya-dharmaṇo dharmiṇo 'bhidhānād iha	eva bhavati, na anyatra iti cet, bādhanīya-
PVin1_0001107	na hi gava-ādi-vikalpo 'rtha-sannidhāv	eva bhavati. na anyathā idantayā iti cet. na hy
PVin3_0004109	bhāvo 'numāna-viśayaḥ. sa hi san dṛśya	eva bhavati. sa ced bhaven madhya-avasthā-vad
PVin3_0009302	-vikalpena a-siddhi-codanā mithyā-uttaram	eva bhavati. syān mithyā-uttaram yadi dvayor api
PVin3_0008709	vyapadeśa-ādayo janya-janaka-bhāva-kṛtā	eva bhavantu, saty api samyoge tan-
PVin2_0008303	bhāvo nāma kaścit kāryaḥ syāt sva-bhāvaḥ, sa	eva bhāva iti na a-bhāvaḥ syāt. tad a-bhāvaṃ
PVin3_0004206	bhāvād itarasya iti. atha kā iyam śaktiḥ. sa	eva bhāva uta anyad eva kiñcit. sa eva cet, tathā
PVin2_0009910	parityajya katham bhāvo bhavet, sva-bhāvasya	eva bhāvavād iti tasya sva-bhāva-pratibandhād a-
PVin2_0008114	a-hetukaḥ syāt. na a-hetukaḥ, sattā-hetor	eva bhāvāt tathā-utpatteḥ, sato hi bhavatas
PVin2_0008114	tathā-utpatteḥ, sato hi bhavatas tādṛśasya	eva bhāvāt. na avāśyam sataḥ kutaścid bhāva iti
PVin2_0010012	anubandho gamyate. hetu-bhāvo vā tasmin saty	eva bhāvād ity artha-antarasya. tathā prasiddhe
PVin3_0013405	yuktam. tasmāt tad-abhivyāpta-dharma-yogād	eva bhāvās tadvantaḥ syur ity abhivyāptir asya
PVin3_0013709	tasya apy avāśyam avadāta-dhiyo 'yam	eva bhāvo '-vibhāvita-dhiyā a-vidito janena.
PVin3_0000607	yathā-ukta-sva-bhāva-antara-viraha-upagamād	eva bhinna-deśa-ādibhir yoga-a-bhāvaḥ, tad-a-
PVin3_0005906	saṃvedanasya tu tathā-vidha-ātma-saṃvedanād	eva bheda-pratītiḥ. tat svayaṃ svataḥ siddha-
PVin1_0003213	-kārika-upayoge 'pi kriyāyām antyasya tasya	eva bhedakasya sādhatamatvāt. satsv api indriya
PVin3_0009504	upalabhyeta, syād etat. atha śoṣa-ādīkam	eva maraṇa-śabdena vadet, tasya api pratibandhaś
PVin2_0010004	ekasya katham anyasya sannidhiḥ. gomān ity	eva martyena bhāvyaṃ aśvatatā api kim. ity antara
PVin3_0008803	hi tasya pāta-pratibandho na artha-antaram	eva, yaḥ sthāpayitrā kriyate. artha-antaratve
PVin3_0012003	-anya-kalpane syāt. yasmin sati bhavaty	eva yat tato 'nyasya kalpane. tad-dhetutvena
PVin2_0006313	-siddhiḥ. nimittayoḥ punar virodhe gamikā	eva, yathā — na asya roma-harṣa-ādi-viśeṣāḥ
PVin1_0002512	-bhoga-vat. liṅga-a-yogād ato 'py a-siddhir	eva, yathā uktaṃ prāk. tatra ca pratyakṣe viśaya-
PVin2_0009411	na ca na asti iti vacanāt tan na asty	eva yathā yadi. na asti sa khyāpyate nyāyas tadā
PVin2_0008407	tat-kāraṇānām vā pratiṣṭhānād dhetur	eva. yadi tad-utpatteḥ kāryam gamakam, tadā
PVin3_0000403	pareṇa apy anyataḥ pratipattum a-yuktam	eva. yas tu para-parikalpitaiḥ prasaṅgaḥ, yathā
PVin1_0001912	grāhyam iti ced grāhyatām viduḥ. hetutvam	eva yukti-jñā jñāna-ākāra-arpaṇa-kṣamam. ity
PVin2_0005209	-tulya eva vṛtṭir ity a-tat-tulyo viruddha	eva, yena tata eva vyatirekād agnir auṣṇyam na
PVin1_0002209	atiprasaṅgaḥ. saṃskāra ity api pūrvakam	eva योगyam vijñānam utpaśyāmaḥ, antaḥ-karaṇa-
PVin3_0011001	iti cet, na, karuṇayā api vṛtṭeḥ. sā	eva rāga iti cet, iṣṭaṃ na nāma nivāryate. rūpaṃ
PVin3_0010904	-ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt. sā	eva rāga iti cet, iṣṭatvād a-doṣaḥ. nitya-sukha-
PVin1_0001002	jāti-guṇa-kriyāvatām etan na sambhavaty	eva, rūpa-viveka-sambandhayor a-pratibhāsanena
PVin3_0004003	śabda iti. tad-arthā ca artha-uktiḥ. tad	eva rūpaṃ tatra arthaḥ ṣeṣaṃ vyāvṛtti-lakṣaṇam. a
PVin1_0004001	na hi bhinna-avabhāsitve 'py artha-antaram	eva rūpaṃ nilasya anubhavāt tayor saha-upalambha-
PVin1_0003402	kva tarhi idānīm ayam anubhavaḥ. nanv asya	eva rūpaṃ vayam apy anububhutsavaḥ. idaṃ dṛṣṭaṃ
PVin2_0004910	bheda-antara-vimarśa-vivekena pratiṣṭhitena	eva rūpeṇa ākriyata iti sva-lakṣaṇa-viśayam,
PVin3_0001001	api tena saha sādhanam syāt. tasmāt triṣv	eva rūpeṣv antar-aṅgam artha-siddhau sāmartyam
PVin1_0000301	-pratipatty-a-yogāt. na vai pratibandha	eva liṅga-lakṣaṇam, kiṃ tarhi grāhya-dharmaṇi
PVin2_0005606	an-upalabdhiḥ sva-bhāvaḥ kāryam ca iti trīṇy	eva liṅgāni. yathā pradeśa-viśeṣe kvacin na ghaṭa
PVin1_0001611	śabde na pratibhāsate. na ca śabda-viśaya	eva vastu, ākāra-antareṇa darśane pratibhāsanād
PVin3_0008706	-upakāratvād ity ukta-prāyam. tasmāt sarva	eva vastu-sambandhā janakasya eva upayoga-viśeṣa-

PVin3_0003509	pratirundhāno bādhyate. tad-yogyatā-balād	eva vastuto ghaṭito 'syām sarvaḥ śabda ity a-
PVin3_0008807	-pratipattau tasya apy ātma-antaratve tad	eva vastunas tādātmyāt patanam an-avasthā ca. na
PVin3_0001613	asya. tatra hi ghaṭena eva sa-dvitiyo dehena	eva vā iti na iṣyate. vidher a-yogāc ca dvayor
PVin2_0009906	tasmāt tan-mātra-sambaddhaḥ sva-bhāvo bhāvam	eva vā. nivartayet yathā vṛkṣaḥ śiṃśapām, śākhā-
PVin3_0001308	tathā ca viparyaya-siddhir vaiphalyam	eva vā. yathā prāk sañjñinā abhisambandhād
PVin3_0003310	ata eva pūrva-abhyupagamena ity āha. tad	eva vākyam sva-arthaṃ virundhānam sva-vāg-
PVin3_0010305	a-brāhmaṇye brāhmaṇo bhojanīya ity	eva vācyam syāt. parasya ayam abhiprāyo 'sad iti.
PVin1_0002905	vikalpanāt. na, a-bhrāntam iti nirdeśāt. ata	eva vikalpo '-vastu-nirbhāsād viśamvādād
PVin1_0002206	middha-ādi-vipluta-dhiyo '-bhāvāt. etāvān	eva vijñāna-utpatter api kāraṇa-kalāpaḥ. tat
PVin2_0008206	nāma anya eva kaścīd bhāvāt, kiṃ tu bhāva	eva vināśaḥ, sa eva kṣaṇa-sthāyī jāta iti. tam
PVin3_0012205	syāt prāṇa-ādinām, ātmanah sandehāt. ata	eva vipakṣād api. ekatra hi niyame siddhe 'nya-
PVin1_0002812	pratyastam-ita-artha-vaiśadyo hi sarva	eva vipluta-dhiyo 'pi samsṛṣṭa-abhilāpaḥ
PVin3_0002302	ity antara-ślokaḥ. tasmāt sādhyā-bādhaka	eva viruddhaḥ. a-bādhyā-bādhakayor ekataḥ siddhir
PVin3_0001811	bhavati. sarvatra hi tat-samudāya-viparyāsād	eva viruddhaḥ. sa kadācid dharmā-mukhena dharmi-
PVin3_0006610	paraspara-parihāra-sthita-lakṣaṇatayā	eva virodhaḥ, a-niyamena niyama-bādhanāt. pramāṇam
PVin3_0006112	eva. upalabhyasya an-upalambhena api tasyā	eva viśiṣṭa-upalabdher eka-ākāra-pratiniyamāḥ.
PVin3_0003207	tasmād abhyupetya vicāreṣv ayam doṣaḥ. ata	eva viśaya-bheda-pradarśana-arthaṃ pṛthak-kṛto
PVin3_0003710	eka-saṅkhyā-vivakṣā apy atra viśaye na iṣṭā	eva. viśayam ca asyā nivedayiṣyāmaḥ. tad evam
PVin1_0000414	a-praṇayanam eva śāstrasya. praṇayan vā svām	eva vṛtṭim sva-vācā viḍambayati. para-avabodha-
PVin2_0005209	eva niṣedhe doṣaḥ syāt. na ca tat-tulya	eva vṛtṭir ity a-tat-tulyo viruddha eva, yena
PVin3_0001302	-vighāto 'pi na syāt, tasya sādhyā-vipakṣa	eva vṛtṭyā tad-viparyāsana-lakṣaṇatvāt. yathā-ukte
PVin2_0010008	avinābhāvo drṣṭāntābhyāṃ pradarśyate. ata	eva vaidharmya-drṣṭānte 'vaśyam iha āśrayo na
PVin3_0012502	ya eva khalu na ity anvaya-pratiśedhaḥ, sa	eva vyatireka iti. tat punar idam āyātam — a-
PVin3_0012007	kathaṃ vyabhicāraḥ. na hi tasya a-sapakṣād	eva vyatireka iti. nanv evam asya sapakṣe
PVin2_0005210	ity a-tat-tulyo viruddha eva, yena tata	eva vyatirekāḍ agnir auṣṇyam na gamayet. kiṃ
PVin3_0007801	ubhaya-dharmatve 'py a-doṣaḥ. na hi pakṣa	eva vyabhicāra-viśayaḥ. kaṃ punar atra bhāvān
PVin3_0007104	-a-parijñānād iti. so 'yam viśeṣo na sādhyā	eva vyāhanyate, kiṃ tarhi hetāv api, tulya-
PVin2_0007105	-grahe kiṃ nibandhanam. utpādītā prasiddhyā	eva śāṅkā śabda-artha-niścaye. yasmān nānā-artha-
PVin3_0006905	-dharma-a-siddhiḥ. na tu punar atra ayam	eva śabda-vikalpa-pratibhāsy artho 'pahnūyate,
PVin3_0001907	vipratipattis tu drśyate eva. bhavaty	eva śāstra-drṣṭam sādhyam, tat-prabādhane ca hetu
PVin3_0003109	-snigdhair iva vyādheḥ ślaiṣmikasya iti. ata	eva śāstra-drṣṭeṣv artheṣu virodha-udbhāvāna-
PVin1_0000414	param vyavahārayitum iśa ity a-praṇayanam	eva śāstrasya. praṇayan vā svām eva vṛtṭim sva-
PVin3_0003912	pratyakṣa-virodhe 'pi nānā-rūpasya yad	eva śrutau rūpaṃ pratibhāsate '-dvayam sambandhy-
PVin2_0005306	gamakaḥ. yas tu gamakaḥ, sa samvarṇita	eva. sa ca na a-saty anvaye śakyo darśayitum, tad
PVin3_0001705	tv a-siddham eva tac chabde. tathā hi pakṣa	eva sa tathā-vidhaḥ śabdaḥ, na pakṣa-sapakṣayor
PVin3_0001613	vikalpa-viśayatvād asya. tatra hi ghaṭena	eva sa-dvitiyo dehena eva vā iti na iṣyate.
PVin3_0004601	sādhana-a-bhāvāt pravṛtṭi-nivṛtṭyoḥ saṃśayād	eva saṃśaya-hetuḥ, viniścita-apara-bhāva-samāna-
PVin2_0009607	udāhāryam iti, sā api na vācyā, an-upalambha	eva saṃśayāt, upalambhe tad-a-bhāvāt. an-
PVin2_0006516	a-pramāṇam. bhāve kiṃ pramāṇam iti cet, ata	eva saṃśayo 'stu, bhaved vā pramāṇam ity a-
PVin2_0008709	agni-sva-bhāvaḥ śakrasya mūrdhā yady agnir	eva saḥ. atha an-agni-sva-bhāvo 'sau dhūmas tatra
PVin2_0008912	ca artha-antara-nimitto hi dharmāḥ syād anya	eva saḥ. na hi tasmin niṣpanne '-niṣpanno bhinna-
PVin3_0013204	pṛthag ucyate, gata-arthatvāt. hetoḥ sapakṣa	eva sattvam vipakṣāc ca sarvato vyāvṛtṭi rūpam
PVin2_0007411	ucyate, kvacid an-apekṣo yathā a-nityatva	eva sattvam, kvacid sva-bhāva-bhūta-dharma-bheda-
PVin3_0011810	a-siddhā. prāṇa-ādayo 'pi hi kvacid darśanād	eva sad-a-santaḥ pratiyante, na ca evam ātmā iti
PVin2_0004807	tataś ca kasyacid arthasya a-siddheḥ. ata	eva sad api sāmānyam na arthaḥ. tasmād vastu-rūpa
PVin1_0000204	antar-bhāvāt pramāṇe	eva sadrśa-ātmanā. a-pratyakṣasya sambandhād
PVin3_0012101	vyatirekasya a-vyabhicāra-a-siddheḥ. tata	eva sapakṣa eva asti, a-sapakṣa eva na asti iti
PVin1_0001403	-abhijalpā pratibhāsamānā pratyakṣā	eva sarva-prāṇinām indriya-buddhir iti kim atra
PVin1_0003103	meva-rūpatā. na hi kriyā-sādhanam ity	eva sarvam sarvasyāḥ kriyāyāḥ sādhanam, kiṃ tu yā
PVin3_0010402	anena sattā-anuṣaṅginam prathayatā a-sattā	eva sarvatra utsāditā bhavati. tathā api idam a-
PVin3_0005001	dvidhā-vṛtṭi kāryam. na hy a-nityā ity	eva sarve prayatna-an-antara-bhāvi-jñāna-kārya-
PVin2_0008802	sva-bhāva-sthity-āśrayaḥ kāryasya. ata	eva saha-kāriṇām apy a-paryāyeṇa jananam. yad api
PVin2_0007801	yā a-vyavahitā kārya-utpatteḥ, sā phalavaty	eva. sā eva tatra anikura-hetuḥ, pūrvaḥ pariṇāmas
PVin3_0007302	eva kasyacid arthasya a-bhāvān nir-viśeṣaṇā	eva sā. katham a-bhāvo jñeya-abhidheya-
PVin1_0003512	-prativedyatvam apy asyām tad-ātmatā	eva. sā ca tādātmyāt svayam prakāśate. tena
PVin3_0000504	pradīpa-abhyupagama-vad iti pratipattir	eva sā, na darśana-antara-avasthitasya doṣa-
PVin3_0001003	tatra ca smṛti-samādhānam tad-vacasi iti tad	eva sādhanam. a-khyāpīte viśaye hetu-pravṛtṭer a-
PVin2_0009508	sarvatra an-āśvāsaḥ. vyatirekas tu siddha	eva sādhanam iti tathā-bhāve niścayam apekṣate.
PVin1_0003704	eva artha-pratīḥ. tasyāś ca viśaya-ākāratā	eva sādhanam, yathā-ākāram asyāḥ prathanāt. artha

PVin3_0006406 -sādhane. ādya adhikriyate hetau niścitenā
 PVin2_0008312 -svaṃ pramāṇaiḥ siddha-tan-mātra-anubandha
 PVin3_0002507 'pi pakṣe kiñcid virudhyate. atha dharmināṃ
 PVin3_0002504 dharmināḥ parigraha-a-vacane dharmināṃ
 PVin3_0007203 -artham puṣṇāti. tasmād anena upāta-bheda
 PVin3_0007212 viśeṣānād ity uktam. tasmāt tatra sāmānyam
 PVin3_0011908 nairātmye na syur iti cet, na, tatra anyeṣāṃ
 PVin3_0010406 evam-bhāvasya abhimateḥ. tad iha icchāyām
 PVin3_0001004 hetu-pravṛtter a-sambhavād viśaya-khyāpanād
 PVin3_0001709 śaikā bhavati. na hi viśeṣa-śabda-sannidhir
 PVin3_0008201 ca eteṣāṃ bheda-mātram gamyate, kiṃ tu tad
 PVin3_0009305 -hitayor dvayor apy a-vyaktis tulyā ity asty
 PVin3_0000205 a-saṃvāde. saṃvāde vā na tat-siddham parasya
 PVin3_0010008 dharmo 'pi vyākhyātaḥ. tatra api yadi tata
 PVin3_0006005 tasmād an-upalambho 'yaṃ pratyakṣeṇa
 PVin1_0003703 a-bhinnaiḥ prāṇi-viśeṣānām aindriyakasya
 PVin1_0002109 āviṣṭa-abhilāpā. sā pratyakṣam pramāṇam. na
 PVin3_0003406 doṣaḥ, tathā apy ato 'rtha-saṃśaya
 PVin1_0002903 'nyo vā vikalpam sphuṭayati. a-vikalpaka
 PVin2_0007908 'pi dhātau. dhātva-antare tv an-eka-upakāra
 PVin3_0012601 upanīyante. anyathā hi tatra a-vyavahāra
 PVin3_0005202 asya idam ity upasaṃhāro 'pi vikalpa-nirmita
 PVin2_0008511 kāryasya ca kāraṇam antareṇa bhāve 'hetutā
 PVin2_0005608 -upalabdheḥ, yadi hi syāt, upalabhyā-sattva
 PVin2_0008804 -ādih, tatra api tathā-abhidhāne 'py asty
 PVin2_0006902 -a-yogāt. śakteś ca an-artha-antaravāt sa
 PVin2_0007806 tarhi kṛtakānām api keṣāñcit satām vā sa
 PVin3_0008005 sva-bhāva-lakṣaṇaḥ kārya-lakṣaṇaś ca. sa
 PVin3_0007404 tathā agni-mātreṇa vyāptaḥ siddhaḥ — yatra
 PVin2_0008314 bhāva-mātra-anurodhī sva-bhāva iti sa
 PVin3_0000902 na asti svataḥ sādhanā-saṃsthitih. artha
 PVin1_0000207 sambandhād anyataḥ pratipattitaḥ. dvi-vidha
 PVin3_0010711 -paricchedasya ca kartum a-śakyatvāt. sa
 PVin3_0007512 sa katham bhāvam na icchet. sva-bhāva
 PVin3_0006312 'n-upalambha-vikalpo na pramāṇam. darśanam
 PVin3_0006006 'nubhavād anyo 'nya-pratikṣepaḥ. sa
 PVin2_0007906 -upādānatā-lakṣaṇatvāc caramatvasya. bhavaty
 PVin3_0004110 -avasthā-vad upalabhyeta. tal-lakṣaṇa-tyāga
 PVin2_0010103 bhāvo 'taḥ pratiśedhe ca kasyacit. hetuḥ tāv
 PVin3_0011702 eka-antikātvād ity aparāḥ. vipakṣād
 PVin2_0009006 a-nityatā nāma anyā yā paścān niṣpadyeta. sa
 PVin3_0007806 sarvaṃ kṛtakam a-nityam iti. tathā-siddhāv
 PVin3_0000102 tu sva-dṛṣṭa-artha-prakāśanam. yathā
 PVin3_0009508 -buddhir bhavati, yadi tādrṣam syāt, sarva
 PVin3_0012002 ātma-bhāvo 'nvaya-vyatireka-bhāg ity ayam
 PVin2_0010005 antara-śloka. tasmāt sva-bhāva-pratibandhād
 PVin2_0008107 sāmartyam, yāvatā skandha-ādayo 'nyair
 PVin3_0012407 -anvayaṃ sapakṣa eva asti ity anvayinam
 PVin3_0008110 prayatna-anantariyakātvād iti. tasmād evam
 PVin3_0010408 syāt. tat kim eṣāṃ paraspara-virahēṇa. sā
 PVin2_0008001 -vaikalpye syāt. sākalpye tu karoty eva. na
 PVin3_0000602 a-pramāṇatvāt. iha api yadi viparyayeṇa
 PVin3_0006207 hy ātma-viśeṣād aparā-sādhanam, na
 PVin3_0003103 bādha. sarveṣāṃ a-dṛṣṭa-pratipatti-śāstrānām
 PVin3_0002506 syāt, tac ca pratikṣiptam iti na atra
 PVin3_0010108 dharmini. sandigdha-sādhyā-dharmā apy
 PVin3_0000707 na vastu-sva-bhāvam anuvidadhāti, tasya
 PVin3_0003706 ucyate, kiṃ tarhi vastu-sthityā. sā ca
 PVin3_0011103 kāraṇa-bhāva-siddher anyatra anumānāt. na tv
 eva sādhanāt. ity antara-śloka. tasyāḥ svayaṃ
 eva sādhyā-dharme gamakā veditavyāḥ. yo hi bhāva-
 eva sādhyam kuryāt, tataḥ kiṃ syāt. a-śakyam etat.
 eva sādhyam kuryād iti cet, na, anumānasya
 eva sādhyāḥ. upāta-bhede sādhye 'smin bhaved
 eva sādhyate tad-a-yoga-vyavacchedena. na tathā
 eva sāmartya-darśanāt. cakṣur-ādi-buddhinām tāvad
 eva sāmartyam avasthitam iti sā eva iṣṭa-vastu-
 eva sāmartyam iti cet, uktam atra. api ca vinā
 eva sāmānyā-śabdānām viśeṣa-avasthiti-hetuḥ, api
 eva sāmānyam a-pratipakṣam — idam eva iha na
 eva sāmānyam. atha kā iyam a-vyaktih. a-dṛṣya-
 eva siddham. tan na abhyupagamāt parikṣā-a-vṛtthi,
 eva siddhiḥ, sa prāg eva nirdiṣṭa iti pūrva-vat
 eva sidhyati. na hy eka-ākāra-pratiniyatād a-
 eva sukha-a-sukhasya utpatteḥ. tasmāt sva-
 eva sukha-ādayaḥ saṃvedana-rūpāḥ. eka-artha-
 eva. so 'n-a-vadya-pakṣa-nirdeśe 'pi tulya iti
 eva sphuṭa-avabhāsa iti. svapna-jñānam tarhi
 eva syāt. an-ābhoge 'sāmartyam iti cet, na, an-
 eva syāt. na ca satām api parama-arthataḥ kaścid
 eva syāt, na vastv-āśrayaḥ. na ca samāropa-
 eva syāt. na hi yasya yam antareṇa bhāvaḥ, sa
 eva syān na anyathā iti, vṛkṣo 'yam śiṃśapātvāt,
 eva sva-bija-prabhavāt sva-bhāva-bhedo hetu-sva-
 eva sva-bhāva-niyamaḥ. artha-antaravate tato
 eva sva-bhāvo na asti yo vinaśvaraḥ. tat-sva-
 eva sva-vyāpaka-viparyaye sādhye viruddha iti
 eva svayaṃ dṛṣyate, tatra eva agni-buddhim
 eva svayaṃ vastuto bhāvaḥ. sa ca ātmānam
 eva hy artham gamayati, nāntariyakatvāt. na
 eva hy arthaḥ pratyakṣaḥ parokṣaś ca. tatra yo
 eva hy evaṃ sarva-jñāḥ syād ity a-pratiśedhaḥ. sva
 eva hi kayācid apekṣayā dharmo iti vyatirekī iva
 eva hi tat tathā utpannam, yena an-antaram vidhi-
 eva hi tan-niyamāt tad eva asti iti niścāyayan na
 eva hi tasya api jñeya-vyāpini jñāne 'ntaśaḥ
 eva hi tasya vināśaḥ, aparā-bhāvaś ca
 eva hi nivartamānu sva-pratibaddham nivartayata
 eva hi prāṇa-ādayo nivartante, na sapakṣāt, a-
 eva hi bhāvaḥ kṣaṇa-sthiti-dharmā a-nityatā ity
 eva hi sa dharmas tasya gamakaḥ syāt, na anyathā.
 eva hi svayaṃ tri-rūpāl līṅgāl līṅgini jñānam
 eva hetavas tathā syuḥ. api ca,
 eva hetuḥ. an-avasthā-anya-kalpane syāt. yasmin
 eva hetuḥ sādhyam gamayati. sa ca tad-bhāva-
 eva hetubhir a-nityāḥ sādhyante. keṣāñcid a-
 eva hetum āha. atra api katham a-vyatireko
 eva hetur gamakaḥ — yaḥ prayatna-anantariyaḥ so
 eva hetur vācyaḥ syāt. tatra ca vastu-pratibandho
 evam a-kṣaṇikasya, sarvathā a-sambhavāt. na hi
 evam a-nityatā-utpatti-niśedhaḥ kriyate, na
 evam a-bhāvaḥ. na sva-viśaya-jñāna-a-bhāvād a-
 evam a-vacanān na pratiśedhe doṣaḥ. sva-upagama-
 evam a-vacane 'pi pakṣe kiñcid virudhyate. atha
 evam a-vipakṣa iti tad a-vipakṣatvam a-niścita-
 evam a-vṛtteḥ. tasmān na tato 'rtha-siddhiḥ,
 evam a-śakya-niścayā iti na tat sandigdha-lakṣaṇam
 evam a-śubha-abhinandena viparyāseṇa ca vacanasya

PVin2_0009808
 PVin3_0007209
 PVin2_0008311
 PVin3_0006610
 PVin3_0012008
 PVin3_0010801
 PVin3_0011811
 PVin3_0012108
 PVin2_0009606
 PVin3_0013609
 PVin3_0003601
 PVin2_0007303
 PVin3_0000507
 PVin3_0001207
 PVin3_0010307
 PVin2_0007611
 PVin1_0002606
 PVin2_0007410
 PVin3_0010606
 PVin3_0004704
 PVin3_0013504
 PVin3_0008110
 PVin3_0010907
 PVin3_0000602
 PVin3_0000603
 PVin3_0011309
 PVin1_0001410
 PVin1_0001410
 PVin1_0002610
 PVin2_0007806
 PVin3_0011608
 PVin3_0008105
 PVin3_0009401
 PVin3_0010104
 PVin3_0004905
 PVin3_0005207
 PVin2_0004911
 PVin3_0004104
 PVin2_0004705
 PVin2_0007003
 PVin3_0011705
 PVin3_0010702
 PVin2_0008102
 PVin3_0004809
 PVin3_0005610
 PVin3_0003710
 PVin3_0007102
 PVin3_0003603
 PVin3_0011202
 PVin3_0005901
 PVin2_0006807
 PVin3_0003610
 PVin3_0010404
 PVin3_0010406
 PVin2_0007713
 PVin3_0010405
 PVin2_0009502
 PVin3_0011006
 PVin2_0008102

-prakārāṇaṃ puruṣaiḥ karaṇa-darśanāt. na mātram anveti, na tena siddhena kiñcit. nanv api sva-bhāva-bhāvī, viśeṣa-a-bhāvāt. -an-apekṣatayor virodho vyākhyātaḥ. nanv hi tasya a-sapakṣād eva vyatireka iti. nanv anena aparatra pariccheda iti cet, nanv darśanād eva sad-a-santaḥ pratiyante, na ca pratiśedhaṃ na icchaty a-sad a-bhāva ity- -yojanā – tathā sapakṣe sann a-sann ity iti pratijñā-artha-eka-deśa iti, na hy 'siddheḥ. a-śakya-niśedhatām asya darśayann -yogya-pratiśedho yuktaḥ, na ca sarvam vā kaścid iti. na apy a-siddhy-ādayaḥ, yady viśeṣe sādhye kas tayoh sambandhaḥ, yena abhiprāyo 'sad iti. tad-abhiprāya-vaśād 'vaśyam a-nitya iti pratyetyayaḥ, yena sparśa-adhyavasāyāt. bheda-a-bheda-vyavasthā -bheda-bheditva-ādayo 'pi vyākhyātāḥ. sukha-ādi-sambhavād vibhur ātmā iti. sandeha-anyatara-a-siddher dūṣaṇaṃ syāt. eva a-sāmarthyān na bhavati prasiddhiḥ. nityaḥ prayatna-anantarīyakatvād iti. tasmād ubhaya-āśrayaḥ pūrvako viparyāso mohaḥ. na -nityatā-utpatti-niśedhaḥ kriyate, na kaścid kriyate, na kaścid evaṃ karoti. na ca śakyam upādānāt. viruddha-vad dhetur apy vikalpayan sva-citta-dhārāḥ saṅkalayaty sva-citta-dhārāḥ saṅkalayaty evaṃ ca a-bhinna-vedanasya aikye yan na śāli-bijasya iti tat-sva-bhāva-apekṣāḥ. syāt, antar-bhāve katham a-pratipattiḥ. sarvato vipakṣād a-vyāvṛtter iti cet, apy aparasya asya sarvasya a-bhāvāt. vastu-vaśād vyavasthām apanudet. hetuś ca a-doṣo 'nya-grahaṇe 'pi. kiṃ punaḥ kāraṇam tena ādheya-viśeṣā iti gamyante. na tv -viśayam, aparasmād artha-pratipatteḥ. na tv bād hate. sattva-rajas-tamasāṃ caitanyasya ca vastuni liṅgi-dhiḥ. liṅga-liṅgi-dhiyor upadeśe ca śabdānām artheṣv an-āvaraṇāt tad śrāvaṇatvam, ubhayato vyāvṛtter iti. tena vyatirekaḥ, sarva-jño vaktā na upalabdha ity eva upayanty apayanti ity a-nityāḥ. ta -vṛtteḥ. sapakṣa-lakṣaṇa-virodhāc ca na nimitta-bhāve 'pi naimittika-bhāva-a-niyamād eva. viśayaṃ ca asyā nivedayiśyāmaḥ. tad syāt, sādhyam api kasmān na iśyate. tat kila yatra sattvam eva na anvayi ity udāharaṇam -avasekena madhura-phalā bhavanti, na ca na hi bhāvānām sva-viśaya-jñāna-a-bhāvād atra vastu-sva-bhāvair uttaraṃ vācyam, ya 'pi pratidvandvi-darśanāt pratyakṣasya apy atha api tad-abhimatāt kutaścin nānā-bhāva -mateḥ, punar icchā-parāvṛttāv anyatra apy tatra api santāna-pariṇāma-apekṣatvāt. na evam-bhāvaḥ syāt. na tarhi tato nānā-bhāvād vyabhicāri kim. yathā pakvāny etāni phalāny etāś ca sa-jātiya-abhyāsa-vṛttayaḥ. na nityāḥ. ta evam-prakṛtayaḥ sva-hetu-prakṛtim

evam a-sambhavad-viśeṣa-hetavaḥ puruṣāḥ, yena evam agny-ādiṣv api prasāṅgaḥ. tatra api hi na evam anye 'pi sva-bhāva-hetavo yathā-svam evam api virodhinoḥ paraspara-parihāra-sthita- evam asya sapakṣe 'nuvṛty-a-bhāvaḥ kathyate. so evam ātmani dṛṣṭasya aparatra-upanaye evam ātmā iti na tasya sad-a-sattva-pratitiḥ. yad evam-ādi ca vyavaharati. nirloṭhitaś ca ayam evam-ādiṣv api yathā-yogam udāhāryam iti, sā api evam-ādini yathā-ukta-lakṣaṇāsu jātiṣv antar- evam āha, a-pratipramānatayā niścayaṃ vā. tan- evam ity a-pratiśedhaḥ sarvatra. pravṛtter buddhi evam idam api syān na vā ubhayam iti dharmayoḥ evam uktaḥ sādhyā-dharmo 'nvākarṣati, evam uktam. tena itara-a-sad-virahaṇa tvayā evam ucyate. yasmād a-hetutvād vināśasya sva- evam utsannā sarva-vastuṣu. sarva-artha- evam upādhi-bheda-apekṣaḥ kvacit sva-bhāvo hetur evam ekasya pakṣa-dharmasya hetu-rūpasya a- evam etat, iṣṭa-a-prāpteḥ. nanu viparyaya-prāptir evam etat. kiṃ tu na arthānām niṣpatti-a-niṣpatti evam eva hetur gamakaḥ – yaḥ prayatna- evam karuṇā-ādayaḥ, anyathā api bhāvād iti evam karoti. na ca śakyam evam kartum, caitanyena evam kartum, caitanyena anayor virodha-a-siddheḥ evam kiṃ na bhinna iti cet, kaḥ pratiśeddhā evam ca evam ca kalpanā mama āśid iti. tad imāḥ evam ca kalpanā mama āśid iti. tad imāḥ kalpanāḥ evam tad vibhedavat. sidhyed a-sādhanatve 'sya na evam tarhi kṛtakānām api keśāñcit satām vā sa eva evam tarhi cākṣuṣatvād apy astu. na, a-sambandhād evam tarhi yaḥ kṛtakaḥ so 'nitya eva iti nitya- evam tarhi sā eva avasthā ghaṭo 'stu, yathā-ukta- evam na kaścid anaikāntikaḥ syāt. vipakṣasya api evam navadhā pakṣa-dharmo vibhajyate. sva-bhāva- evam nityānām śabdānām kasmimścit saty atīśaya- evam para-aṅgāt pratitiḥ, tasya a-sāmarthyāt. evam paraspara-rūpa-vivekena vyavasthā-a-yogāt. na evam pāramparyeṇa vastuni. pratibandhāt tad- evam puruṣa-icchāyāḥ svātantryaṃ vyavasthām evam-prakāraṃ vyatirekaṃ varṇayatā avinābhāva eva evam-prakārasya an-upalambhasya a-dṛśya-ātma- evam-prakṛtayaḥ sva-hetu-prakṛtim evam-rūpām evam pratitiḥ. sādhyā-dharma-sāmānyena samāna ity evam-pratitiḥ. siddho hi vyavahāro 'yaṃ dṛśya-a- evam pramāṇe bād hake bruvāṇas tato niścayaṃ āha. evam prasādhyamānaṃ viśeṣi-bhavati. na ca viśeṣaḥ evam-phalam. saṅketa-āśrayāḥ śabdāḥ, sa ca icchā- evam bahulaṃ dṛśyante. tena evam syād yuktaṃ evam bhavati idam na upalabha iti yato 'bhāva- evam bhavanti. tathā hi na yava-aṅkuraḥ śāli- evam-bhāvaḥ syāt. na ca pramāṇa-lakṣaṇa- evam-bhāvaḥ syāt. na tarhi tato nānā-bhāvād evam- evam-bhāvasya abhimateḥ. tad iha icchāyām eva evam bhāvasya kadācid apekṣā. tatra apy antyā evam-bhāvo bhavati, kiṃ tarhi tan-mateḥ, punar evam-rasāni vā rūpa-a-viśeṣād eka-śākhā- evam rāga-ādayaḥ, viparyāsa-a-bhāve 'bhāvāt. evam-rūpām sādhyantas tathā-vidha-janmanām

PVin3_0009903	sva-ātma-prakāśakā ity ucyante. na	evam liṅga-liṅgiṇoḥ, bheda-āśrayatvāt tad-
PVin2_0009814	śakyatvāt teṣāṃ ca a-pratikṣepa-arhatvāt. na	evam vākyāni, dr̥śya-viśeṣatvāt. a-dr̥śyatve 'py a-
PVin3_0008902	eṣa bhāvaṃ na karoti iti yāvat. tena ayam	evam vācyah syāt — pātaṃ na karoti iti. tad api
PVin1_0001510	jitam jaḍair jaya-ghoṣaṇām avaghuṣya, yena	evam-vādino 'py avadheya-vacaso loke. artha-
PVin1_0002909	-bhāve tad-ābhāsa-pracyuter ity uktam. na ca	evam vikalpaḥ, tat-pratibhāsasya vastuny an-
PVin2_0005807	-sattayā a-sattā kiṃ na sidhyati. yadā punar	evam-vidhā an-upalabdhir eva a-satām a-sattā, tadā
PVin3_0002803	vivādaḥ, tadā tasya a-nāntariyakatvāt. na ca	evam-vidhā dharmāḥ kvacid a-samaya-sthāyinaṃ
PVin3_0011106	a-cetanā vyatireka-viṣaya iti cet, na	evam-vidhād vyatirekāt kāraṇa-śakti-siddhiḥ.
PVin3_0011904	ghaṭa-ādayo vyatireka-viṣayā iti cet, na	evam-vidhād vyatirekāt kāraṇa-sāmarthya-siddhiḥ.
PVin2_0006201	-a-bhāvaṃ āha, tadā apy a-bhāva eva. tad	evam vidhi-pratiśedhābhyaṃ kasyacin niśedhe sarva
PVin3_0003101	-ayān na viśeṣa-cintā-pravṛttir ity avaśyam	evam-vidhe viṣaye śāstraṃ pramāṇayitavyam. katham
PVin3_0011108	-utpattiḥ kāraṇa-antaram anumāpayati. na ca	evam-vidho vyatireko '-cetaneṣu sambhavati.
PVin2_0005305	tu na dr̥ṣṭa iti vyatireki kathyate. na ca	evam-vidho vyatireko gamakaḥ. yas tu gamakaḥ, sa
PVin3_0000711	-gavayayor anyataratvād iti. atha punar mayā	evam-vivakṣitatvād ity āha, tadā sidhyaty artha-
PVin3_0007808	sādhayitum icchati, sa pakṣaḥ. sa yam	evam vyabhicāra-viṣayaṃ paśyati, tam eva pakṣi-
PVin2_0006808	śāli-bijād bhavati, api tu yava-bijāt.	evam śābdānām api yady arthebhyo janma syāt, syād
PVin3_0011704	aikāntika-vyatireko 'pi gamaka eva. na ca	evam śrāvānatvam, ubhayato vyāvṛtter iti. tena
PVin3_0005910	-viśeṣābhyaṃ iti na sva-tantrā siddhiḥ. na	evam saṃvedanasya saṃvedana-antara-sattā-
PVin3_0012603	kaścid dharma-dharmi-bhāvaḥ. kevalaṃ buddhir	evam-sambandham uparacayati ity uktam vārttike.
PVin3_0012704	kiṃ tarhi śāsa-sambandhi. yady	evam sambandho na asti iti vaktavyam, na viṣānam.
PVin3_0010711	ca kartum a-śakyatvāt. sa eva hy	evam sarva-jñāḥ syād ity a-pratiśedhaḥ. sva-ātmani
PVin3_0004405	— a-sapakṣe sann a-san dvedhā ca ity	evam. sādhyā-dharma-sāmānyena samāno 'rthaḥ
PVin3_0001704	api ca dvayor api sambhava-a-virodha etad	evam syāt. anyathā tv a-siddham eva tac chabde.
PVin3_0012405	vidadhāti iti vaktavyam. atiprasaṅgo hy	evam syād ity a-sādhāraṇa-anaikāntika eva prāna-
PVin3_0011203	bhavanti, na ca evaṃ bahulaṃ dr̥śyante. tena	evam syād yuktaṃ vaktum — mādr̥śo vaktā rāgī iti,
PVin2_0009205	vyabhicāra-darśanāt. etāvāt tu syāt —	evam-sva-bhāvā etad samāna-pāka-hetavaḥ pakvā iti.
PVin3_0003003	sva-viparyaya-upagamaṃ pratibadhnāti. tad	evam sva-vacanaṃ śāstraṃ ca abhisamasya sāmāyād
PVin2_0007508	vyāpaka-dharmaḥ svayaṃ nivartamānaḥ.	evam hy ayam asya vyāpakaḥ siddho bhavati, yady
PVin3_0012202	vyavasthāpya pramāṇa-pravartanaṃ yuktaṃ.	evam hy āgama-siddha ātmā syāt, na anumāna-
PVin3_0005402	kadācin na apaiti iti nityam upalabhyeta.	evam hi sa nityaḥ syād yadi na kutaścit
PVin3_0009405	-bhedo vastu-bheda-lakṣaṇaṃ kiṃ na iṣyate.	evam hi sukha-ādinām a-sandigdho bhedo bhavati.
PVin3_0010502	śabdaḥ, prayatna-anantariyakatvād ity	eṣa katham na pratiññā-artha-eka-deśaḥ. tasya eva
PVin2_0009309	'-darśana-mātreṇa vyatireke yad āha —	eṣa tāvan nyāyo yad ubhayaṃ vaktavyaṃ viruddha-
PVin3_0011101	-kāmate vacanaṃ anumāpayet. nanv atra apy	eṣa tulyaḥ prasaṅgaḥ — na ātmani darśanena
PVin2_0010109	-an-upalabdhir ubhayasya api hetur iti.	eṣa tri-vidha eva pratiśedha-hetur upalabhya-
PVin3_0010214	-tad-viparīta-vinirmuktatvād iti. na tatra	eṣa doṣaḥ, itara-grahaṇāt. kevalo hi tad-viparīta
PVin3_0000508	-upadarśanāt. eka-anta-parigrahe syād	eṣa doṣaḥ. na vā sati hetau, yukti-prāptasya
PVin3_0006707	nir-viṣayasya ca pratiśedhasya a-yogāt. na	eṣa doṣaḥ, yasmāt —an-ādi-vāsanā-udbhūta-vikalpa
PVin3_0005810	katham vā so '-bhāvāḥ kasyacit kāraṇam. na	eṣa doṣaḥ, yasmāt —eka-upalambha-anubhavād idaṃ
PVin3_0007106	an-anvayaḥ siddher aṅgam, tataḥ saṃśayāt. na	eṣa doṣaḥ, yasmāt—bhāva-upādāna-mātre tu sādhye
PVin3_0009906	dharmi-dharma-bheda-a-siddheḥ sarvatra	eṣa doṣas tulya iti cet, uktam atra — bhāvānām
PVin3_0001301	kutaścid gatiḥ syāt. ukta-dharma-an-anvaya	eṣa doṣo na anyatra iti cet, na, sādhyatva-a-
PVin3_0008005	-vyabhicārāv iti na ayaṃ prasaṅga iti.	eṣa dvi-vidho hetuḥ sva-bhāva-lakṣaṇaḥ kārya-
PVin2_0007009	-kāma iti śrutau. khādec chva-māmsam ity	eṣa na artha ity atra kā pramā. prasiddho loka-
PVin1_0001301	artham saṃśṛṣṭam vetty asau katham. yady	eṣa niyamaḥ — sva-abhidhāna-viśeṣaṇa-apekṣā eva
PVin3_0011402	anaikāntika eva ity a-viruddhaḥ. ko hy	eṣa niyamaḥ — saṃhataḥ para-upakāriṇa iti. yady
PVin3_0010803	ity cet, tulye nyāye kiṃ na upanayaḥ. na ca	eṣa nyāyaḥ, lakṣaṇa-yukte virodha-sambhavāt. na
PVin3_0004404	— pārtho dhanur-dhara ity ukta-prāyam. sa	eṣa pakṣa-dharmas tridhā bhidyate — sapakṣe
PVin3_0010510	bhinna-dharmini. yathā aśvo na viṣānitvād	eṣa piṇḍo viṣānavān. sādhyā-kāla-aṅgatā vā na
PVin3_0000709	rūpa-sādharmyaṃ kvacid abhisamikṣya āhuḥ —	eṣa piṇḍo viṣāni go-gavayayor anyataratvād iti.
PVin3_0005703	tat-kāryatve 'pi dhī-dhvanī. na hy	eṣa pravartaniyo vyavahāro yena a-niyataḥ syāt,
PVin3_0013702	antar-bhavanti iti cet, āsām api parasparam	eṣa prasaṅga ity ekam eva kiñcit sāmānya-lakṣaṇam
PVin3_0008901	-prasaṅgāc ca. tasmād bhāva-kriyā-pratiśedha	eṣa bhāvaṃ na karoti iti yāvat. tena ayam evaṃ
PVin1_0001901	vyavahāro bhavati. vastu-dharmo hy	eṣa yad anubhavaḥ paṭiyān smṛti-bijam ādhatte,
PVin1_0003405	ity. tayor hi sambandham āśritya draṣṭur	eṣa viniścayaḥ. sa tad-a-bhāve na syāt. na ca
PVin1_0003309	eva dharmaiḥ pratipatteḥ. tad-a-viśeṣe 'py	eṣa viśeṣo buddhi-pratibhāsa-kṛta ity tasya eva
PVin3_0005308	upakārād eva jñāna-utpatteḥ. tasmād	eṣa śabdo na indriyaṃ na sannikarṣaṃ na ātmānam
PVin2_0007113	śāṅkayā bhāvyaṃ niyāmakam a-paśyatām.	eṣa sthānur ayaṃ mārga ity vakti iti kaścana.
PVin1_0001207	tena rūpa-sparśa-vijñāna-anvayo mānasam	eṣa smārto vikalpaḥ. api

praty an-apekṣatā bhāvasya. tasmād bhavaty
 kṣīraṃ vā tatra na asti iti nyāyā
 hetor vyāpāya-vyāpaka-bhāva-sādhana-prakāra
 -bhāvād a-tat-phala-sādharmyāt tad-viparyāsa
 cet, na kadācit kasyacit kiñcid ity eka-anta
 vikalpa-ādir na sidhyati. a-niścaya-phalā hy
 ca syād an-ṛta-arthatā. vācaḥ kasyāścīd ity
 nidarśane. darśayet sādhanam syād ity
 ete 'n-anya-samsargiṇo gamyāḥ, sa eva
 -a-bhāvāt. kevalam śāstra-upagama-dvāreṇa
 kevalam vikalpa-viracitam a-santam apy
 vyapekṣataḥ. a-saṃhata-viśayam pāṛārthyam
 tat kadācit kasyacid bhavati iti tat-kṛtam
 jñāna-utpādana-śaktiḥ. na ca avaśyam
 tadā hi tāny a-viguṇāni bhavanti, yadā
 vā śakyam darśayitum. tad artha-āpattyā
 saty api saṃyoge tan-nāntariyakatvād
 -sva-bhāva-anukarṣiṇī proktā syāt. tat kim
 sarve śabdā na śrūyante, api tu kiñcid
 śabdānām na kaścīd artha-niyamaḥ, atra ca
 -arthāḥ. saṃhata-para-artha-kriyā-upagamād
 katham na sa-apekṣāḥ. yāvata sa eva
 tayoh kaścīd sva-bhāva-pratibandho 'py
 na sapakṣāt, a-sato nivṛtṭy-a-yogāt. tasmād
 nivṛtṭy-a-yogāt. tasmād aikāntika-anvaya-vad
 āha. bheda-sāmānyayoś ca anaikāntikayor
 -āśrayatvāt. vastv-a-bhedāt kriyā-karaṇayor
 ca tulyam. bhede krama-abhivyakti-virodhād
 -a-bhedau vyavasthāpayet. a-bhinna-vedanasya
 a-yogāt, yathā 'brāhmaṇa-ādīte varṇatvasya
 -rasa-viśeṣair a-bhinnaiḥ prāṇi-viśeṣānām
 -ādi-bhrāntir indriya-ja ity eke. tan na,
 punar anyatra anyathā drśyante. yathā kaścīd
 api śabdasya siddhe vastuni sidhyati.
 viruddha eva, yena tata eva vyatirekād agnir
 tad-āgamavatas tat-siddham iti cet, kasya
 ca hetu-tad-ābhāsayos tattva-vyavasthāne
 kā pramā. prasiddho loka-vādaś cet tatra
 kim idaṃ saṃvedanam. anubhavaḥ.
 ca deha eva pratyayaḥ, na ghaṭe. yathā
 pratikāryam kāraṇa-sva-bhāva-bhedāt. tat
 -anya-upakārād viśeṣa-utpatteḥ sāmārthyam.
 sva-vāg-viruddha-abhidhānam. atra api
 kalpitasya an-upalabdhir dharma iti tasya
 artha-antare ca prakṛtād viśeṣe sādhye
 -virodhaḥ. tataḥ pratibandha eva, na bādhā.
 -vacana-upagama-virodhayor na kaścīd bhedaḥ,
 yatra svātantryam icchāyā niyamo nāma tatra
 varṇyeta. anyathā ātma-sannidhāyane
 bhedaḥ a-vipakṣatvam pakṣe 'sty eva.
 artha-antaratve tatra eva upayoga iti
 na na darśanāt. avaśyam-bhāva-niyamaḥ
 tvayā upagatatvād ity arthaḥ. tatra api
 -ukter iha an-aṅgatvāt. tat-pūrvakatve vā
 cet, atra api saṃhata-upakāriṇa eva iti
 pāta-pratibandhāt sthāpaka iti cet,
 -vad dhetur apy evam kiṃ na bhinna iti cet,
 -bhūtam viśānam na asti ity abhidhātari
 an-āśrita-śāstrayoh kasyacit pariḥkṣāyām
 eṣa sva-bhāvataḥ. yatra nāma bhavaty asmād
 eṣaḥ. asty eva upalambho dadhy-ādinām kṣīra-ādiṣv
 eṣaḥ. na viparyaya-sāadhanam, hetor a-pramāṇatvāt.
 eṣaḥ. vyavahitānām api hi hetoh phalānām utpatti-
 eṣaḥ. syād etat, na āvaraṇān nityam sarve śabdā
 eṣā na alam vyāvṛtṭi-sādhane. ādya adhikriyate
 eṣā bauddha-artha-viśayā matā. iti saṅgraha-
 eṣā loka-uttarā sthitiḥ. a-sambaddhasya dharmasya
 eṣām a-samsargo gamyo 'stu, tāvatā kārya-
 eṣām anuśaṅgaḥ, sa ca sarvatra tulya iti na
 eṣām ātmānam vibhāgavantam iva anya-anyair
 eṣām iti vacane dharma-viśeṣaṇatvena upādānāt
 eṣām kadācit kvacic chraṇam iti. na vai vayam
 eṣām kārya-upalambho yena anumīyeran. na ca te
 eṣām kārya-vṛtṭiḥ syāt. sā ca upalabdhir eva.
 eṣām nirāso veditavyaḥ. yadi punar hetu-rūpa-a-
 eṣām, paramparā-kalpanāyāś ca vaiarthyaḥ.
 eṣām paraspara-virahaṇa. sā eva hetur vācyāḥ syāt.
 eṣām pratipattau saha-kāri pratiniyatam asti
 eṣām pratiśedhe virodha ity uktaṃ bhavati.
 eṣām sādhanā-vaiphalyam. tasmād an-ukto 'pi
 eṣām sva-bhāvo na asti yas tad-utpādanaḥ śāli-
 eṣṭavyaḥ. anyathā a-gamako hetuḥ syāt. hetos
 aikāntika-anvaya-vad aikāntika-vyatireko 'pi
 aikāntika-vyatireko 'pi gamaka eva. na ca evam
 aikāntikatām bruvāṇam prativahan dvau. tac ca
 aikya-virodha iti cet, na, dharma-bheda-
 aikyam iti cet, tat kim idānīm a-krama-
 aikye yan na evam tad vibhedavat. sidhyed a-
 aindriyakatvasya iva vā nitīraṇa-ājñāne. tathā hi
 aindriyakasya eva sukha-a-sukhasya utpatteḥ.
 aindriye bhāva-a-bhāva-anurodhasya tattva-
 ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-vipākā
 aulūkyasya yathā bauddhena uktaṃ mūrty-ādi-
 auṣṇyam na gamayet. kiṃ tarhi tat-tulya-vyatireko
 ka āgamaḥ. bādhyamānaś ca pramāṇena sa katham
 ka idānīm hetur a-hetur vā vastutaḥ, tasyā vastu-
 ko 'tīndriya-artha-drk. an-eka-artheṣu śabdeṣu
 ko 'nayor bhedaḥ. viśaya-ākāraḥ pada-artho '-
 ko 'py āyāta iti na parvate vṛkṣe vā śānkā
 ko 'yam sambandha-a-bhāvo vācyā ity upālambhaḥ.
 ko 'yam a-janya-janaka-bhūtānām upakāraḥ, sva-
 ko 'yam avaśyam para-āśrayaḥ. sa eva tam artham
 ko 'rthaḥ. kalpanā-viśayatvāc chabda-artha eva
 kas tayoh sambandhaḥ, yena evam uktaḥ sādhyā-
 kas tarhi idānīm anayor bhedaḥ. na kaścīd. katham
 kas tarhi viśaya-bhedaḥ pūrva-upagama-virodhasya.
 kaḥ. dyotayet tena saṅketo na iṣṭām eva asya
 ko nairātmyād vyatirekasya upayogaḥ. katham vā a-
 kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra kaścīd dharmāḥ
 kaḥ patataḥ pratibandhaḥ. pratibandhād a-pāte 'pi
 kaḥ parasya anyathā paraiḥ. artha-antara-nimitte
 kaḥ pāramārthiko 'satām parasparato vibhāgaḥ.
 kaḥ pratijñam sādhanād apākaroti. tathā ca āha
 kaḥ pratibandha-niyamaḥ. pratyupayogaṃ tebhya
 kaḥ pratibandhaḥ. sa hi tasya pāta-pratibandho na
 kaḥ pratiśeddhā vibhettuḥ. an-ukta-sāmārthya-
 kaḥ prastāvāḥ śāśo 'py asti viśānam ca ity
 kaḥ prastāvo '-prastuta-pakṣi-karaṇasya. nanu

PVin2_0008307
 PVin3_0004107
 PVin3_0000601
 PVin2_0006513
 PVin3_0005210
 PVin3_0006405
 PVin3_0006901
 PVin3_0002202
 PVin3_0008203
 PVin3_0002003
 PVin3_0010311
 PVin3_0001204
 PVin3_0005213
 PVin2_0006508
 PVin3_0006110
 PVin3_0013309
 PVin3_0008710
 PVin3_0010408
 PVin3_0005212
 PVin3_0003905
 PVin3_0001401
 PVin2_0007805
 PVin2_0009213
 PVin3_0011703
 PVin3_0011703
 PVin3_0008007
 PVin1_0003306
 PVin3_0009408
 PVin1_0002610
 PVin3_0001603
 PVin1_0003703
 PVin1_0003001
 PVin2_0009803
 PVin3_0009704
 PVin2_0005210
 PVin3_0000209
 PVin3_0000307
 PVin2_0007010
 PVin1_0002408
 PVin3_0001708
 PVin3_0012707
 PVin3_0008703
 PVin3_0003502
 PVin3_0007004
 PVin3_0001207
 PVin3_0003308
 PVin3_0003412
 PVin2_0007207
 PVin3_0012402
 PVin3_0010101
 PVin3_0008804
 PVin2_0008908
 PVin3_0010308
 PVin3_0007409
 PVin3_0011406
 PVin3_0008802
 PVin3_0011310
 PVin3_0012702
 PVin3_0002710

PVin3_0010102 a-vipakṣatvaṃ pakṣe 'sty eva. kaḥ pakṣaḥ
 PVin3_0009409 -krama-abhivyakter ghaṭa-dadhy-ādir an-ekaḥ,
 PVin3_0004707 api viparyaya-prāptir asti, cākṣuṣatve vā
 PVin2_0006709 sambandha-a-yogāt. upakārasya tat-sambandhe
 PVin3_0013401 -vyabhicāra-dharmatā dṛṣṭāntena pradarśyeta,
 PVin3_0010704 ātma-viṣayatvena sandeha-hetutvād ity uktam.
 PVin1_0001113 -a-gocaravataḥ. sprśato 'py asti sā buddhiḥ
 PVin3_0011402 -a-bhāvād anaikāntika eva ity a-viruddhaḥ.
 PVin3_0004114 a-sata utpattiḥ kiṃ na kṣīrāc chaśa-viṣāṇam,
 PVin3_0003202 na bādhā, pratibandhas tu syāt, dvayos tulya-
 PVin3_0003312 'pi katham a-pramāṇasya. ata eva tulya-
 PVin3_0003204 bhavati. anyathā katham pratijñāṃ tulya-
 PVin3_0007202 pratiśedhaḥ, kiṃ tu tathā asti kaścid iti
 PVin3_0002403 -bāhya-arthaḥ svayaṃ-śabdo 'pi na arthaṃ
 PVin3_0006909 -udayaḥ. na hi śabda-arthaḥ sann a-san vā
 PVin1_0004110 -antara-anugamaḥ. tan na tāvad ayaṃ puruṣaḥ
 PVin2_0006503 hi pravartamānaṃ puruṣa-artha-sādhanam
 PVin3_0007308 iti sādhyam syāt. na hi śabda-arthaḥ svataḥ
 PVin3_0010607 rūpasya a-siddhau sandehe vā anaikāntikaḥ.
 PVin2_0008012 eva ca naḥ kṛtakam yathā-uktam abhidharme –
 PVin1_0003503 sarvadā ca asya a-darśana-prasaṅgaḥ.
 PVin3_0008810 iti hi na a-bhāvo nāma kaścit kāryaḥ, tasya
 PVin1_0003710 artho 'pi ity arthasya iṣṭā prameyatā. yathā
 PVin3_0013402 -sādhanena tasya upayogaḥ, a-sambandhāt. na hi
 PVin3_0007704 -rūpā api khalu jñeyatva-ādayo dharmāḥ
 PVin1_0000304 smṛtim ādadhati. sā kim a-śabda-liṅgā svayaṃ
 PVin3_0012606 na eka-anta-grāhiṇyaḥ syuḥ. tasmād yathā
 PVin3_0007207 nityaḥ sukha-ādy-ātmako 'nyo vā iti, yathā-
 PVin2_0007910 sarvatra śānkā-utpatteḥ, sarvasya kvacit
 PVin2_0009802 -a-vyabhicāraḥ, kvacid deśe kānicid dravyāṇi
 PVin3_0012611 'bhāvaḥ. na eva a-bhāvaḥ kaścit, sarveṣāṃ
 PVin2_0009801 -mātreṇa a-yuktaḥ pratiśedhaḥ. api ca yadi
 PVin3_0005705 prasiddheṣu nir-upākhyeṣu saty api viṣaye
 PVin3_0013404 sādhanam syāt. na hy arthasya kenacit
 PVin3_0008003 tena ca sādhyā-dharmaṇa vyāptir yadi
 PVin1_0002501 saṃvin-niṣṭhāś ca viṣaya-vyavasthitayaḥ. tāḥ
 PVin3_0010205 tayor ekasya nivṛttir aparasya vṛttir iti
 PVin3_0010110 tena eva niścayaḥ kriyata iti cet,
 PVin3_0011607 rūpā sā ubhaya-bahir-bhāve syāt, antar-bhāve
 PVin3_0002210 īpsitaiḥ. sādhyā-arthair hetunā tena
 PVin3_0003312 na anumānaṃ pramāṇam iti. pratibandho 'pi
 PVin3_0010111 hy a-vipakṣa-śabdena ucyate. tata eva
 PVin2_0005814 a-sattā bhāvasya, upalambha-nivṛtṭyā vā
 PVin3_0007302 arthasya a-bhāvān nir-viṣeṣaṇā eva sā.
 PVin2_0009709 pratiśedhaḥ kriyate, na ca so 'pi yukta iti
 PVin3_0001411 katham atas tat-siddhiḥ. sidhyan vā
 PVin3_0012410 'stitvaṃ vyavacchidyeta. vyavacchede vā
 PVin3_0012408 asti ity anvayinam eva hetum āha. atra api
 PVin3_0012504 -a-yogād iti. atra idam eva punar vācyam —
 PVin2_0005813 hy a-bhāvaḥ, an-upalabdhir upalabdheḥ. sā
 PVin3_0006704 santi pradhāna-ādayo 'n-upalabder iti. tatra
 PVin3_0004803 -anantariyakatvāt, nityo 'sparśatvād iti.
 PVin3_0012009 a-bhāvaḥ kathyate. so 'parasya api tulya iti
 PVin2_0008213 -kāriṇaḥ kriyā-pratiśedhāc ca iti ca-śabdāt.
 PVin3_0007511 ca. tatra yadi bhāva-dharmo hetur ucyate, sa
 PVin3_0001411 yadi ca na viṣayī-kṛtam eva tat sādhanena,
 PVin3_0007011 sattā-sva-bhāvo hetuś cen na sattā sādhyate
 PVin1_0001801 bhedaṃ ayaṃ sāmānya-darśana-balena anvayan
 PVin3_0004207 viṣeṣa-a-bhāvāt. viṣeṣe ca uktam. anyac cet,

ko vā vipakṣaḥ. yatra kaścid dharmāḥ sādhayitum
 ko vā virodhaḥ karma-abhivyakter a-bheda-vyāpana-
 ko viparyayaḥ. ubhaya-siddhyā nirdeṣṭavyasya an-
 kaḥ sambandho 'n-upakārya-upakārakayoḥ. ādhāra-
 kaḥ sādhyā-sādhanena tasya upayogaḥ, a-sambandhāt.
 ko hy atra virodho yadi vaktā ca syāt sarva-jñāś
 ko hi indriya-a-viṣayasya arthasya tad-indriya-
 ko hy eṣa niyamaḥ — saṃhatāḥ para-upakāriṇa iti.
 ko hi viṣeṣo 'bhāva-a-viṣeṣa iti cet, na, hetoḥ
 kakṣatvāt, yathā sva-vacane. tadā ca asya sva-
 kakṣatvāt. yadi hi tatra ekasya prāmāṇyam syāt
 kakṣyām anumānaṃ vā yathā-arthaṃ apeta-yuktikā
 kañcana asya bhedaṃ a-parāmṛṣan bruvāṇaḥ kaṃ sva-
 kañcana puṣṇāti. śāstreṣv icchayā pravṛtṭy-artha
 kañcit puruṣa-arthaṃ uparuṇaddhi samādadhāti vā,
 kañcid arthaṃ pratyety upalambha-niṣṭhām
 kañcid upāyam āsṛitya pravartate, anyathā a-
 kañcid guṇa-viṣeṣam āviśanti. upādāna-dharmas
 katamasya ekasya. vyatirekasya. a-siddhau, yathā
 katame dharmāḥ saṃskṛtāḥ. pañca-skandhā iti.
 katipaya-avayava-pratipattau darśane 'lpa-avayava
 kathañcit kāryatve 'bhāva-a-yogāt, pūrva-vat-
 kathañcit tasya artha-rūpaṃ muktavā avabhāsināḥ.
 kathañcit sādṛśya-mātreṇa arthānām kenacid ātma-
 kathañcid a-vastūnām api buddhyā vyavasthāpanāt
 kathañcid anusmarato na bhavati. asti vā anayor
 kathañcid apy anena a-sato niścinvatā prameyā
 kathañcid api viṣeṣitas tat-sva-bhāvaḥ sādhitō
 kathañcid upakārāt, tad-a-jñāne tad-aṅga-
 kathañcid dṛṣṭāni punar anyatra anyathā dṛśyante.
 kathañcid bhāvād iti cet, yathā te na santi, sa
 kathañcid vipakṣe 'darśana-mātreṇa a-
 kathañcid viṣayīṇam a-smaran smāryate. na hy a-
 kathañcin na sāmānyam. tatas tad-ātmatāyām sarvaṃ
 kathañcin niścīyeta, tadā na virodha-vyabhicārāv
 katham a-cetano 'rtho vyavasthāpayet,
 katham a-nitya-a-bhāva-vyatireko 'nitye sādhye
 katham a-niścayān niścayaḥ. vyatireka-a-niścayo
 katham a-pratipattiḥ. evaṃ tarhi cākṣuṣatvād apy
 katham a-pratipāditaḥ. yadi kiñcit kvacit chāstre
 katham a-pramāṇasya. ata eva tulya-kakṣatvāt.
 katham a-bhāva-niścayaḥ. yasmād idam iha
 katham a-bhāvaḥ, kārya-vyatireke 'pi kāraṇa-a-
 katham a-bhāvo jñeya-abhidheya-prameyatvaiḥ so
 katham a-yuktaḥ, an-upalambhād a-bhāva-siddheḥ.
 katham a-viṣayaḥ. viṣayaś cet, sva-āśrayām doṣa-
 katham a-vyatirekaḥ. na hi sattā-pratiśedhād anyo
 katham a-vyatireko vipakṣāt, katham vā sapakṣa
 katham a-sato 'nvaya-pratiśedha iti. vastu-rūpa-
 katham a-sattā bhāvasya, upalambha-nivṛtṭyā vā
 katham a-sad-vyavahāra-vidhiḥ sad-vyavahāra-
 katham a-sapakṣa-apekṣayā bhede 'sato 'n-
 katham a-samaḥ prāna-ādih. a-sapakṣa eva na asti
 katham a-sāmarthyam. siddhe hi bhāve kāraṇa na
 katham a-siddha-sattāke syāt. yo hi bhāva-dharmaṃ
 katham atas tat-siddhiḥ. sidhyan vā katham a-
 katham. an-anvayo hi bhedaṇam vyāhato hetu-
 katham an-upalakṣako nāma. na hi yato yatra jñāna
 katham anya-bhāve so 'sti, upacāra-mātraṃ tu syāt.

PVin2_0008314
 PVin1_0000608
 PVin2_0010003
 PVin3_0008904
 PVin3_0000209
 PVin1_0001507
 PVin3_0007703
 PVin1_0002311
 PVin2_0008504
 PVin3_0005003
 PVin2_0007611
 PVin2_0004903
 PVin3_0003101
 PVin3_0007607
 PVin1_0003201
 PVin3_0007802
 PVin3_0004407
 PVin3_0001201
 PVin3_0000410
 PVin2_0009602
 PVin3_0012106
 PVin2_0005405
 PVin1_0000306
 PVin2_0008405
 PVin3_0008809
 PVin2_0008301
 PVin3_0006503
 PVin1_0001911
 PVin2_0008514
 PVin3_0006705
 PVin3_0009203
 PVin3_0011110
 PVin1_0003404
 PVin3_0000208
 PVin3_0008507
 PVin3_0010011
 PVin2_0009615
 PVin1_0001211
 PVin3_0007406
 PVin2_0008714
 PVin2_0008404
 PVin1_0001805
 PVin2_0008204
 PVin3_0003308
 PVin2_0009108
 PVin2_0008602
 PVin3_0008205
 PVin3_0003304
 PVin2_0006411
 PVin2_0009113
 PVin3_0007707
 PVin3_0010502
 PVin1_0000302
 PVin3_0011604
 PVin2_0007804
 PVin3_0000808
 PVin3_0001501
 PVin1_0001006
 PVin3_0005610

vastuto bhāvaḥ. sa ca ātmānaṃ parityajya sarvaḥ sarva-darśī syāt. jñāna-bhāvaś cet, go-matā api kim. sannidhānāt tathā ekasya -vat. tathā ca ayam atra a-kiñcit karaḥ kasya ka āgamaḥ. bādhyamānaś ca pramāṇena sa -vat. an-anuyamaś ca enāṃ pratyakṣeṇa -śānkā-vyavacchedena labhyaṃ gamakatvaṃ prāk paścād apy ātma-a-pracyuteś caitanyasya -sāmānya-vivakṣāyāṃ vyabhicārān na iṣyate. ārambhiṇaḥ. tena tat sapakṣe dvidhā vartate. tasmān niyamaṃ prasādhyā nivṛttir vaktavyā. sāmānyasya ca vastuno 'nyatvena a-vācyatvāt. evaṃ-vidhe viṣaye śāstram pramāṇayitavyam. vidhi-viṣayo 'stu. tad api na iti cet, iyam pratītiḥ, na sārūpyād iti cet, atha bhavān vipakṣam pratyeti. sādhyā-a-bhāvam. 'rthaḥ sapakṣaḥ. tad-a-bhāvo 'sapakṣaḥ. ca śāstra-upagame 'pi vādino nirastaḥ. tasya anyatra vastutaḥ pratibandhāt. a-nivṛttiḥ. abhyupagamāt siddham iti cet, cet, na iti sā eva nivṛtter nivṛttir a-sataḥ a-sato na nivṛttir iti nivṛtter nivṛttiḥ a-siddham an-upanayanto 'n-apanayanto vā tarhi idānīm sa tasya dharmāḥ. tad-āśrayāt. tasmāt pāta-a-bhāvaḥ pratibandhaḥ sa -rūpa-a-karaṇād a-kiñcit-karo na apeksyate. pūrva-vat. sa punar ayam virodhaḥ viṣayasya saha-bhāvo viruddhaḥ. bhinna-kālam - tad-a-bhāve 'py agnau bhavati iti. -vidhiḥ sad-vyavahāra-pratiśedho vā. -indriya-āyur-nirodha-lakṣaṇatvān maraṇasya. a-sambhavāt saṃśayaḥ. rāgasya an-upayoge sā eva tayoḥ pratyāsattir atra vicāryate - asya a-prāmānyāt tat-siddham a-siddham iti yat tarhi idam viṣānī gotvād iti tat tarhi vipakṣa-vyatireko hetur ucyate, tadā yo hi yatra na asti iti niścitaḥ, sa bhavan yuktā tad-gaty-a-bhāve tu śabda-bhede smr̥tiḥ -mātrād iṣṭa-siddheḥ. tad-a-nirdeśe vā sa syād a-hetukaḥ. iti saṅgraha-ślokaḥ. -niyama-a-bhāvāt. yady artha-antarām hetuḥ, vastu-rūpam indriya-matayaḥ pratyāviśanti. syāt. tasmān na iyam ākasmikī kvacit. kas tarhi idānīm anayor bhedaḥ. na kaścit. niṣpanne bhāve 'rtha-antarataḥ paścād bhavan bhavati, tādrśasya bhāvāt. anyādrśād bhavan samarthena hetunā kārya-utpādo 'numiyate, sa bādhakam iti. tat tarhi śāstram a-pramāṇakam vyatīta-a-samprāpta-upalambham vā. tat na a-vināśa-sva-bhāve bhāve tad-anumānam. vṛtīm bhāṣate sattāyāṃ ca a-vyabhicāram iti śabdaḥ, prayatna-anantariyakatvād ity eṣa ca darśanam. na ca etac chabdānām asti iti chabde. sambandhāt kiṃ-sambaddho 'yam iti -pratyayānām kadācit tatra api sannidhānāt. pakṣa-vacanam sādhanam ity uktaṃ veditavyam. viṣayaḥ. viṣayaś cet, sva-āśrayāṃ doṣa-gatiṃ pūrva-apara-parāmarśa-śūnye tac cākṣuṣe saj-jñāna-śabdās tan-nimittāḥ sādhyanta iti.

katham anyatra bhaved iti. artha-antare tu gamye katham anyasya bhāve 'sambaddhasya bhāva-niyamaḥ. katham anyasya sannidhiḥ. gomān ity eva martyena katham asya sthāpayitā. tad ayam na kenacit katham āgamaḥ. riktasya jantor jātasya guṇa-doṣam katham ātmany anviyāt. a-jñāte 'rthe buddher a-katham ātmasāt kuryāt. a-vyavaccheda-rūpā api katham iti cet, ayam aparo 'sya doṣo 'stu. na tv katham idam gamyate - na dhūmo 'gnim katham idam avagamyate - prayatna-an-antara-katham idānīm kṛtako 'vaśyam a-nitya iti katham idānīm dvayor api prāmānyasya vastu-katham idānīm na tīrtha-snāna-ādir a-dharma-katham idānīm na pratiśedha-viṣayaḥ, vidhi-katham idānīm sato rūpaṃ na nirdiśyate. na idam katham idānīm hetur a-vipakṣa-vṛttir ubhaya-katham idānīm a-bhāve sann ity ucyate. na vai tan katham idānīm a-śrūyamāṇaḥ sādhyatvena iṣṭa iti katham idānīm a-sambhavo 'rthasya pratipattir katham idānīm ātma-siddhiḥ. parasya apy a-katham iṣṭā. a-bhāva-pratiśedho hi bhāvo 'saty katham iṣṭā. nivṛtṭy-a-bhāvas tu vidhir vastu-katham kasyacit sādhanam. na ca tebhyo 'rtha-katham kārya-kāraṇa-bhāvaḥ. ata eva, anyathā katham kenacit kriyate. a-bhāvam karoti iti hi na katham kriyā-pratiśedhaḥ. vināśa iti hi bhāva-a-katham gamyate. kvacid a-vikala-kāraṇasya bhavato katham grāhyam iti ced grāhyatām viduḥ. hetutvam katham ca tato 'nyato vā a-taj-janana-sva-bhāvād katham ca na syāt. tad-artha-pratiśedhe dharmi-katham ca maraṇam abhyupayan na caitanyam katham tac-chaktir upayujyate, sva-bhāva-guṇasya katham tat tasya darśanam iti. tayor hi katham tataḥ siddhiḥ. tad-āgamavatas tat-siddham katham. tatra api, samudāya-vyavasthāyāḥ kāraṇam katham. tatra api sādhyā-a-bhāvo vipakṣa iti tad-katham tad-a-bhāvam na gamayet. pramāṇa-antara-katham. tad-a-smṛtau ca tena artham saṃsr̥ṣṭam katham tad-viśiṣṭena anvayaḥ. tad ayam agninā katham tarhi idānīm bhinnāt saha-kāriṇaḥ kārya-katham tarhi idānīm sa tasya dharmāḥ. tad-āśrayāt. katham tarhi idānīm a-niścaya-ātmanaḥ pratyakṣād katham tarhi idānīm a-hetuko vināśaḥ, jātasya tad-katham tarhi prthag-vacanam. vākya-bhedād etat katham tasya hetuḥ syāt. phalasya api para-katham tādrśaḥ. tādrśād dhi bhavaṃ tādrśaḥ syāt. katham tri-vidhe hetāv antar-bhavati. hetunā yaḥ katham dharminam pratiśṭhāpayati. prāmānyena katham na an-upalambhād a-bhāvaḥ. na, sarva-katham na anumānam yāvātā na a-niyatā-a-bhāve katham na unmattaḥ. vipakṣa-vṛtṭyā vyabhicāraḥ. katham na pratijñā-artha-eka-deśaḥ. tasya eva a-katham na pramāṇa-antaram. te tarhi tatra a-katham na vimṛset. a-parijñāta-sambandhād garbhāt katham na sa-apekṣāḥ. yāvātā sa eva eṣām sva-katham na sādhanam. sākṣāt pāramparyeṇa vā tataḥ katham na spr̥set. sa ca nāma tad-āśrayāṃ siddhiṃ katham. na hi idam iyato vyāpārān kartuṃ katham nimitta-bhāve 'pi naimittika-bhāva-a-

PVin3_0009310 -sadrśim śabda-ṣayam āha, tasya api sã
 PVin3_0003406 so 'n-a-vadya-pakṣa-nirdeśe 'pi tulya iti
 PVin1_0003801 na jāne 'ham api idrśam. ity antara-śloka.
 PVin3_0003403 sarva-vastuśa śāstraṃ bādhakam eva iti cet,
 PVin2_0008211 anyat kiñcid vināśo 'pekṣata iti tad-vyāpi.
 PVin3_0003204 asti, tad aparasya bādhakam bhavati. anyathā
 PVin3_0000304 tad-āgama-viruddha-abhyupagamaś ca tena eva
 PVin2_0008710 atha an-agni-sva-bhāvo 'sau dhūmas tatra
 PVin2_0010001 anyathā eka-nivṛtṭyā anya-vinivṛtṭiḥ
 PVin2_0008704 apy a-bhāvāt. sa tat-pratiniyato 'nyatra
 PVin3_0007512 syāt. yo hi bhāva-dharmam hetum icchati, sa
 PVin2_0009909 tasyāḥ sva-bhāvaḥ. sva-bhāvaṃ ca parityajya
 PVin1_0001212 a-smṛtau ca tena artham saṃsrṣṭam vetty asau
 PVin1_0002809 -balena spaṣṭa-ābham, nir-vikalpakam tu
 PVin3_0012404 ko nairātmyād vyatirekasya upayogaḥ.
 PVin3_0012408 āha. atra api katham a-vyatireko vipakṣāt,
 PVin3_0005809 uktam. sa eva an-upalambhaḥ katham siddhaḥ,
 PVin3_0010103 sa tarhi icchayā vyavasthita-lakṣaṇaḥ
 PVin3_0009809 tasmāt sa svayam ātmano hetur a-siddhaḥ.
 PVin3_0012007 na, tad-vyatirekasya vyabhicārāt.
 PVin2_0009504 hetoḥ sādhyā-a-bhāve 'n-upalambho 'sti iti
 PVin1_0001411 iti. tad imāḥ kalpanāḥ pratyakṣa-bhāvinyāḥ
 PVin3_0007508 dharmo viruddho 'bhāvasya sã sattā sādhyate
 PVin1_0003711 artha-rūpaṃ muktavā avabhāsinaḥ. artha-grahaḥ
 PVin1_0004312 -kṛtam kārya-vyatirekam na brūyāt. so 'pi
 PVin3_0008404 bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ, sã
 PVin3_0010109 a-nīscita-sādhyā-vyatireka-vyāvṛtṭi-rūpaṃ
 PVin3_0005809 sādhyata ity uktam. sa eva an-upalambhaḥ
 PVin2_0005912 -naimittika-vat. sã eva tāvad an-upalabdhiḥ
 PVin1_0003912 -ādi-vyavasthā, vijñapti-mātratāyāṃ sã eva
 PVin1_0003814 bhāvasya nānā-rūpa-avabhāsinaḥ. satyam
 PVin2_0010014 tathā hi sa tasya sva-bhāvo hetur vā.
 PVin2_0006703 -abhisandhitvāt. tad ayam liṅga-saṅkarāt
 PVin2_0009604 -ātmakau vibhajya tatra a-bhāvena gamakatvam
 PVin1_0000409 viśamvādam ca upalabhya tal lakṣaṇam vyāptyā
 PVin3_0010207 syād api paryāyeṇa. lakṣaṇa-bhedas tu
 PVin2_0005305 saṃśayaḥ. anvayas tu na drṣṭa iti vyatirekī
 PVin3_0012008 nanv evam asya sapakṣe 'nuvṛtṭy-a-bhāvaḥ
 PVin2_0008805 sva-bhāva-bhedo hetu-sva-bhāva-bhedāt, yathā
 PVin2_0008808 kārya-dravyāṇām tulyam, yathā pravṛddhayoḥ
 PVin2_0008110 sã iyaṃ nir-apekṣatā vināśasya kvacit
 PVin3_0005209 sva-ṣayāṇi jñānāni janayeyuḥ. na cet, na
 PVin3_0005213 asti indriya-upakāry anyad vā. tat
 PVin3_0005213 kadācit kasyacid bhavati iti tat-kṛtam eṣāṃ
 PVin2_0007804 janye 'n-apekṣāḥ, tad-utpatti-pratyayānām
 PVin3_0008905 tad ayam na kenacit pratibaddha iti na
 PVin2_0007712 tad-bhāvaḥ, bhūmi-bija-udaka-sāmagryām api
 PVin2_0007713 -pariṇāma-apekṣatvāt. na evaṃ bhāvasya
 PVin2_0006707 -hāni-nāntariyakatvāt, nityam tad-ātmatāyāṃ
 PVin3_0005405 doṣāt. na ca asya prayatna-an-ārambha-virāme
 PVin3_0001811 hi tat-samudāya-viparyāsād eva viruddhaḥ. sa
 PVin2_0008111 yo hi sva-bhāvo nir-apekṣaḥ, sa yadi
 PVin2_0009506 ity eke. na, pakṣi-kṛta-ṣayā 'bhāvāt.
 PVin2_0008202 tarhi sattā iti na iyaṃ kasyacid kvacit
 PVin3_0005401 ayam upalabhya-sva-bhāvaḥ svasmāt sva-bhāvāt
 PVin2_0008611 sa hi dhūmo 'hetur bhavan nir-apekṣatvān na
 PVin3_0005410 āvṛty-akṣa-śabdeṣu sarvathā an-upayogataḥ.
 PVin2_0008808 tulyam, yathā pravṛddhayoḥ kadalyoḥ
 PVin2_0008809 tatra rūpa-bhedo 'pi, yathā tayor eva bija-

katham nivṛtṭā a-pracyutā ca. avasthā nivartate,
 katham pakṣa-doṣaḥ. na vai tad-vacanād a-nīscaya-
 katham punar a-sati bāhye 'rthe pramāṇa-prameya-
 katham punar upagama-a-viśeṣa ekam pramāṇam
 katham punar etad gamyate – nir-apekṣo vināśa
 katham pratijñam tulya-kakṣyām anumānam vā yathā-
 katham bhavet, tad-upagama āgamasya tyāga-aṅgasya
 katham bhavet. dhūma-hetu-sva-bhāvo hi vahnis tac
 katham bhavet. na aśvavān iti martyena na bhāvyaṃ
 katham bhavet. bhavan vā na dhūmaḥ syāt. taj-
 katham bhāvaṃ na icchet. sva-bhāva eva hi kayācid
 katham bhāvo bhavet, sva-bhāvasya eva bhāvatvād
 katham. yady eṣa niyamaḥ – sva-abhidhāna-
 katham. yasmān na vikalpa-anubaddhasya spaṣṭa-
 katham vā a-prasiddha-ātma-niyamāḥ prāṇa-ādāya
 katham vā sapakṣa eva asti iti. kiṃ hy asya
 katham vā so 'bhāvaḥ kasyacid kāraṇam. na eṣa
 katham vipakṣasya vastu-vaśād vyavasthām apanudet.
 katham vai śabdo 'siddhaḥ. siddhaḥ śabdaḥ. sa
 katham vyabhicāraḥ. na hi tasya a-sapakṣād eva
 katham vyabhicāraḥ. pratyakṣa-bādhā-śaṅkā-
 katham saṃhrta-vikalpe darśane 'vibhāvitā nāma.
 katham. sattāyāṃ hi sādhyāyāṃ sarvas tad-dhetur
 katham satyam na jāne 'ham api idrśam. ity antara
 katham sarva-jñānānām ṣayam vyatirecayann
 katham. sã api eka-sāmagry-adhīnasya rūpa-āde
 katham sādhanam, a-nīscita-tal-lakṣaṇatvāt. tena
 katham siddhaḥ, katham vā so 'bhāvaḥ kasyacid
 katham siddhā iti cet, etad uttaratra vakṣyamaḥ.
 katham sidhyati. uktam atra – grāhya-grāhaka-
 katham syur ākārās tad-ekatvasya hānitaḥ. anyasya
 katham sva-bhāvaṃ hetum vā antareṇa bhaved ity
 katham niścinvan pratipadyeta. mā bhūt puruṣa-
 kathayatā āgamikatvam ātmani pratipannaṃ syāt, na
 kathayed yathā-upadeśam pravartamānasya a-
 kathita eva. na hy a-vipakṣa-śaṅkāyāṃ sādhyā-a-
 kathyate. na ca evaṃ-vidho vyatireko gamakaḥ. yas
 kathyate. so 'parasya api tulya iti katham a-
 kadali bīja-kanda-udbhavā. sphuṭam eva tādrśam
 kadalyoḥ kanda-udbhavaḥ. yatra tu sāksād dhetu-
 kadācic ca bhāva-virodhini tad-a-bhāvaṃ sva-
 kadācic kasyacid kiñcid ity eka-anta eṣaḥ. syād
 kadācic kasyacid bhavati iti tat-kṛtam eṣāṃ
 kadācic kvacit chravaṇam iti. na vai vyaṃ
 kadācic tatra api sannidhānāt. katham na sa-
 kadācic tiṣṭhet. tasmāt pāta-pratibandha ity api
 kadācic aṅkura-an-utpatteḥ. na, tatra api santāna
 kadācic apekṣā. tatra apy antyā sāmagrī yā a-
 kadācic upalambha-an-upalambha-a-bhāva-prasaṅgāt.
 kadācic upalambhaḥ. tena tad-ātmānam praty asya
 kadācic dharmā-mukhena dharmi-mukhena tad-viśeṣa-
 kadācic bhavet kvacid vā tat-kāla-dravya-apekṣa
 kadācic bhaved iti cet, tathā śaṅkāyāṃ
 kadācic viramet. tad dhi kiñcid upaliyeta na vā
 kadācin na apaiti iti nityam upalabhyeta. evaṃ hi
 kadācin na bhavet, tad-bhāve vaikalpa-a-bhāvād
 kadācin nir-apekṣasya kārya-ākṛti-virodhataḥ.
 kanda-udbhavaḥ. yatra tu sāksād dhetu-bhedāḥ,
 kanda-udbhavayoḥ. tad yato yādrśam drṣṭam, tatas

PVin2_0008805	hetu-sva-bhāva-bhedāt, yathā kadali bija-	kanda-udbhavā. sphuṭam eva tādrśam bhedaṃ loko
PVin3_0005009	āvaraṇam anyad vā. kuḍya-ādayo ghaṭa-ādīnām	kam atīśayam utpādayanti khaṇḍayanti vā, yena
PVin1_0000303	na pramāṇa-antaram. te tarhi tatra a-dr̥ṣṭāḥ	kam artham upanayanty apanayanti vā. yat prāg
PVin3_0007801	a-doṣaḥ. na hi pakṣa eva vyabhicāra-viśayaḥ.	kam punar atra bhavān vipakṣam pratyeti. sādhya-a
PVin1_0002608	api sukha-ādi-nīla-ādy-ākārayor a-nānātvāt	kam bata ayam āsṛitya hetuṃ bheda-a-bhedau
PVin3_0007202	iti kañcana asya bhedaṃ a-parāmṛśan bruvāṇaḥ	kam sva-arthaṃ puṣṇāti. tasmād anena upāṭṭa-bheda
PVin1_0003411	tathā-avabhāsī, pāṇy-ādi-kampe sarvasya	kampa -prāpteḥ. a-kampane vā cala-a-calayoḥ pṛthak
PVin1_0003411	pāṇy-ādi-kampe sarvasya kampa-prāpteḥ. a-	kampane vā cala-a-calayoḥ pṛthak-siddhi-prasaṅgād
PVin1_0003410	sthūla eko viśayas tathā-avabhāsī, pāṇy-ādi-	kampe sarvasya kampa-prāpteḥ. a-kampane vā cala-
PVin3_0007512	sa katham bhāvaṃ na icchet. sva-bhāva eva hi	kayācid apekṣayā dharma iti vyatirekī iva
PVin3_0008904	-kṣipta-vat. tathā ca ayam atra a-kiñcit	karaḥ katham asya sthāpayitā. tad ayam na kenacit
PVin2_0008305	'sya kṛtaḥ syāt. tathā apy ayam a-kiñcit-	karaḥ kim ity apekṣyata iti siddhā vināśam praty
PVin2_0008216	tena ayam tad-a-tad-rūpa-a-karaṇād a-kiñcit-	karo na apekṣyate. katham kriyā-pratiśedhaḥ.
PVin1_0002210	eva yogyaṃ vijñānam utpaśyāmaḥ, antaḥ-	karaṇa -abhipātinām sukha-ādīnām vijñāna-bhāvanā-
PVin3_0011109	vyatireko 'cetaneṣu sambhavati. caitanya-	karaṇa -guṇa-āder eva dr̥ṣṭa-śakter hetos teṣv a-
PVin3_0011101	arthe 'bhāva-nirṇayo 'naikāntikaḥ. tasmāt	karaṇa -guṇa-vaktu-kāmate vacanam anumāpayet. nanv
PVin1_0003108	na bhedena niyāmakāḥ, kriyā-nibandhanatvāt	karaṇa -tattvasya tad-a-viśeṣe tasyā api viśeṣa-a-
PVin2_0009808	viśeṣa-a-bhāvāt, sarva-prakārānām puruṣaiḥ	karaṇa -darśanāt. na evam a-sambhavad-viśeṣa-
PVin3_0003209	pṛthak-karaṇasya. sva-vacanasya api pṛthak-	karaṇa -nimittam vān-mātra-vacane pratibandhaḥ. a-
PVin1_0003006	apy etad bhrānter a-pratyakṣam. ata eva-iti-	karaṇa -vyavacchinnād vikalpa-vargāt pṛthak
PVin1_0002411	-rūpasya tat-prāptir viśeṣo vā vācyaḥ. antaḥ-	karaṇatva -ādayo 'pi tan-nibandhanā na vā a-
PVin1_0003109	sato 'pi vā viśeṣasya tad-an-aṅgatayā a-	karaṇatvāt . tasmād yato 'sya ātma-bhedād asya
PVin3_0002705	-an-āśraya-vacanena a-prakaraṇa-āpanna-pakṣi-	karaṇam api pratyuktam. yathā 'nityaḥ śabda
PVin1_0003214	ādīṣv a-bhinnasya prativiśayaṃ bhedaḥ kam asya	karaṇam iti. na hi indriyāṇi bhedaḥ kani, sarva-
PVin3_0005501	'pi hetu-lakṣaṇa-viśaye sva-bhāvasya pṛthak-	karaṇam kārya-udāharaṇāt sarvasya tādātmya-
PVin3_0002708	iti. sati hi śāstra-āśraye tad-artha-pakṣi-	karaṇam yuktaṃ syāt, tad-avabodha-arthitve vā
PVin1_0003306	vyavasthā-āśrayatvāt. vastv-a-bhedāt kriyā-	karaṇayor aikya-virodha iti cet, na, dharma-bheda
PVin3_0002710	parikṣāyāṃ kaḥ prastāvo 'prastuta-pakṣi-	karaṇasya . nanu viśeṣasya sāmānya-ākṣepāt tat-
PVin3_0003209	atiprasaṅgaḥ syāt, vyarthatā vā pṛthak-	karaṇasya . sva-vacanasya api pṛthak-karaṇa-
PVin2_0007912	na api caramasya a-sāmarthyam eva, kasyacit	karaṇāt . a-kāriṇo 'pi pratyaya-vaikalpe syāt.
PVin3_0009606	-kāreṇa mṛd-vikārasya kasyacit. ghaṭa-ādeḥ	karaṇāt sidhyed valmikasya api tat-kṛtiḥ.
PVin2_0008215	na anya-kārī. tena ayam tad-a-tad-rūpa-a-	karaṇād a-kiñcit-karo na apekṣyate. katham kriyā-
PVin3_0004310	-dharma-vacanāt sādhya-dharmi-parigrahaḥ.	karaṇīyo 'yam vyākhyāne yatnaḥ sa pakṣa-vacanena
PVin2_0006709	-apekṣā, tasya tatra a-kiñcit-karatvāt, anya-	karaṇe tasya iti sambandha-a-yogāt. upakārasya
PVin2_0009503	-vat. atra apy upayukta-vyatirikta-pakṣi-	karaṇe hetoḥ sādhya-a-bhāve 'n-upalambho 'sti iti
PVin2_0006708	na api para-apekṣā, tasya tatra a-kiñcit-	karatvāt , anya-karaṇe tasya iti sambandha-a-yogāt.
PVin3_0005310	-janane 'pekṣeta, sarvasya tatra a-kiñcit-	karatvāt . etena prayatnasya indriya-śabda-
PVin3_0008705	an-upakārāt. ubhayathā a-kāraḥ kasya a-kiñcit-	karatvena an-upakāratvād ity ukta-prāyam.
PVin3_0005008	an-utpādayat kiñcit-karaṃ nāma. a-kiñcit-	karaṃ ca kiṃ kasya āvaraṇam anyad vā. kuḍya-ādayo
PVin3_0005008	na hi tatra atīśayam an-utpādayat kiñcit-	karaṃ nāma. a-kiñcit-karaṃ ca kiṃ kasya āvaraṇam
PVin2_0006104	lakṣaṇatvāt pratibandhasya, anyathā a-kiñcit-	karasya a-pratibandhāt. bhavaty eva tādrśasya
PVin3_0005201	pāṭava-darśanāt. anyathā kvacid apy a-kiñcit-	karasya sannidhānasya apy a-sannidhāna-tulyatvād
PVin3_0011001	na yuktaḥ, vīta-rāgatvād iti cet, na,	karuṇayā api vṛtteḥ. sā eva rāga iti cet, iṣṭam
PVin3_0010907	-āśrayaḥ pūrvako viparyāso moḥaḥ. na evam	karuṇā -ādayaḥ, anyathā api bhāvād iti vyākhyātam
PVin3_0011004	-mātreṇa abhyāsa-bala-utpādinī bhavaty eva	karuṇā . tathā hi dharma-ālabhana-ādayo maitrya-
PVin3_0007211	a-siddhiḥ. na vai sa ādhāras taṃ viśeṣi-	karoti , a-yoga-vyavacchedena viśeṣaṇād ity uktam.
PVin2_0008304	syāt. tad a-bhāvaṃ karoti iti bhāvaṃ na	karoti iti kriyā-pratiśedho 'sya kṛtaḥ syāt.
PVin3_0008902	tena ayam evam vācyaḥ syāt — pātam na	karoti iti. tad api iṣṭam eva. na hi tasya tat-
PVin2_0008302	manyante. tad ayam vināśa-hetur a-bhāvaṃ	karoti iti prāptam. tatra yady a-bhāvo nāma
PVin2_0008303	eva bhāva iti na a-bhāvaḥ syāt. tad a-bhāvaṃ	karoti iti bhāvaṃ na karoti iti kriyā-pratiśedho
PVin3_0008902	tasmād bhāva-kriyā-pratiśedha eṣa bhāvaṃ na	karoti iti yāvat. tena ayam evam vācyaḥ syāt —
PVin3_0008810	sa katham kenacit kriyate. a-bhāvaṃ	karoti iti hi na a-bhāvo nāma kaścit kāryaḥ,
PVin2_0007912	'pi pratyaya-vaikalpe syāt. sākalye tu	karoty eva. na evam a-kṣaṇikasya, sarvathā a-
PVin3_0007905	vastu-dharmo vyavatiṣṭhate. yadā ayam pakṣi-	karoti , tadā na vyabhicāraḥ. anyadā tena
PVin2_0007506	tad-rūpa-a-pratipattau svām artha-kriyāṃ	karoti . tasmān niścito vyāpyo gamako vyāpako
PVin2_0008214	a-sāmarthyam. siddhe hi bhāve kāraḥ na taṃ	karoti . na apy anya-kriyāyāṃ tasya kiñcit,
PVin2_0006507	dravya-viśeṣāḥ. na tāñ śāstraṃ viśayi-	karoti . na ca teṣāṃ tathā viprakṛṣṭānām sva-
PVin3_0000603	-utpatti-niśedhaḥ kriyate, na kaścid evam	karoti . na ca śakyam evam kartum, caitanyena
PVin3_0007402	na vai kaścit tathā-bhūtena ātmanā anvayaṃ	karoti . pratipādayatā hi paraṃ dhūmo 'gni-

PVin3_0006912	-vikalpa-pratibhāso vastv eva adhiṣṭhānī-	karoti , yatra ayam puruṣa-arthaḥ pratibaddhaḥ,
PVin3_0005304	śabdo 'pi yadi kiñcid apekṣya kāryam kuryāt,	karotu . pūrva-sva-bhāva-niyata ity etan na syāt,
PVin2_0008814	sūryayoḥ, kvacit phale vandhya-itarayor iva	karkoṭakayoḥ , kvacid rase vanya-itarayor iva
PVin2_0007605	bhavati. tasmān na avaśyam pakṣa-nirdeśaḥ	kartavyaḥ . vyatireky api na a-nityatva-a-bhāve
PVin3_0013507	iti sa tathā-bhūtam eva khyāpayams tasya	kartā ity ucyate. yadi punar udbhāvite 'pi doṣe
PVin3_0000804	icchā-mātreṇa pravṛtteḥ. kalpanā-āgamayoḥ	kartur icchā-mātra-anurodhataḥ. vastunaś ca
PVin3_0000706	-guṇa-upasaṃhāra-a-yogāc ca. tasmād ete	kartur icchā-mātra-anurodhino dharmā na vastu-sva-
PVin2_0008003	sva-sattā-mātreṇa kṣepa-a-yogāt, prāg a-	kartuḥ paścād api sva-bhāva-a-parāvṛtteḥ.
PVin2_0008003	yaugapadya-virodhāt. a-kramaḥ, an-apekṣasya	kartuḥ sva-sattā-mātreṇa kṣepa-a-yogāt, prāg a-
PVin3_0000408	an-abhyupagame ca ubhaya-nivṛttiḥ, vivekasya	kartum a-śakyatvāt, tasya anyatra vastutaḥ
PVin3_0010711	iti. sarva-vakṛt-dharmatā-paricchedasya ca	kartum a-śakyatvāt. sa eva hy evam sarva-jñāḥ syād
PVin3_0003704	dr̥ṣṭasya aparatra vyatireka-niścayasya	kartum a-śakyatvād ity uktam. na ca puruṣa-
PVin1_0000505	ca ayam kvacit kurvāno na pratyakṣeṇa	kartum arhati iti, tasya a-bhāva-viśayatva-
PVin3_0000603	na kaścid evam karoti. na ca śakyam evam	kartum , caitanyena anayor virodha-a-siddheḥ
PVin1_0000802	na an-ātma-nāntariyakam pratibhāsam puras-	kartum yukto rasa-ādaya iva parasparam. na api
PVin2_0006702	ca prāyaśo buddhi-pūrvam anyathā api	kartum śakyante, puruṣa-icchā-vṛttitvāt teṣāṃ ca
PVin1_0001007	cākṣuṣe katham. na hi idam iyato vyāpārān	kartum samartham, sannihita-viśaya-balena
PVin2_0009807	-a-bhāve tu syād anumānam. yathā – a-dr̥ṣṭa-	kartṛkam api vākyam puruṣa-saṃskāra-pūrvakam iti,
PVin3_0003809	ity uktāv api bādhanāt. atra api loke	karpūra-rajata-ādiṣu dr̥ṣṭatvān na a-sādhāraṇatā
PVin3_0009409	ghaṭa-dadhy-ādir an-ekaḥ, ko vā virodhaḥ	karma-abhivyakter a-bheda-vyāpana-a-siddhau.
PVin3_0013301	bhavanti, yathā – nityaḥ śabdo 'mūrtatvāt	karma-vat parama-aṇu-vad ghaṭa-vad iti sādhya-ādi
PVin3_0013306	vaidharmyeṇa api – parama-aṇu-vat	karma-vad ākāśa-vad iti sādhya-ādy-a-vyatirekiṇaḥ.
PVin1_0003212	-ālocana-viśeṣaṇa-jñānāni pratyuktāni, tataḥ	karma-sambandha-a-siddheḥ , a-vyavadhāna-a-bhāvāt
PVin1_0003205	sādhanaṃ meya-rūpatā. sādhanē 'nyatra tat-	karma-sambandho na prasidhyati. sā ca tasya ātma-
PVin1_0003107	-ādiṣu hetuṣu vidyamāno 'pi bhedo bhinne	karmaṇy a-bhinna-ātmano jñānasya na bhedena
PVin1_0002003	smārtād a-viśeṣāt. niṣpādita-kriye	karmaṇy a-viśeṣa-ādhyāi sādhanam ity api sādhanā-
PVin1_0003208	ātmanā. sa-vyāpāram iva ābhāti vyāpāreṇa sva-	karmaṇi . tad-vaśāt tad-vyavasthānād a-kāraḥ api
PVin1_0003104	-mātreṇa sadṛśa-ātmano jñānasya sarvatra	karmaṇi tena ātmanā bhavitavyam, yena asya idam
PVin1_0003110	-bhedād asya iyam adhigatir ity ayam asyāḥ	karmaṇi niyamaḥ, tat sādhanam. na ca iyam artha-
PVin1_0000102	sa śrīmān a-	kalaṅka-dhīḥ svayam upetya āryo 'nujagrāha yaṃ
PVin1_0002206	etāvān eva vijñāna-utpatter api kāraṇa-	kalāpaḥ . tat prakṛtes tat-kārya-sva-bhāva-niyame
PVin3_0001209	ca sādhya-vikalāḥ syāt, tāvato dharmā-	kalāpasya kvacid an-anvayāt. tato na kutaścīd
PVin2_0006912	-parāvṛttau ca artha-antara-parigrahāt,	kali-māry-ādi-śabdānām iva matta-kāla-atīśaya-
PVin1_0002805	bhāvanā-pariniṣpattau tat sphuṭa-a-	kalpa-dhī-phalam . ity antara-ślokaḥ. tathā hy a-
PVin1_0002708	yaj jñānam a-visaṃvādi tat pratyakṣam a-	kalpakam . yoginām api śruta-mayena jñānena arthān
PVin1_0001404	iti kim atra anyena sādhanena. na ca imāḥ	kalpanā a-pratiṣaṃviditā eva udayante vyayante vā,
PVin2_0007013	śabda-antareṣu tādr̥kṣu tādr̥śy eva astu	kalpanā . a-prasiddha-artha-yogasya tat-prasiddhi-
PVin1_0000702	anumānam na anveti. tatra pratyakṣam	kalpanā-apoḍham a-bhrāntam timira-āśu-bhramaṇa-
PVin1_0000706	kā punar iyaṃ kalpanā. abhilāpinī. pratītiḥ	kalpanā abhilāpa-saṃsarga-yogya-pratibhāsā
PVin1_0000704	-vikalpakaṃ jñānam pratyakṣam. kā punar iyaṃ	kalpanā . abhilāpinī. pratītiḥ
PVin3_0000804	vacanasya vaktur icchā-mātreṇa pravṛtteḥ.	kalpanā-āgamayoḥ kartur icchā-mātra-anurodhataḥ.
PVin1_0001407	tathā hi punar vikalpayan kiñcid āsīn me	kalpanā idr̥śī. iti vetti na pūrva-ukta-avasthāyām
PVin1_0000707	abhilāpa-saṃsarga-yogya-pratibhāsā pratītiḥ	kalpanā . tayā rahitam. na hi sā indriya-jñāne
PVin1_0003701	-mana-āpaṃ dr̥ṣṭam. iṣṭa-an-iṣṭa-avabhāsinyaḥ	kalpanā na indriya-buddhaya iti cet, na, tatra
PVin1_0001410	sva-citta-dhārāḥ saṅkalayatya evaṃ ca evaṃ ca	kalpanā mama āsīd iti. tad imāḥ kalpanāḥ
PVin1_0000210	-pratipattir eva. na ca anya-darśane 'nya-	kalpanā yuktā, atiprasaṅgāt. tasya
PVin1_0001314	atha vā pratyakṣa-sādhana eva indriya-dhiyaḥ	kalpanā-virahaḥ . yataḥ saṃhr̥tya sarvataś cintāṃ
PVin3_0007005	an-upalabdhir dharmā ity tasya ko 'rthaḥ.	kalpanā-viśayatvāc chabda-artha eva kalpitaḥ.
PVin3_0000701	vicāra-a-yogāt. an-arthaḥ khalv api	kalpanā-samāropito na liṅgam, yathā –pakṣa-
PVin1_0001105	nivartyeta tad-anya-vikalpa-vat. śakyante hi	kalpanāḥ pratisaṅkhyā anena nivartayitum, na
PVin1_0001410	ca evaṃ ca kalpanā mama āsīd iti. tad imāḥ	kalpanāḥ pratyakṣa-bhāvinyāḥ katham saṃhr̥ta-
PVin1_0001014	tasmān na indriya-jñānam artha-saṃyojanām	kalpanām āviśati. vikalpa-utthāpitā sā ca
PVin1_0001413	vā vikalpasya darśane '-dr̥ṣṭir vikalpa-	kalpanām indriya-jñāne pratihanti. na vai buddhiḥ
PVin3_0005204	-upacārād ādhiyate pāke. tasmāt satyām api	kalpanāyām a-tat-parāvṛttayo bhāvā yathā-sva-
PVin1_0002208	-a-darśanāt. tan-mātra-bhāvino 'nya-hetutva-	kalpanāyām atiprasaṅgaḥ. saṃskāra ity api
PVin1_0001710	bhūta-guṇa-vat. tad-a-bhede 'py artha-bheda-	kalpanāyām atiprasaṅgaḥ. sarva-ātmav ekatva-a-
PVin3_0009413	asti samāno dharmo dhvasta-itarayor a-bheda-	kalpanāyām api, yam ayam a-nitya-śabdaḥ samāviśet,
PVin3_0008710	saṃyoge tan-nāntariyakatvād eṣām, paramparā-	kalpanāyās ca vaiyarthyāt. sthāpakatvād ādhāraḥ,
PVin3_0001713	apy an-abhyupagamāt. śabda-ghaṭa-bhedena	kalpane 'nityatāyām api tulyam iti cet, na,

PVin2_0007103 dviṣṭa-kāmitam. atha prasiddhim ullaṅghya
 PVin3_0012003 yasmin sati bhavaty eva yat tato 'nyasya
 PVin3_0012002 -bhāg ity ayam eva hetuḥ. an-avasthā-anya-
 PVin1_0001106 -sākalye 'pi vinivartya go-buddhim aśvam api
 PVin3_0005812 na upalabhe iti. buddher upalabhe vā iti
 PVin3_0002409 siddha iti na kiñcid etat. na hi sva-icchā-
 PVin2_0005702 sva-tantrāṅgān an-artha-āśrayatvāt. tat-
 PVin3_0007005 'rthaḥ. kalpanā-viṣayatvāc chabda-artha eva
 PVin3_0007004 -parikṣāyām avadhatte. yat punar etad uktaṃ
 PVin3_0005802 kārya-ādi-śabdā hi tayor vyavahārya
 PVin2_0007113 eṣa sthānur ayam mārṅa iti vakti iti
 PVin3_0003308 na bādha. kas tarhi idānīm anayor bhedaḥ. na
 PVin3_0008810 a-bhāvaṃ karoti iti hi na a-bhāvo nāma
 PVin2_0008302 karoti iti prāptam. tatra yady a-bhāvo nāma
 PVin2_0007701 sva-hetor eva naśvarāṅgān bhāvāt. tasmād yaḥ
 PVin3_0001005 cet, uktaṃ atra. api ca vinā apy anena yāvān
 PVin1_0003510 -lakṣaṇam iti na kvacid anubhavo na apy asya
 PVin3_0007402 sāmānyena anvayo na siddha eva. na vai
 PVin3_0001808 syāt. sa ca na iṣṭa iti na iṣṭa-vighātaḥ
 PVin1_0003802 na tu yathā-tattvam iti. viṣaya-ākāraḥ
 PVin2_0007802 pūrvaḥ pariṅgamas tad-arthaḥ. na ca tāṃ
 PVin2_0006002 catur-vidhaḥ. pravṛtti-bhedāt. yāvān
 PVin3_0004810 -dharma-sāmānyena eva iti, syāt tadā na eva
 PVin3_0012611 asti iti prameyo 'bhāvaḥ. na eva a-bhāvaḥ
 PVin3_0013203 artha-pratītir iti na pṛthag drṣṭānto nāma
 PVin2_0009213 eka-nivṛtīyā anya-nivṛtīm icchatā tayoh
 PVin3_0004013 -ghaṭa-vad utpatty-āder na sambhavati. na
 PVin3_0010104 -vaśād vyavasthām apanudet. hetuś ca evaṃ na
 PVin3_0012508 iti cet, ukta-uttaram etat. tasmān na hetuḥ
 PVin3_0001712 artha-antara-bhūta-dvaya-a-yogāt. na vā
 PVin3_0003905 etena saṅketa-anuvidhāyinaṃ śabdānām na
 PVin1_0003506 iti rakta-a-raktaṃ drṣyeta. tasmān na ekaḥ
 PVin3_0007108 upādāna-mātre tu sādhye sāmānya-dharminī. na
 PVin3_0007202 sattā-sādhane pratiśedhaḥ, kiṃ tu tathā asti
 PVin3_0000506 āpatati, sa sarvo 'bhyupagantavyaḥ, na vā
 PVin1_0001504 ca prakāśo 'rthas tathā-vṛtītiḥ. na apy anyāḥ
 PVin3_0005406 upalambhaḥ. tena tad-ātmānaṃ praty asya
 PVin1_0004311 sūcayati. sa bāhyo 'rthaḥ syāt, yady atra
 PVin3_0000602 evam a-nityatā-utpatty-niśedhaḥ kriyate, na
 PVin3_0003903 tad-vastv-a-bhāve śāśini nivāraṇe 'pi na
 PVin3_0012511 bhāva-ubhaya-āśraya ity uktam. na a-bhāvasya
 PVin3_0012602 eva syāt. na ca satām api parama-arthataḥ
 PVin3_0010102 'sty eva. kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra
 PVin3_0007110 bhavati. bhāva-mātra-viśeṣaṇo 'rtho 'sti
 PVin2_0007814 ca a-hetoḥ sva-bhāva-niyamaḥ. tasmān na atra
 PVin2_0008206 an-apekṣaṅgāt. api ca na vināśo nāma anya eva
 PVin3_0003412 yadi sva-vacana-upagama-virodhayor na
 PVin2_0007512 vaidharmyavāms ca. na anayor vastutaḥ
 PVin3_0008505 vyākhyātam. tatra api bhūta-pariṅgama eva
 PVin1_0002912 -jatve 'pi tad-anyebhyo 'viśeṣataḥ. yo 'pi
 PVin3_0010610 nirdiṣṭaḥ. sandehe, yathā — a-sarva-jñāḥ
 PVin3_0007209 api prasaṅgaḥ. tatra api hi na agni-sattāyām
 PVin3_0011305 bhidyate. na hi iṣṭa-uktayoh sādhyatve
 PVin3_0000204 atra āgama-prāmānya-cintāyām. na apy asya
 PVin3_0007602 na hi dharma-dharminī-vācinoḥ śabdayor vācye
 PVin3_0004105 na hi tatra apy an-upalambham antareṇa anyāḥ
 PVin2_0007705 -sannidhitvān na avāśyaṃ sannidhānam iti
 PVin3_0006306 a-hetukatvam. anyathā a-bhāva iti bhāva eva
 PVin2_0007811 -kāla-dravya-niyama-a-yogāt. tathā atra api

kalpane kiṃ nibandhanam. prasiddher a-pramānatvāt
 kalpane. tad-dhetutvena sarvatra hetūnām an-
 kalpane syāt. yasmin sati bhavaty eva yat tato
 kalpayato gor-darśanāt. na api iyam artha-
 kalpikāyāḥ samudbhavaḥ. na hi bhāvānām sva-viṣaya
 kalpita-bhedeṣv an-artha-tantra-upayogiṣu pada-
 kalpita-viṣayād artha-pratītv an-artha-
 kalpitaḥ. tasya vastv-āśraya-an-upalambho dharma
 kalpitasya an-upalabdhir dharma iti tasya ko
 kalpitāḥ. kāraṅgāt kārya-saṃsiddhiḥ sva-bhāva-
 kaścana. anyāḥ svayaṃ bravīmi iti tayor bhedaḥ
 kaścit. katham tarhi pṛthag-vacanam. vākya-bhedād
 kaścit kāryaḥ, tasya kathañcit kāryatve 'bhāva-a
 kaścit kāryaḥ syāt sva-bhāvaḥ, sa eva bhāva iti
 kaścit kṛtakaḥ sa prakṛtyā eva naśvaraḥ. tathā hi
 kaścit kṛtakaḥ sa sarvo 'nityaḥ, śabdaś ca
 kaścit, tatra api grāhya-grāhaka-lakṣaṇa-
 kaścit tathā-bhūtena ātmanā anvayaṃ karoti.
 kaścit. tasmāt kevala eva dharmo dharminī sādhyo
 kaścit paricchedaś ca antaraḥ sva-saṃvidita-rūpo
 kaścit pratibanddhuṃ samartha ity ukta-prāyam.
 kaścit pratiśedhaḥ sa sarvo 'n-upalabdheḥ. tathā
 kaścit sapakṣaḥ, tathā-vidhasya a-sambhavāt.
 kaścit, sarveṣāṃ kathañcid bhāvād iti cet, yathā
 kaścit sādhana-avayavaḥ. tena na asya lakṣaṇam
 kaścit sva-bhāva-pratibandho 'py eṣṭavyaḥ.
 kaścid a-nityo ghaṭaḥ, tatra api vyakti-tiro-
 kaścid anaikāntikaḥ syāt. vipakṣasya api icchā-
 kaścid anvayī nāma. na ca prameyatvasya vipakṣe
 kaścid artha-antara-bhūtaḥ, dvayor ekasya apy an-
 kaścid artha-niyamaḥ, atra ca eṣāṃ pratiśedhe
 kaścid arthaḥ, yo vijñānaṃ sarūpayati. ata eva na
 kaścid arthaḥ siddhaḥ syād a-niśiddham ca tādrśam.
 kaścid iti kaścana asya bhedaṃ a-parāmrśan
 kaścid iti. na apy a-siddhy-ādayaḥ, yady evam
 kaścid iha anuṣaṅgī ity a-bhāva eva artha-
 kaścid upakāraḥ sambhāvyaṭe, kāraṇa-dharma-
 kaścid upādāna-viśeṣa-a-bhāva-kṛtaṃ kārya-
 kaścid evaṃ karoti. na ca śakyam evaṃ kartum,
 kaścid doṣaḥ. tasmād a-vastu-niyata-saṅketa-śabda
 kaścid dharma iti cet, nanv ayam eva asya dharma-
 kaścid dharma-dharminī-bhāvaḥ. kevalam buddhir evam
 kaścid dharmāḥ sādhyatvam iṣṭaḥ, sa pakṣaḥ. tad-
 kaścid dharmī iti prasādhayato 'nirdiṣṭa-sva-
 kaścid dhetoḥ sva-bhāva-pravibhāgaḥ. tad-a-bhāvāt
 kaścid bhāvāt, kiṃ tu bhāva eva vināśaḥ, sa eva
 kaścid bhedaḥ, kas tarhi viṣaya-bhedaḥ pūrva-
 kaścid bhedo 'nyatra prayoga-bhedāt. tad-darśanāt
 kaścid varṣa-hetuḥ pipilikā-saṅkṣobha-ādi-hetuś
 kaścid viplava indriya-jaḥ, tad-anya-indriya-ja-a
 kaścid vivakṣitaḥ puruṣo rāga-ādimān vā, vacana-
 kaścid vivādaḥ. viśiṣṭa-ādhāra-viśeṣaṇasya tv
 kaścid viśeṣa ity uktam. viśeṣe tu viruddha-vad
 kaścid viśeṣaḥ pramāṇa-a-saṃvāde. saṃvāde vā na
 kaścid viśeṣo 'sti iti nirloṭhitam etat pramāṇa-
 kaścid vyavasthā-āśrayaḥ. tad idam upalabhya-
 kaścin na vināśyed api. na hy avāśyaṃ hetavaḥ
 kaścin nāma-antareṇa uktaḥ syāt. tasmān na asya
 kaścin niyama-hetur vaktavyo yata ime kecin

PVin2_0007812	ime kecin naśvara-ātmāno jātāḥ. na ca atra	kaścin niyāmakaḥ sva-bhāvasya asti, sarva-
PVin3_0002410	upayogiṣu pada-artheṣu vyavasthām uparacayan	kaścin nivāryate. na hi tathā-uparacito '-
PVin3_0002508	kuryāt, tataḥ kiṃ syāt. a-śakyam etat.	kasmāt. hetor viśeṣeṇa anvaya-a-bhāvāt. nanv ayam
PVin2_0006806	'n-apekṣā syād viśaya-antara-vat. tena eva	kasmād upakriyata iti cet, atra vastu-sva-bhāvair
PVin3_0007101	-nityatve 'nyatra vā hetuḥ syāt, sādhyam api	kasmān na iṣyate. tat kila evaṃ prasādhyamānaṃ
PVin3_0011303	-pārārthya-viparyaya-sādhanaḍ viruddhaḥ. sa	kasmān na uktaḥ. sādhyatā-a-bhedāt. na hy ayam
PVin3_0005207	iti gamyante. na tv evaṃ nityānām śābdānām	kasmimścit saty atīśaya-hānir utpattir vā. tad
PVin3_0003413	pūrva-upagama-virodhasya. yatra an-āsrite	kasmimścit samaye na pravartate vicāraḥ, so
PVin3_0005008	kiñcit-karaṃ nāma. a-kiñcit-karaṃ ca kiṃ	kasya āvaraṇam anyad vā. kuḍya-ādayo ghaṭa-ādinām
PVin3_0000208	siddhiḥ. tad-āgamavatas tat-siddham iti cet,	kasya ka āgamaḥ. bādhyamānaś ca pramāṇena sa
PVin3_0007902	-lakṣaṇatā. tathā ca a-gamakatvam iti kiṃ	kasya sādhanam, yad-artham a-vyabhicāraś cintyate.
PVin2_0007911	-a-yogāt. na api caramasya a-sāmarthyam eva,	kasyacit karaṇāt. a-kāriṇo 'pi pratyaya-vaikalye
PVin3_0005809	katham siddhaḥ, katham vā so '-bhāvaḥ	kasyacit kāraṇam. na eṣa doṣaḥ, yasmāt —eka-
PVin3_0005209	jñānāni janayeyuḥ. na cet, na kadācit	kasyacit kiñcid ity eka-anta eṣaḥ. syād etat, na
PVin2_0009001	-bhedaś ca. tataś cen na bheda-siddhiḥ, na	kasyacit kutaścid bheda ity ekaṃ dravyaṃ viśvam
PVin2_0008202	iti cet, ākasmikī tarhi sattā iti na iyaṃ	kasyacit kvacit kadācid viramet. tad dhi kiñcid
PVin3_0009605	-āśane. anyathā kumbha-kāreṇa mṛd-vikārasya	kasyacit. ghaṭa-ādeḥ karaṇāt sidhyed valmikasya
PVin2_0009908	vṛkṣaḥ śiṃśapām, śākhā-ādimad-viśeṣasya eva	kasyacit tathā-prasiddheḥ. sa tasyāḥ sva-bhāvaḥ.
PVin2_0008108	an-apekṣāyāḥ. hetu-sattve tu vināśasya	kasyacit tathā-bhāve 'py anyatra hetor vaikalayād
PVin3_0005006	upalambha-āvaraṇam sambhavati. sato 'pi vā	kasyacit tad-ātmānam a-khaṇḍayataḥ sāmārthya-
PVin2_0009905	-sva-bhāvānām sarveṣām puruṣa-kriyā na vā	kasyacit. tasmāt tan-mātra-sambaddhaḥ sva-bhāvo
PVin3_0002710	-avadheyāḥ syāt. dvayor an-āsrita-śāstrayoḥ	kasyacit parikṣāyām kaḥ prastāvo '-prastuta-pakṣī
PVin1_0003512	ātmā eva buddher anubhavaḥ. sa ca na anyasya	kasyacit. pratyakṣa-prativedyatvam apy asyām tad-
PVin3_0005903	kvacid a-bhāva-a-pratipatteḥ. tasmāt	kasyacit pratyakṣatāyām tat-pramāṇa-balena dvau
PVin1_0000407	pramāṇa-antara-sad-bhāvaḥ pratiśedhāc ca	kasyacit. sa khalu pratyakṣam pramāṇam na
PVin1_0000511	sā tena a-bhāvaṃ pratipādayanti liṅgam eva.	kasyacit saṃvāde 'pi taj-jātiyasya vyabhicāra-
PVin1_0004104	-a-yogyatvāt. tasmān na an-upalabhamānaḥ	kasyacit saṃvedanam vedayate nāma kiñcit.
PVin3_0007110	prasādhyato '-nirdiṣṭa-sva-bhāva-viśeṣasya	kasyacit sattā-mātre virodha-a-bhāvān na iha
PVin1_0000306	an-upanayanto 'n-apanayanto vā katham	kasyacit sādhanam. na ca tebhyo 'rtha-siddhiḥ,
PVin2_0010101	hetu-sva-bhāva-a-bhāvo 'taḥ pratiśedhe ca	kasyacit. hetuḥ tāv eva hi nivartamānau sva-
PVin3_0006107	tan na viśiṣṭa-upalambha-a-bhāvāt tatra	kasyacid a-bhāva-a-pratipattiḥ, kiṃ tarhi tādrśo
PVin3_0006106	-siddhiḥ. tan mā bhūt svāpa-ādy-avasthāyām	kasyacid a-bhāva-pratītiḥ, tatra indriya-sādguṇya
PVin3_0000502	-antara-avasthānāt. na, parikṣā-kāle	kasyacid an-abhyupagamāt. sa yam artham
PVin3_0001801	-nityatayā tadvataḥ śābdasya sādhanāt. tathā	kasyacid artha-antara-bhūtasya upagame syād
PVin3_0007301	sādhanam. pradhāna-ādi-śabda-vācyasya eva	kasyacid arthasya a-bhāvān nir-viśeṣaṇā eva sā.
PVin2_0004806	-sādhanane vastuni tasya a-nirodhāt tataś ca	kasyacid arthasya a-siddheḥ. ata eva sad api
PVin2_0010103	sva-pratibaddham nivartayata iti	kasyacid arthasya pratiśedham api sādhayitu-
PVin1_0004203	tādātmyāt tathā-prathanam, na tad anyasya	kasyacid ātma-saṃvedana-vat. tato 'pi na tad
PVin1_0003412	sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt. na vā	kasyacid āvaraṇam ity a-vikalam drīsyeta.
PVin3_0005213	asti indriya-upakāry anyad vā. tat kadācit	kasyacid bhavati iti tat-kṛtam eṣam kadācit
PVin3_0010210	'sti, yato 'yam doṣaḥ syāt. sa hi kevala eva	kasyacid bhāva-a-bhāvayor vṛtti-vyatirekavān
PVin2_0009111	a-hetutā tan-mātra-anubandhaś ca. tato 'pi	kasyacid bhāve tad-an-upayogād a-pracyutir iti
PVin3_0009406	hi sukha-ādinām a-sandigdho bhedo bhavati.	kasyacid rūpasya anukārād avasthā-bhede 'py a-
PVin3_0002208	kāraṇam vā artho '-vyabhicāreṇa sādhanam.	kasyacid vāda-bādhyām sva-bhāvān na nivartate.
PVin3_0002812	pratyakṣe 'rtha-grahaṇam indriya-jñānasya	kasyacid vitatha-arthatvāt tat-parihāreṇa pramāṇa
PVin2_0006003	'n-upalabdheḥ. tathā hi sa dvidhā kriyate,	kasyacid vidhinā pratiśedhena vā. vidhau viruddho
PVin3_0005908	tasya apy anyata ity an-avasthānān na	kasyacid viśeṣa-siddhiḥ syāt. arthasya tu sva-
PVin3_0006211	bhāva-pratyayaḥ kuto bhavati. na hy a-bhāvaḥ	kasyacin nimittam. a-sāmarthyāt, sāmārthya-
PVin3_0011711	vyatirekī ity ucyate. na hy a-pratibaddhaḥ	kasyacin nivṛttau niyamena nivartate. tasmād
PVin2_0006201	a-bhāva eva. tad evaṃ vidhi-pratiśedhābhyām	kasyacin niśedhe sarva-gamakānām an-upalabdhī
PVin3_0006901	vā api na ca syād an-rta-arthatā. vācaḥ	kasyāścid ity eṣā bauddha-artha-viśayā matā. iti
PVin1_0002407	buddhir atīśayavatī na saṃvedanam iti cet,	kā iyaṃ buddhiḥ. adhyavasāyāḥ. kim idam
PVin3_0004206	-an-utpattiḥ, tad-bhāvād itarasya iti. atha	kā iyaṃ śaktiḥ. sa eva bhāva uta anyad eva kiñcit.
PVin3_0009306	a-vyaktis tulyā ity asty eva sāmānyam. atha	kā iyaṃ a-vyaktiḥ. a-drīśya-ātmātā. nanv anena
PVin1_0003311	-kṛta iti tasya eva prāmānyam yuktam. atha	kā iyaṃ artha-saṃvid yā pramāṇa-phalam. yad eva
PVin3_0009311	ca. avasthā nivartate, na avasthātā iti cet,	kā iyaṃ avasthā. yā iyaṃ udaka-dhāraṇa-ādy-artha-
PVin3_0002101	a-nāntariyake ca arthe bādhithe 'nyasya	kā kṣatiḥ. uktaṃ ca na āgama-apekṣam anumānaṃ sva
PVin1_0000704	-vibhramam a-vikalpakam jñānam pratyakṣam.	kā punar iyaṃ kalpanā. abhilāpinī. pratītiḥ
PVin2_0007009	khādec chva-māṃsam ity eṣa na artha ity atra	kā pramā. prasiddho loka-vādaś cet tatra ko

PVin3_0005604 nanu yathā-ukta-lakṣaṇa-an-upalabdhir api
 PVin2_0007903 vicitra-śaktayo hi sāmagryō dṛśyante. tatra
 PVin2_0009006 -a-niṣpattes tulya-a-tat-sva-bhāvātā. na vai
 PVin3_0003810 sādharmaṇatā syāt. na ca samayād vartamānasya
 PVin3_0005411 nir-apekṣasya kārya-ākṛti-virodhataḥ.
 PVin3_0006608 sva-bhāvasya eva tad-bhāve sāmartyāt. etena
 PVin2_0006713 apekṣāyām ca pūrva-vat prasaṅgaḥ. tasmāt
 PVin2_0008610 anya-an-apekṣaṇāt. apekṣāto hi bhāvānām
 PVin2_0008613 a-bhāva-kāla-a-viśeṣāt. apekṣāyā hi bhāvāḥ
 PVin2_0009802 api tad-a-vyabhicāraḥ, kvacid deśe
 PVin3_0003805 bhavati. sa hi śaśinaś candratvam an-icchā
 PVin2_0007008 kuto gatiḥ. tena agni-hotraṃ juhuyāt svarga-
 PVin1_0002713 yathā nirṇitam asmābhiḥ pramāṇa-vārttike.
 PVin2_0006611 yadi. sarva eva āgamam an-āgamam vā pravṛtti-
 PVin3_0007610 icchā-mātra-anurodhanam arthaṃ niyantū-
 PVin3_0010903 eva kāryam spanda-vacana-ādayaḥ, vaktu-
 PVin3_0011101 'naikāntikaḥ. tasmāt kāraṇa-guṇa-vaktu-
 PVin2_0007102 tataś ca bhūyo 'rtha-gatiḥ kim etad dviṣṭa-
 PVin2_0010104 kasyacid arthasya pratiśedham api sādhayitu-
 PVin2_0006701 ceto-dharmatvena atīndriyatvāt sva-prabhava-
 PVin2_0006811 prayujyanta iti tais tadvantaḥ syuḥ
 PVin3_0005007 tad-ātmānam a-khaṇḍayataḥ sāmartya-tiras-
 PVin3_0013009 -sādhanāv ekatra saṃśayam janayataḥ. śāstra-
 PVin3_0001905 -vāraṇam sva-vṛtttau svayam-śruter āha sūtra-
 PVin1_0003212 sambandha-a-siddheḥ, a-vyavadhāna-a-bhāvāt
 PVin1_0003213 -a-bhāvāt kāraṇa-atīśaya-a-siddheḥ, sarva-
 PVin2_0008214 śabdāt. katham a-sāmartyam. siddhe hi bhāve
 PVin1_0003209 sva-karmaṇi. tad-vaśāt tad-vyavasthānād a-
 PVin3_0008705 -kriyāyām api tatra an-upakārāt. ubhayathā a-
 PVin2_0005814 vā katham a-bhāvaḥ, kārya-vyatiṛeke 'pi
 PVin1_0004003 ca etad sva-bhāva-viveke yuktam, pratibandha-
 PVin3_0005104 nirodhād vā sati vyavadhāne 'nyasya utpitsoḥ
 PVin1_0004006 na an-āloko rūpa-upalambhaḥ syāt, kāryasya
 PVin2_0006301 -virodha-a-siddheḥ. dṛśyasya darśana-a-bhāva-
 PVin2_0006111 yathā – na agnir atra dhūma-a-bhāvād iti.
 PVin3_0011905 samartheṣv anyeṣu hetuṣu kārya-an-utpattiḥ
 PVin1_0004310 anyeṣu hetuṣu jñāna-kārya-a-niṣpattiḥ
 PVin3_0011108 tad-anyeṣu kāraṇeṣu kārya-an-utpattiḥ
 PVin1_0002704 -kāraṇa-vicchedāt tan-nivṛttis tad-upādāna-
 PVin2_0006304 -kārya-upalabdhyā apy a-bhāva-siddhiḥ, tat-
 PVin1_0002206 'bhāvāt. etāvān eva vijñāna-utpatter api
 PVin3_0005407 -an-antara-bhāvi-jñānam a-nitya-sva-bhāva-
 PVin2_0006109 -sāmartyāni śīta-kāraṇāni santy agner iti
 PVin3_0008302 eva na anumiyate. yena na samagrāṇi ity eva
 PVin3_0005406 praty asya kaścīd upakāraḥ sambhavyate,
 PVin2_0004610 a-bhāve taj-jaṃ jñānam tat-prabhavā vā bhāva-
 PVin3_0011901 uktaṃ hi prak – na an-upalabdhyā a-kārya-
 PVin3_0008501 rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-
 PVin3_0008412 pravṛtti-kāraṇam. sā api rasa-upādāna-
 PVin2_0005203 prabhava-tan-mātra-anubandha-siddhau
 PVin2_0006311 pratyakṣi-bhavati. na ca a-pratyakṣe kārye
 PVin3_0011103 na, tayor iha anvaya-vyatiṛekābhyām kārya-
 PVin2_0008405 sa tasya dharmāḥ. tad-āśrayāt. katham kārya-
 PVin3_0011611 a-kārya-bhūtād a-siddheś ca. na hi kārya-
 PVin2_0008906 tad-dhetur ato bhinnān na sambhavaḥ. kārya-
 PVin3_0008707 eva upayoga-viśeṣa-vaśāt pravibhāgena kārya-
 PVin3_0011813 ghaṭa-ādi-vad iti, tad apy a-kārya-
 PVin3_0011901 a-kārya-kāraṇa-pratiśedho gamaka iti. sa ca
 PVin2_0009913 tat tasya kāryam eva na syāt. ataḥ kārya-
 kācit ṛtīyo hetuḥ, sa kim na udāhṛtaḥ. so 'pi
 kācid syād api yā a-naśvara-ātmānam janayet. na,
 kācid a-nityatā nāma anyā yā paścān niṣpadyeta.
 kācid a-sādharmaṇatā. yadi hi tasya kvacid sidhyet,
 kādācitka-phalaṃ siddham tal-lingam jñānam idṛśam.
 kādācitka-sva-bhāvātā-an-apekṣatayor virodho
 kādācitkaḥ śabdasya upalambha-yogyā ātmā, sa ca
 kādācitkatva-sambhavaḥ. sa hi dhūmo 'hetur
 kādācitkā bhavanti, bhāva-a-bhāva-kālayos tad-
 kānicid dravyāṇi kathañcid dṛṣṭāni punar anyatra
 kām anyām pratitim icched iti taṃ praty a-
 kāma iti śrutau. khādec chva-māmsam ity eṣa na
 kāma-śoka-bhaya-unmāda-caura-svapna-ādy-upaplutāḥ.
 kāmo 'nveṣate prekṣā-pūrva-kārī, na vyasanena.
 kāmo jīvati, tasya sa-uras-tāḍam krandato 'pi
 kāmatā-sāmānya-hetutvāt. sā eva rāga iti cet,
 kāmate vacanam anumāpayet. nanv atra apy eṣa
 kāmitam. atha prasiddhim ullaṅghya kalpane kim
 kāmena hetor vyāpakasya vā sva-bhāvasya nivṛttir
 kāya-vāg-vyavahāra-anumeyāḥ syuḥ. vyavahārās ca
 kāya-vijñāpty-ādi-vat. a-tad-āgamebhyo na tatra
 kāra-a-yogāt. na hi tatra atīśayam an-utpādayat
 kāro viruddha-dharma-nāntarīyakatām dvayor a-
 kāraḥ – svayam iti śāstra-an-apekṣam
 kāraṇa-atīśaya-a-siddheḥ, sarva-kāraṇa-upayoge 'pi
 kāraṇa-upayoge 'pi kriyāyām antyasya tasya eva
 kāraṇa na taṃ karoti. na apy anya-kriyāyām tasya
 kārakam api svayam. ity antara-ślokaḥ. etena
 kārakasya a-kiñcit-karatvena an-upakāratvād ity
 kāraṇa-a-bhāva-a-siddheḥ. upalambha-nibandhanā hi
 kāraṇa-a-bhāvāt. rūpa-ālokaḥ tu taj-jñāna-
 kāraṇa-a-bhāve 'n-utpatteḥ kāraṇa-vaikalyāḥ jñāna
 kāraṇa-a-vyabhicārāt. nāntarīyakatayā ālokaḥ saha
 kāraṇa-a-sambhavaḥ sati. bhāvasya an-upalabdhasya
 kāraṇa-an-upalabdhir a-bhāvam gamayati. sva-bhāva
 kāraṇa-antara-bhāvam gamayati ity uktam. buddhy-
 kāraṇa-antara-vaikalyam sūcayati. sa bhāyo 'rthaḥ
 kāraṇa-antaram anumāpayati. na ca evam-vidho
 kāraṇa-apekṣiṇāś ca śīta-sparśa-āder aparā-
 kāraṇa-upalabdhyā kim na sidhyati. na, tad-
 kāraṇa-kalāpaḥ. tat prakṛtes tat-kārya-sva-bhāva-
 kāraṇa-kāryam iti siddham. prayatna-an-antaram
 kāraṇa-dravya-sāmānyam abhipretya kārya-an-
 kāraṇa-dravyāṇi sva-kāryam janayanti, sāmagrī-
 kāraṇa-dharma-darśanāt. ataḥ prayatna-an-antara-
 kāraṇa-pratipattiḥ. tathā sati dṛśye vastuny a-
 kāraṇa-pratiśedho gamaka iti. sa ca kāraṇa-bhāvo
 kāraṇa-pravṛtti-saha-kāriṇi. tasmād yathā-bhūtād
 kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-pravṛtti-saha-
 kāraṇa-bhāva-an-upalabdhyā grāhya-viṣayayā siddhā,
 kāraṇa-bhāva-gatiḥ, yataḥ kāraṇāt tat pratiyeta.
 kāraṇa-bhāva-siddher anyatra anumānāt. na tv evam
 kāraṇa-bhāvaḥ. ata eva, anyathā āśraya-a-siddheḥ.
 kāraṇa-bhāvaḥ prāṇa-ādīnām ātmanāś ca sidhyati,
 kāraṇa-bhāvād vā sva-bhāvād vā niyamakāt.
 kāraṇa-bhāvād vyavasthāpyante. tad ayam kuṇḍa-
 kāraṇa-bhāve na sidhyati. uktaṃ hi prak – na an
 kāraṇa-bhāvo 'darśanād ātmano na sidhyati ity
 kāraṇa-bhāvo 'pi sva-bhāvam niyamayati ity

PVin3_0008404	etad vyabhicāri līngam. yā tarhy a-kārya-	kāraṇa-bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ,
PVin2_0008605	doṣaḥ. sarvaṃ ca sarvasmāj jāyeta. tasmāt	kāraṇa-bheda-a-bhedābhyaṃ kārya-bheda-a-bhedau.
PVin2_0008914	vā bhāvānāṃ yad uta viruddha-dharma-adhyāśaḥ	kāraṇa-bhedaś ca. tataś cen na bheda-siddhiḥ, na
PVin3_0006510	pramāṇaṃ punaḥ — na vināśa-niyatās tat-	kāraṇa-vādinā utpattimanto 'bhyupeyāḥ, tad-bhāve
PVin1_0002704	a-vibhāgaḥ. punas tad-dravya-santāna-sthiti-	kāraṇa-vicchedāt tan-nivṛttis tad-upādāna-kāraṇa-
PVin3_0005105	'nyasya utpitiṣoḥ kāraṇa-a-bhāve 'n-utpatteḥ	kāraṇa-vaikalyāj jñāna-an-utpattir iti kuḍya-
PVin2_0004608	pramāṇam. na hi sva-bhāvaḥ kāryaṃ vā bhāva-	kāraṇa-vyatireke bhavataḥ, a-bhedād ātma-niṣpatteś
PVin3_0011107	-viśaya iti cet, na evaṃ-vidhād vyatirekāt	kāraṇa-śakti-siddhiḥ. satsu hi samartheṣu tad-
PVin3_0008408	bhūto 'numīyate. pravṛtta-śakti-rūpa-upādāna-	kāraṇa-saha-kāri-pratyayo hi rasa-hetū rasam
PVin3_0006603	niyama-a-sambhavāt. na hi tasmin bhavati sva-	kāraṇa-sāmagry-adhīnair anyair api tad-unmukhair
PVin3_0008305	uttara-uttara-śakti-pariṇāmena samarthā iyaṃ	kāraṇa-sāmagri kārya-utpādane, śakti-pariṇāma-
PVin2_0007710	-bhāva-niyataḥ, a-sambhavat-pratibandhā iva	kāraṇa-sāmagri sva-kārya-utpādane. nanv an-
PVin3_0011904	-viśayā iti cet, na evaṃ-vidhād vyatirekāt	kāraṇa-sāmarthya-siddhiḥ. satsu samartheṣv anyeṣu
PVin3_0012706	-sva-bhāvaḥ. sva-bhāvo 'pi, pratikāryaṃ	kāraṇa-sva-bhāva-bhedāt. tat ko 'yaṃ sambandha-a-
PVin3_0005801	-sādharmyāt smāryate samayaṃ paraḥ. kārya-	kāraṇatā yadvat sādhyate drṣṭy-a-drṣṭitaḥ. kārya-
PVin3_0011106	tad-anumāne vyatireka-a-siddher na kārya-	kāraṇatā-siddhiḥ. a-cetanā vyatireka-viśaya iti
PVin3_0011112	asti iti. tasmān nāntariyakam eva kāryaṃ	kāraṇam anumāpayati, tat-pratibandhāt. na anyad
PVin2_0008510	uṣṇa-sparśa-viśeṣasya agnitvāt. kāryasya ca	kāraṇam antareṇa bhāve 'hetutā eva syāt. na hi
PVin2_0009912	vā kāryam a-vyabhicārataḥ. nivartayet.	kāraṇam api nivartamānaṃ kāryaṃ nivartayati.
PVin3_0004905	ity a-doṣo 'nya-grahaṇe 'pi. kiṃ punaḥ	kāraṇam evaṃ navadhā pakṣa-dharmo vibhajyate. sva
PVin2_0008807	loko vivecayaty ākāra-bhedāt. an-antaraṃ vā	kāraṇam kāryam anumāpayati. tat-tulya-rūpānām
PVin2_0008406	-a-siddheḥ. nanu ca pradeśa āśrayo 'gniḥ	kāraṇam dhūmasya. so 'pi hi dhūmasya tat-
PVin1_0001701	viśayaḥ. na an-anukṛta-anvaya-vyatirekaṃ	kāraṇam, na a-kāraṇam viśayaḥ. tasmān na vastu-
PVin2_0006102	bhavanti iti kutas tad-a-bhāvaḥ. śaktaṃ	kāraṇam na a-śaktam. na ca śaktiḥ kenacit
PVin3_0005809	siddhaḥ, kathaṃ vā so 'bhāvaḥ kasyacit	kāraṇam. na eṣa doṣaḥ, yasmāt —eka-upalambha-
PVin3_0002207	'nveti caitanya-dahana-ādikam. sva-bhāvaṃ	kāraṇam vā artho 'vyabhicāreṇa sādhyam.
PVin2_0009911	tasya sva-bhāva-pratibandhād a-vyabhicāraḥ.	kāraṇam vā kāryam a-vyabhicārataḥ. nivartayet.
PVin1_0001615	-vac ca rūpasya. ākāra-arpaṇa-kṣamaṃ hi	kāraṇam vijñānasya viśayaḥ. na an-anukṛta-anvaya-
PVin2_0008604	-niyama-a-bhāvān na hetu-bhedo bhedaka ity a-	kāraṇam viśvasya vaiśvarūpyaṃ syāt. tatra ca ukto
PVin1_0001701	an-anukṛta-anvaya-vyatirekaṃ kāraṇam, na a-	kāraṇam viśayaḥ. tasmān na vastu-viśayaḥ śabda-
PVin2_0008902	haritakyoh. tasmān na su-vivecitam kāryaṃ	kāraṇam vyabharati. hetu-viśeṣe 'pi kārya-a-
PVin3_0005311	pratyuktam. indriya-upakāreṇa api saha-kāri-	kāraṇam śabdasya upasamharet. tac ca an-
PVin3_0008508	tat katham. tatra api, samudāya-vyavasthāyāḥ	kāraṇam samudāyinaḥ. a-satsu teṣu sā na syād iti
PVin3_0008412	tad eva ca rūpa-upādāna-hetūnām pravṛtti-	kāraṇam. sā api rasa-upādāna-kāraṇa-pravṛtti rūpa
PVin3_0008301	iti sva-bhāva-bhūtā eva. kiṃ punaḥ	kāraṇam sāmagryāḥ kāryam eva na anumīyate. yena
PVin2_0006011	tatra apy artha-antara-niṣedhe sādhye kārya-	kāraṇayor an-ubhayasya vā niṣedho hetuḥ. tatra
PVin2_0007301	eva an-upalabdhir a-bhāva-sādhanī, sakala-	kāraṇasya asya artha-sattāyām a-bhāva-a-sambhavāt.
PVin2_0006105	a-pratibandhāt. bhavaty eva tādrśasya	kāraṇasya kārya-vivekād a-bhāva-gatiḥ, yathā — na
PVin2_0005909	a-sattā. tayā viśayī sādhyate. etena iha	kāraṇasya kārya-vyabhicāraḥ pratyuktaḥ. atra apy
PVin3_0004112	ity ukta-prāyam. tasmād utpattes tat-	kāraṇasya taj-janana-sva-bhāvaḥ sidhyet, na tad-
PVin3_0004911	sarvatra sapakṣe sattvam, kārya-vyabhicārāt	kāraṇasya. tasmāt sapakṣe dvidhā-vṛtti kāryam. na
PVin2_0004701	tathā sati drṣṭye vastuny a-vikala-tad-anya-	kāraṇasya darśanasya vyāvṛttiḥ. na ca sa eva
PVin3_0000604	a-gamakativāt. ekasya bhāve 'vikala-	kāraṇasya prāg-bhavato 'bhāvād virodhaḥ,
PVin3_0008410	pratyaya-agni-dhūma-janana-vat. tathā hi sva-	kāraṇasya phala-utpādānaṃ praty ābhimukhyena vinā
PVin2_0006006	virodha-a-pratipattiḥ. tathā hy a-paryanta-	kāraṇasya bhavato 'nya-bhāve 'bhāvād virodha-
PVin3_0006503	virodhaḥ kathaṃ gamyate. kvacid a-vikala-	kāraṇasya bhavato 'nya-bhāve 'bhāvād virodha-
PVin3_0005803	-ādi-śabdā hi tayor vyavahārāya kalpitāḥ.	kāraṇāt kārya-samsiddhiḥ sva-bhāva-antar-gamād
PVin2_0006312	yataḥ kāraṇāt tat pratīyeta. tasmān na	kāraṇāt kārya-siddhiḥ. nimittaḥ punar virodhe
PVin2_0006311	a-pratyakṣe kārye kāraṇa-bhāva-gatiḥ, yataḥ	kāraṇāt tat pratīyeta. tasmān na kāraṇāt kārya-
PVin2_0008508	-darśanāt tat-kāryaḥ siddhaḥ. a-kāryatve 'tad-	kāraṇāt sakṛd apy a-bhāvāt. nanv araṇi-nirmathana
PVin2_0006210	tad-viruddhānām ca sannihita-anya-upalambha-	kāraṇād a-siddhiḥ siddhiś ca veditavyā, anyeṣāṃ
PVin2_0006306	yathā — na śīta-sparśo 'tra kṣāṭhād iti.	kāraṇānām kārya-ārambha-a-niyamān na avaśyaṃ śīta
PVin2_0006601	bhāvānām arthānām vā darśana-pāṭava-a-bhāvāt	kāraṇānām kārya-utpādāna-niyama-a-bhāvāc ca bhavej
PVin3_0008210	-bhāvo bhāvasya. tatra hi kevalam samagrānām	kāraṇānām kārya-utpādāna-yogyatā anumīyate.
PVin2_0007404	-bhāve 'bhūtasya paścāt tādātmya-virodhāt	kāraṇānām ca kārya-vyabhicārāt. tasmāt tad-bhāva-
PVin2_0008406	kāraṇam dhūmasya. so 'pi hi dhūmasya tat-	kāraṇānām vā pratiṣṭhānād dhetur eva. yadi tad-
PVin3_0005301	kadācit kvacid chravaṇam iti. na vai vyaṃ	kāraṇānām saha-kāriṇi pratikṣipāmaḥ, kiṃ tv
PVin3_0011403	sāmagri saṅghātaḥ, tathā api na avaśyaṃ	kāraṇāni kāryavanti bhavanti, pratibandha-ādi-
PVin3_0005302	-kāriṇi pratikṣipāmaḥ, kiṃ tv apekṣanta eva	kāraṇāni tad-avasthā-upakāraṇam artham, tato

PVin2_0006101	yuktaḥ. kārya-an-upalabdḥāv api na avaśyaṃ	kāraṇāni tadvanti bhavanti iti kutas tad-a-bhāvāḥ.
PVin3_0008308	an-anya-apekṣaṇi ity ucyate. samagrāṇy eva	kāraṇāni yogyatām apy anumāpayanti, a-samagrasya
PVin2_0006109	–na iha a-pratibaddha-sāmarthyāni śīta-	kāraṇāni santy agner iti kāraṇa-dravya-sāmānyam
PVin2_0007704	nityatā api syāt. yady api bahulaṃ vināśa-	kāraṇāni santi, teṣām api sva-pratyaya-adhīna-
PVin2_0006106	– na iha a-pratibaddha-sāmarthyāni dhūma-	kāraṇāni santi dhūma-a-bhāvād iti. tat kāryaṃ hetu
PVin3_0000103	-rūpa-liṅga-ākhyānaṃ para-artham anumānam,	kāraṇe kārya-upacārāt. atra sva-drṣṭa-artha-
PVin2_0008411	kāryaṃ sva-bhāvair yāvadbhir avinābhāvi	kāraṇe. teṣām
PVin3_0006105	’bhāva-a-pratipatteḥ. nanu satsu upalambha-	kāraṇeṣv anyeṣu upalabhyasya an-upalambhād a-
PVin3_0006109	eva a-bhāvāt. atra api satsu upalambha-	kāraṇeṣv iti teṣām indriya-ādinām vṛtti-
PVin3_0011107	-siddhiḥ. satsu hi samartheṣu tad-anyeṣu	kāraṇeṣu kārya-an-utpattiḥ kāraṇa-antaram
PVin3_0008401	’nunaya-pratigha-a-bhāvāt. a-yoniśo-manas-	kāram antareṇa doṣānām an-utpatteḥ. deha-ādinām
PVin1_0002205	upanidhau ca punaḥ sambhavāt. na apy a-manas-	kārāḥ, ubhaya-sannidhāv api middha-ādi-vipluta-
PVin3_0012805	-a-vyabhicārī sādhana-doṣa uktaḥ, śāstra-	kārāṇām artheṣu bhrāntīyā viparīta-sva-bhāva-
PVin3_0005311	pratyuktam. indriya-upakāreṇa api saha-	kāri-kāraṇam śabdasya upasaṃharet. tac ca an-
PVin3_0005212	api tu kiñcid eṣām pratipattau saha-	kāri pratiniyatam asti indriya-upakāry anyad vā.
PVin3_0008410	janayati, indhana-vikāra-upādāna-hetu-saha-	kāri-pratyaya-agni-dhūma-janana-vat. tathā hi sva
PVin3_0008409	pravṛtta-śakti-rūpa-upādāna-kāraṇa-saha-	kāri-pratyayo hi rasa-hetū rasam janayati,
PVin2_0007912	a-sāmarthyam eva, kasyacit karaṇāt. a-	kāriṇo ’pi pratyaya-vaikalye syāt. sākalye tu
PVin2_0008714	-ślokau. katham tarhi idāniṃ bhinnāt saha-	kāriṇaḥ kārya-utpattir yathā cakṣū-rūpa-āder
PVin2_0008213	iti. a-sāmarthyāc ca tad-dhetoḥ a-bhāva-	kāriṇaḥ kriyā-pratiṣedhāc ca iti ca-śabdāt.
PVin2_0004804	hi kiñcit parikṣante prekṣā-pūrva-	kāriṇaḥ, na vyasanitayā. na ca anumāna-pratibhāsa
PVin1_0001906	-pratyayena sva-viśaya-an-antara-kṣaṇa-saha-	kāriṇā janitaṃ pratyakṣam. ata eva ca na an-
PVin2_0008802	-bhāva-sthity-āśrayaḥ kāryasya. ata eva saha-	kāriṇām apy a-paryāyeṇa jananam. yad api kiñcid
PVin3_0011409	’tad-upakāra-ādayo ’py uktāḥ. an-ubhaya-	kāriṇām ānarthakyāt tādarthya-sādhanam
PVin3_0008501	-pravṛtti rūpa-upādāna-kāraṇa-pravṛtti-saha-	kāriṇī. tasmād yathā-bhūtād dheto rasa utpannas
PVin3_0005102	upakāriṇaḥ, a-vyavadhāna-deśa-yogyatā-saha-	kāritvāt teṣām. vyavadhāne hetv-a-bhāvāt samartha
PVin1_0001908	-bhāvi tad-a-tulya-kriyā-kālo na arthaḥ saha-	kāri iti cet, na, ubhayos tulya-kālatvāt. a-sataḥ
PVin2_0008215	tādavasthyāt. atas tan-nāśano na anya-	kāri. tena ayaṃ tad-a-tad-rūpa-a-karaṇād a-kiñcit
PVin2_0006611	vā pravṛtti-kāmo ’nveṣate prekṣā-pūrva-	kāri, na vyasanena. tasya puruṣa-parikṣayā
PVin3_0005301	chravaṇam iti. na vai vayaṃ kāraṇānām saha-	kāriṇi pratikṣipāmaḥ, kiṃ tv apekṣanta eva
PVin3_0011007	rāga-ādayaḥ, viparyāsa-a-bhāve ’-bhāvāt.	kāruṇikasya api niṣ-phala ārambho viparyāsād iti
PVin3_0009605	pāṇḍu-dravyād iva huta-aśane. anyathā kumbha-	kāreṇa mṛd-vikārasya kasyacit. ghaṭa-ādeḥ karaṇāt
PVin3_0011204	-viśeṣeṇa ātma-darśana-a-yoniśo-manas-	kāreṇa yogāt. tadā apy apārthako vacana-udāhārah.
PVin2_0007909	eka-dharmasya apy a-jñāne para-artha-vṛtteḥ	kārya-a-kārya-an-avabodhāt, sarvatra śāṅkā-
PVin1_0004310	satsu samartheṣu anyeṣu hetuṣu jñāna-	kārya-a-niṣpattiḥ kāraṇa-antara-vaikalyaṃ
PVin2_0006402	bhāva iti. etena tat-kāryād api tad-viruddha-	kārya-a-bhāva-gatir uktā veditavyā, yathā – na
PVin2_0008903	kāryaṃ kāraṇam vyabhicarati. hetu-viśeṣe ’pi	kārya-a-viśeṣe doṣāt. anvaya-vyatireka-ādyo yasya
PVin2_0007707	-sambhavāt. etena vyabhicāritvam uktaṃ	kārya-a-vyavasthiteḥ. sarveṣām nāśa-hetūnām
PVin2_0009812	-bhāva-a-siddheḥ, rāga-ādy-a-vyabhicāri-	kārya-a-sambhavāt, sambhave ’pi viśeṣānām draṣṭum
PVin3_0002909	tridhā-anumānam bhittvā. tatra abhyupāyaḥ	kārya-aṅgaṃ sva-bhāva-aṅgaṃ jagat-sthitiḥ. āpta-
PVin2_0007909	apy a-jñāne para-artha-vṛtteḥ kārya-a-	kārya-an-avabodhāt, sarvatra śāṅkā-utpatteḥ,
PVin3_0011905	-siddhiḥ. satsu samartheṣv anyeṣu hetuṣu	kārya-an-utpattiḥ kāraṇa-antara-bhāvaṃ gamayati
PVin3_0011108	satsu hi samartheṣu tad-anyeṣu kāraṇeṣu	kārya-an-utpattiḥ kāraṇa-antaram anumāpayati. na
PVin2_0006101	tad-a-bhāve ’nya-a-bhāvo na yuktaḥ.	kārya-an-upalabdḥāv api na avaśyaṃ kāraṇāni
PVin3_0012807	sambhavo yathā-avasthita-vastu-sthitiṣv ātma-	kārya-an-upalambheṣu. tatra udāharaṇam – sarva-
PVin2_0006110	agner iti kāraṇa-dravya-sāmānyam abhipretya	kārya-an-upalambho ’-gamaka ucyate, yathā – na
PVin3_0008304	atra antare ca pratibandha-sambhavān na	kārya-anumānam. yogyatāyās tu dravya-antara-an-
PVin3_0008309	eka-anta-a-sāmarthyād iti na tataḥ	kārya-anumānam. vipakṣe vṛtṭy-a-darśane ’pi
PVin3_0005410	an-upayogataḥ. kādācin nir-apekṣasya	kārya-ākṛti-virodhataḥ. kādācitka-phalaṃ siddham
PVin2_0005605	-ślokāḥ. etal-lakṣaṇā an-upalambha-ātma-	kārya-ākhyā hetavas trayāḥ. eva. an-upalabdhiḥ
PVin3_0012301	vyatirekaḥ. ātma-pratiniyame hi tat-	kārya-ātmatayā prāṇa-ādinām nairātmyena saha
PVin3_0005802	-kāraṇatā yadvat sādhyate drṣṭy-a-drṣṭitaḥ.	kārya-ādi-śabdā hi tayor vyavahāraya kalpitāḥ.
PVin2_0006306	na śīta-sparśo ’tra kṣāṭhād iti. kāraṇānām	kārya-ārambha-a-niyamān na avaśyaṃ śīta-bādḥako
PVin3_0005002	ity eva sarve prayatna-an-antara-bhāvi-jñāna-	kārya-ārambhiṇaḥ. tena tat sapakṣe dvidhā vartate.
PVin2_0006103	pariṇāma-a-bhāvāt kṣaṇasya-a-vivekāt.	kārya-utpatti-viḡuṇa-utpādāna-lakṣaṇatvāt
PVin2_0008714	katham tarhi idāniṃ bhinnāt saha-kāriṇaḥ	kārya-utpattir yathā cakṣū-rūpa-āder vijñānasya.
PVin2_0007801	tatra apy antyā sāmagrī yā a-vyavahitā	kārya-utpatteḥ, sā phalavaty eva. sā eva tatra
PVin2_0006308	-viśeṣasya a-vyabhicāra iti cet, na, tataḥ	kārya-utpatter a-kṣepāt. ā antya-kṣaṇa-utpatteḥ
PVin2_0006601	vā darśana-pāṭava-a-bhāvāt kāraṇānām	kārya-utpādāna-niyama-a-bhāvāc ca bhavej jñāpaka-a

PVin3_0008210	tatra hi kevalam samagrānām kāraṇānām	kārya-utpādana-yogyatā anumīyate. yogyatā ca
PVin2_0007710	sambhavat-pratibandhā iva kāraṇa-sāmagrī sva-	kārya-utpādane. nanv an-apekṣānām api keṣāñcit
PVin3_0008305	-pariṇāmena samarthā iyaṃ kāraṇa-sāmagrī	kārya-utpādane, śakti-pariṇāma-pratyayasya anyasya
PVin3_0008303	-janmanām śaktinām pariṇāma-apekṣatvāt	kārya-utpādasya. atra antare ca pratibandha-
PVin3_0008207	hetāv antar-bhavati. hetunā yaḥ samarthena	kārya-utpādo 'numīyate. artha-antara-an-
PVin3_0008205	darśayati. yas tarhi samarthena hetunā	kārya-utpādo 'numīyate, sa katham tri-vidhe hetāv
PVin3_0005502	-lakṣaṇa-viṣaye sva-bhāvasya pṛthak-karaṇam	kārya-udāharaṇāt sarvasya tādātmya-pratitir mā
PVin3_0000104	-liṅga-ākhyānam para-artham anumānam, kāraṇe	kārya-upacārāt. atra sva-dṛṣṭa-artha-grahaṇam
PVin3_0005302	upakāriṇam artham, tato labhyasya atīśayasya	kārya-upayogāt. tathā śabdō 'pi yadi kiñcid
PVin2_0006304	iti saṅgraha-ślokaḥ. yadi viruddha-	kārya-upalabdhyā apy a-bhāva-siddhiḥ, tat-kāraṇa-
PVin2_0006508	jñāna-utpādana-śaktiḥ. na ca avaśyam eṣām	kārya-upalambho yena anumīyeran. na ca te pramāṇa-
PVin3_0011901	uktam hi prak — na an-upalabdhāv a-	kārya-kāraṇa-pratiśedho gamaka iti. sa ca kāraṇa-
PVin3_0011103	iti. na, taylor iha anvaya-vyatirekābhyām	kārya-kāraṇa-bhāva-siddher anyatra anumānāt. na
PVin2_0008405	idāniṃ sa tasya dharmāḥ. tad-āśrayāt. katham	kārya-kāraṇa-bhāvaḥ. ata eva, anyathā āśraya-a-
PVin3_0011611	-antarād a-kārya-bhūtād a-siddhes ca. na hi	kārya-kāraṇa-bhāvaḥ prāṇa-ādinām ātmanas ca
PVin2_0008906	tasya tad-dhetur ato bhinnān na sambhavaḥ.	kārya-kāraṇa-bhāvād vā sva-bhāvād vā niyāmakāt.
PVin3_0008707	eva upayoga-viśeṣa-vaśāt pravibhāgena	kārya-kāraṇa-bhāvād vyavasthāpyante. tad ayaṃ
PVin3_0011813	nairātmyād ghaṭa-ādi-vad iti, tad apy a-	kārya-kāraṇa-bhāve na sidhyati. uktam hi prak
PVin2_0009913	anyathā tat tasya kāryam eva na syāt. ataḥ	kārya-kāraṇa-bhāvo 'pi sva-bhāvaṃ niyamayati iti
PVin3_0008404	śeṣavad etad vyabhicāri liṅgam. yā tarhy a-	kārya-kāraṇa-bhūtena anyena rasa-ādinā rūpa-ādi-
PVin3_0005801	siddha-sādharmyāt smāryate samayaṃ paraḥ.	kārya-kāraṇatā yadvat sādhyate dṛṣṭy-a-dṛṣṭitaḥ.
PVin3_0011105	-darśanāt tad-anumāne vyatireka-a-siddher na	kārya-kāraṇatā-siddhiḥ. a-cetanā vyatireka-viṣaya
PVin2_0006011	tatra apy artha-antara-ṇiśedhe sādhye	kārya-kāraṇayor an-ubhayasya vā ṇiśedho hetuḥ.
PVin2_0005904	-apekṣatvāt syād vyabhicāro 'pi iti cet, na,	kārya-kāle 'bhāva-pratipatteḥ, anya-upalambhe
PVin2_0008705	dhūma iti. tathā hetur api tathā-bhūta-	kārya-janana-sva-bhāvaḥ. anyato 'pi bhāve na sa
PVin2_0008807	kāryam anumāpayati. tat-tulya-rūpānām	kārya-dravyānām tulyam, yathā pravṛddhayoḥ
PVin1_0001910	a-sataḥ prāg a-sāmarthyāt sāmarthya-kāle ca	kārya-ṇiṣpatter an-upayogāḥ jñāna-hetur viṣayasya
PVin3_0008203	sa eva eṣām a-samsargo gamyo 'stu, tāvatā	kārya-parisamāpteḥ. kim antar-gaḍunā sāmānyena
PVin3_0006803	tad-ākāra-vikalpa-jananāc ca. na ca upādāna-	kārya-pratyaya-a-pratibhāsi rūpaṃ śakyam tad-
PVin3_0011611	tatra prāṇa-ādinām api. artha-antarād a-	kārya-bhūtād a-siddhes ca. na hi kārya-kāraṇa-
PVin2_0008606	jāyeta. tasmāt kāraṇa-bheda-a-bhedābhyām	kārya-bheda-a-bhedau. tan na dhūmo 'rthād dṛṣṭa-
PVin1_0002005	tad-artha-hetūnām buddhīnām, anyair a-	kārya-bhedasya apekṣa-a-yogād an-apekṣac ca krama
PVin3_0002910	sva-bhāva-aṅgam jagat-sthitiḥ. āpta-vacanaṃ	kārya-lakṣaṇam liṅgam, sva-bhāva-lakṣaṇam
PVin3_0008005	iti. eṣa dvi-vidho hetuḥ sva-bhāva-lakṣaṇaḥ	kārya-lakṣaṇas ca. sa eva sva-vyāpaka-viparyaye
PVin3_0005504	-mātram ākhyātam, lakṣaṇam tu tad eva. etena	kārya-liṅga-udāharaṇena sva-bhāvo 'py eka-deśa-
PVin3_0008607	adhastād ādhāra-sambhavo 'numīyate, tad api	kārya-liṅga-jam eva, tādrśasya ātmano 'mbhasas
PVin3_0008506	-ādi-hetuś ca iti. rūpāt sparśa-anumānam	kārya-liṅga-jam, rūpa-ādinām bhūta-āśrayatvāt.
PVin3_0008603	sūcayati iti gotvād viśānitā-pratipattiḥ	kārya-liṅga-jā. ādhārato 'bhinirvṛtter ātmanas
PVin3_0008503	na an-āgatānām, vyabhicārāt. tasmād iyaṃ api	kārya-liṅga-jā. etena pipilikā-utsaraṇa-matsya-
PVin3_0002011	iyam iti vyaktam īśvara-ceṣṭitam. vadann a-	kārya-liṅgām tām vyabhicāreṇa bādhyate. a-
PVin2_0008013	pañca-indriyāni sva-bhāva-cyutimanti, tat-	kārya-vijñāna-viccheda-vikāra-darśanāt,
PVin2_0006105	bhavaty eva tādrśasya kāraṇasya	kārya-vivekāc a-bhāva-gatiḥ, yathā — na iha a-
PVin3_0006111	tadā hi tāny a-viguṇāni bhavanti, yadā eṣām	kārya-vṛttiḥ syāt. sā ca upalabdhir eva.
PVin1_0004312	atra kaścid upādāna-viśeṣa-a-bhāva-kṛtam	kārya-vyatirekam na brūyāt. so 'pi katham sarva-
PVin2_0005814	upalambha-nivṛtṭyā vā katham a-bhāvaḥ,	kārya-vyatireke 'pi kāraṇa-a-bhāva-a-siddheḥ.
PVin2_0005909	tayā viṣayī sādhyate. etena iha kāraṇasya	kārya-vyabhicāraḥ pratyuktaḥ. atra apy an-
PVin3_0004911	sva-bhāvād anyasya sarvatra sapakṣe sattvam,	kārya-vyabhicārāt kāraṇasya. tasmāt sapakṣe
PVin2_0007404	paścāt tādātmya-virodhāt kāraṇānām ca	kārya-vyabhicārāt. tasmāt tad-bhāva-mātra-
PVin3_0005803	śabdā hi taylor vyavahārāya kalpitāḥ. kāraṇāt	kārya-samsiddhiḥ sva-bhāva-antar-gamād iyaṃ. hetu
PVin3_0003002	-bhāvaṃ pravartata iti kāryam tasya. sa sva-	kārya-samsūcitaḥ sva-viparyaya-upagamam
PVin3_0009608	sādhane. sambandhi-bhedād bheda-ukti-doṣaḥ	kārya-samo mataḥ. jāty-antare prasiddhasya śabda-
PVin3_0004906	navadhā pakṣa-dharmo vibhajyate. sva-bhāva-	kārya-siddhy-artham dvau dvau hetu-viparyayau.
PVin2_0006312	kāraṇāt tat pratiyeta. tasmān na kāraṇāt	kārya-siddhiḥ. nimittayoḥ punar virodhe gamikā
PVin2_0006205	na tuṣāra-sparśo 'tra agner iti. viruddha-	kārya-siddhyā, yathā — na śita-sparśo 'tra dhūmād
PVin3_0000401	na atīśete, a-pratyayatvāt. uktam ca — na	kārya-sva-bhāva-an-upalambha-viśeṣebhyo 'param
PVin1_0002206	api kāraṇa-kalāpaḥ. tat prakṛtes tat-	kārya-sva-bhāva-niyame na an-upalambha-ātmānaḥ
PVin3_0012802	-viṣaye 'sambhavāt. na hi sambhavo 'sti	kārya-sva-bhāvayor ukta-lakṣaṇayor an-
PVin3_0013205	rūpam uktam a-bhedena. punar viśeṣeṇa	kārya-sva-bhāvayor janma-tan-mātra-anubandhau
PVin1_0000611	jñānasya tat-pratibandho vācyāḥ. sa ca	kārya-sva-bhāvayor liṅgayor anumāne 'pi tulya iti

PVin3_0008810 -bhāvaṃ karoti iti hi na a-bhāvo nāma kaścit
 PVin3_0007504 na hi tatra avaśyaṃ viśeṣa-parigrahaḥ
 PVin2_0008508 'py asti. sa sakṛd api tathā-darśanāt tat-
 PVin2_0008302 iti prāptam. tatra yady a-bhāvo nāma kaścit
 PVin1_0003706 -rūpatvāt sva-vid api iyam artha-vid eva
 PVin3_0008910 tataḥ śarīra-sthitim pratilabhamānā tat-
 PVin3_0013209 yathā-ukta-prakāre śakye darśayitum, tat-
 PVin2_0006901 sā api tatra pratibaddhā bhāva-a-bhāvābhyāṃ
 PVin2_0008414 teṣāṃ hetuḥ tat-
 PVin2_0007407 upādīyamāna upādhy-apekṣaḥ śuddho vā nāśe
 PVin3_0009410 a-bheda-vyāpana-a-siddhau. kramas tu tat-
 PVin3_0008704 -bhūtānām upakāraḥ, sva-rūpasya siddher a-
 PVin3_0009411 a-kramatva-prasaṅgaḥ, eka-ātmatva-vat.
 PVin2_0008508 api tathā-darśanāt tat-kāryaḥ siddhaḥ. a-
 PVin3_0008810 a-bhāvo nāma kaścit kāryaḥ, tasya kathañcit
 PVin3_0005702 a-sann iti. tasyāḥ siddhāv a-sandigdhaḥ tat-
 PVin2_0009911 bhāva-pratibandhād a-vyabhicāraḥ. kāraṇam vā
 PVin2_0008807 akāra-bhedāt. an-antaraṃ vā kāraṇam
 PVin3_0005003 — prayatna-an-antara-bhāvi-jñānam a-nitya-
 PVin3_0005407 antara-bhāvi-jñānam a-nitya-sva-bhāva-kāraṇa-
 PVin2_0006310 'numeya-pratipattau tad-utpatteḥ prak
 PVin3_0008301 bhāva-bhūta eva. kiṃ punaḥ kāraṇam sāmagryāḥ
 PVin2_0009913 kāryam nivartayati. anyathā tat tasya
 PVin2_0008902 iva harītakyoḥ. tasmān na su-vivecitam
 PVin3_0011112 sāmartyam asti iti. tasmān nāntariyakam eva
 PVin3_0005303 tathā śabdo 'pi yadi kiñcid apekṣya
 PVin2_0008408 pratiṣṭhānād dhetur eva. yadi tad-utpatteḥ
 PVin2_0005606 trayāḥ, eva. an-upalabdhiḥ sva-bhāvaḥ
 PVin3_0008302 na samagrāṇī ity eva kāraṇa-dravyāṇi sva-
 PVin2_0008507 eka-a-bhāve 'pi na upalabhyate, tat tasya
 PVin3_0008909 utpattiḥ. balākā api vṛttes toya-samāśrayāt.
 PVin3_0008605 'bhinirvṛtter ātmanas tādrśo 'mbhasaḥ.
 PVin3_0003002 antareṇa artha-tathā-bhāvaṃ pravartata iti
 PVin2_0008509 -nirmathana-ādiṣv a-saty apy agnau bhāvād a-
 PVin3_0005001 kāraṇasya. tasmāt sapakṣe dvidhā-vṛtti
 PVin2_0009912 nivartayet. kāraṇam api nivartamānam
 PVin2_0004608 tad-a-vyabhicārāt pramāṇam. na hi sva-bhāvaḥ
 PVin3_0010903 a-niścito vyatirekaḥ. na hi rāga-ādinām eva
 PVin2_0008411 bhavatas tad-utpatti-niyama-a-bhāvāt. tasmāt
 PVin2_0006107 dhūma-kāraṇāni santi dhūma-a-bhāvād iti. tat
 PVin2_0008402 anyatra bhaved iti. artha-antare tu gamye
 PVin3_0004908 -sāmānye śeṣo vyāvṛtti-sādhanāḥ. sva-bhāva-
 PVin3_0011404 saṅghātaḥ, tathā api na avaśyaṃ kāraṇāni
 PVin2_0006113 sādhyate 'bhāvo vā tad-bhāva-vyāpinaḥ
 PVin2_0008802 sā eva ca sāmagrī sva-bhāva-sthity-āśrayaḥ
 PVin2_0006401 agneḥ śītena virodhāc chīta-vicchede tat-
 PVin2_0005711 tena bhinnā vyavasthitih. ity antara-ślokāḥ.
 PVin1_0004006 vā iti na an-āloko rūpa-upalambhaḥ syāt,
 PVin2_0008510 vikāra-hetor uṣṇa-sparśa-viśeṣasya agnitvāt.
 PVin2_0006402 tat-kāryasya apy a-bhāva iti. etena tat-
 PVin2_0006406 daśa-vidha-an-upalabdhiḥ. iṣṭam viruddha-
 PVin3_0011403 samhataḥ para-upakāriṇa iti. yady api kvacit
 PVin2_0006311 pratyakṣi-bhavati. na ca a-pratyakṣe
 PVin3_0009607 valmikasya api tat-kṛtiḥ. sādhyena anugamāt
 PVin2_0008612 -kāla-vat. tadā api vā na bhavet, a-bhāva-
 PVin3_0010511 na viśānitvād eṣa piṇḍo viśānavān. sādhyā-
 PVin2_0006913 parigrahāt, kali-māry-ādi-śabdānām iva matta-
 PVin3_0011408 nānā-sva-bhāva-upakāra-sādhanam etat. na eka-
 PVin3_0000404 para-parikalpitaḥ prasaṅgaḥ, yathā — deśa-
 kāryaḥ, tasya kathañcit kāryatve 'bhāva-a-yogāt,
 kāryaḥ, san-mātra-āśraye 'pi sādhanā-sāmartyāt.
 kāryaḥ siddhaḥ. a-kāryatve 'kāraṇāt sakṛd apy a-
 kāryaḥ syāt sva-bhāvaḥ, sa eva bhāva iti na a-
 kāryato draṣṭavyā. ata eva na pramāṇa-phalayor
 kāryatayā pratibandhena toyam gamayati deśa-ādy-
 kāryatā-pratiniyamaḥ sva-bhāva-vyāptir vā. asmiṃś
 kāryatām na atipatati, tan-mātra-lakṣaṇatvād
 kāryatva-niyamāt. tair eva dharmair ye tair vinā
 kāryatva-sattva-vat. upādīyate. apekṣita-para-
 kāryatvāt tasya tad-a-niṣpattāv a-niṣpatteḥ. a-
 kāryatvāt. para-rūpa-kriyāyām api tatra an-
 kāryatvād eva a-bheda iti cet, yukto yadi
 kāryatve 'kāraṇāt sakṛd apy a-bhāvāt. nanv araṇi
 kāryatve 'bhāva-a-yogāt, pūrva-vat-prasaṅgāc ca.
 kāryatve 'pi dhī-dhvanī. na hy eṣa pravartaniyo
 kāryam a-vyabhicāraḥ. nivartayet. kāraṇam api
 kāryam anumāpayati. tat-tulya-rūpānām kārya-
 kāryam iti. prayatna-an-antaraṃ jñānasya prak sato
 kāryam iti siddham. prayatna-an-antaraṃ jñānam
 kāryam eva antya-kṣaṇa-an-antaravād utpannam
 kāryam eva na anumīyate. yena na samagrāṇī ity
 kāryam eva na syāt. ataḥ kārya-kāraṇa-bhāvo 'pi
 kāryam kāraṇam vyabhicarati. hetu-viśeṣe 'pi
 kāryam kāraṇam anumāpayati, tat-pratibandhāt. na
 kāryam kuryāt, karotu. pūrva-sva-bhāva-niyata ity
 kāryam gamakam, tadā sarvathā gamya-gamaka-bhāvaḥ,
 kāryam ca iti trīṇy eva liṅgāni. yathā pradeśa-
 kāryam janayanti, sāmagrī-janmanām śaktinām
 kāryam. tac ca dhūme 'py asti. sa sakṛd api tathā
 kāryam tasya ity anuvartate. toya-āśritā hi
 kāryam tasya yo 'pi sthiram ambho drṣṭvā a-drṣṭo
 kāryam tasya. sa sva-kārya-saṃsūcitaḥ sva-
 kāryam. na, indhana-vikāra-hetor uṣṇa-sparśa-
 kāryam. na hy a-nityā ity eva sarve prayatna-an-
 kāryam nivartayati. anyathā tat tasya kāryam eva
 kāryam vā bhāva-kāraṇa-vyatireke bhavataḥ, a-
 kāryam spanda-vacana-ādayaḥ, vaktu-kāmatā-sāmānya
 kāryam sva-bhāvair yāvadbhir avinābhāvi kāraṇe.
 kāryam hetu-vyāpty-a-vyatirekāt tat-sva-bhāva-a-
 kāryam hetuḥ, a-vyabhicārāt. na hy a-tad-utpatter
 kāryayor eva ātma-pratibandhād gamakatvam
 kāryavanti bhavanti, pratibandha-ādi-sambhavād
 kāryasya a-bhāvena. yadā api vyāpaka-dharma-an-
 kāryasya. ata eva saha-kāriṇām apy a-paryāyeṇa
 kāryasya apy a-bhāva iti. etena tat-kāryād api tad
 kāryasya api sva-bhāva-pratibandhaḥ, tat-sva-
 kāryasya kāraṇa-a-vyabhicārāt. nāntariyakatayā
 kāryasya ca kāraṇam antareṇa bhāve '-hetutā eva
 kāryād api tad-viruddha-kārya-a-bhāva-gatir uktā
 kārye 'pi deśa-kāla-ādy-apekṣaṇam. anyathā
 kārye 'vadhānavatām arthānām sāmagrī saṅghātaḥ,
 kārye kāraṇa-bhāva-gatiḥ, yataḥ kāraṇāt tat
 kārye sāmānyena api sādhanē. sambandhi-bhedād
 kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā
 kāla-aṅgatā vā na nivṛtter upalakṣya tat. tata
 kāla-atiśaya-varṣa-upasarga-ādiṣu dramīḍa-ārya-
 kāla-an-eka-upakāra-sādhanam. upakārasya artha-
 kāla-avasthā-viśeṣa-niyata-eka-dravya-saṃsarga-a-

an-upalabdhiḥ. iṣṭaṃ viruddha-kārye 'pi deśa-
 an-upalabdhyā a-sthiti-pratipatter niścaya-
 'rthānāṃ sva-bhāva-a-parāvṛtter na samaya-
 sa yadi kadācid bhavet kvacid vā tat-
 'rthānāṃ ākasmiko yuktaḥ, an-apekṣasya deśa-
 nyāyena nañ-arthaḥ pralayaṃ gataḥ. deśa-
 hetu-bhāvāt kim anyat. tasmād eka-deśa-
 tad-anyebhyo 'nya iti, ākasmikatve deśa-
 so 'rtho vyavahito bhavet. na hi sañketa-
 -lakṣaṇa-mukhena āyāto dharmo na pratyāyana-
 -dṛṣṭir na api viśaya-antarasya. sva-jñāna-
 gamayet. kvacit tathā-dṛṣṭānāṃ api deśa-
 na bhavet, tad-bhāve vaikalpa-a-bhāvād iṣṭa-
 na ete śabdāḥ sva-lakṣaṇa-viśayāḥ, an-ādi-
 ceto-vṛttayo 'niyata-nimitta-bhāvinyo deśa-
 -vīrya-vipākā bhavanti, na anyatra. tathā
 tri-vidhā hi viprakarṣiṇo deśa-
 doṣa-udbhāvanam. sa hi tasya upagama-
 sva-jñāna-kāla-bhāvī tad-a-tulya-kriyā-
 -dvaye śāstra-parigraham. cikīrṣoḥ sa hi
 arthaḥ saha-kārī iti cet, na, ubhayos tulya-
 tan-niyama-a-yogāt. tan niyata-deśa-
 hetor viśayasya saha-bhāvo viruddhaḥ. bhinna-
 tasmād eka-deśa-kāla-parihāreṇa anya-deśa-
 hi bhāvāḥ kādācitkā bhavanti, bhāva-a-bhāva-
 -a-yogāt, tulya-yogyatā-a-yogyatayor deśa-
 rūpam anumāpayati. tatra apy atīta-eka-
 nanv an-artha-antara-hetutve 'pi bhāva-
 syād vyabhicāro 'pi iti cet, na, kārya-
 abhyupagama-antara-avasthānāt. na, parikṣā-
 a-sataḥ prāḡ a-sāmarthyāt sāmarthyā-
 na siddhaḥ siddher a-siddheḥ, anya-upalambha-
 iti cet, sa tāvad viśayāḥ sva-upalambha-
 ucyate. na ca hetoḥ sambandha-upadarśana-
 api sādhayati iti. anena eva ca anumāna-
 avāśyaṃ nirdeśyāḥ, yathā pratyātma-niyatāḥ
 punar anyatra anyathā dṛśyante. yathā
 -vyabhicārāt, yathā – na śīta-sparśo 'tra
 pratyakṣaṃ pramāṇaṃ na anumānam iti bruvāṇaḥ
 viśāṇa-sva-bhāva-bhedaḥ, na tad-vat
 indriyaṃ na sannikarṣaṃ na ātmānam anyad vā
 'n-upalambhāt siddhā vyāvṛtīḥ. uktam atra
 kasyacit saṃvedanaṃ vedayate nāma
 atīśayam an-utpādayat kiñcit-karaṃ nāma. a-
 -a-yogāt. na hi tatra atīśayam an-utpādayat
 ākāśa-kṣipta-vat. tathā ca ayam atra a-
 pratiśedho 'sya kṛtaḥ syāt. tathā apy ayam a-
 prasaṅgāt. na api para-apekṣā, tasya tatra a-
 -vijñāna-janane 'pekṣeta, sarvasya tatra a-
 tatra an-upakārāt. ubhayathā a-kāraḥ kasya a-
 -lakṣaṇatvāt pratibandhasya, anyathā a-
 māndya-pāṭava-darśanāt. anyathā kvacid apy a-
 -kārī. tena ayam tad-a-tad-rūpa-a-karaṇād a-
 sandehād iti vakṣyāmaḥ tau punar hetū yat
 sañkalayya etat tathā pratyeti na anyathā.
 hetunā tena katham a-pratipādītaḥ. yadi
 -buddhiṃ janayati. tatra sādhyā-nirdeśena na
 na taṃ karoti. na apy anya-kriyāyāṃ tasya
 api sattā-mātram anveti, na tena siddhena
 kāla-ādy-apekṣaṇam. anyathā vyabhicāri syād
 kāla iti tadā a-nityatā vyavasthāpyata ity apy
 kāla-utpattiḥ sva-bhāvasya. parāvṛttau ca tasya
 kāla-dravya-apekṣa iti nir-apekṣa eva na syāt. sa
 kāla-dravya-niyama-a-yogāt. tathā atra api kaścīn
 kāla-niṣedhaś ced yathā asti sa niṣidhyate. na
 kāla-parihāreṇa anya-deśa-kālayor vartamāno
 kāla-prakṛti-niyama-a-yogāt. tatra sukha-ādy-
 kāla-bhāvitam abhilāpa-sāmānyam a-smaratas tad-
 kāla-bhāvī ity an-aṅgam. yat tarhi idam itara-tad
 kāla-bhāvī tad-a-tulya-kriyā-kālo na arthaḥ saha-
 kāla-bhedena anyathā-darśanāt, yathā āmalakyaḥ
 kāla-vat. tadā api vā na bhavet, a-bhāva-kāla-a-
 kāla-vāsanā-prabhava-vikalpa-pratibhāsinam arthaṃ
 kāla-vyavahitā vā prakaraṇa-an-upayogino dravya-
 kāla-saṃskāra-bhedāt. na ca tad-deśais tathā-
 kāla-sva-bhāva-viprakarṣair na teṣv an-upalambho
 kālaḥ. tatra yāvān artho yukti-sāmarthyād āpatati,
 kālo na arthaḥ saha-kārī iti cet, na, ubhayos
 kālaḥ syāt tadā śāstreṇa bādhanam. tad-virodhena
 kālatvāt. a-sataḥ prāḡ a-sāmarthyāt sāmarthyā-
 kālatvād dhūmo yatra dṛṣṭaḥ sakṛd vaikalpe ca
 kālaṃ kathaṃ grāhyam iti ced grāhyatāṃ viduḥ.
 kālayor vartamāno bhāvas tat-sa-apekṣo nāma
 kālayos tad-bhāva-yogyatā-a-yogyatā-a-yogāt, tulya
 kālayos tadvattā-itarayor niyama-a-yogāt. sā ca
 kālānāṃ gatiḥ, na an-āgatānāṃ, vyabhicārāt.
 kāle 'nityatā-a-niṣpattes tulya-a-tat-sva-bhāvātā.
 kāle 'bhāva-pratipatteḥ, anya-upalambhe tad-an-
 kāle kasyacid an-abhyupagamāt. sa yam arthaṃ
 kāle ca kārya-niṣpatter an-upayogāy jñāna-hetor
 kāle tu siddha ity upalambhe 'pi tadā na siddho
 kāle na siddhaḥ siddher a-siddheḥ, anya-upalambha
 kāle pakṣa-ādi-vikalpo 'sti, yato 'yaṃ doṣaḥ syāt.
 kāle śāstra-an-āśraya-vacanena a-prakaraṇa-āpanna
 kāścana puruṣānāṃ ceto-vṛttayo 'niyata-nimitta-
 kāścīd ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa-vīrya
 kṣāthād iti. karaṇānāṃ kārya-ārambha-a-niyamān na
 kāśāñcij jñāna-vyaktināṃ pravṛttau saṃvādam
 kiñcit chaśasya bhinna-sva-bhāvaṃ viśāṇam iti cet,
 kiñcij jñāna-utpatti-samāśrayaṃ sva-vijñāna-
 kiñcit. api ca yady a-dṛṣṭyā nivṛtīḥ syāt
 kiñcit. upalabhyate saṃvedanam anyena iti cet, sa
 kiñcit-karaṃ ca kiṃ kasya āvaraṇam anyad vā.
 kiñcit-karaṃ nāma. a-kiñcit-karaṃ ca kiṃ kasya
 kiñcit karaḥ katham asya sthāpayitā. tad ayaṃ na
 kiñcit-karaḥ kim ity apekṣyata iti siddhā vināśaṃ
 kiñcit-karatvāt, anya-karaṇe tasya iti sambandha-
 kiñcit-karatvāt. etena prayatnasya indriya-śabda-
 kiñcit-karatvena an-upakāratvād ity ukta-prāyam.
 kiñcit-karasya a-pratibandhāt. bhavaty eva
 kiñcit-karasya sannidhānasya apy a-sannidhāna-
 kiñcit-karo na apekṣyate. katham kriyā-
 kiñcit kṛtakam tat sarvam a-nityam, yathā ghaṭa-
 kiñcit kenacid viśiṣṭaṃ grāhyamānaṃ viśeṣaṇa-
 kiñcit kvacic chāstre na yuktaṃ pratiśidhyate.
 kiñcit, tatra darśana-sambandha-ākhyāna-mātrād
 kiñcit, tādavasthyāt. atas tan-nāśano na anya-
 kiñcit. nanv evam agny-ādīṣv api prasaṅgaḥ. tatra

PVin2_0006406
 PVin2_0009012
 PVin1_0001309
 PVin2_0008112
 PVin2_0007810
 PVin2_0005501
 PVin2_0008616
 PVin1_0002201
 PVin1_0000811
 PVin3_0010212
 PVin1_0001908
 PVin3_0011201
 PVin2_0008612
 PVin3_0006712
 PVin2_0006505
 PVin2_0009804
 PVin2_0006409
 PVin3_0000505
 PVin1_0001908
 PVin3_0002107
 PVin1_0001909
 PVin2_0008702
 PVin1_0001911
 PVin2_0008616
 PVin2_0008613
 PVin2_0008614
 PVin3_0008502
 PVin2_0009005
 PVin2_0005904
 PVin3_0000502
 PVin1_0001909
 PVin1_0004107
 PVin1_0004106
 PVin3_0010208
 PVin3_0002705
 PVin2_0006505
 PVin2_0009803
 PVin2_0006305
 PVin1_0000408
 PVin3_0012708
 PVin3_0005309
 PVin2_0009414
 PVin1_0004105
 PVin3_0005008
 PVin3_0005008
 PVin3_0008904
 PVin2_0008304
 PVin2_0006708
 PVin3_0005310
 PVin3_0008705
 PVin2_0006104
 PVin3_0005201
 PVin2_0008216
 PVin2_0007603
 PVin1_0000913
 PVin3_0002211
 PVin3_0007405
 PVin2_0008214
 PVin3_0007208

PVin2_0004804	-sādhane jñātvā yathā-arhaṃ pratipitsavo hi	kiñcit parikṣante prekṣā-pūrva-kāriṇaḥ, na
PVin2_0008203	tad dhi kiñcid upaliyeta na vā yasya yatra	kiñcit pratibaddham a-pratibaddham vā. sā iyam
PVin1_0000411	atipatati. tac ca a-siddham iti na	kiñcit pramāṇam a-pramāṇam vā 'nyatra anubhūta-
PVin3_0004206	kā iyam śaktiḥ. sa eva bhāva uta anyad eva	kiñcit. sa eva cet, tathā eva upalabhyeta, viśeṣa
PVin3_0013702	api parasparam eṣa prasaṅga ity ekam eva	kiñcit sāmānya-lakṣaṇam vācyam syāt, viśeṣe 'n-
PVin1_0000305	vā anayor avasthāyora viśeṣaḥ. tad ime kvacit	kiñcid a-siddham an-upanayanto 'n-apanayanto vā
PVin3_0005010	vā, yena āvaraṇam iṣyante. na brūmaḥ — te	kiñcid atīśāyayanti iti. api tu na sarve ghaṭa-
PVin3_0005303	kārya-upayogāt. tathā śabda 'pi yadi	kiñcid apekṣya kāryam kuryāt, karotu. pūrva-sva-
PVin1_0001407	a-lakṣitāḥ syuḥ. tathā hi punar vikalpayan	kiñcid āsīn me kalpanā idrṣī. iti vetti na pūrva-
PVin3_0005209	janayeyuḥ. na cet, na kadācit kasyacit	kiñcid ity eka-anta eṣaḥ. syād etat, na āvaraṇaṃ
PVin2_0008202	kasyacit kvacit kadācid viramet. tad dhi	kiñcid upaliyeta na vā yasya yatra kiñcit
PVin2_0008715	yathā cakṣū-rūpa-āder vijñānasya. na vai	kiñcid ekaṃ janakaṃ tat-sva-bhāvaṃ vā. kim tu
PVin3_0002409	eva āśrayaḥ prasiddhaḥ siddha iti na	kiñcid etat. na hi sva-icchā-kalpita-bhedeṣv an-
PVin3_0003403	ekaṃ pramāṇam bādhaṃ ca na aparaṃ iti yat	kiñcid etat. puruṣa-icchā-kṛtā ca asya paripūrṇā
PVin3_0005211	nityam sarve śabdā na śrūyante, api tu	kiñcid eṣāṃ pratipattau saha-kāri pratiniyatam
PVin3_0009302	syān mithyā-uttaraṃ yadi dvayor api iṣṭam	kiñcid vastu sāmānyam syāt, yan-nibandhano 'yam a
PVin1_0001409	sa punaḥ pratisaṃhārād vyutthita-cittaḥ	kiñcid vikalpayan sva-citta-dhārāḥ saṅkalayaty
PVin2_0008803	-kāriṇām apy a-paryāyeṇa jananam. yad api	kiñcid vijātyād bhavad dṛṣṭam go-maya-ādeḥ
PVin2_0008209	jñaiḥ. tad ayaṃ sattā-a-vyatirekeṇa na anyat	kiñcid vināśo 'pekṣata iti tad-vyāpī. katham
PVin3_0002506	iti na atra evam a-vacane 'pi pakṣe	kiñcid virudhyate. atha dharmaṇam eva sādhyam
PVin3_0005706	na hy a-sad-vyavahārasya kvacid aparaṃ	kiñcin nibandhanam asti. sa ca anena a-sakṛd
PVin2_0009809	-viśeṣa-hetavaḥ puruṣāḥ, yena vacana-ādeḥ	kiñcin-mātra-sādharmaṃ sarva-ākāra-sāmyam
PVin1_0002112	tad-a-tad-rūpa-hetu-jāḥ. tat sukha-ādi	kim a-jñānaṃ vijñāna-a-bhinna-hetu-jam. tad-a-tat
PVin1_0001602	na vyaktir buddhir artha-ātmā iti cet, sa	kim a-buddhi-janmā buddhiṃ gamayet, pratibandha-a-
PVin1_0000304	yat prāg dṛṣṭam tatra smṛtim ādadhati. sā	kim a-śabda-liṅgā svayam kathañcid anusmarato na
PVin3_0010106	vipakṣe tad-vyatireko yadi dharmaṇi siddhaḥ,	kim a-siddham, yad-arthaṃ hetur ucyate. na vai
PVin3_0002203	-uttarā sthitiḥ. a-sambaddhasya dharmasya	kim a-siddhau na sidhyati. hetus tat-sādhanāya
PVin1_0001404	eva sarva-prāṇinām indriya-buddhir iti	kim atra anyena sādhanena. na ca imāḥ kalpanā a-
PVin3_0012907	vādinā api tad-deśa-sannidhir iṣyata eva iti	kim an-iṣṭam. a-kriyasya eka-vyakti-sambandhino
PVin3_0008203	gamyo 'stu, tāvatā kārya-parisaṃmāpteḥ.	kim antar-gaḍunā sāmānyena iti vyāvṛtti-sādhanena
PVin2_0008615	niyama-a-yogāt. sā ca yogyatā hetu-bhāvāt	kim anyat. tasmād eka-deśa-kāla-parihāreṇa anya-
PVin2_0005313	mahato 'pi mahīyaso yad avamanyata iti	kim anyad an-ātma-jñātāyāḥ. so 'yam tair eva
PVin2_0009103	vā sa eva asya sva-ātma-bhūtā a-nityatā iti	kim anyayā, sva-bhāvena vā a-calasya artha-antara
PVin3_0007307	avatiṣṭhate. tathā ca pūrva-vad abhidheyam	kim apy asti iti sādhyam syāt. na hi śabda-arthāḥ
PVin3_0009709	eva bādhanā tad-bhāva-pramāṇa-a-pratītau vā	kim abhivyakti-vādena. tasmāc chāstra-āśraya eva
PVin3_0006806	vyavasthitāḥ sad-a-sattvaṃ cintayanti —	kim ayaṃ pradhāna-śabda-pratibhāsy artho bhāva-
PVin3_0000402	iti. tad vastutaḥ siddha-lakṣaṇam a-siddham	kim ātmanaḥ. pareṇa apy anyataḥ pratipattum a-
PVin1_0002613	a-bhinna-ābhe vibhinne ced bheda-a-bhedau	kim āśrayau. iti saṅgraha-śloka. ayo-golake 'pi
PVin2_0010004	gomān ity eva martyena bhāvyaṃ aśvatā api	kim. ity antara-śloka. tasmāt sva-bhāva-
PVin2_0008305	kṛtāḥ syāt. tathā apy ayaṃ a-kiñcit-karaḥ	kim ity apekṣyata iti siddhā vināśaṃ praty an-
PVin1_0000610	iti cet, nanu tad eva idaṃ paryanuyuktam —	kim idaṃ darśanaṃ nāma iti. tasmāj jñāna-bhāvād
PVin1_0002408	iti cet, kā iyam buddhiḥ. adhyavasāyaḥ.	kim idaṃ saṃvedanam. anubhavaḥ. ko 'nāyora bhedaḥ.
PVin3_0007303	-prameyatvaiḥ so 'pi siddha eva. tat	kim idāniṃ jñeyam asti iti siddhir astu. tathā
PVin3_0009812	anvaya-a-dṛṣṭer a-siddhir iti cet, tat	kim idāniṃ dharmī dharmy-antare 'nvayī-bhavitā.
PVin3_0012311	eva prāṇa-ādāya ātmānaṃ gamayanti iti cet,	kim idāniṃ nairātmyād vyatirekasya phalam. sa hi
PVin3_0010206	'nitye sādhye dharmaṇi sidhyet. tat	kim idāniṃ pakṣo 'pi vipakṣaḥ. syād api paryāyeṇa.
PVin1_0003010	-adhigatiḥ. sā hi jñānam, tac ca phalam iti	kim idāniṃ pramāṇam. yata iyam prameya-adhigatir
PVin3_0007607	a-bhāvād a-pratiśedha-viśayatā iti cet, tat	kim idāniṃ vidhi-viśayo 'stu. tad api na iti cet,
PVin3_0001701	vidhiyamānasya vikalpa-samuccaya-a-yoge	kim idāniṃ vidheḥ sāmartyam iti riktā vāco-
PVin3_0001307	sādhanam upanyastaṃ tac cen na sādhyam,	kim idāniṃ sādhyam. tathā ca viparyaya-siddhir
PVin3_0009408	-abhivyakti-virodhād aikyam iti cet, tat	kim idāniṃ a-krama-abhivyakter ghaṭa-dadhy-ādir
PVin2_0005408	nivṛttir yadi tasmin na hetor vṛttiḥ	kim iṣyate. sā api na pratiśedho 'yam nivṛttiḥ
PVin3_0008611	saṃyogaḥ, tābhyāṃ jananāt samavāyād vā, sa	kim ekatra na samavāiti janyate vā. tasya a-
PVin2_0007102	sa ca na iṣyate. tataś ca bhūyo 'rtha-gatiḥ	kim etad dviṣṭa-kāmitam. atha prasiddhim
PVin3_0010408	-vastu-sva-bhāva-anukarṣiṇī proktā syāt. tat	kim eṣāṃ paraspara-virahēṇa. sā eva hetur vācyāḥ
PVin3_0005008	kiñcit-karaṃ nāma. a-kiñcit-karaṃ ca	kim kasya āvaraṇam anyad vā. kuḍya-ādāyo ghaṭa-
PVin3_0007902	nīścaya-lakṣaṇatā. tathā ca a-gamakātvam iti	kim kasya sādhanam, yad-arthaṃ a-vyabhicāraś
PVin1_0000910	-a-bhāvāt siddham a-vikalpakaṃ pratyakṣam.	kim ca viśeṣaṇam viśeṣyam ca sambandham laukikim
PVin2_0009511	saṃśayād a-vyatireko vyabhicāraḥ śeṣavataḥ.	kim ca vyatireko api hetuḥ syāt. na idaṃ nir-

PVin3_0006906	śabda-prayogāt, tad-a-bhāve tad-a-yogāt.	kiṃ ca, sad-a-sat-pakṣa-bhedena śabda-artha-an-
PVin1_0000606	a-vyabhicārād artha-saṃvādanam pratyakṣasya,	kiṃ tarhy artha-darśanād iti cet, tat punar artha
PVin2_0008106	eva iti na virodhaḥ. etena sattā vyākhyātā.	kiṃ tarhi idānīm vināśe 'n-apekṣāyāḥ sāmartyam,
PVin1_0001513	priya iti. na artha-jñānam buddher liṅgam,	kiṃ tarhi indriya-arthāv iti cet, a-vyabhicārī
PVin1_0000301	na vai pratibandha eva liṅga-lakṣaṇam,	kiṃ tarhi grāhya-dharmaṇi dharmini ca darśanam.
PVin2_0006813	-bhāvo niyato 'rtheṣu, yatas tad-utpattiḥ.	kiṃ tarhi jñāpana-śaktir ayam asya eva pratipādaka
PVin2_0005210	eva vyatirekāḍ agnir aṣṇyam na gamayet.	kiṃ tarhi tat-tulya-vyatireko 'pi. tena ayam a-
PVin1_0004101	na hi viṣaya-sattayā viṣaya-upalambhaḥ,	kiṃ tarhi tad-upalambha-sattayā. sā ca a-
PVin3_0004903	iti na sarva-anya-dharma-yogini pratītiḥ,	kiṃ tarhi tad-dharma-virahiṇi ity a-doṣo 'nya-
PVin3_0010107	vai sādhya-a-siddhi-mātreṇa sarvo vipakṣaḥ,	kiṃ tarhi tad-vyatirekeṇa ubhaya-niścita ity a-
PVin3_0010405	tarhi tato nānā-bhāvād evam-bhāvo bhavati,	kiṃ tarhi tan-mateḥ, punar icchā-parāvṛttāv
PVin3_0006108	bhāvāt tatra kasyacid a-bhāva-a-pratipattiḥ,	kiṃ tarhi tādrśo 'n-upalambhasya eva a-bhāvāt.
PVin3_0013506	kriyete, teṣāṃ sarvadā tādavasthyāt,	kiṃ tarhi puruṣa-sāmarthya-siddhiḥ. sā vacanam
PVin3_0012506	na hi paryudāsa eva eko naṅo viṣayaḥ,	kiṃ tarhi prasajya-pratiśedho 'pi. na hi tasya a-
PVin3_0003407	-vacanād a-niścaya-utpatter duṣṭa-vacanaḥ,	kiṃ tarhi yad yāvātā vacanena samarthaniyam tasya
PVin3_0006209	'yam doṣaḥ. na api sva-viśiṣṭa-jñāna-bhāvāt,	kiṃ tarhi yo 'yam upalambho na asti ghaṭa iti,
PVin3_0007805	— sarvo 'pakṣaḥ kṛtako 'nitya iti,	kiṃ tarhi vastu-bala-āyātā eva khalu vyāptiḥ
PVin3_0003706	-pratibhā-vaśāt pramāṇayor lakṣaṇam ucyate,	kiṃ tarhi vastu-sthityā. sā ca evam a-śakya-
PVin3_0012310	sambhavana nairātmya-vyāvartanād ātma-gatiḥ,	kiṃ tarhi vidhi-mukhena eva prāṇa-ādaya ātmānam
PVin3_0009304	-dhānam. na vai paras tad a-nityatvam āha,	kiṃ tarhi vināśam. nanu vinaṣṭa-tiro-hitayor
PVin3_0004807	ca dharma-antara-samāveśāl loke pratiyate,	kiṃ tarhi vivakṣita-dharma-an-āśrayo vastu. anya-
PVin3_0010804	yukte virodha-sambhāvāt. na darśana-mātreṇa,	kiṃ tarhi vyatirekāḍ api. tad-a-bhāvād an-anya-
PVin3_0012703	-mātram apahnute, yatas tena pratirudhyeta,	kiṃ tarhi śāsa-sambandhi. yady evaṃ sambandho na
PVin3_0008610	ātma-viśeṣa-utpatter ambhasas tathā-sthitiḥ,	kiṃ tarhi saṃyogāt. kiṃ punaḥ sa tayoḥ saṃyogaḥ,
PVin3_0004407	na vai tan-niśedha-mātram a-sapakṣaḥ,	kiṃ tarhi sarvaḥ pratiyogī niśedhaḥ paryudastaś
PVin3_0004706	asti. na vai viparyaya-prāptyā eva dūṣaṇam,	kiṃ tarhi sādhana-sāmarthya-vighātāt. tathā hi na
PVin3_0005703	pravartaniyo vyavahāro yena a-niyataḥ syāt,	kiṃ tarhi siddha eva dr̥ṣyasya sva-bhāvasya a-
PVin3_0005909	tu sva-sattā-viśeṣābhyām na tat-siddhiḥ,	kiṃ tarhi sva-jñāna-sattā-viśeṣābhyām iti na sva-
PVin3_0005902	na upalabha iti yato 'bhāva-vyavahāraḥ,	kiṃ tarhi sva-viśiṣṭa-jñāna-bhāvāt, sarva-a-
PVin3_0007104	so 'yam viśeṣo na sādhya eva vyāhanyate,	kiṃ tarhi hetāv api, tulya-doṣatvāt. na hi hetur
PVin3_0005301	vayaṃ kāraṇānām saha-kāriṇi pratikṣipāmaḥ,	kiṃ tv apekṣanta eva kāraṇāni tad-avasthā-
PVin3_0007305	sva-lakṣaṇa-upādānatā sādhyate. sādhyatām,	kiṃ tv asāv api pradhāna-ādi-lakṣaṇa-bheda-an-
PVin3_0007201	-a-bhāvān na iha sattā-sādhanā pratīśedhaḥ,	kiṃ tu tathā asti kaścid iti kañcana asya bhedaṃ
PVin2_0007212	a-sati viṣaye 'prayogāt. yuktam etat,	kiṃ tu tathā prasiddhāv api icchāyā a-nivāraṇād
PVin3_0008201	na ca eteṣāṃ bheda-mātram gamyate,	kiṃ tu tad eva sāmānyam a-pratipakṣam —idam eva
PVin3_0013505	sāmartyān na bhavati prasiddhiḥ. evam etat.	kiṃ tu na arthānām niṣpatty-a-niṣpatti sādhanā-
PVin2_0008206	ca na vināśo nāma anya eva kaścid bhāvāt,	kiṃ tu bhāva eva vināśaḥ, sa eva kṣaṇa-sthāyī
PVin1_0003103	ity eva sarvaṃ sarvasyāḥ kriyāyāḥ sādhanam,	kiṃ tu yā yataḥ. tatra anubhava-mātreṇa sadr̥śa-
PVin2_0008715	vai kiñcid ekaṃ janakaṃ tat-sva-bhāvaṃ vā.	kiṃ tu sāmāgrī janikā tat-sva-bhāvā. sā eva
PVin3_0002204	na sidhyati. hetus tat-sādhanāya uktaḥ	kiṃ duṣṭas tatra sidhyati. dharmān an-upaniya eva
PVin3_0009405	sa eva avasthā-bhedo vastu-bheda-lakṣaṇam	kiṃ na iṣyate. evaṃ hi sukha-ādinām a-sandigdho
PVin3_0006607	sva-bhāvas tat-sva-bhāva-janana-sva-bhāvo vā	kiṃ na iṣyate. kiṃ pāramparyeṇa, ante 'pi tat-sva
PVin3_0005604	-an-upalabdhir api kācīti tṛtiyo hetuḥ, sa	kiṃ na udāhṛtaḥ. so 'pi sva-bhāva-hetāv antar-
PVin3_0010802	-viruddhasya an-upanaya iti cet, tulye nyāye	kiṃ na upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-yukte
PVin3_0004114	sidhyet, na tad-bhāvaḥ. yady a-sata utpattiḥ	kiṃ na kṣīrāc chaśa-viśāṇam, ko hi viśeṣo 'bhāva
PVin3_0008807	-a-pracyuta-an-utpanna-ātma-bhūta-viśeṣaḥ	kiṃ na patati iti. pratibandhād atīśaya-
PVin3_0002308	-doṣa iti cet, astu, viṣaya-antare 'pi	kiṃ na bhavati. bādhanīya-dharmaṇo dharmini
PVin3_0011309	upādānat. viruddha-vad dhetur apy evaṃ	kiṃ na bhinna iti cet, kaḥ pratiśeddhā vibhettuḥ.
PVin2_0007108	grāhyam laukikam yadi. grhyate vāta-putriyam	kiṃ na yuktyā na bādhitam. āgama-artha-āśrayā
PVin2_0006304	apy a-bhāva-siddhiḥ, tat-kāraṇa-upalabdhyā	kiṃ na sidhyati. na, tad-vyabhicārāt, yathā — na
PVin2_0005807	na an-upalabdheḥ. tathā anya-sattayā a-sattā	kiṃ na sidhyati. yadā punar evaṃ-vidhā an-
PVin2_0007104	prasiddher a-pramāṇatvāt tad-grahe	kiṃ nibandhanam. utpādītā prasiddhyā eva śaṅkā
PVin2_0007103	-kāmitam. atha prasiddhim ullaṅghya kalpane	kiṃ nibandhanam. prasiddher a-pramāṇatvāt tad-
PVin2_0005409	iṣyate. sā api na pratiśedho 'yam nivṛttiḥ	kiṃ niśidhyate. vidhānam pratiśedham ca muktva
PVin3_0006607	sva-bhāva-janana-sva-bhāvo vā kiṃ na iṣyate.	kiṃ pāramparyeṇa, ante 'pi tat-sva-bhāvasya eva
PVin3_0008301	-mātra-anubandhinī iti sva-bhāva-bhūta eva.	kiṃ punaḥ kāraṇam sāmāgryāḥ kāryam eva na
PVin3_0004905	dharma-virahiṇi ity a-doṣo 'nya-grahaṇe 'pi.	kiṃ punaḥ kāraṇam evaṃ navadhā pakṣa-dharmo
PVin3_0008611	ambhasas tathā-sthitiḥ, kiṃ tarhi saṃyogāt.	kiṃ punaḥ sa tayoḥ saṃyogaḥ, tābhyām janānāt
PVin1_0003009	-nila-ādy-ābhāsa-vijñāna-hetutva-vacanāt.	kiṃ punar asya pramāṇasya phalam. prameya-

PVin2_0009207	anyathā śeṣavad etad anumānam vyabhicāri.	kim punar etac cheṣavat. yasya a-darśana-mātreṇa
PVin3_0002901	-parihāreṇa pramāṇa-viṣaya-parigraha-artham.	kim punar nirākṛto na pakṣaḥ. sandigdhe hetu-
PVin3_0003302	yatra tu dharmy eva a-siddhas tatra kva kena	kim pratibadhyate, prastāvasya eva a-bhāvāt.
PVin2_0006515	atra an-upalabdhi-mātram a-pramāṇam. bhāve	kim pramāṇam iti cet, ata eva saṃśayo 'stu,
PVin3_0012011	anyathā vyavacchedya-a-bhāvād avadhāraṇasya	kim phalam syāt. an-avadhāreṇa ca vākyasya
PVin2_0009501	a-drṣṭyā nivṛtṭiḥ syāc cheṣavad vyabhicāri	kim . yathā pakvāny etāni phalāny evaṃ-rasāni vā
PVin3_0012705	sambandho na asti iti vaktavyam, na viṣāṇam.	kim vai sambandha-mātram viśiṣyate viṣāṇinām api
PVin2_0010002	aśvavān iti martyena na bhāvyaṃ go-matā api	kim . sannidhānāt tathā ekasya katham anyasya
PVin3_0011604	jāyate, yathā cākṣuṣatvāc chabde. sambandhāt	kim -sambaddho 'yam iti katham na vimṛśet. a-
PVin3_0001410	viśeṣa-ākṣepaḥ. uktam atra —tad-an-ākṣepe	kim sādhana-phalam, an-iṣṭam ca iti. yadi ca na
PVin3_0007304	jñeyam asti iti siddhir astu. tathā api	kim siddham syāt. nanu bauddho vikalpa-
PVin3_0002507	atha dharminam eva sādhyam kuryāt, tataḥ	kim syāt. a-śakyam etat. kasmāt. hetor viśeṣeṇa
PVin3_0012408	vipakṣāt, katham vā sapakṣa eva asti iti.	kim hy asya avadhāraṇasya phalam yadi na vipakṣe
PVin3_0007102	syāt, sādhyam api kasmān na iṣyate. tat	kila evaṃ prasādhyamānam viśeṣi-bhavati. na ca
PVin3_0005105	kāraṇa-vaikalyāj jñāna-an-utpattir iti	kuḍya -ādaya āvaraṇam ucyante. na prāg yogyasya
PVin3_0005009	kiñcit-karam ca kim kasya āvaraṇam anyad vā.	kuḍya -ādayo ghaṭa-ādīnām kam atīśayam utpādayanti
PVin3_0001407	-anyatara-sa-dvitiyo ghaṭaḥ, an-utpalatvāt,	kuḍya -vad iti. tathā-bhūtena puruṣeṇa sa-
PVin3_0001407	-bhūtena puruṣeṇa sa-dvitiyatva-a-siddheḥ	kuḍyasya . atha sāmānyena sādhyam iṣṭam iti na
PVin3_0008708	-kāraṇa-bhāvād vyavasthāpyante. tad ayaṃ	kuṇḍa -bhūtala-ādīnām apy ādhāra-bhāvo badara-
PVin3_0004203	-janano na śāsa-viṣāṇa-jananaḥ. sa tasya	kuta iti cet, sva-hetu-samuttha ity an-ādi-hetu-
PVin2_0007007	anyataḥ. na vedayati vedo 'pi veda-arthasya	kuto gatiḥ. tena agni-hotram juhuyāt svarga-kāma
PVin2_0007201	sarvatra yogyasya eka-artha-dyotane niyatīḥ	kutaḥ . jñātā vā atīndriyāḥ kena vivakṣā-vacanād
PVin2_0006101	na avāśyam kāraṇāni tadvanti bhavanti iti	kutas tad-a-bhāvaḥ. śaktam kāraṇam na a-śaktam.
PVin3_0011809	cet, anyatra a-drṣṭaḥ sa ghaṭa-ādaḥ na iti	kutaḥ . tena a-jñāta-vyatirekasya vyāvṛtti-vyāptir
PVin1_0000509	pratipattir iti. nivṛtṭer vā asya a-sad iti	kutaḥ , niyama-a-bhāvāt. bhāve vā sa eva a-
PVin3_0011010	an-anya-anumāna iha a-vyabhicāra iti	kuto niścayaḥ. a-darśane 'py uktam. drṣya-ātmanor
PVin3_0002404	śāstresv icchayā pravṛtṭy-artha iti cet,	kutaḥ punar iyaṃ śānkā, yena tad-artham yatnaḥ
PVin1_0004308	buddher a-bhinnaḥ, tato bhinnam asti iti	kutaḥ . bhāya-siddhiḥ syād vyatirekataḥ. satsu
PVin3_0006211	pramāṇam iti. sa tarhy a-bhāva-pratyayaḥ	kuto bhavati. na hy a-bhāvaḥ kasyacin nimittam. a
PVin3_0010310	asmād vibhaktam iti pratyeti. tad a-rūpāṇām	kutaḥ . bhāve vā na a-santaḥ syuḥ, tal-lakṣaṇatvāt
PVin2_0007206	ca nir-arthaḥ syād vyaktaḥ ca niyamaḥ	kutaḥ . yatra svātantryam icchayā niyamo nāma
PVin2_0009107	bhāvān na hetutvaṃ phale 'py eka-antatā	kutaḥ . sa hi niṣpanne bhāve 'rtha-antarataḥ
PVin2_0007204	a-pauruṣeḥ sā na asti tasya sā eka-arthatā	kutaḥ . sva-bhāva-niyame 'nyatra na joyjeta tayā
PVin3_0002007	-pravṛtṭyor a-virāma-prasaṅgāt. tasmād iyaṃ	kutaścīc prakaraṇād bhavanti tena eva gamyate.
PVin3_0005402	upalabhyeta. evaṃ hi sa nityaḥ syād yadi na	kutaścīc sāmartyaṃ labhyeta pracyaveta vā, tato
PVin3_0010301	-virahaḥ sādhyā-dharmaḥ syāt, na punaḥ	kutaścīc a-sata ity asti sādhyā-sādhanayor
PVin1_0000806	-utthāpitam a-niyata-indriya-artha-grāhi	kutaścīc anubhava-sambandhāt saha pṛthag vā
PVin2_0005601	-apacayair iva. a-tadvān api sambandhāt	kutaścīc upanīyate. drṣṭim bheda-āśrayais te 'pi
PVin3_0001210	dharma-kalāpasya kvacid an-anvayāt. tato na	kutaścīc gatiḥ syāt. ukta-dharma-an-anvaya eṣa
PVin2_0008201	tādṛśasya eva bhāvāt. na avāśyam sataḥ	kutaścīc bhāva iti cet, ākasmikī tarhi sattā iti
PVin2_0009001	ca. tataś cen na bheda-siddhiḥ, na kasyacit	kutaścīc bheda ity ekaṃ dravyaṃ viśvaṃ syāt.
PVin2_0005302	gamakam. na, a-vyatirekāt. na hi śrāvaṇatvaṃ	kutaścīc vyatiricyate, sandeha-sādhanāt.
PVin2_0009614	anyat tad-vyavacchedanam. a-vyavacchedas tu	kutaścīc vyāvṛtṭer eva a-niścayāt. yo hi yatra na
PVin3_0010404	iti, vyabhicāri vā. atha api tad-abhimatāt	kutaścīc nānā-bhāva evaṃ-bhāvaḥ syāt. na tarhi
PVin3_0009611	vat. vivakṣā-para-tantratvān na śabdāḥ santi	kutra vā. tad-bhāvād artha-siddhau tu sarvaṃ
PVin3_0009605	pāṇḍu-dravyād iva huta-aśane. anyathā	kumbha -kāreṇa mṛd-vikārasya kasyacit. ghaṭa-ādeḥ
PVin3_0007703	labhyaṃ gamakatvaṃ katham ātmasāt	kuryāt . a-vyavaccheda-rūpā api khalu jñeyatva-
PVin3_0005303	tathā śabdo 'pi yadi kiñcid apekṣya kāryam	kuryāt , karotu. pūrva-sva-bhāva-niyata ity etan
PVin3_0002507	virudhyate. atha dharminam eva sādhyam	kuryāt , tataḥ kim syāt. a-śakyam etat. kasmāt.
PVin3_0007809	vyabhicāra-viṣayaṃ paśyati, tam eva pakṣi-	kuryāt . na ca anumāna-viṣaye pratyakṣa-ādi-bādhā
PVin3_0002504	parigraha-a-vacane dharminam eva sādhyam	kuryād iti cet, na, anumānasya sāmānya-viṣayatvena
PVin1_0004405	an-apāyi pāramārthika-pramāṇam abhimukhi-	kurvanti . tad api leśataḥ sūcitam eva iti.
PVin3_0006801	-pratibhāsinam artham viṣayatvena ātmasāt	kurvanti . vaktuḥ śrotuś ca tad-vikalpa-bhājaḥ,
PVin1_0000505	anveti. pratiśedham ca ayaṃ kvacit	kurvāṇo na pratyakṣeṇa kartum arhati iti, tasya a
PVin3_0001502	na paro dūṣaṇam iti vyaktam iyaṃ rāja-	kula -sthitīḥ. tasmād yāvātīm artha-gatiṃ sādhanam
PVin3_0002212	bruvāṇo yuktam apy anyad iti rāja-	kula -sthitīḥ. sarvān arthān samī-kṛtya vaktum
PVin2_0008813	-ādīnām. kvacit puṣpe bhedo nīla-itara-	kusumayor iva sūryayor, kvacit phale vandhya-
PVin3_0003506	śabdena uktaḥ. yogyaṃ hi viśvaṃ sva-bhāvataḥ	kṛta -a-kṛtānām śabdānām, icchā-mātra-vṛtṭeḥ. tayā
PVin3_0000511	eka-dharmaṇo 'vaśyam apara-abhyupagamo yukti-	kṛta iti. a-sati tu hetau maulasya hetor vyāpya-

PVin1_0003310 -a-viśeṣe 'py eṣa viśeṣo buddhi-pratibhāsa-
 PVin2_0008701 tathā hi tathā-vṛttir eva apekṣā, tat-
 PVin3_0009508 dṛṣṭam yad-dṛṣṭer a-kriyā-darśino 'pi
 PVin1_0003302 -a-siddheḥ. tathā viśeṣaṇa-jñānam, a-viśaya-
 PVin2_0009505 -bādhā-śānkā-vyabhicāra ity eke. na, pakṣi-
 PVin1_0003604 -lakṣaṇa-grāhya-grāhaka-ākāra-viplavā. tathā-
 PVin3_0012711 na sambandha iti ca nipuṇā vāco yuktiḥ. aṅgī-
 PVin3_0003207 eva viśaya-bheda-pradarśana-arthaṃ pṛthak-
 PVin3_0010906 rāgam āhuḥ. tad-ānanda-viśaya-uparodhini tat-
 PVin3_0009810 ity a-siddha ucyate. sa ca śabdaḥ pakṣi-
 PVin3_0008805 a-pāte 'pi tulyaḥ paryanuyogaḥ —
 PVin3_0008903 iti. tad api iṣṭam eva. na hi tasya tat-
 PVin3_0001810 tathā-iṣṭa-samudāyasya siddhir vighāto vā
 PVin1_0003113 -a-bhāvāt. asty anubhava-viśeṣo 'rtha-
 PVin3_0010312 vaktāraḥ pradarśayanti. na ca tat-
 PVin3_0006305 bhāvān na bhavati iti hetu-pratiśedho 'sya
 PVin2_0008304 bhāvaṃ na karoti iti kriyā-pratiśedho 'sya
 PVin2_0007604 a-nityam, yathā ghaṭa-ādayaḥ, śabdaś ca
 PVin3_0001006 kaścit kṛtakaḥ sa sarvo '-nityaḥ, śabdaś ca
 PVin2_0007606 -a-bhāve kṛtakatvaṃ bhavati, śabdaś ca
 PVin3_0009501 -śabdaḥ samāviśet, yathā-utpattiṃ hetubhyaḥ
 PVin2_0007409 -bhāva-niṣpattau bhāvaḥ kṛtakaḥ. tena iyaṃ
 PVin2_0010009 -bhāvas tan-mātra-anubandhena khyāpyate. yaḥ
 PVin3_0007804 vyavasthayaḥ darśyate — sarvo '-pakṣaḥ
 PVin2_0007611 prasādhya nivṛttir vaktavyā. katham idānīm
 PVin2_0007408 -para-vyāpāro hi sva-bhāva-niṣpattau bhāvaḥ
 PVin2_0007701 eva naśvarāṇām bhāvāt. tasmād yaḥ kaścit
 PVin3_0001005 atra. api ca vinā apy anena yāvān kaścit
 PVin3_0008105 vipakṣād a-vyāvṛtter iti cet, evaṃ tarhi yaḥ
 PVin3_0009303 syāt, yan-nibandhano 'yam a-nitya-śabdaḥ,
 PVin2_0005303 -sādhanāt. vyatirekiṇaś ca sandeha-a-yogāt
 PVin3_0011207 dvayor viruddho '-siddhau ca, yathā
 PVin3_0013104 vastu-bala-āyātaṃ kṛtakatvaṃ pratibadhnāti.
 PVin3_0007008 sa punar upādhi-bheda-apekṣaḥ kevalo vā
 PVin3_0009707 siddhir udbhavyate, yathā abhivyakti-vādināḥ
 PVin3_0013207 dhūmaḥ, yathā mahānasa-itarayoḥ. yatra
 PVin2_0010013 tad-bhāve hetu-bhāve vā a-nityatva-a-bhāve
 PVin3_0013103 vṛttili. tan na etad vastu-bala-āyātaṃ
 PVin2_0007606 vyatireky api na a-nityatva-a-bhāve
 PVin3_0013207 tatra a-nityatvam, a-nityatva-a-bhāve
 PVin2_0007607 -tat-sva-bhāvatayā tad-a-bhāve na bhavataḥ
 PVin3_0013101 idam udāharaṇam uktam — a-nityaḥ śabdaḥ
 PVin3_0004910 -anantariyakatvāc ca iti dvau hetū, nityaḥ
 PVin3_0004909 vā viparyāsanam iti darśana-arthaṃ a-nityaḥ
 PVin3_0004711 -dharmā nirdiśyante — prameyatvān nityaḥ,
 PVin3_0013304 rāga-ādimān iṣṭa-puruṣa-vat. a-nityaḥ śabdaḥ
 PVin3_0004712 -nityaḥ, a-nityatvāt prayatna-anantariyakaḥ,
 PVin3_0001908 ca hetu-pratijñayor doṣa ity eke. teṣāṃ
 PVin3_0007805 vyāptiḥ pramāṇair upadarśyate — sarvaṃ
 PVin3_0013305 tathā viparīta-anvayaḥ — yad a-nityaṃ tat
 PVin2_0007603 iti vakṣyāmaḥ tau punar hetū yat kiñcit
 PVin2_0008011 anvaya-vidhāna-a-yogāt. tad eva ca naḥ
 PVin2_0008010 -ślokaḥ. skandha-dhātva-āyatana-lakṣaṇasya vā
 PVin2_0007806 iti tat-sva-bhāva-apekṣāḥ. evaṃ tarhi
 PVin1_0002212 cet, na, tasyaḥ sāmagryā eva antara-viśeṣa-
 PVin3_0010105 anaikāntikaḥ syāt. vipakṣasya api icchā-
 PVin1_0000813 śabda-viśeṣe smṛtir yuktā, tasyā a-tat-
 PVin2_0004508 pratipipādayiṣor vacana-anukrama-darśanaṃ
 PVin3_0001410 -phalam, an-iṣṭam ca iti. yadi ca na viśayi-
 kṛta iti tasya eva prāmāṇyaṃ yuktam. atha kā iyaṃ
 kṛta-upakāra-an-apekṣasya tan-niyama-a-yogāt. tan
 kṛta-buddhir bhavati, yadi tadṛṣam syāt, sarva
 kṛta-viśeṣasya viśeṣaṇa-jñāna-viśeṣya-jñāna-a-
 kṛta-viśaye '-bhāvāt. kadācid bhaved iti cet,
 kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-bheda-vat.
 kṛta-sambandhaṃ dravyam api na iti cet, priyam
 kṛto 'numānād a-bahir-bhūto 'py abhyupāyaḥ,
 kṛtaś cetaso vyāroṣo dveṣaḥ. sa eva ubhaya-
 kṛtaḥ, na ca aparāḥ śabdaḥ, yo hetuḥ syāt. tasya
 kṛto nāma sa tena pratibandha-ākhyāḥ pada-arthaḥ,
 kṛtaḥ pātaḥ, svayaṃ patina-dharmatayā pātāt,
 kṛto bhavati. sarvatra hi tat-samudāya-viparyāsād
 kṛtaḥ, yata iyaṃ pratitiḥ, na sārūpyād iti cet,
 kṛto vibhāgo vastu-vyavasthāyāḥ samāśrayaḥ,
 kṛtaḥ syāt. tataś ca a-hetukatvam. anyathā a-
 kṛtaḥ syāt. tathā apy ayam a-kiñcit-karaḥ kim ity
 kṛtaka ity anvayī. sāmartyād eva atra a-nityaḥ
 kṛtaka ity ukte 'pi śabdo '-nitya ity arthād
 kṛtaka iti. siddha-tat-sva-bhāvatayā tad-a-bhāve
 kṛtaka-śabdaḥ sambandhi-bheda-vyudāse 'pi. tathā
 kṛtaka-śrutiḥ sva-bhāva-abhidhāyiny api para-
 kṛtaka-sva-bhāvaṃ janayati, so '-nityaṃ sva-
 kṛtako '-nitya ity, kiṃ tarhi vastu-bala-āyātā
 kṛtako 'vaśyam a-nitya ity pratyetyayaḥ, yena
 kṛtakaḥ. tena iyaṃ kṛtaka-śrutiḥ sva-bhāva-
 kṛtakaḥ sa prakṛtyā eva naśvaraḥ. tathā hi sa-
 kṛtakaḥ sa sarvo '-nityaḥ, śabdaś ca kṛtaka ity
 kṛtakaḥ so '-nitya eva iti nitya-vyavacchedena
 kṛtakatva-ādi-vat. nanv asty eva tiro-dhānam. na
 kṛtakatva-ādinā a-nityatve, vastu-dharmasya sarva
 kṛtakatva-prayatna-anantariyakatve nityatva-
 kṛtakatva-prastāve ca an-āgama-āśrayān na āgama-
 kṛtakatva-sattva-van nāse nirdiśyata ity uktam.
 kṛtakatvam a-siddham iti, na tat sarvatra anumāne,
 kṛtakatvaṃ tatra a-nityatvam, a-nityatva-a-bhāve
 kṛtakatvaṃ na bhavati dahana-a-bhāve ca dhūmaḥ.
 kṛtakatvaṃ pratibadhnāti. kṛtakatva-prastāve ca
 kṛtakatvaṃ bhavati, śabdaś ca kṛtaka iti. siddha-
 kṛtakatvasya a-sambhavaḥ, yathā ghaṭa-ākāśayor
 kṛtakatvasya śabde ca bhāva-khyātau tad-ātmanaḥ
 kṛtakatvāt, nityaḥ śrāvaṇatvād iti. atra hi
 kṛtakatvāt prayatna-anantariyakatvāc ca iti
 kṛtakatvāt prayatna-anantariyakatvāc ca iti dvau
 kṛtakatvād a-nityaḥ, a-nityatvāt prayatna-
 kṛtakatvād ghaṭa-vad iti. tathā viparīta-anvayaḥ
 kṛtakatvān nityaḥ, sa-ātmakam jīvac-charīram
 kṛtakatvena śabda-nāse sādhye gandhe pṛthivi-
 kṛtakam a-nityam iti. tathā-siddhāv eva hi sa
 kṛtakam iti. sādharmaṇa. vaidharmaṇa api —
 kṛtakam tat sarvam a-nityam, yathā ghaṭa-ādayaḥ,
 kṛtakam yathā-uktam abhidharme — katame dharmāḥ
 kṛtakasya a-nityatā-sādhanād a-doṣaḥ, a-tad-
 kṛtakānām api keṣāñcit satām vā sa eva sva-bhāvo
 kṛtatvāt saṃśaya-nirṇaya-ādi-bheda-vat. na
 kṛtatvād ity ukta-prāyam. sādhyā-vyatireke ca
 kṛtatve tan-nāma-a-grahaṇa-prasaṅgāt. tataḥ
 kṛtam eva, anyathā-abhidhāne gamaka-dharma-a-
 kṛtam eva tat sādhanena, katham atas tat-siddhiḥ.

vā. tat kadācit kasyacid bhavati iti tat-
 yady atra kaścīd upādāna-viśeṣa-a-bhāva-
 anayā diśā sarva-prayogeṣu vacana-parāvṛtti-
 sva-vacanena asya saha uktiḥ sām̐ya-dṛṣṭaye
 tasmād viśaya-bhedasya darśanāya pṛthak-
 sarva-cintāsu śāstram grāhyam iti sthitiḥ.
 -ātmanā vyapadeśa-ādāyo janya-janaka-bhāva-
 na aparam iti yat kiñcid etat. puruṣa-icchā-
 uparacayati ity uktam vārttike. buddhi-
 vāstavi pratyāsattiḥ, api tu vaktur vivakṣā-
 -upagatena siddhiḥ syāt. sato 'py a-vastu-
 -adhyavasāyataḥ. tad-rūpa-a-vañcakatve 'pi
 -anurodhataḥ. vastunāś ca anyathā-bhāvāt tat-
 garīyaḥ padam. tatra upāsita-loka-bhartari
 uktaḥ. yogyaḥ hi viśvaḥ sva-bhāvataḥ kṛta-a-
 -ādeḥ karanāt sidhyed valmikasya api tat-
 śabda-antara iva. na ca artha-abhipāta-
 'pi śāstra-uparodhād virodhe so 'nya-
 tulya iti virodhaḥ syāt. bhavaty eva anya-
 buddhir bhāvam apekṣeta. artha-abhipāta-
 -iṣṭa-śrutibhyāḥ gata-arthe 'py avadhāraṇe
 iti rāja-kula-sthitiḥ. sarvān arthān samī-
 nibandhanam, api tu sva-bhāva-antaram api.
 api tu sva-bhāva-antaram api. kṛtrima-a-
 uktam. viśeṣaḥ punaḥ sādhyā-dharmināḥ
 ity antara-ślokaḥ. tathā hy a-śubha-pṛthivi-
 -siddhe 'yaḥ nyāyaḥ siddhe viśeṣaḥ. a-doṣa-
 iti tad-abhiprāya-vaśād iṣṭa-vighāta-
 '-siddha iti. tasya eva ca iṣṭasya vighāta-
 viruddhau. nanu ṛṭīyo 'pi iṣṭa-vighāta-
 apy an-artha-udayā sammohād avadhāraṇā iti
 tau ca atyanta-parokṣasya na sidhyataḥ.
 -siddhau. yathā ca — iha nikuñje mayūrah,
 hy a-sakala-vyakti-bheda-vyāpino 'py arthāḥ
 api kaścīn niyama-hetur vaktavyo yata ime
 jātasya guṇa-doṣaḥ a-paśyataḥ. vilabdā vata
 na ca anyeṣāḥ an-avasthā-prasaṅgataḥ.
 asti idaḥ vedanam, tad artha-vedanam
 yatra tu dharmy eva a-siddhas tatra kva
 so 'nivāritaḥ pramāṇena pravartamānaḥ
 -niścaye viśeṣasya vyavaccheda-hetutā asya
 vārttike. buddhi-kṛtā ca ghaṭanā a-satsu
 kena nivartyate. nivārito vā pramāṇena vācā
 -dyotane niyatīḥ kutaḥ. jñātā vā atīndriyāḥ
 yena upamānāt sādhanam syāt. na hy arthasya
 tasmāt pāta-a-bhāvaḥ pratibandhaḥ sa katham
 na hi vastu-rūpam eva dharmāḥ, a-santo 'pi
 karaḥ katham asya sthāpayitā. tad ayaḥ na
 śaktam kāraṇam na a-śaktam. na ca śaktiḥ
 ato 'niścayāt. na apy a-pratipattiḥ,
 na hi kathañcit sādṛśya-mātreṇa arthānām
 an-upalambho 'bhāvaḥ gamayati. sad avaśyaḥ
 etat tathā pratyeti na anyathā. kiñcit
 -dharmi-bahir-bhāvāc ca ity uktam. tāny api
 -vikalpo 'sti, yato 'yaḥ doṣaḥ syāt. sa hi
 na iṣṭa iti na iṣṭa-vighātaḥ kaścīd. tasmāt
 eva udāhṛtā. sa punar upādhi-bheda-apekṣaḥ
 -ādinām vyākhyātāḥ. tatra api hi śabda eva
 iti. na tatra eṣa doṣaḥ, itara-grahaṇāt.

kṛtam eṣāḥ kadācit kvacic chravaṇam iti. na vai
 kṛtam kārya-vyatirekaḥ na brūyāt. so 'pi katham
 kṛtam vibhramam utsrjya artha-vyavasthāpana-nītir
 kṛtā. ata eva udāharaṇam apy atra sadṛśam āha
 kṛtā. anumāna-a-bahir-bhūtā pratitir api pūrva-
 kṛtā idānim a-siddha-antair grāhyo dhūmena na
 kṛtā eva bhavantu, saty api samyoge tan-
 kṛtā ca asya paripūrṇā pramāṇatā. yadi sva-vacana
 kṛtā ca ghaṭanā a-satsu kena nivāryate. sad-a-sad
 kṛtā, tad-a-bhāve vivakṣita-itarayor āsatti-
 kṛtā pratipattir a-sat-pratipattiḥ na atīsete, a-
 kṛtā bhrānti-vyavasthitiḥ. maṇi-pradīpa-prabhayor
 kṛtā vyabhicāriṇaḥ. iti saṅgraha-ślokaḥ. tri-rūpa
 kṛtā sv-alpā apy an-artha-udayā sammohād
 kṛtānām śabdānām, icchā-mātra-vṛttech. tayā artha-
 kṛtiḥ. sādhyena anugamāt kārye sāmānyena api
 kṛte 'satya-antare vikāre śabda-viśeṣe smṛtir
 kṛte 'pi tulya iti virodhaḥ syāt. bhavaty eva
 kṛte 'pi pratijñā-doṣa iti cet, astu, viśaya-
 kṛte ca buddhi-janmany abhilāpa-smṛty-antara-a-
 kṛtya-antena abhisambandhān mā bhūn nirdeksyamāṇe
 kṛtya vaktum śakyam na sādhanam. sarvatra tena
 kṛtrima-a-kṛtrimānām iva maṇi-muktā-pravāla-
 kṛtrimānām iva maṇi-muktā-pravāla-ādinām. kvacit
 kṛtvā sāmānyam hetum bruvāṇasya dharmā-bhedād
 kṛtsna-ādikam a-bhūta-viśayam api spaṣṭa-
 kṛd a-siddhāv apy ākāśa-āśraya-vad dhvaneḥ. a-
 kṛd ity ucyate, na punar lakṣaṇa-bhedāt. ata eva
 kṛd viruddhaḥ. tad api na sādhyam an-uktatvād iti
 kṛd viruddho 'sti, yathā — para-arthāś caḥsur-
 kṛpayā tan-nītir uddyotyate. hita-a-hita-prāpti-
 ke ca nir-ātmānaḥ prāṇa-ādy-a-bhāvena vyāptāḥ.
 kekāyitād iti tad-āpāta-deśa-vibhrame. dharmy-a-
 kecit taj-jāti-sambhavino dṛṣṭāḥ, pārthiva-a-loha
 kecin naśvara-ātmāno jātāḥ. na ca atra kaścīn
 kena ime siddha-anta-viśama-grahāḥ. ity antara-
 kena iyaḥ sarva-cintāsu śāstram grāhyam iti
 kena. utpatti-sārūpyābhyām. an-antaram tarhi
 kena kiṃ pratibadhyate, prastāvasya eva a-bhāvāt.
 kena nivartyate. nivārito vā pramāṇena vācā kena
 kena nivāryata iti. niścaya-hetāv apy a-
 kena nivāryate. sad-a-sad-ubhaya-an-ubhaya-
 kena pravartyate. samaya-lakṣaṇa-āhita-bhedasya
 kena vivakṣā-vacanād ṛte. vivakṣā niyame hetuḥ
 kenacit kathañcin na sām̐yam. tatas tad-ātmatāyām
 kenacit kriyate. a-bhāvaḥ karoti iti hi na a-
 kenacit prakaraṇena imaḥ vyavahāra-patham
 kenacit pratibaddha iti na kadācit tiṣṭhet.
 kenacit pratibandham śakyate, antya-avasthāyām
 kenacit sambandhāt. a-sambandhād vimarśo na
 kenacit ātma-antara-pratiniyamaḥ, yena upamānāt
 kenacit upalabhyate vyatīta-a-samprāpta-
 kenacit viśiṣṭam grāhyamānaḥ viśeṣaḥ-viśeṣa-tat-
 kenacit leśena āsv eva antar-bhavanti iti cet,
 kevala eva kasyacid bhāva-a-bhāvayor vṛtti-
 kevala eva dharmo dharmiṇi sādhyo viparyāsanīyo
 kevalo vā kṛtakatva-sattva-van nāśe nirdiśyata ity
 kevalaḥ siddhaḥ, na arthaḥ. na hi pare 'pracyuta
 kevalo hi tad-viparīta-virahaḥ sādhyā-dharmāḥ

PVin3_0008101	a-gateḥ. mā bhūḍ ato gatiḥ,	kevalatvād a-vyatirekatayā anvayasya iti cet, iha
PVin3_0012602	parama-arthataḥ kaścīd dharmā-dharmi-bhāvaḥ.	kevalam buddhir evaṃ-sambandham uparacayati ity
PVin3_0010311	na a-santaḥ syuḥ, tal-lakṣaṇatvāt sattvasya.	kevalam vikalpa-viracitam a-santam apy eṣāṃ
PVin2_0006112	-an-upalabdhis tu svayam a-sattā eva. tatra	kevalam viṣayī sādhyate 'bhāvo vā tad-bhāva-
PVin3_0002002	-prakrame 'pi vastu-pratibandha-a-bhāvāt.	kevalam śāstra-upagama-dvāreṇa eṣāṃ anuṣaṅgaḥ, sa
PVin3_0008210	mātra-anubandhī sva-bhāvo bhāvasya. tatra hi	kevalam samagrāṇām kāraṇāṇām kārya-utpādana-
PVin3_0005711	'pi viṣaye mohād atra an-anubruvan.	kevalam siddha-sādharmyāt smāryate samayaṃ paraḥ.
PVin1_0004007	rūpeṇa grāhya-lakṣaṇatvād grhyeta. na vā	kevalasya apy ālokasya darśanād an-ālokasya vā
PVin3_0008402	an-utpatteḥ. deha-ādīnām hetutve 'pi na	kevalānām sāmartyam asti iti vipakṣa-vṛtter a-
PVin1_0003604	-ākāra-viplavā. tathā-kṛta-vyavasthā iyaṃ	keśa-ādi-jñāna-bheda-vat. yadā tadā na sañcodya-
PVin2_0007711	sva-kārya-utpādane. nanv an-apekṣāṇām api	keṣāñcit kvacin na avaśyaṃ tad-bhāvaḥ, bhūmi-bīja
PVin2_0007806	-sva-bhāva-apekṣāḥ. evaṃ tarhi kṛtakānām api	keṣāñcit satām vā sa eva sva-bhāvo na asti yo
PVin2_0006516	vā pramāṇam ity a-pratikṣepaḥ. tad atra	keṣāñcit sva-bhāvānām arthānām vā darśana-pāṭava-
PVin2_0008107	'nyair eva hetubhir a-nityāḥ sādhyante.	keṣāñcid a-nityatva-siddhau tathā-vidhānām tad-
PVin2_0006603	na iyatā tad-a-bhāvaḥ. punaḥ paryāyeṇa	keṣāñcin abhivyakteḥ. na api śabdā yathā-bhāvaṃ
PVin2_0007703	bhāvo vināse. sa-apekṣatve hi ghaṭa-ādīnām	keṣāñcin nityatā api syāt. yady api bahulam
PVin3_0002009	iti sādhyann adhyakṣa-viruddham ācarati.	kaiścīt prakaraṇair icchā bhavet sā gamyate ca
PVin1_0004008	apy ālokasya darśanād an-ālokasya vā rūpasya	kaiścīt prāṇi-viśeṣair iti na tayor api saha-
PVin3_0010808	niścīyante. tad ayaṃ puruṣa ātmānam āntaraiḥ	kaiścīt an-anya-vedyair dharmair yuktaṃ
PVin1_0003309	pramāṇam, sarva-ātmanā sannikṛṣṭasya api	kaiścīt eva dharmaiḥ pratipatteḥ. tad-a-viśeṣe
PVin3_0004103	tac ca upalabhya-madhya-rūpaṃ pūrva-aparayoḥ	koṭyor asti iti bruvāṇaḥ pada-artha-vyavasthām
PVin3_0007611	niyantū-kāmo jīvati, tasya sa-uras-tāḍaṃ	krandato 'pi lokasya a-nivṛtteḥ. yathā-saṅketam
PVin2_0008008	parama-artha-sat. a-santo 'kṣaṇikās tasyām	krama-a-krama-virodhataḥ. iti saṅgraha-ślokaḥ.
PVin1_0004201	siddhaḥ saha-upalambha-niyamaḥ, eka-vyāpāre	krama-a-yogāt, tasya a-viśeṣāt. saṃvedanam ity
PVin3_0009408	etat sukha-ādīnām puruṣāṇām ca tulyam. bhede	krama-abhivyakti-virodhād aikyam iti cet, tat kim
PVin3_0009408	-virodhād aikyam iti cet, tat kim idānīm a-	krama-abhivyakter ghaṭa-dadhy-ādir an-ekaḥ, ko vā
PVin1_0002005	-kārya-bhedasya apekṣa-a-yogād an-apekṣac ca	krama-utpatty-a-yogāt. ādheya-bhedatve ca
PVin1_0002004	sādhanaṃ ity api sādhana-nyāyam atipatati .	krama-bhāva-virodhaś ca sarvāsām tad-artha-
PVin1_0003304	ca. a-bhinna-viṣayatve dvayaṃ vyartham.	krama-bhāvaś ca a-bhinna-nimittayoḥ pratiśiddhaḥ.
PVin2_0008002	tasya a-kṣaṇikasya artha-kriyā sambhavati,	krama-yaugapadya-virodhāt. a-kramaḥ, an-apekṣasya
PVin2_0008008	artha-sat. a-santo 'kṣaṇikās tasyām krama-a-	krama-virodhataḥ. iti saṅgraha-ślokaḥ. skandha-
PVin2_0008002	sambhavati, krama-yaugapadya-virodhāt. a-	kramaḥ, an-apekṣasya kartuḥ sva-sattā-mātreṇa
PVin3_0009410	karma-abhivyakter a-bheda-vyāpana-a-siddhau.	kramas tu tat-kāryatvāt tasya tad-a-niṣpattāv a-
PVin3_0009411	a-niṣpatteḥ. a-bheda eva atitarām a-	kramatva-prasaṅgaḥ, eka-ātmatva-vat. kāryatvād
PVin3_0010110	a-niścīta-tal-lakṣaṇatvāt. tena eva niścayaḥ	kriyata iti cet, katham a-niścayān niścayaḥ.
PVin2_0009313	vacanena nivartyeta. smṛtir vācā a-darśane	kriyata iti cet, darśanaṃ khalv a-pratīyamānam an
PVin3_0001901	mukhena dharmi-mukhena tad-viśeṣa-mukhena vā	kriyata iti tena vyapadiśyate. svayaṃ-śrutiḥ
PVin3_0008809	pāta-a-bhāvaḥ pratibandhaḥ sa katham kenacit	kriyate. a-bhāvaṃ karoti iti hi na a-bhāvo nāma
PVin1_0003812	anudarśanaṃ ca iyaṃ meya-māna-phala-sthitiḥ.	kriyate 'vidyamānā api grāhya-grāhaka-saṃvidān.
PVin3_0008804	na artha-antarām eva, yaḥ sthāpayitrā	kriyate. artha-antaratve tatra eva upayoga iti
PVin2_0006003	sa sarvo 'n-upalabdheḥ. tathā hi sa dvidhā	kriyate, kasyacid vidhinā pratiśedhena vā. vidhau
PVin3_0000602	viparyayaṇa eva a-nityatā-utpatti-niṣedhaḥ	kriyate, na kaścīd evaṃ karoti. na ca śakyam evaṃ
PVin2_0009708	a-darśana-mātreṇa dṛṣṭebhyaḥ pratiśedhaḥ	kriyate, na ca so 'pi yukta iti katham a-yuktaḥ,
PVin3_0000610	virodhāt tathā-vidhā-sva-bhāva-niṣedhaḥ	kriyate. viruddhayor eka-upagamasya apara-tyāga-
PVin1_0002014	an-udītaḥ pratiniyataḥ sukha-ādy-ātmā viṣayī-	kriyate saṃvittyā, tasyās tad-ātma-rūpatvāt. na
PVin3_0002405	punar iyaṃ śānkā, yena tad-arthaṃ yatnaḥ	kriyate. so 'nivāritaḥ pramāṇena pravartamānaḥ
PVin2_0009901	-virodhāt, tad-viśeṣāṇām anyatra api śakya-	kriyatvāt, pratyakṣāṇām śabdānām a-pratyakṣa-sva-
PVin1_0002507	vivartaṃ paśyāmaḥ. tatra yathā-iṣṭaṃ sañjñāḥ	kriyantām. a-pratyakṣā saṃvit pratyakṣo buddhi-
PVin2_0005010	nipāto vyatirecakaḥ. viśeṣaṇa-viśeṣyābhyaṃ	kriyayā ca saha-udītaḥ. vivakṣāto 'prayoge 'pi
PVin3_0012908	-sannidhir iṣyata eva iti kim an-iṣṭam. a-	kriyasya eka-vyakti-sambandhino deśa-antare '-
PVin1_0000904	bhedena sāmartya-a-viśeṣān na ekasya ekatra	kriyā-a-kriye syātām. tena syād artha-apāye 'pi
PVin2_0008005	yugapat kriyā, tat-sva-bhāvasya paścād apy a-	kriyā-a-yogāt. tad ayaṃ bhāvo nivṛtta-sarva-
PVin2_0004712	-arthatve 'py anumāna-tad-ābhayoḥ. artha-	kriyā-anurodhena pramāṇatvaṃ vyavasthitam. iti
PVin3_0007002	-āptāv api tad-a-bhāvāt. tad ayam artha-	kriyā-arthī tad-a-samarthaṃ prati na datta-
PVin3_0001401	-a-viśeṣe na ātma-arthāḥ. saṃhata-para-artha-	kriyā-upagamād eṣāṃ sādhana-vaiphalyam. tasmād an
PVin1_0003306	-bhāvo vyavasthā-āśrayatvāt. vastv-a-bhedāt	kriyā-karaṇayor aikya-virodha iti cet, na, dharmā
PVin1_0001908	-antarasya. sva-jñāna-kāla-bhāvī tad-a-tulya-	kriyā-kālo na arthaḥ saha-kārī iti cet, na,
PVin2_0008004	apekṣāyām ca uktam. na api yugapat	kriyā, tat-sva-bhāvasya paścād apy a-kriyā-a-
PVin3_0009508	buddhi-pūrvakaṃ dṛṣṭam yad-dṛṣṭer a-	kriyā-darśīno 'pi kṛta-buddhir bhavati, yadi

PVin2_0009905	tad a-bhinna-sva-bhāvānām sarveṣām puruṣa-	kriyā na vā kasyacit. tasmāt tan-mātra-sambaddhaḥ
PVin1_0003107	bhinna-ātmano jñānasya na bhedena niyāmakāḥ,	kriyā-nibandhanatvāt karaṇa-tattvasya tad-a-
PVin3_0008901	-yogāt, pūrva-vat-prasaṅgāc ca. tasmād bhāva-	kriyā-pratiṣedha eṣa bhāvaṃ na karoti iti yāvāt.
PVin2_0008301	a-karaṇād a-kiñcit-karo na apekṣyate. katham	kriyā-pratiṣedhaḥ. vināśa iti hi bhāva-a-bhāvaṃ
PVin2_0008213	a-sāmarthyāc ca tad-dhetoh a-bhāva-kāriṇaḥ	kriyā-pratiṣedhāc ca iti ca-śabdāt. katham a-
PVin2_0008304	tad a-bhāvaṃ karoti iti bhāvaṃ na karoti iti	kriyā-pratiṣedho 'sya kṛtaḥ syāt. tathā apy ayam
PVin2_0004803	-viṣayaṃ dvayoh pratyakṣa-anumānayoḥ, artha-	kriyā-yogya-viṣayatvād vicārasya. sukha-duḥkha-
PVin2_0007903	api yā a-naśvara-ātmānaṃ janayet. na, artha-	kriyā-śakti-lakṣaṇatvād vastunaḥ. sarva-sāmarthya
PVin2_0008007	-sāmarthyāḥ sattā-lakṣaṇam atipatati. artha-	kriyā-samarthaṃ yat tad atra parama-artha-sat. a-
PVin2_0008002	a-sambhavāt. na hi tasya a-kṣaṇikasya artha-	kriyā sambhavati, krama-yaugapadya-virodhāt. a-
PVin1_0003103	-adhigateḥ pramāṇaṃ meya-rūpatā. na hi	kriyā-sādhanam ity eva sarvaṃ sarvasyāḥ kriyāyāḥ
PVin1_0003303	viśeṣya-jñāna-a-viśeṣād vyavasthā-a-siddheḥ.	kriyā-sādhanayor viṣaya-nānātva-virodhāc ca. a-
PVin3_0005203	-āśrayaḥ. na ca samāropa-anuvidhāyinyo 'rtha-	kriyāyāḥ. na hi māṇavako dahana-upacārād ādhiyate
PVin2_0007506	pradīpas tad-rūpa-a-pratipattau svām artha-	kriyāyāḥ karoti. tasmān niścito vyāpyo gamako
PVin2_0004710	mithyā-jñāna-a-viśeṣe 'pi viśeṣo 'rtha-	kriyāyāḥ prati. yathā tathā a-yathā-arthatve 'py
PVin3_0008808	an-avasthā ca. na ca tathā-bhūta-ātma-	kriyāyāḥ pratibandham abhyupaiti. tasmāt pāta-a-
PVin1_0003103	hi kriyā-sādhanam ity eva sarvaṃ sarvasyāḥ	kriyāyāḥ sādhanam, kiṃ tu yā yataḥ. tatra
PVin1_0003213	-atisāya-a-siddheḥ, sarva-kāraka-upayoge 'pi	kriyāyāḥ antyasya tasya eva bhedakasya
PVin3_0008704	sva-rūpasya siddher a-kāryatvāt. para-rūpa-	kriyāyāḥ api tatra an-upakārāt. ubhayathā a-
PVin3_0009312	avasthā. yā iyam udaka-dhāraṇa-ādy-artha-	kriyāyāḥ upanidhīyate, yām ayam jantur adhyakṣam
PVin2_0008214	hi bhāve kārako na taṃ karoti. na apy anya-	kriyāyāḥ tasya kiñcit, tādavasthyāt. atas tan-
PVin1_0000110	ābhyaṃ arthaṃ paricchidya pravartamāno 'rtha-	kriyāyāḥ viśaṃvādyate. nanv anyad api śabda-
PVin1_0001001	-vyavasthā-a-parijñāne 'bhāvāt. jāti-guṇa-	kriyāvatām etan na sambhavaty eva, rūpa-viveka-
PVin1_0002003	-grahaṇasya smārtād a-viśeṣāt. niṣpādita-	kriye karmaṇy a-viśeṣa-ādhyāi sādhanam ity api
PVin1_0000904	sāmarthya-a-viśeṣān na ekasya ekatra kriyā-a-	kriye syātām. tena syād artha-apāye 'pi netra-
PVin3_0013505	niṣpatty-a-niṣpattī sādhanā-dūṣaṇābhyaṃ	kriyete, teṣāṃ sarvadā tādavasthyāt, kiṃ tarhi
PVin1_0001501	ayaṃ vikalpāḥ saṃvidita upayann apayaṃś ca	kva antar-bhāvyaṭām arthe buddhau vā. na arthe,
PVin3_0003302	-gataḥ. yatra tu dharmy eva a-siddhas tatra	kva kena kiṃ pratibadhyate, prastāvasya eva a-
PVin1_0003401	vijñānaṃ tulya-viṣayaṃ viṣayaḥ prāpnoti.	kva tarhi idānim ayam anubhavaḥ. nanv asya eva
PVin3_0002211	tena katham a-pratipāditaḥ. yadi kiñcit	kvacid chāstre na yuktaṃ pratiśidhyate. bruvāṇo
PVin3_0005213	kasyacid bhavati iti tat-kṛtam eṣāṃ kadācit	kvacid chravaṇam iti. na vai vayaṃ kāraṇānām saha
PVin2_0008204	na niyamavati syāt. tasmān na iyam ākasmikī	kvacid. katham tarhi idānim a-hetuko vināśaḥ,
PVin2_0007910	avabodhāt, sarvatra śānkā-utpatteḥ, sarvasya	kvacid kathañcid upakārāt, tad-a-jñāne tad-aṅga-
PVin2_0008110	a-vyāptiḥ. sā iyaṃ nir-apekṣatā vināśasya	kvacid kadācic ca bhāva-virodhini tad-a-bhāvaṃ
PVin2_0008202	ākasmikī tarhi sattā iti na iyaṃ kasyacit	kvacid kadācid viramet. tad dhi kiñcid upalīyeta
PVin3_0011402	— saṃhatāḥ para-upakāriṇa iti. yady api	kvacid kārye 'vadhānavatām arthānām sāmagrī
PVin1_0000305	asti vā anayor avasthayor viśeṣaḥ. tad ime	kvacid kiñcid a-siddham an-upanayanto 'n-
PVin1_0000505	mātra-pratyakṣam anveti. pratiṣedhaṃ ca ayaṃ	kvacid kurvāṇo na pratyakṣeṇa kartum arhati iti,
PVin3_0011201	hi darśana-vyāvṛttiḥ sarva-a-bhāvaṃ gamayet.	kvacid tathā-dṛṣṭānām api deśa-kāla-bhedena
PVin2_0008813	-a-kṛtrimāṇām iva maṇi-muktā-pravāla-ādinām.	kvacid puṣpe bhedo nila-itara-kusumayor iva
PVin2_0008901	kvacid rase vanya-itarayor iva trapuṣayoḥ,	kvacid prabhāve sparśa-upayoga-sraṃsinyor iva
PVin2_0008814	bhedo nila-itara-kusumayor iva sūryayoḥ,	kvacid phale vandhya-itarayor iva karkoṭakayoḥ,
PVin3_0007301	tad-a-yoga-vyavacchedena. na tathā iha api	kvacid sattāyāḥ sādhanam. pradhāna-ādi-śabda-
PVin3_0003810	kācid a-sādharmaṇatā. yadi hi tasya	kvacid sidhyet, siddham vastu-balena tat, pratīti
PVin2_0007501	an-apekṣo yathā a-nityatva eva sattvam,	kvacid sva-bhāva-bhūta-dharma-bheda-parigraheṇa
PVin2_0007411	'pi vyākhyātāḥ. evam upādhi-bheda-apekṣaḥ	kvacid sva-bhāvo hetur ucyate, kvacid an-apekṣo
PVin3_0003512	iti. tata eva bādha-hetor a-sādharmaṇatvam,	kvacid a-candre '-siddheḥ. a-śakya-ṇiṣedhatām asya
PVin2_0004505	iti. na, lakṣaṇa-antarasya a-vācyaṭvāt. yat	kvacid a-dṛṣṭam, tasya yatra pratibandhas tad-
PVin3_0005902	-viśiṣṭa-jñāna-bhāvāt, sarva-a-pratipattau	kvacid a-bhāva-a-pratipatteḥ. tasmāt kasyacit
PVin2_0009509	-bhāve niścayam apekṣate. an-upalambhāt tu	kvacid a-bhāva-siddhāv apy a-pratibaddhasya tad-a
PVin3_0008103	dur-balaḥ, hetoh sapakṣa-vyāpter vipakṣe ca	kvacid a-bhāvāt, yathā — prayatna-anantariyako
PVin3_0006503	-vat. sa punar ayaṃ virodhaḥ katham gamyate.	kvacid a-vikala-kāraṇasya bhavato 'nya-bhāve '-
PVin3_0002803	a-nāntariyakatvāt. na ca evaṃ-vidhā dharmāḥ	kvacid a-samaya-sthāyinaṃ praty anvayinaḥ, a-
PVin3_0007908	vadato 'sya viruddho hetuḥ syāt, tasya bhāve	kvacid a-sambhavāt, a-bhāve ca sarvatra bhāva-
PVin2_0006502	ekasya vṛttir iti cet, na, śāstrasya	kvacid an-adhikārāt. śāstraṃ hi pravartamānaṃ
PVin3_0001209	sādhyā-vikalāḥ syāt, tāvato dharma-kalāpasya	kvacid an-anvayāt. tato na kutaścid gatiḥ syāt.
PVin2_0007411	bheda-apekṣaḥ kvacid sva-bhāvo hetur ucyate,	kvacid an-apekṣo yathā a-nityatva eva sattvam,
PVin1_0003510	prakāśate. vyastaṃ hi viṣaya-lakṣaṇam iti na	kvacid anubhavo na apy asya kaścit, tatra api
PVin3_0005706	a-smaran smāryate. na hy a-sad-vyavahārasya	kvacid aparaṃ kiñcin nibandhanam asti. sa ca

-ādau śruti-māndya-pāṭava-darśanāt. anyathā tu syāt, yathā tādr̥ṣam rūpa-sādharmyaṃ 'py eka eva. prayoga-bhedāt tu tad-bhedaḥ, na anumānaṃ yāvataḥ na a-nityatā-a-bhāve -vyāptir a-siddhā. prāṇa-ādayo 'pi hi siddhe 'nya-nivartanaṃ sidhyet. anyathā hi a-pratibaddhasya api tad-a-vyabhicāraḥ, yatra dhūmaḥ tatra agniḥ, a-saty agnau na asmād anyatra api sva-bhāvataḥ. so 'yaṃ -darśane 'bhāvaḥ, sa tad-a-bhāve na yuktaḥ. phale vandhya-itarayor iva karkoṭakayoḥ, -bhāvo nir-apekṣaḥ, sa yadi kadācid bhavet tu tad-bhedaḥ, kvacid ukṭi-sāmarthyābhyām, -ādiṣu tad-bhāve 'pi sparśa-bheda-darśanāt. pratīyeta. tathā hi ekatra dr̥ṣto bhedo hi -utpādane. nanv an-apekṣānām api keśāñcit iti trīṇy eva liṅgāni. yathā pradeśa-viśeṣe ca na sidhyati. tasmāt sarvathā sarva eva utpatti-niṣṭhā ity andha-mūkaṃ jagat syāt. tad-utpatteḥ prak karyam eva antya-teṣām. vyavadhāne hetv-a-bhāvāt samartha-an-upākhyatā-prasaṅgaḥ. na, sattva-saṅkhyāta-tu viśaya-indriya-ālokāḥ parasparato viśiṣṭa-na, tataḥ kārya-utpatter a-kṣepāt. ā antya-sadr̥śa-apara-utpatti-vipralabdho vā. antya-samanantara-pratyayena sva-viśaya-an-antara-bhāvāt, kiṃ tu bhāva eva vināśaḥ, sa eva anyā yā paścān niṣpadyeta. sa eva hi bhāvaḥ -utpatteḥ pratibandhaḥ sambhāvyaṭe, antya-śakyate, antya-avasthāyām pariṇāma-a-bhāvāt -lakṣaṇaṃ hi nir-upākhyam. caramasya tarhi atisāyayanti iti. api tu na sarve ghaṭa-an-āyattatvāt. tad-dharmatāyām vā tataḥ -a-yogāt. ādheya-bhedatve ca anyatvam. sarvathā a-sambhavāt. na hi tasya a-syāt. sākalye tu karoty eva. na evam a-a-pracyuteḥ. atha vā sambhavaty api bhāvānām tiṣṭhet. tasmāt pāta-pratibandha ity api yat tad atra parama-ārtha-sat. a-santo 'a-nāntariyake ca arthe bādhithe 'nyasya kā atra ākārsīt svayaṃ-śrutim. iṣṭa-a-hetutvam eva yukti-jñā jñāna-ākāra-arpaṇa-cakṣur-buddhi-vac ca rūpasya. ākāra-arpaṇa-pātaḥ, svayaṃ patina-dharmatayā pātāt, ākāśa-bhedena anyathā-darśanāt, yathā āmalakyaḥ tad idam upalabhya-lakṣaṇaṃ dadhy-ādi nyāyā eṣaḥ. asty eva upalambho dadhy-ādinām a-pratibhāsanena ghaṭana-a-yogāt dadhy-ādi kṣīra-ādiṣv an-upalabhyamānaṃ hetoḥ sva-bhāva-bhedāt. a-tad-ātmatve 'pi na tad-bhāvaḥ. yady a-sata utpattiḥ kiṃ na upakārāt, tad-a-jñāne tad-aṅga-vikalatvād a-anyathā dr̥ṣyante. yathā kāścid ośadhayaḥ an-apekṣasya kartuḥ sva-sattā-mātreṇa iti cet, na, tataḥ kārya-utpatter a-sato 'pi vā kasyacit tad-ātmanam a-ādayo ghaṭa-ādinām kam atisāyam utpādayanti vācā a-darśane kriyata iti cet, darśanaṃ 'nvaya-pratiṣedha ity. vastu-rūpa-anukarṣī kvacid apy a-kiñcit-karasya sannidhānasya apy a-kvacid abhisamīkṣya āhuḥ — eṣa piṇḍo viśāṇi go-kvacid ukṭi-sāmarthyābhyām, kvacid vivakṣayā, kvacid utpattir dr̥ṣṭā, a-darśanāc ca vipakṣe kvacid darśanād eva sad-a-santaḥ pratīyante, na kvacid dr̥ṣṭe 'bhāva-siddhāv api syād eva a-kvacid deśe kānicid dravyāni kathañcid dr̥ṣṭāni kvacid dhūmaḥ, yathā mahānasa-itarayoḥ. yatra kvacid bhavan dr̥ṣto 'n-apekṣatvāt sva-bhāvata eva kvacid yad-rcchayā tathā-bhāve 'pi tayor a-kvacid rase vanya-itarayor iva trapaṣayoḥ, kvacid kvacid vā tat-kāla-dravya-apekṣa iti nir-apekṣa kvacid vivakṣayā, dharma-dharminor viśeṣaṇatvena kvacid viśeṣasya api sambhavāc chañkayā kvacin na anyatra dr̥ṣyate. na hi vyakty-ātmānaḥ kvacin na avāśyam tad-bhāvaḥ, bhūmi-bīja-udaka-kvacin na ghaṭa upalabdhi-lakṣaṇa-prāptasya an-kvacin niyamaḥ sva-bhāva-bhūtaḥ sva-hetu-prakṛter kvacin niṣṭhāyām sa svayam ātmānaṃ viśaya-ākāraṃ kṣaṇa-an-antaravād utpannaṃ pratyakṣi-bhavati. kṣaṇa-antara-an-utpatter jñāna-an-utpattiḥ. pūrva kṣaṇa-antara-an-upādānatā-lakṣaṇatvāc caramatvasya. kṣaṇa-antara-utpādād vijñāna-hetavaḥ. an-kṣaṇa-utpatteḥ pratibandhaḥ sambhāvyaṭe, antya-kṣaṇa-darśinām niścayāt paścād asya an-upalabdhyā kṣaṇa-saha-kāriṇā janitaṃ pratyakṣam. ata eva ca kṣaṇa-sthāyī jāta ity. tam asya mandāḥ sva-bhāvam kṣaṇa-sthiti-dharmā a-nityatā ity ukta-prāyam. kṣaṇo 'pratibandhaḥ. tal-liṅga-darśanāt kṣaṇasya-a-vivekāt. kārya-utpatti-viḡuṇa-utpādana-kṣaṇasya an-upākhyatā-prasaṅgaḥ. na, sattva-kṣaṇaḥ sarvasya indriya-jñānasya hetavaḥ. kṣaṇikatā tasya iṣṭā syāt. tattve viśeṣa-a-bhāvād kṣaṇikatvād arthānām atipātāc ca na a-satām kṣaṇikasya artha-kriyā sambhavati, krama-kṣaṇikasya, sarvathā a-sambhavāt. na hi tasya a-kṣaṇikānām anyonya-upakāraḥ, a-cintyatvād dhetu-kṣaṇikānām bhāvānām upādāna-samāna-deśa-utpāda kṣaṇikās tasyām krama-a-krama-virodhataḥ. iti kṣatiḥ. uktaṃ ca na āgama-apekṣam anumānaṃ sva-kṣatim a-sādhyatvam an-avasthām ca darśayan. ity kṣamam. ity antara-ślokaḥ. na ca idaṃ pūrva-kṣamam hi kāraṇaṃ vijñānasya viśayaḥ. na an-kṣipta-vat. tathā ca ayam atra a-kiñcit karaḥ kṣīra-avasekena madhura-phalā bhavanti, na ca kṣīra-ādiṣv an-upalabhyamānaṃ kṣīraṃ vā tatra na kṣīra-ādiṣv anumānaṃ, a-śaktād an-utpatteḥ. na kṣīra-udaka-vad a-tad-vedini. yatra api viveka-kṣīraṃ vā tatra na asti iti nyāyā eṣaḥ. asty eva kṣīrasya sa tasya sva-bhāvaḥ, yo dadhi-janano na kṣīrāc chaśa-viśāṇam, ko hi viśeṣo 'bhāva-a-kṣūṇa-vidhāna-a-yogāt. na api caramasya a-kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-vipākā bhavanti, kṣepa-a-yogāt, prāg a-kartuḥ paścād api sva-bhāva kṣepāt. ā antya-kṣaṇa-utpatteḥ pratibandhaḥ khaṇḍayataḥ sāmarthya-tiras-kāra-a-yogāt. na hi khaṇḍayanti vā, yena āvaraṇam iṣyante. na brūmaḥ khalv a-pratīyamānaṃ an-aṅgam iti yuktaṃ tatra khalv a-sati pratiṣedho na sambhavet. na hi

PVin3_0005110
 PVin3_0000709
 PVin3_0011308
 PVin2_0009113
 PVin3_0011810
 PVin3_0012206
 PVin2_0009802
 PVin3_0013206
 PVin2_0008309
 PVin2_0009408
 PVin2_0008814
 PVin2_0008111
 PVin3_0011308
 PVin2_0009713
 PVin1_0001705
 PVin2_0007711
 PVin2_0005607
 PVin2_0006904
 PVin1_0004112
 PVin2_0006310
 PVin3_0005103
 PVin2_0007905
 PVin3_0005012
 PVin2_0006308
 PVin2_0009011
 PVin1_0001906
 PVin2_0008207
 PVin2_0009007
 PVin2_0006309
 PVin2_0006103
 PVin2_0007905
 PVin3_0005011
 PVin3_0006605
 PVin1_0002007
 PVin2_0008001
 PVin2_0008001
 PVin3_0005107
 PVin3_0008906
 PVin2_0008008
 PVin3_0002101
 PVin3_0002606
 PVin1_0001912
 PVin1_0001615
 PVin3_0008904
 PVin3_0011202
 PVin3_0004106
 PVin3_0004108
 PVin1_0001003
 PVin3_0004107
 PVin3_0004202
 PVin3_0004114
 PVin2_0007911
 PVin2_0009803
 PVin2_0008003
 PVin2_0006308
 PVin3_0005007
 PVin3_0005009
 PVin2_0009313
 PVin3_0012504

PVin3_0000308	tasyā vastu-vṛtti-niyama-a-bhāvāt. san	khalv apy arthaḥ pratītya-apekṣaḥ sādhanam. na a-
PVin3_0000701	abhyupagamyā vicāra-a-yogāt. an-arthaḥ	khalv api kalpanā-samāropito na liṅgam, yathā —
PVin3_0003504	punar vyutthāpayati iti. prasiddhiḥ	khalv api virodhinam pratijñā-arthaṃ bādḥate,
PVin3_0007704	ātmasāt kuryāt. a-vyavaccheda-rūpā api	khalu jñeyatva-ādāyo dharmāḥ kathañcid a-vastūnām
PVin3_0012501	etat — na anvayo na vyatireka iti. ya eva	khalu na ity anvaya-pratiśedhaḥ, sa eva vyatireka
PVin1_0000408	-sad-bhāvaḥ pratiśedhāc ca kasyacit. sa	khalu pratyakṣam pramāṇam na anumānam iti
PVin3_0012406	-anaikāntika eva prāṇa-ādiḥ. sādḥāraṇam api	khalu prameyatvam a-saṃskṛta-apavādinō 'saty
PVin3_0007805	'nitya iti, kiṃ tarhi vastu-bala-āyātā eva	khalu vyāptiḥ pramāṇair upadarśyate — sarvaṃ
PVin2_0007009	agni-hotraṃ juhuyāt svarga-kāma iti śrūtau.	khādec chva-māmsam ity eṣa na artha ity atra kā
PVin3_0002205	dharmān an-upanīya eva dṛṣṭānte dharmiṇō '	khilān . vāg-dhūma-āder jano 'nveti caitanya-
PVin2_0005505	-niśedhanam. tābhyāṃ sa dharmī sambaddhaḥ	khyāty -a-bhāve 'pi tādrśaḥ. śabda-pravṛtter asti
PVin1_0002214	-ātmanām śabda-ādinām anubhavāt tad-anubhava-	khyātir ity aparāḥ. tasya api a-viśeṣe 'pi
PVin2_0007608	na bhavataḥ kṛtakatvasya śabde ca bhāva-	khyātau tad-ātmanāḥ sato bhāva iti sāmārthyāt tat
PVin1_0000402	a-bhāvāt sad-vyavahāra-pratiśedhaḥ, a-janana-	khyātyā a-pitṛtva-vat. tasmāt sarvaṃ svato '
PVin1_0000401	iti vyavahāraḥ sādhyate mūḍhṃ prati, janana-	khyātyā pitṛtva-vat. a-dṛśya-an-upalambhe 'pi
PVin3_0001004	viśaye hetu-pravṛtter a-sambhavād viśaya-	khyāpanād eva sāmārthyam iti cet, uktam atra. api
PVin2_0009405	pratyēsyati. tad api hy an-upalambham eva	khyāpayati . na ca eka-an-upalambho 'nya-a-bhāvaṃ
PVin3_0013507	antareṇa na sidhyati iti sa tathā-bhūtam eva	khyāpayam tasya kartā ity ucyate. yadi punar
PVin3_0001004	tad-vacasi iti tad eva sādhanam. a-	khyāpite viśaye hetu-pravṛtter a-sambhavād viśaya
PVin2_0009311	-pratipakṣeṇa, yadi tena vipakṣe 'darśanam	khyāpyate , tad an-ukte 'pi gamyate. na hi tasya
PVin2_0009412	tan na asty eva yathā yadi. na asti sa	khyāpyate nyāyas tadā na asti iti gamyate. iti
PVin2_0010009	-dharmasya tad-bhāvas tan-mātra-anubandhena	khyāpyate . yaḥ kṛtaka-sva-bhāvaṃ janayati, so '
PVin3_0008203	'stu, tāvatā kārya-parisamāpteḥ. kim antar-	gaḍunā sāmānyena iti vyāvṛtti-sādhanena darśayati.
PVin3_0002505	cet, na, anumānasya sāmānya-viśayatvena eva	gata -arthatvāt. dharmi-sattāyāṃ sādhyāyāṃ sva-
PVin3_0013203	tena na asya lakṣaṇam pṛthag ucyate,	gata -arthatvāt. hetoḥ sapakṣa eva sattvaṃ
PVin3_0002608	antara-ślokāḥ. atra svayam-iṣṭa-śrutibhyāṃ	gata -arthe 'py avadhāraṇe kṛtya-antena
PVin2_0009204	na hi bahulaṃ pāka-darśane 'pi sthāly-antar-	gata -mātreṇa pākaḥ sidhyati, vyabhicāra-darśanāt.
PVin2_0005413	jagaty anena nyāyena nañ-arthaḥ pralayaṃ	gataḥ . deśa-kāla-niśedhaś ced yathā asti sa
PVin3_0003301	yoṣiti prasava-itara-dharmatvayoḥ sa dharm-	gataḥ . yatra tu dharmy eva a-siddhas tatra kva
PVin3_0002502	na, sva-rūpeṇa eva nirdeśya ity anena eva	gatatvāt . siddha-sādhanā-rūpeṇa hi nirdeśa-
PVin1_0004103	viśayasya apy a-prasiddhir ity astañ-	gataṃ viśvaṃ syāt. sato 'py a-siddhau sattā-
PVin3_0012913	iti. dviṭiyo 'pi prayogaḥ — na sarva-	gataṃ sāmānyam, upalabdhī-lakṣaṇa-prāptasya tad-
PVin3_0012808	-an-upalambheṣu. tatra udāharaṇam — sarva-	gataṃ sāmānyam, sarva-deśa-avasthitaiḥ sva-
PVin1_0001211	tad-dṛṣṭes tad-dhvanau smṛtiḥ. yuktā tad-	gaty -a-bhāve tu śabda-bhede smṛtiḥ katham. tad-a-
PVin2_0010111	an-upalabdhir iti sa tat-tad-viruddha-ādy-a-	gati -gati-prayoga-bhedena an-eka-prakāra uktaḥ.
PVin2_0010111	iti sa tat-tad-viruddha-ādy-a-gati-	gati -prayoga-bhedena an-eka-prakāra uktaḥ. sva-
PVin1_0002803	āvega-pratipatti-pradarśanāt. parokṣa-	gati -sañjñāyāṃ tathā-vṛtter a-darśanāt. tasmād
PVin3_0005601	sambhavāt. sati vā pratibandhe 'stu sa eva	gati -sādhanāḥ. niyamo hy avinābhāvo 'niyataś ca
PVin3_0008108	na bhāva-mātreṇa na sāmyena na prādhānyena	gatiḥ . a-prādhānye 'py anvayasya vyatireka-
PVin2_0007602	-a-bhāvāt. tathā vaidharmyeṇa apy anvaya-	gatiḥ , a-sati tasmin sādhyā-a-bhāve hetv-a-
PVin2_0007601	sādharmyeṇa api hi prayoge 'rthād vaidharmya-	gatiḥ , a-sati tasmin sādhyena hetor anvaya-a-
PVin1_0003505	syāt. rakte ca ekasmin rāgaḥ, a-raktasya vā	gatiḥ . avayava-rāge vā avayavi-rūpam a-raktam iti
PVin3_0008001	-sādhanena na hetu-lakṣaṇa-bhāc, na ca anyā	gatir asti. tasmān na sattā sādhyate. sādhanatve
PVin3_0011713	vyatireka uktaḥ. na tāvatā a-bhāva-	gatir ity uktam. anyathā saṃśaya-hetur eva na syāt.
PVin3_0002801	ata eva prakaraṇena sādhyā-dharma-iṣṭi-	gatir ity ucyate. na hy avaśyaṃ sāmānya-arthī
PVin2_0006402	tat-kāryād api tad-viruddha-kārya-a-bhāva-	gatir uktā veditavyā, yathā — na roma-harṣa-ādi-
PVin3_0012310	-ādi-sambhavena nairātmya-vyāvartanād ātma-	gatiḥ , kiṃ tarhi vidhī-mukhena eva prāṇa-ādāya
PVin2_0007102	sa ca na iśyate. tataś ca bhūyo 'rtha-	gatiḥ kim etad dviṣṭa-kāmitam. atha prasiddhim
PVin3_0008101	-anantariyakatvasya a-gateḥ. mā bhūd ato	gatiḥ , kevalatvād a-vyatirekatayā anvayasya iti
PVin2_0004507	tad-vidas tasya tad-gamakam tatra iti vastu-	gatiḥ . tatra gamaka-lakṣaṇa-vidhānena
PVin3_0006103	me hasta iti bhavati, tata eva anya-a-bhāva-	gatiḥ , tad-a-bhāve '-bhāva-a-pratipatteḥ. nanu
PVin2_0007007	na vedayati vedo 'pi veda-arthasya kuto	gatiḥ . tena agni-hotraṃ juhuyāt svarga-kāma iti
PVin3_0008502	anumāpayati. tatra apy atīta-eka-kālānām	gatiḥ , na an-āgatānām, vyabhicārāt. tasmād iyam
PVin2_0006311	na ca a-pratyakṣe kārye kāraṇa-bhāva-	gatiḥ , yataḥ kāraṇāt tat pratīyeta. tasmān na
PVin2_0006106	tādrśasya kāraṇasya kārya-vivekāc a-bhāva-	gatiḥ , yathā — na iha a-pratibaddha-sāmārthyāni
PVin3_0006504	bhavato 'nya-bhāve '-bhāvād virodha-	gatiḥ , yathā śīta-uṣṇa-sparśayoḥ. anyonya-bheda-
PVin3_0010901	unneyam. rāga-ādinām apy artha-antaravād a-	gatir vacanād anumāna-lakṣaṇād abhyūhyā, a-
PVin2_0006006	bhavato 'nya-bhāve '-bhāvād virodha-	gatiḥ . sa ca an-upalabdheḥ. anyonya-vyatireka-
PVin3_0005905	na upalabhe ca iti. yasmād artha-viśeṣa-	gatiḥ saṃvedana-viśeṣāt. saṃvedanasya tu tathā-

PVin3_0008404	-kāraṇa-bhūtena anyena rasa-ādinā rūpa-ādi-	gatiḥ, sā katham. sā api eka-sāmagry-adhīnasya
PVin2_0009513	vyāptes tan-nivṛttau vyāpy-a-nivṛtter ātma-	gatiḥ syāt. a-dṛśya-an-upalambhād a-bhāva-a-
PVin3_0001210	kvacid an-anvayāt. tato na kutaścīd	gatiḥ syāt. ukta-dharma-an-anvaya eṣa doṣo na
PVin3_0008406	sā api eka-sāmagry-adhīnasya rūpa-āde rasato	gatiḥ. hetu-dharma-anumānena dhūma-indhana-vikāra
PVin3_0001501	a-viśayaḥ. viśayaś cet, sva-āśrayām doṣa-	gatiḥ katham na spr̥ṣet. sa ca nāma tad-āśrayām
PVin3_0001503	iyam rāja-kula-sthitiḥ. tasmād yāvatiṃ artha-	gatiḥ sādhanam sāmartyena vyāpnoti siddher
PVin1_0000406	pramāna-itara-sāmānya-sthiter anya-dhiyo	gateḥ. pramāna-antara-sad-bhāvaḥ pratiṣedhā ca
PVin3_0008010	a-nityatvād a-prayatna-anantariyakatvasya a-	gateḥ. mā bhūd ato gatiḥ, kevalatvād a-
PVin3_0006102	antara-sparśa-viśeṣa-upalambhād anya-a-bhāva-	gateḥ. yato hi sparśa-viśeṣa-upalambhāt saty a-
PVin3_0000811	an-utpatteḥ. sāksāt tāvat —arthād artha-	gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ. na arthe
PVin3_0004409	vivakṣite pratiyogini ca tulyam. vyatireka-	gateḥ sarvatra tulyatvāt sāksād artha-āpattyā vā.
PVin3_0004311	pakṣa-vacanena samāhitaḥ. sāmartyād artha-	gatau pratipatti-gauravam ca pariḥṛtam bhavati.
PVin1_0001408	iti vetti na pūrva-ukta-avasthāyām indriyād	gatau. sa punaḥ pratisamhārād vyutthita-cittaḥ
PVin3_0008112	-ādiṣu nitya-an-agni-vyavacchedena vyatireka-	gatau sāmartya-parisamāpteḥ. na ca eteṣām bheda-
PVin3_0012910	sidhyati. tad eka-sambandhino deśa-antare ’	gatvā a-tad-deśair a-pūrvair abhisambandha ekasya
PVin1_0003702	a-pratisandhāna-darśanāt, anyatra api śabda-	gandha-rasa-viśeṣair a-bhinnaiḥ prāṇi-viśeṣānām
PVin1_0001614	-a-bhāvayor an-anukārāt, rasa-buddhi-vad	gandhasya cakṣur-buddhi-vac ca rūpasya. ākāra-
PVin3_0001908	ity eke. teṣām kṛtakatvena śabda-nāṣe sādhye	gandhe pṛthivī-guṇatva-viparyāsanād dhetur
PVin3_0011901	na an-upalabdḥāv a-kārya-kāraṇa-pratiṣedho	gamaka iti. sa ca kāraṇa-bhāvo ’-darśanād ātmano
PVin2_0006110	-sāmānyam abhipretya kārya-an-upalambho ’	gamaka ucyate, yathā — na agnir atra dhūma-a-
PVin3_0011703	aikāntika-anvaya-vad aikāntika-vyatireko ’pi	gamaka eva. na ca evam śrāvaṇatvam, ubhayato
PVin2_0004508	-darśanam kṛtam eva, anyathā-abhidhāne	gamaka-dharma-a-dyotanāt. na hi ye yathā yam
PVin2_0008408	utpatteḥ kāryam gamakam, tadā sarvathā gamya-	gamaka-bhāvaḥ, sarvathā janya-janaka-bhāvāt. na,
PVin2_0004507	tad-gamakam tatra iti vastu-gatiḥ. tatra	gamaka-lakṣaṇa-vidhānena pratipadāyisor vacana-
PVin3_0008010	āha. tathā hi na anvaya-mukhena hetur	gamakaḥ, a-nityatvād a-prayatna-
PVin2_0007504	vyāptir yadi pramāṇena niścīyate, tadā	gamakaḥ, a-niścīyām tu vyāptau dharmi-samāśraye
PVin3_0009002	sādhyāḥ. tan na tri-vidhād dhetor anyo	gamako ’sti, a-pratibaddha-sva-bhāvasya
PVin3_0008110	-anantariyakatvād iti. tasmād evam eva hetur	gamakaḥ — yaḥ prayatna-anantariyaḥ so ’nitya
PVin2_0005305	kathyate. na ca evam-vidho vyatireko	gamakaḥ. yas tu gamakaḥ, sa samvarṇita eva. sa ca
PVin2_0007507	artha-kriyām karoti. tasmān niścīto vyāpyo	gamako vyāpako gamyaḥ. tasya vyāpyasya ayam
PVin2_0007405	-mātra-anubandhina eva ātmanaḥ sva-bhāvo	gamakaḥ. sa ca ayam hetutvena upādīyamāna upādhy-
PVin2_0005305	na ca evam-vidho vyatireko gamakaḥ. yas tu	gamakaḥ, sa samvarṇita eva. sa ca na a-saty
PVin3_0007806	iti. tathā-siddhāv eva hi sa dharmas tasya	gamakaḥ syāt, na anyathā. puruṣa-pravṛtter a-
PVin2_0009213	-bhāva-pratibandho ’py eṣavyaḥ. anyathā a-	gamako hetuḥ syāt. hetos triṣv api rūpeṣu
PVin3_0008106	so ’nitya eva iti nitya-vyavacchedena	gamakatā iṣṭā syāt, anyathā sarvato vipakṣād
PVin2_0007509	tad anena dvi-vidhasya api hetor gamya-	gamakatā-lakṣaṇam uktaḥ veditavyam. dvi-vidho hi
PVin3_0007902	tasya a-niścaya-lakṣaṇatā. tathā ca a-	gamakatvam iti kiṃ kasya sādhanam, yad-artham a-
PVin3_0007703	-vipakṣa-pracāra-śānkā-vyavacchedena labhyaḥ	gamakatvam katham ātmasāt kuryāt. a-vyavaccheda-
PVin2_0009604	-ātmaka-an-ātmakau vibhajya tatra a-bhāvena	gamakatvam kathayātā āgamikatvam ātmani
PVin3_0004908	sva-bhāva-kāryayor eva ātma-pratibandhād	gamakatvam viparyaye vā viparyāsanam iti darśana-
PVin3_0000604	-a-siddheḥ prasaṅga-viparyaya-sādhanayor a-	gamakatvāt. ekasya bhāve ’-vikala-kāraṇasya prāg-
PVin2_0007505	-samāśraye vā tat-sva-bhāvatayā gamakasya a-	gamakatvāt. na hi prakāśatayā prakāśayan pradīpas
PVin3_0007903	yad yena vyāptam a-vyāptam vā, tat tasya	gamakam a-gamakam ca iti na puruṣa-icchayā vastu-
PVin3_0007904	vyāptam a-vyāptam vā, tat tasya gamakam a-	gamakam ca iti na puruṣa-icchayā vastu-dharmo
PVin2_0004506	tasya yatra pratibandhas tad-vidas tasya tad-	gamakam tatra iti vastu-gatiḥ. tatra gamaka-
PVin2_0008408	dhetur eva. yadi tad-utpatteḥ kāryam	gamakam, tadā sarvathā gamya-gamaka-bhāvaḥ,
PVin2_0005301	syād iti. nanu śrāvaṇatvam vyatireky apy a-	gamakam. na, a-vyatirekāt. na hi śrāvaṇatvam
PVin2_0007505	dharmi-samāśraye vā tat-sva-bhāvatayā	gamakasya a-gamakatvāt. na hi prakāśatayā
PVin3_0011701	a-pratibaddhasya bhāve bhāva iti samśayaḥ.	gamakā eva ātmanaḥ prāṇa-ādayaḥ, tad-vyatirekasya
PVin2_0008312	siddha-tan-mātra-anubandha eva sādhyā-dharme	gamakā veditavyāḥ. yo hi bhāva-mātra-anubandhī
PVin2_0006201	vidhi-pratiṣedhābhyām kasyacin niṣedhe sarva-	gamakānām an-upalabdī rūpam. na aparāḥ
PVin3_0009001	deśa-ādy-apekṣayā. anayā diśā anyeṣv api	gamakeṣu pratibandhaḥ sādhyāḥ. tan na tri-vidhād
PVin3_0012011	’stīti ucyate, pratiṣedha-dvayena prakṛta-	gamanāt. anyathā vyavacchedya-a-bhāvād
PVin3_0002807	sādhyam ākarṇaniyam vā. anyathā artha-antara-	gamanād avasādaḥ syāt. sa ca ayam sādhyā-
PVin3_0009104	śabda-vat. trairūpyāc ca hetur artham	gamayati, a-sambaddhād a-pratipatteḥ, mahānasa-ādi
PVin2_0005213	api rūpam prayuktam artha-āpattyā dvitīyam	gamayati iti. ata ekasya prayogaḥ syād iti. nanu
PVin3_0011905	kārya-an-utpattiḥ kāraṇa-antara-bhāvam	gamayati ity uktam. buddhy-ādayo ’pi hi prāṇa-
PVin3_0003711	āha. tataḥ sa-pratipakṣa-sambhāvanām asta-	gamayati. tato ’numāna-viśaye viruddha-a-
PVin2_0004505	cet, na, pravṛtti-bhedāt. artho hi liṅginam	gamayati, tal-liṅgam śabda iti. na, lakṣaṇa-

PVin3_0008910 tat-kāryatayā pratibandhena toyam
 PVin3_0000902 sādhana-samsthitih. artha eva hy artham
 PVin2_0007214 na āgamasya api nivṛttir artha-a-bhāvam
 PVin2_0006607 ca tad-a-pratibaddha-sva-bhāvo bhāvo 'nyam
 PVin2_0010005 sva-bhāva-pratibandhād eva hetuḥ sādhyam
 PVin2_0006410 -viprakaṣair na teṣv an-upalambho 'bhāvam
 PVin2_0006111 -a-bhāvād iti. kāraṇa-an-upalabdhir a-bhāvam
 PVin3_0012311 tarhi vidhi-mukhena eva prāṇa-ādaya ātmānam
 PVin3_0007411 tatra prasiddham tad-yuktaṁ dharminam
 PVin2_0005210 yena tata eva vyatirekād agnir auṣṇyam na
 PVin3_0011201 -darśino hi darśana-vyāvṛtṭih sarva-a-bhāvam
 PVin1_0001603 -ātmā iti cet, sa kim a-buddhi-janmā buddhim
 PVin2_0009615 niścitaḥ, sa bhavan katham tad-a-bhāvam na
 PVin2_0006605 vivakṣā-vṛttaya iti tan-nāntarīyakās tām eva
 PVin3_0005803 kāraṇāt kārya-samsiddhiḥ sva-bhāva-antar-
 PVin2_0006313 kārya-siddhiḥ. nimittayoḥ punar virodhe
 PVin2_0008408 tad-utpatteḥ kāryam gamakam, tadā sarvathā
 PVin2_0007509 na bhavet. tad anena dvi-vidhasya api hetor
 PVin3_0008203 -samsargiṇo gamyāḥ, sa eva eṣām a-samsargo
 PVin2_0007507 karoti. tasmān niścito vyāpyo gamako vyāpako
 PVin3_0001006 kṛtaka ity ukte 'pi śabdo '-nitya ity arthād
 PVin2_0008504 vyabhicārān na iṣyate. katham idam
 PVin2_0008211 'pekṣata iti tad-vyāpī. katham punar etad
 PVin3_0006202 -an-upalabdhīḥ. anyathā arthasya nāstitvam
 PVin2_0009412 na asti sa khyāpyate nyāyas tadā na asti iti
 PVin3_0008201 -parisamāpteḥ. na ca eteṣām bheda-mātram
 PVin3_0006503 pūrva-vat. sa punar ayam virodhaḥ katham
 PVin3_0002009 ācarati. kaiścit prakaraṇair icchā bhavet sā
 PVin2_0005014 pratiyogi-vyavacchedas tatra apy artheṣu
 PVin3_0002007 iyam kutaścit prakaraṇād bhavanti tena eva
 PVin2_0009312 '-darśanam khyāpyate, tad an-ukte 'pi
 PVin3_0001201 idānīm a-śrūyamāṇaḥ sādhyatvena iṣṭa iti
 PVin2_0010011 sādhyā-dharmasya tan-mātra-anubandho
 PVin3_0005206 na ca tathā. tasmāt tena ādheya-viśeṣā iti
 PVin3_0013102 -vyatireki-śabdatva-sāmānyam indriya-
 PVin3_0009207 śabda-mātram icchā-vṛtti vidyata iti vastu-
 PVin3_0008202 iti. yady avāśyam ete 'n-anya-samsargiṇo
 PVin2_0008402 katham anyatra bhaved iti. artha-antare tu
 PVin2_0006307 śita-bādhako 'gniḥ, yatas tad-a-bhāvo
 PVin1_0000103 vyaktaṁ tasya na vetty ayam jaḍa-matir loko
 PVin3_0004601 -bhāva-samāna-guṇa-puruṣa-sambhāvita-strī-
 PVin3_0011605 katham na vimṛśet. a-parijñāta-sambandhād
 PVin1_0001107 na api iyam artha-sannidhim apekṣeta. na hi
 PVin3_0000709 abhisamikṣya āhuḥ - eṣa piṇḍo viṣṇi go-
 PVin2_0009806 tathā bhavanti, sambhavad-viśeṣa-hetūnām
 PVin3_0010905 -ākṣiptam sa-āsrava-dharma-viṣayam a-bhūta-
 PVin3_0011109 '-cetaneṣu sambhavati. caitanya-karaṇa-
 PVin3_0000705 parāvṛtṭi-a-yogāt. yugapad ekatra viruddha-
 PVin1_0001001 -vyavasthā-a-parijñāne '-bhāvāt. jāti-
 PVin2_0006614 a-vitatha-abhidhānāt. tathā hi na anya-
 PVin3_0000301 sa katham āgamaḥ. riktasya jantor jātasya
 PVin3_0002305 na anyatra iti cet, na, hetoḥ sarvasya
 PVin3_0003410 ekatra viruddhayor upasamhāre 'pi. vacana-
 PVin3_0004610 anaikāntikaḥ. tan niścita-tad-bhāvo nirdiṣṭa-
 PVin3_0004601 samśaya-hetuḥ, viniścita-apara-bhāva-samāna-
 PVin2_0006608 'nyam gamayati. yathā-artha-darśana-ādi-
 PVin3_0011101 '-bhāva-nirṇayo 'naikāntikaḥ. tasmāt karaṇa-
 PVin1_0001709 -nānātve hi buddhi-nānātvaṁ dṛṣṭam bhūta-
 PVin3_0007308 syāt. na hi śabda-arthāḥ svataḥ kañcid

gamayati deśa-ādy-apekṣayā. anayā diśā anyeṣv api
 gamayati, nāntarīyakatvāt. na abhidhānam,
 gamayati. pratyakṣa-nivṛttir eva an-upalabdhir a-
 gamayati. yathā-artha-darśana-ādi-guṇa-yuktaḥ
 gamayati. sa ca tad-bhāva-lakṣaṇas tad-utpatti-
 gamayati. sad avāśyam kenacid upalabhyate vyatita
 gamayati. sva-bhāva-an-upalabdhis tu svayam a-
 gamayanti iti cet, kim idānīm nairātmyād
 gamayisyati. iti. tasmān na agny-ādi-sādhanā-vat
 gamayet. kim tarhi tat-tulya-vyatireko 'pi. tena
 gamayet. kvacit tathā-dṛṣṭānām api deśa-kāla-
 gamayet, pratibandha-a-bhāvāt. artha-ātmanaś ca
 gamayet. pramāṇa-antara-bādhānān na ubhaya-
 gamayeyuḥ. na ca puruṣa-icchāḥ sarvā yathā-artha-
 gamād iyam. hetu-prabheda-ākhyāne na darśita-
 gamikā eva, yathā - na asya roma-harṣa-ādi-
 gamya-gamaka-bhāvaḥ, sarvathā janya-janaka-bhāvāt.
 gamya-gamakata-lakṣaṇam uktaṁ veditavyam. dvi-
 gamyo 'stu, tāvatā kārya-parisamāpteḥ. kim antar-
 gamyaḥ. tasya vyāpyasya ayam nivartako vyāpaka-
 gamyata eva. tan na avāśyam asya nirdeśaḥ. tena
 gamyate - na dhūmo 'gnim vyabhicarati iti. tad-
 gamyate - nir-apekṣo vināśa iti. a-sāmarthyāc ca
 gamyate 'n-upalambhataḥ. upalambhasya nāstitvam
 gamyate. iti saṅgraha-ślokaḥ. nanu tad-a-bhāve 'n
 gamyate, kim tu tad eva sāmānyam a-pratipakṣam
 gamyate. kvacid a-vikala-kāraṇasya bhavato 'nya-
 gamyate ca taiḥ. balāt tava icchā iyam iti
 gamyate. tathā prasiddheḥ sāmarthyād vivakṣā-
 gamyate. tām a-prakaraṇām api viparīta-anubhava-
 gamyate. na hi tasya prāg darśana-bhrāntiḥ, yā
 gamyate. prakaraṇāt, yathā samhatānām pārārthye
 gamyate. hetu-bhāvo vā tasmin saty eva bhāvād ity
 gamyante. na tv evam nityānām śabdānām kasmimścit
 gamyam nityam ca. ato 'sya pramāṇasya vṛtṭiḥ. tan
 gamyam vastu sidhyati. etena a-nityatva-samsthāna
 gamyāḥ, sa eva eṣām a-samsargo gamyo 'stu, tāvatā
 gamye kāryam hetuḥ, a-vyabhicārāt. na hy a-tad-
 gamyeta. antyasya avasthā-viśeṣasya a-vyabhicāra
 garīyaḥ padam. tatra upāsita-loka-bhartari kṛtā
 garbha iva puruṣeṣu. yathā āha - yo hy a-
 garbhāt puruṣa-viśeṣa-sambandhe '-sambandha-a-
 gava-ādi-vikalpo 'rtha-sannidhāv eva bhavati. na
 gavayayor anyataratvād iti. atha punar mayā evam-
 guṇa-antara-sambhavāt. viśeṣa-hetv-a-bhāve tu
 guṇa-abhinandanam rāgam āhuḥ. tad-ānanda-viṣaya-
 guṇa-āder eva dṛṣṭa-śakter hetoṣv a-sambhavāt
 guṇa-upasamhāra-a-yogāc ca. tasmād ete kartur
 guṇa-kriyāvatām etan na sambhavaty eva, rūpa-
 guṇa-doṣa-niścaye liṅgam asti. te hi ceto-
 guṇa-doṣam a-pāśyataḥ. vilabdhā vata kena ime
 guṇa-doṣayoḥ sva-sādhye cintyatvāt. tasya sva-
 guṇa-doṣau hi para-arthe 'numāne 'dhikriyete, na
 guṇa-niścayād eva ity a-niścito na anaikāntikaḥ
 guṇa-puruṣa-sambhāvita-strī-garbha iva puruṣeṣu.
 guṇa-yuktaḥ puruṣa āptaḥ, tat-praṇīta āgamo '-
 guṇa-vaktu-kāmate vacanam anumāpayet. nanv atra
 guṇa-vat. tad-a-bhede 'py artha-bheda-kalpanāyam
 guṇa-viśeṣam āviśanti. upādāna-dharmas teṣu

yathā-sādhyam a-bādhanāt. yathā ākāśa-
 kṛtakatvena śabda-nāśe sādhye gandhe pṛthivī-
 katham tac-chaktir upayujyate, sva-bhāva-
 -anvaya-viparīta-anvaya-vat. tena hi nirṇīta-
 sarva-ākāra-sāmyam anumīyeta, sarva-
 atiprasaṅgāt, a-bhraṣṭa-darśana-samskārasya
 -mātra-a-pratiśedhāt. pṛthivy-ādi sāmānyena
 yoginām api śruta-mayena jñānena arthān
 viśeṣyaṃ ca sambandham laukikim sthitim.
 yadi. tan na. spārśanam api dravyam spr̥ṣṭvā
 kutaścid anubhava-sambandhāt saha pṛthag vā
 -loka-vyavasthā-pratītau tat-saṅkalanena
 -bādha yatra asti tad-grāhyam laukikam yadi.
 pratyeti na anyathā. kiñcit kenacid viśiṣṭam
 ālokaḥ saha rūpeṇa grāhya-lakṣaṇatvād
 abhisamikṣya āhuḥ — eṣa piṇḍo viśāṇī
 -buddhiḥ, sāmagrī-sākalye 'pi vinivartya
 bhavet. na āsvavān iti martyena na bhāvyaṃ
 yad api kiñcid vijātiyād bhavad dr̥ṣṭam
 -śabdayos tad-yogyatā, sāsnā-ādi-siddhāv iva
 bādhanāt tad-balena uktaḥ śrāvaṇena akṣa-
 a-vastu-rūpaṃ sāmānyam atas tan na akṣa-
 yasmād a-vidyamāna-a-bhede 'pi tad-akṣa-a-
 uktaṃ ca na āgama-apekṣam anumānam sva-
 bhūta-āśrayatvāt. yat tarhi idam viśāṇī
 śabda-sāmānya-darśanāt. na yuktaṃ sādhanam
 bhavanti sva-nimitta-sannidhim sūcayati iti
 samudāyinaḥ. a-satsu teṣu sā na syād iti
 tathā ekasya katham anyasya sannidhiḥ.
 vinivartya go-buddhim āsvam api kalpayato
 anyo 'nubhavaḥ. saṃsargād a-vibhāgaś ced ayo-
 saṃsarga-vipralabdho 'yam na vivecayaty ayo-
 bhedau kim āśrayau. iti saṅgraha-ślokaḥ. ayo-
 -pradarśanena samaye pravartanāt, yathā —
 na anyathā idantayā iti cet. na hy ayam
 viśāṇitā. sāsnā-viśāṇa-ādi-samudāyo hi
 samāhitaḥ. sāmartyād artha-gatau pratipatti-
 tasya artha-rūpaṃ muktavā avabhāsinah. artha-
 siddha-a-sādhanā-artha-ukta-vādy-abhyupagama-
 a-bhede ca atīta-an-āgata-vastu-prabheda-
 pratyukta iti. pakṣa-dharma-prabhedenā sukha-
 ca atīta-an-āgata-vastu-prabheda-grahaṇa-a-
 smṛtir yuktā, tasyā a-tat-kṛtatve tan-nāma-a-
 ātma-pratyakṣa-nivṛtti-pramāṇayatas tad-
 -vacanena api dharmy-āśraya-siddhau dharmi-
 -artha-vyavasthāpanād apārthakam anyatara-
 vyāptam sādhyam iti darśana-artham iṣṭa-
 kāraṇe kārya-upacārāt. atra sva-dr̥ṣṭa-artha-
 'bhyupagamo hetum apekṣate. pratyakṣe 'rtha-
 -grahaṇena a-prasaṅgāt. tasmād idam anyatara-
 kṣaṇikatvād arthānām atipātāc ca na a-satām
 yatra api viveka-pratipattir asti, tasya api
 na hi tasya a-sattā-an-abhyupagama itara-
 sva-saṃvedanam api pratyakṣam. sukha-ādi-
 a-bhraṣṭa-darśana-samskārasya grhīta-
 -dharma-tva-ādi-sandeha-vat. lakṣaṇe jñāna-
 iti. na tatra eṣa doṣaḥ, itara-
 tarhi tad-dharma-virahīṇi ity a-doṣo 'nya-
 -prasaṅga iti cet, na, taj-janya-viśeṣa-
 guṇatva-eka-artha-samavāy-a-nityatva-a-bhāvam
 guṇatva-viparyāsanād dhetur viruddhaḥ syāt. a-
 guṇasya śaktāv upacārāt. yatra so 'samarthaḥ, na
 guṇe vaktavye 'nyathā-abhidhānād doṣa eva. pakṣa-
 guṇeṣu viśeṣa-darśanāt, saṃskāra-bhedena viśeṣa-
 grhīta-grahaṇasya smārtād a-viśeṣāt. niṣpādita-
 grhītvā ayam pratiśedham āha. tatra ca tūla-upala
 grhītvā yukti-cintā-mayena vyavasthāpya
 grhītvā saṅkalayya etat tathā pratyeti na anyathā.
 grhṇāti iti cet, na ayam ghaṭa iti jñāne varṇa-
 grhṇīyāt. api ca artha-upayoge 'pi punaḥ smārtam
 grhyate daṇḍy-ādi-vat. na anyathā, artha-sambandha
 grhyate vāta-putriyam kiṃ na yuktyā na bādhitam.
 grhyamānam viśeṣaṇa-viśeṣya-tat-sambandha-loka-
 grhyeta. na vā kevalasya apy ālokasya darśanād an
 go-gavayayor anyataratvād iti. atha punar mayā
 go-buddhim āsvam api kalpayato gor-darśanāt. na
 go-matā api kim. sannidhānāt tathā ekasya katham
 go-maya-ādeḥ śālūka-ādiḥ, tatra api tathā-
 go-vyavahāraḥ. vidyamāne 'pi viśaye mohād atra an
 gocarāḥ. ity antara-ślokaḥ. anumāna-virodhe 'pi,
 gocarāḥ. tena sāmānya-dharmānām a-pratyakṣatva-
 gocaratvataḥ. spr̥ṣato 'py asti sā buddhiḥ ko hi
 gocare. siddham tena su-siddham tan na tadā
 gotvād iti tat katham. tatra api, samudāya-
 gotvād vāg-ādinām viśāṇī-vat. vivakṣā-para-
 gotvād viśāṇitā-pratipattiḥ kārya-liṅga-jā.
 gotvād viśāṇitā. sāsnā-viśāṇa-ādi-samudāyo hi
 gomān ity eva martyena bhāvyaṃ āsvavatā api kim.
 gor-darśanāt. na api iyam artha-sannidhim
 golaka-vahni-vat. vibhaktāv api cetanā-
 golakam iva vahneḥ, tad-rūpa-sparśa-adhyavasāyāt.
 golake 'pi vahni-sambandhād artha-antaram eva tat
 gaur ayam sāsnā-ādi-samudāya-ātmakatvād iti.
 gaur ity a-sannihite 'rthe bhavati. idam ca naḥ
 gauḥ. tad iyam samudāya-vyavasthā samudāyi-
 gauravam ca pariḥṛtam bhavati. pakṣasya dharmatve
 grahaḥ katham satyam na jāne 'ham api idṛśam. ity
 grahaḥ. veditavyaḥ. tena siddham yathā —
 grahaṇa-a-grahaṇa-ūha-an-ūha-artha-bhāva-apekṣa-
 grahaṇa-arthaṃ hetu-prakaraṇasya sūtra-saṅkṣepa
 grahaṇa-ūha-an-ūha-artha-bhāva-apekṣa-an-apekṣa-
 grahaṇa-prasaṅgāt. tataḥ smṛtyā vyavahānān na
 grahaṇa-yogya-pratiśedho yuktaḥ, na ca sarvam
 grahaṇa-sāmartyāt pratyāsattiyā sādhyā-dharmi-
 grahaṇam. anyathā vipratīśiddham etad vacanam
 grahaṇam. ayam eva dharmā-dharmiṇor viśeṣa ukto
 grahaṇam āgamāt para-dr̥ṣṭam na sādhanam na apy an
 grahaṇam indriya-jñānasya kasyacid vitatha-
 grahaṇam eka-parigrahe 'py a-virodhe samartham
 grahaṇam. tasmād artha-antaram eva pratyaya-
 grahaṇam. saṅketa-smaraṇa-upāyam dr̥ṣṭa-saṅkalana-
 grahaṇam samartham bhavati, yathā — māṅgharād
 grahaṇam spaṣṭa-saṃvedana-pradarśana-artham, sarva
 grahaṇasya smārtād a-viśeṣāt. niṣpādita-kriye
 grahaṇāc ca. ukta-lakṣaṇe 'numāne tal-lakṣaṇasya
 grahaṇāt. kevalo hi tad-viparīta-virahaḥ sādhyā-
 grahaṇe 'pi. kiṃ punaḥ kāraṇam evam navadhā pakṣa
 grahaṇe 'bhimatatvāl liṅga-viśeṣa-upādhiṇām ca

PVin3_0002703
 PVin3_0001909
 PVin3_0011110
 PVin3_0004703
 PVin2_0009810
 PVin1_0002002
 PVin2_0009711
 PVin1_0002709
 PVin1_0000912
 PVin1_0001204
 PVin1_0000807
 PVin1_0000914
 PVin2_0007108
 PVin1_0000913
 PVin1_0004007
 PVin3_0000709
 PVin1_0001106
 PVin2_0010002
 PVin2_0008803
 PVin3_0005709
 PVin3_0004008
 PVin3_0004004
 PVin1_0001111
 PVin3_0002102
 PVin3_0008507
 PVin3_0009610
 PVin3_0008603
 PVin3_0008509
 PVin2_0010004
 PVin1_0001106
 PVin1_0002603
 PVin1_0002605
 PVin1_0002702
 PVin2_0005810
 PVin1_0001109
 PVin3_0008601
 PVin3_0004311
 PVin1_0003711
 PVin3_0001107
 PVin1_0001009
 PVin3_0004301
 PVin1_0001009
 PVin1_0000813
 PVin2_0007303
 PVin3_0004307
 PVin3_0001511
 PVin3_0001203
 PVin3_0000105
 PVin3_0002811
 PVin3_0001611
 PVin1_0002008
 PVin1_0001003
 PVin3_0010304
 PVin1_0002010
 PVin1_0002002
 PVin3_0003708
 PVin3_0010214
 PVin3_0004903
 PVin2_0008501

PVin3_0001611 ity abhiprāyād a-doṣa iti cet, na, anyatara-
 PVin3_0000302 vilabdḥā vata kena ime siddha-anta-ṣiṣama-
 PVin2_0004606 -vikalpo vijñeyaḥ. tad etad a-tasmims tad-
 PVin2_0007104 nibandhanam. prasiddher a-pramāṇatvāt tad-
 PVin3_0011003 a-viparyāsa-udbhavā sā na doṣaḥ. a-saty ātma-
 PVin1_0003603 nirikṣyate. vibhakta-lakṣaṇa-grāhya-
 PVin1_0004214 sā yogyatā mānam ātmā meyaḥ phalaṃ sva-vit.
 PVin1_0004208 ātmanoḥ prakāśakaḥ syāt, prakāśa-vat. tasmād
 PVin1_0003608 iṣyate. yeṣāṃ buddhir eva upadarśita-grāhya-
 PVin1_0003912 sā eva katham sidhyati. uktam atra – grāhya-
 PVin1_0003511 na apy asya kaścit, tatra api grāhya-
 PVin1_0003605 -bheda-vat. yadā tadā na sañcodya-grāhya-
 PVin1_0003509 asti tasyā na anubhavo 'paraḥ. grāhya-
 PVin1_0003806 buddhy-ātmā viparyāsita-darśanaīḥ. grāhya-
 PVin1_0003812 -sthiṭiḥ. kriyate 'vidyamānā api grāhya-
 PVin1_0002103 -ayāt tad-a-vivekena saṃvido 'py a-grāhya-
 PVin1_0002001 -ślokaḥ. na ca idam pūrva-pramāṇa-ṣiṣaya-
 PVin1_0000806 -vāsānā-utthāpitam a-niyata-indriya-artha-
 PVin1_0001904 -pratyaya-udbhavam. tad-artha-an-antara-
 PVin1_0001012 -jñānam pratyeti iti cet, na, yathā-ukta-a-
 PVin1_0001613 -a-viśeṣāt saty api pratītir a-tad-ātma-
 PVin3_0012606 -samayavatām a-niścita-sādhanā na eka-anta-
 PVin2_0005907 an-upalambhaḥ. tadā api tathā-vidha-indriya-
 PVin1_0003603 yathā bhrāntair nirikṣyate. vibhakta-lakṣaṇa-
 PVin1_0003608 phalam iṣyate. yeṣāṃ buddhir eva upadarśita-
 PVin1_0003912 sā eva katham sidhyati. uktam atra –
 PVin1_0003511 anubhavo na apy asya kaścit, tatra api
 PVin1_0003605 -ādi-jñāna-bheda-vat. yadā tadā na sañcodya-
 PVin1_0003509 buddhyā asti tasyā na anubhavo 'paraḥ.
 PVin1_0003806 'pi buddhy-ātmā viparyāsita-darśanaīḥ.
 PVin1_0003812 -māna-phala-sthiṭiḥ. kriyate 'vidyamānā api
 PVin1_0002103 pratyastam-ayāt tad-a-vivekena saṃvido 'py a-
 PVin1_0000301 pratibandha eva lūnga-lakṣaṇam, kiṃ tarhi
 PVin1_0004007 nāntariyakatayā ālokaḥ saha rūpeṇa
 PVin2_0005204 anubandha-siddhau kāraṇa-bhāva-an-upalabdhyā
 PVin3_0002707 nityo vā iti prakaraṇe vyatirikta-indriya-
 PVin3_0002113 iti sthiṭiḥ. kṛtā idānim a-siddha-antair
 PVin1_0001911 bhinna-kālam katham grāhyam iti ced
 PVin1_0001911 saha-bhāvo viruddhaḥ. bhinna-kālam katham
 PVin3_0003111 a-bādhitam dr̥śya-a-dr̥śyayor viṣayayoḥ, tad
 PVin3_0002112 prasaṅgataḥ. kena iyaṃ sarva-cintāsu śāstram
 PVin2_0007107 tatra dr̥śyate. na yukti-bādḥā yatra asti tad-
 PVin3_0004502 yathā-svam pratipatti-sādhanair niścitam
 PVin3_0001406 abhivyakta-caitanya-śarīra-lakṣaṇa-puruṣa-
 PVin3_0013208 -a-bhāve kṛtakatvasya a-sambhavaḥ, yathā
 PVin2_0007604 kiñcit kṛtakam tat sarvam a-nityam, yathā
 PVin3_0011809 ca nir-ātmānaḥ prāṇa-ādy-a-bhāvena vyāptāḥ.
 PVin3_0011903 darśane 'pi vyatireka-a-siddher na sidhyati.
 PVin3_0011813 prāṇa-ādi-viraha-prasaṅgaḥ, nairātmyād
 PVin3_0004902 -antaram sādhyā-dharma-sāmānyam samāviśad
 PVin3_0012912 antarāla-vyāpti-nāntariyakaḥ, ātapa-āder iva
 PVin2_0006812 a-tad-āgamebhyo na tatra pratītir ākāśād iva
 PVin3_0012901 nanu na ākāśa-deṣe rūpa-ādayas tad-deśāś ca
 PVin3_0005009 ca kiṃ kasya āvaraṇam anyad vā. kuḍya-ādayo
 PVin2_0007703 nir-apekṣo bhāvo vināṣe. sa-apekṣatve hi
 PVin2_0009512 prāṇa-ādimattva-prasaṅgād iti. nir-ātmakānām
 PVin2_0009601 a-dr̥śya-an-upalambhād a-bhāva-a-siddhau
 PVin3_0009606 kumbha-kāreṇa mṛd-vikārasya kasyacit.
 PVin3_0011809 ghaṭa-ādayaś cet, anyatra a-dr̥ṣṭaḥ sa

grahaṇena a-prasaṅgāt. tasmād idam anyatara-
 grahāḥ. ity antara-ślokaḥ. tad-āgama-viruddha-
 grahād bhrāntir api sambandhataḥ pramā. sva-
 grahe kiṃ nibandhanam. utpādītā prasiddhyā eva
 grahe duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-bala-
 grāhaka-ākāra-vaiplavā. tathā-kṛta-vyavasthā iyaṃ
 grāhaka-ākāra-saṅkhyātā pariccheda-ātmatā ātmani.
 grāhaka-ākāraḥ sva-saṃvidāḥ sādhanam iṣṭam, tato
 grāhaka-ākārā utpadyate, teṣāṃ anyasya
 grāhaka-lakṣaṇa-a-yogād iti. api ca saha-
 grāhaka-lakṣaṇa-vaidhuryāt. tasmād ātmā eva
 grāhaka-lakṣaṇā. ity antara-ślokaḥ. tadā anya-
 grāhaka-vaidhuryāt svayaṃ sā eva prakāśate.
 grāhaka-saṃvitti-bhedavān iva lakṣyate. mantra-
 grāhaka-saṃvidām. anyathā ekasya bhāvasya nānā-
 grāhakasya ca samayasya a-bhāvāt, anyena apy
 grāhi, an-adhigata-ṣiṣayatvāt pramāṇasya, anyathā
 grāhi kutaścid anubhava-sambandhāt saha prthag vā
 grāhi pratyakṣam iti vartate. mānasam api indriya
 grāhiṇas tathā-pratipatty-a-yogād a-ṣiṣaye '-
 grāhiṇī, tad-bhāva-a-bhāvayor an-anukārāt, rasa-
 grāhiṇyaḥ syuḥ. tasmād yathā kathañcid apy anena
 grāhya-a-bhāvo 'sty eva. tasmāj jñānam tad-
 grāhya-grāhaka-ākāra-vaiplavā. tathā-kṛta-
 grāhya-grāhaka-ākārā utpadyate, teṣāṃ anyasya
 grāhya-grāhaka-lakṣaṇa-a-yogād iti. api ca saha-
 grāhya-grāhaka-lakṣaṇa-vaidhuryāt. tasmād ātmā
 grāhya-grāhaka-lakṣaṇā. ity antara-ślokaḥ. tadā
 grāhya-grāhaka-vaidhuryāt svayaṃ sā eva prakāśate.
 grāhya-grāhaka-saṃvitti-bhedavān iva lakṣyate.
 grāhya-grāhaka-saṃvidām. anyathā ekasya bhāvasya
 grāhya-grāhakasya ca samayasya a-bhāvāt, anyena
 grāhya-dharmaṇi dharmaṇi ca darśanam. na ca etac
 grāhya-lakṣaṇatvād gr̥hyeta. na vā kevalasya apy
 grāhya-ṣiṣayā siddhā, na itarayā iti yāvat. an-
 grāhya-sāmānya-eka-artha-samavāyy-a-nityatva-
 grāhyo dhūmena na analaḥ. yadi sādhanā ekatra
 grāhyatām viduḥ. hetutvam eva yukti-jñā jñāna-
 grāhyam iti ced grāhyatām viduḥ. hetutvam eva
 grāhyam iti. śāstravato 'py a-tad-ālambane
 grāhyam iti sthiṭiḥ. kṛtā idānim a-siddha-antair
 grāhyam laukikam yadi. gr̥hyate vāta-putriyam kiṃ
 grāhyam, sandigdha-viparyasta-rūpayor iṣṭa-an-iṣṭa
 ghaṭa-anyatara-sa-dvitiyo ghaṭaḥ, an-utpalatvāt,
 ghaṭa-ākāśayor iti darśaniyam. na hy anyathā
 ghaṭa-ādayaḥ, śabdaś ca kṛtaka ity anvayī.
 ghaṭa-ādayaś cet, anyatra a-dr̥ṣṭaḥ sa ghaṭa-ādayo
 ghaṭa-ādayo vyatireka-ṣiṣayā iti cet, na evaṃ-
 ghaṭa-ādi-vad iti, tad apy a-kārya-kāraṇa-bhāve
 ghaṭa-ādikaṃ sapakṣayati. tena a-sapakṣa iti na
 ghaṭa-ādibhir iti. dvitiyo 'pi prayogaḥ — na
 ghaṭa-ādiṣu. na vai śabda-sva-bhāvo niyato
 ghaṭa-ādin vyāpnuvanti. āstām tāvad ayaṃ pradeśa-
 ghaṭa-ādinām kam atīṣyam utpādayanti khaṇḍayanti
 ghaṭa-ādinām keṣāñcin nityatā api syāt. yady api
 ghaṭa-ādinām dr̥ṣṭa-a-dr̥ṣṭānām prāṇa-ādy-a-bhāvena
 ghaṭa-ādinām nairātmya-a-siddheḥ prāṇa-āder a-
 ghaṭa-ādeḥ karaṇāt sidhyed valmikasya api tat-
 ghaṭa-ādayo na iti kutaḥ. tena a-jñāta-vyatirekasya

PVin3_0011906 uktam. buddhy-ādayo 'pi hi prāṇa-āder hetavo
 PVin3_0004010 ślokāḥ. anumāna-virodhe 'pi, yathā — nityo
 PVin1_0001206 iti jñāne varṇa-pratyavabhāsanāt. na hy ayam
 PVin1_0001205 api dravyam sprṣtvā grhṇāti iti cet, na ayam
 PVin3_0006209 -bhāvāt, kiṃ tarhi yo 'yam upalambho na asti
 PVin1_0001201 a-bhūta-a-viśiṣṭam api sprṣtvā ayam
 PVin2_0005607 eva liṅgāni. yathā pradeśa-viśeṣe kvacin na
 PVin3_0005011 te kiñcid atīśāyayanti iti. api tu na sarve
 PVin3_0009409 iti cet, tat kim idānim a-krama-abhivyakter
 PVin3_0001713 dvayor ekasya apy an-abhyupagamāt. śabda-
 PVin3_0013304 iṣṭa-puruṣa-vat. a-nityaḥ śabdaḥ kṛtakatvād
 PVin3_0013301 śabdo 'mūrtatvāt karma-vat parama-aṇu-vad
 PVin3_0004011 bhrāntīyā etat syāt. tac ca drṣṭa-avarugṇa-
 PVin3_0001606 tathā śrāvaṇa-ādy api iti naindriyam. tathā
 PVin3_0001406 -lakṣaṇa-puruṣa-ghaṭa-anythingara-sa-dvitiyo
 PVin3_0009312 yām ayam jantur adhyakṣam adhyavasyati
 PVin3_0009402 sarvasya a-bhāvāt. evaṃ tarhi sā eva avasthā
 PVin3_0004013 -āder na sambhavati. na kaścid a-nityo
 PVin3_0009403 -avasthitaḥ paryanuyojaḥ. san vā na
 PVin1_0001002 rūpa-viveka-sambandhayor a-pratibhāsanena
 PVin3_0012603 ity uktam vārttike. buddhi-kṛtā ca
 PVin1_0003111 niyamaḥ, tat sādhanam. na ca iyam artha-
 PVin1_0003101 tattvam pratilabhate. tatra arthena
 PVin1_0003112 bhedakam api indriya-ādy-arthena etad
 PVin1_0002401 tām tu sārūpyam āviśat sarūpayantaṃ
 PVin3_0000702 -nityaḥ śabdo nityo vā iti. na hy atra śabda-
 PVin3_0001601 eva tathā ucyeta. anyatara-vacana-sāmarthyād
 PVin3_0001512 anyathā vipratīśiddham etad vacanaṃ syāt,
 PVin3_0001608 sa ca na śārīrasya, an-anvaya-śāṅkayā, na
 PVin3_0001509 vā. ito 'pi na anyatara-artha-antara-bhāvaḥ,
 PVin3_0001505 tad-dūṣaṇam api. tathā-vidhasya ca dehasya
 PVin3_0003509 bādhyate. tad-yogyatā-balād eva vastuto
 PVin3_0001708 viśeṣa-sthiteś ca deha eva pratyayaḥ, na
 PVin3_0001613 -bhojane. vikalpa-viśayatvād asya. tatra hi
 PVin1_0001510 'numānād anveti iti cet, jitaṃ jaḍair jaya-
 PVin3_0007902 lakṣaṇatve tasya a-niścaya-lakṣaṇatā. tathā
 PVin3_0005307 iti sambandha-a-bhāva-ādayo 'py uktāḥ. tasya
 PVin3_0004804 atra — yathā 'sati niśedhaḥ, a-sapakṣaś
 PVin3_0004408 tarhi sarvaḥ pratiyogī niśedhaḥ paryudastaś
 PVin1_0001612 pratibhāsanād etāvan-mātra-nibandhanatvāc
 PVin3_0012209 pārthiva-a-loha-lekhyā-vat. virodhasya
 PVin3_0002702 iṣṭasya apy a-sādhyatvam, tad-bādhāyām
 PVin3_0002811 -arthena anumānena āptābhyām prasiddhena
 PVin3_0008311 -pūrvakā hi rāga-ādayaḥ, ahaṃ mama iti
 PVin2_0009813 'pi viśeṣānām draṣṭum a-śakyatvāt teṣām
 PVin1_0001503 -aya-a-yogāc ca. buddhir atra vivarteta, sā
 PVin2_0006311 an-antaravād utpannam pratyakṣi-bhavati. na
 PVin1_0004102 kiṃ tarhi tad-upalambha-sattayā. sā
 PVin3_0003110 vastu-bala-pravṛttena pramāṇena sva-vacanena
 PVin1_0003304 -viśayatve dvayam vyartham. krama-bhāvaś
 PVin1_0003303 kriyā-sādhanayor viśaya-nāntva-virodhāc
 PVin1_0002511 'py a-sad-a-viśeṣāḥ laṅgika-upabhogasya
 PVin3_0011910 yathā-svam indriya-viśayau hetū. pūrvakam
 PVin3_0010709 bādhaka-bhāve hy apara-a-bhāvo niścīyate. na
 PVin1_0004305 bhāsamānasya nila-ādes tat-saṃvidaś
 PVin1_0000604 apy artha-a-visaṃvādād eva pramāṇam. sa
 PVin3_0007707 'nyatra apy asya vṛtṭim bhāṣate sattāyām
 PVin3_0005101 nityam jananam a-jananaṃ vā anyathā syāt. te
 PVin2_0005411 muktā śabdo 'sti na aparāḥ. vyavahāraḥ sa
 ghaṭa-ādaya na santi. tasmāt sandigdha-sāmarthya
 ghaṭa iti, abhigāta-sahatvam paśyato bhrāntīyā
 ghaṭa iti jñānam sparśana-indriya-jaṃ yuktam,
 ghaṭa iti jñāne varṇa-pratyavabhāsanāt. na hy
 ghaṭa iti, tata eva a-bhāva-upalambhāt, tac ca sva
 ghaṭa iti pratipadan na pratyakṣi-bhavitum arhati.
 ghaṭa upalabdhi-lakṣaṇa-prāptasya an-upalabdheḥ,
 ghaṭa-kṣaṇāḥ sarvasya indriya-jñānasya hetavaḥ.
 ghaṭa-dadhy-ādir an-ekaḥ, ko vā virodhaḥ karma-
 ghaṭa-bhedena kalpane 'nityatāyām api tulyam iti
 ghaṭa-vad iti. tathā viparīta-anvayaḥ — yad a-
 ghaṭa-vad iti sādhyā-ādi-vikalāḥ. sandigdhas ca
 ghaṭa-vad utpatty-āder na sambhavati. na kaścid a
 ghaṭa-śārīrayor anyatarad artha-antara-bhūtam iti
 ghaṭaḥ, an-utpalatvāt, kuḍya-vad iti. tathā-
 ghaṭo 'yam iti, tan-nivṛttāv a-nivṛttāv apy
 ghaṭo 'stu, yathā-ukta-lakṣaṇatvād asya. sa ca
 ghaṭaḥ, tatra api vyakti-tiro-dhānād iti cet, a-
 ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv ekam eva
 ghaṭana-a-yogāt kṣīra-udaka-vad a-tad-vedini.
 ghaṭanā a-satsu kena nivāryate. sad-a-sad-ubhaya-
 ghaṭanā artha-sārūpyād anyato jñānasya sambhavati.
 ghaṭayaty enām na hi muktā artha-rūpatām. tasmāt
 ghaṭayati, tatra pratyāsatti-nibandhana-a-bhāvāt.
 ghaṭayet. idam eva ca naḥ sukham yat sātām
 ghaṭayoḥ śabda-ākāśayor vā vāstavi pratyāsattiḥ,
 ghaṭasya api sa iti virodhaḥ. itaś ca na sāmānya-
 ghaṭasya ātmanā tad-bhāva-artha-antara-bhāva-
 ghaṭasya, virodhād iti sāmānyena api na
 ghaṭasya svato 'rtha-antara-bhāvasya an-
 ghaṭād artha-antara-bhāva-an-abhyupagame
 ghaṭito 'syām sarvaḥ śabda ity a-pratīte 'pi
 ghaṭe. yathā ko 'py āyāta iti na parvate vṛkṣe vā
 ghaṭena eva sa-dvitiyo dehena eva vā iti na
 ghoṣaṇām avaghuṣya, yena evaṃ-vādino 'py avadheya
 ca a-gamakativam iti kiṃ kasya sādhanam, yad-
 ca a-jñeyatvam, upakārād eva jñāna-utpatteḥ.
 ca a-tattva-lakṣaṇa iti. nanv etasmīn a-sapakṣe
 ca, a-tattva-lakṣaṇatvād a-sapakṣasya. tad
 ca a-tattvasya. vastv-a-bhāve 'pi śabda-
 ca a-drṣṭeḥ sandeha eva. nairātmyena prāṇa-ādinām
 ca a-doṣaḥ pakṣa-hetvor ukto veditavyaḥ, yathā-
 ca a-nirākṛto 'bhyupagamō hetum apekṣate.
 ca a-paśyato 'nunaya-pratigha-a-bhāvāt. a-yoniśo-
 ca a-pratikṣepa-arhatvāt. na evaṃ vākyāni, drṣya-
 ca a-pratyakṣā vivṛttā api na prakāṣeta. na ca
 ca a-pratyakṣe kārye kāraṇa-bhāva-gatiḥ, yataḥ
 ca a-prāmāṇikā na sattā-nibandhanān vyavahārān
 ca a-bādhitaṃ drṣya-a-drṣyayor viśayayoḥ, tad
 ca a-bhinna-nimittayoḥ pratiśiddhaḥ. sakṛd-bhāve
 ca. a-bhinna-viśayatve dvayam vyartham. krama-
 ca a-bhogatvād anya-bhoga-vat. liṅga-a-yogād ato
 ca a-vigūṇam vijñānam, tasya viśaya-antara-
 ca a-viruddha-lakṣaṇam atīndriyam su-jñāna-
 ca a-vivekaḥ siddhaḥ. dvairūpyam tad-dhiyaḥ
 ca a-visaṃvādas tasmād ātma-lābhāt, anyato bhavato
 ca a-vyabhicāram iti katham na unmattaḥ. vipakṣa-
 ca a-vyavahitāḥ pratighātīnā anyena anyonyasya
 ca a-satsu na iti prāptā atra muktā. satām ca na

ity atra antare. tena na iha pratanyate. na
 yathā-abhiniveśam a-tattvāt, yathā-tattvaṃ
 prasādhitaṃ na anumeyatām atipatati. tac
 -vaiguṇye 'nyatra vijñāna-an-utpatteḥ. tac
 iti hetu-pratiśedho 'sya kṛtaḥ syāt. tataś
 na vai janma nāśi-sva-bhāvasya hetuḥ, na
 tasmāt pratyakṣa-ābhāsaḥ. viplavaś
 -vāsanā-vivṛttir ato vṛttiś ca. mānaśam
 an-adhigata-ṣiṣyatvāt pramāṇasya, anyathā
 -mano-vijñānāyor a-bheda-prasaṅgāt. a-bhede
 -śābdatva-sāmānyam indriya-gamyam nityam
 hi tayoḥ pratibandhaṃ jānīyāt, tau
 -sāmānyam tatra a-siddham iti sādhyate. nanu
 yata ime kecin naśvara-ātmāno jātāḥ. na
 iti cet, yukto yadi pratibandhaḥ sidhyet. sa
 tatra sāmānya-a-pratibhāsanāt pratibhāsinām
 saha-kāri-kāraṇam śābdasya upasaṃharet. tac
 tad-vyatikrame ca niyama-a-yogāt. śakteś
 kṛtakatvaṃ pratibadhnāti. kṛtakatva-prastāve
 ataḥ sandigdho vyatirekaḥ. pūrva-uktāc
 tathā-bhāva-niścaye vyāpakasya sva-ātmanaś
 'nya-bhāve 'bhāvād virodha-gatiḥ. sa
 -nivṛtṭy-a-siddheḥ. yukta-upalambhasya tasya
 -a-bhāvam api sādhayati iti. anena eva
 prekṣā-pūrva-kāriṇaḥ, na vyasanitayā. na
 -ṣiṣyam paśyati, tam eva pakṣi-kuryāt. na
 vipratipatti-darśanāt tan-nirāsa-artham. sa
 kvacid aparaṃ kiñcin nibandhanam asti. sa
 atiprasaṅgād ity uktam. itara-itara-vibhāgaṃ
 caturāḥ pakṣa-dharmān āha. bheda-sāmānyayoś
 iti. ṣiṣyā-ākāraḥ kaścit paricchedaś
 sāmārthya-rahito 'yukta-pratipattir eva. na
 vyāpakaḥ sva-bhāvaḥ sādhyate. vyāptiś
 ca krama-utpatty-a-yogāt. ādheya-bhedatve
 kartur icchā-mātra-anurodhataḥ. vastunaś
 sva-bhāvān na nivartate. prapadyamānaś
 sattā-sādhane na hetu-lakṣaṇa-bhāk, na
 sambaddhasya eva bādhanam. parihāryam na
 vā viruddha-a-vyabhicāritāyām. na
 yoga-a-bhāvaḥ, tad-a-bhāvasya tad-bhāvasya
 -siddha ucyate. sa ca śābdaḥ pakṣi-kṛtaḥ, na
 tad ayam na sva-tantraḥ. tad-a-sambandhī
 bauddhā eva prajñā-ādi-vat. cetanaś
 ārya-deśayoḥ. tasmād ime darśanam a-darśanam
 pratibadhnāti. tad evaṃ sva-vacanaṃ śāstraṃ
 -prāptasya avaśyam parigraha-arhatvāt. na
 nanu tathā apy a-siddhir hetoḥ pratijñāyāś
 puruṣa-mātra-pratyakṣam anveti. pratiśedhaṃ
 pratyekaṃ parama-aṇuṣv a-bhāvāt. ekaś
 -artha-anumāna-paricchedaś tṛtiyaḥ. samāptaś
 santi, sa prakāro 'bhāvaḥ. śāśa-ṣiṣāyayoś
 artha-antara-gamaṇād avasādaḥ syāt. sa
 eva ātmanaḥ sva-bhāvo gamakaḥ. sa
 śābde tataḥ smṛtiḥ syāt, agni-dhūma-vat. na
 -dharmatayā pātāt, ākāśa-kṣipta-vat. tathā
 siddhā iti cet, etad uttaratra vakṣyāmaḥ. sa
 pratibhāsamāne te 'pi pratibhāseran. na
 ity-evam-ādi ca vyavaharati. nirloṭhitaś
 vyavasthāṃ vidhurayati. vistareṇa
 ca a-sann ātmā, sattā-sādhana-vṛtṭeḥ. sandigdhaḥ
 ca a-samihitavāt. tasmād ayam pravartamānaḥ
 ca a-siddham iti na kiñcit pramāṇam a-pramāṇam vā
 ca a-siddham. vyakto ṣiṣyā iti cet, nanu sā
 ca a-hetukatvam. anyathā a-bhāva iti bhāva eva
 ca a-hetoḥ sva-bhāva-niyamaḥ. tasmān na atra
 ca akṣa-jatve 'pi tad-anyebhyo '-viśeṣataḥ. yo
 ca akṣa-vijñāna-an-antara-pratyaya-udbhavam. tad-
 ca atiprasaṅgāt, a-bhraṣṭa-darśana-saṃskārasya
 ca atīta-an-āgata-vastu-prabheda-grahaṇa-a-
 ca. ato 'sya pramāṇasya vṛtṭiḥ. tan na etad vastu
 ca atyanta-parokṣasya na sidhyataḥ. ke ca nir-
 ca atra api tad-a-yoga-virahinā sāmānyena anvayo
 ca atra kaścīn niyamakaḥ sva-bhāvasya asti, sarva
 ca an-anvayasya na sidhyati iti vakṣyāmaḥ.
 ca an-anvayād viśiṣṭam eva an-abhilāpyam vastu-
 ca an-apekṣatvād asya nirastam. tad ayam
 ca an-artha-antaravāt sa eva sva-bhāva-niyamaḥ.
 ca an-āgama-āśrayān na āgama-upanyāsaḥ. sādhyāś
 ca an-upalabdhi-lakṣaṇād idṛśāṃ prayogaṇām
 ca an-upalabdhir iti sa tat-tad-viruddha-ādy-a-
 ca an-upalabdheḥ. anyonya-vyatireka-sthita-
 ca an-upalambhanam. pratiśedha-hetuḥ. pratiśedha-
 ca anumāna-kāle śāstra-an-āśraya-vacanena a-
 ca anumāna-pratibhāsa eva artha-sāadhanam,
 ca anumāna-ṣiṣyāe pratyakṣa-ādi-bādha asti,
 ca anumeyaḥ sva-rūpeṇa eva nirdeśyaḥ svayam iṣṭo
 ca anena a-sakṛd ācarita-pūrva iti na anayoḥ
 ca anena sattā-anuṣaṅginam prathayatā a-sattā eva
 ca anaikāntikayor aikāntikatām bruvāṇam
 ca antaraḥ sva-saṃvidita-rūpo jāyamāno lakṣyate.
 ca anya-darśane 'nya-kalpanā yuktā, atiprasaṅgāt.
 ca anyatra vyavahārasya tan-mātra-siddhyā, viśeṣa
 ca anyatvam. kṣaṇikatvād arthānām atipātāc ca na
 ca anyathā-bhāvāt tat-kṛtā vyabhicāriṇaḥ. iti
 ca anyas taṃ nāntariyakam īpsitaiḥ. sādhyā-
 ca anyā gatir asti. tasmān na sattā sādhyate.
 ca anyeṣām an-avasthā-prasaṅgataḥ. kena iyam
 ca anyo '-vyabhicārī. tasmād a-vastu-darśana-bala
 ca anyonya-parihāra-sthita-lakṣaṇatvena virodhāt.
 ca aparāḥ śābdaḥ, yo hetuḥ syāt. tasya eva ca
 ca apārthakaḥ, tena eva artha-parisaṃmāpter iti.
 ca api vedyatvād a-tad-rūpa-a-pravedanāt. cetanaś
 ca apekṣamānāś tat-sāadhanam a-vyabhicāram eva
 ca abhisamasya sāmyād ekam uktam. yathā ātmano '-
 ca abhyupagamo yukti-bādhanam samartha iti
 ca abhyupeta-ādi-bādha, svayam abhyupagama-antara
 ca ayam kvacit kurvāṇo na pratyakṣeṇa kartum
 ca ayam jñāna-sanniveśi iti na ca bahūni rūpāṇi
 ca ayam pramāṇa-viniścayaḥ.
 ca ayam bhāvāc chaśa-ṣiṣāna-a-bhāva-vādinam
 ca ayam sādhyā-abhyupagamaḥ pratyakṣa-artha-
 ca ayam hetutvena upādīyamāna upādhy-apekṣaḥ
 ca ayam a-śābdakam arthaṃ paśyati, a-paśyamś ca
 ca ayam atra a-kiñcit karaḥ katham asya
 ca ayam an-upalambhaś catur-vidhaḥ. pravṛtṭi-
 ca ayam artha-a-saṃsparśi saṃvedana-dharmaḥ,
 ca ayam artho '-sati nāstiti ity atra antare.
 ca ayam asmābhir vādaḥ pramāṇa-vārttikē

PVin3_0012111
 PVin3_0006910
 PVin1_0000411
 PVin1_0001601
 PVin3_0006305
 PVin2_0007814
 PVin1_0002910
 PVin1_0001903
 PVin1_0002002
 PVin1_0001009
 PVin3_0013102
 PVin3_0011808
 PVin3_0007401
 PVin2_0007812
 PVin3_0009412
 PVin1_0001804
 PVin3_0005312
 PVin2_0006902
 PVin3_0013104
 PVin3_0010813
 PVin2_0010110
 PVin2_0006007
 PVin2_0010106
 PVin3_0002705
 PVin2_0004805
 PVin3_0007809
 PVin3_0001104
 PVin3_0005707
 PVin3_0010402
 PVin3_0008007
 PVin1_0003803
 PVin1_0000210
 PVin3_0005807
 PVin1_0002007
 PVin3_0000805
 PVin3_0002209
 PVin3_0007910
 PVin3_0002111
 PVin3_0012803
 PVin3_0000608
 PVin3_0009810
 PVin3_0013407
 PVin1_0002306
 PVin2_0007001
 PVin3_0003003
 PVin3_0000509
 PVin3_0000501
 PVin1_0000505
 PVin1_0003407
 PVin3_0013712
 PVin3_0012612
 PVin3_0002808
 PVin2_0007406
 PVin1_0001304
 PVin3_0008904
 PVin2_0005913
 PVin1_0000712
 PVin3_0012109
 PVin2_0007004

PVin3_0000606	paraspara-parihāra-ssthita-lakṣaṇatayā vā. na	ca ayam utpatti-vināśābhyāṃ caitanyasya
PVin2_0008911	vāsasi rāga-vat. iti saṅgraha-ślokaḥ. api	ca artha-antara-nimitto hi dharmāḥ syād anya eva
PVin2_0006912	yathā-darśana-pratīter darśana-parāvṛttau	ca artha-antara-parigrahāt, kali-māry-ādi-śabdānām
PVin3_0005306	apekṣyata ity ukta-prāyam. tad-upakārasya	ca artha-antaratve tasya iti sambandha-a-bhāva-
PVin2_0009104	-antara-yoge 'pi tad-bhāva-an-upapatteḥ. sa	ca artha-antarād bhavann a-nityatā anyo vā dharmo
PVin1_0000812	tad-yojanā sambhavati, śabda-antara iva. na	ca artha-abhipāta-kṛte 'satya-antare vikāre
PVin3_0004002	yathā — a-srāvaṇaḥ śabda iti. tad-arthā	ca artha-uktiḥ. tad eva rūpaṃ tatra arthaḥ śeṣaṃ
PVin1_0000808	-sambandhāt saha pṛthag vā grhṇīyāt. api	ca artha-upayoge 'pi punaḥ smṛtaṃ śabda-
PVin3_0013202	ucyate. tri-lakṣaṇo hetur uktaḥ. tāvatā	ca artha-pratītir iti na pṛthag dṛṣṭānto nāma
PVin3_0013210	-pratiniyamaḥ sva-bhāva-vyāptir vā. asmiṃś	ca arthe darśite darśita eva dṛṣṭānto bhavati,
PVin3_0002101	tāṃ vyabhicāreṇa bādhyate. a-nāntariyake	ca arthe bādhye 'nyasya kā kṣatīḥ. uktaṃ ca na
PVin2_0005517	'rtham na laukikam. tat-phalo 'tat-phalaś	ca artho bhinna ekas tatas tataḥ. tais tair
PVin2_0006508	-upadhānāḥ jñāna-utpādana-śaktiḥ. na	ca avāśyam eṣaṃ kārya-upalambho yena anumīyeraṇ.
PVin3_0009310	āha, tasya api sā katham nivr̥ttā a-pracyutā	ca. avasthā nivartate, na avasthātā iti cet, kā
PVin3_0011708	-siddhir iti na vyatikrī. pratibandhaś	ca avinābhāvaḥ. sa ca ātma-pratibandhas tādātmya-
PVin1_0003503	ca yugapad draṣṭum a-śakyatvāt sarvadā	ca asya a-darśana-prasaṅgaḥ. katipaya-avayava-
PVin1_0002405	āntaram pṛti-paritāpa-rūpaṃ paśyāmaḥ. na	ca asya ayam ātmā para-upadhāno yuktaḥ, tad-a-
PVin1_0003106	iti pratikarma vibhajyate. an-ātma-bhūtaś	ca asya indriya-artha-sannikarṣa-ādiṣu hetuṣu
PVin2_0009707	cet, anumāna-viṣaye 'vacanād iṣṭam. viṣayaṃ	ca asya nivedayiṣyāmaḥ. yad apy āha — yady a-
PVin3_0003404	iti yat kiñcid etat. puruṣa-icchā-kṛtā	ca asya paripūrṇā pramāṇatā. yadi sva-vacana-
PVin3_0005405	-antaravāt, artha-antaratve ca doṣāt. na	ca asya prayatna-an-ārambha-virāme kadācid
PVin3_0012010	-samaḥ prāṇa-ādīḥ. a-sapakṣa eva na asti iti	ca asya sapakṣe 'stītaḥ ucyate, pratiśedha-dvayena
PVin3_0003202	tulya-kakṣatvāt, yathā sva-vacane. tadā	ca asya sva-vacanena virodhaḥ, na śāstreṇa. tayor
PVin3_0003710	vivakṣā apy atra viṣaye na iṣṭā eva. viṣayaṃ	ca asyā nivedayiṣyāmaḥ. tad evaṃ pramāṇe bādhye
PVin2_0006209	na atra śiṃśapā vṛkṣa-a-bhāvād iti. sarvatra	ca asyāṃ a-bhāva-vyavahāra-sādhanāyāṃ an-
PVin3_0003205	apeta-yuktikā pratijñā bādhyate. pratiśiddham	ca āgamānāṃ pramāṇyam. tasmād abhyupetya vicāreṣu
PVin2_0004808	tat-pratibaddha-vastu-liṅga-apekṣaṇāc	ca. ācāryaḥ punar artha-bhidāṃ jagau.
PVin3_0000609	-sthita-lakṣaṇatvena virodhāt. ayam eva	ca ācāryair avayavi-pratiśedha-ādiṣu bahu-mukhair
PVin3_0011708	vyatikrī. pratibandhaś ca avinābhāvaḥ. sa	ca ātma-pratibandhas tādātmya-tad-utpattibhyāṃ
PVin2_0008314	-bhāva iti sa eva svayaṃ vastuto bhāvaḥ. sa	ca ātmānaṃ parityajya katham anyatra bhaved iti.
PVin2_0005112	anyad vyavacchinatti, naraṃ ca nārāyaṇam eva	ca ādau svataḥ sutau dvau janayāṃ babhūva. iti
PVin1_0003412	-siddhi-prasaṅgād vastra-udaka-vat. ekasya	ca āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt.
PVin1_0003003	-vikāre ca vikārāt, tan-nibandhanatvāc	ca āśraya-ssthiteḥ, sarpa-ādi-bhrānti-van mano-
PVin3_0007409	vā kaḥ pratijñāṃ sādhanād apākaroti. tathā	ca āha — liṅgasya a-vyabhicāras tu dharmeṇa
PVin2_0005613	cet, na, dharmā-bheda-parikalpanāt. tathā	ca āha — sarva eva ayam anumāna-anumeya-
PVin3_0013608	-padayor virodhāt pratijñā-doṣa iti. yathā	ca āha — dharmi-viśeṣaṇatvena upādānād a-nityaḥ
PVin3_0003604	evam-phalam. saṅketa-āśrayāḥ śabdāḥ, sa	ca icchā-mātra-āśrayaḥ. tan na a-siddhiḥ śabda-
PVin2_0004910	api tathā-rūpatvād anvaya-apekṣaṇāc	ca. itarat punar bheda-antara-vimarśa-vivekena
PVin2_0007109	āgama-artha-āśrayā yuktir atyakṣeṣu na	ca itarā. tad-arthasya a-pratiśṭhānād yukter atra
PVin3_0013611	-pratiśedhāt, sādhyā-dharmi-bahir-bhāvāc	ca ity uktaṃ. tāny api kenacil leśena āsv eva
PVin3_0012702	kaḥ prastāvaḥ śaśo 'py asti viṣāṇam	ca ity uttarasya. na hy ayam viṣāṇa-mātram
PVin3_0004405	bhavati — a-sapakṣe sann a-san dvedhā	ca ity evam. sādhyā-dharma-sāmānyena samāno
PVin2_0008213	tad-dhetoḥ a-bhāva-kāriṇaḥ kriyā-pratiśedhāc	ca iti ca-śabdāt. katham a-sāmarthyam. siddhe hi
PVin3_0004603	tadvatāṃ tat-saṅgrahād eka-anta-vyāvṛtteś	ca iti. tadvatāṃ tat-saṅgrahād iti prabheda-
PVin2_0005606	trayaḥ. eva. an-upalabdhiḥ sva-bhāvaḥ kāryam	ca iti trīṇy eva liṅgāni. yathā pradeśa-viśeṣe
PVin3_0011208	tayoḥ sapakṣe 'sattvaṃ vipakṣe bhāvāś	ca iti dvayo rūpayor a-siddhir viparyaya-siddhir
PVin3_0004909	-nityaḥ kṛtakatvāt prayatna-anantariyakatvāc	ca iti dvau hetū, nityaḥ kṛtakatvāt prayatna-
PVin3_0007904	a-vyāptam vā, tat tasya gamakam a-gamakam	ca iti na puruṣa-icchayā vastu-dharmo
PVin1_0000109	dvi-vidham samyag-jñānaṃ pratyakṣam anumānaṃ	ca iti. na hy ābhyāṃ arthaṃ paricchidya
PVin3_0013607	prayujñāno 'rtham upasthāpayati, apahnute	ca iti pratijñā-padayor virodhāt pratijñā-doṣa
PVin3_0001410	tad-an-ākṣepe kiṃ sādhanā-phalam, an-iṣṭam	ca iti. yadi ca na viṣayī-kṛtam eva tat sādhanena,
PVin3_0005904	— idam upalabhe , aparaṃ na upalabhe	ca iti. yasmād artha-viśeṣa-gatiḥ samvedana-
PVin3_0008505	varṣa-hetuḥ pipilikā-saṅkṣobha-ādi-hetuś	ca iti. rūpāt sparśa-anumānaṃ kārya-liṅga-jam,
PVin3_0004910	nityaḥ kṛtakatvāt prayatna-anantariyakatvāc	ca iti viruddhau dvau ca nirdiṣṭau. na hi sva-
PVin3_0004404	bhidyate — sapakṣe sann a-san dvedhā	ca iti. sa tri-vidhaḥ pratyekam punas tridhā
PVin1_0002001	-ākāra-arpaṇa-kṣamam. ity antara-ślokaḥ. na	ca idam pūrva-pramāṇa-viṣaya-grāhi, an-adhigata-
PVin1_0001609	dṛṣṭāv iva tad a-nirdeśyasya vedakam. tac	ca idam pratyakṣam an-abhilāpya-viṣayam, a-
PVin1_0001703	artha-pratipattaye ca śabdāḥ prayujyante. na	ca indriya-artho 'nvayī, yataḥ śabdena dṛṣṭa-
PVin1_0001008	-balena utpatter a-vicāratvāt. vicāratatve	ca indriya-mano-vijñānayor a-bheda-prasaṅgāt. a-

PVin1_0001404 -buddhir iti kim atra anyena sādhanena. na
 PVin1_0003811 mahān alpo 'pi dṛṣyate. yathā-anudarśanam
 PVin1_0001103 icchayā matiḥ. na artha-sannidhim iḥṣeta api
 PVin1_0003110 ayam asyāḥ karmaṇi niyamaḥ, tat sādhanam. na
 PVin3_0001302 iti cet, na, sādhyatva-a-viśeṣāt. a-doṣe
 PVin3_0001304 ātmā paraś cet so 'siddha iti. tasya eva
 PVin3_0010603 sandigdho bhūta-saṃhāto 'gni-siddhau. yathā
 PVin3_0009206 tasmāc choṣam ayaṃ taruṣu maraṇam āha. na
 PVin3_0003708 -ādi-sandeha-vat. lakṣaṇe jñāna-grahaṇāc
 PVin3_0004207 eva upalabhyeta, viśeṣa-a-bhāvāt. viśeṣe
 PVin2_0008004 paścād api sva-bhāva-a-parāvṛtته. apekṣāyām
 PVin2_0008605 a-kāraṇam viśvasya vaiśvarūpyam syāt. tatra
 PVin3_0013705 a-pratibandhāt, pratibandha-lakṣaṇa-virahāc
 PVin3_0012202 tathā eva bhavati, atiprasaṅgāt. na
 PVin1_0000907 sākṣād buddhāv an-upayogāt smṛti-prabodhe
 PVin3_0006111 bhavanti, yadā eṣāṃ kārya-vṛtṭiḥ syāt. sā
 PVin1_0000409 -vyaktinām pravṛtttau saṃvādam viśaṃvādam
 PVin3_0004102 tiro-dhānād vā iti na atra nirbandhaḥ. tac
 PVin2_0006705 artha-abhidhāne puruṣa-upadeśa-apekṣatvāc
 PVin2_0005902 bhāvasya anya-hetu-sākalye tad-a-vyabhicārāc
 PVin1_0004111 eka-a-siddhau sarva-a-siddheḥ. na
 PVin3_0006803 -prayogāt, tad-ākāra-vikalpa-jananāc ca. na
 PVin3_0000408 -san-darśana-arthaḥ. tad-an-abhyupagame
 PVin2_0009405 tad api hy an-upalambham eva khyāpayati. na
 PVin3_0004605 -dharmaś trīyam āśrayet. eka-anta-vyāvṛtṭyā
 PVin1_0002601 ity apārthakam aparaṃ caitanyam. taṃ
 PVin2_0006910 pratipatthe, sandehe sandehād bahuṣu darśane
 PVin1_0003504 'pi tathā sthūlasya darśanam syāt. rakte
 PVin3_0004508 tu saṃśaye dvayor ekasya vā viparyaye
 PVin1_0000302 grāhya-dharmaṇi dharmiṇi ca darśanam. na
 PVin3_0012501 -pratiśedhād anyo vyatirekaḥ. vipraśiddham
 PVin1_0004403 -apekṣayā pramāṇam. saṃvyavahārikasya
 PVin1_0004003 -ākāra-an-upalambhe 'nya-upalambho 'sti. na
 PVin3_0013405 tad-ātmatāyām sarvaṃ sarva-ātmakam syāt. na
 PVin1_0002307 vedyatvād a-tad-rūpa-a-pravedanāt. cetanās
 PVin3_0008201 vyatireka-gatau sāmārthya-parisaṃmāpteḥ. na
 PVin1_0001507 puruṣa-antara-saṃvedana-vat. an-anuyamś
 PVin1_0001410 vikalpayan sva-citta-dhārāḥ saṅkalayaty evaṃ
 PVin3_0010104 vastu-vaśād vyavasthām apanudet. hetuś
 PVin3_0004104 bād hate. sattva-rajasa-tamasāṃ caitanyasya
 PVin3_0011202 kṣīra-avasekena madhura-phalā bhavanti, na
 PVin1_0002909 -a-bhāve tad-ābhāsa-pracyuter ity uktam. na
 PVin3_0002803 vivādaḥ, tadā tasya a-nāntariyakatvāt. na
 PVin3_0011108 -an-utpattiḥ kāraṇa-antaram anumāpayati. na
 PVin2_0005305 tu na dṛṣṭa iti vyatirekī kathyate. na
 PVin3_0011704 -vad aikāntika-vyatireko 'pi gamaka eva. na
 PVin3_0003706 lakṣaṇam ucyate, kiṃ tarhi vastu-sthityā. sā
 PVin3_0011811 darśanād eva sad-a-santaḥ pratiyante, na
 PVin3_0010803 iti cet, tulye nyāye kiṃ na upanayaḥ. na
 PVin3_0003905 śabdānām na kaścid artha-niyamaḥ, atra
 PVin3_0010711 -jñā iti. sarva-vakṛt-dharmatā-paricchedasya
 PVin1_0001410 sva-citta-dhārāḥ saṅkalayaty evaṃ ca evaṃ
 PVin1_0000407 gateḥ. pramāṇa-antara-sad-bhāvāḥ pratiśedhāc
 PVin2_0010101 hetu-sva-bhāva-a-bhāvo 'taḥ pratiśedhe
 PVin2_0004806 artha-sādhanane vastuni tasya a-nirodhāt tataś
 PVin3_0011901 a-kārya-kāraṇa-pratiśedho gamaka iti. sa
 PVin2_0008510 uṣṇa-sparśa-viśeṣasya agnitvāt. kāryasya
 PVin1_0001909 a-sataḥ prāg a-sāmārthyāt sāmārthya-kāle
 PVin2_0007404 -bhūtasya paścāt tādātmya-virodhāt kāraṇānām
 ca imāḥ kalpanā a-pratiśaṃviditā eva udayante
 ca iyaṃ meya-māna-phala-sthitiḥ. kriyate '
 ca iyaṃ viśeṣaṇa-ādi-vikalpa-utthāpitā sati
 ca iyaṃ artha-ghaṭanā artha-sārūpyād anyato
 ca iṣṭa-vighāto 'pi na syāt, tasya sādhyā-vipakṣa
 ca iṣṭasya vighāta-kṛd viruddhaḥ. tad api na
 ca — iha nikuṅje mayūraḥ, kekāyitād iti tad-
 ca idṛśaṃ prāṇi-maraṇam iti na idam taruṣu
 ca. ukta-lakṣaṇe 'numāne tal-lakṣaṇasya
 ca uktam. anyac cet, katham anya-bhāve so 'sti,
 ca uktam. na api yugapat kriyā, tat-sva-bhāvasya
 ca ukto doṣaḥ. sarvaṃ ca sarvasmāj jāyeta. tasmāt
 ca, uttara-ābhāsatvena su-jñānāḥ. prabhedaḥ punar
 ca upagama-balena sapakṣa-a-sapakṣau vyavasthāpya
 ca upayuktatvān na asya an-upakāriṇo buddhir
 ca upalabdhir eva. upalabhyasya an-upalambhena
 ca upalabhya tal lakṣaṇam vyāptyā kathayed yathā-
 ca upalabhya-madhyā-rūpaṃ pūrva-aparayoḥ koṭyor
 ca. upalambha-yogyā-a-yogyā-ātmanoḥ prāpti-
 ca upalambhaḥ sattā ucyate. sāmagrī-pariṇāma-
 ca upalambhānām utpatti-niṣṭhā ity andha-mūkaṃ
 ca upādāna-kārya-pratyaya-a-pratibhāsi rūpaṃ
 ca ubhaya-nivṛtṭiḥ, vivekasya kartum a-śakyatvāt,
 ca eka-an-upalambho 'nya-a-bhāvam sādhyati,
 ca eka-bhāve pratīti-sādhanā-a-bhāvam āha. asya
 ca eka-rūpaṃ eva paśyāma iti na anyā buddhir anyo
 ca, ekatra draṣṭur a-bhāvāt, punar darśane ca
 ca ekasmin rāgaḥ, a-raktasya vā gatiḥ. avayava-
 ca ekasya na sādhanam na dūṣaṇam, tathā-
 ca etac chabdānām asti iti katham na pramāṇa-
 ca etat — na anvayo na vyatireka iti. ya eva
 ca etat pramāṇasya rūpaṃ uktam, atra api pare
 ca etat sva-bhāva-viveke yuktam, pratibandha-
 ca etad yuktam. tasmāt tad-abhivyāpta-dharma-
 ca ete sukha-ādayaḥ saṃvedyatvāt. na hi yad yad-
 ca eteṣāṃ bheda-mātraṃ gamyate, kiṃ tu tad eva
 ca enām pratyakṣeṇa katham ātmany anvīyāt. a-
 ca evaṃ ca kalpanā mama āśid iti. tad imāḥ
 ca evaṃ na kaścid anaikāntikaḥ syāt. vipakṣasya
 ca evaṃ paraspara-rūpa-vivekena vyavasthā-a-yogāt.
 ca evaṃ bahulaṃ dṛṣyante. tena evaṃ syād yuktam
 ca evaṃ vikalpaḥ, tat-pratibhāśasya vastuny an-
 ca evaṃ-vidhā dharmāḥ kvacid a-samaya-sthāyinaṃ
 ca evaṃ-vidho vyatireko '-cetaneṣu sambhavati.
 ca evaṃ-vidho vyatireko gamakaḥ. yas tu gamakaḥ,
 ca evaṃ śrāvaṇatvam, ubhayato vyāvṛtṭer iti. tena
 ca evaṃ a-śakya-niścayā iti na tat sandigdha-
 ca evaṃ ātmā iti na tasya sad-a-sattva-pratītiḥ.
 ca eṣa nyāyaḥ, lakṣaṇa-yukte virodha-sambhavāt.
 ca eṣāṃ pratiśedhe virodha ity uktam bhavati.
 ca kartum a-śakyatvāt. sa eva hy evaṃ sarva-jñāḥ
 ca kalpanā mama āśid iti. tad imāḥ kalpanāḥ
 ca kasyacit. sa khalu pratyakṣaṃ pramāṇam na
 ca kasyacit. hetuḥ tāv eva hi nivartamānau sva-
 ca kasyacid arthasya a-siddheḥ. ata eva sad api
 ca kāraṇa-bhāvo '-darśanād ātmano na sidhyati ity
 ca kāraṇam antareṇa bhāve '-hetutā eva syāt. na
 ca kārya-niṣpatter an-upayogāj jñāna-hetor
 ca kārya-vyabhicārāt. tasmāt tad-bhāva-mātra-

PVin1_0000611 icchatā jñānasya tat-pratibandho vācyaḥ. sa
 PVin3_0005008 -utpādayat kiñcit-karam nāma. a-kiñcit-karam
 PVin2_0007604 sarvam a-nityam, yathā ghaṭa-ādayaḥ, śabdaś
 PVin3_0001006 kaścit kṛtakaḥ sa sarvo 'nityaḥ, śabdaś
 PVin2_0007606 -nityatva-a-bhāve kṛtakatvaṃ bhavati, śabdaś
 PVin1_0002005 a-kārya-bhedasya apekṣa-a-yogād an-apekṣāc
 PVin1_0001501 ayaṃ vikalpaḥ samvidita upayann apayaṃś
 PVin3_0008103 ca dur-balaḥ, hetoḥ sapakṣa-vyāpter vipakṣe
 PVin3_0012901 nanu na ākāśa-deśe rūpa-ādayas tad-deśāś
 PVin3_0012603 uparacayati ity uktaṃ vārttike. buddhi-kṛtā
 PVin3_0004306 -yogya-dharmi-pratipatty-artham. tathā
 PVin2_0006702 śakyante, puruṣa-icchā-vṛttitvāt teṣāṃ
 PVin2_0006712 para-ātmani tulyaḥ paryanuyogo 'n-avasthā
 PVin2_0004502 anumānaṃ dvidhā sva-arthaṃ para-arthaṃ
 PVin3_0010312 vyapadeśair vaktāraḥ pradārśayanti. na
 PVin1_0002814 tathā hi svapne 'pi smaryate smārtaṃ na
 PVin2_0005209 niṣedhe 'pi tatra eva niṣedhe doṣaḥ syāt. na
 PVin2_0009001 uta viruddha-dharma-adhyāśaḥ kāraṇa-bhedaś
 PVin2_0008514 tad-a-bhāve 'py agnau bhavati iti. kathaṃ
 PVin2_0009111 -an-apekṣaṇād a-hetutā tan-mātra-anubandhaś
 PVin3_0001309 na ca sva-rūpa-mātra-arthavat. arthavac
 PVin3_0004101 tādavasthyam a-nityatāṃ brūmaḥ, tādavasthyam
 PVin3_0007510 ativartate, a-siddhiṃ vyabhicāraṃ virodhaṃ
 PVin1_0000207 dvi-vidha eva hy arthaḥ pratyakṣaḥ parokṣaś
 PVin2_0004609 -vyatireke bhavataḥ, a-bhedād ātma-niṣpatteś
 PVin3_0005206 āvaraṇe jñāpayeyur eva indriya-ādayaḥ, na
 PVin3_0007207 viśeṣitas tat-sva-bhāvaḥ sādhitō bhavati. sa
 PVin1_0000307 abhipretam tv arthaṃ sūcayeyur iti sa eva
 PVin3_0008808 vastunas tādātmyāt patanam an-avasthā ca. na
 PVin1_0003409 yuktam, eka-rūpasya bāhulya-virodhāt. bahuṣu
 PVin2_0008014 ca teṣāṃ tad-a-yogād apekṣā-virodhāc
 PVin3_0001605 tad-vikāra-an-anukārāt, tad-a-bhāve bhāvāc
 PVin3_0012605 sad-a-sad-ubhaya-an-ubhaya-vyavasthāś
 PVin2_0006606 -icchāḥ sarvā yathā-artha-bhāvinyāḥ. na
 PVin2_0005513 iva anyeṣāṃ upekṣakam. niṣedhe tad-viviktaṃ
 PVin2_0005610 hi saty artho 'rthaṃ na vyabharati. sa
 PVin2_0009804 na anyatra. tathā kāla-saṃskāra-bhedāt. na
 PVin3_0006606 -bhāvinaḥ paścād apy a-bhāva-prasaṅgāt. sa
 PVin2_0008212 - nir-apekṣo vināśa iti. a-sāmarthyāc
 PVin2_0010006 -pratibandhād eva hetuḥ sādhyam gamayati. sa
 PVin3_0006801 viśayatvena ātmasāt kurvanti. vaktuḥ śrotuś
 PVin3_0010806 a-bhāva-a-siddhir ity an-upanayaḥ. dr̥ṣyatayā
 PVin3_0000706 ekatra viruddha-guṇa-upasaṃhāra-a-yogāc
 PVin3_0008901 'bhāva-a-yogāt, pūrva-vat-prasaṅgāc
 PVin1_0003206 tat-karma-sambandho na prasidhyati. sā
 PVin3_0006308 ca sva-tantrasya na syāt. tad-bala-utpattau
 PVin1_0001310 -kāla-utpattiḥ sva-bhāvasya. parāvṛttau
 PVin1_0000601 sva-bhāva-pratibandho hi liṅga-lakṣaṇam. na
 PVin2_0007802 -hetuḥ, pūrvaḥ pariṇāmas tad-arthaḥ. na
 PVin1_0004207 tathā iti nila-ādy-anubhavaḥ syāt. sa
 PVin1_0003513 -prativedyatvam apy asyaṃ tad-ātmatā eva. sā
 PVin3_0007108 na kaścid arthaḥ siddhaḥ syād a-niṣiddham
 PVin1_0000413 'nirdeśya-lakṣaṇābhyo jñāna-vyaktibhyaḥ. na
 PVin1_0003207 tena na artha-antaram phalam. dadhānaṃ tac
 PVin3_0009407 iti cet, nanv etat sukha-ādināṃ puruṣāṇāṃ
 PVin3_0004409 a-sapakṣasya. tad vivakṣite pratiyogini
 PVin2_0009712 gr̥hītvā ayaṃ pratiṣedham āha. tatra
 PVin1_0002901 anubhūta-smaraṇa-ākārā vikalpā bhavanti. na
 PVin2_0006414 pratikṣipati. sā viprakṣeṣv apy asti, na
 ca kārya-sva-bhāvayor liṅgayor anumāne 'pi tulya
 ca kiṃ kasya āvaraṇam anyad vā. kuḍya-ādayo ghaṭa
 ca kṛtaka ity anvayī. sāmarthyād eva atra a-nityaḥ
 ca kṛtaka ity ukte 'pi śabdo 'nitya ity arthād
 ca kṛtaka iti. siddha-tat-sva-bhāvatayā tad-a-
 ca krama-utpatty-a-yogāt. ādheya-bhedatve ca
 ca kva antar-bhāvyaṭām arthe buddhau vā. na arthe,
 ca kvacid a-bhāvāt, yathā — prayatna-
 ca ghaṭa-ādīn vyāpnuvanti. āstāṃ tāvad ayaṃ
 ca ghaṭanā a-satsu kena nivāryate. sad-a-sad-
 ca cākṣuṣatva-ādi-parihāraḥ. dharma-vacanena api
 ca citra-abhisandhitvāt. tad ayaṃ liṅga-saṅkarāt
 ca. janya-janaka-bhāve so 'n-apekṣasya nityam
 ca. jñāna-abhidhāna-rūpatvān na para-apara-
 ca tat-kṛto vibhāgo vastu-vyavasthāyāḥ samāśrayaḥ,
 ca tat tādrg-arthavat. middha-upaplūtānām apy
 ca tat-tulya eva vṛttir ity a-tat-tulyo viruddha
 ca. tataś cen na bheda-siddhiḥ, na kasyacit
 ca tato 'nyato vā a-taj-janana-sva-bhāvād bhavet.
 ca. tato 'pi kasyacid bhāve tad-an-upayogād a-
 ca. tato bāhyena arthena arthavattvam an-iṣṭam
 ca tattvam. tad avarugne 'sti, vināśāt tiro-
 ca. tatra yadi bhāva-dharmo hetur ucyate, sa
 ca. tatra yo jñāna-pratibhāsam anvaya-vyatirekāv
 ca. tathā tayor a-bhāve taj-jaṃ jñānaṃ tat-
 ca tathā. tasmāt tena ādheya-viśeṣā iti gamyante.
 ca tathā na anveti. yad api sattā-mātram anveti,
 ca tathā-pratipādyamāna āśrayo 'stu. tad-bhāva-
 ca tathā-bhūta-ātma-kriyāṃ pratibandham
 ca tathā-vidho na asti iti na tayoh sārūpyam. na
 ca. tathā viśayāḥ sukha-duḥkhe nimitta-
 ca. tathā śrāvaṇa-ādy api iti naindriyam. tathā
 ca tad-a-tat-samayavatām a-niścita-sādhanaṃ na eka
 ca tad-a-pratibaddha-sva-bhāvo bhāvo 'nyam
 ca tad-anyeṣāṃ apekṣakam. vyavahāram a-satya-
 ca tad-ātmatvāt. tad-ātmatve sādhyā-sādhana-bheda
 ca tad-deśais tathā-dr̥ṣṭā iti sarvās tattvena
 ca tad-dhetur vā a-nityatā-hetu-niyamana-sva-
 ca tad-dhetoh a-bhāva-kāriṇaḥ kriyā-pratiṣedhāc
 ca tad-bhāva-lakṣaṇas tad-utpatti-lakṣaṇo vā. sa
 ca tad-vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-
 ca tayor ātmanor virodha-upalabdhir ity a-
 ca. tasmād ete kartur icchā-mātra-anurodhino
 ca. tasmād bhāva-kriyā-pratiṣedha eṣa bhāvaṃ na
 ca tasya ātma-bhūtā eva tena na artha-antaram
 ca tasya eva tatra sāmarthyam iti tad eva
 ca tasya tādātmyād anyasya a-samaya-darśino 'pi
 ca tasya vyabhicāraḥ, tad-a-bhāve sva-bhāva-a-
 ca tāṃ kaścit pratibanddham samartha ity ukta-
 ca tādātmyāt tathā prakāśamāno 'pi sva-para-
 ca tādātmyāt svayaṃ prakāśate. tena ātmanaḥ
 ca tādr̥śam. na sarvathā sattā-sādhane viśeṣaḥ
 ca tābhīḥ sva-santāna-bhāvinībhīr a-lakṣitābhīr
 ca tāṃ ātmany artha-adhigamana-ātmanā. sa-
 ca tulyam. bhede krama-abhivyakti-virodhād aikyam
 ca tulyam. vyatireka-gateḥ sarvatra tulyatvāt
 ca tūla-upala-pallava-ādiṣu tad-bhāve 'pi sparśa-
 ca te tathā-avabhāsiṇaḥ smaryante. tan na viplavo
 ca te na santy eva. tatra api satī pratyakṣa-

PVin2_0006509	esām kārya-upalambho yena anumīyeraṇa. na	ca te pramāṇa-traya-nivṛttāv api na santi iti
PVin1_0001212	tu śabda-bhede smṛtiḥ katham. tad-a-smṛtau	ca tena arthaṃ saṃśṛṣṭaṃ vetty asau katham. yady
PVin3_0000304	-ślokaḥ. tad-āgama-viruddha-abhyupagamaś	ca tena eva katham bhavet, tad-upagama āgamasya
PVin1_0000306	-apanayanto vā katham kasyacit sādhanam. na	ca tebhyo 'rtha-siddhiḥ, teṣāṃ tatra pratibandha-
PVin2_0006507	-viśeṣāḥ. na tāñ śāstraṃ viṣayī-karoti. na	ca teṣāṃ tathā viprakṛṣṭānāṃ sva-sāmarthya-
PVin2_0008014	-viccheda-vikāra-darśanāt, tādavasthye	ca teṣāṃ tad-a-yogād apekṣā-virodhāc ca. tathā
PVin1_0002105	a-punar-bhāvini samasya vaiyarthiyāc	ca. teṣāṃ ataḥ sva-saṃvittir na abhijalpa-
PVin3_0002009	kaiścit prakaraṇair icchā bhavet sā gamyate	ca taiḥ. balāt tava icchā iyam iti vyaktam īśvara
PVin1_0000302	lakṣaṇam, kiṃ tarhi grāhya-dharmaṇi dharmiṇi	ca darśanam. na ca etac chabdānāṃ asti iti katham
PVin3_0011709	-tad-utpattibhyāṃ anyo na asti ity uktam. te	ca darśanena vinā na sidhyataḥ. tan na ātma-
PVin3_0013205	-tan-mātra-anubandhau darśaniyāv uktau. tac	ca darśayatā — yatra dhūmas tatra agniḥ, a-saty
PVin3_0002606	iṣṭa-a-kṣatim a-sādhyatvam an-avasthāṃ	ca darśayan. ity antara-ślokaḥ. atra svayam-iṣṭa-
PVin3_0008103	iti cet, iha tu balavān anvayo vyatirekaś	ca dur-balaḥ, hetoḥ sapakṣa-vyāpter vipakṣe ca
PVin3_0013610	-ukta-lakṣaṇāsu jātiṣv antar-bhavanti. na	ca dūṣaṇāni, śabda-artha-an-apahnavena sva-lakṣaṇa
PVin3_0004011	-sahatvaṃ paśyato bhrāntīyā etat syāt. tac	ca dṛṣṭa-avarugṇa-ghaṭa-vad utpatty-āder na
PVin2_0005811	sāsnā-ādi-samudāya-ātmakatvād iti. tathā	ca dṛṣṭānta-a-siddhi-codanā api prativyūdhā,
PVin3_0001403	icchayā vyāptaḥ sādhyāḥ. tad-vaikalya-ādayaś	ca dṛṣṭānta-ādi-doṣāḥ. etena sa-dvitiya-prayogeṣu
PVin2_0007012	'yaṃ vivēcitaḥ. svarga-urvaśy-ādi-śabdaś	ca dṛṣṭo 'rūḍha-artha-vācakaḥ. śabda-antareṣu
PVin3_0001510	-antara-bhāvasya an-abhyupagamād virodhāc	ca deha eva artha-antara-bhūta iti sāmartyena
PVin3_0001707	apy artheṣu sāmartyād viśeṣa-sthiteś	ca deha eva pratyayaḥ, na ghaṭe. yathā ko 'py
PVin3_0001505	tāvatiṃ tad-dūṣaṇam api. tathā-vidhasya	ca dehasya ghaṭād artha-antara-bhāva-an-
PVin3_0005403	an-artha-antaravāt, artha-antaratve	ca doṣāt. na ca asya prayatna-an-ārambha-virāme
PVin3_0001703	-sapakṣa-anyataratvam api pratyuktam. api	ca dvayor api sambhava-a-virodha etad evaṃ syāt.
PVin3_0001701	dehena eva vā iti na iśyate. vidher a-yogāc	ca dvayor ekasya vidhiyamānasya vikalpa-samuccaya
PVin3_0004807	sa eva brāhmaṇas taj-jāti-yogād a-brāhmaṇaś	ca dharma-antara-samāveśāl loke pratiyate, kiṃ
PVin2_0005005	'numānato vā. tathā tat-tulya eva	ca. dharmi-viśiṣṭasya anyatra vṛtti-virodho '-
PVin2_0010013	a-bhāve kṛtakatvaṃ na bhavati dahana-a-bhāve	ca dhūmaḥ. tathā hi sa tasya sva-bhāvo hetur vā.
PVin2_0008507	'pi na upalabhyate, tat tasya kāryam. tac	ca dhūme 'py asti. sa sakṛd api tathā-darśanāt
PVin2_0008512	bhāvaḥ, sa tasya hetur bhavati. bhavati	ca dhūmo 'gnim antareṇa, tan na tad-dhetuḥ syāt.
PVin1_0003815	tad-ekatvasya hānitaḥ. anyasya anyatva-hāneś	ca na a-bhedo 'rūpa-darśanāt. rūpa-a-bhedam hi
PVin1_0002007	ca anyatvam. kṣaṇikatvād arthānāṃ atipātāc	ca na a-satāṃ grahaṇam. tasmād artha-antarām eva
PVin2_0005306	yas tu gamakaḥ, sa saṃvarṇita eva. sa	ca na a-saty anvaye śakyo darśayitum, tad-bhāva-
PVin3_0007506	-sāmartyāt. na sādhyatve, vaiphalyāt. api	ca, na a-siddhe bhāva-dharmo 'sti vyabhicāry
PVin1_0001906	-saha-kāriṇā janitaṃ pratyakṣam. ata eva	ca na an-indriya-dṛṣṭir na api viśaya-antarasya.
PVin2_0007511	hetuḥ prayogataḥ sādharṃyavān vaidharṃyavāmś	ca. na anayor vastutaḥ kaścid bhedo 'nyatra
PVin3_0013604	na tā iha. mithyā-uttarāni jātayaḥ. teṣāṃ	ca na antaḥ, a-yoniśo-vikalpānāṃ a-pratiṣṭhānāt.
PVin1_0003512	tasmād ātmā eva buddher anubhavaḥ. sa	ca na anyasya kasyacit. pratyakṣa-prativedyatvam
PVin3_0003403	upagama-a-viśeṣa ekaṃ pramāṇam bādhaḥ	ca na aparam iti yat kiñcid etat. puruṣa-icchā-
PVin1_0003307	śakti-bhedena vyavasthā-bheda-darśanāc	ca na ayaṃ vastu-sanniveśī vyavahāraḥ. na api
PVin2_0009411	yato 'sya vyāvṛttam iti bhavati. na	ca na asti iti vacanāt tan na asty eva yathā yadi.
PVin1_0000508	-bhāva-niścaya iti cet, vyāhatam etat — tac	ca na asti tena ca pratipattir iti. nivṛtter vā
PVin3_0002102	ca arthe bādHITE 'nyasya kā kṣatiḥ. uktaṃ	ca na āgama-apekṣam anumānaṃ sva-gocare. siddham
PVin3_0001807	-prasādhanāt, a-nitya-śabdaḥ śabdaḥ syāt. sa	ca na iṣṭa iti na iṣṭa-vighātaḥ kaścit. tasmāt
PVin2_0007101	prasiddhiś ca nṛṇāṃ vādaḥ pramāṇam sa	ca na iśyate. tataś ca bhūyo 'rtha-gatiḥ kim etad
PVin3_0004609	-hetāv apy a-pratibhānāt syāt saṃśayaḥ, sa	ca na eka-antena anaikāntikaḥ. tan niścita-tad-
PVin3_0004809	niyoga-vṛtteḥ. sapakṣa-lakṣaṇa-virodhāc	ca na evaṃ pratītiḥ. sādhyā-dharma-sāmānyena
PVin3_0000401	na atīsete, a-pratyayavāt. uktaṃ	ca — na kārya-sva-bhāva-an-upalambha-viśeṣebhyo
PVin3_0006803	-samīhā-prayogāt, tad-ākāra-vikalpa-jananāc	ca. na ca upādāna-kārya-pratyaya-a-pratibhāsi
PVin3_0008808	eva vastunas tādātmyāt patanam an-avasthā	ca. na ca tathā-bhūta-ātma-kriyāṃ pratibandham
PVin3_0002802	bhavati, viśeṣa-antare vivāda-a-sambhavāc	ca. na ca śāstra-dvāreṇa vivādaḥ, tadā tasya a-
PVin2_0005412	ca a-satsu na iti prāptā atra mūkatā. satāṃ	ca na niṣedho 'sti so 'satsu ca na vartate.
PVin2_0005412	mūkatā. satāṃ ca na niṣedho 'sti so 'satsu	ca na vartate. jagaty anena nyāyena nañ-arthaḥ
PVin2_0008205	jātasya tad-bhāve 'nya-an-apekṣānāt. api	ca na vināśo nāma anya eva kaścid bhāvāt, kiṃ tu
PVin3_0001410	kiṃ sādhanā-phalam, an-iṣṭaṃ ca iti. yadi	ca na viśayī-kṛtam eva tat sādhanena, katham atas
PVin1_0001304	ca ayam a-śabdakam arthaṃ paśyati, a-paśyamaś	ca na śabda-viśeṣam anusmarati, an-anusmaran na
PVin3_0001607	tayor ekasya tathā-abhyupagame syāt. sa	ca na śarīrasya, an-anvaya-śāṅkayā, na ghaṭasya,
PVin3_0005602	-sādhanāḥ. niyamo hy avinābhāvo 'niyataś	ca na sādhanam. ity antara-ślokaḥ. nanu yathā-
PVin3_0001602	ghaṭasya api sa iti virodhaḥ. itaś	ca na sāmānya-āśrayaḥ, sarva-vyakti-sambhava-a-
PVin3_0012302	-ādināṃ nairātmyena saha virodhaḥ syāt. sa	ca na sidhyati ity uktam. astu nāma nir-

PVin2_0006904	śabdo 'vācakaḥ syāt tasya iti sambandhaś	ca na sidhyati. tasmāt sarvathā sarva eva kvacin
PVin3_0006705	-vidhiḥ sad-vyavahāra-pratiṣedho vā. katham	ca na syāt. tad-artha-pratiṣedhe dharmi-vācino '-
PVin3_0011611	api. artha-antarād a-kārya-bhūtād a-siddheś	ca. na hi kārya-kāraṇa-bhāvaḥ prāṇa-ādinām ātmanaś
PVin3_0007802	idānim hetur a-vipakṣa-vṛttir ubhaya-dharmaś	ca. na hi pakṣa-vipakṣa-pravibhāga-apekṣayā hetor
PVin2_0008011	a-siddher anvaya-vidhāna-a-yogāt. tad eva	ca naḥ kṛtakam yathā-uktam abhidharme – katame
PVin1_0001109	gaur ity a-sannihite 'rthe bhavati. idam	ca naḥ pratyakṣam, sannihita-artha-niścaya-
PVin1_0002401	āviśat sarūpayantaṁ ghaṭayet. idam eva	ca naḥ sukham yat sātamaṁ samvedanam iti siddhāḥ
PVin3_0001501	sva-āśrayāṁ doṣa-gatiṁ katham na spr̥šet. sa	ca nāma tad-āśrayāṁ siddhiṁ sādhanād upajīvati,
PVin1_0001511	'py avadheya-vacaso loke. artha-jñānam	ca nāma buddhi-sādhanam pratyeti na buddhim iti
PVin2_0005112	-avadhāraṇam anyad vyavacchinatti, naram	ca nārāyaṇam eva ca ādau svataḥ sutau dvau
PVin3_0009812	'punar-nirdeśya ity uktam. a-vivadaś	ca, nityam tad-bhāva-siddheḥ. anvaya-a-dṛṣṭer a-
PVin2_0008608	bhavati, a-hetutva-prasaṅgāt. tathā	ca nityam sattvam a-sattvam vā a-hetor anya-an-
PVin1_0000310	'sti, sādhanā-antara-a-bhāvāt tat-sādhanatve	ca nidarśana-an-avasthā-prasaṅgāt. na, tatra
PVin2_0005105	a-tattvam syād viśeṣaṇa-viśeṣya-yoginaś	ca nipātasya a-viśeṣaḥ. etena sādhyā-dharme 'pi
PVin3_0012711	a-bhāvaḥ. sambandhī vidyate na sambandha iti	ca nipuṇā vāco yuktiḥ. aṅgī-kṛta-sambandham
PVin2_0006902	lakṣaṇatvād anyeṣv apy asyāḥ, tad-vyatikrame	ca niyama-a-yogāt. śakteś ca an-artha-antaratvāt
PVin2_0007206	punaḥ. saṅketaś ca nir-arthaḥ syād vyaktau	ca niyamaḥ kutaḥ. yatra svāntaryam icchāyā
PVin2_0007206	'nyatra na vojyeta tayā punaḥ. saṅketaś	ca nir-arthaḥ syād vyaktau ca niyamaḥ kutaḥ.
PVin3_0011808	tau ca atyanta-parokṣasya na sidhyataḥ. ke	ca nir-ātmānaḥ prāṇa-ādy-a-bhāvena vyāptāḥ. ghaṭa
PVin3_0004910	-anantariyakatvāc ca iti viruddhau dvau	ca nirdiṣṭau. na hi sva-bhāvād anyasya sarvatra
PVin1_0001101	kalpanām āviśati. vikalpa-utthāpitā sā	ca nivartyeta icchāyā matiḥ. na artha-sannidhim
PVin3_0009402	ghaṭo 'stu, yathā-ukta-lakṣaṇatvād asya. sa	ca nivṛtta ity a-nivṛtto 'vasthātā-avasthitaḥ
PVin2_0005202	liṅgasya a-sati nāstitā tṛtīyam rūpam. sā	ca niścitā. ante vacanān niścitatvam triṣv api
PVin2_0007101	śaktas tulyaḥ paryanuyogataḥ. prasiddhiś	ca nṛṇām vādaḥ pramāṇam sa ca na iṣyate. tataś ca
PVin3_0012303	ātmakebhyo vyatirekaḥ prāṇa-ādinām tad-bhāve	ca nairātmya-vyāvṛttiḥ, tathā api na a-nairātmyād
PVin3_0002904	-jñāna-a-yogāt. viśaya-upadarśana-arthaṁ	ca pakṣa ucyate. sa nirākṛte viśayiṇo '-sambhavād
PVin3_0013007	vācyāḥ. tad ayam an-upalambhaḥ sva-bhāvaś	ca paraspara-viruddha-artha-sādhanāv ekatra
PVin2_0009909	prasiddheḥ. sa tasyāḥ sva-bhāvaḥ. sva-bhāvam	ca parityajya katham bhāvo bhavet, sva-bhāvasya
PVin3_0004311	sāmarthyād artha-gatau pratipatti-gauravam	ca pariḥṛtam bhavati. pakṣasya dharmatve tad-
PVin3_0012111	sattā-sādhanā-vṛtteḥ. sandigdhaḥ syāt. na	ca pareṇa tathā upagata ity a-pramāṇād
PVin1_0001506	sukha-ādi-samvedanam ca buddhiḥ. sā	ca parokṣā iti na anugraha-upaghātau tataḥ syātām,
PVin1_0002113	-sva-bhāvānām bhāvānām tādrūpyam a-tādrūpyam	ca paryanuyuktā hetu-prakṛtim eva te 'py
PVin1_0002204	'darśanād an-upahata-indriya-upanidhau	ca punaḥ sambhavāt. na apy a-manas-kārāḥ, ubhaya-
PVin2_0008702	-kālatvād dhūmo yatra dṛṣṭaḥ sakṛd vaikalpe	ca punar na dṛṣṭaḥ, taj-janyo 'sya sva-bhāvaḥ,
PVin3_0000704	-viprakarṣa-a-bhāvāt. vastu-sva-bhāvātve	ca punar vivakṣā-antare parāvṛtṭy-a-yogāt.
PVin2_0006605	iti tan-nāntariyakās tām eva gamayeyuḥ. na	ca puruṣa-icchāḥ sarvā yathā-artha-bhāvinyāḥ. na
PVin3_0003705	-niścayasya kartum a-śakyatvād ity uktam. na	ca puruṣa-pratibhā-vaśāt pramāṇayor lakṣaṇam
PVin2_0006713	kādācitkaḥ śabdasya upalambha-yogya ātmā, sa	ca puruṣa-vyāpāra-anvaya-vyatireka-anuvidhāyī
PVin2_0006712	bhāve so 'n-apekṣasya nityam syāt. apekṣayām	ca pūrva-vat prasaṅgaḥ. tasmāt kādācitkaḥ
PVin3_0007307	śabda-artha-mātratāyām avatiṣṭhate. tathā	ca pūrva-vad abhidheyam kim apy asti iti sādhyam
PVin2_0006504	a-sambaddha-pralāpasya a-prāmānyāt. tatra	ca prakaraṇe bahavo 'rthā na avāyam nirdeśyāḥ,
PVin1_0001504	ca a-pratyakṣā vivṛttā api na prakāśeta. na	ca prakāśo 'rthas tathā-vṛttiḥ. na apy anyaḥ
PVin3_0001207	-mātram bhidyate, na arthaḥ. artha-antare	ca prakṛtād viśeṣe sādhye kas tayoh sambandhaḥ,
PVin3_0002506	sādhyāyām sva-lakṣaṇam sādhyam syāt, tac	ca pratikṣiptam iti na atra evam a-vacane 'pi
PVin1_0000508	cet, vyāhatam etat – tac ca na asti tena	ca pratipattir iti. nivṛtter vā asya a-sad iti
PVin3_0008303	-apekṣatvāt kārya-utpādasya. atra antare	ca pratibandha-sambhavān na kārya-anumānam.
PVin3_0013104	an-āgama-āśrayān na āgama-upanyāsaḥ. sādhyāś	ca pratibandho yac chrāvaṇam tan nityam ity a-
PVin1_0001605	-anumānam. tasmāt pratyakṣā iyam an-abhilāpā	ca pratibhāti iti. śabdena a-vyāpṛta-akṣasya
PVin2_0008101	-upalakṣaṇam rāga-ādayo viśaya-upalambhaś	ca pratividitā eva upayanty apayanti ity a-nityāḥ.
PVin3_0006707	tasya pratiṣedhāt, nir-viśayasya	ca pratiṣedhasya a-yogāt. na eṣa doṣaḥ, yasmāt
PVin3_0004511	-bhūtasya a-bhāvāt. ubhayor ekatra bhāve	ca pratīti-sādhanā-a-bhāvāt pravṛtti-nivṛtṭyoh
PVin1_0002512	'py a-siddhir eva, yathā uktam prak. tatra	ca pratyakṣe viśaya-upalambhe samāpto vyavahāra
PVin3_0012001	-bhāga-avasthā-bheda upādāna-hetuḥ, buddhiś	ca pratyaya ity etāvato 'yam ātma-bhāvo 'nvaya-
PVin3_0006807	vā iti. tasya bhāva-an-upādānatve sādhye sa	ca pratyātma-vedyatvād a-pratikṣepa-arho 'rtho
PVin3_0002804	vā hetur asti. sa-dvītiya-prayogāś	ca pratyuktāḥ. śāstra-āśraye 'pi prastāva-
PVin2_0008405	ata eva, anyathā āśraya-a-siddheḥ. nanu	ca pradeśa āśrayo 'gniḥ kāraṇam dhūmasya. so 'pi
PVin3_0003611	pratyakṣasya apy evam-bhāvaḥ syāt. na	ca pramāṇa-lakṣaṇa-vyatirikto 'nyo 'sti viśeṣaḥ
PVin3_0000209	iti cet, kasya ka āgamaḥ. bādhyamānaś	ca pramāṇena sa katham āgamaḥ. riktasya jantor
PVin2_0010011	iti pramāṇam dṛṣṭāntena upadarśyate. tena	ca pramāṇena sādhyā-dharmasya tan-mātra-anubandho

PVin3_0012510	etat. tasmān na hetuḥ kaścīd anvayī nāma. na	ca prameyatvasya vipakṣe 'nvaya-a-yogaḥ. tri-
PVin3_0005304	ity etan na syāt, tasya pracyuteḥ, apekṣyāc	ca prayatnāt prayatna-saṃskṛtād indriyād anyato
PVin2_0004512	-vacanād upamāna-sādhyā-tad-āvṛtti-vacanānām	ca prayogāt tatra sva-arthaṃ tri-rūpāl līngato
PVin3_0009308	'vyaktir a-nityatā iti cet, anya-dharmā	ca prāg a-pracyuta-ātmā iti ca su-vyāhṛtam. etena
PVin2_0006701	kāya-vāg-vyavahāra-anumeyāḥ syuḥ. vyavahārās	ca prāyaśo buddhi-pūrvam anyathā api kartuṃ
PVin1_0004301	pariccheda-ātmatā ātmani. sā yogyatā iti	ca proktaṃ pramāṇam sva-ātma-vedanam. ity antara-
PVin1_0003010	phalam. prameya-adhigatiḥ. sā hi jñānam, tac	ca phalam iti kim idānīm pramāṇam. yata iyaṃ
PVin3_0011008	eva phalatvena iṣṭatvāt, tal-lakṣaṇatvāc	ca phalasya. vaktary ātmani rāga-ādi-darśanena
PVin3_0012103	vyabhicāro 'n-anvayeṣu na sidhyati. sidhyamś	ca balād anvayam āpādayati, pratiśedha-niśedhasya
PVin1_0003407	-bhāvāt. ekaś ca ayaṃ jñāna-sanniveśī iti na	ca bahūni rūpāni sañcitāni tathā pratibhānti iti
PVin2_0009811	vad anyasya api sambhavād a-sambhava-anumāne	ca bādhaka-hetv-a-sambhavāt, vairāgya-a-dṛṣṭer a-
PVin2_0009812	-a-sambhavāt, vairāgya-a-dṛṣṭer a-dṛṣṭena	ca bādhyā-bādhaka-bhāva-a-siddheḥ, rāga-ādy-a-
PVin1_0000908	buddhir bhāvam apekṣeta. artha-abhipāta-kṛte	ca buddhi-janmany abhilāpa-smṛty-antara-a-bhāvāt
PVin1_0001506	-ātmāno vikalpasya. sukha-ādi-saṃvedanam	ca buddhiḥ. sā ca parokṣā iti na anugraha-
PVin1_0001503	iḥā-vaśena udaya-astam-aya-a-yogāc	ca. buddhir atra vivarteta, sā ca a-pratyakṣā
PVin1_0002502	vyavasthāpayet, atiprasaṅgāt. atīśayavac	ca bauddhaṃ sukham an-atīśaye 'pi śabda-ādi-sukhā
PVin2_0006602	kāraṇānām kārya-utpādana-niyama-a-bhāvāc	ca bhavaj jñāpaka-a-siddhiḥ. na iyatā tad-a-
PVin3_0006805	iti tat-pratibhāsy-ākāra-adhyavasāya-vaśena	ca bhāva-a-bhāva-ubhaya-dharma ity ucyate. tad
PVin2_0007607	tad-a-bhāve na bhavataḥ kṛtakatvasya śabde	ca bhāva-khyātau tad-ātmanaḥ sato bhāva iti
PVin2_0008110	iyaṃ nir-apekṣatā vināśasya kvacit kadācic	ca bhāva-virodhini tad-a-bhāvaṃ sva-bhāvena
PVin1_0002808	api spaṣṭa-pratibhāsaṃ nir-vikalpakam	ca bhāvanā-bala-niṣpannam iṣyate. astu nāma
PVin1_0002706	tasmād āntarāḥ sukha-ādayaḥ saṃvedanās	ca. bhāvanā-balataḥ spaṣṭam bhaya-ādāv iva
PVin2_0009101	syād anya-nimittatve 'nimittatve vā. tathā	ca bhāvas tadvān na syāt, an-upayogāt. upayoge vā
PVin3_0006303	-pratilambha-lakṣaṇatvāt, tal-lakṣaṇatvāc	ca bhāvasya a-bhāvo na syāt. a-bhāva ity api
PVin3_0006301	a-sāmarthyāt, sāmarthya-lakṣaṇatvāc	ca bhāvasya. tad-apāya-a-bhāvāt tan-mātra-bhāvino
PVin2_0006911	ca, ekatra draṣṭur a-bhāvāt, punar darśane	ca bhāvāt, viśeṣa-antara-dṛṣṭāv anyathā prayoge
PVin3_0010003	pratyayeṣu vivekinaḥ. dharmī dharmās	ca bhāsante vyavahāras tad-āśrayaḥ. vyavahāra-
PVin2_0007102	nṛṇām vādaḥ pramāṇam sa ca na iṣyate. tataś	ca bhūyo 'rtha-gatiḥ kim etad dviṣṭa-kāmitam.
PVin3_0009203	-āyur-nirodha-lakṣaṇatvān maraṇasya. katham	ca maraṇam abhyupayan na caitanyam abhyupeyāt.
PVin1_0001902	prabodho 'bhilāsa-vāsanā-vivṛttir ato vṛttiś	ca. mānasam ca akṣa-vijñāna-an-antara-pratyaya-
PVin2_0005410	kiṃ niśidhyate. vidhānam pratiśedham	ca muktavā śabdo 'sti na aparāḥ. vyavahāraḥ sa ca
PVin1_0000901	-upayogo 'n-antara-vyāpāra-phalaḥ syāt. ataś	ca yaḥ prāg a-janako buddher upayoga-a-viśeṣataḥ.
PVin1_0001209	-anvayo mānasam eṣa smārto vikalpaḥ. api	ca yat-sannidhāne yo dṛṣṭas tad-dṛṣṭes tad-
PVin3_0011207	anaikāntikaḥ. dvayor viruddho 'siddhau	ca, yathā kṛtakatva-prayatna-anantariyakatve
PVin3_0003409	-abhiprāyaḥ pratijñā-vacanena darśaniyaḥ. sa	ca yathā pramāṇa-bādhāyām na sambhavati, tathā
PVin3_0013303	ity-ādayaḥ. an-anvayo 'pradarśita-anvayaś	ca, yathā — yo vaktā sa rāga-ādimān iṣṭa-puruṣa
PVin3_0004501	tattvaṃ sapakṣa-vipakṣayoḥ sad-a-sattvaṃ	ca yathā-yogaṃ hetv-ādiṣu yathā-svaṃ pratipatti-
PVin3_0006903	-viṣayā matā. iti saṅgraha-ślokaḥ. tasya	ca yathā-samihita-rūpa-an-upādānatve sādhye tathā
PVin2_0009501	siddhā vyāvṛttiḥ. uktam atra kiñcit. api	ca yady a-dṛṣṭyā nivṛttiḥ syāc cheśavad
PVin3_0010704	atra virodho yadi vaktā ca syāt sarva-jñāś	ca. yady atra bhavato manda-buddhi-cakṣuṣo 'n-
PVin2_0009801	a-darśana-mātreṇa a-yuktaḥ pratiśedhaḥ. api	ca yadi kathañcid vipakṣe 'darśana-mātreṇa a-
PVin1_0004113	niṣṭhāyām sa svayam ātmānam viśaya-ākāraṃ	ca yugapad upalabhata iti tad-anye 'pi tathā syuḥ,
PVin1_0003502	a-pratipatti-prasaṅgāt. sarva-avayavānām	ca yugapad draṣṭum a-śakyatvāt sarvadā ca asya a-
PVin2_0008615	kālayos tadvattā-itarayor niyama-a-yogāt. sā	ca yogyatā hetu-bhāvāt kim anyat. tasmād eka-deśa
PVin3_0013301	ghaṭa-vad iti sādhyā-ādi-vikalāḥ. sandigdhas	ca — rāga-ādimān vacanād rathyā-puruṣa-vad ity-
PVin3_0008411	praty ābhimukhyena vinā na rasaḥ. tad eva	ca rūpa-upādāna-hetūnām pravṛtti-kāraṇam. sā api
PVin1_0003903	rūpaṃ na asti tattvataḥ. yasmād ekam an-ekam	ca rūpaṃ teṣām na vidyate. sādharma-darśanāl
PVin1_0001614	rasa-buddhi-vad gandhasya cakṣur-buddhi-vac	ca rūpasya. ākāra-arpaṇa-kṣamaṃ hi kāraṇam
PVin3_0011104	na tv evam a-śubha-abhinandena viparyāsenā	ca vacanasya tat-siddhiḥ, ātmany eva anyathā-
PVin3_0000803	ādayo hetu-prayogā vyākhyātāḥ, āgama-siddhās	ca. vacanasya vaktur icchā-mātreṇa pravṛtteḥ.
PVin3_0010408	-virahēna. sā eva hetur vācyāḥ syāt. tatra	ca vastu-pratibandho vācyāḥ, anyathā a-siddheḥ.
PVin2_0004901	-an-anuvidhānāt pratyakṣa-vat sāmānyasya	ca vastuno 'nyatvena a-vācyatvāt. katham idānīm
PVin2_0009904	bādhakatvād a-samānam para-bhūtasya	ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna
PVin3_0012012	avadhāraṇasya kiṃ phalaṃ syāt. an-avadhāraṇe	ca vākya-sya vyatirekasya a-vyabhicāra-a-siddheḥ.
PVin1_0000805	-jñāna-utpattāv a-sāmarthyād atiprasaṅgāc	ca. vikalpakam tu mano-vijñānam artha-śakti-
PVin1_0003002	tasya iha api tulyatvāt, indriya-vikāre	ca vikārāt, tan-nibandhanatvāc ca āśraya-sthiteḥ,
PVin3_0001005	eva sāmarthyam iti cet, uktam atra. api	ca vinā apy anena yāvān kaścit kṛtakaḥ sa sarvo
PVin3_0010105	-kṛtatvād ity ukta-prāyam. sādhyā-vyatireke	ca vipakṣe tad-vyatireko yadi dharmiṇi siddhaḥ,
PVin2_0009201	-a-bhāve kvacid utpattir dṛṣṭā, a-darśanāc	ca vipakṣe vyatirekaḥ, tato 'vyabhicāra iti. na

PVin3_0001307 cen na sādhyam, kim idānīm sādhyam. tathā
 PVin3_0007102 kila evaṃ prasādhyamānaṃ viśeṣi-bhavati. na
 PVin2_0005104 ity antara-ślokaḥ. anya-yoga-vyavacchedena
 PVin1_0000910 -bhāvāt siddham a-vikalpakaṃ pratyakṣam. kiṃ
 PVin1_0003704 -saṃvedana-rūpā eva artha-pratītiḥ. tasyās
 PVin1_0002510 -a-pratyakṣatva-prasaṅgāt. viśayo 'sti iti
 PVin1_0002102 tad-rūpasya prāg a-darśanād abhilāpa-ābhoge
 PVin2_0005809 -śabda-vyavahārān pratipadyate pratipādayati
 PVin1_0002501 -āder viśeṣasya bhāvāt. saṃvin-niṣṭhās
 PVin1_0003406 eṣa viniścayaḥ. sa tad-a-bhāve na syāt. na
 PVin2_0006211 -anya-upalambha-kāraṇād a-siddhiḥ siddhiś
 PVin3_0008710 -nāntariyakatvād eṣām, paramparā-kalpanāyās
 PVin3_0004111 -tyāga eva hi tasya vināśaḥ, apara-bhāvaś
 PVin2_0009608 upalambhe tad-a-bhāvāt. an-upalambhāc
 PVin2_0009511 a-vyatireko vyabhicārah śeṣavataḥ. kiṃ
 PVin2_0005008 a-yogaṃ yogaṃ aparair atyanta-a-yogaṃ eva
 PVin3_0012108 na icchaty a-sad a-bhāva ity-evam-ādi
 PVin3_0004607 sarveṣu prabhedeṣu saṃśayaḥ. uktaṃ
 PVin2_0006102 tad-a-bhāvaḥ. śaktaṃ kāraṇaṃ na a-śaktam. na
 PVin3_0000603 -niśedhaḥ kriyate, na kaścīd evaṃ karoti. na
 PVin1_0001611 śabda-arthaḥ, yaḥ śābde na pratibhāsate. na
 PVin3_0009810 hetu-rūpo na siddha ity a-siddha ucyate. sa
 PVin1_0001703 -viśayāḥ śābda-vikalpāḥ. artha-pratipattaye
 PVin2_0008213 a-bhāva-kāriṇaḥ kriyā-pratiśedhāc ca iti
 PVin2_0007002 an-upadeśād a-pratipatter upadeśe
 PVin3_0011503 eka-sva-bhāvo na bhavati iti viruddhaḥ.
 PVin1_0000503 tasya a-prāmāṇye vṛtti-vaiphalyāt. na
 PVin3_0002311 -doṣa-lakṣaṇaṃ nyāyāyā, atiprasaṅgāt. api
 PVin3_0001110 -āśrayaḥ, a-nāntariyaka-abhyupagamaś
 PVin3_0002802 viśeṣa-antare vivāda-a-sambhavāc ca. na
 PVin1_0000501 sva-vācā viḍambayati. para-avabodha-arthaṃ
 PVin3_0009708 'siddhi-codanā-a-yogāt, an-adhikārāc
 PVin1_0002704 tan-nivṛttis tad-upādāna-kāraṇa-apekṣiṇāś
 PVin3_0012006 an-avasthitiḥ. iti saṅgraha-ślokaḥ. tulyaś
 PVin2_0009603 a-pramāṇikā nairātmya-siddhiḥ. abhyupagamena
 PVin2_0008707 -janana-sva-bhāvād bhāvāt. tat-sva-bhāvavte
 PVin3_0006808 vedyatvād a-pratikṣepa-arho 'rtho dharmī. na
 PVin3_0003306 dharmaṇaṃ pratiśṭhāpayati. dharma-antaraṃ
 PVin2_0004701 -tad-anya-kāraṇasya darśanasya vyāvṛttiḥ. na
 PVin3_0008005 hetuḥ sva-bhāva-lakṣaṇaḥ kārya-lakṣaṇaś
 PVin3_0006009 tad-a-bhāva-vyavahāra-siddhi-hetuś
 PVin3_0011005 -ādayo maitrya-ādayaḥ sūtre deśitāḥ. etāś
 PVin2_0007809 so 'tat-sva-bhāvaḥ syāt. niyata-śaktiś
 PVin3_0012602 anyathā hi tatra a-vyavahāra eva syāt. na
 PVin3_0006906 śabda-prayogāt, tad-a-bhāve tad-a-yogāt. kiṃ
 PVin3_0005505 'py eka-deśa-bhāg ukto veditavyaḥ. tena eva
 PVin3_0011507 dvayor iti vartate. yatra anvayo vyatirekaś
 PVin2_0005302 vyatiricyate, sandeha-sādhanāt. vyatirekiṇāś
 PVin3_0009110 vyabhicāra-bhāk. dvayor viruddho 'siddhau
 PVin3_0011503 ca-śabdo dvayor ekasya a-siddhāv aparasya
 PVin2_0006210 dṛśya-ātmanām eva teṣāṃ tad-viruddhānām
 PVin1_0002103 -a-vivekena saṃvido 'py a-grāhya-grāhakasya
 PVin3_0003809 -ādiṣu dṛṣṭatvān na a-sādharmaṇatā syāt. na
 PVin3_0013004 a-bhedād eva, āśraya-a-samaveta-rūpa-virahaś
 PVin3_0005202 -nirmita eva syāt, na vastv-āśrayaḥ. na
 PVin1_0000911 pratyakṣam. kiṃ ca viśeṣaṇaṃ viśeṣyaṃ
 PVin1_0000212 tathā-vidha-sannidhānaṃ sūcayati. sāmānyena
 PVin3_0003602 syāt, pratyakṣeṇa योगyatā 'niścayāt. tatra
 PVin3_0009105 -dhūmād iva udadhāv agneḥ, a-pratibandhāc
 ca viparyaya-siddhir vaiphalyam eva vā. yathā
 ca viśeṣaḥ sādhayitum śakyate, an-anvayāt. yathā
 ca viśeṣaṇa ekasya tad-bhāve 'nyasya a-tattvaṃ
 ca viśeṣaṇaṃ viśeṣyaṃ ca sambandhaṃ laukikīm
 ca viśaya-ākāratā eva sādhanam, yathā-ākāram
 ca viśaya-upabhogaḥ prāptaḥ, tad-bhogasya a-
 ca viśaya-pratyastam-ayāt tad-a-vivekena saṃvido
 ca, viśaya-pradarśanena samaye pravartanāt, yathā
 ca viśaya-vyavasthitayaḥ. tāḥ katham a-cetano
 ca viśaya-sārūpyaṃ vijñānasya, tat-pratibhāsiṇaḥ
 ca veditavyā, anyeṣāṃ hetu-phala-bhāva-a-bhāva-
 ca vaiyarthyaḥ. sthāpakatvād ādhāraḥ, na
 ca vailakṣaṇyam, viruddha-sva-bhāva-lakṣaṇatvād
 ca vyatireka iti saṃśayito 'nivāryaḥ syāt. yathā
 ca vyatireky api hetuḥ syāt. na idaṃ nir-ātmakaṃ
 ca. vyavacchinatti dharmasya nipāto vyatirecakaḥ.
 ca vyavaharati. nirloṭhitaś ca ayam artho 'sati
 ca — vyāvṛtti-niścaye viśeṣasya vyavaccheda-
 ca śaktiḥ kenacit pratibandhuṃ śakyate, antya-
 ca śakyam evaṃ kartum, caitanyena anayor virodha-
 ca śabda-viśaya eva vastu, ākāra-antareṇa darśane
 ca śabdaḥ pakṣi-kṛtaḥ, na ca aparaḥ śabdaḥ, yo
 ca śabdāḥ prayujyante. na ca indriya-artho 'nvayī,
 ca-śabdāt. katham a-sāmarthyam. siddhe hi bhāve
 ca śabdānām artheṣv an-āvaraṇāt tad evaṃ puruṣa-
 ca-śabdo dvayor ekasya a-siddhāv aparasya ca
 ca śarīram eva buddhiḥ, tat-siddhāv api buddhi-
 ca śāstra-upagamāt sarvaḥ śāstra-dṛṣṭaḥ
 ca śāstra-upagame 'pi vādino nirastaḥ. katham
 ca śāstra-dvāreṇa vivādaḥ, tadā tasya a-
 ca śāstraṃ praṇayann anumānaṃ pratikṣipati ity a-
 ca śāstrasya anumāne. pramāṇena eva bādhanē tad-
 ca śīta-sparśa-āder apara-utpattiḥ. tasmād
 ca śrāvaṇatvena prāṇa-ādir vyabhicāreṇa. na, tad-
 ca sa-ātmaka-an-ātmakau vibhajaḥ tatra a-bhāvena
 ca sa eva agnir ity a-vyabhicārah. agni-sva-
 ca sa eva arthaḥ sva-lakṣaṇaṃ iti śakyam vaktum,
 ca sa eva punaḥ prativahati iti na bhidyate sva-
 ca sa eva pratibhāso 'rtho yuktaḥ, tasya punaḥ
 ca. sa eva sva-vyāpaka-viparyaye sādhye viruddha
 ca. sa ca sva-saṃvedana-pratyakṣa-siddhaḥ. nanu
 ca sa-jātiya-abhyāsa-vṛttayaḥ. na evaṃ rāga-ādayaḥ,
 ca sa hetuḥ sva-rūpeṇa pratīta eva. na ca sva-
 ca satām api parama-arthataḥ kaścīd dharma-dharmi
 ca, sad-a-sat-pakṣa-bhedena śabda-artha-an-
 ca sadṛśam udāharaṇam āha, prayatna-an-antaraṃ
 ca sandigdhaḥ, yathā — sa-ātmakaṃ jīvac-
 ca sandeha-a-yogāt kṛtakatva-ādinā a-nityatve,
 ca sandehe vyabhicāra-bhāk. eka-ekasya rūpasya a-
 ca sandehe vyabhicāra-bhāg iti sūcana-arthaḥ,
 ca sannihita-anya-upalambha-kāraṇād a-siddhiḥ
 ca samayasya a-bhāvāt, anyena apy atīta-rūpasya a
 ca samayād vartamānasya kācīd a-sādharmaṇatā. yadi
 ca. samāna-deśa-āśraya-indriya-yoga-apekṣāyām
 ca samāropa-anuvidhāyinyo 'rtha-kriyāḥ. na hi
 ca sambandhaṃ laukikīm sthitim. grhītvā
 ca sambandhino 'rthasya pratipattir anumānaṃ iti
 ca sarva-hetūnām a-sādharmaṇatā, yatra sattvaṃ eva
 ca, sarvataḥ sarva-pratipatti-prasaṅgāt. tasmāt

PVin3_0013204 hetoḥ sapakṣa eva sattvaṃ vipakṣāc
 PVin2_0009002 syāt. tataḥ saha-utpatti-vināśau sarvasya
 PVin3_0002003 śāstra-upagama-dvāreṇa eṣāṃ anuṣaṅgaḥ, sa
 PVin3_0007908 tasya bhāve kvacid a-sambhāvāt, a-bhāve
 PVin2_0007303 tad-grahaṇa-yogyā-pratiśedho yuktaḥ, na
 PVin2_0008605 syāt. tatra ca ukto doṣaḥ. sarvaṃ
 PVin1_0002004 -nyāyam atipatati . krama-bhāva-virodhaś
 PVin3_0001208 -dharmo 'nvākarṣati, atiprasaṅgāt. tathā
 PVin2_0005010 vyatirecakaḥ. viśeṣaṇa-viśeṣyābhyāṃ kriyayā
 PVin1_0003913 – grāhya-grāhaka-lakṣaṇa-a-yogād iti. api
 PVin1_0001603 gamayet, pratibandha-a-bhāvāt. artha-ātmanaś
 PVin3_0008003 siddha-sattāke dharmiṇi na a-siddhiḥ. tena
 PVin3_0001209 tathā ca sarvo hetur viruddho dṛṣṭāntāś
 PVin2_0005107 api viśeṣaṇe na an-anvayaḥ. tathā sāmānyam
 PVin3_0008211 kārya-utpādana-yogyatā anumiyate. yogyatā
 PVin2_0008801 tat-sva-bhāvā. sā eva anumiyate. sā eva
 PVin3_0013703 vācyaṃ syāt, viśeṣe 'n-antar-bhāvāt. tac
 PVin2_0008502 -grahaṇe 'bhimatatvāl liṅga-viśeṣa-upādhinām
 PVin2_0005107 na an-anvayaḥ. tathā sāmānyam ca sādhyam. na
 PVin3_0009510 syāt, sarva eva hetavas tathā syuḥ. api
 PVin3_0011612 hi kārya-kāraṇa-bhāvaḥ prāṇa-ādinām ātmanaś
 PVin3_0010202 iha sandigdham, tasmād idam iha na asti iti
 PVin3_0000306 sādhana-dharmaḥ, tasmād vastu-sthitir iti
 PVin3_0009308 cet, anya-dharmā ca prāg a-pracyuta-ātmā iti
 PVin2_0009708 -mātreṇa dṛṣṭebhyaḥ pratiśedhaḥ kriyate, na
 PVin3_0001002 artha-siddhau sāmānyam avasthitam, tatra
 PVin3_0010704 ity uktam. ko hy atra virodho yadi vaktā
 PVin3_0013312 -avayavaḥ syāt, tadā tad-rūpa-a-sparśane
 PVin3_0006813 -antara-bhediṣu. atīta-a-jātayor vā api na
 PVin3_0006210 ghaṭa iti, tata eva a-bhāva-upalambhāt, tac
 PVin3_0006308 pratyayasya sambhavaḥ. darśana-ānantaryam
 PVin2_0007809 ca sa hetuḥ sva-rūpeṇa pratīta eva. na
 PVin2_0008103 sādhayantas tathā-vidha-janmanām anyeṣāṃ
 PVin2_0007503 sva-bhāva-hetu-pravibhāgā draṣṭavyāḥ. tasya
 PVin3_0001309 chabda-rūpaṃ vibhakti-darśanāt sādhyam. na
 PVin3_0007305 vikalpa-pratibhāsaḥ śabda-arthaḥ, tasya
 PVin3_0007706 santi, te 'py etena vyākhyātāḥ. sa
 PVin3_0006010 tad-a-bhāva-vyavahāra-siddhi-hetuś ca. sa
 PVin2_0005403 iti vyaktam etad rāja-śāsanam. na
 PVin2_0006404 -puruṣavān ayaṃ pradeśo dhūmād iti. iyaṃ
 PVin3_0008007 aikāntikatām bruvāṇam prativahan dvau. tac
 PVin3_0009111 a-siddhau sandehe vā a-siddho 'naikāntikaś
 PVin3_0000307 ca su-vyavasthitāni vastūni. puruṣa-icchayā
 PVin3_0001907 eva śāstra-dṛṣṭam sādhyam, tat-prabādhane
 PVin3_0005502 -pratītir mā bhūd iti. vyutpatty-arthaṃ
 PVin3_0009811 ca aparāḥ śabdaḥ, yo hetuḥ syāt. tasya eva
 PVin3_0009104 vā na jñāpakaḥ, śabda-vat. trairūpyāc
 PVin3_0010208 -a-bhāva-vyavaccheda-arthaṃ hetur ucyate. na
 PVin3_0011501 -sādhanaṃ vipratīśiddham. tasmād upakurvānāś
 PVin3_0011405 iti vyabhicāra eva. a-pratibaddha-upakārāś
 PVin3_0011302 -kṛd viruddho 'sti, yathā — para-arthāś
 PVin3_0001310 an-iṣṭam syāt. tathā para-arthāś
 PVin3_0001205 upādānāt tasya viśeṣaḥ. para-arthāḥ santaś
 PVin1_0003007 āha sa-apavādatva-sūcana-arthaṃ, anyatra
 PVin3_0011909 na, tatra anyeṣāṃ eva sāmānyā-darśanāt.
 PVin1_0001614 an-anukārāt, rasa-buddhi-vad gandhasya
 PVin3_0010705 -jñāś ca. yady atra bhavato manda-buddhi-
 PVin1_0003809 api. tathā eva a-darśanāt teṣāṃ an-upapluta-
 PVin1_0001402 cintām stimitena antara-ātmanā. sthito 'pi
 ca sarvato vyāvṛtti rūpam uktam a-bhedena. punar
 ca sarvatra upayogaḥ syāt. anyathā ekam ity eva
 ca sarvatra tulya iti na anayor bhedaḥ. atha
 ca sarvatra bhāva-vyavacchedasya bhāvāt. tad ayaṃ
 ca sarvam evam ity a-pratiśedhaḥ sarvatra.
 ca sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-
 ca sarvāsām tad-artha-hetūnām buddhinām, anyair a
 ca sarvo hetur viruddho dṛṣṭāntāś ca sādhyā-
 ca saha-uditaḥ. vivakṣāto 'prayoḃe 'pi tasya
 ca saha-upalambha-niyamād a-bhedo nīla-tad-dhiyoḥ.
 ca sādharmaṇatvād anya-buddher apy anumāna-
 ca sādhyā-dharmaṇa vyāptir yadi kathañcin
 ca sādhyā-vikalaḥ syāt, tāvato dharmā-kalāpasya
 ca sādhyam. na ca siddha-sādhanaṃ, tad-a-yoga-
 ca sāmāgrī-mātra-anubandhinī iti sva-bhāva-bhūtā
 ca sāmāgrī sva-bhāva-sthity-āśrayaḥ kāryasya. ata
 ca sāmānyā-lakṣaṇam uktam eva dūṣaṇa-ābhāsās tu
 ca sāmānyānām. a-viśiṣṭa-sāmānyā-vivakṣāyām
 ca siddha-sādhanaṃ, tad-a-yoga-vyavacchedasya a-
 ca, siddham yādṛg adhiṣṭhātṛ-bhāva-a-bhāva-
 ca sidhyati, tasya upalambha-an-upalambha-
 ca su-bhāṣitam. tasmād an-apekṣita-pakṣa-
 ca su-vyavasthitāni vastūni. puruṣa-icchayā ca
 ca su-vyāhṛtam. etena tad-avasthā-nivṛttir
 ca so 'pi yukta iti katham a-yuktaḥ, an-
 ca smṛti-samādhānam tad-vacasi iti tad eva
 ca syāt sarva-jñāś ca. yady atra bhavato manda-
 ca syād a-sambandhād apārthakaḥ. yadi na hetor a-
 ca syād an-ṛta-arthaṭā. vācaḥ kasyāścid ity eṣā
 ca sva-tantraṃ pramāṇam iti. sa tarhy a-bhāva-
 ca sva-tantrasya na syāt. tad-bala-utpattau ca
 ca sva-bhāva-niyamo 'rthānām ākasmiko yuktaḥ, an-
 ca sva-bhāvam enam ālagayanti. etena dhāt-
 ca sva-bhāvasya svena sādhyā-dharmaṇa vyāptir
 ca sva-rūpa-mātra-arthavat. arthavac ca. tato
 ca sva-lakṣaṇa-upādānāt sādhyate. sādhyatām, kiṃ
 ca sva-vāco-ubhaya-dharmatām bruvāṇaḥ sato
 ca sva-saṃvedana-pratyakṣa-siddhaḥ. nanu sva-
 ca svayam a-bruvan paraṃ bodhayitum īso bruvan vā
 ca hetv-a-siddhyā eva tad-viruddha-siddhiḥ prāg
 ca hetv-ābhāseṣv eva avasara-prāptam vakṣyāmaḥ.
 ca hetv-ābhāso bhavati. dharmi-sambandha-a-
 ca hetu-tad-ābhāsayoḥ tattva-vyavasthāne ka
 ca hetu-pratijñayor doṣa ity eke. teṣāṃ
 ca hetu-vacanam ukta-arthaṃ apy anumāne
 ca hetutve 'punar-nirdeśya ity uktam. a-vivādaś
 ca hetur arthaṃ gamayati, a-sambaddhād a-
 ca hetoḥ sambandha-upadarśana-kāle pakṣa-ādi-
 cakṣur-ādaya ādheya-atiśayam eva upakurvate. sa
 cakṣur-ādayaḥ para-upakārīnaś cet, atra api
 cakṣur-ādayaḥ saṅghātātvaḥ chayana-āsana-ādy-aṅga
 cakṣur-ādayaḥ saṅghātātvaḥ siddhā api pārārthya-a
 cakṣur-ādayo 'samhata-arthā iti dharmiṇo viśeṣa
 cakṣur-ādi-parama-añūnām dvi-candra-nīla-ādy-
 cakṣur-ādi-buddhinām tāvad yathā-svam indriya-
 cakṣur-buddhi-vac ca rūpasya. ākāra-arpaṇa-kṣamaṃ
 cakṣuṣo 'n-upalabdhir arthān apākuryāt, hanta
 cakṣuṣā. dūre yathā vā maruṣu mahān alpo 'pi
 cakṣuṣā rūpam iṣṭate sā akṣa-jā matiḥ. a-

PVin2_0008714	bhinnāt saha-kāriṇaḥ kārya-utpattir yathā	cakṣū-rūpa-āder vijñānasya. na vai kiñcid ekaṃ
PVin2_0006001	vakṣyāmaḥ. sa ca ayam an-upalambhaś	catur-vidhaḥ. pravṛtti-bhedāt. yāvān kaścit
PVin3_0010609	ekasya. vyatirekasya. a-siddhau, yathā	catur-vidhaḥ sādharmaṇaḥ pakṣa-dharma-prabhede
PVin3_0002908	uktā catur-vidhā. sā iyaṃ pakṣasya bādhā	catur-vidhā darśitā tridhā-anumānaṃ bhittvā.
PVin3_0002907	-viṣayaḥ. anumānasya bhedenā sā bādhā uktā	catur-vidhā. sā iyaṃ pakṣasya bādhā catur-vidhā
PVin3_0008006	-viparyaye sādhye viruddha iti darśayamś	caturaḥ pakṣa-dharmān āha. bheda-sāmānyayoś ca
PVin2_0006203	-viṣayā an-upalabdhiḥ prayoga-bhedenā	caturdhā bhavati. viruddha-siddhyā, yathā – na
PVin3_0001106	eva nirdeśyaḥ svayam iṣṭo 'nirākṛtaḥ. atra	caturbhiḥ sva-rūpa-nipāta-iṣṭa-svayam-padaih, a-
PVin1_0003001	mānaso 'pi viplavo vyākhyātaḥ. na eva dvi-	candra-ādi-bhrāntir indriya-ja ity eke. tan na,
PVin1_0004002	anubhavāt tayoḥ saha-upalambha-niyamād dvi-	candra-ādi-vat. na hy anayor eka-ākāra-an-
PVin1_0003008	artham, anyatra cakṣur-ādi-parama-añūnām dvi-	candra-tila-ādy-ābhāsa-vijñāna-hetutva-vacanāt.
PVin3_0003805	vṛttir iti sūcitam bhavati. sa hi śāśinaś	candratvam an-icchān kām anyāṃ pratitit icched
PVin3_0003512	eva bādhā-hetor a-sādharmaṇatvam, kvacid a-	candre 'siddheḥ. a-śakya-niṣedhatām asya
PVin2_0007906	-kṣaṇa-antara-an-upādānatā-lakṣaṇatvāc	caramatvasya. bhavaty eva hi tasya api jñeya-
PVin2_0007911	-vikalatvād a-kṣūṇa-vidhāna-a-yogāt. na api	caramasya a-sāmarthyam eva, kasyacit karaṇāt. a-
PVin2_0007905	-upākhyā-viraha-lakṣaṇam hi nir-upākhyam.	caramasya tarhi kṣaṇasya an-upākhyatā-prasaṅgaḥ.
PVin1_0003411	-kampe sarvasya kampa-prāpteḥ. a-kampāne vā	cala-a-calayoḥ pṛthak-siddhi-prasaṅgād vastra-
PVin1_0003411	sarvasya kampa-prāpteḥ. a-kampāne vā cala-a-	calayoḥ pṛthak-siddhi-prasaṅgād vastra-udaka-vat.
PVin2_0009103	a-nityatā iti kim anyayā, sva-bhāvena vā a-	calasya artha-antara-yoge 'pi tad-bhāva-an-
PVin3_0004306	-yogya-dharmi-pratipatty-artham. tathā ca	cakṣuṣatva-ādi-parihārah. dharma-vacanena api
PVin3_0011604	a-sambandhād vimarśo na jāyate, yathā	cakṣuṣatvāc chabde. sambandhāt kim-sambaddho 'yam
PVin3_0009201	siddhāv a-siddhaḥ, yathā — a-nityaḥ śabdaś	cakṣuṣatvāt. cetanās taravaḥ sarva-tvag-apaharaṇe
PVin3_0011608	antar-bhāve katham a-pratipattiḥ. evaṃ tarhi	cakṣuṣatvād apy astu. na, a-sambandhād ity uktam.
PVin3_0004707	prameyatva-ādiṣv api viparyaya-prāptir asti,	cakṣuṣatve vā ko viparyayaḥ. ubhaya-siddhyā
PVin3_0001604	iva vā nitiraṇa-ājñāne. tathā hi na tac	cakṣuṣam taj-jñānavat, tad-artha-a-pratipatteḥ,
PVin1_0001006	-ātmakam. pūrva-apara-parāmarśa-sūnye tac	cakṣuṣe katham. na hi idam iyato vyāpārān kartum
PVin3_0002107	viśuddhe viṣaya-dvaye śāstra-parigraham.	cikīrṣoḥ sa hi kālaḥ syāt tadā śāstreṇa bādhanam.
PVin1_0001409	vyutthita-cittaḥ kiñcid vikalpayan sva-	citta-dhārāḥ saṅkalayaty evaṃ ca evaṃ ca kalpanā
PVin1_0001409	gatau. sa punaḥ pratisamhārād vyutthita-	cittaḥ kiñcid vikalpayan sva-citta-dhārāḥ
PVin2_0006702	śakyante, puruṣa-icchā-vṛttitvāt teṣāṃ ca	citra-abhisandhitvāt. tad ayaṃ liṅga-saṅkarāt
PVin3_0006806	tad atra dharmiṇi vyavasthitāḥ sad-a-sattvaṃ	cintayanti — kim ayaṃ pradhāna-śabda-pratibhāsy
PVin3_0003101	'dhikaraṇa-pratyastam-ayān na viśeṣa-	cintā-pravṛttir ity avaśyam evaṃ-vidhe viṣaye
PVin1_0002709	śruta-mayena jñānena arthān gṛhītvā yukti-	cintā-mayena vyavasthāpya bhāvayatām tan-
PVin3_0003110	-dṛṣṭeṣv artheṣu virodha-udbhāvāna-prāyā	cintā. yac chāstraṃ vastu-bala-pravṛttina
PVin1_0001401	kalpanā-virahaḥ. yataḥ saṃhṛtya sarvataś	cintām stimitena antara-ātmanā. sthito 'pi
PVin1_0004404	api pare mūdhā viśamvādayanti lokam iti.	cintāmayīm eva tu praññān anuśīlayanto vibhrama-
PVin3_0006911	tasmād ayaṃ pravartamānaḥ sarvadā sad-a-sac-	cintāyām avadhīrita-vikalpa-pratibhāso vastv eva
PVin1_0003707	na pramāṇa-phalayoḥ viṣaya-bhedaḥ. sva-bhāva-	cintāyām tādātmyād artha-saṃvidāḥ sva-saṃvit
PVin3_0000203	a-doṣa iti cet, uktam atra āgama-prāmāṇya-	cintāyām. na apy asya kaścid viśeṣaḥ pramāṇa-a-
PVin3_0002108	syāt tadā śāstreṇa bādhanam. tad-virodhena	cintāyās tat-siddha-artheṣv a-yogataḥ. tṛtīya-
PVin3_0002112	an-avasthā-prasaṅgataḥ. kena iyaṃ sarva-	cintāsu śāstraṃ grāhyam iti sthitiḥ. kṛtā idānim
PVin3_0007903	kim kasya sādhanam, yad-artham a-vyabhicāraś	cintyate. tasmād vastuto yad yena vyāptam a-
PVin3_0006908	śabda-artha-an-apavādiḥ. vastv eva	cintyate hy atra pratibaddhaḥ phala-udayaḥ. na hi
PVin3_0002305	na, hetoḥ sarvasya guṇa-doṣayoḥ sva-sādhye	cintyativāt. tasya sva-sādhyā-an-uparodhe 'pi
PVin3_0005107	api bhāvānām kṣaṇikānām anyonya-upakārah, a-	cintyativād dhetu-pratyaya-sāmarthyasya a-sarva-
PVin3_0003606	śāṅkita-pratibandhānām saṃśayād a-siddheḥ,	ciram a-dṛṣṭānām api punaḥ pratibhā-utpatti-
PVin3_0004013	ghataḥ, tatra api vyakti-tiro-dhānād iti	cet, a-tādavasthyam a-nityatām brūmaḥ,
PVin1_0004012	prāg upalambhaḥ pāścāt saṃvedanasya iti	cet, a-pratyakṣa-upalambhasya na artha-dṛṣṭiḥ
PVin1_0001513	buddher liṅgam, kim tarhi indriya-arthāv iti	cet, a-vyabhicāri hetuḥ. mana iti cet, tad api
PVin3_0002311	sarvaḥ śāstra-dṛṣṭaḥ sādhyatvena īpsitāś	cet, a-siddha-hetv-abhidhānam api pratijñā syāt.
PVin2_0006515	-mātram a-pramāṇam. bhāve kim pramāṇam iti	cet, ata eva saṃśayo 'stu, bhaved vā pramāṇam ity
PVin3_0011405	-upakāraś cakṣur-ādayaḥ para-upakāriṇaś	cet, atra api saṃhata-upakāriṇa eva iti kaḥ
PVin2_0006807	-antara-vat. tena eva kasmād upakriyata iti	cet, atra vastu-sva-bhāvair uttaram vācyam, ya
PVin1_0003201	-kṛtaḥ, yata iyaṃ pratitiḥ, na sārūpyād iti	cet, atha katham idānim sato rūpaṃ na nirdiśyate.
PVin2_0009706	-bhāvāt. viruddha-a-vyabhicāry-a-vacanam iti	cet, anumāna-viṣaye '-vacanād iṣṭam. viṣayaṃ ca
PVin3_0009308	prāg anya-dharmaṇo '-vyaktir a-nityatā iti	cet, anya-dharmā ca prāg a-pracyuta-ātmā iti ca
PVin3_0011809	prāṇa-ādy-a-bhāvena vyāptāḥ. ghaṭa-ādayaś	cet, anyatra a-dṛṣṭaḥ sa ghaṭa-ādau na iti kutaḥ.
PVin1_0002312	apy ātma-a-pracyuteś caitanyasya katham iti	cet, ayam aparo 'sya doṣo 'stu. na tv a-sa-rūpaṃ
PVin1_0003414	avayavasya āvaraṇam, na avayavina iti	cet, ardha-āvaraṇe 'py an-āvṛtatvāt prāg-vad asya

PVin3_0003703 -pratidvandvinaḥ prāmāṇyād a-doṣa iti
 PVin3_0002307 bhavaty eva anya-kṛte 'pi pratijñā-doṣa iti
 PVin2_0008201 bhāvāt. na avāśyaṃ sataḥ kutaścīd bhāva iti
 PVin3_0013701 kenacil leśena āsv eva antar-bhavanti iti
 PVin3_0009204 maraṇa-śabda-pravṛtṭeḥ siddham eva iti
 PVin3_0011001 na, karuṇayā api vṛtṭeḥ. sā eva rāga iti
 PVin3_0010904 -kāmatā-sāmānya-hetutvāt. sā eva rāga iti
 PVin2_0006609 āptaḥ, tat-praṇīta āgama 'visamvādi iti
 PVin3_0008101 kevalatvād a-vyatirekatayā anvayasya iti
 PVin3_0008102 iti. na, atra apy anvayasya a-prādhānyād iti
 PVin3_0012508 viśaya-upadarśanīnām vibhaktīnām a-yogād iti
 PVin3_0001005 viśaya-khyāpanād eva sāmānyam iti
 PVin3_0000203 vacana-viśeṣasya prāmāṇyād a-doṣa iti
 PVin3_0009906 bheda-a-siddheḥ sarvatra eṣa doṣas tulya iti
 PVin3_0004804 'n-adhikaraṇatvād a-sattvaṃ sattvaṃ vā iti
 PVin2_0005912 sā eva tāvad an-upalabdhiḥ katham siddhā iti
 PVin3_0008105 na bhavati, sarvato vipakṣād a-vyāvṛtṭer iti
 PVin3_0008802 vyākhyāte. pāta-pratibandhāt sthāpaka iti
 PVin3_0011310 -vad dhetur apy evaṃ kiṃ na bhinna iti
 PVin3_0003402 sarva-vastuṣu śāstraṃ bādhakam eva iti
 PVin3_0010110 -lakṣaṇatvāt. tena eva niścayaḥ kriyata iti
 PVin3_0004207 viśeṣa-a-bhāvāt. viśeṣe ca uktam. anyac
 PVin1_0000608 iti sarvaḥ sarva-darśi syāt. jñāna-bhāvaś
 PVin3_0007607 kim idānīm vidhi-viśayo 'stu. tad api na iti
 PVin2_0009602 -āder a-nivṛtṭiḥ. abhyupagamāt siddham iti
 PVin3_0000208 siddhiḥ. tad-āgamavatas tat-siddham iti
 PVin1_0002407 buddhir atīśayavati na saṃvedanam iti
 PVin3_0009311 ca. avasthā nivartate, na avasthātā iti
 PVin3_0012311 eva prāṇa-ādāya ātmānam gamayanti iti
 PVin3_0002404 puṣṇāti. śāstreṣv icchayā pravṛtṭy-artha iti
 PVin1_0001509 a-siddhes taj-jñāne 'numānād anveti iti
 PVin3_0009812 bhāva-siddheḥ. anvaya-a-dṛṣṭer a-siddhir iti
 PVin3_0007606 a-bhāvād a-pratiśedha-viśayatā iti
 PVin3_0009408 bhede krama-abhivyakti-virodhād aikyam iti
 PVin1_0000607 pratyakṣasya, kiṃ tarhy artha-darśanād iti
 PVin2_0007010 ity atra kā pramā. prasiddho loka-vādaś
 PVin3_0004206 sa eva bhāva uta anyad eva kiñcit. sa eva
 PVin2_0009506 -kṛta-viśaye 'bhāvāt. kadācid bhaved iti
 PVin3_0001909 dhetur viruddhaḥ syāt. a-prakaraṇān na iti
 PVin1_0001514 arthāv iti cet, a-vyabhicāri hetuḥ. mana iti
 PVin3_0010805 api. tad-a-bhāvād an-anya-upanaya iti
 PVin3_0010802 dṛṣṭa-viruddhasya an-upanaya iti
 PVin2_0009313 smṛtir vācā a-darśane kriyata iti
 PVin3_0007609 tan na an-upākhyeṣv a-mūrtatva-ādikam iti
 PVin3_0011803 vyāpter ātma-nivṛttau prāṇa-ādi-nivṛtṭir iti
 PVin2_0005007 'viśeṣaṇe vā na anumeya-dharmatā iti
 PVin3_0004401 anyatra-an-anuvṛtṭer a-sādhāraṇatā iti
 PVin2_0007908 upakāra eva syāt. an-ābhoge 'sāmānyam iti
 PVin3_0002504 -a-vacane dharminam eva sādhyam kuryād iti
 PVin2_0005109 eva ity avadhāraṇād dharminy a-vṛtṭir iti
 PVin3_0001610 na devadatta eva ity abhiprāyād a-doṣa iti
 PVin1_0001204 spārśanam api dravyam sprṣṭvā grhṇāti iti
 PVin3_0012105 na nivṛtṭir ity a-sapakṣa eva na asti iti
 PVin1_0001908 -a-tulya-kriyā-kālo na arthaḥ saha-kāri iti
 PVin3_0011106 -siddhiḥ. a-cetanā vyatireka-viśaya iti
 PVin3_0011904 sidhyati. ghaṭa-ādāyo vyatireka-viśayā iti
 PVin3_0005209 sarvaṇi sva-viśayāni jñānāni janayeyuḥ. na
 PVin3_0011001 para-arthatvāt. na yuktaḥ, vīta-rāgatvād iti
 PVin2_0005903 -pariṇāma-apekṣatvāt syād vyabhicāro 'pi iti

cet, asti nāma iḍṛśasya viniścaye sambhavo na
 cet, astu, viśaya-antare 'pi kiṃ na bhavati.
 cet, ākasmikī tarhi sattā iti na iyaṃ kasyacit
 cet, āsām api parasparam eṣa prasaṅga ity ekam
 cet, icchātaḥ śabdāḥ pravartante. na tad-vaśād
 cet, iṣṭaṃ na nāma nivāryate. rūpaṃ tu bhinnam, a
 cet, iṣṭatvād a-doṣaḥ. nitya-sukha-ātma-ātmīya-
 cet, iṣṭo 'yam arthaḥ śakyeta jñātum so 'tiśayo
 cet, iha tarhi bhavaty a-sparśatvān nitya iti. na,
 cet, iha tu balavān anvayo vyatirekaś ca dur-
 cet, ukta-uttaram etat. tasmān na hetuḥ kaścīd
 cet, uktam atra. api ca vinā apy anena yāvān
 cet, uktam atra āgama-prāmāṇya-cintāyām. na apy
 cet, uktam atra — bhāvānām vyāvṛtṭi-samāśraya-
 cet, uktam atra — yathā 'sati niśedhaḥ, a-
 cet, etad uttaratra vakṣyāmaḥ. sa ca ayam an-
 cet, evaṃ tarhi yaḥ kṛtakaḥ so 'nitya eva iti
 cet, kaḥ pratibandhaḥ. sa hi tasya pāta-
 cet, kaḥ pratiśeddhā vibhettuḥ. an-ukta-sāmānyam
 cet, katham punar upagama-a-viśeṣa ekam pramāṇam
 cet, katham a-niścayān niścayaḥ. vyatireka-a-
 cet, katham anya-bhāve so 'sti, upacāra-mātraṃ tu
 cet, katham anyasya bhāve 'sambaddhasya bhāva-
 cet, katham idānīm na pratiśedha-viśayaḥ, vidhi-
 cet, katham idānīm ātma-siddhiḥ. parasya apy a-
 cet, kasya ka āgamaḥ. bādhyamānaś ca pramāṇena sa
 cet, kā iyaṃ buddhiḥ. adhyavasāyaḥ. kim idaṃ
 cet, kā iyaṃ avasthā. yā iyaṃ udaka-dhāraṇa-ādy-
 cet, kim idānīm nairātmyād vyatirekasya phalam.
 cet, kutaḥ punar iyaṃ śānkā, yena tad-arthaṃ
 cet, jitaṃ jaḍair jaya-ghoṣaṇām avaghuṣya, yena
 cet, tat kim idānīm dharmī dharmy-antare 'nvayī-
 cet, tat kim idānīm vidhi-viśayo 'stu. tad api na
 cet, tat kim idānīm a-krama-abhivyakter ghaṭa-
 cet, tat punar artha-darśanam artha-bhāvo jñāna-
 cet, tatra ko 'tindriya-artha-dṛk. an-eka-artheṣu
 cet, tathā eva upalabhyeta, viśeṣa-a-bhāvāt.
 cet, tathā śānkāyām atiprasaṅgaḥ, anyatra apy a-
 cet, tad anyatra api samānam. na, atra dharmināḥ
 cet, tad api pūrvakam eva an-antara-vijñāna-hetum
 cet, tulyā vṛtṭi-tat-sandehābhyām a-bhāva-a-
 cet, tulye nyāye kiṃ na upanayaḥ. na ca eṣa
 cet, darśanam khalv a-pratīyamānam an-aṅgam iti
 cet, duḥkham vata ayam tapasvī sāṅketikam icchā-
 cet, na, a-pratibaddha-a-bhāvena an-upayogino '-
 cet, na, a-yoga-vyavacchedena viśeṣaṇāt. a-yogaṃ
 cet, na, a-yoga-vyavacchedena viśeṣaṇāt, yathā
 cet, na, an-ābhoga-a-sambhavāt, eka-dharmasya apy
 cet, na, anumānasya sāmānya-viśayatvena eva gata-
 cet, na, anya-niśedha-arthatvāt. tatra vṛttau
 cet, na, anyatara-grahaṇena a-prasaṅgāt. tasmād
 cet, na, ayam ghaṭa iti jñāne varṇa-
 cet, na, ity ity sā eva nivṛtṭer nivṛtṭir a-sataḥ
 cet, na, ubhayos tulya-kālatvāt. a-sataḥ prāg a-
 cet, na, evaṃ-vidhād vyatirekāt kāraṇa-śakti-
 cet, na, evaṃ-vidhād vyatirekāt kāraṇa-sāmānyam
 cet, na, kadācit kasyacit kiñcid ity eka-anta eṣaḥ.
 cet, na, karuṇayā api vṛtṭeḥ. sā eva rāga iti cet,
 cet, na, kārya-kāle 'bhāva-pratipatteḥ, anya-

PVin2_0008501	amśena janya-janakatva-prasaṅga iti	cet, na, taj-janya-viśeṣa-grahaṇe 'bhimatatvāl
PVin1_0001308	tena smṛtiḥ, na artha-darśanād iti	cet, na, tat-sambandhasya a-svābhāvikatvāt,
PVin2_0006307	antyasya avasthā-viśeṣasya a-vyabhicāra iti	cet, na, tataḥ kārya-utpatter a-kṣepāt. ā antya-
PVin3_0011908	te 'pi buddhy-ādayo nairātmye na syur iti	cet, na, tatra anyeṣām eva sāmārthya-darśanāt.
PVin1_0003701	avabhāsinyaḥ kalpanā na indriya-buddhaya iti	cet, na, tatra apy a-riṣṭa-ādāv a-pratisandhāna-
PVin2_0006804	-viśaya-vat paraspara-yogyatā niyāmikā iti	cet, na, tatra apy eka-pratiniyamasya taj-janma-
PVin2_0008513	dhetuḥ syāt. anya-hetukatvān na a-hetuka iti	cet, na, tatra api tulyatvāt – tad-a-bhāve 'py
PVin1_0000512	-jātyasya vyabhicāra-darśanād an-āśvāsa iti	cet, na, tad-rūpa-an-upalakṣaṇāt. sva-bhāva-
PVin1_0002208	-ātmanāḥ sukha-ādayaḥ. saṃskārān niyama iti	cet, na, tasya sāmārthya-a-darśanāt. tan-mātra-
PVin1_0002211	-sāmyāt sukha-ādi-bheda-a-bhāva-prasaṅga iti	cet, na, tasyaḥ sāmagryā eva antara-viśeṣa-
PVin3_0006602	tad-dhetūnām api tatra niyamād a-doṣa iti	cet, na, teṣām sākalya-a-pratibandha-niyama-a-
PVin1_0002404	tādātmye '-saṃvedanāḥ sukha-ādaya iti	cet, na, tvat-pakṣe 'py asti sukha-ādi-saṃvedanam
PVin3_0004308	pratyāsattya sādhyā-dharmi-siddhir iti	cet, na, drṣṭānta-dharmino 'pi pratyāsatteḥ.
PVin1_0003306	-a-bhedāt kriyā-karaṇayor aikya-virodha iti	cet, na, dharmā-bheda-abhyupagamāt. a-bhinne 'pi
PVin2_0005612	tad-ātmatve sādhyā-sādhanā-bheda-a-bhāva iti	cet, na, dharmā-bheda-parikalpanāt. tathā ca āha
PVin3_0002001	samānam. na, atra dharmiṇaḥ prakṛtatvād iti	cet, na, dharmi-prakrame 'pi vastu-pratibandha-a-
PVin2_0008203	vā. sā iyaṃ sattā a-pratibandhini	cet, na, niyamavatī syāt. tasmān na iyaṃ ākasmikī
PVin3_0002401	sādhanatvena iṣṭasya praktikṣepād a-doṣa iti	cet, na, nyāya-prāptasya sādhyasya vacanena
PVin3_0010911	prayojana-a-bhāvād a-vyāhāra iti	cet, na, para-arthatvāt. na yuktaḥ, vīta-rāgatvād
PVin3_0011007	api niṣ-phala ārambho viparyāsād iti	cet, na, para-arthasya eva phalatvena iṣṭatvāt,
PVin2_0004504	-prthag-vacanam śabdasya viśeṣa-a-bhāvād iti	cet, na, pravṛtti-bhedāt. artho hi liṅginam
PVin1_0003501	a-drṣṭa-avayavasya asya a-pratipattir iti	cet, na, bheda-a-bhāvena sarvathā a-pratipatti-
PVin2_0009609	syāt. yathā-yoga-vacanād a-nivṛita eva iti	cet, na, ya eva tu ubhaya-niścita-vāci-ity-ādi-
PVin1_0001011	-abhisamskṛtam indriya-jñānam pratyeti iti	cet, na, yathā-ukta-a-grāhīṇas tathā-pratipatty-a-
PVin2_0009705	-virodha-darśanād an-āśvāsa-prasaṅga iti	cet, na, yathā-ukte '-bhāvāt. viruddha-a-
PVin2_0005905	'dhiṣṭhānāt sato 'py an-upalabdhir iti	cet, na, viśaya-indriyayor ekasya dvayor vā an-
PVin2_0007813	vināśa-siddheḥ. janmi-sva-bhāvo nāśi iti	cet, na, vai janma nāśi-sva-bhāvasya hetuḥ, na ca a
PVin2_0006501	pratyakṣa-anumāna-āgamānām ekasya vṛttir iti	cet, na, śāstrasya kvacid an-adhikārāt. śāstram
PVin3_0004304	dharmī. prayojana-a-bhāvād an-upacāra iti	cet, na, sarva-dharmi-dharma-pratiśedha-arthatvāt.
PVin3_0001301	-dharma-an-anvaya eṣa doṣo na anyatra iti	cet, na, sādhyatva-a-viśeṣāt. a-doṣe ca iṣṭa-
PVin3_0001713	-bhedena kalpane '-nityatāyām api tulyam iti	cet, na, siddhayā a-nityatayā tadvataḥ śabdasya
PVin1_0001108	eva bhavati. na anyathā idantayā iti	cet, na hy ayaṃ gaur ity a-sannihite 'rthe
PVin3_0002304	tatra eva bādhanā bhavati, na anyatra iti	cet, na, hetoḥ sarvasya guṇa-doṣayoḥ sva-sādhye
PVin3_0004201	-viśāṅgam, ko hi viśeṣo '-bhāva-a-viśeṣa iti	cet, na, hetoḥ sva-bhāva-bhedāt. a-tad-ātmatve
PVin3_0012511	ity uktam. na a-bhāvasya kaścicid dharmā iti	cet, nanv ayam eva asya dharmā-viraho dharmāḥ. na
PVin3_0009407	anukārād avasthā-bhede 'py a-bheda iti	cet, nanv etat sukha-ādīnām puruṣāṅgāṃ ca tulyam.
PVin3_0010801	-saṃviditena anena aparatra pariccheda iti	cet, nanv evam ātmani drṣṭasya aparatra-upanaye
PVin1_0000609	bhāva-niyamaḥ. darśanād bhāva-siddhir iti	cet, nanu tad eva idaṃ paryanuyuktam – kim idaṃ
PVin1_0003403	avasāya-pratyayaḥ, te tasya anubhava iti	cet, nanu sā eva tayoḥ pratyāsattir atra
PVin1_0001601	tac ca a-siddham. vyakto viśaya iti	cet, nanu sā vyaktir buddhir eva. tad-upādhiḥ so
PVin1_0002508	saṃvit pratyakṣo buddhi-vivarta iti	cet, pratyakṣo viśaya-upabhogaḥ, tad-a-
PVin3_0012712	aṅgī-kṛta-sambandham dravyam api na iti	cet, priyam anuṣṭhitam. yadi idaṃ eva prathamam
PVin3_0002309	'bhīdhānād iha eva bhavati, na anyatra iti	cet, bādhanīya-arthasya śāstrasya upagamād
PVin3_0012611	bhāvaḥ kaścic, sarveṣāṃ kathaṅcid bhāvād iti	cet, yathā te na santi, sa prakāro '-bhāvaḥ. śāśa
PVin3_0001306	tad api na sādhyam an-uktatvād iti	cet, yad-vivādena sādhanam upanyastam tac cen na
PVin3_0009411	eka-ātmatva-vat. kāryatvād eva a-bheda iti	cet, yukto yadi pratibandhaḥ sidhyet. sa ca an-
PVin3_0012709	chaśasya bhinna-sva-bhāvaṃ viśāṅgam iti	cet, vayam apy etad eva brūmaḥ. yo vā sambandho
PVin1_0000507	eva nivṛtter a-bhāva-niścaya iti	cet, vyāhatam etat – tac ca na asti tena ca
PVin3_0009404	eva avasthā-antara-āveśād bheda-drṣṭir iti	cet, sa eva avasthā-bhedo vastu-bheda-lakṣaṇam
PVin1_0001602	eva. na vyaktir buddhir artha-ātmā iti	cet, sa kim a-buddhi-janmā buddhiṃ gamayet,
PVin1_0004106	kiñcit. upalabhyate saṃvedanam anyena iti	cet, sa tāvad viśayaḥ sva-upalambha-kāle na
PVin3_0000909	hetu-vacana-pravṛttes tad api śaktam eva iti	cet, saṃśayena jijñāsoḥ prakaraṇa-pravṛttes teṣv
PVin1_0000607	-bhāvo jñāna-bhāvo vā syāt. artha-bhāvaś	cet, sarve 'rthāḥ pratyakṣā iti sarvaḥ sarva-
PVin3_0001304	eva an-anvaya-doṣaḥ. yad āha – ātmā paraś	cet so '-siddha iti. tasya eva ca iṣṭasya vighāta
PVin3_0000410	idānim a-sambhavinō 'rthasya pratipattir iti	cet, so 'pi tatra a-sambhavi yo '-sambhavinā
PVin2_0006710	-upakārya-upakārayoḥ. ādhāra-ādheya-bhāvaś	cet, so 'pi tad-ātma-an-upakāre na sidhyati. para-
PVin3_0008801	sthāpakatvād ādhāraḥ, na janakatvād iti	cet, sthiter artha-antara-an-artha-antaratve
PVin3_0001501	sidhyan vā katham a-viśayaḥ. viśayaś	cet, sva-āśrayam doṣa-gatiṃ katham na sprṣet. sa
PVin3_0012609	tad sad-a-sati tad-bhāvena vyavasthāpayan na	cet sva-viśaye pareṇa bādhyate. tad asya pramāṇa-

PVin3_0004203 na śaśa-viśāṇa-jananah. sa tasya kuta iti
 PVin2_0006511 -bhāva-viśeṣo vā, yathā – na asti virakṭam
 PVin2_0006614 na anya-guṇa-doṣa-niścāye liṅgam asti. te hi
 PVin2_0006505 yathā pratyātma-niyatāḥ kāścāna puruṣāṅam
 PVin1_0002501 ca viśaya-vyavasthitayaḥ. tāḥ katham a-
 PVin3_0009209 etena a-nityatva-samsthāna-viśeṣa-ādāyo '
 PVin1_0002604 ced ayo-golaka-vahni-vat. vibhaktāv api
 PVin3_0011106 -a-siddher na kārya-kāraṇatā-siddhiḥ. a-
 PVin1_0002213 ādi-bheda-vat. na antarāḥ sukha-ādāyo na api
 PVin1_0002402 sātām samvedanam iti siddhāḥ sukha-ādāyaś
 PVin3_0000109 api parair dr̥ṣṭam sādhanam, yathā – a-
 PVin2_0006512 -viśeṣo vā, na asti dāna-himsā-ādi-virati-
 PVin1_0002306 -anurodhino bauddhā eva prajñā-ādi-vat.
 PVin1_0002307 ca api vedyatvād a-tad-rūpa-a-pravedanāt.
 PVin3_0009202 yathā – a-nityaḥ śabdaś cākṣuṣatvāt.
 PVin3_0011108 anumāpayati. na ca evaṃ-vidho vyatireko '
 PVin3_0010906 āhuḥ. tad-ānanda-viśaya-uparodhini tat-kṛtāś
 PVin2_0004703 yo hi bhāvo yathā-bhūtaḥ sa tādr̥g-liṅga-
 PVin3_0012308 hetur ato 'nvayī. na anvayy a-vyatirekī
 PVin1_0002603 buddhir anyo 'nubhavaḥ. saṃsargād a-vibhāgāś
 PVin1_0001911 viruddhaḥ. bhinna-kālam katham grāhyam iti
 PVin3_0012307 prāṇa-ādir na iṣṭaḥ. sapakṣa-a-vyatirekī
 PVin3_0004109 -viśayaḥ. sa hi san dr̥śya eva bhavati. sa
 PVin1_0002613 bhinno buddhi-vedane. a-bhinna-ābhe vibhinne
 PVin2_0005501 -arthaḥ pralayam gataḥ. deśa-kāla-niṣedhaś
 PVin3_0002104 tadā śāstram ikṣyate. vāda-tyāgas tadā syāc
 PVin2_0009001 -dharma-adhyāśaḥ kāraṇa-bhedaś ca. tataś
 PVin3_0007011 ity uktam. tatra, sattā-śva-bhāvo hetuś
 PVin3_0001307 cet, yad-vivādena sādhanam upanyastam tac
 PVin3_0002010 balāt tava icchā iyam iti vyaktam īśvara-
 PVin3_0011109 evaṃ-vidho vyatireko '-cetaneṣu sambhavati.
 PVin3_0002206 '-khilān. vāg-dhūma-āder jano 'nveti
 PVin3_0001406 -anvaya-doṣo vyākhyātaḥ, yathā – abhivyakta-
 PVin3_0009203 maraṇasya. katham ca maraṇam abhyupayan na
 PVin1_0002601 samāpto vyavahāra ity apārthakam aparām
 PVin1_0002311 tad-ātmanaḥ prak paścād apy ātma-a-pracyuteś
 PVin3_0004104 -vyavasthām bādhat. sattva-rajas-tamasām
 PVin3_0000606 vā. na ca ayam utpatti-vināśabhyām
 PVin1_0002504 ekatra yugapad anayor virodhāt. tasmān na
 PVin3_0000603 evaṃ karoti. na ca śakyam evaṃ kartum,
 PVin3_0009505 maraṇa-śabdena vadet, tasya api pratibandhaś
 PVin3_0004402 a-yoga-vyavacchedena viśeṣanāt, yathā –
 PVin2_0005012 pratīyate. vyavaccheda-phalam vākyam yataś
 PVin3_0009708 pramāṇa-dr̥ṣṭasya pratijñayā '-siddhi-
 PVin2_0005811 -ātmakatvād iti. tathā ca dr̥ṣṭānta-a-siddhi-
 PVin3_0009301 eva. tat-siddhau viśeṣa-vikalpena a-siddhi-
 PVin3_0001612 samarthaḥ bhavati, yathā anyatara-bhojana-
 PVin1_0002713 pramāṇa-vārttike. kāma-śoka-bhaya-unmāda-
 PVin2_0008013 skandhā iti. tatra pañca-indriyāṇi śva-bhāva-
 PVin1_0002912 kaścid viplava indriya-jaḥ, tad-anya-indriya-
 PVin1_0003001 na eva dvi-candra-ādi-bhrāntir indriya-
 PVin1_0002912 '-viśeṣataḥ. yo 'pi kaścid viplava indriya-
 PVin3_0003505 -śabda-abhidheyatvasya. sa dharmo vyavahāra-
 PVin3_0002909 tatra abhyupāyaḥ kārya-aṅgam śva-bhāva-aṅgam
 PVin1_0001711 a-niścayād a-nānātva-pratipatter a-nānā-ekam
 PVin1_0004112 upalambhānam utpatti-niṣṭhā ity andha-mūkam
 PVin1_0001306 na pratyeti ity āyātam āndhyam a-śeṣasya
 PVin2_0005413 ca na niṣedho 'sti so '-satsu ca na vartate.
 PVin1_0003906 tādtmya-vyavasāyena na iha tat. a-darśanāj

cet, śva-hetu-samuttha ity an-ādi-hetu-prakṛti-
 ceto devatā-viśeṣo vā, na asti dāna-himsā-ādi-
 ceto-dharmatvena atindriyatvāt śva-prabhava-kāya-
 ceto-vṛttayo 'niyata-nimitta-bhāvinyo deśa-kāla-
 cetano 'rtho vyavasthāpayet, atiprasaṅgāt.
 cetanatva-viśiṣṭa-buddhi-pūrvakatva-ādi-sādhanā
 cetanā-adhyavasāyau saṃsarga-vipralabdho 'yam na
 cetanā vyatireka-viśaya iti cet, na evaṃ-vidhād
 cetanāḥ. tad-ātmanām śabda-ādinām anubhavāt tad-
 cetanāḥ. viśaya-sārūpyāt samvedanasya tādtmye '-
 cetanāḥ sukha-ādāyo buddhir vā, utpatter a-
 cetanānām abhyudaya-hetutā iti. pratyakṣe 'py
 cetanāś ca api vedyatvād a-tad-rūpa-a-pravedanāt.
 cetanāś ca ete sukha-ādāyaḥ samvedyatvāt. na hi
 cetanāś taravaḥ sarva-tvag-apaharaṇe maraṇād iti
 cetaneṣu sambhavati. caitanya-kāraṇa-guṇa-āder
 cetaso vyāroṣo dveṣaḥ. sa eva ubhaya-āśrayaḥ
 cetasaḥ. hetus taj-jā tathā-bhūte tasmād vastuni
 ced a-nairātmyam na sa-ātmakam. iti saṅgraha-
 ced ayo-golaka-vahni-vat. vibhaktāv api cetanā-
 ced grāhyatām viduḥ. hetutvam eva yukti-jñā jñāna
 ced dhetur hetur ato 'nvayī. na anvayy a-
 ced bhaven madhya-avasthā-vad upalabhyeta. tal-
 ced bheda-a-bhedau kim āśrayau. iti saṅgraha-
 ced yathā asti sa niśidhyate. na tathā na yathā
 cen na tadā an-abhyupāyataḥ. upāyo hy abhyupāye
 cen na bheda-siddhiḥ, na kasyacit kutaścid bheda
 cen na sattā sādhyate katham. an-anvayo hi
 cen na sādhyam, kim idānīm sādhyam. tathā ca
 ceṣṭitam. vadann a-kārya-liṅgām tam vyabhicāreṇa
 caitanya-kāraṇa-guṇa-āder eva dr̥ṣṭa-śakter hetos
 caitanya-dahana-ādikam. śva-bhāvaṃ kāraṇam vā
 caitanya-śarīra-lakṣaṇa-puruṣa-ghaṭa-anyatara-sa-
 caitanyam abhyupeyāt. maraṇa-śabda-pravṛtṭeḥ
 caitanyam. tam ca eka-rūpam eva paśyāma iti na
 caitanyasya katham iti cet, ayam aparo 'sya doṣo
 caitanyasya ca evaṃ paraspara-rūpa-vivekena
 caitanyasya prasidhyati. ekasya tu yathā-ukta-śva-
 caitanyād anya-atīśayavati buddhiḥ. tad-rūpa-
 caitanyena anayor virodha-a-siddheḥ prasaṅga-
 caitanyena sampradhāryaḥ, yataḥ sidhyet. tathā
 caitro dhanur-dharaḥ, na anya-yoga-vyavacchedena,
 caitro dhanur-dharaḥ. pārtho dhanur-dharo nilam
 codanā-a-yogāt, an-adhikārāc ca śāstrasya anumāne.
 codanā api prativyūdhā, viśaya-pratipattāv apy a-
 codanā mithyā-uttaram eva bhavati. syān mithyā-
 codanāyām eka-bhojane. vikalpa-viśayatvād asya.
 caura-svapna-ādy-upaplutāḥ. a-bhūtān api paśyanti
 cyutimanti, tat-kārya-vijñāna-viccheda-vikāra-
 ja-a-viśeṣāt, asāv api vastv-an-anurodhi-
 ja ity eke. tan na, aindriye bhāva-a-bhāva-
 jaḥ, tad-anya-indriya-ja-a-viśeṣāt, asāv api
 jaḥ prasiddhi-śabdena uktaḥ. yogyam hi viśvam śva
 jagat-sṭhitiḥ. āpta-vacanām kārya-lakṣaṇam liṅgam,
 jagat syāt. atha api syāt, pratibhāsamānam api
 jagat syāt. kvacin niṣṭhāyām sa svayam ātmānam
 jagataḥ. abhipatann eva arthaḥ prabodhayaty
 jagaty anena nyāyena nañ-arthaḥ pralayam gataḥ.
 jagaty asminn ekasya api tad-ātmanaḥ. asti iyam

PVin2_0004810	-apekṣaṇāc ca. ācāryaḥ punar artha-bhidāṃ	jagau. pratibhāsasya bhinnatvād ekasmiṃs tad-a-
PVin1_0000103	'nujagrāha yaṃ vyaktaṃ tasya na vetty ayam	jaḍa-matir loko garīyaḥ padam. tatra upāsita-loka
PVin1_0001510	taj-jñāne 'numānād anveti iti cet, jitaṃ	jaḍair jaya-ghoṣaṇām avaghuṣya, yena evaṃ-vādino
PVin1_0002911	tasmāt pratyakṣa-ābhāsaḥ. viplavaś ca akṣa-	jatve 'pi tad-anyebhyo '-viśeṣataḥ. yo 'pi kaścid
PVin3_0002206	drṣṭānte dharmino '-khlān. vāg-dhūma-āder	jano 'nveti caitanya-dahana-ādikam. sva-bhāvaṃ
PVin3_0008709	eteṣu tad-ātmanā vyapadeśa-ādayo janya-	janaka-bhāva-kṛtā eva bhavantu, saty api saṃyoge
PVin2_0008409	sarvathā gamya-gamaka-bhāvaḥ, sarvathā janya-	janaka-bhāvāt. na, tad-a-bhāve bhavatas tad-
PVin2_0006712	tulyaḥ paryanuyogo 'n-avasthā ca. janya-	janaka-bhāve so 'n-apekṣasya nityaṃ syāt.
PVin3_0008703	viśeṣa-utpatteḥ sāmartyam. ko 'yam a-janya-	janaka-bhūtānām upakāraḥ, sva-rūpasya siddher a-
PVin1_0000902	-vyāpāra-phalaḥ syāt. ataś ca yaḥ prāg a-	janako buddher upayoga-a-viśeṣataḥ. sa paścād api
PVin2_0006905	-bhāva-bhūtaḥ sva-hetu-prakṛter niyāmakasya	janakatām eva dīpayati. na vai nāntarīyakatayā
PVin2_0008414	ye tair vinā na bhavanti. aṃśena janya-	janakatva-prasaṅga iti cet, na, taj-janya-viśeṣa-
PVin3_0008801	ca vaiyarthyāt. sthāpakatvād ādhāraḥ, na	janakatvād iti cet, sthiter artha-antara-an-arthā
PVin2_0008715	-rūpa-āder vijñānasya. na vai kiñcid ekaṃ	janakaṃ tat-sva-bhāvaṃ vā. kiṃ tu sāmagrī janikā
PVin3_0008706	-prāyam. tasmāt sarva eva vastu-sambandhā	janakasya eva upayoga-viśeṣa-vaśāt pravibhāgena
PVin1_0000402	-a-bhāvāt sad-vyavahāra-pratiśedhaḥ, a-	janana-khyātyā a-pitṛtva-vat. tasmāt sarvaṃ svato
PVin1_0000314	na asti iti vyavahāraḥ sādhyate mūḍhṃ prati,	janana-khyātyā pitṛtva-vat. a-drṣya-an-upalambhe
PVin3_0008410	-upādāna-hetu-saha-kāri-pratyaya-agni-dhūma-	janana-vat. tathā hi sva-kāraṇasya phala-
PVin3_0008708	-ādinām apy ādhāra-bhāvo badara-udaka-ādiṣu	janana-śaktir eva. tasmād eteṣu tad-ātmanā
PVin3_0005403	labhyeta pracyaveta vā, tato jñāna-	janana-sāmartyasya an-arthā-antaravāt, artha-
PVin2_0008705	dhūma iti. tathā hetur api tathā-bhūta-kārya-	janana-sva-bhāvaḥ. anyato 'pi bhāve na sa tasya
PVin3_0004112	-prāyam. tasmād utpates tat-kāraṇasya taj-	janana-sva-bhāvaḥ sidhyet, na tad-bhāvaḥ. yady a-
PVin3_0004204	an-ādi-hetu-prakṛti-paramparā, tasmāt taj-	janana-sva-bhāvasya hetor a-bhāvāc chaśa-viśāṇa-
PVin2_0008514	bhavati iti. kathaṃ ca tato 'nyato vā a-taj-	janana-sva-bhāvād bhavet. svayam a-tat-sva-
PVin2_0008707	api na janayet. na vā sa dhūmaḥ, a-dhūma-	janana-sva-bhāvād bhāvāt. tat-sva-bhāvavate ca sa
PVin3_0006607	-sva-bhāvas tat-sva-bhāvas tat-sva-bhāva-	janana-sva-bhāvo vā kiṃ na iṣyate. kiṃ
PVin3_0004202	'pi kṣīrasya sa tasya sva-bhāvaḥ, yo dadhi-	janano na śaśa-viśāṇa-jananaḥ. sa tasya kuta iti
PVin3_0004202	sva-bhāvaḥ, yo dadhi-janano na śaśa-viśāṇa-	jananaḥ. sa tasya kuta iti cet, sva-hetu-samuttha
PVin3_0005208	-hānir utpattir vā. tad yadi teṣāṃ jñāna-	jananaḥ sva-bhāvaḥ, sarvasya sarvadā sarvaṇi sva-
PVin3_0005013	apekṣā-a-yogāt. śakta-sva-bhāvasya nityaṃ	jananam a-jananam vā anyathā syāt. te ca a-
PVin2_0008802	ata eva saha-kāriṇām apy a-paryāyeṇa	jananam. yad api kiñcid vijātiyād bhavad drṣṭam
PVin3_0005101	a-yogāt. śakta-sva-bhāvasya nityaṃ jananam a-	jananam vā anyathā syāt. te ca a-vyavahitāḥ
PVin3_0006803	-samihā-prayogāt, tad-ākāra-vikalpa-	jananāc ca. na ca upādāna-kārya-pratyaya-a-
PVin2_0008601	-bhāvād bhavet. svayam a-tat-sva-bhāvasya a-	jananāt tasya a-hetutā syāt. na vai sa eva
PVin3_0008611	kiṃ punaḥ sa tayoh saṃyogaḥ, tābhyāṃ	jananāt samavāyād vā, sa kim ekatra na samavaiti
PVin3_0005309	kiñcij jñāna-utpatti-samāśrayaṃ sva-vijñāna-	janane 'pekṣeta, sarvasya tatra a-kiñcit-karatvāt.
PVin3_0013008	-viruddha-arthā-sādhanāv ekatra samśayaṃ	janayataḥ. śāstra-kāro viruddha-dharma-
PVin2_0006805	-lakṣaṇatvāt tad-upakṛtam indriyaṃ jñānam	janayati iti, anyathā an-upakāriṇo 'n-apekṣā syād
PVin2_0010010	janayati, so '-nityaṃ sva-bhāvaṃ santaṃ	janayati iti pramāṇam drṣṭāntena upadarśyate.
PVin3_0008409	kāraṇa-saha-kāri-pratyayo hi rasa-hetū rasaṃ	janayati, indhana-vikāra-upādāna-hetu-saha-kāri-
PVin3_0007404	eva svayaṃ drṣyate, tatra eva agni-buddhiṃ	janayati. tatra sādhyā-nirdeśena na kiñcit, tatra
PVin2_0010010	anubandhena khyāpyate. yaḥ kṛtaka-sva-bhāvaṃ	janayati, so '-nityaṃ sva-bhāvaṃ santaṃ janayati
PVin1_0000801	-prasaṅgāt. tasmād ayam upanipatyā vijñānam	janayan na an-ātma-nāntarīyakaṃ pratibhāsam puras-
PVin3_0008302	samagrāṇi ity eva kāraṇa-dravyāṇi sva-kāryaṃ	janayanti, sāmagrī-janmanām śaktinām pariṇāma-
PVin2_0005112	ca nārāyaṇam eva ca ādau svataḥ sutau dvau	janayāṃ babhūva. iti yathā. tasya sādhyā-sa-
PVin2_0007903	tatra kācit syād api yā a-naśvara-ātmānam	janayet. na, artha-kriyā-śakti-lakṣaṇatvād
PVin2_0008706	bhāve na sa tasya sva-bhāva iti sakṛd api na	janayet. na vā sa dhūmaḥ, a-dhūma-janana-sva-
PVin3_0005209	sarvadā sarvaṇi sva-viśayāṇi jñānāni	janayeyuḥ. na cet, na kadācit kasyacit kiñcid ity
PVin2_0008715	janakaṃ tat-sva-bhāvaṃ vā. kiṃ tu sāmagrī	janikā tat-sva-bhāvā. sā eva anumīyate. sā eva ca
PVin2_0008704	kathaṃ bhavet. bhavan vā na dhūmaḥ syāt. taj-	janito hi sva-bhāva-viśeṣo dhūma iti. tathā hetur
PVin1_0001906	sva-viśaya-an-antara-kṣaṇa-saha-kāriṇā	janitaṃ pratyakṣam. ata eva ca na an-indriya-
PVin3_0013710	'yam eva bhāvo '-vibhāvita-dhiyā a-vidito	janena. pramāṇa-viniścaye para-arthā-anumāna-
PVin3_0009312	-ādy-arthā-kriyāyāṃ upanidhiyate, yāṃ ayam	jantur adhyakṣam adhyavasyati ghaṭo 'yam iti, tan
PVin3_0000301	ca pramāṇena sa katham āgamaḥ. riktasya	jantor jātasya guṇa-doṣam a-paśyataḥ. vilabdḥā
PVin3_0013205	a-bhedena. punar viśeṣeṇa kārya-sva-bhāvayor	janma-tan-mātra-anubandhau darśaniyāv uktau. tac
PVin2_0007813	janmi-sva-bhāvo nāśi iti cet, na vai	janma nāśi-sva-bhāvasya hetuḥ, na ca a-hetoh sva-
PVin2_0006805	cet, na, tatra apy eka-pratiniyamasya taj-	janma-lakṣaṇatvāt tad-upakṛtam indriyaṃ jñānam
PVin2_0006809	yava-bījāt. evaṃ śabdānām api yady arthebhyo	janma syāt, syād yogyatā-niyamaḥ. tad-a-bhāve
PVin2_0008103	-prakṛtim evaṃ-rūpāṃ sādhyantas tathā-vidha-	janmanām anyeṣāṃ ca sva-bhāvam enam ālagayanti.

PVin3_0008302	-dravyāni sva-kāryaṃ janayanti, sāmagrī-	janmanām śaktinām pariṇāma-apekṣatvāt kārya-
PVin1_0000908	apekṣeta. artha-abhipāta-kṛte ca buddhi-	janmany abhilāpa-smṛty-antara-a-bhāvāt siddham a-
PVin3_0005506	udāharaṇam āha, prayatna-an-antaram vyakti-	janmanos tathā-abhidhānāt. yan-nāntariyakā sattā
PVin1_0001603	buddhir artha-ātmā iti cet, sa kim a-buddhi-	janmā buddhiṃ gamayet, pratibandha-a-bhāvāt.
PVin2_0007901	idam apy a-niśceyam eva – sarva-sāmagrī-	janmāno naśyanti iti, tāsām a-niḥ-śeṣa-darśanāt.
PVin2_0007813	asti, sarva-janminām vināśa-siddheḥ.	janmi-śva-bhāvo nāśi iti cet, na vai janma nāśi-
PVin2_0007812	kaścīn niyamakaḥ sva-bhāvasya asti, sarva-	janminām vināśa-siddheḥ. janmi-śva-bhāvo nāśi
PVin3_0008709	eva. tasmād eteṣu tad-ātmanā vyapadeśa-ādayo	janya-janaka-bhāva-kṛtā eva bhavantu, saty api
PVin2_0008409	tadā sarvathā gamya-gamaka-bhāvaḥ, sarvathā	janya-janaka-bhāvāt. na, tad-a-bhāve bhavatas tad
PVin2_0006712	-ātmani tulyaḥ paryanuyogo 'n-avasthā ca.	janya-janaka-bhāve so 'n-apekṣasya nityaṃ syāt.
PVin3_0008703	viśeṣa-utpatteḥ sāmartyam. ko 'yam a-	janya-janaka-bhūtānām upakāraḥ, sva-rūpasya
PVin2_0008414	dharmair ye tair vinā na bhavanti. aṃśena	janya-janakatva-prasaṅga iti cet, na, taj-janya-
PVin2_0008501	janya-janakatva-prasaṅga iti cet, na, taj-	janya-viśeṣa-grahaṇe 'bhimatatvāl liṅga-viśeṣa-
PVin2_0008703	sakṛd vaikalye ca punar na dṛṣṭaḥ, taj-	janyo 'sya sva-bhāvaḥ, anyathā sakṛd apy a-bhāvāt.
PVin3_0008701	samavāyād vā, sa kim ekatra na samavaiti	janyate vā. tasya a-sāmartyāt. tad a-samarthaṃ
PVin2_0007803	prāyam. nanu yava-bīja-ādayo 'pi śāly-ānkure	janye 'n-apekṣāḥ, tad-utpatti-pratyayānām kadācit
PVin1_0003005	apy a-nivṛtti-prasaṅgāt. tasmād indriya-	jam apy etad bhrānter a-pratyakṣam. ata eva-iti-
PVin2_0005013	-dharāḥ. pārtho dhanur-dharo nilaṃ saro-	jam iti vā yathā. pratiyogi-vyavacchedas tatra
PVin3_0008607	-sambhavo 'numiyate, tad api kārya-liṅga-	jam eva, tādrśasya ātmano 'mbhasas tata ādhārād
PVin2_0004609	ātma-niṣpatteś ca. tathā tayor a-bhāve taj-	jam jñānaṃ tat-prabhavā vā bhāva-kāraṇa-
PVin1_0002112	sukha-ādi kim a-jñānaṃ vijñāna-a-bhinna-hetu-	jam. tad-a-tat-śva-bhāvānām bhāvānām tādrūpyam a-
PVin1_0001206	na hy ayaṃ ghaṭa iti jñānaṃ sparśana-indriya-	jam yuktam, tathā samanvāhare varṇasya api
PVin3_0008506	ca iti. rūpāt sparśa-anumānaṃ kārya-liṅga-	jam, rūpa-ādinām bhūta-āśrayatvāt. yat tarhi idam
PVin1_0001510	-jñāne 'numānād anveti iti cet, jitaṃ jaḍair	jaya-ghoṣaṇām avaghuṣya, yena evaṃ-vādino 'py
PVin1_0002114	tad-rūpa-hetu-jās tad-rūpā a-tad-rūpa-hetu-	jā a-tad-rūpāḥ, yathā śāli-bīja-ādibhyas tat-
PVin3_0008603	iti gotvād viśānitā-pratipattiḥ kārya-liṅga-	jā. ādhārato 'bhinirvṛtter ātmanas tādrśo
PVin3_0008503	vyabhicārāt. tasmād iyam api kārya-liṅga-	jā. etena pipilikā-utsaraṇa-matsya-vikāra-āder
PVin2_0004704	-bhūtaḥ sa tādrḡ-liṅga-cetaṣaḥ. hetus taj-	jā tathā-bhūte tasmād vastuni liṅgi-dhīḥ. liṅga-
PVin1_0001402	sthito 'pi cakṣuṣā rūpam ikṣate sā akṣa-	jā matiḥ. a-pratibhāsamāna-abhijalpā
PVin1_0001803	-vat. tasmād viśeṣa-viṣayā sarvā eva idriya-	jā matiḥ. tatra sāmānya-a-pratibhāsanāt
PVin1_0002111	tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-	jāḥ. tat sukha-ādi kim a-jñānaṃ vijñāna-a-bhinna-
PVin2_0008207	tu bhāva eva vināśaḥ, sa eva kṣaṇa-sthāyī	jāta iti. tam asya mandāḥ sva-bhāvam ūrdhvaṃ
PVin3_0013703	sāmānya-lakṣaṇam uktam eva dūṣaṇa-abhāsas tu	jātaya iti. tāḥ sādhana-dūṣaṇa-lakṣaṇa-jñānād eva
PVin3_0013604	pratanyante na tā iha. mithyā-uttarāṇi	jātayaḥ. teṣāṃ ca na antaḥ, a-yoniśo-vikalpānām a
PVin3_0013602	dūṣaka eva tasya sādhanasya. tad-abhāsas tu	jātayaḥ. mithyā-uttarāṇām ānantyāt pratanyante na
PVin3_0006813	artheṣu darśana-antara-bhediṣu. atīta-a-	jātayor vā api na ca syād an-ṛta-arthatā. vācaḥ
PVin3_0000301	pramāṇena sa katham āgamaḥ. riktasya jantor	jātasya guṇa-doṣam a-pāśyataḥ. vilabdḥ vata kena
PVin2_0008205	kathaṃ tarhi idānīm a-hetuko vināśaḥ,	jātasya tad-bhāve 'nya-an-apekṣaṇāt. api ca na
PVin2_0007812	hetur vaktavyo yata ime kecin naśvara-ātmāno	jātāḥ. na ca atra kaścīn niyamakaḥ sva-bhāvasya
PVin3_0009609	-bhedād bheda-ukti-doṣaḥ kārya-samo mataḥ.	jāty-antare prasiddhasya śabda-sāmānya-darśanāt.
PVin1_0001012	-pratipatty-a-yogād a-viṣaye 'pravrṛtter	jāty-ādi-sambandha-atīta-śabda-vyavahāra-ādinām
PVin1_0001001	-abhidhāna-vyavasthā-a-parijñāne '-bhāvāt.	jāti-guṇa-kriyāvatām etan na sambhavaty eva, rūpa
PVin2_0005707	yato 'rthānām vyāvṛttis tan-nibandhanāḥ.	jāti-bhedāḥ prakalpyante tad-viśeṣa-avagāhinaḥ.
PVin3_0008306	apekṣaṇiyasya a-bhāvād iti. pūrva-śva-	jāti-mātra-hetutvāc chakti-prasūteḥ sāmagryā
PVin3_0004807	a-brāhmaṇa iti. na hi sa eva brāhmaṇas taj-	jāti-yogād a-brāhmaṇas ca dharmā-antara-samāveśāl
PVin3_0012208	-vyakti-bheda-vyāpino 'py arthāḥ kecit taj-	jāti-sambhavino dṛṣṭāḥ, pārthiva-a-loha-lekhyā-vat.
PVin3_0007509	sādhyāyām sarvas tad-dhetur na trayiṃ doṣa-	jātim ativartate, a-siddhiṃ vyabhicāraṃ virodhaṃ
PVin3_0013610	iti, na hy evam-ādini yathā-ukta-lakṣaṇāsu	jātiṣv antar-bhavanti. na ca dūṣaṇāni, śabda-artha
PVin3_0011005	maitrya-ādayaḥ sūtre deśitāḥ. etās ca sa-	jātiya-abhyāsa-vṛttayaḥ. na evaṃ rāga-ādayaḥ,
PVin2_0005201	janayāṃ babhūva. iti yathā. tasya sādhyā-sa-	jātiya-vṛttino liṅgasya a-sati nāstitā tṛtiyaṃ
PVin1_0000511	liṅgam eva. kasyacit saṃvāde 'pi taj-	jātiyasya vyabhicāra-darśanād an-āśvāsa iti cet,
PVin3_0011807	-an-upalambhābhyāṃ hi tayoh pratibandhaṃ	jāniyāt, tau ca atyanta-parokṣasya na sidhyataḥ.
PVin1_0003711	avabhāsināḥ. artha-grahaḥ kathaṃ satyaṃ na	jāne 'ham api idṛṣam. ity antara-śloka. kathaṃ
PVin3_0011603	kenacit sambandhāt. a-sambandhād vimarśo na	jāyate, yathā cākṣuṣatvāc chabde. sambandhāt kiṃ-
PVin1_0003803	paricchedaś ca antaraḥ sva-saṃvidita-rūpo	jāyamāno lakṣyate. tatra yathā-lakṣaṇam eva iyaṃ
PVin2_0008605	tatra ca ukto doṣaḥ. sarvaṃ ca sarvasmāj	jāyeta. tasmāt kāraṇa-bheda-a-bhedābhyāṃ kārya-
PVin1_0002114	-prakṛtim eva te 'py ālambaran tad-rūpa-hetu-	jās tad-rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ,
PVin2_0005004	-bhāvo nāstitā a-sati. niścitā anumeyo 'tra	jijñāsita-viśeṣo dharmī. tatra darśanaṃ
PVin3_0000909	tad api śaktam eva iti cet, saṃśayena	jijñāsoḥ prakaraṇa-pravrṛttes teṣv api prasaṅgaḥ.

PVin1_0001509 a-siddhes taj-jñāne 'numānād anveti iti cet,
 PVin3_0011511 tādātmyena prasiddhe 'siddheh. tasmāj
 PVin3_0004713 anantariyakah, kṛtakatvān nityah, sa-ātmakam
 PVin3_0011508 ca sandigdhaḥ, yathā — sa-ātmakam
 PVin2_0009511 api hetuḥ syāt. na idaṃ nir-ātmakam
 PVin3_0011812 pratītiḥ. yad apy āha — yadi na sa-ātmakam
 PVin3_0012304 -vyāvṛtīḥ, tathā api na a-nairātmīyād ātmā
 PVin3_0007611 icchā-mātra-anurodhinam artham niyantū-kāmo
 PVin2_0007008 veda-arthasya kuto gatiḥ. tena agni-hotram
 PVin3_0010710 tan na vyāpti-siddhiḥ sarvo vaktā a-sarva-
 PVin3_0011505 'tra a-siddhaḥ, sandigdho 'nvayaḥ. sarva-
 PVin3_0010610 nirdiṣṭaḥ. sandehe, yathā — a-sarva-
 PVin3_0010704 ko hy atra virodho yadi vaktā ca syāt sarva-
 PVin3_0010702 -āder iti. sandigdho 'tra vyatirekaḥ, sarva-
 PVin3_0011504 sūcana-arthaḥ, yathā — vīta-rāgaḥ sarva-
 PVin3_0010707 -vidhasya api virodhasya a-bhāvāt, yaḥ sarva-
 PVin3_0010712 ca kartum a-śakyatvāt. sa eva hy evaṃ sarva-
 PVin2_0005401 yad avamanyata iti kim anyad an-ātma-
 PVin3_0010706 apy apāvṛtti-prasaṅgāt. vacana-sarva-
 PVin1_0001912 iti ced grāhyatām viduḥ. hetutvam eva yukti-
 PVin2_0004509 na hi ye yathā yam artham vidanti vacana-
 PVin2_0005602 drṣṭim bheda-āśrayais te 'pi tasmād a-
 PVin3_0011809 a-drṣṭaḥ sa ghaṭa-ādaḥ na iti kutaḥ. tena a-
 PVin2_0007202 yogyasya eka-artha-dyotane niyatīḥ kutaḥ.
 PVin2_0006612 pravṛttāv a-pravṛtīr eva, tathā-bhūtasya
 PVin2_0004907 bheda-a-pratīṣṭhiteḥ. yat-prayojanā hy arthā
 PVin2_0006610 -visamvādī iti cet, iṣṭo 'yam arthaḥ śakyeta
 PVin1_0001509 ca eṇām pratyakṣeṇa katham ātmany anvīyāt. a-
 PVin2_0004804 -viśayatvād vicārasya. sukha-duḥkha-sādhane
 PVin3_0006208 -sāadhanam, na evaṃ a-bhāvaḥ. na sva-viśaya-
 PVin3_0005901 samudbhavaḥ. na hi bhāvānām sva-viśaya-
 PVin3_0006204 ity an-avasthiteḥ. anyathā yadi sva-viśaya-
 PVin3_0002904 pratipramāṇasya. viruddhayor ekatra samyag-
 PVin1_0003302 viśaya-kṛta-viśeṣasya viśeṣaṇa-jñāna-viśeṣya-
 PVin2_0004710 -prabhayor maṇi-buddhyā abhidhāvataḥ. mithyā-
 PVin1_0001013 -atīta-śabda-vyavahāra-ādinām indriya-
 PVin1_0003305 sakṛd-bhāve sādhyā-sādhana-tā-a-bhāvaḥ,
 PVin3_0005103 -a-bhāvāt samartha-kṣaṇa-antara-an-utpatter
 PVin3_0005105 kāraṇa-a-bhāve 'n-utpatteḥ kāraṇa-vaikalyāj
 PVin2_0004503 anumānam dvidhā sva-artham para-artham ca.
 PVin1_0001801 katham an-upalakṣako nāma. na hi yato yatra
 PVin1_0001912 ced grāhyatām viduḥ. hetutvam eva yukti-jñā
 PVin3_0005309 na sannikarṣam na ātmānam anyad vā kiñcij
 PVin2_0006903 -bhāva-niyamaḥ. artha-antaratve tato 'rtheṣu
 PVin3_0005308 uktāḥ. tasya ca a-jñeyatvam, upakārād eva
 PVin1_0001113 hi indriya-a-viśayasya arthasya tad-indriya-
 PVin1_0000804 -vat. sato 'pi vā tad-ātmāna indriya-antara-
 PVin1_0004004 -kāraṇa-a-bhāvāt. rūpa-ālokayos tu taj-
 PVin2_0006508 tathā viprakṛṣṭānām sva-sāmarthya-upadhānāj
 PVin3_0000103 liṅgini jñānam utpannam, tathā paratra liṅgi-
 PVin1_0004310 vyatirekataḥ. satsu samartheṣu anyeṣu hetuṣu
 PVin3_0005002 nityā ity eva sarve prayatna-an-antara-bhāvi-
 PVin1_0001908 -indriya-drṣṭir na api viśaya-antarasya. sva-
 PVin3_0003707 pakṣa-dharmatva-ādi-sandeha-vat. lakṣaṇe
 PVin3_0005403 sāmartyam labhyeta pracyaveta vā, tato
 PVin3_0005208 atīśaya-hānir utpattir vā. tad yadi teṣām
 PVin1_0000106 -a-hita-prāpti-parihārayor niyamena samyag-
 PVin1_0000207 hy arthaḥ pratyakṣaḥ parokṣaś ca. tatra yo
 PVin3_0010709 na ca a-viruddha-lakṣaṇam atindriyam su-

jītaṃ jaḍair jaya-ghoṣaṇām avaghuṣya, yena evaṃ-
 jīvac-charīra-sambandhī prāṇa-ādir an-ubhaya-
 jīvac-charīram prāṇa-ādimattvāt, prayatna-
 jīvac-charīram prāṇa-ādimattvād iti. na hi sa-
 jīvac-charīram a-prāṇa-ādimattva-prasaṅgād iti.
 jīvac-charīram, prāṇa-ādi-viraha-prasaṅgaḥ,
 jīvac-charīre sidhyati, yena ayaṃ na vyatirekasya
 jīvati, tasya sa-uras-tāḍam krandato 'pi lokasya
 juhuyāt svarga-kāma iti śrūtau. khādec chva-
 jñā iti. sarva-vaktṛ-dharmatā-paricchedasya ca
 jñā-vīta-rāgayor viprakarṣād vacana-ādes tatra
 jñāḥ kaścīd vivakṣitaḥ puruṣo rāga-ādimān vā,
 jñāś ca. yady atra bhavato manda-buddhi-caḥsuṣo
 jñō vaktā na upalabdha ity evaṃ-prakārasya an-
 jñō vā vacanād iti. vyatireko 'tra a-siddhaḥ,
 jñāḥ, sa vaktā na bhavati iti vyatireko 'darśane
 jñāḥ syād ity a-pratīṣedhaḥ. sva-ātmani sva-
 jñātāyāḥ. so 'yam tair eva artha-vyatireka-
 jñātvayor dvi-vidhasya api virodhasya a-bhāvāt,
 jñā jñāna-ākāra-arpaṇa-kṣamam. ity antara-ślokaḥ.
 jñāḥ, te tat-pratīpādane punar upadeśa-antaram
 jñāta-viplavāḥ. ity antara-ślokaḥ. etal-
 jñāta-vyatirekasya vyāvṛtti-vyāptir a-siddhā.
 jñātā vā atīndriyāḥ kena vivakṣā-vacanād ṛte.
 jñātum a-śakyatvāt. na an-iṣṭeḥ, tādrśām a-
 jñātum iṣṭāḥ, tad-viparyaya-vyatirekiṇo 'rtha-
 jñātum so 'tīśayo yadi. sarva eva āgamam an-
 jñāte 'rthe buddher a-siddhes taj-jñāne 'numānād
 jñātvā yathā-arham pratipitsavo hi kiñcit
 jñāna-a-bhāvād a-bhāva-siddhiḥ, yato 'yam doṣaḥ.
 jñāna-a-bhāvād evaṃ bhavati idaṃ na upalabha iti
 jñāna-a-bhāvena a-bhāva-siddhiḥ syāt, tad-a-bhāvo
 jñāna-a-yogāt. viśaya-upadarśana-artham ca pakṣa
 jñāna-a-viśeṣād vyavasthā-a-siddheḥ. kriyā-
 jñāna-a-viśeṣe 'pi viśeṣo 'rtha-kriyām prati.
 jñāna-a-viśayatvāt. tasmān na indriya-jñānam
 jñāna-amśayos tu sādhyā-sādhana-bhāvo vyavasthā-
 jñāna-an-utpattīḥ. pūrva-utpanna-samartha-nirodhād
 jñāna-an-utpattir iti kuḍya-ādaya āvaraṇam
 jñāna-abhidhāna-rūpatvān na para-apara-pratīpatti
 jñāna-abhidhāna-vṛtīḥ, tad-an-upalakṣaṇe tasya
 jñāna-ākāra-arpaṇa-kṣamam. ity antara-ślokaḥ. na
 jñāna-utpatti-samāśrayam sva-vijñāna-janane
 jñāna-utpattir iti śabda '-vācakaḥ syāt tasya iti
 jñāna-utpatteḥ. tasmād eṣa śabda na indriyam na
 jñāna-utpattāv a-vidyamānād bhedaḥ, tat-
 jñāna-utpattāv a-sāmartyād atiprasaṅgāc ca.
 jñāna-utpādāna-yogyatā-pratīlambha-lakṣaṇo 'sti
 jñāna-utpādāna-śaktīḥ. na ca avāśyam eṣām kārya-
 jñāna-utpīpādāyīśayā tri-rūpa-liṅga-ākhyānam para
 jñāna-kārya-a-nīṣpattīḥ kāraṇa-antara-vaikalyam
 jñāna-kārya-ārambhīṇaḥ. tena tat sapakṣe dvidhā
 jñāna-kāla-bhāvi tad-a-tulya-kriyā-kālo na arthaḥ
 jñāna-grahaṇāc ca. ukta-lakṣaṇe 'numāne tal-
 jñāna-janana-sāmartyasya an-artha-antaravāt,
 jñāna-jananaḥ sva-bhāvaḥ, sarvasya sarvadā
 jñāna-pūrvakatvād a-viduṣām tad-vyutpādāna-artham
 jñāna-pratībhāsam anvaya-vyatirekāv ātmano
 jñāna-bādhanam. tan na vyāpti-siddhiḥ sarvo vaktā

PVin1_0000608	pratyakṣā iti sarvaḥ sarva-darśi syāt.	jñāna-bhāvaś cet, katham anyasya bhāve '-
PVin3_0006209	siddhiḥ, yato 'yaṃ doṣaḥ. na api sva-viśiṣṭa-	jñāna-bhāvāt, kiṃ tarhi yo 'yam upalambho na asti
PVin3_0005902	'bhāva-vyavahārah, kiṃ tarhi sva-viśiṣṭa-	jñāna-bhāvāt, sarva-a-pratipattau kvacid a-bhāva-
PVin1_0000610	- kim idam darśanam nāma iti. tasmāj	jñāna-bhāvād artha-bhāvam icchatā jñānasya tat-
PVin1_0000607	cet, tat punar artha-darśanam artha-bhāvo	jñāna-bhāvo vā syāt. artha-bhāvaś cet, sarve
PVin1_0003604	-viplavā. tathā-kṛta-vyavasthā iyaṃ keśa-ādi-	jñāna-bheda-vat. yadā tadā na sañcodya-grāhya-
PVin1_0004307	siddhaḥ. dvairūpyam tad-dhiyaḥ viśaya-	jñāna-rūpābhyām ato dvi-rūpā buddhiḥ siddhā
PVin1_0000803	artha-antaram anusartuṃ yuktam rasa-ādi-	jñāna-vat. sato 'pi vā tad-ātmana indriya-antara-
PVin1_0003302	-jñānam, a-viśaya-kṛta-viśeṣasya viśeṣaṇa-	jñāna-viśeṣya-jñāna-a-viśeṣād vyavasthā-a-siddheḥ.
PVin3_0009904	bheda-āśrayatvāt tad-bhāvasya. na hi svayaṃ	jñāna-viśayatā liṅgasya liṅgi-pratipādanam.
PVin1_0000412	anubhūta-viśayābhyo 'nirdeśya-lakṣaṇābhyo	jñāna-vyaktibhyaḥ. na ca tābhiḥ sva-santāna-
PVin1_0000408	pramāṇam na anumānam iti bruvāṇaḥ kāsāñcij	jñāna-vyaktinām pravṛtttau samvādam viśamvādam ca
PVin2_0007306	-viśayaḥ pratyakṣa-anumāna-a-bhāvaḥ saj-	jñāna-śabda-vyavahāra-pratiśedha-phalaḥ, upalabdhi
PVin2_0007309	darśanāt. pūrvakaḥ punar an-upalambho '-saj-	jñāna-śabda-vyavahāra-pravartana-phalo 'pi,
PVin2_0005809	sattā, tadā siddhena viśayeṇa viśayaṇo '-saj-	jñāna-śabda-vyavahārān pratipadyate pratipādayati
PVin3_0005708	a-sandigdā eva tan-nimittatve 'py a-saj-	jñāna-śabdāyos tad-yogyatā, sāsna-ādi-siddhāv iva
PVin3_0005607	an-upalabhyeṣu nāstitā-an-upalambhanāt. taj	jñāna-śabdāḥ sādhyante tad-bhāvāt tan-nibandhanāḥ.
PVin3_0005609	ḍṛśya-sva-bhāva-a-sattā, tayā siddhayā a-saj-	jñāna-śabdās tan-nimittāḥ sādhyanta iti. katham
PVin3_0005909	-viśeṣābhyām na tat-siddhiḥ, kiṃ tarhi sva-	jñāna-sattā-viśeṣābhyām iti na sva-tantrā siddhiḥ.
PVin1_0003407	parama-aṇuṣv a-bhāvāt. ekaś ca ayaṃ	jñāna-sanniveśi iti na ca bahūni rūpāni sañcitāni
PVin1_0003215	iti. na hi indriyāṇi bheda-kāni, sarva-	jñāna-hetutvāt. na artha-ālocanam, a-tādrūpye
PVin1_0001910	-kāle ca kārya-niṣpatter an-upayogāj	jñāna-hetor viśayasya saha-bhāvo viruddhaḥ.
PVin3_0005003	idam avagamyate — prayatna-an-antara-bhāvi-	jñānam a-nitya-kāryam iti. prayatna-an-antaram
PVin3_0005407	-darśanāt. ataḥ prayatna-an-antara-bhāvi-	jñānam a-nitya-sva-bhāva-kāraṇa-kāryam iti
PVin1_0003301	-artha-ālocanatva-a-siddheḥ. tathā viśeṣaṇa-	jñānam, a-viśaya-kṛta-viśeṣasya viśeṣaṇa-jñāna-
PVin1_0002708	-balataḥ spaṣṭam bhaya-ādāv iva bhāsate. yaj	jñānam a-visamvādi tat pratyakṣam a-kalpakam.
PVin1_0001013	-jñāna-a-viśayatvāt. tasmān na indriya-	jñānam artha-saṃyojanām kalpanām āviśati. vikalpa
PVin3_0005411	kādācitka-phalam siddham tal-liṅgam	jñānam idṛśam. iti saṅgraha-ślokau. etena eva
PVin3_0000102	yathā eva hi svayaṃ tri-rūpāl liṅgāl liṅgini	jñānam utpannam, tathā paratra liṅgi-jñāna-
PVin3_0009902	pradīpa-ādayas tu sva-bhāva-yogyatayā ātmani	jñānam utpādayantas tathā prakāśamānāḥ sva-ātma-
PVin1_0001511	evaṃ-vādino 'py avadheya-vacaso loke. artha-	jñānam ca nāma buddhi-sādhanam pratyeti na
PVin2_0006805	taj-janma-lakṣaṇatvāt tad-upakṛtam indriyam	jñānam janayati iti, anyathā an-upakāriṇo 'n-
PVin1_0003009	pramāṇasya phalam. prameya-adhigatiḥ. sā hi	jñānam, tac ca phalam iti kim idānim pramāṇam.
PVin2_0004609	-niṣpattē ca. tathā tayor a-bhāve taj-jaṃ	jñānam tat-prabhavā vā bhāva-kāraṇa-pratipattiḥ.
PVin2_0004603	-drk. tri-lakṣaṇāl liṅgād yad anumeye 'rthe	jñānam, tat sva-artham anumānam. pratyakṣa-vad
PVin2_0005907	-indriya-grāhya-a-bhāvo 'sty eva. tasmāj	jñānam tad-yogyatā vā asya sattā, tad-vyatireko
PVin1_0002904	a-vikalpaka eva sphuṭa-avabhāsa iti. svapna-	jñānam tarhi viśada-ābham pratyakṣam bhavtv a-
PVin1_0000108	artham idam ārabhyate. tad dvi-vidham samyag-	jñānam pratyakṣam anumānam ca iti. na hy ābhyām
PVin1_0000703	-ādy-an-āhita-vibhramam a-vikalpakam	jñānam pratyakṣam. kā punar iyaṃ kalpanā.
PVin1_0001011	mano-vijñāna-abhisamskṛtam indriya-	jñānam pratyeti iti cet, na, yathā-ukta-a-grāhiṇas
PVin3_0005408	-kāryam iti siddham. prayatna-an-antaram	jñānam prak sato niyamena na. tasya āvr̥ty-akṣa-
PVin1_0001513	-prajño devānām priya iti. na artha-	jñānam buddher liṅgam, kiṃ tarhi indriya-arthāv
PVin1_0002112	tad-a-tad-rūpa-hetu-jāḥ. tat sukha-ādi kim a-	jñānam vijñāna-a-bhinna-hetu-jam. tad-a-tat-sva-
PVin1_0001206	varṇa-pratyavabhāsanāt. na hy ayaṃ ghaṭa iti	jñānam sparśana-indriya-jaṃ yuktam, tathā
PVin3_0001604	-ājñāne. tathā hi na tac cākṣuṣam taj-	jñānavat, tad-artha-a-pratipatteḥ, tad-vikāra-an-
PVin3_0002811	apekṣate. pratyakṣe 'rtha-grahaṇam indriya-	jñānasya kasyacid vitatha-arthatvāt tat-
PVin1_0000611	tasmāj jñāna-bhāvād artha-bhāvam icchatā	jñānasya tat-pratibandho vācyāḥ. sa ca kārya-sva-
PVin1_0003107	'pi bhedo bhinne karmaṇy a-bhinna-ātmano	jñānasya na bhedena niyāmakāḥ, kriyā-
PVin3_0005004	a-nitya-kāryam iti. prayatna-an-antaram	jñānasya prak sato niyamena a-yogāt, prayatnasya
PVin1_0001414	na vai buddhiḥ pratyakṣā, yena indriya-	jñānasya vikalpa-upagame bādhā syāt. sa eva tāvad
PVin1_0003111	ca iyaṃ artha-ghaṭanā artha-sārūpyād anyato	jñānasya sambhavati. na hi paṭu-mandatā-ādibhiḥ
PVin1_0003104	yataḥ. tatra anubhava-mātreṇa sadṛśa-ātmano	jñānasya sarvatra karmaṇi tena ātmanā bhavitavyam,
PVin3_0005011	tu na sarve ghaṭa-kṣaṇāḥ sarvasya indriya-	jñānasya hetavaḥ. paraspara-sahitās tu viśaya-
PVin1_0003709	avabhāsamānasya tādr̥šo 'nyadr̥šo 'pi vā.	jñānasya hetur artho 'pi ity arthasya iṣṭā
PVin3_0013705	-lakṣaṇa-virahāc ca, uttara-ābhāsatvena su-	jñānāḥ. prabhedāḥ punar āsām ānantyād a-śakya-
PVin3_0009710	'nyatara-a-siddhiḥ śāstreṇa. anyatra tv a-	jñānād iti na vāda-udāharaṇam. udāharaṇa-diśam tv
PVin3_0013704	tu jātaya iti. tāḥ sādhana-dūṣaṇa-lakṣaṇa-	jñānād eva a-viśaye '-pravṛtteḥ, pratipatter a-
PVin1_0002011	spaṣṭa-saṃvedana-pradarśana-artham, sarva-	jñānānām ātma-saṃvedanasya pratyakṣatvāt. na hi
PVin1_0003613	yathā-sva-bhāvam vyavasthitiḥ, sarva-	jñānānām eka-ākāratva-prasaṅgāt. an-eka-ākārās tu

PVin1_0004312 -vyatirekaṃ na brūyāt. so 'pi katham sarva-
 PVin3_0005209 sarvasya sarvadā sarvaṇi sva-
 PVin1_0003211 indriya-sannikarṣa-artha-ālocana-
 PVin1_0001509 anviyāt. a-jñāte 'rthe buddher a-siddhes taj-
 PVin2_0007907 bhavaty eva hi tasya api jñeya-vyāpini
 PVin2_0007910 sarvasya kvacit kathañcid upakārāt, tad-a-
 PVin2_0007909 an-ābhoga-a-sambhavāt, eka-dharmasya apy a-
 PVin1_0001413 darśane 'dṛṣṭir vikalpa-kalpanām indriya-
 PVin1_0001205 sprṣṭvā grhṇāti iti cet, na ayam ghaṭa iti
 PVin1_0000708 kalpanā. tayā rahitam. na hi sā indriya-
 PVin1_0002709 a-kalpakaṃ. yoginām api śruta-mayena
 PVin1_0002109 saṃvedana-rūpāḥ. eka-artha-samavāyinā tu
 PVin1_0001905 pratyakṣam iti vartate. mānasam api indriya-
 PVin2_0006510 na santi iti śakyante 'dhyavasātum. yo 'pi
 PVin2_0006602 kārya-utpādana-niyama-a-bhāvāc ca bhavej
 PVin3_0009103 jñāpayati, tad-a-siddhau sandehe vā na
 PVin3_0009103 -a-siddhi-sandehe prapattṛṇām a-sādhanam.
 PVin3_0009101 avinābhāva-niyama-a-bhāvād iti. a-siddha-
 PVin2_0007401 darśana-ādāv upayujyate, saṃśayāt, a-niścita-
 PVin3_0000107 na sādhanam na apy an-arthataḥ. siddhir iti
 PVin2_0006810 na sidhyati. na apy arthavattā. arthebhyo
 PVin2_0006813 'rtheṣu, yatas tad-utpattiḥ. kiṃ tarhi
 PVin3_0009101 -a-bhāvād iti. a-siddha-jñāpana-aṅgasya
 PVin2_0006811 arthebhyo jñāpana-icchā, tayā artha-
 PVin3_0009103 a-sādhanam. jñāpako hi hetur yad-ātmatayā
 PVin3_0005205 -sva-bhāva-vṛttaya eva. tat saty apy āvaraṇe
 PVin3_0007302 a-bhāvān nir-viśeṣaṇā eva sā. katham a-bhāvo
 PVin2_0007906 caramatvasya. bhavaty eva hi tasya api
 PVin3_0007704 ātmasāt kuryāt. a-vyavaccheda-rūpā api khalu
 PVin3_0005307 -a-bhāva-ādayo 'py uktāḥ. tasya ca a-
 PVin3_0007303 so 'pi siddha eva. tat kim idānīm
 PVin2_0008209 vyavasthāpyate, vikāra-darśanena iva viṣam a-
 PVin3_0004711 eva niścayāt sādhanam dūṣaṇam vā.
 PVin2_0008102 eva upayanty apayanti ity a-nityāḥ.
 PVin1_0000411 tathā prasādhitam na anumeyatām atipatati.
 PVin1_0001515 -vaiguṇye 'nyatra vijñāna-an-utpatteḥ.
 PVin3_0005312 api saha-kāri-kāraṇam śabdasya upasamharet.
 PVin1_0001609 dṛṣṭāv iva tad a-nirdeśyasya vedakam.
 PVin3_0004102 tiro-dhānād vā iti na atra nirbandhaḥ.
 PVin1_0003207 eva tena na artha-antarām phalam. dadhānam
 PVin3_0013205 janma-tan-mātra-anubandhau darśanīyāv uktau.
 PVin3_0004011 -sahatvam paśyato bhrāntīyā etat syāt.
 PVin2_0008507 -bhāve 'pi na upalabhyate, tat tasya kāryam.
 PVin1_0000508 a-bhāva-niścaya iti cet, vyāhatam etat –
 PVin3_0002506 sādhyāyām sva-lakṣaṇam sādhyam syāt,
 PVin1_0003010 phalam. prameya-adhigatiḥ. sā hi jñānam,
 PVin3_0013703 vācyaṃ syāt, viśeṣe 'n-antar-bhāvāt.
 PVin3_0006210 asti ghaṭa iti, tata eva a-bhāva-upalambhāt,
 PVin3_0008007 aikāntikatām bruvāṇam prativahan dvau.
 PVin3_0001604 iva vā nitiraṇa-ājñāne. tathā hi na
 PVin1_0001006 -ātmakam. pūrva-apara-parāmarśa-sūnye
 PVin3_0001306 iti cet, yad-vivādena sādhanam upanyastam
 PVin2_0008604 tādrśaḥ syāt. anyādrśād api tādrśa-udbhave
 PVin2_0008711 bhavet. dhūma-hetu-sva-bhāvo hi vahnis
 PVin3_0011110 saṃśayaḥ. rāgasya an-upayoge katham
 PVin3_0001704 etad evam syāt. anyathā tv a-siddham eva
 PVin2_0004609 ātma-niṣpattē ca. tathā tayor a-bhāve
 PVin3_0004112 ukta-prāyam. tasmād utpattē tat-kāraṇasya
 PVin3_0004204 ity an-ādi-hetu-prakṛti-paramparā, tasmāt
 jñānānām viṣayam vyatirecayann upaplava-itarayoh
 jñānāni janayeyuḥ. na cet, na kadācit kasyacit
 jñānāni pratyuktāni, tataḥ karma-sambandha-a-
 jñāne 'numānād anveti iti cet, jitaṃ jaḍair jaya-
 jñāne 'ntaśaḥ sāmartyam virūpe 'pi dhātau. dhātva
 jñāne tad-aṅga-vikalatvād a-kṣūṇa-vidhāna-a-yogāt.
 jñāne para-artha-vṛttech kārya-a-kārya-an-
 jñāne pratihanti. na vai buddhiḥ pratyakṣā, yena
 jñāne varṇa-pratyavabhāsanāt. na hy ayam ghaṭa
 jñāne sambhavati, arthasya sāmartyena
 jñānena arthān grhītvā yukti-cintā-mayena
 jñānena saṃvedyanta ity eke. teṣām api tad-a-tad-
 jñānena samanantara-pratyayena sva-
 jñāpaka-a-bhāvād atindriyaḥ praktikṣipyate 'rthaḥ
 jñāpaka-a-siddhiḥ. na iyatā tad-a-bhāvaḥ. punaḥ
 jñāpakaḥ, śabda-vat. trairūpyāc ca hetur artham
 jñāpako hi hetur yad-ātmatayā jñāpayati, tad-a-
 jñāpana-aṅgasya jñāpanam praty a-śaktitaḥ.
 jñāpana-aṅgād a-pratiteḥ. prathamā tv atra
 jñāpana-artham. yathā āhur eke – parasya
 jñāpana-icchā, tayā artha-jñāpanāya prayujyanta
 jñāpana-śaktir ayam asya eva pratipādaka iti. sā
 jñāpanam praty a-śaktitaḥ. trairūpya-a-siddhi-
 jñāpanāya prayujyanta iti tais tadvantaḥ syuḥ
 jñāpayati, tad-a-siddhau sandehe vā na jñāpakaḥ,
 jñāpayeyur eva indriya-ādayaḥ, na ca tathā.
 jñeya-abhidheya-prameyatvaiḥ so 'pi siddha eva.
 jñeya-vyāpini jñāne 'ntaśaḥ sāmartyam virūpe 'pi
 jñeyatva-ādayo dharmāḥ kathañcid a-vastūnām api
 jñeyatvam, upakārād eva jñāna-utpatteḥ. tasmād
 jñeyam asti iti siddhir astu. tathā api kiṃ
 jñaiḥ. tad ayam sattā-a-vyatirekeṇa na anyat
 ta ete nava pakṣa-dharmā nirdiśyante –
 ta evam-prakṛtayaḥ sva-hetu-prakṛtim evam-rūpām
 tac ca a-siddham iti na kiñcit pramāṇam a-
 tac ca a-siddham. vyakto viṣaya iti cet, nanu sā
 tac ca an-apekṣatvād asya nirastam. tad ayam
 tac ca idam pratyakṣam an-abhilāpya-
 viṣayam, a-tac ca upalabhya-madhyā-rūpam
 pūrva-aparayaḥ tac ca tām ātmany artha-
 adhigamana-ātmanā. sa-tac ca darśayatā –
 yatra dhūmas tatra agniḥ, a-tac ca
 dṛṣṭa-avarugṇa-ghaṭa-vad utpatty-āder na
 tac ca dhūme 'py asti. sa sakṛd api tathā-
 tac ca na asti tena ca pratipattir iti. nivṛtter
 tac ca praktikṣiptam iti na atra evam a-
 vacane 'pi tac ca phalam iti kim idānīm
 pramāṇam. yata iyam tac ca sāmānya-
 lakṣaṇam uktam eva dūṣaṇa-ābhāsā
 tac ca sva-tantram pramāṇam iti. sa tarhy
 a-bhāva tac ca hetv-ābhāseṣv eva avasara-
 prāptam tac cākṣuṣam taj-jñānavat,
 tad-artha-a-tac cākṣuṣe katham. na hi idam
 iyato vyāpārān tac cen na sādhyam,
 kim idānīm sādhyam. tathā ca tac-
 chakti-niyama-a-bhāvān na hetu-
 bhedo bhedaka tac-chakti-bhedavān.
 a-dhūma-hetur dhūmasya bhāve tac-
 chaktir upayujyate, sva-bhāva-guṇasya
 śaktāv tac chabde. tathā hi pakṣa eva sa
 tathā-vidhaḥ taj-
 jam jñānam tat-prabhavā vā bhāva-
 kāraṇa-taj-janana-sva-bhāvaḥ
 sidhyet, na tad-bhāvaḥ. taj-janana-
 sva-bhāvasya hetor a-bhāvāc chaśa-

PVin2_0008514 bhavati iti. katham ca tato 'nyato vā a-
 PVin2_0008704 katham bhavet. bhavan vā na dhūmaḥ syāt.
 PVin2_0006805 iti cet, na, tatra apy eka-pratiniyamasya
 PVin2_0008501 aṃsena janya-janakatva-prasaṅga iti cet, na,
 PVin2_0008703 dr̥ṣṭaḥ sakṛd vaikalpe ca punar na dr̥ṣṭaḥ,
 PVin2_0004704 yathā-bhūtaḥ sa tādr̥g-liṅga-cetasāḥ. hetus
 PVin3_0004807 – a-brāhmaṇa iti. na hi sa eva brāhmaṇas
 PVin3_0012208 sakala-vyakti-bheda-vyāpino 'py arthāḥ kecit
 PVin1_0000511 liṅgam eva. kasyacit saṃvāde 'pi
 PVin1_0004004 -kāraṇa-a-bhāvāt. rūpa-ālokayos tu
 PVin3_0005607 anyā an-upalabhyeṣu nāstiti-an-upalambhanāt.
 PVin3_0001604 vā nitiraṇa-ājñāne. tathā hi na tac cākṣuṣaṃ
 PVin1_0001509 anvīyāt. a-jñāte 'rthe buddher a-siddhes
 PVin2_0009203 sambhavy-a-vyabhicāratvāt sthāli-
 PVin1_0003905 a-tad-ātmani tādātmya-vyavasāyena na iha
 PVin2_0006411 vyatīta-a-samprāpta-upalambhaṃ vā.
 PVin3_0008507 āśrayatvāt. yat tarhi idaṃ viṣṇī gotvād iti
 PVin3_0005212 pratiniyatam asti indriya-upakāry anyad vā.
 PVin1_0003205 sādhanam meya-rūpatā. sādhanē 'nyatra
 PVin2_0005702 -bhedanām sva-tantrānām an-artha-āśrayatvāt.
 PVin2_0006304 -kārya-upalabdhyā apy a-bhāva-siddhiḥ,
 PVin3_0006510 pramāṇam punaḥ — na vināśa-niyatās
 PVin3_0004112 bhedasya ity ukta-prāyam. tasmād utpattes
 PVin2_0008406 'gniḥ kāraṇam dhūmasya. so 'pi hi dhūmasya
 PVin3_0012301 nairātmyād vyatikṛtaḥ. ātma-pratiniyame hi
 PVin2_0008013 tatra pañca-indriyāni sva-bhāva-cyutimanti,
 PVin1_0002206 -utpatter api kāraṇa-kalāpaḥ. tat prakṛtes
 PVin2_0006107 dhūma-kāraṇāni santi dhūma-a-bhāvād iti.
 PVin2_0008508 dhūme 'py asti. sa sakṛd api tathā-darśanāt
 PVin3_0008910 vṛttiḥ. tataḥ śarīra-sthitim pratilabhamānā
 PVin3_0013209 -sattve yathā-ukta-prakāre śakye darśayitum,
 PVin2_0008414 teṣāṃ hetuḥ
 PVin3_0009410 a-bheda-vyāpana-a-siddhau. kramas tu
 PVin3_0005702 a-sann iti. tasyāḥ siddhāv a-sandigdha
 PVin2_0006401 hetor agneḥ śītena virodhāc chīta-vicchede
 PVin2_0006402 vicchede tat-kāryasya apy a-bhāva iti. etena
 PVin2_0008112 -apekṣaḥ, sa yadi kadācid bhavet kvacid vā
 PVin3_0007303 -abhidheya-prameyatvaiḥ so 'pi siddha eva.
 PVin3_0009812 -siddheḥ. anvaya-a-dr̥ṣṭer a-siddhir iti cet,
 PVin3_0010206 -vyatikṛto 'nitye sādhye dharminī sidhyet.
 PVin3_0007607 a-bhāvād a-pratiśedha-viṣayatā iti cet,
 PVin3_0009408 krama-abhivyakti-virodhād aikyam iti cet,
 PVin3_0010408 iṣṭa-vastu-śarīra-anukarṣiṇī proktā syāt.
 PVin3_0007102 vā hetuḥ syāt, sādhyam api kasmān na iṣyate.
 PVin2_0008701 bhavati. tathā hi tathā-vṛttir eva apekṣā,
 PVin3_0008903 karoti iti. tad api iṣṭam eva. na hi tasya
 PVin3_0013305 iti. tathā viparīta-anvayaḥ — yad a-nityam
 PVin1_0000813 vikāre śabda-viśeṣe smṛtir yuktā, tasyā a-
 PVin3_0005213 anyad vā. tat kadācit kasyacid bhavati iti
 PVin3_0010906 rāgam āhuḥ. tad-ānanda-viṣaya-uparodhini
 PVin3_0000805 -anurodhataḥ. vastunaś ca anyathā-bhāvāt
 PVin3_0009606 ghaṭa-ādeḥ karaṇāt sidhyed valmikasya api
 PVin3_0010312 vyapadeśair vaktāraḥ pradārśayanti. na ca
 PVin3_0012707 'pi, pratikāryam kāraṇa-śarīra-bheda-
 PVin3_0010511 sādhyā-kāla-aṅgatā vā na nivṛtter upalakṣya
 PVin1_0002702 'pi vahni-sambandhād artha-antaram eva
 PVin3_0006312 -vikalpo na pramāṇam. darśanam eva hi
 PVin3_0010211 upadarśitaḥ svayaṃ bhavat-sāmarthyena
 PVin2_0010110 sva-ātmanāś ca an-upalabdhir iti sa

taj-janana-śarīra-bhāvād bhavet. svayam a-tat-śarīra-
 taj-janito hi śarīra-bhāva-viśeṣo dhūma iti. tathā
 taj-janma-lakṣaṇatvāt tad-upakṛtam indriyam
 taj-janya-viśeṣa-grahaṇe 'bhimatatvāl liṅga-
 taj-janyo 'śarīra-bhāvaḥ, anyathā sakṛd apy a-
 taj-jā tathā-bhūte tasmād vastuni liṅgi-dhīḥ.
 taj-jāti-yogād a-brāhmaṇas ca dharma-antara-
 taj-jāti-sambhavo dr̥ṣṭaḥ, pāṭhiva-a-loha-
 taj-jātyasya vyabhicāra-darśanād an-āśvāsa iti
 taj-jñāna-utpādana-yogyatā-pratilambha-lakṣaṇo
 taj-jñāna-śabdāḥ sādhyante tad-bhāvāt tan-
 taj-jñānavat, tad-artha-a-pratipatteḥ, tad-vikāra-
 taj-jñāne 'numānād anveti iti cet, jitaṃ jaḍair
 taṇḍula-pāka-vat. na hi bahulaṃ pāka-darśane 'pi
 tat. a-darśanāj jagaty asminn ekasya api tad-
 tat katham na an-upalambhād a-bhāvaḥ. na, sarva-
 tat katham. tatra api, samudāya-vyavasthāyāḥ
 tat kadācit kasyacid bhavati iti tat-kṛtam eṣāṃ
 tat-karma-sambandho na prasidhyati. sā ca tasya
 tat-kalpita-viṣayād artha-pratītv an-artha-
 tat-kāraṇa-upalabdhyā kim na sidhyati. na, tad-
 tat-kāraṇa-vādinā utpattimanto 'bhyupeyāḥ, tad-
 tat-kāraṇasya taj-janana-śarīra-bhāvaḥ sidhyet, na
 tat-kāraṇānām vā pratiṣṭhānād dhetur eva. yadi
 tat-kārya-ātmatayā prāṇa-ādinām nairātmyena saha
 tat-kārya-vijñāna-viccheda-vikāra-darśanāt,
 tat-kārya-śarīra-niyame na an-upalambha-ātmanāḥ
 tat kāryam hetu-vyāpty-a-vyatikṛtāt tat-śarīra-
 tat-kāryaḥ siddhaḥ. a-kāryatve 'kāraṇāt sakṛd
 tat-kāryatayā pratibandhena toyam gamayati deśa-
 tat-kāryatā-pratiniyamāḥ śarīra-bhāva-vyāptir vā.
 tat-kāryatva-niyamāt. tair eva dharmair ye tair
 tat-kāryatvāt tasya tad-a-niṣpattāv a-niṣpatteḥ.
 tat-kāryatve 'pi dhī-dhvanī. na hy eṣa
 tat-kāryasya apy a-bhāva iti. etena tat-kāryād api
 tat-kāryād api tad-viruddha-kārya-a-bhāva-gatir
 tat-kāla-dravya-apekṣa iti nir-apekṣa eva na syāt.
 tat kim idānīm jñeyam asti iti siddhir astu.
 tat kim idānīm dharmī dharmy-antare 'nvayī-
 tat kim idānīm pakṣo 'pi vipakṣaḥ. syād api
 tat kim idānīm vidhi-viṣayo 'stu. tad api na iti
 tat kim idānīm a-krama-abhivyakter ghaṭa-dadhy-
 tat kim eṣāṃ paraspara-virahaṇa. sā eva hetur
 tat kila evaṃ prasādhyamānam viśeṣi-bhavati. na
 tat-kṛta-upakāra-an-apekṣasya tan-niyama-a-yogāt.
 tat-kṛtaḥ pātaḥ, svayaṃ patina-dharmatayā pātāt,
 tat kṛtakam iti. sādharmyeṇa. vaidharmyeṇa api
 tat-kṛtatve tan-nāma-a-grahaṇa-prasaṅgāt. tataḥ
 tat-kṛtam eṣāṃ kadācid kvacid chravaṇam iti. na
 tat-kṛtaś cetaso vyāroṣo dveṣaḥ. sa eva ubhaya-
 tat-kṛtā vyabhicāriṇaḥ. iti saṅgraha-ślokaḥ. tri-
 tat-kṛtiḥ. sādhyena anugamāt kārye sāmānyena api
 tat-kṛto vibhāgo vastu-vyavasthāyāḥ samāśrayaḥ,
 tat ko 'yam sambandha-a-bhāvo vācyā ity
 tat. tata eva a-pratijñā-artho viśeṣo dharmā-
 tat tathā-utpannam ekaṃ dr̥ṣyate, na nānā-rūpayor
 tat tathā utpannam, yena an-antaram vidhi-
 tat tathā-bhūtam āpādayati iti sa tasya pāścāt
 tat-tad-viruddha-ādy-a-gati-gati-prayoga-bhedena

PVin3_0003304	pratiṣṭhāpayati, tatas tad bādhakam iti.	tat tarhi śāstram a-pramānakam katham dharminam
PVin2_0009912	api nivartamānam kāryam nivartayati. anyathā	tat tasya kāryam eva na syāt. ataḥ kārya-kāraṇa-
PVin2_0008507	tatra eka-a-bhāve 'pi na upalabhyate,	tat tasya kāryam. tac ca dhūme 'py asti. sa sakṛd
PVin3_0007903	vastuto yad yena vyāptam a-vyāptam vā,	tat tasya gamakam a-gamakam ca iti na puruṣa-
PVin1_0003404	tayoḥ pratyāsattir atra vicāryate – katham	tat tasya darśanam iti. tayor hi sambandham
PVin1_0002308	yad yad-viśaya-ākāram samvedanam na bhavati,	tat tasya vedakam, a-paraspara-rūpam iva sukha-
PVin1_0002814	tathā hi svapne 'pi smaryate smārtaṃ na ca	tat tādr̥g-arthavat. middha-upaplutānām apy
PVin2_0005206	pratyakṣa-vṛttir vyatireka-niścayaḥ.	tat-tulya eva asti iti vyatireke siddhe '-sati
PVin2_0005109	tad-a-yoga-vyavacchedasya a-siddheḥ.	tat-tulya eva ity avadhāraṇād dharminy a-vṛttir
PVin2_0005005	darśanam pratyakṣato 'numānato vā. tathā	tat-tulya eva ca. dharmi-viśiṣṭasya anyatra vṛtti
PVin2_0005209	'pi tatra eva niṣedhe doṣaḥ syāt. na ca	tat-tulya eva vṛttir ity a-tat-tulyo viruddha eva,
PVin2_0008807	an-antaram vā kāraṇam kāryam anumāpayati.	tat-tulya-rūpānām kārya-dravyānām tulyam, yathā
PVin2_0005210	agnir auṣṇyam na gamayet. kiṃ tarhi	tat-tulya-vyatireko 'pi. tena ayam a-doṣa ity a-
PVin2_0005002	prāmānyam. tat punas trairūpyam anumeye 'tha	tat-tulye sad-bhāvo nāstitā a-sati. niścitā
PVin2_0005209	doṣaḥ syāt. na ca tat-tulya eva vṛttir ity a-	tat-tulyo viruddha eva, yena tata eva vyatirekād
PVin3_0007708	na unmattaḥ. vipakṣa-vṛtṭyā vyabhicāraḥ.	tat-pakṣa-sapakṣa-anyataratva-ādīnām a-vipakṣa-
PVin2_0009306	iti. tatra anvaya-niścayena viruddha-	tat-pakṣyānām nirāsaḥ, vyatireka-niścayena
PVin3_0005204	pāke. tasmāt satyām api kalpanāyām a-	tat-parāvṛttayo bhāvā yathā-śva-bhāva-vṛttaya eva.
PVin3_0002812	indriya-jñānasya kasyacid vitatha-arthatvāt	tat-parihāreṇa pramāṇa-viśaya-parigraha-artham.
PVin1_0000607	kiṃ tarhy artha-darśanād iti cet,	tat punar artha-darśanam artha-bhāvo jñāna-bhāvo
PVin3_0012503	anvaya-pratiṣedhaḥ, sa eva vyatireka iti.	tat punar idam āyātam — a-sato vyatireka-a-
PVin2_0005001	api tulya iti vastu-viśayam prāmānyam.	tat punas trairūpyam anumeye 'tha tat-tulye sad-
PVin3_0007408	'nvayaḥ, sādhyā-ukter iha an-aṅgatvāt.	tat-pūrvakatve vā kaḥ pratijñam sādhanād
PVin2_0007203	-vacanād r̥te. vivakṣā niyame hetuḥ saṅketas	tat-prakāśanaḥ. a-pauruṣe ye sā na asti tasya sā
PVin1_0002206	eva vijñāna-utpatter api kāraṇa-kalāpaḥ.	tat prakṛtes tat-kārya-śva-bhāva-niyame na an-
PVin2_0006608	-artha-darśana-ādi-guṇa-yuktaḥ puruṣa āptaḥ,	tat-praṇīta āgamo '-visamvādi iti cet, iṣṭo 'yam
PVin2_0008704	śva-bhāvaḥ, anyathā sakṛd apy a-bhāvāt. sa	tat-pratiniyato 'nyatra katham bhavet. bhavan vā
PVin2_0004509	ye yathā yam artham vidanti vacana-jñāḥ, te	tat-pratipādane punar upadeśa-antaram apekṣante.
PVin2_0004808	-rūpa-a-visamvādanam eva asya api prāmānyam,	tat-pratibaddha-vasu-liṅga-apekṣaṇāc ca. ācāryaḥ
PVin3_0011112	nāntariyakam eva kāryam kāraṇam anumāpayati,	tat-pratibandhāt. na anyad vipakṣe '-darśane 'pi.
PVin1_0000611	jñāna-bhāvād artha-bhāvam icchatā jñānasya	tat-pratibandho vācyaḥ. sa ca kārya-śva-bhāvayor
PVin1_0002909	-pracyuter ity uktam. na ca evam vikalpaḥ,	tat-pratibhāsasya vastuny an-anurodhāt. tasmāt
PVin2_0004815	viśayatā, anumāna-vikalpasya nir-viśayatvāt,	tat-pratibhāsasya śva-viśaya-sammata-anvaya-
PVin3_0006805	-ubhaya-pratyaya-āhita-vāsanā-prabhava iti	tat-pratibhāsy-ākāra-adhyavasāya-vaśena ca bhāva-
PVin2_0005712	dvāv anumeya-pratyayau sāksād an-utpatter a-	tat-pratibhāsitve 'pi tad-utpattes tad-a-
PVin1_0003406	na syāt. na ca viśaya-sārūpyam vijñānasya,	tat-pratibhāsināḥ sthūla-ākārasya pratyekam
PVin2_0009611	upalambhe 'pi samśayād a-nivṛtṭim manyamānas	tat-pratiṣedham āha. śrāvaṇatvasya api nitya-a-
PVin3_0003901	tasya kvacit sidhyet, siddham vastu-balena	tat, pratīti-siddha-abhyupagame śāsiny apy a-
PVin2_0006312	kārye kāraṇa-bhāva-gatiḥ, yataḥ kāraṇāt	tat pratiyeta. tasmān na kāraṇāt kārya-siddhiḥ.
PVin1_0002708	-ādāv iva bhāsate. yaj jñānam a-visamvādi	tat pratyakṣam a-kalpakam. yoginām api śruta-
PVin3_0007407	agninā avinābhāvī siddhaḥ. arthād eva agnes	tat-pradeśa-a-yogaṃ vyavacchinatti iti sa tathā
PVin3_0003011	dharma iti. dharmi-vyavasthites tad-āśrayāt	tat-prabādhane 'dhikaraṇa-pratyastam-ayān na
PVin3_0001907	eva. bhavaty eva śāstra-dṛṣṭam sādhyam,	tat-prabādhane ca hetu-pratijñayor doṣa ity eke.
PVin2_0004610	ca. tathā tayor a-bhāve taj-jam jñānam	tat-prabhavā vā bhāva-kāraṇa-pratipattiḥ. tathā
PVin3_0005508	sa tena a-vyabhicārī syād ity artham	tat-prabhedanam. samyogya-ādiṣu yeṣv asti
PVin3_0005903	-pratipatteḥ. tasmāt kasyacit pratyakṣatāyām	tat-pramāṇa-balena dvau vikalpau bhavataḥ —
PVin1_0002115	-jā a-tad-rūpāḥ, yathā śāli-bija-ādibhyas	tat-prasavās tad-anyebhyo 'nya iti, ākasmikatve
PVin2_0007014	eva astu kalpanā. a-prasiddha-artha-yogasya	tat-prasiddhi-prasādhane. na a-siddha-arthaḥ
PVin3_0003005	a-pravṛtṭiḥ, tathā śāstra-an-āśraye	tat-prasiddhe vicārasya iti prastāva-āśrayatve
PVin1_0002410	-lakṣaṇam ity anyasya api tat-sa-rūpasya	tat-prāptir viśeṣo vā vācyaḥ. antaḥ-karaṇatva-
PVin2_0006513	'py arthe phalasya an-antarya-a-bhāvād a-	tat-phala-sādharmyāt tad-viparyāsa eṣaḥ.
PVin2_0005517	bādhante 'rtham na laukikam. tat-phalo '-	tat-phalaś ca artho bhinna ekas tatas tataḥ. tais
PVin2_0005517	vāsanā-udbhūtam bādhante 'rtham na laukikam.	tat-phalo '-tat-phalaś ca artho bhinna ekas tatas
PVin2_0008616	anya-deśa-kālayor vartamāno bhāvas	tat-sa-apekṣo nāma bhavati. tathā hi tathā-vṛttir
PVin1_0002410	sārūpyam buddhi-lakṣaṇam ity anyasya api	tat-sa-rūpasya tat-prāptir viśeṣo vā vācyaḥ.
PVin1_0000605	anyato bhavato '-bhavato vā bhāve niyamena	tat-samvāda-a-yogāt. na artha-a-vyabhicārād artha
PVin1_0004304	upalambha-vedanābhyām bhāsamānasya nīla-ādes	tat-samvīdaś ca a-vivekaḥ siddhaḥ. dvairūpyam tad
PVin2_0005906	vā an-anyathātve '-yogād adhiṣṭhānasya.	tat-samskāre tu syād an-upalambhaḥ. tadā api
PVin1_0000914	-tat-sambandha-loka-vyavasthā-pratītau	tat-saṅkalanena gr̥hyate danḍy-ādi-vat. na anyathā,

PVin3_0004604 eka-anta-vyāvṛtteś ca iti. tadvatām
 PVin3_0004603 -saṅgrahas tatra saṁśaya-hetuḥ, tadvatām
 PVin3_0005205 bhāvā yathā-sva-bhāva-vṛttaya eva.
 PVin3_0012608 a-visaṁvāda-lakṣaṇatvāt pramāṇasya.
 PVin3_0003706 -sthyā. sā ca evam a-śakya-nīścayā iti na
 PVin3_0010805 -bhāvād an-anya-upanaya iti cet, tulyā vṛtti-
 PVin1_0002203 -svaṁ viśaya-upanibandhanānām sukha-ādinām
 PVin3_0005002 an-antara-bhāvi-jñāna-kārya-ārambhiṇaḥ. tena
 PVin3_0012605 -a-sad-ubhaya-an-ubhaya-vyavasthāś ca tad-a-
 PVin3_0010411 hetavo vyākhyātāḥ, yathā — a-vipakṣatvāt,
 PVin3_0001810 siddhir vighāto vā kṛto bhavati. sarvatra hi
 PVin3_0012909 pūrva-vyakti-prādur-bhāve prāk tatra a-satas
 PVin1_0000913 kenacid viśiṣṭaṁ grhyamāṇaṁ viśeṣaṇa-viśeṣya-
 PVin1_0001308 tena smrṭiḥ, na artha-darśanād iti cet, na,
 PVin3_0012810 yugapat-sambandhāt, ākāśa-vad iti.
 PVin3_0012905 -mātra-anubandhini tad-deśa-sannidhau sādhye
 PVin2_0006709 tasya iti sambandha-a-yogāt. upakārasya
 PVin3_0009707 -vādinaḥ kṛtakatvam a-siddham iti, na
 PVin2_0007603 vakṣyāmaḥ tau punar hetū yat kiñcit kṛtakaṁ
 PVin1_0000310 atra dṛṣṭānto 'sti, sādhanā-antara-a-bhāvāt
 PVin2_0007001 ime darśanam a-darśanaṁ ca apekṣamānās
 PVin1_0003110 adhigatir ity ayam asyāḥ karmaṇi niyamaḥ,
 PVin3_0002204 dharmasya kim a-siddhau na sidhyati. hetus
 PVin3_0001411 an-iṣṭaṁ ca iti. yadi ca na viśayī-kṛtam eva
 PVin1_0001114 -indriya-jñāna-utpattāv a-vidyamānād bhedaḥ,
 PVin3_0001602 -āśrayaḥ, sarva-vyakti-sambhava-a-bhāve
 PVin3_0002108 śāstreṇa bādhanam. tad-virodhena cintāyās
 PVin3_0000204 viśeṣaḥ pramāṇa-a-saṁvāde. saṁvāde vā na
 PVin1_0004201 -anye 'pi tathā syuḥ, viśeṣa-hetv-a-bhāvāt.
 PVin3_0003510 'syāṁ sarvaḥ śabda ity a-pratīte 'pi tasmimś
 PVin3_0000207 prati sādhanā-uktes tadā asya a-prāmāṇyāt
 PVin3_0000208 iti katham tataḥ siddhiḥ. tad-āgamavatas
 PVin2_0009401 tad-a-bhāve tu siddha eva ity apārthakaṁ
 PVin3_0011104 a-śubha-abhinandena viparyāseṇa ca vacanasya
 PVin3_0005909 syāt. arthasya tu sva-sattā-viśeṣābhyām na
 PVin3_0006001 saṁvedana-antara-sattā-viśeṣābhyām
 PVin3_0001411 viśayī-kṛtam eva tat sādhanena, katham atas
 PVin2_0007608 tad-ātmanaḥ sato bhāva iti sāmartyāt
 PVin1_0000503 vṛtti-vaiphalyāt. na ca śarīram eva buddhiḥ,
 PVin3_0009301 a-vivakṣita-viśeṣaṁ sāmānyam siddham eva.
 PVin3_0002711 -karaṇasya. nanu viśeṣasya sāmānyā-ākṣepāt
 PVin1_0002112 a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ.
 PVin1_0001203 na pratyakṣi-bhavitum arhati. dravyam
 PVin1_0002805 yad eva atibhāvyyate. bhāvanā-pariniṣpattau
 PVin2_0004603 -lakṣaṇāl liṅgād yad anumeye 'rthe jñānam,
 PVin2_0006107 iti. tat kāryam hetu-vyāpty-a-vyatirekāt
 PVin2_0007807 vā sa eva sva-bhāvo na asti yo vīnaśvaraḥ.
 PVin2_0007805 na asti yas tad-utpādanaḥ śāli-bijasya iti
 PVin3_0006607 -hetu-niyamana-sva-bhāvas tat-sva-bhāvas
 PVin2_0009710 yukta eva pratiśedhaḥ. na yuktaḥ, dṛśya-
 PVin2_0008715 -āder vijñānasya. na vai kiñcid ekaṁ janakaṁ
 PVin3_0007207 'nyo vā iti, yathā-kathañcid api viśeṣitas
 PVin2_0007808 -bhāvaḥ sva-hetur iti yo na tad-dhetuḥ so '
 PVin2_0007505 a-nīścitāyām tu vyāptau dharmi-samāśraye vā
 PVin2_0007607 bhavati, śabdaś ca kṛtaka iti. siddha-
 PVin2_0009005 'pi bhāva-kāle '-nityatā-a-niṣpattes tulya-a-
 PVin1_0003609 saṁvedyasya a-bhāvāt sva-saṁvedanaṁ phalam,
 PVin2_0008707 sa dhūmaḥ, a-dhūma-janana-sva-bhāvād bhāvāt.
 PVin3_0006607 dhetur vā a-nityatā-hetu-niyamana-sva-bhāvas
 tat-saṅgrahād iti prabheda-bāhyasya a-bhāvam āha,
 tat-saṅgrahād eka-anta-vyāvṛtteś ca iti. tadvatām
 tat saty apy āvaraṇe jñāpayeyur eva indriya-
 tat sad-a-satī tad-bhāvena vyavasthāpayan na cet
 tat sandigdha-lakṣaṇaṁ vyavahāra-yogyam, pakṣa-
 tat-sandehābhyām a-bhāva-a-siddhir ity an-
 tat-sannidhāna-a-bhāve 'bhāvāt. na apy an-
 tat-sapakṣe dvidhā vartate. katham idam
 tat-samayavatām a-nīścita-sādhanā na eka-anta-
 tat-samudāya-eka-deśatvād ity-ādayaḥ. anayā diśā
 tat-samudāya-viparyāsād eva viruddhaḥ. sa kadācid
 tat-sambandha-a-yogaḥ. tasmād bhinna-deśair
 tat-sambandha-loka-vyavasthā-pratītau tat-
 tat-sambandhasya a-svābhāvikatvāt, samaya-a-
 tat-sambandhi-sva-bhāva-mātra-anubandhini tad-
 tat-sambandhitā hetuḥ. nanu sva-āśraya-vyāpti-
 tat-sambandhe kaḥ sambandho 'n-upakārya-
 tat-sarvatra anumāne, pramāṇa-dṛṣṭasya pratijñayā
 tat-sarvam a-nityam, yathā ghaṭa-ādayaḥ, śabdaś
 tat-sādhanatve ca nidarśana-an-avasthā-prasaṅgāt.
 tat-sādhanam a-vyabhicāram eva pratipādane liṅga-
 tat-sādhanam. na ca iyam artha-ghaṭanā artha-
 tat-sādhanāya uktaḥ kiṁ duṣṭas tatra sidhyati.
 tat-sādhanena, katham atas tat-siddhiḥ. sidhyan
 tat-sāmarthyasya tataḥ sarvathā sāksād vinivṛtteḥ,
 tat-sāmānyā-a-yogāt, yathā 'brāhmaṇa-āditve
 tat-siddha-artheṣv a-yogataḥ. tṛtīya-sthāna-
 tat-siddham parasya eva siddham. tan na
 tat-siddhaḥ saha-upalambha-niyamaḥ, eka-vyāpāre
 tat-siddhatām āha — yatra apy a-sādharāṇatvād
 tat-siddham a-siddham iti katham tataḥ siddhiḥ.
 tat-siddham iti cet, kasya ka āgamaḥ. bādhyamānaś
 tat-siddhaye vacanam. na an-upalabhamānasya
 tat-siddhiḥ, ātmany eva anyathā-darśanāt. rāga-
 tat-siddhiḥ, kiṁ tarhi sva-jñāna-sattā-viśeṣābhyām
 tat-siddhiḥ, sarva-a-pratipatti-prasaṅgāt. tasmāt
 tat-siddhiḥ. sidhyan vā katham a-viśayaḥ. viśayaś
 tat-siddher na anumeya-vacanam. anvayas tv artha-
 tat-siddhāv api buddhi-vikalpe saṁśayāt. na enam
 tat-siddhau viśeṣa-vikalpena a-siddhi-codanā
 tat-siddhau siddham eva iṣṭaṁ bhavati. na,
 tat-sukha-ādi kim a-jñānaṁ vijñāna-a-bhinna-hetu-
 tat-spārśanaṁ yadi. tan na. spārśanaṁ api dravyam
 tat-sphuṭa-a-kalpa-dhi-phalam. ity antara-ślokaḥ.
 tat-sva-artham anumānam. pratyakṣa-vad asya phala
 tat-sva-bhāva-a-viśiṣṭam iti tad-an-upalambhaḥ sva
 tat-sva-bhāva-apekṣatvān na naśvaraḥ. śāly-ādi-
 tat-sva-bhāva-apekṣāḥ. evam tarhi kṛtakānām api
 tat-sva-bhāva-janana-sva-bhāvo vā kiṁ na iṣyate.
 tat-sva-bhāva-viśaya-mātra-a-pratiśedhāt. pṛthivy-
 tat-sva-bhāvaṁ vā. kiṁ tu sāmagrī janikā tat-sva-
 tat-sva-bhāvaḥ sādhitō bhavati. sa ca tathā na
 tat-sva-bhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ
 tat-sva-bhāvatayā gamakasya a-gamakatvāt. na hi
 tat-sva-bhāvatayā tad-a-bhāve na bhavataḥ
 tat-sva-bhāvatā. na vai kācid a-nityatā nāma anyā
 tat-sva-bhāvatvād artha-pratipatteḥ. yadi hi iṣṭa
 tat-sva-bhāvatve ca sa eva agnir ity a-
 tat-sva-bhāvas tat-sva-bhāva-janana-sva-bhāvo vā

PVin2_0008601	vā a-taj-janana-sva-bhāvād bhavet. svayam a-	tat-sva-bhāvasya a-jananāt tasya a-hetutā syāt.
PVin3_0006608	vā kiṃ na iṣyate. kiṃ pāramparyeṇa, ante 'pi	tat-sva-bhāvasya eva tad-bhāve sāmartyāṭ. etena
PVin2_0005711	ślokāḥ. kāryasya api sva-bhāva-pratibandhaḥ,	tat-sva-bhāvasya tad-utpatter iti. etau dvāv
PVin2_0008004	apekṣāyām ca uktam. na api yugapat kriyā,	tat-sva-bhāvasya paścād apy a-kriyā-a-yogāt. tad
PVin2_0008801	tat-sva-bhāvaṃ vā. kiṃ tu sāmāgri janikā	tat-sva-bhāvā. sā eva anumiyate. sā eva ca
PVin1_0002113	a-jñānaṃ vijñāna-a-bhinna-hetu-jam. tad-a-	tat-sva-bhāvānām bhāvānām tādrūpyam a-tādrūpyam
PVin1_0003601	prakāśa-vat. nila-ādy-anubhava ity api	tat-sva-bhāvo 'nubhava eva. a-vedya-vedaka-ākārā
PVin2_0008913	tasmin niṣpanne 'niṣpanno bhinna-hetuko vā	tat-sva-bhāvo yuktaḥ. ayam hi bhedo bheda-hetur
PVin3_0005906	-vidha-ātma-saṃvedanād eva bheda-pratītiḥ.	tat svayam svataḥ siddha-viśeṣam artham arthād
PVin3_0008610	upakārasya artha-antaratve 'py uktam. na vai	tata ātma-viśeṣa-utpatter ambhasas tathā-sthitiḥ,
PVin3_0008607	-liṅga-jam eva, tādrśasya ātmano 'mbhasas	tata ādhārād abhinirvṛtteḥ. na hi tasmād upakāram
PVin3_0010512	-kāla-aṅgatā vā na nivṛtter upalakṣya tat.	tata eva a-pratijñā-artho viśeṣo dharmā-bhedaṭaḥ.
PVin3_0006209	tarhi yo 'yam upalambho na asti ghaṭa iti,	tata eva a-bhāva-upalambhāt, tac ca sva-tantram
PVin3_0006103	vā prayatne sañcarati me hasta iti bhavati,	tata eva anya-a-bhāva-gatiḥ, tad-a-bhāve 'bhāva-
PVin3_0011707	-vṛttiḥ sūcitā bhavati. sā eva avinābhāvaḥ.	tata eva anvaya-siddhir iti na vyatirekī.
PVin3_0006701	pramāṇaṃ pratiyoginaṃ sādhayati, bādhā punas	tata eva iti na pramāṇa-bādhānād virodhaḥ. satyam,
PVin3_0010111	-a-niścayo hy a-vipakṣa-śabdena ucyate.	tata eva katham a-bhāva-niścayaḥ. yasmād idam iha
PVin3_0011307	eva tu vacanena sādhyatā-a-viśeṣo darśitaḥ.	tata eva tad-viparyaya-sādhano viruddho 'py eka
PVin3_0011710	tan na ātma-avinābhāvī prāṇa-ādiḥ.	tata eva na ātma-nivṛttāv asya nivṛttir api, yato
PVin3_0003512	arthena apodyate, na sa pakṣa iti.	tata eva bādhā-hetor a-sādhāraṇatvam, kvacid a-
PVin2_0005210	vṛttir ity a-tat-tulyo viruddha eva, yena	tata eva vyatirekād agnir auṣṇyam na gamayet. kiṃ
PVin3_0012101	vyatirekasya a-vyabhicāra-a-siddheḥ.	tata eva sapakṣa eva asti, a-sapakṣa eva na asti
PVin3_0010008	etena dharmo 'pi vyākhyātaḥ. tatra api yadi	tata eva siddhiḥ, sa prāg eva nirdiṣṭa iti pūrva-
PVin1_0004303	-vedanam. ity antara-ślokāḥ. bāhye 'py arthe	tato 'bhedo bhāsamāna-artha-tad-vidoḥ. saty api
PVin2_0009201	dr̥ṣṭā, a-darśanāc ca vipakṣe vyatirekaḥ,	tato 'vyabhicāra iti. na yuktā a-dr̥ṣṭi-mātreṇa
PVin3_0003711	sa-pratipakṣa-sambhāvanām astaṅ-gamayati.	tato 'numāna-viśaye viruddha-a-vyabhicāriṇo '-
PVin2_0008514	tad-a-bhāve 'py agnau bhavati iti. katham ca	tato 'nyato vā a-taj-janana-sva-bhāvād bhavet.
PVin3_0012003	-kalpane syāt. yasmin sati bhavaty eva yat	tato 'nyasya kalpane. tad-dhetutvena sarvatra
PVin2_0005709	dharmena viśeṣaḥ sampratiyate. na sa śakyas	tato 'nyena tena bhinnā vyavasthitiḥ. ity antara-
PVin2_0009111	-apekṣānād a-hetutā tan-mātra-anubandhaḥ ca.	tato 'pi kasyacid bhāve tad-an-upayogād a-
PVin1_0004204	na tad anyasya kasyacid ātma-saṃvedana-vat.	tato 'pi na tad artha-antare yuktam. an-artha-
PVin3_0007701	-a-viśeṣād ubhayatra-a-pratīti-prasaṅgāt.	tato 'pi pratīteḥ samāśrayāt. tasya anyatra api
PVin3_0000707	anuvidadhati, tasya evam a-vṛtteḥ. tasmān na	tato 'rtha-siddhiḥ, vastu-rūpayoḥ pratyāsatti-
PVin1_0000712	saṃvedana-dharmaḥ, artheṣu tan-niyojanāt,	tato 'rthānām a-pratīti-prasaṅgāt. tasmād ayam
PVin2_0006903	sa eva sva-bhāva-niyamaḥ. artha-antaratve	tato 'rtheṣu jñāna-utpattir iti śabda 'vācakaḥ
PVin3_0008608	na hi tasmād upakāram an-anubhavatas	tato 'vasthā-viśeṣa-pratilambho yuktaḥ.
PVin1_0004209	grāhaka-ākāraḥ sva-saṃvidāḥ sādhanam iṣṭam,	tato 'syās tad-bhāva-vyavasthāpanāt. tatra ātma-
PVin1_0003211	-artha-ālocana-viśeṣaṇa-jñānāni pratyuktāni,	tataḥ karma-sambandha-a-siddheḥ, a-vyavadhāna-a-
PVin3_0008309	a-samagrasya eka-anta-a-sāmartyāḍ iti na	tataḥ kārya-anumānam. vipakṣe vṛtṭy-a-darśane 'pi
PVin2_0006308	avasthā-viśeṣasya a-vyabhicāra iti cet, na,	tataḥ kārya-utpatter a-kṣepāt. ā antya-kṣaṇa-
PVin3_0002507	atha dharminam eva sādhyam kuryāt,	tataḥ kiṃ syāt. a-śakyam etat. kasmāt. hetor
PVin3_0006605	an-āyattatvāt. tad-dharmatāyām vā	tataḥ kṣaṇikatā tasya iṣṭā syāt. tattve viśeṣa-a-
PVin3_0006305	bhavati iti hetu-pratiśedho 'sya kṛtaḥ syāt.	tataś ca a-hetukatvam. anyathā a-bhāva iti bhāva
PVin2_0004806	'py artha-sādhane vastuni tasya a-nirodhāt	tataś ca kasyacid arthasya a-siddheḥ. ata eva sad
PVin2_0007102	ca nṛṇām vādaḥ pramāṇam sa ca na iṣyate.	tataś ca bhūyo 'rtha-gatiḥ kim etad dviṣṭa-
PVin2_0009001	viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś ca.	tataś cen na bheda-siddhiḥ, na kasyacid kutaścid
PVin3_0005403	kutaścit sāmartyam labhyeta pracyaveta vā,	tato jñāna-janana-sāmartyasya an-artha-
PVin2_0005517	tat-phalo 'tat-phalaś ca artho bhinna ekas	tatas tataḥ. tais tair upaplavair nīta-sañcaya-
PVin3_0013404	na hy arthasya kenacit kathañcin na sāmyam.	tatas tad-ātmatāyām sarvaṃ sarva-ātmakam syāt. na
PVin3_0003303	pratiṣṭhāpayañ śāstram pratiṣṭhāpayaṭi,	tatas tad bādhakam iti. tat tarhi śāstram a-
PVin2_0008810	-kanda-udbhavayoḥ. tad yato yādr̥ṣam dr̥ṣṭam,	tatas tādr̥ṣam anumiyate. viprakṣṭāyām tu hetu-
PVin2_0005517	'tat-phalaś ca artho bhinna ekas tatas	tataḥ. tais tair upaplavair nīta-sañcaya-
PVin1_0001714	a-yuktam, yasmāt dhī-śabda-vṛtter anyatra	tato na an-upalakṣaṇam. a-buddhi-śabda-anvaya-
PVin3_0000712	tadā sidhyaty artha-śūnyam vivakṣā-mātram.	tato na artha-siddhiḥ, tad-icchāyā vastuni vṛtti-
PVin3_0001210	tāvato dharmā-kalāpasya kvacid an-anvayāt.	tato na kutaścid gatiḥ syāt. ukta-dharma-an-
PVin3_0000903	na abhidhānam, sambandha-niyama-a-bhāvāt.	tato na pakṣasya hetor vā vacanam sādhanam svato
PVin3_0010405	nānā-bhāva evam-bhāvaḥ syāt. na tarhi	tato nānā-bhāvād evam-bhāvo bhavati, kiṃ tarhi
PVin3_0003711	tad evam pramāṇe bādhake bruvānas	tato niścayam āha. tataḥ sa-pratipakṣa-
PVin3_0003307	sva-vacana-virodhāc chāstra-virodhaḥ.	tataḥ pratibandha eva, na bādhā. kas tarhi idānim

PVin3_0001309	na ca sva-rūpa-mātra-arthavat. arthavac ca.	tato bāhyena arthena arthavattvam an-iṣṭam syāt.
PVin1_0004308	bhāsamāno viṣaya-ākāro buddher a-bhinnaḥ,	tato bhinnam asti iti kutaḥ. bāhya-siddhiḥ syād
PVin2_0004908	liṅgam iti sāmānya-viṣayaṃ proktam,	tato bheda-a-pratiṣṭhānāt, na vastu-sattā-
PVin3_0005302	eva kāraṇāni tad-avasthā-upakāriṇam artham,	tato labhyasya atiśayasya kārya-upayogāt. tathā
PVin3_0012402	sva-sambhavana tad-a-sambhavaṃ sādhyati iti	tato vyatirekī varṇyeta. anyathā ātma-
PVin3_0008909	anuvartate. toya-āśritā hi balākāyā vṛttili.	tataḥ śarīra-sthitim pratilabhamānā tat-kāryatayā
PVin3_0003711	pramāṇe bādhaḥ bruvāṇas tato niścayam āha.	tataḥ sa-pratipakṣa-sambhāvanām astaṅ-gamayati.
PVin2_0005304	vastuno vyāvṛtti-virodhāt. vṛtti-śaṅkayā eva	tataḥ saṃśayaḥ. anvayas tu na dṛṣṭa iti vyatirekī
PVin3_0007105	na hi hetur an-anvayaḥ siddher aṅgam,	tataḥ saṃśayāt. na eṣa doṣaḥ, yasmāt—bhāva-
PVin1_0001114	a-vidyamānād bhedaḥ, tat-sāmarthyasya	tataḥ sarvathā sāksād vinivṛtteḥ, parampara-
PVin2_0009002	kutaścid bheda ity ekam dravyaṃ viśvam syāt.	tataḥ saha-utpatti-vināśau sarvasya ca sarvatra
PVin3_0000305	a-pratipatti-yogyatvāt. tad-upagamād āgamaḥ,	tataḥ sādhana-dharmaḥ, tasmād vastu-sthitir iti
PVin3_0000208	a-prāmāṇyāt tat-siddham a-siddham iti katham	tataḥ siddhiḥ. tad-āgamavatas tat-siddham iti cet,
PVin3_0000808	katham na sādhanam. sāksāt pāramparyeṇa vā	tataḥ siddher an-utpatteḥ. sāksāt tāvat
PVin1_0001303	hy artha-darśane 'rtha-sannidhau dṛṣṭe śabde	tataḥ smṛtiḥ syāt, agni-dhūma-vat. na ca ayam a-
PVin1_0000813	a-tat-kṛtatve tan-nāma-a-grahaṇa-prasaṅgāt.	tataḥ smṛtyā vyavadhānān na artha-upayogo 'n-
PVin1_0001506	sā ca parokṣā iti na anugraha-upaghātau	tataḥ syātām, puruṣa-antara-saṃvedana-vat. an-
PVin3_0000909	vācakam iti sādhanam iṣṭam upacāreṇa.	tato hetu-vacana-pravṛttes tad api śaktam eva iti
PVin3_0009908	parama-artha-vicāreṣu tathā-bhūta-a-siddhes	tattva-anythingam pada-artheṣu sāmṛteṣu
PVin3_0004804	— yathā 'sati niṣedhaḥ, a-sapakṣas ca a-	tattva-lakṣaṇa iti. nanv etasminn a-sapakṣe hetv-
PVin1_0003002	tan na, aindriye bhāva-a-bhāva-anurodhasya	tattva-lakṣaṇatvāt tasya iha api tulyatvāt,
PVin3_0004408	sarvaḥ pratiyogī niṣedhaḥ paryudastaś ca, a-	tattva-lakṣaṇatvād a-sapakṣasya. tad vivakṣite
PVin3_0000307	puruṣa-icchayā ca hetu-tad-ābhāsayos	tattva-vyavasthāne ka idāniṃ hetur a-hetur vā
PVin1_0003902	bhāvā yena nirūpyante tad-rūpaṃ na asti	tattvataḥ. yasmād ekam an-ekam ca rūpaṃ teṣāṃ na
PVin1_0003802	yathā-darśanam iyaṃ vyavasthā, na tu yathā-	tattvam iti. viṣaya-ākāraḥ kaścit paricchedaś ca
PVin3_0006910	vā, yathā-abhiniveśam a-tattvāt, yathā-	tattvam ca a-samihitavāt. tasmād ayam
PVin3_0004101	a-nityatām brūmaḥ, tādavasthyaṃ ca	tattvam. tad avarugṇe 'sti, vināśāt tiro-dhānād
PVin1_0003011	yata iyaṃ prameya-adhigatir a-vyavadhānā	tattvam pratilabhate. tatra arthena ghaṭayaty
PVin3_0004501	artha-āpattyā vā. tasya asya pakṣa-dharmasya	tattvam sapakṣa-vipakṣayoḥ sad-a-sattvam ca yathā
PVin2_0005104	ca viśeṣaṇa ekasya tad-bhāve 'nyasya a-	tattvam syād viśeṣaṇa-viśeṣya-yogināś ca
PVin1_0003108	niyāmakaḥ, kriyā-nibandhanatvāt karaṇa-	tattvasya tad-a-viśeṣe tasyā api viśeṣa-a-siddheḥ,
PVin1_0001612	etāvan-mātra-nibandhanatvāc ca a-	tattvasya. vastv-a-bhāve 'pi śabda-pratibhāsa-a-
PVin3_0006910	samādadhātī vā, yathā-abhiniveśam a-	tattvāt, yathā-tattvam ca a-samihitavāt. tasmād
PVin2_0008811	a-vyabhicāraḥ. na apy ākāra-bheda eva tad-a-	tattve nibandhanam, api tu sva-bhāva-antaram api.
PVin3_0006508	sa-apekṣa-dhruva-bhāva-vat. pramāṇam vā yadi	tattve bādhaḥ syāt tal-liṅgena api virodhaḥ,
PVin3_0006605	vā tataḥ kṣaṇikatā tasya iṣṭā syāt.	tattve viśeṣa-a-bhāvād a-pūrva-bhāvināḥ paścād apy
PVin2_0009805	na ca tad-deśais tathā-dṛṣṭā iti sarvās	tattvena tathā bhavanti, sambhavad-viśeṣa-hetūnām
PVin2_0006708	a-bhāva-prasaṅgāt. na api para-apekṣā, tasya	tatra a-kiñcit-karatvāt, anya-karaṇe tasya iti
PVin3_0005310	sva-vijñāna-janane 'pekṣeta, sarvasya	tatra a-kiñcit-karatvāt. etena prayatnasya
PVin1_0000303	asti iti katham na pramāṇa-antaram. te tarhi	tatra a-dṛṣṭāḥ kam artham upanayanty apanayanti
PVin3_0013207	yathā mahānasa-itarayoḥ. yatra kṛtakatvam	tatra a-nityatvam, a-nityatva-a-bhāve
PVin2_0009604	ca sa-ātmaka-an-ātmakau vibhajya	tatra a-bhāvena gamakatvam kathayatā āgamikatvam
PVin3_0012601	imaṃ vyavahāra-patham upaniyante. anyathā hi	tatra a-vyavahāra eva syāt. na ca satām api
PVin3_0012909	deśa-antare 'pūrva-vyakti-prādur-bhāve prak	tatra a-satas tat-sambandha-a-yogaḥ. tasmād
PVin3_0012401	idāniṃ nairātmyād vyatirekasya phalam. sa hi	tatra a-sambhavan sva-sambhavana tad-a-sambhavaṃ
PVin2_0005207	na viruddha iti niyama-artham ity āha.	tatra a-sambhavād eva na anya-dharma-vṛtti-
PVin3_0000410	'rthasya pratipattir iti cet, so 'pi	tatra a-sambhavi yo 'sambhavinā vyāpta iti tad-
PVin3_0007311	apārthakam. anyatra tu tad eva agni-sāmānyam	tatra a-siddham iti sādhyate. nanu ca atra api
PVin3_0013206	uktau. tac ca darśayatā — yatra dhūmas	tatra agniḥ, a-saty agnau na kvacid dhūmaḥ, yathā
PVin3_0007403	'gni-nāntariyako darśaniyaḥ — yatra dhūmas	tatra agnir iti. sa tathā agni-mātṛeṇa vyāptaḥ
PVin2_0007801	kārya-utpatteḥ, sā phalavaty eva. sā eva	tatra aṅkura-hetuḥ, pūrvaḥ pariṇāmas tad-arthaḥ.
PVin3_0005007	sāmarthya-tiras-kāra-a-yogāt. na hi	tatra atiśayam an-utpādayat kiñcit-karaṃ nāma. a-
PVin3_0008705	siddher a-kāryatvāt. para-rūpa-kriyāyām api	tatra an-upakārāt. ubhayathā a-kāraḥ a-kiñcit
PVin1_0003104	kriyāyāḥ sādhanam, kiṃ tu yā yataḥ.	tatra anubhava-mātṛeṇa sadṛśa-ātmano jñānasya
PVin3_0011908	buddhy-ādayo nairātmye na syur iti cet, na,	tatra anyeṣāṃ eva sāmarthya-darśanāt. cakṣur-ādī-
PVin2_0009305	— prasiddhas tu dvayor api sādhanam iti.	tatra anvaya-niścayena viruddha-tat-pakṣyānām
PVin3_0011512	-bahir-bhāvāt tābhyām na vyatiricyate. na	tatra anveti, eka-ātmany apy a-siddheḥ. ata eva
PVin3_0009806	punas tan-nirdeśasya vaiyarthyaḥ. na hi	tatra aparo viśeṣo nirdiśyate. sa śabdatayā tathā
PVin1_0003701	kalpanā na indriya-buddhaya iti cet, na,	tatra apy a-riṣṭa-ādāv a-pratisandhāna-darśanāt,

PVin3_0008502	tathā-bhūtam anumāpayan rūpam anumāpayati.	tatra apy atita-eka-kālānām gatiḥ, na an-āgatānām,
PVin3_0004105	-rūpa-vivekena vyavasthā-a-yogāt. na hi	tatra apy an-upalambham antareṇa anyāḥ kaścīd
PVin2_0006012	-kāraṇayor an-ubhayasya vā niṣedho hetuḥ.	tatra apy an-ubhayasya a-pratibandhāt tad-a-bhāve
PVin1_0004212	sarvatra saṃyojyā māna-meya-phala-sthitiḥ.	tatra apy anubhava-ātmatvāt te योग्याḥ sva-ātma-
PVin2_0007713	apekṣatvāt. na evaṃ bhāvasya kadācid apekṣā.	tatra apy antyā sāmāgrī yā a-vyavahitā kārya-
PVin2_0006011	niṣedhasya an-upalabdhi-rūpatvāt.	tatra apy artha-antara-niṣedhe sādhye kārya-
PVin2_0005014	-jam iti vā yathā. pratiyogi-vyavacchedas	tatra apy artheṣu gamyate. tathā prasiddheḥ
PVin2_0006008	-lakṣaṇatā vā virodho nitya-a-nityatva-vat.	tatra apy eka-upalabdhyā anya-an-upalabdhir eva
PVin2_0006804	-vat paraspara-yogyatā niyāmikā iti cet, na,	tatra apy eka-pratiniyamasya taj-janma-lakṣaṇatvāt
PVin3_0010308	a-sad-viraheṇa tvayā upagatatvād ity arthaḥ.	tatra api kaḥ pāramārthiko 'satām parasparato
PVin1_0003511	iti na kvacid anubhavo na apy asya kaścīd,	tatra api grāhya-grāhaka-lakṣaṇa-vaiddhuryāt.
PVin2_0008803	bhavad dr̥ṣṭam go-maya-ādeḥ śālūka-ādiḥ,	tatra api tathā-abhidhāne 'py asty eva sva-bīja-
PVin3_0006101	yathā santamase hasta-sañcāreṇa. na,	tatra api tathā-sañcāriṇo hastasya antara-sparśa-
PVin2_0008513	anya-hetukatvān na a-hetuka iti cet, na,	tatra api tulyatvāt – tad-a-bhāve 'py agnau
PVin3_0003211	a-pramāṇatvaṃ śāstre 'pi tulyam iti	tatra api pratibandho 'stu. pratibandho hy
PVin3_0008504	-vikāra-āder varṣa-ādy-anumānaṃ vyākhyātam.	tatra api bhūta-pariṇāma eva kaścīd varṣa-hetuḥ
PVin3_0010008	-a-siddheḥ. etena dharmo 'pi vyākhyātaḥ.	tatra api yadi tata eva siddhiḥ, sa prāg eva
PVin3_0002408	parigraha-artham svayaṃ-śrutim aparāḥ prāha.	tatra api vicāra-prastāvād eva āśrayaḥ prasiddhaḥ
PVin3_0004013	na sambhavati. na kaścīd a-nityo ghaṭaḥ,	tatra api vyakti-tiro-dhānād iti cet, a-
PVin1_0002405	iti darśana-arthatvād upakṣepasya.	tatra api saṃvedanam eva ekam āntaram priti-
PVin2_0006501	apy asti, na ca te na santy eva.	tatra api satī pratyakṣa-anumāna-āgamānām ekasya
PVin2_0007712	api kadācid ankura-an-utpatteḥ. na,	tatra api santāna-pariṇāma-apekṣatvāt. na evaṃ
PVin2_0007804	'n-apekṣāḥ, tad-utpatti-pratyayānām kadācit	tatra api sannidhānāt. katham na sa-apekṣāḥ.
PVin3_0008507	yat tarhi idam viṣṇiḥ gotvād iti tat katham.	tatra api, samudāya-vyavasthāyāḥ kāraṇam
PVin3_0010011	vipakṣa-vyatireko hetur ucyate, tadā katham.	tatra api sādhyā-a-bhāvo vipakṣa iti tad-
PVin3_0002110	sthāna-saṅkrāntau nyāyāḥ śāstra-parigrahaḥ.	tatra api sādhyā-dharmasya sambaddhasya eva
PVin3_0007209	kiñcit. nanv evam agny-ādiṣv api prasaṅgaḥ.	tatra api hi na agni-sattāyām kaścīd vivādāḥ.
PVin3_0009210	-sādhanā buddhi-bhuvana-ādīnām vyākhyātaḥ.	tatra api hi śabda eva kevalaḥ siddhaḥ, na arthaḥ.
PVin3_0008408	-dharma-anumānena dhūma-indhana-vikāra-vat.	tatra api hetur eva tathā-bhūto 'numīyate.
PVin3_0002909	catur-vidhā darśitā tridhā-anumānaṃ bhittvā.	tatra abhyupāyāḥ kārya-aṅgaṃ sva-bhāva-aṅgaṃ
PVin3_0004003	iti. tad-arthā ca artha-uktiḥ. tad eva rūpaṃ	tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam. a-vastu-
PVin1_0003011	adhigatir a-vyavahānā tattvaṃ pratilabhate.	tatra arthena ghaṭayaty enām na hi muktā artha-
PVin2_0007302	asya artha-sattāyām a-bhāva-a-sambhavāt.	tatra arvāg-darśanasya ātma-pratyakṣa-nivṛtti-
PVin3_0007504	sādhyā-dharme na anvaya-vyāghātaḥ. na hi	tatra avasāyam viśeṣa-parigrahaḥ kāryaḥ, san-mātra
PVin1_0004210	iṣṭam, tato 'syās tad-bhāva-vyavasthāpanāt.	tatra ātma-viśaye māne yathā rāga-ādi-vedanam.
PVin2_0004506	pratibandhas tad-vidas tasya tad-gamakaṃ	tatra iti vastu-gatiḥ. tatra gamaka-lakṣaṇa-
PVin3_0006106	-ādy-avasthāyām kasyacid a-bhāva-pratītiḥ,	tatra indriya-sādguṇya-āder upalambha-pratyayasya
PVin3_0012808	-vastu-sthitiṣv ātma-kārya-an-upalambheṣu.	tatra udāharaṇam – sarva-gataṃ sāmānyam, sarva-
PVin1_0000104	na vetty ayaṃ jaḍa-matir loko gariyāḥ padam.	tatra upāsita-loka-bhartari kṛtā sv-alpā apy an-
PVin3_0009108	-anvaya-vyatirekā dharmā hetv-ābhāsāḥ.	tatra, eka-a-prasiddhi-sandehe 'prasiddho
PVin2_0008506	tal-lakṣaṇam an-upalabdham yad upalabhyate,	tatra eka-a-bhāve 'pi na upalabhyate, tat tasya
PVin3_0003312	pramāṇasya. ata eva tulya-kakṣatvāt. yadi hi	tatra ekasya prāmānyam syāt siddhir eva, na
PVin3_0007404	siddhaḥ – yatra eva svayaṃ dr̥ṣyate,	tatra eva agni-buddhiṃ janayati. tatra sādhyā-
PVin2_0008313	yo hi bhāva-mātra-anubandhī sva-bhāvaḥ,	tatra eva avinābhāvo bhāvasya. bhāva-mātra-
PVin2_0007501	-bhāva-bhūta-dharma-bheda-parigraheṇa yathā	tatra eva utpattiḥ. anayā diśā anye 'pi sva-bhāva
PVin3_0008804	yaḥ sthāpayitrā kriyate. artha-antaratve	tatra eva upayoga iti kaḥ patataḥ pratibandhaḥ.
PVin2_0005208	-vṛtti-niṣedha-āsaṅkā. viruddha-niṣedhe 'pi	tatra eva niṣedhe doṣaḥ syāt. na ca tat-tulya eva
PVin3_0002304	-viśaye 'pi tulyā iti viruddhaḥ syāt. tena	tatra eva bādhane bhavati, na anyatra iti cet, na,
PVin3_0010214	itara-tad-viparīta-vinirmuktatvād iti. na	tatra eṣa doṣaḥ, itara-grahaṇāt. kevalo hi tad-
PVin2_0007207	kutaḥ. yatra svāntaryam icchāyā niyamo nāma	tatra kaḥ. dyotayet tena saṅketo na iṣṭam eva
PVin2_0008710	eva saḥ. atha an-agni-sva-bhāvo 'sau dhūmas	tatra katham bhavet. dhūma-hetu-sva-bhāvo hi
PVin3_0006704	na santi pradhāna-ādayo 'n-upalabder iti.	tatra katham a-sad-vyavahāra-vidhiḥ sad-vyavahāra-
PVin3_0006107	a-bhāvāt. tan na viśiṣṭa-upalambha-a-bhāvāt	tatra kasyacid a-bhāva-a-pratipattiḥ, kiṃ tarhi
PVin2_0007902	vicitra-śaktayo hi sāmāgryo dr̥ṣyante.	tatra kācit syād api yā a-naśvara-ātmānaṃ janayet.
PVin2_0006112	-bhāva-an-upalabdhis tu svayaṃ a-sattā eva.	tatra kevalam viśayī sādhyate 'bhāvo vā tad-
PVin2_0007010	ity atra kā pramā. prasiddho loka-vādaś cet	tatra ko 'tindriya-artha-dr̥k. an-eka-artheṣu
PVin3_0003302	dharmā-gataḥ. yatra tu dharmy eva a-siddhas	tatra kva kena kiṃ pratibadhyate, prastāvasya eva
PVin2_0004507	tasya tad-gamakaṃ tatra iti vastu-gatiḥ.	tatra gamaka-lakṣaṇa-vidhānena pratipādayiṣor
PVin2_0008605	ity a-kāraṇam viśvasya vaiśvarūpyam syāt.	tatra ca ukto doṣaḥ. sarvaṃ ca sarvasmā jāyeta.

PVin2_0009712	-ādi sāmānyena gr̥hītvā ayam pratiṣedham āha.	tatra ca tūla-upala-pallava-ādiṣu tad-bhāve 'pi
PVin2_0006504	anyathā a-sambaddha-pralāpasya a-prāmānyāt.	tatra ca prakaraṇe bahavo 'rthā na avaśyaṃ
PVin1_0002512	ato 'py a-siddhir eva, yathā uktaṃ prāk.	tatra ca pratyakṣe viśaya-upalambhe samāpto
PVin3_0010408	-virahaṇa. sā eva hetur vācyaḥ syāt.	tatra ca vastu-pratibandho vācyaḥ, anyathā a-
PVin3_0003602	syāt, pratyakṣeṇa yogyatā 'niścayāt.	tatra ca sarva-hetūnām a-sādhāraṇatā, yatra
PVin3_0001002	-aṅgam artha-siddhau sāmāthyam avasthitam,	tatra ca smṛti-samādhānam tad-vacasi iti tad eva
PVin3_0007405	janayati. tatra sādhyā-nirdeśena na kiñcit,	tatra darśana-sambandha-ākhyāna-mātrād iṣṭa-
PVin2_0005004	anumeyo 'tra jijñāsita-viśeṣo dharmī.	tatra darśanam pratyakṣato 'numānato vā. tathā
PVin2_0007106	yasmān nānā-artha-vṛttitvaṃ śabdānām	tatra dṛśyate. na yukti-bādhā yatra asti tad-
PVin2_0007312	tulyam, ekaṭra saṃśayād anyatra viparyayāt.	tatra dvitīyā sad-vyavahāra-niśedha-upayogāt
PVin3_0004107	-ādi kṣīra-ādiṣv an-upalabhyamānam kṣīram vā	tatra na asti iti nyāyā eṣaḥ. asty eva upalambho
PVin3_0006602	iṣyante, vāsāmsi iva rāge. tad-dhetūnām api	tatra niyamād a-doṣa iti cet, na, teṣāṃ sākālyā-a-
PVin2_0009410	atiprasaṅgāt. tasmād vyāvṛttim icchatā	tatra nyāyo vaktavyaḥ, yato 'sya vyāvṛttam iti
PVin2_0008012	katame dharmāḥ saṃskṛtāḥ. pañca-skandhā iti.	tatra pañca-indriyāni sva-bhāva-cyutimanti, tat-
PVin2_0009106	tatra bhāva-anumānasya a-sambhavāt.	tatra paścād bhāvān na hetutvaṃ phale 'py eka-
PVin2_0006814	śaktir ayam asya eva pratipādaka iti. sā api	tatra pratibaddhā bhāva-a-bhāvābhyām kāryatām na
PVin1_0000307	sādhnam. na ca tebhyo 'rtha-siddhiḥ, teṣāṃ	tatra pratibandha-a-siddheḥ. vaktur abhipretam tv
PVin2_0006812	kāya-vijñāpty-ādi-vat. a-tad-āgamebhyo na	tatra pratitir ākāśād iva ghaṭa-ādiṣu. na vai
PVin1_0000701	iti na pramāṇa-lakṣaṇam anumānam na anveti.	tatra pratyakṣam kalpanā-apoḍham a-bhrāntam
PVin1_0003112	api indriya-ādy-arthena etad ghaṭayati,	tatra pratyāsatti-nibandhana-a-bhāvāt. asty
PVin3_0007411	a-vyabhicāras tu dharmeṇa anyatra darśyate.	tatra prasiddham tad-yuktaṃ dharminam gamayīṣyati.
PVin3_0011610	viprakarṣād ātmano vṛtti-vyatireka-a-siddhes	tatra prāṇa-ādinām api. artha-antarād a-kārya-
PVin2_0009105	phalaṃ vā syāt, a-hetu-phalasya a-sambandhāt	tatra bhāva-anumānasya a-sambhavāt. tatra paścād
PVin1_0002506	-viśāda-ādy-an-eka-ākāra-vivartam paśyāmaḥ.	tatra yathā-iṣṭam sañjñāḥ kriyantām. a-pratyakṣā
PVin3_0010908	anyathā api bhāvād iti vyākhyatam vārttike.	tatra yathā rakto bravīti, tathā virakto 'pi iti
PVin1_0003803	sva-saṃvidita-rūpo jāyamāno lakṣyate.	tatra yathā-lakṣaṇam eva iyaṃ meya-māna-phala-
PVin2_0008302	vināśa-hetur a-bhāvam karoti iti prāptam.	tatra yady a-bhāvo nāma kaścit kāryaḥ syāt sva-
PVin3_0007511	a-siddhiṃ vyabhicāram virodham ca.	tatra yadi bhāva-dharmo hetur ucyate, sa katham a
PVin3_0000505	doṣa-udbhāvanam. sa hi tasya upagama-kālaḥ.	tatra yāvān artho yukti-sāmarthyād āpatati, sa
PVin1_0000207	-vidha eva hy arthaḥ pratyakṣaḥ parokṣaḥ ca.	tatra yo jñāna-pratibhāsam anvaya-vyatirekāv
PVin2_0008809	-udbhavaḥ. yatra tu sākṣād dhetu-bhedāḥ,	tatra rūpa-bhedo 'pi, yathā tayor eva bīja-kanda-
PVin3_0000801	hy a-śakya-darśanam etat — yatra tad-icchā	tatra vastu-bhāva iti vyāpty-a-siddher vyabhicāraḥ.
PVin1_0000311	ca nidarśana-an-avasthā-prasaṅgāt. na,	tatra viśaya-darśanena viśayiṇo vṛtta-
PVin2_0005110	-vṛttir iti cet, na, anya-niśedha-arthatvāt.	tatra vṛttau labdhāyām samucciyamāna-avadhāraṇam
PVin3_0011111	śaktāv upacārāt. yatra so 'samarthaḥ, na	tatra śakteḥ sāmāthyam asti iti. tasmān
PVin3_0004603	-dharmāḥ, sa yāvatā bhedenā sarva-saṅgrahas	tatra saṃśaya-hetuḥ, tadvatām tat-saṅgrahād eka-
PVin3_0011714	na hi yo yatra na sambhavati, tad-upalabdhyā	tatra saṃśayo yuktaḥ. prāṇa-ādy-a-bhāvena
PVin3_0007010	-sattva-van nāse nirdīśyata ity uktam.	tatra, sattā-sva-bhāvo hetuś cen na sattā
PVin3_0011505	-jñā-vīta-rāgayor viprakarṣād vacana-ādes	tatra sattvam a-sattvam vā sandigdham. sandehe
PVin3_0001903	-upagame 'pi na itara iti darśana-arthā.	tatra sarva-anya-iṣṭa-nirākaraṇe 'py āśānkā-
PVin3_0008701	tasya a-sāmāthyāt. tad a-samarthaṃ pṛthak	tatra sahitam api tādrśam eva ity an-
PVin3_0007404	dṛśyate, tatra eva agni-buddhiṃ janayati.	tatra sādhyā-nirdeśena na kiñcit, tatra darśana-
PVin3_0006309	na syāt. tad-bala-utpattau ca tasya eva	tatra sāmāthyam iti tad eva pramāṇam syāt. tad-
PVin1_0001804	viśeṣa-viśayā sarvā eva idriya-jā matiḥ.	tatra sāmānyā-a-pratibhāsanāt pratibhāsinām ca an
PVin3_0007212	-vyavacchedena viśeṣaṇād ity uktam. tasmāt	tatra sāmānyam eva sādhyate tad-a-yoga-
PVin3_0002204	hetus tat-sādhanaḥ uktaḥ kiṃ duṣṭas	tatra sidhyati. dharmān an-upanīya eva dṛṣṭānte
PVin1_0002202	deśa-kāla-prakṛti-niyama-a-yogāt.	tatra sukha-ādy-utpattir na a-viśayā, yathā-svam
PVin2_0009314	khalv a-pratīyamānam an-aṅgam iti yuktaṃ	tatra smarāṇa-arthaṃ vacanam. a-darśanam tu
PVin1_0000303	upanayanty apanayanti vā. yat prāg dṛṣṭam	tatra smṛtim ādadhati. sā kim a-śabda-liṅgā
PVin2_0004601	-sādhyā-tad-āvṛtti-vacanānām ca prayogāt	tatra sva-arthaṃ tri-rūpāl liṅgato 'rtha-dṛk. tri
PVin3_0008210	iti tan-mātra-anubandhī sva-bhāvo bhāvasya.	tatra hi kevalam samagrāṇam kāraṇānām kārya-
PVin3_0001613	eka-bhojane. vikalpa-viśayatvād asya.	tatra hi ghaṭena eva sa-dvitiyo dehena eva vā iti
PVin2_0004711	-viśeṣe 'pi viśeṣo 'rtha-kriyām prati. yathā	tathā a-yathā-arthatve 'py anumāna-tad-ābhayoḥ.
PVin1_0003004	bhrānter akṣa-vikṛtāv api nivṛtti-prasaṅgāt,	tathā akṣa-vikāra-nivṛttāv apy a-nivṛtti-prasaṅgāt.
PVin3_0007403	— yatra dhūmas tatra agnir iti. sa	tathā agni-mātreṇa vyāptaḥ siddhaḥ — yatra eva
PVin2_0007811	-apekṣasya deśa-kāla-dravya-niyama-a-yogāt.	tathā atra api kaścīn niyama-hetur vaktavyo yata
PVin3_0006903	ca yathā-samihita-rūpa-an-upādānatve sādhye	tathā-an-upalambho dharmo 'sti iti na sādhanā-
PVin2_0005807	iti pratyakṣa-siddhā na an-upalabdheḥ.	tathā anya-sattayā a-sattā kiṃ na sidhyati. yadā
PVin2_0009703	idānīm a-darśanam pramāṇam, bādhā-sambhavāt.	tathā anyatra api pramāṇa-antara-bādhā

PVin2_0008309 dr̥ṣṭo 'n-apekṣatvāt sva-bhāvata eva bhavati.
 PVin3_0000501 'parō niyata-prāptir iti dur-nivārah. nanu
 PVin3_0003405 -abhyupagama-virodhayoḥ pratibandho doṣaḥ,
 PVin2_0008304 karoti iti kriyā-pratiśedho 'sya kṛtaḥ syāt.
 PVin3_0010403 a-sattā eva sarvatra utsāditā bhavati.
 PVin3_0007303 tat kim idānīm jñeyam asti iti siddhir astu.
 PVin3_0012304 -ādinām tad-bhāve ca nairātmya-vyāvṛtīḥ,
 PVin3_0011403 'vadhānavatām arthānām sāmagrī saṅghātaḥ,
 PVin2_0005502 sa niśidhyate. na tathā na yathā so 'sti
 PVin2_0004510 upadeśa-antaram apekṣante. satyam etat,
 PVin2_0009004 nāma-antaram vā, artha-bhedam abhyupagamya
 PVin3_0005506 āha, prayatna-an-antaram vyakti-janmanos
 PVin2_0008804 dr̥ṣṭam go-maya-ādeḥ śālūka-ādīḥ, tatra api
 PVin3_0001607 anyatara-artha-antara-bhāvas tayor ekasya
 PVin1_0003708 artha-saṃvidah sva-saṃvit phalam ucyate.
 PVin1_0002902 -smaraṇa-ākārā vikalpā bhavanti. na ca te
 PVin1_0003410 na tayor sārūpyam. na api sthūla eko viśayas
 PVin3_0007201 na iha sattā-sādhane pratiśedhaḥ, kim tu
 PVin3_0007408 iti sa tathā sādhyā ucyate. na punas
 PVin1_0004205 -āder anubhavāt tad-ātma-bhūtaḥ prakāśate
 PVin3_0001810 eva dharmo dharmiṇi sādhyo viparyāsanīyo vā.
 PVin3_0007301 eva sādhyate tad-a-yoga-vyavacchedena. na
 PVin3_0011606 sambandhe '-sambandha-a-yogād yathā saṃśete,
 PVin3_0001513 dehād eva artha-antara-bhāvaḥ syāt, sa eva
 PVin2_0008114 syāt. na a-hetukaḥ, sattā-hetor eva bhāvāt
 PVin1_0002702 'pi vahni-sambandhād artha-antaram eva tat
 PVin3_0006312 -vikalpo na pramāṇam. darśanam eva hi tat
 PVin3_0012201 -vr̥tṭeḥ. sandigdhaḥ syāt. na ca pareṇa
 PVin3_0011407 tebhya upakāryasya sva-bhāva-antara-utpattes
 PVin3_0002410 uparacayan kaścīn nivāryate. na hi
 PVin3_0003409 sa ca yathā pramāṇa-bādhāyām na sambhavati,
 PVin2_0010003 na bhāvyaṃ go-matā api kim. sannidhānāt
 PVin3_0010607 a-siddhau sandehe vā a-siddho hetv-ābhāsaḥ.
 PVin1_0003809 anyathā eva avabhāsante tad-rūpa-rahitā api.
 PVin2_0005515 a-satya-arthaṃ prakalpayati dhīr yathā. taṃ
 PVin3_0004207 eva bhāva uta anyad eva kiñcit. sa eva cet,
 PVin3_0012201 tathā upagata ity a-pramāṇād abhyupagamāt
 PVin3_0001801 a-nityatayā tadvataḥ śabdasya sādhanāt.
 PVin2_0009804 -rasa-vīrya-vipākā bhavanti, na anyatra.
 PVin1_0003604 -lakṣaṇa-grāhya-grāhaka-ākāra-viplavā.
 PVin3_0001606 ca. tathā śrāvāṇa-ādy api iti naindriyam.
 PVin3_0007902 api lakṣaṇatve tasya a-niścaya-lakṣaṇatā.
 PVin3_0008904 patina-dharmatayā pātāt, ākāśa-ksipta-vat.
 PVin3_0007409 vā kaḥ pratijñam sādhanād apākaroti.
 PVin2_0005613 iti cet, na, dharmā-bheda-parikalpanāt.
 PVin3_0004306 tad-upacāra-yogya-dharmi-pratipatty-arthaṃ.
 PVin2_0005811 gaur ayaṃ sāsnā-ādi-samudāya-ātmakatvād iti.
 PVin2_0008608 -vijātiyād bhavati, a-hetutva-prasaṅgāt.
 PVin3_0007306 -āśrayaḥ śabda-artha-mātratāyām avatiṣṭhate.
 PVin2_0009101 syād anya-nimittatve '-nimittatve vā.
 PVin3_0001307 tac cen na sādhyam, kim idānīm sādhyam.
 PVin3_0001208 sādhyā-dharmo 'nvākaraṣati, atiprasaṅgāt.
 PVin2_0005005 tatra darśanam pratyakṣato 'numānato vā.
 PVin3_0013011 anumāne yathā virodhinor ekatra a-sambhavaḥ,
 PVin2_0006108 upalambhaḥ sva-bhāva-an-upalambha eva uktaḥ.
 PVin2_0004609 bhavataḥ, a-bhedād ātma-niśpattes ca.
 PVin3_0005206 āvaraṇe jñāpayeyur eva indriya-ādayaḥ, na ca
 PVin2_0008508 kāryam. tac ca dhūme 'py asti. sa sakṛd api
 PVin2_0009805 tathā kāla-saṃskāra-bhedāt. na ca tad-deśais

tathā anyatra api sva-bhāva-bhāvī, viśeṣa-a-
 tathā apy a-siddhir hetoḥ pratijñāyās ca
 tathā apy ato 'rtha-saṃśaya eva. so 'n-a-vadya-
 tathā apy ayam a-kiñcit-karaḥ kim ity apekṣyata
 tathā api idam a-siddham eva a-sato virahād iti,
 tathā api kim siddham syāt. nanu bauddho vikalpa-
 tathā api na a-nairātmyād ātmā jivac-charīre
 tathā api na avāśyaṃ kāraṇāni kāryavanti bhavanti,
 tathā api na niśidhyate. tasmād āśritya śabda-
 tathā api bāla-vyutpatti-nimitto 'yam ārambhaḥ.
 tathā-abhidhānāt. nanv an-artha-antara-hetutve
 tathā-abhidhānāt. yan-nāntariyakā sattā yo vā
 tathā-abhidhāne 'py asty eva sva-bija-prabhavāt
 tathā-abhyupagame syāt. sa ca na śarīrasya, an-
 tathā avabhāsamānasya tādr̥ṣo 'nyādr̥ṣo 'pi vā.
 tathā-avabhāsaḥ smaryante. tan na viplavo 'nyo
 tathā-avabhāsi, pāny-ādi-kampe sarvasya kampa-
 tathā asti kaścīd iti kañcana asya bhedaṃ a-
 tathā asya upanyāsa-pūrvako 'nvayaḥ, sādhyā-ukter
 tathā iti nīla-ādy-anubhavaḥ syāt. sa ca
 tathā-iṣṭa-samudāyasya siddhir vighāto vā kṛto
 tathā iha api kvacit sattāyāḥ sādhanam. pradhāna-
 tathā iha api sarva-an-antar-bhāva-a-yogāt
 tathā ucyeta. anyatara-vacana-sāmarthyād ghaṭasya
 tathā-utpatteḥ, sato hi bhavatas tādr̥ṣasya eva
 tathā-utpannam ekaṃ dr̥śyate, na nānā-rūpayor
 tathā utpannam, yena an-antaram vidhi-pratiśedha-
 tathā upagata ity a-pramāṇād abhyupagamāt tathā
 tathā upayoginām nānā-śva-bhāva-upakāra-sādhanam
 tathā-uparacito '-prasiddha-rūpa-sāmānyo viśeṣa-
 tathā ekatra viruddhayor upasaṃhāre 'pi. vacana-
 tathā ekasya katham anyasya sannidhiḥ. gomān ity
 tathā ekasya rūpasya a-siddhau sandehe vā
 tathā eva a-darśanāt teṣām an-upapluta-cakṣuṣā.
 tathā eva a-vikalpya-artha-bheda-āśrayam upāgatāḥ.
 tathā eva upalabhyeta, viśeṣa-a-bhāvāt. viśeṣe ca
 tathā eva bhavati, atiprasaṅgāt. na ca upagama-
 tathā kasyacid artha-antara-bhūtasya upagame syād
 tathā kāla-saṃskāra-bhedāt. na ca tad-deśais
 tathā-kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-bheda-
 tathā ghaṭa-śarīrayor anyatarad artha-antara-
 tathā ca a-gamakativam iti kim kasya sādhanam, yad
 tathā ca ayam atra a-kiñcit karaḥ katham asya
 tathā ca āha —liṅgasya a-vyabhicāras tu dharmeṇa
 tathā ca āha — sarva eva ayam anumāna-anumeya-
 tathā ca cākṣuṣatva-ādi-parihāraḥ. dharmā-
 tathā ca dr̥ṣṭānta-a-siddhi-codanā api prativyūdhā,
 tathā ca nityam sattvam a-sattvam vā a-hetor anya
 tathā ca pūrva-vad abhidheyam kim apy asti iti
 tathā ca bhāvas tadvān na syāt, an-upayogāt.
 tathā ca viparyaya-siddhir vaiphalyam eva vā.
 tathā ca sarvo hetur viruddho dr̥ṣṭāntaś ca sādhyā
 tathā tat-tulya eva ca. dharmi-viśiṣṭasya anyatra
 tathā tad-abhivyāptayor api iti na tāv ekatra
 tathā tad-viruddha-upalambhaḥ, yathā —na iha a-
 tathā tayor a-bhāve taj-jaṃ jñānam tat-prabhavā
 tathā. tasmāt tena ādheya-viśeṣā iti gamyante. na
 tathā-darśanāt tat-kāryaḥ siddhaḥ. a-kāryatve '-
 tathā-dr̥ṣṭā iti sarvās tattvena tathā bhavanti,

PVin3_0011201	-vyāvṛtīḥ sarva-a-bhāvaṃ gamayet. kvacit	tathā-drṣṭānām api deśa-kāla-bhedena anyathā-
PVin3_0007207	tat-sva-bhāvaḥ sādhitō bhavati. sa ca	tathā na anveti. yad api sattā-mātram anveti, na
PVin2_0005502	-niṣedhaś ced yathā asti sa niṣidhyate. na	tathā na yathā so 'sti tathā api na niṣidhyate.
PVin3_0003808	-pratīti-virodhānām sāmānyena lakṣaṇatvāt.	tathā na vṛkṣaḥ śiṃśapā ity uktāv api bādhanāt.
PVin3_0001310	bāhyena arthena arthavattvam an-iṣṭam syāt.	tathā para-arthās cakṣur-ādayaḥ saṅghātāt
PVin3_0000102	tri-rūpāl liṅgāl liṅgini jñānam utpannam,	tathā paratra liṅgi-jñāna-utpipādayiṣayā tri-rūpa-
PVin3_0009902	-bhāva-yogyatayā ātmani jñānam utpādayantas	tathā prakāśamānāḥ sva-ātma-prakāśakā ity ucyante.
PVin1_0004207	iti nila-ādy-anubhavaḥ syāt. sa ca tādātmyāt	tathā prakāśamāno 'pi sva-para-ātmanoḥ prakāśakāḥ
PVin1_0001012	pratyeti iti cet, na, yathā-ukta-a-grāhiṇas	tathā-pratipatty-a-yogād a-viṣaye 'pravṛtter
PVin3_0004509	viparyaye ca ekasya na sādhanam na dūṣaṇam,	tathā-pratipatty-aṅgasya a-sāmarthyāt. a-
PVin1_0000308	abhipretam tv artham sūcayeyur iti sa eva ca	tathā-pratipādyamāna āśrayo 'stu. tad-bhāva-bhāva
PVin1_0003408	-sanniveśi iti na ca bahūni rūpāni sañcitāni	tathā pratibhānti iti yuktam, eka-rūpasya bāhulya
PVin1_0001802	-abhidhāna-vṛtīḥ, tad-an-upalakṣaṇe tasya	tathā-pratītir daṇḍi-vat. tasmād viśeṣa-viṣayā
PVin1_0000912	laukikīm sthitim. gr̥hītvā saṅkalayya etat	tathā pratyeti na anyathā. kiñcit kenacid
PVin1_0004203	-viśeṣāt. saṃvedanam ity api tasya tādātmyāt	tathā-prathanam, na tad anyasya kasyacid ātma-
PVin1_0000410	-artham. tad yathā-a-drṣṭa-sādharmyāt	tathā prasādhitam na anumeyatām atipatati. tac ca
PVin2_0010012	tasmin saty eva bhāvād ity artha-antarasya.	tathā prasiddhe tad-bhāve hetu-bhāve vā a-
PVin2_0009908	śākhā-ādimad-viśeṣasya eva kasyacit	tathā-prasiddheḥ. sa tasyaḥ sva-bhāvaḥ. sva-
PVin2_0005015	-vyavacchedas tatra apy artheṣu gamyate.	tathā prasiddheḥ sāmarchyād vivakṣā-anugamād
PVin2_0007213	-sati viṣaye 'prayogāt. yuktam etat, kiṃ tu	tathā prasiddhāv api icchāyā a-nivāraṇād anyathā
PVin2_0009409	-a-siddheḥ. na api tena na asti iti vacanāt	tathā bhavati, atiprasaṅgāt. tasmād vyāvṛttim
PVin3_0009806	tatra aparo viśeṣo nirdiśyate. sa śabdatayā	tathā-bhavan pakṣa-nirdeśa eva tathā sidhyati,
PVin2_0009805	tad-deśais tathā-drṣṭā itī sarvās tattvena	tathā bhavanti, sambhavad-viśeṣa-hetūnām guṇa-
PVin2_0010110	pratiśedha-hetur upalabhya-sattvasya hetos	tathā-bhāva-niścaye vyāpakasya sva-ātmanas ca an-
PVin3_0001506	-artha-antara-bhāva-a-bhāvāt. dvayor hi	tathā-bhāva-sambhave 'nyatara-uktiḥ samarthā
PVin3_0003002	āptaḥ. tad-vacanam na antareṇa artha-	tathā-bhāvaṃ pravartata iti kāryam tasya. sa sva-
PVin3_0009807	eva tathā sidhyati, punar api svata eva	tathā-bhāvāt. tasmāt sa svayam ātmano hetur a-
PVin2_0008108	apekṣāyāḥ. hetu-sattve tu vināśasya kasyacit	tathā-bhāve 'py anyatra hetor vaikalayād a-vināśo
PVin2_0009408	sa tad-a-bhāve na yuktaḥ. kvacid yad-ṛcchayā	tathā-bhāve 'pi tayor a-pratibandhād vyāptya-
PVin2_0009508	vyatirekas tu siddha eva sādhanam iti	tathā-bhāve niścayam apekṣate. an-upalambhāt tu
PVin3_0009908	-sādhanā-bheda iti. parama-artha-vicāreṣu	tathā-bhūta-a-siddhes tattva-anyatvam pada-
PVin2_0010107	vyavahāra-hetus tad-dhetur ity uktaḥ, svayam	tathā-bhūta-an-upalambhasya pratiśedha-rūpatvāt.
PVin3_0008808	tādātmyāt patanam an-avasthā ca. na ca	tathā-bhūta-ātma-kriyām pratibandham abhyupaiti.
PVin2_0008705	sva-bhāva-viśeṣo dhūma iti. tathā hetur api	tathā-bhūta-kārya-janana-sva-bhāvaḥ. anyato 'pi
PVin3_0000406	ekasya na deśa-ādi-viśeṣavatā anyena yogaḥ,	tathā-bhūta-sva-bhāvasya virodhād bhinna-deśa-ādi
PVin3_0008502	tasmād yathā-bhūtād dheto rasa utpannas	tathā-bhūtam anumāpayan rūpam anumāpayati. tatra
PVin3_0010211	upadarśitaḥ svayam bhavat-sāmarthyena tat	tathā-bhūtam āpādayati iti sa tasya pāścāt yaḥ
PVin3_0013507	sā vacanam antareṇa na sidhyati iti sa	tathā-bhūtam eva khyāpayams tasya kartā ity
PVin2_0006612	puruṣa-parikṣayā pravṛttāv a-pravṛttir eva,	tathā-bhūtasya jñātum a-śakyatvāt. na an-iṣṭeḥ,
PVin2_0004704	-bhūtaḥ sa tādr̥g-liṅga-cetasāḥ. hetus taj-jā	tathā-bhūte tasmād vastuni liṅgi-dhīḥ. liṅga-
PVin3_0007402	anvayo na siddha eva. na vai kaścit	tathā-bhūtena ātmanā anvayaṃ karoti.
PVin3_0001407	ghaṭaḥ, an-utpalatvāt, kuḍya-vad iti.	tathā-bhūtena puruṣeṇa sa-dvītyatva-a-siddheḥ
PVin3_0008408	-indhana-vikāra-vat. tatra api hetur eva	tathā-bhūto 'numiyate. pravṛtta-śakti-rūpa-
PVin3_0009503	kṛtaka-śabdaḥ sambandhi-bheda-vyudāse 'pi.	tathā maraṇa-sāmānyam vṛkṣa-puruṣayoḥ. yad-
PVin1_0000313	anyo hetu-phalayos tad-bhāvaḥ.	tathā yukta-upalambham an-upalabhamānā na asti
PVin2_0004909	-sattā-viprakarṣāt, liṅga-pratipatter api	tathā-rūpatvād anvaya-apekṣaṇāc ca. itarat punar
PVin3_0005905	-gatiḥ saṃvedana-viśeṣāt. saṃvedanasya tu	tathā-vidha-ātma-saṃvedanād eva bheda-pratītiḥ.
PVin2_0005907	tat-saṃskāre tu syād an-upalambhaḥ. tadā api	tathā-vidha-indriya-grāhya-a-bhāvo 'sty eva.
PVin3_0004507	eva doṣāt. so 'niścaye 'pi tulya iti	tathā-vidha-udbhāvanam apy atra dūṣaṇam eva.
PVin2_0008103	sva-hetu-prakṛtim evam-rūpām sādhyantas	tathā-vidha-janmanām anyeṣāṃ ca sva-bhāvam enam
PVin1_0000212	pratibaddha-sva-bhāvo yathā-vidhe siddhaḥ,	tathā-vidha-sannidhānam sūcayati. sāmānyena ca
PVin3_0000610	upanyāsair ekatva-an-eka-vṛtīyō virodhāt	tathā-vidha-sva-bhāva-niśedhaḥ kriyate.
PVin3_0001705	eva tac chabde. tathā hi pakṣa eva sa	tathā-vidhaḥ śabdaḥ, na pakṣa-sapakṣayor
PVin3_0004901	eva iti, syāt tadā na eva kaścit sapakṣaḥ,	tathā-vidhasya a-sambhavāt. tasmād a-pratikṣipta-
PVin1_0002412	na vā a-pratipatty-aṅgam ity anughōṣyāḥ,	tathā-vidhasya anyatra api sv-acchatva-āder
PVin3_0001505	siddher ākṣepāt, tāvatīm tad-dūṣaṇam api.	tathā-vidhasya ca dehasya ghaṭād artha-antara-
PVin2_0008107	sādhyante. keṣāñcid a-nityatva-siddhau	tathā-vidhānām tad-vyāptir an-apekṣāyāḥ. hetu-
PVin1_0003409	eka-rūpasya bāhulya-virodhāt. bahuṣu ca	tathā-vidho na asti iti na tayōḥ sārūpyam. na api
PVin3_0013304	a-nityaḥ śabdaḥ kṛtakatvād ghaṭa-vad iti.	tathā viparīta-anvayaḥ — yad a-nityam tat

PVin2_0006507	na tāñ śāstram viṣayī-karoti. na ca teṣāṃ	tathā viprakṛṣṭānāṃ sva-sāmarthya-upadhānāj jñāna
PVin3_0010908	vārttike. tatra yathā rakto bravīti,	tathā virakto 'pi iti vacana-mātrād a-pratītiḥ.
PVin3_0002106	hy abhyupāye 'yam an-aṅgaṃ sa tadā api san.	tathā viśuddhe viṣaya-dvaye śāstra-parigrahaṃ.
PVin1_0003301	tasya eva tad-artha-ālocanatva-a-siddheḥ.	tathā viśeṣaṇa-jñānam, a-viṣaya-kṛta-viśeṣasya
PVin2_0008014	ca teṣāṃ tad-a-yogād apekṣā-virodhāc ca.	tathā viṣayāḥ sukha-duḥkhe nimitta-upalakṣaṇaṃ
PVin1_0001504	api na prakāśeta. na ca prakāśo 'rthas	tathā-vṛtīḥ. na apy anyāḥ kaścid iha anuṣaṅgī
PVin2_0008701	bhāvas tat-sa-apekṣo nāma bhavati. tathā hi	tathā-vṛttir eva apekṣā, tat-kṛta-upakāra-an-
PVin1_0002803	-pradarśanāt. parokṣa-gati-sañjñāyāṃ	tathā-vṛtter a-darśanāt. tasmād bhūtam a-bhūtaṃ
PVin1_0002101	rūpatvāt. na enam iyam abhilāpena saṃsṛjati,	tathā-vṛtter ātmani virodhāt, tad-rūpasya prāg a-
PVin2_0007602	-sati tasmin sādhyena hetor anvaya-a-bhāvāt.	tathā vaidharṃyena apy anvaya-gatiḥ, a-sati
PVin2_0009506	-viṣaye 'bhāvāt. kadācid bhaved iti cet,	tathā śaṅkāyāṃ atiprasaṅgaḥ, anyatra apy a-bhāva-
PVin3_0005303	tato labhyasya atīśayasya kārya-upayogāt.	tathā śabda 'pi yadi kiñcid apekṣya kāryaṃ kuryāt,
PVin3_0003004	ātmano 'prāmāṇye vacanasya a-pravṛtīḥ,	tathā śāstra-an-āśraye tat-prasiddhe vicārasya
PVin3_0001605	-vikāra-an-anukārāt, tad-a-bhāve bhāvāc ca.	tathā śrāvaṇa-ādy api iti naindriyam. tathā ghaṭa
PVin3_0009507	caitanyaena sampradhāryaḥ, yataḥ sidhyet.	tathā saṃsthānam api, yādṛśaṃ prāsāda-ādi-bhedeṣṭ
PVin3_0006101	santamase hasta-sañcāreṇa. na, tatra api	tathā-sañcāriṇo hastasya antara-sparsā-viśeṣa-
PVin2_0004610	tat-prabhavā vā bhāva-kāraṇa-pratīpattīḥ.	tathā sati dṛṣṭe vastuṇy a-vikala-tad-anya-
PVin2_0005805	upalabdhy-a-bhāvo vinā an-upalabdhyā syāt,	tathā sattā a-bhāvo 'pi syād ity apārthikā an-
PVin3_0013307	vad ākāśa-vad iti sādhyā-ādy-a-vyatirekiṇaḥ.	tathā sandigdha-vyatireka-ādayo vācyāḥ. na hy
PVin2_0009606	na anumeyatvam. yā apy a-siddhi-yojanā –	tathā sapakṣe sann a-sann ity evam-ādiṣṭv api
PVin1_0001206	iti jñānaṃ sparśana-indriya-jaṃ yuktam,	tathā samanvāhāre varṇasya api pratyavabhāsanāt.
PVin3_0007407	tat-pradeśa-a-yogaṃ vyavacchinatti iti sa	tathā sādhyā ucyate. na punas tathā asya upanyāsa
PVin2_0005107	tena saty api viśeṣaṇe na an-anvayaḥ.	tathā sāmānyam ca sādhyam. na ca siddha-sādhanam,
PVin3_0007806	upadarśyate — sarvaṃ kṛtakam a-nityam iti.	tathā-siddhāv eva hi sa dharmas tasya gamakaḥ
PVin3_0009807	sa śabdatayā tathā-bhavan pakṣa-nirdeśa eva	tathā sidhyati, punar api svata eva tathā-bhāvāt.
PVin3_0008610	na vai tata ātma-viśeṣa-utpatter ambhasas	tathā-sthitiḥ, kiṃ tarhi saṃyogāt. kiṃ punaḥ sa
PVin1_0003504	pratīpattau darśane 'lpa-avayava-darśane 'pi	tathā sthūlasya darśanaṃ syāt. rakte ca ekasmin
PVin2_0007513	-bhedāt. tad-darśanāt svayam api pratīpattau	tathā syād iti sva-arthe 'py anumāne vibhajya
PVin3_0009509	yadi tādrśaṃ syāt, sarva eva hetavas	tathā syuḥ. api ca, siddham yādṛg adhiṣṭhāṭṛ-
PVin1_0004113	ca yugapad upalabhata iti tad-anye 'pi	tathā syuḥ, viśeṣa-hetv-a-bhāvāt. tat siddhaḥ
PVin3_0010602	viśeṣo dharmā-bhedataḥ. ity antara-ślokaḥ.	tathā svayaṃ tad-āśrayasya vā sandehe 'hetuḥ,
PVin3_0005605	-bhāva-hetāv antar-bhavati ity udāhṛta eva.	tathā hi —na hy anyā an-upalabhyeṣu nāstitā-an-
PVin2_0006006	-upalabdhim antareṇa virodha-a-pratīpattīḥ.	tathā hy a-paryanta-kāraṇasya bhavato 'nya-bhāve
PVin3_0000801	tad-icchāyā vastuni vṛtti-niyama-a-bhāvāt.	tathā hy a-śakya-darśanam etat — yatra tad-
PVin1_0002807	-a-kalpa-dhī-phalam. ity antara-ślokaḥ.	tathā hy a-subha-pṛthivī-kṛtsna-ādikam a-bhūta-
PVin3_0012207	-siddhāv api syād eva a-dṛṣṭeṣu saṃśayaḥ.	tathā hy a-sakala-vyakti-bheda-vyāpino 'py arthāḥ
PVin1_0000601	vyabhicāraḥ, tad-a-bhāve sva-bhāva-a-bhāvāt.	tathā hi arthasya a-sambhave 'bhāvāt pratyakṣe
PVin3_0011705	varṇayatā avinābhāva eva ukto bhavati.	tathā hy ātma-a-bhāva eva na bhavaty eva ity
PVin2_0005310	iti prayoga-samāsa ucyate na rūpa-samāsaḥ.	tathā hy āha – artha-āpattyā vā anyatareṇa
PVin1_0001704	śabdena dṛṣṭa-sambandho vyavahāre pratīyeta.	tathā hi ekatra dṛṣṭo bhedo hi kvacin na anyatra
PVin2_0008701	vartamāno bhāvas tat-sa-apekṣo nāma bhavati.	tathā hi tathā-vṛttir eva apekṣā, tat-kṛta-
PVin3_0011004	abhyāsa-bala-utpādīni bhavaty eva karuṇā.	tathā hi dharmā-ālambana-ādayo maitrya-ādayaḥ
PVin2_0006613	na an-iṣṭeḥ, tādrśam a-vitatha-abhidhānāt.	tathā hi na anya-guṇa-doṣa-niścaye liṅgam asti. te
PVin3_0008009	sādhana-arthaṃ hetos trīn pakṣa-dharmān āha.	tathā hi na anvaya-mukhena hetur gamakaḥ, a-
PVin3_0001604	aindriyakatvasya iva vā nitiraṇa-ājñāne.	tathā hi na tac cākṣuṣaṃ taj-jñānavat, tad-artha-
PVin3_0004706	kiṃ tarhi sādhana-sāmarthya-vighātāt.	tathā hi na prameyatva-ādiṣṭv api viparyaya-prāptir
PVin2_0006808	-bhāvair uttaraṃ vācyam, ya evaṃ bhavanti.	tathā hi na yava-aṅkuraḥ śāli-bījād bhavati, api
PVin3_0001704	syāt. anyathā tv a-siddham eva tac chabde.	tathā hi pakṣa eva sa tathā-vidhaḥ śabdaḥ, na
PVin1_0001405	vyayante vā, yena satyo 'py a-lakṣitāḥ syuḥ.	tathā hi punar vikalpayaṃ kiñcid āsīn me kalpanā
PVin2_0007701	yaḥ kaścit kṛtakaḥ sa prakṛtyā eva naśvaraḥ.	tathā hi sa-apekṣānām hi dharmānām na avaśyam-
PVin2_0010013	na bhavati dahana-a-bhāve ca dhūmaḥ.	tathā hi sa tasya sva-bhāvo hetur vā. kathaṃ sva-
PVin2_0006002	kaścit pratīṣṭhaḥ sa sarvo 'n-upalabdheḥ.	tathā hi sa dvidhā kriyate, kasyacid vidhinā
PVin3_0008410	-saha-kāri-pratyaya-agni-dhūma-janana-vat.	tathā hi sva-kāraṇasya phala-utpādanam praty
PVin1_0002813	sphuṭa-pratībhāso vikalpako bhavitum arhati.	tathā hi svapne 'pi smaryate smṛtaṃ na ca tat
PVin2_0008705	taj-janito hi sva-bhāva-viśeṣo dhūma iti.	tathā hetur api tathā-bhūta-kārya-janana-sva-
PVin3_0006711	-an-upādāne sādhye 'sya an-upalambhanam.	tathā hetur na tasya eva a-bhāvaḥ śabda-
PVin2_0007910	sarvasya kvacit kathañcid upakārāt,	tad-a-jñāne tad-aṅga-vikalatvād a-kṣūṇa-vidhāna-a
PVin3_0012605	sad-a-sad-ubhaya-an-ubhaya-vyavasthāś ca	tad-a-tat-samayavatām a-niścita-sādhanā na eka-
PVin1_0002113	-ādi kim a-jñānaṃ vijñāna-a-bhinna-hetu-jam.	tad-a-tat-sva-bhāvānām bhāvānām tādrūpyam a-

PVin2_0008811	ity a-vyabhicāraḥ. na apy ākāra-bheda eva	tad-a-tattve nibandhanam, api tu sva-bhāva-
PVin2_0008215	atas tan-nāśano na anya-kāri. tena ayaṃ	tad-a-tad-rūpa-a-karaṇād a-kiñcit-karo na
PVin1_0002111	ity eke. teṣāṃ api tad-a-tad-rūpiṇo bhāvās	tad-a-tad-rūpa-hetu-jāḥ. tat sukha-ādi kim a-
PVin1_0002111	tu jñānena samvedyanta ity eke. teṣāṃ api	tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ.
PVin1_0001908	api viśaya-antarasya. sva-jñāna-kāla-bhāvī	tad-a-tulya-kriyā-kālo na arthaḥ saha-kāri iti
PVin3_0009304	vat. nanv asty eva tiro-dhānam. na vai paras	tad a-nityatvam āha, kiṃ tarhi vināśam. nanu
PVin3_0007406	-sambandha-ākhyāna-mātrād iṣṭa-siddheḥ.	tad-a-nirdeśe vā katham tad-viśiṣṭena anvayaḥ.
PVin1_0001608	buddhāv a-pratibhāsanāt. arthasya dr̥ṣṭāv iva	tad a-nirdeśyasya vedakam. tac ca idam pratyakṣam
PVin3_0009410	-a-siddhau. kramas tu tat-kāryatvāt tasya	tad-a-niṣpattāv a-niṣpatteḥ. a-bheda eva atitarām
PVin2_0006606	-icchāḥ sarvā yathā-artha-bhāvinyāḥ. na ca	tad-a-pratibaddha-sva-bhāvo bhāvo 'nyam gamayati.
PVin1_0002509	vivarta iti cet, pratyakṣo viśaya-upabhogaḥ,	tad-a-pratyakṣatve 'nya-pratyakṣa-vat sarva-a-
PVin1_0004102	na sattā-nibandhanān vyavahārān anuruṇaddhi.	tad-a-prasiddhau viśayasya apy a-prasiddhir ity
PVin3_0006009	eka-niyata-upalambho 'nya-an-upalambhas	tad-a-bhāva-vyavahāra-siddhi-hetuś ca. sa ca sva-
PVin2_0008303	-bhāvaḥ, sa eva bhāva iti na a-bhāvaḥ syāt.	tad a-bhāvaṃ karoti iti bhāvaṃ na karoti iti
PVin2_0009615	yatra na asti iti niścitaḥ, sa bhavan katham	tad-a-bhāvaṃ na gamayet. pramāṇa-antara-bādhanān
PVin2_0008110	vināśasya kvacid kadācic ca bhāva-virodhinī	tad-a-bhāvaṃ sva-bhāvena sādhyati. yo hi sva-
PVin2_0006602	bhāvāc ca bhaveḥ jñāpaka-a-siddhiḥ. na iyatā	tad-a-bhāvaḥ. punaḥ paryāyeṇa keśāñcid
PVin2_0006102	avaśyaṃ kāraṇāni tadvanti bhavanti iti kutas	tad-a-bhāvaḥ. śaktam kāraṇam na a-śaktam. na ca
PVin3_0000607	eva bhinna-deśa-ādibhir yoga-a-bhāvaḥ,	tad-a-bhāvasya tad-bhāvasya ca anyonya-parihāra-
PVin3_0003607	punaḥ pratibhā-utpatti-dr̥ṣṭeḥ sati sambhave	tad-a-bhāvasya puruṣa-mātreṇa a-niścayāt, ataḥ
PVin2_0009608	vācyā, an-upalambha eva saṃśayāt, upalambhe	tad-a-bhāvāt. an-upalambhāc ca vyatireka iti
PVin3_0007001	-arthaḥ samarthaḥ, tad-anubhava-āptāv api	tad-a-bhāvāt. tad ayam artha-kriyā-arthī tad-a-
PVin2_0007815	na atra kaścic dhetoḥ sva-bhāva-pravibhāgaḥ.	tad-a-bhāvāt phalasya api na asti ity a-samānam.
PVin3_0010804	darśana-mātreṇa, kiṃ tarhi vyatirekāc api.	tad-a-bhāvād an-anya-upanaya iti cet, tulyā vṛtti
PVin3_0006304	na syāt. a-bhāva ity api bhāva-pratiśedhaḥ.	tad a-bhāvād bhavati iti bhāvān na bhavati iti
PVin3_0006103	iti bhavati, tata eva anya-a-bhāva-gatiḥ,	tad-a-bhāve 'bhāva-a-pratipatteḥ. nanu satsu
PVin3_0011805	tadā prāṇa-ādy-a-bhāvo nairātmyaṃ vyāpnuyāt.	tad-a-bhāve 'bhāva-siddhyā vyāptir iti sā na
PVin2_0009414	asti iti gamyate. iti saṅgraha-ślokaḥ. nanu	tad-a-bhāve 'n-upalambhāt siddhā vyāvṛttiḥ. uktam
PVin2_0006012	hetuḥ. tatra apy an-ubhayasya a-pratibandhāt	tad-a-bhāve 'nya-a-bhāvo na yuktaḥ. kārya-an-
PVin2_0008513	a-hetuka iti cet, na, tatra api tulyatvāt –	tad-a-bhāve 'py agnau bhavati iti. katham ca tato
PVin2_0006809	arthebhyo janma syāt, syād yogyatā-niyamaḥ.	tad-a-bhāve 'sya idam iti na sidhyati. na apy
PVin3_0006906	tasya buddhāv upasthāpanāya śabda-prayogāt,	tad-a-bhāve tad-a-yogāt. kiṃ ca, sad-a-sat-pakṣa-
PVin1_0002908	ucyate. vastu-pratibhāsam hi pratyakṣam,	tad-a-bhāve tad-ābhāsa-pracyuter ity uktam. na ca
PVin2_0009401	tu darśana-a-bhāvaḥ. sa darśanena bādhyate.	tad-a-bhāve tu siddha eva ity apārthakam tat-
PVin2_0007607	ca kṛtaka iti. siddha-tat-sva-bhāvataiyā	tad-a-bhāve na bhavataḥ kṛtakatvasya śabde ca
PVin2_0009407	yukto dr̥śyasya a-darśane 'bhāvaḥ, sa	tad-a-bhāve na yuktaḥ. kvacid yad-ṛcchayā tathā-
PVin1_0003405	āśritya draṣṭur eṣa viniścayaḥ. sa	tad-a-bhāve na syāt. na ca viśaya-sārūpyam
PVin3_0008602	samudāya-vyavasthā samudāyi-nibandhanatvāt	tad-a-bhāve na syāt. bhavanti sva-nimitta-
PVin2_0008409	-bhāvaḥ, sarvathā janya-janaka-bhāvāt. na,	tad-a-bhāve bhavatas tad-utpatti-niyama-a-bhāvāt.
PVin3_0001605	artha-a-pratipatteḥ, tad-vikāra-an-anukārāt,	tad-a-bhāve bhāvāc ca. tathā śrāvāna-ādy api iti
PVin3_0000704	pratyāsattiḥ, api tu vaktur vivakṣā-kṛtā,	tad-a-bhāve vivakṣita-itarayor āsatti-viprakaṛṣa-
PVin2_0009509	kvacid a-bhāva-siddhāv apy a-pratibaddhasya	tad-a-bhāve sarvatra-a-bhāva-a-siddheḥ saṃśayād a
PVin1_0000601	hi liṅga-lakṣaṇam. na ca tasya vyabhicāraḥ,	tad-a-bhāve sva-bhāva-a-bhāvāt. tathā hi arthasya
PVin3_0004406	-dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ.	tad-a-bhāvo 'sapakṣaḥ. katham idānim a-bhāve
PVin3_0006204	viśaya-jñāna-a-bhāvena a-bhāva-siddhiḥ syāt,	tad-a-bhāvo 'py anyena an-upalambhena sādhanīya
PVin2_0006307	niyamān na avaśyaṃ śīta-bādhaḥ 'gniḥ, yatas	tad-a-bhāvo gamyeta. antyasya avasthā-viśeṣasya a
PVin2_0009904	ca vākya-viśeṣasya a-tad-viśeṣatvāt.	tad a-bhinna-sva-bhāvānām sarveṣāṃ puruṣa-kriyā
PVin1_0001709	hi buddhi-nānātvaṃ dr̥ṣṭam bhūta-guṇa-vat.	tad-a-bhede 'py artha-bheda-kalpanāyām
PVin3_0000110	utpatter a-nityatvād vā, rūpa-ādi-vad iti,	tad a-yuktam, anumāna-viśaye vācaḥ prāmānya-a-
PVin1_0001713	an-upalakṣaṇān na vivekena niścīyata iti.	tad a-yuktam, yasmāt dhī-śabda-vṛtter anyatra
PVin1_0000405	na a-pratyakṣam pramāṇam asti ity aparāḥ.	tad a-yuktam, yasmāt pramāṇa-itara-sāmānya-
PVin3_0007401	a-siddham iti sādhyate. nanu ca atra api	tad-a-yoga-virahinā sāmānyena anvayo na siddha
PVin2_0005107	sāmānyam ca sādhyam. na ca siddha-sādhanam,	tad-a-yoga-vyavacchedasya a-siddheḥ. tat-tulya
PVin2_0005101	sāmarthyād vivakṣā-anugamād dhvaneḥ.	tad a-yoga-vyavacchedād dharmī dharma-viśeṣaṇam.
PVin3_0007212	uktam. tasmāt tatra sāmānyam eva sādhyate	tad-a-yoga-vyavacchedena. na tathā iha api kvacid
PVin2_0004811	jagau. pratibhāśasya bhinnatvād ekasmiṃs	tad-a-yogataḥ. na hy ekasya tāv anyonya-
PVin3_0006906	upasthāpanāya śabda-prayogāt, tad-a-bhāve	tad-a-yogāt. kiṃ ca, sad-a-sat-pakṣa-bhedena
PVin2_0008014	-vikāra-darśanāt, tādavasthye ca teṣāṃ	tad-a-yogād apekṣā-virodhāc ca. tathā viśayaḥ
PVin3_0010310	buddhir idam asmād vibhaktam iti pratyeti.	tad a-rūpāṇām kutaḥ. bhāve vā na a-santaḥ syuḥ,

PVin1_0002710 yat spaṣṭa-avabhāsi bhaya-ādāv iva, tad a-vikalpakam a-vitatha-ṣiṣayam pramāṇam
 PVin3_0010109 -sādhyā-dharmā apy evam a-vipakṣa iti tad a-vipakṣatvam a-nīcīta-sādhyā-vyatireka-
 PVin1_0002103 abhilāpa-ābhoge ca ṣiṣaya-pratyastam-ayāt tad-a-vivekena samvido 'py a-grāhya-grāhakasya ca
 PVin3_0006206 na hi samvedana-a-bhāvaḥ svataḥ sidhyati, tad-a-viśeṣād ṣiṣaye 'pi prasaṅgāt. samvedanam hy
 PVin1_0003309 api kaiścid eva dharmaiḥ pratipatteḥ. tad-a-viśeṣe 'py eṣa viśeṣo buddhi-pratibhāsa-
 PVin1_0002406 na ca asya ayam ātmā para-upadhāno yuktaḥ, tad-a-viśeṣe 'pi sva-bhāva-abhyāsa-viśeṣāt tad-
 PVin1_0003108 kriyā-nibandhanatvāt karaṇa-tattvasya tad-a-viśeṣe tasyā api viśeṣa-a-siddheḥ, sato 'pi
 PVin2_0009801 'darśana-mātreṇa a-pratibaddhasya api tad-a-vyabhicāraḥ, kvacid deśe kānicid dravyāṇi
 PVin2_0005902 -yogya-śva-bhāvasya anya-hetu-sākalye tad-a-vyabhicārāc ca upalambhaḥ sattā ucyate.
 PVin2_0004608 pravartanād bhrāntir apy artha-sambandhena tad-a-vyabhicārāt pramāṇam. na hi sva-bhāvaḥ
 PVin2_0005713 a-tat-pratibhāsitve 'pi tad-utpattes tad-a-vyabhicāriṇāv iti pramāṇam pratyakṣa-vat. a
 PVin2_0005801 sad-vyavahāra-pravartana-phalo 'n-upalambhas tad-a-vyabhicārī, siddhe vyavahāre sato ṣiṣayasya
 PVin3_0008701 na samavaiti janyate vā. tasya a-sāmarthyāt. tad a-samarthaṃ pṛthak tatra sahitam api tādrśam
 PVin3_0007002 api tad-a-bhāvāt. tad ayam artha-kriyā-arthī tad-a-samarthaṃ prati na datta-anuyogo bhavitum
 PVin3_0013407 pradarsyate. tad ayam na sva-tantraḥ. tad-a-sambandhī ca apārthakaḥ, tena eva artha-
 PVin3_0012401 sa hi tatra a-sambhavan sva-sambhavana tad-a-sambhavam sādhyati iti tato vyatirekī
 PVin1_0000208 ātmano 'nukārayati, sa pratyakṣaḥ. tad a-sādhāraṇam vastu-rūpaṃ sva-lakṣaṇam. anyas
 PVin3_0007308 āviśanti. upādāna-dharmas teṣu upacaryate. tad a-siddha-upādāneṣu na sambhavati. tad ime nir-
 PVin3_0009103 jñāpako hi hetur yad-ātmatayā jñāpayati, tad-a-siddhau sandeḥ vā na jñāpakaḥ, śabda-vat.
 PVin1_0001212 -gaty-a-bhāve tu śabda-bhede smṛtiḥ katham. tad-a-smṛtau ca tena arthaṃ samśrṣṭam vetty asau
 PVin1_0001111 na etad asti, yasmād a-vidyamāna-a-bhede 'pi tad-akṣa-a-gocaravataḥ. sprśato 'py asti sā
 PVin2_0007910 kvacid kathañcid upakārāt, tad-a-jñāne tad-aṅga-vikalatvād a-kṣūṇa-vidhāna-a-yogāt. na
 PVin1_0002305 nīla-ādy-ābhāsa-viśeṣa-vat. te 'n-apekṣita- tad-atiśayā bhāvanā-anurodhino bauddhā eva prajñā
 PVin2_0006516 'stu, bhaved vā pramāṇam ity a-pratikṣepaḥ. tad atra keṣāñcit sva-bhāvānām arthānām vā
 PVin3_0006806 ca bhāva-a-bhāva-ubhaya-dharma ity ucyate. tad atra dharmini vyavasthitāḥ sad-a-sattvam
 PVin2_0008007 atipatati. artha-kriyā-samarthaṃ yat tad atra parama-artha-sat. a-santo 'kṣaṇikās
 PVin1_0003109 api viśeṣa-a-siddheḥ, sato 'pi vā viśeṣasya tad-an-aṅgatayā a-karaṇatvāt. tasmād yato 'sya
 PVin3_0000407 'para-dharma-upagama-san-darśana-arthaḥ. tad-an-abhyupagame ca ubhaya-nivṛttiḥ, vivekasya
 PVin3_0001410 iṣṭam iti na viśeṣa-ākṣepaḥ. uktam atra — tad-an-ākṣepe kiṃ sādhana-phalam, an-iṣṭam ca iti.
 PVin3_0001202 samhatānām pārārthe sādhyā ātma-arthatvam. tad an-uktam api icchayā vyāptam sādhyam iti
 PVin2_0009312 yadi tena vipakṣe 'darśanam khyāpyate, tad an-ukte 'pi gamyate. na hi tasya prāg darśana
 PVin2_0009111 mātra-anubandhaś ca. tato 'pi kasyacid bhāve tad-an-upayogād a-pracyutir iti pūrvaḥ prasaṅgaḥ.
 PVin1_0001801 na hi yato yatra jñāna-abhidhāna-vṛttiḥ, tad-an-upalakṣaṇe tasya tathā-pratitir danḍi-vat.
 PVin2_0005904 -kāle 'bhāva-pratipatteḥ, anya-upalambhe tad-an-upalambha-siddheḥ. prabhāvavato
 PVin2_0006107 -a-vyatirekāt tat-śva-bhāva-a-viśiṣṭam iti tad-an-upalambhaḥ sva-bhāva-an-upalambha eva uktaḥ.
 PVin3_0007001 -ādīḥ. na hy atra śabda-arthaḥ samarthaḥ, tad-anubhava-āptāv api tad-a-bhāvāt. tad ayam
 PVin1_0002214 cetanāḥ. tad-ātmanām śabda-ādīnām anubhavāt tad-anubhava-khyātir ity aparāḥ. tasya api a-
 PVin2_0009112 prasaṅgaḥ. tan na a-vināśa-śva-bhāve bhāve tad-anumānam. katham na anumānam yāvataḥ na a-
 PVin3_0011009 vaktary ātmani rāga-ādi-darśanena anyatra tad-anumāne 'tiprasaṅgo 'py uktaḥ. vyabhicārād an
 PVin3_0011105 -utpatti-yogyatā-rahite vacana-a-darśanāt tad-anumāne vyatireka-a-siddher na kārya-kāraṇatā-
 PVin2_0007509 siddho bhavati, yady asya a-bhāve na bhavet. tad anena dvi-vidhasya api hetor gamya-gamakatā-
 PVin3_0012911 a-tad-deśair a-pūrvair abhisambandha ekasya tad-antarāla-vyāpti-nāntariyakaḥ, ātapa-āder iva
 PVin3_0013001 -gatam sāmānyam, upalabdhī-lakṣaṇa-prāptasya tad-antarāleśv an-upalambhāt. upalabdhī-lakṣaṇa-
 PVin1_0002912 yo 'pi kaścid viplava indriya-jaḥ, tad-anya-indriya-ja-a-viśeṣāt, asāv api vastv-an-
 PVin3_0008703 na samyogena tadvat syāt. sahitasya tad-anya-upakārād viśeṣa-utpatteḥ sāmartyam. ko
 PVin2_0004701 tathā sati dr̥ṣye vastuny a-vikala- tad-anya-kāraṇasya darśanasya vyāvṛttiḥ. na ca sa
 PVin1_0001104 samagra-sāmagrikā punar icchayā nivartyeta tad-anya-vikalpa-vat. śakyante hi kalpanāḥ
 PVin3_0002001 viruddhaḥ syāt. a-prakaraṇān na iti cet, tad anyatra api samānam. na, atra dharmināḥ
 PVin1_0004203 ity api tasya tādātmyāt tathā-prathanam, na tad anyasya kasyacid ātma-samvedana-vat. tato 'pi
 PVin1_0004113 ṣiṣaya-ākāram ca yugapad upalabhata iti tad-anye 'pi tathā syuḥ, viśeṣa-hetv-a-bhāvāt.
 PVin1_0002911 -ābhāsaḥ. viplavaś ca akṣa-jatve 'pi tad-anyebyho 'viśeṣataḥ. yo 'pi kaścid viplava
 PVin1_0002115 rūpāḥ, yathā śāli-bīja-ādibhyas tat-prasavās tad-anyebyho 'nya iti, ākasmikatve deśa-kāla-
 PVin2_0005513 anyeṣām upekṣakam. niśedhe tad-viviktaṃ ca tad-anyeṣām apekṣakam. vyavahāram a-satya-arthaṃ
 PVin3_0011107 kāraṇa-śakti-siddhiḥ. satsu hi samartheṣu tad-anyeṣu kāraṇeṣu kārya-an-utpattiḥ kāraṇa-
 PVin3_0003203 na śāstreṇa. tayor yasya pramāṇam asti, tad aparasya bādhakam bhavati. anyathā katham
 PVin3_0006301 sāmartya-lakṣaṇatvāc ca bhāvasya. tad-apāya-a-bhāvāt tan-mātra-bhāvino nityam bhāva
 PVin3_0011813 -prasaṅgaḥ, nairātmyād ghaṭa-ādi-vad iti, tad apy a-kārya-kāraṇa-bhāve na sidhyati. uktaṃ
 PVin3_0008903 evaṃ vācyaḥ syāt — pātam na karoti iti. tad api iṣṭam eva. na hi tasya tat-kṛtaḥ pātaḥ,
 PVin3_0008607 'py adhasād ādhāra-sambhavo 'numiyate, tad api kārya-liṅga-jam eva, tādr̥śasya ātmano

PVin3_0001001 pratipakṣa-hetu-vacana-pravṛtṭeḥ sambhāvāt
 PVin3_0007607 iti cet, tat kim idānīm vidhi-ṽṣayo 'stu.
 PVin3_0001306 tasya eva ca iṣṭasya vighāta-kṛd viruddhaḥ.
 PVin1_0001514 iti cet, a-vyabhicāri hetuḥ. mana iti cet,
 PVin1_0004405 pāramārthika-pramāṇam abhimukhī-kurvanti.
 PVin3_0000909 iṣṭam upacāreṇa. tato hetu-vacana-pravṛtṭes
 PVin2_0009405 na pratiyāt, vacanād api na eva pratyesyati.
 PVin3_0011311 sāmārthya-ākṣiptam iṣṭam paro 'bhipraiti iti
 PVin3_0010307 syāt. parasya ayam abhiprāyo '-sad iti.
 PVin3_0010404 a-sato virahād iti, vyabhicāri vā. atha api
 PVin3_0013405 -ātmakam syāt. na ca etad yuktam. tasmāt
 PVin3_0013011 yathā virodhinor ekatra a-sambhavaḥ, tathā
 PVin3_0000411 tatra a-sambhavī yo '-sambhavinā vyāpta iti
 PVin3_0008707 kārya-kāraṇa-bhāvād vyavasthāpyante.
 PVin3_0007910 ca sarvatra bhāva-vyavacchedasya bhāvāt.
 PVin3_0008905 atra a-kiñcit karaḥ katham asya sthāpayitā.
 PVin3_0013406 ity abhivyāptir asya drṣṭāntena pradarsyate.
 PVin3_0010808 yena nirasta-pratipakṣā niyamena niścīyante.
 PVin2_0007709 hetuman-nāśa-vādinām. ity antara-ślokaḥ.
 PVin2_0008005 tat-sva-bhāvasya paścād apy a-kriyā-a-yogāt.
 PVin2_0006703 -vṛttitvāt teṣām ca citra-abhisandhitvāt.
 PVin2_0008301 vināśa iti hi bhāva-a-bhāvaṃ manyante.
 PVin2_0008209 vikāra-darśanena iva viṣam a-jñaiḥ.
 PVin1_0001201 parampara-upayogasya atitād api darśanāt.
 PVin1_0001411 samḥṛta-vikalpe darśane '-vibhāvitā nāma.
 PVin3_0007406 -a-nirdeśe vā katham tad-ṽṣiṣṭena anvayaḥ.
 PVin3_0013007 drṣya-a-drṣya-ātmata-ādi-virodhā api vācyāḥ.
 PVin3_0013012 staḥ. tan na atra viruddha-a-vyabhicāri.
 PVin3_0007002 tad-anubhava-āptāv api tad-a-bhāvāt.
 PVin3_0005401 tac ca an-apekṣatvād asya nirastam.
 PVin3_0001604 tathā hi na tac cākṣuṣam taj-jñānavat,
 PVin1_0001904 ca akṣa-vijñāna-an-antara-pratyaya-udbhavam.
 PVin1_0004204 kasyacid ātma-samvedana-vat. tato 'pi na
 PVin3_0013308 viśeṣa-lakṣaṇam vā śakyam darśayitum.
 PVin1_0003301 na artha-ālocanam, a-tādrūpye tasya eva
 PVin3_0002708 -yuktaḥ śabda iti. sati hi śāstra-āśraye
 PVin3_0006706 -vyavahāra-pratiśedho vā. katham ca na syāt.
 PVin3_0012804 -pravṛttam āgama-āśrayam anumānam āsṛitya
 PVin1_0003312 pratyakṣam prativedanam. asti idam vedanam,
 PVin1_0002004 atipatati . krama-bhāva-virodhaś ca sarvāsām
 PVin3_0002404 -artha iti cet, kutaḥ punar iyaṃ śānkā, yena
 PVin2_0009403 -upalabhamānasya tāvatā na asti iti bhavati.
 PVin2_0007802 sā eva tatra aṅkura-hetuḥ, pūrvaḥ pariṇāmas
 PVin2_0007110 -artha-āśrayā yuktir atyakṣeṣu na ca itarā.
 PVin3_0004002 virodhaḥ, yathā — a-śrāvaṇaḥ śabda iti.
 PVin3_0002708 -āśraye tad-artha-pakṣi-karaṇam yuktaṃ syāt,
 PVin3_0004101 a-nityatām brūmaḥ, tādavasthyaṃ ca tattvam.
 PVin3_0005302 pratikṣipāmaḥ, kiṃ tv apekṣanta eva kāraṇāni
 PVin3_0009309 a-pracyuta-ātmā iti ca su-vyāhṛtam. etena
 PVin3_0008107 vipakṣād vyāvṛtṭer darśayitum a-śakyatvāt.
 PVin3_0012609 na cet sva-ṽṣaye pareṇa bādhyate.
 PVin3_0006309 tatra sāmārthyam iti tad eva pramāṇam syāt.
 PVin3_0006802 -vastu-pratipādana-samihā-prayogāt,
 PVin3_0000207 abhyupagama iti na para-upagatena sādhanam.
 PVin3_0000304 -anta-ṽṣama-grahāḥ. ity antara-ślokaḥ.
 PVin3_0000208 -siddham a-siddham iti katham tataḥ siddhiḥ.
 PVin2_0006812 tais tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat. a-
 PVin2_0005312 hi tāvad yad a-yuktaṃ paśyanti, na tadā eva
 PVin1_0002406 tad-a-ṽṣeṣe 'pi sva-bhāva-abhyāsa-ṽṣeṣāt

tad api tena saha sādhanam syāt. tasmāt triṣv eva
 tad api na iti cet, katham idānīm na pratiśedha-
 tad api na sādhyam an-uktatvād iti cet, yad-
 tad api pūrvakam eva an-antara-vijñāna-hetum
 tad api leśataḥ sūcitam eva iti. pramāṇa-
 tad api śaktam eva iti cet, samśayena jijñāsoḥ
 tad api hy an-upalambham eva khyāpayati. na ca
 tad-abhiprāya-ṽṣād iṣṭa-vighāta-kṛd ity ucyate,
 tad-abhiprāya-ṽṣād evam uktam. tena itara-a-sad-
 tad-abhimatāt kutaścin nānā-bhāva evam-bhāvaḥ
 tad-abhivyāpta-dharma-yogād eva bhāvās tadvantaḥ
 tad-abhivyāptayor api iti na tāv ekatra staḥ. tan
 tad-abhyupagame 'paro niyata-prāptir iti dur-
 tad ayam kuṇḍa-bhūta-ādīnām apy ādhāra-bhāvo
 tad ayam tri-prakāro 'pi dharmāḥ sattā-sādhane na
 tad ayam na kenacit pratibaddha iti na kadācit
 tad ayam na sva-tantraḥ. tad-a-sambandhī ca
 tad ayam puruṣa ātmānam āntaraiḥ kaiścid an-anya-
 tad ayam bhāvo 'n-apekṣas tad-bhāvaṃ prati tad-
 tad ayam bhāvo nivṛtta-sarva-sāmārthyaḥ sattā-
 tad ayam liṅga-saṅkarāt kathama niścīnvan
 tad ayam vināśa-hetur a-bhāvaṃ karoti iti prāptam.
 tad ayam sattā-a-vyatirekeṇa na anyat kiñcid
 tad ayam a-ṽṣayatvād a-bhūta-a-ṽṣiṣṭam api
 tad ayam a-saṃsrṣṭa-vikalpo vā pratyakṣo darśana-
 tad ayam agnīnā avinābhāvī siddhaḥ. arthād eva
 tad ayam an-upalambhaḥ sva-bhāvaś ca paraspara-
 tad ayam abhyupagama-bala-pravṛtṭaḥ. ācāryeṇa
 tad ayam artha-kriyā-arthī tad-a-sāmārtham prati
 tad ayam upalabhya-sva-bhāvaḥ svamāt sva-bhāvāt
 tad-artha-a-pratipatteḥ, tad-vikāra-an-anukārāt,
 tad-artha-an-antara-grāhi pratyakṣam iti vartate.
 tad artha-antare yuktam. an-artha-antaratve tu
 tad artha-āpattya eṣām nirāso veditavyaḥ. yadi
 tad-artha-ālocanatva-a-siddheḥ. tathā viśeṣaṇa-
 tad-artha-pakṣi-karaṇam yuktaṃ syāt, tad-avabodha
 tad-artha-pratiśedhe dharmi-vācino '-prayogād
 tad-artha-vicāreṣu viruddha-a-vyabhicāri sādhanā-
 tad artha-vedanam kena. utpatti-sārūpyābhyām. an-
 tad-artha-hetūnām buddhīnām, anyair a-kārya-
 tad-artham yatnaḥ kriyate. so '-nivāritaḥ
 tad-artham vacanam. yady an-upalabhamāno 'pi na
 tad-arthaḥ. na ca tāṃ kaścit pratibanddham
 tad-arthasya a-pratiṣṭhānād yukter atra na
 tad-arthā ca artha-uktiḥ. tad eva rūpaṃ tatra
 tad-avabodha-arthitve vā prativādināḥ, anyathā '-
 tad avarugṇe 'sti, vināśāt tiro-dhānād vā iti na
 tad-avasthā-upakāriṇam artham, tato labhyasya
 tad-avasthā-nivṛtṭir vyākhyātā. yo 'py avasthā-
 tad asya na bhāva-mātreṇa na sāmyena na
 tad asya pramāṇa-lakṣaṇam asti iti prameyo '-
 tad-ākāra-niyama-sāmārthyena apara-pratikṣepāt,
 tad-ākāra-vikalpa-jananāc ca. na ca upādāna-kārya-
 tad-āgama-bādhanāya paraṃ prati sādhanā-uktes
 tad-āgama-viruddha-abhyupagamaś ca tena eva
 tad-āgamavatas tat-siddham iti cet, kasya ka
 tad-āgamebhyo na tatra pratītir ākāśād iva ghaṭa-
 tad ācaranti. so 'yam paśor api paśuḥ. mahato 'pi
 tad-ātma-atiśaya-siddheḥ. buddhir atīśayavati na

PVin2_0006710 ādhāra-ādheya-bhāvaś cet, so 'pi
 PVin1_0001613 -pratibhāsa-a-viśeṣāt saty api pratitir a-
 PVin2_0007609 anvayas tv artha-āpattiyā siddhaḥ. na hy a-
 PVin1_0004205 an-artha-antaratve tu nila-āder anubhavāt
 PVin1_0002101 -ādy-ātmā viśayī-kriyate saṃvittiyā, tasyās
 PVin3_0011804 bhāvasya vyāpty-a-siddheḥ. yadi prāṇa-ādayas
 PVin1_0003512 kasyacit. pratyakṣa-prativedyatvam apy asyām
 PVin2_0006707 -antara-utpatti-hāni-nāntariyakatvāt, nityam
 PVin3_0013404 arthasya kenacit kathañcin na sāmīyam. tatas
 PVin2_0005610 hi saty artho 'rthaṃ na vyabharati. sa ca
 PVin3_0004201 iti cet, na, hetoḥ sva-bhāva-bhedāt. a-
 PVin2_0005612 'rthaṃ na vyabharati. sa ca tad-ātmatvāt.
 PVin1_0000804 yuktaṃ rasa-ādi-jñāna-vat. sato 'pi vā
 PVin1_0003906 iha tat. a-darśanāj jagaty asminn ekasya api
 PVin1_0002311 eva tad-vedana-lakṣaṇam. sārūpyam apy a-
 PVin2_0007608 bhavataḥ kṛtakatvasya śabde ca bhāva-khyātau
 PVin3_0008709 -udaka-ādiṣu janana-śaktir eva. tasmād eteṣu
 PVin1_0002213 -vat. na antarāḥ sukha-ādayo na api cetanāḥ.
 PVin1_0003905 -darśanāl loke bhrāntir nāma upajayate. a-
 PVin3_0005405 -an-ārambha-virāme kadācid upalambhaḥ. tena
 PVin3_0005006 -āvaraṇam sambhavati. sato 'pi vā kasyacit
 PVin1_0000711 eva anukuryāt. na hy arthe śabdāḥ santi
 PVin3_0010905 a-bhūta-guṇa-abhinandanam rāgam āhuḥ.
 PVin3_0010604 ca — iha nikuñje mayūrah, kekāyitād iti
 PVin2_0004711 yathā tathā a-yathā-arthatve 'py anumāna-
 PVin1_0002908 vastu-pratibhāsam hi pratyakṣam, tad-a-bhāve
 PVin2_0004706 evam pāraparyena vastuni. pratibandhāt
 PVin3_0000307 vastūni. puruṣa-icchayā ca hetu-
 PVin3_0013602 udbhāvayan dūṣaka eva tasya sādhanasya.
 PVin2_0004812 tāv anyonya-vilakṣaṇāv ākārau yujyete.
 PVin3_0003201 viśayayoḥ, tad grāhyam iti. sāstravato 'py a-
 PVin2_0004512 dṛṣṭāḥ, avinābhāva-a-vacanād upamāna-sādhyā-
 PVin3_0010003 dharmī dharmās ca bhāsante vyavahāras
 PVin3_0010602 -bhedataḥ. ity antara-ślokāḥ. tathā svayam
 PVin3_0001501 doṣa-gatiṃ katham na spr̥set. sa ca nāma
 PVin2_0008404 hetuḥ, katham tarhi idāniṃ sa tasya dharmāḥ.
 PVin3_0003011 -sukha-prado dharmā ity. dharmi-vyavasthites
 PVin3_0000801 tathā hy a-śakya-darśanam etat — yatra
 PVin3_0000712 vivakṣā-mātram. tato na artha-siddhiḥ,
 PVin3_0004106 antareṇa anyāḥ kaścid vyavasthā-āśrayāḥ.
 PVin1_0001113 buddhiḥ ko hi indriya-a-viśayasya arthasya
 PVin1_0001410 evam ca evam ca kalpanā mama āsīd iti.
 PVin1_0000305 bhavati. asti vā anayor avasthayor viśeṣāḥ.
 PVin3_0007309 tad a-siddha-upādāneṣu na sambhavati.
 PVin3_0008601 viśāñitā. sāsnā-viśāṇa-ādi-samudāyo hi gauḥ.
 PVin3_0012905 saṃyoga-samavāyāv iti śāstre 'pi vyavasthā.
 PVin3_0011302 saṅghātavāc chayana-āsana-ādy-aṅga-vad iti.
 PVin3_0013508 sampūrṇa-vacana-ādinā pratisamādadhīta na
 PVin3_0010406 anyatra apy evam-bhāvasya abhimateḥ.
 PVin2_0008409 -janaka-bhāvāt. na, tad-a-bhāve bhavatas
 PVin2_0007803 bīja-ādayo 'pi śāly-aṅkure janye 'n-apekṣāḥ,
 PVin2_0010006 sādhyam gamayati. sa ca tad-bhāva-lakṣaṇas
 PVin2_0006813 na vai śabda-sva-bhāvo niyato 'rtheṣu, yatas
 PVin3_0011708 sa ca ātma-pratibandhas tādātmya-
 PVin2_0008408 -kāraṇānām vā pratiṣṭhānād dhetur eva. yadi
 PVin2_0006310 sambandha-smṛty-apekṣiṇo 'numeya-pratipattau
 PVin2_0008402 gamye kāryam hetuḥ, a-vyabharāt. na hy a-
 PVin2_0005711 api sva-bhāva-pratibandhaḥ, tat-sva-bhāvasya
 PVin2_0005712 sāksād an-utpatter a-tat-pratibhāsitve 'pi
 tad-ātma-an-upakāre na sidhyati. para-ātmani
 tad-ātma-grāhiṇī, tad-bhāva-a-bhāvayor an-
 tad-ātma-niyatasya tan-nivṛtṭiyā nivṛtṭiḥ. tasmān
 tad-ātma-bhūtaḥ prakāśate tathā iti nila-ādy-
 tad-ātma-rūpatvāt. na enam iyam abhilāpēna
 tad-ātmatayā tad-utpattiyā vā ātma-pratibaddhāḥ
 tad-ātmatā eva. sā ca tādātmyāt svayam prakāśate.
 tad-ātmatāyām kadācid upalambha-an-upalambha-a-
 tad-ātmatāyām sarvam sarva-ātmakam syāt. na ca
 tad-ātmatvāt. tad-ātmatve sādhyā-sādhanā-bheda-a-
 tad-ātmatve 'pi kṣīrasya sa tasya sva-bhāvaḥ, yo
 tad-ātmatve sādhyā-sādhanā-bheda-a-bhāva iti cet,
 tad-ātmana indriya-antara-jñāna-utpattāv a-
 tad-ātmanaḥ. asti iyam api yā tv antar-upaplava-
 tad-ātmanaḥ prak paścād apy ātma-a-pracyuteś
 tad-ātmanaḥ sato bhāva iti sāmartyāt tat-siddher
 tad-ātmanā vyapadeśa-ādayo janya-janaka-bhāva-
 tad-ātmanām śabda-ādinām anubhavāt tad-anubhava-
 tad-ātmani tādātmya-vyavasāyena na iha tat. a-
 tad-ātmānam praty asya kaścid upakārah
 tad-ātmānam a-khaṇdayataḥ sāmartya-tiras-kāra-a-
 tad-ātmāno vā, yena tasmin pratibhāsamāne te 'pi
 tad-ānanda-viśaya-uparodhini tat-kṛtās cetaso
 tad-āpāta-deśa-vibhrame. dharmy-a-siddhāv api,
 tad-ābhayoḥ. artha-kriyā-anurodhena pramānatvam
 tad-ābhāsa-pracyuter ity uktam. na ca evam
 tad-ābhāsa-śūnyayor apy a-vañcanam. tasyās tad-
 tad-ābhāsayos tattva-vyavasthāne ka idāniṃ hetur
 tad-ābhāsās tu jātayaḥ. mithyā-uttarānām ānantyāt
 tad-ālabhāna-viśaya-bhedāt pramānyor viśaya-
 tad-ālabhāne vastuni viruddha-uktāv api na bādha,
 tad-āvṛtṭi-vacanānām ca prayogāt tatra sva-arthaṃ
 tad-āśrayāḥ. vyavahāra-upanīto 'tra sa eva
 tad-āśrayasya vā sandehe 'hetuḥ, yathā bāṣpa-ādi
 tad-āśrayam siddhiṃ sādhanād upajivati, na paro
 tad-āśrayāt. katham kārya-kāraṇa-bhāvaḥ. ata eva,
 tad-āśrayāt tat-prabādhane 'dhikāraṇa-pratyastam-
 tad-icchā tatra vastu-bhāva iti vyāpty-a-siddher
 tad-icchāyā vastuni vṛtṭi-niyama-a-bhāvāt. tathā
 tad idam upalabhya-lakṣaṇam dadhy-ādi kṣīra-ādiṣv
 tad-indriya-jñāna-utpattāv a-vidyamānād bhedaḥ,
 tad imāḥ kalpanāḥ pratyakṣa-bhāvinyāḥ katham
 tad ime kvacit kiñcid a-siddham an-upanayanto 'n-
 tad ime nir-viśeṣāṇāḥ. teṣv artha-upādānatva-
 tad iyam samudāya-vyavasthā samudāyi-
 tad iyam sva-sattā-mātra-anubandhini tad-deśa-
 tad iṣṭa-a-saṃhata-pārārthya-viparyaya-sādhanād
 tad iṣṭa-pratibandha ity na dūṣaṇam syāt. na,
 tad iha icchāyām eva sāmartyam avasthitam iti sā
 tad-utpatti-niyama-a-bhāvāt. tasmāt kāryam sva-
 tad-utpatti-pratyayānām kadācit tatra api
 tad-utpatti-lakṣaṇo vā. sa eva avinābhāvo
 tad-utpattiḥ. kiṃ tarhi jñāpāna-śaktir ayam asya
 tad-utpattibhyām anyo na asti ity uktam. te ca
 tad-utpatteḥ kāryam gamakam, tadā sarvathā gamya-
 tad-utpatteḥ prak kāryam eva antya-kṣaṇa-an-
 tad-utpatter a-vyabharāḥ, an-āyatta-rūpānām saha
 tad-utpatter iti. etau dvāv anumeya-pratyayau
 tad-utpattes tad-a-vyabharīṇāv iti pramāṇam

PVin3_0011804	-a-siddheḥ. yadi prāṇa-ādayas tad-ātmatayā	tad-utpattiyā vā ātma-pratibaddhāḥ syuḥ, te tan-
PVin2_0007805	yāvataḥ sa eva eṣāṃ sva-bhāvo na asti yas	tad-utpādanāḥ śāli-bījasya iti tat-sva-bhāva-
PVin3_0007007	sva-bhāva-hetāv antar-bhavati iti, sā	tad udāharaṇena eva udāhṛtā. sa punar upādhi-
PVin2_0009211	-mātrasya tasya samśaya-hetutvāc cheṣavat	tad udāhṛtam. na hi sarva-an-upalabdhir a-bhāva-
PVin3_0006604	sva-kāraṇa-sāmagry-adhīnair anyair api	tad-unmukhair bhavitavyam, an-āyattatvāt. tad-
PVin3_0011409	-sādhnam. upakārasya artha-antaratve '-	tad-upakāra-ādayo 'py uktāḥ. an-ubhaya-kāriṇām
PVin3_0005306	na hy an-upakārya apeksyata ity ukta-prāyam.	tad-upakārasya ca artha-antaratve tasya iti
PVin2_0006805	apy eka-pratiniyamasya taj-janma-lakṣaṇatvāt	tad-upakṛtam indriyaṃ jñānam janayati iti,
PVin3_0000304	-abhyupagamaś ca tena eva katham bhavet,	tad-upagama āgamasya tyāga-aṅgasya a-pramāṇatvena
PVin3_0000305	a-pramāṇatvena a-pratipatti-yogyatvāt.	tad-upagamād āgamaḥ, tataḥ sādhanā-dharmaḥ,
PVin3_0004305	-pratiśedha-arthatvāt. tad-eka-deśatvāt	tad-upacāra-yogyā-dharmi-pratipatti-artham. tathā
PVin3_0006702	-vyāptena api sva-bhāvena arthato virodhāt.	tad-upanyāseṇa an-upalabdheḥ prayogaḥ syād iti
PVin3_0011714	eva na syāt. na hi yo yatra na sambhavati,	tad-upalabdhyā tatra samśayo yuktaḥ. prāṇa-ādy-a-
PVin1_0004101	viśaya-sattayā viśaya-upalambhaḥ, kiṃ tarhi	tad-upalambha-sattayā. sā ca a-prāmāṇikā na sattā
PVin3_0010809	-vedyair dharmair yuktaṃ pratisamvedayamānas	tad-upasamhāreṇa sarvatra vyavaharan prakāmam
PVin1_0002704	santāna-sthiti-kāraṇa-vicchedāt tan-nivṛttis	tad-upādāna-kāraṇa-apekṣiṇaś ca śīta-sparśa-āder
PVin1_0001601	viśaya iti cet, nanu sā vyaktir buddhir eva.	tad-upādhiḥ so 'py a-siddha eva. na vyaktir
PVin3_0004305	sarva-dharmi-dharma-pratiśedha-arthatvāt.	tad-eka-deśatvāt tad-upacāra-yogyā-dharmi-
PVin3_0003709	a-sambhavo 'numāne viruddha-a-vyabhicāriṇaḥ.	tad eka-saṅkhyā-vivakṣā apy atra viśaye na iṣṭā
PVin3_0012910	yugapat-sambandhaḥ sarva-vyāpini sidhyati.	tad eka-sambandhino deśa-antare 'gatvā a-tad-
PVin1_0003814	-rūpa-avabhāsiṇaḥ. satyaṃ katham syur ākārās	tad-ekatvasya hānitaḥ. anyasya anyatva-hāneś ca
PVin2_0004605	pratyakṣa-vad asya phala-vikalpo vijñeyaḥ.	tad etad a-tasmimś tad-grahād bhrāntir api
PVin3_0007702	samāśrayāt. tasya anyatra api tulyatvāt.	tad etad vyavaccheda-mātram dvayor api sambhavad-
PVin3_0011209	a-siddhir viparyaya-siddhir iti yāvat.	tad etau dvau hetū viparyaya-sādhanaḥ viruddhau.
PVin3_0007311	-viśeṣa-sādhnam ity apārthakam. anyatra tu	tad eva agni-sāmānyam tatra a-siddham iti
PVin3_0006007	anyo 'nya-pratikṣepaḥ. sa eva hi tan-niyamāt	tad eva asti iti niścāyayan na aparo 'sty apara-
PVin1_0000610	darśanād bhāva-siddhir iti cet, nanu	tad eva idaṃ paryanuyuktam – kim idaṃ darśanam
PVin3_0005504	iha prabheda-mātram ākhyātam, lakṣaṇam tu	tad eva. etena kārya-liṅga-udāharaṇena sva-bhāvo
PVin2_0008011	a-siddher anvaya-vidhāna-a-yogāt.	tad eva ca naḥ kṛtakam yathā-uktam abhidharme –
PVin3_0008411	-utpādanam praty ābhimukhyena vinā na rasaḥ.	tad eva ca rūpa-upādāna-hetūnām pravṛtti-kāraṇam.
PVin3_0006309	-utpattau ca tasya eva tatra sāmartyam iti	tad eva pramāṇam syāt. tad-ākāra-niyama-
PVin1_0003612	yathā-sva-samvedanam eva artha-niṣpattes	tad eva phalaṃ yuktaṃ. na hy arthasya yathā-sva-
PVin3_0004003	śabda iti. tad-arthā ca artha-uktiḥ.	tad eva rūpaṃ tatra arthaḥ śeṣam vyāvṛtti-
PVin3_0008807	atiśaya-pratipattau tasya apy ātma-antaratve	tad eva vastunas tādātmyāt patanam an-avasthā ca.
PVin3_0003310	ata eva pūrva-abhyupagamena ity āha.	tad eva vākyam sva-arthaṃ virundhānam sva-vāg-
PVin3_0001003	tatra ca smṛti-samādhānam tad-vacasi iti	tad eva sādhanam. a-khyāpate viśaye hetu-
PVin3_0008201	na ca eteṣāṃ bheda-mātram gamyate, kiṃ tu	tad eva sāmānyam a-pratipakṣam – idam eva iha na
PVin2_0007003	upadeśe ca śabdānām artheṣv an-āvaraṇāt	tad evaṃ puruṣa-icchāyāḥ svāntaryam vyavasthām
PVin3_0003710	na iṣṭā eva. viśayam ca asyā nivedayīṣyāmaḥ.	tad evaṃ pramāṇe bādhaḥ bruvāṇas tato niścayam
PVin2_0006201	vyāpya-a-bhāvam āha, tadā apy a-bhāva eva.	tad evaṃ vidhi-pratiśedhābhyām kasyacin niśedhe
PVin3_0003003	sva-viparyaya-upagamam pratibadhnāti.	tad evaṃ sva-vacanam śāstram ca abhisamasya
PVin1_0001211	drṣṭas tad-drṣṭes tad-dhvanau smṛtiḥ. yuktā	tad-gaty-a-bhāve tu śabda-bhede smṛtiḥ katham.
PVin2_0004506	tasya yatra pratibandhas tad-vidas tasya	tad-gamakam tatra iti vastu-gatiḥ. tatra gamaka-
PVin2_0007303	ātma-pratyakṣa-nivṛtti-pramāṇayatas	tad-grahaṇa-yogyā-pratiśedho yuktaḥ, na ca sarvam
PVin2_0004606	phala-vikalpo vijñeyaḥ. tad etad a-tasmimś	tad-grahād bhrāntir api sambandhataḥ pramā. sva-
PVin2_0007104	kiṃ nibandhanam. prasiddher a-pramāṇatvāt	tad-grahe kiṃ nibandhanam. utpādītā prasiddhyā
PVin2_0007107	tatra drṣyate. na yukti-bādha yatra asti	tad-grāhyam laukikam yadi. grhyate vāta-putriyam
PVin3_0003111	ca a-bādhitam drṣya-a-drṣyayor viśayayoḥ,	tad grāhyam iti. śāstravato 'py a-tad-ālambane
PVin2_0007512	kaścid bhedo 'nyatra prayoga-bhedāt.	tad-darśanāt svayam api pratipattau tathā syād
PVin1_0003501	-vad asya darśana-prasaṅgaḥ. avayava-dvāreṇa	tad-darśanād a-drṣṭa-avayavasya asya a-
PVin3_0001504	vyāpnoti siddher ākṣepāt, tāvatim	tad-dūṣaṇam api. tathā-vidhasya ca dehasya ghaṭād
PVin3_0001906	darśayati iti. śāstra-upagamāt sarvas	tad-drṣṭaḥ sādhyā iti syād āśānkā-sambhavaḥ.
PVin1_0001210	vikalpaḥ. api ca yat-sannidhāne yo drṣṭas	tad-drṣṭes tad-dhvanau smṛtiḥ. yuktā tad-gaty-a-
PVin1_0001811	-bhāvino 'nubhūta-pratisandhāyinaḥ smaraṇāt	tad-drṣṭāv eva drṣṭeṣv abhilāṣa-itarābhyām
PVin1_0001808	parihārāya pravartate. na ayam doṣaḥ, yasmāt	tad-drṣṭāv eva drṣṭeṣu samvit-sāmarthya-bhāvināḥ.
PVin3_0012907	hetuḥ. nanu sva-āśraya-vyāpti-vādinā api	tad-deśa-sannidhir iṣyata eva iti kim an-iṣṭam. a-
PVin3_0012905	tad iyam sva-sattā-mātra-anubandhini	tad-deśa-sannidhau sādhye tat-sambandhitā hetuḥ.
PVin3_0012810	tat-sambandhi-sva-bhāva-mātra-anubandhini	tad-deśa-sannihita-sva-bhāvatā. na hi yo yatra na
PVin3_0012811	-sva-bhāvatā. na hi yo yatra na asti, sa	tad-deśam ātmanā vyāpnoti. nanu na ākāśa-deśe

PVin3_0012901 vyāpnoti. nanu na ākāśa-deśe rūpa-ādayas
 PVin3_0012910 tad eka-sambandhino deśa-antare 'gatvā a-
 PVin2_0009804 anyatra. tathā kāla-samskāra-bhedāt. na ca
 PVin1_0002703 dravyayoḥ samsargād a-vibhāgaḥ. punas
 PVin1_0000108 tad-vyutpādana-artham idam ārabhyate.
 PVin2_0004511 ārambhaḥ. yathā-vastu-pratipadyamānā api
 PVin3_0004903 sarva-anya-dharma-yogini pratītiḥ, kiṃ tarhi
 PVin3_0006604 tad-ummukhair bhavitavyam, an-āyattatvāt.
 PVin1_0000710 arthasya sāmartyena samudbhavāt.
 PVin2_0008202 iti na iyaṃ kasyacit kvacit kadācid viramet.
 PVin1_0004306 -samvidāś ca a-vivekaḥ siddhaḥ. dvairūpyam
 PVin1_0003914 api ca saha-upalambha-niyamād a-bhedo nila-
 PVin2_0007808 api sa sva-bhāvaḥ sva-hetor iti yo na
 PVin2_0008512 bhavati ca dhūmo 'gnim antareṇa, tan na
 PVin1_0000603 'pi pramāṇatā. pratibaddha-sva-bhāvasya
 PVin3_0012004 sati bhavaty eva yat tato 'nyasya kalpane.
 PVin2_0008905 yasya dr̥ṣṭo 'nuvartakaḥ. sva-bhāvas tasya
 PVin2_0010107 -hetuḥ. pratiśedha-viśaya-vyavahāra-hetus
 PVin3_0007509 katham. sattāyām hi sādhyāyām sarvas
 PVin3_0006606 bhāvinaḥ paścād apy a-bhāva-prasaṅgāt. sa ca
 PVin3_0006602 tad-bhāva-niyatā iśyante, vāsāṃsi iva rāge.
 PVin2_0008212 – nir-apekṣo vināśa iti. a-sāmartyāc ca
 PVin1_0001210 api ca yat-sannidhāne yo dr̥ṣṭas tad-dr̥ṣṭes
 PVin3_0006308 darśana-ānantaryam ca sva-tantrasya na syāt.
 PVin3_0004008 -rūpatvāt siddhyā tasya samāśrayāt. bādhanāt
 PVin1_0000803 yukto rasa-ādaya iva parasparam. na api
 PVin3_0003303 śāstram pratiśṭhāpayati, tatas
 PVin3_0002702 -iṣṭa-samsr̥ṣṭasya iṣṭasya apy a-sādhyatvam,
 PVin2_0005512 nānā-dharma-samāśrayam. vidhāv ekasya
 PVin3_0002006 -viśeṣa ity eva a-prakaraṇa-icchā bhavati,
 PVin1_0001614 saty api pratītir a-tad-ātma-grāhiṇī,
 PVin2_0006908 pratipatter a-bhāvāt pradīpād iva rūpe.
 PVin2_0009104 -bhāvena vā a-calasya artha-antara-yoge 'pi
 PVin3_0001512 etad vacanam syāt, ghaṭasya ātmanā
 PVin3_0001806 a-nityo hi śabdaḥ, na a-nitya-śabdaḥ śabdaḥ.
 PVin2_0007709 tad ayaṃ bhāvo 'n-apekṣas tad-bhāvaṃ prati
 PVin3_0006601 -bhāve para-apekṣatvena upagamante, na te
 PVin3_0009709 ca śāstrasya anumāne. pramāṇena eva bādhanā
 PVin1_0000309 sa eva ca tathā-pratipādyamāna āśrayo 'stu.
 PVin2_0007404 kāraṇānam ca kārya-vyabhicārāt. tasmāt
 PVin3_0009805 ucyate. na hi sa eva tasya sādhanam bhavati,
 PVin2_0007402 tv atra pramāṇam, niścaya-phalatvāt.
 PVin2_0008613 kādācitkā bhavanti, bhāva-a-bhāva-kālayos
 PVin2_0010006 eva hetuḥ sādhyam gamayati. sa ca
 PVin2_0006514 -darśanān mūṣika-alarka-viśa-vikāra-vat.
 PVin1_0004209 sva-saṃvidaḥ sādhanam iṣṭam, tato 'syās
 PVin2_0006113 tatra kevalam viśayī sādhyate '-bhāvo vā
 PVin2_0009010 api na vyavasyati sattā-upalambhena sarvadā
 PVin3_0009812 -nirdeśya ity uktam. a-vivādaś ca, nityam
 PVin2_0005306 sa ca na a-saty anvaye śakyo darśayitum,
 PVin2_0009109 upaskāra-apekṣiṇo na avaśyam hetau bhāva iti
 PVin2_0007709 ity antara-ślokaḥ. tad ayaṃ bhāvo 'n-apekṣas
 PVin1_0000312 hy anvaya-vyatirekābhyām anyo hetu-phalayos
 PVin2_0007711 an-apekṣānam api keśāñcit kvacin na avaśyam
 PVin3_0004112 -kāraṇasya taj-janana-sva-bhāvaḥ sidhyet, na
 PVin2_0010009 na iṣṭaḥ. dr̥ṣṭānte hi sādhyā-dharmasya
 PVin3_0000608 -deśa-ādibhir yoga-a-bhāvaḥ, tad-a-bhāvasya
 PVin3_0009903 na evaṃ liṅga-liṅginoh, bheda-āśrayatvāt
 PVin3_0005607 -an-upalambhanāt. taj jñāna-śabdāḥ sādhyante
 tad-deśāms ca ghaṭa-ādīn vyāpnuvanti. āstām tāvad
 tad-deśair a-pūrvair abhisambandha ekasya tad-
 tad-deśais tathā-dr̥ṣṭā ity sarvās tattvena tathā
 tad-dravya-santāna-sthiti-kāraṇa-vicchedāt tan-
 tad dvi-vidham samyag-jñānam pratyakṣam anumānam
 tad-dharma-a-vyāpti-vyatirekābhyām nigadanto
 tad-dharma-virahiṇi ity a-došo 'nya-grahaṇe 'pi.
 tad-dharmatāyām vā tataḥ kṣaṇikatā tasya iṣṭā
 tad dhy artha-sāmartyena utpadyamānam tad-rūpam
 tad dhi kiñcid upaliyeta na vā yasya yatra kiñcit
 tad-dhiyaḥ viśaya-jñāna-rūpābhyām ato dvi-rūpā
 tad-dhiyoḥ. na hi bhinna-avabhāsitve 'py artha-
 tad-dhetuḥ so '-tat-sva-bhāvaḥ syāt. niyata-
 tad-dhetuḥ syāt. anya-hetukatvān na a-hetuka iti
 tad-dhetutve samaṃ dvayam. pratyakṣam apy artha-a
 tad-dhetutvena sarvatra hetūnām an-avasthitiḥ.
 tad-dhetur ato bhinnān na sambhavaḥ. kārya-kāraṇa
 tad-dhetur ity uktaḥ, svayam tathā-bhūta-an-
 tad-dhetur na trayīm doṣa-jātim ativartate, a-
 tad-dhetur vā a-nityatā-hetu-niyamana-sva-bhāvas
 tad-dhetūnām api tatra niyamād a-doṣa iti cet, na,
 tad-dhetoḥ a-bhāva-kāraṇaḥ kriyā-pratiśedhāc ca
 tad-dhvanau smṛtiḥ. yuktā tad-gaty-a-bhāve tu
 tad-bala-utpattau ca tasya eva tatra sāmartyam
 tad-balena uktaḥ śrāvaṇena akṣa-gocaraḥ. ity
 tad-balena udiyamānam vijñānam artha-antaram
 tad bādhakam iti. tat tarhi śāstram a-pramāṇakam
 tad-bādhāyām ca a-doṣaḥ pakṣa-hetvor ukto
 tad-bhājam iva anyeśam upekṣakam. niśedhe tad-
 tad-bhāva-a-parityāgād arthasya icchā-pravṛttyor
 tad-bhāva-a-bhāvayor an-anukārāt, rasa-buddhi-vad
 tad-bhāva-a-bhāvayor darśana-a-darśana-smṛty-
 tad-bhāva-an-upapatteḥ. sa ca artha-antarād
 tad-bhāva-artha-antara-bhāva-virodhāt. yadi dehād
 tad-bhāva-iṣṭau na a-nityaḥ śabdaḥ syāt, śabde '-
 tad-bhāva-niyataḥ, a-sambhavat-pratibandhā iva
 tad-bhāva-niyatā iśyante, vāsāṃsi iva rāge. tad-
 tad-bhāva-pramāṇa-a-pratītau vā kim abhivyakti-
 tad-bhāva-bhāva-an-upalabdhi tarhi prabhava-a-
 tad-bhāva-mātra-anubandhina eva ātmanah sva-bhāvo
 tad-bhāva-mātra-anuśaṅgiṇi punas tan-nirdeśasya
 tad-bhāva-mātra-anvayini sva-bhāvo hetur ātmani.
 tad-bhāva-yogyatā-a-yogyatā-a-yogāt, tulya-yogyatā
 tad-bhāva-lakṣaṇas tad-utpatti-lakṣaṇo vā. sa eva
 tad-bhāva-virodha-a-bhāvād atra an-upalabdhi-
 tad-bhāva-vyavasthāpanāt. tatra ātma-viśaye māne
 tad-bhāva-vyāpinaḥ kāryasya a-bhāvena. yadā api
 tad-bhāva-śāṅkā-vipralabdhaḥ sadṛśa-apara-utpatti
 tad-bhāva-siddheḥ. anvaya-a-dr̥ṣṭer a-siddhir iti
 tad-bhāva-hetu-bhāvayor darśana-sādhanatvāt. dvi-
 tad-bhāva-hetor anaikāntikatvam. bhāva-mātra-
 tad-bhāvaṃ prati tad-bhāva-niyataḥ, a-sambhavat-
 tad-bhāvaḥ. tathā yukta-upalambham an-upalabhamānā
 tad-bhāvaḥ, bhūmi-bija-udaka-sāmagryām api kadācid
 tad-bhāvaḥ. yady a-sata utpattiḥ kiṃ na kṣīrāc
 tad-bhāvas tan-mātra-anubandhena khyāpyate. yaḥ
 tad-bhāvasya ca anyonya-parihāra-sthita-
 tad-bhāvasya. na hi svayam jñāna-viśayatā
 tad-bhāvāt tan-nibandhanāḥ. uktam etat – na

PVin3_0009612	-para-tantratvān na śabdāḥ santi kutra vā.	tad-bhāvād artha-siddhau tu sarvaṃ sarvasya
PVin3_0004204	hetor a-bhāvāc chaśa-viśāṇa-an-utpattiḥ,	tad-bhāvād itarasya iti. atha kā iyaṃ śaktiḥ. sa
PVin2_0007403	tan-mātra-anurodhiny eva, na anya-āyatte,	tad-bhāve 'bhūtasya paścāt tādātmya-virodhāt
PVin2_0008205	tarhi idānim a-hetuko vināśaḥ, jātasya	tad-bhāve 'nya-an-apekṣaṇāt. api ca na vināśo
PVin2_0005104	anya-yoga-vyavacchedena ca viśeṣaṇa ekasya	tad-bhāve 'nyasya a-tattvaṃ syād viśeṣaṇa-viśeṣya
PVin2_0009712	āha. tatra ca tūla-upala-pallava-ādiṣu	tad-bhāve 'pi sparśa-bheda-darśanāt. kvacid
PVin3_0012303	nāma nir-ātmakebhyo vyatirekaḥ prāṇa-ādinām	tad-bhāve ca nairātmya-vyāvṛttiḥ, tathā api na a-
PVin3_0006511	tat-kāraṇa-vādinā utpattimanto 'bhyupeyaḥ,	tad-bhāve para-apekṣatvena upagatatvāt. ye yad-
PVin2_0008611	bhavan nir-apekṣatvān na kadācin na bhavet,	tad-bhāve vaikalya-a-bhāvād iṣṭa-kāla-vat. tadā
PVin3_0006608	pāramparyeṇa, ante 'pi tat-sva-bhāvasya eva	tad-bhāve sāmartyāt. etena kādācitka-sva-bhāvātā-
PVin2_0010012	bhāvād ity artha-antarasya. tathā prasiddhe	tad-bhāve hetu-bhāve vā a-nityatva-a-bhāve
PVin2_0007614	-bhāvād anubandhitā. na hi bhāvā vīnaśyantas	tad-bhāve hetum apekṣante, sva-hetor eva
PVin3_0012608	-lakṣaṇatvāt pramāṇasya. tat sad-a-satī	tad-bhāvena vyavasthāpayan na cet sva-viśaye
PVin3_0004610	ca na eka-antena anaikāntikaḥ. tan niścita-	tad-bhāvo nirdiṣṭa-guṇa-niścayād eva ity a-
PVin3_0011308	viruddho 'py eka eva. prayoga-bhedāt tu	tad-bhedaḥ, kvacid ukti-sāmartyābhyām, kvacid
PVin3_0007501	sattā-sādhnam apy an-a-vadyam. a-parāmṛṣṭa-	tad-bhede vastu-mātre tu sādhanē. tan-mātra-
PVin1_0002510	viśayo 'sti iti ca viśaya-upabhogaḥ prāptaḥ,	tad-bhogasya a-pratyakṣatvād a-siddheḥ sato 'py a
PVin2_0008810	'pi, yathā tayor eva bīja-kanda-udbhavayoḥ.	tad yato yādṛśaṃ dṛṣṭam, tatas tādṛśam anumiyate.
PVin1_0000410	pravartamānasya a-vipralambha-artham.	tad yathā-a-dṛṣṭa-sādharmyāt tathā prasādhitam na
PVin3_0005207	kasmimścit saty atīśaya-hānir utpattir vā.	tad yadi teṣāṃ jñāna-jananaḥ sva-bhāvaḥ, sarvasya
PVin3_0009602	-bhāva-a-bhāva-anuvṛttimat. sanniveśa-ādi	tad yuktaṃ tasmād yad anumiyate. vastu-bhede
PVin3_0007411	dharmeṇa anyatra darśyate. tatra prasiddham	tad-yuktaṃ dharminam gamayisyati. iti. tasmān na
PVin3_0003509	śabda-yogyatayā tām pratirundhāno bādhyate.	tad-yogyatā-balād eva vastuto ghaṭito 'syām
PVin2_0005908	-grāhya-a-bhāvo 'sty eva. tasmāj jñānam	tad-yogyatā vā asya sattā, tad-vyatireko 'n-
PVin3_0005709	eva tan-nimittatve 'py a-saj-jñāna-śabdayoḥ	tad-yogyatā, sāsnā-ādi-siddhāv iva go-vyavahāraḥ.
PVin1_0000811	-kāla-bhāvitam abhilāpa-sāmānyam a-smaratas	tad-yojanā sambhavati, śabda-antara iva. na ca
PVin2_0008215	tan-nāśano na anya-kārī. tena ayaṃ tad-a-	tad-rūpa-a-karaṇād a-kiñcit-karo na apekṣyate.
PVin2_0007506	na hi prakāśatayā prakāśayan pradīpas	tad-rūpa-a-pratipattau svām artha-kriyām karoti.
PVin1_0002306	prajñā-ādi-vat. cetanaś ca api vedyatvād a-	tad-rūpa-a-pravedanāt. cetanaś ca ete sukha-
PVin2_0004708	tad-rūpa-sūnyāyās tad-rūpa-adhyavasāyataḥ.	tad-rūpa-a-vañcatatve 'pi kṛtā bhrānti-
PVin3_0013312	eva dṛṣṭāntaḥ sādhanā-avayavaḥ syāt, tadā	tad-rūpa-a-sparśane ca syād a-sambandhād
PVin2_0004707	apy a-vañcanam. tasyās tad-rūpa-sūnyāyās	tad-rūpa-adhyavasāyataḥ. tad-rūpa-a-vañcatatve
PVin1_0000512	vyabhicāra-darśanād an-āśvāsa iti cet, na,	tad-rūpa-an-upalakṣaṇāt. sva-bhāva-pratibandho hi
PVin2_0004905	liṅgād anyataḥ sva-lakṣaṇasya ity āha -a-	tad-rūpa-parāvṛtta-vasu-mātra-prasādhanaṭ.
PVin1_0003808	mṛc-chakala-ādayaḥ. anyathā eva avabhāsante	tad-rūpa-rahitā api. tathā eva a-darśanāt teṣāṃ
PVin1_0002505	na caitanyād anya-atīśayavatī buddhiḥ.	tad-rūpa-vyatirekeṇa buddher an-upalakṣaṇāt. ekam
PVin2_0004707	tad-ābhāsa-sūnyayor apy a-vañcanam. tasyās	tad-rūpa-sūnyāyās tad-rūpa-adhyavasāyataḥ. tad-
PVin1_0002605	'yaṃ na vivecayaty ayo-golakam iva vahneḥ,	tad-rūpa-sparśa-adhyavasāyāt. bheda-a-bheda-
PVin1_0002114	'py ālambran tad-rūpa-hetu-jās tad-rūpā a-	tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-bīja-
PVin1_0002111	eke. teṣāṃ api tad-a-tad-rūpiṇo bhāvās tad-a-	tad-rūpa-hetu-jāḥ. tat sukha-ādi kim a-jñānam
PVin1_0002114	hetu-prakṛtim eva te 'py ālambran	tad-rūpa-hetu-jās tad-rūpā a-tad-rūpa-hetu-jā a-
PVin1_0003902	a-bhedam vyavasyati. bhāvā yena nirūpyante	tad-rūpaṃ na asti tattvataḥ. yasmād ekam an-ekam
PVin1_0000710	tad dhy artha-sāmartyena utpadyamānam	tad-rūpaṃ eva anukuryāt. na hy arthe śabdāḥ santi
PVin2_0008011	vā kṛtakasya a-nityatā-sādhanaḥ a-doṣaḥ, a-	tad-rūpasya a-pramāṇatayā a-siddher anvaya-
PVin1_0002102	samsṛjati, tathā-vṛtter ātmani virodhāt,	tad-rūpasya prāg a-darśanād abhilāpa-ābhoge ca
PVin1_0002114	eva te 'py ālambran tad-rūpa-hetu-jās	tad-rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā
PVin1_0002114	-rūpa-hetu-jās tad-rūpā a-tad-rūpa-hetu-jā a-	tad-rūpāḥ, yathā śāli-bīja-ādibhyas tat-prasavās
PVin1_0002111	jñānena samvedyanta ity eke. teṣāṃ api tad-a-	tad-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ. tat
PVin3_0003001	-artha-darśana-pravṛtta-vāg-abhimata āptaḥ.	tad-vacanam na antareṇa artha-tathā-bhāvam
PVin3_0003407	'pi tulya iti katham pakṣa-doṣaḥ. na vai	tad-vacanād a-niścaya-utpatter duṣṭa-vacanaḥ, kiṃ
PVin3_0001003	avasthitam, tatra ca smṛti-samādhānam	tad-vacasi iti tad eva sādhanam. a-khyāpīte
PVin3_0012708	asti viśāninām viśāna-sva-bhāva-bhedaḥ, na	tad-vat kiñcic chaśasya bhinna-sva-bhāvam viśānam
PVin2_0009810	samskāra-bhedena viśeṣa-pratipatteḥ,	tad-vad anyasya api sambhavād a-sambhava-anumāne
PVin1_0003209	-vyāpāram iva ābhāti vyāpāreṇa sva-karmaṇi.	tad-vaśāt tad-vyavasthānād a-kāraṇam api svayam.
PVin3_0009205	eva iti cet, icchātaḥ śabdāḥ pravartante. na	tad-vaśād vastu-sthitiḥ, atiprasaṅgāt. tasmāc
PVin2_0008208	na prak, darśane 'pi pāṭava-a-bhāvād iti	tad-vaśena paścād vyavasthāpyate, vikāra-
PVin3_0003902	vastuni siddham śāśiny apy a-nivāryam eva.	tad-vastv-a-bhāve śāśini nivāraṇe 'pi na kaścid
PVin3_0000402	viśeṣebhyo 'param pratipatty-aṅgam asti iti.	tad vastutaḥ siddha-lakṣaṇam a-siddham kim
PVin3_0003902	-siddha-abhyupagame śāśiny apy a-nivāraṇāt.	tad vastuni siddham śāśiny apy a-nivāryam eva.

PVin3_0006801	ātmasāt kurvanti. vaktuḥ śrotuś ca	tad-vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-
PVin3_0001604	taj-jñānavat, tad-artha-a-pratipatteḥ,	tad-vikāra-an-anukārāt, tad-a-bhāve bhāvāc ca.
PVin2_0004506	kvacid a-dr̥ṣṭam, tasya yatra pratibandhas	tad-vidas tasya tad-gamakam tatra iti vastu-gatiḥ.
PVin1_0004303	bāhye 'py arthe tato 'bhedo bhāsamāna-artha-	tad-vidoḥ. saty api bāhye 'rthe saha-upalambha-
PVin2_0007210	deśa-a-visaṃvādanam apy āgama-lakṣaṇam āhuḥ.	tad vipakṣe 'darśana-mātrād a-vyabhicāra-a-
PVin3_0010214	-bhāvī ity an-aṅgam. yat tarhi idam itara-	tad-viparīta-vinirmuktatvād iti. na tatra eṣa
PVin3_0010301	tatra eṣa doṣaḥ, itara-grahaṇāt. kevalo hi	tad-viparīta-virahaḥ sādhyā-dharmaḥ syāt, na
PVin2_0004907	yat-prayojanā hy arthā jñātum iṣṭāḥ,	tad-viparyaya-vyatirekiṇo 'rtha-mātrasya
PVin3_0011307	sādhyatā-a-viśeṣo darśitaḥ. tata eva	tad-viparyaya-sādhano viruddho 'py eka eva.
PVin2_0006513	an-antarya-a-bhāvād a-tat-phala-sādharmyāt	tad-viparyāsa eṣaḥ. vyavahitānām api hi hetoḥ
PVin3_0001302	'pi na syāt, tasya sādhyā-vipakṣa eva vṛtṭyā	tad-viparyāsana-lakṣaṇatvāt. yathā-ukte tu dharma-
PVin1_0002610	a-bhinna-vedanasya aikye yan na evaṃ	tad vibhedavat. sidhyed a-sādhanatve 'sya na
PVin2_0010110	sva-ātmanas ca an-upalabdhir iti sa tat-	tad-viruddha-ādy-a-gati-gati-prayoga-bhedena an-
PVin2_0006108	sva-bhāva-an-upalambha eva uktaḥ. tathā	tad-viruddha-upalambhaḥ, yathā -na iha a-
PVin2_0006402	apy a-bhāva iti. etena tat-kāryād api	tad-viruddha-kārya-a-bhāva-gatir uktā veditavyā,
PVin2_0006404	dhūmād iti. iyaṃ ca hetv-a-siddhyā eva	tad-viruddha-siddhiḥ prāg eva nirdiṣṭā iti iyaṃ
PVin2_0006210	an-upalabdhou dr̥ṣya-ātmanām eva teṣāṃ	tad-viruddhānām ca sannihita-anya-upalambha-
PVin3_0002108	sa hi kālaḥ syāt tadā śāstreṇa bādhanam.	tad-virodhena cintāyās tat-siddha-artheṣv a-
PVin3_0004408	ca, a-tattva-lakṣaṇatvād a-sapakṣasya.	tad vivakṣite pratiyogini ca tulyam. vyatireka-
PVin2_0005513	tad-bhājam iva anyeṣām upekṣakam. niṣedhe	tad-viviktaṃ ca tad-anyeṣām apekṣakam. vyavahāram
PVin3_0006004	-rūpa-anubhavād anyā na anya-nirākriyā.	tad-viśiṣṭa-upalambho 'tas tasya apy an-
PVin2_0005102	a-yoga-vyavacchedād dharmī dharmā-viśeṣaṇam.	tad-viśiṣṭatayā dharmo na nir-anvaya-doṣa-bhāk.
PVin3_0007406	mātrād iṣṭa-siddheḥ. tad-a-nirdeśe vā katham	tad-viśiṣṭena anvayaḥ. tad ayam agninā avinābhāvi
PVin2_0005707	tan-nibandhanāḥ. jāti-bhedāḥ prakalpyante	tad-viśeṣa-avagāhinaḥ. tasmād yo yena dharmeṇa
PVin3_0003701	eka-anta-sādhanatvaṃ vyavasthāpayaṭi, yatas	tad-viśeṣa-bahir-bhāvād a-pramāṇam anumānam syāt.
PVin3_0001811	sa kadācid dharmā-mukhena dharmi-mukhena	tad-viśeṣa-mukhena vā kriyata iti tena
PVin3_0004401	ca pariḥṛtaṃ bhavati. pakṣasya dharmatve	tad-viśeṣaṇa-apekṣasya anyatra-an-anuvṛtter a-
PVin2_0009904	a-samānam para-bhūtasya ca vākya-viśeṣasya a-	tad-viśeṣatvāt. tad a-bhinna-sva-bhāvānām
PVin2_0009901	-viśeṣānām vijātiyatva-upagama-virodhāt,	tad-viśeṣānām anyatra api śakya-kriyatvāt,
PVin1_0002204	na apy an-indriyāḥ, rūpa-ādy-anuṣaṅginām	tad-viṣaya-indriya-virahe 'darśanād an-upahata-
PVin3_0012108	ity a-skhalita-prajño devānām priyaḥ, yas	tad-viṣayaṃ pratiṣedham na icchaty a-sad a-bhāva
PVin3_0006803	-kārya-pratyaya-a-pratibhāsi rūpaṃ śakyaṃ	tad-viṣayatvena adhyavasātum. sa tu vikalpaḥ sad-
PVin1_0002310	indriya-ādiṣv api prasaṅgāt sārūpyam eva	tad-vedana-lakṣaṇam. sārūpyam apy a-tad-ātmanāḥ
PVin1_0002313	sa-rūpaṃ vedakam nāma. na hi vitti-sattā eva	tad-vedanā yuktā, tasyāḥ sarvatra-a-viśeṣāt sarva
PVin1_0001003	ghaṭana-a-yogāt kṣīra-udaka-vad a-	tad-vedini. yatra api viveka-pratipattir asti,
PVin3_0001403	tasmād an-ukto 'pi icchayā vyāptaḥ sādhyāḥ.	tad-vaikalya-ādayaś ca dr̥ṣṭānta-ādi-doṣāḥ. etena
PVin2_0006901	tan-mātra-lakṣaṇatvād anyeṣv apy asyāḥ,	tad-vyatikrame ca niyama-a-yogāt. śakteś ca an-
PVin3_0010012	katham. tatra api sādhyā-a-bhāvo vipakṣa iti	tad-vyatirekaḥ sādhyā-dharma eva ity a-siddhaḥ.
PVin3_0011701	saṃśayaḥ. gamakā eva ātmanaḥ prāṇa-ādayaḥ,	tad-vyatirekasya eka-antikatatvād ity aparāḥ.
PVin3_0012006	ca śrāvaṇatvena prāṇa-ādir vyabhicāreṇa. na,	tad-vyatirekasya vyabhicārāt. katham vyabhicāraḥ.
PVin3_0010107	-a-siddhi-mātreṇa sarvo vipakṣaḥ, kiṃ tarhi	tad-vyatirekeṇa ubhaya-niścita ity a-niścayāt
PVin2_0005908	tasmā jñānam tad-yogyatā vā asya sattā,	tad-vyatireko 'n-upalabdhir a-sattā. tayā viṣayī
PVin3_0010105	ity ukta-prāyam. sādhyā-vyatireke ca vipakṣe	tad-vyatireko yadi dharmiṇi siddhaḥ, kim a-siddham,
PVin3_0010102	kaścid dharmāḥ sādhyatim iṣṭāḥ, sa pakṣaḥ.	tad-vyatireko vipakṣaḥ. sa tarhi icchayā
PVin2_0006305	tat-kāraṇa-upalabdhyaḥ kiṃ na sidhyati. na,	tad-vyabhicārāt, yathā - na śīta-sparśo 'tra
PVin2_0008505	gamyate - na dhūmo 'gniṃ vyabhicarati iti.	tad-vyabhicāre 'sya hetumattā-vyatikramāt. yeṣām
PVin3_0002609	mā bhūn nirdeksyamāṇe 'pi prasaṅga iti	tad-vyavaccheda-artham āha. tena an-aṅgam iṣer
PVin2_0009612	-a-nityayor a-darśanāt tad-vyāvṛttir iti	tad-vyavaccheda-hetutā syāt. na hi tad-vyāvṛtter
PVin2_0009613	-hetutā syāt. na hi tad-vyāvṛtter anyat	tad-vyavacchedanam. a-vyavacchedas tu kutaścid
PVin1_0003209	iva ābhāti vyāpāreṇa sva-karmaṇi. tad-vaśāt	tad-vyavasthānād a-kārakam api svayam. ity antara
PVin3_0005705	a-dr̥ṣṭāv a-sann iti. sa tu pratipanna-	tad-vyavahāro 'pi prasiddheṣu nir-upākhyeṣu saty
PVin2_0008210	na anyat kiñcid vināśo 'pekṣata iti	tad-vyāpī. katham punar etad gamyate - nir-
PVin2_0008108	keṣāñcid a-nityatva-siddhau tathā-vidhānām	tad-vyāptir an-apekṣyāḥ. hetu-sattve tu
PVin2_0009612	api nitya-a-nityayor a-darśanāt	tad-vyāvṛttir iti tad-vyavaccheda-hetutā syāt. na
PVin2_0009613	iti tad-vyavaccheda-hetutā syāt. na hi	tad-vyāvṛtter anyat tad-vyavacchedanam. a-
PVin1_0000107	niyamena samyag-jñāna-pūrvakatvād a-viduṣāṃ	tad-vyutpādana-artham idam ārabhyate. tad dvi-
PVin2_0009012	a-sthiti-pratipatter niścaya-kāla iti	tadā a-nityatā vyavasthāpyata ity apy uktaṃ.
PVin3_0002104	iḥsyate. vāda-tyāgas tadā syāc cen na	tadā an-abhyupāyataḥ. upāyo hy abhyupāye 'yam an-
PVin1_0003607	-grāhya-grāhaka-lakṣaṇā. ity antara-ślokaḥ.	tadā anya-saṃvido 'bhāvāt sva-saṃvit phalam

PVin2_0006114	-dharma-an-upalabdhyā vyāpya-a-bhāvam āha,	tadā apy a-bhāva eva. tad evaṃ vidhi-
PVin3_0011204	ātma-darśana-a-yoniśo-manas-kāreṇa yogāt.	tadā apy apārthako vacana-udāhāraḥ. tasmān na
PVin2_0005907	tat-saṃskāre tu syād an-upalambhaḥ.	tadā api tathā-vidha-indriya-grāhya-a-bhāvo 'sty
PVin2_0008612	tad-bhāve vaikalya-a-bhāvād iṣṭa-kāla-vat.	tadā api vā na bhavet, a-bhāva-kāla-a-viśeṣāt.
PVin3_0002105	upāyo hy abhyupāye 'yam an-aṅgaṃ sa	tadā api san. tathā viśuddhe viśaya-dvaye śāstra-
PVin3_0000207	-āgama-bādhanāya paraṃ prati sādhanā-uktes	tadā asya a-prāmānyāt tat-siddham a-siddham iti
PVin1_0003610	hi iṣṭa-ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro vā,	tadā iṣṭo 'n-iṣṭo vā viśayaḥ pratividito bhavati.
PVin2_0005312	'pi hi tāvad yad a-yuktaṃ paśyanti, na	tadā eva tad ācaranti. so 'yam paśor api paśuḥ.
PVin3_0010011	yadā tarhi vipakṣa-vyatireko hetur ucyate,	tadā katham. tatra api sādhyā-a-bhāvo vipakṣa iti
PVin2_0007504	-dharmeṇa vyāptir yadi pramāṇena niścīyate,	tadā gamakaḥ, a-niścītāyāṃ tu vyāptau dharmi-
PVin3_0003202	dvayos tulya-kakṣatvāt, yathā sva-vacane.	tadā ca asya sva-vacanena virodhaḥ, na śāstreṇa.
PVin3_0013311	-tantra eva dṛṣṭāntaḥ sādhanā-avayavaḥ syāt,	tadā tad-rūpa-a-sparśane ca syād a-sambandhād
PVin3_0002802	-sambhavāc ca. na ca śāstra-dvāreṇa vivādaḥ,	tadā tasya a-nāntariyakatvāt. na ca evaṃ-vidhā
PVin2_0009412	eva yathā yadi. na asti sa khyāpyate nyāyas	tadā na asti iti gamyate. iti saṅgraha-ślokaḥ.
PVin3_0004810	yadi sādhyā-dharma-sāmānyena eva iti, syāt	tadā na eva kaścit sapakṣaḥ, tathā-vidhasya a-
PVin3_0008004	-dharmeṇa vyāptir yadi kathañcin niścīyeta,	tadā na virodha-vyabhicārāv iti na ayam prasaṅga
PVin3_0007905	vyavatiṣṭhate. yadā ayam pakṣi-karoti,	tadā na vyabhicāraḥ. anyadā tena vyabhicāra iti
PVin1_0003605	iyam keśa-ādi-jñāna-bheda-vat. yadā	tadā na sañcodya-grāhya-grāhaka-lakṣaṇā. ity
PVin1_0004108	-upalambha-kāle tu siddha ity upalambhe 'pi	tadā na siddho 'nyadā viparyaye siddha iti su-
PVin3_0011805	syuḥ, te tan-nivṛtyā nivarteran.	tadā prāṇa-ādy-a-bhāvo nairātmyaṃ vyāpnuyāt. tad-a
PVin3_0002103	sva-gocare. siddham tena su-siddham tan na	tadā śāstram ikṣyate. vāda-tyāgas tadā syāc cen
PVin3_0002107	śāstra-parigraham. cikirṣoḥ sa hi kālaḥ syāt	tadā śāstreṇa bādhanam. tad-virodhena cintāyās
PVin2_0008408	eva. yadi tad-utpatteḥ kāryaṃ gamakam,	tadā sarvathā gamya-gamaka-bhāvaḥ, sarvathā janya
PVin2_0005808	-vidhā an-upalabdhir eva a-satām a-sattā,	tadā siddhena viśayeṇa viśayiṇo 'saj-jñāna-śabda
PVin3_0000711	atha punar mayā evaṃ-vivakṣitatvād ity āha,	tadā sidhyaty artha-śūnyaṃ vivakṣā-mātram. tato
PVin3_0002104	tan na tadā śāstram ikṣyate. vāda-tyāgas	tadā syāc cen na tadā an-abhyupāyataḥ. upāyo hy
PVin3_0006411	yadā svayam a-bhāva-sādhanāya prayujyate,	tadā sva-rūpeṇa vā prayujyate, yathā — na asti
PVin3_0006110	vṛtti-sādgunyena upalambha-vṛttim darśayati.	tadā hi tāny a-viguṇāni bhavanti, yadā eṣāṃ kārya
PVin3_0008702	eva ity an-upakāratvān na saṃyogena	tadvat syāt. sahitasya tad-anya-upakārād viśeṣa-
PVin3_0001801	api tulyam iti cet, na, siddhayā a-nityatayā	tadvataḥ śabdasya sādhanāt. tathā kasyacid artha-
PVin3_0004604	tat-saṅgrahād eka-anta-vyāvṛtteś ca iti.	tadvatām tat-saṅgrahād iti prabheda-bāhyasya a-
PVin3_0004603	bhedena sarva-saṅgrahas tatra saṃśaya-hetuḥ,	tadvatām tat-saṅgrahād eka-anta-vyāvṛtteś ca iti.
PVin2_0008615	tulya-yogyatā-a-yogyatayor deśa-kālayos	tadvattā-itarayor niyama-a-yogāt. sā ca yogyatā
PVin2_0006811	tayā artha-jñāpanāya prayujyanta iti tais	tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat. a-tad-
PVin3_0013405	tad-abhivyāpta-dharma-yogād eva bhāvās	tadvantaḥ syur ity abhivyāptir asya dṛṣṭāntena
PVin2_0006101	kārya-an-upalabdhāv api na avaśyaṃ kāraṇāni	tadvanti bhavanti iti kutas tad-a-bhāvaḥ. śaktaṃ
PVin2_0005601	upaplavair nīta-sañcaya-apacayair iva. a-	tadvān api sambandhāt kutaścīd upaniyate. dṛṣṭim
PVin2_0009102	-nimittatve 'nimittatve vā. tathā ca bhāvas	tadvān na syāt, an-upayogāt. upayoge vā sa eva
PVin2_0009112	-upayogād a-pracyutir iti pūrvaḥ prasaṅgaḥ.	tan na a-vināśa-sva-bhāve bhāve tad-anumānam.
PVin3_0003604	-āśrayāḥ śabdāḥ, sa ca icchā-mātra-āśrayaḥ.	tan na a-siddhiḥ śabda-siddhānām iti darśayan,
PVin3_0004004	-lakṣaṇam. a-vastu-rūpaṃ sāmānyam atas	tan na akṣa-gocaraḥ. tena sāmānya-dharmānām a-
PVin3_0013012	-abhivyāptayor api iti na tāv ekatra staḥ.	tan na atra viruddha-a-vyabhicāri. tad ayam
PVin3_0007609	parisañkhyāteṣv eva pratiśedha-vṛttr iṣṭā,	tan na an-upākhyeṣv a-mūrtatva-ādīkam iti cet,
PVin3_0000205	vā na tat-siddham parasya eva siddham.	tan na abhyupagamāt parikṣā-a-vṛttili, api tu
PVin2_0006907	api tu yogyatayā pradīpād iva rūpe.	tan na ayam doṣaḥ pratibandha-a-bhāvād a-
PVin1_0002813	-dhiyo 'pi saṃsrṣṭa-abhilāpaḥ pratyayaḥ.	tan na ayam sphuṭa-pratibhāso vikalpako bhavitum
PVin3_0001007	'pi śabdo 'nitya ity arthād gamyata eva.	tan na avaśyam asya nirdeśaḥ. tena an-uktāv api
PVin2_0009411	iti bhavati. na ca na asti iti vacanāt	tan na asty eva yathā yadi. na asti sa khyāpyate
PVin3_0011709	uktam. te ca darśanena vinā na sidhyataḥ.	tan na ātma-avinābhāvi prāṇa-ādiḥ. tata eva na
PVin3_0013103	nityaṃ ca. ato 'sya pramāṇasya vṛttili.	tan na etad vastu-bala-āyātaṃ kṛtakatvaṃ
PVin1_0003001	dvi-candra-ādi-bhrāntir indriya-ja ity eke.	tan na, aindriye bhāva-a-bhāva-anurodhasya tattva-
PVin2_0008512	bhavati. bhavati ca dhūmo 'gnim antareṇa,	tan na tad-dhetuḥ syāt. anya-hetukatvān na a-
PVin3_0002103	anumānaṃ sva-gocare. siddham tena su-siddham	tan na tadā śāstram ikṣyate. vāda-tyāgas tadā
PVin1_0004110	na sādhayati ity upalambha-antara-anugamaḥ.	tan na tāvad ayam puruṣaḥ kañcid arthaṃ pratyety
PVin3_0009001	anyeṣv api gamakeṣu pratibandhaḥ sādhyāḥ.	tan na tri-vidhād dhetor anyo gamako 'sti, a-
PVin2_0008606	-bheda-a-bhedābhyāṃ kārya-bheda-a-bhedau.	tan na dhūmo 'rthād dṛṣṭa-ākāra-vijātiyād bhavati,
PVin1_0002902	na ca te tathā-avabhāsināḥ smaryante.	tan na vīplavo 'nyo vā vikalpaṃ sphuṭayati. a-
PVin3_0006107	-āder upalambha-pratyayasya eva a-bhāvāt.	tan na viśiṣṭa-upalambha-a-bhāvāt tatra kasyacid
PVin3_0010710	-lakṣaṇam atindriyaṃ su-jñāna-bādhanam.	tan na vyāpti-siddhiḥ sarvo vaktā a-sarva-jña iti.

PVin1_0001204	bhavitum arhati. dravyaṃ tat-spārśanaṃ yadi.	tan na. spārśanaṃ api dravyaṃ spr̥ṣṭvā gr̥hṇāti iti
PVin3_0008710	-bhāva-kṛtā eva bhavantu, saty api saṃyoge	tan-nāntariyakatvād eṣāṃ, paramparā-kalpanāyās ca
PVin2_0006605	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti	tan-nāntariyakās tām eva gamayeyuh. na ca puruṣa-
PVin1_0000813	-viśeṣe smṛtir yuktā, tasyā a-tat-kṛtatve	tan-nāma-a-grahaṇa-prasaṅgāt. tataḥ smṛtyā
PVin2_0008215	-kriyāyāṃ tasya kiñcit, tādavasthyāt. atas	tan-nāśano na anya-kārī. tena ayaṃ tad-a-tad-rūpa
PVin3_0013105	sādhyas ca pratibandho yac chrāvaṇaṃ	tan nityaṃ ity a-vyabhicāro 'pi na sidhyati iti.
PVin1_0003003	api tulyatvāt, indriya-vikāre ca vikārāt,	tan-nibandhanatvāc ca āśraya-ssthiteḥ, sarpa-ādi-
PVin1_0002411	viśeṣo vā vācyah. antaḥ-karaṇatva-ādayo 'pi	tan-nibandhanā na vā a-pratipatty-aṅgam ity
PVin3_0005607	taj jñāna-śabdāḥ sādhyante tad-bhāvāt	tan-nibandhanāḥ. uktam etat — na anyā eva an-
PVin2_0005706	tasmād yato yato 'rthānāṃ vyāvṛttis	tan-nibandhanāḥ. jāti-bhedāḥ prakalpyante tad-
PVin1_0000313	upalambham an-upalabhamānā na asti ity āhuḥ.	tan nimitta-upadarśanena an-upalabdher na asti
PVin2_0005910	upalabdhyā tan-nimittāḥ siddho vyavahāro 'pi	tan-nimitta-sattayā sādhyate, anya-naimittika-vat.
PVin2_0005910	pratyuktaḥ. atra apy an-upalabdhyā	tan-nimittāḥ siddho vyavahāro 'pi tan-nimitta-
PVin3_0005708	tasmād dr̥śya-a-dr̥ṣṭi-siddhāv a-sandigdā eva	tan-nimittatve 'py a-saj-jñāna-śabdayos tad-
PVin2_0007308	-pūrvakatvāt teṣāṃ. anyaḥ pravartana-phalas	tan-nimittasya darśanāt. pūrvakaḥ punar an-
PVin3_0005609	-a-sattā, tayā siddhayā a-saj-jñāna-śabdās	tan-nimittāḥ sādhyanta iti. kathaṃ nimitta-bhāve
PVin2_0008702	-upakāra-an-apekṣasya tan-niyama-a-yogāt.	tan niyata-deśa-kālatvād dhūmo yatra dr̥ṣṭāḥ sakṛd
PVin2_0008702	eva apekṣā, tat-kṛta-upakāra-an-apekṣasya	tan-niyama-a-yogāt. tan niyata-deśa-kālatvād
PVin3_0006007	'nubhavād anyo 'nya-pratikṣepaḥ. sa eva hi	tan-niyamāt tad eva asti iti niścāyayaṃ na aparo
PVin1_0000712	artha-a-saṃsparśī saṃvedana-dharmaḥ, artheṣu	tan-niyojanāt, tato 'rthānāṃ a-pratīti-prasaṅgāt.
PVin3_0001102	-a-sādhyā-viparyayeṇa vipratipatti-darśanāt	tan-nirāsa-artham. sa ca
PVin3_0001101	veditavyam. na tarhi idāniṃ sādhanasya a-	tan-nirdeśa-nāntariyakatvāt pakṣasya lakṣaṇaṃ
PVin3_0009805	bhavati, tad-bhāva-mātra-anuṣaṅgiṇi punas	tan-nirdeśasya vaiarthyāt. na hi tatra aparo
PVin1_0002704	tad-dravya-santāna-ssthiti-kāraṇa-vicchedāt	tan-nivṛttis tad-upādāna-kāraṇa-apekṣiṇas ca śīta
PVin3_0009401	adhyakṣam adhyavasyati ghaṭo 'yam iti,	tan-nivṛttāv a-nivṛttāv apy aparasya asya
PVin2_0009513	dr̥ṣṭa-a-dr̥ṣṭānāṃ prāṇa-ādy-a-bhāvena vyāptes	tan-nivṛttau vyāpy-a-nivṛtter ātma-gatiḥ syāt. a-
PVin3_0011804	tad-utpattyā vā ātma-pratibaddhāḥ suyuh, te	tan-nivṛtṭyā nivarteran. tadā prāṇa-ādy-a-bhāvo
PVin2_0007609	-āpattyā siddhaḥ. na hy a-tad-ātma-niyatasya	tan-nivṛtṭyā nivṛtṭiḥ. tasmān niyamaṃ prasādhyā
PVin3_0004610	saṃśayaḥ, sa ca na eka-antena anaikāntikaḥ.	tan niścita-tad-bhāvo nirdiṣṭa-guṇa-niścayād eva
PVin3_0004407	idāniṃ a-bhāve sann ity ucyate. na vai	tan-niṣedha-mātram a-sapakṣaḥ, kiṃ tarhi sarvaḥ
PVin3_0003601	evam āha, a-pratipramānatayā niścayaṃ vā.	tan-niṣedho hy anumānāt syāt, pratyakṣeṇa योग्या
PVin1_0002710	yukti-cintā-mayena vyavasthāpya bhāvayatāṃ	tan-niṣpattau yat spaṣṭa-avabhāsi bhaya-ādāv iva,
PVin1_0000105	-artha-udayā sammohād avadhiraṇā iti kṛpayā	tan-nītir uddyotyate. hita-a-hita-prāpti-
PVin3_0010405	nānā-bhāvād evam-bhāvo bhavati, kiṃ tarhi	tan-mateḥ, punar icchā-parāvṛttāv anyatra apy
PVin3_0006105	upalabhyasya an-upalambhād a-bhāva-siddhiḥ.	tan mā bhūt svāpa-ādy-avasthāyāṃ kasyacid a-bhāva
PVin2_0008311	sva-bhāva-hetavo yathā-svaṃ pramāṇaiḥ siddha-	tan-mātra-anubandha eva sādhyā-dharme gamakā
PVin2_0005203	artha-antara-sva-bhāvayoḥ prabhava-	tan-mātra-anubandha-siddhau kāraṇa-bhāva-an-
PVin2_0009110	-bhāvitve siddha-anya-an-apekṣanād a-hetutā	tan-mātra-anubandhas ca. tato 'pi kasyacid bhāve
PVin3_0008209	api yathā-sannihitān na anyam apekṣata iti	tan-mātra-anubandhī sva-bhāvo bhāvasya. tatra hi
PVin2_0010009	dr̥ṣṭānte hi sādhyā-dharmasya tad-bhāvas	tan-mātra-anubandhena khyāpyate. yaḥ kṛtaka-sva-
PVin2_0010011	tena ca pramāṇena sādhyā-dharmasya	tan-mātra-anubandho gamyate. hetu-bhāvo vā tasmin
PVin3_0013205	punar viśeṣeṇa kārya-sva-bhāvayor janma-	tan-mātra-anubandhau darśaniyāv uktau. tac ca
PVin2_0007403	-bhāvo hetur ātmani. tādātmyaṃ hy arthasya	tan-mātra-anurodhiny eva, na anya-āyatte, tad-
PVin3_0002510	sarvatra pakṣasya eva uparodhāt. tasmāt	tan-mātra-anuṣaṅgiṇa eva pakṣa-doṣāḥ, pratyakṣa-
PVin3_0007612	a-nivṛtṭeḥ. yathā-saṅketam pratipatteḥ,	tan-mātra-prayojanatvāc chabda-prayogasya. iṣṭa-a
PVin1_0002208	iti cet, na, tasya sāmārthya-a-darśanāt.	tan-mātra-bhāvino 'nya-hetutva-kalpanāyāṃ
PVin3_0006302	-lakṣaṇatvāc ca bhāvasya. tad-apāya-a-bhāvāt	tan-mātra-bhāvino nityaṃ bhāva-prasaṅgāt. an-
PVin2_0006901	bhāva-a-bhāvābhyāṃ kāryatāṃ na atipatati,	tan-mātra-lakṣaṇatvād anyeṣv apy asyāḥ, tad-
PVin3_0007502	-parāmr̥ṣṭa-tad-bhede vastu-mātre tu sādhanē.	tan-mātra-vyāpinaḥ sādhyasya anvayo na vihanyate.
PVin3_0008002	sādhyate. sādhanatve punar asyāḥ sāmānyena	tan-mātra-vyāpini vastu-dharme siddha-sattāke
PVin2_0009906	sarveṣāṃ puruṣa-kriyā na vā kasyacit. tasmāt	tan-mātra-sambaddhāḥ sva-bhāvo bhāvam eva vā.
PVin3_0005807	sādhyate. vyāptiś ca anyatra vyavahārasya	tan-mātra-siddhyā, viśeṣa-a-bhāvāt. siddhena an-
PVin3_0002409	na hi sva-icchā-kalpita-bhedeṣv an-artha-	tantra-upayogiṣu pada-artheṣu vyavasthām
PVin3_0013310	yadi punar hetu-rūpa-a-saṃsparśī sva-	tantra eva dr̥ṣṭāntaḥ sādhanā-avayavaḥ syāt, tadā
PVin3_0013406	asya dr̥ṣṭāntena pradārśyate. tad ayaṃ na sva-	tantraḥ. tad-a-sambandhī ca apārthakaḥ, tena eva
PVin3_0009611	gotvād vāg-ādīnāṃ viṣṇi-vat. vivakṣā-para-	tantratvān na śabdāḥ santi kutra vā. tad-bhāvād
PVin3_0006210	iti, tata eva a-bhāva-upalambhāt, tac ca sva-	tantraṃ pramāṇam iti. sa tarhy a-bhāva-pratyayaḥ
PVin3_0006308	sambhavaḥ. darśana-ānantaryaṃ ca sva-	tantrasya na syāt. tad-bala-utpattau ca tasya eva
PVin3_0005910	tarhi sva-jñāna-sattā-viśeṣābhyāṃ iti na sva-	tantrā siddhiḥ. na evaṃ saṃvedanasya saṃvedana-

PVin2_0005702 na artho 'pi, vikalpa-bhedānām sva-
 PVin3_0007610 a-mūrtatva-ādikam iti cet, duḥkhaṃ vata ayam
 PVin3_0003503 api ko 'yam avāśyaṃ para-āśrayaḥ. sa eva
 PVin2_0008207 eva vināśaḥ, sa eva kṣaṇa-sthāyī jāta iti.
 PVin2_0009009 ity-ādi-prasaṅgaḥ pramāṇa-vārttike nirṇītaḥ.
 PVin2_0009304 'nvaya-vyatireka-niścayo 'sti. tena
 PVin3_0007808 sa yam evaṃ vyabhicāra-viśayaṃ paśyati,
 PVin2_0008214 a-sāmarthyam. siddhe hi bhāve kārako na
 PVin1_0002601 vyavahāra ity apārthakam aparaṃ caitanyam.
 PVin2_0005515 a-satya-arthaṃ prakalpayati dhīr yathā.
 PVin3_0002209 -bhāvān na nivartate. prapadyamānaś ca anyas
 PVin3_0003805 an-icchān kām anyāṃ pratītim icched iti
 PVin3_0000503 an-abhyupagamāt. sa yam arthaṃ pratipadyate,
 PVin3_0007211 an-anvayād a-siddhiḥ. na vai sa ādhāras
 PVin3_0004104 pada-artha-vyavasthāṃ bādhat. sattva-rajas-
 PVin3_0002610 niṣṭhā atra, īpsita-pade punar aṅgam eva.
 PVin2_0006811 na apy arthavattā. arthebhyo jñāpana-icchā,
 PVin3_0003507 kṛta-a-kṛtānām śabdānām, icchā-mātra-vṛtṭeḥ.
 PVin2_0007205 kutaḥ. sva-bhāva-niyame 'nyatra na yojyeta
 PVin1_0000707 -samsarga-yogyā-pratibhāsā pratītiḥ kalpanā.
 PVin2_0005908 sattā, tad-vyatireko 'n-upalabdhir a-sattā.
 PVin3_0005608 eva an-upalabdher dṛśya-sva-bhāva-a-sattā,
 PVin2_0009408 yuktaḥ. kvacid yad-ṛccayaḥ tathā-bhāve 'pi
 PVin2_0004609 bhavataḥ, a-bhedād ātma-niṣṭatteś ca. tathā
 PVin3_0013009 -dharma-nāntariyakatām dvayor a-paśyaṃs
 PVin1_0004009 vā rūpasya kaiścit prāṇi-viśeṣair iti na
 PVin3_0010806 -a-siddhir ity an-upanayaḥ. dṛśyatayā ca
 PVin3_0011102 – na ātmani darśanena anumānam iti. na,
 PVin3_0001607 iti sāmānyena anyatara-artha-antara-bhāvas
 PVin3_0010204 -lakṣaṇau na tṛtīyaṃ rāśiṃ vyatirecayataḥ.
 PVin2_0008809 dhetu-bhedaḥ, tatra rūpa-bhedo 'pi, yathā
 PVin2_0009213 tasmād eka-nivṛtṭyā anya-nivṛtṭim icchatā
 PVin3_0000901 pakṣa-hetv-abhidhānayoḥ. na arthe tena
 PVin3_0011807 -a-siddheḥ. upalambha-an-upalambhābhyāṃ hi
 PVin1_0003404 te tasya anubhava iti cet, nanu sā eva
 PVin2_0007114 vakti iti kaścana. anyaḥ svayaṃ bravīmi iti
 PVin3_0003203 ca asya sva-vacanena virodhaḥ, na śāstreṇa.
 PVin3_0005802 dṛṣṭy-a-dṛṣṭitaḥ. kārya-ādi-śabdā hi
 PVin3_0008611 -sthitīḥ, kiṃ tarhi saṃyogāt. kiṃ punaḥ sa
 PVin3_0011208 -prayatna-anantariyakatve nityatva-sādhane,
 PVin3_0001207 artha-antare ca prakṛtād viśeṣe sādhye kas
 PVin1_0004001 artha-antaram eva rūpaṃ nīlasya anubhavāt
 PVin1_0003409 bahuṣu ca tathā-vidho na asti iti na
 PVin1_0003404 vicāryate – kathaṃ tat tasya darśanam iti.
 PVin3_0009202 – a-nityaḥ śabdaś cākṣuṣatvāt. cetanās
 PVin3_0009504 prāṇy-antare mrta-pratipattiḥ, tādr̥śaṃ yadi
 PVin3_0009206 -sthitīḥ, atiprasaṅgāt. tasmāc choṣam ayam
 PVin3_0009206 āha. na ca idṛśaṃ prāṇi-maraṇam iti na idaṃ
 PVin3_0008404 api śeṣavad etad vyabhicāri liṅgam. yā
 PVin3_0006211 tac ca sva-tantraṃ pramāṇam iti. sa
 PVin1_0000606 artha-saṃvādanam pratyakṣasya, kiṃ
 PVin3_0010103 iṣṭaḥ, sa pakṣaḥ. tad-vyatireko vipakṣaḥ. sa
 PVin3_0008507 liṅga-jaṃ, rūpa-ādinām bhūta-āśrayatvāt. yat
 PVin3_0010214 na pratyāyana-kāla-bhāvī ity an-aṅgam. yat
 PVin2_0008714 syād a-hetukaḥ. iti saṅgraha-slokaḥ. kathaṃ
 PVin2_0008106 iti na virodhaḥ. etena sattā vyākhyātā. kiṃ
 PVin2_0008404 -a-bhāvāt. yady artha-antaram hetuḥ, kathaṃ
 PVin3_0001101 -sādhana-doṣa ity uktaṃ veditavyam. na
 PVin2_0009702 vidhi-pratiśedhayor virodhāt. na

tantrāṇām an-artha-āśrayatvāt. tat-kalpita-
 tapasvī sāṅketikam icchā-mātra-anurodhinam arthaṃ
 tam arthaṃ para-mukhena vyavasthāpya punar
 tam asya mandāḥ sva-bhāvam ūrdhvaṃ vyavasyanti,
 tam asya sva-bhāvam manda-buddhiḥ paśyann api na
 tam eva darśayan niścayam āha – prasiddhas tu
 tam eva pakṣi-kuryāt. na ca anumāna-viśaye
 tam karoti. na apy anya-kriyāyāṃ tasya kiñcit,
 tam ca eka-rūpam eva paśyāma iti na anyā buddhir
 tam tathā eva a-vikalpya-artha-bheda-āśrayam
 tam nāntariyakam īpsitaiḥ. sādhyā-arthair hetunā
 tam praty a-dṛṣṭāntam anumānam. tena a-sādhāraṇam
 tam pratipadyamāno 'param api sāmārthya-āyātām
 tam viśeṣī-karoti, a-yoga-vyavacchedena viśeṣaṇād
 tamasām caitanyasya ca evaṃ paraspara-rūpa-
 tayā a-siddha-hetv-ādiḥ pratiśidhyate. etena
 tayā artha-jñāpanāya prayujyanta iti tais
 tayā artha-mātra-anurodhinyā bhāvinyā bhūtayā vā
 tayā punaḥ. saṅketas ca nir-arthaḥ syād vyaktaḥ
 tayā rahitam. na hi sā indriya-jñāne sambhavati,
 tayā viśayī sādhyate. etena iha kāraṇasya kārya-
 tayā siddhayā a-saj-jñāna-śabdās tan-nimittāḥ
 tayor a-pratibandhād vyāpty-a-siddheḥ. na api
 tayor a-bhāve taj-jaṃ jñānam tat-prabhavā vā
 tayor a-virodha-darśitayā prāha iti sambhavo
 tayor api saha-upalambha-niyamaḥ. nīla-ākāra-
 tayor ātmanor virodha-upalabdhir ity a-sādhyatvam.
 tayor iha anvaya-vyatirekābhyāṃ kārya-kāraṇa-
 tayor ekasya tathā-abhyupagame syāt. sa ca na
 tayor ekasya nivṛtṭir aparasya vṛtṭir iti katham
 tayor eva bīja-kanda-udbhavayoḥ. tad yato yādr̥śaṃ
 tayoḥ kaścit sva-bhāva-pratibandho 'py eṣṭavyaḥ.
 tayor na asti svataḥ sādhanā-saṃsthitīḥ. artha
 tayoḥ pratibandham jāniyāt, tau ca atyanta-
 tayoḥ pratyāsattir atra vicāryate – kathaṃ tat
 tayor bhedaḥ parikṣyatām. sarvatra yogyasya eka-
 tayor yasya pramāṇam asti, tad aparasya bādham
 tayor vyavahārāya kalpitāḥ. kāraṇāt kārya-
 tayoḥ saṃyogaḥ, tābhyāṃ janānāt samavāyād vā, sa
 tayoḥ sapakṣe 'sattvaṃ vipakṣe bhāvaś ca iti
 tayoḥ sambandhaḥ, yena evaṃ uktaḥ sādhyā-dharmo
 tayoḥ saha-upalambha-niyamād dvi-candra-ādi-vat.
 tayoḥ sārūpyam. na api sthūla eko viśayas tathā-
 tayor hi sambandham āśrity draṣṭur eṣa
 taravaḥ sarva-tvag-apaharaṇe maraṇād iti
 taruṣu upalabhyeta, syād etat. atha śoṣa-ādikam
 taruṣu maraṇam āha. na ca idṛśaṃ prāṇi-maraṇam
 taruṣu sidhyati. na hy an-apekṣita-vastukaṃ śabda
 tarhy a-kārya-kāraṇa-bhūtena anyena rasa-ādinā
 tarhy a-bhāva-pratyayaḥ kuto bhavati. na hy a-
 tarhy artha-darśanād iti cet, tat punar artha-
 tarhi icchayā vyavasthita-lakṣaṇaḥ kathaṃ
 tarhi idaṃ viśaṇi gotvād iti tat katham. tatra
 tarhi idaṃ itara-tad-viparīta-vinirmuktatvād iti.
 tarhi idānīm bhinnāt saha-kāriṇaḥ kārya-utpattir
 tarhi idānīm vināśe 'n-apekṣāyāḥ sāmārthyam,
 tarhi idānīm sa tasya dharmāḥ. tad-āśrayāt.
 tarhi idānīm sādhanasya a-tan-nirdeśa-
 tarhi idānīm a-darśanam pramāṇam, bādha-sambhavāt.

PVin1_0001805	-rūpam indriya-matayaḥ pratyāviśanti. katham	tarhi idānīm a-nīścaya-ātmanaḥ pratyakṣād
PVin2_0008204	syāt. tasmān na iyam ākasmikī kvacit. katham	tarhi idānīm a-hetuko vināśaḥ, jātasya tad-bhāve
PVin3_0003308	tataḥ pratibandha eva, na bādhā. kas	tarhi idānīm anayor bhedaḥ. na kaścit. katham
PVin1_0003401	vijñānaṃ tulya-viśayaṃ viśayaḥ prāpnoti. kva	tarhi idānīm ayam anubhavaḥ. nanv asya eva rūpaṃ
PVin1_0001513	iti. na artha-jñānaṃ buddher liṅgam, kiṃ	tarhi indriya-arthāḥ iti cet, a-vyabhicāri hetuḥ.
PVin2_0007806	śāli-bijasya iti tat-sva-bhāva-apekṣāḥ. evaṃ	tarhi kṛtakānām api keśāñcit satām vā sa eva sva-
PVin2_0007905	-viraha-lakṣaṇaṃ hi nir-upākhyam. caramasya	tarhi kṣaṇasya an-upākhyatā-prasaṅgaḥ. na, sattva
PVin1_0000301	na vai pratibandha eva liṅga-lakṣaṇam, kiṃ	tarhi grāhya-dharmaṇi dharmaṇi ca darśanam. na ca
PVin3_0011608	syāt, antar-bhāve katham a-pratipattiḥ. evaṃ	tarhi cākṣuṣatvād apy astu. na, a-sambandhād ity
PVin2_0006813	niyato 'rtheṣu, yatas tad-utpattiḥ. kiṃ	tarhi jñāpana-śaktir ayam asya eva pratipādaka iti.
PVin2_0005210	eva vyatirekāḍ agnir auśnyam na gamayet. kiṃ	tarhi tat-tulya-vyatireko 'pi. tena ayam a-doṣa
PVin3_0010404	kutaścīn nānā-bhāva evam-bhāvaḥ syāt. na	tarhi tato nānā-bhāvād evam-bhāvo bhavati, kiṃ
PVin1_0000302	asti iti katham na pramāṇa-antaram. te	tarhi tatra a-dṛṣṭāḥ kam artham upanayanty
PVin1_0004101	na hi viśaya-sattayā viśaya-upalambhaḥ, kiṃ	tarhi tad-upalambha-sattayā. sā ca a-prāmāṇikā na
PVin3_0004903	na sarva-anya-dharma-yogini pratītiḥ, kiṃ	tarhi tad-dharma-virahiṇi ity a-doṣo 'nya-grahaṇe
PVin3_0010107	sādhyā-a-siddhi-mātreṇa sarvo vipakṣaḥ, kiṃ	tarhi tad-vyatirekeṇa ubhaya-nīścita ity a-
PVin3_0010405	tato nānā-bhāvād evam-bhāvo bhavati, kiṃ	tarhi tan-mateḥ, punar icchā-parāvṛttāv anyatra
PVin3_0006108	tatra kasyacid a-bhāva-a-pratipattiḥ, kiṃ	tarhi tādrśo 'n-upalambhasya eva a-bhāvāt. atra
PVin3_0004708	nirdeṣṭavyasya an-ubhaya-siddhiḥ. iha api	tarhi nīścayena nirdeṣṭavyasya a-nīścayo 'stu
PVin3_0013506	kriyete, teṣāṃ sarvadā tādavasthyāt, kiṃ	tarhi puruṣa-sāmarthya-siddhiḥ. sā vacanam
PVin3_0003308	idānīm anayor bhedaḥ. na kaścit. katham	tarhi pṛthag-vacanam. vākya-bhedād etat syāt.
PVin1_0000309	āśrayo 'stu. tad-bhāva-bhāva-an-upalabdhi	tarhi prabhava-a-bhāva-sādhanena anumānam, an-
PVin3_0012506	na hi paryudāsa eva eko naṅo viśayaḥ, kiṃ	tarhi prasajya-pratiṣedho 'pi. na hi tasya a-sati
PVin3_0003305	prāmānyena abhyupagamāt. sva-upagama eva	tarhi prāmānyam ādadhad dharmaṇam pratiṣṭhāpayati.
PVin3_0008101	a-vyatirekatayā anvayasya iti cet, iha	tarhi bhavatv a-sparśatvān nitya iti. na, atra
PVin3_0008105	sarvato vipakṣād a-vyāvṛtteri iti cet, evaṃ	tarhi yaḥ kṛtakaḥ so '-nitya eva iti nitya-
PVin3_0003407	a-nīścaya-utpatter duṣṭa-vacanaḥ, kiṃ	tarhi yad yāvatā vacanena samarthaniyam tasya a-
PVin3_0006209	doṣaḥ. na api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ	tarhi yo 'yam upalambho na asti ghaṭa iti, tata
PVin2_0005308	hetu-bhāvayor darśana-sādhanatvāt. dvi-rūpaṃ	tarhi liṅgam. na, anvaya-vyatirekayoḥ pṛthag-
PVin3_0007805	— sarvo '-pakṣaḥ kṛtako '-nitya iti, kiṃ	tarhi vastu-bala-āyātā eva khalu vyāptiḥ
PVin3_0003706	-vaśāt pramāṇayor lakṣaṇam ucyate, kiṃ	tarhi vastu-sthityā. sā ca evam a-śakya-nīścayā
PVin1_0003401	kena. utpatti-sārūpyābhyām. an-antaram	tarhi vijñānaṃ tulya-viśayaṃ viśayaḥ prāpnoti.
PVin3_0012310	nairātmya-vyāvartanād ātma-gatiḥ, kiṃ	tarhi vidhi-mukhena eva prāṇa-ādaya ātmānam
PVin2_0008113	dravya-apekṣa iti nir-apekṣa eva na syāt. sa	tarhi vinaśvara-sva-bhāvo nir-apekṣa ity a-
PVin3_0009304	na vai paras tad a-nityatvam āha, kiṃ	tarhi vināśam. nanu vinaṣṭa-tiro-hitayor dvayor
PVin3_0010011	sa eva ātmānam anveti ity a-sambaddham. yadā	tarhi vipakṣa-vyatireko hetur ucyate, tadā katham.
PVin3_0004808	dharma-antara-samāveśāl loke pratiyate, kiṃ	tarhi vivakṣita-dharma-an-āśrayo vastu. anya-
PVin1_0002904	eva sphuṭa-avabhāsa iti. svapna-jñānaṃ	tarhi viśada-ābhaṃ pratyakṣam bhavatv a-
PVin3_0003412	-upagama-virodhayor na kaścīd bhedaḥ, kas	tarhi viśaya-bhedaḥ pūrva-upagama-virodhasya.
PVin3_0010804	virodha-sambhavāt. na darśana-mātreṇa, kiṃ	tarhi vyatirekāḍ api. tad-a-bhāvād an-anya-
PVin3_0012703	apahnute, yatas tena pratirudhyeta, kiṃ	tarhi śāśa-sambandhi. yady evaṃ sambandho na asti
PVin3_0003304	pratiṣṭhāpayati, tatas tad bādhakam iti. tat	tarhi śāstram a-pramāṇakaṃ katham dharmaṇam
PVin3_0008610	-viśeṣa-utpatter ambhasas tathā-sthitiḥ, kiṃ	tarhi saṃyogāt. kiṃ punaḥ sa tayor saṃyogaḥ,
PVin2_0008201	sataḥ kutaścīd bhāva iti cet, ākasmikī	tarhi sattā iti na iyam kasyacit kvacit kadācid
PVin3_0004704	-abhidhānād doṣa eva. pakṣa-dharme 'pi	tarhi sandeha-anyatara-a-siddher dūṣaṇam syāt.
PVin3_0008205	iti vyāvṛtti-sādhanena darśayati. yas	tarhi samarthena hetunā kārya-utpādo 'numiyate,
PVin3_0004407	na vai tan-niṣedha-mātram a-sapakṣaḥ, kiṃ	tarhi sarvaḥ pratiyogī niṣedhaḥ paryudastaś ca, a
PVin3_0009401	apy aparasya asya sarvasya a-bhāvāt. evaṃ	tarhi sā eva avasthā ghaṭo 'stu, yathā-ukta-
PVin3_0004706	na vai viparyaya-prāptyā eva dūṣaṇam, kiṃ	tarhi sādhanā-sāmarthya-vighātāt. tathā hi na
PVin3_0005703	vyavahāro yena a-niyataḥ syāt, kiṃ	tarhi siddha eva dṛṣṭasya sva-bhāvasya a-dṛṣṭāv a
PVin3_0005909	tu sva-sattā-viśeṣābhyām na tat-siddhiḥ, kiṃ	tarhi sva-jñāna-sattā-viśeṣābhyām iti na sva-
PVin3_0005902	na upalabha iti yato '-bhāva-vyavahārah, kiṃ	tarhi sva-viśiṣṭa-jñāna-bhāvāt, sarva-a-
PVin3_0007104	so 'yam viśeṣo na sādhyā eva vyāhanayate, kiṃ	tarhi hetāv api, tulya-doṣatvāt. na hi hetur an-
PVin3_0004110	ced bhaven madhya-avasthā-vad upalabhyeta.	tal-lakṣaṇa-tyāga eva hi tasya vināśaḥ, aparā-
PVin3_0010212	yaḥ sāmarthya-viśayaḥ pakṣa ucyate. tena	tal-lakṣaṇa-mukhena āyāto dharmo na pratyāyana-
PVin3_0003610	dvayor api prāmānya-a-viśeṣāt. ekasya	tal-lakṣaṇa-yoge 'pi pratidvandvi-darśanāt
PVin1_0000409	pravṛttau saṃvādam viśaṃvādam ca upalabhya	tal lakṣaṇam vyāptyā kathayed yathā-upadeśam
PVin3_0011008	na, para-arthasya eva phalātvena iṣṭatvāt,	tal-lakṣaṇatvāc ca phalasya. vaktary ātmani rāga-
PVin3_0006303	apekṣyā viśeṣa-pratilambha-lakṣaṇatvāt,	tal-lakṣaṇatvāc ca bhāvasya a-bhāvo na syāt. a-

PVin3_0010110	-vyāvṛtti-rūpaṃ kathaṃ sādhanam, a-nīscita-	tal-lakṣanatvāt. tena eva niścayaḥ kriyata iti
PVin3_0009404	paryanuyojyaḥ. san vā na ghaṭo bhāvikaḥ, a-	tal-lakṣanatvāt. vastv ekam eva avasthā-antara-
PVin3_0010311	a-rūpānāṃ kutaḥ. bhāve vā na a-santaḥ syuḥ,	tal-lakṣanatvāt sattvasya. kevalaṃ vikalpa-
PVin2_0008506	'sya hetumattā-vyatikramāt. yeṣāṃ upalambhe	tal-lakṣanam an-upalabdhaṃ yad upalabhyate, tatra
PVin3_0007901	-prasaṅgāt. lakṣaṇa-yukte bādha-sambhave	tal-lakṣanam eva dūṣitaṃ syād ity uktam. a-
PVin2_0009704	sambhāvyeta. lakṣaṇa-yukte bādha-sambhave	tal-lakṣanam eva dūṣitaṃ syād iti sarvatra an-
PVin3_0003708	jñāna-grahaṇāc ca. ukta-lakṣaṇe 'numāne	tal-lakṣanasya pratiyogino '-sambhavād a-sambhavo
PVin2_0006309	sambhāvyate, antya-kṣaṇo '-pratibandhaḥ.	tal-līṅga-darśanāt sambandha-smṛtya-apekṣiṇo
PVin3_0005411	-ākṛti-virodhataḥ. kādācitka-phalaṃ siddhaṃ	tal-līṅgaṃ jñānam idr̥śam. iti saṅgraha-ślokaḥ.
PVin2_0004505	pravṛtti-bhedāt. artho hi līṅgaṃ gamayati,	tal-līṅgaṃ śabda iti. na, lakṣaṇa-antarasya a-
PVin3_0006508	-vat. pramāṇaṃ vā yadi tattve bādhaḥ syāt	tal-līṅgena api virodhaḥ, yathā sa-apekṣa-dhruva-
PVin3_0002010	icchā bhavet sā gamyate ca taiḥ. balāt	tava icchā iyam iti vyaktam īśvara-ceṣṭitam.
PVin3_0009709	pramāṇa-a-pratītau vā kim abhivyakti-vādena.	tasmāc chāstra-āśraya eva anumāne 'nyatara-a-
PVin3_0009205	na tad-vaśād vastu-sthitiḥ, atiprasaṅgāt.	tasmāc choṣaṃ ayaṃ taruṣu maraṇam āha. na ca
PVin3_0011511	-niścayaḥ, tādātmyena prasiddhe '-siddheḥ.	tasmāj jīvac-charīra-sambandhī prāṇa-ādir an-
PVin1_0000610	paryanuyuktam – kim idaṃ darśanaṃ nāma iti.	tasmāj jñāna-bhāvād artha-bhāvam icchatā jñānasya
PVin2_0005907	tathā-vidha-indriya-grāhya-a-bhāvo 'sty eva.	tasmāj jñānaṃ tad-yogyatā vā asya sattā, tad-
PVin3_0006002	tat-siddhiḥ, sarva-a-pratīpatti-prasaṅgāt.	tasmāt —viśiṣṭa-rūpa-anubhavād anyā na anya-
PVin3_0011012	punar arthe '-bhāva-nirṇayo 'naikāntikaḥ.	tasmāt karaṇa-guṇa-vaktu-kāmate vacanam
PVin3_0005903	-a-pratīpattau kvacid a-bhāva-a-pratīpatteḥ.	tasmāt kasyacit pratyakṣatāyāṃ tat-pramāṇa-balena
PVin2_0006713	syāt. apekṣāyāṃ ca pūrva-vat prasaṅgaḥ.	tasmāt kādācitkaḥ śabdasya upalambha-yogyā ātmā,
PVin2_0008605	ca ukto doṣaḥ. sarvaṃ ca sarvasmāj jāyeta.	tasmāt kāraṇa-bheda-a-bhedābhyāṃ kārya-bheda-a-
PVin2_0008410	-bhāve bhavatas tad-utpatti-niyama-a-bhāvāt.	tasmāt kāryaṃ sva-bhāvair yāvadbhir avinābhāvi
PVin3_0001809	sa ca na iṣṭa iti na iṣṭa-vighātaḥ kaścit.	tasmāt kevala eva dharmo dharmiṇi sādhyo
PVin3_0004204	-samuttha ity an-ādi-hetu-prakṛti-paramparā,	tasmāt taj-janana-sva-bhāvasya hetor a-bhāvāc
PVin3_0007212	a-yoga-vyavacchedena viśeṣaṇād ity uktam.	tasmāt tatra sāmānyam eva sādhyate tad-a-yoga-
PVin3_0013405	sarva-ātmakaṃ syāt. na ca etad yuktam.	tasmāt tad-abhivyāpta-dharma-yogād eva bhāvās
PVin2_0007404	-virodhāt kāraṇānāṃ ca kārya-vyabhicārāt.	tasmāt tad-bhāva-mātra-anubandhina eva ātmanaḥ sva
PVin3_0002510	doṣaḥ syuḥ, sarvatra pakṣasya eva uparodhāt.	tasmāt tan-mātra-anuṣaṅgina eva pakṣa-doṣaḥ,
PVin2_0009906	sarveṣāṃ puruṣa-kriyā na vā kasyacit.	tasmāt tan-mātra-sambaddhaḥ sva-bhāvo bhāvam eva
PVin3_0005206	jñāpayeyur eva indriya-ādayaḥ, na ca tathā.	tasmāt tena ādheya-viśeṣā iti gamyante. na tv
PVin3_0001001	sambhavāt tad api tena saha sādhanam syāt.	tasmāt triṣv eva rūpeṣv antar-aṅgaṃ artha-siddhau
PVin3_0008809	-bhūta-ātma-kriyāṃ pratibandham abhyupaiti.	tasmāt pāta-a-bhāvaḥ pratibandhaḥ sa kathaṃ
PVin3_0008905	kenacit pratibaddha iti na kādācit tiṣṭhet.	tasmāt pāta-pratibandha ity api kṣaṇikānāṃ
PVin3_0002805	'pi prastāva-atikrame 'tiprasaṅga uktaḥ.	tasmāt prakaraṇa-āpannam eva a-viśeṣaṇam dharmā-
PVin3_0009106	ca, sarvataḥ sarva-pratīpatti-prasaṅgāt.	tasmāt pratīpādyā-pratīpādakayor a-siddha-
PVin1_0002910	tat-pratībhāsasya vastuny an-anurodhāt.	tasmāt pratyakṣa-ābhāsaḥ. vīplavaś ca akṣa-jatve
PVin1_0001605	buddhya sambandha-a-bhāvād an-anumānam.	tasmāt pratyakṣā iyam an-abhilāpā ca pratībhāti
PVin1_0003102	ghaṭayaty enāṃ na hi muktā artha-rūpatām.	tasmāt prameya-adhigateḥ pramāṇaṃ meya-rūpatā. na
PVin1_0003204	idaṃ asya idaṃ na iti su-vyavasthitā bhāvāḥ.	tasmāt prameya-adhigateḥ sādhanam meya-rūpatā.
PVin3_0009807	sidhyati, punar api svata eva tathā-bhāvāt.	tasmāt sa svayam ātmano hetur a-siddhaḥ. kathaṃ
PVin3_0011609	apy astu. na, a-sambandhād ity uktam.	tasmāt saṃśaya-hetur a-sādharmaṇaḥ. viśeṣataḥ
PVin3_0005204	hi mānavako dahana-upacārād ādhiyate pāke.	tasmāt satyāṃ api kalpanāyāṃ a-tat-parāvṛttayo
PVin3_0011907	hi prāṇa-āder hetavo ghaṭa-ādaḥ na santi.	tasmāt sandigdha-sāmarthya ātmano vyatirekaḥ. te
PVin3_0002905	nirākṛte viśayiṇo '-sambhavād a-pakṣa eva.	tasmāt sandigdho hetu-vyāpāra-viśayaḥ. anumānasya
PVin3_0005001	sattvam, kārya-vyabhicārāt kāraṇasya.	tasmāt sapakṣe dvidhā-vṛtti kāryam. na hy a-nityā
PVin3_0008706	-karatvena an-upakāratvād ity ukta-prāyam.	tasmāt sarva eva vastu-sambandhā janakasya eva
PVin1_0000402	pratiśedhaḥ, a-janana-khyātyā a-pitṛtva-vat.	tasmāt sarvaṃ svato '-siddham anyat sādhanam a-
PVin2_0006904	syāt tasya iti sambandhaś ca na sidhyati.	tasmāt sarvathā sarva eva kvacin niyamaḥ sva-
PVin3_0002302	-sādhanā-saṃsthiṭiḥ. ity antara-ślokaḥ.	tasmāt sādhyā-bādha eva viruddhaḥ. a-bādhyā-
PVin3_0008907	bhāvanāṃ upādāna-samāna-deśa-utpāda ucyate.	tasmāt siddhā tādr̥śo 'mbhasa ādhārād utpattiḥ.
PVin2_0010005	bhāvyaṃ aśvatatā api kim. ity antara-ślokaḥ.	tasmāt sva-bhāva-pratibandhād eva hetuḥ sādhyam
PVin1_0003703	aindriyakasya eva sukha-a-sukhasya utpatteḥ.	tasmāt sva-saṃvedana-rūpā eva artha-pratītiḥ.
PVin2_0005602	upaniyate. dr̥ṣṭiṃ bheda-āśrayaiś te 'pi	tasmād a-jñāta-vīplavaḥ. ity antara-ślokaḥ. etal-
PVin3_0004901	kaścit sapakṣaḥ, tathā-vidhasya a-sambhavāt.	tasmād a-pratīkṣipta-dharma-antaraṃ sādhyā-dharma-
PVin3_0012804	-a-vyabhicāritāyāṃ. na ca anyo '-vyabhicāri.	tasmād a-vastu-darśana-bala-pravṛttam āgama-
PVin3_0003903	a-bhāve śaśini nivāraṇe 'pi na kaścid doṣaḥ.	tasmād a-vastu-niyata-saṅketa-śabda-bhāvināṃ
PVin3_0012204	āgama-siddhā ātmā syāt, na anumāna-siddhaḥ.	tasmād a-vyatireke 'py a-sataḥ sapakṣād
PVin3_0010203	tasmād idaṃ iha na asti iti ca su-bhāṣitam.	tasmād an-apekṣita-pakṣa-vyavasthau dharmānāṃ

PVin3_0001403	-kriyā-upagamād eṣāṃ sādhanā-vaiphalyam.	tasmād an-ukto 'pi icchayā vyāptaḥ sādhyah. tad-
PVin3_0006005	-upalambho 'tas tasya apy an-upalambhanam.	tasmād an-upalambho 'yaṃ pratyakṣeṇa eva sidhyati.
PVin3_0007202	a-parāmr̥śan bruvānaḥ kaṃ sva-arthaṃ puṣṇāti.	tasmād anena upātta-bheda eva sādhyah. upātta-
PVin3_0003205	bādheta. pratiṣiddham ca āgamānām prāmānyam.	tasmād abhyupetya vicāreṣv ayam doṣah. ata eva
PVin3_0006310	ākāra-antara-samsarge tasya a-bhāvāt.	tasmād ayam pramāṇa-antara-bala-utpanno 'n-aḥṣa-
PVin3_0006910	a-tattvāt, yathā-tattvaṃ ca a-samihitavāt.	tasmād ayam pravartamānaḥ sarvadā sad-a-sac-
PVin1_0001312	nairātmya-prasaṅgāt, ātma-sthiter a-bhāvāt.	tasmād ayam a-śabda-saṃyojanam eva arthaṃ paśyati
PVin2_0006413	a-liṅgatvāt, ātma-parayor a-pratipatteḥ.	tasmād ayam ātma-upalambha-nivṛttim eva
PVin1_0000801	tato 'rthānām a-pratīti-prasaṅgāt.	tasmād ayam upanipatyā vijñānaṃ janayan na an-ātma
PVin1_0002008	arthānām atipātāc ca na a-satām grahaṇam.	tasmād artha-antaram eva pratyaya-viśeṣa-utpatter
PVin1_0000604	-viśaṃvādād eva pramāṇam. sa ca a-visaṃvādas	tasmād ātma-lābhāt, anyato bhavato 'bhavato vā
PVin3_0010811	-śūdra-sādhanānam api vivekaṃ na avagāhate.	tasmād ātmani darśana-mātreṇa an-upasamhāraḥ,
PVin1_0003511	tatra api grāhya-grāhaka-lakṣaṇa-vaidhuryāt.	tasmād ātmā eva buddher anubhavaḥ. sa ca na
PVin1_0002706	ca śīta-sparśa-āder apara-utpattiḥ.	tasmād āntarāḥ sukha-ādayaḥ saṃvedanāś ca.
PVin2_0005503	na yathā so 'sti tathā api na niśidhyate.	tasmād āśritya śabda-arthaṃ bhāva-a-bhāva-
PVin3_0001611	iti cet, na, anyatara-grahaṇena a-prasaṅgāt.	tasmād idam anyatara-grahaṇam eka-parigrahe 'py a
PVin3_0010201	-bhāva-niścayaḥ. yasmād idam iha sandigdham,	tasmād idam iha na asti iti ca su-bhāṣitam.
PVin1_0003005	-vikāra-nivṛttāv apy a-nivṛtti-prasaṅgāt.	tasmād indriya-jam apy etad bhrānter a-pratyakṣam.
PVin2_0007001	-varṣa-upasarga-ādiṣu drama-ārya-deśayoḥ.	tasmād ime darśanam a-darśanam ca apekṣamānās ta
PVin3_0002006	icchā-pravṛttoyor a-virāma-prasaṅgāt.	tasmād iyaṃ kutaścit prakaraṇād bhavanti tena eva
PVin3_0008503	-kālānām gatiḥ, na an-āgatānām, vyabhicārāt.	tasmād iyaṃ api kārya-liṅga-jā. etena pipilikā-
PVin3_0012102	artha-āpattyā ubhaya-pradarśanam āha.	tasmād idṛśo vyatireka-a-vyabhicāro 'n-anvayeṣu na
PVin3_0004112	-bhāva-lakṣaṇatvād bhedasya ity ukta-prāyam.	tasmād utpattes tat-kāraṇasya taj-janana-sva-
PVin3_0008608	'mbhasas tata ādhārād abhinirvṛtteḥ. na hi	tasmād upakāram an-anubhavatas tato 'vasthā-
PVin3_0011501	tādarthya-sādhanam vipratīṣiddham.	tasmād upakurvānās cakṣur-ādaya ādheya-atiśayam
PVin2_0008616	-yogāt. sā ca yogyatā hetu-bhāvāt kim anyat.	tasmād eka-deśa-kāla-parihāreṇa anya-deśa-kālayor
PVin3_0006009	-anubhavo vā iti niścāyayati sāmartyāt.	tasmād eka-niyata-upalambho 'nya-an-upalambhas
PVin2_0009212	hi sarva-an-upalabdhir a-bhāva-pratipādikā.	tasmād eka-nivṛtṭyā anya-nivṛttim icchatā tayoh
PVin3_0011502	-ādaya ādheya-atiśayam eva upakurvate. sa	tasmād eka-sva-bhāvo na bhavati iti viruddhaḥ. ca
PVin3_0000706	ekatra viruddha-guṇa-upasamhāra-a-yogāc ca.	tasmād ete kartur icchā-mātra-anurodhino dharmā
PVin3_0008708	-bhāvo badara-udaka-ādiṣu janana-śaktir eva.	tasmād eteṣu tad-ātmanā vyapadeśa-ādayo janya-
PVin3_0008110	— a-nityaḥ prayatna-anantariyakatvād iti.	tasmād evam eva hetur gamakaḥ — yaḥ prayatna-
PVin3_0005308	ca a-jñeyatvam, upakārād eva jñāna-utpatteḥ.	tasmād eṣa śabda na indriyam na sannikarṣam na
PVin3_0011703	na sapakṣāt, a-sato nivṛtṭy-a-yogāt.	tasmād aikāntika-anvaya-vaḍ aikāntika-vyatireko
PVin1_0004208	-para-ātmanoḥ prakāśakaḥ syāt, prakāśa-vat.	tasmād grāhaka-ākāraḥ sva-saṃvidah sādhanam iṣṭam,
PVin3_0005708	-pūrva iti na anayoḥ sambandhaḥ sādhanīyah.	tasmād dr̥śya-a-dr̥ṣṭi-siddhāv a-sandigdha eva tan-
PVin3_0003303	kiṃ pratibadhyate, prastāvasya eva a-bhāvāt.	tasmād dharminam pratiṣṭhāpayaḥ śāstram
PVin3_0004710	nirdeṣṭavyasya a-niścayo 'stu viparyayaḥ.	tasmād dhenu-viruddhayor eva niścayāt sādhanam
PVin2_0008306	siddhā vināśam praty an-apekṣatā bhāvasya.	tasmād bhavaty eṣa sva-bhāvataḥ. yatra nāma
PVin3_0008901	'bhāva-a-yogāt, pūrva-vat-prasaṅgāc ca.	tasmād bhāva-kriyā-pratiśedha eṣa bhāvam na
PVin3_0012909	prak tatra a-satas tat-sambandha-a-yogaḥ.	tasmād bhinna-deśair yugapat-sambandhaḥ sarva-
PVin1_0001707	anuyanti, śakti-pratibhāsa-ādi-bhedāt. na	tasmād bhinnam asty anyat sāmānyam buddhy-a-
PVin1_0002804	-gati-sañjñāyām tathā-vṛtter a-darśanāt.	tasmād bhūtam a-bhūtam vā yad yad eva atibhāvayate.
PVin2_0007701	apekṣante, sva-hetor eva naśvarānām bhāvāt.	tasmād yaḥ kaścit kṛtakah sa prakṛtyā eva
PVin1_0003109	vā viśeṣasya tad-an-aṅgatayā a-karaṇatvāt.	tasmād yato 'sya ātma-bhedād asya iyaṃ adhigatir
PVin2_0005706	-para-bhāvābhyām yasmād vyāvṛtti-bhāginah.	tasmād yato yato 'rthānām vyāvṛttis tan-
PVin3_0012606	-niścita-sādhanā na eka-anta-grāhīnyaḥ syuh.	tasmād yathā kathañcid apy anena a-sato
PVin3_0008501	rūpa-upādāna-kāraṇa-pravṛtti-saha-kāriṇī.	tasmād yathā-bhūtaḍ dheto rasa utpannas tathā-
PVin3_0009602	-bhāva-anuvṛttimat. sanniveśa-ādi tad yuktam	tasmād yad anumiyate. vastu-bhede prasiddhasya
PVin3_0001503	dūṣaṇam iti vyaktam iyaṃ rāja-kula-sthitiḥ.	tasmād yāvatiṃ artha-gatiṃ sādhanam sāmartyena
PVin2_0005708	-bhedaḥ prakalpyante tad-viśeṣa-avagāhinaḥ.	tasmād yo yena dharmeṇa viśeṣaḥ sampratiyate. na
PVin2_0004807	siddheḥ. ata eva sad api sāmānyam na arthaḥ.	tasmād vastu-rūpa-a-visaṃvādanam eva asya api
PVin3_0000306	tad-upagamād āgamaḥ, tataḥ sādhanā-dharmaḥ,	tasmād vastu-sthitiṃ ity ca su-vyavasthitāni
PVin3_0007903	sādhanam, yad-arthaṃ a-vyabhicāraś cintyate.	tasmād vastuto yad yena vyāptam a-vyāptam vā, tat
PVin2_0004704	-liṅga-cetasah. hetus taj-jā tathā-bhūte	tasmād vastuni liṅgi-dhīḥ. liṅga-liṅgi-dhiyor
PVin3_0006112	viśiṣṭa-upalabdher eka-ākāra-pratiniyamah.	tasmād viśiṣṭa-upalabdhir eva anya-an-upalabdhiḥ.
PVin1_0001803	-upalakṣaṇe tasya tathā-pratītir danḍi-vat.	tasmād viśeṣa-viśayā sarvā eva idriya-jā matiḥ.
PVin3_0011712	kasyacin nivṛttau niyamena nivartate.	tasmād viśeṣasya na vyatireko na anvayaḥ. a-
PVin3_0003909	pratirundhāno na bādhyas tena varṇitah.	tasmād viśaya-bhedasya darśanāya pṛthak-kṛtā.

PVin2_0009409	iti vacanāt tathā bhavati, atiprasaṅgāt.	tasmād vyāvṛttim icchatā tatra nyāyo vaktavyaḥ,
PVin3_0007412	tad-yuktaṃ dharmināṃ gamayīṣyati. iti.	tasmān na agny-ādi-sādhana-vat sattā-sādhanam apy
PVin2_0007814	hetuḥ, na ca a-hetoḥ sva-bhāva-niyamaḥ.	tasmān na atra kaścid dhetoḥ sva-bhāva-
PVin1_0004104	'py a-siddhau sattā-vyavahāra-a-yogyatvāt.	tasmān na an-upalabhamānaḥ kasyacit saṃvedanaṃ
PVin3_0001711	api tu prakaraṇa-sāmarthya-ādikam api iti.	tasmān na anyatarat sāmānyena artha-antara-bhūtam,
PVin2_0007605	eva atra a-nityaḥ śabda iti bhavati.	tasmān na avaśyaṃ pakṣa-nirdeśaḥ kartavyaḥ.
PVin3_0011205	yogāt. tadā apy apārthako vacana-udāharaḥ.	tasmān na asya api vipakṣe 'dṛṣṭi-mātreṇa
PVin3_0006306	bhāva eva kaścin nāma-antareṇa uktaḥ syāt.	tasmān na asya pratyayasya sambhavaḥ. darśana-
PVin2_0007214	api loke vyavahāro dṛṣṭa iti saṃśayaḥ.	tasmān na āgamasya api nivṛttir artha-a-bhāvaṃ
PVin3_0002309	śāstrasya upagamād anyatra apy astu.	tasmān na idaṃ pratijñā-doṣa-lakṣaṇaṃ nyāyayam,
PVin1_0001013	vyavahāra-ādinām indriya-jñāna-a-viśayatvāt.	tasmān na indriya-jñānam artha-saṃyojanāṃ kalpanām
PVin2_0008204	a-pratibandhini cet, na niyamavati syāt.	tasmān na iyam ākasmiki kvacit. katham tarhi
PVin1_0003506	-rūpam a-raktaṃ iti rakta-a-raktaṃ dṛśyeta.	tasmān na ekaḥ kaścid arthaḥ, yo vijñānaṃ
PVin2_0006312	-bhāva-gatiḥ, yataḥ kāraṇāt tat pratīyeta.	tasmān na kāraṇāt kārya-siddhiḥ. nimittayoḥ punar
PVin1_0002503	-mātram, ekatra yugapad anayor virodhāt.	tasmān na caitanyād anya-atīśayavati buddhiḥ. tad
PVin3_0000707	-bhāvaṃ anuvidadhati, tasya evam a-vṛttheḥ.	tasmān na tato 'rtha-siddhiḥ, vastu-rūpayoḥ
PVin3_0006401	yathā nilaṃ paśyato nilam etan na pītam iti.	tasmān na tau pramāṇam. a-dṛśye niścaya-a-yogāt
PVin3_0010007	a-siddhaḥ prakāśitaḥ. iti saṅgraha-ślokaḥ.	tasmān na dharmī hetuḥ, ubhaya-a-siddheḥ. etena
PVin1_0001701	-vyatirekaṃ kāraṇam, na a-kāraṇaṃ viśayaḥ.	tasmān na vastu-viśayaḥ śabda-vikalpāḥ. artha-
PVin3_0008001	na hetu-lakṣaṇa-bhāk, na ca anyā gatiḥ asti.	tasmān na sattā sādhyate. sādhanatve punar asyaḥ
PVin2_0008902	sparśa-upayoga-sraṃsinyor iva haritakyayoḥ.	tasmān na su-vivecitaṃ kāryaṃ kāraṇam
PVin3_0012508	a-yogād iti cet, ukta-uttaram etat.	tasmān na hetuḥ kaścid anvayī nāma. na ca
PVin3_0011112	na tatra śakteḥ sāmarthyam asti iti.	tasmān nāntariyakam eva kāryaṃ kāraṇam
PVin2_0007610	a-tad-ātma-niyatasya tan-nivṛtṭyā nivṛtṭiḥ.	tasmān niyamam prasādhyā nivṛttir vaktavyā.
PVin2_0007506	rūpa-a-pratipattau svām artha-kriyāṃ karoti.	tasmān niścito vyāpyo gamako vyāpako gamyaḥ.
PVin3_0003509	ghaṭīto 'syām sarvaḥ śabda ity a-pratīte 'pi	tasmimṣ tat-siddhatām āha — yatra apy a-
PVin2_0004606	-vad asya phala-vikalpo vijñeyaḥ. tad etad a-	tasmimṣ tad-grahād bhrāntir api sambandhataḥ
PVin3_0013601	eva iti na dūṣaṇa-avasaraḥ, sthita-vacane tu	tasmin doṣam udbhāvayan dūṣaka eva tasya
PVin2_0005408	iti paśya bāndhya-vijṛmbhitam. nivṛttir yadi	tasmin na hetor vṛtṭiḥ kim iśyate. sā api na
PVin2_0008913	-nimitto hi dharmāḥ syād anya eva saḥ. na hi	tasmin niṣpanne 'niṣpanno bhinna-hetuko vā tat-
PVin1_0000711	na hy arthe śabdāḥ santi tad-ātmāno vā, yena	tasmin pratibhāsamāne te 'pi pratibhāseran. na ca
PVin3_0006603	-a-pratibandha-niyama-a-sambhavāt. na hi	tasmin bhavati sva-kāraṇa-sāmagry-adhīnair anyair
PVin3_0006710	-vidho dharmo bhāva-a-bhāva-ubhaya-āśrayaḥ.	tasmin bhāva-an-upādāne sādhye 'sya an-
PVin2_0010012	tan-mātra-anubandho gamyate. hetu-bhāvo vā	tasmin saty eva bhāvād ity artha-antarasya. tathā
PVin2_0007602	tathā vaidharmyeṇa apy anvaya-gatiḥ, a-sati	tasmin sādhyā-a-bhāve hetv-a-bhāvasya sandehād
PVin2_0007601	hi prayoge 'rthād vaidharmya-gatiḥ, a-sati	tasmin sādhyena hetor anvaya-a-bhāvāt. tathā
PVin2_0008001	a-kṣaṇikasya, sarvathā a-sambhavāt. na hi	tasya a-kṣaṇikasya artha-kriyā sambhavati, krama-
PVin3_0002803	ca. na ca śāstra-dvāreṇa vivādaḥ, tadā	tasya a-nāntariyakatvāt. na ca evam-vidhā dharmāḥ
PVin2_0004806	sādhanam, niruddhe 'py artha-sādhane vastuni	tasya a-nirodhāt tataś ca kasyacid arthasya a-
PVin3_0007901	syād ity uktam. a-bādhanaṣya api lakṣaṇatve	tasya a-niścaya-lakṣaṇatā. tathā ca a-gamakatvam
PVin3_0007810	asti, pramāṇasya pramāṇa-antareṇa bādhāyām	tasya a-prāmāṇya-prasaṅgāt. lakṣaṇa-yukte bādhā-
PVin1_0000502	anumānaṃ praktikṣipati ity a-yuktam,	tasya a-prāmāṇye vṛtti-vaiphalayāt. na ca śarīram
PVin1_0000505	kurvaṇo na pratyakṣeṇa kartum arhati iti,	tasya a-bhāva-viśayatva-virodhād artha-sāmarthya-
PVin3_0006310	apara-pratikṣepāt, ākāra-antara-saṃsarge	tasya a-bhāvāt. tasmād ayam pramāṇa-antara-bala-
PVin2_0006705	a-pauruṣeyam a-vitathaṃ syāt. na,	tasya a-yogād artha-abhidhāne puruṣa-upadeśa-
PVin1_0004201	-niyamaḥ, eka-vyāpāre krama-a-yogāt,	tasya a-viśeṣāt. saṃvedanam ity api tasya
PVin3_0012506	kiṃ tarhi prasajya-pratiśedho 'pi. na hi	tasya a-sati virodhaḥ. so 'pi na sambhavati,
PVin3_0010303	-upādānam iṣṭasya eva bādhakam. na hi	tasya a-sattā-an-abhyupagama itara-grahaṇam
PVin3_0012007	vyabhicārāt. katham vyabhicāraḥ. na hi	tasya a-sapakṣād eva vyatireka iti. nanv evam
PVin3_0003408	kiṃ tarhi yad yāvatā vacanena samarthaniyam	tasya a-samarthanāt. sambhavī sva-abhiprāyaḥ
PVin2_0004912	pratipatteḥ. na tv evam para-aṅgāt pratītiḥ,	tasya a-sāmarthyāt. artha-a-visaṃvādas tu dvayor
PVin3_0008701	vā, sa kim ekatra na samavaiti janyate vā.	tasya a-sāmarthyāt. tad a-samarthaṃ pṛthak tatra
PVin2_0008601	bhavet. svayam a-tat-sva-bhāvasya a-jananāt	tasya a-hetutā syāt. na vai sa eva bhavati,
PVin3_0006809	vaktum, a-samprāpta-vinaṣṭayor apy arthayos	tasya an-apāyāt. vastu-viparīta-ākāra-niveśiṣv
PVin1_0003403	-śravaṇābhyām yatra avasāya-pratyayaḥ, te	tasya anubhava iti cet, nanu sā eva tayor
PVin3_0007701	-prasaṅgāt. tato 'pi pratīteḥ samāśrayāt.	tasya anyatra api tulyatvāt. tad etad vyavaccheda
PVin3_0000408	-nivṛtṭiḥ, vivekasya kartum a-śakyatvāt,	tasya anyatra vastutaḥ pratibandhāt. katham
PVin1_0002214	anubhavāt tad-anubhava-khyātir ity aparāḥ.	tasya api a-viśeṣe 'pi bāhyasya viśeṣāt pṛti-
PVin3_0006004	anya-nirākriyā. tad-viśiṣṭa-upalambho 'tas	tasya apy an-upalambhanam. tasmād an-upalambho

PVin3_0005908	api samvedana-antara-višeṣād višeṣa-siddhiḥ,	tasya apy anyata ity an-avasthānān na kasyacid
PVin3_0013709	draṣṭur mayā āgamitam āgamam adhyupekṣya.	tasya apy avaśyam avadāta-dhiyo 'yam eva bhāvo '-
PVin3_0008807	patati iti. pratibandhād atisāya-pratipattau	tasya apy ātma-antaratve tad eva vastunas
PVin1_0001003	-vedini. yatra api viveka-pratipattir asti,	tasya api grahaṇam. saṅketa-smaraṇa-upāyaṃ dṛṣṭa-
PVin2_0007906	-lakṣaṇatvāc caramatvāsya. bhavaty eva hi	tasya api jñeya-vyāpini jñāne 'ntaśaḥ sāmartyam
PVin3_0009505	atha śoṣa-ādikam eva maraṇa-śabdena vadet,	tasya api pratibandhaś caitanyena sampradhāryaḥ,
PVin3_0009310	tiro-dhāna-sadṛśīm śabda-viśayam āha,	tasya api sā katham niṣṛtā a-pracyutā ca.
PVin3_0003104	vihanyate, na aparam, an-abhyupagamāt.	tasya api snānāc chuddhi-vādinaḥ śāstrasya sva-
PVin1_0003710	ity arthasya iṣṭā prameyatā. yathā kathañcit	tasya artha-rūpaṃ muktṃ avabhāsiṇaḥ. artha-
PVin2_0005011	ca saha-uditaḥ. vivakṣāto 'prayoge 'pi	tasya artho 'yam pratīyate. vyavaccheda-phalaṃ
PVin3_0004501	sarvatra tulyatvāt sāksād artha-āpattyaḥ vā.	tasya asya pakṣa-dharmasya tattvaṃ sapakṣa-
PVin1_0003206	tat-karma-sambandho na prasidhyati. sā ca	tasya ātma-bhūtā eva tena na artha-antaram phalam.
PVin3_0005409	-an-antaram jñānaṃ prakṛt sato niyamena na.	tasya āvṛty-akṣa-śabdeṣu sarvathā an-upayogataḥ.
PVin3_0008909	balākā api vṛttes toya-samāśrayāt. kāryam	tasya ity anuvartate. toya-āśritā hi balākāyā
PVin3_0005307	-prāyam. tad-upakārasya ca artha-antaratve	tasya iti sambandha-a-bhāva-ādayo 'py uktāḥ.
PVin2_0006709	tasya tatra a-kiñcit-karatvāt, anya-karaṇe	tasya iti sambandha-a-yogāt. upakārasya tat-
PVin2_0006903	jñāna-utpattir iti śabdo '-vācakaḥ syāt	tasya iti sambandhaś ca na sidhyati. tasmāt
PVin3_0006605	tad-dharmatāyām vā tataḥ kṣaṇikatā	tasya iṣṭā syāt. tattve višeṣa-a-bhāvād a-pūrva-
PVin1_0003002	bhāva-a-bhāva-anurodhasya tattva-lakṣaṇatvāt	tasya iha api tulyatvāt, indriya-vikāre ca
PVin3_0000505	-antara-avasthitasya doṣa-udbhāvanam. sa hi	tasya upagama-kālaḥ. tatra yāvān artho yukti-
PVin3_0013402	dṛṣṭāntena pradarsyeta, kaḥ sādhyā-sādhanē	tasya upayogaḥ, a-sambandhāt. na hi kathañcit
PVin3_0011612	-bhāvaḥ prāṇa-ādīnām ātmanaś ca sidhyati,	tasya upalambha-an-upalambha-āśrayatvāt. tena na
PVin3_0005006	āvaraṇa-indriya-śabdeṣu an-upayogāt. na hi	tasya upalambha-āvaraṇaṃ sambhavati. sato 'pi vā
PVin3_0013211	eva dṛṣṭānto bhavati, etāvan-mātra-rūpatvāt	tasya. etena eva dṛṣṭānta-doṣā api nirastā
PVin3_0006711	sādhye 'sya an-upalambhanam. tathā hetur na	tasya eva a-bhāvaḥ śabda-prayogataḥ. na ete
PVin3_0010503	ity eṣa katham na pratijñā-artha-eka-deśaḥ.	tasya eva a-bhinna-vyāvṛtti-samāśrayatvād a-
PVin3_0001304	yad āha — ātmā paraś cet so '-siddha iti.	tasya eva ca iṣṭasya vighāta-kṛd viruddhaḥ. tad
PVin3_0009811	-kṛtaḥ, na ca aparāḥ śabdaḥ, yo hetuḥ syāt.	tasya eva ca hetutve '-punar-nirdeśya ity uktam.
PVin3_0006308	sva-tantrasya na syāt. tad-bala-utpattau ca	tasya eva tatra sāmartyam iti tad eva pramāṇam
PVin1_0003301	-hetutvāt. na artha-ālocanam, a-tādrūpye	tasya eva tad-artha-ālocanatva-a-siddheḥ. tathā
PVin3_0004001	-a-bhāvāc chabala-ābhāsāyā buddher a-dṛṣṭeḥ,	tasya eva pratikṣepe virodhaḥ, yathā — a-
PVin1_0003310	'py eṣa višeṣo buddhi-pratibhāsa-kṛta iti	tasya eva prāmāṇyam yuktam. atha kā iyam artha-
PVin1_0003213	sarva-kāraka-upayoge 'pi kriyāyām antyasya	tasya eva bhedakasya sādhatamatvāt. satsv api
PVin3_0000707	dharmā na vastu-sva-bhāvam anuvidadhāti,	tasya evam a-vṛtteḥ. tasmān na tato 'rtha-siddhiḥ,
PVin3_0008810	karoti iti hi na a-bhāvo nāma kaścit kāryaḥ,	tasya kathañcit kāryatve '-bhāva-a-yogāt, pūrva-
PVin3_0013507	sidhyati iti sa tathā-bhūtam eva khyāpayamś	tasya kartā ity ucyate. yadi punar udbhāvite 'pi
PVin2_0009912	nivartamānaṃ kāryam nivartayati. anyathā tat	tasya kāryam eva na syāt. ataḥ kārya-kāraṇa-bhāvo
PVin2_0008507	tatra eka-a-bhāve 'pi na upalabhyate, tat	tasya kāryam. tac ca dhūme 'py asti. sa sakṛd api
PVin2_0008214	kārako na taṃ karoti. na apy anya-kriyāyām	tasya kiñcit, tādavasthyāt. atas tan-nāśano na
PVin3_0004203	yo dadhi-janano na śāśa-viśāṇa-jananaḥ. sa	tasya kuta iti cet, sva-hetu-samuttha ity an-ādi-
PVin3_0007004	uktaṃ kalpitasya an-upalabdhir dharmā iti	tasya ko 'rthaḥ. kalpanā-viśayatvāc chabda-artha
PVin3_0003810	vartamānasya kācid a-sādhāraṇatā. yadi hi	tasya kvacit sidhyet, siddham vastu-balena tat,
PVin3_0007806	-nityam iti. tathā-siddhāv eva hi sa dharmas	tasya gamakaḥ syāt, na anyathā. puruṣa-pravṛtter
PVin3_0007903	vastuto yad yena vyāptam a-vyāptam vā, tat	tasya gamakam a-gamakam ca iti na puruṣa-icchayā
PVin3_0005307	tasya iti sambandha-a-bhāva-ādayo 'py uktāḥ.	tasya ca a-jñeyatvam, upakārād eva jñāna-utpatteḥ.
PVin2_0010106	anya-nivṛtṭy-a-siddheḥ. yukta-upalambhasya	tasya ca an-upalambhanam. pratiseḍha-hetuḥ.
PVin3_0006903	-artha-viśayā matā. iti saṅgraha-ślokaḥ.	tasya ca yathā-samīhita-rūpa-an-upādānatve sādhye
PVin2_0007503	'pi sva-bhāva-hetu-pravibhāgā draṣṭavyāḥ.	tasya ca sva-bhāvasya svena sādhyā-dharmaṇa
PVin3_0007305	bauddho vikalpa-pratibhāsaḥ śabda-arthaḥ,	tasya ca sva-lakṣaṇa-upādānatā sādhyate.
PVin3_0008903	na karoti iti. tad api iṣṭam eva. na hi	tasya tat-kṛtaḥ pātaḥ, svayaṃ patina-dharmatāyā
PVin2_0006708	-a-bhāva-prasaṅgāt. na api para-apekṣā,	tasya tatra a-kiñcit-karatvāt, anya-karaṇe tasya
PVin1_0001802	jñāna-abhidhāna-vṛtṭiḥ, tad-an-upalakṣaṇe	tasya tathā-pratītir daṇḍi-vat. tasmād višeṣa-
PVin3_0009410	-vyāpana-a-siddhau. kramas tu tat-kāryatvāt	tasya tad-a-niṣpattāv a-niṣpatteḥ. a-bheda eva
PVin2_0004506	a-dṛṣṭam, tasya yatra pratibandhas tad-vidas	tasya tad-gamakam tatra iti vastu-gatiḥ. tatra
PVin2_0008905	-ādyaḥ yasya dṛṣṭo 'nuvartakaḥ. sva-bhāvas	tasya tad-dhetur ato bhinnān na sambhavaḥ. kārya-
PVin1_0004203	a-yogāt, tasya a-višeṣāt. samvedanam ity api	tasya tādātmyāt tathā-prathanam, na tad anyasya
PVin1_0001310	-kāla-utpattiḥ sva-bhāvasya. parāvṛttau ca	tasya tādātmyād anyasya a-samaya-darśino 'pi syāt.
PVin1_0003404	pratyāsattir atra vicāryate — katham tat	tasya darśanam iti. tayor hi sambandham āśritya
PVin2_0008404	artha-antaram hetuḥ, katham tarhi idāniṃ sa	tasya dharmāḥ. tad-āśrayāt. katham kārya-kāraṇa-

PVin1_0000103	svayam upetya āryo 'nujagrāha yaṃ vyaktam	tasya na vetty ayam jaḍa-matir loko garīyaḥ padam.
PVin1_0000211	-darśane 'nya-kalpanā yuktā, atiprasaṅgāt.	tasya nāntariyakatāyāṃ tu syāt. sa hi pratibaddha
PVin3_0008803	sthāpaka iti cet, kaḥ pratibandhaḥ. sa hi	tasya pāta-pratibandho na artha-antaram eva, yaḥ
PVin3_0010211	tat tathā-bhūtam āpādayati iti sa	tasya pāścāt yaḥ sāmārthya-viśayaḥ pakṣa ucyate.
PVin2_0004702	na ca sa eva pratibhāso 'rtho yuktaḥ,	tasya punaḥ pratyakṣeṇa anyathā darśanāt. yo hi
PVin2_0006612	'nveṣate prekṣā-pūrva-kārī, na vyaśana.	tasya puruṣa-parīkṣayā pravṛttāv a-pravṛttir eva,
PVin3_0005304	pūrva-sva-bhāva-niyata ity etan na syāt,	tasya pracuteḥ, apekṣyāc ca prayatnāt prayatna-
PVin3_0003501	āśrayaṇīyaḥ, nāntariyakatvād iti sa eva	tasya pratibandha-viśayaḥ, sarvatra sva-vāg-
PVin3_0006706	dharmi-vācino 'prayogād abhidhānasya,	tasya pratiśedhāt, nir- <i>viśaya</i> sya ca pratiśedhasya
PVin2_0009312	khyāpyate, tad an-ukte 'pi gamyate. na hi	tasya prāg darśana-bhrāntiḥ, yā vacanena
PVin3_0006905	śabda-vikalpa-pratibhāsy artho 'pahnūyate,	tasya buddhāv upasthāpanāya śabda-prayogāt, tad-a
PVin3_0006807	-pratibhāsy artho bhāva-upādāno na vā iti.	tasya bhāva-an-upādānatve sādhye sa ca pratyātma-
PVin3_0007908	sattāyāṃ vadato 'sya viruddho hetuḥ syāt,	tasya bhāve kvacid a-sambhavāt, a-bhāve ca
PVin2_0004506	-antarasya a-vācyatvāt. yat kvacid a-dṛṣtam,	tasya yatra pratibandhas tad-vidas tasya tad-
PVin3_0008605	ātmanas tādr̥ṣo 'mbhasaḥ. kāryam	tasya yo 'pi sthiram ambho dṛṣtvā a-dṛṣto 'py
PVin3_0007005	-viśayatvāc chabda-artha eva kalpitaḥ.	tasya vastv-āśraya-an-upalambho dharma ity ayam
PVin3_0004110	-vad upalabhyeta. tal-lakṣaṇa-tyāga eva hi	tasya vināśaḥ, apara-bhāvas ca vailakṣyaṇyam,
PVin3_0001205	iti vacane dharma-viśeṣaṇatvena upādānāt	tasya viśeṣaḥ. para-arthāḥ santaś cakṣur-ādayo '-
PVin1_0001515	eva an-antara-vijñāna-hetum vijñānam vidmaḥ,	tasya viśaya-antara-avadhāna-vaiguṇye 'nyatra
PVin3_0011910	hetū. pūrvakam ca a-viguṇam vijñānam,	tasya viśaya-antara-vikṣepa-pratighāta-ādāv
PVin1_0002308	yad- <i>viśaya</i> -ākāraṃ saṃvedanam na bhavati, tat	tasya vedakam, a-paraspara-rūpam iva sukha-ādi-
PVin2_0009209	a-darśana-mātreṇa vyatirekaḥ pradarśyate. sa	tasya vyatireko '-niścita iti vipakṣe vṛttir
PVin1_0000601	-bhāva-pratibandho hi līṅga-lakṣaṇam. na ca	tasya vyabhicāraḥ, tad-a-bhāve sva-bhāva-a-bhāvāt.
PVin2_0007507	tasmān niścito vyāpyo gamako vyāpako gamyaḥ.	tasya vyāpyasya ayam nivartako vyāpaka-dharmāḥ
PVin3_0007611	-anurodhinam artham niyantū-kāmo jīvati,	tasya sa-uras-tāḍam krando 'pi lokasya a-
PVin3_0003002	artha-tathā-bhāvam pravartata iti kāryam	tasya. sa sva-kārya-saṃsūcītaḥ sva-viparyaya-
PVin2_0009211	vyatireka-sādhanasya a-darśana-mātrasya	tasya saṃśaya-hetuvāc cheṣavat tad udāhṛtam. na
PVin3_0011811	-a-santaḥ pratiyante, na ca evam ātmā iti na	tasya sad-a-sattva-pratītiḥ. yad apy āha — yadi
PVin3_0004007	sarvathā '-vācyā-rūpatvāt siddhyā	tasya samāśrayāt. bādhanāt tad-balena uktaḥ
PVin2_0007204	tat-prakāśanaḥ. a-pauruṣe ye sā na asti	tasya sā eka-arthatā kutaḥ. sva-bhāva-niyame
PVin3_0013509	iṣṭa-pratibandha iti na dūṣaṇam syāt. na,	tasya sādhanā-antaratvāt. yadi pūrva-pakṣa-vādi
PVin3_0009804	hetu-bhāvena a-siddha ucyate. na hi sa eva	tasya sādhanam bhavati, tad-bhāva-mātra-
PVin3_0013601	vacane tu tasmin doṣam udbhāvayan dūṣaka eva	tasya sādhanasya. tad-ābhāsās tu jātayaḥ. mithyā-
PVin3_0001302	viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi na syāt,	tasya sādhyā-vipakṣa eva vṛttyā tad-viparyāsana-
PVin2_0005201	sutau dvau janayāṃ babhūva. iti yathā.	tasya sādhyā-sa-jātiyā-vṛttino līṅgasya a-sati
PVin1_0002208	sukha-ādayaḥ. saṃskārān niyama iti cet, na,	tasya sāmārthya-a-darśanāt. tan-mātra-bhāvino
PVin3_0005106	ucyante. na prāg yogyasya pratibandhāt,	tasya sva-bhāva-a-pracuteḥ. atha vā sambhavaty
PVin2_0008706	-janana-sva-bhāvaḥ. anyato 'pi bhāve na sa	tasya sva-bhāva iti sakṛd api na janayet. na vā
PVin2_0009910	bhāvo bhavet, sva-bhāvasya eva bhāvāt vād iti	tasya sva-bhāva-pratibandhād a-vyabhicāraḥ.
PVin3_0004202	-bhāva-bhedāt. a-tad-ātmatve 'pi kṣīrasya sa	tasya sva-bhāvaḥ, yo dadhi-janano na śāśa- <i>viśāna</i> -
PVin2_0010014	dahana-a-bhāve ca dhūmaḥ. tathā hi sa	tasya sva-bhāvo hetur vā. katham sva-bhāvam hetum
PVin3_0002305	sarvasya guṇa-doṣayoḥ sva-sādhye cintyatvāt.	tasya sva-sādhyā-an-uparodhe 'pi śāstra-uparodhād
PVin2_0009108	bhāve 'rtha-antarataḥ pāścād bhavan katham	tasya hetuḥ syāt. phalasya api para-upaskāra-
PVin2_0008511	syāt. na hi yasya yam antareṇa bhāvaḥ, sa	tasya hetur bhavati. bhavati ca dhūmo 'gnim
PVin1_0000813	-antare vikāre śabda- <i>viśeṣe</i> smṛtir yuktā,	tasyā a-tat-kṛtatve tan-nāma-a-grahaṇa-prasaṅgāt.
PVin1_0003108	nibandhanatvāt karaṇa-tattvasya tad-a- <i>viśeṣe</i>	tasyā api <i>viśeṣa</i> -a-siddheḥ, sato 'pi vā <i>viśeṣasya</i>
PVin3_0006112	eva. upalabhyasya an-upalambhena api	tasyā eva <i>viśiṣṭa</i> -upalabdher eka-ākāra-
PVin1_0003508	ata eva na anyo 'nubhāvyo buddhyā asti	tasyā na anubhavo 'paraḥ. grāhya-grāhaka-
PVin3_0000308	ka idāniṃ hetur a-hetur vā vastutaḥ,	tasyā vastu-vṛtti-niyama-a-bhāvāt. san khalv apy
PVin2_0006803	hi sattā śabdasya artha- <i>viśeṣe</i> pratibaddhā,	tasyāḥ sarvatra-a- <i>viśeṣāt</i> . indriya- <i>viśaya</i> -vat
PVin1_0002313	na hi vitti-sattā eva tad-vedanā yuktā,	tasyāḥ sarvatra-a- <i>viśeṣāt</i> sarva-vedana-prasaṅgāt.
PVin1_0002212	-ādi-bheda-a-bhāva-prasaṅga iti cet, na,	tasyāḥ sāmagryā eva antara- <i>viśeṣa</i> -kṛtatvāt
PVin3_0005702	hi vyavahāro 'yaṃ dr̥ṣya-a-dṛṣtvā a-sann iti.	tasyāḥ siddhāv a-sandigdhaḥ tat-kāryatve 'pi dhī-
PVin2_0009909	- <i>viśeṣasya</i> eva kasyacit tathā-prasiddheḥ. sa	tasyāḥ sva-bhāvaḥ. sva-bhāvam ca parityajya
PVin3_0006408	niścitenā eva sādhanāt. ity antara-śloka.	tasyāḥ svayam prayogeṣu sva-rūpaṃ vā prayujyate.
PVin2_0008008	atra parama-artha-sat. a-santo '-kṣaṇikās	tasyāṃ krama-a-krama-virodhataḥ. iti saṅgraha-
PVin1_0003704	sva-saṃvedana-rūpa eva artha-pratītiḥ.	tasyāś ca <i>viśaya</i> -ākāratā eva sādhanam, yathā-
PVin1_0002101	sukha-ādy-ātmā <i>viśayi</i> -kriyate saṃvittiyā,	tasyās tad-ātma-rūpatvāt. na enam iyam abhilāpena
PVin2_0004707	tad-ābhāsa-śūnyayor apy a-vañcanam.	tasyās tad-rūpa-śūnyāyās tad-rūpa-adhyavasāyataḥ.

PVin3_0013603 mithyā-uttarāṇām ānantiyāt pratanyante na
 PVin1_0002501 saṃvin-niṣṭhās ca viṣaya-vyavasthitayaḥ.
 PVin3_0013704 uktam eva dūṣaṇa-ābhāsās tu jātaya iti.
 PVin2_0006506 vā prakaraṇa-an-upayogino dravya-viśeṣāḥ. na
 PVin3_0007611 arthaṃ niyantū-kāmo jīvati, tasya sa-uras-
 PVin3_0011501 'py uktāḥ. an-ubhaya-kāriṇām ānarthakyāt
 PVin3_0004101 tatra api vyakti-tiro-dhānād iti cet, a-
 PVin3_0004101 iti cet, a-tādavasthyam a-nityatām brūmaḥ,
 PVin2_0008215 karoti. na apy anya-kriyāyām tasya kiñcit,
 PVin3_0013506 sādhana-dūṣaṇābhyām kriyete, teṣāṃ sarvadā
 PVin2_0008014 tat-kārya-vijñāna-viccheda-vikāra-darśanāt,
 PVin3_0011708 ca avinābhāvaḥ. sa ca ātma-pratibandhas
 PVin3_0005502 prthak-karaṇam kārya-udāharaṇāt sarvasya
 PVin2_0007404 na anya-āyatte, tad-bhāve 'bhūtasya paścāt
 PVin1_0003905 loke bhrāntir nāma upajāyate. a-tad-ātmani
 PVin2_0007403 bhāva-mātra-anvayini sva-bhāvo hetur ātmani.
 PVin1_0004207 tathā iti nīla-ādy-anubhavaḥ syāt. sa ca
 PVin1_0004203 tasya a-viśeṣāt. saṃvedanam ity api tasya
 PVin3_0008808 tasya apy ātma-antaratve tad eva vastunas
 PVin1_0003513 apy asyām tad-ātmatā eva. sā ca
 PVin1_0001310 -utpattiḥ sva-bhāvasya. parāvṛttau ca tasya
 PVin1_0003707 -phalayor viṣaya-bhedaḥ. sva-bhāva-cintāyām
 PVin1_0002403 ādayaś cetanāḥ. viṣaya-sārūpyāt saṃvedanasya
 PVin3_0011511 na apy anayor ekatra vṛtti-niścayaḥ,
 PVin2_0007013 dṛṣṭo 'rūḍha-artha-vācakaḥ. śabda-antareṣu
 PVin1_0002814 hi svapne 'pi smaryate smārtaṃ na ca tat
 PVin2_0004703 darśanāt. yo hi bhāvo yathā-bhūtaḥ sa
 PVin2_0008603 dhi bhavaṃs tādrśaḥ syāt. anyādrśād api
 PVin1_0001901 yad anubhavaḥ paṭiyān smṛti-bijam ādhatte,
 PVin3_0006108 kasyacid a-bhāva-a-pratipattiḥ, kiṃ tarhi
 PVin1_0003708 -saṃvit phalam ucyate. tathā avabhāsamānasya
 PVin3_0008907 -samāna-deśa-utpāda ucyate. tasmāt siddhā
 PVin3_0008604 -liṅga-jā. ādhārato 'bhinirvṛtter ātmanas
 PVin2_0008602 tādrśasya bhāvāt. anyādrśād bhavan katham
 PVin3_0005509 saṃyogya-ādiṣu yeṣv asti pratibandho na
 PVin2_0005505 sa dharmī sambaddhaḥ khyāty-a-bhāve 'pi
 PVin2_0008603 bhavan katham tādrśaḥ. tādrśād dhi bhavaṃs
 PVin2_0008810 -udbhavayoḥ. tad yato yādrśam dṛṣtam, tatas
 PVin3_0008702 tad a-samarthaṃ prthak tatra sahitam api
 PVin3_0007108 na kaścid arthaḥ siddhaḥ syād a-niśiddham ca
 PVin2_0008805 yathā kadali bīja-kanda-udbhavā. sphuṭam eva
 PVin3_0009504 yad-darśanāt prāny-antare mrta-pratipattiḥ,
 PVin3_0000708 a-siddheḥ. siddhau tu syāt, yathā
 PVin3_0009508 kriyā-darśino 'pi kṛta-buddhir bhavati, yadi
 PVin3_0008607 'numiyate, tad api kārya-liṅga-jam eva,
 PVin2_0008114 eva bhāvāt tathā-utpatteḥ, sato hi bhavatas
 PVin2_0006105 a-kiñcit-karasya a-pratibandhāt. bhavaty eva
 PVin2_0008602 tasya a-hetutā syāt. na vai sa eva bhavati,
 PVin2_0008603 bhāvāt. anyādrśād bhavan katham tādrśaḥ.
 PVin2_0006613 -bhūtasya jñātum a-śakyatvāt. na an-iṣṭeḥ,
 PVin3_0004109 -ādiṣv anumānam, a-śaktād an-utpatteḥ. na
 PVin2_0005901 -a-bhāva-a-siddheḥ. upalambha-nibandhanā hi
 PVin2_0007013 -rūḍha-artha-vācakaḥ. śabda-antareṣu tādrkṣu
 PVin1_0002113 -hetu-jam. tad-a-tat-sva-bhāvānām bhāvānām
 PVin1_0002113 tad-a-tat-sva-bhāvānām bhāvānām tādrūpyam a-
 PVin1_0003301 sarva-jñāna-hetutvāt. na artha-ālocanam, a-
 PVin3_0006811 antariya-pratyayeṣu bhāvāt. parama-artha-eka-
 PVin3_0006110 upalambha-vṛtṭim darśayati. tadā hi
 PVin3_0013701 sādhyā-dharmi-bahir-bhāvāc ca ity uktam.

tā iha. mithyā-uttarāṇi jātayaḥ. teṣāṃ ca na
 tāḥ katham a-cetano 'rtho vyavasthāpayet,
 tāḥ sādhana-dūṣaṇa-lakṣaṇa-jñānād eva a-viṣaye '-
 tāñ śāstraṃ viṣayī-karoti. na ca teṣāṃ tathā
 tāḍam krando 'pi lokasya a-nivṛtteḥ. yathā-
 tādarthya-sādhanam vipratīśiddham. tasmād
 tādavasthyam a-nityatām brūmaḥ, tādavasthyam ca
 tādavasthyam ca tattvam. tad avarugne 'sti,
 tādavasthyāt. atas tan-nāsano na anya-kārī. tena
 tādavasthyāt, kiṃ tarhi puruṣa-sāmarthya-siddhiḥ.
 tādavasthye ca teṣāṃ tad-a-yogād apekṣā-virodhāc
 tādātmya-tad-utpattibhyām anyo na asti ity uktam.
 tādātmya-pratītir mā bhūd iti. vyutpatty-arthaṃ
 tādātmya-virodhāt kāraṇānām ca kārya-vyabhicārāt.
 tādātmya-vyavasāyena na iha tat. a-darśanāj
 tādātmyam hy arthasya tan-mātra-anurodhiny eva,
 tādātmyāt tathā prakāśamāno 'pi sva-para-ātmanoh
 tādātmyāt tathā-prathanam, na tad anyasya
 tādātmyāt patanam an-avasthā ca. na ca tathā-
 tādātmyāt svayam prakāśate. tena ātmanah
 tādātmyād anyasya a-samaya-darśino 'pi syāt. na
 tādātmyād artha-saṃvidah sva-saṃvit phalam ucyate.
 tādātmye '-saṃvedanāḥ sukha-ādaya iti cet, na,
 tādātmyena prasiddhe '-siddheḥ. tasmāj jīvac-
 tādrkṣu tādrśy eva astu kalpanā. a-prasiddha-
 tādrḡg-arthavat. middha-upaplūtānām apy anubhūta-
 tādrḡg-liṅga-cetasah. hetus taj-jā tathā-bhūte
 tādrśa-udbhavac tac-chakti-niyama-a-bhāvān na hetu
 tādrśa-darśanād asya prabodho 'bhilāṣa-vāsanā-
 tādrśo 'n-upalambhasya eva a-bhāvāt. atra api
 tādrśo 'nyādrśo 'pi vā. jñānasya hetur artho 'pi
 tādrśo 'mbhasa ādhārād utpattiḥ. balākā api
 tādrśo 'mbhasah. kāryam tasya yo 'pi sthiram
 tādrśah. tādrśād dhi bhavaṃs tādrśaḥ syāt.
 tādrśah. na te hetava ity uktam vyabhicārasya
 tādrśah. śabda-pravṛtter asti ity so 'pi iṣṭo
 tādrśah syāt. anyādrśād api tādrśa-udbhavac tac-
 tādrśam anumiyate. viprakṛṣṭāyām tu hetu-
 tādrśam eva ity an-upakāratvān na saṃyogena
 tādrśam. na sarvathā sattā-sādhanā viśeṣāḥ
 tādrśam bhedaṃ loko vivecayaty ākāra-bhedāt. an-
 tādrśam yadi taruṣu upalabhyeta, syād etat. atha
 tādrśam rūpa-sādharmyam kvacid abhisamīkṣya āhuh
 tādrśam syāt, sarva eva hetavas tathā syuh. api
 tādrśasya ātmano 'mbhasas tata ādhārād
 tādrśasya eva bhāvāt. na avāṣyam sataḥ kutaścīd
 tādrśasya kāraṇasya kārya-vivekāc a-bhāva-gatiḥ,
 tādrśasya bhāvāt. anyādrśād bhavan katham tādrśaḥ.
 tādrśād dhi bhavaṃs tādrśaḥ syāt. anyādrśād api
 tādrśam a-vitatha-abhidhānāt. tathā hi na anya-
 tādrśam bhāvo 'numāna-viṣayaḥ. sa hi san drśya
 tādrśam sattā-prajñaptir upalabdhī-yogya-sva-
 tādrśy eva astu kalpanā. a-prasiddha-artha-
 tādrūpyam a-tādrūpyam ca paryanuyuktā hetu-
 tādrūpyam ca paryanuyuktā hetu-prakṛtim eva te
 tādrūpye tasya eva tad-artha-ālocanatva-a-siddheḥ.
 tānatve śabdānām a-nibandhanā. na syāt pravṛttir
 tāny a-viḡṇāni bhavanti, yadā eṣāṃ kārya-vṛtṭiḥ
 tāny api kenacil leśena āsv eva antar-bhavanti

PVin1_0002301	api a-viśeṣe 'pi bāhyasya viśeṣāt prīti-	tāpayoḥ. bhāvanāyā viśeṣeṇa na artha-rūpāḥ sukha-
PVin1_0000413	-lakṣaṇābhyo jñāna-vyaktibhyaḥ. na ca	tābhiḥ sva-santāna-bhāvinibhir a-lakṣitābhir ayam
PVin3_0008611	tarhi saṃyogāt. kiṃ punaḥ sa tayoḥ saṃyogaḥ,	tābhyāṃ janānāt samavāyād vā, sa kim ekatra na
PVin3_0011512	prāṇa-ādir an-ubhaya-ātmatā-bahir-bhāvāt	tābhyāṃ na vyatiricyate. na tatra anveti, eka-
PVin2_0005505	-āśrayam atra iṣṭaṃ sarvaṃ vidhi-niṣedhanam.	tābhyāṃ sa dharmī sambaddhaḥ khyāty-a-bhāve 'pi
PVin3_0002007	prakaraṇād bhavanti tena eva gamyate.	tām a-prakaraṇām api viparīta-anubhava-pratiśiddha
PVin1_0003207	na artha-antaraṃ phalam. dadhānaṃ tac ca	tām ātmany artha-adhigamana-ātmanā. sa-vyāpāram
PVin2_0006605	vaktur vivakṣā-vṛttaya iti tan-nāntariyakās	tām eva gamayeyuḥ. na ca puruṣa-icchāḥ sarvā
PVin2_0007802	-hetuḥ, pūrvaḥ pariṇāmas tad-arthaḥ. na ca	tām kaścit pratibanddhuṃ samartha ity ukta-prāyam.
PVin1_0002401	sarvatra-a-viśeṣāt sarva-vedana-prasaṅgāt.	tām tu sārūpyam āviśat sarūpyantaṃ ghaṭayet.
PVin3_0003508	bhāvinyā bhūtayā vā śabda-yogyatayā	tām pratirundhāno bādhyate. tad-yogyatā-balād eva
PVin3_0002011	īśvara-ceṣṭitam. vadann a-kārya-liṅgām	tām vyabhicāreṇa bādhyate. a-nāntariyake ca arthe
PVin3_0005109	āvaraṇam, tau vijñāna-utpādana-vaiguṇya-	tāratamyena atīśāyayed api, āvaraṇa-bhedena śabda
PVin3_0000810	vā tataḥ siddher an-utpatteḥ. sāḥśāt	tāvāt —arthād artha-gateḥ śaktiḥ pakṣa-hetv-
PVin3_0001209	viruddho drṣṭāntaś ca sādhyā-vikalāḥ syāt,	tāvato dharmā-kalāpasya kvacid an-anvayāt. tato
PVin3_0011713	ācāryeṇa śrāvaṇatve vyatireka uktaḥ. na	tāvātā a-bhāva-gatir ity uktam. anyathā saṃśaya-
PVin3_0008203	gamyāḥ, sa eva eṣāṃ a-saṃsargo gamyo 'stu,	tāvātā kārya-parisamāpṭeḥ. kim antar-gaḍunā
PVin3_0013202	prthag ucyate. tri-lakṣaṇo hetur uktaḥ.	tāvātā ca artha-pratītir iti na prthag drṣṭānto
PVin2_0009403	tat-siddhaye vacanam. na an-upalabhamānasya	tāvātā na asti iti bhavati. tad-arthaṃ vacanam.
PVin3_0010811	ātmani darśana-mātreṇa an-upasaṃhāraḥ,	tāvātā vyāpty-a-siddheḥ. ataḥ sandigdho vyatirekaḥ.
PVin3_0001504	sāmarthyena vyāpnoti siddher ākṣepāt,	tāvātīm tad-dūṣaṇam api. tathā-vidhasya ca
PVin2_0005405	a-bhāva-vyatireka-lakṣaṇatvād asya. sā eva	tāvād a-sato na nivṛttir ity nivṛtter nivṛtṭiḥ
PVin2_0005912	sādhyate, anya-naimittika-vat. sā eva	tāvād an-upalabdhiḥ kathaṃ siddhā iti cet, etad
PVin1_0004110	ity upalambha-antara-anugamaḥ. tan na	tāvād ayam puruṣaḥ kañcid arthaṃ pratyety
PVin3_0012901	tad-deśāṃś ca ghaṭa-ādīn vyāpnuvanti. āstām	tāvād ayam pradeśa-pradeśi-bhāvo yaḥ saṃyoga-
PVin1_0001501	-jñānasya vikalpa-upagame bādhā syāt. sa eva	tāvād ayam vikalpaḥ saṃvidita upayann apayamś ca
PVin3_0011909	eva sāmarthya-darśanāt. cakṣur-ādi-buddhīnām	tāvād yathā-svam indriya-viśayau hetū. pūrvakaṃ
PVin2_0005312	-ādy-a-yogād ity aparāḥ. paśavo 'pi hi	tāvād yad a-yuktaṃ paśyanti, na tadā eva tad
PVin1_0004106	upalabhyate saṃvedanam anyena iti cet, sa	tāvād viśayaḥ sva-upalambha-kāle na siddhaḥ
PVin2_0009309	'darśana-mātreṇa vyatireke yad āha – eṣa	tāvan nyāyo yad ubhayaṃ vaktavyaṃ viruddha-
PVin2_0007901	eva – sarva-sāmagrī-janmāno naśyanti iti,	tāsām a-niḥ-śeṣa-darśanāt. vicitra-śaktayo hi
PVin1_0000703	tatra pratyakṣaṃ kalpanā-apoḍham a-bhrāntam	timira -āśu-bhramaṇa-nauyāna-saṃkṣobha-ādy-an-
PVin3_0009309	-nivṛttir vyākhyātā. yo 'py avasthā-nivṛttim	tiro -dhāna-sadrṣim śabda-viśayam āha, tasya api sā
PVin3_0009304	-śabdaḥ, kṛtakatva-ādi-vat. nanv asty eva	tiro -dhānam. na vai paras tad a-nityatvam āha,
PVin3_0004013	na kaścid a-nityo ghaṭaḥ, tatra api vyakti-	tiro -dhānād iti cet, a-tādavasthyam a-nityatām
PVin3_0004102	ca tattvam. tad avaruṅṇe 'sti, vināśāt	tiro -dhānād vā iti na atra nirbandhaḥ. tac ca
PVin3_0009305	āha, kiṃ tarhi vināśam. nanu vinaṣṭa-	tiro -hitayor dvayor apy a-vyaktis tulyā ity asty
PVin3_0005007	kasyacit tad-ātmānam a-khaṇḍayataḥ sāmarthya-	tiras -kāra-a-yogāt. na hi tatra atīśayam an-
PVin3_0008905	ayam na kenacit pratibaddha iti na kadācit	tiṣṭhet. tasmāt pāta-pratibandha ity api
PVin3_0006810	an-apāyāt. vastu-viparīta-ākāra-niveśiṣv api	tīrtha -antariya-pratyayeṣu bhāvāt. parama-artha-
PVin3_0003102	śāstraṃ pramāṇayitavyam. katham idānim na	tīrtha -snāna-ādir a-dharma-śodhana iti na
PVin3_0009710	anumāne 'nyatara-a-siddhiḥ śāstreṇa. anyatra	tv a-jñānād iti na vāda-udāharaṇam. udāharaṇa-
PVin1_0002312	iti cet, ayam aparo 'sya doṣo 'stu. na	tv a-sa-rūpaṃ vedakaṃ nāma. na hi vitti-sattā eva
PVin3_0001704	sambhava-a-virodha etad evaṃ syāt. anyathā	tv a-siddham eva tac chabde. tathā hi pakṣa eva
PVin2_0007401	a-niścita-jñāpana-aṅgād a-pratīteḥ. prathamā	tv atra pramāṇam, niścaya-phalatvāt. tad-bhāva-
PVin2_0009406	atiprasaṅgāt. na sa tena sādhyate, api	tv an-upalambhena svayam. yukto drṣyasya a-
PVin2_0007907	sāmarthyaṃ virūpe 'pi dhātau. dhātv-antare	tv an-eka-upakāra eva syāt. an-ābhoge '-
PVin1_0003907	ekasya api tad-ātmanaḥ. asti iyam api yā	tv antar-upaplava-samudbhavā. doṣa-udbhavāt
PVin3_0005301	kāraṇānām saha-kāriṇī pratikṣipāmaḥ, kiṃ	tv apekṣanta eva kāraṇāni tad-avasthā-upakāriṇam
PVin3_0007210	kaścid vivādaḥ. viśiṣṭa-ādhāra-viśeṣaṇasya	tv abhimatasya an-anvayād a-siddhiḥ. na vai sa
PVin2_0007609	tat-siddher na anumeya-vacanam. anvayas	tv artha-āpattyā siddhaḥ. na hy a-tad-ātma-
PVin1_0000307	pratibandha-a-siddheḥ. vaktur abhipretam	tv arthaṃ sūcayeyur iti sa eva ca tathā-
PVin3_0007305	-lakṣaṇa-upādānatā sādhyate. sādhyatām, kiṃ	tv asāv api pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ
PVin3_0009801	iti na vāda-udāharaṇam. udāharaṇa-diśam	tv ācāryaḥ prāha. yaḥ punaḥ pratijñā-artha-eka-
PVin2_0009609	-vacanād a-nivārita eva iti cet, na, ya eva	tu ubhaya-niścita-vāci-ity-ādi-vacanaṭ. tena an-
PVin2_0005309	na, anvaya-vyatirekayoḥ prthag-rūpatvāt. te	tv ekena api vākyaena śakye darśayitum iti prayoga
PVin3_0005207	tasmāt tena ādheya-viśeṣā iti gamyante. na	tv evaṃ nityānām śabdānām kasmimścit saty atīśaya
PVin2_0004911	-viśayam, aparasmād artha-pratipatteḥ. na	tv evaṃ para-aṅgāt pratītiḥ, tasya a-sāmarthyāt.
PVin3_0011103	-kāraṇa-bhāva-siddher anyatra anumānāt. na	tv evam a-śubha-abhinandena viparyāsenā ca

PVin1_0002809 bhāvanā-balena spaṣṭa-ābham, nir-vikalpakam
 PVin3_0010207 vipakṣaḥ. syād api paryāyeṇa. lakṣaṇa-bhedas
 PVin2_0007912 a-kāriṇo 'pi pratyaya-vaikalpe syāt. sākalye
 PVin3_0005211 āvaraṇān nityam sarve śabdā na śrūyante, api
 PVin2_0009613 anyat tad-vyavacchedanam. a-vyavacchedas
 PVin2_0009509 tathā-bhāve niścayam apekṣate. an-upalambhāt
 PVin2_0005305 na ca evam-vidho vyatireko gamakaḥ. yas
 PVin2_0008402 katham anyatra bhaved iti. artha-antare
 PVin3_0013703 ca sāmānya-lakṣaṇam uktam eva dūṣaṇa-ābhāsās
 PVin3_0013602 dūṣaka eva tasya sādhanasya. tad-ābhāsās
 PVin1_0002109 ādayaḥ saṃvedana-rūpāḥ. eka-artha-samavāyinā
 PVin1_0004004 pratibandha-kāraṇa-a-bhāvāt. rūpa-ālokayos
 PVin3_0009410 a-bheda-vyāpana-a-siddhau. kramas
 PVin3_0007201 bhāvān na iha sattā-sādhane pratiśedhaḥ, kiṃ
 PVin2_0007212 a-sati viṣaye 'prayogāt. yuktam etat, kiṃ
 PVin3_0005905 viśeṣa-gatiḥ saṃvedana-viśeṣāt. saṃvedanasya
 PVin3_0007311 -viśeṣa-sādhanam ity apārthakam. anyatra
 PVin3_0005504 tena iha prabheda-mātram ākhyātam, lakṣaṇam
 PVin3_0008201 na ca eteṣām bheda-mātram gamyate, kiṃ
 PVin3_0011308 sādhanam viruddho 'py eka eva. prayoga-bhedāt
 PVin3_0013601 eva iti na dūṣaṇa-avasaraḥ, sthita-vacane
 PVin2_0009314 tatra smarāṇa-arthaṃ vacanam. a-darśanam
 PVin3_0003009 sva-vacana-virodhe spaṣṭam udāharaṇam, āgame
 PVin3_0001907 iti syād āśānkā-sambhavaḥ. vipratipattis
 PVin3_0008304 -sambhavān na kārya-anumānam. yogyatāyās
 PVin2_0004912 tasya a-sāmarthyāt. artha-a-visaṃvādas
 PVin2_0009305 tam eva darśayan niścayam āha – prasiddhas
 PVin3_0001303 tad-viparyāsana-lakṣaṇatvāt. yathā-ukte
 PVin3_0003301 -itara-dharmatvayoḥ sa dharmā-gataḥ. yatra
 PVin3_0007410 tathā ca āha –liṅgasya a-vyabhicāras
 PVin3_0013505 na bhavati prasiddhiḥ. evam etat. kiṃ
 PVin2_0005407 vastu-bhāvo 'sato 'pi san. vastv-a-bhāvas
 PVin2_0005304 vṛtti-śāṅkayā eva tataḥ saṃśayaḥ. anvayas
 PVin3_0012107 hi bhāvo 'saty apy asti, bhāva-pratiśedhas
 PVin3_0005010 brūmaḥ – te kiñcid atiśāyayanti iti. api
 PVin1_0004009 -upalambha-niyamaḥ. nīla-ākāra-saṃvedanayos
 PVin1_0004205 tad artha-antare yuktam. an-artha-antaratve
 PVin3_0004505 -pratipatti-śruti-vat. anaikāntikasya
 PVin3_0000904 sādhanam svato 'rtha-siddheḥ. saṃśayas
 PVin3_0000404 apy anyataḥ pratipattum a-yuktam eva. yas
 PVin3_0000206 tan na abhyupagamāt parikṣā-a-vṛttiḥ, api
 PVin3_0006905 'sti iti na sādhanā-dharma-a-siddhiḥ. na
 PVin3_0001709 sāmānya-śabdānām viśeṣa-avasthiti-hetuḥ, api
 PVin1_0004404 visamvādayanti lokam iti. cintāmayīm eva
 PVin3_0005704 sva-bhāvasya a-dṛṣṭāv a-sann iti. sa
 PVin3_0012902 -bhāvo yaḥ saṃyoga-samavāyābhyām, laukikam
 PVin3_0008103 atra apy anvayasya a-prādhānyād iti cet, iha
 PVin1_0000209 a-sādhanānam vastu-rūpaṃ sva-lakṣaṇam. anyas
 PVin2_0008206 na vināśo nāma anya eva kaścīd bhāvāt, kiṃ
 PVin3_0007907 iti su-vyavadātam prāmāṇyam. a-bhāva-dharmam
 PVin3_0008806 sa tena pratibandha-ākhyāḥ pada-arthaḥ, sa
 PVin3_0011002 rāga iti cet, iṣṭam na nāma nivāryate. rūpaṃ
 PVin1_0000805 a-sāmarthyād atiprasaṅgāc ca. vikalpakam
 PVin3_0000606 -vināśābhyām caitanyasya prasidhyati. ekasya
 PVin1_0003802 atra – yathā-darśanam iyaṃ vyavasthā, na
 PVin2_0006808 hi na yava-ānkuraḥ śāli-bījād bhavati, api
 PVin1_0003104 eva sarvaṃ sarvasyaḥ kriyāyāḥ sādhanam, kiṃ
 PVin2_0006906 śabdād artha-pratipattiḥ, api
 PVin3_0000703 śabda-ākāśayor vā vāstavi pratyāsattiḥ, api

tu katham. yasmān na vikalpa-anubaddhasya spaṣṭa-
 tu kathita eva. na hy a-vipakṣa-śāṅkayām sādhyā-a
 tu karoty eva. na evam a-kṣaṇikasya, sarvathā a-
 tu kiñcid eṣām pratipattau saha-kāri pratiniyatam
 tu kutaścīd vyāvṛtter eva a-niścayāt. yo hi yatra
 tu kvacid a-bhāva-siddhāv apy a-pratibaddhasya
 tu gamakaḥ, sa saṃvarṇita eva. sa ca na a-saty
 tu gamye kāryam hetuḥ, a-vyabhicārāt. na hy a-tad
 tu jātaya iti. tāḥ sādhanā-dūṣaṇa-lakṣaṇa-jñānād
 tu jātayaḥ. mithyā-uttarāṇām ānantyāt pratanyante
 tu jñānena saṃvedyanta ity eke. teṣām api tad-a-
 tu taj-jñāna-utpādāna-yogyatā-pratilambha-lakṣaṇo
 tu tat-kāryatvāt tasya tad-a-niṣpattāv a-
 tu tathā asti kaścīd iti kañcana asya bhedaṃ a-
 tu tathā prasiddhāv api icchāyā a-nivāraṇād
 tu tathā-vidhā-ātma-saṃvedanād eva bheda-pratītiḥ.
 tu tad eva agni-sāmānyam tatra a-siddham iti
 tu tad eva. etena kārya-liṅga-udāharaṇena sva-
 tu tad eva sāmānyam a-pratipakṣam —idam eva iha
 tu tad-bhedaḥ, kvacid ukte-sāmarthyābhyām, kvacid
 tu tasmin doṣam udbhāvayan dūṣaka eva tasya
 tu darśana-a-bhāvaḥ. sa darśanena bādhyate. tad-a-
 tu diṅ-mātra-darśanam etat. atra udāharaṇam –
 tu dṛṣyata eva. bhavaty eva śāstra-dṛṣṭam sādhyam,
 tu dravya-antara-an-apekṣatvād a-viruddham.
 tu dvayor api tulya iti vastu-viṣayam prāmāṇyam.
 tu dvayor api sādhanam iti. tatra anvaya-
 tu dharmā-dharmi-viśeṣa iṣṭa eva an-anvaya-doṣaḥ.
 tu dharmy eva a-siddhas tatra kva kena kiṃ
 tu dharmeṇa anyatra darśyate. tatra prasiddham
 tu na arthānām niṣpatty-a-niṣpatti sādhanā-
 tu na asti iti paśya bāndhya-vijṛmbhitam.
 tu na dṛṣṭa iti vyatirekī kathyate. na ca evam-
 tu na sambhavati ity a-skhalita-prajño devānām
 tu na sarve ghaṭa-kṣaṇāḥ sarvasya indriya-
 tu niyama eva. na sa nānātve yuktaḥ, nīla-pīta-
 tu nīla-āder anubhavāt tad-ātma-bhūtaḥ prakāśate
 tu pakṣa-dharmatvam eva, a-sambaddhād vimarśa-a-
 tu pakṣa-vacanād arthe dṛṣṭaḥ, na niścaya iti
 tu para-parikalpitaḥ prasaṅgaḥ, yathā – deśa-
 tu parikṣāyā abhyupagama iti na para-upagatena
 tu punar atra ayam eva śabda-vikalpa-pratibhāsy
 tu prakaraṇa-sāmarthya-ādikam api iti. tasmān na
 tu prajñām anuśīlayanto vibhrama-viveka-nir-malam
 tu pratipanna-tad-vyavahāro 'pi prasiddheṣu nir-
 tu pradeśam āśritya brūmo vicchinna-a-vicchinna-
 tu balavān anvayo vyatirekaś ca dur-balaḥ, hetoḥ
 tu buddhau sākṣāt sva-bhāva-upadhāna-sāmarthya-
 tu bhāva eva vināśaḥ, sa eva kṣaṇa-sthāyī jāta
 tu bhāva-mātra-vyāpino 'rthasya vyavacchedam
 tu bhāvaḥ prasarpaṇa-dharma-a-pracyuta-an-utpanna
 tu bhinnam, a-śubha-abhinandinaḥ pratisandhi-
 tu mano-vijñānam artha-śakti-sannidhāna-an-
 tu yathā-ukta-sva-bhāva-antara-viraha-upagamād eva
 tu yathā-tattvam iti. viṣaya-ākāraḥ kaścīd
 tu yava-bījāt. evam śabdānām api yady arthebhyo
 tu yā yataḥ. tatra anubhava-mātreṇa sadṛśa-ātmano
 tu yogyatayā pradīpād iva rūpe. tan na ayam doṣaḥ
 tu vaktur vivakṣā-kṛtā, tad-a-bhāve vivakṣita-

PVin3_0004702	-arthe 'numāne sādhanā-doṣa-udbhāvanam, api	tu vakṛ-doṣeṇa api, nyūnatā-an-anvaya-viparīta-
PVin3_0011306	prthag iṣṭa-sādhano vācyah syāt. ekasya eva	tu vacanena sādhyatā-a-viśeṣo darśitaḥ. tata eva
PVin3_0006804	śakyam tad-viśayatvena adhyavasātum. sa	tu vikalpaḥ sad-a-sad-ubhaya-pratyaya-āhita-
PVin1_0003613	eka-ākāratva-prasaṅgāt. an-eka-ākārās	tu vijñaptayaḥ, yena ekaṁ rūpam ekasya mana-āpam
PVin2_0005406	nivṛttiḥ katham iṣṭā. nivṛtṭy-a-bhāvas	tu vidhir vastu-bhāvo 'sato 'pi san. vastv-a-
PVin2_0008108	tad-vyāptir an-apekṣāyāḥ. hetu-sattve	tu vināśasya kasyacit tathā-bhāve 'py anyatra
PVin3_0011305	sādhyatve kaścid viśeṣa ity uktam. viśeṣe	tu viruddha-vad dhetur api prthag iṣṭa-sādhano
PVin3_0005011	indriya-jñānasya hetavaḥ. paraspara-sahitās	tu viśaya-indriya-ālokaḥ parasparato viśiṣṭa-
PVin2_0007313	vyavahāra-niṣedha-upayogāt pramāṇam uktā. na	tu vyatireka-darśana-ādāv upayujyate, saṁśayāt, a
PVin2_0007504	niścīyate, tadā gamakaḥ, a-niścīyāyām	tu vyāptau dharmi-samāśraye vā tat-sva-bhāvatayā
PVin1_0001211	tad-dhvanau smṛtiḥ. yuktā tad-gaty-a-bhāve	tu śabda-bhede smṛtiḥ katham. tad-a-smṛtau ca
PVin3_0004508	-udbhāvanam apy atra dūṣaṇam eva. anyatra	tu saṁśaye dvayor ekasya vā viparyaye ca ekasya
PVin3_0004505	eva, a-sambaddhād vimarśa-a-yogāt. na	tu sapakṣa-vipakṣayoḥ sattvam a-sattvam vā
PVin3_0009612	santi kutra vā. tad-bhāvād artha-siddhau	tu sarvaṁ sarvasya sidhyati. vastu-sva-rūpe '-
PVin2_0008808	pravṛddhayoḥ kadalyoḥ kanda-udbhavaḥ. yatra	tu sāksād dhetu-bhedaḥ, tatra rūpa-bhedo 'pi,
PVin3_0007501	-a-vadyam. a-parāmṛṣṭa-tad-bhede vastu-mātre	tu sādhanē. tan-mātra-vyāpinaḥ sādhyasya anvayo
PVin1_0003305	sādhyā-sāadhanatā-a-bhāvaḥ, jñāna-aṁśayos	tu sādhyā-sādhana-bhāvo vyavasthā-āśrayatvāt.
PVin3_0007107	na eṣa doṣaḥ, yasmāt—bhāva-upādāna-mātre	tu sādhye sāmānya-dharmini. na kaścīd arthaḥ
PVin2_0008715	kiñcid ekaṁ janakaṁ tat-sva-bhāvaṁ vā. kiṁ	tu sāmagrī janikā tat-sva-bhāvā. sā eva anumīyate.
PVin1_0002401	-a-viśeṣāt sarva-vedana-prasaṅgāt. tāṁ	tu sārūpyam āviśat sarūpayantaṁ ghaṭayet. idam
PVin1_0004107	siddher a-siddheḥ, anya-upalambha-kāle	tu siddha ity upalambhe 'pi tadā na siddho 'nyadā
PVin2_0009401	a-bhāvaḥ. sa darśanena bādhyate. tad-a-bhāve	tu siddha eva ity apārthakaṁ tat-siddhaye vacanam.
PVin2_0009508	-bādhanē sarvatra an-āśvāsaḥ. vyatirekas	tu siddha eva sādhanam iti tathā-bhāve niścayam
PVin2_0009205	pākaḥ sidhyati, vyabhicāra-darśanāt. etāvat	tu syāt – evaṁ-sva-bhāvā etat samāna-pāka-hetavaḥ
PVin3_0004208	katham anya-bhāve so 'sti, upacāra-mātraṁ	tu syāt. etena apara-bhāvaḥ pratyukta iti. pakṣa-
PVin3_0003202	viruddha-uktāv api na bādḥā, pratibandhas	tu syāt, dvayos tulya-kakṣatvāt, yathā sva-vacane.
PVin3_0000708	pratyāsatti-viprakaṣayor a-siddheḥ. siddhau	tu syāt, yathā tādrśam rūpa-sādharmyaṁ kvacid
PVin1_0000211	yuktā, atiprasaṅgāt. tasya nāntariyakatāyām	tu syāt. sa hi pratibaddha-sva-bhāvo yathā-vidhe
PVin2_0005906	'yogād adhiṣṭhānasya. tat-saṁskāre	tu syād an-upalambhaḥ. tadā api tathā-vidha-
PVin2_0009806	guṇa-antara-sambhavāt. viśeṣa-hetv-a-bhāve	tu syād anumānam. yathā – a-dṛṣṭa-kartṛkam api
PVin3_0000101	-paricchedo dvitīyaḥ. para-artham anumānam	tu sva-dṛṣṭa-artha-prakāśanam. yathā eva hi
PVin3_0010807	upalabdhir ity a-sādhyatvam. a-dṛṣya-ātmanām	tu sva-pratīyogibhir virodho 'pi mā bhūt, yena
PVin2_0008812	-bheda eva tad-a-tattve nibandhanam, api	tu sva-bhāva-antaram api. kṛtrima-a-kṛtrimānām
PVin3_0009901	dharmy-antare 'nvayī-bhavitā. pradīpa-ādayas	tu sva-bhāva-yogyatayā ātmani jñānam utpādayantas
PVin3_0005909	na kasyacid viśeṣa-siddhiḥ syāt. arthasya	tu sva-sattā-viśeṣābhyaṁ na tat-siddhiḥ, kiṁ
PVin3_0009904	liṅgasya liṅgi-pratipādanam. dharmiṇas	tu sva-sādhane 'yaṁ prasaṅgaḥ. sarva-bhāveṣu
PVin3_0000907	sādhyasya eva abhidhānāt. hetu-vacanam	tu svayam a-śaktam api śaktasya vācakam iti
PVin2_0006112	a-bhāvaṁ gamayati. sva-bhāva-an-upalabdhis	tu svayam a-sattā eva. tatra kevalam viśayī
PVin2_0008810	tatas tādrśam anumīyate. viprakṛṣṭāyām	tu hetu-paramparāyām an-anumānam eva ity a-
PVin3_0000511	apara-abhyupagamo yukti-kṛta iti. a-sati	tu hetau maulasya hetor vyāpya-vyāpaka-bhāva-
PVin2_0009005	hetutve 'pi bhāva-kāle 'nityatā-a-niṣpattes	tulya-a-tat-sva-bhāvata. na vai kācid a-nityatā
PVin3_0003406	saṁśaya eva. so 'n-a-vadya-pakṣa-nirdeśe 'pi	tulya iti katham pakṣa-doṣaḥ. na vai tad-vacanād
PVin3_0012008	'nuvṛtṭy-a-bhāvaḥ kathyate. so 'parasya api	tulya iti katham a-samaḥ prāṇa-ādīḥ. a-sapakṣa
PVin3_0009906	-dharma-bheda-a-siddheḥ sarvatra eṣa doṣas	tulya iti cet, uktam atra – bhāvānām vyāvṛtti-
PVin3_0004507	sandeha-mukhena eva doṣāt. so 'niścaye 'pi	tulya iti tathā-vidha-udbhāvanam apy atra dūṣaṇam
PVin3_0002003	-dvāreṇa eṣām anuṣaṅgaḥ, sa ca sarvatra	tulya iti na anayor bhedaḥ. atha vādino 'pi iṣṭim
PVin1_0000612	ca kārya-sva-bhāvayor liṅgayor anumāne 'pi	tulya iti na pramāṇa-lakṣaṇam anumānam na anveti.
PVin2_0004912	sāmarthyāt. artha-a-visaṁvādas tu dvayor api	tulya iti vastu-viśayaṁ prāmānyam. tat punas
PVin3_0002306	śāstra-uparodhād virodhe so 'nya-kṛte 'pi	tulya iti virodhaḥ syāt. bhavaty eva anya-kṛte
PVin2_0005206	pratyakṣa-vṛttir vyatireka-niścayaḥ. tat-	tulya eva asti iti vyatireke siddhe '-sati
PVin2_0005109	tad-a-yoga-vyavacchedasya a-siddheḥ. tat-	tulya eva ity avadhāraṇād dharmiṇy a-vṛttir iti
PVin2_0005005	darśanam pratyakṣato 'numānato vā. tathā tat-	tulya eva ca. dharmi-viśiṣṭasya anyatra vṛtti-
PVin2_0005209	'pi tatra eva niṣedhe doṣaḥ syāt. na ca tat-	tulya eva vṛttir ity a-tat-tulyo viruddha eva,
PVin3_0003202	api na bādḥā, pratibandhas tu syāt, dvayos	tulya-kakṣatvāt, yathā sva-vacane. tadā ca asya
PVin3_0003312	pratibandho 'pi katham a-pramāṇasya. ata eva	tulya-kakṣatvāt. yadi hi tatra ekasya prāmānyam
PVin3_0003204	bādḥakaṁ bhavati. anyathā katham pratijñām	tulya-kakṣyām anumānam vā yathā-artham apeta-
PVin1_0001909	na arthaḥ saha-kārī iti cet, na, ubhayos	tulya-kālatvāt. a-sataḥ prāg a-sāmarthyāt
PVin1_0001908	viśaya-antarasya. sva-jñāna-kāla-bhāvī tad-a-	tulya-kriyā-kālo na arthaḥ saha-kārī iti cet, na,
PVin3_0007104	sādhyā eva vyāhanyate, kiṁ tarhi hetāv api,	tulya-doṣatvāt. na hi hetur an-anvayaḥ siddher

PVin2_0008614	kālayos tad-bhāva-yogyatā-a-yogyatā-a-yogāt,	tulya-yogyatā-a-yogyatayor deśa-kālayos tadvattā-
PVin2_0008807	-antaram vā kāraṇam kāryam anumāpayati. tat-	tulya-rūpāṇām kārya-dravyāṇām tulyam, yathā
PVin1_0003401	-sārūpyābhyām. an-antaram tarhi vijñānam	tulya-ṣiṣayam ṣiṣayaḥ prāpnoti. kva tarhi idānim
PVin2_0005210	agnir auṣṇyam na gamayet. kiṃ tarhi tat-	tulya-vyatireko 'pi. tena ayam a-doṣa ity a-
PVin3_0012006	hetūnām an-avasthitih. iti saṅgraha-ślokaḥ.	tulyaś ca śrāvaṇatvena prāṇa-ādir vyabhicāreṇa.
PVin3_0008805	pratibandhaḥ. pratibandhād a-pāte 'pi	tulyaḥ paryanuyogaḥ — kṛto nāma sa tena
PVin2_0007015	prasādhane. na a-siddha-arthāḥ svayam śaktas	tulyaḥ paryanuyogataḥ. prasiddhiś ca nrñam vādāḥ
PVin2_0006711	tad-ātma-an-upakāre na sidhyati. para-ātmani	tulyaḥ paryanuyogo 'n-avasthā ca. janya-janaka-
PVin3_0011101	kāmate vacanam anumāpayet. nanv atra apy eṣa	tulyaḥ prasaṅgaḥ — na ātmani darśanena anumānam
PVin2_0005209	syāt. na ca tat-tulya eva vṛttir ity a-tat-	tulyo viruddha eva, yena tata eva vyatirekād
PVin2_0008513	na a-hetuka iti cet, na, tatra api	tulyatvāt – tad-a-bhāve 'py agnau bhavati iti.
PVin1_0003002	anurodhasya tattva-lakṣaṇatvāt tasya iha api	tulyatvāt, indriya-vikāre ca vikārāt, tan-
PVin3_0007702	'pi pratiteḥ samāśrayāt. tasya anyatra api	tulyatvāt. tad etad vyavaccheda-mātram dvayor api
PVin3_0004409	ca tulyam. vyatireka-gateḥ sarvatra	tulyatvāt sāksād artha-āpattyā vā. tasya asya
PVin3_0005201	-karasya sannidhānasya apy a-sannidhāna-	tulyatvād asya idam ity upasamhāro 'pi vikalpa-
PVin3_0001713	śabda-ghaṭa-bhedena kalpane 'nityatāyām api	tulyam iti cet, na, siddhayā a-nityatayā tadvataḥ
PVin3_0003211	pratibandhaḥ. a-pramāṇatvam śāstre 'pi	tulyam iti tatra api pratibandho 'stu.
PVin2_0007311	sad-vyavahāra-pratiśedha-phalatvam	tulyam, ekatra samśayād anyatra viparyayāt. tatra
PVin3_0009407	iti cet, nanv etat sukha-ādinām puruṣāṇām ca	tulyam. bhede krama-abhivyakti-virodhād aikyam
PVin2_0008808	tat-tulya-rūpāṇām kārya-dravyāṇām	tulyam, yathā pravṛddhayoḥ kadalyoḥ kanda-
PVin3_0004409	a-sapakṣasya. tad vivakṣite pratiyogini ca	tulyam. vyatireka-gateḥ sarvatra tulyatvāt sāksād
PVin3_0009305	vinaṣṭa-tiro-hitayor dvayor apy a-vyaktis	tulyā ity asty eva sāmānyam. atha kā iyam a-
PVin3_0002303	yadi viruddhā iṣyate, sā anya-ṣiṣaye 'pi	tulyā ity viruddhaḥ syāt. tena tatra eva bādhane
PVin3_0010805	api. tad-a-bhāvād an-anya-upanaya iti cet,	tulyā vṛtti-tat-sandehābhyām a-bhāva-a-siddhir
PVin3_0010802	drṣṭa-viruddhasya an-upanaya iti cet,	tulye nyāye kiṃ na upanayaḥ. na ca eṣa nyāyaḥ,
PVin2_0005002	tat punas trairūpyam anumeye 'tha tat-	tulye sad-bhāvo nāstitā a-sati. niścītā anumeyo
PVin2_0006205	viruddha-siddhir uktā veditavyā, yathā – na	tuṣāra-sparśo 'tra agner iti. viruddha-kārya-
PVin2_0009712	grhītvā ayam pratiśedham āha. tatra ca	tūla-upala-pallava-ādiṣu tad-bhāve 'pi sparśa-
PVin3_0002109	cintāyās tat-siddha-artheshv a-yogataḥ.	ṛṭṭiya-sthāna-saṅkrāntau nyāyayāḥ śāstra-
PVin3_0011301	dvau hetū viparyaya-sāghanād viruddhau. nanu	ṛṭṭiyo 'pi iṣṭa-vighāta-kṛd viruddho 'sti, yathā
PVin3_0013711	-viniścaye para-ārtha-anumāna-paricchedas	ṛṭṭiyaḥ. samāptaś ca ayam pramāṇa-viniścayaḥ.
PVin3_0005604	yathā-ukta-lakṣaṇa-an-upalabdhir api kācit	ṛṭṭiyo hetuḥ, sa kiṃ na udāhṛtaḥ. so 'pi sva-
PVin3_0004605	a-bhāvam āha, yam ayam vastu-dharmas	ṛṭṭiyam āśrayet. eka-anta-vyāvṛṭṭyā ca eka-bhāve
PVin3_0010204	paraspara-parihāra-sthita-lakṣaṇau na	ṛṭṭiyam rāsiṃ vyatirecayataḥ. tayor ekasya
PVin2_0005211	'pi. tena ayam a-doṣa ity a-vācyam eva	ṛṭṭiyam rūpam syāt. prayoga-darśana-arthatvād a-
PVin2_0005201	-sa-jāṭiya-vṛttino liṅgasya a-sati nāstitā	ṛṭṭiyam rūpam. sā ca niścītā. ante vacanān
PVin1_0002304	-viśeṣo na syān nila-ādy-ābhāsa-viśeṣa-vat.	te 'n-apekṣita-tad-atiśayā bhāvanā-anurodhino
PVin1_0002114	-tādrūpyam ca paryanuyuktā hetu-prakṛtim eva	te 'py ālambran tad-rūpa-hetu-jās tad-rūpā a-tad
PVin3_0007705	api buddhyā vyavasthāpanāt sādharmaṇaḥ santi,	te 'py etena vyākhyātāḥ. sa ca sva-vāco-ubhaya-
PVin2_0005602	kutaścid upanīyate. drṣṭiṃ bheda-āśrayais	te 'pi tasmād a-jñāta-viplavāḥ. ity antara-ślokaḥ.
PVin1_0000711	tad-ātmāno vā, yena tasmin pratibhāsamāne	te 'pi pratibhāseran. na ca ayam artha-a-
PVin3_0011907	sandigdha-sāmarthya ātmano vyatirekaḥ.	te 'pi buddhy-ādayo nairātmye na syur iti cet, na,
PVin3_0005010	vā, yena āvaraṇam iṣyante. na brūmaḥ —	te kiñcid atiśayayanti iti. api tu na sarve ghaṭa
PVin3_0005101	nityam jananam a-janam vā anyathā syāt.	te ca a-vyavahitāḥ pratighātinā anyena anyonyasya
PVin3_0011709	-tad-utpattibhyām anyo na asti ity uktam.	te ca darśanena vinā na sidhyataḥ. tan na ātma-
PVin2_0004509	hi ye yathā yam artham vidanti vacana-jñāḥ,	te tat-pratipādane punar upadeśa-antaram
PVin1_0002901	-smaraṇa-ākārā vikalpā bhavanti. na ca	te tathā-avabhāsiṇaḥ smaryante. tan na viplavo
PVin3_0006601	yad-bhāve para-apekṣatvena upagamante, na	te tad-bhāva-niyatā iṣyante, vāsāmsi iva rāge.
PVin3_0011804	tad-utpattyā vā ātma-pratibaddhāḥ syuḥ,	te tan-nivṛṭṭyā nivarateran. tadā prāṇa-ādy-a-bhāvo
PVin1_0000302	asti iti katham na pramāṇa-antaram.	te tarhi tatra a-drṣṭāḥ kam artham upanayanty
PVin1_0003403	-śrāvaṇābhyām yatra avasāya-pratyayaḥ,	te tasya anubhava iti cet, nanu sā eva tayoḥ
PVin2_0005308	na, anvaya-vyatirekayoḥ pṛthag-rūpatvāt.	te tv ekena api vākyena śakye darśayitum iti
PVin2_0006414	sā viprakṣeṣv apy asti, na ca	te na santy eva. tatra api sati pratyakṣa-anumāna
PVin3_0012611	sarveṣāṃ kathañcid bhāvād iti cet, yathā	te na santi, sa prakāro '-bhāvāḥ. śāśa-ṣiṣānyoś
PVin2_0006509	eṣāṃ kārya-upalambho yena anumīyeran. na ca	te pramāṇa-traya-nivṛṭṭāv api na santi iti
PVin1_0004212	-phala-sthitih. tatra apy anubhava-ātmavāt	te yogyāḥ sva-ātma-samvidi. iti sā yogyatā mānam
PVin2_0006614	hi na anya-guṇa-doṣa-niścaye liṅgam asti.	te hi ceto-dharmatvena atindriyatvāt sva-prabhava-
PVin2_0006604	yatas tebhyo 'rtha-prakṛtir niścīyeta.	te hi vaktur vivakṣā-vṛṭṭaya iti tan-nāntarīyakās
PVin3_0005510	-ādiṣu yeṣv asti pratibandho na tādrṣāḥ. na	te hetava ity uktam vyabhicārasya sambhavāt. sati

PVin3_0011809	anyatra a-dr̥ṣṭaḥ sa ghaṭa-ādaḥ na iti kutaḥ.	tena a-jñāta-vyatirekasya vyāvṛtti-vyāptir a-
PVin1_0000510	vā sa eva a-vyabhicāro 'n-upalabdher iti sā	tena a-bhāvaṃ pratipādayanti liṅgam eva. kasyacit
PVin3_0005508	sattā yo vā ātmā svo 'vibhāgavān. sa	tena a-vyabhicārī syād ity arthaṃ tat-prabhedanam.
PVin3_0004902	sāmānyam samāviśad ghaṭa-ādikaṃ sapakṣayati.	tena a-sapakṣa iti na sarva-anya-dharma-yogini
PVin3_0003806	icched iti taṃ praty a-dr̥ṣṭāntam anumānam.	tena a-sādhāraṇam āha. yasmān na etad eva ekam
PVin3_0010005	āśliṣṭa-bheda-dhīḥ. sādhyah sādhanatām nitas	tena a-siddhaḥ prakāśitaḥ. iti saṅgraha-ślokaḥ.
PVin2_0007008	vedayati vedo 'pi veda-arthasya kuto gatiḥ.	tena agni-hotraṃ juhuyāt svarga-kāma iti śrutau.
PVin3_0002609	'pi prasaṅga iti tad-vyavaccheda-arthaṃ āha.	tena an-aṅgam iṣer niṣṭhā atra, ipsita-pade punar
PVin3_0001007	gamyata eva. tan na avaśyam asya nirdeśaḥ.	tena an-uktāv api pakṣasya siddher a-pratibandhāt
PVin2_0009610	eva tu ubhaya-niścita-vāci-ity-ādi-vacanāt.	tena an-upalambhe 'pi saṃśayād a-nivṛttim
PVin3_0003803	-viṣayā pratītir anumānād ity uktaṃ bhavati.	tena anumānād vastu-sad-a-sattā-anurodhino bhinna
PVin2_0008215	tādavasthyāt. atas tan-nāśano na anya-kārī.	tena ayam tad-a-tad-rūpa-a-karaṇād a-kiñcit-karo
PVin2_0005211	gamayet. kiṃ tarhi tat-tulya-vyatireko 'pi.	tena ayam a-doṣa ity a-vācyam eva tr̥tīyam rūpaṃ
PVin3_0011206	'dr̥ṣṭi-mātreṇa vyāvṛttir a-sandigdha.	tena ayam apy ekasya rūpasya sandehād
PVin3_0008902	-pratiśedha eṣa bhāvaṃ na karoti iti yāvat.	tena ayam evaṃ vācyah syāt — pātaṃ na karoti
PVin1_0001212	śabda-bhede smr̥tiḥ katham. tad-a-smṛtau ca	tena arthaṃ saṃśṛṣṭaṃ vetty asau katham. yady eṣa
PVin1_0003513	eva. sā ca tādātmyāt svayaṃ prakāśate.	tena ātmanaḥ prakāśikā ity apy ucyate prakāśa-vat.
PVin1_0003105	sadr̥śa-ātmano jñānasya sarvatra karmaṇi	tena ātmanā bhavitavyam, yena asya idam iti
PVin3_0005206	eva indriya-ādayah, na ca tathā. tasmāt	tena ādheya-viśeṣā ity gamyante. na tv evaṃ
PVin3_0010307	'sad iti. tad-abhiprāya-vaśād evam uktam.	tena itara-a-sad-virahena tvayā upagatatvād ity
PVin2_0007409	hi sva-bhāva-niṣpattau bhāvaḥ kṛtakaḥ.	tena iyaṃ kṛtaka-śrutiḥ sva-bhāva-abhidhāyiny api
PVin3_0005503	vacanam ukta-arthaṃ apy anumāne 'dhikriyate.	tena iha prabheda-mātram ākhyātam, lakṣaṇam tu
PVin3_0002214	-kṛtya vaktum śakyam na sādhanam. sarvatra	tena utsannā iyaṃ sādhyā-sādhana-saṃsthitīḥ. ity
PVin3_0003402	pramāṇena a-pramāṇasya bādhanāt.	tena upagamāt pramāṇam sarva-vastuṣu śāstram
PVin3_0013407	sva-tantraḥ. tad-a-sambandhi ca apārthakaḥ,	tena eva artha-parisamāpter iti. dūṣaṇā nyūnatā-
PVin3_0000304	-ślokaḥ. tad-āgama-viruddha-abhyupagamaś ca	tena eva kathaṃ bhavet, tad-upagama āgamasya
PVin2_0006806	-upakāriṇo 'n-apekṣā syād viṣaya-antara-vat.	tena eva kasmād upakriyata iti cet, atra vastu-
PVin3_0002007	tasmād iyaṃ kutaścit prakaraṇād bhavanti	tena eva gamyate. tām a-prakaraṇām api viparīta-
PVin3_0005505	sva-bhāvo 'py eka-deśa-bhāg ukto veditavyah.	tena eva ca sadr̥śam udāharaṇam āha, prayatna-an-
PVin3_0010110	kathaṃ sādhanam, a-niścita-tal-lakṣaṇatvāt.	tena eva niścayah kriyata iti cet, katham a-
PVin3_0011203	phalā bhavanti, na ca evaṃ bahulaṃ dr̥śyante.	tena evaṃ syād yuktaṃ vaktum — mādr̥śo vaktā
PVin3_0011705	ca evaṃ śrāvaṇatvam, ubhayato vyāvṛtter iti.	tena evaṃ-prakāram vyatirekaṃ varṇayatā
PVin3_0002210	nāntariyakam ipsitaiḥ. sādhyā-arthair hetunā	tena katham a-pratipāditāḥ. yadi kiñcit kvacic
PVin1_0000508	iti cet, vyāhatam etat – tac ca na asti	tena ca pratipattir iti. nivṛtter vā asya a-sad
PVin2_0010011	iti pramāṇam dr̥ṣṭāntena upadarśyate.	tena ca pramāṇena sādhyā-dharmasya tan-mātra-
PVin3_0008003	dharme siddha-sattāke dharmini na a-siddhiḥ.	tena ca sādhyā-dharmena vyāptir yadi kathañcin
PVin3_0005002	-an-antara-bhāvi-jñāna-kārya-ārambhiṇaḥ.	tena tat sapakṣe dvidhā vartate. katham idam
PVin3_0002304	sā anya-viṣaye 'pi tulyā iti viruddhaḥ syāt.	tena tatra eva bādthane bhavati, na anyatra iti
PVin3_0005405	-an-ārambha-virāme kadācid upalambhaḥ.	tena tad-ātmānam praty asya kaścic upakāraḥ
PVin2_0009304	pratibandhe 'nvaya-vyatireka-niścayo 'sti.	tena tam eva darśayan niścayam āha – prasiddhas
PVin3_0000901	śaktiḥ pakṣa-hetv-abhidhānayoḥ. na arthe	tena tayor na asti svataḥ sādhanā-saṃsthitīḥ.
PVin3_0010212	pāścāt yaḥ sāmārthya-viṣayah pakṣa ucyate.	tena tal-lakṣaṇa-mukhena āyāto dharmo na
PVin3_0011612	tasya upalambha-an-upalambha-āśrayatvāt.	tena na a-pratibaddhasya bhāve bhāva iti saṃśayaḥ.
PVin1_0003206	na prasidhyati. sā ca tasya ātma-bhūtā eva	tena na artha-antaraṃ phalam. dadhānam tac ca tām
PVin2_0009408	a-pratibandhād vyāpty-a-siddheḥ. na api	tena na asti iti vacanāt tathā bhavati,
PVin3_0013203	dr̥ṣṭānto nāma kaścic sādhanā-avayavaḥ.	tena na asya lakṣaṇam pṛthag ucyate, gata-
PVin3_0012109	ayam artho 'sati nāstitā ity atra antare.	tena na iha pratanyate. na ca a-sann ātmā, sattā-
PVin3_0013502	-doṣa uktāḥ, teṣām udbhāvanam dūṣaṇam,	tena para-iṣṭa-artha-siddhi-pratibandhāt. nanv an
PVin3_0008805	'pi tulyah paryanuyogaḥ — kṛto nāma sa	tena pratibandha-ākhyah pada-arthaḥ, sa tu bhāvaḥ
PVin3_0012703	na hy ayam viṣaṇa-mātram apahnute, yatas	tena pratirudhyeta, kiṃ tarhi śāśa-sambandhi. yady
PVin3_0003802	vā lokasya bruvato 'numāna-a-bhāvam āha.	tena bhinna-viṣayā pratītir anumānād ity uktaṃ
PVin2_0005709	sampratiyate. na sa śakyas tato 'nyena	tena bhinnā vyavasthitiḥ. ity antara-ślokaḥ.
PVin3_0005108	dhetu-pratyaya-sāmārthasya a-sarva-vidā.	tena yad indriya-viṣaya-madhya-sthitam āvaraṇam,
PVin1_0001207	samanvāhare varṇasya api pratyavabhāsanāt.	tena rūpa-sparśa-vijñāna-anvayo mānasam eṣa
PVin2_0009302	hetuḥ syāt. hetos triṣv api rūpeṣu niścayas	tena varṇitaḥ. a-siddha-viparīta-artha-vyabhicārī
PVin3_0003908	śabdānām pratirundhāno na bādhyas	tena varṇitaḥ. tasmād viṣaya-bhedasya darśanāya
PVin2_0009311	-vacanam anaikāntika-pratipakṣeṇa, yadi	tena vipakṣe '-darśanam khyāpyate, tad an-ukte
PVin3_0001901	-mukhena tad-viśeṣa-mukhena vā kriyata iti	tena vyapadiśyate. svayaṃ-śrutiḥ punar ekasya
PVin3_0007905	pakṣi-karoti, tadā na vyabhicāraḥ. anyadā	tena vyabhicāra iti su-vyavadātam prāmānyam. a-

PVin2_0007208	icchāyā niyamo nāma tatra kaḥ. dyotayet	tena saiketo na iṣṭām eva asya yogyatām. ity
PVin2_0005106	-dharma 'pi viśeṣaṇa-viśeṣya-bhāva unneyaḥ.	tena saty api viśeṣaṇe na an-anvayaḥ. tathā
PVin3_0001001	-hetu-vacana-pravṛtthe sambhavāt tad api	tena saha sādhanam syāt. tasmāt triṣv eva rūpeṣv
PVin2_0009406	'nya-a-bhāvaṃ sādhayati, atiprasaṅgāt. na sa	tena sādhyate, api tv an-upalambhena svayam.
PVin3_0007205	'smin bhaved dhetur an-anvayaḥ. sattāyām	tena sādhyāyām viśeṣaḥ sādhitō bhavet. sa hi
PVin3_0004005	-rūpaṃ sāmānyam atas tan na akṣa-gocaraḥ.	tena sāmānya-dharmānām a-pratyakṣatva-siddhitaḥ.
PVin3_0001108	-ukta-vādy-abhyupagama-grahaḥ. veditavyaḥ.	tena siddham yathā — śrāvaṇaḥ śabda iti, a-
PVin3_0007208	na anveti. yad api sattā-mātram anveti, na	tena siddhena kiñcit. nanv evam agny-ādiṣv api
PVin3_0002103	āgama-apekṣam anumānam sva-gocare. siddham	tena su-siddham tan na tadā śāstram iṣyate. vāda
PVin1_0001307	eva arthaḥ prabodhayaty āntaram saṃskāram.	tena smr̥tiḥ, na artha-darśanād iti cet, na, tat-
PVin1_0000906	na ekasya ekatra kriyā-a-kriye syātām.	tena syād artha-apāye 'pi netra-dhīḥ. arthasya
PVin3_0004703	api, nyūnatā-an-anvaya-viparita-anvaya-vat.	tena hi nirṇīta-guṇe vaktavye 'nyathā-abhidhānād
PVin3_0011407	iti kaḥ pratibandha-niyamaḥ. pratyupayogaṃ	tebhya upakāryasya sva-bhāva-antara-utpattes
PVin2_0006604	na api śabdā yathā-bhāvaṃ vartante, yatas	tebhyo 'rtha-prakṛtir niścīyeta. te hi vaktur
PVin1_0000306	vā katham kasyacit sādhanam. na ca	tebhyo 'rtha-siddhiḥ, teṣāṃ tatra pratibandha-a-
PVin1_0002106	a-punar-bhāvini samayasya vaiyarthyaḥ ca.	teṣāṃ ataḥ sva-saṃvittir na abhijalpa-anuṣaṅgiṇī.
PVin1_0003809	tad-rūpa-rahitā api. tathā eva a-darśanāt	teṣāṃ an-upapluta-cakṣuṣā. dūre yathā vā maruṣu
PVin2_0007307	-pratiśedha-phalaḥ, upalabdhi-pūrvakatvāt	teṣāṃ. anyāḥ pravartana-phalas tan-nimittasya
PVin1_0003608	upadarśita-grāhya-grāhaka-ākārā utpadyate,	teṣāṃ anyasya saṃvedyasya a-bhāvāt sva-saṃvedanam
PVin1_0002110	-samavāyina tu jñānena saṃvedyanta ity eke.	teṣāṃ api tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-
PVin2_0007704	yady api bahulam vināsa-kāraṇāni santi,	teṣāṃ api sva-pratyaya-adhīna-sannidhitvān na
PVin3_0006109	atra api satsu upalambha-kāraṇeṣv iti	teṣāṃ indriya-ādīnām vṛtti-sādguṇyena upalambha-
PVin3_0013502	ye pūrvam nyūnatā-ādayaḥ sādhanā-doṣā uktāḥ,	teṣāṃ udbhāvanam dūṣanam, tena para-iṣṭa-artha-
PVin3_0001908	prabādhane ca hetu-pratijñayor doṣa ity eke.	teṣāṃ kṛtakatvena śabda-nāśe sādhye gandhe
PVin2_0009813	sambhave 'pi viśeṣānām draṣṭum a-śakyatvāt	teṣāṃ ca a-pratikṣepa-arhatvāt. na evam vākyāni,
PVin2_0006702	api kartum śakyante, puruṣa-icchā-vṛttitvāt	teṣāṃ ca citra-abhisandhitvāt. tad ayaṃ liṅga-
PVin3_0013604	na tā iha. mithyā-uttarāni jātayaḥ.	teṣāṃ ca na antaḥ, a-yoniśo-vikalpānām a-
PVin3_0005208	saty atīśaya-hānir utpattir vā. tad yadi	teṣāṃ jñāna-jananaḥ sva-bhāvaḥ, sarvasya sarvadā
PVin1_0000307	sādhanam. na ca tebhyo 'rtha-siddhiḥ,	teṣāṃ tatra pratibandha-a-siddheḥ. vaktur
PVin2_0006507	viśeṣaḥ. na tāñ śāstram viṣayi-karoti. na ca	teṣāṃ tathā viprakṛṣṭānām sva-sāmarthya-upadhānāj
PVin2_0008014	-viccheda-vikāra-darśanāt, tādavasthye ca	teṣāṃ tad-a-yogād apekṣā-virodhāc ca. tathā
PVin2_0006210	-sādhanāyām an-upalabdhou dr̥ṣya-ātmanām eva	teṣāṃ tad-viruddhānām ca sannihita-anya-upalambha
PVin1_0003903	asti tattvataḥ. yasmād ekam an-ekam ca rūpaṃ	teṣāṃ na vidyate. sādharma-darśanāl loke
PVin3_0005102	a-vyavadhāna-deśa-yogyatā-saha-kāritvāt	teṣāṃ. vyavadhāne hetv-a-bhāvāt samartha-kṣaṇa-
PVin3_0013506	-a-niṣpatti sādhanā-dūṣaṇābhyām kriyete,	teṣāṃ sarvadā tādavasthyāt, kiṃ tarhi puruṣa-
PVin3_0006602	api tatra niyamād a-doṣa iti cet, na,	teṣāṃ sākalya-a-pratibandha-niyama-a-sambhavāt. na
PVin2_0008412	sva-bhāvair yāvadbhir avinābhāvi kāraṇe.	teṣāṃ hetuḥ tat-kāryatva-niyamāt. tair eva
PVin3_0002603	-bādhanī. sādhyā-abhyupagamaḥ pakṣa-lakṣaṇam	teṣv a-pakṣatā. nirākṛte bādhanataḥ ṣeṣe '-
PVin3_0011109	-kāraṇa-guṇa-āder eva dr̥ṣṭa-śakter hetos	teṣv a-sambhavāt saṃśayaḥ. rāgasya an-upayoge
PVin2_0006410	deśa-kāla-sva-bhāva-viprakarṣair na	teṣv an-upalambho '-bhāvaṃ gamayati. sad avaśyam
PVin3_0000910	cet, saṃśayena jijñāsoḥ prakaraṇa-pravṛttes	teṣv api prasaṅgaḥ. vipakṣa-vacana-mātrād api
PVin3_0007309	na sambhavati. tad ime nir-viśeṣaṇāḥ.	teṣv artha-upādānatva-sādhanam artha-sattā-mātra-
PVin3_0007308	guṇa-viśeṣam āviśanti. upādāna-dharmas	teṣu upacaryate. tad a-siddha-upādāneṣu na
PVin3_0008509	-vyavasthāyāḥ kāraṇam samudāyinaḥ. a-satsu	teṣu sā na syād iti gotvād viśānitā. sāsna-viśāna
PVin2_0005518	ca artho bhinna ekas tatas tataḥ. tais	tair upaplavair nīta-sañcaya-apacayair iva. a-
PVin2_0005401	iti kim anyad an-ātma-jñatāyāḥ. so 'yam	tair eva artha-vyatireka-samāveśibhiḥ padair a-
PVin2_0008414	teṣāṃ hetuḥ tat-kāryatva-niyamāt.	tair eva dharmair ye tair vinā na bhavanti.
PVin3_0002009	prakaraṇair icchā bhavet sā gamyate ca	taiḥ. balāt tava icchā iyam iti vyaktam īśvara-
PVin2_0008414	tat-kāryatva-niyamāt. tair eva dharmair ye	tair vinā na bhavanti. aṃśena janya-janakatva-
PVin1_0003909	pratibhāsinī. an-apekṣita-sādharmya-dr̥g-ādis	taimira-ādi-vat. ity antara-ślokaḥ. bhavatu nāma
PVin1_0003006	-kāraṇa-vyavacchinnād vikalpa-vargāt pṛthak	taimira-upalakṣitam viplavaṃ pratyakṣa-ābhāsam
PVin2_0006811	-icchā, tayā artha-jñāpanāya prayujyanta iti	tais tadvantaḥ syuḥ kāya-vijñāpty-ādi-vat. a-tad-
PVin2_0005518	tat-phalaś ca artho bhinna ekas tatas tataḥ.	tais tair upaplavair nīta-sañcaya-apacayair iva.
PVin3_0008909	-samāśrayāt. kāryam tasya ity anuvartate.	toya-āśritā hi balākāyā vṛttiḥ. tataḥ śarīra-
PVin3_0008908	'mbhasa ādhārād utpattiḥ. balākā api vṛttes	toya-samāśrayāt. kāryam tasya ity anuvartate.
PVin3_0008910	pratilabhamānā tat-kāryatayā pratibandhena	toyam gamayati deśa-ādy-apekṣayā. anayā diśā
PVin2_0004812	ekasmimś tad-a-yogataḥ. na hy ekasya	tāv anyonya-vilakṣaṇāv ākārāu yujyete. tad
PVin3_0013011	tathā tad-abhivyāptayor api iti na	tāv ekatra staḥ. tan na atra viruddha-a-
PVin2_0010103	-a-bhāvo 'taḥ pratiśedhe ca kasyacit. hetuḥ	tāv eva hi nivartamānu sva-pratibaddham

PVin3_0011808
 PVin2_0007603
 PVin3_0006402
 PVin3_0005109
 PVin3_0000305
 PVin3_0004110
 PVin3_0000611
 PVin3_0002104
 PVin2_0008901
 PVin2_0006509
 PVin2_0008104
 PVin2_0005605
 PVin3_0013101
 PVin3_0007509
 PVin3_0007910
 PVin3_0000103
 PVin3_0000807
 PVin2_0004602
 PVin3_0000102
 PVin3_0013201
 PVin2_0004603
 PVin3_0013202
 PVin2_0010109
 PVin3_0004404
 PVin2_0006409
 PVin3_0009002
 PVin3_0008205
 PVin3_0006709
 PVin3_0012510
 PVin3_0002908
 PVin3_0004302
 PVin3_0004405
 PVin3_0004404
 PVin3_0001007
 PVin2_0005202
 PVin2_0009302
 PVin3_0001001
 PVin2_0005606
 PVin3_0008009
 PVin3_0009102
 PVin2_0005001
 PVin3_0009104
 PVin3_0009202
 PVin1_0002404
 PVin3_0010308
 PVin1_0000914
 PVin1_0001802
 PVin3_0007002
 PVin1_0003207
 PVin3_0004106
 PVin3_0009409
 PVin3_0004108
 PVin3_0004202
 PVin2_0006908
 PVin2_0006301
 PVin2_0009314
 PVin3_0011204
 PVin3_0000504
 PVin3_0006812

hi tayoḥ pratibandhaṃ jānīyāt, bhāve hetu-a-bhāvasya sandehād iti vaksyāmaḥ paśyato nilam etan na pītam iti. tasmān na yad indriya-viśaya-madhyā-sthitam āvaraṇam, tena eva katham bhavet, tad-upagama āgamasya madhyā-avasthā-vad upalabhyeta. tal-lakṣaṇa-kriyate. viruddhayor eka-upagamasya aparasu-siddhaṃ tan na tadā śāstram ikṣyate. vādakarkoṭakayoḥ, kvacid rase vanya-itarayor iva -upalambho yena anumīyeraṇ. na ca te pramāṇavyākhyāte. dharma-dhātū-āyatane 'pi skandhan-upalambha-ātma-kārya-ākhyā hetavas kṛtakatvāt, nityaḥ śrāvaṇatvād iti. atra hi sattāyāṃ hi sādhyāyāṃ sarvas tad-dhetur na bhāva-vyavacchedasya bhāvāt. tad ayaṃ tathā paratra liṅgi-jñāna-utpipādayiśayā tat-kṛtā vyabhicāriṇaḥ. iti saṅgraha-ślokaḥ. -vacanānāṃ ca prayogāt tatra sva-arthaṃ -dṛṣṭa-artha-prakāśanam. yathā eva hi svayaṃ ity a-vyabhicāro 'pi na sidhyati iti. hetos sva-arthaṃ tri-rūpāl liṅgato 'rtha-dṛk. tri-lakṣaṇatvān na dṛṣṭāntaḥ prthag ucyate. -an-upalabdhir ubhayasya api hetur iti. eṣa — sapakṣe sann a-san dvedhā ca iti. sa -ślokaḥ. na a-sattā-niścayo viprakarṣiṇām. api gamakeṣu pratibandhaḥ sādhyāḥ. tan na hetunā kārya-utpādo 'numīyate, sa katham -udbhūta-vikalpa-pariniṣṭhitaḥ. śabda-arthaś na ca prameyatvasya vipakṣe 'nvaya-a-yogaḥ. sā iyaṃ pakṣasya bādha catur-vidhā darśitā sann a-san dvedhā pakṣa-dharmaḥ punas dvedhā ca iti. sa tri-vidhaḥ pratyekam punas -dhara ity ukta-prāyam. sa eṣa pakṣa-dharmas an-uktāv api pakṣasya siddher a-pratibandhāt sā ca niścītā. ante vacanān niścitatvaṃ eṣṭavyaḥ. anyathā a-gamako hetuḥ syāt. hetos tad api tena saha sādhanam syāt. tasmāt eva. an-upalabdhiḥ sva-bhāvaḥ kāryam ca iti vyāvṛtti-prādhānya-sādhanā-arthaṃ hetos -jñāpana-aṅgasya jñāpanam praty a-śaktitaḥ. tulya iti vastu-viśayam prāmāṇyam. tat punas a-siddhau sandehe vā na jñāpakāḥ, śabda-vat. śabdaś cākṣuṣatvāt. cetanās taravaḥ sarva-saṃvedanāḥ sukha-ādaya iti cet, na, -vaśād evam uktam. tena itara-a-sad-virahaṇa -vyavasthā-pratītau tat-saṅkalanena grhyate tad-an-upalakṣaṇe tasya tathā-pratītir artha-kriyā-arthī tad-a-samarthaṃ prati na ātma-bhūtā eva tena na artha-antaraṃ phalam. -āśrayaḥ. tad idam upalabhya-lakṣaṇam tat kim idānim a-krama-abhivyakter ghaṭana asti iti nyāyā eṣaḥ. asty eva upalambho ātmatve 'pi kṣīrasya sa tasya sva-bhāvaḥ, yo pradīpād iva rūpe. tad-bhāva-a-bhāvayor -bhāva-a-bhāva-virodha-a-siddheḥ. dṛśyasya tatra smarāṇa-arthaṃ vacanam. a-darśanam tu iti, rāga-utpatti-pratyaya-viśeṣeṇa ātma-abhyupagama-vad iti pratīpattir eva sā, na a-nibandhanā. na syāt pravṛttir artheṣu

tau ca atyanta-parokṣasya na sidhyataḥ. ke ca nir tau punar hetū yat kiñcit kṛtakam tat sarvam a-tau pramāṇam. a-dṛśye niścaya-a-yogāt sthitir tau vijñāna-utpādāna-vaiguṇya-tāratamyena tyāga-aṅgasya a-pramāṇatvena a-pratīpattityāga eva hi tasya vināśaḥ, apara-bhāvaś ca tyāga-nāntariyakatvān na ubhaya-dharmā asti iti. tyāgas tadā syāc cen na tadā an-abhyupāyataḥ. trapuṣayoḥ, kvacit prabhāve sparśa-upayoga-traya-nivṛttāv api na santi iti śakyante traya-sva-bhāva eva iti na virodhaḥ. etena sattā trayāḥ. eva. an-upalabdhiḥ sva-bhāvaḥ kāryam ca trayam a-pramāṇakam abhyupeyam — vyatirekitrāyīm doṣa-jātim ativartate, a-siddhim tri-prakāro 'pi dharmāḥ sattā-sādhanā na hetu-tri-rūpa-liṅga-ākhyānam para-arthaṃ anumānam, tri-rūpa-liṅga-ākhyānam para-arthaṃ anumānam ity tri-rūpāl liṅgato 'rtha-dṛk. tri-lakṣaṇāl liṅgād tri-rūpāl liṅgāl liṅgini jñānam utpannam, tathā tri-lakṣaṇatvān na dṛṣṭāntaḥ prthag ucyate. tri-tri-lakṣaṇāl liṅgād yad anumeye 'rthe jñānam, tat tri-lakṣaṇo hetur uktaḥ. tāvatā ca artha-pratītir tri-vidha eva pratiśedha-hetur upalabhya-tri-vidhaḥ pratyekam punas tridhā bhavati — a-tri-vidhā hi viprakarṣiṇo deśa-kāla-sva-bhāva-tri-vidhād dhetor anyo gamako 'sti, a-pratībaddha tri-vidhe hetāv antar-bhavati. hetunā yaḥ tri-vidho dharmo bhāva-a-bhāva-ubhaya-āśrayaḥ. tri-vidho hi dharmo bhāva-a-bhāva-ubhaya-āśraya tridhā-anumānam bhittvā. tatra abhyupāyaḥ kārya-tridhā. pratyekam a-sapakṣe 'pi sad-a-sad-dvi-tridhā bhavati — a-sapakṣe sann a-san dvedhā ca tridhā bhidyate — sapakṣe sann a-san dvedhā ca triśv anyatama-rūpasya eva an-uktir nyūnatā-triśv api rūpeṣu draṣṭavyam. artha-antara-sva-triśv api rūpeṣu niścayas tena varṇitaḥ. a-siddha triśv eva rūpeṣv antar-aṅgam artha-siddhau trīṇy eva liṅgāni. yathā pradeśa-viśeṣe kvacin na trīn pakṣa-dharmān āha. tathā hi na anvaya-mukhena trairūpya-a-siddhi-sandehe prapattīnām a-sādhanam. trairūpyam anumeye 'tha tat-tulye sad-bhāvo trairūpyāc ca hetur arthaṃ gamayati, a-sambaddhād tvag-apaharaṇe maraṇād iti pratīvādy-an-tvat-pakṣe 'py asti sukha-ādi-saṃvedanam iti tvayā upagatatvād ity arthaḥ. tatra api kaḥ daṇḍy-ādi-vat. na anyathā, artha-sambandha-daṇḍi-vat. tasmād viśeṣa-viśayā sarvā eva idriya-datta-anuyogo bhavitum yuktaḥ. na hi vṛṣasyanti dadhānam tac ca tām ātmany artha-adhigamana-dadhy-ādi kṣīra-ādiśv an-upalabhyamānam kṣīram vā dadhy-ādir an-ekaḥ, ko vā virodhaḥ karma-dadhy-ādinām kṣīra-ādiśv anumānam, a-śaktād an-dadhi-janano na śāśa-viśāṇa-jananaḥ. sa tasya darśana-a-darśana-smṛtyapekṣe hi śabda-liṅge sva-darśana-a-bhāva-kāraṇa-a-sambhave sati. bhāvasya darśana-a-bhāvaḥ. sa darśanena bādhyate. tad-a-darśana-a-yoniśo-manas-kāreṇa yogāt. tadā apy darśana-antara-avasthitasya doṣa-udbhāvanam. sa hi darśana-antara-bhediṣu. atīta-a-jātayor vā api na

PVin3_000407 eka-dharma-upagame 'para-dharma-upagama-san-
 PVin2_0005211 ity a-vācyam eva ṛtīyaṃ rūpaṃ syāt. prayoga-
 PVin1_0002404 tvat-pakṣe 'py asti sukha-ādi-samvedanam iti
 PVin3_0004909 gamakatvaṃ viparyaye vā viparyāsanam iti
 PVin3_0001203 tad an-uktam api icchayā vyāptam sādhyam iti
 PVin3_0006702 -upanyāsenā an-upalabdheḥ prayogaḥ syād iti
 PVin3_0001903 sādhyāḥ, śāstra-upagame 'pi na itara iti
 PVin3_0010905 iṣṭatvād a-doṣaḥ. nitya-sukha-ātma-ātmīya-
 PVin1_0001412 tad ayam a-saṃsrṣṭa-vikalpo vā pratyakṣo
 PVin2_0006608 -sva-bhāvo bhāvo 'nyam gamayati. yathā-artha-
 PVin2_0007313 -upayogāt pramāṇam uktā. na tu vyatireka-
 PVin3_0006308 syāt. tasmān na asya pratyayasya sambhavaḥ.
 PVin2_0006912 prayoge viparyayāt, yathā-darśana-pratīter
 PVin2_0006601 tad atra keṣāñcit sva-bhāvānām arthānām vā
 PVin2_0006912 -dṛṣṭāv anyathā prayoge viparyayāt, yathā-
 PVin3_0003001 prasiddhiḥ. ātmā aparō vā yathā-artha-
 PVin1_0003414 ardha-āvaraṇe 'py an-āvṛtatvāt prāg-vad asya
 PVin1_0003503 draṣṭum a-śakyatvāt sarvadā ca asya a-
 PVin3_0012804 na ca anyo 'vyabhicārī. tasmād a-vastu-
 PVin1_0001715 -śabda-anvaya-bhājo hi bhedaṅ ayam sāmānya-
 PVin2_0009312 tad an-ukte 'pi gamyate. na hi tasya prāg
 PVin3_0011712 tasmād viśeṣasya na vyatireko na anvayaḥ. a-
 PVin2_0009210 vr̥ttir āsāṅkhyate. vyatireka-sādhanasya a-
 PVin2_0007210 apy āgama-lakṣaṇam āhuḥ. tad vipakṣe '
 PVin2_0009801 pratīṣedhaḥ. api ca yadi kathañcid vipakṣe '
 PVin2_0009713 chañkayā bhavitavyam iti sarvatra a-
 PVin3_0010811 api vivekaṃ na avagāhate. tasmād ātmani
 PVin3_0011004 sā na doṣaḥ. a-saty ātma-grahe duḥkha-viśeṣa-
 PVin3_0010803 nyāyaḥ, lakṣaṇa-yukte virodha-sambhavāt. na
 PVin2_0009708 asya nivedayiṣyāmaḥ. yad apy āha – yady a-
 PVin2_0009208 vyabhicārī. kiṃ punar etac cheṣavat. yasya a-
 PVin2_0009309 sapakṣa-vipakṣayoḥ. a-saty api pratibandhe '
 PVin1_0001609 an-abhilāpya-viṣayam, a-vyāpṛta-indriyasya
 PVin1_0002711 -viṣayam pramāṇam pratyakṣam, ārya-satya-
 PVin3_0011113 vipakṣe 'darśane 'pi. sarva-darśino hi
 PVin1_0003403 anububhutsavaḥ. idaṃ dṛṣṭam śrutam vā iti
 PVin1_0002002 anyathā ca atiprasaṅgāt, a-bhraṣṭa-
 PVin3_0007405 tatra sādhyā-nirdeśena na kiñcit, tatra
 PVin2_0005307 śakyo darśayitum, tad-bhāva-hetu-bhāvayor
 PVin2_0006908 iva rūpe. tad-bhāva-a-bhāvayor darśana-a-
 PVin2_0006909 hi śabda-liṅge sva-viṣayam pratipādayataḥ, a-
 PVin3_0011011 'py uktam. dṛśya-ātmanor nāma ayam arvāg-
 PVin2_0007001 -ādiṣu dramaḍa-ārya-deśayoḥ. tasmād ime
 PVin1_0000607 artha-darśanād iti cet, tat punar artha-
 PVin1_0003404 atra vicāryate – katham tat tasya
 PVin1_0003802 -prameya-phala-sthitiḥ. uktam atra – yathā-
 PVin3_0003009 spaṣṭam udāharaṇam, āgame tu diṅ-mātra-
 PVin3_0000801 vṛtti-niyama-a-bhāvāt. tathā hy a-śakya-
 PVin3_0006312 -āśrayo 'n-upalambha-vikalpo na pramāṇam.
 PVin2_0004507 -vidhānena pratipādayiṣor vacana-anukrama-
 PVin2_0009313 smṛtir vācā a-darśane kriyāta iti cet,
 PVin2_0009311 -pratipakṣeṇa, yadi tena vipakṣe '
 PVin2_0007001 dramaḍa-ārya-deśayoḥ. tasmād ime darśanam a-
 PVin2_0009314 iti yuktam tatra smaraṇa-arthaṃ vacanam. a-
 PVin1_0000302 kiṃ tarhi grāhya-dharmaṇi dharmiṇi ca
 PVin1_0000610 nanu tad eva idaṃ paryanuyuktam – kim idaṃ
 PVin2_0005004 anumeyo 'tra jijñāsita-viśeṣo dharmī. tatra
 PVin1_0003911 -vat. ity antara-ślokaḥ. bhavatu nāma yathā-
 PVin2_0009702 -pratīṣedhayor virodhāt. na tarhi idānim a-
 darśana-arthaḥ. tad-an-abhyupagame ca ubhaya-
 darśana-arthatvād a-doṣaḥ – anvaya-vyatirekayor
 darśana-arthatvād upakṣepasya. tatra api
 darśana-arthaṃ a-nityaḥ kṛtakatvāt prayatna-
 darśana-arthaṃ iṣṭa-grahaṇam. ayam eva dharmā-
 darśana-arthaṃ etad uktam, yathā ayam eva an-
 darśana-arthā. tatra sarva-anya-iṣṭa-nirākarāṇe
 darśana-ākṣiptam sa-āsrava-dharma-viṣayam a-bhūta
 darśana-ātmā dṛśya-ātmano vā vikalpasya darśane
 darśana-ādi-guṇa-yuktaḥ puruṣa āptaḥ, tat-praṇīta
 darśana-ādāv upayujyate, saṃśayāt, a-nīcīta-
 darśana-ānantaryam ca sva-tantrasya na syāt. tad-
 darśana-parāvṛttau ca artha-antara-parigrahāt,
 darśana-pāṭava-a-bhāvāt kāraṇānām kārya-utpādana-
 darśana-pratīter darśana-parāvṛttau ca artha-
 darśana-pravṛtta-vāg-abhimata āptaḥ. tad-vacanam
 darśana-prasaṅgaḥ. avayava-dvāreṇa tad-darśanād a-
 darśana-prasaṅgaḥ. katipaya-avayava-pratipattau
 darśana-bala-pravṛttam āgama-āśrayam anumānam
 darśana-balena anvayan katham an-upalakṣako nāma.
 darśana-bhrāntiḥ, yā vacanena nivartyeta. smṛtir
 darśana-mātram āśritya ācāryeṇa śrāvaṇatve
 darśana-mātrasya tasya saṃśaya-hetutvāc cheṣavat
 darśana-mātrād a-vyabhicāra-a-siddhyā a-nīcīta-
 darśana-mātreṇa a-pratibaddhasya api tad-a-
 darśana-mātreṇa a-yuktaḥ pratīṣedhaḥ. api ca yadi
 darśana-mātreṇa an-upasaṃhāraḥ, tāvatā vyāpty-a-
 darśana-mātreṇa abhyāsa-bala-utpādinī bhavaty eva
 darśana-mātreṇa, kiṃ tarhi vyatirekāḍ api. tad-a-
 darśana-mātreṇa dṛṣṭebhyaḥ pratīṣedhaḥ kriyate,
 darśana-mātreṇa vyatirekaḥ pradarsyate. sa tasya
 darśana-mātreṇa vyatireke yad āha – eṣa tāvan
 darśana-vad buddhau śabdena a-pratibhāsanāt. na
 darśana-vad yathā nirṇītam asmābhiḥ pramāṇa-
 darśana-vyāvṛttiḥ sarva-a-bhāvaṃ gamayet. kvacit
 darśana-śrāvaṇābhyām yatra avasāya-pratyayaḥ, te
 darśana-saṃskārasya gr̥hīta-grahaṇasya smṛtād a-
 darśana-sambandha-ākhyāna-mātrād iṣṭa-siddheḥ.
 darśana-sādhanatvāt. dvi-rūpaṃ tarhi liṅgam. na,
 darśana-smṛty-apekṣe hi śabda-liṅge sva-viṣayam
 darśana-smṛti-vipramoṣayor a-pratipatteḥ, sandehe
 darśanaḥ saha-bhāvaṃ itaram vā paśyet, viprakṛṣṭe
 darśanam a-darśanam ca apekṣamāṇās tat-sādhanam a
 darśanam artha-bhāvo jñāna-bhāvo vā syāt. artha-
 darśanam iti. tayor hi sambandham āśritya draṣṭur
 darśanam iyaṃ vyavasthā, na tu yathā-tattvam iti.
 darśanam etat. atra udāharaṇam –pretya a-sukha-
 darśanam etat – yatra tad-icchā tatra vastu-
 darśanam eva hi tat tathā utpannam, yena an-
 darśanam kṛtam eva, anyathā-abhidhāne gamaka-
 darśanam khalv a-pratīyamānam an-aṅgam iti yuktam
 darśanam khyāpyate, tad an-ukte 'pi gamyate. na
 darśanam ca apekṣamāṇās tat-sādhanam a-
 darśanam tu darśana-a-bhāvaḥ. sa darśanena
 darśanam. na ca etac chabdānām asti iti katham na
 darśanam nāma iti. tasmā jñāna-bhāvād artha-
 darśanam pratyakṣato 'numānato vā. tathā tat-
 darśanam pramāṇa-ādi-vyavasthā, vijñapti-
 darśanam pramāṇam, bādhā-sambhavāt. tathā anyatra

PVin1_0003504 'lpa-avayava-darśane 'pi tathā sthūlasya
 PVin2_0007302 -sattāyām a-bhāva-a-sambhāvāt. tatra arvāg-
 PVin2_0009903 -a-bhāvād bhrānty-a-siddheḥ. puruṣeṣu viśeṣa-
 PVin2_0004701 dr̥ṣye vastuny a-vikala-tad-anya-kāraṇasya
 PVin1_0003307 'pi vastuni śakti-bhedena vyavasthā-bheda-
 PVin2_0009113 a-nityatā-a-bhāve kvacid utpattir dr̥ṣtā, a-
 PVin1_0003906 -ātmani tādātmya-vyavasāyena na iha tat. a-
 PVin3_0005406 kaścīd upakāraḥ sambhavyate, kāraṇa-dharma-
 PVin1_0001313 ayam a-śabda-saṃyojanam eva arthaṃ paśyati
 PVin1_0003702 na, tatra apy a-riṣṭa-ādāv a-pratisandhāna-
 PVin3_0005110 -bhedena śabda-ādau śruti-māndya-pātava-
 PVin2_0008907 avinābhāva-niyamo 'darśanān na na
 PVin2_0009205 -gata-mātreṇa pākaḥ sidhyati, vyabhicāra-
 PVin2_0009712 -pallava-ādiṣu tad-bhāve 'pi sparśa-bheda-
 PVin3_0011909 iti cet, na, tatra anyeṣāṃ eva sāmārthya-
 PVin2_0008508 tac ca dhūme 'py asti. sa sakṛd api tathā-
 PVin3_0011105 rāga-utpatti-yogyatā-rahite vacana-a-
 PVin1_0001201 vinivṛtteḥ, parampara-upayogasya atitād api
 PVin2_0009612 āha. śrāvaṇatvasya api nitya-a-nityayor a-
 PVin3_0001102 sādhyā-a-sādhyā-viparyayeṇa vipratipatti-
 PVin1_0002208 niyama iti cet, na, tasya sāmārthya-a-
 PVin1_0002803 parokṣa-gati-sañjñāyām tathā-vṛtter a-
 PVin2_0008013 tat-kārya-vijñāna-viccheda-vikāra-
 PVin1_0003809 avabhāsante tad-rūpa-rahitā api. tathā eva a-
 PVin1_0001106 go-buddhim aśvam api kalpayato gor-
 PVin2_0009808 -a-bhāvāt, sarva-prakārāṇām puruṣaiḥ karaṇa-
 PVin3_0009609 jāty-antare prasiddhasya śabda-sāmānya-
 PVin2_0007308 anyāḥ pravartana-phalas tan-nimittasya
 PVin3_0003610 ekasya tal-lakṣaṇa-yoge 'pi pratidvandvi-
 PVin3_0009503 tathā maraṇa-sāmānyam vṛkṣa-puruṣayoḥ. yad-
 PVin2_0005812 -pratipattāv apy a-pratipanna-viṣayinām
 PVin3_0011911 ādāv uttara-vijñāna-an-utpatti-vyākulātā-ādi-
 PVin3_0011201 tathā-dr̥ṣṭānām api deśa-kāla-bhedena anyathā-
 PVin2_0004702 yuktaḥ, tasya punaḥ pratyakṣeṇa anyathā
 PVin3_0011104 ca vacanasya tat-siddhiḥ, ātmany eva anyathā-
 PVin1_0003815 anyasya anyatva-hāneś ca na a-bhedo 'rūpa-
 PVin2_0007902 -janmāno naśyanti iti, tāsām a-niḥ-śeṣa-
 PVin2_0009810 -ākāra-sāmyam anumiyeta, sarva-guṇeṣu viśeṣa-
 PVin2_0006309 antya-kṣaṇo 'pratibandhaḥ. tal-liṅga-
 PVin3_0001309 arthavac chabda-rūpaṃ vibhakti-
 PVin2_0007512 kaścīd bhedo 'nyatra prayoga-bhedāt. tad-
 PVin1_0003501 asya darśana-prasaṅgaḥ. avayava-dvāreṇa tad-
 PVin1_0004008 gr̥hyeta. na vā kevalasya apy ālokasya
 PVin1_0000511 saṃvāde 'pi taj-jātyasya vyabhicāra-
 PVin2_0009705 anumāna-viṣaye 'pi pratyakṣa-anumāna-virodha-
 PVin1_0002204 -ādy-anuṣaṅginām tad-viṣaya-indriya-virahe '
 PVin1_0002102 -vṛtter ātmani virodhāt, tad-rūpasya prāg a-
 PVin1_0001902 paṭiyān smṛti-bijam ādhatte, tādṛśa-
 PVin3_0011902 -pratiśedho gamaka iti. sa ca kāraṇa-bhāvo '
 PVin1_0000606 -saṃvādanam pratyakṣasya, kiṃ tarhy artha-
 PVin1_0001308 āntaram saṃskāram. tena smṛtiḥ, na artha-
 PVin3_0011810 -vyāptir a-siddhā. prāṇa-ādayo 'pi hi kvacid
 PVin1_0000609 anyasya bhāve 'sambaddhasya bhāva-niyamaḥ.
 PVin2_0008907 sva-bhāvād vā niyamakāt. avinābhāva-niyamo '
 PVin2_0006514 vyavahitānām api hi hetoḥ phalānām utpatti-
 PVin3_0013013 -bala-pravṛttaḥ. ācāryeṇa punar diṅ-mātra-
 PVin3_0003909 tena varṇitaḥ. tasmād viṣaya-bhedasya
 PVin1_0003904 an-ekam ca rūpaṃ teṣām na vidyate. sādharma-
 PVin3_0007403 hi paraṃ dhūmo 'gni-nāntariyako

darśanaṃ syāt. rakte ca ekasmin rāgaḥ, a-raktasya
 darśanasya ātma-pratyakṣa-nivṛtti-pramāṇayatas
 darśanasya bādhatvād a-samānam para-bhūtasya ca
 darśanasya vyāvṛttiḥ. na ca sa eva pratibhāso
 darśanāc ca na ayam vastu-sanniveśi vyavahāraḥ.
 darśanāc ca vipakṣe vyatirekaḥ, tato 'vyabhicāra
 darśanāj jagaty asminn ekasya api tad-ātmanaḥ.
 darśanāt. ataḥ prayatna-an-antara-bhāvi-jñānam a-
 darśanāt. atha vā pratyakṣa-sādhana eva indriya-
 darśanāt, anyatra api śabda-gandha-rasa-viśeṣair
 darśanāt. anyathā kvacid apy a-kiñcit-karasya
 darśanāt. avaśyam-bhāva-niyamaḥ kaḥ parasya
 darśanāt. etāvāt tu syāt – evam-sva-bhāvā etat
 darśanāt. kvacid viśeṣasya api sambhavāc chankayā
 darśanāt. cakṣur-ādi-buddhīnām tāvad yathā-svam
 darśanāt tat-kāryaḥ siddhaḥ. a-kāryatve 'kāraṇāt
 darśanāt tad-anumāne vyatireka-a-siddher na kārya
 darśanāt. tad ayam a-viṣayatvād a-bhūta-a-
 darśanāt tad-vyāvṛttr ity ity tad-vyavaccheda-hetutā
 darśanāt tan-nirāsa-artham. sa ca
 darśanāt. tan-mātra-bhāvino 'nya-hetutva-
 darśanāt. tasmād bhūtam a-bhūtam vā yad yad eva
 darśanāt, tādavasthye ca teṣām tad-a-yogād apekṣā
 darśanāt teṣām an-upapluta-cakṣuṣā. dūre yathā vā
 darśanāt. na api iyam artha-sannidhim apekṣeta.
 darśanāt. na evam a-sambhavad-viśeṣa-hetavaḥ
 darśanāt. na yuktaṃ sādhanam gotvād vāg-ādinām
 darśanāt. pūrvakaḥ punar an-upalambho 'saj-jñāna
 darśanāt pratyakṣasya apy evam-bhāvāḥ syāt. na ca
 darśanāt prāṇy-antare mṛta-pratipattiḥ, tādṛśam
 darśanāt. bhāva-vyatireko hy a-bhāvāḥ, an-
 darśanāt. mano-vijñānasya pūrvakam a-viguṇam
 darśanāt, yathā āmalakyaḥ kṣīra-avasekena madhura
 darśanāt. yo hi bhāvo yathā-bhūtaḥ sa tādṛg-liṅga
 darśanāt. rāga-utpatti-yogyatā-rahite vacana-a-
 darśanāt. rūpa-a-bhedam hi paśyanti dhīr a-bhedam
 darśanāt. vicitra-śaktayo hi sāmagryo dr̥ṣyante.
 darśanāt, saṃskāra-bhedena viśeṣa-pratipatteḥ,
 darśanāt sambandha-smṛty-apekṣīno 'numeya-
 darśanāt sādhyam. na ca sva-rūpa-mātra-arthavat.
 darśanāt svayam api pratipattau tathā syād iti
 darśanād a-dr̥ṣṭa-avayavasya asya a-pratipattir
 darśanād an-ālokasya vā rūpasya kaiścit prāni-
 darśanād an-āśvāsa iti cet, na, tad-rūpa-an-
 darśanād an-āśvāsa-prasaṅga iti cet, na, yathā-
 darśanād an-upahata-indriya-upanidhau ca punaḥ
 darśanād abhilāpa-ābhoge ca viṣaya-pratyastam-ayāt
 darśanād asya prabodho 'bhilāsa-vāsanā-vivṛttr
 darśanād ātmano na sidhyati ity uktam. darśane
 darśanād iti cet, tat punar artha-darśanam artha-
 darśanād iti cet, na, tat-sambandhasya a-
 darśanād eva sad-a-santaḥ pratīyante, na ca evam
 darśanād bhāva-siddhir iti cet, nanu tad eva idam
 darśanān na na darśanāt. avaśyam-bhāva-niyamaḥ
 darśanān mūṣika-alarka-ṣa-vikāra-vat. tad-bhāva
 darśanāya idam udāharaṇam uktam — a-nityaḥ
 darśanāya pṛthak-kṛtā. anumāna-a-bahir-bhūta
 darśanāl loke bhrāntir nāma upajāyate. a-tad-
 darśaniyaḥ — yatra dhūmas tatra agnir iti. sa

sambhavi sva-abhiprāyaḥ pratijñā-vacanena a-sambhavaḥ, yathā ghaṭa-ākāśayor iti -sva-bhāvayor janma-tan-mātra-anubandhau darśana-ātmā dṛśya-ātmano vā vikalpasya tv an-upalambhena svayam. yukto dṛśyasya a-tat-sambandhasya a-svābhāvikatvāt, samaya-a-pratyakṣa-bhāvīyaḥ katham saṃhṛta-vikalpe -rahito 'yukta-pratipattir eva. na ca anyaiha a-vyabhicāra iti kuto niścayaḥ. a-avayava-pratipattau darśane 'lpa-avayava-jñāḥ, sa vaktā na bhavati iti vyatireko 'sva-bhāvam ūrdhvaṃ vyavasyanti, na prāk, 'darśanād ātmano na sidhyati ity uktam. iti na tataḥ kārya-anumānam. vipakṣe vṛtṭy-a-tat-pratibandhāt. na anyad vipakṣe 'sthāli-taṇḍula-pāka-vat. na hi bahulam pākavīṣeṣe smṛter a-yogāt. sati hy arthaprasaṅgaḥ. katipaya-avayava-pratipattau yā vacanena nivartyeta. smṛtir vācā a-pratipatteḥ, sandehe sandehād bahuṣu darśane ca, ekatra draṣṭur a-bhāvāt, punar na ca śabda-viśaya eva vastu, ākāra-antareṇa atra apy eṣa tulyaḥ prasaṅgaḥ — na ātmani ca phalasya. vaktary ātmani rāga-ādi-iti tad-vaśena paścād vyavasthāpyate, vikāra-śabda-vyavahāra-pravartana-phalo 'pi, viśaya-vacanam. a-darśanam tu darśana-a-bhāvaḥ. sa -utpattibhyām anyo na asti ity uktam. te ca -an-avasthā-prasaṅgāt. na, tatra viśaya-a-vibhāgo 'pi buddhy-ātmā viparyāsita-mātra-anubandhau darśanīyāv uktau. tac ca svayam iti śāstra-an-apekṣam abhyupagamam -a-vyabhicāriṇo 'sambhavam artha-āpattyā -ādīnām vṛtṭi-sādgūnyena upalambha-vṛtṭim -gaḍunā sāmānyena iti vyāvṛtṭi-sādhanena iṣṭa-a-kṣatim a-sādhyatvam an-avasthām ca sva-vyāpaka-viparyaye sādhye viruddha iti 'nvaya-vyatireka-niścayo 'sti. tena tam eva padair a-satsu vyavahāra-a-yogaṃ tan na a-siddhiḥ śabda-siddhānām iti a-candre 'siddheḥ. a-śakya-niṣedhatām asya syāt, anyathā sarvato vipakṣād vyāvṛtṭer -rūpatvāt. te tv ekena api vākyaena śakye sad-a-sattve yathā-ukta-prakāre śakye sāmānya-lakṣaṇam viśeṣa-lakṣaṇam vā śakyaṃ saṃvarṇita eva. sa ca na a-saty anvaye śakyo sādhanā ekatra sarvaṃ śāstram nidarśane. -antar-gamād iyam. hetu-prabheda-ākhyāne na -bhāva-vyāptir vā. asmimś ca arthe darśite ekasya eva tu vacanena sādhyatā-a-viśeṣo dvayor a-paśyaṃs tayor a-virodha-vidhā. sā iyaṃ pakṣasya bādhā catur-vidhā sva-bhāva-vyāptir vā. asmimś ca arthe buddhi-pūrvakam dṛṣṭam yad-dṛṣṭer a-kriyā-ca tasya tādātmyād anyasya a-samaya-na anyad vipakṣe 'darśane 'pi. sarva-apara-utpatti-vipralabdho vā. antya-kṣaṇa-cet, sarve 'rthāḥ pratyakṣā iti sarvaḥ sarvaliṅgasya a-vyabhicāras tu dharmeṇa anyatra darśanīyaḥ. sa ca yathā pramāṇa-bādhāyām na darśanīyam. na hy anyathā sapakṣa-vipakṣayoḥ sad-a darśanīyāv uktau. tac ca darśayatā — yatra darśane 'dṛṣṭir vikalpa-kalpanām indriya-jñāne darśane 'bhāvaḥ, sa tad-a-bhāve na yuktaḥ. darśane 'bhāvāt. puruṣa-icchāto 'rthānām svadarśane 'vibhāvitā nāma. tad ayam a-samsṛṣṭa-darśane 'nya-kalpanā yuktā, atiprasaṅgāt. tasya darśane 'py uktam. dṛśya-ātmanor nāma ayam arvāg-darśane 'pi tathā sthūlasya darśanam syāt. rakte darśane 'pi na sidhyati, sandehāt. bādhaka-bhāve darśane 'pi pāṭava-a-bhāvād iti tad-vaśena paścād darśane 'pi vyatireka-a-siddher na sidhyati. darśane 'pi śeṣavat, yathā deha-indriya-darśane 'pi. sarva-darśino hi darśana-vyāvṛtṭiḥ darśane 'pi sthāly-antar-gata-mātreṇa pākāḥ darśane 'rtha-sannidhau dṛṣṭe śabde tataḥ smṛtiḥ darśane 'lpa-avayava-darśane 'pi tathā sthūlasya darśane kriyā ity cet, darśanam khalv a-darśane ca, ekatra draṣṭur a-bhāvāt, punar darśane darśane ca bhāvāt, viśeṣa-antara-dṛṣṭāv anyathā darśane pratibhāsanād etāvan-mātra-nibandhanatvāc darśanena anumānam iti. na, tayor iha anvaya-darśanena anyatra tad-anumāne 'tiprasaṅgo 'py darśanena iva viśam a-jñaiḥ. tad ayaṃ sattā-a-darśanena prasiddhasya vyavahārasya sādhanāt. darśanena bādhyate. tad-a-bhāve tu siddha eva ity darśanena vinā na sidhyataḥ. tan na ātma-darśanena viśayiṇo vṛtta-sambandhasya smarāṇāt. darśanaiḥ. grāhya-grāhaka-saṃvitti-bhedavān iva darśayatā — yatra dhūmas tatra agniḥ, a-saty darśayati iti. śāstra-upagamāt sarvas tad-dṛṣṭaḥ darśayati. etena pratyakṣa-anumāne vyākhyāte, darśayati. tadā hi tāny a-viguṇāni bhavanti, yadā darśayati. yas tarhi samarthena hetunā kārya-darśayan. ity antara-ślokāḥ. atra svayam-iṣṭa-darśayamś caturāḥ pakṣa-dharmān āha. bheda-darśayan niścayam āha — prasiddhas tu dvayor api darśayan paraṃ pratirūpaddhi ity vyaktam etad darśayan, śabda-prasiddhena ity āha. śāṅkita-darśayann evam āha, a-pratipramāṇatayā niścayam darśayitum a-śakyatvāt. tad asya na bhāva-mātreṇa darśayitum iti prayoga-samāsa ucyate na rūpa-darśayitum, tat-kāryatā-pratīnyamaḥ sva-bhāva-darśayitum. tad artha-āpattyā eṣaṃ nirāso darśayitum, tad-bhāva-hetu-bhāvayor darśana-darśayet sādhanam syād ity eṣā loka-uttarā darśita-udāhṛtiḥ pṛthak. ity antara-ślokāḥ. a-sad darśita eva dṛṣṭānto bhavati, etāvan-mātra-darśitaḥ. tata eva tad-viparyaya-sādhanā viruddho darśitayā prāha iti sambhavo viruddha-a-darśitā tridhā-anumānam bhittvā. tatra abhyupāyaḥ darśite darśita eva dṛṣṭānto bhavati, etāvan-darśino 'pi kṛta-buddhir bhavati, yadi tādrśam darśino 'pi syāt. na hi pratipurūṣam arthānām darśino hi darśana-vyāvṛtṭiḥ sarva-a-bhāvam darśinām niścayāt paścād asya an-upalabdhyā a-darśi syāt. jñāna-bhāvaś cet, katham anyasya darśyate. tatra prasiddham tad-yuktaṃ dharmīṇam

PVin3_0003408
 PVin3_0013208
 PVin3_0013205
 PVin1_0001413
 PVin2_0009407
 PVin1_0001308
 PVin1_0001411
 PVin1_0000210
 PVin3_0011011
 PVin1_0003504
 PVin3_0010708
 PVin2_0008208
 PVin3_0011903
 PVin3_0008309
 PVin3_0011113
 PVin2_0009204
 PVin1_0001303
 PVin1_0003503
 PVin2_0009313
 PVin2_0006910
 PVin2_0006911
 PVin1_0001611
 PVin3_0011102
 PVin3_0011009
 PVin2_0008209
 PVin2_0007310
 PVin2_0009401
 PVin3_0011709
 PVin1_0000311
 PVin1_0003805
 PVin3_0013206
 PVin3_0001905
 PVin3_0003608
 PVin3_0006110
 PVin3_0008204
 PVin3_0002606
 PVin3_0008006
 PVin2_0009304
 PVin2_0005402
 PVin3_0003605
 PVin3_0003601
 PVin3_0008107
 PVin2_0005309
 PVin3_0013209
 PVin3_0013308
 PVin2_0005306
 PVin3_0002202
 PVin3_0005804
 PVin3_0013210
 PVin3_0011306
 PVin3_0013009
 PVin3_0002908
 PVin3_0013210
 PVin3_0009508
 PVin1_0001310
 PVin3_0011113
 PVin2_0009011
 PVin1_0000608
 PVin3_0007410

PVin3_0007804	na hy avinābhāvo hetor vyavasthaya	darśyate — sarvo 'pakṣaḥ kṛtako 'nitya iti,
PVin2_0006404	prāḡ eva nirdiṣṭā iti iyaṃ prayoga-bhedād	daśa-vidha-an-upalabdhiḥ. iṣṭaṃ viruddha-kārye
PVin2_0010013	vā a-nityatva-a-bhāve kṛtakatvaṃ na bhavati	dahana-a-bhāve ca dhūmaḥ. tathā hi sa tasya sva-
PVin3_0002206	-khilān. vāḡ-dhūma-āder jano 'nveti caitanya-	dahana-ādikam. sva-bhāvaṃ kāraṇaṃ vā artho '-
PVin3_0005203	-anuvīdhāyinyo 'rtha-kriyāḥ. na hi mānavako	dahana-upacārād ādhīyate pāke. tasmāt satyāṃ api
PVin2_0006314	asya roma-harṣa-ādi-viśeṣāḥ santi sannihita-	dahana-viśeṣatvāt. roma-harṣa-ādi-viśeṣa-
PVin2_0006511	asti viraktaṃ ceto devatā-viśeṣo vā, na asti	dāna-hiṃsā-ādi-virati-cetanānāṃ abhyudaya-hetutā
PVin3_0003009	-vacana-virodhe spaṣṭaṃ udāharaṇaṃ, āgame tu	diṅ-mātra-darśanaṃ etat. atra udāharaṇaṃ —pretya
PVin3_0013013	abhyupagama-bala-pravṛttaḥ. ācāryeṇa punar	diṅ-mātra-darśanāya idam udāharaṇaṃ uktam — a-
PVin3_0009801	a-jñānād iti na vāda-udāharaṇaṃ. udāharaṇa-	diṣaṃ tv ācāryaḥ prāha. yaḥ punaḥ pratijñā-artha-
PVin2_0007501	-parigraheṇa yathā tatra eva utpattiḥ. anayā	diṣā anye 'pi sva-bhāva-hetu-pravibhāḡā
PVin3_0009001	toyaṃ gamayati deśa-ādy-apekṣayā. anayā	diṣā anyeṣv api gamakeṣu pratibandhaḥ sādhyāḥ.
PVin3_0010411	tat-samudāya-eka-deśatvād ity-ādayaḥ. anayā	diṣā sarva-prayogeṣu vacana-parāvṛtti-kṛtaṃ
PVin2_0006905	sva-hetu-prakṛter niyāmakasya janakatām eva	dīpayati. na vai nāntarīyakatayā śabdād artha-
PVin1_0002612	na siddhaṃ bheda-sādhanam. bhinna-ābhaḥ sita-	duḥkha-ādir a-bhinno buddhi-vedane. a-bhinna-ābhe
PVin3_0011004	-udbhavā sā na doṣaḥ. a-saty ātma-grahe	duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-bala-
PVin1_0001806	vyavahāraḥ. niścinvan hi idantayā sukha-	duḥkha-sādhanayoḥ prāpti-parihārāya pravartate.
PVin2_0004803	-kriyā-yogya-viśayatvād vicāryasya. sukha-	duḥkha-sādhanā jñātvā yathā-arhaṃ pratipitsavo hi
PVin3_0007609	na an-upākhyeṣv a-mūrtatva-ādikam iti cet,	duḥkhaṃ vata ayaṃ tapasvī sāṅketikam icchā-mātra-
PVin2_0008101	apekṣā-virodhāc ca. tathā viśayāḥ sukha-	duḥkhe nimitta-upalakṣaṇaṃ rāga-ādayo viśaya-
PVin2_0006704	bhūt puruṣa-āśrayaṃ vacanam āgamaḥ, praṇetur	dur-anvayatvāt. a-pauruṣeyam a-vitathaṃ syāt. na,
PVin3_0000411	iti tad-abhyupagame 'paro niyata-prāptir iti	dur-nivāraḥ. nanu tathā apy a-siddhir hetoḥ
PVin3_0008103	iti cet, iha tu balavān anvayo vyatirekaś ca	dur-balaḥ, hetoḥ sapakṣa-vyāpter vipakṣe ca
PVin3_0010909	a-pratītiḥ. na api viśeṣāt, abhiprāyasya	dur-bodhatvād vyavahāra-sāṅkareṇa sarveṣāṃ
PVin3_0003407	doṣaḥ. na vai tad-vacanād a-nīcaya-utpatter	duṣṭa-vacanaḥ, kiṃ tarhi yad yāvata vacanena
PVin3_0002204	na sidhyati. hetus tat-sādhanāya uktaḥ kiṃ	duṣṭas tatra sidhyati. dharmān an-upanīya eva
PVin3_0013003	a-vyakta-rūpa-virahaḥ. a-vyavadhānam a-	dūra-sthānaṃ dṛśya-ātmatā indriyasya sva-āśrayeṇa
PVin1_0003810	eva a-darśanāt teṣāṃ an-upapluta-cakṣuṣā.	dūre yathā vā maruṣu mahān alpo 'pi dṛśyate.
PVin3_0013601	sthita-vacane tu tasmin doṣam udbhāvayan	dūṣaka eva tasya sādhanasya. tad-ābhāsas tu
PVin3_0013510	sa-ākāṅkṣaḥ syād a-samāpta-vākya eva iti na	dūṣaṇa-avasaraḥ, sthita-vacane tu tasmin doṣam
PVin3_0013703	-bhāvāt. tac ca sāmānya-lakṣaṇaṃ uktam eva	dūṣaṇa-ābhāsas tu jātaya iti. tāḥ sādhanā-dūṣaṇa-
PVin3_0013704	dūṣaṇa-ābhāsas tu jātaya iti. tāḥ sādhanā-	dūṣaṇa-lakṣaṇa-jñānād eva a-viśaye '-pravṛtteḥ,
PVin3_0001504	vyāpnoti siddher ākṣepāt, tāvatim tad-	dūṣaṇam api. tathā-vidhasya ca dehasya ghaṭād
PVin3_0001502	-āśrayāṃ siddhim sādhanād upajīvati, na paro	dūṣaṇam iti vyaktam iyaṃ rāja-kula-sthitiḥ. tasmād
PVin3_0004508	tulya iti tathā-vidha-udbhāvanam apy atra	dūṣaṇam eva. anyatra tu saṃśaye dvayor ekasya vā
PVin3_0004705	na eva asti. na vai viparyaya-prāptyā eva	dūṣaṇam, kiṃ tarhi sādhanā-sāmarthyā-vighātāt.
PVin3_0004509	ekasya vā viparyaye ca ekasya na sādhanam na	dūṣaṇam, tathā-pratipatty-aṅgasya a-sāmarthyāt. a
PVin3_0013502	-ādayaḥ sādhanā-doṣa uktāḥ, teṣāṃ udbhāvanam	dūṣaṇam, tena para-iṣṭa-artha-siddhi-pratibandhāt.
PVin3_0004710	dhetu-viruddhayor eva nīcayāt sādhanam	dūṣaṇam vā. ta ete nava pakṣa-dharmā nirdīśyante
PVin3_0004704	-dharme 'pi tarhi sandeha-anyatara-a-siddher	dūṣaṇam syāt. evam etat, iṣṭa-a-prāpteḥ. nanu
PVin3_0013509	na tad iṣṭa-pratibandha iti na	dūṣaṇam syāt. na, tasya sādhanā-antaravāt. yadi
PVin3_0013501	aparthakaḥ, tena eva artha-parisamāpter iti.	dūṣaṇā nyūnatā-ādy-uktiḥ ye pūrvaṃ nyūnatā-ādayaḥ
PVin3_0013610	-ukta-lakṣaṇāsu jātiṣv antar-bhavanti. na ca	dūṣaṇāni, śabda-artha-an-apahnavena sva-lakṣaṇa-
PVin3_0013505	tu na arthānām niṣpatty-a-niṣpattī sādhanā-	dūṣaṇābhyāṃ kriyete, teṣāṃ sarvadā tādavasthyāt,
PVin3_0007901	-yukte bādhā-sambhave tal-lakṣaṇam eva	dūṣitaṃ syād ity uktam. a-bādhanasya api
PVin2_0009704	-yukte bādhā-sambhave tal-lakṣaṇam eva	dūṣitaṃ syād iti sarvatra an-āśvāsaḥ. anumāna-
PVin2_0007010	loka-vādaś cet tatra ko 'tindriya-artha-	ḍṛk. an-eka-artheṣu śabdeṣu yena artho 'yaṃ
PVin2_0004602	tatra sva-arthaṃ tri-rūpāl liṅgato 'rtha-	ḍṛk. tri-lakṣaṇāl liṅgād yad anumeye 'rthe jñānam,
PVin1_0003909	vitatha-pratibhāsinī. an-apekṣita-sādharmya-	ḍṛg-ādis taimira-ādi-vat. ity antara-ślokāḥ.
PVin1_0004402	aparam āsaṃsāram a-viśliṣṭa-anubandhaṃ	ḍṛdha-vāsanatvād iha vyavahāra-a-visaṃvāda-
PVin3_0013005	-a-samāna-deśa-rūpasya a-bheda-virodhaḥ.	dṛśya-a-dṛśya-ātmatā-ādi-virodhā api vācyāḥ. tad
PVin3_0003110	pramāṇena sva-vacanena ca a-bādhitam	dṛśya-a-dṛśyayor viśayayoḥ, tad grāhyam iti.
PVin3_0005708	iti na anayoḥ sambandhaḥ sādhanīyaḥ. tasmād	dṛśya-a-dṛṣṭi-siddhāv a-sandigdha eva tan-
PVin3_0005701	evam-pratītiḥ. siddho hi vyavahāro 'yaṃ	dṛśya-a-dṛṣṭāv a-sann iti. tasyāḥ siddhāv a-
PVin2_0009513	nivṛttau vyāpy-a-nivṛtter ātma-gatiḥ syāt. a-	dṛśya-an-upalambhād a-bhāva-a-siddhau ghaṭa-
PVin1_0000401	mūḍhṃ prati, janana-khyātyā pitṛtva-vat. a-	dṛśya-an-upalambhe 'pi nimitta-a-bhāvāt sad-
PVin3_0010703	ity evam-prakāryasya an-upalambhasya a-	dṛśya-ātma-viśayatvena sandeha-hetutvād ity uktam.
PVin3_0013006	-deśa-rūpasya a-bheda-virodhaḥ. dṛśya-a-	dṛśya-ātmatā-ādi-virodhā api vācyāḥ. tad ayam an-
PVin3_0013003	rūpa-virahaḥ. a-vyavadhānam a-dūra-sthānaṃ	dṛśya-ātmatā indriyasya sva-āśrayeṇa sambandhaḥ,

PVin3_0009306
 PVin3_0010806
 PVin2_0006210
 PVin1_0001412
 PVin3_0011011
 PVin3_0004109
 PVin2_0009710
 PVin2_0009814
 PVin3_0005608
 PVin3_0001907
 PVin3_0010805
 PVin3_0007404
 PVin1_0002702
 PVin2_0007106
 PVin1_0001705
 PVin1_0003810
 PVin2_0009814
 PVin2_0007902
 PVin3_0011202
 PVin2_0009803
 PVin3_0003111
 PVin2_0009407
 PVin2_0006301
 PVin3_0005704
 PVin3_0006403
 PVin2_0004610
 PVin1_0003413
 PVin1_0003506
 PVin2_0009512
 PVin3_0000105
 PVin3_0000101
 PVin1_0003501
 PVin3_0004011
 PVin2_0008606
 PVin2_0005304
 PVin2_0007213
 PVin2_0009806
 PVin3_0009105
 PVin3_0003103
 PVin3_0010802
 PVin2_0009814
 PVin3_0011109
 PVin1_0001005
 PVin1_0001704
 PVin1_0000410
 PVin2_0007012
 PVin2_0008309
 PVin2_0008904
 PVin3_0008606
 PVin2_0008703
 PVin1_0001210
 PVin3_0000904
 PVin1_0001705
 PVin3_0011809
 PVin2_0008702
 PVin3_0001906
 PVin3_0002311
 PVin3_0003809
 PVin3_0000108

asty eva sāmānyam. atha kā iyam a-vyaktiḥ. a-virodha-upalabdhir ity a-sādhyatvam. a-a-bhāva-vyavahāra-sādhanāyām an-upalabdhou a-saṃsṛṣṭa-vikalpo vā pratyakṣo darśana-ātmā iti kuto niścayaḥ. a-darśane 'py uktam. na tādrśam bhāvo 'numāna-viśayaḥ. sa hi san sparśasya yukta eva pratiśedhaḥ. na yuktaḥ, ca a-pratikṣepa-arhatvāt. na evaṃ vākyāni, uktam etat — na anyā eva an-upalabdher iti syād āśānkā-sambhavaḥ. vipratipattis tu a-bhāva-a-siddhir ity an-upanayaḥ. mātrena vyāptaḥ siddhaḥ — yatra eva svayam artha-antaram eva tat tathā-utpannam ekam yasmān nānā-artha-vṛttitvam śabdānām tatra hi ekatra dṛṣṭo bhedo hi kvacin na anyatra cakṣuṣā. dūre yathā vā maruṣu mahān alpo 'pi na evaṃ vākyāni, dṛśya-viśeṣatvāt. a-śeṣa-darśanāt. vicitra-śaktayo hi sāmagryō madhura-phalā bhavanti, na ca evaṃ bahulaṃ kathañcid dṛṣṭāni punar anyatra anyathā pramāṇena sva-vacanena ca a-bādhitam dṛśya-a-api tv an-upalambhena svayam. yukto hetu-phala-bhāva-a-bhāva-virodha-a-siddheḥ. yena a-niyataḥ syāt, kiṃ tarhi siddha eva etan na pitam iti. tasmān na tau pramāṇam. a-vā bhāva-kāraṇa-pratipattiḥ. tathā sati na vā kasyacid āvaraṇam ity a-vikalam vā avayavi-rūpam a-raktam iti rakta-a-raktaṃ -prasaṅgād iti. nir-ātmakānām ghaṭa-ādīnām anumānam, kāraṇa kārya-upacārāt. atra sva-dvitiyaḥ. para-artham anumānam tu sva-prasaṅgaḥ. avayava-dvāreṇa tad-darśanād a-sahatvam paśyato bhrāntīyā etat syāt. tac ca kārya-bheda-a-bhedau. tan na dhūmo 'rthād -śānkayā eva tataḥ saṃśayaḥ. anvayas tu na a-nivāraṇād anyathā api loke vyavahāro -hetv-a-bhāve tu syād anumānam. yathā — a-a-sambaddhād a-pratipatteḥ, mahānasa-ādī-śodhana iti na abhyupeta-bādha. sarveṣām a-dṛṣṭasya aparatra-upanaye 'tiprasaṅgaḥ. vākyāni, dṛśya-viśeṣatvāt. a-dṛśyatve 'py a-sambhavati. caitanya-kāraṇa-guṇa-āder eva tasya api grahaṇam. sañketa-smaraṇa-upāyam na ca indriya-artho 'nvayī, yataḥ śabdena a-vipralambha-artham. tad yathā-a-'yam vivēcitaḥ. svarga-urvaśy-ādī-śabdaś ca api sva-bhāvataḥ. so 'yam kvacid bhavan -a-viśeṣe doṣāt. anvaya-vyatireka-ādīyo yasya kāryam tasya yo 'pi sthiram ambho dṛṣṭvā a-yatra dṛṣṭaḥ sakṛd vaikalye ca punar na smārto vikalpaḥ. api ca yat-sannidhāne yo -siddheḥ. saṃśayas tu pakṣa-vacanād arthe vyavahāre pratiyeta. tathā hi ekatra bhāvena vyāptāḥ. ghaṭa-ādayaś cet, anyatra a-yogāt. tan niyata-deśa-kālatvād dhūmo yatra darśayati iti. śāstra-upagamāt sarvas tad-api ca śāstra-upagamāt sarvaḥ śāstra-bādhanāt. atra api loke karpūra-rajata-ādīṣu āhur eke — parasya pratipādyatvāt svayam a-

dṛśya-ātmatā. nanv anena lakṣaṇena pradhāna-puruṣa dṛśya-ātmanām tu sva-pratiyogibhir virodho 'pi mā dṛśya-ātmanām eva teṣām tad-viruddhānām ca dṛśya-ātmano vā vikalpasya darśane 'dṛṣṭir dṛśya-ātmanor nāma ayam arvāg-darśanaḥ saha-dṛśya eva bhavati. sa ced bhaven madhya-avasthā-dṛśya-tat-sva-bhāva-viśaya-mātra-a-pratiśedhāt. dṛśya-viśeṣatvāt. a-dṛśyatve 'py a-dṛṣṭa-dṛśya-sva-bhāva-a-sattā, tayā siddhayā a-saj-jñāna dṛśyata eva. bhavaty eva śāstra-dṛṣṭam sādhyam, dṛśyatayā ca tayor ātmanor virodha-upalabdhir ity dṛśyate, tatra eva agni-buddhim janayati. tatra dṛśyate, na nānā-rūpayor dravyayoḥ saṃsargād a-dṛśyate. na yukti-bādha yatra asti tad-grāhyam dṛśyate. na hi vyakty-ātmānaḥ parasparam anuyanti, dṛśyate. yathā-anudarśanam ca iyam meya-māna-dṛśyatve 'py a-dṛṣṭa-viśeṣānām vijātiyatva-upagama dṛśyante. tatra kācit syād api yā a-naśvara-dṛśyante. tena evaṃ syād yuktaṃ vaktum — mādrśo dṛśyante. yathā kāścid ośadhayaḥ kṣetra-viśeṣe dṛśyayor viśayayoḥ, tad grāhyam iti. śāstravato dṛśyasya a-darśane 'bhāvaḥ, sa tad-a-bhāve na dṛśyasya darśana-a-bhāva-kāraṇa-a-sambhave sati. dṛśyasya sva-bhāvasya a-dṛṣṭāv a-sann iti. sa tu dṛśye niścaya-a-yogāt sthitiḥ anyatra vāryate. dṛśye vastuny a-vikala-tad-anya-kāraṇasya dṛśyeta. avayavasya āvaraṇam, na avayavina iti dṛśyeta. tasmān na ekaḥ kaścid arthaḥ, yo dṛṣṭa-a-dṛṣṭānām prāṇa-ādy-a-bhāvena vyāptes tan-dṛṣṭa-artha-grahaṇam āgamāt para-dṛṣṭam na dṛṣṭa-artha-prakāśanam. yathā eva hi svayam tri-dṛṣṭa-avayavasya asya a-pratipattir iti cet, na, dṛṣṭa-avarugṇa-ghaṭa-vad utpatty-āder na dṛṣṭa-ākāra-vijātiyād bhavati, a-hetutva-dṛṣṭa iti vyatirekī kathyate. na ca evaṃ-vidho dṛṣṭa iti saṃśayaḥ. tasmān na āgamasya api dṛṣṭa-kartṛkam api vākyam puruṣa-saṃskāra-pūrvakam dṛṣṭa-dhūmād iva udadhāv agneḥ, a-pratibandhāc ca, dṛṣṭa-pratipatti-śāstrānām evam a-vacanān na dṛṣṭa-viruddhasya an-upanaya iti cet, tulye nyāye dṛṣṭa-viśeṣānām vijātiyatva-upagama-virodhāt, tad-dṛṣṭa-śakter hetos teṣv a-sambhavāt saṃśayaḥ. dṛṣṭa-sañkalana-ātmakam. pūrva-apara-parāmarśa-dṛṣṭa-sambandho vyavahāre pratiyeta. tathā hi dṛṣṭa-sādharṇyāt tathā prasādhitam na anumeyatām dṛṣṭo 'rūḍha-artha-vācakaḥ. śabda-antareṣu dṛṣṭo 'napekṣatvāt sva-bhāvata eva bhavati. dṛṣṭo 'nuvartakaḥ. sva-bhāvas tasya tad-dhetur dṛṣṭo 'py adhastād ādhāra-sambhavo 'numiyate, tad dṛṣṭaḥ, taj-janyo 'sya sva-bhāvaḥ, anyathā sakṛd dṛṣṭas tad-dṛṣṭes tad-dhvanau smṛtiḥ. yuktā tad-dṛṣṭaḥ, na niścaya iti sāksān na sādhanam. sādhyā dṛṣṭo bhedo hi kvacin na anyatra dṛśyate. na hi dṛṣṭaḥ sa ghaṭa-ādau na iti kutaḥ. tena a-jñāta-dṛṣṭaḥ sakṛd vaikalye ca punar na dṛṣṭaḥ, taj-dṛṣṭaḥ sādhyā iti syād āśānkā-sambhavaḥ. dṛṣṭaḥ sādhyatvena īpsitāś cet, a-siddha-hetv-dṛṣṭatvān na a-sādhāraṇatā syāt. na ca samayād dṛṣṭam api parair dṛṣṭam sādhanam, yathā — a-

PVin1_0003614 rūpam ekasya mana-āpam anyasya a-mana-āpam
 PVin2_0008803 jananam. yad api kiñcid vijātiyād bhavad
 PVin2_0008810 eva bīja-kanda-udbhavayoḥ. tad yato yādṛṣam
 PVin1_0000303 artham upanayanty apanayanti vā. yat prāg
 PVin2_0004506 lakṣaṇa-antarasya a-vācyatvāt. yat kvacid a-
 PVin3_0000106 atra sva-dṛṣṭa-artha-grahaṇam āgamāt para-
 PVin1_0001709 'nudhāvet. artha-nānātvē hi buddhi-nānātvam
 PVin3_0009507 -ādi-bhedeṣv anuvṛttimad buddhi-pūrvakam
 PVin1_0003402 eva rūpam vayam apy anububhutsavaḥ. idaṃ
 PVin3_0000108 pratipādyatvāt svayam a-dṛṣṭam api parair
 PVin3_0001907 tu dṛṣyata eva. bhavaty eva śāstra-
 PVin3_0003006 vaktum sva-vacanena asya saha ukṭiḥ sāmya-
 PVin3_0010801 pariccheda iti cet, nanv evam ātmani
 PVin3_0003704 pratidvandvī vidyata iti. a-viśiṣṭa-lakṣaṇe
 PVin3_0009707 iti, na tat sarvatra anumāne, pramāṇa-
 PVin2_0009113 yāvataḥ na a-nityatā-a-bhāve kvacid utpattir
 PVin2_0009805 kāla-saṃskāra-bhedāt. na ca tad-deśais tathā-
 PVin2_0004511 tad-dharma-a-vyāpti-vyatirekābhyām nigadanto
 PVin1_0000303 katham na pramāṇa-antaram. te tarhi tatra a-
 PVin3_0012208 vyāpino 'py arthāḥ kecit taj-jāti-sambhavino
 PVin3_0011201 sarva-a-bhāvam gamayet. kvacid tathā-
 PVin3_0003606 -pratibandhānam saṃśayād a-siddheḥ, ciram a-
 PVin2_0009512 iti. nir-ātmakānām ghaṭa-ādinām dṛṣṭa-a-
 PVin2_0009802 kvacid deśe kānicid dravyāṇi kathañcid
 PVin2_0005811 sāsna-ādi-samudāya-ātmakatvād iti. tathā ca
 PVin3_0001403 vyāptaḥ sādhyah. tad-vaikalya-ādayaś ca
 PVin3_0013212 etāvan-mātra-rūpatvāt tasya. etena eva
 PVin3_0004309 'pi pratyāsatteḥ. sapakṣe sattva-vacanena
 PVin3_0004308 sādhyā-dharmi-siddhir iti cet, na,
 PVin1_0000310 -sādhane na anumānam, an-anvayāt. na hy atra
 PVin3_0001209 atiprasaṅgāt. tathā ca sarvo hetur viruddho
 PVin3_0013202 tāvatā ca artha-pratītir iti na pṛthag
 PVin3_0013201 na sidhyati iti. hetos tri-lakṣaṇatvān na
 PVin3_0013210 vā. asmimś ca arthe darśite darśita eva
 PVin3_0013310 punar hetu-rūpa-a-saṃsparśi sva-tantra eva
 PVin3_0003805 kām anyām pratītim icched iti taṃ praty a-
 PVin3_0012101 sapakṣa eva asti, a-sapakṣa eva na asti iti
 PVin3_0002508 viśeṣeṇa anvaya-a-bhāvāt. nanv ayam hetu-
 PVin2_0010006 tad-utpatti-lakṣaṇo vā. sa eva avinābhāvo
 PVin2_0010008 pradarśyate. ata eva vaidharmya-
 PVin3_0002205 tatra sidhyati. dharmān an-upaniya eva
 PVin2_0010015 bhaved ity āśrayam antareṇa api vaidharmya-
 PVin2_0010008 -dṛṣṭānte 'vaśyam iha āśrayo na iṣṭah.
 PVin2_0010010 sva-bhāvam santam janayati iti pramāṇam
 PVin3_0013406 bhāvās tadvantah syur ity abhivyāptir asya
 PVin3_0013401 yadi na hetor a-vyabhicāra-dharmatā
 PVin3_0001109 api sādhanatvena iṣṭam yathā 'siddhau hetu-
 PVin3_0005801 parah. kārya-kāraṇatā yadvat sādhyate
 PVin2_0009202 tato 'vyabhicāra iti. na yuktā a-
 PVin3_0011205 -udāhārah. tasmān na asya api vipakṣe '
 PVin3_0005708 anayoḥ sambandhaḥ sādhanīyah. tasmād dṛṣya-a-
 PVin3_0009404 vastv ekam eva avasthā-antara-āveśād bheda-
 PVin1_0001907 janitam pratyakṣam. ata eva ca na an-indriya-
 PVin1_0004013 iti cet, a-pratyakṣa-upalambhasya na artha-
 PVin1_0001413 -ātmā dṛṣya-ātmāno vā vikalpasya darśane '
 PVin3_0005801 kārya-kāraṇatā yadvat sādhyate dṛṣṭy-a-
 PVin2_0005602 a-tadvān api sambandhāt kutaścid upaniyate.
 PVin3_0012206 'nya-nivartanam sidhyet. anyathā hi kvacid
 PVin1_0001303 yogāt. sati hy artha-darśane 'rtha-sannidhau
 dṛṣṭam. iṣṭa-an-iṣṭa-avabhāsinyah kalpanā na
 dṛṣṭam go-maya-ādeḥ śālūka-ādiḥ, tatra api tathā-
 dṛṣṭam, tatas tādṛṣam anumīyate. viprakṛṣṭāyām tu
 dṛṣṭam tatra smṛtim ādadhati. sā kim a-śabda-
 dṛṣṭam, tasya yatra pratibandhas tad-vidas tasya
 dṛṣṭam na sādhanam na apy an-arthataḥ. siddhir
 dṛṣṭam bhūta-guṇa-vat. tad-a-bhede 'py artha-
 dṛṣṭam yad-dṛṣṭer a-kriyā-darśino 'pi kṛta-buddhir
 dṛṣṭam śrutam vā iti darśana-śravaṇābhyām yatra
 dṛṣṭam sādhanam, yathā — a-cetanāḥ sukha-ādayo
 dṛṣṭam sādhyam, tat-prabādhane ca hetu-
 dṛṣṭāye kṛtā. ata eva udāharaṇam apy atra sadṛṣam
 dṛṣṭasya aparatra-upanaye 'tiprasaṅgaḥ. dṛṣṭa-
 dṛṣṭasya aparatra vyatireka-niścayasya kartum a-
 dṛṣṭasya pratijñayā 'siddhi-codanā-a-yogāt, an-
 dṛṣṭā, a-darśanāc ca vipakṣe vyatirekaḥ, tato '
 dṛṣṭā iti sarvās tattvena tathā bhavanti,
 dṛṣṭāḥ, avinābhāva-a-vacanād upamāna-sādhyā-tad-
 dṛṣṭāḥ kam artham upanayanty apanayanti vā. yat
 dṛṣṭāḥ, pāṛthiva-a-loha-lekhyā-vat. virodhasya ca
 dṛṣṭānām api deśa-kāla-bhedena anyathā-darśanāt,
 dṛṣṭānām api punaḥ pratibhā-utpatti-dṛṣṭeḥ sati
 dṛṣṭānām prāṇa-ādy-a-bhāvena vyāptes tan-nivṛttau
 dṛṣṭāni punar anyatra anyathā dṛṣyante. yathā
 dṛṣṭānta-a-siddhi-codanā api prativyūdhā, viśaya-
 dṛṣṭānta-ādi-doṣāḥ. etena sa-dvitiya-prayogeṣu
 dṛṣṭānta-doṣā api nirastā bhavanti, yathā —
 dṛṣṭānta-dharminī sattva-siddher dharmi-dharma-
 dṛṣṭānta-dharmino 'pi pratyāsatteḥ. sapakṣe
 dṛṣṭānto 'sti, sādhanā-antara-a-bhāvāt tat-
 dṛṣṭāntaś ca sādhyā-vikalah syāt, tāvato dharmā-
 dṛṣṭānto nāma kaścit sādhanā-avayavaḥ. tena na
 dṛṣṭāntah pṛthag ucyate. tri-lakṣaṇo hetur uktaḥ.
 dṛṣṭānto bhavati, etāvan-mātra-rūpatvāt tasya.
 dṛṣṭāntah sādhanā-avayavaḥ syāt, tadā tad-rūpa-a-
 dṛṣṭāntam anumānam. tena a-sādhāraṇam āha. yasmān
 dṛṣṭāntayor anyatareṇa artha-āpattayā ubhaya-
 dṛṣṭāntayor doṣāḥ, na pakṣasya, uttara-avayava-
 dṛṣṭāntābhyām pradarśyate. ata eva vaidharmya-
 dṛṣṭānte 'vaśyam iha āśrayo na iṣṭah. dṛṣṭānte hi
 dṛṣṭānte dharmo 'khilān. vāg-dhūma-āder jano
 dṛṣṭānte prasidhyati vyatirekaḥ. hetu-sva-bhāva-a
 dṛṣṭānte hi sādhyā-dharmasya tad-bhāvas tan-mātra-
 dṛṣṭāntena upadarśyate. tena ca pramāṇena sādhyā-
 dṛṣṭāntena pradarśyate. tad ayam na sva-tantraḥ.
 dṛṣṭāntena pradarśyeta, kaḥ sādhyā-sādhane tasya
 dṛṣṭāntau, a-prakaraṇa-āśrayah, a-nāntariyaka-
 dṛṣṭy-a-dṛṣṭitah. kārya-ādi-śabdā hi tayor
 dṛṣṭi-mātreṇa vipakṣe 'vyabhicāritā. sambhāvya-a-
 dṛṣṭi-mātreṇa vyāvṛttir a-sandigdā. tena ayam
 dṛṣṭi-siddhāv a-sandigdā eva tan-nimittatve 'py
 dṛṣṭir iti cet, sa eva avasthā-bhedo vastu-bheda-
 dṛṣṭir na api viśaya-antarasya. sva-jñāna-kāla-
 dṛṣṭiḥ prasidhyati. na hi viśaya-sattayā viśaya-
 dṛṣṭir vikalpa-kalpanām indriya-jñāne pratihanti.
 dṛṣṭitah. kārya-ādi-śabdā hi tayor vyavahāraya
 dṛṣṭim bheda-āśrayais te 'pi tasmād a-jñāta-
 dṛṣṭe 'bhāva-siddhāv api syād eva a-dṛṣṭeṣu
 dṛṣṭe śabde tataḥ smṛtiḥ syāt, agni-dhūma-vat. na

anuvṛttimad buddhi-pūrvakam dṛṣṭam yad-
 ca bādḥaka-hetv-a-sambhavāt, vairāgya-a-
 ca, nityam tad-bhāva-siddheḥ. anvaya-a-
 -antara-a-bhāvāc chabala-ābhāsāyā buddher a-
 nirākṛte bādhanataḥ śeṣe 'lakṣaṇa-vṛttitah.
 ciram a-dṛṣṭānām api punaḥ pratibhā-utpatti-
 pārthiva-a-loha-lekhyā-vat. virodhasya ca a-
 -hetv-a-sambhavāt, vairāgya-a-dṛṣṭer a-
 yad apy āha – yady a-darśana-mātreṇa
 -pratisandhāyinaḥ smaraṇāt tad-dṛṣṭāv eva
 iva vyādheḥ ślaiṣmikasya iti. ata eva śāstra-
 na ayam doṣaḥ, yasmāt tad-dṛṣṭāv eva
 kvacid dṛṣṭe 'bhāva-siddhāv api syād eva a-
 api ca yat-sannidhāne yo dṛṣṭas tad-
 -pratītiḥ. siddho hi vyavahāro 'yam dṛṣya-a-
 kiṃ tarhi siddha eva dṛṣyasya sva-bhāvasya a-
 punar darśane ca bhāvāt, viśeṣa-antara-
 sāmārthyam asti iti vipakṣa-vṛtter a-
 -akṣasya buddhāv a-pratibhāsanāt. arthasya
 'nubhūta-pratisandhāyinaḥ smaraṇāt tad-
 pravartate. na ayam doṣaḥ, yasmāt tad-
 vyāvṛttiḥ. uktam atra kiñcit. api ca yady a-
 'mbhasaḥ. kāryam tasya yo 'pi sthiram ambho
 -viśeṣo vā, yathā – na asti viraktaṃ cetō
 na devadatto na yajñadatta iti. na
 'nyatara-uktiḥ samarthā bhavati, yathā –
 sambhavati. asti nāma idṛśasya sambhavaḥ –
 -yajñadattayor anyataro bhojanīyaḥ, na
 pratyeti na buddhim iti ślāghaniya-prajño
 tu na sambhavati ity a-skhalita-prajño
 idam eva prathamam ucyeta, na parikleśito
 eva asya yogyatām. ity antara-ślokāḥ. eka-
 sarva-vyāpini sidhyati. tad eka-sambandhino
 an-iṣṭam. a-kriyasya eka-vyakti-sambandhino
 udāharaṇam – sarva-gataṃ sāmānyam, sarva-
 tat-kāryatayā pratibandhena toyam gamayati
 tathā-bhūta-sva-bhāvasya virodhād bhinna-
 bhāva-antara-virahād an-eka-vṛtter ekasya na
 -sva-bhāva-antara-viraha-upagamād eva bhinna-
 āśraya-a-samaveta-rūpa-virahaś ca. samāna-
 -anantariyakatvād iti pratijñā-ārtha-eka-
 ity api kṣaṇikānām bhāvānām upādāna-samāna-
 tu para-parikalpitaiḥ prasaṅgaḥ, yathā –
 -an-upalabdhiḥ. iṣṭam viruddha-kārye 'pi
 'rthānām ākasmiko yuktaḥ, an-apekṣasya
 anena nyāyena nañ-arthah pralayaṃ gataḥ.
 ca yogyatā hetu-bhāvāt kim anyat. tasmād eka-
 -prasavās tad-anyebhyo 'nya iti, ākasmikatve
 -a-bhāvam gamayet. kvacit tathā-dṛṣṭānām api
 cetō-vṛttayo 'niyata-nimitta-bhāvinyo
 viprakaṛṣṇām. tri-vidhā hi viprakaṛṣṇo
 -an-apekṣasya tan-niyama-a-yogāt. tan niyata-
 anyat. tasmād eka-deśa-kāla-parihāreṇa anya-
 -yogyatā-a-yogāt, tulya-yogyatā-a-yogyatayor
 kārya-liṅga-udāharaṇena sva-bhāvo 'py eka-
 anyena anyonyasya upakāriṇaḥ, a-vyavadhāna-
 -yoga-apekṣāyām āśraya-samāna-a-samāna-
 iha nikuñje mayūrah, kekāyitād iti tad-āpāta-
 -eka-deśa-viśeṣatvāt. na sādḥya-samudāya-eka-
 dṛṣṭer a-kriyā-darśino 'pi kṛta-buddhir bhavati,
 dṛṣṭer a-dṛṣṭena ca bādḥya-bādḥaka-bhāva-a-
 dṛṣṭer a-siddhir iti cet, tat kim idānīm dharmī
 dṛṣṭeḥ, tasya eva pratikṣepe virodhaḥ, yathā –
 dṛṣṭer vipratipattinām atra ākārṣit svayam-śrutim.
 dṛṣṭeḥ sati sambhave tad-a-bhāvasya puruṣa-
 dṛṣṭeḥ sandeḥa eva. nairātmyena prāṇa-ādīnām ukta
 dṛṣṭena ca bādḥya-bādḥaka-bhāva-a-siddheḥ, rāga-
 dṛṣṭebhyaḥ pratiśedhaḥ kriyate, na ca so 'pi
 dṛṣṭeṣv abhilāṣa-itarābhyām vyavahāro bhavati.
 dṛṣṭeṣv artheṣu virodha-udbhāvāna-prāyā cintā.
 dṛṣṭeṣu samvit-sāmārthya-bhāvinaḥ. smaraṇād
 dṛṣṭeṣu samśayaḥ. tathā hy a-sakala-vyakti-bheda-
 dṛṣṭes tad-dhvanau smṛtiḥ. yuktā tad-gaty-a-bhāve
 dṛṣṭāv a-sann iti. tasyāḥ siddhāv a-sandigdḥau
 dṛṣṭāv a-sann iti. sa tu pratipanna-tad-vyavahāro
 dṛṣṭāv anyathā prayoge viparyayāt, yathā-darśana-
 dṛṣṭāv api śeṣavad etad vyabhicāri liṅgam. yā
 dṛṣṭāv iva tad a-nirdeśyasya vedakam. tac ca idam
 dṛṣṭāv eva dṛṣṭeṣv abhilāṣa-itarābhyām vyavahāro
 dṛṣṭāv eva dṛṣṭeṣu samvit-sāmārthya-bhāvinaḥ.
 dṛṣṭyā nivṛttiḥ syāc cheśavad vyabhicāri kim.
 dṛṣṭvā a-dṛṣṭo 'py adḥastād ādhāra-sambhavo
 devatā-viśeṣo vā, na asti dāna-himsā-ādi-virati-
 devadatta eva ity abhiprāyād a-doṣa iti cet, na,
 devadatta-yajñadattayor anyataram bhojayeti, na
 devadatta-yajñadattayor anyataro bhojanīyaḥ, na
 devadatto na yajñadatta iti. na devadatta eva ity
 devānām priya iti. na artha-jñānam buddher liṅgam,
 devānām priyaḥ, yas tad-viśayam pratiśedham na
 devānām priyaḥ syād iti. viruddha-a-vyabhicāry
 deśa-a-visamvādanam apy āgama-lakṣaṇam āhuḥ. tad
 deśa-antare 'gatvā a-tad-deśair a-pūrvair
 deśa-antare 'pūrva-vyakti-prādur-bhāve prak tatra
 deśa-avasthitaiḥ sva-sambandhibhir yugapat-
 deśa-ādy-apekṣayā. anayā diśā anyeṣv api gamakeṣu
 deśa-ādi-yogena, sa eka-dharma-upagame 'para-
 deśa-ādi-viśeṣavatā anyena yogaḥ, tathā-bhūta-sva
 deśa-ādibhir yoga-a-bhāvaḥ, tad-a-bhāvasya tad-
 deśa-āśraya-indriya-yoga-apekṣāyām āśraya-samāna-a
 deśa iti, na hy evam-ādīni yathā-ukta-lakṣaṇāsu
 deśa-utpāda ucyate. tasmāt siddhā tādrśo 'mbhasa
 deśa-kāla-avasthā-viśeṣa-niyata-eka-dravya-
 deśa-kāla-ādy-apekṣaṇam. anyathā vyabhicāri syād
 deśa-kāla-dravya-niyama-a-yogāt. tathā atra api
 deśa-kāla-niśedhaś ced yathā asti sa niśidhyate.
 deśa-kāla-parihāreṇa anya-deśa-kālayor vartamāno
 deśa-kāla-prakṛti-niyama-a-yogāt. tatra sukha-ādy
 deśa-kāla-bhedena anyathā-darśanāt, yathā
 deśa-kāla-vyavahitā vā prakaraṇa-an-upayogino
 deśa-kāla-sva-bhāva-viprakaṛṣṇair na teṣv an-
 deśa-kālatvād dhūmo yatra dṛṣṭaḥ sakṛd vaikalye
 deśa-kālayor vartamāno bhāvas tat-sa-apekṣo nāma
 deśa-kālayos tadvattā-itarayor niyama-a-yogāt. sā
 deśa-bhāg ukto veditavyaḥ. tena eva ca sadṛśam
 deśa-yogyatā-saha-kāritvāt teṣām. vyavadhāne hetv
 deśa-rūpasya a-bheda-virodhaḥ. dṛṣya-a-dṛṣya-
 deśa-vibhrame. dharmy-a-siddhāv api, yathā –
 deśa-viśeṣa ity eva a-prakaraṇa-icchā bhavati,

PVin3_0009508
 PVin2_0009811
 PVin3_0009812
 PVin3_0004001
 PVin3_0002605
 PVin3_0003606
 PVin3_0012209
 PVin2_0009812
 PVin2_0009708
 PVin1_0001811
 PVin3_0003109
 PVin1_0001808
 PVin3_0012207
 PVin1_0001210
 PVin3_0005701
 PVin3_0005704
 PVin2_0006911
 PVin3_0008402
 PVin1_0001608
 PVin1_0001811
 PVin1_0001808
 PVin2_0009501
 PVin3_0008606
 PVin2_0006511
 PVin3_0001610
 PVin3_0001507
 PVin3_0001609
 PVin3_0001610
 PVin1_0001512
 PVin3_0012107
 PVin3_0012713
 PVin2_0007210
 PVin3_0012910
 PVin3_0012908
 PVin3_0012808
 PVin3_0008910
 PVin3_0000406
 PVin3_0000406
 PVin3_0000607
 PVin3_0013004
 PVin3_0013609
 PVin3_0008906
 PVin3_0000404
 PVin2_0006406
 PVin2_0007810
 PVin2_0005501
 PVin2_0008616
 PVin1_0002201
 PVin3_0011201
 PVin2_0006505
 PVin2_0006409
 PVin2_0008702
 PVin2_0008616
 PVin2_0008614
 PVin3_0005504
 PVin3_0005102
 PVin3_0013005
 PVin3_0010604
 PVin3_0002005

PVin3_0002004	sādhya-dharma-vat, sādhya-samudāya-eka-	deśa-viśeṣatvāt. na sādhya-samudāya-eka-deśa-
PVin3_0012907	hetuḥ. nanu sva-āśraya-vyāpti-vādinā api tad-	deśa-sannidhir iṣyata eva iti kim an-iṣtam. a-
PVin3_0012905	tad iyaṃ sva-sattā-mātra-anubandhini tad-	deśa-sannidhau sādhye tat-sambandhitā hetuḥ. nanu
PVin3_0012810	-sambandhi-sva-bhāva-mātra-anubandhini tad-	deśa-sannihita-sva-bhāvātā. na hi yo yatra na
PVin3_0009802	ācāryaḥ prāha. yaḥ punaḥ pratijñā-artha-eka-	deśo 'siddha ucyate, yathā — a-nityaḥ śabdaḥ
PVin3_0010503	ity eṣa katham na pratijñā-artha-eka-	deśaḥ. tasya eva a-bhinna-vyāvṛtti-samāśrayatvād
PVin3_0010505	-dharmaṇaḥ sādhanatve pratijñā-artha-eka-	deśatvam uktam. viśeṣaṃ punaḥ sādhya-dharmaṇaṃ
PVin3_0004305	-dharmi-dharma-pratiśedha-arthatvāt. tad-eka-	deśatvāt tad-upacāra-yogyā-dharmi-pratipatty-
PVin3_0010411	yathā — a-vipakṣatvāt, tat-samudāya-eka-	deśatvād ity-ādayaḥ. anayā diśā sarva-prayogeṣu
PVin3_0012811	-sva-bhāvātā. na hi yo yatra na asti, sa tad-	deśam ātmanā vyāpnoti. nanu na ākāśa-deśe rūpa-
PVin2_0006913	-atīśaya-varṣa-upasarga-ādiṣu dramaḍa-ārya-	deśayoḥ. tasmād ime darśanam a-darśanam ca
PVin3_0012901	vyāpnoti. nanu na ākāśa-deśe rūpa-ādayas tad-	deśāmś ca ghaṭa-ādin vyāpnuvanti. āstām tāvad
PVin3_0011005	dharma-ālabhana-ādayo maitrya-ādayaḥ sūtre	deśitāḥ. etāś ca sa-jātiya-abhyāsa-vṛttayaḥ. na
PVin2_0009802	pratibaddhasya api tad-a-vyabhicāraḥ, kvacid	deśe kānicid dravyāṇi kathañcid dṛṣṭāni punar
PVin3_0012811	sa tad-deśam ātmanā vyāpnoti. nanu na ākāśa-	deśe rūpa-ādayas tad-deśāmś ca ghaṭa-ādin
PVin3_0012910	eka-sambandhino deśa-antare 'gatvā a-tad-	deśair a-pūrvair abhisambandha ekasya tad-
PVin3_0012909	a-satas tat-sambandha-a-yogaḥ. tasmād bhinna-	deśair yugapat-sambandhaḥ sarva-vyāpini sidhyati.
PVin2_0009804	tathā kāla-saṃskāra-bhedāt. na ca tad-	deśais tathā-dṛṣṭā iti sarvās tattvena tathā
PVin3_0008401	-manas-kāram antareṇa doṣāṇām an-utpatteḥ.	deha-ādinām hetutve 'pi na kevalānām sāmartyam
PVin3_0008310	vipakṣe vṛtty-a-darśane 'pi śeṣavat, yathā	deha-indriya-buddhibhyo rāga-ādy-anumānam. ātma-
PVin3_0001510	-antara-bhāvasya an-abhyupagamād virodhāc ca	deha eva artha-antara-bhūta iti sāmartyena vākya
PVin3_0001707	apy artheṣu sāmartyād viśeṣa-sthiteś ca	deha eva pratyayaḥ, na ghaṭe. yathā ko 'py āyāta
PVin3_0001505	tāvatim tad-dūṣaṇam api. tathā-vidhasya ca	dehasya ghaṭād artha-antara-bhāva-an-abhyupagame
PVin3_0001513	tad-bhāva-artha-antara-bhāva-virodhāt. yadi	dehād eva artha-antara-bhāvaḥ syāt, sa eva tathā
PVin3_0001613	asya. tatra hi ghaṭena eva sa-dvitiyo	dehena eva vā iti na iṣyate. vidher a-yogāc ca
PVin2_0005211	tarhi tat-tulya-vyatireko 'pi. tena ayam a-	doṣa ity a-vācyam eva ṛtīyaṃ rūpaṃ syāt. prayoga
PVin3_0001008	-rūpasya eva an-uktir nyūnatā-sādhana-	doṣa ity uktam veditavyam. na tarhi idānīm
PVin3_0001908	sādhyaṃ, tat-prabādhane ca hetu-pratijñayor	doṣa ity eke. teṣāṃ kṛtakatvena śabda-nāśe sādhye
PVin3_0003702	a-pradarśita-pratidvandvinaḥ prāmāṇyād a-	doṣa iti cet, asti nāma idṛśasya viniścaye
PVin3_0002307	syāt. bhavaty eva anya-kṛte 'pi pratijñā-	doṣa iti cet, astu, viśaya-antare 'pi kim na
PVin3_0000203	-vaiarthyaṭ. vacana-viśeṣasya prāmāṇyād a-	doṣa iti cet, uktam atra āgama-prāmāṇya-cintāyām.
PVin3_0001610	iti. na devadatta eva ity abhiprāyād a-	doṣa iti cet, na, anyatara-grahaṇena a-prasaṅgāt.
PVin3_0006602	iva rāge. tad-dhetūnām api tatra niyamād a-	doṣa iti cet, na, teṣāṃ sākalya-a-pratibandha-
PVin3_0002401	-vacanena sādhanatvena iṣṭasya praktiksepād a-	doṣa iti cet, na, nyāya-prāptasya sādhyasya
PVin3_0013607	ca iti pratijñā-padayor virodhāt pratijñā-	doṣa iti. yathā ca āha — dharmi-viśeṣaṇatvena
PVin3_0012805	artha-vicāreṣu viruddha-a-vyabhicārī sādhana-	doṣa uktaḥ, śāstra-kāraṇām artheṣu bhrāntya
PVin1_0003908	iyam api yā tv antar-upaplava-samudbhavā.	doṣa-udbhavāt prakṛtyā sā vitatha-pratibhāsinī.
PVin3_0004702	-samāśrayeṇa eva para-arthe 'numāne sādhana-	doṣa-udbhāvanam, api tu vakṛt-doṣeṇa api, nyūnatā
PVin3_0000505	eva sā, na darśana-antara-avasthitasya	doṣa-udbhāvanam. sa hi tasya upagama-kālaḥ. tatra
PVin3_0004703	hi nirṇīta-guṇe vaktavye 'nyathā-abhidhānād	doṣa eva. pakṣa-dharme 'pi tarhi sandeha-anyatara-
PVin3_0009702	'siddhe 'yaṃ nyāyaḥ siddhe viśeṣaṇam. a-	doṣa-kṛd a-siddhāv apy ākāśa-āśraya-vad dhvaneḥ.
PVin3_0001501	katham a-viśayaḥ. viśayaś cet, sva-āśrayām	doṣa-gatiṃ katham na spr̥ṣet. sa ca nāma tad-
PVin3_0007509	hi sādhyāyām sarvas tad-dhetur na trayim	doṣa-jātim ativartate, a-siddhim vyabhicāram
PVin2_0006614	a-vitatha-abhidhānāt. tathā hi na anya-guṇa-	doṣa-niścaye liṅgam asti. te hi cetō-dharmatvena
PVin2_0005102	tad-viśiṣṭatayā dharmo na nir-anvaya-	doṣa-bhāk. ity antara-ślokāḥ. anya-yoga-
PVin3_0002310	anyatra apy astu. tasmān na idaṃ pratijñā-	doṣa-lakṣaṇaṃ nyāyayam, atiprasaṅgāt. api ca
PVin2_0005212	rūpaṃ syāt. prayoga-darśana-arthatvād a-	doṣaḥ — anvaya-vyatirekayor niścita-vyāptikam
PVin2_0008010	lakṣaṇasya vā kṛtakasya a-nityatā-sādhanaḍ a-	doṣaḥ, a-tad-rūpasya a-pramāṇatayā a-siddher
PVin3_0011003	-bandhāt. ata eva a-viparyāsa-udbhavā sā na	doṣaḥ. a-saty ātma-grahe duḥkha-viśeṣa-darśana-
PVin3_0003206	prāmāṇyam. tasmād abhyupetya vicāreṣv ayam	doṣaḥ. ata eva viśaya-bheda-pradarśana-arthaṃ
PVin3_0004903	kim tarhi tad-dharma-viraḥiṇi ity a-	doṣo 'nya-grahaṇe 'pi. kim punaḥ kāraṇam evaṃ
PVin3_0013606	asty ātmā iti pratijñā-virodho nāma pratijñā-	doṣaḥ, artha-apahnavē śabda-prayoga-a-sambhavāt.
PVin1_0002312	caitanyaṣya katham iti cet, ayam aparo 'sya	doṣo 'stu. na tv a-sa-rūpaṃ vedakaṃ nāma. na hi
PVin3_0010214	-viparīta-vinirmuktatvād iti. na tatra eṣa	doṣaḥ, itara-grahaṇāt. kevalo hi tad-viparīta-
PVin3_0009608	api sādhanē. sambandhi-bhedād bheda-ukti-	doṣaḥ kārya-samo mataḥ. jāty-antare prasiddhasya
PVin3_0003405	-vacana-abhyupagama-virodhayoḥ pratibandho	doṣaḥ, tathā apy ato 'rtha-saṃśaya eva. so 'n-a-
PVin3_0003903	-vastv-a-bhāve śāśini nivāraṇe 'pi na kaścīd	doṣaḥ. tasmād a-vastu-niyata-saṅketa-śabda-
PVin3_0009906	dharmi-dharma-bheda-a-siddheḥ sarvatra eṣa	doṣas tulya ity cet, uktam atra — bhāvānām
PVin3_0001301	gatiḥ syāt. ukta-dharma-an-anvaya eṣa	doṣo na anyatra ity cet, na, sādhyatva-a-viśeṣāt.

PVin3_0006208 -jñāna-a-bhāvād a-bhāva-siddhiḥ, yato 'yam
 PVin3_0002508 anvaya-a-bhāvāt. nanv ayam hetu-drṣṭāntayor
 PVin3_0000508 -upadarśanāt. eka-anta-parigrahe syād eṣa
 PVin3_0003406 -pakṣa-nirdeśe 'pi tulya iti katham pakṣa-
 PVin3_0007708 a-vipakṣa-vṛtter ubhaya-dharmatve 'py a-
 PVin3_0010904 -hetutvāt. sā eva rāga iti cet, iṣṭatvād a-
 PVin3_0002702 iṣṭasya apy a-sādhyatvam, tad-bādhāyām ca a-
 PVin2_0006907 tu yogyatāyā pradīpād iva rūpe. tan na ayam
 PVin3_0001303 tu dharma-dharmi-viśeṣa iṣṭa eva an-anvaya-
 PVin3_0006707 -viśayasya ca pratiśedhasya a-yogāt. na eṣa
 PVin3_0005810 vā so 'bhāvaḥ kasyacit kāraṇam. na eṣa
 PVin3_0007106 siddher aṅgam, tataḥ saṃśayāt. na eṣa
 PVin1_0001807 prāpti-parihārāya pravartate. na ayam
 PVin3_0001405 doṣaḥ. etena sa-dvitiya-prayogeṣu nir-anvaya-
 PVin2_0008605 viśvasya vaiśvarūpyam syāt. tatra ca ukto
 PVin2_0005209 viruddha-niśedhe 'pi tatra eva niśedhe
 PVin3_0010209 -kāle pakṣa-ādi-vikalpo 'sti, yato 'yam
 PVin3_0003103 -śāstrāṇām evam a-vacanān na pratiśedhe
 PVin3_0007104 eva vyāhanyate, kiṃ tarhi hetāv api, tulya-
 PVin3_0000301 katham āgamaḥ. riktasya jantor jātasya guṇa-
 PVin2_0005403 a-bruvan param bodhayitum iśo bruvan vā
 PVin3_0013601 na dūṣaṇa-avasaraḥ, sthita-vacane tu tasmin
 PVin3_0002305 na anyatra iti cet, na, hetoḥ sarvasya guṇa-
 PVin3_0013212 -mātra-rūpatvāt tasya. etena eva drṣṭānta-
 PVin3_0013502 -ādy-uktiḥ ye pūrvaṃ nyūnatā-ādayaḥ sādhana-
 PVin3_0001404 sādhyāḥ. tad-vaikalya-ādayaś ca drṣṭānta-ādi-
 PVin3_0002509 -avayava-apekṣatvāt. anyathā sarve hetv-ādi-
 PVin3_0002511 tasmāt tan-mātra-anuṣaṅgiṇa eva pakṣa-
 PVin3_0002510 anyathā sarve hetv-ādi-doṣaḥ pakṣa-
 PVin3_0008401 -a-bhāvāt. a-yoniśo-manas-kāram antareṇa
 PVin2_0008903 vyabharati. hetu-viśeṣe 'pi kārya-a-viśeṣe
 PVin3_0005404 an-arthā-antaravāt, artha-antaratve ca
 PVin3_0004507 -apekṣam, niścaye 'pi sandeha-mukhena eva
 PVin1_0004314 viśeṣa-a-bhāvāt. upaplava-vāsanā-a-visandhi-
 PVin3_0013504 -siddhi-pratibandhāt. nanv an-udbhāvite 'pi
 PVin3_0001302 anyatra iti cet, na, sādhyatva-a-viśeṣāt. a-
 PVin3_0013508 kartā ity ucyate. yadi punar udbhāvite 'pi
 PVin3_0004702 sādhana-doṣa-udbhāvanam, api tu vaktr-
 PVin3_0003410 viruddhayor upasamhāre 'pi. vacana-guṇa-
 PVin2_0004508 kṛtam eva, anyathā-abhidhāne gamaka-dharma-a-
 PVin2_0007201 parikṣyatām. sarvatra yogyasya eka-arthā-
 PVin2_0007208 svātantryam icchāyā niyamo nāma tatra kaḥ.
 PVin2_0006913 iva matta-kāla-atīśaya-varṣa-upasarga-ādiṣu
 PVin3_0008304 -sambhavān na kārya-anumānam. yogyatāyās tu
 PVin2_0008112 sa yadi kadācid bhavet kvacid vā tat-kāla-
 PVin2_0007810 ākasmiko yuktaḥ, an-apekṣasya deśa-kāla-
 PVin2_0006506 -kāla-vyavahitā vā prakaraṇa-an-upayogino
 PVin3_0000405 — deśa-kāla-avasthā-viśeṣa-niyata-eka-
 PVin1_0002703 dravyayoḥ saṃsargād a-vibhāgaḥ. punas tad-
 PVin2_0006110 śīta-kāraṇāni santy agner iti kāraṇa-
 PVin3_0012706 -mātram viśiṣyate viśāṇinām api viśāṇeṣu, na
 PVin3_0012711 ca nipuṇā vāco yuktiḥ. aṅgī-kṛta-sambandham
 PVin1_0001203 iti pratipadan na pratyakṣi-bhavitum arhati.
 PVin2_0009001 siddhiḥ, na kasyacit kutaścid bheda ity ekaṃ
 PVin1_0001204 tat-spārśanam yadi. tan na. spārśanam api
 PVin1_0002703 tathā-utpannam ekaṃ drīṣyate, na nānā-rūpayor
 PVin2_0008808 kāryam anumāpayati. tat-tulya-rūpāṇām kārya-
 PVin2_0009802 api tad-a-vyabhicārah, kvacid deśe kānicid
 PVin3_0008302 anumīyate. yena na samagrāṇi ity eva kāraṇa-
 doṣaḥ. na api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi
 doṣaḥ, na pakṣasya, uttara-avayava-apekṣatvāt.
 doṣaḥ. na vā sati hetau, yukti-prāptasya avaśyam
 doṣaḥ. na vai tad-vacanād a-niścaya-utpatter
 doṣaḥ. na hi pakṣa eva vyabhicāra-viśayaḥ. kaṃ
 doṣaḥ. nitya-sukha-ātma-ātmīya-darśana-ākṣiptam sa
 doṣaḥ pakṣa-hetvor ukto veditavyaḥ, yathā-sādhyam
 doṣaḥ pratibandha-a-bhāvād a-pratīpādaka iti, na,
 doṣaḥ. yad āha — ātmā paraś cet so 'siddha iti.
 doṣaḥ. yasmāt — an-ādi-vāsanā-udbhūta-vikalpa-
 doṣaḥ. yasmāt — eka-upalambha-anubhavād idam na
 doṣaḥ. yasmāt — bhāva-upādāna-mātre tu sādhye
 doṣaḥ. yasmāt tad-drṣṭāv eva drṣṭeṣu saṃvit-
 doṣo vyākhyātaḥ, yathā — abhivyakta-caitanya-
 doṣaḥ. sarvaṃ ca sarvasmāj jāyeta. tasmāt kāraṇa-
 doṣaḥ syāt. na ca tat-tulya eva vṛttir ity a-tat-
 doṣaḥ syāt. sa hi kevala eva kasyacid bhāva-a-
 doṣaḥ. sva-upagama-āśrayam hi śāstram virundhāno
 doṣatvāt. na hi hetur an-anvayaḥ siddher aṅgam,
 doṣam a-paśyataḥ. vilabdhā vata kena ime siddha-
 doṣam imam parihartum. a-sati hetor a-pratiśedhe
 doṣam udbhāvayan dūṣaka eva tasya sādhanasya. tad
 doṣayoḥ sva-sādhye cintyatvāt. tasya sva-sādhyā-
 doṣā api nirastā bhavanti, yathā — nityaḥ śabdo
 doṣā uktāḥ, teṣām udbhāvanam dūṣaṇam, tena para-
 doṣaḥ. etena sa-dvitiya-prayogeṣu nir-anvaya-doṣo
 doṣaḥ pakṣa-doṣaḥ syuḥ, sarvatra pakṣasya eva
 doṣaḥ, pratyakṣa-ādi-virodha-vat. hetv-ādi-
 doṣaḥ syuḥ, sarvatra pakṣasya eva uparodhāt.
 doṣāṇām an-utpatteḥ. deha-ādinām hetutve 'pi na
 doṣāt. anvaya-vyatireka-ādyo yasya drṣṭo
 doṣāt. na ca asya prayatna-an-ārambha-virāme
 doṣāt. so 'niścaye 'pi tulya iti tathā-vidha-
 doṣād a-prabuddhasya apy an-āśvāsikam vyavahāram
 doṣe 'rthasya eva a-sāmarthyān na bhavati
 doṣe ca iṣṭa-vighāto 'pi na syāt, tasya sādhyā-
 doṣe sampūrṇa-vacana-ādinā pratisamādadhīta na
 doṣeṇa api, nyūnatā-an-anvaya-viparīta-anvaya-vat.
 doṣau hi para-arthe 'numāne 'dhikriyete, na
 dyotanāt. na hi ye yathā yam artham vidanti
 dyotane niyatīḥ kutaḥ. jñātā vā atīndriyāḥ kena
 dyotayet tena saṅketo na iṣṭam eva asya yogyatām.
 dramaḍa-ārya-deśayoḥ. tasmād ime darśanam a-
 dravya-antara-an-apekṣatvād a-viruddham. uttara-
 dravya-apekṣa iti nir-apekṣa eva na syāt. sa
 dravya-niyama-a-yogāt. tathā atra api kaścin
 dravya-viśeṣaḥ. na tāñ śāstram viśayi-karoti. na
 dravya-saṃsarga-a-vyavacchinna-sva-bhāva-antara-
 dravya-santāna-sthiti-kāraṇa-vicchedāt tan-
 dravya-sāmānyam abhipretya kārya-an-upalambho '
 dravya-sva-bhāvaḥ. sva-bhāvo 'pi, pratikāryam
 dravyam api na iti cet, priyam anuṣṭhitam. yadi
 dravyam tat-spārśanam yadi. tan na. spārśanam api
 dravyam viśvaṃ syāt. tataḥ saha-utpatti-vināśau
 dravyam sprṣṭvā grhṇāti iti cet, na ayam ghaṭa
 dravyayoḥ saṃsargād a-vibhāgaḥ. punas tad-dravya-
 dravyāṇām tulyam, yathā pravṛddhayoḥ kadalyoḥ
 dravyāṇi kathañcid drṣṭāni punar anyatra anyathā
 dravyāṇi sva-kāryam janayanti, sāmagri-janmanām

PVin3_0009604	-sāmyād a-bhedinaḥ. na yuktā anumitiḥ pāṇḍu-	dravyād iva huta-aśane. anyathā kumbha-kāreṇa mṛd
PVin2_0004814	bheda ity apy asya a-bheda-pratiśedha eva	draṣṭavyaḥ, na nānā-ṣiṣayatā, anumāna-vikalpasya
PVin2_0005202	ante vacanān niścitatvaṃ triṣv api rūpeṣu	draṣṭavyam. artha-antara-sva-bhāvayoḥ prabhava-
PVin1_0003706	sva-vid api iyam artha-vid eva kāryato	draṣṭavyā. ata eva na pramāna-phalayoḥ ṣiṣaya-
PVin2_0007502	diśā anye 'pi sva-bhāva-hetu-pravibhāgā	draṣṭavyāḥ. tasya ca sva-bhāvasya svena sādhyā-
PVin2_0006910	sandehe sandehād bahuṣu darśane ca, ekatra	draṣṭur a-bhāvāt, punar darśane ca bhāvāt, viśeṣa-
PVin1_0003405	darśanam iti. tayor hi sambandham āsṛitya	draṣṭur eṣa viniścayaḥ. sa tad-a-bhāve na syāt.
PVin3_0013708	yukto 'yam artha iti sūtram a-mogha-nīter	draṣṭur mayā āgamitam āgamam adhyupekṣya. tasya
PVin2_0009813	-kārya-a-sambhavāt, sambhave 'pi viśeṣānām	draṣṭum a-śakyatvāt teṣāṃ ca a-pratikṣepa-
PVin1_0003502	-prasaṅgāt. sarva-avayavānām ca yugapad	draṣṭum a-śakyatvāt sarvadā ca asya a-darśana-
PVin3_0001711	artha-antara-bhūtam, artha-antara-bhūta-	dvaya-a-yogāt. na vā kaścid artha-antara-bhūtaḥ,
PVin3_0011208	sapakṣe '-sattvaṃ vipakṣe bhāvaś ca iti	dvayo rūpayor a-siddhir viparyaya-siddhir iti
PVin1_0000603	pratibaddha-sva-bhāvasya tad-dhetutve samam	dvayam. pratyakṣam apy artha-a-visamvādād eva
PVin1_0003303	-nānātva-virodhāc ca. a-bhinna-ṣiṣayatve	dvayam vyartham. krama-bhāvaś ca a-bhinna-
PVin3_0004001	-rūpasya yad eva śrutau rūpaṃ pratibhāsate '-	dvayam sambandhy-antara-a-bhāvāc chabala-ābhāsāyā
PVin3_0004606	-bhāve pratīti-sādhana-a-bhāvam āha. asya hi	dvayasya ekatra samuccayāt sarveṣu prabhedeṣu
PVin3_0002106	aṅgam sa tadā api san. tathā viśuddhe ṣiṣaya-	dvaye śāstra-parigraham. cikīrṣoḥ sa hi kālāḥ
PVin3_0012010	ca asya sapakṣe 'stīti ucyate, pratiśedha-	dvayena prakṛta-gamanāt. anyathā vyavacchedya-a-
PVin3_0013009	śāstra-kāro viruddha-dharma-nāntariyakatām	dvayor a-pāśyaṃs tayor a-virodha-darśitayā prāha
PVin3_0002709	-pralāpa eva ayam ity an-avadheyaḥ syāt.	dvayor an-āsṛita-śāstrayoḥ kasyacit parikṣāyām
PVin3_0009305	kiṃ tarhi vināśam. nanu vinaṣṭa-tiro-hitayor	dvayor apy a-vyaktis tulyā ity asty eva sāmānyam.
PVin2_0007310	prasiddhasya vyavahārasya sādhanāt.	dvayor apy an-upalabdhyoḥ sva-viparyaya-hetv-a-
PVin3_0009302	eva bhavati. syān mithyā-uttaram yadi	dvayor api iṣṭam kiñcid vastu sāmānyam syāt, yan-
PVin2_0004912	tasya a-sāmarthyāt. artha-a-visamvādas tu	dvayor api tulya iti vastu-ṣiṣayam prāmānyam. tat
PVin3_0003609	etena pratyakṣa-anumāne vyākhyāte,	dvayor api prāmānya-a-viśeṣāt. ekasya tal-lakṣaṇa
PVin2_0004903	vastuno 'nyatvena a-vācyatvāt. katham idānīm	dvayor api prāmānyasya vastu-ṣiṣayatve sāmānyasya
PVin3_0001703	-sapakṣa-nyataratvam api pratyuktam. api ca	dvayor api sambhava-a-virodha etad evam syāt.
PVin3_0007702	api tulyatvāt. tad etad vyavaccheda-mātram	dvayor api sambhavad-vipakṣa-pracāra-śānkā-
PVin2_0009305	eva darśayan niścayam āha - prasiddhas tu	dvayor api sādhanam iti. tatra anvaya-niścayena
PVin2_0009306	nirāsaḥ, vyatireka-niścayena anaikāntikasya.	dvayor ity eka-prasiddha-pratiśedhaḥ, prasiddha
PVin3_0011507	vā sandigdham. sandehe vyabhicāra-bhāk.	dvayor iti vartate. yatra anvayo vyatirekaś ca
PVin3_0011503	sva-bhāvo na bhavati iti viruddhaḥ. ca-śabdo	dvayor ekasya a-siddhāv aparasya ca sandehe
PVin3_0001712	-a-yogāt. na vā kaścid artha-antara-bhūtaḥ,	dvayor ekasya apy an-abhyupagamāt. śabda-ghaṭa-
PVin3_0004508	apy atra dūṣaṇam eva. anyatra tu saṃśaye	dvayor ekasya vā viparyaye ca ekasya na sādhanam
PVin3_0001701	eva vā iti na iṣyate. vidher a-yogāc ca	dvayor ekasya vidhiyamānasya vikalpa-samuccaya-a-
PVin2_0004802	-ślokāḥ. ata eva prāmānyam vastu-ṣiṣayam	dvayor ity eka-prasiddha-pratiśedhaḥ, prasiddha
PVin2_0005906	iti cet, na, ṣiṣaya-indriyayor ekasya	dvayor vā an-anyathātve '-yogād adhiṣṭhānasya.
PVin3_0011207	apy ekasya rūpasya sandehād anaikāntikaḥ.	dvayor viruddho '-siddhau ca, yathā kṛtakatva-
PVin3_0009110	-sandehe '-prasiddho vyabhicāra-bhāk.	dvayor viruddho '-siddhau ca sandehe vyabhicāra-
PVin3_0001506	anyatara-artha-antara-bhāva-a-bhāvāt.	dvayor hi tathā-bhāva-sambhave 'nyatara-uktiḥ
PVin3_0003202	-uktāv api na bādha, pratibandhas tu syāt,	dvayos tulya-kakṣatvāt, yathā sva-vacane. tadā ca
PVin3_0002002	pratibandha-a-bhāvāt. kevalam śāstra-upagama-	dvāreṇa eṣam anuṣaṅgaḥ, sa ca sarvatra tulya iti
PVin1_0003501	prāg-vad asya darśana-prasaṅgaḥ. avayava-	dvāreṇa tad-darśanād a-dṛṣṭa-avayavasya asya a-
PVin3_0002802	-antare vivāda-a-sambhavāc ca. na ca śāstra-	dvāreṇa vivādaḥ, tadā tasya a-nāntariyakatvāt. na
PVin1_0003001	etena mānaso 'pi viplavo vyākhyātaḥ. na eva	dvi-candra-ādi-bhrāntir indriya-ja ity eke. tan
PVin1_0004002	anubhavāt tayor saha-upalambha-niyamād	dvi-candra-ādi-vat. na hy anayor eka-ākāra-an-
PVin1_0003007	-artham, anyatra cakṣur-ādi-parama-aṅgānām	dvi-candra-nīla-ādy-ābhāsa-vijñāna-hetutva-vacanāt.
PVin2_0005308	tad-bhāva-hetu-bhāvayor darśana-sādhanatvāt.	dvi-rūpaṃ tarhi liṅgam. na, anvaya-vyatirekayoḥ
PVin1_0004307	tad-dhiyaḥ ṣiṣaya-jñāna-rūpābhyām ato	dvi-rūpā buddhiḥ siddhā bhavati. yadi bhāsamāno
PVin1_0002908	visamvādād upaplavaḥ. pratyakṣa-ābho	dvi-vidha ucyate. vastu-pratibhāsam hi pratyakṣam,
PVin1_0000207	sambandhād anyataḥ pratipattitaḥ.	dvi-vidha eva hy arthaḥ pratyakṣaḥ parokṣaś ca.
PVin1_0000108	tad-vyutpādana-artham idam ārabhyate. tad	dvi-vidham samyag-jñānam pratyakṣam anumānam ca
PVin3_0004303	tridhā. pratyekam a-sapakṣe 'pi sad-a-sad-	dvi-vidhatvataḥ. pakṣo dharmī. prayojana-a-bhāvād
PVin3_0010706	apāvṛtti-prasaṅgāt. vacana-sarva-jñatvayor	dvi-vidhasya api virodhasya a-bhāvāt, yaḥ sarva-
PVin2_0007509	yady asya a-bhāve na bhavet. tad anena	dvi-vidhasya api hetor gamya-gamakatā-lakṣaṇam
PVin2_0007511	gamya-gamakatā-lakṣaṇam uktaṃ veditavyam.	dvi-vidho hi hetuḥ prayogataḥ sādharṃyavān
PVin3_0008005	-vyabhicārāv iti na ayam prasaṅga iti. eṣa	dvi-vidho hetuḥ sva-bhāva-lakṣaṇaḥ kārya-lakṣaṇaś
PVin3_0002804	anvayinaḥ, a-vyabhicārī vā hetur asti. sa	dviṭīya-prayogāś ca pratyuktāḥ. śāstra-āśraye 'pi
PVin3_0001405	-ādayaś ca dṛṣṭānta-ādi-doṣāḥ. etena sa-	dviṭīya-prayogeṣu nir-anvaya-doṣo vyākhyātaḥ,

PVin3_0012913 ātapa-āder iva ghaṭa-ādibhir iti.
 PVin3_0001406 -śārīra-lakṣaṇa-puruṣa-ghaṭa-anyatara-sa-
 PVin3_0001613 -viṣayatvād asya. tatra hi ghaṭena eva sa-
 PVin2_0010112 -prakāra uktaḥ. sva-artha-anumāna-paricchedo
 PVin3_0001407 kuḍya-vad iti. tathā-bhūtena puruṣeṇa sa-
 PVin2_0005213 ekam api rūpaṃ prayuktam artha-āpattyā
 PVin2_0007312 ekatra saṃśayād anyatra viparyayāt. tatra
 PVin2_0006003 sa sarvo 'n-upalabdheḥ. tathā hi sa
 PVin3_0005002 -jñāna-kārya-ārambhiṇaḥ. tena tat sapakṣe
 PVin3_0005001 kārya-vyabhicārāt kāraṇasya. tasmāt sapakṣe
 PVin2_0004501 pratyakṣa-paricchedaḥ prathamah. anumānaṃ
 PVin3_0003106 iti sarva-śāstreṣu vyavasthā, a-lubdha-a-
 PVin2_0007102 iṣyate. tataś ca bhūyo 'rtha-gatiḥ kim etad
 PVin1_0000213 'rthasya pratipattir anumānaṃ iti
 PVin3_0004405 tridhā bhavati — a-sapakṣe sann a-san
 PVin3_0004404 tridhā bhidyate — sapakṣe sann a-san
 PVin3_0004302 sūtra-saikṣeṇa ucyate — sapakṣe sann a-san
 PVin3_0010906 -viṣaya-uparodhini tat-kṛtāś cetaso vyāroṣo
 PVin1_0004306 nīla-ādes tat-saṃvidāś ca a-vivekaḥ siddhaḥ.
 PVin2_0005712 tat-sva-bhāvasya tad-utpatter iti. etau
 PVin3_0004910 prayatna-anantariyakatvāc ca iti viruddhau
 PVin2_0005112 naraṃ ca nārāyaṇam eva ca ādau svataḥ sutau
 PVin3_0008007 aikāntikatām bruvāṇaṃ prativahan
 PVin3_0004906 vibhajyate. sva-bhāva-kārya-siddhy-arthaṃ
 PVin2_0005609 'yam śiṃśapātvāt, agnir atra dhūmāt. atra
 PVin3_0005903 kasyacit pratyakṣatāyām tat-pramāṇa-balena
 PVin3_0004906 sva-bhāva-kārya-siddhy-arthaṃ dvau
 PVin3_0004909 kṛtakatvāt prayatna-anantariyakatvāc ca iti
 PVin3_0011209 viparyaya-siddhir iti yāvat. tad etau
 PVin3_0004403 na anya-yoga-vyavacchedena, yathā — pārtho
 PVin3_0004402 -vyavacchedena viśeṣaṇāt, yathā — caitro
 PVin2_0005012 vyavaccheda-phalaṃ vākyam yataś caitro
 PVin2_0005013 vākyam yataś caitro dhanur-dharaḥ. pārtho
 PVin3_0004403 -yoga-vyavacchedena, yathā — pārtho dhanur-
 PVin3_0004402 viśeṣaṇāt, yathā — caitro dhanur-
 PVin2_0005013 yataś caitro dhanur-dharaḥ. pārtho dhanur-
 PVin2_0005012 -phalaṃ vākyam yataś caitro dhanur-
 PVin2_0004508 darśanaṃ kṛtam eva, anyathā-abhidhāne gamaka-
 PVin3_0008806 -ākhyāḥ pada-arthāḥ, sa tu bhāvaḥ prasarpaṇa-
 PVin2_0004511 ārambhaḥ. yathā-vastu-pratipadyamānā api tad-
 PVin3_0006904 -an-upalambho dharmo 'sti iti na sādhanā-
 PVin2_0008914 bheda-hetur vā bhāvānām yad uta viruddha-
 PVin3_0001301 -anvayāt. tato na kutaścid gatiḥ syāt. ukta-
 PVin3_0004808 -loke pratiyate, kiṃ tarhi vivakṣita-
 PVin2_0006113 kāryasya a-bhāvena. yadā api vyāpaka-
 PVin3_0008407 -adhīnasya rūpa-āde rasato gatiḥ. hetu-
 PVin3_0004807 eva brāhmaṇas taj-jāti-yogād a-brāhmaṇaś ca
 PVin3_0003305 prāmāṇyam ādadhād dharmināṃ pratiṣṭhāpayati.
 PVin3_0004901 -vidhasya a-sambhavāt. tasmād a-pratikṣipta-
 PVin3_0011005 -bala-utpādinī bhavaty eva karuṇā. tathā hi
 PVin3_0007006 kalpitaḥ. tasya vastv-āśraya-an-upalambho
 PVin3_0006805 -adhyavasāya-vāśena ca bhāva-a-bhāva-ubhaya-
 PVin3_0012511 -āśraya ity uktam. na a-bhāvasya kaścid
 PVin3_0007004 punar etad uktaṃ kalpitasya an-upalabdhir
 PVin3_0003010 atra udāharaṇam —pretya a-sukha-prado
 PVin3_0007601 na icchet. sva-bhāva eva hi kayācid apekṣayā
 PVin3_0003106 arthasya pratibādhanāt. lobha-ādi-mūlo '-
 PVin3_0002712 prakarāṇāt. ata eva prakaraṇena sādhyā-
 PVin3_0000407 deśa-ādi-yogena, sa eka-dharma-upagame 'para-
 dvitiyo 'pi prayogaḥ — na sarva-gataṃ sāmānyam,
 dvitiyo ghaṭaḥ, an-utpalatvāt, kuḍya-vad iti.
 dvitiyo dehena eva vā iti na iṣyate. vidher a-
 dvitiyaḥ. para-arthaṃ anumānaṃ tu sva-dṛṣṭa-artha
 dvitiyatva-a-siddheḥ kuḍyasya. atha sāmānyena
 dvitiyaṃ gamayati iti. ata ekasya prayogaḥ syād
 dvitiyā sad-vyavahāra-niṣedha-upayogāt pramāṇam
 dvidhā kriyate, kasyacid vidhinā pratiśedhena vā.
 dvidhā vartate. katham idam avagamyate —
 dvidhā-vṛtti kāryam. na hy a-nityā ity eva sarve
 dvidhā sva-arthaṃ para-arthaṃ ca. jñāna-abhidhāna
 dviṣṭa-a-mūḍhānām pāpa-an-abhyupagamāt. sā
 dviṣṭa-kāmitam. atha prasiddhim ullaṅghya kalpane
 dve eva pramāṇe, anyathā-pratipatty-a-yogāt. na
 dvedhā ca ity evam. sādhyā-dharma-sāmānyena
 dvedhā ca iti. sa tri-vidhaḥ pratyekaṃ punas
 dvedhā pakṣa-dharmaḥ punas tridhā. pratyekaṃ a-
 dveṣaḥ. sa eva ubhaya-āśrayaḥ pūrvako viparyāso
 dvairūpyaṃ tad-dhiyaḥ viṣaya-jñāna-rūpābhyām ato
 dvāv anumeya-pratyayau sāksād an-utpatter a-tat-
 dvau ca nirdiṣṭau. na hi sva-bhāvād anyasya
 dvau janayāṃ babhūva. iti yathā. tasya sādhyā-sa-
 dvau. tac ca hetv-ābhāseṣv eva avasara-prāptaṃ
 dvau dvau hetu-viparyayau. vivādād bheda-sāmānye
 dvau vastu-sādhanāv ekaḥ pratiśedha-hetuḥ. sva-
 dvau vikalpau bhavataḥ — idam upalabhe , aparaṃ
 dvau hetu-viparyayau. vivādād bheda-sāmānye śeṣo
 dvau hetū, nityaḥ kṛtakatvāt prayatna-
 dvau hetū viparyaya-sādhanād viruddhau. nanu
 dhanur-dhara ity ukta-prāyam. sa eṣa pakṣa-
 dhanur-dharaḥ, na anya-yoga-vyavacchedena, yathā
 dhanur-dharaḥ. pārtho dhanur-dharo nīlaṃ saro-jam
 dhanur-dharo nīlaṃ saro-jam iti vā yathā.
 dhara ity ukta-prāyam. sa eṣa pakṣa-dharmas
 dharaḥ, na anya-yoga-vyavacchedena, yathā —
 dhara nīlaṃ saro-jam iti vā yathā. pratiyogi-
 dharaḥ. pārtho dhanur-dharo nīlaṃ saro-jam iti vā
 dharma-a-dyotanāt. na hi ye yathā yam arthaṃ
 dharma-a-pracyuta-an-utpanna-ātma-bhūta-viśeṣaḥ
 dharma-a-vyāpti-vyatirekābhyām nigadanto dṛṣṭāḥ,
 dharma-a-siddhiḥ. na tu punar atra ayam eva śabda
 dharma-adhyāsaḥ kāraṇa-bhedaś ca. tataś cen na
 dharma-an-anvaya eṣa doṣo na anyatra iti cet, na,
 dharma-an-āśrayo vastu. anya-viṣaye 'pi nañi
 dharma-an-upalabdhyaḥ vyāpya-a-bhāvam āha, tadā apy
 dharma-anumānena dhūma-indhana-vikāra-vat. tatra
 dharma-antara-samāveśāl loke pratiyate, kiṃ tarhi
 dharma-antaraṃ ca sa eva punaḥ prativahati iti na
 dharma-antaraṃ sādhyā-dharma-sāmānyam samāviśād
 dharma-ālambana-ādayo maitrya-ādayaḥ sūtre
 dharma ity ayam atra abhiprāyaḥ. sthitam etad
 dharma ity ucyate. tad atra dharminiḥ vyavasthitāḥ
 dharma ity cet, nanv ayam eva asya dharma-viraho
 dharma ity tasya ko 'rthaḥ. kalpanā-viṣayatvāc
 dharma ity. dharmi-vyavasthites tad-āśrayāt tat-
 dharma ity vyatirekī iva dharmino nirdiśyate. na
 dharma ity sarva-śāstreṣu vyavasthā, a-lubdha-a-
 dharma-iṣṭi-gatir ity ucyate. na hy avaśyam
 dharma-upagama-san-darśana-arthaḥ. tad-an-

PVin3_0000407	virodhād bhinna-deśa-ādi-yogena, sa eka-	dharma-upagame 'para-dharma-upagama-san-darśana-
PVin3_0010012	-a-bhāvo vipakṣa iti tad-vyatirekaḥ sādhya-	dharma eva ity a-siddhaḥ. nanu pakṣa-ādinām
PVin3_0001209	dr̥ṣṭāntāś ca sādhya-vikalāḥ syāt, tāvato	dharma-kalāpasya kvacid an-anvayāt. tato na
PVin3_0003301	vā yoṣiti prasava-itara-dharmatvayoḥ sa	dharma-gataḥ . yatra tu dharmy eva a-siddhas tatra
PVin3_0005406	asya kaścīd upakāraḥ sambhāvyate, kāraṇa-	dharma-darśanāt . ataḥ prayatna-an-antara-bhāvi-
PVin2_0005701	anumāna-anumeya-vyavahāro buddhy-ārūḍhena	dharma-dharmi-nyāyena iti. dharma-dharmityā
PVin3_0012602	syāt. na ca satām api parama-arhataḥ kaścīd	dharma-dharmi-bhāvaḥ . kevalam buddhir evam-
PVin3_0007601	iti vyatirekī iva dharmiṇo nirdiśyate. na hi	dharma-dharmi-vācinoḥ śabdāyor vācye kaścīd viśeṣo
PVin3_0001303	tad-viparyāsana-lakṣaṇatvāt. yathā-ukte tu	dharma-dharmi-viśeṣa iṣṭa eva an-anvaya-doṣaḥ.
PVin3_0001203	iti darśana-artham iṣṭa-grahaṇam. ayam eva	dharma-dharmiṇor viśeṣa ukto vyapekṣātaḥ. a-
PVin3_0011309	ukti-sāmarthyābhyām, kvacid vivakṣayā,	dharma-dharmiṇor viśeṣaṇatvena upādānāt. viruddha
PVin3_0001803	-vacanena dharmi-dharmābhyām viśiṣṭau	dharma-dharmiṇau nirākurvan pratyākhyātaḥ, yathā
PVin2_0005701	buddhy-ārūḍhena dharma-dharmi-nyāyena iti.	dharma-dharmityā bhedo buddhi-parikalpito na
PVin2_0008104	ālagayanti. etena dhātv-āyatane vyākhyāte.	dharma-dhātv-āyatane 'pi skandha-traya-sva-bhāva
PVin3_0013009	saṁśayaṁ janayataḥ. śāstra-kāro viruddha-	dharma-nāntarīyakatām dvayor a-paśyaṁs tayor a-
PVin3_0004305	-bhāvād an-upacāra itī cet, na, sarva-dharmi-	dharma-pratiṣedha-arhatvāt . tad-eka-deśatvāt tad
PVin3_0010609	siddhau, yathā catur-vidhaḥ sādharmaṇaḥ pakṣa-	dharma-prabhede nirdiṣṭaḥ. sandehe, yathā — a-
PVin3_0004301	etena apara-bhāvaḥ pratyukta itī. pakṣa-	dharma-prabhedena sukha-grahaṇa-artham hetu-
PVin3_0009906	sādhanē 'yam prasaṅgaḥ. sarva-bhāveṣu dharmi-	dharma-bheda-a-siddheḥ sarvatra eṣa doṣas tulya
PVin1_0003306	kriyā-karaṇayor aikya-virodha itī cet, na,	dharma-bheda-abhyupagamāt . a-bhinne 'pi vastuni
PVin2_0005612	sādhya-sādhanā-bheda-a-bhāva itī cet, na,	dharma-bheda-parikalpanāt . tathā ca āha — sarva
PVin2_0007501	nityatva eva sattvam, kvacid sva-bhāva-bhūta-	dharma-bheda-parigraheṇa yathā tatra eva utpattiḥ.
PVin3_0010512	tat. tata eva a-pratijñā-artho viśeṣo	dharma-bhedataḥ . ity antara-ślokaḥ. tathā svayam
PVin3_0010507	aṅga-aṅgitā na virudhyate. bheda-sāmānyayor	dharma-bhedād aṅga-aṅgitā iṣyate. yathā a-nityaḥ
PVin3_0010506	-dharmiṇaṁ kṛtvā sāmānyam hetuṁ bruvāṇasya	dharma-bhedād aṅga-aṅgitā na virudhyate. bheda-
PVin3_0002806	tasmāt prakaraṇa-āpannam eva a-viśeṣaṇam	dharma-mātraṁ sādhyam ākarṇaniyam vā. anyathā
PVin3_0001811	-viparyāsād eva viruddhaḥ. sa kadācid	dharma-mukhena dharmi-mukhena tad-viśeṣa-mukhena
PVin3_0004805	hetv-a-bhāva-prasaṅgaḥ, sarvasya anya-	dharma-yogāt . na bhavati, yathā — a-brāhmaṇa
PVin3_0013405	na ca etad yuktam. tasmāt tad-abhivyāptā-	dharma-yogād eva bhāvās tadvantaḥ syur ity
PVin3_0004903	tena a-sapakṣa itī na sarva-anya-	dharma-yogini pratītiḥ, kiṁ tarhi tad-dharma-
PVin3_0004309	dr̥ṣṭānta-dharmiṇi sattva-siddher dharmi-	dharma-vacanāt sādhya-dharmi-parigrahaḥ. karaṇīyo
PVin3_0004307	-artham. tathā ca cākṣuṣatva-ādi-parihāraḥ.	dharma-vacanena api dharmy-āśraya-siddhau dharmi-
PVin3_0002004	atha vādino 'pi iṣṭiṁ sādhyat sādhyā-	dharma-vat , sādhyā-samudāya-eka-deśa-viśeṣatvāt.
PVin3_0004903	-anya-dharma-yogini pratītiḥ, kiṁ tarhi tad-	dharma-virahiṇi ity a-doṣo 'nya-grahaṇe 'pi. kiṁ
PVin3_0012512	kaścīd dharma itī cet, nanv ayam eva asya	dharma-viraho dharmāḥ. na hi vastu-rūpam eva
PVin3_0001204	a-saṁhata-viśayaṁ pārārthyaṁ eṣām itī vacane	dharma-viśeṣaṇatvena upādānāt tasya viśeṣaḥ. para-
PVin2_0005101	dhvaneḥ. tad a-yoga-vyavacchedād dharmī	dharma-viśeṣaṇam . tad-viśiṣṭatayā dharmo na nir-
PVin3_0010905	sukha-ātma-ātmīya-darśana-ākṣiptaṁ sa-āsrava-	dharma-viśayam a-bhūta-guṇa-abhinandanam rāgam
PVin2_0005208	ity āha. tatra a-sambhavād eva na anya-	dharma-vṛtti-niṣedha-āśānkā . viruddha-niṣedhe 'pi
PVin3_0001902	-śrutiḥ punar ekasya dharmiṇaḥ śāstre nānā-	dharma-vyavasthāyām api svayam ātmanā eva iṣṭaḥ
PVin3_0003102	katham idāniṁ na tīrtha-snāna-ādir a-	dharma-śodhana itī na abhyupeta-bādhā. sarveṣām a
PVin2_0005511	-pratiṣedhayoḥ. ekaṁ dharmiṇam uddiśya nānā-	dharma-samāśrayam . vidhāv ekasya tad-bhājam iva
PVin3_0004701	a-niścito na anaikāntikaḥ syāt. na vai vastu-	dharma-samāśrayeṇa eva para-arthe 'numāne sādhanā
PVin3_0004902	tasmād a-pratikṣipta-dharma-antaram sādhyā-	dharma-sāmānyam samāviśād ghaṭa-ādikaṁ
PVin3_0004810	dharma-sāmānyena samāna ity atra yadi sādhyā-	dharma-sāmānyena eva itī, syāt tadā na eva kaścīd
PVin3_0004809	lakṣaṇa-virodhāc ca na evam pratītiḥ. sādhyā-	dharma-sāmānyena samāna ity atra yadi sādhyā-
PVin3_0004406	sann a-san dvedhā ca ity evam. sādhyā-	dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ. tad-a-
PVin3_0012512	dharmā-viraho dharmāḥ. na hi vastu-rūpam eva	dharmaḥ , a-santo 'pi kenacit prakaraṇena imam
PVin3_0001208	kas tayoḥ sambandhaḥ, yena evam uktaḥ sādhyā-	dharmo 'nvākarṣati, atiprasaṅgāt. tathā ca sarvo
PVin3_0010008	na dharmī hetuḥ, ubhaya-a-siddheḥ. etena	dharmo 'pi vyākhyātaḥ. tatra api yadi tata eva
PVin1_0000712	na ca ayam artha-a-saṁsparsī saṁvedana-	dharmaḥ , artheṣu tan-niyojanāt, tato 'rthānām a-
PVin3_0006903	rūpa-an-upādānatve sādhye tathā-an-upalambho	dharmo 'sti itī na sādhanā-dharma-a-siddhiḥ. na
PVin3_0007507	vaiphalyāt. api ca, na a-siddhe bhāva-	dharmo 'sti vyabhicāry ubhaya-āśrayaḥ. dharmo
PVin3_0007802	katham idāniṁ hetur a-vipakṣa-vṛttir ubhaya-	dharmaś ca. na hi pakṣa-vipakṣa-pravibhāga-
PVin2_0008404	-antaram hetuḥ, katham tarhi idāniṁ sa tasya	dharmaḥ . tad-āśrayāt. katham kārya-kāraṇa-bhāvaḥ.
PVin3_0000306	tad-upagamād āgamaḥ, tataḥ sādhanā-	dharmaḥ , tasmād vastu-sthitir itī ca su-
PVin3_0007806	a-nityam itī. tathā-siddhāv eva hi sa	dharma tasya gamakaḥ syāt, na anyathā. puruṣa-
PVin3_0004604	-bāhyasya a-bhāvam āha, yam ayam vastu-	dharma tr̥ṭiyam āśrayet. eka-anta-vyāvṛṭtyā ca
PVin3_0007308	svataḥ kañcid guṇa-viśeṣam āviśanti. upādāna-	dharma teṣu upacaryate. tad a-siddha-upādāneṣu na

PVin3_0004404	dhanur-dhara ity ukta-prāyam. sa eṣa pakṣa-	dharmas tridhā bhidyate — sapakṣe sann a-san
PVin3_0001809	na iṣṭa-vighātaḥ kaścit. tasmāt kevala eva	dharmo dharmiṇi sādhyo viparyāsanīyo vā. tathā-
PVin3_0009413	iti vakṣyāmaḥ. sarvathā na asti samāno	dharmo dhvasta-itarayor a-bheda-kalpanāyām api,
PVin2_0005102	dharmī dharmā-viśeṣaṇam. tad-viśiṣṭatayā	dharmo na nir-anvaya-doṣa-bhāk. ity antara-ślokaḥ.
PVin3_0010212	pakṣa ucyate. tena tal-lakṣaṇa-mukhena āyāto	dharmo na pratyāyana-kāla-bhāvi ity an-aṅgam. yat
PVin3_0012512	iti cet, nanv ayam eva asya dharmā-viraho	dharmāḥ . na hi vastu-rūpam eva dharmāḥ, a-santo
PVin3_0004302	ucyate — sapakṣe sann a-san dvedhā pakṣa-	dharmāḥ punas tridhā. pratyekam a-sapakṣe 'pi sad
PVin3_0012510	vipakṣe 'nvaya-a-yogaḥ. tri-vidho hi	dharmo bhāva-a-bhāva-ubhaya-āśraya ity uktam. na a
PVin3_0006709	-pariniṣṭhitaḥ. śabda-arthaḥ tri-vidho	dharmo bhāva-a-bhāva-ubhaya-āśrayaḥ. tasmin bhāva
PVin3_0004905	'pi. kiṃ punaḥ kāraṇam evaṃ navadhā pakṣa-	dharmo vibhajyate. sva-bhāva-kārya-siddhy-arthaṃ
PVin3_0007508	bhāva-dharmo 'sti vyabhicāry ubhaya-āśrayaḥ.	dharmo viruddho 'bhāvasya sā sattā sādhyate
PVin3_0007904	a-gamakam ca iti na puruṣa-icchayā vastu-	dharmo vyavatiṣṭhate. yadā ayam pakṣi-karoti, tadā
PVin3_0003505	iṣṭa-śabda-abhidheyatvasya. sa	dharmo vyavahāra-jaḥ prasiddhi-śabdena uktaḥ.
PVin3_0004602	yathā āha — yo hy a-sādharmaṇaḥ sādhyā-	dharmāḥ , sa yāvataḥ bhedenā sarva-saṅgrahas tatra
PVin3_0007910	bhāvāt. tad ayam tri-prakāro 'pi	dharmāḥ sattā-sādhane na hetu-lakṣaṇa-bhāk, na ca
PVin3_0010102	eva. kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra kaścid	dharmāḥ sādhyatim iṣṭaḥ, sa pakṣaḥ. tad-
PVin3_0010301	kevalo hi tad-viparīta-virahaḥ sādhyā-	dharmāḥ syāt, na punaḥ kutaścid a-sata ity asti
PVin2_0008912	-ślokaḥ. api ca artha-antara-nimitto hi	dharmāḥ syād anya eva saḥ. na hi tasmin niṣpanne
PVin2_0007508	tasya vyāpyasya ayam nivartako vyāpaka-	dharmāḥ svayam nivartamānaḥ. evaṃ hy ayam asya
PVin1_0001901	abhilāṣa-itarābhyām vyavahāro bhavati. vastu-	dharmo hy eṣa yad anubhavaḥ paṭīyān smṛti-bījam
PVin2_0009104	ca artha-antarād bhavann a-nityatā anyo vā	dharmo hetuḥ phalaṃ vā syāt, a-hetu-phalasya a-
PVin3_0007511	vyabhicāram virodham ca. tatra yadi bhāva-	dharmo hetur ucyate, sa katham a-siddha-sattāke
PVin3_0009307	-ādayo 'py a-nityāḥ prasajanti. prāg anya-	dharmāṇo 'vyaktir a-nityatā iti cet, anya-dharmā
PVin3_0000510	samartha ita vakṣyāmaḥ. abhyupagata-eka-	dharmāṇo 'vaśyam apara-abhyupagamo yukti-kṛta itī.
PVin3_0002308	viśaya-antare 'pi kiṃ na bhavati. bādhanīya-	dharmāṇo dharmiṇo 'bhidhānād iha eva bhavati, na
PVin1_0000301	eva liṅga-lakṣaṇam, kiṃ tarhi grāhya-	dharmāṇi dharmiṇi ca darśanam. na ca etac
PVin2_0009008	ity ukta-prāyam. vacana-bhede 'pi dharmi-	dharmatayā nimittam bheda-antara-ākṣepa-an-
PVin3_0008903	na hi tasya tat-kṛtaḥ pātaḥ, svayam patina-	dharmatayā pātāt, ākāśa-kṣipta-vat. tathā ca ayam
PVin2_0005006	vṛtti-virodho 'viśeṣaṇe vā na anumeya-	dharmatā iti cet, na, a-yoga-vyavacchedena
PVin3_0013401	aparīthakaḥ. yadi na hetor a-vyabhicāra-	dharmatā dṛṣṭāntena pradarśyeta, kaḥ sādhyā-
PVin3_0010711	sarvo vaktā a-sarva-jña itī. sarva-vaktr-	dharmatā -paricchedasya ca kartum a-śakyatvāt. sa
PVin3_0007706	'py etena vyākhyātāḥ. sa ca sva-vāco-ubhaya-	dharmatām bruvāṇaḥ sato 'nyatra apy asya vṛttim
PVin3_0006604	-unmukhair bhavitavyam, an-āyattatvāt. tad-	dharmatāyām vā tataḥ kṣaṇikatā tasya iṣṭā syāt.
PVin3_0003707	sandigdha-lakṣaṇam vyavahāra-yogyam, pakṣa-	dharmatva -ādi-sandeha-vat. lakṣaṇe jñāna-grahaṇac
PVin3_0004505	-śruti-vat. anaikāntikasya tu pakṣa-	dharmatvam eva, a-sambaddhād vimarśa-a-yogāt. na
PVin3_0003301	anyonyam, siddhāyām vā yoṣiti prasava-itara-	dharmatvayoḥ sa dharmā-gataḥ. yatra tu dharmy eva
PVin3_0007708	-anyataratva-ādinām a-vipakṣa-vṛtter ubhaya-	dharmatve 'py a-doṣaḥ. na hi pakṣa eva vyabhicāra
PVin3_0004401	-gauravaṃ ca parihr̥tam bhavati. pakṣasya	dharmatve tad-viśeṣaṇa-apekṣasya anyatra-an-
PVin2_0006614	-guṇa-doṣa-niścaye liṅgam asti. te hi cetoi-	dharmatvena atīndriyatvāt sva-prabhava-kāya-vāg-
PVin3_0007907	iti su-vyavadātām prāmāṇyam. a-bhāva-	dharmam tu bhāva-mātra-vyāpino 'rthasya
PVin3_0007604	etat pramāṇa-vārttiike. atha punar ubhaya-	dharmam brūyāt, an-āśrita-vastuno 'paryudāsena
PVin3_0007512	sa katham a-siddha-sattāke syāt. yo hi bhāva-	dharmam hetum icchati, sa katham bhāvam na icchet.
PVin3_0000507	yady evam idam api syān na vā ubhayam iti	dharmayoḥ sambandha-upadarśanāt. eka-anta-
PVin2_0007909	iti cet, na, an-ābhoga-a-sambhavāt, eka-	dharmasya apy a-jñāne para-artha-vṛtteḥ kārya-a-
PVin3_0002203	ity eṣā loka-uttarā sthitiḥ. a-sambaddhasya	dharmasya kim a-siddhau na sidhyati. hetus tat-
PVin3_0004501	sākṣād artha-āpattiyā vā. tasya asya pakṣa-	dharmasya tattvam sapakṣa-vipakṣayoḥ sad-a-
PVin2_0010009	iha āśrayo na iṣṭaḥ. dṛṣṭānte hi sādhyā-	dharmasya tad-bhāvas tan-mātra-anubandhena
PVin2_0010011	upadarśyate. tena ca pramāṇena sādhyā-	dharmasya tan-mātra-anubandho gamyate. hetu-bhāvo
PVin2_0005009	atyanta-a-yogam eva ca. vyavacchinatti	dharmasya nipāto vyatirecakaḥ. viśeṣaṇa-
PVin3_0002110	nyāyayaḥ śāstra-parigrahaḥ. tatra api sādhyā-	dharmasya sambaddhasya eva bādhanam. parihāryam
PVin2_0005508	syāt pada-arthānām vidhāna-pratiśedhane. eka-	dharmasya sarva-ātma-vidhāna-pratiśedhanam. a-
PVin2_0005303	-a-yogāt kṛtakatva-ādinā a-nityatve, vastu-	dharmasya sarva-vastuno vyāvṛtti-virodhāt. vṛtti-
PVin3_0010606	sambhavād vibhur ātmā itī. evam ekasya pakṣa-	dharmasya hetu-rūpasya a-siddhau sandehe vā a-
PVin2_0009007	niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-sthiti-	dharmā a-nityatā ity ukta-prāyam. vacana-bhede
PVin3_0010108	a-vipakṣatvam dharmiṇi. sandigdha-sādhyā-	dharmā apy evam a-vipakṣa itī tad a-vipakṣatvam a
PVin3_0000611	apara-tyāga-nāntariyakatvān na ubhaya-	dharmā asti itī. siddha-anta-upagama-nibandhanēṣu
PVin3_0009308	-dharmāṇo 'vyaktir a-nityatā itī cet, anya-	dharmā ca prāg a-pracyuta-ātmā itī ca su-vyāhṛtam.
PVin3_0000706	ca. tasmād ete kartur icchā-mātra-anurodhino	dharmā na vastu-sva-bhāvam anuvidadhati, tasya
PVin3_0004711	sādhanam dūṣaṇam vā. ta ete nava pakṣa-	dharmā nirdiśyante — prameyatvān nityaḥ,

PVin3_0009107	-sandigdha-dharmi-sambandha-anvaya-vyatirekā	dharmā hetv-ābhāsāḥ. tatra, eka-a-prasiddhi-
PVin3_0007704	a-vyavaccheda-rūpā api khalu jñeyatva-ādayo	dharmāḥ kathañcid a-vastūnām api buddhyā
PVin3_0002803	tasya a-nāntariyakatvāt. na ca evaṃ-vidhā	dharmāḥ kvacid a-samaya-sthāyinaṃ praty anvayinaḥ,
PVin2_0008012	naḥ kṛtakam yathā-uktam abhidharme – katame	dharmāḥ saṃskṛtāḥ. pañca-skandhā iti. tatra pañca
PVin3_0004005	atas tan na akṣa-gocaraḥ. tena sāmānya-	dharmānām a-pratyakṣatva-siddhitaḥ. pratikṣepe
PVin2_0007702	eva naśvaraḥ. tathā hi sa-apekṣānām hi	dharmānām na avāśyam-bhāvitā iksyate. nir-apekṣo
PVin3_0003903	tasmād a-vastu-niyata-saṅketa-śabda-bhāvinām	dharmānām योग्याḥ sarva-pada-arthāḥ, icchāyā
PVin3_0010203	tasmād an-apekṣita-pakṣa-vyavasthau	dharmānām vṛtti-vyatirekau paraspara-parihāra-
PVin3_0002205	-sādhanaḥ uktāḥ kiṃ duṣṭas tatra sidhyati.	dharmān an-upanīya eva drṣṭānte dharmiṇo 'khillān.
PVin3_0008009	-prādhānya-sādhana-arthaṃ hetos trīn pakṣa-	dharmān āha. tathā hi na anvaya-mukhena hetur
PVin3_0008006	sādhye viruddha iti darśayamś caturāḥ pakṣa-	dharmān āha. bheda-sāmānyayoś ca anaikāntikayor
PVin3_0001803	bhāvaḥ. etena iṣṭa-sādhyatva-vacanena dharmi-	dharmābhyām viśiṣṭau dharmā-dharminau nirākurvan
PVin3_0010003	bheda-niṣṭheṣu pratyayeṣu vivekinaḥ. dharmī	dharmās ca bhāsante vyavahāras tad-āśrayaḥ.
PVin3_0010605	kekāyitād iti tad-āpāta-deśa-vibhrame.	dharmy -a-siddhāv api, yathā – sarvatra sukha-
PVin3_0009901	a-siddhir iti cet, tat kim idānīm dharmī	dharmy -antare 'nvayī-bhavitā. pradīpa-ādayas tu
PVin3_0004307	-ādi-parihāraḥ. dharmā-vacanena api	dharmy -āśraya-siddhau dharmi-grahaṇa-sāmarthyāt
PVin3_0003301	itara-dharmatvayoḥ sa dharmā-gataḥ. yatra tu	dharmy eva a-siddhas tatra kva kena kiṃ
PVin3_0004307	dharmā-vacanena api dharmy-āśraya-siddhau	dharmy -grahaṇa-sāmarthyāt pratyāsattayā sādhyā-
PVin3_0004304	-a-bhāvād an-upacāra iti cet, na, sarva-	dharmy -dharmā-pratiśedha-arthatvāt. tad-eka-
PVin3_0009906	tu sva-sādhane 'yam prasaṅgaḥ. sarva-bhāveṣu	dharmy -dharmā-bheda-a-siddheḥ sarvatra eṣa doṣas
PVin3_0004309	-vacanena drṣṭānta-dharmini sattva-siddher	dharmy -dharmā-vacanāt sādhyā-dharmy-parigrahaḥ.
PVin2_0009007	a-niyatā ity ukta-prāyam. vacana-bhede 'pi	dharmy -dharmatayā nimittaṃ bheda-antara-ākṣepa-an-
PVin3_0001803	antara-bhāvaḥ. etena iṣṭa-sādhyatva-vacanena	dharmy -dharmābhyām viśiṣṭau dharmā-dharminau
PVin2_0005701	-anumeya-vyavahāro buddhy-ārūḍhena dharmā-	dharmy -nyāyena iti. dharmā-dharmitayā bhedo
PVin3_0002407	-bhedasya dharmināḥ parihāreṇa prasiddha-	dharmy -parigraha-artham svayam-śrutim aparāḥ prāha.
PVin3_0004309	sattva-siddher dharmy-dharmā-vacanāt sādhyā-	dharmy -parigrahaḥ. karaṇīyo 'yam vyākhyāne yatnaḥ
PVin3_0002002	na, atra dharmināḥ prakṛtatvād iti cet, na,	dharmy -prakrame 'pi vastu-pratibandha-a-bhāvāt.
PVin3_0004305	tad-eka-deśatvāt tad-upacāra-yogyā-	dharmy -pratipatty-artham. tathā ca cākṣuṣatva-ādi
PVin3_0013611	-apahnavaṇa sva-lakṣaṇa-pratiśedhāt, sādhyā-	dharmy -bahir-bhāvāc ca ity uktam. tāny api
PVin3_0012602	ca satām api parama-arthatāḥ kaścid dharmā-	dharmy -bhāvaḥ. kevalam buddhir evaṃ-sambandham
PVin3_0001811	eva viruddhaḥ. sa kadācid dharmā-mukhena	dharmy -mukhena tad-viśeṣa-mukhena vā kriyāta iti
PVin3_0006706	vā. katham ca na syāt. tad-artha-pratiśedhe	dharmy -vācino 'prayogād abhidhānasya, tasya
PVin3_0007602	iva dharmiṇo nirdiśyate. na hi dharmā-	dharmy -vācinoḥ śabdāyor vācye kaścid viśeṣo 'sti
PVin2_0005006	'numānato vā. tathā tat-tulya eva ca.	dharmy -viśiṣṭasya anyatra vṛtti-virodho '-
PVin3_0001303	-lakṣaṇatvāt. yathā-ukte tu dharmā-	dharmy -viśeṣa iṣṭa eva an-anvaya-doṣaḥ. yad āha
PVin3_0013608	virodhāt pratijñā-doṣa iti. yathā ca āha –	dharmy -viśeṣaṇatvena upādānād a-nityaḥ prayatna-
PVin3_0003011	–pretya a-sukha-prado dharmā iti.	dharmy -vyavasthites tad-āśrayāt tat-prabādhane
PVin3_0002505	sāmānya-viśayatvena eva gata-arthatvāt.	dharmy -sattayām sādhyāyām sva-lakṣaṇam sādhyam
PVin2_0007504	tadā gamakaḥ, a-niścitāyām tu vyāptau	dharmy -samāśraye vā tat-sva-bhāvatayā gamakasya a
PVin3_0009201	-siddho 'naikāntikaś ca hetv-ābhāso bhavati.	dharmy -sambandha-a-siddhāv a-siddhaḥ, yathā – a
PVin3_0009106	pratipādyā-pratipādayor a-siddha-sandigdha-	dharmy -sambandha-anvaya-vyatirekā dharmā hetv-
PVin3_0004308	-grahaṇa-sāmarthyāt pratyāsattayā sādhyā-	dharmy -siddhir iti cet, na, drṣṭānta-dharmiṇo 'pi
PVin3_0002205	sidhyati. dharmān an-upanīya eva drṣṭānte	dharmiṇo 'khillān. vāg-dhūma-āder jano 'nveti
PVin3_0004308	sādhyā-dharmy-siddhir iti cet, na, drṣṭānta-	dharmiṇo 'pi pratyāsatteḥ. sapakṣe sattva-
PVin3_0002308	'pi kiṃ na bhavati. bādhanīya-dharmaṇo	dharmiṇo 'bhidhānād iha eva bhavati, na anyatra
PVin3_0009904	jñāna-viśayatā liṅgasya liṅgi-pratipādanam.	dharmiṇas tu sva-sādhane 'yam prasaṅgaḥ. sarva-
PVin3_0007601	hi kayācid apekṣayā dharmā iti vyatirekī iva	dharmiṇo nirdiśyate. na hi dharmā-dharmy-vācinoḥ
PVin3_0002503	iti idam phalavat syāt. svayam-siddhasya	dharmiṇaḥ parigraha-a-vacane dharminam eva sādhyam
PVin3_0002407	pravartyate. samaya-lakṣaṇa-āhita-bhedasya	dharmiṇaḥ parihāreṇa prasiddha-dharmy-parigraha-
PVin3_0002001	iti cet, tad anyatra api samānam. na, atra	dharmiṇaḥ prakṛtatvād iti cet, na, dharmy-
PVin3_0001206	santaś cakṣur-ādayo 'samhata-arthā iti	dharmiṇo viśeṣa iti vyavasthā-mātram bhidyate, na
PVin3_0001902	vyapadiśyate. svayam-śrutiḥ punar ekasya	dharmiṇaḥ śāstre nānā-dharmā-vyavasthāyām api
PVin3_0010504	-viśayasya vyavahāra-upanītasya sādhyā-	dharmiṇaḥ sādhanatve pratijñā-artha-eka-deśatvam
PVin3_0002501	vicāram āśrayate. atha prasiddha-apadeśena	dharmiṇaḥ siddhasya a-sādhyatām āha. na, sva-
PVin3_0009803	so 'pi, sādhyā-sādhanaḥ bhedaḥ sādhyasya	dharmiṇaḥ sva-sādhane sādhanatva-a-siddher hetu-
PVin2_0005511	a-samhāro vidhāna-pratiśedhayoḥ. ekaṃ	dharmiṇam uddiśya nānā-dharmā-samāśrayam. vidhāv
PVin3_0002507	a-vacane 'pi pakṣe kiñcid virudhyate. atha	dharmiṇam eva sādhyam kuryāt, tataḥ kiṃ syāt. a-
PVin3_0002504	-siddhasya dharmināḥ parigraha-a-vacane	dharmiṇam eva sādhyam kuryād iti cet, na,
PVin3_0010505	-eka-deśatvam uktam. viśeṣam punaḥ sādhyā-	dharmiṇam kṛtvā sāmānyam hetuṃ bruvāṇasya dharmā-

PVin3_0007411 darśyate. tatra prasiddham tad-yuktaṃ
 PVin3_0003303 prastāvasya eva a-bhāvāt. tasmād
 PVin3_0003305 sva-upagama eva tarhi prāmānyam ādadhad
 PVin3_0003304 iti. tat tarhi śāstram a-pramānakaṃ katham
 PVin3_0001805 -a-nityatvavān vā iti, samudāya-apavādasya
 PVin2_0005109 a-siddheḥ. tat-tulya eva ity avadhāraṇād
 PVin2_0005510 -ātmatayā bhede nānā-vidhi-niṣedha-vat. eka-
 PVin1_0000301 liṅga-lakṣaṇam, kiṃ tarhi grāhya-dharmaṇi
 PVin3_0008003 -mātra-vyāpini vastu-dharme siddha-sattāke
 PVin3_0007107 —bhāva-upādāna-mātre tu sādhye sāmānya-
 PVin3_0010509 -aṅgatve 'py a-bādhatvān na a-siddhir bhinna-
 PVin3_0006806 -a-bhāva-ubhaya-dharma ity ucyate. tad atra
 PVin3_0004309 sapakṣe sattva-vacanena dr̥ṣṭānta-
 PVin3_0010108 niścita ity a-niścayāt siddham a-vipakṣatvaṃ
 PVin3_0001809 -vighātaḥ kaścit. tasmāt kevala eva dharmo
 PVin3_0010106 -vyatireke ca vipakṣe tad-vyatireko yadi
 PVin3_0010205 a-nitya-a-bhāva-vyatireko 'nitye sādhye
 PVin3_0001203 -artham iṣṭa-grahaṇam. ayam eva dharma-
 PVin3_0011309 -sāmarthyābhyāṃ, kvacid vivakṣayā, dharma-
 PVin3_0001803 -vacanena dharmi-dharmābhyāṃ viśiṣṭau dharma-
 PVin2_0005701 -ārūḍhena dharma-dharmi-nyāyena iti. dharma-
 PVin3_0007110 bhāva-mātra-viśeṣaṇo 'rtho 'sti kaścid
 PVin2_0005004 -sati. niścita anumeyo 'tra jijñāsita-viśeṣo
 PVin2_0005101 -anugamād dhvaneḥ. tad a-yoga-vyavacchedād
 PVin3_0010003 -svaṃ bheda-niṣṭheṣu pratyayeṣu vivekinaḥ.
 PVin3_0009901 -a-dr̥ṣṭer a-siddhir iti cet, tat kim idānīm
 PVin3_0006808 pratyātma-vedyatvād a-pratikṣepa-arho 'rtho
 PVin3_0007206 tena sādhyāyāṃ viśeṣaḥ sādhitō bhavet. sa hi
 PVin3_0004304 sapakṣe 'pi sad-a-sad-dvi-vidhatvataḥ. pakṣo
 PVin2_0005505 iṣṭam sarvaṃ vidhi-niṣedhanam. tābhyāṃ sa
 PVin3_0010007 prakāśitaḥ. iti saṅgraha-ślokaḥ. tasmān na
 PVin3_0004704 vaktavye 'nyathā-abhidhānād doṣa eva. pakṣa-
 PVin2_0005105 yoginaś ca nipātasya a-viśeṣaḥ. etena sādhyā-
 PVin2_0008312 siddha-tan-mātra-anubandha eva sādhyā-
 PVin3_0007504 -a-parigraheṇa vastu-mātra-vyāpini sādhyā-
 PVin2_0008909 anyathā paraiḥ. artha-antara-nimite vā
 PVin3_0008002 asyāḥ sāmānyena tan-mātra-vyāpini vastu-
 PVin3_0007410 tathā ca āha —liṅgasya a-vyabhicāras tu
 PVin2_0005708 tad-viśeṣa-avagāhinaḥ. tasmād yo yena
 PVin3_0008003 dharmiṇi na a-siddhiḥ. tena ca sādhyā-
 PVin2_0007503 tasya ca sva-bhāvasya svena sādhyā-
 PVin1_0003309 sarva-ātmanā sannikṛṣṭasya api kaiścīd eva
 PVin3_0010809 ātmānam āntaraiḥ kaiścīd an-anya-vedyair
 PVin2_0008414 teṣāṃ hetuḥ tat-kāryatva-niyamāt. tair eva
 PVin2_0007907 jñāne 'ntaśaḥ sāmartyaṃ virūpe 'pi dhātau.
 PVin2_0008010 -virodhataḥ. iti saṅgraha-ślokaḥ. skandha-
 PVin2_0008104 etena dhātv-āyatane vyākhyāte. dharma-
 PVin2_0008104 anyeṣāṃ ca sva-bhāvam enam ālagayanti. etena
 PVin2_0007907 -vyāpini jñāne 'ntaśaḥ sāmartyaṃ virūpe 'pi
 PVin3_0009309 vyākhyātā. yo 'py avasthā-nivṛttim tiro-
 PVin3_0009304 kṛtakatva-ādi-vat. nanv asty eva tiro-
 PVin3_0004013 kaścīd a-nityo ghaṭaḥ, tatra api vyakti-tiro-
 PVin3_0004102 ca tattvam. tad avarugne 'sti, vināśāt tiro-
 PVin3_0009312 iti cet, kā iyam avasthā. yā iyam udaka-
 PVin1_0001409 vyutthita-cittaḥ kiñcid vikalpayan sva-citta-
 PVin1_0000710 arthasya sāmartyena samudbhavāt. tad
 PVin1_0002205 ubhaya-sannidhāv api middha-ādi-vipluta-
 PVin1_0002812 -ita-artha-vaiśadyo hi sarva eva vipluta-
 PVin3_0013709 adhyupekṣya. tasya apy avāṣyam avadāta-

dharminam gamayīṣyati. iti. tasmān na agny-ādi-
dharminam pratiṣṭhāpayaṃ śāstram pratiṣṭhāpayati,
dharminam pratiṣṭhāpayati. dharmā-antaram ca sa
dharminam pratiṣṭhāpayati. prāmānyena
dharminy a-virodhāt. a-nityo hi śabdaḥ, na a-nitya
dharminy a-vṛttir iti cet, na, anya-niṣedha-
dharminy a-saṃhāro vidhāna-pratiṣedhayoḥ. ekaṃ
dharmini ca darśanam. na ca etac chabdānām asti
dharmini na a-siddhiḥ. tena ca sādhyā-dharmeṇa
dharmini. na kaścīd arthaḥ siddhaḥ syād a-
dharmini. yathā aśvo na viśānitvād eṣa piṇḍo
dharmini vyavasthitāḥ sad-a-sattvaṃ cintayanti
dharmini sattva-siddher dharmi-dharma-vacanāt
dharmini. sandigdha-sādhyā-dharmā apy evam a-
dharmini sādhyo viparyāsanīyo vā. tathā-iṣṭa-
dharmini siddhaḥ, kim a-siddham, yad-arthaṃ hetur
dharmini sidhyet. tat kim idānīm pakṣo 'pi
dharminor viśeṣa ukto vyapekṣātaḥ. a-saṃhata-
dharminor viśeṣaṇatvena upādānāt. viruddha-vad
dharminau nirākurvan pratyākhyātaḥ, yathā — na
dharmitayā bhedo buddhi-parikalpito na artho 'pi,
dharmī iti prasādhayato 'nirdiṣṭa-sva-bhāva-
dharmī. tatra darśanam pratyakṣato 'numānato vā.
dharmī dharmā-viśeṣaṇam. tad-viśiṣṭatayā dharmo
dharmī dharmās ca bhāsante vyavahāras tad-āśrayaḥ.
dharmī dharmy-antare 'nvayī-bhavitā. pradīpa-
dharmī. na ca sa eva arthaḥ sva-lakṣaṇam iti
dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-
dharmī. prayojana-a-bhāvād an-upacāra iti cet, na,
dharmī sambaddhaḥ khyāty-a-bhāve 'pi tādr̥śaḥ.
dharmī hetuḥ, ubhaya-a-siddheḥ. etena dharmo 'pi
dharme 'pi tarhi sandeha-anyatara-a-siddher
dharme 'pi viśeṣaṇa-viśeṣya-bhāva unneyaḥ. tena
dharme gamakā veditavyāḥ. yo hi bhāva-mātra-
dharme na anvaya-vyāghātaḥ. na hi tatra avāṣyam
dharme vāsasi rāga-vat. iti saṅgraha-ślokaḥ. api
dharme siddha-sattāke dharmiṇi na a-siddhiḥ. tena
dharmeṇa anyatra darśyate. tatra prasiddham tad-
dharmeṇa viśeṣaḥ sampratiyate. na sa śakyas tato
dharmeṇa vyāptir yadi kathañcin niścīyeta, tadā
dharmeṇa vyāptir yadi pramāṇena niścīyeta, tadā
dharmaiḥ pratipatteḥ. tad-a-viśeṣe 'py eṣa viśeṣo
dharmair yuktaṃ pratisaṃvedayamānas tad-
dharmair ye tair vinā na bhavanti. aṃśena janya-
dhātv-antare tv an-eka-upakāra eva syāt. an-
dhātv-āyatana-lakṣaṇasya vā kṛtakasya a-nityatā-
dhātv-āyatane 'pi skandha-traya-sva-bhāva eva iti
dhātv-āyatane vyākhyāte. dharmā-dhātv-āyatane 'pi
dhātau. dhātv-antare tv an-eka-upakāra eva syāt.
dhāna-sadr̥śim śabda-viśayam āha, tasya api sā
dhānam. na vai paras tad a-nityatvam āha, kiṃ
dhānād iti cet, a-tādavasthyam a-nityatam brūmaḥ,
dhānād vā iti na atra nirbandhaḥ. tac ca
dhāraṇa-ādy-artha-kriyāyām upanidhiyate, yām ayaṃ
dhārāḥ saṅkalayaty evaṃ ca evaṃ ca kalpanā mama
dhy artha-sāmartyena utpadyamānam tad-rūpam eva
dhiyo 'bhāvāt. etāvān eva vijñāna-utpatter api
dhiyo 'pi saṃśṛṣṭa-abhilāpaḥ pratyayaḥ. tan na
dhiyo 'yam eva bhāvo 'vibhāvita-dhiyā a-vidito

PVin1_0001314	atha vā pratyakṣa-sādhana eva indriya-	dhiyah kalpanā-virahaḥ. yataḥ samḥrtya sarvataḥ
PVin1_0000406	yasmāt pramāṇa-itara-sāmānya-sthiter anya-	dhiyo gateḥ. pramāṇa-antara-sad-bhāvaḥ
PVin1_0004306	ca a-vivekaḥ siddhaḥ. dvairūpyam tad-	dhiyah viṣaya-jñāna-rūpābhyām ato dvi-rūpā
PVin3_0013710	avadāta-dhiyo 'yam eva bhāvo 'vibhāvita-	dhiyā a-vidito janena. pramāṇa-viniścaye para-
PVin2_0004705	bhūte tasmād vastuni liṅgi-dhīḥ. liṅga-liṅgi-	dhiyor evaṃ pāraparyeṇa vastuni. pratibandhāt
PVin1_0003914	ca saha-upalambha-niyamād a-bhedo nila-tad-	dhiyoḥ . na hi bhinna-avabhāsitve 'py artha-
PVin3_0005702	tasyāḥ siddhāv a-sandigdḥau tat-kāryatve 'pi	dhī -dhvani. na hy eṣa pravartaniyo vyavahāro yena
PVin1_0002805	bhāvanā-pariniṣpattau tat sphuṭa-a-kalpa-	dhī -phalam. ity antara-ślokaḥ. tathā hy a-śubha-
PVin1_0001714	vivekena niścīyata iti. tad a-yuktam, yasmāt	dhī -śabda-vṛtter anyatra tato na an-upalakṣaṇam.
PVin1_0003901	'rūpa-darśanāt. rūpa-a-bhedaṃ hi paśyanti	dhir a-bhedaṃ vyavasyati. bhāvā yena nirūpyante
PVin1_0000906	syātām. tena syād artha-apāye 'pi netra-	dhiḥ . arthasya sāksād buddhāv an-upayogāt smṛti-
PVin2_0005514	vyavahāram a-satya-arthaṃ prakalpayati	dhir yathā. taṃ tathā eva a-vikalpya-artha-bheda-
PVin1_0000810	'pi punaḥ smārtaṃ śabda-anuyojanam. akṣa-	dhir yady apekṣeta so 'rtho vyavahito bhavet. na
PVin2_0004704	taj-jā tathā-bhūte tasmād vastuni liṅgi-	dhiḥ . liṅga-liṅgi-dhiyor evaṃ pāraparyeṇa
PVin3_0010004	vyavahāra-upanīto 'tra sa eva āśliṣṭa-bheda-	dhiḥ . sādhyāḥ sādhanatām nītas tena a-siddhaḥ
PVin1_0000102	sa śrīmān a-kalanka-	dhiḥ svayam upetya āryo 'nujagrāha yaṃ vyaktaṃ
PVin2_0006111	'gamaka ucyaṭe, yathā – na agnir atra	dhūma -a-bhāvād iti. kāraṇa-an-upalabdhir a-bhāvaṃ
PVin2_0006106	pratibaddha-sāmarthyāni dhūma-kāraṇāni santi	dhūma -a-bhāvād iti. tat kāryam hetu-vyāpty-a-
PVin3_0002206	-upanīya eva dṛṣṭānte dharmino 'khilān. vāg-	dhūma -āder jano 'nveti caitanya-dahana-ādikam.
PVin2_0008705	dhūmaḥ syāt. taj-janito hi sva-bhāva-viśeṣo	dhūma iti. tathā hetur api tathā-bhūta-kārya-
PVin3_0008407	rūpa-āde rasato gatiḥ. hetu-dharma-anumānena	dhūma -indhana-vikāra-vat. tatra api hetur eva
PVin2_0006106	yathā – na iha a-pratibaddha-sāmarthyāni	dhūma -kāraṇāni santi dhūma-a-bhāvād iti. tat
PVin3_0008410	-vikāra-upādāna-hetu-saha-kāri-pratyaya-agni-	dhūma -janana-vat. tathā hi sva-kāraṇasya phala-
PVin2_0008707	iti sakṛd api na janayet. na vā sa dhūmaḥ, a-	dhūma -janana-sva-bhāvād bhāvāt. tat-sva-bhāvavte
PVin1_0001304	dṛṣṭe śabde tataḥ smṛtiḥ syāt, agni-	dhūma -vat. na ca ayam a-śabdakam arthaṃ paśyati,
PVin2_0008711	-sva-bhāvo 'sau dhūmas tatra kathaṃ bhavet.	dhūma -hetu-sva-bhāvo hi vahnis tac-chakti-
PVin2_0008712	-sva-bhāvo hi vahnis tac-chakti-bhedavān. a-	dhūma -hetor dhūmasya bhāve sa syād a-hetukaḥ. iti
PVin2_0008707	sva-bhāva iti sakṛd api na janayet. na vā sa	dhūmaḥ , a-dhūma-janana-sva-bhāvād bhāvāt. tat-sva
PVin2_0008611	hi bhāvānām kādācitkatva-sambhavaḥ. sa hi	dhūmo 'hetur bhavan nir-apekṣatvān na kadācin na
PVin3_0007402	anvayaṃ karoti. pratipādayatā hi paraṃ	dhūmo 'gni-nāntariyako darśaniyaḥ — yatra
PVin2_0008504	na iṣyate. katham idaṃ gamyate – na	dhūmo 'gnim vyabhicarati iti. tad-vyabhicāre 'sya
PVin2_0008512	bhāvaḥ, sa tasya hetur bhavati. bhavati ca	dhūmo 'gnim antareṇa, tan na tad-dhetuḥ syāt.
PVin2_0006207	'tra dhūmād iti. hetv-a-siddhyā, yathā – na	dhūmo 'tra an-agner iti. sva-bhāva-a-siddhyā,
PVin3_0006413	asti iha śiṃśapā vṛkṣa-a-bhāvāt, na asti iha	dhūmo 'n-agner iti. pratiśedhya-artha-bādhaka-
PVin3_0006412	-rūpeṇa vā prayujyate, yathā — na asti iha	dhūmo 'n-upalabdheḥ, na asti iha śiṃśapā vṛkṣa-a-
PVin2_0006207	iti. sva-bhāva-a-siddhyā, yathā – na atra	dhūmo 'n-upalabdher iti. etena vyāpaka-sva-bhāva-
PVin2_0008606	a-bhedābhyām kārya-bheda-a-bhedau. tan na	dhūmo 'rthād dṛṣṭa-ākāra-vijātiyād bhavati, a-
PVin3_0013206	darśaniyāv uktau. tac ca darśayatā — yatra	dhūmas tatra agniḥ, a-saty agnau na kvacid dhūmaḥ,
PVin3_0007403	dhūmo 'gni-nāntariyako darśaniyaḥ — yatra	dhūmas tatra agnir iti. sa tathā agni-mātreṇa
PVin2_0008710	agnir eva saḥ. atha an-agni-sva-bhāvo 'sau	dhūmas tatra kathaṃ bhavet. dhūma-hetu-sva-bhāvo
PVin2_0010013	kṛtakatvaṃ na bhavati dahana-a-bhāve ca	dhūmaḥ . tathā hi sa tasya sva-bhāvo hetur vā.
PVin2_0008702	tan-niyama-a-yogāt. tan niyata-deśa-kālatvād	dhūmo yatra dṛṣṭaḥ sakṛd vaikalye ca punar na
PVin3_0013206	dhūmas tatra agniḥ, a-saty agnau na kvacid	dhūmaḥ , yathā mahānasa-itarayoḥ. yatra kṛtakatvaṃ
PVin2_0008704	'nyatra kathaṃ bhavet. bhavan vā na	dhūmaḥ syāt. taj-janito hi sva-bhāva-viśeṣo dhūma
PVin2_0008406	āśrayo 'gniḥ kāraṇaṃ dhūmasya. so 'pi hi	dhūmasya tat-kāraṇānām vā pratiṣṭhānād dhetur eva.
PVin2_0008712	hi vahnis tac-chakti-bhedavān. a-dhūma-hetor	dhūmasya bhāve sa syād a-hetukaḥ. iti saṅgraha-
PVin2_0008406	nanu ca pradeśa āśrayo 'gniḥ kāraṇaṃ	dhūmasya . so 'pi hi dhūmasya tat-kāraṇānām vā
PVin2_0005609	iti, vṛkṣo 'yaṃ śiṃśapātvāt, agnir atra	dhūmāt . atra dvau vastu-sādhanāv ekaḥ pratiśedha-
PVin2_0006403	-ādi-viśeṣa-yukta-puruṣavān ayam pradeśo	dhūmād iti. iyaṃ ca hetv-a-siddhyā eva tad-
PVin2_0006206	-kārya-siddhyā, yathā – na śita-sparśo 'tra	dhūmād iti. hetv-a-siddhyā, yathā – na dhūmo
PVin3_0009105	sambaddhād a-pratipatteḥ, mahānasa-ādi-dṛṣṭa-	dhūmād iva udadhāv agneḥ, a-pratibandhāc ca,
PVin2_0008507	'pi na upalabhyate, tat tasya kāryam. tac ca	dhūme 'py asti. sa sakṛd api tathā-darśanāt tat-
PVin3_0002113	sthitīḥ. kṛtā idānim a-siddha-antair grāhyo	dhūmena na analaḥ. yadi sādhana ekatra sarvaṃ
PVin3_0008501	-pravṛtti-saha-kāriṇī. tasmād yathā-bhūtād	dheto rasa utpannas tathā-bhūtam anumāpayan rūpaṃ
PVin3_0006602	-bhāva-niyatā iṣyante, vāsāmsi iva rāge. tad-	dhetūnām api tatra niyamād a-doṣa iti cet, na,
PVin3_0006507	-vat. pramāṇa-bādhānād vā api sa-apekṣa-	dhruva -bhāva-vat. pramāṇaṃ vā yadi tattve
PVin3_0006505	-uṣṇa-sparśayoḥ. anyonya-bheda-siddher vā	dhruva -bhāva-vināśa-vat. anyonya-parihāra-sthita-
PVin3_0006509	tal-liṅgena api virodhaḥ, yathā sa-apekṣa-	dhruva -bhāvayoḥ. pramāṇaṃ punaḥ — na vināśa-
PVin3_0010508	a-nityaḥ prayatna-utthaḥ prayatna-utthatayā	dhvaniḥ . pakṣa-aṅgatve 'py a-bādhavān na a-

PVin3_0005702	siddhāv a-sandigdhou tat-kāryatve 'pi dhī-	dhvani. na hy eṣa pravartaniyo vyavahāro yena a-
PVin3_0009702	a-doṣa-kṛd a-siddhāv apy ākāśa-āśraya-vad	dhvaneḥ. a-siddhāv api śabdasya siddhe vastuni
PVin2_0007111	a-sambhava-a-bhāvān nānā-śakteḥ svayaṃ	dhvaneḥ. avasyaṃ śaṅkayā bhāvyaṃ niyāmakam a-
PVin2_0005015	tathā prasiddheḥ sāmartyād vivakṣā-anugamād	dhvaneḥ. tad a-yoga-vyavacchedād dharmī dharma-
PVin1_0001210	ca yat-sannidhāne yo dr̥ṣṭas tad-dr̥ṣṭes tad-	dhvanau smr̥tiḥ. yuktā tad-gaty-a-bhāve tu śabda-
PVin3_0009413	vakṣyāmaḥ. sarvathā na asti samāno dharmo	dhvasta-itarayor a-bheda-kalpanāyām api, yam ayam
PVin1_0001701	na an-anukṛta-anvaya-vyatirekaṃ kāraṇam,	na a-kāraṇaṃ viṣayaḥ. tasmān na vastu-viṣayaḥ
PVin3_0001805	dharmiṇy a-virodhāt. a-nityo hi śabdaḥ,	na a-nitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na a-
PVin3_0001804	nirākurvan pratyākhyātaḥ, yathā —	na a-nitya-śabdaḥ śabdo na śabda-a-nityatvavān vā
PVin3_0001806	na a-nitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau	na a-nityaḥ śabdaḥ syāt, śabde 'nitya-śabdatva-
PVin2_0009113	tad-anumānam. katham na anumānaṃ yāvata	na a-nityatā-a-bhāve kvacid utpattir dr̥ṣṭā, a-
PVin2_0007606	pakṣa-nirdeśaḥ kartavyaḥ. vyatireky api	na a-nityatva-a-bhāve kṛtakatvaṃ bhavati, śabdaś
PVin3_0012304	tad-bhāve ca nairātmya-vyāvṛttiḥ, tathā api	na a-nairātmyād ātmā jīvac-charire sidhyati, yena
PVin3_0011803	ātma-nivṛtttau prāṇa-ādi-nivṛttir iti cet,	na, a-pratibaddha-a-bhāvena an-upayogino ' -
PVin3_0011613	upalambha-an-upalambha-āśrayatvāt. tena	na a-pratibaddhasya bhāve bhāva iti saṃśayaḥ.
PVin1_0000403	a-vyabhicāry-ātma-sambandham apekṣata iti	na a-pratyakṣam pramāṇam anumānād vyatiriktam
PVin1_0000405	pramāṇam anumānād vyatiriktam asti.	na a-pratyakṣam pramāṇam asti ity aparāḥ. tad a-
PVin2_0008303	kāryaḥ syāt sva-bhāvaḥ, sa eva bhāva iti	na a-bhāvaḥ syāt. tad a-bhāvaṃ karoti iti bhāvaṃ
PVin3_0012511	bhāva-a-bhāva-ubhaya-āśraya ity uktam.	na a-bhāvasya kaścīd dharmo iti cet, nanv ayam
PVin3_0008810	kenacit kriyate. a-bhāvaṃ karoti iti hi	na a-bhāvo nāma kaścīd kāryaḥ, tasya kathañcit
PVin1_0003815	-ekatvasya hānitaḥ. anyasya anyatva-hāneś ca	na a-bhedo 'rūpa-darśanāt. rūpa-a-bhedam hi
PVin1_0002904	-ābham pratyakṣam bhavatu a-vikalpanāt.	na, a-bhrāntam iti nirdeśāt. ata eva vikalpo ' -
PVin2_0005007	'viśeṣaṇe vā na anumeya-dharmatā iti cet,	na, a-yoga-vyavacchedena viśeṣanāt. a-yogaṃ yogam
PVin3_0004402	anyatra-an-anuvṛtter a-sādhāraṇatā iti cet,	na, a-yoga-vyavacchedena viśeṣanāt, yathā —
PVin2_0009112	a-pracyutir iti pūrvaḥ prasaṅgaḥ. tan	na a-vināśa-sva-bhāve bhāve tad-anumānam. katham
PVin1_0002202	-niyama-a-yogāt. tatra sukha-ādy-utpattir	na a-viṣayā, yathā-svaṃ viṣaya-upanibandhanānām
PVin2_0005301	nanu śrāvaṇatvaṃ vyatireky apy a-gamakam.	na, a-vyatirekāt. na hi śrāvaṇatvaṃ kutaścīd
PVin2_0006102	iti kutas tad-a-bhāvaḥ. śaktaṃ kāraṇam	na a-śaktam. na ca śaktiḥ kenacit pratibandham
PVin1_0002007	anyatvam. kṣaṇikatvād arthānām atipātāc ca	na a-satām grahaṇam. tasmād artha-antaram eva
PVin2_0005306	yas tu gamakaḥ, sa saṃvarṇita eva. sa ca	na a-saty anvaye śakyo darśayitum, tad-bhāva-hetu
PVin2_0005311	vā anyatareṇa ubhaya-pradarśanād iti.	na a-sati nāstitā-siddhiḥ, a-sato hy
PVin2_0006409	iva a-śita-sādhane. ity antara-ślokaḥ.	na a-sattā-niścayo viprakarṣiṇām. tri-vidhā hi
PVin3_0000309	khalv apy arthaḥ pratīty-apekṣaḥ sādhanam.	na a-san-pratīti-mātreṇa, yataḥ para-upagatena
PVin3_0010310	iti pratyeti. tad a-rūpānām kutaḥ. bhāve vā	na a-santaḥ syuḥ, tal-lakṣaṇatvāt sattvasya.
PVin3_0011608	evam tarhi cākṣuṣatvād apy astu.	na, a-sambandhād ity uktam. tasmāt saṃśaya-hetur
PVin3_0003809	atra api loke karpūra-rajata-ādiṣu dr̥ṣṭatvān	na a-sādhāraṇatā syāt. na ca samayād vartamānasya
PVin2_0007015	-artha-yogasya tat-prasiddhi-prasādhane.	na a-siddha-arthaḥ svayaṃ śaktas tulyaḥ
PVin3_0008003	vyāpini vastu-dharme siddha-sattāke dharmiṇi	na a-siddhiḥ. tena ca sādhyā-dharmeṇa vyāptir
PVin3_0003604	śabdāḥ, sa ca icchā-mātra-āśrayaḥ. tan	na a-siddhiḥ śabda-siddhānām iti darśayan, śabda-
PVin3_0010509	dhvaniḥ. pakṣa-aṅgatve 'py a-bādhatvān	na a-siddhir bhinna-dharmiṇi. yathā aśvo na
PVin3_0007507	na sādhyatve, vaiphalyāt. api ca,	na a-siddhe bhāva-dharmo 'sti vyabhicāry ubhaya-
PVin2_0008513	tan na tad-dhetuḥ syāt. anya-hetukatvān	na a-hetuka iti cet, na, tatra api tulyatvāt -
PVin2_0008113	-sva-bhāvo nir-apekṣa ity a-hetukaḥ syāt.	na a-hetukaḥ, sattā-hetor eva bhāvāt tathā-
PVin3_0004004	-lakṣaṇam. a-vastu-rūpaṃ sāmānyam atas tan	na akṣa-gocaraḥ. tena sāmānya-dharmānām a-
PVin3_0007412	-yuktaṃ dharmiṇaṃ gamayiṣyati. iti. tasmān	na agny-ādi-sādhana-vat sattā-sādhanam apy an-a-
PVin3_0007209	evam agny-ādiṣv api prasaṅgaḥ. tatra api hi	na agni-sattāyām kaścīd vivādaḥ. viśiṣṭa-ādhāra-
PVin2_0006110	kārya-an-upalambho 'gamaka ucyate, yathā -	na agnir atra dhūma-a-bhāvād iti. kāraṇa-an-
PVin2_0006901	pratibaddhā bhāva-a-bhāvābhyām kāryatām	na atipatati, tan-mātra-lakṣaṇatvād anyeṣv apy
PVin3_0000310	a-vastu-kṛtā pratipattir a-sat-pratipattiṃ	na atīṣete, a-pratyayatvāt. uktaṃ ca — na kārya
PVin3_0008102	iha tarhi bhavatu a-sparśatvān nitya iti.	na, atra apy anvayasya a-prādhānyād iti cet, iha
PVin3_0002506	sādhyam syāt, tac ca pratikṣiptam iti	na atra evam a-vacane 'pi pakṣe kiñcid virudhyate.
PVin2_0007814	na ca a-hetoḥ sva-bhāva-niyamaḥ. tasmān	na atra kaścīd dhetoḥ sva-bhāva-pravibhāgaḥ. tad-
PVin3_0002001	na iti cet, tad anyatra api samānam.	na, atra dharmiṇaḥ prakṛtatvād iti cet, na,
PVin2_0006207	an-agner iti. sva-bhāva-a-siddhyā, yathā -	na atra dhūmo 'n-upalabdher iti. etena vyāpaka-
PVin3_0004102	avarugne 'sti, vināśāt tiro-dhānād vā iti	na atra nirbandhaḥ. tac ca upalabhya-madhya-rūpaṃ
PVin3_0013012	api iti na tāv ekatra staḥ. tan	na atra viruddha-a-vyabhicārī. tad ayam
PVin2_0006208	sva-bhāva-a-siddhir ukta veditavyā, yathā -	na atra śiṃśapā vṛkṣa-a-bhāvād iti. sarvatra ca
PVin3_0006501	-rūpa-upanyāseṇa vā prayujyate, yathā —	na atra śita-sparśo 'gner ity udāharaṇāni pūrva-
PVin1_0001615	arpaṇa-kṣamaṃ hi kāraṇam vijñānasya viṣayaḥ.	na an-anukṛta-anvaya-vyatirekaṃ kāraṇam, na a-

PVin2_0005106	-bhāva unneyaḥ. tena saty api viśeṣaṇe	na an-anvayaḥ. tathā sāmānyam ca sādhyam. na ca
PVin3_0008503	tatra apy atīta-eka-kālānām gatiḥ,	na an-āgatānām, vyabhicārāt. tasmād iyam api
PVin1_0000801	tasmād ayam upanipatyā vijñānam janayan	na an-ātma-nāntarīyakam pratibhāsam puras-kartum
PVin2_0007908	eva syāt. an-ābhoge 'sāmarthyam iti cet,	na, an-ābhoga-a-sambhavāt, eka-dharmasya apy a-
PVin1_0004005	indriya-yogyatā-utpatti-lakṣaṇo vā iti	na an-āloko rūpa-upalambhaḥ syāt, kāryasya kāraṇa
PVin1_0001906	-saha-kāriṇā janitaṃ pratyakṣam. ata eva ca	na an-indriya-dṛṣṭir na api viśaya-antarasya. sva
PVin2_0006613	eva, tathā-bhūtasya jñātum a-sakyatvāt.	na an-iṣṭeḥ, tādrśām a-vitatha-abhidhānāt. tathā
PVin1_0002014	-samayo hy ātmā sukha-ādinām an-anya-bhāk.	na an-uditaḥ pratiniyataḥ sukha-ādy-ātmā viśayī-
PVin1_0001714	yuktam, yasmāt dhī-śabda-vṛtter anyatra tato	na an-upalakṣaṇam. a-buddhi-śabda-anvaya-bhājo hi
PVin2_0005807	an-upalabdhī-siddhir iti pratyakṣa-siddhā	na an-upalabdheḥ. tathā anya-sattayā a-sattā kiṃ
PVin3_0011901	-kāraṇa-bhāve na sidhyati. uktaṃ hi prak —	na an-upalabdhyā a-kārya-kāraṇa-pratiśedho gamaka
PVin1_0004104	-siddhau sattā-vyavahāra-a-yogyatvāt. tasmān	na an-upalabhamānaḥ kasyacit saṃvedanaṃ vedayate
PVin2_0009403	eva ity apārthakam tat-siddhaye vacanam.	na an-upalabhamānasya tāvatā na asti iti bhavati.
PVin1_0002207	tat prakṛtes tat-kārya-sva-bhāva-niyame	na an-upalambha-ātmānaḥ sukha-ādayaḥ. saṃskārān
PVin2_0006412	-a-samprāpta-upalambham vā. tat katham	na an-upalambhād a-bhāvah. na, sarva-upalambha-
PVin3_0007609	eva pratiśedha-vṛttir iṣṭā, tan	na an-upākhyeṣv a-mūrtatva-ādikam iti cet,
PVin3_0005707	asti. sa ca anena a-sakṛd ācarita-pūrva iti	na anayoḥ sambandhaḥ sādhanīyaḥ. tasmād drśya-a-
PVin3_0002003	eṣām anuṣaṅgaḥ, sa ca sarvatra tulya iti	na anayor bhedaḥ. atha vādino 'pi iṣṭim sādhyate
PVin2_0007511	prayogataḥ sādharṃyavān vaidharṃyavāmś ca.	na anayor vastutaḥ kaścīd bhedo 'nyatra prayoga-
PVin3_0002113	kṛtā idānīm a-siddha-antair grāhyo dhūmena	na analaḥ. yadi sādhana ekatra sarvaṃ śāstram
PVin1_0001506	ādi-saṃvedanaṃ ca buddhiḥ. sā ca parokṣā iti	na anugraha-upaghātau tataḥ syātām, puruṣa-antara
PVin1_0003508	ata eva na anyo 'nubhāvyo buddhyā asti tasyā	na anubhavo 'paraḥ. grāhya-grāhaka-vaidhuryāt
PVin3_0000201	-viśaye vācaḥ prāmānya-a-bhāvāt. prāmānye vā	na anumāna-pravṛtṭiḥ syāt, vacana-mātreṇa artha-
PVin3_0012203	yuktam. evaṃ hy āgama-siddha ātmā syāt,	na anumāna-siddhaḥ. tasmād a-vyatireke 'py a-
PVin3_0003311	virundhānam sva-vāg-viruddham, yathā —	na anumānam pramāṇam iti. pratibandho 'pi katham
PVin2_0009113	-vināśa-sva-bhāve bhāve tad-anumānam. katham	na anumānam yāvatā na a-nityatā-a-bhāve kvacid
PVin1_0000309	-an-upalabdhī tarhi prabhava-a-bhāva-sādhanā	na anumānam, an-anvayāt. na hy atra dṛṣṭānto 'sti,
PVin1_0000408	ca kasyacit. sa khalu pratyakṣam pramāṇam	na anumānam iti bruvāṇaḥ kāsāncij jñāna-vyaktinām
PVin3_0002504	vacane dharṃiṇam eva sādhyam kuryād iti cet,	na, anumānasya sāmānya-viśayatvena eva gata-
PVin3_0008301	eva. kiṃ punaḥ kāraṇam sāmagryāḥ kāryam eva	na anumīyate. yena na samagrāṇī ity eva kāraṇa-
PVin2_0005006	anyatra vṛtṭi-virodho 'viśeṣaṇe vā	na anumeya-dharmatā iti cet, na, a-yoga-
PVin2_0007608	sato bhāva iti sāmarthyāt tat-siddher	na anumeya-vacanam. anvayas tv artha-āpattyā
PVin1_0000411	yathā-a-dṛṣṭa-sādharṃyāt tathā prasādhitam	na anumeyatām atipatatī. tac ca a-siddham iti na
PVin2_0009605	āgamikatvam ātmani pratipannaṃ syāt,	na anumeyatvam. yā apy a-siddhi-yojanā — tathā
PVin3_0004610	nirdiṣṭa-guṇa-niścayād eva ity a-niścito	na anaikāntikaḥ syāt. na vai vastu-dharma-
PVin3_0013604	na tā iha. mithyā-uttarāṇī jātayaḥ. teṣāṃ ca	na antaḥ, a-yoniśo-vikalpānām a-pratiṣṭhānāt.
PVin1_0002213	-kṛtatvāt saṃśaya-nirṇaya-ādi-bheda-vat.	na antarāḥ sukha-ādayo na api cetanāḥ. tad-
PVin3_0003001	-pravṛtta-vāg-abhimata āptaḥ. tad-vacanam	na antareṇa artha-tathā-bhāvam pravartata iti
PVin2_0007403	hy arthasya tan-mātra-anurodhiny eva,	na anya-āyatte, tad-bhāve 'bhūtasya paścāt
PVin2_0008215	tasya kiñcit, tādavasthyāt. atas tan-nāśano	na anya-kārī. tena ayam tad-a-tad-rūpa-a-karaṇād
PVin2_0006613	tādrśām a-vitatha-abhidhānāt. tathā hi	na anya-guṇa-doṣa-niścaye liṅgam asti. te hi ceto-
PVin2_0005208	niyama-artham ity āha. tatra a-sambhavād eva	na anya-dharma-vṛtṭi-niśedha-āśānkā. viruddha-
PVin3_0006003	tasmāt —viśiṣṭa-rūpa-anubhavād anyā	na anya-nirākriyā. tad-viśiṣṭa-upalambho 'tas
PVin2_0005109	ity avadhāraṇād dharṃiny a-vṛtṭir iti cet,	na, anya-niśedha-arthatvāt. tatra vṛttau
PVin3_0004402	viśeṣaṇāt, yathā — caitro dhanur-dharaḥ,	na anya-yoga-vyavacchedena, yathā — pārtho
PVin2_0008209	viśam a-jñaiḥ. tad ayam sattā-a-vyatirekeṇa	na anyat kiñcid vināśo 'pekṣata iti tad-vyāpī.
PVin2_0007006	svayaṃ rāga-ādimān na artham vetti vedasya	na anyataḥ. na vedayati vedo 'pi veda-arthasya
PVin3_0001509	bhojana-a-sambhave 'n-ākāṅkṣāyām vā. ito 'pi	na anyatara-artha-antara-bhāvah, ghaṭasya svato
PVin3_0001611	devadatta eva ity abhiprāyād a-doṣa iti cet,	na, anyatara-grahaṇena a-prasaṅgāt. tasmād idam
PVin3_0001711	prakaraṇa-sāmarthyā-ādikam api iti. tasmān	na anyatarat sāmānyena artha-antara-bhūtam, artha
PVin3_0001301	gatiḥ syāt. ukta-dharma-an-anvaya eṣa doṣo	na anyatra iti cet, na, sādhyatva-a-viśeṣāt. a-
PVin3_0002304	syāt. tena tatra eva bādhanā bhavati,	na anyatra iti cet, na, hetoḥ sarvasya guṇa-
PVin3_0002309	dharṃiṇo 'bhidhānād iha eva bhavati,	na anyatra iti cet, bādhanīya-arthasya śāstrasya
PVin2_0009804	-viśeṣe viśiṣṭa-rasa-vīrya-vipakā bhavanti,	na anyatra. tathā kāla-saṃskāra-bhedāt. na ca tad
PVin1_0001705	tathā hi ekatra dṛṣṭo bhedo hi kvacin	na anyatra dṛśyate. na hi vyakty-ātmānaḥ
PVin2_0005207	'sati nāstitā-abhidhānam a-saty eva nāstitā	na anyatra na viruddha iti niyama-artham ity āha.
PVin1_0000914	tat-saṅkalanena grhyate daṇḍy-ādi-vat.	na anyathā, artha-sambandha-abhidhāna-vyavasthā-a-
PVin2_0005608	yadi hi syāt, upalabhya-sattva eva syān	na anyathā iti, vṛkṣo 'yam śiṃśapātvāt, agnir
PVin1_0001108	-ādi-vikalpo 'rtha-sannidhāv eva bhavati.	na anyathā idantayā iti cet. na hy ayam gaur ity

PVin1_0000912 gr̥hītvā saikalayya etat tathā pratyeti
 PVin3_0007807 eva hi sa dharmas tasya gamakaḥ syāt,
 PVin3_0008202 eva sāmānyam a-pratipakṣam —idam eva iha
 PVin3_0011113 kāraṇam anumāpayati, tat-pratibandhāt.
 PVin3_0008209 bhāvo ’nuvarṇitaḥ. asāv api yathā-sannihitān
 PVin1_0003512 tasmād ātmā eva buddher anubhavaḥ. sa ca
 PVin3_0005608 tad-bhāvāt tan-nibandhanāḥ. uktam etat —
 PVin1_0002602 caitanyam. taṃ ca eka-rūpam eva paśyāma iti
 PVin1_0003508 arthaḥ, yo vijñānam sarūpayati. ata eva
 PVin3_0008009 hetos trīn pakṣa-dharmān āha. tathā hi
 PVin2_0005308 darśana-sādhanatvāt. dvi-rūpaṃ tarhi liṅgam.
 PVin3_0007504 vastu-mātra-vyāpini sādhyā-dharme
 PVin3_0011712 nivartate. tasmād viśeṣasya na vyatireko
 PVin3_0012308 -a-vyatirekī ced dhetur hetur ato ’nvayī.
 PVin3_0003603 -hetūnām a-sādhāraṇatā, yatra sattvam eva
 PVin3_0012501 anyo vyatirekaḥ. vipraśiddham ca etat —
 PVin1_0000612 ’pi tulya iti na pramāna-lakṣaṇam anumānam
 PVin3_0007207 tat-sva-bhāvaḥ sādhitō bhavati. sa ca tathā
 PVin2_0006202 niṣedhe sarva-gamakānām an-upalabdhi rūpam.
 PVin2_0005410 vidhānam praśiddham ca muktavā śabda ’sti
 PVin3_0003104 -āśrayam hi śāstraṃ virundhāno vihanyate,
 PVin3_0003403 upagama-a-viśeṣa ekaṃ pramānam bādhaḥ ca
 PVin3_0006007 hi tan-niyamāt tad eva asti iti niścāyayan
 PVin3_0011603 sādhyā-itarayor ato ’niścāyāt.
 PVin1_0002205 -indriya-upanidhau ca punaḥ sambhavāt.
 PVin3_0000507 sa sarvo ’bhyupagantavyaḥ, na vā kaścid iti.
 PVin3_0000106 -grahaṇam āgamāt para-drṣṭam na sādhanam
 PVin1_0002203 -ādīnām tat-sannidhāna-a-bhāve ’-bhāvāt.
 PVin3_0011510 -vṛtti-vyavacchedābhyām sarvasya saṅgrahāt.
 PVin2_0008214 siddhe hi bhāve kārako na taṃ karoti.
 PVin1_0001504 na ca prakāśo ’rthas tathā-vṛtīḥ.
 PVin2_0006810 tad-a-bhāve ’sya idam iti na sidhyati.
 PVin3_0000905 sādhyā-abhidhānāt pakṣa-uktiḥ pāramparyeṇa
 PVin1_0003510 hi viśaya-lakṣaṇam iti na kvacid anubhavo
 PVin3_0000204 iti cet, uktam atra āgama-prāmānya-cintāyām.
 PVin2_0008811 an-anumānam eva ity a-vyabhicāraḥ.
 PVin1_0001106 go-buddhim āsvam api kalpayato gor-darśanāt.
 PVin2_0007911 tad-aṅga-vikalatvād a-kṣūṇa-vidhāna-a-yogāt.
 PVin1_0002213 -ādi-bheda-vat. na antarāḥ sukha-ādayo
 PVin1_0000803 -kartuṃ yukto rasa-ādaya iva parasparam.
 PVin2_0009408 ’pi tayor a-pratibandhād vyāpty-a-siddheḥ.
 PVin2_0006708 upalambha-an-upalambha-a-bhāva-prasaṅgāt.
 PVin3_0000907 sūcakaṃ hetu-vaco ’-śaktam api svayam.
 PVin2_0008004 sva-bhāva-a-parāvṛtīḥ. apekṣāyām ca uktam.
 PVin3_0010909 virakto ’pi iti vacana-mātrād a-pratīṭiḥ.
 PVin1_0001907 pratyakṣam. ata eva ca na an-indriya-drṣṭir
 PVin2_0006604 punaḥ paryāyeṇa keśāñcid abhivyakteḥ.
 PVin1_0003308 ca na ayam vastu-sanniveśī vyavahāraḥ.
 PVin1_0003410 tathā-vidho na asti iti na tayor sārūpyam.
 PVin3_0006208 -a-bhāvād a-bhāva-siddhiḥ, yato ’yam doṣaḥ.
 PVin2_0008216 ayam tad-a-tad-rūpa-a-karaṇād a-kiñcit-karo
 PVin3_0005401 -sva-bhāvaḥ svasmāt sva-bhāvāt kadācin
 PVin1_0002106 vaiarthyaḥ ca. teṣām ataḥ sva-saṃvittir
 PVin3_0000902 eva hy arthaṃ gamayati, nāntariyakatvāt.
 PVin3_0000205 vā na tat-siddham parasya eva siddham. tan
 PVin3_0003102 na tīrtha-snāna-ādir a-dharma-śodhana iti
 PVin1_0001205 api dravyaṃ sprṣṭvā gr̥hṇāti iti cet,
 PVin2_0006907 api tu yogyatayā pradīpād iva rūpe. tan
 PVin1_0001807 -sādhanayor prāpti-parihārya pravartate.
 na anyathā. kiñcit kenacid viśiṣṭam gr̥hyamānam
 na anyathā. puruṣa-pravṛtter a-vastu-pāratantryāt.
 na anyad iti. yady avaśyam ete ’n-anya-saṃsargīno
 na anyad vipakṣe ’-darśane ’pi. sarva-darśino hi
 na anyam apekṣata iti tan-mātra-anubandhi sva-
 na anyasya kasyacit. pratyakṣa-prativedyatvam apy
 na anyā eva an-upalabdher dr̥śya-sva-bhāva-a-sattā,
 na anyā buddhir anyo ’nubhavaḥ. saṃsargād a-
 na anyo ’nubhāvyo buddhyā asti tasyā na anubhavo
 na anvaya-mukhena hetur gamakaḥ, a-nityatvād a-
 na, anvaya-vyatirekayor pṛthag-rūpatvāt. te tv
 na anvaya-vyāghātaḥ. na hi tatra avaśyam viśeṣa-
 na anvayaḥ. a-darśana-mātram āśritya ācāryeṇa
 na anvayy a-vyatirekī ced a-nairātmyam na sa-
 na anvayī ity udāharaṇam evam-phalam. saṅketa-
 na anvayo na vyatireka iti. ya eva khalu na ity
 na anveti. tatra pratyakṣam kalpanā-apoḍham a-
 na anveti. yad api sattā-mātram anveti, na tena
 na aparāḥ praśiddha-hetuḥ. sā iyam praśiddha-
 na aparāḥ. vyavahāraḥ sa ca a-satsu na iti prāptā
 na aparām, an-abhyupagamāt. tasya api snānāc
 na aparām iti yat kiñcid etat. puruṣa-icchā-kṛtā
 na aparo ’sty apara-anubhavo vā iti niścāyayati
 na apy a-pratipattiḥ, kenacid sambandhāt. a-
 na apy a-manas-kārāḥ, ubhaya-sannidhāv api middha
 na apy a-siddhy-ādayaḥ, yady evam idam api syān
 na apy an-arthataḥ. siddhir iti jñāpana-arthaṃ.
 na apy an-indriyāḥ, rūpa-ādy-anuṣaṅginām tad-
 na apy anayor ekatra vṛtti-niścāyaḥ, tādātmyena
 na apy anya-kriyāyām tasya kiñcit, tādavasthyāt.
 na apy anyāḥ kaścid iha anuṣaṅgī ity a-bhāva eva
 na apy arthavattā. arthebhyo jñāpana-icchā, tayā
 na apy alam. śaktasya sūcakaṃ hetu-vaco ’-śaktam
 na apy asya kaścit, tatra api gr̥hya-grāhaka-
 na apy asya kaścid viśeṣaḥ pramāna-a-saṃvāde.
 na apy ākāra-bheda eva tad-a-tattve nibandhanam,
 na api iyam artha-sannidhim apekṣeta. na hi gava-
 na api caramasya a-sāmarthyam eva, kasyacit
 na api cetanāḥ. tad-ātmanām śabda-ādīnām
 na api tad-balena udīyamānam vijñānam artha-
 na api tena na asti iti vacanāt tathā bhavati,
 na api para-apekṣā, tasya tatra a-kiñcit-karatvāt,
 na api pāramparyeṇa, sādhyasya eva abhidhānāt.
 na api yugapat kriyā, tat-sva-bhāvasya paścād apy
 na api viśeṣāt, abhiprāyasya dur-bodhatvād
 na api viśaya-antarasya. sva-jñāna-kāla-bhāvī tad
 na api śabdā yathā-bhāvaṃ vartante, yatas tebhyo
 na api sannikarṣaḥ pramānam, sarva-ātmanā
 na api sthūla eko viśayas tathā-avabhāsi, paṇy-
 na api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi yo ’yam
 na apekṣyate. kathaṃ kriyā-pratīṣedhaḥ. vināśa
 na apaiti iti nityam upalabhyeta. evaṃ hi sa
 na abhijalpa-anuṣaṅginī. a-śakya-samayatvān na
 na abhidhānam, sambandha-niyama-a-bhāvāt. tato na
 na abhyupagamāt parikṣā-a-vṛtīḥ, api tu
 na abhyupeta-bādhā. sarveṣām a-drṣṭa-pratipatti-
 na ayam ghaṭa iti jñāne varṇa-pratyavabhāsanāt.
 na ayam doṣaḥ pratibandha-a-bhāvād a-pratīpādaka
 na ayam doṣaḥ, yasmāt tad-drṣṭāv eva drṣṭeṣu

PVin3_0008004	niścīyeta, tadā na virodha-vyabhicārāv iti	na ayam prasāṅga iti. eṣa dvi-vidho hetuḥ sva-
PVin1_0003308	śakti-bhedena vyavasthā-bheda-darśanāc ca	na ayam vastu-sanniveśī vyavahāraḥ. na api
PVin1_0002813	-dhiyo 'pi saṃsr̥ṣṭa-abhilāpaḥ pratyayaḥ. tan	na ayam sphuṭa-pratibhāso vikalpako bhavitum
PVin1_0000606	vā bhāve niyamena tat-saṃvāda-a-yogāt.	na artha-a-vyabhicārād artha-saṃvādanam
PVin1_0003206	prasidhyati. sā ca tasya ātma-bhūtā eva tena	na artha-antaram phalam. dadhānam tac ca tām
PVin3_0008803	pratibandhaḥ. sa hi tasya pāta-pratibandho	na artha-antaram eva, yaḥ sthāpayitrā kriyate.
PVin1_0003215	indriyāni bhedakāni, sarva-jñāna-hetutvāt.	na artha-ālocanam, a-tādrūpye tasya eva tad-artha
PVin2_0007009	-kāma iti śrutau. khādec chva-māmsam ity eṣa	na artha ity atra kā pramā. prasiddho loka-vādaś
PVin1_0000814	-grahaṇa-prasaṅgāt. tataḥ smr̥tyā vyavadhānān	na artha-upayogo 'n-antara-vyāpāra-phalaḥ syāt.
PVin2_0007903	kācit syād api yā a-naśvara-ātmānam janayet.	na, artha-kriyā-śakti-lakṣaṇatvād vastunaḥ. sarva
PVin1_0001513	iti ślāghaniya-prajño devānām priya iti.	na artha-jñānam buddher liṅgam, kiṃ tarhi indriya
PVin1_0001307	prabodhayaty āntaram saṃskāram. tena smr̥tiḥ,	na artha-darśanād iti cet, na, tat-sambandhasya a-
PVin1_0004013	iti cet, a-pratyakṣa-upalambhasya	na artha-dr̥ṣṭiḥ prasidhyati. na hi viśaya-sattayā
PVin1_0002302	viśeṣāt priti-tāpayoḥ. bhāvanāyā viśeṣeṇa	na artha-rūpāḥ sukha-ādayaḥ. yadi hi śabda-ādy-
PVin3_0007310	-sādhanam artha-sattā-mātra-sādhanam eva,	na artha-viśeṣa-sādhanam ity apārthakam. anyatra
PVin1_0001102	-utthāpitā sā ca nivartyeta icchayā matiḥ.	na artha-sannidhim iḥṣeta api ca iyam viśeṣaṇa-
PVin3_0000712	sidhyaty artha-śūnyam vivakṣā-mātram. tato	na artha-siddhiḥ, tad-icchāyā vastuni vṛtti-
PVin3_0002403	pakṣa-lakṣaṇa-bāhya-arthaḥ svayam-śabda 'pi	na arthaṃ kañcana puṣṇāti. śāstreṣv icchayā
PVin2_0007006	iti na iha pratanyate. svayam rāga-ādimān	na arthaṃ vetti vedasya na anyataḥ. na vedayati
PVin3_0001206	viśeṣa iti vyavasthā-mātram bhidyate,	na arthaḥ. artha-antare ca prakṛtād viśeṣe sādhye
PVin2_0004807	arthasya a-siddheḥ. ata eva sad api sāmānyam	na arthaḥ. tasmād vastu-rūpa-a-visaṃvādanam eva
PVin3_0009211	tatra api hi śabda eva kevalaḥ siddhaḥ,	na arthaḥ. na hi pare 'pracyuta-ātmana
PVin1_0001908	sva-jñāna-kāla-bhāvī tad-a-tulya-kriyā-kālo	na arthaḥ saha-kārī iti cet, na, ubhayos tulya-
PVin3_0003411	-doṣau hi para-arthe 'numāne 'dhikriyete,	na arthasya, vaktur upālambhād a-yathā-artha-
PVin3_0013505	na bhavati prasiddhiḥ. evam etat. kiṃ tu	na arthānām niṣpatty-a-niṣpatti sādhana-
PVin1_0001502	ca kva antar-bhāvyatām arthe buddhau vā.	na arthe, adhyātmaṃ parisyandād ihā-vaśena udaya-
PVin3_0000901	artha-gateḥ śaktiḥ pakṣa-hetv-abhidhānayoḥ.	na arthe tena tayor na asti svataḥ sādhana-
PVin2_0005701	dharma-dharmitayā bhedo buddhi-parikalpito	na artho 'pi, vikalpa-bhedānām sva-tantrānām an-
PVin3_0006405	-ādir na sidhyati. a-niścaya-phalā hy eṣā	na alam vyāvṛtti-sādhanē. ādya adhikriyate hetau
PVin3_0010811	yaḥ strī-śūdra-sādharāṇam api vivekaṃ	na avagāhate. tasmād ātmani darśana-mātreṇa an-
PVin1_0003413	ity a-vikalam dr̥ṣyeta. avayavasya āvaraṇam,	na avayavina iti cet, ardhā-āvaraṇe 'py an-
PVin3_0011403	arthānām sāmāgrī saṅghātaḥ, tathā api	na avāśyam kāraṇāni kāryavanti bhavanti,
PVin2_0006101	-a-bhāvo na yuktaḥ. kārya-an-upalabdihāv api	na avāśyam kāraṇāni tadvanti bhavanti iti kutas
PVin2_0007711	nanv an-apekṣānām api keṣāñcit kvacin	na avāśyam tad-bhāvaḥ, bhūmi-bīja-udaka-sāmagryām
PVin2_0006504	a-prāmānyāt. tatra ca prakaraṇe bahavo 'rthā	na avāśyam nirdeśyāḥ, yathā pratyātma-niyatāḥ
PVin2_0007605	eva atra a-nityaḥ śabda iti bhavati. tasmān	na avāśyam pakṣa-nirdeśaḥ kartavyaḥ. vyatireky
PVin2_0006306	iti. kāraṇānām kārya-ārambha-a-niyamān	na avāśyam śita-bādhako 'gniḥ, yatas tad-a-bhāvo
PVin2_0008201	sato hi bhavatas tādr̥śasya eva bhāvāt.	na avāśyam sataḥ kutaścid bhāva iti cet, ākasmikī
PVin2_0007705	teṣām api sva-pratyaya-adhina-sannidhitvān	na avāśyam sannidhānam iti kaścin na vinaśyed api.
PVin2_0009109	syāt. phalasya api para-upaskāra-apekṣiṇo	na avāśyam hetau bhāva iti tad-bhāva-hetor
PVin3_0001007	śabda '-nitya ity arthād gamyata eva. tan	na avāśyam asya nirdeśaḥ. tena an-uktāv api
PVin2_0007702	naśvaraḥ. tathā hi sa-apekṣānām hi dharmānām	na avāśyam-bhāvitā iḥṣyate. nir-apekṣo bhāvo
PVin3_0009311	nivṛttā a-pracyutā ca. avasthā nivartate,	na avasthātā iti cet, kā iyam avasthā. yā iyam
PVin2_0010002	eka-nivṛtṭyā anya-vinivṛtṭiḥ katham bhavet.	na aśvavān iti martyena na bhāvyaṃ go-matā api
PVin3_0013605	a-pratiṣṭhānāt. yathā āha paraḥ —	na asty ātmā iti pratijñā-virodho nāma pratijñā-
PVin3_0010902	a-pratibandhāt. a-sati rāge vacanam	na asti ity a-niścito vyatirekaḥ. na hi rāga-
PVin2_0007815	bhāva-pravibhāgaḥ. tad-a-bhāvāt phalasya api	na asti ity a-samānam. nanv idam apy a-niśceyam
PVin3_0012702	eva upahasati. śāśa-avayava-bhūtam viśāṇam	na asti ity abhidhātari kaḥ prastāvaḥ śāśo 'py
PVin1_0000313	tathā yukta-upalambham an-upalabhamānā	na asti ity āhuḥ. tan nimitta-upadarśanena an-
PVin3_0011709	-pratibandhas tādātmya-tad-utpattibhyām anyo	na asti ity uktam. te ca darśanena vinā na
PVin3_0012710	vayam apy etad eva brūmaḥ. yo vā sambandho	na asti ity ucyate, sa eva a-bhāvaḥ. sambandhī
PVin2_0009412	yathā yadi. na asti sa khyāpyate nyāyas tadā	na asti ity gamyate. iti saṅgraha-ślokaḥ. nanu
PVin3_0012010	iti katham a-samaḥ prāṇa-ādih. a-sapakṣa eva	na asti ity ca asya sapakṣe 'stīti ucyate,
PVin3_0010201	yasmād idam iha sandigdham, tasmād idam iha	na asti ity ca su-bhāṣitam. tasmād an-apekṣita-
PVin3_0012105	sataḥ sapakṣān na nivṛttir ity a-sapakṣa eva	na asti ity cet, na iti sā eva nivṛtṭer nivṛttir
PVin3_0012101	tata eva sapakṣa eva asti, a-sapakṣa eva	na asti ity dr̥ṣṭāntayor anyatareṇa artha-āpattyā
PVin1_0003409	bāhulya-virodhāt. bahuṣu ca tathā-vidho	na asti ity na tayor sārūpyam. na api sthūla eko
PVin2_0009404	tad-arthaṃ vacanam. yady an-upalabhamāno 'pi	na asti ity na pratiyāt, vacanād api na eva
PVin2_0009614	vyāvṛtṭer eva a-niścayāt. yo hi yatra	na asti ity niścitaḥ, sa bhavan katham tad-a-

PVin3_0004107 -ādiṣv an-upalabhyamānaṃ kṣīraṃ vā tatra
 PVin2_0005407 -bhāvo 'sato 'pi san. vastv-a-bhāvas tu
 PVin2_0009403 vacanam. na an-upalabhamānasya tāvatā
 PVin3_0012704 tarhi śāsa-sambandhi. yady evaṃ sambandho
 PVin2_0009409 a-pratibandhād vyāpty-a-siddheḥ. na api tena
 PVin2_0009411 yato 'sya vyāvṛttam iti bhavati. na ca
 PVin1_0000314 āhuḥ. tan nimitta-upadarśanena an-upalabdher
 PVin3_0006412 na asti iha śiṃśapā vṛkṣa-a-bhāvāt,
 PVin3_0006411 tadā sva-rūpeṇa vā prayujyate, yathā —
 PVin3_0006412 yathā — na asti iha dhūmo 'n-upalabdheḥ,
 PVin2_0009411 iti bhavati. na ca na asti iti vacanāt tan
 PVin3_0006209 -jñāna-bhāvāt, kiṃ tarhi yo 'yam upalambho
 PVin1_0003902 vyavasyati. bhāvā yena nirūpyante tad-rūpaṃ
 PVin2_0007204 saṅketas tat-prakāśanaḥ. a-pauruṣe ya
 PVin1_0000508 -niścaya iti cet, vyāhatam etat — tac ca
 PVin2_0006511 — na asti viraktaṃ cet devatā-viśeṣo vā,
 PVin2_0007805 na sa-apekṣāḥ. yāvata sa eva eṣāṃ sva-bhāvo
 PVin2_0007807 api keṣāñcit satāṃ vā sa eva sva-bhāvo
 PVin2_0006511 'rthaḥ sva-bhāva-viśeṣo vā, yathā —
 PVin2_0009412 asti iti vacanāt tan na asty eva yathā yadi.
 PVin3_0012811 -deśa-sannihita-sva-bhāvātā. na hi yo yatra
 PVin3_0009413 na sidhyati iti vakṣyāmaḥ. sarvathā
 PVin3_0000901 pakṣa-hetv-abhidhānayoḥ. na arthe tena tayor
 PVin1_0000907 an-upayogāt smr̥ti-prabodhe ca upayuktatvān
 PVin3_0011205 tadā apy apārthako vacana-udāhāraḥ. tasmān
 PVin3_0003703 cet, asti nāma idr̥śasya viniścaye sambhavo
 PVin3_0006306 eva kaścīn nāma-antareṇa uktaḥ syāt. tasmān
 PVin2_0006313 punar virodhe gamikā eva, yathā —
 PVin3_0013203 dr̥ṣtānto nāma kaścit sādhana-avayavaḥ. tena
 PVin3_0012811 na asti, sa tad-deśam ātmanā vyāpnoti. nanu
 PVin3_0002102 ca arthe bādhte 'nyasya kā kṣatīḥ. uktaṃ ca
 PVin3_0013104 kṛtakatva-prastāve ca an-āgama-āśrayān
 PVin2_0007214 loke vyavahāro dr̥ṣṭa iti samśayaḥ. tasmān
 PVin3_0001401 saṅghātāt siddhā api pārārthya-a-viśeṣe
 PVin3_0011709 te ca darśanena vinā na sidhyataḥ. tan
 PVin3_0011710 tan na ātma-avinābhāvi prāṇa-ādīḥ. tata eva
 PVin3_0011102 nanv atra apy eṣa tulyaḥ prasaṅgaḥ —
 PVin3_0005308 tasmād eṣa śabda na indriyaṃ na sannikarṣaṃ
 PVin3_0005211 kiñcid ity eka-anta eṣaḥ. syād etat,
 PVin3_0012108 devānāṃ priyaḥ, yas tad-viṣayaṃ pratiśedham
 PVin3_0007512 -dharmam hetum icchati, sa katham bhāvaṃ
 PVin3_0001903 ātmanā eva iṣṭaḥ sādhyāḥ, śāstra-upagame 'pi
 PVin2_0005204 -bhāva-an-upalabdhyā grāhya-viṣayayā siddhā,
 PVin3_0012501 na anvayo na vyatireka iti. ya eva khalu
 PVin3_0011809 -ādayaś cet, anyatra a-dr̥ṣṭaḥ sa ghaṭa-ādau
 PVin3_0007607 tat kim idānīm vidhi-viṣayo 'stu. tad api
 PVin3_0001909 dhetur viruddhaḥ syāt. a-prakaraṇān
 PVin3_0012712 yuktiḥ. aṅgī-kṛta-sambandham dravyam api
 PVin2_0005411 'sti na aparāḥ. vyavahāraḥ sa ca a-satsu
 PVin3_0012105 nivṛttir ity a-sapakṣa eva na asti iti cet,
 PVin1_0003203 ātmanā bhāvān vyavasthāpayati idam asya idam
 PVin3_0009206 maraṇam āha. na ca idr̥śam prāṇi-maraṇam iti
 PVin2_0009511 śeṣavataḥ. kiṃ ca vyatireky api hetuḥ syāt.
 PVin3_0002310 śāstrasya upagamād anyatra apy astu. tasmān
 PVin1_0003201 atha katham idānīm sato rūpaṃ na nirdiśyate.
 PVin1_0001013 -ādīnāṃ indriya-jñāna-a-viṣayatvāt. tasmān
 PVin1_0003701 dr̥ṣṭam. iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā
 PVin1_0001105 hi kalpanāḥ pratisaṅkhyā anena nivartayitum,
 PVin3_0005308 eva jñāna-utpatteḥ. tasmād eṣa śabda
 na asti iti nyāya eṣaḥ. asty eva upalambho dadhy
 na asti iti paśya bāndhya-vijr̥mbhitam. nivṛttir
 na asti iti bhavati. tad-arthaṃ vacanam. yady an-
 na asti iti vaktavyam, na viṣāṇam. kiṃ vai
 na asti iti vacanāt tathā bhavati, atiprasaṅgāt.
 na asti iti vacanāt tan na asty eva yathā yadi.
 na asti iti vyavahāraḥ sādhyate mūḍhṃ prati,
 na asti iha dhūmo 'n-agner iti. pratiśedhya-artha
 na asti iha dhūmo 'n-upalabdheḥ, na asti iha
 na asti iha śiṃśapā vṛkṣa-a-bhāvāt, na asti iha
 na asty eva yathā yadi. na asti sa khyāpyate
 na asti ghaṭa iti, tata eva a-bhāva-upalambhāt,
 na asti tattvataḥ. yasmād ekam an-ekam ca rūpaṃ
 na asti tasya sā eka-arthatā kutaḥ. sva-bhāva-
 na asti tena ca pratipattir iti. nivṛtter vā asya
 na asti dāna-hiṃsā-ādi-virati-cetanānām abhyudaya-
 na asti yas tad-utpādanaḥ śāli-bījasya iti tat-
 na asti yo vinaśvaraḥ. tat-sva-bhāva-apekṣatvān
 na asti viraktaṃ cet devatā-viśeṣo vā, na asti
 na asti sa khyāpyate nyāyas tadā na asti iti
 na asti, sa tad-deśam ātmanā vyāpnoti. nanu na
 na asti samāno dharmo dhvasta-itarayor a-bheda-
 na asti svataḥ sādhana-samsthitiḥ. artha eva hy
 na asya an-upakāriṇo buddhir bhāvaṃ apekṣeta.
 na asya api vipakṣe 'dr̥ṣṭi-mātreṇa vyāvṛttir a-
 na asya pratidvandvī vidyata iti. a-viśiṣṭa-
 na asya pratyayasya sambhavaḥ. darśana-ānantaryaṃ
 na asya roma-harṣa-ādi-viśeṣāḥ santi sannihita-
 na asya lakṣaṇam prthag ucyate, gata-arthatvāt.
 na ākāśa-deśe rūpa-ādayas tad-deśam ca ghaṭa-
 na āgama-apekṣam anumānaṃ sva-gocare. siddham
 na āgama-upanyāsaḥ. sādhyāś ca pratibandho yac
 na āgamasya api nivṛttir artha-a-bhāvaṃ gamayati.
 na ātma-arthāḥ. samhata-para-artha-kriyā-upagamād
 na ātma-avinābhāvi prāṇa-ādīḥ. tata eva na ātma-
 na ātma-nivṛttāv asya nivṛttir api, yato
 na ātmani darśanena anumānam iti. na, tayor iha
 na ātmānam anyad vā kiñcij jñāna-utpatti-
 na āvaraṇān nityaṃ sarve śabdā na śrūyante, api
 na icchaty a-sad a-bhāva ity-evam-ādi ca
 na icchet. sva-bhāva eva hi kayācid apekṣayā
 na itara iti darśana-arthā. tatra sarva-anya-iṣṭa-
 na itarayā iti yāvat. an-upalabdhyā api viparyaye
 na ity anvaya-pratiśedhaḥ, sa eva vyatireka iti.
 na iti kutaḥ. tena a-jñāta-vyatirekasya vyāvṛtti-
 na iti cet, katham idānīm na pratiśedha-viṣayaḥ,
 na iti cet, tad anyatra api samānam. na, atra
 na iti cet, priyam anuṣṭhitam. yadi idam eva
 na iti prāptā atra mūkatā. satāṃ ca na niśedho
 na iti sā eva nivṛtter nivṛttir a-sataḥ katham
 na iti su-vyavasthitā bhāvāḥ. tasmāt prameya-
 na idam taruṣu sidhyati. na hy an-apekṣita-
 na idam nir-ātmakam jivac-charīram a-prāṇa-
 na idam pratijñā-doṣa-lakṣaṇam nyāyām,
 na idam idantayā śakyam nirdeṣṭum. a-nirūpitena
 na indriya-jñānam artha-saṃyojanām kalpanām
 na indriya-buddhaya iti cet, na, tatra apy a-
 na indriya-buddhiḥ, sāmagrī-sākalye 'pi
 na indriyaṃ na sannikarṣam na ātmānam anyad vā

PVin2_0008509 -ādiṣv a-saty apy agnau bhāvād a-kāryam.
 PVin2_0008201 bhāva iti cet, ākasmikī tarhi sattā iti
 PVin2_0006602 niyama-a-bhāvāc ca bhavej jñāpaka-a-siddhiḥ.
 PVin2_0008204 cet, na niyamavati syāt. tasmān
 PVin3_0001807 a-nitya-śabdaḥ śabdaḥ syāt. sa ca
 PVin3_0001807 -nitya-śabdaḥ śabdaḥ syāt. sa ca na iṣṭa iti
 PVin2_0010008 eva vaidharmya-drṣṭānte 'vaśyam iha āśrayo
 PVin3_0012306 vyatireka-a-bhāve 'pi sapakṣe prāṇa-ādir
 PVin3_0003710 tad eka-saṅkhyā-vivakṣā apy atra viṣaye
 PVin2_0007208 niyamo nāma tatra kaḥ. dyotayet tena saṅketo
 PVin3_0009405 eva avasthā-bhedo vastu-bheda-lakṣaṇam kiṃ
 PVin2_0008503 a-viśiṣṭa-sāmānya-vivakṣāyāṃ vyabhicārān
 PVin3_0006607 bhāvas tat-sva-bhāva-janana-sva-bhāvo vā kiṃ
 PVin3_0007101 'nyatra vā hetuḥ syāt, sādhyam api kasmān
 PVin2_0007101 prasiddhiś ca nrñam vādaḥ pramāṇam sa ca
 PVin3_0001613 hi ghaṭena eva sa-dvitiyo dehena eva vā iti
 PVin2_0006106 kārya-vivekāḍ a-bhāva-gatiḥ, yathā –
 PVin2_0006109 tathā tad-viruddha-upalambhaḥ, yathā –
 PVin1_0003905 upajāyate. a-tad-ātmani tādātmya-vyavasāyena
 PVin3_0012109 artho 'sati nāstitā ity atra antare. tena
 PVin2_0007004 vādaḥ pramāṇa-vārttike pratiśiddha iti
 PVin3_0007201 kasyacit sattā-mātre virodha-a-bhāvān
 PVin3_0012801 a-vyabhicāry api saṃśaya-hetur uktaḥ, sa iha
 PVin3_0011303 -viparyaya-sādhanād viruddhaḥ. sa kasmān
 PVin3_0005604 an-upalabdhir api kācit ṛṭṭiyo hetuḥ, sa kiṃ
 PVin3_0007707 bhāṣate sattāyāṃ ca a-vyabhicāram iti katham
 PVin3_0010802 an-upanaya iti cet, tulye nyāye kiṃ
 PVin3_0010702 sandigdho 'tra vyatirekaḥ, sarva-jño vaktā
 PVin3_0005901 sva-viṣaya-jñāna-a-bhāvād evaṃ bhavati idam
 PVin3_0005811 yasmāt —eka-upalambha-anubhavād idam
 PVin3_0005904 vikalpau bhavataḥ — idam upalabhe , aparaṃ
 PVin2_0008507 yad upalabhyate, tatra eka-a-bhāve 'pi
 PVin3_0000611 eka-upagamasya apara-tyāga-nāntariyakatvān
 PVin2_0009615 a-bhāvaṃ na gamayet. pramāṇa-antara-bādhanān
 PVin1_0001909 -kriyā-kālo na arthaḥ saha-kāri iti cet,
 PVin3_0012605 ca tad-a-tat-samayavatām a-niścita-sādhanā
 PVin3_0004609 hetāv apy a-pratibhānāt syāt saṃśayaḥ, sa ca
 PVin3_0011408 nānā-sva-bhāva-upakāra-sādhanam etat.
 PVin1_0003506 a-raktam iti rakta-a-raktaṃ drṣyeta. tasmān
 PVin1_0000904 api syāt. ātma-a-bhedena sāmārthya-a-viśeṣān
 PVin3_0001508 devadatta-yajñadattayor anyataram bhojayeti,
 PVin1_0001110 sannihita-artha-niścaya-lakṣaṇatvāt.
 PVin3_0003807 anumānam. tena a-sādhanānam āha. yasmān
 PVin3_0013103 nityam ca. ato 'sya pramāṇasya vṛtṭiḥ. tan
 PVin3_0006712 na tasya eva a-bhāvaḥ śabda-prayogataḥ.
 PVin1_0000503 tat-siddhāv api buddhi-vikalpe saṃśayāt.
 PVin1_0002101 kriyate saṃvittiyā, tasyās tad-ātma-rūpatvāt.
 PVin3_0012611 pramāṇa-lakṣaṇam asti iti prameyo 'bhāvaḥ.
 PVin3_0004705 iṣṭa-a-prāpteh. nanu viparyaya-prāptir api
 PVin3_0004810 sādhyā-dharma-sāmānyena eva iti, syāt tadā
 PVin1_0003001 etena mānaso 'pi viplavo vyākhyātaḥ.
 PVin2_0009404 'pi na asti iti na pratīyāt, vacanād api
 PVin1_0002109 āviṣṭa-abhilāpā. sā pratyakṣam pramāṇam.
 PVin3_0010907 eva ubhaya-āśrayaḥ pūrvako viparyāso moḥaḥ.
 PVin1_0002610 vyavasthāpayet. a-bhinna-vedanasya aikye yan
 PVin3_0004809 niyoga-vṛtṭeh. sapakṣa-lakṣaṇa-virodhāc ca
 PVin2_0007713 na, tatra api santāna-pariṇāma-apekṣatvāt.
 PVin3_0011006 deśitāḥ. etāś ca sa-jātiya-abhyāsa-vṛtṭayaḥ.
 PVin3_0009903 prakāśamānāḥ sva-ātma-prakāśakā ity ucyante.

na, indhana-vikāra-hetur uṣṇa-sparśa-viśeṣasya
 na iyaṃ kasyacit kvacit kadācid viramet. tad dhi
 na iyatā tad-a-bhāvaḥ. punaḥ paryāyeṇa keṣāñcid
 na iyaṃ ākasmikī kvacit. katham tarhi idānim a-
 na iṣṭa iti na iṣṭa-vighātaḥ kaścit. tasmāt
 na iṣṭa-vighātaḥ kaścit. tasmāt kevala eva dharmo
 na iṣṭaḥ. drṣṭānte hi sādhyā-dharmasya tad-bhāvas
 na iṣṭaḥ. sapakṣa-a-vyatirekī ced dhetur hetur
 na iṣṭā eva. viṣayam ca asyā nivedayīṣyāmaḥ. tad
 na iṣṭām eva asya yogyatām. ity antara-ślokaḥ.
 na iṣyate. evaṃ hi sukha-ādīnām a-sandigdho bhedo
 na iṣyate. katham idam gamyate – na dhūmo 'gnim
 na iṣyate. kiṃ pāraparyeṇa, ante 'pi tat-sva-
 na iṣyate. tat kila evaṃ prasādhyamānam viśeṣi-
 na iṣyate. tataś ca bhūyo 'rtha-gatiḥ kim etad
 na iṣyate. vidher a-yogāc ca dvayor ekasya
 na iha a-pratibaddha-sāmārthyāni dhūma-kāraṇāni
 na iha a-pratibaddha-sāmārthyāni śīta-kāraṇāni
 na iha tat. a-darśanāj jagaty asminn ekasya api
 na iha pratanyate. na ca a-sann ātmā, sattā-
 na iha pratanyate. svayam rāga-ādīmān na artham
 na iha sattā-sādhanā pratiśedhaḥ, kiṃ tu tathā
 na uktaḥ, anumāna-viṣaye '-sambhavāt. na hi
 na uktaḥ. sādhyatā-a-bhedāt. na hy ayam ābhyām
 na udāhṛtaḥ. so 'pi sva-bhāva-hetāv antar-bhavati
 na unmattaḥ. vipakṣa-vṛtṭyā vyabhicāraḥ. tat-
 na upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-yukte
 na upalabdhā ity evaṃ-prakārasya an-upalambhasya
 na upalabha iti yato 'bhāva-vyavahāraḥ, kiṃ
 na upalabhe iti. buddher upalabhe vā iti
 na upalabhe ca iti. yasmād artha-viśeṣa-gatiḥ
 na upalabhyate, tat tasya kāryam. tac ca dhūme
 na ubhaya-dharmā asti iti. siddha-anta-upagama-
 na ubhaya-vyavacchedaḥ. anyonya-vyavacheda-
 na, ubhayos tulya-kālatvāt. a-sataḥ prāg a-
 na eka-anta-grāhīnyaḥ syuḥ. tasmād yathā kathañcid
 na eka-antena anaikāntikaḥ. tan niścita-tad-bhāvo
 na eka-kāla-an-eka-upakāra-sādhanam. upakārasya
 na ekaḥ kaścīd arthaḥ, yo vijñānam sarūpayati.
 na ekasya ekatra kriyā-a-kriye syātām. tena syād
 na ekasya bhojana-a-sambhave 'n-ākāṅkṣāyāṃ vā.
 na etad asti, yasmād a-vidyamāna-a-bhede 'pi tad-
 na etad eva ekam udāharaṇam adhikṛtya idam ucyate,
 na etad vastu-bala-āyātāṃ kṛtakatvaṃ
 na ete śabdāḥ sva-lakṣaṇa-viṣayāḥ, an-ādi-kāla-
 na enam anya-sambandhinam puruṣa-mātra-pratyakṣam
 na enam iyaṃ abhilāpena saṃsrjati, tathā-vṛtṭer
 na eva a-bhāvaḥ kaścit, sarveṣāṃ kathañcid bhāvād
 na eva asti. na vai viparyaya-prāptiyā eva dūṣaṇam,
 na eva kaścīd sapakṣaḥ, tathā-vidhasya a-
 na eva dvi-candra-ādi-bhrāntir indriya-ja ity eke.
 na eva pratyēṣyati. tad api hy an-upalambham eva
 na eva sukha-ādayaḥ saṃvedana-rūpāḥ. eka-artha-
 na evaṃ karuṇā-ādayaḥ, anyathā api bhāvād iti
 na evaṃ tad vibhedavat. sidhyed a-sādhanatve 'sya
 na evaṃ pratītiḥ. sādhyā-dharma-sāmānyena samāna
 na evaṃ bhāvasya kadācid apekṣā. tatra apy antyā
 na evaṃ rāga-ādayaḥ, viparyāsa-a-bhāve '-bhāvāt.
 na evaṃ liṅga-liṅgiṇoḥ, bheda-āśrayatvāt tad-

PVin2_0009814	a-śakyatvāt teṣām ca a-pratikṣepa-arhatvāt.	na evaṃ vākyaṇi, dṛṣya-viśeṣatvāt. a-dṛṣyatve 'py
PVin3_0011106	-siddhiḥ. a-cetanā vyatireka-viṣaya iti cet,	na evaṃ-vidhād vyatirekāt kāraṇa-śakti-siddhiḥ.
PVin3_0011904	ghaṭa-ādayo vyatireka-viṣayaḥ iti cet,	na evaṃ-vidhād vyatirekāt kāraṇa-sāmarthyā-
PVin3_0005910	sattā-viśeṣābhyaṃ iti na sva-tantrā siddhiḥ.	na evaṃ saṃvedanasya saṃvedana-antara-sattā-
PVin2_0008001	-vaikalye syāt. sākalye tu karoty eva.	na evaṃ a-kṣaṇikasya, sarvathā a-sambhavāt. na hi
PVin3_0006207	saṃvedanaṃ hy ātma-viśeṣād apara-sādhanam,	na evaṃ a-bhāvaḥ. na sva-viṣaya-jñāna-a-bhāvād a-
PVin2_0009808	sarva-prakārāṇaṃ puruṣaiḥ karaṇa-darśanāt.	na evaṃ a-sambhavad-viśeṣa-hetavaḥ puruṣāḥ, yena
PVin3_0006707	nir-viṣayasya ca pratiśedhasya a-yogāt.	na eṣa doṣaḥ, yasmāt —an-ādi-vāsanā-udbhūta-
PVin3_0005810	kathaṃ vā so 'bhāvaḥ kasyacit kāraṇam.	na eṣa doṣaḥ, yasmāt —eka-upalambha-anubhavād
PVin3_0007106	an-anvayaḥ siddher aṅgam, tataḥ saṃśayāt.	na eṣa doṣaḥ, yasmāt—bhāva-upādāna-mātre tu
PVin1_0003001	-candra-ādi-bhrāntir indriya-ja ity eke. tan	na, aindriye bhāva-a-bhāva-anurodhasya tattva-
PVin3_0005209	sva-viṣayāṇi jñānāni janayeyuḥ. na cet,	na kadācit kasyacit kiñcid ity eka-anta eṣaḥ.
PVin3_0008905	tad ayam na kenacit pratibaddha iti	na kadācit tiṣṭhet. tasmāt pāta-pratibandha ity
PVin2_0008611	sa hi dhūmo 'hetur bhavan nir-apekṣatvān	na kadācin na bhavet, tad-bhāve vaikalya-a-bhāvād
PVin3_0011001	arthatvāt. na yuktaḥ, vīta-rāgatvād iti cet,	na, karuṇayā api vṛtṭeḥ. sā eva rāga iti cet,
PVin2_0008304	-bhāvaḥ syāt. tad a-bhāvaṃ karoti iti bhāvaṃ	na karoti iti kriyā-pratiśedho 'sya kṛtaḥ syāt.
PVin3_0008902	yāvat. tena ayam evaṃ vācyāḥ syāt — pātaṃ	na karoti iti. tad api iṣṭam eva. na hi tasya tat
PVin3_0008901	ca. tasmād bhāva-kriyā-pratiśedha eṣa bhāvaṃ	na karoti iti yāvat. tena ayam evaṃ vācyāḥ syāt
PVin3_0003308	na bādha. kas tarhi idānīm anayor bhedaḥ.	na kaścit. kathaṃ tarhi pṛthag-vacanam. vākya-
PVin3_0004013	-ghaṭa-vad utpatty-āder na sambhavati.	na kaścid a-nityo ghaṭaḥ, tatra api vyakti-tiro-
PVin3_0010104	-vaśād vyavasthām apanudet. hetuś ca evaṃ	na kaścid anaikāntikaḥ syāt. vipakṣasya api icchā
PVin3_0003905	bhāvāt. etena saṅketa-anuvidhāyināṃ śābdānāṃ	na kaścid artha-niyamaḥ, atra ca eṣāṃ pratiśedhe
PVin3_0007108	-upādāna-mātre tu sādhye sāmānya-dharminī.	na kaścid arthaḥ siddhaḥ syād a-ṇisiddhaṃ ca
PVin3_0000602	evaṃ a-nityatā-utpatti-ṇisēdhaḥ kriyate,	na kaścid evaṃ karoti. na ca śakyam evaṃ kartum,
PVin3_0003903	eva. tad-vastv-a-bhāve śāṣiṇi nivāraṇe 'pi	na kaścid doṣaḥ. tasmād a-vastu-niyata-saṅketa-
PVin3_0003412	yadi sva-vacana-upagama-virodhayor	na kaścid bhedaḥ, kas tarhi viṣaya-bhedaḥ pūrva-
PVin2_0009001	-bhedaś ca. tataś cen na bheda-siddhiḥ,	na kasyacit kutaścic bheda ity ekaṃ dravyaṃ
PVin3_0005908	-siddhiḥ, tasya apy anyata ity an-avasthānān	na kasyacid viśeṣa-siddhiḥ syāt. arthasya tu sva-
PVin2_0006312	-gatiḥ, yataḥ kāraṇāt tat pratiyeta. tasmān	na kāraṇāt kārya-siddhiḥ. nimittayoḥ punar
PVin3_0008303	atra antare ca pratibandha-sambhavān	na kārya-anumānam. yogyatāyās tu dravya-antara-an
PVin3_0011105	-a-darśanāt tad-anumāne vyatireka-a-siddher	na kārya-kāraṇatā-siddhiḥ. a-cetanā vyatireka-
PVin2_0005903	-apekṣatvāt syād vyabhicāro 'pi iti cet,	na, kārya-kāle 'bhāva-pratipatteḥ, anya-
PVin3_0000401	na atīsete, a-pratyaytvāt. uktaṃ ca —	na kārya-sva-bhāva-an-upalambha-viśeṣebhyo 'param
PVin3_0007405	-buddhiṃ janayati. tatra sādhyā-nirdeśena	na kiñcit, tatra darśana-sambandha-ākhyāna-mātrād
PVin1_0000411	anumeyatām atipatati. tac ca a-siddham iti	na kiñcit pramāṇam a-pramāṇam vā 'nyatra anubhūta
PVin3_0002409	-prastāvād eva āśrayaḥ prasiddhaḥ siddha iti	na kiñcid etat. na hi sva-icchā-kalpita-bhedeṣv
PVin3_0005402	upalabhyeta. evaṃ hi sa nityaḥ syād yadi	na kutaścic sāmartyaṃ labhyeta pracyaveta vā,
PVin3_0001210	dharmā-kalāpasya kvacid an-anvayāt. tato	na kutaścic gatiḥ syāt. ukta-dharma-an-anvaya eṣa
PVin3_0008905	karaḥ katham asya sthāpayitā. tad ayam	na kenacit pratibaddha iti na kadācit tiṣṭhet.
PVin3_0008402	doṣāṇāṃ an-utpatteḥ. deha-ādīnāṃ hetutve 'pi	na kevalānāṃ sāmartyam asti iti vipakṣa-vṛtṭer a
PVin1_0003510	prakāśate. vyastaṃ hi viṣaya-lakṣaṇam iti	na kvacid anubhavo na apy asya kaścic, tatra api
PVin3_0013206	— yatra dhūmas tatra agniḥ, a-saty agnau	na kvacid dhūmaḥ, yathā mahānasa-itarayoḥ. yatra
PVin3_0004114	na tad-bhāvaḥ. yady a-sata utpattiḥ kiṃ	na kṣīrāc chaśa-viśāṇam, ko hi viśeṣo 'bhāva-a-
PVin2_0005210	eva, yena tata eva vyatirekād agnir auṣṇyaṃ	na gamayet. kiṃ tarhi tat-tulya-vyatireko 'pi.
PVin2_0009615	iti niścitaḥ, sa bhavan kathaṃ tad-a-bhāvaṃ	na gamayet. pramāṇa-antara-bādhanān na ubhaya-
PVin2_0005607	eva liṅgāni. yathā pradeśa-viśeṣe kvacin	na ghaṭa upalabdhi-lakṣaṇa-prāptasya an-
PVin3_0001608	syāt. sa ca na śarīrasya, an-anvaya-śāṅkayā,	na ghaṭasya, virodhād iti sāmānyena api na
PVin3_0001708	viśeṣa-sthiteś ca deha eva pratyayaḥ,	na ghaṭe. yathā ko 'py āyāta iti na parvate vṛkṣe
PVin3_0009403	'vasthātā-avasthitaḥ paryanuyojyaḥ. san vā	na ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv ekam
PVin2_0006311	-an-antaravād utpannaṃ pratyakṣi-bhavati.	na ca a-pratyakṣe kārye kāraṇa-bhāva-gatiḥ, yataḥ
PVin3_0010709	bādha-bhāve hy apara-a-bhāvo niściyate.	na ca a-viruddha-lakṣaṇam atīndriyaṃ su-jñāna-
PVin3_0012111	ity atra antare. tena na iha pratanyate.	na ca a-sann ātmā, sattā-sādhanā-vṛtṭeḥ.
PVin2_0007814	cet, na vai janma nāśi-sva-bhāvasya hetuḥ,	na ca a-hetoḥ sva-bhāva-niyamaḥ. tasmān na atra
PVin2_0007812	yata ime kecin naśvara-ātmāno jātāḥ.	na ca atra kaścic niyamakaḥ sva-bhāvasya asti,
PVin2_0004805	prekṣā-pūrva-kāriṇaḥ, na vyasanitayā.	na ca anumāna-pratibhāsa eva artha-sādhanam,
PVin3_0007809	-viṣayaṃ paśyati, tam eva pakṣi-kuryāt.	na ca anumāna-viṣaye pratyakṣa-ādi-bādha asti,
PVin1_0000210	-sāmartya-rahito 'yukta-pratipattir eva.	na ca anya-darśane 'nya-kalpanā yuktā,
PVin3_0007910	dharmāḥ sattā-sādhanā na hetu-lakṣaṇa-bhāk,	na ca anyā gatir asti. tasmān na sattā sādhyate.
PVin3_0002111	sambaddhasya eva bādhanam. pariḥāryaṃ	na ca anyeṣāṃ an-avasthā-prasaṅgataḥ. kena iyaṃ

PVin3_0012803	-upalambhasya vā viruddha-a-vyabhicāritāyām.	na ca anyo 'vyabhicāri. tasmād a-vastu-darśana-
PVin3_0009810	a-siddha ucyate. sa ca śabdāḥ pakṣi-kṛtaḥ,	na ca aparāḥ śabdāḥ, yo hetuḥ syāt. tasya eva ca
PVin3_0000509	yukti-prāptasya avaśyaṃ parigraha-arhatvāt.	na ca abhyupagamo yukti-bādhane samartha iti
PVin1_0001304	śabde tataḥ smṛtiḥ syāt, agni-dhūma-vat.	na ca ayam a-śabdakam arthaṃ paśyati, a-paśyaṃś
PVin1_0000712	tasmin pratibhāsamāne te 'pi pratibhāseran.	na ca ayam artha-a-saṃsparśi saṃvedana-dharmāḥ,
PVin3_0000605	paraspara-parihāra-sthita-lakṣaṇatayā vā.	na ca ayam utpatti-vināśābhyāṃ caitanyasya
PVin1_0000812	tad-yojanā sambhavati, śabda-antara iva.	na ca artha-abhipāta-kṛte 'satya-antare vikāre
PVin2_0006508	-sāmarthya-upadhānāj jñāna-utpādana-śaktiḥ.	na ca avaśyaṃ eṣāṃ kārya-upalambho yena
PVin1_0002405	ekam āntaraṃ prīti-paritāpa-rūpaṃ paśyāmaḥ.	na ca asya ayam ātmā para-upadhāno yuktaḥ, tad-a-
PVin3_0005405	-artha-antaravāt, artha-antaratve ca doṣāt.	na ca asya prayatna-an-ārambha-virāme kadācid
PVin2_0007109	āgama-artha-āśrayā yuktir atyakṣeṣu	na ca itarā. tad-arthasya a-pratiṣṭhānād yukter
PVin1_0002001	-ākāra-arpaṇa-kṣamam. ity antara-ślokaḥ.	na ca idaṃ pūrva-pramāṇa-viśaya-grāhi, an-
PVin1_0001703	artha-pratipattaye ca śabdāḥ prayujyante.	na ca indriya-artho 'nvayī, yataḥ śabdena dṛṣṭa-
PVin1_0001404	-buddhir iti kim atra anyena sādhanena.	na ca imāḥ kalpanā a-pratisaṃviditā eva udayante
PVin1_0003110	ayam asyāḥ karmaṇi niyamaḥ, tat sādhanam.	na ca iyam artha-ghaṭanā artha-sārūpyād anyato
PVin3_0009206	tasmāc choṣam ayaṃ taruṣu maraṇam āha.	na ca idr̥śaṃ prāṇi-maraṇam iti na idaṃ taruṣu
PVin3_0012201	tathā eva bhavati, atiprasaṅgāt.	na ca upagama-balena sapakṣa-a-sapakṣau
PVin1_0004111	eka-a-siddhau sarva-a-siddheḥ.	na ca upalambhānām utpatti-niṣṭhā ity andha-mūkam
PVin3_0006803	-prayogāt, tad-ākāra-vikalpa-jananāc ca.	na ca upādāna-kārya-pratyaya-a-pratibhāsi rūpaṃ
PVin2_0009405	tad api hy an-upalambham eva khyāpayati.	na ca eka-an-upalambho 'nya-a-bhāvaṃ sādhyati,
PVin1_0000302	tarhi grāhya-dharmaṇi dharmaṇi ca darśanam.	na ca etac chabdānām asti iti kathaṃ na pramāṇa-
PVin1_0004003	eka-ākāra-an-upalambhe 'nya-upalambho 'sti.	na ca etat sva-bhāva-viveke yuktaṃ, pratibandha-
PVin3_0013405	tad-ātmatāyām sarvaṃ sarva-ātmakam syāt.	na ca etad yuktaṃ. tasmāt tad-abhivyāpta-dharma-
PVin3_0008201	vyatireka-gatau sāmarthya-parisaṃmāpteḥ.	na ca eteṣāṃ bheda-mātraṃ gamyate, kiṃ tu tad eva
PVin3_0011202	kṣīra-avasekena madhura-phalā bhavanti,	na ca evaṃ bahulaṃ dṛṣyante. tena evaṃ syād
PVin1_0002909	tad-a-bhāve tad-ābhāsa-pracyuter ity uktam.	na ca evaṃ vikalpaḥ, tat-pratibhāsasya vastuny an
PVin3_0002803	vivādaḥ, tadā tasya a-nāntariyakatvāt.	na ca evaṃ-vidhā dharmāḥ kvacid a-samaya-
PVin3_0011108	-an-utpattiḥ kāraṇa-antaram anumāpayati.	na ca evaṃ-vidho vyatireko 'cetaneṣu sambhavati.
PVin2_0005305	anvayas tu na dṛṣṭa iti vyatirekī kathyate.	na ca evaṃ-vidho vyatireko gamakaḥ. yas tu
PVin3_0011704	-vad aikāntika-vyatireko 'pi gamaka eva.	na ca evaṃ śrāvaṇatvam, ubhayato vyāvṛtteri iti.
PVin3_0011811	kvacid darśanād eva sad-a-santaḥ pratiyante,	na ca evaṃ ātmā iti na tasya sad-a-sattva-
PVin3_0010803	iti cet, tulye nyāye kiṃ na upanayaḥ.	na ca eṣa nyāyaḥ, lakṣaṇa-yukte virodha-sambhavāt.
PVin3_0010312	-anyair vyapadeśair vaktarāḥ pradarśayanti.	na ca tat-kṛto vibhāgo vastu-vyavasthāyāḥ
PVin1_0002814	arhati. tathā hi svapne 'pi smaryate smārtaṃ	na ca tat tādr̥g-arthavat. middha-upaplūtānām apy
PVin2_0005209	-niṣedhe 'pi tatra eva niṣedhe doṣaḥ syāt.	na ca tat-tulya eva vṛtteri ity a-tat-tulyo
PVin3_0005205	apy āvaraṇe jñāpayeyur eva indriya-ādayaḥ,	na ca tathā. tasmāt tena ādheya-viśeṣā iti
PVin3_0008808	vastunas tādātmyāt patanam an-avasthā ca.	na ca tathā-bhūta-ātma-kriyāṃ pratibandham
PVin2_0006606	puruṣa-icchāḥ sarvā yathā-artha-bhāvinyāḥ.	na ca tad-a-pratibaddha-sva-bhāvo bhāvo 'nyam
PVin2_0009804	na anyatra. tathā kāla-saṃskāra-bhedāt.	na ca tad-deśais tathā-dṛṣṭā iti sarvās tattvena
PVin1_0000601	sva-bhāva-pratibandho hi liṅga-lakṣaṇam.	na ca tasya vyabhicāraḥ, tad-a-bhāve sva-bhāva-a-
PVin2_0007802	aṅkura-hetuḥ, pūrvaḥ pariṇāmas tad-arthaḥ.	na ca tāṃ kaścit pratibanddhum samartha ity ukta-
PVin1_0000413	'nirdeśya-lakṣaṇābhyo jñāna-vyaktibhyaḥ.	na ca tābhiḥ sva-santāna-bhāvinibhir a-
PVin1_0002901	apy anubhūta-smaraṇa-ākārā vikalpā bhavanti.	na ca te tathā-avabhāsināḥ smaryante. tan na
PVin2_0006414	pratikṣipati. sā viprakṛṣṭeṣv apy asti,	na ca te na santy eva. tatra api sati pratyakṣa-
PVin2_0006509	eṣāṃ kārya-upalambho yena anumīyeraṃ.	na ca te pramāṇa-traya-nivṛttāv api na santi iti
PVin1_0000306	'n-apanayanto vā kathaṃ kasyacit sādhanam.	na ca tebhyo 'rtha-siddhiḥ, teṣāṃ tatra
PVin2_0006507	-viśeṣāḥ. na tāñ śāstraṃ viśayī-karoti.	na ca teṣāṃ tathā viprakṛṣṭānām sva-sāmarthya-
PVin3_0013610	yathā-ukta-lakṣaṇāsu jātiṣv antar-bhavanti.	na ca dūṣaṇāni, śabda-artha-an-apahnavena sva-
PVin2_0009411	vaktavyaḥ, yato 'sya vyāvṛttam iti bhavati.	na ca na asti iti vacanāt tan na asty eva yathā
PVin3_0012111	ātmā, sattā-sādhanā-vṛtteḥ. sandigdhaḥ syāt.	na ca pareṇa tathā upagata ity a-pramāṇād
PVin2_0006605	iti tan-nāntariyakās tāṃ eva gamayeyuḥ.	na ca puruṣa-icchāḥ sarvā yathā-artha-bhāvinyāḥ.
PVin3_0003705	-niścayasya kartum a-śakyatvād ity uktam.	na ca puruṣa-pratibhā-vaśāt pramāṇayor lakṣaṇam
PVin1_0001504	sā ca a-pratyakṣā vivṛttā api na prakāśeta.	na ca prakāśo 'rthas tathā-vṛtitiḥ. na apy anyāḥ
PVin3_0003611	-darśanāt pratyakṣasya apy evaṃ-bhāvaḥ syāt.	na ca pramāṇa-lakṣaṇa-vyatirikto 'nyo 'sti
PVin3_0012510	etat. tasmān na hetuḥ kaścic anvayī nāma.	na ca prameyatvasya vipakṣe 'nvaya-a-yogaḥ. tri-
PVin1_0003407	a-bhāvāt. ekaś ca ayaṃ jñāna-sanniveśi iti	na ca bahūni rūpāṇi sañcitāni tathā pratibhānti
PVin3_0007102	tat kila evaṃ prasādhyamānaṃ viśeṣi-bhavati.	na ca viśeṣāḥ sādhayitum śakyate, an-anvayāt.
PVin1_0003405	eṣa viniścayaḥ. sa tad-a-bhāve na syāt.	na ca viśaya-sārūpyaṃ vijñānasya, tat-
PVin2_0006102	tad-a-bhāvaḥ. śaktaṃ kāraṇam na a-śaktam.	na ca śaktiḥ kenacit pratibandhum śakyate, antya-

PVin3_000603	-niṣedhaḥ kriyate, na kaścīd evaṃ karoti.	na ca śakyam evaṃ kartum, caitanyena anayor
PVin1_0001611	sa śabda-arthaḥ, yaḥ śabde na pratibhāsate.	na ca śabda-viśaya eva vastu, ākāra-antareṇa
PVin1_0000503	a-yuktam, tasya a-prāmāṇye vṛtti-vaiphalyāt.	na ca śarīram eva buddhiḥ, tat-siddhāv api buddhi
PVin3_0002802	viśeṣa-antare vivāda-a-sambhavāc ca.	na ca śāstra-dvāreṇa vivādaḥ, tadā tasya a-
PVin3_0006808	-vedyatvād a-pratikṣepa-arho 'rtho dharmī.	na ca sa eva arthaḥ sva-lakṣaṇam iti śakyam
PVin2_0004701	-tad-anya-kāraṇasya darśanasya vyāvṛtṭiḥ.	na ca sa eva pratibhāso 'rtho yuktaḥ, tasya punaḥ
PVin3_0012602	anyathā hi tatra a-vyavahāra eva syāt.	na ca satām api parama-arthataḥ kaścīd dharmā-
PVin3_0003809	-ādiṣu dṛṣṭatvān na a-sādhāraṇatā syāt.	na ca samayād vartamānasya kācīd a-sādhāraṇatā.
PVin3_0005202	vikalpa-nirmita eva syāt, na vastv-āśrayaḥ.	na ca samāropa-anuvīdhāyinyo 'rtha-kriyāḥ. na hi
PVin2_0007303	tad-grahaṇa-yogya-pratiśedho yuktaḥ,	na ca sarvam evam ity a-pratiśedhaḥ sarvatra.
PVin2_0005107	na an-anvayaḥ. tathā sāmānyam ca sādhyam.	na ca siddha-sādhanaṃ, tad-a-yoga-vyavacchedasya
PVin2_0009708	-mātreṇa dṛṣṭebhyaḥ pratiśedhaḥ kriyate,	na ca so 'pi yukta iti katham a-yuktaḥ, an-
PVin3_0006813	-antara-bhediṣu. atīta-a-jātayor vā api	na ca syād an-rta-arthataḥ. vācaḥ kasyācīd ity
PVin2_0007809	-śaktiś ca sa hetuḥ sva-rūpeṇa pratīta eva.	na ca sva-bhāva-niyamo 'rthānām ākasmiko yuktaḥ,
PVin3_0001309	chabda-rūpaṃ vibhakti-darśanāt sādhyam.	na ca sva-rūpa-mātra-arthavat. arthavac ca. tato
PVin2_0005402	pratirūpaddhi iti vyaktam etad rāja-śāsanam.	na ca svayam a-bruvan paraṃ bodhayitum īso bruvan
PVin3_0010208	-a-bhāva-vyavaccheda-arthaṃ hetur ucyate.	na ca hetoḥ sambandha-upadarśana-kāle pakṣa-ādi-
PVin3_0005209	sarvāṇi sva-viśayāṇi jñānāni janayeyuḥ.	na cet, na kadācīd kasyacīd kiñcīd ity eka-anta
PVin3_0012608	tat sad-a-satī tad-bhāvena vyavasthāpayan	na cet sva-viśaye pareṇa bādhyate. tad asya
PVin3_0009203	maraṇasya. kathaṃ ca maraṇam abhyupayan	na caitanyam abhyupeyāt. maraṇa-śabda-pravṛtṭeḥ
PVin1_0002503	ekatra yugapad anayor virodhāt. tasmān	na caitanyād anya-atīśayavatī buddhiḥ. tad-rūpa-
PVin3_0008801	ca vaiarthiyāt. sthāpakatvād ādhāraḥ,	na janakatvād iti cet, sthiter artha-antara-an-
PVin2_0008706	bhāve na sa tasya sva-bhāva iti sakṛd api	na janayet. na vā sa dhūmaḥ, a-dhūma-janana-sva-
PVin1_0003711	avabhāsinaḥ. artha-grahaḥ kathaṃ satyam	na jāne 'ham api idṛśam. ity antara-śloka.
PVin3_0011603	kenacit sambandhāt. a-sambandhād vimarśo	na jāyate, yathā cākṣuṣatvāc chabde. sambandhāt
PVin3_0009103	ātmatayā jñāpayati, tad-a-siddhau sandeḥ vā	na jñāpakaḥ, śabda-vat. trairūpyāc ca hetur
PVin2_0008214	katham a-sāmarthyam. siddhe hi bhāve kārako	na taṃ karoti. na apy anya-kriyāyām tasya kiñcīd,
PVin3_0001604	iva vā nitiraṇa-ājñāne. tathā hi	na tac cākṣuṣaṃ taj-jñānavat, tad-artha-a-
PVin2_0008501	aṃśena janya-janakatva-prasaṅga iti cet,	na, taj-janya-viśeṣa-grahaṇe 'bhimatatvāl liṅga-
PVin3_0003706	-sthiṭyā. sā ca evam a-śakya-nīscayā iti	na tat sandigdha-lakṣaṇam vyavahāra-yogyam, pakṣa-
PVin1_0001308	tena smṛtiḥ, na artha-darśanād iti cet,	na, tat-sambandhasya a-svābhāvīkatvāt, samaya-a-
PVin3_0009707	abhivyakti-vādiṇaḥ kṛtakatvam a-siddham iti,	na tat sarvatra anumāne, pramāṇa-dṛṣṭasya
PVin3_0000204	kaścīd viśeṣaḥ pramāṇa-a-saṃvāde. saṃvāde vā	na tat-siddham parasya eva siddham. tan na
PVin3_0005909	syāt. arthasya tu sva-sattā-viśeṣābhyaṃ	na tat-siddhiḥ, kiṃ tarhi sva-jñāna-sattā-
PVin3_0008309	a-samagrasya eka-anta-a-sāmarthyād iti	na tataḥ kārya-anumānam. vipakṣe vṛtṭy-a-darśane
PVin2_0006308	avasthā-viśeṣasya a-vyabhicāra iti cet,	na, tataḥ kārya-utpatter a-kṣepāt. ā antya-kṣaṇa-
PVin3_0000707	anuvīdadhātī, tasya evam a-vṛtṭeḥ. tasmān	na tato 'rtha-siddhiḥ, vastu-rūpayoḥ pratyāsatti-
PVin3_0011908	'pi buddhy-ādayo nairātmye na syur iti cet,	na, tatra anyeṣāṃ eva sāmarthyā-darśanāt. cakṣur-
PVin3_0011512	ātmatā-bahir-bhāvāt tābhyāṃ na vyatiricyate.	na tatra anveti, eka-ātmany apy a-siddheḥ. ata
PVin1_0003701	kalpanā na indriya-buddhaya iti cet,	na, tatra apy a-riṣṭa-ādāv a-pratisandhāna-
PVin2_0006804	-vat paraspara-yogyatā niyāmikā iti cet,	na, tatra apy eka-pratīnyamasya taj-janma-
PVin3_0006101	-buddhiḥ, yathā santamase hasta-sañcāreṇa.	na, tatra api tathā-sañcāriṇo hastasya antara-
PVin2_0008513	syāt. anya-hetukatvān na a-hetuka iti cet,	na, tatra api tulyatvāt – tad-a-bhāve 'py agnau
PVin2_0007712	-sāmagryām api kadācīd aṅkura-an-utpatteḥ.	na, tatra api santāna-pariṇāma-apekṣatvāt. na evam
PVin3_0010214	idam itara-tad-viparīta-vinirmuktatvād iti.	na tatra eṣa doṣaḥ, itara-grahaṇāt. kevalo hi tad
PVin2_0006812	syuḥ kāya-vijñāpty-ādi-vat. a-tad-āgamebhyo	na tatra pratītir ākāśād iva ghaṭa-ādiṣu. na vai
PVin1_0000311	ca nidarśana-an-avasthā-prasaṅgāt.	na, tatra viśaya-darśanena viśayīṇo vṛtta-
PVin3_0011111	śaktāv upacārāt. yatra so 'samarthaḥ,	na tatra śakteḥ sāmarthyam asti iti. tasmān
PVin3_0007301	eva sādhyate tad-a-yoga-vyavacchedena.	na tathā iha api kvacit sattāyāḥ sādhanam.
PVin2_0005502	-kāla-niṣedhaś ced yathā asti sa niṣidhyate.	na tathā na yathā so 'sti tathā api na niṣidhyate.
PVin2_0008409	gamaka-bhāvaḥ, sarvathā janya-janaka-bhāvāt.	na, tad-a-bhāve bhavatas tad-utpatti-niyama-a-
PVin1_0004203	ity api tasya tādātmyāt tathā-prathanam,	na tad anyasya kasyacid ātma-saṃvedana-vat. tato
PVin1_0004204	kasyacid ātma-saṃvedana-vat. tato 'pi	na tad artha-antare yuktaṃ. an-artha-antaratve tu
PVin3_0013508	doṣe sampūrṇa-vacana-ādinā pratisamādadhīta	na tad iṣṭa-pratibandha iti na dūṣaṇam syāt. na,
PVin2_0007808	-bijānām api sa sva-bhāvaḥ sva-hetor iti yo	na tad-dhetuḥ so 'tat-sva-bhāvaḥ syāt. niyata-
PVin2_0008512	bhavati ca dhūmo 'gnim antareṇa, tan	na tad-dhetuḥ syāt. anya-hetukatvān na a-hetuka
PVin3_0004112	tat-kāraṇasya taj-janana-sva-bhāvaḥ sidhyet,	na tad-bhāvaḥ. yady a-sata utpattiḥ kiṃ na kṣīrāc
PVin1_0000512	vyabhicāra-darśanād an-āśvāsa iti cet,	na, tad-rūpa-an-upalakṣaṇāt. sva-bhāva-
PVin3_0012708	asti viśāṇinām viśāṇa-sva-bhāva-bhedaḥ,	na tad-vat kiñcīd chaśasya bhinna-sva-bhāvaṃ

PVin3_0009205 eva iti cet, icchātaḥ śabdāḥ pravartante.
 PVin3_0012006 ca śrāvaṇatvena prāṇa-ādir vyabhicāreṇa.
 PVin2_0006305 tat-kāraṇa-upalabdhyā kiṃ na sidhyati.
 PVin3_0002104 śāstram ikṣyate. vāda-tyāgas tadā syāc cen
 PVin2_0005312 paśavo 'pi hi tāvad yad a-yuktaṃ paśyanti,
 PVin3_0002103 sva-gocare. siddhaṃ tena su-siddhaṃ tan
 PVin1_0003409 -virodhāt. bahuṣu ca tathā-vidho na asti iti
 PVin1_0004008 vā rūpasya kaiścit prāṇi-viśeṣair iti
 PVin3_0011102 — na ātmani darśanena anumānam iti.
 PVin3_0001101 nyūnatā-sādhana-doṣa ity uktaṃ veditavyam.
 PVin2_0009702 a-pratiśedhaḥ, vidhi-pratiśedhayor virodhāt.
 PVin3_0010404 kutaścīn nānā-bhāva evam-bhāvaḥ syāt.
 PVin1_0001707 anuyanti, śakti-pratibhāsa-ādi-bhedāt.
 PVin2_0006705 -anvayatvāt. a-pauruṣeyam a-vitathaṃ syāt.
 PVin3_0005408 -an-antaraṃ jñānaṃ prak sato niyamena
 PVin3_0006711 sādhye 'sya an-upalambhanam. tathā hetur
 PVin3_0011811 sad-a-santaḥ pratiyante, na ca evam ātmā iti
 PVin3_0013509 na tad iṣṭa-pratibandha iti na dūṣaṇaṃ syāt.
 PVin1_0002208 sukha-ādayaḥ. saṃskārān niyama iti cet,
 PVin1_0002212 sukha-ādi-bheda-a-bhāva-prasaṅga iti cet,
 PVin3_0013603 mithyā-uttarāṇām ānantiyāt pratanyante
 PVin2_0006506 vā prakaraṇa-an-upayogino dravya-viśeṣāḥ.
 PVin3_0005509 saṃyogya-ādiṣu yeṣv asti pratibandho
 PVin3_0004108 kṣīra-ādiṣv anumānam, a-śaktād an-utpatteḥ.
 PVin3_0011713 āśritya ācāryeṇa śrāvaṇatve vyatireka uktaḥ.
 PVin1_0004110 sādhayati ity upalambha-antara-anugamaḥ. tan
 PVin3_0003102 śāstram pramāṇayitavyam. katham idānīm
 PVin1_0002312 katham iti cet, ayam aparo 'sya doṣo 'stu.
 PVin3_0005207 tasmāt tena ādheya-viśeṣā iti gamyante.
 PVin2_0004911 -viṣayam, aparasmād artha-pratipatteḥ.
 PVin3_0011103 kārya-kāraṇa-bhāva-siddher anyatra anumānāt.
 PVin3_0006905 dharmo 'sti iti na sādhanā-dharma-a-siddhiḥ.
 PVin1_0003802 uktam atra — yathā-darśanam iyaṃ vyavasthā,
 PVin2_0007313 -vyavahāra-niśedha-upayogāt pramāṇam uktā.
 PVin3_0004505 eva, a-sambaddhād vimarśa-a-yogāt.
 PVin2_0006205 -viruddha-siddhir uktā veditavyā, yathā —
 PVin3_0010204 paraspara-parihāra-sthita-lakṣaṇau
 PVin3_0006601 ye yad-bhāve para-apekṣatvena upagamante,
 PVin3_0005510 -ādiṣu yeṣv asti pratibandho na tādrśāḥ.
 PVin3_0007208 na anveti. yad api sattā-mātram anveti,
 PVin3_0006602 -dhetūnām api tatra niyamād a-doṣa iti cet,
 PVin2_0006410 deśa-kāla-sva-bhāva-viprakaṛṣair
 PVin3_0013011 a-sambhavaḥ, tathā tad-abhivyāptayor api iti
 PVin3_0006401 paśyato nilam etan na pītam iti. tasmān
 PVin3_0007509 sattāyāṃ hi sādhyāyāṃ sarvas tad-dhetur
 PVin3_0009001 api gamakeṣu pratibandhaḥ sādhyāḥ. tan
 PVin1_0002404 tādātmye '-saṃvedanāḥ sukha-ādaya iti cet,
 PVin3_0007002 ayam artha-kriyā-arthī tad-a-samarthaṃ prati
 PVin3_0000504 -abhyupagama-vad iti pratipattir eva sā,
 PVin3_0010803 eṣa nyāyaḥ, lakṣaṇa-yukte virodha-sambhavāt.
 PVin2_0008907 niyamakāt. avinābhāva-niyamo '-darśanān na
 PVin3_0005804 -antar-gamād iyam. hetu-prabheda-ākhyāne
 PVin3_0013510 sa-ākāṅkṣāḥ syād a-samāpta-vākya eva iti
 PVin3_0013509 pratisamādhāna na tad iṣṭa-pratibandha iti
 PVin3_0004509 ekasya vā viparyaye ca ekasya na sādhanam
 PVin2_0005304 vṛtti-śāṅkayā eva tataḥ saṃśayaḥ. anvayas tu
 PVin2_0008703 dhūmo yatra drṣṭaḥ sakṛd vaikalye ca punar
 PVin3_0004308 pratyāsattvā sādhyā-dharmi-siddhir iti cet,
 PVin3_0013201 'pi na sidhyati iti. hetos tri-lakṣaṇatvān

na tad-vaśād vastu-sthitiḥ, atiprasaṅgāt. tasmāc
 na, tad-vyatirekasya vyabhicārāt. katham
 na, tad-vyabhicārāt, yathā — na śīta-sparśo 'tra
 na tadā an-abhyupāyataḥ. upāyo hy abhyupāye 'yam
 na tadā eva tad ācaranti. so 'yam paśor api paśuḥ.
 na tadā śāstram ikṣyate. vāda-tyāgas tadā syāc
 na tayoh sārūpyam. na api sthūla eko viṣayas
 na tayor api saha-upalambha-niyamaḥ. nila-ākāra-
 na, tayor iha anvaya-vyatirekābhyām kārya-kāraṇa-
 na tarhi idānīm sādhanasya a-tan-nirdeśa-
 na tarhi idānīm a-darśanam pramāṇam, bādhā-
 na tarhi tato nānā-bhāvād evam-bhāvo bhavati, kiṃ
 na tasmād bhinnam asty anyat sāmānyam buddhy-a-
 na, tasya a-yogād artha-abhidhāne puruṣa-upadeśa-
 na. tasya āvṛty-akṣa-śabdeṣu sarvathā an-
 na tasya eva a-bhāvaḥ śabda-prayogataḥ. na ete
 na tasya sad-a-sattva-pratitiḥ. yad apy āha —
 na, tasya sādhanā-antaravāt. yadi pūrva-pakṣa-
 na, tasya sāmārthya-a-darśanāt. tan-mātra-bhāvino
 na, tasyāḥ sāmagryā eva antara-viśeṣa-kṛtatvāt
 na tā iha. mithyā-uttarāṇi jātayaḥ. teṣāṃ ca na
 na tāñ śāstram viṣayī-karoti. na ca teṣāṃ tathā
 na tādrśāḥ. na te hetava ity uktaṃ vyabhicārasya
 na tādrśāḥ bhāvo 'numāna-viṣayaḥ. sa hi san drṣya
 na tāvatā a-bhāva-gatir ity uktam. anyathā
 na tāvad ayam puruṣaḥ kañcid arthaṃ pratyety
 na tīrtha-snāna-ādir a-dharma-śodhana iti na
 na tv a-sa-rūpaṃ vedakaṃ nāma. na hi vitti-sattā
 na tv evam nityānām śabdānām kasmimścit saty
 na tv evam para-aṅgāt pratitiḥ, tasya a-
 na tv evam a-śubha-abhinandena viparyāsenā ca
 na tu punar atra ayam eva śabda-vikalpa-
 na tu yathā-tattvam iti. viṣaya-ākāraḥ kaścit
 na tu vyatireka-darśana-ādāv upayujyate, saṃśayāt,
 na tu sapakṣa-vipakṣayoḥ sattvam a-sattvam vā
 na tuṣāra-sparśo 'tra agner iti. viruddha-kārya-
 na tṛtiyaṃ rāṣim vyatirecayataḥ. tayor ekasya
 na te tad-bhāva-niyatā iṣyante, vāsāmsi iva rāge.
 na te hetava ity uktaṃ vyabhicārasya sambhavāt.
 na tena siddhena kiñcit. nanv evam agny-ādiṣv api
 na, teṣāṃ sākālyā-a-pratibandha-niyama-a-sambhavāt.
 na teṣv an-upalambho '-bhāvaṃ gamayati. sad
 na tāv ekatra staḥ. tan na atra viruddha-a-
 na tau pramāṇam. a-drṣye niścaya-a-yogāt sthitir
 na trayiṃ doṣa-jātim ativartate, a-siddhim
 na tri-vidhād dhetor anyo gamako 'sti, a-
 na, tvat-pakṣe 'py asti sukha-ādi-saṃvedanam iti
 na datta-anuyogo bhavitum yuktaḥ. na hi
 na darśana-antara-avasthitasya doṣa-udbhāvanam. sa
 na darśana-mātreṇa, kiṃ tarhi vyatirekād api. tad-
 na darśanāt. avaśyam-bhāva-niyamaḥ kaḥ parasya
 na darśita-udāhṛtiḥ pṛthak. ity antara-ślokaḥ. a-
 na dūṣaṇa-avasaraḥ, sthita-vacane tu tasmin doṣam
 na dūṣaṇam syāt. na, tasya sādhanā-antaravāt.
 na dūṣaṇam, tathā-pratipatty-aṅgasya a-sāmārthyāt.
 na drṣṭa ity vyatireki kathyate. na ca evam-vidho
 na drṣṭaḥ, taj-janyo 'sya sva-bhāvaḥ, anyathā
 na, drṣṭānta-dharmiṇo 'pi pratyāsatteḥ. sapakṣe
 na drṣṭāntaḥ pṛthag ucyate. tri-lakṣaṇo hetur

PVin3_0001610	bhojanīyaḥ, na devadatto na yajñadatta iti.	na devadatta eva ity abhiprāyād a-doṣa iti cet,
PVin3_0001610	devadatta-yajñadattayor anyataro bhojanīyaḥ,	na devadatto na yajñadatta iti. na devadatta eva
PVin3_0000405	-bhāva-antara-virahād an-eka-vṛtter ekasya	na deśa-ādi-viśeṣavatā anyena yogaḥ, tathā-bhūta-
PVin3_0011003	-bandhāt. ata eva a-viparyāsa-udbhavā sā	na doṣaḥ. a-saty ātma-grahe duḥkha-viśeṣa-darśana
PVin3_0012706	-mātram viśiṣyate viśāninām api viśāneṣu,	na dravya-sva-bhāvaḥ. sva-bhāvo 'pi, pratikāryam
PVin1_0003306	kriyā-karaṇayor aikya-virodha iti cet,	na, dharma-bheda-abhyupagamāt. a-bhinne 'pi
PVin2_0005612	sādhya-sādhana-bheda-a-bhāva iti cet,	na, dharma-bheda-parikalpanāt. tathā ca āha –
PVin3_0002002	na, atra dharmināḥ prakṛtatvād iti cet,	na, dharmi-prakrame 'pi vastu-pratibandha-a-
PVin3_0010007	prakāśitaḥ. iti saṅgraha-ślokaḥ. tasmān	na dharmī hetuḥ, ubhaya-a-siddheḥ. etena dharmo
PVin2_0008704	pratiniyato 'nyatra katham bhavet. bhavan vā	na dhūmaḥ syāt. taj-janito hi sva-bhāva-viśeṣo
PVin2_0008504	na iṣyate. katham idam gamyate –	na dhūmo 'gnim vyabhicarati iti. tad-vyabhicāre
PVin2_0006206	'tra dhūmād iti. hetv-a-siddhyā, yathā –	na dhūmo 'tra an-agner iti. sva-bhāva-a-siddhyā,
PVin2_0008606	bheda-a-bhedābhyām kārya-bheda-a-bhedau. tan	na dhūmo 'rthād dṛṣṭa-ākāra-vijātiyād bhavati, a-
PVin2_0008907	vā niyāmakāt. avinābhāva-niyamo 'darśanān	na na darśanāt. avaśyam-bhāva-niyamaḥ kaḥ parasya
PVin2_0007807	asti yo vinaśvaraḥ. tat-sva-bhāva-apekṣatvān	na naśvaraḥ. śāly-ādi-bijānām api sa sva-bhāvaḥ
PVin1_0002703	antaram eva tat tathā-utpannam ekaṁ dṛṣyate,	na nānā-rūpayor dravyayoḥ saṁsargād a-vibhāgaḥ.
PVin2_0004814	apy asya a-bheda-pratiśedha eva draṣṭavyaḥ,	na nānā-viśayatā, anumāna-vikalpasya nir-
PVin3_0011002	api vṛttheḥ. sā eva rāga iti cet, iṣṭam	na nāma nivāryate. rūpaṁ tu bhinnam, a-śubha-
PVin2_0008203	vā. sā iyam sattā a-pratibandhini cet,	na niyamavati syāt. tasmān na iyam ākasmiki
PVin2_0005102	dharma-viśeṣaṇam. tad-viśiṣṭatayā dharmo	na nir-anvaya-doṣa-bhāk. ity antara-ślokaḥ. anya-
PVin1_0003201	iti cet, atha katham idānim sato rūpaṁ	na nirdiśyate. na idam idantayā śakyam nirdeṣṭum.
PVin3_0013706	punar āsām ānantyād a-śakya-nirdeśa iti	na nirdiśyate. yukto 'yam artha iti sūtram a-
PVin3_0002208	sādhayan. kasyacid vāda-bādhāyām sva-bhāvān	na na nivartate. prapadyamānāś ca anyas taṁ
PVin3_0012105	vidhāna-rūpatvāt. a-sataḥ sapakṣān	na nivṛtṭir ity a-sapakṣa eva na asti iti cet, na
PVin2_0005405	-lakṣaṇatvād asya. sā eva tāvad a-sato	na nivṛtṭir ity nivṛtṭer nivṛtṭiḥ katham iṣṭā.
PVin3_0010511	eṣa piṇḍo viśānavān. sādhya-kāla-aṅgatā vā	na nivṛtṭer upalakṣya tat. tata eva a-pratijñā-
PVin3_0000904	saṁśayas tu pakṣa-vacanād arthe dṛṣṭaḥ,	na niścaya iti sāksān na sādhanam. sādhya-
PVin2_0005502	na tathā na yathā so 'sti tathā api	na niśidhyate. tasmād āśritya śabda-arthaṁ bhāva-
PVin2_0005412	a-satsu na iti prāptā atra mūkatā. satāṁ ca	na niśedho 'sti so '-satsu ca na vartate. jagaty
PVin3_0002401	iṣṭasya pratikṣepād a-doṣa iti cet,	na, nyāya-prāptasya sādhyasya vacanena
PVin3_0000807	-ākhyānam para-arthaṁ anumānam ity arthān	na pakṣa-vacanāṁ sādhanam ity uktaṁ veditavyam.
PVin3_0001705	tathā hi pakṣa eva sa tathā-vidhaḥ śabdaḥ,	na pakṣa-sapakṣayor anyataraḥ, vikalpa-eka-
PVin3_0002901	-viśaya-parigraha-arthaṁ. kiṁ punar nirākṛto	na pakṣaḥ. sandigdhe hetu-vacanād vyasto hetor an
PVin3_0002509	-a-bhāvāt. nanv ayam hetu-dṛṣṭāntayor doṣaḥ,	na pakṣasya, uttara-avayava-apekṣatvāt. anyathā
PVin3_0000903	abhidhānam, sambandha-niyama-a-bhāvāt. tato	na pakṣasya hetor vā vacanāṁ sādhanam svato 'rtha
PVin2_0009505	pratyakṣa-bādhā-śānkā-vyabhicāra ity eke.	na, pakṣi-kṛta-viśaye '-bhāvāt. kadācid bhaved
PVin3_0008807	a-pracyuta-an-utpanna-ātma-bhūta-viśeṣaḥ kiṁ	na patati iti. pratibandhād atīśaya-pratipattau
PVin2_0004503	para-arthaṁ ca. jñāna-abhidhāna-rūpatvān	na para-apara-pratipatti-nibandhane. a-prthag-
PVin3_0010911	prayojana-a-bhāvād a-vyāhāra iti cet,	na, para-arthatvāt. na yuktaḥ, vīta-rāgatvād iti
PVin3_0011007	api niṣ-phala ārambho viparyāsād iti cet,	na, para-arthasya eva phalatvena iṣṭatvāt, tal-
PVin2_0006802	anyathā api nāntariyakatā-a-bhāvān	na para-ātmanaḥ pratipattir arthasya. na hi sattā
PVin3_0000206	-a-vṛtṭiḥ, api tu parikṣāyā abhyupagama iti	na para-upagatena sādhanam. tad-āgama-bādhānāya
PVin3_0012712	anuṣṭhitam. yadi idam eva prathamam ucyeta,	na parikleśito devānām priyaḥ syād iti. viruddha-
PVin3_0000502	bādhā, svayam abhyupagama-antara-avasthānāt.	na, parikṣā-kāle kasyacid an-abhyupagamāt. sa yam
PVin3_0001502	nāma tad-āśrayām siddhiṁ sādhanād upajīvati,	na paro dūṣaṇam iti vyaktam iyam rāja-kula-sṭhitiḥ.
PVin3_0001708	pratyayaḥ, na ghaṭe. yathā ko 'py āyāta iti	na parvate vṛkṣe vā śānkā bhavati. na hi viśeṣa-
PVin3_0006401	bhavataḥ, yathā nilam paśyato nilam etan	na pītam iti. tasmān na tau pramāṇam. a-dṛṣye
PVin3_0010301	hi tad-viparīta-virahaḥ sādhya-dharmaḥ syāt,	na punaḥ kutaścid a-sata ity asti sādhya-
PVin3_0011311	abhiprāya-vaśād iṣṭa-vighāta-kṛd ity ucyate,	na punar lakṣaṇa-bhedāt. ata eva a-prthag-nirdeśa
PVin3_0007407	vyavacchinatti iti sa tathā sādhya ucyate.	na punas tathā asya upanyāsa-pūrvako 'nvayaḥ,
PVin3_0007904	vā, tat tasya gamakam a-gamakam ca iti	na puruṣa-icchayā vastu-dharmo vyavatiṣṭhate.
PVin1_0001408	kiñcid āsīn me kalpanā idṛṣī. iti vetti	na pūrva-ukta-avasthāyām indriyād gatau. sa punaḥ
PVin3_0013202	hetur uktaḥ. tāvatā ca artha-pratitir iti	na prthag dṛṣṭānto nāma kaścit sādhanā-avayavaḥ.
PVin1_0001503	vivarteta, sā ca a-pratyakṣā vivṛtā api	na prakāśeta. na ca prakāśo 'rthas tathā-vṛtṭiḥ.
PVin3_0010503	prayatna-anantariyakatvād ity eṣa katham	na pratijñā-artha-eka-deśaḥ. tasya eva a-bhinna-
PVin3_0002711	tat-siddhau siddham eva iṣṭam bhavati.	na, pratipattir-vāñchāyāḥ prakaraṇāt. ata eva
PVin3_0003401	hi tatra ekasya prāmānyam syāt siddhir eva,	na pratibandhaḥ, pramāṇena a-pramāṇasya bādhānāt.
PVin1_0001610	na hi sa śabda-arthaḥ, yaḥ śabde	na pratibhāsate. na ca śabda-viśaya eva vastu,
PVin3_0007608	'stu. tad api na iti cet, katham idānim	na pratiśedha-viśayaḥ, vidhi-nivṛṭti-rūpatvāt

PVin3_0003103	a-dṛṣṭa-pratipatti-sāstrāṇām evam a-vacanān	na pratiṣedhe doṣaḥ. sva-upagama-āśrayaṃ hi
PVin2_0005409	tasmin na hetor vṛttiḥ kiṃ iṣyate. sā api	na pratiṣedho 'yaṃ nivṛttiḥ kiṃ niṣidhyate.
PVin2_0009404	yady an-upalabhamāno 'pi na asti iti	na pratiyāt, vacanād api na eva pratyesyati. tad
PVin1_0001202	api sprṣṭvā ayaṃ ghaṭa iti pratipadan	na pratyakṣi-bhavitum arhati. dravyaṃ tat-
PVin1_0000505	anveti. pratiṣedham ca ayaṃ kvacit kurvāno	na pratyakṣeṇa kartum arhati iti, tasya a-bhāva-
PVin3_0010212	tena tal-lakṣaṇa-mukhena āyāto dharmo	na pratyāyana-kāla-bhāvī ity an-aṅgam. yat tarhi
PVin1_0001305	an-anusmaran na yojayati, a-yojayan	na pratyeti ity āyātam āndhyam a-śeṣasya jagataḥ.
PVin1_0000302	na ca etac chabdānām asti iti katham	na pramāṇa-antaram. te tarhi tatra a-dṛṣṭāḥ kam
PVin1_0003706	artha-vid eva kāryato draṣṭavyā. ata eva	na pramāṇa-phalayor viṣaya-bhedaḥ. sva-bhāva-
PVin3_0006701	sādhayati, bādhā punas tata eva iti	na pramāṇa-bādhanād virodhaḥ. satyam, virodhi-
PVin1_0000612	-sva-bhāvayor liṅgayor anumāne 'pi tulya iti	na pramāṇa-lakṣaṇam anumānam na anveti. tatra
PVin2_0004813	-viṣaya-bhedāt pramāṇayor viṣaya-bhedam āha,	na pramāṇa-vyāpāra-viṣaya-bhedāt. bheda ity apy
PVin3_0006311	'n-akṣa-liṅga-āśrayo 'n-upalambha-vikalpo	na pramāṇam. darśanam eva hi tat tathā utpannam,
PVin3_0004706	tarhi sādhanā-sāmarthya-vighātāt. tathā hi	na prameyatva-ādiṣv api viparyaya-prāptir asti,
PVin3_0003413	yatra an-āśrite kasmimścit samaye	na pravartate vicāraḥ, so 'vaśyam āśrayaṇīyaḥ,
PVin2_0004504	-vacanam śabdasya viśeṣa-a-bhāvād iti cet,	na, pravṛtti-bhedāt. artho hi liṅginam gamayati,
PVin1_0003205	-rūpatā. sādhanē 'nyatra tat-karma-sambandho	na prasidhyati. sā ca tasya ātma-bhūtā eva tena
PVin2_0008207	asya mandāḥ sva-bhāvam ūrdhvaṃ vyavasyanti,	na prāk, darśane 'pi pātava-a-bhāvād iti tad-
PVin3_0005105	-utpattir iti kuḍya-ādaya āvaraṇam ucyante.	na prāg yogyasya pratibandhāt, tasya sva-bhāva-a-
PVin3_0012310	na sa-ātmakam. iti saṅgraha-ślokaḥ.	na prāṇa-ādi-sambhavana nairātmya-vyāvartanād
PVin3_0008107	tad asya na bhāva-mātreṇa na sāmyena	na prādhānyena gatiḥ. a-prādhānyē 'py anvayasya
PVin3_0003307	chāstra-virodhaḥ. tataḥ pratibandha eva,	na bādhā. kas tarhi idānim anayor bhedaḥ. na
PVin3_0003201	a-tad-ālambane vastuni viruddha-uktāv api	na bādhā, pratibandhas tu syāt, dvayor tulya-
PVin2_0007108	yadi. grhyate vāta-putriyaṃ kiṃ na yuktyā	na bādhitam. āgama-artha-āśrayā yuktir atyakṣeṣu
PVin3_0003908	vā pāramārthikam. śabdānām pratirundhāno	na bādhyas tena varṇitaḥ. tasmād viṣaya-bhedasya
PVin1_0001511	-jñānam ca nāma buddhi-sādhanam pratyeti	na buddhim iti ślāghaniya-prajño devānām priya
PVin3_0005010	khaṇḍayanti vā, yena āvaraṇam iṣyante.	na brūmaḥ — te kiñcid atīśāyanti iti. api tu
PVin1_0004312	-viśeṣa-a-bhāva-kṛtam kārya-vyatirekam	na brūyāt. so 'pi katham sarva-jñānānām viṣayaṃ
PVin2_0007607	iti. siddha-tat-sva-bhāvatayā tad-a-bhāve	na bhavataḥ kṛtakatvasya śabde ca bhāva-khyātau
PVin1_0000304	a-śabda-liṅgā svayaṃ kathañcid anusmarato	na bhavati. asti vā anayor avasthayor viśeṣaḥ.
PVin3_0011502	eva upakurvate. sa tasmād eka-sva-bhāvo	na bhavati iti viruddhaḥ. ca-śabdo dvayor ekasya
PVin3_0010707	a-bhāvāt, yaḥ sarva-jñāḥ, sa vaktā	na bhavati iti vyatireko '-darśane 'pi na
PVin3_0006304	pratiṣedhaḥ. tad a-bhāvād bhavati iti bhāvān	na bhavati iti hetu-pratiṣedho 'sya kṛtaḥ syāt.
PVin3_0011706	eva ukto bhavati. tathā hy ātma-a-bhāva eva	na bhavaty eva ity arthād an-anya-saṃsargiṇy ātma
PVin1_0002307	na hi yad yad-viṣaya-ākāram saṃvedanam	na bhavati, tat tasya vedakam, a-paraspara-rūpam
PVin2_0010013	hetu-bhāve vā a-nityatva-a-bhāve kṛtakatvaṃ	na bhavati dahana-a-bhāve ca dhūmaḥ. tathā hi sa
PVin3_0013504	udbhāvite 'pi doṣe 'rthasya eva a-sāmarthyān	na bhavati prasiddhiḥ. evam etat. kiṃ tu na
PVin3_0002308	-doṣa iti cet, astu, viṣaya-antare 'pi kiṃ	na bhavati. bādhanīya-dharmaṇo dharmiṇo
PVin3_0007605	-mātrasya a-bhāve 'py a-virodhāt, yathā	na bhavati mūrta ity a-mūrtatvaṃ nir-upākhye 'pi
PVin3_0004806	bhāva-prasaṅgaḥ, sarvasya anya-dharma-yogāt.	na bhavati, yathā — a-brāhmaṇa iti. na hi sa
PVin3_0008104	— prayatna-anantariyako '-nityatvād iti.	na bhavati, sarvato vipakṣād a-vyāvṛtter iti cet,
PVin2_0008414	-niyamāt. tair eva dharmair ye tair vinā	na bhavanti. aṃśena janya-janakatva-prasaṅga iti
PVin2_0008612	vaikalya-a-bhāvād iṣṭa-kāla-vat. tadā api vā	na bhavet, a-bhāva-kāla-a-viśeṣāt. apekṣayā hi
PVin2_0007509	vyāpakāḥ siddho bhavati, yady asya a-bhāve	na bhavet. tad anena dvi-vidhasya api hetor gamya
PVin2_0008611	'-hetur bhavan nir-apekṣatvān na kadācin	na bhavet, tad-bhāve vaikalya-a-bhāvād iṣṭa-kāla-
PVin3_0008107	vyāvṛtter darśayitum a-śakyatvāt. tad asya	na bhāva-mātreṇa na sāmyena na prādhānyena gatiḥ.
PVin2_0010002	katham bhavet. na aśvavān iti martyena	na bhāvyaṃ go-matā api kim. sannidhānāt tathā
PVin3_0003306	-antaram ca sa eva punaḥ prativahati iti	na bhidyate sva-vacana-virodhāc chāstra-virodhaḥ.
PVin3_0011309	upādānāt. viruddha-vad dhetur apy evaṃ kiṃ	na bhinna iti cet, kaḥ pratiṣeddhā vibhettuḥ. an-
PVin1_0003501	dṛṣṭa-avayavasya asya a-pratipattir iti cet,	na, bheda-a-bhāvena sarvathā a-pratipatti-
PVin2_0009001	-dharma-adhyāsaḥ kāraṇa-bhedaś ca. tataś cen	na bheda-siddhiḥ, na kasyacit kutaścid bheda ity
PVin1_0003107	bhinne karmaṇy a-bhinna-ātmano jñānasya	na bhedena niyamakaḥ, kriyā-nibandhanatvāt kāraṇa
PVin2_0009609	yathā-yoga-vacanād a-nivārita eva iti cet,	na, ya eva tu ubhaya-nīścita-vāci-ity-ādi-vacanāt.
PVin3_0001610	anyataro bhojanīyaḥ, na devadatto	na yajñadatta iti. na devadatta eva ity
PVin1_0001011	indriya-jñānam pratyeti iti cet,	na, yathā-ukta-a-grāhiṇas tathā-pratipatty-a-yogād
PVin2_0009705	virodha-darśanād an-āśvāsa-prasaṅga iti cet,	na, yathā-ukte '-bhāvāt. viruddha-a-vyabhicāry-a-
PVin2_0005502	ced yathā asti sa niṣidhyate. na tathā	na yathā so 'sti tathā api na niṣidhyate. tasmād
PVin2_0006808	uttaram vācyam, ya evaṃ bhavanti. tathā hi	na yava-aṅkuraḥ śāli-bijād bhavati, api tu yava-
PVin3_0002211	a-pratipāditaḥ. yadi kiñcit kvacit chāstre	na yuktaṃ pratiṣidhyate. bruvāno yuktaṃ apy anyad

-antare prasiddhasya śabda-sāmānya-darśanāt. a-pratibandhāt tad-a-bhāve 'nya-a-bhāvo dṛśyasya a-darśane '-bhāvah, sa tad-a-bhāve -prāpteḥ sparśasya yukta eva pratiśedhaḥ. a-vyāhāra iti cet, na, para-arthatvāt. vipakṣe vyatikreḥ, tato '-vyabhicāra iti. -bhede prasiddhasya śabda-sāmānyād a-bhedinaḥ. nānā-artha-vṛttitvaṃ śabdānām tatra dṛśyate. laukikaṃ yadi. grhyate vāta-putrīyaṃ kiṃ ca na śabda-viśeṣam anusmarati, an-anusmaran eka-arthatā kutah. sva-bhāva-niyame 'nyatra phala-utpādanam praty ābhimukhyena vinā śakye darśayitum iti prayoga-samāsa ucyate kārya-a-bhāva-gatir uktā veditavyā, yathā – hi liṅginam gamayati, tal-liṅgam śabda iti. an-arthaḥ khalv api kalpanā-samāropito an-ādi-vāsanā-udbhūtam bādhanā 'rtham satām ca na niśedho 'sti so '-satsu ca ity upasamhāro 'pi vikalpa-nirmita eva syāt, a-sattā-anurodhino bhinna-viśayāyāḥ pratīter kāraṇam, na a-kāraṇam viśayaḥ. tasmān -viśayam proktam, tato bheda-a-pratiṣṭhānāt, ete kartur icchā-mātra-anurodhino dharmā antaḥ-kāraṇatva-ādayo 'pi tan-nibandhanā -śabda-pratibhāsy artho bhāva-upādāno apy a-siddhy-ādayaḥ, yady evam idam api syān -bhūtam, artha-antara-bhūta-dvaya-a-yogāt. āpatati, sa sarvo 'bhyupagantavyaḥ, a-bhinna-śva-bhāvānām sarveṣāṃ puruṣa-kriyā sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt. saha rūpeṇa grāhya-lakṣaṇatvād grhyeta. kadācid viramet. tad dhi kiñcid upalīyeta sa tasya sva-bhāva iti sakṛd api na janayet. eka-anta-parigrahe syād eṣa doṣaḥ. -ādiṣv api yathā-yogam udāhāryam iti, sā api -a-siddhiḥ śāstreṇa. anyatra tv a-jñānād iti -ābham, nir-vikalpakam tu katham. yasmān yasmād ekam an-ekam ca rūpaṃ teṣāṃ na avāśyam sannidhānam iti kaścin -apekṣa-dhruva-bhāvayoh. pramāṇam punaḥ – jātasya tad-bhāve 'nya-an-apekṣānāt. api ca iti. kiṃ hy asya avadhāraṇasya phalam yadi vyāpya-vyāpaka-bhāva-sādhanā-prakāra eṣaḥ. na ca te tathā-avabhāsinah smaryante. tan sambandhāt kiṃ-sambaddho 'yam iti katham -abhidhānam a-saty eva nāstītā na anyatra hetuṃ bruvāṇasya dharmā-bhedād aṅga-aṅgitā vyāptir yadi kathañcin niściyeta, tadā -āyatane 'pi skandha-traya-śva-bhāva eva iti pratibhāsamānam api sāmānyam an-upalakṣaṇān -adhyavasāyau saṃsarga-vipralabdho 'yam āder upalambha-pratyayasya eva a-bhāvāt. tan kuḍyasya. atha sāmānyena sādhyam iṣṭam iti tat-prabādhane 'dhikāraṇa-pratyastam-ayān 'dhiṣṭhānāt sato 'py an-upalabdhir iti cet, kiṃ sādhanā-phalam, an-iṣṭam ca iti. yadi ca yady evam sambandho na asti iti vaktavyam, na a-siddhir bhinna-dharmiṇi. yathā aśvo sādhanē. tan-mātra-vyāpinaḥ sādhyasya anvayo na yuktaṃ sādhanam gotvād vāg-ādinām viśāni-vat. na yuktaḥ. kārya-an-upalabdhyā api na avāśyam na yuktaḥ. kvacid yad-rcchayā tathā-bhāve 'pi na yuktaḥ, dṛśya-tat-śva-bhāva-viśaya-mātra-a-na yuktaḥ, vāta-rāgatvād iti cet, na, karuṇayā na yukta a-dṛṣṭi-mātreṇa vipakṣe '-vyabhicāritā. na yukta anumitiḥ pāṇḍu-dravyād iva huta-aśane. na yukti-bādha yatra asti tad-grāhyam laukikaṃ na yuktyā na bādhitam. āgama-artha-āśrayā yuktir na yojayati, a-yojayan na pratyeti ity āyātam na yojyeta tayā punaḥ. sañketaḥ ca nir-arthaḥ na rasah. tad eva ca rūpa-upādāna-hetūnām pravṛtti na rūpa-samāsaḥ. tathā hy āha – artha-āpattyaḥ vā na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān ayam na, lakṣaṇa-antarasya a-vācyatvāt. yat kvacid a-na liṅgam, yathā – pakṣa-sapakṣa-anyataratvād a-na laukikam. tat-phalo '-tat-phalaḥ ca artho na vartate. jagaty anena nyāyena nañ-arthaḥ na vastv-āśrayaḥ. na ca samāropa-anuvidhāyinyo na vastu-vaśād vṛttir iti sūcitam bhavati. sa hi na vastu-viśayāḥ śabda-vikalpāḥ. artha-na vastu-sattā-viprakarṣāt, liṅga-pratipatter api na vastu-śva-bhāvam anuvidadhati, tasya evam a-na vā a-pratipatty-aṅgam ity anughosyāḥ, tathā-na vā iti. tasya bhāva-an-upādānatve sādhye sa ca na vā ubhayam iti dharmayoh sambandha-upadarśanāt. na vā kaścid artha-antara-bhūtaḥ, dvayor ekasya na vā kaścid iti. na apy a-siddhy-ādayaḥ, yady na vā kasyacit. tasmāt tan-mātra-sambaddhaḥ sva-na vā kasyacid āvaraṇam ity a-vikalpam dṛśyeta. na vā kevalasya apy ālokasya darśanād an-ālokasya na vā yasya yatra kiñcit pratibaddham a-na vā sa dhūmaḥ, a-dhūma-janana-śva-bhāvād bhāvāt. na vā sati hetau, yukti-prāptasya avāśyam na vācyā, an-upalambha eva saṃśayāt, upalambhe na vāda-udāharaṇam. udāharaṇa-diṣam tv ācāryaḥ na vikalpa-anubaddhasya spaṣṭa-artha-pratibhāsītā. na vidyate. sādharṇya-darśanāl loke bhrāntir nāma na vinasīyed api. na hy avāśyam hetavaḥ na vinasā-niyatās tat-kāraṇa-vādinā utpattimanto na vinaso nāma anya eva kaścid bhāvāt, kiṃ tu na vipakṣe 'stivam vyavacchidyeta. vyavacchede na viparyaya-sādhanam, hetor a-pramāṇatvāt. iha na viplavo 'nyo vā vikalpam sphuṭayati. a-na vimṛṣet. a-parijñāta-sambandhād garbhāt puruṣa na viruddha iti niyama-artham ity āha. tatra a-na virudhyate. bheda-sāmānyayor dharmā-bhedād na virodha-vyabhicārāv iti na ayam prasaṅga iti. na virodhaḥ. etena sattā vyākhyātā. kiṃ tarhi na vivekena niściyeta iti. tad a-yuktaṃ, yasmāt na vivecayaty ayo-golakam iva vahneḥ, tad-rūpa-na viśiṣṭa-upalambha-a-bhāvāt tatra kasyacid a-na viśeṣa-ākṣepaḥ. uktaṃ atra – tad-an-ākṣepe kiṃ na viśeṣa-cintā-pravṛttir ity avāśyam evam-vidhe na, viśaya-indriyayor ekasya dvayor vā an-na viśayī-kṛtam eva tat sādhanena, katham atas na viśānam. kiṃ vai sambandha-mātram viśiṣyate na viśānitvād eṣa piṇḍo viśānavān. sādhyā-kāla-na vihanyate. sādhanē punaḥ sattve sva-bhāva-

PVin3_0009610
 PVin2_0006012
 PVin2_0009407
 PVin2_0009710
 PVin3_0010911
 PVin2_0009202
 PVin3_0009604
 PVin2_0007107
 PVin2_0007108
 PVin1_0001305
 PVin2_0007205
 PVin3_0008411
 PVin2_0005309
 PVin2_0006403
 PVin2_0004505
 PVin3_0000701
 PVin2_0005516
 PVin2_0005412
 PVin3_0005202
 PVin3_0003804
 PVin1_0001701
 PVin2_0004909
 PVin3_0000706
 PVin1_0002411
 PVin3_0006807
 PVin3_0000507
 PVin3_0001712
 PVin3_0000506
 PVin2_0009905
 PVin1_0003412
 PVin1_0004007
 PVin2_0008202
 PVin2_0008706
 PVin3_0000508
 PVin2_0009607
 PVin3_0009710
 PVin1_0002811
 PVin1_0003903
 PVin2_0007705
 PVin3_0006510
 PVin2_0008205
 PVin3_0012409
 PVin3_0000601
 PVin1_0002902
 PVin3_0011604
 PVin2_0005207
 PVin3_0010506
 PVin3_0008004
 PVin2_0008105
 PVin1_0001712
 PVin1_0002604
 PVin3_0006107
 PVin3_0001409
 PVin3_0003011
 PVin2_0005905
 PVin3_0001410
 PVin3_0012704
 PVin3_0010510
 PVin3_0007502

PVin3_0003808	-virodhānām sāmānyena lakṣaṇatvāt. tathā	na vṛkṣaḥ śiṃśapā ity uktāv api bādhanāt. atra
PVin1_0000103	upetya āryo 'nujagrāha yaṃ vyaktaṃ tasya	na vetty ayam jaḍa-matir loko garīyaḥ padam.
PVin2_0007007	-ādīmān na arthaṃ vetti vedasya na anyataḥ.	na vedayati vedo 'pi veda-arthasya kuto gatiḥ.
PVin3_0007401	-virahiṇā sāmānyena anvayo na siddha eva.	na vai kaścit tathā-bhūtena ātmanā anvayaṃ karoti.
PVin2_0009006	nityatā-a-niṣpattes tulya-a-tat-sva-bhāvātā.	na vai kācid a-nityatā nāma anyā yā paścān
PVin2_0008715	-utpattir yathā cakṣū-rūpa-āder vijñānasya.	na vai kiñcid ekaṃ janakaṃ tat-sva-bhāvaṃ vā. kiṃ
PVin2_0007813	-siddheḥ. janmi-sva-bhāvo nāsi iti cet,	na vai janma nāsi-sva-bhāvasya hetuḥ, na ca a-
PVin3_0008610	upakārasya artha-antaratve 'py uktam.	na vai tata ātma-viśeṣa-utpatter ambhasas tathā-
PVin3_0003407	-nirdeśe 'pi tulya iti kathaṃ pakṣa-doṣaḥ.	na vai tad-vacanād a-niścaya-utpatter duṣṭa-
PVin3_0004407	kathaṃ idānīm a-bhāve sann ity ucyate.	na vai tan-niṣedha-mātram a-sapakṣaḥ, kiṃ tarhi
PVin2_0006906	prakṛter niyāmakasya janakatām eva dipayati.	na vai nāntariyakatayā śabdād artha-pratipattiḥ,
PVin3_0009304	-ādi-vat. nanv asty eva tiro-dhānam.	na vai paras tad a-nityatvam āha, kiṃ tarhi
PVin1_0000301	dve eva pramāṇe, anyathā-pratipatty-a-yogāt.	na vai pratibandha eva liṅga-lakṣaṇam, kiṃ tarhi
PVin1_0001414	vikalpa-kalpanām indriya-jñāne pratihanti.	na vai buddhiḥ pratyakṣā, yena indriya-jñānasya
PVin3_0005213	tat-kṛtam eṣāṃ kadācit kvacid chravaṇam iti.	na vai vayaṃ kāraṇānām saha-kārīṇi pratikṣipāmaḥ,
PVin3_0004701	eva ity a-niścito na anaikāntikaḥ syāt.	na vai vastu-dharma-samāśrayeṇa eva para-arthe
PVin3_0004705	nanu viparyaya-prāptir api na eva asti.	na vai viparyaya-prāptyā eva dūṣaṇam, kiṃ tarhi
PVin2_0006813	na tatra pratītir ākāśād iva ghaṭa-ādiṣu.	na vai śabda-sva-bhāvo niyato 'rtheṣu, yatas tad-
PVin3_0007210	tv abhimatasya an-anvayād a-siddhiḥ.	na vai sa ādhāras taṃ viśeṣi-karoti, a-yoga-
PVin2_0008602	-sva-bhāvasya a-jananāt tasya a-hetutā syāt.	na vai sa eva bhavati, tādrśasya bhāvāt.
PVin3_0010107	kim a-siddham, yad-arthaṃ hetur ucyate.	na vai sādhyā-a-siddhi-mātreṇa sarvo vipakṣaḥ,
PVin1_0001602	eva. tad-upādhiḥ so 'py a-siddha eva.	na vyaktir buddhir artha-ātmā iti cet, sa kim a-
PVin3_0011512	-ādir an-ubhaya-ātmata-bahir-bhāvāt tābhyām	na vyatiricyate. na tatra anveti, eka-ātmany apy
PVin3_0012501	vipratīṣiddham ca etat — na anvayo	na vyatireka iti. ya eva khalu na ity anvaya-
PVin3_0012304	ātmā jīvac-charīre sidhyati, yena ayam	na vyatirekasya a-bhāvaṃ bhāvam icchati, yathā
PVin3_0011707	eva avinābhāvaḥ. tata eva anvaya-siddhir iti	na vyatirekī. pratibandhaś ca avinābhāvaḥ. sa ca
PVin3_0011712	niyamena nivartate. tasmād viśeṣasya	na vyatireko na anvayaḥ. a-darśana-mātram āśritya
PVin2_0005610	sva-bhāva-pratibandhe hi saty artho 'rthaṃ	na vyabharati. sa ca tad-ātmatvāt. tad-ātmatve
PVin3_0007905	vyavatiṣṭhate. yadā ayam pakṣi-karoti, tadā	na vyabharati. anyadā tena vyabharati iti su-
PVin2_0009009	asya sva-bhāvaṃ manda-buddhiḥ paśyann api	na vyavasyati sattā-upalambhena sarvadā tad-bhāva-
PVin2_0004805	hi kiñcit pariṣante prekṣā-pūrva-kāriṇaḥ,	na vyasanitayā. na ca anumāna-pratibhāsa eva
PVin2_0006611	vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-kārī,	na vyasanena. tasya puruṣa-parikṣayā pravṛttāv a-
PVin3_0010710	-lakṣaṇam atīndriyaṃ su-jñāna-bādhanam. tan	na vyāpti-siddhiḥ sarvo vaktā a-sarva-jña iti.
PVin3_0001804	yathā — na a-nitya-śabdāḥ śabdo	na śabda-a-nityatvavān vā iti, samudāya-
PVin1_0001304	ayam a-śabdakam arthaṃ paśyati, a-paśyaṃś ca	na śabda-viśeṣam anusmarati, an-anusmaran na
PVin3_0009611	-ādīnām viśāṇi-vat. vivakṣā-para-tantratvān	na śabdāḥ santi kutra vā. tad-bhāvād artha-
PVin3_0001607	tayor ekasya tathā-abhyupagame syāt. sa ca	na śārīrasya, an-anvaya-śaṅkayā, na ghaṭasya,
PVin3_0004202	sa tasya sva-bhāvaḥ, yo dadhi-janano	na śāśa-viśāṇa-jananaḥ. sa tasya kuta iti cet,
PVin2_0006501	-anumāna-āgamānām ekasya vṛttir iti cet,	na, śāstrasya kvacid an-adhikārāt. śāstraṃ hi
PVin3_0003203	-vacane. tadā ca asya sva-vacanena virodhaḥ,	na śāstreṇa. tayor yasya pramāṇam asti, tad
PVin2_0006204	caturdhā bhavati. viruddha-siddhyā, yathā —	na śīta-sparśo 'tra agner iti. etena vyāpaka-
PVin2_0006305	na sidhyati. na, tad-vyabharāt, yathā —	na śīta-sparśo 'tra kṣāṭhād iti. kāraṇānām kārya-
PVin2_0006206	agner iti. viruddha-kārya-siddhyā, yathā —	na śīta-sparśo 'tra dhūmād iti. hetv-a-siddhyā,
PVin3_0005211	syād etat, na āvaraṇān nityaṃ sarve śabdā	na śrūyante, api tu kiñcid eṣāṃ pratipattau saha-
PVin2_0007804	kadācit tatra api sannidhānāt. kathaṃ	na sa-apekṣāḥ. yāvatā sa eva eṣāṃ sva-bhāvo na
PVin3_0011812	sad-a-sattva-pratītiḥ. yad apy āha — yadi	na sa-ātmakaṃ jīvac-charīram, prāṇa-ādi-viraha-
PVin3_0012308	na anvay a-vyatirekī ced a-nairātmyaṃ	na sa-ātmakam. iti saṅgraha-ślokaḥ. na prāṇa-ādi-
PVin2_0008706	-kārya-janana-sva-bhāvaḥ. anyato 'pi bhāve	na sa tasya sva-bhāva iti sakṛd api na janayet.
PVin2_0009406	'nya-a-bhāvaṃ sādhyati, atiprasaṅgāt.	na sa tena sādhyate, api tv an-upalambhena svayam.
PVin1_0004009	nila-ākāra-saṃvedanayos tu niyama eva.	na sa nānātve yuktaḥ, nila-pīta-vat. viśayasya
PVin3_0003511	-prasiddhena viruddhena arthena apodyate,	na sa pakṣa iti. tata eva bādha-hetor a-
PVin2_0005709	yo yena dharmena viśeṣaḥ sampratīyate.	na sa śakyas tato 'nyena tena bhinnā vyavasthitiḥ.
PVin3_0008702	sahitam api tādrśam eva ity an-upakāratvān	na saṃyogena tadvat syāt. sahitasya tad-anya-
PVin1_0002407	-ātma-atiśaya-siddheḥ. buddhir atiśayavati	na saṃvedanam iti cet, kā iyaṃ buddhiḥ.
PVin1_0003605	iyam keśa-ādi-jñāna-bheda-vat. yadā tadā	na sañcodya-grāhya-grāhaka-lakṣaṇā. ity antara-
PVin1_0004102	tad-upalambha-sattayā. sā ca a-prāmāṇikā	na sattā-nibandhanān vyavahārān anuruṇaddhi. tad-
PVin3_0007011	ity uktam. tatra, sattā-sva-bhāvo hetuś cen	na sattā sādhyate katham. an-anvayo hi bhedanām
PVin3_0008001	-lakṣaṇa-bhāk, na ca anyā gatir asti. tasmān	na sattā sādhyate. sādhanatve punar asyaḥ
PVin2_0007905	tarhi kṣaṇasya an-upākhyatā-prasaṅgaḥ.	na, sattva-saṅkhyāta-kṣaṇa-antara-an-upādānātā-

PVin2_0006509 na ca te pramāṇa-traya-nivṛttāv api
 PVin2_0006414 sā viprakṛṣṭeṣv apy asti, na ca te
 PVin3_0011906 -ādayo 'pi hi prāṇa-āder hetavo ghaṭa-ādu
 PVin3_0006704 an-antara-udāhṛtaḥ prayogaḥ. atha yad idaṃ
 PVin3_0003007 ata eva udāharaṇam apy atra sadṛśam āha —
 PVin3_0012611 sarveṣāṃ kathañcid bhāvād iti cet, yathā te
 PVin3_0005308 jñāna-utpatteḥ. tasmād eṣa śabda na indriyaṃ
 PVin3_0011702 vipakṣād eva hi prāṇa-ādayo nivartante,
 PVin3_0008301 sāmāgryāḥ kāryam eva na anumīyate. yena
 PVin1_0001309 -icchāto 'rthānāṃ sva-bhāva-a-parāvṛtter
 PVin3_0008701 tābhyāṃ janānāt samavāyād vā, sa kim ekatra
 PVin3_0012710 ucyate, sa eva a-bhāvaḥ. sambandhī vidyate
 PVin2_0007110 tad-arthasya a-pratiṣṭhānād yukter atra
 PVin2_0008905 sva-bhāvas tasya tad-dhetur ato bhinnān
 PVin3_0012507 'pi. na hi tasya a-sati virodhaḥ. so 'pi
 PVin3_0001506 -bhāva-an-abhyupagame sāmānyena api sādhanam
 PVin3_0001608 na ghaṭasya, virodhād iti sāmānyena api
 PVin3_0012107 bhāvo '-saty apy asti, bhāva-pratiṣedhas tu
 PVin1_0001002 '-bhāvāt. jāti-guṇa-kriyāvātām etan
 PVin3_0003409 darśaniyaḥ. sa ca yathā pramāṇa-bādhyāyām
 PVin3_0007309 teṣu upacaryate. tad a-siddha-upādāneṣu
 PVin3_0011714 samśaya-hetur eva na syāt. na hi yo yatra
 PVin3_0004011 tac ca drṣṭa-avarugṇa-ghaṭa-vad utpatty-āder
 PVin3_0012505 vastu-rūpa-anukarṣī khalv a-sati pratiṣedho
 PVin3_0004902 ghaṭa-ādikaṃ sapakṣayati. tena a-sapakṣa iti
 PVin2_0006412 vā. tat katham na an-upalambhād a-bhāvaḥ.
 PVin3_0012913 ghaṭa-ādibhir iti. dviṭīyo 'pi prayogaḥ —
 PVin3_0004304 prayojana-a-bhāvād an-upacāra iti cet,
 PVin3_0007109 arthaḥ siddhaḥ syād a-nisiddham ca tādrśam.
 PVin3_0005011 — te kiñcid atīśāyayanti iti. api tu
 PVin3_0006904 sādhye tathā-an-upalambho dharmo 'sti iti
 PVin3_0000106 sva-drṣṭa-artha-grahaṇam āgamāt para-drṣṭam
 PVin3_0004508 samśaye dvayor ekasya vā viparyaye ca ekasya
 PVin3_0005602 -sādhanāḥ. niyamo hy avinābhāvo '-niyataś ca
 PVin3_0002213 sarvān arthān samī-kṛtya vaktum śakyam
 PVin3_0000808 sādhanam ity uktaṃ veditavyam. katham
 PVin3_0000904 -vacanād arthe drṣṭaḥ, na nīcaya iti sāksān
 PVin1_0004109 -upalambhe so 'py a-siddhaḥ samvedanam
 PVin3_0007104 -viśaya-a-parijñānād iti. so 'yam viśeṣo
 PVin3_0002005 -vat, sādhyā-samudāya-eka-deśa-viśeṣatvāt.
 PVin3_0001301 -an-anvaya eṣa doṣo na anyatra iti cet,
 PVin3_0007505 san-mātra-āśraye 'pi sādhanā-sāmarthyāt.
 PVin3_0001306 ca iṣṭasya vighāta-kṛd viruddhaḥ. tad api
 PVin3_0001307 yad-vivādena sādhanam upanyastam tac cen
 PVin3_0001602 ghaṭasya api sa iti virodhaḥ. itaś ca
 PVin3_0013404 syāt. na hy arthasya kenacit kathañcin
 PVin3_0008107 a-śakyatvāt. tad asya na bhāva-mātreṇa
 PVin1_0003113 -viśeṣo 'rtha-kṛtaḥ, yata iyaṃ pratītiḥ,
 PVin3_0009809 siddhaḥ. siddhaḥ śabdaḥ. sa ātmani hetu-rūpo
 PVin3_0007401 api tad-a-yoga-virahīṇā sāmānyena anvayo
 PVin1_0002611 tad vibhedavat. sidhyed a-sādhanatve 'sya
 PVin1_0004107 iti cet, sa tāvad viśayaḥ sva-upalambha-kāle
 PVin3_0001713 kalpane '-nityatāyām api tulyam iti cet,
 PVin1_0004108 -kāle tu siddha ity upalambhe 'pi tadā
 PVin3_0011808 jāniyāt, tau ca atyanta-parokṣasya
 PVin3_0011709 anyo na asti ity uktam. te ca darśanena vinā
 PVin3_0006404 yathā '-liṅgo 'nya-sattveṣu vikalpa-ādir
 PVin3_0012302 ādināṃ nairātmyena saha virodhaḥ syāt. sa ca
 PVin3_0011902 iti. sa ca kāraṇa-bhāvo '-darśanād ātmano
 na santi iti śakyante 'dhyavasātam. yo 'pi
 na santy eva. tatra api sati pratyakṣa-anumāna-
 na santi. tasmāt sandigdha-sāmarthya ātmano
 na santi pradhāna-ādayo 'n-upalabder iti. tatra
 na santi pramāṇāni prameya-arthāni iti,
 na santi, sa prakāro '-bhāvaḥ. śaśa-viśāṇayoś ca
 na sannikarṣam na ātmānam anyad vā kiñcij jñāna-
 na sapakṣāt, a-sato nivṛtṭy-a-yogāt. tasmād
 na samagrāṇi ity eva kāraṇa-dravyāni sva-kāryam
 na samaya-kāla-utpattiḥ sva-bhāvasya. parāvṛttau
 na samavaiti janyate vā. tasya a-sāmarthyāt. tad
 na sambandha iti ca nipuṇā vāco yuktiḥ. aṅgī-kṛta
 na sambhavaḥ. anyathā a-sambhava-a-bhāvān nānā-
 na sambhavaḥ. kārya-kāraṇa-bhāvād vā sva-bhāvād
 na sambhavati, adhikaraṇa-ādy-arthānāṃ pratiṣedha
 na sambhavati, anyatara-artha-antara-bhāva-a-
 na sambhavati. asti nāma idṛśasya sambhavaḥ —
 na sambhavati ity a-skhalita-prajño devānām
 na sambhavaty eva, rūpa-viveka-sambandhayor a-
 na sambhavati, tathā ekatra viruddhayor
 na sambhavati. tad ime nir-viśeṣaṇāḥ. teṣv artha-
 na sambhavati, tad-upalabdhyā tatra samśayo
 na sambhavati. na kaścid a-nityo ghaṭaḥ, tatra
 na sambhavet. na hi paryudāsa eva eko naño
 na sarva-anya-dharma-yogini pratītiḥ, kiṃ tarhi
 na, sarva-upalambha-nivṛtter atra a-liṅgatvāt,
 na sarva-gataṃ sāmānyam, upalabdhī-lakṣaṇa-
 na, sarva-dharmi-dharma-pratiṣedha-arthatvāt. tad-
 na sarvathā sattā-sādhanā viśeṣaḥ sādhitō bhavati.
 na sarve ghaṭa-kṣaṇāḥ sarvasya indriya-jñānasya
 na sādhanā-dharma-a-siddhiḥ. na tu punar atra
 na sādhanam na apy an-arthataḥ. siddhir iti
 na sādhanam na dūṣaṇam, tathā-pratipatty-aṅgasya
 na sādhanam. ity antara-ślokaḥ. nanu yathā-ukta-
 na sādhanam. sarvatra tena utsannā iyaṃ sādhyā-
 na sādhanam. sāksāt pāramparyeṇa vā tataḥ siddher
 na sādhanam. sādhyā-abhidhānāt pakṣa-uktiḥ
 na sādhyati ity upalambha-antara-anugamaḥ. tan na
 na sādhyā eva vyāhanyate, kiṃ tarhi hetāv api,
 na sādhyā-samudāya-eka-deśa-viśeṣa ity eva a-
 na, sādhyatva-a-viśeṣāt. a-doṣe ca iṣṭa-vighāto
 na sādhyatve, vaiphalyāt. api ca, na a-siddhe
 na sādhyam an-uktatvād iti cet, yad-vivādena
 na sādhyam, kim idānīm sādhyam. tathā ca
 na sāmānyā-āśrayaḥ, sarva-vyakti-sambhava-a-bhāve
 na sāmīyam. tatas tad-ātmatāyām sarvaṃ sarva-
 na sāmīyena na prādhānyena gatīḥ. a-prādhānye 'py
 na sārūpyād iti cet, atha katham idānīm sato
 na siddha ity a-siddha ucyate. sa ca śabdaḥ pakṣī
 na siddha eva. na vai kaścit tathā-bhūtena ātmanā
 na siddham bheda-sādhanam. bhinna-ābhaḥ sita-
 na siddhaḥ siddher a-siddheḥ, anya-upalambha-kāle
 na, siddhyā a-nityatāyā tadvataḥ śabdasya
 na siddho 'nyadā viparyaye siddha ity su-vyāhṛtam.
 na sidhyataḥ. ke ca nir-ātmānāḥ prāṇa-ādy-a-
 na sidhyataḥ. tan na ātma-avinābhāvī prāṇa-ādīḥ.
 na sidhyati. a-nīcaya-phalā hy eṣā na alaṃ
 na sidhyati ity uktam. astu nāma nir-ātmakebhyo
 na sidhyati ity uktam. darśane 'pi vyatireka-a-

PVin3_0009412 pratibandhaḥ sidhyet. sa ca an-anvayasya
 PVin3_0013507 -sāmarthya-siddhiḥ. sã vacanam antareṇa
 PVin3_0013105 chrãvaṇam tan nityam ity a-vyabhicãro 'pi
 PVin3_0011813 -ãdi-vad iti, tad apy a-kãrya-kãraṇa-bhãve
 PVin3_0011903 ity uktam. darśane 'pi vyatireka-a-siddher
 PVin2_0006904 śabdo '-vãcakaḥ syãt tasya iti sambandhaś ca
 PVin2_0006810 yogyatã-niyamaḥ. tad-a-bhãve 'sya idam iti
 PVin2_0006305 a-bhãva-siddhiḥ, tat-kãraṇa-upalabdhyã kim
 PVin2_0006711 -bhãvaś cet, so 'pi tad-ãtma-an-upakãre
 PVin2_0005807 -upalabdheḥ. tathã anya-sattayã a-sattã kim
 PVin3_0011806 tad-a-bhãve '-bhãva-siddhyã vyãptir iti sã
 PVin3_0010708 vaktã na bhavati iti vyatireko '-darśane 'pi
 PVin3_0012103 idršo vyatireka-a-vyabhicãro 'n-anvayeṣu
 PVin3_0002203 a-sambaddhasya dharmasya kim a-siddhau
 PVin2_0008902 -upayoga-sraṃsinyor iva haritakyoh. tasmãn
 PVin1_0002107 na abhijalpa-anuṣaṅgiṇi. a-śakya-samayavãn
 PVin1_0001204 arhati. dravyam tat-spãrśanam yadi. tan
 PVin3_0001501 viṣayaś cet, sva-ãśrayãṃ doṣa-gatiṃ katham
 PVin3_0006303 tal-lakṣaṇatvãc ca bhãvasya a-bhãvo
 PVin2_0009913 nivartayati. anyathã tat tasya kãryam eva
 PVin2_0009102 '-nimittatve vã. tathã ca bhãvas tadvãn
 PVin3_0006705 sad-vyavahãra-pratiśedho vã. katham ca
 PVin3_0006308 darśana-ãnantaryam ca sva-tantrasya
 PVin3_0005304 karotu. pũrva-sva-bhãva-niyata ity etan
 PVin3_0001302 -a-viśeṣãt. a-doṣe ca iṣṭa-vighãto 'pi
 PVin1_0003405 draṣṭur eṣa viniścayaḥ. sa tad-a-bhãve
 PVin3_0011714 -gatir ity uktam. anyathã saṃśaya-hetur eva
 PVin3_0006812 -artha-eka-tãnatve śabdãnãm a-nibandhanã.
 PVin3_0008602 samudãyi-nibandhanatvãt tad-a-bhãve
 PVin2_0008112 vã tat-kãla-dravya-apekṣa iti nir-apekṣa eva
 PVin3_0008509 kãraṇam samudãyinaḥ. a-satsu teṣu sã
 PVin2_0009003 sarvatra upayogaḥ syãt. anyathã ekam ity eva
 PVin1_0002304 viśeṣe bhãvanã-viśeṣãt priti-paritãpa-viśeṣo
 PVin3_0011908 vyatirekaḥ. te 'pi buddhy-ãdayo nairãtmye
 PVin3_0013406 asya drṣṭãntena pradarśyate. tad ayam
 PVin3_0005910 kim tarhi sva-jñãna-sattã-viśeṣãbhyãm iti
 PVin2_0006907 pratibandha-a-bhãvãd a-pratipãdaka iti,
 PVin3_0002501 dharminãḥ siddhasya a-sãdhyatãm åha.
 PVin3_0006208 -viśeṣãd apara-sãdhanam, na evam a-bhãvaḥ.
 PVin2_0007609 -vacanam. anvayas tv artha-ãpattiyã siddhaḥ.
 PVin2_0008402 antare tu gamye kãryam hetuḥ, a-vyabhicãrãt.
 PVin3_0005001 tasmãt sapakṣe dvidhã-vṛtti kãryam.
 PVin3_0011711 nivṛttir api, yato vyatirekã ity ucyate.
 PVin3_0006211 sa tarhy a-bhãva-pratyayaḥ kuto bhavati.
 PVin3_0010207 paryãyeṇa. lakṣaṇa-bhedas tu kathita eva.
 PVin2_0009304 siddha-viparita-artha-vyabhicãri-vipakṣataḥ.
 PVin3_0005706 kathañcid viṣayinaṃ a-smaran smãryate.
 PVin1_0000310 -a-bhãva-sãdhane na anumãnam, an-anvayãt.
 PVin3_0007001 yathã agnau řita-vinodana-ãdiḥ.
 PVin3_0000702 -anyataratvãd a-nityaḥ śabdo nityo vã iti.
 PVin3_0009206 prãṇi-maraṇam iti na idam taruṣu sidhyati.
 PVin3_0005306 anyato vã sva-bhãva-antara-pratilambhãt.
 PVin1_0004002 saha-upalambha-niyamãd dvi-candra-ãdi-vat.
 PVin3_0013208 yathã ghaṭa-ãkãṣayor iti darśaniyam.
 PVin3_0005606 antar-bhavati ity udãhrta eva. tathã hi —
 PVin1_0000312 viṣayino vṛtta-sambandhasya smaraṇãt.
 PVin1_0001109 eva bhavati. na anyathã idantayã iti cet.
 PVin1_0001206 ayam ghaṭa iti jñãne varṇa-pratyavabhãsanãt.
 PVin3_0012703 řašo 'py asti viṣãṇam ca ity uttarasya.

na sidhyati iti vakṣyãmaḥ. sarvathã na asti
 na sidhyati iti sa tathã-bhũtam eva khyãpayamṣ
 na sidhyati iti. hetos tri-lakṣaṇatvãn na
 na sidhyati. uktaṃ hi prak — na an-upalabdhwã a
 na sidhyati. ghaṭa-ãdayo vyatireka-viṣayã iti cet,
 na sidhyati. tasmãt sarvathã sarva eva kvacin
 na sidhyati. na apy arthavattã. arthebhyo jñãpana
 na sidhyati. na, tad-vyabhicãrãt, yathã — na
 na sidhyati. para-ãtmani tulyaḥ paryanuyogo 'n-
 na sidhyati. yadã punar evam-vidhã an-upalabdhir
 na sidhyati, viparyaye pratibandha-a-siddheḥ.
 na sidhyati, sandehãt. bãdhaka-bhãve hy apara-a-
 na sidhyati. sidhyamṣ ca balãd anvayam ãpãdayati,
 na sidhyati. hetus tat-sãdhanãya uktaḥ kim duṣtas
 na su-vivecitaṃ kãryam kãraṇam vyabhicarati. hetu
 na sukha-ãdinãm atma-saṃvittir aviṣṭa-abhilãpã.
 na. spãrśanam api dravyam sprṣtvã grhñati iti cet,
 na sprṣet. sa ca nãma tad-ãśrayãṃ siddhim
 na syãt. a-bhãva ity api bhãva-pratiśedhaḥ. tad a
 na syãt. ataḥ kãrya-kãraṇa-bhãvo 'pi sva-bhãvam
 na syãt, an-upayogãt. upayoge vã sa eva asya sva-
 na syãt. tad-artha-pratiśedhe dharmi-vãcino '-
 na syãt. tad-bala-utpattau ca tasya eva tatra
 na syãt, tasya pracyuteḥ, apekṣyãc ca prayatnãt
 na syãt, tasya sãdhya-vipakṣa eva vṛttiyã tad-
 na syãt. na ca viṣaya-sãrũpyam vijñãnasya, tat-
 na syãt. na hi yo yatra na sambhavati, tad-
 na syãt pravṛttir artheṣu darśana-antara-bhediṣu.
 na syãt. bhavanti sva-nimitta-sannidhim sũcayati
 na syãt. sa tarhi vinaśvara-sva-bhãvo nir-apekṣa
 na syãd iti gotvãd viṣãnitã. sãsnã-viṣãṇa-ãdi-
 na syãn nãma-antaram vã, artha-bhedam
 na syãn nãla-ãdy-ãbhãsa-viśeṣa-vat. te 'n-
 na syur iti cet, na, tatra anyeṣãm eva sãmarthya-
 na sva-tantraḥ. tad-a-sambandhi ca apãrthakaḥ,
 na sva-tantrã siddhiḥ. na evam saṃvedanasya
 na, sva-bhãvataḥ pratipatter a-bhãvãt pradipãd
 na, sva-rũpeṇa eva nirdeśya ity anena eva
 na sva-viṣaya-jñãna-a-bhãvãd a-bhãva-siddhiḥ,
 na hy a-tad-ãtma-niyatasya tan-nivṛttiyã nivṛttih.
 na hy a-tad-utpatter a-vyabhicãraḥ, an-ãyatta-
 na hy a-nityã ity eva sarve prayatna-an-antara-
 na hy a-pratibaddhaḥ kasyacin nivṛttau niyamena
 na hy a-bhãvaḥ kasyacin nimittam. a-sãmarthyãt,
 na hy a-vipakṣa-śãñkãyãm sãdhya-a-bhãva-
 na hy a-sati pratibandhe 'nvaya-vyatireka-niścayo
 na hy a-sad-vyavahãrasya kvacid aparam kiñcin
 na hy atra drṣṭãnto 'sti, sãdhana-antara-a-bhãvãt
 na hy atra śabda-arthaḥ samarthaḥ, tad-anubhava-
 na hy atra śabda-ghaṭayoh śabda-ãkãṣayor vã
 na hy an-apekṣita-vastukaṃ śabda-mãtram icchã-
 na hy an-upakãry apekṣyata ity ukta-prãyam. tad-
 na hy anayor eka-ãkãra-an-upalambhe 'nya-
 na hy anyathã sapakṣa-vipakṣayoh sad-a-sattve
 na hy anyã an-upalabhyeṣu nãstitã-an-upalambhanãt.
 na hy anvaya-vyatirekãbhyãm anyo hetu-phalayos
 na hy ayam gaur ity a-sannihite 'rthe bhavati.
 na hy ayam ghaṭa iti jñãnam spãrśana-indriya-jaṃ
 na hy ayam viṣãṇa-mãtram apahnute, yatas tena

PVin3_0011304 sa kasmān na uktaḥ. sādhyatā-a-bhedāt.
 PVin3_0013403 -pratiniyamah, yena upamānāt sādhanam syāt.
 PVin1_0003612 eva artha-niṣpattes tad eva phalaṃ yuktaṃ.
 PVin1_0000710 utpadyamānaṃ tad-rūpaṃ eva anukuryāt.
 PVin3_0002801 sādhyā-dharma-iṣṭi-gatir ity ucyate.
 PVin2_0007705 sannidhānam iti kaścin na vinaśyed api.
 PVin3_0007803 -apekṣayā hetor a-vyabhicārah, vāstavatvāt.
 PVin3_0012806 viparīta-sva-bhāva-upasamhāra-sambhavāt.
 PVin1_0000110 samyag-jñānaṃ pratyakṣam anumānaṃ ca iti.
 PVin1_0001007 -apara-parāmarśa-śūnye tac cākṣuṣe katham.
 PVin1_0003215 prativiṣayaṃ bhedakam asya karaṇam iti.
 PVin3_0011304 sādhyā-viparyaya-sādhanatvena bhidyate.
 PVin3_0006006 an-upalambho 'yaṃ pratyakṣeṇa eva sidhyati.
 PVin2_0004812 bhinnatvād ekasmiṃś tad-a-yogataḥ.
 PVin3_0013308 tathā sandigdha-vyatireka-ādayo vācyāḥ.
 PVin3_0013609 iti pratijñā-artha-eka-deśa iti,
 PVin3_0005703 a-sandigdhaṃ tat-kāryatve 'pi dhī-dhvanī.
 PVin3_0013402 sādhyā-sādhanatve tasya upayogaḥ, a-sambandhāt.
 PVin3_0011611 artha-antarād a-kārya-bhūtād a-siddheś ca.
 PVin1_0003103 prameya-adhigateḥ pramānaṃ meya-rūpatā.
 PVin1_0001107 na api iyam artha-sannidhim apekṣeta.
 PVin3_0005007 a-khaṇḍayatāḥ sāmārthya-tiras-kāra-a-yogāt.
 PVin3_0009805 anuṣaṅginī punas tan-nirdeśasya vaiyarthyaṃ.
 PVin3_0004105 paraspara-rūpa-vivekena vyavasthā-a-yogāt.
 PVin3_0007504 -vyāpini sādhyā-dharme na anvaya-vyāghātaḥ.
 PVin3_0002410 vyavasthāṃ uparacayan kaścin nivāryate.
 PVin2_0009613 -vyāvṛttir iti tad-vyavaccheda-hetutā syāt.
 PVin3_0008608 ātmano 'mbhasas tata ādhārād abhinirvṛtteḥ.
 PVin2_0008913 antara-nimitto hi dharmah syād anya eva saḥ.
 PVin3_0006603 sākalya-a-pratibandha-niyama-a-sambhavāt.
 PVin2_0008001 na evam a-kṣaṇikasya, sarvathā a-sambhavāt.
 PVin3_0012506 viśayaḥ, kiṃ tarhi prasajya-pratiśedho 'pi.
 PVin3_0010303 api viśeṣaṇa-upādānaṃ iṣṭasya eva bādhakam.
 PVin3_0012007 vyabhicārāt. katham vyabhicārah.
 PVin3_0005006 āvaraṇa-indriya-śabdeṣv an-upayogāt.
 PVin3_0008903 — pātaṃ na karoti iti. tad api iṣṭam eva.
 PVin2_0009312 darśanaṃ khyāpyate, tad an-ukte 'pi gamyate.
 PVin3_0007601 iti vyatirekī iva dharmaṇo nirdiśyate.
 PVin3_0007708 vipakṣa-vṛtter ubhaya-dharmatve 'py a-doṣaḥ.
 PVin3_0007802 hetur a-vipakṣa-vṛttir ubhaya-dharmaś ca.
 PVin1_0003111 artha-sārūpyād anyato jñānasya sambhavati.
 PVin3_0009212 api hi śabda eva kevalaḥ siddhaḥ, na arthaḥ.
 PVin3_0012505 khalv a-sati pratiśedho na sambhavet.
 PVin2_0007505 vā tat-sva-bhāvatayā gamakasya a-gamakativāt.
 PVin1_0001311 tādātmyād anyasya a-samaya-darśino 'pi syāt.
 PVin2_0009204 -a-vyabhicāratvāt sthāli-taṇḍula-pāka-vat.
 PVin3_0012607 anena a-sato niścinvatā prameyā vaktavyāḥ.
 PVin2_0007614 a-hetutvād vināśasya sva-bhāvād anubandhitā.
 PVin3_0005901 upalabhe vā iti kalpikāyāḥ samudbhavaḥ.
 PVin1_0004001 -upalambha-niyamād a-bhedo nīla-tad-dhiyoḥ.
 PVin3_0005203 na ca samāropa-anuvidhāyinyo 'rtha-kriyāḥ.
 PVin1_0003101 pratilabhate. tatra arthena ghaṭayaty enāṃ
 PVin1_0001801 -balena anvayan katham an-upalakṣako nāma.
 PVin1_0002307 cetanaś ca ete sukha-ādayaḥ samvedyatvāt.
 PVin2_0008511 ca karaṇam antareṇa bhāve 'hetutā eva syāt.
 PVin2_0004508 anyathā-abhidhāne gamaka-dharma-a-dyotanāt.
 PVin3_0012810 -anubandhinī tad-deśa-sannihita-sva-bhāvātā.
 PVin3_0011714 uktam. anyathā samśaya-hetur eva na syāt.
 PVin3_0010903 vacanaṃ na asti ity a-niścito vyatirekaḥ.
 na hy ayam ābhyāṃ sādhyā-viparyaya-sādhanatvena
 na hy arthasya kenacit kathañcin na sāmīyam. tatas
 na hy arthasya yathā-sva-bhāvaṃ vyavasthitiḥ,
 na hy arthe śabdāḥ santi tad-ātmāno vā, yena
 na hy avaśyaṃ sāmānya-arthī viśeṣa-pratiniyama-
 na hy avaśyaṃ hetavaḥ phalavantaḥ, vaikalya-
 na hy avinābhāvo hetor vyavasthayaḥ darśyate —
 na hy asti sambhavo yathā-avasthita-vastu-sthitiṣṭ
 na hy ābhyāṃ arthaṃ paricchidya pravartamāno
 na hi idam iyato vyāpārān kartuṃ samartham,
 na hi indriyāṇi bhedakāni, sarva-jñāna-hetutvāt.
 na hi iṣṭa-uktayoḥ sādhyatve kaścid viśeṣa ity
 na hy eka-ākāra-pratiniyatād a-samsargiṇo
 na hy ekasya tāv anyonya-vilakṣaṇāv ākārau
 na hy ebhir hetoḥ sāmānya-lakṣaṇam viśeṣa-
 na hy evam-ādini yathā-ukta-lakṣaṇāsu jātiṣv antar
 na hy eṣa pravartanīyo vyavahāro yena a-niyataḥ
 na hi kathañcit sādṛśya-mātreṇa arthānāṃ kenacit
 na hi kārya-kāraṇa-bhāvaḥ prāṇa-ādinām ātmanaś ca
 na hi kriyā-sādhanam ity eva sarvaṃ sarvasyāḥ
 na hi gava-ādi-vikalpo 'rtha-sannidhāv eva
 na hi tatra atīśayam an-utpādayat kiñcit-karam
 na hi tatra aparo viśeṣo nirdiśyate. sa śabdatayā
 na hi tatra apy an-upalambham antareṇa anyāḥ
 na hi tatra avaśyaṃ viśeṣa-parigrahaḥ kāryaḥ, san
 na hi tathā-uparacito 'prasiddha-rūpa-sāmānyo
 na hi tad-vyāvṛtter anyat tad-vyavacchedanam. a-
 na hi tasmād upakāram an-anubhavatas tato 'vasthā
 na hi tasmin niṣpanne 'niṣpanno bhinna-hetuko vā
 na hi tasmin bhavati sva-kāraṇa-sāmagry-adhīnair
 na hi tasya a-kṣaṇikasya artha-kriyā sambhavati,
 na hi tasya a-sati virodhaḥ. so 'pi na sambhavati,
 na hi tasya a-sattā-an-abhyupagama itara-grahaṇam
 na hi tasya a-sapakṣād eva vyatireka iti. nanv
 na hi tasya upalambha-āvaraṇam sambhavati. sato
 na hi tasya tat-kṛtaḥ pātaḥ, svayaṃ patina-
 na hi tasya prāg darśana-bhrāntiḥ, yā vacanena
 na hi dharma-dharmi-vācinoḥ śabdāyor vācye kaścid
 na hi pakṣa eva vyabhicāra-viśayaḥ. kaṃ punar
 na hi pakṣa-vipakṣa-pravibhāga-apekṣayā hetor a-
 na hi paṭu-mandatā-ādibhiḥ sva-bhedair bhedakam
 na hi pare 'pracyuta-ātmana upalayanam a-
 na hi paryudāsa eva eko naño viśayaḥ, kiṃ tarhi
 na hi prakāśatayā prakāśayan pradīpas tad-rūpa-a-
 na hi pratipurūṣam arthānām ātma-bhedaḥ,
 na hi bahulaṃ pāka-darśane 'pi sthāly-antar-gata-
 na hi bhāva-viśayam eva pramāṇam, a-visamvāda-
 na hi bhāvā vīnaśyantas tad-bhāve hetum apekṣante,
 na hi bhāvānām sva-viśaya-jñāna-a-bhāvād evam
 na hi bhinna-avabhāsitve 'py artha-antaram eva
 na hi māṇavako dahana-upacārād ādhiyate pāke.
 na hi muktavā artha-rūpatām. tasmāt prameya-
 na hi yato yatra jñāna-abhidhāna-vṛttiḥ, tad-an-
 na hi yad yad-viśaya-ākāram samvedanam na bhavati,
 na hi yasya yam antareṇa bhāvaḥ, sa tasya hetur
 na hi ye yathā yam arthaṃ vidanti vacana-jñāḥ, te
 na hi yo yatra na asti, sa tad-deśam ātmanā
 na hi yo yatra na sambhavati, tad-upalabdhyā
 na hi rāga-ādinām eva kāryam spanda-vacana-ādayaḥ,

PVin3_0012512	nanv ayam eva asya dharma-viraho dharmah.	na hi vastu-rūpam eva dharmah, a-santo 'pi
PVin1_0002312	doṣo 'stu. na tv a-sa-rūpam vedakam nāma.	na hi vitti-sattā eva tad-vedanā yuktā, tasyāḥ
PVin3_0001708	āyāta iti na parvate vṛkṣe vā śānkā bhavati.	na hi viśeṣa-śabda-sannidhir eva sāmānya-śabdānām
PVin1_0004101	-upalambhasya na artha-dṛṣṭiḥ prasidhyati.	na hi viśaya-sattayā viśaya-upalambhaḥ, kiṃ tarhi
PVin3_0007002	prati na datta-anuyogo bhavitum yuktaḥ.	na hi vṛṣasyantī ṣaṇḍhasya rūpa-vairūpya-
PVin1_0001708	asty anyat sāmānyam buddhy-a-bhedataḥ.	na hi vyakty-ātmano vyatiriktam anvayinam arthaṃ
PVin1_0001706	dṛṣṭo bhedo hi kvacin na anyatra dṛṣyate.	na hi vyakty-ātmānaḥ parasparam anuyanti, śakti-
PVin3_0006909	cintyate hy atra pratibaddhaḥ phala-udayaḥ.	na hi śabda-arthaḥ sann a-san vā kañcit puruṣa-
PVin3_0007307	abhidheyam kim apy asti iti sādhyam syāt.	na hi śabda-arthāḥ svataḥ kañcid guṇa-viśeṣam
PVin2_0005301	vyatireky apy a-gamakam. na, a-vyatirekāt.	na hi śrāvaṇatvam kutaścid vyatiricyate, sandeha-
PVin3_0011509	ātmakam jīvac-charīram prāṇa-ādimattvād iti.	na hi sa-ātmaka-an-ātmakābhyām anyo rāśir asti,
PVin3_0010009	prasaṅgo vācyaḥ. anvaya-a-siddhi-vacane 'pi,	na hi sa eva ātmānam anveti ity a-sambaddham.
PVin3_0009804	-a-siddher hetu-bhāvena a-siddha ucyate.	na hi sa eva tasya sādhanam bhavati, tad-bhāva-
PVin3_0004806	yogāt. na bhavati, yathā — a-brāhmaṇa iti.	na hi sa eva brāhmaṇas taj-jāti-yogād a-brāhmaṇas
PVin1_0001610	darśana-vad buddhau śabdena a-pratibhāsanāt.	na hi sa śabda-arthaḥ, yaḥ śābde na pratibhāsate.
PVin3_0006206	an-avasthānād a-pratipattir eva a-bhāvasya.	na hi saṃvedana-a-bhāvaḥ svataḥ sidhyati, tad-a-
PVin1_0000811	yady apekṣeta so 'rtho vyavahito bhavet.	na hi saṅketa-kāla-bhāvitam abhilāpa-sāmānyam a-
PVin3_0012410	vyavacchede vā katham a-vyatirekaḥ.	na hi sattā-pratiśedhād anyo vyatirekaḥ.
PVin2_0006803	bhāvān na para-ātmanaḥ pratipattir arthasya.	na hi sattā śabdasya artha-viśeṣe pratibaddhā,
PVin3_0012802	sa iha na uktaḥ, anumāna-viśaye 'sambhavāt.	na hi sambhavo 'sti kārya-sva-bhāvayor ukta-
PVin2_0009212	saṃśaya-hetutvāc cheṣavat tad udāhṛtam.	na hi sarva-an-upalabdhir a-bhāva-pratipādikā.
PVin1_0000708	-pratibhāsā pratītiḥ kalpanā. tayā rahitam.	na hi sā indriya-jñāne sambhavati, arthasya
PVin1_0002011	-jñānānām ātma-saṃvedanasya pratyakṣatvāt.	na hi sukha-ādinām ātma-saṃvedane vikalpaḥ
PVin3_0002409	prasiddhaḥ siddha iti na kiñcid etat.	na hi sva-icchā-kalpita-bhedeṣv an-artha-tantra-
PVin2_0004608	-sambandhena tad-a-vyabhicārāt pramānam.	na hi sva-bhāvaḥ kāryam vā bhāva-kāraṇa-vyatireke
PVin3_0004910	ca iti viruddhau dvau ca nirḍiṣṭau.	na hi sva-bhāvād anyasya sarvatra sapakṣe sattvam,
PVin3_0009903	-liṅgiṇoḥ, bheda-āśrayatvāt tad-bhāvasya.	na hi svayam jñāna-viśayatā liṅgasya liṅgi-
PVin3_0007104	kiṃ tarhi hetāv api, tulya-doṣatvāt.	na hi hetur an-anvayaḥ siddher aṅgam, tataḥ
PVin2_0008604	tādṛśa-udbhave tac-chakti-niyama-a-bhāvān	na hetu-bhedo bhedaka ity a-kāraṇam viśvasya
PVin3_0007910	ayam tri-prakāro 'pi dharmah sattā-sādhane	na hetu-lakṣaṇa-bhāḥ, na ca anyā gatir asti.
PVin3_0012508	a-yogād iti cet, ukta-uttaram etat. tasmān	na hetuḥ kaścid anvayī nāma. na ca prameyatvasya
PVin2_0009107	-anumānasya a-sambhavāt. tatra paścād bhāvān	na hetutvam phale 'py eka-antatā kutaḥ. sa hi
PVin3_0002304	eva bādhane bhavati, na anyatra iti cet,	na, hetoḥ sarvasya guṇa-doṣayoḥ sva-sādhye
PVin3_0004201	ko hi viśeṣo 'bhāva-a-viśeṣa iti cet,	na, hetoḥ sva-bhāva-bhedāt. a-tad-ātmatve 'pi
PVin3_0013401	ca syād a-sambandhād apārthakaḥ. yadi	na hetor a-vyabhicāra-dharmatā dṛṣṭāntena
PVin2_0005408	bāndhya-vijṛmbhitam. nivṛttir yadi tasmin	na hetor vṛttiḥ kim iṣyate. sā api na pratiśedho
PVin2_0008011	a-siddher anvaya-vidhāna-a-yogāt. tad eva ca	naḥ kṛtakam yathā-uktam abhidharme — katame
PVin1_0001109	gaur ity a-sannihite 'rthe bhavati. idam ca	naḥ pratyakṣam, sannihita-artha-niścaya-
PVin1_0002402	āviśat sarūpayantaṃ ghaṭayet. idam eva ca	naḥ sukham yat sātām saṃvedanam iti siddhāḥ sukha
PVin2_0005413	'satsu ca na vartate. jagaty anena nyāyena	nañ-arthaḥ pralayaṃ gataḥ. deśa-kāla-niśedhaś ced
PVin3_0012505	na sambhavet. na hi paryudāsa eva eko	nañō viśayaḥ, kiṃ tarhi prasajya-pratiśedho 'pi.
PVin3_0004808	-dharma-an-āśrayo vastu. anya-viśaye 'pi	nañi vibhāgena niyoga-vṛtṭeḥ. sapakṣa-lakṣaṇa-
PVin3_0009212	-ātmana upalayanam a-nityatām icchanti,	nanv a-vivakṣita-viśeṣam sāmānyam siddham eva. tat
PVin3_0011101	kāraṇa-guṇa-vaktu-kāmate vacanam anumāpayet.	nanv atra apy eṣa tulyaḥ prasaṅgaḥ — na ātmani
PVin2_0007711	iva kāraṇa-sāmagrī sva-kārya-utpādane.	nanv an-apekṣānām api keṣāñcit kvacin na avaśyam
PVin2_0009005	artha-bhedam abhyupagamya tathā-abhidhānāt.	nanv an-artha-antara-hetutve 'pi bhāva-kāle '-
PVin3_0013504	tena para-iṣṭa-artha-siddhi-pratibandhāt.	nanv an-udbhāvite 'pi doṣe 'rthasya eva a-
PVin3_0009306	atha kā iyam a-vyaktiḥ. a-dṛṣya-ātmatā.	nanv anena lakṣaṇena pradhāna-puruṣa-ādayo 'py a-
PVin1_0000201	pravartamāno 'rtha-kriyāyām viśamvādyate.	nanv anyad api śabda-upamāna-ādikaṃ pramānam asti,
PVin3_0002508	kasmāt. hetor viśeṣeṇa anvaya-a-bhāvāt.	nanv ayam eva asya dharma-viraho dharmah. na hi
PVin3_0012511	uktam. na a-bhāvasya kaścid dharma iti cet,	nanv araṇi-nirmathana-ādiṣv a-saty apy agnau
PVin2_0008509	a-kāryatve 'kāraṇāt sakṛd apy a-bhāvāt.	nanv asty eva tiro-dhānam. na vai paras tad a-
PVin3_0009304	'yam a-nitya-śabdaḥ, kṛtakatva-ādi-vat.	nanv asya eva rūpam vayam apy anububhutsavaḥ.
PVin1_0003402	prāpnoti. kva tarhi idānīm ayam anubhavaḥ.	nanv idam apy a-niśceyam eva — sarva-sāmagrī-
PVin2_0007901	a-bhāvāt phalasya api na asti ity a-samānam.	nanu upalabdhi-lakṣaṇa-prāpṭeḥ sparśasya yukta eva
PVin2_0009709	a-yuktaḥ, an-upalambhād a-bhāva-siddheḥ.	nanv etat sukha-ādinām puruṣānām ca tulyam. bhede
PVin3_0009407	anukārād avasthā-bhede 'py a-bheda iti cet,	nanv etasminn a-sapakṣe hetv-a-bhāva-prasaṅgaḥ,
PVin3_0004805	a-sapakṣaś ca a-tattva-lakṣaṇa iti.	nanv evam agny-ādiṣv api prasaṅgaḥ. tatra api hi
PVin3_0007209	-mātram anveti, na tena siddhena kiñcit.	

-bhāvātā-an-apekṣatayor virodho vyākhyātāḥ.
 na hi tasya a-sapakṣād eva vyatireka iti.
 anena aparatra pariccheda iti cet,
 agni-sāmānyam tatra a-siddham iti sādhyate.
 -bhāvaḥ. ata eva, anyathā āśraya-a-siddheḥ.
 'paro niyata-prāptir iti dur-nivāraḥ.
 na asti iti gamyate. iti saṅgraha-ślokaḥ.
 -niyamaḥ. darśanād bhāva-siddhir iti cet,
 etau dvau hetū viparyaya-sādhanād viruddhau.
 yatra na asti, sa tad-deśam ātmanā vyāpnoti.
 -vyatirekaḥ sādhyā-dharma eva ity a-siddhaḥ.
 a-vyabhicāra-a-siddhyā a-niścita-artham.
 siddhir astu. tathā api kiṃ siddham syāt.
 'niyataś ca na sādhanam. ity antara-ślokaḥ.
 pratibanddhum samartha ity ukta-prāyam.
 tad a-nityatvam āha, kiṃ tarhi vināśam.
 dūṣaṇam syāt. evam etat, iṣṭa-a-prāpteḥ.
 kaḥ prastāvo 'prastuta-pakṣi-kāraṇasya.
 gamayati iti. ata ekasya prayogaḥ syād iti.
 -bhedāt. ata eva a-prthag-nirdeśa ity uktam.
 -gatiḥ, tad-a-bhāve 'bhāva-a-pratipatteḥ.
 -pratyayaḥ, te tasya anubhava iti cet,
 tac ca a-siddham. vyakto viṣaya iti cet,
 deśa-sannidhau sādhye tat-sambandhitā hetuḥ.
 ca. sa ca sva-saṃvedana-pratyakṣa-siddhaḥ.
 -avadhāraṇam anyad vyavacchinatti,
 eva niścayāt sādhanam dūṣaṇam vā. ta ete
 'nya-grahaṇe 'pi. kiṃ punaḥ kāraṇam evam
 apy a-niṣceyam eva – sarva-sāmagri-janmāno
 sāmagryō dṛśyante. tatra kācit syād api yā a-
 kaścīn niyama-hetur vaktavyo yata ime kecin
 tasmād yaḥ kaścit kṛtakaḥ sa prakṛtyā eva
 yo vinaśvaraḥ. tat-sva-bhāva-apekṣatvān na
 tad-bhāve hetum apekṣante, sva-hetur eva
 eva śāṅkā śabda-ārtha-niścaye. yasmān
 sarva-ātma-vidhāna-pratiśedhanam. a-
 ekatva-a-niścayād a-nānātva-pratipatter a-
 svayam-śrutiḥ punar ekasya dharmināḥ śāstre
 -pratiśedhayoḥ. ekaṃ dharminam uddiśya
 vā. atha api tad-abhimatāt kutaścīn
 nānā-bhāva evam-bhāvaḥ syāt. na tarhi tato
 -grāhaka-saṃvidām. anyathā ekasya bhāvasya
 eva tat tathā-utpannam ekaṃ dṛśyate, na
 ity antara-ślokaḥ. pratyakṣa-virodhe 'pi
 vidhāna-pratiśedhanam. a-nānā-ātmatayā bhede
 asya a-bheda-pratiśedha eva draṣṭavyaḥ, na
 na sambhavaḥ. anyathā a-sambhava-a-bhāvān
 sva-bhāva-antara-utpattes tathā upayoginām
 sarva-ātmasv ekatva-a-niścayād a-
 vyavasthā-a-siddheḥ. kriyā-sādhanayor viṣaya-
 yaṃ śabdo 'nudhāvet. artha-nānātve hi buddhi-
 api sukha-ādi-nīla-ādy-ākārayor a-
 nīla-ākāra-saṃvedanayor tu niyama eva. na sa
 arthaṃ paśyāmaḥ, yaṃ śabdo 'nudhāvet. artha-
 hetu-dṛṣṭāntau, a-prakaraṇa-āśrayaḥ, a-
 abhisambandha ekasya tad-antarāla-vyāpti-
 karoti. pratipādayatā hi param dhūmo 'gni-
 syāt, kāryasya kāraṇa-a-vyabhicārāt.
 niyāmakasya janakatām eva dipayati. na vai
 nanv evam api virodhinoḥ paraspara-parihāra-
 nanv evam asya sapakṣe 'nūvṛtya-a-bhāvaḥ kathyate.
 nanv evam ātmani dṛṣṭasya aparatra-upanaye
 nanu ca atra api tad-a-yoga-virahiṇā sāmānyena
 nanu ca pradeśa āśrayo 'gniḥ kāraṇam dhūmasya. so
 nanu tathā apy a-siddhir hetoḥ pratijñāyās ca
 nanu tad-a-bhāve 'n-upalambhāt siddhā vyāvṛttiḥ.
 nanu tad eva idaṃ paryanuyuktam – kim idaṃ
 nanu tṛtīyo 'pi iṣṭa-vighāta-kṛd viruddho 'sti,
 nanu na ākāśa-deśe rūpa-ādayas tad-deśāmś ca
 nanu pakṣa-ādinām parasparato bhedād a-
 nanu prayoga-sāmarthyād eva artha-anubandhaḥ
 nanu bauddho vikalpa-pratibhāṣaḥ śabda-ārthaḥ,
 nanu yathā-ukta-lakṣaṇa-an-upalabdhir api kācit
 nanu yava-bīja-ādayo 'pi śāly-ānkure janye 'n-
 nanu vinaṣṭa-tiro-hitayor dvayor apy a-vyaktis
 nanu viparyaya-prāptir api na eva asti. na vai
 nanu viśeṣasya sāmānya-ākṣepāt tat-siddhau
 nanu śrāvaṇatvam vyatireky apy a-gamakam. na, a-
 nanu saṃhatānām a-saṃhata-para-upakāra-niyama-a-
 nanu satsu upalambha-kāraṇeṣv anyeṣu upalabhyasya
 nanu sā eva tayor pratyāsattir atra vicāryate –
 nanu sā vyaktir buddhir eva. tad-upādhiḥ so 'py a
 nanu sva-āśraya-vyāpti-vādinā api tad-deśa-
 nanu sva-viśiṣṭa-pratyayam antareṇa api bhavaty a
 naram ca nārāyaṇam eva ca ādau svataḥ sutau dvau
 nava pakṣa-dharmā nirdiśyante – prameyatvān
 navadhā pakṣa-dharmo vibhajyate. sva-bhāva-kārya-
 naśyanti iti, tāsām a-niḥ-śeṣa-darśanāt. vicitra-
 naśvara-ātmānam janayet. na, artha-kriyā-śakti-
 naśvara-ātmāno jātāḥ. na ca atra kaścīn niyāmakaḥ
 naśvaraḥ. tathā hi sa-apekṣānām hi dharmānām na
 naśvaraḥ. śāly-ādi-bījānām api sa sva-bhāvaḥ sva-
 naśvaraṇām bhāvāt. tasmād yaḥ kaścit kṛtakaḥ sa
 nānā-ārtha-vṛttitvam śabdānām tatra dṛśyate. na
 nānā-ātmatayā bhede nānā-vidhi-niṣedha-vat. eka-
 nānā-ekaṃ jagat syāt. atha api syāt,
 nānā-dharma-vyavasthāyām api svayam ātmanā eva
 nānā-dharma-samāśrayam. vidhāv ekasya tad-bhājam
 nānā-bhāva evam-bhāvaḥ syāt. na tarhi tato nānā-
 nānā-bhāvād evam-bhāvo bhavati, kiṃ tarhi tan-
 nānā-rūpa-avabhāsiṇaḥ. satyam katham syur ākārās
 nānā-rūpayor dravyayor samsargād a-vibhāgaḥ.
 nānā-rūpasya yad eva śrutau rūpaṃ pratibhāṣate '-
 nānā-vidhi-niṣedha-vat. eka-dharminy a-saṃhāro
 nānā-viṣayatā, anumāna-vikalpasya nir-viṣayatvāt,
 nānā-śakteḥ svayam dhvaneḥ. avaśyam śāṅkayā
 nānā-sva-bhāva-upakāra-sādhanam etat. na eka-kāla-
 nānātva-pratipatter a-nānā-ekaṃ jagat syāt. atha
 nānātva-virodhāc ca. a-bhinna-viṣayatve dvayam
 nānātvaṃ dṛṣṭam bhūta-guṇa-vat. tad-a-bhede 'py
 nānātvat kaṃ bata ayam āśritya hetum bheda-a-
 nānātve yuktaḥ, nīla-pīta-vat. viṣayasya vijñāna-
 nānātve hi buddhi-nānātvaṃ dṛṣṭam bhūta-guṇa-vat.
 nāntariyaka-abhyupagamaś ca śāstra-upagame 'pi
 nāntariyakaḥ, ātapa-āder iva ghaṭa-ādibhir iti.
 nāntariyako darśaniyaḥ – yatra dhūmas tatra
 nāntariyakatayā ālokaḥ saha rūpeṇa grāhya-
 nāntariyakatayā śabdād artha-pratipattiḥ, api tu

PVin3_0006610
 PVin3_0012008
 PVin3_0010801
 PVin3_0007401
 PVin2_0008405
 PVin3_0000501
 PVin2_0009414
 PVin1_0000610
 PVin3_0011301
 PVin3_0012811
 PVin3_0010101
 PVin2_0007211
 PVin3_0007304
 PVin3_0005604
 PVin2_0007803
 PVin3_0009305
 PVin3_0004705
 PVin3_0002711
 PVin2_0005301
 PVin3_0011401
 PVin3_0006105
 PVin1_0003403
 PVin1_0001601
 PVin3_0012907
 PVin3_0006011
 PVin2_0005112
 PVin3_0004711
 PVin3_0004905
 PVin2_0007901
 PVin2_0007903
 PVin2_0007811
 PVin2_0007701
 PVin2_0007807
 PVin2_0007614
 PVin2_0007106
 PVin2_0005509
 PVin1_0001711
 PVin3_0001902
 PVin2_0005511
 PVin3_0010404
 PVin3_0010405
 PVin1_0003813
 PVin1_0002703
 PVin3_0003912
 PVin2_0005509
 PVin2_0004814
 PVin2_0007111
 PVin3_0011407
 PVin1_0001710
 PVin1_0003303
 PVin1_0001709
 PVin1_0002608
 PVin1_0004010
 PVin1_0001709
 PVin3_0001109
 PVin3_0012911
 PVin3_0007403
 PVin1_0004006
 PVin2_0006906

vyatireka-anuvidhāyī pauruṣeyaḥ. anyathā api
 janayataḥ. śāstra-kāro viruddha-dharma-
 'nya-kalpanā yuktā, atiprasaṅgāt. tasya
 -samsthitih. artha eva hy arthaṃ gamayati,
 na ca śāstra-dvāreṇa vivādaḥ, tadā tasya a-
 -parityāgayoḥ sva-bhāva-antara-utpatti-hāni-
 na tarhi idānīm sādhanasya a-tan-nirdeśa-
 pravartate vicāraḥ, so 'vaśyam āsrayaṇīyaḥ,
 -kṛtā eva bhavantu, saty api samyoge tan-
 viruddhayor eka-upagamasya apara-tyāga-
 na nivartate. prapadyamānās ca anyas taṃ
 na tatra śakteḥ sāmartyam asti iti. tasmān
 ayam upanipatyā vijñānaṃ janayan na an-ātma-
 vyakti-janmanos tathā-abhidhānāt. yan-
 te hi vaktur vivakṣā-vṛttaya iti tan-
 a-kārya-liṅgām taṃ vyabhicāreṇa bādhyate. a-
 hi tatra atiśayam an-utpādayat kiñcit-karaṃ
 viśeṣe smṛtir yuktā, tasyā a-tat-kṛtatve tan-
 upayogaḥ syāt. anyathā ekam ity eva na syān
 anyathā a-bhāva iti bhāva eva kaścīn
 -bhāve 'nya-an-apekṣānāt. api ca na vināśo
 -a-tat-sva-bhāvātā. na vai kācid a-nityatā
 niścayaḥ. a-darśane 'py uktam. dr̥śya-ātmanor
 idam idantayā śakyam nirdeṣtum. a-nirūpitena
 eva idam paryanuyuktam – kim idam darśanaṃ
 prāmānyād a-doṣa iti cet, asti
 iti sāmānyena api na sambhavati. asti
 na vidyate. sādharma-darśanāl loke bhrāntir
 kriyate. a-bhāvaṃ karoti iti hi na a-bhāvo
 karoti iti prāptam. tatra yady a-bhāvo
 ca artha-pratītir iti na pṛthag dr̥ṣṭānto
 -upalabhamānaḥ kasyacit samvedanam vedayate
 kutaḥ. yatra svātantryam icchāyā niyamo
 katham samhr̥ta-vikalpe darśane '-vibhāvitā
 -āśrayam doṣa-gatiṃ katham na spr̥set. sa ca
 -uttaram etat. tasmān na hetuḥ kaścīd anvayī
 -darśana-balena anvayan katham an-upalakṣako
 'sya doṣo 'stu. na tv a-sa-rūpaṃ vedakaṃ
 syāt. sa ca na sidhyati ity uktam. astu
 -prasiddhena a-nirākṛtaḥ. nirdeśyaḥ. yadi
 api vṛtteḥ. sā eva rāga iti cet, iṣṭam na
 paraḥ – na asty ātmā iti pratijñā-virodho
 'py avadheya-vacaso loke. artha-jñānaṃ ca
 tasmād bhavaty eṣa sva-bhāvataḥ. yatra
 -deśa-kālayor vartamāno bhāvas tat-sa-apekṣo
 ca bhāvanā-bala-niṣpannam iṣyate. astu
 taimira-ādi-vat. ity antara-ślokāḥ. bhavatu
 a-pāte 'pi tulyaḥ paryanuyogaḥ – kṛto
 -avadhāraṇam anyad vyavacchinatti, naraṃ ca
 -vyavasthiteḥ. sarveṣāṃ nāśa-hetūnāṃ hetuman-
 uktam kārya-a-vyavasthiteḥ. sarveṣāṃ
 tasya kiñcit, tādavasthyāt. atas tan-
 janmi-sva-bhāvo nāśi iti cet, na vai janma
 -janminām vināśa-siddheḥ. janmi-sva-bhāvo
 upādīyamāna upādhy-apekṣaḥ śuddho vā
 bheda-apekṣaḥ kevalo vā kṛtakatva-sattva-van
 doṣa ity eke. teṣāṃ kṛtakatvena śabda-
 trairūpyam anumeye 'tha tat-tulye sad-bhāvo
 eva. tathā hi –na hy anyā an-upalabhyeṣu
 nāntariyakatā-a-bhāvān na para-ātmanāḥ pratipattir
 nāntariyakatām dvayor a-paśyams tayor a-virodha-
 nāntariyakatāyām tu syāt. sa hi pratibaddha-sva-
 nāntariyakatvāt. na abhidhānam, sambandha-niyama-a-
 nāntariyakatvāt. na ca evaṃ-vidhā dharmāḥ kvacid
 nāntariyakatvāt, nityam tad-ātmatāyām kadācid
 nāntariyakatvāt pakṣasya lakṣaṇam vācyam. vācyam,
 nāntariyakatvād iti sa eva tasya pratibandha-
 nāntariyakatvād eṣāṃ, paramparā-kalpanāyās ca
 nāntariyakatvān na ubhaya-dharmā asti iti. siddha
 nāntariyakam īpsitaiḥ. sādhyā-arthair hetunā tena
 nāntariyakam eva kāryam kāraṇam anumāpayati, tat-
 nāntariyakam pratibhāsam puras-kartuṃ yukto rasa-
 nāntariyakā sattā yo vā ātmā svo '-vibhāgavān. sa
 nāntariyakās tām eva gamayeyuḥ. na ca puruṣa-
 nāntariyake ca arthe bādhye 'nyasya kā kṣatīḥ.
 nāma. a-kiñcit-karaṃ ca kiṃ kasya āvaraṇam anyad
 nāma-a-grahaṇa-prasaṅgāt. tataḥ smṛtyā
 nāma-antaraṃ vā, artha-bhedam abhyupagamya tathā-
 nāma-antareṇa uktaḥ syāt. tasmān na asya
 nāma anya eva kaścīd bhāvāt, kiṃ tu bhāva eva
 nāma anyā yā paścān niṣpadyeta. sa eva hi bhāvaḥ
 nāma ayam arvāg-darśanaḥ saha-bhāvam itaraṃ vā
 nāma ayam ātmanā bhāvān vyavasthāpayati idam asya
 nāma iti. tasmāj jñāna-bhāvād artha-bhāvam
 nāma idr̥śasya viniścaye sambhavo na asya
 nāma idr̥śasya sambhavaḥ – devadatta-
 nāma upajāyate. a-tad-ātmani tādātmya-vyavasāyena
 nāma kaścīd kāryaḥ, tasya kathañcit kāryatve '-
 nāma kaścīd kāryaḥ syāt sva-bhāvaḥ, sa eva bhāva
 nāma kaścīd sādhanā-avayavaḥ. tena na asya
 nāma kiñcit. upalabhyate samvedanam anyena iti
 nāma tatra kaḥ. dyotayet tena sañketo na iṣṭām
 nāma. tad ayam a-samsṛṣṭa-vikalpo vā pratyakṣo
 nāma tad-āśrayam siddhiṃ sādhanād upajīvati, na
 nāma. na ca prameyatvasya vipakṣe 'nvaya-a-yogaḥ.
 nāma. na hi yato yatra jñāna-abhidhāna-vṛttih,
 nāma. na hi vitti-sattā eva tad-vedanā yuktā,
 nāma nir-ātmakebhyo vyatirekaḥ prāṇa-ādīnām tad-
 nāma nirdeśyaḥ, pratyakṣa-arthena anumānena
 nāma nivāryate. rūpaṃ tu bhinnam, a-śubha-
 nāma pratijñā-doṣaḥ, artha-apahnave śabda-prayoga
 nāma buddhi-sādhanam pratyeti na buddhim iti
 nāma bhavaty asmād anyatra api sva-bhāvataḥ. so
 nāma bhavati. tathā hi tathā-vṛttir eva apekṣā,
 nāma bhāvanā-balena spaṣṭa-ābham, nir-vikalpakam
 nāma yathā-darśanam pramāṇa-ādi-vyavasthā,
 nāma sa tena pratibandha-ākhyāḥ pada-arthaḥ, sa tu
 nārāyaṇam eva ca ādau svataḥ sutau dvau janayām
 nāśa-vādinām. ity antara-ślokaḥ. tad ayam bhāvo
 nāśa-hetūnāṃ hetuman-nāśa-vādinām. ity antara-
 nāśano na anya-kārī. tena ayam tad-a-tad-rūpa-a-
 nāśi-sva-bhāvasya hetuḥ, na ca a-hetoḥ sva-bhāva-
 nāśi iti cet, na vai janma nāśi-sva-bhāvasya hetuḥ,
 nāśe kāryatva-sattva-vat. upādīyate. apekṣita-
 nāśe nirdīśyate ity uktam. tatra, sattā-sva-bhāvo
 nāśe sādhye gandhe pṛthivī-guṇatva-viparyāsanād
 nāstitā a-sati. niścītā anumeyo 'tra jijñāsita-
 nāstitā-an-upalambhanāt. taj jñāna-śabdāḥ

PVin2_0006801
 PVin3_0013009
 PVin1_0000211
 PVin3_0000902
 PVin3_0002803
 PVin2_0006707
 PVin3_0001101
 PVin3_0003501
 PVin3_0008710
 PVin3_0000611
 PVin3_0002209
 PVin3_0011112
 PVin1_0000802
 PVin3_0005507
 PVin2_0006605
 PVin3_0002101
 PVin3_0005008
 PVin1_0000813
 PVin2_0009003
 PVin3_0006306
 PVin2_0008206
 PVin2_0009006
 PVin3_0011011
 PVin1_0003202
 PVin1_0000610
 PVin3_0003703
 PVin3_0001609
 PVin1_0003904
 PVin3_0008810
 PVin2_0008302
 PVin3_0013202
 PVin1_0004105
 PVin2_0007207
 PVin1_0001411
 PVin3_0001501
 PVin3_0012509
 PVin1_0001801
 PVin1_0002312
 PVin3_0012303
 PVin3_0002810
 PVin3_0011002
 PVin3_0013606
 PVin1_0001511
 PVin2_0008308
 PVin2_0008701
 PVin1_0002809
 PVin1_0003911
 PVin3_0008805
 PVin2_0005112
 PVin2_0007708
 PVin2_0007708
 PVin2_0008215
 PVin2_0007813
 PVin2_0007813
 PVin2_0007407
 PVin3_0007009
 PVin3_0001908
 PVin2_0005002
 PVin3_0005606

PVin2_0005206	-tulya eva asti iti vyatireke siddhe 'sati	nāstitā-abhidhānam a-saty eva nāstitā na anyatra
PVin3_0012109	nirlothitāś ca ayam artho 'sati	nāstitā ity atra antare. tena na iha pratanyate.
PVin2_0005201	sādhyā-sa-jātiyā-vṛttino līngasya a-sati	nāstitā ṛṭiyam rūpam. sā ca niścītā. ante
PVin2_0005207	siddhe 'sati nāstitā-abhidhānam a-saty eva	nāstitā na anyatra na viruddha iti niyama-artham
PVin2_0005311	anyatareṇa ubhaya-pradarśanād iti. na a-sati	nāstitā-siddhiḥ, a-sato hy adhikaraṇatva-ādy-a-
PVin3_0006203	gamyate 'n-upalambhataḥ. upalambhasya	nāstitvam anyena ity an-avasthitiḥ. anyathā yadi
PVin3_0006202	eva anyā-an-upalabdhiḥ. anyathā arthasya	nāstitvam gamyate 'n-upalambhataḥ. upalambhasya
PVin2_0007902	sarva-sāmagrī-janmāno naśyanti iti, tāsām a-	niḥ-śeṣa-darśanāt. vicitra-śaktayo hi sāmagryō
PVin3_0010603	bhūta-saṃhāto 'gni-siddhau. yathā ca — iha	nikuñje mayūraḥ, kekāyitād iti tad-āpāta-deśa-
PVin2_0004511	api tad-dharma-a-vyāpti-vyatirekābhyām	nigadanto dṛṣṭāḥ, avinābhāva-a-vacanād upamāna-
PVin3_0001603	-āditve varṇatvasya aindriyakatvasya iva vā	nitīraṇa-ājñāne. tathā hi na tac cākṣuṣam taj-
PVin2_0006007	-vyatireka-sthita-lakṣaṇatā vā virodho	nitya-a-nityatva-vat. tatra apy eka-upalabdhyā
PVin3_0006506	-parihāra-sthita-lakṣaṇatayā vā virodhaḥ,	nitya-a-nityatva-vat. pramāṇa-bādhanād vā api sa-
PVin2_0009612	tat-pratiśedham āha. śrāvaṇatvasya api	nitya-a-nityayor a-darśanāt tad-vyāvṛttir iti tad
PVin3_0010205	ekasya nivṛttir aparasya vṛttir iti katham a-	nitya-a-bhāva-vyatireko 'nitye sādhye dharminī
PVin3_0008112	asya vākyasya śabda-pradeśa-ādiṣu	nitya-an-agni-vyavacchedena vyatireka-gatau
PVin3_0001006	śabdaś ca kṛtaka ity ukte 'pi śabdo '	nitya ity arthād gamyata eva. tan na avāśyam asya
PVin3_0007804	darśyate — sarvo 'pakṣaḥ kṛtako '	nitya iti, kiṃ tarhi vastu-bala-āyātā eva khalu
PVin3_0008102	iti cet, iha tarhi bhavatu a-sparśatvān	nitya iti. na, atra apy anvayasya a-prādhānyād
PVin2_0007611	vaktavyā. katham idāniṃ kṛtako 'vāśyam a-	nitya iti pratyetyaḥ, yena evam ucyate. yasmād
PVin3_0008111	gamakaḥ — yaḥ prayatna-anantariyāḥ so '	nitya eva iti nitya-vyavacchedena, asya vākyasya
PVin3_0008105	iti cet, evam tarhi yaḥ kṛtakaḥ so '	nitya eva iti nitya-vyavacchedena gamakatā iṣṭā
PVin3_0005003	— prayatna-an-antara-bhāvi-jñānam a-	nitya-kāryam iti. prayatna-an-antaram jñānasya
PVin3_0008111	yaḥ prayatna-anantariyāḥ so 'nitya eva iti	nitya-vyavacchedena, asya vākyasya śabda-pradeśa-
PVin3_0008106	evam tarhi yaḥ kṛtakaḥ so 'nitya eva iti	nitya-vyavacchedena gamakatā iṣṭā syāt, anyathā
PVin3_0009303	vastu sāmānyam syāt, yan-nibandhano 'yam a-	nitya-śabdaḥ, kṛtakatva-ādi-vat. nanv asty eva
PVin3_0001806	dharminy a-virodhāt. a-nityo hi śabdaḥ, na a-	nitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na a-nityaḥ
PVin3_0001807	syāt, śabde 'nitya-śabdatva-prasādhānāt, a-	nitya-śabdaḥ śabdaḥ syāt. sa ca na iṣṭa iti na
PVin3_0001804	nirākurvan pratyākhyātaḥ, yathā — na a-	nitya-śabdaḥ śabdo na śabda-a-nityatvavān vā iti,
PVin3_0009501	itarayor a-bheda-kalpanāyām api, yam ayam a-	nitya-śabdaḥ samāviśet, yathā-utpattiṃ hetubhyaḥ
PVin3_0001806	bhāva-iṣṭau na a-nityaḥ śabdaḥ syāt, śabde '	nitya-śabdatva-prasādhānāt, a-nitya-śabdaḥ śabdaḥ
PVin3_0010904	sā eva rāga iti cet, iṣṭatvād a-doṣaḥ.	nitya-sukha-ātma-ātmiya-darśana-ākṣiptam sa-āsrava
PVin3_0005407	ataḥ prayatna-an-antara-bhāvi-jñānam a-	nitya-sva-bhāva-kāraṇa-kāryam iti siddham.
PVin3_0004712	— prameyatvān nityaḥ, kṛtakatvād a-	nityaḥ, a-nityatvāt prayatna-anantariyakaḥ,
PVin3_0004713	prāṇa-ādimattvāt, prayatna-anantariyakatvān	nityaḥ, a-nityatvād a-prayatna-anantariyakaḥ, a-
PVin3_0004802	a-nityaḥ prayatna-anantariyakatvāt,	nityo 'sparśatvād iti. katham a-sapakṣa-apekṣayā
PVin3_0004909	vā viparyāsanam iti darśana-artham a-	nityaḥ kṛtakatvāt prayatna-anantariyakatvāc ca
PVin3_0004909	prayatna-anantariyakatvāc ca iti dvau hetū,	nityaḥ kṛtakatvāt prayatna-anantariyakatvāc ca
PVin3_0004711	pakṣa-dharmā nirdiśyante — prameyatvān	nityaḥ, kṛtakatvād a-nityaḥ, a-nityatvāt prayatna
PVin3_0004010	-ślokāḥ. anumāna-virodhe 'pi, yathā —	nityo ghaṭa iti, abhighāta-sahatvam paśyato
PVin3_0004013	-vad utpatty-āder na sambhavati. na kaścīd a-	nityo ghaṭaḥ, tatra api vyakti-tiro-dhānād iti
PVin3_0010502	artha-vyavasthāpana-nītir anusartavyā. a-	nityaḥ prayatna-anantariyakaḥ śabdaḥ, prayatna-
PVin3_0013608	ca āha — dharmi-viśeṣaṇatvena upādānād a-	nityaḥ prayatna-anantariyakaḥ śabdaḥ prayatna-
PVin3_0004801	a-nityatvād a-prayatna-anantariyakaḥ, a-	nityaḥ prayatna-anantariyakatvāt, nityo '
PVin3_0008109	vyatireka-vyāptāv asti, yathā — a-	nityaḥ prayatna-anantariyakatvād iti. tasmād evam
PVin3_0010508	dharmā-bhedād aṅga-aṅgitā iṣyate. yathā a-	nityaḥ prayatna-utthaḥ prayatna-utthatayā dhvaniḥ.
PVin3_0000702	pakṣa-sapakṣa-anyataratvād a-nityaḥ śabdo	nityo vā iti. na hy atra śabda-ghaṭayor śabda-
PVin3_0002706	karaṇam api pratyuktam. yathā 'nityaḥ śabdo	nityo vā iti prakaraṇe vyatirikta-indriya-grāhya-
PVin2_0007605	ca kṛtaka ity anvayī. sāmartyād eva atra a-	nityaḥ śabda iti bhavati. tasmān na avāśyam pakṣa
PVin3_0013013	mātra-darśanāya idam udāharaṇam uktam — a-	nityaḥ śabdaḥ kṛtakatvāt, nityaḥ śrāvaṇatvād iti.
PVin3_0013303	yo vaktā sa rāga-ādimān iṣṭa-puruṣa-vat. a-	nityaḥ śabdaḥ kṛtakatvād ghaṭa-vad iti. tathā
PVin3_0009802	-artha-eka-deśo 'siddha ucyate, yathā — a-	nityaḥ śabdaḥ śabdatvād iti, so 'pi, sādhyā-
PVin3_0001806	a-nitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na a-	nityaḥ śabdaḥ syāt, śabde 'nitya-śabdatva-
PVin3_0001006	apy anena yāvān kaścīd kṛtakaḥ sa sarvo '	nityaḥ, śabdaś ca kṛtaka ity ukte 'pi śabdo '
PVin3_0009201	-sambandha-a-siddhāv a-siddhaḥ, yathā — a-	nityaḥ śabdaś cākṣuṣatvāt. cetanās taravaḥ sarva-
PVin3_0013212	-doṣā api nirastā bhavanti, yathā —	nityaḥ śabdo 'mūrtatvāt karma-vat parama-aṇu-vad
PVin3_0000702	yathā — pakṣa-sapakṣa-anyataratvād a-	nityaḥ śabdo nityo vā iti. na hy atra śabda-
PVin3_0002706	āpanna-pakṣi-karaṇam api pratyuktam. yathā '	nityaḥ śabdo nityo vā iti prakaraṇe vyatirikta-
PVin3_0013101	uktam — a-nityaḥ śabdaḥ kṛtakatvāt,	nityaḥ śrāvaṇatvād iti. atra hi trayam a-

PVin3_0004712	nityatvāt prayatna-anantariyakah, kṛtakatvān	nityaḥ, sa-ātmakam jīvac-charīram prāṇa-
PVin3_0007206	bhavet. sa hi dharmī pradhāna-lakṣaṇa eko	nityaḥ sukha-ādy-ātmako 'nyo vā iti, yathā-
PVin3_0005402	na apaiti iti nityam upalabhyeta. evaṃ hi sa	nityaḥ syād yadi na kutaścīt sāmartyam labhyeta
PVin3_0001805	samudāya-apavādasya dharminy a-virodhāt. a-	nityo hi śabdaḥ, na a-nitya-śabdaḥ śabdaḥ. tad-
PVin3_0001801	api tulyam iti cet, na, siddhayā a-	nityatayā tadvataḥ śabdasya sādhanāt. tathā
PVin2_0009005	an-artha-antara-hetutve 'pi bhāva-kāle '	nityatā-a-niṣpattes tulya-a-tat-sva-bhāvātā. na
PVin2_0009113	tad-anumānam. katham na anumānam yāvātā na a-	nityatā-a-bhāve kvacid utpattir dṛṣṭā, a-darśanāc
PVin2_0009104	-an-upapatteḥ. sa ca artha-antarād bhavann a-	nityatā anyo vā dharmo hetuḥ phalaṃ vā syāt, a-
PVin2_0007703	sa-apekṣatve hi ghaṭa-ādinām keṣāncin	nityatā api syāt. yady api bahulam vināsa-
PVin2_0009007	sa eva hi bhāvaḥ kṣaṇa-sṭhiti-dharmā a-	nityatā ity ukta-prāyam. vacana-bhede 'pi dharmi-
PVin2_0009103	upayoge vā sa eva asya sva-ātmā-bhūtā a-	nityatā iti kim anyayā, sva-bhāvena vā a-calasya
PVin3_0009307	prasajanti. prāg anya-dharmaṇo 'vyaktir a-	nityatā iti cet, anya-dharmā ca prāg a-pracyuta-
PVin3_0000602	pramāṇatvāt. iha api yadi viparyayeṇa evam a-	nityatā-utpatti-niṣedhaḥ kriyate, na kaścīd evaṃ
PVin2_0009006	tulya-a-tat-sva-bhāvātā. na vai kācid a-	nityatā nāma anyā yā paścān niṣpadyeta. sa eva hi
PVin2_0009012	a-sṭhiti-pratipatter niścaya-kāla iti tadā a-	nityatā vyavasthāpyata ity apy uktam. anyathā
PVin2_0008010	-dhātva-āyatana-lakṣaṇasya vā kṛtakasya a-	nityatā-sādhanād a-doṣaḥ, a-tad-rūpasya a-
PVin2_0009101	ity apy uktam. anyathā artha-antaram eva a-	nityatā syād anya-nimittatve 'nimittatve vā.
PVin3_0006606	apy a-bhāva-prasaṅgāt. sa ca tad-dhetur vā a-	nityatā-hetu-niyamana-sva-bhāvas tat-sva-bhāvas
PVin3_0009212	na hi pare 'pracyuta-ātmāna upalayanam a-	nityatām icchanti, nanv a-vivakṣita-viśeṣam
PVin3_0004101	vyakti-tiro-dhānād iti cet, a-tādavasthyam a-	nityatām brūmah, tādavasthyam ca tattvam. tad
PVin3_0001713	abhyupagamāt. śabda-ghaṭa-bhedena kalpane '	nityatāyām api tulyam iti cet, na, siddhayā a-
PVin3_0002703	yathā ākāśa-guṇatva-eka-artha-samavāyy-a-	nityatva-a-bhāvam api sādhayati iti. anena eva ca
PVin2_0010013	tathā prasiddhe tad-bhāve hetu-bhāve vā a-	nityatva-a-bhāve kṛtakatvam na bhavati dahana-a-
PVin2_0007606	pakṣa-nirdeśaḥ kartavyaḥ. vyatireky api na a-	nityatva-a-bhāve kṛtakatvam bhavati, śabdaś ca
PVin3_0013207	yatra kṛtakatvam tatra a-nityatvam, a-	nityatva-a-bhāve kṛtakatvasya a-sambhavaḥ, yathā
PVin2_0007411	bhāvo hetur ucyate, kvacid an-apekṣo yathā a-	nityatva eva sattvam, kvacid sva-bhāva-bhūta-
PVin3_0002707	-indriya-grāhya-sāmānya-eka-artha-samavāyy-a-	nityatva-yuktaḥ śabda iti. sati hi śāstra-āśraye
PVin2_0006008	-sṭhita-lakṣaṇatā vā virodho nitya-a-	nityatva-vat. tatra apy eka-upalabdhyā anya-an-
PVin3_0006506	-sṭhita-lakṣaṇatayā vā virodhaḥ, nitya-a-	nityatva-vat. pramāṇa-bādhanād vā api sa-apekṣa-
PVin3_0009209	iti vastu-gamyam vastu sidhyati. etena a-	nityatva-samsthāna-viśeṣa-ādayo 'cetanatva-
PVin3_0011207	ca, yathā kṛtakatva-prayatna-anantariyakatve	nityatva-sādhane, tayoh sapakṣe 'sattvam vipakṣe
PVin2_0008107	eva hetubhir a-nityaḥ sādhyante. keṣāncid a-	nityatva-siddhau tathā-vidhānām tad-vyāptir an-
PVin3_0013207	mahānasa-itarayoh. yatra kṛtakatvam tatra a-	nityatvam, a-nityatva-a-bhāve kṛtakatvasya a-
PVin3_0009304	asty eva tiro-dhānam. na vai paras tad a-	nityatvam āha, kiṃ tarhi vināśam. nanu vinaṣṭa-
PVin3_0001804	yathā — na a-nitya-śabdaḥ śabdo na śabda-a-	nityatvavān vā iti, samudāya-apavādasya dharminy
PVin3_0004712	prameyatvān nityaḥ, kṛtakatvād a-nityaḥ, a-	nityatvāt prayatna-anantariyakah, kṛtakatvān
PVin3_0004801	prayatna-anantariyakatvān nityaḥ, a-	nityatvād a-prayatna-anantariyakah, a-nityaḥ
PVin3_0008010	tathā hi na anvaya-mukhena hetur gamakaḥ, a-	nityatvād a-prayatna-anantariyakatvasya a-gateḥ.
PVin3_0008104	a-bhāvāt, yathā — prayatna-anantariyako '	nityatvād iti. na bhavati, sarvato vipakṣād a-
PVin3_0000109	a-cetanāḥ sukha-ādayo buddhir vā, utpatter a-	nityatvād vā, rūpa-ādi-vad iti, tad a-yuktam,
PVin3_0007101	vyāhato hetu-sādhyayoh. yadi sattvam a-	nityatve 'nyatra vā hetuḥ syāt, sādhyam api
PVin2_0005303	ca sandeha-a-yogāt kṛtakatva-ādinā a-	nityatve, vastu-dharmasya sarva-vastuno vyāvṛtti-
PVin3_0013105	sādhyāś ca pratibandho yac chrāvaṇam tan	nityam ity a-vyabhicāro 'pi na sidhyati iti.
PVin3_0007806	pramāṇair upadarśyate — sarvam kṛtakam a-	nityam iti. tathā-siddhāv eva hi sa dharmas tasya
PVin3_0005401	svasmāt sva-bhāvāt kadācin na apaiti iti	nityam upalabhyeta. evaṃ hi sa nityaḥ syād yadi
PVin3_0013102	vyatireki-śabdatva-sāmānyam indriya-gamyam	nityam ca. ato 'sya pramāṇasya vṛttiḥ. tan na
PVin3_0005013	apekṣā-a-yogāt. śakta-sva-bhāvasya	nityam jananam a-jananam vā anyathā syāt. te ca a
PVin3_0013304	-vad iti. tathā viparīta-anvayaḥ — yad a-	nityam tat kṛtakam iti. sādharmyeṇa. vaidharmyeṇa
PVin2_0006707	-bhāva-antara-utpatti-hāni-nāntariyakatvāt,	nityam tad-ātmatāyām kadācid upalambha-an-
PVin3_0009812	'punar-nirdeśya ity uktam. a-vivādāś ca,	nityam tad-bhāva-siddheḥ. anvaya-a-dṛṣṭer a-
PVin3_0006302	tad-apāya-a-bhāvāt tan-mātra-bhāvino	nityam bhāva-prasaṅgāt. an-apekṣatvāt, apekṣāyā
PVin2_0007603	punar hetū yat kiñcit kṛtakam tat sarvam a-	nityam, yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka ity
PVin2_0008609	a-hetutva-prasaṅgāt. tathā ca	nityam sattvam a-sattvam vā a-hetor anya-an-
PVin3_0005211	ity eka-anta eṣaḥ. syād etat, na āvaraṇān	nityam sarve śabdā na śrūyante, api tu kiñcid
PVin2_0006712	ca. janya-janaka-bhāve so 'n-apekṣasya	nityam syāt. apekṣāyām ca pūrva-vat prasaṅgaḥ.
PVin2_0010010	yaḥ kṛtaka-sva-bhāvam janayati, so '	nityam sva-bhāvam santam janayati iti pramāṇam
PVin2_0009612	-pratīṣedham āha. śrāvaṇatvasya api nitya-a-	nityayor a-darśanāt tad-vyāvṛttir iti tad-
PVin3_0005001	tasmāt sapakṣe dvidhā-vṛtti kāryam. na hy a-	nityā ity eva sarve prayatna-an-antara-bhāvi-jñāna
PVin2_0008102	ca pratividitā eva upayanty apayanti ity a-	nityaḥ. ta evam-prakṛtayaḥ sva-hetu-prakṛtim evaṃ

PVin3_0009307	anena lakṣaṇena pradhāna-puruṣa-ādayo 'py a-	nityāḥ prasajanti. prāḡ anya-dharmaṇo 'vyaktir a
PVin2_0008107	yāvataḥ skandha-ādayo 'nyair eva hetubhir a-	nityāḥ sādhyante. keṣāñcid a-nityatva-siddhau
PVin3_0005207	tena ādheya-viśeṣā itī gamyante. na tv evaṃ	nityānām śabdānām kasmimścit saty atīśaya-hānir
PVin3_0010205	iti katham a-nitya-a-bhāva-vyatiṛeko '-	nitye sādhye dharmiṇi sidhyet. tat kim idānīm
PVin1_0000311	sādhana-antara-a-bhāvāt tat-sādhanatve ca	nidarśana -an-avasthā-prasaṅgāt. na, tatra viśaya-
PVin3_0002201	analaḥ. yadi sādhana ekatra sarvaṃ śāstraṃ	nidarśane . darśayet sādhanam syād ity eṣā loka-
PVin3_0005501	iti saṅgraha-ślokaḥ. etena eva udāharaṇena	nidarśite 'pi hetu-lakṣaṇa-viśaye sva-bhāvasya
PVin3_0003108	snāna-ādinām pāpa-śodhana-vādaṃ bādhaṭe,	nidāna -a-prasāmanena nidānino 'vicchedāt,
PVin3_0003108	-śodhana-vādaṃ bādhaṭe, nidāna-a-prasāmanena	nidānino 'vicchedāt, madhura-śītala-snigdhair
PVin3_0001106	iṣṭo 'nirākṛtaḥ. atra caturbhiḥ sva-rūpa-	nipāta -iṣṭa-svayam-padañiḥ, a-siddha-a-sādhana-
PVin3_0002601	-artham a-vyāpti-vyatiṛekayoḥ. svayaṃ-	nipāta -rūpa-ākhyā vyatiṛekasya bādhiḥ. saha a-
PVin3_0002312	a-siddha-hetu-abhidhānam api pratijñā syāt.	nipāta -vacanena sādhanatvena iṣṭasya pratikṣepād
PVin2_0005009	-a-yogam eva ca. vyavacchinatti dharmasya	nipāto vyatiṛecakaḥ. viśeṣaṇa-viśeṣyābhyām
PVin2_0005105	a-tattvaṃ syād viśeṣaṇa-viśeṣya-yoginā ca	nipātasya a-viśeṣaḥ. etena sādhyā-dharme 'pi
PVin3_0012711	sambandhī vidyate na sambandha itī ca	nipuṇā vāco yuktiḥ. aṅgī-kṛta-sambandham dravyam
PVin1_0003112	-arthena etad ghaṭayati, tatra pratyāsatti-	nibandhana -a-bhāvāt. asty anubhava-viśeṣo 'rtha-
PVin3_0009303	api iṣṭam kiñcid vastu sāmānyam syāt, yan-	nibandhano 'yam a-nitya-śabdaḥ, kṛtakatva-ādi-vat.
PVin1_0001612	-antareṇa darśane pratibhāsanād etāvan-mātra-	nibandhanatvāc ca a-tattvasya. vastv-a-bhāve 'pi
PVin1_0003003	tulyatvāt, indriya-vikāre ca vikārāt, tan-	nibandhanatvāc ca āśraya-sthiteḥ, sarpa-ādi-
PVin1_0003107	-ātmano jñānasya na bhedenā niyāmakaḥ, kriyā-	nibandhanatvāt karaṇa-tattvasya tad-a-viśeṣe
PVin3_0008602	gauḥ. tad iyaṃ samudāya-vyavasthā samudāyi-	nibandhanatvāt tad-a-bhāve na syāt. bhavanti sva-
PVin2_0008812	na apy ākāra-bheda eva tad-a-tattve	nibandhanam , api tu sva-bhāva-antaram api.
PVin3_0005706	hy a-sad-vyavahārasya kvacid aparaṃ kiñcin	nibandhanam asti. sa ca anena a-sakṛd ācarita-
PVin2_0007104	prasiddher a-pramāṇatvāt tad-grahe kiṃ	nibandhanam . utpādītā prasiddhyā eva śāñkā śabda-
PVin2_0007103	atha prasiddhim ullaṅghya kalpane kiṃ	nibandhanam . prasiddher a-pramāṇatvāt tad-grahe
PVin3_0010706	apākuryāt, hanta hato 'si, piṭṛ-vyapadeśa-	nibandhanasya apy apāvṛtti-prasaṅgāt. vacana-
PVin1_0002411	vā vācyāḥ. antaḥ-karaṇatva-ādayo 'pi tan-	nibandhanā na vā a-pratipatty-aṅgam ity
PVin3_0006811	bhāvāt. parama-artha-eka-tānatve śabdānām a-	nibandhanā . na syāt pravṛttir artheṣu darśana-
PVin2_0005901	'pi kāraṇa-a-bhāva-a-siddheḥ. upalambha-	nibandhanā hi tādrśam sattā-prajñaptir upalabdhī-
PVin3_0005607	taj jñāna-śabdāḥ sādhyante tad-bhāvāt tan-	nibandhanāḥ . uktam etat — na anyā eva an-
PVin2_0005706	tasmād yato yato 'rthānām vyāvṛttis tan-	nibandhanāḥ . jāti-bhedāḥ prakalpyante tad-viśeṣa-
PVin1_0004102	-sattayā. sā ca a-pramāṇikā na sattā-	nibandhanān vyavahārān anuruṇaddhi. tad-a-
PVin2_0004503	-abhidhāna-rūpatvān na para-apara-pratipatti-	nibandhane . a-prthag-vacanam śabdasya viśeṣa-a-
PVin3_0000611	ubhaya-dharmā asti itī. siddha-anta-upagama-	nibandhaneṣu vicāra-prastāveṣu, anyathā
PVin2_0009902	a-pratyakṣa-sva-bhāva-a-bhāvāt. bhrānti-	nimitta -a-bhāvāt, bādhaḥ-a-bhāvād bhrānty-a-
PVin1_0000401	piṭṛtva-vat. a-drśya-an-upalambhe 'pi	nimitta -a-bhāvāt sad-vyavahāra-pratiśedhaḥ, a-
PVin1_0000313	an-upalabhamānā na asti ity āhuḥ. tan	nimitta -upadarśanena an-upalabdher na asti itī
PVin2_0008101	-virodhāc ca. tathā viśayāḥ sukha-duḥkhe	nimitta -upalakṣaṇam rāga-ādayo viśaya-upalambhaḥ
PVin2_0006505	kāścana puruṣāṇām cetō-vṛttayo 'niyata-	nimitta -bhāvinyo deśa-kāla-vyavahitā vā prakaraṇa-
PVin3_0005610	-śabdās tan-nimittāḥ sādhyanta itī. katham	nimitta -bhāve 'pi naimittika-bhāva-a-niyamād evam
PVin2_0005910	tan-nimittāḥ siddho vyavahāro 'pi tan-	nimitta -sattayā sādhyate, anya-naimittika-vat. sā
PVin3_0008602	tad-a-bhāve na syāt. bhavanti sva-	nimitta -sannidhim sūcayati itī gotvād viśānitā-
PVin2_0004510	satyam etat, tathā api bāla-vyutpatti-	nimitto 'yam ārambhaḥ. yathā-vasu-pratipadyamānā
PVin2_0005910	pratyuktaḥ. atra apy an-upalabdhī tan-	nimittāḥ siddho vyavahāro 'pi tan-nimitta-sattayā
PVin2_0008912	iti saṅgraha-ślokaḥ. api ca artha-antara-	nimitto hi dharmāḥ syād anya eva saḥ. na hi
PVin1_0002309	asya samvedanam itī sambandhasya abhivyakti-	nimittatvāt . indriya-ādiṣv api prasaṅgāt sārūpyam
PVin2_0009101	artha-antaram eva a-nityatā syād anya-	nimittatve 'nimittatve vā. tathā ca bhāvas
PVin3_0005708	drśya-a-drṣṭi-siddhāv a-sandigdha eva tan-	nimittatve 'py a-saj-jñāna-śabdāyos tad-yogyatā,
PVin2_0009101	antaram eva a-nityatā syād anya-nimittatve '-	nimittatve vā. tathā ca bhāvas tadvān na syāt, an
PVin3_0006211	kuto bhavati. na hy a-bhāvāḥ kasyacin	nimittam . a-sāmarthyāt, sāmarthya-lakṣaṇatvāc ca
PVin2_0009008	-prāyam. vacana-bhede 'pi dharmi-dharmatayā	nimittam bheda-antara-ākṣepa-an-ākṣepāv ity-ādi-
PVin3_0003209	-karaṇasya. sva-vacanasya api pṛthak-karaṇa-	nimittam vān-mātra-vacane pratibandhaḥ. a-
PVin2_0006313	pratiyeta. tasmān na kāraṇāt kārya-siddhiḥ.	nimittayoḥ punar virodhe gamikā eva, yathā — na
PVin1_0003304	dvayaṃ vyartham. krama-bhāvaḥ ca a-bhinna-	nimittayoḥ pratiśiddhaḥ. sakṛd-bhāve sādhyā-
PVin2_0007308	teṣām. anyāḥ pravartana-phalas tan-	nimittasya darśanāt. pūrvakaḥ punar an-upalambho
PVin3_0005609	-sattā, tayā siddhayā a-saj-jñāna-śabdās tan-	nimittāḥ sādhyanta itī. katham nimitta-bhāve 'pi
PVin2_0008909	kaḥ parasya anyathā paraiḥ. artha-antara-	nimitte vā dharme vāsasi rāga-vat. itī saṅgraha-
PVin3_0005304	kāryam kuryāt, karotu. pūrvā-sva-bhāva-	niyata ity etan na syāt, tasya pracyuteḥ,
PVin1_0000806	-an-apekṣam vikalpa-vāsana-utthāpitam a-	niyata -indriya-artha-grāhi kutaścid anubhava-

PVin3_0006009	vā iti nīścāyayati sāmārthyāt. tasmād eka-	niyata-upalambho 'nya-an-upalambhas tad-a-bhāva-
PVin3_0000405	yathā — deśa-kāla-avasthā-viśeṣa-	niyata-eka-dravya-saṃsarga-a-vyavacchinna-sva-
PVin2_0008702	upakāra-an-apekṣasya tan-niyama-a-yogāt. tan	niyata-deśa-kālatvād dhūmo yatra ḍṛṣṭaḥ sakṛd
PVin2_0006505	-niyatāḥ kāścana puruṣāṇām cetovṛttayo '-	niyata-nimitta-bhāvinyo deśa-kāla-vyavahitā vā
PVin3_0000411	sambhavinā vyāpta iti tad-abhyupagame 'paro	niyata-prāptir iti dur-nivāraḥ. nanu tathā apy a-
PVin2_0007809	yo na tad-dhetuḥ so 'tat-sva-bhāvaḥ syāt.	niyata-śaktiś ca sa hetuḥ sva-rūpeṇa pratīta eva.
PVin3_0003903	nivāraṇe 'pi na kaścīd doṣaḥ. tasmād a-vastu-	niyata-saṅketa-śabda-bhāvinām dharmāṇām yogyāḥ
PVin2_0007709	bhāvo 'n-apekṣas tad-bhāvaṃ prati tad-bhāva-	niyataḥ, a-sambhavat-pratibandhā iva kāraṇa-
PVin2_0006813	iva ghaṭa-ādiṣu. na vai śabda-sva-bhāvo	niyato 'rtheṣu, yatas tad-utpattiḥ. kiṃ tarhi
PVin3_0005602	sa eva gati-sādhanāḥ. niyamo hy avinābhāvo '-	niyataś ca na sādhanam. ity antara-ślokaḥ. nanu
PVin3_0005703	na hy eṣa pravartaniyo vyavahāro yena a-	niyataḥ syāt, kiṃ tarhi siddha eva ḍṛṣyasya sva-
PVin2_0007609	tv artha-āpattiyā siddhaḥ. na hy a-tad-ātma-	niyatasya tan-nivṛtṭyā nivṛtṭiḥ. tasmān niyamam
PVin3_0006601	-apekṣatvena upagamyante, na te tad-bhāva-	niyatā iṣyante, vāsāṃsi iva rāge. tad-dhetūnām
PVin2_0006504	'rthā na avaśyaṃ nirdeśyāḥ, yathā pratyātma-	niyatāḥ kāścana puruṣāṇām cetovṛttayo 'niyata-
PVin3_0006510	-bhāvayoḥ. pramāṇam punaḥ — na vināśa-	niyatās tat-kāraṇa-vādinā utpattimanto 'bhyupeyāḥ,
PVin2_0007201	sarvatra yogyasya eka-artha-dyotane	niyatīḥ kutaḥ. jñātā vā atīndriyāḥ kena vivakṣā-
PVin3_0007610	sāṅketikam icchā-mātra-anurodhanam arthaṃ	niyantū-kāmo jīvati, tasya sa-uras-tāḍam krandato
PVin2_0006601	-pāṭava-a-bhāvāt kāraṇānām kārya-utpādana-	niyama-a-bhāvāc ca bhavaj jñāpaka-a-siddhiḥ. na
PVin3_0000902	nāntariyakatvāt. na abhidhānam, sambandha-	niyama-a-bhāvāt. tato na pakṣasya hetor vā vacanam
PVin3_0000712	na artha-siddhiḥ, tad-icchāyā vastuni vṛtti-	niyama-a-bhāvāt. tathā hy a-śakya-darśanam etat
PVin2_0008409	bhāvāt. na, tad-a-bhāve bhavatas tad-utpatti-	niyama-a-bhāvāt. tasmāt kāryam sva-bhāvair
PVin1_0000509	iti. nivṛtṭer vā asya a-sad iti kutaḥ,	niyama-a-bhāvāt. bhāve vā sa eva a-vyabhicāro 'n-
PVin2_0008403	a-vyabhicāraḥ, an-āyatta-rūpāṇām saha-bhāva-	niyama-a-bhāvāt. yady artha-antarām hetuḥ, katham
PVin2_0009506	śaṅkayām atiprasaṅgaḥ, anyatra apy a-bhāva-	niyama-a-bhāvāt. vṛttam pramāṇam bādhakam. a-vṛtta
PVin3_0000308	hetur a-hetur vā vastutaḥ, tasyā vastu-vṛtti-	niyama-a-bhāvāt. san khalv apy arthaḥ pratīty-
PVin3_0011401	nanu saṃhatānām a-saṃhata-para-upakāra-	niyama-a-bhāvād anaikāntika eva ity a-viruddhaḥ.
PVin3_0009003	'sti, a-pratibaddha-sva-bhāvasya avinābhāva-	niyama-a-bhāvād iti. a-siddha-jñāpana-aṅgasya
PVin2_0008604	anyāḍṛśād api tāḍṛśa-udbhavāc tac-chakti-	niyama-a-bhāvān na hetu-bhedo bhedaka ity a-
PVin1_0002201	'nya iti, ākasmikatve deśa-kāla-prakṛti-	niyama-a-yogāt. tatra sukha-ādy-utpattir na a-
PVin2_0007810	yuktaḥ, an-apekṣasya deśa-kāla-dravya-	niyama-a-yogāt. tathā atra api kaścīn niyama-hetur
PVin2_0008702	apekṣā, tat-kṛta-upakāra-an-apekṣasya tan-	niyama-a-yogāt. tan niyata-deśa-kālatvād dhūmo
PVin2_0006902	anyeṣv apy asyāḥ, tad-vyatikrame ca	niyama-a-yogāt. śakteś ca an-artha-antaratvāt sa
PVin2_0008615	-a-yogyatayor deśa-kālayos tadvattā-itarayor	niyama-a-yogāt. sā ca yogyatā hetu-bhāvāt kim
PVin3_0006603	iti cet, na, teṣāṃ sākalya-a-pratibandha-	niyama-a-sambhavāt. na hi tasmin bhavati sva-
PVin2_0005207	-saty eva nāstītā na anyatra na viruddha iti	niyama-artham ity āha. tatra a-sambhavād eva na
PVin1_0002207	an-upalambha-ātmānaḥ sukha-ādayaḥ. saṃskārān	niyama iti cet, na, tasya sāmārthya-a-darśanāt.
PVin1_0004009	-niyamaḥ. nīla-ākāra-saṃvedanayos tu	niyama eva. na sa nānātve yuktaḥ, nīla-pīta-vat.
PVin3_0006611	-sthitā-lakṣaṇatayā eva virodhaḥ, a-niyamena	niyama-bādhanāt. pramāṇam pratiyoginām sādhayati,
PVin3_0006309	iti tad eva pramāṇam syāt. tad-ākāra-	niyama-sāmārthyena apara-pratikṣepāt, ākāra-antara
PVin2_0007811	dravya-niyama-a-yogāt. tathā atra api kaścīn	niyama-hetur vaktavyo yata ime kecin naśvara-
PVin1_0001301	artham saṃśṛṣṭam vetty asau katham. yady eṣa	niyamaḥ — sva-abhidhāna-viśeṣaṇa-apekṣā eva
PVin2_0008907	vā sva-bhāvād vā niyamakāt. avinābhāva-	niyamo 'darśanān na na darśanāt. avaśyam-bhāva-
PVin3_0003905	-anuvīdhāyinām śabdānām na kaścīd artha-	niyamaḥ, atra ca eṣāṃ pratiśedhe virodha ity
PVin2_0006902	ca an-artha-antaratvāt sa eva sva-bhāva-	niyamaḥ. artha-antaratve tato 'rtheṣu jñāna-
PVin2_0007810	sva-rūpeṇa pratīta eva. na ca sva-bhāva-	niyamo 'rthānām ākasmiko yuktaḥ, an-apekṣasya
PVin1_0004201	-hetv-a-bhāvāt. tat siddhaḥ saha-upalambha-	niyamaḥ, eka-vyāpāre krama-a-yogāt, tasya a-
PVin2_0008908	'darśanān na na darśanāt. avaśyam-bhāva-	niyamaḥ kaḥ parasya anyathā paraiḥ. artha-antara-
PVin2_0007206	saṅketaś ca nir-arthaḥ syād vyaktau ca	niyamaḥ kutaḥ. yatra svātantryam icchāyā niyamo
PVin1_0003110	asya iyam adhigatir ity ayam asyāḥ karmaṇi	niyamaḥ, tat sādhanam. na ca iyam artha-ghaṭanā
PVin2_0006809	api yady arthebhyo janma syāt, syād yogyatā-	niyamaḥ. tad-a-bhāve 'sya idam iti na sidhyati.
PVin2_0007814	-sva-bhāvasya hetuḥ, na ca a-hetoḥ sva-bhāva-	niyamaḥ. tasmān na atra kaścīd dhetoḥ sva-bhāva-
PVin1_0000609	katham anyasya bhāve 'sambaddhasya bhāva-	niyamaḥ. darśanād bhāva-siddhir iti cet, nanu tad
PVin2_0007207	ca niyamaḥ kutaḥ. yatra svātantryam icchāyā	niyamo nāma tatra kaḥ. dyotayet tena saṅketo na
PVin1_0004009	-viśeṣair iti na tayor api saha-upalambha-	niyamaḥ. nīla-ākāra-saṃvedanayos tu niyama eva.
PVin3_0011406	saṃhata-upakāriṇa eva iti kaḥ pratibandha-	niyamaḥ. pratyupayogaṃ tebhya upakāryasya sva-
PVin3_0011402	anaikāntika eva ity a-viruddhaḥ. ko hy eṣa	niyamaḥ — saṃhatāḥ para-upakāriṇa iti. yady api
PVin2_0006904	sidhyati. tasmāt sarvathā sarva eva kvacin	niyamaḥ sva-bhāva-bhūtaḥ sva-hetu-prakṛter
PVin3_0005602	vā pratibandhe 'stu sa eva gati-sādhanāḥ.	niyamo hy avinābhāvo 'niyataś ca na sādhanam.
PVin3_0006606	sa ca tad-dhetur vā a-niyatā-hetu-	niyamana-sva-bhāvas tat-sva-bhāvas tat-sva-bhāva-

PVin2_0007610	ātma-niyatasya tan-nivṛtṭyā nivṛtṭiḥ. tasmān	niyamam prasādhyā nivṛttir vaktavyā. katham
PVin2_0009913	syāt. atah kārya-kāraṇa-bhāvo 'pi sva-bhāvam	niyamayati ity ubhayathā sva-bhāva-pratibandhād
PVin2_0008204	vā. sā iyam sattā a-pratibandhini cet, na	niyamavati syāt. tasmān na iyam ākasmikī kvacit.
PVin3_0012404	upayogaḥ. katham vā a-prasiddha-ātma-	niyamāḥ prāṇa-ādāya ātmānam vidadhati iti
PVin3_0006007	anyo 'nya-pratikṣepaḥ. sa eva hi tan-	niyamāt tad eva asti iti niścāyayan na aparo 'sty
PVin2_0008414	teṣām hetuḥ tat-kāryatva-	niyamāt. tair eva dharmair ye tair vinā na
PVin3_0006602	vāsāmsi iva rāge. tad-dhetūnām api tatra	niyamād a-doṣa iti cet, na, teṣām sākalya-a-
PVin1_0003914	-lakṣaṇa-a-yogād iti. api ca saha-upalambha-	niyamād a-bhedo nila-tad-dhiyoḥ. na hi bhinna-
PVin3_0005610	katham nimitta-bhāve 'pi naimittika-bhāva-a-	niyamād evam-pratītiḥ. siddho hi vyavahāro 'yam
PVin1_0004002	rūpaṃ nilasya anubhavāt tayoḥ saha-upalambha-	niyamād dvi-candra-ādi-vat. na hy anayor eka-
PVin2_0006306	'tra kāṣṭhād iti. kāraṇānām kārya-ārambha-a-	niyamān na avaśyam śīta-bādhako 'gniḥ, yatas tad-
PVin2_0007205	asti tasya sā eka-arthatā kutaḥ. sva-bhāva-	niyame 'nyatra na yojyeta tayā punaḥ. saṅketaś ca
PVin1_0002207	-kalāpaḥ. tat prakṛtes tat-kārya-sva-bhāva-	niyame na an-upalambha-ātmānaḥ sukha-ādāyaḥ.
PVin3_0012206	sandehāt. ata eva vipakṣād api. ekatra hi	niyame siddhe 'nya-nivartanam sidhyet. anyathā hi
PVin2_0007203	atīndriyāḥ kena vivakṣā-vacanād rte. vivakṣā	niyame hetuḥ saṅketas tat-prakāśanaḥ. a-pauruṣeye
PVin3_0005004	iti. prayatna-an-antaram jñānasya prak sato	niyamena a-yogāt, prayatnasya āvaraṇa-indriya-
PVin1_0000605	-lābhāt, anyato bhavato 'bhavato vā bhāve	niyamena tat-saṃvāda-a-yogāt. na artha-a-
PVin3_0005408	prayatna-an-antaram jñānam prak sato	niyamena na. tasya āvṛty-akṣa-śabdeṣu sarvathā an
PVin3_0006611	-parihāra-sthita-lakṣaṇatayā eva virodhaḥ, a-	niyamena niyama-bādhanaṭ. pramāṇam pratiyoginam
PVin3_0011711	na hy a-pratibaddhaḥ kasyacin nivṛttau	niyamena nivartate. tasmād viśeṣasya na vyatireko
PVin3_0010808	virodho 'pi mā bhūt, yena nirasta-pratipakṣā	niyamena niścīyante. tad ayam puruṣa ātmānam
PVin1_0000106	uddiyotyate. hita-a-hita-prāpti-parihārayor	niyamena samyag-jñāna-pūrvakatvād a-viduṣām tad-
PVin1_0003107	karmaṇy a-bhinna-ātmano jñānasya na bhedena	niyamakaḥ, kriyā-nibandhanatvāt karaṇa-tattvasya
PVin2_0007812	naśvara-ātmāno jātāḥ. na ca atra kaścin	niyamakaḥ sva-bhāvasya asti, sarva-janminām
PVin2_0007112	svayam dhvaneḥ. avaśyam śaṅkayā bhāvyaṃ	niyamakam a-paśyatām. eṣa sthānur ayam mārga iti
PVin2_0006905	niyamaḥ sva-bhāva-bhūtaḥ sva-hetu-prakṛter	niyamakasya janakatām eva dipayati. na vai
PVin2_0008906	kārya-kāraṇa-bhāvād vā sva-bhāvād vā	niyamakāt. avinābhāva-niyamo 'darśanān na na
PVin2_0006804	indriya-viśaya-vat paraspara-yogyatā	niyamikā iti cet, na, tatra apy eka-pratiniamasya
PVin3_0004808	āśrayo vastu. anya-viśaye 'pi nañi vibhāgena	niyoga-vṛtteḥ. sapakṣa-lakṣaṇa-virodhāc ca na evam
PVin1_0000712	-a-saṃsparśī saṃvedana-dharmaḥ, artheṣu tan-	niyojanāt, tato 'rthānām a-pratīti-prasaṅgāt.
PVin2_0005102	dharma-viśeṣaṇam. tad-viśiṣṭatayā dharmo na	nir-anvaya-doṣa-bhāk. ity antara-ślokaḥ. anya-
PVin3_0001405	-ādi-doṣāḥ. etena sa-dvītiya-prayogeṣu	nir-anvaya-doṣo vyākhyātaḥ, yathā —abhivyakta-
PVin2_0008113	eva na syāt. sa tarhi vinaśvara-sva-bhāvo	nir-apekṣa ity a-hetukaḥ syāt. na a-hetukaḥ,
PVin2_0008112	bhavet kvacid vā tat-kāla-dravya-apekṣa iti	nir-apekṣa eva na syāt. sa tarhi vinaśvara-sva-
PVin2_0008111	sva-bhāvena sādhyati. yo hi sva-bhāvo	nir-apekṣaḥ, sa yadi kadācid bhavet kvacid vā tat
PVin2_0008109	a-vināśo 'pi syād ity a-vyāptiḥ. sā iyam	nir-apekṣatā vināśasya kvacit kadācic ca bhāva-
PVin2_0008611	-sambhavaḥ. sa hi dhūmo 'hetur bhavan	nir-apekṣatvān na kadācin na bhavet, tad-bhāve
PVin3_0005410	akṣa-śabdeṣu sarvathā an-upayogataḥ. kadācin	nir-apekṣasya kārya-ākṛti-virodhataḥ. kadācitka-
PVin2_0007703	hi dharmānām na avaśyam-bhāvītā iṅsyate.	nir-apekṣo bhāvo vināśe. sa-apekṣatve hi ghaṭa-
PVin2_0008211	iti tad-vyāpī. katham punar etad gamyate –	nir-apekṣo vināśa iti. a-sāmarthyāc ca tad-dhetoḥ
PVin2_0007206	'nyatra na yojyeta tayā punaḥ. saṅketaś ca	nir-arthaḥ syād vyaktau ca niyamaḥ kutaḥ. yatra
PVin2_0009511	kiṃ ca vyatireky api hetuḥ syāt. na idaṃ	nir-ātmakam jīvac-charīram a-prāṇa-ādimattva-
PVin2_0009512	-charīram a-prāṇa-ādimattva-prasaṅgād iti.	nir-ātmakānām ghaṭa-ādinām dṛṣṭa-a-dṛṣṭānām prāṇa
PVin3_0012303	syāt. sa ca na sidhyati ity uktam. astu nāma	nir-ātmakebhyo vyatirekaḥ prāṇa-ādinām tad-bhāve
PVin3_0011808	ca atyanta-parokṣasya na sidhyataḥ. ke ca	nir-ātmānaḥ prāṇa-ādy-a-bhāvena vyāptāḥ. ghaṭa-
PVin2_0007904	sarva-sāmarthya-upākhyā-viraha-lakṣaṇam hi	nir-upākhyam. caramasya tarhi kṣaṇasya an-
PVin3_0007606	mūrta ity a-mūrtatvam nir-upākhye 'pi syāt.	nir-upākhyasya a-bhāvād a-pratiśedha-viśayatā iti
PVin3_0007605	yathā na bhavati mūrta ity a-mūrtatvam	nir-upākhye 'pi syāt. nir-upākhyasya a-bhāvād a-
PVin3_0005705	tu pratipanna-tad-vyavahāro 'pi prasiddheṣu	nir-upākhyeṣu saty api viśaye kathañcid viśayinam
PVin1_0004404	eva tu prajñām anuśīlayanto vibhrama-viveka-	nir-malam an-apāyī pāramāṛthika-pramāṇam abhimukhi
PVin1_0002807	a-bhūta-viśayam api spaṣṭa-pratibhāsam	nir-vikalpakaṃ ca bhāvanā-bala-niṣpannam iṣyate.
PVin1_0002809	astu nāma bhāvanā-balena spaṣṭa-ābham,	nir-vikalpakaṃ tu katham. yasmān na vikalpa-
PVin3_0007302	-vācyasya eva kasyacid arthasya a-bhāvān	nir-viśeṣaṇā eva sā. katham a-bhāvo jñeya-
PVin3_0007309	a-siddha-upādāneṣu na sambhavati. tad ime	nir-viśeṣaṇāḥ. teṣv artha-upādānatva-sādhanam
PVin2_0004815	na nānā-viśayatā, anumāna-vikalpasya	nir-viśayatvāt, tat-pratibhāśasya sva-viśaya-
PVin3_0006707	'-prayogād abhidhānasya, tasya pratiśedhāt,	nir-viśayasya ca pratiśedhasya a-yogāt. na eṣa
PVin3_0010807	sva-pratiyogibhir virodho 'pi mā bhūt, yena	nirasta-pratipakṣā niyamena niścīyante. tad ayam
PVin3_0001110	-abhyupagamaś ca śāstra-upagame 'pi vādino	nirastaḥ. katham idānim a-srūyamāṇaḥ sādhyatvena
PVin3_0005312	upasaṃharet. tac ca an-apekṣatvād asya	nirastam. tad ayam upalabhya-sva-bhāvaḥ svasmāt

PVIn3_0013212	-rūpatvāt tasya. etena eva dṛṣṭānta-doṣā api	nirastā bhavanti, yathā — nityaḥ śabdo '-
PVIn3_0001904	iti darśana-arthā. tatra sarva-anya-iṣṭa-	nirākaraṇe 'py āśāṅkā-āsthāna-vāraṇam sva-vṛttau
PVIn3_0001803	dharmi-dharmābhyāṃ viśiṣṭau dharmā-dharmiṇau	nirākurvan pratyākhyātaḥ, yathā — na a-nitya-
PVIn3_0001105	sva-rūpeṇa eva nirdeśyaḥ svayam iṣṭo '-	nirākṛtaḥ . atra caturbhiḥ sva-rūpa-nipāta-iṣṭa-
PVIn3_0002811	arthena anumānena āptābhyāṃ prasiddhena ca a-	nirākṛto 'bhyupagamo hetum apekṣate. pratyakṣe
PVIn3_0002901	pramāna-viśaya-parigraha-artham. kiṃ punar	nirākṛto na pakṣaḥ. sandigdhe hetu-vacanād vyasto
PVIn3_0002809	pratyakṣa-artha-anumāna-āpta-prasiddhena a-	nirākṛtaḥ . nirdeśyaḥ. yadi nāma nirdeśyaḥ,
PVIn3_0002903	hetor an-āśrayaḥ. vyastaḥ pramānābhyāṃ	nirākṛto viparyaye pramāna-vṛtter an-āśrayaḥ
PVIn3_0002604	-abhyupagamaḥ pakṣa-lakṣaṇam teṣv a-pakṣatā.	nirākṛte bādhanataḥ śeṣe '-lakṣaṇa-vṛttitaḥ.
PVIn3_0002905	viśaya-upadarśana-artham ca pakṣa ucyate. sa	nirākṛte viśayaṇo '-sambhavād a-pakṣa eva. tasmāt
PVIn3_0002602	-rūpa-ākhyā vyatirekasya bādhanā. saha a-	nirākṛtena iṣṭa-śrutir a-vyāpti-bādhanī. sādhya-
PVIn3_0006003	-viśiṣṭa-rūpa-anubhavād anyā na anya-	nirākriyā . tad-viśiṣṭa-upalambho 'tas tasya apy
PVIn3_0001102	sādhya-viparyayena vipratipatti-darśanāt tan-	nirāsa -artham. sa ca
PVIn3_0013309	vā śakyam darśayitum. tad artha-āpattya' eṣāṃ	nirāso veditavyaḥ. yadi punar hetu-rūpa-a-
PVIn2_0009306	anvaya-niścayena viruddha-tat-pakṣyāṇām	nirāsaḥ , vyatireka-niścayena anaikāntikasya.
PVIn1_0003602	eva. a-vedya-vedaka-ākārā yathā bhrāntair	nirīkṣyate . vibhakta-lakṣaṇa-grāhya-grāhaka-ākāra
PVIn2_0004805	na ca anumāna-pratibhāsa eva artha-sādhanam,	niruddhe 'py artha-sādhane vastuni tasya a-
PVIn1_0003202	na idam idantayā śakyam nirdeṣṭum. a-	nirūpitena nāma ayam ātmanā bhāvān
PVIn1_0003902	dhīr a-bhedaṃ vyavasyati. bhāvā yena	nirūpyante tad-rūpaṃ na asti tattvataḥ. yasmād
PVIn3_0003904	dharmāṇām yogyāḥ sarva-pada-arthāḥ, icchāyā	nirodha -a-bhāvāt. etena saṅketa-anuvidhāyinām
PVIn3_0009203	-an-abhyupagataḥ, vijñāna-indriya-āyur-	nirodha -lakṣaṇatvān maraṇasya. katham ca maraṇam
PVIn2_0004806	niruddhe 'py artha-sādhane vastuni tasya a-	nirodhāt tataś ca kasyacid arthasya a-siddheḥ.
PVIn3_0005104	jñāna-an-utpattiḥ. pūrva-utpanna-samartha-	nirodhād vā sati vyavadhāne 'nyasya utpittsoḥ
PVIn1_0002212	sāmagryā eva antara-viśeṣa-kṛtatvāt saṃśaya-	nirṇaya -ādi-bheda-vat. na antarāḥ sukha-ādayo na
PVIn3_0011012	vā paśyēt, viprakṣṭe punar arthe '-bhāva-	nirṇayo 'naikāntikaḥ. tasmāt karaṇa-guṇa-vaktu-
PVIn3_0004703	-an-anvaya-viparīta-anvaya-vat. tena hi	nirṇīta -guṇe vaktavye 'nyathā-abhidhānād doṣa eva.
PVIn2_0009009	-ākṣepāv ity-ādi-prasaṅgaḥ pramāna-vārttike	nirṇītaḥ . tam asya sva-bhāvaṃ manda-buddhiḥ
PVIn1_0002711	pratyakṣam, ārya-satya-darśana-vad yathā	nirṇītam asmābhiḥ pramāna-vārttike. kāma-śoka-
PVIn3_0007009	-apekṣaḥ kevalo vā kṛtakatva-sattva-van nāse	nirdiśyata ity uktam. tatra, sattā-sva-bhāvo
PVIn1_0003201	iti cet, atha katham idānīm sato rūpaṃ na	nirdiśyate . na idam idantayā śakyam nirdeṣṭum. a-
PVIn3_0007601	apekṣayā dharmā iti vyatirekī iva dharmiṇo	nirdiśyate . na hi dharmā-dharmi-vācinoḥ śabdayoḥ
PVIn3_0013706	punar āsām ānantyād a-śakya-nirdeśa ity na	nirdiśyate . yukto 'yam artha ity sūtram a-mogha-
PVIn3_0009806	vaiarthyaṭ. na hi tatra aparo viśeṣo	nirdiśyate . sa śabdatayā tathā-bhavan pakṣa-
PVIn3_0004711	dūṣaṇam vā. ta ete nava pakṣa-dharmā	nirdiśyante — prameyatvān nityaḥ, kṛtakatvād a-
PVIn3_0010009	tatra api yadi tata eva siddhiḥ, sa prāg eva	nirdiśṭa ity pūrva-vat prasaṅgo vācyaḥ. anvaya-a-
PVIn3_0004610	-antena anaikāntikaḥ. tan niścita-tad-bhāvo	nirdiśṭa -guṇa-niścayād eva ity a-niścito na
PVIn3_0007110	'rtho 'sti kaścīd dharmī ity prasādhayato '-	nirdiśṭa -sva-bhāva-viśeṣasya kasyacid sattā-mātre
PVIn3_0010609	-vidhaḥ sādharmaṇaḥ pakṣa-dharma-prabhede	nirdiśṭaḥ . sandehe, yathā — a-sarva-jñāḥ kaścīd
PVIn2_0006404	-a-siddhya eva tad-viruddha-siddhiḥ prāg eva	nirdiśṭā ity iyaṃ prayoga-bhedād daśa-vidha-an-
PVIn3_0004910	-anantariyakatvāc ca ity viruddhau dvau ca	nirdiśṭau . na hi sva-bhāvād anyasya sarvatra
PVIn3_0002609	kṛtya-antena abhisambandhān mā bhūn	nirdeksyamāṇe 'pi prasaṅga ity tad-vyavaccheda-
PVIn3_0011312	na punar lakṣaṇa-bhedāt. ata eva a-prthag-	nirdeśa ity uktam. nanu saṃhatānām a-saṃhata-para
PVIn3_0013706	prabhedaḥ punar āsām ānantyād a-śakya-	nirdeśa ity na nirdiśyate. yukto 'yam artha ity
PVIn3_0009806	nirdiśyate. sa śabdatayā tathā-bhavan pakṣa-	nirdeśa eva tathā sidhyati, punar api svata eva
PVIn3_0001101	veditavyam. na tarhi idānīm sādhanasya a-tan-	nirdeśa -nāntariyakatvāt pakṣasya lakṣaṇam vācyam.
PVIn3_0002502	anena eva gatavāt. siddha-sādhana-rūpeṇa hi	nirdeśa -sambhave sādhyatvena eva nirdeśya ity
PVIn2_0007605	śabda ity bhavati. tasmān na avāśyam pakṣa-	nirdeśaḥ kartavyaḥ. vyatireky api na a-nityatva-a
PVIn3_0001007	ity arthād gamyata eva. tan na avāśyam asya	nirdeśaḥ . tena an-uktāv api pakṣasya siddher a-
PVIn3_0009805	tad-bhāva-mātra-anuṣaṅgiṇi punas tan-	nirdeśasya vaiarthyaṭ. na hi tatra aparo viśeṣo
PVIn1_0002905	bhavatv a-vikalpanāt. na, a-bhrāntam iti	nirdeśāt . ata eva vikalpo '-vastu-nirbhāsād
PVIn3_0003406	ato 'rtha-saṃśaya eva. so 'n-a-vadya-pakṣa-	nirdeśe 'pi tulya ity katham pakṣa-doṣaḥ. na vai
PVIn3_0007406	sambandha-ākhyāna-mātrād iṣṭa-siddheḥ. tad-a-	nirdeśe vā katham tad-viśiṣṭena anvayaḥ. tad ayam
PVIn3_0007405	eva agni-buddhiṃ janayati. tatra sādhya-	nirdeśena na kiñcit, tatra darśana-sambandha-
PVIn3_0002502	a-sādhyatām āha. na, sva-rūpeṇa eva	nirdeśya ity anena eva gatavāt. siddha-sādhana-
PVIn3_0002503	-rūpeṇa hi nirdeśa-sambhave sādhyatvena eva	nirdeśya ity idam phalavat syāt. svayaṃ-siddhasya
PVIn3_0009811	yo hetuḥ syāt. tasya eva ca hetutve '-punar-	nirdeśya ity uktam. a-vivadaś ca, nityam tad-
PVIn1_0000412	a-pramāṇam vā 'nyatra anubhūta-viśayābhyo '-	nirdeśya -lakṣaṇābhyo jñāna-vyaktibhyaḥ. na ca
PVIn3_0002810	a-nirākṛtaḥ. nirdeśyaḥ. yadi nāma	nirdeśyaḥ , pratyakṣa-arthena anumānena āptābhyāṃ
PVIn3_0002810	-artha-anumāna-āpta-prasiddhena a-nirākṛtaḥ.	nirdeśyaḥ . yadi nāma nirdeśyaḥ, pratyakṣa-arthena

PVin3_0001105	artham. sa ca anumeyaḥ sva-rūpeṇa eva	nirdeśyaḥ svayam iṣṭo 'nirākṛtaḥ. atra caturbhiḥ
PVin1_0001608	a-pratibhāsanāt. arthasya dṛṣṭāv iva tad a-	nirdeśyasya vedakam. tac ca idaṃ pratyakṣam an-
PVin2_0006504	tatra ca prakaraṇe bahavo 'rthā na avaśyaṃ	nirdeśyāḥ, yathā pratyātma-niyatāḥ kāścana
PVin3_0004708	an-ubhaya-siddhiḥ. iha api tarhi niścayena	nirdeśṭavyasya a-niścayo 'stu viparyayaḥ. tasmād
PVin3_0004707	cākṣuṣatve vā ko viparyayaḥ. ubhaya-siddhyā	nirdeśṭavyasya an-ubhaya-siddhiḥ. iha api tarhi
PVin1_0003202	rūpaṃ na nirdiśyate. na idaṃ idantayā śakyam	nirdeśṭum. a-nirūpitena nāma ayam ātmanā bhāvān
PVin3_0004102	'sti, vināśāt tiro-dhānād vā iti na atra	nirbandhaḥ. tac ca upalabhya-madhya-rūpaṃ pūrva-
PVin1_0002906	iti nirdeśāt. ata eva vikalpo 'vastu-	nirbhāsād viśamvādād upaplavaḥ. pratyakṣa-ābho
PVin2_0008509	'kāraṇāt sakṛd apy a-bhāvāt. nanv araṇi-	nirmathana-ādiṣv a-saty apy agnau bhāvād a-kāryam.
PVin3_0005202	asya idaṃ ity upasaṃhāro 'pi vikalpa-	nirmita eva syāt, na vastv-āśrayaḥ. na ca
PVin3_0012109	a-sad a-bhāva ity-evam-ādi ca vyavaharati.	nirloṭhitaś ca ayam artho 'sati nāstitā ity atra
PVin3_0007602	śabdayor vācye kaścīd viśeṣo 'sti iti	nirloṭhitam etat pramāṇa-vārttike. atha punar
PVin2_0007507	gamako vyāpako gamyaḥ. tasya vyāpyasya ayam	nivartako vyāpaka-dharmaḥ svayam nivartamānaḥ.
PVin3_0011711	hy a-pratibaddhaḥ kasyacin nivr̥ttau niyamena	nivartate. tasmād viśeṣasya na vyatireko na
PVin3_0009311	api sā katham nivr̥ttā a-pracyutā ca. avasthā	nivartate, na avasthātā iti cet, kā iyam avasthā.
PVin3_0002208	kasyacid vāda-bādhāyāṃ sva-bhāvān na	nivartate. prapadyamānaś ca anyas taṃ
PVin3_0012206	vipakṣād api. ekatra hi niyame siddhe 'nya-	nivartanaṃ sidhyet. anyathā hi kvacid dṛṣṭe '-
PVin3_0011702	ity aparaḥ. vipakṣād eva hi prāna-ādayo	nivartante, na sapakṣāt, a-sato nivr̥tṭy-a-yogāt.
PVin2_0007508	ayam nivartako vyāpaka-dharmaḥ svayam	nivartamānaḥ. evaṃ hy ayam asya vyāpakaḥ siddho
PVin2_0009912	a-vyabhicārataḥ. nivartayet. kāraṇam api	nivartamānaṃ kāryam nivartayati. anyathā tat
PVin2_0010103	pratiśedhe ca kasyacit. hetuḥ tāv eva hi	nivartamānau sva-pratibaddham nivartayata iti
PVin2_0010103	tāv eva hi nivartamānau sva-pratibaddham	nivartayata iti kasyacid arthasya pratiśedham api
PVin2_0009912	nivartayet. kāraṇam api nivartamānaṃ kāryam	nivartayati. anyathā tat tasya kāryam eva na syāt.
PVin3_0002401	cet, na, nyāya-prāptasya sādhyasya vacanena	nivartayitum a-śakyatvāt. pakṣa-lakṣaṇa-bāhya-
PVin1_0001105	vat. śakyante hi kalpanāḥ pratisaṅkhyā anena	nivartayitum, na indriya-buddhiḥ, sāmagrī-sākalye
PVin2_0009912	kāraṇam vā kāryam a-vyabhicārataḥ.	nivartayet. kāraṇam api nivartamānaṃ kāryam
PVin2_0009907	-mātra-sambaddhaḥ sva-bhāvo bhāvam eva vā.	nivartayet yathā vṛkṣaḥ śiṃśapām, śākhā-ādimad-
PVin3_0011805	vā ātma-pratibaddhāḥ syuḥ, te tan-nivr̥tṭyā	nivarteran. tadā prāna-ādy-a-bhāvo nairātmyam
PVin3_0002405	so 'nivāritaḥ pramāṇena pravartamānaḥ kena	nivartyate. nivārito vā pramāṇena vācā kena
PVin1_0001101	kalpanām āviśati. vikalpa-utthāpitā sā ca	nivartyeta icchayā matiḥ. na artha-sannidhim
PVin1_0001104	pravṛttā api samagra-sāmagrikā punar icchayā	nivartyeta tad-anya-vikalpa-vat. śakyante hi
PVin2_0009313	hi tasya prāg darśana-bhrāntiḥ, yā vacanena	nivartyeta. smṛtir vācā a-darśane kriyata iti cet,
PVin3_0000412	tad-abhyupagame 'paro niyata-prāptir iti dur-	nivāraḥ. nanu tathā apy a-siddhir hetoḥ
PVin3_0003901	tat, pratīti-siddha-abhyupagame śāśiny apy a-	nivāraṇāt. tad vastuni siddham śāśiny apy a-
PVin2_0007213	etat, kiṃ tu tathā prasiddhāv api icchayā a-	nivāraṇād anyathā api loke vyavahāro dṛṣṭa iti
PVin3_0003903	apy a-nivāryam eva. tad-vastv-a-bhāve śāśini	nivāraṇe 'pi na kaścīd doṣaḥ. tasmād a-vastu-
PVin2_0009609	'nivāryaḥ syāt. yathā-yoga-vacanād a-	nivārita eva iti cet, na, ya eva tu ubhaya-niścita
PVin3_0002405	śāśikā, yena tad-artham yatnaḥ kriyate. so '	nivāritaḥ pramāṇena pravartamānaḥ kena nivartyate.
PVin3_0002405	pramāṇena pravartamānaḥ kena nivartyate.	nivārito vā pramāṇena vācā kena pravartyate.
PVin2_0009608	an-upalambhāc ca vyatireka iti saṃśayito '	nivāryaḥ syāt. yathā-yoga-vacanād a-nivārita eva
PVin3_0004607	viśeṣasya vyavaccheda-hetutā asya kena	nivāryata iti. niścaya-hetāv apy a-pratibhānāt
PVin3_0002410	pada-artheṣu vyavasthām uparacayan kaścīn	nivāryate. na hi tathā-uparacito 'prasiddha-rūpa
PVin3_0011002	vṛtṭeḥ. sā eva rāga iti cet, iṣṭam na nāma	nivāryate. rūpaṃ tu bhinnam, a-śubha-abhinandinaḥ
PVin3_0012604	buddhi-kṛtā ca ghaṭanā a-satsu kena	nivāryate. sad-a-sad-ubhaya-an-ubhaya-vyavasthāś
PVin3_0003902	-nivāraṇāt. tad vastuni siddham śāśiny apy a-	nivāryam eva. tad-vastv-a-bhāve śāśini nivāraṇe
PVin3_0009402	'stu, yathā-ukta-lakṣaṇatvād asya. sa ca	nivr̥tṭa ity a-nivr̥tṭo 'vasthātā-avasthitaḥ
PVin2_0008005	paścād apy a-kriyā-a-yogāt. tad ayam bhāvo	nivr̥tṭa-sarva-sāmarthyāḥ sattā-lakṣaṇam atipatati.
PVin3_0009403	-ukta-lakṣaṇatvād asya. sa ca nivr̥tṭa ity a-	nivr̥tṭo 'vasthātā-avasthitaḥ paryanuyojyaḥ. san
PVin3_0009310	śabda-viśayam āha, tasya api sā katham	nivr̥tṭā a-pracyutā ca. avasthā nivartate, na
PVin1_0001302	apekṣā eva arthā vijñānair vyavasīyanta iti,	nivr̥tṭā idānim indriya-vijñāna-vārttā, abhidhāna-
PVin2_0005406	nivr̥tṭir iti nivr̥tṭer nivr̥tṭiḥ katham iṣṭā.	nivr̥tṭy-a-bhāvas tu vidhir vastu-bhāvo 'sato 'pi
PVin3_0011702	prāna-ādayo nivartante, na sapakṣāt, a-sato	nivr̥tṭy-a-yogāt. tasmād aikāntika-anvaya-vad
PVin2_0010105	ākhyeyā. anyathā a-pratibaddha-nivr̥tṭyā anya-	nivr̥tṭy-a-siddheḥ. yukta-upalambhasya tasya ca an
PVin2_0007302	tatra arvāg-darśanasya ātma-pratyakṣa-	nivr̥tṭi-pramāṇayatas tad-grahaṇa-yogya-pratiśedho
PVin1_0003004	-bhrānti-van mano-bhrānter akṣa-vikṛtāv api	nivr̥tṭi-prasaṅgāt, tathā akṣa-vikāra-nivr̥tṭāv apy
PVin1_0003004	-prasaṅgāt, tathā akṣa-vikāra-nivr̥tṭāv apy a-	nivr̥tṭi-prasaṅgāt. tasmād indriya-jam apy etad
PVin3_0007608	katham idānim na pratiśedha-viśayaḥ, vidhi-	nivr̥tṭi-rūpatvāt pratiśedhasya. parisāṅkhyāteṣv
PVin3_0012106	eva na asti iti cet, na iti sā eva nivr̥tṭer	nivr̥tṭir a-sataḥ katham iṣṭā. a-bhāva-pratiśedho
PVin2_0009914	ity ubhayathā sva-bhāva-pratibandhād eva	nivr̥tṭiḥ. anyathā eka-nivr̥tṭyā anya-vinivr̥tṭiḥ

PVin3_0010204 ṛtīyam rāṣim vyatirecayataḥ. tayor ekasya
 PVin3_0011710 prāṇa-ādiḥ. tata eva na ātma-nivṛttāv asya
 PVin2_0009601 -ādinām nairātmya-a-siddheḥ prāṇa-āder a-
 PVin2_0007214 dr̥ṣṭa iti saṁśayaḥ. tasmān na āgamasya api
 PVin3_0012105 vidhāna-rūpatvāt. a-sataḥ sapakṣān na
 PVin3_0011802 nairātmyasya vyāpter ātma-nivṛttau prāṇa-ādi-
 PVin2_0005405 -lakṣaṇatvād asya. sā eva tāvad a-sato na
 PVin2_0007301 nivṛttir artha-a-bhāvaṃ gamayati. pratyakṣa-
 PVin2_0005405 sā eva tāvad a-sato na nivṛttir iti nivṛtter
 PVin2_0005409 vṛtṭiḥ kim iṣyate. sā api na pratiṣedho 'yam
 PVin2_0007609 na hy a-tad-ātma-niyatasya tan-nivṛtṭyā
 PVin2_0005408 tu na asti iti paśya bāndhya-vijṛmbhitam.
 PVin2_0007610 -nivṛtṭyā nivṛtṭiḥ. tasmān niyamam prasādhyā
 PVin3_0000408 darśana-arthaḥ. tad-an-abhyupagame ca ubhaya-
 PVin3_0009309 -ātmā iti ca su-vyāhṛtam. etena tad-avasthā-
 PVin2_0009501 uktam atra kiñcit. api ca yady a-dr̥ṣṭyā
 PVin2_0010104 -kāmena hetor vyāpakasya vā sva-bhāvasya
 PVin2_0009212 -bhāva-pratipādikā. tasmād eka-nivṛtṭyā anya-
 PVin2_0006413 a-pratipatteḥ. tasmād ayam ātma-upalambha-
 PVin3_0009309 -avasthā-nivṛtṭir vyākhyātā. yo 'py avasthā-
 PVin2_0009610 -vacanāt. tena an-upalambhe 'pi saṁśayād a-
 PVin1_0002704 -dravya-santāna-sthiti-kāraṇa-vicchedāt tan-
 PVin1_0000507 -bhāve 'pi bhāva-prasaṅgāt. pratyakṣasya eva
 PVin2_0006412 an-upalambhād a-bhāvaḥ. na, sarva-upalambha-
 PVin2_0009513 -ādy-a-bhāvena vyāptes tan-nivṛttau vyāpy-a-
 PVin3_0010511 piṇḍo viśānavān. sādhyā-kāla-aṅgatā vā na
 PVin2_0005405 asya. sā eva tāvad a-sato na nivṛttir iti
 PVin3_0012106 a-sapakṣa eva na asti iti cet, na iti sā eva
 PVin3_0007611 tasya sa-uras-tāḍam krandato 'pi lokasya a-
 PVin1_0000508 - tac ca na asti tena ca pratipattir iti.
 PVin3_0009401 adhyakṣam adhyavasyati ghaṭo 'yam iti, tan-
 PVin1_0003004 api nivṛtṭi-prasaṅgāt, tathā akṣa-vikāra-
 PVin3_0009401 adhyavasyati ghaṭo 'yam iti, tan-nivṛttāv a-
 PVin2_0006509 yena anumīyeraṇ. na ca te pramāṇa-traya-
 PVin3_0011710 ātma-avinābhāvī prāṇa-ādiḥ. tata eva na ātma-
 PVin3_0011711 ity ucyate. na hy a-pratibaddhaḥ kasyacin
 PVin3_0011802 -ādy-a-bhāvena nairātmyasya vyāpter ātma-
 PVin2_0009513 -a-dr̥ṣṭānām prāṇa-ādy-a-bhāvena vyāptes tan-
 PVin2_0010105 hetutvena ākhyeyā. anyathā a-pratibaddha-
 PVin2_0009212 -upalabdhir a-bhāva-pratipādikā. tasmād eka-
 PVin2_0010001 bhāva-pratibandhād eva nivṛtṭiḥ. anyathā eka-
 PVin3_0011805 -utpattiyā vā ātma-pratibaddhaḥ syuḥ, te tan-
 PVin2_0007609 siddhaḥ. na hy a-tad-ātma-niyatasya tan-
 PVin2_0005814 sā katham a-sattā bhāvasya, upalambha-
 PVin3_0004511 bhāve ca pratīti-sādhana-a-bhāvāt pravṛtṭi-
 PVin3_0003710 apy atra viśaye na iṣṭā eva. viśayam ca asyā
 PVin2_0009707 -viśaye '-vacanād iṣṭam. viśayam ca asya
 PVin3_0006810 tasya an-apāyāt. vastu-viparīta-ākāra-
 PVin3_0004510 sāmartyāt. a-sādhāraṇo 'py ubhaya-vyāvṛtter
 PVin3_0006403 pītam iti. tasmān na tau pramāṇam. a-dr̥ṣṭe
 PVin3_0004506 tu sapakṣa-vipakṣayoḥ sattvam a-sattvam vā
 PVin3_0003607 puruṣa-mātreṇa a-niścayāt, ataḥ pramāṇān
 PVin1_0001806 matayaḥ pratyāviśanti. katham tarhi idānim a-
 PVin1_0000507 prasaṅgāt. pratyakṣasya eva nivṛtter a-bhāva-
 PVin3_0000904 saṁśayas tu pakṣa-vacanād arthe dr̥ṣṭaḥ, na
 PVin3_0003407 iti katham pakṣa-doṣaḥ. na vai tad-vacanād a-
 PVin2_0009012 asya an-upalabdhya a-sthiti-pratipatter
 PVin2_0007401 aṅgād a-pratīteḥ. prathamā tv atra pramāṇam,
 PVin3_0006410 vā bhāve bhāvād a-bhāvataḥ. sā iyam a-bhāva-
 nivṛttir aparasya vṛttir iti katham a-nitya-a-
 nivṛttir api, yato vyatireki ity ucyate. na hy a-
 nivṛtṭiḥ. abhyupagamāt siddham iti cet, katham
 nivṛttir artha-a-bhāvaṃ gamayati. pratyakṣa-
 nivṛttir ity a-sapakṣa eva na asti iti cet, na
 nivṛttir iti cet, na, a-pratibaddha-a-bhāvena an-
 nivṛttir iti nivṛtter nivṛtṭiḥ katham iṣṭā.
 nivṛttir eva an-upalabdhir a-bhāva-sādhani,
 nivṛtṭiḥ katham iṣṭā. nivṛtṭy-a-bhāvas tu vidhir
 nivṛtṭiḥ kim niśidhyate. vidhānam pratiṣedham ca
 nivṛtṭiḥ. tasmān niyamam prasādhyā nivṛttir
 nivṛttir yadi tasmin na hetor vṛtṭiḥ kim iṣyate.
 nivṛttir vaktavyā. katham idānim kṛtako 'vaśyam a
 nivṛtṭiḥ, vivekasya kartum a-śakyatvāt, tasya
 nivṛttir vyākhyātā. yo 'py avasthā-nivṛtṭim tiro-
 nivṛtṭiḥ syāc cheśavad vyabhicāri kim. yathā
 nivṛttir hetutvena ākhyeyā. anyathā a-pratibaddha
 nivṛtṭim icchatā tayoh kaścit sva-bhāva-
 nivṛtṭim eva pramāṇayan pratikṣipati. sā
 nivṛtṭim tiro-dhāna-sadr̥ṣīm śabda-viśayam āha,
 nivṛtṭim manyamānas tat-pratiṣedham āha.
 nivṛttis tad-upādāna-kāraṇa-apekṣiṇas ca śīta-
 nivṛtter a-bhāva-niścaya iti cet, vyāhatam etat
 nivṛtter atra a-liṅgatvāt, ātma-parayor a-
 nivṛtter ātma-gatiḥ syāt. a-dr̥ṣṭya-an-upalambhād a
 nivṛtter upalakṣya tat. tata eva a-pratijñā-artho
 nivṛtter nivṛtṭiḥ katham iṣṭā. nivṛtṭy-a-bhāvas
 nivṛtter nivṛttir a-sataḥ katham iṣṭā. a-bhāva-
 nivṛtteḥ. yathā-saṅketam pratipatteḥ, tan-mātra-
 nivṛtter vā asya a-sad iti kutaḥ, niyama-a-bhāvāt.
 nivṛttāv a-nivṛttāv apy aparasya asya sarvasya a-
 nivṛttāv apy a-nivṛtṭi-prasaṅgāt. tasmād indriya-
 nivṛttāv apy aparasya asya sarvasya a-bhāvāt.
 nivṛttāv api na santi iti śakyante 'dhyavasātum.
 nivṛttāv asya nivṛttir api, yato vyatireki ity
 nivṛttau niyamena nivartate. tasmād viśeṣasya na
 nivṛttau prāṇa-ādi-nivṛttir iti cet, na, a-
 nivṛttau vyāpy-a-nivṛtter ātma-gatiḥ syāt. a-
 nivṛtṭyā anya-nivṛtṭy-a-siddheḥ. yukta-
 nivṛtṭyā anya-nivṛtṭim icchatā tayoh kaścit sva-
 nivṛtṭyā anya-vinivṛtṭiḥ katham bhavet. na
 nivṛtṭyā nivarteran. tadā prāṇa-ādy-a-bhāvo
 nivṛtṭyā nivṛtṭiḥ. tasmān niyamam prasādhyā
 nivṛtṭyā vā katham a-bhāvaḥ, kārya-vyatireke 'pi
 nivṛtṭyoh saṁśayād eva saṁśaya-hetuḥ, viniścita-
 nivedayīṣyāmaḥ. tad evam pramāṇe bādhaḥ bruvāṇas
 nivedayīṣyāmaḥ. yad apy āha - yady a-darśana-
 nivesīṣv api tīrtha-antariya-pratyayeṣu bhāvāt.
 niścaya-a-yogāt, ubhaya-bahir-bhūtasya a-bhāvāt.
 niścaya-a-yogāt sthitiḥ anyatra vāryate. yathā '-
 niścaya-apekṣam, niścaye 'pi sandeha-mukhena eva
 niścaya-abhidhānād anumāna-viśaye viruddha-a-
 niścaya-ātmanāḥ pratyakṣād vyavahāraḥ. niścinvan
 niścaya iti cet, vyāhatam etat - tac ca na asti
 niścaya iti sāksān na sādhanam. sādhyā-abhidhānāt
 niścaya-utpatter duṣṭa-vacanaḥ, kim tarhi yad
 niścaya-kāla iti tadā a-nityatā vyavasthāpyata
 niścaya-phalavāt. tad-bhāva-mātra-anvayini sva-
 niścaya-phalā vyatireka-sādhany an-upalabdhir

PVin3_0006405 'nya-sattveṣu vikalpa-ādir na sidhyati. a-
 PVin2_0005714 iti pramāṇaṃ pratyakṣa-vat. a-sattā-
 PVin3_0007902 uktam. a-bādhanasya api lakṣaṇatve tasya a-
 PVin1_0001110 idaṃ ca naḥ pratyakṣaṃ, sannihita-artha-
 PVin3_0004609 vyavaccheda-hetutā asya kena nivāryata iti.
 PVin3_0011010 an-anya-anumāna iha a-vyabhicāra iti kuto
 PVin2_0009304 na hy a-sati pratibandhe 'nvaya-vyatireka-
 PVin3_0004708 iha api tarhi niścayena nirdeṣṭavyasya a-
 PVin3_0010110 a-niścita-tal-lakṣaṇatvāt. tena eva
 PVin2_0005205 api viparyaye pratyakṣa-vṛttir vyatireka-
 PVin3_0011511 saṅgrahāt. na apy anayor ekatra vṛtti-
 PVin2_0009302 a-gamako hetuḥ syāt. hetos triṣv api rūpeṣu
 PVin3_0010201 -śabdena ucyate. tata eva katham a-bhāva-
 PVin2_0006409 -śīta-sādhane. ity antara-ślokaḥ. na a-sattā-
 PVin3_0010111 niścayaḥ kriyata iti cet, katham a-niścayān
 PVin3_0010111 cet, katham a-niścayān niścayaḥ. vyatireka-a-
 PVin2_0009508 tu siddha eva sādhanam iti tathā-bhāve
 PVin2_0009305 -niścayo 'sti. tena tam eva darśayan
 PVin3_0003711 tad evaṃ pramāṇe bādhave bruvāṇas tato
 PVin3_0003601 asya darśayan eva āha, a-pratipramāṇatayā
 PVin3_0003704 -viśiṣṭa-lakṣaṇe dṛṣṭasya aparatra vyatireka-
 PVin3_0003706 kiṃ tarhi vastu-sthityā. sā ca evaṃ a-śakya-
 PVin3_0003607 sambhave tad-a-bhāvasya puruṣa-mātreṇa a-
 PVin3_0003602 hy anumānāt syāt, pratyakṣeṇa योग्या ' -
 PVin3_0011602 sandehād anaikāntikaḥ, sādhyā-itarayor ato ' -
 PVin2_0009011 utpatti-vipralabdho vā. antya-kṣaṇa-darśinām
 PVin2_0009614 a-vyavacchedas tu kutaścid vyāvṛtter eva a-
 PVin3_0004710 viparyayaḥ. tasmād dhetu-viruddhāyor eva
 PVin3_0010108 tarhi tad-vyatirekeṇa ubhaya-niścita ity a-
 PVin1_0001710 atiprasaṅgaḥ. sarva-ātmasv ekatva-a-
 PVin3_0004610 tan niścita-tad-bhāvo nirdiṣṭa-guṇa-
 PVin3_0010110 tena eva niścayaḥ kriyata iti cet, katham a-
 PVin3_0004507 niścaye 'pi sandeha-mukhena eva doṣāt. so ' -
 PVin3_0004506 sattvam a-sattvaṃ vā niścaya-apekṣam,
 PVin2_0007105 utpādītā prasiddhyā eva śānkā śabda-artha-
 PVin2_0006614 -abhidhānāt. tathā hi na anya-guṇa-doṣa-
 PVin3_0004607 prabhedeṣu saṃśayaḥ. uktaṃ ca — vyāvṛtti-
 PVin2_0010110 -hetur upalabhya-sattvasya hetos tathā-bhāva-
 PVin2_0009306 viruddha-tat-pakṣyāṇām nirāsaḥ, vyatireka-
 PVin3_0004708 an-ubhaya-siddhiḥ. iha api tarhi
 PVin2_0009305 tu dvayor api sādhanam iti. tatra anvaya-
 PVin3_0006007 na aparō 'sty aparā-anubhavo vā iti
 PVin3_0006007 sa eva hi tan-niyamāt tad eva asti iti
 PVin2_0007211 ' -darśana-mātrād a-vyabhicāra-a-siddhyā a-
 PVin3_0010107 vipakṣaḥ, kiṃ tarhi tad-vyatirekeṇa ubhaya-
 PVin2_0009209 vyatirekaḥ pradarśyate. sa tasya vyatireko ' -
 PVin2_0007313 -darśana-ādāv upayujyate, saṃśayāt, a-
 PVin3_0004610 sa ca na eka-antena anaikāntikaḥ. tan
 PVin3_0010110 -vyatireka-vyāvṛtti-rūpaṃ katham sādhanam, a-
 PVin2_0009610 a-nivārita eva iti cet, na, ya eva tu ubhaya-
 PVin2_0005212 -arthatvād a-doṣaḥ — anvaya-vyatirekayor
 PVin3_0012605 ubhaya-vyavasthāś ca tad-a-tat-samayavatām a-
 PVin3_0010109 apy evaṃ a-vipakṣa iti tad a-vipakṣatvam a-
 PVin3_0004610 -tad-bhāvo nirdiṣṭa-guṇa-niścayād eva ity a-
 PVin3_0010902 a-sati rāge vacanaṃ na asti ity a-
 PVin2_0007506 pratipattau svām artha-kriyām karoti. tasmān
 PVin2_0009614 eva a-niścayāt. yo hi yatra na asti iti
 PVin2_0005202 tṛtiyaṃ rūpaṃ. sā ca niścītā. ante vacanān
 PVin3_0004502 hetv-ādiṣu yathā-svaṃ pratipatti-sādhanair
 niścaya-phalā hy eṣā na alam vyāvṛtti-sādhane.
 niścaya-phalo 'n-upalambhaḥ a-sad-vyavahāra-
 niścaya-lakṣaṇatā. tathā ca a-gamakativam iti kiṃ
 niścaya-lakṣaṇatvāt. na etad asti, yasmād a-
 niścaya-hetāv apy a-pratibhānāt syāt saṃśayaḥ, sa
 niścayaḥ. a-darśane 'py uktam. dṛṣya-ātmanor nāma
 niścayo 'sti. tena tam eva darśayan niścayam āha
 niścayo 'stu viparyayaḥ. tasmād dhetu-viruddhāyor
 niścayaḥ kriyata iti cet, katham a-niścayān
 niścayaḥ. tat-tulya eva asti iti vyatireke siddhe
 niścayaḥ, tādātmyena prasiddhe ' -siddheḥ. tasmāḥ
 niścayas tena varṇitaḥ. a-siddha-viparīta-artha-
 niścayaḥ. yasmād idam iha sandigdham, tasmād idam
 niścayo viprakarṣiṇām. tri-vidhā hi viprakarṣiṇo
 niścayaḥ. vyatireka-a-niścayo hy a-vipakṣa-
 niścayo hy a-vipakṣa-śabdena ucyate. tata eva
 niścayam apekṣate. an-upalambhāt tu kvacid a-
 niścayam āha — prasiddhas tu dvayor api sādhanam
 niścayam āha. tataḥ sa-pratipakṣa-sambhāvanām
 niścayaṃ vā. tan-niṣedho hy anumānāt syāt,
 niścayasya kartum a-śakyatvād ity uktam. na ca
 niścayā iti na tat sandigdha-lakṣaṇaṃ vyavahāra-
 niścayāt, ataḥ pramāṇān niścaya-abhidhānād
 niścayāt. tatra ca sarva-hetūnām a-sādhānaṭā,
 niścayāt. na apy a-pratipattiḥ, kenacit
 niścayāt paścād asya an-upalabdhyā a-sthiti-
 niścayāt. yo hi yatra na asti iti niścitaḥ, sa
 niścayāt sādhanam dūṣaṇaṃ vā. ta ete nava pakṣa-
 niścayāt siddham a-vipakṣatvaṃ dharṃiṇi.
 niścayād a-nānātva-pratipatter a-nānā-ekam jagat
 niścayād eva ity a-niścito na anaikāntikaḥ syāt.
 niścayān niścayaḥ. vyatireka-a-niścayo hy a-
 niścaye 'pi tulya iti tathā-vidha-udbhāvanam apy
 niścaye 'pi sandeha-mukhena eva doṣāt. so ' -
 niścaye. yasmān nānā-artha-vṛttitvaṃ śabdānām
 niścaye liṅgam asti. te hi ceto-dharmatvena
 niścaye viśeṣasya vyavaccheda-hetutā asya kena
 niścaye vyāpakasya sva-ātmanāś ca an-upalabdhir
 niścayena anaikāntikasya. dvayor ity eka-
 niścayena nirdeṣṭavyasya a-niścayo 'stu
 niścayena viruddha-tat-pakṣyāṇām nirāsaḥ,
 niścāyayati sāmartyāt. tasmād eka-niyata-
 niścāyayan na aparō 'sty aparā-anubhavo vā iti
 niścita-artham. nanu prayoga-sāmartyād eva artha
 niścita ity a-niścayāt siddham a-vipakṣatvaṃ
 niścita ity vipakṣe vṛttir āśānkhyate. vyatireka-
 niścita-jñāpana-aṅgād a-pratiteḥ. prathamā tv atra
 niścita-tad-bhāvo nirdiṣṭa-guṇa-niścayād eva ity
 niścita-tal-lakṣaṇatvāt. tena eva niścayaḥ
 niścita-vāci-ity-ādi-vacanāt. tena an-upalambhe
 niścita-vyāptikam ekam api rūpaṃ prayuktam artha-
 niścita-sādhanā na eka-anta-grāhiṇyaḥ syuḥ. tasmād
 niścita-sādhyā-vyatireka-vyāvṛtti-rūpaṃ katham
 niścito na anaikāntikaḥ syāt. na vai vastu-dharma
 niścito vyatirekaḥ. na hi rāga-ādīnām eva kāryam
 niścito vyāpyo gamako vyāpako gamyaḥ. tasya
 niścitaḥ, sa bhavan katham tad-a-bhāvaṃ na
 niścitatvaṃ triṣv api rūpeṣu draṣṭavyam. artha-
 niścitaṃ grāhyam, sandigdha-viparyasta-rūpayor

PVin2_0005003	'tha tat-tulye sad-bhāvo nāstitā a-sati.	niścītā anumeyo 'tra jijnāsita-viśeṣo dharmī.
PVin2_0005202	liṅgasya a-sati nāstitā ṛṭiyam rūpam. sā ca	niścītā. ante vacanān niścītatvaṃ triṣv api
PVin2_0007504	yadi pramāṇena niścīyate, tadā gamakaḥ, a-	niścīṭāyām tu vyāptau dharmi-samāśraye vā tat-sva
PVin3_0006406	vyāvṛtti-sādhane. ādya adhikriyate hetau	niścītena eva sādhanāt. ity antara-ślokaḥ. tasyāḥ
PVin3_0012606	tasmād yathā kathañcid apy anena a-sato	niścīnvatā prameyā vaktavyāḥ. na hi bhāva-ṣayam
PVin2_0006703	tad ayaṃ liṅga-saṅkarāt kathama	niścīnvan pratipadyeta. mā bhūt puruṣa-āśrayam
PVin1_0001806	a-niścaya-ātmanah pratyakṣād vyavahārah.	niścīnvan hi idantayā sukha-duḥkha-sādhanaḥ
PVin1_0001713	api sāmānyam an-upalakṣaṇān na vivekena	niścīyata iti. tad a-yuktam, yasmāt dhī-śabda-
PVin2_0007503	svena sādhyā-dharmaṇa vyāptir yadi pramāṇena	niścīyate, tadā gamakaḥ, a-niścīṭāyām tu vyāptau
PVin3_0010709	sandehāt. bādha-bhāve hy apara-a-bhāvo	niścīyate. na ca a-viruddha-lakṣaṇam atindriyam
PVin3_0010808	mā bhūt, yena nirasta-pratipakṣā niyamena	niścīyante. tad ayaṃ puruṣa ātmānam āntaraiḥ
PVin3_0008003	ca sādhyā-dharmaṇa vyāptir yadi kathañcin	niścīyeta, tadā na virodha-vyabhicārāv iti na
PVin2_0006604	bhāvam vartante, yatas tebhya 'rtha-prakṛtir	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0007901	api na asti ity a-samānam. nanv idam apy a-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0011007	viparyāsa-a-bhāve 'bhāvāt. kāruṅikasya api	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0006009	anya-an-upalabdhir eva ucyate, anyathā hy a-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0007108	-dharminī. na kaścīd arthaḥ siddhaḥ syād a-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005502	na tathā na yathā so 'sti tathā api na	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005501	gataḥ. deśa-kāla-niṣedhaś ced yathā asti sa	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005409	sā api na pratiśedho 'yam nivṛttiḥ kiṃ	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005109	dharminy a-vṛttir iti cet, na, anya-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005208	tatra a-sambhavād eva na anya-dharma-vṛtti-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0007312	viparyayāt. tatra dvitīyā sad-vyavahāra-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0004407	idānīm a-bhāve sann ity ucyate. na vai tan-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005509	a-nānā-ātmatayā bhede nānā-vidhi-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0004804	vā iti cet, uktam atra — yathā 'sati	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005412	satsu na iti prāptā atra mūkatā. satām ca na	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0000602	api yadi viparyayaṇa evam a-nityatā-utpatti-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0000610	-eka-vṛttyor virodhāt tathā-vidha-sva-bhāva-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005501	nyāyena nañ-arthaḥ pralayaṃ gataḥ. deśa-kāla-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0004408	a-sapakṣaḥ, kiṃ tarhi sarvaḥ pratiyogī	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0003601	āha, a-pratipramānatayā niścayam vā. tan-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0006012	sādhye kārya-kāraṇayor an-ubhayasya vā	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0003601	kvacid a-candre 'siddheḥ. a-śakya-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005504	a-bāhya-āśrayam atra iṣṭam sarvaṃ vidhi-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0006010	-a-bhāva-sādhane siddhā eva an-upalabdhiḥ,	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0012104	ca balād anvayam āpādayati, pratiśedha-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005208	anya-dharma-vṛtti-niṣedha-āśānkā. viruddha-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005513	ekasya tad-bhājam iva anyeṣāṃ upekṣakam.	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0005208	-āśānkā. viruddha-niṣedhe 'pi tatra eva	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0006201	eva. tad evaṃ vidhi-pratiśedhābhyaṃ kasyacin	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0006011	-upalabdhi-rūpatvāt. tatra apy artha-antara-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0006010	a-niṣiddha-upalabdher a-bhāva-a-siddheḥ. eka-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0002609	vyavaccheda-arthaṃ āha. tena an-aṅgam iṣer	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin1_0004111	sarva-a-siddheḥ. na ca upalambhānām utpatti-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin1_0004110	puruṣaḥ kañcid arthaṃ pratyety upalambha-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin1_0004112	-niṣṭhā ity andha-mūkaṃ jagat syāt. kvacin	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin1_0002501	sv-acchatva-āder viśeṣasya bhāvāt. samvin-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0011002	avalambya prakalpyate. yathā-svaṃ bheda-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0013505	prasiddhiḥ. evam etat. kiṃ tu na arthānām	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin1_0004310	satsu samartheṣu anyeṣu hetuṣu jñāna-kārya-a-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0013505	evam etat. kiṃ tu na arthānām niṣpatty-a-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0009410	tu tat-kāryatvāt tasya tad-a-niṣpattāv a-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin1_0001910	prāg a-sāmarthyāt sāmarthya-kāle ca kārya-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0004609	-kāraṇa-vyatireke bhavataḥ, a-bhedād ātma-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin1_0003612	bāhye 'rthe yathā-sva-saṃvedanam eva artha-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0009005	-antara-hetutve 'pi bhāva-kāle 'nityatā-a-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin3_0009410	siddhau. kramas tu tat-kāryatvāt tasya tad-a-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-
PVin2_0007408	apekṣita-para-vyāpāro hi sva-bhāva-	niścīyeta. te hi vaktur vivakṣā-vṛttaya iti tan-

PVin1_0002710	-cintā-mayena vyavasthāpya bhāvayatām tan-	niṣpattau yat spaṣṭa-avabhāsi bhaya-ādāv iva, tad
PVin2_0009006	na vai kācid a-nityatā nāma anyā yā paścān	niṣpadyeta. sa eva hi bhāvāḥ kṣaṇa-sthiti-dharmā
PVin2_0008913	syād anya eva saḥ. na hi tasmin niṣpanne ’-	niṣpanno bhinna-hetuko vā tat-sva-bhāvo yuktaḥ.
PVin1_0002808	-pratibhāsam nir-vikalpakaṃ ca bhāvanā-bala-	niṣpannam iṣyate. astu nāma bhāvanā-balena spaṣṭa
PVin2_0008913	hi dharmāḥ syād anya eva saḥ. na hi tasmin	niṣpanne ’-niṣpanno bhinna-hetuko vā tat-sva-
PVin2_0009108	hetutvaṃ phale ’py eka-antatā kutaḥ. sa hi	niṣpanne bhāve ’rtha-antarataḥ paścād bhavan
PVin1_0002003	grhīta-grahaṇasya smārtād a-viśeṣāt.	niṣpādita -kriye karmaṇy a-viśeṣa-ādhyāi sādhanam
PVin2_0005518	ekas tatas tataḥ. tais tair upaplavair	nīta -sañcaya-apacayair iva. a-tadvān api
PVin3_0010005	eva āśliṣṭa-bheda-dhīḥ. sādhyāḥ sādhanatām	nītas tena a-siddhaḥ prakāśitaḥ. iti saṅgraha-
PVin3_0010501	-kṛtaṃ vibhramam utsrjya artha-vyavasthāpana-	nītir anusartavyā. a-nityaḥ prayatna-
PVin1_0000105	-udayaṃ sammohād avadhīraṇā iti kṛpayā tan-	nītir uddyotyate. hita-a-hita-prāpti-parihārayor
PVin3_0013707	yukto ’yam artha iti sūtram a-mogha-	nīter draṣṭur mayā āgamitam āgamam adhyupekṣya.
PVin1_0004009	iti na tayor api saha-upalambha-niyamaḥ.	nila -ākāra-saṃvedanayos tu niyama eva. na sa
PVin1_0003601	prakāśikā ity apy ucyate prakāśa-vat.	nila -ādy-anubhava ity api tat-sva-bhāvo ’nubhava
PVin1_0004205	tad-ātma-bhūtaḥ prakāśate tathā iti	nila -ādy-anubhavaḥ syāt. sa ca tādātmyāt tathā
PVin1_0002608	bhinna-upalambhayor api sukha-ādi-	nila -ādy-ākārayor a-nānāvāt kaṃ bata ayam
PVin1_0003008	anyatra cakṣur-ādi-parama-aṇūnām dvi-candra-	nila -ādy-ābhāsa-vijñāna-hetutva-vacanāt. kiṃ
PVin1_0002304	-viśeṣāt prīti-paritāpa-viśeṣo na syān	nila -ādy-ābhāsa-viśeṣa-vat. te ’n-apekṣita-tad-
PVin1_0004205	artha-antare yuktaṃ. an-artha-antaratve tu	nila -āder anubhavāt tad-ātma-bhūtaḥ prakāśate
PVin1_0004304	saha-upalambha-vedanābhyām bhāsamānasya	nila -ādes tat-saṃvidas ca a-vivekaḥ siddhaḥ.
PVin2_0008813	-muktā-pravāla-ādinām. kvacit puṣpe bhedo	nila -itara-kusumayor iva sūryayoḥ, kvacit phale
PVin1_0003914	iti. api ca saha-upalambha-niyamād a-bhedo	nila -tad-dhiyoḥ. na hi bhinna-avabhāsitve ’py
PVin1_0004010	tu niyama eva. na sa nānātve yuktaḥ,	nila -pīta-vat. viśayasya vijñāna-hetutayā
PVin3_0006401	-vikalpau bhavataḥ, yathā nilaṃ paśyato	nilam etan na pītam iti. tasmān na tau pramāṇam.
PVin3_0006401	vidhi-pratiśedha-vikalpau bhavataḥ, yathā	nilam paśyato nilam etan na pītam iti. tasmān na
PVin2_0005013	caitro dhanur-dharaḥ. pārtho dhanur-dhara	nilam saro-jam iti vā yathā. pratiyogi-
PVin1_0004001	-avabhāsitve ’py artha-antaram eva rūpaṃ	nilasya anubhavāt tayor saha-upalambha-niyamād
PVin2_0007101	śaktas tulyaḥ paryanuyogataḥ. prasiddhiś ca	nṛṇām vādaḥ pramāṇam sa ca na iṣyate. tatas ca
PVin1_0000906	-a-kriye syātām. tena syād artha-apāye ’pi	netra -dhīḥ. arthasya sāksād buddhāv an-upayogāt
PVin3_0001605	a-bhāve bhāvāc ca. tathā śrāvaṇa-ādy api iti	naindriyam. tathā ghaṭa-śarīrayor anyatarad artha
PVin3_0005610	sādhyanta iti. kathaṃ nimitta-bhāve ’pi	naimittika -bhāva-a-niyamād evam-pratitīḥ. siddho
PVin2_0005911	’pi tan-nimitta-sattayā sādhyate, anya-	naimittika -vat. sā eva tāvad an-upalabdhiḥ kathaṃ
PVin3_0003907	eṣāṃ pratiśedhe virodha ity uktaṃ bhavati.	naimittikyāḥ śruter artham artham vā
PVin2_0009601	an-upalambhād a-bhāva-a-siddhau ghaṭa-ādinām	nairātmya -a-siddheḥ prāṇa-āder a-nivṛtīḥ.
PVin1_0001311	na hi pratipurūṣam arthānām ātma-bhedāḥ,	nairātmya -prasaṅgāt, ātma-sthiter a-bhāvāt.
PVin3_0012310	iti saṅgraha-ślokaḥ. na prāṇa-ādi-sambhavena	nairātmya -vyāvartanād ātma-gatiḥ, kiṃ tarhi vidhi
PVin3_0012303	vyatirekaḥ prāṇa-ādinām tad-bhāve ca	nairātmya -vyāvṛtīḥ, tathā api na a-nairātmyād
PVin2_0009603	idānīm ātma-siddhiḥ. parasya apy a-pramāṇikā	nairātmya -siddhiḥ. abhyupagamena ca sa-ātmaka-an-
PVin3_0012308	ato ’nvayī. na anvay a-vyatirekī ced a-	nairātmyam na sa-ātmakam. iti saṅgraha-ślokaḥ. na
PVin3_0011805	-nivṛtīyā nivarteran. tadā prāṇa-ādy-a-bhāvo	nairātmyam vyāpnuyāt. tad-a-bhāve ’-bhāva-siddhyā
PVin3_0011802	tatra saṃśayo yuktaḥ. prāṇa-ādy-a-bhāvena	nairātmyasya vyāpter ātma-nivṛttau prāṇa-ādi-
PVin3_0012304	bhāve ca nairātmya-vyāvṛtīḥ, tathā api na a-	nairātmyād ātmā jīvac-charīre sidhyati, yena ayam
PVin3_0011812	jīvac-charīram, prāṇa-ādi-viraha-prasaṅgaḥ,	nairātmyād ghaṭa-ādi-vad iti, tad apy a-kārya-
PVin3_0012210	-lakṣaṇasya virodhasya a-siddheḥ sandigdho	nairātmyād vyatirekaḥ. ātma-pratiniyame hi tat-
PVin3_0012403	varṇyeta. anyathā ātma-sannidhāyane ko	nairātmyād vyatirekasya upayogaḥ. kathaṃ vā a-
PVin3_0012311	-ādaya ātmānaṃ gamayanti iti cet, kim idānīm	nairātmyād vyatirekasya phalam. sa hi tatra a-
PVin3_0011908	ātmano vyatirekaḥ. te ’pi buddhy-ādayo	nairātmye na syur iti cet, na, tatra anyeṣāṃ eva
PVin3_0012209	-vat. virodhasya ca a-dṛṣṭeḥ sandeha eva.	nairātmyena prāṇa-ādinām ukta-lakṣaṇasya
PVin3_0012301	hi tat-kārya-ātmataḥ prāṇa-ādinām	nairātmyena saha virodhaḥ syāt. sa ca na sidhyati
PVin1_0000703	-apoḍham a-bhrāntam timira-āśu-bhramaṇa-	nauyāna -saṃkṣobha-ādy-an-āhita-vibhramam a-
PVin3_0002401	iṣṭasya pratikṣepād a-doṣa iti cet, na,	nyāya -prāptasya sādhyasya vacanena nivartayitum a
PVin2_0009412	na asty eva yathā yadi. na asti sa khyāpyate	nyāyas tadā na asti iti gamyate. iti saṅgraha-
PVin2_0009310	-mātreṇa vyatireke yad āha – eṣa tāvan	nyāyo yad ubhayaṃ vaktavyaṃ viruddha-anaikāntika-
PVin3_0010803	cet, tulye nyāye kiṃ na upanayaḥ. na ca eṣa	nyāyaḥ, lakṣaṇa-yukte virodha-sambhavāt. na
PVin2_0009410	atiprasaṅgāt. tasmād vyāvṛtīm icchatā tatra	nyāyo vaktavyaḥ, yato ’sya vyāvṛttam iti bhavati.
PVin3_0009701	sidhyati. vastu-sva-rūpe ’-siddhe ’yam	nyāyaḥ siddhe viśeṣaṇam. a-doṣa-kṛd a-siddhāv apy
PVin1_0002004	a-viśeṣa-ādhyāi sādhanam ity api sādhana-	nyāyam atipatati . krama-bhāva-virodhāś ca
PVin3_0010802	dṛṣṭa-viruddhasya an-upanaya iti cet, tulye	nyāye kiṃ na upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-
PVin2_0005701	-vyavahāro buddhy-ārūḍhena dharmā-dharmi-	nyāyena iti. dharmā-dharmitayā bhedo buddhi-

PVin2_0005413
 PVin3_0004107
 PVin3_0002109
 PVin3_0002310
 PVin3_0004702
 PVin3_0013502
 PVin3_0013501
 PVin3_0001008
 PVin2_0009206
 PVin2_0009502
 PVin3_0010509
 PVin3_0010208
 PVin3_0010101
 PVin3_0003511
 PVin3_0000905
 PVin3_0010211
 PVin3_0002905
 PVin3_0002905
 PVin3_0007801
 PVin3_0001704
 PVin3_0003406
 PVin3_0002511
 PVin3_0002509
 PVin3_0010609
 PVin3_0004301
 PVin3_0004302
 PVin3_0003707
 PVin3_0004505
 PVin3_0004404
 PVin3_0004501
 PVin3_0010606
 PVin3_0004711
 PVin3_0008009
 PVin3_0008006
 PVin3_0004703
 PVin3_0004905
 PVin3_0009806
 PVin2_0007605
 PVin3_0003406
 PVin3_0006907
 PVin3_0002403
 PVin3_0002603
 PVin3_0000807
 PVin3_0000904
 PVin3_0004310
 PVin3_0013510
 PVin3_0007802
 PVin3_0010203
 PVin3_0007708
 PVin3_0001703
 PVin3_0000702
 PVin3_0001705
 PVin3_0000811
 PVin3_0002702
 PVin3_0010206
 PVin3_0007804
 PVin3_0010101
 PVin3_0010102
 PVin3_0004304

'sti so 'satsu ca na vartate. jagaty anena
 -upalabhyamānam kṣīram vā tatra na asti iti
 -artheṣv a-yogataḥ. tr̥tīya-ssthāna-saṅkrāntau
 astu. tasmān na idam pratijñā-doṣa-lakṣaṇam
 -doṣa-udbhāvanam, api tu vakṛt-doseṇa api,
 iti. dūṣaṇā nyūnatā-ādy-uktiḥ ye pūrvaṃ
 tena eva artha-parisamāpter iti. dūṣaṇā
 triṣv anyatama-rūpasya eva an-uktir
 - evaṃ-sva-bhāvā etat samāna-pāka-hetavaḥ
 nivṛtṭiḥ syāc cheśavad vyabhicāri kim. yathā
 prayatna-utthaḥ prayatna-utthatayā dhvaniḥ.
 na ca hetoḥ sambandha-upadarśana-kāle
 sādhyā-dharma eva ity a-siddhaḥ. nanu
 viruddhena arthena apodyate, na sa
 iti sāksān na sādhanam. sādhyā-abhidhānāt
 iti sa tasya pāścāt yaḥ sāmārthya-viṣayaḥ
 -jñāna-a-yogāt. viṣaya-upadarśana-arthaṃ ca
 ucyate. sa nirākṛte viṣayaṇo 'sambhavād a-
 -vṛtṭer ubhaya-dharmatve 'py a-doṣaḥ. na hi
 tv a-siddham eva tac chabde. tathā hi
 -a-vadya-pakṣa-nirdeśe 'pi tulya iti katham
 uparodhāt. tasmāt tan-mātra-anuṣaṅgiṇa eva
 -apekṣatvāt. anyathā sarve hetv-ādi-doṣaḥ
 a-siddhau, yathā catur-vidhaḥ sādharmaṇaḥ
 tu syāt. etena apara-bhāvaḥ pratyukta iti.
 saṅkṣepa ucyate —sapakṣe sann a-san dvedhā
 na tat sandigdha-lakṣaṇam vyavahāra-yogyam,
 -pratipatti-śruti-vat. anaikāntikasya tu
 pārtho dhanur-dhara ity ukta-prāyam. sa eṣa
 sāksād artha-āpattyā vā. tasya asya
 -ādi-sambhavād vibhur ātmā iti. evam ekasya
 nīscayāt sādhanam dūṣaṇam vā. ta ete nava
 vyāvṛtti-prādhānya-sādhanā-arthaṃ hetos tr̥in
 sādhye viruddha iti darśayamś caturāḥ
 -guṇe vaktavye 'nyathā-abhidhānād doṣa eva.
 -grahaṇe 'pi. kiṃ punaḥ kāraṇam evaṃ navadhā
 viśeṣo nirdiśyate. sa śabdatayā tathā-bhavan
 -nityaḥ śabda iti bhavati. tasmān na avaśyam
 apy ato 'rtha-saṃśaya eva. so 'n-a-vadya-
 tad-a-bhāve tad-a-yogāt. kiṃ ca, sad-a-sat-
 sādhyasya vacanena nivartayitum a-śakyatvāt.
 śrutir a-vyāpti-bādhanī. sādhyā-abhyupagamāḥ
 -ākhyānam para-arthaṃ anumānam ity arthān na
 sādhanam svato 'rtha-siddheḥ. saṃśayas tu
 karaṇiyo 'yam vyākhyāne yatnaḥ sa
 na, tasya sādhanā-antaravāt. yadi pūrva-
 a-vipakṣa-vṛtṭir ubhaya-dharmaś ca. na hi
 asti iti ca su-bhāṣitam. tasmād an-apekṣita-
 na unmattaḥ. vipakṣa-vṛtṭyā vyabhicāraḥ. tat-
 sāmārthyam iti riktā vāco-yuktiḥ. etena
 api kalpanā-samāropito na liṅgam, yathā —
 hi pakṣa eva sa tathā-vidhaḥ śabdaḥ, na
 sāksāt tāvat —arthād artha-gateḥ śaktiḥ
 apy a-sādhyatvam, tad-bādhāyam ca a-doṣaḥ
 sādhye dharminī sidhyet. tat kim idānim
 hetor vyavasthayaḥ darśyate — sarvo '
 bhedād a-vipakṣatvam pakṣe 'sty eva. kaḥ
 yatra kaścid dharmāḥ sādhyatvam iṣṭaḥ, sa
 a-sapakṣe 'pi sad-a-sad-dvi-vidhatvataḥ.

nyāyena nañ-arthaḥ pralayaṃ gataḥ. deśa-kāla-
 nyāyā eṣaḥ. asty eva upalambho dadhy-ādinām
 nyāyāḥ śāstra-parigrahaḥ. tatra api sādhyā-
 nyāyāḥ, atiprasaṅgāt. api ca śāstra-upagamāt
 nyūnatā-an-anvaya-viparīta-anvaya-vat. tena hi
 nyūnatā-ādayaḥ sādhanā-doṣa uktāḥ, teṣāṃ
 nyūnatā-ādy-uktiḥ ye pūrvaṃ nyūnatā-ādayaḥ
 nyūnatā-sādhanā-doṣa ity uktaṃ veditavyam. na
 pakvā iti. anyathā śeṣavad etad anumānam
 pakvāny etāni phalāny evaṃ-rasāni vā rūpa-a-
 pakṣa-aṅgatve 'py a-bādhatvān na a-siddhir bhinna
 pakṣa-ādi-vikalpo 'sti, yato 'yam doṣaḥ syāt. sa
 pakṣa-ādinām parasparato bhedād a-vipakṣatvam
 pakṣa iti. tata eva bādha-hetor a-sādharmaṇatvam,
 pakṣa-uktiḥ pāramparyeṇa na apy alam. śaktasya
 pakṣa ucyate. tena tal-lakṣaṇa-mukhena āyāto
 pakṣa ucyate. sa nirākṛte viṣayaṇo 'sambhavād a-
 pakṣa eva. tasmāt sandigdho hetu-vyāpāra-viṣayaḥ.
 pakṣa eva vyabhicāra-viṣayaḥ. kaṃ punar atra
 pakṣa eva sa tathā-vidhaḥ śabdaḥ, na pakṣa-
 pakṣa-doṣaḥ. na vai tad-vacanād a-nīscaya-
 pakṣa-doṣaḥ, pratyakṣa-ādi-virodha-vat. hetv-ādi-
 pakṣa-doṣaḥ syuḥ, sarvatra pakṣasya eva uparodhāt.
 pakṣa-dharma-prabhede nirdiṣṭaḥ. sandehe, yathā
 pakṣa-dharma-prabhedenā sukha-grahaṇa-arthaṃ hetu
 pakṣa-dharmaḥ punas tridhā. pratyekam a-sapakṣe
 pakṣa-dharmatva-ādi-sandeha-vat. lakṣaṇe jñāna-
 pakṣa-dharmatvam eva, a-sambaddhād vimarśa-a-
 pakṣa-dharmas tridhā bhidyate — sapakṣe sann a-
 pakṣa-dharmasya tattvam sapakṣa-vipakṣayoḥ sad-a-
 pakṣa-dharmasya hetu-rūpasya a-siddhau sandehe vā
 pakṣa-dharmā nirdiśyante — prameyatvān nityaḥ,
 pakṣa-dharmān āha. tathā hi na anvaya-mukhena
 pakṣa-dharmān āha. bheda-sāmānyayoś ca
 pakṣa-dharme 'pi tarhi sandeha-anything-a-siddher
 pakṣa-dharmo vibhajyate. sva-bhāva-kārya-siddhy-
 pakṣa-nirdeśa eva tathā sidhyati, punar api svata
 pakṣa-nirdeśaḥ kartavyaḥ. vyatireky api na a-
 pakṣa-nirdeśe 'pi tulya iti katham pakṣa-doṣaḥ.
 pakṣa-bhedena śabda-artha-an-apavādibhiḥ. vastv
 pakṣa-lakṣaṇa-bāhya-arthaḥ svayam-śabda 'pi na
 pakṣa-lakṣaṇam teṣv a-pakṣatā. nirākṛte
 pakṣa-vacanāṃ sādhanam ity uktaṃ veditavyam.
 pakṣa-vacanād arthe dṛṣṭaḥ, na nīscaya iti sāksān
 pakṣa-vacanena samāhitaḥ. sāmārthyād artha-gatau
 pakṣa-vādi sa-ākāṅkṣaḥ syād a-samāpta-vākya eva
 pakṣa-vipakṣa-pravibhāga-apekṣayā hetor a-
 pakṣa-vyavasthau dharmānām vṛtṭi-vyatirekau
 pakṣa-sapakṣa-anything-ādinām a-vipakṣa-vṛtṭer
 pakṣa-sapakṣa-anything-arthaṃ api pratyuktam. api ca
 pakṣa-sapakṣa-anything-arthaṃ a-nityaḥ śabda nityo
 pakṣa-sapakṣayor anything-ādi, vikalpa-eka-
 pakṣa-hetv-abhidhānayoḥ. na arthe tena tayor na
 pakṣa-hetvor ukto veditavyaḥ, yathā-sādhyam a-
 pakṣo 'pi vipakṣaḥ. syād api paryāyeṇa. lakṣaṇa-
 pakṣaḥ kṛtako 'nitya iti, kiṃ tarhi vastu-bala-
 pakṣaḥ ko vā vipakṣaḥ. yatra kaścid dharmāḥ
 pakṣaḥ. tad-vyatireko vipakṣaḥ. sa tarhi icchayā
 pakṣo dharmī. prayojana-a-bhāvād an-upacāra iti

PVin3_0007808 yam hi puruṣaḥ sādhyaitum icchati, sa
 PVin3_0002901 -parigraha-artham. kiṃ punar nirākṛto na
 PVin3_0002603 sādhyā-abhyupagamaḥ pakṣa-lakṣaṇaṃ teṣv a-
 PVin3_0002509 bhāvāt. nanv ayam hetu-dṛṣṭāntayor doṣaḥ, na
 PVin3_0002510 hetv-ādi-doṣaḥ pakṣa-doṣaḥ syuḥ, sarvatra
 PVin3_0004401 pratipatti-gauravaṃ ca parihṛtaṃ bhavati.
 PVin3_0002908 bhedena sā bādḥā uktā catur-vidhā. sā iyaṃ
 PVin3_0001101 sādhanasya a-tan-nirdeśa-nāntariyakatvāt
 PVin3_0002512 -vat. hetv-ādi-lakṣaṇair bādhyam muktva
 PVin3_0001007 na avasyam asya nirdeśaḥ. tena an-uktāv api
 PVin3_0000903 sambandha-niyama-a-bhāvāt. tato na
 PVin3_0002708 śabda iti. sati hi śāstra-āśraye tad-artha-
 PVin3_0002705 śāstra-an-āśraya-vacanena a-prakaraṇa-āpanna-
 PVin3_0002710 kasyacit parikṣāyāṃ kaḥ prastāvo 'prastuta-
 PVin2_0009503 -phala-vat. atra apy upayukta-vyatirikta-
 PVin3_0007904 vastu-dharmo vyavatiṣṭhate. yadā ayam
 PVin3_0007809 yam evaṃ vyabhicāra-viṣayaṃ paśyati, tam eva
 PVin2_0009505 -bādḥā-śānkā-vyabhicāra ity eke. na,
 PVin3_0009810 na siddha ity a-siddha ucyate. sa ca śabdaḥ
 PVin1_0002404 'samvedanāḥ sukha-ādāya iti cet, na, tvat-
 PVin3_0010101 -ādināṃ parasparato bhedaḥ a-vipakṣatvaṃ
 PVin3_0002506 pratikṣiptam iti na atra evaṃ a-vacane 'pi
 PVin2_0009306 iti. tatra anvaya-niścayena viruddha-tat-
 PVin2_0008013 dharmāḥ saṃskṛtāḥ. pañca-skandhā iti. tatra
 PVin2_0008012 abhidharme – katame dharmāḥ saṃskṛtāḥ.
 PVin1_0001901 bhavati. vastu-dharmo hy eṣa yad anubhavaḥ
 PVin1_0002210 -abhipātināṃ sukha-ādināṃ vijñāna-bhāvanā-
 PVin1_0003111 -sārūpyād anyato jñānasya sambhavati. na hi
 PVin3_0008804 artha-antaratve tatra eva upayoga iti kaḥ
 PVin3_0008807 -an-utpanna-ātma-bhūta-viśeṣaḥ kiṃ na
 PVin3_0008808 ātma-antaratve tad eva vastunaś tādātmyāt
 PVin3_0008903 eva. na hi tasya tat-kṛtaḥ pātaḥ, svayaṃ
 PVin3_0012601 santo 'pi kenacit prakaraṇena imaṃ vyavahāra-
 PVin3_0004103 pūrva-aparayoḥ koṭyor asti iti bruvāṇaḥ
 PVin3_0008806 – kṛto nāma sa tena pratibandha-ākhyāḥ
 PVin3_0003904 -śabda-bhāvināṃ dharmāṇāṃ yogyāḥ sarva-
 PVin2_0005507 iti so 'pi iṣṭo vyavahāra-bhāk. anyathā syāt
 PVin3_0002409 -kalpita-bhedeṣv an-artha-tantra-upayogiṣu
 PVin3_0009908 tathā-bhūta-a-siddhes tattva-anyatvaṃ
 PVin1_0002409 anubhavaḥ. ko 'nāyor bhedaḥ. viśaya-ākāraḥ
 PVin1_0000103 tasya na vetty ayam jaḍa-matir loko gariyaḥ
 PVin3_0013607 upasthāpayaṭi, apahnute ca iti pratijñā-
 PVin3_0002610 āha. tena an-āṅgam iṣer niṣṭhā atra, īpsita-
 PVin2_0005401 'yaṃ tair eva artha-vyatireka-samāveśibhiḥ
 PVin3_0001106 atra caturbhiḥ sva-rūpa-nipāta-iṣṭa-svayam-
 PVin2_0004911 aparasmād artha-pratipatteḥ. na tv evaṃ
 PVin2_0004503 para-arthaṃ ca. jñāna-abhidhāna-rūpatvān na
 PVin3_0006511 -vādinā utpattimanto 'bhyupeyāḥ, tad-bhāve
 PVin3_0006511 para-apekṣatvena upagatatvāt. ye yad-bhāve
 PVin2_0006708 -an-upalambha-a-bhāva-prasaṅgāt. na api
 PVin3_0013711 -dhiyā a-vidito janena. pramāṇa-viniścaye
 PVin3_0001401 pārārthya-a-viśeṣe na ātma-arthāḥ. saṃhata-
 PVin2_0007909 -a-sambhavāt, eka-dharmasya apy a-jñāne
 PVin2_0004502 anumānaṃ dvidhā sva-arthaṃ
 PVin3_0010911 prayojana-a-bhāvād a-vyāhāra iti cet, na,
 PVin3_0000101 sva-artha-anumāna-paricchedo dviṭiyāḥ.
 PVin3_0000807 iti saṅgraha-ślokaḥ. tri-rūpa-liṅga-ākhyānaṃ
 PVin3_0000103 jñāna-utpipādayiṣayā tri-rūpa-liṅga-ākhyānaṃ
 PVin3_0011007 niṣ-phala ārambho viparyāsād iti cet, na,

pakṣaḥ. sa yam evaṃ vyabhicāra-viṣayaṃ paśyati,
 pakṣaḥ. sandigdhe hetu-vacanād vyasto hetor an-
 pakṣatā. nirākṛte bādhanataḥ śeṣe 'lakṣaṇa-
 pakṣasya, uttara-avayava-apekṣatvāt. anyathā
 pakṣasya eva uparodhāt. tasmāt tan-mātra-
 pakṣasya dharmatve tad-viśeṣaṇa-apekṣasya anyatra
 pakṣasya bādḥā catur-vidhā darśitā tridhā-
 pakṣasya lakṣaṇaṃ vācyam. vācyam, sādhyā-a-sādhyā
 pakṣasya lakṣaṇam. ucyate parihāra-artham a-
 pakṣasya siddher a-pratibandhāt triṣv anyatama-
 pakṣasya hetor vā vacanaṃ sādhanam svato 'rtha-
 pakṣī-karaṇaṃ yuktaṃ syāt, tad-avabodha-arthitve
 pakṣī-karaṇam api pratyuktam. yathā 'nityaḥ
 pakṣī-karaṇasya. nanu viśeṣasya sāmānya-ākṣepāt
 pakṣī-karaṇe hetoḥ sādhyā-a-bhāve 'n-upalambho
 pakṣī-karoti, tadā na vyabhicāraḥ. anyadā tena
 pakṣī-kuryāt. na ca anumāna-viśaye pratyakṣa-ādi-
 pakṣī-kṛta-viśaye 'bhāvāt. kadācid bhaved iti
 pakṣī-kṛtaḥ, na ca aparāḥ śabdaḥ, yo hetuḥ syāt.
 pakṣe 'py asti sukha-ādi-samvedanam iti darśana-
 pakṣe 'sty eva. kaḥ pakṣaḥ ko vā vipakṣaḥ. yatra
 pakṣe kiñcid virudhyate. atha dharminam eva
 pakṣyāṇāṃ nirāsaḥ, vyatireka-niścayena
 pañca-indriyāṇi sva-bhāva-cyutimanti, tat-kārya-
 pañca-skandhā iti. tatra pañca-indriyāṇi sva-
 paṭiyāṇ smṛti-bijam ādhatte, tādrśa-darśanād asya
 paṭu-mandatā-ādi-bheda-anuvīdhānāt. hetu-sāmyāt
 paṭu-mandatā-ādibhiḥ sva-bhedair bhedakam api
 patataḥ pratibandhaḥ. pratibandhād a-pāte 'pi
 patati iti. pratibandhād atisaya-pratipattau
 patanam an-avasthā ca. na ca tathā-bhūta-ātma-
 patina-dharmatayā pātāt, ākāśa-kṣipta-vat. tathā
 patham upaniyante. anyathā hi tatra a-vyavahāra
 pada-artha-vyavasthāṃ bādḥate. sattva-rajas-
 pada-arthaḥ, sa tu bhāvaḥ prasarpaṇa-dharma-a-
 pada-arthāḥ, icchāyā nirodha-a-bhāvāt. etena
 pada-arthānāṃ vidhāna-pratiśedhane. eka-dharmasya
 pada-arthēṣu vyavasthāṃ uparacayan kaścin
 pada-arthēṣu sāmvr̥teṣu pratiśidhyate. anumāna-
 pada-artho 'samvedano 'nyā samvit. a-samvedanam
 padam. tatra upāsita-loka-bhartari kṛtā sv-alpā
 padayor virodhāt pratijñā-doṣa iti. yathā ca āha
 pade punar āṅgam eva. tayā a-siddha-hetv-ādiḥ
 padair a-satsu vyavahāra-a-yogaṃ darśayan param
 padaiḥ, a-siddha-a-sādhanā-artha-ukta-vādy-
 para-āṅgāt pratītiḥ, tasya a-sāmarthyāt. artha-a-
 para-apara-pratipatti-nibandhane. a-prthag-
 para-apekṣatvena upagatatvāt. ye yad-bhāve para-
 para-apekṣatvena upagamante, na te tad-bhāva-
 para-apekṣā, tasya tatra a-kiñcit-karavāt, anya-
 para-artha-anumāna-paricchedas tṛtiyaḥ. samāptaś
 para-artha-kriyā-upagamād eṣāṃ sādhanā-vaiphalyam.
 para-artha-vṛtteḥ kārya-a-kārya-an-avabodhāt,
 para-arthaṃ ca. jñāna-abhidhāna-rūpatvān na para-
 para-arthaṃ. na yuktaḥ, vīta-rāgatvād iti cet,
 para-arthaṃ anumānaṃ tu sva-dṛṣṭa-artha-
 para-arthaṃ anumānaṃ ity arthān na pakṣa-vacanaṃ
 para-arthaṃ anumānaṃ, kāraṇe kārya-upacārāt. atra
 para-arthasya eva phalatvena iṣṭatvāt, tal-

PVin3_0001205	dharma-višeṣaṇatvena upādānāt tasya višeṣaḥ.	para -arthāḥ santaś cakṣur-ādayo ' -saṃhata-arthā
PVin3_0011301	iṣṭa-vighāta-kṛd viruddho 'sti, yathā —	para -arthās cakṣur-ādayaḥ saṅghātavāc chayana-
PVin3_0001310	arthena arthavattvam an-iṣṭam syāt. tathā	para -arthās cakṣur-ādayaḥ saṅghātavāt siddhā api
PVin3_0003410	upasaṃhāre 'pi. vacana-guṇa-doṣau hi	para -arthe 'numāne 'dhikriyete, na arthasya,
PVin3_0004701	syāt. na vai vastu-dharma-samāśrayeṇa eva	para -arthe 'numāne sādhana-doṣa-udbhāvanam, api tu
PVin1_0000501	vā svām eva vṛttim sva-vācā viḍambayati.	para -avabodha-arthaṃ ca śāstram praṇayanam
PVin2_0006802	anyathā api nāntariyakatā-a-bhāvān na	para -ātmanaḥ pratipattir arthasya. na hi sattā
PVin2_0006711	cet, so 'pi tad-ātma-an-upakāre na sidhyati.	para -ātmani tulyaḥ paryanuyogo 'n-avasthā ca.
PVin1_0004207	sa ca tādātmyāt tathā prakāśamāno 'pi sva-	para -ātmanoḥ prakāśakaḥ syāt, prakāśa-vat. tasmād
PVin3_0003502	-abhidhānam. atra api ko 'yam avaśyaṃ	para -āśrayaḥ. sa eva tam arthaṃ para-mukhena
PVin3_0013503	-doṣā uktāḥ, teṣāṃ udbhāvanam dūṣaṇam, tena	para -iṣṭa-artha-siddhi-pratibandhāt. nanv an-
PVin3_0011401	nirdeśa ity uktam. nanu saṃhatānām a-saṃhata-	para -upakāra-niyama-a-bhāvād anaikāntika eva ity
PVin3_0011402	a-viruddhaḥ. ko hy eṣa niyamaḥ — saṃhatāḥ	para -upakāriṇa iti. yady api kvacit kārye
PVin3_0011405	eva. a-pratibaddha-upakārās cakṣur-ādayaḥ	para -upakāriṇas cet, atra api saṃhata-upakāriṇa
PVin3_0000206	-vṛtṭiḥ, api tu parikṣāyā abhyupagama iti na	para -upagatena sādhanam. tad-āgama-bādhanāya
PVin3_0000309	sādhanam. na a-san-pratīti-mātreṇa, yataḥ	para -upagatena siddhiḥ syāt. sato 'py a-vastu-
PVin3_0010409	vācyaḥ, anyathā a-siddheḥ. etena ātma-	para -upagama-ādayaḥ puruṣa-vyavasthā-samāśrayāḥ
PVin1_0002406	-rūpaṃ paśyāmaḥ. na ca asya ayam ātmā	para -upadhāno yuktaḥ, tad-a-višeṣe 'pi sva-bhāva-
PVin2_0009109	bhavan katham tasya hetuḥ syāt. phalasya api	para -upaskāra-apekṣiṇo na avaśyaṃ hetau bhāva iti
PVin2_0007409	iyam kṛtaka-śrutīḥ sva-bhāva-abhidhāyiny api	para -upādhim enam ākṣipati. etena pratyaya-bheda-
PVin3_0009611	gotvād vāg-ādinām viṣāni-vat. vivakṣā-	para -tantratvān na śabdāḥ santi kutra vā. tad-
PVin3_0000106	atra sva-dṛṣṭa-artha-grahaṇam āgamāt	para -dṛṣṭam na sādhanam na apy an-arthataḥ.
PVin3_0000404	apy anyataḥ pratipattum a-yuktam eva. yas tu	para -parikalpitaḥ prasaṅgaḥ, yathā — deśa-kāla
PVin2_0005705	sva-sva-bhāva-vyavasthiteḥ. sva-bhāva-	para -bhāvābhyāṃ yasmād vyāvṛtti-bhāgiṇaḥ. tasmād
PVin2_0009904	višeṣa-darśanasya bādhatvād a-samānam	para -bhūtasya ca vākya-višeṣasya a-tad-višeṣatvāt.
PVin3_0003503	'yam avaśyaṃ para-āśrayaḥ. sa eva tam arthaṃ	para -mukhena vyavasthāpya punar vyutthāpayati iti.
PVin3_0008704	upakāraḥ, sva-rūpasya siddher a-kāryatvāt.	para -rūpa-kriyāyām api tatra an-upakārāt.
PVin2_0007408	kāryatva-sattva-vat. upādīyate. apekṣita-	para -vyāpāro hi sva-bhāva-niṣpattau bhāvaḥ
PVin3_0011310	vibhettuḥ. an-ukta-sāmarthya-ākṣiptam iṣṭam	para -ro 'bhipraiti iti tad-abhiprāya-vaśād iṣṭa-
PVin3_0005711	kevalam siddha-sādharmyāt smāryate samayaṃ	para -paraḥ. kārya-kāraṇatā yadvat sādhyate dṛṣṭy-a-
PVin3_0001304	iṣṭa eva an-anvaya-doṣaḥ. yad āha — ātmā	para -ś cet so 'siddha iti. tasya eva ca iṣṭasya
PVin3_0009304	-ādi-vat. nanv asty eva tiro-dhānam. na vai	para -ś tad a-nityatvam āha, kiṃ tarhi vināsam.
PVin3_0001502	tad-āśrayam siddhim sādhanād upajīvati, na	para -o dūṣaṇam iti vyaktam iyaṃ rāja-kula-sthitiḥ.
PVin3_0013605	-yonīso-vikalpānām a-pratiṣṭhānāt. yathā āha	para -ḥ — na asty ātmā iti pratijñā-virodho nāma
PVin3_0000102	-rūpāl liṅgāl liṅgini jñānam utpannam, tathā	para -tra liṅgi-jñāna-utpipādayiṣayā tri-rūpa-liṅga-
PVin3_0007402	ātmanā anvayaṃ karoti. pratipādayatā hi	para -paraṃ dhūmo 'gni-nāntariyako darśaniyaḥ — yatra
PVin3_0000207	para-upagatena sādhanam. tad-āgama-bādhanāya	para -paraṃ prati sādhanam-uktes tadā asya a-prāmānyāt
PVin2_0005402	padair a-satsu vyavahāra-a-yogaṃ darśayan	para -paraṃ pratirūṇaddhi iti vyaktam etad rāja-śāsanam.
PVin2_0005403	etad rāja-śāsanam. na ca svayam a-bruvan	para -paraṃ bodhayitum īso bruvan vā doṣam imaṃ
PVin1_0000413	sva-santāna-bhāvinibhir a-lakṣitābhir ayam	para -paraṃ vyavahārayitum īsa ity a-praṇayanam eva
PVin3_0013306	iti. sādharmyeṇa. vaidharmyeṇa api —	para -para-ma-aṇu-vat karma-vad ākāśa-vad iti sādhyā-ādy
PVin3_0013301	yathā — nityaḥ śabdo 'mūrtatvāt karma-vat	para -para-ma-aṇu-vad ghaṭa-vad iti sādhyā-ādi-vikalāḥ.
PVin1_0003407	tat-pratibhāsināḥ sthūla-ākārasya pratyekaṃ	para -para-ma-aṇuṣv a-bhāvāt. ekaś ca ayam jñāna-
PVin1_0003007	apavādatva-sūcana-arthaṃ, anyatra cakṣur-ādi-	para -para-ma-aṇūnām dvi-candra-nīla-ādy-ābhāsa-vijñāna-
PVin3_0006811	api tīrtha-antariya-pratyayeṣu bhāvāt.	para -para-ma-artha-eka-tānatve śabdānām a-nibandhanā.
PVin3_0009908	-vyavahāra-bhedāt sādhyā-sādhanā-bheda iti.	para -para-ma-artha-vicāreṣu tathā-bhūta-a-siddhes
PVin2_0008007	artha-kriyā-samarthaṃ yat tad atra	para -para-ma-artha-sat. a-santo 'kṣaṇikās tasyām krama
PVin3_0012602	tatra a-vyavahāra eva syāt. na ca satām api	para -para-ma-arthataḥ kaścid dharma-dharmi-bhāvaḥ.
PVin1_0001114	tataḥ sarvathā sāksād vinivṛtteḥ,	para -para-ma-upayogasya atītād api darśanāt. tad
PVin3_0008710	saty api samyoge tan-nāntariyakatvād eṣām,	para -para-ma-kalpanāyās ca vaiarthyaḥ. sthāpakatvād
PVin3_0004203	sva-hetu-samuttha ity an-ādi-hetu-prakṛti-	para -para-ma, tasmāt taj-janana-sva-bhāvasya hetor a
PVin2_0008810	tādṛṣam anumiyate. viprakṣṭāyām tu hetu-	para -para-ma-āyām an-anumānam eva ity a-vyabhicāraḥ.
PVin2_0006412	-upalambha-nivṛtter atra a-liṅgatvāt, ātma-	para -para-ma-artha-āyām an-anumānam eva ity a-vyabhicāraḥ.
PVin3_0006610	virodho vyākhyātaḥ. nanv evam api virodhinoḥ	para -para-ma-artha-āyām an-anumānam eva ity a-vyabhicāraḥ.
PVin3_0000605	-kāraṇasya prāg-bhavato 'bhāvād virodhaḥ,	para -para-ma-artha-āyām an-anumānam eva ity a-vyabhicāraḥ.
PVin3_0010203	-pakṣa-vyavasthau dharmānām vṛtti-vyatirekau	para -para-ma-artha-āyām an-anumānam eva ity a-vyabhicāraḥ.
PVin2_0006804	sarvatra-a-višeṣāt. indriya-viṣaya-vat	para -para-ma-artha-āyām an-anumānam eva ity a-vyabhicāraḥ.
PVin3_0004104	sattva-rajas-tamasām caitanyasya ca evam	para -para-ma-artha-āyām an-anumānam eva ity a-vyabhicāraḥ.
PVin1_0002308	saṃvedanam na bhavati, tat tasya vedakam, a-	para -para-ma-artha-āyām an-anumānam eva ity a-vyabhicāraḥ.

PVin3_0010408	-bhāva-anukarṣiṇī proktā syāt. tat kim eṣāṃ	paraspara-virahaṇa. sā eva hetur vācyah syāt.
PVin3_0013007	vācyah. tad ayam an-upalambhaḥ sva-bhāvaś ca	paraspara-viruddha-artha-sāadhanāv ekatra saṁśayaṃ
PVin3_0005011	-kṣaṇāḥ sarvasya indriya-jñānasya hetavaḥ.	paraspara-sahitās tu viṣaya-indriya-ālokāḥ
PVin3_0010101	-dharma eva ity a-siddhaḥ. nanu pakṣa-ādinām	parasparato bhedād a-vipakṣatvam pakṣe 'sty eva.
PVin3_0010308	arthaḥ. tatra api kaḥ pāramārthiko 'satām	parasparato vibhāgaḥ. ekasya hi rūpam anyatra a-
PVin3_0005012	paraspara-sahitās tu viṣaya-indriya-ālokāḥ	parasparato viśiṣṭa-kṣaṇa-antara-utpādād vijñāna-
PVin1_0001706	na anyatra dṛśyate. na hi vyakty-ātmānaḥ	parasparam anuyanti, śakti-pratibhāsa-ādi-bhedāt.
PVin3_0013701	āsv eva antar-bhavanti iti cet, āsām api	parasparam eṣa prasaṅga ity ekam eva kiñcit
PVin1_0000802	puras-kartuṃ yukto rasa-ādaya iva	parasparam. na api tad-balena udiyamānam vijñānam
PVin2_0008908	na na darśanāt. avaśyam-bhāva-niyamaḥ kaḥ	parasya anyathā paraiḥ. artha-antara-nimitte vā
PVin2_0009602	siddham iti cet, katham idānīm ātma-siddhiḥ.	parasya apy a-pramāṇikā nairātmya-siddhiḥ.
PVin3_0010307	brāhmaṇo bhojanīya ity eva vācyam syāt.	parasya ayam abhiprāyo 'sad iti. tad-abhiprāya-
PVin3_0000205	pramāṇa-a-saṃvāde. saṃvāde vā na tat-siddham	parasya eva siddham. tan na abhyupagamāt parikṣā-
PVin3_0000108	iti jñāpana-artham. yathā āhur eke —	parasya pratipādyatvāt svayam a-dṛṣṭam api parair
PVin1_0001006	-upāyam dṛṣṭa-saṅkalana-ātmakam. pūrva-apara-	parāmarśa-śūnye tac cākṣuṣe katham. na hi idam
PVin3_0007202	tathā asti kaścīd iti kañcana asya bhedam a-	parāmṛśan bruvāṇaḥ kaṃ sva-arthaṃ puṣṇāti. tasmād
PVin3_0007501	-vat sattā-sāadhanam apy an-a-vadyam. a-	parāmṛṣṭa-tad-bhede vastu-mātre tu sādhanē. tan-
PVin2_0004905	anyataḥ sva-lakṣaṇasya ity āha — a-tad-rūpa-	parāvṛtta-vasu-mātra-prasāadhanāt. sāmānya-
PVin3_0005204	pāke. tasmāt satyām api kalpanāyām a-tat-	parāvṛttayo bhāvā yathā-śva-bhāva-vṛttaya eva.
PVin3_0000705	vastu-śva-bhāvātve ca punar vivakṣā-antare	parāvṛtṭy-a-yogāt. yugapad ekatra viruddha-guṇa-
PVin3_0010501	-ādayaḥ. anayā diśā sarva-prayogeṣu vacana-	parāvṛtṭi-kṛtaṃ vibhramam utsṛjya artha-
PVin2_0008003	-yogāt, prāg a-kartuḥ paścād api śva-bhāva-a-	parāvṛtṭeḥ. apekṣāyām ca uktam. na api yugapat
PVin1_0001309	-bhāvāt. puruṣa-icchāto 'rthānām śva-bhāva-a-	parāvṛtṭer na samaya-kāla-utpattiḥ śva-bhāvasya.
PVin3_0010406	bhavati, kiṃ tarhi tan-mateḥ, punar icchā-	parāvṛtṭāv anyatra apy evam-bhāvasya abhimateḥ.
PVin2_0006912	viparyayāt, yathā-darśana-pratīter darśana-	parāvṛtṭau ca artha-antara-parigrahāt, kali-māry-
PVin1_0001310	na samaya-kāla-utpattiḥ śva-bhāvasya.	parāvṛtṭau ca tasya tādātmyād anyasya a-samaya-
PVin2_0005612	-bheda-a-bhāva iti cet, na, dharma-bheda-	parikalpanāt. tathā ca āha — sarva eva ayam
PVin2_0005701	-nyāyena iti. dharma-dharmitayā bhedo buddhi-	parikalpito na artho 'pi, vikalpa-bhedānām śva-
PVin3_0000404	pratipattum a-yuktam eva. yas tu para-	parikalpitaiḥ prasaṅgaḥ, yathā — deśa-kāla-
PVin3_0012712	yadi idam eva prathamam ucyeta, na	parikleśito devānām priyaḥ syād iti. viruddha-a-
PVin3_0002503	phalavat syāt. svayam-siddhasya dharmināḥ	parigraha-a-vacane dharminam eva sādhyam kuryād
PVin3_0002812	-arthatvāt tat-parihāreṇa pramāṇa-viṣaya-	parigraha-artham. kiṃ punar nirākṛto na pakṣaḥ.
PVin3_0002407	dharmināḥ parihāreṇa prasiddha-dharmin-	parigraha-artham svayam-śrutim aparāḥ prāha. tatra
PVin3_0000509	na vā sati hetau, yukti-prāptasya avaśyam	parigraha-arhatvāt. na ca abhyupagamo yukti-
PVin3_0004309	-siddher dharmi-dharma-vacanāt sādhyā-dharmin-	parigrahaḥ. karaṇīyo 'yam vyākhyāne yatnaḥ sa
PVin3_0007504	anvaya-vyāghātaḥ. na hi tatra avaśyam viśeṣa-	parigrahaḥ kāryaḥ, san-mātra-āśraye 'pi sādhana-
PVin3_0002109	-tṛtiya-sthāna-saṅkrāntau nyāyayāḥ śāstra-	parigrahaḥ. tatra api sādhyā-dharmasya
PVin3_0002106	api san. tathā viśuddhe viṣaya-dvaye śāstra-	parigraham. cikirṣoḥ sa hi kālaḥ syāt tadā
PVin2_0006912	-pratīter darśana-parāvṛtṭau ca artha-antara-	parigrahāt, kali-māry-ādi-śabdānām iva matta-kāla-
PVin3_0001611	prasaṅgāt. tasmād idam anyatara-grahaṇam eka-	parigrahe 'py a-virodhe samartham bhavati, yathā
PVin3_0000508	dharmayoḥ sambandha-upadarśanāt. eka-anta-	parigrahe syād eṣa doṣaḥ. na vā sati hetau, yukti
PVin2_0007501	sattvam, kvacit śva-bhāva-bhūta-dharma-bheda-	parigraheṇa yathā tatra eva utpattiḥ. anayā diśā
PVin3_0007503	sādhane punaḥ sattve śva-bhāva-viśeṣa-a-	parigraheṇa vastu-mātra-vyāpini sādhyā-dharme na
PVin1_0000110	anumānam ca iti. na hy ābhyām arthaṃ	paricchidya pravartamāno 'rtha-kriyāyām
PVin1_0004214	phalaṃ śva-vit. grāhaka-ākāra-saṅkhyātā	pariccheda-ātmatā ātmani. sā yogyatā iti ca
PVin3_0010712	śva-ātmani śva-saṃviditena anena aparatra	pariccheda iti cet, nanv evam ātmani dṛṣṭasya
PVin1_0003802	tu yathā-tattvam iti. viṣaya-ākāraḥ kaścīd	paricchedaś ca antaraḥ śva-saṃvidita-rūpo
PVin3_0013711	janena. pramāṇa-viniścaye para-artha-anumāna-	paricchedas tṛtiyaḥ. samāptaś ca ayam pramāṇa-
PVin2_0010112	an-eka-prakāra uktaḥ. śva-artha-anumāna-	paricchedo dvitīyaḥ. para-artham anumānam tu śva-
PVin1_0004407	sūcitam eva iti. pramāṇa-viniścaye pratyakṣa-	paricchedaḥ prathamāḥ. anumānam
PVin3_0010711	vaktā a-sarva-jña iti. sarva-vakṛ-dharmatā-	paricchedasya ca kartum a-śakyatvāt. sa eva hy
PVin3_0011605	kiṃ-sambaddho 'yam iti katham na vimṛset. a-	parijñāta-sambandhād garbhāt puruṣa-viśeṣa-
PVin3_0007103	an-anvayāt. yathā āha — pramāṇa-viṣaya-a-	parijñānād iti. so 'yam viśeṣo na sādhyā eva
PVin1_0001001	artha-sambandha-abhidhāna-vyavasthā-a-	parijñāne '-bhāvāt. jāti-guṇa-kriyāvātām etan na
PVin2_0006103	pratibandham śakyate, antya-avasthāyām	pariṇāma-a-bhāvāt kṣaṇasya-a-vivekāt. kārya-
PVin3_0008303	-kāryam janayanti, sāmagrī-janmanām śaktinām	pariṇāma-apekṣatvāt kārya-utpādasya. atra antare
PVin2_0007712	ānkura-an-utpatteḥ. na, tatra api santāna-	pariṇāma-apekṣatvāt. na evam bhāvasya kadācid
PVin2_0005903	ca upalambhaḥ sattā ucyate. sāmagrī-	pariṇāma-apekṣatvāt syād vyabhicāro 'pi iti cet,
PVin3_0008505	-ādy-anumānam vyākhyātam. tatra api bhūta-	pariṇāma eva kaścīd varṣa-hetuḥ pipilikā-

PVin3_0008306	iyam kāraṇa-sāmagrī kārya-utpādane, śakti-	pariṇāma-pratyayasya anyasya apekṣaṇīyasya a-
PVin2_0007802	eva. sā eva tatra ankura-hetuḥ, pūrvaḥ	pariṇāmas tad-arthaḥ. na ca tām kaścit
PVin3_0008305	-apekṣatvād a-viruddham. uttara-uttara-śakti-	pariṇāmena samarthā iyam kāraṇa-sāmagrī kārya-
PVin1_0002405	tatra api saṃvedanam eva ekam āntaram prīti-	paritāpa-rūpaṃ paśyāmaḥ. na ca asya ayam ātmā
PVin1_0002304	śabda-ādy-a-viśeṣe bhāvanā-viśeṣāt prīti-	paritāpa-viśeṣo na syān nila-ādy-ābhāsa-viśeṣa-
PVin2_0006401	roma-harṣa-ādi-viśeṣa-viruddhasya	paritāpasya hetor agneḥ śitena virodhāc chīta-
PVin2_0009909	sa tasyāḥ sva-bhāvaḥ. sva-bhāvaṃ ca	parityajya katham bhāvo bhavet, sva-bhāvasya eva
PVin2_0008314	sa eva svayaṃ vastuto bhāvaḥ. sa ca ātmānaṃ	parityajya katham anyatra bhaved iti. artha-
PVin2_0006706	ca. upalambha-yogya-a-yogya-ātmanoḥ prāpti-	parityāgayoḥ sva-bhāva-antara-utpatti-hāni-
PVin3_0002006	eva a-prakaraṇa-icchā bhavati, tad-bhāva-a-	parityāgād arthasya icchā-pravṛtṭyor a-virāma-
PVin3_0006708	yasmāt —an-ādi-vāsanā-udbhūta-vikalpa-	pariniṣṭhitaḥ. śabda-arthas tri-vidho dharmo
PVin1_0002805	a-bhūtam vā yad yad eva atibhāvyaṭe. bhāvanā-	pariniṣṭpattau tat sphuṭa-a-kalpa-dhī-phalam. ity
PVin3_0003404	yat kiñcid etat. puruṣa-icchā-kṛtā ca asya	paripūrṇā pramāṇatā. yadi sva-vacana-abhyupagama-
PVin3_0007608	vidhi-nivṛtti-rūpatvāt pratiṣedhasya.	parisankhyāteṣv eva pratiṣedha-vṛttir iṣṭā, tan
PVin3_0013407	-a-sambandhī ca apārthakaḥ, tena eva artha-	parisamāpter iti. dūṣaṇā nyūnatā-ādy-uktiḥ ye
PVin3_0008203	eva eṣām a-samsargo gamyo 'stu, tāvatā kārya-	parisamāpteḥ. kim antar-gaḍunā sāmānyena iti
PVin3_0008112	agni-vyavacchedena vyatireka-gatau sāmārthya-	parisamāpteḥ. na ca eteṣām bheda-mātram gamyate,
PVin1_0001502	arthe buddhau vā. na arthe, adhyātmaṃ	parisyandād ihā-vaśena udaya-astam-aya-a-yogāc ca.
PVin2_0005403	paraṃ bodhayitum iśo bruvan vā doṣam imaṃ	parihartum. a-sati hetor a-pratiṣedhe vidhiḥ
PVin3_0002513	bādhyam muktva pakṣasya lakṣaṇam. ucyate	parihāra-artham a-vyāpti-vyatirekayoḥ. svayaṃ-
PVin3_0006610	nanv evam api virodhinoḥ paraspara-	parihāra-sthita-lakṣaṇatayā eva virodhaḥ, a-
PVin3_0000605	prāg-bhavato 'bhāvād virodhaḥ, paraspara-	parihāra-sthita-lakṣaṇatayā vā. na ca ayam
PVin3_0006506	-siddher vā dhruva-bhāva-vināśa-vat. anyonya-	parihāra-sthita-lakṣaṇatayā vā virodhaḥ, nitya-a-
PVin3_0000608	tad-a-bhāvasya tad-bhāvasya ca anyonya-	parihāra-sthita-lakṣaṇatvena virodhāt. ayam eva
PVin3_0010203	dharmānām vṛtti-vyatirekau paraspara-	parihāra-sthita-lakṣaṇau na trṭiyam rāśim
PVin3_0004306	-pratipatty-artham. tathā ca cākṣuṣatva-ādi-	parihāraḥ. dharmā-vacanena api dharmy-āśraya-
PVin1_0000106	tan-nītir uddyotyate. hita-a-hita-prāpti-	parihārayor niyamena samyag-jñāna-pūrvakatvād a-
PVin1_0001807	hi idantayā sukha-duḥkha-sādhanayoḥ prāpti-	parihāraya pravartate. na ayam doṣaḥ, yasmāt tad-
PVin2_0008616	hetu-bhāvāt kim anyat. tasmād eka-deśa-kāla-	parihāreṇa anya-deśa-kālayor vartamāno bhāvas tat
PVin3_0002812	-jñānasya kasyacid vitatha-arthatvāt tat	parihāreṇa pramāṇa-viśaya-parigraha-artham. kim
PVin3_0002407	samaya-lakṣaṇa-āhita-bhedasya dharmīṇaḥ	parihāreṇa prasiddha-dharmi-parigraha-artham
PVin3_0002111	sādhyā-dharmasya sambaddhasya eva bādhanam.	parihāryam na ca anyeṣām an-avasthā-prasaṅgataḥ.
PVin3_0004311	artha-gatau pratipatti-gauravaṃ ca	parihṛtam bhavati. pakṣasya dharmatve tad-
PVin2_0004804	jñātvā yathā-arham pratipitsavo hi kiñcit	parikṣante prekṣā-pūrva-kāriṇaḥ, na vyasanitayā.
PVin2_0006612	-pūrva-kārī, na vyasanena. tasya puruṣa-	parikṣayā pravṛttāv a-pravṛttir eva, tathā-
PVin3_0000205	parasya eva siddham. tan na abhyupagamāt	parikṣā-a-vṛtṭiḥ, api tu parikṣāyā abhyupagama
PVin3_0000502	svayam abhyupagama-antara-avasthānāt. na,	parikṣā-kāle kasyacid an-abhyupagamāt. sa yam
PVin3_0000206	tan na abhyupagamāt parikṣā-a-vṛtṭiḥ, api tu	parikṣāyā abhyupagama iti na para-upagatena
PVin3_0007003	na hi vṛṣasyanti ṣaṅdhasya rūpa-vairūpya-	parikṣāyām avadhatte. yat punar etad uktaṃ
PVin3_0002710	syāt. dvayor an-āśrita-śāstrayoḥ kasyacid	parikṣāyām kaḥ prastāvo 'prastuta-pakṣi-
PVin2_0007114	anyaḥ svayaṃ bravīmi iti tayor bhedaḥ	parikṣyatām. sarvatra yogyasya eka-artha-dyotane
PVin3_0009212	śabda eva kevalaḥ siddhaḥ, na arthaḥ. na hi	pare 'pracyuta-ātmana upalayanam a-nityatām
PVin1_0004403	ca etat pramāṇasya rūpam uktaṃ, atra api	pare mūdhā viśaṃvādayanti lokam iti. cintāmayim
PVin3_0000402	siddha-lakṣaṇam a-siddham kim ātmanaḥ.	pareṇa apy anyataḥ pratipattum a-yuktam eva. yas
PVin3_0012111	sattā-sādhanā-vṛtteḥ. sandigdhaḥ syāt. na ca	pareṇa tathā upagata ity a-pramāṇād abhyupagamāt
PVin3_0012609	tad-bhāvena vyavasthāpayan na cet sva-viśaye	pareṇa bādhyate. tad asya pramāṇa-lakṣaṇam asti
PVin2_0008908	avaśyam-bhāva-niyamaḥ kaḥ parasya anyathā	paraiḥ. artha-antara-nimitte vā dharme vāsasi
PVin3_0000108	parasya pratipādyatvāt svayam a-dṛṣṭam api	parair dṛṣṭam sādhanam, yathā — a-cetanāḥ sukha
PVin1_0002803	yathā-viplavam āvega-pratipatti-pradarśanāt.	parokṣa-gati-sañjñāyām tathā-vṛtter a-darśanāt.
PVin1_0000207	dvi-vidha eva hy arthaḥ pratyakṣaḥ	parokṣaś ca. tatra yo jñāna-pratibhāsam anvaya-
PVin3_0011808	tayoḥ pratibandham jāniyāt, tau ca atyanta-	parokṣasya na sidhyataḥ. ke ca nir-ātmānaḥ prāṇa-
PVin1_0001506	sukha-ādi-saṃvedanam ca buddhiḥ. sā ca	parokṣā iti na anugraha-upaghātau tataḥ syātām,
PVin1_0000610	bhāva-siddhir iti cet, nanu tad eva idaṃ	paryanuyuktam — kim idaṃ darśanam nāma iti.
PVin1_0002113	-bhāvanām bhāvanām tādrūpyam a-tādrūpyam ca	paryanuyuktā hetu-prakṛtim eva te 'py ālambran
PVin2_0006711	-an-upakāre na sidhyati. para-ātmani tulyaḥ	paryanuyogo 'n-avasthā ca. janya-janaka-bhāve so
PVin3_0008805	pratibandhaḥ. pratibandhād a-pāte 'pi tulyaḥ	paryanuyogaḥ — kṛto nāma sa tena pratibandha-
PVin2_0007015	na a-siddha-arthaḥ svayaṃ śaktas tulyaḥ	paryanuyogataḥ. prasiddhiś ca nṛṇām vādāḥ
PVin3_0009403	nivṛtta ity a-nivṛtto 'vasthātā-avasthitaḥ	paryanuyojyaḥ. san vā na ghaṭo bhāvikaḥ, a-tal-
PVin2_0006006	antareṇa virodha-a-pratipattiḥ. tathā hy a-	paryanta-kāraṇasya bhavato 'nya-bhāve 'bhāvād

PVin2_0006602	-a-siddhiḥ. na iyatā tad-a-bhāvaḥ. punaḥ	paryāyeṇa keṣāñcid abhivyakteḥ. na api śabdā
PVin2_0008802	āśrayaḥ kāryasya. ata eva saha-kāriṇām apy a-	paryāyeṇa jananam. yad api kiñcid vijātiyād
PVin3_0010206	tat kim idānīm pakṣo 'pi vipakṣaḥ. syād api	paryāyeṇa. lakṣaṇa-bhedas tu kathita eva. na hy a-
PVin3_0004408	kiṃ tarhi sarvaḥ pratiyogī niṣedhaḥ	paryudastaś ca, a-tattva-lakṣaṇatvād a-sapakṣasya.
PVin3_0012505	khalv a-sati pratiṣedho na sambhavet. na hi	paryudāsa eva eko naño viṣayaḥ, kiṃ tarhi
PVin3_0007604	ubhaya-dharmaṃ brūyāt, an-āsrita-vastuno '-	paryudāsenā vyatireka-mātrasya a-bhāve 'py a-
PVin3_0001708	na ghaṭe. yathā ko 'py āyāta iti na	parvate vṛkṣe vā śānkā bhavati. na hi viśeṣa-
PVin2_0009712	ayaṃ pratiṣedham āha. tatra ca tūla-upala-	pallava-ādiṣu tad-bhāve 'pi sparśa-bheda-darśanāt.
PVin2_0005312	hy adhikaraṇatva-ādy-a-yogād ity aparāḥ.	paśavo 'pi hi tāvad yad a-yuktaṃ paśyanti, na
PVin2_0005313	na tadā eva tad ācaranti. so 'yaṃ paśor api	paśuḥ. mahato 'pi mahīyaso yad avamanyata iti kim
PVin2_0005313	paśyanti, na tadā eva tad ācaranti. so 'yaṃ	paśor api paśuḥ. mahato 'pi mahīyaso yad
PVin2_0007404	eva, na anya-āyatte, tad-bhāve '-bhūtasya	paścāt tādātmya-virodhāt kāraṇānām ca kārya-
PVin1_0004011	vijñāna-hetutayā upanidheḥ prāg upalambhaḥ	paścāt saṃvedanasya iti cet, a-pratyakṣa-
PVin2_0008004	na api yugapat kriyā, tat-sva-bhāvasya	paścād apy a-kriyā-a-yogāt. tad ayaṃ bhāvo
PVin3_0006606	tattve viśeṣa-a-bhāvād a-pūrva-bhāvinaḥ	paścād apy a-bhāva-prasaṅgāt. sa ca tad-dhetur vā
PVin1_0002311	-lakṣaṇam. sārūpyam apy a-tad-ātmanaḥ prak	paścād apy ātma-a-pracyuteś caitanyasya katham
PVin1_0000903	a-janako buddher upayoga-a-viśeṣataḥ. sa	paścād api syāt. ātma-a-bhedena sāmārthya-a-
PVin2_0008003	-sattā-mātreṇa kṣepa-a-yogāt, prāg a-kartuḥ	paścād api sva-bhāva-a-parāvṛtṭeḥ. apekṣāyām ca
PVin2_0009011	vā. antya-kṣaṇa-darśinām niścayāt	paścād asya an-upalabdhyā a-sthiti-pratipatter
PVin2_0009108	kutaḥ. sa hi niṣpanne bhāve 'rtha-antarataḥ	paścād bhavan katham tasya hetuḥ syāt. phalasya
PVin2_0009107	tatra bhāva-anumānasya a-sambhavāt. tatra	paścād bhāvān na hetuḥ phale 'py eka-antatā
PVin2_0008208	darśane 'pi pāṭava-a-bhāvād iti tad-vaśena	paścād vyavasthāpyate, vikāra-darśanena iva viṣam
PVin2_0009006	bhāvātā. na vai kācid a-nityatā nāma anyā yā	paścān niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-sthiti-
PVin2_0005407	-sato 'pi san. vastv-a-bhāvas tu na asti iti	paśya bāndhya-vijṛmbhitam. nivṛttir yadi tasmin
PVin3_0008311	-pūrvakā hi rāga-ādayaḥ, ahaṃ mama iti ca a-	paśyato 'nunaya-pratigha-a-bhāvāt. a-yoniśo-manas-
PVin3_0006401	-pratiṣedha-vikalpau bhavataḥ, yathā nilaṃ	paśyato nilam etan na pītam iti. tasmān na tau
PVin3_0004011	— nityo ghaṭa iti, abhighāta-sahatvaṃ	paśyato bhrāntya etat syāt. tac ca drṣṭa-avarugṇa
PVin3_0000301	āgamaḥ. riktasya jantor jātasya guṇa-doṣam a-	paśyataḥ. vilabdā vata kena ime siddha-anta-
PVin2_0007112	dhvaneḥ. avaśyaṃ śānkayā bhāvyaṃ niyāmakam a-	paśyatām. eṣa sthānur ayaṃ mārga iti vakti iti
PVin1_0001304	agni-dhūma-vat. na ca ayaṃ a-śabdakam arthaṃ	paśyati, a-paśyaś ca na śabda-viśeṣam anusmarati,
PVin3_0007808	sa pakṣaḥ. sa yaṃ evaṃ vyabhicāra-viṣayaṃ	paśyati, tam eva pakṣi-kuryāt. na ca anumāna-
PVin1_0001312	tasmād ayaṃ a-śabda-saṃyojanam eva arthaṃ	paśyati darśanāt. atha vā pratyakṣa-sādhana eva
PVin1_0001304	vat. na ca ayaṃ a-śabdakam arthaṃ paśyati, a-	paśyaś ca na śabda-viśeṣam anusmarati, an-
PVin3_0013009	kāro viruddha-dharma-nāntariyakatām dvayor a-	paśyaś tayor a-virodha-darśitayā prāha iti
PVin2_0005312	ity aparāḥ. paśavo 'pi hi tāvad yad a-yuktaṃ	paśyanti, na tadā eva tad ācaranti. so 'yaṃ paśor
PVin1_0002801	-caura-svapna-ādy-upaplutāḥ. a-bhūtān api	paśyanti purato 'vasthitān iva. yathā-viplavam
PVin1_0003901	na a-bhedo '-rūpa-darśanāt. rūpa-a-bhedaṃ hi	paśyantī dhīr a-bhedaṃ vyavasyati. bhāvā yena
PVin3_0010309	vibhāgaḥ. ekasya hi rūpam anyatra a-	paśyantī buddhir idam asmād vibhaktam iti
PVin2_0009009	nirṇītaḥ. tam asya sva-bhāvaṃ manda-buddhiḥ	paśyann api na vyavasyati sattā-upalambhena
PVin1_0002601	aparaṃ caitanyam. taṃ ca eka-rūpam eva	paśyāma iti na anyā buddhir anyo 'nubhavaḥ.
PVin1_0002506	rūpaṃ harṣa-viśāda-ādy-an-eka-ākāra-vivartaṃ	paśyāmaḥ. tatra yathā-iṣṭam sañjñāḥ kriyantām. a-
PVin1_0002405	eva ekam āntaraṃ prīti-paritāpa-rūpaṃ	paśyāmaḥ. na ca asya ayaṃ ātmā para-upadhāno
PVin1_0001708	vyakty-ātmano vyatiriktam anvayinam arthaṃ	paśyāmaḥ, yaṃ śabdo 'nudhāvet. artha-nānātve hi
PVin3_0011012	ayaṃ arvāg-darśanaḥ saha-bhāvam itaraṃ vā	paśyet, viprakṛṣṭe punar arthe '-bhāva-nirṇayo
PVin2_0009204	sthāli-taṇḍula-pāka-vat. na hi bahulaṃ	pāka-darśane 'pi sthāly-antar-gata-mātreṇa pākāḥ
PVin2_0009203	sambhāvy-a-vyabhicāratvāt sthāli-taṇḍula-	pāka-vat. na hi bahulaṃ pāka-darśane 'pi sthāly-
PVin2_0009205	etāvat tu syāt – evaṃ-sva-bhāvā etat samāna-	pāka-hetavaḥ pakvā iti. anyathā śeṣavad etad
PVin2_0009204	pāka-darśane 'pi sthāly-antar-gata-mātreṇa	pākāḥ sidhyati, vyabhicāra-darśanāt. etāvat tu
PVin3_0005204	na hi māṇavako dahana-upacārād ādhiyate	pāke. tasmāt satyām api kalpanāyām a-tat-
PVin2_0006601	keṣāñcit sva-bhāvānām arthānām vā darśana-	pāṭava-a-bhāvāt kāraṇānām kārya-utpādana-niyama-a-
PVin2_0008208	ūrdhvaṃ vyavasyanti, na prak, darśane 'pi	pāṭava-a-bhāvād iti tad-vaśena paścād
PVin3_0005110	api, āvaraṇa-bhedena śabda-ādau śruti-māndya-	pāṭava-darśanāt. anyathā kvacid apy a-kiñcit-
PVin1_0003410	na api sthūla eko viṣayas tathā-avabhāsi,	pāny-ādi-kampe sarvasya kampa-prāpṭeḥ. a-kampane
PVin3_0009604	śabda-sāmyād a-bhedinaḥ. na yukta anumitiḥ	pāṇḍu-dravyād iva huta-aśane. anyathā kumbha-
PVin3_0008809	-ātma-kriyām pratibandham abhyupaiti. tasmāt	pāta-a-bhāvaḥ pratibandhaḥ sa katham kenacit
PVin3_0008905	pratibaddha iti na kadācit tiṣṭhet. tasmāt	pāta-pratibandha ity api kṣaṇikānām bhāvānām
PVin3_0008802	-an-artha-antaratve upakāreṇa vyākhyāte.	pāta-pratibandhāt sthāpaka iti cet, kaḥ
PVin3_0008803	iti cet, kaḥ pratibandhaḥ. sa hi tasya	pāta-pratibandho na artha-antaram eva, yaḥ
PVin3_0008903	tad api iṣṭam eva. na hi tasya tat-kṛtaḥ	pātaḥ, svayaṃ patina-dharmatayā pātāt, ākāśa-

PVin3_0008902	iti yāvat. tena ayam evaṃ vācyaḥ syāt —	pātaṃ na karoti iti. tad api iṣṭam eva. na hi
PVin3_0008903	tat-kṛtaḥ pātaḥ, svayaṃ patina-dharmatayā	pātāt, ākāśa-kṣipta-vat. tathā ca ayam atra a-
PVin3_0008805	iti kaḥ patataḥ pratibandhaḥ. pratibandhād a-	pāte 'pi tulyaḥ paryanuyogaḥ — kṛto nāma sa
PVin3_0003107	vyavasthā, a-lubdha-a-dviṣṭa-a-mūḍhānām	pāpa-an-abhyupagamāt. sā vyavasthā snāna-ādinām
PVin3_0003107	-an-abhyupagamāt. sā vyavasthā snāna-ādinām	pāpa-śodhana-vādaṃ bād hate, nidāna-a-prāśamanena
PVin3_0007807	syāt, na anyathā. puruṣa-pravṛtter a-vastu-	pāratantryāt. yaṃ hi puruṣaḥ sād hayitum icchati,
PVin1_0004405	vibhrama-viveka-nir-malam an-apāyi	pāramārthika-pramāṇam abhimukhī-kurvanti. tad api
PVin3_0010308	tvayā upagatatvād ity arthaḥ. tatra api kaḥ	pāramārthiko 'satām parasparato vibhāgaḥ. ekasya
PVin3_0003907	naimittikyāḥ śruter artham arthaṃ vā	pāramārthikam. śabdānām pratirundhāno na bādhyas
PVin3_0006607	bhāva-janana-sva-bhāvo vā kiṃ na iṣyate. kiṃ	pāramparyeṇa, ante 'pi tat-sva-bhāvasya eva tad-
PVin3_0000905	na sādhanam. sādhyā-abhidhānāt pakṣa-uktiḥ	pāramparyeṇa na apy alam. śaktasya sūcakaṃ hetu-
PVin2_0004705	vastuni liṅgi-dhīḥ. liṅga-liṅgi-dhiyor evaṃ	pāramparyeṇa vastuni. pratibandhāt tad-ābhāsa-
PVin3_0000808	uktam veditavyam. kathaṃ na sādhanam. sāksāt	pāramparyeṇa vā tataḥ siddher an-utpatteḥ. sāksāt
PVin3_0000907	hetu-vaco 'śaktam api svayam. na api	pāramparyeṇa, sādhyasya eva abhidhānāt. hetu-
PVin3_0001401	arthāś cakṣur-ādayaḥ saṅghātāt siddhā api	pārārthya-a-viśeṣe na ātma-arthāḥ. samhata-para-
PVin3_0011302	-āsana-ādy-aṅga-vad iti. tad iṣṭa-a-samhata-	pārārthya-viparyaya-sādhanād viruddhaḥ. sa kasmān
PVin3_0001204	viśeṣa ukto vyapekṣātaḥ. a-samhata-viṣayaṃ	pārārthyam eṣām iti vacane dharmā-viśeṣaṇatvena
PVin3_0001202	iti gamyate. prakaraṇāt, yathā samhātānām	pārārthye sādhyā ātma-arthatvam. tad an-uktam api
PVin3_0004403	na anya-yoga-vyavacchedena, yathā —	pārtho dhanur-dhara ity ukta-prāyam. sa eṣa pakṣa
PVin2_0005013	-phalaṃ vākyam yataś caitro dhanur-dharaḥ.	pārtho dhanur-dharo nilaṃ saro-jam iti vā yathā.
PVin3_0012208	'py arthāḥ kecit taj-jāti-sambhavino drṣṭāḥ,	pārthiva-a-loha-lekhya-vat. virodhasya ca a-drṣṭeḥ
PVin3_0010211	tat tathā-bhūtam āpādayati iti sa tasya	pāścāt yaḥ sāmārthya-viṣayaḥ pakṣa ucyate. tena
PVin3_0010510	-dharmini. yathā aśvo na viśānitvād eṣa	piṇḍo viśāṇāvān. sādhyā-kāla-aṅgatā vā na
PVin3_0000709	-sādharmyaṃ kvacid abhisamīkṣya āhuḥ — eṣa	piṇḍo viśāṇī go-gavayayor anyataratvād iti. atha
PVin3_0010706	upalabdhir arthān apākuryāt, hanta hato 'si,	pitṛ-vyapadeśa-nibandhanasya apy apāvṛtti-
PVin1_0000401	sādhyate mūḍhṃ prati, janana-khyātyā	pitṛtva-vat. a-drṣya-an-upalambhe 'pi nimitta-a-
PVin1_0000402	-vyavahāra-pratiśedhaḥ, a-janana-khyātyā a-	pitṛtva-vat. tasmāt sarvaṃ svato 'siddham anyat
PVin3_0008504	tasmād iyam api kārya-liṅga-jā. etena	pipilikā-utsarāṇa-matsya-vikāra-āder varṣa-ādy-
PVin3_0008505	api bhūta-pariṇāma eva kaścid varṣa-hetuḥ	pipilikā-saṅkṣobha-ādi-hetuś ca iti. rūpāt sparśa
PVin1_0004010	tu niyama eva. na sa nānātve yuktaḥ, nila-	pīta-vat. viṣayasya vijñāna-hetutayā upanidheḥ
PVin3_0006401	bhavataḥ, yathā nilaṃ paśyato nilam etan na	pītam iti. tasmān na tau pramāṇam. a-drṣye
PVin2_0007108	asti tad-grāhyam laukikam yadi. gr̥hyate vāta-	putriyam kiṃ na yuktyā na bādhitam. āgama-ārtha-
PVin3_0006510	yathā sa-apekṣa-dhruva-bhāvayoh. pramāṇam	punaḥ — na vināśa-niyatās tat-kāraṇa-vādinā
PVin2_0007205	sva-bhāva-niyame 'nyatra na yoḥ yeta tayā	punaḥ. saṅketaś ca nir-arthāḥ syād vyaktau ca
PVin1_0003801	'ham api idṛśam. ity antara-ślokaḥ. kathaṃ	punar a-sati bāhye 'rthe pramāṇa-prameya-phala-
PVin3_0002610	tena an-aṅgam iṣer niṣṭhā atra, īpsita-pade	punar aṅgam eva. tayā a-siddha-hetv-ādiḥ
PVin3_0006905	'sti iti na sādhanā-dharma-a-siddhiḥ. na tu	punar atra ayam eva śabda-vikalpa-pratibhāsy
PVin3_0007801	na hi pakṣa eva vyabhicāra-viṣayaḥ. kaṃ	punar atra bhavān vipakṣam pratyeti. sādhyā-a-
PVin2_0007309	-phalas tan-nimittasya darśanāt. pūrvakaḥ	punar an-upalambho 'saj-jñāna-śabda-vyavahāra-
PVin3_0013010	viruddha-a-vyabhicāriṇaḥ. vastv-anurodhini	punar anumāne yathā virodhinor ekatra a-sambhavaḥ,
PVin2_0009802	deśe kānicid dravyāṇi kathañcid drṣṭāṇi	punar anyatra anyathā drṣyante. yathā kāścid
PVin3_0009807	-bhavan pakṣa-nirdeśa eva tathā sādhyati,	punar api svata eva tathā-bhāvāt. tasmāt sa
PVin3_0006503	-sparśo 'gner ity udāharaṇāni pūrva-vat. sa	punar ayam virodhaḥ kathaṃ gamyate. kvacid a-
PVin1_0000607	kiṃ tarhy artha-darśanād iti cet, tat	punar artha-darśanam artha-bhāvo jñāna-bhāvo vā
PVin2_0004809	-vastu-liṅga-apekṣaṇāc ca. ācāryaḥ	punar artha-bhidam jagau. pratibhāsasya
PVin3_0011012	saha-bhāvam itaram vā paśyēt, viprakṛṣṭe	punar arthe 'bhāva-nirṇayo 'naikāntikaḥ. tasmāt
PVin1_0003009	nīla-ādy-ābhāsa-vijñāna-hetutva-vacanāt. kiṃ	punar asya pramāṇasya phalaṃ. prameya-adhigatiḥ.
PVin3_0008002	asti. tasmān na sattā sādhyate. sādhanatve	punar asyāḥ sāmānyena tan-mātra-vyāpini vastu-
PVin3_0013706	ca, uttara-ābhāsatvena su-jñānāḥ. prabhedāḥ	punar āsām ānantyād a-śakya-nirdeśa iti na
PVin1_0001104	satī pravṛttā api samagra-sāmagrikā	punar icchayā nivartyeta tad-anya-vikalpa-vat.
PVin3_0010405	evaṃ-bhāvo bhavati, kiṃ tarhi tan-mateḥ,	punar icchā-parāvṛttāv anyatra apy evaṃ-bhāvasya
PVin3_0012503	-pratiśedhaḥ, sa eva vyatireka iti. tat	punar idam āyātam — a-sato vyatireka-a-yogād
PVin1_0000704	vibhramam a-vikalpakaṃ jñānam pratyakṣam. kā	punar iyaṃ kalpanā. abhilāpinī. pratītiḥ
PVin3_0002404	icchayā pravṛtṭy-ārtha iti cet, kutaḥ	punar iyaṃ śāṅkā, yena tad-artham yatnaḥ kriyate.
PVin3_0013508	eva khyāpayamś tasya kartā ity ucyate. yadi	punar udbhāvite 'pi doṣe sampūrṇa-vacana-ādinā
PVin3_0003403	vastuṣu śāstraṃ bādhakam eva iti cet, kathaṃ	punar upagama-a-viśeṣa ekaṃ pramāṇam bādhakam ca
PVin2_0004509	vidanti vacana-jñāḥ, te tat-pratipādane	punar upadeśa-antaram apekṣante. satyam etat,
PVin3_0007008	iti, sā tad udāharaṇena eva udāhṛtā. sa	punar upādhi-bheda-apekṣaḥ kevalo vā kṛtakatva-
PVin3_0007604	iti nirloṭhitam etat pramāṇa-vārttike. atha	punar ubhaya-dharmaṃ brūyāt, an-āśrita-vastuno '-

PVin3_0001902	kriyata iti tena vyapadiśyate. svayaṃ-śrutih	punar ekasya dharmināḥ śāstre nānā-dharma-
PVin2_0009207	śeṣavad etad anumānaṃ vyabhicāri. kiṃ	punar etac cheśavat. yasya a-darśana-mātreṇa
PVin3_0007004	rūpa-vairūpya-parikṣāyām avadhatte. yat	punar etad uktaṃ kalpitasya an-upalabdhir dharma
PVin2_0008211	kiñcid vināśo 'pekṣata iti tad-vyāpī. katham	punar etad gamyate – nir-apekṣo vināśa iti. a-
PVin2_0005807	anya-sattayā a-sattā kiṃ na sidhyati. yadā	punar evaṃ-vidhā an-upalabdhir eva a-satām a-sattā,
PVin3_0008301	-anubandhiniṃ iti sva-bhāva-bhūtā eva. kiṃ	punaḥ kāraṇaṃ sāmāgryāḥ kāryam eva na anumīyate.
PVin3_0004905	-virahiniṃ ity a-doṣo 'nya-grahaṇe 'pi. kiṃ	punaḥ kāraṇam evaṃ navadhā pakṣa-dharmo
PVin3_0010301	tad-viparita-virahaḥ sādhyā-dharmaḥ syāt, na	punaḥ kutaścid a-sata ity asti sādhyā-sādhanayor
PVin3_0006611	pramāṇaṃ pratiyoginaṃ sādhyati, bādhā	pnas tata eva iti na pramāṇa-bādhanād virodhaḥ.
PVin3_0007408	iti sa tathā sādhyā ucyate. na	punas tathā asya upanyāsa-pūrvako 'nvayaḥ, sādhyā
PVin1_0002703	nānā-rūpayor dravyayoḥ saṃsargād a-vibhāgaḥ.	punas tad-dravya-santāna-sthiti-kāraṇa-vicchedāt
PVin3_0009805	sādhanam bhavati, tad-bhāva-mātra-anuṣaṅgiṇi	punas tan-nirdeśasya vaiyarthyaṭ. na hi tatra
PVin3_0004302	–sapakṣe sann a-san dvedhā pakṣa-dharmaḥ	punas tridhā. pratyekam a-sapakṣe 'pi sad-a-sad-
PVin3_0004405	a-san dvedhā ca iti. sa tri-vidhaḥ pratyekam	punas tridhā bhavati – a-sapakṣe sann a-san
PVin2_0005001	api tulya iti vastu-viśayaṃ prāmāṇyam. tat	punas trairūpyam anumeye 'tha tat-tulye sad-bhāvo
PVin2_0006911	bahuṣu darśane ca, ekatra draṣṭur a-bhāvāt,	punar darśane ca bhāvāt, viśeṣa-antara-dṛṣṭāv
PVin3_0013013	ayam abhyupagama-bala-pravṛttaḥ. ācāryeṇa	punar diṅ-mātra-darśanāya idam udāharaṇam uktaṃ
PVin2_0008703	dhūmo yatra dṛṣṭaḥ sakṛd vaikalye ca	punar na dṛṣṭaḥ, taj-janyo 'sya sva-bhāvaḥ,
PVin3_0002901	pramāṇa-viśaya-parigraha-artham. kiṃ	punar nirākṛto na pakṣaḥ. sandigdhe hetu-vacanaḥ
PVin3_0009811	yo hetuḥ syāt. tasya eva ca hetutve '	punar -nirdeśya ity uktaṃ. a-vivādaś ca, nityam
PVin2_0006602	jñāpaka-a-siddhiḥ. na iyatā tad-a-bhāvaḥ.	punaḥ paryāyeṇa keṣāñcid abhivyakteḥ. na api
PVin3_0009802	udāharaṇa-diśam tv ācāryaḥ prāha. yaḥ	punaḥ pratijñā-artha-eka-deśo '-siddha ucyate,
PVin3_0003606	saṃśayād a-siddheḥ, ciram a-dṛṣṭānām api	punaḥ pratibhā-utpatti-dṛṣṭeḥ sati sambhave tad-a
PVin3_0003306	pratiṣṭhāpayati. dharma-antaraṃ ca sa eva	punaḥ prativahati iti na bhidyate sva-vacana-
PVin1_0001409	na pūrva-ukta-avasthāyām indriyād gatau. sa	punaḥ pratisaṃhārād vyutthita-cittaḥ kiñcid
PVin2_0004702	na ca sa eva pratibhāso 'rtho yuktaḥ, tasya	punaḥ pratyakṣeṇa anyathā darśanāt. yo hi bhāvo
PVin3_0009909	pratiśidhyate. anumāna-anumeya-vyavahāraḥ	punaḥ pratyaya-siddham bhedom avalambya
PVin1_0002104	anyena apy atīta-rūpasya a-saṃvedanāt, a-	punar -bhāvini samayasya vaiyarthyaḥ ca. teṣam
PVin2_0004910	tathā-rūpatvād anvaya-apekṣānāc ca. itarat	punar bheda-antara-vimarśa-vivekena pratiṣṭhitena
PVin3_0000711	viśānī go-gavayayor anyataratvād iti. atha	punar mayā evaṃ-vivakṣitatvād ity āha, tadā
PVin3_0011311	-vaśād iṣṭa-vighāta-kṛd ity ucyate, na	punar lakṣaṇa-bhedāt. ata eva a-prthag-nirdeśa
PVin3_0012503	a-sato vyatireka-a-yogād iti. atra idam eva	punar vācyam – katham a-sato 'nvaya-pratiśedha
PVin1_0001407	vā, yena satyo 'py a-lakṣitāḥ syuḥ. tathā hi	punar vikalpayan kiñcid āsin me kalpanā idṛśī.
PVin2_0006313	tasmān na kāraṇāt kārya-siddhiḥ. nimittayoḥ	punar virodhe gamikā eva, yathā – na asya roma-
PVin3_0000705	-viprakarṣa-a-bhāvāt. vastu-sva-bhāvavve ca	punar vivakṣā-antare parāvṛtya-yogāt. yugapad
PVin3_0013204	ca sarvato vyāvṛtī rūpam uktaṃ a-bhedena.	punar viśeṣeṇa kārya-sva-bhāvayor janma-tan-mātra
PVin3_0003503	sa eva tam artham para-mukhena vyavasthāpya	punar vyutthāpayati iti. prasiddhiḥ khalv api
PVin3_0009706	mūrty-ādi-sādhanam. ity antara-ślokāḥ. yā	punaḥ śāstra-āśrayeṇa anyatara-a-siddhir
PVin3_0008611	tathā-sthitiḥ, kiṃ tarhi saṃyogāt. kiṃ	punaḥ sa tayoḥ saṃyogaḥ, tābhyam jananaṭ
PVin3_0007503	sādhyasya anvayo na vihanyate. sādhanē	punaḥ sattve sva-bhāva-viśeṣa-a-parigraheṇa vastu
PVin1_0002204	'-darśanād an-upahata-indriya-upanidhau ca	punaḥ sambhavāt. na apy a-manas-kārāḥ, ubhaya-
PVin3_0010505	pratiñā-artha-eka-deśatvam uktaṃ. viśeṣam	punaḥ sādhyā-dharminam kṛtvā sāmānyam hetum
PVin1_0000809	vā gṛhṇiyāt. api ca artha-upayoge 'pi	punaḥ smārtam śabda-anuyojanam. akṣa-dhīr yady
PVin3_0013310	artha-āpattyaḥ eṣam nirāso veditavyaḥ. yadi	punar hetu-rūpa-a-saṃsparśī sva-tantra eva
PVin2_0007603	hetv-a-bhāvasya sandehād iti vakṣyāmaḥ tau	punar hetū yat kiñcit kṛtakam tat sarvam a-nityam,
PVin1_0002801	-svapna-ādy-upaplutāḥ. a-bhūtān api paśyanti	purato 'vasthitān iva. yathā-viplavam āvega-
PVin1_0000802	janayan na an-ātma-nāntariyakam pratibhāsam	puras -kartum yukto rasa-ādaya iva parasparam. na
PVin1_0001507	iti na anugraha-upaghātau tataḥ syātām,	puruṣa -antara-saṃvedana-vat. an-anuyamś ca enām
PVin2_0006502	an-adhikārāt. śāstram hi pravartamānaṃ	puruṣa -artha-sādhanam kañcid upāyam āśṛitya
PVin3_0006912	vastv eva adhiṣṭhānī-karoti, yatra ayam	puruṣa -arthaḥ pratibaddhaḥ, yathā agnau śīta-
PVin3_0006909	na hi śabda-arthaḥ sann a-san vā kañcid	puruṣa -artham uparuṇaddhi samādadhāti vā, yathā-
PVin3_0010808	-pratipakṣā niyamena niściyante. tad ayam	puruṣa ātmānam āntaraiḥ kaiścid an-anya-vedyair
PVin3_0009307	-dṛṣya-ātmatā. nanv anena lakṣaṇena pradhāna-	puruṣa -ādayo 'py a-nityāḥ prasajanti. prāg anya-
PVin2_0006608	yathā-artha-darśana-ādi-guṇa-yuktaḥ	puruṣa āptaḥ, tat-praṇīta āgamo '-visamvādī iti
PVin2_0006704	kathama niścinvan pratipadyeta. mā bhūt	puruṣa -āśrayam vacanam āgamaḥ, praṇetur dur-
PVin3_0000307	-sthitir iti ca su-vyavasthitāni vastūni.	puruṣa -icchayā ca hetu-tad-ābhāsayos tattva-
PVin3_0007904	vā, tat tasya gamakam a-gamakam ca iti na	puruṣa -icchayā vastu-dharmo vyavatiṣṭhate. yadā
PVin3_0003504	api virodhinaṃ pratijñā-artham bādhatē,	puruṣa -icchā-anurodhino 'rtheṣv a-śakya-
PVin3_0003404	bādhakam ca na aparam iti yat kiñcid etat.	puruṣa -icchā-kṛtā ca asya paripūrṇā pramāṇatā.

PVin2_0006702	buddhi-pūrvam anyathā api kartuṃ śakyante,	puruṣa-icchā-vṛttitvāt teṣāṃ ca citra-
PVin2_0006606	tan-nāntarīyakās tām eva gamayeyuḥ. na ca	puruṣa-icchāḥ sarvā yathā-artha-bhāvinyah. na ca
PVin1_0001309	a-svabhāvikatvāt, samaya-a-darśane 'bhāvāt.	puruṣa-icchāto 'rthānāṃ sva-bhāva-a-parāvṛtter na
PVin2_0007003	ca śabdānām artheṣv an-āvaraṇāt tad evaṃ	puruṣa-icchāyāḥ svātantryaṃ vyavasthāṃ
PVin2_0006705	syāt. na, tasya a-yogād artha-abhidhāne	puruṣa-upadeśa -apekṣatvāc ca. upalambha-yogya-a-
PVin2_0009905	tad a-bhinna-sva-bhāvānāṃ sarveṣāṃ	puruṣa-kriyā na vā kasyacit. tasmāt tan-mātra-
PVin3_0001406	yathā — abhivyakta-caitanya-śārīra-lakṣaṇa-	puruṣa-ghaṭa -anyatara-sa-dvitiyo ghaṭah, an-
PVin2_0006612	prekṣā-pūrva-kārī, na vyasanena. tasya	puruṣa-parikṣayā pravṛttāv a-pravṛttir eva, tathā
PVin3_0003705	kartum a-śakyatvād ity uktam. na ca	puruṣa-pratibhā -vaśāt pramāṇayor lakṣaṇam ucyate,
PVin3_0007807	sa dharmas tasya gamakaḥ syāt, na anyathā.	puruṣa-pravṛtter a-vastu-pāratantryāt. yaṃ hi
PVin1_0000504	-vikalpe saṃśayāt. na enam anya-sambandhināṃ	puruṣa-mātra -pratyakṣam anveti. pratiśedhaṃ ca
PVin3_0003607	-utpatti-dṛṣṭeḥ sati sambhave tad-a-bhāvasya	puruṣa-mātreṇa a-niścayāt, ataḥ pramāṇān niścaya-
PVin3_0013303	ca, yathā — yo vaktā sa rāga-ādimān iṣṭa-	puruṣa-vat . a-nityaḥ śabdaḥ kṛtakatvād ghaṭa-vad
PVin3_0013302	sandigdhaś ca — rāga-ādimān vacanād rathyā-	puruṣa-vad ity-ādayaḥ. an-anvayo 'pradarśita-
PVin3_0011605	na vimṛšet. a-parijñāta-sambandhād garbhāt	puruṣa-viśeṣa -sambandhe 'sambandha-a-yogād yathā
PVin3_0010409	a-siddheḥ. etena ātma-para-upagama-ādayaḥ	puruṣa-vyavasthā -samāśrayāḥ sarve hetavo
PVin2_0006801	śabdasya upalambha-yogya ātmā, sa ca	puruṣa-vyāpāra -anvaya-vyatireka-anuvindhāyī
PVin2_0009807	yathā — a-dṛṣṭa-kartṛkam api vākyam	puruṣa-saṃskāra -pūrvakam iti, vākyeṣu viśeṣa-a-
PVin3_0004601	-hetuḥ, viniścita-apara-bhāva-samāna-guṇa-	puruṣa-sambhāvita -strī-garbha iva puruṣeṣu. yathā
PVin3_0013506	teṣāṃ sarvadā tādavasthyāt, kiṃ tarhi	puruṣa-sāmarthya -siddhiḥ. sā vacanam antareṇa na
PVin1_0004110	upalambha-antara-anugamaḥ. tan na tāvad ayaṃ	puruṣaḥ kañcid arthaṃ pratyety upalambha-niṣṭhāṃ
PVin3_0010610	yathā — a-sarva-jñāḥ kaścid vivakṣitaḥ	puruṣo rāga-ādimān vā, vacana-āder iti. sandigdho
PVin3_0007807	-pravṛtter a-vastu-pāratantryāt. yaṃ hi	puruṣaḥ sādhyatim icchati, sa pakṣaḥ. sa yaṃ
PVin3_0009503	-vyudāse 'pi. tathā maraṇa-sāmānyam vṛkṣa-	puruṣayoḥ . yad-darśanāt prāṇy-antare mrta-
PVin2_0006403	yathā — na roma-harṣa-ādi-viśeṣa-yukta-	puruṣavān ayaṃ pradeśo dhūmād iti. iyaṃ ca hetv-a
PVin2_0009808	darśanāt. na evam a-sambhavad-viśeṣa-hetavaḥ	puruṣāḥ , yena vacana-ādeḥ kiñcin-mātra-sādharmaṃ
PVin3_0009407	'py a-bheda iti cet, nanv etat sukha-ādināṃ	puruṣānām ca tulyam. bhede krama-abhivyakti-
PVin2_0006505	nirdeśyāḥ, yathā pratyātma-niyatāḥ kāścana	puruṣānām cetovṛttayo 'niyata-nimitta-bhāvinyo
PVin3_0001407	an-utpalatvāt, kuḍya-vad iti. tathā-bhūtena	puruṣeṇa sa-dvitiyatva-a-siddheḥ kuḍyasya. atha
PVin3_0004602	-guṇa-puruṣa-sambhāvita-strī-garbha iva	puruṣeṣu . yathā āha — yo hy a-sādhāraṇaḥ sādhyā
PVin2_0009903	-bhāvāt, bādha-a-bhāvād bhrānty-a-siddheḥ.	puruṣeṣu viśeṣa-darśanasya bādhatvād a-samānam
PVin2_0009808	vākyeṣu viśeṣa-a-bhāvāt, sarva-prakarānām	puruṣaiḥ karaṇa-darśanāt. na evam a-sambhavad-
PVin3_0007202	bhedam a-parāmṛṣan bruvāṇaḥ kaṃ sva-arthaṃ	puṣṇāti . tasmād anena upātta-bheda eva sādhyāḥ.
PVin3_0002403	-arthaḥ svayaṃ-śabdo 'pi na arthaṃ kañcana	puṣṇāti . śāstreṣv icchayā pravṛtty-artha iti cet,
PVin2_0008813	iva maṇi-muktā-pravāla-ādinām. kvacit	puṣpe bhedo nīla-itara-kusumayor iva sūryayoḥ,
PVin1_0001006	-smaraṇa-upāyaṃ dṛṣṭa-saṅkalana-ātmakam.	pūrva -apara-parāmarśa-sūnye tac cākṣuṣe katham.
PVin3_0004103	nirbandhaḥ. tac ca upalabhya-madhya-rūpaṃ	pūrva -aparayoḥ koṭyor asti iti bruvāṇaḥ pada-
PVin3_0003310	pratihanti ity abhyupagama-virodhaḥ. ata eva	pūrva -abhyupagamena ity āha. tad eva vākyam sva-
PVin3_0005707	asti. sa ca anena a-sakṛd ācarita-	pūrva iti na anayoḥ sambandhaḥ sādhanīyaḥ. tasmād
PVin1_0001408	kiñcid āsīn me kalpanā idṛśī. iti vetti na	pūrva -ukta-avasthāyām indriyād gatau. sa punaḥ
PVin3_0010813	vyāpty-a-siddheḥ. ataḥ sandigdho vyatirekaḥ.	pūrva -uktāc ca an-upalabdhi-lakṣaṇād idṛśāṃ
PVin3_0005103	-kṣaṇa-antara-an-utpatter jñāna-an-utpattiḥ.	pūrva -utpanna-samartha-nirodhād vā sati vyavadhāne
PVin3_0003412	na kaścid bhedaḥ, kas tarhi viśaya-bhedaḥ	pūrva -upagama-virodhasya. yatra an-āśrite
PVin2_0004804	pratipitsavo hi kiñcit parikṣante prekṣā-	pūrva -kāriṇaḥ, na vyasanitayā. na ca anumāna-
PVin2_0006611	an-āgamaṃ vā pravṛtti-kāmo 'nveṣate prekṣā-	pūrva -kārī, na vyasanena. tasya puruṣa-parikṣayā
PVin3_0013510	syāt. na, tasya sādhana-antaratvāt. yadi	pūrva -pakṣa-vādi sa-ākāṅkṣaḥ syād a-samāpta-vākya
PVin1_0002001	arpaṇa-kṣamam. ity antara-ślokaḥ. na ca idaṃ	pūrva -pramāṇa-viśaya-grāhi, an-adhigata-
PVin3_0006606	tasya iṣṭā syāt. tattve viśeṣa-a-bhāvād a-	pūrva -bhāvīnaḥ paścād apy a-bhāva-prasaṅgāt. sa
PVin3_0003910	-kṛtā. anumāna-a-bahir-bhūtā pratītir api	pūrva -vat. ity antara-ślokau. pratyakṣa-virodhe
PVin2_0006712	so 'n-apekṣasya nityaṃ syāt. apekṣāyāṃ ca	pūrva -vat prasaṅgaḥ. tasmāt kādācitkaḥ śabdasya
PVin3_0008901	tasya kathañcit kāryatve 'bhāva-a-yogāt,	pūrva -vat-prasaṅgāc ca. tasmād bhāva-kriyā-
PVin3_0010009	tata eva siddhiḥ, sa prāg eva nirdiṣṭa iti	pūrva -vat prasaṅgo vācyaḥ. anvaya-a-siddhi-vacane
PVin3_0006502	na atra śīta-sparśo 'gner ity udāharaṇāni	pūrva -vat. sa punar ayaṃ virodhaḥ kathaṃ gamyate.
PVin3_0007307	śabda-artha-mātratāyāṃ avatiṣṭhate. tathā ca	pūrva -vad abhidheyam kim apy asti iti sādhyam
PVin3_0012908	eka-vyakti-sambandhino deśa-antare '-	pūrva -vyakti-prādur-bhāve prak tatra a-satas tat-
PVin3_0008306	anyasya apekṣānyasya a-bhāvād iti.	pūrva -sva-jāti-mātra-hetutvāc chakti-prasūteḥ
PVin3_0005304	yadi kiñcid apekṣya kāryam kuryāt, karotu.	pūrva -sva-bhāva-niyata ity etan na syāt, tasya
PVin2_0007801	sā phalavaty eva. sā eva tatra aṅkura-hetuḥ,	pūrvah pariṇāmas tad-arthaḥ. na ca tām kaścit
PVin3_0011912	a-vigrahaṃ vijñānam. indriya-ādinām api	pūrvah pūrvah sa-bhāga-avasthā-bheda upādāna-hetuḥ,

bhāve tad-an-upayogād a-pracyutir iti
 PVin2_0009111
 PVin3_0011912
 PVin3_0007408
 PVin2_0007309
 PVin3_0010906
 PVin3_0009209
 PVin2_0007307
 PVin1_0000106
 PVin3_0007408
 PVin3_0011911
 PVin2_0009807
 PVin1_0001514
 PVin1_0002209
 PVin3_0011910
 PVin3_0009507
 PVin3_0008311
 PVin2_0007305
 PVin2_0006701
 PVin3_0013502
 PVin3_0003309
 PVin3_0012911
 PVin3_0005804
 PVin3_0003209
 PVin3_0005501
 PVin3_0003209
 PVin3_0003909
 PVin3_0003207
 PVin3_0008701
 PVin1_0003006
 PVin1_0003411
 PVin3_0011305
 PVin3_0013203
 PVin3_0013201
 PVin3_0013202
 PVin3_0011312
 PVin2_0005308
 PVin2_0004503
 PVin3_0003308
 PVin1_0000806
 PVin2_0009711
 PVin1_0002807
 PVin3_0001908
 PVin2_0006801
 PVin2_0006704
 PVin2_0007204
 PVin2_0006506
 PVin3_0002705
 PVin3_0002805
 PVin3_0001109
 PVin3_0002005
 PVin3_0000909
 PVin3_0001710
 PVin3_0004301
 PVin3_0002712
 PVin3_0001201
 PVin3_0002007
 PVin3_0001909
 PVin3_0002007
 PVin2_0006504
 -viguṇaṃ vijñānam. indriya-ādinām api pūrvaḥ
 sādhyā ucyate. na punas tathā asya upanyāsa-
 pravartana-phalas tan-nimittasya darśanāt.
 cetaso vyāroṣo dveṣaḥ. sa eva ubhaya-āśrayaḥ
 -viśeṣa-ādayo 'cetanatva-viśiṣṭa-buddhi-
 śabda-vyavahāra-pratiśedha-phalaḥ, upalabdhī-
 -prāpti-parihārayor niyamena samyag-jñāna-
 'nvayaḥ, sādhyā-ukter iha an-aṅgatvāt. tat-
 -vyākulatā-ādi-darśanāt. mano-vijñānasya
 a-dṛṣṭa-kartṛkam api vākyaṃ puruṣa-samskāra-
 a-vyabhicārī hetuḥ. mana iti cet, tad api
 -kalpanāyām atiprasaṅgaḥ. samskāra ity api
 tāvad yathā-svam indriya-viṣayau hetū.
 prāsāda-ādi-bhedeṣv anuvṛttimad buddhi-
 rāga-ādy-anumānam. ātma-ātmīya-abhiniveśa-
 ity a-pratiśedhaḥ sarvatra. pravṛtter buddhi-
 -anumeyāḥ syuḥ. vyavahārās ca prāyaśo buddhi-
 iti. dūṣaṇā nyūnatā-ādy-uktiḥ ye
 pṛthag-vacanam. vākya-bhedād etat syāt.
 deśa-antare 'gatvā a-tad-deśair a-
 hetu-prabheda-ākhyāne na darśita-udāhṛtiḥ
 vā pṛthak-karaṇasya. sva-vacanasya api
 'pi hetu-lakṣaṇa-viṣaye sva-bhāvasya
 anyathā atiprasaṅgaḥ syāt, vyarthatā vā
 varnitaḥ. tasmād viṣaya-bhedasya darśanāya
 ata eva viṣaya-bheda-pradarśana-arthaṃ
 vā. tasya a-sāmarthyāt. tad a-samarthaṃ
 eva-iti-karaṇa-vyavacchinād vikalpa-vargāt
 kampa-prāpteḥ. a-kampane vā cala-a-calayoḥ
 ity uktam. viśeṣe tu viruddha-vad dhetur api
 sādhana-avayavaḥ. tena na asya lakṣaṇam
 iti. hetos tri-lakṣaṇatvān na dṛṣṭāntaḥ
 hetur uktaḥ. tāvatā ca artha-pratītir iti na
 ucyate, na punar lakṣaṇa-bhedāt. ata eva a-
 -rūpaṃ tarhi liṅgam. na, anvaya-vyatirekayoḥ
 na para-apara-pratipatti-nibandhane. a-
 anayor bhedaḥ. na kaścit. kathaṃ tarhi
 -grāhi kutaścīd anubhava-sambandhāt saha
 -tat-sva-bhāva-viṣaya-mātra-a-pratiśedhāt.
 -phalam. ity antara-ślokaḥ. tathā hy a-śubha-
 teṣāṃ kṛtakatvena śabda-nāśe sādhye gandhe
 puruṣa-vyāpāra-anvaya-vyatireka-anuvidhāyī
 vacanam āgamaḥ, praṇetur dur-anvayatvāt. a-
 niyame hetuḥ saṅketas tat-prakāśanaḥ. a-
 -nimitta-bhāvinyo deśa-kāla-vyavahitā vā
 ca anumāna-kāle śāstra-an-āśraya-vacanena a-
 prastāva-atikrame 'tiprasaṅga uktaḥ. tasmāt
 iṣṭam yathā 'siddhau hetu-dṛṣṭāntau, a-
 na sādhyā-samudāya-eka-deśa-viśeṣa ity eva a-
 api śaktam eva iti cet, samśayena jijñāsoḥ
 -śabdānām viśeṣa-avasthiti-hetuḥ, api tu
 -dharma-prabhedena sukha-grahaṇa-arthaṃ hetu-
 eva iṣṭam bhavati. na, pratipatṛ-vāñchāyāḥ
 a-śrūyamāṇaḥ sādhyatvena iṣṭa iti gamyate.
 a-virāma-prasaṅgāt. tasmād iyaṃ kutaścīd
 -viparyāsanād dhetur viruddhaḥ syāt. a-
 prakaraṇād bhavanti tena eva gamyate. tām a-
 a-sambaddha-pralāpasya a-prāmānyāt. tatra ca

pūrvaḥ prasaṅgaḥ. tan na a-vināśa-sva-bhāve bhāve
 pūrvaḥ sa-bhāga-avasthā-bheda upādāna-hetuḥ,
 pūrvako 'nvayaḥ, sādhyā-ukter iha an-aṅgatvāt.
 pūrvakaḥ punar an-upalambho 'saj-jñāna-śabda-
 pūrvako viparyāso mohaḥ. na evaṃ karuṇā-ādayaḥ,
 pūrvakatva-ādi-sādhanā buddhi-bhuvana-ādinām
 pūrvakatvāt teṣām. anyaḥ pravartana-phalas tan-
 pūrvakatvād a-viduṣāṃ tad-vyutpādana-arthaṃ idam
 pūrvakatve vā kaḥ pratijñam sādhanād apākaroti.
 pūrvakam a-viguṇaṃ vijñānam. indriya-ādinām api
 pūrvakam iti, vākyaṃ viśeṣa-a-bhāvāt, sarva-
 pūrvakam eva an-antara-vijñāna-hetuṃ vijñānam
 pūrvakam eva yogaṃ vijñānam utpaśyāmaḥ, antaḥ-
 pūrvakam ca a-viguṇaṃ vijñānam, tasya viṣaya-
 pūrvakam dṛṣṭam yad-dṛṣṭer a-kriyā-darśino 'pi
 pūrvakā hi rāga-ādayaḥ, aham mama iti ca a-
 pūrvatvāt so 'pravṛtti-phalo mataḥ. so 'yaṃ
 pūrvam anyathā api kartuṃ śakyante, puruṣa-icchā-
 pūrvam nyūnatā-ādayaḥ sādhanā-doṣa uktāḥ, teṣām
 pūrveṇa pratiṣṭhāpitam uttaram pratihanti ity
 pūrvair abhisambandha ekasya tad-antarāla-vyāpti-
 pṛthak. ity antara-ślokaḥ. a-sad-vyavahāra-
 pṛthak-karaṇa-nimittam vān-mātra-vacane
 pṛthak-karaṇam kārya-udāharaṇāt sarvasya tādātmya
 pṛthak-karaṇasya. sva-vacanasya api pṛthak-karaṇa
 pṛthak-kṛtā. anumāna-a-bahir-bhūtā pratītir api
 pṛthak-kṛto 'numānād a-bahir-bhūto 'py abhyupāyaḥ,
 pṛthak tatra sahitam api tādṛśam eva ity an-
 pṛthak taimira-upalakṣitam viplavaṃ pratyakṣa-
 pṛthak-siddhi-prasaṅgād vastra-udaka-vat. ekasya
 pṛthag iṣṭa-sādhanā vācyaḥ syāt. ekasya eva tu
 pṛthag ucyate, gata-arthaṃ. hetoḥ sapakṣa eva
 pṛthag ucyate. tri-lakṣaṇo hetur uktaḥ. tāvatā ca
 pṛthag dṛṣṭānto nāma kaścīd sādhanā-avayavaḥ.
 pṛthag-nirdeśa ity uktam. nanu samhatānām a-
 pṛthag-rūpatvāt. te tv ekena api vākyaṃ śakye
 pṛthag-vacanam śabdasya viśeṣa-a-bhāvād iti cet,
 pṛthag-vacanam. vākya-bhedād etat syāt. pūrveṇa
 pṛthag vā grhṇīyāt. api
 pṛthivy-ādi sāmānyena grhītvā ayaṃ pratiśedham
 pṛthivi-kṛtsna-ādīkam a-bhūta-viṣayam api spaṣṭa-
 pṛthivi-guṇatva-viparyāsanād dhetur viruddhaḥ syāt.
 pauruṣeyaḥ. anyathā api nāntariyakatā-a-bhāvān na
 pauruṣeyam a-vitatham syāt. na, tasya a-yogād
 pauruṣeye sā na asti tasya sā eka-arthaṃ kutaḥ.
 prakaraṇa-an-upayogino dravya-viśeṣaḥ. na tān
 prakaraṇa-āpanna-pakṣi-karaṇam api pratyuktam.
 prakaraṇa-āpannam eva a-viśeṣaṇam dharmā-mātram
 prakaraṇa-āśrayaḥ, a-nāntariyaka-abhyupagamaḥ ca
 prakaraṇa-icchā bhavati, tad-bhāva-a-parityāgād
 prakaraṇa-pravṛttes teṣv api prasaṅgaḥ. vipakṣa-
 prakaraṇa-sāmarthyā-ādīkam api iti. tasmān na
 prakaraṇasya sūtra-saṅkṣepa ucyate —sapakṣe sann
 prakaraṇāt. ata eva prakaraṇena sādhyā-dharma-
 prakaraṇāt, yathā samhatānām pārārthe sādhyā
 prakaraṇād bhavanti tena eva gamyate. tām a-
 prakaraṇān na iti cet, tad anyatra api samānam.
 prakaraṇām api viparīta-anubhava-pratiśiddha-
 prakaraṇe bahavo 'rthā na avaśyaṃ nirdeśyāḥ,

PVin3_0002706	yathā 'nityaḥ śabdo nityo vā iti	prakaraṇe vyatirikta-indriya-grāhya-sāmānya-eka-
PVin3_0012601	vastu-rūpam eva dharmāḥ, a-santo 'pi kenacit	prakaraṇena imaṃ vyavahāra-patham upanīyante.
PVin3_0002712	na, pratipattī-vāñchāyāḥ prakaraṇāt. ata eva	prakaraṇena sādhyā-dharma-iṣṭi-gatir ity ucyate.
PVin3_0002009	adhyakṣa-viruddham ācarati. kaiścit	prakaraṇair icchā bhavet sā gamyate ca taiḥ.
PVin2_0005514	anyeṣāṃ apekṣakam. vyavahāram a-satya-arthaṃ	prakalpayati dhīr yathā. taṃ tathā eva a-vikalpya
PVin3_0009909	punaḥ pratyaya-siddham bhedaṃ avalambya	prakalpyate. yathā-svaṃ bheda-niṣṭheṣu pratyayeṣu
PVin2_0005707	vyāvṛttis tan-nibandhanāḥ. jāti-bhedāḥ	prakalpyante tad-viśeṣa-avagāhinaḥ. tasmād yo
PVin3_0010810	tad-upasaṃhāreṇa sarvatra vyavaharan	prakāmam āsādita-vidyā-āśrama-phalaḥ, yaḥ strī-
PVin2_0010111	-ādy-a-gati-gati-prayoga-bhedena an-eka-	prakāra uktaḥ. sva-artha-anumāna-paricchedo
PVin3_0000601	maulasya hetor vyāpya-vyāpaka-bhāva-sādhana-	prakāra eṣaḥ. na viparyaya-sādhanaṃ, hetor a-
PVin3_0012612	bhāvād iti cet, yathā te na santi, sa	prakāro 'bhāvaḥ. śāśa-viśāṇayoḥ ca ayaṃ bhāvāc
PVin3_0007910	bhāva-vyavacchedasya bhāvāt. tad ayaṃ tri-	prakāro 'pi dharmāḥ sattā-sādhane na hetu-lakṣaṇa
PVin3_0011705	ubhayato vyāvṛtter iti. tena evam-	prakāraṃ vyatirekaṃ varṇayatā avinābhāva eva ukto
PVin3_0010702	sarva-jñō vaktā na upalabdha ity evam-	prakārasya an-upalambhasya a-dr̥śya-ātma-
PVin2_0009808	pūrvakam iti, vākyeṣu viśeṣa-a-bhāvāt, sarva-	prakārāṇāṃ puruṣaiḥ karaṇa-darśanāt. na evam a-
PVin3_0013209	sapakṣa-vipakṣayoḥ sad-a-sattve yathā-ukta-	prakāre śakye darśayitum, tat-kāryatā-
PVin1_0004208	'pi sva-para-ātmanoḥ prakāśakaḥ syāt,	prakāśa-vat. tasmād grāhaka-ākāraḥ sva-saṃvidāḥ
PVin1_0003513	tena ātmanaḥ prakāśikā ity apy ucyate	prakāśa-vat. nīla-ādy-anubhava ity api tat-sva-
PVin1_0001504	a-pratyakṣā vivṛttā api na prakāśeta. na ca	prakāśo 'rthas tathā-vṛttīḥ. na apy anyāḥ kaścīd
PVin1_0004207	tathā prakāśamāno 'pi sva-para-ātmanoḥ	prakāśakaḥ syāt, prakāśa-vat. tasmād grāhaka-
PVin3_0009902	utpādayantas tathā prakāśamānāḥ sva-ātma-	prakāśakā ity ucyante. na evaṃ līṅga-līṅgiṇoḥ,
PVin2_0007505	-sva-bhāvataḥ gamakasya a-gamakatvāt. na hi	prakāśatayā prakāśayan pradīpas tad-rūpa-a-
PVin1_0004205	tu nīla-āder anubhavāt tad-ātma-bhūtaḥ	prakāśate tathā iti nīla-ādy-anubhavaḥ syāt. sa
PVin1_0003513	asyāṃ tad-ātmatā eva. sā ca tādātmyāt svayaṃ	prakāśate. tena ātmanaḥ prakāśikā ity apy ucyate
PVin1_0003509	grāhya-grāhaka-vaidhuryāt svayaṃ sā eva	prakāśate. vyastaṃ hi viśaya-lakṣaṇam iti na
PVin2_0007203	ṛte. vivakṣā niyame hetuḥ saṅketas tat-	prakāśanaḥ. a-pauruṣeḥ sā na asti tasya sā eka-
PVin3_0000101	para-arthaṃ anumānaṃ tu sva-dr̥ṣṭa-artha-	prakāśanam. yathā eva hi svayaṃ tri-rūpāl līṅgāl
PVin3_0004503	sandigdha-viparyasta-rūpayor iṣṭa-an-iṣṭa-	prakāśanayor a-pratipatti-sādhanaṃ, viparīta-
PVin1_0004207	-ādy-anubhavaḥ syāt. sa ca tādātmyāt tathā	prakāśamāno 'pi sva-para-ātmanoḥ prakāśakaḥ syāt,
PVin3_0009902	-yogyatayā ātmani jñānaṃ utpādayantas tathā	prakāśamānāḥ sva-ātma-prakāśakā ity ucyante. na
PVin2_0007505	gamakasya a-gamakatvāt. na hi prakāśatayā	prakāśayan pradīpas tad-rūpa-a-pratipattau svām
PVin1_0003513	ca tādātmyāt svayaṃ prakāśate. tena ātmanaḥ	prakāśikā ity apy ucyate prakāśa-vat. nīla-ādy-
PVin3_0010005	sādhyāḥ sādhanatāṃ nītas tena a-siddhaḥ	prakāśitaḥ. iti saṅgraha-ślokaḥ. tasmān na dharmī
PVin3_0004006	pratikṣepe 'py a-bādhā iti śrāvāna-uktyā	prakāśitam. sarvathā 'vācya-rūpatvāt siddhyā
PVin1_0001504	vivarteta, sā ca a-pratyakṣā vivṛttā api na	prakāśeta. na ca prakāśo 'rthas tathā-vṛttīḥ. na
PVin3_0012011	sapakṣe 'stītā ucyate, pratiśedha-dvayena	prakṛta-gamanāt. anyathā vyavacchedya-a-bhāvād
PVin3_0002001	tad anyatra api samānam. na, atra dharmiṇaḥ	prakṛtatvād iti cet, na, dharmi-prakrame 'pi
PVin2_0008102	eva upayanty apayanti ity a-nityāḥ. ta evam-	prakṛtayaḥ sva-hetu-prakṛtim evaṃ-rūpāṃ
PVin3_0001207	mātraṃ bhidyate, na arthaḥ. artha-antare ca	prakṛtād viśeṣe sādhye kas tayoḥ sambandhaḥ, yena
PVin1_0002201	tad-anyeḥbhyo 'nya iti, ākasmikatte deśa-kāla-	prakṛti-niyama-a-yogāt. tatra sukha-ādy-utpattir
PVin3_0004203	iti cet, sva-hetu-samuttha ity an-ādi-hetu-	prakṛti-paramparā, tasmāt taj-janana-sva-bhāvasya
PVin2_0006604	yathā-bhāvaṃ vartante, yatas tebhyo 'rtha-	prakṛtir niścīyeta. te hi vaktur vivakṣā-vṛttaya
PVin1_0002113	tādrūpyam a-tādrūpyam ca paryanuyuktā hetu-	prakṛtim eva te 'py ālambran tad-rūpa-hetu-jās
PVin2_0008102	ity a-nityāḥ. ta evam-prakṛtayaḥ sva-hetu-	prakṛtim evaṃ-rūpāṃ sādhyantas tathā-vidha-
PVin2_0006905	eva kvacin niyamaḥ sva-bhāva-bhūtaḥ sva-hetu-	prakṛter niyāmakasya janakatām eva dīpayati. na
PVin1_0002206	eva vijñāna-utpatter api kāraṇa-kalāpaḥ. tat	prakṛtes tat-kārya-sva-bhāva-niyame na an-
PVin2_0007701	bhāvāt. tasmād yaḥ kaścīd kṛtakaḥ sa	prakṛtyā eva naśvaraḥ. tathā hi sa-apekṣāṇāṃ hi
PVin1_0003908	tv antar-upaplava-samudbhavā. doṣa-udbhavāt	prakṛtyā sā vitatha-pratibhāsinī. an-apekṣita-
PVin3_0002002	dharmiṇaḥ prakṛtatvād iti cet, na, dharmi-	prakrame 'pi vastu-pratibandha-a-bhāvāt. kevalaṃ
PVin3_0007703	mātraṃ dvayor api sambhavad-vipakṣa-	pracāra-śāṅkā-vyavacchedena labhyaṃ gamakatvaṃ
PVin3_0005402	syād yadi na kutaścīt sāmartyaṃ labhyeta	pracyaveta vā, tato jñāna-janana-sāmartyasya an-
PVin3_0008806	-arthaḥ, sa tu bhāvaḥ prasarpaṇa-dharma-a-	pracyuta-an-utpanna-ātma-bhūta-viśeṣaḥ kiṃ na
PVin3_0009212	eva kevalaḥ siddhaḥ, na arthaḥ. na hi pare '	pracyuta-ātmana upalayanam a-nityatām icchanti,
PVin3_0009308	a-nityatā iti cet, anya-dharmā ca prāg a-	pracyuta-ātmā iti ca su-vyāhṛtam. etena tad-
PVin3_0009310	-viśayam āha, tasya api sā kathaṃ nivṛttā a-	pracyutā ca. avasthā nivartate, na avasthātā iti
PVin2_0009111	tato 'pi kasyacid bhāve tad-an-upayogād a-	pracyutir ity pūrvaḥ prasaṅgaḥ. tan na a-vināśa-
PVin1_0001613	vastv-a-bhāve 'pi śabda-pratibhāsa-a-	pracyuter a-sad-artha-pratibhāsa-a-viśeṣāt saty
PVin3_0005106	yogyasya pratibandhāt, tasya sva-bhāva-a-	pracyuteḥ. atha vā sambhavaty api bhāvānāṃ
PVin3_0005304	-sva-bhāva-niyata ity etan na syāt, tasya	pracyuteḥ, apekṣyāc ca prayatnāt prayatna-

PVin1_0002908 hi pratyakṣam, tad-a-bhāve tad-ābhāsa-
 PVin1_0002311 apy a-tad-ātmanah prak paścād apy ātma-a-
 PVin1_0001511 -sādhanaṃ pratyeti na buddhim iti ślāghaniya-
 PVin3_0012107 -pratiśedhas tu na sambhavati ity a-skhalita-
 PVin2_0005901 upalambha-nibandhanā hi tādrśam sattā-
 PVin1_0002305 -tad-atīśayā bhāvanā-anurodhino bauddhā eva
 PVin1_0004404 viśamvādayanti lokam iti. cintāmayim eva tu
 PVin1_0000414 īśa ity a-praṇayanam eva śāstrasya.
 PVin1_0000414 ayam param vyavahārayitum īśa ity a-
 PVin1_0000501 viḍambayati. para-avabodha-arthaṃ ca śāstram
 PVin2_0006608 -darśana-ādi-guṇa-yuktaḥ puruṣa āptaḥ, tat-
 PVin2_0006704 mā bhūt puruṣa-āśrayam vacanam āgamaḥ,
 PVin3_0012110 'sati nāstitā ity atra antare. tena na iha
 PVin2_0007005 pramāṇa-vārttike pratiśiddha iti na iha
 PVin3_0013603 tu jātayaḥ. mithyā-uttarāṇam ānanyāt
 PVin3_0003805 an-icchān kām anyam pratitit icched iti taṃ
 PVin3_0009101 iti. a-siddha-jñāpana-aṅgasya jñāpanam
 PVin2_0008305 -karaḥ kim ity apekṣyata iti siddhā vināśam
 PVin3_0002803 evam-vidhā dharmāḥ kvacid a-samaya-sthāyinaṃ
 PVin3_0005405 -virāme kadācid upalambhaḥ. tena tad-ātmānam
 PVin3_0008411 -vat. tathā hi sva-kāraṇasya phala-utpādanam
 PVin1_0000314 na asti ity vyavahārah sādhyate mūdhm
 PVin2_0007709 ślokaḥ. tad ayam bhāvo 'n-apekṣas tad-bhāvam
 PVin3_0007002 tad ayam artha-kriyā-arthī tad-a-samarthaṃ
 PVin2_0004710 -jñāna-a-viśeṣe 'pi viśeṣo 'rtha-kriyām
 PVin3_0000207 sādhanam. tad-āgama-bādhānyā param
 PVin1_0003105 tena ātmanā bhavitavyam, yena asya idam iti
 PVin3_0012706 na dravya-sva-bhāvaḥ. sva-bhāvo 'pi,
 PVin1_0000501 -arthaṃ ca śāstram praṇayanam anumānam
 PVin2_0006413 ayam ātma-upalambha-nivṛttim eva pramāṇayan
 PVin3_0005301 iti. na vai vāyam kāraṇānām saha-kāriṇi
 PVin3_0004901 tathā-vidhasya a-sambhavāt. tasmād a-
 PVin3_0002506 sādhyāyam sva-lakṣaṇam sādhyam syāt, tac ca
 PVin2_0006510 yo 'pi jñāpaka-a-bhāvād atindriyaḥ
 PVin2_0009813 'pi viśeṣānām draṣṭum a-śakyatvāt teṣām ca a-
 PVin3_0006808 sādhye sa ca pratyātma-vedyatvād a-
 PVin2_0006516 eva saṃśayo 'stu, bhaved vā pramāṇam ity a-
 PVin3_0006006 a-saṃsargino 'nubhavād anyo 'nya-
 PVin3_0006310 syāt. tad-ākāra-niyama-sāmarthyena aparā-
 PVin3_0002401 syāt. nipāta-vacanena sādhanatvena iṣṭasya
 PVin3_0004006 sāmānya-dharmānām a-pratyakṣatva-siddhitāḥ.
 PVin3_0004001 chabala-ābhāsāyā buddher a-drṣṭeḥ, tasya eva
 PVin3_0008311 -ādayaḥ, ahaṃ mama iti ca a-paśyato 'nunaya-
 PVin3_0011910 vijñānam, tasya viśaya-antara-vikṣepa-
 PVin3_0005101 -jananam vā anyathā syāt. te ca a-vyavahitāḥ
 PVin3_0009707 na tat sarvatra anumāne, pramāṇa-drṣṭasya
 PVin3_0001908 -drṣṭam sādhyam, tat-prabādhane ca hetu-
 PVin3_0013609 śabdaḥ prayatna-anantariyakatvād iti
 PVin3_0010503 prayatna-anantariyakatvād ity eṣa katham na
 PVin3_0010504 -upanītasya sādhyā-dharmināḥ sādhanatve
 PVin3_0009802 udāharaṇa-diśam tv ācāryaḥ prāha. yaḥ punaḥ
 PVin3_0003504 iti. prasiddhiḥ khalv api virodhinam
 PVin3_0010512 vā na nivṛtter upalakṣya tat. tata eva a-
 PVin3_0002307 iti virodhaḥ syāt. bhavaty eva anya-kṛte 'pi
 PVin3_0013607 apahnute ca iti pratijñā-padayor virodhāt
 PVin3_0002310 upagamād anyatra apy astu. tasmān na idam
 PVin3_0013606 — na asty ātmā iti pratijñā-virodho nāma
 PVin3_0013607 'rtham upasthāpayati, apahnute ca iti
 PVin3_0003205 anumānam vā yathā-arthaṃ apeta-yuktikā

pracyuter ity uktam. na ca evam vikalpaḥ, tat-
 pracyuteś caitanyasya katham iti cet, ayam aparo
 prajñō devānām priya ity. na artha-jñānam buddher
 prajñō devānām priyaḥ, yas tad-viśayam
 prajñaptir upalabdhi-yogyā-sva-bhāvasya anya-hetu-
 prajñā-ādi-vat. cetanāś ca api vedyatvād a-tad-
 prajñām anuśilayanto vibhrama-viveka-nir-malam an-
 praṇayan vā svām eva vṛttiṃ sva-vācā viḍambayati.
 praṇayanam eva śāstrasya. praṇayan vā svām eva
 praṇayanam anumānam pratikṣipati ity a-yuktaṃ,
 praṇīta āgamo 'visamvādi ity cet, iṣṭo 'yam
 praṇetur dur-anvayatvāt. a-pauruṣeyam a-vitatham
 pratanyate. na ca a-sann ātmā, sattā-sādhana-
 pratanyate. svayam rāga-ādimān na arthaṃ vetti
 pratanyante na tā iha. mithyā-uttarāṇi jātayaḥ.
 praty a-drṣṭāntam anumānam. tena a-sādhāraṇam āha.
 praty a-śaktiḥ. trairūpya-a-siddhi-sandehe
 praty an-apekṣatā bhāvasya. tasmād bhavaty eṣa
 praty anvayinaḥ, a-vyabhicāri vā hetur asti. sa-
 praty asya kaścid upakārah sambhavyate, kāraṇa-
 praty ābhimukhyena vinā na rasaḥ. tad eva ca rūpa
 prati, janana-khyātyā piṭṛtva-vat. a-drṣya-an-
 prati tad-bhāva-niyataḥ, a-sambhavat-pratibandhā
 prati na datta-anuyogo bhavitum yuktaḥ. na hi
 prati. yathā tathā a-yathā-arthaṃ 'py anumāna-
 prati sādhanā-uktes tadā asya a-prāmāṇyāt tat-
 praktikarma vibhajyate. an-ātma-bhūtaś ca asya
 praktikāryam kāraṇa-sva-bhāva-bhedāt. tat ko 'yam
 praktikṣipati ity a-yuktaṃ, tasya a-prāmāṇye vṛtti
 praktikṣipati. sāviprakṛteṣv apy asti, na ca te
 praktikṣipāmaḥ, kiṃ tv apekṣanta eva kāraṇāni tad-
 praktikṣipta-dharma-antaraṃ sādhyā-dharma-sāmānyam
 praktikṣiptam iti na atra evam a-vacane 'pi pakṣe
 praktikṣipyate 'rthaḥ sva-bhāva-viśeṣo vā, yathā
 praktikṣepa-arhatvāt. na evam vākyaṇi, drṣya-
 praktikṣepa-arho 'rtho dharmī. na ca sa eva arthaḥ
 praktikṣepaḥ. tad atra keṣāñcit sva-bhāvanām
 praktikṣepaḥ. sa eva hi tan-niyamāt tad eva asti
 praktikṣepāt, ākāra-antara-samsarge tasya a-bhāvāt.
 praktikṣepād a-doṣa ity cet, na, nyāya-prāptasya
 praktikṣepe 'py a-bādhā ity śrāvaṇa-uktyā
 praktikṣepe virodhaḥ, yathā — a-śrāvaṇaḥ śabda
 pratigha-a-bhāvāt. a-yoniśo-manas-kāram antareṇa
 pratighāta-ādāv uttara-vijñāna-an-utpatti-
 pratighātinā anyena anyonyasya upakāriṇaḥ, a-
 pratijñāyā 'siddhi-codanā-a-yogāt, an-adhikārāc
 pratijñāyor doṣa ity eke. teṣām kṛtakatvena śabda
 pratijñā-artha-eka-deśa ity, na hy evam-ādini
 pratijñā-artha-eka-deśaḥ. tasya eva a-bhinna-
 pratijñā-artha-eka-deśatvam uktam. viśeṣam punaḥ
 pratijñā-artha-eka-deśo 'siddha ucyate, yathā
 pratijñā-arthaḥ bādhate, puruṣa-icchā-anurodhino
 pratijñā-artha viśeṣo dharma-bhedataḥ. ity antara
 pratijñā-doṣa ity cet, astu, viśaya-antare 'pi
 pratijñā-doṣa ity. yathā ca āha — dharmi-
 pratijñā-doṣa-lakṣaṇam nyāyam, atiprasaṅgāt. api
 pratijñā-doṣaḥ, artha-apahnave śabda-prayoga-a-
 pratijñā-padayor virodhāt pratijñā-doṣa ity.
 pratijñā bādheta. pratiśiddhaṃ ca āgamānām

PVin3_0003408	tasya a-samarthanāt. sambhavi sva-abhiprāyaḥ	pratijñā-vacanena darśaniyaḥ. sa ca yathā pramāṇa
PVin3_0013605	yathā āha paraḥ — na asty ātmā iti	pratijñā-virodho nāma pratijñā-doṣaḥ, artha-
PVin3_0002312	īpsitāś cet, a-siddha-hetv-abhidhānam api	pratijñā syāt. nipāta-vacanena sādhanatvena
PVin3_0003204	aparasya bādhaḥ bhavati. anyathā katham	pratijñāṃ tulya-kakṣyām anumānam vā yathā-artham
PVin3_0007409	ukter iha an-aṅgatvāt. tat-pūrvakatve vā kaḥ	pratijñāṃ sādhanād apākaroti. tathā ca āha —
PVin3_0000501	dur-nivāraḥ. nanu tathā apy a-siddhir hetoḥ	pratijñāyās ca abhyupeta-ādi-bādha, svayam
PVin3_0003610	-a-viśeṣāt. ekasya tal-lakṣaṇa-yoge 'pi	pratidvandvi-darśanāt pratyakṣasya apy evam-
PVin3_0003702	syāt. eka-saṅkhyā-vivakṣayā a-pradarśita-	pratidvandvinaḥ prāmāṇyād a-doṣa iti cet, asti
PVin3_0003703	nāma idrśasya viniścaye sambhavo na asya	pratidvandvī vidyata iti. a-viśiṣṭa-lakṣaṇe
PVin2_0008704	-bhāvaḥ, anyathā sakṛd apy a-bhāvāt. sa tat-	pratiniyato 'nyatra katham bhavet. bhavan vā na
PVin1_0002014	ātmā sukha-ādinām an-anya-bhāk. na an-uditaḥ	pratiniyataḥ sukha-ādy-ātmā viśayī-kriyate
PVin3_0005212	api tu kiñcid eṣāṃ pratipattau saha-kāri	pratiniyatam asti indriya-upakāry anyad vā. tat
PVin3_0006006	pratyakṣeṇa eva sidhyati. na hy eka-ākāra-	pratiniyatād a-samsargiṇo 'nubhavād anyo 'nya-
PVin3_0002801	ucyate. na hy avaśyam sāmānya-arthī viśeṣa-	pratiniyama-arthī bhavati, viśeṣa-antare vivāda-a
PVin3_0006112	api tasyā eva viśiṣṭa-upalabdher eka-ākāra-	pratiniyamaḥ. tasmād viśiṣṭa-upalabdhir eva anya-
PVin3_0013403	sādrśya-mātreṇa arthānām kenacid ātma-antara-	pratiniyamaḥ, yena upamānāt sādhanam syāt. na hy
PVin3_0013209	-ukta-prakāre śakye darśayitum, tat-kāryatā-	pratiniyamaḥ sva-bhāva-vyāptir vā. asmiṃś ca
PVin3_0001705	na pakṣa-sapakṣayor anyataraḥ, vikalpa-eka-	pratiniyamayor virodhāt. sāmānyena vihiteśv apy
PVin2_0006805	-yogyatā niyāmikā iti cet, na, tatra apy eka-	pratiniyamasya taj-janma-lakṣaṇatvāt tad-upakṛtam
PVin3_0012301	sandigdho nairātmyād vyatirekaḥ. ātma-	pratiniyame hi tat-kārya-ātmatayā prāṇa-ādinām
PVin3_0003711	bādhaḥ bruvāṇas tato niścayam āha. tataḥ sa-	pratipakṣa-sambhāvanām astau-gamayati. tato
PVin3_0000910	prasaṅgaḥ. vipakṣa-vacana-mātrād api saṃśaye	pratipakṣa-hetu-vacana-pravṛtṭeḥ sambhavāt tad api
PVin3_0008201	-mātram gamyate, kiṃ tu tad eva sāmānyam a-	pratipakṣam —idam eva iha na anyad iti. yady
PVin3_0010807	virodho 'pi mā bhūt, yena nirasta-	pratipakṣā niyamena niścīyante. tad ayaṃ puruṣa
PVin2_0009310	yad ubhayaṃ vaktavyam viruddha-anaikāntika-	pratipakṣeṇa iti, yad vaidharmya-vacanam
PVin2_0009311	iti, yad vaidharmya-vacanam anaikāntika-	pratipakṣeṇa, yadi tena vipakṣe 'darśanam
PVin1_0001703	na vastu-viśayāḥ śabda-vikalpāḥ. artha-	pratipattaye ca śabdāḥ prayujyante. na ca indriya
PVin1_0000213	anumānam iti dve eva pramāṇe, anyathā-	pratipatty-a-yogāt. na vai pratibandha eva liṅga-
PVin1_0001012	iti cet, na, yathā-ukta-a-grāhiṇas tathā-	pratipatty-a-yogād a-viśaye 'pravṛtṭer jāty-ādi-
PVin3_0000401	-sva-bhāva-an-upalambha-viśeṣebhyo 'param	pratipatty-aṅgam asti iti. tad vastutaḥ siddha-
PVin1_0002411	-karaṇatva-ādayo 'pi tan-nibandhanā na vā a-	pratipatty-aṅgam ity anughosyāḥ, tathā-vidhasya
PVin3_0004509	ca ekasya na sādhanam na dūṣaṇam, tathā-	pratipatty-aṅgasya a-sāmarthyāt. a-sādhāraṇo 'py
PVin3_0004305	tad-eka-deśatvāt tad-upacāra-yogyā-dharmi-	pratipatty-artham. tathā ca cākṣuṣatva-ādi-
PVin3_0004311	-vacanena samāhitaḥ. sāmarthyād artha-gatau	pratipatti-gauravaṃ ca parihr̥tam bhavati.
PVin2_0004503	ca. jñāna-abhidhāna-rūpatvān na para-apara-	pratipatti-nibandhane. a-pṛthag-vacanam śabdasya
PVin1_0002802	purato 'vasthitān iva. yathā-viplavam āvega-	pratipatti-pradarśanāt. parokṣa-gati-sañjñāyāṃ
PVin3_0006001	-sattā-viśeṣābhyāṃ tat-siddhiḥ, sarva-a-	pratipatti-prasaṅgāt. tasmāt —viśiṣṭa-rūpa-
PVin3_0009105	agneḥ, a-pratibandhāc ca, sarvataḥ sarva-	pratipatti-prasaṅgāt. tasmāt pratipādyā-
PVin1_0003502	iti cet, na, bheda-a-bhāvena sarvathā a-	pratipatti-prasaṅgāt. sarva-avayavānām ca yugapad
PVin3_0000305	āgamasya tyāga-aṅgasya a-pramāṇatvena a-	pratipatti-yogyatvāt. tad-upagamād āgamaḥ, tataḥ
PVin3_0003103	iti na abhyupeta-bādha. sarveṣām a-drṣṭa-	pratipatti-śāstrāṇām evam a-vacanān na pratiseḍhe
PVin3_0004504	a-pratipatti-sādhanatvāt, viparīta-sandigdha-	pratipatti-śruti-vat. anaikāntikasya tu pakṣa-
PVin3_0011607	-a-yogāt saṃśayaḥ. a-pratipattir an-ubhaya-	pratipatti-saṃśaya-rūpā sā ubhaya-bahir-bhāve
PVin3_0004503	-rūpayor iṣṭa-an-iṣṭa-prakāśanayor a-	pratipatti-sādhanatvāt, viparīta-sandigdha-
PVin3_0004502	sattvaṃ ca yathā-yogaṃ hetv-ādiṣu yathā-svaṃ	pratipatti-sādhanair niścitam grāhyam, sandigdha-
PVin3_0000310	siddhiḥ syāt. sato 'py a-vasṭu-kṛtā	pratipattir a-sat-pratipattiṃ na atiseṭe, a-
PVin3_0011606	api sarva-an-antar-bhāva-a-yogāt saṃśayaḥ. a-	pratipattir an-ubhaya-pratipatti-saṃśaya-rūpā sā
PVin1_0000213	sūcayati. sāmānyena ca sambandhino 'rthasya	pratipattir anumānam iti dve eva pramāṇe, anyathā
PVin2_0006906	na vai nāntariyakatayā śabdād artha-	pratipattiḥ, api tu yogyatayā pradīpād iva rūpe.
PVin2_0006802	api nāntariyakatā-a-bhāvān na para-ātmanaḥ	pratipattir arthasya. na hi sattā śabdasya artha-
PVin1_0001003	-udaka-vad a-tad-vedini. yatra api viveka-	pratipattir asti, tasya api grahaṇam. saṅketa-
PVin1_0003501	tad-darśanād a-drṣṭa-avayavasya asya a-	pratipattir iti cet, na, bheda-a-bhāvena sarvathā
PVin3_0000410	katham idānim a-sambhavino 'rthasya	pratipattir iti cet, so 'pi tatra a-sambhavi yo
PVin1_0000508	cet, vyāhatam etat — tac ca na asti tena ca	pratipattir iti. nivṛtṭer vā asya a-sad iti kutaḥ,
PVin3_0006205	an-upalambhena sādhanīya ity an-avasthānād a-	pratipattir eva a-bhāvasya. na hi saṃvedana-a-
PVin1_0000210	sva-bhāva-upadhāna-sāmarthya-rahito 'yukta-	pratipattir eva. na ca anya-darśane 'nya-kalpanā
PVin3_0000504	-abhyupagame pradīpa-abhyupagama-vad iti	pratipattir eva sā, na darśana-antara-avasthitasya
PVin3_0011608	-bahir-bhāve syāt, antar-bhāve katham a-	pratipattiḥ. evaṃ tarhi cākṣuṣatvād apy astu. na,
PVin3_0008603	-sannidhiṃ sūcayati iti gotvād viśāṇitā-	pratipattiḥ kārya-liṅga-jā. ādhāro

PVin3_0006108	-upalambha-a-bhāvāt tatra kasyacid a-bhāva-a-	pratipattiḥ, kiṃ tarhi tādr̥ṣo 'n-upalambhasya eva
PVin3_0011603	sādhya-itarayor ato 'niścayāt. na apy a-	pratipattiḥ, kenacit sambandhāt. a-sambandhād
PVin2_0004610	taj-jaṃ jñānam tat-prabhavā vā bhāva-kāraṇa-	pratipattiḥ. tathā sati dr̥ṣye vastuny a-vikala-tad
PVin2_0006005	apy an-upalabdhim antareṇa virodha-a-	pratipattiḥ. tathā hy a-paryanta-kāraṇasya
PVin3_0009503	-puruṣayoḥ. yad-darśanāt prāny-antare mṛta-	pratipattiḥ, tādr̥ṣam yadi taruṣu upalabhyeta,
PVin2_0004903	api prāmānyasya vastu-viṣayatve sāmānyasya	pratipattir liṅgād anyataḥ sva-lakṣaṇasya ity āha
PVin2_0005804	an-upalabdhyā sādhyata ity an-avasthānād a-	pratipattiḥ syāt. atha upalabdhy-a-bhāvo vinā an-
PVin1_0000206	-ātmanā. a-pratyakṣasya sambandhād anyataḥ	pratipattitaḥ. dvi-vidha eva hy arthaḥ pratyakṣaḥ
PVin3_0000310	sato 'py a-vastu-kṛtā pratipattir a-sat-	pratipattim na atīsete, a-pratyayatvāt. uktaṃ ca
PVin3_0000403	a-siddham kim ātmanaḥ. pareṇa apy anyataḥ	pratipattum a-yuktaṃ eva. yas tu para-
PVin3_0002712	tat-siddhau siddham eva iṣṭam bhavati. na,	pratipattṛ-vāñchāyāḥ prakaraṇāt. ata eva
PVin1_0001710	sarva-ātmasv ekatva-a-niścayād a-nānātva-	pratipatter a-nānā-ekaṃ jagat syāt. atha api syāt,
PVin3_0013704	-lakṣaṇa-jñānād eva a-viṣaye 'pravṛttheḥ,	pratipatter a-pratibandhāt, pratibandha-lakṣaṇa-
PVin2_0006908	a-bhāvād a-pratipādaka iti, na, sva-bhāvataḥ	pratipatter a-bhāvāt pradīpād iva rūpe. tad-bhāva
PVin2_0005904	'pi iti cet, na, kārya-kāle 'bhāva-	pratipatteḥ, anya-upalambhe tad-an-upalambha-
PVin2_0004909	na vastu-sattā-viprakarṣāt, liṅga-	pratipatter api tathā-rūpatvād anvaya-apekṣaṇāc
PVin2_0007002	liṅga-vad avalambante, an-upadeśād a-	pratipatter upadeśe ca śabdānām artheṣv an-
PVin1_0003309	sannikṛṣṭasya api kaiścid eva dharmaiḥ	pratipatteḥ. tad-a-viśeṣe 'py eṣa viśeṣo buddhi-
PVin2_0009810	viśeṣa-darśanāt, saṃskāra-bhedena viśeṣa-	pratipatteḥ, tad-vad anyasya api sambhavād a-
PVin3_0001604	hi na tac cākṣuṣam taj-jñānavat, tad-artha-a-	pratipatteḥ, tad-vikāra-an-anukārāt, tad-a-bhāve
PVin3_0007612	'pi lokasya a-nivṛttheḥ. yathā-saṅketam	pratipatteḥ, tan-mātra-prayojanatvāc chabda-
PVin3_0005903	bhāvāt, sarva-a-pratipattau kvacid a-bhāva-a-	pratipatteḥ. tasmāt kasyacit pratyakṣatāyām tat-
PVin2_0006413	-nivṛtter atra a-liṅgatvāt, ātma-parayor a-	pratipatteḥ. tasmād ayam ātma-upalambha-nivṛttim
PVin2_0004911	iti sva-lakṣaṇa-viṣayam, aparasmād artha-	pratipatteḥ. na tv evaṃ para-aṅgāt pratītiḥ,
PVin3_0006104	anya-a-bhāva-gatiḥ, tad-a-bhāve 'bhāva-a-	pratipatteḥ. nanu satsu upalambha-kāraṇeṣv anyeṣu
PVin2_0009011	niścayāt paścād asya an-upalabdhyā a-sthiti-	pratipatter niścaya-kāla iti tadā a-nityatā
PVin3_0009104	ca hetur arthaṃ gamayati, a-sambaddhād a-	pratipatteḥ, mahānasa-ādi-dr̥ṣṭa-dhūmād iva udadhāv
PVin1_0003609	-saṃvedanam phalam, tat-sva-bhāvadvād artha-	pratipatteḥ. yadi hi iṣṭa-ākāraḥ so 'nubhavo 'n-
PVin2_0006910	a-darśana-smṛti-vipramoṣayor a-	pratipatteḥ, sandehe sandehād bahuṣu darśane ca,
PVin2_0005811	-a-siddhi-codanā api prativyūdhā, viṣaya-	pratipattāv apy a-pratipanna-viṣayiṇām darśanāt.
PVin3_0005902	kiṃ tarhi sva-viśiṣṭa-jñāna-bhāvāt, sarva-a-	pratipattau kvacid a-bhāva-a-pratipatteḥ. tasmāt
PVin2_0007512	prayoga-bhedāt. tad-darśanāt svayam api	pratipattau tathā syād iti sva-arthe 'py anumāne
PVin2_0006310	-darśanāt sambandha-smṛty-apekṣiṇo 'numeya-	pratipattau tad-utpatteḥ prak kāryam eva antya-
PVin3_0008807	kiṃ na patati iti. pratibandhād atīśaya-	pratipattau tasya apy ātma-antaratve tad eva
PVin1_0003503	asya a-darśana-prasaṅgaḥ. katipaya-avayava-	pratipattau darśane 'lpa-avayava-darśane 'pi tathā
PVin3_0005212	sarve śabdā na śrūyante, api tu kiñcid eṣām	pratipattau saha-kāri pratiniyatam asti indriya-
PVin2_0007506	prakāśatayā prakāśayan pradīpas tad-rūpa-a-	pratipattau svām artha-kriyām karoti. tasmān
PVin1_0001202	-bhūta-a-viśiṣṭam api spr̥ṣtvā ayam ghaṭa iti	pratipadan na pratyakṣi-bhavitum arhati. dravyam
PVin3_0000503	kāle kasyacid an-abhyupagamāt. sa yam arthaṃ	pratipadyate, taṃ pratipadyamāno 'param api
PVin2_0005809	viṣayiṇo 'saj-jñāna-śabda-vyavahārān	pratipadyate pratipādayati ca, viṣaya-
PVin3_0000503	sa yam arthaṃ pratipadyate, taṃ	pratipadyamāno 'param api sāmārthya-āyātam
PVin2_0004510	vyutpatti-nimitto 'yam ārambhaḥ. yathā-vastu-	pratipadyamānā api tad-dharma-a-vyāpti-
PVin2_0006703	tad ayam liṅga-saṅkarāt kathama niścinvan	pratipadyeta. mā bhūt puruṣa-āśrayam vacanam
PVin3_0005704	sva-bhāvasya a-dr̥ṣṭāv a-sann iti. sa tu	pratipanna-tad-vyavahāro 'pi prasiddheṣu nir-
PVin2_0005811	api prativyūdhā, viṣaya-pratipattāv apy a-	pratipanna-viṣayiṇām darśanāt. bhāva-vyatireko hy
PVin2_0009604	gamakatvam kathayatā āgamikatvam ātmani	pratipannaṃ syāt, na anumeyatvam. yā apy a-siddhi
PVin2_0006907	tan na ayam doṣaḥ pratibandha-a-bhāvād a-	pratipādaka iti, na, sva-bhāvataḥ pratipatter a-
PVin2_0006814	kiṃ tarhi jñāpana-śaktir ayam asya eva	pratipādaka iti. sā api tatra pratibaddhā bhāva-a
PVin3_0009106	-pratipatti-prasaṅgāt. tasmāt pratipādyā-	pratipādakayor a-siddha-sandigdha-dharmi-
PVin3_0006802	tad-vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-	pratipādana-samihā-prayogāt, tad-ākāra-vikalpa-
PVin3_0009904	na hi svayam jñāna-viṣayatā liṅgasya liṅgi-	pratipādanam. dharmiṇas tu sva-sādhane 'yam
PVin2_0004509	yathā yam arthaṃ vidanti vacana-jñāḥ, te tat-	pratipādane punar upadeśa-antaram apekṣante.
PVin2_0007002	apekṣamānās tat-sāadhanam a-vyabhicāram eva	pratipādane liṅga-vad avalambante, an-upadeśād a-
PVin2_0006909	-smṛty-apekṣe hi śabda-liṅge sva-viṣayam	pratipādāyataḥ, a-darśana-smṛti-vipramoṣayor a-
PVin3_0007402	kaścit tathā-bhūtena ātmanā anvayam karoti.	pratipādāyatā hi param dhūmo 'gni-nāntariyako
PVin2_0005809	'saj-jñāna-śabda-vyavahārān pratipadyate	pratipādāyati ca, viṣaya-pradarśanena samaye
PVin1_0000510	'n-upalabdher iti sā tena a-bhāvam	pratipādāyantī liṅgam eva. kasyacit saṃvāde 'pi
PVin2_0009212	udāhṛtam. na hi sarva-an-upalabdhir a-bhāva-	pratipādikā. tasmād eka-nivṛtṭyā anya-nivṛttim
PVin3_0002210	sādhya-arthair hetunā tena katham a-	pratipāditaḥ. yadi kiñcid kvacic chāstre na

PVin3_0009106	sarvataḥ sarva-pratipatti-prasaṅgāt. tasmāt	pratipādyā-pratipādakayor a-siddha-sandigdha-
PVin3_0000108	jñāpana-artham. yathā āhur eke — parasya	pratipādyatvāt svayam a-dṛṣṭam api parair dṛṣṭam
PVin1_0000308	tv arthaṃ sūcayeyur iti sa eva ca tathā-	pratipādyamāna āśrayo 'stu. tad-bhāva-bhāva-an-
PVin2_0004804	sukha-duḥkha-sādhane jñātvā yathā-arhaṃ	pratipitsavo hi kiñcit pariṅsante prekṣā-pūrva-
PVin2_0004507	vastu-gatiḥ. tatra gamaka-lakṣaṇa-vidhānena	pratipipādayiṣor vacana-anukrama-darśanam kṛtam
PVin1_0001311	anyasya a-samaya-darśino 'pi syāt. na hi	pratipurūṣam arthānām ātma-bhedah, nairātmya-
PVin3_0003601	-śakya-niṣedhatām asya darśayann evam āha, a-	pratipramāṇatayā niścayaṃ vā. tan-niṣedho hy
PVin3_0002903	nirākṛto viparyaye pramāṇa-vṛtter an-āśrayah	pratipramāṇasya. viruddhayor ekatra samyag-jñāna-
PVin3_0011803	-nivṛttau prāṇa-ādi-nivṛttir iti cet, na, a-	pratibaddha-a-bhāvena an-upayogino 'bhāvasya
PVin3_0008905	katham asya sthāpayitā. tad ayaṃ na kenacit	pratibaddha iti na kadācit tiṣṭhet. tasmāt pāta-
PVin3_0011405	-ādi-sambhavād iti vyabhicāra eva. a-	pratibaddha-upakārās cakṣur-ādayah para-
PVin2_0010105	nivṛttir hetutvena ākhyeyā. anyathā a-	pratibaddha-nivṛtṭyā anya-nivṛtṭy-a-siddheḥ.
PVin2_0004808	-a-visamvādanam eva asya api prāmāṇyam, tat-	pratibaddha-vastu-liṅga-apekṣaṇāc ca. ācāryah
PVin2_0006106	-vivekād a-bhāva-gatiḥ, yathā — na iha a-	pratibaddha-sāmarthyāni dhūma-kāraṇāni santi
PVin2_0006109	tad-viruddha-upalambhaḥ, yathā — na iha a-	pratibaddha-sāmarthyāni śīta-kāraṇāni santy agner
PVin3_0009002	tan na tri-vidhād dhetor anyo gamako 'sti, a-	pratibaddha-sva-bhāvasya avinābhāva-niyama-a-
PVin1_0000603	a-sambhave 'bhāvāt pratyakṣe 'pi pramāṇatā.	pratibaddha-sva-bhāvasya tad-dhetutve samam
PVin2_0006606	sarvā yathā-artha-bhāvinyah. na ca tad-a-	pratibaddha-sva-bhāvo bhāvo 'nyam gamayati. yathā
PVin1_0000211	tasya nāntariyakatāyām tu syāt. sa hi	pratibaddha-sva-bhāvo yathā-vidhe siddhaḥ, tathā-
PVin3_0011711	api, yato vyatirekī ity ucyate. na hy a-	pratibaddhaḥ kasyacin nivṛttau niyamena nivartate.
PVin3_0006908	-an-apavādibhiḥ. vastv eva cintyate hy atra	pratibaddhaḥ phala-udayah. na hi śabda-arthaḥ
PVin3_0006912	adhiṣṭhānī-karoti, yatra ayaṃ puruṣa-arthaḥ	pratibaddhaḥ, yathā agnau śīta-vinodana-ādiḥ. na
PVin2_0008203	kiñcid upaliyeta na vā yasya yatra kiñcit	pratibaddham a-pratibaddham vā. sā iyaṃ sattā a-
PVin2_0010103	kasyacit. hetuḥ tāv eva hi nivartamānau sva-	pratibaddham nivartayata iti kasyacid arthasya
PVin2_0008203	na vā yasya yatra kiñcit pratibaddham a-	pratibaddham vā. sā iyaṃ sattā a-pratibandhini
PVin2_0009801	yadi kathañcid vipakṣe 'darśana-mātreṇa a-	pratibaddhasya api tad-a-vyabhicārah, kvacid deṣe
PVin2_0009509	-upalambhāt tu kvacid a-bhāva-siddhāv apy a-	pratibaddhasya tad-a-bhāve sarvatra-a-bhāva-a-
PVin3_0011613	upalambha-an-upalambha-āśrayatvāt. tena na a-	pratibaddhasya bhāve bhāva iti saṃśayah. gamakā
PVin2_0006803	arthasya. na hi sattā śabdasya artha-viṣeṣe	pratibaddhā, tasyah sarvatra-a-viṣeṣāt. indriya-
PVin2_0006814	ayaṃ asya eva pratipādaka iti. sā api tatra	pratibaddhā bhāva-a-bhāvābhyām kāryatām na
PVin3_0011804	-ādayas tad-ātmatayā tad-utpattiyā vā ātma-	pratibaddhāḥ syuḥ, te tan-nivṛtṭyā nivarteran.
PVin3_0013103	tan na etad vastu-bala-āyātām kṛtakatvaṃ	pratibaddhnāti. kṛtakatva-prastāve ca an-āgama-
PVin3_0003003	sva-kārya-saṃsūcītaḥ sva-viparyaya-upagamam	pratibaddhnāti. tad evam sva-vacanam śāstram ca
PVin3_0003302	tu dharmy eva a-siddhas tatra kva kena kiṃ	pratibaddhyate, prastāvasya eva a-bhāvāt. tasmād
PVin2_0007802	pariṇāmas tad-arthaḥ. na ca tām kaścit	pratibaddham samartha ity ukta-prāyam. nanu yava
PVin1_0001603	cet, sa kim a-buddhi-janmā buddhiṃ gamayet,	pratibandha-a-bhāvāt. artha-ātmanas ca
PVin3_0002002	iti cet, na, dharmi-prakrame 'pi vastu-	pratibandha-a-bhāvāt. kevalam śāstra-upagama-
PVin2_0006907	pradīpād iva rūpe. tan na ayaṃ doṣah	pratibandha-a-bhāvād a-pratipādaka iti, na, sva-
PVin3_0011806	vyāptir iti sā na sidhyati, viparyaye	pratibandha-a-siddheḥ. upalambha-an-upalambhābhyām
PVin1_0000307	na ca tebhyo 'rtha-siddhiḥ, teṣām tatra	pratibandha-a-siddheḥ. vaktur abhipretam tv
PVin3_0008805	tulyah paryanuyogaḥ — kṛto nāma sa tena	pratibandha-ākhyah pada-arthaḥ, sa tu bhāvah
PVin3_0011404	api na avaśyam kāraṇāni kāryavanti bhavanti,	pratibandha-ādi-sambhavād iti vyabhicāra eva. a-
PVin3_0008905	iti na kadācit tiṣṭhet. tasmāt pāta-	pratibandha ity api kṣaṇikānām bhāvānām upādāna-
PVin3_0013509	-vacana-ādinā pratisamādadhīta na tad iṣṭa-	pratibandha iti na dūṣaṇam syāt. na, tasya
PVin1_0004005	-utpādāna-yogyatā-pratibandha-lakṣaṇo 'sti	pratibandha indriya-yogyatā-utpatti-lakṣaṇo vā
PVin3_0003307	sva-vacana-virodhāc chāstra-virodhaḥ. tataḥ	pratibandha eva, na bādhā. kas tarhi idānim
PVin1_0000301	pramāṇe, anyathā-pratipatty-a-yogāt. na vai	pratibandha eva liṅga-lakṣaṇam, kiṃ tarhi grāhya-
PVin1_0004003	'sti. na ca etad sva-bhāva-viveke yuktam,	pratibandha-kāraṇa-a-bhāvāt. rūpa-ālokayos tu taj-
PVin3_0006603	niyamād a-doṣa iti cet, na, teṣām sākalya-a-	pratibandha-niyama-a-sambhavāt. na hi tasmin
PVin3_0011406	cet, atra api saṃhata-upakāriṇa eva iti kaḥ	pratibandha-niyamaḥ. pratyupayogaṃ tebhya
PVin3_0013705	'-pravṛtṭeḥ, pratipatter a-pratibandhāt,	pratibandha-lakṣaṇa-virahāc ca, uttara-
PVin3_0003501	nāntariyakatvād iti sa eva tasya	pratibandha-viśayah, sarvatra sva-vāg-viruddha-
PVin2_0007706	na hy avaśyam hetavaḥ phalavantaḥ, vaikalya-	pratibandha-sambhavāt. etena vyabhicāritvam uktaṃ
PVin3_0008303	-apekṣatvāt kārya-utpādasya. atra antare ca	pratibandha-sambhavān na kārya-anumānam.
PVin3_0003210	api pṛthak-kāraṇa-nimittam vān-mātra-vacane	pratibandhaḥ. a-pramāṇatvaṃ śāstre 'pi tulyam iti
PVin2_0009213	anya-nivṛttim icchatā tayoh kaścit sva-bhāva-	pratibandho 'py eṣṭavyah. anyathā a-gamako hetuḥ
PVin3_0003312	yathā — na anumānam pramāṇam iti.	pratibandho 'pi katham a-pramāṇasya. ata eva
PVin3_0003211	-pramāṇatvaṃ śāstre 'pi tulyam iti tatra api	pratibandho 'stu. pratibandho hy adhikāraṇe sati
PVin3_0011707	tata eva anvaya-siddhir iti na vyatirekī.	pratibandhaś ca avinābhāvaḥ. sa ca ātma-

PVin3_0009505	-ādikam eva maraṇa-śabdena vadet, tasya api	pratibandhaś caitanyena sampradhāryaḥ, yataḥ
PVin2_0005711	ity antara-ślokāḥ. kāryasya api sva-bhāva-	pratibandhaḥ, tat-sva-bhāvasya tad-utpatter iti.
PVin2_0004506	-vācyatvāt. yat kvacid a-dr̥ṣtam, tasya yatra	pratibandhas tad-vidas tasya tad-gamakam tatra
PVin2_0006309	pratibandhaḥ sambhāvvyate, antya-kṣaṇo '	pratibandhaḥ. tal-liṅga-darśanāt sambandha-smṛty-
PVin3_0011708	pratibandhaś ca avinābhāvaḥ. sa ca ātma-	pratibandhas tādātmya-tad-utpattibhyām anyo na
PVin3_0003201	vastuni viruddha-uktāv api na bādḥā,	pratibandhas tu syāt, dvayos tulya-kakṣatvāt,
PVin3_0003405	yadi sva-vacana-abhyupagama-virodhayoḥ	pratibandho doṣaḥ, tathā apy ato 'rtha-saṃśaya
PVin3_0008803	iti cet, kaḥ pratibandhaḥ. sa hi tasya pāta-	pratibandho na artha-antarām eva, yaḥ sthāpayitrā
PVin3_0005509	tat-prabhedanam. saṃyogya-ādiṣu yeṣv asti	pratibandho na tādṛśaḥ. na te hetava ity uktam
PVin3_0008804	-antaratve tatra eva upayoga iti kaḥ patataḥ	pratibandhaḥ. pratibandhād a-pāte 'pi tulyaḥ
PVin3_0003401	tatra ekasya prāmāṇyaṃ syāt siddhir eva, na	pratibandhaḥ, pramāṇena a-pramāṇasya bādhanāt.
PVin3_0013104	āgama-āśrayān na āgama-upanyāsaḥ. sādhyāś ca	pratibandho yac chrāvaṇam tan nityam ity a-
PVin3_0010408	sā eva hetur vācyāḥ syāt. tatra ca vastu-	pratibandho vācyāḥ, anyathā a-siddheḥ. etena ātma
PVin1_0000611	-bhāvād artha-bhāvam icchatā jñānasya tat-	pratibandho vācyāḥ. sa ca kārya-sva-bhāvayor
PVin3_0008809	abhyupaiti. tasmāt pāta-a-bhāvaḥ	pratibandhaḥ sa katham kenacit kriyate. a-bhāvam
PVin3_0008802	pāta-pratibandhāt sthāpaka iti cet, kaḥ	pratibandhaḥ. sa hi tasya pāta-pratibandho na
PVin2_0006308	-utpatter a-kṣepāt. ā antya-kṣaṇa-utpatteḥ	pratibandhaḥ sambhāvvyate, antya-kṣaṇo '
PVin3_0009001	ādy-apekṣayā. anayā diśā anyeṣv api gamakeṣu	pratibandhaḥ sādhyāḥ. tan na tri-vidhād dhetor
PVin3_0009412	kāryatvād eva a-bheda iti cet, yukto yadi	pratibandhaḥ sidhyet. sa ca an-anvayasya na
PVin3_0003211	'pi tulyam iti tatra api pratibandho 'stu.	pratibandho hy adhikaraṇe sati bhavati, yathā
PVin1_0000512	cet, na, tad-rūpa-an-upalakṣaṇāt. sva-bhāva-	pratibandho hi liṅga-lakṣaṇam. na ca tasya
PVin3_0008808	an-avasthā ca. na ca tathā-bhūta-ātma-kriyām	pratibandham abhyupaiti. tasmāt pāta-a-bhāvaḥ
PVin3_0011807	upalambha-an-upalambhābhyām hi tayoh	pratibandham jāniyāt, tau ca atyanta-parokṣasya
PVin2_0006104	kārya-utpatti-vigūṇa-utpādana-lakṣaṇatvāt	pratibandhasya, anyathā a-kiñcit-karasya a-
PVin2_0007710	-bhāvam prati tad-bhāva-niyataḥ, a-sambhavat-	pratibandhā iva kāraṇa-sāmagrī sva-kārya-utpādane.
PVin3_0009105	-ādi-dr̥ṣṭa-dhūmād iva udadhāv agneḥ, a-	pratibandhāc ca, sarvataḥ sarva-pratipatti-
PVin3_0010901	a-gatir vacanād anumāna-lakṣaṇād abhyūhyā,	pratibandhāt. a-sati rāge vacanam na asti ity a-
PVin3_0000409	kartum a-śakyatvāt, tasya anyatra vastutaḥ	pratibandhāt. katham idānīm a-sambhavino 'rthasya
PVin2_0006012	vā niṣedho hetuḥ. tatra apy an-ubhayasya a-	pratibandhāt tad-a-bhāve 'nya-a-bhāvo na yuktaḥ.
PVin2_0004706	-liṅgi-dhiyor evaṃ pāramparyeṇa vastuni.	pratibandhāt tad-ābhāsa-sūnyayor apy a-vañcanam.
PVin3_0005106	-ādaya āvaraṇam ucyante. na prāg yogyasya	pratibandhāt, tasya sva-bhāva-a-pracyuteḥ. atha
PVin3_0001007	tena an-uktāv api pakṣasya siddher a-	pratibandhāt triṣv anyatama-rūpasya eva an-uktir
PVin3_0011112	eva kāryam kāraṇam anumāpayati, tat-	pratibandhāt. na anyad vipakṣe '-darśane 'pi.
PVin3_0013503	dūṣaṇam, tena para-iṣṭa-artha-siddhi-	pratibandhāt. nanv an-udbhāvite 'pi doṣe 'rthasya
PVin3_0013705	eva a-viṣaye '-pravṛtteḥ, pratipatter a-	pratibandhāt, pratibandha-lakṣaṇa-virahāc ca,
PVin2_0006105	pratibandhasya, anyathā a-kiñcit-karasya a-	pratibandhāt. bhavaty eva tādṛśasya kāraṇasya
PVin3_0008802	an-artha-antaratve upakāreṇa vyākhyāte. pāta-	pratibandhāt sthāpaka iti cet, kaḥ pratibandhaḥ.
PVin3_0008804	eva upayoga iti kaḥ patataḥ pratibandhaḥ.	pratibandhād a-pāte 'pi tulyaḥ paryanuyogaḥ —
PVin2_0009910	-bhāvasya eva bhāvatvād iti tasya sva-bhāva-	pratibandhād a-vyabhicāraḥ. kāraṇam vā kāryam a-
PVin3_0008807	-ātma-bhūta-viśeṣaḥ kiṃ na patati iti.	pratibandhād atīśaya-pratipattau tasya apy ātma-
PVin2_0009914	-bhāvam niyamayati ity ubhayathā sva-bhāva-	pratibandhād eva nivṛtīḥ. anyathā eka-nivṛtītyā
PVin2_0010005	api kim. ity antara-ślokau. tasmāt sva-bhāva-	pratibandhād eva hetuḥ sādhyam gamayati. sa ca
PVin3_0004908	-sādhanāḥ. sva-bhāva-kāryayor eva ātma-	pratibandhād gamakatvam viparyaye vā viparyāsanam
PVin2_0009408	kvacid yad-ṛcchayā tathā-bhāve 'pi tayor a-	pratibandhād vyāpty-a-siddheḥ. na api tena na
PVin3_0003605	darśayan, śabda-prasiddhena ity āha. śānkīta-	pratibandhānām saṃśayād a-siddheḥ, ciram a-
PVin2_0008203	a-pratibaddham vā. sā iyaṃ sattā a-	pratibandhinī cet, na niyamavati syāt. tasmān na
PVin2_0006102	kāraṇam na a-śaktam. na ca śaktiḥ kenacit	pratibandham śakyate, antya-avasthāyām pariṇāma-a
PVin2_0009309	-sādhanāyoh sapakṣa-vipakṣayoḥ. a-saty api	pratibandhe '-darśana-mātreṇa vyatireke yad āha
PVin2_0009304	-artha-vyabhicāri-vipakṣataḥ. na hy a-sati	pratibandhe 'nvaya-vyatireka-niścayo 'sti. tena
PVin3_0005601	ity uktam vyabhicārasya sambhavāt. sati vā	pratibandhe 'stu sa eva gati-sādhanāḥ. niyamo hy
PVin2_0005610	-sādhanāv ekaḥ pratiṣedha-hetuḥ. sva-bhāva-	pratibandhe hi saty artho 'rtham na vyabhicarati.
PVin3_0008910	śarīra-sthitiṃ pratilabhamānā tat-kāryatayā	pratibandhena toyam gamayati deśa-ādy-apekṣayā.
PVin3_0003105	śāstrasya sva-vacanena apy asya arthasya	pratibādhanāt. lobha-ādi-mūlo '-dharma iti sarva-
PVin3_0003606	a-siddheḥ, ciram a-dr̥ṣṭānām api punaḥ	pratibhā-utpatti-dr̥ṣṭeḥ sati sambhave tad-a-
PVin3_0003705	kartum a-śakyatvād ity uktam. na ca puruṣa-	pratibhā-vaśāt pramāṇayor lakṣaṇam ucyate, kiṃ
PVin1_0001605	tasmāt pratyakṣā iyaṃ an-abhilāpā ca	pratibhāti iti. śabdena a-vyāpṛta-akṣasya buddhāv
PVin3_0004609	asya kena nivāryata iti. niścaya-hetāv apy a-	pratibhānāt syāt saṃśayaḥ, sa ca na eka-antena
PVin1_0003408	iti na ca bahūni rūpāni sañcitāni tathā	pratibhānti iti yuktam, eka-rūpasya bāhulya-
PVin1_0001612	ca a-tattvasya. vastv-a-bhāve 'pi śabda-	pratibhāsa-a-pracyuter a-sad-artha-pratibhāsa-a-

'pi śabda-pratibhāsa-a-pracyuter a-sad-artha-
 hi vyakty-ātmānaḥ parasparam anuyanti, śakti-
 pūrva-kāriṇaḥ, na vyasanitayā. na ca anumāna-
 tad-a-višeṣe 'py eṣa višeṣo buddhi-
 kāraṇasya darśanasya vyāvṛtīḥ. na ca sa eva
 sad-a-sac-cintāyām avadhīrita-vikalpa-
 -abhilāpaḥ pratyayaḥ. tan na ayam sphuṭa-
 -ja-a-višeṣāt, asāv api vastv-an-anurodhi-
 api kiṃ siddham syāt. nanu bauddho vikalpa-
 'pi nānā-rūpasya yad eva śrutau rūpaṃ
 na hi sa śabda-arthaḥ, yaḥ śabde na
 iti. śabdena a-vyāpṛta-akṣasya buddhāv a-
 -indriyasya darśana-vad buddhau śabdena a-
 sarvā eva idriya-jā matiḥ. tatra sāmānya-a-
 -viṣaya eva vastu, ākāra-antareṇa darśane
 sambhavaty eva, rūpa-viveka-sambandhayor a-
 pratyakṣaḥ parokṣaḥ ca. tatra yo jñāna-
 -kṛtsna-ādikam a-bhūta-viṣayam api spaṣṭa-
 vijñānaṃ janayan na an-ātma-nāntariyakam
 pratyakṣa-ābho dvi-vidha ucyate. vastu-
 'pi cakṣuṣā rūpaṃ ikṣate sā akṣa-jā matiḥ. a-
 a-nānā-ekaṃ jagat syāt. atha api syāt,
 sā akṣa-jā matiḥ. a-pratibhāsamāna-abhijalpā
 śabdāḥ santi tad-ātmāno vā, yena tasmin
 ācāryaḥ punar artha-bhidāṃ jagau.
 ity uktam. na ca evaṃ vikalpaḥ, tat-
 anumāna-vikalpasya nir-viṣayatvāt, tat-
 pratītiḥ kalpanā abhilāpa-saṃsarga-yogyā-
 na tu punar atra ayam eva śabda-vikalpa-
 cintayanti — kim ayam pradhāna-śabda-
 -pratyaya-āhita-vāsanā-prabhava iti tat-
 -jananāc ca. na ca upādāna-kārya-pratyaya-a-
 vaktuḥ śrotuḥ ca tad-vikalpa-bhājaḥ, yathā-
 yasmān na vikalpa-anubaddhasya spaṣṭa-artha-
 anumeya-pratyayau sāksād an-utpatter a-tat-
 syāt. na ca viṣaya-sārūpyam vijñānasya, tat-
 viṣayāḥ, an-ādi-kāla-vāsanā-prabhava-vikalpa-
 -jā matiḥ. tatra sāmānya-a-pratibhāsanāt
 doṣa-udbhavāt prakṛtyā sā vitatha-
 -grahād bhrāntir api sambandhataḥ pramā. sva-
 ātmāno vā, yena tasmin pratibhāsamāne te 'pi
 dhanur-dharo nīlaṃ saro-jam iti vā yathā.
 ca. ukta-lakṣaṇe 'numāne tal-lakṣaṇasya
 a-niyamena niyama-bādhanāt. pramāṇam
 -lakṣaṇatvād a-sapakṣasya. tad vivakṣite
 ity a-sādhyatvam. a-dr̥ṣya-ātmanām tu sva-
 niṣedha-mātram a-sapakṣaḥ, kiṃ tarhi sarvaḥ
 a-satsu vyavahāra-a-yogaṃ darśayan paraṃ
 hy ayam viṣāṇa-mātram apahnute, yatas tena
 artham arthaṃ vā pāramārthikam. śabdānām
 bhāvinyā bhūtayā vā śabda-yogyatayā tām
 iyaṃ prameya-adhigatir a-vyavadhānā tattvam
 hi balākāyā vṛtīḥ. tataḥ śarīra-sthitim
 -prasaṅgāt. an-apekṣatvāt, apekṣyā višeṣa-
 rūpa-ālokayos tu taj-jñāna-utpādāna-yogyatā-
 upakāram an-anubhavatas tato 'vasthā-višeṣa-
 tat-kalpita-viṣayād artha-pratītāv an-artha-
 indriyād anyato vā sva-bhāva-antara-
 dharma-antaram ca sa eva punaḥ
 pratibhāsa-a-višeṣāt saty api pratītir a-tad-ātmā
 pratibhāsa-ādi-bhedāt. na tasmād bhinnam asty
 pratibhāsa eva artha-sādhanam, niruddhe 'py artha
 pratibhāsa-kṛta iti tasya eva prāmāṇyam yuktaṃ.
 pratibhāso 'rtho yuktaḥ, tasya punaḥ pratyakṣeṇa
 pratibhāso vastv eva adhiṣṭhānī-karoti, yatra
 pratibhāso vikalpako bhavitum arhati. tathā hi
 pratibhāso vipralambhāt pratyakṣa-ābhāsaḥ. etena
 pratibhāsaḥ śabda-arthaḥ, tasya ca sva-lakṣaṇa-
 pratibhāsatē 'dvayam sambandhy-antara-a-bhāvāc
 pratibhāsatē. na ca śabda-viṣaya eva vastu, ākāra
 pratibhāsanāt. arthasya dr̥ṣṭāv iva tad a-
 pratibhāsanāt. na hi sa śabda-arthaḥ, yaḥ śabde
 pratibhāsanāt pratibhāsinām ca an-anvayād
 pratibhāsanād etāvan-mātra-nibandhanatvāc ca a-
 pratibhāsanena ghaṭāna-a-yogāt kṣīra-udaka-vad a-
 pratibhāsam anvaya-vyatirekāv ātmano 'nukārayati,
 pratibhāsam nir-vikalpakam ca bhāvanā-bala-
 pratibhāsam puras-kartum yukto rasa-ādāya iva
 pratibhāsam hi pratyakṣam, tad-a-bhāve tad-ābhāsa
 pratibhāsamāna-abhijalpā pratibhāsamānā pratyakṣā
 pratibhāsamānam api sāmānyam an-upalakṣaṇān na
 pratibhāsamānā pratyakṣā eva sarva-prānīnam
 pratibhāsamāne te 'pi pratibhāseran. na ca ayam
 pratibhāsaḥ bhinnatvād ekasmiṃs tad-a-yogataḥ.
 pratibhāsaḥ vastuny an-anurodhāt. tasmāt
 pratibhāsaḥ sva-viṣaya-sammata-anvaya-vyatireka
 pratibhāsaḥ pratītiḥ kalpanā. tayā rahitam. na hi
 pratibhāsy artho 'pahnūyate, tasya buddhāv
 pratibhāsy artho bhāva-upādāno na vā iti. tasya
 pratibhāsy-ākāra-adhyavasāya-vaśena ca bhāva-a-
 pratibhāsi rūpaṃ śakyam tad-viṣayatvena
 pratibhāsi-vastu-pratipādāna-samihā-prayogāt, tad
 pratibhāsitā. pratyastam-ita-artha-vaiśadyo hi
 pratibhāsitve 'pi tad-utpattes tad-a-
 pratibhāsināḥ sthūla-ākārasya pratyekam parama-
 pratibhāsinam arthaṃ viṣayatvena ātmasāt kurvanti.
 pratibhāsinām ca an-anvayād viśiṣṭam eva an-
 pratibhāsinī. an-apekṣita-sādharṃya-dr̥ṣṭ-ādis
 pratibhāse 'n-arthe 'rtha-adhyavasāyena
 pratibhāseran. na ca ayam artha-a-saṃsparśī
 pratiyogi-vyavacchedas tatra apy artheṣu gamyate.
 pratiyogino 'sambhavād a-sambhavo 'numāne
 pratiyoginam sādhyati, bādhaḥ punas tata eva iti
 pratiyogini ca tulyam. vyatireka-gateḥ sarvatra
 pratiyogibhir virodho 'pi mā bhūt, yena nirasta-
 pratiyogi niṣedhaḥ paryudastaḥ ca, a-tattva-
 pratirūṇaddhi iti vyaktam etad rāja-śāsanam. na
 pratirūṇadyeta, kiṃ tarhi śāsa-sambandhi. yady evaṃ
 pratirūṇdhāno na bādhyas tena varṇitaḥ. tasmād
 pratirūṇdhāno bādhyate. tad-yogyatā-balād eva
 pratilabhate. tatra arthena ghaṭayaty enām na hi
 pratilabhamānā tat-kāryatayā pratibandhena toyam
 pratilambha-lakṣaṇatvāt, tal-lakṣaṇatvāc ca
 pratilambha-lakṣaṇo 'sti pratibandha indriya-
 pratilambho yuktaḥ. upakārasya artha-antaratve
 pratilambhaḥ syāt. sarva-bhāvāḥ sva-bhāvena sva-
 pratilambhāt. na hy an-upakārya apekṣyata ity ukta
 prativahati iti na bhidyate sva-vacana-virodhāc

PVin1_0001613
 PVin1_0001706
 PVin2_0004805
 PVin1_0003310
 PVin2_0004701
 PVin3_0006911
 PVin1_0002813
 PVin1_0002913
 PVin3_0007304
 PVin3_0003912
 PVin1_0001610
 PVin1_0001607
 PVin1_0001610
 PVin1_0001804
 PVin1_0001611
 PVin1_0001002
 PVin1_0000207
 PVin1_0002807
 PVin1_0000802
 PVin1_0002908
 PVin1_0001403
 PVin1_0001712
 PVin1_0001403
 PVin1_0000711
 PVin2_0004811
 PVin1_0002909
 PVin2_0004815
 PVin1_0000707
 PVin3_0006905
 PVin3_0006807
 PVin3_0006805
 PVin3_0006803
 PVin3_0006802
 PVin1_0002811
 PVin2_0005712
 PVin1_0003406
 PVin3_0006712
 PVin1_0001804
 PVin1_0003908
 PVin2_0004607
 PVin1_0000711
 PVin2_0005014
 PVin3_0003708
 PVin3_0006611
 PVin3_0004409
 PVin3_0010807
 PVin3_0004408
 PVin2_0005402
 PVin3_0012703
 PVin3_0003908
 PVin3_0003508
 PVin1_0003011
 PVin3_0008910
 PVin3_0006303
 PVin1_0004004
 PVin3_0008608
 PVin2_0005703
 PVin3_0005305
 PVin3_0003306

PVin3_0008007	ca anaikāntikayor aikāntikatām bruvāṇaṃ	prativahan dvau. tac ca hetv-ābhāseṣv eva avasara
PVin3_0009202	taravaḥ sarva-tvag-apaharaṇe maraṇād iti	prativādy-an-abhyupagataḥ, vijñāna-indriya-āyur-
PVin3_0002708	yuktaṃ syāt, tad-avabodha-arthitve vā	prativādinah, anyathā 'sambaddha-pralāpa eva
PVin1_0003610	-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo vā viṣayaḥ	pratividito bhavati. vidyamāne 'pi hi bāhye 'rthe
PVin2_0008101	-upalakṣaṇaṃ rāga-ādayo viṣaya-upalambhaś ca	pratividitā eva upayanty apayanti ity a-nityāḥ.
PVin1_0003214	satsv api indriya-ādiṣv a-bhinnasya	prativīṣayaṃ bhedakam asya karaṇam iti. na hi
PVin1_0003311	yā pramāṇa-phalam. yad eva idaṃ pratyakṣaṃ	prativedanam. asti idaṃ vedanam, tad artha-
PVin1_0003512	sa ca na anyasya kasyacit. pratyakṣa-	prativedyatvam apy asyām tad-ātmatā eva. sā ca
PVin2_0005811	iti. tathā ca drṣṭānta-a-siddhi-codanā api	prativyūḍhā, viṣaya-pratipattāv apy a-pratipanna-
PVin2_0007004	ca ayam asmābhir vādaḥ pramāṇa-vārttike	pratiśiddha iti na iha pratanyate. svayaṃ rāga-
PVin3_0002008	tām a-prakaraṇām api viparīta-anubhava-	pratiśiddha-vṛtṭiṃ balād asti iti sādhyann
PVin1_0003304	krama-bhāvaś ca a-bhinna-nimittayoḥ	pratiśiddhaḥ. sakṛd-bhāve sādhyā-sādhanatā-a-
PVin3_0003205	yathā-artham apeta-yuktikā pratijñā bādhetā.	pratiśiddham ca āgamānām prāmānyam. tasmād
PVin3_0009908	tattva-anythingam pada-artheṣu sāmvr̥teṣu	pratiśidhyate. anumāna-anumeya-vyavahāraḥ punaḥ
PVin3_0002610	punar aṅgam eva. tayā a-siddha-hetv-ādiḥ	pratiśidhyate. etena svayaṃ vādinā iṣṭasya
PVin3_0002211	yadi kiñcit kvacic chāstre na yuktaṃ	pratiśidhyate. bruvāṇo yuktaṃ apy anyad iti rāja-
PVin3_0011310	dhetur apy evaṃ kiṃ na bhinna iti cet, kaḥ	pratiśeddhā vibhettuḥ. an-ukta-sāmarthya-ākṣiptam
PVin3_0004305	an-upacāra iti cet, na, sarva-dharmi-dharma-	pratiśedha-arthatvāt. tad-eka-deśatvāt tad-
PVin3_0000609	virodhāt. ayam eva ca ācāryair avayavi-	pratiśedha-ādiṣu bahu-mukhair upanyāsair ekatva-
PVin3_0012504	eva punar vācyam — katham a-sato 'nvaya-	pratiśedha iti. vastu-rūpa-anukarṣī khalv a-sati
PVin2_0004814	-viṣaya-bhedāt. bheda ity apy asya a-bheda-	pratiśedha eva draṣṭavyaḥ, na nānā-viṣayatā,
PVin3_0008901	pūrva-vat-prasaṅgāc ca. tasmād bhāva-kriyā-	pratiśedha eṣa bhāvaṃ na karoti iti yāvat. tena
PVin3_0012010	na asti iti ca asya sapakṣe 'stitā ucyate,	pratiśedha-dvayena prakṛta-gamanāt. anyathā
PVin3_0012104	sidhyamś ca balād anvayam āpādayati,	pratiśedha-niśedhasya vidhāna-rūpatvāt. a-sataḥ
PVin2_0007306	-anumāna-a-bhāvaḥ saj-jñāna-śabda-vyavahāra-	pratiśedha-phalaḥ, upalabdhi-pūrvakatvāt teṣām.
PVin2_0007311	-hetv-a-bhāva-bhāvābhyām sad-vyavahāra-	pratiśedha-phalatvam tulyam, ekatra saṃśayād
PVin2_0010108	uktaḥ, svayaṃ tathā-bhūta-an-upalambhasya	pratiśedha-rūpatvāt. hetu-vyāpaka-an-upalabdhir
PVin3_0006312	hi tat tathā utpannam, yena an-antaraṃ vidhi-	pratiśedha-vikalpau bhavataḥ, yathā nilaṃ paśyato
PVin3_0012507	'pi na sambhavati, adhikaraṇa-ādy-arthānām	pratiśedha-viṣaya-upadarśanīnām vibhaktīnām a-
PVin2_0010107	tasya ca an-upalambhanam. pratiśedha-hetuḥ.	pratiśedha-viṣaya-vyavahāra-hetus tad-dhetur ity
PVin3_0007608	'stu. tad api na iti cet, katham idānīm na	pratiśedha-viṣayaḥ, vidhi-nivṛtti-rūpatvāt
PVin3_0007606	-upākhye 'pi syāt. nir-upākhyasya a-bhāvād a-	pratiśedha-viṣayatā iti cet, tat kim idānīm vidhi
PVin2_0006203	rūpam. na aparāḥ pratiśedha-hetuḥ. sā iyaṃ	pratiśedha-viṣayā an-upalabdhīḥ prayoga-bhedena
PVin3_0007609	-rūpatvāt pratiśedhasya. parisāṅkhyāteṣv eva	pratiśedha-vṛtṭir iṣṭā, tan na an-upākhyeṣv a-
PVin2_0010107	yukta-upalambhasya tasya ca an-upalambhanam.	pratiśedha-hetuḥ. pratiśedha-viṣaya-vyavahāra-
PVin2_0006202	-gamakānām an-upalabdhī rūpam. na aparāḥ	pratiśedha-hetuḥ. sā iyaṃ pratiśedha-viṣayā an-
PVin2_0005609	atra dhūmāt. atra dvau vastu-sādhanāv ekaḥ	pratiśedha-hetuḥ. sva-bhāva-pratibandhe hi saty
PVin2_0010109	ubhayasya api hetur iti. eṣa tri-vidha eva	pratiśedha-hetur upalabhya-sattvasya hetos tathā-
PVin1_0000402	upalambhe 'pi nimitta-a-bhāvāt sad-vyavahāra-	pratiśedhaḥ, a-janana-khyātyā a-piṭṛtva-vat.
PVin2_0009714	iti sarvatra a-darśana-mātreṇa a-yuktaḥ	pratiśedhaḥ. api ca yadi kathañcid vipakṣe '-
PVin3_0012506	eva eko naṅo viṣayaḥ, kiṃ tarhi prasajya-	pratiśedho 'pi. na hi tasya a-sati virodhaḥ. so
PVin2_0005409	tasmin na hetor vṛtṭiḥ kim iṣyate. sā api na	pratiśedho 'yaṃ nivṛtṭiḥ kiṃ niśidhyate. vidhānam
PVin3_0006305	bhavati iti bhāvān na bhavati iti hetu-	pratiśedho 'sya kṛtaḥ syāt. tataś ca a-hetukatvam.
PVin2_0008304	bhāvaṃ karoti iti bhāvaṃ na karoti iti kriyā-	pratiśedho 'sya kṛtaḥ syāt. tathā apy ayam a-
PVin3_0007201	-mātre virodha-a-bhāvān na iha sattā-sādhanā	pratiśedhaḥ, kiṃ tu tathā asti kañcid iti kañcana
PVin2_0009708	apy āha — yady a-darśana-mātreṇa drṣṭebhyaḥ	pratiśedhaḥ kriyate, na ca so 'pi yukta iti
PVin3_0011901	hi prak — na an-upalabdhāv a-kārya-kāraṇa-	pratiśedho gamaka iti. sa ca kāraṇa-bhāvo '-
PVin3_0006304	a-bhāvo na syāt. a-bhāva ity api bhāva-	pratiśedhaḥ. tad a-bhāvād bhavati iti bhāvān na
PVin3_0012107	-pratiśedho hi bhāvo '-saty apy asti, bhāva-	pratiśedhas tu na sambhavati ity a-skhalita-
PVin2_0009710	-lakṣaṇa-prāpteḥ sparśasya yukta eva	pratiśedhaḥ. na yuktaḥ, dr̥śya-tat-sva-bhāva-viṣaya
PVin3_0012505	iti. vastu-rūpa-anukarṣī khalv a-sati	pratiśedho na sambhavet. na hi paryudāsa eva eko
PVin2_0009307	anaikāntikasya. dvayor ity eka-prasiddha-	pratiśedhaḥ, prasiddha iti sandigdhayoḥ śeṣavad-a
PVin2_0007303	-nivṛtti-pramāṇayatas tad-grahaṇa-yogya-	pratiśedho yuktaḥ, na ca sarvam evam ity a-
PVin3_0006705	katham a-sad-vyavahāra-vidhiḥ sad-vyavahāra-	pratiśedho vā. katham ca na syāt. tad-artha-
PVin2_0009701	-rūpānām eka-vyavacchedena anya-vidhānād a-	pratiśedhaḥ, vidhi-pratiśedhayor virodhāt. na
PVin2_0008301	a-kiñcit-karo na apeksyate. katham kriyā-	pratiśedhaḥ. vināśa iti hi bhāva-a-bhāvaṃ
PVin2_0006005	api saha-bhāva-virodha-a-bhāvād a-	pratiśedhaḥ. viruddhasya apy an-upalabdhim
PVin3_0012501	na vyatireka iti. ya eva khalu na ity anvaya-	pratiśedhaḥ, sa eva vyatireka iti. tat punar idaṃ
PVin2_0006002	catur-vidhaḥ. pravṛtti-bhedāt. yāvān kañcit	pratiśedhaḥ sa sarvo 'n-upalabdeḥ. tathā hi sa

PVin2_0007303 -pratiṣedho yuktaḥ, na ca sarvam evam ity a-
 PVin3_0010712 sa eva hy evaṃ sarva-jñāḥ syād ity a-
 PVin3_0012106 nivṛttir a-sataḥ katham iṣṭā. a-bhāva-
 PVin3_0003505 puruṣa-icchā-anurodhino 'rtheṣv a-śakya-
 PVin2_0005508 eka-dharmasya sarva-ātma-vidhāna-
 PVin2_0005507 -bhāk. anyathā syāt pada-arthānām vidhāna-
 PVin2_0010103 nivartayata iti kasyacid arthasya
 PVin2_0009711 pṛthivy-ādi sāmānyena grhītvā ayam
 PVin2_0009611 'pi saṃśayād a-nivṛtṭim manyamānas tat-
 PVin1_0000505 sambandhinam puruṣa-mātra-pratyakṣam anveti.
 PVin2_0005410 'yam nivṛtṭiḥ kiṃ niśidhyate. vidhānam
 PVin3_0012108 -prajño devānām priyaḥ, yas tad-viṣayam
 PVin2_0005510 -niṣedha-vat. eka-dharminy a-saṃhāro vidhāna-
 PVin2_0009702 anya-vidhānād a-pratiṣedhaḥ, vidhi-
 PVin3_0006707 tasya pratiṣedhāt, nir-viṣayasya ca
 PVin3_0007608 pratiṣedha-viṣayaḥ, vidhi-nivṛtṭi-rūpatvāt
 PVin2_0008213 ca tad-dhetoḥ a-bhāva-kāriṇaḥ kriyā-
 PVin1_0000407 anya-dhiyo gateḥ. pramāṇa-antara-sad-bhāvaḥ
 PVin3_0006706 dharmi-vācino 'prayogād abhidhānasya, tasya
 PVin2_0009711 yuktaḥ, dṛṣya-tat-sva-bhāva-viṣaya-mātra-a-
 PVin3_0013611 śabda-artha-an-apahnavena sva-lakṣaṇa-
 PVin3_0012410 vā katham a-vyatirekaḥ. na hi sattā-
 PVin2_0006201 āha, tadā apy a-bhāva eva. tad evaṃ vidhi-
 PVin2_0010101 vyatirekaḥ. hetu-sva-bhāva-a-bhāvo 'taḥ
 PVin3_0003103 dṛṣṭa-pratipatti-śāstrānām evam a-vacanān na
 PVin3_0006706 -pratiṣedho vā. katham ca na syāt. tad-artha-
 PVin2_0005404 vā doṣam imaṃ parihartum. a-sati hetor a-
 PVin3_0003905 na kaścid artha-niyamaḥ, atra ca eṣāṃ
 PVin2_0006003 tathā hi sa dvidhā kriyate, kasyacid vidhinā
 PVin3_0006501 -a-bhāvāt, na asti iha dhūmo 'n-agner iti.
 PVin2_0004908 iti sāmānya-viṣayam proktam, tato bheda-a-
 PVin3_0013605 teṣāṃ ca na antaḥ, a-yoniśo-vikalpānām a-
 PVin2_0008407 so 'pi hi dhūmasya tat-kāraṇānām vā
 PVin2_0007110 yuktir atyakṣeṣu na ca itarā. tad-arthasya a-
 PVin3_0003303 prastāvasya eva a-bhāvāt. tasmād dharminam
 PVin3_0003303 tasmād dharminam pratiṣṭhāpayaṅ śāstram
 PVin3_0003305 eva tarhi prāmānyam ādadhad dharminam
 PVin3_0003304 tarhi śāstram a-pramāṇakam katham dharminam
 PVin3_0003309 -vacanam. vākya-bhedād etat syāt. pūrveṇa
 PVin2_0004906 sāmānya-viṣayam proktam liṅgam bheda-a-
 PVin2_0004910 itarat punar bheda-antara-vimarśa-vivekena
 PVin1_0001404 atra anyena sādhanena. na ca imāḥ kalpanā a-
 PVin3_0010809 kaiścid an-anya-vedyair dharmair yuktaṃ
 PVin1_0001409 -ukta-avasthāyām indriyād gatau. sa punaḥ
 PVin1_0001105 tad-anya-vikalpa-vat. śakyante hi kalpanāḥ
 PVin1_0003702 iti cet, na, tatra apy a-riṣṭa-ādāv a-
 PVin1_0001810 'nubhava-sāmarthya-bhāvino 'nubhūta-
 PVin3_0011002 rūpaṃ tu bhinnam, a-śubha-abhinandinaḥ
 PVin3_0013508 udbhāvite 'pi doṣe sampūrṇa-vacana-ādinā
 PVin3_0003309 etat syāt. pūrveṇa pratiṣṭhāpitam uttaram
 PVin1_0001413 'dṛṣṭir vikalpa-kalpanām indriya-jñāne
 PVin1_0004111 kaścid arthaṃ pratyety upalambha-niṣṭhām
 PVin2_0007809 syāt. niyata-śaktiś ca sa hetuḥ sva-rūpeṇa
 PVin3_0000308 -vṛtṭi-niyama-a-bhāvāt. san khalv apy arthaḥ
 PVin3_0007701 -prayogasya. iṣṭa-a-viṣeṣād ubhayatra-a-
 PVin1_0000801 artheṣu tan-niyojanāt, tato 'rthānām a-
 PVin3_0000309 arthaḥ pratīty-apekṣaḥ sādhanam. na a-san-
 PVin3_0003807 ekam udāharanam adhiḥṛtya idam ucyate, sarva-
 PVin3_0004605 āśrayet. eka-anta-vyāvṛtṭyā ca eka-bhāve

pratiṣedhaḥ sarvatra. pravṛtter buddhi-pūrvatvāt
 pratiṣedhaḥ. sva-ātmani sva-saṃviditena anena
 pratiṣedho hi bhāvo '-saty apy asti, bhāva-
 pratiṣedhatvād iṣṭa-śabda-abhidheyatvasya. sa
 pratiṣedhanam. a-nānā-ātmatayā bhede nānā-vidhi-
 pratiṣedhane. eka-dharmasya sarva-ātma-vidhāna-
 pratiṣedham api sādhayitu-kāmena hetor vyāpakasya
 pratiṣedham āha. tatra ca tūla-upala-pallava-
 pratiṣedham āha. śrāvaṇatvasya api nitya-a-
 pratiṣedham ca ayam kvacit kurvāno na pratyakṣeṇa
 pratiṣedham ca muktā śabdo 'sti na aparāḥ.
 pratiṣedham na icchaty a-sad a-bhāva ity-evam-ādi
 pratiṣedhayoḥ. ekaṃ dharminam uddiśya nānā-dharma
 pratiṣedhayor virodhāt. na tarhi idānīm a-
 pratiṣedhasya a-yogāt. na eṣa doṣaḥ, yasmāt —an-
 pratiṣedhasya. parisankhyāteṣv eva pratiṣedha-
 pratiṣedhāc ca iti ca-śabdāt. katham a-sāmarthyam.
 pratiṣedhāc ca kasyacit. sa khalu pratyakṣam
 pratiṣedhāt, nir-viṣayasya ca pratiṣedhasya a-
 pratiṣedhāt. pṛthivy-ādi sāmānyena grhītvā ayam
 pratiṣedhāt, sādhyā-dharmin-bahir-bhāvāc ca ity
 pratiṣedhād anyo vyatirekaḥ. vipratīṣiddham ca
 pratiṣedhābhyām kasyacin niṣedhe sarva-gamakānām
 pratiṣedhe ca kasyacit. hetuḥ tāv eva hi
 pratiṣedhe doṣaḥ. sva-upagama-āśrayam hi śāstram
 pratiṣedhe dharmi-vācino 'prayogād abhidhānasya,
 pratiṣedhe vidhiḥ prāptaḥ, a-bhāva-vyatireka-
 pratiṣedhe virodha ity uktaṃ bhavati.
 pratiṣedhena vā. vidhau viruddho vā vidhīyeta a-
 pratiṣedhya-artha-bādhaka-rūpa-upanyāsenā vā
 pratiṣṭhānāt, na vastu-sattā-viprakarṣāt, liṅga-
 pratiṣṭhānāt. yathā āha paraḥ — na asty ātmā
 pratiṣṭhānād dhetur eva. yadi tad-utpatteḥ kāryam
 pratiṣṭhānād yukter atra na sambhavaḥ. anyathā a-
 pratiṣṭhāpayaṅ śāstram pratiṣṭhāpayati, tatas tad
 pratiṣṭhāpayati, tatas tad bādhakam iti. tat
 pratiṣṭhāpayati. dharma-antaram ca sa eva punaḥ
 pratiṣṭhāpayati. prāmānyena abhyupagamāt. sva-
 pratiṣṭhāpitam uttaram pratihanti ity abhyupagama
 pratiṣṭhiteḥ. yat-prayojanā hy arthā jñātum iṣṭāḥ,
 pratiṣṭhitena eva rūpeṇa ākriyata iti sva-lakṣaṇa
 pratisaṃviditā eva udayante vyayante vā, yena
 pratisaṃvedayamānas tad-upasaṃhāreṇa sarvatra
 pratisaṃhārād vyutthita-cittaḥ kiñcid vikalpayan
 pratisaṅkhyā anena nivartayitum, na indriya-
 pratisandhāna-darśanāt, anyatra api śabda-gandha-
 pratisandhāyinaḥ smaraṇāt tad-dṛṣṭāv eva dṛṣṭeṣv
 pratisandhi-bandhāt. ata eva a-viparyāsa-udbhavā
 pratisamādhāna na tad iṣṭa-pratibandha ity na
 pratihanti ity abhyupagama-virodhaḥ. ata eva pūrva
 pratihanti. na vai buddhiḥ pratyakṣā, yena
 pratikṣamāṇaḥ, eka-a-siddhau sarva-a-siddheḥ. na
 pratīti eva. na ca sva-bhāva-niyamo 'rthānām
 pratīty-apekṣaḥ sādhanam. na a-san-pratīti-
 pratīti-prasaṅgāt. tato 'pi pratīteḥ samāśrayāt.
 pratīti-prasaṅgāt. tasmād ayam upanipatyā
 pratīti-mātreṇa, yataḥ para-upagatena siddhiḥ
 pratīti-virodhānām sāmānyena lakṣaṇatvāt. tathā
 pratīti-sādhanā-a-bhāvam āha. asya hi dvayasya

PVin3_0004511	-bhūtasya a-bhāvāt. ubhayor ekatra bhāve ca	pratīti-sādhana-a-bhāvāt pravṛtti-nivṛtṭyoḥ
PVin3_0003901	kvacit sidhyet, siddham vastu-balena tat,	pratīti-siddha-abhyupagame śāśiny apy a-nivāraṇāt.
PVin1_0001613	a-sad-artha-pratibhāsa-a-viśeṣāt saty api	pratītir a-tad-ātma-grāhiṇī, tad-bhāva-a-bhāvayor
PVin3_0003803	'numāna-a-bhāvam āha. tena bhinna-ṣṣayā	pratītir anumānād ity uktaṃ bhavati. tena
PVin3_0003910	darśanāya pṛthak-kṛtā. anumāna-a-bahir-bhūtā	pratītir api pūrva-vat. ity antara-ślokaḥ.
PVin2_0006812	-vijñāpty-ādi-vat. a-tad-āgamebhyo na tatra	pratītir ākāśād iva ghaṭa-ādiṣu. na vai śabda-sva
PVin3_0013202	tri-lakṣaṇo hetur uktaḥ. tāvatā ca artha-	pratītir iti na pṛthag dṛṣṭānto nāma kaścit
PVin1_0000706	kā punar iyaṃ kalpanā. abhilāpini.	pratītiḥ kalpanā abhilāpa-samsarga-yogya-
PVin1_0000707	kalpanā abhilāpa-samsarga-yogya-pratibhāsā	pratītiḥ kalpanā. tayā rahitam. na hi sā indriya-
PVin3_0004903	a-sapakṣa iti na sarva-anya-dharma-yogini	pratītiḥ, kiṃ tarhi tad-dharma-virahiṇi ity a-
PVin3_0005906	tu tathā-vidha-ātma-saṃvedanād eva bheda-	pratītiḥ. tat svayaṃ svataḥ siddha-viśeṣam artham
PVin3_0006106	bhūt svāpa-ādy-avasthāyām kasyacid a-bhāva-	pratītiḥ, tatra indriya-sādguṇya-āder upalambha-
PVin2_0004912	artha-pratipatteḥ. na tv evaṃ para-aṅgāt	pratītiḥ, tasya a-sāmarthyāt. artha-a-visaṃvādas
PVin1_0003704	tasmāt sva-saṃvedana-rūpā eva artha-	pratītiḥ. tasyās ca ṣṣaya-ākāratā eva sādhanam,
PVin1_0001802	-vṛtṭiḥ, tad-an-upalakṣaṇe tasya tathā-	pratītir daṇḍi-vat. tasmād viśeṣa-ṣṣayā sarvā
PVin3_0010909	tathā virakto 'pi iti vacana-mātrād a-	pratītiḥ. na api viśeṣāt, abhiprāyasya dur-
PVin1_0003113	asty anubhava-viśeṣo 'rtha-kṛtaḥ, yata iyaṃ	pratītiḥ, na sārūpyād iti cet, atha katham idāniṃ
PVin3_0005502	-karaṇam kārya-udāharaṇāt sarvasya tādātmya-	pratītir mā bhūd iti. vyutpatty-artham ca hetu-
PVin3_0011811	na ca evaṃ ātmā iti na tasya sad-a-sattva-	pratītiḥ. yad apy āha — yadi na sa-ātmakam
PVin3_0004809	-vṛtṭeḥ. sapakṣa-lakṣaṇa-virodhāc ca na evaṃ	pratītiḥ. sādhyā-dharma-sāmānyena samāna ity atra
PVin3_0005610	-bhāve 'pi naimittika-bhāva-a-niyamād evam-	pratītiḥ. siddho hi vyavahāro 'yaṃ dr̥śya-a-dr̥ṣṭāv
PVin3_0003805	sa hi śāśinaś candratvam an-icchān kām anyām	pratītim icched iti taṃ praty a-dr̥ṣṭāntam
PVin3_0003509	eva vastuto ghaṭito 'syām sarvaḥ śabda ity a-	pratīte 'pi tasmimś tat-siddhatām āha — yatra
PVin2_0006912	anyathā prayoge viparyayāt, yathā-darśana-	pratīter darśana-parāvṛttau ca artha-antara-
PVin3_0003804	-sad-a-sattā-anurodhino bhinna-ṣṣayāyāḥ	pratīter na vastu-vaśād vṛtṭir iti sūcitam
PVin2_0007401	saṃśayāt, a-niścita-jñāpana-aṅgād a-	pratīteḥ. prathamā tv atra pramāṇam, niścaya-
PVin3_0007701	ubhayatra-a-pratīti-prasaṅgāt. tato 'pi	pratīteḥ samāśrayāt. tasya anyatra api tulyatvāt.
PVin2_0005702	-artha-āśrayatvāt. tat-kalpita-ṣṣayād artha-	pratītav an-artha-pratilambhaḥ syāt. sarva-bhāvāḥ
PVin1_0000914	-viśeṣya-tat-sambandha-loka-vyavasthā-	pratītau tat-saṅkalanena gr̥hyate daṇḍy-ādi-vat.
PVin3_0009709	pramāṇena eva bādhanā tad-bhāva-pramāṇa-a-	pratītau vā kim abhivyakti-vādena. tasmāc chāstra
PVin2_0006302	bhāvasya an-upalabdhasya bhāva-a-bhāvāḥ	pratīyate. iti saṅgraha-ślokaḥ. yadi viruddha-
PVin3_0004807	a-brāhmaṇas ca dharma-antara-samāveśāl loka	pratīyate, kiṃ tarhi vivakṣita-dharma-an-āśrayo
PVin2_0005011	vivakṣāto 'prayoge 'pi tasya artho 'yaṃ	pratīyate. vyavaccheda-phalaṃ vākyaṃ yataś caitro
PVin3_0011811	'pi hi kvacid darśanād eva sad-a-santaḥ	pratīyante, na ca evaṃ ātmā iti na tasya sad-a-
PVin2_0009313	a-darśane kriyāta iti cet, darśanam khalv a-	pratīyamānam an-aṅgam iti yuktaṃ tatra smarāna-
PVin2_0009404	yady an-upalabhamāno 'pi na asti iti na	pratīyāt, vacanād api na eva pratyēṣyati. tad api
PVin1_0001704	yataḥ śabdena dr̥ṣṭa-sambandho vyavahāre	pratīyeta. tathā hi ekatra dr̥ṣṭo bhedo hi kvacin
PVin2_0006312	kārye kāraṇa-bhāva-gatiḥ, yataḥ kāraṇāt tat	pratīyeta. tasmān na kāraṇāt kārya-siddhiḥ.
PVin2_0007306	-phalo mataḥ. so 'yaṃ viprakṛṣṭa-ṣṣayaḥ	pratyakṣa-anumāna-a-bhāvāḥ saj-jñāna-śabda-
PVin2_0006501	asti, na ca te na santy eva. tatra api sati	pratyakṣa-anumāna-āgamānām ekasya vṛtṭir iti cet,
PVin2_0009705	iti sarvatra an-āśvāsaḥ. anumāna-ṣṣaye 'pi	pratyakṣa-anumāna-virodha-darśanād an-āśvāsa-
PVin2_0004803	ata eva prāmānyam vastu-ṣṣayam dvayoḥ	pratyakṣa-anumānayoḥ, artha-kriyā-yogya-
PVin3_0003609	'-sambhavam artha-āpattyā darśayati. etena	pratyakṣa-anumāne vyākhyāte, dvayor api prāmānya-
PVin3_0002809	syāt. sa ca ayaṃ sādhyā-abhyupagamāḥ	pratyakṣa-artha-anumāna-āpta-prasiddhena a-
PVin3_0002810	a-nirākṛtaḥ. nirdeśyaḥ. yadi nāma nirdeśyaḥ,	pratyakṣa-arthena anumānena āptābhyām prasiddhena
PVin3_0007809	tam eva pakṣi-kuryāt. na ca anumāna-ṣṣaye	pratyakṣa-ādi-bādā asti, pramāṇasya pramāṇa-
PVin3_0002511	tasmāt tan-mātra-anuṣaṅgiṇa eva pakṣa-doṣāḥ,	pratyakṣa-ādi-virodha-vat. hetv-ādi-lakṣaṇair
PVin1_0002913	vastv-an-anurodhi-pratibhāso vipralambhāt	pratyakṣa-ābhāsaḥ. etena mānaso 'pi viplavo
PVin1_0002910	-pratibhāsasya vastuny an-anurodhāt. tasmāt	pratyakṣa-ābhāsaḥ. viplavaś ca akṣa-jatve 'pi tad
PVin1_0003006	-vargāt pṛthak taimira-upalakṣitam viplavam	pratyakṣa-ābhāsam āha sa-apavādatva-sūcana-artham,
PVin1_0002907	'-vastu-nirbhāsād viṣaṃvādād upaplavaḥ.	pratyakṣa-ābho dvi-vidha ucyaṭe. vastu-
PVin1_0004013	upalambhaḥ paścāt saṃvedanasya iti cet, a-	pratyakṣa-upalambhasya na artha-dr̥ṣṭiḥ
PVin2_0007302	-a-sambhavāt. tatra arvāg-darśanasya ātma-	pratyakṣa-nivṛtṭi-pramāṇayatas tad-grahaṇa-yogya-
PVin2_0007301	api nivṛtṭir artha-a-bhāvam gamayati.	pratyakṣa-nivṛtṭir eva an-upalabdhir a-bhāva-
PVin1_0004407	leśataḥ sūcitam eva iti. pramāṇa-viniścaye	pratyakṣa-paricchedaḥ prathamāḥ. anumānam
PVin1_0003512	anubhavaḥ. sa ca na anyasya kasyacit.	pratyakṣa-prativedyatvam apy asyām tad-ātmatā eva.
PVin2_0009505	'n-upalambho 'sti iti katham vyabhicāraḥ.	pratyakṣa-bādā-śānkā-vyabhicāra ity eke. na,
PVin1_0001410	ca kalpanā mama āśid iti. tad imāḥ kalpanāḥ	pratyakṣa-bhāvinyāḥ katham saṃhṛta-vikalpe darśane
PVin2_0005713	-utpattes tad-a-vyabhicāriṇāv iti pramāṇam	pratyakṣa-vat. a-sattā-niścaya-phalo 'n-

PVin1_0002509	viṣaya-upabhogaḥ, tad-a-pratyakṣatve 'nya-	pratyakṣa-vat sarva-a-pratyakṣatva-prasaṅgāt.
PVin2_0004901	sammata-anvaya-vyatireka-an-anuvidhānāt	pratyakṣa-vat sāmānyasya ca vastuno 'nyatvena a-
PVin2_0004604	'rthe jñānam, tat sva-artham anumānam.	pratyakṣa-vad asya phala-vikalpo vijñeyaḥ. tad
PVin3_0003912	pratītir api pūrva-vat. ity antara-ślokaḥ.	pratyakṣa-virodhe 'pi nānā-rūpasya yad eva śrutau
PVin2_0005205	iti yāvat. an-upalabdhyā api viparyaye	pratyakṣa-vṛttir vyatireka-niścayaḥ. tat-tulya
PVin1_0001314	eva artham paśyati darśanāt. atha vā	pratyakṣa-sādhana eva indriya-dhiyaḥ kalpanā-
PVin3_0006010	-siddhi-hetuś ca. sa ca sva-saṃvedana-	pratyakṣa-siddhaḥ. nanu sva-viśiṣṭa-pratyayam
PVin2_0005806	anya-upalabdhyā an-upalabdhi-siddhir iti	pratyakṣa-siddhā na an-upalabdheḥ. tathā anya-
PVin2_0009902	api śakya-kriyatvāt, pratyakṣānām śabdānām a-	pratyakṣa-sva-bhāva-a-bhāvāt. bhrānti-nimitta-a-
PVin1_0001109	ity a-sannihite 'rthe bhavati. idaṃ ca naḥ	pratyakṣam, sannihita-artha-niścaya-lakṣaṇatvāt.
PVin1_0000208	anvaya-vyatirekāv ātmano 'nukārayati, sa	pratyakṣaḥ. tad a-sādhāraṇam vastu-rūpaṃ sva-
PVin1_0001412	nāma. tad ayam a-saṃśṛṣṭa-vikalpo vā	pratyakṣo darśana-ātmā dr̥śya-ātmano vā vikalpasya
PVin1_0000207	pratipattitaḥ. dvi-vidha eva hy arthaḥ	pratyakṣaḥ parokṣaś ca. tatra yo jñāna-
PVin1_0002508	-iṣṭam sañjñāḥ kriyantām. a-pratyakṣā saṃvit	pratyakṣo buddhi-vivarta iti cet, pratyakṣo
PVin1_0002508	saṃvit pratyakṣo buddhi-vivarta iti cet,	pratyakṣo viṣaya-upabhogaḥ, tad-a-pratyakṣatve
PVin2_0005004	'tra jijñāsita-viśeṣo dharmī. tatra darśanam	pratyakṣato 'numānato vā. tathā tat-tulya eva ca.
PVin3_0005903	a-bhāva-a-pratipatteḥ. tasmāt kasyacit	pratyakṣatāyāṃ tat-pramāṇa-balena dvau vikalpau
PVin1_0002509	-a-pratyakṣatve 'nya-pratyakṣa-vat sarva-a-	pratyakṣatva-prasaṅgāt. viṣayo 'sti iti ca viṣaya
PVin3_0004005	na akṣa-gocaraḥ. tena sāmānya-dharmānām a-	pratyakṣatva-siddhitaḥ. praktiksepe 'py a-bādhā
PVin1_0002011	-artham, sarva-jñānānām ātma-saṃvedanasya	pratyakṣatvāt. na hi sukha-ādinām ātma-saṃvedane
PVin1_0002510	ca viṣaya-upabhogaḥ prāptaḥ, tad-bhogasya a-	pratyakṣatvād a-siddheḥ sato 'py a-sad-a-viśeṣāl
PVin1_0002509	iti cet, pratyakṣo viṣaya-upabhogaḥ, tad-a-	pratyakṣatve 'nya-pratyakṣa-vat sarva-a-
PVin1_0002708	ādāv iva bhāsate. yaj jñānam a-visaṃvādi tat	pratyakṣam a-kalpam. yoginām api śruta-mayena
PVin1_0003005	tasmād indriya-jam apy etad bhrānter a-	pratyakṣam. ata eva-iti-karaṇa-vyavacchinnād
PVin1_0001906	-viṣaya-an-antara-kṣaṇa-saha-kāriṇā janitam	pratyakṣam. ata eva ca na an-indriya-dr̥ṣṭir na api
PVin1_0001609	iva tad a-nirdeśyasya vedakam. tac ca idaṃ	pratyakṣam an-abhilāpya-viṣayam, a-vyāpṛta-
PVin1_0000109	idaṃ ārabhyate. tad dvi-vidham samyag-jñānam	pratyakṣam anumānam ca iti. na hy ābhyām artham
PVin1_0000504	na enam anya-sambandhinam puruṣa-mātra-	pratyakṣam anveti. pratiśedham ca ayam kvacit
PVin1_0000604	-sva-bhāvasya tad-dhetutve samam dvayam.	pratyakṣam apy artha-a-visaṃvādād eva pramānam.
PVin1_0002711	tad a-vikalpakam a-vitatha-viṣayam pramānam	pratyakṣam, ārya-satya-darśana-vad yathā nirṇitam
PVin1_0001905	pratyaya-udbhavam. tad-artha-an-antara-grāhi	pratyakṣam iti vartate. mānasam api indriya-
PVin1_0000702	pramāna-lakṣaṇam anumānam na anveti. tatra	pratyakṣam kalpanā-apoḍham a-bhrāntam timira-āśu-
PVin1_0000704	-ādy-an-āhita-vibhramam a-vikalpakam jñānam	pratyakṣam. kā punar iyaṃ kalpanā. abhilāpinī.
PVin1_0000909	-smṛty-antara-a-bhāvāt siddham a-vikalpakam	pratyakṣam. kiṃ ca viśeṣaṇam viśeṣyam ca
PVin1_0002908	-ābho dvi-vidha ucyate. vastu-pratibhāsam hi	pratyakṣam, tad-a-bhāve tad-ābhāsa-pracyuter ity
PVin1_0003311	artha-saṃvid yā pramāna-phalam. yad eva idaṃ	pratyakṣam prativedanam. asti idaṃ vedanam, tad
PVin1_0000408	sad-bhāvaḥ pratiśedhāc ca kasyacit. sa khalu	pratyakṣam pramānam na anumānam iti bruvāṇaḥ
PVin1_0000403	vyabhicāry-ātma-sambandham apekṣata iti na a-	pratyakṣam pramānam anumānād vyatiriktam asti. na
PVin1_0000405	pramānam anumānād vyatiriktam asti. na a-	pratyakṣam pramānam asti ity aparāḥ. tad a-yuktam,
PVin1_0002108	-ādinām ātma-saṃvittir āviṣṭa-abhilāpā. sā	pratyakṣam pramānam. na eva sukha-ādayaḥ
PVin1_0002904	iti. svapna-jñānam tarhi viśada-ābham	pratyakṣam bhavtv a-vikalpanāt. na, a-bhrāntam
PVin1_0002010	sva-vedanam. sukha-ādinām sva-saṃvedanam api	pratyakṣam. sukha-ādi-grahaṇam spaṣṭa-saṃvedana-
PVin3_0003610	tal-lakṣaṇa-yoge 'pi pratidvandvi-darśanāt	pratyakṣasya apy evam-bhāvaḥ syāt. na ca pramāna-
PVin1_0000507	vyavadhāna-ādi-bhāve 'pi bhāva-prasaṅgāt.	pratyakṣasya eva nivṛtter a-bhāva-niścaya iti cet,
PVin1_0000606	na artha-a-vyabhicārād artha-saṃvādanam	pratyakṣasya, kiṃ tarhy artha-darśanād iti cet,
PVin3_0003611	pramāna-lakṣaṇa-vyatirikto 'nyo 'sti viśeṣaḥ	pratyakṣasya, ya eka-anta-sādhanaṭvaṃ
PVin1_0000206	eva sadṛśa-ātmanā. a-	pratyakṣasya sambandhād anyataḥ pratipattitaḥ.
PVin1_0000608	vā syāt. artha-bhāvaś cet, sarve 'rthāḥ	pratyakṣā iti sarvaḥ sarva-darśī syāt. jñāna-
PVin1_0001605	sambandha-a-bhāvād an-anumānam. tasmāt	pratyakṣā iyam an-abhilāpā ca pratibhāti iti.
PVin1_0001403	a-pratibhāsamāna-abhijalpā pratibhāsamānā	pratyakṣā eva sarva-prāṇinām indriya-buddhir iti
PVin1_0001414	indriya-jñāne pratihanti. na vai buddhiḥ	pratyakṣā, yena indriya-jñānasya vikalpa-upagame
PVin1_0001503	-a-yogāc ca. buddhir atra vivarteta, sā ca a-	pratyakṣā vivṛttā api na prakāseta. na ca prakāśo
PVin1_0002508	tatra yathā-iṣṭam sañjñāḥ kriyantām. a-	pratyakṣā saṃvit pratyakṣo buddhi-vivarta iti cet,
PVin2_0009902	tad-viśeṣānām anyatra api śakya-kriyatvāt,	pratyakṣānām śabdānām a-pratyakṣa-sva-bhāva-a-
PVin1_0001806	katham tarhi idānīm a-niścaya-ātmanaḥ	pratyakṣād vyavahāraḥ. niścinvan hi idantayā
PVin2_0006311	eva antya-kṣaṇa-an-antaravād utpannam	pratyakṣi-bhavati. na ca a-pratyakṣe kārye kāraṇa
PVin1_0001202	api spr̥ṣṭvā ayam ghaṭa iti pratipadan na	pratyakṣi-bhavitum arhati. dravyam tat-spārsanam
PVin1_0001810	pravartate. artha-ālocana-mātre 'pi	pratyakṣe 'nubhava-sāmarthya-bhāvino 'nubhūta-
PVin2_0006512	-ādi-virati-cetanānām abhyudaya-hetutā iti.	pratyakṣe 'py arthe phalasya an-antarya-a-bhāvād a

PVin1_000602	tathā hi arthasya a-sambhave 'bhāvāt	pratyakṣe 'pi pramāṇatā. pratibaddha-sva-bhāvasya
PVin3_0002811	ca a-nirākṛto 'bhyupagamo hetum apekṣate.	pratyakṣe 'rtha-grahaṇam indriya-jñānasya
PVin2_0006311	utpannam pratyakṣi-bhavati. na ca a-	pratyakṣe kārye kāraṇa-bhāva-gatiḥ, yataḥ kāraṇāt
PVin1_0002512	a-siddhir eva, yathā uktaṃ prāk. tatra ca	pratyakṣe viśaya-upalambhe samāpto vyavahāra ity
PVin2_0004702	sa eva pratibhāso 'rtho yuktaḥ, tasya punaḥ	pratyakṣeṇa anyathā darśanāt. yo hi bhāvo yathā-
PVin3_0006005	an-upalambhanam. tasmād an-upalambho 'yam	pratyakṣeṇa eva sidhyati. na hy eka-ākāra-
PVin1_0001507	-antara-samvedana-vat. an-anuyamś ca enām	pratyakṣeṇa katham ātmany anvīyāt. a-jñāte 'rthe
PVin1_0000505	pratishedham ca ayam kvacit kurvāno na	pratyakṣeṇa kartum arhati iti, tasya a-bhāva-
PVin3_0003602	niścayam vā. tan-niśedho hy anumānāt syāt,	pratyakṣeṇa yogyatā 'niścayāt. tatra ca sarva-
PVin3_0006803	-vikalpa-jananāc ca. na ca upādāna-kārya-	pratyaya-a-pratibhāsi rūpaṃ śakyam tad-
PVin3_0008410	indhana-vikāra-upādāna-hetu-saha-kāri-	pratyaya-agni-dhūma-janana-vat. tathā hi sva-
PVin2_0007704	bahulam vināsa-kāraṇāni santi, teṣām api sva-	pratyaya-adhīna-sannidhitvān na avaśyam
PVin3_0006804	sa tu vikalpaḥ sad-a-sad-ubhaya-	pratyaya-āhita-vāsanā-prabhava iti tat-pratibhāsy
PVin3_0012001	-avasthā-bheda upādāna-hetuḥ, buddhiś ca	pratyaya ity etāvato 'yam ātma-bhāvo 'nvaya-
PVin1_0001903	vṛttiś ca. mānasam ca akṣa-vijñāna-an-antara-	pratyaya-udbhavam. tad-artha-an-antara-grāhi
PVin2_0007410	api para-upādhim enam ākṣipati. etena	pratyaya-bheda-bheditva-ādayo 'pi vyākhyātāḥ.
PVin1_0002008	a-satām grahaṇam. tasmād artha-antaram eva	pratyaya-viśeṣa-utpatter manaḥ pratyeti. sukha-
PVin3_0011204	— mādrśo vaktā rāgi iti, rāga-utpatti-	pratyaya-viśeṣeṇa ātma-darśana-a-yoniśo-manas-
PVin3_0010503	eva a-bhinna-vyāvṛtti-samāśrayatvād a-bhinna-	pratyaya-viśayasya vyavahāra-upanitasya sādhya-
PVin2_0007912	eva, kasyacit karaṇāt. a-kāriṇo 'pi	pratyaya-vaikalpe syāt. sākalye tu karoty eva. na
PVin3_0005108	anyonya-upakāraḥ, a-cintyatvād dhetu-	pratyaya-sāmarthyasya a-sarva-vidā. tena yad
PVin3_0009909	anumāna-anumeya-vyavahāraḥ punaḥ	pratyaya-siddham bhedam avalambya prakalpyate.
PVin3_0006211	sva-tantram pramāṇam iti. sa tarhy a-bhāva-	pratyayaḥ kuto bhavati. na hy a-bhāvāḥ kasyacin
PVin1_0002813	eva vipluta-dhiyo 'pi saṃsrṣṭa-abhilāpaḥ	pratyayaḥ. tan na ayam sphuṭa-pratibhāso
PVin1_0003403	vā iti darśana-śravaṇābhyām yatra avasāya-	pratyayaḥ, te tasya anubhava iti cet, nanu sā eva
PVin3_0001707	sāmarthyād viśeṣa-sthiteś ca deha eva	pratyayaḥ, na ghaṭe. yathā ko 'py āyāta iti na
PVin3_0008409	pravṛtta-śakti-rūpa-upādāna-kāraṇa-saha-kāri-	pratyayo hi rasa-hetū rasam janayati, indhana-
PVin3_0000310	pratipattir a-sat-pratipattiṃ na atīsete, a-	pratyayatvāt. uktaṃ ca — na kārya-sva-bhāva-an-
PVin3_0006011	-pratyakṣa-siddhaḥ. nanu sva-viśiṣṭa-	pratyayam antareṇa api bhavaty a-bhāva-buddhiḥ,
PVin3_0008306	-sāmagri kārya-utpādane, śakti-pariṇāma-	pratyayasya anyasya apekṣaṇīyasya a-bhāvād iti.
PVin3_0006107	tatra indriya-sādguṇya-āder upalambha-	pratyayasya eva a-bhāvāt. tan na viśiṣṭa-
PVin3_0006306	nāma-antareṇa uktaḥ syāt. tasmān na asya	pratyayasya sambhavaḥ. darśana-ānantaryam ca sva-
PVin2_0007803	śaly-aṅkure janye 'n-apekṣāḥ, tad-utpatti-	pratyayānām kadācit tatra api sannidhānāt. katham
PVin1_0001905	mānasam api indriya-jñānena samanantara-	pratyayena sva-viśaya-an-antara-kṣaṇa-saha-kāriṇā
PVin3_0006810	-viparīta-ākāra-niveśiṣv api tūrtha-antariya-	pratyayeṣu bhāvāt. parama-artha-eka-tānatve
PVin3_0011002	prakalpyate. yathā-svam bheda-niṣṭheṣu	pratyayeṣu vivekinaḥ. dharmī dharmās ca bhāsante
PVin2_0005712	bhāvasya tad-utpatter iti. etau dvāv anumeya-	pratyayau sāksād an-utpatter a-tat-pratibhāsitve
PVin1_0001207	-jam yuktaṃ, tathā samanvāhāre varṇasya api	pratyavabhāsanāt. tena rūpa-sparśa-vijñāna-anvayo
PVin1_0001205	iti cet, na ayam ghaṭa iti jñāne varṇa-	pratyavabhāsanāt. na hy ayam ghaṭa iti jñānam
PVin1_0002102	prāg a-darśanād abhilāpa-ābhoge ca viśaya-	pratyastam-ayāt tad-a-vivekena samvido 'py a-
PVin3_0003011	tad-āśrayāt tat-prabādhane 'dhikaraṇa-	pratyastam-ayān na viśeṣa-cintā-pravṛttir ity
PVin1_0002812	-anubaddhasya spaṣṭa-artha-pratibhāsitā.	pratyastam-ita-artha-vaiśadyo hi sarva eva
PVin3_0001804	viśiṣṭau dharmā-dharminau nirākurvan	pratyākhyātāḥ, yathā — na a-nitya-śabdaḥ śabdo
PVin2_0006504	bahavo 'rthā na avaśyam nirdeśyāḥ, yathā	pratyātma-niyatāḥ kāścana puruṣānām cetovṛttayo
PVin3_0006808	iti. tasya bhāva-an-upādānatve sādhye sa ca	pratyātma-vedyatvād a-pratikṣepa-arho 'rtho
PVin3_0010212	tena tal-lakṣaṇa-mukhena āyāto dharmo na	pratyāyana-kāla-bhāvī ity an-aṅgam. yat tarhi
PVin1_0001805	an-abhilāpyam vastu-rūpam indriya-matayaḥ	pratyāviśanti. katham tarhi idānīm a-niścaya-
PVin1_0003112	indriya-ādy-arthena etad ghaṭayati, tatra	pratyāsatti-nibandhana-a-bhāvāt. asty anubhava-
PVin3_0000708	tasmān na tato 'rtha-siddhiḥ, vastu-rūpayoḥ	pratyāsatti-viprakaṣayor a-siddheḥ. siddhau tu
PVin1_0003404	te tasya anubhava iti cet, nanu sā eva tayoḥ	pratyāsattir atra vicāryate — katham tat tasya
PVin3_0000703	śabda-ghaṭayoḥ śabda-ākāśayor vā vāstavi	pratyāsattiḥ, api tu vaktur vivakṣā-kṛtā, tad-a-
PVin3_0004308	-siddhir iti cet, na, drṣṭānta-dharminō 'pi	pratyāsatteḥ. sapakṣe sattva-vacanena drṣṭānta-
PVin3_0004307	-āśraya-siddhau dharmi-grahaṇa-sāmarthyāt	pratyāsattiyā sādhyā-dharmi-siddhir iti cet, na,
PVin3_0004208	upacāra-mātram tu syāt. etena apara-bhāvaḥ	pratyukta iti. pakṣa-dharma-prabhedena sukha-
PVin2_0005909	etena iha kāraṇasya kārya-vyabhicāraḥ	pratyuktaḥ. atra apy an-upalabdhyā tan-nimittaḥ
PVin3_0001703	yuktiḥ. etena pakṣa-sapakṣa-anyataratvam api	pratyuktam. api ca dvayor api sambhava-a-virodha
PVin3_0005311	prayatnasya indriya-śabda-upayogāt sāphalyam	pratyuktam. indriya-upakāreṇa api saha-kāri-
PVin3_0002706	a-prakaraṇa-āpanna-pakṣi-karaṇam api	pratyuktam. yathā 'nityaḥ śabdo nityo vā iti
PVin3_0002804	vā hetur asti. sa-dvitiya-prayogās ca	pratyuktaḥ. śāstra-āśraye 'pi prastāva-atikrame

PVin1_0003211	-sannikarṣa-artha-ālocana-viśeṣa-jñānāni	pratyuktāni, tataḥ karma-sambandha-a-siddheḥ, a-
PVin3_0011407	-upakāriṇa eva iti kaḥ pratibandha-niyamaḥ.	pratyupayogaṃ tebhya upakāryasya sva-bhāva-antara
PVin3_0004303	a-san dvedhā pakṣa-dharmaḥ punas tridhā.	pratyekam a-sapakṣe 'pi sad-a-sad-dvi-vidhatvataḥ.
PVin1_0003406	tat-pratibhāsinah sthūla-ākāryasya	pratyekam parama-anuṣv a-bhāvāt. ekaḥ ca ayaṃ
PVin3_0004405	sann a-san dvedhā ca iti. sa tri-vidhaḥ	pratyekam punas tridhā bhavati — a-sapakṣe sann
PVin2_0007611	katham idāniṃ kṛtako 'vaśyam a-nitya iti	pratyetavyaḥ, yena evam ucyate. yasmād a-hetutvād
PVin1_0001305	an-anusmaran na yojayati, a-yojayan na	pratyeti ity āyātam āndhyam a-śeṣasya jagataḥ.
PVin1_0001011	mano-vijñāna-abhisamkr̥tam indriya-jñānam	pratyeti iti cet, na, yathā-ukta-a-grāhiṇas tathā-
PVin1_0004110	tan na tāvad ayaṃ puruṣaḥ kañcid arthaṃ	pratyety upalambha-niṣṭhāṃ pratikṣamānaḥ, eka-a-
PVin3_0010310	a-paśyanti buddhir idam asmād vibhaktam iti	pratyeti. tad a-rūpāṇāṃ kutaḥ. bhāve vā na a-
PVin1_0000912	sthitim. gr̥hītvā saṅkalayya etat tathā	pratyeti na anyathā. kiñcit kenacid viśiṣṭam
PVin1_0001511	loke. artha-jñānam ca nāma buddhi-sādhanam	pratyeti na buddhim iti ślāghaniya-prajño devānām
PVin3_0007801	-viśayaḥ. kaṃ punar atra bhavān vipakṣam	pratyeti. sādhyā-a-bhāvam. katham idāniṃ hetur a-
PVin1_0002008	-antaram eva pratyaya-viśeṣa-utpatter manaḥ	pratyeti. sukha-ādinām sva-vedanam. sukha-ādinām
PVin2_0009404	na asti iti na pratīyāt, vacanād api na eva	pratyēṣyati. tad api hy an-upalambham eva
PVin1_0004203	saṃvedanam ity api tasya tādātmyāt tathā-	prathanam, na tad anyasya kasyacid ātma-saṃvedana
PVin1_0003705	-ākāratā eva sādhanam, yathā-ākāram asyāḥ	prathanāt. artha-sthiteḥ sva-saṃvedana-rūpatvāt
PVin1_0004407	iti. pramāṇa-viniścaye pratyakṣa-paricchedaḥ	prathamam. anumānam
PVin3_0012712	na iti cet, priyam anuṣṭhitam. yadi idam eva	prathamam ucyeta, na parikleśito devānām priyaḥ
PVin2_0007401	a-niścita-jñāpana-aṅgād a-pratiteḥ.	prathamā tv atra pramāṇam, niścaya-phalatvāt. tad
PVin3_0010402	-itara-vibhāgaṃ ca anena sattā-anuṣaṅginam	prathayatā a-sattā eva sarvatra utsāditā bhavati.
PVin3_0003010	etat. atra udāharaṇam —pretya a-sukha-	prado dharma iti. dharmi-vyavasthites tad-āśrayāt
PVin3_0003207	vicāreṣv ayaṃ doṣaḥ. ata eva viśaya-bheda-	pradarśana-arthaṃ prthak-kṛto 'numānād a-bahir-
PVin1_0002011	sukha-ādi-grahaṇam spaṣṭa-saṃvedana-	pradarśana-artham, sarva-jñānānām ātma-
PVin3_0012102	dr̥ṣṭāntayor anyatareṇa artha-āpattyā ubhaya-	pradarśanam āha. tasmād idṛṣo vyatireka-a-
PVin1_0002802	iva. yathā-viplavam āvega-pratipatti-	pradarśanāt. parokṣa-gati-sañjñāyām tathā-vṛtter
PVin2_0005310	hy āha — artha-āpattyā vā anyatareṇa ubhaya-	pradarśanād iti. na a-sati nāstitā-siddhiḥ, a-
PVin2_0005809	pratipadyate pratipādayati ca, viśaya-	pradarśanena samaye pravartanāt, yathā — gaur
PVin3_0010312	iva anya-anyair vyapadesair vaktāraḥ	pradarśayanti. na ca tat-kṛto vibhāgo vastu-
PVin3_0013302	rathyā-puruṣa-vad ity-ādayaḥ. an-anvayo '	pradarśita-anvayaḥ ca, yathā — yo vaktā sa rāga
PVin3_0003702	anumānam syāt. eka-saṅkhyā-vivakṣayā a-	pradarśita-pratidvandvinaḥ prāmānyād a-doṣa iti
PVin2_0010007	-lakṣaṇo vā. sa eva avinābhāvo dr̥ṣṭāntābhyām	pradarśyate. ata eva vaidharmya-dr̥ṣṭānte 'vaśyam
PVin3_0013406	syur ity abhivyāptir asya dr̥ṣṭāntena	pradarśyate. tad ayaṃ na sva-tantraḥ. tad-a-
PVin2_0009208	cheṣavat. yasya a-darśana-mātreṇa vyatirekaḥ	pradarśyate. sa tasya vyatireko 'niścita iti
PVin3_0013401	na hetor a-vyabhicāra-dharmatā dr̥ṣṭāntena	pradarśyeta, kaḥ sādhyā-sādhane tasya upayogaḥ, a
PVin3_0000504	-āyātam abhyupagacchati, prabhā-abhyupagame	pradīpa-abhyupagama-vad iti pratipattir eva sā,
PVin3_0009901	idāniṃ dharmi dharmy-antare 'nvayī-bhavitā.	pradīpa-ādayas tu sva-bhāva-yogyatayā ātmani
PVin2_0004709	'pi kṛtā bhr̥nti-vyavasthitiḥ. maṇi-	pradīpa-prabhayor maṇi-buddhyā abhidhāvataḥ.
PVin2_0007506	a-gamakativāt. na hi prakāsatayā prakāśayan	pradīpas tad-rūpa-a-pratipattau svām artha-kriyām
PVin2_0006908	iti, na, sva-bhāvataḥ pratipatter a-bhāvāt	pradīpād iva rūpe. tad-bhāva-a-bhāvayor darśana-a
PVin2_0006906	śabdād artha-pratipattiḥ, api tu yogyatayā	pradīpād iva rūpe. tan na ayaṃ doṣaḥ pratibandha-
PVin3_0007407	avinābhāvi siddhaḥ. arthād eva agnes tat-	pradeśa-a-yogaṃ vyavacchinatti iti sa tathā
PVin3_0008112	iti nitya-vyavacchedena, asya vākyasya śabda-	pradeśa-ādiṣu nitya-an-agni-vyavacchedena
PVin2_0008405	ata eva, anyathā āśraya-a-siddheḥ. nanu ca	pradeśa āśrayo 'gniḥ kāraṇam dhūmasya. so 'pi hi
PVin3_0012901	ca ghaṭa-ādīn vyāpnuvanti. āstām tāvad ayaṃ	pradeśa-pradeśi-bhāvo yaḥ saṃyoga-samavāyābhyām,
PVin2_0005607	kāryam ca iti trīṇy eva liṅgāni. yathā	pradeśa-viśeṣe kvacin na ghaṭa upalabdhi-lakṣaṇa-
PVin2_0006403	roma-harṣa-ādi-viśeṣa-yukta-puruṣavān ayaṃ	pradeśo dhūmād iti. iyaṃ ca hetv-a-siddhyā eva
PVin3_0012902	bhāvo yaḥ saṃyoga-samavāyābhyām, laukikam tu	pradeśam āśritya brūmo vicchinna-a-vicchinna-
PVin3_0012902	-ādīn vyāpnuvanti. āstām tāvad ayaṃ pradeśa-	pradeśi-bhāvo yaḥ saṃyoga-samavāyābhyām, laukikam
PVin3_0006704	-udāhrtaḥ prayogaḥ. atha yad idaṃ na santi	pradhāna-ādayo 'n-upalabder iti. tatra katham a-
PVin3_0007306	sādhyate. sādhyatām, kiṃ tv asāv api	pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ śabda-artha
PVin3_0007301	na tathā iha api kvacit sattāyāḥ sādhanam.	pradhāna-ādi-śabda-vācyasya eva kasyacid arthasya
PVin3_0009306	a-dr̥ṣya-ātmatā. nanv anena lakṣaṇena	pradhāna-puruṣa-ādayo 'py a-nityāḥ prasajanti.
PVin3_0007206	viśeṣaḥ sādhitō bhavet. sa hi dharmī	pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo
PVin3_0006806	sad-a-sattvaṃ cintayanti — kim ayaṃ	pradhāna-śabda-pratibhāsy artho bhāva-upādāno na
PVin3_0009102	praty a-śaktiḥ. trairūpya-a-siddhi-sandehe	prapattīnām a-sādhanam. jñāpako hi hetur yad-
PVin3_0002209	vāda-bādhāyām sva-bhāvān na nivartate.	prapadyamānaḥ ca anyas taṃ nāntariyakam īpsitaiḥ.
PVin3_0003011	iti. dharmi-vyavasthites tad-āśrayāt tat-	prabādhane 'dhikaraṇa-pratyastam-ayān na viśeṣa-
PVin3_0001907	eva. bhavaty eva śāstra-dr̥ṣṭam sādhyam, tat-	prabādhane ca hetu-pratijñayor doṣa ity eke.

PVin1_0004314	a-bhāvāt. upaplava-vāsanā-a-visandhi-doṣād a-	prabuddhasya apy an-āśvāsikaṃ vyavahāram
PVin1_0001902	smṛti-bījam ādhatte, tādrśa-darśanād asya	prabodho 'bhilāṣa-vāsanā-vivṛttir ato vṛttī ca.
PVin1_0001307	a-śeṣasya jagataḥ. abhipatann eva arthaḥ	prabodhayaty āntaraṃ saṃskāram. tena smṛtiḥ, na
PVin1_0000907	arthasya sāksād buddhāv an-upayogāt smṛti-	prabodhe ca upayuktatvān na asya an-upakāriṇo
PVin2_0004709	'pi kṛtā bhrānti-vyavasthitiḥ. maṇi-pradīpa-	prabhayor maṇi-buddhyā abhidhāvataḥ. mithyā-jñāna
PVin1_0000309	'stu. tad-bhāva-bhāva-an-upalabdhi tarhi	prabhava -a-bhāva-sādhane na anumānam, an-anvayāt.
PVin3_0006804	sad-a-sad-ubhaya-pratyaya-āhita-vāsanā-	prabhava iti tat-pratibhāsy-ākāra-adhyavasāya-
PVin2_0006701	te hi cetō-dharmatvena atīndriyatvāt sva-	prabhava -kāya-vāg-vyavahāra-anumeyāḥ syuḥ.
PVin2_0005203	rūpeṣu draṣṭavyam. artha-antara-sva-bhāvayoḥ	prabhava -tan-mātra-anubandha-siddhau kāraṇa-bhāva
PVin3_0006712	sva-lakṣaṇa-viśayāḥ, an-ādi-kāla-vāsanā-	prabhava -vikalpa-pratibhāsinam arthaṃ viśayatvena
PVin2_0009502	evam-rasāni vā rūpa-a-viśeṣād eka-śākhā-	prabhavatvād vā, upayukta-phala-vat. atra apy
PVin2_0004610	ca. tathā tayor a-bhāve taj-jam jñānam tat-	prabhavā vā bhāva-kāraṇa-pratipattiḥ. tathā sati
PVin2_0008804	api tathā-abhidhāne 'py asty eva sva-bīja-	prabhavāt sva-bhāva-bhedo hetu-sva-bhāva-bhedāt,
PVin3_0000504	'param api sāmārthya-āyātām abhyupagacchati,	prabhā -abhyupagame pradīpa-abhyupagama-vad iti
PVin2_0005904	anya-upalambhe tad-an-upalambha-siddheḥ.	prabhāvavato 'dhiṣṭhānāt sato 'py an-upalabdir
PVin2_0008901	rāse vanya-itarayor iva trapuṣayoḥ, kvacit	prabhāve sparśa-upayoga-sraṃsinyor iva haritakyōḥ.
PVin3_0005804	-saṃsiddhiḥ sva-bhāva-antar-gamād iyam. hetu-	prabheda -ākhyāne na darsīta-udāhṛtiḥ pṛthak. ity
PVin1_0001009	-prasāṅgāt. a-bhede ca atīta-an-āgata-vastu-	prabheda -grahaṇa-a-grahaṇa-ūha-an-ūha-artha-bhāva
PVin3_0004604	vyāvṛtṭe ca iti. tadvatām tat-saṅgrahād iti	prabheda -bāhyasya a-bhāvam āha, yam ayam vastu-
PVin3_0005503	-artham apy anumāne 'dhikriyate. tena iha	prabheda -mātram ākhyātām, lakṣaṇam tu tad eva.
PVin3_0013706	-virahāc ca, uttara-ābhāsātvena su-jñānāḥ.	prabhedaḥ punar āsām ānantyād a-śakya-nirdeśa iti
PVin3_0005508	sa tena a-vyabhicārī syād ity arthaṃ tat-	prabhedanam . saṃyogya-ādiṣu yeṣv asti pratibandho
PVin3_0010609	yathā catur-vidhaḥ sādharmaṇaḥ pakṣa-dharma-	prabhede nirdiṣṭaḥ. sandehe, yathā — a-sarva-
PVin3_0004301	apara-bhāvaḥ pratyukta iti. pakṣa-dharma-	prabhedena sukha-grahaṇa-arthaṃ hetu-prakaraṇasya
PVin3_0004606	asya hi dvayasya ekatra samuccayāt sarveṣu	prabhedeṣu saṃśayaḥ. uktam ca — vyāvṛtti-
PVin2_0007009	chva-māmsam ity eṣa na artha ity atra kā	pramā . prasiddho loka-vādaś cet tatra ko
PVin2_0004606	tasmīms tad-grahād bhrāntir api sambandhataḥ	pramā . sva-pratibhāse 'n-arthe 'rtha-
PVin3_0009709	anumāne. pramāṇena eva bādhanā tad-bhāva-	pramāṇa -a-pratītau vā kim abhivyakti-vādena.
PVin3_0000204	-cintāyām. na apy asya kaścīd viśeṣaḥ	pramāṇa -a-saṃvāde. saṃvāde vā na tat-siddham
PVin3_0006311	-antara-saṃsarge tasya a-bhāvāt. tasmād ayam	pramāṇa -antara-bala-utpanno 'n-akṣa-liṅga-āśrayo
PVin2_0009615	sa bhavan katham tad-a-bhāvam na gamayet.	pramāṇa -antara-bādhanān na ubhaya-vyavacchedaḥ.
PVin2_0009703	pramāṇam, bādha-sambhavāt. tathā anyatra api	pramāṇa -antara-bādha sambhavyeta. lakṣaṇa-yukte
PVin1_0000407	-itara-sāmānya-sthiter anya-dhiyo gateḥ.	pramāṇa -antara-sad-bhāvaḥ pratiṣedhāc ca kasyacit.
PVin1_0000302	na ca etac chabdānām asti iti katham na	pramāṇa -antaram. te tarhi tatra a-dṛṣṭāḥ kam
PVin3_0007809	-viśaye pratyakṣa-ādi-bādha asti, pramāṇasya	pramāṇa -antareṇa bādhyām tasya a-prāmānya-
PVin1_0003911	antara-ślokaḥ. bhavatu nāma yathā-darśanam	pramāṇa -ādi-vyavasthā, vijñapti-mātratāyām sā eva
PVin1_0000406	asti ity aparāḥ. tad a-yuktam, yasmāt	pramāṇa -itara-sāmānya-sthiter anya-dhiyo gateḥ.
PVin1_0004313	viśayam vyatirecayann upaplava-itarayoḥ	pramāṇa -itaratām brūyāt, viśeṣa-a-bhāvāt.
PVin2_0006509	kārya-upalambho yena anumīyeraṇ. na ca te	pramāṇa -traya-nivṛttāv api na santi iti śakyante
PVin3_0009707	a-siddham iti, na tat sarvatra anumāne,	pramāṇa -dṛṣṭasya pratijñayā 'siddhi-codanā-a-
PVin1_0003801	-ślokaḥ. katham punar a-sati bāhye 'rthe	pramāṇa -prameya-phala-sthitiḥ. uktam atra —
PVin3_0012202	-balena sapakṣa-a-sapakṣau vyavasthāpya	pramāṇa -pravartanam yuktam. evam hy āgama-siddha
PVin1_0003311	yuktam. atha kā iyam artha-samvid yā	pramāṇa -phalam. yad eva idaṃ pratyakṣam
PVin1_0003706	artha-vid eva kāryato draṣṭavyā. ata eva na	pramāṇa -phalayor viśaya-bhedāḥ. sva-bhāva-
PVin3_0005903	tasmāt kasyacit pratyakṣatāyām tat-	pramāṇa -balena dvau vikalpau bhavataḥ — idaṃ
PVin3_0006507	vā virodhaḥ, nitya-a-nityatva-vat.	pramāṇa -bādhanād vā api sa-apekṣa-dhruva-bhāva-
PVin3_0006701	sādhayati, bādha punas tata eva iti na	pramāṇa -bādhanād virodhaḥ. satyam, virodhi-
PVin3_0003409	pratijñā-vacanena darśaniyāḥ. sa ca yathā	pramāṇa -bādhyām na sambhavati, tathā ekatra
PVin3_0003611	pratyakṣasya apy evam-bhāvaḥ syāt. na ca	pramāṇa -lakṣaṇa-vyatirikto 'nyo 'sti viśeṣaḥ
PVin1_0000612	-bhāvayor liṅgayor anumāne 'pi tulya iti na	pramāṇa -lakṣaṇam anumānam na anveti. tatra
PVin3_0012609	na cet sva-viśaye pareṇa bādhyate. tad asya	pramāṇa -lakṣaṇam asti iti prameyo 'bhāvaḥ. na
PVin3_0007602	kaścīd viśeṣo 'sti iti nirloṭhitam etat	pramāṇa -vārttike. atha punar ubhaya-dharmaṃ
PVin1_0002712	-satya-darśana-vad yathā nirṇītam asmābhiḥ	pramāṇa -vārttike. kāma-śoka-bhaya-unmāda-caura-
PVin2_0009008	-antara-ākṣepa-an-ākṣepāv ity-ādi-prasaṅgaḥ	pramāṇa -vārttike nirṇītaḥ. tam asya sva-bhāvam
PVin2_0007004	vistareṇa ca ayam asmābhir vādaḥ	pramāṇa -vārttike pratiśiddha iti na iha
PVin3_0013712	-paricchedas tṛtiyāḥ. samāptaś ca ayam	pramāṇa -viniścayaḥ.
PVin3_0013711	eva bhāvo '-vibhāvita-dhiyā a-vidito janena.	pramāṇa -viniścaye para-artha-anumāna-paricchedas
PVin1_0004407	-kurvanti. tad api leśataḥ sūcitam eva iti.	pramāṇa -viniścaye pratyakṣa-paricchedaḥ prathamāḥ.
PVin3_0007103	śakyate, an-anvayāt. yathā āha —	pramāṇa -viśaya-a-parijñānād iti. so 'yam viśeṣo

PVin1_0002001	-kṣamam. ity antara-ślokaḥ. na ca idaṃ pūrva-	pramāṇa-viṣaya-grāhi, an-adhigata-viṣayatvāt
PVin3_0002812	kasyacid vitatha-arthatvāt tat-parihāreṇa	pramāṇa-viṣaya-parigraha-artham. kiṃ punar
PVin3_0002903	vyastah pramāṇābhyāṃ nirākṛto viparyaye	pramāṇa-vṛtter an-āśrayaḥ pratipramāṇasya.
PVin2_0004813	-bhedāt pramāṇayor viṣaya-bhedam āha, na	pramāṇa-vyāpāra-viṣaya-bhedāt. bheda ity apy asya
PVin3_0013101	nityaḥ śrāvaṇatvād iti. atra hi trayam a-	pramāṇakam abhyupeyam — vyatireki-śabdatva-
PVin3_0003304	tatas tad bādhakam iti. tat tarhi śāstram a-	pramāṇakam katham dharṃiṇaṃ pratiṣṭhāpayati.
PVin2_0008011	a-nityatā-sādhanād a-doṣaḥ, a-tad-rūpasya a-	pramāṇatayā a-siddher anvaya-vidhāna-a-yogāt. tad
PVin1_0000602	arthasya a-sambhave 'bhāvāt pratyakṣe 'pi	pramāṇatā. pratibaddha-sva-bhāvasya tad-dhetutve
PVin3_0003404	etat. puruṣa-icchā-kṛtā ca asya paripūrṇā	pramāṇatā. yadi sva-vacana-abhyupagama-virodhayoḥ
PVin2_0004712	anumāna-tad-ābhayoḥ. artha-kriyā-anurodhena	pramāṇatvam vyavasthitam. iti saṅgraha-ślokaḥ.
PVin3_0003211	-nimittam vān-mātra-vacane pratibandhaḥ. a-	pramāṇatvam śāstre 'pi tulyam iti tatra api
PVin3_0000601	prakāra eṣaḥ. na viparyaya-sādhanam, hetor a-	pramāṇatvāt. iha api yadi viparyayaṇa evam a-
PVin2_0007104	kalpane kiṃ nibandhanam. prasiddher a-	pramāṇatvāt tad-grahe kiṃ nibandhanam. utpādītā
PVin3_0000305	bhavit, tad-upagama āgamasya tyāga-aṅgasya a-	pramāṇatvena a-pratipatti-yogyatvāt. tad-upagamād
PVin3_0006402	nīlam etan na pītam iti. tasmān na tau	pramāṇam. a-dṛṣṭye niścaya-a-yogāt sthitir anyatra
PVin1_0000411	atipatati. tac ca a-siddham iti na kiñcit	pramāṇam a-pramāṇam vā 'nyatra anubhūta-
PVin3_0012607	prameyā vaktavyāḥ. na hi bhāva-viṣayam eva	pramāṇam, a-visamvāda-lakṣaṇatvāt pramāṇasya. tat
PVin3_0003701	yatas tad-viśeṣa-bahir-bhāvād a-	pramāṇam anumānam syāt. eka-saṅkhyā-vivakṣayā a-
PVin1_0000403	ātma-sambandham apekṣata iti na a-pratyakṣam	pramāṇam anumānād vyatiriktam asti. na a-
PVin1_0004405	-viveka-nir-malam an-apāyi pāramārthika-	pramāṇam abhimukhī-kurvanti. tad api leśataḥ
PVin1_0000405	anumānād vyatiriktam asti. na a-pratyakṣam	pramāṇam asti ity aparāḥ. tad a-yuktam, yasmāt
PVin3_0003203	-vacanena virodhaḥ, na śāstreṇa. tayor yasya	pramāṇam asti, tad aparasya bādhakam bhavati.
PVin1_0000201	nanv anyad api śabda-upamāna-ādikam	pramāṇam asti, pramāṇasya sato 'tra eva antar-
PVin1_0004401	apy an-āśvāsikam vyavahāram utpaśyann ekam a-	pramāṇam ācakṣita, aparām āsaṃsāram a-viśiṣṭa-
PVin2_0006516	iti cet, ata eva saṃśayo 'stu, bhaved vā	pramāṇam ity a-pratikṣepaḥ. tad atra keṣāñcit sva
PVin2_0006515	an-upalabdhi-mātram a-pramāṇam. bhāve kiṃ	pramāṇam ity cet, ata eva saṃśayo 'stu, bhaved vā
PVin3_0003311	sva-vāg-viruddham, yathā — na anumānam	pramāṇam iti. pratibandho 'pi katham a-pramāṇasya.
PVin3_0006210	eva a-bhāva-upalambhāt, tac ca sva-tantram	pramāṇam iti. sa tarhy a-bhāva-pratyayaḥ kuto
PVin2_0007313	tatra dvitīyā sad-vyavahāra-niṣedha-upayogāt	pramāṇam uktā. na tu vyatireka-darśana-ādāv
PVin3_0006312	'n-akṣa-liṅga-āśrayo 'n-upalambha-vikalpo na	pramāṇam. darśanam eva hi tat tathā utpannam,
PVin2_0010010	so 'nityam sva-bhāvam santam janayati iti	pramāṇam dṛṣṭāntena upadarśyate. tena ca
PVin1_0000408	pratiśedhāc ca kasyacit. sa khalu pratyakṣam	pramāṇam na anumānam iti bruvāṇaḥ kāsāñcij jñāna-
PVin1_0002108	-saṃvittir āviṣṭa-abhilāpā. sā pratyakṣam	pramāṇam. na eva sukha-ādayaḥ saṃvedana-rūpāḥ.
PVin2_0004608	apy artha-sambandhena tad-a-vyabhicārāt	pramāṇam. na hi sva-bhāvaḥ kāryam vā bhāva-kāraṇa
PVin2_0007401	-jñāpana-aṅgād a-pratīteḥ. prathamā tv atra	pramāṇam, niścaya-phaladvāt. tad-bhāva-mātra-
PVin3_0006510	virodhaḥ, yathā sa-apekṣa-dhruva-bhāvayoḥ.	pramāṇam punaḥ — na vināśa-niyatās tat-kāraṇa-
PVin3_0006611	eva virodhaḥ, a-niyamena niyama-bādhanaṭ.	pramāṇam pratiyoginam sādhayati, bādhā punas tata
PVin2_0005713	'pi tad-utpattes tad-a-vyabhicāriṇāv iti	pramāṇam pratyakṣa-vat. a-sattā-niścaya-phalo 'n-
PVin1_0002711	ādāv iva, tad a-vikalpakam a-vitatha-viṣayam	pramāṇam pratyakṣam, ārya-satya-darśana-vad yathā
PVin3_0003403	iti cet, katham punar upagama-a-viśeṣa ekam	pramāṇam bādhakam ca na aparām iti yat kiñcid
PVin2_0009507	anyatra apy a-bhāva-niyama-a-bhāvāt. vṛttam	pramāṇam bādhakam. a-vṛtta-bādhane sarvatra an-
PVin2_0009702	virodhāt. na tarhi idānīm a-darśanam	pramāṇam, bādhā-sambhavāt. tathā anyatra api
PVin2_0006515	-virodha-a-bhāvād atra an-upalabdhi-mātram a-	pramāṇam. bhāve kiṃ pramāṇam iti cet, ata eva
PVin1_0003102	artha-rūpatām. tasmāt prameya-adhigateḥ	pramāṇam meya-rūpatā. na hi kriyā-sādhanam ity
PVin1_0003010	sā hi jñānam, tac ca phalam iti kim idānīm	pramāṇam. yata iyaṃ prameya-adhigatir a-
PVin1_0000412	tac ca a-siddham iti na kiñcit pramāṇam a-	pramāṇam vā 'nyatra anubhūta-viṣayābhyo '-
PVin3_0006508	-bādhanaṭ vā api sa-apekṣa-dhruva-bhāva-vat.	pramāṇam vā yadi tattve bādhakam syāt tal-liṅgena
PVin1_0000604	pratyakṣam apy artha-a-visamvādād eva	pramāṇam. sa ca a-visamvādas tasmād ātma-lābhāt,
PVin2_0007101	paryanuyogataḥ. prasiddhiś ca nṛṇām vādaḥ	pramāṇam sa ca na iṣyate. tataś ca bhūyo 'rtha-
PVin1_0003308	-sanniveśī vyavahāraḥ. na api sannikarṣaḥ	pramāṇam, sarva-ātmanā sannikṛṣṭasya api kaiścid
PVin3_0003402	a-pramāṇasya bādhanaṭ. tena upagamāt	pramāṇam sarva-vastuṣu śāstram bādhakam eva iti
PVin1_0004402	iha vyavahāra-a-visamvāda-apekṣayā	pramāṇam. saṃvyavahārikasya ca etat pramāṇasya
PVin3_0006309	ca tasya eva tatra sāmartyam iti tad eva	pramāṇam syāt. tad-ākāra-niyama-sāmartyena aparā-
PVin1_0004301	-ātmatā ātmani. sā yogyatā iti ca proktaṃ	pramāṇam sva-ātma-vedanam. ity antara-ślokaḥ.
PVin2_0007302	arvāg-darśanasya ātma-pratyakṣa-nivṛtti-	pramāṇayatas tad-grahaṇa-yogyā-pratiśedho yuktaḥ,
PVin2_0006413	tasmād ayam ātma-upalambha-nivṛttim eva	pramāṇayan pratikṣipati. sā viprakṛṣṭeṣv apy asti,
PVin3_0003101	ity avaśyam evam-vidhe viṣaye śāstram	pramāṇayitavyam. katham idānīm na tirtha-snāna-
PVin3_0003705	ity uktam. na ca puruṣa-pratibhā-vaśāt	pramāṇayor lakṣaṇam ucyate, kiṃ tarhi vastu-
PVin2_0004813	ākārau yujyete. tad ālambana-viṣaya-bhedāt	pramāṇayor viṣaya-bhedam āha, na pramāṇa-vyāpāra-

PVin3_0003312
 PVin1_0002001
 PVin3_0012608
 PVin3_0007809
 PVin1_0003009
 PVin3_0003401
 PVin1_0004403
 PVin3_0013103
 PVin1_0000201
 PVin3_0012201
 PVin3_0003607
 PVin3_0003008
 PVin3_0003007
 PVin3_0002903
 PVin2_0009603
 PVin1_0000213
 PVin1_0000203
 PVin3_0003710
 PVin3_0003401
 PVin3_0009708
 PVin2_0007503
 PVin3_0002405
 PVin3_0002406
 PVin3_0000209
 PVin2_0010011
 PVin3_0003110
 PVin3_0007805
 PVin2_0008311
 PVin1_0003009
 PVin1_0003010
 PVin1_0003102
 PVin1_0003204
 PVin3_0003007
 PVin1_0003801
 PVin3_0012609
 PVin1_0003709
 PVin3_0004706
 PVin3_0012406
 PVin3_0012510
 PVin3_0004711
 PVin3_0007302
 PVin3_0012607
 PVin3_0005001
 PVin3_0005003
 PVin3_0005407
 PVin3_0005408
 PVin3_0005003
 PVin3_0005505
 PVin3_0005405
 PVin3_0008110
 PVin3_0004801
 PVin3_0004712
 PVin3_0010502
 PVin3_0013608
 PVin3_0008010
 PVin3_0004909
 PVin3_0004910
 PVin3_0004801
 PVin3_0010502

pramāṇam iti. pratibandho 'pi katham a-
 pramāṇa-viṣaya-grāhi, an-adhigata-viṣayatvāt
 eva pramāṇam, a-viśamvāda-lakṣaṇatvāt
 ca anumāna-viṣaye pratyakṣa-ādi-bādhā asti,
 -vijñāna-hetutva-vacanāt. kiṃ punar asya
 siddhir eva, na pratibandhaḥ, pramāṇena a-
 apekṣayā pramāṇam. sāmvyavahārikasya ca etat
 -sāmānyam indriya-gamyam nityam ca. ato 'sya
 api śabda-upamāna-ādikaṃ pramāṇam asti,
 syāt. na ca pareṇa tathā upagata ity a-
 -a-bhāvasya puruṣa-mātreṇa a-niścayāt, ataḥ
 — na santi pramāṇāni prameya-arthāni iti,
 udāharaṇam apy atra sadṛśam āha — na santi
 -vacanād vyasto hetor an-āśrayaḥ. vyastaḥ
 katham idānīm ātma-siddhiḥ. parasya apy a-
 'rthasya pratipattir anumānam iti dve eva
 asti, pramāṇasya sato 'tra eva antar-bhāvāt
 viṣayaṃ ca asyā nivedayīṣyāmaḥ. tad evaṃ
 prāmāṇyaṃ syāt siddhir eva, na pratibandhaḥ,
 -a-yogāt, an-adhikārāc ca śāstrasya anumāne.
 -bhāvasya svena sādhyā-dharmaṇa vyāptir yadi
 tad-arthaṃ yatnaḥ kriyate. so '-nivāritaḥ
 pravartamānaḥ kena nivartyate. nivārito vā
 iti cet, kasya ka āgamaḥ. bādhyamānaś ca
 iti pramāṇam dṛṣṭāntena upadarśyate. tena ca
 cintā. yac chāstraṃ vastu-bala-pravṛttena
 kiṃ tarhi vastu-bala-āyātā eva khalu vyāptiḥ
 evam anye 'pi sva-bhāva-hetavo yathā-svaṃ
 -vacanāt. kiṃ punar asya pramāṇasya phalam.
 ca phalam iti kim idānīm pramāṇam. yata iyaṃ
 enām na hi muktvā artha-rūpatām. tasmāt
 idam na iti su-vyavasthitā bhāvāḥ. tasmāt
 apy atra sadṛśam āha — na santi pramāṇāni
 kathaṃ punar a-sati bāhye 'rthe pramāṇa-
 bādhyate. tad asya pramāṇa-lakṣaṇam asti iti
 jñānasya hetur artho 'pi ity arthasya iṣṭā
 sādhana-sāmarthya-vighātāt. tathā hi na
 eva prāṇa-ādih. sādharmaṇam api khalu
 tasmān na hetuḥ kaścīd anvayī nāma. na ca
 vā. ta ete nava pakṣa-dharmā nirdiśyante —
 eva sā. katham a-bhāvo jñeya-abhidheya-
 yathā kathañcid apy anena a-sato niścinvatā
 -vṛtti kāryam. na hy a-nityā ity eva sarve
 dvidhā vartate. katham idam avagamyate —
 sambhāvyyate, kāraṇa-dharma-darśanāt. ataḥ
 a-nitya-sva-bhāva-kāraṇa-kāryam iti siddham.
 -an-antara-bhāvi-jñānam a-nitya-kāryam iti.
 tena eva ca sadṛśam udāharaṇam āha,
 artha-antaratve ca doṣāt. na ca asya
 iti. tasmād evam eva hetur gamakaḥ — yaḥ
 -anantariyakatvān nityaḥ, a-nityatvād a-
 nityaḥ, kṛtakatvād a-nityaḥ, a-nityatvāt
 -vyavasthāpana-nītir anusartavyā. a-nityaḥ
 — dharmi-viśeṣaṇatvena upādānād a-nityaḥ
 anvaya-mukhena hetur gamakaḥ, a-nityatvād a-
 iti darśana-arthaṃ a-nityaḥ kṛtakatvāt
 ca iti dvau hetū, nityaḥ kṛtakatvāt
 nityatvād a-prayatna-anantariyakaḥ, a-nityaḥ
 a-nityaḥ prayatna-anantariyakaḥ śabdaḥ,

pramāṇasya. ata eva tulya-kakṣatvāt. yadi hi
 pramāṇasya, anyathā ca atiprasaṅgāt, a-bhraṣṭa-
 pramāṇasya. tat sad-a-satī tad-bhāvena
 pramāṇasya pramāṇa-antareṇa bādhyāyām tasya a-
 pramāṇasya phalam. prameya-adhigatiḥ. sā hi
 pramāṇasya bādhanāt. tena upagamāt pramāṇam sarva
 pramāṇasya rūpam uktam, atra api pare mūdhā
 pramāṇasya vṛtṭiḥ. tan na etad vastu-bala-āyātām
 pramāṇasya sato 'tra eva antar-bhāvāt
 pramāṇād abhyupagamāt tathā eva bhavati,
 pramāṇān niścaya-abhidhānād anumāna-viṣaye
 pramāṇānām a-bhāve śāstra-sva-vacanayor a-yogāt.
 pramāṇāni prameya-arthāni iti, pramāṇānām a-bhāve
 pramāṇābhyāṃ nirākṛto viparyaye pramāṇa-vṛtṭer an
 pramāṇikā nairātmya-siddhiḥ. abhyupagamena ca sa-
 pramāṇe, anyathā-pratipatty-a-yogāt. na vai
 pramāṇe eva sadṛśa-ātmanā.
 pramāṇe bādhave bruvāṇas tato niścayam āha. tataḥ
 pramāṇena a-pramāṇasya bādhanāt. tena upagamāt
 pramāṇena eva bādhave tad-bhāva-pramāṇa-a-
 pramāṇena niścīyate, tadā gamakaḥ, a-niścīyāyām
 pramāṇena pravartamānaḥ kena nivartyate. nivārito
 pramāṇena vācā kena pravartyate. samaya-lakṣaṇa-
 pramāṇena sa katham āgamaḥ. riktasya jantor
 pramāṇena sādhyā-dharmasya tan-mātra-anubandho
 pramāṇena sva-vacanena ca a-bādhitam dṛṣya-a-
 pramāṇair upadarśyate — sarvaṃ kṛtakam a-nityam
 pramāṇaiḥ siddha-tan-mātra-anubandha eva sādhyā-
 prameya-adhigatiḥ. sā hi jñānam, tac ca phalam
 prameya-adhigatir a-vyavahānā tattvaṃ
 prameya-adhigateḥ pramāṇam meya-rūpatā. na hi
 prameya-adhigateḥ sādhanam meya-rūpatā. sādhave
 prameya-arthāni iti, pramāṇānām a-bhāve śāstra-
 prameya-phala-sthitiḥ. uktam atra — yathā-
 prameyo '-bhāvaḥ. na eva a-bhāvaḥ kaścīd,
 prameyatā. yathā kathañcit tasya artha-rūpaṃ
 prameyatva-ādiṣv api viparyaya-prāptir asti,
 prameyatvam a-saṃskṛta-apavādinō '-saty anvaya-a-
 prameyatvasya vipakṣe 'nvaya-a-yogaḥ. tri-vidho
 prameyatvān nityaḥ, kṛtakatvād a-nityaḥ, a-
 prameyatvaiḥ so 'pi siddha eva. tat kim idānīm
 prameyā vaktavyāḥ. na hi bhāva-viṣayam eva
 prayatna-an-antara-bhāvi-jñāna-kārya-ārambhiṇaḥ.
 prayatna-an-antara-bhāvi-jñānam a-nitya-kāryam
 prayatna-an-antara-bhāvi-jñānam a-nitya-sva-bhāva
 prayatna-an-antaram jñānam prak sato niyamena na.
 prayatna-an-antaram jñānasya prak sato niyamena a-
 prayatna-an-antaram vyakti-janmanos tathā-
 prayatna-an-ārambha-virāme kadācid upalambhaḥ.
 prayatna-anantariyaḥ so '-nitya eva iti nitya-
 prayatna-anantariyakaḥ, a-nityaḥ prayatna-
 prayatna-anantariyakaḥ, kṛtakatvān nityaḥ, sa-
 prayatna-anantariyakaḥ śabdaḥ, prayatna-
 prayatna-anantariyakaḥ śabdaḥ prayatna-
 prayatna-anantariyakatvasya a-gateḥ. mā bhūd ato
 prayatna-anantariyakatvāc ca iti dvau hetū,
 prayatna-anantariyakatvāc ca iti viruddhau dvau
 prayatna-anantariyakatvāt, nityo '-sparsatvād iti.
 prayatna-anantariyakatvād ity eṣa katham na

PVin3_0008110 vyatireka-vyāptāv asti, yathā — a-nityaḥ
 PVin3_0013609 a-nityaḥ prayatna-anantariyakāḥ śabdāḥ
 PVin3_0004713 sa-ātmakam jīvac-chariram prāṇa-ādimattvāt,
 PVin3_0011207 viruddho 'siddhau ca, yathā kṛtakatva-
 PVin3_0008104 vipakṣe ca kvacid a-bhāvāt, yathā —
 PVin3_0010508 -bhedād aṅga-aṅgitā iṣyate. yathā a-nityaḥ
 PVin3_0010508 iṣyate. yathā a-nityaḥ prayatna-utthaḥ
 PVin3_0005305 syāt, tasya pracyuteḥ, apekṣyāc ca prayatnāt
 PVin3_0005004 antaram jñānasya prāk sato niyamena a-yogāt,
 PVin3_0005310 sarvasya tatra a-kiñcit-karatvāt. etena
 PVin3_0005305 etan na syāt, tasya pracyuteḥ, apekṣyāc ca
 PVin3_0006102 hi sparśa-viśeṣa-upalambhāt saty a-sati vā
 PVin2_0005212 niścita-vyāptikam ekam api rūpaṃ
 PVin3_0006408 ślokau. tasyaḥ svayaṃ prayogeṣu sva-rūpaṃ vā
 PVin3_0006411 an-upalabdhir yadā svayam a-bhāva-sādhanāya
 PVin3_0006501 pratiśedhya-artha-bādhaka-rūpa-upanyāsenā vā
 PVin3_0006411 -sādhanāya prayujyate, tadā sva-rūpeṇa vā
 PVin2_0006811 jñāpana-icchā, tayā artha-jñāpanāya
 PVin1_0001703 śabda-vikalpāḥ. artha-pratipattaye ca śabdāḥ
 PVin3_0013606 artha-apahnave śabda-prayoga-a-sambhavāt.
 PVin3_0013606 nāma pratijñā-doṣaḥ, artha-apahnave śabda-
 PVin2_0005211 a-doṣa ity a-vācyam eva tṛtīyaṃ rūpaṃ syāt.
 PVin2_0007512 ca. na anayor vastutaḥ kaścid bhedo 'nyatra
 PVin3_0011307 tad-viparyaya-sādhano viruddho 'py eka eva.
 PVin2_0006404 -viruddha-siddhiḥ prāg eva nirdiṣṭā iti iyaṃ
 PVin2_0010111 iti sa tat-tad-viruddha-ādy-a-gati-gati-
 PVin2_0006203 sā iyaṃ pratiśedha-viśayā an-upalabdhīḥ
 PVin2_0005309 te tv ekena api vākyena śakye darśayitum iti
 PVin2_0007211 -vyabhicāra-a-siddhyā a-niścita-artham. nanu
 PVin3_0006703 uktam, yathā ayam eva an-antara-udāhṛtaḥ
 PVin3_0012913 -āder iva ghaṭa-ādibhir iti. dvitīyo 'pi
 PVin3_0006702 virodhāt. tad-upanyāsenā an-upalabdheḥ
 PVin2_0005213 -āpattya dvitīyaṃ gamayati iti. ata ekasya
 PVin3_0006711 tathā hetur na tasya eva a-bhāvāḥ śabda-
 PVin2_0007511 uktam veditavyam. dvi-vidho hi hetuḥ
 PVin3_0007612 pratipatteḥ, tan-mātra-prayojanavāc chabda-
 PVin3_0000802 vyabhicāraḥ. etena mad-upagama-ādayo hetu-
 PVin3_0010813 pūrva-uktāc ca an-upalabdhī-lakṣaṇād idṛśāṃ
 PVin2_0004512 upamāna-sādhyā-tad-āvṛtti-vacanānāṃ ca
 PVin3_0006906 tasya buddhāv upasthāpanāya śabda-
 PVin3_0006802 yathā-pratibhāsi-vastu-pratipādana-samihā-
 PVin2_0007212 anubandhaḥ siddhaḥ śabdānām, a-sati viśaye '-
 PVin3_0006706 syāt. tad-artha-pratiśedhe dharmi-vācino '-
 PVin3_0002804 a-vyabhicārī vā hetur asti. sa-dvitīya-
 PVin2_0005011 kriyayā ca saha-uditaḥ. vivakṣāto '-
 PVin2_0007601 anumāne vibhajya ucyate. sādharmyeṇa api hi
 PVin2_0006911 ca bhāvāt, viśeṣa-antara-dṛṣṭāv anyathā
 PVin3_0001405 ca dṛṣṭānta-ādi-doṣaḥ. etena sa-dvitīya-
 PVin3_0010411 -eka-deśatvād ity-ādayaḥ. anayā diśā sarva-
 PVin3_0006408 sādhanāt. ity antara-ślokau. tasyaḥ svayaṃ
 PVin3_0010911 vyavahāra-saṅkareṇa sarveṣāṃ vyabhicārāt.
 PVin3_0004304 'pi sad-a-sad-dvi-vidhatvataḥ. pakṣo dharmī.
 PVin3_0007612 yathā-saṅketam pratipatteḥ, tan-mātra-
 PVin2_0004907 proktam liṅgaṃ bheda-a-pratiṣṭhiteḥ. yat-
 PVin2_0005413 na vartate. jagaty anena nyāyena nañ-arthaḥ
 PVin3_0002709 vā prativādināḥ, anyathā '-sambaddha-
 PVin2_0006503 āśritya pravartate, anyathā a-sambaddha-
 PVin3_0003002 tad-vacanāṃ na antareṇa artha-tathā-bhāvaṃ
 PVin2_0006503 puruṣa-artha-sādhanam kañcid upāyam āśritya

prayatna-anantariyakatvād iti. tasmād evam eva
 prayatna-anantariyakatvād iti pratijñā-artha-eka-
 prayatna-anantariyakatvān nityaḥ, a-nityatvād a-
 prayatna-anantariyakatve nityatva-sādhane, tayoh
 prayatna-anantariyako 'nityatvād iti. na bhavati,
 prayatna-utthaḥ prayatna-utthatayā dhvaniḥ. pakṣa
 prayatna-utthatayā dhvaniḥ. pakṣa-aṅgatve 'py a-
 prayatna-saṃskṛtād indriyād anyato vā sva-bhāva-
 prayatnasya āvaraṇa-indriya-śabdeṣv an-upayogāt.
 prayatnasya indriya-śabda-upayogāt sāphalyam
 prayatnāt prayatna-saṃskṛtād indriyād anyato vā
 prayatne sañcarati me hasta iti bhavati, tata eva
 prayuktam artha-āpattya dvitīyaṃ gamayati iti.
 prayujyate. artha-bādhana-rūpaṃ vā bhāve bhāvād a
 prayujyate, tadā sva-rūpeṇa vā prayujyate, yathā
 prayujyate, yathā — na atra śīta-sparśo 'gner
 prayujyate, yathā — na asti iha dhūmo 'n-
 prayujyanta iti tais tadvantaḥ syuḥ kāya-vijñāpty
 prayujyante. na ca indriya-artha 'nvayī, yataḥ
 prayuñjāno 'rtham upasthāpayati, apahnute ca iti
 prayoga-a-sambhavāt. prayuñjāno 'rtham
 prayoga-darśana-arthatvād a-doṣaḥ — anvaya-
 prayoga-bhedāt. tad-darśanāt svayam api
 prayoga-bhedāt tu tad-bhedāḥ, kvacid ukti-
 prayoga-bhedād daśa-vidha-an-upalabdhīḥ. iṣṭam
 prayoga-bhedena an-eka-prakāra uktaḥ. sva-artha-
 prayoga-bhedena caturdhā bhavati. viruddha-siddhyā,
 prayoga-samāsa ucyate na rūpa-samāsaḥ. tathā hy
 prayoga-sāmarthyād eva artha-anubandhaḥ siddhaḥ
 prayogaḥ. atha yad idaṃ na santi pradhāna-ādayo
 prayogaḥ — na sarva-gataṃ sāmānyam, upalabdhī-
 prayogaḥ syād iti darśana-artham etad uktam, yathā
 prayogaḥ syād iti. nanu śrāvaṇatvaṃ vyatireky apy
 prayogataḥ. na ete śabdāḥ sva-lakṣaṇa-viśayāḥ, an
 prayogataḥ sādharmyavān vaidharmyavāmś ca. na
 prayogasya. iṣṭa-a-viśeṣād ubhayatra-a-pratiti-
 prayogā vyākhyātāḥ, āgama-siddhāś ca. vacanasya
 prayogaṇām sandeha-hetutvam unneyam. rāga-ādinām
 prayogāt tatra sva-arthaṃ tri-rūpāl liṅgato 'rtha
 prayogāt, tad-a-bhāve tad-a-yogāt. kiṃ ca, sad-a-
 prayogāt, tad-ākāra-vikalpa-jananāc ca. na ca
 prayogāt. yuktam etat, kiṃ tu tathā prasiddhāv
 prayogād abhidhānasya, tasya pratiśedhāt, nir-
 prayogāś ca pratyuktaḥ. śāstra-āśraye 'pi
 prayoge 'pi tasya artha 'yam pratiyate.
 prayoge 'rthād vaidharmya-gatiḥ, a-sati tasmin
 prayoge viparyayāt, yathā-darśana-pratīter
 prayogeṣu nir-anvaya-doṣo vyākhyātaḥ, yathā —
 prayogeṣu vacana-parāvṛtti-kṛtam vibhramam utsṛjya
 prayogeṣu sva-rūpaṃ vā prayujyate. artha-bādhana-
 prayojana-a-bhāvād a-vyāhāra iti cet, na, para-
 prayojana-a-bhāvād an-upacāra iti cet, na, sarva-
 prayojanavāc chabda-prayogasya. iṣṭa-a-viśeṣād
 prayojanā hy arthā jñātum iṣṭāḥ, tad-viparyaya-
 pralayaṃ gataḥ. deśa-kāla-niśedhāś ced yathā asti
 pralāpa eva ayam ity an-avadheyāḥ syāt. dvayor an
 pralāpasya a-prāmānyāt. tatra ca prakaraṇe bahavo
 pravartata iti kāryam tasya. sa sva-kārya-
 pravartate, anyathā a-sambaddha-pralāpasya a-

PVin1_0001809	-bhāvīnaḥ. smaraṇād abhilāṣeṇa vyavahāraḥ	pravartate. artha-ālocana-mātre 'pi pratyakṣe
PVin1_0001807	sukha-duḥkha-sādhanayoḥ prāpti-parihārāya	pravartate. na ayam doṣaḥ, yasmāt tad-dṛṣṭāv eva
PVin3_0003413	yatra an-āsrīte kasmimścit samaye na	pravartate vicāraḥ, so 'vaśyam āśrayaṇīyaḥ,
PVin2_0007308	-phalaḥ, upalabdhi-pūrvakatvāt teṣām. anyāḥ	pravartana-phalas tan-nimittasya darśanāt.
PVin2_0005801	-niścaya-phalo 'n-upalambhaḥ a-sad-vyavahāra-	pravartana-phalo 'n-upalambhas tad-a-vyabhicāri,
PVin2_0007309	an-upalambho 'saj-jñāna-śabda-vyavahāra-	pravartana-phalo 'pi, viśaya-darśanena
PVin3_0012202	sapakṣa-a-sapakṣau vyavasthāpya pramāṇa-	pravartanaṃ yuktaṃ. evaṃ hy āgama-siddha ātmā
PVin2_0005810	pratipādayati ca, viśaya-pradarśanena samaye	pravartanāt, yathā – gaur ayam sāsna-ādi-
PVin2_0004607	sva-pratibhāse 'n-arthe 'rtha-adhyavasāyena	pravartanād bhrāntir apy artha-sambandhena tad-a-
PVin3_0005703	tat-kāryatve 'pi dhī-dhvanī. na hy eṣa	pravartaniyo vyavahāro yena a-niyataḥ syāt, kiṃ
PVin3_0009205	siddham eva iti cet, icchātaḥ śabdāḥ	pravartante. na tad-vaśād vastu-sthitiḥ,
PVin1_0000110	ca iti. na hy ābhyām arthaṃ paricchidya	pravartamāno 'rtha-kriyāyām viśamvādyate. nanv
PVin3_0002405	yatnaḥ kriyate. so 'nivāritaḥ pramāṇena	pravartamānaḥ kena nivartyate. nivārito vā
PVin3_0006911	yathā-tattvaṃ ca a-samihitatvāt. tasmād ayam	pravartamānaḥ sarvadā sad-a-sac-cintāyām
PVin2_0006502	śāstrasya kvacid an-adhikārāt. śāstraṃ hi	pravartamānaṃ puruṣa-artha-sādhanam kañcid upāyam
PVin1_0000410	tal lakṣaṇam vyāptyā kathayed yathā-upadeśam	pravartamānasya a-vipralambha-arthaṃ. tad yathā-a
PVin3_0002406	nivartyate. nivārito vā pramāṇena vācā kena	pravartyate. samaya-lakṣaṇa-āhita-bhedasya
PVin2_0008813	api. kṛtrima-a-kṛtrimāṇām iva maṇi-muktā-	pravāla-ādinām. kvacit puṣpe bhedo nila-itara-
PVin3_0007803	ubhaya-dharmaś ca. na hi pakṣa-vipakṣa-	pravibhāga-apekṣayā hetor a-vyabhicāraḥ,
PVin2_0007815	tasmān na atra kaścīd dhetoḥ sva-bhāva-	pravibhāgaḥ. tad-a-bhāvāt phalasya api na asti
PVin2_0007502	utpattiḥ. anayā diśā anye 'pi sva-bhāva-hetu-	pravibhāgā draṣṭavyāḥ. tasya ca sva-bhāvasya
PVin3_0008707	sambandhā janakasya eva upayoga-viśeṣa-vaśāt	pravibhāgena kārya-kāraṇa-bhāvād vyavasthāpyante.
PVin3_0003001	ātmā aparo vā yathā-artha-darśana-	pravṛtta-vāg-abhimata āptaḥ. tad-vacanaṃ na
PVin3_0008408	tatra api hetur eva tathā-bhūto 'numīyate.	pravṛtta-śakti-rūpa-upādāna-kāraṇa-saha-kāri-
PVin3_0013012	-a-vyabhicāri. tad ayam abhyupagama-bala-	pravṛttaḥ. ācāryeṇa punar diṅ-mātra-darśanāya
PVin3_0012804	'vyabhicāri. tasmād a-vastu-darśana-bala-	pravṛttam āgama-āśrayam anumānam āśritya tad-artha
PVin1_0001103	ca iyaṃ viśeṣaṇa-ādi-vikalpa-utthāpitā sati	pravṛttā api samagra-sāmagrikā punar icchayā
PVin3_0002404	na arthaṃ kañcana puṣṇāti. śāstreṣv icchayā	pravṛtṭy-artha iti cet, kutaḥ punar iyaṃ śaikā,
PVin2_0006611	'tiśayo yadi. sarva eva āgamam an-āgamam vā	pravṛtṭi-kāmo 'nveṣate prekṣā-pūrva-kāri, na
PVin3_0008412	na rasaḥ. tad eva ca rūpa-upādāna-hetūnām	pravṛtṭi-kāraṇam. sā api rasa-upādāna-kāraṇa-
PVin3_0004511	ekatra bhāve ca pratīti-sādhanā-a-bhāvāt	pravṛtṭi-nivṛtṭyoḥ saṃśayād eva saṃśaya-hetuḥ,
PVin2_0007305	sarvatra. pravṛtṭer buddhi-pūrvatvāt so '-	pravṛtṭi-phalo mataḥ. so 'yaṃ viprakṛṣṭa-viśayaḥ
PVin2_0004504	śabdasya viśeṣa-a-bhāvād iti cet, na,	pravṛtṭi-bhedāt. artho hi līnginaṃ gamayati, tal-
PVin2_0006002	sa ca ayam an-upalambhaś catur-vidhaḥ.	pravṛtṭi-bhedāt. yāvān kaścīd pratīṣedhaḥ sa
PVin3_0008501	-upādāna-kāraṇa-pravṛtṭi rūpa-upādāna-kāraṇa-	pravṛtṭi-saha-kāriṇī. tasmād yathā-bhūtād dheto
PVin3_0006812	-eka-tānatve śabdānām a-nibandhanā. na syāt	pravṛtṭir artheṣu darśana-antara-bhediṣu. atīta-a
PVin3_0003101	'dhikāraṇa-pratyastam-ayān na viśeṣa-cintā-	pravṛtṭir ity avaśyam evaṃ-vidhe viśaye śāstraṃ
PVin2_0006612	tasya puruṣa-parīkṣayā pravṛtṭāv a-	pravṛtṭir eva, tathā-bhūtasya jñātum a-śakyatvāt.
PVin3_0003004	uktam. yathā ātmano 'prāmāṇye vacanasya a-	pravṛtṭiḥ, tathā śāstra-an-āśraye tat-prasiddhe
PVin3_0000201	prāmāṇya-a-bhāvāt. prāmāṇye vā na anumāna-	pravṛtṭiḥ syāt, vacana-mātreṇa artha-siddher hetv
PVin3_0008412	pravṛtṭi-kāraṇam. sā api rasa-upādāna-kāraṇa-	pravṛtṭi rūpa-upādāna-kāraṇa-pravṛtṭi-saha-kāriṇī.
PVin3_0007807	tasya gamakaḥ syāt, na anyathā. puruṣa-	pravṛtṭer a-vastu-pāratantryāt. yaṃ hi puruṣaḥ
PVin3_0001004	iti tad eva sādhanam. a-khyāpīte viśaye hetu-	pravṛtṭer a-sambhavād viśaya-khyāpanād eva
PVin2_0005506	sambaddhaḥ khyāty-a-bhāve 'pi tādrṣaḥ. śabda-	pravṛtṭer asti iti so 'pi iṣṭo vyavahāra-bhāk.
PVin3_0000803	-siddhāś ca. vacanasya vaktur icchā-mātreṇa	pravṛtṭeḥ. kalpanā-āgamayoḥ kartur icchā-mātra-
PVin1_0001012	grāhiṇas tathā-pratipatty-a-yogād a-viśaye '-	pravṛtṭer jāty-ādi-sambandha-atīta-śabda-vyavahāra
PVin3_0013704	sādhanā-dūṣaṇa-lakṣaṇa-jñānād eva a-viśaye '-	pravṛtṭeḥ, pratipatter a-pratibandhāt,
PVin2_0007305	ca sarvam evam ity a-pratīṣedhaḥ sarvatra.	pravṛtṭer buddhi-pūrvatvāt so 'pravṛtṭi-phalo
PVin3_0001001	-mātrād api saṃśaye pratipakṣa-hetu-vacana-	pravṛtṭeḥ sambhavāt tad api tena saha sādhanam
PVin3_0009204	na caitanyam abhyupeyāt. maraṇa-śabda-	pravṛtṭeḥ siddham eva iti cet, icchātaḥ śabdāḥ
PVin3_0003110	-prāyā cintā. yac chāstraṃ vastu-bala-	pravṛtṭena pramāṇena sva-vacanena ca a-bādhitam
PVin3_0000909	sādhanam iṣṭam upacāreṇa. tato hetu-vacana-	pravṛtṭes tad api śaktam eva iti cet, saṃśayena
PVin3_0000910	eva iti cet, saṃśayena jijñāsoḥ prakaraṇa-	pravṛtṭes teṣv api prasaṅgaḥ. vipakṣa-vacana-
PVin2_0006612	-kāri, na vyasanena. tasya puruṣa-parīkṣayā	pravṛtṭāv a-pravṛtṭir eva, tathā-bhūtasya jñātum
PVin1_0000409	iti bruvāṇaḥ kāsāñcij jñāna-vyakṛtīnām	pravṛtṭtau saṃvādaṃ viśamvādaṃ ca upalabhya tal
PVin3_0002006	tad-bhāva-a-parityāgād arthasya icchā-	pravṛtṭyōr a-virāma-prasaṅgāt. tasmād iyaṃ
PVin2_0008808	-tulya-rūpānām kārya-dravyānām tulyam, yathā	pravṛddhayoḥ kadalyoḥ kanda-udbhavaḥ. yatra tu
PVin1_0002306	-vat. cetanāś ca api vedyatvād a-tad-rūpa-a-	pravedanāt. cetanāś ca ete sukha-ādayaḥ
PVin3_0003108	-ādinām pāpa-śodhana-vādaṃ bād hate, nidāna-a-	praśamanena nidānino 'vicchedāt, madhura-śītala-

PVin3_0013702	-bhavanti iti cet, āsām api parasparam eṣa	prasaṅga ity ekam eva kiñcit sāmānya-lakṣaṇam
PVin3_0008004	tadā na virodha-vyabhicārāv iti na ayam	prasaṅga iti. eṣa dvi-vidho hetuḥ sva-bhāva-
PVin2_0008501	vinā na bhavanti. aṃsena janya-janakatva-	prasaṅga iti cet, na, taj-janya-viśeṣa-grahaṇe
PVin1_0002211	hetu-sāmyāt sukha-ādi-bheda-a-bhāva-	prasaṅga iti cet, na, tasyāḥ sāmāgyā eva antara-
PVin2_0009705	pratyakṣa-anumāna-virodha-darśanād an-āsvāsa-	prasaṅga iti cet, na, yathā-ukte 'bhāvāt.
PVin3_0002609	abhisambandhān mā bhūn nirdeksyamāṇe 'pi	prasaṅga iti tad-vyavaccheda-artham āha. tena an-
PVin3_0000603	kartum, caitanyena anayor virodha-a-siddheḥ	prasaṅga-viparyaya-sādhanayor a-gamakātāt. ekasya
PVin1_0003412	-vat. ekasya ca āvaraṇe sarvasya āvaraṇa-	prasaṅgaḥ, a-bhedāt. na vā kasyacid āvaraṇam ity
PVin1_0003414	'py an-āvṛtatvāt prāg-vad asya darśana-	prasaṅgaḥ. avayava-dvāreṇa tad-darśanād a-dṛṣṭa-
PVin3_0009411	a-niṣpatteḥ. a-bheda eva atitarām a-kramatva-	prasaṅgaḥ, eka-ātmatva-vat. kāryatvād eva a-bheda
PVin1_0003503	a-śakyatvāt sarvadā ca asya a-darśana-	prasaṅgaḥ. katipaya-avayava-pratipattau darśane
PVin3_0007209	siddhena kiñcit. nanv evam agny-ādiṣv api	prasaṅgaḥ. tatra api hi na agni-sattāyām kaścid
PVin2_0009112	bhāve tad-an-upayogād a-pracyutir iti pūrvaḥ	prasaṅgaḥ. tan na a-vināśa-sva-bhāve bhāve tad-
PVin2_0006713	nityam syāt. apekṣāyām ca pūrva-vat	prasaṅgaḥ. tasmāt kādācitkaḥ śabdasya upalambha-
PVin3_0011102	vacanam anumāpayet. nanv atra apy eṣa tulyaḥ	prasaṅgaḥ — na ātmani darśanena anumānam iti.
PVin2_0007905	caramasya tarhi kṣaṇasya an-upākhyatā-	prasaṅgaḥ. na, sattva-saṅkhyāta-kṣaṇa-antara-an-
PVin3_0011812	sa-ātmakam jīvac-charīram, prāṇa-ādi-viraha-	prasaṅgaḥ, nairātmīyād ghaṭa-ādi-vad iti, tad apy
PVin2_0009008	bheda-antara-ākṣepa-an-ākṣepāv ity-ādi-	prasaṅgaḥ pramāṇa-vārttike nirṇītaḥ. tam asya sva
PVin1_0001010	-ūha-an-ūha-artha-bhāva-apekṣa-an-apekṣa-ādi-	prasaṅgaḥ. mano-vijñāna-abhisamskṛtam indriya-
PVin3_0000404	a-yuktam eva. yas tu para-parikalpitaiḥ	prasaṅgaḥ, yathā — deśa-kāla-avasthā-viśeṣa-
PVin3_0010009	siddhiḥ, sa prāg eva nirdiṣṭa iti pūrva-vat	prasaṅgo vācyaḥ. anvaya-a-siddhi-vacane 'pi, na
PVin3_0000910	jijñāsoḥ prakaraṇa-pravṛttes teṣv api	prasaṅgaḥ. vipakṣa-vacana-mātrād api samśaye
PVin3_0009905	-pratipādanam. dharminas tu sva-sādhane 'yam	prasaṅgaḥ. sarva-bhāveṣu dharmi-dharma-bheda-a-
PVin3_0004805	iti. nanv etasminn a-sapakṣe hetv-a-bhāva-	prasaṅgaḥ, sarvasya anya-dharma-yogāt. na bhavati,
PVin1_0001604	ca sādharmaṇatvād anya-buddher apy anumāna-	prasaṅgaḥ. siddhe 'pi hi liṅge '-siddhayā buddhyā
PVin3_0002111	parihāryam na ca anyeṣām an-avasthā-	prasaṅgataḥ. kena iyam sarva-cintāsu śāstram
PVin3_0008901	kāryatve '-bhāva-a-yogāt, pūrva-vat-	prasaṅgāc ca. tasmād bhāva-kriyā-pratiśedha eṣa
PVin1_0001008	ca indriya-mano-vijñānayor a-bheda-	prasaṅgāt. a-bhede ca atīta-an-āgata-vastu-
PVin3_0006302	-a-bhāvāt tan-mātra-bhāvino nityam bhāva-	prasaṅgāt. an-apekṣatvāt, apekṣāyā viśeṣa-
PVin1_0003613	vyavasthitiḥ, sarva-jñānānām eka-ākāratva-	prasaṅgāt. an-eka-ākārās tu vijñaptayaḥ, yena
PVin1_0001311	pratipuruṣam arthānām ātma-bhedaḥ, nairātmīya-	prasaṅgāt, ātma-sthiter a-bhāvāt. tasmād ayam a-
PVin1_0000813	tasyā a-tat-kṛtatve tan-nāma-a-grahaṇa-	prasaṅgāt. tataḥ smṛtyā vyavadhānān na artha-
PVin3_0007701	iṣṭa-a-viśeṣād ubhayatra-a-pratīti-	prasaṅgāt. tato 'pi pratīteḥ samāśrayāt. tasya
PVin1_0003004	-van mano-bhrānter akṣa-vikṛtāv api nivṛtti-	prasaṅgāt, tathā akṣa-vikāra-nivṛttāv apy a-
PVin2_0008607	dṛṣṭa-ākāra-vijātiyād bhavati, a-hetutva-	prasaṅgāt. tathā ca nityam sattvam a-sattvam vā a
PVin3_0006001	-viśeṣābhyām tat-siddhiḥ, sarva-a-pratipatti-	prasaṅgāt. tasmāt —viśiṣṭa-rūpa-anubhavād anyā
PVin3_0009106	a-pratibandhāc ca, sarvataḥ sarva-pratipatti-	prasaṅgāt. tasmāt pratipādyā-pratipādayor a-
PVin1_0000801	tan-niyojanāt, tato 'rthānām a-pratīti-	prasaṅgāt. tasmād ayam upanipatya vijñānam
PVin3_0001611	a-doṣa iti cet, na, anyatara-grahaṇena a-	prasaṅgāt. tasmād idam anyatara-grahaṇam eka-
PVin1_0003005	tathā akṣa-vikāra-nivṛttāv apy a-nivṛtti-	prasaṅgāt. tasmād indriya-jam apy etad bhrānter a
PVin3_0002006	arthasya icchā-pravṛtṭyor a-virāma-	prasaṅgāt. tasmād iyam kutaścit prakaraṇād
PVin1_0002401	tasyāḥ sarvatra-a-viśeṣāt sarva-vedana-	prasaṅgāt. tāṃ tu sārūpyam āviśāt sarūpayantam
PVin2_0006708	kadācid upalambha-an-upalambha-a-bhāva-	prasaṅgāt. na api para-apekṣā, tasya tatra a-
PVin1_0000311	tat-sāadhanatve ca nidarśana-an-avasthā-	prasaṅgāt. na, tatra viśaya-darśanena viśayaṇo
PVin1_0000507	an-apekṣāyām vyavadhāna-ādi-bhāve 'pi bhāva-	prasaṅgāt. pratyakṣasya eva nivṛtter a-bhāva-
PVin3_0007810	pramāṇa-antareṇa bādhyām tasya a-prāmāṇya-	prasaṅgāt. lakṣaṇa-yukte bādhyā-sambhave tal-
PVin3_0010706	pitṛ-vyapadeśa-nibandhanasya apy apāvṛtti-	prasaṅgāt. vacana-sarva-jñatvayor dvi-vidhasya api
PVin1_0002509	'nya-pratyakṣa-vat sarva-a-pratyakṣatva-	prasaṅgāt. viśayo 'sti iti ca viśaya-upabhogaḥ
PVin3_0006606	a-bhāvād a-pūrva-bhāvinaḥ paścād apy a-bhāva-	prasaṅgāt. sa ca tad-dhetur vā a-nityatā-hetu-
PVin3_0006206	svataḥ sidhyati, tad-a-viśeṣād viśaye 'pi	prasaṅgāt. samvedanam hy ātma-viśeṣād aparā-
PVin1_0003502	na, bheda-a-bhāvena sarvathā a-pratipatti-	prasaṅgāt. sarva-avayavānām ca yugapad draṣṭum a-
PVin1_0002310	abhivyakti-nimittatvāt. indriya-ādiṣv api	prasaṅgāt sārūpyam eva tad-vedana-lakṣaṇam.
PVin2_0009512	nir-ātmakam jīvac-charīram a-prāṇa-ādimattva-	prasaṅgād iti. nir-ātmakānām ghaṭa-ādinām dṛṣṭa-a
PVin1_0003411	a-kampāne vā cala-a-calayoḥ pṛthak-siddhi-	prasaṅgād vastra-udaka-vat. ekasya ca āvaraṇe
PVin3_0009307	lakṣaṇena pradhāna-puruṣa-ādayo 'py a-nityāḥ	prasajanti. prāg anya-dharmaṇo '-vyaktir a-
PVin3_0012506	hi paryudāsa eva eko naṇo viśayaḥ, kiṃ tarhi	prasajya-pratiśedho 'pi. na hi tasya a-sati
PVin3_0008806	pratibandha-ākhyāḥ pada-arthaḥ, sa tu bhāvaḥ	prasarpaṇa-dharma-a-pracyuta-an-utpanna-ātma-
PVin3_0003301	-itarayor anyonyam, siddhyām vā yoṣiti	prasava-itara-dharmatvayoḥ sa dharma-gataḥ. yatra
PVin1_0002115	jā a-tad-rūpāḥ, yathā śāli-bīja-ādibhyas tat-	prasavās tad-anyebhyo 'nya iti, ākasmikatve deśa-

PVin3_0001807 a-nityaḥ śabdaḥ syāt, śabde 'nitya-śabdatva-
 PVin2_0004905 ity āha –a-tad-rūpa-parāvṛtta-vastu-mātra-
 PVin2_0007014 a-prasiddha-artha-yogasya tat-prasiddhi-
 PVin3_0007110 -mātra-viśeṣaṇo 'rtho 'sti kaścīd dharmī iti
 PVin1_0000411 -artham. tad yathā-a-dṛṣṭa-sādharmyāt tathā
 PVin2_0007610 tan-nivṛtṭyā nivṛtṭiḥ. tasmān niyamam
 PVin3_0007102 sādhyam api kasmān na iṣyate. tat kila evam
 PVin3_0002501 viśeṣa-āśrayam vicāram āśrayate. atha
 PVin2_0007014 -antareṣu tādrkṣu tādrśy eva astu kalpanā. a-
 PVin3_0012404 vyatirekasya upayogaḥ. katham vā a-
 PVin2_0009307 dvayor ity eka-prasiddha-pratiśedhaḥ,
 PVin3_0002407 -lakṣaṇa-āhita-bhedasya dharmināḥ parihāreṇa
 PVin2_0009307 -niścayena anaikāntikasya. dvayor ity eka-
 PVin3_0002410 kaścīn nivāryate. na hi tathā-uparacito '
 PVin2_0009305 'sti. tena tam eva darśayan niścayam āha –
 PVin2_0007010 -māmsam ity eṣa na artha ity atra kā pramā.
 PVin3_0009109 -ābhāsāḥ. tatra, eka-a-prasiddhi-sandehe '
 PVin3_0002408 tatra api vicāra-prastāvād eva āśrayaḥ
 PVin3_0007411 tu dharmeṇa anyatra darśyate. tatra
 PVin2_0007310 -pravartana-phalo 'pi, viśaya-darśanena
 PVin3_0009609 -ukti-doṣaḥ kārya-samo mataḥ. jāty-antare
 PVin3_0009603 tad yuktaṁ tasmād yad anumiyate. vastu-bhede
 PVin2_0007014 astu kalpanā. a-prasiddha-artha-yogasya tat-
 PVin3_0003506 -abhidheyatvasya. sa dharmo vyavahāra-jaḥ
 PVin3_0009109 vyatirekā dharmā hetv-ābhāsāḥ. tatra, eka-a-
 PVin3_0002910 kārya-lakṣaṇam liṅgam, sva-bhāva-lakṣaṇam
 PVin1_0004103 tad-a-prasiddhau viśayasya apy a-
 PVin3_0013504 doṣe 'rthasya eva a-sāmarthyān na bhavati
 PVin3_0003504 vyavasthāpya punar vyutthāpayati iti.
 PVin2_0007103 'rtha-gatiḥ kim etad dviṣṭa-kāmitam. atha
 PVin2_0007101 -arthaḥ svayaṁ śaktas tulyaḥ paryanuyogataḥ.
 PVin3_0011511 apy anayor ekatra vṛtti-niścayaḥ, tādātmyena
 PVin2_0010012 saty eva bhāvād ity artha-antarasya. tathā
 PVin3_0003005 a-pravṛtṭiḥ, tathā śāstra-an-āśraye tat-
 PVin2_0007104 ullaṅghya kalpane kiṁ nibandhanam.
 PVin2_0009908 śākhā-ādimad-viśeṣasya eva kasyacit tathā-
 PVin2_0005015 tatra apy artheṣu gamyate. tathā
 PVin3_0002809 -abhyupagamaḥ pratyakṣa-artha-anumāna-āpta-
 PVin3_0003605 -siddhiḥ śabda-siddhānām iti darśayan, śabda-
 PVin3_0002810 pratyakṣa-arthena anumānena āptābhyām
 PVin3_0003510 apy a-sādhāraṇatvād anumāna-a-bhāve śabda-
 PVin3_0005705 sann iti. sa tu pratipanna-tad-vyavahāro 'pi
 PVin2_0007213 viśaye 'prayogāt. yuktaṁ etat, kiṁ tu tathā
 PVin1_0004102 -nibandhanān vyavahārān anurūpaddhi. tad-a-
 PVin2_0007105 tad-grahe kiṁ nibandhanam. utpādītā
 PVin3_0000606 na ca ayam utpatti-vināśābhyām caitanyasya
 PVin1_0004013 a-pratyakṣa-upalambhasya na artha-dṛṣṭiḥ
 PVin2_0010015 ity āśrayam antareṇa api vaidharmya-dṛṣṭānte
 PVin1_0003205 sādhanē 'nyatra tat-karma-sambandho na
 PVin3_0008307 iti. pūrva-sva-jāti-mātra-hetutvāc chakti-
 PVin3_0002805 -prayogāś ca pratyuktāḥ. śāstra-āśraye 'pi
 PVin3_0003005 śāstra-an-āśraye tat-prasiddhe vicārasya iti
 PVin3_0002710 an-āśrita-śāstrayoḥ kasyacit pariḥāyām kaḥ
 PVin3_0012702 -bhūtaṁ viśaṇam na asti ity abhidhātari kaḥ
 PVin3_0003302 a-siddhas tatra kva kena kiṁ pratibadyate,
 PVin3_0002408 svayaṁ-śrutim aparāḥ prāha. tatra api vicāra-
 PVin3_0013104 -āyātaṁ kṛtakatvaṁ pratibadhnāti. kṛtakatva-
 PVin3_0000612 iti. siddha-anta-upagama-nibandhanēṣu vicāra-
 PVin3_0002710 śāstrayoḥ kasyacit pariḥāyām kaḥ prastāvo '
 prasāadhanāt, a-nitya-śabdaḥ śabdaḥ syāt. sa ca na
 prasāadhanāt. sāmānya-viśayam proktaṁ liṅgam bheda
 prasādhane. na a-siddha-arthaḥ svayaṁ śaktas
 prasādhayato 'nirdiṣṭa-sva-bhāva-viśeṣasya
 prasādhitaṁ na anumeyatām atipatati. tac ca a-
 prasādhya nivṛtṭir vaktavyā. katham idānīm kṛtako
 prasādhyamānam viśeṣi-bhavati. na ca viśeṣaḥ
 prasiddha-apadeśena dharmināḥ siddhasya a-
 prasiddha-artha-yogasya tat-prasiddhi-prasādhane.
 prasiddha-ātma-niyamāḥ prāṇa-ādaya ātmānam
 prasiddha iti sandigdhayoḥ śeṣavad-a-sādhāraṇayoḥ
 prasiddha-dharminā-parigraha-artham svayaṁ-śrutim
 prasiddha-pratiśedhaḥ, prasiddha iti sandigdhayoḥ
 prasiddha-rūpa-sāmānyo viśeṣa-āśrayam vicāram
 prasiddhas tu dvayor api sādhanam iti. tatra
 prasiddho loka-vādaś cet tatra ko 'tindriya-artha
 prasiddho vyabhicāra-bhāk. dvayor viruddho '
 prasiddhaḥ siddha iti na kiñcid etat. na hi sva-
 prasiddham tad-yuktaṁ dharmināṁ gamayisyati. iti.
 prasiddhasya vyavahārasya sādhanāt. dvayor apy an
 prasiddhasya śabda-sāmānya-darśanāt. na yuktaṁ
 prasiddhasya śabda-sāmānyād a-bhedinaḥ. na yukta
 prasiddhi-prasādhane. na a-siddha-arthaḥ svayaṁ
 prasiddhi-śabdena uktaḥ. yogaṁ hi viśvaṁ sva-
 prasiddhi-sandehe 'prasiddho vyabhicāra-bhāk.
 prasiddhiḥ. ātmā aparo vā yathā-artha-darśana-
 prasiddhir ity astaṅ-gataṁ viśvaṁ syāt. sato 'py
 prasiddhiḥ. evam etat. kiṁ tu na arthānām
 prasiddhiḥ khalv api virodhinaṁ pratijñā-arthaṁ
 prasiddhim ullaṅghya kalpane kiṁ nibandhanam.
 prasiddhiś ca nṛṇām vādaḥ pramāṇam sa ca na
 prasiddhe 'siddheḥ. tasmā jīvac-charīra-
 prasiddhe tad-bhāve hetu-bhāve vā a-nityatva-a-
 prasiddhe vicārasya iti prastāva-āśrayatve
 prasiddher a-pramāṇatvāt tad-grahe kiṁ
 prasiddheḥ. sa tasyāḥ sva-bhāvaḥ. sva-bhāvaṁ ca
 prasiddheḥ sāmarthyād vivakṣā-anugamād dhvaneḥ.
 prasiddhena a-nirākṛtaḥ. nirdeśyaḥ. yadi nāma
 prasiddhena ity āha. śānkita-pratibandhānām
 prasiddhena ca a-nirākṛto 'bhyupagamo hetum
 prasiddhena viruddhena arthena apodyate, na sa
 prasiddheṣu nir-upākhyeṣu saty api viśaye
 prasiddhāv api icchāyā a-nivāraṇād anyathā api
 prasiddhau viśayasya apy a-prasiddhir ity astaṅ-
 prasiddhyā eva śānkā śabda-artha-niścaye. yasmān
 prasidhyati. ekasya tu yathā-ukta-sva-bhāva-antara
 prasidhyati. na hi viśaya-sattayā viśaya-
 prasidhyati vyatirekaḥ. hetu-sva-bhāva-a-bhāvo
 prasidhyati. sā ca tasya ātma-bhūtā eva tena na
 prasūteḥ sāmagryā yogyatā an-anya-apekṣaṇī ity
 prastāva-atikrame 'tiprasaṅga uktaḥ. tasmāt
 prastāva-āśrayatve śāstraṁ bādhakam ity amum
 prastāvo 'prastuta-pakṣi-karaṇasya. nanu
 prastāvaḥ śaśo 'py asti viśaṇam ca ity uttarasya.
 prastāvasya eva a-bhāvāt. tasmād dharmināṁ
 prastāvād eva āśrayaḥ prasiddhaḥ siddha iti na
 prastāve ca an-āgama-āśrayān na āgama-upanyāsaḥ.
 prastāveṣu, anyathā abhyupagamya vicāra-a-yogāt.
 prastuta-pakṣi-karaṇasya. nanu viśeṣasya sāmānya-

PVin2_0006310	-apekṣiṇo 'numeya-pratipattau tad-utpatteh	prāk kāryam eva antya-kṣaṇa-an-antaravād
PVin3_0012909	deśa-antare 'pūrva-vyakti-prādur-bhāve	prāk tatra a-satas tat-sambandha-a-yogaḥ. tasmād
PVin1_0002512	-a-yogād ato 'py a-siddhir eva, yathā uktaṃ	prāk. tatra ca pratyakṣe viśaya-upalambhe samāpto
PVin2_0008208	mandāḥ sva-bhāvam ūrdhvaṃ vyavasyanti, na	prāk, darśane 'pi pātava-a-bhāvād iti tad-vaśena
PVin3_0011813	a-kārya-kāraṇa-bhāve na sidhyati. uktaṃ hi	prāk — na an-upalabdḥāv a-kārya-kāraṇa-
PVin1_0002311	-vedana-lakṣaṇam. sārūpyam apy a-tad-ātmanah	prāk paścād apy ātma-a-pracyuteś caitanyasya
PVin3_0001308	viparyaya-siddhir vaiphalyam eva vā. yathā	prāk sañjñinā abhisambandhād arthavac chabda-
PVin3_0005004	-kāryam iti. prayatna-an-antaram jñānasya	prāk sato niyamena a-yogāt, prayatnasya āvaraṇa-
PVin3_0005408	iti siddham. prayatna-an-antaram jñānam	prāk sato niyamena na. tasya āvṛty-akṣa-śabdeṣu
PVin2_0008003	kartuḥ sva-sattā-mātreṇa kṣepa-a-yogāt,	prāḡ a-kartuḥ paścād api sva-bhāva-a-parāvṛtteh.
PVin1_0000902	'n-antara-vyāpāra-phalaḥ syāt. atāś ca yaḥ	prāḡ a-janako buddher upayoga-a-viśeṣataḥ. sa
PVin1_0002102	tathā-vṛtter ātmani virodhāt, tad-rūpasya	prāḡ a-darśanād abhilāpa-ābhoge ca viśaya-
PVin3_0009308	'vyaktir a-nityatā iti cet, anya-dharmā ca	prāḡ a-pracyuta-ātmā iti ca su-vyāhṛtam. etena
PVin1_0001909	iti cet, na, ubhayos tulya-kālatvāt. a-sataḥ	prāḡ a-sāmarthyāt sāmārthya-kāle ca kārya-
PVin3_0009307	-puruṣa-ādāyo 'py a-nityāḥ prasajanti.	prāḡ anya-dharmaṇo 'vyaktir a-nityatā iti cet,
PVin1_0004011	-vat. viśayasya vijñāna-hetutayā upanidheḥ	prāḡ upalambhaḥ paścāt samvedanasya iti cet, a-
PVin3_0010008	tatra api yadi tata eva siddhiḥ, sa	prāḡ eva nirdiṣṭā iti pūrva-vat prasaṅgo vācyāḥ.
PVin2_0006404	ca hetv-a-siddhyā eva tad-viruddha-siddhiḥ	prāḡ eva nirdiṣṭā iti iyaṃ prayoga-bhedād daśa-
PVin2_0009312	tad an-ukte 'pi gamyate. na hi tasya	prāḡ darśana-bhrāntiḥ, yā vacanena nivartyeta.
PVin1_0000303	kam artham upanayanty apanayanti vā. yat	prāḡ dṛṣṭam tatra smṛtim ādadhati. sā kim a-śabda
PVin3_0000605	-gamakatvāt. ekasya bhāve 'vikala-kāraṇasya	prāḡ bhavato 'bhāvād virodhaḥ, paraspara-
PVin3_0005106	iti kuḍya-ādāya āvaraṇam ucyante. na	prāḡ yogyasya pratibandhāt, tasya sva-bhāva-a-
PVin1_0003414	iti cet, ardha-āvaraṇe 'py an-āvṛtatvāt	prāḡ vad asya darśana-prasaṅgaḥ. avayava-dvāreṇa
PVin3_0012311	ātma-gatiḥ, kiṃ tarhi vidhi-mukhena eva	prāṇa-ādāya ātmānam gamayanti iti cet, kim idāniṃ
PVin3_0012404	upayogaḥ. katham vā a-prasiddha-ātma-niyamāḥ	prāṇa-ādāya ātmānam vidadhati iti vaktavyam.
PVin3_0011701	bhāve bhāva iti saṃśayaḥ. gamakā eva ātmanah	prāṇa-ādāyaḥ, tad-vyatirekasya eka-antikavād ity
PVin3_0011610	tasmāt saṃśaya-hetur a-sādhāraṇaḥ. viśeṣataḥ	prāṇa-ādāyaḥ. viprakarṣād ātmano vṛtti-vyatireka-
PVin3_0011804	-upayogino 'bhāvasya vyāpty-a-siddheḥ. yadi	prāṇa-ādāyas tad-ātmatayā tad-utpattiyā vā ātma-
PVin3_0011810	-vyatirekasya vyāvṛtti-vyāptir a-siddhā.	prāṇa-ādāyo 'pi hi kvacid darśanād eva sad-a-
PVin3_0011702	eka-antikavād ity aparāḥ. vipakṣād eva hi	prāṇa-ādāyo nivartante, na sapakṣāt, a-sato
PVin3_0011802	tad-upalabdhyaḥ tatra saṃśayo yuktaḥ.	prāṇa-ādy-a-bhāvena nairātmyasya vyāpter ātma-
PVin3_0011808	-parokṣasya na sidhyataḥ. ke ca nir-ātmānah	prāṇa-ādy-a-bhāvena vyāptāḥ. ghaṭa-ādāyas cet,
PVin2_0009512	nir-ātmakānam ghaṭa-ādinām dṛṣṭa-a-dṛṣṭānam	prāṇa-ādy-a-bhāvena vyāptes tan-nivṛttau vyāpy-a-
PVin3_0011805	syuḥ, te tan-nivṛttyā nivarteran. tadā	prāṇa-ādy-a-bhāvo nairātmyaṃ vyāpnuyāt. tad-a-
PVin3_0011802	a-bhāvena nairātmyasya vyāpter ātma-nivṛttau	prāṇa-ādi-nivṛttir iti cet, na, a-pratibaddha-a-
PVin3_0011812	āha — yadi na sa-ātmakam jīvac-charīram,	prāṇa-ādi-viraha-prasaṅgaḥ, nairātmyād ghaṭa-ādi-
PVin3_0012310	na sa-ātmakam. iti saṅgraha-ślokaḥ. na	prāṇa-ādi-sambhavana nairātmya-vyāvartanād ātma-
PVin3_0012009	so 'parasya api tulya iti katham a-samaḥ	prāṇa-ādiḥ. a-sapakṣa eva na asti iti ca asya
PVin3_0011710	vinā na sidhyataḥ. tan na ātma-avinābhāvī	prāṇa-ādiḥ. tata eva na ātma-nivṛttāv asya
PVin3_0012405	hy evaṃ syād ity a-sādhāraṇa-anaikāntika eva	prāṇa-ādiḥ. sādhāraṇam api khalu prameyatvam a-
PVin2_0009511	syāt. na idaṃ nir-ātmakam jīvac-charīram a-	prāṇa-ādimmattva-prasaṅgād iti. nir-ātmakānam ghaṭa
PVin3_0004713	kṛtakatvān nityaḥ, sa-ātmakam jīvac-charīram	prāṇa-ādimmattvāt, prayatna-anantariyakatvān
PVin3_0011508	yathā — sa-ātmakam jīvac-charīram	prāṇa-ādimmattvād iti. na hi sa-ātmaka-an-
PVin3_0011511	'siddheḥ. tasmāj jīvac-charīra-sambandhī	prāṇa-ādir an-ubhaya-ātmatā-bahir-bhāvāt tābhyāṃ
PVin3_0012305	icchati, yathā vyatireka-a-bhāve 'pi sapakṣe	prāṇa-ādir na iṣṭaḥ. sapakṣa-a-vyatirekī ced
PVin3_0011509	ātmaka-an-ātmakābhyām anyo rāśir asti, yatra	prāṇa-ādir varteta, ātma-vṛtti-vyavacchedābhyāṃ
PVin3_0012006	iti saṅgraha-ślokaḥ. tulyaś ca śrāvaṇatvena	prāṇa-ādir vyabhicāreṇa. na, tad-vyatirekasya
PVin3_0012303	uktam. astu nāma nir-ātmakabhyaḥ vyatirekaḥ	prāṇa-ādinām tad-bhāve ca nairātmya-vyāvṛtitiḥ,
PVin3_0012301	ātma-pratiniyame hi tat-kārya-ātmatayā	prāṇa-ādinām nairātmyena saha virodhaḥ syāt. sa
PVin3_0011610	ātmano vṛtti-vyatireka-a-siddhes tatra	prāṇa-ādinām api. artha-antarād a-kārya-bhūtād a-
PVin3_0012205	a-sataḥ sapakṣād vyatirekaḥ sandigdhaḥ syāt	prāṇa-ādinām, ātmanah sandehāt. ata eva vipakṣād
PVin3_0011611	a-siddheś ca. na hi kārya-kāraṇa-bhāvaḥ	prāṇa-ādinām ātmanaś ca sidhyati, tasya upalambha-
PVin3_0012209	ca a-dṛṣṭeḥ sandeha eva. nairātmyena	prāṇa-ādinām ukta-lakṣaṇasya virodhasya a-siddheḥ
PVin2_0009601	-a-siddhau ghaṭa-ādinām nairātmya-a-siddheḥ	prāṇa-āder a-nivṛtitiḥ. abhyupagamāt siddham iti
PVin3_0011906	gamayati ity uktam. buddhy-ādāyo 'pi hi	prāṇa-āder hetavo ghaṭa-ādaḥ na santi. tasmāt
PVin3_0009503	-sāmānyam vṛkṣa-puruṣayoḥ. yad-darśanāt	prāṇy-antare mṛta-pratipattiḥ, tādrṣam yadi
PVin3_0009206	choṣam ayaṃ taruṣu maraṇam āha. na ca idṛṣam	prāṇi-maraṇam iti na idaṃ taruṣu sidhyati. na hy
PVin1_0003703	api śabda-gandha-rasa-viśeṣair a-bhinnaiḥ	prāṇi-viśeṣānam aindriyakasya eva sukha-a-
PVin1_0004008	darśanād an-ālokasya vā rūpasya kaiścit	prāṇi-viśeṣair iti na tayoḥ api saha-upalambha-

PVin1_0001403 abhijalpā pratibhāsamānā pratyakṣā eva sarva-
 PVin3_0012908 -sambandhino deśa-antare 'pūrva-vyakti-
 PVin3_0008009 eva avasara-prāptam vakṣyāmaḥ. vyāvṛtti-
 PVin3_0008102 nitya iti. na, atra apy anvayasya a-
 PVin3_0008109 -mātreṇa na sāmyena na prādhānyena gatiḥ. a-
 PVin3_0008108 tad asya na bhāva-mātreṇa na sāmyena na
 PVin2_0005404 parihartum. a-sati hetor a-pratiśedhe vidhiḥ
 PVin1_0002510 viśayo 'sti iti ca viśaya-upabhogaḥ
 PVin2_0008302 tad ayam vināśa-hetur a-bhāvaṃ karoti iti
 PVin3_0008008 dvau. tac ca hetv-ābhāseṣv eva avasara-
 PVin2_0005607 -viśeṣe kvacin na ghaṭa upalabdhi-lakṣaṇa-
 PVin3_0000509 syād eṣa doṣaḥ. na vā sati hetau, yukti-
 PVin3_0013001 na sarva-gataṃ sāmānyam, upalabdhi-lakṣaṇa-
 PVin3_0002401 pratikṣepād a-doṣa iti cet, na, nyāya-
 PVin2_0005411 na aparāḥ. vyavahāraḥ sa ca a-satsu na iti
 PVin2_0006706 ca. upalambha-yogya-a-yogya-ātmanoḥ
 PVin1_0000106 iti kṛpayā tan-nītir uddyotyate. hita-a-hita-
 PVin1_0001807 hi idantayā sukha-duḥkha-sādhanayoḥ
 PVin3_0004705 evam etat, iṣṭa-a-prāpteḥ. nanu viparyaya-
 PVin3_0013002 -antarāleṣv an-upalambhāt. upalabdhi-lakṣaṇa-
 PVin3_0004707 tathā hi na prameyatva-ādiṣv api viparyaya-
 PVin3_0000411 vyāpta iti tad-abhyupagame 'paro niyata-
 PVin1_0002410 -lakṣaṇam ity anyasya api tat-sa-rūpasya tat-
 PVin1_0003411 -avabhāsi, pāny-ādi-kampe sarvasya kampa-
 PVin3_0004704 -a-siddher dūṣaṇam syāt. evam etat, iṣṭa-a-
 PVin2_0009710 a-bhāva-siddheḥ. nanu upalabdhi-lakṣaṇa-
 PVin3_0004705 -prāptir api na eva asti. na vai viparyaya-
 PVin1_0003401 antaram tarhi vijñānam tulya-viśayam viśayaḥ
 PVin1_0004102 kiṃ tarhi tad-upalambha-sattayā. sā ca a-
 PVin3_0000110 -vad iti, tad a-yuktam, anumāna-viśaye vācaḥ
 PVin3_0003609 pratyakṣa-anumāne vyākhyāte, dvayor api
 PVin3_0003212 adhikaraṇe sati bhavati, yathā siddhe vacane
 PVin3_0000203 prāmāṇyād a-doṣa iti cet, uktam atra āgama-
 PVin3_0007810 pramāṇasya pramāṇa-antareṇa bādhyāṃ tasya a-
 PVin3_0007906 anyadā tena vyabhicāra iti su-vyavadātam
 PVin3_0003305 abhyupagamāt. sva-upagama eva tarhi
 PVin2_0004913 tu dvayor api tulya iti vastu-viśayam
 PVin2_0004808 vastu-rūpa-a-visamvādanam eva asya api
 PVin3_0003205 pratijñā bādhetā. pratiśiddham ca āgamānām
 PVin1_0003310 viśeṣo buddhi-pratibhāsa-kṛta iti tasya eva
 PVin2_0004802 iti saṅgraha-ślokaḥ. ata eva
 PVin3_0003401 eva tulya-kakṣatvāt. yadi hi tatra ekasya
 PVin2_0004903 a-vācyatvāt. katham idānim dvayor api
 PVin3_0000207 param prati sādhanā-uktes tadā asya a-
 PVin2_0006503 pravartate, anyathā a-sambaddha-pralāpasya a-
 PVin3_0003702 -vivakṣayā a-pradarśita-pratidvandvinaḥ
 PVin3_0000203 hetv-ādi-vaiarthyaḥ. vacana-viśeṣasya
 PVin3_0003004 sāmānyād ekam uktam. yathā ātmano 'a-
 PVin3_0000201 anumāna-viśaye vācaḥ prāmāṇya-a-bhāvāt.
 PVin1_0000502 anumānam pratikṣipati ity a-yuktam, tasya a-
 PVin3_0003304 pramāṇakam katham dharminam pratiṣṭhāpayati.
 PVin3_0005306 na hy an-upakārya apekṣyate ity ukta-
 PVin3_0008706 a-kiñcit-karatvena an-upakāratvād ity ukta-
 PVin3_0004112 -sva-bhāva-lakṣaṇatvād bhedasya ity ukta-
 PVin2_0007802 tāṃ kaścit pratibanddhum samartha ity ukta-
 PVin2_0009007 kṣaṇa-sthiti-dharmā a-nityatā ity ukta-
 PVin3_0004403 yathā — pārtho dhanur-dhara ity ukta-
 PVin3_0010105 syāt. vipakṣasya api icchā-kṛtatvād ity ukta-
 PVin2_0006701 -vāg-vyavahāra-anumeyāḥ syuḥ. vyavahārāś ca

prāṇinām indriya-buddhir iti kim atra anyena
 prādur-bhāve prak tatra a-satas tat-sambandha-a-
 prādhānyā-sādhanā-arthaṃ hetos trin pakṣa-dharmān
 prādhānyād iti cet, iha tu balavān anvayo
 prādhānye 'py anvayasya vyatireka-vyāptāv asti,
 prādhānyena gatiḥ. a-prādhānye 'py anvayasya
 prāptaḥ, a-bhāva-vyatireka-lakṣaṇatvād asya. sā
 prāptaḥ, tad-bhogasya a-pratyakṣatvād a-siddheḥ
 prāptam. tatra yady a-bhāvo nāma kaścit kāryaḥ
 prāptam vakṣyāmaḥ. vyāvṛtti-prādhānyā-sādhanā-
 prāptasya an-upalabdheḥ, yadi hi syāt, upalabhya-
 prāptasya avāśyam parigraha-arhatvāt. na ca
 prāptasya tad-antarāleṣv an-upalambhāt. upalabdhi
 prāptasya sādhyasya vacanena nivartayitum a-
 prāptā atra mukatā. satam ca na niṣedho 'sti so
 prāpti-parityāgayoḥ sva-bhāva-antara-utpatti-hāni-
 prāpti-parihārayor niyamena samyag-jñāna-
 prāpti-parihārya pravartate. na ayam doṣaḥ,
 prāptir api na eva asti. na vai viparyaya-prāptyā
 prāptir abhivyaktiḥ. a-bhedād eka-vyaktyā sarva-
 prāptir asti, cākṣuṣatve vā ko viparyayaḥ. ubhaya
 prāptir iti dur-nivāraḥ. nanu tathā apy a-siddhir
 prāptir viśeṣo vā vācyāḥ. antaḥ-karaṇatva-ādayo
 prāpteḥ. a-kampāne vā cala-a-calayoḥ prthak-
 prāpteḥ. nanu viparyaya-prāptir api na eva asti.
 prāpteḥ sparśasya yukta eva pratiśedhaḥ. na
 prāptyā eva dūṣaṇam, kiṃ tarhi sādhanā-sāmarthya-
 prāpnoti. kva tarhi idānim ayam anubhavaḥ. nanv
 prāmāṇikā na sattā-nibandhanān vyavahārān
 prāmāṇya-a-bhāvāt. prāmāṇye vā na anumāna-
 prāmāṇya-a-viśeṣāt. ekasya tal-lakṣaṇa-yoge 'pi
 prāmāṇya-itarayor anyonyam, siddhyāṃ vā yoṣiti
 prāmāṇya-cintāyām. na apy asya kaścit viśeṣaḥ
 prāmāṇya-prasaṅgāt. lakṣaṇa-yukte bādha-sambhave
 prāmāṇyam. a-bhāva-dharmaṃ tu bhāva-mātra-vyāpino
 prāmāṇyam ādadhā dharminam pratiṣṭhāpayati.
 prāmāṇyam. tat punas traīrūpyam anumeye 'tha tat-
 prāmāṇyam, tat-pratibaddha-vasu-liṅga-apekṣaṇāc
 prāmāṇyam. tasmād abhyupetya vicāreṣv ayam doṣaḥ.
 prāmāṇyam yuktam. atha kā iyam artha-samvid yā
 prāmāṇyam vastu-viśayam dvayoḥ pratyakṣa-
 prāmāṇyam syāt siddhir eva, na pratibandhaḥ,
 prāmāṇyasya vastu-viśayatve sāmānyasya
 prāmāṇyāt tat-siddham a-siddham iti katham tatha
 prāmāṇyāt. tatra ca prakaraṇe bahavo 'rthā na
 prāmāṇyād a-doṣa iti cet, asti nāma idrśasya
 prāmāṇyād a-doṣa iti cet, uktam atra āgama-
 prāmāṇye vacanasya a-pravṛttiḥ, tathā śāstra-an-
 prāmāṇye vā na anumāna-pravṛttiḥ syāt, vacana-
 prāmāṇye vṛtti-vaiphalyāt. na ca śarīram eva
 prāmāṇyena abhyupagamāt. sva-upagama eva tarhi
 prāyam. tad-upakāryasya ca artha-antaratve tasya
 prāyam. tasmāt sarva eva vastu-sambandhā
 prāyam. tasmād utpattes tat-kāraṇasya taj-janana-
 prāyam. nanu yava-bija-ādayo 'pi śāly-aṅkure
 prāyam. vacana-bhede 'pi dharmi-dharmatayā
 prāyam. sa eṣa pakṣa-dharmas tridhā bhidyate —
 prāyam. sādhyā-vyatireke ca vipakṣe tad-vyatireko
 prāyaśo buddhi-pūrvam anyathā api kartum śakyante,

PVin3_0003109	eva śāstra-dṛṣṭeṣv artheṣu virodha-udbhāvana-	prāyā cintā. yac chāstram vastu-bala-pravṛttena
PVin3_0009507	yataḥ sidhyet. tathā saṁsthānam api, yādṛśam	prāsāda-ādi-bhedeṣv anuvṛttimad buddhi-pūrvakam
PVin3_0013010	dvayor a-paśyaṁs tayor a-virodha-darśitayā	prāha iti sambhavo viruddha-a-vyabhicāriṇaḥ.
PVin3_0002408	dharmi-parigraha-artham svayam-śrutim aparaha	prāha. tatra api vicāra-prastāvād eva āśrayaḥ
PVin3_0009801	vāda-udāharaṇam. udāharaṇa-diśam tv ācāryaḥ	prāha. yaḥ punaḥ pratijñā-ārtha-eka-deśo 'siddha
PVin1_0001512	na buddhim iti ślāghaniya-prajño devānām	priya iti. na artha-jñānam buddher liṅgam, kiṁ
PVin3_0012108	na sambhavati ity a-skhalita-prajño devānām	priyaḥ, yas tad-viśayaṁ pratiśedham na icchaty a-
PVin3_0012713	eva prathamam ucyeta, na parikleśito devānām	priyaḥ syād iti. viruddha-a-vyabhicāry api
PVin3_0012712	aṅgī-kṛta-sambandham dravyam api na iti cet,	priyam anuṣṭhitam. yadi idam eva prathamam ucyeta,
PVin1_0002301	tasya api a-viśeṣe 'pi bāhyasya viśeṣāt	prīti-tāpayoḥ. bhāvanāyā viśeṣeṇa na artha-rūpāḥ
PVin1_0002405	tatra api saṁvedanam eva ekam āntaram	prīti-paritāpa-rūpaṁ paśyāmaḥ. na ca asya ayam
PVin1_0002304	syuḥ, śabda-ādy-a-viśeṣe bhāvanā-viśeṣāt	prīti-paritāpa-viśeṣo na syān nila-ādy-ābhāsa-
PVin2_0004804	-arham pratipitsavo hi kiñcit parikṣante	prekṣā-pūrva-kāriṇaḥ, na vyasanitayā. na ca
PVin2_0006611	āgamam an-āgamam vā pravṛtti-kāmo 'nveṣate	prekṣā-pūrva-kārī, na vyasanena. tasya puruṣa-
PVin3_0003010	diṅ-mātra-darśanam etat. atra udāharaṇam —	pretya a-sukha-prado dharma iti. dharmi-
PVin2_0004908	upanidhāyakam liṅgam iti sāmānya-viśayaṁ	proktam, tato bheda-a-pratiṣṭhānāt, na vastu-
PVin1_0004301	pariccheda-ātmatā ātmani. sā yogyatā iti ca	proktam pramāṇam sva-ātma-vedanam. ity antara-
PVin2_0004906	-vastu-mātra-prasādhanāt. sāmānya-viśayaṁ	proktam liṅgam bheda-a-pratiṣṭhiteḥ. yat-
PVin3_0010407	iti sā eva iṣṭa-vastu-sva-bhāva-anukarṣiṇī	proktā syāt. tat kim eṣāṁ paraspara-virahēṇa. sā
PVin3_0011007	-a-bhāve 'bhāvāt. kāruṇikasya api niṣ-	phala ārambho viparyāsād iti cet, na, para-
PVin3_0008410	-dhūma-janana-vat. tathā hi sva-kāraṇasya	phala-utpādanam praty ābhimukhyena vinā na rasaḥ.
PVin3_0006908	vastv eva cintyate hy atra pratibaddhaḥ	phala-udayaḥ. na hi śabda-ārthaḥ sann a-san vā
PVin2_0006211	a-siddhiḥ siddhiś ca veditavyā, anyeṣāṁ hetu-	phala-bhāva-a-bhāva-virodha-a-siddheḥ. dṛśyasya
PVin2_0009503	-viśeṣād eka-śākhā-prabhavatvād vā, upayukta-	phala-vat. atra apy upayukta-vyatirikta-pakṣi-
PVin2_0004604	tat sva-artham anumānam. pratyakṣa-vad asya	phala-vikalpo vijñeyaḥ. tad etad a-tasmiṁs tad-
PVin2_0006513	'py arthe phalasya an-antarya-a-bhāvād a-tat-	phala-sādharmyāt tad-viparyāsa eṣaḥ. vyavahitānām
PVin1_0003804	tatra yathā-lakṣaṇam eva iyaṁ meya-māna-	phala-sthitiḥ. a-vibhāgo 'pi buddhy-ātmā
PVin1_0003801	punar a-sati bāhye 'rthe pramāna-prameya-	phala-sthitiḥ. uktam atra — yathā-darśanam iyaṁ
PVin1_0003811	dṛśyate. yathā-anudarśanam ca iyaṁ meya-māna-	phala-sthitiḥ. kriyate 'vidyamānā api grāhya-
PVin1_0004211	-vedanam. iyaṁ sarvatra saṁyojyā māna-meya-	phala-sthitiḥ. tatra apy anubhava-ātmavāt te
PVin2_0005517	-udbhūtam bādante 'rtham na laukikam. tat-	phalo 'tat-phalās ca artho bhinna ekas tatas
PVin2_0005714	iti pramāṇam pratyakṣa-vat. a-sattā-niścaya-	phalo 'n-upalambhaḥ a-sad-vyavahāra-pravartana-
PVin2_0005801	'n-upalambhaḥ a-sad-vyavahāra-pravartana-	phalo 'n-upalambhas tad-a-vyabhicāri, siddhe
PVin2_0007309	'saj-jñāna-śabda-vyavahāra-pravartana-	phalo 'pi, viśaya-darśanena prasiddhasya
PVin2_0007307	-bhāvaḥ saj-jñāna-śabda-vyavahāra-pratiśedha-	phalaḥ, upalabdhi-pūrvakatvāt teṣāṁ. anyaḥ
PVin2_0005517	bādante 'rtham na laukikam. tat-phalo 'tat-	phalās ca artho bhinna ekas tatas tataḥ. tais
PVin2_0007308	-pūrvakatvāt teṣāṁ. anyaḥ pravartana-	phalas tan-nimittasya darśanāt. pūrvakaḥ punar an
PVin2_0007305	pravṛtter buddhi-pūrvatvāt so 'pravṛtti-	phalo mataḥ. so 'yaṁ vipakṛṣṭa-viśayaḥ pratyakṣa
PVin3_0010810	vyavaharan prakāmam āsādita-vidyā-āśrama-	phalaḥ, yaḥ strī-śūdra-sādharaṇam api vivekaṁ na
PVin1_0000814	na artha-upayogo 'n-antara-vyāpāra-	phalaḥ syāt. ataś ca yaḥ prāg a-janako buddher
PVin2_0007311	-a-bhāva-bhāvābhyāṁ sad-vyavahāra-pratiśedha-	phalatvam tulyam, ekatra saṁśayād anyatra
PVin2_0007401	pratīteḥ. prathamā tv atra pramāṇam, niścaya-	phalatvāt. tad-bhāva-mātra-anvayini sva-bhāvo
PVin3_0011008	viparyāsād iti cet, na, para-arthasya eva	phalatvena iṣṭatvāt, tal-lakṣaṇatvāc ca phalasya.
PVin3_0001410	uktam atra — tad-an-ākṣepe kiṁ sādhana-	phalam, an-iṣṭam ca iti. yadi ca na viśayi-kṛtam
PVin1_0002805	bhāvanā-pariniṣpattau tat sphuṭa-a-kalpa-dhī-	phalam. ity antara-ślokāḥ. tathā hy a-śubha-
PVin1_0003010	prameya-adhigatiḥ. sā hi jñānam, tac ca	phalam iti kim idāniṁ pramāṇam. yata iyaṁ prameya
PVin1_0003607	tadā anya-saṁvido 'bhāvāt sva-saṁvit	phalam iṣyate. yeṣāṁ buddhir eva upadarśita-
PVin1_0003707	cintāyāṁ tādātmyād artha-saṁvidāḥ sva-saṁvit	phalam ucyate. tathā avabhāsamānasya tādrśo
PVin1_0003609	anyasya saṁvedyasya a-bhāvāt sva-saṁvedanam	phalam, tat-sva-bhāvāt artha-pratipatteḥ. yadi
PVin1_0003206	tasya ātma-bhūtā eva tena na artha-antaram	phalam. dadhānam tac ca tām ātmany artha-
PVin1_0003009	-hetutva-vacanāt. kiṁ punar asya pramāṇasya	phalam. prameya-adhigatiḥ. sā hi jñānam, tac ca
PVin1_0003311	yuktam. atha kā iyaṁ artha-saṁvid yā pramāṇa-	phalam. yad eva idam pratyakṣam prativedanam.
PVin3_0012409	eva asti iti. kiṁ hy asya avadhāraṇasya	phalam yadi na vipakṣe 'stivam vyavacchidyeta.
PVin1_0003612	-sva-saṁvedanam eva artha-niṣpattes tad eva	phalam yuktam. na hy arthasya yathā-sva-bhāvam
PVin2_0009104	bhavann a-nityatā anyo vā dharmo hetuḥ	phalam vā syāt, a-hetu-phalasya a-sambandhāt
PVin2_0005012	'pi tasya artho 'yaṁ pratiyate. vyavaccheda-	phalam vākyam yataś caitro dhanur-dharaḥ. pārtho
PVin3_0012401	iti cet, kim idāniṁ nairātmyād vyatirekasya	phalam. sa hi tatra a-sambhavan sva-sambhavana
PVin3_0003603	sattvam eva na anvayi ity udāharaṇam evam-	phalam. saṅketa-āśrayaḥ śabdāḥ, sa ca icchā-mātra
PVin3_0005411	-apekṣasya kārya-ākṛti-virodhataḥ. kādācitka-	phalam siddham tal-liṅgam jñānam idṛśam. iti

PVin3_0012011 vyavacchedya-a-bhāvād avadhāraṇasya kiṃ
 PVin1_0004213 -saṃvidi. iti sā yogyatā mānam ātmā meyaḥ
 PVin1_0003706 eva kāryato draṣṭavyā. ata eva na pramāṇa-
 PVin1_0000312 na hy anvaya-vyatirekābhyām anyo hetu-
 PVin3_0002503 -sambhava sādhyatvena eva nirdeśya iti idam
 PVin2_0007801 sāmāgrī yā a-vyavahitā kārya-utpatteh, sā
 PVin2_0007706 na vinaśyed api. na hy avāśyaṃ hetavaḥ
 PVin2_0009105 anyo vā dharmo hetuḥ phalaṃ vā syāt, a-hetu-
 PVin2_0006512 abhyudaya-hetutā iti. pratyakṣe 'py arthe
 PVin2_0007815 dhetoḥ sva-bhāva-pravibhāgaḥ. tad-a-bhāvāt
 PVin2_0009109 paścād bhavan katham tasya hetuḥ syāt.
 PVin3_0011008 eva phalatvena iṣṭatvāt, tal-lakṣaṇatvāc ca
 PVin3_0011202 yathā āmalakyaḥ kṣīra-avasekena madhura-
 PVin3_0006410 bhāvād a-bhāvataḥ. sā iyam a-bhāva-niścaya-
 PVin3_0006405 sattveṣu vikalpa-ādir na sidhyati. a-niścaya-
 PVin2_0006514 -viparyāsa eṣaḥ. vyavahitānām api hi hetoḥ
 PVin2_0009502 cheśavad vyabhicāri kim. yathā pakvāny etāni
 PVin2_0009107 a-sambhavāt. tatra paścād bhāvān na hetutvaṃ
 PVin2_0008814 nila-itarā-kusumayor iva sūryayoḥ, kvacit
 PVin1_0002608 sukha-ādi-nīla-ādy-ākārayor a-nānātvāt kaṃ
 PVin3_0008708 ayam kuṇḍa-bhūtala-ādinām apy ādhāra-bhāvo
 PVin3_0011003 tu bhinnam, a-śubha-abhinandinaḥ pratisandhi-
 PVin2_0005112 eva ca ādau svataḥ sutau dvau janayām
 PVin3_0013103 'sya pramāṇasya vṛttiḥ. tan na etad vastu-
 PVin3_0007805 'pakṣaḥ kṛtako 'nitya iti, kiṃ tarhi vastu-
 PVin3_0006308 -ānantaryam ca sva-tantrasya na syāt. tad-
 PVin3_0006311 tasya a-bhāvāt. tasmād ayam pramāṇa-antara-
 PVin3_0011004 grahe duḥkha-viśeṣa-darśana-mātreṇa abhyāsa-
 PVin1_0002808 spaṣṭa-pratibhāsam nir-vikalpakam ca bhāvanā-
 PVin3_0013012 viruddha-a-vyabhicāri. tad ayam abhyupagama-
 PVin3_0012804 ca anyo 'vyabhicāri. tasmād a-vastu-darśana-
 PVin3_0003110 -udbhāvana-prāyā cintā. yac chāstraṃ vastu-
 PVin3_0008103 cet, iha tu balavān anvayo vyatirekaś ca dur-
 PVin1_0002707 antarāḥ sukha-ādayaḥ saṃvedanāś ca. bhāvanā-
 PVin3_0008103 apy anvayasya a-prādhānyād iti cet, iha tu
 PVin3_0008908 siddhā tādrśo 'mbhasa ādhārād utpattiḥ.
 PVin3_0008909 kāryam tasya ity anuvartate. toya-āśritā hi
 PVin3_0002010 prakaraṇair icchā bhavet sā gamyate ca taiḥ.
 PVin3_0012103 'n-anvayeṣu na sidhyati. sidhyamś ca
 PVin3_0002008 api viparīta-anubhava-pratiśiddha-vṛttim
 PVin3_0003509 tāṃ pratirundhāno bādhyate. tad-yogyatā-
 PVin1_0001715 -anvaya-bhājo hi bhedaṃ ayam sāmānya-darśana-
 PVin3_0004008 siddhyā tasya samāśrayāt. bādhanāt tad-
 PVin1_0001007 vyāpārān kartuṃ samartham, sannihita-viśaya-
 PVin1_0000803 yukto rasa-ādāya iva parasparam. na api tad-
 PVin3_0003901 yadi hi tasya kvacit sidhyet, siddham vastu-
 PVin3_0005903 tasmāt kasyacit pratyakṣatāyām tat-pramāṇa-
 PVin3_0012202 eva bhavati, atiprasaṅgāt. na ca upagama-
 PVin1_0002809 -bala-niṣpannam iṣyate. astu nāma bhāvanā-
 PVin2_0006504 -pralāpasya a-prāmānyāt. tatra ca prakaraṇe
 PVin3_0013611 sva-lakṣaṇa-pratiśedhāt, sādhyā-dharmi-
 PVin3_0011512 -sambandhī prāna-ādir an-ubhaya-ātmatā-
 PVin3_0003701 vyavasthāpayati, yatas tad-viśeṣa-
 PVin3_0011607 an-ubhaya-pratipatti-saṃśaya-rūpā sā ubhaya-
 PVin3_0004510 'py ubhaya-vyāvṛtter niścaya-a-yogāt, ubhaya-
 PVin3_0003910 -bhedasya darśanāya pṛthak-kṛtā. anumāna-a-
 PVin3_0003207 -pradarśana-artham pṛthak-kṛto 'numānād a-
 PVin3_0000609 eva ca ācāryair avayavi-pratiśedha-ādiṣu
 PVin3_0011202 avasekena madhura-phalā bhavanti, na ca evaṃ

phalaṃ syāt. an-avadhāraṇe ca vākyasya
 phalaṃ sva-vit. grāhaka-ākāra-saṅkhyātā
 phalayor viśaya-bhedaḥ. sva-bhāva-cintāyām
 phalayos tad-bhāvaḥ. tathā yukta-upalambham an-
 phalavat syāt. svayam-siddhasya dharmiṇaḥ
 phalavaty eva. sā eva tatra anikura-hetuḥ, pūrvaḥ
 phalavantaḥ, vaikalya-pratibandha-sambhavāt.
 phalasya a-sambandhāt tatra bhāva-anumānasya a-
 phalasya an-antarya-a-bhāvād a-tat-phala-
 phalasya api na asti ity a-samānam. nanv idam apy
 phalasya api para-upakāra-apekṣiṇo na avāśyaṃ
 phalasya. vaktary ātmani rāga-ādi-darśanena
 phalā bhavanti, na ca evaṃ bahulaṃ dr̥śyante. tena
 phalā vyatireka-sādhanān an-upalabdhir yadā svayam
 phalā hy eṣā na alaṃ vyāvṛtti-sādhanē. ādya
 phalānām utpatti-darśanān mūṣika-alarka-viśa-
 phalāny evaṃ-rasāni vā rūpa-a-viśeṣād eka-śākhā-
 phale 'py eka-antatā kutaḥ. sa hi niṣpanne bhāve
 phale vandhya-itarayor iva karkoṭakayoḥ, kvacid
 bata ayam āśritya hetuṃ bheda-a-bhedau
 badara-udaka-ādiṣu janana-śaktir eva. tasmād
 bandhāt. ata eva a-viparyāsa-udbhavā sā na doṣaḥ.
 babhūva. iti yathā. tasya sādhyā-sa-jātiya-
 bala-āyātāṃ kṛtakatvaṃ pratibadhnāti. kṛtakatva-
 bala-āyātā eva khalu vyāptiḥ pramāṇair
 bala-utpattau ca tasya eva tatra sāmānyam iti
 bala-utpanno 'n-akṣa-liṅga-āśrayo 'n-upalambha-
 bala-utpādinī bhavaty eva karuṇā. tathā hi dharmo
 bala-niṣpannam iṣyate. astu nāma bhāvanā-balena
 bala-pravṛttaḥ. ācāryeṇa punar diṅ-mātra-
 bala-pravṛttam āgama-āśrayam anumānam āśritya tad
 bala-pravṛttena pramāṇena sva-vacanena ca a-
 balaḥ, hetoḥ sapakṣa-vyāpter vipakṣe ca kvacid a-
 balataḥ spaṣṭam bhaya-ādāv iva bhāsatē. yaj
 balavān anvayo vyatirekaś ca dur-balaḥ, hetoḥ
 balākā api vṛttes toya-samāśrayāt. kāryam tasya
 balākāyā vṛttiḥ. tataḥ śarīra-sthitim
 balāt tava icchā iyam iti vyaktam īśvara-ceṣṭitam.
 balād anvayam āpādayati, pratiśedha-niśedhasya
 balād asti iti sādhyann adhyakṣa-viruddham
 balād eva vastuto ghaṭito 'syām sarvaḥ śabda ity
 balena anvayan katham an-upalakṣako nāma. na hi
 balena uktaḥ śrāvaṇena akṣa-gocaraḥ. ity antara-
 balena utpatter a-vicāra-utpattē. vicāra-utpattē ca
 balena udiyamānaṃ vijñānam artha-antaram
 balena tat, pratīti-siddha-abhyupagame śāśiny apy
 balena dvau vikalpau bhavataḥ — idam upalabhe ,
 balena sapakṣa-a-sapakṣau vyavasthāpya pramāṇa-
 balena spaṣṭa-ābham, nir-vikalpakam tu katham.
 bahavo 'rthā na avāśyaṃ nirdeśyaḥ, yathā
 bahir-bhāvāc ca ity uktam. tāny api kenacil
 bahir-bhāvāt tābhyām na vyatiricyate. na tatra
 bahir-bhāvād a-pramāṇam anumānam syāt. eka-
 bahir-bhāve syāt, antar-bhāve katham a-
 bahir-bhūtasya a-bhāvāt. ubhayor eka-ā bhāve ca
 bahir-bhūtā pratitir api pūrva-vat. ity antara-
 bahir-bhūto 'py abhyupāyaḥ, bādhanā-abhyupagamāt.
 bahu-mukhair upanyāsair ekatva-an-eka-vṛttoy
 bahulaṃ dr̥śyante. tena evaṃ syād yuktaṃ vaktum

PVin2_0009204	sthāli-taṇḍula-pāka-vat. na hi	bahulam pāka-darśane 'pi sthāly-antar-gata-
PVin2_0007704	-ādinām keṣāñcin nityatā api syāt. yady api	bahulam vināśa-kāraṇāni santi, teṣām api sva-
PVin1_0003409	iti yuktam, eka-rūpasya bāhulya-virodhāt.	bahuṣu ca tathā-vidho na asti iti na tayoh
PVin2_0006910	vipramoṣayor a-pratipatteḥ, sandehe sandehād	bahuṣu darśane ca, ekatra draṣṭur a-bhāvāt, punar
PVin1_0003407	ekas ca ayam jñāna-sanniveśi iti na ca	bahūni rūpāni sañcitāni tathā pratibhānti iti
PVin2_0009903	-bhāva-a-bhāvāt. bhrānti-nimitta-a-bhāvāt,	bādhaka -a-bhāvād bhrānty-a-siddheḥ. puruṣeṣu
PVin3_0002302	saṁsthitih. ity antara-ślokaḥ. tasmāt sādhyā-	bādhaka eva viruddhaḥ. a-bādhyā-bādhakayor ekataḥ
PVin2_0009812	vairāgya-a-drṣṭer a-drṣṭena ca bādhyā-	bādhaka -bhāva-a-siddheḥ, rāga-ādy-a-vyabhicāri-
PVin3_0010708	'-darśane 'pi na sidhyati, sandehāt.	bādhaka -bhāve hy apara-a-bhāvo niścīyate. na ca a-
PVin3_0006501	iha dhūmo 'n-agner iti. pratiśedhya-artha-	bādhaka -rūpa-upanyāsenā vā prayujyate, yathā —
PVin2_0009811	anyasya api sambhavād a-sambhava-anumāne ca	bādhaka -hetv-a-sambhavāt, vairāgya-a-drṣṭer a-
PVin2_0006306	kārya-ārambha-a-niyamān na avāśyam śīta-	bādhako 'gniḥ, yatas tad-a-bhāvo gamyeta.
PVin2_0009903	-a-siddheḥ. puruṣeṣu viśeṣa-darśanasya	bādhakatvād a-samānam para-bhūtasya ca vākya-
PVin2_0009507	apy a-bhāva-niyama-a-bhāvāt. vṛttam pramāṇam	bādhakam . a-vṛtta-bādhane sarvatra an-āśvāṣaḥ.
PVin3_0003005	vicārasya iti prastāva-āśrayatve śāstram	bādhakam ity amum artham vaktum sva-vacanena asya
PVin3_0003303	śāstram pratiṣṭhāpayati, tatas tad	bādhakam iti. tat tarhi śāstram a-pramāṇakam
PVin3_0003402	tena upagamāt pramāṇam sarva-vastuṣu śāstram	bādhakam eva iti cet, katham punar upagama-a-
PVin3_0003403	katham punar upagama-a-viśeṣa ekam pramāṇam	bādhakam ca na aparam iti yat kiñcid etat. puruṣa
PVin3_0010303	atra api viśeṣaṇa-upādānam iṣṭasya eva	bādhakam . na hi tasya a-sattā-an-abhyupagama itara
PVin3_0003204	tayor yasya pramāṇam asti, tad aparasya	bādhakam bhavati. anyathā katham pratijñam tulya-
PVin3_0006508	-dhruva-bhāva-vat. pramāṇam vā yadi tattve	bādhakam syāt tal-lingena api virodhaḥ, yathā sa-
PVin3_0002302	sādhyā-bādhaka eva viruddhaḥ. a-bādhyā-	bādhakayor ekataḥ siddhir a-viruddhā api śāstra-
PVin3_0003710	ca asyā nivedayīṣyāmaḥ. tad evam pramāṇe	bādhake bruvāṇas tato niścayam āha. tataḥ sa-
PVin3_0003107	sā vyavasthā snāna-ādinām pāpa-śodhana-vādam	bādhate , nidāna-a-praśamanena nidānino '-
PVin3_0003504	khalv api virodhinam pratijñā-artham	bādhate , puruṣa-icchā-anurodhino 'rtheṣv a-śakya-
PVin3_0004103	asti iti bruvāṇaḥ pada-artha-vyavasthām	bādhate . sattva-rajas-tamasam caitanyasya ca evam
PVin3_0010509	-utthatayā dhvaniḥ. pakṣa-aṅgatve 'py a-	bādhātvaṅ na a-siddhir bhinna-dharminī. yathā
PVin3_0003208	-kṛto 'numānād a-bahir-bhūto 'py abhyupāyaḥ,	bādhana -abhyupagamāt. anyathā atiprasaṅgaḥ syāt,
PVin3_0006409	prayogeṣu sva-rūpaṃ vā prayujyate. artha-	bādhana -rūpaṃ vā bhāve bhāvād a-bhāvataḥ. sā iyam
PVin3_0002604	pakṣa-lakṣaṇam teṣv a-pakṣatā. nirākṛte	bādhanataḥ ṣeṣe 'lakṣaṇa-vṛttitah. drṣṭer
PVin3_0002107	cikīrṣoḥ sa hi kālāḥ syāt tadā śāstreṇa	bādhanam . tad-virodhena cintāyās tat-siddha-
PVin3_0010709	ca a-viruddha-lakṣaṇam atīndriyam su-jñāna-	bādhanam . tan na vyāpti-siddhiḥ sarvo vaktā a-
PVin3_0002110	tatra api sādhyā-dharmasya sambaddhasya eva	bādhanam . parihāryam na ca anyeṣām an-avasthā-
PVin3_0007901	tal-lakṣaṇam eva dūṣitam syād ity uktam. a-	bādhanasya api lakṣaṇatve tasya a-niścaya-
PVin3_0003808	tathā na vṛkṣaḥ śiṃśapā ity uktāv api	bādhanāt . atra api loke karpūra-rajata-ādiṣu
PVin3_0004008	'-vācyā-rūpatvāt siddhyā tasya samāśrayāt.	bādhanāt tad-balena uktaḥ śrāvaṇena akṣa-gocaraḥ.
PVin3_0003401	eva, na pratibandhaḥ, pramāṇena a-pramāṇasya	bādhanāt . tena upagamāt pramāṇam sarva-vastuṣu
PVin3_0006611	-lakṣaṇatayā eva virodhaḥ, a-niyamena niyama-	bādhanāt . pramāṇam pratiyoginam sādhyati, bādhā
PVin3_0002703	-hetvor ukto veditavyaḥ, yathā-sādhyam a-	bādhanāt . yathā ākāśa-guṇatva-eka-artha-samavāy-
PVin3_0006507	vā virodhaḥ, nitya-a-nityatva-vat. pramāṇa-	bādhanād vā api sa-apekṣa-dhruva-bhāva-vat.
PVin3_0006701	bādhā punas tata eva iti na pramāṇa-	bādhanād virodhaḥ. satyam, virodhi-vyāptena api
PVin2_0009615	tad-a-bhāvaṃ na gamayet. pramāṇa-antara-	bādhanān na ubhaya-vyavacchedaḥ. anyonya-
PVin3_0000207	iti na para-upagatena sādhanam. tad-āgama-	bādhanāya param prati sādhanā-uktes tadā asya a-
PVin3_0002602	saha a-nirākṛtena iṣṭa-śrutir a-vyāpti-	bādhani . sādhyā-abhyupagamaḥ pakṣa-lakṣaṇam teṣv
PVin3_0002309	iha eva bhavati, na anyatra iti cet,	bādhaniya -arthasya śāstrasya upagamād anyatra apy
PVin3_0002308	cet, astu, viśaya-antare 'pi kiṃ na bhavati.	bādhaniya -dharmaṇo dharmiṇo 'bhidhānād iha eva
PVin3_0009708	ca śāstrasya anumāne. pramāṇena eva	bādhane tad-bhāva-pramāṇa-a-pratītau vā kim
PVin3_0002304	'pi tulyā ity viruddhaḥ syāt. tena tatra eva	bādhane bhavati, na anyatra iti cet, na, hetoh
PVin3_0000509	parigraha-arhatvāt. na ca abhyupagamō yukti-	bādhane samartha ity vakyāmaḥ. abhyupagata-eka-
PVin2_0009507	-a-bhāvāt. vṛttam pramāṇam bādhakam. a-vṛtta-	bādhane sarvatra an-āśvāṣaḥ. vyatirekas tu siddha
PVin2_0005516	-āśrayam upāgatāḥ. an-ādi-vāsanā-udbhūtam	bādhante 'rtham na laukikam. tat-phalo '-tat-
PVin3_0007809	-kuryāt. na ca anumāna-viśaye pratyakṣa-ādi-	bādhā asti, pramāṇasya pramāṇa-antareṇa bādhāyām
PVin3_0004006	a-pratyakṣatva-siddhitāḥ. praktikṣepe 'py a-	bādhā ity śrāvaṇa-uktyā prakāśitam. sarvathā '-
PVin3_0002907	hetu-vyāpāra-viśayaḥ. anumānasya bhedenā sā	bādhā uktā catur-vidhā. sā iyam pakṣasya bādhā
PVin3_0003307	chāstra-virodhaḥ. tataḥ pratibandha eva, na	bādhā . kas tarhi idānim anayor bhedaḥ. na kaścit.
PVin3_0002908	sā bādhā uktā catur-vidhā. sā iyam pakṣasya	bādhā catur-vidhā darśitā tridhā-anumānam bhittvā.
PVin3_0006611	-bādhanāt. pramāṇam pratiyoginam sādhyati,	bādhā punas tata eva iti na pramāṇa-bādhanād
PVin3_0003201	a-tad-ālambane vastuni viruddha-uktāv api na	bādhā , pratibandhas tu syāt, dvayos tulya-
PVin2_0007107	-vṛttitvam śabdānām tatra dr̥ṣyate. na yukti-	bādhā yatra asti tad-grāhyam laukikam yadi.

PVin2_0009505 'sti iti katham vyabhicārah. pratyakṣa-
 PVin2_0009702 na tarhi idānīm a-darśanam pramānam,
 PVin2_0009704 -antara-bādhā sambhavyeta. lakṣaṇa-yukte
 PVin3_0007810 tasya a-prāmānya-prasaṅgāt. lakṣaṇa-yukte
 PVin2_0009703 -sambhavāt. tathā anyatra api pramāṇa-antara-
 PVin3_0003102 snāna-ādīr a-dharma-śodhana iti na abhyupeta-
 PVin1_0001414 yena indriya-jñānasya vikalpa-upagame
 PVin3_0000501 a-siddhir hetoḥ pratijñāyās ca abhyupeta-ādi-
 PVin3_0003512 arthena apodyate, na sa pakṣa iti. tata eva
 PVin3_0002702 -saṃsrṣṭasya iṣṭasya apy a-sādhyatvam, tad-
 PVin3_0007810 -ādi-bādhā asti, pramāṇasya pramāṇa-antareṇa
 PVin3_0003409 -vacanena darśaniyaḥ. sa ca yathā pramāṇa-
 PVin3_0002303 ekataḥ siddhir a-viruddhā api śāstra-
 PVin3_0002208 artho 'vyabhicāreṇa sādhyam. kasyacid vāda-
 PVin3_0002601 svayam-nipāta-rūpa-ākhyā vyatirekasya
 PVin2_0007108 yadi. grhyate vāta-putriyam kiṃ na yuktyā na
 PVin3_0003110 -bala-pravṛttena pramāṇena sva-vacanena ca a-
 PVin3_0002101 bādhyate. a-nāntariyake ca arthe
 PVin3_0003205 vā yathā-artham apeta-yuktikā pratijñā
 PVin2_0009812 -a-sambhavāt, vairāgya-a-dṛṣṭer a-dṛṣṭena ca
 PVin3_0002302 tasmāt sādhyā-bādhaka eva viruddhaḥ. a-
 PVin3_0003908 vā pāramārthikam. śabdānām pratirundhāno na
 PVin3_0002011 vadann a-kārya-liṅgām tām vyabhicāreṇa
 PVin2_0009401 a-darśanam tu darśana-a-bhāvaḥ. sa darśanena
 PVin3_0012609 vyavasthāpayan na cet sva-ṣṭe pareṇa
 PVin3_0003508 bhūtayā vā śabda-yogyatayā tām pratirundhāno
 PVin3_0002512 -ādi-virodha-vat. hetv-ādi-lakṣaṇair
 PVin3_0000209 tat-siddham iti cet, kasya ka āgamaḥ.
 PVin2_0005407 'pi san. vastv-a-bhāvas tu na asti iti paśya
 PVin2_0004510 -antaram apekṣante. satyam etat, tathā api
 PVin3_0010602 tad-āśrayasya vā sandehe 'hetuḥ, yathā
 PVin1_0003408 tathā pratibhānti iti yuktam, eka-rūpasya
 PVin3_0002403 nivartayitum a-śakyatvāt. pakṣa-lakṣaṇa-
 PVin2_0005504 śabda-arthaḥ bhāva-a-bhāva-samāśrayam. a-
 PVin1_0004309 a-bhinnaḥ, tato bhinnam asti iti kutaḥ.
 PVin1_0004311 kāraṇa-antara-vaikalyam sūcayati. sa
 PVin3_0004604 ca iti. tadvatām tat-saṅgrahād iti prabheda-
 PVin1_0002301 -khyātir ity aparāḥ. tasya api a-ṣṭe 'pi
 PVin1_0004303 sva-ātma-vedanam. ity antara-ślokāḥ.
 PVin1_0003801 ity antara-ślokau. katham punar a-sati
 PVin1_0003611 pratividito bhavati. vidyamāne 'pi hi
 PVin1_0004304 'bhedo bhāsamāna-artha-tad-vidoḥ. saty api
 PVin3_0001309 sva-rūpa-mātra-arthavat. arthavac ca. tato
 PVin2_0007803 samartha ity ukta-prāyam. nanu yava-
 PVin1_0002115 a-tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-
 PVin2_0007711 keṣāñcit kvacin na avaśyam tad-bhāvaḥ, bhūmi-
 PVin2_0008809 tatra rūpa-bhedo 'pi, yathā tayor eva
 PVin2_0008805 -bhedo hetu-sva-bhāva-bhedāt, yathā kadali
 PVin2_0008804 tatra api tathā-abhidhāne 'py asty eva sva-
 PVin1_0001901 -dharmo hy eṣa yad anubhavaḥ paṭiyān smṛti-
 PVin2_0007805 sva-bhāvo na asti yas tad-utpādanaḥ śāli-
 PVin2_0006808 yava-aṅkuraḥ śāli-bijād bhavati, api tu yava-
 PVin2_0006808 evam bhavanti. tathā hi na yava-aṅkuraḥ śāli-
 PVin2_0007807 -sva-bhāva-apekṣatvān na naśvarāḥ. śāly-ādi-
 PVin1_0003701 iṣṭa-an-iṣṭa-avabhāsinyaḥ kalpanā na indriya-
 PVin1_0001707 na tasmād bhinnam asty anyat sāmānyam
 PVin1_0003805 iyam meya-māna-phala-sthitiḥ. a-vibhāgo 'pi
 PVin3_0011906 kāraṇa-antara-bhāvaḥ gamayati ity uktam.
 PVin3_0011907 -sāmarthya ātmano vyatirekaḥ. te 'pi
 bādhā-śānkā-vyabhicāra ity eke. na, pakṣi-kṛta-
 bādhā-sambhavāt. tathā anyatra api pramāṇa-antara
 bādhā-sambhave tal-lakṣaṇam eva dūṣitam syād iti
 bādhā-sambhave tal-lakṣaṇam eva dūṣitam syād ity
 bādhā sambhavyeta. lakṣaṇa-yukte bādhā-sambhave
 bādhā. sarveṣām a-dṛṣṭa-pratipatti-śāstrānām evam
 bādhā syāt. sa eva tāvad ayaṃ vikalpaḥ saṃvidita
 bādhā, svayam abhyupagama-antara-avasthānāt. na,
 bādhā-hetor a-sādharmaṇatvam, kvacid a-candre '
 bādhāyām ca a-doṣaḥ pakṣa-hetvor ukto veditavyaḥ,
 bādhāyām tasya a-prāmānya-prasaṅgāt. lakṣaṇa-
 bādhāyām na sambhavati, tathā ekatra viruddhayor
 bādhāyām yadi viruddhā iṣyate, sā anya-ṣṭe 'pi
 bādhāyām sva-bhāvān na nivartate. prapadyamānās
 bādhikāḥ. saha a-nirākṛtena iṣṭa-śrutir a-vyāpti-
 bādhitam. āgama-artha-āśrayā yuktir atyakṣeṣu na
 bādhitam dṛṣya-a-dṛṣyayor ṣṭayayoḥ, tad grāhyam
 bādhite 'nyasya kā kṣatiḥ. uktaṃ ca na āgama-
 bādheta. pratiśiddham ca āgamānām prāmānyam.
 bādhya-bādhaka-bhāva-a-siddheḥ, rāga-ādy-a-
 bādhya-bādhakayor ekataḥ siddhir a-viruddhā api
 bādhyas tena varṇitaḥ. tasmād ṣṭe bhedasya
 bādhyate. a-nāntariyake ca arthe bādhite 'nyasya
 bādhyate. tad-a-bhāve tu siddha eva ity
 bādhyate. tad asya pramāṇa-lakṣaṇam asti iti
 bādhyate. tad-yogyatā-balād eva vastuto ghaṭito
 bādhyam muktva pakṣasya lakṣaṇam. ucyate parihāra
 bādhyamānās ca pramāṇena sa katham āgamaḥ.
 bādhya-vijrmbhitam. nivṛttir yadi tasmin na
 bāla-vyutpatti-nimitto 'yam ārambhaḥ. yathā-vastu
 bāṣpa-ādi-bhāvena sandigdho bhūta-saṃhāto 'gni-
 bāhulya-virodhāt. bahuṣu ca tathā-vidho na asti
 bāhya-arthaḥ svayam-śabda 'pi na arthaḥ kañcana
 bāhya-āśrayam atra iṣṭam sarvaṃ vidhi-niṣedhanam.
 bāhya-siddhiḥ syād vyatirekataḥ. satsu samartheṣu
 bāhyo 'rthaḥ syāt, yady atra kaścid upādāna-
 bāhyasya a-bhāvam āha, yam ayaṃ vastu-dharmas
 bāhyasya viśeṣāt priti-tāpayoḥ. bhāvanāyā
 bāhye 'py arthe tato 'bhedo bhāsamāna-artha-tad-
 bāhye 'rthe pramāṇa-prameya-phala-sthitiḥ. uktaṃ
 bāhye 'rthe yathā-sva-saṃvedanam eva artha-
 bāhye 'rthe saha-upalambha-vedanābhyām
 bāhyena arthena arthavattvam an-iṣṭam syāt. tathā
 bija-ādayo 'pi śāly-aṅkure janye 'n-apekṣāḥ, tad-
 bija-ādibhyas tat-prasavās tad-anyebyo 'nya iti,
 bija-udaka-sāmagryām api kadācid aṅkura-an-
 bija-kanda-udbhavayoḥ. tad yato yādṛṣam dṛṣṭam,
 bija-kanda-udbhavā. sphuṭam eva tādṛṣam bhedam
 bija-prabhavāt sva-bhāva-bhedo hetu-sva-bhāva-
 bijam ādhatte, tādṛṣa-darśanād asya prabodho
 bijasya iti tat-sva-bhāva-apekṣāḥ. evam tarhi
 bijāt. evam śabdānām api yady arthebhyo janma
 bijād bhavati, api tu yava-bijāt. evam śabdānām
 bijānām api sa sva-bhāvaḥ sva-hetor iti yo na tad
 buddhaya iti cet, na, tatra apy a-riṣṭa-ādāv a-
 buddhy-a-bhedataḥ. na hi vyakty-ātmano
 buddhy-ātmā viparyāsita-darśanaiḥ. grāhya-grāhaka
 buddhy-ādayo 'pi hi prāṇa-āder hetavo ghaṭa-ādau
 buddhy-ādayo nairātmye na syur iti cet, na, tatra

- PVin2_0005613 – sarva eva ayam anumāna-anumeya-vyavahāro
 PVin3_0012603 – sambandham uparacayati ity uktam vārttike.
 PVin3_0010705 syāt sarva-jñās ca. yady atra bhavato manda-
 PVin1_0000908 bhāvam apekṣeta. artha-abhipāta-kṛte ca
 PVin1_0001603 vyaktir buddhir artha-ātmā iti cet, sa kim a-
 PVin1_0001709 yaṃ śabda 'nudhāvet. artha-nānātve hi
 PVin2_0005701 -dharmi-nyāyena iti. dharma-dharmitayā bhedo
 PVin3_0009507 api, yādṛśaṃ prāsāda-ādi-bhedeṣv anuvṛttimad
 PVin3_0009209 -samsthāna-viśeṣa-ādayo 'cetanatva-viśiṣṭa-
 PVin2_0007305 evam ity a-pratiśedhaḥ sarvatra. pravṛtter
 PVin2_0006701 -anumeyāḥ syuḥ. vyavahārās ca prāyaśo
 PVin1_0003310 pratipatteḥ. tad-a-viśeṣe 'py eṣa viśeṣo
 PVin3_0009210 -viśiṣṭa-buddhi-pūrvakatva-ādi-sādhana
 PVin1_0002410 samvedano 'nyā samvit. a-samvedanam sārūpyam
 PVin1_0001614 -anukārāt, rasa-buddhi-vad gandhasya cakṣur-
 PVin1_0001614 tad-bhāva-a-bhāvayor an-anukārāt, rasa-
 PVin1_0000503 na ca śarīram eva buddhiḥ, tat-siddhāv api
 PVin1_0002508 kriyantām. a-pratyakṣā samvit pratyakṣo
 PVin1_0002612 bhinna-ābhaḥ sita-duḥkha-ādir a-bhinno
 PVin1_0001715 -vṛtter anyatra tato na an-upalakṣaṇam. a-
 PVin1_0001511 avadheya-vacaso loke. artha-jñānaṃ ca nāma
 PVin1_0002407 -abhyāsa-viśeṣāt tad-ātma-atiśaya-siddheḥ.
 PVin1_0001503 ihā-vaśena udaya-astam-aya-a-yogāc ca.
 PVin1_0002408 atiśayavati na samvedanam iti cet, kā iyaṃ
 PVin1_0002602 taṃ ca eka-rūpam eva paśyāma iti na anyā
 PVin1_0001602 tad-upādhiḥ so 'py a-siddha eva. na vyaktir
 PVin1_0001404 pratyakṣā eva sarva-prāṇinām indriya-
 PVin3_0010309 vibhāgaḥ. ekasya hi rūpam anyatra a-paśyanti
 PVin1_0003608 'bhāvāt sva-samvit phalam iṣyate. yeṣāṃ
 PVin1_0001601 vyakto viśaya iti cet, nanu sā vyaktir
 PVin3_0012602 kaścīd dharma-dharmi-bhāvaḥ. kevalam
 PVin1_0001112 tad-akṣa-a-gocaravataḥ. sprśato 'py asti sā
 PVin1_0000503 prāmāṇye vṛtti-vaiphalyāt. na ca śarīram eva
 PVin1_0002504 tasmān na caitanyād anya-atiśayavati
 PVin2_0009009 vārttike nirṇātaḥ. tam asya sva-bhāvaṃ manda-
 PVin1_0001414 -kalpanām indriya-jñāne pratihanti. na vai
 PVin3_0009508 drṣṭaṃ yad-drṣṭer a-kriyā-darśino 'pi kṛta-
 PVin1_0000908 ca upayuktatvān na asya an-upakāriṇo
 PVin3_0006011 -pratyayam antareṇa api bhavaty a-bhāva-
 PVin3_0000109 sādhanam, yathā — a-cetanāḥ sukha-ādayo
 PVin1_0001506 -ātmano vikalpasya. sukha-ādi-samvedanam ca
 PVin1_0001105 pratisankhyā anena nivartayitum, na indriya-
 PVin1_0004307 -dhiyaḥ viśaya-jñāna-rūpābhyām ato dvi-rūpā
 PVin3_0008310 -a-darśane 'pi śeṣavat, yathā deha-indriya-
 PVin1_0001106 -buddhiḥ, sāmagrī-sākalye 'pi vinivartya go-
 PVin1_0001511 -jñānaṃ ca nāma buddhi-sādhanaṃ pratyeti na
 PVin1_0001603 artha-ātmā iti cet, sa kim a-buddhi-janmā
 PVin3_0007404 yatra eva svayaṃ drṣyate, tatra eva agni-
 PVin3_0012001 pūrvāḥ sa-bhāga-avasthā-bheda upādāna-hetuḥ,
 PVin1_0002005 bhāva-virodhaś ca sarvāsāṃ tad-artha-hetūnām
 PVin3_0011909 anyeṣāṃ eva sāmārthya-darśanāt. cakṣur-ādi-
 PVin3_0004001 sambandhy-antara-a-bhāvāc chabala-ābhāsāyā
 PVin1_0004308 siddhā bhavati. yadi bhāsamāno viśaya-ākāro
 PVin1_0001509 katham ātmany anvīyāt. a-jñāte 'rthe
 PVin1_0002505 -atiśayavati buddhiḥ. tad-rūpa-vyatirekeṇa
 PVin1_0003511 -grāhaka-lakṣaṇa-vaidhuryāt. tasmād ātmā eva
 PVin1_0001604 -bhāvāt. artha-ātmanāś ca sādhanānavad anya-
 PVin1_0000902 -phalaḥ syāt. ataś ca yaḥ prāg a-janako
 PVin3_0005812 -upalambha-anubhavād idaṃ na upalabhe iti.
- buddhy-ārūḍhena dharma-dharmi-nyāyena iti. dharma
 buddhi-kṛtā ca ghaṭanā a-satsu kena nivāryate.
 buddhi-cakṣuṣo 'n-upalabdhir arthān apākuryāt,
 buddhi-janmany abhilāpa-smṛty-antara-a-bhāvāt
 buddhi-janmā buddhiṃ gamayet, pratibandha-a-
 buddhi-nānātvaṃ drṣṭaṃ bhūta-guṇa-vat. tad-a-
 buddhi-parikalpito na artho 'pi, vikalpa-bhedānām
 buddhi-pūrvakam drṣṭaṃ yad-drṣṭer a-kriyā-darśino
 buddhi-pūrvakatva-ādi-sādhanaḥ buddhi-bhuvana-
 buddhi-pūrvatvāt so 'pravṛtti-phalo mataḥ. so
 buddhi-pūrvam anyathā api kartuṃ śakyante, puruṣa
 buddhi-pratibhāsa-kṛta iti tasya eva prāmāṇyam
 buddhi-bhuvana-ādinām vyākhyātāḥ. tatra api hi
 buddhi-lakṣaṇam ity anyasya api tat-sa-rūpasya
 buddhi-vac ca rūpasya. ākāra-arpaṇa-kṣamaṃ hi
 buddhi-vad gandhasya cakṣur-buddhi-vac ca rūpasya.
 buddhi-vikalpe saṃśayāt. na enam anya-
 buddhi-vivarta iti cet, pratyakṣo viśaya-
 buddhi-vedane. a-bhinna-ābhe vibhinne ced bheda-a-
 buddhi-śabda-anvaya-bhājo hi bhedaṃ ayaṃ sāmānya-
 buddhi-sādhanaṃ pratyeti na buddhim iti
 buddhir atiśayavati na samvedanam iti cet, kā
 buddhir atra vivarteta, sā ca a-pratyakṣā vivṛttā
 buddhiḥ. adhyavasāyaḥ. kim idaṃ samvedanam.
 buddhir anyo 'nubhavaḥ. saṃsargād a-vibhāgaś ced
 buddhir artha-ātmā iti cet, sa kim a-buddhi-janmā
 buddhir iti kim atra anyena sādhanena. na ca imāḥ
 buddhir idam asmād vibhaktam iti pratyeti. tad a-
 buddhir eva upadarśita-grāhya-grāhaka-ākārā
 buddhir eva. tad-upādhiḥ so 'py a-siddha eva. na
 buddhir evaṃ sambandham uparacayati ity uktam
 buddhiḥ ko hi indriya-a-viśayasya arthasya tad-
 buddhiḥ, tat-siddhāv api buddhi-vikalpe saṃśayāt.
 buddhiḥ. tad-rūpa-vyatirekeṇa buddher an-
 buddhiḥ paśyann api na vyavasyati sattā-
 buddhiḥ pratyakṣā, yena indriya-jñānasya vikalpa-
 buddhir bhavati, yadi tādrśaṃ syāt, sarva eva
 buddhir bhāvam apekṣeta. artha-abhipāta-kṛte ca
 buddhiḥ, yathā santamase hasta-sañcāreṇa. na,
 buddhir vā, utpatter a-nityatvād vā, rūpa-ādi-vad
 buddhiḥ. sā ca parokṣā iti na anugraha-upaghātau
 buddhiḥ, sāmagrī-sākalye 'pi vinivartya go-
 buddhiḥ siddhā bhavati. yadi bhāsamāno viśaya-
 buddhibhyo rāga-ādy-anumānam. ātma-ātmīya-
 buddhim āsvam api kalpayato gor-darśanāt. na api
 buddhim iti ślāghaniya-prajño devānām priya iti.
 buddhiṃ gamayet, pratibandha-a-bhāvāt. artha-
 buddhiṃ janayati. tatra sādhyā-nirdeśena na
 buddhiś ca pratyaya ity etāvato 'yam ātma-bhāvo
 buddhinām, anyair a-kārya-bhedasya apekṣa-a-yogād
 buddhinām tāvad yathā-svam indriya-viśayau hetū.
 buddher a-drṣṭeḥ, tasya eva pratikṣepe virodhaḥ,
 buddher a-bhinnaḥ, tato bhinnam asti iti kutaḥ.
 buddher a-siddhes taj-jñāne 'numānād anveti iti
 buddher an-upalakṣaṇāt. ekam eva idaṃ samvid-
 buddher anubhavaḥ. sa ca na anyasya kasyacit.
 buddher apy anumāna-prasaṅgaḥ. siddhe 'pi hi
 buddher upayoga-a-viśeṣataḥ. sa paścād api syāt.
 buddher upalabhe vā iti kalpikāyāḥ samudbhavaḥ.**

PVin1_0001513	-prajño devānāṃ priya iti. na artha-jñānam	buddher liṅgam, kiṃ tarhi indriya-arthāv iti cet,
PVin1_0001607	ca pratibhāti iti. śabdena a-vyāpṛta-akṣasya	buddhāv a-pratibhāsanāt. arthasya dr̥ṣṭāv iva tad
PVin1_0000907	artha-apāye 'pi netra-dhiḥ. arthasya sākṣād	buddhāv an-upayogāt smṛti-prabodhe ca
PVin3_0006906	-vikalpa-pratibhāsy artho 'pahnūyate, tasya	buddhāv upasthāpanāya śabda-prayogāt, tad-a-bhāve
PVin1_0001502	upayann apayamś ca kva antar-bhāvyatām arthe	buddhau vā. na arthe, adhyātmaṃ parisyandād ihā-
PVin1_0001609	-viṣayam, a-vyāpṛta-indriyasya darśana-vad	buddhau śabdena a-pratibhāsanāt. na hi sa śabda-
PVin1_0000209	vastu-rūpaṃ sva-lakṣaṇam. anyas tu	buddhau sākṣāt sva-bhāva-upadhāna-sāmarthyā-
PVin1_0004709	-vyavasthitiḥ. maṇi-pradīpa-prabhayor maṇi-	buddhyā abhidhāvataḥ. mithyā-jñāna-a-viśeṣe 'pi
PVin1_0003508	sarūpayati. ata eva na anyo 'nubhāvyo	buddhyā asti tasyā na anubhavo 'paraḥ. grāhya-
PVin3_0007705	-ādayo dharmāḥ kathaṅcid a-vastūnām api	buddhyā vyavasthāpanāt sādharmaṅṇāḥ santi, te 'py
PVin1_0001604	-prasaṅgaḥ. siddhe 'pi hi liṅge '-siddhayā	buddhyā sambandha-a-bhāvād an-anumānam. tasmāt
PVin3_0010909	a-pratitiḥ. na api viśeṣāt, abhiprāyasya dur-	bodhatvād vyavahāra-saṅkareṇa sarveṣāṃ vyabhicārāt.
PVin2_0005403	rāja-śāsanam. na ca svayam a-bruvan paraṃ	bodhayitum īso bruvan vā doṣam imaṃ parihartum. a
PVin3_0006901	syād an-rta-arthatā. vācaḥ kasyāścid ity eṣā	bauddha-artha-viṣayā matā. iti saṅgraha-śloka.
PVin3_0007304	astu. tathā api kiṃ siddham syāt. nanu	bauddho vikalpa-pratibhāsaḥ śabda-arthaḥ, tasya
PVin1_0002502	vyavasthāpayet, atiprasaṅgāt. atīśayavac ca	bauddham sukham an-atiśaye 'pi śabda-ādi-sukhā ity
PVin1_0002305	'n-apekṣita-tad-atiśayā bhāvanā-anurodhino	bauddhā eva prajñā-ādi-vat. cetanāś ca api
PVin3_0009704	siddhe vastuni sidhyati. aulūkyasya yathā	bauddhena uktaṃ mūrty-ādi-sādhanam. ity antara-
PVin3_0010908	iti vyākhyātāṃ vārttike. tatra yathā rakto	bravīti, tathā virakto 'pi iti vacana-mātrād a-
PVin2_0007114	mārga iti vakti iti kaścana. anyaḥ svayaṃ	bravīmi iti tayor bhedaḥ parikṣyatām. sarvatra
PVin3_0001603	-a-bhāve tat-sāmānya-a-yogāt, yathā '-	brāhmaṇa-āditve varnatvasya aindriyakatvasya iva
PVin3_0004806	anya-dharma-yogāt. na bhavati, yathā — a-	brāhmaṇa iti. na hi sa eva brāhmaṇas taj-jāti-
PVin3_0004807	iti. na hi sa eva brāhmaṇas taj-jāti-yogād a-	brāhmaṇas ca dharmā-antara-samāveśāl loke
PVin3_0004806	yathā — a-brāhmaṇa iti. na hi sa eva	brāhmaṇas taj-jāti-yogād a-brāhmaṇas ca dharmā-
PVin3_0010305	bhojanīya iti. māṭharasya a-brāhmaṇye	brāhmaṇo bhojanīya ity eva vācyam syāt. parasya
PVin3_0010304	samarthaṃ bhavati, yathā — māṭharād itaro	brāhmaṇo bhojanīya iti. māṭharasya a-brāhmaṇye
PVin3_0010305	itaro brāhmaṇo bhojanīya iti. māṭharasya a-	brāhmaṇye brāhmaṇo bhojanīya ity eva vācyam syāt.
PVin3_0003802	'-bhāvaṃ sūcayati iti. atha vā lokasya	bruvato 'numāna-a-bhāvam āha. tena bhinna-viṣayā
PVin2_0005403	vyaktam etad rāja-śāsanam. na ca svayam a-	bruvan paraṃ bodhayitum īso bruvan vā doṣam imaṃ
PVin2_0005403	na ca svayam a-bruvan paraṃ bodhayitum īso	bruvan vā doṣam imaṃ parihartum. a-sati hetor a-
PVin3_0007202	kaścid iti kaścana asya bhedaṃ a-parāmr̥śan	bruvāṇaḥ kaṃ sva-arthaṃ puṣṇāti. tasmād anena
PVin1_0000408	sa khalu pratyakṣam pramāṇam na anumānam iti	bruvāṇaḥ kāsāncij jñāna-vyaktīnām pravṛttau
PVin3_0003710	nivedayiṣyāmaḥ. tad evaṃ pramāṇe bādhave	bruvāṇas tato niścayam āha. tataḥ sa-pratipakṣa-
PVin3_0004103	-madhya-rūpaṃ pūrva-aparayoḥ koṭyor asti iti	bruvāṇaḥ pada-artha-vyavasthāṃ bādhave. sattva-
PVin3_0002212	kvacic chāstre na yuktam pratiśidhyate.	bruvāṇo yuktam apy anyad iti rāja-kula-sthitiḥ.
PVin3_0007706	vyākhyātāḥ. sa ca sva-vāco-ubhaya-dharmatām	bruvāṇaḥ sato 'nyatra apy asya vṛttim bhāṣate
PVin3_0008007	-sāmānyayoś ca anaikāntikayor aikāntikatām	bruvāṇam prativahan dvau. tac ca hetv-ābhāṣeṣv
PVin3_0010505	punaḥ sādhyā-dharmaṇaṃ kṛtvā sāmānyam hetum	bruvāṇasya dharmā-bhedād aṅga-aṅgitā na
PVin3_0004101	-dhānād iti cet, a-tādavasthyam a-nityatām	brūmaḥ, tādavasthyam ca tattvam. tad avaruṅṇe
PVin3_0005010	khaṇḍayanti vā, yena āvaraṇam iṣyante. na	brūmaḥ — te kiñcid atīśayayanti iti. api tu na
PVin3_0012709	-bhāvaṃ viśāṇam iti cet, vāyam apy etad eva	brūmaḥ. yo vā sambandho na asti ity ucyate, sa
PVin3_0012903	-samavāyābhyaṃ, laukikaṃ tu pradeśam āsṛitya	brūmo vicchinna-a-vicchinna-avabhāsi-vijñāna-
PVin3_0007604	pramāṇa-vārttike. atha punar ubhaya-dharmaṃ	brūyāt, an-āśrita-vastuno '-paryudāsenā vyatireka
PVin1_0004313	upaplava-itarayoḥ pramāṇa-itaratām	brūyāt, viśeṣa-a-bhāvāt. upaplava-vāsanā-a-
PVin1_0004312	-viśeṣa-a-bhāva-kṛtaṃ kārya-vyatirekaṃ na	brūyāt. so 'pi kathaṃ sarva-jñānānām viṣayam
PVin1_0002710	bhāvayatām tan-niṣpattau yat spaṣṭa-avabhāsi	bhaya-ādāv iva, tad a-vikalpakam a-vitatha-
PVin1_0002707	saṃvedanāś ca. bhāvanā-balataḥ spaṣṭam	bhaya-ādāv iva bhāṣate. yaj jñānam a-visaṃvādi
PVin1_0002713	asmābhiḥ pramāṇa-vārttike. kāma-śoka-	bhaya-unmāda-caura-svapna-ādy-upaplutāḥ. a-bhūtān
PVin1_0000104	matir loko garīyaḥ padam. tatra upāsita-loka-	bhartari kṛtā sv-alpā apy an-artha-udayaḥ sammohād
PVin3_0010210	vṛtti-vyatirekavān upadarśitaḥ svayaṃ	bhavat-sāmarthyena tat tathā-bhūtam āpādayati iti
PVin1_0000605	ca a-visaṃvādas tasmād ātma-lābhāt, anyato	bhavato '-bhavato vā bhāve niyamena tat-saṃvāda-a
PVin3_0000605	ekasya bhāve '-vikala-kāraṇasya prāg-	bhavato '-bhāvād virodhaḥ, paraspara-parihāra-
PVin2_0004609	sva-bhāvaḥ kāryam vā bhāva-kāraṇa-vyatireke	bhavataḥ, a-bhedād ātma-niṣpatteś ca. tathā tayor
PVin3_0006503	kathaṃ gamyate. kvacid a-vikala-kāraṇasya	bhavato 'nya-bhāve '-bhāvād virodha-gatiḥ, yathā
PVin2_0006006	a-pratipattiḥ. tathā hy a-paryanta-kāraṇasya	bhavato 'nya-bhāve '-bhāvād virodha-gatiḥ. sa ca
PVin3_0005904	tat-pramāṇa-balena dvau vikalpau	bhavataḥ — idam upalabhe , aparaṃ na upalabhe
PVin2_0007607	iti. siddha-tat-sva-bhāvatayā tad-a-bhāve na	bhavataḥ kṛtakatvasya śabde ca bhāva-khyātāu tad-
PVin2_0008409	janya-janaka-bhāvāt. na, tad-a-bhāve	bhavatas tad-utpatti-niyama-a-bhāvāt. tasmāt
PVin2_0008114	-hetor eva bhāvāt tathā-utpatteḥ, sato hi	bhavatas tadṛśasya eva bhāvāt. na avaśyaṃ sataḥ

PVin3_0010704 yadi vaktā ca syāt sarva-jñāś ca. yady atra
 PVin3_0006401 yena an-antaram vidhi-pratiśedha-vikalpau
 PVin1_0000605 tasmād ātma-lābhāt, anyato bhavato ' -
 PVin3_0006011 nanu sva-viśiṣṭa-pratyayam antareṇa api
 PVin3_0004405 ca iti. sa tri-vidhaḥ pratyekam punas tridhā
 PVin2_0008606 tan na dhūmo 'rthād dr̥ṣṭa-ākāra-vijātiyād
 PVin2_0009409 na api tena na asti iti vacanāt tathā
 PVin3_0012201 ity a-pramāṇād abhyupagamāt tathā eva
 PVin3_0003204 yasya pramāṇam asti, tad aparasya bādhakam
 PVin2_0006808 tathā hi na yava-aṅkuraḥ śāli-bījād
 PVin1_0000304 a-śabda-liṅgā svayam kathañcid anusmarato na
 PVin2_0008308 tasmād bhavaty eṣa sva-bhāvataḥ. yatra nāma
 PVin3_0005605 na udāhṛtaḥ. so 'pi sva-bhāva-hetāv antar-
 PVin2_0008514 tatra api tulyatvāt - tad-a-bhāve 'py agnau
 PVin3_0005213 -upakāry anyad vā. tat kadācit kasyacid
 PVin3_0006304 ity api bhāva-pratiśedhaḥ. tad a-bhāvād
 PVin3_0011502 eva upakurvate. sa tasmād eka-sva-bhāvo na
 PVin3_0010707 a-bhāvāt, yaḥ sarva-jñāḥ, sa vaktā na
 PVin3_0007007 -bhāva-an-upalabdhiḥ sva-bhāva-hetāv antar-
 PVin3_0006304 tad a-bhāvād bhavati iti bhāvān na
 PVin1_0001109 cet. na hy ayam gaur ity a-sannihite 'rthe
 PVin3_0005901 hi bhāvānām sva-viśaya-jñāna-a-bhāvād evam
 PVin3_0013211 asmimś ca arthe darśite darśita eva dr̥ṣṭānto
 PVin3_0002307 so 'nya-kṛte 'pi tulya iti virodhaḥ syāt.
 PVin3_0011706 ukto bhavati. tathā hy ātma-a-bhāva eva na
 PVin3_0011004 viśeṣa-darśana-mātreṇa abhyāsa-bala-utpādinī
 PVin2_0006105 anyathā a-kiñcit-karasya a-pratibandhāt.
 PVin3_0012003 an-avasthā-anya-kalpane syāt. yasmin sati
 PVin3_0001907 -sambhavaḥ. vipratipattis tu dr̥ṣyata eva.
 PVin2_0007906 -an-upādānatā-lakṣaṇatvāc caramatvasya.
 PVin2_0008307 vināśam praty an-apekṣatā bhāvasya. tasmād
 PVin3_0009406 evam hi sukha-ādinām a-sandigdho bhedo
 PVin3_0010405 syāt. na tarhi tato nānā-bhāvād evam-bhāvo
 PVin2_0008512 yam antareṇa bhāvaḥ, sa tasya hetur bhavati.
 PVin1_0002308 na hi yad yad-viśaya-ākāram samvedanam na
 PVin3_0006103 a-sati vā prayatne sañcarati me hasta iti
 PVin2_0008309 bhavan dr̥ṣṭo 'n-apekṣatvāt sva-bhāvata eva
 PVin3_0010403 prathayatā a-sattā eva sarvatra utsāditā
 PVin3_0011705 vyatirekam varṇayatā avinābhāva eva ukto
 PVin2_0008701 -kālayor vartamāno bhāvas tat-sa-apekṣo nāma
 PVin2_0009403 na an-upalabhamānasya tāvatā na asti iti
 PVin3_0002006 -eka-deśa-viśeṣa ity eva a-prakarāṇa-icchā
 PVin3_0009805 a-siddha ucyate. na hi sa eva tasya sādhanam
 PVin2_0007605 sāmartyād eva atra a-nityaḥ śabda iti
 PVin2_0008602 a-jananāt tasya a-hetutā syāt. na vai sa eva
 PVin3_0003803 bhinna-viśayā pratitir anumānād ity uktaṃ
 PVin2_0010013 -bhāve vā a-nityatva-a-bhāve kṛtakatvam na
 PVin3_0009112 vā a-siddho 'naikāntikaś ca hetv-ābhāso
 PVin3_0002304 iti viruddhaḥ syāt. tena tatra eva bādhane
 PVin3_0002308 -dharmaṇo dharmiṇo 'bhidhānād iha eva
 PVin1_0001107 na hi gava-ādi-vikalpo 'rtha-sannidhāv eva
 PVin2_0006311 antya-kṣaṇa-an-antaratvād utpannam pratyakṣi-
 PVin2_0009410 nyāyo vaktavyaḥ, yato 'sya vyāvṛttam iti
 PVin3_0007102 iṣyate. tat kila evam prasādhyamānam viśeṣi-
 PVin3_0002711 -ākṣepāt tat-siddhau siddham eva iṣṭam
 PVin3_0006211 iti. sa tarhy a-bhāva-pratyayaḥ kuto
 PVin3_0001708 ko 'py āyāta iti na parvate vṛkṣe vā śānkā
 PVin3_0003906 atra ca eṣam pratiśedhe virodha ity uktaṃ
 PVin3_0004311 artha-gatau pratipatti-gauravam ca pariḥṛtam
bhavato manda-buddhi-caḥṣo 'n-upalabdir arthān
bhavataḥ, yathā nilam paśyato nilam etan na pītam
bhavato vā bhāve niyamena tat-samvāda-a-yogāt. na
bhavaty a-bhāva-buddhiḥ, yathā santamase hasta-
bhavati — a-sapakṣe sann a-san dvedhā ca ity
bhavati, a-hetutva-prasaṅgāt. tathā
bhavati, atiprasaṅgāt. tasmād vyāvṛttim icchatā
bhavati, atiprasaṅgāt. na ca upagama-balena
bhavati. anyathā katham pratijñam tulya-kakṣyam
bhavati, api tu yava-bījāt. evam śabdānām api
bhavati. asti vā anayor avasthayor viśeṣaḥ. tad
bhavaty asmād anyatra api sva-bhāvataḥ. so 'yam
bhavati ity udāhṛta eva. tathā hi — na hy anyā an
bhavati iti. katham ca tato 'nyato vā a-taj-
bhavati iti tat-kṛtam eṣam kadācit kvacic
bhavati iti bhāvān na bhavati iti hetu-pratiśedho
bhavati iti viruddhaḥ. ca-śabdo dvayor ekasya a-
bhavati iti vyatireko 'darśane 'pi na sidhyati,
bhavati iti, sā tad udāharaṇena eva udāhṛtā. sa
bhavati iti hetu-pratiśedho 'sya kṛtaḥ syāt. tatas
bhavati. idam ca naḥ pratyakṣam, sannihita-artha-
bhavati idam na upalabha iti yato 'bhāva-
bhavati, etāvan-mātra-rūpatvāt tasya. etena eva
bhavaty eva anya-kṛte 'pi pratijñā-doṣa iti cet,
bhavaty eva ity arthād an-anya-samsarginy ātma-
bhavaty eva karuṇā. tathā hi dharmā-ālambana-
bhavaty eva tādr̥śasya kāraṇasya kārya-vivekād a-
bhavaty eva yat tato 'nyasya kalpane. tad-
bhavaty eva śāstra-dr̥ṣṭam sādhyam, tat-prabādhane
bhavaty eva hi tasya api jñeya-vyāpini jñāne
bhavaty eṣa sva-bhāvataḥ. yatra nāma bhavaty
bhavati. kasyacid rūpasya anukārād avasthā-bhede
bhavati, kiṃ tarhi tan-mateḥ, punar icchā-
bhavati ca dhūmo 'gnim antareṇa, tan na tad-
bhavati, tat tasya vedakam, a-paraspara-rūpam iva
bhavati, tata eva anya-a-bhāva-gatiḥ, tad-a-bhāve
bhavati. tathā anyatra api sva-bhāva-bhāvī,
bhavati. tathā api idam a-siddham eva a-sato
bhavati. tathā hy ātma-a-bhāva eva na bhavaty eva
bhavati. tathā hi tathā-vṛttir eva apekṣā, tat-
bhavati. tad-arthaṃ vacanam. yady an-upalabhamāno
bhavati, tad-bhāva-a-parityāgād arthasya icchā-
bhavati, tad-bhāva-mātra-anuṣaṅgiṇi punas tan-
bhavati. tasmān na avaśyam pakṣa-nirdeśaḥ
bhavati, tādr̥śasya bhāvāt. anyādr̥śād bhavan
bhavati. tena anumānād vastu-sad-a-sattā-
bhavati dahana-a-bhāve ca dhūmaḥ. tathā hi sa
bhavati. dharmi-sambandha-a-siddhāv a-siddhaḥ,
bhavati, na anyatra iti cet, na, hetoḥ sarvasya
bhavati, na anyatra iti cet, bādhaniya-arthasya
bhavati. na anyathā idantayā iti cet. na hy ayam
bhavati. na ca a-pratyakṣe kārye kāraṇa-bhāva-
bhavati. na ca na asti iti vacanāt tan na asty
bhavati. na ca viśeṣaḥ sādhyatvam śakyate, an-
bhavati. na, pratipatti-vāñchāyāḥ prakaraṇāt. ata
bhavati. na hy a-bhāvaḥ kasyacin nimittam. a-
bhavati. na hi viśeṣa-śabda-sannidhir eva sāmānya
bhavati. naimittikyāḥ śruter artham arthaṃ vā
bhavati. pakṣasya dharmatve tad-viśeṣaṇa-

PVin3_0013504	'pi doṣe 'rthasya eva a-sāmarthyān na	bhavati prasiddhiḥ. evam etat. kiṃ tu na arthānām
PVin3_0002308	doṣa iti cet, astu, viṣaya-antare 'pi kiṃ na	bhavati . bādhanīya-dharmaṇo dharmiṇo 'bhidhānād
PVin2_0008512	hi yasya yam antareṇa bhāvaḥ, sa tasya hetur	bhavati . bhavati ca dhūmo 'gnim antareṇa, tan na
PVin3_0007109	na sarvathā sattā-sādhane viśeṣaḥ sādhitō	bhavati . bhāva-mātra-viśeṣaṇo 'rtho 'sti kaścīd
PVin3_0007605	-mātrasya a-bhāve 'py a-virodhāt, yathā na	bhavati mūrta ity a-mūrtatvaṃ nir-upākhye 'pi
PVin3_0004806	-prasaṅgaḥ, sarvasya anya-dharma-yogāt. na	bhavati , yathā — a-brāhmaṇa iti. na hi sa eva
PVin3_0001612	eka-parigrahe 'py a-virodhe samarthaṃ	bhavati , yathā anyatara-bhōjana-codanāyām eka-
PVin3_0001507	tathā-bhāva-sambhave 'nyatara-uktiḥ samarthā	bhavati , yathā — devadatta-yajñadattayor
PVin3_0010304	-an-abhyupagama itara-grahaṇaṃ samarthaṃ	bhavati , yathā — mātharād itaro brāhmaṇo
PVin3_0003212	'stu. pratibandho hy adhikaraṇe sati	bhavati , yathā siddhe vacane prāmānya-itarayor
PVin2_0007508	evaṃ hy ayam asya vyāpakaḥ siddho	bhavati , yady asya a-bhāve na bhavet. tad anena
PVin3_0009508	yad-dṛṣṭer a-kriyā-darśino 'pi kṛta-buddhir	bhavati , yadi tādr̥ṣaṃ syāt, sarva eva hetavas
PVin1_0004307	-jñāna-rūpābhyām ato dvi-rūpā buddhiḥ siddhā	bhavati . yadi bhāsamāno viṣaya-ākāro buddher a-
PVin1_0001811	eva dṛṣṭeṣv abhilāṣa-itarābhyām vyavahāro	bhavati . vastu-dharmo hy eṣa yad anubhavaḥ
PVin1_0003611	vā, tadā iṣṭo 'n-iṣṭo vā viṣayaḥ pratividitō	bhavati . vidyamāne 'pi hi bhāye 'rthe yathā-sva-
PVin2_0006203	an-upalabdhiḥ prayoga-bhedena caturdhā	bhavati . viruddha-siddhyā, yathā — na śīta-sparśo
PVin3_0002801	sāmānya-arthī viśeṣa-pratiniyama-arthī	bhavati , viśeṣa-antare vivāda-a-sambhavāc ca. na
PVin2_0007606	api na a-nityatva-a-bhāve kṛtakatvaṃ	bhavati , śabdaś ca kṛtaka iti. siddha-tat-sva-
PVin3_0007207	api viśeṣitas tat-sva-bhāvaḥ sādhitō	bhavati . sa ca tathā na anveti. yad api sattā-
PVin3_0004109	bhāvo 'numāna-viṣayaḥ. sa hi san dṛṣya eva	bhavati . sa ced bhaven madhya-avasthā-vad
PVin3_0003804	pratīter na vastu-vaśād vṛttir iti sūcitam	bhavati . sa hi śaśinaś candratvam an-icchān kām
PVin3_0008104	prayatna-anantariyako 'nityatvād iti. na	bhavati , sarvato vipakṣād a-vyāvṛtter iti cet,
PVin3_0001810	-iṣṭa-samudāyasya siddhir vighātō vā kṛto	bhavati . sarvatra hi tat-samudāya-viparyāsād eva
PVin3_0011707	arthād an-anya-samsargiṇy ātma-vṛttiḥ sūcitā	bhavati . sā eva avinābhāvaḥ. tata eva anvaya-
PVin3_0009302	vikalpena a-siddhi-codanā mithyā-uttaram eva	bhavati . syān mithyā-uttaram yadi dvayor api
PVin3_0006603	pratibandha-niyama-a-sambhavāt. na hi tasmin	bhavati sva-kāraṇa-sāmagry-adhīnair anyair api tad
PVin3_0008206	'numīyate, sa katham tri-vidhe hetāv antar-	bhavati . hetunā yaḥ samarthena kārya-utpādo
PVin1_0002904	svapna-jñānaṃ tarhi viśada-ābhaṃ pratyakṣam	bhavatv a-vikalpanāt. na, a-bhrāntam iti nirdeśāt.
PVin3_0008101	a-vyatiṛekataṃ anvyasya iti cet, iha tarhi	bhavatv a-sparśatvān nitya iti. na, atra apy
PVin1_0003911	dṛg-ādis taimira-ādi-vat. ity antara-ślokaḥ.	bhavatu nāma yathā-darśanaṃ pramāṇa-ādi-vyavasthā,
PVin2_0008803	-paryāyeṇa jananam. yad api kiñcid vijātiyād	bhavad dṛṣṭam go-maya-ādeḥ śālūka-ādiḥ, tatra api
PVin2_0009614	yo hi yatra na asti iti nīcitāḥ, sa	bhavan katham tad-a-bhāvaṃ na gamayet. pramāṇa-
PVin2_0009108	sa hi niṣpanne bhāve 'rtha-antarataḥ paścād	bhavan katham tasya hetuḥ syāt. phalasya api para
PVin2_0008602	sa eva bhavati, tādr̥ṣasya bhāvāt. anyādr̥śād	bhavan katham tādr̥ṣaḥ. tādr̥śād dhi bhavaṃs
PVin2_0008603	anyādr̥śād bhavan katham tādr̥ṣaḥ. tādr̥śād dhi	bhavaṃs tādr̥ṣaḥ syāt. anyādr̥śād api tādr̥śa-
PVin2_0008309	anyatra api sva-bhāvataḥ. so 'yam kvacid	bhavan dṛṣṭo 'n-apekṣatvāt sva-bhāvata eva
PVin2_0008611	kādācitkatva-sambhavaḥ. sa hi dhūmo 'hetur	bhavan nir-apekṣatvān na kadācin na bhavet, tad-
PVin3_0009806	aparo viśeṣo nirdiśyate. sa śabdatayā tathā-	bhavan pakṣa-nirdeśa eva tathā sidhyati, punar
PVin2_0008704	sa tat-pratiniyato 'nyatra katham bhavet.	bhavan vā na dhūmaḥ syāt. taj-janito hi sva-bhāva
PVin2_0008414	-niyamāt. tair eva dharmair ye tair vinā na	bhavanti . amśena janya-janakatva-prasaṅga iti cet,
PVin2_0006101	-upalabdihāv api na avaśyaṃ kāraṇāni tadvanti	bhavanti iti kutas tad-a-bhāvaḥ. śaktam kāraṇam
PVin3_0013701	uktam. tāny api kenacil leśena āsv eva antar-	bhavanti iti cet, āsām api parasparam eṣa
PVin2_0006807	vastu-sva-bhāvair uttaram vācyam, ya evam	bhavanti . tathā hi na yava-aṅkuraḥ śāli-bijād
PVin2_0009804	kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-vipākā	bhavanti , na anyatra. tathā kāla-samskāra-bhedāt.
PVin3_0011202	āmalakyaḥ kṣīra-avasekena madhura-phalā	bhavanti , na ca evam bahulaṃ dṛṣyante. tena evam
PVin1_0002901	apy anubhūta-smaraṇa-ākārā vikalpā	bhavanti . na ca te tathā-avabhāsināḥ smaryante.
PVin3_0013610	evam-ādini yathā-ukta-lakṣaṇāsu jātiṣv antar-	bhavanti . na ca dūṣaṇāni, śabda-artha-an-
PVin3_0011404	tathā api na avaśyaṃ kāraṇāni kāryavanti	bhavanti , pratibandha-ādi-sambhavād iti
PVin2_0008613	kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā	bhavanti , bhāva-a-bhāva-kālayos tad-bhāva-yogyatā-
PVin3_0013212	tasya. etena eva dṛṣṭānta-doṣā api nirastā	bhavanti , yathā — nityaḥ śabdo 'mūrtatvāt
PVin3_0006110	-vṛttiṃ darśayati. tadā hi tāny a-viguṇāni	bhavanti , yadā eṣāṃ kārya-vṛttiḥ syāt. sā ca
PVin2_0009805	deśais tathā-dṛṣṭā itī sarvās tattvena tathā	bhavanti , sambhavad-viśeṣa-hetūnām guṇa-antara-
PVin3_0002007	-prasaṅgāt. tasmād iyaṃ kutaścīt prakaraṇād	bhavanti tena eva gamyate. tām a-prakaraṇam api
PVin3_0008602	samudāyī-nibandhanatvāt tad-a-bhāve na syāt.	bhavanti sva-nimitta-sannidhiṃ sūcayati iti
PVin3_0008709	vyapadeśa-ādayo janya-janaka-bhāva-kṛtā eva	bhavantu , saty api saṃyoge tan-nāntariyakatvād
PVin2_0009104	tad-bhāva-an-upapatteḥ. sa ca artha-antarād	bhavann a-nityatā anyo vā dharmo hetuḥ phalaṃ vā
PVin3_0007801	pakṣa eva vyabhicāra-viṣayaḥ. kaṃ punar atra	bhāvān vipakṣam pratyeti. sādhyā-a-bhāvam. katham
PVin3_0006604	-sāmagry-adhīnair anyair api tad-unmukhair	bhavitavyam , an-āyattatvāt. tad-dharmatāyām vā
PVin2_0009713	kvacid viśeṣasya api sambhavāc chānkayā	bhavitavyam iti sarvatra a-darśana-mātreṇa a-

PVin1_0003105	ātmano jñānasya sarvatra karmaṇi tena ātmanā	bhavitavyam , yena asya idam iti pratikarma
PVin3_0009901	tat kim idānīm dharmī dharmy-antare 'nvayī-	bhavitā . pradīpa-ādayas tu sva-bhāva-yogyatayā
PVin1_0002813	tan na ayam sphuṭa-pratibhāso vikalpako	bhavitum arhati. tathā hi svapne 'pi smaryate
PVin1_0001202	ayam ghaṭa iti pratipadan na pratyakṣi-	bhavitum arhati. dravyam tat-spārśanam yađi. tan
PVin3_0007002	arthī tad-a-samarthaṃ prati na datta-anuyogo	bhavitum yuktaḥ. na hi vṛṣasyanti ṣaṇḍhasya rūpa-
PVin2_0006602	kāraṇānām kārya-utpādana-niyama-a-bhāvāc ca	bhavej jñāpaka-a-siddhiḥ. na iyatā tad-a-bhāvaḥ.
PVin2_0008612	-a-bhāvād iṣṭa-kāla-vat. tadā api vā na	bhavet , a-bhāva-kāla-a-viśeṣāt. apekṣayā hi
PVin2_0008111	yo hi sva-bhāvo nir-apekṣaḥ, sa yađi kadācid	bhavet kvacid vā tat-kāla-dravya-apekṣa iti nir-
PVin2_0007509	siddho bhavati, yady asya a-bhāve na	bhavet . tad anena dvi-vidhasya api hetor gamya-
PVin3_0000304	-viruddha-abhyupagamaś ca tena eva kathaṃ	bhavet , tad-upagama āgamasya tyāga-aṅgasya a-
PVin2_0008611	'hetur bhavan nir-apekṣatvān na kadācin na	bhavet , tad-bhāve vaikalya-a-bhāvād iṣṭa-kāla-vat.
PVin2_0008710	an-agni-sva-bhāvo 'sau dhūmas tatra kathaṃ	bhavet . dhūma-hetu-sva-bhāvo hi vahnis tac-chakti
PVin2_0010001	anyathā eka-nivṛtṭyā anya-vinivṛtṭiḥ kathaṃ	bhavet . na aśvavān iti martyena na bhāvyaṃ go-
PVin1_0000810	akṣa-dhīr yady apekṣeta so 'rtho vyavahito	bhavet . na hi saṅketa-kāla-bhāvitam abhilāpa-
PVin2_0008704	a-bhāvāt. sa tat-pratiniyato 'nyatra kathaṃ	bhavet . bhavan vā na dhūmaḥ syāt. taj-janito hi
PVin3_0007205	sattāyāṃ tena sādhyāyāṃ viśeṣaḥ sādrito	bhavet . sa hi dharmī pradhāna-lakṣaṇa eko nityaḥ
PVin3_0002009	viruddham ācarati. kaiścit prakaraṇair icchā	bhavet sā gamyate ca taiḥ. balāt tava icchā iyam
PVin2_0009909	sva-bhāvaṃ ca parityajya kathaṃ bhāvo	bhavet , sva-bhāvasya eva bhāvatvād iti tasya sva-
PVin2_0008514	ca tato 'nyato vā a-taj-janana-sva-bhāvād	bhavet . svayam a-tat-sva-bhāvasya a-jananāt tasya
PVin2_0008401	sa ca ātmānaṃ parityajya katham anyatra	bhaved iti. artha-antare tu gamye kāryaṃ hetuḥ, a
PVin2_0010014	vā. kathaṃ sva-bhāvaṃ hetuṃ vā antareṇa	bhaved ity āśrayam antareṇa api vaidharṃya-
PVin2_0009506	eke. na, pakṣi-kṛta-viśaye 'bhāvāt. kadācid	bhaved iti cet, tathā śaṅkāyāṃ atiprasaṅgaḥ,
PVin3_0007204	bheda eva sādhyāḥ. upātta-bhede sādhye 'smin	bhaved dhetur an-anvayaḥ. sattāyāṃ tena sādhyāyāṃ
PVin2_0006516	kiṃ pramāṇam iti cet, ata eva saṃśayo 'stu,	bhaved vā pramāṇam ity a-pratikṣepaḥ. tad atra
PVin3_0004110	viśayaḥ. sa hi san dṛśya eva bhavati. sa ced	bhaven madhya-avasthā-vad upalabhyeta. tal-
PVin2_0006407	-kāla-ādy-apekṣaṇam. anyathā vyabhicāri syād	bhasma iva a-śīta-sādhane. ity antara-ślokaḥ. na
PVin2_0005506	-pravṛtṭer asti iti so 'pi iṣṭo vyavahāra-	bhāk . anyathā syāt pada-arthānām vidhāna-
PVin2_0005102	tad-viśiṣṭatayā dharmo na nir-anvaya-doṣa-	bhāk . ity antara-ślokaḥ. anya-yoga-vyavacchedena
PVin3_0009110	viruddho 'siddhau ca sandehe vyabhicāra-	bhāk . eka-ekasya rūpasya a-siddhau sandehe vā a-
PVin3_0011507	a-sattvaṃ vā sandigdham. sandehe vyabhicāra-	bhāk . dvayor iti vartate. yatra anvayo vyatirekaś
PVin3_0009109	-a-prasiddhi-sandehe 'prasiddho vyabhicāra-	bhāk . dvayor viruddho 'siddhau ca sandehe
PVin1_0002013	a-śakya-samayo hy ātmā sukha-ādinām an-anya-	bhāk . na an-uditaḥ pratiniyataḥ sukha-ādy-ātmā
PVin3_0007910	'pi dharmāḥ sattā-sādhane na hetu-lakṣaṇa-	bhāk , na ca anyā gatir asti. tasmān na sattā
PVin3_0012002	ity etāvato 'yam ātma-bhāvo 'nvaya-vyatireka-	bhāg ity ayam eva hetuḥ. an-avasthā-anya-kalpane
PVin3_0011503	a-siddhāv aparasya ca sandehe vyabhicāra-	bhāg iti sūcana-arthaḥ, yathā — vita-rāgaḥ sarva
PVin3_0005505	-liṅga-udāharaṇena sva-bhāvo 'py eka-deśa-	bhāg ukto veditavyaḥ. tena eva ca sadṛśam
PVin3_0011912	indriya-ādinām api pūrvaḥ pūrvaḥ sa-	bhāga -avasthā-bheda upādāna-hetuḥ, buddhiś ca
PVin2_0005705	sva-bhāva-para-bhāvābhyāṃ yasmād vyāvṛtṭi-	bhāginaḥ . tasmād yato yato 'rthānām vyāvṛtṭis tan
PVin3_0006801	kurvanti. vaktuḥ śrotuś ca tad-vikalpa-	bhājāḥ , yathā-pratibhāsi-vastu-pratipādana-samīhā
PVin1_0001715	na an-upalakṣaṇam. a-buddhi-śabda-anvaya-	bhājo hi bhedān ayam sāmānya-darśana-balena
PVin2_0005512	nānā-dharma-samāśrayam. vidhāv ekasya tad-	bhājam iva anyeṣāṃ upekṣakam. niṣedhe tad-
PVin3_0005610	iti. kathaṃ nimitta-bhāve 'pi naimittika-	bhāva -a-niyamād evam-pratītiḥ. siddho hi
PVin2_0008003	kṣepa-a-yogāt, prāg a-kartuḥ paścād api sva-	bhāva -a-parāvṛtṭeḥ. apekṣāyāṃ ca uktam. na api
PVin1_0001309	'bhāvāt. puruṣa-icchāto 'rthānām sva-	bhāva -a-parāvṛtṭer na samaya-kāla-utpattiḥ sva-
PVin3_0002006	ity eva a-prakaraṇa-icchā bhavati, tad-	bhāva -a-parityāgād arthasya icchā-pravṛtṭyor a-
PVin3_0005106	na prāg yogyasya pratibandhāt, tasya sva-	bhāva -a-pracyuteḥ. atha vā sambhavaty api
PVin3_0006108	viśiṣṭa-upalambha-a-bhāvāt tatra kasyacid a-	bhāva -a-pratipattiḥ, kiṃ tarhi tādrśo 'n-
PVin3_0005903	jñāna-bhāvāt, sarva-a-pratipattau kvacid a-	bhāva -a-pratipatteḥ. tasmāt kasyacit
PVin3_0006104	tata eva anya-a-bhāva-gatiḥ, tad-a-bhāve '-	bhāva -a-pratipatteḥ. manu satsu upalambha-
PVin1_0003001	indriya-ja ity eke. tan na, aindriye	bhāva -a-bhāva-anurodhasya tattva-lakṣaṇatvāt tasya
PVin3_0009601	tathā syuḥ. api ca, siddhaṃ yādr̥g adhiṣṭhātr-	bhāva -a-bhāva-anuvṛtṭimat. sanniveśa-ādi tad
PVin3_0012510	vipakṣe 'nvaya-a-yogaḥ. tri-vidho hi dharmo	bhāva -a-bhāva-ubhaya-āśraya ity uktam. na a-
PVin3_0006709	pariniṣṭhitaḥ. śabda-arthas tri-vidho dharmo	bhāva -a-bhāva-ubhaya-āśrayaḥ. tasmin bhāva-an-
PVin3_0006805	tat-pratibhāsy-ākāra-adhyavasāya-vaśena ca	bhāva -a-bhāva-ubhaya-dharma ity ucyate. tad atra
PVin2_0008613	apekṣayā hi bhāvāḥ kadācitkā bhavanti,	bhāva -a-bhāva-kālayos tad-bhāva-yogyatā-a-yogyatā-
PVin2_0006211	siddhiś ca veditavyā, anyeṣāṃ hetu-phala-	bhāva -a-bhāva-virodha-a-siddheḥ. dṛśyasya darśana
PVin2_0005503	na niśidhyate. tasmād āśritya śabda-arthaṃ	bhāva -a-bhāva-samāśrayam. a-bāhya-āśrayam atra
PVin2_0008301	kathaṃ kriyā-pratiśedhaḥ. vināśa iti hi	bhāva -a-bhāvaṃ manyante. tad ayam vināśa-hetur a-
PVin2_0006302	-a-sambhave sati. bhāvasya an-upalabdhasya	bhāva -a-bhāvaḥ pratiyate. iti saṅgraha-ślokaḥ.

PVin1_0001614 saty api pratītir a-tad-ātma-grāhiṇī, tad-
 PVin2_0006908 pratipatter a-bhāvāt pradipād iva rūpe. tad-
 PVin3_0010210 'yaṃ doṣaḥ syāt. sa hi kevala eva kasyacid
 PVin1_0000601 na ca tasya vyabhicāraḥ, tad-a-bhāve sva-
 PVin3_0001506 na sambhavati, anyatara-artha-antara-
 PVin2_0009902 pratyakṣānām śabdānām a-pratyakṣa-sva-
 PVin2_0006814 pratipādaka iti. sā api tatra pratibaddhā
 PVin2_0010101 -dṛṣṭānte prasidhyati vyatirekaḥ. hetu-sva-
 PVin3_0008901 kaścit kāryaḥ, tasya kathañcit kāryatve '
 PVin3_0011606 yathā saṃśete, tathā iha api sarva-an-antar-
 PVin2_0006107 tat kāryaṃ hetu-vyāptya-a-vyatirekāt tat-sva-
 PVin3_0004114 kim na kṣīrāc chaśa-viṣānam, ko hi viśeṣo '
 PVin3_0005608 etat — na anyā eva an-upalabdher dṛśya-sva-
 PVin2_0007302 sakala-kāraṇasya asya artha-sattāyām a-
 PVin3_0010805 iti cet, tulyā vṛtti-tat-sandehābhyām a-
 PVin2_0006208 dhūmo 'n-upalabdher iti. etena vyāpaka-sva-
 PVin2_0005901 a-bhāvaḥ, kārya-vyatireke 'pi kāraṇa-a-
 PVin2_0006009 ucyaṭe, anyathā hy a-nīdhdha-upalabdher a-
 PVin2_0009812 -a-dṛṣṭer a-dṛṣṭena ca bādhyā-bādhdaka-
 PVin2_0009509 apy a-pratibaddhasya tad-a-bhāve sarvatra-a-
 PVin2_0009601 ātma-gatiḥ syāt. a-dṛśya-an-upalambhād a-
 PVin2_0006207 yathā — na dhūmo 'tra an-agner iti. sva-
 PVin3_0002909 bhittvā. tatra abhyupāyaḥ kārya-aṅgaṃ sva-
 PVin3_0001505 -vidhasya ca dehasya ghaṭād artha-antara-
 PVin2_0009104 vā a-calasya artha-antara-yoge 'pi tad-
 PVin3_0007007 ayam atra abhiprāyaḥ. sthitam etat — sva-
 PVin2_0006111 kāraṇa-an-upalabdhir a-bhāvaṃ gamayati. sva-
 PVin1_0000309 tathā-pratipādyamāna āśrayo 'stu. tad-bhāva-
 PVin2_0005203 prabhava-tan-mātra-anubandha-siddhau kāraṇa-
 PVin2_0006108 -bhāva-a-viśiṣṭam iti tad-an-upalambhaḥ sva-
 PVin3_0000401 a-pratyayatvāt. uktaṃ ca — na kārya-sva-
 PVin3_0006807 artho bhāva-upādāno na vā iti. tasya
 PVin3_0006710 dharmo bhāva-a-bhāva-ubhaya-āśrayaḥ. tasmin
 PVin3_0010407 avasthitam iti sā eva iṣṭa-vastu-sva-
 PVin2_0009105 vā syāt, a-hetu-phalasya a-sambandhāt tatra
 PVin1_0003001 indriya-ja ity eke. tan na, aindriye bhāva-a-
 PVin3_0009601 api ca, siddham yādṛg adhiṣṭhāṭṛ-bhāva-a-
 PVin3_0005803 kalpitāḥ. kāraṇāt kārya-saṃsiddhiḥ sva-
 PVin2_0006706 -a-yogyā-ātmanoḥ prāpti-parityāgayoḥ sva-
 PVin3_0011407 pratyupayogaṃ tebhya upakāryasya sva-
 PVin3_0005305 prayatna-saṃskṛtād indriyād anyato vā sva-
 PVin3_0000607 prasidhyati. ekasya tu yathā-ukta-sva-
 PVin3_0000405 -eka-dravya-saṃsarga-a-vyavacchinna-sva-
 PVin2_0008812 eva tad-a-tattve nibandhanam, api tu sva-
 PVin1_0001009 -prabheda-grahaṇa-a-grahaṇa-ūha-an-ūha-artha-
 PVin2_0007807 eva sva-bhāvo na asti yo vinaśvaraḥ. tat-sva-
 PVin2_0007805 yas tad-utpādanāḥ śāli-bijasya iti tat-sva-
 PVin2_0007409 bhāvaḥ kṛtakaḥ. tena iyaṃ kṛtaka-śrutiḥ sva-
 PVin1_0002406 para-upadhāno yuktaḥ, tad-a-viśeṣe 'pi sva-
 PVin3_0001512 etad vacanaṃ syāt, ghaṭasya ātmanā tad-
 PVin3_0005307 ca artha-antaratve tasya iti sambandha-a-
 PVin3_0006304 -lakṣaṇatvāc ca bhāvasya a-bhāvo na syāt. a-
 PVin2_0006402 virodhāc chīta-vicchede tat-kāryasya apy a-
 PVin3_0012108 tad-viśayaṃ pratiśedham na icchaty a-sad a-
 PVin2_0008201 eva bhāvāt. na avaśyaṃ sataḥ kutaścīd
 PVin2_0005612 ātmatvāt. tad-ātmatve sādhyā-sādhdana-bheda-a-
 PVin2_0009109 api para-upaskāra-apekṣiṇo na avaśyaṃ hetau
 PVin2_0008303 nāma kaścit kāryaḥ syāt sva-bhāvaḥ, sa eva
 PVin3_0006305 kṛtaḥ syāt. tataś ca a-hetukatvam. anyathā a-
 bhāva-a-bhāvayor an-anukārāt, rasa-buddhi-vad
 bhāva-a-bhāvayor darśana-a-darśana-smṛtyapekṣe hi
 bhāva-a-bhāvayor vṛtti-vyatirekavān upadarśitaḥ
 bhāva-a-bhāvāt. tathā hi arthasya a-sambhave '
 bhāva-a-bhāvāt. dvayor hi tathā-bhāva-sambhave
 bhāva-a-bhāvāt. bhrānti-nimitta-a-bhāvāt, bādhdaka
 bhāva-a-bhāvābhyām kāryatām na atipatati, tan-
 bhāva-a-bhāvo 'taḥ pratiśedhe ca kasyacit. hetuḥ
 bhāva-a-yogāt, pūrva-vat-prasaṅgāc ca. tasmād
 bhāva-a-yogāt saṃśayaḥ. a-pratipattir an-ubhaya-
 bhāva-a-viśiṣṭam iti tad-an-upalambhaḥ sva-bhāva-
 bhāva-a-viśeṣa iti cet, na, hetoḥ sva-bhāva-bhedāt.
 bhāva-a-sattā, tayā siddhayā a-saj-jñāna-śabdās
 bhāva-a-sambhavāt. tatra arvāg-darśanasya ātma-
 bhāva-a-siddhir ity an-upanayaḥ. dṛśyatayā ca
 bhāva-a-siddhir uktā veditavyā, yathā — na atra
 bhāva-a-siddheḥ. upalambha-nibandhanā hi tādṛśāṃ
 bhāva-a-siddheḥ. eka-niśedhdena anyā-a-bhāva-
 bhāva-a-siddheḥ, rāga-ādy-a-vyabhicāri-kārya-a-
 bhāva-a-siddheḥ saṃśayaḍ a-vyatireko vyabhicāraḥ
 bhāva-a-siddhau ghaṭa-ādīnām nairātmya-a-siddheḥ
 bhāva-a-siddhyā, yathā — na atra dhūmo 'n-
 bhāva-aṅgaṃ jagat-sthitiḥ. āpta-vacanaṃ kārya-
 bhāva-an-abhyupagame sāmānyena api sādhdanaṃ na
 bhāva-an-upapatteḥ. sa ca artha-antarād bhavann a
 bhāva-an-upalabdhīḥ sva-bhāva-hetāv antar-bhavati
 bhāva-an-upalabdhis tu svayam a-sattā eva. tatra
 bhāva-an-upalabdhī tarhi prabhava-a-bhāva-sādhdane
 bhāva-an-upalabdhīyā grāhya-viśayayā siddhā, na
 bhāva-an-upalambha eva uktaḥ. tathā tad-viruddha-
 bhāva-an-upalambha-viśeṣebhyo 'param pratipatty-
 bhāva-an-upādānatve sādhdye sa ca pratyātma-
 bhāva-an-upādāne sādhdye 'sya an-upalambhanam.
 bhāva-anukarṣiṇī proktā syāt. tat kim eṣāṃ
 bhāva-anumānasya a-sambhavāt. tatra paścād bhāvān
 bhāva-anurodhasya tattva-lakṣaṇatvāt tasya iha api
 bhāva-anuvṛttimat. sanniveśa-ādi tad yuktaṃ
 bhāva-antar-gamād iyam. hetu-prabheda-ākhyāne na
 bhāva-antara-utpatti-hāni-nāntariyakatvāt, nityaṃ
 bhāva-antara-utpattes tathā upayoginām nānā-sva-
 bhāva-antara-pratīlambhāt. na hy an-upakāry
 bhāva-antara-viraha-upagamād eva bhinna-deśa-
 bhāva-antara-virahād an-eka-vṛtter ekasya na deśa
 bhāva-antaram api. kṛtrima-a-kṛtrimānām iva maṇi-
 bhāva-apekṣa-an-apekṣa-ādi-prasaṅgaḥ. mano-
 bhāva-apekṣatvān na naśvaraḥ. śāly-ādi-bijānām
 bhāva-apekṣāḥ. evaṃ tarhi kṛtakānām api keśāñcit
 bhāva-abhidhāyiny api para-upādhdim enam ākṣipati.
 bhāva-abhyāsa-viśeṣāt tad-ātma-atiśaya-siddheḥ.
 bhāva-artha-antara-bhāva-virodhāt. yadi dehdā eva
 bhāva-ādayo 'py uktaḥ. tasya ca a-jñeyatvam,
 bhāva ity api bhāva-pratiśedhaḥ. tad a-bhāvād
 bhāva iti. etena tat-kāryād api tad-viruddha-
 bhāva ity-evam-ādi ca vyavaharati. nirloṭhitaś ca
 bhāva iti cet, ākasmikī tarhi sattā iti na iyaṃ
 bhāva iti cet, na, dharmā-bheda-parikalpanāt.
 bhāva iti tad-bhāva-hetor anaikāntikatvam. bhāva-
 bhāva iti na a-bhāvaḥ syāt. tad a-bhāvaṃ karoti
 bhāva iti bhāva eva kaścīn nāma-antareṇa uktaḥ

PVin3_0000801 etat — yatra tad-icchā tatra vastu
 PVin2_0008313 bhāvasya. bhāva-mātra-anurodhī sva-
 PVin3_0011613 -āśrayatvāt. tena na a-pratibaddhasya bhāve
 PVin2_0008706 sva-bhāvaḥ. anyato 'pi bhāve na sa tasya sva-
 PVin2_0007608 śabde ca bhāva-khyātau tad-ātmanah sato
 PVin3_0001806 hi śabdaḥ, na a-nitya-śabdaḥ śabdaḥ. tad-
 PVin3_0004206 itarasya iti. atha kā iyaṃ śaktiḥ. sa eva
 PVin2_0005106 etena sādhyā-dharme 'pi viśeṣaṇa-viśeṣya-
 PVin3_0011408 -antara-utpattes tathā upayoginām nānā-sva-
 PVin1_0000209 sva-lakṣaṇam. anyas tu buddhau sāksāt sva-
 PVin3_0006210 'yam upalambho na asti ghaṭa iti, tata eva a-
 PVin3_0012806 śāstra-kārāṇām artheṣu bhrāntyā viparīta-sva-
 PVin3_0007107 tataḥ saṃśayāt. na eṣa doṣaḥ, yasmāt—
 PVin3_0006807 kim ayaṃ pradhāna-śabda-pratibhāsy artho
 PVin3_0012510 'nvaya-a-yogaḥ. tri-vidho hi dharmo bhāva-a-
 PVin3_0006709 śabda-arthas tri-vidho dharmo bhāva-a-
 PVin3_0006805 -ākāra-adhyavasāya-vaśena ca bhāva-a-
 PVin1_0001505 na apy anyāḥ kaścīd iha anuṣaṅgī ity a-
 PVin2_0008104 dharmā-dhātva-āyatane 'pi skandha-traya-sva-
 PVin3_0006306 tataś ca a-hetukatvam. anyathā a-bhāva iti
 PVin2_0006114 -upalabdhyā vyāpya-a-bhāvam āha, tadā apy a-
 PVin3_0011706 avinābhāva eva ukto bhavati. tathā hy ātma-a-
 PVin2_0008206 vināśo nāma anya eva kaścīd bhāvāt, kiṃ tu
 PVin3_0007512 icchatī, sa kathāṃ bhāvaṃ na icchet. sva-
 PVin3_0010404 vā. atha api tad-abhimatāt kutaścīn nānā-
 PVin2_0006301 -bhāva-virodha-a-siddheḥ. dr̥ṣyasya darśana-a-
 PVin3_0005407 prayatna-an-antara-bhāvi-jñānam a-nitya-sva-
 PVin2_0004610 tayor a-bhāve taj-jaṃ jñānam tat-prabhavā vā
 PVin2_0004608 pramāṇam. na hi sva-bhāvaḥ kāryam vā
 PVin2_0008213 vināśa iti. a-sāmarthyāc ca tad-dhetoḥ a-
 PVin3_0004906 evaṃ navadhā pakṣa-dharmo vibhajyate. sva-
 PVin3_0004908 bheda-sāmānye śeṣo vyāvṛtti-sādhanah. sva-
 PVin2_0008612 iṣṭa-kāla-vat. tadā api vā na bhavet, a-
 PVin2_0008613 hi bhāvāḥ kādācitkā bhavanti, bhāva-a-
 PVin2_0009005 abhidhānāt. nanv an-ārtha-antara-hetutve 'pi
 PVin1_0004312 syāt, yady atra kaścīd upādāna-viśeṣa-a-
 PVin3_0008709 tad-ātmanā vyapadeśa-ādāyo janya-janaka-
 PVin3_0008901 -a-yogāt, pūrva-vat-prasaṅgāc ca. tasmād
 PVin2_0007607 -a-bhāve na bhavataḥ kṛtakatvasya śabde ca
 PVin3_0006103 me hasta iti bhavati, tata eva anya-a-
 PVin2_0006311 -bhavati. na ca a-pratyakṣe kārye kāraṇa-
 PVin2_0006105 eva tādr̥śasya kāraṇasya kārya-vivekād a-
 PVin3_0011713 śrāvaṇatve vyatireka uktaḥ. na tāvatā a-
 PVin2_0006402 etena tat-kāryād api tad-viruddha-kārya-a-
 PVin3_0006102 antara-sparśa-viśeṣa-upalambhād anya-a-
 PVin3_0011110 -upayoge kathāṃ tac-chaktir upayujyate, sva-
 PVin1_0003707 eva na pramāṇa-phalayor viśaya-bhedaḥ. sva-
 PVin2_0008013 pañca-skandhā iti. tatra pañca-indriyāṇi sva-
 PVin3_0006607 -niyamana-sva-bhāvas tat-sva-bhāvas tat-sva-
 PVin3_0007907 vyabhicāra iti su-vyavadātaṃ prāmāṇyam. a-
 PVin3_0007512 sa kathāṃ a-siddha-sattāke syāt. yo hi
 PVin3_0007507 sādhyatve, vaiphalyāt. api ca, na a-siddhe
 PVin3_0007511 -siddhiṃ vyabhicāraṃ virodhaṃ ca. tatra yadi
 PVin3_0005304 apekṣya kāryam kuryāt, karotu. pūrva-sva-
 PVin2_0007709 ayaṃ bhāvo 'n-apekṣas tad-bhāvam prati tad-
 PVin3_0006601 para-apekṣatvena upagamante, na te tad-
 PVin2_0008403 a-vyabhicāraḥ, an-āyatta-rūpaṇām saha
 PVin2_0009506 tathā śaṅkāyām atiprasaṅgaḥ, anyatra apy a-
 PVin2_0006902 śakteś ca an-ārtha-antaravāt sa eva sva-
 bhāva iti vyāpty-a-siddher vyabhicāraḥ. etena mad-
 bhāva iti sa eva svayaṃ vastuto bhāvaḥ. sa ca
 bhāva iti saṃśayaḥ. gamakā eva ātmanah prāṇa-
 bhāva iti sakṛd api na janayet. na vā sa dhūmaḥ,
 bhāva iti sāmarthyāt tat-siddher na anumeya-
 bhāva-iṣṭau na a-nityah śabdaḥ syāt, śabde '-
 bhāva uta anyad eva kiñcit. sa eva cet, tathā eva
 bhāva unneyaḥ. tena saty api viśeṣaṇe na an-
 bhāva-upakāra-sādhanam etat. na eka-kāla-an-eka-
 bhāva-upadhāna-sāmarthya-rahito 'yukta-
 bhāva-upalambhāt, tac ca sva-tantram pramāṇam iti.
 bhāva-upasamhāra-sambhavāt. na hy asti sambhavo
 bhāva-upādāna-mātre tu sādhye sāmānya-dharmini.
 bhāva-upādāno na vā iti. tasya bhāva-an-
 bhāva-ubhaya-āśraya ity uktam. na a-bhāvasya
 bhāva-ubhaya-āśrayaḥ. tasmin bhāva-an-upādāne
 bhāva-ubhaya-dharma ity ucyate. tad atra dharmini
 bhāva eva artha-abhilāpa-anukāriṇo 'nubhava-
 bhāva eva iti na virodhaḥ. etena sattā vyākhyātā.
 bhāva eva kaścīn nāma-antareṇa uktaḥ syāt. tasmān
 bhāva eva. tad evaṃ vidhi-pratiśedhābhīyam
 bhāva eva na bhavaty eva ity arthād an-anya-
 bhāva eva vināśaḥ, sa eva kṣaṇa-sthāyī jāta iti.
 bhāva eva hi kayācid apekṣayā dharmā iti
 bhāva evam-bhāvaḥ syāt. na tarhi tato nānā-bhāvād
 bhāva-kāraṇa-a-sambhave sati. bhāvasya an-
 bhāva-kāraṇa-kāryam iti siddham. prayatna-an-
 bhāva-kāraṇa-pratipattiḥ. tathā sati dr̥ṣye
 bhāva-kāraṇa-vyatireke bhavataḥ, a-bhedād ātma-
 bhāva-kāriṇaḥ kriyā-pratiśedhāc ca iti ca-śabdāt.
 bhāva-kārya-siddhy-artham dvau dvau hetu-
 bhāva-kāryayor eva ātma-pratibandhād gamakatvam
 bhāva-kāla-a-viśeṣāt. apekṣayā hi bhāvāḥ
 bhāva-kālayos tad-bhāva-yogyatā-a-yogyatā-a-yogāt,
 bhāva-kāle '-nityatā-a-nispattes tulya-a-tat-sva-
 bhāva-kṛtaṃ kārya-vyatirekaṃ na brūyāt. so 'pi
 bhāva-kṛtā eva bhavantu, saty api saṃyoge tan-
 bhāva-kriyā-pratiśedha eṣa bhāvam na karoti iti
 bhāva-khyātau tad-ātmanah sato bhāva iti
 bhāva-gatiḥ, tad-a-bhāve '-bhāva-a-pratipatteḥ.
 bhāva-gatiḥ, yataḥ kāraṇāt tat pratiyeta. tasmān
 bhāva-gatiḥ, yathā — na iha a-pratibaddha-
 bhāva-gatir ity uktam. anyathā saṃśaya-hetur eva
 bhāva-gatir uktā veditavyā, yathā — na roma-
 bhāva-gateḥ. yato hi sparśa-viśeṣa-upalambhāt
 bhāva-guṇasya śaktāv upacārāt. yatra so '-
 bhāva-cintāyām tādātmyād artha-saṃvidah sva-
 bhāva-cyutimanti, tat-kārya-vijñāna-viccheda-
 bhāva-janana-sva-bhāvo vā kiṃ na iṣyate. kiṃ
 bhāva-dharmaṃ tu bhāva-mātra-vyāpino 'rthasya
 bhāva-dharmaṃ hetum icchatī, sa kathāṃ bhāvaṃ na
 bhāva-dharmo 'sti vyabhicāry ubhaya-āśrayaḥ.
 bhāva-dharmo hetur ucyate, sa kathāṃ a-siddha-
 bhāva-niyata ity etan na syāt, tasya pracyuteḥ,
 bhāva-niyataḥ, a-sambhavat-pratibandhā iva kāraṇa
 bhāva-niyatā iṣyante, vāsāmsi iva rāge. tad-
 bhāva-niyama-a-bhāvāt. yady artha-antaraṃ hetuḥ,
 bhāva-niyama-a-bhāvāt. vṛttam pramāṇam bādhakam. a
 bhāva-niyamaḥ. artha-antaratve tato 'rtheṣu jñāna

PVin2_0008908 -niyamo 'darśanān na na darśanāt. avaśyam-
 PVin2_0007814 nāśi-sva-bhāvasya hetuḥ, na ca a-hetoḥ sva-
 PVin1_0000609 cet, katham anyasya bhāve 'sambaddhasya
 PVin2_0007205 sā na asti tasya sā eka-arthatā kutaḥ. sva-
 PVin1_0002207 kāraṇa-kalāpaḥ. tat prakṛtes tat-kārya-sva-
 PVin2_0007809 sa hetuḥ sva-rūpeṇa pratīta eva. na ca sva-
 PVin3_0011012 itaram vā paśyete, viprakṛṣṭe punar arthe '
 PVin1_0000507 bhāva-prasaṅgāt. pratyakṣasya eva nivṛtter a-
 PVin3_0006410 rūpaṃ vā bhāve bhāvād a-bhāvataḥ. sā iyam a-
 PVin3_0010201 a-vipakṣa-śabdena ucyate. tata eva katham a-
 PVin2_0010110 -hetur upalabhya-sattvasya hetos tathā-
 PVin3_0000610 -an-eka-vṛttiyor virodhāt tathā-vidha-sva-
 PVin2_0007408 vat. upādīyate. apekṣita-para-vyāpāro hi sva-
 PVin2_0005705 sva-bhāvena sva-sva-bhāva-vyavasthiteḥ. sva-
 PVin2_0005904 vyabhicāro 'pi iti cet, na, kārya-kāle '
 PVin2_0009212 tad udāhṛtam. na hi sarva-an-upalabdhir a-
 PVin2_0005711 ity antara-ślokaḥ. kāryasya api sva-
 PVin2_0009910 sva-bhāvasya eva bhāvatvād iti tasya sva-
 PVin2_0009914 'pi sva-bhāvaṃ niyamayati ity ubhayathā sva-
 PVin2_0010005 api kim. ity antara-ślokau. tasmāt sva-
 PVin2_0005610 vastu-sādhanāṃ ekaḥ pratiśedha-hetuḥ. sva-
 PVin2_0009213 anya-nivṛttim icchatā tayoḥ kaścit sva-
 PVin1_0000512 iti cet, na, tad-rūpa-an-upalakṣaṇāt. sva-
 PVin3_0006304 ca bhāvasya a-bhāvo na syāt. a-bhāva ity api
 PVin3_0012107 a-bhāva-pratiśedho hi bhāvo 'saty apy asti,
 PVin3_0012106 eva nivṛtter nivṛttir a-sataḥ katham iṣṭā. a-
 PVin3_0006106 tan mā bhūt svāpa-ādy-avasthāyāṃ kasyacid a-
 PVin3_0006211 tac ca sva-tantraṃ pramāṇam iti. sa tarhy a-
 PVin3_0009709 śāstrasya anumāne. pramāṇena eva bādhanā tad-
 PVin2_0007815 -niyamaḥ. tasmān na atra kaścīd dhetoḥ sva-
 PVin1_0002211 -anuvīdhānāt. hetu-sāmyāt sukha-ādi-bheda-a-
 PVin3_0004805 -lakṣaṇa iti. nanv etasminn a-sapakṣe hetv-a-
 PVin3_0006302 tad-apāya-a-bhāvāt tan-mātra-bhāvino nityaṃ
 PVin2_0006708 -ātmatāyāṃ kadācid upalambha-an-upalambha-a-
 PVin1_0000507 an-apekṣāyāṃ vyavadhāna-ādi-bhāve 'pi
 PVin3_0006606 -a-bhāvād a-pūrva-bhāvinaḥ paścād apy a-
 PVin3_0006011 sva-viśiṣṭa-pratyayam antareṇa api bhavaty a-
 PVin1_0000309 eva ca tathā-pratīpādyamāna āśrayo 'stu. tad-
 PVin2_0007311 apy an-upalabdhyoḥ sva-viparyaya-hetv-a-
 PVin2_0008310 -bhāvata eva bhavati. tathā anyatra api sva-
 PVin2_0007501 yathā a-nityatva eva sattvam, kvacit sva-
 PVin2_0006904 tasmāt sarvathā sarva eva kvacin niyamaḥ sva-
 PVin3_0008211 yogyatā ca sāmāgrī-mātra-anubandhinī iti sva-
 PVin3_0012708 ity upalambhaḥ. asti viśāṇināṃ viśāṇa-sva-
 PVin3_0004201 '-bhāva-a-viśeṣa iti cet, na, hetoḥ sva-
 PVin3_0012707 sva-bhāvo 'pi, pratikāryaṃ kāraṇa-sva-
 PVin2_0008804 sva-bīja-prabhavāt sva-bhāva-bhedo hetu-sva-
 PVin2_0008804 'py asty eva sva-bīja-prabhavāt sva-
 PVin2_0007404 kāraṇānāṃ ca kārya-vyabhicārāt. tasmāt tad-
 PVin3_0012810 sambandhāt, ākāśa-vad iti. tat-sambandhi-sva-
 PVin2_0008312 eva sādhyā-dharme gamakā veditavyāḥ. yo hi
 PVin2_0008313 sva-bhāvaḥ, tatra eva avinābhāvo bhāvasya.
 PVin3_0009805 na hi sa eva tasya sādhanāṃ bhavati, tad-
 PVin2_0007402 tv atra pramāṇam, niścaya-phaladvāt. tad-
 PVin2_0009110 bhāva iti tad-bhāva-hetur anaikāntikatvam.
 PVin3_0007109 sattā-sādhanā viśeṣaḥ sādhitō bhavati.
 PVin3_0007907 su-vyavadātaṃ prāmāṇyam. a-bhāva-dharmaṃ tu
 PVin3_0008107 darśayitum a-śakyatvāt. tad asya na
 PVin3_0009901 antare 'nvayī-bhavitā. pradīpa-ādayas tu sva-
 bhāva-niyamaḥ kaḥ parasya anyathā paraiḥ. artha-
 bhāva-niyamaḥ. tasmān na atra kaścīd dhetoḥ sva-
 bhāva-niyamaḥ. darśanād bhāva-siddhir iti cet,
 bhāva-niyame 'nyatra na yoḥ yeta tayā punaḥ.
 bhāva-niyame na an-upalambha-ātmānaḥ sukha-ādayaḥ.
 bhāva-niyamo 'rthānām ākasmiko yuktaḥ, an-
 bhāva-nirṇayo 'naikāntikaḥ. tasmāt kāraṇa-guṇa-
 bhāva-niścaya iti cet, vyāhatam etat – tac ca na
 bhāva-niścaya-phalā vyatireka-sādhanā an-
 bhāva-niścayaḥ. yasmād idam iha sandigdham,
 bhāva-niścaye vyāpakasya sva-ātmanā ca an-
 bhāva-niśedhaḥ kriyate. viruddhāyor eka-
 bhāva-niśpattau bhāvaḥ kṛtakaḥ. tena iyam kṛtaka-
 bhāva-para-bhāvābhyāṃ yasmād vyāvṛtti-bhāgīnaḥ.
 bhāva-pratīpateḥ, anya-upalambhe tad-an-
 bhāva-pratīpādikā. tasmād eka-nivṛtīyā anya-
 bhāva-pratībandhaḥ, tat-sva-bhāvasya tad-utpatter
 bhāva-pratībandhād a-vyabhicārah. kāraṇaṃ vā
 bhāva-pratībandhād eva nivṛtīḥ. anyathā eka-
 bhāva-pratībandhād eva hetuḥ sādhyāṃ gamayati. sa
 bhāva-pratībandhe hi saty artho 'rthaṃ na
 bhāva-pratībandho 'py eṣṭavyaḥ. anyathā a-gamako
 bhāva-pratībandho hi līṅga-lakṣaṇam. na ca tasya
 bhāva-pratiśedhaḥ. tad a-bhāvād bhavati iti
 bhāva-pratiśedhas tu na sambhavati ity a-skhalita
 bhāva-pratiśedho hi bhāvo 'saty apy asti, bhāva-
 bhāva-pratītiḥ, tatra indriya-sādguṇya-āder
 bhāva-pratyayaḥ kuto bhavati. na hy a-bhāvaḥ
 bhāva-pramāṇa-a-pratītau vā kim abhivyakti-vādena.
 bhāva-pravibhāgaḥ. tad-a-bhāvāt phalasya api na
 bhāva-prasaṅga iti cet, na, tasyāḥ sāmāgrī eva
 bhāva-prasaṅgaḥ, sarvasya anya-dharma-yogāt. na
 bhāva-prasaṅgāt. an-apekṣatvāt, apekṣāyā viśeṣa-
 bhāva-prasaṅgāt. na api para-apekṣā, tasya tatra
 bhāva-prasaṅgāt. pratyakṣasya eva nivṛtter a-
 bhāva-prasaṅgāt. sa ca tad-dhetur vā a-nityatā-
 bhāva-buddhiḥ, yathā santamase hasta-saṅcāreṇa. na,
 bhāva-bhāva-an-upalabdhi tarhi prabhava-a-bhāva-
 bhāva-bhāvābhyāṃ sad-vyavahāra-pratiśedha-
 bhāva-bhāvī, viśeṣa-a-bhāvāt. evam anye 'pi sva-
 bhāva-bhūta-dharma-bheda-parigraheṇa yathā tatra
 bhāva-bhūtaḥ sva-hetu-prakṛter niyamakasya
 bhāva-bhūta eva. kiṃ punaḥ kāraṇaṃ sāmāgrīyāḥ
 bhāva-bhedaḥ, na tad-vat kiñcic chaśasya bhinna-
 bhāva-bhedāt. a-tad-ātmatve 'pi kṣīrasya sa tasya
 bhāva-bhedāt. tat ko 'yaṃ sambandha-a-bhāvo vācyā
 bhāva-bhedāt, yathā kadali bīja-kanda-udbhavā.
 bhāva-bhedo hetu-sva-bhāva-bhedāt, yathā kadali
 bhāva-mātra-anubandhina eva ātmanāḥ sva-bhāvo
 bhāva-mātra-anubandhinī tad-deśa-sannihita-sva-
 bhāva-mātra-anubandhi sva-bhāvaḥ, tatra eva
 bhāva-mātra-anurodhī sva-bhāva iti sa eva svayaṃ
 bhāva-mātra-anuṣāṅgiṇī punas tan-nirdeśasya
 bhāva-mātra-anvayinī sva-bhāvo hetur ātmani.
 bhāva-mātra-bhāvitve siddha-anya-an-apekṣānād a-
 bhāva-mātra-viśeṣaṇo 'rtho 'sti kaścīd dharmī iti
 bhāva-mātra-vyāpīno 'rthasya vyavacchedaṃ hetuḥ
 bhāva-mātreṇa na sāmyena na prādhānyena gatiḥ. a-
 bhāva-yogyatayā ātmani jñānam utpādayantas tathā

PVin2_0008614 bhavanti, bhāva-a-bhāva-kālayos tad-
 PVin3_0002910 āpta-vacanam kārya-lakṣaṇam liṅgam, sva-
 PVin3_0008005 ayam prasaṅga iti. eṣa dvi-vidho hetuḥ sva-
 PVin3_0004111 apara-bhāvaś ca vailakṣṇyam, viruddha-sva-
 PVin2_0010006 eva hetuḥ sādhyam gamayati. sa ca tad-
 PVin3_0006507 pramāṇa-bādhanād vā api sa-apekṣa-dhruva-
 PVin3_0012701 śāśa-viśāṇayoś ca ayam bhāvāc chaśa-viśāṇa-a-
 PVin3_0006505 -sparśayoḥ. anyonya-bheda-siddher vā dhruva-
 PVin2_0006410 tri-vidhā hi viprakarṣiṇo deśa-kāla-sva-
 PVin2_0006004 a-viruddho vā. a-viruddhasya api saha-
 PVin2_0006514 -darśanān mūṣika-alarka-ṣa-vikāra-vat. tad-
 PVin2_0006211 ca veditavyā, anyeṣāṃ hetu-phala-bhāva-a-
 PVin1_0002004 ity api sādhanā-nyāyam atipatati . krama-
 PVin3_0001512 syāt, ghaṭasya ātmanā tad-bhāva-ārtha-antara-
 PVin2_0008110 nir-apekṣatā vināśasya kvacit kadācic ca
 PVin1_0004003 'nya-upalambho 'sti. na ca etat sva-
 PVin3_0007503 na vihanyate. sādhanē punaḥ sattve sva-
 PVin3_0007110 dharmī iti prasādhayato 'nirdiṣṭa-sva-
 PVin2_0008705 bhavan vā na dhūmaḥ syāt. taj-janito hi sva-
 PVin2_0006510 a-bhāvād atīndriyaḥ pratikṣipyate 'rthaḥ sva-
 PVin2_0009710 eva pratiśedhaḥ. na yuktaḥ, dr̥śya-tat-sva-
 PVin1_0000505 na pratyakṣeṇa kartum arhati iti, tasya a-
 PVin3_0012607 a-sato niścinvatā prameyā vaktavyāḥ. na hi
 PVin3_0005205 kalpanāyām a-tat-parāvṛttayo bhāvā yathā-sva-
 PVin2_0005404 a-sati hetor a-pratiśedhe vidhiḥ prāptaḥ, a-
 PVin3_0010205 aparasya vṛttir iti katham a-nitya-a-
 PVin2_0005813 apy a-pratipanna-ṣaṣṭyaṅgāṃ darśanāt.
 PVin3_0010207 eva. na hy a-vipakṣa-śaṅkāyām sādhyā-a-
 PVin3_0007909 kvacid a-sambhavāt, a-bhāve ca sarvatra
 PVin1_0004209 sva-saṃvidāḥ sādhanam iṣṭam, tato 'syās tad-
 PVin2_0005704 syāt. sarva-bhāvāḥ sva-bhāvena sva-sva-
 PVin2_0006209 vṛkṣa-a-bhāvād iti. sarvatra ca asyām a-
 PVin3_0006009 -niyata-upalambho 'nya-an-upalambhas tad-a-
 PVin3_0005902 evaṃ bhavati idaṃ na upalabha iti yato '
 PVin2_0006113 tatra kevalam ṣaṣṭyaṅgāṃ sādhyate 'bhāvo vā tad-
 PVin3_0013210 darśayitum, tat-kāryatā-pratiniyamaḥ sva-
 PVin2_0009010 na vyavasyati sattā-upalambhena sarvadā tad-
 PVin3_0004601 saṃśayād eva saṃśaya-hetuḥ, viniścita-apara-
 PVin2_0005503 tasmād āśritya śabda-ārthaṃ bhāva-a-
 PVin3_0001507 artha-antara-bhāva-a-bhāvāt. dvayor hi tathā-
 PVin3_0000601 -sati tu hetau maulasya hetor vyāpya-vyāpaka-
 PVin3_0006410 -sādhanān an-upalabdhir yadā svayam a-
 PVin2_0007301 pratyakṣa-nivṛttir eva an-upalabdhir a-
 PVin1_0000309 -bhāva-bhāva-an-upalabdhi tarhi prabhava-a-
 PVin2_0006010 a-bhāva-a-siddheḥ. eka-niśedhena anya-a-
 PVin2_0006304 ślokaḥ. yadi viruddha-kārya-upalabdhyā apy a-
 PVin3_0006105 kāraṇeṣv anyeṣu upalabhyasya an-upalambhād a-
 PVin3_0006208 a-bhāvaḥ. na sva-ṣaṣṭyaṅgāṃ a-bhāvād a-
 PVin3_0006204 anyathā yadi sva-ṣaṣṭyaṅgāṃ a-bhāvena a-
 PVin1_0000609 bhāve 'sambaddhasya bhāva-niyamaḥ. darśanād
 PVin3_0009812 nirdeśya ity uktam. a-vivadaś ca, nityam tad-
 PVin2_0009709 yukta iti katham a-yuktaḥ, an-upalambhād a-
 PVin3_0011103 taylor iha anvaya-vyatirekābhyām kārya-kāraṇa-
 PVin2_0009509 niścayam apekṣate. an-upalambhāt tu kvacid a-
 PVin3_0012207 sidhyet. anyathā hi kvacid dr̥ṣṭe '
 PVin3_0011806 -a-bhāvo nairātmyam vyāpnuyāt. tad-a-bhāve '
 PVin2_0008801 sā eva anumiyate. sā eva ca sāmagrī sva-
 PVin2_0008311 -bhāvi, viśeṣa-a-bhāvāt. evam anye 'pi sva-
 PVin2_0007502 tatra eva utpattiḥ. anyā diśā anye 'pi sva-
 bhāva-yogyatā-a-yogyatā-a-yogāt, tulya-yogyatā-a-
 bhāva-lakṣaṇam prasiddhiḥ. ātmā aparo vā yathā-
 bhāva-lakṣaṇaḥ kārya-lakṣaṇaś ca. sa eva sva-
 bhāva-lakṣaṇatvād bhedasya ity ukta-prāyam. tasmād
 bhāva-lakṣaṇas tad-utpatti-lakṣaṇo vā. sa eva
 bhāva-vat. pramāṇam vā yadi tattve bādhaḥ syāt
 bhāva-vādinam upahasann ātmānam eva upahasati.
 bhāva-vināśa-vat. anyonya-parihāra-sthita-
 bhāva-viprakarṣair na teṣv an-upalambho 'bhāvam
 bhāva-virodha-a-bhāvād a-pratiśedhaḥ. viruddhasya
 bhāva-virodha-a-bhāvād atra an-upalabdhi-mātram a-
 bhāva-virodha-a-siddheḥ. dr̥śyasya darśana-a-bhāva
 bhāva-virodhaś ca sarvāsām tad-ārtha-hetūnām
 bhāva-virodhāt. yadi dehād eva artha-antara-
 bhāva-virodhinī tad-a-bhāvam sva-bhāvena
 bhāva-viveke yuktam, pratibandha-kāraṇa-a-bhāvāt.
 bhāva-viśeṣa-a-parigraheṇa vastu-mātra-vyāpini
 bhāva-viśeṣasya kasyacit sattā-mātre virodha-a-
 bhāva-viśeṣo dhūma iti. tathā hetur api tathā-
 bhāva-viśeṣo vā, yathā – na asti viraktaṃ ceto
 bhāva-ṣaṣṭyaṅgāṃ a-pratiśedhāt. prthivy-ādi
 bhāva-ṣaṣṭyaṅgāṃ virodhād artha-sāmarthya-apekṣanāt,
 bhāva-ṣaṣṭyaṅgāṃ eva pramāṇam, a-visamvāda-
 bhāva-vṛttaya eva. tat saty apy āvaraṇe
 bhāva-vyatireka-lakṣaṇatvād asya. sā eva tāvad a-
 bhāva-vyatireko 'nitye sādhye dharmiṇi sidhyet.
 bhāva-vyatireko hy a-bhāvaḥ, an-upalabdhir
 bhāva-vyavaccheda-ārthaṃ hetur ucyate. na ca
 bhāva-vyavacchedasya bhāvāt. tad ayam tri-prakāro
 bhāva-vyavasthāpanāt. tatra ātma-ṣaṣṭyaṅgāṃ māne
 bhāva-vyavasthiteḥ. sva-bhāva-para-bhāvābhyām
 bhāva-vyavahāra-sādhanān an-upalabdhyā dr̥śya-
 bhāva-vyavahāra-siddhi-hetuś ca. sa ca sva-
 bhāva-vyavahāraḥ, kiṃ tarhi sva-viśiṣṭa-jñāna-
 bhāva-vyāpinaḥ kāryasya a-bhāvena. yadā api
 bhāva-vyāptir vā. asmimś ca arthe darśite darśita
 bhāva-śaṅkā-vipralabdhaḥ sadr̥śa-apara-utpatti-
 bhāva-samāna-guṇa-puruṣa-sambhāva-stri-garbha
 bhāva-samāśrayam. a-bāhya-āśrayam atra iṣṭam
 bhāva-sambhāve 'nyatara-uktiḥ samarthā bhavati,
 bhāva-sādhanā-prakāra eṣaḥ. na viparyaya-sādhanam,
 bhāva-sādhanāya prayujyate, tadā sva-rūpeṇa vā
 bhāva-sādhanī, sakala-kāraṇasya asya artha-
 bhāva-sādhanē na anumānam, an-anvayāt. na hy atra
 bhāva-sādhanē siddhā eva an-upalabdhiḥ,
 bhāva-siddhiḥ, tat-kāraṇa-upalabdhyā kiṃ na
 bhāva-siddhiḥ. tan mā bhūt svāpa-ādy-avasthāyām
 bhāva-siddhiḥ, yato 'yam doṣaḥ. na api sva-
 bhāva-siddhiḥ syāt, tad-a-bhāvo 'py anyena an-
 bhāva-siddhir iti cet, nanu tad eva idaṃ
 bhāva-siddheḥ. anvaya-a-dr̥ṣṭer a-siddhir iti cet,
 bhāva-siddheḥ. nanu upalabdhi-lakṣaṇa-prāpteḥ
 bhāva-siddher anyatra anumānāt. na tv evam a-
 bhāva-siddhāv apy a-pratibaddhasya tad-a-bhāve
 bhāva-siddhāv api syād eva a-dr̥ṣṭeṣu saṃśayaḥ.
 bhāva-siddhyā vyāptir iti sā na sidhyati,
 bhāva-sthity-āśrayaḥ kāryasya. ata eva saha-
 bhāva-hetavo yathā-svam pramāṇaiḥ siddha-tan-
 bhāva-hetu-pravibhāgā draṣṭavyāḥ. tasya ca sva-

PVin2_0005306 sa ca na a-saty anvaye śakyo darśayitum, tad-
 PVin2_0009109 -apekṣiṇo na avaśyam hetau bhāva iti tad-
 PVin3_0005605 tṛṭīyo hetuḥ, sa kiṃ na udāhrtaḥ. so 'pi sva-
 PVin3_0007007 sthītam etat — sva-bhāva-an-upalabdhiḥ sva-
 PVin3_0011901 -kāraṇa-pratiśedho gamaka iti. sa ca kāraṇa-
 PVin3_0013710 tasya apy avaśyam avadāta-dhiyo 'yam eva
 PVin3_0012106 a-sataḥ katham iṣṭā. a-bhāva-pratiśedho hi
 PVin2_0005406 iṣṭā. nivṛtṭy-a-bhāvas tu vidhir vastu-
 PVin3_0004406 -sāmānyena samāno 'rthaḥ sapakṣaḥ. tad-a-
 PVin2_0008405 dharmāḥ. tad-āśrayāt. katham kārya-kāraṇa-
 PVin2_0010101 prasidhyati vyatirekaḥ. hetu-sva-bhāva-a-
 PVin2_0007709 -nāśa-vādinām. ity antara-ślokaḥ. tad ayam
 PVin2_0005813 -viṣayiṇām darśanāt. bhāva-vyatireko hy a-
 PVin1_0003601 -vat. nila-ādy-anubhava ity api tat-sva-
 PVin3_0004109 anumānam, a-śaktād an-utpatteḥ. na tādrśām
 PVin3_0008208 'numīyate. artha-antara-an-apekṣatvāt sa sva-
 PVin2_0006606 bhāvinyāḥ. na ca tad-a-pratibaddha-sva-bhāvo
 PVin2_0008705 tathā hetur api tathā-bhūta-kārya-janana-sva-
 PVin2_0008703 ca punar na drṣṭaḥ, taj-janyo 'sya sva-
 PVin3_0012001 buddhiś ca pratyaya ity etāvato 'yam ātma-
 PVin2_0005803 liṅgād a-sattāyām sādhyāyām upalabdher a-
 PVin3_0006204 -jñāna-a-bhāvena a-bhāva-siddhiḥ syāt, tad-a-
 PVin3_0005504 tad eva. etena kārya-liṅga-udāharaṇena sva-
 PVin3_0012706 api viṣāṇesu, na dravya-sva-bhāvaḥ. sva-
 PVin2_0005805 bhāvo vinā an-upalabdhyā syāt, tathā sattā a-
 PVin2_0009913 tasya kāryam eva na syāt. ataḥ kārya-kāraṇa-
 PVin2_0008710 mūrdhā yady agniḥ eva saḥ. atha an-agni-sva-
 PVin2_0005907 tadā api tathā-vidha-indriya-grāhya-a-
 PVin3_0001802 -bhūtasya upagame syād anyatara-artha-antara-
 PVin3_0012008 iti. nanv evam asya sapakṣe 'nuvṛtṭy-a-
 PVin3_0012611 lakṣaṇam asti iti prameyo 'bhāvaḥ. na eva a-
 PVin3_0005809 an-upalambhaḥ katham siddhaḥ, katham vā so '
 PVin3_0006211 a-bhāva-pratyayaḥ kuto bhavati. na hy a-
 PVin2_0005814 bhāvasya, upalambha-nivṛtṭyā vā katham a-
 PVin2_0005606 ākhyā hetavas trayāḥ. eva. an-upalabdhiḥ sva-
 PVin2_0004608 tad-a-vyabhicārāt pramānam. na hi sva-
 PVin2_0007408 apekṣita-para-vyāpāro hi sva-bhāva-niṣpattau
 PVin3_0012602 api parama-arthataḥ kaścid dharmā-dharmi-
 PVin2_0009007 nāma anyā yā paścān niṣpadyeta. sa eva hi
 PVin2_0007405 tad-bhāva-mātra-anubandhina eva ātmanaḥ sva-
 PVin2_0006307 na avaśyam śīta-bādhako 'gniḥ, yatas tad-a-
 PVin3_0001509 vā. ito 'pi na anyatara-artha-antara-
 PVin1_0003304 a-bhinna-viṣayatve dvayam vyartham. krama-
 PVin3_0011208 -sādhane, tayoh sapakṣe 'sattvam vipakṣe
 PVin3_0013007 api vācyāḥ. tad ayam an-upalambhaḥ sva-
 PVin3_0004111 -lakṣaṇa-tyāga eva hi tasya vināśaḥ, aparā-
 PVin1_0000608 pratyakṣā iti sarvaḥ sarva-darśī syāt. jñāna-
 PVin1_0000607 artha-bhāvo jñāna-bhāvo vā syāt. artha-
 PVin2_0006710 'n-upakārya-upakārayoh. ādhāra-ādheyā-
 PVin1_0003305 pratiśiddhaḥ. sakṛd-bhāve sādhyā-sādhana-tā-a-
 PVin1_0000607 iti cet, tat punar artha-darśanam artha-
 PVin3_0007302 a-bhāvān nir-viṣeṣaṇā eva sā. katham a-
 PVin2_0008616 -kāla-parihāreṇa anya-deśa-kālayor vartamāno
 PVin3_0006607 a-nityatā-hetu-niyamana-sva-bhāvas tat-sva-
 PVin3_0006607 ca tad-dhetur vā a-nityatā-hetu-niyamana-sva-
 PVin2_0008312 veditavyāḥ. yo hi bhāva-mātra-anubandhī sva-
 PVin1_0000313 anvaya-vyatirekābhyām anyo hetu-phalayos tad-
 PVin3_0000607 -upagamād eva bhinna-deśa-ādibhir yoga-a-
 PVin2_0009102 anya-nimittatve 'nimittatve vā. tathā ca

bhāva-hetu-bhāvayor darśana-sādhana-tvāt. dvi-
 bhāva-hetor anaikāntikatvam. bhāva-mātra-bhāvitve
 bhāva-hetāv antar-bhavati ity udāhrta eva. tathā
 bhāva-hetāv antar-bhavati iti, sā tad udāharaṇena
 bhāvo 'darśanād ātmano na sidhyati ity uktam.
 bhāvo 'vibhāvita-dhiyā a-vidito janena. pramāṇa-
 bhāvo 'saty apy asti, bhāva-pratiśedhas tu na
 bhāvo 'sato 'pi san. vastv-a-bhāvas tu na asti
 bhāvo 'sapakṣaḥ. katham idānim a-bhāve sann ity
 bhāvaḥ. ata eva, anyathā āśraya-a-siddheḥ. nanu
 bhāvo 'taḥ pratiśedhe ca kasyacit. hetuḥ tāv eva
 bhāvo 'n-apekṣas tad-bhāvaḥ prati tad-bhāva-
 bhāvaḥ, an-upalabdhir upalabdheḥ. sā katham a-
 bhāvo 'nubhava eva. a-vedya-vedaka-ākārā yathā
 bhāvo 'numāna-viṣayaḥ. sa hi san drṣya eva
 bhāvo 'nuvarṇitaḥ. asāv api yathā-sannihitān na
 bhāvo 'nyam gamayati. yathā-artha-darśana-ādi-
 bhāvaḥ. anyato 'pi bhāve na sa tasya sva-bhāva
 bhāvaḥ, anyathā sakṛd apy a-bhāvāt. sa tat-
 bhāvo 'nvaya-vyatireka-bhāg ity ayam eva hetuḥ.
 bhāvo 'py anyayā an-upalabdhyā sādhyata ity an-
 bhāvo 'py anyena an-upalambhena sādhanīya ity an-
 bhāvo 'py eka-deśa-bhāg ukto veditavyaḥ. tena eva
 bhāvo 'pi, pratikāryam kāraṇa-sva-bhāva-bhedāt.
 bhāvo 'pi syād ity apārthikā an-upalabdhiḥ. atha
 bhāvo 'pi sva-bhāvaḥ niyamayati ity ubhayathā sva
 bhāvo 'sau dhūmas tatra katham bhavet. dhūma-hetu
 bhāvo 'sty eva. tasmā jñānam tad-yogyatā vā asya
 bhāvaḥ. etena iṣṭa-sādhyatva-vacanena dharmi-
 bhāvaḥ kathyate. so 'parasya api tulya iti katham
 bhāvaḥ kaścit, sarveṣām kathañcid bhāvād iti cet,
 bhāvaḥ kasyacit kāraṇam. na eṣa doṣaḥ, yasmāt —
 bhāvaḥ kasyacin nimittam. a-sāmarthyāt, sāmarthya
 bhāvaḥ, kārya-vyatireke 'pi kāraṇa-a-bhāva-a-
 bhāvaḥ kāryam ca iti trīṇy eva liṅgāni. yathā
 bhāvaḥ kāryam vā bhāva-kāraṇa-vyatireke bhavataḥ,
 bhāvaḥ kṛtakaḥ. tena iyaṃ kṛtaka-śrutiḥ sva-bhāva
 bhāvaḥ. kevalam buddhir evam-sambandham
 bhāvaḥ kṣaṇa-sthiti-dharmā a-nityatā ity ukta-
 bhāvo gamakaḥ. sa ca ayam hetutvena upādiyamāna
 bhāvo gamyeta. antyasya avasthā-viṣeṣasya a-
 bhāvaḥ, ghaṭasya svato 'rtha-antara-bhāvasya an-
 bhāvas ca a-bhinna-nimittayoh pratiśiddhaḥ. sakṛd
 bhāvas ca iti dvayo rūpayor a-siddhir viparyaya-
 bhāvas ca paraspara-viruddha-artha-sādhanaḥ
 bhāvas ca vailakṣaṇyam, viruddha-sva-bhāva-
 bhāvas cet, katham anyasya bhāve 'sambaddhasya
 bhāvas cet, sarve 'rthāḥ pratyakṣā iti sarvaḥ
 bhāvas cet, so 'pi tad-ātma-an-upakāre na sidhyati.
 bhāvaḥ, jñāna-amśayos tu sādhyā-sādhana-bhāvo
 bhāvo jñāna-bhāvo vā syāt. artha-bhāvas cet,
 bhāvo jñeya-abhidheya-prameyatvaiḥ so 'pi siddha
 bhāvas tat-sa-apekṣo nāma bhavati. tathā hi tathā
 bhāvas tat-sva-bhāva-janana-sva-bhāvo vā kiṃ na
 bhāvas tat-sva-bhāvas tat-sva-bhāva-janana-sva-
 bhāvaḥ, tatra eva avinābhāvo bhāvasya. bhāva-
 bhāvaḥ. tathā yukta-upalambham an-upalambhamānā na
 bhāvaḥ, tad-a-bhāvasya tad-bhāvasya ca anyonya-
 bhāvas tadvān na syāt, an-upayogāt. upayoge vā sa

PVin2_0010009	na iṣṭaḥ. dṛṣṭānte hi sādhya-dharmasya tad-	bhāvas tan-mātra-anubandhena khyāpyate. yaḥ
PVin3_0001607	-bhūtam iti sāmānyena anyatara-artha-antara-	bhāvas tayor ekasya tathā-abhyupagame syāt. sa ca
PVin2_0008905	-vyatireka-ādyo yasya dṛṣṭo 'nuvartakaḥ. sva-	bhāvas tasya tad-dhetur ato bhinnān na sambhavaḥ.
PVin2_0005407	vidhir vastu-bhāvo '-sato 'pi san. vastv-a-	bhāvas tu na asti iti paśya bāndhya-vijṛmbhitam.
PVin2_0005406	iti nivṛtter nivṛtṭiḥ katham iṣṭā. nivṛtṭy-a-	bhāvas tu vidhir vastu-bhāvo '-sato 'pi san.
PVin2_0007805	katham na sa-apekṣāḥ. yāvataḥ sa eva eṣāṃ sva-	bhāvo na asti yas tad-utpādanāḥ śāli-bījasya iti
PVin2_0007806	kṛtakānām api keṣāñcit satām vā sa eva sva-	bhāvo na asti yo vinaśvaraḥ. tat-sva-bhāva-
PVin3_0012610	tad asya pramāṇa-lakṣaṇam asti iti prameyo '-	bhāvaḥ . na eva a-bhāvaḥ kaścit, sarveṣāṃ
PVin3_0011502	-atīśayam eva upakurvate. sa tasmād eka-sva-	bhāvo na bhavati iti viruddhaḥ. ca-śabda dvayor
PVin2_0006012	-ubhayasya a-pratibandhāt tad-a-bhāve 'nya-	bhāvo na yuktaḥ. kārya-an-upalabdhyā api na
PVin2_0006412	upalambhaṃ vā. tat katham na an-upalambhād a-	bhāvaḥ . na, sarva-upalambha-nivṛtter atra a-
PVin3_0006303	-lakṣaṇatvāt, tal-lakṣaṇatvāc ca bhāvasya a-	bhāvo na syāt. a-bhāva ity api bhāva-pratiśedhaḥ.
PVin3_0006207	hy ātma-viśeṣād apara-sādhanam, na evam a-	bhāvaḥ . na sva-viśaya-jñāna-a-bhāvād a-bhāva-
PVin3_0008810	kenacit kriyate. a-bhāvaṃ karoti iti hi na a-	bhāvo nāma kaścit kāryaḥ, tasya kathañcit
PVin2_0008302	a-bhāvaṃ karoti iti prāptam. tatra yady a-	bhāvo nāma kaścit kāryaḥ syāt sva-bhāvaḥ, sa eva
PVin2_0007813	sarva-janminām vināśa-siddheḥ. janmi-sva-	bhāvo nāśi iti cet, na vai janma nāśi-sva-bhāvasya
PVin2_0005002	punas traīrūpyam anumeye 'tha tat-tulye sad-	bhāvo nāstītā a-sati. niścītā anumeyo 'tra
PVin2_0006813	ākāśād iva ghaṭa-ādiṣu. na vai śabda-sva-	bhāvo niyato 'rtheṣu, yatas tad-utpattiḥ. kiṃ
PVin2_0008113	-apekṣa eva na syāt. sa tarhi vinaśvara-sva-	bhāvo nir-apekṣa ity a-hetukaḥ syāt. na a-hetukaḥ,
PVin2_0008111	-a-bhāvaṃ sva-bhāvena sādhyati. yo hi sva-	bhāvo nir-apekṣāḥ, sa yadi kadācid bhavet kvacid
PVin3_0004610	na eka-antena anaikāntikaḥ. tan niścita-tad-	bhāvo nirdiṣṭa-guṇa-niścayād eva ity a-niścito na
PVin2_0008005	paścād apy a-kriyā-a-yogāt. tad ayaṃ	bhāvo nivṛtta-sarva-sāmarthyaḥ sattā-lakṣaṇam
PVin3_0010709	sidhyati, sandehāt. bādha-bhāve hy apara-	bhāvo niścīyate. na ca a-viruddha-lakṣaṇam
PVin3_0011805	te tan-nivṛtṭyā nivarateran. tadā prāna-ādy-a-	bhāvo nairātmyaṃ vyāpnuyāt. tad-a-bhāve '-bhāva-
PVin2_0006602	ca bhaveḥ jñāpaka-a-siddhiḥ. na iyatā tad-	bhāvaḥ . punaḥ paryāyeṇa keṣāñcid abhivyakteḥ. na
PVin3_0008809	pratibandham abhyupaiti. tasmāt pāta-	bhāvaḥ pratibandhaḥ sa katham kenacit kriyate. a-
PVin1_0000407	sthiter anya-dhiyo gateḥ. pramāṇa-antara-sad-	bhāvaḥ pratiśedhāc ca kasyacit. sa khalu
PVin2_0006302	sati. bhāvasya an-upalabdhasya bhāva-a-	bhāvaḥ pratiyate. iti saṅgraha-ślokaḥ. yadi
PVin3_0004208	so 'sti, upacāra-mātram tu syāt. etena apara-	bhāvaḥ pratyukta iti. pakṣa-dharma-prabhedena
PVin3_0008806	tena pratibandha-ākhyāḥ pada-arthaḥ, sa tu	bhāvaḥ prasarpaṇa-dharma-a-pracyuta-an-utpanna-
PVin3_0011611	-bhūtād a-siddheś ca. na hi kārya-kāraṇa-	bhāvaḥ prāna-ādinām ātmanāś ca sidhyati, tasya
PVin3_0008708	tad ayaṃ kuṇḍa-bhūtala-ādinām apy ādhāra-	bhāvo badara-udaka-ādiṣu janana-śaktir eva.
PVin3_0010405	-bhāvaḥ syāt. na tarhi tato nānā-bhāvād evam-	bhāvo bhavati, kiṃ tarhi tan-mateḥ, punar icchā-
PVin2_0009909	sva-bhāvaḥ. sva-bhāvaṃ ca parityajya katham	bhāvo bhavet, sva-bhāvasya eva bhāvatvād iti tasya
PVin2_0009906	vā kasyacit. tasmāt tan-mātra-sambaddhaḥ sva-	bhāvo bhāvam eva vā. nivartayet yathā vṛkṣaḥ
PVin3_0008209	anyam apekṣata iti tan-mātra-anubandhī sva-	bhāvo bhāvasya. tatra hi kevalaṃ samagrāṇām
PVin2_0006606	artha-bhāvinyaḥ. na ca tad-a-pratibaddha-sva-	bhāvo bhāvo 'nyam gamayati. yathā-artha-darśana-
PVin2_0007711	apekṣāṇām api keṣāñcit kvacin na avaśyaṃ tad-	bhāvaḥ , bhūmi-bīja-udaka-sāmagryām api kadācid
PVin3_0012902	āstām tāvad ayaṃ pradeśa-pradeśi-	bhāvo yaḥ saṃyoga-samavāyābhyaṃ, laukikaṃ tu
PVin2_0004703	punaḥ pratyakṣeṇa anyathā darśanāt. yo hi	bhāvo yathā-bhūtaḥ sa tādr̥g-linga-cetaśaḥ. hetus
PVin1_0000211	tu syāt. sa hi pratibaddha-sva-	bhāvo yathā-vidhe siddhaḥ, tathā-vidha-
PVin3_0004113	taj-janana-sva-bhāvaḥ sidhyet, na tad-	bhāvaḥ . yady a-sata utpattiḥ kiṃ na kṣīrāc chaśa-
PVin2_0008913	niṣpanne '-niṣpanno bhinna-hetuko vā tat-sva-	bhāvo yuktaḥ. ayaṃ hi bhedo bheda-hetur vā
PVin3_0004202	a-tad-ātmatve 'pi kṣīrasya sa tasya sva-	bhāvaḥ , yo dadhi-janano na śāśa-viśāṇa-jananaḥ.
PVin3_0006607	tat-sva-bhāvas tat-sva-bhāva-janana-sva-	bhāvo vā kiṃ na iṣyate. kiṃ pāraparyeṇa, ante
PVin2_0006112	a-sattā eva. tatra kevalaṃ viśayī sādhyate '-	bhāvo vā tad-bhāva-vyāpinaḥ kāryasya a-bhāvena.
PVin2_0010012	-dharmasya tan-mātra-anubandho gamyate. hetu-	bhāvo vā tasmin saty eva bhāvād ity artha-
PVin1_0000607	tat punar artha-darśanam artha-bhāvo jñāna-	bhāvo vā syāt. artha-bhāvaś cet, sarve 'rthāḥ
PVin3_0012707	-sva-bhāva-bhedāt. tat ko 'yaṃ sambandha-a-	bhāvo vācyā ity upālambhaḥ. asti viśāṇinām viśāṇa
PVin2_0005805	a-pratipattiḥ syāt. atha upalabdhy-a-	bhāvo vinā an-upalabdhyā syāt, tathā sattā a-
PVin2_0007703	na avaśyaṃ bhāvitā iṣyate. nir-apekṣo	bhāvo vināśe. sa-apekṣatve hi ghaṭa-ādinām
PVin3_0010012	ucyate, tadā katham. tatra api sādhyā-a-	bhāvo vipakṣa iti tad-vyatirekaḥ sādhyā-dharma
PVin1_0001910	an-upayogāj jñāna-hetur viśayasya saha-	bhāvo viruddhaḥ. bhinna-kālaṃ katham grāhyam iti
PVin1_0003305	-a-bhāvaḥ, jñāna-aṃśayos tu sādhyā-sādhanā-	bhāvo vyavasthā-āśrayatvāt. vastv-a-bhedāt kriyā-
PVin2_0006102	kāraṇāni tadvanti bhavanti iti kutas tad-a-	bhāvaḥ . śaktaṃ kāraṇam na a-śaktam. na ca śaktiḥ
PVin2_0008709	ca sa eva agnir ity a-vyabhicāraḥ. agni-sva-	bhāvaḥ śakrasya mūrdhā yady agnir eva saḥ. atha
PVin3_0006711	an-upalambhanam. tathā hetur na tasya eva a-	bhāvaḥ śabda-prayogataḥ. na ete śabdāḥ sva-
PVin3_0012612	iti cet, yathā te na santi, sa prakāro '-	bhāvaḥ . śāśa-viśāṇayoś ca ayaṃ bhāvāc chaśa-
PVin2_0008303	yady a-bhāvo nāma kaścit kāryaḥ syāt sva-	bhāvaḥ , sa eva bhāva iti na a-bhāvaḥ syāt. tad a-

PVin2_0008314	anurodhī sva-bhāva iti sa eva svayaṃ vastuto	bhāvaḥ. sa ca ātmānaṃ parityajya katham anyatra
PVin2_0009407	svayam. yukto dr̥śyasya a-darśane ' -	bhāvaḥ, sa tad-a-bhāve na yuktaḥ. kvacid yad-
PVin2_0008511	'-hetutā eva syāt. na hi yasya yam antareṇa	bhāvaḥ, sa tasya hetur bhavati. bhavati ca dhūmo
PVin2_0009401	-arthaṃ vacanam. a-darśanaṃ tu darśana-a-	bhāvaḥ. sa darśanena bādhyate. tad-a-bhāve tu
PVin2_0007306	'yaṃ viprakr̥ṣṭa-viśayaḥ pratyakṣa-anumāna-a-	bhāvaḥ saj-jñāna-śabda-vyavahāra-pratiśedha-phalaḥ,
PVin3_0012710	yo vā sambandho na asti ity ucyate, sa eva a-	bhāvaḥ. sambandhī vidyate na sambandha iti ca
PVin2_0008408	kāryaṃ gamakam, tadā sarvathā gamya-gamaka-	bhāvaḥ, sarvathā janya-janaka-bhāvāt. na, tad-a-
PVin3_0005208	vā. tad yadi teṣāṃ jñāna-jananaḥ sva-	bhāvaḥ, sarvasya sarvadā sarvaṇi sva-viśayaṇi
PVin3_0007207	iti, yathā-kathaṅcid api viśeṣitas tat-sva-	bhāvaḥ sādhitō bhavati. sa ca tathā na anveti.
PVin3_0005806	-yogyatā vā an-upalabdher vyāpakaḥ sva-	bhāvaḥ sādhyate. vyāptiś ca anyatra vyavahārasya
PVin3_0004112	tasmād utpattes tat-kāraṇasya taj-janana-sva-	bhāvaḥ sidhyet, na tad-bhāvaḥ. yady a-sata
PVin2_0008303	syāt sva-bhāvaḥ, sa eva bhāva iti na a-	bhāvaḥ syāt. tad a-bhāvaṃ karoti iti bhāvaṃ na
PVin3_0003610	pratidvandvi-darśanāt pratyakṣasya apy evam-	bhāvaḥ syāt. na ca pramāṇa-lakṣaṇa-vyatirikto
PVin3_0010404	api tad-abhimatāt kutaścīn nānā-bhāva evam-	bhāvaḥ syāt. na tarhi tato nānā-bhāvād evam-bhāvo
PVin2_0007808	sva-hetor iti yo na tad-dhetuḥ so 'tat-sva-	bhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ sva-rūpeṇa
PVin3_0001513	-bhāva-virodhāt. yadi dehād eva artha-antara-	bhāvaḥ syāt, sa eva tathā ucyeta. anyatara-vacana
PVin2_0009909	eva kasyacit tathā-prasiddheḥ. sa tasyāḥ sva-	bhāvaḥ. sva-bhāvaṃ ca parityajya katham bhāvo
PVin3_0012706	viśāṇinām api viśāṇeṣu, na dravya-sva-	bhāvaḥ. sva-bhāvo 'pi, pratikāryaṃ kāraṇa-sva-
PVin2_0007808	na naśvarāḥ. śāly-ādi-bijānām api sa sva-	bhāvaḥ sva-hetor iti yo na tad-dhetuḥ so 'tat-
PVin3_0006206	eva a-bhāvasya. na hi saṃvedana-a-	bhāvaḥ svataḥ sidhyati, tad-a-viśeṣād viśaye 'pi
PVin3_0005401	asya nirastam. tad ayam upalabhya-sva-	bhāvaḥ svasmāt sva-bhāvāt kadācin na apaiti iti
PVin2_0008711	dhūmas tatra katham bhavet. dhūma-hetu-sva-	bhāvo hi vahnis tac-chakti-bhedavān. a-dhūma-
PVin2_0007402	-phalatvāt. tad-bhāva-mātra-anvayini sva-	bhāvo hetur ātmani. tādātmyaṃ hy arthasya tan-
PVin2_0007411	evam upādhi-bheda-apekṣaḥ kvacit sva-	bhāvo hetur ucyate, kvacid an-apekṣo yathā a-
PVin2_0010014	-a-bhāve ca dhūmaḥ. tathā hi sa tasya sva-	bhāvo hetur vā. katham sva-bhāvaṃ hetuṃ vā
PVin3_0007011	nāśe nirdiśyata ity uktam. tatra, sattā-sva-	bhāvo hetuś cen na sattā sādhyate katham. an-
PVin2_0008309	'yaṃ kvacid bhavan dr̥ṣṭo 'n-apekṣatvāt sva-	bhāvata eva bhavati. tathā anyatra api sva-bhāva-
PVin3_0003506	-śabdena uktaḥ. yogyam hi viśvaṃ sva-	bhāvataḥ kṛta-a-kṛtānām śabdānām, icchā-mātra-
PVin2_0006908	-a-bhāvād a-pratipādaka iti, na, sva-	bhāvataḥ pratipatter a-bhāvāt pradīpād iva rūpe.
PVin2_0008307	an-apekṣatā bhāvasya. tasmād bhavaty eṣa sva-	bhāvataḥ. yatra nāma bhavaty asmād anyatra api
PVin3_0006409	artha-bādhana-rūpaṃ vā bhāve bhāvād a-	bhāvataḥ. sā iyam a-bhāva-niścaya-phalā vyatireka
PVin2_0008308	yatra nāma bhavaty asmād anyatra api sva-	bhāvataḥ. so 'yaṃ kvacid bhavan dr̥ṣṭo 'n-
PVin2_0007505	tu vyāptau dharmi-samāśraye vā tat-sva-	bhāvataḥ gamakasya a-gamakatvāt. na hi
PVin2_0007607	śabdaś ca kṛtaka iti. siddha-tat-sva-	bhāvataḥ tad-a-bhāve na bhavataḥ kṛtakatvasya
PVin3_0006609	tad-bhāve sāmartyāt. etena kādācitka-sva-	bhāvataḥ an-apekṣatayor virodho vyākhyātaḥ. nanv
PVin2_0009006	-kāle 'nityatā-a-niṣpattes tulya-a-tat-sva-	bhāvataḥ. na vai kācid a-nityatā nāma anyā yā
PVin3_0012810	-mātra-anubandhinī tad-deśa-sannihita-sva-	bhāvataḥ. na hi yo yatra na asti, sa tad-deśam
PVin1_0003609	a-bhāvāt sva-saṃvedanaṃ phalam, tat-sva-	bhāvataḥ artha-pratipatteḥ. yadi hi iṣṭa-ākāraḥ
PVin2_0009910	katham bhāvo bhavet, sva-bhāvasya eva	bhāvataḥ iti tasya sva-bhāva-pratibandhād a-
PVin3_0000704	āsatti-viprakaṛṣa-a-bhāvāt. vastu-sva-	bhāvataḥ ca punar vivakṣā-antare parāvṛṭtya-
PVin2_0008707	a-dhūma-janana-sva-bhāvād bhāvāt. tat-sva-	bhāvataḥ ca sa eva agnir ity a-vyabhicāraḥ. agni-
PVin1_0002305	-viśeṣa-vat. te 'n-apekṣita-tad-atiśayā	bhāvataḥ anurodhino bauddhā eva praññā-ādi-vat.
PVin1_0002210	-kāraṇa-abhipātinām sukha-ādinām vijñāna-	bhāvataḥ paṭu-mandatā-ādi-bheda-anuvidhānāt. hetu-
PVin1_0002805	bhūtam a-bhūtaṃ vā yad yad eva atibhāvyyate.	bhāvataḥ pariniṣpattau tat sphuṭa-a-kalpa-dhī-
PVin1_0002808	api spaṣṭa-pratibhāsam nir-vikalpakam ca	bhāvataḥ bala-niṣpannam iṣyate. astu nāma bhāvānā-
PVin1_0002707	tasmād āntarāḥ sukha-ādayaḥ saṃvedanaś ca.	bhāvataḥ balataḥ spaṣṭam bhaya-ādāv iva bhāsate.
PVin1_0002809	ca bhāvānā-bala-niṣpannam iṣyate. astu nāma	bhāvataḥ balena spaṣṭa-ābham, nir-vikalpakam tu
PVin1_0002303	sukha-ādayaḥ syuḥ, śabda-ādy-a-viśeṣe	bhāvataḥ viśeṣāt prīti-paritāpa-viśeṣo na syān
PVin1_0002302	a-viśeṣe 'pi bāhyasya viśeṣāt prīti-tāpayoḥ.	bhāvataḥ viśeṣeṇa na artha-rūpāḥ sukha-ādayaḥ.
PVin3_0000707	icchā-mātra-anurodhino dharmā na vastu-sva-	bhāvataḥ anuvidadhati, tasya evam a-vṛtṭeḥ. tasmān
PVin3_0002703	-guṇatva-eka-artha-samavāyy-a-nityatva-a-	bhāvataḥ api sādhyati iti. anena eva ca anumāna-
PVin1_0000908	ca upayuktatvān na asya an-upakāriṇo buddhir	bhāvataḥ apekṣeta. artha-abhipāta-kṛte ca buddhi-
PVin3_0004605	-vyāvṛṭtyā ca eka-bhāve pratīti-sādhana-a-	bhāvataḥ āha. asya hi dvayasya ekatra samuccayāt
PVin2_0006114	api vyāpaka-dharma-an-upalabdhyā vyāpya-a-	bhāvataḥ āha, tadā apy a-bhāva eva. tad evaṃ vidhi-
PVin3_0003802	iti. atha vā lokasya bruvato 'numāna-a-	bhāvataḥ āha. tena bhinna-viśayā pratītir anumānād
PVin3_0004604	tat-saṅgrahād iti prabheda-bāhyasya a-	bhāvataḥ āha, yam ayaṃ vastu-dharmas tṛṭiyam
PVin1_0000611	darśanaṃ nāma iti. tasmā jñāna-bhāvād artha-	bhāvataḥ icchatā jñānasya tat-pratibandho vācyāḥ.
PVin3_0012305	sidhyati, yena ayaṃ na vyatirekasya a-bhāvaṃ	bhāvataḥ icchati, yathā vyatireka-a-bhāve 'pi
PVin3_0011011	dr̥śya-ātmanor nāma ayam arvāg-darśanaḥ saha-	bhāvataḥ itaraṃ vā paśyet, viprakr̥ṣṭe punar arthe

PVin2_0008207	kṣaṇa-ssthāyī jāta iti. tam asya mandāḥ sva-	bhāvam ūrdhvaṃ vyavasyanti, na prāk, darśane 'pi
PVin2_0008103	tathā-vidha-janmanām anyeṣāṃ ca sva-	bhāvam enam ālagayanti. etena dhātṅ-āyatane
PVin2_0009906	tasmāt tan-mātra-sambaddhaḥ sva-bhāvo	bhāvam eva vā. nivartayet yathā vṛkṣaḥ śiṃśapām,
PVin3_0007802	atra bhavān vipakṣaṃ pratyeti. sādhyā-a-	bhāvam . katham idānīm hetur a-vipakṣa-vṛttir
PVin2_0008302	-a-bhāvaṃ manyante. tad ayaṃ vināśa-hetur a-	bhāvam karoti iti prāptam. tatra yady a-bhāvo
PVin2_0008303	sa eva bhāva iti na a-bhāvaḥ syāt. tad a-	bhāvam karoti iti bhāvaṃ na karoti iti kriyā-
PVin3_0008810	pratibandhaḥ sa katham kenacit kriyate. a-	bhāvam karoti iti hi na a-bhāvo nāma kaścit
PVin3_0002207	āder jano 'nveti caitanya-dahana-ādikam. sva-	bhāvam kāraṇaṃ vā artho 'vyabhicāreṇa sādhyan.
PVin3_0011905	hetuṣu kārya-an-utpattiḥ kāraṇa-antara-	bhāvam gamayati ity uktam. buddhy-ādayo 'pi hi
PVin2_0007214	tasmān na āgamasya api nivṛttir artha-a-	bhāvam gamayati. pratyakṣa-nivṛttir eva an-
PVin2_0006410	-bhāva-viprakaṣair na teṣv an-upalambho '-	bhāvam gamayati. sad avaśyaṃ kenacid upalabhyate
PVin2_0006111	dhūma-a-bhāvād iti. kāraṇa-an-upalabdhir a-	bhāvam gamayati. sva-bhāva-an-upalabdhis tu
PVin3_0011201	sarva-darśino hi darśana-vyāvṛttiḥ sarva-a-	bhāvam gamayet. kvacit tathā-dṛṣṭānām api deśa-
PVin2_0009909	tathā-prasiddheḥ. sa tasyāḥ sva-bhāvaḥ. sva-	bhāvam ca parityajya katham bhāvo bhavet, sva-
PVin2_0010009	mātra-anubandhena khyāpyate. yaḥ kṛtaka-sva-	bhāvam janayati, so 'nityaṃ sva-bhāvaṃ santaṃ
PVin3_0007512	yo hi bhāva-dharmaṃ hetum icchati, sa katham	bhāvam na icchet. sva-bhāva eva hi kayācid
PVin2_0008304	na a-bhāvaḥ syāt. tad a-bhāvaṃ karoti iti	bhāvam na karoti iti kriyā-pratiśedho 'sya kṛtaḥ
PVin3_0008901	ca. tasmād bhāva-kriyā-pratiśedha eṣa	bhāvam na karoti iti yāvat. tena ayam evaṃ vācyaḥ
PVin2_0009615	na asti iti niścitaḥ, sa bhavan katham tad-a-	bhāvam na gamayet. pramāṇa-antara-bādhanān na
PVin2_0009913	eva na syāt. ataḥ kārya-kāraṇa-bhāvo 'pi sva-	bhāvam niyamayati ity ubhayathā sva-bhāva-
PVin2_0007709	antara-ślokaḥ. tad ayaṃ bhāvo 'n-apekṣas tad-	bhāvam prati tad-bhāva-niyataḥ, a-sambhavat-
PVin1_0000510	eva a-vyabhicāro 'n-upalabdher iti sā tena a-	bhāvam pratipādayanti liṅgam eva. kasyacit
PVin3_0003002	āptaḥ. tad-vacanaṃ na antareṇa artha-tathā-	bhāvam pravartata iti kāryaṃ tasya. sa sva-kārya-
PVin3_0012305	sidhyati, yena ayaṃ na vyatirekasya a-	bhāvam bhāvaṃ icchati, yathā vyatireka-a-bhāve
PVin2_0009009	pramāṇa-vārttike nirṇītaḥ. tam asya sva-	bhāvam manda-buddhiḥ paśyann api na vyavasyati
PVin2_0008301	kriyā-pratiśedhaḥ. vināśa iti hi bhāva-a-	bhāvam manyante. tad ayaṃ vināśa-hetur a-bhāvaṃ
PVin2_0006604	keṣāñcid abhivyakteḥ. na api śabdā yathā-	bhāvam vartante, yatas tebhyo 'rtha-prakṛtir
PVin2_0008715	na vai kiñcid ekaṃ janakaṃ tat-sva-	bhāvam vā. kiṃ tu sāmagrī janikā tat-sva-bhāvā.
PVin3_0012709	na tad-vat kiñcid chaśasya bhinna-sva-	bhāvam viśāṇam iti cet, vāyam apy etad eva brūmaḥ.
PVin1_0003612	eva phalaṃ yuktam. na hy arthasya yathā-sva-	bhāvam vyavasthitiḥ, sarva-jñānānām eka-ākāratva-
PVin2_0010010	kṛtaka-sva-bhāvaṃ janayati, so 'nityaṃ sva-	bhāvam santaṃ janayati iti pramāṇaṃ dṛṣṭāntena
PVin2_0009406	khyāpayati. na ca eka-an-upalambho 'nya-a-	bhāvam sādhyati, atiprasaṅgāt. na sa tena
PVin3_0003801	'numāna-viśaye viruddha-a-vyabhicāriṇo '-	bhāvam sūcayati iti. atha vā lokasya bruvato
PVin2_0008110	kvacit kadācid ca bhāva-virodhinī tad-a-	bhāvam sva-bhāvena sādhyati. yo hi sva-bhāvo nir
PVin2_0010014	hi sa tasya sva-bhāvo hetur vā. katham sva-	bhāvam hetuṃ vā antareṇa bhaved ity āśrayam
PVin1_0002710	grhītvā yukti-cintā-mayena vyavasthāpya	bhāvayatām tan-niṣpattau yat spaṣṭa-avabhāsi
PVin1_0001614	api pratītir a-tad-ātma-grāhiṇī, tad-bhāva-a-	bhāvayor an-anukārāt, rasa-buddhi-vad gandhasya
PVin3_0012802	'sambhavāt. na hi sambhavo 'sti kārya-sva-	bhāvayor ukta-lakṣṇayor an-upalambhasya vā
PVin3_0013205	uktam a-bhedena. punar viśeṣeṇa kārya-sva-	bhāvayor janma-tan-mātra-anubandhau darśanīyāv
PVin2_0006908	a-bhāvāt pradīpād iva rūpe. tad-bhāva-a-	bhāvayor darśana-a-darśana-smṛty-apekṣe hi śabda-
PVin2_0005307	saty anvaye śakyo darśayitum, tad-bhāva-hetu-	bhāvayor darśana-sādhanatvāt. dvi-rūpaṃ tarhi
PVin2_0005203	api rūpeṣu draṣṭavyam. artha-antara-sva-	bhāvayoḥ prabhava-tan-mātra-anubandha-siddhau
PVin3_0006509	liṅgena api virodhaḥ, yathā sa-apekṣa-dhruva-	bhāvayoḥ . pramāṇaṃ punaḥ — na vināśa-niyatās
PVin1_0000611	tat-pratibandho vācyaḥ. sa ca kārya-sva-	bhāvayor liṅgayor anumāne 'pi tulya iti na
PVin3_0010210	syāt. sa hi kevala eva kasyacid bhāva-a-	bhāvayor vṛtti-vyatirekavān upadarśitaḥ svayaṃ
PVin2_0008601	-janana-sva-bhāvād bhavet. svayam a-tat-sva-	bhāvasya a-jananāt tasya a-hetutā syāt. na vai sa
PVin3_0005704	syāt, kiṃ tarhi siddha eva drśyasya sva-	bhāvasya a-dṛṣṭāv a-sann iti. sa tu pratipanna-tad
PVin3_0006303	-pratilambha-lakṣṇatvāt, tal-lakṣṇatvāc ca	bhāvasya a-bhāvo na syāt. a-bhāva ity api bhāva-
PVin3_0001510	-antara-bhāvaḥ, ghaṭasya svato 'rtha-antara-	bhāvasya an-abhyupagamād virodhāc ca deha eva
PVin2_0006302	darśana-a-bhāva-kāraṇa-a-sambhave sati.	bhāvasya an-upalabdhasya bhāva-a-bhāvaḥ pratiyate.
PVin2_0005902	tādṛśāṃ sattā-prajñaptir upalabdhi-yogyā-sva-	bhāvasya anya-hetu-sākalye tad-a-vyabhicārāc ca
PVin3_0010406	punar icchā-parāvṛttāv anyatra apy evam-	bhāvasya abhimateḥ. tad iha icchāyām eva
PVin3_0009002	dhetor anyo gamako 'sti, a-pratibaddha-sva-	bhāvasya avinābhāva-niyama-a-bhāvād iti. a-siddha
PVin2_0007812	jātāḥ. na ca atra kaścīn niyāmakaḥ sva-	bhāvasya asti, sarva-janminām vināśa-siddheḥ.
PVin2_0005814	an-upalabdhir upalabdheḥ. sā katham a-sattā	bhāvasya , upalambha-nivṛtṭyā vā katham a-bhāvaḥ,
PVin3_0006608	iṣyate. kiṃ pāramparyeṇa, ante 'pi tat-sva-	bhāvasya eva tad-bhāve sāmartyāt. etena
PVin2_0009910	ca parityajya katham bhāvo bhavet, sva-	bhāvasya eva bhāvātṅvād iti tasya sva-bhāva-
PVin2_0007713	api santāna-pariṇāma-apekṣatvāt. na evaṃ	bhāvasya kadācid apekṣā. tatra apy antyā sāmagrī
PVin3_0012511	bhāva-a-bhāva-ubhaya-āśraya ity uktam. na a-	bhāvasya kaścīd dharma iti cet, nanv ayam eva

PVin3_0000608 -ādibhir yoga-a-bhāvaḥ, tad-a-bhāvasya tad-
 PVin3_0008210 apekṣata iti tan-mātra-anubandhī sva-bhāvo
 PVin3_0006301 a-sāmarthyāt, sāmarthya-lakṣaṇatvāc ca
 PVin2_0005711 kāryasya api sva-bhāva-pratibandhaḥ, tat-sva-
 PVin1_0000603 pratyakṣe 'pi pramāṇatā. pratibaddha-sva-
 PVin3_0000608 eva bhinna-deśa-ādibhir yoga-a-bhāvaḥ, tad-a-
 PVin2_0008305 iti siddhā vināśaṃ praty an-apekṣatā
 PVin3_0006205 ity an-avasthānād a-pratipattir eva a-
 PVin3_0009903 na evaṃ liṅga-liṅgiṇoḥ, bheda-āśrayatvāt tad-
 PVin1_0003813 api grāhya-grāhaka-saṃvidām. anyathā ekasya
 PVin3_0005013 an-upakāryasya apekṣā-a-yogāt. śakta-sva-
 PVin2_0010104 api sādhayitu-kāmena hetor vyāpakasya vā sva-
 PVin1_0001310 -a-parāvṛtter na samaya-kāla-utpattiḥ sva-
 PVin2_0008004 ca uktam. na api yugapat kriyā, tat-sva-
 PVin3_0003607 pratibhā-utpatti-drṣṭeḥ sati sambhave tad-a-
 PVin3_0005501 nidarśite 'pi hetu-lakṣaṇa-viśaye sva-
 PVin2_0008313 -anubandhī sva-bhāvaḥ, tatra eva avinābhāvo
 PVin3_0000406 ādi-viśeṣavatā anyena yogaḥ, tathā-bhūta-sva-
 PVin3_0011803 na, a-pratibaddha-a-bhāvena an-upayogino '
 PVin2_0007602 -gatiḥ, a-sati tasmin sādhyā-a-bhāve hetv-avy-
 PVin3_0007508 vyabhicāry ubhaya-āśrayaḥ. dharmo viruddho '
 PVin2_0007503 -hetu-pravibhāgā draṣṭavyāḥ. tasya ca sva-
 PVin2_0007814 -bhāvo nāśi iti cet, na vai janma nāśi-sva-
 PVin3_0004204 -prakṛti-paramparā, tasmāt taj-janana-sva-
 PVin2_0009205 -darśanāt. etāvāt tu syāt – evaṃ-sva-
 PVin3_0005204 satyām api kalpanāyām a-tat-parāvṛttayo
 PVin1_0003902 bhedaṃ hi paśyanti dhīr a-bhedaṃ vyavasyati.
 PVin2_0007614 vināśasya sva-bhāvād anubandhitā. na hi
 PVin2_0008801 sva-bhāvaṃ vā. kiṃ tu sāmagrī janikā tat-sva-
 PVin2_0008613 bhavet, a-bhāva-kāla-a-viśeṣāt. apekṣayā hi
 PVin1_0003203 idam asya idam na iti su-vyavasthitā
 PVin2_0005704 -pratītāv an-artha-pratilambhaḥ syāt. sarva-
 PVin3_0013611 sva-lakṣaṇa-pratiṣedhāt, sādhyā-dharmi-bahir-
 PVin3_0001605 tad-vikāra-an-anukarāt, tad-a-bhāve
 PVin2_0006602 -a-bhāvāt kāraṇānām kārya-utpādana-niyama-a-
 PVin3_0004001 pratibhāsate 'dvayaṃ sambandhy-antara-a-
 PVin3_0012612 sa prakāro 'bhāvaḥ. śāśa-viśeṣāyos ca ayam
 PVin3_0004204 tasmāt taj-janana-sva-bhāvasya hetor a-
 PVin3_0008401 mama iti ca a-paśyato 'nunaya-pratigha-a-
 PVin3_0006108 kiṃ tarhi tādrśo 'n-upalambhasya eva a-
 PVin2_0009608 an-upalambha eva saṃśayāt, upalambhe tad-a-
 PVin2_0008602 syāt. na vai sa eva bhavati, tādrśasya
 PVin1_0002103 'py a-grāhya-grāhakasya ca samasya a-
 PVin1_0001603 -buddhi-janmā buddhiṃ gamayet, pratibandha-a-
 PVin1_0003113 ghaṭayati, tatra pratyāsatti-nibandhana-a-
 PVin1_0004313 -itarayoḥ pramāṇa-itaratām brūyāt, viśeṣa-a-
 PVin3_0004510 niścaya-a-yogāt, ubhaya-bahir-bhūtasya a-
 PVin1_0003407 sthūla-ākārasya pratyekam parama-aṇuṣv a-
 PVin1_0002205 -sannidhāv api middha-ādi-vipluta-dhiyo '
 PVin3_0003904 yogyāḥ sarva-pada-arthaḥ, icchāyā nirodha-a-
 PVin3_0009401 a-nivṛttāv apy aparasya asya sarvasya a-
 PVin2_0008310 tathā anyatra api sva-bhāva-bhāvī, viśeṣa-a-
 PVin2_0009505 -vyabhicāra ity eke. na, pakṣi-kṛta-viśaye '
 PVin3_0005401 tad ayam upalabhya-sva-bhāvaḥ svasmāt sva-
 PVin1_0003212 karma-sambandha-a-siddheḥ, a-vyavadhāna-a-
 PVin2_0006601 sva-bhāvānām arthānām vā darśana-pāṭava-a-
 PVin3_0011006 na evaṃ rāga-ādayaḥ, viparyāsa-a-bhāve '
 PVin3_0006209 yato 'yam doṣaḥ. na api sva-viśiṣṭa-jñāna-
 PVin2_0008206 api ca na vināśo nāma anya eva kaścīd
 bhāvasya ca anyonya-parihāra-sthita-lakṣaṇatvena
 bhāvasya. tatra hi kevalaṃ samagrānām kāraṇānām
 bhāvasya. tad-apāya-a-bhāvāt tan-mātra-bhāvino
 bhāvasya tad-utpatter iti. etau dvāv anumeya-
 bhāvasya tad-dhetutve samaṃ dvayam. pratyakṣam
 bhāvasya tad-bhāvasya ca anyonya-parihāra-sthita-
 bhāvasya. tasmād bhavaty eṣa sva-bhāvataḥ.
 bhāvasya. na hi saṃvedana-a-bhāvaḥ svataḥ
 bhāvasya. na hi svayaṃ jñāna-viśayatā liṅgasya
 bhāvasya nānā-rūpa-avabhāsiṇaḥ. satyaṃ kathaṃ
 bhāvasya nityaṃ jananaṃ a-jananaṃ vā anyathā syāt.
 bhāvasya nivṛttir hetutvena ākhyeyā. anyathā a-
 bhāvasya. parāvṛttau ca tasya tādātmyād anyasya a
 bhāvasya paścād apy a-kriyā-a-yogāt. tad ayam
 bhāvasya puruṣa-mātreṇa a-niścayāt, ataḥ pramāṇān
 bhāvasya pṛthak-kāraṇam kārya-udāharaṇāt sarvasya
 bhāvasya. bhāva-mātra-anurodhī sva-bhāva iti sa
 bhāvasya virodhād bhinna-deśa-ādi-yogena, sa eka-
 bhāvasya vyāpty-a-siddheḥ. yadi prāṇa-ādayas tad-
 bhāvasya sandehād iti vakṣyāmaḥ tau punar hetū
 bhāvasya sā sattā sādhyate kathaṃ. sattāyām hi
 bhāvasya svena sādhyā-dharmaṇa vyāptir yadi
 bhāvasya hetuḥ, na ca a-hetoḥ sva-bhāva-niyamaḥ.
 bhāvasya hetor a-bhāvāc chaśa-viśeṣaṇa-an-utpattiḥ,
 bhāvā etat samāna-pāka-hetavaḥ pakvā iti. anyathā
 bhāvā yathā-sva-bhāva-vṛttaya eva. tat saty apy
 bhāvā yena nirūpyante tad-rūpaṃ na asti tattvataḥ.
 bhāvā vinaśyantas tad-bhāve hetum apekṣante, sva-
 bhāvā. sā eva anumīyate. sā eva ca sāmagrī sva-
 bhāvāḥ kādācitkā bhavanti, bhāva-a-bhāva-kālayos
 bhāvāḥ. tasmāt prameya-adhigateḥ sādhanam meya-
 bhāvāḥ sva-bhāvena sva-sva-bhāva-vyavasthiteḥ.
 bhāvāc ca ity uktam. tāny api kenacil leśena āsv
 bhāvāc ca. tathā śrāvaṇa-ādy api iti naindriyam.
 bhāvāc ca bhavej jñāpaka-a-siddhiḥ. na iyatā tad-
 bhāvāc chabala-ābhāśyā buddher a-drṣṭeḥ, tasya
 bhāvāc chaśa-viśeṣaṇa-a-bhāva-vādinam upahasann
 bhāvāc chaśa-viśeṣaṇa-an-utpattiḥ, tad-bhāvād
 bhāvāt. a-yoniśo-manas-kāram antareṇa doṣānām an-
 bhāvāt. atra api satsu upalambha-kāraṇeṣv iti
 bhāvāt. an-upalambhāc ca vyatireka iti saṃśayito
 bhāvāt. anyādrśād bhavan kathaṃ tādrśaḥ. tādrśād
 bhāvāt, anyena apy atīta-rūpasya a-saṃvedanāt, a-
 bhāvāt. artha-ātmanaś ca sādharmaṇatvād anya-
 bhāvāt. asty anubhava-viśeṣo 'rtha-kṛtaḥ, yata
 bhāvāt. upaplava-vāsanā-a-visandhi-doṣād a-
 bhāvāt. ubhayor ekatra bhāve ca pratīti-sādhanā-a
 bhāvāt. ekaś ca ayam jñāna-sanniveśi iti na ca
 bhāvāt. etāvān eva vijñāna-utpatter api kāraṇa-
 bhāvāt. etena saṅketa-anuvīdhāyinaṃ śabdānām na
 bhāvāt. evaṃ tarhi sā eva avasthā ghaṭo 'stu,
 bhāvāt. evaṃ anye 'pi sva-bhāva-hetavo yathā-svaṃ
 bhāvāt. kadācid bhaved iti cet, tathā śaṅkāyām
 bhāvāt kadācin na apaiti iti nityam upalabhyeta.
 bhāvāt kāraka-atīśaya-a-siddheḥ, sarva-kāraka-
 bhāvāt kāraṇānām kārya-utpādana-niyama-a-bhāvāc ca
 bhāvāt. kāruṇikasya api niṣ-phala ārambho
 bhāvāt, kiṃ tarhi yo 'yam upalambho na asti ghaṭa
 bhāvāt, kiṃ tu bhāva eva vināśaḥ, sa eva kṣaṇa-

PVin2_0008615	-itarayor niyama-a-yogāt. sā ca योगyatā hetu-	bhāvāt kim anyat. tasmād eka-deśa-kāla-parihāreṇa
PVin3_0002002	na, dharmi-prakrame 'pi vastu-pratibandha-a-	bhāvāt . kevalam śāstra-upagama-dvāreṇa eṣām
PVin2_0006103	śakyate, antya-avasthāyām pariṇāma-a-	bhāvāt kṣaṇasya-a-vivekāt. kārya-utpatti-viguṇa-
PVin1_0001001	-sambandha-abhidhāna-vyavasthā-a-parijñāne '-	bhāvāt . jāti-guṇa-kriyāvatām etan na sambhavaty
PVin3_0013703	-lakṣaṇam vācyam syāt, viśeṣe 'n-antar-	bhāvāt . tac ca sāmānya-lakṣaṇam uktam eva dūṣaṇa-
PVin3_0000805	icchā-mātra-anurodhataḥ. vastunāś ca anyathā-	bhāvāt tat-kṛtā vyabhicāriṇaḥ. iti saṅgraha-
PVin1_0000310	na hy atra dṛṣṭānto 'sti, sādhana-antara-a-	bhāvāt tat-sādhanatve ca nidarśana-an-avasthā-
PVin1_0004113	iti tad-anye 'pi tathā syuḥ, viśeṣa-hetv-a-	bhāvāt . tat siddhaḥ saha-upalambha-niyamaḥ, eka-
PVin2_0008707	na vā sa dhūmaḥ, a-dhūma-janana-sva-bhāvād	bhāvāt . tat-sva-bhāvātve ca sa eva agnir ity a-
PVin3_0000903	na abhidhānam, sambandha-niyama-a-	bhāvāt . tato na pakṣasya hetor vā vacanam
PVin3_0006107	eva a-bhāvāt. tan na viśiṣṭa-upalambha-a-	bhāvāt tatra kasyacid a-bhāva-a-pratipattiḥ, kim
PVin2_0008114	-hetukaḥ syāt. na a-hetukaḥ, sattā-hetor eva	bhāvāt tathā-utpatteḥ, sato hi bhavatas tādrśasya
PVin2_0007601	gatiḥ, a-sati tasmin sādhyena hetor anvaya-a-	bhāvāt . tathā vaidharmyeṇa apy anvaya-gatiḥ, a-
PVin3_0000712	-siddhiḥ, tad-icchāyā vastuni vṛtti-niyama-a-	bhāvāt . tathā hy a-śakya-darśanam etat — yatra
PVin1_0000601	tasya vyabhicāraḥ, tad-a-bhāve sva-bhāva-a-	bhāvāt . tathā hi arthasya a-sambhave 'bhāvāt
PVin3_0007909	a-bhāve ca sarvatra bhāva-vyavacchedasya	bhāvāt . tad ayam tri-prakāro 'pi dharmāḥ sattā-
PVin3_0007001	samarthaḥ, tad-anubhava-āptāv api tad-a-	bhāvāt . tad ayam artha-kriyā-arthī tad-a-
PVin3_0006107	-sādguṇya-āder upalambha-pratyayasya eva a-	bhāvāt . tan na viśiṣṭa-upalambha-a-bhāvāt tatra
PVin3_0005607	upalambhanāt. taj jñāna-śabdāḥ sādhyante tad-	bhāvāt tan-nibandhanāḥ. uktam etat — na anyā
PVin3_0006301	-lakṣaṇatvāc ca bhāvasya. tad-apāya-a-	bhāvāt tan-mātra-bhāvino nityam bhāva-prasaṅgāt.
PVin2_0008409	tad-a-bhāve bhavatas tad-utpatti-niyama-a-	bhāvāt . tasmāt kāryam sva-bhāvair yāvadbhir
PVin3_0009807	tathā sidhyati, punar api svata eva tathā-	bhāvāt . tasmāt sa svayam ātmano hetur a-siddhaḥ.
PVin3_0006310	-pratikṣepāt, ākāra-antara-saṃsarge tasya a-	bhāvāt . tasmād ayam pramāṇa-antara-bala-utpanno
PVin1_0001312	-bhedaḥ, nairātmya-prasaṅgāt, ātma-sthiter a-	bhāvāt . tasmād ayam a-śabda-saṃyojanam eva artham
PVin3_0003302	kena kim pratibadhyate, prastāvasya eva a-	bhāvāt . tasmād dharminam pratiṣṭhāpayaṅ śāstram
PVin2_0007701	hetum apekṣante, sva-hetor eva naśvarānām	bhāvāt . tasmād yaḥ kaścit kṛtakaḥ sa prakṛtyā eva
PVin3_0011512	-sambandhī prāṇa-ādir an-ubhaya-ātmatā-bahir-	bhāvāt tābhyām na vyatiricyate. na tatra anveti,
PVin3_0001506	na sambhavati, anyatara-artha-antara-bhāva-a-	bhāvāt . dvayor hi tathā-bhāva-sambhave 'nyatara-
PVin1_0002203	sukha-ādinām tat-sannidhāna-a-bhāve '-	bhāvāt . na apy an-indriyāḥ, rūpa-ādy-anuṣaṅginām
PVin2_0008114	-utpatteḥ, sato hi bhavatas tādrśasya eva	bhāvāt . na avāśyam sataḥ kutaścid bhāva iti cet,
PVin3_0006412	'n-upalabdheḥ, na asti iha śiṃśapā vṛkṣa-a-	bhāvāt , na asti iha dhūmo 'n-agner iti.
PVin2_0008409	gamya-gamaka-bhāvāḥ, sarvathā janya-janaka-	bhāvāt . na, tad-a-bhāve bhavatas tad-utpatti-
PVin3_0002508	śakyam etat. kasmāt. hetor viśeṣeṇa anvaya-a-	bhāvāt . nanv ayam hetu-dṛṣṭāntayor doṣaḥ, na
PVin2_0008508	siddhaḥ. a-kāryatve 'kāraṇāt sakṛd apy a-	bhāvāt . nanv araṇi-nirmathana-ādiṣv a-saty apy
PVin3_0006810	-niveśiṣv api tirtha-antariya-pratyayeṣu	bhāvāt . parama-artha-eka-tānatve śabdānām a-
PVin2_0006911	sandehād bahuṣu darśane ca, ekatra draṣṭur a-	bhāvāt , punar darśane ca bhāvāt, viśeṣa-antara-
PVin1_0001309	a-svābhāvikatvāt, samaya-a-darśane '-	bhāvāt . puruṣa-icchāto 'rthānām sva-bhāva-a-
PVin1_0000602	-a-bhāvāt. tathā hi arthasya a-sambhave '-	bhāvāt pratyakṣe 'pi pramāṇatā. pratibaddha-sva-
PVin2_0006908	iti, na, sva-bhāvataḥ pratipatter a-	bhāvāt pradīpād iva rūpe. tad-bhāva-a-bhāvayor
PVin1_0000202	asti, pramāṇasya sato 'tra eva antar-	bhāvāt pramāṇe
PVin3_0004511	ubhayor ekatra bhāve ca pratīti-sādhana-a-	bhāvāt pravṛtti-nivṛttoyoh saṃśayād eva saṃśaya-
PVin3_0000110	a-yuktam, anumāna-viśaye vācaḥ pramāṇya-a-	bhāvāt . pramāṇye vā na anumāna-pravṛttiliḥ syāt,
PVin2_0007815	kaścid dhetoḥ sva-bhāva-pravibhāgaḥ. tad-a-	bhāvāt phalasya api na asti ity a-samānam. nanv
PVin2_0009902	-sva-bhāva-a-bhāvāt. bhrānti-nimitta-a-	bhāvāt , bādhaka-a-bhāvād bhrānty-a-siddheḥ.
PVin1_0000509	nivṛtter vā asya a-sad iti kutaḥ, niyama-a-	bhāvāt . bhāve vā sa eva a-vyabhicāro 'n-
PVin2_0009902	śabdānām a-pratyakṣa-sva-bhāva-a-	bhāvāt . bhrānti-nimitta-a-bhāvāt, bādhaka-a-
PVin3_0010707	-jñātayor dvi-vidhasya api virodhasya a-	bhāvāt , yaḥ sarva-jñāḥ, sa vaktā na bhavati iti
PVin3_0008104	hetoḥ sapakṣa-vyāpter vipakṣe ca kvacid a-	bhāvāt , yathā — prayatna-anantariyako '-
PVin2_0008403	an-āyatta-rūpānām saha-bhāva-niyama-a-	bhāvāt . yady artha-antaram hetuḥ, katham tarhi
PVin1_0004004	-bhāva-viveke yuktam, pratibandha-kāraṇa-a-	bhāvāt . rūpa-ālokayos tu taj-jñāna-utpādāna-
PVin3_0000704	bhāve vivakṣita-itarayor āsatti-viprakarṣa-a-	bhāvāt . vastu-sva-bhāvātve ca punar vivakṣā-
PVin2_0009706	an-āśvāsa-prasaṅga iti cet, na, yathā-ukte '-	bhāvāt . viruddha-a-vyabhicārya-a-vacanam iti cet,
PVin2_0006911	ekatra draṣṭur a-bhāvāt, punar darśane ca	bhāvāt , viśeṣa-antara-dṛṣṭāv anyathā prayoge
PVin3_0004207	sa eva cet, tathā eva upalabhyeta, viśeṣa-a-	bhāvāt . viśeṣe ca uktam. anyac cet, katham anya-
PVin2_0009507	atiprasaṅgaḥ, anyatra apy a-bhāva-niyama-a-	bhāvāt . vṛttam pramāṇam bādhakam. a-vṛtta-bādhane
PVin2_0008703	-janyo 'sya sva-bhāvāḥ, anyathā sakṛd apy a-	bhāvāt . sa tat-pratinityato 'nyatra katham bhavet.
PVin1_0002412	anyatra api sv-acchatva-āder viśeṣasya	bhāvāt . saṃvin-niṣṭhāś ca viśaya-vyavasthitayaḥ.
PVin1_0000401	-vat. a-dṛṣya-an-upalambhe 'pi nimitta-a-	bhāvāt sad-vyavahāra-pratiśedhaḥ, a-janana-khyātyā
PVin3_0000308	vā vastutaḥ, tasyā vastu-vṛtti-niyama-a-	bhāvāt . san khalv apy arthaḥ pratītya-apekṣaḥ

PVin3_0005103	-saha-kāritvāt teṣām. vyavadhāne hetv-a-	bhāvāt samartha-kṣaṇa-antara-an-utpatter jñāna-an
PVin3_0005902	-vyavahāraḥ, kiṃ tarhi sva-viśiṣṭa-jñāna-	bhāvāt , sarva-a-pratipattau kvacid a-bhāva-a-
PVin2_0009807	-saṃskāra-pūrvakam iti, vākyeṣu viśeṣa-a-	bhāvāt , sarva-prakārāṇaṃ puruṣaiḥ karaṇa-darśanāt.
PVin1_0000909	ca buddhi-janmany abhilāpa-smṛty-antara-a-	bhāvāt siddham a-vikalpakaṃ pratyakṣam. kiṃ ca
PVin3_0005807	vyavahārasya tan-mātra-siddhyā, viśeṣa-a-	bhāvāt . siddhena an-upalambha-ātmanā a-sattvena a-
PVin1_0003607	ity antara-ślokau. tadā anya-saṃvido '-	bhāvāt sva-saṃvit phalam iṣyate. yeṣāṃ buddhir
PVin1_0003609	ākārā utpadyate, teṣām anyasya saṃvedyasya a-	bhāvāt sva-saṃvedanaṃ phalam, tat-sva-bhāvadvād
PVin2_0008509	nanv arāṇi-nirmathana-ādiṣv a-saty apy agnau	bhāvād a-kāryam. na, indhana-vikāra-hetor uṣṇa-
PVin2_0006513	pratyakṣe 'py arthe phalasya an-antarya-a-	bhāvād a-tat-phala-sādharmyāt tad-viparyāsa eṣaḥ.
PVin3_0006605	kṣaṇikatā tasya iṣṭā syāt. tattve viśeṣa-a-	bhāvād a-pūrva-bhāvinaḥ paścād apy a-bhāva-
PVin2_0006907	iva rūpe. tan na ayam doṣaḥ pratibandha-a-	bhāvād a-pratipādaka iti, na, sva-bhāvataḥ
PVin3_0007606	nir-upākhye 'pi syāt. nir-upākhyasya a-	bhāvād a-pratiśedha-viṣayatā iti cet, tat kim
PVin2_0006005	vā. a-viruddhasya api saha-bhāva-virodha-a-	bhāvād a-pratiśedhaḥ. viruddhasya apy an-
PVin3_0003701	vyavasthāpayati, yatas tad-viśeṣa-bahir-	bhāvād a-pramāṇam anumānaṃ syāt. eka-saṅkhyā-
PVin3_0006208	na evam a-bhāvaḥ. na sva-viśaya-jñāna-a-	bhāvād a-bhāva-siddhiḥ, yato 'yam doṣaḥ. na api
PVin3_0006409	vā prayujyate. artha-bādhana-rūpaṃ vā bhāve	bhāvād a-bhāvataḥ. sā iyam a-bhāva-niścaya-phalā
PVin3_0010911	-saṅkareṇa sarveṣāṃ vyabhicārāt. prajoyana-a-	bhāvād a-vyāhāra iti cet, na, para-arthatvāt. na
PVin2_0006510	iti śakyante 'dhyavasātum. yo 'pi jñāpaka-a-	bhāvād atīndriyaḥ praktikṣipyate 'rthaḥ sva-bhāva-
PVin2_0006515	-alarka-viśa-vikāra-vat. tad-bhāva-virodha-a-	bhāvād atra an-upalabdhi-mātram a-pramāṇam. bhāve
PVin1_0001605	'pi hi liṅge 'siddhayā buddhyā sambandha-a-	bhāvād an-anumānam. tasmāt pratyakṣā iyam an-
PVin3_0010804	-mātreṇa, kiṃ tarhi vyatirekād api. tad-a-	bhāvād an-anya-upanaya iti cet, tulyā vṛtti-tat-
PVin3_0004304	-dvi-vidhatvataḥ. pakṣo dharmī. prajoyana-a-	bhāvād an-upacāra iti cet, na, sarva-dharmi-dharma
PVin2_0007613	evam ucyate. yasmād a-hetutvād vināśasya sva-	bhāvād anubandhitā. na hi bhāvā vinaśyantas tad-
PVin3_0011401	saṃhatānām a-saṃhata-para-upakāra-niyama-a-	bhāvād anaikāntika eva ity a-viruddhaḥ. ko hy eṣa
PVin3_0004911	iti viruddhau dvau ca nirdiṣṭau. na hi sva-	bhāvād anyasya sarvatra sapakṣe sattvam, kārya-
PVin1_0000610	- kim idaṃ darśanaṃ nāma iti. tasmā jñāna-	bhāvād artha-bhāvam icchatā jñānasya tat-
PVin3_0009612	-tantratvān na śabdāḥ santi kutra vā. tad-	bhāvād artha-siddhau tu sarvaṃ sarvasya sidhyati.
PVin3_0012011	prakṛta-gamanāt. anyathā vyavacchedya-a-	bhāvād avadhāraṇasya kiṃ phalaṃ syāt. an-
PVin3_0004204	hetor a-bhāvāc chaśa-viśāṇa-an-utpattiḥ, tad-	bhāvād itarasya iti. atha kā iyaṃ śaktiḥ. sa eva
PVin3_0009003	pratibaddha-sva-bhāvasya avinābhāva-niyama-a-	bhāvād iti. a-siddha-jñāpana-aṅgasya jñāpanam
PVin2_0010012	gamyate. hetu-bhāvo vā tasmin saty eva	bhāvād ity artha-antarasya. tathā prasiddhe tad-
PVin2_0006111	ucyate, yathā - na agnir atra dhūma-a-	bhāvād iti. kāraṇa-an-upalabdhir a-bhāvam
PVin2_0004504	a-prthag-vacanaṃ śabdasya viśeṣa-a-	bhāvād iti cet, na, pravṛtti-bhedāt. artho hi
PVin3_0012611	na eva a-bhāvaḥ kaścit, sarveṣāṃ kathañcid	bhāvād iti cet, yathā te na santi, sa prakāro '-
PVin2_0006107	-sāmarthyāni dhūma-kāraṇāni santi dhūma-a-	bhāvād iti. tat kāryam hetu-vyāpty-a-vyatirekāt
PVin2_0008208	vyavasyanti, na prak, darśane 'pi pāṭava-a-	bhāvād iti tad-vaśena paścād vyavasthāpyate,
PVin3_0008306	pariṇāma-pratyayasya anyasya apekṣānyasya a-	bhāvād iti. pūrva-sva-jāti-mātra-hetutvāc chakti-
PVin3_0010907	mohaḥ. na evaṃ karuṇā-ādayaḥ, anyathā api	bhāvād iti vyākhyātam vṛttike. tatra yathā rakto
PVin2_0006209	veditavyā, yathā - na atra śiṃśapā vṛkṣa-a-	bhāvād iti. sarvatra ca asyām a-bhāva-vyavahāra-
PVin2_0008612	na kadācin na bhavet, tad-bhāve vaikalya-a-	bhāvād iṣṭa-kāla-vat. tadā api vā na bhavet, a-
PVin3_0005901	na hi bhāvānām sva-viśaya-jñāna-a-	bhāvād evaṃ bhavati idaṃ na upalabha iti yato '-
PVin3_0010405	-bhāva evam-bhāvaḥ syāt. na tarhi tato nānā-	bhāvād evam-bhāvo bhavati, kiṃ tarhi tan-mateḥ,
PVin3_0006304	a-bhāva ity api bhāva-pratiśedhaḥ. tad a-	bhāvād bhavati iti bhāvān na bhavati iti hetu-
PVin2_0008514	katham ca tato 'nyato vā a-taj-janana-sva-	bhāvād bhavet. svayam a-tat-sva-bhāvasya a-jananāt
PVin2_0008707	janayet. na vā sa dhūmaḥ, a-dhūma-janana-sva-	bhāvād bhāvāt. tat-sva-bhāvavte ca sa eva agnir
PVin2_0009903	-bhāvāt. bhrānti-nimitta-a-bhāvāt, bādhaka-a-	bhāvād bhrānty-a-siddheḥ. puruṣeṣu viśeṣa-
PVin2_0008906	na sambhavaḥ. kārya-kāraṇa-bhāvād vā sva-	bhāvād vā niyāmakāt. avinābhāva-niyamo '-darśanān
PVin2_0008906	ato bhinnān na sambhavaḥ. kārya-kāraṇa-	bhāvād vā sva-bhāvād vā niyāmakāt. avinābhāva-
PVin3_0006504	a-vikala-kāraṇasya bhavato 'nya-bhāve '-	bhāvād virodha-gatiḥ, yathā śīta-uṣṇa-sparśayoḥ.
PVin2_0006006	hy a-paryanta-kāraṇasya bhavato 'nya-bhāve '-	bhāvād virodha-gatiḥ. sa ca an-upalabdheḥ.
PVin3_0000605	bhāve '-vikala-kāraṇasya prāg-bhavato '-	bhāvād virodhaḥ, paraspara-parihāra-sthīta-
PVin3_0008707	-viśeṣa-vaśāt pravibhāgena kārya-kāraṇa-	bhāvād vyavasthāpyante. tad ayam kuṇḍa-bhūṭala-
PVin3_0007201	-viśeṣasya kasyacit sattā-mātre virodha-a-	bhāvān na iha sattā-sādhane pratiśedhaḥ, kiṃ tu
PVin3_0002208	sādhayan. kasyacid vāda-bādhāyām sva-	bhāvān na nivartate. prapadyamānā ca anyas taṃ
PVin2_0006802	pauruṣeyaḥ. anyathā api nāntarīyakatā-a-	bhāvān na para-ātmanaḥ pratipattir arthasya. na
PVin3_0006304	bhāva-pratiśedhaḥ. tad a-bhāvād bhavati iti	bhāvān na bhavati iti hetu-pratiśedho 'sya kṛtaḥ
PVin2_0008604	api tādrśa-udbhavate tac-chakti-niyama-a-	bhāvān na hetu-bhedo bhedaka ity a-kāraṇam
PVin2_0009107	bhāva-anumānasya a-sambhāvāt. tatra paścād	bhāvān na hetutvaṃ phale 'py eka-antatā kutaḥ. sa
PVin2_0007111	atra na sambhavaḥ. anyathā a-sambhava-a-	bhāvān nānā-śakteḥ svayaṃ dhvaneḥ. avāṣyaṃ

PVin3_0007302	-ādi-śabda-vācyasya eva kasyacid arthasya a-	bhāvān nir-viśeṣaṇā eva sā. katham a-bhāvo jñeya-
PVin1_0003202	nirdeṣṭum. a-nirūpitenā nāma ayam ātmanā	bhāvān vyavasthāpayati idam asya idam na iti su-
PVin2_0006601	ity a-pratikṣepaḥ. tad atra keṣāñcit sva-	bhāvānām arthānām vā darśana-pāṭava-a-bhāvāt
PVin3_0008906	tasmāt pāta-pratibandha ity api kṣaṇikānām	bhāvānām upādāna-samāna-deśa-utpāda ucyate.
PVin2_0008610	vā a-hetor anya-an-apekṣānāt. apekṣāto hi	bhāvānām kādācitkatva-sambhavaḥ. sa hi dhūmo '-
PVin3_0005107	-bhāva-a-pracyuteḥ. atha vā sambhavaty api	bhāvānām kṣaṇikānām anyonya-upakāraḥ, a-
PVin1_0002113	-a-bhinna-hetu-jam. tad-a-tat-sva-bhāvānām	bhāvānām tādrūpyam a-tādrūpyam ca paryanuyuktā
PVin1_0002113	vijñāna-a-bhinna-hetu-jam. tad-a-tat-sva-	bhāvānām bhāvānām tādrūpyam a-tādrūpyam ca
PVin2_0008914	-bhāvo yuktaḥ. ayam hi bhedo bheda-hetur vā	bhāvānām yad uta viruddha-dharma-adhyāśaḥ kāraṇa-
PVin3_0009907	eṣa doṣas tulya iti cet, uktam atra —	bhāvānām vyāvṛtti-samāśraya-vyavahāra-bhedāt
PVin2_0009904	viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna-sva-	bhāvānām sarveṣām puruṣa-kriyā na vā kasyacit.
PVin3_0005901	vā iti kalpikāyāḥ samudbhavaḥ. na hi	bhāvānām sva-viśaya-jñāna-a-bhāvād evam bhavati
PVin2_0006814	iti. sā api tatra pratibaddhā bhāva-a-	bhāvābhyām kāryatām na atipatati, tan-mātra-
PVin2_0005705	sva-sva-bhāva-vyavasthiteḥ. sva-bhāva-para-	bhāvābhyām yasmād vyāvṛtti-bhāgiṇaḥ. tasmād yato
PVin2_0007311	an-upalabdhyoḥ sva-viparyaya-hetu-a-bhāva-	bhāvābhyām sad-vyavahāra-pratiśedha-phalavm
PVin1_0002111	ity eke. teṣām api tad-a-tad-rūpiṇo	bhāvās tad-a-tad-rūpa-hetu-jāḥ. tat sukha-ādi kim
PVin3_0013405	tasmāt tad-abhivyāpta-dharma-yogād eva	bhāvās tadvantaḥ syur ity abhivyāptir asya
PVin3_0005002	hy a-nityā ity eva sarve prayatna-an-antara-	bhāvi -jñāna-kārya-ārambhinaḥ. tena tat sapakṣe
PVin3_0005003	idam avagamyate — prayatna-an-antara-	bhāvi -jñānam a-nitya-kāryam iti. prayatna-an-
PVin3_0005407	-dharma-darśanāt. ataḥ prayatna-an-antara-	bhāvi -jñānam a-nitya-sva-bhāva-kāraṇa-kāryam iti
PVin3_0009403	-avasthitaḥ paryanuyojaḥ. san vā na ghaṭo	bhāvikaḥ , a-tal-lakṣaṇatvāt. vastv ekam eva
PVin1_0000811	'rtho vyavahito bhavet. na hi saṅketa-kāla-	bhāvitam abhilāpa-sāmānyam a-smaratas tad-yojanā
PVin2_0007702	hi sa-apekṣānām hi dharmānām na avaśyam-	bhāvitā īkṣyate. nir-apekṣo bhāvo vināśe. sa-
PVin2_0009110	tad-bhāva-hetor anaikāntikatvam. bhāva-mātra-	bhāvitve siddha-anya-an-apekṣānād a-hetutā tan-
PVin1_0001810	-mātre 'pi pratyakṣe 'nubhava-sāmarthya-	bhāvino 'nubhūta-pratisandhāyinaḥ smaraṇāt tad-
PVin1_0002208	na, tasya sāmarthya-a-darśanāt. tan-mātra-	bhāvino 'nya-hetutva-kalpanāyām atiprasaṅgaḥ.
PVin3_0006302	ca bhāvasya. tad-apāya-a-bhāvāt tan-mātra-	bhāvino nityam bhāva-prasaṅgāt. an-apekṣatvāt,
PVin3_0006606	iṣṭā syāt. tattve viśeṣa-a-bhāvād a-pūrva-	bhāvinaḥ paścād apy a-bhāva-prasaṅgāt. sa ca tad-
PVin1_0001808	tad-dṛṣṭāv eva dṛṣṭeṣu samvit-sāmarthya-	bhāvinaḥ . smaraṇād abhilāṣeṇa vyavahāraḥ
PVin3_0003903	doṣaḥ. tasmād a-vastu-niyata-saṅketa-śabda-	bhāvinām dharmānām yogyāḥ sarva-pada-arthāḥ,
PVin1_0002104	apy atīta-rūpasya a-samvedanāt, a-punar-	bhāvini samayasya vaiyarthyaḥ ca. teṣām ataḥ sva-
PVin1_0000413	jñāna-vyaktibhyaḥ. na ca tābhiḥ sva-santāna-	bhāvinibhir a-lakṣitābhir ayam param
PVin1_0001411	mama āsid iti. tad imāḥ kalpanāḥ pratyakṣa-	bhāvinyaḥ katham samhṛta-vikalpe darśane '-
PVin2_0006505	puruṣānām cetō-vṛttayo 'niyata-nimitta-	bhāvinyo deśa-kāla-vyavahitā vā prakaraṇa-an-
PVin2_0006606	na ca puruṣa-icchāḥ sarvā yathā-ārtha-	bhāvinyaḥ . na ca tad-a-pratibaddha-sva-bhāvo
PVin3_0003507	-mātra-vṛtteḥ. tayā artha-mātra-anurodhinyā	bhāvinyā bhūtayā vā śabda-yogyatayā tām
PVin3_0010212	-mukhena āyāto dharmo na pratyāyana-kāla-	bhāvī ity an-aṅgam. yat tarhi idam itara-tad-
PVin1_0001908	na api viśaya-antarasya. sva-jñāna-kāla-	bhāvī tad-a-tulya-kriyā-kālo na arthaḥ saha-kārī
PVin2_0008310	eva bhavati. tathā anyatra api sva-bhāva-	bhāvī , viśeṣa-a-bhāvāt. evam anye 'pi sva-bhāva-
PVin3_0006103	bhavati, tata eva anya-a-bhāva-gatiḥ, tad-a-	bhāve '-bhāva-a-pratipatteḥ. nanu satsu upalambha
PVin3_0011806	-ādy-a-bhāvo nairātmyam vyāpnuyāt. tad-a-	bhāve '-bhāva-siddhyā vyāptir iti sā na sidhyati,
PVin3_0011006	-vṛttayaḥ. na evam rāga-ādayaḥ, viparyāsa-a-	bhāve '-bhāvāt. kārūnikasya api niṣ-phala ārambho
PVin1_0002203	sukha-ādinām tat-sannidhāna-a-	bhāve '-bhāvāt. na apy an-indriyāḥ, rūpa-ādy-
PVin3_0006504	kvacid a-vikala-kāraṇasya bhavato 'nya-	bhāve '-bhāvād virodha-gatiḥ, yathā śīta-uṣṇa-
PVin2_0006006	tathā hy a-paryanta-kāraṇasya bhavato 'nya-	bhāve '-bhāvād virodha-gatiḥ. sa ca an-upalabdheḥ.
PVin2_0007403	-mātra-anurodhiny eva, na anya-āyatte, tad-	bhāve '-bhūtasya paścāt tādātmya-virodhāt
PVin3_0000604	-viparyaya-sādhanayor a-gamakativāt. ekasya	bhāve '-vikala-kāraṇasya prāg-bhavato '-bhāvād
PVin1_0000609	darśi syāt. jñāna-bhāvaś cet, katham anyasya	bhāve '-sambaddhasya bhāva-niyamaḥ. darśanād
PVin2_0008511	agnitvāt. kāryasya ca kāraṇam antareṇa	bhāve '-hetutā eva syāt. na hi yasya yam antareṇa
PVin3_0005104	vā sati vyavadhāne 'nyasya utpitsōḥ kāraṇa-a-	bhāve 'n-utpatteḥ kāraṇa-vaikalpāy jñāna-an-
PVin2_0009414	iti gamyate. iti saṅgraha-ślokaḥ. nanu tad-a-	bhāve 'n-upalambhāt siddhā vyāvṛtīḥ. uktam atra
PVin2_0009504	-vyatirikta-pakṣi-karaṇe hetoḥ sādhyā-a-	bhāve 'n-upalambho 'sti iti katham vyabhicāraḥ.
PVin2_0006012	tatra apy an-ubhayasya a-pratibandhāt tad-a-	bhāve 'nya-a-bhāvo na yuktaḥ. kārya-an-upalabdhyā
PVin2_0008205	tarhi idānīm a-hetuko vināśaḥ, jātasya tad-	bhāve 'nya-an-apekṣānāt. api ca na vināśo nāma
PVin2_0005104	-yoga-vyavacchedena ca viśeṣaṇa ekasya tad-	bhāve 'nyasya a-tattvam syād viśeṣaṇa-viśeṣya-
PVin3_0007605	-vastuno 'paryudāsena vyatireka-mātrasya a-	bhāve 'py a-virodhāt, yathā na bhavati mūrta ity
PVin2_0008513	iti cet, na, tatra api tulyatvāt – tad-a-	bhāve 'py agnau bhavati iti. katham ca tato
PVin2_0008108	hetu-sattve tu vināśasya kasyacit tathā-	bhāve 'py anyatra hetor vaikalpād a-vināśo 'pi
PVin2_0009408	-a-bhāve na yuktaḥ. kvacid yad-ṛccayā tathā-	bhāve 'pi tayor a-pratibandhād vyāpty-a-siddheḥ.

PVin2_0005505	tābhyām sa dharmī sambaddhaḥ khyāty-a-	bhāve 'pi tādrśaḥ. śabda-pravṛtter asti iti so
PVin2_0008506	an-upalabdham yad upalabhyate, tatra eka-a-	bhāve 'pi na upalabhyate, tat tasya kāryam. tac
PVin3_0005610	tan-nimittāḥ sādhyanta iti. katham nimitta-	bhāve 'pi naimittika-bhāva-a-niyamād evam-
PVin1_0000506	-apekṣanāt, an-apekṣāyām vyavadhāna-ādi-	bhāve 'pi bhāva-prasaṅgāt. pratyakṣasya eva
PVin1_0001612	mātra-nibandhanatvāc ca a-tattvasya. vastv-a-	bhāve 'pi śabda-pratibhāsa-a-pracyuter a-sad-artha
PVin3_0012305	a-bhāvaṃ bhāvaṃ icchati, yathā vyatireka-a-	bhāve 'pi sapakṣe prāṇa-ādir na iṣṭaḥ. sapakṣa-a-
PVin2_0009712	āha. tatra ca tūla-upala-pallava-ādiṣu tad-	bhāve 'pi sparśa-bheda-darśanāt. kvacid viśeṣasya
PVin2_0009108	phale 'py eka-antatā kutāḥ. sa hi niṣpanne	bhāve 'rtha-antarataḥ paścād bhavan katham tasya
PVin2_0006809	janma syāt, syād yogyatā-niyamaḥ. tad-a-	bhāve 'sya idam iti na sidhyati. na apy
PVin3_0011607	-rūpā sā ubhaya-bahir-bhāve syāt, antar-	bhāve katham a-pratipattiḥ. evaṃ tarhi
PVin2_0008214	ca-śabdāt. katham a-sāmarthyam. siddhe hi	bhāve kārako na taṃ karoti. na apy anya-kriyāyām
PVin2_0006515	-bhāvād atra an-upalabdhi-mātram a-pramāṇam.	bhāve kiṃ pramāṇam iti cet, ata eva saṃśayo 'stu,
PVin2_0010013	tad-bhāve hetu-bhāve vā a-nityatva-a-	bhāve kṛtakatvaṃ na bhavati dahana-a-bhāve ca
PVin2_0007606	kartavyaḥ. vyatireky api na a-nityatva-a-	bhāve kṛtakatvaṃ bhavati, śabdaś ca kṛtaka iti.
PVin3_0013207	kṛtakatvaṃ tatra a-nityatvaṃ, a-nityatva-a-	bhāve kṛtakatvasya a-sambhavaḥ, yathā ghaṭa-
PVin3_0007908	vadato 'sya viruddho hetuḥ syāt, tasya	bhāve kvacid a-sambhavāt, a-bhāve ca sarvatra
PVin2_0009113	katham na anumānam yāvataṃ na a-nityatā-a-	bhāve kvacid utpattir dṛṣṭā, a-darśanāc ca
PVin2_0010013	-a-bhāve kṛtakatvaṃ na bhavati dahana-a-	bhāve ca dhūmaḥ. tathā hi sa tasya sva-bhāvo
PVin3_0012303	nir-ātmakebhyo vyatirekaḥ prāṇa-ādinām tad-	bhāve ca nairātmya-vyāvṛttiḥ, tathā api na a-
PVin3_0004511	-bahir-bhūtasya a-bhāvāt. ubhayor eka-	bhāve ca pratīti-sādhana-a-bhāvāt pravṛtti-
PVin3_0007908	syāt, tasya bhāve kvacid a-sambhavāt, a-	bhāve ca sarvatra bhāva-vyavacchedasya bhāvāt.
PVin2_0004609	a-bhedād ātma-niṣpatteś ca. tathā tayor a-	bhāve taj-jaṃ jñānam tat-prabhavā vā bhāva-kāraṇa
PVin3_0001602	na sāmānya-āśrayaḥ, sarva-vyakti-sambhava-a-	bhāve tat-sāmānya-a-yogāt, yathā 'brāhmaṇa-āditve
PVin3_0006906	buddhāv upasthāpanāya śabda-prayogāt, tad-a-	bhāve tad-a-yogāt. kiṃ ca, sad-a-sat-pakṣa-
PVin2_0009111	tan-mātra-anubandhaś ca. tato 'pi kasyacid	bhāve tad-an-upayogād a-pracyutir iti pūrvaḥ
PVin2_0009112	pūrvaḥ prasaṅgaḥ. tan na a-vināśa-sva-bhāve	bhāve tad-anumānam. katham na anumānam yāvataṃ na
PVin1_0002908	vastu-pratibhāsaṃ hi pratyakṣam, tad-a-	bhāve tad-ābhāsa-pracyuter ity uktam. na ca evaṃ
PVin1_0001211	-dṛṣṭes tad-dhvanau smṛtiḥ. yuktā tad-gaty-a-	bhāve tu śabda-bhede smṛtiḥ katham. tad-a-smṛtau
PVin2_0009401	-a-bhāvaḥ. sa darśanena bādhyate. tad-a-	bhāve tu siddha eva ity apārthakam tat-siddhaye
PVin2_0009806	hetunām guṇa-antara-sambhavāt. viśeṣa-hetv-a-	bhāve tu syād anumānam. yathā – a-dṛṣṭa-kartṛkam
PVin2_0007607	kṛtaka iti. siddha-tat-sva-bhāvataḥ tad-a-	bhāve na bhavataḥ kṛtakatvasya śabde ca bhāva-
PVin2_0007509	asya vyāpakaḥ siddho bhavati, yady asya a-	bhāve na bhavet. tad anena dvi-vidhasya api hetor
PVin2_0009407	yukto dṛśyasya a-darśane 'bhāvaḥ, sa tad-a-	bhāve na yuktaḥ. kvacid yad-ṛcchayā tathā-bhāve
PVin2_0008706	-bhūta-kārya-janana-sva-bhāvaḥ. anyato 'pi	bhāve na sa tasya sva-bhāva iti sakṛd api na
PVin3_0011813	ghaṭa-ādi-vad iti, tad apy a-kārya-kāraṇa-	bhāve na sidhyati. uktaṃ hi prak – na an-
PVin1_0003405	āśritya draṣṭur eṣa viniścayaḥ. sa tad-a-	bhāve na syāt. na ca viśaya-sārūpyam vijñānasya,
PVin3_0008602	-vyavasthā samudāyi-nibandhanatvāt tad-a-	bhāve na syāt. bhavanti sva-nimitta-sannidhiṃ
PVin1_0000605	ātma-lābhāt, anyato bhavato 'bhavato vā	bhāve niyamena tat-saṃvāda-a-yogāt. na artha-a-
PVin2_0009508	vyatirekas tu siddha eva sādhanam iti tathā-	bhāve niścayam apekṣate. an-upalambhāt tu kvacid
PVin3_0006511	-kāraṇa-vādinā utpattimanto 'bhyupeyāḥ, tad-	bhāve para-apekṣatvena upagatatvāt. ye yad-bhāve
PVin3_0006511	-bhāve para-apekṣatvena upagatatvāt. ye yad-	bhāve para-apekṣatvena upagamante, na te tad-
PVin3_0004605	ṛṭīyam āśrayet. eka-anta-vyāvṛtyā ca eka-	bhāve pratīti-sādhana-a-bhāvaṃ āha. asya hi
PVin3_0012909	deśa-antare 'pūrva-vyakti-prādur-	bhāve prak tatra a-satas tat-sambandha-a-yogaḥ.
PVin2_0008409	sarvathā janya-janaka-bhāvāt. na, tad-a-	bhāve bhavatas tad-utpatti-niyama-a-bhāvāt.
PVin3_0011613	-āśrayatvāt. tena na a-pratibaddhasya	bhāve bhāva iti saṃśayaḥ. gamakā eva ātmanaḥ
PVin3_0001605	a-pratipatteḥ, tad-vikāra-an-anukārāt, tad-a-	bhāve bhāvāc ca. tathā śrāvaṇa-ādy api iti
PVin3_0006409	-rūpaṃ vā prayujyate. artha-bādhana-rūpaṃ vā	bhāve bhāvād a-bhāvataḥ. sā iyam a-bhāva-niścaya-
PVin2_0009112	iti pūrvaḥ prasaṅgaḥ. tan na a-vināśa-sva-	bhāve bhāve tad-anumānam. katham na anumānam
PVin2_0010013	-antarasya. tathā prasiddhe tad-bhāve hetu-	bhāve vā a-nityatva-a-bhāve kṛtakatvaṃ na bhavati
PVin3_0010310	vibhaktam iti pratyeti. tad a-rūpaṇam kutāḥ.	bhāve vā na a-santaḥ syuḥ, tal-lakṣaṇatvāt
PVin1_0000509	vā asya a-sad iti kutāḥ, niyama-a-bhāvāt.	bhāve vā sa eva a-vyabhicāro 'n-upalabdher iti sā
PVin3_0000704	api tu vaktur vivakṣā-kṛtā, tad-a-	bhāve vivakṣita-itarayor āsatti-viprakaṣa-a-
PVin2_0008611	nir-apekṣatvān na kadācin na bhavet, tad-	bhāve vaikalya-a-bhāvād iṣṭa-kāla-vat. tadā api vā
PVin3_0003902	śāsinī apy a-nivāryam eva. tad-vastv-a-	bhāve śāsinī nivāraṇe 'pi na kaścīd doṣaḥ. tasmād
PVin3_0003510	āha — yatra apy a-sādhāraṇatvād anumāna-a-	bhāve śabda-prasiddhena viruddhena arthena
PVin3_0003008	pramāṇāni prameya-arthāni iti, pramāṇānām a-	bhāve śāstra-sva-vacanayor a-yogāt. sva-vacana-
PVin2_0008712	tac-chakti-bhedavān. a-dhūma-hetor dhūmasya	bhāve sa syād a-hetukaḥ. iti saṅgraha-śloka.
PVin3_0004407	tad-a-bhāvo 'sapakṣaḥ. katham idānim a-	bhāve sann ity ucyate. na vai tan-niṣedha-mātram
PVin2_0009509	a-bhāva-siddhāv apy a-pratibaddhasya tad-a-	bhāve sarvatra-a-bhāva-a-siddheḥ saṃśayād a-

PVin1_0003304 ca a-bhinna-nimittayoḥ pratiṣiddhaḥ. sakṛd-
 PVin3_0006608 ante 'pi tat-sva-bhāvasya eva tad-
 PVin2_0006712 paryanuyogo 'n-avasthā ca. janya-janaka-
 PVin3_0004208 viśeṣe ca uktam. anyac cet, katham anya-
 PVin3_0011607 -pratipatti-saṁśaya-rūpā sā ubhaya-bahir-
 PVin1_0000601 -lakṣaṇam. na ca tasya vyabhicāraḥ, tad-a-
 PVin3_0010708 '-darśane 'pi na sidhyati, sandehāt. bādhaka-
 PVin2_0007602 apy anvaya-gatiḥ, a-sati tasmin sādhyā-a-
 PVin2_0010012 ity artha-antarasya. tathā prasiddhe tad-
 PVin2_0007614 anubandhitā. na hi bhāvā vinaśyantas tad-
 PVin3_0006204 -avasthitiḥ. anyathā yadi sva-viśaya-jñāna-a-
 PVin3_0009804 sva-sādhane sādhanatva-a-siddher hetu-
 PVin3_0011803 -ādi-nivṛttir iti cet, na, a-pratibaddha-a-
 PVin3_0006702 virodhaḥ. satyam, virodhi-vyāptena api sva-
 PVin2_0009604 ca sa-ātmaka-an-ātmakau vibhajya tatra a-
 PVin3_0011802 upalabdhyā tatra saṁśayo yuktaḥ. prāṇa-ādy-a-
 PVin2_0006113 '-bhāvo vā tad-bhāva-vyāpinaḥ kāryasya a-
 PVin2_0009103 sva-ātmā-bhūtā a-nityatā iti kim anyayā, sva-
 PVin3_0012608 -lakṣaṇatvāt pramāṇasya. tat sad-a-sati tad-
 PVin3_0011808 na sidhyataḥ. ke ca nir-ātmānaḥ prāṇa-ādy-a-
 PVin2_0009513 ghaṭa-ādinām drṣṭa-a-drṣṭānām prāṇa-ādy-a-
 PVin3_0010602 vā sandeḥe '-hetuḥ, yathā bāṣpa-ādi-
 PVin1_0003502 asya a-pratipattir iti cet, na, bheda-a-
 PVin2_0008110 kadācic ca bhāva-virodhini tad-a-bhāvaṁ sva-
 PVin2_0005704 an-artha-pratilambhaḥ syāt. sarva-bhāvāḥ sva-
 PVin3_0009906 tu sva-sādhane 'yaṁ prasaṅgaḥ. sarva-
 PVin2_0006807 kasmād upakriyata iti cet, atra vastu-sva-
 PVin2_0008411 -utpatti-niyama-a-bhāvāt. tasmāt kāryaṁ sva-
 PVin1_0001502 saṁvidita upayann apayamś ca kva antar-
 PVin2_0010004 anyasya sannidhiḥ. gomān ity eva martyena
 PVin2_0010002 katham bhavet. na aśvavān iti martyena na
 PVin2_0007112 nānā-śakteḥ svayaṁ dhvaneḥ. avaśyaṁ śāṅkayā
 PVin3_0007706 bruvāṇaḥ sato 'nyatra apy asya vṛtṭim
 PVin3_0010202 tasmād idam iha na asti iti ca su-
 PVin1_0002707 ca. bhāvanā-balataḥ spaṣṭam bhaya-ādāv iva
 PVin3_0010003 pratyayeṣu vivekinaḥ. dharmī dharmās ca
 PVin1_0004303 antara-ślokāḥ. bāhye 'py arthe tato '-bhedo
 PVin1_0004307 ato dvi-rūpā buddhiḥ siddhā bhavati. yadi
 PVin1_0004304 api bāhye 'rthe saha-upalambha-vedanābhyām
 PVin3_0002908 bādḥā catur-vidhā darśitā tridhā-anumānam
 PVin2_0004810 -liṅga-apekṣaṇāc ca. ācāryaḥ punar artha-
 PVin3_0001206 iti dharmino viśeṣa iti vyavasthā-mātram
 PVin3_0011304 hy ayam ābhyām sādhyā-viparyaya-sādhanatvena
 PVin3_0004404 ity ukta-prāyam. sa eṣa pakṣa-dharmas tridhā
 PVin3_0003306 -antaram ca sa eva punaḥ prativahati iti na
 PVin1_0004001 -niyamād a-bhedo nila-tad-dhiyoḥ. na hi
 PVin1_0003107 hetuṣu vidyamāno 'pi bhedo bhinne karmaṇy a-
 PVin1_0002612 a-sādhanatve 'sya na siddham bheda-sādhanam.
 PVin1_0002613 sita-duḥkha-ādir a-bhinno buddhi-vedane. a-
 PVin3_0011309 viruddha-vad dhetur apy evaṁ kiṁ na
 PVin1_0002607 saṁsarga-śāṅkayā ekatva-an-adhyavasāyād
 PVin2_0005517 na laukikam. tat-phalo '-tat-phalaś ca artho
 PVin1_0001911 jñāna-hetor viśayasya saha-bhāvo viruddhaḥ.
 PVin3_0000406 yogaḥ, tathā-bhūta-sva-bhāvasya virodhād
 PVin3_0000607 -ukta-sva-bhāva-antara-viraha-upagamād eva
 PVin3_0012909 tatra a-satas tat-sambandha-a-yogaḥ. tasmād
 PVin3_0010509 pakṣa-aṅgatve 'py a-bādhatvān na a-siddhir
 PVin1_0003304 viśayatve dvayaṁ vyartham. krama-bhāvaś ca a-
 PVin3_0010503 tasya eva a-bhinna-vyāvṛtti-samāśrayatvād a-
 bhāve sādhyā-sādhanatā-a-bhāvāḥ, jñāna-aṁśayō tu
 bhāve sāmartyāt. etena kādācitka-sva-bhāvātān-
 bhāve so 'n-apekṣasya nityaṁ syāt. apekṣāyām ca
 bhāve so 'sti, upacāra-mātram tu syāt. etena
 bhāve syāt, antar-bhāve katham a-pratipattiḥ.
 bhāve sva-bhāva-a-bhāvāt. tathā hi arthasya a-
 bhāve hy apara-a-bhāvo niścyate. na ca a-viruddha
 bhāve hetv-a-bhāvasya sandehād iti vakṣyamaḥ tau
 bhāve hetu-bhāve vā a-nityatva-a-bhāve kṛtakatvaṁ
 bhāve hetum apekṣante, sva-hetor eva naśvarāṇām
 bhāvena a-bhāva-siddhiḥ syāt, tad-a-bhāvo 'py
 bhāvena a-siddha ucyate. na hi sa eva tasya
 bhāvena an-upayogino '-bhāvasya vyāpty-a-siddheḥ.
 bhāvena arthato virodhāt. tad-upanyāsenā an-
 bhāvena gamakatvaṁ kathayatā āgamikatvaṁ ātmani
 bhāvena nairātmyasya vyāpter ātma-nivṛttau prāṇa-
 bhāvena. yadā api vyāpaka-dharma-an-upalabdhyā
 bhāvena vā a-calasya artha-antara-yoge 'pi tad-
 bhāvena vyavasthāpayan na cet sva-viśaye pareṇa
 bhāvena vyāptāḥ. ghaṭa-ādayaś cet, anyatra a-
 bhāvena vyāptes tan-nivṛttau vyāpy-a-nivṛtter
 bhāvena sandigdho bhūta-saṁhāto 'gni-siddhau.
 bhāvena sarvathā a-pratipatti-prasaṅgāt. sarva-
 bhāvena sādhyati. yo hi sva-bhāvo nir-apekṣaḥ,
 bhāvena sva-sva-bhāva-vyavasthiteḥ. sva-bhāva-
 bhāveṣu dharmi-dharma-bheda-a-siddheḥ sarvatra
 bhāvair uttaram vācyam, ya evaṁ bhavanti. tathā
 bhāvair yāvadbhir avinābhāvi kāraṇe. teṣāṁ
 bhāvvyatām arthe buddhau vā. na arthe, adhyātmaṁ
 bhāvvyam aśvavatā api kim. ity antara-ślokau.
 bhāvvyam go-matā api kim. sannidhānāt tathā ekasya
 bhāvvyam niyāmakam a-pāsyatām. eṣa sthāṇur ayam
 bhāṣate sattāyām ca a-vyabhicāram iti katham na
 bhāṣitam. tasmād an-apekṣita-pakṣa-vyavasthau
 bhāṣate. yaj jñānam a-visaṁvādi tat pratyakṣam a-
 bhāṣante vyavahāras tad-āśrayaḥ. vyavahāra-
 bhāṣamāna-artha-tad-vidoḥ. saty api bāhye 'rthe
 bhāṣamāno viśaya-ākāro buddher a-bhinnaḥ, tato
 bhāṣamānasya nila-ādes tat-saṁvidas ca a-vivekaḥ
 bhittvā. tatra abhyupāyaḥ kārya-aṅgaṁ sva-bhāva-
 bhidāṁ jagau. pratibhāṣasya bhinnatvād ekasmimś
 bhidyate, na arthaḥ. artha-antare ca prakṛtād
 bhidyate. na hi iṣṭa-uktayoḥ sādhyatve kaścid
 bhidyate — sapakṣe sann a-san dvedhā ca iti. sa
 bhidyate sva-vacana-virodhāc chāstra-virodhaḥ.
 bhinna-avabhāsitve 'py artha-antaram eva rūpaṁ
 bhinna-ātmano jñānasya na bhedena niyāmakāḥ,
 bhinna-ābhaḥ sita-duḥkha-ādir a-bhinno buddhi-
 bhinna-ābhe vibhinne ced bheda-a-bhedau kim
 bhinna iti cet, kaḥ pratiṣeddhā vibhettuḥ. an-
 bhinna-upalambhayor api sukha-ādi-nila-ādy-
 bhinna ekas tatas tataḥ. tais tair upaplavair
 bhinna-kālam katham grāhyam iti ced grāhyatām
 bhinna-deśa-ādi-yogena, sa eka-dharma-upagame
 bhinna-deśa-ādibhir yoga-a-bhāvāḥ, tad-a-bhāvasya
 bhinna-deśair yugapat-sambandhaḥ sarva-vyāpini
 bhinna-dharmini. yathā aśvo na viśāṇitvād eṣa
 bhinna-nimittayoḥ pratiṣiddhaḥ. sakṛd-bhāve
 bhinna-pratyaya-viśayasya vyavahāra-upanītasya

PVin1_0003303 -sādhanayor viṣaya-nānātva-virodhāc ca. a-
 PVin3_0003802 lokasya bruvato 'numāna-a-bhāvam āha. tena
 PVin3_0003804 tena anumānād vastu-sad-a-sattā-anurodhino
 PVin1_0002610 hetuṃ bheda-a-bhedau vyavasthāpayet. a-
 PVin3_0010503 na pratijñā-artha-eka-deśaḥ. tasya eva a-
 PVin3_0012708 sva-bhāva-bhedaḥ, na tad-vat kiñcīc chaśasya
 PVin2_0009904 ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad a-
 PVin1_0002112 -jāḥ. tat sukha-ādi kim a-jñānaṃ vijñāna-a-
 PVin2_0008913 eva saḥ. na hi tasmin niṣpanne 'niṣpanno
 PVin1_0004308 yadi bhāsamāno viṣaya-ākāro buddher a-
 PVin1_0002612 -sādhanam. bhinna-ābhaḥ sita-duḥkha-ādir a-
 PVin2_0004811 punar artha-bhidāṃ jagau. pratibhāsasya
 PVin3_0011002 iti cet, iṣṭaṃ na nāma nivāryate. rūpaṃ tu
 PVin1_0001707 śakti-pratibhāsa-ādi-bhedāt. na tasmād
 PVin1_0004308 viṣaya-ākāro buddher a-bhinnaḥ, tato
 PVin1_0003214 sādhanakamatvāt. satsv api indriya-ādiṣv a-
 PVin2_0005709 sampratīyate. na sa śakyas tato 'nyena tena
 PVin2_0008714 iti saṅgraha-ślokaḥ. katham tarhi idānīm
 PVin2_0008905 'nuvartakaḥ. sva-bhāvas tasya tad-dhetur ato
 PVin1_0003307 iti cet, na, dharma-bheda-abhyupagamāt. a-
 PVin1_0003106 -sannikarṣa-ādiṣu hetuṣu vidyamāno 'pi bhedo
 PVin1_0003702 anyatra api śabda-gandha-rasa-viśeṣair a-
 PVin3_0009210 viśiṣṭa-buddhi-pūrvakatva-ādi-sādhanā buddhi-
 PVin2_0006704 -saṅkarāt kathama niścinvan pratipadyeta. mā
 PVin3_0010807 -ātmanāṃ tu sva-pratīyogibhir virodho 'pi mā
 PVin3_0006106 an-upalambhād a-bhāva-siddhiḥ. tan mā
 PVin1_0001201 atitād api darśanāt. tad ayam a-viṣayatvād a-
 PVin3_0009908 -bheda iti. parama-artha-vicāreṣu tathā-
 PVin2_0010108 -hetus tad-dhetur ity uktaḥ, svayaṃ tathā-
 PVin3_0008808 tādātmyāt patanam an-avasthā ca. na ca tathā-
 PVin3_0008506 sparśa-anumānaṃ kārya-liṅga-jam, rūpa-ādīnāṃ
 PVin3_0001510 virodhāc ca deha eva artha-antara-
 PVin2_0008705 -viśeṣo dhūma iti. tathā hetur api tathā-
 PVin3_0010905 -darśana-ākṣiptaṃ sa-āsrava-dharma-viṣayam a-
 PVin1_0001709 artha-nānātve hi buddhi-nānātvaṃ drṣṭaṃ
 PVin3_0001711 sāmānyena artha-antara-bhūtam, artha-antara-
 PVin2_0007501 a-nityatva eva sattvam, kvacit sva-bhāva-
 PVin3_0008505 varṣa-ādy-anumānaṃ vyākhyātam. tatra api
 PVin3_0008806 prasarpaṇa-dharma-a-pracyuta-an-utpanna-ātma-
 PVin1_0002807 tathā hy a-śubha-prthivi-kṛtsna-ādīkam a-
 PVin3_0010603 'hetuḥ, yathā bāspa-ādi-bhāvena sandigdho
 PVin3_0000406 na deśa-ādi-viśeṣavatā anyena yogaḥ, tathā-
 PVin3_0008408 -vikāra-vat. tatra api hetur eva tathā-
 PVin3_0003207 -arthaṃ prthak-kṛto 'numānād a-bahir-
 PVin1_0003106 asya idam iti pratikarma vibhajyate. an-ātma-
 PVin3_0001712 -dvaya-a-yogāt. na vā kaścīd artha-antara-
 PVin1_0004205 -antaratve tu nila-āder anubhavāt tad-ātma-
 PVin2_0004703 anyathā darśanāt. yo hi bhāvo yathā-
 PVin2_0006905 sarvathā sarva eva kvacin niyamaḥ sva-bhāva-
 PVin1_0002804 -sañjñāyāṃ tathā-vṛtter a-darśanāt. tasmād
 PVin3_0008502 yathā-bhūtād dheto rasa utpannas tathā-
 PVin3_0001711 tasmān na anyatarat sāmānyena artha-antara-
 PVin3_0010211 svayaṃ bhavat-sāmarthyena tat tathā-
 PVin3_0001606 tathā ghaṭa-śarīrayor anyatarad artha-antara-
 PVin3_0013507 sā vacanam antareṇa na sidhyati iti sa tathā-
 PVin1_0002804 tathā-vṛtter a-darśanāt. tasmād bhūtam a-
 PVin3_0012701 ātmānam eva upahasati. śāśa-avayava-
 PVin3_0003507 tayā artha-mātra-anurodhinyā bhāvinyā
 PVin3_0008708 -bhāvād vyavasthāpyante. tad ayam kuṇḍa-
 bhinna-viṣayatve dvayaṃ vyartham. krama-bhāvaś ca
 bhinna-viṣayā pratītir anumānād ity uktaṃ bhavati.
 bhinna-viṣayāyāḥ pratīter na vastu-vaśād vṛttir
 bhinna-vedanasya aikye yan na evaṃ tad vibhedavat.
 bhinna-vyāvṛtti-samāśrayatvād a-bhinna-pratyaya-
 bhinna-sva-bhāvaṃ viṣāṇam iti cet, vāyam apy etad
 bhinna-sva-bhāvānāṃ sarveṣāṃ puruṣa-kriyā na vā
 bhinna-hetu-jam. tad-a-tat-sva-bhāvānāṃ bhāvānāṃ
 bhinna-hetuko vā tat-sva-bhāvo yuktaḥ. ayam hi
 bhinnaḥ, tato bhinnam asti iti kutaḥ. bāhya-
 bhinnno buddhi-vedane. a-bhinna-ābhe vibhinne ced
 bhinnatvād ekasmiṃs tad-a-yogataḥ. na hy ekasya
 bhinnam, a-śubha-abhinandinaḥ pratisandhi-bandhāt.
 bhinnam asty anyat sāmānyam buddhy-a-bhedataḥ. na
 bhinnam asti iti kutaḥ. bāhya-siddhiḥ syād
 bhinnasya pratīviṣayam bhedakam asya karaṇam iti.
 bhinnā vyavasthitiḥ. ity antara-ślokaḥ. kāryasya
 bhinnāt saha-kāriṇaḥ kārya-utpattir yathā cakṣū-
 bhinnān na sambhavaḥ. kārya-kāraṇa-bhāvād vā sva-
 bhinne 'pi vastuni śakti-bhedena vyavasthā-bheda-
 bhinne karmaṇy a-bhinna-ātmano jñānasya na
 bhinnaiḥ prāṇi-viśeṣānāṃ aindriyakasya eva sukha-
 bhuvana-ādīnāṃ vyākhyātāḥ. tatra api hi śabda eva
 bhūt puruṣa-āśrayam vacanam āgamaḥ, praṇetur dur-
 bhūt, yena nirasta-pratīpakṣā niyamena niścīyante.
 bhūt svāpa-ādy-avasthāyāṃ kasyacid a-bhāva-
 bhūta-a-viśiṣṭam api sprṣṭvā ayam ghaṭa iti
 bhūta-a-siddhes tattva-anythingam pada-artheṣu
 bhūta-an-upalambhasya pratiśedha-rūpatvāt. hetu-
 bhūta-ātma-kriyāṃ pratibandham abhyupaiti. tasmāt
 bhūta-āśrayatvāt. yat tarhi idam viṣāṇi gotvād
 bhūta iti sāmānyena vākya-artha-vyavasthāpanād
 bhūta-kārya-janana-sva-bhāvaḥ. anyato 'pi bhāve
 bhūta-guṇa-abhinandanam rāgam āhuḥ. tad-ānanda-
 bhūta-guṇa-vat. tad-a-bhede 'py artha-bheda-
 bhūta-dvaya-a-yogāt. na vā kaścīd artha-antara-
 bhūta-dharma-bheda-parigraheṇa yathā tatra eva
 bhūta-pariṇāma eva kaścīd varṣa-hetuḥ pipilikā-
 bhūta-viśeṣaḥ kiṃ na patati iti. pratibandhād
 bhūta-viṣayam api spaṣṭa-pratibhāsam nir-
 bhūta-saṃhāto 'gni-siddhau. yathā ca — iha
 bhūta-sva-bhāvasya virodhād bhinna-deśa-ādi-yogena,
 bhūto 'numīyate. pravṛtta-śakti-rūpa-upādāna-
 bhūto 'py abhyupāyāḥ, bādhana-abhyupagamāt.
 bhūtaś ca asya indriya-artha-sannikarṣa-ādiṣu
 bhūtaḥ, dvayor ekasya apy an-abhyupagamāt. śabda-
 bhūtaḥ prakāśate tathā iti nila-ādy-anubhavaḥ
 bhūtaḥ sa tādr̥g-liṅga-cetasah. hetus taj-jā tathā
 bhūtaḥ sva-hetu-prakṛter niyāmakasya janakatām
 bhūtam a-bhūtam vā yad yad eva atibhāvīyate.
 bhūtam anumāpayan rūpam anumāpayati. tatra apy
 bhūtam, artha-antara-bhūta-dvaya-a-yogāt. na vā
 bhūtam āpādayati iti sa tasya pāścāt yaḥ
 bhūtam iti sāmānyena anyatara-artha-antara-bhāvas
 bhūtam eva khyāpayams tasya kartā ity ucyate.
 bhūtam vā yad yad eva atibhāvīyate. bhāvānā-
 bhūtam viṣāṇam na asti ity abhidhātari kaḥ
 bhūtayā vā śabda-yogyatayā tām pratirundhāno
 bhūta-ādīnāṃ apy ādhāra-bhāvo badara-udaka-

PVin3_0004510	-vyāvṛtter niścaya-a-yogāt, ubhaya-bahir-	bhūtasya a-bhāvāt. ubhayor ekatra bhāve ca
PVin3_0001801	sādhanāt. tathā kasyacid artha-antara-	bhūtasya upagame syād anyatara-artha-antara-
PVin2_0009904	viśeṣa-darśanasya bādhakatvād a-samānam para-	bhūtasya ca vākya-viśeṣasya a-tad-viśeṣatvāt. tad
PVin2_0006612	-parikṣayā pravṛttāv a-pravṛttir eva, tathā-	bhūtasya jñātum a-śakyatvāt. na an-iṣṭeḥ, tādrśām
PVin2_0007403	-anurodhiny eva, na anya-āyatte, tad-bhāve '-	bhūtasya paścāt tādātmya-virodhāt kāraṇānām ca
PVin2_0009103	an-upayogāt. upayoge vā sa eva asya sva-ātma-	bhūtā a-nityatā iti kim anyayā, sva-bhāvena vā a-
PVin3_0008301	ca sāmāgrī-mātra-anubandhini iti sva-bhāva-	bhūtā eva. kim punaḥ kāraṇam sāmāgryaḥ kāryam eva
PVin1_0003206	-sambandho na prasidhyati. sā ca tasya ātma-	bhūtā eva tena na artha-antaram phalam. dadhānam
PVin3_0003910	darśanāya prthak-kṛtā. anumāna-a-bahir-	bhūtā pratītir api pūrva-vat. ity antara-śloka.
PVin3_0011611	prāṇa-ādinām api. artha-antarād a-kārya-	bhūtād a-siddheś ca. na hi kārya-kāraṇa-bhāvaḥ
PVin3_0008501	-kāraṇa-pravṛtti-saha-kāriṇī. tasmād yathā-	bhūtād dheto rasa utpannas tathā-bhūtam
PVin1_0002801	-bhaya-unmāda-caura-svapna-ādy-upaplutāḥ. a-	bhūtān api paśyanti purato 'vasthitān iva. yathā-
PVin3_0008704	-utpatteḥ sāmartyam. ko 'yam a-janya-janaka-	bhūtānām upakāraḥ, sva-rūpasya siddher a-
PVin2_0004704	sa tādr̥g-liṅga-cetasaḥ. hetus taj-jā tathā-	bhūte tasmād vastuni liṅgi-dhīḥ. liṅga-liṅgi-
PVin3_0008404	vyabhicāri liṅgam. yā tarhy a-kārya-kāraṇa-	bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ, sā
PVin3_0007402	anvayo na siddha eva. na vai kaścit tathā-	bhūtena ātmanā anvayaṃ karoti. pratipādayatā hi
PVin3_0001407	ghaṭaḥ, an-utpalatvāt, kuḍya-vad iti. tathā-	bhūtena puruṣeṇa sa-dvitiyatva-a-siddheḥ kuḍyasya.
PVin3_0008101	a-prayatna-anantarīyakatvasya a-gateḥ. mā	bhūd ato gatiḥ, kevalatvād a-vyatirekatayā
PVin3_0005502	-udāharaṇāt sarvasya tādātmya-pratītir mā	bhūd iti. vyutpatty-arthaṃ ca hetu-vacanam ukta-
PVin3_0002609	avadhāraṇe kṛtya-antena abhisambandhān mā	bhūn nirdeksyamāṇe 'pi prasaṅga iti tad-
PVin2_0007711	api keśāñcit kvacin na avāśyaṃ tad-bhāvaḥ,	bhūmi -bija-udaka-sāmāgryām api kadācid aṅkura-an-
PVin2_0007102	vādaḥ pramāṇam sa ca na iṣyate. tataś ca	bhūyo 'rtha-gatiḥ kim etad dviṣṭa-kāmitam. atha
PVin2_0004908	liṅgam iti sāmānya-viśayaṃ proktaṃ, tato	bheda -a-pratiṣṭhānāt, na vastu-sattā-viprakaṣāt,
PVin2_0004906	-prasādhanāt. sāmānya-viśayaṃ proktaṃ liṅgam	bheda -a-pratiṣṭhiteḥ. yat-prayojanā hy arthā
PVin2_0005612	ca tad-ātmatvāt. tad-ātmatve sādhyā-sādhana-	bheda -a-bhāva iti cet, na, dharmā-bheda-
PVin1_0002211	ādi-bheda-anuvidhānāt. hetu-sāmyāt sukha-ādi-	bheda -a-bhāva-prasaṅga iti cet, na, tasyāḥ
PVin1_0003501	-avayavasya asya a-pratipattir iti cet, na,	bheda -a-bhāvena sarvathā a-pratipatti-prasaṅgāt.
PVin1_0002606	iva vahneḥ, tad-rūpa-sparśa-adhyavasāyāt.	bheda -a-bheda-vyavasthā evam utsannā sarva-
PVin2_0008605	sarvaṃ ca sarvasmāj jāyeta. tasmāt kāraṇa-	bheda -a-bhedābhyāṃ kārya-bheda-a-bhedau. tan na
PVin1_0002613	buddhi-vedane. a-bhinna-ābhe vibhinne ced	bheda -a-bhedau kim āśrayau. iti saṅgraha-śloka.
PVin2_0008606	tasmāt kāraṇa-bheda-a-bhedābhyāṃ kārya-	bheda -a-bhedau. tan na dhūmo 'rthād dr̥ṣṭa-ākāra-
PVin1_0002608	a-nānātvat kaṃ bata ayam āśritya hetuṃ	bheda -a-bhedau vyavasthāpayet. a-bhinna-vedanasya
PVin3_0009906	'yam prasaṅgaḥ. sarva-bhāveṣu dharmi-dharma-	bheda -a-siddheḥ sarvatra eṣa doṣas tulya iti cet,
PVin3_0007306	kim tv asāv api pradhāna-ādi-lakṣaṇa-	bheda -an-āśrayaḥ śabda-artha-mātratāyām
PVin1_0002211	-ādinām vijñāna-bhāvanā-ṣaṭu-mandatā-ādi-	bheda -anuvidhānāt. hetu-sāmyāt sukha-ādi-bheda-a-
PVin2_0009008	vacana-bhede 'pi dharmi-dharmatayā nimittaṃ	bheda -antara-ākṣepa-an-ākṣepāv ity-ādi-prasaṅgaḥ
PVin2_0004910	-rūpatvād anvaya-apekṣaṇāc ca. itarat punar	bheda -antara-vimarśa-vivekena pratiṣṭhitena eva
PVin3_0007008	tad udāharaṇena eva udāhṛtā. sa punar upādhi-	bheda -apekṣaḥ kevalo vā kṛtakatva-sattva-van nāśe
PVin2_0007410	-bheditva-ādayo 'pi vyākhyatāḥ. evam upādhi-	bheda -apekṣaḥ kvacit sva-bhāvo hetur ucyate,
PVin1_0003306	-karaṇayor aikya-virodha iti cet, na, dharmā-	bheda -abhyupagamāt. a-bhinne 'pi vastuni śakti-
PVin3_0009903	ity ucyante. na evaṃ liṅga-liṅginoh,	bheda -āśrayatvāt tad-bhāvasya. na hi svayaṃ jñāna
PVin2_0005515	dhīr yathā. taṃ tathā eva a-vikalpya-artha-	bheda -āśrayam upāgatāḥ. an-ādi-vāsanā-udbhūtam
PVin2_0005602	api sambandhāt kutaścīd upanīyate. dr̥ṣṭim	bheda -āśrayais te 'pi tasmād a-jñāta-viplavāḥ.
PVin2_0004813	āha, na pramāṇa-vyāpāra-viśaya-bhedāt.	bheda ity apy asya a-bheda-pratiṣedha eva
PVin2_0009001	cen na bheda-siddhiḥ, na kasyacit kutaścīd	bheda ity ekaṃ dravyaṃ viśvaṃ syāt. tataḥ saha-
PVin3_0009406	rūpasya anukārād avasthā-bhede 'py a-	bheda iti cet, nanv etad sukha-ādinām puruṣāṇām
PVin3_0009411	-prasaṅgaḥ, eka-ātmatva-vat. kāryatvād eva a-	bheda iti cet, yukto yadi pratibandhaḥ sidhyet.
PVin3_0009907	-samāśraya-vyavahāra-bhedāt sādhyā-sādhana-	bheda iti. parama-artha-vicāreṣu tathā-bhūta-a-
PVin3_0009608	sāmānyena api sādhanē. sambandhi-bhedād	bheda -ukti-doṣaḥ kārya-samo mataḥ. jāty-antare
PVin3_0012001	-ādinām api pūrvaḥ pūrvaḥ sa-bhāga-avasthā-	bheda upādāna-hetuḥ, buddhiś ca pratyaya ity
PVin3_0009410	tasya tad-a-niṣpattāv a-niṣpatteḥ. a-	bheda eva atitarām a-kramatva-prasaṅgaḥ, eka-
PVin2_0008811	anumānam eva ity a-vyabhicāraḥ. na apy ākāra-	bheda eva tad-a-tattve nibandhanam, api tu sva-
PVin3_0007203	kaṃ sva-arthaṃ puṣṇāti. tasmād anena upātta-	bheda eva sādhyāḥ. upātta-bhede sādhye 'smin
PVin1_0001710	dr̥ṣṭaṃ bhūta-guṇa-vat. tad-a-bhede 'py artha-	bheda -kalpanāyām atiprasaṅgaḥ. sarva-ātmav
PVin3_0009413	na asti samāno dharmo dhvasta-itarayor a-	bheda -kalpanāyām api, yam ayam a-nitya-śabdaḥ
PVin1_0003307	a-bhinne 'pi vastuni śakti-bhedena vyavasthā-	bheda -darśanāc ca na ayam vastu-sanniveśī
PVin2_0009712	-upala-pallava-ādiṣu tad-bhāve 'pi sparśa-	bheda -darśanāt. kvacid viśeṣasya api sambhavāc
PVin3_0009404	vastv ekam eva avasthā-antara-āveśād	bheda -dr̥ṣṭir iti cet, sa eva avasthā-bhedo vastu-
PVin3_0010004	vyavahāra-upanīto 'tra sa eva āśliṣṭa-	bheda -dhiḥ. sādhyāḥ sādhanatām nītas tena a-

PVin3_0011002	bhedam avalambya prakalpyate. yathā-svām	bheda-niṣṭheṣu pratyayeṣu vivekinaḥ. dharmī
PVin2_0005612	-sādhana-bheda-a-bhāva iti cet, na, dharma-	bheda-parikalpanāt. tathā ca āha – sarva eva
PVin2_0007501	eva sattvam, kvacit sva-bhāva-bhūta-dharma-	bheda-parigraheṇa yathā tatra eva utpattiḥ. anayā
PVin2_0004814	-vyāpāra-viṣaya-bhedāt. bheda ity apy asya a-	bheda-pratiṣedha eva draṣṭavyaḥ, na nānā-viṣayatā,
PVin3_0005906	tu tathā-vidha-ātma-samvedanād eva	bheda-pratītiḥ. tat svayaṃ svataḥ siddha-viśeṣam
PVin3_0003207	vicāreṣv ayaṃ doṣaḥ. ata eva viṣaya-	bheda-pradarśana-arthaṃ pṛthak-kṛto 'numānād a-
PVin1_0001008	vicārakatve ca indriya-mano-vijñānāyor a-	bheda-prasaṅgāt. a-bhede ca atīta-an-āgata-vastu-
PVin2_0007410	para-upādhim enam akṣipati. etena pratyaya-	bheda-bheditva-ādayo 'pi vyākhyātāḥ. evam upādhi-
PVin3_0008201	-gatau sāmārthya-parisamāpteh. na ca eteṣāṃ	bheda-mātram gamyate, kiṃ tu tad eva sāmānyam a-
PVin3_0009405	-dṛṣṭir iti cet, sa eva avasthā-bhedo vastu-	bheda-lakṣaṇam kiṃ na iṣyate. evaṃ hi sukha-
PVin1_0002212	antara-viśeṣa-kṛtatvāt saṃśaya-nirṇaya-ādi-	bheda-vat. na antarāḥ sukha-ādayo na api cetanāḥ.
PVin1_0003604	tathā-kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-	bheda-vat. yadā tadā na sañcodya-grāhya-grāhaka-
PVin3_0013005	āśraya-samāna-a-samāna-deśa-rūpasya a-	bheda-virodhaḥ. dṛśya-a-dṛśya-ātmatā-ādi-virodhā
PVin1_0002606	tad-rūpa-sparśa-adhyavasāyāt. bheda-a-	bheda-vyavasthā evam utsannā sarva-vastuṣu. sarva
PVin3_0009409	an-ekaḥ, ko vā virodhaḥ karma-abhivyakter a-	bheda-vyāpana-a-siddhau. kramas tu tat-kāryatvāt
PVin3_0012207	a-dṛṣṭeṣu saṃśayaḥ. tathā hy a-sakala-vyakti-	bheda-vyāpino 'py arthāḥ kecit taj-jāti-sambhavinō
PVin3_0009502	-utpattiṃ hetubhyaḥ kṛtaka-śabdaḥ sambandhi-	bheda-vyudāse 'pi. tathā maraṇa-sāmānyam vṛkṣa-
PVin1_0002611	sidhyed a-sāadhanatve 'sya na siddham	bheda-sādhanam. bhinna-ābhaḥ sita-duḥkha-ādir a-
PVin3_0010507	dharmā-bhedād aṅga-aṅgitā na virudhyate.	bheda-sāmānyayor dharmā-bhedād aṅga-aṅgitā iṣyate.
PVin3_0008007	iti darśayaṃś caturāḥ pakṣa-dharmān āha.	bheda-sāmānyayoḥ ca anaikāntikayor aikāntikatām
PVin3_0004907	-arthaṃ dvau dvau hetu-viparyayau. vivādād	bheda-sāmānye śeṣo vyāvṛtti-sādhanāḥ. sva-bhāva-
PVin2_0009001	-adhyāsaḥ kāraṇa-bhedaś ca. tataś cen na	bheda-siddhiḥ, na kasyacit kutaścid bheda ity
PVin3_0006505	-gatiḥ, yathā śīta-uṣṇa-sparśayoḥ. anyonya-	bheda-siddher vā dhruva-bhāva-vināśa-vat. anyonya
PVin2_0008914	vā tat-sva-bhāvo yuktaḥ. ayaṃ hi bhedo	bheda-hetur vā bhāvānām yad uta viruddha-dharma-
PVin1_0003815	hānitaḥ. anyasya anyatva-hāneś ca na a-	bhedo 'rūpa-darśanāt. rūpa-a-bhedam hi paśyanti
PVin3_0002003	sa ca sarvatra tulya iti na anayor	bhedaḥ. atha vādino 'pi iṣṭiṃ sādhayet sādhya-
PVin2_0007512	vaidharṃyavāṃś ca. na anayor vastutaḥ kaścid	bhedo 'nyatra prayoga-bhedāt. tad-darśanāt svayam
PVin2_0008809	yatra tu sāksād dhetu-bhedaḥ, tatra rūpa-	bhedo 'pi, yathā tayor eva bīja-kanda-udbhavayoḥ.
PVin3_0003412	yadi sva-vacana-upagama-virodhayor na kaścid	bhedaḥ, kas tarhi viṣaya-bhedaḥ pūrva-upagama-
PVin3_0011308	viruddho 'py eka eva. prayoga-bhedāt tu tad-	bhedaḥ, kvacid ukti-sāmārthyābhyām, kvacid
PVin2_0009001	yad uta viruddha-dharma-adhyāsaḥ kāraṇa-	bhedaś ca. tataś cen na bheda-siddhiḥ, na
PVin1_0001113	tad-indriya-jñāna-utpattāv a-vidyamānād	bhedaḥ, tat-sāmārthyasya tataḥ sarvathā sāksād
PVin2_0008809	kanda-udbhavaḥ. yatra tu sāksād dhetu-	bhedaḥ, tatra rūpa-bhedo 'pi, yathā tayor eva
PVin3_0010207	'pi vipakṣaḥ. syād api paryāyeṇa. lakṣaṇa-	bhedas tu kathita eva. na hy a-vipakṣa-śaṅkāyām
PVin3_0003308	eva, na bādhā. kas tarhi idānīm anayor	bhedaḥ. na kaścit. kathaṃ tarhi pṛthag-vacanam.
PVin3_0012708	upālabhaḥ. asti viśāninām viśāna-sva-bhāva-	bhedaḥ, na tad-vat kiñcic chaśasya bhinna-sva-
PVin2_0008813	iva maṇi-muktā-pravāla-ādinām. kvacit puṣpe	bhedo nīla-itara-kusumayor iva sūryayoḥ, kvacit
PVin1_0003914	a-yogād iti. api ca saha-upalambha-niyamād a-	bhedo nīla-tad-dhiyoḥ. na hi bhinna-avabhāsitve
PVin1_0001311	'pi syāt. na hi pratipurūṣam arthānām ātma-	bhedaḥ, nairātmya-prasaṅgāt, ātma-sthiter a-
PVin2_0007114	iti kaścana. anyāḥ svayaṃ bravīmi iti tayor	bhedaḥ parikṣyatām. sarvatra yogyasya eka-artha-
PVin3_0003412	na kaścid bhedaḥ, kas tarhi viṣaya-	bhedaḥ pūrva-upagama-virodhasya. yatra an-āsrīte
PVin2_0005701	dharmā-dharmi-nyāyena iti. dharmā-dharmitayā	bhedo buddhi-parikalpito na artho 'pi, vikalpa-
PVin3_0009406	na iṣyate. evaṃ hi sukha-ādinām a-sandigdho	bhedo bhavati. kasyacid rūpasya anukārād avasthā-
PVin1_0004303	ity antara-ślokāḥ. bāhye 'py arthe tato '-	bhedo bhāsamāna-artha-tad-vidoḥ. saty api bāhye
PVin1_0003106	-artha-sannikarṣa-ādiṣu hetuṣu vidyamāno 'pi	bhedo bhinne karmaṇy a-bhinna-ātmano jñānasya na
PVin2_0008914	-hetuko vā tat-sva-bhāvo yuktaḥ. ayaṃ hi	bhedo bheda-hetur vā bhāvānām yad uta viruddha-
PVin2_0008604	-udbhavaḥ tac-chakti-niyama-a-bhāvān na hetu-	bhedo bhedaka ity a-kāraṇam viśvasya vaiśvarūpyam
PVin3_0009405	-āveśād bheda-dṛṣṭir iti cet, sa eva avasthā-	bhedo vastu-bheda-lakṣaṇam kiṃ na iṣyate. evaṃ hi
PVin1_0002409	kim idaṃ samvedanam. anubhavaḥ. ko 'nāyor	bhedaḥ. viṣaya-ākāraḥ pada-artho '-samvedano 'nyā
PVin1_0003706	ata eva na pramāṇa-phalayor viṣaya-	bhedaḥ. sva-bhāva-cintāyām tādātmyād artha-
PVin1_0001705	vyavahāre pratīyeta. tathā hi ekatra dṛṣṭo	bhedo hi kvacin na anyatra dṛśyate. na hi vyakty-
PVin2_0008804	'py asty eva sva-bīja-prabhavāt sva-bhāva-	bhedo hetu-sva-bhāva-bhedāt, yathā kadali bīja-
PVin2_0008604	tac-chakti-niyama-a-bhāvān na hetu-bhedo	bhedaka ity a-kāraṇam viśvasya vaiśvarūpyam syāt.
PVin1_0003112	na hi paṭu-mandatā-ādibhiḥ sva-bhedair	bhedakam api indriya-ādy-arthena etad ghaṭayati,
PVin1_0003214	api indriya-ādiṣv a-bhinna-sya prativiṣayaṃ	bhedakam asya karaṇam iti. na hi indriyāṇi
PVin1_0003213	-upayoge 'pi kriyāyām antyasya tasya eva	bhedakasya sādhakatamatvāt. satsv api indriya-
PVin1_0003215	bhedakam asya karaṇam iti. na hi indriyāṇi	bhedakāni, sarva-jñāna-hetutvāt. na artha-
PVin3_0010512	tat. tata eva a-pratijñā-artho viśeṣo dharmā-	bhedataḥ. ity antara-ślokāḥ. tathā svayaṃ tad-
PVin1_0001707	tasmād bhinnam asty anyat sāmānyam buddhy-a-	bhedataḥ. na hi vyakty-ātmano vyatiriktam

PVin1_0002007
 PVin3_0007202
 PVin2_0009003
 PVin3_0009909
 PVin2_0004813
 PVin2_0008805
 PVin1_0003901
 PVin1_0003901
 PVin2_0008711
 PVin1_0003806
 PVin1_0002005
 PVin3_0004111
 PVin3_0003909
 PVin3_0002407
 PVin2_0005707
 PVin3_0004201
 PVin3_0011311
 PVin2_0008806
 PVin2_0004504
 PVin1_0003306
 PVin3_0012707
 PVin2_0007512
 PVin3_0011308
 PVin2_0009804
 PVin1_0001706
 PVin1_0003412
 PVin3_0011303
 PVin2_0004813
 PVin2_0004813
 PVin2_0008804
 PVin2_0006002
 PVin3_0009907
 PVin3_0009803
 PVin3_0010101
 PVin3_0010507
 PVin3_0010506
 PVin1_0003109
 PVin2_0004609
 PVin3_0013002
 PVin3_0003309
 PVin3_0013004
 PVin2_0006404
 PVin3_0009608
 PVin1_0001715
 PVin3_0007012
 PVin2_0005702
 PVin2_0008606
 PVin2_0007410
 PVin3_0009603
 PVin3_0006812
 PVin3_0004803
 PVin3_0009406
 PVin1_0001709
 PVin1_0001111
 PVin2_0009007
 PVin3_0009407
 PVin1_0001009
 PVin2_0005509
 PVin3_0009603

an-apekṣāc ca krama-utpatty-a-yogāt. ādheya-
 kiṃ tu tathā asti kaścīd iti kañcana asya
 ekam ity eva na syān nāma-antaram vā, artha-
 anumeya-vyavahāraḥ punaḥ pratyaya-siddham
 tad ālambana-viṣaya-bhedāt pramāṇayor viṣaya-
 bija-kanda-udbhavā. sphuṭam eva tādrśam
 -darśanāt. rūpa-a-bhedam hi paśyanti dhīr a-
 -hāneś ca na a-bhedo 'rūpa-darśanāt. rūpa-a-
 dhūma-hetu-śva-bhāvo hi vahnis tac-chakti-
 -darśanaḥ. grāhya-grāhaka-samvitti-
 tad-artha-hetūnām buddhīnām, anyair a-kārya-
 vailakṣaṇyam, viruddha-śva-bhāva-lakṣaṇatvād
 na bādhyas tena varṇitah. tasmād viṣaya-
 vācā kena pravartyate. samaya-lakṣaṇa-āhita-
 'rthānām vyāvṛtti tan-nibandhanāḥ. jāti-
 -bhāva-a-viśeṣa iti cet, na, hetoḥ śva-bhāva-
 -vighāta-kṛd ity ucyate, na punar lakṣaṇa-
 eva tādrśam bhedaṃ loko vivecayaty ākāra-
 viśeṣa-a-bhāvād iti cet, na, pravṛtti-
 -sādhana-bhāvo vyavasthā-āśrayatvāt. vastv-a-
 śva-bhāvo 'pi, pratikāryam kāraṇa-śva-bhāva-
 anayor vastutaḥ kaścīd bhedo 'nyatra prayoga-
 -sādhano viruddho 'py eka eva. prayoga-
 bhavanti, na anyatra. tathā kāla-samskāra-
 parasparam anuyanti, śakti-pratibhāsa-ādi-
 ca āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ, a-
 viruddhaḥ. sa kasmān na uktaḥ. sādhyatā-a-
 ākārāu yujyete. tad ālambana-viṣaya-
 viṣaya-bhedam āha, na pramāṇa-vyāpāra-viṣaya-
 -prabhavāt śva-bhāva-bhedo hetu-śva-bhāva-
 ca ayam an-upalambhaś catur-vidhaḥ. pravṛtti-
 — bhāvānām vyāvṛtti-samāśraya-vyavahāra-
 śabdatvād iti, so 'pi, sādhyā-sādhana-
 ity a-siddhaḥ. nanu pakṣa-ādinām parasparato
 na virudhyate. bheda-sāmānyayor dharmā-
 kṛtvā sāmānyam hetuṃ bruvāṇasya dharmā-
 aṅgatayā a-kāraṇatvāt. tasmād yato 'śya ātma-
 kāryam vā bhāva-kāraṇa-vyatireke bhavataḥ, a-
 upalabdhi-lakṣaṇa-prāptir abhivyaktiḥ. a-
 kaścīd. katham tarhi pṛthag-vacanam. vākya-
 ātmatā indriyasya śva-āśrayeṇa sambandhaḥ, a-
 -siddhiḥ prāg eva nirdeśā ity iyaṃ prayoga-
 kārye sāmānyena api sādhanē. sambandhi-
 -upalakṣaṇam. a-buddhi-śabda-anvaya-bhājo hi
 cen na sattā sādhyate katham. an-anvayo hi
 buddhi-parikalpito na artho 'pi, vikalpa-
 ca sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-
 -upādhiṃ enam ākṣipati. etena pratyaya-bheda-
 vastu-bhede prasiddhasya śabda-sāmyād a-
 na syāt pravṛttir artheṣu darśana-antara-
 'sparśatvād iti. katham a-sapakṣa-apekṣayā
 bhavati. kasyacid rūpasya anukārād avasthā-
 buddhi-nānātvaṃ dr̥ṣṭam bhūta-guṇa-vat. tad-a-
 na etad asti, yasmād a-vidyamāna-a-
 -dharmā a-nityatā ity ukta-prāyam. vacana-
 nanv etat sukha-ādinām puruṣānām ca tulyam.
 indriya-mano-vijñānāy a-bheda-prasaṅgāt. a-
 -ātma-vidhāna-pratiśedhanam. a-nānā-ātmatayā
 -ādi tad yuktaṃ tasmād yad anumiyate. vastu-

bhedatve ca anyatvam. kṣaṇikatvād arthānām
 bhedaṃ a-parāmṛśan bruvāṇaḥ kaṃ śva-arthaṃ
 bhedaṃ abhyupagamyā tathā-abhidhānāt. nanv an-
 bhedaṃ avalambya prakalpyate. yathā-śvaṃ bheda-
 bhedaṃ āha, na pramāṇa-vyāpāra-viṣaya-bhedāt.
 bhedaṃ loko vivecayaty ākāra-bhedāt. an-antaram
 bhedaṃ vyavasyati. bhāvā yena nirūpyante tad-
 bhedaṃ hi paśyanti dhīr a-bhedaṃ vyavasyati.
 bhedaṃ a-dhūma-hetor dhūmasya bhāve sa syād a-
 bhedaṃ iva lakṣyate. mantra-ādy-upapluta-
 bhedasya apekṣa-a-yogād an-apekṣāc ca krama-
 bhedasya ity ukta-prāyam. tasmād utpattes tat-
 bhedasya darśanāya pṛthak-kṛtā. anumāna-a-bahir-
 bhedasya dharmiṇaḥ parihāreṇa prasiddha-dharmi-
 bhedaḥ prakalpyante tad-viśeṣa-ava-gāhinaḥ. tasmād
 bhedaṃ a-tad-ātmatve 'pi kṣīrasya sa tasya śva-
 bhedaṃ. ata eva a-pṛthag-nirdeśa ity uktam. nanu
 bhedaṃ. an-antaram vā kāraṇam kāryam anumāpayati.
 bhedaṃ. artho hi liṅginam gamayati, tal-liṅgam
 bhedaṃ kriyā-kāraṇayor aikya-virodha ity cet, na,
 bhedaṃ. tat ko 'yam sambandha-a-bhāvo vācya ity
 bhedaṃ. tad-darśanāt svayam api pratipattau tathā
 bhedaṃ tu tad-bhedaḥ, kvacid ukte-sāmarthyābhyām,
 bhedaṃ. na ca tad-deśais tathā-dr̥ṣṭā ity sarvās
 bhedaṃ. na tasmād bhinnam asty anyat sāmānyam
 bhedaṃ. na vā kasyacid āvaraṇam ity a-vikalamb
 bhedaṃ. na hy ayam ābhyām sādhyā-viparyaya-
 bhedaṃ pramāṇayor viṣaya-bhedam āha, na pramāṇa-
 bhedaṃ. bheda ity apy asya a-bheda-pratiśedha eva
 bhedaṃ, yathā kadali bija-kanda-udbhavā. sphuṭam
 bhedaṃ. yāvān kaścīd pratiśedhaḥ sa sarvo 'n-
 bhedaṃ sādhyā-sādhana-bheda ity. parama-artha-
 bhedaṃ sādhyasya dharmiṇaḥ śva-sādhane sādhanatva-
 bhedaṃ a-vipakṣatvaṃ pakṣe 'sty eva. kaḥ pakṣaḥ
 bhedaṃ aṅga-aṅgitā iśyate. yathā a-nityaḥ
 bhedaṃ aṅga-aṅgitā na virudhyate. bheda-
 bhedaṃ asya iyaṃ adhigatir ity ayam asyāḥ karmaṇi
 bhedaṃ ātma-niṣpattes ca. tathā tayor a-bhāve taj
 bhedaṃ eka-vyaktyā sarva-vyakter a-vyakta-rūpa-
 bhedaṃ etat syāt. pūrveṇa pratiśṭhāpitam uttaram
 bhedaṃ eva, āśraya-a-samaveta-rūpa-virahaś ca.
 bhedaṃ daśa-vidha-an-upalabdhiḥ. iṣṭam viruddha-
 bhedaṃ bheda-ukti-doṣaḥ kārya-samo mataḥ. jāty-
 bhedaṃ ayam sāmānyā-darśana-balena anvayan katham
 bhedaṃ vyāhato hetu-sādhyayoḥ. yadi sattvam a-
 bhedaṃ śva-tantrānām an-artha-āśrayatvāt. tat-
 bhedaḥ kārya-bheda-a-bhedau. tan na dhūmo
 bhedaṃ ādayo 'pi vyākhyātāḥ. evam upādhi-bheda-
 bhedaṃ. na yukta anumitiḥ pāṇḍu-dravyād iva
 bhedaṃ. atīta-a-jātayor vā api na ca syād an-rta
 bhedaṃ 'sato 'n-adhikāraṇatvād a-sattvam sattvam
 bhedaṃ 'py a-bheda ity cet, nanv etat sukha-ādinām
 bhedaṃ 'py artha-bheda-kalpanāyām atiprasaṅgaḥ.
 bhedaṃ 'pi tad-akṣa-a-gocaravataḥ. spr̥ṣato 'py
 bhedaṃ 'pi dharmi-dharmatayā nimittaṃ bheda-antara-
 bhedaṃ krama-abhivyakti-virodhād aikyam ity cet,
 bhedaṃ ca atīta-an-āgata-vastu-prabheda-grahaṇa-a-
 bhedaṃ nānā-vidhi-niśedha-vat. eka-dharmiṇy a-
 bhedaṃ prasiddhasya śabda-sāmyād a-bhedaṃ. na

PVin3_0007501	-sāadhanam apy an-a-vadyam. a-parāmrṣṭa-tad-	bhede vastu-mātre tu sādhanē. tan-mātra-vyāpinaḥ
PVin3_0007204	anena upātta-bheda eva sādhyah. upātta-	bhede sādhye 'smin bhaved dhetur an-anvayaḥ.
PVin1_0001211	smṛtiḥ. yuktā tad-gaty-a-bhāve tu śabda-	bhede smṛtiḥ katham. tad-a-smṛtau ca tena arthaṃ
PVin2_0010111	sa tat-tad-viruddha-ādy-a-gati-gati-prayoga-	bhedena an-eka-prakāra uktaḥ. sva-artha-anumāna-
PVin3_0011201	gamayet. kvacit tathā-dṛṣṭānām api deśa-kāla-	bhedena anyathā-darśanāt, yathā āmalakyaḥ kṣīra-
PVin3_0001713	ekasya apy an-abhyupagamāt. śabda-ghaṭa-	bhedena kalpane 'nityatāyām api tulyam iti cet,
PVin2_0006203	iyam pratiśedha-viśayā an-upalabdhiḥ prayoga-	bhedena caturdhā bhavati. viruddha-siddhyā, yathā
PVin1_0003107	bhinne karmaṇy a-bhinna-ātmano jñānasya na	bhedena niyāmakaḥ, kriyā-nibandhanatvāt karaṇa-
PVin3_0013204	vipakṣāc ca sarvato vyāvṛtti rūpam uktam a-	bhedena . punar viśeṣeṇa kārya-sva-bhāvayor janma-
PVin2_0009810	sarva-guṇeṣu viśeṣa-darśanāt, saṃskāra-	bhedena viśeṣa-pratipatteḥ, tad-vad anyasya api
PVin1_0003307	-abhyupagamāt. a-bhinne 'pi vastuni śakti-	bhedena vyavasthā-bheda-darśanāc ca na ayam vastu
PVin3_0006907	a-bhāve tad-a-yogāt. kiṃ ca, sad-a-sat-pakṣa-	bhedena śabda-artha-an-apavādibhiḥ. vastv eva
PVin3_0005110	vaiguṇya-tāratamyena atīśāyayed api, āvaraṇa-	bhedena śabda-ādaśruti-māndya-pāṭava-darśanāt.
PVin3_0004602	yo hy a-sādhāraṇaḥ sādhyā-dharmaḥ, sa yāvata	bhedena sarva-saṅgrahas tatra saṃśaya-hetuḥ,
PVin3_0002907	sandigdho hetu-vyāpāra-viśayaḥ. anumānasya	bhedena sā bādha uktā catur-vidhā. sā iyam
PVin1_0000904	-a-viśeṣataḥ. sa paścād api syāt. ātma-a-	bhedena sāmārthya-a-viśeṣān na ekasya ekatra
PVin3_0002409	iti na kiñcid etat. na hi sva-icchā-kalpita-	bhedeṣv an-artha-tantra-upayogiṣu pada-artheṣu
PVin3_0009507	tathā saṃsthānam api, yādṛśam prāsāda-ādi-	bhedeṣv anuvṛttimad buddhi-pūrvakam dṛṣṭam yad-
PVin1_0003112	sambhavati. na hi paṭu-mandatā-ādibhiḥ sva-	bhedair bhedaḥ kam api indriya-ādy-arthena etad
PVin1_0002613	-vedane. a-bhinna-ābhe vibhinne ced bheda-a-	bhedau kim āśrayau. iti saṅgraha-ślokaḥ. ayo-
PVin2_0008606	kāraṇa-bheda-a-bhedābhyām kārya-bheda-a-	bhedau . tan na dhūmo 'rthād dṛṣṭa-ākāra-vijātiyād
PVin1_0002608	nānātvāt kam bata ayam āsṛitya hetuṃ bheda-a-	bhedau vyavasthāpayet. a-bhinna-vedanasya aikye
PVin1_0002511	laiṅgika-upabhogasya ca a-bhogatvād anya-	bhoga -vat. liṅga-a-yogād ato 'py a-siddhir eva,
PVin1_0002511	a-sad-a-viśeṣāl laiṅgika-upabhogasya ca a-	bhogatvād anya-bhoga-vat. liṅga-a-yogād ato 'py a
PVin1_0002510	'sti iti ca viśaya-upabhogaḥ prāptaḥ, tad-	bhogasya a-pratyakṣatvād a-siddheḥ sato 'py a-sad
PVin3_0001508	yajñadattayor anyataram bhojayeti, na ekasya	bhojana -a-sambhave 'n-ākāṅkṣāyām vā. ito 'pi na
PVin3_0001612	a-virodhe samarthaṃ bhavati, yathā anyatara-	bhojana -codanāyām eka-bhojane. vikalpa-viśayatvād
PVin3_0010305	iti. māṭharasya a-brāhmaṇye brāhmaṇo	bhojaniya ity eva vācyam syāt. parasya ayam
PVin3_0010305	bhavati, yathā — māṭharād itaro brāhmaṇo	bhojaniya iti. māṭharasya a-brāhmaṇye brāhmaṇo
PVin3_0001609	— devadatta-yajñadattayor anyataro	bhojaniyah , na devadatto na yajñadatta iti. na
PVin3_0001612	yathā anyatara-bhojana-codanāyām eka-	bhojane . vikalpa-viśayatvād asya. tatra hi ghaṭena
PVin3_0001508	yathā — devadatta-yajñadattayor anyataram	bhojayeti , na ekasya bhojana-a-sambhave 'n-
PVin1_0000703	kalpanā-apoḍham a-bhrāntam timira-āsu-	bhramaṇa -nauyāna-saṃkṣobha-ādy-an-āhita-vibhramam
PVin1_0002002	pramāṇasya, anyathā ca atiprasaṅgāt, a-	bhraṣṭa -darśana-saṃskārasya grhīta-grahaṇasya
PVin1_0002904	ābham pratyakṣam bhavtv a-vikalpanāt. na, a-	bhrāntam iti nirdeśāt. ata eva vikalpo 'vastu-
PVin1_0000702	anveti. tatra pratyakṣam kalpanā-apoḍham a-	bhrāntam timira-āsu-bhramaṇa-nauyāna-saṃkṣobha-
PVin2_0009903	bhrānti-nimitta-a-bhāvāt, bādha-a-bhāvād	bhrānty -a-siddheḥ. puruṣeṣu viśeṣa-darśanasya
PVin2_0009902	śabdānām a-pratyakṣa-sva-bhāva-a-bhāvāt.	bhrānti -nimitta-a-bhāvāt, bādha-a-bhāvād
PVin1_0003003	-nibandhanatvāc ca āśraya-sthiteḥ, sarpa-ādi-	bhrānti -van mano-bhrānter akṣa-vikṛtāv api
PVin2_0004708	tad-rūpa-a-vañcakatve 'pi kṛtā	bhrānti -vyavasthitiḥ. maṇi-pradīpa-prabhayor maṇi
PVin2_0004607	'n-arthe 'rtha-adhyavasāyena pravartanād	bhrāntir apy artha-sambandhena tad-a-vyabhicārāt
PVin2_0004606	vijñeyaḥ. tad etad a-tasmimś tad-grahād	bhrāntir api sambandhataḥ pramā. sva-pratibhāse
PVin1_0003001	viplavo vyākhyātaḥ. na eva dvi-candra-ādi-	bhrāntir indriya-ja ity eke. tan na, aindriye
PVin1_0003904	teṣām na vidyate. sādharma-darśanāl loke	bhrāntir nāma upajāyate. a-tad-ātmani tādātmya-
PVin2_0009312	-ukte 'pi gamyate. na hi tasya prāg darśana-	bhrāntiḥ , yā vacanena nivartyeta. smṛtir vācā a-
PVin1_0003005	-prasaṅgāt. tasmād indriya-jam apy etad	bhrānter a-pratyakṣam. ata eva-iti-karaṇa-
PVin1_0003003	āśraya-sthiteḥ, sarpa-ādi-bhrānti-van mano-	bhrānter akṣa-vikṛtāv api nivṛtti-prasaṅgāt,
PVin1_0003602	'nubhava eva. a-vedya-vedaka-ākārā yathā	bhrāntair nirikṣyate. vibhaktā-lakṣaṇa-grāhya-
PVin3_0004011	nityo ghaṭa iti, abhighāta-sahatvaṃ paśyato	bhrānti -yā etat syāt. tac ca dṛṣṭa-avarugṇa-ghaṭa-
PVin3_0012806	sādhana-doṣa uktaḥ, śāstra-kārānām artheṣu	bhrānti -yā viparīta-sva-bhāva-upasaṃhāra-sambhavāt.
PVin2_0004709	-a-vañcakatve 'pi kṛtā bhrānti-vyavasthitiḥ.	maṇi -pradīpa-prabhayor maṇi-buddhyā abhidhāvataḥ.
PVin2_0004709	bhrānti-vyavasthitiḥ. maṇi-pradīpa-prabhayor	maṇi -buddhyā abhidhāvataḥ. mithyā-jñāna-a-viśeṣe
PVin2_0008813	-bhāva-antaram api. kṛtrima-a-kṛtrimānām iva	maṇi -muktā-pravāla-ādimām. kvacit puṣpe bhedo
PVin3_0009608	sambandhi-bhedād bheda-ukti-doṣaḥ kārya-samo	mataḥ . jāty-antare prasiddhasya śabda-sāmānya-
PVin2_0007305	buddhi-pūrvatvāt so 'pravṛtti-phalo	mataḥ . so 'yam viprakṛṣṭa-viśayaḥ pratyakṣa-
PVin1_0001805	eva an-abhilāpyam vastu-rūpam indriya-	matayah pratyāviśanti. katham tarhi idānīm a-
PVin2_0010002	na aśvavān iti martyena na bhāvyaṃ go-	matā api kim. sannidhānāt tathā ekasya katham
PVin3_0006901	vācaḥ kasyāścid ity eṣā bauddha-artha-viśayā	matā . iti saṅgraha-ślokaḥ. tasya ca yathā-
PVin1_0001402	sthito 'pi cakṣuṣā rūpam iṣate sā akṣa-jā	matih . a-pratibhāsamāna-abhijalpā pratibhāsamānā

PVin1_0001803	tasmād viśeṣa-viṣaya sarvā eva idriya-jā	matih. tatra sāmānya-a-pratibhāsanāt
PVin1_0001101	vikalpa-utthāpitā sā ca nivartyeta icchayā	matih. na artha-sannidhim ikṣeta api ca iyaṃ
PVin1_0000103	yaṃ vyaktaṃ tasya na vetty ayaṃ jaḍa-	matir loko garīyaḥ padam. tatra upāsita-loka-
PVin3_0010405	-bhāvād evam-bhāvo bhavati, kiṃ tarhi tan-	mateḥ, punar icchā-parāvṛttāv anyatra apy evam-
PVin2_0006913	-parigrahāt, kali-māry-ādi-śabdānām iva	matta-kāla-atīśaya-varṣa-upasarga-ādiṣu dramaḍa-
PVin3_0008504	api kārya-liṅga-jā. etena pipīlikā-utsaraṇa-	matsya-vikāra-āder varṣa-ādy-anumānaṃ vyākhyātam.
PVin3_0000802	iti vyāpty-a-siddher vyabhicāraḥ. etena	mad-upagama-ādayo hetu-prayogā vyākhyātāḥ, āgama-
PVin3_0011202	-darśanāt, yathā āmalakyaḥ kṣīra-avasekena	madhura-phalā bhavanti, na ca evaṃ bahulaṃ
PVin3_0003108	nidāna-a-prasāmanena nidānino 'vicchedāt,	madhura-śītala-snigdhair iva vyādheḥ ślaiśmikasya
PVin3_0004110	sa hi san dr̥śya eva bhavati. sa ced bhaven	madhya-avasthā-vad upalabhyeta. tal-lakṣaṇa-tyāga
PVin3_0004102	vā iti na atra nirbandhaḥ. tac ca upalabhya-	madhya-rūpaṃ pūrva-aparayoḥ kotyor asti iti
PVin3_0005108	a-sarva-vidā. tena yad indriya-viśaya-	madhya-sthitam āvaraṇam, tau vijñāna-utpādana-
PVin1_0003614	yena ekaṃ rūpaṃ ekasya mana-āpam anyasya a-	mana-āpam dr̥ṣtam. iṣṭa-an-iṣṭa-avabhāsinyaḥ
PVin1_0003614	tu vijñaptayaḥ, yena ekaṃ rūpaṃ ekasya	mana-āpam anyasya a-mana-āpam dr̥ṣtam. iṣṭa-an-
PVin1_0001514	indriya-arthāḥ iti cet, a-vyabhicāri hetuḥ.	mana iti cet, tad api pūrvakam eva an-antara-
PVin1_0002008	artha-antaram eva pratyaya-viśeṣa-utpatter	manaḥ pratyeti. sukha-ādinām sva-vedanam. sukha-
PVin1_0003003	ca āśraya-sthiteḥ, sarpa-ādi-bhrānti-van	mano-bhrānter akṣa-vikṛtāv api nivṛtti-prasaṅgāt,
PVin1_0001011	-artha-bhāva-apekṣa-an-apekṣa-ādi-prasaṅgaḥ.	mano-vijñāna-abhisamskṛtam indriya-jñānaṃ
PVin1_0000805	a-sāmarthyād atiprasaṅgāc ca. vikalpakaṃ tu	mano-vijñānam artha-śakti-sannidhāna-an-apekṣam
PVin1_0001008	a-vicāra-utpatti-vyākulata-ādi-darśanāt.	mano-vijñānayoḥ a-bheda-prasaṅgāt. a-bhede ca
PVin3_0011911	-viśeṣa-utpatti-vyākulata-ādi-darśanāt.	mano-vijñānasya pūrvakam a-vigrahaṃ vijñānam.
PVin3_0008401	-paśyato 'nunaya-pratigha-a-bhāvāt. a-yoniśo-	manas-kāram antareṇa doṣānām an-utpatteḥ. deha-
PVin1_0002205	-upanidhau ca punaḥ sambhavāt. na apy a-	manas-kārāḥ, ubhaya-sannidhāv api middha-ādi-
PVin3_0011204	-pratyaya-viśeṣeṇa ātma-darśana-a-yoniśo-	manas-kāreṇa yogāt. tadā apy apārthako vacana-
PVin1_0003807	-grāhaka-samvitti-bhedavān iva lakṣyate.	mantra-ādy-upapluta-akṣānām yathā mṛc-chakala-
PVin3_0010705	ca syāt sarva-jñāsa ca. yady atra bhavato	manda-buddhi-cakṣuṣo 'n-upalabdhir arthān
PVin2_0009009	-vārttike nirṇītaḥ. tam asya sva-bhāvaṃ	manda-buddhiḥ paśyann api na vyavasyati sattā-
PVin1_0002210	sukha-ādinām vijñāna-bhāvanā-ṣaṭu-	mandatā-ādi-bheda-anuvidhānāt. hetu-sāmyāt sukha-
PVin1_0003111	anyato jñānasya sambhavati. na hi ṣaṭu-	mandatā-ādibhiḥ sva-bhedair bhedakam api indriya-
PVin2_0008207	sa eva kṣaṇa-sthāyī jāta iti. tam asya	mandāḥ sva-bhāvaṃ ūrdhvaṃ vyavasyanti, na prāk,
PVin2_0008301	-pratiśedhaḥ. vināsa iti hi bhāva-a-bhāvaṃ	manyante. tad ayaṃ vināsa-hetur a-bhāvaṃ karoti
PVin2_0009611	tena an-upalambhe 'pi samśayād a-nivṛtṭim	manyamānas tat-pratiśedham āha. śrāvaṇatvasya api
PVin1_0001410	-dhārāḥ saṅkalayaty evaṃ ca evaṃ ca kalpanā	mama āsid iti. tad imāḥ kalpanāḥ pratyakṣa-
PVin3_0008311	-abhiniveśa-pūrvakā hi rāga-ādayaḥ, ahaṃ	mama iti ca a-paśyato 'nunaya-pratigha-a-bhāvāt. a
PVin2_0008803	yad api kiñcid vijātyād bhavad dr̥ṣṭam go-	maya-ādeḥ śālūka-ādiḥ, tatra api tathā-abhidhāne
PVin3_0013708	'yam artha iti sūtram a-mogha-nīter draṣṭur	mayā āgamitam āgamam adhyupekṣya. tasya apy
PVin3_0000711	go-gavayayoḥ anyataratvād iti. atha punar	mayā evaṃ-vivakṣitatvād ity āha, tadā sidhyaty
PVin3_0010603	'gni-siddhau. yathā ca — iha nikuñje	mayūrah, kekāyitād iti tad-āpāta-deśa-vibhrame.
PVin1_0002709	tat pratyakṣam a-kalpakaṃ. yoginām api śruta-	mayena jñānena arthān grhītvā yukti-cintā-mayena
PVin1_0002709	-mayena jñānena arthān grhītvā yukti-cintā-	mayena vyavasthāpya bhāvayatāṃ tan-niṣpattau yat
PVin3_0009204	marāṇam abhyupayan na caitanyam abhyupeyāt.	marāṇa-śabda-pravṛtṭeḥ siddham eva iti cet,
PVin3_0009505	upalabhyeta, syād etat. atha ṣoṣa-ādikam eva	marāṇa-śabdena vadet, tasya api pratibandhaś
PVin3_0009503	-śabdaḥ sambandhi-bheda-vyudāse 'pi. tathā	marāṇa-sāmānyam vṛkṣa-puruṣayoḥ. yad-darśanāt
PVin3_0009203	-nirodha-lakṣaṇatvān marāṇasya. katham ca	marāṇam abhyupayan na caitanyam abhyupeyāt.
PVin3_0009206	atiprasaṅgāt. tasmāc choṣam ayaṃ taruṣu	marāṇam āha. na ca idr̥ṣam prāṇi-maraṇam iti na
PVin3_0009206	ayaṃ taruṣu marāṇam āha. na ca idr̥ṣam prāṇi-	marāṇam iti na idaṃ taruṣu sidhyati. na hy an-
PVin3_0009203	-vijñāna-indriya-āyur-nirodha-lakṣaṇatvān	marāṇasya. katham ca marāṇam abhyupayan na
PVin3_0009202	cetanās taravaḥ sarva-tvag-apaharaṇe	marāṇād iti prativādy-an-abhyupagataḥ, vijñāna-
PVin1_0003810	teṣām an-upapluta-cakṣuṣā. dūre yathā vā	maruṣu mahān alpo 'pi dr̥śyate. yathā-anudarśanaṃ
PVin2_0010002	-vinivṛtṭiḥ katham bhavet. na aśvavān iti	martyena na bhāvyaṃ go-matā api kim. sannidhānāt
PVin2_0010004	katham anyasya sannidhiḥ. gomān ity eva	martyena bhāvyaṃ aśvavatā api kim. ity antara-
PVin1_0004405	tu prajñānān anusīlayanto vibhrama-viveka-nir-	malam an-apāyī pāramārthika-pramāṇam abhimukhi-
PVin2_0005313	eva tad ācaranti. so 'yam paśor api paśuḥ.	mahato 'pi mahiyaso yad avamanyata iti kim anyad
PVin1_0003810	an-upapluta-cakṣuṣā. dūre yathā vā maruṣu	mahān alpo 'pi dr̥śyate. yathā-anudarśanaṃ ca iyaṃ
PVin3_0009104	artham gamayati, a-sambaddhād a-pratipatteḥ,	mahānasa-ādi-dr̥ṣṭa-dhūmād iva udadhāv agneḥ, a-
PVin3_0013206	agniḥ, a-saty agnau na kvacid dhūmaḥ, yathā	mahānasa-itarayoḥ. yatra kṛtakatvaṃ tatra a-
PVin2_0005313	so 'yam paśor api paśuḥ. mahato 'pi	mahiyaso yad avamanyata iti kim anyad an-ātma-
PVin2_0006704	-saṅkarāt kathama niścinvan pratipadyeta.	mā bhūt puruṣa-āśrayaṃ vacanam āgamaḥ, praṇetur
PVin3_0010807	-ātmanām tu sva-pratīyogibhir virodho 'pi	mā bhūt, yena nirasta-pratīpakṣā niyamena

PVin3_0006106	an-upalambhād a-bhāva-siddhiḥ. tan	mā bhūt svāpa-ādy-avasthāyāṃ kasyacid a-bhāva-
PVin3_0008010	a-prayatna-anantariyakatvasya a-gateḥ.	mā bhūd ato gatiḥ, kevalatvād a-vyatirekatayā
PVin3_0005502	kārya-udāharaṇāt sarvasya tādātmya-pratitir	mā bhūd iti. vyutpatty-arthaṃ ca hetu-vacanam
PVin3_0002608	’pi avadhāraṇe kṛtya-antena abhisambandhān	mā bhūn nirdeksyamāṇe ’pi prasaṅga iti tad-
PVin2_0007009	juhuyāt svarga-kāma iti śrutau. khādec chva-	māmsam ity eṣa na artha ity atra kā pramā.
PVin3_0010305	— mātharād itaro brāhmaṇo bhojaniya iti.	mātharasya a-brāhmaṇye brāhmaṇo bhojaniya ity eva
PVin3_0010304	itara-grahaṇam samarthaṃ bhavati, yathā —	mātharād itaro brāhmaṇo bhojaniya iti. mātharasya
PVin3_0005203	samāropa-anuvindhāyinyo ’rtha-kriyāḥ. na hi	mānavako dahana-upacārād ādhīyate pāke. tasmāt
PVin2_0009711	na yuktaḥ, dṛśya-tat-sva-bhāva-viśaya-	mātra-a-pratiśedhāt. prthivy-ādi sāmānyena
PVin2_0008311	bhāva-hetavo yathā-svam pramāṇaiḥ siddha-tan-	mātra-anubandha eva sādhyā-dharme gamakā
PVin2_0005203	artha-antara-sva-bhāvayoḥ prabhava-tan-	mātra-anubandha-siddhau kāraṇa-bhāva-an-upalabdhyā
PVin2_0009110	siddha-anya-an-apekṣaṇād a-hetutā tan-	mātra-anubandhaś ca. tato ’pi kasyacid bhāve tad-
PVin2_0007405	ca kārya-vyabhicārāt. tasmāt tad-bhāva-	mātra-anubandhina eva ātmanaḥ sva-bhāvo gamakaḥ.
PVin3_0012905	iti śāstre ’pi vyavasthā. tad iyaṃ sva-sattā-	mātra-anubandhini tad-deśa-sannidhau sādhye tat-
PVin3_0008211	-yogyatā anumīyate. yogyatā ca sāmagrī-	mātra-anubandhini iti sva-bhāva-bhūtā eva. kiṃ
PVin3_0012810	ākāśa-vad iti. tat-sambandhi-sva-bhāva-	mātra-anubandhini tad-deśa-sannihita-sva-bhāvāt.
PVin2_0008312	sādhyā-dharme gamakā veditavyāḥ. yo hi bhāva-	mātra-anubandhī sva-bhāvaḥ, tatra eva avinābhāvo
PVin3_0008209	yathā-sannihitān na anyam apekṣata iti tan-	mātra-anubandhī sva-bhāvo bhāvasya. tatra hi
PVin2_0010009	dṛṣṭānte hi sādhyā-dharmasya tad-bhāvas tan-	mātra-anubandhena khyāpyate. yaḥ kṛtaka-sva-
PVin2_0010011	tena ca pramāṇena sādhyā-dharmasya tan-	mātra-anubandho gamyate. hetu-bhāvo vā tasmin saty
PVin3_0013205	punar viśeṣeṇa kārya-sva-bhāvayor janma-tan-	mātra-anubandhau darśaniyāv uktau. tac ca
PVin3_0000804	pravṛtteḥ. kalpanā-āgamayoḥ kartur icchā-	mātra-anurodhataḥ. vastunaś ca anyathā-bhāvāt tat
PVin3_0007610	duḥkhaṃ vata ayaṃ tapasvī sāṅketikam icchā-	mātra-anurodhinam arthaṃ niyantū-kāmo jīvati,
PVin2_0007403	hetur ātmani. tādātmyaṃ hy arthasya tan-	mātra-anurodhiny eva, na anya-āyatte, tad-bhāve
PVin3_0000706	-a-yogāc ca. tasmād ete kartur icchā-	mātra-anurodhino dharmā na vastu-sva-bhāvam
PVin3_0003507	śabdānām, icchā-mātra-vṛtteḥ. tayā artha-	mātra-anurodhinyā bhāvinyā bhūtayā vā śabda-
PVin2_0008313	bhāvaḥ, tatra eva avinābhāvo bhāvasya. bhāva-	mātra-anurodhī sva-bhāva iti sa eva svayaṃ
PVin3_0002510	sarvatra pakṣasya eva uparodhāt. tasmāt tan-	mātra-anuṣaṅgiṇa eva pakṣa-doṣāḥ, pratyakṣa-ādi-
PVin3_0009805	hi sa eva tasya sādhanam bhavati, tad-bhāva-	mātra-anuṣaṅgiṇi punas tan-nirdeśasya vaiyarthyaḥ.
PVin2_0007402	atra pramāṇam, niścaya-phaladvāt. tad-bhāva-	mātra-anvayini sva-bhāvo hetur ātmani. tādātmyaṃ
PVin3_0001309	vibhakti-darśanāt sādhyam. na ca sva-rūpa-	mātra-arthavat. arthavac ca. tato bāhyena arthena
PVin3_0003604	-phalam. sāṅketa-āśrayāḥ śabdāḥ, sa ca icchā-	mātra-āśrayaḥ. tan na a-siddhiḥ śabda-siddhānām
PVin3_0007505	tatra avāśyaṃ viśeṣa-parigrahaḥ kāryaḥ, san-	mātra-āśraye ’pi sādhanā-sāmarthyāt. na sādhyatve,
PVin3_0003009	-virodhe spaṣṭam udāharaṇam, āgame tu diṅ-	mātra-darśanam etat. atra udāharaṇam —pretya a-
PVin3_0013013	-bala-pravṛttaḥ. ācāryeṇa punar diṅ-	mātra-darśanāya idam udāharaṇam uktam — a-
PVin1_0001612	ākāra-antareṇa darśane pratibhāsanād etāvan-	mātra-nibandhanatvāc ca a-tattvasya. vastv-a-
PVin1_0000504	saṃśayāt. na enam anya-sambandhinam puruṣa-	mātra-pratyakṣam anveti. pratiśedham ca ayaṃ
PVin3_0007612	a-nivṛtteḥ. yathā-sāṅketam pratipatteḥ, tan-	mātra-prayojanatvāc chabda-prayogasya. iṣṭa-a-
PVin2_0004905	ity āha —a-tad-rūpa-parāvṛtta-vastu-	mātra-prasādhanāt. sāmānya-viśayaṃ proktaṃ liṅgam
PVin2_0009110	iti tad-bhāva-hetur anaikāntikatvam. bhāva-	mātra-bhāvitve siddha-anya-an-apekṣaṇād a-hetutā
PVin1_0002208	iti cet, na, tasya sāmārthya-a-darśanāt. tan-	mātra-bhāvino ’nya-hetutva-kalpanāyām
PVin3_0006302	ca bhāvasya. tad-apāya-a-bhāvāt tan-	mātra-bhāvino nityaṃ bhāva-prasaṅgāt. an-
PVin3_0013211	darśite darśita eva dṛṣṭānto bhavati, etāvan-	mātra-rūpatvāt tasya. etena eva dṛṣṭānta-doṣā api
PVin2_0006901	-a-bhāvābhyām kāryatām na atipatati, tan-	mātra-lakṣaṇatvād anyeśv apy asyāḥ, tad-
PVin3_0003209	sva-vacanasya api prthak-kāraṇa-nimittam vān-	mātra-vacane pratibandhaḥ. a-pramāṇatvam śāstre
PVin3_0007109	sattā-sādhanē viśeṣaḥ sādhitō bhavati. bhāva-	mātra-viśeṣaṇo ’rtho ’sti kaścid dharmī iti
PVin3_0003507	sva-bhāvataḥ kṛta-a-kṛtānām śabdānām, icchā-	mātra-vṛtteḥ. tayā artha-mātra-anurodhinyā
PVin3_0007502	-tad-bhede vastu-mātre tu sādhanē. tan-	mātra-vyāpinaḥ sādhyasya anvayo na vihanyate.
PVin3_0008002	sādhanatve punar asyāḥ sāmānyena tan-	mātra-vyāpini vastu-dharme siddha-sattāke
PVin3_0007503	sattve sva-bhāva-viśeṣa-a-parigraheṇa vastu-	mātra-vyāpini sādhyā-dharme na anvaya-vyāghātaḥ.
PVin3_0007907	prāmānyam. a-bhāva-dharmam tu bhāva-	mātra-vyāpino ’rthasya vyavacchedam hetuṃ
PVin2_0009906	puruṣa-kriyā na vā kasyacit. tasmāt tan-	mātra-sambaddhaḥ sva-bhāvo bhāvam eva vā.
PVin3_0007310	teṣv artha-upādānatva-sādhanam artha-sattā-	mātra-sādhanam eva, na artha-viśeṣa-sādhanam ity
PVin2_0009809	hetavaḥ puruṣāḥ, yena vacana-ādeḥ kiñcin-	mātra-sādharmyāt sarva-ākāra-sāmyam anumīyeta,
PVin3_0005807	vyāptiś ca anyatra vyavahārasya tan-	mātra-siddhyā, viśeṣa-a-bhāvāt. siddhena an-
PVin3_0008306	apekṣaniyasya a-bhāvād iti. pūrva-sva-jāti-	mātra-hetutvāc chakti-prasūteḥ sāmagryā yogyatā an
PVin3_0007306	-ādi-lakṣaṇa-bheda-an-āśrayaḥ śabda-artha-	mātratāyām avatiṣṭhate. tathā ca pūrva-vad
PVin1_0003911	-darśanam pramāṇa-ādi-vyavasthā, vijñapti-	mātratāyām sā eva katham sidhyati. uktam atra —
PVin2_0006515	tad-bhāva-virodha-a-bhāvād atra an-upalabdi-	mātram a-pramāṇam. bhāve kiṃ pramāṇam iti cet,

PVin3_0004407
 PVin3_0007208
 PVin3_0012703
 PVin3_0005503
 PVin3_0011712
 PVin3_0009207
 PVin1_0002503
 PVin3_0008201
 PVin3_0000711
 PVin3_0004208
 PVin3_0007702
 PVin3_0001206
 PVin3_0012705
 PVin3_0002806
 PVin3_0007605
 PVin2_0004907
 PVin2_0009210
 PVin3_0010909
 PVin2_0007210
 PVin3_0000910
 PVin3_0007405
 PVin1_0001810
 PVin3_0007501
 PVin3_0007107
 PVin3_0007201
 PVin3_0003607
 PVin2_0009801
 PVin2_0009713
 PVin3_0010811
 PVin3_0011004
 PVin3_0000201
 PVin3_0013402
 PVin3_0010804
 PVin2_0008003
 PVin2_0009708
 PVin3_0008107
 PVin2_0009204
 PVin3_0000803
 PVin3_0000309
 PVin2_0009202
 PVin2_0009208
 PVin2_0009309
 PVin3_0007403
 PVin3_0011205
 PVin1_0003104
 PVin3_0010107
 PVin3_0011203
 PVin1_0003804
 PVin1_0003811
 PVin1_0004211
 PVin1_0004213
 PVin1_0002914
 PVin1_0001905
 PVin1_0001207
 PVin1_0001903
 PVin1_0004210
 PVin3_0005110
 PVin2_0006913
 PVin2_0007113

a-bhāve sann ity ucyate. na vai tan-niṣedha-
 sa ca tathā na anveti. yad api sattā-
 viṣāṇam ca ity uttarasya. na hy ayam viṣāṇa-
 apy anumāne 'dhikriyate. tena iha prabheda-
 viśeṣasya na vyatireko na anvayaḥ. a-darśana-
 sidhyati. na hy an-apekṣita-vastukaṃ śabda-
 -atiśaye 'pi śabda-ādi-sukhā ity api vārttā-
 sāmārthya-parisamāpteḥ. na ca eteṣāṃ bheda-
 ity āha, tadā sidhyaty artha-śūnyaṃ vivakṣā-
 cet, katham anya-bhāve so 'sti, upacāra-
 anyatra api tulyatvāt. tad etad vyavaccheda-
 -arthā iti dharmino viśeṣa iti vyavasthā-
 iti vaktavyam, na viṣāṇam. kiṃ vai sambandha-
 prakaraṇa-āpannam eva a-viśeṣaṇam dharmā-
 an-āśrita-vastuno 'paryudāsenā vyatireka-
 iṣṭāḥ, tad-viparyaya-vyatirekiṇo 'rtha-
 āśāṅkhyate. vyatireka-sādhanasya a-darśana-
 rakto bravīti, tathā virakto 'pi iti vacana-
 āgama-lakṣaṇam āhuḥ. tad vipakṣe 'darśana-
 pravṛttes teṣv api prasaṅgaḥ. vipakṣa-vacana-
 na kiñcit, tatra darśana-sambandha-ākhyāna-
 vyavahāraḥ pravartate. artha-ālocana-
 apy an-a-vadyam. a-parāmṛṣṭa-tad-bhede vastu-
 na eṣa doṣaḥ, yasmāt—bhāva-upādāna-
 -nirdiṣṭa-śva-bhāva-viśeṣasya kasyacit sattā-
 -dṛṣṭeḥ sati sambhave tad-a-bhāvasya puruṣa-
 api ca yadi kathañcid vipakṣe 'darśana-
 chañkayā bhavitavyam iti sarvatra a-darśana-
 vivekaṃ na avagāhate. tasmād ātmani darśana-
 a-saty ātma-grahe duḥkha-viśeṣa-darśana-
 vā na anumāna-pravṛtṭiḥ syāt, vacana-
 a-sambandhāt. na hi kathañcit sādṛśya-
 lakṣaṇa-yukte virodha-sambhavāt. na darśana-
 a-kramaḥ, an-apekṣasya kartuḥ sva-sattā-
 yad apy āha – yady a-darśana-
 darśayitum a-śakyatvāt. tad asya na bhāva-
 bahulaṃ pāka-darśane 'pi sthāly-antar-gata-
 āgama-siddhāś ca. vacanasya vaktur icchā-
 pratīty-apekṣaḥ sādhanam. na a-san-pratīti-
 tato 'vyabhicāra iti. na yuktā a-dṛṣṭi-
 kiṃ punar etac cheṣavat. yasya a-darśana-
 vipakṣayoḥ. a-saty api pratibandhe 'darśana-
 yatra dhūmas tatra agnir iti. sa tathā agni-
 udāhāraḥ. tasmān na asya api vipakṣe 'dṛṣṭi-
 sādhanam, kiṃ tu yā yataḥ. tatra anubhava-
 -artham hetur ucyate. na vai sādhyā-a-siddhi-
 dṛṣṭyante. tena evaṃ syād yuktam vaktum —
 lakṣyate. tatra yathā-lakṣaṇam eva iyaṃ meya-
 'pi dṛṣṭyate. yathā-anudarśanaṃ ca iyaṃ meya-
 rāga-ādi-vedanam. iyaṃ sarvatra saṃyojyā
 te yogyāḥ sva-ātma-saṃvidi. iti sā yogyatā
 vipralambhāt pratyakṣa-ābhāsaḥ. etena
 -an-antara-grāhi pratyakṣam iti vartate.
 tena rūpa-sparśa-vijñāna-anvayo
 'bhilāṣa-vāsanā-vivṛttir ato vṛttis ca.
 tad-bhāva-vyavasthāpanāt. tatra ātma-viśaye
 api, āvaraṇa-bhedena śabda-ādau śruti-
 -parāvṛtttau ca artha-antara-parigrahāt, kali-
 niyāmakam a-paśyatām. eṣa sthānur ayam
 mātram a-sapakṣaḥ, kiṃ tarhi sarvaḥ pratiyogī
 mātram anveti, na tena siddhena kiñcit. nanv evam
 mātram apahnute, yatas tena pratirudhyeta, kiṃ
 mātram ākhyātam, lakṣaṇam tu tad eva. etena kārya
 mātram āśritya ācāryeṇa śrāvaṇatve vyatireka
 mātram icchā-vṛtti vidyata iti vastu-gamyam vastu
 mātram, ekatra yugapad anayor virodhāt. tasmān na
 mātram gamyate, kiṃ tu tad eva sāmānyam a-
 mātram. tato na artha-siddhiḥ, tad-icchāyā
 mātram tu syāt. etena apara-bhāvaḥ pratyukta iti.
 mātram dvayor api sambhavad-vipakṣa-pracāra-śāṅkā-
 mātram bhidyate, na arthaḥ. artha-antare ca
 mātram viśiṣyate viṣāṇinām api viśāṇeṣu, na
 mātram sādhyam ākarṇaniyam vā. anyathā artha-
 mātrasya a-bhāve 'py a-virodhāt, yathā na bhavati
 mātrasya upanidhāyakam liṅgam iti sāmānya-viṣayam
 mātrasya tasya saṃśaya-hetutvāc cheṣavat tad
 mātrād a-pratītiḥ. na api viśeṣāt, abhiprāyasya
 mātrād a-vyabhicāra-a-siddhyā a-niścita-artham.
 mātrād api saṃśaye pratipakṣa-hetu-vacana-
 mātrād iṣṭa-siddheḥ. tad-a-nirdeśe vā katham tad-
 mātre 'pi pratyakṣe 'nubhava-sāmārthya-bhāvino
 mātre tu sādhanē. tan-mātra-vyāpinaḥ sādhyasya
 mātre tu sādhye sāmānya-dharmini. na kaścid
 mātre virodha-a-bhāvān na iha sattā-sādhanē
 mātreṇa a-niścayāt, ataḥ pramāṇān niścaya-
 mātreṇa a-pratibaddhasya api tad-a-vyabhicāraḥ,
 mātreṇa a-yuktaḥ pratiśedhaḥ. api ca yadi
 mātreṇa an-upasaṃhāraḥ, tāvatā vyāpty-a-siddheḥ.
 mātreṇa abhyāsa-bala-utpādinī bhavaty eva karuṇā.
 mātreṇa artha-siddher hetv-ādi-vaiarthyaḥ.
 mātreṇa arthānām kenacid ātma-antara-pratiniyamāḥ,
 mātreṇa, kiṃ tarhi vyatirekāḍ api. tad-a-bhāvād
 mātreṇa kṣepa-a-yogāt, prāg a-kartuḥ paścād api
 mātreṇa dṛṣṭebhyaḥ pratiśedhaḥ kriyate, na ca so
 mātreṇa na sāmyena na prādhānyena gatiḥ. a-
 mātreṇa pākaḥ sidhyati, vyabhicāra-darśanāt.
 mātreṇa pravṛtteḥ. kalpanā-āgamayoḥ kartur icchā-
 mātreṇa, yataḥ para-upagatena siddhiḥ syāt. sato
 mātreṇa vipakṣe 'vyabhicāritā. sambhāvya-a-
 mātreṇa vyatirekaḥ pradarśyate. sa tasya
 mātreṇa vyatireke yad āha – eṣa tāvan nyāyo yad
 mātreṇa vyāptaḥ siddhaḥ — yatra eva svayam
 mātreṇa vyāvṛttir a-sandigdha. tena ayam apy
 mātreṇa sadṛśa-ātmano jñānasya sarvatra karmaṇi
 mātreṇa sarvo vipakṣaḥ, kiṃ tarhi tad-vyatirekeṇa
 mādrśo vaktā rāgī iti, rāga-utpatti-pratyaya-
 māna-phala-sthitiḥ. a-vibhāgo 'pi buddhy-ātmā
 māna-phala-sthitiḥ. kriyate 'vidyamānā api
 māna-meya-phala-sthitiḥ. tatra apy anubhava-
 mānam ātmā meyaḥ phalaṃ sva-vit. grāhaka-ākāra-
 mānaso 'pi viplavo vyākhyātaḥ. na eva dvi-candra-
 mānasam api indriya-jñānena samanantara-
 mānasam eṣa smārto vikalpaḥ. api
 mānasam ca akṣa-vijñāna-an-antara-pratyaya-
 māne yathā rāga-ādi-vedanam. iyaṃ sarvatra
 māndya-pāṭava-darśanāt. anyathā kvacid apy a-
 māry-ādi-śabdānām iva matta-kāla-atiśaya-varṣa-
 mārga iti vakti iti kaścana. anyaḥ svayam bravīmi

PVin3_0009302	-codanā mithyā-uttaram eva bhavati. syān	mithyā-uttaram yadi dvayor api iṣṭam kiñcid vastu
PVin3_0009302	tat-siddhau viśeṣa-vikalpena a-siddhi-codanā	mithyā-uttaram eva bhavati. syān mithyā-uttaram
PVin3_0013603	tasya sādhanasya. tad-ābhāsas tu jātayaḥ.	mithyā-uttarānām ānantyāt pratanyante na tā iha.
PVin3_0013604	-uttarānām ānantyāt pratanyante na tā iha.	mithyā-uttarāṇi jātayaḥ. teṣāṃ ca na antaḥ, a-
PVin2_0004710	pradīpa-prabhayor maṇi-buddhyā abhidhāvataḥ.	mithyā-jñāna-a-viśeṣe 'pi viśeṣo 'rtha-kriyām
PVin1_0002205	na apy a-manas-kārāḥ, ubhaya-sannidhāv api	middha-ādi-vipluta-dhiyo 'bhāvāt. etāvān eva
PVin1_0002901	smaryate smārtaṃ na ca tat tādr̥g-arthavat.	middha-upaplutānām apy anubhūta-smaraṇa-ākārā
PVin2_0008813	-antarām api. kṛtrima-a-kṛtrimānām iva maṇi-	muktā-pravāla-ādinām . kvacit puṣpe bhedo nīla-
PVin1_0003101	tatra arthena ghaṭayaty enām na hi	muktvā artha-rūpatām. tasmāt prameya-adhigateḥ
PVin1_0003710	prameyatā. yathā kathañcit tasya artha-rūpaṃ	muktvā avabhāsinaḥ. artha-grahaḥ katham satyaṃ na
PVin3_0002512	-ādi-virodha-vat. hetv-ādi-lakṣaṇair bādhyam	muktvā pakṣasya lakṣaṇam. ucyate parihāra-artham
PVin2_0005410	kiṃ niśidhyate. vidhānam pratiśedham ca	muktvā śabdo 'sti na aparāḥ. vyavahāraḥ sa ca a-
PVin3_0010212	-viśayaḥ pakṣa ucyate. tena tal-lakṣaṇa-	mukhena āyāto dharmo na pratyāyana-kāla-bhāvī ity
PVin3_0004507	vā niścaya-apekṣam, niścaye 'pi sandeha-	mukhena eva doṣāt. so 'niścaye 'pi tulya iti
PVin3_0012310	-vyāvartanād ātma-gatiḥ, kiṃ tarhi vidhi-	mukhena eva prāṇa-ādāya ātmānam gamayanti iti cet,
PVin3_0001811	viruddhaḥ. sa kadācid dharma-mukhena dharmi-	mukhena tad-viśeṣa-mukhena vā kriyata iti tena
PVin3_0001811	-viparyāsād eva viruddhaḥ. sa kadācid dharma-	mukhena dharmi-mukhena tad-viśeṣa-mukhena vā
PVin3_0001901	dharmā-mukhena dharmi-mukhena tad-viśeṣa-	mukhena vā kriyata iti tena vyapadiśyate. svayam-
PVin3_0003503	avaśyaṃ para-āśrayaḥ. sa eva tam arthaṃ para-	mukhena vyavasthāpya punar vyutthāpayati iti.
PVin3_0008010	trīn pakṣa-dharmān āha. tathā hi na anvaya-	mukhena hetur gamakaḥ, a-nityatvād a-prayatna-
PVin3_0000609	ca ācāryair avayavi-pratiśedha-ādiṣu bahu-	mukhair upanyāsair ekatva-an-eka-vṛttiyor virodhāt
PVin2_0005411	vyavahāraḥ sa ca a-satsu na iti prāptā atra	mūkatā . satām ca na niśedho 'sti so '-satsu ca na
PVin1_0004112	na ca upalambhānām utpatti-niṣṭhā ity andha-	mūkaṃ jagat syāt. kvacin niṣṭhāyām sa svayam
PVin1_0004403	etat pramāṇasya rūpam uktam, atra api pare	mūḍhā viśamvādayanti lokam iti. cintāmayīm eva tu
PVin3_0003106	-śāstreṣu vyavasthā, a-lubdha-a-dviṣṭa-a-	mūḍhānām pāpa-an-abhyupagamāt. sā vyavasthā snāna
PVin1_0000314	-upalabdher na asti iti vyavahāraḥ sādhyate	mūḍhṃ prati, janana-khyātyā piṭṛtva-vat. a-dṛśya-
PVin3_0007605	a-bhāve 'py a-virodhāt, yathā na bhavati	mūrta ity a-mūrtatvaṃ nir-upākhye 'pi syāt. nir-
PVin3_0007609	-vṛttir iṣṭā, tan na an-upākhyeṣv a-	mūrtatva-ādikam iti cet, duḥkham vata ayaṃ
PVin3_0007605	'py a-virodhāt, yathā na bhavati mūrta ity a-	mūrtatvaṃ nir-upākhye 'pi syāt. nir-upākhyasya a-
PVin3_0013301	nirastā bhavanti, yathā — nityaḥ śabdo '-	mūrtatvāt karma-vat parama-aṇu-vad ghaṭa-vad iti
PVin3_0009704	sidhyati. aulūkyasya yathā bauddhena uktaṃ	mūrty-ādi-sādhanam . ity antara-ślokaḥ. yā punaḥ
PVin2_0008709	ity a-vyabhicāraḥ. agni-sva-bhāvaḥ śakrasya	mūrdhā yady agnir eva saḥ. atha an-agni-sva-bhāvo
PVin3_0003106	apy asya arthasya pratibāddhanāt. lobha-ādi-	mūlo '-dharma iti sarva-śāstreṣu vyavasthā, a-
PVin2_0006514	api hi hetoḥ phalānām utpatti-darśanān	mūṣika -alarka-viśa-vikāra-vat. tad-bhāva-virodha-a
PVin1_0003807	lakṣyate. mantra-ādy-upapluta-akṣānām yathā	mṛc -chakala-ādayaḥ. anyathā eva avabhāsante tad-
PVin3_0009503	vṛkṣa-puruṣayoḥ. yad-darśanāt prāṇy-antare	mṛta -pratipattiḥ, tādr̥śam yadi taruṣu upalabhyeta,
PVin3_0009605	iva huta-aśane. anyathā kumbha-kāreṇa	mṛd -vikārasya kasyacit. ghaṭa-ādeḥ karanāt
PVin1_0001407	syuḥ. tathā hi punar vikalpayan kiñcid āsīn	me kalpanā idr̥śī. iti vetti na pūrva-ukta-
PVin3_0006103	upalambhāt saty a-sati vā prayatne sañcarati	me hasta iti bhavati, tata eva anya-a-bhāva-gatiḥ,
PVin1_0004211	-ādi-vedanam. iyaṃ sarvatra saṃyojyā māna-	meya-phala -sthitih. tatra apy anubhava-ātmavāt
PVin1_0003804	lakṣyate. tatra yathā-lakṣaṇam eva iyaṃ	meya-māna-phala -sthitih. a-vibhāgo 'pi buddhy-
PVin1_0003811	alpo 'pi dṛśyate. yathā-anudarśanaṃ ca iyaṃ	meya-māna-phala -sthitih. kriyate '-vidyamānā api
PVin1_0003102	-rūpatām. tasmāt prameya-adhigateḥ pramāṇam	meya-rūpatā . na hi kriyā-sādhanam ity eva sarvaṃ
PVin1_0003204	bhāvāḥ. tasmāt prameya-adhigateḥ sādhanam	meya-rūpatā . sādhanē 'nyatra tat-karma-sambandho
PVin1_0004213	sva-ātma-saṃvidi. iti sā yogyatā mānam ātmā	meyaḥ phalaṃ sva-vit. grāhaka-ākāra-saṅkhyātā
PVin3_0011005	eva karuṇā. tathā hi dharma-ālambana-ādāyo	maitrya-ādayaḥ sūtre deśitāḥ. etās ca sa-jātīya-
PVin3_0013707	na nirdiśyate. yukto 'yam artha iti sūtram a-	mogha -nīter draṣṭur mayā āgamitam āgamam
PVin3_0010907	sa eva ubhaya-āśrayaḥ pūrvako viparyāso	mohaḥ . na evaṃ karuṇā-ādayaḥ, anyathā api bhāvād
PVin3_0005710	iva go-vyavahāraḥ. vidyamāne 'pi viśaye	mohād atra an-anubruvan. kevalam siddha-
PVin3_0000511	-abhyupagamo yukti-kṛta iti. a-sati tu hetau	maulasya hetor vyāpya-vyāpaka-bhāva-sādhanā-
PVin3_0003611	-vyatirikto 'nyo 'sti viśeṣaḥ pratyakṣasya,	ya eka-anta-sādhanatvaṃ vyavasthāpayati, yatas
PVin3_0012501	ca etat — na anvayo na vyatireka iti.	ya eva khalu na ity anvaya-pratiśedhaḥ, sa eva
PVin2_0009609	-yoga-vacanād a-nivārīta eva iti cet, na,	ya eva tu ubhaya-niścita-vāci-ity-ādi-vacanāt.
PVin2_0006807	cet, atra vastu-sva-bhāvair uttaram vācyam,	ya evaṃ bhavanti. tathā hi na yava-aṅkuraḥ śālī-
PVin3_0000411	pratipattir iti cet, so 'pi tatra a-sambhavī	yo '-sambhavinā vyāpta iti tad-abhyupagame 'paro
PVin3_0009309	etena tad-avasthā-nivṛttir vyākhyātā.	yo 'py avasthā-nivṛttim tiro-dhāna-sadr̥śim śabda-
PVin1_0002912	ca akṣa-jatve 'pi tad-anyebhyo '-viśeṣataḥ.	yo 'pi kaścid viplava indriya-jah, tad-anya-
PVin2_0006510	api na santi iti śakyante 'dhyavasātum.	yo 'pi jñāpaka-a-bhāvād atindriyaḥ praktikṣipyate
PVin3_0008606	ātmanas tādr̥śo 'mbhasaḥ. kāryam tasya	yo 'pi sthiram ambho dr̥ṣṭvā a-dr̥ṣṭo 'py adhastād

PVin3_0006209	na api sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi	yo 'yam upalambho na asti ghaṭa iti, tata eva a-
PVin2_0007701	sva-hetor eva naśvarāṇām bhāvāt. tasmād	yaḥ kaścit kṛtakaḥ sa prakṛtyā eva naśvaraḥ.
PVin2_0010009	tad-bhāvas tan-mātra-anubandhena khyāpyate.	yaḥ kṛtaka-sva-bhāvaṃ janayati, so 'nityaṃ sva-
PVin3_0008105	vipakṣād a-vyāvṛtter iti cet, evaṃ tarhi	yaḥ kṛtakaḥ so 'nitya eva iti nitya-
PVin1_0000207	eva hy arthaḥ pratyakṣaḥ parokṣaś ca. tatra	yo jñāna-pratibhāsam anvaya-vyatirekāv ātmano
PVin2_0007805	yāvataḥ sa eva eṣāṃ sva-bhāvo na asti	yas tad-utpādanaḥ śāli-bijasya iti tat-sva-bhāva-
PVin3_0012108	ity a-skhalita-prajño devānām priyaḥ,	yas tad-viśayaṃ pratiśedhaṃ na icchaty a-sad a-
PVin3_0008205	sāmānyena iti vyāvṛtti-sādhanena darśayati.	yas tarhi samarthena hetunā kārya-utpādo
PVin2_0005305	na ca evaṃ-vidho vyatireko gamakaḥ.	yas tu gamakaḥ, sa saṃvarṇita eva. sa ca na a-
PVin3_0000404	pareṇa apy anyataḥ pratipattum a-yuktam eva.	yas tu para-parikalpitaḥ prasaṅgaḥ, yathā —
PVin3_0004202	-ātmatve 'pi kṣīrasya sa tasya sva-bhāvaḥ,	yo dadhi-janano na śāśa-viśāṇa-jananaḥ. sa tasya
PVin1_0001210	smārto vikalpaḥ. api ca yat-sannidhāne	yo dṛṣṭas tad-dṛṣtes tad-dhvanau smṛtiḥ. yuktā
PVin2_0007808	-ādi-bijānām api sa sva-bhāvaḥ sva-hetor iti	yo na tad-dhetuḥ so 'tat-sva-bhāvaḥ syāt. niyata
PVin3_0009802	udāharaṇa-diśaṃ tv ācāryaḥ prāha.	yaḥ punaḥ pratijñā-artha-eka-deśo 'siddha ucyate,
PVin3_0008110	iti. tasmād evaṃ eva hetur gamakaḥ —	yaḥ prayatna-anantariyaḥ so 'nitya eva iti nitya-
PVin1_0000902	'n-antara-vyāpāra-phalaḥ syāt. ataś ca	yaḥ prāg a-janako buddher upayoga-a-viśeṣataḥ. sa
PVin3_0012811	tad-deśa-sannihita-sva-bhāvataḥ. na hi	yo yatra na asti, sa tad-deśam ātmanā vyāpnoti.
PVin3_0011714	anyathā saṃśaya-hetur eva na syāt. na hi	yo yatra na sambhavati, tad-upalabdhyā tatra
PVin2_0005708	prakalpyante tad-viśeṣa-avagāhinaḥ. tasmād	yo yena dharmeṇa viśeṣaḥ sampratīyate. na sa
PVin3_0013303	an-anvayo 'pradarśita-anvayaś ca, yathā —	yo vaktā sa rāga-ādimān iṣṭa-puruṣa-vat. a-nityaḥ
PVin3_0005507	tathā-abhidhānāt. yan-nāntariyakā sattā	yo vā ātmā svo 'vibhāgavān. sa tena a-vyabhicāri
PVin3_0012709	viśāṇam iti cet, vayam apy etad eva brūmaḥ.	yo vā sambandho na asti ity ucyate, sa eva a-
PVin1_0003506	dṛśyeta. tasmān na ekaḥ kaścid arthaḥ,	yo vijñānaṃ sarūpayati. ata eva na anyo 'nubhāvyo
PVin2_0007807	keṣāñcit satām vā sa eva sva-bhāvo na asti	yo vinaśvaraḥ. tat-sva-bhāva-apekṣatvān na
PVin1_0001610	a-pratibhāsanāt. na hi sa śabda-arthaḥ,	yaḥ śabde na pratibhāsate. na ca śabda-viśaya eva
PVin3_0012902	āstām tāvad ayaṃ pradeśa-pradeśi-bhāvo	yaḥ saṃyoga-samavāyābhyām, laukikaṃ tu pradeśam
PVin3_0008207	kathaṃ tri-vidhe hetāv antar-bhavati. hetunā	yaḥ samarthena kārya-utpādo 'numīyate. artha-
PVin3_0010707	dvi-vidhasya api virodhasya a-bhāvāt,	yaḥ sarva-jñāḥ, sa vaktā na bhavati iti vyatireko
PVin3_0010211	tathā-bhūtam āpādayati iti sa tasya pāścāt	yaḥ sāmārthya-viśayaḥ pakṣa ucyate. tena tal-
PVin3_0010810	prakāmam āsādita-vidyā-āśrama-phalaḥ,	yaḥ strī-sūdra-sādhāraṇam api vivekaṃ na
PVin3_0008803	tasya pāta-pratibandho na artha-antarām eva,	yaḥ sthāpayitrā kriyate. artha-antaratve tatra
PVin3_0004602	-strī-garbha iva puruṣeṣu. yathā āha —	yo hy a-sādhāraṇaḥ sādhyā-dharmaḥ, sa yāvataḥ
PVin3_0007511	ucyate, sa kathaṃ a-siddha-sattāke syāt.	yo hi bhāva-dharmaṃ hetum icchati, sa kathaṃ
PVin2_0008312	eva sādhyā-dharme gamakā veditavyāḥ.	yo hi bhāva-mātra-anubandhī sva-bhāvaḥ, tatra eva
PVin2_0004703	tasya punaḥ pratyakṣeṇa anyathā darśanāt.	yo hi bhāvo yathā-bhūtaḥ sa tādr̥g-liṅga-cetasāḥ.
PVin2_0009614	tu kutaścid vyāvṛtter eva a-niścayāt.	yo hi yatra na asti iti niścitaḥ, sa bhavan
PVin2_0008111	tad-a-bhāvaṃ sva-bhāvena sādhyati.	yo hi sva-bhāvo nir-apekṣaḥ, sa yadi kadācid
PVin3_0009810	ca śabdaḥ pakṣi-kṛtaḥ, na ca aparāḥ śabdaḥ,	yo hetuḥ syāt. tasya eva ca hetutve 'punar-
PVin3_0003110	artheṣu virodha-udbhāvana-prāyā cintā.	yac chāstraṃ vastu-bala-pravṛttena pramāṇena sva-
PVin3_0013105	na āgama-upanyāsaḥ. sādhyāś ca pratibandho	yac chrāvaṇaṃ tan nityam ity a-vyabhicāro 'pi na
PVin1_0002708	-balataḥ spaṣṭaṃ bhaya-ādāv iva bhāsate.	yaj jñānam a-visaṃvādi tat pratyakṣam a-kalpakam.
PVin3_0001610	anyataro bhojanīyaḥ, na devadatto na	yajñadatta iti. na devadatta eva ity abhiprāyād a
PVin3_0001508	-uktiḥ samarthā bhavati, yathā — devadatta-	yajñadattayor anyatarāṃ bhojayeti, na ekasya
PVin3_0001609	asti nāma idṛśasya sambhavaḥ — devadatta-	yajñadattayor anyataro bhojanīyaḥ, na devadatto
PVin2_0007603	sandehād iti vakyāmaḥ tau punar hetū	yat kiñcit kṛtakaṃ tat sarvam a-nityam, yathā
PVin3_0003403	ekaṃ pramāṇaṃ bādhaṃ ca na aparām iti	yat kiñcid etat. puruṣa-icchā-kṛtā ca asya
PVin2_0004505	iti. na, lakṣaṇa-antarasya a-vācyatvāt.	yat kvacid a-dṛṣṭam, tasya yatra pratibandhas tad
PVin3_0012003	-anya-kalpane syāt. yasmin sati bhavaty eva	yat tato 'nyasya kalpane. tad-dhetutvena sarvatra
PVin2_0008007	-lakṣaṇam atipatati. artha-kriyā-samarthaṃ	yat tad atra parama-artha-sat. a-santo 'kṣaṇikās
PVin3_0008507	-liṅga-jam, rūpa-ādinām bhūta-āśrayatvāt.	yat tarhi idam viśāṇi gotvād iti tat kathaṃ.
PVin3_0010214	na pratyāyana-kāla-bhāvi ity an-āṅgam.	yat tarhi idam itara-tad-viparīta-vinirmuktatvād
PVin3_0007004	rūpa-vairūpya-parikṣāyām avadhatte.	yat punar etad uktaṃ kalpitasya an-upalabdhir
PVin2_0004907	viśayaṃ proktaṃ liṅgaṃ bheda-a-pratiṣṭhiteḥ.	yat-prayojanā hy arthā jñātum iṣṭāḥ, tad-
PVin1_0000303	-dṛṣṭāḥ kam artham upanayanty apanayanti vā.	yat prāg dṛṣṭaṃ tatra smṛtim ādadhati. sā kim a-
PVin1_0001210	smārto vikalpaḥ. api ca	yat-sannidhāne yo dṛṣṭas tad-dṛṣtes tad-dhvanau
PVin1_0002402	ghaṭayet. idam eva ca naḥ sukhaṃ	yat sātāṃ saṃvedanam iti siddhāḥ sukha-ādayaś
PVin1_0002710	mayena vyavasthāpya bhāvayatāṃ tan-niṣpattau	yat spaṣṭa-avabhāsi bhaya-ādāv iva, tad a-
PVin2_0007811	tathā atra api kaścin niyama-hetur vaktavyo	yata ime kecin naśvara-ātmāno jātāḥ. na ca atra
PVin1_0003113	-a-bhāvāt. asty anubhava-viśeṣo 'rtha-kṛtaḥ,	yata iyaṃ pratītiḥ, na sārūpyād iti cet, atha

PVin1_0003010	tac ca phalam iti kim idānīm pramāṇam.	yata iyaṃ prameya-adhigatir a-vyavadhānā tattvam
PVin3_0005901	-a-bhāvād evaṃ bhavati idaṃ na upalabha iti	yato 'bhāva-vyavahārah, kiṃ tarhi sva-viśiṣṭa-
PVin3_0006208	sva-viśaya-jñāna-a-bhāvād a-bhāva-siddhiḥ,	yato 'yaṃ doṣaḥ. na api sva-viśiṣṭa-jñāna-bhāvāt,
PVin3_0010209	-upadarśana-kāle pakṣa-ādi-vikalpo 'sti,	yato 'yaṃ doṣaḥ syāt. sa hi kevala eva kasyacid
PVin2_0005706	yasmād vyāvṛtti-bhāgiṇaḥ. tasmād yato	yato 'rthānām vyāvṛttis tan-nibandhanāḥ. jāti-
PVin1_0003109	tad-an-aṅgatayā a-karaṇatvāt. tasmād	yato 'sya ātma-bhedād asya iyaṃ adhigatir ity
PVin2_0009410	vyāvṛttim icchatā tatra nyāyo vaktavyaḥ,	yato 'sya vyāvṛttam iti bhavati. na ca na asti
PVin2_0006311	na ca a-pratyakṣe kārye kāraṇa-bhāva-gatiḥ,	yataḥ kāraṇāt tat pratīyeta. tasmān na kāraṇāt
PVin2_0005012	'yaṃ pratīyate. vyavaccheda-phalaṃ vākyam	yataś caitro dhanur-dharaḥ. pārtho dhanur-dharo
PVin1_0003104	sarvasyāḥ kriyāyāḥ sādhanam, kiṃ tu yā	yataḥ. tatra anubhava-mātreṇa sadṛśa-ātmano
PVin2_0006306	-a-niyamān na avāśyam śīta-bādhako 'gniḥ,	yatas tad-a-bhāvo gamyeta. antyasya avasthā-
PVin2_0006813	na vai śabda-sva-bhāvo niyato 'rtheṣu,	yatas tad-utpattiḥ. kiṃ tarhi jñāpana-śaktir ayam
PVin3_0003701	ya eka-anta-sādhanatvam vyavasthāpayati,	yatas tad-viśeṣa-bahir-bhāvād a-pramāṇam anumānam
PVin3_0012703	na hy ayaṃ viśāna-mātram apahnute,	yatas tena pratirudhyeta, kiṃ tarhi śāśa-sambandhi.
PVin2_0006604	na api śabdā yathā-bhāvaṃ vartante,	yatas tebhyo 'rtha-prakṛtir niścīyeta. te hi
PVin3_0000309	-apekṣaḥ sādhanam. na a-san-pratīti-mātreṇa,	yataḥ para-upagatena siddhiḥ syāt. sato 'py a-
PVin2_0005706	-bhāvābhyām yasmād vyāvṛtti-bhāgiṇaḥ. tasmād	yato yato 'rthānām vyāvṛttis tan-nibandhanāḥ.
PVin1_0001801	anvayan katham an-upalakṣako nāma. na hi	yato yatra jñāna-abhidhāna-vṛttiḥ, tad-an-
PVin2_0008810	yathā tayor eva bija-kanda-udbhavayoḥ. tad	yato yādṛśam dṛṣṭam, tatas tādṛśam anumīyate.
PVin3_0011710	tata eva na ātma-nivṛttāv asya nivṛttir api,	yato vyatireki ity ucyate. na hy a-pratibaddhaḥ
PVin1_0001703	prayujyante. na ca indriya-artho 'nvayī,	yataḥ śabdena dṛṣṭa-sambandho vyavahāre pratīyeta.
PVin1_0001314	-sādhana eva indriya-dhiyaḥ kalpanā-virahaḥ.	yataḥ samhṛtya sarvataś cintām stimitena antara-
PVin3_0009505	api pratibandhaś caitanyena sampradhāryaḥ,	yataḥ sidhyet. tathā samsthānam api, yādṛśam
PVin3_0006102	sparśa-viśeṣa-upalambhād anya-a-bhāva-gateḥ.	yato hi sparśa-viśeṣa-upalambhāt saty a-sati vā
PVin3_0002404	cet, kutaḥ punar iyaṃ śānkā, yena tad-arthaṃ	yatnaḥ kriyate. so '-nivṛitaḥ pramāṇena
PVin3_0004310	-dharmi-parigrahaḥ. karaṇīyo 'yaṃ vyākhyāne	yatnaḥ sa pakṣa-vacanena samāhitaḥ. sāmartyāḍ
PVin3_0003413	viśaya-bhedaḥ pūrva-upagama-virodhasya.	yatra an-āsrite kasmimścit samaye na pravartate
PVin3_0011507	sandehe vyabhicāra-bhāk. dvayor iti vartate.	yatra anvayo vyatirekaś ca sandigdhaḥ, yathā —
PVin3_0003510	a-pratīte 'pi tasmimś tat-siddhatām āha —	yatra apy a-sādhāraṇatvād anumāna-a-bhāve śabda-
PVin1_0001003	-a-yogāt kṣīra-udaka-vad a-tad-vedini.	yatra api viveka-pratipattir asti, tasya api
PVin3_0006912	-pratibhāso vastv eva adhiṣṭhānī-karoti,	yatra ayaṃ puruṣa-arthaḥ pratibaddhaḥ, yathā
PVin1_0003403	dṛṣṭam śrutam vā iti darśana-śravaṇābhyām	yatra avasāya-pratyayaḥ, te tasya anubhava iti
PVin2_0007107	śabdānām tatra dṛśyate. na yukti-bādhā	yatra asti tad-grāhyaṃ laukikaṃ yadi. grhyate
PVin3_0007404	sa tathā agni-mātreṇa vyāptaḥ siddhaḥ —	yatra eva svayaṃ dṛśyate, tatra eva agni-buddhiṃ
PVin3_0010102	pakṣe 'sty eva. kaḥ pakṣaḥ ko vā vipakṣaḥ.	yatra kaścid dharmāḥ sādhyatum iṣṭaḥ, sa pakṣaḥ.
PVin2_0008203	tad dhi kiñcid upalīyeta na vā yasya	yatra kiñcit pratibaddham a-pratibaddham vā. sā
PVin3_0013207	na kvacid dhūmaḥ, yathā mahānasa-itarayoḥ.	yatra kṛtakatvam tatra a-nityatvam, a-nityatva-a-
PVin1_0001801	katham an-upalakṣako nāma. na hi yato	yatra jñāna-abhidhāna-vṛttiḥ, tad-an-upalakṣaṇe
PVin3_0000801	a-bhāvāt. tathā hy a-śakya-darśanam etat —	yatra tad-icchā tatra vastu-bhāva iti vyāpty-a-
PVin3_0003301	prasava-itara-dharmatvayoḥ sa dharmā-gataḥ.	yatra tu dharmy eva a-siddhas tatra kva kena kiṃ
PVin2_0008808	yathā pravṛddhayoḥ kadalyoḥ kanda-udbhavaḥ.	yatra tu sāksād dhetu-bhedaḥ, tatra rūpa-bhedo
PVin2_0008702	-a-yogāt. tan niyata-deśa-kālatvād dhūmo	yatra dṛṣṭaḥ sakṛd vaikalpe ca punar na dṛṣṭaḥ,
PVin3_0013206	darśaniyāv uktau. tac ca darśayatā —	yatra dhūmas tatra agniḥ, a-saty agnau na kvacid
PVin3_0007403	paraṃ dhūmo 'gni-nāntariyako darśaniyaḥ —	yatra dhūmas tatra agnir iti. sa tathā agni-
PVin2_0009614	tu kutaścid vyāvṛtter eva a-niścayāt. yo hi	yatra na asti iti niścitaḥ, sa bhavan katham tad-
PVin3_0012811	tad-deśa-sannihita-sva-bhāvāt. na hi yo	yatra na asti, sa tad-deśam ātmanā vyāpnoti. nanu
PVin3_0011714	anyathā samśaya-hetur eva na syāt. na hi yo	yatra na sambhavati, tad-upalabdhyā tatra samśayo
PVin2_0008308	tasmād bhavaty eṣa sva-bhāvataḥ.	yatra nāma bhavaty asmād anyatra api sva-bhāvataḥ.
PVin2_0004506	a-vācyatvāt. yat kvacid a-dṛṣṭam, tasya	yatra pratibandhas tad-vidas tasya tad-gamakam
PVin3_0011509	hi sa-ātmaka-an-ātmakābhyām anyo rāśir asti,	yatra prāṇa-ādir varteta, ātma-vṛtti-
PVin3_0003603	tatra ca sarva-hetūnām a-sādhāraṇatā,	yatra sattvam eva na anvayī ity udāharaṇam evam-
PVin3_0011111	sva-bhāva-guṇasya śaktāv upacārāt.	yatra so '-samarthaḥ, na tatra śakteḥ sāmartyam
PVin2_0007207	ca nir-arthaḥ syād vyaktau ca niyamaḥ kutaḥ.	yatra svāntaryam icchāyā niyamo nāma tatra kaḥ.
PVin2_0009806	viśeṣa-hetv-a-bhāve tu syād anumānam.	yathā — a-dṛṣṭa-kartṛkam api vākyam puruṣa-
PVin3_0001405	-prayogeṣu nir-anvaya-doṣo vyākhyātaḥ,	yathā — abhivyakta-caitanya-śārīra-lakṣaṇa-puruṣa
PVin2_0005810	ca, viśaya-pradarśanena samaye pravartanāt,	yathā — gaur ayaṃ sāsna-ādi-samudāya-ātmakatvād
PVin2_0006110	kārya-an-upalambho 'gamaka ucyate,	yathā — na agnir atra dhūma-a-bhāvād iti. kāraṇa
PVin2_0006207	'tra an-agner iti. sva-bhāva-a-siddhyā,	yathā — na atra dhūmo 'n-upalabdher iti. etena
PVin2_0006208	vyāpaka-sva-bhāva-a-siddhir uktā veditavyā,	yathā — na atra śimśapā vṛkṣa-a-bhāvād iti.

PVin2_0006511	pratikṣipyate 'rthaḥ sva-bhāva-viśeṣo vā,	yathā – na asti viraktam ceto devatā-viśeṣo vā,
PVin2_0006313	nimittayoḥ punar virodhe gamikā eva,	yathā – na asya roma-harṣa-ādi-viśeṣaḥ santi
PVin2_0006106	kāraṇasya kārya-vivekāḍ a-bhāva-gatiḥ,	yathā – na iha a-pratibaddha-sāmarthyāni dhūma-
PVin2_0006205	vyāpaka-viruddha-siddhir uktā veditavyā,	yathā – na tuṣāra-sparśo 'tra agner iti.
PVin2_0006206	śīta-sparśo 'tra dhūmād iti. hetv-a-siddhyā,	yathā – na dhūmo 'tra an-agner iti. sva-bhāva-a-
PVin2_0006403	viruddha-kārya-a-bhāva-gatir uktā veditavyā,	yathā – na roma-harṣa-ādi-viśeṣa-yukta-puruṣavān
PVin2_0006204	-bhedena caturdhā bhavati. viruddha-siddhyā,	yathā – na śīta-sparśo 'tra agner iti. etena
PVin2_0006305	kiṃ na sidhyati. na, tad-vyabhicārāt,	yathā – na śīta-sparśo 'tra kāṣṭhād iti.
PVin2_0006206	'tra agner iti. viruddha-kārya-siddhyā,	yathā – na śīta-sparśo 'tra dhūmād iti. hetv-a-
PVin3_0000701	khalv api kalpanā-samāropito na liṅgam,	yathā – pakṣa-sapakṣa-anyataratvād a-nityaḥ śabdo
PVin2_0006108	eva uktaḥ. tathā tad-viruddha-upalambhaḥ,	yathā – na iha a-pratibaddha-sāmarthyāni śīta-
PVin3_0000109	svayam a-dṛṣṭam api parair dṛṣṭam sādhanam,	yathā – a-cetanāḥ sukha-ādayo buddhir vā,
PVin1_0000410	pravartamānasya a-vipralambha-artham. tad	yathā-a-dṛṣṭa-sādharmyāt tathā prasādhitam na
PVin3_0008109	'py anvayasya vyatireka-vyāptāv asti,	yathā – a-nityaḥ prayatna-anantarīyakatvād iti.
PVin3_0010508	sāmānyayor dharmā-bhedād aṅga-aṅgitā iṣyate.	yathā a-nityaḥ prayatna-utthaḥ prayatna-utthatayā
PVin3_0009802	pratijñā-artha-eka-deśo 'siddha ucyate,	yathā – a-nityaḥ śabdaḥ śabdatvād iti, so 'pi,
PVin3_0009201	dharmi-sambandha-a-siddhāv a-siddhaḥ,	yathā – a-nityaḥ śabdaś cākṣuṣatvāt. cetanās
PVin3_0002706	-āpanna-pakṣi-kāraṇam api pratyuktam.	yathā 'nityaḥ śabdo nityo vā iti prakaraṇe
PVin2_0007411	sva-bhāvo hetur ucyate, kvacid an-apekṣo	yathā a-nityatva eva sattvam, kvacit sva-bhāva-
PVin3_0001603	vyakti-sambhava-a-bhāve tat-sāmānya-a-yogāt,	yathā 'brāhmaṇa-āditve varṇatvasya
PVin3_0004806	sarvasya anya-dharma-yogāt. na bhavati,	yathā – a-brāhmaṇa iti. na hi sa eva brāhmaṇas
PVin3_0006404	niscaya-a-yogāt sthitir anyatra vāryate.	yathā 'liṅgo 'nya-sattveṣu vikalpa-ādir na
PVin3_0010410	-samāśrayāḥ sarve hetavo vyākhyātāḥ,	yathā – a-vipakṣatvāt, tat-samudāya-eka-
PVin3_0004002	a-dṛṣṭeḥ, tasya eva pratikṣepe virodhaḥ,	yathā – a-śrāvaṇaḥ śabda iti. tad-arthā ca
PVin3_0004804	a-sattvam sattvam vā iti cet, uktam atra –	yathā 'sati niṣedhaḥ, a-sapakṣas ca a-tattva-
PVin3_0010610	pakṣa-dharma-prabhede nirḍiṣṭaḥ. sandeḥ,	yathā – a-sarva-jñāḥ kaścid vivakṣitaḥ puruṣo
PVin3_0001109	śabda iti, a-siddham api sādhanatvena iṣṭam	yathā 'siddhau hetu-dṛṣṭāntau, a-prakaraṇa-
PVin3_0006912	yatra ayaṃ puruṣa-arthaḥ pratibaddhaḥ,	yathā agnau śīta-vinodana-ādiḥ. na hy atra śabda-
PVin1_0003811	dūre yathā vā maruṣu mahān alpo 'pi dṛṣyate.	yathā-anudarśanam ca iyaṃ meya-māna-phala-sthitiḥ.
PVin3_0001612	-parigrahe 'py a-virodhe samarthaḥ bhavati,	yathā anyatara-bhojana-codanāyām eka-bhojane.
PVin3_0006910	puruṣa-artham uparuṇaddhi samādadhāti vā,	yathā-abhiniveśam a-tattvāt, yathā-tattvam ca a-
PVin3_0009706	-āśrayeṇa anyatara-a-siddhir udbhāvayate,	yathā abhivyakti-vādināḥ kṛtakatvam a-siddham iti,
PVin3_0006703	prayogaḥ syād iti darśana-artham etad uktam,	yathā ayam eva an-antara-udāhṛtaḥ prayogaḥ. atha
PVin3_0003411	na arthasya, vaktur upālambhād a-	yathā-artha-abhidhānena. yadi sva-vacana-upagama-
PVin2_0006608	pratibaddha-śva-bhāvo bhāvo 'nyam gamayati.	yathā-artha-darśana-ādi-guṇa-yuktaḥ puruṣa āptaḥ,
PVin3_0003001	śva-bhāva-lakṣaṇam prasiddhiḥ. ātmā aparo vā	yathā-artha-darśana-pravṛtta-vāg-abhimata āptaḥ.
PVin2_0006606	tām eva gamayeyuḥ. na ca puruṣa-icchāḥ sarvā	yathā-artha-bhāvinyaḥ. na ca tad-a-pratibaddha-
PVin2_0004711	'pi viśeṣo 'rtha-kriyām prati. yathā tathā a-	yathā-arthatve 'py anumāna-tad-ābhayoḥ. artha-
PVin3_0003204	katham pratijñam tulya-kakṣyam anumānam vā	yathā-artham apeta-yuktikā pratijñā bādheta.
PVin2_0004804	vicārasya. sukha-duḥkha-sādhane jñātvā	yathā-arham pratipitsavo hi kiñcit parikṣante
PVin3_0012806	-upasaṃhāra-sambhavāt. na hy asti sambhavo	yathā-avasthita-vastu-sthitiṣv ātmā-kārya-an-
PVin3_0010510	a-bādhatvān na a-siddhir bhinna-dharmini.	yathā aśvo na viśānitvād eṣa piṇḍo viśānavān.
PVin2_0005501	pralayaṃ gataḥ. deśa-kāla-niṣedhaś ced	yathā asti sa niṣidhyate. na tathā na yathā so
PVin1_0003705	tasyāś ca viśaya-ākāratā eva sādhanam,	yathā-ākāram asyāḥ prathanāt. artha-sthiteḥ sva-
PVin3_0002703	ukto veditavyaḥ, yathā-sādhyaṃ a-bādhanāt.	yathā ākāśa-guṇatva-eka-artha-samavāyy-a-nityatva
PVin3_0003004	śāstram ca abhisamasya sāmāyād ekam uktam.	yathā ātmano 'prāmāṇye vacanasya a-pravṛttil,
PVin3_0011202	api deśa-kāla-bhedena anyathā-darśanāt,	yathā āmalakyaḥ kṣīra-avasekena madhura-phalā
PVin3_0013605	antaḥ, a-yoniśo-vikalpānām a-pratiṣṭhānāt.	yathā āha paraḥ – na asty ātmā iti pratijñā-
PVin3_0007103	ca viśeṣaḥ sādhayitum śakyate, an-anvayāt.	yathā āha – pramāṇa-viśaya-a-parijñānād iti. so
PVin3_0004602	-puruṣa-sambhāvita-śtrī-garbha iva puruṣeṣu.	yathā āha – yo hy a-sādhāraṇaḥ sādhyā-dharmaḥ,
PVin3_0000108	apy an-arthataḥ. siddhir iti jñāpana-artham.	yathā āhur eke – parasya pratipādyatvāt svayam
PVin1_0002507	-ādy-an-eka-ākāra-vivartam paśyāmaḥ. tatra	yathā-iṣṭam sañjñāḥ kriyantām. a-pratyakṣā saṃvit
PVin1_0001011	indriya-jñānam pratyeti iti cet, na,	yathā-ukta-a-grāhīnas tathā-pratipatty-a-yogād a-
PVin3_0013209	hy anyathā sapakṣa-vipakṣayoḥ sad-a-sattve	yathā-ukta-prakāre śakye darśayitum, tat-kāryatā-
PVin3_0005604	ca na sādhanam. ity antara-ślokaḥ. nanu	yathā-ukta-lakṣaṇa-an-upalabdhir api kācit tṛtīyo
PVin3_0009402	evaṃ tarhi sā eva avasthā ghaṭo 'stu,	yathā-ukta-lakṣaṇatvād asya. sa ca nivṛtta ity a-
PVin3_0013610	-artha-eka-deśa iti, na hy evam-ādini	yathā-ukta-lakṣaṇāsu jātiṣv antar-bhavanti. na ca
PVin3_0000606	caitanyasya prasidhyati. ekasya tu	yathā-ukta-śva-bhāva-antara-viraha-upagamād eva
PVin1_0002512	-vat. liṅga-a-yogād ato 'py a-siddhir eva,	yathā uktaṃ prak. tatra ca pratyakṣe viśaya-

PVin2_0008012 -vidhāna-a-yogāt. tad eva ca naḥ kṛtakam
 PVin2_0009706 -darśanād an-āśvāsa-prasaṅga iti cet, na,
 PVin3_0001303 eva vṛtṭyā tad-viparyāsana-lakṣaṇatvāt.
 PVin3_0009501 api, yam ayam a-nitya-śabdaḥ samāviśet,
 PVin1_0000410 ca upalabhya tal lakṣaṇam vyāptyā kathayed
 PVin3_0000102 anumānam tu sva-dṛṣṭa-artha-prakāśanam.
 PVin1_0003710 hetur artho 'pi ity arthasya iṣṭā prameyatā.
 PVin3_0012606 -sādhanā na eka-anta-grāhīṇyaḥ syuḥ. tasmād
 PVin3_0007206 eko nityaḥ sukha-ādy-ātmako 'nyo vā iti,
 PVin2_0008805 sva-bhāva-bhedo hetu-sva-bhāva-bhedāt,
 PVin2_0009803 dṛṣṭāni punar anyatra anyathā dṛśyante.
 PVin3_0011207 anaikāntikaḥ. dvayor viruddho '-siddhau ca,
 PVin3_0001708 -sthiteś ca deha eva pratyayaḥ, na ghaṭe.
 PVin3_0013208 a-nityatva-a-bhāve kṛtakatvasya a-sambhavaḥ,
 PVin2_0007604 hetu yat kiñcit kṛtakam tat sarvam a-nityam,
 PVin3_0013608 pratijñā-padayor virodhāt pratijñā-doṣa iti.
 PVin3_0010603 sandigdho bhūta-samhāto 'gni-siddhau.
 PVin2_0008714 idānīm bhinnāt saha-kāriṇaḥ kārya-utpattir
 PVin3_0010609 katamasya ekasya. vyatirekasya. a-siddhau,
 PVin3_0011604 sambandhāt. a-sambandhād vimarśo na jāyate,
 PVin3_0004402 iti cet, na, a-yoga-vyavacchedena viśeṣaṇāt,
 PVin2_0005514 vyavahāram a-satya-arthaṁ prakalpayati dhīr
 PVin3_0006910 samādadhātī vā, yathā-abhiniveśam a-tattvāt,
 PVin1_0003802 atra - yathā-darśanam iyaṁ vyavasthā, na tu
 PVin2_0007501 sva-bhāva-bhūta-dharma-bheda-parigraheṇa
 PVin2_0004711 -a-viśeṣe 'pi viśeṣo 'rtha-kriyām prati.
 PVin2_0008809 sākṣād dhetu-bhedaḥ, tatra rūpa-bhedo 'pi,
 PVin2_0005113 ādau svataḥ sutau dvau janayām babhūva. iti
 PVin3_0000708 -viprakarṣayor a-siddheḥ. siddhau tu syāt,
 PVin3_0012611 kaścit, sarveṣāṁ kathañcid bhāvād iti cet,
 PVin2_0006912 -antara-dṛṣṭāv anyathā prayoge viparyayāt,
 PVin1_0003911 -ādi-vat. ity antara-ślokāḥ. bhavatu nāma
 PVin1_0003801 pramāṇa-prameya-phala-sthitiḥ. uktam atra -
 PVin3_0001507 -sambhave 'nyatara-uktiḥ samarthā bhavati,
 PVin3_0000404 eva. yas tu para-parikalpitaḥ prasaṅgaḥ,
 PVin3_0008310 vipakṣe vṛtṭy-a-darśane 'pi śeṣavat,
 PVin3_0001804 dharma-dharminau nirākurvan pratyākhyātaḥ,
 PVin3_0006501 artha-bādhaka-rūpa-upanyāseṇa vā prayujyate,
 PVin3_0003311 sva-arthaṁ virundhānam sva-vāg-viruddham,
 PVin3_0006411 prayujyate, tadā sva-rūpeṇa vā prayujyate,
 PVin3_0007605 vyatireka-mātrasya a-bhāve 'py a-virodhāt,
 PVin3_0013212 eva dṛṣṭānta-doṣa api nirastā bhavanti,
 PVin3_0004010 ity antara-ślokāḥ. anumāna-virodhe 'pi,
 PVin1_0002711 pramāṇam pratyakṣam, ārya-satya-darśana-vad
 PVin3_0006401 -antaram vidhi-pratiṣedha-vikalpau bhavataḥ,
 PVin2_0009501 nivṛtṭiḥ syāc cheśavad vyabhicāri kim.
 PVin3_0011301 tṛtīyo 'pi iṣṭa-vighāta-kṛd viruddho 'sti,
 PVin3_0004403 dhanur-dharaḥ, na anya-yoga-vyavacchedena,
 PVin3_0006802 vaktuḥ śrotuś ca tad-vikalpa-bhājaḥ,
 PVin2_0005013 pārtho dhanur-dharo nīlam saro-jam iti vā
 PVin2_0006504 prakaraṇe bahavo 'rthā na avaśyaṁ nirdeśyāḥ,
 PVin2_0005606 sva-bhāvaḥ kāryam ca iti tṛṇy eva līṅgāni.
 PVin3_0003409 pratijñā-vacanena darśaniyaḥ. sa ca
 PVin3_0008104 sapakṣa-vyāpter vipakṣe ca kvacid a-bhāvāt,
 PVin2_0008808 tat-tulya-rūpāṇāṁ kārya-dravyāṇāṁ tulyam,
 PVin3_0001308 ca viparyaya-siddhir vaiphalyam eva vā.
 PVin3_0010602 svayaṁ tad-āśrayasya vā sandehe '-hetuḥ,
 PVin3_0009704 śabdasya siddhe vastuni sidhyati. aulūkyasya
 PVin2_0006604 paryāyeṇa keśāñcid abhivyakteḥ. na api śabdā

yathā-uktam abhidharme - katame dharmāḥ
 yathā-ukte '-bhāvāt. viruddha-a-vyabhicārya-a-
 yathā-ukte tu dharma-dharmi-viśeṣa iṣṭa eva an-
 yathā-utpattiṁ hetubhyaḥ kṛtaka-śabdaḥ sambandhi-
 yathā-upadeśam pravartamānasya a-vipralambha-
 yathā eva hi svayaṁ tri-rūpāl līṅgāl līṅgini
 yathā kathañcit tasya artha-rūpaṁ muktva
 yathā kathañcid apy anena a-sato niścinvatā
 yathā-kathañcid api viśeṣitas tat-sva-bhāvaḥ
 yathā kadali bīja-kanda-udbhavā. sphuṭam eva
 yathā kāścid ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa
 yathā kṛtakatva-prayatna-anantariyakatve nityatva
 yathā ko 'py āyāta iti na parvate vṛkṣe vā śānkā
 yathā ghaṭa-ākāśayor iti darśaniyam. na hy
 yathā ghaṭa-ādayaḥ, śabdaś ca kṛtaka ity anvayī.
 yathā ca āha - dharmi-viśeṣaṇatvena upādānād a-
 yathā ca - iha nikuñje mayūraḥ, kekāyitād iti
 yathā cakṣū-rūpa-āder vijñānasya. na vai kiñcid
 yathā catur-vidhaḥ sādharmaṇaḥ pakṣa-dharma-
 yathā cākṣuṣatvāc chabde. sambandhāt kiṁ-
 yathā - caitro dhanur-dharaḥ, na anya-yoga-
 yathā. taṁ tathā eva a-vikalpya-artha-bheda-
 yathā-tattvam ca a-samihitavāt. tasmād ayaṁ
 yathā-tattvam iti. viśaya-ākāraḥ kaścit
 yathā tatra eva utpattiḥ. anayā diśā anye 'pi sva
 yathā tathā a-yathā-arthatve 'py anumāna-tad-
 yathā tayor eva bīja-kanda-udbhavayoḥ. tad yato
 yathā. tasya sādhyā-sa-jātiya-vṛttino līṅgasya a-
 yathā tādrṣaṁ rūpa-sādharmyam kvacid abhisamīkṣya
 yathā te na santi, sa prakāro '-bhāvaḥ. śāsa-
 yathā-darśana-pratīter darśana-parāvṛttau ca
 yathā-darśanam pramāṇa-ādi-vyavasthā, vijñapti-
 yathā-darśanam iyaṁ vyavasthā, na tu yathā-tattvam
 yathā - devadatta-yajñadattayor anyataram
 yathā - deśa-kāla-avasthā-viśeṣa-niyata-eka-
 yathā deha-indriya-buddhibhyo rāga-ādy-anumānam.
 yathā - na a-nitya-śabdaḥ śabda na śabda-a-
 yathā - na atra śīta-sparśo 'gner ity
 yathā - na anumānam pramāṇam iti. pratibandho
 yathā - na asti iha dhūmo 'n-upalabdheḥ, na
 yathā na bhavati mūrta ity a-mūrtatvam nir-
 yathā - nityaḥ śabda '-mūrtatvāt karma-vat
 yathā - nityo ghaṭa iti, abhigāta-sahatvam
 yathā nirṇitam asmābhiḥ pramāṇa-vārttike. kāma-
 yathā nīlam paśyato nīlam etan na pītam iti.
 yathā pakvāny etāni phalāny evaṁ-rasāni vā rūpa-a
 yathā - para-arthāś cakṣur-ādayaḥ saṅghātavāc
 yathā - pārtho dhanur-dhara ity ukta-prāyam. sa
 yathā-pratibhāsi-vastu-pratipādana-samihā-
 yathā. pratyogi-vyavacchedas tatra apy artheṣu
 yathā pratyātma-niyatāḥ kāścana puruṣāṇāṁ ceto-
 yathā pradeśa-viśeṣe kvacin na ghaṭa upalabdhi-
 yathā pramāṇa-bādhāyāṁ na sambhavati, tathā
 yathā - prayatna-anantariyako '-nityatvād iti.
 yathā pravṛddhayoḥ kadalyoḥ kanda-udbhavaḥ. yatra
 yathā prak sañjīnā abhisambandhād arthavac
 yathā bāṣpa-ādi-bhāvena sandigdho bhūta-samhāto
 yathā bauddhena uktaṁ mūrty-ādi-sādhanam. ity
 yathā-bhāvaṁ vartante, yatas tebhyo 'rtha-

PVin2_0004703	pratyakṣeṇa anyathā darśanāt. yo hi bhāvo	yathā-bhūtaḥ sa tādr̥g-liṅga-cetasah. hetus taj-jā
PVin3_0008501	-upādāna-kāraṇa-pravṛtti-saha-kāriṇī. tasmād	yathā-bhūtād dheto rasa utpannas tathā-bhūtam
PVin1_0003602	sva-bhāvo 'nubhava eva. a-vedya-vedaka-ākārā	yathā bhrāntair nirīkṣyate. vibhakta-lakṣaṇa-
PVin3_0013206	tatra agniḥ, a-saty agnau na kvacid dhūmaḥ,	yathā mahānasa-itarayoḥ. yatra kṛtakatvam tatra a-
PVin3_0010304	itara-grahaṇam samartham bhavati,	yathā — mātharād itaro brāhmaṇo bhojanīya iti.
PVin1_0003807	iva lakṣyate. mantra-ādy-upapluta-akṣāṇām	yathā mṛc-chakala-ādayaḥ. anyathā eva avabhāsante
PVin2_0009411	na ca na asti iti vacanāt tan na asty eva	yathā yadi. na asti sa khyāpyate nyāyas tadā na
PVin2_0004508	abhidhāne gamaka-dharma-a-dyotanāt. na hi ye	yathā yam artham vidanti vacana-jñāḥ, te tat-
PVin3_0013303	-ādayaḥ. an-anvayo 'pradarśita-anvayaś ca,	yathā — yo vaktā sa rāga-ādimān iṣṭa-puruṣa-vat.
PVin2_0009609	ca vyatireka iti samśayito 'nivṛyaḥ syāt.	yathā-yoga-vacanād a-nivārita eva iti cet, na, ya
PVin3_0004501	tattvam sapakṣa-vipakṣayoḥ sad-a-sattvam ca	yathā-yogaṃ hetv-ādiṣu yathā-svam pratipatti-
PVin2_0009606	tathā sapakṣe sann a-sann ity evam-ādiṣv api	yathā-yogaṃ udāhāryam iti, sā api na vācyā, an-
PVin3_0010908	api bhāvād iti vyākhyātam vārttike. tatra	yathā rakto bravīti, tathā virakto 'pi iti vacana
PVin1_0004210	bhāva-vyavasthāpanāt. tatra ātma-viṣaye māne	yathā rāga-ādi-vedanam. iyaṃ sarvatra samyojyā
PVin1_0003803	sva-samvidita-rūpo jāyamāno lakṣyate. tatra	yathā-lakṣaṇam eva iyaṃ meya-māna-phala-sthitiḥ.
PVin2_0004510	api bāla-vyutpatti-nimitto 'yam ārambhaḥ.	yathā-vastu-pratipadyamānā api tad-dharma-a-
PVin1_0003810	a-darśanāt teṣām an-upapluta-caḥṣuṣā. dūre	yathā vā maruṣu mahān alpo 'pi dṛṣyate. yathā-
PVin1_0000211	tu syāt. sa hi pratibaddha-sva-bhāvo	yathā-vidhe siddhaḥ, tathā-vidha-sannidhānam
PVin1_0002802	a-bhūtān api paśyanti purato 'vasthitān iva.	yathā-viplavam āvega-pratipatti-pradarśanāt.
PVin3_0013010	vastv-anurodhini punar anumāne	yathā virodhinor ekatra a-sambhavaḥ, tathā tad-
PVin3_0011504	sandehe vyabhicāra-bhāḡ iti sūcana-arthaḥ,	yathā — vīta-rāgaḥ sarva-jñō vā vacanād iti.
PVin2_0009908	sva-bhāvo bhāvam eva vā. nivartayet	yathā vṛkṣaḥ śiṃśapām, śākhā-ādimad-viśeṣasya eva
PVin3_0012305	na vyatirekasya a-bhāvam bhāvam icchati,	yathā vyatireka-a-bhāve 'pi sapakṣe prāṇa-ādir na
PVin1_0002115	jās tad-rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ,	yathā śāli-bīja-ādibhyas tat-prasavās tad-
PVin3_0006504	bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ,	yathā śīta-uṣṇa-sparśayoḥ. anyonya-bheda-siddher
PVin3_0001108	abhyupagama-grahaḥ. veditavyaḥ. tena siddham	yathā — śrāvaṇaḥ śabda iti, a-siddham api
PVin3_0006508	bādhakam syāt tal-liṅgena api virodhaḥ,	yathā sa-apekṣa-dhruva-bhāvayoḥ. pramāṇam punaḥ
PVin3_0011508	yatra anvayo vyatirekaś ca sandigdhaḥ,	yathā — sa-ātmakam jīvac-charīram prāṇa-
PVin3_0011606	puruṣa-viśeṣa-sambandhe 'sambandha-a-yogād	yathā samśete, tathā iha api sarva-an-antar-bhāva
PVin3_0001201	sādhyatvena iṣṭa iti gamyate. prakaraṇāt,	yathā samhatānām pārārthye sādhyā ātma-arthatvam.
PVin3_0007611	-uras-tādam krandato 'pi lokasya a-nivṛtteḥ.	yathā-saṅketam pratipatteḥ, tan-mātra-
PVin3_0006011	antareṇa api bhavaty a-bhāva-buddhiḥ,	yathā santamase hasta-saṅcāreṇa. na, tatra api
PVin3_0008209	sa sva-bhāvo 'nuvarṇitaḥ. asāv api	yathā-sannihitān na anyam apekṣata iti tan-mātra-
PVin3_0006903	-viṣayā matā. iti saṅgraha-ślokaḥ. tasya ca	yathā-samihita-rūpa-an-upādānatve sādhye tathā-an
PVin3_0010605	-āpāta-deśa-vibhrame. dharmy-a-siddhāv api,	yathā — sarvatra sukha-ādi-sambhavād vibhur
PVin3_0002702	ca a-doṣaḥ pakṣa-hetvor ukto veditavyaḥ,	yathā-sādhyam a-bādhānāt. yathā ākāśa-guṇatva-eka-
PVin3_0003212	pratibandho hy adhikaraṇe sati bhavati,	yathā siddhe vacane prāmāṇya-itarayor anyonyam,
PVin2_0005502	ced yathā asti sa niśidhyate. na tathā na	yathā so 'sti tathā api na niśidhyate. tasmād
PVin3_0005205	api kalpanāyām a-tat-parāvṛttayo bhāvā	yathā-sva-bhāva-vṛttaya eva. tat saty apy āvaraṇe
PVin1_0003612	tad eva phalaṃ yuktam. na hy arthasya	yathā-sva-bhāvam vyavasthitiḥ, sarva-jñānānām eka
PVin3_0003202	tu syāt, dvayos tulya-kakṣatvāt,	yathā sva-vacane. tadā ca asya sva-vacanena
PVin1_0003611	bhavati. vidyamāne 'pi hi bhāve 'rthe	yathā-sva-samvedanam eva artha-niṣpattes tad eva
PVin3_0004502	sad-a-sattvam ca yathā-yogaṃ hetv-ādiṣu	yathā-svam pratipatti-sādhanaḥ niścitam grāhyam,
PVin2_0008311	-a-bhāvāt. evam anye 'pi sva-bhāva-hetavo	yathā-svam pramāṇaiḥ siddha-tan-mātra-anubandha
PVin3_0011002	-siddham bhedaṃ avalambya prakalpyate.	yathā-svam bheda-niṣṭheṣu pratyayeṣu vivekinaḥ.
PVin1_0002202	yogāt. tatra sukha-ādy-utpattir na a-viṣayā,	yathā-svam viṣaya-upanibandhanānām sukha-ādinām
PVin3_0011909	-darśanāt. cakṣur-ādi-buddhīnām tāvad	yathā-svam indriya-viṣayau hetū. pūrvakam ca a-
PVin3_0013304	ghaṭa-vad iti. tathā viparīta-anvayaḥ —	yad a-nityam tat kṛtakam iti. sādharmaṇa.
PVin2_0005312	-ādy-a-yogād ity aparāḥ. paśavo 'pi hi tāvad	yad a-yuktam paśyanti, na tadā eva tad ācaranti.
PVin1_0001901	vyavahāro bhavati. vastu-dharmo hy eṣa	yad anubhavaḥ paṭiyān smṛti-bījam ādhatte, tādr̥śa
PVin3_0009602	anuvṛttimat. sanniveśa-ādi tad yuktam tasmād	yad anumiyate. vastu-bhede prasiddhasya śabda-
PVin2_0004603	rūpāl liṅgato 'rtha-dṛk. tri-lakṣaṇāl liṅgād	yad anumeye 'rthe jñānam, tat sva-artham anumānam.
PVin2_0009708	iṣṭam. viṣayam ca asya nivedayīṣyāmaḥ.	yad apy āha — yady a-darśana-mātreṇa dṛṣṭebhyaḥ
PVin3_0011812	ātmā iti na tasya sad-a-sattva-pratītiḥ.	yad apy āha — yadi na sa-ātmakam jīvac-charīram,
PVin2_0008803	eva saha-kāriṇām apy a-paryāyeṇa jananam.	yad api kiñcid vijātiyād bhavad dṛṣṭam go-maya-
PVin3_0007208	sādhitō bhavati. sa ca tathā na anveti.	yad api sattā-mātram anveti, na tena siddhena
PVin3_0010106	yadi dharmiṇi siddhaḥ, kim a-siddham,	yad-artham hetur ucyate. na vai sādhyā-a-siddhi-
PVin3_0007902	ca a-gamakatvam iti kiṃ kasya sādhanam,	yad-artham a-vyabhicāraś cintyate. tasmād vastuto
PVin2_0005313	so 'yam paśor api paśuḥ. mahato 'pi mahīyaso	yad avamanyata iti kim anyad an-ātma-jñātāyāḥ. so

PVin3_0009103	prapatṭṅṇām a-sādhanam. jñāpako hi hetur	yad-ātmatayā jñāpayati, tad-a-siddhau sandehe vā
PVin2_0009309	api pratibandhe 'darśana-mātreṇa vyatireke	yad āha – eṣa tāvan nyāyo yad ubhayaṃ vaktavyaṃ
PVin3_0001304	-dharmi-viśeṣa iṣṭa eva an-anvaya-doṣaḥ.	yad āha – ātmā paraś cet so 'siddha iti. tasya
PVin3_0006704	ayam eva an-antara-udāhṛtaḥ prayogaḥ. atha	yad idam na santi pradhāna-ādayo 'n-upalabdher iti.
PVin3_0005108	-pratyaya-sāmarthyasya a-sarva-vidā. tena	yad indriya-viśaya-madhyā-sthitam āvaraṇam, tau
PVin2_0008914	ayam hi bhedo bheda-hetur vā bhāvānām	yad uta viruddha-dharma-adhyāsaḥ kāraṇa-bhedaś ca.
PVin2_0008506	yeṣām upalambhe tal-lakṣaṇam an-upalabdham	yad upalabhyate, tatra eka-a-bhāve 'pi na
PVin2_0009310	mātreṇa vyatireke yad āha – eṣa tāvan nyāyo	yad ubhayaṃ vaktavyaṃ viruddha-anaikāntika-
PVin2_0009408	'bhāvaḥ, sa tad-a-bhāve na yuktaḥ. kvacid	yad-ṛcchayā tathā-bhāve 'pi tayor a-pratibandhād
PVin1_0002804	a-darśanāt. tasmād bhūtam a-bhūtam vā yad	yad eva atibhāvyyate. bhāvanā-pariniṣpattau tat
PVin1_0003311	atha kā iyam artha-samvid yā pramāṇa-phalam.	yad eva idam pratyakṣam prativedanam. asti idam
PVin3_0003912	-ślokaḥ. pratyakṣa-virodhe 'pi nānā-rūpasya	yad eva śrutau rūpaṃ pratibhāsate 'dvayaṃ
PVin3_0009503	'pi. tathā maraṇa-sāmānyam vṛkṣa-puruṣayoḥ.	yad-darśanāt prāṇy-antare mṛta-pratipattiḥ,
PVin3_0009507	-bhedeṣv anuvṛttimad buddhi-pūrvakaṃ drṣṭam	yad-drṣṭer a-kriyā-darśino 'pi kṛta-buddhir
PVin3_0006511	tad-bhāve para-apekṣatvena upagatatvāt. ye	yad-bhāve para-apekṣatvena upagamyante, na te tad
PVin1_0002804	vṛtter a-darśanāt. tasmād bhūtam a-bhūtam vā	yad yad eva atibhāvyyate. bhāvanā-pariniṣpattau
PVin1_0002307	ca ete sukha-ādayaḥ samvedyatvāt. na hi	yad yad-viśaya-ākāraṃ samvedanam na bhavati, tat
PVin3_0003407	a-niścaya-utpatter duṣṭa-vacanaḥ, kiṃ tarhi	yad yāvātā vacanena samarthanīyaṃ tasya a-
PVin3_0007903	a-vyabhicāraś cintyate. tasmād vastuto	yad yena vyāptam a-vyāptam vā, tat tasya gamakam
PVin3_0001306	tad api na sādhyam an-uktatvād iti cet,	yad-vivādena sādhanam upanyastam tac cen na
PVin1_0002307	ca ete sukha-ādayaḥ samvedyatvāt. na hi yad	yad-viśaya-ākāraṃ samvedanam na bhavati, tat
PVin2_0009310	viruddha-anaikāntika-pratipakṣeṇa iti,	yad vaidharṃya-vacanam anaikāntika-pratipakṣeṇa,
PVin2_0006113	vā tad-bhāva-vyāpinaḥ kāryasya a-bhāvena.	yadā api vyāpaka-dharma-an-upalabdhyā vyāpya-a-
PVin3_0007904	puruṣa-icchayā vastu-dharmo vyavatiṣṭhate.	yadā ayam pakṣi-karoti, tadā na vyabhicāraḥ.
PVin3_0006110	darśayati. tadā hi tāny a-viguṇāni bhavanti,	yadā eṣām kārya-vṛttiḥ syāt. sā ca upalabdhir eva.
PVin1_0003605	-vyavasthā iyam keśa-ādi-jñāna-bheda-vat.	yadā tadā na sañcodya-grāhya-grāhaka-lakṣaṇā. ity
PVin3_0010011	hi sa eva ātmānam anveti ity a-sambaddham.	yadā tarhi vipakṣa-vyatireko hetur ucyate, tadā
PVin2_0005807	tathā anya-sattayā a-sattā kiṃ na sidhyati.	yadā punar evaṃ-vidhā an-upalabdhir eva a-satām a-
PVin3_0006410	-phalā vyatireka-sādhanīyā an-upalabdhir	yadā svayam a-bhāva-sādhanāya prayujyate, tadā sva
PVin2_0009708	ca asya nivedayīṣyāmaḥ. yad apy āha –	yady a-darśana-mātreṇa drṣṭebhyaḥ pratiṣedhaḥ
PVin2_0009501	siddhā vyāvṛttiḥ. uktam atra kiñcit. api ca	yady a-drṣṭyā nivṛttiḥ syāc cheśavad vyabhicāri
PVin2_0008302	-hetur a-bhāvaṃ karoti iti prāptam. tatra	yady a-bhāvo nāma kaścit kāryaḥ syāt sva-bhāvaḥ,
PVin3_0004114	-janana-sva-bhāvaḥ sidhyet, na tad-bhāvaḥ.	yady a-sata utpattiḥ kiṃ na kṣīrāc chaśa-viśāṇam,
PVin2_0008709	vyabhicāraḥ. agni-sva-bhāvaḥ śakrasya mūrdhā	yady agnir eva saḥ. atha an-agni-sva-bhāvo 'sau
PVin1_0004311	-vaikalyaṃ sūcayati. sa bāhyo 'rthaḥ syāt,	yady atra kaścīd upādāna-viśeṣa-a-bhāva-kṛtam
PVin3_0010704	virodho yadi vaktā ca syāt sarva-jñāś ca.	yady atra bhavato manda-buddhi-caḥṣu 'n-
PVin2_0009404	na asti iti bhavati. tad-arthaṃ vacanam.	yady an-upalabhamāno 'pi na asti iti na pratiyāt,
PVin3_0011402	eṣa niyamaḥ – samhatāḥ para-upakāriṇa iti.	yady api kvacit kārye 'vadhānavatām arthānām
PVin2_0007704	hi ghaṭa-ādīnām keṣāñcin nityatā api syāt.	yady api bahulaṃ vināśa-kāraṇāni santi, teṣām api
PVin1_0000810	punaḥ smārtam śabda-anuyojanam. akṣa-dhīr	yady apekṣeta so 'rtho vyavahito bhavet. na hi
PVin2_0008404	-āyatta-rūpānām saha-bhāva-niyama-a-bhāvāt.	yady artha-antaram hetuḥ, katham tarhi idāniṃ sa
PVin2_0006809	api tu yava-bijāt. evaṃ śabdānām api	yady arthebhyo janma syāt, syād yogyatā-niyamaḥ.
PVin3_0008202	a-pratipakṣam –idam eva iha na anyad iti.	yady avaśyam ete 'n-anya-saṃsargiṇo gamyāḥ, sa
PVin2_0007509	evaṃ hy ayam asya vyāpakaḥ siddho bhavati,	yady asya a-bhāve na bhavet. tad anena dvi-
PVin3_0012712	dravyam api na iti cet, priyam anuṣṭhitam.	yadī idam eva prathamam ucyeta, na parikleśito
PVin3_0012704	pratirudhyeta, kiṃ tarhi śāśa-sambandhi.	yady evaṃ sambandho na asti iti vaktavyam, na
PVin3_0000507	na vā kaścīd iti. na apy a-siddhy-ādayaḥ,	yady evam idam api syān na vā ubhayaṃ iti
PVin1_0001301	ca tena arthaṃ saṃsṛṣṭam vetty asau katham.	yady eṣa niyamaḥ – sva-abhidhāna-viśeṣaṇa-apekṣā
PVin2_0009801	darśana-mātreṇa a-yuktaḥ pratiṣedhaḥ. api ca	yadī kathañcid vipakṣe 'darśana-mātreṇa a-
PVin3_0008003	a-siddhiḥ. tena ca sādhyā-dharṃeṇa vyāptir	yadī kathañcin niścīyeta, tadā na virodha-
PVin2_0008111	sādhyati. yo hi sva-bhāvo nir-apekṣaḥ, sa	yadī kadācid bhavet kvacid vā tat-kāla-dravya-
PVin3_0002211	-arthair hetunā tena katham a-pratipāditaḥ.	yadī kiñcit kvacid chāstre na yuktaṃ
PVin3_0005303	atiśayasya kārya-upayogāt. tathā śabda 'pi	yadī kiñcid apekṣya kāryaṃ kuryāt, karotu. pūrva-
PVin2_0007107	yukti-bādhā yatra asti tad-grāhyaṃ laukikam	yadī. grhyate vāta-putriyaṃ kiṃ na yuktyā na
PVin3_0001410	-ākṣepe kiṃ sādhanā-phalam, an-iṣṭam ca iti.	yadī ca na viśayī-kṛtam eva tat sādhanena, katham
PVin3_0010008	etena dharmo 'pi vyākhyātaḥ. tatra api	yadī tata eva siddhiḥ, sa prāg eva nirdiṣṭa iti
PVin3_0006508	api sa-apekṣa-dhruva-bhāva-vat. pramāṇam vā	yadī tattve bādhakaṃ syāt tal-liṅgena api
PVin2_0008408	tat-kāraṇānām vā pratiṣṭhānād dhetur eva.	yadī tad-utpatteḥ kāryaṃ gamakam, tadā sarvathā
PVin1_0001203	-bhavitum arhati. dravyaṃ tat-spārśanam	yadī. tan na. spārśanam api dravyaṃ sprṣṭvā

PVin3_0009504	prāṇy-antare mṛta-pratipattiḥ, tādrśam	yadi taruṣu upalabhyeta, syād etat. atha śoṣa-
PVin2_0005408	asti iti paśya bāndhya-vijṛmbhitam. nivṛttir	yadi tasmin na hetor vṛttiḥ kim iṣyate. sā api na
PVin3_0009508	a-kriyā-darśino 'pi kṛta-buddhir bhavati,	yadi tādrśam syāt, sarva eva hetavas tathā syuḥ.
PVin2_0009311	vaidharṃya-vacanam anaikāntika-pratipakṣeṇa,	yadi tena vipakṣe 'darśanam khyāpyate, tad an-
PVin3_0005208	saty atīśaya-hānir utpattir vā. tad	yadi teṣāṃ jñāna-jananaḥ sva-bhāvaḥ, sarvasya
PVin3_0001513	tad-bhāva-artha-antara-bhāva-virodhāt.	yadi dehād eva artha-antara-bhāvaḥ syāt, sa eva
PVin3_0009302	-uttaram eva bhavati. syān mithyā-uttaram	yadi dvayor api iṣṭam kiñcid vastu sāmānyam syāt,
PVin3_0010106	sādhyā-vyāpāre ca vipakṣe tad-vyāpāre	yadi dharṃiṇi siddhaḥ, kim a-siddham, yad-arthaṃ
PVin2_0009411	ca na asti iti vacanāt tan na asty eva yathā	yadi. na asti sa khyāpyate nyāyas tadā na asti
PVin3_0005402	nityam upalabhyeta. evaṃ hi sa nityaḥ syād	yadi na kutaścīt sāmānyam labhyeta pracyaveta
PVin3_0012409	asti iti. kiṃ hy asya avadhāraṇasya phalaṃ	yadi na vipakṣe 'stivam vyavacchidyeta.
PVin3_0011812	tasya sad-a-sattva-pratitiḥ. yad apy āha —	yadi na sa-ātmakam jīvac-charīram, prāṇa-ādi-
PVin3_0013401	-a-sparśane ca syād a-sambandhād apārthakaḥ.	yadi na hetor a-vyabhicāra-dharmatā dṛṣṭāntena
PVin3_0002810	-āpta-prasiddhena a-nirākṛtaḥ. nirdeśyaḥ.	yadi nāma nirdeśyaḥ, pratyakṣa-arthena anumānena
PVin3_0013508	eva khyāpayams tasya kartā ity ucyate.	yadi punar udbhāvite 'pi doṣe sampūrṇa-vacana-
PVin3_0013310	tad artha-āpattya eṣāṃ nirāso veditavyaḥ.	yadi punar hetu-rūpa-a-saṃsparśi sva-tantra eva
PVin3_0013510	dūṣaṇam syāt. na, tasya sādhyā-antaravāt.	yadi pūrva-pakṣa-vādī sa-ākāṅkṣaḥ syād a-samāpta-
PVin3_0009412	-vat. kāryatvād eva a-bheda iti cet, yukto	yadi pratibandhaḥ sidhyet. sa ca an-anvayasya na
PVin2_0007503	sva-bhāvasya svena sādhyā-dharṃeṇa vyāptir	yadi pramāṇena niścīyate, tadā gamakaḥ, a-
PVin3_0011804	an-upayogino 'bhāvasya vyāpty-a-siddheḥ.	yadi prāṇa-ādayas tad-ātmatayā tad-utpattya vā
PVin3_0007511	a-siddhiṃ vyabhicāram virodham ca. tatra	yadi bhāva-dharṃo hetur ucyate, sa katham a-
PVin1_0004307	ato dvi-rūpā buddhiḥ siddhā bhavati.	yadi bhāsamāno viśaya-ākāro buddher a-bhinnaḥ,
PVin3_0010704	-hetutvād ity uktam. ko hy atra virodho	yadi vaktā ca syāt sarva-jñāś ca. yady atra
PVin3_0000602	-sādhanam, hetor a-pramāṇatvāt. iha api	yadi viparyayaṇa evam a-nityatā-utpatti-niṣedhaḥ
PVin2_0006304	-a-bhāvaḥ pratiyate. iti saṅgraha-ślokaḥ.	yadi viruddha-kārya-upalabdhyā apy a-bhāva-
PVin3_0002303	siddhir a-viruddhā api śāstra-bādhāyām	yadi viruddhā iṣyate, sā anya-viśaye 'pi tulyā
PVin3_0007101	-anvayo hi bhedānām vyāhato hetu-sādhyayoḥ.	yadi sattvam a-nityatve 'nyatra vā hetuḥ syāt,
PVin2_0006610	iṣṭo 'yam arthaḥ śakyeta jñātum so 'tiśayo	yadi. sarva eva āgamam an-āgamam vā pravṛtti-kāmo
PVin3_0002201	a-siddha-antair grāhyo dhūmena na analaḥ.	yadi sādhyā ekatra sarvam śāstram nidarśane.
PVin3_0004810	sādhyā-dharṃa-sāmānyena samāna ity atra	yadi sādhyā-dharṃa-sāmānyena eva iti, syāt tadā
PVin3_0003405	-icchā-kṛtā ca asya paripūrṇā pramāṇatā.	yadi sva-vacana-abhyupagama-virodhayoḥ
PVin3_0003412	vaktur upālabdhād a-yathā-artha-abhidhānena.	yadi sva-vacana-upagama-virodhayor na kaścīd
PVin3_0006204	nāstitvam anyena ity an-avasthitiḥ. anyathā	yadi sva-viśaya-jñāna-a-bhāvena a-bhāva-siddhiḥ
PVin1_0003609	phalam, tat-sva-bhāvatvād artha-pratipatteḥ.	yadi hi iṣṭa-ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro vā,
PVin3_0003312	a-pramāṇasya. ata eva tulya-kakṣatvāt.	yadi hi tatra ekasya pramāṇyam syāt siddhir eva,
PVin3_0003810	ca samayād vartamānasya kācīd a-sādharāṇatā.	yadi hi tasya kvacit sidhyet, siddham vastu-
PVin1_0002303	viśeṣeṇa na artha-rūpāḥ sukha-ādayaḥ.	yadi hi śabda-ādy-ātmānaḥ sukha-ādayaḥ syuḥ,
PVin2_0005607	upalabdhi-lakṣaṇa-prāptasya an-upalabdheḥ,	yadi hi syāt, upalabhya-sattva eva syān na
PVin3_0005801	smāryate samayam paraḥ. kārya-kāraṇatā	yadvat sādhyate dṛṣṭy-a-dṛṣṭitaḥ. kārya-ādi-śabdā
PVin1_0002610	vyavasthāpayet. a-bhinna-vedanasya aikye	yan na evaṃ tad vibhedavat. sidhyet a-sādhanatve
PVin3_0005507	an-antaram vyakti-janmanos tathā-abhidhānāt.	yan-nāntarīyakā sattā yo vā ātmā svo '-vibhāgavān.
PVin3_0009303	dvayor api iṣṭam kiñcid vastu sāmānyam syāt,	yan-nibandhano 'yam a-nitya-śabdaḥ, kṛtakatva-ādi
PVin2_0008511	bhāve 'hetutā eva syāt. na hi yasya	yam antareṇa bhāvaḥ, sa tasya hetur bhavati.
PVin3_0004604	iti prabheda-bāhyasya a-bhāvam āha,	yam ayam vastu-dharmas tṛtīyam āsrayet. eka-anta-
PVin3_0009413	dhvasta-itarayor a-bheda-kalpanāyām api,	yam ayam a-nitya-śabdaḥ samāviśet, yathā-utpattiṃ
PVin3_0000502	parīkṣā-kāle kasyacid an-abhyupagamāt. sa	yam arthaṃ pratipadyate, taṃ pratipadyamāno
PVin2_0004508	gamaka-dharṃa-a-dyotanāt. na hi ye yathā	yam arthaṃ vidanti vacana-jñāḥ, te tat-
PVin3_0007808	hi puruṣaḥ sādhyaitum icchati, sa pakṣaḥ. sa	yam evaṃ vyabhicāra-viśayam paśyati, tam eva
PVin1_0000102	a-kalaṅka-dhiḥ svayam upetya āryo 'nujagrāha	yam vyaktaṃ tasya na vetty ayam jaḍa-matir loko
PVin1_0001708	vyatiriktam anvayinam arthaṃ paśyāmaḥ,	yam śabdo 'nudhāvet. artha-nānātve hi buddhi-
PVin3_0007807	puruṣa-pravṛtter a-vastu-pāratantryāt.	yam hi puruṣaḥ sādhyaitum icchati, sa pakṣaḥ. sa
PVin2_0006808	vācyam, ya evaṃ bhavanti. tathā hi na	yava-aṅkuraḥ śāli-bijād bhavati, api tu yava-
PVin2_0007803	pratibanddham samartha ity ukta-prāyam. nanu	yava-bija-ādayo 'pi śāly-aṅkure janye 'n-apekṣāḥ,
PVin2_0006808	na yava-aṅkuraḥ śāli-bijād bhavati, api tu	yava-bijāt. evaṃ śabdānām api yady arthebhyo
PVin3_0006707	ca pratiśedhasya a-yogāt. na eṣa doṣaḥ,	yasmāt —an-ādi-vāsanā-udbhūta-vikalpa-
PVin3_0005810	so 'bhāvaḥ kasyacid kāraṇam. na eṣa doṣaḥ,	yasmāt —eka-upalambha-anubhāvād idaṃ na upalabhe
PVin3_0007106	siddher aṅgam, tataḥ saṃśayāt. na eṣa doṣaḥ,	yasmāt—bhāva-upādāna-mātre tu sādhye sāmānya-
PVin1_0001807	prāpti-parihārāya pravartate. na ayam doṣaḥ,	yasmāt tad-dṛṣṭāv eva dṛṣṭeṣu saṃvit-sāmānyā-
PVin1_0001713	na vivekena niścīyata iti. tad a-yuktam,	yasmāt dhi-śabda-vṛtter anyatra tato na an-

PVin1_0000405	pramānam asti ity aparahaḥ. tad a-yuktam,	yasmāt pramāna-itara-sāmānya-sthiter anya-dhiyo
PVin1_0001110	-artha-niścaya-lakṣaṇatvāt. na etad asti,	yasmād a-vidyamāna-a-bhede 'pi tad-akṣa-a-
PVin1_0002012	-ādinām ātma-saṃvedane vikalpaḥ sambhavati,	yasmād a-śakya-samayo hy ātmā sukha-ādinām an-
PVin2_0007612	a-nitya iti pratyetyayaḥ, yena evam ucyate.	yasmād a-hetutvād vināśasya sva-bhāvād
PVin3_0005905	idam upalabhe , aparam na upalabhe ca iti.	yasmād artha-višeṣa-gatiḥ saṃvedana-višeṣāt.
PVin3_0010201	ucyate. tata eva katham a-bhāva-niścayaḥ.	yasmād idam iha sandigdham, tasmād idam iha na
PVin1_0003903	yena nirūpyante tad-rūpaṃ na asti tattvataḥ.	yasmād ekam an-ekam ca rūpaṃ teṣāṃ na vidyate.
PVin2_0005705	-vyavasthiteḥ. sva-bhāva-para-bhāvabhyaṃ	yasmād vyāvṛtti-bhāgīnaḥ. tasmād yato yato
PVin3_0003807	a-dṛṣṭāntam anumānam. tena a-sādhāraṇam āha.	yasmān na etad eva ekam udāharaṇam adhiḥṛtya idam
PVin1_0002810	spaṣṭa-ābham, nir-vikalpakam tu katham.	yasmān na vikalpa-anubaddhasya spaṣṭa-artha-
PVin2_0007106	prasiddhyā eva śāṅkā śabda-artha-niścaye.	yasmān nānā-artha-vṛttitvam śabdānām tatra
PVin3_0012003	eva hetuḥ. an-avasthā-anya-kalpane syāt.	yasmin sati bhavaty eva yat tato 'nyasya kalpane.
PVin2_0009208	vyabhicāri. kiṃ punar etac cheṣavat.	yasya a-darśana-mātreṇa vyatirekaḥ pradarśyate.
PVin2_0008904	kārya-a-višeṣe doṣāt. anvaya-vyatireka-ādyo	yasya dṛṣṭo 'nuvartakaḥ. sva-bhāvas tasya tad-
PVin3_0003203	sva-vacanena virodhaḥ, na śāstreṇa. tayor	yasya pramānam asti, tad aparasya bādhakam
PVin2_0008202	viramet. tad dhi kiñcid upaliyeta na vā	yasya yatra kiñcit pratibaddham a-pratibaddham vā.
PVin2_0008511	antareṇa bhāve 'hetutā eva syāt. na hi	yasya yam antareṇa bhāvaḥ, sa tasya hetur bhavati.
PVin2_0007903	hi sāmāgryo dṛṣyante. tatra kācīt syād api	yā a-naśvara-ātmānam janayet. na, artha-kriyā-
PVin2_0007801	kadācid apekṣā. tatra apy antyā sāmāgrī	yā a-vyavahitā kārya-utpatteḥ, sā phalavaty eva.
PVin2_0009606	ātmani pratipannaṃ syāt, na anumeyatvam.	yā apy a-siddhi-yojanā – tathā sapakṣe sann a-
PVin3_0009311	na avasthātā iti cet, kā iyam avasthā.	yā iyam udaka-dhāraṇa-ādy-artha-kriyāyām
PVin3_0008404	a-dṛṣṭāv api šeṣavad etad vyabhicāri liṅgam.	yā tarhy a-kārya-kāraṇa-bhūtena anyena rasa-ādinā
PVin1_0003907	asminn ekasya api tad-ātmanaḥ. asti iyam api	yā tv antar-upaplava-samudbhavā. doṣa-udbhavāt
PVin2_0009006	-bhāvatā. na vai kācīt a-nityatā nāma anyā	yā paścān niṣpadyeta. sa eva hi bhāvaḥ kṣaṇa-
PVin3_0009706	uktaṃ mūrty-ādi-sādhanaṃ. ity antara-ślokaḥ.	yā punaḥ śāstra-āśrayeṇa anyatara-a-siddhir
PVin1_0003311	prāmānyaṃ yuktam. atha kā iyam artha-saṃvid	yā pramāna-phalam. yad eva idam pratyakṣam
PVin1_0003104	sarvaṃ sarvasyāḥ kriyāyāḥ sādhanam, kiṃ tu	yā yataḥ. tatra anubhava-mātreṇa sadṛśa-ātmano
PVin2_0009312	gamyate. na hi tasya prāg darśana-bhrāntiḥ,	yā vacanena nivartyeta. smṛtir vācā a-darśane
PVin3_0009601	hetavas tathā syuḥ. api ca, siddham	yādṛg adhiṣṭhāṭṛ-bhāva-a-bhāva-anuvṛttimat.
PVin2_0008810	tayor eva bija-kanda-udbhavayoḥ. tad yato	yādṛśam dṛṣṭam, tatas tādrśam anumīyate.
PVin3_0009507	yataḥ sidhyet. tathā saṃsthānam api,	yādṛśam prāsāda-ādi-bhedeṣv anuvṛttimad buddhi-
PVin3_0009312	-dhāraṇa-ādy-artha-kriyāyām upanidhīyate,	yām ayam jantur adhyakṣam adhyavasyati ghaṭo 'yam
PVin2_0005204	grāhya-viṣayayā siddhā, na itarayā iti	yāvat. an-upalabdḥv api viparyaye pratyakṣa-
PVin3_0011209	rūpayor a-siddhir viparyaya-siddhir iti	yāvat. tad etau dvau hetu viparyaya-sādhanaḥ
PVin3_0008902	-kriyā-pratiṣedha eṣa bhāvaṃ na karoti iti	yāvat. tena ayam evaṃ vācyaḥ syāt – pātam na
PVin2_0009113	bhāve bhāve tad-anumānam. katham na anumānam	yāvatā na a-nityatā-a-bhāve kvacid utpattir dṛṣṭā,
PVin3_0004602	– yo hy a-sādhāraṇaḥ sādhyā-dharmaḥ, sa	yāvatā bhedenā sarva-saṅgrahas tatra saṃśaya-
PVin3_0003407	-utpatter duṣṭa-vacanaḥ, kiṃ tarhi yad	yāvatā vacanena samarthanīyam tasya a-samarthanāt.
PVin2_0007804	tatra api sannidhānāt. katham na sa-apekṣāḥ.	yāvatā sa eva eṣāṃ sva-bhāvo na asti yas tad-
PVin2_0008106	tarhi idānim vināśe 'n-apekṣāyāḥ sāmāthyam,	yāvatā skandha-ādayo 'nyair eva hetubhir a-nityāḥ
PVin3_0001503	iti vyaktam iyaṃ rāja-kula-sthitiḥ. tasmād	yāvatim artha-gatiṃ sādhanam sāmāthyena vyāpnoti
PVin2_0008411	-niyama-a-bhāvāt. tasmāt kāryam sva-bhāvair	yāvadbhir avinābhāvi kāraṇe. teṣāṃ
PVin3_0000506	udbhāvanam. sa hi tasya upagama-kālah. tatra	yāvān artho yukti-sāmāthyād āpatati, sa sarvo
PVin3_0001005	iti cet, uktam atra. api ca vinā apy anena	yāvān kaścīt kṛtakaḥ sa sarvo 'nityaḥ, śabdaś ca
PVin2_0006002	an-upalambhaś catur-vidhaḥ. pravṛtti-bhedāt.	yāvān kaścīt pratiṣedhaḥ sa sarvo 'n-upalabdheḥ.
PVin2_0009709	dṛṣṭebhyaḥ pratiṣedhaḥ kriyate, na ca so 'pi	yukta iti katham a-yuktaḥ, an-upalambhād a-bhāva-
PVin1_0000313	anyo hetu-phalayoḥ tad-bhāvaḥ. tathā	yukta-upalambham an-upalabhamānā na asti ity āhuḥ.
PVin2_0010106	pratibaddha-nivṛttyā anya-nivṛtty-a-siddheḥ.	yukta-upalambhasya tasya ca an-upalambhanam.
PVin2_0009710	nanu upalabdhi-lakṣaṇa-prāpteḥ sparśasya	yukta eva pratiṣedhaḥ. na yuktaḥ, dṛṣya-tat-sva-
PVin2_0006403	veditavyā, yathā – na roma-harṣa-ādi-višeṣa-	yukta-puruṣavān ayam pradeśo dhūmād iti. iyaṃ ca
PVin1_0000209	sākṣāt sva-bhāva-upadhāna-sāmāthyā-rahito 'n-	yukta-pratipattir eva. na ca anya-darśane 'nya-
PVin2_0007810	na ca sva-bhāva-niyamo 'rthānām ākasmiko	yuktaḥ, an-apekṣasya deśa-kāla-dravya-niyama-a-
PVin2_0009709	kriyate, na ca so 'pi yukta iti katham a-	yuktaḥ, an-upalambhād a-bhāva-siddheḥ. nanu
PVin2_0008913	'niṣpanno bhinna-hetuko vā tat-sva-bhāvo	yuktaḥ. ayam hi bhedo bheda-hetur vā bhāvanām yad
PVin3_0013707	ānantyād a-śakya-nirdeśa iti na nirdiśyate.	yukto 'yam artha iti sūtram a-mogha-nīter draṣṭur
PVin3_0008609	-anubhavatas tato 'vasthā-višeṣa-pratilambho	yuktaḥ. upakārasya artha-antaratve 'py uktam. na
PVin2_0006013	a-pratibandhāt tad-a-bhāve 'nya-a-bhāvo na	yuktaḥ. kārya-an-upalabdḥv api na avāśyam
PVin2_0009407	a-darśane 'bhāvaḥ, sa tad-a-bhāve na	yuktaḥ. kvacid yad-ṛcchayā tathā-bhāve 'pi tayor
PVin1_0002406	paśyāmaḥ. na ca asya ayam ātmā para-upadhāno	yuktaḥ, tad-a-višeṣe 'pi sva-bhāva-abhyāsa-

PVin2_0004702	vyāvṛttiḥ. na ca sa eva pratibhāso 'rtho	yuktaḥ, tasya punaḥ pratyakṣeṇa anyathā darśanāt.
PVin2_0009710	-prāpteḥ sparśasya yukta eva pratiśedhaḥ. na	yuktaḥ, dṛśya-tat-sva-bhāva-viśaya-mātra-a-
PVin2_0009407	tena sādhyate, api tv an-upalambhena svayam.	yukto dṛśyasya a-darśane 'bhāvaḥ, sa tad-a-bhāve
PVin2_0007303	-pramāṇayatas tad-grahaṇa-yogyā-pratiśedho	yuktaḥ, na ca sarvam evam ity a-pratiśedhaḥ
PVin3_0007002	-a-samarthaṃ prati na datta-anuyogo bhavitum	yuktaḥ. na hi vṛśasyanti śaṅdhasya rūpa-vairūpya-
PVin1_0004010	-saṃvedanayos tu niyama eva. na sa nānātve	yuktaḥ, nila-pīta-vat. viśayasya vijñāna-hetutayā
PVin2_0006608	'nyam gamayati. yathā-artha-darśana-ādi-guṇa-	yuktaḥ puruṣa āptaḥ, tat-praṇīta āgamo '-
PVin2_0009714	bhavitavyam iti sarvatra a-darśana-mātreṇa a-	yuktaḥ pratiśedhaḥ. api ca yadi kathañcid vipakṣe
PVin3_0011801	na sambhavati, tad-upalabdhyā tatra saṃśayo	yuktaḥ. prāṇa-ādy-a-bhāvena nairātmyasya vyāpter
PVin3_0009411	-ātmatva-vat. kāryatvād eva a-bheda iti cet,	yukto yadi pratibandhaḥ sidhyet. sa ca an-
PVin1_0000802	-ātma-nāntariyakam pratibhāsam puras-kartum	yukto rasa-ādaya iva parasparam. na api tad-
PVin3_0010911	a-vyāhāra iti cet, na, para-arthatvāt. na	yuktaḥ, vīta-rāgatvād iti cet, na, karuṇayā api
PVin3_0002707	grāhya-sāmānya-eka-artha-samavāyy-a-nityatva-	yuktaḥ śabda iti. sati hi śāstra-āśraye tad-artha
PVin1_0003310	-pratibhāsa-kṛta iti tasya eva prāmāṇyam	yuktam. atha kā iyam artha-saṃvid yā pramāṇa-
PVin1_0004204	-saṃvedana-vat. tato 'pi na tad artha-antare	yuktam. an-artha-antaratve tu nila-āder anubhavāt
PVin3_0000110	a-nityatvād vā, rūpa-ādi-vad iti, tad a-	yuktam, anumāna-viśaye vācaḥ prāmāṇya-a-bhāvāt.
PVin3_0002212	chāstre na yuktaṃ pratiśidhyate. bruvāno	yuktam apy anyad iti rāja-kula-sthitiḥ. sarvān
PVin1_0003408	rūpāṇi sañcitāni tathā pratibhānti iti	yuktam, eka-rūpasya bāhulya-virodhāt. bahuṣu ca
PVin2_0007212	siddhaḥ śabdānām, a-sati viśaye 'prayogāt.	yuktam etat, kiṃ tu tathā prasiddhāv api icchāyā
PVin3_0000403	ātmanaḥ. pareṇa apy anyataḥ pratipattum a-	yuktam eva. yas tu para-parikalpitaiḥ prasaṅgaḥ,
PVin3_0012202	-a-sapakṣau vyavasthāpya pramāṇa-pravartanam	yuktam. evaṃ hy āgama-siddha ātmā syāt, na
PVin2_0009314	darśanam khalv a-pratīyamānam an-aṅgam iti	yuktaṃ tatra smarāṇa-arthaṃ vacanam. a-darśanam
PVin1_0001206	ayaṃ ghaṭa iti jñānam sparśana-indriya-jaṃ	yuktam, tathā samanvāhāre varṇasya api
PVin3_0013405	sarvaṃ sarva-ātmakam syāt. na ca etad	yuktam. tasmāt tad-abhivyāpta-dharma-yogād eva
PVin3_0009602	bhāva-a-bhāva-anuvṛttimat. sanniveśa-ādi tad	yuktaṃ tasmād yad anumīyate. vastu-bhede
PVin1_0000502	praṇayann anumānam pratikṣipati ity a-	yuktam, tasya a-prāmāṇye vṛtti-vaiphalyāt. na ca
PVin3_0007411	anyatra darśyate. tatra prasiddham tad-	yuktaṃ dharminam gamayisyati. iti. tasmān na agny
PVin1_0003612	eva artha-niṣpattes tad eva phalaṃ	yuktam. na hy arthasya yathā-sva-bhāvam
PVin2_0005312	-yogād ity aparaḥ. paśavo 'pi hi tāvad yad a-	yuktaṃ paśyanti, na tadā eva tad ācaranti. so
PVin1_0004003	upalambho 'sti. na ca etat sva-bhāva-viveke	yuktam, pratibandha-kāraṇa-a-bhāvāt. rūpa-ālokayos
PVin3_0002211	-pratipāditaḥ. yadi kiñcit kvacic chāstre na	yuktaṃ pratiśidhyate. bruvāno yuktaṃ apy anyad
PVin3_0010809	āntaraiḥ kaiścid an-anya-vedyair dharmair	yuktaṃ pratisaṃvedayamānas tad-upasaṃhāreṇa
PVin1_0001713	upalakṣaṇān na vivekena niścīyata iti. tad a-	yuktam, yasmāt dhī-śabda-vṛtter anyatra tato na
PVin1_0000405	a-pratyakṣam pramāṇam asti ity aparaḥ. tad a-	yuktam, yasmāt pramāṇa-itara-sāmānya-sthiter anya
PVin1_0000803	udīyamānam vijñānam artha-antaram anusartum	yuktaṃ rasa-ādi-jñāna-vat. sato 'pi vā tad-ātmana
PVin3_0011203	na ca evaṃ bahulaṃ dṛśyante. tena evaṃ syād	yuktaṃ vaktum — mādrśo vaktā rāgī iti, rāga-
PVin3_0009610	prasiddhasya śabda-sāmānya-darśanāt. na	yuktaṃ sādhanam gotvād vāg-ādinām viśāṇi-vat.
PVin3_0002708	hi śāstra-āśraye tad-artha-pakṣi-karaṇam	yuktaṃ syāt, tad-avabodha-arthitve vā
PVin2_0009202	vyatirekaḥ, tato 'vyabhicāra iti. na	yuktā a-dṛṣṭi-mātreṇa vipakṣe 'vyabhicāritā.
PVin1_0000210	eva. na ca anya-darśane 'nya-kalpanā	yuktā, atiprasaṅgāt. tasya nāntariyakatāyām tu
PVin3_0009604	prasiddhasya śabda-sāmyād a-bhedinaḥ. na	yuktā anumitiḥ pāṇḍu-dravyād iva huta-aśane.
PVin1_0001211	yo dṛṣṭas tad-dṛṣtes tad-dhvanau smṛtiḥ.	yuktā tad-gaty-a-bhāve tu śabda-bhede smṛtiḥ
PVin1_0000813	'satya-antare vikāre śabda-viśeṣe smṛtir	yuktā, tasyā a-tat-kṛtatve tan-nāma-a-grahaṇa-
PVin1_0002313	nāma. na hi vitti-sattā eva tad-vedanā	yuktā, tasyāḥ sarvatra-a-viśeṣāt sarva-vedana-
PVin3_0000511	-eka-dharmaṇo 'vaśyam apara-abhyupagamo	yukti-kṛta iti. a-sati tu hetau maulasya hetor
PVin1_0002709	api śruta-mayena jñānena arthān grhītvā	yukti-cintā-mayena vyavasthāpya bhāvayatām tan-
PVin1_0001912	iti ced grāhyatām viduḥ. hetutvam eva	yukti-jñā jñāna-ākāra-arpaṇa-kṣamam. ity antara-
PVin3_0000509	-parigrahe syād eṣa doṣaḥ. na vā sati hetau,	yukti-prāptasya avaśyam parigraha-arhatvāt. na ca
PVin3_0000509	parigraha-arhatvāt. na ca abhyupagamo	yukti-bādhane samartha iti vakṣyāmaḥ. abhyupagata
PVin2_0007107	-artha-vṛttitvam śabdānām tatra dṛśyate. na	yukti-bādhā yatra asti tad-grāhyam laukikam yadi.
PVin3_0000506	sa hi tasya upagama-kālah. tatra yāvān artho	yukti-sāmarthyād āpatati, sa sarvo
PVin3_0012711	vidyate na sambandha iti ca nipuṇā vāco	yuktiḥ. aṅgī-kṛta-sambandham dravyam api na iti
PVin2_0007109	na yuktyā na bādhitam. āgama-artha-āśrayā	yuktir atyakṣeṣu na ca itarā. tad-arthasya a-
PVin3_0001702	kim idānim vidheḥ sāmarthyam iti riktā vāco	yuktiḥ. etena pakṣa-sapakṣa-anyataratvam api
PVin3_0003205	tulya-kakṣyam anumānam vā yathā-artham apeta-	yuktikā pratijñā bādhetā. pratiśiddham ca
PVin2_0009703	pramāṇa-antara-bādhā sambhavyeta. lakṣaṇa-	yukte bādhā-sambhave tal-lakṣaṇam eva dūṣitam
PVin3_0007810	bādhāyām tasya a-prāmāṇya-prasaṅgāt. lakṣaṇa-	yukte bādhā-sambhave tal-lakṣaṇam eva dūṣitam
PVin3_0010803	kiṃ na upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-	yukte virodha-sambhavāt. na darśana-mātreṇa, kiṃ
PVin2_0007110	na ca itarā. tad-arthasya a-pratiṣṭhānād	yukter atra na sambhavaḥ. anyathā a-sambhava-a-

PVin2_0007108
 PVin2_0008004
 PVin3_0012909
 PVin3_0012809
 PVin1_0002503
 PVin1_0004113
 PVin3_0000705
 PVin1_0003502
 PVin2_0004812
 PVin3_0012904
 PVin3_0012904
 PVin2_0008414
 PVin3_0013502
 PVin2_0004508
 PVin3_0006511
 PVin3_0005703
 PVin3_0006312
 PVin2_0006508
 PVin3_0012304
 PVin2_0007011
 PVin1_0003105
 PVin3_0005009
 PVin1_0001414
 PVin3_0013403
 PVin1_0003614
 PVin1_0001510
 PVin3_0001207
 PVin2_0007611
 PVin2_0005209
 PVin3_0002404
 PVin1_0000711
 PVin2_0005708
 PVin3_0008301
 PVin3_0010807
 PVin1_0003902
 PVin2_0009809
 PVin3_0007903
 PVin1_0001405
 PVin2_0008506
 PVin1_0003608
 PVin3_0005509
 PVin3_0000607
 PVin3_0013005
 PVin2_0009609
 PVin3_0007401
 PVin2_0005107
 PVin2_0005101
 PVin2_0005104
 PVin3_0007212
 PVin3_0004403
 PVin2_0005007
 PVin3_0004402
 PVin3_0007211
 PVin3_0000406
 PVin3_0012909
 PVin3_0012510
 PVin3_0002108
 PVin2_0004811
 PVin2_0005008

laukikaṃ yadi. gr̥hyate vāta-putrīyaṃ kiṃ na
 -a-parāvṛtṭeh. apekṣāyāṃ ca uktam. na api
 tat-sambandha-a-yogaḥ. tasmād bhinna-deśair
 sarva-deśa-avasthitaiḥ sva-sambandhibhir
 -ādi-sukhā ity api vārttā-mātram, ekatra
 niṣṭhāyāṃ sa svayam ātmānaṃ viśaya-ākāraṃ ca
 ca punar vivakṣā-antare parāvṛtṭy-a-yogāt.
 a-pratipatti-prasaṅgāt. sarva-avayavānāṃ ca
 na hy ekasya tāv anyonya-vilakṣaṇāv ākārāu
 -avabhāsi-vijñāna-utpādana-yogyatā-lakṣaṇam.
 -vijñāna-utpādana-yogyatā-lakṣaṇam. yuta-a-
 tat-kāryatva-niyamāt. tair eva dharmair
 -parisamāpter iti. dūṣaṇā nyūnatā-ādy-uktiḥ
 -abhidhāne gamaka-dharma-a-dyotanāt. na hi
 tad-bhāve para-apekṣatvena upagatatvāt.
 dhī-dhvanī. na hy eṣa pravartaniyo vyavahāro
 darśanam eva hi tat tathā utpannam,
 -śaktiḥ. na ca avaśyam eṣāṃ kārya-upalambho
 na a-nairātmyād ātmā jīvac-charīre sidhyati,
 'tīndriya-artha-dr̥k. an-eka-artheṣu śabdeṣu
 sarvatra karmaṇi tena ātmanā bhavitavyam,
 kam atīśayam utpādayanti khaṇdayanti vā,
 -jñāne pratihanti. na vai buddhiḥ pratyakṣā,
 arthānāṃ kenacid ātma-antara-pratiniyamaḥ,
 -prasaṅgāt. an-eka-ākārās tu vijñaptayaḥ,
 cet, jitaṃ jaḍair jaya-ghoṣaṇāṃ avaghuṣya,
 prakṛtād viśeṣe sādhye kas tayoḥ sambandhaḥ,
 kṛtako 'vaśyam a-nitya iti pratyetavyaḥ,
 eva vṛttir ity a-tat-tulyo viruddha eva,
 -artha iti cet, kutaḥ punar iyaṃ śānkā,
 na hy arthe śabdāḥ santi tad-ātmāno vā,
 tad-viśeṣa-avagāhinaḥ. tasmād yo
 kāraṇaṃ sāmagryāḥ kāryam eva na anumīyate.
 tu sva-pratiyogibhir virodho 'pi mā bhūt,
 hi paśyanti dhīr a-bhedaṃ vyavasyati. bhāvā
 na evam a-sambhavad-viśeṣa-hetavaḥ puruṣāḥ,
 a-vyabhicāras cintyate. tasmād vastuto yad
 a-pratisamviditā eva udayante vyayante vā,
 tad-vyabhicāre 'sya hetumattā-vyatikramāt.
 -samvido 'bhāvāt sva-samvit phalam iśyate.
 ity arthaṃ tat-prabhedanam. samyogya-ādiṣu
 -viraha-upagamād eva bhinna-deśa-ādibhir
 -rūpa-virahaś ca. samāna-deśa-āśraya-indriya-
 iti samśayito 'nivāryaḥ syāt. yathā-
 siddham iti sādhyate. nanu ca atra api tad-a-
 ca sādhyam. na ca siddha-sādhanam, tad-a-
 samarthyaḍ vivakṣā-anugamād dhvaneḥ. tad a-
 -anvaya-doṣa-bhāk. ity antara-ślokāḥ. anyas-
 tasmāt tatra sāmānyam eva sādhyate tad-a-
 yathā — caitro dhanur-dharaḥ, na anyas-
 vā na anumeya-dharmatā iti cet, na, a-
 -an-anuvṛtter a-sādhāraṇatā iti cet, na, a-
 na vai sa ādhāras taṃ viśeṣi-karoti, a-
 -vṛtṭer ekasya na deśa-ādi-viśeṣavatā anyena
 -bhāve prak tatra a-satas tat-sambandha-a-
 nāma. na ca prameyatvasya vipakṣe 'nvaya-a-
 tad-virodhena cintāyās tat-siddha-artheṣv a-
 pratibhāsasya bhinnatvād ekasmiṃs tad-a-
 na, a-yoga-vyavachedena viśeṣaṇāt. a-yogaṃ

yuktyā na bādhitam. āgama-artha-āśrayā yuktir
 yugapat kriyā, tat-sva-bhāvasya paścād apy a-
 yugapat-sambandhaḥ sarva-vyāpini sidhyati. tad
 yugapat-sambandhāt, ākāśa-vad iti. tat-sambandhi-
 yugapad anayor virodhāt. tasmān na caitanyād anya
 yugapad upalabhata iti tad-anye 'pi tathā syuḥ,
 yugapad ekatra viruddha-guṇa-upasamhāra-a-yogāc ca.
 yugapad draṣṭum a-śakyatvāt sarvadā ca asya a-
 yujyete. tad ālambana-viśaya-bhedāt pramāṇayor
 yuta-a-yuta-siddhayoḥ sambandhau samyoga-
 yuta-siddhayoḥ sambandhau samyoga-samavāyāv iti
 ye tair vinā na bhavanti. aṃśena janya-janakatva-
 ye pūrvaṃ nyūnatā-ādayaḥ sādhanā-doṣā uktāḥ,
 ye yathā yam arthaṃ vidanti vacana-jñāḥ, te tat-
 ye yad-bhāve para-apekṣatvena upagamyante, na te
 yena a-niyataḥ syāt, kiṃ tarhi siddha eva
 yena an-antaraṃ vidhi-pratiśedha-vikalpau bhavataḥ,
 yena anumīyeran. na ca te pramāṇa-traya-nivṛttāv
 yena ayam na vyatirekasya a-bhāvam bhāvam icchati,
 yena artho 'yaṃ vivecitaḥ. svarga-urvaśy-ādi-
 yena asya idam iti pratikarma vibhajyate. an-ātma
 yena āvaraṇam iśyante. na brūmaḥ — te kiñcid
 yena indriya-jñānasya vikalpa-upagame bādha syāt.
 yena upamānāt sādhanam syāt. na hy arthasya
 yena ekaṃ rūpam ekasya mana-āpam anyasya a-mana-
 yena evam-vādino 'py avadheya-vacaso loke. artha-
 yena evam uktaḥ sādhyā-dharmo 'nvākaraṣati,
 yena evam ucyate. yasmād a-hetutvād vināśasya sva
 yena tata eva vyatirekāḍ agnir auṣṇyaṃ na gamayet.
 yena tad-arthaṃ yatnaḥ kriyate. so 'nivāritaḥ
 yena tasmin pratibhāsamāne te 'pi pratibhāseran.
 yena dharmeṇa viśeṣaḥ sampratīyate. na sa śakyas
 yena na samagrāṇi ity eva kāraṇa-dravyāni sva-
 yena nirasta-pratipakṣā niyamena niścīyante. tad
 yena nirūpyante tad-rūpaṃ na asti tattvataḥ.
 yena vacana-ādeḥ kiñcin-mātra-sādharmyāt sarva-
 yena vyāptam a-vyāptam vā, tat tasya gamakam a-
 yena satyo 'py a-lakṣitāḥ syuḥ. tathā hi punar
 yeṣāṃ upalambhe tal-lakṣaṇam an-upalabdham yad
 yeṣāṃ buddhir eva upadarśita-grāhya-grāhaka-ākārā
 yeṣv asti pratibandho na tādr̥śaḥ. na te hetava
 yoga-a-bhāvaḥ, tad-a-bhāvasya tad-bhāvasya ca
 yoga-apekṣāyāṃ āśraya-samāna-a-samāna-deśa-
 yoga-vacanaḍ a-nivārita eva iti cet, na, ya eva
 yoga-virahinā sāmānyena anvayo na siddha eva. na
 yoga-vyavachedasya a-siddheḥ. tat-tulya eva ity
 yoga-vyavachedād dharmī dharmā-viśeṣaṇam. tad-
 yoga-vyavachedena ca viśeṣaṇa ekasya tad-bhāve
 yoga-vyavachedena. na tathā iha api kvacit
 yoga-vyavachedena, yathā — pārtho dhanur-dhara
 yoga-vyavachedena viśeṣaṇāt. a-yogaṃ yogam
 yoga-vyavachedena viśeṣaṇāt, yathā — caitro
 yoga-vyavachedena viśeṣaṇād ity uktam. tasmāt
 yogaḥ, tathā-bhūta-sva-bhāvasya virodhād bhinna-
 yogaḥ. tasmād bhinna-deśair yugapat-sambandhaḥ
 yogaḥ. tri-vidho hi dharmo bhāva-a-bhāva-ubhaya-
 yogataḥ. tṛtīya-sthāna-saṅkrāntau nyāyayāḥ śāstra-
 yogataḥ. na hy ekasya tāv anyonya-vilakṣaṇāv
 yogam aparair atyanta-a-yogaṃ eva ca.

PVin2_0009607	sapakṣe sann a-sann ity evam-ādiṣv api yathā-	yogam udāhāryam iti, sā api na vācyā, an-
PVin2_0005008	viśeṣaṇāt. a-yogaṃ yogam aparair atyanta-a-	yogam eva ca. vyavacchinatti dharmasya nipāto
PVin2_0005402	-samāveśibhiḥ padair a-satsu vyavahāra-a-	yogaṃ darśayan paraṃ pratirūṇaddhi iti vyaktam
PVin2_0005008	cet, na, a-yoga-vyavacchedena viśeṣaṇāt. a-	yogaṃ yogam aparair atyanta-a-yogaṃ eva ca.
PVin3_0007407	siddhaḥ. arthād eva agnes tat-pradeśa-a-	yogaṃ vyavacchinatti iti sa tathā sādhyā ucyate.
PVin3_0004502	sapakṣa-vipakṣayoḥ sad-a-sattvam ca yathā-	yogaṃ hetv-ādiṣu yathā-svam pratipatti-sādhana-
PVin2_0007014	tādṛśy eva astu kalpanā. a-prasiddha-artha-	yogasya tat-prasiddhi-prasādhane. na a-siddha-
PVin3_0000706	yugapad ekatra viruddha-guṇa-upasaṃhāra-a-	yogāc ca. tasmād ete kartur icchā-mātra-
PVin3_0001701	dehena eva vā iti na iṣyate. vidher a-	yogāc ca dvayor ekasya vidhīyamānasya vikalpa-
PVin1_0001503	parisyandād ihā-vaśena udaya-astam-aya-a-	yogāc ca. buddhir atra vivarteta, sā ca a-
PVin3_0009708	-dṛṣṭasya pratijñayā 'siddhi-codanā-a-	yogāt, an-adhikārāc ca śāstrasya anumāne.
PVin3_0000612	-prastāveṣu, anyathā abhyupagamyā vicāra-a-	yogāt. an-arthaḥ khalv api kalpanā-samāropito na
PVin1_0002006	apekṣa-a-yogād an-apekṣāc ca krama-utpatty-a-	yogāt. ādheya-bhedatve ca anyatvam. kṣaṇikatvād
PVin2_0006709	-karatvāt, anya-karaṇe tasya iti sambandha-a-	yogāt. upakārasya tat-sambandhe kaḥ sambandho 'n-
PVin3_0004510	a-sādhāraṇo 'py ubhaya-vyāvṛtter niścaya-a-	yogāt, ubhaya-bahir-bhūtasya a-bhāvāt. ubhayor
PVin3_0006906	śabda-prayogāt, tad-a-bhāve tad-a-	yogāt. kiṃ ca, sad-a-sat-pakṣa-bhedena śabda-
PVin2_0005303	sandeha-sādhanaṇāt. vyatirekiṇāś ca sandeha-a-	yogāt kṛtakatva-ādinā a-nityatve, vastu-dharmasya
PVin1_0001002	-sambandhayor a-pratibhāsanena ghaṭana-a-	yogāt kṣīra-udaka-vad a-tad-vedini. yatra api
PVin1_0002201	iti, ākasmikatve deśa-kāla-prakṛti-niyama-a-	yogāt. tatra sukha-ādy-utpattir na a-viśayā,
PVin2_0007811	an-apekṣasya deśa-kāla-dravya-niyama-a-	yogāt. tathā atra api kaścin niyama-hetur
PVin2_0008005	kriyā, tat-sva-bhāvasya paścād apy a-kriyā-a-	yogāt. tad ayaṃ bhāvo nivṛtta-sarva-sāmarthyāḥ
PVin2_0008011	a-pramānatayā a-siddher anvaya-vidhāna-a-	yogāt. tad eva ca naḥ kṛtakam yathā-uktam
PVin3_0011204	-viśeṣeṇa ātma-darśana-a-yoniśo-manas-kāreṇa	yogāt. tadā apy apārthako vacana-udāhāraḥ. tasmān
PVin2_0008702	tat-kṛta-upakāra-an-apekṣasya tan-niyama-a-	yogāt. tan niyata-deśa-kālatvād dhūmo yatra
PVin3_0011703	niivartante, na sapakṣāt, a-sato nivṛtty-a-	yogāt. tasmād aikāntika-anvaya-vad aikāntika-
PVin1_0004201	saha-upalambha-niyamaḥ, eka-vyāpāre krama-a-	yogāt, tasya a-viśeṣāt. saṃvedanam ity api tasya
PVin2_0008614	-bhāva-kālayos tad-bhāva-yogyatā-a-yogyatā-a-	yogāt, tulya-yogyatā-a-yogyatayor deśa-kālayos
PVin2_0007911	-jñāne tad-aṅga-vikalatvād a-kṣūṇa-vidhāna-a-	yogāt. na api caramasya a-sāmarthyam eva,
PVin1_0000605	'-bhavato vā bhāve niyamena tat-saṃvāda-a-	yogāt. na artha-a-vyabhicārād artha-saṃvādanam
PVin3_0006707	nir-viśayasya ca pratiśedhasya a-	yogāt. na eṣa doṣaḥ, yasmāt —an-ādi-vāsanā-
PVin3_0004505	pakṣa-dharmatvam eva, a-sambaddhād vimarśa-a-	yogāt. na tu sapakṣa-vipakṣayoḥ sattvam a-sattvam
PVin3_0004805	hetv-a-bhāva-prasaṅgaḥ, sarvasya anya-dharma-	yogāt. na bhavati, yathā — a-brāhmaṇa iti. na
PVin3_0001711	-antara-bhūtam, artha-antara-bhūta-dvaya-a-	yogāt. na vā kaścid artha-antara-bhūtaḥ, dvayor
PVin1_0000213	iti dve eva pramāṇe, anyathā-pratipatty-a-	yogāt. na vai pratibandha eva liṅga-lakṣaṇam, kiṃ
PVin3_0005007	ātmanam a-khaṇḍayataḥ sāmārthya-tiras-kāra-a-	yogāt. na hi tatra atīśayam an-utpādayat kiñcit-
PVin3_0004105	ca evaṃ paraspara-rūpa-vivekena vyavasthā-a-	yogāt. na hi tatra apy an-upalambham antareṇa
PVin3_0008901	kāryaḥ, tasya kathañcit kāryatve 'bhāva-a-	yogāt, pūrva-vat-prasaṅgāc ca. tasmād bhāva-kriyā
PVin3_0005004	-an-antaram jñānasya prak sato niyamena a-	yogāt, prayatnasya āvaraṇa-indriya-śabdeṣv an-
PVin2_0008003	-apekṣasya kartuḥ sva-sattā-mātreṇa kṣepa-a-	yogāt, prāg a-kartuḥ paścād api sva-bhāva-a-
PVin3_0001603	sarva-vyakti-sambhava-a-bhāve tat-sāmānya-a-	yogāt, yathā '-brāhmaṇa-ādितve varṇatvasya
PVin3_0000705	bhāvātve ca punar vivakṣā-antare parāvṛtty-a-	yogāt. yugapad ekatra viruddha-guṇa-upasaṃhāra-a-
PVin3_0002904	viruddhayor ekatra samyag-jñāna-a-	yogāt. viśaya-upadarśana-arthaṃ ca pakṣa ucyate.
PVin3_0005013	vijñāna-hetavaḥ. an-upakāryasya apekṣā-a-	yogāt. śakta-sva-bhāvasya nityam jananam a-
PVin2_0006902	anyeṣv apy asyāḥ, tad-vyatikrame ca niyama-a-	yogāt. śakteś ca an-artha-antaravāt sa eva sva-
PVin3_0011606	tathā iha api sarva-an-antar-bhāva-a-	yogāt saṃśayaḥ. a-pratipattir an-ubhaya-
PVin1_0001303	-vijñāna-vārttā, abhidhāna-viśeṣe smrter a-	yogāt. sati hy artha-darśane 'rtha-sannidhau
PVin2_0008615	deśa-kālayos tadvattā-itarayor niyama-a-	yogāt. sā ca yogyatā hetu-bhāvāt kim anyat.
PVin3_0006403	tasmān na tau pramāṇam. a-dṛśye niścaya-a-	yogāt sthitir anyatra vāryate. yathā '-liṅgo 'nya
PVin3_0003008	pramāṇānām a-bhāve śāstra-sva-vacanayor a-	yogāt. sva-vacana-virodhe spaṣṭam udāharaṇam,
PVin3_0004807	iti. na hi sa eva brāhmaṇas taj-jāti-	yogād a-brāhmaṇas ca dharmā-antara-samāveśāl loke
PVin1_0001012	na, yathā-ukta-a-grāhiṇas tathā-pratipatty-a-	yogād a-viśaye '-pravṛtter jāty-ādi-sambandha-
PVin3_0012406	a-saṃskṛta-apavādinō 'saty anvaya-a-	yogād a-vyabhicarita-anvayaṃ sapakṣa eva asti ity
PVin1_0002511	ca a-bhogatvād anya-bhoga-vat. liṅga-a-	yogād ato 'py a-siddhir eva, yathā uktam prak.
PVin2_0005906	-indriyayor ekasya dvayor vā an-anyathātve '-	yogād adhiṣṭhānasya. tat-saṃskāre tu syād an-
PVin1_0002005	buddhīnām, anyair a-kārya-bhedasya apekṣa-a-	yogād an-apekṣāc ca krama-utpatty-a-yogāt. ādheya
PVin2_0008014	-vikāra-darśanaṇāt, tādavasthye ca teṣāṃ tad-a-	yogād apekṣā-virodhāc ca. tathā viśayaḥ sukha-
PVin2_0006705	a-pauruṣeyam a-vitatham syāt. na, tasya a-	yogād artha-abhidhāne puruṣa-upadeśa-apekṣatvāc
PVin3_0012503	tat punar idam āyātam — a-sato vyatireka-a-	yogād iti. atra idam eva punar vācyam — katham
PVin2_0005311	-siddhiḥ, a-sato hy adhikaraṇatva-ādy-a-	yogād ity aparāḥ. paśavo 'pi hi tāvad yad a-

PVin1_0003912	uktam atra – grāhya-grāhaka-lakṣaṇa-a-	yogād iti. api ca saha-upalambha-niyamād a-bhedo
PVin3_0012508	-viśaya-upadarśanīnām vibhaktinām a-	yogād iti cet, ukta-uttaram etat. tasmān na hetuḥ
PVin3_0013405	ca etad yuktam. tasmāt tad-abhivyāpta-dharma-	yogād eva bhāvās tadvantaḥ syur ity abhivyāptir
PVin3_0011605	puruṣa-viśeṣa-sambandhe ’-sambandha-a-	yogād yathā saṁśete, tathā iha api sarva-an-antar
PVin2_0005105	’nyasya a-tattvaṃ syād viśeṣaṇa-viśeṣya-	yogināś ca nipātasya a-viśeṣaḥ. etena sādhyā-
PVin1_0002709	a-visaṃvādi tat pratyakṣam a-kalpakam.	yoginām api śruta-mayena jñānena arthān grhītvā
PVin3_0004903	tena a-sapakṣa iti na sarva-anya-dharma-	yogini pratītiḥ, kiṃ tarhi tad-dharma-virahiṇi
PVin2_0009103	sva-bhāvena vā a-calasya artha-antara-	yoge ’pi tad-bhāva-an-upapatteḥ. sa ca artha-
PVin3_0003610	api prāmāṇya-a-viśeṣāt. ekasya tal-lakṣaṇa-	yoge ’pi pratidvandvi-darśanāt pratyakṣasya apy
PVin3_0001701	ekasya vidhiyamānasya vikalpa-samuccaya-a-	yoge kim idānīm vidheḥ sāmartyam iti riktā vāco-
PVin3_0000407	-bhūta-sva-bhāvasya virodhād bhinna-deśa-ādi-	yogena, sa eka-dharma-upagame ’para-dharma-
PVin2_0006706	puruṣa-upadeśa-apekṣatvāc ca. upalambha-	yogya-a-yogya-ātmanoḥ prāpti-parityāgayoḥ sva-
PVin2_0006706	-upadeśa-apekṣatvāc ca. upalambha-yogya-a-	yogya-ātmanoḥ prāpti-parityāgayoḥ sva-bhāva-
PVin2_0006713	tasmāt kādācitkaḥ śabdasya upalambha-	yogya ātmā, sa ca puruṣa-vyāpāra-anvaya-vyatireka
PVin3_0004305	-arthatvāt. tad-eka-deśatvāt tad-upacāra-	yogya-dharmi-pratipatty-artham. tathā ca
PVin1_0000707	pratītiḥ kalpanā abhilāpa-saṃsarga-	yogya-pratibhāsā pratītiḥ kalpanā. tayā rahitam.
PVin2_0007303	-pratyakṣa-nivṛtti-pramāṇayatas tad-grahaṇa-	yogya-pratiśedho yuktaḥ, na ca sarvam evam ity a-
PVin2_0004803	dvayoḥ pratyakṣa-anumānyoḥ, artha-kriyā-	yogya-viśayatvād vicārasya. sukha-duḥkha-sādhanē
PVin2_0005902	hi tādrśāṃ sattā-prajñaptir upalabdhi-	yogya-sva-bhāvasya anya-hetu-sākalye tad-a-
PVin3_0009901	’nvayī-bhavitā. pradīpa-ādayas tu sva-bhāva-	yogyatayā ātmāni jñānam utpādayantas tathā
PVin3_0003508	-mātra-anurodhinyā bhāvinyā bhūtayā vā śabda-	yogyatayā tāṃ pratirundhāno bādhyate. tad-yogyatā
PVin2_0006906	śabdād artha-pratipattiḥ, api tu	yogyatayā pradīpād iva rūpe. tan na ayaṃ doṣaḥ
PVin2_0008614	-yogyatā-a-yogyatā-a-yogāt, tulya-yogyatā-a-	yogyatayor deśa-kālayos tadvattā-itarayor niyama-
PVin3_0003602	tan-niśedho hy anumānāt syāt, pratyakṣeṇa	yogyatā ’-niścayāt. tatra ca sarva-hetūnām a-
PVin2_0008614	bhāva-a-bhāva-kālayos tad-bhāva-yogyatā-a-	yogyatā-a-yogāt, tulya-yogyatā-a-yogyatayor deśa-
PVin2_0008614	tad-bhāva-yogyatā-a-yogyatā-a-yogāt, tulya-	yogyatā-a-yogyatayor deśa-kālayos tadvattā-
PVin2_0008614	bhavanti, bhāva-a-bhāva-kālayos tad-bhāva-	yogyatā-a-yogyatā-a-yogāt, tulya-yogyatā-a-
PVin3_0008307	jāti-mātra-hetutvāc chakti-prasūteḥ sāmagryā	yogyatā an-anya-apekṣaṇī ity ucyate. samagrāṇy
PVin3_0008211	kevalaṃ samagrāṇāṃ kāraṇānāṃ kārya-utpādana-	yogyatā anumīyate. yogyatā ca sāmagrī-mātra-
PVin1_0004301	ākāra-saṅkhyātā pariccheda-ātmatā ātmāni. sā	yogyatā iti ca proktaṃ pramāṇaṃ sva-ātma-vedanam.
PVin1_0004005	pratilambha-lakṣaṇo ’sti pratibandha indriya-	yogyatā-utpatti-lakṣaṇo vā iti na an-āloko rūpa-
PVin3_0008211	kāraṇānāṃ kārya-utpādana-yogyatā anumīyate.	yogyatā ca sāmagrī-mātra-anubandhini ity sva-
PVin2_0006809	śabdānām api yady arthebhyo janma syāt, syād	yogyatā-niyamaḥ. tad-a-bhāve ’sya idam iti na
PVin2_0006804	-a-viśeṣāt. indriya-viśaya-vat paraspara-	yogyatā niyamikā iti cet, na, tatra apy eka-
PVin1_0004004	-bhāvāt. rūpa-ālokaḥ tu taj-jñāna-utpādana-	yogyatā-pratilambha-lakṣaṇo ’sti pratibandha
PVin3_0003509	-yogyatayā tāṃ pratirundhāno bādhyate. tad-	yogyatā-balād eva vastuto ghaṭito ’syāṃ sarvaḥ
PVin1_0004213	-ātmavāt te yogyāḥ sva-ātma-saṃvidi. iti sā	yogyatā mānam ātmā meyaḥ phalaṃ sva-vit. grāhaka-
PVin3_0011105	ātmany eva anyathā-darśanāt. rāga-utpatti-	yogyatā-rahite vacana-a-darśanāt tad-anumāne
PVin3_0012903	-a-vicchinna-avabhāsi-vijñāna-utpādana-	yogyatā-lakṣaṇam. yuta-a-yuta-siddhayoḥ
PVin3_0005806	prthak. ity antara-ślokaḥ. a-sad-vyavahāra-	yogyatā vā an-upalabdher vyāpakaḥ sva-bhāvaḥ
PVin2_0005908	-grāhya-a-bhāvo ’sty eva. tasmā jñānam tad-	yogyatā vā asya sattā, tad-vyatireko ’n-
PVin3_0005102	anyonyasya upakāriṇaḥ, a-vyavadhāna-deśa-	yogyatā-saha-kāritvāt teṣāṃ. vyavadhāne hetv-a-
PVin3_0005709	tan-nimittatve ’py a-saj-jñāna-śabdāyos tad-	yogyatā, sāsnā-ādi-siddhāv iva go-vyavahāraḥ.
PVin2_0008615	tadvattā-itarayor niyama-a-yogāt. sā ca	yogyatā hetu-bhāvāt kim anyat. tasmād eka-deśa-
PVin3_0008308	-apekṣaṇī ity ucyate. samagrāṇy eva kāraṇāni	yogyatām apy anumāpayanti, a-samagrasya eka-anta-
PVin2_0007208	kaḥ. dyotayet tena saṅketo na iṣṭām eva asya	yogyatām. ity antara-ślokaḥ. eka-deśa-a-
PVin3_0008304	ca pratibandha-sambhavān na kārya-anumānam.	yogyatāyās tu dravya-antara-an-apekṣatvād a-
PVin3_0000305	tyāga-aṅgasya a-pramāṇatvena a-pratipatti-	yogyatvāt. tad-upagamād āgamaḥ, tataḥ sādhanā-
PVin1_0004104	syāt. sato ’py a-siddhau sattā-vyavahāra-a-	yogyatvāt. tasmān na an-upalabhamānaḥ kasyacit
PVin3_0003707	iti na tat sandigdha-lakṣaṇaṃ vyavahāra-	yogyam, pakṣa-dharmatva-ādi-sandeha-vat. lakṣaṇē
PVin1_0002209	atiprasaṅgaḥ. saṃskāra ity api pūrvakam eva	yogyam vijñānam utpaśyāmaḥ, antaḥ-kāraṇa-
PVin3_0003506	vyavahāra-jaḥ prasiddhi-śabdena uktaḥ.	yogyam hi viśvaṃ sva-bhāvataḥ kṛta-a-kṛtānām
PVin2_0007201	iti tayor bhedaḥ parīkṣyatām. sarvatra	yogyasya eka-artha-dyotane niyatīḥ kutaḥ. jñātā
PVin3_0005106	iti kuḍya-ādāya āvaraṇam ucyante. na prāg	yogyasya pratibandhāt, tasya sva-bhāva-a-
PVin3_0003904	-niyata-saṅketa-śabda-bhāvinām dharmānām	yogyāḥ sarva-pada-arthaḥ, icchāyā nirodha-a-
PVin1_0004212	-sthitīḥ. tatra apy anubhava-ātmavāt te	yogyāḥ sva-ātma-saṃvidi. iti sā yogyatā mānam
PVin2_0009606	syāt, na anumeyatvam. yā apy a-siddhi-	yojanā – tathā sapakṣe sann a-sann ity evam-
PVin1_0000811	-bhāvitam abhilāpa-sāmānyam a-smaratas tad-	yojanā sambhavati, śabda-antara iva. na ca artha-
PVin1_0001305	na śabda-viśeṣam anusmarati, an-anusmaran na	yojayati, a-yojayan na pratyeti ity āyātām

PVin1_0001305	anusmarati, an-anusmaran na yojayati, a-	yojayan na pratyeti ity āyātam āndhyam a-śeṣasya
PVin2_0007205	-arthatā kutaḥ. sva-bhāva-niyame 'nyatra na	yojyeta tayā punaḥ. saiketaś ca nir-arthatā syād
PVin3_0008401	ca a-pāśyato 'nunaya-pratigha-a-bhāvāt. a-	yoniso-manas-kāram antareṇa doṣāṇām an-utpatteḥ.
PVin3_0011204	-utpatti-pratyaya-viśeṣeṇa ātma-darśana-a-	yoniso-manas-kāreṇa yogāt. tadā apy apārthako
PVin3_0013604	-uttarāṇi jātayaḥ. teṣāṃ ca na antaḥ, a-	yoniso-vikalpānām a-pratiṣṭhānāt. yathā āha paraḥ
PVin3_0003301	prāmānya-itarayor anyonyam, siddhāyām vā	yoṣiti prasava-itara-dharmatvayoḥ sa dharmā-gataḥ.
PVin2_0008002	a-kṣaṇikasya artha-kriyā sambhavati, krama-	yaugapadya-virodhāt. a-kramaḥ, an-apekṣasya
PVin1_0003505	avayava-rāge vā avayavi-rūpam a-raktam iti	rakta-a-raktaṃ dṛśyeta. tasmān na ekaḥ kaścīd
PVin3_0010908	bhāvād iti vyākhyātam vārttike. tatra yathā	rakto bravīti, tathā virakto 'pi iti vacana-
PVin1_0003505	vā gatiḥ. avayava-rāge vā avayavi-rūpam a-	raktaṃ iti rakta-a-raktaṃ dṛśyeta. tasmān na ekaḥ
PVin1_0003505	-rāge vā avayavi-rūpam a-raktaṃ iti rakta-a-	raktaṃ dṛśyeta. tasmān na ekaḥ kaścīd arthaḥ, yo
PVin1_0003505	darśanam syāt. rakte ca ekasmin rāgaḥ, a-	raktasya vā gatiḥ. avayava-rāge vā avayavi-rūpam
PVin1_0003504	-darśane 'pi tathā sthūlasya darśanam syāt.	rakte ca ekasmin rāgaḥ, a-raktasya vā gatiḥ.
PVin3_0004104	pada-artha-vyavasthām bād hate. sattva-	rajas-tamasām caitanyasya ca evaṃ paraspara-rūpa-
PVin3_0003809	uktāv api bādhanāt. atra api loke karpūra-	rajata-ādiṣu dṛṣṭatvān na a-sādhāraṇatā syāt. na
PVin3_0013302	sandigdhas ca — rāga-ādimān vacanād	rathyā-puruṣa-vad ity-ādayaḥ. an-anvayo '-
PVin1_0000802	-nāntarīyakam pratibhāsam puras-kartum yukto	rasa-ādaya iva parasparam. na api tad-balena
PVin1_0000803	vijñānam artha-antaram anusartum yuktaṃ	rasa-ādi-jñāna-vat. sato 'pi vā tad-ātmana
PVin3_0008404	yā tarhy a-kārya-kāraṇa-bhūtena anyena	rasa-ādinā rūpa-ādi-gatiḥ, sā katham. sā api eka-
PVin3_0008501	-saha-kāriṇī. tasmād yathā-bhūtād dheto	rasa utpannas tathā-bhūtam anumāpayan rūpam
PVin3_0008412	-upādāna-hetūnām pravṛtti-kāraṇam. sā api	rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-
PVin1_0001614	-grāhiṇī, tad-bhāva-a-bhāvayor an-anukārāt,	rasa-buddhi-vad gandhasya cakṣur-buddhi-vac ca
PVin1_0003702	-darśanāt, anyatra api śabda-gandha-	rasa-viśeṣair a-bhinnaiḥ prāṇi-viśeṣāṇām
PVin2_0009803	yathā kaścīd ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-	rasa-vīrya-vipākā bhavanti, na anyatra. tathā kāla
PVin3_0008409	-rūpa-upādāna-kāraṇa-saha-kāri-pratyayo hi	rasa-hetū rasam janayati, indhana-vikāra-upādāna-
PVin3_0008411	phala-utpādanam praty ābhimukhyena vinā na	rasaḥ. tad eva ca rūpa-upādāna-hetūnām pravṛtti-
PVin3_0008406	sā api eka-sāmagry-adhīnasya rūpa-āde	rasato gatiḥ. hetu-dharma-anumānena dhūma-indhana
PVin3_0008409	-kāraṇa-saha-kāri-pratyayo hi rasa-hetū	rasam janayati, indhana-vikāra-upādāna-hetu-saha-
PVin2_0009502	kim. yathā pakvāny etāni phalāny evaṃ-	rasāni vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād
PVin2_0008814	vandhya-itarayor iva karkoṭakayoḥ, kvacid	rāse vanya-itarayor iva trapuṣayoḥ, kvacit
PVin1_0000209	buddhau sāksāt sva-bhāva-upadhāna-sāmarthya-	rahito '-yukta-pratipattir eva. na ca anya-darśane
PVin1_0000707	-yogya-pratibhāśa pratītiḥ kalpanā. tayā	rahitam. na hi sā indriya-jñāne sambhavati,
PVin1_0003808	-ādayaḥ. anyathā eva avabhāsante tad-rūpa-	rahitā api. tathā eva a-darśanāt teṣāṃ an-
PVin3_0011105	eva anyathā-darśanāt. rāga-utpatti-yogyatā-	rahite vacana-a-darśanāt tad-anumāne vyatireka-a-
PVin3_0008311	-anumānam. ātma-ātmiya-abhiniveśa-pūrvakā hi	rāga-ādayaḥ, ahaṃ mama iti ca a-pāśyato 'nunaya-
PVin3_0011006	etāś ca sa-jātiya-abhyāsa-vṛttayaḥ. na evaṃ	rāga-ādayaḥ, viparyāsa-a-bhāve '-bhāvāt.
PVin2_0008101	viṣayāḥ sukha-duḥkhe nimitta-upalakṣaṇam	rāga-ādayo viṣaya-upalambhāś ca pratividitā eva
PVin2_0009812	a-dṛṣṭena ca bādhyā-bādhyā-bhāva-a-siddheḥ,	rāga-ādy-a-vyabhicāri-kārya-a-sambhavāt, sambhave
PVin3_0008310	'pi śeṣavat, yathā deha-indriya-buddhibhyo	rāga-ādy-anumānam. ātma-ātmiya-abhiniveśa-pūrvakā
PVin3_0011009	tal-lakṣaṇatvāc ca phalasya. vaktary ātmani	rāga-ādi-darśanena anyatra tad-anumāne
PVin1_0004210	vyavasthāpanāt. tatra ātma-viṣaye māne yathā	rāga-ādi-vedanam. iyaṃ sarvatra saṃyojyā māna-
PVin3_0013303	pradarśita-anvayaś ca, yathā — yo vaktā sa	rāga-ādimān iṣṭa-puruṣa-vat. a-nityaḥ śabdaḥ
PVin2_0007006	pratiśiddha iti na iha pratanyate. svayaṃ	rāga-ādimān na arthaṃ vetti vedasya na anyataḥ.
PVin3_0013302	iti sādhyā-ādi-vikalāḥ. sandigdhas ca —	rāga-ādimān vacanād rathyā-puruṣa-vad ity-ādayaḥ.
PVin3_0010610	— a-sarva-jñāḥ kaścīd vivakṣitaḥ puruṣo	rāga-ādimān vā, vacana-āder iti. sandigdho 'tra
PVin3_0010901	idr̥śam prayogāṇām sandeha-hetutvam unneyam.	rāga-ādinām apy artha-antaravād a-gatir vacanād
PVin3_0010903	na asti ity a-niścito vyatirekaḥ. na hi	rāga-ādinām eva kāryam spanda-vacana-ādayaḥ,
PVin3_0011001	iti cet, na, karuṇayā api vṛtteḥ. sā eva	rāga iti cet, iṣṭam na nāma nivāryate. rūpam tu
PVin3_0010904	vaktu-kāmatā-sāmānya-hetutvāt. sā eva	rāga iti cet, iṣṭatvād a-doṣaḥ. nitya-sukha-ātma-
PVin3_0011203	yuktaṃ vaktum — mādr̥śo vaktā rāgī iti,	rāga-utpatti-pratyaya-viśeṣeṇa ātma-darśana-a-
PVin3_0011105	tat-siddhiḥ, ātmany eva anyathā-darśanāt.	rāga-utpatti-yogyatā-rahite vacana-a-darśanāt tad
PVin2_0008909	artha-antara-nimite vā dharme vāsasi	rāga-vat. iti saṅgraha-ślokaḥ. api
PVin1_0003504	sthūlasya darśanam syāt. rakte ca ekasmin	rāgaḥ, a-raktasya vā gatiḥ. avayava-rāge vā
PVin3_0011504	-bhāḡ iti sūcana-arthaḥ, yathā — vita-	rāgaḥ sarva-jño vā vacanād iti. vyatireko 'tra a-
PVin3_0011001	iti cet, na, para-arthatvāt. na yuktaḥ, vita-	rāgatvād iti cet, na, karuṇayā api vṛtteḥ. sā eva
PVin3_0010905	-dharma-viṣayam a-bhūta-guṇa-abhinandanam	rāgam āhuḥ. tad-ānanda-viṣaya-uparodhini tat-kṛtāś
PVin3_0011505	a-siddhaḥ, sandigdho 'nvayaḥ. sarva-jña-vita-	rāgayor viprakarṣād vacana-ādes tatra sattvam a-
PVin3_0011110	-śakter hetos teṣv a-sambhavāt saṃśayaḥ.	rāgasya an-upayoge katham tac-chaktir upayujyate,
PVin3_0011203	evaṃ syād yuktaṃ vaktum — mādr̥śo vaktā	rāgī iti, rāga-utpatti-pratyaya-viśeṣeṇa ātma-

na te tad-bhāva-niyatā iṣyante, vāsāmsi iva
 -lakṣaṇād abhyūhyā, a-pratibandhāt. a-sati
 ekasmin rāgaḥ, a-raktasya vā gatiḥ. avayava-
 upajīvati, na paro dūṣaṇam iti vyaktam iyaṃ
 pratiśidhyate. bruvāṇo yuktam apy anyad iti
 param pratirūṇaddhi iti vyaktam etad
 iti. na hi sa-ātmaka-an-ātmakābhyām anyo
 -parihāra-sthita-lakṣaṇau na tṛṭiyam
 bādhyamānāś ca pramāṇena sa katham āgamaḥ.
 -a-yoge kim idānīm vidheḥ sāmartyam iti
 na indriya-buddhaya iti cet, na, tatra apy a-
 svarga-urvaśy-ādi-śabdaś ca dṛṣṭo ' -
 tan-nāśano na anya-kārī. tena ayaṃ tad-a-tad-
 na hi prakāśatayā prakāśayan pradīpas tad-
 -ādi-vat. cetanāś ca api vedyatvād a-tad-
 anyatva-hāneś ca na a-bhedo ' -rūpa-darśanāt.
 -rūpa-śūnyāyās tad-rūpa-adhyavasāyataḥ. tad-
 yathā pakvāny etāni phalāny evaṃ-rasāni vā
 eva sad api sāmānyam na arthaḥ. tasmād vastu-
 eṣāṃ nirāso veditavyaḥ. yadi punar hetu-
 dṛṣṭāntaḥ sādhanā-avayavaḥ syāt, tadā tad-
 apy a-vañcanam. tasyās tad-rūpa-śūnyāyās tad-
 -darśanād an-āśvāsa iti cet, na, tad-
 iti saṅgraha-ślokaḥ. tasya ca yathā-samūhita-
 katham a-sato 'nvaya-pratiśedha iti. vastu-
 -a-pratipatti-prasaṅgāt. tasmāt —viśiṣṭa-
 -samvidām. anyathā ekasya bhāvasya nānā-
 -artham a-vyāpti-vyatirekayoḥ. svayaṃ-nipāta-
 -deśam ātmanā vyāpnoti. nanu na ākāśa-deśe
 -a-bhāve ' -bhāvāt. na apy an-indriyāḥ,
 a-kārya-kāraṇa-bhūtena anyena rasa-ādinā
 -ādayo buddhir vā, utpatter a-nityatvād vā,
 iti. rūpāt sparśa-anumānam kārya-liṅga-jam,
 sā katham. sā api eka-sāmagry-adhīnasya
 saha-kāriṇaḥ kārya-utpattir yathā cakṣū-
 -viveke yuktam, pratibandha-kāraṇa-a-bhāvāt.
 'n-agner iti. pratiśedhya-artha-bādha-
 -yogyatā-utpatti-lakṣaṇo vā iti na an-āloko
 kāraṇam. sā api rasa-upādāna-kāraṇa-pravṛtti
 eva tathā-bhūto 'numiyate. pravṛtta-śakti-
 praty ābhimukhyena vinā na rasaḥ. tad eva ca
 sva-rūpasya siddher a-kāryatvāt. para-
 anyasya anyatva-hāneś ca na a-bhedo ' -
 svayam iṣṭo ' -nirākṛtaḥ. atra caturbhiḥ sva-
 anyataḥ sva-lakṣaṇasya ity āha —a-tad-
 yatra tu sāksād dhetu-bhedaḥ, tatra
 -rūpaṃ vibhakti-darśanāt sādhyam. na ca sva-
 -chakala-ādayaḥ. anyathā eva avabhāsante tad-
 -kṛtā vyabhicāriṇaḥ. iti saṅgraha-ślokaḥ. tri-
 tathā paratra liṅgi-jñāna-utpipādayiṣayā tri-
 a-bhedād eka-vyaktyā sarva-vyakter a-vyakta-
 sambandhaḥ, a-bhedād eva, āśraya-a-samaveta-
 jāti-guṇa-kriyāvatām etan na sambhavaty eva,
 -rajas-tamasāṃ caitanyasya ca evaṃ paraspara-
 bhavitum yuktaḥ. na hi vṛṣasyantī ṣaṅghasya
 na caitanyād anya-atīṣayavatī buddhiḥ. tad-
 -ābhāsa-śūnyayor apy a-vañcanam. tasyās tad-
 darśayitum iti prayoga-samāsa ucyate na
 a-siddheḥ. siddhau tu syāt, yathā tadṛśam

rāge. tad-dhetūnām api tatra niyamād a-doṣa iti
 rāge vacanam na asti ity a-niścito vyatirekaḥ. na
 rāge vā avayavi-rūpam a-raktam iti rakta-a-raktam
 rāja-kula-sthitiḥ. tasmād yāvatīm artha-gatiṃ
 rāja-kula-sthitiḥ. sarvān arthān samī-kṛtya
 rāja-śāsanam. na ca svayam a-bruvan param
 rāśir asti, yatra prāṇa-ādir varteta, ātma-vṛtti-
 rāśiṃ vyatirecayataḥ. tayor ekasya nivṛttir
 riktasya jantor jātasya guṇa-doṣam a-paśyataḥ.
 riktā vāco-yuktiḥ. etena pakṣa-sapakṣa-
 riṣṭa-ādāv a-pratisandhāna-darśanāt, anyatra api
 rūdha-artha-vācakaḥ. śabda-antareṣu tādrkṣu
 rūpa-a-karaṇād a-kiñcit-karo na apekṣyate. katham
 rūpa-a-pratipattau svām artha-kriyām karoti.
 rūpa-a-pravedanāt. cetanāś ca ete sukha-ādayaḥ
 rūpa-a-bhedam hi paśyanti dhīr a-bhedam
 rūpa-a-vañcatatve 'pi kṛtā bhrānti-vyavasthitiḥ.
 rūpa-a-viśeṣād eka-śākhā-prabhavatvād vā,
 rūpa-a-visaṃvādanam eva asya api prāmānyam, tad-
 rūpa-a-saṃsparśī sva-tantra eva dṛṣṭāntaḥ sādhanā
 rūpa-a-sparśane ca syād a-sambandhād apārthakaḥ.
 rūpa-adhyavasāyataḥ. tad-rūpa-a-vañcatatve 'pi
 rūpa-an-upalakṣaṇāt. sva-bhāva-pratibandho hi
 rūpa-an-upādānatve sādhye tathā-an-upalambho
 rūpa-anukarṣi khalv a-sati pratiśedho na
 rūpa-anubhavad anyā na anya-nirākriyā. tad-
 rūpa-avabhāsinaḥ. satyaṃ katham syur ākārās tad-
 rūpa-ākhyā vyatirekasya bādhiḥ. saha a-
 rūpa-ādayas tad-deśamś ca ghaṭa-ādin vyāpnvanti.
 rūpa-ādy-anuṣaṅginām tad-viśaya-indriya-virahe ' -
 rūpa-ādi-gatiḥ, sā katham. sā api eka-sāmagry-
 rūpa-ādi-vad iti, tad a-yuktam, anumāna-viśaye
 rūpa-ādinām bhūta-āśrayatvāt. yat tarhi idam
 rūpa-āde rasato gatiḥ. hetu-dharma-anumānena
 rūpa-āder vijñānasya. na vai kiñcid ekaṃ janakam
 rūpa-ālokayos tu taj-jñāna-utpādāna-yogyatā-
 rūpa-upanyāsenā vā prayujyate, yathā — na atra
 rūpa-upalambhaḥ syāt, kāryasya kāraṇa-a-
 rūpa-upādāna-kāraṇa-pravṛtti-saha-kāriṇī. tasmād
 rūpa-upādāna-kāraṇa-saha-kāri-pratyayo hi rasa-
 rūpa-upādāna-hetūnām pravṛtti-kāraṇam. sā api rasa
 rūpa-kriyāyām api tatra an-upakārāt. ubhayathā a-
 rūpa-darśanāt. rūpa-a-bhedam hi paśyanti dhīr a-
 rūpa-nipāta-iṣṭa-svayam-padaḥ, a-siddha-a-
 rūpa-parāvṛtta-vastu-mātra-prasādhanāt. sāmānya-
 rūpa-bhedo 'pi, yathā tayor eva bīja-kanda-
 rūpa-mātra-arthavat. arthavac ca. tato bāhyena
 rūpa-rahitā api. tathā eva a-darśanāt teṣām an-
 rūpa-liṅga-ākhyānam para-artham anumānam ity
 rūpa-liṅga-ākhyānam para-artham anumānam, kāraṇe
 rūpa-virahaḥ. a-vyavadhānam a-dūra-sthānam dṛśya-
 rūpa-virahaś ca. samāna-deśa-āśraya-indriya-yoga-
 rūpa-viveka-sambandhayor a-pratibhāsanena ghaṭana
 rūpa-vivekena vyavasthā-a-yogāt. na hi tatra apy
 rūpa-vairūpya-pariṅkṣāyām avadhatte. yat punar
 rūpa-vyatirekeṇa buddher an-upalakṣaṇāt. ekam eva
 rūpa-śūnyāyās tad-rūpa-adhyavasāyataḥ. tad-rūpa-a-
 rūpa-samāsaḥ. tathā hy āha — artha-āpattyā vā
 rūpa-sādharmyam kvacid abhisamīkṣya āhuḥ — eṣa

nivāryate. na hi tathā-uparacito 'prasadha-
 na vivecayaty ayo-golakam iva vahneḥ, tad-
 varṇasya api pratyavabhāsanāt. tena
 ālamberan tad-rūpa-hetu-jās tad-rūpā a-tad-
 teṣām api tad-a-tad-rūpiṇo bhāvās tad-a-tad-
 hetu-prakṛtim eva te 'py ālamberan tad-
 kaścit paricchedaś ca antaraḥ sva-saṃvidita-
 'siddhaḥ. siddhaḥ śabdāḥ. sa ātmani hetu-
 tasmāt prameya-adhigateḥ pramāṇam meya-
 tasmāt prameya-adhigateḥ sādhanam meya-
 arthena ghaṭayaty enām na hi muktivā artha-
 āpādayati, pratiśedha-niśedhasya vidhāna-
 eva an-upalabdhiḥ, niśedhasya an-upalabdhī-
 darśita eva dṛṣṭānto bhavati, etāvan-mātra-
 tarhi liṅgam. na, anvaya-vyatirekayoḥ prthag-
 viṣayī-kriyate saṃvittiyā, tasyās tad-ātma-
 idānīm na pratiśedha-viṣayaḥ, vidhi-nivṛtti-
 śrāvāna-uktyā prakāśitam. sarvathā 'vācyā-
 asyāḥ prathanāt. artha-sthiteḥ sva-saṃvedana-
 tathā-bhūta-an-upalambhasya pratiśedha-
 -viprakarṣāt, liṅga-pratipatter api tathā-
 sva-arthaṃ para-arthaṃ ca. jñāna-abhidhāna-
 a-raktasya vā gatiḥ. avayava-rāge vā avayavi-
 dheto rasa utpannas tathā-bhūtam anumāpayan
 'satām parasparato vibhāgaḥ. ekasya hi
 an-anvayād viśiṣṭam eva an-abhilāpyam vastu-
 na bhavati, tat tasya vedakam, a-paraspara-
 stimitena antara-ātmanā. sthito 'pi cakṣuṣā
 eva sattvaṃ vipakṣāc ca sarvato vyāvṛtti
 saṃvyavahārikasya ca etat pramāṇasya
 an-eka-ākārās tu vijñaptayaḥ, yena ekam
 tad dhy artha-sāmarthyena utpadyamānam tad-
 eva asya dharmā-viraho dharmāḥ. na hi vastu-
 ity apārthakam aparām caitanyam. taṃ ca eka-
 a-niścita-sādhyā-vyatireka-vyāvṛtti-
 śabda iti. tad-arthā ca artha-uktiḥ. tad eva
 bhāva-hetu-bhāvayor darśana-sādhanatvāt. dvi-
 eva rāga iti cet, iṣṭam na nāma nivāryate.
 na asti tattvataḥ. yasmād ekam an-ekam ca
 niśedhe sarva-gamakānām an-upalabdhī
 bhedaṃ vyavasyati. bhāvā yena nirūpyante tad-
 na sārūpyād iti cet, atha katham idānīm sato
 hi bhinna-avabhāsitve 'py artha-antaram eva
 saṃvedanam eva ekam āntaram prīti-paritāpa-
 na atra nirbandhaḥ. tac ca upalabhya-madhya-
 -virodhe 'pi nānā-rūpasya yad eva śrutau
 -vyatirekayor niścita-vyāptikam ekam api
 iṣṭā prameyatā. yathā kathañcit tasya artha-
 tarhi idānīm ayam anubhavaḥ. nanv asya eva
 antara-ślokaḥ. tasyāḥ svayaṃ prayogeṣu sva-
 sva-rūpaṃ vā prayujyate. artha-bādhana-
 prak sañjñinā abhisambandhād arthavac chabda-
 cet, ayam aparo 'sya doṣo 'stu. na tv a-sa-
 na ca upādāna-kārya-pratyaya-a-pratibhāsi
 -vṛttino liṅgasya a-sati nāstitā tṛtīyam
 arthaḥ śeṣam vyāvṛtti-lakṣaṇam. a-vastu-
 tena ayam a-doṣa ity a-vācyam eva tṛtīyam
 sa pratyakṣaḥ. tad a-sādhāraṇam vastu-
 buddher an-upalakṣaṇāt. ekam eva idaṃ saṃvid-
 rūpa-sāmānyo viśeṣa-āśrayaṃ vicāram āśrayate.
 rūpa-sparśa-adhyavasāyāt. bheda-a-bheda-vyavasthā
 rūpa-sparśa-vijñāna-anvayo mānasam eṣa smārto
 rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-bīja-
 rūpa-hetu-jāḥ. tat sukha-ādi kim a-jñānam vijñāna
 rūpa-hetu-jās tad-rūpā a-tad-rūpa-hetu-jā a-tad-
 rūpo jāyamāno lakṣyate. tatra yathā-lakṣaṇam eva
 rūpo na siddha ity a-siddha ucyate. sa ca śabdāḥ
 rūpatā. na hi kriyā-sādhanam ity eva sarvaṃ
 rūpatā. sādhanē 'nyatra tat-karma-sambandho na
 rūpatām. tasmāt prameya-adhigateḥ pramāṇam meya-
 rūpatvāt. a-sataḥ sapakṣān na nivṛttri ity a-
 rūpatvāt. tatra apy artha-antara-niśedhe sādhye
 rūpatvāt tasya. etena eva dṛṣṭānta-doṣā api
 rūpatvāt. te tv ekena api vākyena śakye
 rūpatvāt. na enam iyam abhilāpena saṃsrjati,
 rūpatvāt pratiśedhasya. parisankhyāteṣv eva
 rūpatvāt siddhyā tasya samāśrayāt. bādhanāt tad-
 rūpatvāt sva-vid api iyam artha-vid eva kāryato
 rūpatvāt. hetu-vyāpaka-an-upalabdhir ubhayasya
 rūpatvād anvaya-apekṣānāc ca. itarat punar bheda-
 rūpatvān na para-apara-pratipatti-nibandhanē. a-
 rūpam a-raktam iti rakta-a-raktaṃ dṛśyeta. tasmān
 rūpam anumāpayati. tatra apy atīta-eka-kālānām
 rūpam anyatra a-pāśyanti buddhir idam asmād
 rūpam indriya-matayaḥ pratyāviśanti. katham tarhi
 rūpam iva sukha-ādi-saṃvedanam, idam asya
 rūpam ikṣate sā akṣa-jā matiḥ. a-pratibhāsamāna-
 rūpam uktam a-bhedena. punar viśeṣeṇa kārya-sva-
 rūpam uktam, atra api pare mūdhā viśaṃvādayanti
 rūpam ekasya mana-āpam anyasya a-mana-āpam dṛṣṭam.
 rūpam eva anukuryāt. na hy arthe śabdāḥ santi tad
 rūpam eva dharmāḥ, a-santo 'pi kenacit
 rūpam eva paśyāma ity na anyā buddhir anyo
 rūpam katham sādhanam, a-niścita-tal-lakṣaṇatvāt.
 rūpam tatra arthaḥ śeṣam vyāvṛtti-lakṣaṇam. a-
 rūpam tarhi liṅgam. na, anvaya-vyatirekayoḥ
 rūpam tu bhinnam, a-śubha-abhinandinaḥ
 rūpam teṣām na vidyate. sādharmya-darśanāl loke
 rūpam. na aparāḥ pratiśedha-hetuḥ. sā iyam
 rūpam na asti tattvataḥ. yasmād ekam an-ekam ca
 rūpam na nirdiśyate. na idam idantayā śakyam
 rūpam nīlasya anubhāvāt tayoḥ saha-upalambha-
 rūpam paśyāmaḥ. na ca asya ayam ātmā para-
 rūpam pūrva-aparayōḥ koṭyor asti iti bruvāṇaḥ
 rūpam pratibhāsate 'dvayaṃ sambandhy-antara-a-
 rūpam prayuktam artha-āpattiyā dvitīyam gamayati
 rūpam muktivā avabhāsināḥ. artha-grahaḥ katham
 rūpam vāyam apy anububhutsavaḥ. idaṃ dṛṣṭam
 rūpam vā prayujyate. artha-bādhana-rūpaṃ vā bhāve
 rūpam vā bhāve bhāvād a-bhāvataḥ. sā iyam a-bhāva
 rūpam vibhakti-darśanāt sādhyam. na ca sva-rūpa-
 rūpam vedakam nāma. na hi vitti-sattā eva tad-
 rūpam śakyam tad-viṣayatvena adhyavasātum. sa tu
 rūpam. sā ca niścitā. ante vacanān niścitatvaṃ
 rūpam sāmānyam atas tan na akṣa-gocaraḥ. tena
 rūpam syāt. prayoga-darśana-arthatvād a-doṣaḥ -
 rūpam sva-lakṣaṇam. anyas tu buddhau sāksāt sva-
 rūpam harṣa-viśāda-ādy-an-eka-ākāra-vivartam

PVin3_0002410
 PVin1_0002605
 PVin1_0001207
 PVin1_0002114
 PVin1_0002111
 PVin1_0002114
 PVin1_0003803
 PVin3_0009809
 PVin1_0003102
 PVin1_0003204
 PVin1_0003101
 PVin3_0012104
 PVin2_0006011
 PVin3_0013211
 PVin2_0005308
 PVin1_0002101
 PVin3_0007608
 PVin3_0004007
 PVin1_0003705
 PVin2_0010108
 PVin2_0004909
 PVin2_0004503
 PVin1_0003505
 PVin3_0008502
 PVin3_0010309
 PVin1_0001805
 PVin1_0002308
 PVin1_0001402
 PVin3_0013204
 PVin1_0004403
 PVin1_0003614
 PVin1_0000710
 PVin3_0012512
 PVin1_0002601
 PVin3_0010109
 PVin3_0004003
 PVin2_0005308
 PVin3_0011002
 PVin1_0003903
 PVin2_0006202
 PVin1_0003902
 PVin1_0003201
 PVin1_0004001
 PVin1_0002405
 PVin3_0004102
 PVin3_0003912
 PVin2_0005212
 PVin1_0003710
 PVin1_0003402
 PVin3_0006408
 PVin3_0006409
 PVin3_0001308
 PVin1_0002312
 PVin3_0006803
 PVin2_0005201
 PVin3_0004004
 PVin2_0005211
 PVin1_0000208
 PVin1_0002506

PVin3_0011209
 PVin3_0004503
 PVin1_0002703
 PVin3_0000708
 PVin2_0008011
 PVin3_0013005
 PVin1_0002104
 PVin3_0009111
 PVin3_0010606
 PVin3_0010607
 PVin3_0009406
 PVin1_0001614
 PVin3_0001008
 PVin1_0004008
 PVin1_0002410
 PVin1_0002102
 PVin1_0003408
 PVin3_0003912
 PVin3_0011206
 PVin3_0008704
 PVin1_0002114
 PVin3_0007704
 PVin1_0003704
 PVin1_0004307
 PVin3_0011607
 PVin1_0002109
 PVin1_0002114
 PVin1_0002302
 PVin2_0009701
 PVin2_0008807
 PVin3_0010310
 PVin2_0008403
 PVin1_0003407
 PVin3_0008506
 PVin1_0004307
 PVin2_0008102
 PVin2_0004602
 PVin3_0000102
 PVin1_0002111
 PVin3_0009701
 PVin2_0006908
 PVin2_0006907
 PVin2_0004910
 PVin3_0002501
 PVin3_0001105
 PVin1_0004007
 PVin2_0007809
 PVin3_0006411
 PVin3_0002502
 PVin3_0001002
 PVin2_0005202
 PVin2_0009302
 PVin2_0006403
 PVin2_0006314
 PVin2_0006313
 PVin1_0003912
 PVin3_0005604
 PVin2_0004505
 PVin3_0002407

'-sattvaṃ vipakṣe bhāvaś ca iti dvayo
 niścitaṃ grāhyam, sandigdha-viparyasta-
 eva tat tathā-utpannam ekaṃ dr̥ṣyate, na nānā-
 -vr̥tteḥ. tasmān na tato 'r̥tha-siddhiḥ, vastu-
 kṛtakasya a-nityatā-sādhanād a-doṣaḥ, a-tad-
 -yoga-apekṣāyām āsraya-samāna-a-samāna-deśa-
 ca samayasya a-bhāvāt, anyena apy atīta-
 ca sandehe vyabhicāra-bhāk. eka-ekasya
 ātmā iti. evam ekasya pakṣa-dharmasya hetu-
 vā a-siddho hetv-ābhāsaḥ. tathā ekasya
 -ādinām a-sandigdho bhedo bhavati. kasyacid
 -buddhi-vad gandhasya cakṣur-buddhi-vac ca
 siddher a-pratibandhāt triṣv anyatama-
 apy ālokasya darśanād an-ālokasya vā
 buddhi-lakṣaṇam ity anyasya api tat-sa-
 sam̐sr̥jati, tathā-vr̥tter ātmani virodhāt, tad-
 sañcitāni tathā pratibhānti iti yuktam, eka-
 antara-ślokaḥ. pratyakṣa-virodhe 'pi nānā-
 vyāvṛttir a-sandigdha. tena ayam apy ekasya
 'yam a-janya-janaka-bhūtānām upakāraḥ, sva-
 eva te 'py ālamberan tad-rūpa-hetu-jās tad-
 katham ātmasāt kuryāt. a-vyavaccheda-
 -a-sukhasya utpatteḥ. tasmāt sva-saṃvedana-
 tad-dhiyaḥ viṣaya-jñāna-rūpābhyām ato dvi-
 a-pratipattir an-ubhaya-pratipatti-saṃśaya-
 pramāṇam. na eva sukha-ādayaḥ saṃvedana-
 -hetu-jās tad-rūpā a-tad-rūpa-hetu-jā a-tad-
 -priti-tāpayoḥ. bhāvanāyā viśeṣeṇa na artha-
 na ubhaya-vyavacchedaḥ. anyonya-vyavaccheda-
 vā kāraṇam kāryam anumāpayati. tat-tulya-
 idam asmād vibhaktam iti pratyeti. tad a-
 hy a-tad-utpatter a-vyabhicāraḥ, an-āyatta-
 ca ayam jñāna-sanniveśi iti na ca bahūni
 -hetuḥ pipilikā-sañkṣobha-ādi-hetuś ca iti.
 siddhaḥ. dvairūpyam tad-dhiyaḥ viṣaya-jñāna-
 ta evam-prakṛtayaḥ sva-hetu-prakṛtim evam-
 -vacanānām ca prayogāt tatra sva-arthaṃ tri-
 -artha-prakāśanam. yathā eva hi svayaṃ tri-
 saṃvedyanta ity eke. teṣām api tad-a-tad-
 tu sarvaṃ sarvasya sidhyati. vastu-sva-
 -bhāvataḥ pratipatter a-bhāvāt pradīpād iva
 -pratipattiḥ, api tu yogyatayā pradīpād iva
 -antara-vimarśa-vivekena pratiṣṭhītena eva
 dharmināḥ siddhasya a-sādhyatām āha. na, sva-
 artham. sa ca anumeyaḥ sva-
 -a-vyabhicārāt. nāntariyakatayā ālokaḥ saha
 -bhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ sva-
 a-bhāva-sādhanāya prayujyate, tadā sva-
 ity anena eva gatavāt. siddha-sādhanā-
 tena saha sādhanam syāt. tasmāt triṣv eva
 niścita. ante vacanān niścitatvaṃ triṣv api
 anyathā a-gamako hetuḥ syāt. hetos triṣv api
 -a-bhāva-gatir uktā veditavyā, yathā – na
 -viśeṣāḥ santi sannihita-dahana-viśeṣatvāt.
 punar virodhe gamikā eva, yathā – na asya
 sidhyati. uktam atra – grāhya-grāhaka-
 sādhanam. ity antara-ślokaḥ. nanu yathā-ukta-
 līnginaṃ gamayati, tal-līngaṃ śabda iti. na,
 vā pramāṇena vācā kena pravartyate. samaya-

a-siddhir viparyaya-siddhir iti yāvat.
rūpayor iṣṭa-an-iṣṭa-prakāśanayor a-pratipatti-
rūpayor dravyayoḥ samsargād a-vibhāgaḥ. punas tad
rūpayoḥ pratyāsatti-viprakaṣayor a-siddheḥ.
rūpasya a-pramāṇatayā a-siddher anvaya-vidhāna-a-
rūpasya a-bheda-virodhaḥ. dr̥ṣya-a-dr̥ṣya-ātmatā-ādi
rūpasya a-saṃvedanāt, a-punar-bhāvini samayasya
rūpasya a-siddhau sandehe vā a-siddho
rūpasya a-siddhau sandehe vā a-siddho hetv-
rūpasya a-siddhau sandehe vā anaikāntikaḥ.
rūpasya anukārād avasthā-bhede 'py a-bheda iti
rūpasya. ākāra-arpaṇa-kṣamaṃ hi kāraṇam
rūpasya eva an-uktir nyūnatā-sādhanā-doṣa ity
rūpasya kaiścit prāṇi-viśeṣair iti na tayor api
rūpasya tat-prāptir viśeṣo vā vācyaḥ. antaḥ-
rūpasya prāg a-darśanād abhilāpa-ābhoge ca viṣaya
rūpasya bāhulya-virodhāt. bahuṣu ca tathā-vidho
rūpasya yad eva śrutau rūpaṃ pratibhāsatē '-
rūpasya sandehād anaikāntikaḥ. dvayor viruddho '-
rūpasya siddher a-kāryatvāt. para-rūpa-kriyāyām
rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā śāli-
rūpā api khalu jñeyatva-ādayo dharmāḥ kathañcid a
rūpā eva artha-pratitiḥ. tasyās ca viṣaya-ākāratā
rūpā buddhiḥ siddhā bhavati. yadi bhāsamāno
rūpā sā ubhaya-bahir-bhāve syāt, antar-bhāve
rūpāḥ. eka-artha-samavāyini tu jñānena
rūpāḥ, yathā śāli-bīja-ādibhyas tat-prasavās tad-
rūpāḥ sukha-ādayaḥ. yadi hi śabda-ādy-ātmānaḥ
rūpānām eka-vyavacchedena anya-vidhānād a-
rūpānām kārya-dravyānām tulyam, yathā pravṛddhayoḥ
rūpānām kutaḥ. bhāve vā na a-santaḥ syuḥ, tal-
rūpānām saha-bhāva-niyama-a-bhāvāt. yady artha-
rūpāni sañcitāni tathā pratibhānti iti yuktam,
rūpāt sparśa-anumānam kārya-līnga-jam, rūpa-
rūpābhyām ato dvi-rūpā buddhiḥ siddhā bhavati.
rūpām sādhyantas tathā-vidha-janmanām anyeṣām ca
rūpāl līngato 'r̥tha-dṛk. tri-lakṣaṇāl līngād yad
rūpāl līngāl līngini jñānam utpannam, tathā
rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ. tat sukha-
rūpe '-siddhe 'yam nyāyaḥ siddhe viśeṣanam. a-
rūpe. tad-bhāva-a-bhāvayor darśana-a-darśana-smṛty
rūpe. tan na ayam doṣaḥ pratibandha-a-bhāvād a-
rūpeṇa ākriyata iti sva-lakṣaṇa-viṣayam,
rūpeṇa eva nirdeśya ity anena eva gatavāt.
rūpeṇa eva nirdeśyaḥ svayaṃ iṣṭo '-nirākṛtaḥ.
rūpeṇa grāhya-lakṣaṇatvād gr̥hyeta. na vā
rūpeṇa pratīta eva. na ca sva-bhāva-niyamo
rūpeṇa vā prayujyate, yathā – na asti iha dhūmo
rūpeṇa hi nirdeśa-sambhave sādhyatvena eva
rūpeṣv antar-aṅgam artha-siddhau sāmānyam
rūpeṣu draṣṭavyam. artha-antara-sva-bhāvayoḥ
rūpeṣu niścayas tena varṇitaḥ. a-siddha-viparīta-
roma-harṣa-ādi-viśeṣa-yukta-puruṣavān ayam
roma-harṣa-ādi-viśeṣa-viruddhasya paritāpasya
roma-harṣa-ādi-viśeṣāḥ santi sannihita-dahana-
lakṣaṇa-a-yogād iti. api ca saha-upalambha-
lakṣaṇa-an-upalabdhir api kācit tṛtīyo hetuḥ, sa
lakṣaṇa-antarasya a-vācyaṭvāt. yat kvacid a-
lakṣaṇa-āhita-bhedasya dharmināḥ parihāreṇa

PVin3_0004804	'-sati niṣedhaḥ, a-sapakṣas ca a-tattva-	lakṣaṇa iti. nanv etasminn a-sapakṣe hetv-a-bhāva
PVin3_0007305	-pratibhāsaḥ śabda-arthaḥ, tasya ca sva-	lakṣaṇa -upādānatā sādhyate. sādhyatām, kiṃ tv
PVin3_0007206	sādhito bhavet. sa hi dharmī pradhāna-	lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo vā iti,
PVin1_0003603	-ākārā yathā bhrāntair nirikṣyate. vibhakta-	lakṣaṇa -grāhya-grāhaka-ākāra-viplavā. tathā-kṛta-
PVin3_0013704	-ābhāsas tu jātaya iti. tāḥ sādhanā-dūṣaṇa-	lakṣaṇa -jñānād eva a-viṣaye '-pravṛtteḥ,
PVin3_0004110	bhāven madhya-avasthā-vad upalabhyeta. tal-	lakṣaṇa -tyāga eva hi tasya vināśaḥ, apara-bhāvaś
PVin3_0001406	yathā —abhivyakta-caitanya-śarīra-	lakṣaṇa -puruṣa-ghaṭa-anythingara-sa-dvitiyo ghaṭaḥ,
PVin3_0013611	ca dūṣaṇāni, śabda-artha-an-apahnavena sva-	lakṣaṇa -pratiśedhāt, sādhyā-dharmi-bahir-bhāvāc
PVin2_0005607	pradeśa-viśeṣe kvacin na ghaṭa upalabdhi-	lakṣaṇa -prāptasya an-upalabdheḥ, yadi hi syāt,
PVin3_0013001	— na sarva-gataṃ sāmānyam, upalabdhi-	lakṣaṇa -prāptasya tad-antarāleṣv an-upalambhāt.
PVin3_0013002	tad-antarāleṣv an-upalambhāt. upalabdhi-	lakṣaṇa -prāptir abhivyaktiḥ. a-bhedād eka-vyaktyā
PVin2_0009710	-upalambhād a-bhāva-siddheḥ. nanu upalabdhi-	lakṣaṇa -prāpteḥ sparśasya yukta eva pratiśedhaḥ.
PVin3_0002403	vacanena nivartayitum a-śakyatvāt. pakṣa-	lakṣaṇa -bhāya-arthaḥ svayaṃ-śabdo 'pi na arthaṃ
PVin3_0007910	-prakāro 'pi dharmāḥ sattā-sādhane na hetu-	lakṣaṇa -bhāk, na ca anyā gatir asti. tasmān na
PVin3_0007306	sādhyatām, kiṃ tv asāv api pradhāna-ādi-	lakṣaṇa -bheda-an-āśrayaḥ śabda-artha-mātratāyām
PVin3_0010206	pakṣo 'pi vipakṣaḥ. syād api paryāyeṇa.	lakṣaṇa -bhedas tu kathita eva. na hy a-vipakṣa-
PVin3_0011311	-vaśād iṣṭa-vighāta-kṛd ity ucyate, na punar	lakṣaṇa -bhedāt. ata eva a-prthag-nirdeśa ity
PVin3_0010212	yaḥ sāmārthya-viṣayaḥ pakṣa ucyate. tena tal-	lakṣaṇa -mukhena āyāto dharmo na pratyāyana-kāla-
PVin2_0009703	api pramāṇa-antara-bādhā sambhavyeta.	lakṣaṇa -yukte bādhā-sambhave tal-lakṣaṇam eva
PVin3_0007810	bādhāyām tasya a-prāmānya-prasaṅgāt.	lakṣaṇa -yukte bādhā-sambhave tal-lakṣaṇam eva
PVin3_0010803	nyāye kiṃ na upanayaḥ. na ca eṣa nyāyaḥ,	lakṣaṇa -yukte virodha-sambhavāt. na darśana-
PVin3_0003610	dvayor api prāmānya-a-viśeṣāt. ekasya tal-	lakṣaṇa -yoge 'pi pratidvandvi-darśanāt
PVin2_0004507	-gamakaṃ tatra iti vastu-gatiḥ. tatra gamaka-	lakṣaṇa -vidhānena pratipipādayiṣor vacana-
PVin3_0013705	pratipatter a-pratibandhāt, pratibandha-	lakṣaṇa -virahāc ca, uttara-ābhāsātvena su-jñānāḥ.
PVin3_0004809	'pi nañi vibhāgena niyoga-vṛtṭeḥ. sapakṣa-	lakṣaṇa -virodhāc ca na evaṃ pratitīḥ. sādhyā-
PVin2_0004911	pratiṣṭhitena eva rūpeṇa ākriyāta iti sva-	lakṣaṇa -viṣayam, aparasmād artha-pratipatteḥ. na
PVin3_0006712	a-bhāvāḥ śabda-prayogataḥ. na ete śabdāḥ sva-	lakṣaṇa -viṣayāḥ, an-ādi-kāla-vāsanā-prabhava-
PVin3_0005501	etena eva udāharāṇena nidarśite 'pi hetu-	lakṣaṇa -viṣaye sva-bhāvasya prthag-karaṇaṃ kārya-
PVin3_0002604	teṣv a-pakṣatā. nirākṛte bādhanataḥ śeṣe '-	lakṣaṇa -vṛttitaḥ. drṣṭer vipratipattinām atra
PVin1_0003511	na apy asya kaścit, tatra api grāhya-grāhaka-	lakṣaṇa -vaidhuryāt. tasmād ātmā eva buddher
PVin3_0003611	apy evam-bhāvāḥ syāt. na ca pramāṇa-	lakṣaṇa -vyatirikto 'nyo 'sti viśeṣaḥ pratyakṣasya,
PVin1_0004004	tu taj-jñāna-utpādāna-yogyatā-pratilambha-	lakṣaṇo 'sti pratibandha indriya-yogyatā-utpatti-
PVin3_0010103	vipakṣaḥ. sa tarhi icchayā vyavasthita-	lakṣaṇaḥ kathaṃ vipakṣasya vastu-vaśād vyavasthām
PVin3_0008005	prasaṅga iti. eṣa dvi-vidho hetuḥ sva-bhāva-	lakṣaṇaḥ kārya-lakṣaṇas ca. sa eva sva-vyāpaka-
PVin3_0008005	eṣa dvi-vidho hetuḥ sva-bhāva-lakṣaṇaḥ kārya-	lakṣaṇas ca. sa eva sva-vyāpaka-viparyaye sādhye
PVin2_0010006	eva hetuḥ sādhyam gamayati. sa ca tad-bhāva-	lakṣaṇas tad-utpatti-lakṣaṇo vā. sa eva
PVin1_0004005	'sti pratibandha indriya-yogyatā-utpatti-	lakṣaṇo vā iti na an-āloko rūpa-upalambhaḥ syāt,
PVin2_0010006	sa ca tad-bhāva-lakṣaṇas tad-utpatti-	lakṣaṇo vā. sa eva avinābhāvo drṣṭāntābhyām
PVin3_0013202	-lakṣaṇatvān na drṣṭāntaḥ prthag ucyate. tri-	lakṣaṇo hetur uktaḥ. tāvatā ca artha-pratitir iti
PVin3_0006610	api virodhinoḥ paraspara-parihāra-sṭhita-	lakṣaṇatayā eva virodhaḥ, a-niyamena niyama-
PVin3_0000605	'-bhāvād virodhaḥ, paraspara-parihāra-sṭhita-	lakṣaṇatayā vā. na ca ayam utpatti-vināśābhyām
PVin3_0006506	-bhāva-vināśa-vat. anyonya-parihāra-sṭhita-	lakṣaṇatayā vā virodhaḥ, nitya-a-nityatva-vat.
PVin3_0007902	a-bādhanasya api lakṣaṇatve tasya a-niścaya-	lakṣaṇatā . tathā ca a-gamakatvam iti kiṃ kasya
PVin2_0006007	ca an-upalabdheḥ. anyonya-vyatiṛeka-sṭhita-	lakṣaṇatā vā virodho nitya-a-nityatva-vat. tatra
PVin3_0011008	para-arthasya eva phalatvena iṣṭatvāt, tal-	lakṣaṇatvāc ca phalasya. vaktary ātmani rāga-ādi-
PVin3_0006303	apekṣāyā viśeṣa-pratilambha-lakṣaṇatvāt, tal-	lakṣaṇatvāc ca bhāvasya a-bhāvo na syāt. a-bhāva
PVin3_0006301	kasyacin nimittam. a-sāmārthyāt, sāmārthya-	lakṣaṇatvāc ca bhāvasya. tad-apāya-a-bhāvāt tan-
PVin2_0007906	sattva-saṅkhyāta-kṣaṇa-antara-an-upādānatā-	lakṣaṇatvāc caramatvasya. bhavaty eva hi tasya
PVin3_0003808	ucyate, sarva-pratīti-virodhānām sāmānyena	lakṣaṇatvāt . tathā na vṛkṣaḥ śiṃśapā ity uktāv
PVin2_0006805	na, tatra apy eka-pratiniyamasya taj-janma-	lakṣaṇatvāt tad-upakṛtam indriyam jñānam janayati
PVin3_0006303	an-apekṣatvāt, apekṣāyā viśeṣa-pratilambha-	lakṣaṇatvāt , tal-lakṣaṇatvāc ca bhāvasya a-bhāvo
PVin1_0003002	aindriye bhāva-a-bhāva-anurodhasya tattva-	lakṣaṇatvāt tasya iha api tulyatvāt, indriya-
PVin3_0010110	-rūpaṃ kathaṃ sādhanam, a-niścita-tal-	lakṣaṇatvāt . tena eva niścayaḥ kriyāta iti cet,
PVin1_0001110	ca naḥ pratyakṣam, sannihita-artha-niścaya-	lakṣaṇatvāt . na etad asti, yasmād a-vidyamāna-a-
PVin2_0006104	-a-vivekāc. kārya-utpatti-viguṇa-utpādāna-	lakṣaṇatvāt pratibandhasya, anyathā a-kiñcit-
PVin3_0012608	hi bhāva-viṣayam eva pramāṇam, a-viṣamvāda-	lakṣaṇatvāt pramāṇasya. tat sad-a-sati tad-
PVin3_0001303	sādhyā-vipakṣa eva vṛtṭyā tad-viparyāsana-	lakṣaṇatvāt . yathā-ukte tu dharmā-dharmi-viśeṣa
PVin3_0009404	san vā na ghaṭo bhāvikaḥ, a-tal-	lakṣaṇatvāt . vastv ekam eva avasthā-antara-āveśād
PVin3_0010311	kutaḥ. bhāve vā na a-santaḥ syuḥ, tal-	lakṣaṇatvāt sattvasya. kevalam vikalpa-viracitam

PVin3_0004408 pratyogī niṣedhaḥ paryudastaś ca, a-tattva-
 PVin2_0006901 -bhāvābhyāṃ kārṇyatām na atipatati, tan-mātra-
 PVin3_0009402 tarhi sā eva avasthā ghaṭo 'stu, yathā-ukta-
 PVin2_0005404 pratiśedhe vidhiḥ prāptaḥ, a-bhāva-vyatiṛeka-
 PVin1_0004007 nāntariyakatayā ālokaḥ saha rūpeṇa grāhya-
 PVin3_0004111 -bhāvaś ca vaikalakṣaṇyam, viruddha-sva-bhāva-
 PVin2_0007903 -ātmānaṃ janayet. na, artha-kriyā-śakti-
 PVin3_0013201 a-vyabhicāro 'pi na sidhyati iti. hetos tri-
 PVin3_0009203 -abhyupagataḥ, vijñāna-indriya-āyur-nirodha-
 PVin3_0007901 eva dūṣitaṃ syād ity uktam. a-bādhanasya api
 PVin3_0000608 tad-bhāvasya ca anyonya-parihāra-sthita-
 PVin3_0004003 tad eva rūpaṃ tatra arthaḥ śeṣaṃ vyāvṛtti-
 PVin3_0000402 -aṅgam asti iti. tad vastutaḥ siddha-
 PVin2_0008005 ayaṃ bhāvo nivṛtta-sarva-sāmarthyaḥ sattā-
 PVin3_0010709 hy apara-a-bhāvo niścīyate. na ca a-viruddha-
 PVin2_0008506 hetumattā-vyatikramāt. yeṣāṃ upalambhe tal-
 PVin1_0000612 liṅgayor anumāne 'pi tulya iti na pramāṇa-
 PVin1_0000209 pratyakṣaḥ. tad a-sādhāraṇaṃ vastu-rūpaṃ sva-
 PVin3_0012609 sva-viṣaye pareṇa bādhyate. tad asya pramāṇa-
 PVin2_0007210 -ślokaḥ. eka-deśa-a-visaṃvādanam apy āgama-
 PVin1_0002410 'nyā saṃvit. a-saṃvedanaṃ sārūpyaṃ buddhi-
 PVin1_0003510 svayaṃ sā eva prakāśate. vyastaṃ hi viṣaya-
 PVin3_0006808 -arho 'rtho dharmī. na ca sa eva arthaḥ sva-
 PVin2_0007509 anena dvi-vidhasya api hetor gamya-gamakata-
 PVin3_0013703 syāt, viśeṣe 'n-antar-bhāvāt. tac ca sāmānya-
 PVin3_0003705 na ca puruṣa-pratibhā-vaśāt pramāṇayor
 PVin3_0002512 hetv-ādi-lakṣaṇair bādhyam muktva pakṣasya
 PVin1_0003803 -rūpo jāyamāno lakṣyate. tatra yathā-
 PVin3_0007901 -prasaṅgāt. lakṣaṇa-yukte bādha-sambhave tal-
 PVin2_0009704 lakṣaṇa-yukte bādha-sambhave tal-
 PVin1_0000301 -a-yogāt. na vai pratibandha eva liṅga-
 PVin3_0009405 iti cet, sa eva avasthā-bhedo vastu-bheda-
 PVin3_0005504 tena iha prabheda-mātram ākhyātam,
 PVin3_0002603 a-vyāpti-bādhanī. sādhyā-abhyupagamaḥ pakṣa-
 PVin3_0004106 kaścid vyavasthā-āśrayaḥ. tad idam upalabhya-
 PVin1_0000512 -upalakṣaṇāt. sva-bhāva-pratibandho hi liṅga-
 PVin3_0002310 apy astu. tasmān na idam pratiñā-ḍoṣa-
 PVin3_0013203 nāma kaścit sādhana-avayavaḥ. tena na asya
 PVin3_0002910 -vacanaṃ kārya-lakṣaṇaṃ liṅgam, sva-bhāva-
 PVin3_0012903 -vicchinna-avabhāsi-vijñāna-utpādana-yogyatā-
 PVin3_0002910 -aṅgam jagat-sthitiḥ. āpta-vacanaṃ kārya-
 PVin3_0013308 na hy ebhir hetoḥ sāmānya-lakṣaṇaṃ viśeṣa-
 PVin3_0013702 eṣa prasaṅga ity ekam eva kiñcit sāmānya-
 PVin3_0001101 a-tan-nirdeśa-nāntariyakatvāt pakṣasya
 PVin3_0013308 -ādayo vācyāḥ. na hy ebhir hetoḥ sāmānya-
 PVin3_0003707 ca evam a-śakya-niścayā iti na tat sandigdha-
 PVin1_0000409 saṃvādaṃ visaṃvādaṃ ca upalabhya tal-
 PVin3_0002505 -arthatvāt. dharmi-sattāyāṃ sādhyāyāṃ sva-
 PVin1_0002310 -ādiṣv api prasaṅgāt sārūpyam eva tad-vedana-
 PVin2_0007904 vastunaḥ. sarva-sāmarthya-upākhyā-viraha-
 PVin3_0012802 na hi sambhavo 'sti kārya-sva-bhāvayor ukta-
 PVin2_0004904 sāmānyasya pratipattir liṅgād anyataḥ sva-
 PVin3_0003708 jñāna-grahaṇac ca. ukta-lakṣaṇe 'numāne tal-
 PVin2_0008010 iti saṅgraha-ślokaḥ. skandha-dhātū-āyatana-
 PVin3_0012210 sandeha eva. nairātmyena prāṇa-ādinām ukta-
 PVin2_0005604 a-jñāta-viplavāḥ. ity antara-ślokaḥ. etal-
 PVin1_0003605 -vat. yadā tadā na sañcodya-grāhya-grāhaka-
 PVin3_0010901 apy artha-antaravād a-gatir vacanād anumāna-
 PVin3_0010813 vyatiṛekaḥ. pūrva-uktāc ca an-upalabdhi-
 lakṣaṇatvād a-sapakṣasya. tad vivakṣite
 lakṣaṇatvād anyeṣv apy asyāḥ, tad-vyatikrame ca
 lakṣaṇatvād asya. sa ca nivṛtta ity a-nivṛtto
 lakṣaṇatvād asya. sā eva tāvad a-sato na nivṛttir
 lakṣaṇatvād grhyeta. na vā kevalasya apy ālokasya
 lakṣaṇatvād bhedasya ity ukta-prāyam. tasmād
 lakṣaṇatvād vastunaḥ. sarva-sāmarthya-upākhyā-
 lakṣaṇatvān na dṛṣṭāntaḥ pṛthag ucyate. tri-
 lakṣaṇatvān maraṇasya. kathaṃ ca maraṇam
 lakṣaṇatve tasya a-niścaya-lakṣaṇatā. tathā ca a-
 lakṣaṇatvena virodhāt. ayam eva ca ācāryair
 lakṣaṇam. a-vastu-rūpaṃ sāmānyam atas tan na akṣa
 lakṣaṇam a-siddham kim ātmanaḥ. pareṇa apy
 lakṣaṇam atipatati. artha-kriyā-samarthaṃ yat tad
 lakṣaṇam atīndriyaṃ su-jñāna-bādhanam. tan na
 lakṣaṇam an-upalabdham yad upalabhyate, tatra eka
 lakṣaṇam anumānaṃ na anveti. tatra pratyakṣam
 lakṣaṇam. anyas tu buddhau sāksāt sva-bhāva-
 lakṣaṇam asti iti prameyo 'bhāvaḥ. na eva a-
 lakṣaṇam āhuḥ. tad vipakṣe 'darśana-mātrād a-
 lakṣaṇam ity anyasya api tat-sa-rūpasya tat-
 lakṣaṇam iti na kvacid anubhavo na apy asya
 lakṣaṇam iti śakyaṃ vaktum, a-samprāpta-
 lakṣaṇam uktaṃ veditavyam. dvi-vidho hi hetuḥ
 lakṣaṇam uktaṃ eva dūṣaṇa-ābhāsās tu jātaya iti.
 lakṣaṇam ucyate, kiṃ tarhi vastu-sthityā. sā ca
 lakṣaṇam. ucyate parihāra-arthaṃ a-vyāpti-
 lakṣaṇam eva iyaṃ meya-māna-phala-sthitiḥ. a-
 lakṣaṇam eva dūṣitaṃ syād ity uktam. a-bādhanasya
 lakṣaṇam eva dūṣitaṃ syād iti sarvatra an-āsvāsaḥ.
 lakṣaṇam, kiṃ tarhi grāhya-dharmaṇi dharmini ca
 lakṣaṇam kiṃ na iṣyate. evaṃ hi sukha-ādinām a-
 lakṣaṇam tu tad eva. etena kārya-liṅga-
 lakṣaṇam teṣv a-pakṣatā. nirākṛte bādhanataḥ śeṣe
 lakṣaṇam dadhy-ādi kṣīra-ādiṣv an-upalabhyamānaṃ
 lakṣaṇam. na ca tasya vyabhicāraḥ, tad-a-bhāve
 lakṣaṇam nyāyāy, atiprasaṅgāt. api ca śāstra-
 lakṣaṇam pṛthag ucyate, gata-arthatvāt. hetoḥ
 lakṣaṇam prasiddhiḥ. ātmā aparo vā yathā-artha-
 lakṣaṇam. yuta-a-yuta-siddhayoḥ sambandhau
 lakṣaṇam liṅgam, sva-bhāva-lakṣaṇam prasiddhiḥ.
 lakṣaṇam vā śakyaṃ darśayitum. tad artha-āpattyā
 lakṣaṇam vācyam syāt, viśeṣe 'n-antar-bhāvāt. tac
 lakṣaṇam vācyam. vācyam, sādhyā-a-sādhyā-
 lakṣaṇam viśeṣa-lakṣaṇam vā śakyaṃ darśayitum.
 lakṣaṇam vyavahāra-yogyam, pakṣa-dharmatva-ādi-
 lakṣaṇam vyāptyā kathayed yathā-upadeśam
 lakṣaṇam sādhyam syāt, tac ca pratikṣiptam iti na
 lakṣaṇam. sārūpyam apy a-tad-ātmanaḥ prak paścād
 lakṣaṇam hi nir-upākhyam. caramasya tarhi
 lakṣaṇayor an-upalambhasya vā viruddha-a-
 lakṣaṇasya ity āha -a-tad-rūpa-parāvṛtta-vastu-
 lakṣaṇasya pratyogino '-sambhavād a-sambhavo
 lakṣaṇasya vā kṛtakasya a-nityatā-sādhanād a-
 lakṣaṇasya virodhasya a-siddheḥ sandigdho
 lakṣaṇā an-upalambha-ātma-kārya-ākhyā hetavas
 lakṣaṇā. ity antara-ślokaḥ. tadā anya-saṃvido '-
 lakṣaṇād abhyūhyā, a-pratibandhāt. a-sati rāge
 lakṣaṇād idṛśam prayogaṇam sandeha-hetutvam

PVin1_0000412 vā 'nyatra anubhūta-viṣayābhyo 'nirdeśya-
 PVin2_0004603 sva-arthaṃ tri-rūpāl liṅgato 'rtha-drk. tri-
 PVin3_0013610 -eka-deśa iti, na hy evam-ādini yathā-ukta-
 PVin3_0003708 sandeha-vat. lakṣaṇe jñāna-grahaṇāc ca. ukta-
 PVin3_0003707 -yogyam, pakṣa-dharmatva-ādi-sandeha-vat.
 PVin3_0003704 na asya pratidvandvī vidyata iti. a-viśiṣṭa-
 PVin3_0009306 iyam a-vyaktiḥ. a-dṛśya-ātmātā. nanv anena
 PVin3_0002512 -doṣāḥ, pratyakṣa-ādi-virodha-vat. hetv-ādi-
 PVin3_0010204 vṛtti-vyatirekau paraspara-parihāra-sthita-
 PVin1_0001405 eva udayante vyayante vā, yena satyo 'py a-
 PVin1_0000413 na ca tābhiḥ sva-santāna-bhāvinibhir a-
 PVin1_0003803 ca antaraḥ sva-samvidita-rūpo jāyamāno
 PVin1_0003806 grāhya-grāhaka-samvitti-bhedavān iva
 PVin2_0005110 na, anya-niṣedha-arthatvāt. tatra vṛttau
 PVin3_0007703 -vipakṣa-pracāra-śānkā-vyavacchedena
 PVin3_0005302 kāraṇāni tad-avasthā-upakāriṇam artham, tato
 PVin3_0005402 sa nityaḥ syād yadi na kutaścit sāmartyaṃ
 PVin1_0000605 eva pramāṇam. sa ca a-visaṃvādas tasmād ātma-
 PVin1_0002511 -upabhogasya ca a-bhogatvād anya-bhoga-vat.
 PVin2_0004808 asya api prāmāṇyam, tat-pratibaddha-vastu-
 PVin3_0000807 vyabhicāriṇaḥ. iti saṅgraha-ślokaḥ. tri-rūpa-
 PVin3_0000103 paratra liṅgi-jñāna-utpipādayiṣayā tri-rūpa-
 PVin3_0006311 ayaṃ pramāṇa-antara-bala-utpanno 'n-akṣa-
 PVin3_0005504 ākhyātam, lakṣaṇaṃ tu tad eva. etena kārya-
 PVin2_0004703 darśanāt. yo hi bhāvo yathā-bhūtaḥ sa tādr-
 PVin3_0008607 ādhāra-sambhavo 'numīyate, tad api kārya-
 PVin3_0008506 -hetuś ca iti. rūpāt sparsā-anumānaṃ kārya-
 PVin3_0008603 iti gotvād viśaṇitā-pratipattiḥ kārya-
 PVin3_0008503 āgatānām, vyabhicārāt. tasmād iyam api kārya-
 PVin2_0006309 sambhāvīyate, antya-kṣaṇo 'pratibandhaḥ. tal-
 PVin2_0004909 -a-pratiṣṭhānāt, na vastu-sattā-viprakarṣāt,
 PVin1_0000301 -pratipatty-a-yogāt. na vai pratibandha eva
 PVin1_0000512 -an-upalakṣaṇāt. sva-bhāva-pratibandho hi
 PVin2_0004705 -jā tathā-bhūte tasmād vastuni liṅgi-dhiḥ.
 PVin3_0009903 sva-ātma-prakāśakā ity ucyante. na evaṃ
 PVin2_0007002 tat-sādhanam a-vyabhicāram eva pratipādane
 PVin2_0008501 na, taj-janya-viśeṣa-grahaṇe 'bhimatavāl
 PVin2_0006703 teṣāṃ ca citra-abhisandhitvāt. tad ayaṃ
 PVin3_0006404 -a-yogāt sthitir anyatra vāryate. yathā '
 PVin2_0004602 ca prayogāt tatra sva-arthaṃ tri-rūpāl
 PVin2_0006412 -bhāvaḥ. na, sarva-upalambha-nivṛtter atra a-
 PVin2_0006614 tathā hi na anya-guṇa-doṣa-niścaye
 PVin2_0004908 -vyatirekiṇo 'rtha-mātrasya upanidhāyakam
 PVin1_0000510 iti sā tena a-bhāvaṃ pratipādayanti
 PVin1_0001513 devānām priya iti. na artha-jñānaṃ buddher
 PVin3_0005411 -virodhataḥ. kādācitka-phalaṃ siddhaṃ tal-
 PVin2_0005308 darśana-sādhanatvāt. dvi-rūpaṃ tarhi
 PVin2_0004906 -mātra-prasādhanāt. sāmānya-viṣayaṃ proktaṃ
 PVin3_0000701 an-arthaḥ khalv api kalpanā-samāropito na
 PVin3_0008403 -vṛtter a-dṛṣṭāv api śeṣavad etad vyabhicāri
 PVin2_0004505 -bhedāt. artho hi liṅginam gamayati, tal-
 PVin3_0002910 jagat-sthitiḥ. āpta-vacanam kārya-lakṣaṇam
 PVin1_0000612 pratibandho vācyāḥ. sa ca kārya-sva-bhāvayor
 PVin3_0007410 sādhanād apākaroti. tathā ca āha —
 PVin2_0005201 iti yathā. tasya sādhyā-sa-jātiya-vṛttino
 PVin3_0009904 tad-bhāvasya. na hi svayaṃ jñāna-viṣayatā
 PVin1_0000304 dṛṣṭam tatra smṛtim ādadhati. sā kim a-śabda-
 PVin2_0005803 sato viṣayasya a-vyabhicārāt. an-upalabdher
 PVin2_0004904 vastu-viṣayatve sāmānyasya pratipattiḥ
 lakṣaṇābhyo jñāna-vyaktibhyaḥ. na ca tābhiḥ sva-
 lakṣaṇāl liṅgād yad anumeye 'rthe jñānam, tat sva
 lakṣaṇāsu jātiṣv antar-bhavanti. na ca dūṣaṇāni,
 lakṣaṇe 'numāne tal-lakṣaṇasya pratiyogino '-
 lakṣaṇe jñāna-grahaṇāc ca. ukta-lakṣaṇe 'numāne
 lakṣaṇe dṛṣṭasya aparatra vyatireka-niścayasya
 lakṣaṇena pradhāna-puruṣa-ādayo 'py a-nityāḥ
 lakṣaṇair bādhyam muktāv pakṣasya lakṣaṇam.
 lakṣaṇau na trṭiyam rāsiṃ vyatirecayataḥ. tayor
 lakṣitāḥ syuḥ. tathā hi punar vikalpayan kiñcid
 lakṣitābhir ayaṃ param vyavahārayitum īśa ity a-
 lakṣyate. tatra yathā-lakṣaṇam eva iyaṃ meya-māna
 lakṣyate. mantra-ādy-upapluta-akṣānām yathā mṛc-
 labdhāyām samucciyamāna-avadhāraṇam anyad
 labhyaṃ gamakatvaṃ katham ātmasāt kuryāt. a-
 labhyasya atīśayasya kārya-upayogāt. tathā śabda
 labhyeta pracyaveta vā, tato jñāna-janana-
 lābhāt, anyato bhavato 'bhavato vā bhāve
 liṅga-a-yogād ato 'py a-siddhir eva, yathā uktaṃ
 liṅga-apekṣaṇāc ca. ācāryaḥ punar artha-bhidām
 liṅga-ākhyānaṃ para-arthaṃ anumānam ity arthān na
 liṅga-ākhyānaṃ para-arthaṃ anumānam, kāraṇe kārya
 liṅga-āśrayo 'n-upalambha-vikalpo na pramāṇam.
 liṅga-udāharaṇena sva-bhāvo 'py eka-deśa-bhāg ukto
 liṅga-cetasāḥ. hetus taj-jā tathā-bhūte tasmād
 liṅga-jam eva, tādrśasya ātmano 'mbhasas tata
 liṅga-jam, rūpa-ādinaṃ bhūta-āśrayatvāt. yat
 liṅga-jā. ādhārato 'bhinirvṛtter ātmanas tādrśo
 liṅga-jā. etena pipilikā-utsaraṇa-matsya-vikāra-
 liṅga-darśanāt sambandha-smṛty-apekṣiṇo 'numeya-
 liṅga-pratipatter api tathā-rūpatvād anvaya-
 liṅga-lakṣaṇam, kiṃ tarhi grāhya-dharmaṇi
 liṅga-lakṣaṇam. na ca tasya vyabhicāraḥ, tad-a-
 liṅga-liṅgi-dhiyor evaṃ pāramparyeṇa vastuni.
 liṅga-liṅgiṇoḥ, bheda-āśrayatvāt tad-bhāvasya. na
 liṅga-vad avalambante, an-upadeśād a-pratipatter
 liṅga-viśeṣa-upādhiṇām ca sāmānyānām. a-viśiṣṭa-
 liṅga-saṅkarāt kathama niścinvan pratipadyeta. mā
 liṅgo 'nya-sattveṣu vikalpa-ādir na sidhyati. a-
 liṅgato 'rtha-drk. tri-lakṣaṇāl liṅgād yad
 liṅgatvāt, ātma-parayor a-pratipatteḥ. tasmād
 liṅgam asti. te hi ceto-dharmatvena atīndriyatvāt
 liṅgam iti sāmānya-viṣayaṃ proktaṃ, tato bheda-a-
 liṅgam eva. kasyacit saṃvāde 'pi taj-jātiyasya
 liṅgam, kiṃ tarhi indriya-arthāv iti cet, a-
 liṅgam jñānam īdrśam. iti saṅgraha-ślokaḥ. etena
 liṅgam. na, anvaya-vyatirekayoḥ prthag-rūpatvāt.
 liṅgam bheda-a-pratiṣṭhiteḥ. yat-prayojanā hy
 liṅgam, yathā —pakṣa-sapakṣa-anyataratvād a-
 liṅgam. yā tarhy a-kārya-kāraṇa-bhūtena anyena
 liṅgam śabda iti. na, lakṣaṇa-antarasya a-
 liṅgam, sva-bhāva-lakṣaṇam prasiddhiḥ. ātmā aparo
 liṅgayor anumāne 'pi tulya iti na pramāṇa-
 liṅgasya a-vyabhicāras tu dharmeṇa anyatra
 liṅgasya a-sati nāstitā trṭiyam rūpam. sā ca
 liṅgasya liṅgi-pratipādanam. dharmiṇas tu sva-
 liṅgā svayaṃ kathañcid anusmarato na bhavati.
 liṅgād a-sattāyām sādhyāyām upalabdher a-bhāvo
 liṅgād anyataḥ sva-lakṣaṇasya ity āha —a-tad-rūpa

PVin2_0004603 tri-rūpāl liṅgato 'rtha-drk. tri-lakṣaṇāl
 PVin2_0005606 sva-bhāvaḥ kāryaṃ ca iti trīṇy eva
 PVin3_0002011 iti vyaktam īśvara-ceṣṭitam. vadann a-kārya-
 PVin3_0000102 -prakāśanam. yathā eva hi svayaṃ tri-rūpāl
 PVin3_0000102 liṅgini jñānam utpannam, tathā paratra
 PVin2_0004705 tathā-bhūte tasmād vastuni liṅgi-dhīḥ. liṅga-
 PVin2_0004704 hetus taj-jā tathā-bhūte tasmād vastuni
 PVin3_0009904 na hi svayaṃ jñāna-viśayatā liṅgasya
 PVin2_0004504 iti cet, na, pravṛtti-bhedāt. artho hi
 PVin3_0000102 yathā eva hi svayaṃ tri-rūpāl liṅgāl
 PVin3_0009903 -ātma-prakāśakā ity ucyante. na evaṃ liṅga-
 PVin1_0001604 buddher apy anumāna-prasaṅgaḥ. siddhe 'pi hi
 PVin2_0006909 darśana-a-darśana-smṛty-apekṣe hi śabda-
 PVin3_0006508 pramāṇaṃ vā yadi tattve bādhaḥ syāt tal-
 PVin3_0003106 '-dharma iti sarva-śāstreṣu vyavasthā, a-
 PVin3_0012208 taj-jāti-sambhavino dṛṣṭāḥ, pārthiva-a-loha-
 PVin1_0004405 -pramāṇaṃ abhimukhi-kurvanti. tad api
 PVin3_0013701 -bahir-bhāvāc ca ity uktam. tāny api kenacil
 PVin1_0002511 a-siddheḥ sato 'py a-sad-a-viśeṣāl
 PVin3_0002202 nidarśane. darśayet sādhanam syād ity eṣā
 PVin1_0000104 jaḍa-matir loko garīyaḥ padam. tatra upāsita-
 PVin2_0007010 eṣa na artha ity atra kā pramā. prasiddho
 PVin1_0000913 gr̥hyamāṇaṃ viśeṣaṇa-viśeṣya-tat-sambandha-
 PVin1_0000103 yaṃ vyaktaṃ tasya na vetty ayaṃ jaḍa-matir
 PVin2_0008805 -kanda-udbhavā. sphuṭam eva tādr̥ṣaṃ bhedaṃ
 PVin1_0004404 uktam, atra api pare mūdhā viśamvādayanti
 PVin3_0007611 jīvati, tasya sa-uras-tāḍaṃ krando 'pi
 PVin3_0003802 -vyabhicāriṇo '-bhāvaṃ sūcayati iti. atha vā
 PVin1_0001510 yena evaṃ-vādino 'py avadheya-vacaso
 PVin3_0003809 śiṃśapā ity uktāv api bādhanāt. atra api
 PVin3_0004807 yogād a-brāhmaṇas ca dharma-antara-samāveśāl
 PVin1_0003904 rūpaṃ teṣāṃ na vidyate. sādharṃya-darśanāl
 PVin2_0007213 api icchāyā a-nivāraṇād anyathā api
 PVin3_0003106 -vacanena apy asya arthasya pratibādhanāt.
 PVin3_0012208 kecit taj-jāti-sambhavino dṛṣṭāḥ, pārthiva-a-
 PVin2_0005516 an-ādi-vāsanā-udbhūtaṃ bādhanā 'rthaṃ na
 PVin3_0012902 -pradeśi-bhāvo yaḥ saṃyoga-samāvayābhyaṃ,
 PVin2_0007107 na yukti-bādhaḥ yatra asti tad-grāhyaṃ
 PVin1_0000911 kiṃ ca viśeṣaṇaṃ viśeṣyaṃ ca sambandhaṃ
 PVin3_0011009 iṣṭatvāt, tal-lakṣaṇatvāc ca phalasya.
 PVin2_0007811 -a-yogāt. tathā atra api kaścin niyama-hetur
 PVin2_0009410 tasmād vyāvṛttim icchatā tatra nyāyo
 PVin3_0012404 -niyamāḥ prāṇa-ādaya ātmānaṃ vidadhāti iti
 PVin3_0012704 -sambandhi. yady evaṃ sambandho na asti iti
 PVin2_0009310 yad āha – eṣa tāvan nyāyo yad ubhayaṃ
 PVin2_0007610 nivṛttiḥ. tasmān niyamaṃ prasādhyā nivṛttir
 PVin3_0012607 apy anena a-sato niścinvatā prameyā
 PVin3_0004703 -viparīta-anvaya-vat. tena hi nirṇīta-guṇe
 PVin3_0010710 -jñāna-bādhanam. tan na vyāpti-siddhiḥ sarvo
 PVin3_0010704 -hetutvād ity uktam. ko hy atra virodho yadi
 PVin3_0010702 iti. sandigdho 'tra vyatikṛtāḥ, sarva-jño
 PVin3_0010707 api virodhasya a-bhāvāt, yaḥ sarva-jñaḥ, sa
 PVin3_0011203 tena evaṃ syād yuktam vaktum — mādr̥śo
 PVin3_0013303 anvayo '-pradarśita-anvayaś ca, yathā — yo
 PVin3_0010312 vibhāgavantam iva anya-anyair vyapadeśair
 PVin2_0007113 a-pāśyatām. eṣa sthāṇur ayaṃ mārḡa ity
 PVin3_0010903 rāga-ādinām eva kāryaṃ spanda-vacana-ādayaḥ,
 PVin3_0011101 -nirṇayo 'naikāntikaḥ. tasmāt karaṇa-guṇa-
 PVin1_0000307 -siddhiḥ, teṣāṃ tatra pratibandha-a-siddheḥ.

liṅgād yad anumeye 'rthe jñānam, tat sva-artham
 liṅgāni. yathā pradeśa-viśeṣe kvacin na ghaṭa
 liṅgāṃ tām vyabhicāreṇa bādhyate. a-nāntariyake
 liṅgāl liṅgini jñānam utpannam, tathā paratra
 liṅgi-jñāna-utpipādayiṣayā tri-rūpa-liṅga-ākhyānaṃ
 liṅgi-dhiyor evaṃ pāramparyeṇa vastuni.
 liṅgi-dhīḥ. liṅga-liṅgi-dhiyor evaṃ pāramparyeṇa
 liṅgi-pratipādanam. dharṃiṇas tu sva-sādhanā 'yaṃ
 liṅginam gamayati, tal-liṅgaṃ śabda ity. na,
 liṅgini jñānam utpannam, tathā paratra liṅgi-jñāna
 liṅginoḥ, bheda-āśrayatvāt tad-bhāvasya. na hi
 liṅge '-siddhayā buddhyā sambandha-a-bhāvād an-
 liṅge sva-viśayaṃ pratipādayataḥ, a-darśana-smṛti
 liṅgena api virodhaḥ, yathā sa-apekṣa-dhruva-
 lubdha-a-dviṣṭa-a-mūdhānām pāpa-an-abhyupagamāt.
 lekhyā-vat. virodhasya ca a-dṛṣṭeḥ sandeha eva.
 leśataḥ sūcitam eva ity. pramāṇa-viniścāye
 leśena āsv eva antar-bhavanti iti cet, āsām api
 laiṅgika-upabhogasya ca a-bhogatvād anya-bhoga-
 loka-uttarā sthitiḥ. a-sambaddhasya dharmasya kim
 loka-bhartari kṛtā sv-alpā apy an-artha-udayā
 loka-vādaś cet tatra ko 'tindriya-artha-drk. an-
 loka-vyavasthā-pratītau tat-saṅkalanena gr̥hyate
 loko garīyaḥ padam. tatra upāsita-loka-bhartari
 loko vivecayaty ākāra-bhedāt. an-antaraṃ vā
 lokam ity. cintāmayim eva tu prajñām anuśilayanto
 lokasya a-nivṛtteḥ. yathā-saṅketam pratipatteḥ,
 lokasya bruvato 'numāna-a-bhāvam āha. tena bhinna
 loke. artha-jñānaṃ ca nāma buddhi-sādhanam
 loke karpūra-rajata-ādiṣu dṛṣṭatvān na a-
 loke pratiyate, kiṃ tarhi vivakṣita-dharma-an-
 loke bhrāntir nāma upajāyate. a-tad-ātmani
 loke vyavahāro dṛṣṭa ity saṃśayaḥ. tasmān na
 lobha-ādi-mūlo '-dharma ity sarva-śāstreṣu
 loha-lekhyā-vat. virodhasya ca a-dṛṣṭeḥ sandeha
 laukikam. tat-phalo '-tat-phalaś ca artho bhinna
 laukikaṃ tu pradeśam āśritya brūmo vicchinna-a-
 laukikaṃ yadi. gr̥hyate vāta-putriyaṃ kiṃ na
 laukikim sthitim. gr̥hītvā saṅkalayya etat tathā
 vaktary ātmani rāga-ādi-darśanena anyatra tad-
 vaktavyo yata ime kecin naśvara-ātmāno jātāḥ. na
 vaktavyaḥ, yato 'sya vyāvṛttam ity bhavati. na ca
 vaktavyam. atiprasaṅgo hy evaṃ syād ity a-
 vaktavyam, na viśāṇam. kiṃ vai sambandha-mātraṃ
 vaktavyam viruddha-anaikāntika-pratipakṣeṇa ity,
 vaktavyā. katham idānim kṛtako 'vaśyam a-nitya
 vaktavyāḥ. na hi bhāva-viśayaṃ eva pramāṇam, a-
 vaktavye 'nyathā-abhidhānād doṣa eva. pakṣa-dharme
 vaktā a-sarva-jña ity. sarva-vakṛ-dharmatā-
 vaktā ca syāt sarva-jñaś ca. yady atra bhavato
 vaktā na upalabdha ity evaṃ-prakāryasya an-
 vaktā na bhavati ity vyatikṛto '-darśane 'pi na
 vaktā rāgi ity, rāga-utpatti-pratyaya-viśeṣeṇa
 vaktā sa rāga-ādimān iṣṭa-puruṣa-vat. a-nityaḥ
 vaktāraḥ pradarśayanti. na ca tat-kṛto vibhāgo
 vakti ity kaścana. anyāḥ svayaṃ bravīmi ity taylor
 vaktu-kāmatā-sāmānya-hetutvāt. sā eva rāga ity cet,
 vaktu-kāmate vacanam anumāpayet. nanv atra apy
 vaktur abhipretam tv arthaṃ sūcayeyur ity sa eva

PVin3_0000803	vyākhyātāḥ, āgama-siddhāś ca. vacanasya	vaktur icchā-mātreṇa pravṛtته. kalpanā-āgamayoḥ
PVin3_0003411	para-arthe 'numāne 'dhikriyete, na arthasya,	vaktur upālambhād a-yathā-artha-abhidhānena. yadi
PVin3_0000703	-ākāśayor vā vāstavi pratyāsattiḥ, api tu	vaktur vivakṣā-kṛtā, tad-a-bhāve vivakṣita-
PVin2_0006605	yatas tebhyo 'rtha-prakṛtir niścīyeta. te hi	vaktur vivakṣā-vṛttaya iti tan-nāntariyakās tām
PVin3_0006801	artham viśayatvena ātmasāt kurvanti.	vaktuḥ śrotoś ca tad-vikalpa-bhājah, yathā-
PVin3_0006809	na ca sa eva arthaḥ sva-lakṣaṇam iti śakyam	vaktum , a-samprāpta-vinaṣṭayor apy arthayos tasya
PVin3_0011203	evam bahulam dṛśyante. tena evam syād yuktaṃ	vaktum — mādrśo vaktā rāgī iti, rāga-utpatti-
PVin3_0002213	rāja-kula-sthitiḥ. sarvān arthān samī-kṛtya	vaktum śakyam na sādhanam. sarvatra tena utsannā
PVin3_0003006	-āśrayatve śāstraṃ bādhakam ity amum arthaṃ	vaktum sva-vacanena asya saha uktiḥ sāmya-dṛṣṭaye
PVin3_0004702	'numāne sādhanā-doṣa-udbhāvanam, api tu	vakṛt -doṣeṇa api, nyūnatā-an-anvaya-viparīta-
PVin3_0010711	-siddhiḥ sarvo vaktā a-sarva-jña iti. sarva-	vakṛt -dharmatā-paricchedasya ca kartum a-
PVin3_0000510	na ca abhyupagamo yukti-bādhanā samartha iti	vakṣyāmaḥ . abhyupagata-eka-dharmaṇo 'vaśyam अपरा
PVin2_0007603	sādhyā-a-bhāve hetv-a-bhāvasya sandehād iti	vakṣyāmaḥ tau punar hetū yat kiñcit kṛtakam tat
PVin3_0008008	tac ca hetv-ābhāseṣv eva avasara-prāptaṃ	vakṣyāmaḥ . vyāvṛtti-prādhānya-sādhanā-arthaṃ
PVin2_0005912	katham siddhā iti cet, etad uttaratra	vakṣyāmaḥ . sa ca ayam an-upalambhāś catur-vidhaḥ.
PVin3_0009412	sidhyet. sa ca an-anvayasya na sidhyati iti	vakṣyāmaḥ . sarvathā na asti samāno dharmo dhvasta
PVin1_0001614	rasa-buddhi-vad gandhasya cakṣur-buddhi-	vac ca rūpasya. ākāra-arpaṇa-kṣamaṃ hi kāraṇam
PVin3_0000906	na apy alam. śaktasya sūcakam hetu-	vaco 'śaktam api svayam. na api pāramparyeṇa,
PVin3_0011105	-darśanāt. rāga-utpatti-yogyatā-rahite	vacana -a-darśanāt tad-anumāne vyatireka-a-siddher
PVin2_0004507	gamaka-lakṣaṇa-vidhānena pratipādayiṣor	vacana -anukrama-darśanaṃ kṛtam eva, anyathā-
PVin3_0003405	-kṛtā ca asya paripūrṇā pramānatā. yadi sva-	vacana -abhyupagama-virodhayoḥ pratibandho doṣaḥ,
PVin3_0010903	na hi rāga-ādinām eva kāryam spanda-	vacana -ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt. sā
PVin3_0013508	yadi punar udbhāvite 'pi doṣe sampūrṇa-	vacana -ādinā pratisamādadhita na tad iṣṭa-
PVin2_0009809	a-sambhavad-viśeṣa-hetavaḥ puruṣāḥ, yena	vacana -ādeḥ kiñcin-mātra-sādharmyāt sarva-ākāra-
PVin3_0010610	kaścid vivakṣitaḥ puruṣo rāga-ādimān vā,	vacana -āder iti. sandigdho 'tra vyatirekaḥ, sarva
PVin3_0011505	'nvayaḥ. sarva-jña-vīta-rāgayor viprakarṣād	vacana -ādes tatra sattvam a-sattvam vā sandigdham.
PVin3_0011205	-manas-kāreṇa yogāt. tadā apy apārthako	vacana -udāhāraḥ. tasmān na asya api vipakṣe '-
PVin3_0003412	a-yathā-artha-abhidhānena. yadi sva-	vacana -upagama-virodhayor na kaścid bhedaḥ, kas
PVin3_0003410	tathā ekatra viruddhayor upasaṃhāre 'pi.	vacana -guṇa-doṣau hi para-arthe 'numāne
PVin2_0004509	-dyotanāt. na hi ye yathā yam arthaṃ vidanti	vacana -jñāḥ, te tat-pratipādane punar upadeśa-
PVin3_0010411	ity-ādayaḥ. anayā diśā sarva-prayogeṣu	vacana -parāvṛtti-kṛtaṃ vibhramam utsṛjya artha-
PVin3_0001001	-vacana-mātrād api saṃśaye pratipakṣa-hetu-	vacana -pravṛtته sambhavāt tad api tena saha
PVin3_0000909	iti sādhanam iṣṭam upacāreṇa. tato hetu-	vacana -pravṛttes tad api śaktam eva iti cet,
PVin2_0009007	-sthiti-dharmā a-nityatā ity ukta-prāyam.	vacana -bhede 'pi dharmi-dharmatayā nimittam bheda-
PVin3_0010909	yathā rakto bravīti, tathā virakto 'pi iti	vacana -mātrād a-pratitiḥ. na api viśeṣāt,
PVin3_0000910	-pravṛttes teṣv api prasaṅgaḥ. vipakṣa-	vacana -mātrād api saṃśaye pratipakṣa-hetu-vacana-
PVin3_0000201	prāmāṇye vā na anumāna-pravṛtitiḥ syāt,	vacana -mātreṇa artha-siddher hetv-ādi-vaiyarthyāt.
PVin3_0003306	sa eva punaḥ prativahati iti na bhidyate sva-	vacana -virodhāc chāstra-virodhaḥ. tataḥ
PVin3_0003008	a-bhāve śāstra-sva-vacanayor a-yogāt. sva-	vacana -virodhe spaṣṭam udāharaṇam, āgame tu diṅ-
PVin3_0000203	-mātreṇa artha-siddher hetv-ādi-vaiyarthyāt.	vacana -viśeṣasya prāmāṇyād a-doṣa iti cet, uktaṃ
PVin3_0010706	-nibandhanasya apy apāvṛtti-prasaṅgāt.	vacana -sarva-jñatvayor dvi-vidhasya api virodhasya
PVin3_0001513	-bhāvaḥ syāt, sa eva tathā ucyeta. anyatara-	vacana -sāmarthyād ghaṭasya api sa iti virodhaḥ.
PVin3_0003407	na vai tad-vacanād a-nīścaya-utpatter duṣṭa-	vacanaḥ , kiṃ tarhi yad yāvata vacanena
PVin2_0009314	an-aṅgam iti yuktaṃ tatra smarāṇa-arthaṃ	vacanam . a-darśanaṃ tu darśana-a-bhāvaḥ. sa
PVin3_0011101	tasmāt karaṇa-guṇa-vaktu-kāmate	vacanam anumāpayet. nanv atra apy eṣa tulyaḥ
PVin2_0009311	anaikāntika-pratipakṣeṇa iti, yad vaidharmya-	vacanam anaikāntika-pratipakṣeṇa, yadi tena
PVin3_0013506	kiṃ tarhi puruṣa-sāmarthya-siddhiḥ. sā	vacanam antareṇa na sidhyati iti sa tathā-bhūtam
PVin2_0007608	bhāva iti sāmarthyāt tat-siddher na anumeya-	vacanam . anvayas tv artha-āpattyā siddhaḥ. na hy
PVin2_0006704	pratipadyeta. mā bhūt puruṣa-āśrayam	vacanam āgamaḥ, praṇetur dur-anvayatvāt. a-
PVin2_0009706	yathā-ukte '-bhāvāt. viruddha-a-vyabhicārya-	vacanam iti cet, anumāna-viśaye '-vacanād iṣṭam.
PVin3_0005503	mā bhūd iti. vyutpatty-arthaṃ ca hetu-	vacanam ukta-arthaṃ apy anumāne 'dhikriyate. tena
PVin3_0002910	-aṅgam sva-bhāva-aṅgam jagat-sthitiḥ. āpta-	vacanam kārya-lakṣaṇam liṅgam, sva-bhāva-lakṣaṇam
PVin3_0000907	pāramparyeṇa, sādhyasya eva abhidhānāt. hetu-	vacanam tu svayam a-śaktam api śaktasya vācakam
PVin2_0009402	tu siddha eva ity apārthakam tat-siddhaye	vacanam . na an-upalabhamānasya tāvatā na asti iti
PVin3_0003001	-darśana-pravṛtta-vāg-abhimata āptaḥ. tad-	vacanam na antareṇa artha-tathā-bhāvaṃ pravartata
PVin3_0010902	abhyūhyā, a-pratibandhāt. a-sati rāge	vacanam na asti ity a-nīcīto vyatirekaḥ. na hi
PVin2_0009403	tāvatā na asti iti bhavati. tad-arthaṃ	vacanam . yady an-upalabhamāno 'pi na asti iti na
PVin3_0003308	bhedaḥ. na kaścit. katham tarhi pṛthag-	vacanam . vākya-bhedād etat syāt. pūrveṇa
PVin2_0004503	para-apara-pratipatti-nibandhanā. a-pṛthag-	vacanam śabdasya viśeṣa-a-bhāvād iti cet, na,

-upagamam pratibadhnāti. tad evam sva-
 -niyama-a-bhāvāt. tato na pakṣasya hetor vā
 para-artham anumānam ity arthān na pakṣa-
 -grahaṇam. anyathā vipratīśiddham etad
 -arthāni iti, pramāṇānām a-bhāve śāstra-sva-
 -sāmyād ekam uktam. yathā ātmano 'pramāṇye
 syāt, vyarthatā vā prthak-karaṇasya. sva-
 tv evam a-śubha-abhinandena viparyāseṇa ca
 hetu-prayogā vyākhyātāḥ, āgama-siddhās ca.
 dvi-candra-ṇīla-ādy-ābhāsa-vijñāna-hetutva-
 vyāpty-a-siddheḥ. na api tena na asti iti
 vyāvṛttam iti bhavati. na ca na asti iti
 na, ya eva tu ubhaya-nīcīta-vāci-ity-ādi-
 -dharmaṇi sattva-siddher dharmi-dharma-
 iti saṁśayito 'nivāryaḥ syāt. yathā-yoga-
 'pi tulya iti katham pakṣa-doṣaḥ. na vai tad-
 rāga-ādinām apy artha-antaravād a-gatir
 an-upalabhamāno 'pi na asti iti na pratiyāt,
 svato 'rtha-siddheḥ. saṁśayas tu pakṣa-
 -arthaḥ, yathā — vīta-rāgaḥ sarva-jño vā
 -a-vacanam iti cet, anumāna-ṣṭaye '
 nigadanto dṛṣṭāḥ, avinābhāva-a-
 kutaḥ, jñātā vā atindriyāḥ kena vivakṣā-
 -ādi-vikalāḥ. sandigdhas ca — rāga-ādimān
 kiṁ punar nirākṛto na pakṣaḥ. sandigdhe hetu-
 sarveṣāṃ a-dṛṣṭa-pratipatti-śāstrānām evam a-
 nāstitā tṛtīyam rūpam. sā ca nīcīta. ante
 -a-vacanaḥ upamāna-sādhyatva-tad-āvṛtti-
 pūrva-vat prasaṅgo vācyaḥ. anvaya-a-siddhi-
 syāt, tac ca pratikṣiptam iti na atra evam a-
 tu syāt, dvayos tulya-kakṣatvāt, yathā sva-
 -vākya eva iti na dūṣaṇa-avasaraḥ, sthita-
 a-saṁhata-ṣṭayam pārārtham eṣām iti
 syāt. svayam-siddhasya dharmiṇaḥ parigraha-a-
 api prthak-karaṇa-nimittam vān-mātra-
 hy adhikaraṇe sati bhavati, yathā siddhe
 anena eva ca anumāna-kāle śāstra-an-āśraya-
 etena svayam vādinā iṣṭasya anumeyatva-
 api snānāc chuddhi-vādināḥ śāstrasya sva-
 tathā ca cākṣuṣatva-ādi-parihāraḥ. dharmā-
 śāstraṃ bādhakam ity anum artham vaktum sva-
 chāstraṃ vastu-bala-pravṛttina pramāṇena sva-
 sambhavī sva-abhiprāyaḥ pratijñā-
 -dharmiṇo 'pi pratyāsattē. sapakṣe sattva-
 -artha-antara-bhāvaḥ. etena iṣṭa-sādhyatva-
 -doṣa iti cet, na, nyāya-prāptasya sādhyasya
 na hi tasya prāg darśana-bhrāntiḥ, yā
 yathā sva-vacane. tadā ca asya sva-
 utpatter duṣṭa-vacanaḥ, kiṁ tarhi yad yāvatā
 karaṇīyo 'yam vyākhyāne yatnaḥ sa pakṣa-
 -hetv-abhidhānam api pratijñā syāt. nipāta-
 iṣṭa-sādhanā vācyaḥ syāt. ekasya eva tu
 avaghuṣya, yena evam-vādinō 'py avadheyā-
 avasthitam, tatra ca smṛti-samādhānam tad-
 śūnyāyās tad-rūpa-adhyavasāyataḥ. tad-rūpa-a-
 pratibandhāt tad-ābhāsa-śūnyayor apy a-
 iti tais tadvantāḥ suhḥ kāya-vijñāpty-ādi-
 sādhyate mūḍhṃ prati, janana-khyātyā pitṛtva-
 — yo vaktā sa rāga-ādimān iṣṭa-puruṣa-
 vacanam śāstraṃ ca abhisamasya sāmyād ekam uktam.
 vacanam sādhanam svato 'rtha-siddheḥ. saṁśayas tu
 vacanam sādhanam ity uktam veditavyam. katham na
 vacanam syāt, ghaṭasya ātmanā tad-bhāva-artha-
 vacanayor a-yogāt. sva-vacana-virodhe spaṣṭam
 vacanasya a-pravṛtṭiḥ, tathā śāstra-an-āśraye tat
 vacanasya api prthak-karaṇa-nimittam vān-mātra-
 vacanasya tat-siddhiḥ, ātmany eva anyathā-
 vacanasya vaktur icchā-mātreṇa pravṛtṭeḥ. kalpanā
 vacanāt. kiṁ punar asya pramāṇasya phalam.
 vacanāt tathā bhavati, atiprasaṅgāt. tasmād
 vacanāt tan na asty eva yathā yadi. na asti sa
 vacanāt. tena an-upalambhe 'pi saṁśayād a-
 vacanāt sādhyatva-dharmi-parigrahaḥ. karaṇīyo 'yam
 vacanād a-nivārita eva iti cet, na, ya eva tu
 vacanād a-nīcīta-utpatter duṣṭa-vacanaḥ, kiṁ
 vacanād anumāna-lakṣaṇād abhyūhyā, a-pratibandhāt.
 vacanād api na eva pratyēṣyati. tad api hy an-
 vacanād arthe dṛṣṭāḥ, na nīcīta ity iṣṭān na
 vacanād iti. vyatireko 'tra a-siddhaḥ, sandigdho
 vacanād iṣṭam. ṣṭayam ca asya nivedayīṣyāmaḥ.
 vacanād upamāna-sādhyatva-tad-āvṛtti-vacanaḥ ca
 vacanād rte. vivakṣā niyame hetuḥ saṅketas tat-
 vacanād rathīyā-puruṣa-vad ity-ādayaḥ. an-anvayo
 vacanād vyasto hetor an-āśrayaḥ. vyastāḥ
 vacanān na pratiṣedhe doṣaḥ. sva-upagama-āśrayam
 vacanān nīcītatvam triṣv api rūpeṣu draṣṭavyam.
 vacanānām ca prayogāt tatra sva-arthaṃ tri-rūpāl
 vacane 'pi, na hi sa eva ātmānam anveti ity a-
 vacane 'pi pakṣe kiñcid virudhyate. atha
 vacane. tadā ca asya sva-vacanaḥ virodhaḥ, na
 vacane tu tasmin doṣam udbhāvayan dūṣaka eva
 vacane dharmā-viṣeṣaṇatvena upādānāt tasya viṣeṣaḥ.
 vacane dharmiṇam eva sādhyam kuryād iti cet, na,
 vacane pratibandhaḥ. a-pramāṇatvam śāstre 'pi
 vacane pramāṇya-itarayor anyonyam, siddhāyām vā
 vacanena a-prakaraṇa-āpanna-pakṣi-karaṇam api
 vacanena an-iṣṭa-saṁsrṣṭasya iṣṭasya apy a-
 vacanena apy asya arthasya pratibādhanāt. lobha-
 vacanena api dharmy-āśraya-siddhau dharmi-grahaṇa
 vacanena asya saha ukṭiḥ sāmya-dṛṣṭaye kṛtā. ata
 vacanena ca a-bādhitam dṛṣṭya-a-dṛṣṭayor ṣṭayayor,
 vacanena darśaniyaḥ. sa ca yathā pramāṇa-bādhyām
 vacanena dṛṣṭānta-dharmiṇi sattva-siddher dharmi-
 vacanena dharmi-dharmābhyām viśiṣṭau dharmā-
 vacanena nivartayitum a-śakyatvāt. pakṣa-lakṣaṇa-
 vacanena nivartyeta. smṛtir vācā a-darśane
 vacanena virodhaḥ, na śāstreṇa. tayor yasya
 vacanena samarthaniyam tasya a-samarthanāt.
 vacanena samāhitaḥ. samarthayād artha-gatau
 vacanena sādhanatvena iṣṭasya pratikṣepād a-doṣa
 vacanena sādhyatā-a-viṣeṣo darśitaḥ. tata eva tad
 vacaso loke. artha-jñānam ca nāma buddhi-sādhanam
 vacasi iti tad eva sādhanam. a-khyāpīte ṣṭayā
 vañcakatve 'pi kṛtā bhrānti-vyavasthitīḥ. mañi-
 vañcanam. tasyās tad-rūpa-śūnyāyās tad-rūpa-
 vat. a-tad-āgamebhyo na tatra pratitir ākāśād iva
 vat. a-dṛṣṭya-an-upalambhe 'pi nimitta-a-bhāvāt
 vat. a-nityaḥ śabdaḥ kṛtakatvād ghaṭa-vad iti.

PVin3_0003003
 PVin3_0000903
 PVin3_0000807
 PVin3_0001512
 PVin3_0003008
 PVin3_0003004
 PVin3_0003209
 PVin3_0011104
 PVin3_0000803
 PVin1_0003008
 PVin2_0009409
 PVin2_0009411
 PVin2_0009610
 PVin3_0004309
 PVin2_0009609
 PVin3_0003407
 PVin3_0010901
 PVin2_0009404
 PVin3_0000904
 PVin3_0011504
 PVin2_0009707
 PVin2_0004512
 PVin2_0007202
 PVin3_0013302
 PVin3_0002902
 PVin3_0003103
 PVin2_0005202
 PVin2_0004512
 PVin3_0010009
 PVin3_0002506
 PVin3_0003202
 PVin3_0013601
 PVin3_0001204
 PVin3_0002504
 PVin3_0003210
 PVin3_0003212
 PVin3_0002705
 PVin3_0002701
 PVin3_0003105
 PVin3_0004307
 PVin3_0003006
 PVin3_0003110
 PVin3_0003408
 PVin3_0004309
 PVin3_0001803
 PVin3_0002401
 PVin2_0009312
 PVin3_0003203
 PVin3_0003407
 PVin3_0004310
 PVin3_0002312
 PVin3_0011306
 PVin1_0001510
 PVin3_0001003
 PVin2_0004708
 PVin2_0004706
 PVin2_0006811
 PVin1_0000401
 PVin3_0013303

PVin2_0005713	tad-a-vyabhicāriṇāv iti pramāṇaṃ pratyakṣa-	vat. a-sattā-nīscaya-phalo 'n-upalambhaḥ a-sad-
PVin2_0009503	eka-śākhā-prabhavatvād vā, upayukta-phala-	vat. atra apy upayukta-vyatirikta-pakṣi-karaṇe
PVin1_0001507	tataḥ syātām, puruṣa-antara-saṃvedana-	vat. an-anuyamś ca eṇām pratyakṣeṇa katham ātmany
PVin3_0004504	viparīta-sandigdha-pratipatti-śruti-	vat. anaikāntikasya tu pakṣa-dharmatvam eva, a-
PVin3_0006505	anyonya-bheda-siddher vā dhruva-bhāva-vināśa-	vat. anyonya-parihāra-sthita-lakṣaṇatayā vā
PVin1_0003909	an-apekṣita-sādharmya-dṛg-ādis taimira-ādi-	vat. ity antara-ślokāḥ. bhavatu nāma yathā-
PVin3_0003910	anumāna-a-bahir-bhūtā pratītir api pūrva-	vat. ity antara-ślokau. pratyakṣa-virodhe 'pi
PVin2_0008909	artha-antara-nimitte vā dharme vāsasi rāga-	vat. iti saṅgraha-ślokāḥ. api
PVin2_0007407	-apekṣaḥ śuddho vā nāśe kāryatva-sattva-	vat. upādīyate. apekṣita-para-vyāpāro hi sva-
PVin2_0005509	a-nānā-ātmatayā bhede nānā-vidhi-niṣedha-	vat. eka-dharmiṇy a-saṃhāro vidhāna-pratiṣedhayoḥ.
PVin1_0003412	calayoḥ pṛthak-siddhi-prasaṅgād vastra-udaka-	vat. ekasya ca āvaraṇe sarvasya āvaraṇa-prasaṅgaḥ,
PVin3_0013306	sādharmyeṇa. vaidharmyeṇa api — parama-aṇu-	vat. karma-vad ākāśa-vad iti sādhyā-ādy-a-
PVin3_0009411	atitarām a-kramatva-prasaṅgaḥ, eka-ātmatva-	vat. kāryatvād eva a-bheda iti cet, yukto yadi
PVin3_0012708	viśāṇinām viśāṇa-sva-bhāva-bhedaḥ, na tad-	vat. kiñcic chaśasya bhinna-sva-bhāvaṃ viśāṇam iti
PVin1_0002305	bhāvanā-anurodhino bauddhā eva prajñā-ādi-	vat. cetanāś ca api vedyatvād a-tad-rūpa-a-
PVin1_0004204	na tad anyasya kasyacid ātma-saṃvedana-	vat. tato 'pi na tad artha-antare yuktam. an-
PVin2_0006008	sthita-lakṣaṇatā vā virodho nitya-a-niyatva-	vat. tatra apy eka-upalabdhyā anya-an-upalabdhir
PVin3_0008407	hetu-dharma-anumānena dhūma-indhana-vikāra-	vat. tatra api hetur eva tathā-bhūto 'numīyate.
PVin3_0008904	svayaṃ patina-dharmatayā pātāt, ākāśa-kṣipta-	vat. tathā ca ayam atra a-kiñcic karaḥ katham
PVin3_0008410	-hetu-saha-kāri-pratyaya-agni-dhūma-janana-	vat. tathā hi sva-kāraṇasya phala-utpādanaṃ praty
PVin1_0001709	nānātve hi buddhi-nānātvaṃ dr̥ṣṭaṃ bhūta-guṇa-	vat. tad-a-bhede 'py artha-bheda-kalpanāyām
PVin2_0006514	utpatti-darśanān mūṣika-alarka-ṣa-vikāra-	vat. tad-bhāva-virodha-a-bhāvād atra an-upalabdh-
PVin2_0008612	tad-bhāve vaikalya-a-bhāvād iṣṭa-kāla-	vat. tadā api vā na bhavet, a-bhāva-kāla-a-
PVin1_0000402	-pratiṣedhaḥ, a-janana-khyātyā a-pitṛtva-	vat. tasmāt sarvaṃ svato '-siddham anyat sādhanam
PVin1_0004208	sva-para-ātmanoḥ prakāśakaḥ syāt, prakāśa-	vat. tasmād grāhaka-ākāraḥ sva-saṃvidāḥ sādhanam
PVin1_0001802	tad-an-upalakṣaṇe tasya tathā-pratītir daṇḍi-	vat. tasmād viśeṣa-viśayā sarvā eva idriya-jā
PVin1_0002304	-viśeṣo na syān nila-ādy-ābhāsa-viśeṣa-	vat. te 'n-apekṣita-tad-atiśayā bhāvanā-anurodhino
PVin2_0006806	an-upakāriṇo 'n-apekṣā syād viśaya-antara-	vat. tena eva kasmād upakriyate iti cet, atra
PVin3_0004703	api, nyūnatā-an-anvaya-viparīta-anvaya-	vat. tena hi nirṇīta-guṇe vaktavye 'nyathā-
PVin3_0009104	tad-a-siddhau sandehe vā na jñāpakāḥ, śabda-	vat. traīrūpyāc ca hetur arthaṃ gamayati, a-
PVin1_0002212	-viśeṣa-kṛtatvāt saṃśaya-nirṇaya-ādi-bheda-	vat. na antarāḥ sukha-ādayo na api cetanāḥ. tad-
PVin1_0000914	-pratītau tat-saṅkalanena gr̥hyate daṇḍy-ādi-	vat. na anyathā, artha-sambandha-abhidhāna-
PVin1_0001304	dr̥ṣṭe śabde tataḥ smṛtiḥ syāt, agni-dhūma-	vat. na ca ayam a-śabdakam arthaṃ paśyati, a-
PVin1_0004002	tayoḥ saha-upalambha-niyamād dvi-candra-ādi-	vat. na hy anayor eka-ākāra-an-upalambhe 'nya-
PVin2_0009203	-a-vyabhicāratvāt sthālī-taṇḍula-pāka-	vat. na hi bahulaṃ pāka-darśane 'pi sthāly-antar-
PVin3_0009303	'yam a-nitya-śabdaḥ, kṛtakatva-ādi-	vat. nanv asty eva tiro-dhānam. na vai paras tad
PVin1_0003601	ātmanaḥ prakāśikā ity apy ucyate prakāśa-	vat. nila-ādy-anubhava ity api tat-sva-bhāvo
PVin3_0013301	yathā — nityaḥ śabdo '-mūrtatvāt karma-	vat. parama-aṇu-vad ghaṭa-vad iti sādhyā-ādi-
PVin2_0006804	tasyaḥ sarvatra-a-viśeṣāt. indriya-viśaya-	vat. paraspara-yogyatā niyāmikā iti cet, na, tatra
PVin3_0006506	-lakṣaṇatayā vā virodhaḥ, nitya-a-niyatva-	vat. pramāṇa-bādhanād vā api sa-apekṣa-dhruva-
PVin3_0006507	-bādhanād vā api sa-apekṣa-dhruva-bhāva-	vat. pramāṇaṃ vā yadi tattve bādhaḥ syāt tal-
PVin2_0006712	'n-apekṣasya nityaṃ syāt. apekṣāyām ca pūrva-	vat. prasaṅgaḥ. tasmāt kādācitkaḥ śabdasya
PVin3_0008901	kathañcic kāryatve '-bhāva-a-yogāt, pūrva-	vat. prasaṅgāc ca. tasmād bhāva-kriyā-pratiṣedha
PVin3_0010009	eva siddhiḥ, sa prāg eva nirdiṣṭa iti pūrva-	vat. prasaṅgo vācyāḥ. anvaya-a-siddhi-vacane 'pi,
PVin1_0003604	-kṛta-vyavasthā iyaṃ keśa-ādi-jñāna-bheda-	vat. yadā tadā na sañcodya-grāhya-grāhaka-lakṣaṇā.
PVin3_0003707	-yogyam, pakṣa-dharmatva-ādi-sandeha-	vat. lakṣaṇe jñāna-grahaṇāc ca. ukta-lakṣaṇe
PVin1_0002511	-upabhogasya ca a-bhogatvād anya-bhoga-	vat. liṅga-a-yogād ato 'py a-siddhir eva, yathā
PVin1_0002603	saṃsargād a-vibhāgaś ced ayo-golaka-vahni-	vat. vibhaktāv api cetanā-adhyavasāyau saṃsarga-
PVin3_0012209	-sambhavino dr̥ṣṭāḥ, pārthiva-a-loha-lekhyā-	vat. virodhasya ca a-dr̥ṣṭeḥ sandeha eva.
PVin3_0009610	na yuktaṃ sādhanam gotvād vāg-ādinām viśāṇi-	vat. vivakṣā-para-tantratvān na śabdāḥ santi
PVin1_0004010	niyama eva. na sa nānātve yuktaḥ, nila-pita-	vat. viśayasya vijñāna-hetutayā upanidheḥ prāg
PVin1_0001104	punar icchayā nivartyeta tad-anya-vikalpa-	vat. śakyante hi kalpanāḥ pratīsañkhyā anena
PVin3_0006502	atra śīta-sparśo 'gner ity udāharaṇāni pūrva-	vat. sa punar ayaṃ virodhaḥ katham gamyate.
PVin1_0000803	-antaram anusartuṃ yuktaṃ rasa-ādi-jñāna-	vat. sato 'pi vā tad-ātmana indriya-antara-jñāna-
PVin3_0007412	gamayiṣyati. iti. tasmān na agny-ādi-sādhanā-	vat. sattā-sādhanam apy an-a-vadyam. a-parāmr̥ṣṭa-
PVin1_0002509	upabhogaḥ, tad-a-pratyakṣatve 'nya-pratyakṣa-	vat. sarva-a-pratyakṣatva-prasaṅgāt. viśayo 'sti
PVin2_0005911	-nimitta-sattayā sādhyate, anya-naimittika-	vat. sā eva tāvad an-upalabdhīḥ katham siddhā iti
PVin3_0002004	atha vādino 'pi iṣṭiṃ sādhyate sādhyā-dharma-	vat. sādhyā-samudāya-eka-deśa-viśeṣatvāt. na
PVin2_0004901	-anvaya-vyatireka-an-anuvidhānāt pratyakṣa-	vat. sāmānyasya ca vastuno 'nyatvena a-vācyatvāt.

PVin3_0002511	eva pakṣa-doṣāḥ, pratyakṣa-ādi-virodha-	vat. hetv-ādi-lakṣaṇair bādhyam muktvā pakṣasya
PVin3_0007610	upākhyeṣv a-mūrtatva-ādikam iti cet, duḥkham	vata ayam tapasvī sāṅketikam icchā-mātra-
PVin3_0000302	jātasya guṇa-doṣam a-paśyataḥ. vilabdā	vata kena ime siddha-anta-viśama-grahāḥ. ity
PVin1_0001003	a-pratibhāsanena ghaṭana-a-yogāt kṣīra-udaka-	vad a-tad-vedini. yatra api viveka-pratipattir
PVin2_0009810	saṃskāra-bhedena viśeṣa-pratipatteḥ, tad-	vad anyasya api sambhavād a-sambhava-anumāne ca
PVin3_0007307	artha-mātratāyām avatiṣṭhate. tathā ca pūrva-	vad abhidheyam kim apy asti iti sādhyam syāt. na
PVin2_0007002	sādhanam a-vyabhicāram eva pratipādane līnga-	vad avalambante, an-upadeśād a-pratipatter
PVin1_0003414	iti cet, ardha-āvaraṇe 'py an-āvṛtatvāt prāg-	vad asya darśana-prasaṅgaḥ. avayava-dvāreṇa tad-
PVin2_0004604	jñānam, tat sva-artham anumānam. pratyakṣa-	vad asya phala-vikalpo vijñeyaḥ. tad etad a-
PVin3_0013306	vaidharmyena api — parama-aṇu-vat karma-	vad ākāśa-vad iti sādhyā-ādy-a-vyatirekiṇaḥ.
PVin3_0013302	ca — rāga-ādimān vacanād rathyā-puruṣa-	vad ity-ādayaḥ. an-anvayo 'pradarśita-anvayaś ca,
PVin3_0012809	sva-sambandhibhir yugapat-sambandhāt, ākāśa-	vad iti. tat-sambandhi-sva-bhāva-mātra-
PVin3_0001407	-sa-dvitiyo ghaṭaḥ, an-utpalatvāt, kuḍya-	vad iti. tathā-bhūtena puruṣeṇa sa-dvityatva-a-
PVin3_0013304	puruṣa-vat. a-nityaḥ śabdāḥ kṛtakatvād ghaṭa-	vad iti. tathā viparīta-anvayaḥ — yad a-nityam
PVin3_0000110	vā, utpatter a-nityatvād vā, rūpa-ādi-	vad iti, tad a-yuktam, anumāna-viśaye vācaḥ
PVin3_0011813	-ādi-viraha-prasaṅgaḥ, nairātmyād ghaṭa-ādi-	vad iti, tad apy a-kārya-kāraṇa-bhāve na sidhyati.
PVin3_0011302	-ādayaḥ saṅghātavāc chayana-āsana-ādy-aṅga-	vad iti. tad iṣṭa-a-saṃhata-pārārthya-viparyaya-
PVin3_0000504	prabhā-abhyupagame pradīpa-abhyupagama-	vad iti pratipattir eva sā, na darśana-antara-
PVin3_0013306	api — parama-aṇu-vat karma-vad ākāśa-	vad iti sādhyā-ādy-a-vyatirekiṇaḥ. tathā
PVin3_0013301	'mūrtatvāt karma-vat parama-aṇu-vad ghaṭa-	vad iti sādhyā-ādi-vikalāḥ. sandigdhas ca —
PVin3_0004011	etat syāt. tac ca dṛṣṭa-avarugna-ghaṭa-	vad utpatty-āder na sambhavati. na kaścid a-nityo
PVin3_0004110	eva bhavati. sa ced bhaven madhya-avasthā-	vad upalabhyeta. tal-lakṣaṇa-tyāga eva hi tasya
PVin3_0011703	nivṛtṭy-a-yogāt. tasmād aikāntika-anvaya-	vad aikāntika-vyatireko 'pi gamaka eva. na ca
PVin1_0001614	-bhāva-a-bhāvayor an-anukārāt, rasa-buddhi-	vad gandhasya cakṣur-buddhi-vac ca rūpasya. ākāra
PVin3_0013301	śabdo '-mūrtatvāt karma-vat parama-aṇu-	vad ghaṭa-vad iti sādhyā-ādi-vikalāḥ. sandigdhas
PVin3_0011309	-dharminor viśeṣaṇatvena upādānāt. viruddha-	vad dhetur apy evam kim na bhinna iti cet, kaḥ
PVin3_0011305	kaścid viśeṣa ity uktam. viśeṣe tu viruddha-	vad dhetur api pṛthag iṣṭa-sādhanō vācyāḥ syāt.
PVin3_0009702	a-doṣa-kṛd a-siddhāv apy ākāśa-āśraya-	vad dhvaneḥ. a-siddhāv api śabdasya siddhe
PVin1_0001609	-viśayam, a-vyāpṛta-indriyasya darśana-	vad buddhau śabdena a-pratibhāsanāt. na hi sa
PVin1_0002711	pramāṇam pratyakṣam, ārya-satya-darśana-	vad yathā nirṇītam asmābhiḥ pramāṇa-vārttike.
PVin3_0007907	vyāpino 'rthasya vyavacchedam hetuṃ sattāyām	vadato 'sya viruddho hetuḥ syāt, tasya bhāve
PVin3_0002011	tava icchā iyam iti vyaktam īśvara-ceṣṭitam.	vadann a-kārya-liṅgām tām vyabhicāreṇa bādhyate.
PVin3_0009505	etat. atha śoṣa-ādikam eva maraṇa-śabdena	vadet, tasya api pratibandhas caitanyena
PVin3_0003406	tathā apy ato 'rtha-saṃśaya eva. so 'n-a-	vadya-pakṣa-nirdeśe 'pi tulya iti katham pakṣa-
PVin3_0007412	agny-ādi-sādhanā-vat sattā-sādhanam apy an-a-	vadyam. a-parāmṛṣṭa-tad-bhede vastu-mātre tu
PVin3_0007009	-bheda-apekṣaḥ kevalo vā kṛtakatva-sattva-	van nāśe nirdiśyata ity uktam. tatra, sattā-sva-
PVin1_0003003	ca āśraya-sthiteḥ, sarpa-ādi-bhrānti-	van mano-bhrānter akṣa-vikṛtāv api nivṛtti-
PVin2_0008814	-itarā-kusumayor iva sūryayoḥ, kvacit phale	vandhya-itarayor iva karkoṭakayoḥ, kvacid rase
PVin2_0008814	-itarayor iva karkoṭakayoḥ, kvacid rase	vanya-itarayor iva trapuṣayoḥ, kvacit prabhāve
PVin1_0003402	idānīm ayam anubhavaḥ. nanv asya eva rūpaṃ	vayam apy anububhutsavaḥ. idam dṛṣṭam śrutam vā
PVin3_0012709	chaśasya bhinna-sva-bhāvaṃ viśāṇam iti cet,	vayam apy etad eva brūmaḥ. yo vā sambandho na
PVin3_0005301	eṣāṃ kadācit kvacit chravaṇam iti. na vai	vayam kāraṇānām saha-kāriṇī praktikṣipāmaḥ, kim tv
PVin1_0003006	ata eva-iti-kāraṇa-vyavacchinnād vikalpa-	vargāt pṛthak taimira-upalakṣitam viplavam
PVin1_0001205	grhṇāti iti cet, na ayam ghaṭa iti jñāne	varṇa-pratyavabhāsanāt. na hy ayam ghaṭa iti
PVin3_0001603	tat-sāmānya-a-yogāt, yathā '-brāhmaṇa-āditve	varṇatvasya aindriyakatvasya iva vā nitīraṇa-
PVin3_0011705	vyāvṛtter iti. tena evam-prakāram vyatirekam	varṇayatā avinābhāva eva ukto bhavati. tathā hy
PVin1_0001207	-indriya-jaṃ yuktam, tathā samanvāhāre	varṇasya api pratyavabhāsanāt. tena rūpa-sparśa-
PVin2_0009302	syāt. hetos triṣv api rūpeṣu nīscayas tena	varṇitaḥ. a-siddha-viparīta-ārtha-vyabhicāri-
PVin3_0003908	śabdānām pratirundhāno na bādhyas tena	varṇitaḥ. tasmād viśaya-bhedasya darśanāyā pṛthak
PVin3_0012402	tad-a-sambhavam sādhyati iti tato vyatirekī	varṇyeta. anyathā ātma-sannidhāyane ko nairātmyād
PVin3_0005002	-kārya-ārambhīnaḥ. tena tat sapakṣe dvidhā	vartate. katham idam avagamyate — prayatna-an-
PVin2_0005412	satām ca na niśedho 'sti so '-satsu ca na	vartate. jagaty anena nyāyena nañ-ārthaḥ pralayaṃ
PVin1_0001905	tad-ārtha-an-antara-grāhi pratyakṣam iti	vartate. mānasam api indriya-jñānena samanantara-
PVin3_0011507	sandehe vyabhicāra-bhāk. dvayor iti	vartate. yatra anvayo vyatirekaś ca sandigdhaḥ,
PVin2_0006604	abhivyakteḥ. na api śabdā yathā-bhāvaṃ	vartante, yatas tebhyo 'rtha-prakṛtir nīsciyeta.
PVin2_0008616	eka-deśa-kāla-parihāreṇa anya-deśa-kālayor	vartamāno bhāvas tat-sa-apekṣo nāma bhavati.
PVin3_0003810	na a-sādhāraṇatā syāt. na ca samayād	vartamānasya kācid a-sādhāraṇatā. yadi hi tasya
PVin3_0011509	anyo rāsir asti, yatra prāṇa-ādir	varteta, ātma-vṛtti-vyavacchedābhyāṃ sarvasya
PVin3_0008504	etena pipīlikā-utsaraṇa-matsya-vikāra-āder	varṣa-ādy-anumānam vyākhyātam. tatra api bhūta-

PVin2_0006913	-māry-ādi-śabdānām iva matta-kāla-atīśaya-	varṣa-upasarga-ādiṣu dramīḍa-ārya-deśayoḥ. tasmād
PVin3_0008505	tatra api bhūta-pariṇāma eva kaścīd	varṣa-hetuḥ pipilikā-saṅkṣobha-ādi-hetuś ca iti.
PVin3_0009606	kasyacit. ghaṭa-ādeḥ karaṇāt sidhyed	valmīkasya api tat-kṛtiḥ. sādhyena anugamāt kārye
PVin1_0003209	iva ābhāti vyāpāreṇa sva-karmaṇi. tad-	vaśāt tad-vyavasthānād a-kārakam api svayam. ity
PVin3_0003705	a-śakyatvād ity uktam. na ca puruṣa-pratibhā-	vaśāt pramāṇayor lakṣaṇam ucyate, kiṃ tarhi vastu
PVin3_0008707	vastu-sambandhā janakasya eva upayoga-viśeṣa-	vaśāt pravibhāgena kārya-kāraṇa-bhāvād
PVin3_0011311	iṣṭam paro 'bhīpraiti iti tad-abhiprāya-	vaśād iṣṭa-vighāta-kṛd ity ucyate, na punar
PVin3_0010307	ayam abhiprāyo 'sad iti. tad-abhiprāya-	vaśād evam uktam. tena itara-a-sad-virahēṇa tvayā
PVin3_0009205	iti cet, icchātaḥ śabdāḥ pravartante. na tad-	vaśād vastu-sthitiḥ, atiprasaṅgāt. tasmāc choṣam
PVin3_0003804	bhinna-viśayāyāḥ pratīter na vastu-	vaśād vṛttir iti sūcitam bhavati. sa hi śaśināś
PVin3_0010104	vyavasthita-lakṣaṇaḥ katham vipakṣasya vastu-	vaśād vyavasthām apanudet. hetuś ca evam na
PVin1_0001502	vā. na arthe, adhyātmaṃ parisyandād ihā-	vaśena udaya-astam-aya-a-yogāc ca. buddhir atra
PVin3_0006805	iti tat-pratibhāsy-ākāra-adhyavasāya-	vaśena ca bhāva-a-bhāva-ubhaya-dharma ity ucyate.
PVin2_0008208	na prak, darśane 'pi pātava-a-bhāvād iti tad-	vaśena paścād vyavasthāpyate, vikāra-darśanena
PVin2_0005407	bhāvas tu vidhir vastu-bhāvo 'sato 'pi san.	vastv-a-bhāvas tu na asti iti paśya bāndhya-
PVin1_0001612	etāvan-mātra-nibandhanatvāc ca a-tattvasya.	vastv-a-bhāve 'pi śabda-pratibhāsa-a-pracyuter a-
PVin3_0003902	siddham śaśiny apy a-nivāryam eva. tad-	vastv-a-bhāve śaśini nivāraṇe 'pi na kaścīd doṣaḥ.
PVin1_0003306	sādhyā-sādhanā-bhāvo vyavasthā-āśrayatvāt.	vastv-a-bhedāt kriyā-karaṇayor aikya-virodha iti
PVin1_0002913	jaḥ, tad-anya-indriya-ja-a-viśeṣāt, asāv api	vastv-an-anurodhi-pratibhāso vipralambhāt
PVin3_0013010	prāha iti sambhavo viruddha-a-vyabhicāriṇaḥ.	vastv-anurodhini punar anumāne yathā virodhinor
PVin3_0004808	kiṃ tarhi vivakṣita-dharma-an-āśrayo	vastu. anya-viśaye 'pi nañi vibhāgena niyoga-
PVin1_0001611	na pratibhāsat. na ca śabda-viśaya eva	vastu, ākāra-antareṇa darśane pratibhāsanād
PVin3_0007005	-viśayatvāc chabda-artha eva kalpitaḥ. tasya	vastv-āśraya-an-upalambho dharma ity ayam atra
PVin3_0005202	upasaṃhāro 'pi vikalpa-nirmita eva syāt, na	vastv-āśrayaḥ. na ca samāropa-anuvīdhāyinyo 'rtha
PVin3_0009404	san vā na ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt.	vastv ekam eva avasthā-antara-āveśād bheda-dṛṣṭir
PVin3_0006911	a-sac-cintāyām avadhīrita-vikalpa-pratibhāso	vastv eva adhiṣṭhānī-karoti, yatra ayam puruṣa-
PVin3_0006908	-pakṣa-bhedena śabda-artha-an-apavādibhiḥ.	vastv eva cintyate hy atra pratibaddhaḥ phala-
PVin3_0000310	para-upagatena siddhiḥ syāt. sato 'py a-	vastu-kṛtā pratipattir a-sat-pratipattiṃ na
PVin2_0004506	tad-vidas tasya tad-gamakam tatra iti	vastu-gatiḥ. tatra gamaka-lakṣaṇa-vidhānena
PVin3_0009207	śabda-mātram icchā-vṛtti vidyata iti	vastu-gamyam vastu sidhyati. etena a-nityatva-
PVin3_0012804	na ca anyo 'vyabhicārī. tasmād a-	vastu-darśana-bala-pravṛttam āgama-āśrayam
PVin3_0004701	ity a-nīcīto na anaikāntikaḥ syāt. na vai	vastu-dharma-samāśrayeṇa eva para-arthe 'numāne
PVin3_0004604	iti prabheda-bāhyasya a-bhāvam āha, yam ayam	vastu-dharmas tṛṭiyam āśrayet. eka-anta-vyāvṛtṭyā
PVin2_0005303	sandeha-a-yogāt kṛtakatva-ādinā a-nityatve,	vastu-dharmasya sarva-vastuno vyāvṛtṭi-virodhāt.
PVin3_0008002	punar asyāḥ sāmānyena tan-mātra-vyāpini	vastu-dharme siddha-sattāke dharminī na a-siddhiḥ.
PVin3_0007904	gamakam a-gamakam ca iti na puruṣa-icchayā	vastu-dharmo vyavatiṣṭhate. yadā ayam pakṣi-karoti,
PVin1_0001901	abhilāṣa-itarābhyām vyavahāro bhavati.	vastu-dharmo hy eṣa yad anubhavaḥ paṭiyān smṛti-
PVin3_0003903	nivāraṇe 'pi na kaścīd doṣaḥ. tasmād a-	vastu-niyata-saṅketa-śabda-bhāvinām dharmāṇām
PVin1_0002906	a-bhrāntam iti nirdeśāt. ata eva vikalpo '-	vastu-nirbhāsād viśamvādād upaplavaḥ. pratyakṣa-
PVin3_0007807	gamakaḥ syāt, na anyathā. puruṣa-pravṛtṭer a-	vastu-pāratantryāt. yaṃ hi puruṣaḥ sādhayitum
PVin2_0004510	bāla-vyutpatti-nimitto 'yam ārambhaḥ. yathā-	vastu-pratipadyamānā api tad-dharma-a-vyāpti-
PVin3_0006802	ca tad-vikalpa-bhājaḥ, yathā-pratibhāsi-	vastu-pratipādāna-samihā-prayogāt, tad-ākāra-
PVin3_0002002	prakṛtatvād iti cet, na, dharmi-prakrame 'pi	vastu-pratibandha-a-bhāvāt. kevalam śāstra-
PVin3_0010408	virahēṇa. sā eva hetur vācyaḥ syāt. tatra ca	vastu-pratibandho vācyaḥ, anyathā a-siddheḥ.
PVin1_0002908	upaplavaḥ. pratyakṣa-ābho dvi-vidha ucyate.	vastu-pratibhāsam hi pratyakṣam, tad-a-bhāve tad-
PVin1_0001009	a-bheda-prasaṅgāt. a-bhede ca atīta-an-āgata-	vastu-prabheda-grahaṇa-a-grahaṇa-ūha-an-ūha-artha
PVin3_0013103	ca. ato 'sya pramāṇasya vṛtṭiḥ. tan na etad	vastu-bala-āyātām kṛtakatvam pratibadhnāti.
PVin3_0007805	sarvo 'pakṣaḥ kṛtako 'nitya iti, kiṃ tarhi	vastu-bala-āyātā eva khalu vyāptiḥ pramāṇair
PVin3_0003110	virodha-udbhāvāna-prāyā cintā. yac chāstram	vastu-bala-pravṛtṭena pramāṇena sva-vacanena ca a
PVin3_0003901	yadi hi tasya kvacit sidhyet, siddham	vastu-balena tat, pratīti-siddha-abhyupagame
PVin3_0000801	-darśanam etat — yatra tad-icchā tatra	vastu-bhāva iti vyāpty-a-siddher vyabhicāraḥ.
PVin2_0005406	katham iṣṭā. nivṛtṭy-a-bhāvas tu vidhir	vastu-bhāvo 'sato 'pi san. vastv-a-bhāvas tu na
PVin3_0009405	bheda-dṛṣṭir iti cet, sa eva avasthā-bhedo	vastu-bheda-lakṣaṇam kiṃ na iṣyate. evam hi sukha
PVin3_0009603	-ādi tad yuktaṃ tasmād yad anumiyate.	vastu-bhede prasiddhasya śabda-sāmyād a-bhedinaḥ.
PVin2_0004905	-lakṣaṇasya ity āha — a-tad-rūpa-parāvṛtṭa-	vastu-mātra-prasādhanāt. sāmānya-viśayam proktaṃ
PVin3_0007503	punaḥ sattve sva-bhāva-viśeṣa-a-parigraheṇa	vastu-mātra-vyāpini sādhyā-dharme na anvaya-
PVin3_0007501	apy an-a-vadyam. a-parāmṛṣṭa-tad-bhede	vastu-mātre tu sādhanē. tan-mātra-vyāpinaḥ
PVin2_0004807	ata eva sad api sāmānyam na arthaḥ. tasmād	vastu-rūpa-a-viśamvādanam eva asya api prāmāṇyam,
PVin3_0012504	— katham a-sato 'nvaya-pratiṣedha iti.	vastu-rūpa-anukarṣi khalv a-sati pratiṣedho na

PVin3_0004004 tatra arthaḥ śeṣaṃ vyāvṛtti-lakṣaṇam. a-
 PVin1_0000208 'nukārayati, sa pratyakṣaḥ. tad a-sādhāraṇam
 PVin1_0001805 ca an-anvayād viśiṣṭam eva an-abhilāpyam
 PVin3_0012512 ayam eva asya dharmā-viraho dharmāḥ. na hi
 PVin3_0000707 evam a-vṛtteḥ. tasmān na tato 'rtha-siddhiḥ,
 PVin2_0004808 eva asya api prāmānyam, tat-pratibaddha-
 PVin3_0003804 -anurodhino bhinna-viśayāyāḥ pratīter na
 PVin3_0010104 vyavasthita-lakṣaṇaḥ katham vipakṣasya
 PVin3_0006810 -vinaṣṭayor apy arthayos tasya an-apāyāt.
 PVin2_0004802 iti saṅgraha-ślokaḥ. ata eva prāmānyam
 PVin2_0004913 artha-a-visaṃvādas tu dvayor api tulya iti
 PVin2_0004903 katham idānīm dvayor api prāmānyasya
 PVin1_0001701 kāraṇam, na a-kāraṇam viśayaḥ. tasmān na
 PVin3_0000308 ka idānīm hetur a-hetur vā vastutaḥ, tasyā
 PVin3_0010401 pradārśayanti. na ca tat-kṛto vibhāgo
 PVin2_0004909 proktam, tato bheda-a-pratiṣṭhānāt, na
 PVin3_0003803 anumānād ity uktaṃ bhavati. tena anumānād
 PVin1_0003308 -bhedena vyavasthā-bheda-darśanaḥ ca na ayam
 PVin3_0008706 ity ukta-prāyam. tasmāt sarva eva
 PVin2_0005609 śiṃśapātvāt, agnir atra dhūmāt. atra dvau
 PVin3_0009302 mithyā-uttaram yadi dvayor api iṣṭam kiñcid
 PVin3_0009207 -mātram icchā-vṛtti vidyata iti vastu-gamyam
 PVin3_0009205 icchātaḥ śabdāḥ pravartante. na tad-vaśād
 PVin3_0000306 āgamaḥ, tataḥ sādhanā-dharmaḥ, tasmād
 PVin3_0012807 na hy asti sambhavo yathā-avasthita-
 PVin3_0003706 -vaśāt pramāṇayor lakṣaṇam ucyate, kiṃ tarhi
 PVin3_0010407 eva sāmānyam avasthitam iti sā eva iṣṭa-
 PVin3_0000704 -itarayor āsatti-viprakarṣa-a-bhāvāt.
 PVin3_0000706 ete kartur icchā-mātra-anurodhino dharmā na
 PVin2_0006807 tena eva kasmād upakriyata iti cet, atra
 PVin3_0009701 artha-siddhau tu sarvaṃ sarvasya sidhyati.
 PVin3_0009207 na idaṃ taruṣu sidhyati. na hy an-apekṣita-
 PVin2_0007511 sādharṃyavān vaidharṃyavāmś ca. na anayor
 PVin3_0003509 bādhyate. tad-yogyatā-balād eva
 PVin3_0000308 -vyavasthāne ka idānīm hetur a-hetur vā
 PVin3_0000408 vivekasya kartum a-śakyatvāt, tasya anyatra
 PVin2_0008314 -mātra-anurodhī sva-bhāva iti sa eva svayam
 PVin3_0007903 yad-artham a-vyabhicāraś cintyate. tasmād
 PVin3_0000402 'paraṃ pratipatty-aṅgam asti iti. tad
 PVin3_0007604 atha punar ubhaya-dharmam brūyāt, an-āśrita-
 PVin2_0004901 -an-anuvidhānāt pratyakṣa-vat sāmānyasya ca
 PVin3_0000805 -āgamayoḥ kartur icchā-mātra-anurodhataḥ.
 PVin3_0008808 pratipattau tasya apy ātma-antaratve tad eva
 PVin2_0005303 -ādinā a-nityatve, vastu-dharmasya sarva-
 PVin2_0007904 janayet. na, artha-kriyā-śakti-lakṣaṇatvād
 PVin2_0004610 bhāva-kāraṇa-pratipattiḥ. tathā sati drśye
 PVin1_0002909 na ca evam vikalpāḥ, tat-pratibhāsasya
 PVin2_0004806 artha-sādhanaṃ, niruddhe 'py artha-sādhane
 PVin2_0004705 -dhiḥ. liṅga-liṅgi-dhiyor evam pāramparyeṇa
 PVin2_0004704 -cetasāḥ. hetus taj-jā tathā-bhūte tasmād
 PVin3_0003201 grāhyam iti. śāstravato 'py a-tad-ālambane
 PVin3_0000712 -mātram. tato na artha-siddhiḥ, tad-icchāyā
 PVin1_0003307 na, dharmā-bheda-abhyupagamāt. a-bhinne 'pi
 PVin3_0003902 -abhyupagame śāśiny apy a-nivāraṇāt. tad
 PVin3_0009703 -vad dhvaneḥ. a-siddhāv api śabdasya siddhe
 PVin3_0003402 bādhanāt. tena upagamāt pramāṇam sarva-
 PVin1_0002606 bheda-a-bheda-vyavasthā evam utsannā sarva-
 PVin3_0007704 api khalu jñeyatva-ādayo dharmāḥ kathañcid a-
 PVin3_0000306 tasmād vastu-sthitir iti ca su-vyavasthitāni

vastu-rūpaṃ sāmānyam atas tan na akṣa-gocaraḥ.
 vastu-rūpaṃ sva-lakṣaṇam. anyas tu buddhau sāksāt
 vastu-rūpaṃ indriya-matayaḥ pratyāviśanti. katham
 vastu-rūpaṃ eva dharmāḥ, a-santo 'pi kenacit
 vastu-rūpayoḥ pratyāsatti-viprakarṣayor a-siddheḥ.
 vastu-liṅga-apekṣaṇāc ca. ācāryaḥ punar artha-
 vastu-vaśād vṛttir iti sūcitam bhavati. sa hi
 vastu-vaśād vyavasthām apanudet. hetuś ca evam na
 vastu-viparīta-ākāra-niveśiṣv api tirtha-antarīya
 vastu-viśayam dvayoḥ pratyakṣa-anumānyoḥ, artha-
 vastu-viśayam prāmānyam. tat punas traīrūpyam
 vastu-viśayatve sāmānyasya pratipattir liṅgād
 vastu-viśayāḥ śabda-vikalpāḥ. artha-pratipattaye
 vastu-vṛtti-niyama-a-bhāvāt. san khalv apy arthaḥ
 vastu-vyavasthāyāḥ samāśrayaḥ, atiprasaṅgād ity
 vastu-sattā-viprakarṣāt, liṅga-pratipatter api
 vastu-sad-a-sattā-anurodhino bhinna-viśayāyāḥ
 vastu-sanniveśī vyavahāraḥ. na api sannikarṣaḥ
 vastu-sambandhā janakasya eva upayoga-viśeṣa-vaśāt
 vastu-sādhanāv ekaḥ pratiśedha-hetuḥ. sva-bhāva-
 vastu-sāmānyam syāt, yan-nibandhano 'yam a-nitya-
 vastu-sidhyati. etena a-nityatva-samsthāna-viśeṣa
 vastu-sthitiḥ, atiprasaṅgāt. tasmāc choṣam ayam
 vastu-sthitir iti ca su-vyavasthitāni vastūni.
 vastu-sthitiṣv ātma-kārya-an-upalambheṣu. tatra
 vastu-sthityā. sā ca evam a-śakya-niścayā iti na
 vastu-sva-bhāva-anukarṣiṇi proktā syāt. tat kim
 vastu-sva-bhāvavate ca punar vivakṣā-antare
 vastu-sva-bhāvam anuvidadhati, tasya evam a-vṛtteḥ.
 vastu-sva-bhāvair uttaram vācyam, ya evam
 vastu-sva-rūpe 'siddhe 'yam nyāyaḥ siddhe
 vastukam śabda-mātram icchā-vṛtti vidyata iti
 vastutaḥ kañcid bhedo 'nyatra prayoga-bhedāt. tad
 vastuto ghaṭito 'syām sarvaḥ śabda ity a-pratīte
 vastutaḥ, tasyā vastu-vṛtti-niyama-a-bhāvāt. san
 vastutaḥ pratibandhāt. katham idānīm a-sambhavino
 vastuto bhāvaḥ. sa ca ātmānaṃ parityajya katham
 vastuto yad yena vyāptam a-vyāptam vā, tat tasya
 vastutaḥ siddha-lakṣaṇam a-siddham kim ātmanaḥ.
 vastuno 'paryudāsena vyatireka-mātrasya a-bhāve
 vastuno 'nyatvena a-vācyatvāt. katham idānīm
 vastunaś ca anyathā-bhāvāt tat-kṛtā vyabhicāriṇaḥ.
 vastunas tādātmyāt patanam an-avasthā ca. na ca
 vastuno vyāvṛtti-virodhāt. vṛtti-śāṅkayā eva tataḥ
 vastunaḥ. sarva-sāmānyā-upākhyā-viraha-lakṣaṇam
 vastuny a-vikala-tad-anya-kāraṇasya darśanasya
 vastuny an-anurodhāt. tasmāt pratyakṣa-ābhāsaḥ.
 vastuni tasya a-nirodhāt tataś ca kasyacid
 vastuni. pratibandhāt tad-ābhāsa-śūnyayor apy a-
 vastuni liṅgi-dhiḥ. liṅga-liṅgi-dhiyor evam
 vastuni viruddha-uktāv api na bādha, pratibandhas
 vastuni vṛtti-niyama-a-bhāvāt. tathā hy a-śakya-
 vastuni śakti-bhedena vyavasthā-bheda-darśanaḥ ca
 vastuni siddham śāśiny apy a-nivāryam eva. tad-
 vastuni sidhyati. aulūkyasya yathā bauddhena
 vastuṣu śāstram bādhakam eva iti cet, katham
 vastuṣu. sarva-artha-upalambheṣu samsarga-śāṅkayā
 vastūnām api buddhyā vyavasthāpanāt sādhanāḥ
 vastūni. puruṣa-icchayā ca hetu-tad-ābhāsayos

PVin1_0003411 vā cala-a-calayoḥ pṛthak-siddhi-prasaṅgād
 PVin1_0002603 saṃsargād a-vibhāgaś ced ayo-golaka-
 PVin1_0002702 āśrayau. iti saṅgraha-ślokaḥ. ayo-golake 'pi
 PVin2_0008711 tatra kathaṃ bhavet. dhūma-hetu-śva-bhāvo hi
 PVin1_0002605 'yam na vivecayaty ayo-golakam iva
 PVin2_0009103 -bhūtā a-nityatā iti kim anyayā, śva-bhāvena
 PVin2_0008514 'py agnau bhavati iti. kathaṃ ca tato 'nyato
 PVin3_0006606 apy a-bhāva-prasaṅgāt. sa ca tad-dhetur
 PVin2_0010013 tathā prasiddhe tad-bhāve hetu-bhāve
 PVin1_0002411 antaḥ-karaṇatva-ādayo 'pi tan-nibandhanā na
 PVin3_0012404 ko nairātmyād vyatirekasya upayogaḥ. kathaṃ
 PVin2_0006004 vā. vidhau viruddho vā vidhiyeta a-viruddho
 PVin3_0009111 -bhāk. eka-ekasya rūpasya a-siddhau sandehe
 PVin3_0010606 -dharmasya hetu-rūpasya a-siddhau sandehe
 PVin2_0008609 prasaṅgāt. tathā ca nityaṃ sattvaṃ a-sattvaṃ
 PVin2_0007202 eka-artha-dyotane niyatīḥ kutaḥ. jñātā
 PVin3_0010403 a-siddham eva a-sato virahād iti, vyabhicāri
 PVin2_0005906 iti cet, na, viśaya-indriyayor ekasya dvayor
 PVin3_0005806 ity antara-ślokaḥ. a-sad-vyavahāra-yogyatā
 PVin1_0000305 svayaṃ kathañcid anusmarato na bhavati. asti
 PVin3_0010607 tathā ekasya rūpasya a-siddhau sandehe
 PVin2_0010014 śva-bhāvo hetur vā. kathaṃ śva-bhāvaṃ hetuṃ
 PVin2_0009011 sadṛśa-apara-utpatti-vipralabdho
 PVin2_0005310 rūpa-samāsaḥ. tathā hy āha – artha-āpattyā
 PVin1_0000412 a-siddham iti na kiñcit pramāṇam a-pramāṇam
 PVin3_0002806 -viśeṣaṇam dharmā-mātraṃ sādhyam ākarṇaniyam
 PVin3_0005101 śakta-śva-bhāvasya nityaṃ jananam a-jananam
 PVin3_0006813 darśana-antara-bhediṣu. atīta-a-jātayor
 PVin3_0006507 nitya-a-nityatva-vat. pramāṇa-bādhanād
 PVin2_0009003 anyathā ekam ity eva na syān nāma-antaraṃ
 PVin3_0002207 caitanya-dahana-ādikam. śva-bhāvaṃ kāraṇam
 PVin1_0003505 rāgaḥ, a-raktasya vā gatiḥ. avayava-rāge
 PVin3_0013210 tat-kāryatā-pratiniyamāḥ śva-bhāva-vyāptir
 PVin1_0000508 ca na asti tena ca pratipattir iti. nirvṛtter
 PVin2_0005908 -a-bhāvo 'sty eva. tasmā jñānam tad-yogyatā
 PVin3_0011804 yadi prāṇa-ādayas tad-ātmatayā tad-utpattyā
 PVin3_0005507 tathā-abhidhānāt. yan-nāntariyakā sattā yo
 PVin3_0005812 idam na upalabhe iti. buddher upalabhe
 PVin3_0004803 'sato 'n-adhikaraṇatvād a-sattvaṃ sattvaṃ
 PVin3_0006807 -śabda-pratibhāsy artho bhāva-upādāno na
 PVin1_0003402 vayas apy anububhutsavaḥ. idam dr̥ṣṭam śrutam
 PVin3_0004102 tad avaruṅṅe 'sti, vināśāt tiro-dhānād
 PVin1_0004005 pratibandha indriya-yogyatā-utpatti-lakṣaṇo
 PVin3_0001613 tatra hi ghaṭena eva sa-dvitiyo dehena eva
 PVin3_0000702 -sapakṣa-anyataratvād a-nityaḥ śabda nityo
 PVin3_0006007 iti niścāyayan na aparo 'sty apara-anubhavo
 PVin3_0002706 api pratyuktam. yathā 'nityaḥ śabda nityo
 PVin3_0007206 -lakṣaṇa eko nityaḥ sukha-ādy-ātmako 'nyo
 PVin3_0001805 a-nitya-śabdaḥ śabda na śabda-a-nityatvavān
 PVin3_0001509 na ekasya bhojana-a-sambhave 'n-ākāṅkṣāyām
 PVin3_0000109 yathā – a-cetanāḥ sukha-ādayo buddhir
 PVin2_0009502 vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād
 PVin3_0000507 a-siddhy-ādayaḥ, yady evam idam api syān na
 PVin3_0007409 sādhyā-ukter iha an-aṅgatvāt. tat-pūrvakatve
 PVin3_0006909 phala-udayaḥ. na hi śabda-arthaḥ sann a-san
 PVin1_0000306 kiñcid a-siddham an-upanayanto 'n-apanayanto
 PVin3_0006705 -vyavahāra-vidhiḥ sad-vyavahāra-pratiśedho
 PVin3_0007406 -ākhyāna-mātrād iṣṭa-siddheḥ. tad-a-nirdeśe
 PVin2_0010014 ca dhūmaḥ. tathā hi sa tasya śva-bhāvo hetur
 vastra-udaka-vat. ekasya ca āvaraṇe sarvasya
 vahni-vat. vibhaktāv api cetanā-adhyavasāyau
 vahni-sambandhād artha-antaram eva tat tathā-
 vahnis tac-chakti-bhedavān. a-dhūma-hetor
 vahneḥ, tad-rūpa-sparśa-adhyavasāyāt. bheda-a-
 vā a-calasya artha-antara-yoge 'pi tad-bhāva-an-
 vā a-taj-janana-śva-bhāvād bhavet. svayam a-tat-
 vā a-nityatā-hetu-niyamana-śva-bhāvas tat-śva-
 vā a-nityatva-a-bhāve kṛtakatvaṃ na bhavati
 vā a-pratipatty-aṅgam ity anughoṣyāḥ, tathā-
 vā a-prasiddha-ātma-niyamāḥ prāṇa-ādaya ātmānam
 vā. a-viruddhasya api saha-bhāva-virodha-a-bhāvād
 vā a-siddho 'naikāntikaś ca hetv-ābhāso bhavati.
 vā a-siddho hetv-ābhāsaḥ. tathā ekasya rūpasya a-
 vā a-hetor anya-an-apekṣānāt. apekṣāto hi
 vā atindriyāḥ kena vivakṣā-vacanād ṛte. vivakṣā
 vā. atha api tad-abhimatāt kutaścin nānā-bhāva
 vā an-anyathātve 'yogād adhiṣṭhānasya. tat-
 vā an-upalabdher vyāpakaḥ śva-bhāvaḥ sādhyate.
 vā anayor avasthayor viśeṣaḥ. tad ime kvacit
 vā anaikāntikaḥ. katamasya ekasya. vyatirekasya.
 vā antareṇa bhaved ity āśrayam antareṇa api
 vā. antya-kṣaṇa-darśinām niścāyāt paścād asya an-
 vā anyatareṇa ubhaya-pradarśanād iti. na a-sati
 vā 'nyatra anubhūta-viśayābhyo 'nirdeśya-
 vā. anyathā artha-antara-gamanād avasādaḥ syāt.
 vā anyathā syāt. te ca a-vyavahitāḥ pratighātinā
 vā api na ca syād an-ṛta-arthatā. vācaḥ kasyāścid
 vā api sa-apekṣa-dhruva-bhāva-vat. pramāṇam vā
 vā, artha-bhedam abhyupagamyā tathā-abhidhānāt.
 vā artho 'vyabhicāreṇa sādhyān. kasyacid vāda-
 vā avayavi-rūpam a-raktam iti rakta-a-raktam
 vā. asmimś ca arthe darśite darśita eva dr̥ṣṭānto
 vā asya a-sad iti kutaḥ, niyama-a-bhāvāt. bhāve
 vā asya sattā, tad-vyatireko 'n-upalabdhir a-
 vā ātma-pratibaddhāḥ syuḥ, te tan-nirvṛtyā
 vā ātmā svo 'vibhāgavān. sa tena a-vyabhicāri
 vā iti kalpikāyāḥ samudbhavaḥ. na hi bhāvānam śva
 vā iti cet, uktam atra – yathā 'sati niśedhaḥ,
 vā iti. tasya bhāva-an-upādānatve sādhye sa ca
 vā iti darśana-śravaṇābhyaṃ yatra avasāya-
 vā iti na atra nirbandhaḥ. tac ca upalabhya-
 vā iti na an-āloko rūpa-upalambhaḥ syāt, kāryasya
 vā iti na iṣyate. vidher a-yogāc ca dvayor ekasya
 vā iti. na hy atra śabda-ghaṭayoḥ śabda-ākāśayor
 vā iti niścāyayati sāmartyāt. tasmād eka-niyata-
 vā iti prakaraṇe vyatirikta-indriya-grāhya-sāmānya
 vā iti, yathā-kathañcid api viśeṣitas tat-śva-
 vā iti, samudāya-apavādasya dharmiṇy a-virodhāt.
 vā. ito 'pi na anyatara-artha-antara-bhāvaḥ,
 vā, utpatter a-nityatvād vā, rūpa-ādi-vad iti,
 vā, upayukta-phala-vat. atra apy upayukta-
 vā ubhayaṃ iti dharmayoḥ sambandha-upadarśanāt.
 vā kaḥ pratijñāṃ sādhanād apākaroti. tathā ca āha
 vā kañcit puruṣa-artham uparuṇaddhi samādadhāti
 vā kathaṃ kasyacit sādhanam. na ca tebhyo 'rtha-
 vā. kathaṃ ca na syāt. tad-artha-pratiśedhe
 vā kathaṃ tad-viśiṣṭena anvayaḥ. tad ayam agninā
 vā. kathaṃ śva-bhāvaṃ hetuṃ vā antareṇa bhaved

PVin2_0005814	katham a-sattā bhāvasya, upalambha-nivṛṭṭiyā	vā katham a-bhāvaḥ, kārya-vyatireke 'pi kāraṇa-a-
PVin3_0001411	sādhanaena, katham atas tat-siddhiḥ. sidhyan	vā katham a-ṣṭayaḥ. ṣṭayaś cet, sva-āśrayāṃ
PVin3_0012410	vipakṣe 'stivam vyavacchidyeta. vyavacchede	vā katham a-vyatirekaḥ. na hi sattā-pratiṣedhād
PVin3_0001712	bhūtam, artha-antara-bhūta-dvaya-a-yogāt. na	vā kaścid artha-antara-bhūtaḥ, dvayor ekasya apy
PVin3_0000506	āpatati, sa sarvo 'bhuyapagantavyaḥ, na	vā kaścid iti. na apy a-siddhy-ādayaḥ, yady evam
PVin3_0005006	upalambha-āvaraṇaṃ sambhavati. sato 'pi	vā kasyacit tad-ātmānam a-khaṇḍayataḥ sāmartya-
PVin2_0009905	bhinna-sva-bhāvānāṃ sarveṣāṃ puruṣa-kriyā na	vā kasyacit. tasmāt tan-mātra-sambaddhaḥ sva-
PVin1_0003412	sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt. na	vā kasyacid āvaraṇam ity a-vikalaṃ dṛṣyeta.
PVin2_0008807	loko vivecayaty ākāra-bhedāt. an-antaraṃ	vā kāraṇaṃ kāryam anumāpayati. tat-tulya-rūpāṇāṃ
PVin2_0009911	-bhāva-pratibandhād a-vyabhicāraḥ. kāraṇaṃ	vā kāryam a-vyabhicāraḥ. nivartayet. kāraṇam
PVin2_0008715	na vai kiñcid ekaṃ janakaṃ tat-sva-bhāvaṃ	vā. kiṃ tu sāmāgri janikā tat-sva-bhāvā. sā eva
PVin3_0006607	-sva-bhāvas tat-sva-bhāva-janana-sva-bhāvo	vā kiṃ na iṣyate. kiṃ pāramparyeṇa, ante 'pi tat-
PVin3_0005309	na indriyaṃ na sannikarṣaṃ na ātmānam anyad	vā kiñcij jñāna-utpatti-samāśrayaṃ sva-vijñāna-
PVin3_0009709	eva bādhane tad-bhāva-pramāṇa-a-pratītau	vā kim abhivyakti-vādena. tasmāc chāstra-āśraya
PVin3_0005008	a-kiñcit-karaṃ ca kiṃ kasya āvaraṇam anyad	vā. kuḍya-ādayo ghaṭa-ādināṃ kam atīśayam
PVin3_0007008	sa punar upādhi-bheda-apekṣaḥ kevalo	vā kṛtakatva-sattva-van nāśe nirdīśyata ity uktam.
PVin2_0008010	-ślokaḥ. skandha-dhāt-āyatana-lakṣaṇasya	vā kṛtakasya a-nityatā-sādhanaḍ a-doṣaḥ, a-tad-
PVin3_0001810	vā. tathā-iṣṭa-samudāyasya siddhir vighāto	vā kṛto bhavati. sarvatra hi tat-samudāya-
PVin1_0004007	saha rūpeṇa grāhya-lakṣaṇatvād grhyeta. na	vā kevalasya apy ālokasya darśanād an-ālokasya vā
PVin3_0004707	ādiṣv api viparyaya-prāptir asti, cākṣuṣatve	vā ko viparyayaḥ. ubhaya-siddhyā nirdeṣṭavyasya
PVin3_0001901	-mukhena dharmi-mukhena tad-viśeṣa-mukhena	vā kriyata iti tena vyapadiśyate. svayaṃ-śrutiḥ
PVin1_0003505	syāt. rakte ca ekasmin rāgaḥ, a-raktasya	vā gatiḥ. avayava-rāge vā avayavi-rūpam a-raktam
PVin1_0000807	kutaścid anubhava-sambandhāt saha pṛthag	vā grhṇiyāt. api ca artha-upayoge 'pi punaḥ
PVin1_0003411	-ādi-kampe sarvasya kampa-prāpteh. a-kampane	vā cala-a-calayoḥ pṛthak-siddhi-prasaṅgād vastra-
PVin1_0003708	tathā avabhāsamānasya tādrśo 'nyādrśo 'pi	vā. jñānasya hetur artho 'pi ity arthasya iṣṭā
PVin3_0004710	-viruddhayor eva niścayāt sādhanam dūṣaṇam	vā. ta ete nava pakṣa-dharmā nirdīśyante —
PVin2_0006411	upalabhyate vyatīta-a-samprāpta-upalambhaṃ	vā. tat katham na an-upalambhād a-bhāvaḥ. na,
PVin3_0005212	kāri pratiniyatam asti indriya-upakāry anyad	vā. tat kadācit kasyacid bhavati iti tat-kṛtam
PVin2_0008111	nir-apekṣaḥ, sa yadi kadācid bhavet kvacid	vā tat-kāla-dravya-apekṣa iti nir-apekṣa eva na
PVin3_0007903	tasmād vastuto yad yena vyāptam a-vyāptam	vā, tat tasya gamakam a-gamakam ca iti na puruṣa-
PVin2_0007504	a-niścītyāṃ tu vyāptau dharmi-samāśraye	vā tat-sva-bhāvataḥ gamakasya a-gamakatvāt. na
PVin2_0008913	hi tasmin niṣpanne 'niṣpanno bhinna-hetuko	vā tat-sva-bhāvo yuktaḥ. ayaṃ hi bhedo bheda-
PVin3_0006605	bhavitavyam, an-āyattatvāt. tad-dharmatāyāṃ	vā tataḥ kṣaṇikatā tasya iṣṭā syāt. tattve viśeṣa
PVin3_0000808	katham na sādhanam. sāksāt pāramparyeṇa	vā tataḥ siddher an-utpatteh. sāksāt tāvat
PVin3_0005403	na kutaścit sāmartyaṃ labhyeta pracyaveta	vā, tato jñāna-janana-sāmartyasya an-artha-
PVin3_0004107	-ādi kṣīra-ādiṣv an-upalabhyamānaṃ kṣīraṃ	vā tatra na asti iti nyāyā eṣaḥ. asty eva
PVin3_0001809	eva dharmo dharmiṇi sādhyo viparyāsanīyo	vā. tathā-iṣṭa-samudāyasya siddhir vighāto vā
PVin2_0009101	a-nityatā syād anya-nimittatve 'nimittatve	vā. tathā ca bhāvas tadvān na syāt, an-upayogāt.
PVin2_0005005	dharmī. tatra darśanaṃ pratyakṣato 'numānato	vā. tathā tat-tulya eva ca. dharmi-viśiṣṭasya
PVin1_0000804	yuktaṃ rasa-ādi-jñāna-vat. sato 'pi	vā tad-ātmana indriya-antara-jñāna-utpattāv a-
PVin2_0006112	eva. tatra kevalaṃ viśayī sādhyate 'bhāvo	vā tad-bhāva-vyāpinaḥ kāryasya a-bhāvena. yadā
PVin3_0009611	-para-tantratvān na śabdāḥ santi kutra	vā. tad-bhāvād artha-siddhau tu sarvaṃ sarvasya
PVin3_0005207	kasmimścit saty atīśaya-hānir utpattir	vā. tad yadi teṣāṃ jñāna-jananaḥ sva-bhāvaḥ,
PVin1_0003610	hi iṣṭa-ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro	vā, tadā iṣṭo 'n-iṣṭo vā viśayaḥ pratividito
PVin3_0003601	evam āha, a-pratipramāṇatayā niścayaṃ	vā. tan-niṣedho hy anumānāt syāt, pratyakṣeṇa
PVin2_0010012	tan-mātra-anubandho gamyate. hetu-bhāvo	vā tasmin saty eva bhāvād ity artha-antarasya.
PVin3_0008701	vā, sa kim ekatra na samavaiti janyate	vā. tasya a-sāmartyāt. tad a-samarthaṃ pṛthak
PVin3_0004410	sarvatra tulyatvāt sāksād artha-āpattyā	vā. tasya asya pakṣa-dharmasya tattvaṃ sapakṣa-
PVin2_0006601	tad atra keṣāñcit sva-bhāvānāṃ arthānāṃ	vā darśana-pāṭava-a-bhāvāt kāraṇānāṃ kārya-
PVin2_0005403	svayam a-bruvan paraṃ bodhayitum iśo bruvan	vā doṣam imaṃ parihartum. a-sati hetor a-
PVin2_0008909	parasya anyathā paraiḥ. artha-antara-nimitte	vā dharme vāsasi rāga-vat. iti saṅgraha-ślokaḥ.
PVin2_0009104	sa ca artha-antarād bhavann a-nityatā anyo	vā dharmo hetuḥ phalaṃ vā syāt, a-hetu-phalasya a
PVin3_0006505	śīta-uṣṇa-sparśayoḥ. anyonya-bheda-siddher	vā dhruva-bhāva-vināśa-vat. anyonya-parihāra-
PVin3_0010310	iti pratyeti. tad a-rūpāṇāṃ kutaḥ. bhāve	vā na a-santaḥ syuḥ, tal-lakṣaṇatvāt sattvasya.
PVin3_0000201	-viśaye vācaḥ prāmāṇya-a-bhāvāt. prāmāṇye	vā na anumāna-pravṛtṭiḥ syāt, vacana-mātreṇa
PVin2_0005006	-viśiṣṭasya anyatra vṛtti-virodho 'viśeṣaṇe	vā na anumeya-dharmatā iti cet, na, a-yoga-
PVin1_0001502	apayaṃ ca kva antar-bhāvātām arthe buddhau	vā. na arthe, adhyātmaṃ parisyandād ihā-vaśena
PVin2_0006511	yathā – na asti viraktaṃ ceto devatā-viśeṣo	vā, na asti dāna-himsā-ādi-virati-cetanānāṃ
PVin3_0009403	'vasthātā-avasthitaḥ paryanuyojyaḥ. san	vā na ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt. vastv

PVin3_0000605 paraspara-parihāra-sthita-lakṣaṇatayā
 PVin3_0009103 -ātmatayā jñāpayati, tad-a-siddhau sandehe
 PVin3_0000204 kaścīd viśeṣaḥ pramāṇa-a-saṃvāde. saṃvāde
 PVin2_0008704 -pratiniyato 'nyatra katham bhavet. bhavan
 PVin3_0010511 eṣa piṇḍo viśāṇavān. sādhyā-kāla-aṅgatā
 PVin2_0008612 vaikalya-a-bhāvād iṣṭa-kāla-vat. tadā api
 PVin2_0007407 hetutvena upādīyamāna upādhy-apekṣaḥ śuddho
 PVin3_0001603 -āditve varṇatvasya aindriyakatvasya iva
 PVin2_0008906 sambhavaḥ. kārya-kāraṇa-bhāvād vā sva-bhāvād
 PVin2_0009906 tan-mātra-sambaddhaḥ sva-bhāvo bhāvam eva
 PVin3_0004506 na tu sapakṣa-vipakṣayoḥ sattvam a-sattvam
 PVin2_0006012 -niṣedhe sādhye kārya-kāraṇayor an-ubhayasya
 PVin3_0011012 nāma ayam arvāg-darśanaḥ saha-bhāvam itaram
 PVin3_0003907 bhavati. naimittikyāḥ śruter artham artham
 PVin3_0003209 anyathā atiprasaṅgaḥ syāt, vyarthatā
 PVin2_0006506 -niyata-nimitta-bhāvinyo deśa-kāla-vyavahitā
 PVin3_0005601 ity uktaṃ vyabhicāryasya sambhavāt. sati
 PVin3_0002708 -karaṇam yuktaṃ syāt, tad-avabodha-arthitve
 PVin2_0008406 dhūmasya. so 'pi hi dhūmasya tat-kāraṇānām
 PVin1_0001314 saṃyojanam eva artham paśyati darśanāt. atha
 PVin1_0001412 -vibhāvitā nāma. tad ayam a-saṃsrṣṭa-vikalpo
 PVin2_0006516 iti cet, ata eva saṃśayo 'stu, bhaved
 PVin3_0002406 pravartamānaḥ kena nivartyate. nivārito
 PVin3_0006102 yato hi sparśa-viśeṣa-upalambhāt saty a-sati
 PVin3_0006408 -śloka. tasyāḥ svayaṃ prayogeṣu sva-rūpaṃ
 PVin3_0006501 pratiśedhya-artha-bādhaka-rūpa-upanyāsenā
 PVin3_0006411 -bhāva-sādhanāya prayujyate, tadā sva-rūpeṇa
 PVin2_0006611 so 'tiśayo yadi. sarva eva āgamam an-āgamam
 PVin2_0004610 tayor a-bhāve taj-jaṃ jñānam tat-prabhavā
 PVin2_0004608 pramāṇam. na hi sva-bhāvaḥ kāryam
 PVin2_0008914 -sva-bhāvo yuktaḥ. ayam hi bhedo bheda-hetur
 PVin1_0000605 tasmād ātma-lābhāt, anyato bhavato 'bhavato
 PVin3_0006409 sva-rūpaṃ vā prayujyate. artha-bādhana-rūpaṃ
 PVin1_0003810 teṣām an-upapluta-caḥṣuṣā. dūre yathā
 PVin1_0000303 a-dṛṣṭāḥ kam artham upanayanty apanayanti
 PVin2_0006511 pratikṣipyate 'rthaḥ sva-bhāva-viśeṣo
 PVin3_0006909 kañcit puruṣa-artham uparuṇaddhi samādadhāti
 PVin3_0003001 sva-bhāva-lakṣaṇam prasiddhiḥ. ātmā aparō
 PVin3_0003204 katham pratijñāṃ tulya-kakṣyām anumānam
 PVin2_0005013 pārtho dhanur-dharo nilam saro-jaṃ iti
 PVin3_0001308 tathā ca viparyaya-siddhir vaiphalyam eva
 PVin1_0002804 -vṛtter a-darśanāt. tasmād bhūtam a-bhūtam
 PVin3_0006508 vā api sa-apekṣa-dhruva-bhāva-vat. pramāṇam
 PVin2_0008202 kadācid viramet. tad dhi kiñcid upaliyeta na
 PVin3_0005009 -ādīnām kam atīśayam utpādayanti khaṇḍayanti
 PVin1_0000711 na hy arthe śabdāḥ santi tad-ātmāno
 PVin1_0001405 a-pratisaṃviditā eva udayante vyayante
 PVin3_0003301 vacane prāmāṇya-itarayor anyonyam, siddhāyām
 PVin2_0009502 kim. yathā pakvāny etāni phalāny evaṃ-rasāni
 PVin3_0000109 sukha-ādayo buddhir vā, utpatter a-nityatvād
 PVin1_0004008 kevalasya apy ālokasya darśanād an-ālokasya
 PVin3_0003802 -a-vyabhicāriṇo 'bhāvam sūcayati iti. atha
 PVin3_0010610 -jñāḥ kaścīd vivakṣitaḥ puruṣo rāga-ādīmān
 PVin3_0000903 -niyama-a-bhāvāt. tato na pakṣasya hetor
 PVin3_0011504 -arthaḥ, yathā — vīta-rāgaḥ sarva-jño
 PVin3_0000307 tattva-vyavasthāne ka idāniṃ hetur a-hetur
 PVin1_0002410 api tat-sa-rūpasya tat-prāptir viśeṣo
 PVin3_0000703 na hy atra śabda-ghaṭayoḥ śabda-ākāśayor
 PVin1_0002902 -avabhāsiṇaḥ smaryante. tan na viplavo 'nyo
 vā. na ca ayam utpatti-vināśābhyāṃ caitanyasya
 vā na jñāpakaḥ, śabda-vat. trairūpyāc ca hetur
 vā na tat-siddham parasya eva siddham. tan na
 vā na dhūmaḥ syāt. taj-janito hi sva-bhāva-viśeṣo
 vā na nivṛtter upalakṣya tat. tata eva a-pratijñā
 vā na bhavet, a-bhāva-kāla-a-viśeṣāt. apekṣayā hi
 vā nāśe kāryatva-sattva-vat. upādīyate. apekṣita-
 vā nitīraṇa-ājñāne. tathā hi na tac cāḥṣuṣam taj-
 vā niyāmakāt. avinābhāva-niyamo 'darśanān na na
 vā. nivartayet yathā vṛkṣaḥ śiṃśapām, śākhā-
 vā niścaya-apekṣam, niścaye 'pi sandeha-mukhena
 vā niṣedho hetuḥ. tatra apy an-ubhayasya a-
 vā paśyēt, viprakṛṣṭe punar arthe 'bhāva-nirṇayo
 vā pāramārthikam. śabdānām pratirundhāno na
 vā pṛthak-karaṇasya. sva-vacanasya api pṛthak-
 vā prakaraṇa-an-upayogino dravya-viśeṣāḥ. na tāñ
 vā pratibandhe 'stu sa eva gati-sādhanāḥ. niyamo
 vā prativādinaḥ, anyathā 'sambaddha-pralāpa eva
 vā pratiṣṭhānād dhetur eva. yadi tad-utpatteḥ
 vā pratyakṣa-sādhana eva indriya-dhiyaḥ kalpanā-
 vā pratyakṣo darśana-ātmā dṛśya-ātmano vā
 vā pramāṇam ity a-pratikṣepaḥ. tad atra keṣāñcit
 vā pramāṇena vācā kena pravartyate. samaya-
 vā prayatne sañcarati me hasta iti bhavati, tata
 vā prayujyate. artha-bādhana-rūpaṃ vā bhāve
 vā prayujyate, yathā — na atra śīta-sparśo 'gner
 vā prayujyate, yathā — na asti iha dhūmo 'n-
 vā pravṛtti-kāmo 'nveṣate prekṣā-pūrva-kārī, na
 vā bhāva-kāraṇa-pratipattiḥ. tathā sati dṛśye
 vā bhāva-kāraṇa-vyatireke bhavataḥ, a-bhedād ātma-
 vā bhāvānām yad uta viruddha-dharma-adhyāsaḥ
 vā bhāve niyamena tat-saṃvāda-a-yogāt. na artha-a
 vā bhāve bhāvād a-bhāvataḥ. sā iyam a-bhāva-
 vā maruṣu mahān alpo 'pi dṛśyate. yathā-
 vā. yat prāg dṛṣṭam tatra smṛtim ādadhati. sā kim
 vā, yathā — na asti viraktaṃ ceto devatā-viśeṣo
 vā, yathā-abhiniveśam a-tattvāt, yathā-tattvam ca
 vā yathā-artha-darśana-pravṛtta-vāg-abhimata
 vā yathā-artham apeta-yuktikā pratijñā bādheta.
 vā yathā. pratiyogi-vyavacchedas tatra apy
 vā. yathā prāk sañjñinā abhisambandhād arthavac
 vā yad yad eva atibhāvayate. bhāvanā-pariniṣpattau
 vā yadi tattve bādhakaṃ syāt tal-liṅgena api
 vā yasya yatra kiñcit pratibaddham a-pratibaddham
 vā, yena āvaraṇam iṣyante. na brūmaḥ — te
 vā, yena tasmin pratibhāsamāne te 'pi
 vā, yena satyo 'py a-lakṣitāḥ syuḥ. tathā hi
 vā yoṣiti prasava-itara-dharmatvayoḥ sa dharmā-
 vā rūpa-a-viśeṣād eka-śākhā-prabhavatvād vā,
 vā, rūpa-ādi-vad iti, tad a-yuktam, anumāna-
 vā rūpasya kaiścīt prāṇi-viśeṣair iti na tayor
 vā lokasya bruvato 'numāna-a-bhāvam āha. tena
 vā, vacana-āder iti. sandigdho 'tra vyatirekaḥ,
 vā vacanaṃ sādhanam svato 'rtha-siddheḥ. saṃśayas
 vā vacanād iti. vyatireko 'tra a-siddhaḥ,
 vā vastutaḥ, tasyā vastu-vṛtti-niyama-a-bhāvāt.
 vā vācyāḥ. antaḥ-karaṇatva-ādayo 'pi tan-
 vā vāstavi pratyāsattiḥ, api tu vaktur vivakṣā-
 vā vikalpaṃ sphuṭayati. a-vikalpaka eva sphuṭa-

PVin1_0001412	vā pratyakṣo darśana-ātmā dṛṣya-ātmano	vā vikalpasya darśane 'dṛṣṭir vikalpa-kalpanām
PVin2_0006004	vidhinā pratiśedhena vā. vidhau viruddho	vā vidhīyeta a-viruddho vā. a-viruddhasya api
PVin2_0006003	kriyate, kasyacid vidhinā pratiśedhena	vā. vidhau viruddho vā vidhīyeta a-viruddho vā. a
PVin3_0010102	a-vipakṣatvaṃ pakṣe 'sty eva. kaḥ pakṣaḥ ko	vā vipakṣaḥ. yatra kaścīd dharmāḥ sādhayitum
PVin3_0004508	eva. anyatra tu saṃśaya dvayor ekasya	vā viparyaye ca ekasya na sādhanam na dūṣaṇam,
PVin3_0004908	eva ātma-pratibandhād gamakatvaṃ viparyaye	vā viparyāsanam iti darśana-artham a-nityaḥ
PVin3_0012803	sva-bhāvayor ukta-lakṣaṇayor an-upalambhasya	vā viruddha-a-vyabhicāritāyām. na ca anyo '-
PVin3_0009409	-abhivyakter ghaṭa-dadhy-ādīr an-ekaḥ, ko	vā virodhaḥ karma-abhivyakter a-bheda-vyāpana-a-
PVin3_0006506	-vat. anyonya-parihāra-ssthita-lakṣaṇatayā	vā virodhaḥ, nitya-a-nityatva-vat. pramāna-
PVin2_0006007	anyonya-vyatireka-ssthita-lakṣaṇatā	vā virodho nitya-a-nityatva-vat. tatra apy eka-
PVin1_0003108	-viśeṣe tasyā api viśeṣa-a-siddheḥ, sato 'pi	vā viśeṣasya tad-an-aṅgatayā a-karaṇatvāt. tasmād
PVin1_0003610	'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo	vā viśayaḥ pratividito bhavati. vidyamāne 'pi hi
PVin3_0013308	ebhir hetoḥ sāmānya-lakṣaṇam viśeṣa-lakṣaṇam	vā śakyam darśayitum. tad artha-āpattyā eṣām
PVin3_0001708	yathā ko 'py āyāta iti na parvate vṛkṣe	vā śānkā bhavati. na hi viśeṣa-śabda-sannidhir
PVin3_0003508	artha-mātra-anurodhinyā bhāvinyā bhūtayā	vā śabda-yogyatayā tām pratirundhāno bādhyate.
PVin1_0000509	asya a-sad iti kutaḥ, niyama-a-bhāvāt. bhāve	vā sa eva a-vyabhicāro 'n-upalabdher iti sā tena
PVin2_0010006	sa ca tad-bhāva-lakṣaṇas tad-utpatti-lakṣaṇo	vā. sa eva avinābhāvo dṛṣṭāntābhyām pradarśyate.
PVin2_0009102	bhāvas tadvān na syāt, an-upayogāt. upayoge	vā sa eva asya sva-ātma-bhūtā a-nityatā iti kim
PVin2_0007806	evam tarhi kṛtakānām api keśāñcit satām	vā sa eva sva-bhāvo na asti yo vinasvaraḥ. tat-
PVin3_0008611	sa tayoḥ saṃyogaḥ, tābhyām jananāt samavāyād	vā, sa kim ekatra na samavaiti janyate vā. tasya
PVin2_0008707	tasya sva-bhāva iti sakṛd api na janayet. na	vā sa dhūmaḥ, a-dhūma-janana-sva-bhāvād bhāvāt.
PVin3_0005104	an-utpattiḥ. pūrva-utpanna-samartha-nirodhād	vā sati vyavadhāne 'nyasya utpitsoḥ kāraṇa-a-
PVin3_0000508	eka-anta-parigrahe syād eṣa doṣaḥ. na	vā sati hetau, yukti-prāptasya avaśyam parigraha-
PVin3_0011506	vacana-ādes tatra sattvam a-sattvam	vā sandigdham. sandehe vyabhicāra-bhāk. dvayor
PVin3_0010602	antara-ślokaḥ. tathā svayam tad-āśrayasya	vā sandehe '-hetuḥ, yathā bāṣpa-ādi-bhāvena
PVin3_0012408	atra api katham a-vyatireko vipakṣāt, katham	vā sapakṣa eva asti iti. kim hy asya
PVin3_0012709	iti cet, vayam apy etad eva brūmaḥ. yo	vā sambandho na asti ity ucyate, sa eva a-bhāvaḥ.
PVin3_0005107	tasya sva-bhāva-a-pracyuteḥ. atha	vā sambhavaty api bhāvānām kṣaṇikānām anyonya-
PVin2_0008203	yatra kiñcit pratibaddham a-pratibaddham	vā. sā iyaṃ sattā a-pratibandhinī cet, na
PVin3_0005809	sa eva an-upalambhaḥ katham siddhaḥ, katham	vā so '-bhāvaḥ kasyacit kāraṇam. na eṣa doṣaḥ,
PVin2_0009105	a-nityatā anyo vā dharmo hetuḥ phalaṃ	vā syāt, a-hetu-phalasya a-sambandhāt tatra bhāva
PVin1_0000607	punar artha-darśanam artha-bhāvo jñāna-bhāvo	vā syāt. artha-bhāvas cet, sarve 'rthāḥ pratyakṣā
PVin3_0005305	prayatnāt prayatna-saṃskṛtād indriyād anyato	vā sva-bhāva-antara-pratilambhāt. na hy an-
PVin2_0010104	api sādhayitu-kāmena hetor vyāpakasya	vā sva-bhāvasya nivṛttir hetutvena ākhyeyā.
PVin2_0008906	bhinnān na sambhavaḥ. kārya-kāraṇa-bhāvād	vā sva-bhāvād vā niyamakāt. avinābhāva-niyamo '-
PVin1_0000414	iśa ity a-praṇayanam eva śāstrasya. praṇayan	vā svām eva vṛtṭim sva-vācā viḍambayati. para-
PVin3_0007101	-sādhyayoḥ. yadi sattvam a-nityatve 'nyatra	vā hetuḥ syāt, sādhyam api kasmān na iṣyate. tat
PVin3_0002804	-sthāyinaṃ praty anvayinaḥ, a-vyabhicāri	vā hetur asti. sa-dvitiya-prayogāś ca pratyuktāḥ.
PVin3_0001510	deha eva artha-antara-bhūta iti sāmartyena	vākya-artha-vyavasthāpanād apārthakam anyatara-
PVin3_0013510	pūrva-pakṣa-vādi sa-ākāṅkṣaḥ syād a-samāpta-	vākya eva iti na dūṣaṇa-avasaraḥ, ssthita-vacane
PVin3_0003309	na kaścit. katham tarhi pṛthag-vacanam.	vākya-bhedād etat syāt. pūrveṇa pratiṣṭhāpitam
PVin2_0009904	bādhakatvād a-samānaṃ para-bhūtasya ca	vākya-viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna-
PVin2_0009807	syād anumānam. yathā – a-dṛṣṭa-kartṛkam api	vākyaṃ puruṣa-saṃskāra-pūrvakam iti, vākyeṣu
PVin2_0005012	artho 'yam pratiyate. vyavaccheda-phalaṃ	vākyaṃ yataś caitro dhanur-dharaḥ. pārtho dhanur-
PVin3_0003310	ata eva pūrva-abhyupagamena ity āha. tad eva	vākyaṃ sva-arthaṃ virundhānam sva-vāg-viruddham,
PVin3_0012012	kim phalaṃ syāt. an-avadhāraṇe ca	vākyaṃ vyatirekasya a-vyabhicāra-a-siddheḥ.
PVin3_0008111	so '-nitya eva iti nitya-vyavacchedena, asya	vākyaṃ śabda-pradeśa-ādiṣu nitya-an-agni-
PVin2_0009814	teṣām ca a-pratikṣepa-arhatvāt. na evam	vākyaṃ, dṛṣya-viśeṣatvāt. a-dṛṣyatve 'py a-dṛṣṭa
PVin2_0005309	pṛthag-rūpatvāt. te tv ekena api	vākyaṃ, śakye darśayitum iti prayoga-samāsa
PVin2_0009807	api vākyaṃ puruṣa-saṃskāra-pūrvakam iti,	vākyaṃ viśeṣa-a-bhāvāt, sarva-prakārānām
PVin3_0003001	ātmā aparo vā yathā-artha-darśana-pravṛtta-	vāg-abhimata āptaḥ. tad-vacanam na antareṇa artha
PVin3_0009610	sāmānya-darśanāt. na yuktam sādhanam gotvād	vāg-ādinām viśāṇi-vat. vivakṣā-para-tantratvān na
PVin3_0002206	an-upaniya eva dṛṣṭānte dharmiṇo '-khilān.	vāg-dhūma-āder jano 'nveti caitanya-dahana-ādikam.
PVin3_0003502	eva tasya pratibandha-viśayaḥ, sarvatra sva-	vāg-viruddha-abhidhānam. atra api ko 'yam avaśyam
PVin3_0003311	tad eva vākyaṃ sva-arthaṃ virundhānam sva-	vāg-viruddham, yathā – na anumānam pramānam iti.
PVin2_0006701	-dharmatvena atīndriyatvāt sva-prabhava-kāya-	vāg-vyavahāra-anumeyāḥ suyūḥ. vyavahārāś ca
PVin3_0003209	sva-vacanasya api pṛthak-kāraṇa-nimittam	vān-mātra-vacane pratibandhaḥ. a-pramānatvaṃ
PVin3_0006901	-a-jātayor vā api na ca syād an-rta-arthatā.	vācaḥ kasyāścīd ity eṣā bauddha-artha-viśayā matā.
PVin3_0000110	-ādi-vad iti, tad a-yuktam, anumāna-viśaye	vācaḥ pramānya-a-bhāvāt. pramānye vā na anumāna-

PVin3_0012711	sambandhī vidyate na sambandha iti ca nipuṇā	vāco yuktiḥ. aṅgī-kṛta-sambandhaṃ dravyam api na
PVin3_0001702	-yoge kim idānīm vidheḥ sāmārthyam iti riktā	vāco-yuktiḥ. etena pakṣa-sapakṣa-anyataratvam api
PVin2_0007012	-urvaśy-ādi-śabdaś ca dṛṣṭo 'rūḍha-artha-	vācakaḥ. śabda-antareṣu tādrkṣu tādrśy eva astu
PVin2_0006903	tato 'rtheṣu jñāna-utpattir iti śabda '-	vācakaḥ syāt tasya iti sambandhaś ca na sidhyati.
PVin3_0000908	hetu-vacanāṃ tu svayam a-śaktam api śaktasya	vācakam iti sādhanam iṣṭam upacāreṇa. tato hetu-
PVin2_0009313	-bhrāntiḥ, yā vacanena nivartyeta. smṛtir	vācā a-darśane kriyata iti cet, darśanaṃ khalv a-
PVin3_0002406	kena nivartyate. nivārito vā pramāṇena	vācā kena pravartyate. samaya-lakṣaṇa-āhita-
PVin1_0000501	śāstrasya. praṇayan vā svām eva vṛttim sva-	vācā viḍambayati. para-avabodha-arthaṃ ca śāstram
PVin2_0009610	eva iti cet, na, ya eva tu ubhaya-niścita-	vāci-ity-ādi-vacanāt. tena an-upalambhe 'pi
PVin3_0006706	ca na syāt. tad-artha-pratiśedhe dharmi-	vācino 'prayogād abhidhānasya, tasya pratiśedhāt,
PVin3_0007602	iva dharmiṇo nirdiśyate. na hi dharma-dharmi-	vācinoḥ śabdayor vācye kaścid viśeṣo 'sti iti
PVin3_0007706	santi, te 'py etena vyākhyātāḥ. sa ca sva-	vāco-ubhaya-dharmatām bruvāṇaḥ sato 'nyatra apy
PVin3_0012707	-bhāva-bhedāt. tat ko 'yaṃ sambandha-a-bhāvo	vācya ity upālambhaḥ. asti viśāṇinām viśāṇa-sva-
PVin3_0004007	iti śrāvāṇa-uktyā prakāśitam. sarvathā '-	vācya-rūpatvāt siddhyā tasya samāśrayāt. bādhanāt
PVin1_0002410	api tat-sa-rūpasya tat-prāptir viśeṣo vā	vācyaḥ. antaḥ-karaṇatva-ādayo 'pi tan-nibandhanā
PVin3_0010409	vācyaḥ syāt. tatra ca vastu-pratibandho	vācyaḥ, anyathā a-siddheḥ. etena ātma-para-
PVin3_0010009	sa prāg eva nirdiśta iti pūrva-vat prasaṅgo	vācyaḥ. anvaya-a-siddhi-vacane 'pi, na hi sa eva
PVin1_0000611	-bhāvam icchatā jñānasya tat-pratibandho	vācyaḥ. sa ca kārya-sva-bhāvayor liṅgayor anumāne
PVin3_0011306	viruddha-vad dhetur api pṛthag iṣṭa-sādhanō	vācyaḥ syāt. ekasya eva tu vacanena sādhyatā-a-
PVin3_0010408	kim eṣāṃ paraspara-virahaṇa. sā eva hetur	vācyaḥ syāt. tatra ca vastu-pratibandho vācyaḥ,
PVin3_0008902	bhāvaṃ na karoti iti yāvat. tena ayam evaṃ	vācyaḥ syāt — pātaṃ na karoti iti. tad api
PVin2_0004901	-vat sāmānyasya ca vastuno 'nyatvena a-	vācyaṭvāt. katham idānīm dvayor api prāmānyasya
PVin2_0004505	-liṅgaṃ śabda iti. na, lakṣaṇa-antarasya a-	vācyaṭvāt. yat kvacid a-dṛṣṭam, tasya yatra
PVin2_0005211	-tulya-vyatireko 'pi. tena ayam a-doṣa ity a-	vācyaṃ eva tṛtīyaṃ rūpaṃ syāt. prayoga-darśana-
PVin3_0012504	vyatireka-a-yogād iti. atra idam eva punar	vācyaṃ — katham a-sato 'nvaya-pratiśedha iti.
PVin2_0006807	iti cet, atra vastu-sva-bhāvair uttaram	vācyaṃ, ya evaṃ bhavanti. tathā hi na yava-
PVin3_0001101	-nirdeśa-nāntariyakatvāt pakṣasya lakṣaṇaṃ	vācyaṃ. vācyaṃ, sādhyā-a-sādhyā-viparyayena
PVin3_0001102	-nāntariyakatvāt pakṣasya lakṣaṇaṃ vācyaṃ.	vācyaṃ, sādhyā-a-sādhyā-viparyayena vipratipatti-
PVin3_0010305	a-brāhmaṇye brāhmaṇo bhojaniya ity eva	vācyaṃ syāt. parasya ayam abhiprāyo 'sad iti.
PVin3_0013702	ity ekam eva kiñcit sāmānya-lakṣaṇaṃ	vācyaṃ syāt, viśeṣe 'n-antar-bhāvāt. tac ca
PVin3_0007301	kvacit sattāyāḥ sādhanam. pradhāna-ādi-śabda-	vācyaṃ eva kasyacid arthasya a-bhāvān nir-
PVin2_0009607	api yathā-yogam udāhāryam iti, sā api na	vācya, an-upalambha eva saṃśayāt, upalambhe tad-a-
PVin3_0013006	dṛśya-a-dṛśya-ātmatā-ādi-virodhā api	vācyaḥ. tad ayam an-upalambhaḥ sva-bhāvaś ca
PVin3_0013307	tathā sandigdha-vyatireka-ādayo	vācyaḥ. na hy ebhir hetoḥ sāmānya-lakṣaṇaṃ viśeṣa
PVin3_0007602	na hi dharma-dharmi-vācinoḥ śabdayor	vācye kaścid viśeṣo 'sti iti nirloṭhitam etat
PVin3_0002712	siddham eva iṣṭam bhavati. na, pratipattir	vāñchāyāḥ prakaraṇāt. ata eva prakaraṇena sādhyā-
PVin2_0007108	asti tad-grāhyaṃ laukikaṃ yadi. grhyate	vāta-putriyaṃ kiṃ na yuktyā na bādhitam. āgama-
PVin3_0009710	siddhiḥ śāstreṇa. anyatra tv a-jñānād iti na	vāda-udāharaṇam. udāharaṇa-dīṣaṃ tv ācāryaḥ prāha.
PVin3_0002104	tena su-siddham tan na tadā śāstram ikṣyate.	vāda-tyāgas tadā syāc cen na tadā an-abhyupāyataḥ.
PVin3_0002208	vā artho 'vyabhicāreṇa sādhanam. kasyacid	vāda-bādhāyāṃ sva-bhāvān na nivartate.
PVin2_0007010	na artha ity atra kā pramā. prasiddho loka-	vādaś cet tatra ko 'tindriya-artha-drk. an-eka-
PVin2_0007004	vidhurayati. vistareṇa ca ayam asmābhir	vādaḥ pramāṇa-vārttike pratiśiddha iti na iha
PVin2_0007101	tulyaḥ paryanuyogataḥ. prasiddhiś ca nṛṇāṃ	vādaḥ pramāṇaṃ sa ca na iṣyate. tataś ca bhūyo
PVin3_0003107	sā vyavasthā snāna-ādinām pāpa-śodhana-	vādaṃ bādhat, nidāna-a-prasāmanena nidānino '-
PVin3_0001107	svayam-padañ, a-siddha-a-sādhanā-artha-ukta-	vādy-abhyupagama-grahaḥ. veditavyaḥ. tena siddham
PVin1_0001510	jadair jaya-ghoṣaṇāṃ avaghuṣya, yena evaṃ-	vādino 'py avadheya-vacaso loke. artha-jñānaṃ ca
PVin3_0002004	ca sarvatra tulya ity na anayor bhedaḥ. atha	vādino 'pi iṣṭim sādhyat sādhyā-dharma-vat,
PVin3_0009706	-a-siddhir udbhāvyaṭe, yathā abhivyakti-	vādinaḥ kṛtakatvam a-siddham iti, na tat sarvatra
PVin3_0001110	-abhyupagamaś ca śāstra-upagame 'pi	vādino nirastaḥ. katham idānīm a-śrūyamāṇaḥ
PVin3_0003105	an-abhyupagamāt. tasya api snānāc chuddhi-	vādinaḥ śāstrasya sva-vacanena apy asya arthasya
PVin3_0012701	ca ayam bhāvāc chaśa-viśāṇa-a-bhāva-	vādinam upahasann ātmānam eva upahasati. śāśa-
PVin3_0012907	-sambandhitā hetuḥ. nanu sva-āśraya-vyāpti-	vādinā api tad-deśa-sannidhir iṣyata eva iti kim
PVin3_0002701	siddha-hetv-ādiḥ pratiśidhyate. etena svayaṃ	vādinā iṣṭasya anumeyatva-vacanena an-iṣṭa-
PVin3_0006510	punaḥ — na vināśa-niyatāś tat-kāraṇa-	vādinā utpattimanto 'bhyupeyaḥ, tad-bhāve para-
PVin2_0007708	sarveṣāṃ nāśa-hetūnām hetuman-nāśa-	vādinām. ity antara-ślokaḥ. tad ayam bhāvo 'n-
PVin3_0013510	tasya sādhanā-antaravāt. yadi pūrva-pakṣa-	vādī sa-ākāṅkṣaḥ syād a-samāpta-vākya eva iti na
PVin3_0009709	-bhāva-pramāṇa-a-pratitau vā kim abhivyakti-	vādena. tasmāc chāstra-āśraya eva anumāne
PVin3_0001904	-anya-iṣṭa-nirākaraṇe 'py āśāṅkā-āsthāna-	vāraṇaṃ sva-vṛttau svayaṃ-śruter āha sūtra-kāraḥ
PVin1_0001302	iti, nivṛttā idānīm indriya-vijñāna-	vārttā, abhidhāna-viśeṣe smṛter a-yogāt. sati hy

PVin1_0002503	an-atīsaye 'pi śabda-ādi-sukhā ity api	vārttā-mātram, ekatra yugapad anayor virodhāt.
PVin3_0007603	viśeṣo 'sti iti nirloṭhitam etat pramāna-	vārttike. atha punar ubhaya-dharmam brūyāt, an-
PVin1_0002712	-darśana-vad yathā nirṇītam asmābhiḥ pramāna-	vārttike. kāma-śoka-bhaya-unmāda-caura-svapna-ādy
PVin3_0010908	-ādayaḥ, anyathā api bhāvād iti vyākhyātam	vārttike. tatra yathā rakto bravīti, tathā
PVin2_0009008	-ākṣepa-an-ākṣepāv ity-ādi-prasaṅgaḥ pramāna-	vārttike nirṇītaḥ. tam asya sva-bhāvaṃ manda-
PVin2_0007004	vistareṇa ca ayam asmābhir vādaḥ pramāna-	vārttike pratiśiddha iti na iha pratanyate.
PVin3_0012603	evam-sambandham uparacayati ity uktaṃ	vārttike. buddhi-kṛtā ca ghaṭanā a-satsu kena
PVin3_0006403	a-dṛṣye niścaya-a-yogāt sthitir anyatra	vāryate. yathā 'liṅgo 'nya-sattveṣu vikalpa-ādir
PVin1_0004402	aparam āsaṃsāram a-viśliṣṭa-anubandham dṛḍha-	vāsanatvād iha vyavahāra-a-visamvāda-apekṣayā
PVin1_0004314	-itaratām brūyāt, viśeṣa-a-bhāvāt. upaplava-	vāsanā-a-visandhi-doṣād a-prabuddhasya apy an-
PVin1_0000806	artha-śakti-sannidhāna-an-apekṣam vikalpa-	vāsanā-utthāpitam a-niyata-indriya-artha-grāhi
PVin3_0006708	a-yogāt. na eṣa doṣaḥ, yasmāt —an-ādi-	vāsanā-udbhūta-vikalpa-pariniṣṭhitaḥ. śabda-
PVin2_0005516	-artha-bheda-āśrayam upāgatāḥ. an-ādi-	vāsanā-udbhūtaṃ bādhante 'rtham na laukikam. tat-
PVin3_0006804	tu vikalpaḥ sad-a-sad-ubhaya-pratyaya-āhita-	vāsanā-prabhava iti tat-pratibhāsy-ākāra-
PVin3_0006712	ete śabdāḥ sva-lakṣaṇa-viśayāḥ, an-ādi-kāla-	vāsanā-prabhava-vikalpa-pratibhāsinam artham
PVin1_0001902	tādṛśa-darśanād asya prabodho 'bhilāṣa-	vāsanā-vivṛttir ato vṛttis ca. mānasam ca akṣa-
PVin2_0008909	paraiḥ. artha-antara-nimite vā dharme	vāsasi rāga-vat. iti saṅgraha-ślokaḥ. api
PVin3_0006601	upagamyante, na te tad-bhāva-niyatā iṣyante,	vāsāmsi iva rāge. tad-dhetunām api tatra niyamād
PVin3_0007803	-pravibhāga-apekṣayā hetor a-vyabhicāraḥ,	vāstavatvāt. na hy avinābhāvo hetor vyavasthaya
PVin3_0000703	na hy atra śabda-ghaṭayoḥ śabda-ākāśayor vā	vāstavī pratyāsattiḥ, api tu vaktur vivakṣā-kṛtā,
PVin3_0000604	-sāadhanayor a-gamakativāt. ekasya bhāve '	vikalā-kāraṇasya prāg-bhavato 'bhāvād virodhaḥ,
PVin3_0006503	punar ayam virodhaḥ katham gamyate. kvacid a-	vikalā-kāraṇasya bhavato 'nya-bhāve 'bhāvād
PVin2_0004610	-pratipattiḥ. tathā sati dṛṣye vastuny a-	vikalā-tad-anya-kāraṇasya darśanasya vyāvṛttiḥ. na
PVin3_0001209	ca sarvo hetur viruddho dṛṣṭāntāś ca sādhya-	vikalāḥ syāt, tāvato dharma-kalāpasya kvacid an-
PVin2_0007910	kathañcid upakārāt, tad-a-jñāne tad-aṅga-	vikalatvād a-kṣūṇa-vidhāna-a-yogāt. na api
PVin1_0003413	a-bhedāt. na vā kasyacid āvaraṇam ity a-	vikalam dṛṣyeta. avayavasya āvaraṇam, na
PVin3_0013301	-vat parama-aṇu-vad ghaṭa-vad iti sādhya-ādi-	vikalāḥ. sandigdhaś ca — rāga-ādimān vacanād
PVin1_0002811	-ābham, nir-vikalpakam tu katham. yasmān na	vikalpa-anubaddhasya spaṣṭa-artha-pratibhāsītā.
PVin3_0006404	anyatra vāryate. yathā 'liṅgo 'nya-sattveṣu	vikalpa-ādir na sidhyati. a-niścaya-phalā hy eṣā
PVin1_0001103	-sannidhim ikṣeta api ca iyaṃ viśeṣaṇa-ādi-	vikalpa-utthāpitā satī pravṛttā api samagra-
PVin1_0001101	-jñānam artha-saṃyojanām kalpanām āviśati.	vikalpa-utthāpitā sā ca nivartyeta icchayā matiḥ.
PVin1_0001414	vai buddhiḥ pratyakṣā, yena indriya-jñānasya	vikalpa-upagame bādhā syāt. sa eva tāvad ayam
PVin3_0001705	śabdaḥ, na pakṣa-sapakṣayor anyatarāḥ,	vikalpa-eka-pratiniyamayor virodhāt. sāmānyena
PVin1_0001413	dṛṣya-ātmano vā vikalpasya darśane 'dṛṣṭir	vikalpa-kalpanām indriya-jñāne pratihanti. na vai
PVin3_0006802	vastu-pratipādāna-samihā-prayogāt, tad-ākāra-	vikalpa-jananāc ca. na ca upādāna-kārya-pratyaya-a
PVin3_0005202	-tulyatvād asya idam ity upasaṃhāro 'pi	vikalpa-nirmita eva syāt, na vastv-āśrayaḥ. na ca
PVin3_0006708	eṣa doṣaḥ, yasmāt —an-ādi-vāsanā-udbhūta-	vikalpa-pariniṣṭhitaḥ. śabda-arthaś tri-vidho
PVin3_0007304	tathā api kiṃ siddham syāt. nanu bauddho	vikalpa-pratibhāsaḥ śabda-arthaḥ, tasya ca sva-
PVin3_0006905	-a-siddhiḥ. na tu punar atra ayam eva śabda-	vikalpa-pratibhāsy artho 'pahnūyate, tasya
PVin3_0006712	lakṣaṇa-viśayāḥ, an-ādi-kāla-vāsanā-prabhava-	vikalpa-pratibhāsinam artham viśayatvena ātmasāt
PVin3_0006911	sarvadā sad-a-sac-cintāyām avadhīrita-	vikalpa-pratibhāso vastv eva adhiṣṭhānī-karoti,
PVin3_0006801	ātmasāt kurvanti. vaktuḥ śrotuś ca tad-	vikalpa-bhājaḥ, yathā-pratibhāsi-vastu-
PVin2_0005702	bhedo buddhi-parikalpito na artho 'pi,	vikalpa-bhedānām sva-tantrānām an-artha-
PVin1_0001104	-sāmagrikā punar icchayā nivartyeta tad-anya-	vikalpa-vat. śakyante hi kalpanāḥ pratisañkhyā
PVin1_0003006	pratyakṣam. ata eva-iti-kāraṇa-vyavacchinnād	vikalpa-vargāt prthak taimira-upalakṣitam
PVin1_0000805	-vijñānam artha-śakti-sannidhāna-an-apekṣam	vikalpa-vāsanā-utthāpitam a-niyata-indriya-artha-
PVin3_0010311	syuḥ, tal-lakṣaṇatvāt sattvasya. kevalam	vikalpa-viracitam a-santam apy eṣām ātmānam
PVin3_0001612	anyatara-bhojana-codanāyām eka-bhojane.	vikalpa-viśayatvād asya. tatra hi ghaṭena eva sa-
PVin3_0001701	a-yogāc ca dvayor ekasya vidhiyamānasya	vikalpa-samuccaya-a-yoge kim idāniṃ vidheḥ
PVin1_0002906	na, a-bhrāntam iti nirdeśāt. ata eva	vikalpo '-vastu-nirbhāsād visamvādād upaplavaḥ.
PVin1_0001208	-sparśa-vijñāna-anvayo mānasam eṣa smārto	vikalpaḥ. api ca yat-sannidhāne yo dṛṣṭas tad-
PVin1_0001107	artha-sannidhim apekṣeta. na hi gava-ādi-	vikalpo 'rtha-sannidhāv eva bhavati. na anyathā
PVin3_0010208	ca hetoḥ sambandha-upadarśana-kāle pakṣa-ādi-	vikalpo 'sti, yato 'yam doṣaḥ syāt. sa hi kevala
PVin1_0002909	tad-ābhāsa-pracyuter ity uktam. na ca evam	vikalpaḥ, tat-pratibhāśasya vastuny an-anurodhāt.
PVin3_0006311	-utpanno 'n-akṣa-liṅga-āśrayo 'n-upalambha-	vikalpo na pramānam. darśanam eva hi tat tathā
PVin1_0001412	'vibhāvitā nāma. tad ayam a-saṃsṛṣṭa-	vikalpo vā pratyakṣo darśana-ātmā dṛṣya-ātmano vā
PVin2_0004604	-artham anumānam. pratyakṣa-vad asya phala-	vikalpo vijñeyaḥ. tad etad a-tasmiṃś tad-grahād
PVin1_0001501	-upagame bādhā syāt. sa eva tāvad ayam	vikalpaḥ saṃvidita upayann apayamś ca kva antar-
PVin3_0006804	śakyam tad-viśayatvena adhyavasātum. sa tu	vikalpaḥ sad-a-sad-ubhaya-pratyaya-āhita-vāsanā-

PVin1_0002012	na hi sukha-ādinām ātma-saṃvedane	vikalpah sambhavati, yasmād a-śakya-samayo hy
PVin1_0002903	na viplavo 'nyo vā vikalpaṃ sphuṭayati. a-	vikalpaka eva sphuṭa-avabhāsa iti. svapna-jñānam
PVin1_0002813	pratayayaḥ. tan na ayam sphuṭa-pratibhāso	vikalpako bhavitum arhati. tathā hi svapne 'pi
PVin1_0002710	yat spaṣṭa-avabhāsi bhaya-ādāv iva, tad a-	vikalpakam a-vitatha-viṣayaṃ pramāṇaṃ pratyakṣam,
PVin1_0002808	a-bhūta-viṣayaṃ api spaṣṭa-pratibhāsaṃ nir-	vikalpakam ca bhāvanā-bala-niṣpannam iṣyate. astu
PVin1_0000703	-nauyāna-saṃkṣobha-ādy-an-āhita-vibhramam a-	vikalpakam jñānaṃ pratyakṣam. kā punar iyaṃ
PVin1_0002809	astu nāma bhāvanā-balena spaṣṭa-ābham, nir-	vikalpakam tu katham. yasmān na vikalpa-
PVin1_0000805	jñāna-utpattāv a-sāmarthyād atiprasaṅgāc ca.	vikalpakam tu mano-vijñānam artha-śakti-
PVin1_0000909	abhilāpa-smṛty-antara-a-bhāvāt siddham a-	vikalpakam pratyakṣam. kiṃ ca viśeṣaṇaṃ viśeṣyaṃ
PVin1_0002904	tarhi viśada-ābham pratyakṣam bhavativ a-	vikalpanāt . na, a-bhrāntam iti nirdeśāt. ata eva
PVin1_0002902	smaryante. tan na viplavo 'nyo vā	vikalpaṃ sphuṭayati. a-vikalpaka eva sphuṭa-
PVin1_0001407	satyo 'py a-lakṣitāḥ syuḥ. tathā hi punar	vikalpayan kiñcid āsīn me kalpanā idṛśī. iti
PVin1_0001409	punaḥ pratisaṃhārād vyutthita-cittaḥ kiñcid	vikalpayan sva-citta-dhārāḥ saṅkalayaty evaṃ ca
PVin1_0001412	vā pratyakṣo darśana-ātmā dṛṣya-ātmano vā	vikalpasya darśane 'dṛṣṭir vikalpa-kalpanām
PVin2_0004814	eva draṣṭavyaḥ, na nānā-viṣayatā, anumāna-	vikalpasya nir-ṣayativāt, tat-pratibhāsasya sva-
PVin1_0001505	eva artha-abhilāpa-anukāriṇo 'nubhava-ātmano	vikalpasya . sukha-ādi-saṃvedanaṃ ca buddhiḥ. sā ca
PVin1_0002901	-upaplūtānām apy anubhūta-smaraṇa-ākārā	vikalpā bhavanti. na ca te tathā-avabhāsinaḥ
PVin1_0001702	viṣayaḥ. tasmān na vastu-ṣayāḥ śabda-	vikalpāḥ . artha-pratipattaye ca śabdāḥ
PVin3_0013604	jātayaḥ. teṣāṃ ca na antaḥ, a-yoniśo-	vikalpānām a-pratiṣṭhānāt. yathā āha paraḥ — na
PVin1_0001411	kalpanāḥ pratyakṣa-bhāvinyaḥ katham saṃhṛta-	vikalpe darśane '-vibhāvitā nāma. tad ayam a-
PVin1_0000503	śarīram eva buddhiḥ, tat-siddhāv api buddhi-	vikalpe saṃśayāt. na enam anya-sambandhinam
PVin3_0009301	sāmānyam siddham eva. tat-siddhau viśeṣa-	vikalpena a-siddhi-codanā mithyā-uttaram eva
PVin3_0005904	pratyakṣatāyām tat-pramāna-balena dvau	vikalpau bhavataḥ — idam upalabhe, aparāṃ na
PVin3_0006401	utpannam, yena an-antaram vidhi-pratiśedha-	vikalpau bhavataḥ, yathā nīlam paśyato nīlam etan
PVin2_0005515	prakalpayati dhīr yathā. taṃ tathā eva a-	vikalpya -artha-bheda-āśrayam upāgatāḥ. an-ādi-
PVin3_0001605	taj-jñānavat, tad-artha-a-pratipatteḥ, tad-	vikāra -an-anukārāt, tad-a-bhāve bhāvāc ca. tathā
PVin3_0008504	-liṅga-jā. etena pipilikā-utsaraṇa-matsya-	vikāra -āder varṣa-ādy-anumānaṃ vyākhyātam. tatra
PVin3_0008409	hi rasa-hetū rasam janayati, indhana-	vikāra -upādāna-hetu-saha-kāri-pratyaya-agni-dhūma-
PVin2_0008013	bhāva-cyutimanti, tat-kārya-vijñāna-viccheda-	vikāra -darśanāt, tādavasthye ca teṣāṃ tad-a-yogād
PVin2_0008209	bhāvād iti tad-vaśena paścād vyavasthāpyate,	vikāra -darśanena iva viṣam a-jñaiḥ. tad ayam
PVin1_0003004	-vikṛtāv api nivṛtti-prasaṅgāt, tathā akṣa-	vikāra -nivṛttāv apy a-nivṛtti-prasaṅgāt. tasmād
PVin3_0008407	gatiḥ. hetu-dharma-anumānena dhūma-indhana-	vikāra -vat. tatra api hetur eva tathā-bhūto
PVin2_0006514	phalānām utpatti-darśanān mūṣika-alarka-ṣa-	vikāra -vat. tad-bhāva-virodha-a-bhāvād atra an-
PVin2_0008509	-saty apy agnau bhāvād a-kāryam. na, indhana-	vikāra -hetor uṣṇa-sparśa-ṣeṣasya agnitvāt.
PVin3_0009605	iva huta-aśane. anyathā kumbha-kāreṇa mṛd-	vikārasya kasyacit. ghaṭa-ādeḥ karaṇāt sidhyed
PVin1_0003003	tasya iha api tulyativāt, indriya-vikāre ca	vikārāt , tan-nibandhanatvāc ca āśraya-ssthiteḥ,
PVin1_0003002	lakṣaṇatvāt tasya iha api tulyativāt, indriya-	vikāre ca vikārāt, tan-nibandhanatvāc ca āśraya-
PVin1_0000812	na ca artha-abhipāta-kṛte '-satya-antare	vikāre śabda-ṣeṣe smṛtir yuktā, tasyā a-tat-
PVin1_0003004	sarpa-ādi-bhrānti-van mano-bhrānter akṣa-	vikṛtāv api nivṛtti-prasaṅgāt, tathā akṣa-vikāra-
PVin3_0011910	ca a-viguṇaṃ vijñānam, tasya viṣaya-antara-	vikṣepa -pratighāta-ādāv uttara-vijñāna-an-utpatti
PVin2_0006104	-a-bhāvāt kṣaṇasya-a-vivekāt. kārya-utpatti-	viguṇa -utpādāna-lakṣaṇatvāt pratibandhasya,
PVin3_0011912	-ādi-darśanāt. mano-vijñānasya pūrvakam a-	viguṇam vijñānam. indriya-ādinām api pūrvāḥ
PVin3_0011910	-svam indriya-ṣayau hetū. pūrvakam ca a-	viguṇam vijñānam, tasya viṣaya-antara-vikṣepa-
PVin3_0006110	upalambha-vṛttim darśayati. tadā hi tāny a-	viguṇāni bhavanti, yadā eṣāṃ kārya-vṛttih syāt.
PVin3_0011311	paro 'bhipraiti iti tad-abhiprāya-vaśād iṣṭa-	vighāta -kṛd ity ucyate, na punar lakṣaṇa-bhedāt.
PVin3_0001304	cet so '-siddha iti. tasya eva ca iṣṭasya	vighāta -kṛd viruddhaḥ. tad api na sādhyam an-
PVin3_0011301	-sādhanād viruddhau. nanu tṛtiyo 'pi iṣṭa-	vighāta -kṛd viruddho 'sti, yathā — para-arthāś
PVin3_0001302	cet, na, sādhyatva-a-ṣeṣāt. a-doṣe ca iṣṭa-	vighāto 'pi na syāt, tasya sādhyā-vipakṣa eva
PVin3_0001808	śabdaḥ syāt. sa ca na iṣṭa iti na iṣṭa-	vighātaḥ kaścit. tasmāt kevala eva dharmo
PVin3_0001810	vā. tathā-iṣṭa-samudāyasya siddhir	vighāto vā kṛto bhavati. sarvatra hi tat-samudāya
PVin3_0004706	eva dūṣaṇam, kiṃ tarhi sādhana-sāmarthyā-	vighātāt . tathā hi na prameyatva-ādiṣv api
PVin3_0000612	vicāra-prastāveṣu, anyathā abhyupagamyā	vicāra -a-yogāt. an-arthaḥ khalv api kalpanā-
PVin3_0002408	artham svayaṃ-śrutim aparāḥ prāha. tatra api	vicāra -prastāvād eva āśrayaḥ prasiddhaḥ siddha
PVin3_0000612	asti iti. siddha-anta-upagama-nibandhaneṣu	vicāra -prastāveṣu, anyathā abhyupagamyā vicāra-a-
PVin3_0003413	an-āśrite kasmimścit samaye na pravartate	vicārah , so 'vaśyam āśrayaniyaḥ, nāntariyakatvād
PVin1_0001008	sannihita-ṣaya-balena utpatter a-	vicāratvāt . vicāratkve ca indriya-mano-
PVin1_0001008	-ṣaya-balena utpatter a-vicāratvāt.	vicāratkve ca indriya-mano-vijñānāyor a-bheda-
PVin3_0002411	'prasiddha-rūpa-sāmānyo viśeṣa-āśrayam	vicāram āśrayate. atha prasiddha-apadeśena
PVin3_0003005	tathā śāstra-an-āśraye tat-prasiddhe	vicārasya iti prastāva-āśrayatve śāstraṃ bādhakam

PVin2_0004803	- anumānayoḥ, artha-kriyā-yogyā-ṣiṣayatvād	vicārasya. sukha-duḥkha-sādhane jñātvā yathā-arham
PVin3_0003206	ca āgamānām prāmānyam. tasmād abhyupetya	vicāreṣv ayam doṣaḥ. ata eva ṣiṣaya-bheda-
PVin3_0009908	sādhya-sādhana-bheda iti. parama-artha-	vicāreṣu tathā-bhūta-a-siddhes tattva-anythingam
PVin3_0012805	āgama-āśrayam anumānam āśritya tad-artha-	vicāreṣu viruddha-a-vyabhicārī sādhanā-doṣa uktaḥ,
PVin1_0003404	iti cet, nanu sā eva tayoh pratyāsattir atra	vicāryate – katham tat tasya darśanam iti. tayor
PVin2_0007902	naśyanti iti, tāsām a-niḥ-ṣeṣa-darśanāt.	vicitra-śaktayo hi sāmagryō dṛśyante. tatra kācit
PVin3_0012903	laukikaṃ tu pradeśam āśritya brūmo	vicchinna-a-vicchinna-avabhāsi-vijñāna-utpādana-
PVin3_0012903	tu pradeśam āśritya brūmo vicchinna-a-	vicchinna-avabhāsi-vijñāna-utpādana-yogyatā-
PVin2_0008013	sva-bhāva-cyutimanti, tat-kārya-vijñāna-	viccheda-vikāra-darśanāt, tādavasthye ca teṣām
PVin1_0002704	punas tad-dravya-santāna-sthiti-kāraṇa-	vicchedāt tan-nivṛttis tad-upādāna-kāraṇa-
PVin3_0003108	bādhate, nidāna-a-prasāmanena nidānino ’	vicchedāt, madhura-śīṭala-snigdhair iva vyādheḥ
PVin2_0006401	hetor agneḥ śītena virodhāc chīta-	vicchede tat-kāryasya apy a-bhāva iti. etena tat-
PVin2_0009814	viśeṣatvāt. a-dṛśyatve ’py a-dṛṣṭa-viśeṣānām	vijātiyatva-upagama-virodhāt, tad-viśeṣānām
PVin2_0008606	-a-bhedau. tan na dhūmo ’rthād dṛṣṭa-ākāra-	vijātiyād bhavati, a-hetutva-prasaṅgāt. tathā
PVin2_0008803	apy a-paryāyeṇa jananam. yad api kiñcid	vijātiyād bhavad dṛṣṭam go-maya-ādeḥ śālūka-ādih,
PVin2_0005407	vastv-a-bhāvas tu na asti iti paśya bāndhya-	vijrmbhitam. nivṛttir yadi tasmin na hetor vṛttiḥ
PVin1_0003613	eka-ākāratva-prasaṅgāt. an-eka-ākārās tu	vijñaptayaḥ, yena ekaṃ rūpam ekasya mana-āpam
PVin2_0006811	prayujyanta iti tais tadvantaḥ syuḥ kāya-	vijñapty-ādi-vat. a-tad-āgamebhyo na tatra
PVin1_0003911	nāma yathā-darśanam pramāṇa-ādi-vyavasthā,	vijñapti-mātratāyām sā eva katham sidhyati. uktam
PVin1_0002112	-rūpa-hetu-jāḥ. tat sukha-ādi kim a-jñānam	vijñāna-a-bhinna-hetu-jam. tad-a-tat-sva-bhāvānām
PVin1_0001903	-vivṛttir ato vṛttiś ca. mānasam ca akṣa-	vijñāna-an-antara-pratyaya-udbhavam. tad-artha-an
PVin3_0011911	viṣaya-antara-vikṣepa-pratighāta-ādāv uttara-	vijñāna-an-utpatti-vyākulātā-ādi-darśanāt. mano-
PVin1_0001515	viṣaya-antara-avadhāna-vaiguṇye ’nyatra	vijñāna-an-utpatteḥ. tac ca a-siddham. vyakto
PVin1_0001207	api pratyavabhāsanāt. tena rūpa-sparśa-	vijñāna-anvayo mānasam eṣa smārto vikalpaḥ. api
PVin1_0001011	-bhāva-apekṣa-an-apekṣa-ādi-prasaṅgaḥ. mano-	vijñāna-abhisamskṛtam indriya-jñānam pratyeti iti
PVin3_0009202	maraṇād iti prativādy-an-abhyupagataḥ,	vijñāna-indriya-āyur-nirodha-lakṣaṇatvān maraṇasya.
PVin1_0002206	-ādi-vipluta-dhiyo ’bhāvāt. etāvān eva	vijñāna-utpatter api kāraṇa-kalāpaḥ. tat prakṛtes
PVin3_0012903	āśritya brūmo vicchinna-a-vicchinna-avabhāsi-	vijñāna-utpādana-yogyatā-lakṣaṇam. yuta-a-yuta-
PVin3_0005109	indriya-ṣiṣaya-madhya-sthitam āvaraṇam, tau	vijñāna-utpādana-vaiguṇya-tāratamyena atiśāyayed
PVin3_0005309	anyad vā kiñcij jñāna-utpatti-samāśrayam sva-	vijñāna-janane ’pekṣeta, sarvasya tatra a-kiñcit-
PVin1_0002210	antaḥ-kāraṇa-abhipātinām sukha-ādīnām	vijñāna-bhāvanā-ṣaṭu-mandatā-ādi-bheda-anuvidhānāt.
PVin1_0001302	vyavasiyanta iti, nivṛttā idānim indriya-	vijñāna-vārttā, abhidhāna-viśeṣe smṛter a-yogāt.
PVin2_0008013	-indriyāṇi sva-bhāva-cyutimanti, tat-kārya-	vijñāna-viccheda-vikāra-darśanāt, tādavasthye ca
PVin3_0005012	parasparato viśiṣṭa-kṣaṇa-antara-utpādād	vijñāna-hetavaḥ. an-upakāryasya apekṣā-a-yogāt.
PVin1_0001514	mana iti cet, tad api pūrvakam eva an-antara-	vijñāna-hetum vijñānam vidmaḥ, tasya ṣiṣaya-
PVin1_0004011	sa nānātve yuktaḥ, nila-pīta-vat. ṣiṣayasya	vijñāna-hetutayā upanidheḥ prāg upalambhaḥ paścāt
PVin1_0003008	ādi-parama-añūnām dvi-candra-nīla-ādy-ābhāsa-	vijñāna-hetutva-vacanāt. kiṃ punar asya
PVin1_0000803	iva parasparam. na api tad-balena udiyamānam	vijñānam artha-antaram anusartum yuktaṃ rasa-ādi-
PVin1_0000805	atiprasaṅgāc ca. vikalpakam tu mano-	vijñānam artha-śakti-sannidhāna-an-apekṣam
PVin3_0011912	darśanāt. mano-vijñānasya pūrvakam a-viguṇam	vijñānam. indriya-ādīnām api pūrvāḥ pūrvāḥ sa-
PVin1_0002209	samskāra ity api pūrvakam eva yogyam	vijñānam utpaśyāmaḥ, antaḥ-kāraṇa-abhipātinām
PVin1_0000801	a-pratīti-prasaṅgāt. tasmād ayam upanipatya	vijñānam janayan na an-ātma-nāntariyakam
PVin3_0011910	indriya-ṣiṣayau hetū. pūrvakam ca a-viguṇam	vijñānam, tasya ṣiṣaya-antara-vikṣepa-pratighāta-
PVin1_0003401	kena. utpatti-sārūpyābhyām. an-antaram tarhi	vijñānam tulya-ṣiṣayam ṣiṣayaḥ prāpnoti. kva
PVin1_0001514	tad api pūrvakam eva an-antara-vijñāna-hetum	vijñānam vidmaḥ, tasya ṣiṣaya-antara-avadhāna-
PVin1_0003506	dṛśyeta. tasmān na ekaḥ kaścīd arthaḥ, yo	vijñānam sarūpayati. ata eva na anyo ’nubhāvyo
PVin1_0001008	a-vicāratvāt. vicāratatve ca indriya-mano-	vijñānāyor a-bheda-prasaṅgāt. a-bhede ca atīta-an
PVin1_0003406	tad-a-bhāve na syāt. na ca ṣiṣaya-sārūpyam	vijñānasya, tat-pratibhāsināḥ sthūla-ākārasya
PVin2_0008714	kāriṇaḥ kārya-utpattir yathā cakṣū-rūpa-āder	vijñānasya. na vai kiñcid ekaṃ janakam tat-sva-
PVin3_0011911	-an-utpatti-vyākulātā-ādi-darśanāt. mano-	vijñānasya pūrvakam a-viguṇam vijñānam. indriya-
PVin1_0001615	ca rūpasya. ākāra-arpaṇa-kṣamam hi kāraṇam	vijñānasya ṣiṣayaḥ. na an-anukṛta-anvaya-
PVin1_0001301	– sva-abhidhāna-viśeṣaṇa-apekṣā eva arthā	vijñānair vyavasiyanta iti, nivṛttā idānim
PVin2_0004604	anumānam. pratyakṣa-vad asya phala-vikalpo	vijñeyāḥ. tad etad a-tasmiṃs tad-grahād bhrāntir
PVin1_0000501	praṇayan vā svām eva vṛttim sva-vācā	viḍambayati. para-avabodha-arthaṃ ca śāstram
PVin1_0004213	iti sā yogyatā mānam ātmā meyaḥ phalaṃ sva-	vit. grāhaka-ākāra-saṅkhyātā pariccheda-ātmātā
PVin2_0006613	jñātum a-śakyatvāt. na an-iṣṭeḥ, tādrṣām a-	vitatha-abhidhānāt. tathā hi na anya-guṇa-doṣa-
PVin3_0002812	’rtha-grahaṇam indriya-jñānasya kasyacid	vitatha-arthatvāt tat-parihāreṇa pramāṇa-ṣiṣaya-
PVin1_0003908	-samudbhavā. doṣa-udbhavāt prakṛtyā sā	vitatha-pratibhāsinī. an-apekṣita-sādharmya-dṛg-
PVin1_0002711	-avabhāsi bhaya-ādāv iva, tad a-vikalpakam a-	vitatha-ṣiṣayam pramāṇam pratyakṣam, ārya-satyā-

PVin2_0006705
 PVin1_0002313
 PVin1_0003705
 PVin1_0003706
 PVin2_0004506
 PVin3_0012404
 PVin2_0004509
 PVin3_0005108
 PVin3_0013710
 PVin1_0001911
 PVin1_0000106
 PVin1_0004303
 PVin1_0001515
 PVin3_0003704
 PVin3_0009207
 PVin3_0012710
 PVin1_0003903
 PVin1_0001111
 PVin1_0003106
 PVin1_0003812
 PVin1_0001113
 PVin3_0005710
 PVin1_0003611
 PVin3_0010810
 PVin2_0006405
 PVin3_0005905
 PVin2_0005907
 PVin1_0002908
 PVin3_0004507
 PVin2_0010109
 PVin1_0000207
 PVin2_0008103
 PVin1_0000212
 PVin3_0000610
 PVin3_0006709
 PVin1_0003409
 PVin3_0004404
 PVin2_0006001
 PVin3_0011108
 PVin2_0005305
 PVin3_0001705
 PVin3_0010609
 PVin3_0012510
 PVin2_0007511
 PVin3_0008005
 PVin3_0004303
 PVin1_0000108
 PVin3_0004901
 PVin1_0002412
 PVin3_0010707
 PVin2_0007509
 PVin3_0001505
 PVin2_0005808
 PVin3_0002908
 PVin3_0002803
 PVin3_0002907
 PVin2_0006409
 PVin3_0009002
 PVin3_0011106

praṇetur dur-anvayatvāt. a-pauruṣeyam a-
 'stu. na tv a-sa-rūpaṃ vedakaṃ nāma. na hi
 artha-sthiteḥ sva-saṃvedana-rūpatvāt sva-
 -saṃvedana-rūpatvāt sva-vid api iyam artha-
 a-dr̥ṣṭam, tasya yatra pratibandhas tad-
 a-prasiddha-ātma-niyamāḥ prāṇa-ādaya ātmānaṃ
 dharma-a-dyotanāt. na hi ye yathā yam arthaṃ
 dhetu-pratyaya-sāmarthyasya a-sarva-
 -dhiyo 'yam eva bhāvo '-vibhāvita-dhiyā a-
 -kālaṃ kathaṃ grāhyam iti ced grāhyatām
 niyamaṃ samyag-jñāna-pūrvakatvād a-
 'py arthe tato '-bhedo bhāsamāna-artha-tad-
 eva an-antara-vijñāna-hetuṃ vijñānaṃ
 viniścāy sambhavo na asya pratidvandvī
 -apekṣita-vastukaṃ śabda-mātram icchā-vṛtti
 asti ity ucyate, sa eva a-bhāvaḥ. sambandhī
 yasmād ekam an-ekaṃ ca rūpaṃ teṣāṃ na
 -niścāyā-lakṣaṇatvāt. na etad asti, yasmād a-
 asya indriya-artha-sannikarṣa-ādiṣu hetuṣu
 ca iyaṃ meya-māna-phala-sthitiḥ. kriyate '-
 arthasya tad-indriya-jñāna-utpattāv a-
 sāsna-ādi-siddhāv iva go-vyavahāraḥ.
 iṣṭo 'n-iṣṭo vā viśayaḥ pratividito bhavati.
 sarvatra vyavaharan prakāmam āsādita-
 eva nirdiṣṭā iti iyaṃ prayoga-bhedād daśa-
 saṃvedana-viśeṣāt. saṃvedanasya tu tathā-
 tu syād an-upalambhaḥ. tadā api tathā-
 visamvādād upaplavaḥ. pratyakṣa-ābho dvi-
 eva doṣāt. so '-niścāyē 'pi tulya iti tathā-
 -upalabdhir ubhayasya api hetur iti. eṣa tri-
 sambandhād anyataḥ pratipattitaḥ. dvi-
 -hetu-prakṛtim evaṃ-rūpāṃ sādhyantaḥ tathā-
 -sva-bhāvo yathā-vidhe siddhaḥ, tathā-
 -ekatva-an-eka-vṛttiyor virodhāt tathā-
 -vikalpa-pariniṣṭhitaḥ. śabda-arthaḥ tri-
 -rūpasya bhāhulya-virodhāt. bahuṣu ca tathā-
 -sapakṣe sann a-san dvedhā ca iti. sa tri-
 vakṣyāmaḥ. sa ca ayam an-upalambhaś catur-
 kāraṇa-antaram anumāpayati. na ca evaṃ-
 na dr̥ṣṭa iti vyatirekī kathyate. na ca evaṃ-
 eva tac chabde. tathā hi pakṣa eva sa tathā-
 ekasya. vyatirekasya. a-siddhau, yathā catur-
 ca prameyatvasya vipakṣe 'nvaya-a-yogaḥ. tri-
 -gamakatā-lakṣaṇam uktaṃ veditavyam. dvi-
 -iti na ayam prasaṅga iti. eṣa dvi-
 -pratyekam a-sapakṣe 'pi sad-a-sad-dvi-
 -vyutpādana-arthaṃ idam ārabhyate. tad dvi-
 -iti, syāt tadā na eva kaścit sapakṣaḥ, tathā-
 vā a-pratipatty-aṅgam ity anughoṣyāḥ, tathā-
 -prasaṅgāt. vacana-sarva-jñatvayor dvi-
 yady asya a-bhāve na bhavet. tad anena dvi-
 -ākṣepāt, tāvatīm tad-dūṣaṇam api. tathā-
 a-sattā kiṃ na sidhyati. yadā punar evaṃ-
 catur-vidhā. sā iyaṃ pakṣasya bādhā catur-
 tadā tasya a-nāntariyakatvāt. na ca evaṃ-
 anumānasya bhedenā sā bādhā uktā catur-
 na a-sattā-niścāyo viprakarṣiṇām. tri-
 gamakeṣu pratibandhaḥ sādhyāḥ. tan na tri-
 a-cetanā vyatireka-viśaya iti cet, na evaṃ-

vitatham syāt. na, tasya a-yogād artha-abhidhāne
vitti-sattā eva tad-vedanā yuktā, tasyāḥ sarvatra
vid api iyam artha-vid eva kāryato draṣṭavyā. ata
vid eva kāryato draṣṭavyā. ata eva na pramāṇa-
vidas tasya tad-gamakam tatra iti vastu-gatiḥ.
vidadhati iti vaktavyam. atiprasaṅgo hy evaṃ syād
vidanti vacana-jñāḥ, te tat-pratipādane punar
vidā. tena yad indriya-viśaya-madhyasthitam
vidito janena. pramāṇa-viniścāyē para-artha-
viduḥ. hetutvam eva yukti-jñā jñāna-ākāra-arpaṇa-
viduṣāṃ tad-vyutpādana-arthaṃ idam ārabhyate. tad
vidoh. saty api bāhye 'rthe saha-upalambha-
vidmaḥ, tasya viśaya-antara-avadhāna-vaiguṇye
vidyata iti. a-viśiṣṭa-lakṣaṇe dr̥ṣṭasya aparatra
vidyata iti vastu-gamyam vastu sidhyati. etena a-
vidyate na sambandha iti ca nipuṇā vāco yuktiḥ.
vidyate. sādharṃya-darśanāl loke bhrāntir nāma
vidyamāna-a-bhede 'pi tad-akṣa-a-gocaravataḥ.
vidyamāno 'pi bhedo bhinne karmaṇy a-bhinna-
vidyamānā api grāhya-grāhaka-saṃvidām. anyathā
vidyamānād bhedaḥ, tat-sāmarthyasya tataḥ
vidyamāne 'pi viśaye mohād atra an-anubruvan.
vidyamāne 'pi hi bāhye 'rthe yathā-sva-saṃvedanam
vidyā-āśrama-phalaḥ, yaḥ strī-śūdra-sādharmaṇam
vidha-an-upalabdhiḥ. iṣṭam viruddha-kārye 'pi
vidha-ātma-saṃvedanād eva bheda-pratitiḥ. tat
vidha-indriya-grāhya-a-bhāvo 'sty eva. tasmā j
vidha ucyate. vastu-pratibhāsam hi pratyakṣam,
vidha-udbhāvanam apy atra dūṣaṇam eva. anyatra tu
vidha eva pratiśedha-hetur upalabhya-sattvasya
vidha eva hy arthaḥ pratyakṣaḥ parokṣaś ca. tatra
vidha-janmanām anyeṣāṃ ca sva-bhāvam enam
vidha-sannidhānaṃ sūcayati. sāmānyena ca
vidha-sva-bhāva-niśedhaḥ kriyate. viruddhayor eka
vidho dharmo bhāva-a-bhāva-ubhaya-āśrayaḥ. tasmin
vidho na asti iti na tayoḥ sārūpyam. na api
vidhaḥ pratyekam punas tridhā bhavati — a-
vidhaḥ. pravṛtti-bhedāt. yāvān kaścit pratiśedhaḥ
vidho vyatireko '-cetaneṣu sambhavati. caitanya-
vidho vyatireko gamakaḥ. yas tu gamakaḥ, sa
vidhaḥ śabdaḥ, na pakṣa-sapakṣayor anyataraḥ,
vidhaḥ sādharmaṇaḥ pakṣa-dharma-prabhede nirdiṣṭaḥ.
vidho hi dharmo bhāva-a-bhāva-ubhaya-āśraya ity
vidho hi hetuḥ prayogataḥ sādharṃyavān
vidho hetuḥ sva-bhāva-lakṣaṇaḥ kārya-lakṣaṇaś ca.
vidhatvataḥ. pakṣo dharmī. prayojana-a-bhāvād an-
vidham samyag-jñānaṃ pratyakṣam anumānaṃ ca iti.
vidhasya a-sambhavāt. tasmād a-pratikṣipta-dharma
vidhasya anyatra api sv-acchatva-āder viśeṣasya
vidhasya api virodhasya a-bhāvāt, yaḥ sarva-jñāḥ,
vidhasya api hetor gamya-gamakata-lakṣaṇam uktaṃ
vidhasya ca dehasya ghaṭād artha-antara-bhāva-an-
vidhā an-upalabdhir eva a-satām a-sattā, tadā
vidhā darśitā tridhā-anumānaṃ bhittvā. tatra
vidhā dharmāḥ kvacid a-samaya-sthāyinaṃ praty
vidhā. sā iyaṃ pakṣasya bādhā catur-vidhā darśitā
vidhā hi viprakarṣiṇo deśa-kāla-sva-bhāva-
vidhād dhetor anyo gamako 'sti, a-pratibaddha-sva
vidhād vyatirekāt kāraṇa-śakti-siddhiḥ. satsu hi

PVin3_0011904	-ādayo vyatireka- <i>viṣayā</i> iti cet, na evaṃ-	vidhād vyatirekāt kāraṇa-sāmarthya-siddhiḥ. satsu
PVin2_0008011	a-tad-rūpasya a-pramānatayā a-siddher anvaya-	vidhāna -a-yogāt. tad eva ca naḥ kṛtakam yathā-
PVin2_0007911	tad-a-jñāne tad-aṅga-vikalatvād a-kṣūṇa-	vidhāna -a-yogāt. na api caramasya a-sāmarthyam
PVin2_0005508	-pratiśedhane. eka-dharmasya sarva-ātma-	vidhāna -pratiśedhanam. a-nānā-ātmatayā bhede nānā
PVin2_0005507	vyavahāra-bhāk. anyathā syāt pada-arthānām	vidhāna -pratiśedhane. eka-dharmasya sarva-ātma-
PVin2_0005510	-vidhi- <i>niśedha</i> -vat. eka-dharminy a-saṃhāro	vidhāna -pratiśedhayoḥ. ekaṃ dharminam uddiśya
PVin3_0012104	anvayam āpādayati, <i>pratiśedha</i> - <i>niśedhasya</i>	vidhāna -rūpatvāt. a-sataḥ sapakṣān na nivṛttir
PVin2_0005410	na <i>pratiśedho</i> 'yam nivṛtṭiḥ kiṃ <i>niśidhyate</i> .	vidhānam <i>pratiśedham</i> ca muktvā śabdo 'sti na
PVin2_0009701	-vyavacheda-rūpānām eka-vyavacchedena anya-	vidhānād a- <i>pratiśedhaḥ</i> , <i>vidhi</i> - <i>pratiśedhayor</i>
PVin2_0008107	sādhyante. keṣāñcid a-nityatva-siddhau tathā-	vidhānām tad-vyāptir an-apekṣāyāḥ. hetu-sattve tu
PVin2_0004507	tatra iti vastu-gatiḥ. tatra gamaka-lakṣaṇa-	vidhānena <i>pratipipādayiṣor</i> vacana-anukrama-
PVin3_0007608	cet, katham idānīm na <i>pratiśedha</i> - <i>viṣayaḥ</i> ,	vidhi -nivṛtti-rūpatvāt <i>pratiśedhasya</i> .
PVin2_0005509	- <i>pratiśedhanam</i> . a-nānā-ātmatayā bhede nānā-	vidhi - <i>niśedha</i> -vat. eka-dharminy a-saṃhāro vidhāna
PVin2_0005504	a-bāhya-āśrayam atra iṣṭam sarvaṃ	vidhi - <i>niśedhanam</i> . tābhyāṃ sa dharmī sambaddhaḥ
PVin3_0006312	eva hi tat tathā utpannam, yena an-antaram	vidhi - <i>pratiśedha</i> -vikalpau bhavataḥ, yathā nilam
PVin2_0009701	-vyavacchedena anya- <i>vidhānād</i> a- <i>pratiśedhaḥ</i> ,	vidhi - <i>pratiśedhayor</i> virodhāt. na tarhi idānīm a-
PVin2_0006201	a-bhāvam āha, tadā apy a-bhāva eva. tad evaṃ	vidhi - <i>pratiśedhābhyām</i> kasyacin <i>niśedhe</i> sarva-
PVin3_0012310	nairātmya-vyāvartanād ātma-gatiḥ, kiṃ tarhi	vidhi -mukhena eva prāṇa-ādaya ātmānam gamayanti
PVin3_0007607	- <i>pratiśedha</i> - <i>viṣayatā</i> iti cet, tat kim idānīm	vidhi - <i>viṣayo</i> 'stu. tad api na iti cet, katham
PVin2_0005404	imaṃ parihartum. a-sati hetor a- <i>pratiśedhe</i>	vidhiḥ prāptaḥ, a-bhāva-vyatireka-lakṣaṇatvād
PVin2_0005406	nivṛtṭiḥ katham iṣṭā. <i>nivṛtṭy</i> -a-bhāvas tu	vidhir vastu-bhāvo 'sato 'pi san. vastv-a-bhāvas
PVin3_0006705	-upalabder iti. tatra katham a-sad-vyavahāra-	vidhiḥ sad-vyavahāra- <i>pratiśedho</i> vā. katham ca na
PVin2_0006003	tathā hi sa <i>dvidhā</i> kriyate, kasyacid	vidhinā <i>pratiśedhena</i> vā. <i>vidhau</i> viruddho vā
PVin3_0001701	na iṣyate. <i>vidher</i> a-yogāc ca dvayor ekasya	vidhiyamānasya vikalpa-samuccaya-a-yoge kim
PVin2_0006004	<i>vidhinā</i> <i>pratiśedhena</i> vā. <i>vidhau</i> viruddho vā	vidhiyeta a-viruddho vā. a-viruddhasya api saha-
PVin2_0007003	evaṃ puruṣa-icchāyāḥ svātantryam vyavasthām	vidhurayati . vistareṇa ca ayam asmābhir vādaḥ
PVin3_0003101	na viśeṣa-cintā-pravṛttir ity avaśyam evaṃ-	vidhe viśaye śāstram pramāṇayitavyam. katham
PVin1_0000211	tu syāt. sa hi <i>pratibaddha</i> - <i>sva</i> -bhāvo yathā-	vidhe siddhaḥ, tathā- <i>vidha</i> -sannidhānam sūcayati.
PVin3_0008205	hetunā kārya-utpādo 'numīyate, sa katham tri-	vidhe hetāv antar-bhavati. hetunā yaḥ samarthena
PVin3_0001701	eva sa-dvitiyo dehena eva vā iti na iṣyate.	vidher a-yogāc ca dvayor ekasya <i>vidhiyamānasya</i>
PVin3_0001702	vikalpa-samuccaya-a-yoge kim idānīm	vidheḥ sāmarthyam iti riktā vāco-yuktiḥ. etena
PVin2_0005512	dharminam uddiśya nānā-dharma-samāśrayam.	vidhāv ekasya tad-bhājam iva anyeṣām upekṣakam.
PVin2_0006004	kriyate, kasyacid <i>vidhinā</i> <i>pratiśedhena</i> vā.	vidhau viruddho vā <i>vidhiyeta</i> a-viruddho vā. a-
PVin2_0007614	<i>sva</i> -bhāvād anubandhitā. na hi bhāvā	vinaśyantas tad-bhāve hetum apekṣante, <i>sva</i> -hetor
PVin2_0007705	na avaśyam sannidhānam iti kaścīn na	vinaśyed api. na hy avaśyam hetavaḥ phalavantaḥ,
PVin2_0008113	-apekṣa iti nir-apekṣa eva na syāt. sa tarhi	vinaśvara - <i>sva</i> -bhāvo nir-apekṣa ity a-hetukaḥ syāt.
PVin2_0007807	satām vā sa eva <i>sva</i> -bhāvo na asti yo	vinaśvaraḥ . tat- <i>sva</i> -bhāva-apekṣatvān na naśvarāḥ.
PVin3_0009305	tad a-nityatvam āha, kiṃ tarhi vināśam. nanu	vinaśṭa -tiro-hitayor dvayor apy a-vyaktis tulyā
PVin3_0006809	<i>sva</i> -lakṣaṇam iti śakyam vaktum, a-samprāpta-	vinaśṭayor apy arthayos tasya an-apāyāt. vastu-
PVin2_0005805	a- <i>pratipattiḥ</i> syāt. atha <i>upalabdhy</i> -a-bhāvo	vinā an- <i>upalabdhy</i> syāt, tathā sattā a-bhāvo 'pi
PVin3_0001005	eva sāmarthyam iti cet, uktam atra. api ca	vinā apy anena yāvān kaścīc kṛtakaḥ sa sarvo '-
PVin2_0008414	-kāryatva-niyamāt. tair eva dharmair ye tair	vinā na bhavanti. aṃśena janya-janakatva-prasaṅga
PVin3_0008411	kāraṇasya phala-utpādanam praty ābhimukhyena	vinā na rasaḥ. tad eva ca rūpa-upādāna-hetūnām
PVin3_0011709	anyo na asti ity uktam. te ca darśanena	vinā na sidhyataḥ. tan na ātma-avinābhāvī prāṇa-
PVin2_0008211	katham punar etad gamyate – nir-apekṣo	vināśa iti. a-sāmarthyāc ca tad-dhetoḥ a-bhāva-
PVin2_0008301	karo na apekṣyate. katham kriyā- <i>pratiśedhaḥ</i> .	vināśa iti hi bhāva-a-bhāvaṃ manyante. tad ayam
PVin2_0007704	keṣāñcin nityatā api syāt. yady api bahulam	vināśa -kāraṇāni santi, teṣām api <i>sva</i> -pratyaya-
PVin3_0006510	-dhruva-bhāvayoḥ. <i>pramāṇam</i> punaḥ – na	vināśa -niyatās tat-kāraṇa-vādinā utpattimanto
PVin3_0006505	anyonya-bheda-siddher vā dhruva-bhāva-	vināśa -vat. anyonya-parihāra-sthita-lakṣaṇatayā
PVin2_0007813	niyamakaḥ <i>sva</i> -bhāvasya asti, sarva-janminām	vināśa -siddheḥ. janmi- <i>sva</i> -bhāvo nāśī iti cet, na
PVin2_0009112	a-pracyutir iti pūrvaḥ prasaṅgaḥ. tan na a-	vināśa - <i>sva</i> -bhāve bhāve tad-anumānam. katham na
PVin2_0008302	iti hi bhāva-a-bhāvaṃ manyante. tad ayam	vināśa -hetur a-bhāvaṃ karoti iti prāptam. tatra
PVin3_0004110	upalabhyeta. tal-lakṣaṇa-tyāga eva hi tasya	vināśaḥ , apara-bhāvaś ca vailakṣaṇyam, viruddha-
PVin2_0008109	tathā-bhāve 'py anyatra hetor vaikalyād a-	vināśo 'pi syād ity a-vyāptiḥ. sā iyaṃ nir-
PVin2_0008209	tad ayam sattā-a-vyatirekeṇa na anyat kiñcid	vināśo 'pekṣata iti tad-vyāpī. katham punar etad
PVin2_0008205	kvacit. katham tarhi idānīm a-hetuko	vināśaḥ , jātasya tad-bhāve 'nya-an-apekṣaṇāt. api
PVin2_0008205	tad-bhāve 'nya-an-apekṣaṇāt. api ca na	vināśo nāma anya eva kaścīd bhāvāt, kiṃ tu bhāva
PVin2_0008206	anya eva kaścīd bhāvāt, kiṃ tu bhāva eva	vināśaḥ , sa eva kṣaṇa-sthāyī jāta iti. tam asya
PVin3_0009304	na vai paras tad a-nityatvam āha, kiṃ tarhi	vināśam . nanu <i>vinaśṭa</i> -tiro-hitayor dvayor apy a-

PVin2_0008305 a-kiñcit-karaḥ kim ity apekṣyata iti siddhā
 PVin2_0008108 tad-vyāptir an-apekṣyāḥ. hetu-sattve tu
 PVin2_0008110 'pi syād ity a-vyāptiḥ. sā iyam nir-apekṣatā
 PVin2_0007613 yena evam ucyate. yasmād a-hetutvād
 PVin3_0004102 tādavasthyaṃ ca tattvam. tad avarugṇe 'sti,
 PVin3_0000606 -sthita-lakṣaṇatayā vā. na ca ayam utpatti-
 PVin2_0008106 etena sattā vyākhyātā. kiṃ tarhi idānim
 PVin2_0007703 na avaśyam-bhāvitā iṅsyate. nir-apekṣo bhāvo
 PVin2_0009002 ekaṃ dravyaṃ viśvaṃ syāt. tataḥ saha-utpatti-
 PVin3_0010214 an-aṅgam. yat tarhi idam itara-tad-viparīta-
 PVin1_0001106 na indriya-buddhiḥ, sāmagri-sākalye 'pi
 PVin2_0010001 eva nivṛttiḥ. anyathā eka-nivṛtṭyā anya-
 PVin1_0001114 tat-sāmarthyasya tataḥ sarvathā sākṣād
 PVin3_0013712 trṭiyāḥ. samāptaś ca ayam pramāṇa-
 PVin1_0003405 iti. tayor hi sambandham āsṛitya draṣṭur eṣa
 PVin3_0013711 '-vibhāvita-dhiyā a-vidito janena. pramāṇa-
 PVin1_0004407 tad api leśataḥ sūcitam eva iti. pramāṇa-
 PVin3_0003703 prāmāṇyād a-doṣa iti cet, asti nāma idṛśasya
 PVin3_0004601 -nivṛtṭyoḥ saṃśayād eva saṃśaya-hetuḥ,
 PVin3_0006912 puruṣa-arthaḥ pratibaddhaḥ, yathā agnau śita-
 PVin3_0010108 dharmiṇi. sandigdha-sādhyā-dharmā apy evam a-
 PVin3_0010012 tadā katham. tatra api sādhyā-a-bhāvo
 PVin3_0001302 ca iṣṭa-vighāto 'pi na syāt, tasya sādhyā-
 PVin3_0007703 etad vyavaccheda-mātraṃ dvayor api sambhavad-
 PVin3_0007803 -vṛttir ubhaya-dharmāś ca. na hi pakṣa-
 PVin3_0000910 prakaraṇa-pravṛttes teṣv api prasaṅgaḥ.
 PVin3_0007802 sādhyā-a-bhāvam. katham idānim hetur a-
 PVin3_0008402 hetutve 'pi na kevalānām sāmarthyam asti iti
 PVin3_0007708 tat-pakṣa-sapakṣa-anyataratva-ādīnām a-
 PVin3_0007707 ca a-vyabhicāram iti katham na unmattaḥ.
 PVin3_0010011 ātmānam anveti ity a-sambaddham. yadā tarhi
 PVin3_0010207 lakṣaṇa-bhedas tu kathita eva. na hy a-
 PVin3_0010111 -niścayān niścayaḥ. vyatireka-a-niścayo hy a-
 PVin3_0010107 ucyate. na vai sādhyā-a-siddhi-mātreṇa sarvo
 PVin3_0010102 vipakṣatvaṃ pakṣe 'sty eva. kaḥ pakṣaḥ ko vā
 PVin3_0010103 sādhyaitum iṣṭaḥ, sa pakṣaḥ. tad-vyatireko
 PVin3_0010206 dharmini sidhyet. tat kim idānim pakṣo 'pi
 PVin2_0009303 varṇitaḥ. a-siddha-viparīta-artha-vyabhicāri-
 PVin3_0010109 -sādhyā-dharmā apy evam a-vipakṣa iti tad a-
 PVin3_0010108 ubhaya-niścita ity a-niścayāt siddham a-
 PVin3_0010101 nanu pakṣa-ādīnām parasparato bhedād a-
 PVin3_0010410 sarve hetavo vyākhyātāḥ, yathā — a-
 PVin3_0007801 vyabhicāra-viśayaḥ. kaṃ punar atra bhavān
 PVin2_0009308 sandigdhayoḥ śeṣavad-a-sādhāraṇayoḥ sapakṣa-
 PVin3_0004506 a-sambaddhād vimarśa-a-yogāt. na tu sapakṣa-
 PVin3_0004501 tasya asya pakṣa-dharmasya tattvaṃ sapakṣa-
 PVin3_0013209 iti darśaniyam. na hy anyathā sapakṣa-
 PVin3_0010105 hetuś ca evaṃ na kaścid anaikāntikaḥ syāt.
 PVin3_0010103 sa tarhi icchayā vyavasthita-lakṣaṇaḥ katham
 PVin3_0013204 gata-arthatvāt. hetoḥ sapakṣa eva sattvaṃ
 PVin3_0012408 eva hetum āha. atra api katham a-vyatireko
 PVin3_0008105 '-nityatvād iti. na bhavati, sarvato
 PVin3_0012205 syāt prāṇa-ādīnām, ātmanaḥ sandehāt. ata eva
 PVin3_0011702 tad-vyatirekasya eka-antikavād ity aparāḥ.
 PVin3_0008106 gamakatā iṣṭā syāt, anyathā sarvato
 PVin2_0007210 -a-visaṃvādanam apy āgama-lakṣaṇam āhuḥ. tad
 PVin2_0009801 a-yuktaḥ pratiśedhaḥ. api ca yadi kathañcid
 PVin2_0009311 -vacanam anaikāntika-pratipakṣeṇa, yadi tena
 PVin3_0011113 anumāpayati, tat-pratibandhāt. na anyad
 vināśam praty an-apekṣatā bhāvasya. tasmād
 vināśasya kasyacit tathā-bhāve 'py anyatra hetor
 vināśasya kvacit kadācid ca bhāva-virodhini tad-a
 vināśasya sva-bhāvād anubandhitā. na hi bhāvā
 vināśāt tiro-dhānād vā iti na atra nirbandhaḥ.
 vināśābhyām caitanyasya prasidhyati. ekasya tu
 vināśe 'n-apekṣyāḥ sāmarthyam, yāvata skandha-
 vināśe. sa-apekṣatve hi ghaṭa-ādīnām keṣāñcin
 vināśau sarvasya ca sarvatra upayogaḥ syāt.
 vinirmuktatvād iti. na tatra eṣa doṣaḥ, itara-
 vinivartya go-buddhim aśvam api kalpayato gor-
 vinivṛttiḥ katham bhavet. na aśvān iti martyena
 vinivṛtteḥ, parampara-upayogasya atitād api
 viniścayaḥ.
 viniścayaḥ. sa tad-a-bhāve na syāt. na ca viśaya-
 viniścaye para-artha-anumāna-paricchedas trṭiyāḥ.
 viniścaye pratyakṣa-paricchedaḥ prathamāḥ.
 viniścaye sambhavo na asya pratidvandvī vidyata
 viniścita-apara-bhāva-samāna-guṇa-puruṣa-
 vinodana-ādīḥ. na hy atra śabda-arthaḥ samarthaḥ,
 vipakṣa iti tad a-vipakṣatvam a-niścita-sādhyā-
 vipakṣa iti tad-vyatirekaḥ sādhyā-dharma eva ity
 vipakṣa eva vṛtṭyā tad-viparyāsana-lakṣaṇatvāt.
 vipakṣa-pracāra-śaṅkā-vyavacchedena labhyaṃ
 vipakṣa-pravibhāga-apekṣyā hetor a-vyabhicāraḥ,
 vipakṣa-vacana-mātrād api saṃśaye pratipakṣa-hetu-
 vipakṣa-vṛttir ubhaya-dharmāś ca. na hi pakṣa-
 vipakṣa-vṛtter a-dṛṣṭāv api śeṣavad etad
 vipakṣa-vṛtter ubhaya-dharmatve 'py a-doṣaḥ. na
 vipakṣa-vṛtṭyā vyabhicāraḥ. tat-pakṣa-sapakṣa-
 vipakṣa-vyatireko hetur ucyate, tadā katham.
 vipakṣa-śaṅkāyām sādhyā-a-bhāva-vyavaccheda-
 vipakṣa-śabdena ucyate. tata eva katham a-bhāva-
 vipakṣaḥ, kiṃ tarhi tad-vyatirekeṇa ubhaya-
 vipakṣaḥ. yatra kaścid dharmāḥ sādhyaitum iṣṭaḥ,
 vipakṣaḥ. sa tarhi icchayā vyavasthita-lakṣaṇaḥ
 vipakṣaḥ. syād api paryāyeṇa. lakṣaṇa-bhedas tu
 vipakṣataḥ. na hy a-sati pratibandhe 'nvaya-
 vipakṣatvam a-niścita-sādhyā-vyatireka-vyāvṛtti-
 vipakṣatvam dharmini. sandigdha-sādhyā-dharmā apy
 vipakṣatvam pakṣe 'sty eva. kaḥ pakṣaḥ ko vā
 vipakṣatvāt, tat-samudāya-eka-deśatvād ity-ādayaḥ.
 vipakṣam pratyeti. sādhyā-a-bhāvam. katham idānim
 vipakṣayoḥ. a-saty api pratibandhe '-darśana-
 vipakṣayoḥ sattvam a-sattvaṃ vā niścaya-apekṣam,
 vipakṣayoḥ sad-a-sattvaṃ ca yathā-yogaṃ hetv-ādiṣu
 vipakṣayoḥ sad-a-sattve yathā-ukta-prakāre śakye
 vipakṣasya api icchā-kṛtatvād ity ukta-prāyam.
 vipakṣasya vastu-vaśād vyavasthām apanudet. hetuś
 vipakṣāc ca sarvato vyāvṛtṭi rūpam uktam a-
 vipakṣāt, katham vā sapakṣa eva asti iti. kiṃ hy
 vipakṣād a-vyāvṛtṭer iti cet, evaṃ tarhi yaḥ
 vipakṣād api. ekaṭra hi niyame siddhe 'nya-
 vipakṣād eva hi prāṇa-ādayo nivartante, na
 vipakṣād vyāvṛtṭer darśayitum a-śakyatvāt. tad
 vipakṣe '-darśana-mātrād a-vyabhicāra-a-siddhyā a
 vipakṣe '-darśana-mātreṇa a-pratibaddhasya api
 vipakṣe '-darśanaṃ khyāpyate, tad an-ukte 'pi
 vipakṣe '-darśane 'pi. sarva-darśino hi darśana-

PVin3_0011205 vacana-udāhāraḥ. tasmān na asya api
 PVin2_0009202 'vyabhicāra iti. na yuktā a-dṛṣṭi-mātreṇa
 PVin3_0012510 kaścīd anvayī nāma. na ca prameyatvasya
 PVin3_0012409 kiṃ hy asya avadhāraṇasya phalaṃ yadi na
 PVin3_0008103 ca dur-balaḥ, hetoḥ sapakṣa-vyāpter
 PVin3_0010105 ity ukta-prāyam. sādhyā-vyatireke ca
 PVin3_0011208 nityatva-sādhane, tayoḥ sapakṣe 'sattvaṃ
 PVin3_0008309 -a-sāmarthyād iti na tataḥ kārya-anumānam.
 PVin2_0009209 sa tasya vyatireko 'niścita iti
 PVin2_0009201 a-bhāve kvacid utpattir dṛṣṭā, a-darśanaḥ ca
 PVin3_0002007 tena eva gamyate. tām a-prakaraṇām api
 PVin3_0004702 api tu vaktr-doṣeṇa api, nyūnatā-an-anvaya-
 PVin3_0013304 śabdaḥ kṛtakatvād ghaṭa-vad iti. tathā
 PVin2_0009303 api rūpeṣu niścayas tena varṇitaḥ. a-siddha-
 PVin3_0006810 apy arthayos tasya an-apāyāt. vastu-
 PVin3_0010214 bhāvī ity an-aṅgam. yat tarhi idam itara-tad-
 PVin3_0010301 eṣa doṣaḥ, itara-grahaṇāt. kevalo hi tad-
 PVin3_0004503 -iṣṭa-prakāśanayor a-pratipatti-sādhanatvāt,
 PVin3_0012806 -doṣa uktaḥ, śāstra-kāraṇām artheṣu bhrāntyā
 PVin3_0003003 kāryaṃ tasya. sa sva-kārya-saṃsūcitaḥ sva-
 PVin3_0004705 syāt. evam etat, iṣṭa-a-prāpteḥ. nanu
 PVin3_0004706 -vighātāt. tathā hi na prameyatva-ādīṣv api
 PVin3_0004705 viparyaya-prāptir api na eva asti. na vai
 PVin2_0004907 yat-prayojanā hy arthā jñātum iṣṭāḥ, tad-
 PVin3_0011304 sādhyatā-a-bhedāt. na hy ayam ābhyāṃ sādhyā-
 PVin3_0000601 -vyāpaka-bhāva-sādhana-prakāra eṣaḥ. na
 PVin3_0000604 caitanyena anayor virodha-a-siddheḥ prasaṅga-
 PVin3_0011303 -aṅga-vad iti. tad iṣṭa-a-saṃhata-pārārthya-
 PVin3_0011209 -siddhir iti yāvat. tad etau dvau hetū
 PVin3_0011307 sādhyatā-a-viśeṣo darśitaḥ. tata eva tad-
 PVin3_0011209 bhāvaś ca iti dvayo rūpayor a-siddhir
 PVin3_0001307 cen na sādhyam, kim idāniṃ sādhyam. tathā ca
 PVin2_0007311 sādhanāt. dvayor apy an-upalabdhyoḥ sva-
 PVin3_0004707 api viparyaya-prāptir asti, cākṣuṣatve vā ko
 PVin3_0004708 niścayena nirdeṣṭavyasya a-niścayo 'stu
 PVin2_0007312 -phalatvaṃ tulyam, ekatra saṃśayād anyatra
 PVin2_0006911 bhāvāt, viśeṣa-antara-dṛṣṭāv anyathā prayoge
 PVin3_0004508 eva. anyatra tu saṃśaye dvayor ekasya vā
 PVin3_0011806 'bhāva-siddhyā vyāptir iti sā na sidhyati,
 PVin2_0005205 na itarayā iti yāvat. an-upalabdhyā api
 PVin3_0002903 an-āśrayaḥ. vyastaḥ pramāṇābhyāṃ nirākṛto
 PVin3_0004908 -kāryayor eva ātma-pratibandhād gamakatvaṃ
 PVin3_0008005 kārya-lakṣaṇaś ca. sa eva sva-vyāpaka-
 PVin1_0004108 ity upalambhe 'pi tadā na siddho 'nyadā
 PVin3_0000602 -sādhanam, hetor a-pramāṇatvāt. iha api yadi
 PVin3_0001102 lakṣaṇaṃ vācyam. vācyam, sādhyā-a-sādhyā-
 PVin3_0004906 sva-bhāva-kārya-siddhy-arthaṃ dvau dvau hetu-
 PVin3_0004503 -sādhanair niścitaṃ grāhyam, sandigdha-
 PVin3_0011006 -abhyāsa-vṛttayaḥ. na evaṃ rāga-ādayaḥ,
 PVin3_0011003 -abhinandinaḥ pratisandhi-bandhāt. ata eva a-
 PVin2_0006513 -antarya-a-bhāvād a-tat-phala-sādharmyāt tad-
 PVin3_0010907 dveṣaḥ. sa eva ubhaya-āśrayaḥ pūrvako
 PVin3_0001302 na syāt, tasya sādhyā-vipakṣa eva vṛtṭyā tad-
 PVin3_0004908 ātma-pratibandhād gamakatvaṃ viparyaye vā
 PVin3_0001909 śabda-nāṣe sādhye gandhe pṛthivī-guṇatva-
 PVin3_0001809 tasmāt kevala eva dharmo dharmiṇi sādhyo
 PVin3_0011007 'bhāvāt. kāruṇikasya api niṣ-phala ārambho
 PVin3_0001811 vā kṛto bhavati. sarvatra hi tat-samudāya-
 PVin1_0003805 -phala-sthitiḥ. a-vibhāgo 'pi buddhy-ātmā
 vipakṣe 'dṛṣṭi-mātreṇa vyāvṛttir a-sandigdha.
 vipakṣe 'vyabhicāritā. sambhāvya-a-vyabhicāratvāt
 vipakṣe 'nvaya-a-yogaḥ. tri-vidho hi dharmo bhāva
 vipakṣe 'stivaṃ vyavacchidyeta. vyavacchede vā
 vipakṣe ca kvacid a-bhāvāt, yathā — prayatna-
 vipakṣe tad-vyatireko yadi dharmiṇi siddhaḥ, kim a
 vipakṣe bhāvaś ca iti dvayo rūpayor a-siddhir
 vipakṣe vṛtṭy-a-darśane 'pi śeṣavat, yathā deha-
 vipakṣe vṛttir āśānkhyate. vyatireka-sādhanasya a
 vipakṣe vyatirekaḥ, tato 'vyabhicāra iti. na
 viparīta-anubhava-pratiśiddha-vṛttim balād asti
 viparīta-anvaya-vat. tena hi nirṇāta-guṇe vaktavye
 viparīta-anvayaḥ — yad a-nityaṃ tat kṛtakam iti.
 viparīta-artha-vyabhicāri-vipakṣataḥ. na hy a-
 viparīta-ākāra-niveśiṣv api tīrtha-antarīya-
 viparīta-vinirmuktatvād iti. na tatra eṣa doṣaḥ,
 viparīta-virahaḥ sādhyā-dharmaḥ syāt, na punaḥ
 viparīta-sandigdha-pratipatti-śruti-vat.
 viparīta-sva-bhāva-upasaṃhāra-sambhavāt. na hy
 viparyaya-upagamaṃ pratibadhnāti. tad evaṃ sva-
 viparyaya-prāptir api na eva asti. na vai
 viparyaya-prāptir asti, cākṣuṣatve vā ko
 viparyaya-prāptyā eva dūṣaṇam, kiṃ tarhi sādhana-
 viparyaya-vyatirekiṇo 'rtha-mātrasya
 viparyaya-sādhanatvena bhidyate. na hi iṣṭa-
 viparyaya-sādhanam, hetor a-pramāṇatvāt. iha api
 viparyaya-sādhanayor a-gamakativāt. ekasya bhāve
 viparyaya-sādhanād viruddhaḥ. sa kasmān na uktaḥ.
 viparyaya-sādhanād viruddhau. nanu tṛtīyo 'pi
 viparyaya-sādhano viruddho 'py eka eva. prayoga-
 viparyaya-siddhir iti yāvat. tad etau dvau hetū
 viparyaya-siddhir vaiphalyam eva vā. yathā prak
 viparyaya-hetv-a-bhāva-bhāvābhyāṃ sad-vyavahāra-
 viparyayaḥ. ubhaya-siddhyā nirdeṣṭavyasya an-
 viparyayaḥ. tasmād dhetu-viruddhayor eva niścayāt
 viparyayāt. tatra dvitīyā sad-vyavahāra-niṣedha-
 viparyayāt, yathā-darśana-pratīter darśana-
 viparyaye ca ekasya na sādhanam na dūṣaṇam, tathā
 viparyaye pratibandha-a-siddheḥ. upalambha-an-
 viparyaye pratyakṣa-vṛttir vyatireka-niścayaḥ.
 viparyaye pramāṇa-vṛtter an-āśrayaḥ
 viparyaye vā viparyāsanam iti darśana-arthaṃ a-
 viparyaye sādhye viruddha iti darśayamś caturāḥ
 viparyaye siddha iti su-vyāhṛtam. anyena api
 viparyayena evam a-nityatā-utpatti-niṣedhaḥ
 viparyayena vipratipatti-darśanāt tan-nirāsa-
 viparyayau. vivādād bheda-sāmānye śeṣo vyāvṛtti-
 viparyasta-rūpayor iṣṭa-an-iṣṭa-prakāśanayor a-
 viparyāsa-a-bhāve 'bhāvāt. kāruṇikasya api niṣ-
 viparyāsa-udbhavā sā na doṣaḥ. a-saty ātma-grahe
 viparyāsa eṣaḥ. vyavahitānām api hi hetoḥ
 viparyāso mohaḥ. na evaṃ karuṇā-ādayaḥ, anyathā
 viparyāsana-lakṣaṇatvāt. yathā-ukte tu dharmā-
 viparyāsanam iti darśana-arthaṃ a-nityaḥ
 viparyāsanād dhetur viruddhaḥ syāt. a-prakaraṇān
 viparyāsanīyo vā. tathā-iṣṭa-samudāyasya siddhir
 viparyāsād iti cet, na, para-arthasya eva
 viparyāsād eva viruddhaḥ. sa kadācid dharmā-
 viparyāsita-darśanaḥ. grāhya-grāhaka-saṃvitti-

PVin3_0011104	anumānāt. na tv evam a-śubha-abhinandena	viparyāsena ca vacanasya tat-siddhiḥ, ātmany eva
PVin2_0009804	ośadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa-vīrya-	vipākā bhavanti, na anyatra. tathā kāla-saṃskāra-
PVin3_0000704	-kṛtā, tad-a-bhāve vivakṣita-itarayor āsatti-	viprakarṣa-a-bhāvāt. vastu-sva-bhāvavte ca punar
PVin3_0000708	’rtha-siddhiḥ, vastu-rūpayoḥ pratyāsatti-	viprakarṣayor a-siddheḥ. siddhau tu syāt, yathā
PVin2_0004909	tato bheda-a-pratiṣṭhānāt, na vastu-sattā-	viprakarṣāt, līnga-pratipatter api tathā-rūpatvād
PVin3_0011610	-hetur a-sādhāraṇaḥ. viśeṣataḥ prāṇa-ādayaḥ.	viprakarṣād ātmano vṛtti-vyatireka-a-siddhes
PVin3_0011505	sandigdho ’nvayaḥ. sarva-jñā-vīta-rāgayor	viprakarṣād vacana-ādes tatra sattvam a-sattvam
PVin2_0006409	a-sattā-niścayo viprakarṣinām. tri-vidhā hi	viprakarṣiṇo deśa-kāla-sva-bhāva-viprakarṣair na
PVin2_0006409	ity antara-ślokaḥ. na a-sattā-niścayo	viprakarṣinām. tri-vidhā hi viprakarṣiṇo deśa-
PVin2_0006410	-vidhā hi viprakarṣiṇo deśa-kāla-sva-bhāva-	viprakarṣair na teṣv an-upalambho ’bhāvaṃ
PVin2_0007306	pūrvatvāt so ’pravṛtti-phalo mataḥ. so ’yam	viprakṛṣṭa-viṣayaḥ pratyakṣa-anumāna-a-bhāvaḥ saj
PVin2_0006507	tāñ śāstraṃ viṣayi-karoti. na ca teṣāṃ tathā	viprakṛṣṭānām sva-sāmarthya-upadhānāj jñāna-
PVin2_0008810	yādṛśaṃ dṛṣṭam, tatas tādṛśam anumīyate.	viprakṛṣṭāyām tu hetu-paramparāyām an-anumānam
PVin3_0011012	arvāg-darśanaḥ saha-bhāvam itaraṃ vā paśyēt,	viprakṛṣṭe punar arthe ’bhāva-nirṇayo
PVin2_0006414	-nivr̥ttim eva pramāṇayan pratikṣipati. sā	viprakṛṣṭeṣv apy asti, na ca te na santy eva.
PVin3_0001102	vācyam. vācyam, sādhyā-a-sādhyā-viparyayaṇa	vipratipatti-darśanāt tan-nirāsa-artham. sa ca
PVin3_0001906	tad-dṛṣṭaḥ sādhyā iti syād āśānkā-sambhavaḥ.	vipratipattis tu dṛṣyata eva. bhavaty eva śāstra-
PVin3_0002605	bādhanataḥ śeṣe ’lakṣaṇa-vṛttitaḥ. dṛṣṭer	vipratipattinām atra ākārṣit svayam-śrutim. iṣṭa-
PVin3_0001511	apārthakam anyatara-grahaṇam. anyathā	vipratīśiddham etad vacanaṃ syāt, ghaṭasya ātmanā
PVin3_0012410	na hi sattā-pratiśedhād anyo vyatirekaḥ.	vipratīśiddham ca etat — na anvayo na vyatireka
PVin3_0011501	-kārinām ānarthakyāt tādarthya-sādhanam	vipratīśiddham. tasmād upakurvānāś cakṣur-ādaya
PVin2_0006910	sva-viṣayaṃ pratipādayataḥ, a-darśana-smṛti-	vipramoṣayor a-pratipatteḥ, sandeḥ sandehād
PVin1_0002604	vibhaktāv api cetanā-adhyavasāyau saṃsarga-	vipralabdho ’yam na vivecayaty ayo-golakam iva
PVin2_0009010	-śānkā-vipralabdhaḥ sadṛśa-apara-utpatti-	vipralabdho vā. antya-kṣaṇa-darśinām niścayāt
PVin2_0009010	sattā-upalambhena sarvadā tad-bhāva-śānkā-	vipralabdhaḥ sadṛśa-apara-utpatti-vipralabdho vā.
PVin1_0000410	kathayed yathā-upadeśaṃ pravartamānasya a-	vipralambha-artham. tad yathā-a-dṛṣṭa-sādharmyāt
PVin1_0002913	asāv api vastv-an-anurodhi-pratibhāso	vipralambhāt pratyakṣa-ābhāsaḥ. etena mānaso ’pi
PVin1_0002912	’pi tad-anyebhyo ’-viśeṣataḥ. yo ’pi kaścīd	viplava indriya-jaḥ, tad-anya-indriya-ja-a-
PVin1_0002902	na ca te tathā-avabhāsināḥ smaryante. tan na	viplavo ’nyo vā vikalpaṃ sphuṭayati. a-vikalpaka
PVin1_0002910	an-anurodhāt. tasmāt pratyakṣa-ābhāsaḥ.	viplavaś ca akṣa-jatve ’pi tad-anyebhyo ’-
PVin1_0002914	pratyakṣa-ābhāsaḥ. etena mānaso ’pi	viplavo vyākhyātaḥ. na eva dvi-candra-ādi-
PVin1_0002802	api paśyanti purato ’vasthitān iva. yathā-	viplavam āvega-pratipatti-pradarśanāt. paroḁṣa-
PVin1_0003006	vikalpa-vargāt pṛthak taimira-upalakṣitaṃ	viplavaṃ pratyakṣa-ābhāsam āha sa-apavādatva-
PVin1_0003603	vibhakta-lakṣaṇa-grāhya-grāhaka-ākāra-	viplavā. tathā-kṛta-vyavasthā iyaṃ keśa-ādi-jñāna
PVin2_0005602	dṛṣṭim bheda-āśrayais te ’pi tasmād a-jñāta-	viplavāḥ. ity antara-ślokaḥ. etal-
PVin1_0002205	manas-kārāḥ, ubhaya-sannidhāv api middha-ādi-	vipluta-dhiyo ’bhāvāt. etāvān eva vijñāna-
PVin1_0002812	pratyastam-ita-ārtha-vaiśadyo hi sarva eva	vipluta-dhiyo ’pi saṃsṛṣṭa-abhilāpaḥ pratyayaḥ.
PVin1_0003603	-vedaka-ākārā yathā bhr̥ntair nirikṣyate.	vibhakta-lakṣaṇa-grāhya-grāhaka-ākāra-viplavā.
PVin3_0010310	rūpam anyatra a-paśyanti buddhir idam asmād	vibhaktam iti pratyeti. tad a-rūpāṇāṃ kutāḥ.
PVin3_0001308	abhisambandhād arthavac chabda-rūpaṃ	vibhakti-darśanāt sādhyam. na ca sva-rūpa-mātra-
PVin3_0012507	ādy-arthānām pratiśedha-viṣaya-upadarśaninām	vibhaktinām a-yogād iti cet, ukta-uttaram etat.
PVin1_0002604	a-vibhāgaś ced ayo-golaka-vahni-vat.	vibhaktāv api cetanā-adhyavasāyau saṃsarga-
PVin2_0007513	tathā syād iti sva-artho ’py anumāne	vibhajya ucyate. sādharmyeṇa api hi prayoge
PVin2_0009603	abhyupagamena ca sa-ātmaka-an-ātmakau	vibhajya tatra a-bhāvena gamakatvaṃ kathayatā
PVin1_0003105	bhavitavyam, yena asya idam iti pratikarma	vibhajyate. an-ātma-bhūtaś ca asya indriya-ārtha-
PVin3_0004905	kiṃ punaḥ kāraṇam evaṃ navadhā pakṣa-dharmo	vibhajyate. sva-bhāva-kārya-siddhy-artham dvau
PVin1_0003805	lakṣaṇam eva iyaṃ meya-māna-phala-sthitiḥ. a-	vibhāgo ’pi buddhy-ātmā viparyāsita-darśanaḥ.
PVin3_0010309	api kaḥ pāramārthiko ’-satāṃ parasparato	vibhāgaḥ. ekasya hi rūpam anyatra a-paśyanti
PVin1_0002603	na anyā buddhir anyo ’nubhavaḥ. saṃsargād a-	vibhāgaś ced ayo-golaka-vahni-vat. vibhaktāv api
PVin1_0002703	na nānā-rūpayor dravyayoḥ saṃsargād a-	vibhāgaḥ. punas tad-dravya-santāna-sthiti-kāraṇa-
PVin3_0010401	vaktāraḥ pradarśayanti. na ca tat-kṛto	vibhāgo vastu-vyavasthāyāḥ samāśrayaḥ,
PVin3_0010402	atiprasaṅgād ity uktam. itara-itara-	vibhāgam ca anena sattā-anuṣaṅginam prathayatā a-
PVin3_0010312	vikalpa-viracitam a-santam apy eṣāṃ ātmānam	vibhāgavantam iva anya-anyair vyapadeśair
PVin3_0005507	yan-nāntariyakā sattā yo vā ātmā svo ’-	vibhāgavān. sa tena a-vyabhicārī syād ity artham
PVin3_0004808	dharma-an-āśrayo vastu. anya-viṣaye ’pi nañi	vibhāgena niyoga-vṛtṭeḥ. sapakṣa-lakṣaṇa-virodhāc
PVin3_0013710	apy avaśyam avadāta-dhiyo ’yam eva bhāvo ’-	vibhāvita-dhiyā a-vidito janena. pramāṇa-
PVin1_0001411	-bhāvinyaḥ katham saṃhṛta-vikalpe darśane ’-	vibhāvītā nāma. tad ayam a-saṃsṛṣṭa-vikalpo vā
PVin1_0002613	-ādir a-bhinno buddhi-vedane. a-bhinna-ābhe	vibhinne ced bheda-a-bhedau kim āśrayau. iti
PVin3_0010605	api, yathā — sarvatra sukha-ādi-sambhavād	vibhur ātmā iti. evam ekasya pakṣa-dharmasya hetu

PVin3_0011310	evam kiṃ na bhinna iti cet, kaḥ pratiṣeddhā	vibhettuḥ. an-ukta-sāmarthya-ākṣiptam iṣṭam paro
PVin1_0002610	a-bhinna-vedanasya aikye yan na evam tad	vibhedavat. sidhyed a-sādhanatve 'sya na siddham
PVin1_0004404	iti. cintāmayīm eva tu prajñām anuśīlayanto	vibhrama-viveka-nir-malam an-apāyi pāramārthika-
PVin1_0000703	-āśu-bhramaṇa-nauyāna-samkṣobha-ādy-an-āhita-	vibhramam a-vikalpakam jñānam pratyakṣam. kā
PVin3_0010501	diśā sarva-prayogeṣu vacana-parāvṛtti-kṛtam	vibhramam utsrjya artha-vyavasthāpana-nītir
PVin3_0010604	mayūrah, kekāyitād iti tad-āpāta-deśa-	vibhrame. dharmy-a-siddhāv api, yathā —
PVin3_0004505	tu pakṣa-dharmatvam eva, a-sambaddhād	vimarśa-a-yogāt. na tu sapakṣa-vipakṣayoḥ sattvam
PVin2_0004910	-apekṣānāc ca. itarat punar bheda-antara-	vimarśa-vivekena pratiṣṭhitena eva rūpeṇa
PVin3_0011603	kenacit sambandhāt. a-sambandhād	vimarśo na jāyate, yathā cākṣuṣatvāc chabde.
PVin3_0011604	sambandhāt kiṃ-sambaddho 'yam iti katham na	vimṛśet. a-parijñāta-sambandhād garbhāt puruṣa-
PVin3_0010908	vārttike. tatra yathā rakto bravīti, tathā	virakto 'pi iti vacana-mātrād a-pratītiḥ. na api
PVin2_0006511	'rthaḥ sva-bhāva-viśeṣo vā, yathā — na asti	viraktam ceto devatā-viśeṣo vā, na asti dāna-
PVin3_0010311	tal-lakṣaṇatvāt sattvasya. kevalam vikalpa-	viracitam a-santam apy eṣām ātmānam vibhāgavantam
PVin2_0006512	devatā-viśeṣo vā, na asti dāna-himsā-ādi-	virati-cetanānam abhyudaya-hetutā iti. pratyakṣe
PVin2_0008202	sattā iti na iyaṃ kasyacit kvacit kadācid	viramet. tad dhi kiñcid upaliyeta na vā yasya
PVin3_0000607	ekasya tu yathā-ukta-sva-bhāva-antara-	viraha-upagamād eva bhinna-deśa-ādibhir yoga-a-
PVin3_0011812	yadi na sa-ātmakam jīvac-charīram, prāṇa-ādi-	viraha-prasaṅgaḥ, nairātmyād ghaṭa-ādi-vad iti,
PVin2_0007904	vastunaḥ. sarva-sāmarthya-upākhyā-	viraha-lakṣaṇam hi nir-upākhyam. caramasya tarhi
PVin3_0013003	eka-vyaktyā sarva-vyakter a-vyakta-rūpa-	virahaḥ. a-vyavadhānam a-dūra-sthānam dṛśya-
PVin3_0013004	a-bhedād eva, āśraya-a-samaveta-rūpa-	virahaś ca. samāna-deśa-āśraya-indriya-yoga-
PVin3_0012512	dharmā iti cet, nanv ayam eva asya dharmā-	viraho dharmah. na hi vastu-rūpam eva dharmah, a-
PVin1_0001314	pratyakṣa-sādhana eva indriya-dhiyaḥ kalpanā-	virahaḥ. yataḥ samhṛtya sarvataś cintām stimitena
PVin3_0010301	itara-grahaṇāt. kevalo hi tad-viparīta-	virahaḥ sādhyā-dharmah syāt, na punaḥ kutaścid a-
PVin3_0013705	a-pratibandhāt, pratibandha-lakṣaṇa-	virahāc ca, uttara-ābhāsatvena su-jñānāḥ.
PVin3_0000405	-saṃsarga-a-vyavacchinna-sva-bhāva-antara-	virahād an-eka-vṛtter ekasya na deśa-ādi-
PVin3_0010403	bhavati. tathā api idam a-siddham eva a-sato	virahād iti, vyabhicāri vā. atha api tad-
PVin3_0007401	iti sādhyate. nanu ca atra api tad-a-yoga-	virahiṇā sāmānyena anvayo na siddha eva. na vai
PVin3_0004903	dharmā-yogini pratītiḥ, kiṃ tarhi tad-dharma-	virahiṇi ity a-doṣo 'nya-grahaṇe 'pi. kiṃ punaḥ
PVin1_0002204	rūpa-ādy-anuṣaṅginām tad-viśaya-indriya-	virahe '-darśanād an-upahata-indriya-upanidhau ca
PVin3_0010308	abhiprāya-vaśād evam uktam. tena itara-a-sad-	virahena tvayā upagatatvād ity arthaḥ. tatra api
PVin3_0010408	proktā syāt. tat kim eṣām paraspara-	virahena. sā eva hetur vācyah syāt. tatra ca
PVin3_0002006	-a-parityāgād arthasya icchā-pravṛtṭyor a-	virāma-prasaṅgāt. tasmād iyaṃ kutaścit prakaraṇād
PVin3_0005405	ca doṣāt. na ca asya prayatna-an-ārambha-	virāme kadācid upalambhaḥ. tena tad-ātmānam praty-
PVin2_0009706	-prasaṅga iti cet, na, yathā-ukte '-bhāvāt.	viruddha-a-vyabhicāry-a-vacanam iti cet, anumāna-
PVin3_0012801	na parikleśito devānām priyaḥ syād iti.	viruddha-a-vyabhicāry api saṃśaya-hetur uktaḥ, sa
PVin3_0003709	pratiyogino '-sambhavād a-sambhavo 'numāne	viruddha-a-vyabhicāriṇaḥ. tad eka-saṅkhyā-vivakṣā
PVin3_0013010	tayor a-virodha-darśitayā prāha iti sambhavo	viruddha-a-vyabhicāriṇaḥ. vastv-anurodhini punar
PVin3_0003801	astañ-gamayati. tato 'numāna-viśaye	viruddha-a-vyabhicāriṇo '-bhāvam sūcayati iti.
PVin3_0003608	pramāṇān niścaya-abhidhānād anumāna-viśaye	viruddha-a-vyabhicāriṇo '-sambhavam artha-āpattyā
PVin3_0012803	-bhāvayor ukta-lakṣaṇayor an-upalambhasya vā	viruddha-a-vyabhicāritāyām. na ca anyo '-
PVin3_0013012	api iti na tāv ekatra staḥ. tan na atra	viruddha-a-vyabhicārī. tad ayam abhyupagama-bala-
PVin3_0012805	-āśrayam anumānam āśrītya tad-artha-vicāreṣu	viruddha-a-vyabhicārī sādhanā-doṣa uktaḥ, śāstra-
PVin2_0009310	āha — eṣa tāvan nyāyo yad ubhayaṃ vaktavyam	viruddha-anaikāntika-pratipakṣeṇa iti, yad
PVin3_0003502	tasya pratibandha-viśayaḥ, sarvatra sva-vāg-	viruddha-abhidhānam. atra api ko 'yam avaśyaṃ
PVin3_0000304	-viśama-grahāḥ. ity antara-ślokaḥ. tad-āgama-	viruddha-abhyupagamaś ca tena eva katham bhavet,
PVin3_0013007	ayam an-upalambhaḥ sva-bhāvaś ca paraspara-	viruddha-artha-sādhanāv ekatra saṃśayaṃ janayataḥ.
PVin2_0010110	sva-ātmanaś ca an-upalabdhir iti sa tat-tad-	viruddha-ādy-a-gati-gati-prayoga-bhedena an-eka-
PVin3_0008006	ca. sa eva sva-vyāpaka-viparyaye sādhye	viruddha iti darśayaṃś caturah pakṣa-dharmān āha.
PVin2_0005207	-abhidhānam a-saty eva nāstitā na anyatra na	viruddha iti niyama-artham ity āha. tatra a-
PVin3_0003201	iti. śāstravato 'py a-tad-ālambane vastuni	viruddha-uktāv api na bādha, pratibandhas tu syāt,
PVin2_0006108	sva-bhāva-an-upalambha eva uktaḥ. tathā tad-	viruddha-upalambhaḥ, yathā — na iha a-pratibaddha-
PVin2_0005209	na ca tat-tulya eva vṛttir ity a-tat-tulyo	viruddha eva, yena tata eva vyatirekāc agnir
PVin2_0006402	apy a-bhāva iti. etena tat-kāryād api tad-	viruddha-kārya-a-bhāva-gatir uktā veditavyā,
PVin2_0006304	-bhāvaḥ pratiyate. iti saṅgraha-ślokaḥ. yadi	viruddha-kārya-upalabdhyā apy a-bhāva-siddhiḥ,
PVin2_0006205	yathā — na tuṣāra-sparśo 'tra agner iti.	viruddha-kārya-siddhyā, yathā — na śīta-sparśo
PVin2_0006406	-bhedād daśa-vidha-an-upalabdhiḥ. iṣṭam	viruddha-kārye 'pi deśa-kāla-ādyapekṣaṇam.
PVin3_0000705	-antare parāvṛtṭy-a-yogāt. yugapad ekatra	viruddha-guṇa-upasamhāra-a-yogāc ca. tasmād ete
PVin2_0009306	api sādhanam iti. tatra anvaya-niścayena	viruddha-tat-pakṣyaṇām nirāsaḥ, vyatireka-
PVin2_0008914	hi bhedo bheda-hetur vā bhāvānām yad uta	viruddha-dharma-adhyāsaḥ kāraṇa-bhedāś ca. tataś

PVin3_0013009	ekatra saṃśayaṃ janayataḥ. śāstra-kāro	viruddha -dharma-nāntariyakatāṃ dvayor a-paśyaṃs
PVin2_0005208	eva na anya-dharma-vṛtti-niṣedha-āśānkā.	viruddha -niṣedhe 'pi tatra eva niṣedhe doṣaḥ syāt.
PVin3_0010709	-bhāve hy apara-a-bhāvo niścīyate. na ca a-	viruddha -lakṣaṇam atīndriyaṃ su-jñāna-bādhanam.
PVin3_0011309	dharma-dharminor viśeṣaṇatvena upādānāt.	viruddha -vad dhetur apy evaṃ kiṃ na bhinna iti
PVin3_0011305	sādhyatve kaścīd viśeṣa ity uktam. viśeṣe tu	viruddha -vad dhetur api pṛthag iṣṭa-sādhanō vācyaḥ
PVin2_0006404	dhūmād iti. iyaṃ ca hetv-a-siddhyā eva tad-	viruddha -siddhiḥ prāg eva nirdiṣṭā iti iyaṃ
PVin2_0006204	na śīta-sparśo 'tra agner iti. etena vyāpaka-	viruddha -siddhir uktā veditavyā, yathā – na
PVin2_0006203	upalabdhiḥ prayoga-bhedena caturdhā bhavati.	viruddha -siddhyā, yathā – na śīta-sparśo 'tra
PVin3_0004111	tasya vināśaḥ, apara-bhāvaś ca vilakṣaṇyam,	viruddha -sva-bhāva-lakṣaṇatvād bhedasya ity ukta-
PVin3_0002302	ity antara-ślokaḥ. tasmāt sādhyā-bādhaka eva	viruddhaḥ . a-bādhyā-bādhakayor ekataḥ siddhir a-
PVin3_0007508	'sti vyabhicāry ubhaya-āśrayaḥ. dharmo	viruddho 'bhāvasya sā sattā sādhyate katham.
PVin3_0011207	ekasya rūpasya sandehād anaikāntikaḥ. dvayor	viruddho '-siddhau ca, yathā kṛtakatva-prayatna-
PVin3_0009110	-sandehe 'prasiddho vyabhicāra-bhāk. dvayor	viruddho '-siddhau ca sandehe vyabhicāra-bhāk.
PVin3_0011307	darśitaḥ. tata eva tad-viparyaya-sādhanō	viruddho 'py eka eva. prayoga-bhedāt tu tad-bhedāḥ,
PVin3_0011301	viruddhau. nanu tṛtīyo 'pi iṣṭa-vighāta-kṛd	viruddho 'sti, yathā – para-arthāś cakṣur-
PVin3_0011401	-niyama-a-bhāvād anaikāntika eva ity a-	viruddhaḥ . ko hy eṣa niyamaḥ – saṃhatāḥ para-
PVin3_0011502	sa tasmād eka-sva-bhāvo na bhavati iti	viruddhaḥ . ca-śabdo dvayor ekasya a-siddhāv
PVin3_0001305	siddha iti. tasya eva ca iṣṭasya vighāta-kṛd	viruddhaḥ . tad api na sādhyam an-uktatvād iti cet,
PVin3_0001208	atiprasaṅgāt. tathā ca sarvo hetur	viruddho dṛṣṭāntaś ca sādhyā-vikalāḥ syāt, tāvato
PVin1_0001910	an-upayogāḥ jñāna-hetor viśayasya saha-bhāvo	viruddhaḥ . bhinna-kālam katham grāhyam iti ced
PVin2_0006004	vā. vidhau viruddho vā vidhiyeta a-	viruddho vā. a-viruddhasya api saha-bhāva-virodha-
PVin2_0006004	kasyacid vidhinā pratiśedhena vā. vidhau	viruddho vā vidhiyeta a-viruddho vā. a-
PVin3_0001811	sarvatra hi tat-samudāya-viparyāsād eva	viruddhaḥ . sa kadācid dharma-mukhena dharmi-
PVin3_0011303	iṣṭa-a-saṃhata-pārārthya-viparyaya-sādhanād	viruddhaḥ . sa kasmān na uktaḥ. sādhyatā-a-bhedāt.
PVin3_0001909	gandhe pṛthivī-guṇatva-viparyāsanād dhetur	viruddhaḥ syāt. a-prakaraṇān na iti cet, tad
PVin3_0002304	iṣyate, sā anya-viśaye 'pi tulyā iti	viruddhaḥ syāt. tena tatra eva bādhanē bhavati,
PVin3_0007908	vyavacchedaṃ hetuṃ sattāyāṃ vadato 'sya	viruddho hetuḥ syāt, tasya bhāve kvacid a-
PVin3_0002008	-vṛtīm balād asti iti sādhyann adhyakṣa-	viruddham ācarati. kaiścit prakaraṇair icchā
PVin3_0008304	yogyatāyās tu dravya-antara-anapekṣatvād a-	viruddham . uttara-uttara-śakti-pariṇāmena samarthā
PVin3_0003311	eva vākyam sva-arthaṃ virundhānam sva-vāg-	viruddham , yathā – na anumānam pramānam iti.
PVin3_0003409	pramāna-bādhāyāṃ na sambhavati, tathā eka-	viruddhayor upasaṃhāre 'pi. vacana-guṇa-doṣau hi
PVin3_0000610	tathā-vidha-sva-bhāva-niṣedhaḥ kriyate.	viruddhayor eka-upagamasya apara-tyāga-
PVin3_0002904	pramāna-vṛtter an-āśrayaḥ pratipramānasya.	viruddhayor eka samyag-jñāna-a-yogāt. viśaya-
PVin3_0004710	a-niścayo 'stu viparyayaḥ. tasmād dhetu-	viruddhayor eva niścayāt sādhanam dūṣaṇam vā. ta
PVin3_0010802	aparatra-upanaye 'tiprasaṅgaḥ. dṛṣṭa-	viruddhasya an-upanaya iti cet, tulye nyāye kiṃ
PVin2_0006005	saha-bhāva-virodha-a-bhāvād a-pratiśedhaḥ.	viruddhasya apy an-upalabdhim antareṇa virodha-a-
PVin2_0006004	viruddho vā vidhiyeta a-viruddho vā. a-	viruddhasya api saha-bhāva-virodha-a-bhāvād a-
PVin2_0006314	-dahana-viśeṣatvāt. roma-harṣa-ādi-viśeṣa-	viruddhasya paritāpasya hetor agneḥ śītena
PVin3_0002303	a-bādhyā-bādhakayor ekataḥ siddhir a-	viruddhā api śāstra-bādhāyāṃ yadi viruddhā iṣyate,
PVin3_0002303	siddhir a-viruddhā api śāstra-bādhāyāṃ yadi	viruddhā iṣyate, sā anya-viśaye 'pi tulyā iti
PVin2_0006210	an-upalabdhou dṛśya-ātmanām eva teṣāṃ tad-	viruddhānām ca sannihita-anya-upalambha-kāraṇād a
PVin3_0003511	anumāna-a-bhāve śabda-prasiddhena	viruddhena arthena apodyate, na sa pakṣa iti.
PVin3_0004910	kṛtakatvāt prayatna-anantariyakatvāc ca iti	viruddhau dvau ca nirdiṣṭau. na hi sva-bhāvād
PVin3_0011210	yāvat. tad etau dvau hetū viparyaya-sādhanād	viruddhau . nanu tṛtīyo 'pi iṣṭa-vighāta-kṛd
PVin3_0002506	iti na atra evam a-vacane 'pi pakṣe kiñcid	virudhyate . atha dharminam eva sādhyam kuryāt,
PVin3_0010506	bruvāṇasya dharma-bhedād aṅga-aṅgitā na	virudhyate . bheda-sāmānyayor dharma-bhedād aṅga-
PVin3_0003104	doṣaḥ. sva-upagama-āśrayam hi śāstraṃ	virundhāno vihanyate, na aparam, an-abhyupagamāt.
PVin3_0003310	ity āha. tad eva vākyam sva-arthaṃ	virundhānam sva-vāg-viruddham, yathā – na
PVin2_0007907	api jñeya-vyāpini jñāne 'ntaśaḥ sāmartyam	virūpe 'pi dhātau. dhātva-antare tv an-eka-upakāra
PVin2_0006005	viruddhasya apy an-upalabdhim antareṇa	virodha -a-pratipattiḥ. tathā hy a-paryanta-
PVin2_0006005	a-viruddho vā. a-viruddhasya api saha-bhāva-	virodha -a-bhāvād a-pratiśedhaḥ. viruddhasya apy
PVin2_0006514	mūṣika-alarka-viśa-vikāra-vat. tad-bhāva-	virodha -a-bhāvād atra an-upalabdhim-mātram a-
PVin3_0007201	-sva-bhāva-viśeṣasya kasyacit sattā-mātre	virodha -a-bhāvān na iha sattā-sādhanē pratiśedhaḥ,
PVin2_0006211	veditavyā, anyeṣāṃ hetu-phala-bhāva-a-bhāva-	virodha -a-siddheḥ. dṛśyasya darśana-a-bhāva-
PVin3_0000603	na ca śakyam evaṃ kartum, caitanyena anayor	virodha -a-siddheḥ prasaṅga-viparyaya-sādhanayor a-
PVin3_0003906	artha-niyamaḥ, atra ca eṣāṃ pratiśedhe	virodha ity uktam bhavati. naimittikyāḥ śruter
PVin1_0003306	vastv-a-bhedāt kriyā-karaṇayor aikya-	virodha iti cet, na, dharma-bheda-abhyupagamāt. a
PVin3_0003109	iti. ata eva śāstra-dṛṣṭeṣv artheṣu	virodha -udbhāvana-prāyā cintā. yac chāstraṃ vastu
PVin3_0010806	ity an-upanayaḥ. dṛśyatayā ca tayor ātmanor	virodha -upalabdhir ity a-sādhyatvam. a-dṛśya-

PVin3_0001704	api pratyuktam. api ca dvayor api sambhava-	virodha etad evaṃ syāt. anyathā tv a-siddham eva
PVin3_0006504	vikala-kāraṇasya bhavato 'nya-bhāve 'bhāvād	virodha-gatiḥ , yathā śīta-uṣṇa-sparśayoḥ. anyonya
PVin2_0006006	-kāraṇasya bhavato 'nya-bhāve 'bhāvād	virodha-gatiḥ . sa ca an-upalabdheḥ. anyonya-
PVin2_0009705	anumāna-viṣaye 'pi pratyakṣa-anumāna-	virodha-darśanād an-āśvāsa-prasaṅga iti cet, na,
PVin3_0013009	-nāntariyakatām dvayor a-pāśyaṃs tayor a-	virodha-darśitayā prāha iti sambhavo viruddha-a-
PVin3_0002511	-anuṣaṅgiṇa eva pakṣa-doṣāḥ, pratyakṣa-ādi-	virodha-vat . hetv-ādi-lakṣaṇair bādhyam muktvā
PVin3_0008004	vyāptir yadi kathañcin niścīyeta, tadā na	virodha-vyabhicārāv iti na ayam prasaṅga iti. eṣa
PVin3_0010803	na upanayaḥ. na ca eṣa nyāyaḥ, lakṣaṇa-yukte	virodha-sambhavāt . na darśana-mātreṇa, kiṃ tarhi
PVin3_0006610	paraspara-parihāra-sthita-lakṣaṇatayā eva	virodhaḥ , a-niyamena niyama-bādhanāt. pramāṇam
PVin2_0005006	eva ca. dharmi-viśiṣṭasya anyatra vṛtti-	virodho 'viśeṣaṇe vā na anumeya-dharmatā iti cet,
PVin3_0003310	uttaram pratihanti ity abhyupagama-	virodhaḥ . ata eva pūrva-abhyupagamena ity āha.
PVin3_0010807	a-dṛśya-ātmanām tu sva-pratiyogibhir	virodho 'pi mā bhūt, yena nirasta-pratipakṣā
PVin3_0001601	-vacana-sāmarthyād ghaṭasya api sa iti	virodhaḥ . itaś ca na sāmānya-āśrayaḥ, sarva-
PVin2_0008105	'pi skandha-traya-sva-bhāva eva iti na	virodhaḥ . etena sattā vyākhyātā. kiṃ tarhi idānīm
PVin3_0006503	ity udāharaṇāni pūrva-vat. sa punar ayam	virodhaḥ katham gamyate. kvacid a-vikala-
PVin3_0009409	-abhivyakter ghaṭa-dadhy-ādir an-ekaḥ, ko vā	virodhaḥ karma-abhivyakter a-bheda-vyāpana-a-
PVin1_0002004	api sādhana-nyāyam atipatati . krama-bhāva-	virodhaś ca sarvāsām tad-artha-hetūnām buddhīnām,
PVin3_0003307	iti na bhidyate sva-vacana-virodhāc chāstra-	virodhaḥ . tataḥ pratibandha eva, na bādha. kas
PVin3_0013005	āśraya-samāna-a-samāna-deśa-rūpasya a-bheda-	virodhaḥ . dṛśya-a-dṛśya-ātmatā-ādi-virodhā api
PVin3_0003203	yathā sva-vacane. tadā ca asya sva-vacanena	virodhaḥ , na śāstreṇa. tayor yasya pramāṇam asti,
PVin3_0013605	āha paraḥ — na asty ātmā iti pratijñā-	virodho nāma pratijñā-doṣaḥ, artha-apahnave śabda
PVin2_0006007	anyonya-vyatireka-sthita-lakṣaṇatā vā	virodho nitya-a-nityatva-vat. tatra apy eka-
PVin3_0006506	-vat. anyonya-parihāra-sthita-lakṣaṇatayā vā	virodhaḥ , nitya-a-nityatva-vat. pramāṇa-bādhanād
PVin3_0000605	'vikala-kāraṇasya prāg-bhavato 'bhāvād	virodhaḥ , paraspara-parihāra-sthita-lakṣaṇatayā
PVin3_0004002	buddher a-dṛṣṭeḥ, tasya eva praktikṣepe	virodhaḥ , yathā — a-śrāvaṇaḥ śabda iti. tad-
PVin3_0006508	vā yadi tattve bādhaḥ syāt tal-liṅgena api	virodhaḥ , yathā sa-apekṣa-dhruva-bhāvayoḥ.
PVin3_0010704	sandeha-hetutvād ity uktam. ko hy atra	virodho yadi vaktā ca syāt sarva-jñāś ca. yady
PVin3_0006609	etena kādācitka-sva-bhāvata-an-apekṣatayor	virodho vyākhyātaḥ. nanv evam api virodhinoḥ
PVin3_0006701	bādha punas tata eva iti na pramāṇa-bādhanād	virodhaḥ . satyam, virodhi-vyāptena api sva-
PVin3_0012506	prasajya-pratiśedho 'pi. na hi tasya a-sati	virodhaḥ . so 'pi na sambhavati, adhikaraṇa-ādy-
PVin3_0002306	uparodhād virodhe so 'nya-kṛte 'pi tulya iti	virodhaḥ syāt. bhavaty eva anya-kṛte 'pi pratijñā
PVin3_0012301	kārya-ātmatayā prāṇa-ādinām nairātmyena saha	virodhaḥ syāt. sa ca na sidhyati ity uktam. astu
PVin2_0008008	sat. a-santo 'kṣaṇikās tasyām krama-a-krama-	virodhataḥ . iti saṅgraha-ślokaḥ. skandha-dhāt-
PVin3_0005410	kadācin nir-apekṣasya kārya-ākṛti-	virodhataḥ . kādācitka-phalaṃ siddham tal-liṅgam
PVin3_0007510	doṣa-jātim ativartate, a-siddhiṃ vyabhicāram	virodham ca. tatra yadi bhāva-dharmo hetur ucyate,
PVin3_0003412	-artha-abhidhānena. yadi sva-vacana-upagama-	virodhayor na kaścid bhedaḥ, kas tarhi viṣaya-
PVin3_0003405	pramāṇatā. yadi sva-vacana-abhyupagama-	virodhayoḥ pratibandho doṣaḥ, tathā apy ato 'rtha
PVin3_0010707	vacana-sarva-jñatvayor dvi-vidhasya api	virodhasya a-bhāvāt, yaḥ sarva-jñāḥ, sa vaktā na
PVin3_0012210	nairātmyena prāṇa-ādinām ukta-lakṣaṇasya	virodhasya a-siddheḥ sandigdho nairātmyād
PVin3_0012209	dṛṣṭāḥ, pārthiva-a-loha-lekhya-vat.	virodhasya ca a-dṛṣṭeḥ sandeha eva. nairātmyena
PVin3_0003413	kas tarhi viṣaya-bhedaḥ pūrva-upagama-	virodhasya . yatra an-āśrite kasmimścit samaye na
PVin3_0013006	a-bheda-virodhaḥ. dṛśya-a-dṛśya-ātmatā-ādi-	virodhā api vācyāḥ. tad ayam an-upalambhaḥ sva-
PVin1_0003303	-a-siddheḥ. kriyā-sādhanayor viṣaya-nānātva-	virodhāc ca. a-bhinna-viṣayatve dvayam vyartham.
PVin2_0008014	tādavasthye ca teṣām tad-a-yogād apekṣā-	virodhāc ca. tathā viṣayaḥ sukha-duḥkhe nimitta-
PVin3_0001510	svato 'rtha-antara-bhāvasya an-abhyupagamād	virodhāc ca deha eva artha-antara-bhūta iti
PVin3_0004809	vibhāgena niyoga-vṛtṭeḥ. sapakṣa-lakṣaṇa-	virodhāc ca na evaṃ pratītiḥ. sādhyā-dharma-
PVin3_0003306	punaḥ prativahati iti na bhidyate sva-vacana-	virodhāc chāstra-virodhaḥ. tataḥ pratibandha eva,
PVin2_0006401	-viruddhasya paritāpasya hetor agneḥ śītena	virodhāc chīta-vicchede tat-kāryasya apy a-bhāva
PVin2_0008002	artha-kriyā sambhavati, krama-yaugapadya-	virodhāt . a-kramaḥ, an-apekṣasya kartuḥ sva-sattā
PVin3_0001805	vā iti, samudāya-apavādasya dharminy a-	virodhāt . a-nityo hi śabdaḥ, na a-nitya-śabdaḥ
PVin3_0000608	ca anyonya-parihāra-sthita-lakṣaṇatvena	virodhāt . ayam eva ca ācāryair avayavi-pratiśedha
PVin2_0007404	āyatte, tad-bhāve 'bhūtasya pāścāt tādātmya-	virodhāt kāraṇānām ca kārya-vyabhicārāt. tasmāt
PVin3_0000610	-mukhair upanyāsair ekatva-an-eka-vṛtṭyor	virodhāt tathā-vidha-sva-bhāva-niśedhaḥ kriyate.
PVin3_0006702	virodhi-vyāptena api sva-bhāvena arthato	virodhāt . tad-upanyāseṇa an-upalabdheḥ prayogaḥ
PVin1_0002102	abhilāpena saṃsṛjati, tathā-vṛtṭer ātmani	virodhāt , tad-rūpasya prāg a-darśanād abhilāpa-
PVin2_0009901	'py a-dṛṣṭa-viśeṣānām vijātiyatva-upagama-	virodhāt , tad-viśeṣānām anyatra api śakya-
PVin1_0002503	ity api vārttā-mātram, ekatra yugapad anayor	virodhāt . tasmān na caitanyād anya-atīśayavati
PVin2_0009702	-vidhānād a-pratiśedhaḥ, vidhi-pratiśedhayor	virodhāt . na tarhi idānīm a-darśanam pramāṇam,
PVin3_0013607	apahnute ca iti pratijñā-padayor	virodhāt pratijñā-doṣa iti. yathā ca āha —

PVin1_0003408	pratibhānti iti yuktam, eka-rūpasya bāhulya-	virodhāt. bahuṣu ca tathā-vidho na asti iti na
PVin3_0007605	paryudāseṇa vyatireka-mātrasya a-bhāve 'py a-	virodhāt, yathā na bhavati mūrta ity a-mūrtatvaṃ
PVin3_0001512	ghaṭasya ātmanā tad-bhāva-artha-antara-bhāva-	virodhāt. yadi dehād eva artha-antara-bhāvaḥ syāt,
PVin2_0005304	vastu-dharmasya sarva-vastuno vyāvṛtti-	virodhāt. vṛtti-śaṅkayā eva tataḥ saṃśayaḥ.
PVin3_0001706	anyatarah, vikalpa-eka-pratiniyamayor	virodhāt. sāmānyena vihiteṣv apy artheṣu
PVin1_0000506	kartum arhati iti, tasya a-bhāva-viṣayatva-	virodhād artha-sāmarthya-apekṣaṇāt, an-apekṣāyāṃ
PVin3_0001608	śārīrasya, an-anvaya-śaṅkayā, na ghaṭasya,	virodhād iti sāmānyena api na sambhavati. asti
PVin3_0009408	puruṣāṅgāṃ ca tulyam. bhede krama-abhivyakti-	virodhād aikyam iti cet, tat kim idānim a-krama-
PVin3_0000406	anyena yogaḥ, tathā-bhūta-sva-bhāvasya	virodhād bhinna-deśa-ādi-yogena, sa eka-dharma-
PVin3_0003807	adhikṛtya idam ucyate, sarva-pratīti-	virodhānām sāmānyena lakṣaṇatvāt. tathā na vṛkṣaḥ
PVin3_0006701	iti na pramāṇa-bādhanād virodhaḥ. satyam,	virodhi -vyāptena api sva-bhāvena arthato virodhāt.
PVin3_0003504	vyutthāpayati iti. prasiddhiḥ khalv api	virodhinam pratijñā-arthaṃ bādhatē, puruṣa-icchā-
PVin2_0008110	-apekṣatā vināśasya kvacit kadācid ca bhāva-	virodhinī tad-a-bhāvaṃ sva-bhāvena sādhyati. yo
PVin3_0013011	vastv-anurodhini punar anumāne yathā	virodhinor ekatra a-sambhavaḥ, tathā tad-
PVin3_0006610	virodho vyākhyātaḥ. nanv evam api	virodhinoḥ paraspara-parihāra-sthita-lakṣaṇatayā
PVin3_0003912	api pūrva-vat. ity antara-ślokau. pratyakṣa-	virodhe 'pi nānā-rūpasya yad eva śrutau rūpaṃ
PVin3_0004010	akṣa-gocaraḥ. ity antara-ślokaḥ. anumāna-	virodhe 'pi, yathā — nityo ghaṭa ity, abhighāta
PVin2_0006313	na kāraṇāt kārya-siddhiḥ. nimittayoḥ punar	virodhe gamikā eva, yathā — na asya roma-harṣa-
PVin3_0001612	idam anyatara-grahaṇam eka-parigrahe 'py a-	virodhe samarthaṃ bhavati, yathā anyatara-bhojana
PVin3_0002306	sva-sādhyā-an-uparodhe 'pi śāstra-uparodhād	virodhe so 'nya-kṛte 'pi tulya ity virodhaḥ syāt.
PVin3_0003008	śāstra-sva-vacanayor a-yogāt. sva-vacana-	virodhe spaṣṭam udāharaṇam, āgame tu diṅ-mātra-
PVin3_0002108	sa hi kālāḥ syāt tadā śāstreṇa bādhanam. tad-	virodhena cintāyās tat-siddha-artheṣv a-yogataḥ.
PVin2_0004812	tad-a-yogataḥ. na hy ekasya tāv anyonya-	vilakṣaṇāv ākārau yujyete. tad ālambana-viṣaya-
PVin3_0000302	jantor jātasya guṇa-doṣam a-pāsyataḥ.	vilabdhā vata kena ime siddha-anta-ṣaṣṭa-grahāḥ.
PVin3_0003702	bhāvād a-pramāṇam anumānam syāt. eka-saṅkhyā-	vivakṣayā a-pradarṣita-pratidvandvinaḥ prāmānyād
PVin3_0011308	-bhedaḥ, kvacid ukte-sāmarthyābhyām, kvacid	vivakṣayā, dharma-dharminor viśeṣaṇatvena
PVin2_0005015	artheṣu gamyate. tathā prasiddheḥ sāmarthyād	vivakṣā -anugamād dhvaneḥ. tad a-yoga-vyavacchedād
PVin3_0000705	-a-bhāvāt. vastu-sva-bhāvavate ca punar	vivakṣā -antare parāvṛtṭy-a-yogāt. yugapad ekatra
PVin3_0003709	viruddha-a-vyabhicāriṇaḥ. tad eka-saṅkhyā-	vivakṣā apy atra viṣaye na iṣṭā eva. viṣayaṃ ca
PVin3_0000703	vā vāstavi pratyāsattiḥ, api tu vaktur	vivakṣā -kṛtā, tad-a-bhāve vivakṣita-itarayor
PVin2_0007203	vā atīndriyāḥ kena vivakṣā-vacanād ṛte.	vivakṣā niyame hetuḥ saṅketas tat-prakāśanaḥ. a-
PVin3_0009611	sādhanam gotvād vāg-ādīnām viśāṇi-vat.	vivakṣā -para-tantratvān na śabdāḥ santi kutra vā.
PVin3_0000711	ity āha, tadā sidhyaty artha-śūnyam	vivakṣā -mātram. tato na artha-siddhiḥ, tad-
PVin2_0007202	niyatīḥ kutaḥ. jñātā vā atīndriyāḥ kena	vivakṣā -vacanād ṛte. vivakṣā niyame hetuḥ
PVin2_0006605	'rtha-prakṛtir niścīyeta. te hi vaktur	vivakṣā -vṛttaya ity tan-nāntariyakās tām eva
PVin2_0005011	-viśeṣyābhyām kriyayā ca saha-uditāḥ.	vivakṣāto 'prayoge 'pi tasya artho 'yam
PVin2_0008502	-upādhiṇam ca sāmānyānām. a-viśiṣṭa-sāmānya-	vivakṣāyām vyabhicārān na iṣyate. katham idam
PVin3_0000704	api tu vaktur vivakṣā-kṛtā, tad-a-bhāve	vivakṣita -itarayor āsatti-viprakarṣa-a-bhāvāt.
PVin3_0004808	-antara-samāveśāl loke pratiyate, kiṃ tarhi	vivakṣita -dharma-an-āśrayo vastu. anya-ṣaṣṭa 'pi
PVin3_0009212	upalayanam a-nityatām icchanti, nanv a-	vivakṣita -viśeṣam sāmānyam siddham eva. tat-
PVin3_0010610	sandehe, yathā — a-sarva-jñāḥ kaścīd	vivakṣitaḥ puruṣo rāga-ādīmān vā, vacana-āder iti.
PVin3_0000711	anyataratvād iti. atha punar mayā evaṃ-	vivakṣitatvād ity āha, tadā sidhyaty artha-śūnyam
PVin3_0004409	ca, a-tattva-lakṣaṇatvād a-sapakṣasya. tad	vivakṣite pratiyogini ca tulyam. vyatireka-gateḥ
PVin1_0002508	a-pratyakṣā saṃvit pratyakṣo buddhi-	vivarta ity cet, pratyakṣo viṣaya-upabhogaḥ, tad-
PVin1_0002506	saṃvid-rūpaṃ harṣa-viśāda-ādy-an-eka-ākāra-	vivartam paśyāmaḥ. tatra yathā-iṣṭam sañjñāḥ
PVin1_0001503	udaya-astam-aya-a-yogāc ca. buddhir atra	vivarteta, sā ca a-pratyakṣā vivṛttā api na
PVin3_0002802	-pratiniyama-arthī bhavati, viśeṣa-antare	vivāda -a-sambhavāc ca. na ca śāstra-dvāreṇa
PVin3_0009812	eva ca hetutve 'punar-nirdeśya ity uktam. a-	vivādaś ca, nityam tad-bhāva-siddheḥ. anvaya-a-
PVin3_0002802	vivāda-a-sambhavāc ca. na ca śāstra-dvāreṇa	vivādaḥ, tadā tasya a-nāntariyakatvāt. na ca evam
PVin3_0007209	tatra api hi na agni-sattāyām kaścīd	vivādaḥ. viśiṣṭa-ādihāra-viśeṣaṇasya tv
PVin3_0004907	-siddhy-arthaṃ dvau dvau hetu-viparyayau.	vivādād bheda-sāmānye ṣeṣo vyāvṛtti-sādhanāḥ. sva
PVin3_0001306	tad api na sādhyam an-uktatvād iti cet, yad-	vivādēna sādhanam upanyastam tac cen na sādhyam,
PVin2_0005513	bhājam iva anyeṣām upekṣakam. niṣedhe tad-	viviktam ca tad-anyeṣām apekṣakam. vyavahāram a-
PVin1_0001503	buddhir atra vivarteta, sā ca a-pratyakṣā	vivṛttā api na prakāśeta. na ca prakāśo 'rthas
PVin1_0001902	-darśanād asya prabodho 'bhilāṣa-vāsanā-	vivṛttir ato vṛttīś ca. mānasam ca akṣa-vijñāna-
PVin1_0004404	eva tu prajñām anuśīlayanto vibhrama-	viveka -nir-malam an-apāyī pāramārthika-pramāṇam
PVin1_0001003	kṣira-udaka-vad a-tad-vedini. yatra api	viveka -pratipattir asti, tasya api grahaṇam.
PVin1_0001002	guṇa-kriyāvātām etan na sambhavaty eva, rūpa-	viveka -sambandhayor a-pratibhāsanena ghaṭana-a-
PVin1_0004305	bhāsamānasya nila-ādes tat-saṃvidāś ca a-	vivekaḥ siddhaḥ. dvairūpyam tad-dhiyaḥ viṣaya-

PVin3_0010810
 PVin3_0000408
 PVin2_0006103
 PVin2_0006105
 PVin3_0011002
 PVin1_0004003
 PVin1_0001712
 PVin2_0004910
 PVin3_0004104
 PVin1_0002103
 PVin1_0002604
 PVin2_0008805
 PVin2_0007011
 PVin2_0008902
 PVin1_0002904
 PVin3_0007210
 PVin3_0006112
 PVin3_0006112
 PVin3_0006107
 PVin3_0006004
 PVin3_0005012
 PVin3_0006208
 PVin3_0005902
 PVin3_0006011
 PVin3_0009209
 PVin2_0009803
 PVin3_0006003
 PVin3_0003704
 PVin2_0008502
 PVin2_0005102
 PVin1_0001201
 PVin2_0006107
 PVin1_0001804
 PVin1_0000913
 PVin2_0005006
 PVin3_0007406
 PVin3_0001803
 PVin3_0012705
 PVin3_0002106
 PVin3_0007503
 PVin1_0004311
 PVin1_0004313
 PVin2_0008310
 PVin3_0004207
 PVin2_0009807
 PVin3_0005807
 PVin3_0006605
 PVin2_0004504
 PVin1_0003108
 PVin2_0006911
 PVin3_0002802
 PVin2_0005707
 PVin3_0001709
 PVin3_0001409
 PVin3_0009209
 PVin1_0002003
 PVin3_0002411
 PVin3_0011305
 PVin3_0002005

āsrāma-phalaḥ, yaḥ strī-sūdra-sādhāraṇam api tad-an-abhyupagame ca ubhaya-nivṛtṭiḥ, -avasthāyām pariṇāma-a-bhāvāt kṣaṇasya-abhavaty eva tādr̥śasya kāraṇasya kārya-yathā-svam bheda-niṣṭheṣu pratyayeṣu 'nya-upalambho 'sti. na ca etat sva-bhāva-
 api sāmānyam an-upalakṣaṇān na ca. itarat punar bheda-antara-vimarśa-
 -tamasām caitanyasya ca evaṃ paraspara-rūpa-
 -ābhoge ca viśaya-pratyastam-ayāt tad-a-
 -adhyavasāyau saṃsarga-vipralabdho 'yam na
 -udbhavā. sphuṭam eva tādr̥śam bhedaṃ loko-
 -dr̥k. an-eka-artheṣu śabdeṣu yena artho 'yam
 -sraṃsinyor iva haritakyoh. tasmān na su-
 eva sphuṭa-avabhāsa iti. svapna-jñānaṃ tarhi
 api hi na agni-sattāyām kaścīd vivādaḥ.
 -upalabdher eka-ākāra-pratiniyamaḥ. tasmād
 upalabhyasya an-upalambhena api tasyā eva
 upalambha-pratyayasya eva a-bhāvāt. tan na
 -rūpa-anubhavād anyā na anya-nirākriyā. tad-
 -sahitās tu viśaya-indriya-ālokaḥ parasparato
 a-bhāva-siddhiḥ, yato 'yam doṣaḥ. na api sva-
 iti yato 'bhāva-vyavahāraḥ, kiṃ tarhi sva-
 ca sva-saṃvedana-pratyakṣa-siddhaḥ. nanu sva-
 -nityatva-saṃsthāna-viśeṣa-ādayo 'cetanatva-
 -yathā kaścīd ośadhayaḥ kṣetra-viśeṣe
 sarva-a-pratipatti-prasaṅgāt. tasmāt —
 sambhavo na asya pratidvandvī vidyata iti. a-
 -liṅga-viśeṣa-upādhiṇām ca sāmānyānām. a-
 -vyavacchedād dharmī dharmā-viśeṣaṇam. tad-
 -darśanāt. tad ayam a-viśayatvād a-bhūta-a-
 -hetu-vyāpty-a-vyatirekāt tat-sva-bhāva-a-
 -a-pratibhāsanāt pratibhāsinām ca an-anvayād
 tathā pratyeti na anyathā. kiñcit kenacid
 'numānato vā. tathā tat-tulya eva ca. dharmi-
 -iṣṭa-siddheḥ. tad-a-nirdeśe vā katham tad-
 -iṣṭa-sādhyatva-vacanena dharmi-dharmābhyām
 na viśāṇam. kiṃ vai sambandha-mātram
 'yam an-aṅgam sa tadā api san. tathā
 na vihanyate. sādhanē punaḥ sattve sva-bhāva-
 -bāhyo 'rthaḥ syāt, yady atra kaścīd upādāna-
 -upaplava-itarayoh pramāṇa-itaratām brūyāt,
 bhavati. tathā anyatra api sva-bhāva-bhāvī,
 kiñcit. sa eva cet, tathā eva upalabhyeta,
 vākyam puruṣa-saṃskāra-pūrvakam iti, vākyeṣu
 ca anyatra vyavahārasya tan-mātra-siddhyā,
 vā tataḥ kṣaṇikatā tasya iṣṭā syāt. tattve
 -nibandhane. a-pṛthag-vacanam śabdasya
 karaṇa-tattvasya tad-a-viśeṣe tasyā api
 draṣṭur a-bhāvāt, punar darśane ca bhāvāt,
 -arthī viśeṣa-pratiniyama-arthī bhavati,
 -nibandhanāḥ. jāti-bhedāḥ prakalpyante tad-
 -viśeṣa-śabda-sannidhir eva sāmānyā-śabdānām
 atha sāmānyena sādhyam iṣṭam iti na
 vastu sidhyati. etena a-nityatva-saṃsthāna-
 -smārtād a-viśeṣāt. niṣpādita-kriye karmanya a-
 -hi tathā-uparacito 'prasiddha-rūpa-sāmānyo
 na hi iṣṭa-uktayoh sādhyatve kaścīd
 deśa-viśeṣatvāt. na sādhyā-samudāya-eka-deśa-

vivekam na avagāhate. tasmād ātmani darśana-
 -vivekasya kartum a-śakyatvāt, tasya anyatra
 -vivekāt. kārya-utpatti-viguṇa-utpādāna-lakṣaṇatvāt
 -vivekād a-bhāva-gatiḥ, yathā — na iha a-
 -vivekinaḥ. dharmī dharmāś ca bhāsante vyavahāras
 -viveke yuktam, pratibandha-kāraṇa-a-bhāvāt. rūpa-
 -vivekena niścīyata iti. tad a-yuktam, yasmāt dhī-
 -vivekena pratiṣṭhitena eva rūpeṇa ākriyata iti
 -vivekena vyavasthā-a-yogāt. na hi tatra apy an-
 -vivekena saṃvido 'py a-grāhya-grāhakasya ca
 -vivecayaty ayo-golakam iva vahneḥ, tad-rūpa-
 -vivecayaty ākāra-bhedāt. an-antaram vā kāraṇam
 -vivecitaḥ. svarga-urvaśy-ādi-śabdaś ca dr̥ṣṭo '
 -vivecitaṃ kāryam kāraṇam vyabhicarati. hetu-
 -viśada-ābham pratyakṣam bhavatu a-vikalpanāt. na,
 -viśiṣṭa-ādihāra-viśeṣaṇasya tv abhimatasya an-
 -viśiṣṭa-upalabdhir eva anya-an-upalabdhiḥ.
 -viśiṣṭa-upalabdher eka-ākāra-pratiniyamaḥ. tasmād
 -viśiṣṭa-upalambha-a-bhāvāt tatra kasyacid a-bhāva
 -viśiṣṭa-upalambho 'tas tasya apy an-upalambhanam.
 -viśiṣṭa-kṣaṇa-antara-utpādād vijñāna-hetavaḥ. an-
 -viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi yo 'yam upalambho
 -viśiṣṭa-jñāna-bhāvāt, sarva-a-pratipattau kvacid
 -viśiṣṭa-pratyayam antareṇa api bhavaty a-bhāva-
 -viśiṣṭa-buddhi-pūrvakatva-ādi-sādhanā buddhi-
 -viśiṣṭa-rasa-vīrya-vipākā bhavanti, na anyatra.
 -viśiṣṭa-rūpa-anubhavād anyā na anya-nirākriyā.
 -viśiṣṭa-lakṣaṇe dr̥ṣṭasya aparatra vyatireka-
 -viśiṣṭa-sāmānyā-vivakṣāyām vyabhicārān na iṣyate.
 -viśiṣṭatayā dharmo na nir-anvaya-doṣa-bhāk. ity
 -viśiṣṭam api spr̥ṣtvā ayam ghaṭa iti pratipadan na
 -viśiṣṭam iti tad-an-upalambhaḥ sva-bhāva-an-
 -viśiṣṭam eva an-abhilāpyam vastu-rūpam indriya-
 -viśiṣṭam grhyamāṇam viśeṣaṇa-viśeṣya-tat-
 -viśiṣṭasya anyatra vṛtti-virodho 'viśeṣaṇe vā na
 -viśiṣṭena anvayaḥ. tad ayam agninā avinābhāvī
 -viśiṣṭau dharmā-dharmināu nirākurvan
 -viśiṣṭyate viśāṇinām api viśāṇeṣu, na dravya-sva-
 -viśuddhe viśaya-dvaye śāstra-parigraham. cikīrṣoh
 -viśeṣa-a-parigraheṇa vastu-mātra-vyāpini sādhyā-
 -viśeṣa-a-bhāva-kṛtam kārya-vyatirekam na brūyāt.
 -viśeṣa-a-bhāvāt. upaplava-vāsanā-a-visandhi-doṣād
 -viśeṣa-a-bhāvāt. evam anye 'pi sva-bhāva-hetavo
 -viśeṣa-a-bhāvāt. viśeṣe ca uktam. anyac cet,
 -viśeṣa-a-bhāvāt, sarva-prakārāṇām puruṣaiḥ karaṇa
 -viśeṣa-a-bhāvāt. siddhena an-upalambha-ātmanā a-
 -viśeṣa-a-bhāvād a-pūrvā-bhāvinaḥ pāścād apy a-
 -viśeṣa-a-bhāvād iti cet, na, pravṛtti-bhedāt.
 -viśeṣa-a-siddheḥ, sato 'pi vā viśeṣasya tad-an-
 -viśeṣa-antara-dr̥ṣṭāv anyathā prayoge viparyayāt,
 -viśeṣa-antare vivāda-a-sambhavāc ca. na ca śāstra
 -viśeṣa-avagāhinaḥ. tasmād yo yena dharmena
 -viśeṣa-avasthiti-hetuḥ, api tu prakaraṇa-
 -viśeṣa-ākṣepaḥ. uktam atra — tad-an-ākṣepe kiṃ
 -viśeṣa-ādayo 'cetanatva-viśiṣṭa-buddhi-
 -viśeṣa-ādhyāyī sādhanam ity api sādhanā-nyāyam
 -viśeṣa-āśrayam vicāram āśrayate. atha prasiddha-
 -viśeṣa ity uktam. viśeṣe tu viruddha-vad dhetur
 -viśeṣa ity eva a-prakaraṇa-icchā bhavati, tad-

PVin3_0004201	ksīrāc chaśa-viśāṇam, ko hi viśeṣo 'bhāva-a-	viśeṣa iti cet, na, hetoḥ sva-bhāva-bhedāt. a-tad
PVin3_0001206	cakṣur-ādayo 'saṃhata-arthā iti dharmiṇo	viśeṣa iti vyavasthā-mātram bhidyate, na arthaḥ.
PVin3_0001303	-lakṣaṇatvāt. yathā-ukte tu dharma-dharmi-	viśeṣa iṣṭa eva an-anvaya-doṣaḥ. yad āha — ātmā
PVin3_0001203	iṣṭa-grahaṇam. ayam eva dharma-dharmiṇor	viśeṣa ukto vyapekṣātaḥ. a-saṃhata-viśayaṃ
PVin3_0008703	tadvat syāt. sahitasya tad-anya-upakārād	viśeṣa-utpatteḥ sāmartyam. ko 'yam a-janya-
PVin3_0008610	artha-antaratve 'py uktam. na vai tata ātma-	viśeṣa-utpatter ambhasas tathā-sthitiḥ, kiṃ tarhi
PVin1_0002008	grahaṇam. tasmād artha-antaram eva pratyaya-	viśeṣa-utpatter manaḥ pratyeti. sukha-ādinām sva-
PVin3_0006102	anya-a-bhāva-gateḥ. yato hi sparsā-	viśeṣa-upalambhāt saty a-sati vā prayatne
PVin3_0006101	api tathā-sañcāriṇo hastasya antara-sparsā-	viśeṣa-upalambhād anya-a-bhāva-gateḥ. yato hi
PVin2_0008501	taj-janya-viśeṣa-grahaṇe 'bhimatatvāl liṅga-	viśeṣa-upādhinām ca sāmānyānām. a-viśiṣṭa-sāmānya-
PVin3_0003403	bādhakam eva iti cet, katham punar upagama-a-	viśeṣa ekam pramāṇam bādhakam ca na aparam iti
PVin1_0002212	iti cet, na, tasyāḥ sāmagryā eva antara-	viśeṣa-kṛtatvāt saṃśaya-nirṇaya-ādi-bheda-vat. na
PVin3_0005905	, aparam na upalabhe ca iti. yasmād artha-	viśeṣa-gatiḥ saṃvedana-viśeṣāt. saṃvedanasya tu
PVin2_0008501	-janakatva-prasaṅga iti cet, na, taj-janya-	viśeṣa-grahaṇe 'bhimatatvāl liṅga-viśeṣa-upādhinām
PVin3_0003011	tat-prabādhane 'dhikaraṇa-pratyastam-ayān na	viśeṣa-cintā-pravṛttir ity avaśyam evaṃ-vidhe
PVin3_0011004	sā na doṣaḥ. a-saty ātma-grahe duḥkha-	viśeṣa-darśana-mātreṇa abhyāsa-bala-utpādinī
PVin2_0009903	bādhaka-a-bhāvād bhrānty-a-siddheḥ. puruṣeṣu	viśeṣa-darśanasya bādhakatvād a-samānam para-
PVin2_0009810	sarva-ākāra-sāmyam anumīyeta, sarva-guṇeṣu	viśeṣa-darśanāt, saṃskāra-bhedena viśeṣa-
PVin3_0000404	prasaṅgaḥ, yathā — deśa-kāla-avasthā-	viśeṣa-niyata-eka-dravya-samsarga-a-vyavacchinna-
PVin3_0007504	na anvaya-vyāghātaḥ. na hi tatra avaśyam	viśeṣa-parigrahaḥ kāryaḥ, san-mātra-āśraye 'pi
PVin3_0002801	ity ucyate. na hy avaśyam sāmānya-arthī	viśeṣa-pratiniyama-arthī bhavati, viśeṣa-antare
PVin2_0009810	-guṇeṣu viśeṣa-darśanāt, saṃskāra-bhedena	viśeṣa-pratipatteḥ, tad-vad anyasya api sambhavād
PVin3_0006302	bhāva-prasaṅgāt. an-apekṣatvāt, apekṣāyā	viśeṣa-pratilambha-lakṣaṇatvāt, tal-lakṣaṇatvāc ca
PVin3_0008608	tasmād upakāram an-anubhavatas tato 'vasthā-	viśeṣa-pratilambho yuktaḥ. upakārasya artha-
PVin3_0003701	-anta-sādhanaṭvaṃ vyavasthāpayati, yatas tad-	viśeṣa-bahir-bhāvād a-pramāṇam anumānam syāt. eka
PVin3_0001901	sa kadācid dharma-mukhena dharmi-mukhena tad-	viśeṣa-mukhena vā kriyata iti tena vyapadiśyate.
PVin2_0006403	uktā veditavyā, yathā — na roma-harṣa-ādi-	viśeṣa-yukta-puruṣavān ayam pradeśo dhūmād iti.
PVin3_0013308	vācyāḥ. na hy ebhir hetoḥ sāmānya-lakṣaṇam	viśeṣa-lakṣaṇam vā śakyam darśayitum. tad artha-
PVin1_0002304	-paritāpa-viśeṣo na syān nila-ādy-ābhāsa-	viśeṣa-vat. te 'n-apekṣita-tad-atiśayā bhāvanā-
PVin3_0008707	eva vastu-sambandhā janakasya eva upayoga-	viśeṣa-vaśāt pravibhāgena kārya-kāraṇa-bhāvād
PVin3_0009301	-viśeṣam sāmānyam siddham eva. tat-siddhau	viśeṣa-vikalpena a-siddhi-codanā mithyā-uttaram
PVin2_0006314	sannihita-dahana-viśeṣatvāt. roma-harṣa-ādi-	viśeṣa-viruddhasya paritāpasya hetor agneḥ śitena
PVin1_0001803	tasya tathā-pratītir danḍi-vat. tasmād	viśeṣa-viśayā sarvā eva idriya-jā matiḥ. tatra
PVin3_0001709	iti na parvate vṛkṣe vā śānkā bhavati. na hi	viśeṣa-śabda-sannidhir eva sāmānya-śabdānām
PVin3_0011605	a-parijñāta-sambandhād garbhāt puruṣa-	viśeṣa-sambandhe 'sambandha-a-yogād yathā
PVin3_0007310	artha-sattā-mātra-sādhanaṃ eva, na artha-	viśeṣa-sādhanaṃ ity apārthakam. anyatra tu tad
PVin3_0005907	saṃvedanasya api saṃvedana-antara-viśeṣād	viśeṣa-siddhiḥ, tasya apy anyata ity an-
PVin3_0005908	apy anyata ity an-avasthānān na kasyacid	viśeṣa-siddhiḥ syāt. arthasya tu sva-sattā-
PVin3_0001707	sāmānyena vihiteṣv apy artheṣu sāmartyād	viśeṣa-sthiteś ca deha eva pratyayaḥ, na ghaṭe.
PVin2_0009808	kaṛaṇa-darśanāt. na evam a-sambhavad-	viśeṣa-hetavaḥ puruṣāḥ, yena vacana-ādeḥ kiñcin-
PVin1_0004113	upalabhata iti tad-anye 'pi tathā syuḥ,	viśeṣa-hetv-a-bhāvāt. tat siddhaḥ saha-upalambha-
PVin2_0009806	-viśeṣa-hetūnām guṇa-antara-sambhavāt.	viśeṣa-hetv-a-bhāve tu syād anumānam. yathā — a-
PVin2_0009805	sarvās tattvena tathā bhavanti, sambhavad-	viśeṣa-hetūnām guṇa-antara-sambhavāt. viśeṣa-hetv
PVin3_0004114	utpattiḥ kiṃ na ksīrāc chaśa-viśāṇam, ko hi	viśeṣo 'bhāva-a-viśeṣa iti cet, na, hetoḥ sva-
PVin3_0010302	kutaścid a-sata ity asti sādhyā-sādhanaṃ	viśeṣaḥ. atra api viśeṣaṇa-upādānam iṣṭasya eva
PVin1_0003113	-nibandhana-a-bhāvāt. asty anubhava-	viśeṣo 'rtha-kṛtaḥ, yata iyaṃ pratītiḥ, na
PVin2_0004710	abhidhāvataḥ. mithyā-jñāna-a-viśeṣe 'pi	viśeṣo 'rtha-kriyāṃ prati. yathā tathā a-yathā-
PVin3_0007602	dharmā-dharmi-vācinoḥ śabdāyor vācye kaścid	viśeṣo 'sti iti nirloṭhitam etat pramāṇa-vārttike.
PVin2_0005105	syād viśeṣaṇa-viśeṣya-yogināś ca nipātasya a-	viśeṣaḥ. etena sādhyā-dharme 'pi viśeṣaṇa-viśeṣya
PVin3_0008806	-dharmā-a-pracyuta-an-utpanna-ātma-bhūta-	viśeṣaḥ kiṃ na patati iti. pratibandhād atiśaya-
PVin1_0000305	na bhavati. asti vā anayor avasthāyor	viśeṣaḥ. tad ime kvacit kiñcid a-siddham an-
PVin3_0011306	syāt. ekasya eva tu vacanena sādhyatā-a-	viśeṣo darśitaḥ. tata eva tad-viparyaya-sādhano
PVin3_0010512	upalakṣya tat. tata eva a-pratijñā-artho	viśeṣo dharmā-bhedataḥ. ity antara-ślokaḥ. tathā
PVin2_0005004	a-sati. niścitā anumeyo 'tra jijñāsita-	viśeṣo dharmī. tatra darśanaṃ pratyakṣato
PVin2_0008705	vā na dhūmaḥ syāt. taj-janito hi sva-bhāva-	viśeṣo dhūma iti. tathā hetur api tathā-bhūta-
PVin3_0007103	pramāṇa-viśaya-a-parijñānād iti. so 'yam	viśeṣo na sādhyā eva vyāhanyate, kiṃ tarhi hetāv
PVin1_0002304	-ādy-a-viśeṣe bhāvanā-viśeṣāt prīti-paritāpa-	viśeṣo na syān nila-ādy-ābhāsa-viśeṣa-vat. te 'n-
PVin3_0009806	-nirdeśasya vaiyarthyaṭ. na hi tatra aparo	viśeṣo nirdiśyate. sa śabdatayā tathā-bhavan
PVin3_0001205	vacane dharmā-viśeṣaṇatvena upādānāt tasya	viśeṣaḥ. para-arthāḥ santaś cakṣur-ādayo '-

PVin3_0003611 na ca pramāṇa-lakṣaṇa-vyatirikto 'nyo 'sti
 PVin3_0000204 āgama-prāmāṇya-cintāyām. na apy asya kaścīd
 PVin1_0003310 dharmaiḥ pratipatteḥ. tad-a-višeṣe 'py eṣa
 PVin2_0006511 vā, yathā – na asti viraktaṃ ceto devatā-
 PVin2_0006510 atīndriyaḥ pratikṣipyate 'rthaḥ sva-bhāva-
 PVin1_0002410 ity anyasya api tat-sa-rūpasya tat-prāptir
 PVin2_0005708 -višeṣa-avagāhinaḥ. tasmād yo yena dharmeṇa
 PVin3_0007102 evaṃ prasādhyamānaṃ višeṣi-bhavati. na ca
 PVin3_0007109 ca tādrśam. na sarvathā sattā-sādhane
 PVin3_0007205 dhetur an-anvayaḥ. sattāyām tena sādhyāyām
 PVin3_0004401 ca pariḥrtaṃ bhavati. pakṣasya dharmatve tad-
 PVin1_0001301 katham. yady eṣa niyamaḥ – sva-abhidhāna-
 PVin1_0001103 matiḥ. na artha-sannidhim iḥṣeta api ca iyaṃ
 PVin3_0010303 ity asti sādhyā-sādhanaḥ višeṣaḥ. atra api
 PVin2_0005104 antara-ślokaḥ. anya-yoga-vyavacchedena ca
 PVin1_0003302 višeṣaṇa-jñānaṃ, a-viṣaya-kṛta-višeṣasya
 PVin1_0003301 eva tad-artha-ālocanatva-a-siddheḥ. tathā
 PVin1_0003211 etena indriya-sannikarṣa-artha-ālocana-
 PVin1_0000913 anyathā. kiñcit kenacid viśiṣṭaṃ grhyamānaṃ
 PVin2_0005106 nipātasya a-višeṣaḥ. etena sādhyā-dharme 'pi
 PVin2_0005105 ekasya tad-bhāve 'nyasya a-tattvaṃ syād
 PVin2_0005010 dharmasya nipāto vyatirecakaḥ.
 PVin3_0007109 sādhanā višeṣaḥ sādhitā bhavati. bhāva-mātra-
 PVin3_0001205 -viṣayaṃ pārārthyam eṣāṃ iti vacane dharmā-
 PVin3_0011309 kvacid vivakṣayā, dharmā-dharmiṇor
 PVin3_0013608 pratijñā-doṣa iti. yathā ca āha – dharmi-
 PVin3_0009701 vastu-sva-rūpe '-siddhe 'yaṃ nyāyaḥ siddhe
 PVin2_0005101 tad a-yoga-vyavacchedād dharmī dharmā-
 PVin3_0002806 uktaḥ. tasmāt prakaraṇa-āpannam eva a-
 PVin1_0000911 siddham a-vikalpakam pratyakṣam. kiṃ ca
 PVin3_0007210 agni-sattāyām kaścīd vivadaḥ. viśiṣṭa-ādhāra-
 PVin3_0007302 -vācyasya eva kasyacid arthasya a-bhāvān nir-
 PVin3_0007309 -siddha-upādāneṣu na sambhavati. tad ime nir-
 PVin2_0005007 -dharmatā iti cet, na, a-yoga-vyavacchedena
 PVin3_0004402 iti cet, na, a-yoga-vyavacchedena
 PVin3_0007211 taṃ višeṣi-karoti, a-yoga-vyavacchedena
 PVin2_0005106 -višeṣya-bhāva unneyaḥ. tena saty api
 PVin2_0005006 dharmi-viśiṣṭasya anyatra vṛtti-virodho '-
 PVin3_0011610 uktam. tasmāt saṃśaya-hetur a-sādhāraṇaḥ.
 PVin1_0002911 viplavaś ca akṣa-jatve 'pi tad-anyebhyo '-
 PVin1_0000902 ataś ca yaḥ prāg a-janako buddher upayoga-a-
 PVin2_0009814 -pratikṣepa-arhatvāt. na evaṃ vākyāni, dr̥śya-
 PVin2_0009904 para-bhūtasya ca vākya-višeṣasya a-tad-
 PVin3_0002005 sādhyā-dharma-vat, sādhyā-samudāya-eka-deśa-
 PVin2_0006314 -harṣa-ādi-višeṣāḥ santi sannihita-dahana-
 PVin1_0001305 arthaṃ paśyati, a-paśyaś ca na śabda-
 PVin3_0005906 eva bheda-pratītiḥ. tat svayaṃ svataḥ siddha-
 PVin3_0007308 syāt. na hi śabda-arthaḥ svataḥ kañcid guṇa-
 PVin3_0010505 pratijñā-artha-eka-deśatvam uktam.
 PVin3_0009301 a-nityatām icchanti, nanv a-vivakṣita-
 PVin3_0005907 svayaṃ svataḥ siddha-višeṣam artham arthād
 PVin3_0000406 -virahād an-eka-vṛtter ekasya na deśa-ādi-
 PVin2_0009904 bādhatvād a-samānaṃ para-bhūtasya ca vākya-
 PVin2_0006307 yatas tad-a-bhāvo gamyeta. antyasya avasthā-
 PVin2_0008510 kāryam. na, indhana-vikāra-hetur uṣṇa-sparśa-
 PVin2_0009713 tad-bhāve 'pi sparśa-bheda-darśanāt. kvacid
 PVin2_0009908 yathā vṛkṣaḥ śiṃśapām, śākhā-ādimad-
 PVin3_0007110 dharmi iti prasādhayato '-nirdiṣṭa-sva-bhāva-
 PVin1_0003109 tasyā api višeṣa-a-siddheḥ, sato 'pi vā

višeṣaḥ pratyakṣasya, ya eka-anta-sādhanaṭvaṃ
 višeṣaḥ pramāṇa-a-saṃvāde. saṃvāde vā na tat-
 višeṣo buddhi-pratibhāsa-kṛta iti tasya eva
 višeṣo vā, na asti dāna-himsā-ādi-virati-cetanānām
 višeṣo vā, yathā – na asti viraktaṃ ceto devatā-
 višeṣo vā vācyāḥ. antaḥ-karaṇatva-ādayo 'pi tan-
 višeṣaḥ sampratiyate. na sa śakyas tato 'nyena
 višeṣaḥ sādhyatvam śakyate, an-anvayāt. yathā āha
 višeṣaḥ sādhitā bhavati. bhāva-mātra-višeṣaṇo
 višeṣaḥ sādhitā bhavet. sa hi dharmi pradhāna-
 višeṣaṇa-apekṣasya anyatra-an-anuvṛtter a-
 višeṣaṇa-apekṣā eva arthā vijñānair vyavasīyanta
 višeṣaṇa-ādi-vikalpa-utthāpitā satī pravṛttā api
 višeṣaṇa-upādānaṃ iṣṭasya eva bādhatvam. na hi
 višeṣaṇa ekasya tad-bhāve 'nyasya a-tattvaṃ syād
 višeṣaṇa-jñāna-višeṣya-jñāna-a-višeṣād vyavasthā-
 višeṣaṇa-jñānaṃ, a-viṣaya-kṛta-višeṣasya višeṣaṇa
 višeṣaṇa-jñānāni pratyuktāni, tataḥ karma-
 višeṣaṇa-višeṣya-tat-sambandha-loka-vyavasthā-
 višeṣaṇa-višeṣya-bhāva unneyaḥ. tena saty api
 višeṣaṇa-višeṣya-yogināś ca nipātasya a-višeṣaḥ.
 višeṣaṇa-višeṣyābhyām kriyayā ca saha-uditāḥ.
 višeṣaṇo 'rtho 'sti kaścīd dharmi iti
 višeṣaṇatvena upādānāt tasya višeṣaḥ. para-arthaḥ
 višeṣaṇatvena upādānāt. viruddha-vad dhetur apy
 višeṣaṇatvena upādānāt a-nityaḥ prayatna-
 višeṣaṇam. a-doṣa-kṛd a-siddhāv apy ākāśa-āśraya-
 višeṣaṇam. tad-viśiṣṭatayā dharmo na nir-anvaya-
 višeṣaṇam dharmā-mātraṃ sādhyam ākarṇaniyam vā.
 višeṣaṇam višeṣyaṃ ca sambandham laukikim sthitim.
 višeṣaṇasya tv abhimatasya an-anvayād a-siddhiḥ.
 višeṣaṇā eva sā. katham a-bhāvo jñeya-abhidheya-
 višeṣaṇāḥ. teṣv artha-upādānatva-sādhanaṃ artha-
 višeṣaṇāt. a-yogaṃ yogaṃ aparair atyantā-a-yogaṃ
 višeṣaṇāt, yathā – caitro dhanur-dharaḥ, na
 višeṣaṇād ity uktam. tasmāt tatra sāmānyam eva
 višeṣaṇe na an-anvayaḥ. tathā sāmānyam ca sādhyam.
 višeṣaṇe vā na anumeya-dharmatā iti cet, na, a-
 višeṣataḥ prāṇa-ādayaḥ. viprakarṣād ātmano vṛtti-
 višeṣataḥ. yo 'pi kaścīd viplava indriya-jaḥ, tad
 višeṣataḥ. sa paścād api syāt. ātma-a-bhedena
 višeṣatvāt. a-dr̥śyatve 'py a-dr̥ṣṭa-višeṣaṇam
 višeṣatvāt. tad a-bhinna-sva-bhāvānām sarveṣāṃ
 višeṣatvāt. na sādhyā-samudāya-eka-deśa-višeṣa
 višeṣatvāt. roma-harṣa-ādi-višeṣa-viruddhasya
 višeṣam anusmarati, an-anusmaranā na yojayati, a-
 višeṣam artham arthād višeṣayati. anyathā
 višeṣam āviśanti. upādāna-dharmas teṣu upacaryate.
 višeṣam punaḥ sādhyā-dharmiṇaṃ kṛtvā sāmānyam
 višeṣam sāmānyam siddham eva. tat-siddhau višeṣa-
 višeṣayati. anyathā saṃvedanasya api saṃvedana-
 višeṣavatā anyena yogaḥ, tathā-bhūta-sva-bhāvasya
 višeṣasya a-tad-višeṣatvāt. tad a-bhinna-sva-
 višeṣasya a-vyabhicāra iti cet, na, tataḥ kārya-
 višeṣasya agnitvāt. kāryasya ca kāraṇam antareṇa
 višeṣasya api sambhavāc chaṅkayā bhavitavyam iti
 višeṣasya eva kasyacid tathā-prasiddheḥ. sa
 višeṣasya kasyacid sattā-mātre virodha-a-bhāvān
 višeṣasya tad-an-āṅgatayā a-karaṇatvāt. tasmād

PVin3_0011712 kasyacin nivṛttau niyamenā nivartate. tasmād
 PVin3_0000203 artha-siddher hetv-ādi-vaiarthyaṭ. vacana-
 PVin1_0002412 tathā-vidhasya anyatra api sv-acchatva-āder
 PVin1_0003302 tathā viśeṣaṇa-jñānam, a-ṣṣaya-kṛta-
 PVin3_0004607 saṁśayaḥ. uktam ca — vyāvṛtti-niścaye
 PVin3_0002711 prastāvo 'prastuta-pakṣi-karaṇasya. nanu
 PVin3_0005206 -ādayaḥ, na ca tathā. tasmāt tena ādheya-
 PVin2_0006506 -vyavahitā vā prakaraṇa-an-upayogino dravya-
 PVin2_0006313 gamikā eva, yathā — na asya roma-harṣa-ādi-
 PVin2_0009901 -viśeṣānām vijātiyatva-upagama-virodhāt, tad-
 PVin1_0003703 śabda-gandha-rasa-viśeṣair a-bhinnaiḥ prāṇi-
 PVin2_0009813 a-vyabhicāri-kārya-a-sambhavāt, sambhave 'pi
 PVin2_0009814 drśya-viśeṣatvāt. a-drśyatve 'py a-drṣṭa-
 PVin3_0001301 eṣa doṣo na anyatra iti cet, na, sādhyatva-a-
 PVin2_0008612 -vat. tadā api vā na bhavet, a-bhāva-kāla-a-
 PVin3_0010909 'pi iti vacana-mātrād a-pratītiḥ. na api
 PVin1_0002912 viplava indriya-jaḥ, tad-anya-indriya-ja-a-
 PVin2_0006803 artha-viśeṣe pratibaddhā, tasyāḥ sarvatra-a-
 PVin3_0003609 -anumāne vyākhyāte, dvayor api prāmānya-a-
 PVin1_0002406 yuktaḥ, tad-a-viśeṣe 'pi sva-bhāva-abhyāsa-
 PVin1_0002003 -saṁskārasya grhīta-grahaṇasya smārtād a-
 PVin1_0002301 ity aparāḥ. tasya api a-viśeṣe 'pi bāhyasya
 PVin1_0002303 -ādayaḥ syuḥ, śabda-ādy-a-viśeṣe bhāvanā-
 PVin1_0004201 -niyamāḥ, eka-vyāpāre krama-a-yogāt, tasya a-
 PVin3_0005905 ca iti. yasmād artha-viśeṣa-gatiḥ saṁvedana-
 PVin1_0001613 -a-pracyuter a-sad-artha-pratibhāsa-a-
 PVin1_0002313 eva tad-vedanā yuktā, tasyāḥ sarvatra-a-
 PVin3_0006207 viśaye 'pi prasaṅgāt. saṁvedanam hy ātma-
 PVin3_0007612 -prajoyanatvāc chabda-prayogasya. iṣṭa-a-
 PVin2_0009502 pakvāny etāni phalāny evaṁ-rasāni vā rūpa-a-
 PVin3_0005907 anyathā saṁvedanasya api saṁvedana-antara-
 PVin3_0006206 hi saṁvedana-a-bhāvaḥ svataḥ sidhyati, tad-a-
 PVin1_0003302 -viśeṣasya viśeṣaṇa-jñāna-viśeṣya-jñāna-a-
 PVin1_0000904 paścād api syāt. ātma-a-bhedena sāmānya-a-
 PVin3_0005910 na tat-siddhiḥ, kiṁ tarhi sva-jñāna-sattā-
 PVin3_0006001 na evaṁ saṁvedanasya saṁvedana-antara-sattā-
 PVin3_0005909 viśeṣa-siddhiḥ syāt. arthasya tu sva-sattā-
 PVin1_0002511 a-pratyakṣatvād a-siddheḥ sato 'py a-sad-a-
 PVin3_0007207 -ādy-ātmako 'nyo vā iti, yathā-kathaṅcid api
 PVin3_0007211 an-anvayād a-siddhiḥ. na vai sa ādhāras taṁ
 PVin3_0007102 na iṣyate. tat kila evaṁ prasādhyamānam
 PVin3_0013702 eva kiñcit sāmānya-lakṣaṇam vācyaṁ syāt,
 PVin1_0003309 api kāiścid eva dharmaiḥ pratipatteḥ. tad-a-
 PVin2_0008902 -vivecitam kāryam kāraṇam vyabhicarati. hetu-
 PVin1_0002301 tad-anubhava-khyātir ity aparāḥ. tasya api a-
 PVin2_0004710 maṇi-buddhyā abhidhāvataḥ. mithyā-jñāna-a-
 PVin1_0002406 asya ayam ātmā para-upadhāno yuktaḥ, tad-a-
 PVin2_0005607 ca iti trīṇy eva liṅgāni. yathā pradeśa-
 PVin3_0004207 cet, tathā eva upalabhyeta, viśeṣa-a-bhāvāt.
 PVin1_0003108 kriyā-nibandhanatvāt karaṇa-tattvasya tad-a-
 PVin3_0011305 -uktayoḥ sādhyatve kaścid viśeṣa ity uktam.
 PVin2_0008903 vyabhicarati. hetu-viśeṣe 'pi kārya-a-
 PVin3_0001401 -ādayaḥ saṅghātāt siddhā api pārārthya-a-
 PVin2_0006803 arthasya. na hi sattā śabdasya artha-
 PVin1_0002303 -ādy-ātmānaḥ sukha-ādayaḥ syuḥ, śabda-ādy-a-
 PVin2_0009803 drśyante. yathā kāścid ośadhayaḥ kṣetra-
 PVin3_0001207 na arthaḥ. artha-antare ca prakṛtād
 PVin1_0000813 -abhipāta-kṛte 'satya-antare vikāre śabda-
 PVin1_0001302 idānim indriya-vijñāna-vārttā, abhidhāna-
 viśeṣasya na vyatireko na anvayaḥ. a-darśana-
 viśeṣasya prāmānyād a-doṣa iti cet, uktam atra
 viśeṣasya bhāvāt. saṁvin-niṣṭhā ca viśaya-
 viśeṣasya viśeṣaṇa-jñāna-viśeṣya-jñāna-a-viśeṣād
 viśeṣasya vyavaccheda-hetutā asya kena nivāryata
 viśeṣasya sāmānya-ākṣepāt tat-siddhau siddham eva
 viśeṣā ity gamyante. na tv evaṁ nityānām śabdānām
 viśeṣāḥ. na tāñ śāstraṁ viśayī-karoti. na ca
 viśeṣāḥ santi sannihita-dahana-viśeṣatvāt. roma-
 viśeṣānām anyatra api śakya-kriyatvāt,
 viśeṣānām aindriyakasya eva sukha-a-sukhasya
 viśeṣānām draṣṭum a-śakyatvāt teṣāṁ ca a-
 viśeṣānām vijātiyatva-upagama-virodhāt, tad-
 viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi na syāt,
 viśeṣāt. apekṣayā hi bhāvāḥ kādācitkā bhavanti,
 viśeṣāt, abhiprāyasya dur-bodhatvād vyavahāra-
 viśeṣāt, asāv api vastv-an-anurodhi-pratibhāso
 viśeṣāt. indriya-ṣṣaya-vat paraspara-yogyatā
 viśeṣāt. ekasya tal-lakṣaṇa-yoge 'pi pratidvandvi
 viśeṣāt tad-ātma-atiśaya-siddheḥ. buddhir
 viśeṣāt. niṣpādita-kriye karmany a-viśeṣa-ādhāyī
 viśeṣāt prīti-tāpayoḥ. bhāvanāyā viśeṣeṇa na
 viśeṣāt prīti-paritāpa-viśeṣo na syān nila-ādy-
 viśeṣāt. saṁvedanam ity api tasya tādātmyāt tathā
 viśeṣāt. saṁvedanasya tu tathā-vidha-ātma-
 viśeṣāt saty api pratītir a-tad-ātma-grāhiṇī, tad
 viśeṣāt sarva-vedana-prasaṅgāt. tāṁ tu sārūpyam
 viśeṣād apara-sādhanam, na evaṁ a-bhāvaḥ. na sva-
 viśeṣād ubhayatra-a-pratīti-prasaṅgāt. tato 'pi
 viśeṣād eka-śākhā-prabhavatvād vā, upayukta-phala
 viśeṣād viśeṣa-siddhiḥ, tasya apy anyata ity an-
 viśeṣād viśaye 'pi prasaṅgāt. saṁvedanam hy ātma-
 viśeṣād vyavasthā-a-siddheḥ. kriyā-sādhanayor
 viśeṣān na ekasya ekatra kriyā-a-kriye syātām.
 viśeṣābhyām iti na sva-tantrā siddhiḥ. na evaṁ
 viśeṣābhyām tat-siddhiḥ, sarva-a-pratipatti-
 viśeṣābhyām na tat-siddhiḥ, kiṁ tarhi sva-jñāna-
 viśeṣāl laṅgika-upabhogasya ca a-bhogatvād anya-
 viśeṣitas tat-sva-bhāvaḥ sādhitō bhavati. sa ca
 viśeṣī-karoti, a-yoga-vyavacchedena viśeṣānād ity
 viśeṣī-bhavati. na ca viśeṣāḥ sādhyatvāt śakyate,
 viśeṣe 'n-antar-bhāvāt. tac ca sāmānya-lakṣaṇam
 viśeṣe 'py eṣa viśeṣo buddhi-pratibhāsa-kṛta ity
 viśeṣe 'pi kārya-a-viśeṣe doṣāt. anvaya-vyatireka
 viśeṣe 'pi bāhyasya viśeṣāt prīti-tāpayoḥ.
 viśeṣe 'pi viśeṣo 'rtha-kriyām prati. yathā tathā
 viśeṣe 'pi sva-bhāva-abhyāsa-viśeṣāt tad-ātma-
 viśeṣe kvacin na ghaṭa upalabdhi-lakṣaṇa-
 viśeṣe ca uktam. anyac cet, katham anya-bhāve so
 viśeṣe tasyā api viśeṣa-a-siddheḥ, sato 'pi vā
 viśeṣe tu viruddha-vad dhetur api pṛthag iṣṭa-
 viśeṣe doṣāt. anvaya-vyatireka-ādyo yasya drṣṭo
 viśeṣe na ātma-arthāḥ. saṁhata-para-ārtha-kriyā-
 viśeṣe pratibaddhā, tasyāḥ sarvatra-a-viśeṣāt.
 viśeṣe bhāvanā-viśeṣāt prīti-paritāpa-viśeṣo na
 viśeṣe viśiṣṭa-rasa-vīrya-vipākā bhavanti, na
 viśeṣe sādhye kas tayoḥ sambandhaḥ, yena evaṁ
 viśeṣe smṛtir yuktā, tasyā a-tat-kṛtatve tan-nāma
 viśeṣe smṛter a-yogāt. sati hy artha-darśane

PVin3_0002508	tataḥ kiṃ syāt. a-śakyam etat. kasmāt. hetor	viśeṣeṇa anvaya-a-bhāvāt. nanv ayam hetu-
PVin3_0011204	mādrśo vaktā rāgī iti, rāga-utpatti-pratyaya-	viśeṣeṇa ātma-darśana-a-yoniśo-manas-kāreṇa yogāt.
PVin3_0013205	vyāvṛttī rūpam uktam a-bhedena. punar	viśeṣeṇa kārya-sva-bhāvayor janma-tan-mātra-
PVin1_0002302	bāhyasya viśeṣāt priti-tāpayoḥ. bhāvanāyā	viśeṣeṇa na artha-rūpāḥ sukha-ādayaḥ. yadi hi
PVin3_0000401	uktam ca — na kārya-sva-bhāva-an-upalambha-	viśeṣebhyo 'param pratipatty-aṅgam asti iti. tad
PVin1_0003702	-darśanāt, anyatra api śabda-gandha-rasa-	viśeṣair a-bhinnaiḥ prāṇi-viśeṣānām aindriyakasya
PVin1_0004008	an-ālokasya vā rūpasya kaiścit prāṇi-	viśeṣair iti na tayor api saha-upalambha-niyamaḥ.
PVin1_0003302	a-viśaya-kṛta-viśeṣasya viśeṣeṇa-jñāna-	viśeṣya-jñāna-a-viśeṣād vyavasthā-a-siddheḥ.
PVin1_0000913	kiñcit kenacid viśiṣṭam grhyamāṇam viśeṣeṇa-	viśeṣya-tat-sambandha-loka-vyavasthā-pratītau tat-
PVin2_0005106	a-viśeṣaḥ. etena sādhyā-dharme 'pi viśeṣeṇa-	viśeṣya-bhāva unneyaḥ. tena saty api viśeṣeṇa na
PVin2_0005105	tad-bhāve 'nyasya a-tattvam syād viśeṣeṇa-	viśeṣya-yogināś ca nipātasya a-viśeṣaḥ. etena
PVin1_0000911	a-vikalpakam pratyakṣam. kiṃ ca viśeṣeṇam	viśeṣyam ca sambandham laukikim sthitim. grhītvā
PVin2_0005010	dharmasya nipāto vyatirecakaḥ. viśeṣeṇa-	viśeṣyābhyām kriyayā ca saha-uditāḥ. vivakṣāto '-
PVin1_0004401	ekam a-pramāṇam ācakṣīta, aparam āsaṃsāram a-	viśliṣṭa-anubandham dr̥ḍha-vāsanatvād iha
PVin2_0009002	na kasyacit kutaścid bheda ity ekaṃ dravyam	viśvam syāt. tataḥ saha-utpatti-vināśau sarvasya
PVin1_0004103	viśayasya apy a-prasiddhir ity astaṅ-gataṃ	viśvam syāt. sato 'py a-siddhau sattā-vyavahāra-a-
PVin3_0003506	-jaḥ prasiddhi-śabdena uktaḥ. yogyam hi	viśvam sva-bhāvataḥ kṛta-a-kṛtānām śabdānām,
PVin2_0008604	a-bhāvān na hetu-bhedo bhedaka ity a-kāraṇam	viśvasya vaiśvarūpyam syāt. tatra ca ukto doṣaḥ.
PVin2_0006514	phalānām utpatti-darśanān mūṣika-alarka-	viśa-vikāra-vat. tad-bhāva-virodha-a-bhāvād atra
PVin2_0008209	paścād vyavasthāpyate, vikāra-darśanena iva	viśam a-jñaiḥ. tad ayam sattā-a-vyatirekeṇa na
PVin3_0000302	paśyataḥ. vilabdā vata kena ime siddha-anta-	viśama-grahāḥ. ity antara-ślokaḥ. tad-āgama-
PVin3_0007103	śakyate, an-anvayāt. yathā āha — pramāṇa-	viśaya-a-parijñānād iti. so 'yam viśeṣo na sādhyā
PVin1_0001906	indriya-jñānena samanantara-pratyayena sva-	viśaya-an-antara-kṣaṇa-saha-kāriṇā janitam
PVin1_0001515	-antara-vijñāna-hetum vijñānam vidmaḥ, tasya	viśaya-antara-avadhāna-vaiguṇye 'nyatra vijñāna-
PVin2_0006806	iti, anyathā an-upakāriṇo 'n-apekṣā syād	viśaya-antara-vat. tena eva kasmād upakriyata iti
PVin3_0011910	hetū. pūrvakam ca a-viguṇam vijñānam, tasya	viśaya-antara-vikṣepa-pratighāta-ādāv uttara-
PVin1_0001907	ata eva ca na an-indriya-dṛṣṭir na api	viśaya-antarasya. sva-jñāna-kāla-bhāvī tad-a-
PVin3_0002307	anya-kṛte 'pi pratijñā-doṣa iti cet, astu,	viśaya-antare 'pi kiṃ na bhavati. bādhanīya-
PVin1_0004112	syāt. kvacin niṣṭhāyam sa svayam ātmānam	viśaya-ākāram ca yugapad upalabhata iti tad-anye
PVin1_0002307	ete sukha-ādayaḥ samvedyatvāt. na hi yad yad-	viśaya-ākāram samvedanam na bhavati, tat tasya
PVin1_0003802	iyam vyavasthā, na tu yathā-tattvam iti.	viśaya-ākārah kaścit paricchedaś ca antaraḥ sva-
PVin1_0002409	samvedanam. anubhavaḥ. ko 'naylor bhedaḥ.	viśaya-ākārah pada-artho '-samvedano 'nyā samvit.
PVin1_0003704	samvedana-rūpā eva artha-pratītiḥ. tasyāś ca	viśaya-ākāratā eva sādhanam, yathā-ākāram asyāḥ
PVin1_0004308	-rūpā buddhiḥ siddhā bhavati. yadi bhāsamāno	viśaya-ākāro buddher a-bhinnāḥ, tato bhinnam asti
PVin3_0011106	kārya-kāraṇatā-siddhiḥ. a-cetanā vyatireka-	viśaya iti cet, na evam-vidhād vyatirekāt kāraṇa-
PVin1_0001601	-an-utpatteḥ. tac ca a-siddham. vyakto	viśaya iti cet, nanu sā vyaktir buddhir eva. tad-
PVin3_0005012	-jñānasya hetavaḥ. paraspara-sahitās tu	viśaya-indriya-ālokāḥ parasparato viśiṣṭa-kṣaṇa-
PVin1_0002204	na apy an-indriyāḥ, rūpa-ādy-anuṣaṅginām tad-	viśaya-indriya-virahe '-darśanād an-upahata-
PVin2_0005905	sato 'py an-upalabdhir iti cet, na,	viśaya-indriyayor ekasya dvayor vā an-anyathātve
PVin3_0002904	viruddhayor ekatra samyag-jñāna-a-yogāt.	viśaya-upadarśana-arthaṃ ca pakṣa ucyate. sa
PVin3_0012507	adhikaraṇa-ādy-arthānām pratiśedha-	viśaya-upadarśaninām vibhaktinām a-yogād iti cet,
PVin1_0002202	sukha-ādy-utpattir na a-viśayā, yathā-svam	viśaya-upanibandhanānām sukha-ādīnām tat-
PVin1_0002508	pratyakṣo buddhi-vivarta iti cet, pratyakṣo	viśaya-upabhogaḥ, tad-a-pratyakṣatve 'nya-
PVin1_0002510	a-pratyakṣatva-prasaṅgāt. viśayo 'sti iti ca	viśaya-upabhogaḥ prāptaḥ, tad-bhogasya a-
PVin3_0010906	-guṇa-abhinandanam rāgam āhuḥ. tad-ānanda-	viśaya-uparodhini tat-kṛtāś cetaso vyāroṣo dveṣaḥ.
PVin1_0004101	-dṛṣṭiḥ prasidhyati. na hi viśaya-sattayā	viśaya-upalambhaḥ, kiṃ tarhi tad-upalambha-
PVin2_0008101	sukha-duḥkhe nimitta-upalakṣaṇam rāga-ādayo	viśaya-upalambhaś ca pratividitā eva upayanty
PVin1_0002512	eva, yathā uktam prak. tatra ca pratyakṣe	viśaya-upalambhe samāpto vyavahāra ity apārthakam
PVin1_0001611	yaḥ śābde na pratibhāsat. na ca śabda-	viśaya eva vastu, ākāra-antareṇa darśane
PVin1_0003302	-a-siddheḥ. tathā viśeṣeṇa-jñānam, a-	viśaya-kṛta-viśeṣasya viśeṣeṇa-jñāna-viśeṣya-
PVin3_0001004	a-khyāpīte viśaye hetu-pravṛtter a-sambhavād	viśaya-khyāpanād eva sāmartyam iti cet, uktam
PVin1_0002001	ity antara-ślokaḥ. na ca idaṃ pūrva-pramāṇa-	viśaya-grāhi, an-adhigata-viśayatvāt pramāṇasya,
PVin3_0006208	apara-sādhanam, na evam a-bhāvaḥ. na sva-	viśaya-jñāna-a-bhāvād a-bhāva-siddhiḥ, yato 'yam
PVin3_0005901	kalpikāyāḥ samudbhavaḥ. na hi bhāvānām sva-	viśaya-jñāna-a-bhāvād evam bhavati idaṃ na
PVin3_0006204	anyena ity an-avasthitīḥ. anyathā yadi sva-	viśaya-jñāna-a-bhāvena a-bhāva-siddhiḥ syāt, tad-
PVin1_0004307	ca a-vivekaḥ siddhaḥ. dvairūpyam tad-dhiyaḥ	viśaya-jñāna-rūpābhyām ato dvi-rūpā buddhiḥ
PVin2_0007309	-jñāna-śabda-vyavahāra-pravartana-phalo 'pi,	viśaya-darśanena prasiddhasya vyavahārasya
PVin1_0000311	ca nidarśana-an-avasthā-prasaṅgāt. na, tatra	viśaya-darśanena viśayiṇo vṛtta-sambandhasya
PVin3_0002106	an-aṅgam sa tadā api san. tathā viśuddhe	viśaya-dvaye śāstra-parigraham. cikriṣoḥ sa hi

PVin1_0003303 vyavasthā-a-siddheḥ. kriyā-sāadhanayor
 PVin3_0002812 vitatha-arthatvāt tat-parihāreṇa pramāṇa-
 PVin2_0005811 ca dr̥ṣṭānta-a-siddhi-codanā api prativyūdhā,
 PVin1_0002102 -rūpasya prāḡ a-darśanād abhilāpa-ābhoge ca
 PVin2_0005809 -vyavahārān pratipadyate pratipādayati ca,
 PVin1_0001007 iyato vyāpārān kartuṃ samartham, sannihita-
 PVin3_0003207 abhyupetya vicāreṣv ayam doṣaḥ. ata eva
 PVin3_0003412 -virodhayor na kaścīd bhedaḥ, kas tarhi
 PVin1_0003706 draṣṭavyā. ata eva na pramāṇa-phalayor
 PVin2_0004813 tad ālambana-viṣaya-bhedāt pramāṇayor
 PVin3_0003909 na bādhyas tena varṇitaḥ. tasmād
 PVin2_0004812 -vilakṣaṇāv ākārau yujyete. tad ālambana-
 PVin2_0004813 viṣaya-bhedam āha, na pramāṇa-vyāpāra-
 PVin3_0005108 -sāmarthyasya a-sarva-vidā. tena yad indriya-
 PVin2_0009711 pratiṣedhaḥ. na yuktaḥ, dr̥ṣya-tat-sva-bhāva-
 PVin1_0003510 svayam sā eva prakāśate. vyastam hi
 PVin2_0006804 tasyaḥ sarvatra-a-viśeṣāt. indriya-
 PVin1_0002501 -āder viśeṣasya bhāvāt. samvin-niṣṭhās ca
 PVin2_0010107 -upalambhanam. pratiṣedha-hetuḥ. pratiṣedha-
 PVin1_0004101 na artha-dr̥ṣṭiḥ prasidhyati. na hi
 PVin2_0004815 nir-viṣayatvāt, tat-pratibhāsasya sva-
 PVin1_0003406 viniścayaḥ. sa tad-a-bhāve na syāt. na ca
 PVin1_0002403 samvedanam iti siddhāḥ sukha-ādayaś cetanāḥ.
 PVin3_0002906 a-pakṣa eva. tasmāt sandigdho hetu-vyāpāra-
 PVin1_0002509 -vat sarva-a-pratyakṣatva-prasaṅgāt.
 PVin3_0007607 -viṣayatā iti cet, tat kim idānīm vidhi-
 PVin3_0007801 'py a-doṣaḥ. na hi pakṣa eva vyabhicāra-
 PVin3_0012505 na sambhavet. na hi paryudāsa eva eko naño
 PVin3_0001411 tat-siddhiḥ. sidhyan vā katham a-viṣayaḥ.
 PVin1_0003410 iti na tayoh sārūpyam. na api sthūla eko
 PVin1_0001701 -anvaya-vyatirekaṃ kāraṇam, na a-kāraṇam
 PVin1_0001615 ākāra-arpaṇa-kṣamaṃ hi kāraṇam vijñānasya
 PVin3_0010211 āpādayati iti sa tasya pāścāt yaḥ sāmārthya-
 PVin1_0003610 'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo vā
 PVin2_0007306 'pravṛtti-phalo mataḥ. so 'yam viprakṛṣṭa-
 PVin1_0003401 an-antaram tarhi vijñānam tulya-viṣayam
 PVin3_0007608 api na iti cet, katham idānīm na pratiṣedha-
 PVin3_0001411 katham atas tat-siddhiḥ. sidhyan vā katham a-
 PVin3_0004109 śaktād an-utpatteḥ. na tādr̥śām bhāvo 'numāna-
 PVin3_0003501 nāntariyakatvād iti sa eva tasya pratibandha-
 PVin1_0004106 samvedanam anyena iti cet, sa tāvad
 PVin2_0004814 a-bheda-pratiṣedha eva draṣṭavyaḥ, na nānā-
 PVin3_0007606 syāt. nir-upākhyasya a-bhāvād a-pratiṣedha-
 PVin3_0009904 -āśrayatvāt tad-bhāvasya. na hi svayam jñāna-
 PVin1_0000506 pratyakṣeṇa kartum arhati iti, tasya a-bhāva-
 PVin3_0007005 dharma iti tasya ko 'rthaḥ. kalpanā-
 PVin2_0004815 na nānā-viṣayatā, anumāna-vikalpasya nir-
 PVin1_0001013 atīta-śabda-vyavahāra-ādinām indriya-jñāna-a-
 PVin1_0002001 idaṃ pūrva-pramāṇa-viṣaya-grāhi, an-adhigata-
 PVin1_0001201 -upayogasya atītād api darśanāt. tad ayam a-
 PVin3_0001613 -bhojana-codanāyām eka-bhojane. vikalpa-
 PVin2_0004803 pratyakṣa-anumānayoḥ, artha-kriyā-yogya-
 PVin1_0003303 viṣaya-nānātva-virodhāc ca. a-bhinna-
 PVin2_0004903 katham idānīm dvayor api prāmānyasya vastu-
 PVin3_0006803 kārya-pratyaya-a-pratibhāsi rūpaṃ śakyam tad-
 PVin3_0006801 vāsanā-prabhava-vikalpa-pratibhāsinam artham
 PVin3_0002505 kuryād iti cet, na, anumānasya sāmānya-
 PVin3_0010703 evam-prakārasya an-upalambhasya a-dr̥ṣya-ātma-
 PVin3_0010905 -ātmiya-darśana-ākṣiptam sa-āsrava-dharma-
 viṣaya-nānātva-virodhāc ca. a-bhinna-viṣayatve
 viṣaya-parigraha-artham. kiṃ punar nirākṛto na
 viṣaya-pratipattāv apy a-pratipanna-viṣayinām
 viṣaya-pratyastam-ayāt tad-a-vivekena samvido 'py
 viṣaya-pradarśanena samaye pravartanāt, yathā -
 viṣaya-balena utpatter a-vicārakatvāt.
 viṣaya-bheda-pradarśana-artham pṛthak-kṛto
 viṣaya-bhedaḥ pūrva-upagama-virodhasya. yatra an-
 viṣaya-bhedaḥ. sva-bhāva-cintāyām tādātmyād artha
 viṣaya-bhedam āha, na pramāṇa-vyāpāra-viṣaya-
 viṣaya-bhedasya darśanāya pṛthak-kṛtā. anumāna-a-
 viṣaya-bhedāt pramāṇayor viṣaya-bhedam āha, na
 viṣaya-bhedāt. bheda ity apy asya a-bheda-
 viṣaya-madhyasthitam āvaraṇam, tau vijñāna-
 viṣaya-mātra-a-pratiṣedhāt. pṛthivy-ādi sāmānyena
 viṣaya-lakṣaṇam iti na kvacid anubhavo na apy
 viṣaya-vat paraspara-yogyatā niyāmikā iti cet, na,
 viṣaya-vyavasthitayaḥ. tāḥ katham a-cetano 'rtho
 viṣaya-vyavahāra-hetus tad-dhetur ity uktaḥ,
 viṣaya-sattayā viṣaya-upalambhaḥ, kiṃ tarhi tad-
 viṣaya-sammata-anvaya-vyatireka-an-anuvidhānāt
 viṣaya-sārūpyam vijñānasya, tat-pratibhāsinah
 viṣaya-sārūpyāt samvedanasya tādātmye '-
 viṣayaḥ. anumānasya bhedena sā bādha uktā catur-
 viṣayo 'sti iti ca viṣaya-upabhogaḥ prāptaḥ, tad-
 viṣayo 'stu. tad api na iti cet, katham idānīm na
 viṣayaḥ. kaṃ punar atra bhāvān vipakṣam pratyeti.
 viṣayaḥ, kiṃ tarhi prasajya-pratiṣedho 'pi. na hi
 viṣayaś cet, sva-āśrayam doṣa-gatiṃ katham na
 viṣayas tathā-avabhāsi, paṇy-ādi-kampe sarvasya
 viṣayaḥ. tasmān na vastu-viṣayaḥ śabda-vikalpāḥ.
 viṣayaḥ. na an-anukṛta-anvaya-vyatirekaṃ kāraṇam,
 viṣayaḥ pakṣa ucyate. tena tal-lakṣaṇa-mukhena
 viṣayaḥ pratividito bhavati. vidyamāne 'pi hi
 viṣayaḥ pratyakṣa-anumāna-a-bhāvaḥ saj-jñāna-
 viṣayaḥ prāpnoti. kva tarhi idānīm ayam anubhavaḥ.
 viṣayaḥ, vidhi-nivṛtti-rūpatvāt pratiṣedhasya.
 viṣayaḥ. viṣayaś cet, sva-āśrayam doṣa-gatiṃ
 viṣayaḥ. sa hi san dr̥ṣya eva bhavati. sa ced
 viṣayaḥ, sarvatra sva-vāg-viruddha-abhidhānam.
 viṣayaḥ sva-upalambha-kāle na siddhaḥ siddher a-
 viṣayatā, anumāna-vikalpasya nir-viṣayatvāt, tat-
 viṣayatā iti cet, tat kim idānīm vidhi-viṣayo
 viṣayatā liṅgasya liṅgi-pratipādanam. dharminas
 viṣayatva-virodhād artha-sāmārthya-apekṣanāt, an-
 viṣayatvāc chabda-artha eva kalpitaḥ. tasya vastv
 viṣayatvāt, tat-pratibhāsasya sva-viṣaya-sammata-
 viṣayatvāt. tasmān na indriya-jñānam artha-
 viṣayatvāt pramānasya, anyathā ca atiprasaṅgāt, a
 viṣayatvād a-bhūta-a-viśiṣṭam api spr̥ṣtvā ayam
 viṣayatvād asya. tatra hi ghaṭena eva sa-dvitiyo
 viṣayatvād vicārasya. sukha-duḥkha-sādhane jñātvā
 viṣayatve dvayam vyartham. krama-bhāvaś ca a-
 viṣayatve sāmānyasya pratipattir liṅgād anyataḥ
 viṣayatvena adhyavasātum. sa tu vikalpaḥ sad-a-
 viṣayatvena ātmasāt kurvanti. vaktuḥ śrotuś ca
 viṣayatvena eva gata-arthatvāt. dharmi-sattāyām
 viṣayatvena sandeha-hetutvād ity uktam. ko hy
 viṣayam a-bhūta-guṇa-abhinandanam rāgam ahuḥ. tad

PVin1_0001609	vedakam. tac ca idaṃ pratyakṣam an-abhilāpya-	viṣayam, a-vyāpṛta-indriyasya darśana-vad buddhau
PVin2_0004911	eva rūpeṇa ākriyata iti sva-lakṣaṇa-	viṣayam, aparasmād artha-pratipatteḥ. na tv evaṃ
PVin1_0002807	hy a-śubha-prthivi-kṛtsna-ādikam a-bhūta-	viṣayam api spaṣṭa-pratibhāsam nir-vikalpakam ca
PVin3_0009310	avasthā-nivṛttim tiro-dhāna-sadrśim śabda-	viṣayam āha, tasya api sā katham nivṛttā a-
PVin3_0012607	niścinvatā prameyā vaktavyāḥ. na hi bhāva-	viṣayam eva pramāṇam, a-vaṣaṃvāda-lakṣaṇatvāt
PVin2_0009707	iti cet, anumāna-viṣaye 'vacanād iṣtam.	viṣayam ca asya nivedayiṣyāmaḥ. yad apy āha –
PVin3_0003710	saṅkhyā-vivakṣā apy atra viṣaye na iṣṭā eva.	viṣayam ca asyā nivedayiṣyāmaḥ. tad evaṃ pramāṇe
PVin2_0004802	iti saṅgraha-ślokāḥ. ata eva prāmānyam vastu-	viṣayam dvayoḥ pratyakṣa-anumānayoḥ, artha-kriyā-
PVin3_0007808	icchatī, sa pakṣaḥ. sa yam evaṃ vyabhicāra-	viṣayam paśyati, tam eva pakṣi-kuryāt. na ca
PVin3_0001204	dharmiṇor viśeṣa ukto vyapekṣātaḥ. a-saṃhata-	viṣayam pārārthyam eṣām iti vacane dharma-
PVin2_0006909	-a-darśana-smṛty-apekṣe hi śabda-liṅge sva-	viṣayam pratipādayataḥ, a-darśana-smṛti-
PVin3_0012108	a-skhalita-prajño devānām priyaḥ, yas tad-	viṣayam pratiśedham na icchaty a-sad a-bhāva ity-
PVin1_0002711	bhaya-ādāv iva, tad a-vikalpakam a-vitatha-	viṣayam pramāṇam pratyakṣam, ārya-satya-darśana-
PVin2_0004913	-a-vaṣaṃvādas tu dvayor api tulya iti vastu-	viṣayam prāmānyam. tat punas traīrūpyam anumeye
PVin2_0004906	-parāvṛtta-vastu-mātra-prasādhanāt. sāmānya-	viṣayam proktaṃ liṅgaṃ bheda-a-pratiṣṭhiteḥ. yat-
PVin2_0004908	-mātrasya upanidhāyakam liṅgam iti sāmānya-	viṣayam proktaṃ, tato bheda-a-pratiṣṭhānāt, na
PVin1_0003401	an-antarām tarhi vijñānam tulya-	viṣayam viṣayaḥ prāpnoti. kva tarhi idānim ayam
PVin1_0004313	na brūyāt. so 'pi katham sarva-jñānānām	viṣayam vyatirecayann upaplava-itarayoḥ pramāṇa-
PVin2_0005204	-siddhau kāraṇa-bhāva-an-upalabdhyā grāhya-	viṣayayā siddhā, na itarayā iti yāvat. an-
PVin3_0003111	sva-vacanena ca a-bādhitam dṛśya-a-dṛśyayor	viṣayayoḥ, tad grāhyam iti. śāstravato 'py a-tad-
PVin2_0005802	tad-a-vyabhicārī, siddhe vyavahāre sato	viṣayasya a-vyabhicārāt. an-upalabdher liṅgād a-
PVin1_0004103	vyavahārān anuruṇaddhi. tad-a-prasiddhau	viṣayasya apy a-prasiddhir ity astān-gataṃ viśvam
PVin1_0001113	spṛṣato 'py asti sā buddhiḥ ko hi indriya-a-	viṣayasya arthasya tad-indriya-jñāna-utpattāv a-
PVin3_0006707	abhidhānasya, tasya pratiśedhāt, nir-	viṣayasya ca pratiśedhasya a-yogāt. na eṣa doṣaḥ,
PVin1_0004011	eva. na sa nānātve yuktaḥ, nila-pīta-vat.	viṣayasya vijñāna-hetutayā upanidheḥ prāg
PVin3_0010504	-vyāvṛtti-samāśrayatvād a-bhinna-pratyaya-	viṣayasya vyavahāra-upanītasya sādhyā-dharmināḥ
PVin1_0001910	ca kārya-niṣpatter an-upayogāḥ jñāna-hetor	viṣayasya saha-bhāvo viruddhaḥ. bhinna-kālam
PVin2_0006203	aparaḥ pratiśedha-hetuḥ. sā iyaṃ pratiśedha-	viṣayā an-upalabdhiḥ prayoga-bhedena caturdhā
PVin3_0011903	a-siddher na sidhyati. ghaṭa-ādayo vyatireka-	viṣayā iti cet, na evaṃ-vidhād vyatirekāt kāraṇa-
PVin3_0003802	bruvato 'numāna-a-bhāvam āha. tena bhinna-	viṣayā pratītir anumānād ity uktaṃ bhavati. tena
PVin3_0006901	vācaḥ kasyāścid ity eṣā buddha-artha-	viṣayā matā. iti saṅgraha-ślokau. tasya ca yathā-
PVin1_0002202	-a-yogāt. tatra sukha-ādy-utpattir na a-	viṣayā, yathā-svam viṣaya-upanibandhanānām sukha-
PVin1_0001803	tathā-pratītir daṇḍi-vat. tasmād viśeṣa-	viṣayā sarvā eva idriya-jā matiḥ. tatra sāmānya-a
PVin3_0006712	śabda-prayogataḥ. na ete śabdāḥ sva-lakṣaṇa-	viṣayāḥ, an-ādi-kāla-vāsanā-prabhava-vikalpa-
PVin1_0001701	na a-kāraṇam viṣayaḥ. tasmān na vastu-	viṣayāḥ śabda-vikalpāḥ. artha-pratipattaye ca
PVin2_0008014	teṣām tad-a-yogād apekṣā-virodhāc ca. tathā	viṣayāḥ sukha-duḥkhe nimitta-upalakṣaṇam rāga-
PVin3_0005208	sva-bhāvaḥ, sarvasya sarvadā sarvaṇi sva-	viṣayāni jñānāni janayeyuḥ. na cet, na kadācit
PVin2_0005702	-tantrāṇām an-artha-āśrayatvāt. tat-kalpita-	viṣayād artha-pratītv an-artha-pratīlambhaḥ syāt.
PVin1_0000412	pramāṇam a-pramāṇam vā 'nyatra anubhūta-	viṣayābhyo 'nirdeśya-lakṣaṇābhyo jñāna-
PVin3_0003804	anumānād vastu-sad-a-sattā-anurodhino bhinna-	viṣayāyāḥ pratīter na vastu-vaśād vṛttir iti
PVin2_0005808	eva a-satām a-sattā, tadā siddhena viṣayeṇa	viṣayīno 'saj-jñāna-śabda-vyavahārān
PVin3_0002905	-artham ca pakṣa ucyate. sa nirākṛte	viṣayīno 'sambhavād a-pakṣa eva. tasmāt
PVin1_0000311	-prasaṅgāt. na, tatra viṣaya-darśanena	viṣayīno vṛtta-sambandhasya smaraṇāt. na hy
PVin3_0005705	nir-upākhyeṣu saty api viṣaye kathañcid	viṣayīnam a-smaran smāryate. na hy a-sad-
PVin2_0005812	viṣaya-pratipattāv apy a-pratipanna-	viṣayīnām darśanāt. bhāva-vyatireko hy a-bhāvaḥ,
PVin2_0006507	-an-upayogino dravya-viśeṣāḥ. na tāñ śāstram	viṣayī-karoti. na ca teṣām tathā viprakṛṣṭānām
PVin3_0001410	sādhana-phalam, an-iṣṭam ca iti. yadi ca na	viṣayī-kṛtam eva tat sādhanena, katham atas tat-
PVin1_0002014	na an-uditaḥ pratiniyataḥ sukha-ādy-ātmā	viṣayī-kriyate saṃvittiyā, tasyās tad-ātma-
PVin2_0006112	tu svayam a-sattā eva. tatra kevalam	viṣayī sādhyate 'bhāvo vā tad-bhāva-vyāpinaḥ
PVin2_0005908	tad-vyatireko 'n-upalabdhir a-sattā. tayā	viṣayī sādhyate. etena iha kāraṇasya kārya-
PVin2_0007212	artha-anubandhaḥ siddhaḥ śabdānām, a-sati	viṣaye 'prayogāt. yuktam etat, kiṃ tu tathā
PVin3_0013704	iti. tāḥ sādhana-dūṣaṇa-lakṣaṇa-jñānād eva a-	viṣaye 'pravṛtteḥ, pratipatter a-pratibandhāt,
PVin1_0001012	-ukta-a-grāhiṇas tathā-pratipatty-a-yogād a-	viṣaye 'pravṛtter jāty-ādi-sambandha-atīta-śabda-
PVin2_0009505	-śaṅkā-vyabhicāra ity eke. na, pakṣi-kṛta-	viṣaye 'bhāvāt. kadācid bhaved iti cet, tathā
PVin2_0009706	-a-vyabhicāry-a-vacanam iti cet, anumāna-	viṣaye 'vacanād iṣtam. viṣayam ca asya
PVin3_0012802	-hetur uktaḥ, sa iha na uktaḥ, anumāna-	viṣaye 'sambhavāt. na hi sambhavo 'sti kārya-sva
PVin3_0002303	-bādhyām yadi viruddhā iṣyate, sā anya-	viṣaye 'pi tulyā iti viruddhaḥ syāt. tena tatra
PVin3_0004808	tarhi vivakṣita-dharma-an-āśrayo vastu. anya-	viṣaye 'pi nañi vibhāgena niyoga-vṛtteḥ. sapakṣa-
PVin2_0009705	syād iti sarvatra an-āśvāsaḥ. anumāna-	viṣaye 'pi pratyakṣa-anumāna-virodha-darśanād an-

PVin3_0006206 -a-bhāvaḥ svataḥ sidhyati, tad-a-viśeṣād
 PVin3_0005705 'pi prasiddheṣu nir-upākhyeṣu saty api
 PVin3_0003710 tad eka-saṅkhyā-vivakṣā apy atra
 PVin3_0012609 a-satī tad-bhāvena vyavasthāpayan na cet sva-
 PVin3_0007809 paśyati, tam eva pakṣī-kuryāt. na ca anumāna-
 PVin1_0004210 'syās tad-bhāva-vyavasthāpanāt. tatra ātma-
 PVin3_0005710 ādi-siddhāv iva go-vyavahāraḥ. vidyamāne 'pi
 PVin3_0000110 vā, rūpa-ādi-vad iti, tad a-yuktam, anumāna-
 PVin3_0003801 -sambhāvanām astaṅ-gamayati. tato 'numāna-
 PVin3_0003608 ataḥ pramāṇān niścaya-abhidhānād anumāna-
 PVin3_0003101 -cintā-pravṛttir ity avāśyam evaṃ-vidhe
 PVin3_0005501 eva udāharaṇena nidarśite 'pi hetu-lakṣaṇa-
 PVin3_0001004 tad-vacasi iti tad eva sādhanam. a-khyāpīte
 PVin2_0005808 eva a-satām a-sattā, tadā siddhena
 PVin3_0011909 -ādi-buddhinām tāvad yathā-svam indriya-
 PVin3_0012612 -bhāvaḥ. śāsa-viśāṇayoś ca ayam bhāvāc chaśa-
 PVin3_0004204 taj-janana-sva-bhāvasya hetor a-bhāvāc chaśa-
 PVin3_0008601 teṣu sā na syād iti gotvād viśāṇitā. sāsnā-
 PVin3_0004202 sa tasya sva-bhāvaḥ, yo dadhi-janano na śāsa-
 PVin3_0012703 asti viśāṇam ca ity uttarasya. na hy ayam
 PVin3_0012708 a-bhāvo vācya ity upālambhaḥ. asti viśāṇinām
 PVin3_0012709 na tad-vat kiñcic chaśasya bhinna-sva-bhāvaṃ
 PVin3_0012704 evaṃ sambandho na asti iti vaktavyam, na
 PVin3_0004114 yady a-sata utpattiḥ kiṃ na kṣīrāc chaśa-
 PVin3_0012702 ity abhidhātari kaḥ prastāvaḥ śāso 'py asti
 PVin3_0012701 ātmānam eva upahasati. śāsa-avayava-bhūtaṃ
 PVin3_0012612 yathā te na santi, sa prakāro 'bhāvaḥ. śāsa-
 PVin3_0010510 dharminī. yathā aśvo na viśāṇitvād eṣa piṇḍo
 PVin3_0009610 na yuktaṃ sādhanam gotvād vāg-ādīnām
 PVin3_0008603 sva-nimitta-sannidhiṃ sūcayati iti gotvād
 PVin3_0008509 a-satsu teṣu sā na syād iti gotvād
 PVin3_0010510 na a-siddhir bhinna-dharminī. yathā aśvo na
 PVin3_0012705 viśāṇam. kiṃ vai sambandha-mātraṃ viśiṣyate
 PVin3_0012708 sambandha-a-bhāvo vācya ity upālambhaḥ. asti
 PVin3_0000709 kvacid abhisamikṣya āhuḥ — eṣa piṇḍo
 PVin3_0008507 rūpa-ādīnām bhūta-āśrayatvāt. yat tarhi idaṃ
 PVin3_0012705 vai sambandha-mātraṃ viśiṣyate viśāṇinām api
 PVin1_0002506 ekam eva idaṃ saṃvid-rūpaṃ harṣa-
 PVin1_0004402 anubandham dṛḍha-vāsanatvād iha vyavahāra-a-
 PVin3_0012607 na hi bhāva-viṣayam eva pramāṇam, a-
 PVin1_0000604 apy artha-a-visaṃvādād eva pramāṇam. sa ca a-
 PVin2_0004912 -aṅgāt pratītiḥ, tasya a-sāmarthyāt. artha-a-
 PVin2_0007210 asya yogyatām. ity antara-ślokaḥ. eka-deśa-a-
 PVin2_0004807 api sāmānyam na arthaḥ. tasmād vastu-rūpa-a-
 PVin1_0000409 kāsāñcij jñāna-vyaktīnām pravṛttau saṃvādam
 PVin1_0004403 pramāṇasya rūpam uktam, atra api pare mūḍhā
 PVin1_0002906 nirdeśāt. ata eva vikalpo 'vastu-nirbhāsād
 PVin1_0000604 samam dvayam. pratyakṣam apy artha-a-
 PVin1_0002708 spaṣṭam bhaya-ādāv iva bhāsate. yaj jñānam a-
 PVin1_0000110 paricchidya pravartamāno 'rtha-kriyāyām
 PVin1_0004314 brūyāt, viśeṣa-a-bhāvāt. upaplava-vāsanā-a-
 PVin2_0006608 -yuktaḥ puruṣa āptaḥ, tat-praṇīta āgamo 'i-
 PVin2_0007004 cchāyāḥ svāntaryam vyavasthām vidhurayati.
 PVin3_0003104 sva-upagama-āśrayam hi śāstraṃ virundhāno
 PVin3_0007502 tan-mātra-vyāpinaḥ sādhyasya anvayo na
 PVin3_0001707 -eka-pratīnyamāy virodhāt. sāmānyena
 PVin3_0011504 vyabhicāra-bhāg iti sūcana-arthaḥ, yathā —
 PVin3_0011001 iti cet, na, para-arthatvāt. na yuktaḥ,
 PVin3_0011505 'tra a-siddhaḥ, sandigdho 'nvayaḥ. sarva-jñā-
 viṣāye 'pi prasaṅgāt. saṃvedanam hy ātma-viśeṣād
 viṣāye kathañcid viṣayīnam a-smaran smāryate. na
 viṣāye na iṣṭā eva. viṣayam ca asyā
 viṣāye pareṇa bādhyate. tad asya pramāṇa-lakṣaṇam
 viṣāye pratyakṣa-ādi-bādhā asti, pramāṇasya
 viṣāye māne yathā rāga-ādi-vedanam. iyaṃ sarvatra
 viṣāye mohād atra an-anubruvan. kevalam siddha-
 viṣāye vācaḥ prāmānya-a-bhāvāt. prāmānye vā na
 viṣāye viruddha-a-vyabhicāriṇo 'bhāvaṃ sūcayati
 viṣāye viruddha-a-vyabhicāriṇo 'sambhavam artha-
 viṣāye śāstraṃ pramāṇayitavyam. katham idānim na
 viṣāye sva-bhāvasya prthak-karaṇam kārya-
 viṣāye hetu-pravṛtter a-sambhavād viṣāya-
 viṣāyeṇa viṣayīno 'saj-jñāna-śabda-vyavahārān
 viṣāyau hetū. pūrvakam ca a-viguṇam vijñānam,
 viśāṇa-a-bhāva-vādinam upahasann ātmānam eva
 viśāṇa-an-utpattiḥ, tad-bhāvād itarasya iti. atha
 viśāṇa-ādi-samudāyo hi gauḥ. tad iyaṃ samudāya-
 viśāṇa-jananaḥ. sa tasya kuta iti cet, sva-hetu-
 viśāṇa-mātraṃ apahnute, yatas tena pratirudhyeta,
 viśāṇa-sva-bhāva-bhedaḥ, na tad-vat kiñcic
 viśāṇam iti cet, vāyam apy etad eva brūmaḥ. yo vā
 viśāṇam. kiṃ vai sambandha-mātraṃ viśiṣyate
 viśāṇam, ko hi viśeṣo 'bhāva-a-viśeṣa iti cet, na,
 viśāṇam ca ity uttarasya. na hy ayam viśāṇa-
 viśāṇam na asti ity abhidhātari kaḥ prastāvaḥ
 viśāṇayoś ca ayam bhāvāc chaśa-viśāṇa-a-bhāva-
 viśāṇavān. sādhyā-kāla-aṅgatā vā na nivṛtter
 viśāṇi-vat. vivakṣā-para-tantratvān na śabdāḥ
 viśāṇitā-pratipattiḥ kārya-liṅga-jā. ādharato
 viśāṇitā. sāsnā-viśāṇa-ādi-samudāyo hi gauḥ. tad
 viśāṇitvād eṣa piṇḍo viśāṇavān. sādhyā-kāla-
 viśāṇinām api viśāṇeṣu, na dravya-sva-bhāvaḥ. sva
 viśāṇinām viśāṇa-sva-bhāva-bhedaḥ, na tad-vat
 viśāṇi go-gavayayor anyataratvād iti. atha punar
 viśāṇi gotvād iti tat katham. tatra api, samudāya
 viśāṇeṣu, na dravya-sva-bhāvaḥ. sva-bhāvo 'pi,
 viśāṇa-ādy-an-eka-ākāra-vivartam paśyāmaḥ. tatra
 visaṃvāda-apekṣayā pramāṇam. saṃvyavahārikasya ca
 visaṃvāda-lakṣaṇatvāt pramāṇasya. tat sad-a-satī
 visaṃvādas tasmād ātma-lābhāt, anyato bhavato 'i-
 visaṃvādas tu dvayor api tulya iti vastu-viṣayam
 visaṃvādanam apy āgama-lakṣaṇam āhuḥ. tad vipakṣe
 visaṃvādanam eva asya api prāmānyam, tat-
 visaṃvādam ca upalabhya tal lakṣaṇam vyāptyā
 visaṃvādayanti lokam iti. cintāmayim eva tu
 visaṃvādād upaplavaḥ. pratyakṣa-ābho dvi-vidha
 visaṃvādād eva pramāṇam. sa ca a-visaṃvādas
 visaṃvādi tat pratyakṣam a-kalpakam. yoginām api
 visaṃvādyate. nanv anyad api śabda-upamāna-ādikam
 visandhi-doṣād a-prabuddhasya apy an-āśvāsikam
 visaṃvādi iti cet, iṣṭo 'yam arthaḥ śakyeta
 vistareṇa ca ayam asmābhir vādaḥ pramāṇa-vārttike
 vihanyate, na aparam, an-abhyupagamāt. tasya api
 vihanyate. sādhanē punaḥ sattve sva-bhāva-viśeṣa-
 vihiteṣv apy artheṣu sāmarthyād viśeṣa-sthiteś ca
 vīta-rāgaḥ sarva-jño vā vacanād iti. vyatireko
 vīta-rāgatvād iti cet, na, karuṇayā api vṛttheḥ.
 vīta-rāgayor viprakarṣād vacana-ādes tatra

PVin2_0009803 kāścīd oṣadhayaḥ kṣetra-viśeṣe viśiṣṭa-rasa-
 PVin3_0006412 iha dhūmo 'n-upalabdheḥ, na asti iha śiṃśapā
 PVin2_0006209 uktā veditavyā, yathā – na atra śiṃśapā
 PVin3_0009503 -bheda-vyudāse 'pi. tathā maraṇa-sāmānyam
 PVin2_0005608 upalabhya-sattva eva syān na anyathā iti,
 PVin3_0003808 -virodhānām sāmānyena lakṣaṇatvāt. tathā na
 PVin2_0009908 sva-bhāvo bhāvam eva vā. nivartayet yathā
 PVin3_0001708 na ghaṭe. yathā ko 'py āyāta iti na parvate
 PVin2_0009507 niyama-a-bhāvāt. vṛtṭam pramāṇam bādhakam. a-
 PVin1_0000311 na, tatra viśaya-darśanena viśayiṇo
 PVin2_0009507 anyatra apy a-bhāva-niyama-a-bhāvāt.
 PVin2_0006605 -prakṛtir niścīyeta. te hi vaktur vivakṣā-
 PVin3_0005205 a-tat-parāvṛtṭtayo bhāvā yathā-śva-bhāva-
 PVin2_0006505 pratyātma-niyatāḥ kāścana puruṣānām cet-
 PVin3_0011006 sūtre deśitāḥ. etāś ca sa-jātiya-abhyāsa-
 PVin3_0008309 iti na tataḥ kārya-anumānam. vipakṣe
 PVin3_0005001 vyabhicārāt kāraṇasya. tasmāt sapakṣe dvidhā-
 PVin3_0010805 tad-a-bhāvād an-anya-upanaya iti cet, tulyā
 PVin3_0000712 tato na artha-siddhiḥ, tad-icchāyā vastuni
 PVin3_0000308 hetur a-hetur vā vastutaḥ, tasyā vastu-
 PVin3_0011510 sarvasya saṅgrahāt. na apy anayor ekatra
 PVin2_0005208 āha. tatra a-sambhāvād eva na anya-dharma-
 PVin3_0009207 hy an-apekṣita-vastukam śabda-mātram icchā-
 PVin2_0005006 tat-tulya eva ca. dharmi-viśiṣṭasya anyatra
 PVin1_0000502 pratikṣipati ity a-yuktam, tasya a-prāmāṇye
 PVin3_0011610 viśeṣataḥ prāṇa-ādayaḥ. viprakarṣād ātmano
 PVin3_0010210 sa hi kevala eva kasyacid bhāva-a-bhāvayor
 PVin3_0010203 an-apekṣita-pakṣa-vyavasthau dharmānām
 PVin3_0011510 rāśir asti, yatra prāṇa-ādir varteta, ātma-
 PVin2_0005304 -dharmasya sarva-vastuno vyāvṛtti-virodhāt.
 PVin3_0006109 upalambha-kāraṇeṣv iti teṣām indriya-ādinām
 PVin3_0000205 eva siddham. tan na abhyupagamāt parikṣā-a-
 PVin2_0009209 sa tasya vyatireko 'niścita iti vipakṣe
 PVin2_0005209 eva niṣedhe doṣaḥ syāt. na ca tat-tulya eva
 PVin3_0010205 tayor ekasya nivṛttir aparasya
 PVin2_0005109 tat-tulya eva ity avadhāraṇād dharminy a-
 PVin2_0006501 api sati pratyakṣa-anumāna-āgamānām ekasya
 PVin3_0003804 bhinna-viśayāyāḥ pratīter na vastu-vaśād
 PVin3_0007609 parisāṅkhyāteṣv eva pratiśedha-
 PVin3_0007802 -a-bhāvam. katham idānīm hetur a-vipakṣa-
 PVin2_0008701 tat-sa-apekṣo nāma bhavati. tathā hi tathā-
 PVin2_0005408 -vijrmbhitam. nivṛttir yadi tasmin na hetor
 PVin3_0008909 ity anuvartate. toya-āśritā hi balākāyā
 PVin1_0001801 nāma. na hi yato yatra jñāna-abhidhāna-
 PVin3_0013103 -gamyam nityam ca. ato 'sya pramāṇasya
 PVin1_0001504 api na prakāśeta. na ca prakāśo 'rthas tathā-
 PVin2_0005205 yāvat. an-upalabdhyā api viparyaye pratyakṣa-
 PVin3_0011706 eva ity arthād an-anya-samsargiṇy ātma-
 PVin3_0006111 hi tāny a-viguṇāni bhavanti, yadā eṣām kārya-
 PVin3_0002604 -pakṣatā. nirākṛte bādhanataḥ ṣeṣe '-lakṣaṇa-
 PVin2_0007106 śāṅkā śabda-artha-niścaye. yasmān nānā-artha-
 PVin2_0006702 anyathā api kartum śakyante, puruṣa-icchā-
 PVin2_0005201 babhūva. iti yathā. tasya sādhyā-sa-jātiya-
 PVin3_0006110 indriya-ādinām vṛtti-sādguṇyena upalambha-
 PVin3_0002008 prakaraṇām api viparīta-anubhava-pratiśiddha-
 PVin3_0007706 -dharmatām bruvāṇaḥ sato 'nyatra apy asya
 PVin1_0000414 eva śāstrasya. praṇayan vā svām eva
 PVin1_0001902 asya prabodho 'bhilāṣa-vāsanā-vivṛttir ato
 PVin1_0002803 -pradarśanāt. parokṣa-gati-sañjñāyām tathā-
 vīrya-vipākā bhavanti, na anyatra. tathā kāla-
 vṛkṣa-a-bhāvāt, na asti iha dhūmo 'n-agner iti.
 vṛkṣa-a-bhāvād iti. sarvatra ca asyām a-bhāva-
 vṛkṣa-puruṣayoḥ. yad-darśanāt prāṇy-antare mrta-
 vṛkṣo 'yam śiṃśapātvāt, agnir atra dhūmāt. atra
 vṛkṣaḥ śiṃśapā ity uktāv api bādhanāt. atra api
 vṛkṣaḥ śiṃśapām, śākhā-ādimad-viśeṣasya eva
 vṛkṣe vā śāṅkā bhavati. na hi viśeṣa-śabda-
 vṛtta-bādhanā sarvatra an-āśvāṣaḥ. vyatirekas tu
 vṛtta-sambandhasya smaraṇāt. na hy anvaya-
 vṛtṭam pramāṇam bādhakam. a-vṛtta-bādhanā
 vṛttaya iti tan-nāntariyākāś tām eva gamayeyuḥ.
 vṛttaya eva. tat saty apy āvaraṇe jñāpayeyur eva
 vṛttayo 'niyata-nimitta-bhāvinyo deśa-kāla-
 vṛttayaḥ. na evam rāga-ādayaḥ, viparyāsa-a-bhāve
 vṛtṭy-a-darśane 'pi ṣeṣavat, yathā deha-indriya-
 vṛtṭi kāryam. na hy a-nityā ity eva sarve
 vṛtṭi-tat-sandehābhyām a-bhāva-a-siddhir ity an-
 vṛtṭi-niyama-a-bhāvāt. tathā hy a-śakya-darśanam
 vṛtṭi-niyama-a-bhāvāt. san khalv apy arthaḥ
 vṛtṭi-niścayaḥ, tādātmyena prasiddhe '-siddheḥ.
 vṛtṭi-niṣedha-āśāṅkā. viruddha-niṣedhe 'pi tatra
 vṛtṭi vidyata iti vastu-gamyam vastu sidhyati.
 vṛtṭi-virodho '-viśeṣaṇe vā na anumeya-dharmatā
 vṛtṭi-vaiphalyāt. na ca śarīram eva buddhiḥ, tat-
 vṛtṭi-vyatireka-a-siddhes tatra prāṇa-ādinām api.
 vṛtṭi-vyatirekavān upadarśitaḥ svayam bhavat-
 vṛtṭi-vyatirekau paraspara-parihāra-sthita-
 vṛtṭi-vyavacchedābhyām sarvasya saṅgrahāt. na apy
 vṛtṭi-śāṅkāyā eva tataḥ saṃśayaḥ. anvayas tu na
 vṛtṭi-sādguṇyena upalambha-vṛtṭim darśayati. tadā
 vṛtṭiḥ, api tu parikṣāyā abhyupagama iti na para-
 vṛtṭir āśāṅkhyate. vyatireka-sādhanasya a-darśana
 vṛtṭir ity a-tat-tulyo viruddha eva, yena tata
 vṛtṭir iti katham a-nitya-a-bhāva-vyatireko '-
 vṛtṭir iti cet, na, anya-niṣedha-arthatvāt. tatra
 vṛtṭir iti cet, na, śāstrasya kvacid an-adhikārāt.
 vṛtṭir iti sūcitam bhavati. sa hi śāśināś
 vṛtṭir iṣṭā, tan na an-upākhyeṣv a-mūrtatva-
 vṛtṭir ubhaya-dharmaś ca. na hi pakṣa-vipakṣa-
 vṛtṭir eva apekṣā, tat-kṛta-upakāra-an-apekṣasya
 vṛtṭiḥ kim iṣyate. sā api na pratiśedho 'yam
 vṛtṭiḥ. tataḥ śarīra-sthitiṃ pratilabhamānā tat-
 vṛtṭiḥ, tad-an-upalakṣaṇe tasya tathā-pratītir
 vṛtṭiḥ. tan na etad vastu-bala-āyātam kṛtakatvam
 vṛtṭiḥ. na apy anyāḥ kāścīd iha anuṣāṅgī ity a-
 vṛtṭir vyatireka-niścayaḥ. tat-tulya eva asti iti
 vṛtṭiḥ sūcitā bhavati. sā eva avinābhavaḥ. tata
 vṛtṭiḥ syāt. sā ca upalabdhir eva. upalabhyasya
 vṛtṭitāḥ. dṛṣṭer vipratipattinām atra ākāṅkṣit
 vṛtṭitvam śabdānām tatra dṛśyate. na yukti-bādha
 vṛtṭitvāt teṣām ca citra-abhisandhitvāt. tad ayam
 vṛtṭino liṅgasya a-sati nāstitā tṛtiyam rūpam. sā
 vṛtṭim darśayati. tadā hi tāny a-viguṇāni
 vṛtṭim balād asti iti sādhyann adhyakṣa-
 vṛtṭim bhāṣate sattāyām ca a-vyabhicāram iti
 vṛtṭim sva-vācā viḍambayati. para-avabodha-arthaṃ
 vṛtṭiś ca. mānasam ca akṣa-vijñāna-an-antara-
 vṛtter a-darśanāt. tasmād bhūtam a-bhūtam vā yad

'pi na kevalānām sāmartyam asti iti vipakṣa-
 pramāṇābhyām nirākṛto viparyaye pramāṇa-
 iti. tad a-yuktam, yasmāt dhī-śabda-
 na enam iyam abhilāpena saṃsrjati, tathā-
 -pakṣa-sapakṣa-nyataratva-ādīnām a-vipakṣa-
 vyavacchinna-sva-bhāva-antara-virahād an-eka-
 eka-dharmasya apy a-jñāne para-artha-
 kṛta-a-kṛtānām śabdānām, icchā-mātra-
 vastu-sva-bhāvam anuvidadhati, tasya evam a-
 pratanyate. na ca a-sann ātmā, sattā-sādhana-
 vastu. anya-viṣaye 'pi nañi vibhāgena niyoga-
 vīta-rāgatvād iti cet, na, karuṇayā api
 tādr̥śo 'mbhasa ādhārād utpattiḥ. balākā api
 iti cet, na, anya-niṣedha-arthatvāt. tatra
 -nirākaraṇe 'py āśānkā-āsthāna-vāraṇam sva-
 'pi na syāt, tasya sādhyā-vipakṣa eva
 -vyabhicāram iti katham na unmattaḥ. vipakṣa-
 -ādiṣu bahu-mukhair upanyāsair ekatva-an-eka-
 na datta-anuyogo bhavitum yuktaḥ. na hi
 upetya āryo 'nujagrāha yaṃ vyaktaṃ tasya na
 tad-a-smṛtau ca tena artham saṃsr̥ṣṭam
 vikalpayan kiñcid āsīn me kalpanā idṛśī. iti
 iha pratanyate. svayaṃ rāga-ādīmān na artham
 vedasya na anyataḥ. na vedayati vedo 'pi
 artham vetti vedasya na anyataḥ. na vedayati
 ity api tat-sva-bhāvo 'nubhava eva. a-vedyā-
 -ākāram saṃvedanam na bhavati, tat tasya
 arthasya dṛṣṭāv iva tad a-nirdeśyasya
 ayam aparo 'sya doṣo 'stu. na tv a-sa-rūpaṃ
 yuktā, tasyāḥ sarvatra-a-viṣeṣāt sarva-
 indriya-ādiṣv api prasaṅgāt sārūpyam eva tad-
 sā yogyatā iti ca proktaṃ pramāṇam sva-ātma-
 tatra ātma-viṣaye māne yathā rāga-ādi-
 prativedanam. asti idaṃ vedanam, tad artha-
 eva idaṃ pratyakṣam prativedanam. asti idaṃ
 -utpatter manaḥ pratyeti. sukha-ādīnām sva-
 bheda-a-bhedau vyavasthāpayet. a-bhinna-
 vedakam nāma. na hi vitti-sattā eva tad-
 -vidoh. saty api bāhye 'rthe saha-upalambha-
 -ābhaḥ sita-duḥkha-ādir a-bhinno buddhi-
 na artham vetti vedasya na anyataḥ. na
 na an-upalabhamānaḥ kasyacit saṃvedanam
 svayaṃ rāga-ādīmān na artham vetti
 udāharaṇena sva-bhāvo 'py eka-deśa-bhāg ukto
 -sādhana-artha-ukta-vādy-abhyupagama-grahaḥ.
 tad-bādhāyām ca a-doṣaḥ pakṣa-hetvor ukto
 darśayitum. tad artha-āpattyā eṣāṃ nirāso
 arthān na pakṣa-vačanam sādhanam ity uktaṃ
 api hetor gamyā-gamakātā-lakṣaṇam uktaṃ
 eva an-uktir nyūnatā-sādhana-doṣa ity uktaṃ
 -anya-upalambha-kāraṇād a-siddhiḥ siddhiś ca
 iti. etena vyāpaka-sva-bhāva-a-siddhir uktā
 iti. etena vyāpaka-viruddha-siddhir uktā
 api tad-viruddha-kārya-a-bhāva-gatir uktā
 tan-mātra-anubandha eva sādhyā-dharme gamakā
 ghaṭana-a-yogāt kṣira-udaka-vad a-tad-
 ity api tat-sva-bhāvo 'nubhava eva. a-
 bauddhā eva prajñā-ādi-vat. cetanaś ca api
 bhāva-an-upādānatve sādhye sa ca pratyātma-
 vr̥tter a-dṛṣṭāv api śeṣavad etad vyabhicāri
 vr̥tter an-āśrayaḥ pratipramāṇasya. viruddhāyor
 vr̥tter anyatra tato na an-upalakṣaṇam. a-buddhi-
 vr̥tter ātmani virodhāt, tad-rūpasya prāg a-
 vr̥tter ubhaya-dharmatve 'py a-doṣaḥ. na hi pakṣa
 vr̥tter ekasya na deśa-ādi-viṣeṣavatā anyena yogāḥ,
 vr̥tteḥ kārya-a-kārya-an-avabodhāt, sarvatra śānkā
 vr̥tteḥ. tayā artha-mātra-anurodhinyā bhāvinyā
 vr̥tteḥ. tasmān na tato 'rtha-siddhiḥ, vastu-
 vr̥tteḥ. sandigdhaḥ syāt. na ca pareṇa tathā
 vr̥tteḥ. sapakṣa-lakṣaṇa-virodhāc ca na evam
 vr̥tteḥ. sā eva rāga iti cet, iṣṭam na nāma
 vr̥ttes toya-samāśrayāt. kāryam tasya ity
 vr̥ttau labdhāyām samuccīyamāna-avadhāraṇam anyad
 vr̥ttau svayaṃ-śruter āha sūtra-kāraḥ — svayaṃ
 vr̥tīyā tad-viparyāsana-lakṣaṇatvāt. yathā-ukte tu
 vr̥tīyā vyabhicāraḥ. tat-pakṣa-sapakṣa-nyataratva
 vr̥tīyō virodhāt tathā-vidha-sva-bhāva-niṣedhaḥ
 vr̥ṣasyanti ṣaṇḍhasya rūpa-vairūpya-parikṣāyām
 vetty ayam jaḍa-matir loko gariyaḥ padam. tatra
 vetty asau katham. yady eṣa niyamaḥ — sva-
 vetti na pūrva-ukta-avasthāyām indriyād gatau. sa
 vetti vedasya na anyataḥ. na vedayati vedo 'pi
 veda-arthasya kuto gatiḥ. tena agni-hotram
 vedo 'pi veda-arthasya kuto gatiḥ. tena agni-
 vedaka-ākārā yathā bhr̥ntair nirikṣyate. vibhakta
 vedakam, a-paraspara-rūpam iva sukha-ādi-
 vedakam. tac ca idaṃ pratyakṣam an-abhilāpya-
 vedakam nāma. na hi vitti-sattā eva tad-vedanā
 vedana-prasaṅgāt. tām tu sārūpyam āviśat
 vedana-lakṣaṇam. sārūpyam apy a-tad-ātmanaḥ prak
 vedanam. ity antara-ślokaḥ. bāhye 'py arthe tato
 vedanam. iyaṃ sarvatra saṃyojyā māna-meya-phala-
 vedanam kena. utpatti-sārūpyābhyām. an-antaram
 vedanam, tad artha-vedanam kena. utpatti-
 vedanam. sukha-ādīnām sva-saṃvedanam api
 vedanasya aikye yan na evam tad vibhedavat.
 vedanā yuktā, tasyāḥ sarvatra-a-viṣeṣāt sarva-
 vedanābhyām bhāsamānasya nīla-ādes tat-saṃvidāś ca
 vedane. a-bhinna-ābhe vibhinne ced bheda-a-bhedau
 vedayati vedo 'pi veda-arthasya kuto gatiḥ. tena
 vedayate nāma kiñcit. upalabhyate saṃvedanam
 vedasya na anyataḥ. na vedayati vedo 'pi veda-
 veditavyaḥ. tena eva ca sadṛśam udāharaṇam āha,
 veditavyaḥ. tena siddham yathā — śrāvaṇaḥ śabda
 veditavyaḥ, yathā-sādhyam a-bādhanāt. yathā ākāśa-
 veditavyaḥ. yadi punar hetu-rūpa-a-saṃsparśī sva-
 veditavyam. katham na sādhanam. sāksāt
 veditavyam. dvi-vidho hi hetuḥ prayogataḥ
 veditavyam. na tarhi idānīm sādhanasya a-tan-
 veditavyā, anyeṣāṃ hetu-phala-bhāva-a-bhāva-
 veditavyā, yathā — na atra śiṃśapā vṛkṣa-a-
 veditavyā, yathā — na tuṣāra-sparśo 'tra agner
 veditavyā, yathā — na roma-harṣa-ādi-viṣeṣa-
 veditavyaḥ. yo hi bhāva-mātra-anubandhī sva-
 vedini. yatra api viveka-pratipattir asti, tasya
 vedya-vedaka-ākārā yathā bhr̥ntair nirikṣyate.
 vedyatvād a-tad-rūpa-a-pravedanāt. cetanaś ca ete
 vedyatvād a-pratikṣepa-arho 'rtho dharmī. na ca

PVin3_0008402
 PVin3_0002903
 PVin1_0001714
 PVin1_0002101
 PVin3_0007708
 PVin3_0000405
 PVin2_0007909
 PVin3_0003507
 PVin3_0000707
 PVin3_0012111
 PVin3_0004809
 PVin3_0011001
 PVin3_0008908
 PVin2_0005110
 PVin3_0001904
 PVin3_0001302
 PVin3_0007707
 PVin3_0000610
 PVin3_0007003
 PVin1_0000103
 PVin1_0001212
 PVin1_0001408
 PVin2_0007006
 PVin2_0007007
 PVin2_0007007
 PVin1_0003602
 PVin1_0002308
 PVin1_0001608
 PVin1_0002312
 PVin1_0002313
 PVin1_0002310
 PVin1_0004301
 PVin1_0004210
 PVin1_0003312
 PVin1_0003312
 PVin1_0002009
 PVin1_0002610
 PVin1_0002313
 PVin1_0004304
 PVin1_0002612
 PVin2_0007007
 PVin1_0004104
 PVin2_0007006
 PVin3_0005505
 PVin3_0001108
 PVin3_0002702
 PVin3_0013309
 PVin3_0000808
 PVin2_0007510
 PVin3_0001008
 PVin2_0006211
 PVin2_0006208
 PVin2_0006205
 PVin2_0006402
 PVin2_0008312
 PVin1_0001003
 PVin1_0003602
 PVin1_0002306
 PVin3_0006808

PVin3_0010809	ayam puruṣa ātmānam āntaraiḥ kaiścīd an-anya-	vedyair dharmair yuktaṃ pratisaṃvedayamānas tad-
PVin3_0007402	-virahinā sāmānyena anvayo na siddha eva. na	vai kaścīd tathā-bhūtena ātmanā anvayaṃ karoti.
PVin2_0009006	-a-niṣpattes tulya-a-tat-sva-bhāvātā. na	vai kācīd a-nityatā nāma anyā yā paścān
PVin2_0008715	yathā cakṣū-rūpa-āder vijñānasya. na	vai kiñcīd ekaṃ janakaṃ tat-sva-bhāvaṃ vā. kiṃ tu
PVin2_0007813	-siddheḥ. janmi-sva-bhāvo nāsi iti cet, na	vai janma nāsi-sva-bhāvasya hetuḥ, na ca a-hetoḥ
PVin3_0008610	upakārasya artha-antaratve 'py uktam. na	vai tata ātma-viśeṣa-utpatter ambhasas tathā-
PVin3_0003407	nirdeśe 'pi tulya iti katham pakṣa-doṣaḥ. na	vai tad-vacanād a-niścaya-utpatter duṣṭa-vacanaḥ,
PVin3_0004407	katham idānim a-bhāve sann ity ucyate. na	vai tan-niṣedha-mātram a-sapakṣaḥ, kiṃ tarhi
PVin2_0006906	niyāmakasya janakatām eva dipayati. na	vai nāntariyakatayā śabdād artha-pratipattiḥ, api
PVin3_0009304	-ādi-vat. nanv asty eva tiro-dhānam. na	vai paras tad a-nityatvam āha, kiṃ tarhi vināsam.
PVin1_0000301	eva pramāṇe, anyathā-pratipatty-a-yogāt. na	vai pratibandha eva līṅga-lakṣaṇam, kiṃ tarhi
PVin1_0001414	-kalpanām indriya-jñāne pratihanti. na	vai buddhiḥ pratyakṣā, yena indriya-jñānasya
PVin3_0005301	-kṛtam eṣāṃ kadācit kvacic chravaṇam iti. na	vai vayaṃ kāraṇānām saha-kārīṇi pratikṣipāmaḥ,
PVin3_0004701	eva ity a-niścito na anaikāntikaḥ syāt. na	vai vastu-dharma-samāśrayeṇa eva para-arthe
PVin3_0004705	nanu viparyaya-prāptir api na eva asti. na	vai viparyaya-prāptyā eva dūṣaṇam, kiṃ tarhi
PVin2_0006813	na tatra pratītir ākāśād iva ghaṭa-ādiṣu. na	vai śabda-sva-bhāvo niyato 'rtheṣu, yatas tad-
PVin3_0009809	sa svayam ātmano hetur a-siddhaḥ. katham	vai śabdo '-siddhaḥ. siddhaḥ śabdaḥ. sa ātmani
PVin3_0007210	tv abhimatasya an-anvayād a-siddhiḥ. na	vai sa ādhāras taṃ viśeṣi-karoti, a-yoga-
PVin2_0008602	-bhāvasya a-jananāt tasya a-hetutā syāt. na	vai sa eva bhavati, tādrśasya bhāvāt. anyādrśād
PVin3_0012705	na asti iti vaktavyam, na viśāṇam. kiṃ	vai sambandha-mātram viśiṣyate viśāṇinām api
PVin3_0010107	kim a-siddham, yad-arthaṃ hetur ucyate. na	vai sādhyā-a-siddhi-mātreṇa sarvo vipakṣaḥ, kiṃ
PVin2_0008611	-apekṣatvān na kadācin na bhavet, tad-bhāve	vaikalya -a-bhāvād iṣṭa-kāla-vat. tadā api vā na
PVin3_0001403	an-ukto 'pi icchayā vyāptaḥ sādhyāḥ. tad-	vaikalya -ādayaś ca drṣṭānta-ādi-doṣaḥ. etena sa-
PVin2_0007706	api. na hy avaśyaṃ hetavaḥ phalavantaḥ,	vaikalya -pratibandha-sambhavāt. etena
PVin1_0004310	hetuṣu jñāna-kārya-a-niṣpattiḥ kāraṇa-antara-	vaikalyam sūcayati. sa bāhyo 'rthaḥ syāt, yady
PVin3_0005105	utpitoḥ kāraṇa-a-bhāve 'n-utpatteḥ kāraṇa-	vaikalyāḥ jñāna-an-utpattir iti kuḍya-ādaya
PVin2_0008109	kasyacit tathā-bhāve 'py anyatra hetor	vaikalyād a-vināso 'pi syād ity a-vyāptiḥ. sā
PVin2_0008702	-deśa-kālatvād dhūmo yatra drṣṭaḥ sakṛd	vaikalye ca punar na drṣṭaḥ, taj-janyo 'sya sva-
PVin2_0007912	eva, kasyacit karaṇāt. a-kāriṇo 'pi pratyaya-	vaikalye syāt. sākalye tu karoty eva. na evam a-
PVin3_0005109	-sthitam āvaraṇam, tau vijñāna-utpādana-	vaiguṇya -tāratamyena atīśāyayed api, āvaraṇa-
PVin1_0001515	vidmaḥ, tasya viśaya-antara-avadhāna-	vaiguṇye 'nyatra vijñāna-an-utpatteḥ. tac ca a-
PVin2_0007601	ucyate. sādharmyeṇa api hi prayoge 'rthād	vaidharmya -gatiḥ, a-sati tasmin sādhyena hetor
PVin2_0010008	drṣṭāntābhyāṃ pradarśyate. ata eva	vaidharmya -drṣṭānte 'vaśyam iha āśrayo na iṣṭaḥ.
PVin2_0010015	vā antareṇa bhaved ity āśrayam antareṇa api	vaidharmya -drṣṭānte prasidhyati vyatirekaḥ. hetu-
PVin2_0009310	viruddha-anaikāntika-pratipakṣeṇa iti, yad	vaidharmya -vacanam anaikāntika-pratipakṣeṇa, yadi
PVin2_0007511	dvi-vidho hi hetuḥ prayogataḥ sādharmyavān	vaidharmyavāms ca. na anayor vastutaḥ kaścīd
PVin2_0007602	tasmin sādhyena hetor anvaya-a-bhāvāt. tathā	vaidharmyeṇa apy anvaya-gatiḥ, a-sati tasmin
PVin3_0013306	yad a-nityaṃ tat kṛtakam iti. sādharmyeṇa.	vaidharmyeṇa api — parama-aṇu-vat karma-vad
PVin1_0003511	kaścīd, tatra api grāhya-grāhaka-lakṣaṇa-	vaidhuryāt . tasmād ātmā eva buddher anubhavaḥ. sa
PVin1_0003509	tasyā na anubhavo 'paraḥ. grāhya-grāhaka-	vaidhuryāt svayaṃ sā eva prakāśate. vyastaṃ hi
PVin3_0001308	idānim sādhyam. tathā ca viparyaya-siddhir	vaiphalyam eva vā. yathā prak sañjñinā
PVin3_0001402	-para-artha-kriyā-upagamād eṣāṃ sādhana-	vaiphalyam . tasmād an-ukto 'pi icchayā vyāptaḥ
PVin3_0007505	āśraye 'pi sādhana-sāmarthyāt. na sādhyatve,	vaiphalyāt . api ca, na a-siddhe bhāva-dharmo 'sti
PVin1_0000502	ity a-yuktam, tasya a-prāmāṇye vṛtti-	vaiphalyāt . na ca śarīram eva buddhiḥ, tat-
PVin1_0002104	a-saṃvedanāt, a-punar-bhāviṇi samayasya	vaiyarthyāc ca. teṣāṃ ataḥ sva-saṃvittir na
PVin3_0009805	-bhāva-mātra-anuṣaṅgiṇi punas tan-nirdeśasya	vaiyarthyāt . na hi tatra aparo viśeṣo nirdiśyate.
PVin3_0000202	syāt, vacana-mātreṇa artha-siddher hetv-ādi-	vaiyarthyāt . vacana-viśeṣasya prāmāṇyād a-doṣa
PVin3_0008710	eṣāṃ, paramparā-kalpanāyās ca	vaiyarthyāt . sthāpakatvād ādhāraḥ, na janakatvād
PVin2_0009811	-anumāne ca bādha-hetv-a-sambhavāt,	vairāgya -a-drṣṭer a-drṣṭeṇa ca bādhyā-bādha-
PVin3_0007003	yuktaḥ. na hi vṛṣasyantī ṣaṅdhasya rūpa-	vairūpya -parikṣāyām avadhatte. yat punar etad
PVin3_0004111	-tyāga eva hi tasya vināśaḥ, apara-bhāvāś ca	vailakṣaṇyam , viruddha-sva-bhāva-lakṣaṇatvād
PVin1_0002812	-artha-pratibhāsītā. pratyastam-ita-artha-	vaiśadyo hi sarva eva vipluta-dhiyo 'pi saṃsrṣṭa-
PVin2_0008604	na hetu-bhedo bhedaka ity a-kāraṇam viśvasya	vaiśvarūpyam syāt. tatra ca ukto doṣaḥ. sarvaṃ ca
PVin3_0013002	a-bhedād eka-vyaktiā sarva-vyakter a-	vyakta -rūpa-virahaḥ. a-vyavadhānam a-dūra-sthānam
PVin1_0001601	vijñāna-an-utpatteḥ. tac ca a-siddham.	vyakto viśaya iti cet, nanu sā vyaktir buddhir
PVin3_0001502	sādhanād upajīvati, na paro dūṣaṇam iti	vyaktam iyaṃ rāja-kula-sthitiḥ. tasmād yāvatim
PVin3_0002010	gamyate ca taiḥ. balāt tava icchā iyaṃ iti	vyaktam īśvara-ceṣṭitam. vadann a-kārya-līṅgāṃ
PVin2_0005402	-a-yogaṃ darśayan paraṃ pratirupādaddhi iti	vyaktam etad rāja-śāsanam. na ca svayam a-bruvan
PVin1_0000103	-dhiḥ svayam upetya āryo 'nujagrāha yaṃ	vyaktaṃ tasya na vetty ayam jaḍa-matir loko

PVin1_0001708	asty anyat sāmānyam buddhy-a-bhedataḥ. na hi	vyakty-ātmano vyatiriktam anvayinam arthaṃ
PVin1_0001706	bhedo hi kvacin na anyatra dṛṣyate. na hi	vyakty-ātmāṇaḥ parasparam anuyanti, śakti-
PVin3_0005505	sadrśam udāharaṇam āha, prayatna-an-antaraṃ	vyakti-janmanos tathā-abhidhānāt. yan-nāntariyakā
PVin3_0004013	na kaścīd a-nityo ghaṭaḥ, tatra api	vyakti-tiro-dhānād iti cet, a-tādavasthyam a-
PVin3_0012908	eka-vyaktyi-sambandhino deśa-antare 'pūrva-	vyakti-prādur-bhāve prak tatra a-satas tat-
PVin3_0012207	eva a-dṛṣṭeṣu saṃśayaḥ. tathā hy a-sakala-	vyakti-bheda-vyāpino 'py arthāḥ kecit taj-jāti-
PVin3_0012908	iṣyata eva iti kim an-iṣṭam. a-kriyasya eka-	vyakti-sambandhino deśa-antare 'pūrva-vyaktyi-
PVin3_0001602	virodhaḥ. itaś ca na sāmānya-āśrayaḥ, sarva-	vyakti-sambhava-a-bhāve tat-sāmānya-a-yogāt, yathā
PVin3_0009306	tulyā ity asty eva sāmānyam. atha kā iyam a-	vyaktiḥ. a-dṛṣya-ātmatā. nanv anena lakṣaṇena
PVin3_0009307	a-nityāḥ prasajanti. prāg anya-dharmaṇo '	vyaktir a-nityatā iti cet, anya-dharmā ca prāg a-
PVin1_0001602	eva. tad-upādhiḥ so 'py a-siddha eva. na	vyaktir buddhir artha-ātmā iti cet, sa kim a-
PVin1_0001601	ca a-siddham. vyakto viśaya iti cet, nanu sā	vyaktir buddhir eva. tad-upādhiḥ so 'py a-siddha
PVin1_0000412	-viśayābhyo 'nirdeśya-lakṣaṇābhyo jñāna-	vyaktibhyaḥ. na ca tābhiḥ sva-santāna-bhāvinibhir
PVin3_0009305	nanu vinaṣṭa-tiro-hitayor dvayor apy a-	vyaktis tulyā ity asty eva sāmānyam. atha kā iyam
PVin1_0000409	na anumānam iti bruvāṇaḥ kāsāñcij jñāna-	vyaktinām pravṛttau saṃvādaṃ viśvaṃvādaṃ ca
PVin3_0013002	abhivyaktiḥ. a-bhedād eka-vyaktyā sarva-	vyakter a-vyakta-rūpa-virahaḥ. a-vyavadhānam a-
PVin2_0007206	tayā punaḥ. saṅketas ca nir-arthaḥ syād	vyaktaḥ ca niyamaḥ kutaḥ. yatra svāntanṛyam
PVin3_0013002	-lakṣaṇa-prāptir abhivyaktiḥ. a-bhedād eka-	vyaktyā sarva-vyakter a-vyakta-rūpa-virahaḥ. a-
PVin2_0008505	iti. tad-vyabhicāre 'sya hetumattā-	vyatikramāt. yeṣāṃ upalambhe tal-lakṣaṇam an-
PVin2_0006901	tan-mātra-lakṣaṇatvād anyeṣv apy asyāḥ, tad-	vyatikrame ca niyama-a-yogāt. śakteś ca an-artha-
PVin3_0002706	yathā 'nityaḥ śabda nityo vā iti prakaraṇe	vyatirikta-indriya-grāhya-sāmānya-eka-artha-
PVin2_0009503	vā, upayukta-phala-vat. atra apy upayukta-	vyatirikta-pakṣi-karaṇe hetoḥ sādhya-a-bhāve 'n-
PVin3_0003611	apy evam-bhāvaḥ syāt. na ca pramāna-lakṣaṇa-	vyatirikto 'nyo 'sti viśeṣaḥ pratyakṣasya, ya eka
PVin1_0001708	buddhy-a-bhedataḥ. na hi vyakty-ātmano	vyatiriktam anvayinam arthaṃ paśyāmaḥ, yaṃ śabda
PVin1_0000404	iti na a-pratyakṣam pramānam anumānād	vyatiriktam asti. na a-pratyakṣam pramānam asti
PVin3_0011512	an-ubhaya-ātmatā-bahir-bhāvāt tābhyām na	vyatiricyate. na tatra anveti, eka-ātmany apy a-
PVin2_0005302	na, a-vyatirekāt. na hi śrāvaṇatvaṃ kutaścīd	vyatiricyate, sandeha-sādhanāt. vyatirekiṇaś ca
PVin3_0010111	kriyata iti cet, katham a-niścayān niścayaḥ.	vyatireka-a-niścayo hy a-vipakṣa-śabdena ucyate.
PVin3_0012305	vyatirekasya a-bhāvaṃ bhāvam icchatī, yathā	vyatireka-a-bhāve 'pi sapakṣe prāṇa-ādir na iṣṭaḥ.
PVin3_0012503	iti. tat punar idam āyātam — a-sato	vyatireka-a-yogād iti. atra idam eva punar vācyam
PVin3_0012102	āpattyā ubhaya-pradarśanam āha. tasmād idṛśo	vyatireka-a-vyabhicāro 'n-anvayeṣu na sidhyati.
PVin3_0011105	yogyatā-rahite vacana-a-darśanāt tad-anumāne	vyatireka-a-siddher na kārya-kāraṇatā-siddhiḥ. a-
PVin3_0011903	ātmano na sidhyati ity uktam. darśane 'pi	vyatireka-a-siddher na sidhyati. ghaṭa-ādayo
PVin3_0011610	prāṇa-ādayaḥ. viprakarṣād ātmano vṛtti-	vyatireka-a-siddhes tatra prāṇa-ādinām api. artha
PVin2_0004815	tat-pratibhāsasya sva-viśaya-sammata-anvaya-	vyatireka-an-anuvīdhānāt pratyakṣa-vat sāmānyasya
PVin2_0006801	-yogya ātmā, sa ca puruṣa-vyāpāra-anvaya-	vyatireka-anuvīdhāyī pauraṣeyaḥ. anyathā api
PVin3_0013307	sādhya-ādy-a-vyatirekiṇaḥ. tathā sandigdha-	vyatireka-ādayo vācyāḥ. na hy ebhir hetoḥ sāmānya
PVin2_0008904	hetu-viśeṣe 'pi kārya-a-viśeṣe doṣāt. anvaya-	vyatireka-ādयो yasya dṛṣṭo 'nuvartakaḥ. sva-
PVin3_0012502	eva khalu na ity anvaya-pratiṣedhaḥ, sa eva	vyatireka iti. tat punar idam āyātam — a-sato
PVin3_0012007	vyabhicāraḥ. na hi tasya a-sapakṣād eva	vyatireka iti. nanv evam asya sapakṣe 'nuvṛṭty-a-
PVin3_0012501	vipratīṣiddham ca etat — na anvayo na	vyatireka iti. ya eva khalu na ity anvaya-
PVin2_0009608	upalambhe tad-a-bhāvāt. an-upalambhāc ca	vyatireka iti saṃśayito 'nivāryaḥ syāt. yathā-
PVin3_0011713	a-darśana-mātram āśritya ācāryeṇa śrāvaṇatve	vyatireka uktaḥ. na tāvatā a-bhāva-gatir ity
PVin3_0004409	tad vivakṣite pratiyogini ca tulyam.	vyatireka-gateḥ sarvatra tulyatvāt sāksād artha-
PVin3_0008112	-pradeśa-ādiṣu nitya-an-agni-vyavacchedena	vyatireka-gatau sāmarthya-parisamāpteḥ. na ca
PVin2_0007313	-niśedha-upayogāt pramāṇam uktā. na tu	vyatireka-darśana-ādāv upayujyate, saṃśayāt, a-
PVin2_0005205	an-upalabdihāpī viparyaye pratyakṣa-vṛttir	vyatireka-niścayaḥ. tat-tulya eva asti iti
PVin3_0003704	iti. a-viśiṣṭa-lakṣaṇe dṛṣṭasya aparatra	vyatireka-niścayasya kartum a-śakyatvād ity uktam.
PVin2_0009306	-niścayena viruddha-tat-pakṣyāṇām nirāsaḥ,	vyatireka-niścayena anaikāntikasya. dvayor ity
PVin2_0009304	-vipakṣataḥ. na hy a-sati pratibandhe 'nvaya-	vyatireka-niścayo 'sti. tena tam eva darśayan
PVin3_0012002	pratyaya ity etāvato 'yam ātma-bhāvo 'nvaya-	vyatireka-bhāg ity ayam eva hetuḥ. an-avasthā-
PVin3_0007604	brūyāt, an-āśrita-vastuno 'paryudāsena	vyatireka-mātrasya a-bhāve 'py a-virodhāt, yathā
PVin2_0005404	hetor a-pratiṣedhe vidhiḥ prāptaḥ, a-bhāva-	vyatireka-lakṣaṇatvād asya. sā eva tāvad a-sato
PVin3_0011106	-siddher na kārya-kāraṇatā-siddhiḥ. a-cetanā	vyatireka-viśaya iti cet, na evaṃ-vidhād
PVin3_0011903	vyatireka-a-siddher na sidhyati. ghaṭa-ādayo	vyatireka-viśayā iti cet, na evaṃ-vidhād
PVin3_0008109	prādhānyena gatiḥ. a-prādhānye 'py anvayasya	vyatireka-vyāptāv asti, yathā — a-nityaḥ
PVin3_0010109	iti tad a-vipakṣatvam a-niścita-sādhyā-	vyatireka-vyāvṛtti-rūpaṃ kathaṃ sādhanam, a-
PVin2_0005401	an-ātma-jñātāyāḥ. so 'yaṃ tair eva artha-	vyatireka-samāveśibhiḥ padair a-satsu vyavahāra-a
PVin2_0009209	'niścita iti vipakṣe vṛttir āśaṅkhyate.	vyatireka-sādhanasya a-darśana-mātrasya tasya

PVin3_0006410	a-bhāvataḥ. sā iyam a-bhāva-niścaya-phalā	vyatireka-sādhany an-upalabdhir yadā svayam a-
PVin2_0006007	virodha-gatiḥ. sa ca an-upalabdheḥ. anyonya-	vyatireka-sthita-lakṣaṇatā vā virodho nitya-a-
PVin3_0011108	kāraṇa-antaram anumāpayati. na ca evaṃ-vidho	vyatireko 'ceteṣu sambhavati. caitanya-kāraṇa-
PVin3_0010707	yaḥ sarva-jñāḥ, sa vaktā na bhavati iti	vyatireko 'darśane 'pi na sidhyati, sandehāt.
PVin3_0010205	aparasya vṛttir iti katham a-nitya-a-bhāva-	vyatireko 'nitye sādhye dharmiṇi sidhyet. tat
PVin2_0009209	-mātreṇa vyatirekaḥ pradarśyate. sa tasya	vyatireko 'niścita iti vipakṣe vṛttir āśāṅkhyate.
PVin3_0011504	— vīta-rāgaḥ sarva-jño vā vacanād iti.	vyatireko 'tra a-siddhaḥ, sandigdho 'nvayaḥ.
PVin2_0005908	tasmā jñānaṃ tad-yogyatā vā asya sattā, tad-	vyatireko 'n-upalabdhir a-sattā. tayā viṣayī
PVin3_0011703	yogāt. tasmād aikāntika-anvaya-vad aikāntika-	vyatireko 'pi gamaka eva. na ca evaṃ śrāvaṇatvam,
PVin2_0005210	auṣṇyaṃ na gamayet. kiṃ tarhi tat-tulya-	vyatireko 'pi. tena ayam a-doṣa ity a-vācyam eva
PVin3_0012210	virodhasya a-siddheḥ sandigdho nairātmyād	vyatirekaḥ. ātma-pratiniyame hi tat-kārya-ātmatayā
PVin2_0005305	iti vyatireki kathyate. na ca evaṃ-vidho	vyatireko gamakaḥ. yas tu gamakaḥ, sa saṃvarṇita
PVin3_0008103	a-prādhānyād iti cet, iha tu balavān anvayo	vyatirekaś ca dur-balaḥ, hetoḥ sapakṣa-vyāpter
PVin3_0011507	-bhāk. dvayor iti vartate. yatra anvayo	vyatirekaś ca sandigdhaḥ, yathā — sa-ātmakam
PVin2_0009201	kvacid utpattir dṛṣṭā, a-darśanāc ca vipakṣe	vyatirekaḥ, tato 'vyabhicāra iti. na yuktā a-
PVin2_0009508	a-vṛtta-bādhane sarvatra an-āśvāsaḥ.	vyatirekas tu siddha eva sādhanam iti tathā-bhāve
PVin3_0011907	na santi. tasmāt sandigdha-sāmarthya ātmano	vyatirekaḥ. te 'pi buddhy-ādayo nairātmye na syur
PVin3_0011712	niyamena nivartate. tasmād viśeṣasya na	vyatireko na anvayaḥ. a-darśana-mātram āśritya
PVin3_0010902	a-sati rāge vacanaṃ na asti ity a-niścito	vyatirekaḥ. na hi rāga-ādinām eva kāryaṃ spanda-
PVin3_0012410	vyavacchidyeta. vyavacchede vā katham a-	vyatirekaḥ. na hi sattā-pratiśedhād anyo
PVin3_0010812	tāvataḥ vyāpty-a-siddheḥ. ataḥ sandigdho	vyatirekaḥ. pūrva-uktāc ca an-upalabdhī-lakṣaṇād
PVin2_0009208	punar etac cheṣavat. yasya a-darśana-mātreṇa	vyatirekaḥ pradarśyate. sa tasya vyatireko '-
PVin3_0012303	sidhyati ity uktam. astu nāma nir-ātmakebhyo	vyatirekaḥ prāṇa-ādinām tad-bhāve ca nairātmya-
PVin3_0010106	ukta-prāyam. sādhyā-vyatireke ca vipakṣe tad-	vyatireko yadi dharmiṇi siddhaḥ, kim a-siddham,
PVin3_0010102	dharmāḥ sādhyaitum iṣṭāḥ, sa pakṣaḥ. tad-	vyatireko vipakṣaḥ. sa tarhi icchayā vyavasthita-
PVin3_0012408	anvayinam eva hetum āha. atra api katham a-	vyatireko vipakṣāt, katham vā sapakṣa eva asti
PVin3_0012410	a-vyatirekaḥ. na hi sattā-pratiśedhād anyo	vyatirekaḥ. vipratīśiddham ca etat — na anvayo
PVin2_0009510	-bhāve sarvatra-a-bhāva-a-siddheḥ saṃśayād a-	vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ ca vyatireky
PVin3_0012204	tasmād a-vyatireke 'py a-sataḥ sapakṣād	vyatirekaḥ sandigdhaḥ syāt prāṇa-ādinām, ātmanaḥ
PVin3_0010702	-ādimān vā, vacana-āder iti. sandigdho 'tra	vyatirekaḥ, sarva-jño vaktā na upalabdha ity evam
PVin3_0010012	tatra api sādhyā-a-bhāvo vipakṣa ity tad-	vyatirekaḥ sādhyā-dharma eva ity a-siddhaḥ. nanu
PVin2_0005813	apy a-pratipanna-viṣayinām darśanāt. bhāva-	vyatireko hy a-bhāvaḥ, an-upalabdhir upalabdheḥ.
PVin2_0010015	antareṇa api vaidharmya-dṛṣṭānte prasidhyati	vyatirekaḥ. hetu-sva-bhāva-a-bhāvo 'taḥ
PVin3_0010011	anveti ity a-sambaddham. yadā tarhi vipakṣa-	vyatireko hetur ucyate, tadā katham. tatra api
PVin1_0004309	bhinnaṃ asti iti kutaḥ. bhāya-siddhiḥ syād	vyatirekataḥ. satsu samartheṣu anyeṣu hetuṣu
PVin3_0008101	a-gateḥ. mā bhūd ato gatiḥ, kevalatvād a-	vyatirekatayā anvayasya iti cet, iha tarhi
PVin1_0001615	vijñānasya viṣayaḥ. na an-anukṛta-anvaya-	vyatirekaṃ kāraṇam, na a-kāraṇam viṣayaḥ. tasmān
PVin1_0004312	kaścid upādāna-viśeṣa-a-bhāva-kṛtam kārya-	vyatirekaṃ na brūyāt. so 'pi katham sarva-
PVin3_0011705	ubhayato vyāvṛtter iti. tena evam-prakāram	vyatirekaṃ varṇayātā avinābhāva eva ukto bhavati.
PVin2_0005212	prayoga-darśana-arthatvād a-doṣaḥ — anvaya-	vyatirekayor niścita-vyāptikam ekam api rūpaṃ
PVin2_0005308	dvi-rūpaṃ tarhi liṅgam. na, anvaya-	vyatirekayoḥ pṛthag-rūpatvāt. te tv ekena api
PVin3_0011601	eka-ātmany apy a-siddheḥ. ata eva anvaya-	vyatirekayoḥ sandehād anaikāntikaḥ, sādhyā-
PVin3_0002513	lakṣaṇam. ucyate parihāra-artham a-vyāpti-	vyatirekayoḥ. svayaṃ-nipāta-rūpa-ākhyā
PVin3_0010210	kevala eva kasyacid bhāva-a-bhāvayor vṛtti-	vyatirekavān upadarśitaḥ svayaṃ bhavat-
PVin3_0012305	ātmā jīvac-charīre sidhyati, yena ayam na	vyatirekasya a-bhāvaṃ bhāvam icchati, yathā
PVin3_0012012	kiṃ phalaṃ syāt. an-avadhāraṇe ca vākyasya	vyatirekasya a-vyabhicāra-a-siddheḥ. tata eva
PVin3_0010608	sandehe vā anaikāntikaḥ. katamasya ekasya.	vyatirekasya. a-siddhau, yathā catur-vidhaḥ
PVin3_0012403	anyathā ātma-sannidhāyane ko nairātmyād	vyatirekasya upayogaḥ. katham vā a-prasiddha-ātma
PVin3_0011701	gamakā eva ātmanaḥ prāṇa-ādayaḥ, tad-	vyatirekasya eka-antikātvād ity aparāḥ. vipakṣād
PVin3_0012401	gamayanti iti cet, kim idānīm nairātmyād	vyatirekasya phalam. sa hi tatra a-sambhavan sva-
PVin3_0002601	-vyatirekayoḥ. svayaṃ-nipāta-rūpa-ākhyā	vyatirekasya bādhikāḥ. saha a-nirākṛtena iṣṭa-
PVin3_0012006	prāṇa-ādir vyabhicāreṇa. na, tad-	vyatirekasya vyabhicārāt. katham vyabhicāraḥ. na
PVin3_0011810	sa ghaṭa-ādaḥ na iti kutaḥ. tena a-jñāta-	vyatirekasya vyāvṛtti-vyāptir a-siddhā. prāṇa-
PVin3_0009107	a-siddha-sandigdha-dharmi-sambandha-anvaya-	vyatirekā dharmā hetv-ābhāsāḥ. tatra, eka-a-
PVin3_0011107	vyatireka-viṣaya ity cet, na evaṃ-vidhād	vyatirekāt kāraṇa-śakti-siddhiḥ. satsu hi
PVin3_0011904	vyatireka-viṣayā ity cet, na evaṃ-vidhād	vyatirekāt kāraṇa-sāmarthya-siddhiḥ. satsu
PVin2_0006107	dhūma-a-bhāvād iti. tat kāryaṃ hetu-vyāpty-a-	vyatirekāt tat-sva-bhāva-a-viśiṣṭam iti tad-an-
PVin2_0005301	śrāvaṇatvam vyatireky apy a-gamakam. na, a-	vyatirekāt. na hi śrāvaṇatvam kutaścid
PVin2_0005210	ity a-tat-tulyo viruddha eva, yena tata eva	vyatirekād agnir auṣṇyaṃ na gamayet. kiṃ tarhi

PVin3_0010804	-sambhavāt. na darśana-mātreṇa, kiṃ tarhi	vyatirekād api. tad-a-bhāvād an-anya-upanaya iti
PVin1_0000312	vṛtta-sambandhasya smaraṇāt. na hy anvaya-	vyatirekābhyām anyo hetu-phalayos tad-bhāvaḥ.
PVin3_0011102	darśanena anumānam iti. na, taylor iha anvaya-	vyatirekābhyām kārya-kāraṇa-bhāva-siddher anyatra
PVin2_0004511	vastu-pratipadyamānā api tad-dharma-a-vyāpti-	vyatirekābhyām nigadanto dṛṣṭāḥ, avinābhāva-a-
PVin2_0005301	ekasya prayogaḥ syād iti. nanu śrāvaṇatvaṃ	vyatireky apy a-gamakam. na, a-vyatirekāt. na hi
PVin2_0007605	tasmān na avaśyaṃ pakṣa-nirdeśaḥ kartavyaḥ.	vyatireky api na a-nityatva-a-bhāve kṛtakatvaṃ
PVin2_0009511	a-vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ ca	vyatireky api hetuḥ syāt. na idaṃ nir-ātmakam
PVin3_0013102	atra hi trayam a-pramāṇakam abhyupeyam —	vyatireki-śabdatva-sāmānyam indriya-gamyam nityam
PVin2_0004907	hy arthā jñātum iṣṭāḥ, tad-viparyaya-	vyatirekiṇo 'rtha-mātrasya upanidhāyakam liṅgam
PVin2_0005302	kutaścid vyatiricyate, sandeha-sādhanāt.	vyatirekiṇas ca sandeha-a-yogāt kṛtakatva-ādinā a
PVin3_0013306	aṇu-vat karma-vad ākāśa-vad iti sādhyā-ādy-a-	vyatirekiṇaḥ. tathā sandigdha-vyatireka-ādayo
PVin3_0011711	eva na ātma-nivṛttāv asya nivṛttir api, yato	vyatirekī ity ucyate. na hy a-pratibaddhaḥ
PVin3_0007601	sva-bhāva eva hi kayācid apekṣayā dharma iti	vyatirekī iva dharmaṇi nirdiśyate. na hi dharma-
PVin2_0005305	eva tataḥ saṃśayaḥ. anvayas tu na dṛṣṭa iti	vyatirekī kathyate. na ca evaṃ-vidho vyatireko
PVin3_0012308	ced dhetur hetur ato 'nvayī. na anvayy a-	vyatirekī ced a-nairātmyam na sa-ātmakam. iti
PVin3_0012307	'pi sapakṣe prāṇa-ādir na iṣṭāḥ. sapakṣa-a-	vyatirekī ced dhetur hetur ato 'nvayī. na anvayy
PVin3_0011707	avinābhāvaḥ. tata eva anvaya-siddhir iti na	vyatirekī. pratibandhaś ca avinābhāvaḥ. sa ca
PVin3_0012402	tad-a-sambhavam sādhyati iti tato	vyatirekī varṇyeta. anyathā ātma-sannidhāyane ko
PVin3_0012204	ātmā syāt, na anumāna-siddhaḥ. tasmād a-	vyatireke 'py a-sataḥ sapakṣād vyatirekaḥ
PVin2_0005814	upalambha-nivṛtṭyā vā katham a-bhāvaḥ, kārya-	vyatireke 'pi kāraṇa-a-bhāva-a-siddheḥ. upalambha-
PVin3_0010105	api icchā-kṛtatvād ity ukta-prāyam. sādhyā-	vyatireke ca vipakṣe tad-vyatireko yadi dharmaṇi
PVin2_0004609	na hi sva-bhāvaḥ kāryam vā bhāva-kāraṇa-	vyatireke bhavataḥ, a-bhedād ātma-niṣpatteś ca.
PVin2_0009309	a-saty api pratibandhe '-darśana-mātreṇa	vyatireke yad āha – eṣa tāvan nyāyo yad ubhayaṃ
PVin2_0005206	vyatireka-niścayaḥ. tat-tulya eva asti iti	vyatireke siddhe '-sati nāstitā-abhidhānam a-saty
PVin3_0010107	siddhi-mātreṇa sarvo vipakṣaḥ, kiṃ tarhi tad-	vyatirekeṇa ubhaya-niścita ity a-niścayāt siddham
PVin2_0008209	iva viṣam a-jñāiḥ. tad ayaṃ sattā-a-	vyatirekeṇa na anyat kiñcid vināśo 'pekṣata iti
PVin1_0002505	caitanyaḍ anyā-atiśayavatiḥ buddhiḥ. tad-rūpa-	vyatirekeṇa buddher an-upalakṣaṇāt. ekam eva idaṃ
PVin1_0000208	ca. tatra yo jñāna-pratibhāsam anvaya-	vyatirekāv ātmano 'nukārayati, sa pratyakṣaḥ. tad
PVin3_0010203	an-apekṣita-pakṣa-vyavasthau dharmānām vṛtti-	vyatirekau paraspara-parihāra-sthita-lakṣaṇau na
PVin2_0005009	eva ca. vyavacchinatti dharmasya nipāto	vyatirecakaḥ. viśeṣaṇa-viśeṣyābhyām kriyayā ca
PVin3_0010204	-parihāra-sthita-lakṣaṇau na tṛṭiyam rāśim	vyatirecayataḥ. taylor ekasya nivṛttir aparasya
PVin1_0004313	brūyāt. so 'pi katham sarva-jñānānām viśayam	vyatirecayann upaplava-itarayoḥ pramāṇa-itaratām
PVin2_0006411	gamayati. sad avaśyaṃ kenacid upalabhyate	vyatīta-a-samprāpta-upalambam vā. tat katham na
PVin3_0001901	tad-viśeṣa-mukhena vā kriyata iti tena	vyapadiśyate. svayam-śrutiḥ punar ekasya
PVin3_0008709	janana-śaktir eva. tasmād eteṣu tad-ātmanā	vyapadeśa-ādayo janya-janaka-bhāva-kṛtā eva
PVin3_0010706	arthān apākuryāt, hanta hato 'si, piṭṭ-	vyapadeśa-nibandhanasya apy apāvṛtti-prasaṅgāt.
PVin3_0010312	eṣām ātmānam vibhāgavantam iva anyā-anyair	vyapadeśair vaktāraḥ pradarśayanti. na ca tat-
PVin3_0001204	ayam eva dharma-dharmaṇor viśeṣa ukto	vyapekṣataḥ. a-saṃhata-viśayam pārārthyam eṣām
PVin2_0008504	katham idaṃ gamyate – na dhūmo 'gnim	vyabhicarati iti. tad-vyabhicāre 'sya hetumattā-
PVin2_0005610	-bhāva-pratibandhe hi saty artho 'rtham na	vyabhicarati. sa ca tad-ātmavāt. tad-ātmatve
PVin2_0008902	tasmān na su-vivecitam kāryam kāraṇam	vyabhicarati. hetu-viśeṣe 'pi kārya-a-viśeṣe
PVin3_0012406	a-saṃskṛta-apavādino '-saty anvaya-a-yogād a-	vyabhicarita-anvayam sapakṣa eva asti ity
PVin3_0012012	an-avadhāraṇe ca vākyasya vyatirekasya a-	vyabhicāra-a-siddheḥ. tata eva sapakṣa eva asti,
PVin2_0007211	āhuḥ. tad vipakṣe '-darśana-mātrād a-	vyabhicāra-a-siddhyā a-niścita-artham. nanu
PVin2_0009505	katham vyabhicāraḥ. pratyakṣa-bādhā-śaṅkā-	vyabhicāra ity eke. na, pakṣi-kṛta-viśaye '-
PVin3_0011010	'py uktaḥ. vyabhicārād an-anya-anumāna iha a-	vyabhicāra iti kuto niścayaḥ. a-darśane 'py uktam.
PVin2_0006307	-bhāvo gamyeta. antyasya avasthā-viśeṣasya a-	vyabhicāra iti cet, na, tataḥ kārya-utpatter a-
PVin2_0009201	a-darśanāc ca vipakṣe vyatirekaḥ, tato '-	vyabhicāra iti. na yuktā a-dṛṣṭi-mātreṇa vipakṣe
PVin3_0007905	-karoti, tadā na vyabhicāraḥ. anyadā tena	vyabhicāra iti su-vyavadātām prāmānyam. a-bhāva-
PVin3_0011404	bhavanti, pratibandha-ādi-sambhavād iti	vyabhicāra eva. a-pratibaddha-upakārās cakṣur-
PVin2_0009205	sthāly-antar-gata-mātreṇa pākāḥ sidhyati,	vyabhicāra-darśanāt. etāvāt tu syāt – evaṃ-sva-
PVin1_0000511	eva. kasyacit saṃvāde 'pi taj-jātiyasya	vyabhicāra-darśanād an-āśvāsa iti cet, na, tad-
PVin3_0013401	a-sambandhād apārthakaḥ. yadi na hetor a-	vyabhicāra-dharmaṭā dṛṣṭāntena pradarśyeta, kaḥ
PVin3_0009110	-bhāk. dvayor viruddho '-siddhau ca sandehe	vyabhicāra-bhāk. eka-ekasya rūpasya a-siddhau
PVin3_0011507	sattvam a-sattvam vā sandigdham. sandehe	vyabhicāra-bhāk. dvayor iti vartate. yatra anvayo
PVin3_0009109	tatra, eka-a-prasiddhi-sandehe '-prasiddho	vyabhicāra-bhāk. dvayor viruddho '-siddhau ca
PVin3_0011503	dvayor ekasya a-siddhāv aparasya ca sandehe	vyabhicāra-bhāg iti sūcana-arthāḥ, yathā — vīta-
PVin3_0007808	sādhyatim icchati, sa pakṣaḥ. sa yam evaṃ	vyabhicāra-viśayam paśyati, tam eva pakṣi-kuryāt.
PVin3_0007801	-dharmaṭve 'py a-doṣaḥ. na hi pakṣa eva	vyabhicāra-viśayaḥ. kaṃ punar atra bhavān

PVin2_0008708 tat-sva-bhāvātve ca sa eva agnir ity a-
 PVin3_0012103 -pradarśanam āha. tasmād idr̥ṣo vyatireka-a-
 PVin2_0008403 hetuḥ, a-vyabhicārāt. na hy a-tad-utpatter a-
 PVin1_0000509 kutaḥ, niyama-a-bhāvāt. bhāve vā sa eva a-
 PVin3_0007905 yadā ayam pakṣi-karoti, tadā na
 PVin2_0005903 ucyate. sāmagrī-pariṇāma-apekṣatvāt syād
 PVin3_0013105 pratibandho yac chrāvaṇam tan nityam ity a-
 PVin3_0000802 icchā tatra vastu-bhāva ity vyāpty-a-siddher
 PVin2_0009910 bhāvātvd ity tasya sva-bhāva-pratibandhād a-
 PVin2_0009801 'darśana-mātreṇa a-pratibaddhasya api tad-a-
 PVin3_0007903 iti kiṃ kasya sādhanam, yad-artham a-
 PVin3_0007707 iti katham na unmattaḥ. vipakṣa-vṛtṭyā
 PVin1_0000601 -pratibandho hi liṅga-lakṣaṇam. na ca tasya
 PVin3_0007410 apākaroti. tathā ca āha —liṅgasya a-
 PVin2_0008811 tu hetu-paramparāyām an-anumānam eva ity a-
 PVin3_0012007 na, tad-vyatirekasya vyabhicārāt. katham
 PVin2_0009504 sādhya-a-bhāve 'n-upalambho 'sti iti katham
 PVin2_0005909 viṣayī sādhyate. etena iha kāraṇasya kārya-
 PVin3_0007803 hi pakṣa-vipakṣa-pravibhāga-apekṣayā hetor a-
 PVin2_0009510 -a-bhāva-a-siddheḥ saṃśayād a-vyatireko
 PVin2_0009911 a-vyabhicārah. kāraṇam vā kāryam a-
 PVin2_0009203 -mātreṇa vipakṣe '-vyabhicāritā. sambhāvy-a-
 PVin3_0007707 apy asya vṛtṭim bhāṣate sattāyām ca a-
 PVin2_0007001 a-darśanam ca apekṣamānās tat-sādhanam a-
 PVin3_0007510 na trayīm doṣa-jātim ativartate, a-siddhim
 PVin3_0005510 na tādr̥ṣaḥ. na te hetava ity uktaṃ
 PVin2_0005902 -yogya-sva-bhāvasya anya-hetu-sākalye tad-a-
 PVin2_0005802 siddhe vyavahāre sato viṣayasya a-
 PVin3_0012006 -ādir vyabhicāreṇa. na, tad-vyatirekasya
 PVin3_0004911 anyasya sarvatra sapakṣe sattvam, kārya-
 PVin2_0007404 paścāt tādātmya-virodhāt kāraṇānām ca kārya-
 PVin3_0008503 apy atīta-eka-kālānām gatiḥ, na an-āgatānām,
 PVin2_0008402 iti. artha-antare tu gamye kāryam hetuḥ, a-
 PVin1_0004006 rūpa-upalambhaḥ syāt, kāryasya kāraṇa-a-
 PVin2_0004608 bhrāntir apy artha-sambandhena tad-a-
 PVin3_0010910 dur-bodhatvād vyavahāra-saṅkareṇa sarveṣām
 PVin2_0006305 -kāraṇa-upalabdhyā kiṃ na sidhyati. na, tad-
 PVin3_0011010 anyatra tad-anumāne 'tiprasaṅgo 'py uktaḥ.
 PVin1_0000606 niyama-tat-saṃvāda-a-yogāt. na artha-a-
 PVin2_0008502 ca sāmānyānām. a-viśiṣṭa-sāmānya-vivakṣāyām
 PVin2_0009706 iti cet, na, yathā-ukte '-bhāvāt. viruddha-a-
 PVin3_0012801 devānām priyaḥ syād iti. viruddha-a-
 PVin1_0000403 sarvaṃ svato '-siddham anyat sādhanam a-
 PVin3_0007507 api ca, na a-siddhe bhāva-dharmo 'sti
 PVin2_0009812 bādhya-bādhaka-bhāva-a-siddheḥ, rāga-ādy-a-
 PVin2_0009206 pakvā iti. anyathā śeṣavad etad anumānam
 PVin2_0009501 api ca yady a-dṛṣṭyā nivṛtṭiḥ syāc cheṣavad
 PVin3_0008403 iti vipakṣa-vṛtṭer a-dṛṣṭāv api śeṣavad etad
 PVin3_0010403 api idam a-siddham eva a-sato virahād iti,
 PVin2_0009303 tena varṇitaḥ. a-siddha-viparīta-
 PVin2_0006407 -kārye 'pi deśa-kāla-ādy-apekṣaṇam. anyathā
 PVin3_0003801 -gamayati. tato 'numāna-viṣaye viruddha-a-
 PVin3_0003608 niścaya-abhidhānād anumāna-viṣaye viruddha-a-
 PVin3_0000805 vastunaś ca anyathā-bhāvāt tat-kṛtā
 PVin3_0003709 '-sambhavād a-sambhavo 'numāne viruddha-a-
 PVin3_0013010 -darśitayā prāha iti sambhavo viruddha-a-
 PVin2_0005713 a-tat-pratibhāsitve 'pi tad-utpattes tad-a-
 PVin2_0009202 iti. na yuktā a-dṛṣṭi-mātreṇa vipakṣe '-
 PVin3_0012803 -lakṣaṇayor an-upalambhasya vā viruddha-a-

vyabhicārah. agni-sva-bhāvaḥ śakrasya mūrdhā yady
 vyabhicāro 'n-anvayeṣu na sidhyati. sidhyamś ca
 vyabhicārah, an-āyatta-rūpāṇām saha-bhāva-niyama-
 vyabhicāro 'n-upalabdher iti sā tena a-bhāvam
 vyabhicārah. anyadā tena vyabhicāra ity su-
 vyabhicāro 'pi iti cet, na, kārya-kāle '-bhāva-
 vyabhicāro 'pi na sidhyati iti. hetos tri-
 vyabhicārah. etena mad-upagama-ādayo hetu-prayogā
 vyabhicārah. kāraṇam vā kāryam a-vyabhicārataḥ.
 vyabhicārah, kvacid deśe kānicid dravyāṇi
 vyabhicāraś cintyate. tasmād vastuto yad yena
 vyabhicārah. tat-pakṣa-sapakṣa-
 vyabhicārah, anyataratva-ādinām
 vyabhicārah, tad-a-bhāve sva-bhāva-a-bhāvāt.
 vyabhicāras tu dharmeṇa anyatra darśyate. tatra
 vyabhicārah. na apy ākāra-bheda eva tad-a-tattve
 vyabhicārah. na hi tasya a-sapakṣād eva vyatireka
 vyabhicārah. pratyakṣa-bādhā-śaṅkā-vyabhicāra ity
 vyabhicārah pratyuktaḥ. atra apy an-upalabdhyā
 vyabhicārah, vāstavatvāt. na hy avinābhavo hetor
 vyabhicārah śeṣavataḥ. kiṃ ca vyatireky api hetuḥ
 vyabhicārataḥ. nivartayet. kāraṇam api
 vyabhicāratvāt sthāli-taṇḍula-pāka-vat. na hi
 vyabhicāram iti katham na unmattaḥ. vipakṣa-
 vyabhicāram eva pratipādane liṅga-vad avalambante,
 vyabhicāram virodham ca. tatra yadi bhāva-dharmo
 vyabhicārasya sambhavāt. sati vā pratibandhe 'stu
 vyabhicārāc ca upalambhaḥ sattā ucyate. sāmagrī-
 vyabhicārāt. an-upalabdher liṅgād a-sattāyām
 vyabhicārāt. katham vyabhicārah. na hi tasya a-
 vyabhicārāt kāraṇasya. tasmāt sapakṣe dvidhā-
 vyabhicārāt. tasmāt tad-bhāva-mātra-anubandhina
 vyabhicārāt. tasmād iyam api kārya-liṅga-jā.
 vyabhicārāt. na hy a-tad-utpatter a-vyabhicārah,
 vyabhicārāt. nāntariyakatayā ālokaḥ saha rūpeṇa
 vyabhicārāt pramāṇam. na hi sva-bhāvaḥ kāryam vā
 vyabhicārāt. prajojana-a-bhāvād a-vyāhāra ity cet,
 vyabhicārāt, yathā – na śīta-sparśo 'tra kāṣṭhād
 vyabhicārād an-anya-anumāna iha a-vyabhicāra ity
 vyabhicārād artha-saṃvādanam pratyakṣasya, kiṃ
 vyabhicārān na iṣyate. katham idam gamyate – na
 vyabhicāry-a-vacanam iti cet, anumāna-viṣaye '-
 vyabhicāry api saṃśaya-hetur uktaḥ, sa iha na
 vyabhicāry-ātma-sambandham apekṣata ity na a-
 vyabhicāry ubhaya-āśrayaḥ. dharmo viruddho '-
 vyabhicāri-kārya-a-sambhavāt, sambhave 'pi
 vyabhicāri. kiṃ punar etac cheṣavat. yasya a-
 vyabhicāri kim. yathā pakvāny etāni phalāny evam-
 vyabhicāri liṅgam. yā tarhy a-kārya-kāraṇa-
 vyabhicāri vā. atha api tad-abhimatāt kutaścīn
 vyabhicāri-vipakṣataḥ. na hy a-sati pratibandhe
 vyabhicāri syād bhasma iva a-śīta-sādhane. ity
 vyabhicāriṇo '-bhāvam sūcayati iti. atha vā
 vyabhicāriṇo '-sambhavam artha-āpattayā darśayati.
 vyabhicāriṇaḥ. iti saṅgraha-ślokaḥ. tri-rūpa-
 vyabhicāriṇaḥ. tad eka-saṅkhyā-vivakṣā apy atra
 vyabhicāriṇaḥ. vastv-anurodhini punar anumāne
 vyabhicāriṇāv iti pramāṇam pratyakṣa-vat. a-sattā
 vyabhicāritā. sambhāvy-a-vyabhicāratvāt sthāli-
 vyabhicāritāyām. na ca anyo '-vyabhicāri. tasmād

PVin2_0007707	vaikalya-pratibandha-sambhavāt. etena	vyabhicāritvam uktam kārya-a-vyavasthiteḥ.
PVin3_0013012	na tāv ekatra staḥ. tan na atra viruddha-a-	vyabhicāri. tad ayam abhyupagama-bala-pravṛttaḥ.
PVin3_0012803	vā viruddha-a-vyabhicāritāyām. na ca anyo '-	vyabhicāri. tasmād a-vastu-darśana-bala-pravṛttam
PVin3_0002804	kvacid a-samaya-sthāyinaṃ praty anvayinaḥ, a-	vyabhicāri vā hetur asti. sa-dvitiya-prayogās ca
PVin3_0012805	āśritya tad-artha-vicāreṣu viruddha-a-	vyabhicāri sādhana-doṣa uktaḥ, śāstra-kārāṇam
PVin2_0005801	-pravartana-phalo 'n-upalambhas tad-a-	vyabhicāri, siddhe vyavahāre sato viṣayasya a-
PVin3_0005508	sattā yo vā ātmā svo 'vibhāgavān. sa tena a-	vyabhicāri syād ity arthaṃ tat-prabhedanam.
PVin1_0001513	liṅgam, kiṃ tarhi indriya-arthāv iti cet, a-	vyabhicāri hetuḥ. mana iti cet, tad api pūrvakam
PVin2_0008505	- na dhūmo 'gniṃ vyabhicarati iti. tad-	vyabhicāre 'sya hetumattā-vyatikramāt. yeṣāṃ
PVin3_0012006	-ślokaḥ. tulyaś ca śrāvaṇatvena prāṇa-ādir	vyabhicāreṇa. na, tad-vyatirekasya vyabhicārāt.
PVin3_0002011	īśvara-ceṣṭitam. vadann a-kārya-liṅgām tām	vyabhicāreṇa bādhyate. a-nāntariyake ca arthe
PVin3_0002207	dahana-ādikam. sva-bhāvaṃ kāraṇam vā artho '-	vyabhicāreṇa sādhanayan. kasyacid vāda-bādhyāṃ sva
PVin3_0008004	yadi kathañcin niścīyeta, tadā na virodha-	vyabhicārāv iti na ayam prasaṅga iti. eṣa dvi-
PVin1_0001405	imāḥ kalpanā a-pratiṣamviditā eva udayante	vyayante vā, yena satyo 'py a-lakṣitāḥ syuḥ.
PVin3_0003209	-abhyupagamāt. anyathā atiprasaṅgaḥ syāt,	vyarthatā vā pṛthak-karaṇasya. sva-vacanasya api
PVin1_0003304	-virodhāc ca. a-bhinna-viṣayatve dvayam	vyartham. krama-bhāvaś ca a-bhinna-nimittayoḥ
PVin3_0012409	phalaṃ yadi na vipakṣe 'stītvam	vyavacchidyeta. vyavacchede vā katham a-
PVin3_0007407	arthād eva agnes tat-pradeśa-a-yogaṃ	vyavacchinatti iti sa tathā sādhyā ucyate. na
PVin2_0005009	-yogaṃ yogam aparair atyanta-a-yogaṃ eva ca.	vyavacchinatti dharmasya nipāto vyatirecakaḥ.
PVin2_0005110	labdhāyāṃ samuccīyamāna-avadhāraṇam anyad	vyavacchinatti, naraṃ ca nārāyaṇam eva ca ādau
PVin3_0000405	-avasthā-viśeṣa-niyata-eka-dravya-samsarga-a-	vyavacchinna-sva-bhāva-antara-virahād an-eka-
PVin1_0003006	bhrānter a-pratyakṣam. ata eva-iti-karaṇa-	vyavacchinād vikalpa-vargāt pṛthak taimira-
PVin3_0010207	eva. na hy a-vipakṣa-śāṅkāyāṃ sādhyā-a-bhāva-	vyavaccheda-arthaṃ hetur ucyate. na ca hetoḥ
PVin3_0002609	mā bhūn nirdeksyamāṇe 'pi prasaṅga iti tad-	vyavaccheda-arthaṃ āha. tena an-aṅgam iṣer niṣṭhā
PVin2_0005012	'prayoge 'pi tasya artho 'yam pratiyate.	vyavaccheda-phalaṃ vākyam yataś caitro dhanur-
PVin3_0007702	tasya anyatra api tulyatvāt. tad etad	vyavaccheda-mātraṃ dvayor api sambhavad-vipakṣa-
PVin3_0007704	labhyaṃ gamakatvaṃ katham ātmasāt kuryāt. a-	vyavaccheda-rūpā api khalu jñeyatva-ādayo dharmāḥ
PVin3_0004607	uktaṃ ca — vyāvṛtti-niścaye viśeṣasya	vyavaccheda-hetutā asya kena nivāryata iti.
PVin2_0009612	-a-nityayor a-darśanāt tad-vyāvṛttir iti tad-	vyavaccheda-hetutā syāt. na hi tad-vyāvṛtter anyat
PVin2_0009615	gamayet. pramāṇa-antara-bādhanān na ubhaya-	vyavacchedaḥ. anyonya-vyavaccheda-rūpāṇām eka-
PVin2_0005014	dharo nilaṃ saro-jam iti vā yathā. pratiyogi-	vyavacchedas tatra apy artheṣu gamyate. tathā
PVin2_0009613	hi tad-vyāvṛtter anyat tad-vyavacchedanam. a-	vyavacchedas tu kutaścid vyāvṛtter eva a-niścayāt.
PVin2_0009613	-hetutā syāt. na hi tad-vyāvṛtter anyat tad-	vyavacchedanam. a-vyavacchedas tu kutaścid
PVin3_0007907	-dharmam tu bhāva-mātra-vyāpino 'rthasya	vyavacchedam hetuṃ sattāyāṃ vadato 'sya viruddho
PVin2_0005107	sādhyam. na ca siddha-sādhanam, tad-a-yoga-	vyavacchedasya a-siddheḥ. tat-tulya eva ity
PVin3_0007909	a-sambhavāt, a-bhāve ca sarvatra bhāva-	vyavacchedasya bhāvāt. tad ayam tri-prakāro 'pi
PVin2_0005101	vivakṣā-anugamād dhvaneḥ. tad a-yoga-	vyavacchedād dharmī dharmā-viśeṣaṇam. tad-
PVin3_0011510	asti, yatra prāṇa-ādir varteta, ātma-vṛtti-	vyavacchedābhyāṃ sarvasya saṅgrahāt. na apy
PVin3_0012409	yadi na vipakṣe 'stītvam vyavacchidyeta.	vyavacchede vā katham a-vyatirekaḥ. na hi sattā-
PVin2_0009701	vyavacchedaḥ. anyonya-vyavaccheda-rūpāṇām eka-	vyavacchedena anya-vidhānād a-pratiṣedhaḥ, vidhi-
PVin3_0008111	-anantariyaḥ so 'nitya eva iti nitya-	vyavacchedena, asya vākyasya śabda-pradeśa-ādiṣu
PVin3_0008106	tarhi yaḥ kṛtakaḥ so 'nitya eva iti nitya-	vyavacchedena gamakatā iṣṭā syāt, anyathā sarvato
PVin2_0005104	-doṣa-bhāk. ity antara-ślokaḥ. anya-yoga-	vyavacchedena ca viśeṣaṇa ekasya tad-bhāve
PVin3_0007212	tatra sāmānyam eva sādhyate tad-a-yoga-	vyavacchedena. na tathā iha api kvacit sattāyāḥ
PVin3_0004403	yathā — caitro dhanur-dharaḥ, na anya-yoga-	vyavacchedena, yathā — pārtho dhanur-dhara ity
PVin3_0007703	dvayor api sambhavad-vipakṣa-pracāra-śāṅkā-	vyavacchedena labhyaṃ gamakatvaṃ katham ātmasāt
PVin2_0005007	vā na anumeya-dharmatā iti cet, na, a-yoga-	vyavacchedena viśeṣaṇāt. a-yogaṃ yogam aparair
PVin3_0004402	-anuvṛtter a-sādhanānatā iti cet, na, a-yoga-	vyavacchedena viśeṣaṇāt, yathā — caitro dhanur-
PVin3_0007211	na vai sa ādhāras taṃ viśeṣi-karoti, a-yoga-	vyavacchedena viśeṣaṇād ity uktam. tasmāt tatra
PVin3_0008112	vākyasya śabda-pradeśa-ādiṣu nitya-an-agni-	vyavacchedena vyatireka-gatau sāmārthya-
PVin3_0012011	pratiṣedha-dvayena prakṛta-gamanāt. anyathā	vyavacchedya-a-bhāvād avadhāraṇasya kiṃ phalaṃ
PVin2_0009701	-bādhanān na ubhaya-vyavacchedaḥ. anyonya-	vyavaccheda-rūpāṇām eka-vyavacchedena anya-
PVin3_0007904	ca iti na puruṣa-icchayā vastu-dharmo	vyavatiṣṭhate. yadā ayam pakṣi-karoti, tadā na
PVin3_0007905	vyabhicāraḥ. anyadā tena vyabhicāra iti su-	vyavadātam prāmānyam. a-bhāva-dharmam tu bhāva-
PVin1_0003212	tataḥ karma-sambandha-a-siddheḥ, a-	vyavadhāna-a-bhāvāt kāraka-atīśaya-a-siddheḥ,
PVin1_0000506	artha-sāmārthya-apekṣaṇāt, an-apekṣāyāṃ	vyavadhāna-ādi-bhāve 'pi bhāva-prasaṅgāt.
PVin3_0005102	pratighātinā anyena anyonyasya upakāriṇaḥ, a-	vyavadhāna-deśa-yogyatā-saha-kāritvāt teṣāṃ.
PVin3_0013003	sarva-vyakter a-vyakta-rūpa-virahaḥ. a-	vyavadhānam a-dūra-sthānaṃ dṛṣya-ātmatā
PVin1_0003010	pramāṇam. yata iyaṃ prameya-adhigatir a-	vyavadhānā tattvaṃ pratilabhate. tatra arthena

tan-nāma-a-grahaṇa-prasaṅgāt. tataḥ smrtyā
 pūrva-utpanna-samartha-nirodhād vā sati
 vyavadhāna-deśa-yogyatā-saha-kāritvāt teṣām.
 nāma upajāyate. a-tad-ātmani tādātmya-
 -viśeṣaṇa-apekṣā eva arthā vijñānair
 vāstavatvāt. na hy avinābhāvo hetor
 -vat. na anyathā, artha-sambandha-abhidhāna-
 caitanyasya ca evaṃ paraspara-rūpa-vivekena
 lobha-ādi-mūlo 'dharma itī sarva-śāstreṣu
 viśeṣaṇa-jñāna-viśeṣya-jñāna-a-viśeṣād
 apy an-upalambham antareṇa anyāḥ kaścīd
 jñāna-aṃśayos tu sādhyā-sādhana-bhāvo
 -grāhya-grāhaka-ākāra-viplavā. tathā-kṛta-
 tad-rūpa-sparśa-adhyavasāyāt. bheda-a-bheda-
 sambandhau saṃyoga-samavāyāv itī śāstre 'pi
 -sthitih. uktam atra – yathā-darśanam iyaṃ
 viśeṣaṇa-viśeṣya-tat-sambandha-loka-
 a-bhinne 'pi vastuni śakti-bhedena
 '-saṃhata-arthā itī dharminō viśeṣa itī
 bhavatu nāma yathā-darśanam pramāṇa-ādi-
 etena ātma-para-upagama-ādayaḥ puruṣa-
 -ādi-samudāyo hi gauḥ. tad iyaṃ samudāya-
 a-dviṣṭa-a-mūḍhānām pāpa-an-abhyupagamāt. sā
 ābhāti vyāpāreṇa sva-karmaṇi. tad-vaśāt tad-
 puruṣa-icchayā ca hetu-tad-ābhāsāyos tattva-
 -parāvṛtti-kṛtaṃ vibhramam utsrjya artha-
 sādhanam iṣṭam, tato 'syās tad-bhāva-
 dharmāḥ kathaṅcīd a-vastūnām apī buddhyā
 -antara-bhūta itī sāmartyena vākya-ārtha-
 a-nirūpitena nāma ayam ātmanā bhāvān
 pratyakṣasya, ya eka-anta-sādhanaṭvaṃ
 pramāṇasya. tat sad-a-satī tad-bhāvena
 kaṃ bata ayam āśritya hetuṃ bheda-a-bhedau
 -vyavasthitayaḥ. tāḥ katham a-cetano 'rtho
 para-āśrayaḥ. sa eva tam arthaṃ para-mukhena
 na ca upagama-balena sapakṣa-a-sapakṣau
 jñānena arthān grhītvā yukti-cintā-mayena
 -pratipatter niścaya-kāla itī tadā a-nityatā
 'pi pātava-a-bhāvād itī tad-vaśena paścād
 -vaśāt pravibhāgena kārya-kāraṇa-bhāvād
 -lakṣaṇaḥ katham vipakṣasya vastu-vaśād
 an-ārtha-tantra-upayogiṣu pada-artheṣu
 aparayoḥ koṭyor astī itī bruvāṇaḥ pada-ārtha-
 tad evaṃ puruṣa-icchāyāḥ svātantryaṃ
 gotvād itī tat katham. tatra apī, samudāya-
 pradarśayanti. na ca tat-kṛto vibhāgo vastu-
 punar ekasya dharmināḥ śāstre nānā-dharma-
 kena nivāryate. sad-a-sad-ubhaya-an-ubhaya-
 tad-vyatireko vipakṣaḥ. sa tarhi icchayā
 -ābhayoḥ. artha-kriyā-anurodhena pramāṇatvaṃ
 viśeṣasya bhāvāt. saṃvin-niṣṭhāś ca viśaya-
 vyavasthāpayati idam asya idam na itī su-
 -ubhaya-dharma itī ucyate. tad atra dharminī
 -dharmāḥ, tasmād vastu-sthitir itī ca su-
 na sa śakyas tato 'nyena tena bhinnā
 tad-rūpa-a-vañcatatve 'pi kṛtā bhrānti-
 yuktam. na hy arthasya yathā-sva-bhāvaṃ
 etena vyabhicāritvaṃ uktaṃ kārya-a-
 syāt. sarva-bhāvāḥ sva-bhāvena sva-sva-bhāva-
 vyavadhānān na artha-upayogo 'n-antara-vyāpāra-
 vyavadhāne 'nyasya utpitsōḥ kāraṇa-a-bhāve 'n-
 vyavadhāne hetv-a-bhāvāt samartha-kṣaṇa-antara-an
 vyavasāyena na iha tat. a-darśanāj jagaty asminn
 vyavasāyanta itī, nivṛttā idānim indriya-vijñāna-
 vyavasthāyā darśyate — sarvo '-pakṣaḥ kṛtako '-
 vyavasthā-a-parijñāne '-bhāvāt. jāti-guṇa-
 vyavasthā-a-yogāt. na hi tatra apy an-upalambham
 vyavasthā, a-lubdha-a-dviṣṭa-a-mūḍhānām pāpa-an-
 vyavasthā-a-siddheḥ. kriyā-sādhanayor viśaya-
 vyavasthā-āśrayaḥ. tad idam upalabhya-lakṣaṇam
 vyavasthā-āśrayatvāt. vastv-a-bhedāt kriyā-
 vyavasthā iyaṃ keśa-ādi-jñāna-bheda-vat. yadā
 vyavasthā evaṃ utsannā sarva-vastuṣu. sarva-ārtha
 vyavasthā. tad iyaṃ sva-sattā-mātra-anubandhini
 vyavasthā, na tu yathā-tattvaṃ itī. viśaya-ākāraḥ
 vyavasthā-pratītau tat-saṅkalanena grhyate danḍy-
 vyavasthā-bheda-darśanāc ca na ayam vastu-
 vyavasthā-mātraṃ bhidyate, na arthaḥ. artha-
 vyavasthā, vijñapti-mātratāyām sā eva katham
 vyavasthā-samāśrayaḥ sarve hetavo vyākhyātāḥ,
 vyavasthā samudāyi-nibandhanatvāt tad-a-bhāve na
 vyavasthā snāna-ādinām pāpa-śodhana-vādaṃ bādhte,
 vyavasthānād a-kāraṇam apī svayam. ity antara-
 vyavasthāne ka idānim hetur a-hetur vā vastutaḥ,
 vyavasthāpana-nītir anusartavyā. a-nityaḥ
 vyavasthāpanāt. tatra ātma-viśaye māne yathā rāga
 vyavasthāpanāt sādharāṇaḥ santi, te 'py etena
 vyavasthāpanād apārthakam anyatara-grahaṇam.
 vyavasthāpayati idam asya idam na itī su-
 vyavasthāpayati, yatas tad-viśeṣa-bahir-bhāvād a-
 vyavasthāpayan na cet sva-viśaye pareṇa bādhyate.
 vyavasthāpayet. a-bhinna-vedanasya aikye yan na
 vyavasthāpayet, atiprasaṅgāt. atīśayavac ca
 vyavasthāpya punar vyutthāpayati itī. prasiddhiḥ
 vyavasthāpya pramāṇa-pravartanaṃ yuktam. evaṃ hy
 vyavasthāpya bhāvayatām tan-niṣpattau yat spaṣṭa-
 vyavasthāpyata ity apy uktam. anyathā artha-
 vyavasthāpyate, vikāra-darśanena iva viśam a-
 vyavasthāpyante. tad ayam kuṇḍa-bhūtala-ādinām
 vyavasthām apanudet. hetuś ca evaṃ na kaścīd
 vyavasthām uparacayan kaścīn nivāryate. na hi
 vyavasthām bādhte. sattva-rajās-tamaśam
 vyavasthām vidhurayati. vistareṇa ca ayam
 vyavasthāyāḥ kāraṇam samudāyinaḥ. a-satsu teṣu sā
 vyavasthāyāḥ samāśrayaḥ, atiprasaṅgād ity uktam.
 vyavasthāyām apī svayam ātmanā eva iṣṭaḥ sādhyāḥ,
 vyavasthāś ca tad-a-tat-samayavatām a-nīcīta-
 vyavasthita-lakṣaṇaḥ katham vipakṣasya vastu-
 vyavasthitam. itī saṅgraha-ślokaḥ. ata
 vyavasthitayaḥ. tāḥ katham a-cetano 'rtho
 vyavasthitā bhāvāḥ. tasmāt prameya-adhigateḥ
 vyavasthitāḥ sad-a-sattvaṃ cintayanti — kim
 vyavasthitāni vastūni. puruṣa-icchayā ca hetu-tad
 vyavasthitih. ity antara-ślokaḥ. kāryasya apī sva
 vyavasthitih. maṇi-pradīpa-prabhayor maṇi-buddhyā
 vyavasthitih, sarva-jñānānām eka-ākāratva-
 vyavasthiteḥ. sarveṣāṃ nāśa-hetūnām hetuman-nāśa-
 vyavasthiteḥ. sva-bhāva-para-bhāvābhyām yasmād

PVin1_0000814
 PVin3_0005104
 PVin3_0005102
 PVin1_0003905
 PVin1_0001301
 PVin3_0007804
 PVin1_0001001
 PVin3_0004104
 PVin3_0003106
 PVin1_0003302
 PVin3_0004105
 PVin1_0003305
 PVin1_0003604
 PVin1_0002606
 PVin3_0012904
 PVin1_0003802
 PVin1_0000914
 PVin1_0003307
 PVin3_0001206
 PVin1_0003911
 PVin3_0010409
 PVin3_0008601
 PVin3_0003107
 PVin1_0003209
 PVin3_0000307
 PVin3_0010501
 PVin1_0004209
 PVin3_0007705
 PVin3_0001511
 PVin1_0003202
 PVin3_0003701
 PVin3_0012608
 PVin1_0002609
 PVin1_0002501
 PVin3_0003503
 PVin3_0012202
 PVin1_0002709
 PVin2_0009012
 PVin2_0008208
 PVin3_0008707
 PVin3_0010104
 PVin3_0002410
 PVin3_0004103
 PVin2_0007003
 PVin3_0008508
 PVin3_0010401
 PVin3_0001902
 PVin3_0012605
 PVin3_0010103
 PVin2_0004712
 PVin1_0002501
 PVin1_0003203
 PVin3_0006806
 PVin3_0000306
 PVin2_0005709
 PVin2_0004708
 PVin1_0003612
 PVin2_0007707
 PVin2_0005704

PVin3_0003011	—pretya a-sukha-prado dharma iti. dharmi-	vyavasthites tad-āśrayāt tat-prabādhane
PVin3_0010203	iti ca su-bhāṣitam. tasmād an-apekṣita-pakṣa-	vyavasthau dharmānām vṛtti-vyatirekau paraspara-
PVin1_0003901	rūpa-a-bhedam hi paśyanti dhīr a-bhedam	vyavasyati. bhāvā yena nirūpyante tad-rūpaṃ na
PVin2_0009009	asya sva-bhāvaṃ manda-buddhiḥ paśyann api na	vyavasyati sattā-upalambhena sarvadā tad-bhāva-
PVin2_0008207	jāta iti. tam asya mandāḥ sva-bhāvaṃ ūrdhvaṃ	vyavasyanti, na prāk, darśane 'pi pātava-a-bhāvād
PVin3_0012109	na icchaty a-sad a-bhāva ity-evam-ādi ca	vyavaharati. nirloṭhitaś ca ayam artho 'sati
PVin3_0010809	tad-upasaṃhāreṇa sarvatra	vyavaharan prakāmam āsādita-vidyā-āśrama-phalaḥ,
PVin2_0005402	artha-vyatireka-samāveśibhiḥ padair a-satsu	vyavahāra-a-yogaṃ darśayan paraṃ pratirūṇaddhi
PVin1_0004104	-gataṃ viśvaṃ syāt. sato 'py a-siddhau sattā-	vyavahāra-a-yogyatvāt. tasmān na an-upalabhamānaḥ
PVin1_0004402	a-viśiṣṭa-anubandham dṛḍha-vāsanatvād iha	vyavahāra-a-visaṃvāda-apekṣayā pramānam.
PVin2_0006701	atīndriyatvāt sva-prabhava-kāya-vāg-	vyavahāra-anumeyāḥ syuḥ. vyavahārāś ca prāyaśo
PVin1_0001013	'pravṛtter jāty-ādi-sambandha-atīta-śabda-	vyavahāra-ādinām indriya-jñāna-a-viśayatvāt.
PVin1_0002601	tatra ca pratyakṣe viśaya-upalambhe samāpto	vyavahāra ity apārthakam aparāṃ caitanyam. taṃ ca
PVin3_0010504	-samāśrayatvād a-bhinna-pratyaya-viśayasya	vyavahāra-upanītasya sādhyā-dharmināḥ sādhanatve
PVin3_0010004	dharmāś ca bhāsante vyavahāras tad-āśrayaḥ.	vyavahāra-upanīto 'tra sa eva āśiṣṭa-bheda-dhīḥ.
PVin3_0012601	-patham upanīyante. anyathā hi tatra a-	vyavahāra eva syāt. na ca satām api parama-
PVin3_0003505	iṣṭa-śabda-abhidheyatvasya. sa dharmo	vyavahāra-jaḥ prasiddhi-śabdena uktaḥ. yogaṃ hi
PVin2_0007312	anyatra viparyayāt. tatra dvitīyā sad-	vyavahāra-niṣedha-upayogāt pramānam uktā. na tu
PVin3_0012601	a-santo 'pi kenacit prakaraṇena imāṃ	vyavahāra-patham upanīyante. anyathā hi tatra a-
PVin2_0007306	pratyakṣa-anumāna-a-bhāvaḥ saj-jñāna-śabda-	vyavahāra-pratiśedha-phalaḥ, upalabdhī-pūrvakatvāt
PVin2_0007311	sva-viparyaya-hetv-a-bhāva-bhāvābhyāṃ sad-	vyavahāra-pratiśedha-phalatvaṃ tulyam, ekatra
PVin1_0000401	-drśya-an-upalambhe 'pi nimitta-a-bhāvāt sad-	vyavahāra-pratiśedhaḥ, a-janana-khyātyā a-pitṛtva-
PVin3_0006705	iti. tatra katham a-sad-vyavahāra-vidhiḥ sad-	vyavahāra-pratiśedho vā. katham ca na syāt. tad-
PVin2_0005801	a-sattā-niścaya-phalo 'n-upalambhaḥ a-sad-	vyavahāra-pravartana-phalo 'n-upalambhas tad-a-
PVin2_0007309	punar an-upalambho 'saj-jñāna-śabda-	vyavahāra-pravartana-phalo 'pi, viśaya-darśanena
PVin2_0005506	śabda-pravṛtter asti iti so 'pi iṣṭo	vyavahāra-bhāk. anyathā syāt pada-arthānām
PVin3_0009907	uktam atra — bhāvānām vyāvṛtti-samāśraya-	vyavahāra-bhedāt sādhyā-sādhanā-bheda iti. parama
PVin3_0005806	-udāhṛtiḥ prthak. ity antara-ślokaḥ. a-sad-	vyavahāra-yogyatā vā an-upalabdher vyāpakaḥ sva-
PVin3_0003707	-śakya-niścayā iti na tat sandigdha-lakṣaṇam	vyavahāra-yogyam, pakṣa-dharmatva-ādi-sandeha-vat.
PVin3_0006705	-ādayo 'n-upalabder iti. tatra katham a-sad-	vyavahāra-vidhiḥ sad-vyavahāra-pratiśedho vā.
PVin3_0010909	na api viśeṣāt, abhiprāyasya dur-bodhatvād	vyavahāra-saṅkareṇa sarveṣāṃ vyabhicārāt.
PVin2_0006209	-a-bhāvād iti. sarvatra ca asyām a-bhāva-	vyavahāra-sādhanyām an-upalabdhou drśya-ātmanām
PVin3_0006009	-upalambho 'nya-an-upalambhas tad-a-bhāva-	vyavahāra-siddhi-hetuś ca. sa ca sva-saṃvedana-
PVin2_0010107	pratiśedha-hetuḥ. pratiśedha-viśaya-	vyavahāra-hetus tad-dhetur ity uktaḥ, svayaṃ
PVin2_0005910	atra apy an-upalabdhyā tan-nimittaḥ siddho	vyavahāro 'pi tan-nimitta-sattayā sādhyate, anya-
PVin3_0005705	a-dṛṣṭāv a-sann iti. sa tu pratipanna-tad-	vyavahāro 'pi prasiddheṣu nir-upākhyeṣu saty api
PVin3_0005701	-bhāva-a-niyamād evam-pratītiḥ. siddho hi	vyavahāro 'yam drśya-a-dṛṣṭāv a-sann iti. tasyāḥ
PVin3_0005902	bhavati idaṃ na upalabha iti yato 'bhāva-	vyavahāraḥ, kiṃ tarhi sva-viśiṣṭa-jñāna-bhāvāt,
PVin3_0010003	vivekinaḥ. dharmī dharmāś ca bhāsante	vyavahāras tad-āśrayaḥ. vyavahāra-upanīto 'tra sa
PVin2_0007213	api icchāyā a-nivāraṇād anyathā api loke	vyavahāro drṣṭa iti saṃśayaḥ. tasmān na āgamasya
PVin1_0003308	-bheda-darśanāc ca na ayam vastu-sanniveśī	vyavahāraḥ. na api sannikarṣaḥ pramānam, sarva-
PVin1_0001806	tarhi idānim a-niścaya-ātmanaḥ pratyakṣād	vyavahāraḥ. niścinvan hi idantayā sukha-duḥkha-
PVin3_0009909	sāṃvṛteṣu pratiśidhyate. anumāna-anumeya-	vyavahāraḥ punaḥ pratyaya-siddham bhedaṃ
PVin1_0001809	-sāmarthya-bhāvinaḥ. smaraṇād abhilāṣeṇa	vyavahāraḥ pravartate. artha-ālocana-mātre 'pi
PVin2_0005613	ca āha — sarva eva ayam anumāna-anumeya-	vyavahāro buddhy-ārūḍhena dharmā-dharmi-nyāyena
PVin1_0001811	tad-dṛṣṭāv eva drṣṭeṣv abhilāṣa-itarābhyāṃ	vyavahāro bhavati. vastu-dharmo hy eṣa yad
PVin3_0005703	'pi dhī-dhvanī. na hy eṣa pravartaniyo	vyavahāro yena a-niyataḥ syāt, kiṃ tarhi siddha
PVin3_0005709	tad-yogyatā, sāsnā-ādi-siddhāv iva go-	vyavahāraḥ. vidyamāne 'pi viśaye mohād atra an-
PVin2_0005411	pratiśedham ca muktavā śabdo 'sti na aparāḥ.	vyavahāraḥ sa ca a-satsu na iti prāptā atra
PVin3_0005808	an-upalambha-ātmanā a-sattvena a-sad-	vyavahāraḥ sādhyata ity uktam. sa eva an-
PVin1_0000314	-upadarśanena an-upalabdher na asti iti	vyavahāraḥ sādhyate mūḍhṃ prati, janana-khyātyā
PVin2_0005514	tad-viviktaṃ ca tad-anyeṣāṃ apekṣakam.	vyavahāram a-satya-arthaṃ prakalpayati dhīr yathā.
PVin1_0004314	-doṣād a-prabuddhasya apy an-āśvāsikam	vyavahāram utpaśyann ekam a-pramānam ācakṣīta,
PVin1_0000413	santāna-bhāvinibhir a-lakṣitābhir ayam paraṃ	vyavahārayitum īśa ity a-praṇayanam eva śāstrasya.
PVin3_0005706	viśayinaṃ a-smaran smāryate. na hy a-sad-	vyavahārasya kvacid aparāṃ kiñcin nibandhanam
PVin3_0005807	sva-bhāvaḥ sādhyate. vyāptiś ca anyatra	vyavahārasya tan-mātra-siddhyā, viśeṣa-a-bhāvāt.
PVin2_0007310	-phalo 'pi, viśaya-darśanena prasiddhasya	vyavahārasya sādhanāt. dvayor apy an-upalabdhyoḥ
PVin1_0004102	sā ca a-prāmāṇikā na sattā-nibandhanān	vyavahārān anurūṇaddhi. tad-a-prasiddhau
PVin2_0005809	siddhena viśayena viśayīno 'saj-jñāna-śabda-	vyavahārān pratipadyate pratipādayati ca, viśaya-

PVin3_0005802	dr̥ṣṭy-a-dr̥ṣṭitaḥ. kārya-ādi-śabdā hi tayor	vyavahārāya kalpitāḥ. kāraṇāt kārya-saṃsiddhiḥ
PVin2_0006701	-prabhava-kāya-vāg-vyavahāra-anumeyāḥ syuḥ.	vyavahārās ca prāyaśo buddhi-pūrvam anyathā api
PVin1_0001704	-artho 'nvayī, yataḥ śabdena dr̥ṣṭa-sambandho	vyavahāre pratīyeta. tathā hi ekatra dr̥ṣṭo bhedo
PVin2_0005801	phalo 'n-upalambhas tad-a-vyabhicārī, siddhe	vyavahāre sato viśayasya a-vyabhicārāt. an-
PVin1_0000810	anuyojanam. akṣa-dhīr yady apekṣeta so 'rtho	vyavahito bhavet. na hi saṅketa-kāla-bhāvitam
PVin2_0007801	kadācid apekṣā. tatra apy antyā sāmagrī yā a-	vyavahitā kārya-utpatteḥ, sā phalavaty eva. sā
PVin2_0006506	-vṛttayo 'niyata-nimitta-bhāvinyo deśa-kāla-	vyavahitā vā prakaraṇa-an-upayogino dravya-
PVin3_0005101	jananam a-jananam vā anyathā syāt. te ca a-	vyavahitāḥ pratighātinā anyena anyonyasya
PVin2_0006513	a-tat-phala-sādharmyāt tad-viparyāsa eṣaḥ.	vyavahitānām api hi hetoḥ phalānām utpatti-
PVin2_0004805	kiñcit parikṣante prekṣā-pūrva-kāriṇaḥ, na	vyasanitayā. na ca anumāna-pratibhāsa eva artha-
PVin2_0006612	pravṛtti-kāmo 'nveṣate prekṣā-pūrva-kārī, na	vyasanena. tasya puruṣa-parikṣayā pravṛttāv a-
PVin3_0002903	hetu-vacanād vyasto hetor an-āśrayaḥ.	vyastaḥ pramāṇābhyāṃ nirākṛto viparyaye pramāṇa-
PVin3_0002902	nirākṛto na pakṣaḥ. sandigdhe hetu-vacanād	vyasto hetor an-āśrayaḥ. vyastaḥ pramāṇābhyāṃ
PVin1_0003510	-grāhaka-vaidhuryāt svayaṃ sā eva prakāśate.	vyastam hi viśaya-lakṣaṇam iti na kvacid anubhavo
PVin3_0011911	-pratighāta-ādāv uttara-vijñāna-an-utpatti-	vyākulatā-ādi-darśanāt. mano-vijñānasya pūrvakam
PVin3_0010008	hetuḥ, ubhaya-a-siddheḥ. etena dharmo 'pi	vyākhyātaḥ. tatra api yadi tata eva siddhiḥ, sa
PVin1_0002914	pratyakṣa-ābhāsaḥ. etena mānaso 'pi viplavo	vyākhyātaḥ. na eva dvi-candra-ādi-bhrāntir
PVin3_0006609	kādācitka-sva-bhāvatā-an-apekṣatayor virodho	vyākhyātaḥ. nanv evam api virodhinoḥ paraspara-
PVin3_0001405	etena sa-dvitiya-prayogeṣu nir-anvaya-doṣo	vyākhyātaḥ, yathā — abhivyakta-caitanya-śārira-
PVin3_0008504	-matsya-vikāra-āder varṣa-ādy-anumānam	vyākhyātam. tatra api bhūta-pariṇāma eva kaścid
PVin3_0010908	evam karuṇā-ādayaḥ, anyathā api bhāvād iti	vyākhyātam vārttike. tatra yathā rakto bravīti,
PVin2_0008105	-sva-bhāva eva iti na virodhaḥ. etena sattā	vyākhyātā. kiṃ tarhi idāniṃ vināśe 'n-apekṣyāḥ
PVin3_0009309	ca su-vyāhṛtam. etena tad-avasthā-nivṛttir	vyākhyātā. yo 'py avasthā-nivṛttim tiro-dhāna-
PVin3_0000802	etena mad-upagama-ādayo hetu-prayogā	vyākhyātāḥ, āgama-siddhās ca. vacanasya vaktur
PVin2_0007410	etena pratyaya-bheda-bheditva-ādayo 'pi	vyākhyātāḥ. evam upādhi-bheda-apekṣaḥ kvacit sva-
PVin3_0009210	pūrvakatva-ādi-sādhanaḥ buddhi-bhuvana-ādinām	vyākhyātāḥ. tatra api hi śabda eva kevalaḥ
PVin3_0010410	puruṣa-vyavasthā-samāśrayaḥ sarve hetavo	vyākhyātāḥ, yathā — a-vipakṣatvāt, tat-samudāya
PVin3_0007705	sādhāraṇaḥ santi, te 'py etena	vyākhyātāḥ. sa ca sva-vāco-ubhaya-dharmatām
PVin3_0003609	-āpattyā darśayati. etena pratyakṣa-anumāne	vyākhyāte, dvayor api pramāṇya-a-viśeṣāt. ekasya
PVin2_0008104	-bhāvam enam ālagayanti. etena dhātṅ-āyatane	vyākhyāte. dharma-dhātṅ-āyatane 'pi skandha-traya
PVin3_0008802	artha-antara-an-artha-antaratve upakāreṇa	vyākhyāte. pāta-pratibandhāt sthāpaka iti cet,
PVin3_0004310	sādhya-dharmi-parigrahaḥ. karaṇīyo 'yam	vyākhyāne yatnaḥ sa pakṣa-vacanena samāhitaḥ.
PVin3_0007504	vastu-mātra-vyāpini sādhya-dharme na anvaya-	vyāghātaḥ. na hi tatra avaśyaṃ viśeṣa-parigrahaḥ
PVin3_0003109	'vicchedāt, madhura-śītala-sniigdhair iva	vyādheḥ ślaiṣmikasya iti. ata eva śāstra-dr̥ṣṭeṣv
PVin2_0010108	-an-upalambhasya pratiśedha-rūpatvāt. hetu-	vyāpaka-an-upalabdhir ubhayaṣya api hetur iti.
PVin2_0006113	-bhāva-vyāpinaḥ kāryasya a-bhāvena. yadā api	vyāpaka-dharma-an-upalabdhyā vyāpya-a-bhāvam āha,
PVin2_0007507	gamyāḥ. tasya vyāpyasya ayam nivartako	vyāpaka-dharmaḥ svayaṃ nivartamānaḥ. evaṃ hy ayam
PVin3_0000511	iti. a-sati tu hetau maulasya hetor vyāpya-	vyāpaka-bhāva-sādhana-prakāra eṣaḥ. na viparyaya-
PVin3_0008005	bhāva-lakṣaṇaḥ kārya-lakṣaṇaś ca. sa eva sva-	vyāpaka-viparyaye sādhye viruddha iti darśayaṃś
PVin2_0006204	- na śīta-sparśo 'tra agner iti. etena	vyāpaka-viruddha-siddhir uktā veditavyā, yathā
PVin2_0006208	- na atra dhūmo 'n-upalabdher iti. etena	vyāpaka-sva-bhāva-a-siddhir uktā veditavyā, yathā
PVin2_0007507	-kriyāṃ karoti. tasmān niścito vyāpyo gamako	vyāpako gamyaḥ. tasya vyāpyasya ayam nivartako
PVin2_0007508	svayaṃ nivartamānaḥ. evaṃ hy ayam asya	vyāpakaḥ siddho bhavati, yady asya a-bhāve na
PVin3_0005806	a-sad-vyavahāra-yogyatā vā an-upalabdher	vyāpakaḥ sva-bhāvaḥ sādhyate. vyāptiś ca anyatra
PVin2_0010104	pratiśedham api sādhyaitu-kāmena hetor	vyāpakasya vā sva-bhāvasya nivṛttir hetutvena
PVin2_0010110	-sattvasya hetos tathā-bhāva-niścaye	vyāpakasya sva-ātmanaś ca an-upalabdhir iti sa
PVin3_0009409	ko vā virodhaḥ karma-abhivyakter a-bheda-	vyāpana-a-siddhau. kramas tu tat-kāryatvāt tasya
PVin2_0006801	śabdasya upalambha-yogya ātmā, sa ca puruṣa-	vyāpāra-anvaya-vyatireka-anuvidhāyī pauraṣeyaḥ.
PVin1_0000814	vyavadhānān na artha-upayogo 'n-antara-	vyāpāra-phalaḥ syāt. ataś ca yaḥ prāg a-janako
PVin2_0004813	pramāṇayor viśaya-bhedam āha, na pramāṇa-	vyāpāra-viśaya-bhedāt. bheda ity apy asya a-bheda
PVin3_0002906	sambhavad a-pakṣa eva. tasmāt sandigdho hetu-	vyāpāra-viśayaḥ. anumānasya bhedena sā bādha uktā
PVin2_0007408	-sattva-vat. upādīyate. apekṣita-para-	vyāpāro hi sva-bhāva-niṣpattau bhāvaḥ kṛtakaḥ.
PVin1_0003208	ca tām ātmany artha-adhigamana-ātmanā. sa-	vyāpāram iva ābhāti vyāpāreṇa sva-karmaṇi. tad-
PVin1_0001007	-śūnye tac cākṣuṣe katham. na hi idam iyato	vyāpārān kartuṃ samartham, sannihita-viśaya-
PVin1_0004201	tat siddhaḥ saha-upalambha-niyamaḥ, eka-	vyāpāre krama-a-yogāt, tasya a-viśeṣāt.
PVin1_0003208	-adhigamana-ātmanā. sa-vyāpāram iva ābhāti	vyāpāreṇa sva-karmaṇi. tad-vaśāt tad-vyavasthānād
PVin2_0009513	prāṇa-ādy-a-bhāvena vyāptes tan-nivṛttau	vyāpy-a-nivṛtter ātma-gatiḥ syāt. a-dr̥ṣya-an-
PVin3_0012208	saṃśayaḥ. tathā hy a-sakala-vyakti-bheda-	vyāpino 'py arthāḥ kecit taj-jāti-sambhavo
PVin3_0007907	pramāṇyam. a-bhāva-dharmaṃ tu bhāva-mātra-	vyāpino 'rthasya vyavacchedaṃ hetuṃ sattāyāṃ

kevalam viṣayī sādhyate 'bhāvo vā tad-bhāva-
 -tad-bhede vastu-mātre tu sādhanē. tan-mātra-
 caramatvasya. bhavaty eva hi tasya api jñeya-
 sādhanatve punar asyāḥ sāmānyena tan-mātra-
 sva-bhāva-viśeṣa-a-parigraheṇa vastu-mātra-
 bhinna-deśair yugapat-sambandhaḥ sarva-
 na anyat kiñcid vināśo 'pekṣata iti tad-
 an-abhilāpā ca pratibhāti iti. śabdena a-
 ca idaṃ pratyakṣam an-abhilāpya-viṣayam, a-
 cet, so 'pi tatra a-sambhavī yo '-sambhavinā
 -vaiphalyam. tasmād an-ukto 'pi icchayā
 tatra agnir iti. sa tathā agni-mātreṇa
 cintyate. tasmād vastuto yad yena
 cintyate. tasmād vastuto yad yena vyāptam a-
 ātma-arthatvam. tad an-uktam api icchayā
 ke ca nir-ātmānaḥ prāṇa-ādy-a-bhāvena
 santi dhūma-a-bhāvād iti. tat kāryam hetu-
 darśana-mātreṇa an-upasamhāraḥ, tāvatā
 rcchayā tathā-bhāve 'pi tayor a-pratibandhād
 -a-bhāvena an-upayogino 'bhāvasya
 — yatra tad-icchā tatra vastu-bhāva iti
 a-pūrvair abhisambandha ekasya tad-antarāla-
 bādhikāḥ. saha a-nirākṛteṇa iṣṭa-śrutir a-
 tat-sambandhitā hetuḥ. nanu sva-āśraya-
 pakṣasya lakṣaṇam. ucyate parihāra-artham a-
 yathā-vasu-pratipadyamānā api tad-dharma-a-
 atīndriyam su-jñāna-bādhanam. tan na
 kutaḥ. tena a-jñāta-vyatirekasya vyāvṛtti-
 a-nityatva-siddhau tathā-vidhānām tad-
 vyāpnuyāt. tad-a-bhāve 'bhāva-siddhyā
 iti, kiṃ tarhi vastu-bala-āyātā eva khalu
 na a-siddhiḥ. tena ca sādhyā-dharmaṇa
 tasya ca sva-bhāvasya svena sādhyā-dharmaṇa
 tat-kāryatā-pratiniyamāḥ sva-bhāva-
 hetor vaikalayād a-vināśo 'pi syād ity a-
 a-doṣaḥ — anvaya-vyatirekayor niścita-
 an-upalabdher vyāpakāḥ sva-bhāvaḥ sādhyate.
 yuktaḥ. prāṇa-ādy-a-bhāvena nairātmyasya
 vyatirekaś ca dur-balaḥ, hetoḥ sapakṣa-
 pramāṇa-bādhanād virodhaḥ. satyam, virodhi-
 -ādīnām drṣṭa-a-drṣṭānām prāṇa-ādy-a-bhāvena
 gatiḥ. a-prādhānyē 'py anvayasya vyatireka-
 niścīyate, tadā gamakaḥ, a-niścīyām tu
 viśamvādām ca upalabhya tal lakṣaṇam
 tadā prāṇa-ādy-a-bhāvo nairātmyam
 -deśe rūpa-ādayas tad-deśāmś ca ghaṭa-ādīn
 na hi yo yatra na asti, sa tad-deśam ātmanā
 yāvatiṃ artha-gatiṃ sādhanam sāmartyena
 yadā api vyāpaka-dharma-an-upalabdhyā
 -kṛta iti. a-sati tu hetau maulasya hetor
 svām artha-kriyām karoti. tasmān niścito
 niścito vyāpyo gamako vyāpako gamyaḥ. tasya
 -ānanda-viṣaya-uparodhini tat-kṛtāś cetaso
 -ślokaḥ. na prāṇa-ādi-sambhavana nairātmya-
 icchatā tatra nyāyo vaktavyaḥ, yato 'sya
 sarveṣu prabhedeṣu samśayaḥ. uktaṃ ca —
 hetv-ābhāseṣv eva avasara-prāptam vakṣyāmaḥ.
 sva-bhāva-para-bhāvābhyām yasmād
 tad a-vipakṣatvam a-niścita-sādhyā-vyatireka-
 vyāpinaḥ kāryasya a-bhāvena. yadā api vyāpaka-
 vyāpinaḥ sādhyasya anvayo na vihanyate. sādhanē
 vyāpini jñāne 'ntaśaḥ sāmartyam virūpe 'pi
 vyāpini vastu-dharme siddha-sattāke dharmiṇi na a
 vyāpini sādhyā-dharme na anvaya-vyāghātaḥ. na hi
 vyāpini sidhyati. tad eka-sambandhino deśa-antare
 vyāpī. katham punar etad gamyate — nir-apekṣo
 vyāpṛta-akṣasya buddhāv a-pratibhāsanāt. arthasya
 vyāpṛta-indriyasya darśana-vad buddhau śabdena a-
 vyāpta iti tad-abhyupagame 'paro niyata-prāptir
 vyāptaḥ sādhyāḥ. tad-vaikalaya-ādayaś ca drṣṭānta-
 vyāptaḥ siddhaḥ — yatra eva svayam drṣṭyate,
 vyāptam a-vyāptam vā, tat tasya gamakam a-gamakam
 vyāptam vā, tat tasya gamakam a-gamakam ca iti na
 vyāptam sādhyam iti darśana-artham iṣṭa-grahaṇam.
 vyāptāḥ. ghaṭa-ādayaś cet, anyatra a-drṣṭaḥ sa
 vyāpty-a-vyatirekāt tat-sva-bhāva-a-viśiṣṭam iti
 vyāpty-a-siddheḥ. ataḥ sandigdho vyatirekaḥ.
 vyāpty-a-siddheḥ. na api tena na asti iti vacanāt
 vyāpty-a-siddheḥ. yadi prāṇa-ādayas tad-ātmatayā
 vyāpty-a-siddher vyabhicāraḥ. etena mad-upagama-
 vyāpti-nāntariyakaḥ, ātapa-āder iva ghaṭa-ādibhir
 vyāpti-bādhani. sādhyā-abhyupagamaḥ pakṣa-
 vyāpti-vādinā api tad-deśa-sannidhir iṣyate eva
 vyāpti-vyatirekayoḥ. svayam-nipāta-rūpa-ākhyā
 vyāpti-vyatirekābhyām nigadanto drṣṭāḥ,
 vyāpti-siddhiḥ sarvo vaktā a-sarva-jña iti. sarva
 vyāptir a-siddhā. prāṇa-ādayo 'pi hi kvacid
 vyāptir an-apekṣāyāḥ. hetu-sattve tu vināśasya
 vyāptir iti sā na sidhyati, viparyaye pratibandha
 vyāptiḥ pramāṇair upadarśyate — sarvam kṛtakam
 vyāptir yadi kathañcin niścīyeta, tadā na virodha
 vyāptir yadi pramāṇena niścīyate, tadā gamakaḥ, a
 vyāptir vā. asmimś ca arthe darśite darśita eva
 vyāptiḥ. sā iyaṃ nir-apekṣatā vināśasya kvacit
 vyāptikam ekam api rūpaṃ prayuktam artha-āpattyā
 vyāptiś ca anyatra vyavahārasya tan-mātra-siddhyā,
 vyāpter ātma-nivṛttau prāṇa-ādi-nivṛttir iti cet,
 vyāpter vipakṣe ca kvacid a-bhāvāt, yathā —
 vyāptena api sva-bhāvena arthato virodhāt. tad-
 vyāptes tan-nivṛttau vyāpy-a-nivṛtter ātma-gatiḥ
 vyāptāv asti, yathā — a-nityaḥ prayatna-
 vyāptau dharmi-samāśraye vā tat-sva-bhāvataiyā
 vyāptyā kathayed yathā-upadeśam pravartamānasya a
 vyāpnuyāt. tad-a-bhāve 'bhāva-siddhyā vyāptir iti
 vyāpnavanti. āstām tāvad ayaṃ pradeśa-pradeśi-
 vyāpnoti. nanu na ākāśa-deśe rūpa-ādayas tad-
 vyāpnoti siddher ākṣepāt, tāvatim tad-dūṣaṇam api.
 vyāpya-a-bhāvam āha, tadā apy a-bhāva eva. tad
 vyāpya-vyāpaka-bhāva-sādhanā-prakāra eṣaḥ. na
 vyāpyo gamako vyāpako gamyaḥ. tasya vyāpyasya
 vyāpyasya ayaṃ nivartako vyāpaka-dharmaḥ svayam
 vyāroṣo dveṣaḥ. sa eva ubhaya-āśrayaḥ pūrvako
 vyāvartanād ātma-gatiḥ, kiṃ tarhi vidhi-mukhena
 vyāvṛttam iti bhavati. na ca na asti iti vacanāt
 vyāvṛtti-niścaye viśeṣasya vyavaccheda-hetutā
 vyāvṛtti-prādhānyā-sādhanā-arthaṃ hetos trīn
 vyāvṛtti-bhāginaḥ. tasmād yato yato 'rthānām
 vyāvṛtti-rūpaṃ katham sādhanam, a-niścita-tal-

PVin2_0006113
 PVin3_0007502
 PVin2_0007906
 PVin3_0008002
 PVin3_0007503
 PVin3_0012910
 PVin2_0008210
 PVin1_0001607
 PVin1_0001609
 PVin3_0000411
 PVin3_0001403
 PVin3_0007404
 PVin3_0007903
 PVin3_0007903
 PVin3_0001202
 PVin3_0011809
 PVin2_0006107
 PVin3_0010811
 PVin2_0009408
 PVin3_0011803
 PVin3_0000801
 PVin3_0012911
 PVin3_0002602
 PVin3_0012907
 PVin3_0002513
 PVin2_0004511
 PVin3_0010710
 PVin3_0011810
 PVin2_0008108
 PVin3_0011806
 PVin3_0007805
 PVin3_0008003
 PVin2_0007503
 PVin3_0013210
 PVin2_0008109
 PVin2_0005212
 PVin3_0005806
 PVin3_0011802
 PVin3_0008103
 PVin3_0006701
 PVin2_0009513
 PVin3_0008109
 PVin2_0007504
 PVin1_0000409
 PVin3_0011805
 PVin3_0012901
 PVin3_0012811
 PVin3_0001503
 PVin2_0006113
 PVin3_0000511
 PVin2_0007507
 PVin2_0007507
 PVin3_0010906
 PVin3_0012310
 PVin2_0009410
 PVin3_0004607
 PVin3_0008009
 PVin2_0005705
 PVin3_0010109

PVin3_0004003	-uktiḥ. tad eva rūpaṃ tatra arthaḥ śeṣaṃ	vyāvṛtti-lakṣaṇam. a-vastu-rūpaṃ sāmānyam atas
PVin2_0005303	a-nityatve, vastu-dharmasya sarva-vastuno	vyāvṛtti-virodhāt. vṛtti-śaṅkayā eva tataḥ
PVin3_0011810	ādau na iti kutaḥ. tena a-jñāta-vyatirekasya	vyāvṛtti-vyāptir a-siddhā. prāṇa-ādayo 'pi hi
PVin3_0009907	doṣas tulya iti cet, uktam atra — bhāvānām	vyāvṛtti-samāśraya-vyavahāra-bhedāt sādhyā-
PVin3_0010503	pratijñā-artha-eka-deśaḥ. tasya eva a-bhinna-	vyāvṛtti-samāśrayatvād a-bhinna-pratyaya-viśayasya
PVin3_0004907	hetu-viparyayau. vivādād bheda-sāmānye śeṣo	vyāvṛtti-sādhanāḥ. sva-bhāva-kāryayor eva ātma-
PVin3_0006405	na sidhyati. a-niścaya-phalā hy eṣā na alam	vyāvṛtti-sādhanane. ādya adhikriyate hetau
PVin3_0008204	parisamāpteḥ. kim antar-gaḍunā sāmānyena iti	vyāvṛtti-sādhanena darśayati. yas tarhi
PVin3_0011205	tasmān na asya api vipakṣe 'dṛṣṭi-mātreṇa	vyāvṛttir a-sandigdā. tena ayam apy ekasya
PVin2_0009612	api nitya-a-nityayor a-darśanāt tad-	vyāvṛttir iti tad-vyavaccheda-hetutā syāt. na hi
PVin2_0009414	nanu tad-a-bhāve 'n-upalambhāt siddhā	vyāvṛttiḥ. uktam atra kiñcit. api ca yady a-
PVin3_0012303	prāṇa-ādinām tad-bhāve ca nairātmya-	vyāvṛttiḥ, tathā api na a-nairātmyād ātmā jīvac-
PVin2_0004701	a-vikala-tad-anya-kāraṇasya darśanasya	vyāvṛttiḥ. na ca sa eva pratibhāso 'rtho yuktaḥ,
PVin3_0011113	'darśane 'pi. sarva-darśino hi darśana-	vyāvṛttiḥ sarva-a-bhāvaṃ gamayet. kvacit tathā-
PVin2_0009409	vacanāt tathā bhavati, atiprasaṅgāt. tasmād	vyāvṛttim icchatā tatra nyāyo vaktavyaḥ, yato
PVin2_0005706	vyāvṛtti-bhāgīnaḥ. tasmād yato yato 'rthānām	vyāvṛttis tan-nibandhanāḥ. jāti-bhedāḥ
PVin3_0013204	sapakṣa eva sattvaṃ vipakṣāc ca sarvato	vyāvṛttī rūpaṃ uktam a-bhedena. punar viśeṣeṇa
PVin2_0009613	iti tad-vyavaccheda-hetutā syāt. na hi tad-	vyāvṛtter anyat tad-vyavacchedanam. a-
PVin3_0008105	iti. na bhavati, sarvato vipakṣād a-	vyāvṛtter iti cet, evaṃ tarhi yaḥ kṛtakaḥ so '-
PVin3_0011704	gamaka eva. na ca evaṃ śrāvaṇatvam, ubhayato	vyāvṛtter iti. tena evaṃ-prakāraṃ vyatirekaṃ
PVin2_0009614	-vyavacchedanam. a-vyavacchedas tu kutaścid	vyāvṛtter eva a-niścayāt. yo hi yatra na asti iti
PVin3_0008107	gamakatā iṣṭā syāt, anyathā sarvato vipakṣād	vyāvṛtter darśayitum a-śakyatvāt. tad asya na
PVin3_0004510	aṅgasya a-sāmarthyāt. a-sādharmaṇo 'py ubhaya-	vyāvṛtter niścaya-a-yogāt, ubhaya-bahir-bhūtasya
PVin3_0004603	-hetuḥ, tadvatām tat-saṅgrahād eka-anta-	vyāvṛtteś ca iti. tadvatām tat-saṅgrahād iti
PVin3_0004605	ayaṃ vastu-dharmas tṛtīyam āśrayet. eka-anta-	vyāvṛtṭyā ca eka-bhāve pratīti-sādhanā-a-bhāvaṃ
PVin3_0007012	sattā sādhyate katham. an-anvayo hi bhedaṇām	vyāhato hetu-sādhyayoḥ. yadi sattvaṃ a-nityatve
PVin1_0000508	eva nivṛtter a-bhāva-niścaya iti cet,	vyāhatam etat – tac ca na asti tena ca
PVin3_0007104	parijñānād iti. so 'yaṃ viśeṣo na sādhyā eva	vyāhanyate, kiṃ tarhi hetāv api, tulya-doṣatvāt.
PVin3_0010911	sarveṣāṃ vyabhicārāt. prayojana-a-bhāvād a-	vyāhāra iti cet, na, para-arthatvāt. na yuktaḥ,
PVin1_0004108	na siddho 'nyadā viparyaye siddha iti su-	vyāhṛtam. anyena api saṃvedana-upalambhe so 'py a
PVin3_0009308	-dharmā ca prāg a-pracyuta-ātmā iti ca su-	vyāhṛtam. etena tad-avasthā-nivṛttir vyākhyātā.
PVin3_0003503	tam arthaṃ para-mukhena vyavasthāpya punar	vyutthāpayati iti. prasiddhiḥ khalv api
PVin1_0001409	indriyād gatau. sa punaḥ pratisaṃhārād	vyutthita-cittaḥ kiñcid vikalpayan sva-citta-
PVin3_0005502	sarvasya tādātmya-pratītir mā bhūd iti.	vyutpatty-arthaṃ ca hetu-vacanam ukta-arthaṃ apy
PVin2_0004510	apekṣante. satyam etat, tathā api bāla-	vyutpatti-nimitto 'yam ārambhaḥ. yathā-vastu-
PVin1_0000107	samyag-jñāna-pūrvakatvād a-viduṣāṃ tad-	vyutpādāna-arthaṃ idam ārabhyate. tad dvi-vidhaṃ
PVin3_0009502	hetubhyaḥ kṛtaka-śabdaḥ sambandhi-bheda-	vyudāse 'pi. tathā maraṇa-sāmānyam vṛkṣa-
PVin1_0003807	mantra-ādy-upapluta-akṣāṇām yathā mṛc-	chakala-ādayaḥ. anyathā eva avabhāsante tad-rūpa-
PVin3_0005013	-hetavaḥ. an-upakāryasya apekṣā-a-yogāt.	śakta-sva-bhāvasya nityaṃ jananam a-jananam vā
PVin2_0007015	-prasādhanane. na a-siddha-arthaḥ svayaṃ	śaktas tulyaḥ paryanuyogataḥ. prasiddhiś ca nṛṇām
PVin3_0000907	eva abhidhānāt. hetu-vacanam tu svayam a-	śaktam api śaktasya vācakam iti sādhanam iṣṭam
PVin3_0000906	na apy alam. śaktasya sūcakam hetu-vaco '-	śaktam api svayam. na api pāramparyeṇa, sādhyasya
PVin3_0000909	tato hetu-vacana-pravṛttes tad api	śaktam eva iti cet, saṃśayena jijñāsoḥ prakaraṇa-
PVin2_0006102	tadvanti bhavanti iti kutas tad-a-bhāvaḥ.	śaktaṃ kāraṇam na a-śaktam. na ca śaktiḥ kenacit
PVin2_0006102	iti kutas tad-a-bhāvaḥ. śaktaṃ kāraṇam na a-	śaktam. na ca śaktiḥ kenacit pratibandhuṃ śakyate,
PVin2_0007902	iti, tāsām a-niḥ-śeṣa-darśanāt. vicitra-	śaktayo hi sāmagryo dṛśyante. tatra kācit syād
PVin3_0000908	hetu-vacanam tu svayam a-śaktam api	śaktasya vācakam iti sādhanam iṣṭam upacāreṇa.
PVin3_0000906	pakṣa-uktiḥ pāramparyeṇa na apy alam.	śaktasya sūcakam hetu-vaco '-śaktam api svayam.
PVin3_0004108	dadhy-ādinām kṣīra-ādiṣv anumānam, a-	śaktād an-utpatteḥ. na tādrśāṃ bhāvo 'numāna-
PVin2_0008604	syāt. anyādrśād api tādrśa-udbhavāc tac-	chakti-niyama-a-bhāvān na hetu-bhedo bheda ity
PVin3_0008305	samarthā iyaṃ kāraṇa-sāmagrī kārya-utpādane,	śakti-pariṇāma-pratyayasya anyasya apekṣānyasya a
PVin3_0008305	-an-apekṣatvād a-viruddham. uttara-uttara-	śakti-pariṇāmena samarthā iyaṃ kāraṇa-sāmagrī
PVin1_0001706	na hi vyakty-ātmānaḥ parasparam anuyanti,	śakti-pratibhāsa-ādi-bhedāt. na tasmād bhinnam
PVin3_0008307	a-bhāvād iti. pūrva-sva-jāti-mātra-hetutvāc	chakti-prasūteḥ sāmagryā yogyatā an-anya-apekṣāṇī
PVin2_0008711	bhavet. dhūma-hetu-sva-bhāvo hi vahnis tac-	chakti-bhedavān. a-dhūma-hetor dhūmasya bhāve sa
PVin1_0003307	-bheda-abhyupagamāt. a-bhinne 'pi vastuni	śakti-bhedena vyavasthā-bheda-darśanāc ca na ayam
PVin3_0008408	hetur eva tathā-bhūto 'numīyate. pravṛtta-	śakti-rūpa-upādāna-kāraṇa-saha-kāri-pratyayo hi
PVin2_0007903	a-naśvara-ātmānaṃ janayet. na, artha-kriyā-	śakti-lakṣaṇatvād vastunaḥ. sarva-sāmarthya-
PVin1_0000805	ca. vikalpakaṃ tu mano-vijñānam artha-	śakti-sannidhāna-an-apekṣāṃ vikalpa-vāsānā-

PVin3_0011107 iti cet, na evaṃ-vidhād vyatirekāt kāraṇa-
 PVin2_0006814 yatas tad-utpattiḥ. kiṃ tarhi jñāpana-
 PVin3_0011110 saṃśayaḥ. rāgasya an-upayoge katham tac-
 PVin3_0008708 apy ādhāra-bhāvo badara-udaka-ādiṣu janana-
 PVin2_0006102 -a-bhāvaḥ. śaktam kāraṇam na a-śaktam. na ca
 PVin2_0006508 sva-sāmarthya-upadhānāj jñāna-utpādana-
 PVin3_0000811 utpatteḥ. sākṣāt tāvat —arthād artha-gateḥ
 PVin3_0004206 tad-bhāvād itarasya iti. atha kā iyaṃ
 PVin3_0009101 a-siddha-jñāpana-aṅgasya jñāpanam praty a-
 PVin2_0007809 tad-dhetuḥ so 'tat-sva-bhāvaḥ syāt. niyata-
 PVin3_0008302 sva-kāryam janayanti, sāmagri-janmanām
 PVin3_0011111 upacārāt. yatra so 'samarthaḥ, na tatra
 PVin2_0007111 sambhavaḥ. anyathā a-sambhava-a-bhāvān nānā-
 PVin3_0011109 caitanya-kāraṇa-guṇa-āder eva drṣṭa-
 PVin2_0006902 apy asyāḥ, tad-vyatikrame ca niyama-a-yogāt.
 PVin3_0011110 tac-chaktir upayujyate, sva-bhāva-guṇasya
 PVin2_0009901 -upagama-virodhāt, tad-viśeṣānām anyatra api
 PVin3_0000801 vastuni vṛtti-niyama-a-bhāvāt. tathā hy a-
 PVin3_0013706 su-jñānāḥ. prabhedaḥ punar āsām ānanyād a-
 PVin3_0003706 kiṃ tarhi vastu-sthityā. sā ca evam a-
 PVin3_0003512 -sādhāraṇatvam, kvacid a-candre 'siddheḥ. a-
 PVin3_0003505 bād hate, puruṣa-icchā-anurodhino 'rtheṣv a-
 PVin1_0002107 sva-saṃvittir na abhijalpa-anuṣaṅgiṇī. a-
 PVin1_0002013 ātma-saṃvedane vikalpaḥ sambhavati, yasmād a-
 PVin2_0005709 yo yena dharmeṇa viśeṣaḥ sampratiyate. na sa
 PVin2_0005306 sa saṃvarṇita eva. sa ca na a-saty anvaye
 PVin3_0007102 viśeṣi-bhavati. na ca viśeṣaḥ sādhyatvam
 PVin2_0006103 a-śaktam. na ca śaktiḥ kenacit pratibandhum
 PVin3_0008107 sarvato vipakṣād vyāvṛtter darśayitum a-
 PVin3_0000408 ca ubhaya-nivṛttiḥ, vivekasya kartum a-
 PVin2_0009813 -sambhavāt, sambhave 'pi viśeṣānām draṣṭum a-
 PVin2_0006613 a-pravṛttir eva, tathā-bhūtasya jñātum a-
 PVin3_0002402 -prāptasya sādhyasya vacanena nivartayitum a-
 PVin3_0010711 -vaktṛ-dharmatā-paricchedasya ca kartum a-
 PVin1_0003502 sarva-avayavānām ca yugapad draṣṭum a-
 PVin3_0003705 aparatra vyatireka-niścayasya kartum a-
 PVin2_0006509 te pramāṇa-traya-nivṛttāv api na santi iti
 PVin2_0006702 ca prāyaśo buddhi-pūrvam anyathā api kartum
 PVin1_0001104 icchayā nivartyeta tad-anya-vikalpa-vat.
 PVin3_0002507 eva sādhyam kuryāt, tataḥ kiṃ syāt. a-
 PVin3_0000603 kriyate, na kaścid evaṃ karoti. na ca
 PVin3_0006803 ca upādāna-kārya-pratyaya-a-pratibhāsi rūpaṃ
 PVin3_0013308 hetoḥ sāmānya-lakṣaṇam viśeṣa-lakṣaṇam vā
 PVin3_0002213 -sthitīḥ. sarvān arthān samī-kṛtya vaktum
 PVin1_0003202 sato rūpaṃ na nirdiśyate. na idam idantayā
 PVin3_0006809 dharmī. na ca sa eva arthaḥ sva-lakṣaṇam iti
 PVin2_0005309 pṛthag-rūpatvāt. te tv ekena api vākyena
 PVin3_0013209 -vipakṣayoḥ sad-a-sattve yathā-ukta-prakāre
 PVin2_0006610 āgamo 'visamvādi iti cet, iṣṭo 'yam arthaḥ
 PVin2_0008709 eva agnir ity a-vyabhicāraḥ. agni-sva-bhāvaḥ
 PVin1_0002607 -vastuṣu. sarva-artha-upalambheṣu saṃsarga-
 PVin2_0005304 sarva-vastuno vyāvṛtti-virodhāt. vṛtti-
 PVin3_0001608 syāt. sa ca na śārīrasya, an-anvaya-
 PVin2_0009713 -darśanāt. kvacid viśeṣasya api sambhavāc
 PVin2_0007112 a-bhāvān nānā-śakteḥ svayaṃ dhvaneḥ. avaśyam
 PVin2_0007910 -vṛtṭeḥ kārya-a-kārya-an-avabodhāt, sarvatra
 PVin3_0001708 yathā ko 'py āyāta iti na parvate vṛkṣe vā
 PVin3_0002404 pravṛtṭy-artha iti cet, kutaḥ punar iyaṃ
 PVin2_0009010 sattā-upalambhena sarvadā tad-bhāva-
 śakti-siddhiḥ. satsu hi samartheṣu tad-anyeṣu
 śaktir ayam asya eva pratipādaka iti. sā api
 chaktir upayujyate, sva-bhāva-guṇasya śaktāv
 śaktir eva. tasmād eteṣu tad-ātmanā vyapadeśa-
 śaktiḥ kenacit pratibandhum śakyate, antya-
 śaktiḥ. na ca avaśyam eṣāṃ kārya-upalambho yena
 śaktiḥ pakṣa-hetv-abhidhānayoḥ. na arthe tena
 śaktiḥ. sa eva bhāva uta anyad eva kiñcit. sa eva
 śaktitaḥ. trairūpya-a-siddhi-sandehe prapattīṅām
 śaktiś ca sa hetuḥ sva-rūpeṇa pratīta eva. na ca
 śaktinām pariṇāma-apekṣatvāt kārya-utpādasya.
 śakteḥ sāmarthyam asti iti. tasmān nāntarīyakam
 śakteḥ svayaṃ dhvaneḥ. avaśyam śāṅkāyā bhāvyaṃ
 śakter hetoḥ teṣv a-sambhavāt saṃśayaḥ. rāgasya
 śakteś ca an-artha-antaratvāt sa eva sva-bhāva-
 śaktāv upacārāt. yatra so 'samarthaḥ, na tatra
 śakya-kriyatvāt, pratyakṣānām śabdānām a-
 śakya-darśanam etat — yatra tad-icchā tatra
 śakya-nirdeśa iti na nirdiśyate. yukto 'yam artha
 śakya-niścayā iti na tat sandigdha-lakṣaṇam
 śakya-niśedhatām asya darśayann evam āha, a-
 śakya-pratiśedhatvād iṣṭa-śabda-abhidheyatvasya.
 śakya-samayavān na sukha-ādinām ātma-saṃvittir
 śakya-samayo hy ātmā sukha-ādinām an-anya-bhāk.
 śakyas tato 'nyena tena bhinnā vyavasthitīḥ. ity
 śakyo darśayitum, tad-bhāva-hetu-bhāvayor darśana-
 śakyate, an-anvayāt. yathā āha — pramāṇa-viśaya
 śakyate, antya-avasthāyāṃ pariṇāma-a-bhāvāt
 śakyatvāt. tad asya na bhāva-mātreṇa na sāmīyena
 śakyatvāt, tasya anyatra vastutaḥ pratibandhāt.
 śakyatvāt teṣāṃ ca a-pratikṣepa-arhatvāt. na evam
 śakyatvāt. na an-iṣṭeḥ, tādrṣām a-vitatha-
 śakyatvāt. pakṣa-lakṣaṇa-bāhya-arthaḥ svayaṃ-
 śakyatvāt. sa eva hy evaṃ sarva-jñāḥ syād ity a-
 śakyatvāt sarvadā ca asya a-darśana-prasaṅgaḥ.
 śakyatvād ity uktam. na ca puruṣa-pratibhā-vaśāt
 śakyante 'dhyavasātum. yo 'pi jñāpaka-a-bhāvād
 śakyante, puruṣa-icchā-vṛttitvāt teṣāṃ ca citra-
 śakyante hi kalpanāḥ pratisaṅkhyā anena
 śakyam etat. kasmāt. hetor viśeṣeṇa anvaya-a-
 śakyam evaṃ kartum, caitanyena anayor virodha-a-
 śakyam tad-viśayatvena adhyavasātum. sa tu
 śakyam darśayitum. tad artha-āpattyaḥ eṣāṃ nirāso
 śakyam na sādhanam. sarvatra tena utsannā iyaṃ
 śakyam nirdeṣṭum. a-nirūpitena nāma ayam ātmanā
 śakyam vaktum, a-samprāpta-vinaṣṭayor apy
 śakye darśayitum iti prayoga-samāsa ucyate na
 śakye darśayitum, tat-kāryatā-pratīnyamaḥ sva-
 śakyeta jñātum so 'tisayo yadi. sarva eva āgamam
 śakrasya mūrdhā yady agnir eva saḥ. atha an-agni-
 śāṅkāyā ekatva-an-adhyavasāyād bhinna-
 śāṅkāyā eva tataḥ saṃśayaḥ. anvayas tu na drṣṭa
 śāṅkāyā, na ghaṭasya, virodhād iti sāmānyena api
 chaṅkāyā bhavitavyam iti sarvatra a-darśana-
 śāṅkāyā bhāvyaṃ niyamakam a-paśyatām. eṣa sthāṇur
 śāṅkā-utpatteḥ, sarvasya kvacid kathañcid
 śāṅkā bhavati. na hi viśeṣa-śabda-sannidhir eva
 śāṅkā, yena tad-arthaṃ yatnaḥ kriyate. so '-
 śāṅkā-vipralabdhaḥ sadṛśa-apara-utpatti-

PVin2_0009505	'sti iti katham vyabhicāraḥ. pratyakṣa-bādhā-	śaṅkā-vyabhicāra ity eke. na, pakṣi-kṛta-viṣaye
PVin3_0007703	-mātram dvayor api sambhavad-vipakṣa-pracāra-	śaṅkā-vyavacchedena labhyaṃ gamakatvaṃ katham
PVin2_0007105	kiṃ nibandhanam. utpādītā prasiddhyā eva	śaṅkā śabda-artha-niścaye. yasmān nānā-artha-
PVin2_0009506	'bhāvāt. kadācid bhaved iti cet, tathā	śaṅkāyāṃ atiprasaṅgaḥ, anyatra apy a-bhāva-niyama
PVin3_0010207	-bhedas tu kathita eva. na hy a-vipakṣa-	śaṅkāyāṃ sādhyā-a-bhāva-vyavaccheda-arthaṃ hetur
PVin3_0003605	iti darśayan, śabda-prasiddhena ity āha.	śaṅkita-pratibandhānāṃ saṃśayād a-siddheḥ, ciram
PVin3_0004001	'dvayaṃ sambandhy-antara-a-bhāvāc	chabala-ābhāsāyā buddher a-drṣṭeḥ, tasya eva
PVin3_0001804	yathā — na a-nitya-śabdaḥ śabda na	śabda-a-nityatvavān vā iti, samudāya-apavādasya
PVin1_0000809	api ca artha-upayoge 'pi punaḥ smṛtaṃ	śabda-anuyojanam. akṣa-dhīr yady apekṣeta so
PVin1_0000812	-sāmānyam a-smaratas tad-yojanā sambhavati,	śabda-antara iva. na ca artha-abhipāta-kṛte '-
PVin2_0007013	-ādi-śabdaś ca drṣṭo 'rūḍha-artha-vācakaḥ.	śabda-antareṣu tādrṣṣu tādrṣy eva astu kalpanā. a
PVin1_0001715	anyatra tato na an-upalakṣaṇam. a-buddhi-	śabda-anvaya-bhājo hi bhedaṃ ayam sāmānya-darśana
PVin3_0003505	'rtheṣv a-śakya-pratiśedhatvād iṣṭa-	śabda-abhidheyatvasya. sa dharmo vyavahāra-jaḥ
PVin3_0006907	tad-a-yogāt. kiṃ ca, sad-a-sat-pakṣa-bhedena	śabda-artha-an-apavādibhiḥ. vastv eva cintyate hy
PVin3_0013610	jātiṣv antar-bhavanti. na ca dūṣaṇāni,	śabda-artha-an-apahnavena sva-lakṣaṇa-pratiśedhāt,
PVin3_0007005	iti tasya ko 'rthaḥ. kalpanā-viṣayatvāc	chabda-artha eva kalpitaḥ. tasya vastv-āśraya-an-
PVin2_0007105	nibandhanam. utpādītā prasiddhyā eva śaṅkā	śabda-artha-niścaye. yasmān nānā-artha-vṛttitvaṃ
PVin3_0007306	api pradhāna-ādi-lakṣaṇa-bheda-an-āśrayaḥ	śabda-artha-mātratāyāṃ avatiṣṭhate. tathā ca
PVin2_0005503	'sti tathā api na niṣidhyate. tasmād āsṛitya	śabda-arthaṃ bhāva-a-bhāva-samāśrayam. a-bāhya-
PVin3_0007304	syāt. nanu bauddho vikalpa-pratibhāsaḥ	śabda-arthaḥ, tasya ca sva-lakṣaṇa-upādānatā
PVin1_0001610	buddhau śabdena a-pratibhāsanāt. na hi sa	śabda-arthaḥ, yaḥ śabde na pratibhāsat. na ca
PVin3_0006909	hy atra pratibaddhaḥ phala-udayaḥ. na hi	śabda-arthaḥ sann a-san vā kañcit puruṣa-arthaṃ
PVin3_0007001	yathā agnau śīta-vinodana-ādiḥ. na hy atra	śabda-arthaḥ samarthaḥ, tad-anubhava-āptāv api
PVin3_0006709	an-ādi-vāsanā-udbhūta-vikalpa-pariniṣṭhitaḥ.	śabda-arthaḥ tri-vidho dharmo bhāva-a-bhāva-
PVin3_0007307	kim apy asti iti sādhyam syāt. na hi	śabda-arthāḥ svataḥ kañcid guṇa-viśeṣam āviśanti.
PVin3_0000703	nityo vā iti. na hy atra śabda-ghaṭayoh	śabda-ākāśayor vā vāstavi pratyāsattiḥ, api tu
PVin1_0002303	yadi hi śabda-ādy-ātmānaḥ sukha-ādayaḥ syuḥ,	śabda-ādy-a-viśeṣe bhāvanā-viśeṣāt prīti-paritāpa
PVin1_0002303	na artha-rūpāḥ sukha-ādayaḥ. yadi hi	śabda-ādy-ātmānaḥ sukha-ādayaḥ syuḥ, śabda-ādy-a-
PVin1_0002502	atiśayavac ca bauddham sukham an-atiśaye 'pi	śabda-ādi-sukhā ity api vārtā-mātram, ekatra
PVin1_0002213	sukha-ādayo na api cetanāḥ. tad-ātmanāṃ	śabda-ādīnāṃ anubhavāt tad-anubhava-khyātir ity
PVin3_0005110	-tāratamyena atiśayayed api, āvaraṇa-bhedena	śabda-ādaḥ śruti-māndya-pāṭava-darśanāt. anyathā
PVin3_0003509	-balād eva vastuto ghaṭito 'syāṃ sarvaḥ	śabda ity a-pratīte 'pi tasmims tat-siddhatām āha
PVin3_0001108	veditavyaḥ. tena siddham yathā — śrāvaṇaḥ	śabda iti, a-siddham api sādhanatvena iṣṭam yathā
PVin3_0004002	pratikṣepe virodhaḥ, yathā — a-śrāvaṇaḥ	śabda iti. tad-arthā ca artha-uktiḥ. tad eva
PVin2_0004505	artho hi liṅginam gamayati, tal-liṅgam	śabda iti. na, lakṣaṇa-antarasya a-vācyatvāt. yat
PVin2_0007605	ity anvayī. sāmartyād eva atra a-nityaḥ	śabda iti bhavati. tasmān na avāśyam pakṣa-
PVin3_0002707	sāmānya-eka-artha-samavāy-a-nityatva-yuktaḥ	śabda iti. sati hi śāstra-āśraye tad-artha-pakṣi-
PVin3_0005310	a-kiñcit-karatvāt. etena prayatnasya indriya-	śabda-upayogāt sāphalyam pratyuktam. indriya-
PVin3_0009210	-bhuvana-ādīnāṃ vyākhyātāḥ. tatra api hi	śabda eva kevalaḥ siddhaḥ, na arthaḥ. na hi pare
PVin1_0003702	-ādāv a-pratisandhāna-darśanāt, anyatra api	śabda-gandha-rasa-viśeṣair a-bhinnaiḥ prāni-
PVin3_0001712	-bhūtaḥ, dvayor ekasya apy an-abhyupagamāt.	śabda-ghaṭa-bhedena kalpane '-nityatāyāṃ api
PVin3_0000702	a-nityaḥ śabda nityo vā iti. na hy atra	śabda-ghaṭayoh śabda-ākāśayor vā vāstavi
PVin3_0001908	-pratijñayor doṣa ity eke. teṣāṃ kṛtakatvena	śabda-nāśe sādhye gandhe pṛthivi-guṇatva-
PVin3_0006806	-a-sattvaṃ cintayanti — kim ayam pradhāna-	śabda-pratibhāsy artho bhāva-upādāno na vā iti.
PVin3_0008112	eva iti nitya-vyavacchedena, asya vākyasya	śabda-pradeśa-ādiṣu nitya-an-agni-vyavacchedena
PVin3_0013606	-virodho nāma pratijñā-doṣaḥ, artha-apahnave	śabda-prayoga-a-sambhavāt. prayujñāno 'rtham
PVin3_0006711	tathā hetur na tasya eva a-bhāvaḥ	śabda-prayogataḥ. na ete śabdāḥ sva-lakṣaṇa-
PVin3_0007612	pratipatteḥ, tan-mātra-prayojanatvāc	chabda-prayogasya. iṣṭa-a-viśeṣād ubhayatra-a-
PVin3_0006906	'pahnūyate, tasya buddhāv upasthāpanāya	śabda-prayogāt, tad-a-bhāve tad-a-yogāt. kiṃ ca,
PVin3_0009204	abhyupayan na caitanyam abhyupeyāt. maraṇa-	śabda-pravṛtṭeḥ siddham eva iti cet, icchātaḥ
PVin2_0005506	sambaddhaḥ khyāty-a-bhāve 'pi tādrṣaḥ.	śabda-pravṛtṭer asti iti so 'pi iṣṭo vyavahāra-
PVin3_0003903	kaścid doṣaḥ. tasmād a-vastu-niyata-saṅketa-	śabda-bhāvināṃ dharmānāṃ yogyaḥ sarva-pada-arthāḥ,
PVin1_0001211	-dhvanau smṛtiḥ. yuktā tad-gaty-a-bhāve tu	śabda-bhede smṛtiḥ katham. tad-a-smṛtau ca tena
PVin3_0009207	taruṣu sidhyati. na hy an-apekṣita-vastukaṃ	śabda-mātram icchā-vṛtti vidyata iti vastu-gamyam
PVin3_0003508	artha-mātra-anurodhinyā bhāvinyā bhūtayā vā	śabda-yogyatayā tāṃ pratirundhāno bādhyate. tad-
PVin3_0001308	yathā prak sañjñinā abhisambandhād arthavac	chabda-rūpaṃ vibhakti-darśanāt sādhyam. na ca sva-
PVin1_0000304	prāg drṣṭam tatra smṛtim ādadhati. sā kim a-	śabda-liṅgā svayaṃ kathañcid anusmarato na
PVin2_0006909	a-bhāvayor darśana-a-darśana-smṛty-apekṣe hi	śabda-liṅge sva-viṣayaṃ pratipādayataḥ, a-darśana
PVin3_0009104	tad-a-siddhau sandehe vā na jñāpakaḥ,	śabda-vat. trairūpyāc ca hetur arthaṃ gamayati, a

PVin3_0007301	api kvacit sattāyāḥ sādhanam. pradhāna-ādi-	śabda-vācyasya eva kasyacid arthasya a-bhāvān nīr
PVin3_0006905	-dharma-a-siddhiḥ. na tu punar atra ayam eva	śabda-vikalpa-pratibhāsy artho 'pahnūyate, tasya
PVin1_0001305	a-śabdakam arthaṃ paśyati, a-paśyaṃś ca na	śabda-viśeṣam anusmarati, an-anusmaran na
PVin1_0000812	ca artha-abhipāta-kṛte 'satya-antare vikāre	śabda-viśeṣe smṛtir yuktā, tasyā a-tat-kṛtatve tan
PVin1_0001611	-arthaḥ, yaḥ śabde na pratibhāsate. na ca	śabda-viśaya eva vastu, ākāra-antareṇa darśane
PVin3_0009310	yo 'py avasthā-nivṛttim tiro-dhāna-sadr̥ṣim	śabda-viśayam āha, tasya api sā kathaṃ nivṛttā a-
PVin1_0001714	niścīyata iti. tad a-yuktam, yasmāt dhī-	śabda-vṛtter anyatra tato na an-upalakṣaṇam. a-
PVin1_0001013	-viśaye 'pravṛtter jāty-ādi-sambandha-atīta-	śabda-vyavahāra-ādinām indriya-jñāna-a-viśayatvāt.
PVin2_0007306	viśayaḥ pratyakṣa-anumāna-a-bhāvaḥ saj-jñāna-	śabda-vyavahāra-pratiśedha-phalaḥ, upalabdhi-
PVin2_0007309	pūrvakaḥ punar an-upalambho 'saj-jñāna-	śabda-vyavahāra-pravartana-phalo 'pi, viśaya-
PVin2_0005809	tadā siddhena viśayaṇa viśayaṇo 'saj-jñāna-	śabda-vyavahārān pratipadyate pratipādayati ca,
PVin1_0001312	ātma-sthiter a-bhāvāt. tasmād ayam a-	śabda-saṃyojanam eva arthaṃ paśyati darśanāt.
PVin3_0001709	parvate vṛkṣe vā śānkā bhavati. na hi viśeṣa-	śabda-sannidhir eva sāmānya-śabdānām viśeṣa-
PVin3_0009609	kārya-samo mataḥ. jāty-antare prasiddhasya	śabda-sāmānya-darśanāt. na yuktam sādhanam gotvād
PVin3_0009603	yad anumīyate. vastu-bhede prasiddhasya	śabda-sāmyād a-bhedinaḥ. na yuktā anumitiḥ pāṇdu-
PVin3_0003604	sa ca icchā-mātra-āśrayaḥ. tan na a-siddhiḥ	śabda-siddhānām iti darśayan, śabda-prasiddhena
PVin2_0006813	pratitir ākāśād iva ghaṭa-ādiṣu. na vai	śabda-śva-bhāvo niyato 'rtheṣu, yatas tad-
PVin3_0001006	'nityaḥ, śabdaś ca kṛtaka ity ukte 'pi	śabdo 'nitya ity arthād gamyata eva. tan na
PVin3_0013212	-doṣā api nirastā bhavanti, yathā — nityaḥ	śabdo 'mūrtatvāt karma-vat parama-aṇu-vad ghaṭa-
PVin2_0006903	-antaratve tato 'rtheṣu jñāna-utpattir iti	śabdo 'vācakaḥ syāt tasya iti sambandhaś ca na
PVin3_0009809	sa svayam ātmano hetur a-siddhaḥ. kathaṃ vai	śabdo 'siddhaḥ. siddhaḥ śabdaḥ. sa ātmani hetu-
PVin1_0001708	vyatiriktam anvayinam arthaṃ paśyāmaḥ, yaṃ	śabdo 'nudhāvet. artha-nānātve hi buddhi-nānātvaṃ
PVin3_0002403	śakyatvāt. pakṣa-lakṣaṇa-bāhya-arthaḥ svayaṃ-	śabdo 'pi na arthaṃ kañcana puṣṇāti. śāstreṣv
PVin3_0005303	labhyasya atīśayasya kārya-upayogāt. tathā	śabdo 'pi yadi kiñcid apekṣya kāryam kuryāt,
PVin2_0005410	niśidhyate. vidhānam pratiśedham ca muktva	śabdo 'sti na aparāḥ. vyavahāraḥ sa ca a-satsu na
PVin3_0009303	sāmānyam syāt, yan-nibandhano 'yam a-nitya-	śabdaḥ, kṛtakatva-ādi-vat. nanv asty eva tiro-
PVin3_0013013	darśanāya idam udāharaṇam uktam — a-nityaḥ	śabdaḥ kṛtakatvāt, nityaḥ śrāvaṇatvād iti. atra
PVin3_0013304	sa rāga-ādimān iṣṭa-puruṣa-vat. a-nityaḥ	śabdaḥ kṛtakatvād ghaṭa-vad iti. tathā viparīta-
PVin2_0007604	tat sarvam a-nityam, yathā ghaṭa-ādayaḥ,	śabdaś ca kṛtaka ity anvayī. sāmartyād eva atra
PVin3_0001006	yāvān kaścit kṛtakaḥ sa sarvo 'nityaḥ,	śabdaś ca kṛtaka ity ukte 'pi śabdo 'nitya ity
PVin2_0007606	na a-nityatva-a-bhāve kṛtakatvaṃ bhavati,	śabdaś ca kṛtaka ity. siddha-tat-śva-bhāvatayā
PVin2_0007012	yena artho 'yaṃ vivecitaḥ. svarga-urvaśy-ādi-	śabdaś ca dr̥ṣṭo 'rūḍha-artha-vācakaḥ. śabda-
PVin3_0009201	-a-siddhāv a-siddhaḥ, yathā — a-nityaḥ	śabdaś cākṣuṣatvāt. cetanās taravaḥ sarva-tvag-
PVin3_0001806	a-nityo hi śabdaḥ, na a-nitya-śabdaḥ	śabdaḥ. tad-bhāva-iṣṭau na a-nityaḥ śabdaḥ syāt,
PVin3_0011503	eka-śva-bhāvo na bhavati iti viruddhaḥ. ca-	śabdo dvayor ekasya a-siddhāv aparasya ca sandehe
PVin3_0001805	-apavādasya dharmiṇy a-virodhāt. a-nityo hi	śabdaḥ, na a-nitya-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau
PVin3_0005308	upakārād eva jñāna-utpatteḥ. tasmād eṣa	śabdo na indriyam na sannikarṣam na ātmānam anyad
PVin3_0001705	chabde. tathā hi pakṣa eva sa tathā-vidhaḥ	śabdaḥ, na pakṣa-sapakṣayor anyatarāḥ, vikalpa-
PVin3_0001804	pratyākhyātaḥ, yathā — na a-nitya-śabdaḥ	śabdo na śabda-a-nityatvavān vā iti, samudāya-
PVin3_0000702	yathā — pakṣa-sapakṣa-anyataratvād a-nityaḥ	śabdo nityo vā iti. na hy atra śabda-ghaṭayoh
PVin3_0002706	pakṣi-karaṇam api pratyuktam. yathā 'nityaḥ	śabdo nityo vā iti prakaraṇe vyatirikta-indriya-
PVin3_0009810	-rūpo na siddha ity a-siddha ucyate. sa ca	śabdaḥ pakṣi-kṛtaḥ, na ca aparāḥ śabdaḥ, yo hetuḥ
PVin3_0010502	anusartavyā. a-nityaḥ prayatna-anantariyakaḥ	śabdaḥ, prayatna-anantariyakatvād ity eṣa kathaṃ
PVin3_0013609	upādānād a-nityaḥ prayatna-anantariyakaḥ	śabdaḥ prayatna-anantariyakatvād iti pratijñā-
PVin3_0009810	sa ca śabdaḥ pakṣi-kṛtaḥ, na ca aparāḥ	śabdaḥ, yo hetuḥ syāt. tasya eva ca hetutve '-
PVin3_0001806	a-virodhāt. a-nityo hi śabdaḥ, na a-nitya-	śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na a-nityaḥ śabdaḥ
PVin3_0001807	śabde 'nitya-śabdatva-prasādhānāt, a-nitya-	śabdaḥ śabdaḥ syāt. sa ca na iṣṭa iti na iṣṭa-
PVin3_0009802	eka-deśo 'siddha ucyate, yathā — a-nityaḥ	śabdaḥ śabdatvād iti, so 'pi, sādhyā-sādhanayor
PVin3_0001804	pratyākhyātaḥ, yathā — na a-nitya-	śabdaḥ śabdo na śabda-a-nityatvavān vā iti,
PVin3_0009809	siddhaḥ. kathaṃ vai śabdo 'siddhaḥ. siddhaḥ	śabdaḥ. sa ātmani hetu-rūpo na siddha ity a-
PVin3_0009501	a-bheda-kalpanāyām api, yam ayam a-nitya-	śabdaḥ samāviśet, yathā-utpattim hetubhyaḥ kṛtaka
PVin3_0009501	samāviśet, yathā-utpattim hetubhyaḥ kṛtaka-	śabdaḥ sambandhi-bheda-vyudāse 'pi. tathā marāṇa-
PVin3_0001806	-śabdaḥ śabdaḥ. tad-bhāva-iṣṭau na a-nityaḥ	śabdaḥ syāt, śabde 'nitya-śabdatva-prasādhānāt, a
PVin3_0001807	'nitya-śabdatva-prasādhānāt, a-nitya-śabdaḥ	śabdaḥ syāt. sa ca na iṣṭa iti na iṣṭa-vighātaḥ
PVin1_0001304	smṛtiḥ syāt, agni-dhūma-vat. na ca ayam a-	śabdakam arthaṃ paśyati, a-paśyaṃś ca na śabda-
PVin3_0009806	na hi tatra aparo viśeṣo nirdiśyate. sa	śabdatayā tathā-bhavan pakṣa-nirdeśa eva tathā
PVin3_0001807	iṣṭau na a-nityaḥ śabdaḥ syāt, śabde 'nitya-	śabdatva-prasādhānāt, a-nitya-śabdaḥ śabdaḥ syāt.
PVin3_0013102	trayam a-pramāṇakam abhyupeyam — vyatireki-	śabdatva-sāmānyam indriya-gamyam nityam ca. ato
PVin3_0009803	'siddha ucyate, yathā — a-nityaḥ śabdaḥ	śabdatvād iti, so 'pi, sādhyā-sādhanayor bhedaḥ

PVin3_0007602
 PVin3_0005709
 PVin2_0006803
 PVin2_0006713
 PVin3_0005311
 PVin2_0004504
 PVin3_0001801
 PVin3_0009703
 PVin3_0005211
 PVin2_0006604
 PVin3_0005802
 PVin1_0001703
 PVin3_0009204
 PVin3_0003604
 PVin3_0009611
 PVin1_0000710
 PVin3_0005607
 PVin3_0006712
 PVin2_0008213
 PVin2_0006906
 PVin3_0006811
 PVin2_0009902
 PVin2_0007212
 PVin2_0006809
 PVin2_0007002
 PVin1_0000302
 PVin3_0003506
 PVin2_0006913
 PVin3_0005207
 PVin2_0007106
 PVin3_0003905
 PVin3_0003908
 PVin3_0001709
 PVin3_0005609
 PVin3_0001806
 PVin2_0007607
 PVin1_0001303
 PVin3_0001704
 PVin3_0011604
 PVin1_0001610
 PVin1_0001607
 PVin3_0003506
 PVin3_0010111
 PVin1_0001704
 PVin3_0009505
 PVin3_0005005
 PVin2_0007011
 PVin3_0005409
 PVin3_0011302
 PVin3_0001406
 PVin3_0011511
 PVin3_0008909
 PVin2_0009511
 PVin1_0000503
 PVin3_0011812
 PVin3_0004713
 PVin3_0011508
 PVin3_0001606
 PVin3_0001607

nirdīsyate. na hi dharma-dharmi-vācinoh sandigdā eva tan-nimittatve 'py a-saj-jñāna-ātmanah pratipattir arthasya. na hi sattā ca pūrva-vat prasaṅgaḥ. tasmāt kādācitkaḥ indriya-upakāreṇa api saha-kāri-kāraṇam -pratipatti-nibandhane. a-prthag-vacanam iti cet, na, siddhayā a-nityatayā tadvataḥ apy ākāśa-āśraya-vad dhvaneḥ. a-siddhāv api eṣaḥ. syād etat, na āvaraṇān nityam sarve punaḥ paryāyeṇa keṣāñcid abhivyakteḥ. na api yadvat sādhyate dṛṣṭy-a-dṛṣṭitaḥ. kārya-ādi-śabda-vikalpāḥ. artha-pratipattaye ca -pravṛtteḥ siddham eva iti cet, icchātaḥ ity udāharaṇam evam-phalam. saṅketa-āśrayāḥ viśāṇi-vat. vivakṣā-para-tantratvān na tad-rūpam eva anukuryāt. na hy arthe nāstitā-an-upalambhanāt. taj jñāna-tasya eva a-bhāvaḥ śabda-prayogataḥ. na ete a-bhāva-kāriṇaḥ kriyā-pratiśedhāc ca iti ca eva dīpayati. na vai nāntariyakatayā -pratyayeṣu bhāvāt. parama-artha-eka-tānatve anyatra api śakya-kriyatvāt, pratyakṣānām -sāmarthyād eva artha-anubandhaḥ siddhaḥ śāli-bijād bhavati, api tu yava-bijāt. evam an-upadeśād a-pratipatter upadeśe ca -dharmaṇi dharmaṇi ca darśanam. na ca etac योगyam hi viśvam sva-bhāvataḥ kṛta-a-krtānām ca artha-antara-parigrahāt, kali-māry-ādi-viśeṣā iti gamyante. na tv evam nityānām -artha-niścaye. yasmān nānā-artha-vṛttitvam -a-bhāvāt. etena saṅketa-anuvidhāyīnām śruter artham arthaṃ vā pāramārthikam. na hi viśeṣa-śabda-sannidhir eva sāmānya-śva-bhāva-a-sattā, tayā siddhayā a-saj-jñāna-tad-bhāva-iṣṭau na a-nityaḥ śabdaḥ syāt, tad-a-bhāve na bhavataḥ kṛtakatvasya sati hy artha-darśane 'rtha-sannidhau dṛṣṭe etad evam syāt. anyathā tv a-siddham eva tac vimarśo na jāyate, yathā cākṣuṣatvāc a-vyāpṛta-indriyasya darśana-vad buddhau iyam an-abhilāpā ca pratibhāti iti. sa dharmo vyavahāra-jaḥ prasiddhi-niścayaḥ. vyatireka-a-niścayo hy a-vipakṣa-na ca indriya-artho 'nvayī, yataḥ syād etat. atha śoṣa-ādikam eva maraṇa-a-yogāt, prayatnasya āvaraṇa-indriya-tatra ko 'tindriya-artha-dṛk. an-eka-artheṣu prāk sato niyamena na. tasya āvṛty-akṣa-— para-arthāś cakṣur-ādayaḥ saṅghātavāc vyākhyātaḥ, yathā — abhivyakta-caitanya-tādātmyena prasiddhe 'siddheḥ. tasmāj jivac-toya-āśritā hi balākāyā vṛttiḥ. tataḥ api hetuḥ syāt. na idaṃ nir-ātmakaṃ jivac-tasya a-prāmāṇye vṛtti-vaiphalyāt. na ca yad apy āha — yadi na sa-ātmakaṃ jivac-kṛtakatvān nityaḥ, sa-ātmakaṃ jivac-ca sandigdhaḥ, yathā — sa-ātmakaṃ jivac-śrāvaṇa-ādy api iti naindriyam. tathā ghaṭa-ekasya tathā-abhyupagame syāt. sa ca na

śabdayor vācye kaścīd viśeṣo 'sti iti nirloṭhitam śabdayos tad-yogyatā, sāsna-ādi-siddhāv iva go-śabdasya artha-viśeṣe pratibaddhā, tasyāḥ śabdasya upalambha-yogyā ātmā, sa ca puruṣa-śabdasya upasamharet. tac ca an-apekṣatvād asya śabdasya viśeṣa-a-bhāvād iti cet, na, pravṛtti-śabdasya sādhanāt. tathā kasyacid artha-antara-śabdasya siddhe vastuni sidhyati. aulūkyasya śabdā na śrūyante, api tu kiñcid eṣāṃ pratipattau śabdā yathā-bhāvaṃ vartante, yatas tebhyo 'rtha-śabdā hi tayor vyavahārya kalpitāḥ. kāraṇāt śabdāḥ prayujyante. na ca indriya-artho 'nvayī, śabdāḥ pravartante. na tad-vaśād vastu-sthitiḥ, śabdāḥ, sa ca icchā-mātra-āśrayaḥ. tan na a-śabdāḥ santi kutra vā. tad-bhāvād artha-siddhau śabdāḥ santi tad-ātmāno vā, yena tasmin śabdāḥ sādhyante tad-bhāvāt tan-nibandhanāḥ. śabdāḥ sva-lakṣaṇa-viśayāḥ, an-ādi-kāla-vāsanā-śabdāt. katham a-sāmarthyam. siddhe hi bhāve śabdād artha-pratipattiḥ, api tu yogyatayā śabdānām a-nibandhanā. na syāt pravṛttir artheṣu śabdānām a-pratyakṣa-śva-bhāva-a-bhāvāt. bhrānti-śabdānām, a-sati viśaye 'prayogāt. yuktam etat, śabdānām api yady arthebhyo janma syāt, syād śabdānām artheṣv an-āvaraṇāt tad evam puruṣa-chabdānām asti iti katham na pramāṇa-antaram. te śabdānām, icchā-mātra-vṛtteḥ. tayā artha-mātra-śabdānām iva matta-kāla-atīśaya-varṣa-upasarga-śabdānām kasmimścīt saty atīśaya-hānir utpattir śabdānām tatra dṛśyate. na yukti-bādā yatra asti śabdānām na kaścīd artha-niyamaḥ, atra ca eṣāṃ śabdānām pratirundhāno na bādhyas tena varṇitaḥ. śabdānām viśeṣa-avasthiti-hetuḥ, api tu prakaraṇa śabdās tan-nimittāḥ sādhyanta iti. katham nimitta śabde 'nitya-śabdatva-prasādhānāt, a-nitya-śabdaḥ śabde ca bhāva-khyātau tad-ātmanah sato bhāva iti śabde tataḥ smṛtiḥ syāt, agni-dhūma-vat. na ca chabde. tathā hi pakṣa eva sa tathā-vidhaḥ śabdaḥ, chabde. sambandhāt kiṃ-sambaddho 'yam iti katham śabdena a-pratibhāsanāt. na hi sa śabda-arthaḥ, śabdena a-vyāpṛta-akṣasya buddhāv a-pratibhāsanāt. śabdena uktaḥ. योगyam hi viśvam sva-bhāvataḥ kṛta śabdena ucyate. tata eva katham a-bhāva-niścayaḥ. śabdena dṛṣṭa-sambandho vyavahāre pratiyeta. śabdena vadet, tasya api pratibandhaś caitanyena śabdeṣv an-upayogāt. na hi tasya upalambha-śabdeṣu yena artho 'yam vivecitaḥ. svarga-urvaśy-śabdeṣu sarvathā an-upayogataḥ. kadācin nir-chayana-āsana-ādy-aṅga-vad iti. tad iṣṭa-a-śarīra-lakṣaṇa-puruṣa-ghaṭa-anyatara-sa-dvītyo charīra-sambandhī prāṇa-ādir an-ubhaya-ātmā-śarīra-sthitiḥ pratilabhamānā tat-kāryatayā charīram a-prāṇa-ādimattva-prasaṅgād iti. nir-śarīram eva buddhiḥ, tat-siddhāv api buddhi-charīram, prāṇa-ādi-viraha-prasaṅgaḥ, nairātmyād charīram prāṇa-ādimattvāt, prayatna-charīram prāṇa-ādimattvād iti. na hi sa-ātmaka-an-śarīrayor anyatarad artha-antara-bhūtam iti śarīrasya, an-anvaya-śāṅkayā, na ghaṭasya,

PVin3_0012304 tathā api na a-nairātmyād ātmā jīvac-
 PVin3_0012701 -vādinam upahasann ātmānam eva upahasati.
 PVin3_0012612 'bhāvaḥ. śāśa-viśāṇayoś ca ayaṃ bhāvāc
 PVin3_0004204 taj-janana-sva-bhāvasya hetor a-bhāvāc
 PVin3_0004202 sa tasya sva-bhāvaḥ, yo dadhi-janano na
 PVin3_0004114 -bhāvaḥ. yady a-sata utpattiḥ kiṃ na kṣīrāc
 PVin3_0012612 cet, yathā te na santi, sa prakāro 'bhāvaḥ.
 PVin3_0012703 yatas tena pratirudhyeta, kiṃ tarhi
 PVin3_0012702 na asti ity abhidhātari kaḥ prastāvaḥ
 PVin3_0012708 viśāṇa-sva-bhāva-bhedaḥ, na tad-vat kiñcic
 PVin3_0003805 -vaśād vṛttir iti sūcitaṃ bhavati. sa hi
 PVin3_0003901 vastu-balena tat, pratiti-siddha-abhyupagame
 PVin3_0003902 śāśiny apy a-nivāraṇāt. tad vastuni siddham
 PVin3_0003902 śāśiny apy a-nivāryam eva. tad-vastv-a-bhāve
 PVin2_0009908 eva vā. nivartayet yathā vṛkṣaḥ śiṃśapām,
 PVin2_0009502 phalāny evaṃ-rasāni vā rūpa-a-viśeśād eka-
 PVin1_0000201 'rtha-kriyāyām viśamvādyate. nanv anyad api
 PVin1_0001612 ca a-tattvasya. vastv-a-bhāve 'pi
 PVin3_0003605 na a-siddhiḥ śabda-siddhānām iti darśayan,
 PVin3_0003510 yatra apy a-sādhāraṇatvād anumāna-a-bhāve
 PVin1_0001701 a-kāraṇam viśayaḥ. tasmān na vastu-viśayāḥ
 PVin1_0001610 a-pratibhāsanāt. na hi sa śabda-arthaḥ, yaḥ
 PVin2_0007803 ity ukta-prāyam. nanu yava-bīja-ādayo 'pi
 PVin2_0007807 tat-sva-bhāva-apekṣatvān na naśvarāḥ.
 PVin1_0002115 -rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ, yathā
 PVin2_0007805 eva eṣāṃ sva-bhāvo na asti yas tad-utpādanaḥ
 PVin2_0006808 ya evaṃ bhavanti. tathā hi na yava-aṅkuraḥ
 PVin2_0008803 kiñcic vijātiyād bhavad dṛṣṭam go-maya-ādeḥ
 PVin2_0005402 param pratirūṇaddhi iti vyaktam etad rāja-
 PVin3_0001905 svayaṃ-śruter āha sūtra-kāraḥ — svayam iti
 PVin3_0002705 api sādhyati iti. anena eva ca anumāna-kāle
 PVin3_0003005 'prāmāṇye vacanasya a-pravṛttiḥ, tathā
 PVin3_0009709 -a-pratītau vā kim abhivyakti-vādena. tasmāc
 PVin3_0002805 asti. sa-dvītiya-prayogaś ca pratyuktāḥ.
 PVin3_0002707 -a-nityatva-yuktaḥ śabda iti. sati hi
 PVin3_0009706 -ādi-sādhanaṃ. ity antara-ślokaḥ. yā punaḥ
 PVin3_0002002 'pi vastu-pratibandha-a-bhāvāt. kevalam
 PVin3_0002311 -doṣa-lakṣaṇam nyāyayam, atiprasaṅgāt. api ca
 PVin3_0001906 -an-apekṣam abhyupagamam darśayati iti.
 PVin3_0001903 api svayam ātmanā eva iṣṭaḥ sādhyāḥ,
 PVin3_0001110 -āśrayaḥ, a-nāntariyaka-abhyupagamaś ca
 PVin3_0002306 cintiyatvāt. tasya sva-sādhyā-an-uparodhe 'pi
 PVin3_0012805 viruddha-a-vyabhicārī sādhanā-doṣa uktaḥ,
 PVin3_0013009 -artha-sādhanaṃ ekatra saṃśayaṃ janayataḥ.
 PVin3_0001907 vipratipattis tu dṛśyata eva. bhavaty eva
 PVin3_0002311 atiprasaṅgāt. api ca śāstra-upagamāt sarvaḥ
 PVin3_0003109 iva vyādheḥ ślaiśmikasya iti. ata eva
 PVin3_0002802 viśeṣa-antare vivāda-a-sambhavāc ca. na ca
 PVin3_0002109 a-yogataḥ. tṛtiya-sthāna-saṅkrāntau nyāyayā
 PVin3_0002106 sa tadā api san. tathā viśuddhe viśaya-dvaye
 PVin3_0002303 -bādhakayor ekataḥ siddhir a-viruddhā api
 PVin3_0003306 iti na bhidyate sva-vacana-virodhāc
 PVin3_0003008 prameya-arthāni iti, pramāṇānām a-bhāve
 PVin3_0003304 tatas tad bādhakam iti. tat tarhi
 PVin3_0002103 -gocare. siddham tena su-siddham tan na tadā
 PVin3_0002112 avasthā-prasaṅgataḥ. kena iyaṃ sarva-cintāsu
 PVin3_0003003 upagamam pratibadhnāti. tad evaṃ sva-vacanaṃ
 PVin3_0002201 na analaḥ. yadi sādhanā ekatra sarvaṃ
 PVin1_0000501 -vācā viḍambayati. para-avabodha-arthaṃ ca

charīre sidhyati, yena ayaṃ na vyatirekasya a-
 śāśa-avayava-bhūtaṃ viśāṇam na asti ity
 chaśa-viśāṇa-a-bhāva-vādinam upahasann ātmānam eva
 chaśa-viśāṇa-an-utpattiḥ, tad-bhāvād itarasya iti.
 śāśa-viśāṇa-jananaḥ. sa tasya kuta iti cet, sva-
 chaśa-viśāṇam, ko hi viśeṣo 'bhāva-a-viśeṣa iti
 śāśa-viśāṇayoś ca ayaṃ bhāvāc chaśa-viśāṇa-a-bhāva
 śāśa-sambandhi. yady evaṃ sambandho na asti iti
 śāśo 'py asti viśāṇam ca ity uttarasya. na hy
 chaśasya bhinna-sva-bhāvam viśāṇam iti cet, vayam
 śāśinaś candratvam an-icchān kām anyāṃ pratītim
 śāśiny apy a-nivāraṇāt. tad vastuni siddham
 śāśiny apy a-nivāryam eva. tad-vastv-a-bhāve
 śāśini nivāraṇe 'pi na kaścid doṣaḥ. tasmād a-
 śākhā-ādimaḍ-viśeṣasya eva kasyacit tathā-
 śākhā-prabhavatvād vā, upayukta-phala-vat. atra
 śabda-upamāna-ādikaṃ pramāṇam asti, pramāṇasya
 śabda-pratibhāsa-a-pracyuter a-sad-artha-
 śabda-prasiddhena ity āha. śāṅkita-pratibandhānām
 śabda-prasiddhena viruddhena arthena apodyate, na
 śabda-vikalpāḥ. artha-pratipattaye ca śabdāḥ
 śabde na pratibhāsat. na ca śabda-viśaya eva
 śāly-aṅkure janye 'n-apekṣāḥ, tad-utpatti-
 śāly-ādi-bījānām api sa sva-bhāvaḥ sva-hetor iti
 śāli-bīja-ādibhyas tat-prasavās tad-anyebhyo 'nya
 śāli-bījasya iti tat-sva-bhāva-apekṣāḥ. evaṃ
 śāli-bījād bhavati, api tu yava-bījāt. evaṃ
 śālūka-ādiḥ, tatra api tathā-abhidhāne 'py asty
 śāsanam. na ca svayam a-bruvan param bodhayitum
 śāstra-an-apekṣam abhyupagamam darśayati iti.
 śāstra-an-āśraya-vacanena a-prakaraṇa-āpanna-
 śāstra-an-āśraye tat-prasiddhe vicārasya iti
 chāstra-āśraya eva anumāne 'nyatara-a-siddhiḥ
 śāstra-āśraye 'pi prastāva-atikrame 'tiprasaṅga
 śāstra-āśraye tad-artha-pakṣi-karaṇam yuktaṃ syāt,
 śāstra-āśrayeṇa anyatara-a-siddhir udbhāvayate,
 śāstra-upagama-dvāreṇa eṣāṃ anuṣaṅgaḥ, sa ca
 śāstra-upagamāt sarvaḥ śāstra-dṛṣṭaḥ sādhyatvena
 śāstra-upagamāt sarvas tad-dṛṣṭaḥ sādhyā iti syād
 śāstra-upagame 'pi na itara iti darśana-arthā.
 śāstra-upagame 'pi vādino nirastaḥ. katham idānim
 śāstra-uparodhād virodhe so 'nya-kṛte 'pi tulya
 śāstra-kāraṇām artheṣu bhrāntiā viparīta-sva-
 śāstra-kāro viruddha-dharma-nāntariyakatām dvayor
 śāstra-dṛṣṭam sādhyam, tat-prabādhane ca hetu-
 śāstra-dṛṣṭaḥ sādhyatvena īpsitāś cet, a-siddha-
 śāstra-dṛṣṭeṣv artheṣu virodha-udbhāvāna-prāyā
 śāstra-dvāreṇa vivādaḥ, tadā tasya a-
 śāstra-parigrahaḥ. tatra api sādhyā-dharmasya
 śāstra-parigraham. cikīrṣoḥ sa hi kālaḥ syāt tadā
 śāstra-bādhāyām yadi viruddhā iṣyate, sā anya-
 chāstra-virodhaḥ. tataḥ pratibandha eva, na bādhā.
 śāstra-sva-vacanayor a-yogaḥ. sva-vacana-virodhe
 śāstram a-pramāṇakam katham dharmaṇam
 śāstram iṣyate. vāda-tyāgas tadā syāt cen na
 śāstram grāhyam iti sthitiḥ. kṛtā idānim a-siddha
 śāstram ca abhisamasya sāmyād ekam uktaṃ. yathā
 śāstram nidarśane. darśayet sādhanam syād ity eṣā
 śāstram praṇayann anumānam pratikṣipati ity a-

PVin3_0003303	a-bhāvāt. tasmād dharminam pratiṣṭhāpayān	śāstram pratiṣṭhāpayati, tatas tad bādhakam iti.
PVin3_0003101	-pravṛttir ity avāśyam evam-vidhe viṣaye	śāstram pramāṇayitavyam. katham idānīm na tīrtha-
PVin3_0003005	-prasiddhe vicāryasya iti prastāva-āśrayatve	śāstram bādhakam ity amum artham vaktum sva-
PVin3_0003402	tena upagamāt pramāṇam sarva-vastuṣu	śāstram bādhakam eva iti cet, katham punar
PVin3_0003110	artheṣu virodha-udbhāvāna-prāyā cintā. yac	chāstram vastu-bala-pravṛttena pramāṇena sva-
PVin3_0003104	na pratiṣedhe doṣaḥ. sva-upagama-āśrayam hi	śāstram virundhāno vihanyate, na aparam, an-
PVin2_0006506	-an-upayogino dravya-viśeṣāḥ. na tāñ	śāstram viṣayī-karoti. na ca teṣāṃ tathā
PVin2_0006502	iti cet, na, śāstrasya kvacid an-adhikārāt.	śāstram hi pravartamānam puruṣa-artha-sādhanam
PVin3_0002709	ayam ity an-avadheyaḥ syāt. dvayor an-āśrita-	śāstrayor kasyacit parikṣāyām kaḥ prastāvo '-
PVin3_0003201	drīśya-a-drīśyayor viṣayayor, tad grāhyam iti.	śāstravato 'py a-tad-ālabhane vastuni viruddha-
PVin3_0009708	'-siddhi-codanā-a-yogāt, an-adhikārāc ca	śāstrasya anumāne. pramāṇena eva bādhane tad-
PVin3_0002309	na anyatra iti cet, bādhanīya-arthasya	śāstrasya upagamād anyatra apy astu. tasmān na
PVin2_0006502	-anumāna-āgamānām ekasya vṛttir iti cet, na,	śāstrasya kvacid an-adhikārāt. śāstram hi
PVin1_0000414	vyavahārayitum īśa ity a-praṇayanam eva	śāstrasya. praṇayanam vā svām eva vṛttim sva-vacā
PVin3_0003105	tasya api snānāc chuddhi-vādināḥ	śāstrasya sva-vacanena apy asya arthasya
PVin3_0003103	abhyupeta-bādhā. sarveṣāṃ a-drīṣṭa-pratipatti-	śāstrānām evam a-vacanān na pratiṣedhe doṣaḥ. sva
PVin3_0003211	vān-mātra-vacane pratibandhaḥ. a-pramāṇatvam	śāstre 'pi tulyam iti tatra api pratibandho 'stu.
PVin3_0012904	-siddhayor sambandhau samyoga-samavāyāv iti	śāstre 'pi vyavasthā. tad iyaṃ sva-sattā-mātra-
PVin3_0002211	katham a-pratipāditaḥ. yadi kiñcit kvacic	chāstre na yuktam pratiṣidhyate. bruvāno yuktam
PVin3_0001902	svayam-śrutiḥ punar ekasya dharmināḥ	śāstre nānā-dharma-vyavasthāyām api svayam ātmanā
PVin3_0009710	-āśraya eva anumāne 'nyatara-a-siddhiḥ	śāstreṇa. anyatra tv a-jñānād iti na vāda-
PVin3_0003203	tadā ca asya sva-vacanena virodhaḥ, na	śāstreṇa. tayor yasya pramāṇam asti, tad aparasya
PVin3_0002107	-parigraham. cikīrṣoḥ sa hi kālāḥ syāt tadā	śāstreṇa bādhanaṃ. tad-virodhena cintāyās tat-
PVin3_0002403	svayam-śabdo 'pi na artham kañcana puṣṇāti.	śāstreṣv icchayā pravṛtṭy-artha iti cet, kutaḥ
PVin3_0003106	lobha-ādi-mūlo '-dharma iti sarva-	śāstreṣu vyavasthā, a-lubdha-a-dviṣṭa-a-mūḍhānām
PVin3_0003808	sāmānyena lakṣaṇatvāt. tathā na vṛkṣaḥ	śimśapā ity uktāv api bādhanaṃ. atra api loke
PVin3_0006412	na asti iha dhūmo 'n-upalabdheḥ, na asti iha	śimśapā vṛkṣa-a-bhāvāt, na asti iha dhūmo 'n-
PVin2_0006209	-a-siddhir uktā veditavyā, yathā - na atra	śimśapā vṛkṣa-a-bhāvād iti. sarvatra ca asyām a-
PVin2_0005608	-sattva eva syān na anyathā iti, vṛkṣo 'yam	śimśapātvāt, agnir atra dhūmāt. atra dvau vastu-
PVin2_0009908	bhāvo bhāvam eva vā. nivartayet yathā vṛkṣaḥ	śimśapām, śākhā-ādimad-viśeṣasya eva kasyacit
PVin3_0006504	'nya-bhāve '-bhāvād virodha-gatiḥ, yathā	śīta-uṣṇa-sparśayor. anyonya-bheda-siddher vā
PVin2_0006109	yathā - na iha a-pratibaddha-sāmarthyāni	śīta-kāraṇāni santy agner iti kāraṇa-dravya-
PVin2_0006306	kāraṇānām kārya-ārambha-a-niyamān na avāśyam	śīta-bādhako 'gniḥ, yatas tad-a-bhāvo gamyeta.
PVin2_0006401	paritāpasya hetor agneḥ śītena virodhāc	chīta-vicchede tat-kāryasya apy a-bhāva iti. etena
PVin3_0006912	ayam puruṣa-arthaḥ pratibaddhaḥ, yathā agnau	śīta-vinodana-ādiḥ. na hy atra śabda-arthaḥ
PVin2_0006407	anyathā vyabhicāri syād bhasma iva a-	śīta-sādhane. ity antara-ślokaḥ. na a-sattā-
PVin1_0002704	tan-nivṛttis tad-upādāna-kāraṇa-apekṣiṇāś ca	śīta-sparśa-āder apara-utpattiḥ. tasmād āntarāḥ
PVin3_0006501	-upanyāsenā vā prayujyate, yathā - na atra	śīta-sparśo 'gner ity udāharaṇāni pūrva-vat. sa
PVin2_0006204	bhavati. viruddha-siddhyā, yathā - na	śīta-sparśo 'tra agner iti. etena vyāpaka-
PVin2_0006305	sidhyati. na, tad-vyabhicārāt, yathā - na	śīta-sparśo 'tra kṣāṭhād iti. kāraṇānām kārya-
PVin2_0006206	iti. viruddha-kārya-siddhyā, yathā - na	śīta-sparśo 'tra dhūmād iti. hetv-a-siddhyā,
PVin3_0003108	-a-prāśamanena nidānino '-vicchedāt, madhura-	śītala-snigdhair iva vyādheḥ ślaiṣmikasya iti.
PVin2_0006401	-viśeṣa-viruddhasya paritāpasya hetor agneḥ	śītena virodhāc chīta-vicchede tat-kāryasya apy a
PVin2_0007407	ca ayam hetutvena upādīyamāna upādhy-apekṣaḥ	śuddho vā nāśe kāryatva-sattva-vat. upādīyate.
PVin3_0003105	na aparam, an-abhyupagamāt. tasya api snānāc	chuddhi-vādināḥ śāstrasya sva-vacanena apy asya
PVin3_0011002	iṣṭam na nāma nivāryate. rūpaṃ tu bhinnam, a-	śubha-abhinandināḥ pratisandhi-bandhāt. ata eva a-
PVin3_0011103	bhāva-siddher anyatra anumānāt. na tv evam a-	śubha-abhinandena viparyāsenā ca vacanasya tat-
PVin1_0002807	-dhī-phalam. ity antara-ślokaḥ. tathā hy a-	śubha-prṭhivī-kṛtsna-ādikam a-bhūta-viṣayam api
PVin3_0010810	āsādita-vidyā-āśrama-phalaḥ, yaḥ strī-	śūdra-sādhāraṇam api vivekaṃ na avagāhate. tasmād
PVin3_0000711	-vivakṣitatvād ity āha, tadā sidhyaty artha-	śūnyam vivakṣā-mātram. tato na artha-siddhiḥ, tad
PVin2_0004706	vastuni. pratibandhāt tad-ābhāsa-	śūnyayor apy a-vañcanam. tasyās tad-rūpa-śūnyāyās
PVin2_0004707	-śūnyayor apy a-vañcanam. tasyās tad-rūpa-	śūnyāyās tad-rūpa-adhyavasāyataḥ. tad-rūpa-a-
PVin1_0001006	-sañkalana-ātmakam. pūrva-apara-parāmarśa-	śūnye tac cākṣuṣe katham. na hi idam iyato
PVin2_0009501	kiñcit. api ca yady a-drīṣṭyā nivṛttiḥ syāc	cheśavad vyabhicāri kim. yathā pakvāny etāni
PVin2_0007902	-sāmagri-janmāno naśyanti iti, tāsām a-niḥ-	śeṣa-darśanāt. vicitra-śaktayo hi sāmagryo
PVin3_0004907	dvau hetu-viparyayau. vivādād bheda-sāmānye	śeṣo vyāvṛtti-sādhanaḥ. sva-bhāva-kāryayor eva
PVin3_0004003	ca artha-uktiḥ. tad eva rūpaṃ tatra arthaḥ	śeṣam vyāvṛtti-lakṣaṇam. a-vastu-rūpaṃ sāmānyam
PVin2_0009211	a-darśana-mātrasya tasya samśaya-hetutvāc	cheśavat tad udāhṛtam. na hi sarva-an-upalabdhir
PVin3_0008310	kārya-anumānam. vipakṣe vṛtṭy-a-darśane 'pi	śeṣavat, yathā deha-indriya-buddhibhyo rāga-ādy-

PVin2_0009207	etad anumānaṃ vyabhicāri. kiṃ punar etac	cheṣavat. yasya a-darśana-mātreṇa vyatirekaḥ
PVin2_0009510	-a-siddheḥ saṃśayād a-vyatireko vyabhicāraḥ	śeṣavataḥ. kiṃ ca vyatireky api hetuḥ syāt. na
PVin2_0009307	-pratiśedhaḥ, prasiddha iti sandigdhaḥ	śeṣavad-a-sādhāraṇa yoḥ sapakṣa-vipakṣayoḥ. a-saty
PVin2_0009206	etat samāna-pāka-hetavaḥ pakvā iti. anyathā	śeṣavad etad anumānaṃ vyabhicāri. kiṃ punar etac
PVin3_0008402	asti iti vipakṣa-vṛtter a-dṛṣṭāv api	śeṣavad etad vyabhicāri liṅgam. yā tarhy a-kārya-
PVin1_0001306	a-yojayan na pratyeti ity āyātam āndhyam a-	śeṣasya jagataḥ. abhipatann eva arthaḥ
PVin3_0002604	lakṣaṇaṃ teṣv a-pakṣatā. nirākṛte bādhanataḥ	śeṣe 'lakṣaṇa-vṛttitaḥ. dṛṣṭer vipratipattinām
PVin1_0002713	nirṇītam asmābhiḥ pramāṇa-vārttike. kāma-	śōka -bhaya-unmāda-caura-svapna-ādy-upaplutāḥ. a-
PVin3_0003102	katham idāniṃ na tīrtha-snāna-ādir a-dharma-	śōdhana iti na abhyupeta-bādḥā. sarveṣāṃ a-dṛṣṭa-
PVin3_0003107	abhyupagamāt. sā vyavasthā snāna-ādinām pāpa-	śōdhana-vādaṃ bādḥate, nidāna-a-prasāmanena
PVin3_0009504	yadi taruṣu upalabhyeta, syād etat. atha	śōṣa -ādikam eva maraṇa-śabdena vadet, tasya api
PVin3_0009205	-vaśād vastu-sthitiḥ, atiprasaṅgāt. tasmāc	choṣam ayaṃ taruṣu maraṇam āha. na ca idṛṣam
PVin3_0005213	bhavati iti tat-kṛtam eṣāṃ kadācit kvacic	chravaṇam iti. na vai vayaṃ kāraṇānām saha-kārīṇi
PVin1_0003403	idaṃ dṛṣṭam śrutam vā iti darśana-	śravaṇābhyām yatra avasāya-pratyayaḥ, te tasya
PVin3_0001605	-an-anukārāt, tad-a-bhāve bhāvāc ca. tathā	śrāvāṇa -ādy api iti naindriyam. tathā ghaṭa-
PVin3_0004006	-siddhitaḥ. praktikṣepe 'py a-bādḥā iti	śrāvāṇa -uktyā prakāśitam. sarvathā 'vācya-
PVin3_0001108	-grahaḥ. veditavyaḥ. tena siddham yathā —	śrāvāṇaḥ śabda iti, a-siddham api sādhanatvena
PVin3_0004002	tasya eva praktikṣepe virodhaḥ, yathā — a-	śrāvāṇaḥ śabda iti. tad-arthā ca artha-uktiḥ. tad
PVin3_0011704	-vyatireko 'pi gamaka eva. na ca evaṃ	śrāvāṇatvam , ubhayato vyāvṛtter iti. tena evam-
PVin2_0005302	apy a-gamakam. na, a-vyatirekāt. na hi	śrāvāṇatvam kutaścid vyatiricyate, sandeha-
PVin2_0005301	iti. ata ekasya prayogaḥ syād iti. nanu	śrāvāṇatvam vyatireky apy a-gamakam. na, a-
PVin2_0009612	a-nivṛttim manyamānas tat-pratiśedham āha.	śrāvāṇatvasya api nitya-a-nityayor a-darśanāt tad
PVin3_0013101	uktam — a-nityaḥ śabdaḥ kṛtakatvāt, nityaḥ	śrāvāṇatvād iti. atra hi trayam a-pramāṇakam
PVin3_0011713	anvayaḥ. a-darśana-mātram āsṛitya ācāryeṇa	śrāvāṇatve vyatireka uktaḥ. na tāvatā a-bhāva-
PVin3_0012006	-avasthitiḥ. iti saṅgraha-ślokāḥ. tulyāś ca	śrāvāṇatvena prāṇa-ādir vyabhicāreṇa. na, tad-
PVin3_0013105	āgama-upanyāsaḥ. sādhyāś ca pratibandho yac	chrāvāṇam tan nityam ity a-vyabhicāro 'pi na
PVin3_0004008	tasya samāśrayāt. bādhanāt tad-balena uktaḥ	śrāvāṇena akṣa-gocaraḥ. ity antara-ślokāḥ.
PVin1_0000102	sa	śrīmān a-kalaṅka-dhīḥ svayam upetya āryo
PVin1_0002709	tat pratyakṣam a-kalpakam. yoginām api	śruta -mayena jñānena arthān gṛhitvā yukti-cintā-
PVin1_0003402	rūpaṃ vayaṃ apy anububhutsavaḥ. idaṃ dṛṣṭam	śrutam vā iti darśana-śravaṇābhyām yatra avasāya-
PVin3_0005110	atiśāyayed api, āvaraṇa-bhedena śabda-ādau	śruti -māndya-pāṭava-darśanāt. anyathā kvacic apy
PVin3_0004504	-sādhanatvāt, viparīta-sandigdha-pratipatti-	śruti -vat. anaikāntikasya tu pakṣa-dharmatvam eva,
PVin3_0002602	bādḥikāḥ. saha a-nirākṛtena iṣṭa-	śrutir a-vyāpti-bādhanī. sādhyā-abhyupagamaḥ
PVin3_0001902	vā kriyata iti tena vyapadiśyate. svayaṃ-	śrutiḥ punar ekasya dharmaṇaḥ śāstre nānā-dharma-
PVin2_0007409	-niṣpattau bhāvaḥ kṛtakaḥ. tena iyaṃ kṛtaka-	śrutiḥ sva-bhāva-abhidhāyiny api para-upādhim
PVin3_0002608	ity antara-ślokāḥ. atra svayam-iṣṭa-	śrutibhyām gata-arthe 'py avadhāraṇe kṛtya-antena
PVin3_0002408	prasiddha-dharmi-parigraha-artham svayaṃ-	śrutim aparāḥ prāha. tatra api vicāra-prastāvād
PVin3_0002605	dṛṣṭer vipratipattinām atra ākāṣīt svayaṃ-	śrutim . iṣṭa-a-kṣatim a-sādhyatvam an-avasthām ca
PVin3_0003907	virodha ity uktaṃ bhavati. naimittikyāḥ	śruter artham arthaṃ vā pāramārthikam. śabdānām
PVin3_0001904	'py āsānkā-āsthāna-vāraṇaṃ sva-vṛttau svayaṃ-	śruter āha sūtra-kāraḥ — svayam iti śāstra-an-
PVin2_0007008	tena agni-hotraṃ juhuyāt svarga-kāma iti	śrutau . khādec chva-māṃsam ity eṣa na artha ity
PVin3_0003912	pratyakṣa-virodhe 'pi nānā-rūpasya yad eva	śrutau rūpaṃ pratibhāsatē 'dvayaṃ sambandhy-
PVin3_0005211	syād etat, na āvaraṇān nityaṃ sarve śabdā na	śrūyante , api tu kiñcid eṣāṃ pratipattau saha-
PVin3_0001201	upagame 'pi vādino nirastaḥ. katham idāniṃ a-	śrūyamāṇaḥ sādhyatvena iṣṭa iti gamyate.
PVin3_0006801	arthaṃ viṣayatvena ātmasāt kurvanti. vaktuḥ	śrotuś ca tad-vikalpa-bhājaḥ, yathā-pratibhāsi-
PVin1_0001511	nāma buddhi-sādhanam pratyeti na buddhim iti	ślāghanīya -prajño devānām priya iti. na artha-
PVin3_0003109	madhura-śītala-sniḡdhair iva vyādheḥ	ślāṣmikasya iti. ata eva śāstra-dṛṣṭeṣv artheṣu
PVin2_0007709	-hetūnām hetuman-nāśa-vādinām. ity antara-	ślokāḥ . tad ayaṃ bhāvo 'n-apekṣas tad-bhāvaṃ
PVin3_0000303	ime siddha-anta-viṣama-grahāḥ. ity antara-	ślokāḥ . tad-āgama-viruddha-abhyupagamaś ca tena
PVin3_0012005	sarvatra hetūnām an-avasthitiḥ. iti saṅgraha-	ślokāḥ . tulyāś ca śrāvāṇatvena prāṇa-ādir
PVin3_0000806	-bhāvāt tat-kṛtā vyabhicāriṇaḥ. iti saṅgraha-	ślokāḥ . tri-rūpa-liṅga-ākhyānaṃ para-artham
PVin2_0006408	syād bhasma iva a-śīta-sādhanē. ity antara-	ślokāḥ . na a-sattā-nīscayo viprakarṣiṇām. tri-
PVin1_0001913	-jñā jñāna-ākāra-arpaṇa-kṣamam. ity antara-	ślokāḥ . na ca idaṃ pūrva-pramāṇa-viṣaya-grāhi, an
PVin3_0012309	ced a-nairātmyaṃ na sa-ātmakam. iti saṅgraha-	ślokāḥ . na prāṇa-ādi-sambhavena nairātmya-
PVin2_0009413	tadā na asti iti gamyate. iti saṅgraha-	ślokāḥ . nanu tad-a-bhāve 'n-upalambhāt siddhā
PVin2_0006303	bhāva-a-bhāvaḥ pratiyate. iti saṅgraha-	ślokāḥ . yadi viruddha-kārya-upalabdhyā apy a-
PVin2_0008009	krama-a-krama-virodhataḥ. iti saṅgraha-	ślokāḥ . skandha-dhātva-āyatana-lakṣaṇasya vā
PVin3_0005805	na darśita-udāhṛtiḥ prthak. ity antara-	ślokāḥ . a-sad-vyavahāra-yogyatā vā an-upalabdher
PVin2_0004713	pramāṇatvam vyavasthitam. iti saṅgraha-	ślokāḥ . ata eva prāmāṇyaṃ vastu-viṣayaṃ

an-avasthām ca darśayan. ity antara-
 uktaḥ śrāvaṇena akṣa-gocaraḥ. ity antara-
 dharmo na nir-anvaya-doṣa-bhāk. ity antara-
 vā dharme vāsasi rāga-vat. iti saṅgraha-
 na iṣṭām eva asya योग्यातम्. ity antara-
 te 'pi tasmād a-jñāta-viplavāḥ. ity antara-
 a-kāraḥ kim api svayam. ity antara-
 'nyena tena bhinnā vyavasthitiḥ. ity antara-
 -artho viśeṣo dharmo-bhedataḥ. ity antara-
 tat sphuṭa-a-kalpa-dhī-phalam. ity antara-
 iyaṃ sādhyā-sādhana-samsthitīḥ. ity antara-
 'niyataś ca na sādhanam. ity antara-
 pramāṇam sva-ātma-vedanam. ity antara-
 -dṛg-ādis taimira-ādi-vat. ity antara-
 uktaṃ mūrty-ādi-sādhanaṃ. ity antara-
 ced bheda-a-bhedau kim āśrayau. iti saṅgraha-
 tal-liṅgaṃ jñānam idr̥śam. iti saṅgraha-
 bhāve sa syād a-hetukaḥ. iti saṅgraha-
 satyaṃ na jāne 'ham api idr̥śam. ity antara-
 sañcodya-grāhya-grāhaka-lakṣaṇā. ity antara-
 bhāvyaṃ aśvavatā api kim. ity antara-
 tena a-siddhaḥ prakāśitaḥ. iti saṅgraha-
 eṣā bauddha-artha-viśayā matā. iti saṅgraha-
 hetau niścitenā eva sādhanāt. ity antara-
 -bhūtā pratītiḥ api pūrva-vat. ity antara-
 juhuyāt svarga-kāma iti śrutau. khādec
 -anuyogo bhavituṃ yuktaḥ. na hi vṛṣasyanti
 -upalakṣitaṃ viplavaṃ pratyakṣa-ābhāsam āha
 -a-niyatva-vat. pramāṇa-bādhanād vā api
 syāt tal-liṅgena api virodhaḥ, yathā
 -bhāvitā ikṣyate. nir-apekṣo bhāvo vināse.
 kadācit tatra api sannidhānāt. katham na
 kṛtakaḥ sa prakṛtyā eva naśvaraḥ. tathā hi
 anya-deśa-kālayor vartamāno bhāvas tat-
 sādhanā-antaravāt. yadi pūrva-pakṣa-vādi
 jivac-charīraṃ prāṇa-ādimittvād iti. na hi
 nairātmya-siddhiḥ. abhyupagamena ca
 prayatna-anantariyakaḥ, kṛtakatvān nityaḥ,
 anvayo vyatirekaś ca sandigdhaḥ, yathā —
 -a-sattva-pratītiḥ. yad apy āha — yadi na
 na anvay a-vyatireki ced a-nairātmyaṃ na
 katham vai śabdo 'siddhaḥ. siddhaḥ śabdaḥ.
 tv abhimatasya an-anvayād a-siddhiḥ. na vai
 nitya-sukha-ātma-ātmīya-darśana-ākṣiptaṃ
 anyatara-vacana-sāmarthyād ghaṭasya api
 -a-vyabhicāry api saṃśaya-hetur uktaḥ,
 arthaṃ niyantū-kāmo jivati, tasya
 -bhāvasya virodhād bhinnā-deśa-ādi-yogena,
 brūmaḥ. yo vā sambandho na asti ity ucyate,
 a-sad iti kutaḥ, niyama-a-bhāvāt. bhāve vā
 -sva-bhāvād bhāvāt. tat-sva-bhāvate ca
 a-sad-vyavahāraḥ sādhyata ity uktam.
 a-pratikṣepa-arho 'rtho dharmī. na ca
 avasthā-antara-āveśād bheda-dṛṣṭir iti cet,
 tad-bhāva-lakṣaṇas tad-utpatti-lakṣaṇo vā.
 tadvān na syāt, an-upayogāt. upayoge vā
 vācyaḥ. anvaya-a-siddhi-vacane 'pi, na hi
 tad-āśrayaḥ. vyavahāra-upanīto 'tra
 -uparodhini tat-kṛtāś cetaso vyāroṣo dveṣaḥ.

ślokāḥ. atra svayam-iṣṭa-śrutibhyāṃ gata-arthe
 ślokāḥ. anumāna-virodhe 'pi, yathā — nityo
 ślokāḥ. anya-yoga-vyavacchedena ca viśeṣaṇa
 ślokāḥ. api ca artha-antara-nimitto hi dharmāḥ
 ślokāḥ. eka-deśa-a-visaṃvādanam apy āgama-
 ślokāḥ. etal-lakṣaṇā an-upalambha-ātma-kārya-
 ślokāḥ. etena indriya-sannikarṣa-artha-ālocana-
 ślokāḥ. kāryasya api sva-bhāva-pratibandhaḥ, tat-
 ślokāḥ. tathā svayaṃ tad-āśrayasya vā sandehe '
 ślokāḥ. tathā hy a-śubha-pṛthivī-kṛtsna-ādikam a-
 ślokāḥ. tasmāt sādhyā-bādha eva viruddhaḥ. a-
 ślokāḥ. nanu yathā-ukta-lakṣaṇa-an-upalabdhir api
 ślokāḥ. bhāve 'py arthe tato 'bhedo bhāsamāna-
 ślokāḥ. bhavatu nāma yathā-darśanaṃ pramāṇa-ādi-
 ślokāḥ. yā punaḥ śāstra-āśrayeṇa anyatara-a-
 ślokau. ayo-golake 'pi vahni-sambandhād artha-
 ślokau. etena eva udāharaṇena nidarśite 'pi hetu-
 ślokau. katham tarhi idānīm bhinnāt saha-kāriṇaḥ
 ślokau. katham punar a-sati bhāve 'rthe pramāṇa-
 ślokau. tadā anya-saṃvido 'bhāvāt sva-saṃvit
 ślokau. tasmāt sva-bhāva-pratibandhād eva hetuḥ
 ślokau. tasmān na dharmī hetuḥ, ubhaya-a-siddheḥ.
 ślokau. tasya ca yathā-samīhita-rūpa-an-
 ślokau. tasyāḥ svayaṃ prayogeṣu sva-rūpaṃ vā
 ślokau. pratyakṣa-virodhe 'pi nānā-rūpasya yad
 chva-māṃsam ity eṣa na artha ity atra kā pramā.
 ṣaṇḍhasya rūpa-vairūpya-parikṣāyām avadhatte. yat
 sa-apavādatva-sūcana-arthaṃ, anyatra cakṣur-ādi-
 sa-apekṣa-dhruva-bhāva-vat. pramāṇam vā yadi
 sa-apekṣa-dhruva-bhāvayoh. pramāṇam punaḥ — na
 sa-apekṣatve hi ghaṭa-ādinām keṣāncin nityatā api
 sa-apekṣāḥ. yāvata sa eva eṣaṃ sva-bhāvo na asti
 sa-apekṣānām hi dharmānām na avāśyam-bhāvitā
 sa-apekṣo nāma bhavati. tathā hi tathā-vṛttir eva
 sa-ākāṅkṣaḥ syād a-samāpta-vākya eva iti na
 sa-ātmaka-an-ātmakābhyaṃ anyo rāśir asti, yatra
 sa-ātmaka-an-ātmakau vibhajya tatra a-bhāvena
 sa-ātmakaṃ jivac-charīraṃ prāṇa-ādimittvāt,
 sa-ātmakaṃ jivac-charīraṃ prāṇa-ādimittvād iti.
 sa-ātmakaṃ jivac-charīraṃ, prāṇa-ādi-viraha-
 sa-ātmakaṃ. iti saṅgraha-ślokāḥ. na prāṇa-ādi-
 sa-ātmāni hetu-rūpo na siddha ity a-siddha ucyate.
 sa ādhāras taṃ viśeṣi-karoti, a-yoga-
 sa-āsrava-dharma-viśayam a-bhūta-guṇa-
 sa iti virodhaḥ. itaś ca na sāmānya-āśrayaḥ,
 sa iha na uktaḥ, anumāna-viśaye 'sambhavāt. na hi
 sa-uras-tādaṃ krandaṭo 'pi lokasya a-nivṛtteḥ.
 sa eka-dharma-upagame 'para-dharma-upagama-san-
 sa eva a-bhāvaḥ. sambandhī vidyate na sambandha
 sa eva a-vyabhicāro 'n-upalabdher iti sā tena a-
 sa eva agnir ity a-vyabhicāraḥ. agni-sva-bhāvaḥ
 sa eva an-upalambhaḥ katham siddhaḥ, katham vā so
 sa eva arthaḥ sva-lakṣaṇam iti śakyaṃ vaktum, a-
 sa eva avasthā-bhedo vastu-bheda-lakṣaṇam kim na
 sa eva avinābhāvo dṛṣṭāntābhyāṃ pradārśyate. ata
 sa eva asya sva-ātma-bhūtā a-nityatā iti kim
 sa eva ātmānam anveti ity a-sambaddham. yadā
 sa eva āśliṣṭa-bheda-dhīḥ. sādhyāḥ sādhanatām
 sa eva ubhaya-āśrayaḥ pūrvako viparyāso moḥaḥ. na

PVin3_0002607
 PVin3_0004009
 PVin2_0005103
 PVin2_0008910
 PVin2_0007209
 PVin2_0005603
 PVin1_0003210
 PVin2_0005710
 PVin3_0010601
 PVin1_0002806
 PVin3_0002301
 PVin3_0005603
 PVin1_0004302
 PVin1_0003910
 PVin3_0009705
 PVin1_0002701
 PVin3_0005412
 PVin2_0008713
 PVin1_0003712
 PVin1_0003606
 PVin2_0010005
 PVin3_0010006
 PVin3_0006902
 PVin3_0006407
 PVin3_0003911
 PVin2_0007009
 PVin3_0007003
 PVin1_0003007
 PVin3_0006507
 PVin3_0006508
 PVin2_0007703
 PVin2_0007804
 PVin2_0007702
 PVin2_0008616
 PVin3_0013510
 PVin3_0011509
 PVin2_0009603
 PVin3_0004713
 PVin3_0011508
 PVin3_0011812
 PVin3_0012308
 PVin3_0009809
 PVin3_0007210
 PVin3_0010905
 PVin3_0001601
 PVin3_0012801
 PVin3_0007611
 PVin3_0000407
 PVin3_0012710
 PVin1_0000509
 PVin2_0008707
 PVin3_0005809
 PVin3_0006808
 PVin3_0009405
 PVin2_0010006
 PVin2_0009102
 PVin3_0010009
 PVin3_0010004
 PVin3_0010906

PVin2_0007804 sannidhānāt. katham na sa-apekṣāḥ. yāvata
 PVin3_0008202 yady avāśyam ete 'n-anya-samsargiṇo gamyāḥ,
 PVin2_0008206 eva kaścīd bhāvāt, kiṃ tu bhāva eva vināśāḥ,
 PVin3_0005601 sambhavāt. sati vā pratibandhe 'stu
 PVin1_0000307 vaktur abhipretam tv artham sūcayeyur iti
 PVin3_0004206 śaktiḥ. sa eva bhāva uta anyad eva kiñcit.
 PVin3_0001513 yadi dehād eva artha-antara-bhāvaḥ syāt,
 PVin3_0003502 atra api ko 'yam avāśyam para-āśrayāḥ.
 PVin3_0003501 so 'vaśyam āśrayaṇīyaḥ, nāntariyakatvād iti
 PVin3_0009804 -siddher hetu-bhāvena a-siddha ucyate. na hi
 PVin1_0001501 indriya-jñānasya vikalpa-upagame bādhā syāt.
 PVin3_0003306 dharmaṇam pratiṣṭhāpayati. dharma-antaram ca
 PVin2_0004701 -anya-kāraṇasya darśanasya vyāvṛttiḥ. na ca
 PVin3_0004806 na bhavati, yathā — a-brāhmaṇa iti. na hi
 PVin2_0008602 a-jananāt tasya a-hetutā syāt. na vai
 PVin2_0008303 a-bhāvo nāma kaścīd kāryaḥ syāt sva-bhāvaḥ,
 PVin3_0004206 -bhāvād itarasya iti. atha kā iyaṃ śaktiḥ.
 PVin3_0012502 iti. ya eva khalu na ity anvaya-pratiśedhaḥ,
 PVin2_0006902 -a-yogāt. śakteś ca an-artha-antaratvāt
 PVin2_0007806 evaṃ tarhi kṛtakānām api keśāñcit satām vā
 PVin3_0008005 hetuḥ sva-bhāva-lakṣaṇaḥ kārya-lakṣaṇas ca.
 PVin2_0008313 bhāvasya. bhāva-mātra-anurodhī sva-bhāva iti
 PVin3_0010711 -paricchedasya ca kartum a-śakyatvāt.
 PVin3_0006006 -samsargiṇo 'nubhavād anyo 'nya-pratikṣepaḥ.
 PVin2_0009006 a-nityatā nāma anyā yā paścān niṣpadyeta.
 PVin3_0004404 — pārtho dhanur-dhara ity ukta-prāyam.
 PVin3_0008809 tasmāt pāta-a-bhāvaḥ pratibandhaḥ
 PVin3_0008205 samarthena hetunā kārya-utpādo 'numīyate,
 PVin3_0007512 syāt. yo hi bhāva-dharmaṃ hetum icchati,
 PVin3_0007511 ca. tatra yadi bhāva-dharmo hetur ucyate,
 PVin3_0000209 kasya ka āgamaḥ. bādhyamānaś ca pramāṇena
 PVin3_0001811 hi tat-samudāya-viparyāsād eva viruddhaḥ.
 PVin3_0011303 -pārārthya-viparyaya-sādhanād viruddhaḥ.
 PVin3_0005604 -an-upalabdhir api kācīt trīyo hetuḥ,
 PVin1_0001602 eva. na vyaktir buddhir artha-ātmā iti cet,
 PVin3_0008611 saṃyogaḥ, tābhyām jananaṭ samavāyād vā,
 PVin1_0000408 -antara-sad-bhāvaḥ pratiśedhāc ca kasyacit.
 PVin2_0009412 vacanaṭ tan na asty eva yathā yadi. na asti
 PVin3_0011809 vyāptāḥ. ghaṭa-ādayaś cet, anyatra a-dṛṣṭaḥ
 PVin1_0000604 apy artha-a-visaṃvādād eva pramāṇam.
 PVin2_0005411 ca muktva śabdo 'sti na aparāḥ. vyavahāraḥ
 PVin3_0009412 iti cet, yukto yadi pratibandhaḥ sidhyet.
 PVin2_0006007 bhavato 'nya-bhāve 'bhāvād virodha-gatiḥ.
 PVin3_0001104 vipratipatti-darśanāt tan-nirāsa-artham.
 PVin3_0005707 kvacid aparaṃ kiñcin nibandhanam asti.
 PVin3_0002808 anyathā artha-antara-gamaṇād avasādaḥ syāt.
 PVin2_0007406 -anubandhina eva ātmanaḥ sva-bhāvo gamakaḥ.
 PVin2_0005913 siddhā iti cet, etad uttaratra vakṣyāmaḥ.
 PVin2_0009104 -antara-yoge 'pi tad-bhāva-an-upapatteḥ.
 PVin3_0011708 na vyatirekī. pratibandhaś ca avinābhāvaḥ.
 PVin2_0008314 sva-bhāva iti sa eva svayaṃ vastuto bhāvaḥ.
 PVin3_0003604 evam-phalam. saṅketa-āśrayāḥ śabdāḥ,
 PVin3_0011901 a-kārya-kāraṇa-pratiśedho gamaka iti.
 PVin1_0000611 icchatā jñānasya tat-pratibandho vācyaḥ.
 PVin3_0007207 viśeṣitas tat-sva-bhāvaḥ sādhitō bhavati.
 PVin2_0005610 hi saty artho 'rtham na vyabharati.
 PVin3_0006606 pūrva-bhāvinaḥ paścād apy a-bhāva-prasaṅgāt.
 PVin2_0010006 -pratibandhād eva hetuḥ sādhyam gamayati.
 PVin1_0004207 prakāśate tathā iti nila-ādy-anubhavaḥ syāt.

sa eva eṣāṃ sva-bhāvo na asti yas tad-utpādanaḥ
 sa eva eṣāṃ a-samsargo gamyo 'stu, tāvatā kārya-
 sa eva kṣaṇa-sthāyī jāta iti. tam asya mandāḥ sva
 sa eva gati-sādhanāḥ. niyamo hy avinābhāvo '
 sa eva ca tathā-pratipādyamāna āśrayo 'stu. tad-
 sa eva cet, tathā eva upalabhyeta, viśeṣa-a-
 sa eva tathā ucyeta. anyatara-vacana-sāmarthyād
 sa eva tam artham para-mukhena vyavasthāpya punar
 sa eva tasya pratibandha-viśayaḥ, sarvatra sva-
 sa eva tasya sādhanam bhavati, tad-bhāva-mātra-
 sa eva tāvad ayam vikalpaḥ saṃvidita upayann
 sa eva punaḥ prativahati iti na bhidyate sva-
 sa eva pratibhāso 'rtho yuktaḥ, tasya punaḥ
 sa eva brāhmaṇas taj-jāti-yogād a-brāhmaṇas ca
 sa eva bhavati, tādrśasya bhāvāt. anyādrśād
 sa eva bhāva iti na a-bhāvaḥ syāt. tad a-bhāvaṃ
 sa eva bhāva uta anyad eva kiñcit. sa eva cet,
 sa eva vyatireka iti. tat punar idam āyātam — a
 sa eva sva-bhāva-niyamaḥ. artha-antaratve tato
 sa eva sva-bhāvo na asti yo vinasvaraḥ. tat-sva-
 sa eva sva-vyāpaka-viparyaye sādhye viruddha iti
 sa eva svayaṃ vastuto bhāvaḥ. sa ca ātmānam
 sa eva hy evaṃ sarva-jñāḥ syād ity a-pratiśedhaḥ.
 sa eva hi tan-niyamāt tad eva asti iti niścāyayan
 sa eva hi bhāvaḥ kṣaṇa-sthiti-dharmā a-nityatā
 sa eṣa pakṣa-dharmas tridhā bhidyate — sapakṣe
 sa katham kenacit kriyate. a-bhāvaṃ karoti iti hi
 sa katham tri-vidhe hetāv antar-bhavati. hetunā
 sa katham bhāvaṃ na icchet. sva-bhāva eva hi
 sa katham a-siddha-sattāke syāt. yo hi bhāva-
 sa katham āgamaḥ. riktasya jantor jātasya guṇa-
 sa kadācid dharma-mukhena dharmi-mukhena tad-
 sa kasmān na uktaḥ. sādhyatā-a-bhedāt. na hy ayam
 sa kiṃ na udāhṛtaḥ. so 'pi sva-bhāva-hetāv antar-
 sa kim a-buddhi-janmā buddhiṃ gamayet, pratibandha
 sa kim ekatra na samavaiti janyate vā. tasya a-
 sa khalu pratyakṣam pramāṇam na anumānam iti
 sa khyāpyate nyāyas tadā na asti iti gamyate. iti
 sa ghaṭa-ādaḥ na iti kutaḥ. tena a-jñāta-
 sa ca a-visaṃvādas tasmād ātma-lābhāt, anyato
 sa ca a-satsu na iti prāptā atra mūkatā. satām ca
 sa ca an-anvayasya na sidhyati iti vakṣyāmaḥ.
 sa ca an-upalabdheḥ. anyonya-vyatireka-sthita-
 sa ca anumeyaḥ sva-rūpeṇa eva nirdeśyaḥ svayam
 sa ca anena a-sakṛd ācarita-pūrva iti na anayoḥ
 sa ca ayam sādhyā-abhyupagamaḥ pratyakṣa-artha-
 sa ca ayam hetutvena upādiyamāna upādhyapekṣaḥ
 sa ca ayam an-upalambhaś catur-vidhaḥ. pravṛtti-
 sa ca artha-antarād bhavann a-nityatā anyo vā
 sa ca ātma-pratibandhas tādātmya-tad-utpattibhyām
 sa ca ātmānam parityajya katham anyatra bhaved
 sa ca icchā-mātra-āśrayāḥ. tan na a-siddhiḥ śabda
 sa ca kāraṇa-bhāvo 'darśanād ātmano na sidhyati
 sa ca kārya-sva-bhāvayor liṅgayor anumāne 'pi
 sa ca tathā na anveti. yad api sattā-mātram
 sa ca tad-ātmavāt. tad-ātmatve sādhyā-sādhanā-
 sa ca tad-dhetur vā a-nityatā-hetu-niyamana-sva-
 sa ca tad-bhāva-lakṣaṇas tad-utpatti-lakṣaṇo vā.
 sa ca tādātmyāt tathā prakāśamāno 'pi sva-para-

PVin2_0005306	gamakaḥ. yas tu gamakaḥ, sa saṃvarṇita eva.	sa ca na a-saty anvaye śakyo darśayitum, tad-
PVin1_0003511	tasmād ātmā eva buddher anubhavaḥ.	sa ca na anyasya kasyacit. pratyakṣa-
PVin3_0001807	-prasādhanāt, a-nitya-śabdaḥ śabdaḥ syāt.	sa ca na iṣṭa iti na iṣṭa-vighātaḥ kaścit. tasmāt
PVin2_0007101	prasiddhiś ca nṛṇām vādaḥ pramāṇam	sa ca na iṣyate. tataś ca bhūyo 'rtha-gatiḥ kim
PVin3_0004609	-hetāv apy a-pratibhānāt syāt saṃśayaḥ,	sa ca na eka-antena anaikāntikaḥ. tan niścita-tad
PVin3_0001607	-bhāvas taylor ekasya tathā-abhyupagame syāt.	sa ca na śarīrasya, an-anvaya-śāṅkayā, na
PVin3_0012302	prāṇa-ādīnām nairātmyena saha virodhaḥ syāt.	sa ca na sidhyati ity uktam. astu nāma nir-
PVin3_0001501	sva-āśrayām doṣa-gatiṃ katham na sprśet.	sa ca nāma tad-āśrayām siddhiṃ sādhanād upajīvati,
PVin3_0009402	ghaṭo 'stu, yathā-ukta-lakṣaṇatvād asya.	sa ca nivr̥tta ity a-nivr̥tto 'vasthātā-avasthitaḥ
PVin2_0006713	kādācitkaḥ śabdasya upalambha-yogyā ātmā,	sa ca puruṣa-vyāpāra-anvaya-vyatireka-anuvidhāyī
PVin3_0006807	na vā iti. tasya bhāva-an-upādānatve sādhye	sa ca pratyātma-vedyatvād a-pratikṣepa-arho 'rtho
PVin3_0003409	sva-abhiprāyaḥ pratijñā-vacanena darśaniyaḥ.	sa ca yathā pramāṇa-bādhyām na sambhavati, tathā
PVin3_0009810	hetu-rūpo na siddha ity a-siddha ucyate.	sa ca śabdaḥ pakṣi-kṛtaḥ, na ca aparāḥ śabdaḥ, yo
PVin3_0002003	śāstra-upagama-dvāreṇa eṣām anuśaṅgaḥ,	sa ca sarvatra tulya iti na anayor bhedaḥ. atha
PVin3_0007706	sādhāraṇāḥ santi, te 'py etena vyākhyātāḥ.	sa ca sva-vāco-ubhaya-dharmatām bruvāṇaḥ sato
PVin3_0006010	tad-a-bhāva-vyavahāra-siddhi-hetuś ca.	sa ca sva-saṃvedana-pratyakṣa-siddhaḥ. nanu sva-
PVin3_0004109	-viśayaḥ. sa hi san dṛśya eva bhavati.	sa ced bhaven madhya-avasthā-vad upalabhyeta. tal
PVin3_0011005	-ādayo maitrya-ādayaḥ sūtre deśitāḥ. etās ca	sa-jātiya-abhyāsa-vṛttayaḥ. na evaṃ rāga-ādayaḥ,
PVin2_0005201	janayām babhūva. iti yathā. tasya sādhyā-	sa-jātiya-vṛttino liṅgasya a-sati nāstitī tr̥tīyam
PVin2_0010110	vyāpakasya sva-ātmanāś ca an-upalabdhir iti	sa tat-tad-viruddha-ādy-a-gati-gati-prayoga-
PVin2_0008703	'sya sva-bhāvaḥ, anyathā sakṛd apy a-bhāvāt.	sa tat-pratiniyato 'nyatra katham bhavet. bhavan
PVin3_0007403	darśaniyaḥ — yatra dhūmas tatra agnir iti.	sa tathā agni-mātreṇa vyāptaḥ siddhaḥ — yatra
PVin3_0013507	siddhiḥ. sā vacanam antareṇa na sidhyati iti	sa tathā-bhūtam eva khyāpayams tasya kartā ity
PVin3_0001705	a-siddham eva tac chabde. tathā hi pakṣa eva	sa tathā-vidhaḥ śabdaḥ, na pakṣa-sapakṣayor
PVin3_0007407	agnes tat-pradeśa-a-yogaṃ vyavacchinatti iti	sa tathā sādhyā ucyate. na punas tathā asya
PVin2_0009407	svayam. yukto dṛśyasya a-darśane 'bhāvaḥ,	sa tad-a-bhāve na yuktaḥ. kvacid yad-ṛcchayā
PVin1_0003405	sambandham āśritya draṣṭur eṣa viniścayaḥ.	sa tad-a-bhāve na syāt. na ca viśaya-sārūpyam
PVin3_0012811	-sva-bhāvātā. na hi yo yatra na asti,	sa tad-deśam ātmanā vyāpnoti. nanu na ākāśa-deśe
PVin3_0002105	upāyo hy abhyupāye 'yam an-aṅgaṃ	sa tadā api san. tathā viśuddhe viśaya-dvaye
PVin3_0008611	tathā-sthitiḥ, kiṃ tarhi saṃyogāt. kiṃ punaḥ	sa tayor saṃyogaḥ, tābhyām jananaṭ samavāyād vā,
PVin3_0006211	upalambhāt, tac ca sva-tantram pramāṇam iti.	sa tarhy a-bhāva-pratyayaḥ kuto bhavati. na hy a-
PVin3_0010103	iṣṭaḥ, sa pakṣaḥ. tad-vyatireko vipakṣaḥ.	sa tarhi icchayā vyavasthita-lakṣaṇaḥ katham
PVin2_0008113	-dravya-apekṣa iti nir-apekṣa eva na syāt.	sa tarhi vinaśvara-sva-bhāvo nir-apekṣa ity a-
PVin3_0011502	cakṣur-ādaya ādheya-atīśayam eva upakurvate.	sa tasmād eka-sva-bhāvo na bhavati iti viruddhaḥ.
PVin3_0004203	yo dadhi-janano na śāśa-viśāṇa-jananaḥ.	sa tasya kuta iti cet, sva-hetu-samuttha ity an-
PVin2_0008404	artha-antaram hetuḥ, katham tarhi idānīm	sa tasya dharmāḥ. tad-āśrayāt. katham kārya-
PVin3_0010211	-sāmarthyena tat tathā-bhūtam āpādayati iti	sa tasya pāścāt yaḥ sāmarthya-viśayaḥ pakṣa
PVin2_0009209	a-darśana-mātreṇa vyatirekaḥ pradarśyate.	sa tasya vyatireko 'niścita iti vipakṣe vṛttir
PVin2_0008706	kārya-janana-sva-bhāvaḥ. anyato 'pi bhāve na	sa tasya sva-bhāva iti sakṛd api na janayet. na
PVin3_0004202	sva-bhāva-bhedāt. a-tad-ātmatve 'pi kṣīrasya	sa tasya sva-bhāvaḥ, yo dadhi-janano na śāśa-
PVin2_0010014	bhavati dahana-a-bhāve ca dhūmaḥ. tathā hi	sa tasya sva-bhāvo hetur vā. katham sva-bhāvam
PVin2_0008511	eva syāt. na hi yasya yam antareṇa bhāvaḥ,	sa tasya hetur bhavati. bhavati ca dhūmo 'gnim
PVin2_0009909	-viśeṣasya eva kasyacit tathā-prasiddheḥ.	sa tasyāḥ sva-bhāvaḥ. sva-bhāvam ca parityajya
PVin2_0004703	anyathā darśanāt. yo hi bhāvo yathā-bhūtaḥ	sa tādr̥g-liṅga-cetaśaḥ. hetus taj-jā tathā-bhūte
PVin1_0004106	upalabhyate saṃvedanam anyena iti cet,	sa tāvad viśayaḥ sva-upalambha-kāle na siddhaḥ
PVin3_0005704	dṛśyasya sva-bhāvasya a-dṛṣṭāv a-sann iti.	sa tu pratipanna-tad-vyavahāro 'pi prasiddheṣu nir
PVin3_0008806	nāma sa tena pratibandha-ākhyāḥ pada-arthaḥ,	sa tu bhāvaḥ prasarpaṇa-dharma-a-pracyuta-an-
PVin3_0006804	rūpaṃ śakyam tad-viśayatvena adhyavasātum.	sa tu vikalpaḥ sad-a-sad-ubhaya-pratyaya-āhita-
PVin3_0005508	sattā yo vā ātmā svo '-vibhāgavān.	sa tena a-vyabhicāri syād ity arthaṃ tat-
PVin3_0008805	a-pāte 'pi tulyaḥ paryanuyogaḥ — kṛto nāma	sa tena pratibandha-ākhyāḥ pada-arthaḥ, sa tu
PVin2_0009406	'nya-a-bhāvam sādhayati, atiprasaṅgāt. na	sa tena sādhyate, api tv an-upalambhena svayam.
PVin3_0004404	— sapakṣe sann a-san dvedhā ca iti.	sa tri-vidhaḥ pratyekaṃ punas tridhā bhavati —
PVin2_0009401	vacanam. a-darśanam tu darśana-a-bhāvaḥ.	sa darśanena bādhyate. tad-a-bhāve tu siddha eva
PVin3_0002804	praty anvayinaḥ, a-vyabhicāri vā hetur asti.	sa dvitīya-prayogāś ca pratyuktāḥ. śāstra-āśraye
PVin3_0001405	vaikalya-ādayaś ca dṛṣṭānta-ādi-doṣāḥ. etena	sa dvitīya-prayogeṣu nir-anvaya-doṣo vyākhyātāḥ,
PVin3_0001407	kuḍya-vad iti. tathā-bhūtena puruṣeṇa	sa dvitīyatva-a-siddheḥ kuḍyasya. atha sāmānyena
PVin3_0001406	-śarīra-lakṣaṇa-puruṣa-ghaṭa-anyatara-	sa dvitīyo ghaṭaḥ, an-utpalatvāt, kuḍya-vad iti.
PVin3_0001613	-viśayatvād asya. tatra hi ghaṭena eva	sa dvitīyo dehena eva vā iti na iṣyate. vidher a-
PVin2_0006002	pratiśedhaḥ sa sarvo 'n-upalabdheḥ. tathā hi	sa dvidhā kriyate, kasyacid vidhinā pratiśedhena

PVin3_0003301 vā yoṣiti prasava-itara-dharmatvayoḥ
 PVin3_0007806 kṛtakam a-nityam iti. tathā-siddhāv eva hi
 PVin2_0005505 atra iṣṭam sarvaṃ vidhi-niṣedhanam. tābhyāṃ
 PVin3_0003505 -pratiṣedhatvād iṣṭa-śabda-abhidheyatvasya.
 PVin2_0008707 sva-bhāva iti sakṛd api na janayet. na vā
 PVin1_0004010 nila-ākāra-saṃvedanayos tu niyama eva. na
 PVin3_0005402 na apaiti iti nityam upalabhyeta. evaṃ hi
 PVin3_0002905 viṣaya-upadarśana-arthaṃ ca pakṣa ucyate.
 PVin2_0005501 gataḥ. deśa-kāla-niṣedhaś ced yathā asti
 PVin3_0003511 -prasiddhena viruddhena arthena apodyate, na
 PVin3_0004310 -parigrahaḥ. karaṇīyo 'yaṃ vyākhyāne yatnaḥ
 PVin3_0010102 yatra kaścīd dharmāḥ sādhayitum iṣṭaḥ,
 PVin3_0007808 yaṃ hi puruṣaḥ sādhayitum icchati,
 PVin1_0000903 prāg a-janako buddher upayoga-a-viśeṣataḥ.
 PVin1_0001409 na pūrva-ukta-avasthāyāṃ indriyād gatau.
 PVin3_0006503 śīta-sparśo 'gner ity udāharaṇāni pūrva-vat.
 PVin3_0007008 bhavati iti, sā tad udāharaṇena eva udāhṛtā.
 PVin3_0012612 kathañcīd bhāvād iti cet, yathā te na santi,
 PVin2_0007701 naśvaraṇāṃ bhāvāt. tasmād yaḥ kaścīd kṛtakaḥ
 PVin3_0003711 bādhaḥ bruvāṇas tato niścayam āha. tataḥ
 PVin1_0000208 anvaya-vyatirekāv ātmano 'nukārayati,
 PVin3_0010008 vyākhyātaḥ. tatra api yadi tata eva siddhiḥ,
 PVin1_0004311 -niṣpattiḥ kāraṇa-antara-vaikalyaṃ sūcayati.
 PVin2_0009614 -niścayāt. yo hi yatra na asti iti niścitaḥ,
 PVin3_0011912 vijñānam. indriya-ādīnāṃ api pūrvaḥ pūrvaḥ
 PVin2_0008111 sādhayati. yo hi sva-bhāvo nir-apekṣaḥ,
 PVin3_0000502 na, parikṣā-kāle kasyacid an-abhyupagamāt.
 PVin3_0007808 hi puruṣaḥ sādhayitum icchati, sa pakṣaḥ.
 PVin3_0004602 āha — yo hy a-sādhāraṇaḥ sādhyā-dharmaḥ,
 PVin3_0013303 '-pradarśita-anvayaś ca, yathā — yo vaktā
 PVin1_0002312 iti cet, ayam aparo 'sya doṣo 'stu. na tv a-
 PVin1_0002410 sārūpyaṃ buddhi-lakṣaṇam ity anyasya api tat-
 PVin3_0010707 api virodhasya a-bhāvāt, yaḥ sarva-jñāḥ,
 PVin1_0003208 tac ca tām ātmany artha-adhigamana-ātmanā.
 PVin2_0005709 yo yena dharmeṇa viśeṣaḥ sampratīyate. na
 PVin1_0001610 -vad buddhau śabdena a-pratibhāsanāt. na hi
 PVin3_0009806 na hi tatra aparo viśeṣo nirdīśyate.
 PVin1_0000102
 PVin2_0005306 -vidho vyatireko gamakaḥ. yas tu gamakaḥ,
 PVin2_0008507 tat tasya kāryam. tac ca dhūme 'py asti.
 PVin3_0001005 api ca vinā apy anena yāvān kaścīd kṛtakaḥ
 PVin2_0006002 pravṛtti-bhedāt. yāvān kaścīd pratiṣedhaḥ
 PVin3_0000506 tatra yāvān artho yukti-sāmarthyād āpatati,
 PVin2_0008712 -bhedavān. a-dhūma-hetor dhūmasya bhāve
 PVin3_0003002 -tathā-bhāvaṃ pravartata iti kāryaṃ tasya.
 PVin2_0007808 apekṣatvān na naśvaraḥ. śāly-ādi-bijānāṃ api
 PVin3_0008208 utpādo 'numiyate. artha-antara-an-apekṣatvāt
 PVin3_0009807 punar api svata eva tathā-bhāvāt. tasmāt
 PVin1_0004112 ity andha-mūkam jagat syāt. kvacin niṣṭhāyāṃ
 PVin3_0002107 viṣaya-dvaye śāstra-parigraham. cikīrṣoḥ
 PVin3_0010209 -ādi-vikalpo 'sti, yato 'yaṃ doṣaḥ syāt.
 PVin3_0012401 kim idāniṃ nairātmyād vyatirekasya phalam.
 PVin3_0000505 darśana-antara-avasthitasya doṣa-udbhāvanam.
 PVin3_0008803 sthāpaka iti cet, kaḥ pratibandhaḥ.
 PVin3_0007206 tena sādhyāyāṃ viśeṣaḥ sādhitō bhavet.
 PVin2_0008611 apekṣāto hi bhāvānāṃ kādācitkatva-sambhavaḥ.
 PVin2_0009108 na hetutvaṃ phale 'py eka-antatā kutaḥ.
 PVin1_0000211 tasya nāntariyakatāyāṃ tu syāt.
 PVin3_0003804 na vastu-vaśād vṛttir iti sūcitam bhavati.

sa dharma-gataḥ. yatra tu dharmy eva a-siddhas
 sa dharmas tasya gamakaḥ syāt, na anyathā. puruṣa
 sa dharmī sambaddhaḥ khyāty-a-bhāve 'pi tādrśaḥ.
 sa dharmo vyavahāra-jaḥ prasiddhi-śabdena uktaḥ.
 sa dhūmaḥ, a-dhūma-janana-śva-bhāvād bhāvāt. tat-
 sa nānātve yuktaḥ, nila-pīta-vat. viṣayasya
 sa nityaḥ syād yadi na kutaścīt sāmarthyam
 sa nirākṛte viṣayaṇo '-sambhavād a-pakṣa eva.
 sa niṣidhyate. na tathā na yathā so 'sti tathā
 sa pakṣa iti. tata eva bādha-hetor a-
 sa pakṣa-vacanena samāhitaḥ. sāmarthyād artha-
 sa pakṣaḥ. tad-vyatireko vipakṣaḥ. sa tarhi
 sa pakṣaḥ. sa yam evaṃ vyabhicāra-viṣayaṃ paśyati,
 sa paścād api syāt. ātma-a-bhedena sāmarthya-a-
 sa punaḥ pratisaṃhārād vyutthita-cittaḥ kiñcīd
 sa punar ayaṃ virodhaḥ kathaṃ gamyate. kvacid a-
 sa punar upādhi-bheda-apekṣaḥ kevalo vā kṛtakatva
 sa prakāro '-bhāvaḥ. śāśa-viśāṇayoś ca ayaṃ
 sa prakṛtyā eva naśvaraḥ. tathā hi sa-apekṣānām
 sa-pratipakṣa-sambhāvanām astaṅ-gamayati. tato
 sa pratyakṣaḥ. tad a-sādhāraṇam vastu-rūpaṃ sva-
 sa prāg eva nirdiṣṭa iti pūrva-vat prasāngo
 sa bāhyo 'rthaḥ syāt, yady atra kaścīd upādāna-
 sa bhavan kathaṃ tad-a-bhāvaṃ na gamayet. pramāṇa
 sa-bhāga-avasthā-bheda upādāna-hetuḥ, buddhiś ca
 sa yadi kadācid bhavet kvacid vā tat-kāla-dravya-
 sa yam arthaṃ pratipadyate, taṃ pratipadyamāno
 sa yam evaṃ vyabhicāra-viṣayaṃ paśyati, tam eva
 sa yāvataḥ bhedena sarva-saṅgrahas tatra saṃśaya-
 sa rāga-ādimān iṣṭa-puruṣa-vat. a-nityaḥ śabdaḥ
 sa-rūpaṃ vedakaṃ nāma. na hi vitti-sattā eva tad-
 sa-rūpasya tat-prāptir viśeṣo vā vācyāḥ. antaḥ-
 sa vaktā na bhavati iti vyatireko '-darśane 'pi
 sa-vyāpāram iva ābhāti vyāpāreṇa sva-karmaṇi. tad
 sa śakyas tato 'nyena tena bhinnā vyavasthitiḥ.
 sa śabda-arthaḥ, yaḥ śabde na pratibhāsate. na ca
 sa śabdatayā tathā-bhavan pakṣa-nirdeśa eva tathā
 sa śrīmān a-kalaṅka-dhīḥ svayam upetya āryo
 sa saṃvarṇita eva. sa ca na a-saty anvaye śakyo
 sa sakṛd api tathā-darśanāt tat-kāryaḥ siddhaḥ. a
 sa sarvo '-nityaḥ, śabdaś ca kṛtaka ity ukte 'pi
 sa sarvo 'n-upalabdheḥ. tathā hi sa dvidhā
 sa sarvo 'bhyupagantavyaḥ, na vā kaścīd iti. na
 sa syād a-hetukaḥ. iti saṅgraha-ślokaḥ. kathaṃ
 sa sva-kārya-saṃsūcitaḥ sva-viparyaya-upagamam
 sa sva-bhāvaḥ sva-hetor iti yo na tad-dhetuḥ so
 sa sva-bhāvo 'nuvarṇitaḥ. asāv api yathā-
 sa svayam ātmano hetur a-siddhaḥ. kathaṃ vai
 sa svayam ātmānaṃ viṣaya-ākāraṃ ca yugapad
 sa hi kālāḥ syāt tadā śāstreṇa bādhanam. tad-
 sa hi kevala eva kasyacid bhāva-a-bhāvayor vṛtti-
 sa hi tatra a-sambhavan sva-sambhavana tad-a-
 sa hi tasya upagama-kālāḥ. tatra yāvān artho
 sa hi tasya pāta-pratibandho na artha-antaram eva,
 sa hi dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-
 sa hi dhūmo '-hetur bhavan nir-apekṣatvān na
 sa hi niṣpanne bhāve 'rtha-antarataḥ paścād
 sa hi pratibaddha-śva-bhāvo yathā-vidhe siddhaḥ,
 sa hi śāśinaś candratvam an-icchān kām anyam

-utpatteḥ. na tādrśam bhāvo 'numāna-ṣaṣyaḥ. so 'tat-sva-bhāvaḥ syāt. niyata-śaktiś ca āstām tāvad ayam pradeśa-pradeśi-bhāvo yaḥ -lakṣaṇam. yuta-a-yuta-siddhayoḥ sambandhau kiṃ tarhi saṃyogāt. kiṃ punaḥ sa tayoh -utpatter ambhasas tathā-sthitiḥ, kiṃ tarhi -janaka-bhāva-kṛtā eva bhavantu, saty api api tādrśam eva ity an-upakāratvān na -vyabhicāri syād ity arthaṃ tat-prabhedanam. ātma-sthiter a-bhāvāt. tasmād ayam a-śabda-a-ṣaṣyatvāt. tasmān na indriya-jñānam artha-māne yathā rāga-ādi-vedanam. iyaṃ sarvatra -vidho vyatireko gamakaḥ. yas tu gamakaḥ, sa bhavato 'bhavato vā bhāve niyamena tat-a-yogāt. na artha-a-vyabhicārād artha-bruvāṇaḥ kāsāñcij jñāna-vyaktinām pravṛtttau a-bhāvaṃ pratipādayanti liṅgam eva. kasyacit apy asya kaścīd viśeṣaḥ pramāṇa-a-saṃvāde. na apy asya kaścīd viśeṣaḥ pramāṇa-a-ṣaṣya-ākāraḥ pada-artho 'saṃvedano 'nyā yathā-iṣṭam sañjñāḥ kriyantām. a-pratyakṣā -ślokau. tadā anya-saṃvido 'bhāvāt sva-bhāva-cintāyāṃ tādatmyād artha-saṃvidāḥ sva-na ayam doṣaḥ, yasmāt tad-dṛṣṭāv eva dṛṣṭeṣu -ātmā viparyāsita-darśanaḥ. grāhya-grāhaka-a-śakya-samayativān na sukha-ādinām ātma-samayasya vaiyarthyaḥ ca. teṣāṃ ataḥ sva-pratiniyataḥ sukha-ādy-ātmā ṣaṣyā-kriyate eva pramāṇyaṃ yuktaṃ. atha kā iyaṃ artha-buddher an-upalakṣaṇāt. ekam eva idaṃ -lakṣaṇā. ity antara-ślokau. tadā anya-ca ṣaṣya-pratyastam-ayāt tad-a-vivekena -vedanābhyāṃ bhāsamānasya nīla-ādes tat-syāt, prakāśa-vat. tasmād grāhaka-ākāraḥ sva-bhedāḥ. sva-bhāva-cintāyāṃ tādatmyād artha-kriyate 'vidyamānā api grāhya-grāhaka-apy anubhava-ātmavāt te yogyāḥ sva-ātma-bādhā syāt. sa eva tāvad ayam vikalpaḥ -ākāraḥ kaścīd paricchedaś ca antaraḥ sva-jñāḥ syād ity a-pratiśedhaḥ. sva-ātmani sva-apy sv-acchatva-āder viśeṣasya bhāvāt. a-pratipattir eva a-bhāvasya. na hi arthād viśeṣayati. anyathā saṃvedanasya api na sva-tantrā siddhiḥ. na evaṃ saṃvedanasya viparyaye siddha ity su-vyāhṛtam. anyena api pratibhāseran. na ca ayam artha-a-saṃsparśi a-bhāva-vyavahāra-siddhi-hetuś ca. sa ca sva-apy pratyakṣam. sukha-ādi-grahaṇaṃ spaṣṭa-ākāram asyāḥ prathanāt. artha-sthiteḥ sva-eva sukha-a-sukhasya utpatteḥ. tasmāt sva-sā pratyakṣam pramāṇam. na eva sukha-ādayaḥ -upaghātau tataḥ syātām, puruṣa-antara-prathanam, na tad anyasya kasyacid ātma-upalabhe ca iti. yasmād artha-ṣaṣya-gatiḥ ko 'naylor bhedaḥ. ṣaṣya-ākāraḥ pada-artho 'cet, kā iyaṃ buddhiḥ. adhyavasāyaḥ. kim idaṃ saṃvedanam vedayate nāma kiñcit. upalabhyate sukha-ādinām sva-vedanam. sukha-ādinām sva-eka-vyāpāre krama-a-yogāt, tasya a-ṣaṣyāt. sa hi san dṛśya eva bhavati. sa ced bhaven madhya sa hetuḥ sva-rūpeṇa pratīta eva. na ca sva-bhāva-saṃyoga-samavāyābhyām, laukikam tu pradeśam saṃyoga-samavāyāv iti śāstre 'pi vyavasthā. tad saṃyogaḥ, tābhyām janānāt samavāyād vā, sa kim saṃyogāt. kiṃ punaḥ sa tayoh saṃyogaḥ, tābhyām saṃyoge tan-nāntariyakatvād eṣām, paramparā-saṃyogena tadvat syāt. sahitasya tad-anya-saṃyogya-ādiṣu yeṣv asti pratibandho na tādrśaḥ. saṃyojanam eva arthaṃ paśyati darśanāt. atha vā saṃyojanam kalpanām āviśati. vikalpa-utthāpitā sā saṃyojyā māna-meya-phala-sthitiḥ. tatra apy saṃvarṇita eva. sa ca na a-saty anvaye śakyo saṃvāda-a-yogāt. na artha-a-vyabhicārād artha-saṃvādanam pratyakṣasya, kiṃ tarhy artha-darśanād saṃvādam viśaṃvādam ca upalabhya tal lakṣaṇam saṃvāde 'pi taj-jātyasya vyabhicāra-darśanād an-saṃvāde vā na tat-siddham parasya eva siddham. saṃvāde. saṃvāde vā na tat-siddham parasya eva saṃvit. a-saṃvedanam sārūpyam buddhi-lakṣaṇam ity saṃvit pratyakṣo buddhi-vivarta iti cet, saṃvit phalam iṣyate. yeṣāṃ buddhir eva saṃvit phalam ucyate. tathā avabhāsamānasya saṃvit-sāmarthya-bhāvināḥ. smaraṇād abhilāṣeṇa saṃvitti-bhedavān iva lakṣyate. mantra-ādy-saṃvittir āviṣṭa-abhilāpā. sā pratyakṣam pramāṇam. saṃvittir na abhijalpa-anuṣaṅginī. a-śakya-saṃvittiyā, tasyās tad-ātma-rūpatvāt. na enam iyaṃ saṃvid yā pramāṇa-phalam. yad eva idaṃ pratyakṣam saṃvid-rūpaṃ harṣa-ṣaṣyā-ādy-an-eka-ākāra-saṃvido 'bhāvāt sva-saṃvit phalam iṣyate. yeṣāṃ saṃvido 'py a-grāhya-grāhaka-sya ca समयasya a-saṃvidāś ca a-vivekaḥ siddhaḥ. dvairūpyam tad-saṃvidāḥ sādhanam iṣṭam, tato 'syās tad-bhāva-saṃvidāḥ sva-saṃvit phalam ucyate. tathā saṃvidām. anyathā ekasya bhāvasya nānā-rūpa-saṃvidi. iti sā yogyatā mānam ātmā meyaḥ phalam saṃvidita upayann apayamś ca kva antar-bhāvātām saṃvidita-rūpo jāyamāno lakṣyate. tatra yathā-saṃviditena anena aparatra pariccheda iti cet, saṃvin-niṣṭhāś ca ṣaṣya-vyavasthitayaḥ. tāḥ saṃvedana-a-bhāvaḥ svataḥ sidhyati, tad-a-ṣaṣyād saṃvedana-antara-ṣaṣyād viśeṣa-siddhiḥ, tasya saṃvedana-antara-sattā-ṣaṣyābhyām tat-siddhiḥ, saṃvedana-upalambhe so 'py a-siddhaḥ saṃvedanam saṃvedana-dharmaḥ, artheṣu tan-niyōjanāt, tato saṃvedana-pratyakṣa-siddhaḥ. manu sva-viśiṣṭa-saṃvedana-pradarśana-arthaṃ, sarva-jñānām ātma-saṃvedana-rūpatvāt sva-vid api iyaṃ artha-vid eva saṃvedana-rūpā eva artha-pratītiḥ. tasyās ca saṃvedana-rūpāḥ. eka-artha-samavāyina tu jñānena saṃvedana-vat. an-anuyamś ca enām pratyakṣeṇa saṃvedana-vat. tato 'pi na tad artha-antare saṃvedana-ṣaṣyāt. saṃvedanasya tu tathā-vidha-saṃvedano 'nyā saṃvit. a-saṃvedanam sārūpyam saṃvedanam. anubhavaḥ. ko 'naylor bhedaḥ. ṣaṣya-saṃvedanam anyena iti cet, sa tāvad ṣaṣyaḥ sva-saṃvedanam api pratyakṣam. sukha-ādi-grahaṇam saṃvedanam ity api tasya tādatmyāt tathā-

PVin3_0004109
 PVin2_0007809
 PVin3_0012902
 PVin3_0012904
 PVin3_0008611
 PVin3_0008610
 PVin3_0008710
 PVin3_0008702
 PVin3_0005509
 PVin1_0001312
 PVin1_0001014
 PVin1_0004211
 PVin2_0005306
 PVin1_0000605
 PVin1_0000606
 PVin1_0000409
 PVin1_0000511
 PVin3_0000204
 PVin3_0000204
 PVin1_0002409
 PVin1_0002508
 PVin1_0003607
 PVin1_0003707
 PVin1_0001808
 PVin1_0003806
 PVin1_0002107
 PVin1_0002106
 PVin1_0002014
 PVin1_0003311
 PVin1_0002506
 PVin1_0003607
 PVin1_0002103
 PVin1_0004305
 PVin1_0004208
 PVin1_0003707
 PVin1_0003812
 PVin1_0004212
 PVin1_0001501
 PVin1_0003803
 PVin3_0010712
 PVin1_0002412
 PVin3_0006206
 PVin3_0005907
 PVin3_0005910
 PVin1_0004109
 PVin1_0000712
 PVin3_0006010
 PVin1_0002010
 PVin1_0003705
 PVin1_0003704
 PVin1_0002109
 PVin1_0001507
 PVin1_0004204
 PVin3_0005905
 PVin1_0002409
 PVin1_0002408
 PVin1_0004106
 PVin1_0002010
 PVin1_0004203

PVin1_0002407 atma-atīśaya-siddheḥ. buddhir atīśayavatī na
 PVin1_0002404 iti cet, na, tvat-pakṣe 'py asti sukha-ādi-
 PVin1_0002309 rūpam iva sukha-ādi-saṃvedanam, idam asya
 PVin1_0002402 ghatayet. idam eva ca naḥ sukhaṃ yat sātaṃ
 PVin1_0002308 vedakam, a-paraspara-rūpam iva sukha-ādi-
 PVin1_0003611 vidyamāne 'pi hi bhāye 'rthe yathā-sva-
 PVin1_0002405 iti darśana-arthatvād upakṣepasya. tatra api
 PVin1_0001506 'nubhava-ātmano vikalpasya. sukha-ādi-
 PVin1_0002307 saṃvedyatvāt. na hi yad yad-viśaya-ākāraṃ
 PVin1_0004109 api saṃvedana-upalambhe so 'py a-siddhaḥ
 PVin1_0003609 teṣāṃ anyasya saṃvedyasya a-bhāvāt sva-
 PVin1_0004104 tasmān na an-upalabhamānaḥ kasyacit
 PVin1_0002409 ākāraḥ pada-artho 'saṃvedano 'nyā saṃvit. a-
 PVin3_0006207 tad-a-viśeṣād viśaye 'pi prasaṅgāt.
 PVin1_0004009 tayor api saha-upalambha-niyamaḥ. nila-ākāra-
 PVin3_0005907 -viśeṣam artham arthād viśeṣayati. anyathā
 PVin1_0004011 -hetutayā upanidheḥ prāg upalambhaḥ paścāt
 PVin1_0002403 sukha-ādayaś cetanāḥ. viśaya-sārūpyāt
 PVin3_0005905 yasmād artha-viśeṣa-gatiḥ saṃvedana-viśeṣāt.
 PVin1_0002011 -pradarśana-artham, sarva-jñānānām ātma-
 PVin3_0005910 iti na sva-tantrā siddhiḥ. na evaṃ
 PVin1_0002403 viśaya-sārūpyāt saṃvedanasya tādātmye '
 PVin1_0002104 a-bhāvāt, anyena apy atīta-rūpasya a-
 PVin3_0005906 -viśeṣāt. saṃvedanasya tu tathā-vidha-ātma-
 PVin1_0002706 apra-utpattiḥ. tasmād antarāḥ sukha-ādayaḥ
 PVin1_0002012 pratyakṣatvāt. na hi sukha-ādinām ātma-
 PVin1_0002307 -a-pravedanāt. cetanāś ca ete sukha-ādayaḥ
 PVin1_0002109 -rūpāḥ. eka-artha-samavāyīnā tu jñānena
 PVin1_0003608 -grāhaka-ākārā utpadyate, teṣāṃ anyasya
 PVin3_0003406 pratibandho doṣaḥ, tathā apy ato 'rtha-
 PVin1_0002212 tasyāḥ sāmagryā eva antara-viśeṣa-kṛtatvāt
 PVin3_0011607 saṃśayaḥ. a-pratipattir an-ubhaya-pratipatti-
 PVin3_0004603 sa yāvatā bhedenā sarva-saṅgrahas tatra
 PVin3_0004601 -a-bhāvāt pravṛtti-nivṛttyoḥ saṃśayād eva
 PVin2_0009211 -sādhanasya a-darśana-mātrasya tasya
 PVin3_0011609 apy astu. na, a-sambandhād ity uktam. tasmāt
 PVin3_0012801 priyaḥ syād iti. viruddha-a-vyabhicāry api
 PVin3_0011713 na tāvatā a-bhāva-gatir ity uktam. anyathā
 PVin3_0011606 tathā iha api sarva-an-antar-bhāva-a-yogāt
 PVin2_0005304 vyāvṛtti-virodhāt. vṛtti-śāṅkayā eva tataḥ
 PVin2_0006516 bhāve kiṃ pramāṇam iti cet, ata eva
 PVin3_0004606 ekatra samuccayāt sarveṣu prabhedeṣu
 PVin3_0011613 tena na a-pratibaddhasya bhāve bhāva iti
 PVin3_0012207 dṛṣṭe 'bhāva-siddhāv api syād eva a-dṛṣṭeṣu
 PVin2_0007214 anyathā api loke vyavahāro dṛṣṭa iti
 PVin3_0000904 vā vacanaṃ sādhanam svato 'rtha-siddheḥ.
 PVin3_0011801 yo yatra na sambhavati, tad-upalabdhya tatra
 PVin3_0011109 āder eva dṛṣṭa-śakter hetos teṣv a-sambhavāt
 PVin3_0004609 iti. niścaya-hetāv apy a-pratibhānāt syāt
 PVin3_0013007 ca paraspara-viruddha-artha-sādhanāv ekatra
 PVin2_0007313 na tu vyatireka-darśana-ādāv upayujyate,
 PVin2_0009607 iti, sā api na vācyā, an-upalambha eva
 PVin1_0000503 eva buddhiḥ, tat-siddhāv api buddhi-vikalpe
 PVin3_0007105 na hi hetur an-anvayaḥ siddher aṅgam, tataḥ
 PVin2_0009610 -vāci-ity-ādi-vacanāt. tena an-upalambhe 'pi
 PVin2_0009510 tad-a-bhāve sarvatra-a-bhāva-a-siddheḥ
 PVin3_0003605 -prasiddhena ity āha. śāṅkita-pratibandhānām
 PVin2_0007312 -pratīṣedha-phalavṛtṭam tulyam, ekatra
 PVin3_0004511 pratīti-sādhanā-a-bhāvāt pravṛtti-nivṛttyoḥ

saṃvedanam iti cet, kā iyaṃ buddhiḥ. adhyavasāyaḥ.
 saṃvedanam iti darśana-arthatvād upakṣepasya.
 saṃvedanam iti sambandhasya abhivyakti-
 saṃvedanam iti siddhāḥ sukha-ādayaś cetanāḥ.
 saṃvedanam, idam asya saṃvedanam iti sambandhasya
 saṃvedanam eva artha-niṣpattes tad eva phalaṃ
 saṃvedanam eva ekam āntaram prīti-paritāpa-rūpam
 saṃvedanam ca buddhiḥ. sā ca parokṣā iti na
 saṃvedanam na bhavati, tat tasya vedakam, a-
 saṃvedanam na sādhayati ity upalambha-antara-
 saṃvedanam phalam, tat-sva-bhāvāt vād artha-
 saṃvedanam vedayate nāma kiñcit. upalabhyate
 saṃvedanam sārūpyam buddhi-lakṣaṇam ity anyasya
 saṃvedanam hy ātma-viśeṣād apra-sādhanam, na
 saṃvedanayos tu niyama eva. na sa nānātve yuktaḥ,
 saṃvedanasya api saṃvedana-antara-viśeṣād viśeṣa-
 saṃvedanasya iti cet, a-pratyakṣa-upalambhasya na
 saṃvedanasya tādātmye 'saṃvedanāḥ sukha-ādaya
 saṃvedanasya tu tathā-vidha-ātma-saṃvedanād eva
 saṃvedanasya pratyakṣatvāt. na hi sukha-ādinām
 saṃvedanasya saṃvedana-antara-sattā-viśeṣābhyāṃ
 saṃvedanāḥ sukha-ādaya iti cet, na, tvat-pakṣe
 saṃvedanāt, a-punar-bhāvini samayasya vaiyarthya
 saṃvedanād eva bheda-pratītiḥ. tat svayaṃ svataḥ
 saṃvedanāś ca. bhāvanā-balataḥ spaṣṭam bhaya-ādāv
 saṃvedane vikalpaḥ sambhavati, yasmād a-śakya-
 saṃvedyatvāt. na hi yad yad-viśaya-ākāraṃ
 saṃvedyanta ity eke. teṣāṃ api tad-a-tad-rūpiṇo
 saṃvedyasya a-bhāvāt sva-saṃvedanam phalam, tat-
 saṃśaya eva. so 'n-a-vadya-pakṣa-nirdeśe 'pi
 saṃśaya-nirṇaya-ādi-bheda-vat. na antarāḥ sukha-
 saṃśaya-rūpā sā ubhaya-bahir-bhāve syāt, antar-
 saṃśaya-hetuḥ, tadvatām tat-saṅgrahād eka-anta-
 saṃśaya-hetuḥ, viniścita-apara-bhāva-samāna-guṇa-
 saṃśaya-hetutvāc cheṣavat tad udāhṛtam. na hi
 saṃśaya-hetur a-sādharāṇaḥ. viśeṣataḥ prāṇa-
 saṃśaya-hetur uktaḥ, sa iha na uktaḥ, anumāna-
 saṃśaya-hetur eva na syāt. na hi yo yatra na
 saṃśayaḥ. a-pratipattir an-ubhaya-pratipatti-
 saṃśayaḥ. anvayas tu na dṛṣṭa iti vyatirekī
 saṃśayo 'stu, bhaved vā pramāṇam ity a-
 saṃśayaḥ. uktaṃ ca — vyāvṛtti-niścaye viśeṣasya
 saṃśayaḥ. gamakā eva ātmanaḥ prāṇa-ādayaḥ, tad-
 saṃśayaḥ. tathā hy a-sakala-vyakti-bheda-vyāpino
 saṃśayaḥ. tasmān na āgamasya api nivṛtṭir artha-a
 saṃśayas tu pakṣa-vacanād arthe dṛṣṭaḥ, na
 saṃśayo yuktaḥ. prāṇa-ādy-a-bhāvena nairātmyasya
 saṃśayaḥ. rāgasya an-upayoge katham tac-chaktir
 saṃśayaḥ, sa ca na eka-antena anaikāntikaḥ. tan
 saṃśayaṃ janayataḥ. śāstra-kāro viruddha-dharma-
 saṃśayāt, a-niścita-jñāpana-aṅgād a-pratīteḥ.
 saṃśayāt, upalambhe tad-a-bhāvāt. an-upalambhāc
 saṃśayāt. na enam anya-sambandhinam puruṣa-mātra-
 saṃśayāt. na eṣa doṣaḥ, yasmāt—bhāva-upādāna-
 saṃśayād a-nivṛtṭim manyamānas tat-pratīṣedham
 saṃśayād a-vyatireko vyabhicāraḥ śeṣavataḥ. kiṃ
 saṃśayād a-siddheḥ, ciram a-dṛṣṭānām api punaḥ
 saṃśayād anyatra viparyayāt. tatra dvitīyā sad-
 saṃśayād eva saṃśaya-hetuḥ, viniścita-apara-bhāva

tad-a-bhāvāt. an-upalambhāc ca vyatireka iti -udbhāvanam apy atra dūṣaṇam eva. anyatra tu api prasaṅgaḥ. vipakṣa-vacana-mātrād api vacana-pravṛttes tad api śaktam eva iti cet, -viśeṣa-sambandhe 'sambandha-a-yogād yathā deśa-kāla-avasthā-viśeṣa-niyata-eka-dravya-abhilāpinī. pratitīḥ kalpanā abhilāpa-vahni-vat. vibhaktāv api cetanā-adhyavasāyau sarva-vastuṣu. sarva-artha-upalambheṣu ete 'n-anya-saṃsargiṇo gamyāḥ, sa eva eṣām a-ekam dṛśyate, na nānā-rūpayor dravyayoḥ paśyāma iti na anyā buddhir anyo 'nubhavaḥ. eva sidhyati. na hy eka-ākāra-pratinīyatād a-ihā na anyad iti. yady avāśyam ete 'n-anya-bhāva eva na bhavaty eva ity arthād an-anya-sāmarthyena apara-pratikṣepāt, ākāra-antara-hi tayor vyavahārāya kalpitāḥ. kāraṇāt kārya-pravartata iti kāryam tasya. sa sva-kārya-tad-ātma-rūpatvāt. na enam iyam abhilāpena -vaiśadyo hi sarva eva vipluta-dhiyo 'pi vikalpe darśane '-vibhāvitā nāma. tad ayam a-smṛtīḥ katham. tad-a-smṛtau ca tena arthaṃ vādinā iṣṭasya anumeyatva-vacanena an-iṣṭa-'nya-hetutva-kalpanāyām atiprasaṅgaḥ. yathā – a-dṛṣṭa-kartṛkam api vākyam puruṣa-vipākā bhavanti, na anyatra. tathā kāla-anumīyeta, sarva-guṇeṣu viśeṣa-darśanāt, abhipatann eva arthaḥ prabodhayaty āntaram anyathā ca atiprasaṅgāt, a-bhraṣṭa-darśana-niyame na an-upalambha-ātmānaḥ sukha-ādayaḥ. vā an-anyathātve '-yogād adhiṣṭhānasya. tat-ādīḥ. sādharmaṇam api khalu prameyatvam a-yathā-uktam abhidharme – katame dharmāḥ pracyuteḥ, apekṣyāc ca prayatnāt prayatna-gamyam vastu sidhyati. etena a-niyatva-sampradhāryaḥ, yataḥ sidhyet. tathā na arthe tena tayor na asti svataḥ sādhanasarvatra tena utsannā iyam sādhya-sādhanate 'pi pratibhāseran. na ca ayam artha-anirāso veditavyaḥ. yadi punar hetu-rūpa-a-viśeṣaḥ. para-arthāḥ santaś cakṣur-ādayo '-cakṣur-ādayaḥ para-upakāriṇaś cet, atra api api pārārthya-a-viśeṣe na ātma-arthāḥ. -pṛthag-nirdeśa ity uktam. nanu samhatānām a-chayana-āsana-ādy-aṅga-vad iti. tad iṣṭa-a-dharma-dharminor viśeṣa ukto vyapekṣātaḥ. a-eva ity a-viruddhaḥ. ko hy eṣa niyamaḥ — ata eva a-pṛthag-nirdeśa ity uktam. nanu iṣṭa ity gamyate. prakaraṇāt, yathā yathā bāṣpa-ādi-bhāvena sandigdho bhūta-bhede nānā-vidhi-ṇiṣedha-vat. eka-dharminy a-tad imāḥ kalpanāḥ pratyakṣa-bhāvinyāḥ katham eva indriya-dhiyaḥ kalpanā-virahaḥ. yataḥ sa sva-bhāvaḥ sva-hetor iti yo na tad-dhetuḥ hetur gamakaḥ — yaḥ prayatna-anantariyaḥ a-vyāvṛtter iti cet, evaṃ tarhi yaḥ kṛtakāḥ khyāpyate. yaḥ kṛtaka-sva-bhāvaṃ janayati, iyam śāṅkā, yena tad-arthaṃ yatnaḥ kriyate. niścaye 'pi sandeha-mukhena eva doṣāt. saṃśayito 'nivāryaḥ syāt. yathā-yoga-vacanād a-saṃśaye dvayor ekasya vā viparyaye ca ekasya na saṃśaye pratipakṣa-hetu-vacana-pravṛtteḥ sambhavāt saṃśayena jijñāsoḥ prakaraṇa-pravṛttes teṣv api saṃśete, tathā iha api sarva-an-antar-bhāva-a-saṃsarga-a-vyavacchinna-sva-bhāva-antara-virahād saṃsarga-yogya-pratibhāsā pratitīḥ kalpanā. tayā saṃsarga-vipralabdho 'yam na vivecayaty ayo-saṃsarga-śāṅkayā ekatva-an-adhyavasāyād bhinna-saṃsargo gamyo 'stu, tāvatā kārya-parisamāpteḥ. saṃsargād a-vibhāgaḥ. punas tad-dravya-santāna-saṃsargād a-vibhāgaś ced ayo-golaka-vahni-vat. saṃsargiṇo 'nubhavād anyo 'nya-pratikṣepaḥ. sa saṃsargiṇo gamyāḥ, sa eva eṣām a-saṃsargo gamyo saṃsargiṇy ātma-vṛttiḥ sūcitā bhavati. sā eva saṃsarge tasya a-bhāvāt. tasmād ayam pramāṇa-saṃsiddhiḥ sva-bhāva-antar-gamād iyam. hetu-saṃsūcitatḥ sva-viparyaya-upagamam pratibadhnāti. saṃsṛjati, tathā-vṛtter ātmani virodhāt, tad-saṃsṛṣṭa-abhilāpaḥ pratyayaḥ. tan na ayam sphuṭa-saṃsṛṣṭa-vikalpo vā pratyakṣo darśana-ātmā dṛśya-saṃsṛṣṭam vetty asau katham. yady eṣa niyamaḥ – saṃsṛṣṭasya iṣṭasya apy a-sādhyatvam, tad-saṃskāra ity api pūrvakam eva योगyam vijñānam saṃskāra-pūrvakam iti, vākyeṣu viśeṣa-a-bhāvāt, saṃskāra-bhedāt. na ca tad-deśais tathā-dṛṣṭā iti saṃskāra-bhedena viśeṣa-pratipatteḥ, tad-vad saṃskāram. tena smṛtīḥ, na artha-darśanād iti cet, saṃskārasya grhīta-grahaṇasya smṛtād a-viśeṣāt. saṃskārān niyama ity cet, na, tasya sāmarthya-a-saṃskāre tu syād an-upalambhaḥ. tadā api tathā-saṃskṛta-apavādinō '-saty anvaya-a-yogād a-saṃskṛtāḥ. pañca-skandhā iti. tatra pañca-saṃskṛtād indriyād anyato vā sva-bhāva-antara-samsthāna-viśeṣa-ādayo '-cetanatva-viśiṣṭa-buddhi samsthānam api, yādṛṣam prāsāda-ādi-bhedeṣv samsthitīḥ. artha eva hy arthaṃ gamayati, samsthitīḥ. ity antara-ślokaḥ. tasmāt sādhyasamsparśī samvedana-dharmāḥ, artheṣu tan-samsparśī sva-tantra eva dṛṣṭāntaḥ sādhanasamhata-arthā iti dharminō viśeṣa ity vyavasthā-samhata-upakāriṇa eva iti kaḥ pratibandha-niyamaḥ. samhata-para-arthā-kriyā-upagamād eṣām sādhanasamhata-para-upakāra-niyama-a-bhāvād anaikāntika samhata-pārārthya-viparyaya-sādhanād viruddhaḥ. sa samhata-viṣayam pārārthyam eṣām iti vacane dharma samhatāḥ para-upakāriṇa ity. yady api kvacit samhatānām a-samhata-para-upakāra-niyama-a-bhāvād samhatānām pārārthye sādhyā ātma-arthatvam. tad samhāto 'gni-siddhau. yathā ca — iha nikuñje samhāro vidhāna-pratiṣedhayoḥ. ekam dharminam samhṛta-vikalpe darśane '-vibhāvitā nāma. tad samhṛtya sarvataś cintām stimitena antara-ātmanā. so '-tat-sva-bhāvaḥ syāt. niyata-śaktiś ca sa so '-nitya eva ity nitya-vyavacchedena, asya so '-nitya eva ity nitya-vyavacchedena gamakatā so '-nityam sva-bhāvaṃ santam janayati iti so '-nivāritaḥ pramāṇena pravartamānaḥ kena so '-niścaye 'pi tulya ity tathā-vidha-udbhāvanam

PVin2_0009608
 PVin3_0004508
 PVin3_0000910
 PVin3_0000909
 PVin3_0011606
 PVin3_0000405
 PVin1_0000707
 PVin1_0002604
 PVin1_0002607
 PVin3_0008203
 PVin1_0002703
 PVin1_0002603
 PVin3_0006006
 PVin3_0008202
 PVin3_0011706
 PVin3_0006310
 PVin3_0005803
 PVin3_0003002
 PVin1_0002101
 PVin1_0002812
 PVin1_0001412
 PVin1_0001212
 PVin3_0002701
 PVin1_0002209
 PVin2_0009807
 PVin2_0009804
 PVin2_0009810
 PVin1_0001307
 PVin1_0002002
 PVin1_0002207
 PVin2_0005906
 PVin3_0012406
 PVin2_0008012
 PVin3_0005305
 PVin3_0009209
 PVin3_0009507
 PVin3_0000901
 PVin3_0002214
 PVin1_0000712
 PVin3_0013310
 PVin3_0001205
 PVin3_0011405
 PVin3_0001401
 PVin3_0011401
 PVin3_0011302
 PVin3_0001204
 PVin3_0011402
 PVin3_0011401
 PVin3_0001202
 PVin3_0010603
 PVin2_0005510
 PVin1_0001411
 PVin1_0001401
 PVin2_0007808
 PVin3_0008111
 PVin3_0008105
 PVin2_0010010
 PVin3_0002405
 PVin3_0004507

PVin2_0007305	sarvatra. pravṛtter buddhi-pūrvatvāt	so 'pravṛtti-phalo mataḥ. so 'yaṃ viprakṛṣṭa-
PVin3_0005809	eva an-upalambhaḥ katham siddhaḥ, katham vā	so 'bhāvaḥ kasyacit kāraṇam. na eṣa doṣaḥ,
PVin2_0005412	prāptā atra mūkatā. satām ca na niṣedho 'sti	so 'satsu ca na vartate. jagaty anena nyāyena
PVin3_0011111	sva-bhāva-guṇasya śaktāv upacārāt. yatra	so 'samarthaḥ, na tatra śakteḥ sāmartyam asti
PVin3_0001304	an-anvaya-doṣaḥ. yad āha — ātmā paraś cet	so 'siddha iti. tasya eva ca iṣṭasya vighāta-kṛd
PVin2_0006610	iti cet, iṣṭo 'yam arthaḥ śakyeta jñātum	so 'tiśayo yadi. sarva eva āgamam an-āgamam vā
PVin2_0008709	-sva-bhāvaḥ śakrasya mūrdhā yady agnir eva	saḥ. atha an-agni-sva-bhāvo 'sau dhūmas tatra
PVin3_0003406	doṣaḥ, tathā apy ato 'rtha-saṃśaya eva.	so 'n-a-vadya-pakṣa-nirdeśe 'pi tulya iti katham
PVin2_0006712	'n-avasthā ca. janya-janaka-bhāve	so 'n-apekṣasya nityam syāt. apekṣāyām ca pūrva-
PVin1_0003610	artha-pratipatteḥ. yadi hi iṣṭa-ākāraḥ	so 'nubhavo 'n-iṣṭa-ākāro vā, tadā iṣṭo 'n-iṣṭo
PVin3_0002306	-an-uparodhe 'pi śāstra-uparodhād virodhe	so 'nya-kṛte 'pi tulya iti virodhaḥ syāt. bhavaty
PVin3_0012008	asya sapakṣe 'nuvṛtṭy-a-bhāvaḥ kathyate.	so 'parasya api tulya iti katham a-samaḥ prāṇa-
PVin1_0001602	nanu sā vyaktir buddhir eva. tad-upādhiḥ	so 'py a-siddha eva. na vyaktir buddhir artha-
PVin1_0004109	su-vyāhṛtam. anyena api saṃvedana-upalambhe	so 'py a-siddhaḥ saṃvedanam na sādhyati ity
PVin2_0005506	-bhāve 'pi tādrśaḥ. śabda-pravṛtter asti iti	so 'pi iṣṭo vyavahāra-bhāk. anyathā syāt pada-
PVin1_0004312	-a-bhāva-kṛtam kārya-vyatiṛekam na brūyāt.	so 'pi katham sarva-jñānānām viṣayam
PVin3_0000410	a-sambhavinō 'rthasya pratipattir iti cet,	so 'pi tatra a-sambhavī yo 'sambhavinā vyāpta
PVin2_0006710	-upakārakeyoḥ. ādhāra-ādheya-bhāvaś cet,	so 'pi tad-ātma-an-upakāre na sidhyati. para-
PVin3_0012506	pratiśedho 'pi. na hi tasya a-sati virodhaḥ.	so 'pi na sambhavati, adhikāraṇa-ādy-arthānām
PVin2_0009708	drṣṭebhyaḥ pratiśedhaḥ kriyate, na ca	so 'pi yukta iti katham a-yuktaḥ, an-upalambhād a
PVin3_0009803	yathā — a-nityaḥ śabdaḥ śabdatvād iti,	so 'pi, sādhyā-sādhanayor bhedāt sādhyasya
PVin3_0007303	katham a-bhāvo jñeya-abhidheya-prameyatvaiḥ	so 'pi siddha eva. tat kim idānīm jñeyam asti iti
PVin3_0005605	api kācit ṭṛtīyo hetuḥ, sa kim na udāhṛtaḥ.	so 'pi sva-bhāva-hetāv antar-bhavati ity udāhṛta
PVin2_0008406	ca pradeśa āśrayo 'gñiḥ kāraṇam dhūmasya.	so 'pi hi dhūmasya tat-kāraṇānām vā pratiṣṭhānād
PVin2_0008309	nāma bhavaty asmād anyatra api sva-bhāvataḥ.	so 'yaṃ kvacid bhavan drṣṭo 'n-apekṣatvāt sva-
PVin2_0005401	avamanyata iti kim anyad an-ātma-jñātāyāḥ.	so 'yaṃ tair eva artha-vyatiṛeka-samāveśibhiḥ
PVin2_0005313	a-yuktaṃ paśyanti, na tadā eva tad ācaranti.	so 'yaṃ paśor api paśuḥ. mahato 'pi mahīyaso yad
PVin2_0007306	buddhi-pūrvatvāt so 'pravṛtti-phalo mataḥ.	so 'yaṃ viprakṛṣṭa-viṣayaḥ pratyakṣa-anumāna-a-
PVin3_0007103	āha — pramāṇa-viṣaya-a-parijñānād iti.	so 'yaṃ viśeṣo na sādhyā eva vyāhanyate, kim
PVin1_0000810	śabda-anuyojanam. akṣa-dhīr yady apekṣeta	so 'rtho vyavahito bhavet. na hi saṅketa-kāla-
PVin3_0003413	kasmimścit samaye na pravartate vicāraḥ,	so 'vaśyam āśrayaṇīyaḥ, nāntariyakatvād iti sa
PVin3_0004208	ca uktam. anyac cet, katham anya-bhāve	so 'sti, upacāra-mātram tu syāt. etena apara-
PVin2_0005502	yathā asti sa niśidhyate. na tathā na yathā	so 'sti tathā api na niśidhyate. tasmād āśritya
PVin2_0008912	-antara-nimitto hi dharmāḥ syād anya eva	saḥ. na hi tasmin niṣpanne 'niṣpanno bhinna-
PVin2_0007301	-nivṛtṭir eva an-upalabdhir a-bhāva-sādhanī,	sakala-kāraṇasya asya artha-sattāyām a-bhāva-a-
PVin3_0012207	api syād eva a-drṣṭeṣu saṃśayaḥ. tathā hy a-	sakala-vyakti-bheda-vyāpino 'py arthāḥ kecit taj-
PVin2_0008508	tat-kāryaḥ siddhaḥ. a-kāryatve 'kāraṇāt	sakṛd apy a-bhāvāt. nanv arāṇi-nirmathana-ādiṣv a
PVin2_0008703	drṣṭaḥ, taj-janyo 'sya sva-bhāvaḥ, anyathā	sakṛd apy a-bhāvāt. sa tat-pratiniyato 'nyatra
PVin2_0008507	tat tasya kāryam. tac ca dhūme 'py asti. sa	sakṛd api tathā-darśanāt tat-kāryaḥ siddhaḥ. a-
PVin2_0008706	anyato 'pi bhāve na sa tasya sva-bhāva iti	sakṛd api na janayet. na vā sa dhūmaḥ, a-dhūma-
PVin3_0005707	kiñcin nibandhanam asti. sa ca anena a-	sakṛd ācarita-pūrva iti na anayoḥ sambandhaḥ
PVin1_0003304	-bhāvaś ca a-bhinna-nimittayoḥ pratiśiddhaḥ.	sakṛd-bhāve sādhyā-sādhanatā-a-bhāvaḥ, jñāna-
PVin2_0008702	tan niyata-deśa-kālatvād dhūmo yatra drṣṭaḥ	sakṛd vaikalye ca punar na drṣṭaḥ, taj-janyo 'sya
PVin2_0006703	ca citra-abhisandhitvāt. tad ayaṃ liṅga-	saṅkarāt kathama niścinvan pratipadyeta. mā bhūt
PVin3_0010910	abhiprāyasya dur-bodhatvād vyavahāra-	saṅkareṇa sarveṣām vyabhicārāt. prayojana-a-
PVin1_0001005	api grahaṇam. saṅketa-smaraṇa-upāyaṃ drṣṭa-	saṅkalana-ātmakam. pūrva-apara-parāmarśa-śūnye
PVin1_0000914	-tat-sambandha-loka-vyavasthā-pratītau tat-	saṅkalanena gṛhyate daṇḍy-ādi-vat. na anyathā,
PVin1_0001410	-cittaḥ kiñcid vikalpayan sva-citta-dhārāḥ	saṅkalayaty evaṃ ca evaṃ ca kalpanā mama āśid iti.
PVin1_0000912	ca sambandham laukikīm sthitim. gṛhītvā	saṅkalayya etat tathā pratyeti na anyathā. kiñcit
PVin3_0003905	pada-arthāḥ, icchāyā nirodha-a-bhāvāt. etena	saṅketa-anuvidhāyinām śabdānām na kaścid artha-
PVin3_0003604	eva na anvayi ity udāharaṇam evam-phalam.	saṅketa-āśrayaḥ śabdāḥ, sa ca icchā-mātra-āśrayaḥ.
PVin1_0000811	apekṣeta so 'rtho vyavahito bhavet. na hi	saṅketa-kāla-bhāvitam abhilāpa-sāmānyam a-
PVin3_0003903	'pi na kaścid doṣaḥ. tasmād a-vastu-niyata-	saṅketa-śabda-bhāvinām dharmānām yogyaḥ sarva-
PVin1_0001005	viveka-pratipattir asti, tasya api grahaṇam.	saṅketa-smaraṇa-upāyaṃ drṣṭa-saṅkalana-ātmakam.
PVin2_0007206	-bhāva-niyame 'nyatra na yojyeta tayā punaḥ.	saṅketaś ca nir-arthaḥ syād vyaktau ca niyamaḥ
PVin2_0007203	vivakṣā-vacanād ṛte. vivakṣā niyame hetuḥ	saṅketas tat-prakāśanaḥ. a-pauruṣeḥ sā na asti
PVin2_0007208	icchāyā niyamo nāma tatra kaḥ. dyotayet tena	saṅketo na iṣṭām eva asya yogyatām. ity antara-
PVin3_0007612	tādam krando 'pi lokasya a-nivṛtteḥ. yathā-	saṅketam pratipatteḥ, tan-mātra-prayojanatvāc
PVin3_0002109	tat-siddha-artheṣv a-yogataḥ. ṭṛtīya-sthāna-	saṅkrāntau nyāyāḥ śāstra-parigrahaḥ. tatra api

PVin3_0004301	sukha-grahaṇa-arthaṃ hetu-prakarāṇasya sūtra-	sañkṣepa ucyate —sapakṣe sann a-san dvedhā pakṣa
PVin1_0000703	a-bhrāntam timira-āsu-bhramaṇa-nauyāna-	sañkṣobha -ādy-an-āhita-vibhramam a-vikalpakam
PVin3_0008505	-pariṇāma eva kaścīd varṣa-hetuḥ pipīlikā-	sañkṣobha -ādi-hetuś ca iti. rūpāt sparśa-anumānam
PVin3_0003702	-bahir-bhāvād a-pramāṇam anumānam syāt. eka-	sañkhyā -vivakṣayā a-pradarśita-pratidvandvinaḥ
PVin3_0003709	'numāne viruddha-a-vyabhicāriṇaḥ. tad eka-	sañkhyā -vivakṣā apy atra viṣaye na iṣṭā eva.
PVin2_0007905	kṣaṇasya an-upākhyatā-prasaṅgaḥ. na, sattva-	sañkhyāta -kṣaṇa-antara-an-upādānatā-lakṣaṇatvāc
PVin1_0004214	ātmā meyaḥ phalaṃ sva-vit. grāhaka-ākāra-	sañkhyātā pariccheda-ātmatā ātmani. sā yogyatā
PVin3_0012005	sarvatra hetūnām an-avasthitiḥ. iti	saṅgraha -ślokaḥ. tulyāś ca śrāvaṇatvena prāṇa-
PVin3_0000806	anyathā-bhāvāt tat-kṛtā vyabhicāriṇaḥ. iti	saṅgraha -ślokaḥ. tri-rūpa-līṅga-ākhyānam para-
PVin3_0012309	ced a-nairātmyam na sa-ātmakam. iti	saṅgraha -ślokaḥ. na prāṇa-ādi-sambhavana
PVin2_0009413	nyāyas tadā na asti iti gamyate. iti	saṅgraha -ślokaḥ. nanu tad-a-bhāve 'n-upalambhāt
PVin2_0006303	-upalabdhasya bhāva-a-bhāvaḥ pratiyate. iti	saṅgraha -ślokaḥ. yadi viruddha-kārya-upalabdhyā
PVin2_0008009	tasyām krama-a-krama-virodhataḥ. iti	saṅgraha -ślokaḥ. skandha-dhātv-āyatana-lakṣaṇasya
PVin2_0004713	-anurodhena pramāṇatvaṃ vyavasthitam. iti	saṅgraha -ślokaḥ. ata eva prāmāṇyam vastu-viṣayam
PVin2_0008910	-nimitte vā dharme vāsasi rāga-vat. iti	saṅgraha -ślokaḥ. api ca artha-antara-nimitto hi
PVin1_0002701	vibhinne ced bheda-a-bhedau kim āśrayau. iti	saṅgraha -ślokaḥ. ayo-golake 'pi vahni-sambandhād
PVin3_0005412	phalaṃ siddham tal-līṅgam jñānam idrśam. iti	saṅgraha -ślokaḥ. etena eva udāharaṇena nidarśite
PVin2_0008713	-hetor dhūmasya bhāve sa syād a-hetukaḥ. iti	saṅgraha -ślokaḥ. katham tarhi idānīm bhinnāt saha
PVin3_0010006	nītas tena a-siddhaḥ prakāśitaḥ. iti	saṅgraha -ślokaḥ. tasmān na dharmī hetuḥ, ubhaya-a
PVin3_0006902	ity eṣā bauddha-artha-viṣayā matā. iti	saṅgraha -ślokaḥ. tasya ca yathā-samihita-rūpa-an-
PVin3_0004603	sādhyā-dharmaḥ, sa yāvataḥ bhedenā sarva-	saṅgrahas tatra saṃśaya-hetuḥ, tadvatām tat-
PVin3_0011510	ātma-vṛtti-vyavacchedābhyām sarvasya	saṅgrahāt . na apy anayor ekatra vṛtti-niścayaḥ,
PVin3_0004604	eka-anta-vyāvṛttes ca iti. tadvatām tat-	saṅgrahād iti prabheda-bāhyasya a-bhāvam āha, yam
PVin3_0004603	-saṅgrahas tatra saṃśaya-hetuḥ, tadvatām tat-	saṅgrahād eka-anta-vyāvṛttes ca iti. tadvatām tat
PVin3_0011403	kvacit kārye 'vadhānavatām arthānām sāmagrī	saṅghātaḥ , tathā api na avāśyam kāraṇāni
PVin3_0011302	'sti, yathā — para-arthāś cakṣur-ādayaḥ	saṅghātāt chayana-āsana-ādy-aṅga-vad iti. tad
PVin3_0001310	-iṣṭam syāt. tathā para-arthāś cakṣur-ādayaḥ	saṅghātāt siddhā api pārārthya-a-viśeṣe na
PVin3_0006911	tasmād ayaṃ pravartamānaḥ sarvadā sad-a-	sac -cintāyām avadhīrita-vikalpa-pratibhāso vastv
PVin2_0007306	-viṣayaḥ pratyakṣa-anumāna-a-bhāvaḥ	saj -jñāna-śabda-vyavahāra-pratiṣedha-phalaḥ,
PVin2_0007309	darśanāt. pūrvakaḥ punar an-upalambho '-	saj -jñāna-śabda-vyavahāra-pravartana-phalo 'pi,
PVin2_0005809	a-sattā, tadā siddhena viṣayeṇa viṣayiṇo '-	saj -jñāna-śabda-vyavahārān pratipadyate
PVin3_0005708	siddhāv a-sandigdha eva tan-nimittatve 'py a-	saj -jñāna-śabdāyos tad-yogyatā, sāsnā-ādi-siddhāv
PVin3_0005609	drśya-śva-bhāva-a-sattā, tayā siddhayā a-	saj -jñāna-śabdās tan-nimittāḥ sādhyanta iti.
PVin2_0005518	ekas tatas tataḥ. tais tair upaplavair nita-	sañcaya -apacayair iva. a-tadvān api sambandhāt
PVin3_0006103	-viśeṣa-upalambhāt saty a-sati vā prayatne	sañcaratī me hasta iti bhavati, tata eva anya-a-
PVin3_0006101	hasta-sañcāreṇa. na, tatra api tathā-	sañcāriṇo hastasya antara-sparśa-viśeṣa-
PVin3_0006101	a-bhāva-buddhiḥ, yathā santamase hasta-	sañcāreṇa . na, tatra api tathā-sañcāriṇo hastasya
PVin1_0003408	ayaṃ jñāna-sanniveśī iti na ca bahūni rūpāni	sañcitāni tathā pratibhānti iti yuktam, eka-
PVin1_0003605	iyam keśa-ādi-jñāna-bheda-vat. yadā tadā na	sañcodya -grāhya-grāhaka-lakṣaṇā. ity antara-
PVin1_0002507	-ākāra-vivartam paśyāmaḥ. tatra yathā-iṣṭam	sañjñāḥ kriyantām. a-pratyakṣā saṃvit pratyakṣo
PVin1_0002803	āvega-pratipatti-pradarśanāt. parokṣa-gati-	sañjñāyam tathā-vṛtter a-darśanāt. tasmād bhūtam
PVin3_0001308	-siddhir vaiphalyam eva vā. yathā prak	sañjñinā abhisambandhād arthavac chabda-rūpam
PVin2_0008007	-kriyā-samarthaṃ yat tad atra parama-artha-	sat . a-santo 'kṣaṇikās tasyām krama-a-krama-
PVin3_0006907	tad-a-bhāve tad-a-yogāt. kiṃ ca, sad-a-	sat -pakṣa-bhedenā śabda-artha-an-apavādiḥ.
PVin3_0000310	syāt. sato 'py a-vasu-kṛtā pratipattir a-	sat -pratipattim na atīsete, a-pratyayatvāt. uktam
PVin3_0010302	sādhyā-dharmaḥ syāt, na punaḥ kutaścīd a-	sata ity asti sādhyā-sādhanayor viśeṣaḥ. atra api
PVin3_0004114	-śva-bhāvaḥ sidhyet, na tad-bhāvaḥ. yady a-	sata utpattiḥ kiṃ na kṣirāc chaśa-viṣāṇam, ko hi
PVin1_0000201	-upamāna-ādikaṃ pramāṇam asti, pramāṇasya	sato 'tra eva antar-bhāvāt
PVin3_0004803	iti. katham a-sapakṣa-apekṣayā bhede '-	sato 'n-adhikaraṇatvād a-sattvam sattvam vā iti
PVin3_0007706	sa ca sva-vāco-ubhaya-dharmatām bruvāṇaḥ	sato 'nyatra apy asya vṛttim bhāṣate sattāyām ca
PVin3_0012504	iti. atra idam eva punar vācyam — katham a-	sato 'nvaya-pratiṣedha iti. vastu-rūpa-anukarṣī
PVin3_0000310	-mātreṇa, yataḥ para-upagatena siddhiḥ syāt.	sato 'py a-vasu-kṛtā pratipattir a-sat-
PVin1_0002510	tad-bhogasya a-pratyakṣatvād a-siddheḥ	sato 'py a-sad-a-viśeṣāl laīṅgika-upabhogasya ca
PVin1_0004103	a-prasiddhir ity astaṅ-gataṃ viśvam syāt.	sato 'py a-siddhau sattā-vyavahāra-a-yogyatvāt.
PVin2_0005905	-upalambha-siddheḥ. prabhāvavato 'dhiṣṭhānāt	sato 'py an-upalabdhir iti cet, na, viṣaya-
PVin3_0005006	na hi tasya upalambha-āvaraṇam sambhavati.	sato 'pi vā kasyacit tad-ātmānam a-khaṇḍayataḥ
PVin1_0000804	antaram anusartum yuktam rasa-ādi-jñāna-vat.	sato 'pi vā tad-ātmāna indriya-antara-jñāna-
PVin1_0003108	tad-a-viśeṣe tasyā api viśeṣa-a-siddheḥ,	sato 'pi vā viśeṣasya tad-an-aṅgatayā a-
PVin2_0005406	nivṛtty-a-bhāvas tu vidhir vastu-bhāvo '-	sato 'pi san. vastv-a-bhāvas tu na asti iti paśya

PVin3_0012106	iti cet, na iti sã eva nivṛtter nivṛttir a-	sataḥ katham iṣṭã. a-bhãva-pratiṣedho hi bhãvo ' -
PVin2_0008201	hi bhavatas tãdṛśasya eva bhãvãt. na avaśyam	sataḥ kutaścicid bhãva iti cet, akasmikī tarhi
PVin3_0012909	'-pūrva-vyakti-prãdur-bhãve prak tatra a-	satas tat-sambandha-a-yogaḥ. tasmãd bhinna-deśair
PVin2_0005405	-vyatireka-lakṣaṇatvãd asya. sã eva tãvad a-	sato na nivṛttir iti nivṛtter nivṛtṭiḥ katham
PVin3_0005004	iti. prayatna-an-antaram jñãnasya prak	sato niyamena a-yogãt, prayatnasya àvaraṇa-
PVin3_0005408	iti siddham. prayatna-an-antaram jñãnam prak	sato niyamena na. tasya àvṛty-akṣa-śabdeṣu
PVin3_0011702	hi prãna-ãdayo nivartante, na sapakṣãt, a-	sato nivṛtṭy-a-yogãt. tasmãd aikãntika-anvaya-vad
PVin3_0012606	syuḥ. tasmãd yathã kathañcid apy anena a-	sato niścinvatã prameyã vaktavyãḥ. na hi bhãva-
PVin1_0001909	-kãrī iti cet, na, ubhayos tulya-kãlatvãt. a-	sataḥ prak a-sãmarthyãt sãmarthya-kãle ca kãrya-
PVin2_0007608	śabde ca bhãva-khyãtau tad-ãtmanaḥ	sato bhãva iti sãmarthyãt tat-siddher na anumeya-
PVin1_0003201	na sãrũpyãd iti cet, atha katham idãnīm	sato rūpaṃ na nirdiśyate. na idam idantayã śakyam
PVin3_0010403	bhavati. tathã api idam a-siddham eva a-	sato virahãd iti, vyabhicãri vã. atha api tad-
PVin2_0005802	tad-a-vyabhicãrī, siddhe vyavahãre	sato viśayasya a-vyabhicãrãt. an-upalabdher
PVin3_0012503	vyatireka iti. tat punar idam àyãtam — a-	sato vyatireka-a-yogãd iti. atra idam eva punar
PVin3_0012204	na anumãna-siddhaḥ. tasmãd a-vyatireke 'py a-	sataḥ sapakṣãd vyatirekaḥ sandigdhaḥ syãt prãna-
PVin3_0012105	pratiṣedha-ñiṣedhasya vidhãna-rũpatvãt. a-	sataḥ sapakṣãn na nivṛttir ity a-sapakṣa eva na
PVin2_0005311	iti. na a-sati nãstitã-siddhiḥ, a-	sato hy adhikaraṇatva-ãdy-a-yogãd ity aparah.
PVin2_0008114	sattã-hetor eva bhãvãt tathã-utpatteḥ,	sato hi bhavatas tãdṛśasya eva bhãvãt. na avaśyam
PVin2_0005808	yadã punar evaṃ-vidhã an-upalabdhir eva a-	satãm a-sattã, tadã siddhena viśayena viśayiṇo ' -
PVin3_0012602	anyathã hi tatra a-vyavahãra eva syãt. na ca	satãm api parama-arthataḥ kaścicid dharma-dharmi-
PVin1_0002008	kṣaṇikatvãd arthãnãm atipãtãc ca na a-	satãm grahaṇam. tasmãd artha-antaram eva pratyaya
PVin2_0005412	sa ca a-satsu na iti prãptã atra mũkatã.	satãm ca na ñiṣedho 'sti so ' -satsu ca na vartate.
PVin3_0010308	ity arthaḥ. tatra api kaḥ pãramãrthiko ' -	satãm parasparato vibhãgaḥ. ekasya hi rūpam
PVin2_0007806	-apekṣãḥ. evaṃ tarhi kṛtakãnãm api keṣãñcit	satãm vã sa eva sva-bhãvo na asti yo vinaśvaraḥ.
PVin3_0006102	-gateḥ. yato hi sparśa-viśeṣa-upalambhãt	saty a-sati vã prayatne sañcarati me hasta iti
PVin3_0013206	ca darśayatã — yatra dhũmas tatra agniḥ, a-	saty agnau na kvacid dhũmaḥ, yathã mahãnasa-
PVin3_0005207	na tv evaṃ nityãnãm śabdãnãm kasmimñcit	saty atisaya-hãnir utpattir vã. tad yadi teṣãṃ
PVin3_0012406	api khalu prameyatvam a-saṃskṛta-apavãdino ' -	saty anvaya-a-yogãd a-vyabhicarita-anvayaṃ sapakṣa
PVin2_0005306	tu gamakaḥ, sa saṃvarṇita eva. sa ca na a-	saty anvaye śakyo darśayitum, tad-bhãva-hetu-
PVin2_0008509	apy a-bhãvãt. nanv araṇi-nirmathana-ãdiṣv a-	saty apy agnau bhãvãd a-kãryam. na, indhana-
PVin3_0012107	katham iṣṭã. a-bhãva-pratiṣedho hi bhãvo ' -	saty apy asti, bhãva-pratiṣedhas tu na sambhavati
PVin3_0005205	bhãvã yathã-sva-bhãva-vṛttaya eva. tat	saty apy àvaraṇe jñãpayeyur eva indriya-ãdayaḥ,
PVin2_0009309	śeṣavad-a-sãdhãraṇayoḥ sapakṣa-vipakṣayoḥ. a-	saty api pratibandhe ' -darśana-mãtreṇa vyatireke
PVin1_0001613	a-pracyuter a-sad-artha-pratibhãsa-a-viśeṣãt	saty api pratitir a-tad-ãtma-grãhiṇī, tad-bhãva-a
PVin1_0004304	tato ' -bhedo bhãsamãna-artha-tad-vidoḥ.	saty api bãhye 'rthe saha-upalambha-vedanãbhyãm
PVin2_0005106	'pi viśeṣaṇa-viśeṣya-bhãva unneyaḥ. tena	saty api viśeṣaṇe na an-anvayaḥ. tathã sãmãnyam
PVin3_0005705	-tad-vyavahãro 'pi prasiddheṣu nir-upãkhyeṣu	saty api viśaye kathañcid viśayiṇam a-smaran
PVin3_0008710	-ãdayo janya-janaka-bhãva-kṛtã eva bhavantu,	saty api saṃyoge tan-nãntariyakatvãd eṣãṃ,
PVin2_0005610	pratiṣedha-hetuḥ. sva-bhãva-pratibandhe hi	saty artho 'rtham na vyabhicarati. sa ca tad-
PVin3_0011003	ata eva a-viparyãsa-udbhavã sã na doṣaḥ. a-	saty ãtma-grahe duḥkha-viśeṣa-darśana-mãtreṇa
PVin2_0005206	vyatireke siddhe ' -sati nãstitã-abhidhãnam a-	saty eva nãstitã na anyatra na viruddha iti
PVin2_0010012	-anubandho gamyate. hetu-bhãvo vã tasmin	saty eva bhãvãd ity artha-antarasya. tathã
PVin2_0007602	tathã vaidharmyena apy anvaya-gatiḥ, a-	sati tasmin sãdhya-a-bhãve hetv-a-bhãvasya
PVin2_0007601	api hi prayoge 'rthãd vaidharmya-gatiḥ, a-	sati tasmin sãdhyena hetor anvaya-a-bhãvãt. tathã
PVin3_0000511	'vaśyam apara-abhyupagamo yukti-kṛta iti. a-	sati tu hetau maulasya hetor vyãpya-vyãpaka-bhãva-
PVin2_0004610	-prabhavã vã bhãva-kãraṇa-pratipattiḥ. tathã	sati dṛśye vastuny a-vikala-tad-anya-kãraṇasya
PVin2_0005206	tat-tulya eva asti iti vyatireke siddhe ' -	sati nãstitã-abhidhãnam a-saty eva nãstitã na
PVin3_0012109	ca vyavaharati. nirloṭhitãs ca ayam artho ' -	sati nãstitã ity atra antare. tena na iha
PVin2_0005201	tasya sãdhya-sa-jãtiya-vṛttino liṅgasya a-	sati nãstitã tṛtiyaṃ rūpam. sã ca niścitã. ante
PVin2_0005311	vã anyatareṇa ubhaya-pradarśanãd iti. na a-	sati nãstitã-siddhiḥ, a-sato hy adhikaraṇatva-ãdy
PVin2_0005002	anumeye 'tha tat-tulye sad-bhãvo nãstitã a-	sati. niścitã anumeyo 'tra jijñãsita-viśeṣo
PVin3_0004804	sattvam vã iti cet, uktam atra — yathã ' -	sati ñiṣedhaḥ, a-sapakṣas ca a-tattva-lakṣaṇa iti.
PVin2_0009304	-artha-vyabhicãri-vipakṣataḥ. na hy a-	sati pratibandhe 'nvaya-vyatireka-niścayo 'sti.
PVin3_0012505	-pratiṣedha iti. vastu-rũpa-anukarṣi khalv a-	sati pratiṣedho na sambhavet. na hi paryudãsa eva
PVin2_0006501	apy asti, na ca te na santy eva. tatra api	sati pratyakṣa-anumãna-ãgamãnãm ekasya vṛttir iti
PVin1_0003801	idṛṣãm. ity antara-ślokau. katham punar a-	sati bãhye 'rthe pramãna-prameya-phala-sthitiḥ.
PVin3_0012003	hetuḥ. an-avasthã-anya-kalpane syãt. yasmin	sati bhavaty eva yat tato 'nyasya kalpane. tad-
PVin3_0003212	pratibandho 'stu. pratibandho hy adhikaraṇe	sati bhavati, yathã siddhe vacane prãmãnya-
PVin2_0006301	dṛśyasya darśana-a-bhãva-kãraṇa-a-sambhave	sati. bhãvasya an-upalabdhasya bhãva-a-bhãvaḥ

PVin3_0010902	anumāna-lakṣaṇād abhyūhyā, a-pratibandhāt. a-	sati rāge vacanaṃ na asti ity a-nīcīto
PVin3_0005601	te hetava ity uktam vyabhicārasya sambhavāt.	sati vā pratibandhe 'stu sa eva gati-sādhanāḥ.
PVin3_0006102	yato hi sparśa-viśeṣa-upalambhāt saty a-	sati vā prayatne sañcarati me hasta iti bhavati,
PVin3_0012506	tarhi prasajya-pratiśedho 'pi. na hi tasya a-	sati virodhaḥ. so 'pi na sambhavati, adhikaraṇa-
PVin2_0007212	eva artha-anubandhaḥ siddhaḥ śabdānām, a-	sati viśaye 'prayogāt. yuktam etat, kiṃ tu tathā
PVin3_0005104	utpattiḥ. pūrva-utpanna-samartha-nirodhād vā	sati vyavadhāne 'nyasya utpitsoḥ kāraṇa-a-bhāve
PVin3_0003606	a-dr̥ṣṭānām api punaḥ pratibhā-utpatti-dr̥ṣṭeḥ	sati sambhave tad-a-bhāvasya puruṣa-mātreṇa a-
PVin1_0001303	-vārttā, abhidhāna-viśeṣe smṛter a-yogāt.	sati hy artha-darśane 'rtha-sannidhau dr̥ṣṭe śabde
PVin3_0002707	-artha-samavāyī-a-nityatva-yuktaḥ śabda iti.	sati hi śāstra-āśraye tad-artha-pakṣi-karaṇam
PVin2_0005404	īso bruvaṇ vā doṣam imam parihartum. a-	sati hetor a-pratiśedhe vidhiḥ prāptaḥ, a-bhāva-
PVin3_0000508	eka-anta-parigrahe syād eṣa doṣaḥ. na vā	sati hetau, yukti-prāptasya avāśyam parigraha-
PVin3_0012608	-viśamvāda-lakṣaṇatvāt pramāṇasya. tat sad-a-	sati tad-bhāvena vyavasthāpayan na cet sva-viśaye
PVin1_0001103	api ca iyaṃ viśeṣaṇa-ādi-vikalpa-utthāpitā	sati pravṛttā api samagra-sāmagrikā punar icchayā
PVin2_0005807	-siddhā na an-upalabdheḥ. tathā anya-	sattayā a-sattā kiṃ na sidhyati. yadā punar evaṃ-
PVin1_0004101	na artha-dr̥ṣṭiḥ prasidhyati. na hi viśaya-	sattayā viśaya-upalambhaḥ, kiṃ tarhi tad-
PVin1_0004101	viśaya-upalambhaḥ, kiṃ tarhi tad-upalambha-	sattayā. sā ca a-prāmāṇikā na sattā-nibandhanān
PVin2_0005910	-nimittaḥ siddho vyavahāro 'pi tan-nimitta-	sattayā sādhyate, anya-naimittika-vat. sā eva
PVin2_0008203	pratibaddham a-pratibaddham vā. sā iyaṃ	sattā a-pratibandhini cet, na niyamavati syāt.
PVin2_0005805	-a-bhāvo vinā an-upalabdhyā syāt, tathā	sattā a-bhāvo 'pi syād ity apārthikā an-
PVin2_0008209	vikāra-darśanena iva viśam a-jñāiḥ. tad ayaṃ	sattā-a-vyatirekeṇa na anyat kiñcid vināso
PVin3_0010303	upādānam iṣṭasya eva bādhakam. na hi tasya a-	sattā-an-abhyupagama itara-grahaṇam samartham
PVin3_0003803	ity uktam bhavati. tena anumānād vastu-sad-a-	sattā-anurodhino bhinna-viśayāyāḥ pratīter na
PVin3_0010402	ity uktam. itara-itara-vibhāgam ca anena	sattā-anuśaṅginam prathayatā a-sattā eva sarvatra
PVin2_0008201	sataḥ kutaścīd bhāva iti cet, ākasmikī tarhi	sattā iti na iyaṃ kasyacit kvacit kadācid viramet.
PVin2_0005902	hetu-sākalye tad-a-vyabhicārāc ca upalambhaḥ	sattā ucyate. sāmagrī-pariṇāma-apekṣatvāt syād
PVin2_0009009	manda-buddhiḥ paśyann api na vyavasyati	sattā-upalambhena sarvadā tad-bhāva-śāṅkā-
PVin2_0006112	sva-bhāva-an-upalabdhis tu svayam a-	sattā eva. tatra kevalam viśayī sādhyate 'bhāvo
PVin1_0002313	na tv a-sa-rūpaṃ vedakam nāma. na hi vittī-	sattā eva tad-vedanā yuktā, tasyāḥ sarvatra-a-
PVin3_0010402	ca anena sattā-anuśaṅginam prathayatā a-	sattā eva sarvatra utsāditā bhavati. tathā api
PVin2_0005807	na an-upalabdheḥ. tathā anya-sattayā a-	sattā kiṃ na sidhyati. yadā punar evaṃ-vidhā an-
PVin2_0005908	'sty eva. tasmā jñānam tad-yogyatā vā asya	sattā, tad-vyatireko 'n-upalabdhir a-sattā. tayā
PVin2_0005808	punar evaṃ-vidhā an-upalabdhir eva a-satām a-	sattā, tadā siddhena viśayēṇa viśayīṇo 'saj-
PVin2_0005908	vā asya sattā, tad-vyatireko 'n-upalabdhir a-	sattā. tayā viśayī sādhyate. etena iha kāraṇasya
PVin3_0005608	na anyā eva an-upalabdher dr̥ṣya-sva-bhāva-a-	sattā, tayā siddhayā a-saj-jñāna-śabdās tan-
PVin1_0004102	tad-upalambha-sattayā. sā ca a-prāmāṇikā na	sattā-nibandhanān vyavahārān anuruṇaddhi. tad-a-
PVin2_0005714	-vyabhicāriṇāv iti pramāṇam pratyakṣa-vat. a-	sattā-nīscaya-phalo 'n-upalambhaḥ a-sad-vyavahāra
PVin2_0006409	iva a-śīta-sādhane. ity antara-ślokaḥ. na a-	sattā-nīscayo viprakarṣiṇām. tri-vidhā hi
PVin2_0005901	-a-siddheḥ. upalambha-nibandhanā hi tādr̥śām	sattā-prajñaptir upalabdhī-yogyā-sva-bhāvasya anya
PVin3_0012410	vyavacchede vā katham a-vyatirekaḥ. na hi	sattā-pratiśedhād anyo vyatirekaḥ. vipratīśiddham
PVin2_0005813	an-upalabdhir upalabdheḥ. sā katham a-	sattā bhāvasya, upalambha-nivṛtṭyā vā katham a-
PVin3_0012905	iti śāstre 'pi vyavasthā. tad iyaṃ sva-	sattā-mātra-anubandhini tad-deśa-sannidhau sādhye
PVin3_0007310	tesv artha-upādānatva-sādhnam artha-	sattā-mātra-sādhnam eva, na artha-viśeṣa-
PVin3_0007208	bhavati. sa ca tathā na anveti. yad api	sattā-mātram anveti, na tena siddhena kiñcit.
PVin3_0007201	'nirdiṣṭa-sva-bhāva-viśeṣasya kasyacit	sattā-mātre virodha-a-bhāvān na iha sattā-sādhane
PVin2_0008003	-virodhāt. a-kramaḥ, an-apekṣasya kartuḥ sva-	sattā-mātreṇa kṣepa-a-yogāt, prāg a-kartuḥ paścād
PVin3_0005507	-janmanos tathā-abhidhānāt. yan-nāntariyakā	sattā yo vā ātmā svo '-vibhāgavān. sa tena a-
PVin2_0008005	tad ayaṃ bhāvo nivṛtta-sarva-sāmarthyāḥ	sattā-lakṣaṇam atipatati. artha-kriyā-samartham
PVin2_0004909	proktam, tato bheda-a-pratiśṭhānāt, na vastu-	sattā-viprakarṣāt, liṅga-pratipatter api tathā-
PVin3_0006001	na evaṃ samvedanasya samvedana-antara-	sattā-viśeṣābhyām tat-siddhiḥ, sarva-a-pratipatti
PVin3_0005909	viśeṣa-siddhiḥ syāt. arthasya tu sva-	sattā-viśeṣābhyām na tat-siddhiḥ, kiṃ tarhi sva-
PVin3_0005909	na tat-siddhiḥ, kiṃ tarhi sva-jñāna-	sattā-viśeṣābhyām iti na sva-tantrā siddhiḥ. na
PVin1_0004103	astaṅ-gataṃ viśvam syāt. sato 'py a-siddhau	sattā-vyavahāra-a-yogyatvāt. tasmān na an-
PVin2_0008105	-traya-sva-bhāva eva iti na virodhaḥ. etena	sattā vyākhyātā. kiṃ tarhi idānim vināśe 'n-
PVin2_0006803	na para-ātmanāḥ pratipattir arthasya. na hi	sattā śabdasya artha-viśeṣe pratibaddhā, tasyāḥ
PVin3_0012111	tena na iha pratanyate. na ca a-sann ātmā,	sattā-sādhana-vṛtṭeḥ. sandigdhaḥ syāt. na ca
PVin3_0007412	iti. tasmān na agny-ādi-sādhana-vat	sattā-sādhnam apy an-a-vadyam. a-parāmṛṣṭa-tad-
PVin3_0007910	bhāvāt. tad ayaṃ tri-prakāro 'pi dharmāḥ	sattā-sādhane na hetu-lakṣaṇa-bhāk, na ca anyā
PVin3_0007201	kasyacit sattā-mātre virodha-a-bhāvān na iha	sattā-sādhane pratiśedhaḥ, kiṃ tu tathā asti
PVin3_0007109	syād a-nīśiddham ca tādr̥śam. na sarvathā	sattā-sādhane viśeṣāḥ sādhitō bhavati. bhāva-

PVin3_0007011 uktam. tatra, sattā-sva-bhāvo hetuś cen na
 PVin3_0007508 -āśrayaḥ. dharmo viruddho 'bhāvasya sā
 PVin3_0008001 -bhāk, na ca anyā gatiḥ asti. tasmān na
 PVin3_0007011 sattva-van nāśe nirdiśyata ity uktam. tatra,
 PVin2_0008114 nir-apekṣa ity a-hetukaḥ syāt. na a-hetukaḥ,
 PVin3_0008002 tan-mātra-vyāpini vastu-dharme siddha-
 PVin3_0007511 -dharmo hetur ucyate, sa katham a-siddha-
 PVin3_0007301 -yoga-vyavacchedena. na tathā iha api kvacit
 PVin2_0007302 a-bhāva-sādhanī, sakala-kāraṇasya asya artha-
 PVin3_0007209 -ādiṣv api prasaṅgaḥ. tatra api hi na agni-
 PVin3_0007706 sato 'nyatra apy asya vṛtīm bhāṣate
 PVin3_0007205 bhede sādhye 'smin bhaved dhetur an-anvayaḥ.
 PVin3_0007907 -mātra-vyāpino 'rthasya vyavacchedam hetum
 PVin3_0002505 -viśayatvena eva gata-arthatvāt. dharmi-
 PVin2_0005803 a-vyabhicārāt. an-upalabdher lingād a-
 PVin3_0007509 'bhāvasya sā sattā sādhyate katham.
 PVin2_0005608 an-upalabdheḥ, yadi hi syāt, upalabhya-
 PVin3_0011811 na ca evam ātmā iti na tasya sad-a-
 PVin3_0004104 iti bruvāṇaḥ pada-artha-vyavasthām bādhatē.
 PVin3_0004309 drṣṭānta-dharminō 'pi pratyāsattē. sapakṣe
 PVin2_0007407 upādhy-apekṣaḥ śuddho vā nāśe kāryatva-
 PVin3_0007009 upādhi-bheda-apekṣaḥ kevalo vā kṛtakatva-
 PVin2_0007905 tarhi kṣaṇasya an-upākhyatā-prasaṅgaḥ. na,
 PVin3_0004309 sapakṣe sattva-vacanena drṣṭānta-dharminī
 PVin3_0007101 hi bhedānām vyāhato hetu-sādhyayoḥ. yadi
 PVin2_0008609 a-hetutva-prasaṅgāt. tathā ca nityam
 PVin3_0004506 vimarśa-a-yogāt. na tu sapakṣa-vipakṣayoḥ
 PVin3_0011506 -vīta-rāgayor viprakarṣād vacana-ādes tatra
 PVin3_0003603 tatra ca sarva-hetūnām a-sādhāraṇatā, yatra
 PVin3_0004911 na hi sva-bhāvād anyasya sarvatra sapakṣe
 PVin2_0007411 kvacid an-apekṣo yathā a-nityatva eva
 PVin3_0004501 -dharmasya tattvam sapakṣa-vipakṣayoḥ sad-a-
 PVin3_0006806 ucyate. tad atra dharminī vyavasthitāḥ sad-a-
 PVin2_0008609 hetutva-prasaṅgāt. tathā ca nityam sattvam a-
 PVin3_0004803 bhede 'sato 'n-adhikarāṇatvād a-sattvam
 PVin3_0004506 -a-yogāt. na tu sapakṣa-vipakṣayoḥ sattvam a-
 PVin3_0011506 viprakarṣād vacana-ādes tatra sattvam a-
 PVin3_0013204 ucyate, gata-arthatvāt. hetoḥ sapakṣa eva
 PVin3_0011208 nityatva-sādhane, tayōḥ sapakṣe '
 PVin3_0004803 -apekṣayā bhede 'sato 'n-adhikarāṇatvād a-
 PVin3_0010311 bhāve vā na a-santaḥ syuḥ, tal-lakṣaṇatvāt
 PVin2_0010109 eṣa tri-vidha eva pratiśedha-hetur upalabhya-
 PVin2_0008108 -vidhānām tad-vyāptir an-apekṣyāḥ. hetu-
 PVin3_0013209 na hy anyathā sapakṣa-vipakṣayoḥ sad-a-
 PVin3_0007503 sādhyasya anvayo na vihanyate. sādhanē punaḥ
 PVin3_0005808 -a-bhāvāt. siddhena an-upalambha-ātmanā a-
 PVin3_0006404 sthitir anyatra vāryate. yathā 'liṅgo 'nya-
 PVin1_0000812 -antara iva. na ca artha-abhipāta-kṛte '
 PVin2_0005514 ca tad-anyeṣām apekṣakam. vyavahāram a-
 PVin1_0002711 a-vitatha-viśayam pramāṇam pratyakṣam, ārya-
 PVin1_0001405 eva udayante vyayante vā, yena
 PVin2_0004510 pratipādane punar upadeśa-antaram apekṣante.
 PVin1_0003814 ekasya bhāvasya nānā-rūpa-avabhāsināḥ.
 PVin1_0003711 muktā avabhāsināḥ. artha-grahaḥ katham
 PVin3_0006701 tata eva iti na pramāṇa-bādhanād virodhaḥ.
 PVin3_0005204 dahana-upacārād ādhyate pāke. tasmāt
 PVin1_0003214 tasya eva bhedakasya sādhatamatvāt.
 PVin3_0006105 tad-a-bhāve 'bhāva-a-pratipatteḥ. nanu
 PVin3_0006109 'n-upalambhasya eva a-bhāvāt. atra api
 sattā sādhyate katham. an-anvayo hi bhedānām
 sattā sādhyate katham. sattāyām hi sādhyāyām
 sattā sādhyate. sādhanatve punar asyāḥ sāmānyena
 sattā-sva-bhāvo hetuś cen na sattā sādhyate
 sattā-hetor eva bhāvāt tathā-utpatteḥ, sato hi
 sattāke dharminī na a-siddhiḥ. tena ca sādhyā-
 sattāke syāt. yo hi bhāva-dharmaḥ hetum icchati,
 sattāyāḥ sādhanam. pradhāna-ādi-śabda-vācyasya
 sattāyām a-bhāva-a-sambhāvāt. tatra arvāg-
 sattāyām kaścid vivādaḥ. viśiṣṭa-ādihāra-
 sattāyām ca a-vyabhicāram iti katham na unmattaḥ.
 sattāyām tena sādhyāyām viśeṣaḥ sādhitō bhavet.
 sattāyām vadato 'sya viruddho hetuḥ syāt, tasya
 sattāyām sādhyāyām sva-lakṣaṇam sādhyam syāt, tac
 sattāyām sādhyāyām upalabdher a-bhāvo 'py anyayā
 sattāyām hi sādhyāyām sarvas tad-dhetur na trayīm
 sattva eva syān na anyathā iti, vṛkṣo 'yam
 sattva-pratītiḥ. yad apy āha — yadi na sa-
 sattva-rajas-tamasām caitanyasya ca evam
 sattva-vacanena drṣṭānta-dharminī sattva-siddher
 sattva-vat. upādiyate. apekṣita-para-vyāpāro hi
 sattva-van nāśe nirdiśyata ity uktam. tatra,
 sattva-saṅkhyāta-kṣaṇa-antara-an-upādāntā-
 sattva-siddher dharmi-dharma-vacanāt sādhyā-
 sattvam a-nityatve 'nyatra vā hetuḥ syāt, sādhyam
 sattvam a-sattvam vā a-hetor anya-an-apekṣaṇāt.
 sattvam a-sattvam vā niścaya-apekṣam, niścaye 'pi
 sattvam a-sattvam vā sandigdham. sandehe
 sattvam eva na anvayi ity udāharaṇam evam-phalam.
 sattvam, kārya-vyabhicārāt kāraṇasya. tasmāt
 sattvam, kvacit sva-bhāva-bhūta-dharma-bheda-
 sattvam ca yathā-yogaḥ hetv-ādiṣu yathā-svam
 sattvam cintayanti — kim ayam pradhāna-śabda-
 sattvam vā a-hetor anya-an-apekṣaṇāt. apekṣāto hi
 sattvam vā iti cet, uktam atra — yathā 'sati
 sattvam vā niścaya-apekṣam, niścaye 'pi sandeha-
 sattvam vā sandigdham. sandehe vyabhicāra-bhāk.
 sattvam vipakṣac ca sarvato vyāvṛtī rūpam uktam
 sattvam vipakṣe bhāvaś ca iti dvayo rūpayor a-
 sattvam sattvam vā iti cet, uktam atra — yathā
 sattvasya. kevalam vikalpa-viracitam a-santam apy
 sattvasya hetos tathā-bhāva-niścaye vyāpakasya
 sattve tu vināśasya kasyacit tathā-bhāve 'py
 sattve yathā-ukta-prakāre śakye darśayitum, tat-
 sattve sva-bhāva-viśeṣa-a-parigraheṇa vastu-mātra
 sattvena a-sad-vyavahāraḥ sādhyata ity uktam. sa
 sattveṣu vikalpa-ādir na sidhyati. a-niścaya-
 satya-antare vikāre śabda-viśeṣe smṛtir yuktā,
 satya-arthaḥ prakalpayati dhīr yathā. tam tathā
 satya-darśana-vad yathā nirṇitam asmābhiḥ pramāṇa
 satyo 'py a-lakṣitāḥ syuḥ. tathā hi punar
 satyam etat, tathā api bāla-vyutpatti-nimitto
 satyam katham syur ākārās tad-ekatvasya hānitaḥ.
 satyam na jāne 'ham api idṛśam. ity antara-śloka.
 satyam, virodhi-vyāptena api sva-bhāvena arthato
 satyām api kalpanāyām a-tat-parāvṛttayo bhāvā
 satsv api indriya-ādiṣv a-bhinnasya prativiśayam
 satsu upalambha-kāraṇeṣv anyeṣu upalabhyasya an-
 satsu upalambha-kāraṇeṣv iti teṣām indriya-ādinām

PVin3_0012603	ity uktaṃ vārttike. buddhi-kṛtā ca ghaṭanā a-	satsu kena nivāryate. sad-a-sad-ubhaya-an-ubhaya-
PVin2_0005412	atra mūkatā. satāṃ ca na niṣedho 'sti so '-	satsu ca na vartate. jagaty anena nyāyena nañ-
PVin3_0008509	samudāya-vyavasthāyāḥ kāraṇaṃ samudāyinaḥ. a-	satsu teṣu sā na syād iti gotvād viṣāṇitā. sāsna-
PVin2_0005411	śabdo 'sti na aparāḥ. vyavahāraḥ sa ca a-	satsu na iti prāptā atra mūkatā. satāṃ ca na
PVin2_0005401	eva artha-vyatireka-samāveśibhiḥ padair a-	satsu vyavahāra-a-yogaṃ darśayan paraṃ
PVin3_0011904	-vidhād vyatirekāt kāraṇa-sāmarthya-siddhiḥ.	satsu samartheṣv anyeṣu hetuṣu kārya-an-utpattiḥ
PVin1_0004310	iti kutaḥ. bhāya-siddhiḥ syād vyatirekataḥ.	satsu samartheṣu anyeṣu hetuṣu jñāna-kārya-a-
PVin3_0011107	evaṃ-vidhād vyatirekāt kāraṇa-śakti-siddhiḥ.	satsu hi samartheṣu tad-anyeṣu kāraṇeṣu kārya-an-
PVin3_0012108	yas tad-viśayaṃ pratiśedhaṃ na icchaty a-	sad a-bhāva ity-evaṃ-ādi ca vyavaharati.
PVin1_0002511	a-pratyakṣatvād a-siddheḥ sato 'py a-	sad-a-viśeṣāl laingika-upabhogasya ca a-bhogatvād
PVin3_0006911	tasmād ayam pravartamānaḥ sarvadā	sad-a-sac-cintāyām avadhīrita-vikalpa-pratibhāso
PVin3_0006907	-prayogāt, tad-a-bhāve tad-a-yogāt. kiṃ ca,	sad-a-sat-pakṣa-bhedena śabda-artha-an-
PVin3_0012608	a-vaśānvāda-lakṣanatvāt pramāṇasya. tat	sad-a-sati tad-bhāvena vyavasthāpayan na cet sva-
PVin3_0003803	ity uktaṃ bhavati. tena anumānād vastu-	sad-a-sattā-anurodhino bhinna-viśayāyāḥ pratīter
PVin3_0011811	pratiyante, na ca evam ātmā iti na tasya	sad-a-sattva-pratītiḥ. yad apy āha — yadi na sa
PVin3_0004501	pakṣa-dharmasya tattvaṃ sapakṣa-vipakṣayoḥ	sad-a-sattvaṃ ca yathā-yogaṃ hetv-ādiṣu yathā-svam
PVin3_0006806	ity ucyate. tad atra dharmiṇi vyavasthitāḥ	sad-a-sattvaṃ cintayanti — kim ayam pradhāna-
PVin3_0013209	darśaniyam. na hy anyathā sapakṣa-vipakṣayoḥ	sad-a-sattve yathā-ukta-prakāre śakye darśayitum,
PVin3_0012605	-kṛtā ca ghaṭanā a-satsu kena nivāryate.	sad-a-sad-ubhaya-an-ubhaya-vyavasthāś ca tad-a-
PVin3_0006804	tad-viśayatvena adhyavasātum. sa tu vikalpaḥ	sad-a-sad-ubhaya-pratyaya-āhita-vāsanā-prabhava
PVin3_0004303	punas tridhā. pratyekam a-sapakṣe 'pi	sad-a-sad-dvi-vidhatvataḥ. pakṣo dharmī.
PVin3_0011811	prāna-ādayo 'pi hi kvacid darśanād eva	sad-a-santaḥ pratiyante, na ca evam ātmā iti na
PVin2_0004807	ca kasyacid arthasya a-siddheḥ. ata eva	sad api sāmānyam na arthaḥ. tasmād vastu-rūpa-a-
PVin1_0001613	-a-bhāve 'pi śabda-pratibhāsa-a-pracyuter a-	sad-artha-pratibhāsa-a-viśeṣāt saty api pratītir
PVin2_0006411	na teṣv an-upalambho '-bhāvaṃ gamayati.	sad avaśyaṃ kenacid upalabhyate vyatīta-a-
PVin1_0000509	tena ca pratipattir iti. nivṛtter vā asya a-	sad iti kutaḥ, niyama-a-bhāvāt. bhāve vā sa eva a
PVin3_0010307	eva vācyam syāt. parasya ayam abhiprāyo '-	sad iti. tad-abhiprāya-vaśād evam uktam. tena
PVin3_0012605	ca ghaṭanā a-satsu kena nivāryate. sad-a-	sad-ubhaya-an-ubhaya-vyavasthāś ca tad-a-tat-
PVin3_0006804	adhyavasātum. sa tu vikalpaḥ sad-a-	sad-ubhaya-pratyaya-āhita-vāsanā-prabhava iti tat
PVin3_0004303	punas tridhā. pratyekam a-sapakṣe 'pi sad-a-	sad-dvi-vidhatvataḥ. pakṣo dharmī. prayojana-a-
PVin1_0000407	-sthiter anya-dhiyo gateḥ. pramāṇa-antara-	sad-bhāvaḥ pratiśedhāc ca kasyacit. sa khalu
PVin2_0005002	tat punas trairūpyam anumeye 'tha tat-tulye	sad-bhāvo nāstitā a-sati. niścītā anumeyo 'tra
PVin3_0010307	tad-abhiprāya-vaśād evam uktam. tena itara-a-	sad-virahena tvayā upagatatvād ity arthaḥ. tatra
PVin2_0007312	saṃśayād anyatra viparyayāt. tatra dvitīyā	sad-vyavahāra-niśedha-upayogāt pramāṇam uktā. na
PVin2_0007311	sva-viparyaya-hetv-a-bhāva-bhāvābhyām	sad-vyavahāra-pratiśedha-phalavṛttyaṃ tulyam, ekatra
PVin1_0000401	a-dṛṣya-an-upalambhe 'pi nimitta-a-bhāvāt	sad-vyavahāra-pratiśedhaḥ, a-janana-khyātyā a-
PVin3_0006705	iti. tatra katham a-sad-vyavahāra-vidhiḥ	sad-vyavahāra-pratiśedho vā. katham ca na syāt.
PVin2_0005801	-vat. a-sattā-niścaya-phalo 'n-upalambhaḥ a-	sad-vyavahāra-pravartana-phalo 'n-upalambhas tad-
PVin3_0005806	-udāhṛtiḥ pṛthak. ity antara-ślokaḥ. a-	sad-vyavahāra-yogyatā vā an-upalabdher vyāpakaḥ
PVin3_0006705	-ādayo 'n-upalabder iti. tatra katham a-	sad-vyavahāra-vidhiḥ sad-vyavahāra-pratiśedho vā.
PVin3_0005808	siddhena an-upalambha-ātmanā a-sattvena a-	sad-vyavahāraḥ sādhyata ity uktam. sa eva an-
PVin3_0005706	viśayinaṃ a-smaran smāryate. na hy a-	sad-vyavahārasya kvacid aparaṃ kiñcin nibandhanam
PVin2_0009010	sarvadā tad-bhāva-śāṅkā-vipralabdhaḥ	sadṛśa-apara-utpatti-vipralabdho vā. antya-kṣaṇa-
PVin1_0000205	pramāṇe eva	sadṛśa-ātmanā. a-pratyakṣasya sambandhād anyataḥ
PVin1_0003104	kiṃ tu yā yataḥ. tatra anubhava-mātreṇa	sadṛśa-ātmano jñānasya sarvatra karmaṇi tena
PVin3_0003007	-dṛṣṭaye kṛtā. ata eva udāharaṇam apy atra	sadṛśam āha — na santi pramāṇāni prameya-
PVin3_0005505	eka-deśa-bhāg ukto veditavyaḥ. tena eva ca	sadṛśam udāharaṇam āha, prayatna-an-antaram
PVin3_0009310	yo 'py avasthā-nivṛtṭim tiro-dhāna-	sadṛśim śabda-viśayam āha, tasya api sā katham
PVin3_0000308	vastutaḥ, tasyā vastu-vṛtṭi-niyama-a-bhāvāt.	san khalv apy arthaḥ pratītyapekṣaḥ sādhanam. na
PVin3_0002105	upāyo hy abhyupāye 'yam an-aṅgaṃ sa tadā api	san. tathā viśuddhe viśaya-dvaye śāstra-
PVin3_0000407	sa eka-dharma-upagame 'para-dharma-upagama-	san-darśana-arthaḥ. tad-an-abhyupagame ca ubhaya-
PVin3_0004109	na tadṛśam bhāvo 'numāna-viśayaḥ. sa hi	san dṛṣya eva bhavati. sa ced bhaven madhya-
PVin3_0004405	punas tridhā bhavati — a-sapakṣe sann a-	san dvedhā ca ity evam. sādhyā-dharma-sāmānyena
PVin3_0004404	-dharmas tridhā bhidyate — sapakṣe sann a-	san dvedhā ca iti. sa tri-vidhaḥ pratyekam punas
PVin3_0004302	sūtra-saṅkṣepa ucyate — sapakṣe sann a-	san dvedhā pakṣa-dharmaḥ punas tridhā. pratyekam
PVin3_0000309	apy arthaḥ pratītyapekṣaḥ sādhanam. na a-	san-pratīti-mātreṇa, yataḥ para-upagatena siddhiḥ
PVin3_0007505	hi tatra avaśyaṃ viśeṣa-parigrahaḥ kāryaḥ,	san-mātra-āśraye 'pi sādhana-sāmarthyāt. na
PVin2_0005406	-a-bhāvas tu vidhir vastu-bhāvo '-sato 'pi	san. vastv-a-bhāvas tu na asti iti paśya bāndhya-
PVin3_0006909	phala-udayaḥ. na hi śabda-arthaḥ sann a-	san vā kañcit puruṣa-artham uparūṇaddhi

PVin3_0009403	-nivr̥tto 'vasthātā-avasthitaḥ paryanuyojyaḥ.	san vā na ghaṭo bhāvikaḥ, a-tal-lakṣaṇatvāt.
PVin2_0008008	-samarthaṃ yat tad atra parama-artha-sat. a-	santo 'kṣaṇikās tasyāṃ krama-a-krama-virodhataḥ.
PVin3_0012512	dharmāḥ. na hi vastu-rūpam eva dharmāḥ, a-	santo 'pi kenacit prakaraṇena imaṃ vyavahāra-
PVin3_0001205	upādānāt tasya viśeṣaḥ. para-arthāḥ	santaś cakṣur-ādayo 'saṃhata-arthā iti dharmaṇo
PVin3_0011811	prāṇa-ādayo 'pi hi kvacid darśanād eva sad-a-	santaḥ pratiyante, na ca evam ātmā iti na tasya
PVin3_0010310	pratyeti. tad a-rūpāṇāṃ kutaḥ. bhāve vā na a-	santaḥ syuḥ, tal-lakṣaṇatvāt sattvasya. kevalam
PVin3_0010311	sattvasya. kevalam vikalpa-viracitam a-	santam apy eṣām ātmānaṃ vibhāgavantam iva anya-
PVin2_0010010	-sva-bhāvaṃ janayati, so 'nityaṃ sva-bhāvaṃ	santaṃ janayati iti pramāṇaṃ dṛṣṭāntena
PVin3_0006011	antareṇa api bhavaty a-bhāva-buddhiḥ, yathā	santamase hasta-sañcāreṇa. na, tatra api tathā-
PVin2_0007712	kadācid ankura-an-utpatteḥ. na, tatra api	santāna-pariṇāma-apekṣatvāt. na evaṃ bhāvasya
PVin1_0000413	jñāna-vyaktibhyaḥ. na ca tābhiḥ sva-	santāna-bhāvinibhir a-lakṣitābhir ayam paraṃ
PVin1_0002703	samsargād a-vibhāgaḥ. punas tad-dravya-	santāna-sthiti-kāraṇa-vicchedāt tan-nivr̥ttis tad-
PVin2_0006109	iha a-pratibaddha-sāmarthyāni śīta-kāraṇāni	santy agner iti kāraṇa-dravya-sāmānyam abhipretya
PVin2_0006509	na ca te pramāṇa-traya-nivr̥ttāv api na	santi iti śakyante 'dhyavasātum. yo 'pi jñāpaka-a
PVin2_0006414	sā viprakṛṣṭeṣv apy asti, na ca te na	santy eva. tatra api sati pratyakṣa-anumāna-
PVin3_0009611	-vat. vivakṣā-para-tantratvān na śābdāḥ	santi kutra vā. tad-bhāvād artha-siddhau tu
PVin1_0000711	tad-rūpam eva anukuryāt. na hy arthe śābdāḥ	santi tad-ātmāno vā, yena tasmin pratibhāsamāne
PVin3_0011907	ādayo 'pi hi prāṇa-āder hetavo ghaṭa-ādau na	santi. tasmāt sandigdha-sāmarthya ātmano
PVin3_0007705	api buddhyā vyavasthāpanāt sādhanāṇāḥ	santi, te 'py etena vyākhyātāḥ. sa ca sva-vāco-
PVin2_0007704	api syāt. yady api bahulaṃ vināśa-kāraṇāni	santi, teṣām api sva-pratyaya-adhīna-sannidhitvān
PVin2_0006106	iha a-pratibaddha-sāmarthyāni dhūma-kāraṇāni	santi dhūma-a-bhāvād iti. tat kāryaṃ hetu-vyāpty-a
PVin3_0006704	-antara-udāhṛtaḥ prayogaḥ. atha yad idam na	santi pradhāna-ādayo 'n-upalabder iti. tatra
PVin3_0003007	eva udāharaṇam apy atra sadṛśam āha — na	santi pramāṇāni prameya-arthāni iti, pramāṇānām a
PVin3_0012612	kathañcid bhāvād iti cet, yathā te na	santi, sa prakāro 'bhāvaḥ. śāśa-viśāṇayoś ca
PVin2_0006314	eva, yathā — na asya roma-harṣa-ādi-viśeṣāḥ	santi sannihita-dahana-viśeṣatvāt. roma-harṣa-ādi
PVin3_0009106	tasmāt pratipādyā-pratipādayor a-siddha-	sandigdha-dharmi-sambandha-anvaya-vyatirekā dharmā
PVin3_0004504	a-pratipatti-sādhanatvāt, viparita-	sandigdha-pratipatti-śruti-vat. anaikāntikasya tu
PVin3_0003706	sā ca evam a-śakya-niścayāḥ iti na tat	sandigdha-lakṣaṇaṃ vyavahāra-yogyam, pakṣa-
PVin3_0004502	-svam pratipatti-sādhanair niścitaṃ grāhyam,	sandigdha-viparyasta-rūpayor iṣṭa-an-iṣṭa-
PVin3_0013307	-vad iti sādhyā-ādy-a-vyatirekiṇaḥ. tathā	sandigdha-vyatireka-ādayo vācyāḥ. na hy ebhir
PVin3_0010108	a-niścayāt siddham a-vipakṣatvaṃ dharmiṇi.	sandigdha-sādhyā-dharmā apy evam a-vipakṣa iti
PVin3_0011907	-āder hetavo ghaṭa-ādau na santi. tasmāt	sandigdha-sāmarthya ātmano vyatirekaḥ. te 'pi
PVin3_0010702	puruṣo rāga-ādimān vā, vacana-āder iti.	sandigdho 'tra vyatirekaḥ, sarva-jño vaktā na
PVin3_0011505	vā vacanād iti. vyatireko 'tra a-siddhaḥ,	sandigdho 'nvayaḥ. sarva-jña-vīta-rāgayor
PVin3_0012210	-ādīnām ukta-lakṣaṇasya virodhasya a-siddheḥ	sandigdho nairātmyād vyatirekaḥ. ātma-pratiniyame
PVin3_0010602	vā sandeḥe 'hetuḥ, yathā bāṣpa-ādi-bhāvena	sandigdho bhūta-saṃhāto 'gni-siddhau. yathā ca
PVin3_0009406	kiṃ na iṣyate. evaṃ hi sukha-ādīnām a-	sandigdho bhedo bhavati. kasyacid rūpasya
PVin3_0011507	iti vartate. yatra anvayo vyatirekaś ca	sandigdhaḥ, yathā — sa-ātmakaṃ jivac-charīraṃ
PVin3_0010812	-upasaṃhāraḥ, tāvatā vyāpty-a-siddheḥ. ataḥ	sandigdho vyatirekaḥ. pūrva-uktāc ca an-upalabdhi
PVin3_0012111	na ca a-sann ātmā, sattā-sādhanā-vṛtṭeḥ.	sandigdhaḥ syāt. na ca pareṇa tathā upagata ity a
PVin3_0012204	a-vyatireke 'py a-sataḥ sapakṣād vyatirekaḥ	sandigdhaḥ syāt prāṇa-ādīnām, ātmanaḥ sandeḥāt.
PVin3_0002906	viśayīṇo 'sambhavād a-pakṣa eva. tasmāt	sandigdho hetu-vyāpāra-viśayaḥ. anumānasya
PVin3_0010201	eva katham a-bhāva-niścayaḥ. yasmād idam iha	sandigdham, tasmād idam iha na asti iti ca su-
PVin3_0011506	vacana-ādes tatra sattvam a-sattvaṃ vā	sandigdham. sandeḥe vyabhicāra-bhāk. dvayor iti
PVin2_0009307	ity eka-prasiddha-pratiṣedhaḥ, prasiddha iti	sandigdhayoḥ śeṣavad-a-sādhanāyayoḥ sapakṣa-
PVin3_0005708	sādhanīyaḥ. tasmād dṛśya-a-dṛṣṭi-siddhāv a-	sandigdha eva tan-nimittatve 'py a-saj-jñāna-
PVin3_0011206	asya api vipakṣe 'dṛṣṭi-mātreṇa vyāvṛttir a-	sandigdha. tena ayam apy ekasya rūpasya sandeḥād
PVin3_0013301	-aṇu-vad ghaṭa-vad iti sādhyā-ādi-vikalāḥ.	sandigdhas ca — rāga-ādimān vacanād rathyā-
PVin3_0002902	-artham. kiṃ punar nirākṛto na pakṣaḥ.	sandigdhe hetu-vacanād vyasto hetor an-āśrayaḥ.
PVin3_0005702	dṛśya-a-dṛṣṭāv a-sann iti. tasyāḥ siddhāv a-	sandigdhou tat-kāryatve 'pi dhī-dhvanī. na hy eṣa
PVin2_0005303	sandeḥa-sādhanāt. vyatirekiṇaś ca	sandeḥa-a-yogāt kṛtakatva-ādīnā a-nityatve, vastu
PVin3_0004704	-abhidhānād doṣa eva. pakṣa-dharme 'pi tarhi	sandeḥa-anythingara-a-siddher dūṣaṇaṃ syāt. evam
PVin3_0012209	-a-loha-lekhyā-vat. virodhasya ca a-dṛṣṭeḥ	sandeḥa eva. nairātmyena prāṇa-ādīnām ukta-
PVin3_0004506	a-sattvaṃ vā niścaya-apekṣam, niścaye 'pi	sandeḥa-mukhena eva doṣāt. so 'niścaye 'pi tulya
PVin3_0003707	vyavahāra-yogyam, pakṣa-dharmatva-ādi-	sandeḥa-vat. lakṣaṇe jñāna-grahaṇac ca. ukta-
PVin2_0005302	na hi śrāvaṇatvaṃ kutaścid vyatiricyate,	sandeḥa-sādhanāt. vyatirekiṇaś ca sandeḥa-a-yogāt
PVin3_0010813	ca an-upalabdhi-lakṣaṇād idr̥śāṃ prayogaṇāṃ	sandeḥa-hetutvam unneyam. rāga-ādīnām apy artha-
PVin3_0010703	an-upalambhasya a-dṛśya-ātma-viśayatvena	sandeḥa-hetutvād ity uktam. ko hy atra virodho
PVin3_0012205	sandigdhaḥ syāt prāṇa-ādīnām, ātmanaḥ	sandeḥāt. ata eva vipakṣād api. ekatra hi niyame

PVin3_0010708 itī vyatireko 'darśane 'pi na sidhyati,
 PVin3_0011206 a-sandigdḥā. tena ayam apy ekasya rūpasya
 PVin3_0011601 apy a-siddheḥ. ata eva anvaya-vyatirekayoḥ
 PVin2_0007603 a-sati tasmin sādhyā-a-bhāve hetv-a-bhāvasya
 PVin2_0006910 -smṛti-vipramoṣayor a-pratipatteḥ, sandehe
 PVin3_0010805 an-anya-upanaya iti cet, tulyā vṛtti-tat-
 PVin3_0009109 dharmā hetv-ābhāsāḥ. tatra, eka-a-prasiddhi-
 PVin3_0010602 antara-ślokāḥ. tathā svayaṃ tad-āśrayasya vā
 PVin3_0009102 praty a-śaktiṭaḥ. trairūpya-a-siddhi-
 PVin3_0010610 sādharmaṇaḥ pakṣa-dharma-prabhede nirḍiṣṭaḥ.
 PVin3_0009111 -bhāk. eka-ekasya rūpasya a-siddhau
 PVin3_0010606 pakṣa-dharmasya hetu-rūpasya a-siddhau
 PVin3_0010607 hetv-ābhāsāḥ. tathā ekasya rūpasya a-siddhau
 PVin3_0009103 hetur yad-ātmatayā jñāpayati, tad-a-siddhau
 PVin3_0009110 -bhāk. dvayor viruddho 'siddhau ca
 PVin3_0011507 -ādes tatra sattvam a-sattvaṃ vā sandigdham.
 PVin3_0011503 ca-śabda dvayor ekasya a-siddhāv aparasya ca
 PVin2_0006910 a-darśana-smṛti-vipramoṣayor a-pratipatteḥ,
 PVin3_0004405 pratyekam punas tridhā bhavati — a-sapakṣe
 PVin3_0004404 pakṣa-dharmas tridhā bhidyate — sapakṣe
 PVin3_0004302 sūtra-saṅkṣepa ucyate — sapakṣe
 PVin3_0006909 phala-udayaḥ. na hi śabda-arthaḥ
 PVin2_0009606 yā apy a-siddhi-yojanā — tathā sapakṣe
 PVin3_0012111 atra antare. tena na iha pratanyate. na ca a-
 PVin3_0004407 a-bhāvo 'sapakṣaḥ. katham idānim a-bhāve
 PVin2_0009606 apy a-siddhi-yojanā — tathā sapakṣe sann a-
 PVin3_0005701 siddho hi vyavahāro 'yaṃ dṛśya-a-dṛṣṭāv a-
 PVin3_0005704 siddha eva dṛśyasya sva-bhāvasya a-dṛṣṭāv a-
 PVin1_0003211 api svayam. ity antara-ślokāḥ. etena indriya-
 PVin1_0003106 an-ātma-bhūtaś ca asya indriya-artha-
 PVin1_0003308 na ayam vastu-sanniveśī vyavahāraḥ. na api
 PVin3_0005308 -utpatteḥ. tasmād eṣa śabda na indriyaṃ na
 PVin1_0003309 na api sannikarṣaḥ pramāṇam, sarva-ātmanā
 PVin1_0002203 viśaya-upanibandhanānām sukha-ādīnām tat-
 PVin1_0000805 ca. vikalpakam tu mano-vijñānam artha-śakti-
 PVin3_0005201 apy a-kiñcit-karasya sannidhānasya apy a-
 PVin2_0007705 sva-pratyaya-adhīna-sannidhitvān na avaśyaṃ
 PVin1_0000212 -sva-bhāvo yathā-vidhe siddhaḥ, tathā-vidha-
 PVin3_0005201 anyathā kvacid apy a-kiñcit-karasya
 PVin2_0007804 tad-utpatti-pratyayānām kadācit tatra api
 PVin2_0010003 iti martyena na bhāvyaṃ go-matā api kim.
 PVin1_0001210 smārto vikalpaḥ. api ca yat-
 PVin3_0012402 iti tato vyatireki varṇyeta. anyathā ātma-
 PVin3_0012907 nanu sva-āśraya-vyāpti-vādinā api tad-deśa-
 PVin3_0001709 vṛkṣe vā śānkā bhavati. na hi viśeṣa-śabda-
 PVin2_0010003 kim. sannidhānāt tathā ekasya katham anyasya
 PVin2_0007705 santi, teṣām api sva-pratyaya-adhīna-
 PVin1_0001107 kalpayato gor-darśanāt. na api iyam artha-
 PVin1_0001102 sā ca nivartyeta icchayā matiḥ. na artha-
 PVin3_0008602 tad-a-bhāve na syāt. bhavanti sva-nimitta-
 PVin1_0002205 sambhavāt. na apy a-manas-kārāḥ, ubhaya-
 PVin1_0001107 apekṣeta. na hi gava-ādi-vikalpo 'rtha-
 PVin1_0001303 smṛter a-yogāt. sati hy artha-darśane 'rtha-
 PVin3_0012905 iyaṃ sva-sattā-mātra-anubandhini tad-deśa-
 PVin3_0009602 yādṛg adhiṣṭhātr-bhāva-a-bhāva-anuvṛttimat.
 PVin1_0003407 parama-aṇuṣv a-bhāvāt. ekaś ca ayam jñāna-
 PVin1_0003308 vyavasthā-bheda-darśanāc ca na ayam vastu-
 PVin2_0006210 dṛśya-ātmanām eva teṣām tad-viruddhānām ca
 PVin1_0001109 'rthe bhavati. idaṃ ca naḥ pratyakṣam,

sandehāt. bādḥaka-bhāve hy apara-a-bhāvo niścīyate.
 sandehād anaikāntikaḥ. dvayor viruddho 'siddhau
 sandehād anaikāntikaḥ, sādhyā-itarayor ato '
 sandehād iti vaksyāmaḥ tau punar hetū yat kiñcit
 sandehād bahuṣu darśane ca, ekatra draṣṭur a-
 sandehābhyām a-bhāva-a-siddhir ity an-upanayaḥ.
 sandehe 'prasiddho vyabhicāra-bhāk. dvayor
 sandehe 'hetuḥ, yathā bāṣpa-ādi-bhāvena
 sandehe prapattṛṇām a-sādhanam. jñāpako hi hetur
 sandehe, yathā — a-sarva-jñāḥ kaścīd vivakṣitaḥ
 sandehe vā a-siddho 'naikāntikaś ca hetv-ābhāso
 sandehe vā a-siddho hetv-ābhāsāḥ. tathā ekasya
 sandehe vā anaikāntikaḥ. katamasya ekasya.
 sandehe vā na jñāpakaḥ, śabda-vat. trairūpyāc ca
 sandehe vyabhicāra-bhāk. eka-ekasya rūpasya a-
 sandehe vyabhicāra-bhāk. dvayor iti vartate.
 sandehe vyabhicāra-bhāg iti sūcana-arthaḥ, yathā
 sandehe sandehād bahuṣu darśane ca, ekatra
 sann a-san dvedhā ca ity evam. sādhyā-dharma-
 sann a-san dvedhā ca iti. sa tri-vidhaḥ pratyekam
 sann a-san dvedhā pakṣa-dharmaḥ punas tridhā.
 sann a-san vā kiñcit puruṣa-artham uparuṇaddhi
 sann a-sann ity evam-ādiṣv api yathā-yogam
 sann ātmā, sattā-sādhanā-vṛtteḥ. sandigdhaḥ syāt.
 sann ity ucyate. na vai tan-niṣedha-mātram a-
 sann ity evam-ādiṣv api yathā-yogam udāhāryam iti,
 sann iti. tasyāḥ siddhāv a-sandigdhaḥ tat-
 sann iti. sa tu pratipanna-tad-vyavahāro 'pi
 sannikarṣa-artha-ālocana-viśeṣaṇa-jñānāni
 sannikarṣa-ādiṣu hetuṣu vidyamāno 'pi bhedo
 sannikarṣaḥ pramāṇam, sarva-ātmanā sannikṛṣṭasya
 sannikarṣam na ātmānam anyad vā kiñcij jñāna-
 sannikṛṣṭasya api kaiścīd eva dharmaiḥ
 sannidhāna-a-bhāve 'bhāvāt. na apy an-indriyāḥ,
 sannidhāna-anapekṣam vikalpa-vāsanā-utthāpitam a-
 sannidhāna-tulyatvād asya idam ity upasaṃhāro 'pi
 sannidhānam iti kaścīn na vinaśyed api. na hy
 sannidhānam sūcayati. sāmānyena ca sambandhino
 sannidhānasya apy a-sannidhāna-tulyatvād asya
 sannidhānāt. katham na sa-apekṣāḥ. yāvāt sa eva
 sannidhānāt tathā ekasya katham anyasya sannidhiḥ.
 sannidhāne yo dṛṣṭas tad-dṛṣṭes tad-dhvanau
 sannidhāyane ko nairātmyād vyatirekasya upayogaḥ.
 sannidhir iṣyata eva iti kim an-iṣṭam. a-kriyasya
 sannidhir eva sāmānya-śabdānām viśeṣa-avasthiti-
 sannidhiḥ. gomān ity eva martyena bhāvyaṃ
 sannidhitvān na avaśyaṃ sannidhānam iti kaścīn na
 sannidhim apekṣeta. na hi gava-ādi-vikalpo 'rtha-
 sannidhim ikṣeta api ca iyaṃ viśeṣaṇa-ādi-vikalpa
 sannidhim sūcayati iti gotvād viṣaṇitā-
 sannidhāv api middha-ādi-vipluta-dhiyo 'bhāvāt.
 sannidhāv eva bhavati. na anyathā idantayā iti
 sannidhau dṛṣṭe śabde tataḥ smṛtiḥ syāt, agni-
 sannidhau sādhye tat-sambandhitā hetuḥ. nanu sva-
 sanniveśa-ādi tad-yuktaṃ tasmād yad anumiyate.
 sanniveśī iti na ca bahūni rūpāni sañcitāni tathā
 sanniveśī vyavahāraḥ. na api sannikarṣaḥ pramāṇam,
 sannihita-anya-upalambha-kāraṇād a-siddhiḥ
 sannihita-artha-niścaya-lakṣaṇatvāt. na etad asi,

PVin2_0006314 – na asya roma-harṣa-ādi-viśeṣāḥ santi
 PVin1_0001007 na hi idam iyato vyāpārān kartuṃ samartham,
 PVin3_0012810 -sva-bhāva-mātra-anubandhinī tad-deśa-
 PVin3_0008209 sa sva-bhāvo 'nuvarṇitah. asāv api yathā-
 PVin1_0001109 idantayā iti cet. na hy ayaṃ gaur ity a-
 PVin3_0012307 -a-bhāve 'pi sapakṣe prāṇa-ādir na iṣṭah.
 PVin3_0012202 bhavati, atiprasaṅgāt. na ca upagama-balena
 PVin3_0007708 vipakṣa-vṛtṭyā vyabhicārah. tat-pakṣa-
 PVin3_0001703 iti riktā vāco-yuktiḥ. etena pakṣa-
 PVin3_0000702 kalpanā-samāropito na liṅgam, yathā –pakṣa-
 PVin3_0004803 nityo 'sparśatvād iti. katham a-
 PVin3_0004902 samāviśad ghaṭa-ādikaṃ sapakṣayati. tena a-
 PVin3_0012101 a-vyabhicāra-a-siddheḥ. tata eva
 PVin3_0012407 'saty anvaya-a-yogād a-vyabhicarita-anvayaṃ
 PVin3_0012408 api katham a-vyatireko vipakṣāt, katham vā
 PVin3_0012010 api tulya iti katham a-samaḥ prāṇa-ādih. a-
 PVin3_0012105 rūpatvāt. a-sataḥ sapakṣān na nivṛttir ity a-
 PVin3_0012101 -a-siddheḥ. tata eva sapakṣa eva asti, a-
 PVin3_0013204 prthag ucyate, gata-arthatvāt. hetoḥ
 PVin3_0004809 -viśaye 'pi nañi vibhāgena niyoga-vṛtṭeḥ.
 PVin2_0009308 iti sandigdhaḥ śeṣavad-a-sādhāraṇayoḥ
 PVin3_0004506 eva, a-sambaddhād vimarśa-a-yogāt. na tu
 PVin3_0004501 vā. tasya asya pakṣa-dharmasya tattvaṃ
 PVin3_0013208 ghaṭa-ākāśayor iti darśaniyam. na hy anyathā
 PVin3_0008103 anvayo vyatirekaś ca dur-balaḥ, hetoḥ
 PVin3_0004406 samāno 'rthaḥ sapakṣah. tad-a-bhāvo '
 PVin3_0004407 sann ity ucyate. na vai tan-niśedha-mātram a-
 PVin3_0004804 cet, uktam atra — yathā 'sati niśedhaḥ, a-
 PVin3_0004901 -sāmānyena eva iti, syāt tadā na eva kaścit
 PVin3_0004406 evam. sādhyā-dharma-sāmānyena samāno 'rthaḥ
 PVin3_0004902 -dharma-sāmānyam samāviśad ghaṭa-ādikaṃ
 PVin3_0001705 pakṣa eva sa tathā-vidhaḥ śabdaḥ, na pakṣa-
 PVin3_0004408 paryudastaś ca, a-tattva-lakṣaṇatvād a-
 PVin3_0011702 vipakṣād eva hi prāṇa-ādayo nivartante, na
 PVin3_0012007 katham vyabhicārah. na hi tasya a-
 PVin3_0012204 -siddhaḥ. tasmād a-vyatireke 'py a-sataḥ
 PVin3_0012105 -niśedhasya vidhāna-rūpatvāt. a-sataḥ
 PVin3_0011208 -anantariyakatve nityatva-sādhane, tayoh
 PVin3_0012008 a-sapakṣād eva vyatireka iti. nanv evam asya
 PVin3_0004303 pakṣa-dharmaḥ punas tridhā. pratyekam a-
 PVin3_0012010 -ādih. a-sapakṣa eva na asti iti ca asya
 PVin3_0005002 -bhāvi-jñāna-kārya-ārambhinaḥ. tena tat
 PVin3_0005001 sattvaṃ, kārya-vyabhicārāt kāraṇasya. tasmāt
 PVin3_0012305 bhāvaṃ icchatī, yathā vyatireka-a-bhāve 'pi
 PVin3_0004308 cet, na, dṛṣṭānta-dharmiṇo 'pi pratyāsatteḥ.
 PVin3_0004911 nirdiṣṭau. na hi sva-bhāvād anyasya sarvatra
 PVin3_0004405 -vidhaḥ pratyekam punas tridhā bhavati — a-
 PVin3_0004404 sa eṣa pakṣa-dharmas tridhā bhidyate —
 PVin3_0004302 hetu-prakaraṇasya sūtra-saṅkṣepa ucyate —
 PVin2_0009606 anumeyatvam. yā apy a-siddhi-yojanā – tathā
 PVin3_0004805 ca a-tattva-lakṣaṇa iti. nanv etasminn a-
 PVin3_0012202 atiprasaṅgāt. na ca upagama-balena sapakṣa-a-
 PVin3_0012009 kathyate. so 'parasya api tulya iti katham a-
 PVin3_0009608 sambandhi-bhedād bheda-ukti-doṣaḥ kārya-
 PVin1_0001103 -ādi-vikalpa-utthāpitā satī pravṛttā api
 PVin3_0008308 eva kāraṇāni yogyatām apy anumāpayanti, a-
 PVin3_0008210 sva-bhāvo bhāvasya. tatra hi kevalam
 PVin3_0008308 yogyatā an-anya-apekṣaṇī ity ucyate.
 PVin3_0008301 sāmagryāḥ kāryam eva na anumiyate. yena na
 sannihita-dahana-viśeṣatvāt. roma-harṣa-ādi-
 sannihita-viśaya-balena utpatter a-vicāratvāt.
 sannihita-sva-bhāvatā. na hi yo yatra na asti, sa
 sannihitān na anyam apekṣata iti tan-mātra-
 sannihite 'rthe bhavati. idam ca naḥ pratyakṣam,
 sapakṣa-a-vyatirekī ced dhetur hetur ato 'nvayī.
 sapakṣa-a-sapakṣau vyavasthāpya pramāṇa-
 sapakṣa-anyataratva-ādinām a-vipakṣa-vṛtṭer
 sapakṣa-anyataratvam api pratyuktam. api ca
 sapakṣa-anyataratvād a-nityaḥ śabda nityo vā iti.
 sapakṣa-apekṣayā bhede 'sato 'n-adhikaraṇatvād a
 sapakṣa iti na sarva-anya-dharma-yogini pratītiḥ,
 sapakṣa eva asti, a-sapakṣa eva na asti iti
 sapakṣa eva asti ity anvayinam eva hetum āha.
 sapakṣa eva asti iti. kiṃ hy asya avadhāraṇasya
 sapakṣa eva na asti iti ca asya sapakṣe 'stītā
 sapakṣa eva na asti iti cet, na iti sāv eva
 sapakṣa eva na asti iti dṛṣṭāntayor anyatareṇa
 sapakṣa eva sattvaṃ vipakṣāc ca sarvato vyāvṛtṭi
 sapakṣa-lakṣaṇa-virodhāc ca na evam pratītiḥ.
 sapakṣa-vipakṣayoḥ. a-saty api pratibandhe '
 sapakṣa-vipakṣayoḥ sattvaṃ a-sattvaṃ vā niścaya-
 sapakṣa-vipakṣayoḥ sad-a-sattvaṃ ca yathā-yogaṃ
 sapakṣa-vipakṣayoḥ sad-a-sattve yathā-ukta-prakāre
 sapakṣa-vyāpter vipakṣe ca kvacid a-bhāvāt, yathā
 sapakṣah. katham idānim a-bhāve sann ity ucyate.
 sapakṣah, kiṃ tarhi sarvaḥ pratiyogī niśedhaḥ
 sapakṣaś ca a-tattva-lakṣaṇa iti. nanv etasminn a
 sapakṣah, tathā-vidhasya a-sambhavāt. tasmād a-
 sapakṣah. tad-a-bhāvo 'sapakṣah. katham idānim a
 sapakṣayati. tena a-sapakṣa iti na sarva-anya-
 sapakṣayor anyatarah, vikalpa-eka-pratiniyamayor
 sapakṣasya. tad vivakṣite pratiyogini ca tulyam.
 sapakṣāt, a-sato nivṛtṭy-a-yogāt. tasmād aikāntika
 sapakṣād eva vyatireka iti. nanv evam asya
 sapakṣād vyatirekaḥ sandigdhaḥ syāt prāṇa-ādinām,
 sapakṣān na nivṛttir ity a-sapakṣa eva na asti
 sapakṣe 'sattvaṃ vipakṣe bhāvaś ca iti dvayo
 sapakṣe 'nuvṛtṭy-a-bhāvah kathyate. so 'parasya
 sapakṣe 'pi sad-a-sad-dvi-vidhatvataḥ. pakṣo
 sapakṣe 'stītā ucyate, pratiśedha-dvayena prakṛta
 sapakṣe dvidhā vartate. katham idam avagamyate
 sapakṣe dvidhā-vṛtṭi kāryam. na hy a-nityā ity
 sapakṣe prāṇa-ādir na iṣṭah. sapakṣa-a-vyatirekī
 sapakṣe sattva-vacanena dṛṣṭānta-dharmiṇi sattva-
 sapakṣe sattvaṃ, kārya-vyabhicārāt kāraṇasya.
 sapakṣe sann a-san dvedhā ca ity evam. sādhyā-
 sapakṣe sann a-san dvedhā ca iti. sa tri-vidhaḥ
 sapakṣe sann a-san dvedhā pakṣa-dharmaḥ punas
 sapakṣe sann a-sann ity evam-ādiṣv api yathā-yogaṃ
 sapakṣe hetv-a-bhāva-prasaṅgaḥ, sarvasya anya-
 sapakṣau vyavasthāpya pramāṇa-pravartanam yuktam.
 samaḥ prāṇa-ādih. a-sapakṣa eva na asti iti ca
 samo mataḥ. jāty-antare prasiddhasya śabda-
 samagra-sāmagrikā punar icchayā nivartyeta tad-
 samagrasya eka-anta-a-sāmarthyād iti na tataḥ
 samagrāṇam kāraṇānām kārya-utpādana-yogyatā
 samagrāṇy eva kāraṇāni yogyatām apy anumāpayanti,
 samagrāṇī ity eva kāraṇa-dravyāṇi sva-kāryam

ity vartate. mānasam api indriya-jñānena
 jñānam sparsana-indriya-jaṃ yuktam, tathā
 pratibaddha-sva-bhāvasya tad-dhetutve
 cet, na, tat-sambandhasya a-svābhāvikatvāt,
 -icchāto 'rthānām sva-bhāva-a-parāvṛtter na
 parāvṛttau ca tasya tādātmyād anyasya a-
 nivārito vā pramāṇena vācā kena pravartyate.
 na ca evaṃ-vidhā dharmāḥ kvacid a-
 vikalpaḥ sambhavati, yasmād a-śakya-
 -saṃvittir na abhijalpa-anuṣaṅgiṇī. a-śakya-
 kevalaṃ siddha-sādharmyāt smāryate
 sad-ubhaya-an-ubhaya-vyavasthās ca tad-a-tat-
 -vivekena saṃvido 'py a-grāhya-grāhakasya ca
 atīta-rūpasya a-saṃvedanāt, a-punar-bhāvini
 ādiṣu dṛṣṭatvān na a-sādhāraṇatā syāt. na ca
 -virodhasya. yatra an-āsrite kasmimścit
 pratipādayati ca, viśaya-pradarśanena
 tad-arthaḥ. na ca tām kaścit pratibanddhum
 -arhatvāt. na ca abhyupagamo yukti-bādhane
 -kāritvāt teṣām. vyavadhāne hetv-a-bhāvāt
 an-utpatter jñāna-an-utpattiḥ. pūrva-utpanna-
 śīta-vinodana-ādiḥ. na hy atra śabda-arthaḥ
 -bhāva-guṇasya śaktāv upacārāt. yatra so '
 yad yāvata vacanena samarthaniyaṃ tasya a-
 duṣṭa-vacanaḥ, kiṃ tarhi yad yāvata vacanena
 janyate vā. tasya a-sāmarthyāt. tad a-
 -a-bhāvāt. tad ayam artha-kriyā-arthī tad-a-
 -grahaṇam eka-parigrahe 'py a-virodhe
 tasya a-sattā-an-abhyupagama itara-grahaṇam
 sattā-lakṣaṇam atipatati. artha-kriyā-
 katham. na hi idam iyato vyāpārān kartuṃ
 a-viruddham. uttara-uttara-śakti-pariṇāmena
 hi tathā-bhāva-sambhave 'nyatara-uktiḥ
 tri-vidhe hetāv antar-bhavati. hetunā yaḥ
 iti vyāvṛtti-sāadhanena darśayati. yas tarhi
 vyatirekāt kāraṇa-sāmarthyā-siddhiḥ. satsu
 bhāya-siddhiḥ syād vyatirekataḥ. satsu
 vyatirekāt kāraṇa-śakti-siddhiḥ. satsu hi
 kiṃ punaḥ sa tayoh saṃyogaḥ, tābhyām jananāt
 tāvad ayam pradeśa-pradeśi-bhāvo yaḥ saṃyoga-
 a-bādhanaṇāt. yathā ākāśa-guṇatva-eka-artha-
 vyatirikta-indriya-grāhya-sāmānya-eka-artha-
 eva sukha-ādayaḥ saṃvedana-rūpāḥ. eka-artha-
 yuta-a-yuta-siddhayaḥ sambandhau saṃyoga-
 -āśrayeṇa sambandhaḥ, a-bhedād eva, āśraya-a-
 jananāt samavāyād vā, sa kim ekatra na
 a-san vā kañcit puruṣa-artham uparuṇaddhi
 sāmarthyam avasthitam, tatra ca smṛti-
 -deśa-āśraya-indriya-yoga-apekṣāyām āśraya-
 ca na evaṃ pratitiḥ. sādhyā-dharma-sāmānyena
 eva saṃśaya-hetuḥ, viniścita-apara-bhāva-
 eva, āśraya-a-samaveta-rūpa-virahaś ca.
 ity api kṣaṇikānām bhāvānām upādāna-
 -indriya-yoga-apekṣāyām āśraya-samāna-a-
 etāvāt tu syāt – evaṃ-sva-bhāvā etat
 dvedhā ca ity evaṃ. sādhyā-dharma-sāmānyena
 na sidhyati iti vakṣyāmaḥ. sarvathā na asti
 a-prakaraṇān na iti cet, tad anyatra api
 tad-a-bhāvāt phalasya api na asti ity a-
 samanantara-pratyayena sva-viśaya-an-antara-kṣaṇa
 samanvāhāre varṇasya api pratyavabhāsanāt. tena
 samam dvayam. pratyakṣam apy artha-a-visaṃvādād
 samaya-a-darśane 'bhāvāt. puruṣa-icchāto
 samaya-kāla-utpattiḥ sva-bhāvasya. parāvṛttau ca
 samaya-darśino 'pi syāt. na hi pratipuruṣam
 samaya-lakṣaṇa-āhita-bhedasya dharmaṇaḥ
 samaya-sthāyinaṃ praty anvayinaḥ, a-vyabhicārī vā
 samayo hy ātmā sukha-ādinām an-anya-bhāk. na an-
 samaytvān na sukha-ādinām ātma-saṃvittir āviṣṭa-
 samayaṃ paraḥ. kārya-kāraṇatā yadvat sādhyate
 samayavatām a-niścita-sāadhanā na eka-anta-
 samayasya a-bhāvāt, anyena apy atīta-rūpasya a-
 samayasya vaiyarthyaḥ ca. teṣām ataḥ sva-
 samayād vartamānasya kācid a-sādhāraṇatā. yadi hi
 samaye na pravartate vicāraḥ, so 'vaśyam
 samaye pravartanāt, yathā – gaur ayam sāsna-ādi-
 samartha ity ukta-prāyam. nanu yava-bija-ādayo
 samartha ity vakṣyāmaḥ. abhyupagata-eka-dharmaṇo
 samartha-kṣaṇa-antara-an-utpatter jñāna-an-
 samartha-nirodhād vā sati vyavadhāne 'nyasya
 samarthaḥ, tad-anubhava-āptāv api tad-a-bhāvāt.
 samarthaḥ, na tatra śakteḥ sāmarthyam asti iti.
 samarthanāt. sambhavī sva-abhiprāyaḥ pratijñā-
 samarthanīyaṃ tasya a-samarthanāt. sambhavī sva-
 samarthaṃ prthak tatra sahitam api tādrśam eva
 samarthaṃ prati na datta-anuyogo bhavitum yuktaḥ.
 samarthaṃ bhavati, yathā anyatara-bhojana-
 samarthaṃ bhavati, yathā – mātharād itaro
 samarthaṃ yat tad atra parama-artha-sat. a-santo
 samarthaṃ, sannihita-viśaya-balena utpatter a-
 samarthā iyaṃ kāraṇa-sāmagrī kārya-utpādane,
 samarthā bhavati, yathā – devadatta-
 samarthena kārya-utpādo 'numiyate. artha-antara-
 samarthena hetunā kārya-utpādo 'numiyate, sa
 samartheṣu anyeṣu hetuṣu kārya-an-utpattiḥ kāraṇa
 samartheṣu anyeṣu hetuṣu jñāna-kārya-a-niṣpattiḥ
 samartheṣu tad-anyeṣu kāraṇeṣu kārya-an-utpattiḥ
 samavāyād vā, sa kim ekatra na samavaiti janyate
 samavāyābhyām, laukikaṃ tu pradeśam āśritya brūmo
 samavāyy-a-nityatva-a-bhāvam api sādhyati iti.
 samavāyy-a-nityatva-yuktaḥ śabda ity. sati hi
 samavāyīnā tu jñānena saṃvedyanta ity eke. teṣām
 samavāyāv ity śāstre 'pi vyavasthā. tad iyaṃ sva-
 samaveta-rūpa-virahaś ca. samāna-deśa-āśraya-
 samavaiti janyate vā. tasya a-sāmarthyāt. tad a-
 samādhātī vā, yathā-abhiniveśam a-tattvāt,
 samādhānam tad-vacasi iti tad eva sādhanam. a-
 samāna-a-samāna-deśa-rūpasya a-bheda-virodhaḥ.
 samāna ity atra yadi sādhyā-dharma-sāmānyena eva
 samāna-guṇa-puruṣa-sambhāvita-śtri-garbha iva
 samāna-deśa-āśraya-indriya-yoga-apekṣāyām āśraya-
 samāna-deśa-utpāda ucyate. tasmāt siddhā tādrśo
 samāna-deśa-rūpasya a-bheda-virodhaḥ. dṛśya-a-
 samāna-pāka-hetavaḥ pakvā ity. anyathā śeṣavad
 samāno 'rthaḥ sapakṣaḥ. tad-a-bhāvo '-sapakṣaḥ.
 samāno dharmo dhvasta-itarayor a-bheda-kalpanāyām
 samānam. na, atra dharmīṇaḥ prakṛtatvād iti cet,
 samānam. nanv idam apy a-niśceyam eva – sarva-

PVin2_0009903 puruṣeṣu viśeṣa-darśanasya bādhakatvād a-
 PVin3_0013510 yadi pūrva-pakṣa-vādi sa-ākāṅkṣaḥ syād a-
 PVin3_0013712 para-artha-anumāna-paricchedas tṛṭiyāḥ.
 PVin1_0002601 prāk. tatra ca pratyakṣe viśaya-upalambhe
 PVin3_0005203 -nirmita eva syāt, na vastv-āśrayaḥ. na ca
 PVin3_0000701 vicāra-a-yogāt. an-arthaḥ khalv api kalpanā-
 PVin3_0004902 -dharma-antarām sādhyā-dharma-sāmānyam
 PVin3_0009501 -kalpanāyām api, yam ayam a-nitya-śabdaḥ
 PVin3_0004807 taj-jāti-yogād a-brāhmaṇas ca dharma-antara-
 PVin2_0005401 -jñātāyāḥ. so 'yam tair eva artha-vyatiṛeka-
 PVin3_0009907 iti cet, uktam atra — bhāvānām vyāvṛtti-
 PVin3_0010401 na ca tat-kṛto vibhāgo vastu-vyavasthāyāḥ
 PVin3_0010503 artha-eka-deśaḥ. tasya eva a-bhinna-vyāvṛtti-
 PVin2_0005503 tasmād āśritya śabda-arthaṃ bhāva-a-bhāva-
 PVin2_0005511 ekaṃ dharminam uddīśya nānā-dharma-
 PVin3_0005309 na ātmānam anyad vā kiñcij jñāna-utpatti-
 PVin3_0010410 ātma-para-upagama-ādayaḥ puruṣa-vyavasthā-
 PVin3_0008908 ādhārād utpattiḥ. balākā api vṛttes toya-
 PVin3_0007701 -a-pratīti-prasaṅgāt. tato 'pi pratīteḥ
 PVin3_0004007 sarvathā 'vācya-rūpatvāt siddhyā tasya
 PVin2_0007504 tadā gamakaḥ, a-nīścitāyām tu vyāptau dharmi-
 PVin3_0004701 na anaikāntikaḥ syāt. na vai vastu-dharma-
 PVin2_0005309 api vākyaena śakye darśayitum iti prayoga-
 PVin2_0005310 darśayitum iti prayoga-samāsa ucyate na rūpa-
 PVin3_0004310 'yam vyākhyāne yatnaḥ sa pakṣa-vacanena
 PVin3_0002213 anyad iti rāja-kula-sthitiḥ. sarvān arthān
 PVin3_0006802 -bhājaḥ, yathā-pratibhāsi-vasu-pratipādana-
 PVin3_0006903 matā. iti saṅgraha-ślokaḥ. tasya ca yathā-
 PVin3_0006910 -abhiniवेशam a-tattvāt, yathā-tattvaṃ ca a-
 PVin3_0001701 ca dvayor ekasya vidhiyamānasya vikalpa-
 PVin3_0004606 -a-bhāvam āha. asya hi dvayasya ekatra
 PVin2_0005110 -niśedha-arthatvāt. tatra vṛtttau labdhāyām
 PVin3_0004203 -jananaḥ. sa tasya kuta iti cet, sva-hetu-
 PVin3_0001805 -śabdaḥ śabdo na śabda-a-nityatvavān vā iti,
 PVin2_0005810 pravartanāt, yathā — gaur ayam sāsna-ādi-
 PVin3_0002005 -samudāya-eka-deśa-viśeṣatvāt. na sādhyā-
 PVin3_0002004 'pi iṣṭim sādhyat sādhyā-dharma-vat, sādhyā-
 PVin3_0010411 vyākhyātāḥ, yathā — a-vipakṣatvāt, tat-
 PVin3_0001810 vighāto vā kṛto bhavati. sarvatra hi tat-
 PVin3_0008601 sāsna-viśāna-ādi-samudāyo hi gauḥ. tad iyaṃ
 PVin3_0008508 viśānī gotvād iti tat katham. tatra api,
 PVin3_0008601 syād iti gotvād viśānitā. sāsna-viśāna-ādi-
 PVin3_0001810 dharminī sādhyo viparyāsaniyo vā. tathā-iṣṭa-
 PVin3_0008601 hi gauḥ. tad iyaṃ samudāya-vyavasthā
 PVin3_0008508 tatra api, samudāya-vyavasthāyāḥ kāraṇam
 PVin3_0005812 iti. buddher upalabhe vā iti kalpikāyāḥ
 PVin1_0003907 -ātmanaḥ. asti iyaṃ api yā tv antar-upaplava-
 PVin1_0000709 -jñāne sambhavati, arthasya sāmartyena
 PVin3_0013508 ity ucyate. yadi punar udbhāvite 'pi doṣe
 PVin2_0005708 -avagāhinaḥ. tasmād yo yena dharmaṇa viśeṣaḥ
 PVin3_0009505 vadet, tasya api pratibandhāś caitanyena
 PVin2_0006411 sad avaśyaṃ kenacid upalabhyate vyatīta-a-
 PVin3_0006809 eva arthaḥ sva-lakṣaṇam iti śakyaṃ vaktum, a-
 PVin3_0002709 avabodha-arthitve vā prativādināḥ, anyathā 'kañcid upāyam āśritya pravartate, anyathā a-
 PVin2_0006503 yathā cākṣuṣatvāc chabde. sambandhāt kiṃ-
 PVin3_0011604 sarvaṃ vidhi-niśedhanam. tābhyām sa dharmī
 PVin2_0005505 -kriyā na vā kasyacit. tasmāt tan-mātra-
 PVin2_0009906 'pi, na hi sa eva ātmānam anveti ity a-
 PVin3_0010010

samānaṃ para-bhūtasya ca vākya-viśeṣasya a-tad-
 samāpta-vākya eva iti na dūṣaṇa-avasaraḥ, sthita-
 samāptaś ca ayam pramāṇa-viniścayaḥ.
 samāpto vyavahāra ity apārthakam aparāṃ caitanyam.
 samāropa-anuvidhāyinyo 'rtha-kriyāḥ. na hi
 samāropito na liṅgam, yathā — pakṣa-sapakṣa-
 samāviśad ghaṭa-ādikaṃ sapakṣayati. tena a-
 samāviśet, yathā-utpattiṃ hetubhyaḥ kṛtaka-śabdaḥ
 samāveśāl loke pratīyate, kiṃ tarhi vivakṣita-
 samāveśibhiḥ padair a-satsu vyavahāra-a-yogaṃ
 samāśraya-vyavahāra-bhedāt sādhyā-sādhana-bheda
 samāśrayaḥ, atiprasaṅgād ity uktam. itara-itara-
 samāśrayatvād a-bhinna-pratyaya-viśayasya
 samāśrayam. a-bāhya-āśrayam atra iṣṭam sarvaṃ
 samāśrayam. vidhāv ekasya tad-bhājam iva anyeṣāṃ
 samāśrayaṃ sva-vijñāna-janane 'pekṣeta, sarvasya
 samāśrayāḥ sarve hetavo vyākhyātāḥ, yathā — a-
 samāśrayāt. kāryaṃ tasya ity anuvartate. toya-
 samāśrayāt. tasya anyatra api tulyatvāt. tad etad
 samāśrayāt. bādhanāt tad-balena uktaḥ śrāvaṇena
 samāśraye vā tat-sva-bhāvatayā gamakasya a-
 samāśrayeṇa eva para-arthe 'numāne sādhanā-doṣa-
 samāsa ucyate na rūpa-samāsaḥ. tathā hy āha —
 samāsaḥ. tathā hy āha — artha-āpattyā vā
 samāhitaḥ. sāmartyād artha-gatau pratipatti-
 samī-kṛtya vaktum śakyaṃ na sādhanam. sarvatra
 samīhā-prayogāt, tad-ākāra-vikalpa-jananaḥ ca. na
 samīhita-rūpa-an-upādānatve sādhye tathā-an-
 samīhitatvāt. tasmād ayam pravartamānaḥ sarvadā
 samuccaya-a-yoge kim idānīm vidheḥ sāmartyam iti
 samuccayāt sarveṣu prabhedeṣu saṃśayaḥ. uktaṃ ca
 samucciyamāna-avadhāraṇam anyad vyavacchinatti,
 samuttha ity an-ādi-hetu-prakṛti-paramparā,
 samudāya-apavādasya dharminy a-virodhāt. a-nityo
 samudāya-ātmakatvād iti. tathā ca dṛṣṭānta-a-
 samudāya-eka-deśa-viśeṣa ity eva a-prakaraṇa-
 samudāya-eka-deśa-viśeṣatvāt. na sādhyā-samudāya-
 samudāya-eka-deśatvād ity-ādayaḥ. anayā diśā
 samudāya-viparyāsād eva viruddhaḥ. sa kadācid
 samudāya-vyavasthā samudāyi-nibandhanatvāt tad-a-
 samudāya-vyavasthāyāḥ kāraṇam samudāyinaḥ. a-
 samudāyo hi gauḥ. tad iyaṃ samudāya-vyavasthā
 samudāyasya siddhir vighāto vā kṛto bhavati.
 samudāyi-nibandhanatvāt tad-a-bhāve na syāt.
 samudāyinaḥ. a-satsu teṣu sā na syād iti gotvād
 samudbhavaḥ. na hi bhāvānām sva-viśaya-jñāna-a-
 samudbhavā. doṣa-udbhavāt prakṛtyā sā vitatha-
 samudbhavāt. tad dhy artha-sāmartyena
 sampūrṇa-vacana-ādinā pratisamādadhita na tad
 sampratīyate. na sa śakyaḥ tato 'nyena tena
 sampradhāryaḥ, yataḥ sidhyet. tathā saṃsthānam
 samprāpta-upalambhaṃ vā. tat katham na an-
 samprāpta-vinaṣṭayor apy arthayos tasya an-apāyāt.
 sambaddha-pralāpa eva ayam ity an-avadheyāḥ syāt.
 sambaddha-pralāpasya a-prāmānyāt. tatra ca
 sambaddho 'yam iti katham na vimṛśet. a-parijñāta
 sambaddhaḥ khyāty-a-bhāve 'pi tadrśaḥ. śabda-
 sambaddhaḥ sva-bhāvo bhāvam eva vā. nivartayet
 sambaddham. yadā tarhi vipakṣa-vyatiṛeko hetur

PVin3_0002110
 PVin3_0002203
 PVin1_0000609
 PVin3_0009104
 PVin3_0004505
 PVin3_0005307
 PVin1_0001605
 PVin3_0012707
 PVin3_0012909
 PVin2_0006709
 PVin3_0011605
 PVin1_0003212
 PVin3_0009201
 PVin1_0001012
 PVin3_0009106
 PVin1_0001001
 PVin3_0007405
 PVin3_0012710
 PVin3_0010208
 PVin3_0000508
 PVin3_0000902
 PVin3_0012705
 PVin1_0000913
 PVin2_0006309
 PVin3_0013003
 PVin2_0006710
 PVin2_0006904
 PVin3_0012709
 PVin3_0012704
 PVin1_0003205
 PVin3_0001207
 PVin1_0001704
 PVin3_0012909
 PVin3_0005707
 PVin2_0004606
 PVin1_0000403
 PVin1_0003405
 PVin3_0012603
 PVin3_0012711
 PVin1_0000911
 PVin1_0001002
 PVin1_0001308
 PVin1_0002309
 PVin1_0000311
 PVin3_0008706
 PVin3_0011603
 PVin3_0012809
 PVin3_0011604
 PVin2_0005601
 PVin2_0009105
 PVin3_0013402
 PVin1_0000806
 PVin1_0000206
 PVin3_0013312
 PVin1_0002702
 PVin3_0011608
 PVin3_0011605
 PVin3_0011603
 PVin3_0004001

-parigrahaḥ. tatra api sādhya-dharmasya sādhanam syād ity eṣā loka-uttarā sthitiḥ. a-jñāna-bhāvaś cet, katham anyasya bhāve ' -vat. trairūpyāc ca hetur arthaṃ gamayati, a-anaikāntikasya tu pakṣa-dharmatvam eva, a-tad-upakārasya ca artha-antaratve tasya iti siddhe 'pi hi liṅge '-siddhayā buddhyā kāraṇa-sva-bhāva-bhedāt. tat ko 'yam -vyakti-prādur-bhāve prak tatra a-satas tat-a-kiñcit-karatvāt, anya-karaṇe tasya iti sambandhād garbhāt puruṣa-viśeṣa-sambandhe '-viśeṣaṇa-jñānāni pratyuktāni, tataḥ karma-naikāntikaś ca hetv-ābhāso bhavati. dharmi-a-yogād a-viśaye '-pravṛtter jāty-ādi-pratipādakayor a-siddha-sandigdha-dharmigrhyate daṇḍy-ādi-vat. na anyathā, artha-sādhya-nirdeśena na kiñcit, tatra darśana-sa eva a-bhāvaḥ. sambandhī vidyate na vyavaccheda-arthaṃ hetur ucyate. na ca hetoḥ idam api syān na vā ubhayam iti dharmayoḥ gamayati, nāntariyakatvāt. na abhidhānam, na asti iti vaktavyam, na viśānam. kiṃ vai viśiṣṭaṃ grhyamānaṃ viśeṣaṇa-viśeṣya-tat-kṣaṇo '-pratibandhaḥ. tal-liṅga-darśanāt sthānam dr̥śya-ātmatā indriyasya sva-āśrayeṇa -a-yogāt. upakārasya tat-sambandhe kaḥ -utpattir iti śabdo '-vācakaḥ syāt tasya iti iti cet, vāyam apy etad eva brūmaḥ. yo vā kiṃ tarhi śāśa-sambandhi. yady evaṃ meya-rūpatā. sādhanē 'nyatra tat-karma-antare ca prakṛtād viśeṣe sādhye kas tayoḥ ca indriya-artho 'nvayī, yataḥ śabdena dr̥ṣṭa-a-yogaḥ. tasmād bhinna-deśair yugapat-ca anena a-sakṛd ācarita-pūrva iti na anayoḥ tad etad a-tasmims tad-grahād bhrāntir api '-siddham anyat sādhanam a-vyabhicāry-ātma-katham tat tasya darśanam iti. tayor hi dharma-dharmi-bhāvaḥ. kevalaṃ buddhir evaṃ-iti ca nipuṇā vāco yuktiḥ. aṅgī-kṛta-pratyakṣam. kiṃ ca viśeṣaṇaṃ viśeṣyaṃ ca etan na sambhavaty eva, rūpa-viveka-smṛtiḥ, na artha-darśanād iti cet, na, tat-ādi-saṃvedanam, idam asya saṃvedanam iti na, tatra viśaya-darśanena viśayaṇo vṛtta-ity ukta-prāyam. tasmāt sarva eva vastu-niścayāt. na apy a-pratipattiḥ, kenacit-deśa-avasthitaiḥ sva-sambandhibhir yugapat-vimarśo na jāyate, yathā cākṣuṣatvāc chabde. nīta-saṅcaya-apacayair iva. a-tadvān api hetuḥ phalaṃ vā syāt, a-hetu-phalasya a-kaḥ sādhyā-sādhanē tasya upayogaḥ, a-niyata-indriya-artha-grāhi kutaścid anubhava-eva sadṛśa-ātmanā. a-pratyakṣasya syāt, tadā tad-rūpa-a-sparśane ca syād a-iti saṅgraha-śloka. ayo-golake 'pi vahni-evaṃ tarhi cākṣuṣatvād apy astu. na, a-'yam iti katham na vimṛśet. a-parijñāta-na apy a-pratipattiḥ, kenacit sambandhāt. a-yad eva śrutau rūpaṃ pratibhāśate '-dvayaṃ

sambaddhasya eva bādhanam. parihāryaṃ na ca sambaddhasya dharmasya kim a-siddhau na sidhyati. sambaddhasya bhāva-niyamaḥ. darśanād bhāva-sambaddhād a-pratipatteḥ, mahānasa-ādi-dr̥ṣṭa-sambaddhād vimarśa-a-yogāt. na tu sapakṣa-sambandha-a-bhāva-ādayo 'py uktāḥ. tasya ca a-sambandha-a-bhāvād an-anumānam. tasmāt pratyakṣā sambandha-a-bhāvo vācyā ity upālabhaḥ. asti sambandha-a-yogaḥ. tasmād bhinna-deśair yugapat-sambandha-a-yogāt. upakārasya tat-sambandhe kaḥ sambandha-a-yogād yathā saṃśete, tathā iha api sambandha-a-siddheḥ, a-vyavadhāna-a-bhāvāt kāraka sambandha-a-siddhāv a-siddhaḥ, yathā — a-nityaḥ sambandha-atīta-śabda-vyavahāra-ādinām indriya-sambandha-anvaya-vyatirekā dharmā hetv-ābhāśāḥ. sambandha-abhidhāna-vyavasthā-a-parijñāne '-sambandha-ākhyāna-mātrād iṣṭa-siddheḥ. tad-a-sambandha iti ca nipuṇā vāco yuktiḥ. aṅgī-kṛta-sambandha-upadarśana-kāle pakṣa-ādi-vikalpo 'sti, sambandha-upadarśanāt. eka-anta-parigrahe syād sambandha-niyama-a-bhāvāt. tato na pakṣasya hetor sambandha-mātraṃ viśiṣyate viśāninām api viśāneṣu, sambandha-loka-vyavasthā-pratītau tat-saṅkalanena sambandha-smṛty-apekṣiṇo 'numeya-pratipattau tad-sambandhaḥ, a-bhedād eva, āśraya-a-samaveta-rūpa-sambandho 'n-upakārya-upakārakayoḥ. ādhāra-ādheya sambandhaś ca na sidhyati. tasmāt sarvathā sarva sambandho na asti ity ucyate, sa eva a-bhāvaḥ. sambandho na asti iti vaktavyam, na viśānam. kiṃ sambandho na prasidhyati. sā ca tasya ātma-bhūtā sambandhaḥ, yena evaṃ uktaḥ sādhyā-dharmo sambandho vyavahāre pratīyeta. tathā hi ekatra sambandhaḥ sarva-vyāpini sidhyati. tad eka-sambandhaḥ sādhanīyaḥ. tasmād dr̥śya-a-dr̥ṣṭi-sambandhataḥ pramā. sva-pratibhāse 'n-arthe 'rtha sambandham apekṣata iti na a-pratyakṣam pramānam sambandham āśritya draṣṭur eṣa viniścayaḥ. sa tad sambandham uparacayati ity uktaṃ vārttike. buddhi sambandham dravyam api na iti cet, priyam sambandham laukikim sthitim. gr̥hītvā saṅkalayya sambandhayor a-pratibhāsanena ghaṭana-a-yogāt sambandhasya a-svābhāvikatvāt, samaya-a-darśane sambandhasya abhivyakti-nimittatvāt. indriya-sambandhasya smaraṇāt. na hy anvaya-sambandhā janakasya eva upayoga-viśeṣa-vaśāt sambandhāt. a-sambandhād vimarśo na jāyate, yathā sambandhāt, ākāśa-vad iti. tat-sambandhi-sva-sambandhāt kiṃ-sambaddho 'yam iti katham na sambandhāt kutaścid upanīyate. dr̥ṣṭiṃ bheda-sambandhāt tatra bhāva-anumānasya a-sambhavāt. sambandhāt. na hi kathañcit sadṛśya-mātreṇa sambandhāt saha pṛthag vā gr̥hṇīyāt. api sambandhād anyataḥ pratipattiḥ. dvi-vidha eva sambandhād apārthakaḥ. yadi na hetor a-vyabhicāra sambandhād artha-antaram eva tat tathā-utpannam sambandhād ity uktam. tasmāt saṃśaya-hetur a-sambandhād garbhāt puruṣa-viśeṣa-sambandhe '-sambandhād vimarśo na jāyate, yathā cākṣuṣatvāc sambandhy-antara-a-bhāvāc chabala-ābhāśāyā

PVin3_0009501 yathā-utpattiṃ hetubhyaḥ kṛtaka-śabdāḥ
 PVin3_0009608 anugamāt kārye sāmānyena api sādhanē.
 PVin3_0012704 yatas tena pratirudhyeta, kiṃ tarhi śāsa-
 PVin3_0012810 yugapat-sambandhāt, ākāśa-vad iti. tat-
 PVin3_0012905 -anubandhini tad-deśa-sannidhau sādhye tat-
 PVin1_0000212 -vidha-sannidhānaṃ sūcayati. sāmānyena ca
 PVin3_0012910 -sambandhaḥ sarva-vyāpini sidhyati. tad eka-
 PVin3_0012908 eva iti kim an-iṣṭam. a-kriyasya eka-vyakti-
 PVin1_0000504 api buddhi-vikalpe saṃśayāt. na enam anya-
 PVin3_0012808 -gataṃ sāmānyam, sarva-deśa-avasthitaiḥ sva-
 PVin3_0013407 pradarśyate. tad ayaṃ na sva-tantraḥ. tad-a-
 PVin3_0011511 prasiddhe '-siddheḥ. tasmā jīvac-charīra-
 PVin3_0012710 na asti ity ucyate, sa eva a-bhāvaḥ.
 PVin3_0011605 a-parijñāta-sambandhād garbhāt puruṣa-viśeṣa-
 PVin2_0006709 tasya iti sambandha-a-yogāt. upakāryasya tat-
 PVin2_0004607 adhyavasāyena pravartanād bhrāntir apy artha-
 PVin3_0012904 -yogyatā-lakṣaṇam. yuta-a-yuta-siddhayoḥ
 PVin2_0007111 yukter atra na sambhavaḥ. anyathā a-
 PVin3_0001602 itaś ca na sāmānya-āśrayaḥ, sarva-vyakti-
 PVin3_0001703 api pratyuktam. api ca dvayor api
 PVin2_0009811 pratipatteḥ, tad-vad anyasya api sambhavād a-
 PVin3_0003709 tal-lakṣaṇasya pratiyogino '-sambhavād a-
 PVin3_0008606 ambho dṛṣṭvā a-dṛṣṭo 'py adhastād ādhāra-
 PVin2_0007110 tad-arthasya a-pratiṣṭhānād yukter atra na
 PVin3_0012802 na uktaḥ, anumāna-viśaye '-sambhavāt. na hi
 PVin2_0008905 sva-bhāvas tasya tad-dhetur ato bhinnān na
 PVin3_0013011 punar anumāne yathā virodhinor ekatra a-
 PVin3_0006307 uktaḥ syāt. tasmān na asya pratyayasya
 PVin3_0001609 api na sambhavati. asti nāma idṛśasya
 PVin3_0003703 a-doṣa iti cet, asti nāma idṛśasya viniścaye
 PVin3_0012806 -sva-bhāva-upasamhāra-sambhavāt. na hy asti
 PVin3_0013208 nityatvam, a-nityatva-a-bhāve kṛtakatvasya a-
 PVin3_0001906 sarvas tad-dṛṣṭaḥ sādhyā iti syād āsānkā-
 PVin3_0013010 -paśyams tayor a-virodha-darśitayā prāha iti
 PVin2_0008610 apekṣanāt. apekṣāto hi bhāvānām kādācitkatva-
 PVin2_0007710 tad-bhāvaṃ prati tad-bhāva-niyataḥ, a-
 PVin3_0012507 'pi. na hi tasya a-sati virodhaḥ. so 'pi na
 PVin3_0001506 -an-abhyupagame sāmānyena api sādhanam na
 PVin3_0005107 tasya sva-bhāva-a-pracyuteḥ. atha vā
 PVin1_0000708 tayā rahitam. na hi sā indriya-jñāne
 PVin3_0001608 na ghaṭasya, virodhād iti sāmānyena api na
 PVin3_0012107 '-saty apy asti, bhāva-pratiśedhas tu na
 PVin1_0001002 '-bhāvāt. jāti-guṇa-kriyāvātām etan na
 PVin2_0008002 na hi tasya a-kṣaṇikasya artha-kriyā
 PVin3_0011109 na ca evaṃ-vidho vyatireko '-cetaneṣu
 darśaniyaḥ. sa ca yathā pramāṇa-bādhāyām na
 PVin3_0003409 teṣu upacaryate. tad a-siddha-upādāneṣu na
 PVin3_0007309 saṃśaya-hetur eva na syāt. na hi yo yatra na
 PVin3_0011714 ca dṛṣṭa-avarugna-ghaṭa-vad utpatty-āder na
 PVin3_0004011 artha-ghaṭanā artha-sārūpyād anyato jñānasya
 PVin1_0003111 na hi sukha-ādinām ātma-saṃvedane vikalpaḥ
 PVin1_0002012 abhilāpa-sāmānyam a-smaratas tad-yojanā
 PVin1_0000811 an-upayogāt. na hi tasya upalambha-āvaraṇam
 PVin3_0005006 tad etad vyavaccheda-mātraṃ dvayor api
 PVin3_0007702 puruṣaiḥ karaṇa-darśanāt. na evaṃ a-
 PVin2_0009808 -dṛṣṭā iti sarvās tattvena tathā bhavanti,
 PVin2_0009805 vyatirekasya phalam. sa hi tatra a-
 PVin3_0012401 anumāna-viśaye viruddha-a-vyabhicāriṇo '-
 PVin3_0003608 sa hi tatra a-sambhavan sva-sambhavana tad-a-
 PVin3_0012401 sambandhi-bheda-vyudāse 'pi. tathā maraṇa-
 sambandhi-bhedād bheda-ukti-doṣaḥ kārya-samo
 sambandhi. yady evaṃ sambandho na asti iti
 sambandhi-sva-bhāva-mātra-anubandhini tad-deśa-
 sambandhitā hetuḥ. nanu sva-āśraya-vyāpti-vādinā
 sambandhino 'rthasya pratipattir anumānam iti dve
 sambandhino deśa-antare '-gatvā a-tad-deśair a-
 sambandhino deśa-antare '-pūrva-vyakti-prādur-
 sambandhinam puruṣa-mātra-pratyakṣam anveti.
 sambandhibhir yugapat-sambandhāt, ākāśa-vad iti.
 sambandhi ca apārthakaḥ, tena eva artha-
 sambandhi prāṇa-ādir an-ubhaya-ātmatā-bahir-bhāvāt
 sambandhi vidyate na sambandha iti ca nipuṇā vāco
 sambandhe '-sambandha-a-yogād yathā saṃśete,
 sambandhe kaḥ sambandho 'n-upakārya-upakārakayoḥ.
 sambandhena tad-a-vyabhicārāt pramāṇam. na hi sva
 sambandhau saṃyoga-samavāyāv iti śāstre 'pi
 sambhava-a-bhāvān nānā-śakteḥ svayaṃ dhvaneḥ.
 sambhava-a-bhāve tat-sāmānya-a-yogāt, yathā '-
 sambhava-a-virodha etad evaṃ syāt. anyathā tv a-
 sambhava-anumāne ca bādhaka-hetv-a-sambhavāt,
 sambhavo 'numāne viruddha-a-vyabhicāriṇaḥ. tad
 sambhavo 'numiyate, tad api kārya-liṅga-jam eva,
 sambhavaḥ. anyathā a-sambhava-a-bhāvān nānā-
 sambhavo 'sti kārya-sva-bhāvayor ukta-lakṣaṇayor
 sambhavaḥ. kārya-kāraṇa-bhāvād vā sva-bhāvād vā
 sambhavaḥ, tathā tad-abhivyāptayor api iti na tāv
 sambhavaḥ. darśana-ānantaryam ca sva-tantrasya na
 sambhavaḥ — devadatta-yajñadattayor anyataro
 sambhavo na asya pratidvandvī vidyate iti. a-
 sambhavo yathā-avasthita-vastu-sthitiṣv ātma-kārya
 sambhavaḥ, yathā ghaṭa-ākāśayor iti darśaniyam.
 sambhavaḥ. vipratipattis tu dṛśyate eva. bhavaty
 sambhavo viruddha-a-vyabhicāriṇaḥ. vastv-
 sambhavaḥ. sa hi dhūmo '-hetur bhavan nir-
 sambhavat-pratibandhā iva kāraṇa-sāmagriḥ sva-
 sambhavati, adhikaraṇa-ādy-arthānām pratiśedha-
 sambhavati, anyatara-artha-antara-bhāva-a-bhāvāt.
 sambhavaty api bhāvānām kṣaṇikānām anyonya-
 sambhavati, arthasya sāmartyena samudbhavāt. tad
 sambhavati. asti nāma idṛśasya sambhavaḥ —
 sambhavati ity a-skhalita-prajño devānām priyaḥ,
 sambhavaty eva, rūpa-viveka-sambandhayor a-
 sambhavati, krama-yaugapadya-virodhāt. a-kramaḥ,
 sambhavati. caitanya-karaṇa-guṇa-āder eva dṛṣṭa-
 sambhavati, tathā ekatra viruddhayor upasamhāre
 sambhavati. tad ime nir-viśeṣaṇāḥ. teṣv artha-
 sambhavati, tad-upalabdhyā tatra saṃśayo yuktaḥ.
 sambhavati. na kaścid a-nityo ghaṭaḥ, tatra api
 sambhavati. na hi paṭu-mandatā-ādibhiḥ sva-
 sambhavati, yasmād a-śakya-samayo hy ātmā sukha-
 sambhavati, śabda-antara iva. na ca artha-
 sambhavati. sato 'pi vā kasyacit tad-ātmānam a-
 sambhavad-vipakṣa-pracāra-śānkā-vyavacchedena
 sambhavad-viśeṣa-hetavaḥ puruṣāḥ, yena vacana-
 sambhavad-viśeṣa-hetūnām guṇa-antara-sambhavāt.
 sambhavan sva-sambhavana tad-a-sambhavam
 sambhavam artha-āpattyā darśayati. etena
 sambhavam sādhyati iti tato vyatirekī varṇyeta.

-arthī bhavati, viśeṣa-antare vivāda-a-sparśa-bheda-darśanāt. kvacid viśeṣasya api viruddho hetuḥ syāt, tasya bhāve kvacid a-bhoge 'sāmarthyam iti cet, na, an-ābhoga-a-hetavaḥ phalavantaḥ, vaikalya-pratibandha-kāraṇasya asya artha-sattāyām a-bhāva-a-sambandhāt tatra bhāva-anumānasya a-na tarhi idānim a-darśanam pramānam, bādhā-api saṁśaye pratipakṣa-hetu-vacana-pravṛtṭeḥ na eva kaścit sapakṣaḥ, tathā-vidhasya a-an-upahata-indriya-upanidhau ca punaḥ na ca eṣa nyāyaḥ, lakṣaṇa-yukte virodha-bhrāntīyā viparīta-sva-bhāva-upasaṁhāra-na, teṣāṁ sākalya-a-pratibandha-niyama-a-karoty eva. na evam a-kṣaṇikasya, sarvathā a-uktaḥ, sa iha na uktaḥ, anumāna-viśaye 'doṣaḥ, artha-apahnavē śabda-prayoga-a-sambhavad-viśeṣa-hetūnām guṇa-antara-a-sambhava-anumāne ca bādhaka-hetv-a-guṇa-āder eva dṛṣṭa-śakter hetos teṣv a-na te hetava ity uktaḥ vyabhicārasya -a-siddheḥ, rāga-ādy-a-vyabhicāri-kārya-a-ca pakṣa ucyate. sa nirākṛte viśayaṇo 'viśeṣa-pratipatteḥ, tad-vad anyasya api lakṣaṇe 'numāne tal-lakṣaṇasya pratiyogino 'kāryavanti bhavanti, pratibandha-ādiviruddha iti niyama-artham ity āha. tatra a-a-siddhāv api, yathā — sarvatra sukha-ādisādhanam. a-khyāpīte viśaye hetu-pravṛtṭer a-kārya-utpādasya. atra antare ca pratibandha-vastutaḥ pratibandhāt. katham idānim a-bheda-vyāpino 'py arthāḥ kecit taj-jāti-iti cet, so 'pi tatra a-sambhavī yo 'rthasya pratipattir iti cet, so 'pi tatra a-vacanena samarthanīyam tasya a-samarthanāt. sva-bhāva-a-bhāvāt. tathā hi arthasya a-anyataram bhojayeti, na ekasya bhojana-a-antara-bhāva-a-bhāvāt. dvayor hi tathā-bhāva-rāga-ādy-a-vyabhicāri-kārya-a-sambhavāt, api punaḥ pratibhā-utpatti-dṛṣṭeḥ sati -bādhā sambhavyeta. lakṣaṇa-yukte bādhā-a-pramāṇya-prasaṅgāt. lakṣaṇa-yukte bādhā-a-siddheḥ. dṛṣṭyasya darśana-a-bhāva-kāraṇa-a-gatatvāt. siddha-sādhana-rūpeṇa hi nirdeśa-rūpa-anukarṣī khalv a-sati pratiśedho na phalam. sa hi tatra a-sambhavan sva-ātmakam. iti saṅgraha-ślokaḥ. na prāṇa-ādī-tato niścayam āha. tataḥ sa-pratipakṣa-a-dṛṣṭi-mātreṇa vipakṣe 'vyabhicāritā. viniścīta-apara-bhāva-samāna-guṇa-puruṣa-kṣepāt. ā antya-kṣaṇa-utpattēḥ pratibandhaḥ tena tad-ātmānam praty asya kaścīd upakāraḥ tathā anyatra api pramāṇa-antara-bādhā nir-viśayatvāt, tat-pratibhāsasya sva-viśaya-bhartari kṛtā sv-alpā apy an-artha-udayā -āśrayaḥ pratipramāṇasya. viruddhayor ekatra hita-a-hita-prāpti-parihārayor niyamena -artham idam ārabhyate. tad dvi-vidham dhanur-dharaḥ. pārtho dhanur-dharo nilam sambhavāc ca. na ca śāstra-dvāreṇa vivādaḥ, tadā sambhavāc chankayā bhavitavyam iti sarvatra a-sambhavāt, a-bhāve ca sarvatra bhāva-sambhavāt, eka-dharmasya apy a-jñāne para-artha-sambhavāt. etena vyabhicāritvam uktaḥ kārya-a-sambhavāt. tatra arvāg-darśanasya ātma-pratyakṣa-sambhavāt. tatra paścād bhāvān na hetutvam phale sambhavāt. tathā anyatra api pramāṇa-antara-bādhā sambhavāt tad api tena saha sādhanam syāt. tasmāt sambhavāt. tasmād a-pratikṣipta-dharma-antaram sambhavāt. na apy a-manas-kārāḥ, ubhaya-sannidhāv sambhavāt. na darśana-mātreṇa, kiṁ tarhi sambhavāt. na hy asti sambhavo yathā-avasthita-sambhavāt. na hi tasmin bhavati sva-kāraṇa-sambhavāt. na hi tasya a-kṣaṇikasya artha-kriyā sambhavāt. na hi sambhavo 'sti kārya-sva-bhāvayor sambhavāt. prayuñjāno 'rtham upasthāpayati, sambhavāt. viśeṣa-hetv-a-bhāve tu syād anumānam. sambhavāt, vairāgya-a-dṛṣṭer a-dṛṣṭena ca bādhya-sambhavāt saṁśayaḥ. rāgasya an-upayoge katham tac sambhavāt. sati vā pratibandhe 'stu sa eva gati-sambhavāt, sambhave 'pi viśeṣānām draṣṭum a-sambhavād a-pakṣa eva. tasmāt sandigdho hetu-sambhavād a-sambhava-anumāne ca bādhaka-hetv-a-sambhavād a-sambhavo 'numāne viruddha-a-sambhavād iti vyabhicāra eva. a-pratibaddha-sambhavād eva na anya-dharma-vṛtti-niśedha-āśaṅkā. sambhavād vibhur ātmā iti. evam ekasya pakṣa-sambhavād viśaya-khyāpanād eva sāmarthyam iti cet, sambhavān na kārya-anumānam. yogyatāyās tu dravya sambhavinō 'rthasya pratipattir iti cet, so 'pi sambhavinō dṛṣṭāḥ, pārthiva-a-loha-lekhyā-vat. sambhavinā vyāpta iti tad-abhyupagame 'paro sambhavī yo 'sambhavinā vyāpta iti tad-sambhavī sva-abhiprāyaḥ pratijñā-vacanena sambhave 'bhāvāt pratyakṣe 'pi pramānatā. sambhave 'n-ākāṅkṣyām vā. ito 'pi na anyatara-sambhave 'nyatara-uktiḥ samarthā bhavati, yathā sambhave 'pi viśeṣānām draṣṭum a-śakyatvāt teṣāṁ sambhave tad-a-bhāvasya puruṣa-mātreṇa a-niścayāt, sambhave tal-lakṣaṇam eva dūṣitam syād iti sambhave tal-lakṣaṇam eva dūṣitam syād ity uktaḥ. sambhave sati. bhāvasya an-upalabdhasya bhāva-a-sambhave sādhyatvena eva nirdeśya iti idam sambhavet. na hi paryudāsa eva eko naṇo viśayaḥ, sambhavena tad-a-sambhavam sādhyati iti tato sambhavena nairātmya-vyāvartanād ātma-gatiḥ, kiṁ sambhāvanām astaṅ-gamayati. tato 'numāna-viśaye sambhāvya-a-vyabhicāratvāt sthāli-taṇḍula-pāka-vat. sambhāvita-stri-garbha iva puruṣeṣu. yathā āha sambhāvya-ate, antya-kṣaṇo 'pratibandhaḥ. tal-sambhāvya-ate, kāraṇa-dharma-darśanāt. ataḥ sambhāvya-ate. lakṣaṇa-yukte bādhā-sambhave tal-sammata-anvaya-vyatireka-an-anuvīdhānāt pratyakṣa-sammohād avadhiraṇāḥ iti kṛpāyā tan-nītir samyag-jñāna-a-yogāt. viśaya-upadarśana-artham ca samyag-jñāna-pūrvakatvād a-viduṣāṁ tad-vyutpādāna samyag-jñānam pratyakṣam anumānam ca iti. na hy saro-jam iti vā yathā. pratiyogi-vyavacchedas

PVin3_0002802
 PVin2_0009713
 PVin3_0007908
 PVin2_0007908
 PVin2_0007706
 PVin2_0007302
 PVin2_0009105
 PVin2_0009702
 PVin3_0001001
 PVin3_0004901
 PVin1_0002204
 PVin3_0010803
 PVin3_0012806
 PVin3_0006603
 PVin2_0008001
 PVin3_0012802
 PVin3_0013606
 PVin2_0009806
 PVin2_0009811
 PVin3_0011109
 PVin3_0005510
 PVin2_0009812
 PVin3_0002905
 PVin2_0009811
 PVin3_0003708
 PVin3_0011404
 PVin2_0005207
 PVin3_0010605
 PVin3_0001004
 PVin3_0008303
 PVin3_0000410
 PVin3_0012208
 PVin3_0000411
 PVin3_0000410
 PVin3_0003408
 PVin1_0000602
 PVin3_0001508
 PVin3_0001507
 PVin2_0009813
 PVin3_0003606
 PVin2_0009704
 PVin3_0007810
 PVin2_0006301
 PVin3_0002502
 PVin3_0012505
 PVin3_0012401
 PVin3_0012310
 PVin3_0003711
 PVin2_0009203
 PVin3_0004601
 PVin2_0006309
 PVin3_0005406
 PVin2_0009703
 PVin2_0004815
 PVin1_0000105
 PVin3_0002904
 PVin1_0000106
 PVin1_0000108
 PVin2_0005013

PVin1_0003506
 PVin1_0002401
 PVin1_0003003
 PVin3_0006001
 PVin3_0005902
 PVin1_0002509
 PVin3_0011113
 PVin1_0004111
 PVin3_0011606
 PVin2_0009212
 PVin3_0001903
 PVin3_0004902
 PVin1_0002607
 PVin1_0003502
 PVin2_0009809
 PVin2_0005508
 PVin3_0013404
 PVin1_0003308
 PVin1_0001710
 PVin2_0006412
 PVin2_0005613
 PVin2_0006611
 PVin2_0006904
 PVin3_0008706
 PVin1_0002812
 PVin3_0009508
 PVin1_0003212
 PVin3_0012913
 PVin3_0012808
 PVin2_0006201
 PVin2_0009810
 PVin3_0002112
 PVin2_0007812
 PVin3_0010710
 PVin3_0011505
 PVin3_0010610
 PVin3_0010707
 PVin3_0010711
 PVin3_0010706
 PVin3_0010704
 PVin1_0003215
 PVin1_0004312
 PVin1_0002011
 PVin1_0003613
 PVin3_0010702
 PVin3_0011504
 PVin3_0009202
 PVin3_0011113
 PVin1_0000608
 PVin3_0012808
 PVin3_0004304
 PVin3_0003904
 PVin2_0009808
 PVin3_0009105
 PVin3_0003807
 PVin3_0010411
 PVin1_0001403
 PVin2_0005704
 PVin3_0009906

tasmān na ekaḥ kaścīd arthaḥ, yo vijñānam
 -vedana-prasaṅgāt. tām tu sārūpyam āviśat
 tan-nibandhanatvāc ca āsraya-ssthiteḥ,
 -antara-sattā-viśeṣābhyaṁ tat-siddhiḥ,
 kiṁ tarhi sva-viśiṣṭa-jñāna-bhāvāt,
 tad-a-pratyakṣatve 'nya-pratyakṣa-vat
 'pi. sarva-darśīno hi darśana-vyāvṛttiḥ
 -niṣṭhāṁ pratikṣamāṇaḥ, eka-a-siddhau
 -a-yogād yathā saṁśete, tathā iha api
 -hetutvāc cheṣavat tad udāhṛtam. na hi
 'pi na itara iti darśana-arthā. tatra
 -ādikaṁ sapakṣayati. tena a-sapakṣa iti na
 -bheda-vyavasthā evam utsannā sarva-vastuṣu.
 -a-bhāvena sarvathā a-pratipatti-prasaṅgāt.
 yena vacana-ādeḥ kiñcin-mātra-sādharmyāt
 arthānāṁ vidhāna-pratiśedhane. eka-dharmasya
 na sāmānyam. tatas tad-ātmatāyāṁ sarvaṁ
 vyavahāraḥ. na api sannikarṣaḥ pramāṇam,
 'py artha-bheda-kalpanāyāṁ atiprasaṅgaḥ.
 tat katham na an-upalambhād a-bhāvaḥ. na,
 dharma-bheda-parikalpanāt. tathā ca āha –
 'yam arthaḥ śakyeta jñātum so 'tisāyo yadi.
 sambandhaś ca na sidhyati. tasmāt sarvathā
 an-upakāratvād ity ukta-prāyam. tasmāt
 pratyastam-ita-artha-vaiśadyo hi
 'pi kṛta-buddhir bhavati, yadi tādrśam syāt,
 -a-bhāvāt kāraka-atīśaya-a-siddheḥ,
 -ādibhir iti. dviṭīyo 'pi prayogaḥ – na
 -kārya-an-upalambheṣu. tatra udāharaṇam –
 evam vidhi-pratiśedhābhyaṁ kasyacin niśedhe
 -sādharmyāt sarva-ākāra-sāmānyam anumīyeta,
 ca anyeṣāṁ an-avasthā-prasaṅgataḥ. kena iyaṁ
 ca atra kaścīn niyāmakāḥ sva-bhāvasya asti,
 tan na vyāpti-siddhiḥ sarvo vaktā a-
 vyatireko 'tra a-siddhaḥ, sandigdho 'nvayaḥ.
 -prabhede nirdiṣṭaḥ. sandehe, yathā – a-
 dvi-vidhasya api virodhasya a-bhāvāt, yaḥ
 ca kartum a-śakyatvāt. sa eva hy evaṁ
 nibandhanasya apy apāvṛtti-prasaṅgāt. vacana-
 uktam. ko hy atra virodho yadi vaktā ca syāt
 asya karaṇam iti. na hi indriyāṇi bhedakāni,
 kārya-vyatirekaṁ na brūyāt. so 'pi katham
 grahaṇam spaṣṭa-saṁvedana-pradarśana-artham,
 hy arthasya yathā-sva-bhāvaṁ vyavasthitiḥ,
 vacana-āder iti. sandigdho 'tra vyatirekaḥ,
 bhāg iti sūcana-arthaḥ, yathā – vīta-rāgaḥ
 a-nityaḥ śabdaś cākṣuṣatvāt. cetanās taravaḥ
 na anyad vipakṣe 'darśane 'pi.
 cet, sarve 'rthāḥ pratyakṣā iti sarvaḥ
 tatra udāharaṇam – sarva-gataṁ sāmānyam,
 prayojana-a-bhāvād an-upacāra iti cet, na,
 -saṅketa-śabda-bhāvināṁ dharmānāṁ yogyāḥ
 -pūrvakam iti, vākyeṣu viśeṣa-a-bhāvāt,
 udadhāv agneḥ, a-pratibandhāc ca, sarvataḥ
 eva ekam udāharaṇam adhikṛtya idam ucyate,
 samudāya-eka-deśatvād ity-ādayaḥ. anayā diśā
 -abhijalpā pratibhāsamānā pratyakṣā eva
 artha-pratītāv an-artha-pratīlambhaḥ syāt.
 dharmiṇas tu sva-sādhane 'yaṁ prasaṅgaḥ.

sarūpayati. ata eva na anyo 'nubhāvyo buddhyā
 sarūpayantam ghaṭayet. idam eva ca naḥ sukhaṁ yat
 sarpa-ādi-bhrānti-van mano-bhrānter akṣa-vikṛtāv
 sarva-a-pratipatti-prasaṅgāt. tasmāt —viśiṣṭa-
 sarva-a-pratipattau kvacid a-bhāva-a-pratipatteḥ.
 sarva-a-pratyakṣatva-prasaṅgāt. viśayo 'sti iti
 sarva-a-bhāvaṁ gamayet. kvacit tathā-dṛṣṭānām api
 sarva-a-siddheḥ. na ca upalambhānām utpatti-
 sarva-an-antar-bhāva-a-yogāt saṁśayaḥ. a-
 sarva-an-upalabdhir a-bhāva-pratipādikā. tasmād
 sarva-anya-iṣṭa-nirākaraṇe 'py āśānikā-āsthāna-
 sarva-anya-dharma-yogini pratītiḥ, kiṁ tarhi tad-
 sarva-artha-upalambheṣu saṁsarga-śāṅkayā ekatva-
 sarva-avayavānāṁ ca yugapad draṣṭum a-śakyatvāt
 sarva-ākāra-sāmānyam anumīyeta, sarva-guṇeṣu viśeṣa
 sarva-ātma-vidhāna-pratiśedhanam. a-nānā-ātmatayā
 sarva-ātmakaṁ syāt. na ca etad yuktam. tasmāt tad
 sarva-ātmanā sannikṛṣṭasya api kaiścīd eva
 sarva-ātmasv ekatva-a-niścayād a-nānātva-
 sarva-upalambha-nivṛtter atra a-lingatvāt, ātma-
 sarva eva ayam anumāna-anumeya-vyavahāro buddhy-
 sarva eva āgamam an-āgamam vā pravṛtti-kāmo
 sarva eva kvacin niyamaḥ sva-bhāva-bhūtaḥ sva-hetu
 sarva eva vastu-sambandhā janakasya eva upayoga-
 sarva eva vipluta-dhiyo 'pi saṁsrṣṭa-abhilāpaḥ
 sarva eva hetavas tathā syuḥ. api ca,
 sarva-kāraka-upayoge 'pi kriyāyāṁ antyasya tasya
 sarva-gataṁ sāmānyam, upalabdhī-lakṣaṇa-prāptasya
 sarva-gataṁ sāmānyam, sarva-deśa-avasthitaḥ sva-
 sarva-gamakānām an-upalabdhī rūpam. na aparāḥ
 sarva-guṇeṣu viśeṣa-darśanāt, saṁskāra-bhedena
 sarva-cintāsu śāstraṁ grāhyam iti sthitiḥ. kṛtā
 sarva-janmināṁ vināśa-siddheḥ. janmi-sva-bhāvo
 sarva-jña iti. sarva-vakṛ-dharmatā-paricchedasya
 sarva-jña-vīta-rāgayor viprakarṣād vacana-ādes
 sarva-jñaḥ kaścīd vivakṣitaḥ puruṣo rāga-ādimān
 sarva-jñaḥ, sa vaktā na bhavati iti vyatireko '-
 sarva-jñaḥ syād ity a-pratiśedhaḥ. sva-ātmani sva-
 sarva-jñatvayor dvi-vidhasya api virodhasya a-
 sarva-jñaś ca. yady atra bhavato manda-buddhi-
 sarva-jñāna-hetutvāt. na artha-ālocanam, a-
 sarva-jñānānāṁ viśayaṁ vyatirecayann upaplava-
 sarva-jñānānāṁ ātma-saṁvedanasya pratyakṣatvāt.
 sarva-jñānānāṁ eka-ākāratva-prasaṅgāt. an-eka-
 sarva-jño vaktā na upalabdha ity evam-prakārasya
 sarva-jño vā vacanād iti. vyatireko 'tra a-
 sarva-tvag-apaharaṇe maraṇād iti pratīvādy-an-
 sarva-darśīno hi darśana-vyāvṛttiḥ sarva-a-bhāvaṁ
 sarva-darśī syāt. jñāna-bhāvaś cet, katham
 sarva-deśa-avasthitaḥ sva-sambandhibhir yugapat-
 sarva-dharmi-dharma-pratiśedha-arthatvāt. tad-eka-
 sarva-pada-arthaḥ, icchāyā nirodha-a-bhāvāt.
 sarva-prakāraṇāṁ puruṣaiḥ karaṇa-darśanāt. na
 sarva-pratipatti-prasaṅgāt. tasmāt pratipādyā-
 sarva-pratīti-virodhānāṁ sāmānyena lakṣaṇatvāt.
 sarva-prayogeṣu vacana-parāvṛtti-kṛtaṁ vibhramam
 sarva-prāṇināṁ indriya-buddhir iti kim atra anyena
 sarva-bhāvāḥ sva-bhāvena sva-sva-bhāva-
 sarva-bhāveṣu dharmi-dharma-bheda-a-siddheḥ

PVin3_0010711	vyāpti-siddhiḥ sarvo vaktā a-sarva-jña iti.	sarva-vakṭr-dharmatā-paricchedasya ca kartum a-
PVin2_0005303	kṛtakatva-ādinā a-nityatve, vastu-dharmasya	sarva-vastuno vyāvṛtti-virodhāt. vṛtti-śāṅkayā eva
PVin3_0003402	-pramāṇasya bādhanāt. tena upagamāt pramāṇam	sarva-vastuḥ śāstram bādhakam eva iti cet,
PVin1_0002606	bheda-a-bheda-vyavasthā evam utsannā	sarva-vastuḥ. sarva-artha-upalambheṣu samsarga-
PVin3_0005108	a-cintyatvād dhetu-pratyaya-sāmarthyasya a-	sarva-vidā. tena yad indriya-viṣaya-madhyasthitam
PVin1_0002313	tad-vedanā yuktā, tasyāḥ sarvatra-a-viśeṣāt	sarva-vedana-prasaṅgāt. tām tu sārūpyam āviśat
PVin3_0001602	sa iti virodhaḥ. itaś ca na sāmānya-āśrayaḥ,	sarva-vyakti-sambhava-a-bhāve tat-sāmānya-a-yogāt,
PVin3_0013002	-prāptir abhivyaktiḥ. a-bhedād eka-vyaktyā	sarva-vyakter a-vyakta-rūpa-virahaḥ. a-vyavadhānam
PVin3_0012910	tasmād bhinna-deśair yugapat-sambandhaḥ	sarva-vyāpini sidhyati. tad eka-sambandhino deśa-
PVin3_0003106	pratibādhanāt. lobha-ādi-mūlo 'dharma iti	sarva-śāstreṣu vyavasthā, a-lubha-a-dviṣṭa-a-
PVin3_0004603	sādhāraṇaḥ sādhyā-dharmaḥ, sa yāvataḥ bhedenā	sarva-saṅgrahas tatra saṁśaya-hetuḥ, tadvatām tat
PVin2_0007901	a-samānam. nanv idam apy a-niśceyam eva –	sarva-sāmagrī-janmāno naśyanti iti, tāsām a-niḥ-
PVin2_0007904	na, artha-kriyā-śakti-lakṣaṇatvād vastunaḥ.	sarva-sāmarthyā-upākhyā-viraha-lakṣaṇam hi nir-
PVin2_0008005	apy a-kriyā-a-yogāt. tad ayaṁ bhāvo nivṛtta-	sarva-sāmarthyāḥ sattā-lakṣaṇam atipatati. artha-
PVin3_0003602	pratyakṣeṇa योगyatā 'niścayāt. tatra ca	sarva-hetūnām a-sādhāraṇatā, yatra sattvam eva na
PVin3_0001005	ca vinā apy anena yāvān kaścit kṛtakaḥ sa	sarvo 'nityaḥ, śabdaś ca kṛtaka ity ukte 'pi
PVin3_0007804	hy avinābhāvo hetor vyavasthayā darśyate –	sarvo 'pakṣaḥ kṛtako 'nitya iti, kiṁ tarhi
PVin2_0006002	pravṛtti-bhedāt. yāvān kaścit pratiśedhaḥ sa	sarvo 'n-upalabdheḥ. tathā hi sa dvidhā kriyate,
PVin3_0000506	yāvān artho yukti-sāmarthyād āpatati, sa	sarvo 'bhyupagantavyaḥ, na vā kaścid iti. na apy
PVin3_0001906	abhyupagamam darśayati iti. śāstra-upagamāt	sarvas tad-dṛṣṭaḥ sādhyā iti syād āśāṅkā-
PVin3_0007509	sattā sādhyate katham. sattāyām hi sādhyāyām	sarvas tad-dhetur na trayiṁ doṣa-jātim ativartate,
PVin3_0004408	vai tan-niśedha-mātram a-sapakṣaḥ, kiṁ tarhi	sarvaḥ pratiyogī niśedhaḥ paryudastaś ca, a-
PVin3_0010710	su-jñāna-bādhanam. tan na vyāpti-siddhiḥ	sarvo vaktā a-sarva-jña iti. sarva-vakṭr-dharmatā
PVin3_0010107	hetur ucyate. na vai sādhyā-a-siddhi-mātreṇa	sarvo vipakṣaḥ, kiṁ tarhi tad-vyatirekeṇa ubhaya-
PVin3_0003509	tad-yogyatā-balād eva vastuto ghaṭito 'syām	sarvaḥ śabda ity a-pratīte 'pi tasmimś tat-
PVin3_0002311	atiprasaṅgāt. api ca śāstra-upagamāt	sarvaḥ śāstra-dṛṣṭaḥ sādhyatvena īpsitaś cet, a-
PVin1_0000608	artha-bhāvaś cet, sarve 'rthāḥ pratyakṣā iti	sarvaḥ sarva-darśi syāt. jñāna-bhāvaś cet, katham
PVin3_0001208	-dharmo 'nvākarṣati, atiprasaṅgāt. tathā ca	sarvo hetur viruddho dṛṣṭāntaś ca sādhyā-vikalāḥ
PVin1_0001401	-dhiyaḥ kalpanā-virahaḥ. yataḥ saṁhritya	sarvataś cintām stimitena antara-ātmanā. sthito
PVin3_0008105	-anantariyako 'nityatvād iti. na bhavati,	sarvato vipakṣād a-vyāvṛtter iti cet, evaṁ tarhi
PVin3_0008106	-vyavacchedena gamakatā iṣṭā syāt, anyathā	sarvato vipakṣād vyāvṛtter darśayitum a-śakyatvāt.
PVin3_0013204	hetoḥ sapakṣa eva sattvam vipakṣāc ca	sarvato vyāvṛtti rūpam uktam a-bhedenā. punar
PVin3_0009105	dhūmād iva udadhāv agneḥ, a-pratibandhāc ca,	sarvataḥ sarva-pratipatti-prasaṅgāt. tasmāt
PVin2_0009713	api sambhavāc chaṅkayā bhavitavyam iti	sarvatra a-darśana-mātreṇa a-yuktaḥ pratiśedhaḥ.
PVin2_0009509	-siddhāv apy a-pratibaddhasya tad-a-bhāve	sarvatra-a-bhāva-a-siddheḥ saṁśayād a-vyatireko
PVin2_0006803	śabdasya artha-viśeṣe pratibaddhā, tasyāḥ	sarvatra-a-viśeṣāt. indriya-viṣaya-vat paraspara-
PVin1_0002313	hi vitti-sattā eva tad-vedanā yuktā, tasyāḥ	sarvatra-a-viśeṣāt sarva-vedana-prasaṅgāt. tām tu
PVin2_0009704	-sambhave tal-lakṣaṇam eva dūṣitam syād iti	sarvatra an-āśvāsaḥ. anumāna-viṣaye 'pi pratyakṣa-
PVin2_0009507	vṛttam pramāṇam bādhakam. a-vṛtta-bādhanā	sarvatra an-āśvāsaḥ. vyatirekas tu siddha eva
PVin3_0009707	-vādināḥ kṛtakatvam a-siddham iti, na tat	sarvatra anumāne, pramāṇa-dṛṣṭasya pratijñayā '-
PVin3_0010402	sattā-anuṣaṅginam prathayatā a-sattā eva	sarvatra utsāditā bhavati. tathā api idam a-
PVin2_0009002	syāt. tataḥ saha-utpatti-vināśau sarvasya ca	sarvatra upayogaḥ syāt. anyathā ekam ity eva na
PVin3_0009906	sarva-bhāveṣu dharmi-dharma-bheda-a-siddheḥ	sarvatra eṣa doṣas tulya iti cet, uktam atra –
PVin1_0003104	anubhava-mātreṇa sadṛśa-ātmano jñānasya	sarvatra karmaṇi tena ātmanā bhavitavyam, yena
PVin2_0006209	yathā – na atra śiṁśapā vṛkṣa-a-bhāvād iti.	sarvatra ca asyām a-bhāva-vyavahāra-sādhanyām an-
PVin3_0002003	śāstra-upagama-dvāreṇa eṣām anuṣaṅgaḥ, sa ca	sarvatra tulya iti na anayor bhedaḥ. atha vādīno
PVin3_0004409	pratiyogini ca tulyam. vyatireka-gateḥ	sarvatra tulyatvāt sāksād artha-āpattyā vā. tasya
PVin3_0002214	arthān samī-kṛtya vaktum śakyam na sādhanam.	sarvatra tena utsannā iyaṁ sādhyā-sādhana-
PVin3_0002510	sarve hetv-ādi-doṣāḥ pakṣa-doṣāḥ syuḥ,	sarvatra pakṣasya eva uparodhāt. tasmāt tan-mātra
PVin2_0007304	yuktaḥ, na ca sarvam evam ity a-pratiśedhaḥ	sarvatra. pravṛtter buddhi-pūrvatvāt so '-
PVin3_0007909	tasya bhāve kvacid a-sambhavāt, a-bhāve ca	sarvatra bhāva-vyavacchedasya bhāvāt. tad ayaṁ
PVin2_0007201	svayaṁ bravīmi iti tayor bhedaḥ parikṣyatām.	sarvatra yogyasya eka-artha-dyotane niyatīḥ kutāḥ.
PVin3_0010809	yuktaṁ pratisaṁvedayamānaś tad-upasaṁhāreṇa	sarvatra vyavaharan prakāmam āsādita-vidyā-āśrama
PVin2_0007909	-artha-vṛtteḥ kārya-a-kārya-an-avabodhāt,	sarvatra śāṅkā-utpatteḥ, sarvasya kvacit
PVin1_0004211	-viṣaye māne yathā rāga-ādi-vedanam. iyaṁ	sarvatra saṁyojyā māna-meya-phala-sthitiḥ. tatra
PVin3_0004911	dvau ca nirdiṣṭau. na hi sva-bhāvād anyasya	sarvatra sapakṣe sattvam, kārya-vyabhicārāt
PVin3_0010605	-vibhrame. dharmy-a-siddhāv api, yathā –	sarvatra sukha-ādi-sambhavād vibhur ātmā iti.
PVin3_0003502	iti sa eva tasya pratibandha-viṣayaḥ,	sarvatra sva-vāg-viruddha-abhidhānam. atra api ko
PVin3_0001810	samudāyasya siddhir vighāto vā kṛto bhavati.	sarvatra hi tat-samudāya-viparyāsād eva viruddhaḥ.

PVin3_0012004
 PVin1_0003502
 PVin3_0004007
 PVin2_0008001
 PVin3_0005409
 PVin2_0008408
 PVin2_0008409
 PVin3_0009413
 PVin3_0007109
 PVin2_0006904
 PVin1_0001114
 PVin1_0003503
 PVin2_0009010
 PVin3_0013506
 PVin3_0006911
 PVin3_0005208
 PVin2_0007603
 PVin2_0007303
 PVin3_0007805
 PVin2_0008605
 PVin2_0005504
 PVin3_0002201
 PVin3_0013404
 PVin3_0009612
 PVin1_0003103
 PVin1_0000402
 PVin2_0008605
 PVin3_0009401
 PVin3_0004805
 PVin1_0003412
 PVin3_0005011
 PVin1_0003410
 PVin2_0007910
 PVin3_0002305
 PVin2_0009002
 PVin3_0005309
 PVin3_0005502
 PVin3_0011510
 PVin3_0005208
 PVin3_0009612
 PVin1_0003103
 PVin1_0001803
 PVin2_0006606
 PVin3_0005208
 PVin3_0002213
 PVin2_0009805
 PVin1_0002004
 PVin1_0000608
 PVin3_0005011
 PVin3_0005001
 PVin3_0005211
 PVin3_0010410
 PVin3_0002509
 PVin3_0003102
 PVin3_0012611
 PVin2_0007708
 PVin2_0009904
 PVin3_0010910
 PVin3_0004606

eva yat tato 'nyasya kalpane. tad-dhetutvena
 a-pratipattir iti cet, na, bheda-a-bhāvena
 'py a-bādhā iti śrāvāna-uktyā prakāṣitam.
 sākalye tu karoty eva. na evam a-kṣaṇikasya,
 sato niyamaṇa na. tasya āvṛty-akṣa-śabdeṣu
 eva. yadi tad-utpatteḥ kāryaṃ gamakam, tadā
 gamakam, tadā sarvathā gamya-gamaka-bhāvaḥ,
 ca an-anvayasya na sidhyati iti vakṣyāmaḥ.
 siddhaḥ syād a-niṣiddham ca tādrśam. na
 tasya iti sambandhaś ca na sidhyati. tasmāt
 a-vidyamānād bhedaḥ, tat-sāmarthyasya tathaḥ
 -avayavānām ca yugapad draṣṭum a-śakyatvāt
 paśyann api na vyavasyati sattā-upalambhena
 -niṣpatti sādhanā-dūṣaṇābhīyām kriyete, teṣām
 ca a-samīhitatvāt. tasmād ayaṃ pravartamānaḥ
 teṣām jñāna-jananaḥ sva-bhāvaḥ, sarvasya
 tau punar hetū yat kiñcit kṛtakam tat
 tad-grahaṇa-yogyā-pratiśedho yuktaḥ, na ca
 eva khalu vyāptiḥ pramāṇair upadarśyate —
 vaiśvarūpyaṃ syāt. tatra ca ukto doṣaḥ.
 bhāva-samāśrayam. a-bāhya-āśrayam atra iṣṭam
 dhūmena na analaḥ. yadi sādhanā ekatra
 kathañcin na sāmīyam. tatas tad-ātmatāyām
 santi kutra vā. tad-bhāvād artha-siddhau tu
 meya-rūpatā. na hi kriyā-sādhanam ity eva
 a-janana-khyātyā a-piṭṛtva-vat. tasmāt
 syāt. tatra ca ukto doṣaḥ. sarvaṃ ca
 tan-nivṛttāv a-nivṛttāv apy aparasya asya
 etasminn a-sapakṣe hetv-a-bhāva-prasaṅgaḥ,
 vastra-udaka-vat. ekasya ca āvaraṇe
 iti. api tu na sarve ghaṭa-kṣaṇāḥ
 eko viśayas tathā-avabhāsi, pāny-ādi-kampe
 kārya-an-avabodhāt, sarvatra śānkā-utpatteḥ,
 bhavati, na anyatra iti cet, na, hetoḥ
 viśvaṃ syāt. tathaḥ saha-utpatti-vināśau
 -samāśrayaṃ sva-vijñāna-janane 'pekṣeta,
 sva-bhāvasya pṛthak-karaṇaṃ kārya-udāharaṇāt
 -ādir varteta, ātma-vṛtti-vyavacchedābhīyām
 vā. tad yadi teṣām jñāna-jananaḥ sva-bhāvaḥ,
 kutra vā. tad-bhāvād artha-siddhau tu sarvaṃ
 -rūpatā. na hi kriyā-sādhanam ity eva sarvaṃ
 -pratitir danḍi-vat. tasmād viśeṣa-viśayā
 tām eva gamayeyuḥ. na ca puruṣa-icchāḥ
 jñāna-jananaḥ sva-bhāvaḥ, sarvasya sarvadā
 yuktam apy anyad iti rāja-kula-sthitiḥ.
 -bhedāt. na ca tad-deśais tathā-dṛṣṭā iti
 -nyāyam atipatati. krama-bhāva-virodhaś ca
 bhāvo jñāna-bhāvo vā syāt. artha-bhāvaś cet,
 — te kiñcid atīśāyayanti iti. api tu na
 dvidhā-vṛtti kāryam. na hy a-nityā ity eva
 eka-anta eṣaḥ. syād etat, na āvaraṇān nityaṃ
 -upagama-ādayaḥ puruṣa-vyavasthā-samāśrayaḥ
 pakṣasya, uttara-avayava-apekṣatvāt. anyathā
 a-dharma-śodhanaḥ iti na abhyupeta-bādhā.
 prameyo 'bhāvaḥ. na eva a-bhāvaḥ kaścit,
 vyabhicāritvam uktaṃ kārya-a-vyavasthiteḥ.
 a-tad-viśeṣatvāt. tad a-bhinna-sva-bhāvānām
 dur-bodhatvād vyavahāra-saṅkareṇa
 āha. asya hi dvayasya ekatra samuccayāt

sarvatra hetūnām an-avasthitiḥ. iti saṅgraha-
 sarvathā a-pratipatti-prasaṅgāt. sarva-avayavānām
 sarvathā 'vācyā-rūpatvāt siddhyā tasya
 sarvathā a-sambhavāt. na hi tasya a-kṣaṇikasya
 sarvathā an-upayogataḥ. kadācin nir-apekṣasya
 sarvathā gamya-gamaka-bhāvaḥ, sarvathā janya-
 sarvathā janya-janaka-bhāvāt. na, tad-a-bhāve
 sarvathā na asti samāno dharmo dhvasta-itarayor a
 sarvathā sattā-sādhane viśeṣaḥ sādhitō bhavati.
 sarvathā sarva eva kvacin niyamaḥ sva-bhāva-bhūtaḥ
 sarvathā sākṣād vinivṛtteḥ, parampara-upayogasya
 sarvadā ca asya a-darśana-prasaṅgaḥ. katipaya-
 sarvadā tad-bhāva-śānkā-vipralabdhaḥ sadṛśa-apara
 sarvadā tādavasthyāt, kiṃ tarhi puruṣa-sāmarthya-
 sarvadā sad-a-sac-cintāyām avadhīrita-vikalpa-
 sarvadā sarvaṇi sva-viśayāni jñānāni janayeyuḥ.
 sarvaṃ a-nityam, yathā ghaṭa-ādayaḥ, śabdas ca
 sarvaṃ evam ity a-pratiśedhaḥ sarvatra. pravṛtter
 sarvaṃ kṛtakam a-nityam iti. tathā-siddhāv eva hi
 sarvaṃ ca sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-
 sarvaṃ vidhi-niṣedhanam. tābhyām sa dharmī
 sarvaṃ śāstraṃ nidarśane. darśayet sādhanam syād
 sarvaṃ sarva-ātmakam syāt. na ca etad yuktam.
 sarvaṃ sarvasya sidhyati. vastu-sva-rūpe 'siddhe
 sarvaṃ sarvasyāḥ kriyāyāḥ sādhanam, kiṃ tu yā
 sarvaṃ svato 'siddham anyat sādhanam a-
 sarvasmāj jāyeta. tasmāt kāraṇa-bheda-a-bhedābhīyām
 sarvasya a-bhāvāt. evam tarhi sā eva avasthā
 sarvasya anya-dharma-yogāt. na bhavati, yathā
 sarvasya āvaraṇa-prasaṅgaḥ, a-bhedāt. na vā
 sarvasya indriya-jñānasya hetavaḥ. paraspara-
 sarvasya kampa-prāpteḥ. a-kampāne vā cala-a-
 sarvasya kvacit kathañcid upakārāt, tad-a-jñāne
 sarvasya guṇa-doṣayoḥ sva-sādhye cintyatvāt.
 sarvasya ca sarvatra upayogaḥ syāt. anyathā ekam
 sarvasya tatra a-kiñcit-karatvāt. etena
 sarvasya tādātmya-pratitir mā bhūd iti. vyutpatty
 sarvasya saṅgrahāt. na apy anayor ekatra vṛtti-
 sarvasya sarvadā sarvaṇi sva-viśayāni jñānāni
 sarvasya sidhyati. vastu-sva-rūpe 'siddhe 'yaṃ
 sarvasyāḥ kriyāyāḥ sādhanam, kiṃ tu yā yataḥ.
 sarvā eva idriya-jā matiḥ. tatra sāmānya-a-
 sarvā yathā-artha-bhāvinyāḥ. na ca tad-a-
 sarvaṇi sva-viśayāni jñānāni janayeyuḥ. na cet,
 sarvān arthān samī-kṛtya vaktum śakyam na
 sarvās tattvena tathā bhavanti, sambhavad-viśeṣa-
 sarvāsām tad-artha-hetūnām buddhīnām, anyair a-
 sarve 'rthāḥ pratyaḥṣāḥ iti sarvaḥ sarva-darśī
 sarve ghaṭa-kṣaṇāḥ sarvasya indriya-jñānasya
 sarve prayatna-an-antara-bhāvi-jñāna-kārya-
 sarve śabdā na śrūyante, api tu kiñcid eṣām
 sarve hetavo vyākhyātāḥ, yathā — a-vipakṣatvāt,
 sarve hetv-ādi-doṣaḥ pakṣa-doṣaḥ syuḥ, sarvatra
 sarveṣām a-dṛṣṭa-pratipatti-śāstrānām evam a-
 sarveṣām kathañcid bhāvād iti cet, yathā te na
 sarveṣām nāśa-hetūnām hetuman-nāśa-vādinām. ity
 sarveṣām puruṣa-kriyā na vā kasyacit. tasmāt tan-
 sarveṣām vyabhicārāt. prayojana-a-bhāvād a-
 sarveṣu prabhedeṣu saṃśayaḥ. uktaṃ ca —

PVin3_0002602	-nipāta-rūpa-ākhyā vyatirekasya bādhiḥkāḥ.	saha a-nirākṛtena iṣṭa-śrutir a-vyāpti-bādhanī.
PVin3_0003006	ity amum arthaṃ vaktuṃ sva-vacanena asya	saha uktiḥ sām̐ya-dṛṣṭaye kṛtā. ata eva udāharaṇam
PVin2_0009002	bheda ity ekaṃ dravyaṃ viśvaṃ syāt. tataḥ	saha-utpatti-vināśau sarvasya ca sarvatra
PVin2_0005010	viśeṣaṇa-viśeṣyābhyāṃ kriyayā ca	saha-uditaḥ. vivakṣāto 'prayoḡe 'pi tasya artho
PVin1_0004201	syuḥ, viśeṣa-hetv-a-bhāvāt. tat siddhaḥ	saha-upalambha-niyamaḥ, eka-vyāpāre krama-a-yogāt,
PVin1_0004009	kaiścit prāṇi-viśeṣair iti na tayor api	saha-upalambha-niyamaḥ. nīla-ākāra-saṃvedanayos
PVin1_0003914	grāhya-grāhaka-lakṣaṇa-a-yogād iti. api ca	saha-upalambha-niyamād a-bhedo nīla-tad-dhiyoḥ.
PVin1_0004002	-antaram eva rūpaṃ nīlasya anubhāvāt tayoḥ	saha-upalambha-niyamād dvi-candra-ādi-vat. na hy
PVin1_0004304	-artha-tad-vidoḥ. saty api bāhye 'rthe	saha-upalambha-vedanābhyāṃ bhāsamānasya nīla-ādes
PVin3_0005311	sāphalyaṃ pratyuktam. indriya-upakāreṇa api	saha-kāri-kāraṇam śabdasya upasaṃharet. tac ca an
PVin3_0005212	na śrūyante, api tu kiñcid eṣāṃ pratipattau	saha-kāri pratiniyatam asti indriya-upakāry anyad
PVin3_0008410	rasaṃ janayati, indhana-vikāra-upādāna-hetu-	saha-kāri-pratyaya-agni-dhūma-janana-vat. tathā
PVin3_0008409	pravṛtta-śakti-rūpa-upādāna-kāraṇa-	saha-kāri-pratyayo hi rasa-hetū rasaṃ janayati,
PVin2_0008714	saṅgraha-ślokaḥ. kathaṃ tarhi idānīm bhinnāt	saha-kāriṇaḥ kārya-utpattir yathā cakṣū-rūpa-āder
PVin1_0001906	-pratyayena sva-viśaya-an-antara-kṣaṇa-	saha-kāriṇā janitaṃ pratyakṣam. ata eva ca na an-
PVin2_0008802	sva-bhāva-sthity-āśrayaḥ kāryasya. ata eva	saha-kāriṇām apy a-paryāyeṇa jananam. yad api
PVin3_0008501	kāraṇa-pravṛtti rūpa-upādāna-kāraṇa-pravṛtti-	saha-kāriṇī. tasmād yathā-bhūtād dheto rasa
PVin3_0005102	upakāriṇaḥ, a-vyavadhāna-deśa-yogyatā-	saha-kāritvāt teṣāṃ. vyavadhāne hetv-a-bhāvāt
PVin1_0001908	-kāla-bhāvī tad-a-tulya-kriyā-kālo na arthaḥ	saha-kāri iti cet, na, ubhayor tulya-kālatvāt. a-
PVin3_0005301	kvacit chravaṇam iti. na vai vayaṃ kāraṇānām	saha-kāriṇī pratikṣipāmaḥ, kiṃ tv apekṣanta eva
PVin1_0000806	-artha-grāhi kutaścid anubhava-sambandhāt	saha pṛthag vā grhṇiyāt. api
PVin2_0008403	-utpatter a-vyabhicāraḥ, an-āyatta-rūpānām	saha-bhāva-niyama-a-bhāvāt. yady artha-antaram
PVin2_0006004	vidhiyeta a-viruddho vā. a-viruddhasya api	saha-bhāva-virodha-a-bhāvād a-pratiśedhaḥ.
PVin3_0011011	dṛṣya-ātmanor nāma ayam arvāḡ-darśanaḥ	saha-bhāvam itaraṃ vā paśyēt, viprakṛṣṭe punar
PVin1_0001910	-niṣpatter an-upayogāḡ jñāna-hetor viśayasya	saha-bhāvo viruddhaḥ. bhinna-kālam kathaṃ grāhyam
PVin1_0004007	kāraṇa-a-vyabhicārāt. nāntariyakatayā ālokaḥ	saha rūpeṇa grāhya-lakṣaṇatvād grhyeta. na vā
PVin3_0012301	tat-kārya-ātmatayā prāṇa-ādinām nairātmyena	saha virodhaḥ syāt. sa ca na sidhyati ity uktam.
PVin3_0001001	hetu-vacana-pravṛtteḥ sambhāvāt tad api tena	saha sādhanam syāt. tasmāt triṣv eva rūpeṣv antar
PVin3_0004010	'pi, yathā — nityo ghaṭa iti, abhighāta-	sahatvaṃ paśyato bhrāntiyā etat syāt. tac ca dṛṣṭa
PVin3_0008702	a-sāmarthyāt. tad a-samarthaṃ pṛthak tatra	sahitam api tādrṣam eva ity an-upakāratvān na
PVin3_0008702	an-upakāratvān na saṃyogena tadvat syāt.	sahitasya tad-anya-upakārād viśeṣa-utpatteḥ
PVin3_0005011	sarvasya indriya-jñānasya hetavaḥ. paraspara-	sahitās tu viśaya-indriya-ālokaḥ parasparato
PVin1_0001402	-ātmanā. sthito 'pi cakṣuṣā rūpaṃ ikṣate	sā akṣa-jā matiḥ. a-pratibhāsamāna-abhijalpā
PVin3_0002303	api śāstra-bādhāyāṃ yadi viruddhā iṣyate,	sā anya-viśaye 'pi tulyā iti viruddhaḥ syāt. tena
PVin3_0008405	anyena rasa-ādinā rūpa-ādi-gatiḥ, sā katham.	sā api eka-sāmagry-adhīnasya rūpa-āde rasato
PVin2_0006814	-śaktir ayam asya eva pratipādaka iti.	sā api tatra pratibaddhā bhāva-a-bhāvābhyāṃ
PVin2_0005409	yadi tasmin na hetor vṛttiḥ kim iṣyate.	sā api na pratiśedho 'yam nivṛttiḥ kiṃ niśidhyate.
PVin2_0009607	evam-ādiṣv api yathā-yogam udāhāryam iti,	sā api na vācyā, an-upalambha eva saṃśayāt,
PVin3_0008412	ca rūpa-upādāna-hetūnām pravṛtti-kāraṇam.	sā api rasa-upādāna-kāraṇa-pravṛtti rūpa-upādāna-
PVin1_0000708	pratitiḥ kalpanā. tayā rahitam. na hi	sā indriya-jñāne sambhavati, arthasya sāmarthyena
PVin2_0008109	vaikalyād a-vināśo 'pi syād ity a-vyāptiḥ.	sā iyam nir-apekṣatā vināśasya kvacit kadācic ca
PVin3_0002908	bhedena sā bādhā uktā catur-vidhā.	sā iyam pakṣasya bādhā catur-vidhā darśitā tridhā
PVin2_0006203	upalabdhi rūpaṃ. na aparāḥ pratiśedha-hetuḥ.	sā iyam pratiśedha-viśayā an-upalabdhiḥ prayoga-
PVin2_0008203	yatra kiñcit pratibaddham a-pratibaddham vā.	sā iyam sattā a-pratibandhini cet, na niyamavati
PVin3_0006410	-bādhana-rūpaṃ vā bhāve bhāvād a-bhāvataḥ.	sā iyam a-bhāva-nīścaya-phalā vyatireka-sādhanī
PVin3_0011607	an-ubhaya-pratipatti-saṃśaya-rūpā	sā ubhaya-bahir-bhāve syāt, antar-bhāve katham a-
PVin2_0007204	tat-prakāśanaḥ. a-pauruṣeḡe sā na asti tasya	sā eka-arthatā kutaḥ. sva-bhāva-niyame 'nyatra na
PVin2_0008801	vā. kiṃ tu sāmagrī janikā tat-sva-bhāvā.	sā eva anumiyate. sā eva ca sāmagrī sva-bhāva-
PVin3_0009402	aparasya asya sarvasya a-bhāvāt. evaṃ tarhi	sā eva avasthā ghaṭo 'stu, yathā-ukta-lakṣaṇatvād
PVin3_0011707	-anya-saṃsargiṇy ātma-vṛttiḥ sūcitā bhavati.	sā eva avinābhāvaḥ. tata eva anvaya-siddhir iti
PVin3_0010407	iha icchāyāṃ eva sāmarthyam avasthitam iti	sā eva iṣṭa-vastu-sva-bhāva-anukarṣiṇī proktā
PVin1_0003911	pramāṇa-ādi-vyavasthā, vijñāpti-mātratāyāṃ	sā eva kathaṃ sidhyati. uktam atra — grāhya-
PVin2_0008801	janikā tat-sva-bhāvā. sā eva anumiyate.	sā eva ca sāmagrī sva-bhāva-sthity-āśrayaḥ
PVin2_0007801	-vyavahitā kārya-utpatteḥ, sā phalavaty eva.	sā eva tatra ānkura-hetuḥ, pūrvaḥ pariṇāmas tad-
PVin1_0003404	-pratyayaḥ, te tasya anubhava iti cet, nanu	sā eva tayoḥ pratyāsattir atra vicāryate —
PVin2_0005405	prāptaḥ, a-bhāva-vyatireka-lakṣaṇatvād asya.	sā eva tāvad a-sato na nivṛttir iti nivṛtter
PVin2_0005912	-sattayā sādhyate, anya-naimittika-vat.	sā eva tāvad an-upalabdhiḥ kathaṃ siddhā iti cet,
PVin3_0012106	ity a-sapakṣa eva na asti iti cet, na iti	sā eva nivṛtter nivṛttir a-sataḥ katham iṣṭā. a-
PVin1_0003509	'paraḥ. grāhya-grāhaka-vaidhuryāt svayaṃ	sā eva prakāśate. vyastaṃ hi viśaya-lakṣaṇam iti

PVin3_0011001 -rāgatvād iti cet, na, karuṇayā api vṛtṭeḥ.
 PVin3_0010904 -ādayaḥ, vaktu-kāmatā-sāmānya-hetutvāt.
 PVin3_0010408 syāt. tat kim eṣāṃ paraspara-virahena.
 PVin3_0009310 -dhāna-sadṛśiṃ śabda-viṣayam āha, tasya api
 PVin3_0007302 kasyacid arthasya a-bhāvān nir-viśeṣaṇā eva
 PVin2_0005813 hy a-bhāvaḥ, an-upalabdhir upalabdheḥ.
 PVin3_0008404 -bhūtena anyena rasa-ādinā rūpa-ādi-gatiḥ,
 PVin1_0000304 vā. yat prāg dr̥ṣṭam tatra smṛtim ādadhati.
 PVin3_0002009 ācarati. kaiścit prakaraṇair icchā bhavet
 PVin1_0001503 -aya-a-yogāc ca. buddhir atra vivarteta,
 PVin1_0004101 upalambhaḥ, kiṃ tarhi tad-upalambha-sattayā.
 PVin3_0006111 bhavanti, yadā eṣāṃ kārya-vṛtṭiḥ syāt.
 PVin3_0003706 lakṣaṇam ucyate, kiṃ tarhi vastu-sthityā.
 PVin1_0003206 'nyatra tat-karma-sambandho na prasidhyati.
 PVin1_0003512 -prativedyatvam apy asyāṃ tad-ātmatā eva.
 PVin1_0001101 kalpanām āviśati. vikalpa-utthāpitā
 PVin2_0005202 liṅgasya a-sati nāstitā tṛtīyaṃ rūpam.
 PVin1_0001506 vikalpasya. sukha-ādi-saṃvedanam ca buddhiḥ.
 PVin2_0008615 -kālayos tadvattā-itarayor niyama-a-yogāt.
 PVin3_0007007 sva-bhāva-hetāv antar-bhavati iti,
 PVin1_0000510 vā sa eva a-vyabhicāro 'n-upalabdher iti
 PVin2_0007204 hetuḥ saṅketas tat-prakāśanaḥ. a-pauruṣeye
 PVin3_0000504 pradīpa-abhyupagama-vad iti pratipattir eva
 PVin3_0011003 -bandhāt. ata eva a-viparyāsa-udbhavā
 PVin3_0011806 tad-a-bhāve 'bhāva-siddhyā vyāptir iti
 PVin3_0008509 kāraṇam samudāyinaḥ. a-satsu teṣu
 PVin1_0002107 sukha-ādinām ātma-saṃvittir āviṣṭa-abhilāpā.
 PVin2_0007801 antyā sāmagrī yā a-vyavahitā kārya-utpatteḥ,
 PVin3_0002907 hetu-vyāpāra-viśayaḥ. anumānasya bhedena
 PVin1_0001112 tad-akṣa-a-gocaravataḥ. spr̥ṣato 'py asti
 PVin1_0004301 -ākāra-saṅkhyātā pariccheda-ātmatā ātmani.
 PVin1_0004213 -ātmatvāt te yogyāḥ sva-ātma-saṃvidi. iti
 PVin3_0013506 kiṃ tarhi puruṣa-sāmarthya-siddhiḥ.
 PVin1_0003908 -upaplava-samudbhavā. doṣa-udbhavāt prakṛtyā
 PVin2_0006414 -nivṛttim eva pramāṇayan pratikṣipati.
 PVin1_0001601 ca a-siddham. vyakto viśaya iti cet, nanu
 PVin3_0003107 -a-dviṣṭa-a-mūḍhānām pāpa-an-abhyupagamāt.
 PVin3_0007508 ubhaya-āśrayaḥ. dharmo viruddho 'bhāvasya
 PVin1_0003009 asya pramāṇasya phalam. prameya-adhigatiḥ.
 PVin3_0009908 bhūta-a-siddhes tattva-anyatvam pada-artheṣu
 PVin1_0004402 iha vyavahāra-a-visaṃvāda-apekṣayā pramāṇam.
 PVin3_0006602 api tatra niyamād a-doṣa iti cet, na, teṣāṃ
 PVin1_0001105 nivartayitum, na indriya-buddhiḥ, sāmagrī-
 PVin2_0005902 upalabdhi-yogya-śva-bhāvasya anya-hetu-
 PVin2_0007912 a-kāriṇo 'pi pratyaya-vaikalpe syāt.
 PVin3_0000810 pāramparyeṇa vā tataḥ siddher an-utpatteḥ.
 PVin3_0000808 ity uktam veditavyam. katham na sādhanam.
 PVin1_0000209 vastu-rūpaṃ sva-lakṣaṇam. anyas tu buddhau
 PVin2_0005712 -utpatter iti. etau dvāv anumeya-pratyayau
 PVin3_0004410 tulyam. vyatireka-gateḥ sarvatra tulyatvāt
 PVin2_0008809 kadalyoḥ kanda-udbhavaḥ. yatra tu
 PVin1_0000907 syād artha-apāye 'pi netra-dhiḥ. arthasya
 PVin1_0001114 bhedaḥ, tat-sāmarthyasya tataḥ sarvathā
 PVin3_0000904 pakṣa-vacanād arthe dr̥ṣṭaḥ, na niścaya iti
 PVin3_0007610 -ādikam iti cet, duḥkham vata ayam tapasvī
 PVin1_0002402 ghaṭayet. idam eva ca naḥ sukham yat
 PVin3_0013402 upayogaḥ, a-sambandhāt. na hi kathañcit
 PVin3_0006106 kasyacid a-bhāva-pratītiḥ, tatra indriya-
 PVin3_0006109 -kāraṇesv iti teṣāṃ indriya-ādinām vṛtṭi-
 sā eva rāga iti cet, iṣṭam na nāma nivāryate.
 sā eva rāga iti cet, iṣṭatvād a-doṣaḥ. nitya-
 sā eva hetur vācyāḥ syāt. tatra ca vastu-
 sā katham nivṛttā a-pracyutā ca. avasthā
 sā. katham a-bhāvo jñeya-abhidheya-prameyatvaiḥ
 sā katham a-sattā bhāvasya, upalambha-nivṛtṭyā vā
 sā katham. sā api eka-sāmagry-adhīnasya rūpa-āde
 sā kim a-śabda-liṅgā svayam kathañcid anusmarato
 sā gamyate ca taiḥ. balāt tava icchā iyam iti
 sā ca a-pratyakṣā vivṛttā api na prakāśeta. na ca
 sā ca a-prāmāṇikā na sattā-nibandhanān vyavahārān
 sā ca upalabdhir eva. upalabhyasya an-upalambhena
 sā ca evam a-śakya-niścayā iti na tat sandigdha-
 sā ca tasya ātma-bhūtā eva tena na artha-antaraṃ
 sā ca tādātmyāt svayam prakāśate. tena ātmanāḥ
 sā ca nivartyeta icchayā matiḥ. na artha-
 sā ca niścītā. ante vacanān niścitatvam triṣv api
 sā ca parokṣā iti na anugraha-upagātau tataḥ
 sā ca yogyatā hetu-bhāvāt kim anyat. tasmād eka-
 sā tad udāharaṇena eva udāhṛtā. sa punar upādhi-
 sā tena a-bhāvaṃ pratipādayanti liṅgam eva.
 sā na asti tasya sā eka-arthatā kutāḥ. sva-bhāva-
 sā, na darśana-antara-avasthitasya doṣa-udbhāvanam.
 sā na doṣaḥ. a-saty ātma-grahe duḥkha-viśeṣa-
 sā na sidhyati, viparyaye pratibandha-a-siddheḥ.
 sā na syād iti gotvād viśānitā. sāsnā-viśāna-ādi-
 sā pratyakṣam pramāṇam. na eva sukha-ādayaḥ
 sā phalavaty eva. sā eva tatra aṅkura-hetuḥ,
 sā bādha uktā catur-vidhā. sā iyam pakṣasya bādha
 sā buddhiḥ ko hi indriya-a-viśayasya arthasya tad
 sā yogyatā iti ca proktaṃ pramāṇam sva-ātma-
 sā yogyatā mānam ātmā meyaḥ phalam sva-vit.
 sā vacanam antareṇa na sidhyati iti sa tathā-
 sā vitatha-pratibhāsini. an-apekṣita-sādharmya-
 sā viprakṛṣṭeṣv apy asti, na ca te na santy eva.
 sā vyaktir buddhir eva. tad-upādhiḥ so 'py a-
 sā vyavasthā snāna-ādinām pāpa-śodhana-vādam
 sā sattā sādhyate katham. sattāyāṃ hi sādhyāyāṃ
 sā hi jñānam, tac ca phalam iti kim idānīm
sāmvṛteṣu pratiśidhyate. anumāna-anumeya-
sāmvvyavahārikasya ca etat pramāṇasya rūpam uktam,
sākalya-a-pratibandha-niyama-a-sambhavāt. na hi
sākalye 'pi vinivartya go-buddhim aśvam api
sākalye tad-a-vyabhicārāc ca upalambhaḥ sattā
sākalye tu karoty eva. na evam a-kṣaṇikasya,
sākṣāt tāvat —arthād artha-gateḥ śaktiḥ pakṣa-
sākṣāt pāramparyeṇa vā tataḥ siddher an-utpatteḥ.
sākṣāt sva-bhāva-upadhāna-sāmarthya-rahito ' -
sākṣād an-utpatter a-tat-pratibhāsitive 'pi tad-
sākṣād artha-āpattyā vā. tasya asya pakṣa-
sākṣād dhetu-bhedaḥ, tatra rūpa-bhedo 'pi, yathā
sākṣād buddhāv an-upayogāt smṛti-prabodhe ca
sākṣād vinivṛtṭeḥ, parampara-upayogasya atitād
sākṣān na sādhanam. sādhyā-abhidhānāt pakṣa-uktiḥ
sāṅketikam icchā-mātra-anurodhanam artham niyantū
sātam saṃvedanam iti siddhāḥ sukha-ādayaś cetanāḥ.
sādṛṣya-mātreṇa arthānām kenacid ātma-antara-
sādguṇya-āder upalambha-pratyayasya eva a-bhāvāt.
sādguṇyena upalambha-vṛtṭim darśayati. tadā hi

PVin1_0003213 'pi kriyāyām antyasya tasya eva bhedakasya
 PVin3_0004605 eka-anta-vyāvṛtṭyā ca eka-bhāve pratīti-
 PVin3_0004511 a-bhāvāt. ubhayor ekatra bhāve ca pratīti-
 PVin1_0000310 an-anvayāt. na hy atra dṛṣṭānto 'sti,
 PVin3_0013509 -pratibandha iti na dūṣaṇam syāt. na, tasya
 PVin3_0001107 -rūpa-nipāta-iṣṭa-svayam-padaih, a-siddha-a-
 PVin3_0008009 -prāptam vakṣyāmaḥ. vyāvṛtti-prādhānya-
 PVin3_0013203 -pratītir iti na pṛthag dṛṣṭānto nāma kaścit
 PVin3_0013310 -rūpa-a-saṃsparśī sva-tantra eva dṛṣṭāntaḥ
 PVin3_0000207 sādhanam. tad-āgama-bādhanāya paraṃ prati
 PVin3_0002201 siddha-antair grāhyo dhūmena na analaḥ. yadi
 PVin1_0001314 arthaṃ paśyati darśanāt. atha vā pratyakṣa-
 PVin3_0013704 uktam eva dūṣaṇa-ābhāsās tu jātaya iti. tāḥ
 PVin3_0013505 etat. kiṃ tu na arthānām niṣpatty-a-niṣpatti
 PVin3_0001008 triṣv anyatama-rūpasya eva an-uktir nyūnatā-
 PVin3_0012805 tad-artha-vicāreṣu viruddha-a-vyabhicārī
 PVin3_0004701 -dharma-samāśrayeṇa eva para-arthe 'numāne
 PVin3_0013502 nyūnatā-ādy-uktiḥ ye pūrvaṃ nyūnatā-ādayaḥ
 PVin3_0006904 sādhye tathā-an-upalambho dharmo 'sti iti na
 PVin3_0000306 -yogyatvāt. tad-upagamād āgamaḥ, tathaḥ
 PVin1_0002004 karmaṇy a-viśeṣa-ādhāyi sādhanam ity api
 PVin3_0000601 tu hetau maulasya hetor vyāpya-vyāpaka-bhāva-
 PVin3_0001410 -ākṣepaḥ. uktam atra —tad-an-ākṣepe kiṃ
 PVin1_0003305 -sādhanatā-a-bhāvaḥ, jñāna-aṃśayos tu sādhya-
 PVin2_0005612 sa ca tad-ātmatvāt. tad-ātmatve sādhya-
 PVin3_0009907 vyāvṛtti-samāśraya-vyavahāra-bhedāt sādhya-
 PVin3_0002502 eva nirdeśya ity anena eva gatavāt. siddha-
 PVin3_0007412 gamayiṣyati. iti. tasmān na agny-ādi-
 PVin3_0012111 na iha pratanyate. na ca a-sann ātmā, sattā-
 PVin3_0001401 samhata-para-artha-kriyā-upagamād eṣāṃ
 PVin3_0000901 na arthe tena tayor na asti svataḥ
 PVin3_0002214 sādhanam. sarvatra tena utsannā iyaṃ sādhya-
 PVin3_0004706 vai viparyaya-prāptyā eva dūṣaṇam, kiṃ tarhi
 PVin3_0007505 -parigrahaḥ kāryaḥ, san-mātra-āśraye 'pi
 PVin3_0007902 tathā ca a-gamakatvam iti kiṃ kasya
 PVin3_0005601 sati vā pratibandhe 'stu sa eva gati-
 PVin3_0011306 tu viruddha-vad dhetur api pṛthag iṣṭa-
 PVin3_0011307 -a-viśeṣo darśitaḥ. tata eva tad-viparyaya-
 PVin3_0004907 vivādād bheda-sāmānye ṣeṣo vyāvṛtti-
 PVin1_0003305 -nimittaḥ pratiśiddhaḥ. sakṛd-bhāve sādhya-
 PVin3_0010005 'tra sa eva āśliṣṭa-bheda-dhiḥ. sādhyāḥ
 PVin3_0009804 bhedāt sādhyasya dharmaṇaḥ sva-sādhanā
 PVin3_0003701 'nyo 'sti viśeṣaḥ pratyakṣasya, ya eka-anta-
 PVin2_0005307 darśayitum, tad-bhāva-hetu-bhāvayor darśana-
 PVin3_0004503 iṣṭa-an-iṣṭa-prakāśanayor a-pratipatti-
 PVin1_0002611 aikye yan na evaṃ tad vibhedavat. sidhyed a-
 PVin1_0000310 dṛṣṭānto 'sti, sādhanā-antara-a-bhāvāt tat-
 PVin3_0008002 anyā gatir asti. tasmān na sattā sādhyate.
 PVin3_0010504 vyavahāra-upanītasya sādhyā-dharmaṇaḥ
 PVin3_0001109 yathā — śrāvāṇaḥ śabda iti, a-siddham api
 PVin3_0002312 api pratijñā syāt. nipāta-vacanena
 PVin3_0011304 a-bhedāt. na hy ayam ābhyaṃ sādhyā-viparyaya-
 PVin3_0001003 ca smr̥ti-samādhānaṃ tad-vacasi iti tad eva
 PVin3_0010109 -sādhyā-vyatireka-vyāvṛtti-rūpaṃ kathaṃ
 PVin2_0007001 ime darśanam a-darśanam ca apekṣamānās tat-
 PVin1_0000403 -vat. tasmāt sarvaṃ svato 'siddham anyat
 PVin3_0007412 iti. tasmān na agny-ādi-sādhanā-vat sattā-
 PVin3_0007309 tad ime nir-viśeṣaṇāḥ. teṣv artha-upādānatva-
 PVin3_0005602 niyamo hy avinābhāvo 'niyataś ca na

sādhakamatvāt. satsv api indriya-ādiṣv a-
 sādhanā-a-bhāvam āha. asya hi dvayasya ekatra
 sādhanā-a-bhāvāt pravṛtti-nivṛtṭyoḥ saṃśayād eva
 sādhanā-antara-a-bhāvāt tat-sādhanatve ca
 sādhanā-antaravāt. yadi pūrva-pakṣa-vādī sa-
 sādhanā-artha-ukta-vādy-abhyupagama-grahaḥ.
 sādhanā-arthaṃ hetos trīn pakṣa-dharmān āha.
 sādhanā-avayavaḥ. tena na asya lakṣaṇam pṛthag
 sādhanā-avayavaḥ syāt, tadā tad-rūpa-a-sparśane
 sādhanā-uktes tadā asya a-prāmānyāt tat-siddham a
 sādhanā ekatra sarvaṃ śāstraṃ nidarśane. darśayet
 sādhanā eva indriya-dhiyāḥ kalpanā-virahaḥ. yataḥ
 sādhanā-dūṣaṇa-lakṣaṇa-jñānād eva a-viśaye 's-
 sādhanā-dūṣaṇābhyaṃ kriyete, teṣāṃ sarvadā
 sādhanā-doṣa ity uktam veditavyam. na tarhi
 sādhanā-doṣa uktaḥ, śāstra-kārāṇām artheṣu
 sādhanā-doṣa-udbhāvanam, api tu vakṛt-doṣeṇa api,
 sādhanā-doṣā uktāḥ, teṣāṃ udbhāvanam dūṣaṇam,
 sādhanā-dharma-a-siddhiḥ. na tu punar atra ayam
 sādhanā-dharmaḥ, tasmād vastu-sthitir iti ca su-
 sādhanā-nyāyam atipatati. krama-bhāva-virodhaś
 sādhanā-prakāra eṣaḥ. na viparyaya-sādhanam,
 sādhanā-phalam, an-iṣṭam ca iti. yadi ca na
 sādhanā-bhāvo vyavasthā-āśrayatvāt. vastv-a-
 sādhanā-bheda-a-bhāva iti cet, na, dharma-bheda-
 sādhanā-bheda iti. parama-artha-vicāreṣu tathā-
 sādhanā-rūpeṇa hi nirdeśa-sambhave sādhyatvena
 sādhanā-vat sattā-sādhanam apy an-a-vadyam. a-
 sādhanā-vṛtṭeḥ. sandigdhaḥ syāt. na ca pareṇa
 sādhanā-vaiphalyam. tasmād an-ukto 'pi icchayā
 sādhanā-samsthitīḥ. artha eva hy arthaṃ gamayati,
 sādhanā-samsthitīḥ. ity antara-ślokaḥ. tasmāt
 sādhanā-sāmarthya-vighātāt. tathā hi na
 sādhanā-sāmarthyāt. na sādhyatve, vaiphalyāt. api
 sādhanam, yad-arthaṃ a-vyabhicāras cintyate.
 sādhanāḥ. niyamo hy avinābhāvo 'niyataś ca na
 sādhanā vācyaḥ syāt. ekasya eva tu vacanena
 sādhanā viruddho 'py eka eva. prayoga-bhedāt tu
 sādhanāḥ. sva-bhāva-kāryayor eva ātma-
 sādhanatā-a-bhāvāḥ, jñāna-aṃśayos tu sādhyā-
 sādhanatām nītas tena a-siddhaḥ prakāśitaḥ. iti
 sādhanatva-a-siddher hetu-bhāvena a-siddha ucyate.
 sādhanatvam vyavasthāpayati, yatas tad-viśeṣa-
 sādhanatvāt. dvi-rūpaṃ tarhi liṅgam. na, anvaya-
 sādhanatvāt, viparīta-sandigdha-pratipatti-śruti-
 sādhanatve 'sya na siddham bheda-sādhanam. bhinna
 sādhanatve ca nidarśana-an-avasthā-prasaṅgāt. na,
 sādhanatve punar asyāḥ sāmānyena tan-mātra-
 sādhanatve pratijñā-artha-eka-deśatvam uktam.
 sādhanatvena iṣṭam yathā 'siddhau hetu-dṛṣṭāntau,
 sādhanatvena iṣṭasya pratikṣepād a-doṣa iti cet,
 sādhanatvena bhidyate. na hi iṣṭa-uktayoḥ
 sādhanam. a-khyāpīte viśaye hetu-pravṛtter a-
 sādhanam, a-nīcita-tal-lakṣaṇatvāt. tena eva
 sādhanam a-vyabhicāram eva pratipādane liṅga-vad
 sādhanam a-vyabhicāry-ātma-sambandham apekṣata
 sādhanam apy an-a-vadyam. a-parāṃṣṭa-tad-bhede
 sādhanam artha-sattā-mātra-sādhanam eva, na artha
 sādhanam. ity antara-ślokaḥ. nanu yathā-ukta-

PVin3_0009704 aulūkyasya yathā bauddhena uktaṃ mūrty-ādi-
 PVin3_0007310 -sattā-mātra-sādhanam eva, na artha-viśeṣa-
 PVin1_0002003 niṣpādita-kriye karmaṇy a-viśeṣa-ādhāyi
 PVin3_0000807 -artham anumānam ity arthān na pakṣa-vacanaṃ
 PVin1_0003103 -adhigateḥ pramānaṃ meya-rūpatā. na hi kriyā-
 PVin2_0009305 niścayam āha – prasiddhas tu dvayor api
 PVin2_0009508 an-āśvāsaḥ. vyatirekas tu siddha eva
 PVin3_0000908 tu svayam a-śaktam api śaktasya vācakam iti
 PVin1_0004208 -vat. tasmād grāhaka-ākāraḥ sva-saṃvidah
 PVin3_0011408 -sādhanam etat. na eka-kāla-an-eka-upakāra-
 PVin3_0001306 na sādhyam an-uktatvād iti cet, yad-vivādena
 PVin3_0011408 tathā upayoginām nānā-sva-bhāva-upakāra-
 PVin3_0007310 artha-upādānatva-sādhanam artha-sattā-mātra-
 PVin2_0006502 śāstraṃ hi pravartamānaṃ puruṣa-artha-
 PVin1_0003103 -sādhanam ity eva sarvaṃ sarvasyāḥ kriyāyāḥ
 PVin3_0009610 śabda-sāmānya-darśanāt. na yuktaṃ
 PVin3_0009102 trairūpya-a-siddhi-sandeha-prapattirnam a-
 PVin2_0005107 tathā sāmānyam ca sādhyam. na ca siddha-
 PVin3_0000206 pariṣkāyā abhyupagama iti na para-upagatena
 PVin3_0004710 tasmād dhetu-viruddhāy eva niścayāt
 PVin3_0000309 bhāvāt. san khalv apy arthaḥ pratītyapekṣaḥ
 PVin3_0000106 -dr̥ṣṭa-artha-grahaṇam āgamāt para-dr̥ṣṭam na
 PVin3_0006207 prasaṅgāt. saṃvedanaṃ hy ātma-viśeṣād aparā-
 PVin1_0003110 ity ayam asyāḥ karmaṇi niyamaḥ, tat
 PVin1_0000306 upanayanto 'n-apanayanto vā kathaṃ kasyacit
 PVin3_0004508 dvayor ekasya vā viparyaye ca ekasya na
 PVin3_0001506 -antara-bhāva-an-abhyupagame sāmānyena api
 PVin2_0004805 na ca anumāna-pratibhāsa eva artha-
 PVin1_0001511 -vacaso loke. artha-jñānaṃ ca nāma buddhi-
 PVin3_0007301 na tathā iha api kvacit sattāyāḥ
 PVin3_0009805 -bhāvena a-siddha ucyate. na hi sa eva tasya
 PVin1_0002611 sidhyed a-sādhanatve 'sya na siddhaṃ bheda-
 PVin1_0003204 vyavasthitā bhāvāḥ. tasmāt prameya-adhigateḥ
 PVin3_0000108 svayam a-dr̥ṣṭam api parair dr̥ṣṭam
 PVin1_0003704 artha-pratītiḥ. tasyāś ca viśaya-ākāratā eva
 PVin3_0011501 an-ubhaya-kāriṇām ānarthakyāt tādarthya-
 PVin3_0002213 sarvān arthān samī-kṛtya vaktum śakyam na
 PVin3_0000808 sādhanam ity uktaṃ veditavyam. kathaṃ na
 PVin3_0000904 arthe dr̥ṣṭaḥ, na niścaya iti sāksān na
 PVin3_0001503 -kula-sthitiḥ. tasmād yāvatiṃ artha-gatiṃ
 PVin3_0001001 vacana-pravṛtṭeḥ sambhavāt tad api tena saha
 PVin3_0013403 ātma-antara-pratiniyamaḥ, yena upamānāt
 PVin3_0002202 ekatra sarvaṃ śāstraṃ nidarśane. darśayet
 PVin3_0000903 -a-bhāvāt. tato na pakṣasya hetor vā vacanaṃ
 PVin3_0000601 -bhāva-sādhanā-prakāra eṣaḥ. na viparyaya-
 PVin3_0000604 anayor virodha-a-siddheḥ prasaṅga-viparyaya-
 PVin1_0001806 niścinvan hi idantayā sukha-duḥkha-
 PVin3_0009803 -nityaḥ śabdaḥ śabdatvād iti, so 'pi, sādhyā-
 PVin3_0010302 na punaḥ kutaścīd a-sata ity asti sādhyā-
 PVin1_0003303 -jñāna-a-viśeṣād vyavasthā-a-siddheḥ. kriyā-
 PVin3_0001101 -doṣa ity uktaṃ veditavyam. na tarhi idānim
 PVin2_0009209 iti vipakṣe vṛttir āśāṅkhyate. vyatireka-
 PVin3_0013601 tu tasmin doṣam udbhāvayan dūṣaka eva tasya
 PVin3_0012605 ca tad-a-tat-samayavatām a-niścita-
 PVin3_0009209 '-cetanatva-viśiṣṭa-buddhi-pūrvakatva-ādi-
 PVin3_0006406 ādya adhikriyate hetau niścitenā eva
 PVin3_0001801 na, siddhayā a-nityatayā tadvataḥ śabdasya
 PVin2_0007310 viśaya-darśanena prasiddhasya vyavahārasya
 PVin2_0005302 śrāvanatvaṃ kutaścīd vyatiricyate, sandeha-
 sādhanam. ity antara-ślokaḥ. yā punaḥ śāstra-
 sādhanam ity apārthakam. anyatra tu tad eva agni-
 sādhanam ity api sādhanā-nyāyam atipatati . krama
 sādhanam ity uktaṃ veditavyam. kathaṃ na sādhanam.
 sādhanam ity eva sarvaṃ sarvasyāḥ kriyāyāḥ
 sādhanam iti. tatra anvaya-niścayena viruddha-tat
 sādhanam iti tathā-bhāve niścayam apekṣate. an-
 sādhanam iṣṭam upacāreṇa. tato hetu-vacana-
 sādhanam iṣṭam, tato 'syās tad-bhāva-
 sādhanam. upakārasya artha-antaratve '-tad-
 sādhanam upanyastaṃ tac cen na sādhyam, kim
 sādhanam etat. na eka-kāla-an-eka-upakāra-
 sādhanam eva, na artha-viśeṣa-sādhanam ity
 sādhanam kañcid upāyam āśritya pravartate,
 sādhanam, kiṃ tu yā yataḥ. tatra anubhava-mātreṇa
 sādhanam gotvād vāg-ādinām viśāni-vat. vivakṣā-
 sādhanam. jñāpako hi hetur yad-ātmatayā jñāpayati,
 sādhanam, tad-a-yoga-vyavacchedasya a-siddheḥ.
 sādhanam. tad-āgama-bādhanāya paraṃ prati sādhanā
 sādhanam dūṣaṇam vā. ta ete nava pakṣa-dharmā
 sādhanam. na a-san-pratīti-mātreṇa, yataḥ para-
 sādhanam na apy an-arthataḥ. siddhir iti jñāpana-
 sādhanam, na evam a-bhāvāḥ. na sva-viśaya-jñāna-a
 sādhanam. na ca iyam artha-ghaṭanā artha-sārūpyād
 sādhanam. na ca tebhyo 'rtha-siddhiḥ, teṣāṃ tatra
 sādhanam na dūṣaṇam, tathā-pratipatty-aṅgasya a-
 sādhanam na sambhavati, anyatara-artha-antara-
 sādhanam, niruddhe 'py artha-sādhane vastuni
 sādhanam pratyeti na buddhim iti ślāghaniya-
 sādhanam. pradhāna-ādi-śabda-vācyasya eva
 sādhanam bhavati, tad-bhāva-mātra-anuṣaṅgiṇi
 sādhanam. bhinna-ābhaḥ sita-duḥkha-ādir a-bhinno
 sādhanam meya-rūpatā. sādhanam 'nyatra tat-karma-
 sādhanam, yathā – a-cetanāḥ sukha-ādayo buddhir
 sādhanam, yathā-ākāram asyāḥ prathanāt. artha-
 sādhanam vipratīśiddham. tasmād upakurvāṇās
 sādhanam. sarvatra tena utsannā iyam sādhyā-
 sādhanam. sāksāt pāramparyeṇa vā tataḥ siddher an
 sādhanam. sādhyā-abhidhānāt pakṣa-uktiḥ
 sādhanam sāmartyena vyāpnoti siddher ākṣepāt,
 sādhanam syāt. tasmāt triṣṇ eva rūpeṣv antar-
 sādhanam syāt. na hy arthasya kenacit kathañcin
 sādhanam syād ity eṣā loka-uttarā sthitiḥ. a-
 sādhanam svato 'rtha-siddheḥ. saṃśayas tu pakṣa-
 sādhanam, hetor a-pramānatvāt. iha api yadi
 sādhanayor a-gamakativāt. ekasya bhāve '-vikala-
 sādhanayoḥ prāpti-parihārāya pravartate. na ayam
 sādhanayor bhedāt sādhyasya dharmaṇaḥ sva-sādhane
 sādhanayor viśeṣaḥ. atra api viśeṣaṇa-upādānam
 sādhanayor viśaya-nānātva-virodhāc ca. a-bhinna-
 sādhanasya a-tan-nirdeśa-nāntariyakativāt pakṣasya
 sādhanasya a-darśana-mātrasya tasya saṃśaya-
 sādhanasya. tad-ābhāsās tu jātayaḥ. mithyā-
 sādhanā na eka-anta-grāhīnyaḥ syuḥ. tasmād yathā
 sādhanā buddhi-bhuvana-ādinām vyākhyātāḥ. tatra
 sādhanāt. ity antara-ślokaḥ. tasyāḥ svayam
 sādhanāt. tathā kasyacid artha-antara-bhūtasya
 sādhanāt. dvayor apy an-upalabdhyoḥ sva-viparyaya
 sādhanāt. vyatirekiṇās ca sandeha-a-yogāt

PVin2_0008010 -āyatana-lakṣaṇasya vā kṛtakasya a-nityatā-
 PVin3_0007409 an-aṅgatvāt. tat-pūrvakatve vā kaḥ pratijñāṃ
 PVin3_0001502 na spr̥šet. sa ca nāma tad-āśrayāṃ siddhiṃ
 PVin3_0011303 iti. tad iṣṭa-a-saṃhata-pārārthya-viparyaya-
 PVin3_0011209 iti yāvat. tad etau dvau hetū viparyaya-
 PVin3_0002204 kim a-siddhau na sidhyati. hetus tat-
 PVin3_0006411 -sādhany an-upalabdhir yadā svayam a-bhāva-
 PVin3_0006410 sā iyam a-bhāva-niścaya-phalā vyatireka-
 PVin2_0007301 pratyakṣa-nivṛttir eva an-upalabdhir a-bhāva-
 PVin3_0006205 syāt, tad-a-bhāvo 'py anyena an-upalambhena
 PVin3_0005707 sakṛd ācarita-pūrva iti na anayoḥ sambandhaḥ
 PVin1_0003205 prameya-adhigateḥ sādhanam meya-rūpatā.
 PVin3_0009904 liṅgi-pratipādanam. dharminas tu sva-
 PVin3_0006405 a-niścaya-phalā hy eṣā na alaṃ vyāvṛtti-
 PVin2_0006407 anyathā vyabhicāri syād bhasma iva a-śita-
 PVin2_0004804 -yogya-viṣayatvād vicārasya. sukha-duḥkha-
 PVin3_0007501 vadyam. a-parāmr̥ṣṭa-tad-bhede vastu-mātre tu
 PVin3_0011208 kṛtakatva-prayatna-anantariyakatve nityatva-
 PVin3_0013401 -dharmaṭā dṛṣṭāntena pradarsyeta, kaḥ sādhya-
 PVin1_0000309 -bhāva-an-upalabdhī tarhi prabhava-a-bhāva-
 PVin3_0007910 tad ayaṃ tri-prakāro 'pi dharmah sattā-
 PVin3_0007503 -vyāpinaḥ sādhyasya anvayo na vihanyate.
 PVin3_0007201 sattā-mātre virodha-a-bhāvān na iha sattā-
 PVin2_0004806 eva artha-sādhanam, niruddhe 'py artha-
 PVin3_0007109 a-niśiddham ca tādr̥śam. na sarvathā sattā-
 PVin3_0009607 kṛtiḥ. sādhyena anugamāt kārye sāmānyena api
 PVin3_0009804 -sādhanayor bhedāt sādhyasya dharminah sva-
 PVin2_0006010 -bhāva-a-siddheḥ. eka-niśedhena anyā-a-bhāva-
 PVin3_0001411 ca iti. yadi ca na viṣayī-kṛtam eva tat
 PVin3_0008204 kim antar-gaḍunā sāmānyena iti vyāvṛtti-
 PVin1_0001404 prāṇinām indriya-buddhir iti kim atra anyena
 PVin3_0004502 yathā-yogaṃ hetv-ādiṣu yathā-svaṃ pratipatti-
 PVin2_0005609 agnir atra dhūmāt. atra dvau vastu-
 PVin3_0013007 sva-bhāvaś ca paraspara-viruddha-arthā-
 PVin2_0006209 iti. sarvatra ca asyām a-bhāva-vyavahāra-
 PVin2_0009406 na ca eka-an-upalambho 'nya-a-bhāvaṃ
 PVin3_0002703 -eka-arthā-samavāyī-a-nityatva-a-bhāvam api
 PVin1_0004109 -upalambhe so 'py a-siddhaḥ saṃvedanam na
 PVin3_0012402 a-sambhavan sva-sambhavana tad-a-sambhavaṃ
 PVin3_0006611 niyama-bādhanāt. pramāṇam pratiyoginam
 PVin2_0008111 ca bhāva-virodhiṇī tad-a-bhāvaṃ sva-bhāvena
 PVin3_0002207 sva-bhāvaṃ kāraṇam vā artho 'vyabhicāreṇa
 PVin2_0008103 evam-prakṛtayaḥ sva-hetu-prakṛtim evaṃ-rūpam
 PVin3_0002008 -anubhava-pratīśiddha-vṛttim balād asti iti
 PVin2_0010104 iti kasyacid arthasya pratiśedham api
 PVin3_0007807 a-vastu-pāratantryāt. yaṃ hi puruṣaḥ
 PVin3_0010102 pakṣaḥ ko vā vipakṣaḥ. yatra kaścid dharmah
 PVin3_0007102 prasādhyamānam viśeṣi-bhavati. na ca viśeṣaḥ
 PVin3_0002004 iti na anayor bhedaḥ. atha vādino 'pi iṣṭim
 PVin1_0003904 ekam an-ekam ca rūpam teṣām na vidyate.
 PVin1_0003909 sā vitatha-pratibhāsinī. an-apekṣita-
 PVin3_0000709 siddheḥ. siddhau tu syāt, yathā tādr̥śam rūpa-
 PVin2_0007511 veditavyam. dvi-vidho hi hetuḥ prayogataḥ
 PVin1_0000410 a-vipralambha-artham. tad yathā-a-dṛṣṭa-
 PVin2_0006513 phalasya an-antarya-a-bhāvād a-tat-phala-
 PVin2_0009809 puruṣaḥ, yena vacana-ādeḥ kiñcin-mātra-
 PVin3_0005711 mohād atra an-anubruvan. kevalam siddha-
 PVin2_0007513 iti sva-artho 'py anumāne vibhajya ucyate.
 PVin3_0013305 -anvayaḥ — yad a-nityam tat kṛtakam iti.

sādhanād a-doṣaḥ, a-tad-rūpasya a-pramānatayā a-
 sādhanād apākaroti. tathā ca āha — liṅgasya a-
 sādhanād upajīvati, na paro dūṣaṇam iti vyaktam
 sādhanād viruddhaḥ. sa kasmān na uktaḥ. sādhyatā-
 sādhanād viruddhau. nanu tṛtīyo 'pi iṣṭa-vighāta-
 sādhanāya uktaḥ kiṃ duṣṭas tatra sidhyati.
 sādhanāya prayujyate, tadā sva-rūpeṇa vā
 sādhanany an-upalabdhir yadā svayam a-bhāva-
 sādhanī, sakala-kāraṇasya asya artha-sattāyām a-
 sādhanīya ity an-avasthānād a-pratipattir eva a-
 sādhanīyaḥ. tasmād dṛśya-a-dṛṣṭi-siddhāv a-
 sādhanē 'nyatra tat-karma-sambandho na
 sādhanē 'yam prasāṅgaḥ. sarva-bhāveṣu dharmi-
 sādhanē. ādya adhikriyate hetau niścitenā eva
 sādhanē. ity antara-ślokaḥ. na a-sattā-niścayo
 sādhanē jñātvā yathā-arham pratipitsavo hi kiñcit
 sādhanē. tan-mātra-vyāpinaḥ sādhyasya anvayo na
 sādhanē, tayoh sapakṣe 'sattvaṃ vipakṣe bhāvaś
 sādhanē tasya upayogaḥ, a-sambandhāt. na hi
 sādhanē na anumānam, an-anvayāt. na hy atra
 sādhanē na hetu-lakṣaṇa-bhāḥ, na ca anyā gatiḥ
 sādhanē punaḥ sattve sva-bhāva-viśeṣa-a-
 sādhanē pratiśedhaḥ, kiṃ tu tathā asti kaścid iti
 sādhanē vastuni tasya a-nirodhāt tataś ca
 sādhanē viśeṣaḥ sādhitō bhavati. bhāva-mātra-
 sādhanē. sambandhi-bhedād bheda-ukti-doṣaḥ kārya-
 sādhanē sādhanatva-a-siddher hetu-bhāvena a-
 sādhanē siddhā eva an-upalabdhīḥ, niśedhasya an-
 sādhanena, katham atas tat-siddhiḥ. sidhyan vā
 sādhanena darśayati. yas tarhi samarthena hetunā
 sādhanena. na ca imāḥ kalpanā a-pratisaṃviditā
 sādhanair niścitam grāhyam, sandigdha-viparyasta-
 sādhanāv ekaḥ pratiśedha-hetuḥ. sva-bhāva-
 sādhanāv ekaṭra saṃśayaṃ janayataḥ. śāstra-kāro
 sādhanāyām an-upalabdhau dṛśya-ātmanām eva teṣām
 sādhanayati, atiprasāṅgāt. na sa tena sādhyate, api
 sādhanayati iti. anena eva ca anumāna-kāle śāstra-
 sādhanayati ity upalambha-antara-anugamaḥ. tan na
 sādhanayati iti tato vyatikrī varṇyeta. anyathā
 sādhanayati, bādhaḥ punas tata eva iti na pramāṇa-
 sādhanayati. yo hi sva-bhāvo nir-apekṣaḥ, sa yadi
 sādhanayan. kasyacid vāda-bādhyam sva-bhāvān na
 sādhanayantas tathā-vidha-janmanām anyeṣām ca sva-
 sādhanayann adhyakṣa-viruddham ācarati. kaiścit
 sādhanayitu-kāmena hetor vyāpakasya vā sva-bhāvasya
 sādhanayitum icchati, sa pakṣaḥ. sa yam evam
 sādhanayitum iṣṭaḥ, sa pakṣaḥ. tad-vyatireko
 sādhanayitum śakyate, an-anvayāt. yathā āha —
 sādhanayet sādhyā-dharma-vat, sādhyā-samudāya-eka-
 sādhanarmya-darśanāl loke bhrāntir nāma upajāyate.
 sādhanarmya-dṛg-ādis taimira-ādi-vat. ity antara-
 sādhanarmyam kvacid abhisamīkṣya āhuḥ — eṣa piṇḍo
 sādhanarmyavān vaidhanarmyavāmś ca. na anayor
 sādhanarmyāt tathā prasādhitam na anumeyatām
 sādhanarmyāt tad-viparyāsa eṣaḥ. vyavahitanām api
 sādhanarmyāt sarva-ākāra-sāmyam anumiyeta, sarva-
 sādhanarmyāt smāryate samayaṃ paraḥ. kārya-kāraṇatā
 sādhanarmyēna api hi prayoge 'rthād vaidhanarmya-
 sādhanarmyēna. vaidhanarmyēna api — parama-aṇu-vat

PVin3_0012405	vaktavyam. atiprasaṅgo hy evaṃ syād ity a-	sādhāraṇa-anaikāntika eva prāṇa-ādiḥ. sādhāraṇam
PVin3_0004510	tathā-pratipatty-aṅgasya a-sāmarthyāt. a-	sādhāraṇo 'py ubhaya-vyāvṛtter niścaya-a-yogāt,
PVin3_0010609	vyatirekasya. a-siddhau, yathā catur-vidhaḥ	sādhāraṇaḥ pakṣa-dharma-prabhede nirḍiṣṭaḥ.
PVin3_0011609	sambandhād ity uktam. tasmāt saṃśaya-hetur a-	sādhāraṇaḥ. viśeṣataḥ prāṇa-ādayaḥ. viprakarṣād
PVin3_0004602	-garbha iva puruṣeṣu. yathā āha — yo hy a-	sādhāraṇaḥ sādhya-dharmaḥ, sa yāvataḥ bhedena
PVin3_0004401	-viśeṣaṇa-apekṣasya anyatra-an-anuvṛtter a-	sādhāraṇatā iti cet, na, a-yoga-vyavacchedena
PVin3_0003603	yogyatā 'niścayāt. tatra ca sarva-hetūnām a-	sādhāraṇatā, yatra sattvam eva na anvayi ity
PVin3_0003810	syāt. na ca samayād vartamānasya kācid a-	sādhāraṇatā. yadi hi tasya kvacit sidhyet,
PVin3_0003809	api loke karpūra-rajata-ādiṣu dṛṣṭatvān na a-	sādhāraṇatā syāt. na ca samayād vartamānasya
PVin3_0003512	na sa pakṣa iti. tata eva bādhā-hetor a-	sādhāraṇatvam, kvacid a-candre 'siddheḥ. a-śakya
PVin3_0003510	tasmimṣ tat-siddhatām āha — yatra apy a-	sādhāraṇatvād anumāna-a-bhāve śabda-prasiddhena
PVin1_0001603	pratibandha-a-bhāvāt. artha-ātmanaś ca	sādhāraṇatvād anya-buddher apy anumāna-prasaṅgaḥ.
PVin3_0012406	ity a-sādhāraṇa-anaikāntika eva prāṇa-ādiḥ.	sādhāraṇam api khalu prameyatvam a-saṃskṛta-
PVin3_0010810	āsādita-vidyā-āśrama-phalaḥ, yaḥ strī-śūdra-	sādhāraṇam api vivekaṃ na avagāhate. tasmād
PVin3_0003806	iti taṃ praty a-dṛṣṭāntam anumānam. tena a-	sādhāraṇam āha. yasmān na etad eva ekam
PVin1_0000208	ātmano 'nukārayati, sa pratyakṣaḥ. tad a-	sādhāraṇam vastu-rūpaṃ sva-lakṣaṇam. anyas tu
PVin2_0009307	prasiddha iti sandigdhyoḥ śeṣavad-a-	sādhāraṇayoḥ sapakṣa-vipakṣayoḥ. a-saty api
PVin3_0007705	a-vastūnām api buddhyā vyavasthāpanāt	sādhāraṇāḥ santi, te 'py etena vyākhyātāḥ. sa ca
PVin3_0007109	tādṛṣam. na sarvathā sattā-sādhane viśeṣaḥ	sādhito bhavati. bhāva-mātra-viśeṣaṇo 'rtho 'sti
PVin3_0007207	yathā-kathañcid api viśeṣitas tat-sva-bhāvaḥ	sādhito bhavati. sa ca tathā na anveti. yad api
PVin3_0007205	an-anvayaḥ. sattāyām tena sādhyāyām viśeṣaḥ	sādhito bhavet. sa hi dharmī pradhāna-lakṣaṇa eko
PVin3_0010207	tu kathita eva. na hy a-vipakṣa-śaṅkāyām	sādhya-a-bhāva-vyavaccheda-arthaṃ hetur ucyate.
PVin3_0007802	kaṃ punar atra bhavān vipakṣaṃ pratyeti.	sādhya-a-bhāvam. katham idānīm hetur a-vipakṣa-
PVin2_0009503	apy upayukta-vyatirikta-pakṣī-karaṇe hetoḥ	sādhya-a-bhāve 'n-upalambho 'sti iti katham
PVin2_0007602	vaidharmyeṇa apy anvaya-gatiḥ, a-sati tasmin	sādhya-a-bhāve hetv-a-bhāvasya sandehād iti
PVin3_0010011	hetur ucyate, tadā katham. tatra api	sādhya-a-bhāvo vipakṣa iti tad-vyatirekaḥ sādhyā-
PVin3_0001102	pakṣasya lakṣaṇam vācyam. vācyam,	sādhya-a-sādhyā-viparyayeṇa vipratipatti-darśanāt
PVin3_0010107	a-siddham, yad-arthaṃ hetur ucyate. na vai	sādhya-a-siddhi-mātreṇa sarvo vipakṣaḥ, kiṃ tarhi
PVin3_0002305	-doṣayoḥ sva-sādhye cintyatvāt. tasya sva-	sādhya-an-uparodhe 'pi śāstra-uparodhād virodhe
PVin3_0000905	dṛṣṭaḥ, na niścaya iti sāksān na sādhanam.	sādhya-abhidhānāt pakṣa-uktiḥ pāraparyeṇa na apy
PVin3_0002603	a-nirākṛtena iṣṭa-śrutir a-vyāpti-bādhani.	sādhya-abhyupagamaḥ pakṣa-lakṣaṇam teṣv a-pakṣatā.
PVin3_0002808	-antara-gamanād avasādaḥ syāt. sa ca ayaṃ	sādhya-abhyupagamaḥ pratyakṣa-artha-anumāna-āpta-
PVin3_0002210	ca anyas taṃ nāntarīyakam īpsitaiḥ.	sādhya-arthair hetunā tena katham a-pratipāditaḥ.
PVin3_0001202	prakaraṇāt, yathā saṃhatānām pārārthye	sādhya ātma-arthatvam. tad an-uktam api icchayā
PVin3_0013306	— parama-aṇu-vat karma-vad ākāśa-vad iti	sādhya-ādy-a-vyatirekiṇaḥ. tathā sandigdha-
PVin3_0013301	karma-vat parama-aṇu-vad ghaṭa-vad iti	sādhya-ādi-vikalāḥ. sandigdhas ca — rāga-ādimān
PVin3_0011602	anvaya-vyatirekayoḥ sandehād anaikāntikaḥ,	sādhya-itarayor ato 'niścayāt. na apy a-
PVin3_0001906	iti. śāstra-upagamāt sarvas tad-dṛṣṭaḥ	sādhya iti syād āśānkā-sambhavaḥ. vipratipattis
PVin3_0007408	punas tathā asya upanyāsa-pūrvako 'nvayaḥ,	sādhya-ukter iha an-aṅgatvāt. tat-pūrvakatve vā
PVin3_0007407	-pradeśa-a-yogaṃ vyavacchinatti iti sa tathā	sādhya ucyate. na punas tathā asya upanyāsa-
PVin3_0007104	-viśaya-a-parijñānād iti. so 'yaṃ viśeṣo na	sādhya eva vyāhanyate, kiṃ tarhi hetāv api, tulya
PVin3_0010511	aśvo na viśānitvād eṣa piṇḍo viśānavān.	sādhya-kāla-aṅgatā vā na nivṛtter upalakṣya tat.
PVin2_0004512	dṛṣṭaḥ, avinābhāva-a-vacanād upamāna-	sādhya-tad-āvṛtti-vacanānām ca prayogāt tatra sva
PVin3_0002712	-vāñchāyāḥ prakaraṇāt. ata eva prakaraṇena	sādhya-dharma-iṣṭi-gatir ity ucyate. na hy avaśyaṃ
PVin3_0010012	sādhya-a-bhāvo vipakṣa iti tad-vyatirekaḥ	sādhya-dharma eva ity a-siddhaḥ. nanu pakṣa-
PVin3_0002004	bhedaḥ. atha vādino 'pi iṣṭim sādhyet	sādhya-dharma-vat, sādhyā-samudāya-eka-deśa-
PVin3_0004901	tasmād a-pratikṣipta-dharma-antaram	sādhya-dharma-sāmānyam samāviśād ghaṭa-ādikaṃ
PVin3_0004810	sādhya-dharma-sāmānyena samāna ity atra yadi	sādhya-dharma-sāmānyena eva iti, syāt tadā na eva
PVin3_0004809	-lakṣaṇa-virodhāc ca na evaṃ pratītiḥ.	sādhya-dharma-sāmānyena samāna ity atra yadi
PVin3_0004406	a-sapakṣe sann a-san dvedhā ca ity evaṃ.	sādhya-dharma-sāmānyena samāno 'rthaḥ sapakṣaḥ.
PVin3_0004602	puruṣeṣu. yathā āha — yo hy a-sādhāraṇaḥ	sādhya-dharmaḥ, sa yāvataḥ bhedena sarva-saṅgrahas
PVin3_0010301	-grahaṇāt. kevalo hi tad-viparīta-virahaḥ	sādhya-dharmaḥ syāt, na punaḥ kutaścid a-sata ity
PVin2_0010008	'vaśyam iha āśrayo na iṣṭaḥ. dṛṣṭānte hi	sādhya-dharmasya tad-bhāvas tan-mātra-anubandhena
PVin2_0010011	dṛṣṭāntena upadarśyate. tena ca pramāṇena	sādhya-dharmasya tan-mātra-anubandho gamyate.
PVin3_0002110	nyāyāḥ śāstra-parigrahaḥ. tatra api	sādhya-dharmasya sambaddhasya eva bādhanam.
PVin3_0010108	siddham a-vipakṣatvam dharmiṇi. sandigdha-	sādhya-dharmā apy evaṃ a-vipakṣa iti tad a-
PVin3_0004309	sattva-siddher dharmi-dharma-vacanāt	sādhya-dharmi-parigrahaḥ. karaṇīyo 'yaṃ vyākhyāne
PVin3_0013611	artha-an-apahnavena sva-lakṣaṇa-pratiśedhāt,	sādhya-dharmi-bahir-bhāvāc ca ity uktam. tāny api
PVin3_0004307	dharmi-grahaṇa-sāmarthyāt pratyāsattya	sādhya-dharmi-siddhir iti cet, na, dṛṣṭānta-

PVin3_0010505	-artha-eka-deśatvam uktam. viśeṣaṃ punaḥ	sādhyā-dharmināṃ kṛtvā sāmānyam hetuṃ bruvāṇasya
PVin3_0010504	-pratyaya-viśayasya vyavahāra-upanītasya	sādhyā-dharmināḥ sādhanatve pratijñā-artha-eka-
PVin2_0005105	-yogināś ca nipātasya a-viśeṣaḥ. etena	sādhyā-dharṃe 'pi viśeṣaṇa-viśeṣya-bhāva unneyaḥ.
PVin2_0008312	pramāṇaiḥ siddha-tan-mātra-anubandha eva	sādhyā-dharṃe gamakā vedītavyaḥ. yo hi bhāva-
PVin3_0007504	-viśeṣa-a-parigraheṇa vastu-mātra-vyāpini	sādhyā-dharṃe na anvaya-vyāghātaḥ. na hi tatra
PVin3_0008003	-sattāke dharminī na a-siddhiḥ. tena ca	sādhyā-dharṃeṇa vyāptir yadi kathañcin niścīyeta,
PVin2_0007503	draṣṭavyāḥ. tasya ca sva-bhāvasya svena	sādhyā-dharṃeṇa vyāptir yadi pramāṇena niścīyate,
PVin3_0001208	sādhye kas tayoh sambandhaḥ, yena evam uktaḥ	sādhyā-dharṃo 'nvākarṣati, atiprasaṅgāt. tathā ca
PVin3_0007405	tatra eva agni-buddhiṃ janayati. tatra	sādhyā-nirdeśena na kiñcit, tatra darśana-
PVin3_0002302	-samsthitiḥ. ity antara-ślokāḥ. tasmāt	sādhyā-bādhaka eva viruddhaḥ. a-bādhya-bādhakayor
PVin3_0001209	tathā ca sarvo hetur viruddho dṛṣṭāntaś ca	sādhyā-vikalāḥ syāt, tāvato dharma-kalāpasya
PVin3_0001302	a-doṣe ca iṣṭa-vighāto 'pi na syāt, tasya	sādhyā-vipakṣa eva vṛtṭyā tad-viparyāsana-
PVin3_0011304	uktaḥ. sādhyatā-a-bhedāt. na hy ayam ābhyaṃ	sādhyā-viparyaya-sādhanatvena bhidyate. na hi
PVin3_0001102	pakṣasya lakṣaṇaṃ vācyam. vācyam, sādhyā-a-	sādhyā-viparyayaṇa vipratipatti-darśanāt tan-
PVin3_0010109	a-vipakṣa iti tad a-vipakṣatvam a-nīcīta-	sādhyā-vyatireka-vyāvṛtti-rūpaṃ kathaṃ sādhanam,
PVin3_0010105	api icchā-kṛtatvād ity ukta-prāyam.	sādhyā-vyatireke ca vipakṣe tad-vyatireko yadi
PVin2_0005201	sutau dvau janayāṃ babhūva. iti yathā. tasya	sādhyā-sa-jātiya-vṛttino liṅgasya a-sati nāstitā
PVin3_0002005	vat, sādhyā-samudāya-eka-deśa-viśeṣatvāt. na	sādhyā-samudāya-eka-deśa-viśeṣa ity eva a-
PVin3_0002004	vādino 'pi iṣṭiṃ sādhyatē sādhyā-dharma-vat,	sādhyā-samudāya-eka-deśa-viśeṣatvāt. na sādhyā-
PVin1_0003305	sādhyā-sādhanatā-a-bhāvaḥ, jñāna-aṃśayos tu	sādhyā-sādhanā-bhāvo vyavasthā-āśrayatvāt. vastv-
PVin2_0005612	sa ca tad-ātmatvāt. tad-ātmatve	sādhyā-sādhanā-bheda-a-bhāva iti cet, na, dharma-
PVin3_0009907	bhāvānāṃ vyāvṛtti-samāśraya-vyavahāra-bhedāt	sādhyā-sādhanā-bheda iti. parama-artha-vicāreṣu
PVin3_0002214	na sādhanam. sarvatra tena utsannā iyaṃ	sādhyā-sādhanā-samsthitiḥ. ity antara-ślokāḥ.
PVin1_0003304	-bhinna-nimittayoh pratiśiddhaḥ. sakṛd-bhāve	sādhyā-sādhanatā-a-bhāvaḥ, jñāna-aṃśayos tu sādhyā
PVin3_0009803	— a-nityaḥ śabdaḥ śabdatvād iti, so 'pi,	sādhyā-sādhanayor bhedāt sādhyasya dharmināḥ sva-
PVin3_0010302	syāt, na punaḥ kutaścid a-sata ity asti	sādhyā-sādhanayor viśeṣaḥ. atra api viśeṣaṇa-
PVin3_0013401	-dharma-tā dṛṣṭāntena pradarśyeta, kaḥ	sādhyā-sādhanā tasya upayogaḥ, a-sambandhāt. na
PVin3_0007203	puṣṇāti. tasmād anena upātta-bheda eva	sādhyāḥ. upātta-bhede sādhye 'smin bhaved dhetur
PVin3_0013104	ca an-āgama-āśrayān na āgama-upanyāsaḥ.	sādhyāś ca pratibandho yac chrāvaṇaṃ tan nityam
PVin3_0001403	tasmād an-ukto 'pi icchayā vyāptaḥ	sādhyāḥ. tad-vaikalya-ādayaś ca dṛṣṭānta-ādi-doṣāḥ.
PVin3_0009001	anayā diśā anyeṣv api gamakeṣu pratibandhaḥ	sādhyāḥ. tan na tri-vidhād dhetur anyo gamako
PVin3_0001809	kaścit. tasmāt kevala eva dharṃo dharminī	sādhyo viparyāsaniyo vā. tathā-iṣṭa-samudāyasya
PVin3_0001903	-vyavasthāyām api svayam ātmanā eva iṣṭaḥ	sādhyāḥ, śāstra-upagame 'pi na itara iti darśana-
PVin3_0010005	-upanīto 'tra sa eva āśliṣṭa-bheda-dhiḥ.	sādhyāḥ sādhanatām nītas tena a-siddhaḥ
PVin2_0005804	upalabdher a-bhāvo 'py anyayā an-upalabdhyā	sādhyata ity an-avasthānād a-pratipattiḥ syāt.
PVin3_0005808	upalambha-ātmanā a-sattvena a-sad-vyavahāraḥ	sādhyata ity uktam. sa eva an-upalambhaḥ kathaṃ
PVin3_0011303	-sādhanād viruddhaḥ. sa kasmān na uktaḥ.	sādhyatā-a-bhedāt. na hy ayam ābhyaṃ sādhyā-
PVin3_0011306	-sādhanā vācyāḥ syāt. ekasya eva tu vacanena	sādhyatā-a-viśeṣo darśitaḥ. tata eva tad-
PVin3_0002501	prasiddha-apadeśena dharmināḥ siddhasya a-	sādhyatām āha. na, sva-rūpeṇa eva nirdeśya ity
PVin3_0007305	tasya ca sva-lakṣaṇa-upādānatā sādhyate.	sādhyatām, kiṃ tv asāv api pradhāna-ādi-lakṣaṇa-
PVin2_0006112	tu svayam a-sattā eva. tatra kevalaṃ viśayī	sādhyate 'bhāvo vā tad-bhāva-vyāpinaḥ kāryasya a
PVin2_0005910	siddho vyavahāro 'pi tan-nimitta-sattayā	sādhyate, anya-naimittika-vat. sā eva tāvad an-
PVin2_0009406	a-bhāvaṃ sādhyati, atiprasaṅgāt. na sa tena	sādhyate, api tv an-upalambhena svayam. yukto
PVin2_0005909	vyatireko 'n-upalabdhir a-sattā. tayā viśayī	sādhyate. etena iha kāraṇasya kārya-vyabhicāraḥ
PVin3_0007011	tatra, sattā-sva-bhāvo hetuś cen na sattā	sādhyate kathaṃ. an-anvayo hi bhedānāṃ vyāhato
PVin3_0007508	āśrayaḥ. dharṃo viruddho 'bhāvasya sā sattā	sādhyate kathaṃ. sattāyāṃ hi sādhyāyāṃ sarvas tad
PVin3_0007212	ity uktam. tasmāt tatra sāmānyam eva	sādhyate tad-a-yoga-vyavacchedena. na tathā iha
PVin3_0005801	samayaṃ paraḥ. kārya-kāraṇatā yadvat	sādhyate dṛṣṭy-a-dṛṣṭitaḥ. kārya-ādi-śabdā hi
PVin3_0007311	tu tad eva agni-sāmānyam tatra a-siddham iti	sādhyate. nanu ca atra api tad-a-yoga-virahinā
PVin1_0000314	an-upalabdher na asti iti vyavahāraḥ	sādhyate mūḍhṃ prati, janana-khyātyā pitṛtva-vat.
PVin3_0005806	yogyatā vā an-upalabdher vyāpakaḥ sva-bhāvaḥ	sādhyate. vyāptiś ca anyatra vyavahārasya tan-
PVin3_0008001	bhāk, na ca anyā gatiḥ asti. tasmān na sattā	sādhyate. sādhanatve punar asyāḥ sāmānyena tan-
PVin3_0007305	śabda-arthaḥ, tasya ca sva-lakṣaṇa-upādānatā	sādhyate. sādhyatām, kiṃ tv asāv api pradhāna-ādi
PVin3_0001301	-an-anvaya eṣa doṣo na anyatra iti cet, na,	sādhyatva-a-viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi
PVin3_0001803	anyatara-artha-antara-bhāvaḥ. etena iṣṭa-	sādhyatva-vacanena dharmi-dharmābhyaṃ viśiṣṭau
PVin3_0010806	ca tayor ātmanor virodha-upalabdhir ity a-	sādhyatvam. a-dṛśya-ātmanāṃ tu sva-pratīyogibhir
PVin3_0002606	atra ākāṣīt svayaṃ-śrutim. iṣṭa-a-kṣatim a-	sādhyatvam an-avasthāṃ ca darśayan. ity antara-
PVin3_0002701	-vacanena an-iṣṭa-samsrṣṭasya iṣṭasya apy a-	sādhyatvam, tad-bādhāyāṃ ca a-doṣaḥ pakṣa-hetvor
PVin3_0011304	-sādhanatvena bhidyate. na hi iṣṭa-uktayoh	sādhyatve kaścid viśeṣa ity uktam. viśeṣe tu

PVin3_0007505	san-mātra-āsrāye 'pi sādhana-sāmarthyāt. na	sādhyatve, vaiphalyāt. api ca, na a-siddhe bhāva-
PVin3_0001201	vādino nirastaḥ. katham idānīm a-śrūyamāṇaḥ	sādhyatvena iṣṭa iti gamyate. prakaraṇāt, yathā
PVin3_0002311	api ca śāstra-upagamāt sarvaḥ śāstra-drṣṭaḥ	sādhyatvena ipsitāś cet, a-siddha-hetv-abhidhānam
PVin3_0002502	siddha-sādhanā-rūpeṇa hi nirdeśa-sambhave	sādhyatvena eva nirdeśya iti idam phalavat syāt.
PVin3_0005609	siddhayā a-saj-jñāna-śabdās tan-nimittāḥ	sādhyanta iti. katham nimitta-bhāve 'pi
PVin2_0008107	skandha-ādāyo 'nyair eva hetubhir a-nityāḥ	sādhyante. keṣāñcid a-nityatva-siddhau tathā-
PVin3_0005607	nāstitā-an-upalambhanāt. taj jñāna-śabdāḥ	sādhyante tad-bhāvāt tan-nibandhanāḥ. uktam etat
PVin3_0002702	a-doṣaḥ pakṣa-hetvor ukto veditavyaḥ, yathā-	sādhyam a-bādhanāt. yathā ākāśa-guṇatva-eka-artha-
PVin3_0001306	ca iṣṭasya vighāta-kṛd viruddhaḥ. tad api na	sādhyam an-uktatvād iti cet, yad-vivādena
PVin3_0007101	sattvam a-nityatve 'nyatra vā hetuḥ syāt,	sādhyam api kasmān na iṣyate. tat kila evam
PVin3_0002806	-āpannam eva a-viśeṣaṇam dharmā-mātram	sādhyam ākarṇaniyam vā. anyathā artha-antara-
PVin3_0001203	-arthatvam. tad an-uktam api icchayā vyāptam	sādhyam iti darśana-artham iṣṭa-grahaṇam. ayam
PVin3_0001409	-a-siddheḥ kuḍyasya. atha sāmānyena	sādhyam iṣṭam iti na viśeṣa-ākṣepaḥ. uktam atra
PVin3_0001307	yad-vivādena sādhanam upanyastam tac cen na	sādhyam, kim idānīm sādhyam. tathā ca viparyaya-
PVin3_0002507	pakṣe kiñcid virudhyate. atha dharmiṇam eva	sādhyam kuryāt, tataḥ kim syāt. a-śakyam etat.
PVin3_0002504	dharmiṇaḥ parigraha-a-vacane dharmiṇam eva	sādhyam kuryād iti cet, na, anumānasya sāmānya-
PVin2_0010005	tasmāt sva-bhāva-pratibandhād eva hetuḥ	sādhyam gamayati. sa ca tad-bhāva-lakṣaṇas tad-
PVin3_0001907	tu drṣyata eva. bhavaty eva śāstra-drṣṭam	sādhyam, tat-prabādhane ca hetu-pratijñayor doṣa
PVin3_0001307	upanyastam tac cen na sādhyam, kim idānīm	sādhyam. tathā ca viparyaya-siddhir vaiphalyam
PVin2_0005107	viśeṣaṇe na an-anvayaḥ. tathā sāmānyam ca	sādhyam. na ca siddha-sādhanam, tad-a-yoga-
PVin3_0001309	arthavac chabda-rūpaṃ vibhakti-darśanāt	sādhyam. na ca sva-rūpa-mātra-arthavat. arthavac
PVin3_0002505	dharmi-sattāyām sādhyāyām sva-lakṣaṇam	sādhyam syāt, tac ca pratikṣiptam iti na atra
PVin3_0007307	ca pūrva-vad abhidheyam kim apy asti iti	sādhyam syāt. na hi śabda-arthāḥ svataḥ kañcid
PVin3_0007012	katham. an-anvayo hi bhedānām vyāhato hetu-	sādhyayoḥ. yadi sattvam a-nityatve 'nyatra vā
PVin3_0007502	vastu-mātre tu sādhanē. tan-mātra-vyāpinaḥ	sādhyasya anvayo na vihanyate. sādhanē punaḥ
PVin3_0000907	'-śaktam api svayam. na api pāraparyena,	sādhyasya eva abhidhānāt. hetu-vacanam tu svayam
PVin3_0009803	iti, so 'pi, sādhyā-sādhanayor bhedāt	sādhyasya dharmiṇaḥ sva-sādhanē sādhanatva-a-
PVin3_0002401	a-doṣa iti cet, na, nyāya-prāptasya	sādhyasya vacanena nivartayitum a-śakyatvāt.
PVin2_0005803	vyabhicārāt. an-upalabdher liṅgād a-sattāyām	sādhyāyām upalabdher a-bhāvo 'py anyayā an-
PVin3_0007205	bhaved dhetur an-anvayaḥ. sattāyām tena	sādhyāyām viśeṣaḥ sādhitō bhavet. sa hi dharmī
PVin3_0007509	sā sattā sādhyate katham. sattāyām hi	sādhyāyām sarvas tad-dhetur na trayīm doṣa-jātim
PVin3_0002505	eva gata-arthatvāt. dharmi-sattāyām	sādhyāyām sva-lakṣaṇam sādhyam syāt, tac ca
PVin3_0007204	anena upātta-bheda eva sādhyāḥ. upātta-bhede	sādhye 'smin bhaved dhetur an-anvayaḥ. sattāyām
PVin3_0006710	-ubhaya-āsrayaḥ. tasmin bhāva-an-upādāne	sādhye 'sya an-upalambhanam. tathā hetur na tasya
PVin3_0001207	na arthaḥ. artha-antare ca prakṛtād viśeṣe	sādhye kas tayoḥ sambandhaḥ, yena evam uktaḥ
PVin2_0006011	-rūpatvāt. tatra apy artha-antara-niṣedhe	sādhye kārya-kāraṇayor an-ubhayaṣya vā niṣedho
PVin3_0001908	doṣa ity eke. teṣām kṛtakatvena śabda-nāśe	sādhye gandhe pṛthivī-guṇatva-viparyāsanād dhetur
PVin3_0002305	iti cet, na, hetoḥ sarvasya guṇa-doṣayoḥ sva-	sādhye cintyatvāt. tasya sva-sādhyā-an-uparodhe
PVin3_0012905	-sattā-mātra-anubandhini tad-deśa-sannidhau	sādhye tat-sambandhitā hetuḥ. nanu sva-āsraya-
PVin3_0006903	tasya ca yathā-samihita-rūpa-an-upādānatve	sādhye tathā-an-upalambho dharmo 'sti iti na
PVin3_0010205	iti katham a-nitya-a-bhāva-vyatireko 'nitye	sādhye dharmiṇi sidhyet. tat kim idānīm pakṣo 'pi
PVin3_0008006	-lakṣaṇas ca. sa eva sva-vyāpaka-viparyaye	sādhye viruddha iti darśayamś caturaḥ pakṣa-
PVin3_0006807	upādāno na vā iti. tasya bhāva-an-upādānatve	sādhye sa ca pratyātma-vedyatvād a-pratikṣepa-
PVin3_0007107	eṣa doṣaḥ, yasmāt—bhāva-upādāna-mātre tu	sādhye sāmānya-dharmiṇi. na kañcid arthaḥ siddhaḥ
PVin3_0009607	karaṇāt sidhyed valmikasya api tat-kṛtiḥ.	sādhyena anugamāt kārye sāmānyena api sādhanē.
PVin2_0007601	'rthād vaidharmya-gatiḥ, a-sati tasmin	sādhyena hetor anvaya-a-bhāvāt. tathā
PVin3_0005310	etena prayatnasya indriya-śabda-upayogāt	sāphalyam pratyuktam. indriya-upakāreṇa api saha-
PVin3_0008406	-ādinā rūpa-ādi-gatiḥ, sā katham. sā api eka-	sāmagry-adhīnasya rūpa-āde rasato gatiḥ. hetu-
PVin3_0006603	a-sambhavāt. na hi tasmin bhavati sva-kāraṇa-	sāmagry-adhīnair anyair api tad-unmukhair
PVin3_0008305	uttara-śakti-pariṇāmena samarthā iyaṃ kāraṇa-	sāmagrī kārya-utpādane, śakti-pariṇāma-pratyayasya
PVin2_0008715	ekam janakam tat-sva-bhāvam vā. kim tu	sāmagrī janikā tat-sva-bhāvā. sā eva anumiyate.
PVin3_0008302	eva kāraṇa-dravyāni sva-kāryam janayanti,	sāmagrī-janmanām śaktinām pariṇāma-apekṣatvāt
PVin2_0007901	nanv idam apy a-niśceyam eva – sarva-	sāmagrī-janmāno naśyanti iti, tāsām a-niḥ-śeṣa-
PVin2_0005903	-a-vyabhicārāc ca upalambhaḥ sattā ucyate.	sāmagrī-pariṇāma-apekṣatvāt syād vyabhicāro 'pi
PVin3_0008211	kārya-utpādana-yogyatā anumiyate. yogyatā ca	sāmagrī-mātra-anubandhini iti sva-bhāva-bhūtā eva.
PVin2_0007713	bhāvasya kadācid apekṣā. tatra apy antyā	sāmagrī yā a-vyavahitā kārya-utpatteḥ, sā
PVin3_0011403	yady api kvacit kārye 'vadhānavatām arthānām	sāmagrī saṅghātaḥ, tathā api na avāṣyam kāraṇāni
PVin1_0001105	anena nivartayitum, na indriya-buddhiḥ,	sāmagrī-sākalye 'pi vinivartya go-buddhim aśvam
PVin2_0007710	-niyataḥ, a-sambhavat-pratibandhā iva kāraṇa-	sāmagrī sva-kārya-utpādane. nanv an-apekṣāṇām api

tat-sva-bhāvā. sā eva anumiyate. sā eva ca
 -vikalpa-utthāpitā satī pravṛttā api samagra-
 a-niḥ-śeṣa-darśanāt. vicitra-śaktayo hi
 -bheda-a-bhāva-prasaṅga iti cet, na, tasyāḥ
 -sva-jāti-mātra-hetutvāc chakti-prasūteḥ
 itī sva-bhāva-bhūtā eva. kiṃ punaḥ kāraṇam
 na avāśyam tad-bhāvaḥ, bhūmi-bīja-udaka-
 -ādayaḥ. saṃskārān niyama iti cet, na, tasya
 sa paścād api syāt. ātma-a-bhedena
 itī, tasya a-bhāva-viśayatva-virodhād artha-
 itī cet, kaḥ pratiśeddhā vibhettuḥ. an-ukta-
 hetavo ghaṭa-ādaya na santi. tasmāt sandigdha-
 viśeṣa-avasthiti-hetuḥ, api tu prakaraṇa-
 pratipadyate, taṃ pratipadyamāno 'param api
 -karoti. na ca teṣāṃ tathā viprakṛṣṭānām sva-
 -kriyā-śakti-lakṣaṇatvād vastunaḥ. sarva-
 tulya-kālatvāt. a-sataḥ prāg a-sāmarthyāt
 'pi vā kasyacit tad-ātmānam a-khaṇḍayataḥ
 na syur iti cet, na, tatra anyeṣāṃ eva
 nitya-an-agni-vyavacchedena vyatireka-gatau
 doṣaḥ, yasmāt tad-dṛṣṭāv eva dṛṣṭeṣu saṃvit-
 artha-ālocana-mātre 'pi pratyakṣe 'nubhava-
 anyas tu buddhau sāksāt sva-bhāva-upadhāna-
 hy a-bhāvaḥ kasyacin nimittam. a-sāmarthyāt,
 -prāptyā eva dūṣaṇam, kiṃ tarhi sādhana-
 -bhūtam āpādayati itī sa tasya paścād yaḥ
 itī cet, na evaṃ-vidhād vyatirekāt kāraṇa-
 teṣāṃ sarvadā tādavasthyāt, kiṃ tarhi puruṣa-
 -kriyā-a-yogāt. tad ayaṃ bhāvo nivṛtta-sarva-
 -bhāvasya abhimateḥ. tad iha icchāyām eva
 triṣv eva rūpeṣv antar-aṅgam artha-siddhau
 yatra so 'samarthaḥ, na tatra śakteḥ
 deha-ādinām hetutve 'pi na kevalānām
 -pravṛtter a-sambhavād viśaya-khyāpanād eva
 tv an-eka-upakāra eva syāt. an-ābhoge '
 syāt. tad-bala-utpattau ca tasya eva tatra
 vikalpa-samuccaya-a-yoge kim idānīm vidheḥ
 a-kṣūṇa-vidhāna-a-yogāt. na api caramasya a-
 sahitasya tad-anya-upakārād viśeṣa-utpatteḥ
 kiṃ tarhi idānīm vināśe 'n-apekṣyāḥ
 evaṃ hi sa nityaḥ syād yadi na kutaścit
 eva hi tasya api jñeya-vyāpini jñāne 'ntaśaḥ
 kriyā-pratiśeddhāc ca itī ca-śabdāt. katham a-
 -upakāraḥ, a-cintyatvād dhetu-pratyaya-
 labhyeta pracyaveta vā, tato jñāna-janana-
 -jñāna-utpattāv a-vidyamānād bhedaḥ, tat-
 etad gamyate – nir-apekṣo vināśa itī. a-
 na dūṣaṇam, tathā-pratipatty-aṅgasya a-
 na tv evaṃ para-aṅgāt pratītiḥ, tasya a-
 ante 'pi tat-sva-bhāvasya eva tad-bhāve
 ca bhāva-khyātau tad-ātmanaḥ sato bhāva itī
 kim ekatra na samavaiti janyate vā. tasya a-
 aparo 'sty apara-anubhavo vā itī niścāyayati
 kāryaḥ, san-mātra-āśraye 'pi sādhanā-
 api dharmy-āśraya-siddhau dharmi-grahaṇa-
 na, ubhayos tulya-kālatvāt. a-sataḥ prāg a-
 bhavati. na hy a-bhāvaḥ kasyacin nimittam. a-
 tad-ātmana indriya-antara-jñāna-utpattāv a-
 yatnaḥ sa pakṣa-vacanena samāhitaḥ.

sāmagrī sva-bhāva-sthity-āśrayaḥ kāryasya. ata
 sāmagrikā punar icchayā nivartyeta tad-anya-
 sāmagryō dṛśyante. tatra kācīt syād api yā a-
 sāmagryā eva antara-viśeṣa-kṛtatvāt saṃsaya-
 sāmagryā योग्यात an-anya-apekṣāṇī ity ucyate.
 sāmagryāḥ kāryam eva na anumiyate. yena na
 sāmagryām api kadācid anikura-an-utpatteḥ. na,
 sāmarthya-a-darśanāt. tan-mātra-bhāvino 'nya-
 sāmarthya-a-viśeṣān na ekasya ekatra kriyā-a-
 sāmarthya-apekṣāṇāt, an-apekṣyāṃ vyavadhāna-ādi-
 sāmarthya-ākṣiptam iṣṭam paro 'bhīpraiti itī tad-
 sāmarthya ātmano vyatirekaḥ. te 'pi buddhy-ādayo
 sāmarthya-ādikam api itī. tasmān na anyatarat
 sāmarthya-āyātam abhyupagacchati, prabhā-
 sāmarthya-upadhānāj jñāna-utpādāna-śaktiḥ. na ca
 sāmarthya-upākhyā-viraha-lakṣaṇam hi nir-upākhyam.
 sāmarthya-kāle ca kārya-niṣpatter an-upayogāj
 sāmarthya-tiras-kāra-a-yogāt. na hi tatra
 sāmarthya-darśanāt. cakṣur-ādi-buddhīnām tāvad
 sāmarthya-parisamāpteḥ. na ca eteṣāṃ bheda-mātram
 sāmarthya-bhāvinaḥ. smaraṇād abhilāṣeṇa
 sāmarthya-bhāvino 'nubhūta-pratisandhāyinaḥ
 sāmarthya-rahito 'yukta-pratipattir eva. na ca
 sāmarthya-lakṣaṇatvāc ca bhāvasya. tad-apāya-a-
 sāmarthya-vighātāt. tathā hi na prameyatva-ādiṣv
 sāmarthya-viśayaḥ pakṣa ucyate. tena tal-lakṣaṇa-
 sāmarthya-siddhiḥ. satsu samartheṣv anyeṣu hetuṣu
 sāmarthya-siddhiḥ. sā vacanam antareṇa na
 sāmarthyaḥ sattā-lakṣaṇam atipatati. artha-kriyā-
 sāmarthyam avasthitam itī sā eva iṣṭa-vastu-sva-
 sāmarthyam avasthitam, tatra ca smṛti-samādhānam
 sāmarthyam asti itī. tasmān nāntarīyakam eva
 sāmarthyam asti itī vipakṣa-vṛtter a-dṛṣṭāv api
 sāmarthyam itī cet, uktam atra. api ca vinā apy
 sāmarthyam itī cet, na, an-ābhoga-a-sambhavāt,
 sāmarthyam itī tad eva pramāṇam syāt. tad-ākāra-
 sāmarthyam itī riktā vāco-yuktiḥ. etena pakṣa-
 sāmarthyam eva, kasyacit karaṇāt. a-kāriṇo 'pi
 sāmarthyam. ko 'yam a-janya-janaka-bhūtānām
 sāmarthyam, yāvata skandha-ādayo 'nyair eva
 sāmarthyam labhyeta pracyaveta vā, tato jñāna-
 sāmarthyam virūpe 'pi dhātau. dhātva-antare tv an-
 sāmarthyam. siddhe hi bhāve kārako na taṃ karoti.
 sāmarthyasya a-sarva-vidā. tena yad indriya-
 sāmarthyasya an-artha-antaravāt, artha-antaratve
 sāmarthyasya tataḥ sarvathā sāksād vinivṛtteḥ,
 sāmarthyāc ca tad-dhetoḥ a-bhāva-kāriṇaḥ kriyā-
 sāmarthyāt. a-sādhāraṇo 'py ubhaya-vyāvṛtter
 sāmarthyāt. artha-a-visamvādas tu dvayor api
 sāmarthyāt. etena kādācitka-sva-bhāvātā-an-
 sāmarthyāt tat-siddher na anumeya-vacanam.
 sāmarthyāt. tad a-samarthaṃ pṛthak tatra sahitam
 sāmarthyāt. tasmād eka-niyata-upalambho 'nya-an-
 sāmarthyāt. na sādhyatve, vaiphalayāt. api ca, na
 sāmarthyāt pratyāsattya sādhyā-dharmi-siddhir itī
 sāmarthyāt sāmarthya-kāle ca kārya-niṣpatter an-
 sāmarthyāt, sāmarthya-lakṣaṇatvāc ca bhāvasya.
 sāmarthyād atiprasaṅgāc ca. vikalpakam tu mano-
 sāmarthyād artha-gatau pratipatti-gauravaṃ ca

PVin2_0008801
 PVin1_0001104
 PVin2_0007902
 PVin1_0002212
 PVin3_0008307
 PVin3_0008301
 PVin2_0007712
 PVin1_0002208
 PVin1_0000904
 PVin1_0000506
 PVin3_0011310
 PVin3_0011907
 PVin3_0001710
 PVin3_0000503
 PVin2_0006507
 PVin2_0007904
 PVin1_0001909
 PVin3_0005007
 PVin3_0011908
 PVin3_0008112
 PVin1_0001808
 PVin1_0001810
 PVin1_0000209
 PVin3_0006301
 PVin3_0004706
 PVin3_0010211
 PVin3_0011904
 PVin3_0013506
 PVin2_0008005
 PVin3_0010406
 PVin3_0001002
 PVin3_0011111
 PVin3_0008402
 PVin3_0001004
 PVin2_0007908
 PVin3_0006309
 PVin3_0001702
 PVin2_0007911
 PVin3_0008703
 PVin2_0008106
 PVin3_0005402
 PVin2_0007907
 PVin2_0008213
 PVin3_0005108
 PVin3_0005403
 PVin1_0001114
 PVin2_0008212
 PVin3_0004509
 PVin2_0004912
 PVin3_0006608
 PVin2_0007608
 PVin3_0008701
 PVin3_0006008
 PVin3_0007505
 PVin3_0004307
 PVin1_0001909
 PVin3_0006301
 PVin1_0000804
 PVin3_0004311

PVin3_0000506
 PVin3_0008309
 PVin2_0007604
 PVin2_0007211
 PVin3_0001601
 PVin2_0005015
 PVin3_0001707
 PVin3_0013504
 PVin2_0006106
 PVin2_0006109
 PVin3_0011308
 PVin3_0006310
 PVin1_0000710
 PVin3_0010210
 PVin3_0001510
 PVin3_0001503
 PVin1_0000709
 PVin1_0001804
 PVin3_0001602
 PVin3_0002801
 PVin3_0002711
 PVin3_0001602
 PVin3_0002707
 PVin1_0001715
 PVin3_0009609
 PVin3_0004005
 PVin3_0007107
 PVin3_0013702
 PVin3_0013308
 PVin3_0013703
 PVin2_0008502
 PVin2_0004906
 PVin2_0004908
 PVin3_0002504
 PVin3_0001709
 PVin1_0000406
 PVin3_0010903
 PVin3_0002410
 PVin3_0008201
 PVin1_0000811
 PVin3_0004004
 PVin3_0009305
 PVin1_0001712
 PVin2_0006110
 PVin3_0013102
 PVin3_0012913
 PVin3_0007212
 PVin2_0005107
 PVin3_0007311
 PVin2_0004807
 PVin1_0001707
 PVin3_0009503
 PVin3_0004902
 PVin3_0012808
 PVin3_0009301
 PVin3_0009303
 PVin3_0010505
 PVin3_0010507
 PVin3_0008007

tasya upagama-kālah. tatra yāvān artho yukti-
 apy anumāpayanti, a-samagrasya eka-anta-a-
 ghaṭa-ādayaḥ, śabdaś ca kṛtaka ity anvayī.
 -a-siddhyā a-nīścita-artham. nanu prayoga-
 syāt, sa eva tathā ucyeta. anyatara-vacana-
 tatra apy artheṣu gamyate. tathā prasiddheḥ
 virodhāt. sāmānyena vihiteṣv apy artheṣu
 nanv an-udbhāvite 'pi doṣe 'rthasya eva a-
 a-bhāva-gatiḥ, yathā – na iha a-pratibaddha-
 -upalambhaḥ, yathā –na iha a-pratibaddha-
 prayoga-bhedāt tu tad-bhedaḥ, kvacid ukti-
 iti tad eva pramāṇam syāt. tad-ākāra-niyama-
 sāmānyena samudbhavāt. tad dhy artha-
 vṛtti-vyatirekavān upadarśitaḥ svayaṃ bhavat-
 virodhāc ca deha eva artha-antara-bhūta iti
 sthitiḥ. tasmād yāvatīm artha-gatiṃ sādhanam
 na hi sā indriya-jñāne sambhavati, arthasya
 -viṣayā sarvā eva idriya-jā matiḥ. tatra
 -āśrayaḥ, sarva-vyakti-sambhava-a-bhāve tat-
 -dharma-iṣṭi-gatir ity ucyate. na hy avāśyam
 '-prastuta-pakṣi-karaṇasya. nanu viśeṣasya
 ghaṭasya api sa iti virodhaḥ. itaś ca na
 vā iti prakaraṇe vyatirikta-indriya-grāhya-
 a-buddhi-śabda-anvaya-bhājo hi bhedaṃ ayam
 -samo mataḥ. jāty-antare prasiddhasya śabda-
 sāmānyam atas tan na akṣa-gocaraḥ. tena
 yasmāt—bhāva-upādāna-mātre tu sādhye
 parasparam eṣa prasaṅga ity ekam eva kiñcit
 -vyatireka-ādāyo vācyāḥ. na hy ebhir hetoḥ
 vācyam syāt, viśeṣe 'n-antar-bhāvāt. tac ca
 -viśeṣa-upādānaṃ ca sāmānyānām. a-viśiṣṭa-
 -tad-rūpa-parāvṛtta-vastu-mātra-prasādhanāt.
 'rtha-mātrasya upanidhāyakam liṅgam iti
 eva sādhyam kuryād iti cet, na, anumānasya
 bhavati. na hi viśeṣa-śabda-sannidhir eva
 aparāḥ. tad a-yuktam, yasmāt pramāṇa-itarā-
 kāryam spanda-vacana-ādayaḥ, vaktu-kāmatā-
 na hi tathā-uparacito '-prasiddha-rūpa-
 eteṣāṃ bheda-mātram gamyate, kiṃ tu tad eva
 bhavet. na hi saṅketa-kāla-bhāvitam abhilāpa-
 šeṣam vyāvṛtti-lakṣaṇam. a-vastu-rūpam
 dvayor apy a-vyaktis tulyā ity asty eva
 syāt. atha api syāt, pratibhāsamānam api
 śīta-kāraṇāni santy agner iti kāraṇa-dravya-
 pramāṇakam abhyupeyam – vyatireki-śabdatva-
 iti. dvitīyo 'pi prayogaḥ – na sarva-gatam
 viśeṣaṇād ity uktam. tasmāt tatra
 tena saty api viśeṣaṇe na an-anvayaḥ. tathā
 ity apārthakam. anyatra tu tad eva agni-
 kasyacid arthasya a-siddheḥ. ata eva sad api
 -ādi-bhedāt. na tasmād bhinnam asty anyat
 sambandhi-bheda-vyudāse 'pi. tathā maraṇa-
 a-pratikṣipta-dharma-antaraṃ sādhyā-dharma-
 tatra udāharaṇam – sarva-gatam
 -nityatām icchanti, nanv a-vivakṣita-viśeṣam
 -uttaram yadi dvayor api iṣṭam kiñcid vastu
 uktam. viśeṣam punaḥ sādhyā-dharmaṇam kṛtvā
 -bhedaṃ aṅga-aṅgitā na virudhyate. bheda-
 darśayamś caturāḥ pakṣa-dharmān āha. bheda-

sāmarthyād āpatati, sa sarvo 'bhyupagantavyaḥ, na
 sāmarthyād iti na tataḥ kārya-anumānam. vipakṣe
 sāmarthyād eva atra a-nityaḥ śabda iti bhavati.
 sāmarthyād eva artha-anubandhaḥ siddhaḥ śabdānām,
 sāmarthyād ghaṭasya api sa iti virodhaḥ. itaś ca
 sāmarthyād vivakṣā-anugamād dhvaneḥ. tad a-yoga-
 sāmarthyād viśeṣa-sthiteś ca deha eva pratyayaḥ,
 sāmarthyān na bhavati prasiddhiḥ. evam etat. kiṃ
 sāmarthyāni dhūma-kāraṇāni santi dhūma-a-bhāvād
 sāmarthyāni śīta-kāraṇāni santy agner iti kāraṇa-
 sāmarthyābhyām, kvacid vivakṣayā, dharma-
 sāmarthyena apara-pratikṣepāt, ākāra-antara-
 sāmarthyena utpadyamānam tad-rūpam eva anukuryāt.
 sāmarthyena tat tathā-bhūtam āpādayati iti sa
 sāmarthyena vākya-artha-vyavasthāpanād apārthakam
 sāmarthyena vyāpnoti siddher ākṣepāt, tāvatīm tad
 sāmarthyena samudbhavāt. tad dhy artha-
 sāmānyā-a-pratibhāsanāt pratibhāsinām ca an-
 sāmānyā-a-yogāt, yathā 'brāhmaṇa-āditve
 sāmānyā-arthī viśeṣa-pratiniyama-arthī bhavati,
 sāmānyā-ākṣepāt tat-siddhau siddham eva iṣṭam
 sāmānyā-āśrayaḥ, sarva-vyakti-sambhava-a-bhāve
 sāmānyā-eka-artha-samavāyy-a-nityatva-yuktaḥ
 sāmānyā-darśana-balena anvayan katham an-
 sāmānyā-darśanāt. na yuktaṃ sādhanam gotvād vāg-
 sāmānyā-dharmānām a-pratyakṣatva-siddhitaḥ.
 sāmānyā-dharminī. na kaścid arthaḥ siddhaḥ syād a
 sāmānyā-lakṣaṇam vācyam syāt, viśeṣe 'n-antar-
 sāmānyā-lakṣaṇam viśeṣa-lakṣaṇam vā śakyam
 sāmānyā-lakṣaṇam uktam eva dūṣaṇa-ābhāsas tu
 sāmānyā-vivakṣayāṃ vyabhicārān na iṣyate. katham
 sāmānyā-viṣayam proktaṃ liṅgam bheda-a-
 sāmānyā-viṣayam proktaṃ, tato bheda-a-
 sāmānyā-viṣayatvena eva gata-arthatvāt. dharmi-
 sāmānyā-śabdānām viśeṣa-avasthiti-hetuḥ, api tu
 sāmānyā-sthiter anya-dhiyo gateḥ. pramāṇa-antara-
 sāmānyā-hetutvāt. sā eva rāga iti cet, iṣṭatvād a-
 sāmānyo viśeṣa-āśrayam vicāram āśrayate. atha
 sāmānyam a-pratipakṣam –idam eva iha na anyad
 sāmānyam a-smaratas tad-yojanā sambhavati, śabda-
 sāmānyam atas tan na akṣa-gocaraḥ. tena sāmānyā-
 sāmānyam. atha kā iyam a-vyaktiḥ. a-drśya-ātmatā.
 sāmānyam an-upalakṣaṇān na vivekena niścīyata iti.
 sāmānyam abhipretya kārya-an-upalambho '-gamaka
 sāmānyam indriya-gamyam nityam ca. ato 'sya
 sāmānyam, upalabdhi-lakṣaṇa-prāptasya tad-
 sāmānyam eva sādhyate tad-a-yoga-vyavacchedena.
 sāmānyam ca sādhyam. na ca siddha-sādhanam, tad-a
 sāmānyam tatra a-siddham iti sādhyate. nanu ca
 sāmānyam na arthaḥ. tasmād vastu-rūpa-a-
 sāmānyam buddhy-a-bhedaṭaḥ. na hi vyakty-ātmano
 sāmānyam vṛkṣa-puruṣayoḥ. yad-darśanāt prāṇy-
 sāmānyam samāviśād ghaṭa-ādikaṃ sapakṣayati. tena
 sāmānyam, sarva-deśa-avasthitaiḥ sva-
 sāmānyam siddham eva. tat-siddhau viśeṣa-
 sāmānyam syāt, yan-nibandhano 'yam a-nitya-śabdaḥ,
 sāmānyam hetuṃ bruvāṇasya dharmā-bhedaḥ aṅga-
 sāmānyayor dharmā-bhedaḥ aṅga-aṅgitā iṣyate.
 sāmānyayoś ca anāikāntikayor aikāntikatām

PVin2_0004901 -vyatireka-an-anuvidhānāt pratyakṣa-vat
 PVin2_0004903 dvayor api prāmānyasya vastu-viśayatve
 PVin2_0008502 'bhimatatvāl līṅga-viśeṣa-upādhiṅam ca
 PVin3_0004907 dvau dvau hetu-viparyayau. vivādād bheda-
 PVin3_0001606 -śārīrayor anyatarad artha-antara-bhūtam iti
 PVin3_0007401 nanu ca atra api tad-a-yoga-virahiṅā
 PVin3_0001608 an-anvaya-śāṅkayā, na ghaṭasya, virodhād iti
 PVin3_0001505 ghaṭād artha-antara-bhāva-an-abhyupagame
 PVin3_0009607 api tat-kṛtiḥ. sādhyena anugamāt kārye
 PVin3_0001711 -ādikam api iti. tasmān na anyatarat
 PVin3_0008204 tāvatā kārya-parisamāpteḥ. kim antar-gaḍunā
 PVin3_0004810 sāmānyena samāna ity atra yadi sādhyā-dharma-
 PVin2_0009711 -viśaya-mātra-a-pratiśedhāt. pṛthivy-ādi
 PVin1_0000212 siddhaḥ, tathā-vidha-sannidhānam sūcayati.
 PVin3_0008002 na sattā sādhyate. sādhanatve punar asyāḥ
 PVin3_0003807 idam ucyate, sarva-pratīti-virodhānām
 PVin3_0001707 vikalpa-eka-pratiniyamayor virodhāt.
 PVin3_0004809 -virodhāc ca na evaṃ pratītiḥ. sādhyā-dharma-
 PVin3_0004406 sann a-san dvedhā ca ity evam. sādhyā-dharma-
 PVin3_0001409 sa-dvitiyatva-a-siddheḥ kuḍyasya. atha
 PVin3_0003006 arthaṃ vaktuṃ sva-vacanena asya saha uktiḥ
 PVin2_0009809 -ādeḥ kiñcin-mātra-sādharṃyāt sarva-ākāra-
 PVin3_0013404 syāt. na hy arthasya kenacit kathañcin na
 PVin1_0002211 -paṭu-mandatā-ādi-bheda-anuvidhānāt. hetu-
 PVin3_0009603 anumīyate. vastu-bhede prasiddhasya śabda-
 PVin3_0003003 tad evaṃ sva-vacanam śāstraṃ ca abhisamasya
 PVin3_0008107 a-śakyatvāt. tad asya na bhāva-mātreṇa na
 PVin1_0002311 prasaṅgāt sārūpyam eva tad-vedana-lakṣaṇam.
 PVin1_0002401 -a-viśeṣāt sarva-vedana-prasaṅgāt. tāṃ tu
 PVin1_0002310 -nimittatvāt. indriya-ādiṣv api prasaṅgāt
 PVin1_0003409 bahuṣu ca tathā-vidho na asti iti na tayoh
 PVin1_0002409 -artho 'saṃvedano 'nyā saṃvit. a-saṃvedanam
 PVin1_0003406 sa tad-a-bhāve na syāt. na ca viśaya-
 PVin1_0002403 iti siddhāḥ sukha-ādāyaś cetanāḥ. viśaya-
 PVin1_0003111 tat sādhanam. na ca iyam artha-ghaṭanā artha-
 PVin1_0003113 -viśeṣo 'rtha-kṛtaḥ, yata iyaṃ pratītiḥ, na
 PVin1_0003312 vedanam, tad artha-vedanam kena. utpatti-
 PVin2_0005810 samaye pravartanāt, yathā – gaur ayaṃ
 PVin3_0005709 'py a-saj-jñāna-śabdayos tad-yogyatā,
 PVin3_0008601 a-satsu teṣu sā na syād iti gotvād viśānitā.
 PVin1_0002612 'sya na siddham bheda-sādhanam. bhinna-ābhāḥ
 PVin3_0001107 sva-rūpa-nipāta-iṣṭa-svayam-padaih, a-
 PVin3_0000611 -nāntariyakatvān na ubhaya-dharmā asti iti.
 PVin3_0000302 -doṣam a-paśyataḥ. vilabdhā vata kena ime
 PVin3_0002113 śāstraṃ grāhyam iti sthitiḥ. kṛtā idānim a-
 PVin2_0009110 -hetor anaikāntikatvam. bhāva-mātra-bhāvitve
 PVin3_0003901 sidhyet, siddham vastu-balena tat, pratīti-
 PVin2_0007015 artha-yogasya tat-prasiddhi-prasādhanē. na a-
 PVin3_0002108 bādhanam. tad-virodhena cintāyās tat-
 PVin3_0012203 pramāṇa-pravartanam yuktam. evaṃ hy āgama-
 PVin3_0009809 siddhaḥ śabdaḥ. sa ātmani hetu-rūpo na
 PVin1_0004107 siddher a-siddheḥ, anya-upalambha-kāle tu
 PVin3_0001304 -doṣaḥ. yad āha — ātmā paraś cet so '
 PVin3_0002408 api vicāra-prastāvād eva āśrayaḥ prasiddhaḥ
 PVin1_0004108 'pi tadā na siddho 'nyadā viparyaye
 PVin3_0009804 -sādhanē sādhanatva-a-siddher hetu-bhāvena a-
 PVin3_0009802 prāha. yaḥ punaḥ pratijñā-artha-eka-deśo '
 PVin3_0009810 śabdaḥ. sa ātmani hetu-rūpo na siddha ity a-
 PVin3_0007308 upādāna-dharmas teṣu upacaryate. tad a-

sāmānyasya ca vastuno 'nyatvena a-vācyatvāt.
 sāmānyasya pratipattir līṅgād anyataḥ sva-
 sāmānyānām. a-viśiṣṭa-sāmānya-vivakṣāyām
 sāmānye śeṣo vyāvṛtti-sādhanāḥ. sva-bhāva-
 sāmānyena anyatara-artha-antara-bhāvas tayor
 sāmānyena anvayo na siddha eva. na vai kaścit
 sāmānyena api na sambhavati. asti nāma idṛśasya
 sāmānyena api sādhanam na sambhavati, anyatara-
 sāmānyena api sādhanē. sambandhi-bhedād bheda-
 sāmānyena artha-antara-bhūtam, artha-antara-bhūta
 sāmānyena iti vyāvṛtti-sādhanena darśayati. yas
 sāmānyena eva iti, syāt tadā na eva kaścit
 sāmānyena grhītvā ayaṃ pratiśedham āha. tatra ca
 sāmānyena ca sambandhino 'rthasya pratipattir
 sāmānyena tan-mātra-vyāpini vastu-dharme siddha-
 sāmānyena lakṣaṇatvāt. tathā na vṛkṣaḥ śiṃśapā
 sāmānyena vihiteṣv apy artheṣu sāmārthyād viśeṣa-
 sāmānyena samāna ity atra yadi sādhyā-dharma-
 sāmānyena samāno 'rthaḥ sapakṣaḥ. tad-a-bhāvo '
 sāmānyena sādhyam iṣṭam iti na viśeṣa-ākṣepaḥ.
 sāmānyena dṛṣṭaye kṛtā. ata eva udāharanam apy atra
 sāmānyam anumīyeta, sarva-guṇeṣu viśeṣa-darśanāt,
 sāmānyam. tatas tad-ātmatāyām sarvaṃ sarva-ātmakam
 sāmānyāt sukha-ādi-bheda-a-bhāva-prasaṅga iti cet,
 sāmānyād a-bhedinaḥ. na yuktā anumitiḥ pāṇḍu-
 sāmānyād ekam uktam. yathā ātmano 'prāmānye
 sāmānyena na prādhānyena gatiḥ. a-prādhānye 'py
 sārūpyam apy a-tad-ātmanaḥ prak paścād apy ātma-a
 sārūpyam āviśāt sarūpayantaṃ ghaṭayet. idam eva
 sārūpyam eva tad-vedana-lakṣaṇam. sārūpyam apy a-
 sārūpyam. na api sthūla eko viśayas tathā-
 sārūpyam buddhi-lakṣaṇam ity anyasya api tat-sa-
 sārūpyam vijñānasya, tat-pratibhāsināḥ sthūla-
 sārūpyāt saṃvedanasya tādātmye 'saṃvedanāḥ sukha
 sārūpyād anyato jñānasya sambhavati. na hi paṭu-
 sārūpyād iti cet, atha katham idānim sato rūpaṃ
 sārūpyābhyām. an-antaraṃ tarhi vijñānam tulya-
 sāsna-ādi-samudāya-ātmakatvād iti. tathā ca
 sāsna-ādi-siddhāv iva go-vyavahāraḥ. vidyamāne
 sāsna-viśāna-ādi-samudāyo hi gauḥ. tad iyaṃ
 sīta-duḥkha-ādir a-bhinno buddhi-vedane. a-bhinna
 siddha-a-sādhanā-artha-ukta-vādy-abhyupagama-
 siddha-anta-upagama-nibandhanēṣu vicāra-
 siddha-anta-viśama-grahāḥ. ity antara-ślokaḥ. tad
 siddha-antair grāhyo dhūmena na analaḥ. yadi
 siddha-anya-an-apekṣanād a-hetutā tan-mātra-
 siddha-abhyupagame śāśiny apy a-nivāraṇāt. tad
 siddha-arthaḥ svayaṃ śaktas tulyaḥ paryanuyogataḥ.
 siddha-artheṣv a-yogataḥ. tṛtiya-sthāna-
 siddha ātmā syāt, na anumāna-siddhaḥ. tasmād a-
 siddha ity a-siddha ucyate. sa ca śabdaḥ pakṣi-
 siddha ity upalambhe 'pi tadā na siddho 'nyadā
 siddha iti. tasya eva ca iṣṭasya vighāta-kṛd
 siddha iti na kiñcid etat. na hi sva-icchā-
 siddha ity su-vyāhṛtam. anyena api saṃvedana-
 siddha ucyate. na hi sa eva tasya sādhanam
 siddha ucyate, yathā — a-nityaḥ śabdaḥ
 siddha ucyate. sa ca śabdaḥ pakṣi-kṛtaḥ, na ca
 siddha-upādāneṣu na sambhavati. tad ime nir-

PVin2_0009401 sa darśanena bādhyate. tad-a-bhāve tu
 PVin3_0007303 a-bhāvo jñeya-abhidheya-prameyatvaiḥ so 'pi
 PVin3_0005704 vyavahāro yena a-niyataḥ syāt, kiṃ tarhi
 PVin3_0007401 api tad-a-yoga-virahiṇā sāmānyena anvayo na
 PVin1_0001602 sā vyaktir buddhir eva. tad-upādhiḥ so 'py a-
 PVin2_0009508 -bādhanā sarvatra an-āśvāsaḥ. vyatirekas tu
 PVin3_0009101 -bhāvasya avinābhāva-niyama-a-bhāvād iti. a-
 PVin2_0007607 kṛtakatvaṃ bhavati, śabdaś ca kṛtaka iti.
 PVin2_0008311 'pi sva-bhāva-hetavo yathā-svaṃ pramāṇaiḥ
 PVin3_0000402 pratipatty-aṅgam asti iti. tad vastutaḥ
 PVin2_0009303 triṣv api rūpeṣu niścayas tena varnitaḥ. a-
 PVin3_0005906 eva bheda-pratītiḥ. tat svayaṃ svataḥ
 PVin3_0008002 sāmānyena tan-mātra-vyāpini vastu-dharme
 PVin3_0007511 yadi bhāva-dharmo hetur ucyate, sa katham a-
 PVin3_0009106 tasmāt pratipādyā-pratipādakayor a-
 PVin3_0002502 -rūpeṇa eva nirdeśya ity anena eva gatavāt.
 PVin2_0005107 an-anvayaḥ. tathā sāmānyam ca sādhyam. na ca
 PVin3_0005711 'pi viśaye mohād atra an-anubruvan. kevalam
 PVin3_0002312 śāstra-dṛṣṭaḥ sādhyatvena īpsitāś cet, a-
 PVin3_0002610 atra, īpsita-pade punar aṅgam eva. tayā a-
 PVin2_0008508 asti. sa sakṛd api tathā-darśanāt tat-kāryaḥ
 PVin3_0009111 eka-ekasya rūpasya a-siddhau sandehe vā a-
 PVin1_0004108 -kāle tu siddha ity upalambhe 'pi tadā na
 PVin3_0007406 anvayaḥ. tad ayam agninā avinābhāvī
 PVin3_0005809 ity uktam. sa eva an-upalambhaḥ katham
 PVin3_0009808 -bhāvāt. tasmāt sa svayaṃ ātmano hetur a-
 PVin3_0010106 ca vipakṣe tad-vyatireko yadi dharmiṇi
 PVin3_0003302 sa dharmā-gataḥ. yatra tu dharmy eva a-
 PVin1_0000212 sa hi pratibaddha-sva-bhāvo yathā-vidhe
 PVin3_0012203 evaṃ hy āgama-siddha ātmā syāt, na anumāna-
 PVin1_0004305 nīla-ādes tat-saṃvidāś ca a-vivekaḥ
 PVin3_0009210 vyākhyātāḥ. tatra api hi śabda eva kevalaḥ
 PVin2_0007609 na anumeya-vacanam. anvayas tv artha-āpattyā
 PVin3_0010012 iti tad-vyatirekaḥ sādhyā-dharma eva ity a-
 PVin3_0006010 -hetuś ca. sa ca sva-saṃvedana-pratyakṣa-
 PVin3_0010005 -bheda-dhiḥ. sādhyāḥ sādhanatām nitas tena a-
 PVin2_0007508 nivartamānaḥ. evaṃ hy ayam asya vyāpakaḥ
 PVin3_0007404 agnir iti. sa tathā agni-mātreṇa vyāptaḥ
 PVin3_0009201 ābhāso bhavati. dharmi-sambandha-a-siddhāv a-
 PVin2_0005910 atra apy an-upalabdhyā tan-nimittaḥ
 PVin3_0009809 hetur a-siddhaḥ. katham vai śabda 'siddhaḥ.
 PVin2_0007212 nanu prayoga-sāmarthyād eva artha-anubandhaḥ
 PVin1_0004109 anyena api saṃvedana-upalambhe so 'py a-
 PVin3_0011505 sarva-jño vā vacanād iti. vyatireko 'tra a-
 PVin1_0004201 'pi tathā syuḥ, viśeṣa-hetv-a-bhāvāt. tat
 PVin3_0009809 ātmano hetur a-siddhaḥ. katham vai śabda 's-
 PVin1_0004107 cet, sa tāvad viśayaḥ sva-upalambha-kāle na
 PVin3_0007108 tu sādhye sāmānyā-dharmiṇi. na kaścid arthaḥ
 PVin3_0005701 naimittika-bhāva-a-niyamād evam-pratītiḥ.
 PVin3_0010606 hetu-rūpasya a-siddhau sandehe vā a-
 PVin3_0003510 sarvaḥ śabda ity a-pratīte 'pi tasmimś tat-
 PVin1_0000909 janmany abhilāpa-smṛty-antara-a-bhāvāt
 PVin3_0010108 -vyatirekeṇa ubhaya-niścita ity a-niścayāt
 PVin3_0000207 sādhanā-uktes tadā asya a-prāmāṇyāt tat-
 PVin1_0000305 avasthāyore viśeṣaḥ. tad ime kvacit kiñcid a-
 PVin1_0000402 khyātyā a-pitṛtva-vat. tasmāt sarvaṃ svato 's-
 PVin3_0001108 tena siddham yathā — śrāvaṇaḥ śabda ity, a-
 PVin3_0000207 -uktes tadā asya a-prāmāṇyāt tat-siddham a-
 PVin2_0009602 -siddheḥ prāṇa-āder a-nivṛtītiḥ. abhyupagamāt

siddha eva ity apārthakaṃ tat-siddhaye vacanam.
siddha eva. tat kim idāniṃ jñeyam asti iti
siddha eva dṛṣyasya sva-bhāvasya a-dṛṣṭāv a-sann
siddha eva. na vai kaścit tathā-bhūtena ātmanā
siddha eva. na vyaktir buddhir artha-ātmā iti cet,
siddha eva sādhanam iti tathā-bhāve niścayam
siddha-jñāpana-aṅgasya jñāpanam praty a-śaktitaḥ.
siddha-tat-sva-bhāvataḥ tad-a-bhāve na bhavataḥ
siddha-tan-mātra-anubandha eva sādhyā-dharme
siddha-lakṣaṇam a-siddham kim ātmanaḥ. pareṇa apy
siddha-viparīta-artha-vyabhicāri-vipakṣataḥ. na
siddha-viśeṣam artham arthād viśeṣayati. anyathā
siddha-sattāke dharmiṇi na a-siddhiḥ. tena ca
siddha-sattāke syāt. yo hi bhāva-dharmam hetum
siddha-sandigdha-dharmi-sambandha-anvaya-vyatirekā
siddha-sādhanā-rūpeṇa hi nirdeśa-sambhave
siddha-sādhanam, tad-a-yoga-vyavacchedasya a-
siddha-sādharmyāt smāryate samayaṃ paraḥ. kārya-
siddha-hetv-abhidhānam api pratijñā syāt. nipāta-
siddha-hetv-ādīḥ pratiśidhyate. etena svayaṃ
siddhaḥ. a-kāryatve 'kāraṇāt sakṛd apy a-bhāvāt.
siddho 'naikāntikaś ca hetv-ābhāso bhavati.
siddho 'nyadā viparyaye siddha ity su-vyāhṛtam.
siddhaḥ. arthād eva agnes tat-pradeśa-a-yogaṃ
siddhaḥ, katham vā so 'bhāvaḥ kasyacit kāraṇam.
siddhaḥ. katham vai śabda 'siddhaḥ. siddhaḥ
siddhaḥ, kim a-siddham, yad-artham hetur ucyate.
siddhas tatra kva kena kiṃ pratibadhyate,
siddhaḥ, tathā-vidhā-sannidhānam sūcayati.
siddhaḥ. tasmād a-vyatireke 'py a-sataḥ sapakṣād
siddhaḥ. dvairūpyam tad-dhiyaḥ viśaya-jñāna-
siddhaḥ, na arthaḥ. na hi pare 'pracyuta-ātmana
siddhaḥ. na hy a-tad-ātma-niyatasya tan-nivṛtīyā
siddhaḥ. nanu pakṣa-ādinām parasparato bhedād a-
siddhaḥ. nanu sva-viśiṣṭa-pratyayam antareṇa api
siddhaḥ prakāśitaḥ. iti saṅgraha-ślokaḥ. tasmān
siddho bhavati, yady asya a-bhāve na bhavet. tad
siddhaḥ — yatra eva svayaṃ dṛṣyate, tatra eva
siddhaḥ, yathā — a-nityaḥ śabdaś cākṣuṣatvāt.
siddho vyavahāro 'pi tan-nimitta-sattayā sādhyate,
siddhaḥ śabdaḥ. sa ātmani hetu-rūpo na siddha ity
siddhaḥ śabdānām, a-sati viśaye 'prayogāt.
siddhaḥ saṃvedanam na sādhyati ity upalambha-
siddhaḥ, sandigdho 'nvayaḥ. sarva-jña-vīta-
siddhaḥ saha-upalambha-niyamaḥ, eka-vyāpāre krama
siddhaḥ. siddhaḥ śabdaḥ. sa ātmani hetu-rūpo na
siddhaḥ siddher a-siddheḥ, anyā-upalambha-kāle tu
siddhaḥ syād a-niśiddham ca tādrśam. na sarvathā
siddho hi vyavahāro 'yam dṛṣya-a-dṛṣṭāv a-sann
siddho hetv-ābhāsaḥ. tathā ekasya rūpasya a-
siddhatām āha — yatra apy a-sādhanatvād
siddham a-vikalpakam pratyakṣam. kiṃ ca viśeṣaṇam
siddham a-vipakṣatvaṃ dharmiṇi. sandigdha-sādhyā-
siddham a-siddham iti katham tataḥ siddhiḥ. tad-
siddham an-upanayanto 'n-apanayanto vā katham
siddham anyat sādhanam a-vyabhicāry-ātma-
siddham api sādhanatvena iṣṭam yathā 'siddhau
siddham iti katham tataḥ siddhiḥ. tad-āgamavatas
siddham iti cet, katham idāniṃ ātma-siddhiḥ.

PVin3_0000208	iti katham tataḥ siddhiḥ. tad-āgamavatas tat-	siddham iti cet, kasya ka āgamaḥ. bādhyamānaś ca
PVin1_0000411	na anumeyatām atipatati. tac ca a-	siddham iti na kiñcit pramāṇam a-pramāṇam vā
PVin3_0009707	yathā abhivyakti-vādinah kṛtakatvam a-	siddham iti, na tat sarvatra anumāne, pramāṇa-
PVin3_0007311	anyatra tu tad eva agni-sāmānyam tatra a-	siddham iti sādhyate. nanu ca atra api tad-a-yoga
PVin3_0010403	sarvatra utsāditā bhavati. tathā api idam a-	siddham eva a-sato virahād iti, vyabhicāri vā.
PVin3_0009204	caitanyam abhyupeyāt. maraṇa-śabda-pravṛtṭeḥ	siddham eva iti cet, icchātaḥ śabdāḥ pravartante.
PVin3_0002711	nanu viśeṣasya sāmānya-ākṣepāt tat-siddhau	siddham eva iṣṭam bhavati. na, pratipattṛ-
PVin3_0001704	-a-virodha etad evam syāt. anyathā tv a-	siddham eva tac chabde. tathā hi pakṣa eva sa
PVin3_0009301	icchanti, nanv a-vivakṣita-viśeṣam sāmānyam	siddham eva. tat-siddhau viśeṣa-vikalpena a-
PVin3_0000402	asti iti. tad vastutaḥ siddha-lakṣaṇam a-	siddham kim ātmanaḥ. pareṇa apy anyataḥ
PVin3_0000205	saṁvāde vā na tat-siddham parasya eva	siddham . tan na abhyupagamāt parikṣā-a-vṛtṭiḥ,
PVin3_0002103	apekṣam anumānam sva-gocare. siddham tena su-	siddham tan na tadā śāstram iṅṣyate. vāda-tyāgas
PVin3_0005411	kārya-ākṛti-virodhataḥ. kādācitka-phalaṁ	siddham tal-lingam jñānam idṛśam. iti saṅgraha-
PVin3_0002103	ca na āgama-apekṣam anumānam sva-gocare.	siddham tena su-siddham tan na tadā śāstram
PVin3_0000204	viśeṣaḥ pramāṇa-a-saṁvāde. saṁvāde vā na tat-	siddham parasya eva siddham. tan na abhyupagamāt
PVin3_0005407	-jñānam a-nitya-sva-bhāva-kāraṇa-kāryam iti	siddham . prayatna-an-antaraṁ jñānam prak sato
PVin1_0002611	tad vibhedavat. sidhyed a-sādhanatve 'sya na	siddham bheda-sādhanam. bhinna-ābhaḥ sita-duḥkha-
PVin3_0009909	anumāna-anumeya-vyavahārah punaḥ pratyaya-	siddham bhedaṁ avalambya prakalpyate. yathā-svam
PVin3_0001108	-vādy-abhyupagama-grahaḥ. veditavyaḥ. tena	siddham yathā — śrāvaṇaḥ śabda iti, a-siddham
PVin3_0010106	tad-vyatireko yadi dharmiṇi siddhaḥ, kim a-	siddham , yad-arthaṁ hetur ucyate. na vai sādhyā-a
PVin3_0009601	hetavas tathā syuḥ. api ca,	siddham yādṛg adhiṣṭhātṛ-bhāva-a-bhāva-
PVin3_0003901	a-sādharāṇatā. yadi hi tasya kvacit sidhyet,	siddham vastu-balena tat, pratiti-siddha-
PVin1_0001601	'nyatra vijñāna-an-utpatteḥ. tac ca a-	siddham . vyakto viśaya iti cet, nanu sā vyaktir
PVin3_0003902	śaśiny apy a-nivāraṇāt. tad vastuni	siddham śaśiny apy a-nivāryam eva. tad-vastv-a-
PVin3_0007304	jñeyam asti iti siddhir astu. tathā api kiṁ	siddham syāt. nanu bauddho vikalpa-pratibhāsaḥ
PVin3_0001713	kalpane 'nityatāyām api tulyam iti cet, na,	siddhayā a-nityatayā tadvataḥ śabdasya sādhanāt.
PVin3_0005608	an-upalabdher dṛśya-sva-bhāva-a-sattā, tayā	siddhayā a-saj-jñāna-śabdās tan-nimittāḥ sādhyanta
PVin1_0001604	apy anumāna-prasaṅgaḥ. siddhe 'pi hi liṅge '	siddhayā buddhyā sambandha-a-bhāvād an-anumānam.
PVin2_0009401	tad-a-bhāve tu siddha eva ity apārthakam tat-	siddhaye vacanam. na an-upalabhamānasya tāvatā na
PVin3_0012904	-utpādana-yogyatā-lakṣaṇam. yuta-a-yuta-	siddhayoḥ sambandhau saṁyoga-samavāyāv iti śāstre
PVin3_0002501	āśrayate. atha prasiddha-apadeśena dharmiṇaḥ	siddhasya a-sādhyatām āha. na, sva-rūpeṇa eva
PVin3_0002503	eva nirdeśya iti idam phalavat syāt. svayaṁ-	siddhasya dharmiṇaḥ parigraha-a-vacane dharmiṇam
PVin3_0001310	tathā para-arthāś cakṣur-ādayaḥ saṅghātavāt	siddhā api pārārthya-a-viśeṣe na ātma-arthāḥ.
PVin2_0005912	-vat. sā eva tāvad an-upalabdhiḥ katham	siddhā iti cet, etad uttaratra vakṣyāmaḥ. sa ca
PVin2_0006010	-siddheḥ. eka-niśedhena anya-a-bhāva-sādhanē	siddhā eva an-upalabdhiḥ, niśedhasya an-upalabdhi
PVin3_0008907	upādāna-samāna-deśa-utpāda ucyate. tasmāt	siddhā tādrśo 'mbhasa ādhārād utpattiḥ. balākā
PVin2_0005806	an-upalabdhi-siddhir iti pratyakṣa-	siddhā na an-upalabdheḥ. tathā anya-sattayā a-
PVin2_0005204	kāraṇa-bhāva-an-upalabdhyā grāhya-viśayayā	siddhā , na itarayā iti yāvat. an-upalabdhyā api
PVin3_0011810	tena a-jñāta-vyatirekasya vyāvṛtti-vyāptir a-	siddhā . prāṇa-ādayo 'pi hi kvacid darśanād eva
PVin1_0004307	viśaya-jñāna-rūpābhyām ato dvi-rūpā buddhiḥ	siddhā bhavati. yadi bhāsamāno viśaya-ākāro
PVin2_0008305	ayam a-kiñcit-karaḥ kim ity apekṣyate iti	siddhā vināśam praty an-apekṣatā bhāvasya. tasmād
PVin2_0009414	-ślokaḥ. nanu tad-a-bhāve 'n-upalambhāt	siddhā vyāvṛtṭiḥ. uktam atra kiñcit. api ca yady
PVin1_0002402	eva ca naḥ sukham yat sātām saṁvedanam iti	siddhāḥ sukha-ādayaś cetanāḥ. viśaya-sārūpyāt
PVin3_0003604	icchā-mātra-āśrayaḥ. tan na a-siddhiḥ śabda-	siddhānām iti darśayan, śabda-prasiddhena ity āha.
PVin3_0003301	siddhe vacane pramāṇya-itarayor anyonyam,	siddhāyām vā yoṣiti prasava-itara-dharmatvayoḥ sa
PVin3_0000803	upagama-ādayo hetu-prayogā vyākhyātāḥ, āgama-	siddhāś ca. vacanasya vaktur icchā-mātreṇa
PVin3_0004906	pakṣa-dharmo vibhajyate. sva-bhāva-kārya-	siddhy -arthaṁ dvau dvau hetu-viparyayau. vivādād
PVin3_0000507	'bhyupagantavyaḥ, na vā kaścīd iti. na apy a-	siddhy -ādayaḥ, yady evam idam api syān na vā
PVin3_0009707	anumāne, pramāṇa-dṛṣṭasya pratijñayā '	siddhi -codanā-a-yogāt, an-adhikārāc ca śāstrasya
PVin2_0005811	samudāya-ātmakatvād iti. tathā ca dṛṣṭānta-a-	siddhi -codanā api prativyūdhā, viśaya-pratipattāv
PVin3_0009301	siddham eva. tat-siddhau viśeṣa-vikalpena a-	siddhi -codanā mithyā-uttaram eva bhavati. syān
PVin3_0013503	udbhāvanam dūṣaṇam, tena para-iṣṭa-ārtha-	siddhi -pratibandhāt. nanv an-udbhāvite 'pi doṣe
PVin1_0003411	-prāpteḥ. a-kampane vā cala-a-calayoḥ pṛthak-	siddhi -prasaṅgād vastra-udaka-vat. ekasya ca
PVin3_0010107	yad-arthaṁ hetur ucyate. na vai sādhyā-a-	siddhi -mātreṇa sarvo vipakṣaḥ, kiṁ tarhi tad-
PVin2_0009606	pratipannaṁ syāt, na anumeyatvam. yā apy a-	siddhi -yojanā – tathā sapakṣe sann a-sann ity
PVin3_0010009	iti pūrva-vat prasaṅgo vācyāḥ. anvaya-a-	siddhi -vacane 'pi, na hi sa eva ātmānam anveti
PVin3_0009102	jñāpanam praty a-śaktiḥ. trairūpya-a-	siddhi -sandehe prapattṛnām a-sādhanam. jñāpako hi
PVin3_0006009	'nya-an-upalambhas tad-a-bhāva-vyavahāra-	siddhi -hetuś ca. sa ca sva-saṁvedana-pratyakṣa-
PVin3_0011106	vyatireka-a-siddher na kārya-kāraṇatā-	siddhiḥ . a-cetanā vyatireka-viśaya iti cet, na

PVin3_0002302	eva viruddhaḥ. a-bādhyā-bādhakayor ekataḥ	siddhir a-viruddhā api śāstra-bādhāyāṃ yadi
PVin2_0005311	ubhaya-pradarśanād iti. na a-sati nāstitā-	siddhiḥ , a-sato hy adhikarāṇatva-ādy-a-yogād ity
PVin2_0009603	-siddhiḥ. parasya apy a-pramāṇikā nairātmya-	siddhiḥ . abhyupagamena ca sa-ātmaka-an-ātmakau
PVin3_0007303	siddha eva. tat kim idānīm jñeyam asti iti	siddhir astu. tathā api kiṃ siddham syāt. nanu
PVin3_0011104	-abhinandena viparyāsenā ca vacanasya tat-	siddhiḥ , ātmany eva anyathā-darśanāt. rāga-
PVin3_0010805	cet, tulyā vṛtti-tat-sandehābhyām a-bhāva-a-	siddhir ity an-upanayaḥ. dṛśyatayā ca tayor
PVin3_0009812	nityaṃ tad-bhāva-siddheḥ. anvaya-a-dṛṣṭer a-	siddhir iti cet, tat kim idānīm dharmī dharmy-
PVin3_0004308	-sāmarthyāt pratyāsattā sādhyā-dharmi-	siddhir iti cet, na, dṛṣṭānta-dharmiṇo 'pi
PVin1_0000609	'-sambaddhasya bhāva-niyamaḥ. darśanād bhāva-	siddhir iti cet, nanu tad eva idaṃ paryanuyuktam
PVin3_0000107	para-dṛṣṭaṃ na sādhanam na apy an-arthataḥ.	siddhir iti jñāpana-artham. yathā āhur eke —
PVin3_0011707	bhavati. sā eva avinābhāvaḥ. tata eva anvaya-	siddhir iti na vyatirekī. pratibandhaś ca
PVin2_0005806	atha anya-upalabdhyā an-upalabdhi-	siddhir iti pratyakṣa-siddhā na an-upalabdheḥ.
PVin3_0011209	ca iti dvayo rūpayor a-siddhir viparyaya-	siddhir iti yāvat. tad etau dvau hetū viparyaya-
PVin3_0004708	ubhaya-siddhyā nirdeṣṭavyasya an-ubhaya-	siddhiḥ . iha api tarhi nīscayena nirdeṣṭavyasya a
PVin2_0006208	'n-upalabdher iti. etena vyāpaka-sva-bhāva-a-	siddhir uktā veditavyā, yathā — na atra śiṃśapā
PVin2_0006204	'tra agner iti. etena vyāpaka-viruddha-	siddhir uktā veditavyā, yathā — na tuṣāra-sparśo
PVin3_0009706	-ślokāḥ. yā punaḥ śāstra-āśrayeṇa anyatara-a-	siddhir udbhāvayate, yathā abhivyakti-vādinaḥ
PVin3_0003401	yadi hi tatra ekasya prāmāṇyaṃ syāt	siddhir eva, na pratibandhaḥ, pramāṇena a-
PVin1_0002512	anya-bhoga-vat. līṅga-a-yogād ato 'py a-	siddhir eva, yathā uktaṃ prak. tatra ca pratyakṣe
PVin3_0005909	arthasya tu sva-sattā-viśeṣābhyām na tat-	siddhiḥ , kiṃ tarhi sva-jñāna-sattā-viśeṣābhyām iti
PVin2_0006304	yadi viruddha-kārya-upalabdhyā apy a-bhāva-	siddhiḥ , tat-kāraṇa-upalabdhyā kiṃ na sidhyati.
PVin3_0000208	tat-siddham a-siddham iti katham tataḥ	siddhiḥ . tad-āgamavatas tat-siddham iti cet,
PVin3_0000712	artha-śūnyaṃ vivakṣā-mātram. tato na artha-	siddhiḥ , tad-icchāyā vastuni vṛtti-niyama-a-
PVin3_0006105	anyeṣu upalabhyasya an-upalambhād a-bhāva-	siddhiḥ . tan mā bhūt svāpa-ādy-avasthāyām
PVin3_0005907	api saṃvedana-antara-viśeṣād viśeṣa-	siddhiḥ , tasya apy anyata ity an-avasthānān na
PVin3_0008003	vastu-dharme siddha-sattāke dharmiṇi na a-	siddhiḥ . tena ca sādhyā-dharmeṇa vyāptir yadi
PVin1_0000306	katham kasyacit sādhanam. na ca tebhyo 'rtha-	siddhiḥ , teṣāṃ tatra pratibandha-a-siddheḥ.
PVin2_0006602	utpādana-niyama-a-bhāvāc ca bhavē jñāpaka-a-	siddhiḥ . na iyatā tad-a-bhāvaḥ. punaḥ paryāyeṇa
PVin3_0005910	-jñāna-sattā-viśeṣābhyām iti na sva-tantrā	siddhiḥ . na evaṃ saṃvedanasya saṃvedana-antara-
PVin2_0009001	kāraṇa-bhedaś ca. tatas cen na bheda-	siddhiḥ , na kasyacit kutaścid bheda ity ekaṃ
PVin3_0006904	dharmo 'sti iti na sādhanā-dharma-a-	siddhiḥ . na tu punar atra ayam eva śabda-vikalpa-
PVin3_0007210	-viśeṣaṇasya tv abhimatasya an-anvayād a-	siddhiḥ . na vai sa ādhāras taṃ viśeṣi-karoti, a-
PVin2_0006312	tat pratiyeta. tasmān na kāraṇāt kārya-	siddhiḥ . nimittayoḥ punar virodhe gamikā eva,
PVin2_0009602	siddham iti cet, katham idānīm ātma-	siddhiḥ . parasya apy a-pramāṇikā nairātmya-siddhiḥ.
PVin2_0006404	iti. iyaṃ ca hetv-a-siddhyā eva tad-viruddha-	siddhiḥ prāg eva nirdiṣṭā iti iyaṃ prayoga-bhedād
PVin3_0010509	dhvaniḥ. pakṣa-aṅgatve 'py a-bādhatvān na a-	siddhir bhinna-dharmiṇi. yathā aśvo na viṣṇitvād
PVin3_0006208	bhāvaḥ. na sva-viṣaya-jñāna-a-bhāvād a-bhāva-	siddhiḥ , yato 'yaṃ doṣaḥ. na api sva-viśiṣṭa-jñāna
PVin3_0000707	tasya evam a-vṛtthe. tasmān na tato 'rtha-	siddhiḥ , vastu-rūpayoḥ pratyāsatti-viprakarṣayor a
PVin3_0001810	viparyāsanīyo vā. tathā-iṣṭa-samudāyasya	siddhir vighāto vā kṛto bhavati. sarvatra hi tat-
PVin3_0011209	vipakṣe bhāvāś ca iti dvayo rūpayor a-	siddhir viparyaya-siddhir iti yāvat. tad etau
PVin3_0001307	kim idānīm sādhyam. tathā ca viparyaya-	siddhir vaiphalyam eva vā. yathā prak sañjñinā
PVin3_0003604	śabdāḥ, sa ca icchā-mātra-āśrayaḥ. tan na a-	siddhiḥ śabda-siddhānām iti darśayan, śabda-
PVin3_0009710	tasmāc chāstra-āśraya eva anumāne 'nyatara-a-	siddhiḥ śāstreṇa. anyatra tv a-jñānād iti na vāda
PVin3_0010008	'pi vyākhyātaḥ. tatra api yadi tata eva	siddhiḥ , sa prāg eva nirdiṣṭa iti pūrva-vat
PVin3_0011904	na evaṃ-vidhād vyatirekāt kāraṇa-sāmarthya-	siddhiḥ . satsu samartheṣv anyeṣu hetuṣu kārya-an-
PVin3_0011107	cet, na evaṃ-vidhād vyatirekāt kāraṇa-śakti-	siddhiḥ . satsu hi samartheṣu tad-anyeṣu kāraṇeṣu
PVin3_0006001	saṃvedana-antara-sattā-viśeṣābhyām tat-	siddhiḥ . sarva-a-pratipatti-prasaṅgāt. tasmāt —
PVin3_0010710	atīndriyaṃ su-jñāna-bādhanam. tan na vyāpti-	siddhiḥ sarvo vaktā a-sarva-jña iti. sarva-vakṛ-
PVin3_0013506	tādavasthyāt, kiṃ tarhi puruṣa-sāmarthya-	siddhiḥ . sā vacanam antareṇa na sidhyati iti sa
PVin2_0006211	ca sannihita-anya-upalambha-kāraṇād a-	siddhiḥ siddhiś ca veditavyā, anyeṣāṃ hetu-phala-
PVin3_0001411	-kṛtam eva tat sādhanena, katham atas tat-	siddhiḥ . sidhyan vā katham a-viṣayaḥ. viṣayaś cet,
PVin3_0005908	anyata ity an-avasthānān na kasyacid viśeṣa-	siddhiḥ syāt. arthasya tu sva-sattā-viśeṣābhyām
PVin3_0006204	yadi sva-viṣaya-jñāna-a-bhāvena a-bhāva-	siddhiḥ syāt, tad-a-bhāvo 'py anyena an-
PVin3_0000309	a-san-pratīti-mātreṇa, yataḥ para-upagatena	siddhiḥ syāt. sato 'py a-vastu-kṛtā pratipattir a
PVin1_0004309	-bhinnaḥ, tato bhinnam asti iti kutaḥ. bāhya-	siddhiḥ syād vyatirekataḥ. satsu samartheṣu
PVin3_0000501	-prāptir iti dur-nivāraḥ. nanu tathā apy a-	siddhir hetoḥ pratijñāyāś ca abhyupeta-ādi-bādā,
PVin3_0004005	tena sāmānya-dharmānām a-pratyakṣatva-	siddhitāḥ . pratikṣepe 'py a-bādā iti śrāvaṇa-
PVin3_0007509	-dhetur na trayiṃ doṣa-jātim ativartate, a-	siddhim vyabhicāraṃ virodham ca. tatra yadi bhāva
PVin3_0001502	katham na sprśet. sa ca nāma tad-āśrayām	siddhim sādhanād upajīvati, na paro dūṣaṇam iti

PVin2_0006211	sannihita-anya-upalambha-kāraṇād a-siddhiḥ	siddhiś ca veditavyā, anyeṣāṃ hetu-phala-bhāva-a-
PVin2_0005206	-niścayaḥ. tat-tulya eva asti iti vyatireke	siddhe 'sati nāstitā-abhidhānam a-saty eva
PVin3_0012206	ata eva vipakṣād api. ekatra hi niyame	siddhe 'nya-nivartanam sidhyet. anyathā hi kvacid
PVin1_0001604	anya-buddher apy anumāna-prasaṅgaḥ.	siddhe 'pi hi liṅge 'siddhayā buddhyā sambandha-
PVin3_0009701	sarvaṃ sarvasya sidhyati. vastu-sva-rūpe '	siddhe 'yaṃ nyāyaḥ siddhe viśeṣaṇam. a-doṣa-kṛd a
PVin3_0007507	na sādhyatve, vaiphalyāt. api ca, na a-	siddhe bhāva-dharmo 'sti vyabhicāry ubhaya-
PVin3_0003212	hy adhikaraṇe sati bhavati, yathā	siddhe vacane prāmānya-itarayor anyonyam,
PVin3_0009703	-āśraya-vad dhvaneḥ. a-siddhāv api śabdasya	siddhe vastuni sidhyati. aulūkyasya yathā
PVin3_0009701	vastu-sva-rūpe 'siddhe 'yaṃ nyāyaḥ	siddhe viśeṣaṇam. a-doṣa-kṛd a-siddhāv apy ākāśa-
PVin2_0005801	-phalo 'n-upalambhas tad-a-vyabhicāri,	siddhe vyavahāre sato viśayasya a-vyabhicārāt. an
PVin2_0008214	ca iti ca-śabdāt. katham a-sāmarthyam.	siddhe hi bhāve kārako na taṃ karoti. na apy anya
PVin3_0008704	-janya-janaka-bhūtānām upakāraḥ, sva-rūpasya	siddher a-kāryatvāt. para-rūpa-kriyāyām api tatra
PVin3_0001007	asya nirdeśaḥ. tena an-uktāv api pakṣasya	siddher a-pratibandhāt triṣv anyatama-rūpasya eva
PVin1_0003212	jñānāni pratyuktāni, tataḥ karma-sambandha-a-	siddheḥ, a-vyavadhāna-a-bhāvāt kāraka-atīśaya-a-
PVin3_0003512	-hetor a-sādhāraṇatvam, kvacid a-candre '	siddheḥ. a-śakya-niṣedhatām asya darśayann evam
PVin1_0004107	tāvad viśayaḥ sva-upalambha-kāle na siddhaḥ	siddher a-siddheḥ, anya-upalambha-kāle tu siddha
PVin3_0007105	api, tulya-doṣatvāt. na hi hetur an-anvayaḥ	siddher aṅgam, tataḥ saṃśayāt. na eṣa doṣaḥ,
PVin3_0011601	na tatra anveti, eka-ātmany apy a-	siddheḥ. ata eva anvaya-vyatirekayoḥ sandehād
PVin2_0004806	a-nirodhāt tataś ca kasyacid arthasya a-	siddheḥ. ata eva sad api sāmānyam na arthaḥ.
PVin3_0010812	-mātreṇa an-upasamhāraḥ, tāvatā vyāpty-a-	siddheḥ. ataḥ sandigdho vyatirekaḥ. pūrva-uktāc
PVin3_0000808	na sādhanam. sāksāt pāramparyeṇa vā tataḥ	siddher an-utpatteḥ. sāksāt tāvat
PVin1_0004107	sva-upalambha-kāle na siddhaḥ siddher a-	siddheḥ, anya-upalambha-kāle tu siddha ity
PVin3_0011103	iha anvaya-vyatirekābhyām kārya-kāraṇa-bhāva-	siddher anyatra anumānāt. na tv evam a-śubha-
PVin3_0009812	ity uktam. a-vivādaś ca, nityam tad-bhāva-	siddheḥ. anvaya-a-dṛṣṭer a-siddhir iti cet, tat
PVin2_0008011	a-doṣaḥ, a-tad-rūpasya a-pramānatayā a-	siddher anvaya-vidhāna-a-yogāt. tad eva ca naḥ
PVin3_0001503	artha-gatiṃ sādhanam sāmarthyena vyāpnoti	siddher ākṣepāt, tāvatim tad-dūṣaṇam api. tathā-
PVin3_0011807	iti sā na sidhyati, viparyaye pratibandha-a-	siddheḥ. upalambha-an-upalambhābhyām hi tayoh
PVin2_0005901	bhāvaḥ, kārya-vyatireke 'pi kāraṇa-a-bhāva-a-	siddheḥ. upalambha-nibandhanā hi tādṛśāṃ sattā-
PVin2_0006009	anyathā hy a-niṣiddha-upalabdher a-bhāva-a-	siddheḥ. eka-niṣedhena anya-a-bhāva-sādhane
PVin3_0010409	tatra ca vastu-pratibandho vācyaḥ, anyathā a-	siddheḥ. etena ātma-para-upagama-ādayaḥ puruṣa-
PVin3_0010007	-ślokau. tasmān na dharmī hetuḥ, ubhaya-a-	siddheḥ. etena dharmo 'pi vyākhyātaḥ. tatra api
PVin3_0001407	iti. tathā-bhūtena puruṣeṇa sa-dvītyatva-a-	siddheḥ kuḍyasya. atha sāmānyena sādhyam iṣtam
PVin1_0003302	-jñāna-viśeṣya-jñāna-a-viśeṣād vyavasthā-a-	siddheḥ. kriyā-sādhanaḥ viśaya-nānātva-virodhāc
PVin3_0003606	ity āha. śānkita-pratibandhānām saṃśayād a-	siddheḥ, ciram a-dṛṣṭānām api punaḥ pratibhā-
PVin2_0007813	sva-bhāvasya asti, sarva-janminām vināśa-	siddheḥ. janmi-sva-bhāvo nāśī iti cet, na vai
PVin2_0005108	siddha-sādhanaṃ, tad-a-yoga-vyavacchedasya a-	siddheḥ. tat-tulya eva ity avadhāraṇād dharminy a
PVin3_0012012	ca vākyasya vyatirekasya a-vyabhicāra-a-	siddheḥ. tata eva sapakṣa eva asti, a-sapakṣa eva
PVin1_0003301	a-tādrūpye tasya eva tad-artha-ālocanatva-a-	siddheḥ. tathā viśeṣaṇa-jñānam, a-viśaya-kṛta-
PVin3_0007405	tatra darśana-sambandha-ākhyāna-mātrād iṣṭa-	siddheḥ. tad-a-nirdeśe vā katham tad-viśiṣṭena
PVin3_0011511	vṛtti-niścayaḥ, tādātmyena prasiddhe '	siddheḥ. tasmāj jīvac-charīra-sambandhī prāṇa-ādir
PVin3_0004704	pakṣa-dharme 'pi tarhi sandeha-anythinga-a-	siddher dūṣaṇam syāt. evam etat, iṣṭa-a-prāpṭeḥ.
PVin2_0006212	anyeṣāṃ hetu-phala-bhāva-a-bhāva-virodha-a-	siddheḥ. dr̥śyasya darśana-a-bhāva-kāraṇa-a-
PVin3_0004309	sattva-vacanena dṛṣṭānta-dharminī sattva-	siddher dharmi-dharma-vacanāt sādhyā-dharmi-
PVin2_0007608	tad-ātmanaḥ sato bhāva iti sāmarthyāt tat-	siddher na anumeya-vacanam. anvayas tv artha-
PVin2_0009408	-bhāve 'pi tayor a-pratibandhād vyāpty-a-	siddheḥ. na api tena na asti iti vacanāt tathā
PVin3_0011105	vacana-a-darśanāt tad-anumāne vyatireka-a-	siddher na kārya-kāraṇatā-siddhiḥ. a-cetanā
PVin1_0004111	niṣṭhām pratikṣamāṇaḥ, eka-a-siddhau sarva-a-	siddheḥ. na ca upalambhānām utpatti-niṣṭhā ity
PVin3_0011903	sidhyati ity uktam. darśane 'pi vyatireka-a-	siddher na sidhyati. ghaṭa-ādayo vyatireka-viśayā
PVin2_0009709	iti katham a-yuktaḥ, an-upalambhād a-bhāva-	siddheḥ. nanu upalabdhi-lakṣaṇa-prāpṭeḥ sparśasya
PVin2_0008405	-kāraṇa-bhāvaḥ. ata eva, anyathā āśraya-a-	siddheḥ. nanu ca pradeśa āśrayo 'gniḥ kāraṇam
PVin2_0009903	nimitta-a-bhāvāt, bādha-a-bhāvād bhrānty-a-	siddheḥ. puruṣeṣu viśeṣa-darśanasya bādhatvād a
PVin2_0005904	pratipatteḥ, anya-upalambhe tad-an-upalambha-	siddheḥ. prabhāvavato 'dhiṣṭhānāt sato 'py an-
PVin3_0000603	evam kartum, caitanyena anayor virodha-a-	siddheḥ prasaṅga-viparyaya-sādhanaḥ a-gamakatvāt.
PVin2_0009601	a-bhāva-a-siddhau ghaṭa-ādinām nairātmya-a-	siddheḥ prāṇa-āder a-nivṛttil. abhyupagamāt
PVin1_0002407	sva-bhāva-abhyāsa-viśeṣāt tad-ātma-atīśaya-	siddheḥ. buddhir atīśayavati na saṃvedanam iti
PVin3_0011803	-a-bhāvena an-upayogino 'bhāvasya vyāpty-a-	siddheḥ. yadi prāṇa-ādayas tad-ātmatayā tad-
PVin2_0010105	a-pratibaddha-nivṛttyā anya-nivṛtty-a-	siddheḥ. yukta-upalambhasya tasya ca an-
PVin2_0009812	a-dṛṣṭer a-dṛṣṭena ca bādhyā-bādha-a-bhāva-a-	siddheḥ, rāga-ādy-a-vyabhicāri-kārya-a-sambhavāt,
PVin1_0000307	'rtha-siddhiḥ, teṣāṃ tatra pratibandha-a-	siddheḥ. vaktur abhipretaṃ tv arthaṃ sūcayeyur

PVin3_0006505 yathā śīta-uṣṇa-sparśayoḥ. anyonya-bheda-

PVin3_0000802 tad-icchā tatra vastu-bhāva iti vyāpty-a-

PVin3_0000903 hetor vā vacanaṃ sādhanam svato 'rtha-

PVin2_0009509 tad-a-bhāve sarvatra-a-bhāva-a-

PVin1_0002510 prāptaḥ, tad-bhogasya a-pratyakṣatvād a-

PVin1_0003108 -tattvasya tad-a-viśeṣe tasyā api viśeṣa-a-

PVin3_0012210 prāṇa-ādinām ukta-lakṣaṇasya virodhasya a-

PVin1_0003212 a-vyavadhāna-a-bhāvāt kāraka-atīśaya-a-

PVin3_0009906 sarva-bhāveṣu dharmi-dharma-bheda-a-

PVin3_0000708 vastu-rūpayoḥ pratyāsatti-viprakaṣayor a-

PVin3_0000201 anumāna-pravṛtṭiḥ syāt, vacana-mātreṇa artha-

PVin3_0009804 sādhyasya dharmiṇaḥ sva-sādhane sādhanatva-a-

PVin3_0005807 tan-mātra-siddhyā, viśeṣa-a-bhāvāt.

PVin3_0007208 anveti. yad api sattā-mātram anveti, na tena

PVin2_0005808 an-upalabdhir eva a-satām a-sattā, tadā

PVin3_0011611 -ādinām api. artha-antarād a-kārya-bhūtād a-

PVin1_0001509 ātmany anvīyāt. a-jñāte 'rthe buddher a-

PVin3_0009908 iti. parama-artha-vicāreṣu tathā-bhūta-a-

PVin3_0011610 ādayaḥ. viprakaṣād ātmano vṛtti-vyatireka-a-

PVin3_0005708 sambandhaḥ sādhanīyaḥ. tasmād dr̥śya-a-dr̥ṣṭi-

PVin3_0005702 'yam dr̥śya-a-dr̥ṣṭāv a-sann iti. tasyāḥ

PVin3_0009201 ca hetv-ābhāso bhavati. dharmi-sambandha-a-

PVin3_0011503 iti viruddhaḥ. ca-śabda dvayor ekasya a-

PVin2_0009509 apekṣate. an-upalambhāt tu kvacid a-bhāva-

PVin3_0009702 'yam nyāyaḥ siddhe viśeṣaṇam. a-doṣa-kṛd a-

PVin1_0000503 -vaiphalyāt. na ca śarīram eva buddhiḥ, tat-

PVin3_0010605 iti tad-āpāta-deśa-vibhrame. dharmy-a-

PVin3_0009703 a-siddhāv apy ākāśa-āśraya-vad dhvaneḥ. a-

PVin3_0012207 sidhyet. anyathā hi kvacid dr̥ṣṭe 'bhāva-

PVin3_0005709 a-saj-jñāna-śabdayos tad-yogyatā, sāsna-ādi-

PVin3_0007806 – sarvaṃ kṛtakam a-nityam iti. tathā-

PVin2_0005203 -sva-bhāvayoḥ prabhava-tan-mātra-anubandha-

PVin3_0009409 virodhaḥ karma-abhivyakter a-bheda-vyāpana-a-

PVin2_0009601 -gatiḥ syāt. a-dr̥śya-an-upalambhād a-bhāva-a-

PVin3_0011207 sandehād anaikāntikaḥ. dvayor viruddho '-

PVin3_0009110 prasiddho vyabhicāra-bhāk. dvayor viruddho '-

PVin2_0008107 a-nityāḥ sādhyante. keṣāñcid a-nityatva-

PVin3_0009612 na śabdāḥ santi kutra vā. tad-bhāvād artha-

PVin3_0000708 rūpayoḥ pratyāsatti-viprakaṣayor a-siddheḥ.

PVin3_0004307 pariḥāraḥ. dharmā-vacanena api dharmy-āśraya-

PVin3_0002203 sthitiḥ. a-sambaddhasya dharmasya kim a-

PVin3_0010603 -ādi-bhāvena sandigdho bhūta-samhāto 'gni-

PVin3_0010609 katamasya ekasya. vyatirekasya. a-

PVin3_0009301 -vivakṣita-viśeṣaṃ sāmānyam siddham eva. tat-

PVin1_0004103 ity astaṅ-gataṃ viśvaṃ syāt. sato 'py a-

PVin3_0009111 vyabhicāra-bhāk. eka-ekasya rūpasya a-

PVin3_0010606 evam ekasya pakṣa-dharmasya hetu-rūpasya a-

PVin3_0010607 -siddho hetv-ābhāsaḥ. tathā ekasya rūpasya a-

PVin3_0009103 hi hetur yad-ātmatayā jñāpayati, tad-a-

PVin1_0004111 upalambha-niṣṭhāṃ pratīkṣamāṇaḥ, eka-a-

PVin3_0001002 tasmāt triṣv eva rūpeṣv antar-aṅgam artha-

PVin3_0002711 nanu viśeṣasya sāmānya-ākṣepāt tat-

PVin3_0001109 a-siddham api sādhanatvena iṣṭam yathā '-

PVin2_0007211 tad vipakṣe 'darśana-mātrād a-vyabhicāra-a-

PVin2_0006404 ayam pradeśo dhūmād iti. iyaṃ ca hetv-a-

PVin3_0004007 -uktyā prakāśitam. sarvathā 'vācya-rūpatvāt

PVin3_0004707 asti, cākṣuṣatve vā ko viparyayaḥ. ubhaya-

PVin2_0006207 – na dhūmo 'tra an-agner iti. sva-bhāva-a-

PVin2_0006206 – na śīta-sparśo 'tra dhūmād iti. hetv-a-

siddher vā dhruva-bhāva-vināśa-vat. anyonya-

siddher vyabhicāraḥ. etena mad-upagama-ādayo hetu

siddheḥ. saṃśayas tu pakṣa-vacanād arthe dr̥ṣṭaḥ,

siddheḥ saṃśayād a-vyatireko vyabhicāraḥ

siddheḥ sato 'py a-sad-a-viśeṣaḥ laingika-

siddheḥ, sato 'pi vā viśeṣasya tad-an-aṅgatayā a-

siddheḥ sandigdho nairātmyād vyatirekaḥ. ātma-

siddheḥ, sarva-kāraka-upayoge 'pi kriyāyām

siddheḥ sarvatra eṣa doṣas tulya iti cet, uktam

siddheḥ. siddhau tu syāt, yathā tādr̥ṣaṃ rūpa-

siddher hetv-ādi-vaiarthyaḥ. vacana-viśeṣasya

siddher hetu-bhāvena a-siddha ucyate. na hi sa

siddhena an-upalambha-ātmanā a-sattvena a-sad-

siddhena kiñcit. nanv evam agny-ādiṣv api

siddhena viśayeṇa viśayiṇo 'saj-jñāna-śabda-

siddheś ca. na hi kārya-kāraṇa-bhāvaḥ prāṇa-ādinām

siddhes taj-jñāne 'numānād anveti iti cet, jitaṃ

siddhes tattva-anythingam pada-artheṣu sāmvr̥teṣu

siddhes tatra prāṇa-ādinām api. artha-antarād a-

siddhāv a-sandigdha eva tan-nimittatve 'py a-saj-

siddhāv a-sandigdhaḥ tat-kāryatve 'pi dhī-dhvanī.

siddhāv a-siddhaḥ, yathā – a-nityāḥ śabdaś

siddhāv aparasya ca sandehe vyabhicāra-bhāg iti

siddhāv apy a-pratibaddhasya tad-a-bhāve sarvatra

siddhāv apy ākāśa-āśraya-vad dhvaneḥ. a-siddhāv

siddhāv api buddhi-vikalpe saṃśayāt. na enam anya

siddhāv api, yathā – sarvatra sukha-ādi-

siddhāv api śabdasya siddhe vastuni sidhyati.

siddhāv api syād eva a-dr̥ṣṭeṣu saṃśayaḥ. tathā hy

siddhāv iva go-vyavahāraḥ. vidyamāne 'pi viśaye

siddhāv eva hi sa dharmas tasya gamakaḥ syāt, na

siddhau kāraṇa-bhāva-an-upalabdhyā grāhya-viśayayā

siddhau. kramas tu tat-kāryatvāt tasya tad-a-

siddhau ghaṭa-ādinām nairātmya-a-siddheḥ prāṇa-

siddhau ca, yathā kṛtakatva-prayatna-

siddhau ca sandehe vyabhicāra-bhāk. eka-ekasya

siddhau tathā-vidhānām tad-vyāptir an-apekṣāyāḥ.

siddhau tu sarvaṃ sarvasya sidhyati. vastu-sva-

siddhau tu syāt, yathā tādr̥ṣaṃ rūpa-sādharmyam

siddhau dharmi-graḥaṇa-sāmarthyāt pratyāsattayā

siddhau na sidhyati. hetus tat-sādhanāya uktaḥ

siddhau. yathā ca – iha nikuñje mayūraḥ,

siddhau, yathā catur-vidhaḥ sādharāṇaḥ pakṣa-

siddhau viśeṣa-vikalpena a-siddhi-codanā mithyā-

siddhau sattā-vyavahāra-a-yogyatvāt. tasmān na an-

siddhau sandehe vā a-siddho 'naikāntikaś ca hetv-

siddhau sandehe vā a-siddho hetv-ābhāsaḥ. tathā

siddhau sandehe vā anaikāntikaḥ. katamasya ekasya.

siddhau sandehe vā na jñāpakāḥ, śabda-vat.

siddhau sarva-a-siddheḥ. na ca upalambhānām

siddhau sāmarmtham avasthitam, tatra ca smr̥ti-

siddhau siddham eva iṣṭam bhavati. na, pratipattī

siddhau hetu-dr̥ṣṭāntau, a-prakaraṇa-āśrayaḥ, a-

siddhyā a-nīcīta-artham. nanu prayoga-sāmarthyād

siddhyā eva tad-viruddha-siddhiḥ prāg eva

siddhyā tasya samāśrayāt. bādhanāt tad-balena

siddhyā nirdeṣṭavyasya an-ubhaya-siddhiḥ. iha api

siddhyā, yathā – na atra dhūmo 'n-upalabdher iti.

siddhyā, yathā – na dhūmo 'tra an-agner iti. sva

prayoga-bhedena caturdhā bhavati. viruddha-
 tuṣāra-sparśo 'tra agner iti. viruddha-kārya-
 vyāptiś ca anyatra vyavahārasya tan-mātra-
 nairātmyaṃ vyāpnuyāt. tad-a-bhāve 'bhāva-
 jānīyāt, tau ca atyanta-parokṣasya na
 na asti ity uktam. te ca darśanena vinā na
 yathā 'liṅgo 'nya-sattveṣu vikalpa-ādir na
 punar mayā evaṃ-vivakṣitatvād ity āha, tadā
 nairātmyena saha virodhaḥ syāt. sa ca na
 iti. sa ca kāraṇa-bhāvo 'darśanād ātmano na
 pratibandhaḥ sidhyet. sa ca an-anvayasya na
 -sāmarthya-siddhiḥ. sā vacanam antareṇa na
 chrāvaṇaṃ tan nityam ity a-vyabhicāro 'pi na
 ādi-vad iti, tad apy a-kārya-kāraṇa-bhāve na
 vyavasthā, vijñapti-mātratāyāṃ sā eva katham
 icchā-vṛtti vidyata iti vastu-gamyam vastu
 a-siddhāv api śabdasya siddhe vastuni
 uktam. darśane 'pi vyatireka-a-siddher na
 a-bhāvasya. na hi saṃvedana-a-bhāvaḥ svataḥ
 -deśair yugapat-sambandhaḥ sarva-vyāpini
 '-vācakaḥ syāt tasya iti sambandhaś ca na
 kārya-kāraṇa-bhāvaḥ prāṇa-ādinām ātmanaś ca
 hetus tat-sādhanāya uktaḥ kiṃ duṣṭas tatra
 -niyamaḥ. tad-a-bhāve 'sya idam iti na
 -bhāva-siddhiḥ, tat-kāraṇa-upalabdhyā kiṃ na
 ca idrśaṃ prāṇi-maraṇam iti na idam taruṣu
 tasmād an-upalambho 'yaṃ pratyakṣeṇa eva
 -bhāvaś cet, so 'pi tad-ātma-an-upakāre na
 tathā-bhavan pakṣa-nirdeśa eva tathā
 tathā anya-sattayā a-sattā kiṃ na
 tathā api na a-nairātmyād ātmā jīvac-charīre
 tad-bhāvād artha-siddhau tu sarvaṃ sarvasya
 -a-bhāve 'bhāva-siddhyā vyāptir iti sā na
 -darśane 'pi sthāly-antar-gata-mātreṇa pākaḥ
 na bhavati iti vyatireko '-darśane 'pi na
 idrśo vyatireka-a-vyabhicāro 'n-anvayeṣu na
 a-sambaddhasya dharmasya kim a-siddhau na
 -a-vyabhicāro 'n-anvayeṣu na sidhyati.
 eva tat sādhanena, katham atas tat-siddhiḥ.
 api. ekatra hi niyame siddhe 'nya-nivartanaṃ
 -a-bhāva-vyatireko '-nitye sādhye dharminī
 pratibandhaś caitanyena sampradhāryaḥ, yataḥ
 utpattes tat-kāraṇasya taj-janana-sva-bhāvaḥ
 eva a-bheda iti cet, yukto yadi pratibandhaḥ
 kācid a-sādhanatā. yadi hi tasya kvacit
 -vedanasya aikye yan na evaṃ tad vibhedavat.
 mṛd-vikārasya kasyacit. ghaṭa-ādeḥ karaṇāt
 ity anughosyāḥ, tathā-vidhasya anyatra api
 padam. tatra upāsita-loka-bhartari kṛtā
 na ca a-viruddha-lakṣaṇam atindriyaṃ
 -lakṣaṇa-virahāc ca, uttara-ābhāsatvena
 sandigdham, tasmād idam iha na asti iti ca
 upayoga-sraṃsinyor iva haritakyoh. tasmān na
 na vyabhicāraḥ. anyadā tena vyabhicāra iti
 bhāvān vyavasthāpayati idam asya idam na iti
 sādhanā-dharmaḥ, tasmād vastu-sthitir iti ca
 tadā na siddho 'nyadā viparyaye siddha iti
 anya-dharmā ca prāg a-pracyuta-ātmā iti ca
 -apekṣam anumānaṃ sva-gocare. siddham tena
 siddhyā, yathā – na śīta-sparśo 'tra agner iti.
 siddhyā, yathā – na śīta-sparśo 'tra dhūmād iti.
 siddhyā, viśeṣa-a-bhāvāt. siddhena an-upalambha-
 siddhyā vyāptir iti sā na sidhyati, viparyaye
 sidhyataḥ. ke ca nir-ātmānaḥ prāṇa-ādy-a-bhāvena
 sidhyataḥ. tan na ātma-avinābhāvī prāṇa-ādiḥ.
 sidhyati. a-niścaya-phalā hy eṣā na alam vyāvṛtti
 sidhyaty artha-śūnyaṃ vivakṣā-mātram. tato na
 sidhyati ity uktam. astu nāma nir-ātmakebhyo
 sidhyati ity uktam. darśane 'pi vyatireka-a-
 sidhyati iti vakṣyāmaḥ. sarvathā na asti samāno
 sidhyati iti sa tathā-bhūtam eva khyāpayamaś tasya
 sidhyati iti. hetos tri-lakṣaṇatvān na dṛṣṭāntaḥ
 sidhyati. uktaṃ hi prak – na an-upalabdhyā a-
 sidhyati. uktam atra – grāhya-grāhaka-lakṣaṇa-a-
 sidhyati. etena a-nityatva-saṃsthāna-viśeṣa-ādayo
 sidhyati. aulūkyasya yathā bauddhena uktaṃ mūrty-
 sidhyati. ghaṭa-ādayo vyatireka-viśayā iti cet,
 sidhyati, tad-a-viśeṣād viśaye 'pi prasāngāt.
 sidhyati. tad eka-sambandhino deśa-antare '-gatvā
 sidhyati. tasmāt sarvathā sarva eva kvacin
 sidhyati, tasya upalambha-an-upalambha-āśrayatvāt.
 sidhyati. dharmān an-upāniya eva dṛṣṭānte
 sidhyati. na apy arthavattā. arthebhyo jñāpana-
 sidhyati. na, tad-vyabhicārāt, yathā – na śīta-
 sidhyati. na hy an-apekṣita-vastukaṃ śabda-mātram
 sidhyati. na hy eka-ākāra-pratiniyatād a-
 sidhyati. para-ātmani tulyaḥ paryanuyogo 'n-
 sidhyati, punar api svata eva tathā-bhāvāt.
 sidhyati. yadā punar evaṃ-vidhā an-upalabdhir eva
 sidhyati, yena ayaṃ na vyatirekasya a-bhāvaṃ
 sidhyati. vastu-sva-rūpe '-siddhe 'yaṃ nyāyaḥ
 sidhyati, viparyaye pratibandha-a-siddheḥ.
 sidhyati, vyabhicāra-darśanāt. etāvāt tu syāt –
 sidhyati, sandehāt. bādha-bhāve hy apara-a-bhāvo
 sidhyati. sidhyamaś ca balād anvayam āpādayati,
 sidhyati. hetus tat-sādhanāya uktaḥ kiṃ duṣṭas
 sidhyamaś ca balād anvayam āpādayati, pratiśedha-
 sidhyān vā katham a-viśayaḥ. viśayaś cet, sva-
 sidhyet. anyathā hi kvacid dṛṣṭe '-bhāva-siddhāv
 sidhyet. tat kim idāniṃ pakṣo 'pi vipakṣaḥ. syād
 sidhyet. tathā saṃsthānam api, yādrśaṃ prāsāda-
 sidhyet, na tad-bhāvaḥ. yady a-sata utpattiḥ kiṃ
 sidhyet. sa ca an-anvayasya na sidhyati iti
 sidhyet, siddham vastu-balena tat, pratīti-siddha
 sidhyed a-sādhanatve 'sya na siddham bheda-
 sidhyed valmikasya api tat-kṛtiḥ. sādhyena
 sv-acchatva-āder viśeṣasya bhāvāt. saṃvin-niṣṭhāś
 sv-alpā apy an-artha-udayā sammohād avadhiraṇā
 su-jñāna-bādhanam. tan na vyāpti-siddhiḥ sarvo
 su-jñānaḥ. prabhedāḥ punar āsām ānantiyād a-śakya-
 su-bhāṣitam. tasmād an-apekṣita-pakṣa-vyavasthau
 su-vivecitam kāryam kāraṇam vyabhicarati. hetu-
 su-vyavadātam prāmānyam. a-bhāva-dharmaṃ tu bhāva
 su-vyavasthitā bhāvāḥ. tasmāt prameya-adhigateḥ
 su-vyavasthitāni vastūni. puruṣa-icchayā ca hetu-
 su-vyāhṛtam. anyena api saṃvedana-upalambhe so
 su-vyāhṛtam. etena tad-avasthā-nivṛttir vyākhyātā.
 su-siddham tan na tadā śāstram ikṣyate. vāda-

PVin2_0006204
 PVin2_0006206
 PVin3_0005807
 PVin3_0011806
 PVin3_0011808
 PVin3_0011709
 PVin3_0006404
 PVin3_0000711
 PVin3_0012302
 PVin3_0011902
 PVin3_0009412
 PVin3_0013507
 PVin3_0013105
 PVin3_0011813
 PVin1_0003912
 PVin3_0009208
 PVin3_0009703
 PVin3_0011903
 PVin3_0006206
 PVin3_0012910
 PVin2_0006904
 PVin3_0011612
 PVin3_0002204
 PVin2_0006810
 PVin2_0006305
 PVin3_0009206
 PVin3_0006005
 PVin2_0006711
 PVin3_0009807
 PVin2_0005807
 PVin3_0012304
 PVin3_0009612
 PVin3_0011806
 PVin2_0009204
 PVin3_0010708
 PVin3_0012103
 PVin3_0002203
 PVin3_0012103
 PVin3_0001411
 PVin3_0012206
 PVin3_0010206
 PVin3_0009505
 PVin3_0004112
 PVin3_0009412
 PVin3_0003810
 PVin1_0002611
 PVin3_0009606
 PVin1_0002412
 PVin1_0000104
 PVin3_0010709
 PVin3_0013705
 PVin3_0010202
 PVin2_0008902
 PVin3_0007905
 PVin1_0003203
 PVin3_0000306
 PVin1_0004108
 PVin3_0009308
 PVin3_0002103

PVin1_0003703	a-bhinnaiḥ prāṇi-viśeṣāṇām aindriyakasya eva	sukha -a-sukhasya utpatteḥ. tasmāt sva-saṃvedana-
PVin3_0010904	sā eva rāga iti cet, iṣṭatvād a-doṣaḥ. nitya-	sukha -ātma-ātmīya-darśana-ākṣiptam sa-āsrava-
PVin1_0002403	-sārūpyāt saṃvedanasya tādātmye 'saṃvedanāḥ	sukha -ādaya iti cet, na, tvat-pakṣe 'py asti
PVin1_0002302	-tāpayoḥ. bhāvanāyā viśeṣeṇa na artha-rūpāḥ	sukha -ādayaḥ. yadi hi śabda-ādy-ātmānaḥ sukha-
PVin1_0002109	-abhilāpā. sā pratyakṣam pramānam. na eva	sukha -ādayaḥ saṃvedana-rūpāḥ. eka-artha-
PVin1_0002706	-sparśa-āder apara-utpattiḥ. tasmād āntarāḥ	sukha -ādayaḥ saṃvedanās ca. bhāvanā-balataḥ
PVin1_0002307	a-tad-rūpa-a-pravedanāt. cetanās ca ete	sukha -ādayaḥ saṃvedyatvāt. na hi yad yad-viśaya-
PVin1_0002207	-sva-bhāva-niyame na an-upalambha-ātmānaḥ	sukha -ādayaḥ. saṃskārān niyama iti cet, na, tasya
PVin1_0002303	sukha-ādayaḥ. yadi hi śabda-ādy-ātmānaḥ	sukha -ādayaḥ syuḥ, śabda-ādy-a-viśeṣe bhāvanā-
PVin1_0002402	naḥ sukham yat sātamaṃ saṃvedanam iti siddhāḥ	sukha -ādayaś cetanāḥ. viśaya-sārūpyāt
PVin1_0002213	saṃśaya-nirṇaya-ādi-bheda-vat. na antarāḥ	sukha -ādayo na api cetanāḥ. tad-ātmanām śabda-
PVin3_0000109	parair dṛṣṭam sādhanam, yathā — a-cetanāḥ	sukha -ādayo buddhir vā, utpatter a-nityatvād vā,
PVin3_0007206	sa hi dharmī pradhāna-lakṣaṇa eko nityaḥ	sukha -ādy-ātmako 'nyo vā iti, yathā-kathañcid api
PVin1_0002014	an-anya-bhāk. na an-uditaḥ pratiniyataḥ	sukha -ādy-ātmā viśayī-kriyate saṃvittiyā, tasyās
PVin1_0002202	deśa-kāla-prakṛti-niyama-a-yogāt. tatra	sukha -ādy-utpattir na a-viśayā, yathā-svaṃ viśaya
PVin1_0002112	-rūpiṇo bhāvās tad-a-tad-rūpa-hetu-jāḥ. tat	sukha -ādi kim a-jñānam vijñāna-a-bhinna-hetu-jam.
PVin1_0002010	sukha-ādīnām sva-saṃvedanam api pratyakṣam.	sukha -ādi-grahaṇam spaṣṭa-saṃvedana-pradarśana-
PVin1_0002608	-an-adhyavasāyād bhinna-upalambhayor api	sukha -ādi-ñīla-ādy-ākārayor a-nānātvāt kaṃ bata
PVin1_0002211	-mandatā-ādi-bheda-anuvidhānāt. hetu-sāmyāt	sukha -ādi-bheda-a-bhāva-prasaṅga iti cet, na,
PVin1_0001505	-anukāriṇo 'nubhava-ātmano vikalpasya.	sukha -ādi-saṃvedanam ca buddhiḥ. sā ca parokṣā iti
PVin1_0002404	sukha-ādaya iti cet, na, tvat-pakṣe 'py asti	sukha -ādi-saṃvedanam iti darśana-arthatvād
PVin1_0002308	tat tasya vedakam, a-paraspara-rūpam iva	sukha -ādi-saṃvedanam, idam asya saṃvedanam iti
PVin3_0010605	dharmy-a-siddhāv api, yathā — sarvatra	sukha -ādi-sambhavād vibhur ātmā iti. evam ekasya
PVin1_0002202	a-viśayā, yathā-svaṃ viśaya-upanibandhanānām	sukha -ādīnām tat-sannidhāna-a-bhāve 'bhāvāt. na
PVin3_0009407	avasthā-bhede 'py a-bheda iti cet, nanv etat	sukha -ādīnām puruṣāṇām ca tulyam. bhede krama-
PVin1_0002210	utpaśyāmaḥ, antaḥ-karaṇa-abhipātinām	sukha -ādīnām vijñāna-bhāvanā-paṭu-mandatā-ādi-
PVin1_0002009	eva pratyaya-viśeṣa-utpatter manaḥ pratyeti.	sukha -ādīnām sva-vedanam. sukha-ādīnām sva-
PVin1_0002010	manaḥ pratyeti. sukha-ādīnām sva-vedanam.	sukha -ādīnām sva-saṃvedanam api pratyakṣam. sukha
PVin3_0009405	vastu-bheda-lakṣaṇam kiṃ na iśyate. evam hi	sukha -ādīnām a-sandigdho bhedo bhavati. kasyacid
PVin1_0002013	sambhavati, yasmād a-śakya-samayo hy ātmā	sukha -ādīnām an-anya-bhāk. na an-uditaḥ
PVin1_0002107	abhijalpa-anuṣaṅgiṇī. a-śakya-samayatvān na	sukha -ādīnām ātma-saṃvittir āviṣṭa-abhilāpā. sā
PVin1_0002012	ātma-saṃvedanasya pratyakṣatvāt. na hi	sukha -ādīnām ātma-saṃvedane vikalpaḥ sambhavati,
PVin3_0004301	pratyukta iti. pakṣa-dharma-prabhedenā	sukha -grahaṇa-arthaṃ hetu-prakaraṇasya sūtra-
PVin1_0001806	pratyakṣād vyavahāraḥ. niścinvan hi idantayā	sukha -duḥkha-sādhanayoḥ prāpti-parihārāya
PVin2_0004803	artha-kriyā-yogyā-viśayatvād vicārasya.	sukha -duḥkha-sādhanā jñātvā yathā-arhaṃ
PVin2_0008101	-a-yogād apekṣā-virodhāc ca. tathā viśayāḥ	sukha -duḥkhe nimitta-upalakṣaṇam rāga-ādayo
PVin3_0003010	-darśanam etat. atra udāharaṇam —pretya a-	sukha -prado dharma iti. dharmi-vyavasthites tad-
PVin1_0002502	atiprasaṅgāt. atīśayavac ca bauddham	sukham an-atīśaye 'pi śabda-ādi-sukhā ity api
PVin1_0002402	sarūpayantaṃ ghaṭayet. idam eva ca naḥ	sukham yat sātamaṃ saṃvedanam iti siddhāḥ sukha-
PVin1_0003703	prāṇi-viśeṣāṇām aindriyakasya eva sukha-a-	sukhasya utpatteḥ. tasmāt sva-saṃvedana-rūpā eva
PVin1_0002503	ca bauddham sukham an-atīśaye 'pi śabda-ādi-	sukhā ity api vārttā-mātram, ekatra yugapad
PVin2_0005112	naram ca nārāyaṇam eva ca ādau svataḥ	sutau dvau janayāṃ babhūva. iti yathā. tasya
PVin3_0000906	-uktiḥ pāraparyeṇa na apy alam. śaktasya	sūcakaṃ hetu-vaco 'śaktam api svayam. na api
PVin3_0011503	aparasya ca sandehe vyabhicāra-bhāg iti	sūcana -arthaḥ, yathā — vīta-rāgaḥ sarva-jño vā
PVin1_0003007	viplavaṃ pratyakṣa-ābhāsam āha sa-apavādatva-	sūcana -arthaṃ, anyatra cakṣur-ādi-parama-añūnām
PVin3_0003801	-viśaye viruddha-a-vyabhicāriṇo 'bhāvam	sūcayati iti. atha vā lokasya bruvato 'numāna-a-
PVin3_0008602	na syāt. bhavanti sva-nimitta-sannidhiṃ	sūcayati iti gotvād viśānitā-pratipattiḥ kārya-
PVin1_0004311	-kārya-a-niṣpattiḥ kāraṇa-antara-vaikalyam	sūcayati . sa bāhyo 'rthaḥ syāt, yady atra kaścid
PVin1_0000212	yathā-vidhe siddhaḥ, tathā-vidha-sannidhānam	sūcayati . sāmānyena ca sambandhino 'rthasya
PVin1_0000307	-a-siddheḥ. vaktur abhipretam tv arthaṃ	sūcayeyur iti sa eva ca tathā-pratipādyamāna
PVin1_0004406	pramānam abhimukhī-kurvanti. tad api leśataḥ	sūcitam eva iti. pramāna-viniścaye pratyakṣa-
PVin3_0003804	viśayāyāḥ pratiter na vastu-vaśād vṛttir iti	sūcitam bhavati. sa hi śāśinaś candratvam an-
PVin3_0011706	ity arthād an-anya-saṃsargiṇy ātma-vṛttiḥ	sūcītā bhavati. sā eva avinābhavaḥ. tata eva
PVin3_0001904	āsthāna-vāraṇam sva-vṛttau svayam-śruter āha	sūtra -kāraḥ — svayam iti śāstra-an-apekṣam
PVin3_0004301	sukha-grahaṇa-arthaṃ hetu-prakaraṇasya	sūtra -saṅkṣepa ucyate — sapakṣe sann a-san dvedhā
PVin3_0013707	iti na nirdīśyate. yukto 'yam artha iti	sūtram a-mogha-nīter draṣṭur mayā āgamitam āgamam
PVin3_0011005	hi dharma-ālambana-ādayo maitrya-ādayaḥ	sūtre deśitāḥ. etāś ca sa-jāṭīya-abhyāsa-vṛttayaḥ.
PVin2_0008814	kvacit puṣpe bhedo nīla-itara-kusumayor iva	sūryayoḥ , kvacit phale vandhya-itarayor iva
PVin2_0008106	vināśe 'n-apekṣāyāḥ sāmartyam, yāvata	skandha -ādayo 'nyair eva hetubhir a-nityāḥ

PVin2_0008104	-āyatane vyākhyāte. dharma-dhātv-āyatane 'pi	skandha -traya-sva-bhāva eva iti na virodhaḥ.
PVin2_0008010	-a-krama-virodhataḥ. iti saṅgraha-ślokaḥ.	skandha -dhātv-āyatana-lakṣaṇasya vā kṛtakasya a-
PVin2_0008012	- katame dharmāḥ samskṛtāḥ. pañca-	skandhā iti. tatra pañca-indriyāṇi sva-bhāva-
PVin3_0012107	bhāva-pratiśedhas tu na sambhavati ity a-	skhalita -prajñō devānām priyaḥ, yas tad- viśayaṃ
PVin3_0013011	tad-abhivyāptayor api iti na tāv ekatra	staḥ . tan na atra virodha-a-vyabhicārī. tad ayam
PVin1_0001401	-virahaḥ. yataḥ samhṛtya sarvataś cintām	stimitena antara-ātmanā. sthito 'pi cakṣuṣā rūpam
PVin3_0004601	-apara-bhāva-samāna-guṇa-puruṣa-sambhāvita-	strī -garbha iva puruṣeṣu. yathā āha — yo hy a-
PVin3_0010810	prakāmam āsādita-vidyā-āśrama-phalaḥ, yaḥ	strī -śūdra-sādhāraṇam api vivekaṃ na avagāhate.
PVin2_0007113	śaṅkayā bhāvyaṃ niyāmakam a-paśyatām. eṣa	sthāṇur ayam mārga iti vakti iti kaścana. anyaḥ
PVin3_0002109	tat-siddha-artheṣv a-yogataḥ. tṛtīya-	sthāna -saṅkrāntau nyāyāḥ śāstra-parigrahaḥ.
PVin3_0013003	a-vyakta-rūpa-virahaḥ. a-vyavadhānam a-dūra-	sthānaṃ dṛśya-ātmatā indriyasya sva-āśrayeṇa
PVin3_0008802	upakāreṇa vyākhyāte. pāta-pratibandhāt	sthāpaka iti cet, kaḥ pratibandhaḥ. sa hi tasya
PVin3_0008801	eṣām, paramparā-kalpanāyās ca vaiyarthyaḥ.	sthāpakatvād ādhāraḥ, na janakatvād iti cet,
PVin3_0008904	ca ayam atra a-kiñcit karaḥ katham asya	sthāpayitā . tad ayam na kenacit pratibaddha iti
PVin3_0008803	pāta-pratibandho na artha-antarām eva, yaḥ	sthāpayitrā kriyate. artha-antaratve tatra eva
PVin3_0002803	na ca evaṃ-vidhā dharmāḥ kvacid a-samaya-	sthāyinaṃ praty anvayinaḥ, a-vyabhicārī vā hetur
PVin2_0008207	kiṃ tu bhāva eva vināśaḥ, sa eva kṣaṇa-	sthāyī jāta iti. tam asya mandāḥ sva-bhāvam
PVin2_0009204	-pāka-vat. na hi bahulaṃ pāka-darśane 'pi	sthāly -antar-gata-mātreṇa pākaḥ sidhyati,
PVin2_0009203	'-vyabhicāritā. sambhāvya-vyabhicāratvāt	sthālī -taṇḍula-pāka-vat. na hi bahulaṃ pāka-
PVin3_0006610	nanv evam api virodhinoḥ paraspara-parihāra-	sthita -lakṣaṇatayā eva virodhaḥ, a-niyamena niyama
PVin3_0000605	'-bhāvād virodhaḥ, paraspara-parihāra-	sthita -lakṣaṇatayā vā. na ca ayam utpatti-
PVin3_0006506	vā dhruva-bhāva-vināśa-vat. anyonya-parihāra-	sthita -lakṣaṇatayā vā virodhaḥ, nitya-a-nityatva-
PVin2_0006007	sa ca an-upalabdheḥ. anyonya-vyatireka-	sthita -lakṣaṇatā vā virodho nitya-a-nityatva-vat.
PVin3_0000608	-a-bhāvasya tad-bhāvasya ca anyonya-parihāra-	sthita -lakṣaṇatvena virodhāt. ayam eva ca
PVin3_0010204	vṛtti-vyatirekau paraspara-parihāra-	sthita -lakṣaṇau na tṛtīyaṃ rāśiṃ vyatirecayataḥ.
PVin3_0013601	a-samāpta-vākya eva iti na dūṣaṇa-avasaraḥ,	sthita -vacane tu tasmin doṣam udbhāvayan dūśaka
PVin1_0001402	sarvataś cintām stimitena antara-ātmanā.	sthito 'pi cakṣuṣā rūpam iḥṣate sā akṣa-jā matiḥ.
PVin3_0005109	a-sarva-vidā. tena yad indriya- viśaya -madhya-	sthitam āvaraṇam, tau vijñāna-utpādana-vaigunya-
PVin3_0007007	-upalambho dharma ity ayam atra abhiprāyaḥ.	sthitam etat — sva-bhāva-an-upalabdhiḥ sva-
PVin2_0008801	eva anumīyate. sā eva ca sāmāgrī sva-bhāva-	sthity -āśrayaḥ kāryasya. ata eva saha-kāriṇām apy
PVin1_0002704	a-vibhāgaḥ. punas tad-dravya-santāna-	sthiti -kāraṇa-vicchedāt tan-nivṛttis tad-upādāna-
PVin2_0009007	yā paścān niṣpadyeta. sa eva hi bhāvāḥ kṣaṇa-	sthiti -dharmā a-nityatā ity ukta-prāyam. vacana-
PVin2_0009011	niścayāt paścād asya an-upalabdhyā a-	sthiti -pratipatter niścaya-kāla iti tadā a-
PVin1_0003804	yathā-lakṣaṇam eva iyaṃ meya-māna-phala-	sthitih . a-vibhāgo 'pi buddhy-ātmā viparyāsita-
PVin3_0002202	darśayet sādhanam syād ity eṣā loka-uttarā	sthitih . a-sambaddhasya dharmasya kim a-siddhau
PVin3_0009205	śabdāḥ pravartante. na tad-vaśād vastu-	sthitih , atiprasaṅgāt. tasmāc choṣam ayam taruṣu
PVin3_0006403	na tau pramāṇam. a-dṛśye niścaya-a-yogāt	sthitir anyatra vāryate. yathā '-liṅgo 'nya-
PVin3_0002909	abhyupāyaḥ kārya-aṅgaṃ sva-bhāva-aṅgaṃ jagat-	sthitih . āpta-vacanaṃ kārya-lakṣaṇam liṅgam, sva-
PVin3_0000306	āgamaḥ, tataḥ sādhanā-dharmaḥ, tasmād vastu-	sthitir iti ca su-vyavasthitāni vastūni. puruṣa-
PVin1_0003801	a-sati bāhye 'rthe pramāṇa-prameya-phala-	sthitih . uktam atra — yathā-darśanam iyaṃ
PVin3_0008610	vai tata ātma- viśeṣa -utpatter ambhasas tathā-	sthitih , kiṃ tarhi saṃyogāt. kiṃ punaḥ sa tayoh
PVin3_0002112	kena iyaṃ sarva-cintāsu śāstraṃ grāhyam iti	sthitih . kṛtā idānīm a-siddha-antair grāhyo
PVin1_0003811	yathā-anudarśanam ca iyaṃ meya-māna-phala-	sthitih . kriyate '-vidyamānā api grāhya-grāhaka-
PVin1_0004211	iyaṃ sarvatra saṃyojyā māna-meya-phala-	sthitih . tatra apy anubhava-ātmavāt te yogyāḥ
PVin3_0001503	na paro dūṣaṇam iti vyaktam iyaṃ rāja-kula-	sthitih . tasmād yāvatim artha-gatiṃ sādhanam
PVin3_0002212	bruvāṇo yuktam apy anyad iti rāja-kula-	sthitih . sarvān arthān samī-kṛtya vaktum śakyam
PVin1_0000911	ca viśeṣaṇam viśeṣyaṃ ca sambandham laukikim	sthitim . gr̥hītvā saṅkalayya etat tathā pratyeti
PVin3_0008910	toya-āśritā hi balākāyā vṛttil. tataḥ śarīra-	sthitim pratilabhamānā tat-kāryatayā
PVin3_0012807	na hy asti sambhavo yathā-avasthita-vastu-	sthitiv ātma-kārya-an-upalambheṣu. tatra
PVin1_0001312	ātma-bhedaḥ, nairātmya-prasaṅgāt, ātma-	sthiter a-bhāvāt. tasmād ayam a-śabda-saṃyojanam
PVin1_0000406	tad a-yuktam, yasmāt pramāṇa-itara-sāmānya-	sthiter anya-dhiyo gateḥ. pramāṇa-antara-sad-
PVin3_0008801	sthāpakatvād ādhāraḥ, na janakatvād iti cet,	sthiter artha-antara-an-artha-antaratve upakāreṇa
PVin1_0003003	ca vikārāt, tan-nibandhanatvāc ca āśraya-	sthitēḥ , sarpa-ādi-bhrānti-van mano-bhrānter akṣa
PVin1_0003705	yathā-ākāram asyaḥ prathanāt. artha-	sthitēḥ sva-saṃvedana-rūpatvāt sva-vid api iyaṃ
PVin3_0001707	vihiteṣv apy artheṣu sāmāthyād viśeṣa -	sthitēḥ ca deha eva pratyayaḥ, na ghaṭe. yathā ko
PVin3_0003706	pramāṇayor lakṣaṇam ucyate, kiṃ tarhi vastu-	sthityā . sā ca evam a-śakya-niścayā iti na tat
PVin3_0008606	ātmanas tādṛśo 'mbhasaḥ. kāryam tasya yo 'pi	sthiram ambho dṛṣtvā a-dṛṣṭo 'py adhistād ādhāra-
PVin1_0003406	-sārūpyam vijñānasya, tat-pratibhāsinaḥ	sthūla -ākāryasya pratyekaṃ parama-aṇuṣv a-bhāvāt.
PVin1_0003410	-vidho na asti iti na tayoh sārūpyam. na api	sthūla eko viśayas tathā-avabhāsi, paṇy-ādi-kampe

PVin1_0003504	darśane 'lpa-avayava-darśane 'pi tathā	sthūlasya darśanam syāt. rakte ca ekasmin rāgaḥ,
PVin3_0003102	pramāṇayitavyam. katham idānim na tīrtha-	snāna-ādir a-dharma-śodhana iti na abhyupeta-
PVin3_0003107	-mūḍhānām pāpa-an-abhyupagamāt. sā vyavasthā	snāna-ādinām pāpa-śodhana-vādam bādhatē, nidāna-a
PVin3_0003105	na aparam, an-abhyupagamāt. tasya api	snānāc chuddhi-vādināḥ śāstrasya sva-vacanena apy
PVin3_0003108	nidānino '-vicchedāt, madhura-śītala-	snigdhair iva vyādheḥ ślaiṣmikasya iti. ata eva
PVin3_0010903	vyatirekaḥ. na hi rāga-ādinām eva kāryam	spanda-vacana-ādayaḥ, vaktu-kāmatā-sāmānya-
PVin1_0002605	vivecayaty ayo-golakam iva vahneḥ, tad-rūpa-	sparśa-adhyavasāyāt. bheda-a-bheda-vyavasthā evam
PVin3_0008506	pipilikā-saṅkṣobha-ādi-hetuḥ ca iti. rūpāt	sparśa-anumānam kārya-liṅga-jam, rūpa-ādinām
PVin1_0002704	tad-upādāna-kāraṇa-apekṣiṇāś ca śīta-	sparśa-āder apara-utpattiḥ. tasmād āntarāḥ sukha-
PVin2_0008901	-itarayor iva traṇṣayoh, kvacit prabhāve	sparśa-upayoga-sraṁsinyor iva haritakyoh. tasmān
PVin2_0009712	ca tūla-upala-pallava-ādiṣu tad-bhāve 'pi	sparśa-bheda-darśanāt. kvacid viśeṣasya api
PVin1_0001207	varṇasya api pratyavabhāsanāt. tena rūpa-	sparśa-vijñāna-anvayo mānasam eṣa smārto vikalpaḥ.
PVin3_0006102	-upalambhād anya-a-bhāva-gateḥ. yato hi	sparśa-viśeṣa-upalambhāt saty a-sati vā prayatne
PVin3_0006101	tatra api tathā-sañcāriṇo hastasya antara-	sparśa-viśeṣa-upalambhād anya-a-bhāva-gateḥ. yato
PVin2_0008510	a-kāryam. na, indhana-vikāra-hetor uṣṇa-	sparśa-viśeṣasya agnitvāt. kāryasya ca kāraṇam
PVin3_0006502	vā prayujyate, yathā — na atra śīta-	sparśo 'gner ity udāharaṇāni pūrva-vat. sa punar
PVin2_0006204	bhavati. viruddha-siddhyā, yathā — na śīta-	sparśo 'tra agner iti. etena vyāpaka-viruddha-
PVin2_0006205	-siddhir uktā veditavyā, yathā — na tuṣāra-	sparśo 'tra agner iti. viruddha-kārya-siddhyā,
PVin2_0006305	na, tad-vyabhicārāt, yathā — na śīta-	sparśo 'tra kāṣṭhād iti. kāraṇānām kārya-ārambha-
PVin2_0006206	viruddha-kārya-siddhyā, yathā — na śīta-	sparśo 'tra dhūmād iti. hetv-a-siddhyā, yathā —
PVin3_0004802	a-nityaḥ prayatna-anantarīyakatvāt, nityo '-	sparśatvād iti. katham a-sapakṣa-apekṣayā bhede
PVin3_0008102	anvayasya iti cet, iha tarhi bhavaty a-	sparśatvān nitya iti. na, atra apy anvayasya a-
PVin1_0001206	na hy ayam ghaṭa iti jñānam	sparśana-indriya-jam yuktam, tathā samanvāhāre
PVin3_0013312	sādhana-avayavaḥ syāt, tadā tad-rūpa-a-	sparśane ca syād a-sambandhād apārthakaḥ. yadi na
PVin3_0006504	'bhāvād virodha-gatiḥ, yathā śīta-uṣṇa-	sparśayoh. anyonya-bheda-siddher vā dhruva-bhāva-
PVin2_0009710	-siddheḥ. nanu upalabdhi-lakṣaṇa-prāpteḥ	sparśasya yukta eva pratiśedhaḥ. na yuktaḥ, dr̥ṣya
PVin1_0002811	tu katham. yasmān na vikalpa-anubaddhasya	spaṣṭa-artha-pratibhāsītā. pratyastam-ita-artha-
PVin1_0002710	vyavasthāpya bhāvayatām tan-niṣpattau yat	spaṣṭa-avabhāsi bhaya-ādāv iva, tad a-vikalpakam
PVin1_0002809	-niṣpannam iṣyate. astu nāma bhāvanā-balena	spaṣṭa-ābham, nir-vikalpakam tu katham. yasmān na
PVin1_0002807	-pr̥thivī-kṛtsna-ādikam a-bhūta-viṣayam api	spaṣṭa-pratibhāsam nir-vikalpakam ca bhāvanā-bala-
PVin1_0002010	api pratyakṣam. sukha-ādi-grahaṇam	spaṣṭa-saṃvedana-pradarśana-artham, sarva-jñānānām
PVin3_0003008	-sva-vacanayor a-yogāt. sva-vacana-virodhe	spaṣṭam udāharaṇam, āgame tu diṅ-mātra-darśanam
PVin1_0002707	sukha-ādayaḥ saṃvedanāś ca. bhāvanā-balataḥ	spaṣṭam bhaya-ādāv iva bhāsate. yaj jñānam a-
PVin1_0001204	arhati. dravyam tat-spārśanam yadi. tan na.	spārśanam api dravyam spr̥ṣṭvā gr̥hṇāti iti cet, na
PVin1_0001203	na pratyakṣi-bhavitum arhati. dravyam tat-	spārśanam yadi. tan na. spārśanam api dravyam
PVin1_0001112	-a-bhede 'pi tad-akṣa-a-gocaravataḥ.	sp̥r̥ṣato 'py asti sā buddhiḥ ko hi indriya-a-
PVin3_0001501	cet, sva-āśrayām doṣa-gatiṃ katham na	sp̥r̥ṣet. sa ca nāma tad-āśrayām siddhiṃ sādhanād
PVin1_0001201	tad ayam a-viṣayatvād a-bhūta-a-viśiṣṭam api	sp̥r̥ṣṭvā ayam ghaṭa iti pratipadan na pratyakṣi-
PVin1_0001204	yadi. tan na. spārśanam api dravyam	sp̥r̥ṣṭvā gr̥hṇāti iti cet, na ayam ghaṭa iti jñāne
PVin1_0002805	eva atibhāvyyate. bhāvanā-pariniṣpattau tat	sphuṭa-a-kalpa-dhī-phalam. ity antara-ślokāḥ.
PVin1_0002903	'nyo vā vikalpam sphuṭayati. a-vikalpaka eva	sphuṭa-avabhāsa iti. svapna-jñānam tarhi viśada-
PVin1_0002813	saṃsṛṣṭa-abhilāpaḥ pratyayaḥ. tan na ayam	sphuṭa-pratibhāso vikalpako bhavitum arhati.
PVin2_0008805	-bhedāt, yathā kadālī bija-kanda-udbhavā.	sphuṭam eva tādr̥ṣam bhedaṃ loko vivecayaty ākāra-
PVin1_0002902	smaryante. tan na viplavo 'nyo vā vikalpam	sphuṭayati. a-vikalpaka eva sphuṭa-avabhāsa iti.
PVin2_0009314	a-pratīyamānam an-aṅgam iti yuktaṃ tatra	smaraṇa-arthaṃ vacanam. a-darśanam tu darśana-a-
PVin1_0002901	-arthavat. middha-upaplutānām apy anubhūta-	smaraṇa-ākārā vikalpā bhavanti. na ca te tathā-
PVin1_0001005	asti, tasya api grahaṇam. saṅketa-	smaraṇa-upāyam dr̥ṣṭa-saṅkalana-ātmakam. pūrva-
PVin1_0001811	-sāmarthya-bhāvino 'nubhūta-pratisandhāyinaḥ	smaraṇāt tad-dr̥ṣṭāv eva dr̥ṣṭeṣv abhilāṣa-
PVin1_0000312	viṣaya-darśanena viṣayino vṛtta-sambandhasya	smaraṇāt. na hy anvaya-vyatirekābhyām anyo hetu-
PVin1_0001809	eva dr̥ṣṭeṣu saṃvit-sāmarthya-bhāvinaḥ.	smaraṇād abhilāṣeṇa vyavahāraḥ pravartate. artha-
PVin1_0000811	hi saṅketa-kāla-bhāvitam abhilāpa-sāmānyam a-	smaratas tad-yojanā sambhavati, śabda-antara iva.
PVin3_0005706	saty api viṣaye kathaṅcid viṣayīnam a-	smaran smāryate. na hy a-sad-vyavahārasya kvacid
PVin1_0002814	bhavitum arhati. tathā hi svapne 'pi	smaryate smārtaṃ na ca tat tādr̥g-arthavat. middha
PVin1_0002902	vikalpā bhavanti. na ca te tathā-avabhāsinaḥ	smaryante. tan na viplavo 'nyo vā vikalpam
PVin1_0001208	tena rūpa-sparśa-vijñāna-anvayo mānasam eṣa	smārto vikalpaḥ. api ca yat-sannidhāne yo dr̥ṣṭas
PVin1_0002814	arhati. tathā hi svapne 'pi smaryate	smārtaṃ na ca tat tādr̥g-arthavat. middha-
PVin1_0000809	vā gr̥hṇiyāt. api ca artha-upayoge 'pi punaḥ	smārtaṃ śabda-anuyojanam. akṣa-dhīr yady apekṣeta
PVin1_0002003	-darśana-saṃskārasya gr̥hita-grahaṇasya	smārtād a-viśeṣāt. niṣpādita-kriye karmany a-
PVin3_0005706	saty api viṣaye kathaṅcid viṣayīnam a-smaran	smāryate. na hy a-sad-vyavahārasya kvacid aparam

PVin3_0005711	atra an-anubruvan. kevalam siddha-sādharmyāt	smāryate samayaṃ paraḥ. kārya-kāraṇatā yadvat
PVin1_0000909	-abhipāta-kṛte ca buddhi-janmany abhilāpa-	smṛty-antara-a-bhāvāt siddham a-vikalpakam
PVin2_0006309	'-pratibandhaḥ. tal-liṅga-darśanāt sambandha-	smṛty-apekṣiṇo 'numeya-pratipattau tad-utpatteḥ
PVin2_0006909	rūpe. tad-bhāva-a-bhāvayor darśana-a-darśana-	smṛty-apekṣe hi śabda-liṅge sva-viṣayam
PVin1_0000907	-dhiḥ. arthasya sāksād buddhāv an-upayogāt	smṛti-prabodhe ca upayuktatvān na asya an-
PVin1_0001901	vastu-dharmo hy eṣa yad anubhavaḥ paṭiyān	smṛti-bijam ādhatte, tādrśa-darśanād asya prabodho
PVin2_0006909	-liṅge sva-viṣayam pratipādayataḥ, a-darśana-	smṛti-vipramoṣayor a-pratipatteḥ, sandehe sandehād
PVin3_0001002	-siddhau sāmārthyaṃ avasthitam, tatra ca	smṛti-samādhānam tad-vacasi iti tad eva sādhanam.
PVin1_0001211	yuktā tad-gaty-a-bhāve tu śabda-bhede	smṛtiḥ katham. tad-a-smṛtau ca tena artham
PVin1_0001307	arthaḥ prabodhayaty āntaram saṃskāram. tena	smṛtiḥ, na artha-darśanād iti cet, na, tat-
PVin1_0001210	-sannidhāne yo dr̥ṣṭas tad-dr̥ṣṭes tad-dhvanau	smṛtiḥ. yuktā tad-gaty-a-bhāve tu śabda-bhede
PVin1_0000813	-kṛte '-satya-antare vikāre śabda-viśeṣe	smṛtir yuktā, tasyā a-tat-kṛtatve tan-nāma-a-
PVin2_0009313	darśana-bhrāntiḥ, yā vacanena nivartyeta.	smṛtir vācā a-darśane kriyata iti cet, darśanam
PVin1_0001303	-darśane 'rtha-sannidhau dr̥ṣṭe śabde tataḥ	smṛtiḥ syāt, agni-dhūma-vat. na ca ayam a-
PVin1_0000303	apanayanti vā. yat prāḡ dr̥ṣṭam tatra	smṛtim ādadhati. sā kim a-śabda-liṅgā svayam
PVin1_0001303	indriya-vijñāna-vārttā, abhidhāna-viśeṣe	smṛter a-yogāt. sati hy artha-darśane 'rtha-
PVin1_0001212	-a-bhāve tu śabda-bhede smṛtiḥ katham. tad-a-	smṛtau ca tena artham saṃsṛṣṭam vetty asau katham.
PVin1_0000814	-kṛtatve tan-nāma-a-grahaṇa-prasaṅgāt. tataḥ	smṛtyā vyavadhānān na artha-upayogo 'n-antara-
PVin3_0002104	na tadā śāstram ikṣyate. vāda-tyāgas tadā	syāc cen na tadā an-abhyupāyataḥ. upāyo hy
PVin2_0009501	atra kiñcit. api ca yady a-dr̥ṣṭyā nivṛttiḥ	syāc cheśavad vyabhicāri kim. yathā pakvāny etāni
PVin2_0009205	sidhyati, vyabhicāra-darśanāt. etāvat tu	syāt – evam-sva-bhāvā etat samāna-pāka-hetavaḥ
PVin2_0009513	tan-nivṛttau vyāpy-a-nivṛtter ātma-gatiḥ	syāt. a-dr̥ṣṭya-an-upalambhād a-bhāva-a-siddhau
PVin3_0001909	-guṇatva-viparyāsanād dhetur viruddhaḥ	syāt. a-prakaraṇān na iti cet, tad anyatra api
PVin3_0006303	tal-lakṣaṇatvāc ca bhāvasya a-bhāvo na	syāt. a-bhāva ity api bhāva-pratiśedhaḥ. tad a-
PVin3_0002507	atha dharminam eva sādhyam kuryāt, tataḥ kim	syāt. a-śakyam etat. kasmāt. hetor viśeṣeṇa
PVin2_0009105	a-nityatā anyo vā dharmo hetuḥ phalaṃ vā	syāt, a-hetu-phalasya a-sambandhāt tatra bhāva-
PVin1_0001304	'rtha-sannidhau dr̥ṣṭe śabde tataḥ smṛtiḥ	syāt, agni-dhūma-vat. na ca ayam a-śabdakam
PVin2_0009913	nivartayati. anyathā tat tasya kāryam eva na	syāt. ataḥ kārya-kāraṇa-bhāvo 'pi sva-bhāvam
PVin1_0000814	na artha-upayogo 'n-antara-vyāpāra-phalaḥ	syāt. ataś ca yaḥ prāḡ a-janako buddher upayoga-a
PVin1_0001711	a-nānātva-pratipatter a-nānā-ekam jagat	syāt. atha api syāt, pratibhāsamānam api sāmānyam
PVin2_0005804	sādhyata ity an-avasthānād a-pratipattiḥ	syāt. atha upalabdhy-a-bhāvo vinā an-upalabdhyā
PVin3_0012012	-a-bhāvād avadhāraṇasya kim phalaṃ	syāt. an-avadhāraṇe ca vākyasya vyatirekasya a-
PVin2_0007908	dhātau. dhātv-antare tv an-eka-upakāra eva	syāt. an-ābhoge '-sāmārthyaṃ iti cet, na, an-
PVin2_0009102	'-nimittatve vā. tathā ca bhāvas tadvān na	syāt, an-upayogāt. upayoge vā sa eva asya sva-
PVin3_0011607	-saṃśaya-rūpā sā ubhaya-bahir-bhāve	syāt, antar-bhāve katham a-pratipattiḥ. evam
PVin2_0008512	ca dhūmo 'gnim antareṇa, tan na tad-dhetuḥ	syāt. anya-hetukatvān na a-hetuka iti cet, na,
PVin2_0009003	-vināśau sarvasya ca sarvatra upayogaḥ	syāt. anyathā ekam ity eva na syān nāma-antaram
PVin3_0001704	ca dvayor api sambhava-a-virodha etad evam	syāt. anyathā tv a-siddham eva tac chabde. tathā
PVin3_0008106	eva iti nitya-vyavacchedena gamakatā iṣṭā	syāt, anyathā sarvato vipakṣād vyāvṛtter
PVin2_0008603	katham tādr̥śaḥ. tādr̥śād dhi bhavaṃs tādr̥śaḥ	syāt. anyādr̥śād api tādr̥śa-udbhave tac-chakti-
PVin2_0006712	janya-janaka-bhāve so 'n-apekṣasya nityam	syāt. apekṣāyāṃ ca pūrva-vat prasaṅgaḥ. tasmāt
PVin1_0000607	artha-darśanam artha-bhāvo jñāna-bhāvo vā	syāt. artha-bhāvaś cet, sarve 'rthāḥ pratyakṣā
PVin3_0005908	ity an-avasthānān na kasyacid viśeṣa-siddhiḥ	syāt. arthasya tu sva-sattā-viśeṣābhyāṃ na tat-
PVin1_0000904	buddher upayoga-a-viśeṣataḥ. sa paścād api	syāt. ātma-a-bhedena sāmārthya-a-viśeṣān na
PVin3_0001210	kvacid an-anvayāt. tato na kutaścid gatiḥ	syāt. ukta-dharma-an-anvaya eṣa doṣo na anyatra
PVin2_0005608	-lakṣaṇa-prāptasya an-upalabdheḥ, yadi hi	syāt, upalabhya-sattva eva syān na anyathā iti,
PVin3_0003702	tad-viśeṣa-bahir-bhāvād a-pramāṇam anumānam	syāt. eka-saṅkhyā-vivakṣayā a-pradarśita-
PVin3_0011306	-vad dhetur api pṛthag iṣṭa-sādhano vācyāḥ	syāt. ekasya eva tu vacanena sādhyatā-a-viśeṣo
PVin3_0004208	katham anya-bhāve so 'sti, upacāra-mātram tu	syāt. etena apara-bhāvaḥ pratyukta iti. pakṣa-
PVin3_0004704	'pi tarhi sandeha-anyatara-a-siddher dūṣaṇam	syāt. evam etat, iṣṭa-a-prāpteḥ. nanu viparyaya-
PVin1_0004006	-lakṣaṇo vā iti na an-āloko rūpa-upalambhaḥ	syāt, kāryasya kāraṇa-a-vyabhicārāt.
PVin3_0005703	hy eṣa pravartaniyo vyavahāro yena a-niyataḥ	syāt, kim tarhi siddha eva dr̥ṣṭasya sva-bhāvasya
PVin1_0004112	utpatti-niṣṭhā ity andha-mūkam jagat	syāt. kvacin niṣṭhāyāṃ sa svayam ātmānam viśaya-
PVin3_0001512	anyathā vipratīśiddham etad vacanam	syāt, ghaṭasya ātmanā tad-bhāva-artha-antara-
PVin1_0000608	'rthāḥ pratyakṣā iti sarvaḥ sarva-darśī	syāt. jñāna-bhāvaś cet, katham anyasya bhāve '-
PVin3_0004011	abhighāta-sahatvaṃ paśyato bhrāntiyā etat	syāt. tac ca dr̥ṣṭa-avarugṇa-ghaṭa-vad utpatty-
PVin3_0002506	-sattāyāṃ sādhyāyāṃ sva-lakṣaṇam sādhyam	syāt, tac ca pratikṣiptam iti na atra evam a-
PVin2_0008704	'nyatra katham bhavet. bhavan vā na dhūmaḥ	syāt. taj-janito hi sva-bhāva-viśeṣo dhūma iti.
PVin3_0010407	eva iṣṭa-vastu-sva-bhāva-anukarṣiṇi proktā	syāt. tat kim eṣāṃ paraspara-virahēna. sā eva

PVin2_0009002 kutaścid bheda ity ekaṃ dravyaṃ viśvaṃ
 PVin3_0006305 na bhavati iti hetu-pratiśedho 'sya kṛtaḥ
 PVin3_0006605 -dharmaṭāyāṃ vā tataḥ kṣaṇikatā tasya iṣṭā
 PVin2_0008605 bhedaka ity a-kāraṇaṃ viśvasya vaiśvarūpyaṃ
 PVin3_0010408 eṣāṃ paraspara-virahaṇa. sā eva hetur vācyaḥ
 PVin2_0008304 na karoti iti kriyā-pratiśedho 'sya kṛtaḥ
 PVin3_0001310 tato bāhyena arthena arthavattvaṃ an-iṣṭaṃ
 PVin2_0005805 atha upalabdhy-a-bhāvo vinā an-upalabdhyā
 PVin2_0008303 sva-bhāvaḥ, sa eva bhāva ity na a-bhāvaḥ
 PVin3_0006204 sva-viśaya-jñāna-a-bhāvena a-bhāva-siddhiḥ
 PVin3_0006705 sad-vyavahāra-pratiśedho vā. kathaṃ ca na
 PVin3_0002708 śāstra-āśraye tad-artha-pakṣi-kāraṇaṃ yuktaṃ
 PVin3_0006309 eva tatra sāmartyaṃ iti tad eva pramāṇaṃ
 PVin3_0006308 darśana-ānantaryaṃ ca sva-tantrasya na
 PVin3_0013310 sva-tantra eva dṛṣṭāntaḥ sādhana-avayavaḥ
 PVin3_0004810 atra yadi sādhyā-dharma-sāmānyena eva iti,
 PVin3_0002107 śāstra-parigrahaṃ. cikīrṣoḥ sa hi kālāḥ
 PVin3_0006508 -bhāva-vat. pramāṇaṃ vā yadi tattve bādhaḥ
 PVin3_0001001 sambhāvāt tad api tena saha sādhanam
 PVin3_0006306 iti bhāva eva kaścin nāma-antareṇa uktaḥ
 PVin2_0008204 sattā a-pratibandhini cet, na niyamavati
 PVin2_0006903 'rtheṣu jñāna-utpattir iti śabda '-vācakaḥ
 PVin3_0009811 pakṣi-kṛtaḥ, na ca aparāḥ śabdaḥ, yo hetuḥ
 PVin3_0005304 karotu. pūrva-sva-bhāva-niyata ity etan na
 PVin3_0007908 hetuṃ sattāyāṃ vadato 'sya viruddho hetuḥ
 PVin3_0001302 -a-viśeṣāt. a-doṣe ca iṣṭa-vighāto 'pi na
 PVin3_0001209 hetur viruddho dṛṣṭāntaś ca sādhyā-vikalāḥ
 PVin3_0005101 bhāvasya nityaṃ jananaṃ a-jananaṃ vā anyathā
 PVin3_0002304 sā anya-viśaye 'pi tulyā iti viruddhaḥ
 PVin3_0002709 -sambaddha-pralāpa eva ayam ity an-avadheyāḥ
 PVin3_0003202 viruddha-uktāv api na bādha, pratibandhas tu
 PVin2_0008113 vinaśvara-sva-bhāvo nir-apekṣa ity a-hetukaḥ
 PVin3_0012203 yuktaṃ. evaṃ hy āgama-siddha ātmā
 PVin2_0009605 kathayātā āgamikatvaṃ ātmani pratipannaṃ
 PVin3_0007806 -siddhāv eva hi sa dharmas tasya gamakaḥ
 PVin2_0009511 šeṣavataḥ. kiṃ ca vyatireky api hetuḥ
 PVin3_0013405 tatas tad-ātmatāyāṃ sarvaṃ sarva-ātmakaṃ
 PVin2_0005209 viruddha-ṇiṣedhe 'pi tatra eva ṇiṣedhe doṣaḥ
 PVin3_0012111 -sann ātmā, sattā-sādhanā-vṛtṭeḥ. sandigdhaḥ
 PVin3_0003610 -darśanāt pratyakṣasya apy evaṃ bhāvaḥ
 PVin1_0003405 draṣṭur eṣa viniścayaḥ. sa tad-a-bhāve na
 PVin3_0012602 upanīyante. anyathā hi tatra a-vyavahāra eva
 PVin3_0003809 -rajata-ādiṣu dṛṣṭātvān na a-sādhanāntā
 PVin3_0010404 -abhimatāt kutaścin nānā-bhāva evaṃ bhāvaḥ
 PVin2_0006705 dur-anvayatvāt. a-pauruṣeyaṃ a-vitathaṃ
 PVin3_0013509 na tad iṣṭa-pratibandha ity na dūṣaṇaṃ
 PVin3_0010301 hi tad-viparīta-virahaḥ sādhyā-dharmaḥ
 PVin3_0005202 idam ity upasaṃhāro 'pi vikalpa-nirmita eva
 PVin3_0004701 -niścayād eva ity a-niścito na anaikāntikaḥ
 PVin2_0008601 a-tat-sva-bhāvasya a-jananaṭ tasya a-hetutā
 PVin3_0013403 -antara-pratīniyamaḥ, yena upamānāt sādhanam
 PVin2_0009613 tad-vyāvṛtṭir iti tad-vyavaccheda-hetutā
 PVin1_0001311 tasya tādātmyād anyasya a-samaya-darśino 'pi
 PVin2_0008511 ca kāraṇaṃ antareṇa bhāve '-hetutā eva
 PVin3_0011714 ity uktaṃ. anyathā saṃśaya-hetur eva na
 PVin3_0007307 -vad abhidheyam kim apy asti iti sādhyam
 PVin3_0007304 asti iti siddhir astu. tathā api kiṃ siddham
 PVin3_0002312 cet, a-siddha-hetv-abhidhānam api pratijñā
 PVin2_0007809 ity yo na tad-dhetuḥ so '-tat-sva-bhāvaḥ
 syāt. tataḥ saha-utpatti-vināśau sarvasya ca
 syāt. tataś ca a-hetukatvaṃ. anyathā a-bhāva ity
 syāt. tattve viśeṣa-a-bhāvād a-pūrva-bhāvinaḥ
 syāt. tatra ca ukto doṣaḥ. sarvaṃ ca sarvasmāḥ
 syāt. tatra ca vastu-pratibandho vācyaḥ, anyathā
 syāt. tathā apy ayam a-kiñcit-karaḥ kim ity
 syāt. tathā para-arthāś cakṣur-ādayaḥ
 syāt, tathā sattā a-bhāvo 'pi syād ity apārthikā
 syāt. tad a-bhāvaṃ karoti iti bhāvaṃ na karoti
 syāt, tad-a-bhāvo 'py anyena an-upalambhena
 syāt. tad-artha-pratiśedhe dharmi-vācino '-
 syāt, tad-avabodha-arthitve vā prativādinaḥ,
 syāt. tad-ākāra-niyama-sāmartyena aparā-
 syāt. tad-bala-utpattau ca tasya eva tatra
 syāt, tadā tad-rūpa-a-sparśane ca syād a-
 syāt tadā na eva kaścit sapakṣaḥ, tathā-vidhasya
 syāt tadā śāstreṇa bādhanam. tad-virodhena
 syāt tal-liṅgena api virodhaḥ, yathā sa-apekṣa-
 syāt. tasmāt triṣv eva rūpeṣv antar-aṅgaṃ artha-
 syāt. tasmān na asya pratyayasya sambhavaḥ.
 syāt. tasmān na iyam ākasmikī kvacit. kathaṃ
 syāt tasya iti sambandhaś ca na sidhyati. tasmāt
 syāt. tasya eva ca hetutve '-punar-nirdeśya ity
 syāt, tasya pracyuteḥ, apekṣyāc ca prayatnāt
 syāt, tasya bhāve kvacid a-sambhāvāt, a-bhāve ca
 syāt, tasya sādhyā-vipakṣa eva vṛtṭyā tad-
 syāt, tāvato dharma-kalāpasya kvacid an-anvayāt.
 syāt. te ca a-vyavahitāḥ pratighātinā anyena
 syāt. tena tatra eva bādhanā bhavati, na anyatra
 syāt. dvayor an-āsrita-śāstrayoḥ kasyacit
 syāt, dvayos tulya-kakṣatvāt, yathā sva-vacane.
 syāt. na a-hetukaḥ, sattā-hetur eva bhāvāt tathā-
 syāt, na anumāna-siddhaḥ. tasmād a-vyatireke 'py
 syāt, na anumeyatvaṃ. yā apy a-siddhi-yojanā -
 syāt, na anyathā. puruṣa-pravṛtṭer a-vastu-
 syāt. na idaṃ nir-ātmakaṃ jīvac-charīram a-prāṇa-
 syāt. na ca etad yuktaṃ. tasmāt tad-abhivyāpta-
 syāt. na ca tat-tulya eva vṛtṭir ity a-tat-tulyo
 syāt. na ca pareṇa tathā upagata ity a-pramāṇād
 syāt. na ca pramāna-lakṣaṇa-vyatirikto 'nyo 'sti
 syāt. na ca viśaya-sārūpyaṃ vijñānasya, tat-
 syāt. na ca satām api parama-arthataḥ kaścid
 syāt. na ca samayād vartamānasya kācid a-
 syāt. na tarhi tato nānā-bhāvād evaṃ bhāvo
 syāt. na, tasya a-yogād artha-abhidhāne puruṣa-
 syāt. na, tasya sādhanā-antaravāt. yadi pūrva-
 syāt, na punaḥ kutaścid a-sata ity asti sādhyā-
 syāt, na vastv-āśrayaḥ. na ca samāropa-
 syāt. na vai vastu-dharma-samāśrayeṇa eva para-
 syāt. na vai sa eva bhavati, tādrśasya bhāvāt.
 syāt. na hy arthasya kenacit kathañcin na sāmyam.
 syāt. na hi tad-vyāvṛtṭer anyat tad-
 syāt. na hi pratipuruṣam arthānām ātma-bhedaḥ,
 syāt. na hi yasya yam antareṇa bhāvaḥ, sa tasya
 syāt. na hi yo yatra na sambhavati, tad-
 syāt. na hi śabda-arthāḥ svataḥ kañcid guṇa-
 syāt. nanu bauddho vikalpa-pratibhāsaḥ śabda-
 syāt. nipāta-vacanena sādhanatvena iṣṭasya
 syāt. niyata-śaktiś ca sa hetuḥ sva-rūpeṇa

PVin3_0007606	mūrta ity a-mūrtatvaṃ nir-upākhye 'pi	syāt. nir-upākhyasya a-bhāvād a-pratiṣedha-
PVin2_0005507	asti iti so 'pi iṣṭo vyavahāra-bhāk. anyathā	syāt pada-arthānām vidhāna-pratiṣedhane. eka-
PVin3_0010306	-brāhmaṇye brāhmaṇo bhojanīya ity eva vācyam	syāt. parasya ayam abhiprāyo 'sad iti. tad-
PVin3_0008902	na karoti iti yāvat. tena ayam evaṃ vācyah	syāt — pātam na karoti iti. tad api iṣṭam eva.
PVin3_0003309	tarhi prthag-vacanam. vākya-bhedād etat	syāt. pūrveṇa pratiṣṭhāpitam uttaram pratihanti
PVin1_0004208	prakāśamāno 'pi sva-para-ātmanoh prakāśakah	syāt, prakāśa-vat. tasmād grāhaka-ākārah sva-
PVin1_0001712	pratipatter a-nānā-ekam jagat syāt. atha api	syāt, pratibhāsamānam api sāmānyam an-upalakṣaṇām
PVin3_0003602	niścayam vā. tan-niśedho hy anumānāt	syāt, pratyakṣeṇa yogyatā 'niścayāt. tatra ca
PVin2_0005211	ayam a-doṣa ity a-vācyam eva ṛtīyam rūpaṃ	syāt. prayoga-darśana-arthatvād a-doṣah — anvaya-
PVin3_0006812	-artha-eka-tānatve śabdānām a-nibandhanā. na	syāt pravṛttir artheṣu darśana-antara-bhediṣu.
PVin3_0012204	'py a-sataḥ sapakṣād vyatirekaḥ sandigdhaḥ	syāt prāṇa-ādinām, ātmanah sandehāt. ata eva
PVin2_0009108	-antarataḥ paścād bhavan katham tasya hetuḥ	syāt. phalasya api para-upaskāra-apekṣiṇo na
PVin3_0002306	virodhe so 'nya-kṛte 'pi tulya iti virodhaḥ	syāt. bhavaty eva anya-kṛte 'pi pratijñā-doṣa iti
PVin3_0008602	samudāyī-nibandhanatvāt tad-a-bhāve na	syāt. bhavanti sva-nimitta-sannidhiṃ sūcayati iti
PVin3_0000708	-viprakaṣayor a-siddheḥ. siddhau tu	syāt, yathā tādrśam rūpa-sādharmyam kvacid
PVin2_0009609	ca vyatireka iti saṃśayito 'nivāryah	syāt. yathā-yoga-vacanād a-nivārita eva iti cet,
PVin1_0004311	-antara-vaikalyam sūcayati. sa bāhyo 'rthah	syāt, yady atra kaścīd upādāna-viśeṣa-a-bhāva-
PVin2_0007704	hi ghaṭa-ādinām keṣāñcin nityatā api	syāt. yady api bahulam vināśa-kāraṇāni santi,
PVin3_0009303	yadi dvayor api iṣṭam kiñcid vastu sāmānyam	syāt, yan-nibandhano 'yam a-nitya-śabdaḥ,
PVin3_0012002	ity ayam eva hetuḥ. an-avasthā-anya-kalpane	syāt. yasmin sati bhavaty eva yat tato 'nyasya
PVin3_0007511	hetur ucyate, sa katham a-siddha-sattāke	syāt. yo hi bhāva-dharmaṃ hetum icchati, sa
PVin1_0003504	avayava-darśane 'pi tathā sthūlasya darśanam	syāt. rakte ca ekasmin rāgaḥ, a-raktasya vā gatiḥ.
PVin3_0000201	-a-bhāvāt. prāmānye vā na anumāna-pravṛtīḥ	syāt, vacana-mātreṇa artha-siddher hetv-ādi-
PVin3_0010104	hetuḥ ca evaṃ na kaścīd anaikāntikaḥ	syāt. vipakṣasya api icchā-kṛtatvād ity ukta-
PVin3_0013702	ity ekam eva kiñcit sāmānya-lakṣaṇam vācyam	syāt, viśeṣe 'n-antar-bhāvāt. tac ca sāmānya-
PVin3_0003208	bādhana-abhyupagamāt. anyathā atiprasaṅgaḥ	syāt, vyarthatā vā prthak-karaṇasya. sva-
PVin3_0001806	śabdaḥ. tad-bhāva-iṣṭau na a-nityah śabdaḥ	syāt, śabde 'nitya-śabdatva-prasādhanāt, a-nitya-
PVin3_0001513	virodhāt. yadi dehād eva artha-antara-bhāvaḥ	syāt, sa eva tathā ucyeta. anyatara-vacana-
PVin1_0001501	yena indriya-jñānasya vikalpa-upagame bādhā	syāt. sa eva tāvad ayam vikalpaḥ saṃvidita
PVin3_0002807	vā. anyathā artha-antara-gamanād avasādaḥ	syāt. sa ca ayam sādhyā-abhyupagamaḥ pratyakṣa-
PVin1_0004206	prakāśate tathā iti nīla-ādy-anubhavaḥ	syāt. sa ca tādātmyāt tathā prakāśamāno 'pi sva-
PVin3_0001807	-śabdatva-prasādhanāt, a-nitya-śabdaḥ śabdaḥ	syāt. sa ca na iṣṭa iti na iṣṭa-vighātaḥ kaścīd.
PVin3_0001607	antara-bhāvas tayor ekasya tathā-abhyupagame	syāt. sa ca na śarīrasya, an-anvaya-śaikayā, na
PVin3_0012302	prāṇa-ādinām nairātmyena saha virodhaḥ	syāt. sa ca na sidhyati ity uktam. astu nāma nir-
PVin2_0008112	tat-kāla-dravya-apekṣa iti nir-apekṣa eva na	syāt. sa tarhi vinaśvara-sva-bhāvo nir-apekṣa ity
PVin3_0010209	kāle pakṣa-ādi-vikalpo 'sti, yato 'yam doṣah	syāt. sa hi kevala eva kasyacid bhāva-a-bhāvayor
PVin1_0000211	atiprasaṅgāt. tasya nāntariyakatāyām tu	syāt. sa hi pratibaddha-sva-bhāvo yathā-vidhe
PVin3_0004609	iti. niścaya-hetāv apy a-pratibhānāt	syāt saṃśayaḥ, sa ca na eka-antena anaikāntikaḥ.
PVin3_0000309	-mātreṇa, yataḥ para-upagatena siddhiḥ	syāt. sato 'py a-vastu-kṛtā pratipattir a-sat-
PVin1_0004103	apy a-prasiddhir ity astaṅ-gataṃ viśvam	syāt. sato 'py a-siddhau sattā-vyavahāra-a-
PVin3_0009508	'pi kṛta-buddhir bhavati, yadi tādrśam	syāt, sarva eva hetavas tathā syuḥ. api ca,
PVin3_0010704	ity uktam. ko hy atra virodho yadi vaktā ca	syāt sarva-jñāś ca. yady atra bhavato manda-
PVin2_0005703	viśayād artha-pratītāv an-artha-pratilambhaḥ	syāt. sarva-bhāvah sva-bhāvena sva-sva-bhāva-
PVin3_0008702	eva ity an-upakāratvān na saṃyogena tadvat	syāt. sahitasya tad-anya-upakārād viśeṣa-utpatteh
PVin3_0006111	a-viguṇāni bhavanti, yadā eṣāṃ kārya-vṛtīḥ	syāt. sā ca upalabdhir eva. upalabhyasya an-
PVin2_0007912	karaṇāt. a-kāriṇo 'pi pratyaya-vaikalpye	syāt. sākalye tu karoty eva. na evam a-kṣaṇikasya,
PVin3_0007101	yadi sattvam a-nityatve 'nyatra vā hetuḥ	syāt, sādhyam api kasmān na iṣyate. tat kila evaṃ
PVin3_0003401	-kakṣatvāt. yadi hi tatra ekasya prāmānyam	syāt siddhir eva, na pratibandhaḥ, pramāṇena a-
PVin2_0006809	evaṃ śabdānām api yady arthebhyo janma	syāt, syād yogyatā-niyamaḥ. tad-a-bhāve 'sya idam
PVin2_0008303	tatra yady a-bhāvo nāma kaścīd kāryah	syāt sva-bhāvah, sa eva bhāva iti na a-bhāvah
PVin3_0002503	sādhyatvena eva nirdeśya iti idam phalavat	syāt. svayam-siddhasya dharminah parigraha-a-
PVin2_0009301	'py eṣṭavyah. anyathā a-gamako hetuḥ	syāt. hetos triṣv api rūpeṣu niścayas tena
PVin1_0000904	-a-viśeṣān na ekasya ekatra kriyā-a-kriye	syātām. tena syād artha-apāye 'pi netra-dhīḥ.
PVin1_0001507	ca paroṣā iti na anugraha-upaghātau tataḥ	syātām, puruṣa-antara-saṃvedana-vat. an-anuyamś
PVin3_0007108	sāmānya-dharmini. na kaścīd arthah siddhaḥ	syād a-niśiddham ca tādrśam. na sarvathā sattā-
PVin3_0013510	yadi pūrva-pakṣa-vādī sa-ākāñkṣah	syād a-samāpta-vākya eva iti na dūṣaṇa-avasaraḥ,
PVin3_0013312	-avayavaḥ syāt, tadā tad-rūpa-a-sparśane ca	syād a-sambandhād apārthakaḥ. yadi na hetor a-
PVin2_0008712	-bhedavān. a-dhūma-hetor dhūmasya bhāve sa	syād a-hetukaḥ. iti saṅgraha-ślokau. katham tarhi
PVin2_0005906	'yogād adhiṣṭhānasya. tat-saṃskāre tu	syād an-upalambhaḥ. tadā api tathā-vidha-indriya-

PVin3_0006813	antara-bhediṣu. atīta-a-jātayor vā api na ca	syād an-ṛta-arthatā. vācaḥ kasyāścid ity eṣā
PVin2_0009806	-antara-sambhavāt. viśeṣa-hetv-a-bhāve tu	syād anumānam. yathā – a-dṛṣṭa-kartṛkam api
PVin2_0008912	api ca artha-antara-nimitto hi dharmah	syād anya eva saḥ. na hi tasmin niṣpanne ’-
PVin2_0009101	uktam. anyathā artha-antaram eva a-nityatā	syād anya-nimittatve ’-nimittatve vā. tathā ca
PVin3_0001802	tathā kasyacid artha-antara-bhūtasya upagame	syād anyatara-artha-antara-bhāvaḥ. etena iṣṭa-
PVin3_0010206	sidhyet. tat kim idānim pakṣo ’pi vipakṣaḥ.	syād api paryāyeṇa. lakṣaṇa-bhedas tu kathita eva.
PVin2_0007903	-śaktayo hi sāmāgryo dṛśyante. tatra kācit	syād api yā a-naśvara-ātmānam janayet. na, artha-
PVin1_0000906	na ekasya ekatra kriyā-a-kriye syātām. tena	syād artha-apāye ’pi netra-dhiḥ. arthasya sāḥśād
PVin3_0001906	śāstra-upagamāt sarvas tad-dṛṣṭaḥ sādhyā iti	syād āśānkā-sambhavaḥ. vipratipattis tu dṛśyata
PVin3_0010712	a-śakyatvāt. sa eva hy evaṃ sarva-jñāḥ	syād ity a-pratiśedhaḥ. sva-ātmani sva-
PVin2_0008109	’py anyatra hetor vaikalyād a-vināso ’pi	syād ity a-vyāptiḥ. sā iyaṃ nir-apekṣatā
PVin3_0012405	vidadhāti iti vaktavyam. atiprasaṅgo hy evaṃ	syād ity a-sādhāraṇa-anaikāntika eva prāṇa-ādiḥ.
PVin2_0005805	an-upalabdhyā syāt, tathā sattā a-bhāvo ’pi	syād ity apārthikā an-upalabdhiḥ. atha anya-
PVin3_0005508	ātmā svo ’-vibhāgavān. sa tena a-vyabhicārī	syād ity arthaṃ tat-prabhedanam. saṃyogya-ādiṣu
PVin3_0007901	bādhā-sambhave tal-lakṣaṇam eva dūṣitaṃ	syād ity uktam. a-bādhanasya api lakṣaṇatve tasya
PVin3_0002202	sarvaṃ śāstraṃ nidarśane. darśayet sādhanam	syād ity eṣā loka-uttarā sthitiḥ. a-sambaddhasya
PVin3_0008509	kāraṇam samudāyinaḥ. a-satsu teṣu sā na	syād iti gotvād viśānitā. sāsna-viśāna-ādi-
PVin3_0006702	tad-upanyāseṇa an-upalabdheḥ prayogaḥ	syād iti darśana-arthaṃ etad uktam, yathā ayam eva
PVin2_0005213	dvitīyaṃ gamayati iti. ata ekasya prayogaḥ	syād iti. nanu śrāvaṇatvaṃ vyatireky apy a-
PVin3_0012713	ucyeta, na parikleśito devānāṃ priyaḥ	syād iti. viruddha-a-vyabhicāry api saṃśaya-hetur
PVin2_0009704	bādhā-sambhave tal-lakṣaṇam eva dūṣitaṃ	syād iti sarvatra an-āśvāsaḥ. anumāna-viśaye ’pi
PVin2_0007513	tad-darśanāt svayam api pratipattau tathā	syād iti sva-arthe ’py anumāne vibhajya ucyate.
PVin3_0009504	tādṛśam yadi taruṣu upalabhyeta,	syād etat. atha śoṣa-ādikam eva maraṇa-śabdena
PVin3_0005211	kadācit kasyacit kiñcid ity eka-anta eṣaḥ.	syād etat, na āvaraṇān nityaṃ sarve śabdā na
PVin3_0012207	anyathā hi kvacid dṛṣṭe ’-bhāva-siddhāv api	syād eva a-dṛṣṭeṣu saṃśayaḥ. tathā hy a-sakala-
PVin3_0000508	sambandha-upadarśanāt. eka-anta-parigrahe	syād eṣa doṣaḥ. na vā sati hetau, yukti-prāptasya
PVin2_0006407	deśa-kāla-ādy-apekṣaṇam. anyathā vyabhicāri	syād bhasma iva a-śīta-sādhane. ity antara-ślokaḥ.
PVin3_0005402	iti nityam upalabhyeta. evaṃ hi sa nityaḥ	syād yadi na kutaścit sāmartyaṃ labhyeta
PVin3_0011203	na ca evaṃ bahulaṃ dṛśyante. tena evaṃ	syād yuktaṃ vaktum — māḍṛso vaktā rāgī iti,
PVin2_0006809	evaṃ śabdānām api yady arthebhyo janma syāt,	syād yogyatā-niyamaḥ. tad-a-bhāve ’sya idam iti
PVin2_0005105	viśeṣaṇa ekasya tad-bhāve ’nyasya a-tattvaṃ	syād viśeṣaṇa-viśeṣya-yoginaś ca nipātasya a-
PVin2_0006806	janayati iti, anyathā an-upakāriṇo ’n-apekṣā	syād viśaya-antara-vat. tena eva kasmād
PVin2_0007206	yojyeta tayā punaḥ. saṅketas ca nir-arthaḥ	syād vyaktau ca niyamaḥ kutaḥ. yatra svātantryam
PVin1_0004309	tato bhinnam asti iti kutaḥ. bhāya-siddhiḥ	syād vyatirekataḥ. satsu samartheṣu anyeṣu hetuṣu
PVin2_0005903	sattā ucyate. sāmāgrī-pariṇāma-apekṣatvāt	syād vyabhicāro ’pi iti cet, na, kārya-kāle ’-
PVin2_0005608	yadi hi syāt, upalabhyā-sattva eva	syān na anyathā iti, vṛkṣo ’yaṃ śiṃśapātvāt,
PVin3_0000507	na apy a-siddhy-ādayaḥ, yady evam idam api	syān na vā ubhayam iti dharmayoḥ sambandha-
PVin2_0009003	upayogaḥ syāt. anyathā ekam ity eva na	syān nāma-antaram vā, artha-bhedam abhyupagamya
PVin1_0002304	bhāvanā-viśeṣāt prīti-paritāpa-viśeṣo na	syān nīla-ādy-ābhāsa-viśeṣa-vat. te ’n-apekṣita-
PVin3_0009302	a-siddhi-codanā mithyā-uttaram eva bhavati.	syān mithyā-uttaram yadi dvayor api iṣṭam kiñcid
PVin3_0009509	yadi tādṛśam syāt, sarva eva hetavas tathā	syuḥ. api ca, siddham yādṛg adhiṣṭhāṭṛ-bhāva-a-
PVin1_0003814	nānā-rūpa-avabhāsiṇaḥ. satyaṃ kathaṃ	syur ākārās tad-ekatvasya hānitaḥ. anyasya
PVin3_0013406	abhivyāpta-dharma-yogaḥ eva bhāvās tadvantaḥ	syur ity abhivyāptir asya dṛṣṭāntena pradarśyate.
PVin3_0011908	vyatirekaḥ. te ’pi buddhy-ādayo nairātmye na	syur iti cet, na, tatra anyeṣām eva sāmartya-
PVin2_0006811	-jñāpanāya prayujyanta iti tais tadvantaḥ	syuḥ kāya-vijñāpty-ādi-vat. a-tad-āgamebhyo na
PVin1_0001405	vyayante vā, yena satyo ’py a-lakṣitāḥ	syuḥ. tathā hi punar vikalpayaṃ kiñcid āsin me
PVin3_0010310	tad a-rūpānām kutaḥ. bhāve vā na a-santaḥ	syuḥ, tal-lakṣaṇatvāt sattvasya. kevalam vikalpa-
PVin3_0012606	a-nīcīta-sādhanā na eka-anta-grāhīnyaḥ	syuḥ. tasmād yathā kathañcid apy anena a-sato
PVin3_0011804	-ātmatayā tad-utpattiyā vā ātma-pratibaddhāḥ	syuḥ, te tan-nivṛtṭiyā nivarateran. tadā prāṇa-ādy-a
PVin1_0004113	ca yugapad upalabhata iti tad-anye ’pi tathā	syuḥ, viśeṣa-hetv-a-bhāvāt. tat siddhaḥ saha-
PVin2_0006701	sva-prabhava-kāya-vāg-vyavahāra-anumeyāḥ	syuḥ. vyavahārās ca prāyaśo buddhi-pūrvam anyathā
PVin1_0002303	yadi hi śabda-ādy-ātmānaḥ sukha-ādayaḥ	syuḥ, śabda-ādy-a-viśeṣe bhāvanā-viśeṣāt prīti-
PVin3_0002510	anyathā sarve hetv-ādi-doṣaḥ pakṣa-doṣaḥ	syuḥ, sarvatra pakṣasya eva uparodhāt. tasmāt tan
PVin2_0008901	trapuṣayoḥ, kvacit prabhāve sparśa-upayoga-	srāṃsinyor iva haritakyōḥ. tasmān na su-vivecitam
PVin1_0001301	vetty asau katham. yady eṣa niyamaḥ –	sva-abhidhāna-viśeṣaṇa-apekṣā eva arthā vijñānair
PVin3_0003408	samarthaniyaṃ tasya a-samarthanāt. sambhavī	sva-abhiprāyaḥ pratijñā-vacanena darśaniyaḥ. sa
PVin2_0010112	-gati-prayoga-bhedena an-eka-prakāra uktaḥ.	sva-artha-anumāna-paricchedo dvitīyaḥ. para-
PVin2_0004602	-tad-āvṛtti-vacanānām ca prayogāt tatra	sva-arthaṃ tri-rūpāl līngato ’rtha-dṛk. tri-
PVin2_0004502	anumānaṃ dvidhā	sva-arthaṃ para-arthaṃ ca. jñāna-abhidhāna-

PVIn3_0007202 kañcana asya bheda a-parāmśan bruvāṇaḥ kaṃ
 PVIn3_0003310 pūrva-abhyupagamena ity āha. tad eva vākyam
 PVIn2_0004603 liṅgād yad anumeye 'rthe jñānam, tat
 PVIn2_0007513 svayam api pratipattau tathā syād iti
 PVIn3_0009902 jñānam utpādayantas tathā prakāśamānāḥ
 PVIn2_0009102 na syāt, an-upayogāt. upayoge vā sa eva asya
 PVIn1_0004301 ātmani. sā yogyatā iti ca proktaṃ pramāṇam
 PVIn1_0004212 tatra apy anubhava-ātmavāt te yogyāḥ
 PVIn2_0010110 hetos tathā-bhāva-nīscaye vyāpakasya
 PVIn3_0010712 hy evaṃ sarva-jñāḥ syād ity a-pratiśedhaḥ.
 PVIn3_0012907 sannidhau sādhye tat-sambandhitā hetuḥ. nanu
 PVIn3_0001501 sidhyan vā katham a-viṣayaḥ. viṣayaś cet,
 PVIn3_0013003 a-dūra-sthānaṃ dṛśya-ātmatā indriyasya
 PVIn3_0002409 prasiddhaḥ siddha iti na kiñcid etat. na hi
 PVIn3_0003103 evam a-vacanān na pratiśedhe doṣaḥ.
 PVIn3_0003305 pratiśthāpayati. prāmāṇyena abhyupagamāt.
 PVIn1_0004106 saṃvedanam anyena iti cet, sa tāvad viṣayaḥ
 PVIn1_0003208 -ātmanā. sa-vyāpāram iva ābhāti vyāpāreṇa
 PVIn3_0006603 -niyama-a-sambhavāt. na hi tasmin bhavati
 PVIn3_0008410 -pratyaya-agni-dhūma-janana-vat. tathā hi
 PVIn2_0007710 a-sambhavat-pratibandhā iva kāraṇa-sāmagrī
 PVIn3_0003002 tathā-bhāvaṃ pravartata iti kāryam tasya. sa
 PVIn3_0008302 yena na samagrāṇi ity eva kāraṇa-dravyāṇi
 PVIn3_0002102 kṣatiḥ. uktaṃ ca na āgama-apekṣam anumānam
 PVIn1_0001409 vyutthita-cittāḥ kiñcid vikalpayan
 PVIn3_0008306 anyasya apekṣanīyasya a-bhāvād iti. pūrva-
 PVIn1_0001908 an-indriya-dṛṣṭir na api viṣaya-antarasya.
 PVIn3_0005909 -sattā-viśeṣābhyām na tat-siddhiḥ, kiṃ tarhi
 PVIn3_0013310 veditavyaḥ. yadi punar hetu-rūpa-a-saṃsparśi
 PVIn3_0006210 iti, tata eva a-bhāva-upalambhāt, tac ca
 PVIn3_0013406 asya dṛṣṭāntena pradarśyate. tad ayam na
 PVIn3_0006308 pratyayasya sambhavaḥ. darśana-ānantaryam ca
 PVIn3_0005910 kiṃ tarhi sva-jñāna-sattā-viśeṣābhyām iti na
 PVIn2_0005702 -parikalpito na artho 'pi, vikalpa-bhedānām
 PVIn3_0000105 artham anumānam, kāraṇe kārya-upacārāt. atra
 PVIn3_0000101 paricchedo dvitīyaḥ. para-artham anumānam tu
 PVIn3_0008602 nibandhanatvāt tad-a-bhāve na syāt. bhavanti
 PVIn1_0004207 syāt. sa ca tādātmyāt tathā prakāśamāno 'pi
 PVIn2_0010103 ca kasyacit. hetuḥ tāv eva hi nivartamānau
 PVIn2_0004607 tad-grahād bhrāntir api sambandhataḥ pramā.
 PVIn3_0010807 ity a-sādhyatvam. a-dṛśya-ātmanām tu
 PVIn2_0007704 api bahulam vināśa-kāraṇāni santi, teṣām api
 PVIn2_0006614 asti. te hi ceto-dharmatvena atīndriyatvāt
 PVIn2_0008804 ādiḥ, tatra api tathā-abhidhāne 'py asty eva
 PVIn2_0008003 kṣepa-a-yogāt, prāg a-kartuḥ paścād api
 PVIn1_0001309 -a-darśane '-bhāvāt. puruṣa-icchāto 'rthānām
 PVIn3_0005106 na prāg yogyasya pratibandhāt, tasya
 PVIn1_0000601 na ca tasya vyabhicāraḥ, tad-a-bhāve
 PVIn2_0009902 kriyatvāt, pratyakṣānām śabdānām a-pratyakṣa-
 PVIn2_0010101 -dṛṣṭānte prasidhyati vyatirekaḥ. hetu-
 PVIn2_0006107 iti. tat kāryam hetu-vyāpty-a-vyatirekāt tat-
 PVIn3_0005608 etat — na anyā eva an-upalabdher dṛśya-
 PVIn2_0006208 atra dhūmo 'n-upalabdher iti. etena vyāpaka-
 PVIn2_0006207 yathā — na dhūmo 'tra an-agner iti.
 PVIn3_0002909 bhittvā. tatra abhyupāyaḥ kārya-aṅgam
 PVIn3_0007007 ity ayam atra abhiprāyaḥ. sthitam etat —
 PVIn2_0006111 iti. kāraṇa-an-upalabdhir a-bhāvaṃ gamayati.
 PVIn2_0006108 -sva-bhāva-a-viśiṣṭam iti tad-an-upalambhaḥ
 PVIn3_0000401 a-pratyayatvāt. uktaṃ ca — na kārya-
 sva-arthaṃ puṣṇāti. tasmād anena upāta-bheda eva
 sva-arthaṃ virundhānam sva-vāg-viruddham, yathā
 sva-arthaṃ anumānam. pratyakṣa-vad asya phala-
 sva-arthe 'py anumāne vibhajya ucyate.
 sva-ātma-prakāśakā ity ucyante. na evaṃ liṅga-
 sva-ātma-bhūtā a-nityatā iti kim anyayā, sva-
 sva-ātma-vedanam. ity antara-ślokaḥ. bāhye 'py
 sva-ātma-saṃvidi. iti sā yogyatā mānam ātmā meyaḥ
 sva-ātmanāś ca an-upalabdhir iti sa tat-tad-
 sva-ātmani sva-saṃviditena anena aparatra
 sva-āśraya-vyāpti-vādinā api tad-deśa-sannidhir
 sva-āśrayam doṣa-gatiṃ katham na spr̥set. sa ca
 sva-āśrayeṇa sambandhaḥ, a-bhedād eva, āśraya-a-
 sva-icchā-kalpita-bhedeṣv an-artha-tantra-
 sva-upagama-āśrayam hi śāstraṃ virundhāno
 sva-upagama eva tarhi prāmāṇyam ādadhad dharminam
 sva-upalambha-kāle na siddhaḥ siddher a-siddheḥ,
 sva-karmaṇi. tad-vaśāt tad-vyavasthānād a-kārakam
 sva-kāraṇa-sāmagry-adhīnair anyair api tad-
 sva-kāraṇasya phala-utpādanam praty ābhimukhyena
 sva-kārya-utpādane. nanv an-apekṣānām api
 sva-kārya-saṃsūcitaḥ sva-viparyaya-upagamam
 sva-kāryam janayanti, sāmagrī-janmanām śaktīnām
 sva-gocare. siddham tena su-siddham tan na tadā
 sva-citta-dhārāḥ saṅkalayaty evam ca evam ca
 sva-jāti-mātra-hetutvāc chakti-prasūteḥ sāmagryā
 sva-jñāna-kāla-bhāvī tad-a-tulya-kriyā-kālo na
 sva-jñāna-sattā-viśeṣābhyām iti na sva-tantrā
 sva-tantra eva dṛṣṭāntaḥ sādhana-avayavaḥ syāt,
 sva-tantram pramāṇam iti. sa tarhy a-bhāva-
 sva-tantraḥ. tad-a-sambandhī ca apārthakaḥ, tena
 sva-tantrasya na syāt. tad-bala-utpattau ca tasya
 sva-tantrā siddhiḥ. na evaṃ saṃvedanasya
 sva-tantrānām an-artha-āśrayatvāt. tat-kalpita-
 sva-dṛṣṭa-artha-grahaṇam āgamāt para-dṛṣṭam na
 sva-dṛṣṭa-artha-prakāśanam. yathā eva hi svayam
 sva-nimitta-sannidhiṃ sūcayati iti gotvād
 sva-para-ātmanoḥ prakāśakaḥ syāt, prakāśa-vat.
 sva-pratibaddham nivartayata iti kasyacid
 sva-pratibhāse 'n-arthe 'rtha-adhyavasāyena
 sva-pratīyogibhir virodho 'pi mā bhūt, yena
 sva-pratyaya-adhīna-sannidhitvān na avaśyam
 sva-prabhava-kāya-vāg-vyavahāra-anumeyāḥ syuḥ.
 sva-bīja-prabhavāt sva-bhāva-bhedo hetu-sva-bhāva
 sva-bhāva-a-parāvṛtteḥ. apekṣāyam ca uktaṃ. na
 sva-bhāva-a-parāvṛtter na samaya-kāla-utpattiḥ
 sva-bhāva-a-pracyuteḥ. atha vā sambhavaty api
 sva-bhāva-a-bhāvāt. tathā hi arthasya a-sambhave
 sva-bhāva-a-bhāvāt. bhrānti-nimitta-a-bhāvāt,
 sva-bhāva-a-bhāvo 'taḥ pratiśedhe ca kasyacit.
 sva-bhāva-a-viśiṣṭam iti tad-an-upalambhaḥ sva-
 sva-bhāva-a-sattā, tayā siddhayā a-saj-jñāna-
 sva-bhāva-a-siddhir ukta veditavyā, yathā — na
 sva-bhāva-a-siddhyā, yathā — na atra dhūmo 'n-
 sva-bhāva-aṅgam jagat-sthitiḥ. āpta-vacanam kārya
 sva-bhāva-an-upalabdhīḥ sva-bhāva-hetāv antar-
 sva-bhāva-an-upalabdhis tu svayam a-sattā eva.
 sva-bhāva-an-upalambha eva uktaḥ. tathā tad-
 sva-bhāva-an-upalambha-viśeṣebhyo 'param

PVin3_0010407	sāmarthyam avasthitam iti sã eva iṣṭa-vastu-	sva-bhāva-anukarṣiṇi proktã syāt. tat kim eṣãṃ
PVin3_0005803	kalpitãḥ. kãraṇãt kãrya-samsiddhiḥ	sva-bhāva-antar-gamãd iyam. hetu-prabheda-ãkhyãne
PVin2_0006706	-yogya-a-yogya-ãtmanoḥ prãpti-parityãgayoḥ	sva-bhāva-antara-utpatti-hãni-nãntariyakatvãt,
PVin3_0011407	-niyamaḥ. pratyupayogaṃ tebhya upakãryasya	sva-bhāva-antara-utpattes tathã upayoginãṃ nãnã-
PVin3_0005305	prayatna-samskr̥tãd indriyãd anyato vã	sva-bhāva-antara-pratilambhãt. na hy an-upakãry
PVin3_0000607	prasidhyati. ekasya tu yathã-ukta-	sva-bhāva-antara-viraha-upagamãd eva bhinna-deṣã-
PVin3_0000405	-niyata-eka-dravya-samsarga-a-vyavacchinna-	sva-bhāva-antara-virahãd an-eka-vr̥tter ekasya na
PVin2_0008812	-bheda eva tad-a-tattve nibandhanam, api tu	sva-bhāva-antaram api. kṛtrima-a-kṛtrimãṇãṃ iva
PVin2_0007807	sa eva sva-bhãvo na asti yo vinaṣvaraḥ. tat-	sva-bhāva-apekṣatvãṃ na naṣvaraḥ. śãly-ãdi-
PVin2_0007805	asti yas tad-utpãdanaḥ śãli-bijasya iti tat-	sva-bhāva-apekṣãḥ. evaṃ tarhi kṛtakãnãṃ api
PVin2_0007409	bhãvaḥ kṛtakaḥ. tena iyam̐ kṛtaka-śrutiḥ	sva-bhāva-abhidhãyiny api para-upãdhim enam
PVin1_0002406	ãtmã para-upadhãno yuktaḥ, tad-a-viṣeṣe 'pi	sva-bhāva-abhyãsa-viṣeṣãt tad-ãtma-atiṣaya-siddheḥ.
PVin2_0008313	avinãbhãvo bhãvasya. bhãva-mãtra-anurodhĩ	sva-bhāva iti sa eva svayam̐ vastuto bhãvaḥ. sa ca
PVin2_0008706	-sva-bhãvaḥ. anyato 'pi bhãve na sa tasya	sva-bhāva iti sakṛd api na janayet. na vã sa
PVin3_0011408	-bhãva-antara-utpattes tathã upayoginãṃ nãnã-	sva-bhāva-upakãra-sãdhanam etat. na eka-kãla-an-
PVin1_0000209	-rũpaṃ sva-lakṣãṇam. anyas tu buddhau sãkṣãt	sva-bhāva-upadhãna-sãmarthya-rahito 'yukta-
PVin3_0012806	śãstra-kãraṇãṃ artheṣu bhrãntyã viparĩta-	sva-bhāva-upasam̐hãra-sambhavãt. na hy asti
PVin2_0008104	dharmã-dhãtv-ãyatane 'pi skandha-traya-	sva-bhāva eva iti na virodhaḥ. etena sattã
PVin3_0007512	hetum icchati, sa katham̐ bhãvaṃ na icchet.	sva-bhāva eva hi kayãcid apekṣayã dharmã iti
PVin3_0005407	ataḥ prayatna-an-antara-bhãvi-jñãnam a-nitya-	sva-bhāva-kãraṇa-kãryam̐ iti siddham. prayatna-an-
PVin3_0004906	evaṃ navadhã pakṣa-dharmo vibhajyate.	sva-bhāva-kãrya-siddhy-artham̐ dvau dvau hetu-
PVin3_0004908	bheda-sãmãnye ṣeṣo vyãvṛtti-sãdhanãḥ.	sva-bhāva-kãryayor eva ãtma-pratibandhãd
PVin3_0011110	an-upayoge katham̐ tac-chaktir upayujyate,	sva-bhāva-guṇasya śaktãv upacãrãt. yatra so '-
PVin1_0003707	ata eva na pramãna-phalayor viṣaya-bhedaḥ.	sva-bhāva-cintãyãṃ tãdãtmyãd artha-sam̐vidãḥ sva-
PVin2_0008013	pañca-skandhã iti. tatra pañca-indriyãṇi	sva-bhāva-cyutimanti, tat-kãrya-vijñãna-viccheda-
PVin3_0006607	-hetu-niyamana-sva-bhãvas tat-sva-bhãvas tat-	sva-bhāva-janana-sva-bhãvo vã kiṃ na iṣyate. kiṃ
PVin3_0005304	kiñcid apekṣya kãryam̐ kuryãt, karotu. pũrva-	sva-bhāva-niyata ity etan na syãt, tasya
PVin2_0006902	-yogãt. śakteṣ ca an-artha-antaratvãt sa eva	sva-bhāva-niyamaḥ. artha-antaratve tato 'rtheṣu
PVin2_0007814	janma nãsi-sva-bhãvasya hetuḥ, na ca a-hetoḥ	sva-bhāva-niyamaḥ. tasmãṃ na atra kaṣcid dhetoḥ
PVin2_0007205	sã na asti tasya sã eka-arthatã kutaḥ.	sva-bhāva-niyame 'nyatra na yojyeta tayã punaḥ.
PVin1_0002206	api kãraṇa-kalãpaḥ. tat prakṛtes tat-kãrya-	sva-bhāva-niyame na an-upalambha-ãtmãnaḥ sukha-
PVin2_0007809	ca sa hetuḥ sva-rũpeṇã pratĩta eva. na ca	sva-bhāva-niyamo 'rthãnãṃ ãkasmiko yuktaḥ, an-
PVin3_0000610	ekatva-an-eka-vr̥ttyor virodhãt tathã-vidha-	sva-bhāva-niṣedhaḥ kriyate. viruddhayor eka-
PVin2_0007408	-vat. upãdiyate. apekṣita-para-vyãpãro hi	sva-bhāva-niṣpattau bhãvaḥ kṛtakaḥ. tena iyam̐
PVin2_0005705	sva-bhãvena sva-sva-bhãva-vyavasthiteḥ.	sva-bhāva-para-bhãvãbhyãṃ yasmãd vyãvṛtti-
PVin2_0005711	ity antara-ślokãḥ. kãryasya api	sva-bhāva-pratibandhaḥ, tat-sva-bhãvasya tad-
PVin2_0009910	bhãvet, sva-bhãvasya eva bhãvatvãd iti tasya	sva-bhāva-pratibandhãd a-vyabhicãraḥ. kãraṇam̐ vã
PVin2_0009914	'pi sva-bhãvaṃ niyamayati ity ubhayathã	sva-bhāva-pratibandhãd eva nivṛttiḥ. anyathã eka-
PVin2_0010005	ãsvavatã api kim. ity antara-ślokau. tasmãt	sva-bhāva-pratibandhãd eva hetuḥ sãdhyam̐ gamayati.
PVin2_0005610	dvau vastu-sãdhanãv ekaḥ pratĩsedha-hetuḥ.	sva-bhāva-pratibandhe hi saty artho 'rtham̐ na
PVin2_0009213	-nivṛttyã anya-nivṛttim icchatã tayoḥ kaṣcit	sva-bhāva-pratibandho 'py eṣṭavyaḥ. anyathã a-
PVin1_0000512	ãṣvãsa iti cet, na, tad-rũpa-an-upalakṣãṇãt.	sva-bhāva-pratibandho hi liṅga-lakṣãṇam. na ca
PVin2_0007815	-bhãva-niyamaḥ. tasmãṃ na atra kaṣcid dhetoḥ	sva-bhāva-pravibhãgaḥ. tad-a-bhãvat phalasya api
PVin2_0008310	sva-bhãvata eva bhãvati. tathã anyatra api	sva-bhāva-bhãvĩ, viṣeṣa-a-bhãvat. evam̐ anye 'pi
PVin2_0007501	-apekṣo yathã a-nityatva eva sattvam, kvacit	sva-bhāva-bhũta-dharma-bheda-parigraheṇã yathã
PVin2_0006904	tasmãt sarvathã sarva eva kvacin niyamaḥ	sva-bhāva-bhũtaḥ sva-hetu-prakṛter niyãmakasya
PVin3_0008211	yogyatã ca sãmagri-mãtra-anubandhinĩ iti	sva-bhāva-bhũta eva. kiṃ punaḥ kãraṇam̐ sãmagryãḥ
PVin3_0012708	vãcyã ity upãlambhaḥ. asti viṣãṇinãṃ viṣãṇa-	sva-bhāva-bhedaḥ, na tad-vat kiñcid chaṣasya
PVin3_0004201	viṣeṣo '-bhãva-a-viṣeṣa iti cet, na, hetoḥ	sva-bhāva-bhedãt. a-tad-ãtmatve 'pi kṣĩrasya sa
PVin3_0012707	-bhãvaḥ. sva-bhãvo 'pi, pratikãryam̐ kãraṇa-	sva-bhāva-bhedãt. tat ko 'yam̐ sambandha-a-bhãvo
PVin2_0008804	eva sva-bija-prabhãvat sva-bhãva-bhedo hetu-	sva-bhāva-bhedãt, yathã kadali bija-kanda-udbhãvã.
PVin2_0008804	-abhidhãne 'py asty eva sva-bija-prabhãvat	sva-bhāva-bhedo hetu-sva-bhãva-bhedãt, yathã
PVin3_0012810	-sambandhãt, ãkãṣã-vad iti. tat-sambandhi-	sva-bhāva-mãtra-anubandhinĩ tad-deṣã-sannihita-
PVin3_0009901	-antare 'nvayĩ-bhavitã. pradĩpa-ãdayas tu	sva-bhāva-yogyatayã ãtmani jñãnam utpãdayantas
PVin3_0002910	ssthitiḥ. ãpta-vacanãṃ kãrya-lakṣãṇam̐ liṅgam,	sva-bhāva-lakṣãṇam̐ prasiddhiḥ. ãtmã aparõ vã
PVin3_0008005	na ayam̐ prasaṅga iti. eṣã dvi-vidho hetuḥ	sva-bhāva-lakṣãṇãḥ kãrya-lakṣãṇãṣ ca. sa eva sva-
PVin3_0004111	apara-bhãvaṣ ca vaikalakṣãṇyam, viruddha-	sva-bhāva-lakṣãṇãtãd bhedasya ity ukta-prãyam.
PVin2_0006410	tri-vidhã hi viprakarṣiṇõ deṣã-kãla-	sva-bhāva-viprakarṣair na teṣv an-upalambho '-
PVin1_0004003	an-upalambhe 'nya-upalambho 'sti. na ca etat	sva-bhāva-viveke yuktam, pratibandha-kãraṇa-a-

PVin3_0007503 anvayo na vihanyate. sādhanē punaḥ sattve
 PVin3_0007110 kaścīd dharmī iti prasādhayato 'nirdiṣṭa-
 PVin2_0008705 bhavan vā na dhūmaḥ syāt. taj-janito hi
 PVin2_0006510 -a-bhāvād atīndriyaḥ pratikṣipyate 'rthaḥ
 PVin2_0009710 yukta eva pratiśedhaḥ. na yuktaḥ, dṛṣya-tat-
 PVin3_0005205 api kalpanāyām a-tat-parāvṛttayo bhāvā yathā-
 PVin2_0005704 syāt. sarva-bhāvāḥ sva-bhāvena sva-
 PVin3_0013210 śakye darśayitum, tat-kāryatā-pratiniyamāḥ
 PVin2_0008801 -bhāvā. sā eva anumīyate. sā eva ca sāmāgrī
 PVin2_0008311 -bhāva-bhāvī, viśeṣa-a-bhāvāt. evam anye 'pi
 PVin2_0007502 tatra eva utpattiḥ. anayā diśā anye 'pi
 PVin3_0005605 trtiyo hetuḥ, sa kiṃ na udāhṛtaḥ. so 'pi
 PVin3_0007007 sthitam etat – sva-bhāva-an-upalabdhiḥ
 PVin3_0002207 -āder jano 'nveti caitanya-dahana-ādikam.
 PVin2_0009909 tathā-prasiddheḥ. sa tasyāḥ sva-bhāvaḥ.
 PVin2_0010009 tan-mātra-anubandhena khyāpyate. yaḥ kṛtaka-
 PVin2_0009913 eva na syāt. ataḥ kārya-kāraṇa-bhāvo 'pi
 PVin2_0009009 pramāṇa-vārttike nirṇītaḥ. tam asya
 PVin2_0008715 vijñānasya. na vai kiñcid ekaṃ janakaṃ tat-
 PVin3_0012709 -bhedaḥ, na tad-vat kiñcid chaśasya bhinna-
 PVin1_0003612 tad eva phalaṃ yuktaṃ. na hy arthasya yathā-
 PVin2_0010010 yaḥ kṛtaka-sva-bhāvaṃ janayati, so 'nityaṃ
 PVin2_0010014 tathā hi sa tasya sva-bhāvo hetur vā. kathaṃ
 PVin2_0008705 tathā hetur api tathā-bhūta-kārya-janana-
 PVin2_0008703 vaikalye ca punar na dṛṣṭaḥ, taj-janyo 'sya
 PVin2_0005606 -ākhyā hetavas trayāḥ. eva. an-upalabdhiḥ
 PVin2_0004608 tad-a-vyabhicārāt pramāṇam. na hi
 PVin2_0008312 veditavyāḥ. yo hi bhāva-mātra-anubandhī
 PVin3_0004202 -bhedaḥ. a-tad-ātmatve 'pi kṣīrasya sa tasya
 PVin2_0008709 ca sa eva agnir ity a-vyabhicārah. agni-
 PVin2_0008303 tatra yady a-bhāvo nāma kaścīd kāryaḥ syāt
 PVin3_0005208 utpattir vā. tad yadi teṣāṃ jñāna-jananaḥ
 PVin3_0007207 vā iti, yathā-kathañcid api viśeṣitas tat-
 PVin3_0005806 -vyavahāra-yogyatā vā an-upalabdher vyāpakāḥ
 PVin3_0004112 tasmād utpattes tat-kāraṇasya taj-janana-
 PVin2_0007808 sva-hetor iti yo na tad-dhetuḥ so '-tat-
 PVin2_0009909 eva kasyacit tathā-prasiddheḥ. sa tasyāḥ
 PVin3_0012706 viśiṣyate viśāninām api viśāṇeṣu, na dravya-
 PVin2_0007808 na naśvarāḥ. śāly-ādi-bijānām api sa
 PVin3_0005401 apekṣatvād asya nirastam. tad ayam upalabhya-
 PVin2_0008309 so 'yaṃ kvacid bhavan dṛṣṭo 'n-apekṣatvāt
 PVin3_0003506 prasiddhi-śabdena uktaḥ. yogyāṃ hi viśvaṃ
 PVin2_0006908 pratibandha-a-bhāvād a-pratipādaka iti, na,
 PVin2_0008307 an-apekṣatā bhāvasya. tasmād bhavaty eṣa
 PVin2_0008308 yatra nāma bhavaty asmād anyatra api
 PVin2_0007505 tu vyāptau dharmi-samāśraye vā tat-
 PVin2_0007607 bhavati, śabdaś ca kṛtaka iti. siddha-tat-
 PVin3_0006609 eva tad-bhāve sāmartyāt. etena kādācitka-
 PVin2_0009005 bhāva-kāle 'nityatā-a-niṣpattes tulya-a-tat-
 PVin3_0012810 -bhāva-mātra-anubandhinī tad-deśa-sannihita-
 PVin1_0003609 a-bhāvāt sva-saṃvedanaṃ phalam, tat-
 PVin3_0000704 -itarayor āsatti-viprakarṣa-a-bhāvāt. vastu-
 PVin2_0008707 a-dhūma-janana-sva-bhāvād bhāvāt. tat-
 PVin3_0000707 icchā-mātra-anurodhino dharmā na vastu-
 PVin2_0008207 eva kṣaṇa-sthāyī jāta iti. tam asya mandāḥ
 PVin2_0008103 sādhyantas tathā-vidha-janmanām anyeṣāṃ ca
 PVin2_0005203 triṣu api rūpeṣu draṣṭavyam. artha-antara-
 PVin3_0012802 '-sambhavāt. na hi sambhavo 'sti kārya-
 PVin3_0013205 rūpam uktaṃ a-bhedena. punar viśeṣeṇa kārya-
 sva-bhāva-viśeṣa-a-parigraheṇa vastu-mātra-
 sva-bhāva-viśeṣasya kasyacit sattā-mātre virodha-
 sva-bhāva-viśeṣo dhūma iti. tathā hetur api tathā
 sva-bhāva-viśeṣo vā, yathā – na asti viraktaṃ
 sva-bhāva-viśaya-mātra-a-pratiśedhāt. pṛthivy-ādi
 sva-bhāva-vṛttaya eva. tat saty apy āvaraṇe
 sva-bhāva-vyavasthiteḥ. sva-bhāva-para-bhāvābhyām
 sva-bhāva-vyāptir vā. asmimś ca arthe darśite
 sva-bhāva-sthity-āśrayaḥ kāryasya. ata eva saha-
 sva-bhāva-hetavo yathā-svaṃ pramāṇaiḥ siddha-tan-
 sva-bhāva-hetu-pravibhāgā draṣṭavyāḥ. tasya ca
 sva-bhāva-hetāv antar-bhavati ity udāhṛta eva.
 sva-bhāva-hetāv antar-bhavati iti, sā tad
 sva-bhāvaṃ kāraṇam vā artho 'vyabhicāreṇa
 sva-bhāvaṃ ca parityajya kathaṃ bhāvo bhavet, sva
 sva-bhāvaṃ janayati, so 'nityaṃ sva-bhāvaṃ
 sva-bhāvaṃ niyamayati ity ubhayathā sva-bhāva-
 sva-bhāvaṃ manda-buddhiḥ paśyann api na
 sva-bhāvaṃ vā. kiṃ tu sāmāgrī janikā tat-sva-
 sva-bhāvaṃ viśāṇam iti cet, vyaṃ apy etad eva
 sva-bhāvaṃ vyavasthitiḥ, sarva-jñānānām eka-
 sva-bhāvaṃ santam janayati iti pramāṇam
 sva-bhāvaṃ hetuṃ vā antareṇa bhaved ity āśrayam
 sva-bhāvaḥ. anyato 'pi bhāve na sa tasya sva-
 sva-bhāvaḥ, anyathā sakṛd apy a-bhāvāt. sa tat-
 sva-bhāvaḥ kāryam ca iti trīṇy eva liṅgāni. yathā
 sva-bhāvaḥ kāryam vā bhāva-kāraṇa-vyatireke
 sva-bhāvaḥ, tatra eva avinābhāvo bhāvasya. bhāva-
 sva-bhāvaḥ, yo dadhi-janano na śāśa-viśāṇa-
 sva-bhāvaḥ śakrasya mūrdhā yady agnir eva saḥ.
 sva-bhāvaḥ, sa eva bhāva iti na a-bhāvaḥ syāt.
 sva-bhāvaḥ, sarvasya sarvadā sarvaṇi sva-viśayāni
 sva-bhāvaḥ sādhitō bhavati. sa ca tathā na anveti.
 sva-bhāvaḥ sādhyate. vyāptiś ca anyatra
 sva-bhāvaḥ sidhyet, na tad-bhāvaḥ. yady a-sata
 sva-bhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ sva-
 sva-bhāvaḥ. sva-bhāvaṃ ca parityajya kathaṃ bhāvo
 sva-bhāvaḥ. sva-bhāvo 'pi, pratikāryam kāraṇa-sva-
 sva-bhāvaḥ sva-hetor iti yo na tad-dhetuḥ so '-
 sva-bhāvaḥ svasmāt sva-bhāvāt kadācin na apaiti
 sva-bhāvata eva bhavati. tathā anyatra api sva-
 sva-bhāvataḥ kṛta-a-kṛtānām śabdānām, icchā-mātra
 sva-bhāvataḥ pratipatter a-bhāvāt pradīpād iva
 sva-bhāvataḥ. yatra nāma bhavaty asmād anyatra
 sva-bhāvataḥ. so 'yaṃ kvacid bhavan dṛṣṭo 'n-
 sva-bhāvataḥ gamakasya a-gamakavāt. na hi
 sva-bhāvataḥ tad-a-bhāve na bhavataḥ
 sva-bhāvataḥ-an-apekṣatayor virodho vyākhyātaḥ.
 sva-bhāvataḥ. na vai kācid a-nityatā nāma anyā yā
 sva-bhāvataḥ. na hi yo yatra na asti, sa tad-deśam
 sva-bhāvataḥ artha-pratipatteḥ. yadi hi iṣṭa-
 sva-bhāvataḥ ca punar vivakṣā-antare parāvṛtṭy-a-
 sva-bhāvataḥ ca sa eva agnir ity a-vyabhicārah.
 sva-bhāvam anuvidadhati, tasya evam a-vṛtṭeḥ.
 sva-bhāvam ūrdhvaṃ vyavasyanti, na prāk, darśane
 sva-bhāvam enam ālagayanti. etena dhātva-āyatane
 sva-bhāvayor prabhava-tan-mātra-anubandha-siddhau
 sva-bhāvayor ukta-lakṣaṇayor an-upalambhasya vā
 sva-bhāvayor janma-tan-mātra-anubandhau

PVin1_0000611
 PVin3_0013007
 PVin3_0006607
 PVin3_0006607
 PVin2_0008905
 PVin2_0008601
 PVin3_0005704
 PVin2_0005902
 PVin3_0009002
 PVin2_0007812
 PVin3_0006608
 PVin2_0009909
 PVin2_0005711
 PVin1_0000603
 PVin3_0005013
 PVin2_0010104
 PVin1_0001310
 PVin2_0008004
 PVin3_0005501
 PVin3_0000406
 PVin2_0007503
 PVin2_0007813
 PVin3_0004204
 PVin2_0009205
 PVin2_0008801
 PVin3_0005401
 PVin2_0007613
 PVin3_0004911
 PVin2_0008514
 PVin2_0008707
 PVin2_0008906
 PVin3_0002208
 PVin1_0002113
 PVin2_0009904
 PVin2_0006601
 PVin2_0009112
 PVin3_0006702
 PVin2_0009103
 PVin2_0008110
 PVin2_0005704
 PVin2_0006807
 PVin2_0008411
 PVin1_0003601
 PVin3_0008208
 PVin3_0005504
 PVin3_0012706
 PVin2_0008710
 PVin2_0007405
 PVin2_0007805
 PVin2_0007806
 PVin3_0011502
 PVin2_0007813
 PVin2_0006813
 PVin2_0008113
 PVin2_0008111
 PVin2_0009906
 PVin3_0008209
 PVin2_0006606
 PVin1_0000211

jñānasya tat-pratibandho vācyāḥ. sa ca kārya-
 virodhā api vācyāḥ. tad ayam an-upalambhaḥ
 vā a-nityatā-hetu-niyamana-sva-bhāvas tat-
 sa ca tad-dhetur vā a-nityatā-hetu-niyamana-
 -vyatireka-ādyo yasya dṛṣṭo 'nuvartakaḥ.
 a-taj-janana-sva-bhāvād bhavet. svayam a-tat-
 -niyataḥ syāt, kiṃ tarhi siddha eva dṛśyasya
 hi tādṛśām sattā-prajñaptir upalabdhī-yogya-
 dhetor anyo gamako 'sti, a-pratibaddha-
 -ātmāno jātāḥ. na ca atra kaścīn niyamakaḥ
 na iṣyate. kiṃ pāramparyeṇa, ante 'pi tat-
 -bhāvam ca parityajya katham bhāvo bhavet,
 kāryasya api sva-bhāva-pratibandhaḥ, tat-
 -bhāvāt pratyakṣe 'pi pramāṇatā. pratibaddha-
 an-upakāryasya apekṣā-a-yogāt. śakta-
 api sādhayitu-kāmena hetor vyāpakasya vā
 -bhāva-a-parāvṛtter na samaya-kāla-utpattiḥ
 ca uktam. na api yugapat kriyā, tat-
 nidarśite 'pi hetu-lakṣaṇa-viṣaye
 -ādi-viśeṣavatā anyena yogaḥ, tathā-bhūta-
 -bhāva-hetu-pravibhāgā draṣṭavyāḥ. tasya ca
 -sva-bhāvo nāśi iti cet, na vai janma nāśi-
 -hetu-prakṛti-paramparā, tasmāt taj-janana-
 vyabhicāra-darśanāt. etāvāt tu syāt – evaṃ-
 tat-sva-bhāvam vā. kiṃ tu sāmāgrī janikā tat-
 tad ayam upalabhya-sva-bhāvaḥ svasmāt
 evam ucyate. yasmād a-hetutvād vināśasya
 ca iti viruddhau dvau ca nirdiṣṭau. na hi
 iti. katham ca tato 'nyato vā a-taj-janana-
 na janayet. na vā sa dhūmaḥ, a-dhūma-janana-
 bhinnān na sambhavaḥ. kārya-kāraṇa-bhāvād vā
 sādhyān. kasyacid vāda-bādhāyām
 -jñānaṃ vijñāna-a-bhinna-hetu-jam. tad-a-tat-
 -viśeṣasya a-tad-viśeṣatvāt. tad a-bhinna-
 ity a-pratikṣepaḥ. tad atra keśāñcit
 iti pūrvaḥ prasaṅgaḥ. tan na a-vināśa-
 virodhaḥ. satyam, virodhi-vyāptena api
 sva-ātma-bhūtā a-nityatā iti kim anyayā,
 kadācid ca bhāva-virodhinī tad-a-bhāvam
 an-artha-pratilambhaḥ syāt. sarva-bhāvāḥ
 eva kasmād upakriyāta iti cet, atra vastu-
 tad-utpatti-niyama-a-bhāvāt. tasmāt kāryam
 prakāśa-vat. nīla-ādy-anubhava ity api tat-
 'numiyate. artha-antara-an-apekṣatvāt sa
 tu tad eva. etena kārya-liṅga-udāharaṇena
 api viśeṣeṣu, na dravya-sva-bhāvaḥ.
 mūrdhā yady agnir eva saḥ. atha an-agni-
 tad-bhāva-mātra-anubandhina eva ātmanaḥ
 katham na sa-apekṣāḥ. yāvāt sa eva eṣām
 tarhi kṛtakānām api keśāñcit satām vā sa eva
 -atiśayam eva upakurvate. sa tasmād eka-
 asti, sarva-janminām vināśa-siddheḥ. janmi-
 ākāśād iva ghaṭa-ādiṣu. na vai śabda-
 nir-apekṣa eva na syāt. sa tarhi vināśvara-
 tad-a-bhāvam sva-bhāvena sādhyati. yo hi
 na vā kasyacit. tasmāt tan-mātra-sambaddhaḥ
 na anyam apekṣata iti tan-mātra-anubandhī
 -artha-bhāvinyāḥ. na ca tad-a-pratibaddha-
 nāntariyakatāyām tu syāt. sa hi pratibaddha-

sva-bhāvayor liṅgayor anumāne 'pi tulya iti na
 sva-bhāvaś ca paraspara-viruddha-artha-sādhanāv
 sva-bhāvas tat-sva-bhāva-janana-sva-bhāvo vā kiṃ
 sva-bhāvas tat-sva-bhāvas tat-sva-bhāva-janana-
 sva-bhāvas tasya tad-dhetur ato bhinnān na
 sva-bhāvasya a-jananāt tasya a-hetutā syāt. na
 sva-bhāvasya a-dṛṣṭāv a-sann iti. sa tu
 sva-bhāvasya anya-hetu-sākalye tad-a-vyabhicārāc
 sva-bhāvasya avinābhāva-niyama-a-bhāvād iti. a-
 sva-bhāvasya asti, sarva-janminām vināśa-siddheḥ.
 sva-bhāvasya eva tad-bhāve sāmartyāt. etena
 sva-bhāvasya eva bhāvāt vād iti tasya sva-bhāva-
 sva-bhāvasya tad-utpatter iti. etau dvāv anumeya-
 sva-bhāvasya tad-dhetutve samam dvayam.
 sva-bhāvasya nityam jananam a-jananam vā anyathā
 sva-bhāvasya nirvṛttr hetutvena ākhyeyā. anyathā
 sva-bhāvasya. parāvṛttau ca tasya tādātmyād
 sva-bhāvasya paścād apy a-kriyā-a-yogāt. tad ayam
 sva-bhāvasya pṛthak-kāraṇam kārya-udāharaṇāt
 sva-bhāvasya virodhād bhinna-deśa-ādi-yogena, sa
 sva-bhāvasya svena sādhyā-dharmaṇa vyāptir yadi
 sva-bhāvasya hetuḥ, na ca a-hetoḥ sva-bhāva-
 sva-bhāvasya hetor a-bhāvāc chaśa-viśaṇa-an-
 sva-bhāvā etat samāna-pāka-hetavaḥ pakvā iti.
 sva-bhāvā. sā eva anumiyate. sā eva ca sāmāgrī
 sva-bhāvāt kadācin na apaiti iti nityam
 sva-bhāvād anubandhitā. na hi bhāvā vīnaśyantas
 sva-bhāvād anyasya sarvatra sapakṣe sattvam,
 sva-bhāvād bhavet. svayam a-tat-sva-bhāvasya a-
 sva-bhāvād bhāvāt. tat-sva-bhāvātve ca sa eva
 sva-bhāvād vā niyamakāt. avinābhāva-niyamo '-
 sva-bhāvān na nivartate. prapadyamānaś ca anyas
 sva-bhāvānām bhāvānām tādrūpyam a-tādrūpyam ca
 sva-bhāvānām sarveṣām puruṣa-kriyā na vā kasyacit.
 sva-bhāvānām arthānām vā darśana-pāṭava-a-bhāvāt
 sva-bhāve bhāve tad-anumānam. katham na anumānam
 sva-bhāvena arthato virodhāt. tad-upanyāsenā an-
 sva-bhāvena vā a-calasya artha-antara-yoge 'pi
 sva-bhāvena sādhyati. yo hi sva-bhāvo nir-
 sva-bhāvena sva-sva-bhāva-vyavasthiteḥ. sva-bhāva
 sva-bhāvair uttaram vācyam, ya evam bhavanti.
 sva-bhāvair yāvadbhir avinābhāvi kāraṇe. teṣām
 sva-bhāvo 'nubhava eva. a-vedya-vedaka-ākārā
 sva-bhāvo 'nuvarṇitaḥ. asāv api yathā-sannihitān
 sva-bhāvo 'py eka-deśa-bhāg ukto veditavyāḥ. tena
 sva-bhāvo 'pi, pratikāryam kāraṇa-sva-bhāva-bhedāt.
 sva-bhāvo 'sau dhūmas tatra katham bhavet. dhūma-
 sva-bhāvo gamakaḥ. sa ca ayam hetutvena
 sva-bhāvo na asti yas tad-utpādanaḥ śāli-bījasya
 sva-bhāvo na asti yo vināśvaraḥ. tat-sva-bhāva-
 sva-bhāvo na bhavati iti viruddhaḥ. ca-śabdo
 sva-bhāvo nāśi iti cet, na vai janma nāśi-sva-
 sva-bhāvo niyato 'rtheṣu, yatas tad-utpattiḥ. kiṃ
 sva-bhāvo nir-apekṣa ity a-hetukaḥ syāt. na a-
 sva-bhāvo nir-apekṣaḥ, sa yadi kadācid bhavet
 sva-bhāvo bhāvam eva vā. nivartayet yathā vṛkṣaḥ
 sva-bhāvo bhāvasya. tatra hi kevalam samagrānām
 sva-bhāvo bhāvo 'nyam gamayati. yathā-artha-
 sva-bhāvo yathā-vidhe siddhaḥ, tathā-vidha-

PVin2_0008913 niṣpanne 'niṣpanno bhinna-hetuko vā tat-
 PVin3_0006607 -bhāvas tat-sva-bhāvas tat-sva-bhāva-janana-
 PVin2_0008711 'sau dhūmas tatra katham bhavet. dhūma-hetu-
 PVin2_0007402 niścaya-phalatvāt. tad-bhāva-mātra-anvayini
 PVin2_0007411 vyākhyātāḥ. evam upādhi-bheda-apekṣaḥ kvacit
 PVin2_0010014 dahana-a-bhāve ca dhūmaḥ. tathā hi sa tasya
 PVin3_0007011 -van nāṣe nirdiśyata ity uktam. tatra, sattā-
 PVin1_0003112 sambhavati. na hi paṭu-mandatā-ādibhiḥ
 PVin3_0001106 svayam iṣṭo 'nirākṛtaḥ. atra caturbhiḥ
 PVin3_0001309 -rūpaṃ vibhakti-darśanāt sādhyam. na ca
 PVin3_0006408 ity antara-śloka. tasyāḥ svayam prayogeṣu
 PVin3_0008704 ko 'yam a-janya-janaka-bhūtānām upakāraḥ,
 PVin3_0009701 -siddhau tu sarvaṃ sarvasya sidhyati. vastu-
 PVin3_0002501 dharmaṇaḥ siddhasya a-sādhyatām āha. na,
 PVin3_0001105 artham. sa ca anumeyaḥ
 PVin2_0007809 -sva-bhāvaḥ syāt. niyata-śaktiś ca sa hetuḥ
 PVin3_0006411 svayam a-bhāva-sādhanāya prayujyate, tadā
 PVin3_0007305 vikalpa-pratibhāsaḥ śabda-arthaḥ, tasya ca
 PVin3_0013611 na ca dūṣaṇāni, śabda-artha-an-apahnavena
 PVin2_0004911 pratiṣṭhitena eva rūpeṇa ākriyata iti
 PVin3_0006712 eva a-bhāvaḥ śabda-prayogataḥ. na ete śabdāḥ
 PVin3_0002505 gata-arthatvāt. dharmi-sattāyām sādhyāyām
 PVin1_0000209 sa pratyakṣaḥ. tad a-sādhanāṃ vastu-rūpaṃ
 PVin3_0006808 -arho 'rtho dharmī. na ca sa eva arthaḥ
 PVin2_0004904 sāmānyasya pratipattir liṅgād anyataḥ
 PVin3_0003405 icchā-kṛtā ca asya paripūrṇā pramāṇatā. yadi
 PVin3_0003412 upālambhād a-yathā-artha-abhidhānena. yadi
 PVin3_0003306 ca sa eva punaḥ prativahati iti na bhidyate
 PVin3_0003008 a-bhāve śāstra-sva-vacanayor a-yogāt.
 PVin3_0003003 -viparyaya-upagamam pratibadhnāti. tad evam
 PVin3_0003008 -arthāni iti, pramāṇānām a-bhāve śāstra-
 PVin3_0003209 syāt, vyarthatā vā pṛthak-karaṇasya.
 PVin3_0003202 tu syāt, dvayos tulya-kakṣatvāt, yathā
 PVin3_0003105 tasya api snānāc chuddhi-vādināḥ śāstrasya
 PVin3_0003006 śāstram bādhakam ity amum artham vaktum
 PVin3_0003110 yac chāstram vastu-bala-pravṛttena pramāṇena
 PVin3_0003203 -kakṣatvāt, yathā sva-vacane. tadā ca asya
 PVin3_0003502 sa eva tasya pratibandha-viśayaḥ, sarvatra
 PVin3_0003311 āha. tad eva vākyam sva-artham virundhānam
 PVin1_0000414 eva śāstrasya. praṇayan vā svām eva vṛttim
 PVin3_0007706 santi, te 'py etena vyākhyātāḥ. sa ca
 PVin3_0005309 anyad vā kiñcij jñāna-utpatti-samāśrayam
 PVin1_0004213 iti sā yogyatā mānam ātmā meyaḥ phalaṃ
 PVin1_0003705 artha-sthiteḥ sva-saṃvedana-rūpatvāt
 PVin3_0003002 iti kāryam tasya. sa sva-kārya-saṃsūcitaḥ
 PVin2_0007311 sādhanāt. dvayor apy an-upalabdhyoḥ
 PVin3_0006208 a-bhāva-siddhiḥ, yato 'yam doṣaḥ. na api
 PVin3_0005902 iti yato '-bhāva-vyavahāraḥ, kiṃ tarhi
 PVin3_0006011 sa ca sva-saṃvedana-pratyakṣa-siddhaḥ. nanu
 PVin1_0001906 api indriya-jñānena samanantara-pratyayena
 PVin3_0006208 viśeṣād apara-sādhanam, na evam a-bhāvaḥ. na
 PVin3_0005901 iti kalpikāyāḥ samudbhavaḥ. na hi bhāvānām
 PVin3_0006204 anyena ity an-avasthitiḥ. anyathā yadi
 PVin2_0004815 vikalpasya nir-viśayatvāt, tat-pratibhāsasya
 PVin2_0006909 -a-darśana-smṛty-apekṣe hi śabda-liṅge
 PVin3_0005208 jananaḥ sva-bhāvaḥ, sarvasya sarvadā sarvaṇi
 PVin3_0012609 sad-a-satī tad-bhāvena vyavasthāpayan na cet
 PVin3_0001904 -iṣṭa-nirākaraṇe 'py āśāṅkā-āsthāna-vāraṇam
 PVin1_0002009 viśeṣa-utpatter manaḥ pratyeti. sukha-ādīnām
 sva-bhāvo yuktaḥ. ayam hi bhedo bheda-hetur vā
 sva-bhāvo vā kiṃ na iṣyate. kiṃ pāramparyeṇa,
 sva-bhāvo hi vahnis tac-chakti-bhedavān. a-dhūma-
 sva-bhāvo hetur ātmani. tādātmyam hy arthasya tan
 sva-bhāvo hetur ucyate, kvacid an-apekṣo yathā a-
 sva-bhāvo hetur vā. katham sva-bhāvaṃ hetum vā
 sva-bhāvo hetuś cen na sattā sādhyate katham. an-
 sva-bhedair bhedakam api indriya-ādy-arthena etad
 sva-rūpa-nipāta-iṣṭa-svayam-padaih, a-siddha-a-
 sva-rūpa-mātra-arthavat. arthavac ca. tato
 sva-rūpaṃ vā prayujyate. artha-bādhanā-rūpaṃ vā
 sva-rūpasya siddher a-kāryatvāt. para-rūpa-
 sva-rūpe 'siddhe 'yam nyāyaḥ siddhe viśeṣaṇam. a
 sva-rūpeṇa eva nirdeśya ity anena eva gatavāt.
 sva-rūpeṇa eva nirdeśyaḥ svayam iṣṭo 'nirākṛtaḥ.
 sva-rūpeṇa pratīta eva. na ca sva-bhāva-niyamo
 sva-rūpeṇa vā prayujyate, yathā — na asti iha
 sva-lakṣaṇa-upādānatā sādhyate. sādhyatām, kiṃ tv
 sva-lakṣaṇa-pratiśedhāt, sādhyā-dharmi-bahir-
 sva-lakṣaṇa-viśayam, aparasmād artha-pratipatteḥ.
 sva-lakṣaṇa-viśayāḥ, an-ādi-kāla-vāsanā-prabhava-
 sva-lakṣaṇam sādhyam syāt, tac ca pratikṣiptam
 sva-lakṣaṇam. anyas tu buddhau sāksāt sva-bhāva-
 sva-lakṣaṇam iti śakyam vaktum, a-samprāpta-
 sva-lakṣaṇasya ity āha — a-tad-rūpa-parāvṛtta-
 sva-vacana-abhyupagama-virodhayoḥ pratibandho
 sva-vacana-upagama-virodhayor na kaścid bhedaḥ,
 sva-vacana-virodhāc chāstra-virodhaḥ. tataḥ
 sva-vacana-virodhe spaṣṭam udāharaṇam, āgame tu
 sva-vacanam śāstram ca abhisamasya sāmyād ekam
 sva-vacanayor a-yogāt. sva-vacana-virodhe spaṣṭam
 sva-vacanasya api pṛthak-karaṇa-nimittam vān-
 sva-vacane. tadā ca asya sva-vacanena virodhaḥ,
 sva-vacanena apy asya arthasya pratibādhanāt.
 sva-vacanena asya saha uktiḥ sāmya-dṛṣṭaye kṛtā.
 sva-vacanena ca a-bādhitam dṛṣya-a-dṛṣyayor
 sva-vacanena virodhaḥ, na śāstreṇa. tayor yasya
 sva-vāg-viruddha-abhidhānam. atra api ko 'yam
 sva-vāg-viruddham, yathā — na anumānam pramāṇam
 sva-vācā viḍambayati. para-avabodha-artham ca
 sva-vāco-ubhaya-dharmatām bruvāṇaḥ sato 'nyatra
 sva-vijñāna-janane 'pekṣeta, sarvasya tatra a-
 sva-vit. grāhaka-ākāra-saṅkhyatā pariccheda-
 sva-vid api iyam artha-vid eva kāryato draṣṭavyā.
 sva-viparyaya-upagamam pratibadhnāti. tad evam sva
 sva-viparyaya-hetv-a-bhāva-bhāvābhyām sad-
 sva-viśiṣṭa-jñāna-bhāvāt, kiṃ tarhi yo 'yam
 sva-viśiṣṭa-jñāna-bhāvāt, sarva-a-pratipattau
 sva-viśiṣṭa-pratyayam antareṇa api bhavaty a-
 sva-viśaya-an-antara-kṣaṇa-saha-kāriṇā janitam
 sva-viśaya-jñāna-a-bhāvād a-bhāva-siddhiḥ, yato
 sva-viśaya-jñāna-a-bhāvād evam bhavati idaṃ na
 sva-viśaya-jñāna-a-bhāvena a-bhāva-siddhiḥ syāt,
 sva-viśaya-sammata-anvaya-vyatireka-an-anuvidhānāt
 sva-viśayam pratipādayataḥ, a-darśana-smṛti-
 sva-viśayāni jñānāni janayeyuḥ. na cet, na
 sva-viśaye pareṇa bādhyate. tad asya pramāṇa-
 sva-vṛtttau svayam-śruter āha sūtra-kāraḥ —
 sva-vedanam. sukha-ādīnām sva-saṃvedanam api

PVin3_0008005
 PVin1_0003607
 PVin1_0003707
 PVin1_0002106
 PVin1_0004208
 PVin1_0003803
 PVin3_0010712
 PVin3_0006010
 PVin1_0003705
 PVin1_0003704
 PVin1_0003609
 PVin1_0002010
 PVin1_0003611
 PVin3_0012905
 PVin2_0008003
 PVin3_0005909
 PVin1_0000413
 PVin3_0012808
 PVin3_0012401
 PVin3_0009904
 PVin3_0009803
 PVin3_0002305
 PVin3_0002305
 PVin2_0006507
 PVin2_0005704
 PVin2_0008102
 PVin2_0006905
 PVin3_0004203
 PVin2_0007808
 PVin2_0007614
 PVin3_0005507
 PVin3_0009807
 PVin1_0000402
 PVin3_0001509
 PVin3_0000903
 PVin3_0007308
 PVin3_0000901
 PVin3_0005906
 PVin3_0006206
 PVin2_0005112
 PVin1_0002713
 PVin1_0002904
 PVin1_0002814
 PVin3_0011909
 PVin3_0004502
 PVin2_0008311
 PVin3_0011002
 PVin1_0002202
 PVin2_0008514
 PVin3_0000108
 PVin2_0005403
 PVin3_0006410
 PVin3_0000907
 PVin2_0006112
 PVin2_0007512
 PVin3_0000501
 PVin3_0001902
 PVin3_0009807
 PVin1_0004112

sva-bhāva-lakṣaṇaḥ kārya-lakṣaṇaś ca. sa eva antara-śloka. tadā anya-saṃvido 'bhāvāt sva-bhāva-cintāyām tādātmyād artha-saṃvidah bhāvini samayasya vaiarthyaḥ ca. teṣām ataḥ syāt, prakāśa-vat. tasmād grāhaka-ākāraḥ viṣaya-ākāraḥ kaścit paricchedaś ca antaraḥ -jñāḥ syād ity a-pratiśedhaḥ. sva-ātmani tad-a-bhāva-vyavahāra-siddhi-hetuś ca. sa ca yathā-ākāram asyāḥ prathanāt. artha-sthiteḥ eva sukha-a-sukhasya utpatteḥ. tasmāt teṣām anyasya saṃvedyasya a-bhāvāt sukha-ādīnām sva-vedanam. sukha-ādīnām bhavati. vidyamāne 'pi hi bāhye 'rthe yathā-samavāyāv iti śāstre 'pi vyavasthā. tad iyaṃ -virodhāt. a-kramaḥ, an-apekṣasya kartuḥ na kasyacid viśeṣa-siddhiḥ syāt. arthasya tu -lakṣaṇābhyo jñāna-vyaktibhyaḥ. na ca tābhiḥ sarva-gataṃ sāmānyam, sarva-deśa-avasthitaiḥ vyatirekasya phalam. sa hi tatra a-sambhavan liṅgasya liṅgi-pratipādanam. dharminas tu sādhyā-sādhanayor bhedāt sādhyasya dharminah guṇa-doṣayoḥ sva-sādhye cintyatvāt. tasya iti cet, na, hetoḥ sarvasya guṇa-doṣayoḥ -karoti. na ca teṣām tathā viprakṛṣṭānām -pratilambhaḥ syāt. sarva-bhāvāḥ sva-bhāvena apayanti ity a-nityāḥ. ta evam-prakṛtayaḥ sarva eva kvacin niyamaḥ sva-bhāva-bhūtaḥ śāśa-viśāna-jananaḥ. sa tasya kuta iti cet, naśvarāḥ. śāly-ādi-bījānām api sa sva-bhāvaḥ bhāvā vinaśyantas tad-bhāve hetum apekṣante, abhidhānāt. yan-nāntariyakā sattā yo vā ātmā pakṣa-nirdeśa eva tathā sidhyati, punar api -janana-khyātyā a-pitṛtva-vat. tasmāt sarvaṃ na anyatara-artha-antara-bhāvaḥ, ghaṭasya tato na pakṣasya hetor vā vacanam sādhanam asti iti sādhyam syāt. na hi śabda-arthāḥ -abhidhānayoḥ. na arthe tena tayor na asti -saṃvedanād eva bheda-pratītiḥ. tat svayam eva a-bhāvasya. na hi saṃvedana-a-bhāvaḥ naram ca nārāyaṇam eva ca ādau -vārttike. kāma-śoka-bhaya-unmāda-caura-a-vikalpaka eva sphuṭa-avabhāsa iti. vikalpako bhavitum arhati. tathā hi -darśanāt. cakṣur-ādi-buddhīnām tāvad yathā -a-sattvaṃ ca yathā-yogaṃ hetv-ādiṣu yathā-bhāvāt. evam anye 'pi sva-bhāva-hetavo yathā-siddham bhedam avalambya prakalpyate. yathā-tatra sukha-ādy-utpattir na a-viśayā, yathā-'nyato vā a-taj-janana-sva-bhāvād bhavet. yathā āhur eke — parasya pratipādyatvāt iti vyaktam etad rāja-śāsanam. na ca -phalā vyatireka-sādhanay an-upalabdhir yadā sādhyasya eva abhidhānāt. hetu-vacanam tu -bhāvaṃ gamayati. sva-bhāva-an-upalabdhis tu bhedo 'nyatra prayoga-bhedāt. tad-darśanāt hetoḥ pratijñāyāś ca abhyupeta-ādi-bādhā, śāstre nānā-dharma-vyavasthāyām api punar api svata eva tathā-bhāvāt. tasmāt sa andha-mūkaṃ jagat syāt. kvacin niṣṭhāyām sa

sva-vyāpaka-viparyaye sādhye viruddha iti sva-saṃvit phalam iṣyate. yeṣām buddhir eva sva-saṃvit phalam ucyate. tathā avabhāsamānasya sva-saṃvittir na abhijalpa-anuṣaṅgiṇī. a-śakya-sva-saṃvidah sādhanam iṣtam, tato 'syās tad-bhāva sva-saṃvidita-rūpo jāyamāno lakṣyate. tatra yathā sva-saṃviditena anena aparatra pariccheda iti cet, sva-saṃvedana-pratyakṣa-siddhaḥ. nanu sva-viśiṣṭa sva-saṃvedana-rūpatvāt sva-vid api iyam artha-vid sva-saṃvedana-rūpā eva artha-pratītiḥ. tasyāś ca sva-saṃvedanam phalam, tat-sva-bhāvāt vād artha-sva-saṃvedanam api pratyakṣam. sukha-ādi-grahaṇam sva-saṃvedanam eva artha-niṣpattes tad eva phalam sva-sattā-mātra-anubandhini tad-deśa-sannidhau sva-sattā-mātreṇa kṣepa-a-yogāt, prāg a-kartuḥ sva-sattā-viśeṣābhyaṃ na tat-siddhiḥ, kiṃ tarhi sva-santāna-bhāvinibhir a-lakṣitābhir ayaṃ param sva-sambandhibhir yugapat-sambandhāt, ākāśa-vad sva-sambhavana tad-a-sambhavaṃ sādhayati iti tato sva-sādhanā 'yaṃ prasaṅgaḥ. sarva-bhāveṣu dharmi-sva-sādhanā sādhanatva-a-siddher hetu-bhāvena a-sva-sādhyā-an-uparodhe 'pi śāstra-uparodhād sva-sādhye cintyatvāt. tasya sva-sādhyā-an-sva-sāmarthya-upadhānāj jñāna-utpādana-śaktiḥ. na sva-sva-bhāva-vyavasthiteḥ. sva-bhāva-para-sva-hetu-prakṛtim evam-rūpām sādhyantas tathā-sva-hetu-prakṛter niyāmakasya janakatām eva sva-hetu-samuttha ity an-ādi-hetu-prakṛti-sva-hetor iti yo na tad-dhetuḥ so '-tat-sva-sva-hetor eva naśvarānām bhāvāt. tasmād yaḥ svo '-vibhāgavān. sa tena a-vyabhicāri syād ity svata eva tathā-bhāvāt. tasmāt sa svayam ātmano svato '-siddham anyat sādhanam a-vyabhicāry-ātma-svato 'rtha-antara-bhāvasya an-abhyupagamād svato 'rtha-siddheḥ. saṃśayas tu pakṣa-vacanād svataḥ kañcid guṇa-viśeṣam āviśanti. upādāna-svataḥ sādhanā-saṃsthitīḥ. artha eva hy artham svataḥ siddha-viśeṣam artham arthād viśeṣayati. svataḥ sidhyati, tad-a-viśeṣād viśaye 'pi svataḥ sutau dvau janayām babhūva. iti yathā. svapna-ādy-upaplutāḥ, a-bhūtān api paśyanti svapna-jñānaṃ tarhi viśada-ābham pratyakṣam svapne 'pi smaryate smārtam na ca tat tādṛg-svam indriya-viśayau hetū. pūrvakaṃ ca a-viṅṇam svam pratipatti-sādhanair niścitam grāhyam, svam pramāṇaiḥ siddha-tan-mātra-anubandha eva svam bheda-niṣṭheṣu pratyayeṣu vivekinaḥ. dharmī svam viśaya-upanibandhanānām sukha-ādīnām tat-svayam a-tat-sva-bhāvasya a-jananaṃ tasya a-hetutā svayam a-dṛṣṭam api parair dṛṣṭam sādhanam, yathā svayam a-bruvan param bodhayitum iśo bruvan vā svayam a-bhāva-sādhanāya prayujyate, tadā sva-svayam a-śaktam api śaktasya vācakam iti sādhanam svayam a-sattā eva. tatra kevalam viśayī sādhyate svayam api pratipattau tathā syād ity sva-arthe svayam abhyupagama-antara-avasthānāt. na, parikṣā-svayam ātmanā eva iṣṭāḥ sādhyāḥ, śāstra-upagame svayam ātmano hetur a-siddhaḥ. katham vai śabda svayam ātmānām viśaya-ākāram ca yugapat

PVin1_0003209	tad-vaśāt tad-vyavasthānād a-kāraṅgam api	svayam. ity antara-ślokaḥ. etena indriya-
PVin3_0001905	sva-vṛttau svayam-śruter āha sūtra-kāraḥ —	svayam iti śāstra-an-apekṣam abhyupagamam
PVin3_0002608	ca darśayan. ity antara-ślokaḥ. atra	svayam-iṣṭa-śrutibhyām gata-arthe 'py avadhāraṇe
PVin3_0001105	sa ca anumeyaḥ sva-rūpeṇa eva nirdeśyaḥ	svayam iṣṭo 'nirākṛtaḥ. atra caturbhiḥ sva-rūpa-
PVin1_0000102	sa śrīmān a-kalaṅka-dhiḥ	svayam upetya āryo 'nujagrāha yaṁ vyaktaṁ tasya
PVin1_0000304	tatra smṛtim ādadhati. sā kim a-śabda-lingā	svayam kathañcid anusmarato na bhavati. asti vā
PVin3_0009903	bheda-āśrayatvāt tad-bhāvasya. na hi	svayam jñāna-viśayatā lingasya lingi-pratipādanam.
PVin2_0010107	viśaya-vyavahāra-hetus tad-dhetur ity uktaḥ,	svayam tathā-bhūta-an-upalambhasya pratiśedha-
PVin3_0010602	dharmā-bhedataḥ. ity antara-ślokaḥ. tathā	svayam tad-āśrayasya vā sandehe 'hetuḥ, yathā
PVin3_0000102	tu sva-dṛṣṭa-artha-prakāśanam. yathā eva hi	svayam tri-rūpāl lingāl lingini jñānam utpannam,
PVin3_0007404	agni-mātreṇa vyāptaḥ siddhaḥ — yatra eva	svayam dṛśyate, tatra eva agni-buddhiṁ janayati.
PVin2_0007111	anyathā a-sambhava-a-bhāvān nānā-śakteḥ	svayam dhvaneḥ. avaśyaṁ śaṅkayā bhāvyaṁ niyāmakam
PVin3_0000906	śaktasya sūcakaṁ hetu-vaco 'śaktam api	svayam. na api pāramparyeṇa, sādhyasya eva
PVin3_0002601	parihāra-artham a-vyāpti-vyatikayoḥ.	svayam-nipāta-rūpa-ākhyā vyatikasya bādhiḥ.
PVin2_0007508	vyāpyasya ayam nivartako vyāpaka-dharmāḥ	svayam nivartamānaḥ. evaṁ hy ayam asya vyāpakaḥ
PVin3_0008903	api iṣṭam eva. na hi tasya tat-kṛtaḥ pātaḥ,	svayam patina-dharmatayā pātāt, ākāśa-kṣipta-vat.
PVin3_0001106	atra caturbhiḥ sva-rūpa-nipāta-iṣṭa-	svayam-padaiḥ, a-siddha-a-sādhana-artha-ukta-vādy
PVin1_0003513	apy asyām tad-ātmatā eva. sā ca tādātmyāt	svayam prakāśate. tena ātmanaḥ prakāśikā ity apy
PVin3_0006408	eva sādhanāt. ity antara-ślokaḥ. tasyāḥ	svayam prayogeṣu sva-rūpaṁ vā prayujyate. artha-
PVin2_0007114	ayam mārga iti vakti iti kaścana. anyāḥ	svayam bravīmi iti tayor bhedaḥ parikṣyatām.
PVin3_0010210	-a-bhāvayor vṛtti-vyatikavān upadarśitaḥ	svayam bhavat-sāmarthyena tat tathā-bhūtam
PVin2_0009407	na sa tena sādhyate, api tv an-upalambhena	svayam. yukto dṛśyasya a-darśane 'bhāvāḥ, sa tad
PVin2_0007006	-vārttike pratiśiddha iti na iha pratanyate.	svayam rāga-ādimān na arthaṁ vetti vedasya na
PVin2_0008314	bhāva-mātra-anurodhī sva-bhāva iti sa eva	svayam vastuto bhāvāḥ. sa ca ātmānaṁ parityajya
PVin3_0002701	tayā a-siddha-hetv-ādiḥ pratiśidhyate. etena	svayam vādinā iṣṭasya anumeyatva-vacanena an-iṣṭa
PVin2_0007015	tat-prasiddhi-prasādhane. na a-siddha-arthaḥ	svayam śaktas tulyaḥ paryanuyogataḥ. prasiddhiś
PVin3_0002403	a-śakyatvāt. pakṣa-lakṣaṇa-bāhya-arthaḥ	svayam-śabdo 'pi na arthaṁ kañcana puṣṇāti.
PVin3_0001902	-mukhena vā kriyata iti tena vyapadiśyate.	svayam-śrutiḥ punar ekasya dharmiṇaḥ śāstre nānā-
PVin3_0002407	parihāreṇa prasiddha-dharmi-parigraha-arthām	svayam-śrutim aparāḥ prāha. tatra api vicāra-
PVin3_0002605	dṛṣṭer vipratipattinām atra ākārṣit	svayam-śrutim. iṣṭa-a-kṣatim a-sādhyatvam an-
PVin3_0001904	'py āśānkā-āsthāna-vāraṇam sva-vṛttau	svayam-śruter āha sūtra-kāraḥ — svayam iti
PVin1_0003509	anubhavo 'paraḥ. grāhya-grāhaka-vaidhuryāt	svayam sā eva prakāśate. vyastam hi viśaya-
PVin3_0002503	eva nirdeśya iti idaṁ phalavat syāt.	svayam-siddhasya dharmiṇaḥ parigraha-a-vacane
PVin3_0005906	-ātma-saṁvedanād eva bheda-pratitīḥ. tat	svayam svataḥ siddha-viśeṣam artham arthād
PVin2_0007012	-artheṣu śabdeṣu yena artho 'yam vivecitaḥ.	svarga-urvaśy-ādi-śabdaś ca dṛṣṭo 'rūḍha-artha-
PVin2_0007008	kuto gatiḥ. tena agni-hotraṁ juhuyāt	svarga-kāma iti śrutau. khādec chva-māmsam ity
PVin3_0005401	asya nirastam. tad ayam upalabhya-sva-bhāvāḥ	svasmāt sva-bhāvāt kadācin na apaiti iti nityam
PVin2_0007207	-arthaḥ syād vyaktaḥ ca niyamaḥ kutaḥ. yatra	svātantryam icchāyā niyamo nāma tatra kaḥ.
PVin2_0007003	artheṣv an-āvaraṇāt tad evaṁ puruṣa-icchāyāḥ	svātantryam vyavasthām vidhurayati. vistareṇa ca
PVin3_0006106	an-upalambhād a-bhāva-siddhiḥ. tan mā bhūt	svāpa-ādy-avasthāyām kasyacid a-bhāva-pratitīḥ,
PVin1_0001308	-darśanād iti cet, na, tat-sambandhasya a-	svābhāvikatvāt, samaya-a-darśane 'bhāvāt. puruṣa
PVin2_0007506	prakāśayan pradīpas tad-rūpa-a-pratipattau	svām artha-kriyām karoti. tasmān niścito vyāpyo
PVin1_0000414	ity a-praṇayanam eva śāstrasya. praṇayan vā	svām eva vṛtīm sva-vācā viḍambayati. para-
PVin2_0007503	pravibhāgā draṣṭavyāḥ. tasya ca sva-bhāvasya	svena sādhyā-dharmeṇa vyāptir yadi pramāṇena
PVin3_0010705	'n-upalabdhir arthān apākuryāt, hanta	hato 'si, piṭṭ-vyapadeśa-nibandhanasya apy
PVin3_0010705	-cakṣuṣo 'n-upalabdhir arthān apākuryāt,	hanta hato 'si, piṭṭ-vyapadeśa-nibandhanasya apy
PVin2_0008901	prabhāve sparśa-upayoga-sraṁsinyor iva	haritakyoh. tasmān na su-vivecitaṁ kāryam kāraṇam
PVin2_0006403	bhāva-gatir uktā veditavyā, yathā — na roma-	harṣa-ādi-viśeṣa-yukta-puruṣavān ayam pradeśo
PVin2_0006314	santi sannihita-dahana-viśeṣatvāt. roma-	harṣa-ādi-viśeṣa-viruddhasya paritāpasya hetor
PVin2_0006313	virodhe gamikā eva, yathā — na asya roma-	harṣa-ādi-viśeṣāḥ santi sannihita-dahana-
PVin1_0002506	an-upalakṣaṇāt. ekam eva idaṁ saṁvid-rūpaṁ	harṣa-viśāda-ādy-an-eka-ākāra-vivartam paśyāmaḥ.
PVin3_0006103	saty a-sati vā prayatne sañcarati me	hanta iti bhavati, tata eva anya-a-bhāva-gatiḥ,
PVin3_0006011	api bhavaty a-bhāva-buddhiḥ, yathā santamase	hanta-sañcāreṇa. na, tatra api tathā-sañcāriṇo
PVin3_0006101	-sañcāreṇa. na, tatra api tathā-sañcāriṇo	hastasya antara-sparśa-viśeṣa-upalambhād anya-a-
PVin2_0006707	prāpti-parityāgayoh sva-bhāva-antara-utpatti-	hāni-nāntariyakatvāt, nityam tad-ātmatāyām
PVin3_0005207	nityānām śabdānām kasmimścit saty atīśaya-	hānir utpattir vā. tad yadi teṣām jñāna-jananaḥ
PVin1_0003814	satyaṁ katham syur ākārās tad-ekatvasya	hānitaḥ. anyasya anyatva-hāneś ca na a-bhedo '-
PVin1_0003815	tad-ekatvasya hānitaḥ. anyasya anyatva-	hāneś ca na a-bhedo 'rūpa-darśanāt. rūpa-a-
PVin3_0005605	-hetāv antar-bhavati ity udāhṛta eva. tathā	hi — na hy anyā an-upalabhyeṣu nāstitā-an-

PVin2_0007609	anvayas tv artha-āpattyā siddhaḥ. na	hy a-tad-ātma-niyatasya tan-nivṛtṭyā nivṛtṭiḥ.
PVin2_0008402	tu gamye kāryam hetuḥ, a-vyabhicārāt. na	hy a-tad-utpatter a-vyabhicāraḥ, an-āyatta-rūpāṇam
PVin3_0005001	tasmāt sapakṣe dvidhā-vṛtti kāryam. na	hy a-nityā ity eva sarve prayatna-an-antara-bhāvi-
PVin2_0006009	anya-an-upalabdhir eva ucyate, anyathā	hy a-niṣiddha-upalabdher a-bhāva-a-siddheḥ. eka-
PVin2_0006006	antareṇa virodha-a-pratipattiḥ. tathā	hy a-paryanta-kāraṇasya bhavato 'nya-bhāve '-
PVin3_0011711	nivṛttir api, yato vyatirekī ity ucyate. na	hy a-pratibaddhaḥ kasyacin nivṛtttau niyamena
PVin2_0005813	-viṣayiṇam darśanāt. bhāva-vyatireko	hy a-bhāvaḥ, an-upalabdhir upalabdheḥ. sā katham
PVin3_0006211	sa tarhy a-bhāva-pratyayaḥ kuto bhavati. na	hy a-bhāvaḥ kasyacin nimittam. a-sāmarthyāt,
PVin3_0010207	paryāyeṇa. lakṣaṇa-bhedas tu kathita eva. na	hy a-vipakṣa-śaṅkāyām sādhyā-a-bhāva-vyavaccheda-
PVin3_0010111	a-niścayān niścayaḥ. vyatireka-a-niścayo	hy a-vipakṣa-śabdena ucyate. tata eva katham a-
PVin3_0000801	icchāyā vastuni vṛtti-niyama-a-bhāvāt. tathā	hy a-śakya-darśanam etat — yatra tad-icchā
PVin1_0002807	a-kalpa-dhī-phalam. ity antara-ślokaḥ. tathā	hy a-śubha-prthivi-kṛtsna-ādikam a-bhūta-viṣayam
PVin3_0012207	api syād eva a-drṣṭeṣu saṁśayaḥ. tathā	hy a-sakala-vyakti-bheda-vyāpino 'py arthāḥ kecit
PVin2_0009304	-viparita-artha-vyabhicāri-vipakṣataḥ. na	hy a-sati pratibandhe 'nvaya-vyatireka-niścayo
PVin3_0005706	kathañcid viṣayiṇam a-smaran smāryate. na	hy a-sad-vyavahārasya kvacid aparāṁ kiñcin
PVin3_0004602	-stri-garbha iva puruṣeṣu. yathā āha — yo	hy a-sādhāraṇaḥ sādhyā-dharmaḥ, sa yāvatā bhedena
PVin1_0000310	-a-bhāva-sādhane na anumānam, an-anvayāt. na	hy atra drṣṭānto 'sti, sādhana-antara-a-bhāvāt
PVin3_0006908	-artha-an-apavādibhiḥ. vastv eva cintyate	hy atra pratibaddhaḥ phala-udayaḥ. na hi śabda-
PVin3_0010704	-viṣayatvena sandeha-hetutvād ity uktam. ko	hy atra virodho yadi vaktā ca syāt sarva-jñāsa ca.
PVin3_0007001	yathā agnau śita-vinodana-ādiḥ. na	hy atra śabda-arthaḥ samarthaḥ, tad-anubhava-
PVin3_0000702	anyataratvād a-nityaḥ śabda nityo vā iti. na	hy atra śabda-ghaṭayoḥ śabda-ākāśayor vā vāstavi
PVin2_0005311	iti. na a-sati nāstitā-siddhiḥ, a-sato	hy adhikaraṇatva-ādy-a-yogād ity aparāḥ. paśavo
PVin3_0003212	iti tatra api pratibandho 'stu. pratibandho	hy adhikaraṇe sati bhavati, yathā siddhe vacane
PVin3_0009207	-maraṇam iti na idaṁ taruṣu sidhyati. na	hy an-apekṣita-vastukaṁ śabda-mātram icchā-vṛtti
PVin3_0005306	anyato vā sva-bhāva-antara-pratilambhāt. na	hy an-upakāry apekṣyata ity ukta-prāyam. tad-
PVin2_0009405	vacanād api na eva pratyesyati. tad api	hy an-upalambham eva khyāpayati. na ca eka-an-
PVin1_0004002	-upalambha-niyamād dvi-candra-ādi-vat. na	hy anayor eka-ākāra-an-upalambhe 'nya-upalambho
PVin3_0003602	a-pratipramānatayā niścayaṁ vā. tan-niṣedho	hy anumānāt syāt, pratyakṣeṇa yogyatā '-niścayāt.
PVin3_0013208	yathā ghaṭa-ākāśayor iti darśaniyam. na	hy anyathā sapakṣa-vipakṣayoḥ sad-a-sattve yathā-
PVin3_0005606	-bhavati ity udāhṛta eva. tathā hi —na	hy anyā an-upalabhyeṣu nāstitā-an-upalambhanāt.
PVin1_0000312	viṣayiṇo vṛtta-sambandhasya smaraṇāt. na	hy anvaya-vyatirekābhyām anyo hetu-phalayos tad-
PVin3_0010708	'pi na sidhyati, sandehāt. bādha-bhāve	hy apara-a-bhāvo niściyate. na ca a-viruddha-
PVin3_0002105	tadā syāc cen na tadā an-abhyupāyataḥ. upāyo	hy abhyupāye 'yam an-aṅgaṁ sa tadā api san. tathā
PVin1_0001109	eva bhavati. na anyathā idantayā iti cet. na	hy ayam gaur ity a-sannihite 'rthe bhavati. idaṁ
PVin1_0001206	ghaṭa iti jñāne varṇa-pratyavabhāsanāt. na	hy ayam ghaṭa iti jñānam sparśana-indriya-jaṁ
PVin3_0012703	śaśo 'py asti viṣāṇaṁ ca ity uttarasya. na	hy ayam viṣāṇa-mātram apahnute, yatas tena
PVin2_0007508	vyāpaka-dharmaḥ svayaṁ nivartamānaḥ. evaṁ	hy ayam asya vyāpakaḥ siddho bhavati, yady asya a
PVin3_0011304	sa kasmān na uktaḥ. sādhyatā-a-bhedāt. na	hy ayam ābhyām sādhyā-viparyaya-sādhanatvena
PVin1_0001303	abhidhāna-viśeṣe smṛter a-yogāt. sati	hy artha-darśane 'rtha-sannidhau drṣṭe śabde
PVin3_0000902	na asti svataḥ sādhana-samsthitiḥ. artha eva	hy arthaṁ gamayati, nāntariyakatvāt. na
PVin1_0000207	anyataḥ pratipattiḥ. dvi-vidha eva	hy arthaḥ pratyakṣaḥ parokṣaś ca. tatra yo jñāna-
PVin1_0000601	tad-a-bhāve sva-bhāva-a-bhāvāt. tathā	hi arthasya a-sambhave '-bhāvāt pratyakṣe 'pi
PVin3_0013403	yena upamānāt sādhanam syāt. na	hy arthasya kenacit kathañcin na sāmīyam. tatas
PVin2_0007403	-anvayini sva-bhāvo hetur ātmani. tādātmyam	hy arthasya tan-mātra-anurodhiny eva, na anya-
PVin1_0003612	artha-niṣpattes tad eva phalaṁ yuktam. na	hy arthasya yathā-sva-bhāvaṁ vyavasthitiḥ, sarva-
PVin2_0004907	liṅgaṁ bheda-a-pratiṣṭhiteḥ. yat-prayojanā	hy arthā jñātum iṣṭāḥ, tad-viparyaya-vyatirekiṇo
PVin1_0000710	utpadyamānaṁ tad-rūpam eva anukuryāt. na	hy arthe śabdāḥ santi tad-ātmāno vā, yena tasmin
PVin3_0002801	sādhyā-dharma-iṣṭi-gatir ity ucyate. na	hy avaśyaṁ sāmānya-arthī viśeṣa-pratiniyama-arthī
PVin2_0007706	sannidhānam iti kañcin na vinaśyed api. na	hy avaśyaṁ hetavaḥ phalavantaḥ, vaikalya-
PVin3_0005602	'stu sa eva gati-sādhanāḥ. niyamo	hy avinābhāvo '-niyatas ca na sādhanam. ity
PVin3_0007803	hetor a-vyabhicāraḥ, vāstavatvāt. na	hy avinābhāvo hetor vyavasthayā darśyate —
PVin3_0012806	viparita-sva-bhāva-upasamhāra-sambhavāt. na	hy asti sambhavo yathā-avasthita-vastu-sthitiṣv
PVin3_0012409	katham vā sapakṣa eva asti iti. kiṁ	hy asya avadhāraṇasya phalaṁ yadi na vipakṣe
PVin3_0012203	pramāṇa-pravartanaṁ yuktam. evaṁ	hy āgama-siddha ātmā syāt, na anumāna-siddhaḥ.
PVin3_0011706	varṇayatā avinābhāva eva ukto bhavati. tathā	hy ātma-a-bhāva eva na bhavaty eva ity arthād an-
PVin3_0006207	-a-viśeṣād viṣaye 'pi prasaṅgāt. samvedanam	hy ātma-viśeṣād apara-sādhanam, na evam a-bhāvaḥ.
PVin1_0002013	vikalpaḥ sambhavati, yasmād a-śakya-samayo	hy ātmā sukha-ādinām an-anya-bhāk. na an-uditaḥ
PVin1_0000110	samyag-jñānaṁ pratyakṣam anumānaṁ ca iti. na	hy ābhyām arthaṁ paricchidya pravartamāno 'rtha-
PVin2_0005310	prayoga-samāsa ucyate na rūpa-samāsaḥ. tathā	hy āha — artha-āpattyā vā anyatareṇa ubhaya-

PVin1_0001806 -ātmanah pratyakṣād vyavahārah. niścinvan
 PVin1_0001007 apara-parāmarśa-śūnye tac cākṣuṣe katham. na
 PVin1_0001113 gocaratvataḥ. spr̥ṣato 'py asti sā buddhiḥ ko
 PVin1_0003215 prativiṣayaṃ bhedakam asya karaṇam iti. na
 PVin1_0003610 tat-sva-bhāvadvād artha-pratipatteḥ. yadi
 PVin3_0011304 sādhyā-viparyaya-sādhanaṭvena bhidyate. na
 PVin3_0006006 -upalambho 'yaṃ pratyakṣeṇa eva sidhyati. na
 PVin1_0001704 dr̥ṣṭa-sambandho vyavahāre pratiyeta. tathā
 PVin2_0004812 bhinnatvād ekasmiṃś tad-a-yogataḥ. na
 PVin3_0013308 tathā sandigdha-vyatireka-ādāyo vācyāḥ. na
 PVin3_0010711 -paricchedasya ca kartum a-śakyatvāt. sa eva
 PVin3_0012405 ātmānaṃ vidadhati iti vaktavyam. atiprasaṅgo
 PVin3_0013609 iti pratijñā-artha-eka-deśa iti, na
 PVin3_0011402 a-bhāvād anaikāntika eva ity a-viruddhaḥ. ko
 PVin3_0005703 a-sandigdhaḥ tat-kāryatve 'pi dhī-dhvanī. na
 PVin1_0001901 -itarābhyaṃ vyavahāro bhavati. vastu-dharmo
 PVin3_0006405 vikalpa-ādir na sidhyati. a-nīścaya-phalā
 PVin3_0013402 -sādhane tasya upayogaḥ, a-sambandhāt. na
 PVin3_0007512 sa katham bhāvaṃ na icchet. sva-bhāva eva
 PVin1_0001104 nivartyeta tad-anya-vikalpa-vat. śakyante
 PVin1_0001615 -buddhi-vac ca rūpasya. ākāra-arpaṇa-kṣamaṃ
 PVin3_0011611 -antarād a-kārya-bhūtvād a-siddheś ca. na
 PVin3_0002107 viṣaya-dvaye śāstra-parigrahaṃ. cikir̥ṣoḥ sa
 PVin2_0004804 -sādhane jñātvā yathā-arhaṃ pratipitsavo
 PVin2_0008202 na iyaṃ kasyacit kvacit kadācid viramet. tad
 PVin3_0010209 -ādi-vikalpo 'sti, yato 'yaṃ doṣaḥ syāt. sa
 PVin3_0008210 -mātra-anubandhī sva-bhāvo bhāvasya. tatra
 PVin1_0003103 prameya-adhigateḥ pramāṇaṃ meya-rūpatā. na
 PVin3_0011810 vyāvṛtti-vyāptir a-siddhā. prāṇa-ādāyo 'pi
 PVin3_0012206 siddhe 'nya-nivartanaṃ sidhyet. anyathā
 PVin1_0001705 pratiyeta. tathā hi ekatra dr̥ṣṭo bhedo
 PVin1_0001107 na api iyaṃ artha-sannidhim apekṣeta. na
 PVin3_0008601 gotvād viśānitā. sāsnā-viśāṇa-ādi-samudāyo
 PVin2_0007703 nir-apekṣo bhāvo vināśe. sa-apekṣatve
 PVin3_0001613 eka-bhojane. vikalpa-viṣayatvād asya. tatra
 PVin2_0006614 hi na anya-guṇa-doṣa-nīścaye liṅgam asti. te
 PVin1_0003009 pramāṇasya phalam. prameya-adhigatiḥ. sā
 PVin3_0012301 nairātmyād vyatirekaḥ. ātma-pratiniyame
 PVin3_0006312 -upalambha-vikalpo na pramāṇam. darśanam eva
 PVin3_0001810 siddhir vighāto vā kṛto bhavati. sarvatra
 PVin3_0012601 imaṃ vyavahāra-patham upaniyante. anyathā
 PVin3_0012401 idānīm nairātmyād vyatirekasya phalam. sa
 PVin3_0005007 khaṇḍayataḥ sāmārthya-tiraś-kāra-a-yogāt. na
 PVin3_0009806 punas tan-nirdeśasya vaiyarthyaṭ. na
 PVin3_0004105 -rūpa-vivekena vyavasthā-a-yogāt. na
 PVin3_0007504 sādhyā-dharme na anvaya-vyāghātaḥ. na
 PVin3_0003312 a-pramāṇasya. ata eva tulya-kakṣatvāt. yadi
 PVin3_0002410 vyavasthām uparacayan kaścīn nivāryate. na
 PVin3_0001506 anyatara-artha-antara-bhāva-a-bhāvāt. dvayor
 PVin2_0008701 bhāvas tat-sa-apekṣo nāma bhavati. tathā
 PVin3_0010301 na tatra eṣa doṣaḥ, itara-grahaṇāt. kevalo
 PVin2_0009613 iti tad-vyavaccheda-hetutā syāt. na
 PVin3_0006007 'nubhavād anyo 'nya-pratikṣepaḥ. sa eva
 PVin3_0011807 -a-siddheḥ. upalambha-an-upalambhābhyaṃ
 PVin3_0005802 sādhyate dr̥ṣṭyā-a-dr̥ṣṭitaḥ. kārya-ādi-śabdā
 PVin3_0008608 'mbhasas tata ādhārād abhinirvṛtteḥ. na
 PVin2_0008913 -nimitto hi dharmāḥ syād anya eva saḥ. na
 PVin3_0006603 sākalya-a-pratibandha-niyama-a-sambhavāt. na
 PVin2_0008001 evam a-kṣaṇikasya, sarvathā a-sambhavāt. na
 hi idantayā sukha-duḥkha-sāadhanayoḥ prāpti-
 hi idam iyato vyāpārān kartuṃ samartham,
 hi indriya-a-viṣayasya arthasya tad-indriya-jñāna
 hi indriyāṇi bhedakāni, sarva-jñāna-hetutvāt. na
 hi iṣṭa-ākāraḥ so 'nubhavo 'n-iṣṭa-ākāro vā, tadā
 hi iṣṭa-uktayoḥ sādhyatve kaścīd viśeṣa ity uktam.
 hi eka-ākāra-pratiniyatād a-saṃsargiṇo 'nubhavād
 hi ekatra dr̥ṣṭo bhedo hi kvacin na anyatra
 hi ekasya tāv anyonya-vilakṣaṇāv ākārau yujyete.
 hi ebhir hetoḥ sāmānya-lakṣaṇaṃ viśeṣa-lakṣaṇam
 hi evaṃ sarva-jñāḥ syād ity a-pratiśedhaḥ. sva-
 hi evaṃ syād ity a-sādhāraṇa-anaikāntika eva
 hi evam-ādini yathā-ukta-lakṣaṇāsu jātiṣv antar-
 hi eṣa niyamaḥ — saṃhatāḥ para-upakāriṇa iti.
 hi eṣa pravartanīyo vyavahāro yena a-niyataḥ syāt,
 hi eṣa yad anubhavaḥ paṭiyān smṛti-bijam ādhatte,
 hi eṣa na alaṃ vyāvṛtti-sādhane. ādya adhikriyate
 hi kathañcit sādṛśya-mātreṇa arthānām kenacid
 hi kayācid apekṣayā dharmā ity vyatirekī iva
 hi kalpanāḥ pratisaṅkhyā anena nivartayitum, na
 hi kāraṇaṃ vijñānasya viṣayaḥ. na an-anukṛta-
 hi kārya-kāraṇa-bhāvaḥ prāṇa-ādīnām ātmanaś ca
 hi kālaḥ syāt tadā śāstreṇa bādhanam. tad-
 hi kiñcit parikṣante prekṣā-pūrva-kāriṇaḥ, na
 hi kiñcit upaliyeta na vā yasya yatra kiñcit
 hi kevala eva kasyacid bhāva-a-bhāvayor vṛtti-
 hi kevalam samagrāṇām kāraṇānām kārya-utpādana-
 hi kriyā-sāadhanam ity eva sarvaṃ sarvasyāḥ
 hi kvacid darśanād eva sad-a-santaḥ pratiyante,
 hi kvacid dr̥ṣṭe 'bhāva-siddhāv api syād eva a-
 hi kvacin na anyatra dr̥ṣyate. na hi vyakty-
 hi gava-ādi-vikalpo 'rtha-sannidhāv eva bhavati.
 hi gauḥ. tad iyaṃ samudāya-vyavasthā samudāyi-
 hi ghaṭa-ādīnām keśāñcin nityatā api syāt. yady
 hi ghaṭena eva sa-dvitiyo dehena eva vā iti na
 hi cetodharmatvena atīndriyatvāt sva-prabhava-
 hi jñānam, tac ca phalam iti kim idānīm pramāṇam.
 hi tat-kārya-ātmatayā prāṇa-ādīnām nairātmyena
 hi tat tathā utpannam, yena an-antaram vidhi-
 hi tat-samudāya-viparyāsād eva viruddhaḥ. sa
 hi tatra a-vyavahāra eva syāt. na ca satām api
 hi tatra a-sambhavan sva-sambhavana tad-a-
 hi tatra atīśayam an-utpādayat kiñcit-karam nāma.
 hi tatra aparo viśeṣo nirdiśyate. sa śabdatayā
 hi tatra apy an-upalambham antareṇa anyāḥ kaścīd
 hi tatra avaśyaṃ viśeṣa-parigrahaḥ kāryaḥ, san-
 hi tatra ekasya prāmāṇyaṃ syāt siddhir eva, na
 hi tathā-uparacito 'prasiddha-rūpa-sāmānyo
 hi tathā-bhāva-sambhave 'nyatara-uktiḥ samarthā
 hi tathā-vṛttir eva apekṣā, tat-kṛta-upakāra-an-
 hi tad-viparīta-virahaḥ sādhyā-dharmaḥ syāt, na
 hi tad-vyāvṛtter anyat tad-vyavacchedanam. a-
 hi tan-niyamāt tad eva asti iti niścāyayan na
 hi tayor pratibandham jāniyāt, tau ca atyantā-
 hi tayor vyavahārya kalpitāḥ. kāraṇāt kārya-
 hi tasmād upakāram an-anubhavatas tato 'vasthā-
 hi tasmin niṣpanne 'niṣpanno bhinna-hetuko vā
 hi tasmin bhavati sva-kāraṇa-sāmagry-adhinair
 hi tasya a-kṣaṇikasya artha-kriyā sambhavati,

PVin3_0012506	kiṃ tarhi prasajya-pratiṣedho 'pi. na	hi tasya a-sati virodhaḥ. so 'pi na sambhavati,
PVin3_0010303	viśeṣaṇa-upādānam iṣṭasya eva bādhakam. na	hi tasya a-sattā-an-abhyupagama itara-grahaṇam
PVin3_0012007	vyabhicārāt. katham vyabhicārah. na	hi tasya a-sapakṣād eva vyatireka iti. nanv evam
PVin2_0007906	-lakṣaṇatvāc caramatvasya. bhavaty eva	hi tasya api jñeya-vyāpini jñāne 'ntaśaḥ
PVin3_0000505	-antara-avasthitasya doṣa-udbhāvanam. sa	hi tasya upagama-kālah. tatra yāvān artho yukti-
PVin3_0005006	āvaraṇa-indriya-śabdeṣv an-upayogāt. na	hi tasya upalambha-āvaraṇam sambhavati. sato 'pi
PVin3_0003810	vartamānasya kācid a-sādhāraṇatā. yadi	hi tasya kvacit sidhyet, siddham vastu-balena tat,
PVin3_0008903	pātaṃ na karoti iti. tad api iṣṭam eva. na	hi tasya tat-kṛtaḥ pātaḥ, svayam patina-
PVin3_0008803	sthāpaka iti cet, kaḥ pratibandhaḥ. sa	hi tasya pāta-pratibandho na artha-antaram eva,
PVin2_0009312	khyāpyate, tad an-ukte 'pi gamyate. na	hi tasya prāg darśana-bhrāntiḥ, yā vacanena
PVin3_0004110	-vad upalabhyeta. tal-lakṣaṇa-tyāga eva	hi tasya vināśaḥ, apara-bhāvaś ca vailakṣaṇyam,
PVin2_0005901	-a-bhāva-a-siddheḥ. upalambha-nibandhanā	hi tādrśam sattā-prajñaptir upalabdhi-yogya-sva-
PVin3_0006110	-sādgūnyena upalambha-vṛttim darśayati. tadā	hi tāny a-viguṇāni bhavanti, yadā eṣāṃ kārya-
PVin2_0005312	-ādy-a-yogād ity aparāḥ. paśavo 'pi	hi tāvad yad a-yuktaṃ paśyanti, na tadā eva tad
PVin3_0013101	kṛtakatvāt, nityaḥ śrāvaṇatvād iti. atra	hi trayam a-pramāṇakam abhyupeyam — vyatireki-
PVin3_0011113	anyad vipakṣe '-darśane 'pi. sarva-darśīno	hi darśana-vyāvṛttiḥ sarva-a-bhāvaṃ gamayet.
PVin3_0004606	eka-bhāve pratīti-sādhana-a-bhāvam āha. asya	hi dvayasya ekatra samuccayāt sarveṣu prabhedeṣu
PVin3_0011005	-bala-utpādini bhavaty eva karuṇā. tathā	hi dharma-ālambana-ādayo maitrya-ādayaḥ sūtre
PVin3_0007601	iti vyatireki iva dharmiṇo nirdīśyate. na	hi dharma-dharmi-vācinoḥ śabdāyor vācye kaścid
PVin2_0008912	saṅgraha-ślokāḥ. api ca artha-antara-nimitto	hi dharmāḥ syād anya eva saḥ. na hi tasmin
PVin2_0007702	prakṛtyā eva naśvaraḥ. tathā hi sa-apekṣānām	hi dharmānām na avāśyam-bhāvitā iḥsyate. nir-
PVin3_0007206	tena sādhyāyām viśeṣaḥ sādhitō bhavet. sa	hi dharmī pradhāna-lakṣaṇa eko nityaḥ sukha-ādy-
PVin3_0012510	vipakṣe 'nvaya-a-yogaḥ. tri-vidho	hi dharmo bhāva-a-bhāva-ubhaya-āśraya ity uktam.
PVin2_0008406	āśrayo 'gniḥ kāraṇam dhūmasya. so 'pi	hi dhūmasya tat-kāraṇānām vā pratiṣṭhānād dhetur
PVin2_0008611	hi bhāvānām kādācitkatva-sambhavaḥ. sa	hi dhūmo '-hetur bhavan nir-apekṣatvān na kadācin
PVin3_0008810	katham kenacit kriyate. a-bhāvaṃ karoti iti	hi na a-bhāvo nāma kaścit kāryaḥ, tasya kathañcit
PVin3_0007209	evam agny-ādiṣv api prasaṅgaḥ. tatra api	hi na agni-sattāyām kaścid vivādaḥ. viśiṣṭa-
PVin2_0006613	-iṣṭeḥ, tādrśam a-vitatha-abhidhānāt. tathā	hi na anya-guṇa-doṣa-niścaye liṅgam asti. te hi
PVin3_0008009	-artham hetos trīn pakṣa-dharmān āha. tathā	hi na anvaya-mukhena hetur gamakaḥ, a-nityatvād a-
PVin3_0001604	iva vā nitīraṇa-ājñāne. tathā	hi na tac cākṣuṣam taj-jñānavat, tad-artha-a-
PVin3_0004706	kiṃ tarhi sādhanā-sāmarthya-vighātāt. tathā	hi na prameyatva-ādiṣv api viparyaya-prāptir asti,
PVin2_0006808	uttaram vācyaṃ, ya evam bhavanti. tathā	hi na yava-aṅkuraḥ śālī-bījād bhavati, api tu
PVin3_0012206	sandehāt. ata eva vipakṣād api. ekatra	hi niyame siddhe 'nya-nivartanam sidhyet. anyathā
PVin2_0007904	sarva-sāmarthya-upākhyā-viraha-lakṣaṇam	hi nir-upākhyam. caramasya tarhi kṣaṇasya an-
PVin3_0004703	nyūnatā-an-anvaya-viparīta-anvaya-vat. tena	hi nirṃita-guṇe vaktavye 'nyathā-abhidhānād doṣa
PVin3_0002502	anena eva gatavāt. siddha-sādhana-rūpeṇa	hi nirdeśa-sambhave sādhyatvena eva nirdeśya iti
PVin2_0010103	'taḥ pratiṣedhe ca kasyacit. hetuḥ tāv eva	hi nivartamānau sva-pratibaddham nivartayata iti
PVin2_0009108	na hetutvaṃ phale 'py eka-antatā kutaḥ. sa	hi niṣpanne bhāve 'rtha-antarataḥ paścād bhavan
PVin3_0007708	-vṛtter ubhaya-dharmatve 'py a-doṣaḥ. na	hi pakṣa eva vyabhicāra-viśayaḥ. kaṃ punar atra
PVin3_0001704	anyathā tv a-siddham eva tac chabde. tathā	hi pakṣa eva sa tathā-vidhaḥ śabdaḥ, na pakṣa-
PVin3_0007802	hetur a-vipakṣa-vṛttir ubhaya-dharmaś ca. na	hi pakṣa-vipakṣa-pravibhāga-apekṣayā hetor a-
PVin1_0003111	-sārūpyād anyato jñānasya sambhavati. na	hi paṭu-mandatā-ādibhiḥ sva-bhedair bhedakam api
PVin3_0003410	upasaṃhāre 'pi. vacana-guṇa-doṣau	hi para-arthe 'numāne 'dhikriyete, na arthasya,
PVin3_0007402	bhūtena ātmanā anvayaṃ karoti. pratipādayatā	hi param dhūmo 'gni-nāntariyako darśaniyaḥ —
PVin3_0009212	hi śabda eva kevalaḥ siddhaḥ, na arthaḥ. na	hi pare '-pracyuta-ātmana upalayanam a-nityatām
PVin3_0012505	khalv a-sati pratiṣedho na sambhavet. na	hi paryudāsa eva eko nañō viśayaḥ, kiṃ tarhi
PVin1_0003901	ca na a-bhedo '-rūpa-darśanāt. rūpa-a-bhedam	hi paśyanti dhīr a-bhedam vyavasyati. bhāvā yena
PVin1_0001406	vā, yena satyo 'py a-lakṣitāḥ syuḥ. tathā	hi punar vikalpayaṃ kiñcid āsīn me kalpanā idrśī.
PVin3_0007807	puruṣa-pravṛtter a-vastu-pāratantryāt. yaṃ	hi puruṣaḥ sādhyatvam icchati, sa pakṣaḥ. sa yam
PVin2_0007505	tat-sva-bhāvataḥ gamakasya a-gamakavāt. na	hi prakāśatayā prakāśayan pradīpas tad-rūpa-a-
PVin1_0001311	anyasya a-samaya-darśīno 'pi syāt. na	hi pratipuruṣam arthānām ātma-bhedaḥ, nairātmya-
PVin1_0000211	tasya nāntariyakatāyām tu syāt. sa	hi pratibaddha-sva-bhāvo yathā-vidhe siddhaḥ,
PVin1_0002908	-ābho dvi-vidha ucyaṭe. vastu-pratibhāsam	hi pratyakṣam, tad-a-bhāve tad-ābhāsa-pracyuter
PVin2_0007513	'py anumāne vibhajya ucyaṭe. sādharmyeṇa api	hi prayoge 'rthād vaidharmya-gatiḥ, a-sati tasmin
PVin2_0006502	na, śāstrasya kvacid an-adhikārāt. śāstram	hi pravartamānam puruṣa-artha-sādhanaṃ kañcid
PVin3_0011813	apy a-kārya-kāraṇa-bhāve na sidhyati. uktaṃ	hi prak — na an-upalabdhaḥ a-kārya-kāraṇa-
PVin3_0011702	eka-antikavāt ity aparāḥ. vipakṣād eva	hi prāṇa-ādayo nivartante, na sapakṣāt, a-sato
PVin3_0011906	-bhāvaṃ gamayati ity uktam. buddhy-ādayo 'pi	hi prāṇa-āder hetavo ghaṭa-ādau na santi. tasmāt
PVin3_0008909	kāryam tasya ity anuvartate. toya-āśritā	hi balākāyā vṛttiḥ. tataḥ śarīra-sthitim

PVin2_0009204	a-vyabhicāratvāt sthāli-taṇḍula-pāka-vat. na	hi bahulaṃ pāka-darśane 'pi sthāly-antar-gata-
PVin1_0003611	viṣayaḥ pravividito bhavati. vidyamāne 'pi	hi bāhye 'rthe yathā-sva-saṃvedanam eva artha-
PVin1_0001709	paśyāmaḥ, yaṃ śabda 'nudhāvet. artha-nānātve	hi buddhi-nānātvaṃ dṛṣṭaṃ bhūta-guṇa-vat. tad-a-
PVin2_0008603	anyādrśād bhavan katham tādrśaḥ. tādrśād	hi bhavams tādrśaḥ syāt. anyādrśād api tādrśa-
PVin2_0008114	sattā-hetor eva bhāvāt tathā-utpatteḥ, sato	hi bhavatas tādrśasya eva bhāvāt. na avaśyaṃ
PVin2_0008301	katham kriyā-pratiśedhaḥ. vināśa iti	hi bhāva-a-bhāvaṃ manyante. tad ayaṃ vināśa-hetur
PVin3_0007512	ucyate, sa katham a-siddha-sattāke syāt. yo	hi bhāva-dharmaṃ hetum icchati, sa katham bhāvaṃ
PVin2_0008312	eva sādhyā-dharme gamakā veditavyāḥ. yo	hi bhāva-mātra-anubandhī sva-bhāvaḥ, tatra eva
PVin3_0012607	a-sato niścinvatā prameyā vaktavyāḥ. na	hi bhāva-viṣayam eva pramānam, a-vaśyaṃvāda-
PVin2_0009007	nāma anyā yā paścān niṣpadyeta. sa eva	hi bhāvaḥ kṣaṇa-sthiti-dharmā a-nityatā ity ukta-
PVin2_0007614	vināśasya sva-bhāvād anubandhitā. na	hi bhāvā vinaśyantas tad-bhāve hetum apekṣante,
PVin2_0008613	na bhavet, a-bhāva-kāla-a-viśeṣāt. apekṣayā	hi bhāvāḥ kādācitkā bhavanti, bhāva-a-bhāva-
PVin2_0008610	vā a-hetor anya-an-apekṣaṇāt. apekṣāto	hi bhāvānām kādācitkatva-sambhavaḥ. sa hi dhūmo
PVin3_0005901	upalabhe vā iti kalpikāyāḥ samudbhavaḥ. na	hi bhāvānām sva-viṣaya-jñāna-a-bhāvād evaṃ
PVin2_0008214	iti ca-śabdāt. katham a-sāmarthyam. siddhe	hi bhāve kārako na taṃ karoti. na apy anya-
PVin3_0012106	a-sataḥ katham iṣṭā. a-bhāva-pratiśedho	hi bhāvo 'saty apy asti, bhāva-pratiśedhas tu na
PVin2_0004703	tasya punaḥ pratyakṣeṇa anyathā darśanāt. yo	hi bhāvo yathā-bhūtaḥ sa tādrḡ-liṅga-cetasāḥ.
PVin1_0004001	-niyamād a-bhedo nila-tad-dhiyoḥ. na	hi bhinna-avabhāsitve 'py artha-antaram eva rūpaṃ
PVin1_0001715	an-upalakṣaṇam. a-buddhi-śabda-anvaya-bhājo	hi bhedān ayaṃ sāmānya-darśana-balena anvayan
PVin3_0007012	cen na sattā sādhyate katham. an-anvayo	hi bhedānām vyāhato hetu-sādhyayoḥ. yadi sattvam
PVin2_0008914	bhinna-hetuko vā tat-sva-bhāvo yuktaḥ. ayaṃ	hi bhedo bheda-hetur vā bhāvānām yad uta viruddha
PVin3_0005203	ca samāropa-anuvidhāyinyo 'rtha-kriyāḥ. na	hi mānavako dahana-upacārād ādhīyate pāke. tasmāt
PVin1_0003101	tatra arthena ghaṭayaty enām na	hi muktavā artha-rūpatām. tasmāt prameya-adhigateḥ
PVin1_0001801	balena anvayan katham an-upalakṣako nāma. na	hi yato yatra jñāna-abhidhāna-vṛttiḥ, tad-an-
PVin2_0009614	tu kutaścid vyāvṛtter eva a-niścayāt. yo	hi yatra na asti iti niścitaḥ, sa bhavan katham
PVin1_0002307	cetanāś ca ete sukha-ādayaḥ saṃvedyatvāt. na	hi yad yad-viṣaya-ākāraṃ saṃvedanam na bhavati,
PVin2_0008511	kāraṇam antareṇa bhāve 'hetutā eva syāt. na	hi yasya yam antareṇa bhāvaḥ, sa tasya hetur
PVin2_0004508	-abhidhāne gamaka-dharma-a-dyotanāt. na	hi ye yathā yam arthaṃ vidanti vacana-jñāḥ, te
PVin3_0012810	tad-deśa-sannihita-sva-bhāvātā. na	hi yo yatra na asti, sa tad-deśam ātmanā vyāpnoti.
PVin3_0011714	uktam. anyathā saṃśaya-hetur eva na syāt. na	hi yo yatra na sambhavati, tad-upalabdhyā tatra
PVin3_0008409	śakti-rūpa-upādāna-kāraṇa-saha-kāri-pratyayo	hi rasa-hetū rasam janayati, indhana-vikāra-
PVin3_0008311	ādy-anumānam. ātma-ātmīya-abhiniveśa-pūrvakā	hi rāga-ādayaḥ, ahaṃ mama iti ca a-paśyato
PVin3_0010903	vacanam na asti ity a-niścito vyatirekaḥ. na	hi rāga-ādinām eva kāryam spanda-vacana-ādayaḥ,
PVin3_0010309	'satām parasparato vibhāgaḥ. ekasya	hi rūpam anyatra a-paśyantī buddhir idam asmād
PVin1_0000512	-rūpa-an-upalakṣaṇāt. sva-bhāva-pratibandho	hi liṅga-lakṣaṇam. na ca tasya vyabhicāraḥ, tad-a
PVin2_0004504	a-bhāvād iti cet, na, pravṛtti-bhedāt. artho	hi liṅginam gamayati, tal-liṅgam śabda iti. na,
PVin1_0001604	-buddher apy anumāna-prasaṅgaḥ. siddhe 'pi	hi liṅge 'siddhayā buddhyā sambandha-a-bhāvād an
PVin2_0006605	yatas tebhyo 'rtha-prakṛtir niścīyeta. te	hi vaktur vivakṣā-vṛttaya iti tan-nāntariyakās
PVin3_0012512	nanv ayam eva asya dharmā-viraho dharmāḥ. na	hi vastu-rūpam eva dharmāḥ, a-santo 'pi kenacit
PVin2_0008711	tatra katham bhavet. dhūma-hetu-sva-bhāvo	hi vahnīs tac-chakti-bhedavān. a-dhūma-hetor
PVin1_0002313	doṣo 'stu. na tv a-sa-rūpaṃ vedakaṃ nāma. na	hi vitti-sattā eva tad-vedanā yuktā, tasyāḥ
PVin2_0006409	na a-sattā-niścayo viprakaṛṣiṇām. tri-vidhā	hi viprakaṛṣiṇo deśa-kāla-sva-bhāva-viprakaṛṣair
PVin3_0001708	iti na parvate vṛkṣe vā śānkā bhavati. na	hi viśeṣa-śabda-sannidhir eva sāmānya-śabdānām
PVin3_0004114	utpattiḥ kiṃ na kṣīrāc chaśa-viṣāṇam, ko	hi viśeṣo 'bhāva-a-viśeṣa iti cet, na, hetoḥ sva-
PVin3_0003506	-jaḥ prasiddhi-śabdena uktaḥ. yogyaṃ	hi viśvam sva-bhāvataḥ kṛta-a-kṛtānām śabdānām,
PVin1_0003510	-vaidhuryāt svayaṃ sā eva prakāśate. vyastam	hi viṣaya-lakṣaṇam iti na kvacid anubhavo na apy
PVin1_0004101	upalambhasya na artha-dṛṣṭiḥ prasidhyati. na	hi viṣaya-sattayā viṣaya-upalambhaḥ, kiṃ tarhi
PVin3_0007003	prati na datta-anuyogo bhavitum yuktaḥ. na	hi vṛṣasyantī ṣaṇḍhasya rūpa-vairūpya-parikṣāyām
PVin1_0001708	asty anyat sāmānyam buddhy-a-bhedataḥ. na	hi vyakty-ātmano vyatiriktam anvayinam arthaṃ
PVin1_0001706	dṛṣṭo bhedo hi kvacin na anyatra dṛśyate. na	hi vyakty-ātmānaḥ parasparam anuyanti, śakti-
PVin3_0005701	-bhāva-a-niyamād evam-pratītiḥ. siddho	hi vyavahāro 'yaṃ dṛśya-a-dṛṣṭāv a-sann iti.
PVin3_0006909	hy atra pratibaddhaḥ phala-udayaḥ. na	hi śabda-arthaḥ sann a-san vā kañcit puruṣa-
PVin3_0007307	abhidheyam kim apy asti iti sādhyam syāt. na	hi śabda-arthāḥ svataḥ kañcid guṇa-viśeṣam
PVin1_0002303	viśeṣeṇa na artha-rūpāḥ sukha-ādayaḥ. yadi	hi śabda-ādy-ātmānaḥ sukha-ādayaḥ syuḥ, śabda-ādy
PVin3_0009210	buddhi-bhuvana-ādinām vyākhyatāḥ. tatra api	hi śabda eva kevalaḥ siddhaḥ, na arthaḥ. na hi
PVin2_0006909	-a-bhāvayor darśana-a-darśana-smṛty-apekṣe	hi śabda-liṅge sva-viṣayam pratipādayataḥ, a-
PVin3_0001805	-apavādasya dharmiṇy a-virodhāt. a-nityo	hi śabdaḥ, na a-nitya-śabdaḥ śabdaḥ. tad-bhāva-
PVin3_0003804	vastu-vaśād vṛttir iti sūcitam bhavati. sa	hi śaśinaś candratvam an-icchān kām anyām
PVin3_0002707	-samavāyy-a-nityatva-yuktaḥ śabda iti. sati	hi śāstra-āśraye tad-artha-pakṣi-kāraṇam yuktaṃ

PVin3_0003104	na pratiṣedhe doṣaḥ. sva-upagama-āśrayam	hi śāstraṃ virundhāno vihanyate, na aparam, an-
PVin2_0005301	apy a-gamakam. na, a-vyatirekāt. na	hi śrāvaṇatvaṃ kutaścid vyatiricyate, sandeha-
PVin2_0007701	ḥṛtakāḥ sa prakṛtyā eva naśvaraḥ. tathā	hi sa-apekṣānām hi dharmānām na avaśyam-bhāvitā
PVin3_0011509	jīvac-charīraṃ prāṇa-ādimattvād iti. na	hi sa-ātmaka-an-ātmakābhyām anyo rāśir asti,
PVin3_0010009	vācyaḥ. anvaya-a-siddhi-vacane 'pi, na	hi sa eva ātmānam anveti ity a-sambaddham. yadā
PVin3_0009804	-a-siddher hetu-bhāvena a-siddha ucyate. na	hi sa eva tasya sādhanam bhavati, tad-bhāva-mātra
PVin3_0004806	na bhavati, yathā — a-brāhmaṇa iti. na	hi sa eva brāhmaṇas taj-jāti-yogād a-brāhmaṇas ca
PVin2_0010014	na bhavati dahana-a-bhāve ca dhūmaḥ. tathā	hi sa tasya sva-bhāvo hetur vā. katham sva-bhāvam
PVin2_0006002	pratiṣedhaḥ sa sarvo 'n-upalabdheḥ. tathā	hi sa dvidhā kriyate, kasyacid vidhinā
PVin3_0007806	ḥṛtakam a-nityam iti. tathā-siddhāv eva	hi sa dharmas tasya gamakaḥ syāt, na anyathā.
PVin3_0005402	na apaiti iti nityam upalabhyeta. evam	hi sa nityaḥ syād yadi na kutaścit sāmartyam
PVin1_0001610	-vad buddhau śabdena a-pratibhāsanāt. na	hi sa śabda-arthaḥ, yaḥ śābde na pratibhāsate. na
PVin3_0006206	-avasthānād a-pratipattir eva a-bhāvasya. na	hi saṃvedana-a-bhāvaḥ svataḥ sidhyati, tad-a-
PVin1_0000811	yady apekṣeta so 'rtho vyavahito bhavet. na	hi saṅketa-kāla-bhāvitam abhilāpa-sāmānyam a-
PVin2_0005610	ekaḥ pratiṣedha-hetuḥ. sva-bhāva-pratibandhe	hi saty artho 'rtham na vyabhicarati. sa ca tad-
PVin3_0012410	vyavacchede vā katham a-vyatirekaḥ. na	hi sattā-pratiṣedhād anyo vyatirekaḥ.
PVin2_0006803	na para-ātmanaḥ pratipattir arthasya. na	hi sattā śabdasya artha-viśeṣe pratibaddhā,
PVin3_0004109	na tādrśām bhāvo 'numāna-viśayaḥ. sa	hi san drśya eva bhavati. sa ced bhaven madhya-
PVin3_0011107	vyatirekāt kāraṇa-śakti-siddhiḥ. satsu	hi samartheṣu tad-anyeṣu kāraṇeṣu kārya-an-
PVin1_0003405	- katham tat tasya darśanam iti. tayor	hi sambandham āśritya draṣṭur eṣa viniścayaḥ. sa
PVin3_0012802	iha na uktaḥ, anumāna-viśaye 'sambhavāt. na	hi sambhavo 'sti kārya-sva-bhāvayor ukta-
PVin2_0009212	saṃśaya-hetuvāc cheṣavat tad udāhṛtam. na	hi sarva-an-upalabdir a-bhāva-pratipādikā.
PVin1_0002812	-pratibhāsītā. pratyastam-ita-artha-vaiśadyo	hi sarva eva vipluta-dhiyo 'pi saṃśṛṣṭa-abhilāpaḥ
PVin1_0000708	pratitih kalpanā. tayā rahitam. na	hi sā indriya-jñāne sambhavati, arthasya
PVin2_0010008	'vaśyam iha āśrayo na iṣṭaḥ. drṣṭānte	hi sādhyā-dharmasya tad-bhāvas tan-mātra-
PVin3_0007509	-bhāvasya sā sattā sādhyate katham. sattāyām	hi sādhyāyām sarvas tad-dhetur na trayim doṣa-
PVin2_0007902	tāsām a-niḥ-śeṣa-darśanāt. vicitra-śaktayo	hi sāmagryō drśyante. tatra kācit syād api yā a-
PVin3_0009405	vastu-bheda-lakṣaṇam kiṃ na iṣyate. evam	hi sukha-ādinām a-sandigdho bhedo bhavati.
PVin1_0002011	jñānānām ātma-saṃvedanasya pratyakṣatvāt. na	hi sukha-ādinām ātma-saṃvedane vikalpaḥ
PVin3_0006102	-viśeṣa-upalambhād anya-a-bhāva-gateḥ. yato	hi sparśa-viśeṣa-upalambhāt saty a-sati vā
PVin2_0005607	-lakṣaṇa-prāptasya an-upalabdheḥ, yadi	hi syāt, upalabhya-sattva eva syān na anyathā iti,
PVin3_0002409	prasiddhaḥ siddha iti na kiñcid etat. na	hi sva-icchā-kalpita-bhedeṣv an-artha-tantra-
PVin3_0008410	-kāri-pratyaya-agni-dhūma-janana-vat. tathā	hi sva-kāraṇasya phala-utpādanam praty
PVin2_0007408	sattva-vat. upādīyate. apekṣita-para-vyāpāro	hi sva-bhāva-niṣpattau bhāvaḥ ḥṛtakāḥ. tena iyaṃ
PVin2_0008704	bhavet. bhavan vā na dhūmaḥ syāt. taj-janito	hi sva-bhāva-viśeṣo dhūma iti. tathā hetur api
PVin2_0004608	-sambandhena tad-a-vyabhicārāt pramāṇam. na	hi sva-bhāvaḥ kāryam vā bhāva-kāraṇa-vyatireke
PVin3_0004910	ca iti viruddhau dvau ca nirdiṣṭau. na	hi sva-bhāvād anyasya sarvatra sapakṣe sattvam,
PVin2_0008111	tad-a-bhāvam sva-bhāvena sādhyati. yo	hi sva-bhāvo nir-apekṣaḥ, sa yadi kadācid bhavet
PVin1_0002813	-pratibhāso vikalpako bhavitum arhati. tathā	hi svapne 'pi smaryate smārtam na ca tat tādrḡ-
PVin3_0009903	-liṅginoh, bheda-āśrayatvāt tad-bhāvasya. na	hi svayam jñāna-viśayatā liṅgasya liṅgi-
PVin3_0000102	tu sva-drṣṭa-artha-prakāśanam. yathā eva	hi svayam tri-rūpāl liṅgāl liṅgini jñānam
PVin2_0007511	-lakṣaṇam uktaṃ veditavyam. dvi-vidho	hi hetuḥ prayogataḥ sādharṃyavān vaidharṃyavāmś
PVin3_0007104	kiṃ tarhi hetāv api, tulya-doṣatvāt. na	hi hetur an-anvayaḥ siddher aṅgam, tataḥ saṃśayāt.
PVin3_0009103	-sandehe prapattīnām a-sādhanam. jñāpako	hi hetur yad-ātmatayā jñāpayati, tad-a-siddhau
PVin2_0006513	tad-viparyāsa eṣaḥ. vyavahitānām api	hi hetoḥ phalānām utpatti-darśanān mūsika-alarka-
PVin2_0006511	viraktaṃ cetō devatā-viśeṣo vā, na asti dāna-	himsā-ādi-virati-cetanānām abhyudaya-hetutā iti.
PVin1_0000106	avadhiraṇā iti kṛpayā tan-nītir uddyotyate.	hita-a-hita-prāpti-parihārayor niyamena samyag-
PVin1_0000106	iti kṛpayā tan-nītir uddyotyate. hita-a-	hita-prāpti-parihārayor niyamena samyag-jñāna-
PVin3_0009305	āha, kiṃ tarhi vināśam. nanu vinaṣṭa-tiro-	hitayor dvayor apy a-vyaktis tulyā ity asty eva
PVin3_0009604	na yuktā anumitiḥ pāṇḍu-dravyād iva	huta-aśane. anyathā kumbha-kāreṇa mṛd-vikārasya
PVin3_0005510	yeṣv asti pratibandho na tādrśaḥ. na te	hetava ity uktaṃ vyabhicārasya sambhavāt. sati vā
PVin3_0005012	viśiṣṭa-kṣaṇa-antara-utpādād vijñāna-	hetavaḥ. an-upakāryasya apekṣā-a-yogāt. śakta-sva
PVin3_0011906	ity uktam. buddhy-ādayo 'pi hi prāṇa-āder	hetavo ghaṭa-ādaḥ na santi. tasmāt sandigdha-
PVin3_0009509	bhavati, yadi tādrśam syāt, sarva eva	hetavas tathā syuḥ. api ca, siddham yādrḡ
PVin2_0005605	etal-lakṣaṇā an-upalambha-ātma-kārya-ākhyā	hetavas trayāḥ. eva. an-upalabdhīḥ sva-bhāvaḥ
PVin2_0009206	tu syāt - evam-sva-bhāvā etat samāna-pāka-	hetavaḥ pakvā iti. anyathā śeṣavad etad anumānam
PVin3_0005011	sarve ghaṭa-kṣaṇāḥ sarvasya indriya-jñānasya	hetavaḥ. paraspara-sahitās tu viśaya-indriya-
PVin2_0009808	kāraṇa-darśanāt. na evam a-sambhavad-viśeṣa-	hetavaḥ puruṣaḥ, yena vacana-ādeḥ kiñcin-mātra-
PVin2_0007706	iti kaścin na vinaśyed api. na hy avaśyam	hetavaḥ phalavantaḥ, vaikalya-pratibandha-

PVin2_0008311 viśeṣa-a-bhāvāt. evam anye 'pi sva-bhāva-
 PVin3_0010410 -ādayaḥ puruṣa-vyavasthā-samāśrayaḥ sarve
 PVin3_0004805 -tattva-lakṣaṇa iti. nanv etasminn a-sapakṣe
 PVin2_0007311 dvayor apy an-upalabdhyoḥ sva-viparyaya-
 PVin2_0007602 anvaya-gatiḥ, a-sati tasmin sādhyā-a-bhāve
 PVin1_0004113 iti tad-anye 'pi tathā syuḥ, viśeṣa-
 PVin3_0005103 deśa-yogyatā-saha-kāritvāt teṣām. vyavadhāne
 PVin2_0009806 viśeṣa-hetūnām guṇa-antara-sambhavāt. viśeṣa-
 PVin2_0009811 api sambhavād a-sambhava-anumāne ca bādha-
 PVin2_0006404 -puruṣavān ayaṃ pradeśo dhūmād iti. iyaṃ ca
 PVin2_0006206 yathā – na śīta-sparśo 'tra dhūmād iti.
 PVin3_0002312 -dṛṣṭaḥ sādhyatvena īpsitāś cet, a-siddha-
 PVin3_0000811 tāvat —arthād artha-gateḥ śaktiḥ pakṣa-
 PVin3_0002509 uttara-avayava-apekṣatvāt. anyathā sarve
 PVin3_0002512 eva pakṣa-doṣāḥ, pratyakṣa-ādi-virodha-vat.
 PVin3_0000201 pravṛttiḥ syāt, vacana-mātreṇa artha-siddher
 PVin3_0002610 īpsita-pade punar aṅgam eva. tayā a-siddha-
 PVin3_0004502 -vipakṣayoḥ sad-a-sattvaṃ ca yathā-yogaṃ
 PVin3_0010606 hetu-rūpasya a-siddhau sandehe vā a-siddho
 PVin3_0009107 -dharmi-sambandha-anvaya-vyatirekā dharmā
 PVin3_0008008 bruvāṇaṃ prativahan dvau. tac ca
 PVin3_0009111 -siddhau sandehe vā a-siddho 'naikāntikaś ca
 PVin1_0002112 tat sukha-ādi kim a-jñānaṃ vijñāna-a-bhinna-
 PVin1_0002114 tad-rūpa-hetu-jās tad-rūpā a-tad-rūpa-
 PVin1_0002111 api tad-a-tad-rūpiṇo bhāvās tad-a-tad-rūpa-
 PVin1_0002114 hetu-prakṛtim eva te 'py ālambran tad-rūpa-
 PVin3_0000307 su-vyavasthitāni vastūni. puruṣa-icchayā ca
 PVin3_0002508 hetor viśeṣeṇa anvaya-a-bhāvāt. nanv ayaṃ
 PVin3_0001109 api sādhanatvena iṣṭaṃ yathā '-siddhau
 PVin3_0008407 eka-sāmagry-adhīnasya rūpa-āde rasato gatiḥ.
 PVin3_0006606 -prasaṅgāt. sa ca tad-dhetur vā a-nityatā-
 PVin2_0008810 tatas tādrṣam anumīyate. viprakṛṣṭāyāṃ tu
 PVin3_0004301 pakṣa-dharma-prabhedaṇa sukha-grahaṇa-arthaṃ
 PVin3_0004203 kuta iti cet, sva-hetu-samuttha ity an-ādi-
 PVin1_0002113 tādrūpyam a-tādrūpyaṃ ca paryanuyuktā
 PVin2_0008102 ity a-nityāḥ. ta evam-prakṛtayaḥ sva-
 PVin2_0006905 eva kvacin niyamaḥ sva-bhāva-bhūtaḥ sva-
 PVin3_0001908 eva śāstra-dṛṣṭaṃ sādhyam, tat-prabādhane ca
 PVin3_0006304 a-bhāvād bhavati iti bhāvān na bhavati iti
 PVin3_0005108 kṣaṇikānām anyonya-upakāraḥ, a-cintyatvād
 PVin3_0005804 kārya-samsiddhiḥ sva-bhāva-antar-gamād iyam.
 PVin3_0000802 siddher vyabhicāraḥ. etena mad-upagama-ādayo
 PVin2_0007502 eva utpattiḥ. anayā diśā anye 'pi sva-bhāva-
 PVin3_0001004 iti tad eva sādhanam. a-khyāpīte viśaye
 PVin2_0006211 a-siddhiḥ siddhiś ca veditavyā, anyeṣāṃ
 PVin1_0000312 smaraṇāt. na hy anvaya-vyatirekābhyām anyo
 PVin2_0009105 anyo vā dharmo hetuḥ phalaṃ vā syāt, a-
 PVin2_0005306 na a-saty anvaye śakyo darśayitum, tad-bhāva-
 PVin2_0008615 -itarayor niyama-a-yogāt. sā ca yogyatā
 PVin2_0010013 artha-antarasya. tathā prasiddhe tad-bhāve
 PVin3_0009804 dharmiṇaḥ sva-sādhane sādhanatva-a-siddher
 PVin2_0010011 -dharmasya tan-mātra-anubandho gamyate.
 PVin2_0008809 kadalyoḥ kanda-udbhavaḥ. yatra tu sāksād
 PVin2_0008604 tādrṣa-udbhavaḥ tac-chakti-niyama-a-bhāvān na
 PVin3_0013310 -āpattiyā eṣāṃ nirāso veditavyaḥ. yadi punar
 PVin3_0010606 vibhur ātmā iti. evam ekasya pakṣa-dharmasya
 PVin3_0009809 śabda '-siddhaḥ. siddhaḥ śabdaḥ. sa ātmani
 PVin3_0007910 tri-prakāro 'pi dharmāḥ sattā-sādhane na
 PVin3_0005501 -ślokaḥ. etena eva udāharāṇena nidarśite 'pi

hetavo yathā-svaṃ pramāṇaiḥ siddha-tan-mātra-
 hetavo vyākhyātāḥ, yathā — a-vipakṣatvāt, tat-
 hetv-a-bhāva-prasaṅgaḥ, sarvasya anya-dharma-
 hetv-a-bhāva-bhāvābhyām sad-vyavahāra-pratiśedha-
 hetv-a-bhāvasya sandehād iti vakṣyāmaḥ tau punar
 hetv-a-bhāvāt. tat siddhaḥ saha-upalambha-niyamaḥ,
 hetv-a-bhāvāt samartha-kṣaṇa-antara-an-utpatter
 hetv-a-bhāve tu syād anumānam. yathā – a-dṛṣṭa-
 hetv-a-sambhavāt, vairāgya-a-dṛṣṭer a-dṛṣṭena ca
 hetv-a-siddhyā eva tad-viruddha-siddhiḥ prāg eva
 hetv-a-siddhyā, yathā – na dhūmo 'tra an-agner
 hetv-abhidhānam api pratijñā syāt. nipāta-
 hetv-abhidhānayoḥ. na arthe tena tayor na asti
 hetv-ādi-doṣāḥ pakṣa-doṣāḥ syuḥ, sarvatra pakṣasya
 hetv-ādi-lakṣaṇair bādhyam muktva pakṣasya
 hetv-ādi-vaiarthiyāt. vacana-viśeṣasya prāmāṇyād
 hetv-ādiḥ pratiśidhyate. etena svayaṃ vādinā
 hetv-ādiṣu yathā-svaṃ pratipatti-sādhanaḥ
 hetv-ābhāsaḥ. tathā ekasya rūpasya a-siddhau
 hetv-ābhāsāḥ. tatra, eka-a-prasiddhi-sandehe '-
 hetv-ābhāseṣv eva avasara-prāptam vakṣyāmaḥ.
 hetv-ābhāso bhavati. dharmi-sambandha-a-siddhāv a
 hetu-jam. tad-a-tat-sva-bhāvānām bhāvānām
 hetu-jā a-tad-rūpāḥ, yathā śāli-bija-ādibhyas tat
 hetu-jāḥ. tat sukha-ādi kim a-jñānaṃ vijñāna-a-
 hetu-jās tad-rūpā a-tad-rūpa-hetu-jā a-tad-rūpāḥ,
 hetu-tad-ābhāsayos tattva-vyavasthāne ka idānim
 hetu-dṛṣṭāntayor doṣaḥ, na pakṣasya, uttara-
 hetu-dṛṣṭāntau, a-prakarāṇa-āśrayaḥ, a-
 hetu-dharma-anumānena dhūma-indhana-vikāra-vat.
 hetu-niyamana-sva-bhāvas tat-sva-bhāvas tat-sva-
 hetu-paramparāyām an-anumānam eva ity a-
 hetu-prakarāṇasya sūtra-saṅkṣepa ucyaṭe —sapakṣe
 hetu-prakṛti-paramparā, tasmāt taj-janana-sva-
 hetu-prakṛtim eva te 'py ālambran tad-rūpa-hetu-
 hetu-prakṛtim evam-rūpāṃ sādhyantas tathā-vidha-
 hetu-prakṛter niyāmakasya janakatām eva dipayati.
 hetu-pratijñayor doṣa ity eke. teṣāṃ kṛtakatvena
 hetu-pratiśedho 'sya kṛtaḥ syāt. tatas ca a-
 dhetu-pratyaya-sāmarthyasya a-sarva-vidā. tena
 hetu-prabheda-ākhyāne na darśita-udāhṛtiḥ pṛthak.
 hetu-prayogā vyākhyātāḥ, āgama-siddhāś ca.
 hetu-pravibhāgā draṣṭavyāḥ. tasya ca sva-bhāvasya
 hetu-pravṛtter a-sambhavād viśaya-khyāpanād eva
 hetu-phala-bhāva-a-bhāva-virodha-a-siddheḥ.
 hetu-phalayos tad-bhāvaḥ. tathā yukta-upalambham
 hetu-phalasya a-sambandhāt tatra bhāva-anumānasya
 hetu-bhāvayor darśana-sādhana-tvāt. dvi-rūpaṃ
 hetu-bhāvāt kim anyat. tasmād eka-deśa-kāla-
 hetu-bhāve vā a-nityatva-a-bhāve kṛtakatvaṃ na
 hetu-bhāvena a-siddha ucyaṭe. na hi sa eva tasya
 hetu-bhāvo vā tasmin saty eva bhāvād ity artha-
 dhetu-bhedāḥ, tatra rūpa-bhedo 'pi, yathā tayor
 hetu-bhedo bhedaka ity a-kāraṇaṃ viśvasya
 hetu-rūpa-a-saṃsparśī sva-tantra eva dṛṣṭāntaḥ
 hetu-rūpasya a-siddhau sandehe vā a-siddho hetv-
 hetu-rūpo na siddha ity a-siddha ucyaṭe. sa ca
 hetu-lakṣaṇa-bhāk, na ca anyā gatir asti. tasmān
 hetu-lakṣaṇa-viśaye sva-bhāvasya pṛthak-kāraṇaṃ

PVin3_0001001	vipakṣa-vacana-mātrād api saṁśaye pratipakṣa-	hetu -vacana-pravṛtteḥ sambhavāt tad api tena saha
PVin3_0000909	vācakam iti sādhanam iṣṭam upacāreṇa. tato	hetu -vacana-pravṛttes tad api śaktam eva iti cet,
PVin3_0000907	api pāraparyeṇa, sādhyasya eva abhidhānāt.	hetu -vacanaṁ tu svayam a-śaktam api śaktasya
PVin3_0005503	-pratītir mā bhūd iti. vyutpatty-arthaṁ ca	hetu -vacanaṁ ukta-arthaṁ apy anumāne 'dhikriyate.
PVin3_0002902	kiṁ punar nirākṛto na pakṣaḥ. sandigdhe	hetu -vacanād vyasto hetor an-āśrayaḥ. vyastaḥ
PVin3_0000906	pāraparyeṇa na apy alam. śaktasya sūcakam	hetu -vaco 'śaktam api svayam. na api
PVin3_0004906	sva-bhāva-kārya-siddhy-arthaṁ dvau dvau	hetu -viparyayau. vivādād bheda-sāmānye šeṣo
PVin3_0004710	a-nīscayo 'stu viparyayaḥ. tasmād	dhetu -viruddhayor eva nīscayāt sādhanam dūṣaṇam
PVin2_0008902	na su-vivecitam kāryam kāraṇam vyabharati.	hetu -viśeṣe 'pi kārya-a-viśeṣe doṣāt. anvaya-
PVin2_0010108	-bhūta-an-upalambhasya pratiśedha-rūpatvāt.	hetu -vyāpaka-an-upalabdhir ubhayasya api hetur
PVin3_0002906	'sambhavād a-pakṣa eva. tasmāt sandigdho	hetu -vyāpāra-ṣayaḥ. anumānasya bhedenā sā bādhā
PVin2_0006107	santi dhūma-a-bhāvād iti. tat kāryam	hetu -vyāpty-a-vyatirekāt tat-sva-bhāva-a-viśiṣṭam
PVin2_0008108	tathā-vidhānām tad-vyāptir an-apekṣāyāḥ.	hetu -sattve tu vināśasya kasyacit tathā-bhāve 'py
PVin3_0004203	-viśāṇa-janaṇaḥ. sa tasya kuta iti cet, sva-	hetu -samuttha ity an-ādi-hetu-prakṛti-paramparā,
PVin3_0008410	-hetū rasam janayati, indhana-vikāra-upādāna-	hetu -saha-kāri-pratyaya-agni-dhūma-janana-vat.
PVin2_0005902	prajñaptir upalabdhī-yogya-sva-bhāvasya anya-	hetu -sākalye tad-a-vyabhicārāc ca upalambhaḥ
PVin3_0007012	katham. an-anvayo hi bhedanām vyāhato	hetu -sādhyayoḥ. yadi sattvam a-nityatve 'nyatra
PVin1_0002211	-bhāvanā-paṭu-mandatā-ādi-bheda-anuvidhānāt.	hetu -sāmyāt sukha-ādi-bheda-a-bhāva-prasaṅga iti
PVin2_0010101	vaidharmya-dṛṣṭānte prasidhyati vyatirekaḥ.	hetu -sva-bhāva-a-bhāvo 'taḥ pratiśedhe ca
PVin2_0008804	asty eva sva-bīja-prabhavāt sva-bhāva-bhedo	hetu -sva-bhāva-bhedāt, yathā kadālī bija-kanda-
PVin2_0008711	bhāvo 'sau dhūmas tatra katham bhavet. dhūma-	hetu -sva-bhāvo hi vahnīs tac-chakti-bhedavān. a-
PVin2_0008302	hi bhāva-a-bhāvam manyante. tad ayam vināśa-	hetur a-bhāvam karoti iti prāptam. tatra yady a-
PVin3_0007802	pratyeti. sādhyā-a-bhāvam. katham idānīm	hetur a-vipakṣa-vṛttir ubhaya-dharmaś ca. na hi
PVin2_0008402	bhaved iti. artha-antare tu gamye kāryam	hetuḥ , a-vyabhicārāt. na hy a-tad-utpatter a-
PVin3_0011609	na, a-sambandhād ity uktam. tasmāt saṁśaya-	hetur a-sādhāraṇaḥ. viśeṣataḥ prāṇa-ādayaḥ.
PVin3_0009808	eva tathā-bhāvāt. tasmāt sa svayam ātmano	hetur a-siddhaḥ. katham vai śabda 'siddhaḥ.
PVin3_0000307	-tad-ābhāsayor tattva-vyavasthāne ka idānīm	hetur a-hetur vā vastutaḥ, tasyā vastu-vṛtti-
PVin3_0012307	na iṣṭaḥ. sapakṣa-a-vyatirekī ced dhetur	hetur ato 'nvayī. na anvayy a-vyatirekī ced a-
PVin2_0008905	dṛṣṭo 'nuvartakaḥ. sva-bhāvas tasya tad-	dhetur ato bhinnān na sambhavaḥ. kārya-kāraṇa-
PVin3_0007204	sādhyāḥ. upātta-bhede sādhye 'smin bhaved	dhetur an-anvayaḥ. sattāyām tena sādhyāyām
PVin3_0007105	kiṁ tarhi hetāv api, tulya-doṣatvāt. na hi	hetur an-anvayaḥ siddher aṅgam, tataḥ saṁśayāt.
PVin3_0012002	-bhāvo 'nvaya-vyatireka-bhāg ity ayam eva	hetuḥ . an-avasthā-anya-kalpane syāt. yasmin sati
PVin3_0011309	viśeṣaṇatvena upādānāt. viruddha-vad	dhetur apy evam kiṁ na bhinna iti cet, kaḥ
PVin2_0008705	-janito hi sva-bhāva-viśeṣo dhūma iti. tathā	hetur api tathā-bhūta-kārya-janana-sva-bhāvaḥ.
PVin3_0001709	eva sāmānya-śabdānām viśeṣa-avasthiti-	hetuḥ , api tu prakaraṇa-sāmarthya-ādikam api iti.
PVin3_0011305	viśeṣa ity uktam. viśeṣe tu viruddha-vad	dhetur api pṛthag iṣṭa-sādhano vācyaḥ syāt. ekasya
PVin3_0009104	vā na jñāpakāḥ, śabda-vat. trairūpyāc ca	hetur arthaṁ gamayati, a-sambaddhād a-pratipatteḥ,
PVin1_0003709	tādṛśo 'nyādṛśo 'pi vā. jñānasya	hetur artho 'pi ity arthasya iṣṭā prameyatā.
PVin3_0002804	-sthāyinaṁ praty anvayinaḥ, a-vyabhicārī vā	hetur asti. sa-dvitiya-prayogāś ca pratyuktāḥ.
PVin2_0007402	tad-bhāva-mātra-anvayini sva-bhāvo	hetur ātmani. tādātmyam hy arthasya tan-mātra-
PVin2_0010107	hetuḥ. pratiśedha-ṣaya-vyavahāra-hetus tad-	dhetur ity uktaḥ, svayam tathā-bhūta-an-
PVin2_0010109	hetu-vyāpaka-an-upalabdhir ubhayasya api	hetur iti. eṣa tri-vidha eva pratiśedha-hetur
PVin3_0013202	na dṛṣṭāntaḥ pṛthag ucyate. tri-lakṣaṇo	hetur uktaḥ. tāvatā ca artha-pratītir iti na
PVin3_0012801	syād iti. viruddha-a-vyabhicāry api saṁśaya-	hetur uktaḥ, sa iha na uktaḥ, anumāna-ṣaye '-
PVin2_0007411	evam upādhi-bheda-apekṣaḥ kvacit sva-bhāvo	hetur ucyate, kvacid an-apekṣo yathā a-nityatva
PVin3_0010011	a-sambaddham. yadā tarhi vipakṣa-vyatireko	hetur ucyate, tadā katham. tatra api sādhyā-a-
PVin3_0010208	-śaṅkāyām sādhyā-a-bhāva-vyavaccheda-arthaṁ	hetur ucyate. na ca hetoḥ sambandha-upadarśana-
PVin3_0010106	dharmaṇi siddhaḥ, kim a-siddham, yad-arthaṁ	hetur ucyate. na vai sādhyā-a-siddhi-mātreṇa
PVin3_0007511	virodham ca. tatra yadi bhāva-dharmo	hetur ucyate, sa katham a-siddha-sattāke syāt. yo
PVin2_0010109	api hetur iti. eṣa tri-vidha eva pratiśedha-	hetur upalabhya-sattvasya hetos tathā-bhāva-
PVin3_0010007	iti saṅgraha-ślokaḥ. tasmān na dharmī	hetuḥ , ubhaya-a-siddheḥ. etena dharmo 'pi
PVin3_0008408	dhūma-indhana-vikāra-vat. tatra api	hetur eva tathā-bhūto 'numiyate. pravṛtta-śakti-
PVin3_0011714	a-bhāva-gatir ity uktam. anyathā saṁśaya-	hetur eva na syāt. na hi yo yatra na sambhavati,
PVin2_0008407	hi dhūmasya tat-kāraṇānām vā pratiśṭhānād	dhetur eva. yadi tad-utpatteḥ kāryam gamakam,
PVin2_0008404	-bhāva-niyama-a-bhāvāt. yady artha-antaram	hetuḥ , katham tarhi idānīm sa tasya dharmāḥ. tad-
PVin3_0012508	-yogād iti cet, ukta-uttaram etat. tasmān na	hetuḥ kaścīd anvayī nāma. na ca prameyatvasya
PVin3_0008010	-dharmān āha. tathā hi na anvaya-mukhena	hetur gamakaḥ, a-nityatvād a-prayatna-
PVin3_0008110	-anantariyakatvād iti. tasmād evam eva	hetur gamakaḥ — yaḥ prayatna-anantariyaḥ so '-
PVin2_0008413	-bhāvair yāvadbhir avinābhāvi kāraṇe. teṣām	hetuḥ tat-kāryatva-niyamāt. tair eva dharmair ye

PVin2_0006012
 PVin3_0004603
 PVin2_0010102
 PVin2_0007814
 PVin3_0006711
 PVin3_0007509
 PVin3_0012906
 PVin3_0008505
 PVin2_0007801
 PVin2_0010107
 PVin2_0007511
 PVin2_0009104
 PVin3_0012001
 PVin2_0008511
 PVin2_0008611
 PVin1_0001514
 PVin3_0010602
 PVin3_0009103
 PVin2_0007811
 PVin3_0006606
 PVin2_0010014
 PVin2_0008914
 PVin3_0000307
 PVin3_0010408
 PVin3_0004601
 PVin3_0001909
 PVin3_0001208
 PVin3_0005604
 PVin2_0007203
 PVin2_0006202
 PVin2_0010005
 PVin2_0007808
 PVin2_0008512
 PVin3_0009811
 PVin3_0007908
 PVin2_0009511
 PVin2_0009108
 PVin3_0007101
 PVin2_0009301
 PVin2_0005609
 PVin3_0008005
 PVin2_0007809
 PVin3_0012307
 PVin2_0008513
 PVin2_0008712
 PVin2_0008913
 PVin2_0008205
 PVin2_0008113
 PVin2_0008113
 PVin3_0006305
 PVin2_0008512
 PVin1_0004011
 PVin3_0004607
 PVin2_0006512
 PVin2_0008511
 PVin2_0009110
 PVin2_0008601
 PVin2_0009613
 PVin1_0002208

kārya-kāraṇayor an-ubhayasya vā niṣedho
 yāvataḥ bhedena sarva-saṅgrahas tatra saṁśaya-
 -bhāva-a-bhāvo 'taḥ pratiśedhe ca kasyacit.
 nāśi iti cet, na vai janma nāśi-sva-bhāvasya
 -upādāne sādhye 'sya an-upalambhanam. tathā
 katham. sattāyām hi sādhyāyām sarvas tad-
 tad-deśa-sannidhau sādhye tat-sambandhitā
 tatra api bhūta-pariṇāma eva kaścīd varṣa-
 sā phalavaty eva. sā eva tatra anikura-
 tasya ca an-upalambhanam. pratiśedha-
 -lakṣaṇam uktaṁ veditavyam. dvi-vidho hi
 -antarād bhavann a-nityatā anyo vā dharmo
 pūrvaḥ pūrvaḥ sa-bhāga-avasthā-bheda upādāna-
 na hi yasya yam antareṇa bhāvaḥ, sa tasya
 kādācitkatva-sambhavaḥ. sa hi dhūmo '
 tarhi indriya-arthāḥ iti cet, a-vyabhicārī
 tathā svayaṁ tad-āśrayasya vā sandehe '
 -sandehe prapattīṅgām a-sādhanam. jñāpako hi
 niyama-a-yogāt. tathā atra api kaścīn niyama-
 paścād apy a-bhāva-prasaṅgāt. sa ca tad-
 bhāve ca dhūmaḥ. tathā hi sa tasya sva-bhāvo
 vā tat-sva-bhāvo yuktaḥ. ayaṁ hi bhedo bheda-
 tattva-vyavasthāne ka idānīm hetur a-
 tat kim eṣāṁ paraspara-virahēṇa. sā eva
 pravṛtti-nivṛttyoḥ saṁśayād eva saṁśaya-
 sādhye gandhe pṛthivī-guṇatva-viparyāsanād
 'nvākarṣati, atiprasaṅgāt. tathā ca sarvo
 -ukta-lakṣaṇa-an-upalabdhir api kācīd tṛtīyo
 kena vivakṣā-vacanād ṛte. vivakṣā niyame
 an-upalabdhi rūpam. na aparāḥ pratiśedha-
 -ślokaḥ. tasmāt sva-bhāva-pratibandhād eva
 api sa sva-bhāvaḥ sva-hetur iti yo na tad-
 bhavati ca dhūmo 'gnim antareṇa, tan na tad-
 śabdaḥ pakṣi-kṛtaḥ, na ca aparāḥ śabdaḥ, yo
 hetuṁ sattāyām vadato 'sya viruddho
 vyabhicāraḥ śeṣavataḥ. kiṁ ca vyatireky api
 'rtha-antarataḥ paścād bhavan katham tasya
 yadi sattvam a-nityatve 'nyatra vā
 -pratibandho 'py eṣṭavyaḥ. anyathā a-gamako
 atra dvau vastu-sādhanāv ekaḥ pratiśedha-
 iti na ayaṁ prasaṅga iti. eṣa dvi-vidho
 '-tat-sva-bhāvaḥ syāt. niyata-śaktiś ca sa
 prāṇa-ādir na iṣṭaḥ. sapakṣa-a-vyatirekī ced
 tan na tad-dhetuḥ syāt. anya-hetukatvān na a-
 a-dhūma-hetur dhūmasya bhāve sa syād a-
 saḥ. na hi tasmin niṣpanne '-niṣpanno bhinna-
 iyam ākasmikī kvacit. katham tarhi idānīm a-
 -bhāvo nir-apekṣa ity a-hetukaḥ syāt. na a-
 tarhi vinaśvara-sva-bhāvo nir-apekṣa ity a-
 hetu-pratiśedho 'sya kṛtaḥ syāt. tataś ca a-
 'gnim antareṇa, tan na tad-dhetuḥ syāt. anya-
 yuktaḥ, nila-pīta-vat. viśayasya vijñāna-
 — vyāvṛtti-niścaye viśeṣasya vyavaccheda-
 dāna-himsā-ādi-virati-cetanānām abhyudaya-
 kāryasya ca kāraṇam antareṇa bhāve '
 -mātra-bhāvitve siddha-anya-an-apekṣaṇād a-
 svayam a-tat-sva-bhāvasya a-jananāt tasya a-
 a-darśanāt tad-vyāvṛtṭir iti tad-vyavaccheda-
 sāmārthya-a-darśanāt. tan-mātra-bhāvino 'nya-

hetuḥ. tatra apy an-ubhayasya a-pratibandhāt tad-
 hetuḥ, tadvatām tat-saṅgrahād eka-anta-vyāvṛtṭeś
 hetuḥ tāv eva hi nivartamānau sva-pratibaddham
 hetuḥ, na ca a-hetuḥ sva-bhāva-niyamaḥ. tasmān na
 hetur na tasya eva a-bhāvaḥ śabda-prayogataḥ. na
 dhetur na trayīm doṣa-jātim ativartate, a-siddhiṁ
 hetuḥ. nanu sva-āśraya-vyāpti-vādinā api tad-deśa
 hetuḥ pipilikā-saṅkṣobha-ādi-hetuś ca iti. rūpāt
 hetuḥ, pūrvaḥ pariṇāmas tad-arthāḥ. na ca tāṁ
 hetuḥ. pratiśedha-viśaya-vyavahāra-hetus tad-
 hetuḥ prayogataḥ sādharṁyavān vaidharṁyavāmś ca.
 hetuḥ phalaṁ vā syāt, a-hetu-phalasya a-
 hetuḥ, buddhiś ca pratyaya ity etāvato 'yam ātma-
 hetur bhavati. bhavati ca dhūmo 'gnim antareṇa,
 hetur bhavan nir-apekṣatvān na kadācin na bhavet,
 hetuḥ. mana iti cet, tad api pūrvakam eva an-
 hetuḥ, yathā bāṣpa-ādi-bhāvena sandigdho bhūta-
 hetur yad-ātmatayā jñāpayati, tad-a-siddhau
 hetur vaktavyo yata ime kecin naśvara-ātmāno
 dhetur vā a-nityatā-hetu-niyamana-sva-bhāvas tat-
 hetur vā. katham sva-bhāvaṁ hetuṁ vā antareṇa
 hetur vā bhāvānām yad uta viruddha-dharma-
 hetur vā vastutaḥ, tasyā vastu-vṛtti-niyama-a-
 hetur vācyāḥ syāt. tatra ca vastu-pratibandho
 hetuḥ, viniścita-apara-bhāva-samāna-guṇa-puruṣa-
 dhetur viruddhaḥ syāt. a-prakaraṇān na iti cet,
 hetur viruddho dṛṣṭāntaś ca sādhyā-vikalāḥ syāt,
 hetuḥ, sa kiṁ na udāhṛtaḥ. so 'pi sva-bhāva-hetāv
 hetuḥ saṅketas tat-prakāśanaḥ. a-pauruṣeḥ sā na
 hetuḥ. sā iyaṁ pratiśedha-viśayā an-upalabdhiḥ
 hetuḥ sādhyam gamayati. sa ca tad-bhāva-lakṣaṇas
 dhetuḥ so '-tat-sva-bhāvaḥ syāt. niyata-śaktiś ca
 dhetuḥ syāt. anya-hetukatvān na a-hetuka iti cet,
 hetuḥ syāt. tasya eva ca hetutve 'punar-nirdeśya
 hetuḥ syāt, tasya bhāve kvacid a-sambhavāt, a-
 hetuḥ syāt. na idaṁ nir-ātmakam jīvac-charīram a-
 hetuḥ syāt. phalasya api para-upakāra-apekṣiṇo
 hetuḥ syāt, sādhyam api kasmān na iṣyate. tat
 hetuḥ syāt. hetos triṣv api rūpeṣu niścayas tena
 hetuḥ. sva-bhāva-pratibandhe hi saty artho 'rtham
 hetuḥ sva-bhāva-lakṣaṇaḥ kārya-lakṣaṇaś ca. sa
 hetuḥ sva-rūpeṇa pratīta eva. na ca sva-bhāva-
 dhetur hetur ato 'nvayī. na anvay a-vyatirekī
 hetuka iti cet, na, tatra api tulyatvāt – tad-a-
 hetukaḥ. iti saṅgraha-ślokaḥ. katham tarhi idānīm
 hetuko vā tat-sva-bhāvo yuktaḥ. ayaṁ hi bhedo
 hetuko vīnāśaḥ, jātasya tad-bhāve 'nya-an-
 hetukaḥ, sattā-hetur eva bhāvāt tathā-utpatteḥ,
 hetukaḥ syāt. na a-hetukaḥ, sattā-hetur eva
 hetukatvam. anyathā a-bhāva iti bhāva eva kaścīn
 hetukatvān na a-hetuka iti cet, na, tatra api
 hetutayā upanidheḥ prāg upalambhaḥ paścāt
 hetutā asya kena nivāryata iti. niścaya-hetāv apy
 hetutā iti. pratyakṣe 'py arthe phalasya an-
 hetutā eva syāt. na hi yasya yam antareṇa bhāvaḥ,
 hetutā tan-mātra-anubandhaś ca. tato 'pi kasyacid
 hetutā syāt. na vai sa eva bhavati, tādrśasya
 hetutā syāt. na hi tad-vyāvṛtṭer anyat tad-
 hetutva-kalpanāyām atiprasaṅgaḥ. saṁskāra ity api

PVin2_0008607	'rthād dr̥ṣṭa-ākāra-vijātīyād bhavati, a-	hetutva -prasaṅgāt. tathā ca nityaṃ sattvaṃ a-
PVin1_0003008	-aṅūnām dvi-candra-nīla-ādy-ābhāsa-vijñāna-	hetutva -vacanāt. kiṃ punar asya pramāṇasya phalam.
PVin3_0010813	upalabdhi-lakṣaṇād idr̥śām prayogāṅām sandeha-	hetutvam unneyam. rāga-ādinām apy artha-
PVin1_0001912	katham grāhyam iti ced grāhyatām viduḥ.	hetutvam eva yukti-jñā jñāna-ākāra-arpaṇa-kṣamam.
PVin2_0009107	a-sambhavāt. tatra paścād bhāvān na	hetutvaṃ phale 'py eka-antatā kutaḥ. sa hi
PVin3_0008307	a-bhāvād iti. pūrva-sva-jāti-mātra-	hetutvāc chakti-prasūteḥ sāmagryā yogyatā an-anya
PVin2_0009211	-sādhanasya a-darśana-mātrasya tasya saṃśaya-	hetutvāc cheṣavat tad udāhṛtam. na hi sarva-an-
PVin1_0003215	iti. na hi indriyāṇi bhedakāni, sarva-jñāna-	hetutvāt . na artha-ālocanam, a-tādrūpye tasya eva
PVin3_0010904	spanda-vacana-ādayaḥ, vaktu-kāmatā-sāmānya-	hetutvāt . sā eva rāga iti cet, iṣṭatvād a-doṣaḥ.
PVin3_0010703	a-dr̥śya-ātma-viśayatvena sandeha-	hetutvād ity uktam. ko hy atra virodho yadi vaktā
PVin2_0007613	iti pratyetyayaḥ, yena evam ucyate. yasmād a-	hetutvād vināśasya sva-bhāvād anubandhitā. na hi
PVin3_0009811	aparaḥ śabdaḥ, yo hetuḥ syāt. tasya eva ca	hetutve 'punar-nirdeśya ity uktam. a-vivādāś ca,
PVin3_0008402	antareṇa doṣāṅām an-utpatteḥ. deha-ādinām	hetutve 'pi na kevalānām sāmārthyam asti iti
PVin2_0009005	tathā-abhidhānāt. nanv an-artha-antara-	hetutve 'pi bhāva-kāle 'nityatā-a-niṣpattes
PVin1_0000603	'pi pramāṇatā. pratibaddha-sva-bhāvasya tad-	dhetutve samaṃ dvayam. pratyakṣam apy artha-a-
PVin2_0010104	hetor vyāpakasya vā sva-bhāvasya nivṛttir	hetutvena ākhyeyā. anyathā a-pratibaddha-nivṛtṭyā
PVin2_0007406	eva ātmanaḥ sva-bhāvo gamakaḥ. sa ca ayam	hetutvena upādīyamāna upādhy-apekṣaḥ śuddho vā
PVin3_0012004	bhavaty eva yat tato 'nyasya kalpane. tad-	dhetutvena sarvatra hetūnām an-avasthitiḥ. iti
PVin3_0008205	-sādhanena darśayati. yas tarhi samarthena	hetunā kārya-utpādo 'numīyate, sa katham tri-
PVin3_0002210	taṃ nāntariyakam īpsitaiḥ. sādhyā-arthair	hetunā tena katham a-pratipāditaḥ. yadi kiñcit
PVin3_0008207	sa katham tri-vidhe hetāv antar-bhavati.	hetunā yaḥ samarthena kārya-utpādo 'numīyate.
PVin2_0008107	sāmārthyam, yāvataḥ skandha-ādayo 'nyair eva	hetubhir a-nityāḥ sādhyante. keṣāñcid a-nityatva-
PVin3_0009501	a-nitya-śabdaḥ samāviśet, yathā-utpattiṃ	hetubhyaḥ kṛtaka-śabdaḥ sambandhi-bheda-vyudāse
PVin3_0002811	prasiddhena ca a-nirākṛto 'bhyupagamo	hetum apekṣate. pratyakṣe 'rtha-grahaṇam indriya-
PVin2_0007614	na hi bhāvā vīnaśyantas tad-bhāve	hetum apekṣante, sva-hetor eva naśvarāṅām bhāvāt.
PVin3_0012407	-anvayaṃ sapakṣa eva asti ity anvayinam eva	hetum āha. atra api katham a-vyatireko vipakṣāt,
PVin3_0007512	a-siddha-sattāke syāt. yo hi bhāva-dharmaṃ	hetum icchati, sa katham bhāvaṃ na icchet. sva-
PVin3_0010505	punaḥ sādhyā-dharmaṇaṃ kṛtvā sāmānyam	hetum bruvāṇasya dharmā-bhedād aṅga-aṅgitā na
PVin1_0002608	-ākārayor a-nānātvāt kaṃ bata ayam āśritya	hetum bheda-a-bhedau vyavasthāpayet. a-bhinna-
PVin2_0010014	tasya sva-bhāvo hetur vā. katham sva-bhāvaṃ	hetum vā antareṇa bhaved ity āśrayam antareṇa api
PVin1_0001514	cet, tad api pūrvakam eva an-antara-vijñāna-	hetum vijñānaṃ vidmaḥ, tasya viśaya-antara-
PVin3_0007907	tad bhāva-mātra-vyāpino 'rthasya vyavacchedaṃ	hetum sattāyāṃ vadato 'sya viruddho hetuḥ syāt,
PVin2_0008505	'gnim vyabhicarati iti. tad-vyabhicāre 'sya	hetumattā -vyatikramāt. yeṣāṃ upalambhe tal-
PVin2_0007708	kārya-a-vyavasthiteḥ. sarveṣāṃ nāśa-hetūnām	hetuman -nāśa-vādinām. ity antara-ślokaḥ. tad ayam
PVin3_0008505	kaścid varṣa-hetuḥ pipilikā-saṅkṣobha-ādi-	hetuś ca iti. rūpāt sparśa-anumānaṃ kārya-liṅga-
PVin3_0010104	vipakṣasya vastu-vaśād vyavasthām apanudet.	hetuś ca evaṃ na kaścid anaikāntikaḥ syāt.
PVin3_0006009	-an-upalambhas tad-a-bhāva-vyavahāra-siddhi-	hetuś ca. sa ca sva-saṃvedana-pratyakṣa-siddhaḥ.
PVin3_0007011	nirdīśyata ity uktam. tatra, sattā-sva-bhāvo	hetuś cen na sattā sādhyate katham. an-anvayo hi
PVin3_0011905	-sāmārthya-siddhiḥ. satsu samartheṣv anyeṣu	hetuṣu kārya-an-utpattiḥ kāraṇa-antara-bhāvaṃ
PVin1_0004310	syād vyatirekataḥ. satsu samartheṣu anyeṣu	hetuṣu jñāna-kārya-a-niṣpattiḥ kāraṇa-antara-
PVin1_0003106	ca asya indriya-artha-sannikarṣa-ādiṣu	hetuṣu vidyamāno 'pi bhedo bhinne karmaṇy a-
PVin2_0004704	bhāvo yathā-bhūtaḥ sa tādr̥g-liṅga-cetaśaḥ.	hetus taj-jā tathā-bhūte tasmād vastuni liṅgi-
PVin3_0002204	dharmasya kim a-siddhau na sidhyati.	hetus tat-sādhanāya uktaḥ kiṃ duṣṭas tatra
PVin2_0010107	-hetuḥ. pratiśedha-viśaya-vyavahāra-	hetus tad-dhetur ity uktaḥ, svayaṃ tathā-bhūta-an-
PVin3_0004909	prayatna-anantariyakatvāc ca iti dvau	hetū , nityaḥ kṛtakatvāt prayatna-anantariyakatvāc
PVin3_0011909	-buddhinām tāvad yathā-svam indriya-viśayau	hetū . pūrvakam ca a-viguṇam vijñānam, tasya
PVin2_0007603	-a-bhāvasya sandehād iti vakṣyāmaḥ tau punar	hetū yat kiñcit kṛtakam tat sarvam a-nityam,
PVin3_0008409	-upādāna-kāraṇa-saha-kāri-pratyayo hi rasa-	hetū rasam janayati, indhana-vikāra-upādāna-hetu-
PVin3_0011209	viparyaya-siddhir iti yāvat. tad etau dvau	hetū viparyaya-sādhanād viruddhau. nanu ṛṭṭiyo
PVin3_0003602	yogyatā 'niścayāt. tatra ca sarva-	hetūnām a-sādhanatā, yatra sattvaṃ eva na
PVin3_0012004	'nyasya kalpane. tad-dhetutvena sarvatra	hetūnām an-avasthitiḥ. iti saṅgraha-ślokaḥ.
PVin2_0009805	tattvena tathā bhavanti, sambhavad-viśeṣa-	hetūnām guṇa-antara-sambhavāt. viśeṣa-hetv-a-
PVin3_0008412	vinā na rasaḥ. tad eva ca rūpa-upādāna-	hetūnām pravṛtti-kāraṇam. sā api rasa-upādāna-
PVin1_0002004	krama-bhāva-virodhāś ca sarvāsām tad-artha-	hetūnām buddhinām, anyair a-kārya-bhedasya apekṣa
PVin2_0007708	uktaṃ kārya-a-vyavasthiteḥ. sarveṣāṃ nāśa-	hetūnām hetuman-nāśa-vādinām. ity antara-ślokaḥ.
PVin2_0005404	iśo bruvan vā doṣam imaṃ parihartum. a-sati	hetor a-pratiśedhe vidhiḥ prāptaḥ, a-bhāva-
PVin3_0000601	sādhanā-prakāra eṣaḥ. na viparyaya-sādhanam,	hetor a-pramāṇatvāt. iha api yadi viparyayaṇa
PVin2_0008212	nir-apekṣo vināśa iti. a-sāmārthyāc ca tad-	dhetoḥ a-bhāva-kāriṇaḥ kriyā-pratiśedhāc ca iti
PVin3_0004204	-paramparā, tasmāt taj-janana-sva-bhāvasya	hetor a-bhāvāc chaśa-viśāṇa-an-utpattiḥ, tad-

PVin3_0013401	ca syād a-sambandhād apārthakaḥ. yadi na	hetor a-vyabhicāra-dharmatā dṛṣṭāntena
PVin3_0007803	ca. na hi pakṣa-vipakṣa-pravibhāga-apekṣayā	hetor a-vyabhicāraḥ, vāstavatvāt. na hy
PVin3_0003512	apodyate, na sa pakṣa iti. tata eva bādhā-	hetor a-sādhāraṇatvam, kvacid a-candre 'siddheḥ.
PVin2_0006401	-harṣa-ādi-viśeṣa-viruddhasya paritāpasya	hetor agneḥ śītena virodhāc chīta-vicchede tat-
PVin3_0002902	na pakṣaḥ. sandigdhe hetu-vacanaḍ vyasto	hetor an-āśrayaḥ. vyastaḥ pramāṇābhyāṃ nirākṛto
PVin2_0009109	na avaśyaṃ hetau bhāva iti tad-bhāva-	hetor anaikāntikatvam. bhāva-mātra-bhāvitve
PVin2_0008609	tathā ca nityaṃ sattvam a-sattvam vā a-	hetor anya-an-apekṣaṇāt. apekṣāto hi bhāvānāṃ
PVin3_0009002	pratibandhaḥ sādhyāḥ. tan na tri-vidhād	dhetor anyo gamako 'sti, a-pratibaddha-sva-
PVin2_0007601	vaidharṃya-gatiḥ, a-sati tasmin sādhyena	hetor anvaya-a-bhāvāt. tathā vaidharṃyeṇa apy
PVin2_0007808	śāly-ādi-bijānāṃ api sa sva-bhāvaḥ sva-	hetor iti yo na tad-dhetuḥ so 'tat-sva-bhāvaḥ
PVin2_0008510	agnau bhāvād a-kāryam. na, indhana-vikāra-	hetor uṣṇa-sparśa-viśeṣasya agnitvāt. kāryasya ca
PVin2_0007614	vinaśyantas tad-bhāve hetum apekṣante, sva-	hetor eva naśvarāṇāṃ bhāvāt. tasmād yaḥ kaścit
PVin2_0008114	ity a-hetukaḥ syāt. na a-hetukaḥ, sattā-	hetor eva bhāvāt tathā-utpatteḥ, sato hi bhavatas
PVin2_0007509	-bhāve na bhavet. tad anena dvi-vidhasya api	hetor gamya-gamakātā-lakṣaṇam uktaṃ veditavyam.
PVin2_0008712	bhāvo hi vahnis tac-chakti-bhedavān. a-dhūma-	hetor dhūmasya bhāve sa syād a-hetukaḥ. iti
PVin3_0000501	iti dur-nivāraḥ. nanu tathā apy a-siddhir	hetoḥ pratijñāyās ca abhyupeta-ādi-bādhā, svayam
PVin2_0006513	tad-viparyāsa eṣaḥ. vyavahitānāṃ api hi	hetoḥ phalānāṃ utpatti-darśanān mūṣika-alarka-
PVin3_0000903	sambandha-niyama-a-bhāvāt. tato na pakṣasya	hetor vā vacanaṃ sādhanam svato 'rtha-siddheḥ.
PVin3_0002508	tataḥ kiṃ syāt. a-śakyam etat. kasmāt.	hetor viśeṣeṇa anvaya-a-bhāvāt. nanv ayaṃ hetu-
PVin1_0001910	-kāle ca kārya-niṣpatter an-upayogāj jñāna-	hetor viśayasya saha-bhāvo viruddhaḥ. bhinna-
PVin2_0005408	bāndhya-vijṛmbhitam. nivṛttir yadi tasmin na	hetor vṛttiḥ kim iṣyate. sā api na pratiśedho
PVin2_0008109	vināśasya kasyacit tathā-bhāve 'py anyatra	hetor vaikalayād a-vināśo 'pi syād ity a-vyāptiḥ.
PVin3_0007804	a-vyabhicāraḥ, vāstavatvāt. na hy avinābhāvo	hetor vyavasthayā darśyate — sarvo 'pakṣaḥ
PVin2_0010104	arthasya pratiśedham api sādhyaitu-kāmena	hetor vyāpakasya vā sva-bhāvasya nivṛttir
PVin3_0000511	yukti-kṛta iti. a-sati tu hetau maulasya	hetor vyāpya-vyāpaka-bhāva-sādhana-prakāra eṣaḥ.
PVin3_0013204	asya lakṣaṇam pṛthag ucyate, gata-arthatvāt.	hetoḥ sapakṣa eva sattvam vipakṣāc ca sarvato
PVin3_0008103	tu balavān anvayo vyatirekaś ca dur-balaḥ,	hetoḥ sapakṣa-vyāpter vipakṣe ca kvacid a-bhāvāt,
PVin3_0010208	bhāva-vyavaccheda-arthaṃ hetur ucyate. na ca	hetoḥ sambandha-upadarśana-kāle pakṣa-ādi-vikalpo
PVin3_0002304	eva bādhane bhavati, na anyatra iti cet, na,	hetoḥ sarvasya guṇa-doṣayoḥ sva-sādhye cintyatvāt.
PVin2_0009503	atra apy upayukta-vyatirikta-pakṣi-karaṇe	hetoḥ sādhyā-a-bhāve 'n-upalambho 'sti iti kathaṃ
PVin3_0013308	-vyatireka-ādayo vācyāḥ. na hy ebhir	hetoḥ sāmānya-lakṣaṇam viśeṣa-lakṣaṇam vā śakyam
PVin2_0007814	vai janma nāśi-sva-bhāvasya hetuḥ, na ca a-	hetoḥ sva-bhāva-niyamaḥ. tasmān na atra kaścid
PVin2_0007814	sva-bhāva-niyamaḥ. tasmān na atra kaścid	dhetoḥ sva-bhāva-pravibhāgaḥ. tad-a-bhāvāt
PVin3_0004201	ko hi viśeṣo 'bhāva-a-viśeṣa iti cet, na,	hetoḥ sva-bhāva-bhedāt. a-tad-ātmatve 'pi
PVin2_0010109	eva pratiśedha-hetur upalabhyā-sattvasya	hetos tathā-bhāva-niścaye vyāpakasya sva-ātmanaś
PVin3_0011109	caitanya-karaṇa-guṇa-āder eva dṛṣṭa-śakter	hetos teṣv a-sambhavāt saṃśayaḥ. rāgasya an-
PVin3_0013201	nityam ity a-vyabhicāro 'pi na sidhyati iti.	hetos tri-lakṣaṇatvān na dṛṣṭāntaḥ pṛthag ucyate.
PVin2_0009302	'py eṣṭavyaḥ. anyathā a-gamako hetuḥ syāt.	hetos triṣv api rūpeṣu niścayas tena varṇitaḥ. a-
PVin3_0008009	vakṣyāmaḥ. vyāvṛtti-prādhānya-sādhana-arthaṃ	hetos trīn pakṣa-dharmān āha. tathā hi na anvaya-
PVin3_0005605	hetuḥ, sa kiṃ na udāhṛtaḥ. so 'pi sva-bhāva-	hetāv antar-bhavati ity udāhṛta eva. tathā hi —
PVin3_0007007	etat — sva-bhāva-an-upalabdhiḥ sva-bhāva-	hetāv antar-bhavati iti, sā tad udāharaṇena eva
PVin3_0008206	kārya-utpādo 'numiyate, sa kathaṃ tri-vidhe	hetāv antar-bhavati. hetunā yaḥ samarthena kārya-
PVin3_0004609	-hetutā asya kena nivāryata iti. niścaya-	hetāv apy a-pratibhānāt syāt saṃśayaḥ, sa ca na
PVin3_0007104	viśeṣo na sādhyā eva vyāhanyate, kiṃ tarhi	hetāv api, tulya-doṣatvāt. na hi hetur an-anvayaḥ
PVin3_0006406	na alaṃ vyāvṛtti-sādhane. ādya adhikriyate	hetau niścitenā eva sādhanāt. ity antara-ślokau.
PVin2_0009109	api para-upaskāra-apekṣiṇo na avaśyaṃ	hetau bhāva iti tad-bhāva-hetor anaikāntikatvam.
PVin3_0000511	apara-abhyupagamo yukti-kṛta iti. a-sati tu	hetau maulasya hetor vyāpya-vyāpaka-bhāva-sādhana-
PVin3_0000508	-anta-parigrahe syād eṣa doṣaḥ. na vā sati	hetau , yukti-prāptasya avaśyaṃ parigraha-arhatvāt.
PVin3_0002702	a-sādhyatvam, tad-bādhāyāṃ ca a-doṣaḥ pakṣa-	hetvor ukto veditavyaḥ, yathā-sādhyam a-bādhanaḥ.
PVin2_0007008	vedo 'pi veda-arthasya kuto gatiḥ. tena agni-	hotram juhuyāt svarga-kāma iti śrutau. khādec

Total 28842 occurrences.